

1. The Lily

The secret of spiritual protection is revealed through a richly metaphorical discourse given by Rabbi Chizkiyah. The Rabbi explains that the spiritual forces that protect and watch over us are called the 13 Attributes of Mercy. They are transmitted into our physical world through the first 13 words of the Torah. When judgments are decreed against us, these 13 forces can safeguard us from their influence. We begin drawing this Light of protection to ourselves at the very moment we begin to browse and behold the mystical shapes and sequences of the Aramaic text, and to learn the spiritual insights presented there.

1. Rabbi Chizkiyah opened the discussion with the verse, "As the lily amongst the thorns" (Shir Hashirim 2:2). HE ASKS: What is the lily? AND HE REPLIES: It is the Community of Yisrael (Israel), WHICH IS MALCHUT. Because there is a lily; and there is a lily. Just as the lily among the thorns is tinged with red and white, so is the Community of Yisrael affected by the qualities of judgment and mercy. Just as the lily has thirteen petals, so the Community of Yisrael is surrounded by the thirteen attributes of Mercy. Thus, between the first mention of the name Elohim, WHICH APPEARS IN THE PASSAGE, "IN THE BEGINNING ELOHIM CREATED" (BERESHEET 1:1) TO THE SECOND MENTION OF ELOHIM, THERE ARE THIRTEEN WORDS IN THE VERSE, WHICH TRANSLATE AS "THE, HEAVEN, AND THE, EARTH, AND THE EARTH, WAS, WITHOUT FORM, AND VOID, AND DARKNESS, WAS UPON, THE FACE, OF THE DEEP, AND THE SPIRIT" (IBID. 2). These words surround and guard the Community of Yisrael.

2. After this, THE NAME ELOHIM is mentioned another time in the passage "ELOHIM MOVED UPON" (BERESHEET 1:2). And why is it mentioned again? In order to bring out the five rigid leaves that surround the lily. And these five LEAVES represent the five gates of salvation. And this secret is written about in the verse, "I will raise the cup of salvation" (Tehilim 116:13). This is the 'cup of benediction' that is raised after the meal. The cup of benediction must rest on five fingers, and no more, just as the lily rests on five rigid leaves that represent the five fingers. And this lily is the cup of benediction. FROM THE second to the third mention of the NAME Elohim, there are five words, WHICH TRANSLATE AS "MOVED, OVER, THE SURFACE, OF THE WATERS, AND SAID." AND THESE WORDS PARALLEL THE FIVE LEAVES. From this point, THE VERSE CONTINUES, "ELOHIM SAID...LET THERE BE LIGHT" (Beresheet 1:3). After this light was created, it was concealed and enclosed within that Brit (covenant) that entered the lily and fructified it. This is referred to as "a tree bearing fruit whose seed is within it" (Ibid. 11) and this seed is the Brit.

3. And just as the Brit is sown by forty-two matings from that same seed, so the engraved and holy name is sown by the forty-two letters that describe the act of creation.

2. The Blossoms / [Flower] Buds

Many spiritual secrets are contained in this next section. The budding and blossoming of a flower reflects the process of creation that unfolds in the Upper World as well as the in Lower World, which is our physical universe. As a seed contains the entire flower, the original thought of creation contains the creation as a whole, including its final and complete perfection. The actual Hebrew letters that speak of these secrets give us the power to perceive the future consequences that are already included in our present actions, just as a flower is already included in a seed. The Zohar speaks of the great Patriarchs who were also included within the original thought and seed of creation. These spiritual leaders would become the universal conduits by which humanity could connect to the Light of the Creator. The appearance of these great men in the Aramaic text of the Zohar helps to strengthen our connection to the Creator and to our own spiritual roots.

1. רבי חזקיה פתח, כתיב כשושנה בין החוחים. מאן שושנה, דא כנסת ישראל. בגין דאית שושנה ואית שושנה, מה שושנה דאיהי בין החוחים אית בה סומק וחור, אוף כנסת ישראל אית בה דין ורחמי. מה שושנה אית בה תליסר עלין, אוף כנסת ישראל אית בה תליסר מכילין דרחמי דסחרין לה מכל סטרהא. אוף אלהים דהכא משעתא דאדבר אפיק תליסר תיבין לסחרא לכנסת ישראל ולנטרא לה.

2. ולבתר אדבר זמנא אחרא, אמאי אדבר זמנא אחרא, בגין לאפקא חמש עלין תקיפין דסחרין לשושנה. ואינון חמש, אקרון ישועות. ואינון חמש תרעין. ועל רזא דא כתיב, כוס ישועות אשא, דא כוס של ברכה. כוס של ברכה אצטריך למהוי על חמש אצבען ולא יתיר, בגוונא דשושנה דיתבא על חמש עלין תקיפין דוגמא דחמש אצבען. ושושנה, דא איהי כוס של ברכה, מאלהים תנינא עד אלהים תליתאה חמש תיבין. מכאן ולהלאה, אור דאתברי ואתגניז, ואתכליל בברית, ההוא דעאל בשושנה ואפיק בה זרעא. ודא אקרי עץ עושה פרי אשר זרעו בו. וההוא זרע, קיימא באות ברית ממש.

3. וכמה דדיוקנא דברית אודרע בארבעין ותריין זוגין דההוא זרעא, כך אודרע שמא גליפא מפרש, בארבעין ותריין אתון דעובדא דבראשית.

4. "IN THE BEGINNING," Rabbi Shimon quoted the verse, "the flower buds appeared on the earth" (Shir Hashirim 2:12). "The flower buds" refer to the act of creation; "appeared on the earth." When? On the third day, as it is written, "And the earth brought forth" (Beresheet 1:12). Since then, they have been seen on the earth. "The time of pruning has come" alludes to the fourth day, when the "pruning of the tyrants" (negative forces) took place. THEREFORE OF THIS DAY, IT IS WRITTEN, "LET THERE BE LIGHTS" (Beresheet 1:14), with the letter Vav missing from the word lights. (The Hebrew word 'lights' when written without a vav, can be read as a curse). "And the voice of the turtle dove" (Shir Hashirim 2:12) refers to the fifth day, about which it is written, "Let the waters swarm" (Beresheet 1:20), so they can produce living creatures. "Is heard" (mentioned in Shir Hashirim) refers to the sixth day, on which it says, "Let us make man" (Beresheet 1:26), who shall put action before listening. Because it says here, "Let us make man," while there on Mount Sinai, when Hashem asked the Yisrael about the Torah, they said "we will do, and we will hear (we will try to understand)" (Shemot 24:7). "In our land" (Shir Hashirim 2:12) refers to the day of Shabbat, which represents the Land of Life, which is THE WORLD TO COME.

5. Another explanation is that these blossoms are the Patriarchs who entered the thought of the Creator and went into the future world, NAMELY BINAH, where they were hidden. They emerged from there secretly and hid themselves in the true prophets. Yosef was born and they hid in him. When Yosef entered the Holy Land, he revealed their presence and then "they appeared on the earth" and were seen there. And when are they seen? When the rainbow is seen in the sky. Because when the rainbow is seen, then they appear. And at that moment, "the time of pruning has come." This means that this is the period to annihilate the wicked from the world. But why were the wicked saved? Because the Flower Buds appeared on the earth. If they had not ALREADY appeared SO LONG AGO, (THE WICKED) would not have remained on earth, and the world would have been destroyed.

6. And who sustains the world and causes the Fathers (patriarchs) to appear? It is the voices of the children who study the Torah. And the world is saved (from destruction) for the sake of these children. In deference to them, it is written, "We will make you ornaments of gold" (Shir Hashirim 1:11). This refers to the children, boys and young men, as is written, "And you shall make two cherubim of gold" (Shemot 25:18).

3. "Who has created these?"

The Zohar discusses the intricacies of the spiritual process of Creation, and explores mysteries associated with the upper spiritual worlds, the Hebrew letters, and the Patriarchs. The text explains how the incomprehensible and infinite Creator restricted and diminished a portion of His Light in order to manifest It in a magnitude that mortal man could receive. As we peruse the Hebrew letters and understand these spiritual explanations, we draw a measure of spiritual Light into our own lives equal to our capacity to receive and use It.

4. בְּרֵאשִׁית. רַבִּי שִׁמְעוֹן פֶּתַח, הַנְּצַנִּים נִרְאוּ בָאָרֶץ. הַנְּצַנִּים, דָּא עוֹבְדָא דְבְּרֵאשִׁית. נִרְאוּ בָאָרֶץ, אִימְתִּי, בְּיוֹם הַשְּׁלִישִׁי, דְּכִתִּיב וְתוֹצֵא הָאָרֶץ, כְּדִין נִרְאוּ בָאָרֶץ. עַתָּה הַזְּמִיר הִגִּיעַ, דָּא יוֹם רַבִּיעִי, דְּהוּהָ בֵּיה זְמִיר עָרִיצִים. מְאֵרַת, חֶסֶר. וְקוֹל הַתּוֹר, דָּא יוֹם חֲמִישִׁי, דְּכִתִּיב יִשְׂרָצוּ הַמַּיִם וְגו', לְמַעַבְדַּ תּוֹלְדוֹת. נִשְׁמַע, דָּא יוֹם שְׁשִׁי, דְּכִתִּיב נַעֲשֶׂה אָדָם, דְּהוּהָ עֲתִיד לְמַקְדָם עֲשִׂיהָ לְשִׁמְיעָה, דְּכִתִּיב הִכָּא נַעֲשֶׂה אָדָם, וְכִתִּיב הֵתָם נַעֲשֶׂה וְנִשְׁמַע. בָּאֲרִצְנוּ, דָּא יוֹם שַׁבַּת, דְּאִיהוּ דוֹגְמַת אָרֶץ הַחַיִּים.

5. דְּבַר אַחַר, הַנְּצַנִּים, אֵלִין אִינוּן אַבְהֵן, דְּעָאלוּ בְּמַחְשְׁבָה, וְעָאלוּ בְּעֵלְמָא דְאִתִּי וְאִתְגַּלְיָו תַּמָּן. וּמִתַּמָּן נִמְקוּ בְּגִיזוּ וְאִשְׁמִירוּ גוּ נְבִיאֵי קְשׁוּט. אִתְלִיד יוֹסֵף, וְאִשְׁמִירוּ בֵּיה. עָאל יוֹסֵף בָּאֲרֵעָא קְדִישָׁא וְנִצִּיב לֹון תַּמָּן, וְכִדִּין נִרְאוּ בָאָרֶץ וְאִתְגַּלְו תַּמָּן. וְאִימְתִּי אִתְחַזֵּן, בְּשַׁעֲתָא דְאִתְגַּלְיָו קְשָׁת בְּעֵלְמָא, דְּהָא בְּשַׁעֲתָא דְקְשָׁת אִתְחַזֵּי כְּדִין אִתְגַּלְיָו אִינוּן. וּבֵהֵיא שַׁעֲתָא עַתָּה הַזְּמִיר הִגִּיעַ עַדָּן לְקַצֵּץ חַיִּיבִין מֵעֵלְמָא. אִמְאֵי אִשְׁתַּזִּיבוּ, בְּגִין דְּהַנְּצַנִּים נִרְאוּ בָאָרֶץ, וְאִלְמָלָא דְנִרְאוּ לָא אִשְׁתַּאֲרוּן בְּעֵלְמָא, וְעֵלְמָא לָא אִתְקַיֵּים.

6. וּמֵאֵן מְקַיֵּים עֵלְמָא וְגַרִים לְאַבְהֵן דְאִתְגַּלְיָו, קַל יְנוּקֵי דְלַעָאן בְּאוּרִיּוֹתָא, וּבְגִין אִינוּן רַבִּיין דְעֵלְמָא, עֵלְמָא אִשְׁתַּזִּיב. לְקַבְּלֵיהוֹן, תּוֹרֵי זָהָב נַעֲשֶׂה לָךְ, אֵלִין אִינוּן יְנוּקֵי רַבִּיין עוֹלְמִין, דְּכִתִּיב וְעֲשִׂיתָ שְׁנַיִם כְּרוּבִים זָהָב.

7. In the beginning: Beresheet. Rabbi Elazar began the discussion by quoting, "Lift up your eyes on high and see. Who has created these things?" (Yeshayah 40:26). HE ASKS: "Lift up your eyes on high," to what place? And HE REPLIES: To that place to which all eyes are turned. And who is He that created these things? He is the opening of the eyes, which is the MALCHUT OF THE HEAD OF ARICH-ANPIN. And you should know that there, in the Concealed Atika (Ancient One) lies the question: Who has created these? And who is He? IT IS HE WHO IS CALLED Mi (lit. 'who' which is formed from the two Hebrew letters: Mem and Yud that appear in the name Elohim), WHO IS THE LOWER SEVEN SFIROT OF BINAH; He is the (celestial one), who is called from the extremity of heaven on high, as everything is in His domain. The question arises because of Him, and He is concealed. He is called Mi, WHICH IS THE EXPRESSION OF A QUESTION, because beyond him there lies no question. Thus, the extremity of heaven is called Mi, WHICH IS THE SIGN OF A QUESTION, because beyond Him there lies no question. So this extremity of heaven, WHERE THE QUESTION LIES, is called 'Mi'.

8. There is another extremity down below called Mah (lit. 'what', a combination of the two letters Mem and Hei). And what is the difference between Mi and Mah? HE REPLIES: The first one is concealed and is called Mi. Therein lies a question: Man has searched and inquired in order to understand and climb from one level to another, until he reached the highest level of all, WHICH IS MALCHUT. After he had arrived there, he was asked: What? THIS MEANS, what have you learned? What have you seen? What have you investigated, since everything is still concealed and hidden as before! As it is written: "What their Fathers have explored, for everything is concealed as before" (Iyov 8:8).

9. And on this secret subject it is written, "What (Mah) shall I take to witness to you? What (Mah) shall I liken to you?" (Eicha 2:13). Because when the Holy Temple was destroyed, a voice came forth and said, "What (Mah) shall I take to witness for you, and what shall I liken to you?" This means that the word 'what' (which is a combination of the letters Mem and Hei) shall witness to you each and every day since the ancient days. As it is written: "I call heaven and earth to witness this day" (Devarim 30:19). "What shall I liken to you?" In the same manner of importance, IN WHICH "WHAT" SERVES AS THE ETERNAL WITNESS, I crowned you with holy crowns and made you ruler over the earth. As is written: "Is this the city that men call the perfection of beauty?" (Eicha 2:15). In addition, I have called you, "Jerusalem, a city united by a compact" (Tehilim 122:3). "What shall I make equal to you?" (Eicha 2:13). Just as your situation is here (in this mundane world), so it is seemingly above! REFERRING TO THE JERUSALEM ON HIGH (in the eternal world). Just as now the holy nation does not enter below to perform the sacred arrays, so I swear that I will not enter above until your throngs come to you down below. This is your consolation - that I equate you with this level, WITH JERUSALEM ON HIGH, WHICH IS MALCHUT, in its entirety. And now you are here, "For your breach is great, like the sea" (Ibid. 13). If you claim that you have no existence or remedy, then who (Mi) shall heal you? Namely, that same concealed supernal level, WHICH IS CALLED Mi, upon which everything exists, WHICH IS BINAH, shall heal and uphold you.

10. Mi MEANS the extremity of heaven above, WHICH IS YISRAEL - SABA AND TEVUNAH; Mah MEANS the extremity of heaven below, WHICH IS MALCHUT. And this is what Ya'akov, WHO IS ZEIR-ANPIN, inherited, as he was "the bolt that passes from extremity to extremity" (Shemot 26:28). From the extremity above, which is Mi, down to the extremity below, which is Mah. Because he stands in the middle, BETWEEN YISRAEL - SABA AND TEVUNAH, TO MALCHUT. And because of this, Mi created these! BECAUSE YISRAEL - SABA AND TEVUNAH who are called Mi, CREATED ZEIR-ANPIN AND NUKVA WHO ARE CALLED ALEPH, LAMED, AND HEI.

7. בְּרֵאשִׁית. רַבִּי אֵלְעָזָר פָּתַח, שָׂאוּ מְרוֹם עֵינֵיכֶם וְרֵאוּ מִי בָרָא אֱלֹהִים. שָׂאוּ מְרוֹם עֵינֵיכֶם. לֹאֲנִי אֶתְרֵךְ, דְּכָל עֵינָיִן תִּלְוָאן לִיהוּ. וּמֵאֵן אִיהוּ, פָּתַח עֵינָיִם. וְתַמֵּן תִּנְדְּעוּן, דְּהָאִי סְתִים עֲתִיקָא דְקִיּוּמָא לְשָׂאֵלָה, בְּרָא אֱלֹהִים. וּמֵאֵן אִיהוּ, מִי. הֵהוּא דְאֶקְרִי מְקַצָּה הַשְּׁמַיִם לְעִילָא, דְּכֻלָּא קִיּוּמָא בְּרִשׁוּתֵיהּ. וְעַל דְּקִיּוּמָא לְשָׂאֵלָה, וְאִיהוּ בְּאַרְחַ סְתִים וְלֹא אֲתַגְלִיא, אֶקְרִי מִי, דְּהָא לְעִילָא לִית תַּמֵּן שְׂאֵלָה. וְהָאִי קֶצֶה הַשְּׁמַיִם אֶקְרִי מִי.

8. וְאִית אַחְרָא לְתַתָּא וְאֶקְרִי מִה. מַה בֵּין הָאִי לְהָאִי, אֶלָּא קְדַמָּא סְתִימָא דְאֶקְרִי מִי קִיּוּמָא לְשָׂאֵלָה, וְכִיּוֹן דְּשָׂאֵל בְּרִישׁ וּמִפְשָׁפֵשׁ לְאַסְתַּבְּלָא וְלִמְנַדַּע מְדַרְגָּא לְדַרְגָּא עַד סוּף כָּל דְּרָגִין, בֵּיּוֹן דְּמִטֵּי תַמֵּן מִה, מַה יָדַעְתָּ, מַה אֲסַתְּבַלְתָּא, מַה פְּשָׁפֵשְׁתָּא, הָא כֻּלָּא סְתִים כְּדְקַדְמִיתָא.

9. וְעַל רְזָא דְנָא כְּתִיב, מַה אֶעִידֶךָ מַה אֲדַמָּה לְךָ. כְּדִ אֲתַחְרִיב בֵּי מְקַדְשָׁא, נִפְקַ קְלָא וְאֹמֵר, מַה אֶעִידֶךָ וּמַה אֲדַמָּה לְךָ, בְּהוּא מִה אֶעִידֶךָ, בְּכָל יוֹמָא וְיוֹמָא אֲסַהִידֶךָ בְּךָ מִיּוֹמִין קְדַמָּאִין, דְּכְתִיב הִעֲדַתִּי בְּכֶם הַיּוֹם אֶת הַשְּׁמַיִם וְאֶת הָאָרֶץ. מַה אֲדַמָּה לְךָ, בְּהוּא גּוֹנָא מִמֶּשׁ, עֲטָרִית לְךָ בְּעֲטָרִין קְדִישִׁין, עֲבָדִית לְךָ שְׁלֹטְנוּ עַל עֲלָמָא, דְּכְתִיב הַזֹּאת הָעִיר שִׂיאֲמָרוּ בְּלִילַת יָפוּי וְגו'. קְרִינָא לְךָ יְרוּשָׁלַיִם הַבְּנוֹיָה בְּעִיר שְׁחָבְרָה לָהּ. מַה אֲשׁוּה לְךָ. כְּגוֹנָא דְאֵנָת יִתְבָּא, הִכִּי הוּא כְּבִיכּוּל לְעִילָא, כְּגוֹנָא דְלֹא עָאֲלִין הִשְׁתָּא בְּךָ עֲמָא קְדִישָׁא בְּסַדְרִין קְדִישִׁין, הִכִּי אֹמִינָא לְךָ, דְלֹא אִיעוּל אֲנָא לְעִילָא עַד דִּיעֲלוּן בְּךָ אַכְלוּסְךָ לְתַתָּא. וְדָא אִיהוּ נַחְמָה דִּילְךָ, הוּאִיל דְּדַרְגָּא דָא אֲשׁוּה לְךָ בְּכָלָא. וְהִשְׁתָּא דְאֵנָת הַכָּא, גְּדוּל כִּיָּם שְׁבַרְךָ. וְאִי תִימָא דְלִית לְךָ קִיּוּמָא וְאַסוּתָא, מִי יִרְפָּא לְךָ, וְדָאִי הוּא דְרָגָא סְתִימָאָה עֲלָאָה, דְּכֻלָּא קִיּוּמָא בִּיהּ, יִרְפָּא לְךָ וְיִוְקִים לְךָ.

10. מִי קֶצֶה הַשְּׁמַיִם לְעִילָא, מִה, קֶצֶה הַשְּׁמַיִם לְתַתָּא, וְדָא יְרִית יַעֲקֹב, דְּאִיהוּ מְבַרִיחַ מִן הַקֶּצֶה אֶל הַקֶּצֶה, מִן הַקֶּצֶה קְדַמָּא דְאִיהוּ מִי, אֶל הַקֶּצֶה בְּתַרְאָה דְאִיהוּ מִה, בְּגִין דְּקָאִים בְּאַמְצַעִיתָא. וְעַל דָּא, מִי בְרָא אֱלֹהִים.

4. "Who has created these" of Eliyahu

Rabbi Shimon bar Yochai describes to his son, Rabbi Elazar, his mystical encounter with Elijah the Prophet (Eliyahu). It was then that the supernal secrets of Creation concealed within the previous section were revealed to the holy Master. The words and sentences of this story imbue us with the power to achieve an even stronger connection to the Light.

11. Rabbi Shimon said, Elazar, my son, stop talking and let the supernal hidden secret, which humans know nothing about, be revealed. Rabbi Elazar stopped talking and was silent. Rabbi Shimon wept and stood still for a moment. Rabbi Shimon then said, Elazar, what is Eleh (lit. 'these', which is spelled ALEPH, LAMED, HEI)? If you say that they are the planets and the signs of the zodiac, have they not always been seen? And were they not created by Mah (which is formed from the two Hebrew letters, Mem and Hei) WHICH IS MALCHUT? As it is written, "By the word of Hashem were the heavens made" (Tehilim 33:6), WHICH REFERS TO MALCHUT THAT IS CALLED THE "WORD OF HASHEM" WERE THE HEAVENS MADE. And if THE TERM ELEH (WHICH IS CREATED BY COMBINING THE HEBREW LETTERS, ALEPH, LAMED, HEI) was said about the hidden things, then there is no NEED to write ELEH, because they, THE PLANETS AND THEIR SIGNS, are visible.

12. This secret was never before revealed, until one day when I was on the seashore, Eliyahu came and asked me: Master do you know what Mi (Who) has created Eleh (these) means? I answered 'these' are the heavens and their hosts, the works of the Holy One, blessed be He. And man should look at them and bless Him, as is written, "When I behold your heavens, the work of your fingers...Our Master, how glorious is your name in all the earth!" (Tehilim 8:4-10).

13. He told me, Master, the Holy One, blessed be He, had a great secret, which He revealed to the celestial Academy (Yeshiva on high). The secret is that when the most hidden and concealed One (the secret of all secrets) desired to reveal Himself, He first made one single Point, WHICH IS MALCHUT, and this point ascended and became a Thought, WHICH IS BINAH. THIS MEANS THAT MALCHUT ROSE UP AND WAS INCLUDED WITHIN BINAH. He shaped in her all the images and engraved all the designs.

14. And He engraved inside, the sacred and hidden candlelight, WHICH IS MALCHUT THAT IS INCLUDED WITHIN BINAH, an engraving of a mystical and holy design. It is a very profound structure that emerges from the depth of the thought, WHICH IS THE SECRET OF THE UPPER THREE SFIROT, and is called Mi, which is the inception of this edifice. And it is erected and not erected; it is hidden deep inside the name ELOHIM. FURTHERMORE, it is called only Mi (from only two of the letters in the name ELOHIM: MEM AND YUD). THIS MEANS THAT IT LACKS THE LETTERS ALEPH, LAMED, AND HEI FROM THE NAME ELOHIM. He desired to reveal Himself and to be called ELOHIM, so He dressed Himself up in a precious garment that shines and enlightens the surroundings, WHICH IS THE LIGHT OF CHASSADIM, and created Eleh (from the letters Aleph, Lamed, and Hei). And these letters, Aleph, Lamed, and Hei, after being joined together ascended to the name ELOHIM, MEANING THAT THE LETTERS Mem and Yud, combined with Aleph, Lamed, and Hei, complete the name Elohim. Furthermore, as long as He did not create the letters Aleph, Lamed, and Hei, they did not rise up to form the name Elohim. Those who sinned in worshipping the Golden Calf used this secret by saying, "Eleh (these are) your Deities, Yisrael" (Shemot 32:4).

11. אָמַר רַבִּי שִׁמּוֹן, אֶלְעָזָר בְּנֵי פֶסוּק מִיֶּלֶךְ, וַיִּתְגַּלֵּי סְתִימָא דְרִזָּא עֲלָאָה דְבְנֵי עֲלָמָא לָא יָדְעִין. שְׁתִּיק ר' אֶלְעָזָר. בְּכַה ר"ש, וְקָאִים רְגַעָא חֲדָא. אָמַר רַבִּי שִׁמּוֹן, אֶלְעָזָר, מַאי אֱלֹהִים. אִי תִימָא כִכְבֵּיָא וּמוֹזְלֵי, הָא אֲתַחֲזֵן תַּמָּן תְּדִיר. וּבַמ"ה אִיתְבְּרִיאָו, כַּד"א בְּדַבְרֵי ה' שָׁמַיִם נַעֲשׂוּ. אִי עַל מַלְיָן סְתִימִין, לָא לְכַתּוּב אֱלֹהִים, דְּהָא אִיתְגַּלְיָא אִידֵּוּ.

12. אֱלָא רִזָּא דָא לָא אֲתַגְלִיא, בְּרִ יוּמָא חַד דְּהֵוִינָא עַל בֵּיחַ יַמָּא, וְאַתָּא אֲלִיהוּ וְאָמַר לִי, רַבִּי יָדַעְתָּ מַה הוּא מִי בְּרָא אֱלֹהִים. אָמִינָא לִיהִ, אֲלִין שְׁמִיא וְחִילָהוֹן, עוּבְדָא דְקְדוּשׁ בְּרוּךְ הוּא דְאִית לִיהִ לְבַר נֶשׁ לְאַסְתַּכְּלָא בְּהוּ, וּלְבָרְכָא לִיהִ, דְכַתִּיב בִּי אֲרָאָה שְׁמִיךְ מַעֲשֵׂה אֲצַפְעוֹתֶיךָ וְגו' ה' אֲרוֹנִינוּ מַה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ.

13. אָמַרְלוּ, רַבִּי: מַלְאָה סְתִימָא הוּא קְמִי קְדוּשׁ בְּרוּךְ הוּא, וְגַלְיָ בְּמַתִּיבְתָא עֲלָאָה, וְדָא הוּא. בְּשַׁעֲתָא דְסְתִימָא דְכָל סְתִימִין בַּעַל לְאַתְגְּלִיא, עֲבַד בְּרִישָׁא נְקוּדָה חֲדָא, וְדָא סְלִיק לְמַהוּי מַחֲשָׁבָה. צִיּוּר בְּהַ כָּל צִיּוּרֵין חֲקַק בְּהַ כָּל גְּלִיפִין.

14. וְאֲגַלְיָ גּוּ בּוֹצִינָא קְדִישָׁא סְתִימָא גְּלִיפּוּ דְחַד צִיּוּרָא סְתִימָאָה קְדִישׁ קְדִישׁוֹן בְּנִינָא עֲמִיקָא דְנִמְיָק מְגוּ מַחֲשָׁבָה, וְאֲקָרִי מִי שִׁירוּתָא לְבִנְיָנָא קְוִימָא וְלָא קְוִימָא, עֲמִיק וְסְתִימָא בְּשִׁמָּא. לָא אֲקָרִי אֱלָא מִי. בַּעַל לְאַתְגְּלִיָּא וְלְאַתְקָרִי בְּשִׁמָּא דָא, וְאַתְלַבֵּשׁ בְּלְבוּשׁ יָקָר דְנִהִיר, וּבְרָא אֱלֹהִים, וְסְלִיק אֱלֹהִים בְּשִׁמָּא. אֲתַחֲבְרוּן אֲתוּון אֲלִין בְּאֲלִין וְאַשְׁתַּלִּים בְּשִׁמָּא אֱלֹהִים. וְעַד לָא בְּרָא אֱלֹהִים לָא סְלִיק בְּשִׁמָּא אֱלֹהִים. וְאִינוּן דְחָבוּ בַּעֲגָלָא. עַל רִזָּא דְנָא אָמְרוּ אֱלֹהִים אֱלֹהֵיךָ יִשְׂרָאֵל.

15. Just as the letters Mi joined the letters Aleph, Lamed, and Hei, AND FORMED THE NAME ELOHIM, USING THE PRECIOUS GARMENT THAT SHINES, WHICH IS THE LIGHT OF CHASSADIM, so the name has remained forever combined. And the continued existence of the world is based on this secret, WHICH IS THE SECRET OF THE VERSE, "THE WORLD SHALL BE ESTABLISHED UPON MERCY" (Tehilim 89:3). Eliyahu then flew away, and I could not see him anymore. And it is from him that I received this knowledge and was able to grasp this hidden secret. Rabbi Elazar came with all the other friends and bowed down before him. They wept and then said if we had not come into this world but only to hear this secret, it would have been enough for us.

15. וְכִמָּה דִּאֲשַׁתְּתָם מִי בְּאֵלֶּה, הֵכִי הוּא שְׁמָא דִּאֲשַׁתְּתָם תְּדִיר, וּבְרוּזָא דָא אֲתַקְיִים עֲלֵמָא. וּפְרַח אֲלוֹהוּ וְלֹא חֲמִינָא לִיה. וּמְנִיָּה יִדְעָנָא מְלֵה דְאֻקְיָמָנָא עַל רְזָא וְסִתְרָא דִּילָהּ. אֲתָא ר' אֶלְעָזָר וְכֻלְהוּ חֲבֵרֵיָא וְאֲשַׁתְּחֻוּ קַמֵּיהּ, בְּכוּ וְאָמְרוּ, אֲלֵמָלָא לֹא אֲתִינָא לְעֲלָמָא אֲלֵא לְמִשְׁמַע דָּא דִּי.

5. The Mother (Ima) lent Her clothes to Her daughter

The Zohar explains that, during the process of Creation, the Sfirah [level] of Malchut had to borrow vessels from the Upper Level, a realm known as Binah, in order to facilitate the creation of our physical realm. Malchut alone lacked the ability to arouse and draw the Light necessary to construct our physical dimension. When our own vessels are not worthy or capable of generating Light on their own, the spiritual forces transmitted through the letters of this story give us the ability to actually draw down vessels from the Upper Worlds.

16. Rabbi Shimon said, so accordingly, the heavens and their hosts were created by Mah, WHICH REFERS TO MALCHUT. As it is written: "When I Behold your heavens, the work of your fingers (Tehilim 8:4). BUT BEFORE THIS, it is written, "How (Mah) glorious is your name in all the earth, who has set your majesty above the heavens" (Tehilim 8:2). THE HEAVENS WERE CREATED BY THE NAME MAH, WHICH IS MALCHUT. HOWEVER, THE PHRASE "above the heavens" REFERS TO BINAH, WHICH IS CALLED MI, AND IS ABOVE ZEIR-ANPIN, WHICH IS CALLED THE HEAVENS. THE MEANING OF THIS IS that it ascended to the name of ELOHIM. To clarify, THE NAME OF MAH, WHICH IS MALCHUT, ROSE UP AND WAS INCLUDED WITHIN BINAH, WHICH IS ELOHIM. It created a light for Its light. THIS MEANS THAT IT CREATED THE LIGHT OF CHASSADIM AS A PRECIOUS GARMENT FOR THE LIGHT OF CHOCHMAH, THAT IS IN THE NAME OF MI WITHIN WHICH they encloded each other. Then MALCHUT rose and entered in the Supernal Name ELOHIM, WHICH IS THE NAME OF BINAH. That is why the phrase, "In the beginning, Elohim created," (Bereshheet 1:1) REFERS TO the upper Elohim, WHICH IS BINAH AND NOT MALCHUT. Mah, WHICH IS MALCHUT, is not there and is not constructed, according to the secret of Mi and Eleh that we have mentioned previously.

16. אָמַר רַבִּי שִׁמְעוֹן, עַל דָּא, שְׁמִיָּא וְחִילִיָּהוּן בְּמִ"ה אֲתַבְּרִיָּאוּ, דְּכִתִּיב כִּי אֶרְאֶה שְׁמִיךְ מַעֲשֵׂה אֲצַבְעוֹתֶיךָ וְגו' וְכִתִּיב מִ"ה אֲדִיר שְׁמֶךָ בְּכָל הָאָרֶץ אֲשֶׁר תִּנְּה הוֹדֶךָ עַל הַשָּׁמַיִם, עַל הַשָּׁמַיִם אֵינְהוּ לְסֻלְקָא בְּשִׁמָּא. בְּגִין דְּבִרָא נְהוּרָא לְנְהוּרִיָּה, וְאֲתַלְבֵּשׁ דָּא בְּרָא וְסֻלִיק בְּשִׁמָּא עֲלָהּ. וְעַל דָּא בְּרָאשִׁית בְּרָא אֱלֹהִים. דָּא אֱלֹהִים עֲלָהּ, דְּהָא מִ"ה לֹא הָוֵי הֵכִי וְלֹא אֲתַבְּנִי.

17. When the letters, Aleph, Lamed, and Hei are drawn down from above, FROM BINAH, downward TO MALCHUT, it is as if a Mother (Ima) lent Her clothes to Her daughter and adorned her with Her own adornments. THE NAME OF ELOHIM IS THUS DRAWN DOWN FROM BINAH, WHO IS THE MOTHER (IMA), TO THE DAUGHTER, WHO IS MALCHUT. And when does She properly adorn Her? When all the males appear before Her. AND THEN, It is written CONCERNING HER that "all you males shall appear before the Sovereign, Hashem (Shemot 34:23). Because MALCHUT is called "Sovereign" IN THE MALE GENDER. As it is written: "Behold the Ark of the Covenant of the Sovereign (Adon) of all the earth" (Yehoshua 3:11). HERE THE VERSE DESCRIBES MALCHUT, WHICH IS THE "ARK OF THE COVENANT" BY USING THE NAME OF THE SOVEREIGN (ADON) OF ALL THE EARTH, WHICH IS A MASCULINE NAME. THIS IS SO, BECAUSE SHE HAS RECEIVED THE VESSELS, WHICH ARE CALLED 'CLOTHES' AND THE SPIRITUAL ENERGY, WHICH IS CALLED ADORNMENTS, FROM HER MOTHER WHO IS BINAH. Then the letter Hei leaves the name Mah, AND IS REPLACED BY the letter Yud. NOW MALCHUT IS called Mi, JUST LIKE BINAH. Then She dresses up in male clothes, NAMELY THE CLOTHES OF BINAH, to face all the males of Yisrael.

17. אֲלֵא בְּשַׁעֲתָא דִּאֲתַמְשְׁכָן אֲתוּון אֲלִין אֵל"ה מְלַעֲיָלָא לְתַתָּא, וְאֵמָא אוּזִיַּפְתָּ לְבִרְתָּא מְאֲנָהָא, וְקִשְׁיָטָא לָהּ בְּקִישׁוּטָהָא. וְאֵימְתִי קִשְׁיָטָא לָהּ בְּקִישׁוּטָהָא כְּדָקָא חֲזִי. בְּשַׁעֲתָא דִּאֲתַחֲזוּן קַמָּהּ כָּל דְּכוּרָא, דְּכִתִּיב אֵל פְּנֵי הָאָדוֹן ה', וְדָא אֶקְרִי אָדוֹן, כְּד"א הִנֵּה אָרוֹן הַבְּרִית אָדוֹן כָּל הָאָרֶץ. כְּדִין נִפְקַת ה' וְאֵעִילַת י', וְאֲתַקְשִׁיטַת בְּמַאנֵי דְּכוּרָא לְקַבְּלִיָּהוּן דְּכָל דְּכֹר בְּיִשְׂרָאֵל.

21. "Of the greatness of His might" (Yeshayah 40:26). HE ASKS: What is the meaning of "of the greatness of His might?" AND HE REPLIES: This is the supreme grade where all desires rise up in Him. And they ascend through a hidden and secret path...because He is strong in power. This is the secret of the supernal world called Mi that rose up into the name Elohim. As we have stated, the phrase "no one is missing" REFERS to the 600,000 stars that He brought forth by the power of this name. And because "no one is missing" FROM THE NUMBER 600,000, it follows that in every place that Yisrael died and were punished for their sins, they were AFTERWARD numbered. And no one was ever missing from the 600,000, to keep the similarity, BETWEEN THE UPPER AND THE LOWER WORLDS. Just as no one was missing FROM THE NUMBER 600,000 above, no one was missing FROM THIS NUMBER below.

21. מְרוֹב אֹנִים, מֵאֵי מְרוֹב אֹנִים, דָּא רִישׁ דְּרִגִין, דְּסֻלְיָקוּ בִיהַ כָּל רְעוּתִין וְאִסְתַּלְקוּ בִיהַ בְּאַרְחַ סְתִים. וְאִמְיָן כַּח, דָּא רְזָא דְעֵלְמָא עֲלָאָה, דְּאִסְתַּלַּק בְּשֵׁם אֱלֹהִים בְּדִקְאֻמְרָן. אִישׁ לֹא נְעֵדָר, מֵאִינוּן שְׁתִין רְבּוּא דְאִמְיָן בְּחִילָא דְשָׁמַא, וּבְגִין דְאִישׁ לֹא נְעֵדָר, בְּכָל אַתְר דְּמִיתוּ יִשְׂרָאֵל וְאִתְעַנְשׂוּ בְּחֻבְיֵיהוּ, אִתְמַנּוּן וְלֹא אַעֲדָר מֵאִינוּן שְׁתִין רְבּוּא אִמְלוּ חַד, בְּגִין לְמַהוּי בְּלֹא דְיוֹקְנָא חֲדָא: בְּמַה דְאִישׁ לֹא נְעֵדָר לְעִילָא, אוּף הָכִי לֹא נְעֵדָר לְתַתָּא.

6. The letters by Rav Hamnuna Saba

Individual energy forces, which express themselves as Hebrew letters, came before the Creator requesting that they be the instruments by which the world is created. The Creator eventually agrees to utilize the letter Beit ?, as this particular letter begins the Hebrew word Brachah [Blessing]. The Zohar then depicts the unique attributes of each of the twenty-two letters and the spiritual energy they emit. All these forces and their power of blessing are transferred to us when we visually scan the Aramaic text and learn the lessons it holds.

22. Beresheet (In the beginning): Rabbi Hamnuna Saba, (the elder), said that we have found IN THE WORDS: "BERESHEET BARA ELOHIM (In the beginning, Elohim created the...)" (Beresheet 1:1), THAT THE ORDER of the letters IN THIS PHRASE is arranged in reverse. At the beginning, the Hebrew letter Bet is immediately followed by another Bet, that is, BERESHEET BARA. Subsequently, IT IS WRITTEN at the beginning with an ALEPH and then another ALEPH, referring in Hebrew to Elohim Et. AND HE EXPLAINS THAT when the Holy One, blessed be He, was about to create the world, all of the letters WERE STILL hidden. For two thousand years before the creation of the world, the Holy One, blessed be He, watched the letters and amused Himself with them.
(A) The letter Tav

22. בְּרֵאשִׁית רַב הַמְּנוּנָא סָבָא אָמַר, אֲשַׁכְּחֵן אֲתוּן בְּהַפּוּכָא, בֵּית בְּקִדְמִיתָא וּלְבַתֵּר ב', הֵינּוּ בְּרֵאשִׁית בְּרָא, לְבַתֵּר א' בְּקִדְמִיתָא וּלְבַתֵּר א', הֵינּוּ אֱלֹהִים אֵת. אֵלָא כַּד בְּעָא קְדוּשׁ בְּרוּךְ הוּא לְמַעַבְד עֲלְמָא כָּל אֲתוּן הוּוּ סְתִימִין, וְתִרִין אֲלִפִין שְׁנִין עַד דְּלֹא בְּרָא עֲלְמָא, הוּוּ מְסַתְבֵּל קְדוּשׁ בְּרוּךְ הוּא וְאִשְׁתַּעֲשַׂע בְּהוּ.

23. When He desired to create the world, all the letters of the Hebrew alphabet came before Him in sequence from last to first. The letter Tav saw itself fit to come forth first. It said, Master of the World, may it please you to create the world with me because I am the seal of your ring, which is Emet (truth), MEANING THAT I AM THE LAST LETTER IN THE WORD EMET. And as You are called BY THIS NAME of TRUTH, so it would be most appropriate for the King to begin with the letter Tav, and create the world by me. The Holy One, blessed be He, said to it, you are worthy and deserving, but you are not suitable for the world to be created by you. You are destined to serve as a mark on the foreheads of the faithful one, who have kept the Law of the Torah from Aleph to Tav, but when you appear they shall die (Tract. Shabbat 55, col. A). Not only that, but you are the seal of the word Death, MEANING THAT TAV IS THE LAST LETTER TO APPEAR IN THE WORD MAVET (DEATH). And because of this, you are not suitable for Me to create the world with you. It then immediately left.
(B) The letter Shin

23. כַּד בְּעָא לְמַבְרֵי עֲלְמָא, אֲתוּ כָּל אֲתוּן קַמֵּיהַ מְסוּפָא אֲרִישִׁיָּהוּ. שְׂרִיאת אֵת ת לְמִיעַל בְּרִישָׁא, אֲמַרְהַ, רְבוּן עֲלְמִין: נִיחָא קַמְךָ לְמַבְרֵי בִי עֲלְמָא, דְּאֵנָא חוֹתְמָא דְּגוּשְׁפִּנְקָא דִּילְךָ, אֲמַת, וְאֵת אֲתַקְרִיאת אֲמַת, יְאוּת לְמַלְכָּא לְמַשְׂרֵי בְּאוּת אֲמַת, וּלְמַבְרֵי בִי עֲלְמָא. אָמַר לֵה קְדוּשׁ בְּרוּךְ הוּא יְאוּת אֲנֵת וְזַכָּאָה אֲנֵת, אֵלָא לִית אֲנֵת כְּדָאֵי לְמַבְרֵי בְּךָ עֲלְמָא. הוּאִיל וְאֲנֵת זְמִינָא לְמַהוּי רְשִׁים עַל מְצַחִין דְּגוּבְרִין מְהִימְנִין, דְּקִיּוּמוּ אוּרִייתָא מֵא' וְעַד ת', וּבְרִשִׁימוּ דִּילְךָ יְמוּתוּן. וְעוּד, דְּאֲנֵת חוֹתְמָא דְּמוּת, הוּאִיל וְאֲנֵת כְּךָ, לִית אֲנֵת כְּדָאֵי לְמַבְרֵי בְּךָ עֲלְמָא. מִיַּד נִפְקַת.

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24. The letter Shin then entered and stood before Him. It said, Master of the World, may it please You to create the world with me, as I am called in Your own name Shadai. And it would be most proper to create the world by a holy name. He replied: You are worthy, you are good, and you are truthful. But because you are included among the letters that form the word Sheker (falsehood), I do not wish to create the world with you. Sheker would not have prevailed had you not been attached to the letters Resh and Kuf.

25. From this WE LEARN THAT whoever wants to tell a lie, should add that lie to a base that is truthful. Because the letter Shin is a letter (i.e. a sign) of truth, meaning a letter of Truth by which the Patriarchs reached unison. NOTE THAT THE THREE LINES IN THE LETTER SHIN REFER TO THE THREE PATRIARCHS, WHO ARE CALLED CHESD, GVURAH, AND TIFERET. And the letters Kuf and Resh appear on the evil side, because THE OTHER SIDE IS KAR (COLD), WITHOUT ANY OF THE WARMTH THAT GIVES LIFE. THE OTHER SIDE DRAWS ITS SUSTENANCE FROM THE MALCHUT WHEN IT IS AT THE STAGE OF THE FROZEN OCEAN. In order for the Other Side to continue to exist, it pulls the letter Shin into its realm, creating the combination Keshet, WHICH MEANS 'STRENGTHENING THE TIES' AND 'SURVIVING'. When the Shin realized this, it left.

(C) The letter Tzadik

26. The letter Tzadik then entered, stood before Him, and said, Master of the World, may it please You to create the world with me, since the Tzadikim (righteous) are 'sealed' by my name. And YOU, who are called Tzadik, are also written by my name, as it is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). Therefore, it would be suitable to create the world with me! He replied: Tzadik, Tzadik you are truly righteous, but you should remain concealed and not be revealed too much; AS WOULD BE DONE IF THE WORLD WERE CREATED BY YOU, so that humans will not have an excuse for their sins. And what is the reason FOR IT REMAINING CONCEALED? IT IS THE INCLUSION OF the letter Nun and the adjoining letter Yud from the Tetragrammaton, which is also the Holy Brit, which came and mounted on the letter Nun, thereby CREATING the letter Tzadik.

(D) The letter Pei [also alluded to, the letter Ayin]

24. עֲאֵלֶת אֶת קַמִּיָּה, אֲמַרָה קַמִּיָּה: רְבוֹן עֲלֵמִין, נִיחָא קַמֶךָ לְמַבְרִי בִּי עֲלֵמָא, דְּבִי אֲתִקְרִי שְׁמֶךָ שְׁדִי, וַיֵּאוֹת לְמַבְרִי עֲלֵמָא בְּשֵׁמָא קְדִישָׁא. אֲמַר לָהּ: יֵאוֹת אַנְתְּ וְטַב אַנְתְּ וְקִשׁוּט אַנְתְּ, אֲבַל הוּאִיל וְאַתּוּן דְּזִיוָפָא נְטִלִין לָךְ לְמַהוּי עֲמַהוּן לֹא בְּעִינָא לְמַבְרִי בְּךָ עֲלֵמָא, דְּבִגִּין דְּלֹא יִתְקִיִּים שְׁקָרָא אֲלֵא אִי וְטִלוּן לָךְ.

25. מְכָאן, מֵאֵן דְּבְעִי לְמִימַר שְׁקָרָא יְטוּל יְסוּדָא דְקִשׁוּט בְּקַדְמִיתָא, וְלִבְתַּר יוֹקִים לִיָּה שְׁקָרָא, דְּהָא אֶת שׁ אֶת קִשׁוּט אִיָּהוּ, אֶת קִשׁוּט דְּאַבְהֶתֶן דְּאַתִּיחְדוּ בֵּה. אַתּוּן דְּאַתְחַזִּיאוּ עַל סְטְרָא בִּישָׁא אִינוּן, וּבִגִּין לְאַתְקִימָא נְטִלִי אֶת שׁ בְּגִוּוּיָּהוּ הוּי קֶשֶׁר. בִּינֵן דְּחִמָּאֵת הֶכִּי נִפְקַת מְקַמִּיָּה.

26. עֲאֵלֶת אֶת אֲמַרָה קַמִּיָּה: רְבוֹן עֲלֵמָא, נִיחָא קַמֶךָ לְמַבְרִי בִּי עֲלֵמָא, דְּאַנָּא, בִּי חֲתִימִין צְדִיקִים, וְאַנְתְּ, דְּאַתְקְרִיאת צְדִיק, בִּי רְשִׁים, דְּכִתִּיב בִּי צְדִיק ה' צְדִיקוֹת אָהֵב, וּבִי יֵאוֹת לְמַבְרִי עֲלֵמָא. אֲמַר לָהּ: צְדִי, צְדִי אַנְתְּ, וְצְדִיק אַנְתְּ, אֲבַל אַנְתְּ צְרִיךְ לְמַהוּי טְמִירָא, לִית אַנְתְּ צְרִיךְ לְאַתְגְּלִיָּא כָּל כֶּךָ, בְּגִין דְּלֹא לְמִיָּהֵב פְּתִחוּן פֶּה לְעֲלֵמָא. מ"ט, צ אִיָּהֵי, אֲתִיָּא י דְּשֵׁמָא דְּבְרִית קְדִישָׁא וּרְכִיב עֲלֵהּ וְאַתְאַחַד בְּהֶדְהָ. וְרָזָא דָא, כִּד בְּרָא קְדוּשׁ בְּרוּךְ הוּא לְאָדָם הָרֵאשׁוֹן דּוּ פְּרָצוּפִין בְּרָאוּ. וּבִגִּין כְּרָאנְפוּי דִּינֹד מְהַדְרִי לְאַחֹרָא כְּגוּוֹנָא דָא צ, וְלֹא אֲתַהֲדְרוּ אֲנִפִּין בְּאַנְפִּין כְּגוּוֹנָא דָא צ, אֲסִתְפַּל לְעִילָא כְּגוּוֹנָא דָא צ אֲסִתְפַּלֵּת לְתַתָּא כְּגוּוֹנָא דָא צ אֲמַר לָהּ קְדִישָׁא בְּרִיךְ הוּא: תוּ, דְּאַנָּא זְמִין לְנִסְרָא לָךְ, וְלִמְעַבְדֵּךְ לָךְ אֲפִין בְּאַפִּין, אֲבַל בְּאַתְרָא אַחְרָא תְּסַתְּלֵק. נִפְקַת מְקַמִּיָּה וְאַזְלַת.

27. The letter Pei was the next to enter. It stood before Him and said, Master of the World, may it please You to create the world with me, because the Redemption that You shall bring onto the world is described by my name, Pedut (Redemption or Salvation). THIS MEANS THAT SALVATION IS TO BE REDEEMED FROM OUR TROUBLES, AND THIS WORD IN HEBREW STARTS WITH THE LETTER PEI. THIS IS WHY the world should be created by me.

He replied: You are indeed praiseworthy, but because of you, there will be inscribed (for posterity) the maxim 'to commit a crime in secret' - a crime akin to that of the snake that strikes, brings back its head, and then hides it within its body. Because whoever sins bends his head, MEANING THAT HE HIDES HIMSELF FROM THE 'OBSERVING EYE,' then stretches his hands out to sin. THIS REFERS TO THE SHAPE OF THE LETTER PEI THAT HAS A HEAD BENT DOWN INTO ITS BODY. And so it was similarly said of the letter Ayin, which describes the term Avon (crime, sin). Although it claimed, I have anavah (humility) in me, and the Holy One, blessed be He, replied to it saying: I shall not create the world by you. Ayin then took its leave!

(E) The letter Samech

28. The letter Samech (Heb. Support) entered, stood before Him and said, Master of the world may it please You to create the world with me, because I am able to support those who falls. As it is written, "Hashem upholds all that fall" (Tehilim 145:14). He said to it, This is exactly why you should stay in your place and not move from it. If you leave your place IN THE WORD SOMECH, what will then happen to all those who fell and are being supported by you? The letter Samech then left immediately!

(F) The letter Nun

29. The letter Nun entered and stood before Him saying, Master of the World, may it please You to create the world with me, because the phrase, "fearful in praises," (Heb. Norah Tehilot) (Shemot 15:11) starts with me. AND ALSO in the praising of the righteous, IT IS WRITTEN, "praise is comely" (Tehilim 147:1). He told it, Nun, go back to your place. It is because of you that the letter Samech returned to its place. And you should depend on it for support. THIS MEANS THAT THE LETTER NUN IS INSCRIBED AT THE BEGINNING OF THE WORD FALLING (HEB. NEFILAH) AND THE LETTER SAMECH, WHICH IS THE SECRET OF "HASHEM UPHOLDS ALL THAT FALL." THUS, NUN RETURNED TO ITS PLACE TO SUPPORT THOSE WHO FALL, AS EXPLAINED IN THE PREVIOUS PARAGRAPH.

(G) The letters Mem and Lamed

30. The letter Mem entered and said to Him, Master of the World, may it please You to create the world by me, because with me you are called Melech (King). He told it, yes, it is indeed so, but I shall not create the world with you, because the world needs a Melech (King)! Go back to your place, you and the letters Lamed and Kuf, as it is not proper for the world to be without a King.

(H) The letter Caf

27. עֲאֵלֶת אֶת אִמְרָה קְמִיָּה: רְבוֹן עֲלֵמִין, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּהָא פּוֹרְקָנָא דְּאַנְתָּ זְמִין לְמַעְבְּד בְּעֲלֵמָא, בִּי רְשִׁים, וְדָא הוּא פְרוּת, וּבִי יְאוּת לְמַבְרִי עֲלֵמָא. אֲמַר לָהּ: יְאוּת אַנְתָּ, אֲבַל בְּךָ אֶתְרִשִׁים פֶּשַׁע בְּטַמִּירוֹ, כְּגוּוֹנָא דְּחִיּוּיָא דְּמַחִי, וְאֵעִיל רִישִׁיָּה בִּין גּוּפִיָּה, הֵכִי, מֵאֵן דְּחָב, כְּפִיָּךְ רִישִׁיָּה וְאֶפִּיק יְדוּי. וְכֵן עֲוֹן, אֶף עַל גְּבֻדָּאִמְרָה, דְּאִית בִּי עֲנוּה, אֲמַר לָהּ קְדוּשׁ בְּרוּךְ הוּא לֹא אֲבִרִי בְּךָ עֲלֵמָא. נִפְקַת מִקְמִיָּה.

28. עֲאֵלֶת אֶת אִמְרָה קְמִיָּה: רְבוֹן עֲלֵמִין, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּאִית בִּי סְמִיכָא לְנַפְלִין, דְּכִתְיִב סוּמְךָ ה' לְכֹל הַנוֹפְלִים. אֲמַר לָהּ: עַל דָּא אַנְתָּ צְרִיךְ לְאַתְרֵךְ, וְלֹא תּוּזוּ מְנִיָּה, אִי אַתָּ נִפִּיק מֵאַתְרֵךְ, מַה תְּהֵא עֲלֵיָּהּ דְּאִינּוֹן נַפְלִין, הוּאִיל וְאִינּוֹן סְמִיכִין עֲלֵךְ. מִיָּד נִפְקַת מִקְמִיָּה.

29. עֲאֵלֶת אֶת אִמְרָה קְמִיָּה רְבוֹן עֲלֵמָא, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּבִי כְתִיב נּוֹרָא תְהִלוֹת, וְתַהֲלָה דְּצִדִּיקִים נֶאֱוָה תְהִלָּה. אֲמַר לָהּ: נוּן, תּוּב לְאַתְרֵךְ דְּהָא בְּגִינְךָ תִּבֵּת סִמְ"ךָ לְאַתְרָה, וְהוּי סְמִיךְ עֲלָהּ. מִיָּד תִּבֵּת לְאַתְרָה וְנִפְקַת מִקְמִיָּה.

30. עֲאֵלֶת אֶת אִמְרָה קְמִיָּה: רְבוֹן עֲלֵמָא, נִיחָא קִמְךָ לְמַבְרִי בִּי עֲלֵמָא, דְּבִי אֶתְקִרִיָּאת מֶלֶךְ. אֲמַר לָהּ: הֵכִי הוּא וְדָאִי, אֲבַל לֹא אֲבִרִי בְּךָ עֲלֵמָא, בְּגִין דְּעֲלֵמָא אֶצְטְרִיךְ לְמֶלֶךְ, תּוּב לְאַתְרֵךְ, אַנְתָּ וְ ל' וְךָ, דְּהָא לֹא יְאוּת לְעֲלֵמָא לְמִיָּקָם בְּלֵא מֶלֶךְ.

31. At that certain hour, the letter Caf descended from the "Throne of His Glory." Shaking and trembling, it stood before Him and said, Master of the World, may it please You to create the world with me, because I am Your Glory. When the letter Caf descended from the "Throne of His Glory," 200,000 Worlds were shaken and the Throne trembled. And all the Worlds were about to collapse. The Holy One, blessed be He, told it, Caf, what are you doing here?! I shall indeed not create the world with you. Go back to your place, because the Hebrew word Cliya (Total destruction) starts with you. AND BECAUSE OF YOU "...TOTAL DESTRUCTION IS DETERMINED AND DECREED" (YESHAYAH 10:23). SO RETURN TO YOUR THRONE AND STAY THERE. At that same moment it took leave and returned to its place.

(I) The letter Yud

32. The letter Yud entered, stood before Him, and said, Master of the World, may it please You to create the world with me, because I am the first letter of the Holy Name Yud, Hei, Vav, and Hei. Thus, it should be proper for you to create the world with me. He replied: It should suffice you to be engraved upon My Name and appear in Me. You embrace all My desires. Rise up, it would not be proper for you to be removed from My Name!

(J) The letter Tet

33. The letter Tet entered, stood before Him and said, Master of the World may it please You to create the world with me, as by me You are called Tov Veyashar (Good and Honest). He replied: I will not create the world with you, because your goodness is concealed within you. Therefore it is written: "O how abundant is Thy goodness which You have concealed for them that fear You" (Tehilim 31:20). So because Your GOODNESS is concealed within You, it cannot take any part in this world that I want to create. It only applies to the world to come. Furthermore, because your goodness is concealed and treasured within yourself, the gates of the Holy Temple shall be 'sunk.' As it is written: "Her gates are sunk into the ground" (Eicha 2:9). And to add to all this, the letter Chet stands before you, together you become Chet (SIN). This is why these two letters do not appear in the names of the twelve tribes.

Tet immediately then took its leave and went away from Him.

(K) THE LETTER ZAYIN

34. The letter Zayin entered and said to Him, Master of the World, may it please You to create the world with me. Because with my help, Your children shall preserve the Shabbat, as it is written, "Remember (Zachor) the Shabbat day, to keep it holy" (Shemot 20:8). He replied: I will not create the world with you, because you represent war, THAT IS, a sharp pointed sword and a spear WITH WHICH PEOPLE make war. AND THEY ARE CALLED TOOLS of destruction, which in Hebrew is PRONOUNCED ZAYIN! And you are like the letter Nun, WHICH THE WORLD WAS NOT CREATED BY, BECAUSE IT IS AT THE BEGINNING OF THE WORD NEFILAH (FALLING).

(L) The letters Vav and Hei

35. The letter Vav entered, and pleaded before Him, Master of the World, may it please You to create the world with me because I am in myself one of the letters of Your Name HA-VA-YAH!" He replied: Vav, you and the letter Hei should both be satisfied with being written in My Name HA-VA-YAH. Because you appear in My Name and are engraved in It, I shall therefore not create the world with you.

(M) The letters Dalet and Gimel

31. בַּהֵיחָא שַׁעְתָּא, נַחְתָּא מִן קַדְמוּהִי אֶת מַעַל
בוֹרְסִיָּה יִקְרִיָּה, אֹדְעֵזְעָת וְאִמְרָה קַמִּיָּה: רַבּוֹן
עֲלֵמָא, נִיחָא קַמָּךְ לְמַבְרִי בִּי עֲלֵמָא, דְּאֵנָּא כְּבוֹדְךָ.
וְכֹד נַחְתַּת כּ מַעַל בוֹרְסִיָּה יִקְרִיָּה, אֹדְעֵזְעוּ מֵאֲתָן
אַלְף עֲלֵמִין וְאֹדְעֵזְעוּ בְּרַסְיָא, וְכִלְהוּ עֲלֵמִין
אֹדְעֵזְעוּ לְמִנְפֹּל. אָמַר לָהּ קַדְשָׁא בְּרִיךְ הוּא: כִּ"ף,
כִּ"ף, מָה אַתְּ עֹבִיד הַכָּא, דְּלֵא אַבְרִי בְּךָ עֲלֵמָא, תּוּב
לְאַתְרֵךְ, דְּהָא בְּךָ כְּלִיָּה, כְּלָה וְנַחְרָצָה אֶשְׁתַּמַּע, תּוּב
לְכַרְסִיךָ וְהוּי תַּמּוּן. בַּהֵיחָא שַׁעְתָּא נִמְקַת מִקַּמִּיָּה
וְתַבַּת לְדוּכְתָּהּ

32. עֲאֵלַת אֶת אִמְרָה קַמִּיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ
לְמַבְרִי בִּיעֲלֵמָא, דְּאֵנָּא שִׁירוּתָא דְשִׁמָּא קַדִּישָׁא,
וְיֹאוֹת לְךָ לְמַבְרִי בִּי עֲלֵמָא. אָמַר לָהּ: דִּי לְךָ דְּאֵנַת
חֻקִּי בִּי, וְאֵנַת רְשִׁים בִּי, וְכֹל רַעוּתָא דִּילִי בְּךָ,
סְלִיק, לִית אַנְתָּ יֹאוֹת לְאַתְעֻקְרָא מִן שָׁמַי.

33. עֲאֵלַת אֶת אִמְרָה קַמִּיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ
לְמַבְרִי בִּי עֲלֵמָא, דְּאֵנַת, בִּי אַתְקִרִיָּאת טוֹב וְיִשְׁר.
אָמַר לָהּ: לֵא אַבְרִי בְּךָ עֲלֵמָא, דְּהָא טוֹבְךָ סְתִים
בְּגוֹן וְצַפּוֹן בְּגוֹן, הַה"ד מָה רַב טוֹבְךָ אֲשֶׁר צַפְנַת
לִירְאָךְ, הוֹאִיל וְגִנִּיז בְּגוֹן, לִית בֵּיה חוּלְקָא לְעֲלֵמָא
דָּא, דְּאֵנָּא בְּעִי לְמַבְרִי, אֶלָּא בְּעֲלֵמָא דְאַתִּי. וְתוּ,
דְּעַל דְּטוֹבְךָ גִּנִּיז בְּגוֹן, יִטְבַּעוֹן תְּרַעֵי דְהִיכְלָא.
הַה"ד טְבַעוּ בְּאַרְץ שַׁעְרִיָּה. וְתוּ ד' ח' לְקַבְלָךְ, וְכֹד
תְּתַחְבְּרוֹן כְּחַדָּא, הָא ח"ט, וְעַל דָּא אַתּוּן אֵלִין לָא
רְשִׁימִין בְּשַׁבְטִין קַדִּישִׁין, מִיַּד נִמְקַת מִקַּמִּיָּה.

34. עֲאֵלַת אֶת אִמְרָה לִיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ
לְמַבְרִי בִּי עֲלֵמָא, דְּבִי נְטָרִין בְּנִיךְ שַׁבַּת, דְּכַתִּיב זְכוֹר
אֶת יוֹם הַשַּׁבַּת לְקַדְשׁוֹ. אָמַר לָהּ: לֵא אַבְרִי בְּךָ
עֲלֵמָא, דְּאֵנַת אִית בְּךָ קַרְבָּא, וְחַרְבָּא דְשִׁנָּא,
וְרוּמְחָא דְקַרְבָּא, כְּגוֹנוּנָא דְנוֹן, מִיַּד נִמְקַת מִקַּמִּיָּה.

35. עֲאֵלַת אֶת אִמְרָה קַמִּיָּה: רַבּוֹן עֲלֵמָא, נִיחָא קַמָּךְ
לְמַבְרִי בִּי עֲלֵמָא, דְּאֵנָּא אֶת מְשַׁמְךָ. אָמַר לָהּ: וְאוּ,
אַנְתָּ וְה', דִּי לְכוֹן דְּאַתּוֹן אַתּוּן דְשִׁמִּי, דְּאַתּוֹן בְּרָזָא
דְשִׁמִּי, וְחֻקִּיךָ וְגַלְיַפִּין בְּשִׁמִּי, וְלֵא אַבְרִי בְּכו
עֲלֵמָא.

36. The letters Dalet and Gimel entered. THEY both also claimed the same thing. He told them also be satisfied with being with each other, because there will always be poor men on earth, and they should be given a benefactor. The letter Dalet is poor, BECAUSE IT IS CALLED DALET, FROM THE EXPRESSION DALUT, WHICH SIGNIFIES POVERTY, and the Gimel reciprocates as a benefactor TO DALET. THEREFORE do not leave each other, and it should suffice you that you sustain one another!

(N) The letter Bet

37. The letter Bet entered and said to Him, Master of the World, may it please You to create the world with me, because by me You are blessed in the upper and lower worlds. THIS IS BECAUSE THE LETTER BET IS THE FIRST LETTER OF THE WORD BRACHAH (BLESSING). The Holy One, blessed be He, replied: But, of course, I shall certainly create the world with you. And you shall appear in the beginning of the creation (Beresheet).

(O) The letter Aleph

38. The letter ALEPH stood outside and did not enter. The Holy One, blessed be He, said to it, ALEPH, ALEPH, why do you not enter and stand before me like the other letters? It replied: Master of the World, because I saw that all the letters left You without benefaction. So what shall I do there myself? Not only that, but You have already presented the letter Bet with this greatest gift of all. And it would not be proper for the Supernal King to take back the gift, which He presented to His servant, and give it to another! The Holy One, blessed be He, said, ALEPH, ALEPH, even though the world is created with the letter Bet, you shall be the first (lit. 'head') of all the letters. My attachments shall be expressed only by you and all calculations and actions of the people shall commence with you. Therefore, all unity shall be expressed by the letter Aleph!

39. The Holy One, blessed be He, formed large upper letters, WHICH ALLUDE TO THE SFIRAH OF BINAH and smaller lower letters, WHICH ALLUDE TO THE SFIRAH OF MALCHUT. And this is why IT IS WRITTEN, Bet, Bet, WHICH REFERS TO Beresheet Bara. And ALEPH, ALEPH, WHICH REFERS TO Elohim Et. SO THE FIRST SET OF ALEPH AND BET LETTERS are letters from above, FROM BINAH, WHEREAS THE SECOND SET OF ALEPH AND BET are letters from below, FROM MALCHUT. And they are all united - the ones from the world above, FROM BINAH, with the ones from the world below, WHICH IS MALCHUT - SO THAT THEY CAN INFLUENCE EACH OTHER.

7. The wisdom upon which the world is established

The Zohar teaches all Creation occurred through the power of great wisdom. This secret is found in Beresheet, the Hebrew word for Creation. We can now open ourselves to receive true spiritual wisdom in our own lives.

36. עֲלֵת אֵת וְאֵת אָמְרוּ אוֹף הִכִּי, אָמַר אוֹף לוֹן, דִּי לְכוֹן לְמַהוּי דָּא עִם דָּא, דְּהָא מְסַכְנִין לָא יִתְבַּטְלוֹן מִן עֲלָמָא, וְצָרִיכִין לְגַמּוּל עֲמַהוּן טִיבוּ. דְּלָ"ת אִיהוּ מְסַכְנָא, גִּימָ"ל גַּמּוּל לָהּ טִיבוּ, לָא תִתְפָּרְשׁוּן דָּא מִן דָּא וְדִי לְכוֹן לְמִיזַן דָּא לְדִין.

37. עֲלֵת אֵת אָמְרָה לִיה: רַבּוֹן עֲלָמָא, נִיחָא קַמָּךְ לְמַבְרִי בִּי עֲלָמָא, דְּבִי מְבָרַכָאן לָךְ לְעִילָא וְתַתָּא. אָמַר לָהּ קְדוֹשׁ בְּרוּךְ הוּא: הָא וְדָאִי בְּךָ אֲבָרִי עֲלָמָא, וְאֵת תְּהָא שִׁירוּתָא לְמַבְרִי עֲלָמָא.

38. קְיַימָא אֵת לָא עֲלֵת. אָמַר לָהּ קְדוֹשׁ בְּרוּךְ הוּא: אֶל"ף, אֶל"ף, לְמָה לִּית אַנְתְּ עֲלֵת קַמָּאִי בְּשָׂאָר כָּל אֲתוּוֹן. אָמְרָה קַמִּיה: רַבּוֹן עֲלָמָא, בְּגִין דְּחַמִּינָא כָּל אֲתוּוֹן נִמְקוּ מִן קַמָּךְ בְּלָא תוּעֵלְתָא, מָה אֲנָא אֲעֵבִיד תַּמּוֹן. וְתוּ, דְּהָא יְהִיבְתָא לָאֵת בִּי"ת נְבֻזָא רְבַרְבָּא דָּא, וְלָא יְאוּת לְמַלְכָא עֲלָאָה, לְאֲעֵבְרָא נְבֻזָא דִּיהֵב לְעַבְדוֹ וְלַמִּיָּהֵב לְאַחְרָא. אָמַר לָהּ קְדוֹשׁ בְּרוּךְ הוּא: אֶל"ף אֶל"ף, אֶף עַל גְּבֻדָּת בִּי"ת בְּהָ אֲבָרִי עֲלָמָא, אֵת תְּהָא רִישׁ לְכָל אֲתוּוֹן, לִית בִּי יְחֻדָּא אֲלָא בְּךָ. בְּךָ יִשְׂרוּן כָּל חוֹשְׁבִּין, וְכָל עוֹבְדֵי דְעֲלָמָא, וְכָל יְחֻדָּא, לָא הוּי אֲלָא בָּאת אֶל"ף.

39. וְעֵבֵד קְדוֹשׁ בְּרוּךְ הוּא אֲתוּוֹן עֲלָאִין רַבְרַבִּין וְאֲתוּוֹן תַּתָּאִין זְעִירִין, וּבְגִין כֵּךְ בִּי"ת בִּי"ת, בְּרֵאשִׁית בְּרָא. אֶל"ף אֶל"ף, אֱלֹהִים אֵת. אֲתוּוֹן מְלַעֲיָלָא וְאֲתוּוֹן מְתַתָּא, וְכִלְהוּ בְּחָדָא הוּוּ, מְעֲלָמָא עֲלָאָה וּמְעֲלָמָא תַּתָּאָה.

40. In the Beginning: Beresheet. Rabbi Yudai asked, What is Beresheet? It means 'with Wisdom'. And this is the Wisdom upon which the world, WHICH IS THE SECRET OF ZEIR ANPIN, is established and allowed to enter the deep and secretive mysteries, NAMELY THE LIGHTS OF BINAH. Here the six supernal points are engraved, WHICH ARE THE SIX ASPECTS OF BINAH, from which everything emerges. From them were formed the six sources of rivers, WHICH ARE THE SIX ASPECTS OF ZEIR ANPIN that flow into the Great Sea, WHICH IS MALCHUT. THEREFORE, Bara Sheet (the suffix in Aramaic means six) SUGGESTS THE SIX [HEBRAIC] LETTERS OF BERESHEET, FOR THE [LOWER] SIX ASPECTS were created here. And who created them? He who is not mentioned; He who is concealed and unknown, WHO IS CALLED ARICH ANPIN.

40. בְּרֵאשִׁית, רַבִּי יוֹדָאֵי אָמַר, מֵאֵי בְּרֵאשִׁית, בְּחֻכְמָהּ, דָּא חֻכְמָה דְּעֵלְמָא קְיִימָא עֲלֵהּ לְעֵאלָא גּוֹ רְזִי סְתִימִין עֲלָאִין. וְהִכָּא אֲגֻלְמוּ שֵׁית סְטְרִין רַבְרְבִין עֲלָאִין, דְּמִנְהוּן נְפִיק כְּלָא, דְּמִנְהוּן אֲתַעְבִּידוּ שֵׁית מְקוּרִין וְנַחְלִין לְעֵאלָא גּוֹ יִמָּא רַבָּא. וְהֵינּוּ בְּרָא שֵׁית, מֵהִכָּא אֲתַבְּרִיא. מֵאֵן בְּרָא לֹוּן הֵהוּא דְּלָא אֲדַבֵּר, הֵהוּא סְתִים דְּלָא יָדִיעַ.

8. The locked and the unlocked

During the process of creation, spiritual forces were unlocked in order to ignite and propel the birth of the universe and the divine worlds. As the Zohar describes the procedure by which these forces were unleashed, we acquire the same power to unlock spiritual forces within ourselves. This paragraph also reveals another secret concerning the word Beresheet .????? When the word is broken down, two words are revealed: "Bere" and "Sheet," which means "created six." This refers to the spiritual realm of Zeir Anpin, which contains six Sfirot [dimensions]. All six dimensions [Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod] are compressed and locked into the one realm called Zeir Anpin. With the emergence of superstring theory, modern physics has revealed a model of reality that resembles the Zohar's. Both the Kabbalist and the proponents of superstring theory agree that ten dimensions comprise reality, and that six of these dimensions were compacted into one at the moment of creation, or Beresheet.

41. Rabbi Chiya and Rabbi Yosi were walking along. As they reached a certain field, Rabbi Chiya said to Rabbi Yosi, what you have said that Bara Sheet (created six) IS ALLUDED TO IN THE WORD BERESHEET is certainly so. Because the supernal six days, THAT IS TO SAY, ONLY THE SIX ASPECTS OF BINAH HAVE A BEARING ON THE TORAH, WHICH IS ZEIR ANPIN, and no more. While the others, NAMELY THE UPPER THREE SFIROT OF BINAH are concealed.

41. בְּרֵאשִׁית 41. רַבִּי חֵיָא וְרַבִּי יוֹסִי הָווּ אֲזֵלִי בְּאַרְחָא, כַּד מְטוּ לְחַד בֵּי חֻקְלָא, אָמַר לֵיהּ רַבִּי חֵיָא לְרַבִּי יוֹסִי, הָא דְאֲמַרְתוּ בְּרָא שֵׁית, וְדָאֵי הִכֵּי הוּא, בְּגִין דְּשֵׁית יוֹמִין עֲלָאִין גְּבִי אֲוִרְיָתָא וְלָא יִתִּיר, אַחֲרָנִין סְתִימִין אִינוּן.

42. But we have already seen in the hidden mysteries of Beresheet where He says that He who is Holy and Concealed engraved a certain form in His bowels. THIS IS THE SECRET OF BINAH, of the Secret One, WHICH IS THE SECRET OF THE NUKVA OF ATIK, who is designated by a thrusting point. THIS IS THE SECRET OF THE POINT OF MALCHUT OF THE FIRST RESTRICTION, WHICH ROSE UP TO BINAH AND ENGRAVED THE EAR, NOSE, AND MOUTH OF ARICH ANPIN ON HIS HEAD. This engraving, WHICH WAS MOLDED IN BINAH was incised and hidden in Her, as someone who hides everything, locks it up, and puts the key away. This key is kept hidden in a certain Temple and although everything is hidden in that Temple, the most important thing is that key, which locks and unlocks everything!

42. אָבֵל חֲמִינָן גּוֹ סְתְרֵי בְּרֵאשִׁית דְּאָמַר הִכֵּי. גְּלִימֵי אֲגֻלְיָהּ הֵהוּא סְתִימָאָה קְדִישָׁא גּוֹ מְעוּי דְּחַד טְמִירוּ, דְּנֻקְדִי בְּנֻקְדָּה דְּנַעֲץ. הֵהוּא גְּלִימֵי אֲגֻלְיָהּ וְטְמִיר בֵּיהּ, כְּמֵאן דְּגִנִּיז כְּלָא תְּחוּת מִפְתָּחָא חֲדָא, וְהֵהוּא מִפְתָּחָא גִנִּיז כְּלָא בְּהִיכְלָא חֲדָא, וְאֵע"ג דְּכְלָא גִנִּיז בְּהֵהוּא הִיכְלָא, עֲקָרָא דְּכְלָא בְּהֵהוּא מִפְתָּחָא הָוִי, הֵהוּא מִפְתָּחָא סְגִיר וּפְתַח.

43. That Temple has a lot of hidden treasures one upon the other. In that Temple there are 50 gates, which are supposed to be closed, MEANING THAT THEY BLOCK THE FLOW OF LIGHTS. There are 49 gates engraved upon the 'four winds' of the world. One gate has no direction (side); it is not known whether it faces up or down. This is how this gate REMAINS closed.

43. בְּהֵהוּא הִיכְלָא, אֵית בֵּיהּ גִּנִּיזִין סְתִימִין סְגִיאִין אֵלִין עַל אֵלִין. בְּהֵהוּא הִיכְלָא, אֵית תְּרַעִין עוֹבְדֵי סְתִימוּ, וְאִינוּן חֲמִשִּׁין. אֲגֻלְמוּ לְאַרְבַּע סְטְרִין וְהוּוּ אַרְבַּעִין וְתִשְׁעֵי. חַד תְּרַעָא לִית לֵיהּ סְטְרָא, לָא יָדִיעַ אִי הוּא לְעֵילָא אִי הוּא לְתַתָּא, וּבְגִין כֵּךְ הֵהוּא תְּרַעָא סְתִים.

44. Inside the gates is a lock with a tiny and narrow keyhole. This lock is marked AND KNOWN only by the impression of the key. And no one is to know about THIS NARROW KEYHOLE without having the key. And upon this secret IS BASED THE VERSE, "In the beginning (Beresheet) Elohim created (Bara)" (Beresheet 1:1). Beresheet is the key by which everything is hidden, as it locks and unlocks. With this key six gates are locked and unlocked. So when it locks those gates and includes them within itself, then it is for sure Beresheet: a revealed word that includes within it a concealed word. Bara, wherever it appears, is a word that hides and guards a secret, IMPLYING THAT THE KEY locks it up and does not unlock it.

44. גו אינון תרעין אית מנעולא חדא, וחד אתר דקיק לעאלא ההוא מפתחא ביה ולא אתרשים אלא ברשימו דמפתחא, לא ירעין ביה אלא ההוא מפתחא בלחודוי. ועל רזא דנא, בראשית ברא אלהים. בראשית, דא מפתחא דכלא סתים ביה, והוא סגיר ופתח, ושית תרעין כלילין ביה בההוא מפתחא דסגיר ופתח, כד סגיר אינון תרעין וכליל לון בגויה, כדן ודאי כתיב, בראשית, מלה גליא בכלל מלה סתימאה. ובכל אתר, בר"א, מלא סתימאה איהו, סגיר ולא פתח.

9. [An Anagram]: B'hibar'am, B'Avraham (When they were created, with Avraham)

The chaotic world became complete and ordered upon the arrival of Avraham (Abraham) for he symbolizes and reveals the Light of Mercy [Chesed]. The Zohar explains that the Light of Mercy personifies sharing, and that it embodies the positive energy within our world. Meditatively browsing the Aramaic wording awakens our desire to share. In turn, we arouse the spiritual Light that removes chaos from our lives.

45. Rabbi Yosi said it is certainly so! I heard the same from the Holy Light, who is RABBI SHIMON, that the word Bara is concealed to show THAT THE KEY locks up the secret and does not unlock it. As long as THE KEY locked up the word Bara, the world could not exist and would not have lasted at all! Complete chaos would have prevailed, covering the entire existence. And when this chaos prevailed there would not have been a world; it would have never lasted!

45. אמר רבי יוסי, ודאי הכי הוא, ושמענא לבוצינא קדישא דאמר הכי, דמלה סתימאה איהו ברא, סגיר ולא פתח. ובעוד דהוה סגיר במלה דברא, עלמא לא הוי ולא אתקיים, והוה חמי על כלא תה"ו, וכד שלטא האי תה"ו עלמא לא הוה, ולא אתקיים.

46. When did this key unlock the gates, and serve and produce offspring? When Avraham appeared, AS HE IS THE SECRET OF CHESED. As it is written: "These are the generations of the heavens and of the earth when they were created" (B'hibar'am, an anagram of Be'avraham) (Beresheet 2:4). And we have already learned, DO NOT SAY B'HIBAR'AM BUT Be'avraham. Then, the letters (WHICH ARE THE VESSELS) that were entirely concealed in the word Bara WERE OPENED. And the Pillar of Procreation, the Sacred Limb of Yesod, upon which the world is established was revealed. BECAUSE THE WORD BARA (MEANING CREATED) IS FORMED BY THE LETTERS, BET, RESH, AND ALEPH. THUS, IT CONSISTS OF THE SAME LETTERS AS EVER (THE LIMB IN HEBREW, WHICH IS FORMED BY THE LETTERS, ALEPH, BET, AND RESH).

46. אימתי ההוא מפתחא פתח תרעין ואודמן לשמושא ולמעבד תולדין, כד אתא אברהם. דכתיב אלה תולדות השמים והארץ בהבראם, ותנינון באברהם, ומה דהוה כלא סתים במלת ברא, אתהדרו אתון לשמושא, ונפק עמודא דעבד תולדין, אב"ר יסודא קדישא, דעלמא קיימא עליה.

47. When the letters Aleph, Bet, and Resh (Ever = Limb) left their impression on the word Bara (Bet, Resh, and Aleph, defined as created), then the Supernal and Concealed One formed a different designation for the impression of His Name and Glory. And these are the letters Mem and Yud. He also created Aleph, Lamed, and Hei. So was the Sacred and Blessed Name, which is Mah (formed by Mem and Hei), formed as a mark. It brought forth the creation of Bara (Bet, Resh, and Aleph) from Ever (Aleph, Bet, and Resh). And this word has the imprint of Aleph, Lamed, and Hei from one side, and Aleph, Bet, and Resh from the other side. Therefore to the Sacred Concealed One, Aleph, Lamed, and Hei exist, as do Aleph, Bet, and Resh. And when one of them reaches perfection, so does the other. Thus, it engraved upon Aleph, Bet, and Resh the letter Hei, and it engraved upon the Aleph, Lamed, and Hei, the letter Yud!

47. כד האי אבר אתרשים במלת ברא, כדן רשים סתימאה עילאה רשימו אחרא לשמיה וליקרניה, ודא איהו מ"י, וברא אלה. וגם בן שמא קדישא דאתברכא, דאיהו מ"ה, אתרשים ואפיק מן בר"א אב"ר. והוא רשים באלה מסטרא דא, ואב"ר מסטרא דא. סתימאה קדישא אל"ה קיימא, אב"ר קיימא. כד אשתלים דא אשתלים דא, גלויף להאי אב"ר ה', גלויף להאי אל"ה י'.

48. And he explained that whenever Hei and the letters Eleh were awakened (aroused, stimulated) to complete both sides, He then brought forth the final letter Mem. He took one final Mem to the end of the letters - that is, Aleph, Lamed, Hei, Yud, and one final Mem - to take to the other side. That is to the end of the letters (forming the word) Aleph, Bet, Resh, and Hei, thus completing the sacred holy name by combining the letters to form Elohim. In the same manner, the name Avraham was completed. And this is what we meant when we had stated, 'WHEN ONE OF THEM REACHES PERFECTION, SO DOES THE OTHER.' And there are those who say that the Holy One, blessed be He, took THE LETTERS Mem and Hei and put them together with Ever, and it became THE COMBINATION Avraham. And the word Mi alludes to the fifty gates of wisdom, and in the word Mi there is a Yud, which is the first letter of the holy name. And the word Ma alludes to the numerical value of the holy name, and it has within it the second letter of the holy name, WHICH IS HEI. As it is written, "worthy is the nation for whom this is so..." (Tehilim 144:15), "THAT HASHEM IS THEIR GOD" (IBID.) And it is written: "He suspends the world on Bli-Ma (nothingness)" (Iyov 26:7). THE WORD MA IN THIS VERSE ALLUDES TO THE NUMERICAL VALUE OF THE TETRAGRAMMATON WHEN SPELLED OUT WITH ALEPHS. And then both worlds were upheld, the coming world with the letter Yud and this world with Hei. And then it created offspring and the name was complete. As it is written: "These are the products of the heaven and the earth Bhibaram (when they were created)" (Bereshheet 2:4). THE WORD BHIBARAM HAS THE SAME LETTERS AS B'AVRAHAM, BECAUSE ALL THE PRODUCTS were suspended, incomplete, until the name of Avraham was created. When the name of Avraham was completed, so was the holy name completed. And this is what is written, "on the day HASHEM ELOHIM created heaven and earth" (Ibid.). THE WORDS "ON THE DAY...CREATED" MEAN WHEN THEY WERE COMPLETED, THROUGH THE NAME AVRAHAM, AND ONLY THEN IS HASHEM FIRST MENTIONED IN THE TORAH.

10. The vision of Rabbi Chiya

Rabbi Chiya is worthy of elevation to the highest spiritual worlds, and to meet with the holy Kabbalist, Rabbi Shimon bar Yochai, and his son Rabbi Elazar. Rabbi Chiya spends time studying with his great Master in the supernal Academy, where Rabbi Shimon teaches the greatest of souls. The Messiah himself comes to spend time with Rabbi Shimon. These spiritual words of wisdom instill in us the ability to connect ourselves to the supernal Worlds above.

49. Rabbi Chiya prostrated himself on the earth, kissed the dust and cried out, Dust, dust how stiff-necked (stubborn) you are; how shameless you are that all the delights of the eye perish within you! You consume all the beacons of light in the world and grind them into nothing. How impertinent you are. The Sacred Light that illuminated the world; the great leader who governs the entire world and whose merit sustains the world is consumed by you! Rabbi Shimon, the Light of the Illumination, the Light of the Worlds! You perish in the dust while you sustain and govern the world! He then fell into a reverie for a moment and said, Dust, dust, be not proud! Because the pillars of the world will not be delivered into your hands; and Rabbi Shimon shall not be consumed by you!

48. אֶתְעָרוּ אֶתְוֹן לְאַשְׁלֵמָא לְהַאי סְטְרָא וּלְהַאי סְטְרָא בְּדִין אֶפִּיק מ' נָטִיל חַד לְהַאי סְטְרָא וְחַד לְהַאי סְטְרָא, אֲשֶׁתְּלִים שְׁמָא קְדִישָׁא וְאֲתַעְבִּיד אֱלֹהִים גַּם בֵּן שְׁמָא דְאַבְרָהָם, בְּדִ אֲשֶׁתְּלִים דָּא אֲשֶׁתְּלִים דָּא. (וּי"א דְנָטִל קְדוּשׁ בְּרוּךְ הוּא מ"י וְשְׂדֵי בְּאֵל"ה, וְאֲתַעְבִּיד אֱלֹהִים. וְנָטִיל קְדוּשׁ בְּרוּךְ הוּא מ"ה וְשְׂדֵי בְּאֵב"ר וְאֲתַעְבִּיד אֲבָרָה"ם. וּמִלַּת מ"י רֹמֵז לְחֻמְשִׁים שְׁעָרֵי בֵּינָה, וְאִית בָּהּ יו"ד אוֹת קְדָמָא דְשְׁמָא קְדִישָׁא, וּמִלַּת מ"ה רֹמֵז לְמִנּוּנָא דְשְׁמָא קְדִישָׁא, וְאִית בֵּיהּ אוֹת תְּנִינָא דְשְׁמָא קְדִישָׁא יְהו"ה. כַּד"א אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ וְגו', תּוֹלָה אֶרֶץ עַל בְּלֵי מ"ה, וּכְדִין אֲתַקְיִימוּ תְרִין עֲלָמִין, בִּיּו"ד עֲלָמָא דְאֵתִי וּבָה"א עֲלָמָא דָּא. כְּלוּמַר, בְּמ"י בְּרָא עוֹלָם הַבָּא, וּבְמ"ה בְּרָא עוֹלָם הַזֶּה. וְדִין הוּא רִמּוֹז עֵילָא וְתַתָּא). וּכְדִין עֲבִיד תּוֹלְדוֹת וְנִפְקִי שְׁמָא שְׁלִים, מַה דְלָא הוּא קְדָם דְנָא, הַה"ד, אֱלֹה תּוֹלְדוֹת הַשְּׁמַיִם וְהָאֶרֶץ בְּהַבְרָאָם, כְּלֵהוּ הוּוּ תְלִין עַד דְאֲתַבְרוּ שְׁמִיָּה דְאַבְרָהָם, בִּיּוֹן דְאֲשֶׁתְּלִים שְׁמָא דָּא דְאַבְרָהָם שְׁמָא קְדִישָׁא אֲשֶׁתְּלִים. הַה"ד בְּיוֹם עֲשׂוֹת ה' אֱלֹהִים אֶרֶץ וְשָׁמַיִם.

49. אֲשֶׁתַּטַּח רַבִּי חִיָּיא בְּאַרְעָא וְנָשַׁק לְעַפְרָא, וּבִכָּה וְאָמַר, עַפְרָא עַפְרָא, כַּמָּה אַתְּ קָשִׁי קְדַל, כַּמָּה אַתְּ בְּחֻצִימוּ, דְכָל מַחְמְדֵי עֵינָא יִתְבַּלּוּן בְּךָ, כָּל עַמּוּדֵי נְהוּרִין דְעֲלָמָא תִּיכּוֹל וְתִידוּק. כַּמָּה אַתְּ חֻצִימָא, בּוֹצִינָא קְדִישָׁא דְהוּא נְהִיר עֲלָמָא שְׁלִיטָא רַבְרָבָא מְמַנָּא דְזְכוּתִיָּה מְקִיִּים עֲלָמָא, אֲתַבְּלִי בְּךָ. רַבִּי שְׁמַעוֹן נְהִירוֹ דְבוֹצִינָא, נְהִירוֹ דְעֲלָמִין, אַנְתָּ בְּלֵי בְּעַפְרָא וְאַנְתָּ קִיִּים וְנַהֲגַ עֲלָמָא. אֲשֶׁתּוּמַם רְגַעָא חָדָא, וְאָמַר עַפְרָא עַפְרָא לֹא תִתְגַּאֲי, דְלֹא יִתְמַסְרוּן בְּךָ עַמּוּדִין דְעֲלָמָא, דְהָא רַבִּי שְׁמַעוֹן לֹא אֲתַבְּלִי בְּךָ.

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50. Rabbi Chiya stood up and walked along weeping, accompanied by Rabbi Yosi. He fasted from that day on for forty days so that he might meet with Rabbi Shimon. They told him, you are not fit to see him. He then wept and fasted for another forty days. They showed him Rabbi Shimon and Rabbi Elazar his son, in a vision. They were discussing the interpretation of that certain word, which Rabbi Yosi mentioned IN THE NAME OF RABBI SHIMON (PAR. 45). And many thousands were listening to his words.

51. Meanwhile, he saw many great celestial wings. Rabbi Shimon and his son Rabbi Elazar mounted on them and were borne aloft to the heavenly Academy (Yeshiva). And all those wings were waiting for them. He then saw THAT RABBI SHIMON AND RABBI ELAZAR were renewed constantly by their own splendor and shone more than the sun.

52. Rabbi Shimon opened the discussion by saying, let Rabbi Chiya enter and see how much the Holy One, blessed be He, shall restore the faces of the righteous in the world to come. How happy is he who comes here without shame, and how happy is he who stands erect in this world as a strong pillar that bears all! RABBI CHIYA saw HIMSELF entering, and Rabbi Elazar stood up. So did all of the other pillars OF THE WORLD, which had previously been sitting there. THEY ALL STOOD UP FOR THE SAKE OF RABBI CHIYA. And he, RABBI CHIYA was embarrassed. As he entered, he detached himself (from the pillars of the world) and sat at the feet of Rabbi Shimon.

53. A voice came forth, saying: Lower your eyes, do not raise your head up, and do not look! He lowered his eyes and saw a Light that shone from afar. The voice returned and said: You hidden and unseen Celestials on high, you who are clever and wander throughout the world, Behold and see! Earthly beings that are sunk in deep slumber, THE LIGHT OF YOUR EYES is concealed in the darkness of YOUR EYES, wake up!

54. Who, among you has DURING HIS LIFETIME IN THIS WORLD transformed darkness into Light and the taste of bitter into sweet before he came here? Who, among you has awaited eagerly every day the Light that shines when the King calls upon the Gazelle? As then, the Honor OF THE KING IS GLORIFIED, and He is called the King of all the other kings of the world. Because he who does not await eagerly for this every day, AS HE LIVES in that world - MEANING THIS WORLD - has no role here.

55. Meanwhile, he saw many of his friends gathering around the standing Pillars, and he saw how they elevated them to the heavenly Academy. Some were ascending while others were descending. And high above them all, he saw the owner of the wings, WHO IS MATATRON, approach him.

50. קָם רַבִּי חִיָּיא וְהוּא וְהוּא בְּכִי. אֲזַל, וּרְבִי יוֹסִי עִמּוּהָ.
מֵהָהוּא יוֹמָא אֲתַעְנִי אַרְבַּעִין יוֹמִין לְמַחְמֵי לְרַבִּי
שְׁמַעוֹן. אָמְרוּ לִיהּ לִית אַנְתָּ רִשְׁאֵי לְמַחְמֵי לִיהּ.
בְּכַה וְאֲתַעְנִי אַרְבַּעִין יוֹמִין אַחֲרֵינִין, אַחְזִיאֵנוּ לִיהּ
בְּחִזּוּא לְרַבִּי שְׁמַעוֹן וּרְבִי אֶלְעָזָר בְּרִיהּ, דְּהוּוּ לְעֵאן
בְּמַלְה דָּא דְאָמַר רַבִּי יוֹסִי, וְהוּוּ כְּמָה אֶלְפִין צִיּוּתִין
לְמַלּוּלִיהּ.

51. אֲדַהְבִי, חָמָא כְּמָה גְדַפִּין רַבְרַבִּין עֲלֵאִין, וּסְלִיקוּ
עֲלֵיהוּ רַבִּי שְׁמַעוֹן וּרְבִי אֶלְעָזָר בְּרִיהּ וּסְלִיקוּ
לְמַתִּיבְתָא דְרַקִּיעָא, וְכָל אֲלִין גְדַפִּין הוּוּ מַחְבָּאן
לְהוּ. חָמָא דְמַתְהַדְרִן וּמַתְחַדְשִׁן בְּזִיווּן וּנְהִירוּ וְתִיר
מְנַהוּרָא דְזִיוָא דְשִׁמְשָׁא.

52. פִּתַּח רַבִּי שְׁמַעוֹן וְאָמַר, יַעֲוֹל רַבִּי חִיָּיא וְלִיחְמֵי,
בְּכַמָּה דְזִמִּין קְדוּשׁ בְּרוּךְ הוּא לְחַדְתָּא אֲנָפִי
צְדִיקָיָא לְזַמְנָא דְאֲתִי. זְכָאָה אִיהוּ מֵאן דְּעָאֵל הֵכָא
בְּלֵא כְּסוּפָא וְזְכָאָה מֵאן דְּקָאִים בְּהָהוּא עֲלֵמָא,
כְּעִמּוּדָא תְּקִיף בְּכֵלָא, וְחָמָא דְהוּוּ עָאֵל וְהוּוּ קָם
רַבִּי אֶלְעָזָר וְשָׂאֵר עִמּוּדִין דִּיתְבִּין תַּמָּן. וְהוּא הוּוּ
בְּסִיף, וְאֲשִׁמִּיט גְרַמִּיָּה, וְעָאֵל וְיִתִּיב לְרַגְלוּי דְרַבִּי
שְׁמַעוֹן.

53. קָלָא נִפְק וְאָמַר, מֵאִיךְ עֵינְךָ לֹא תִזְקוּף רִישְׁךָ,
וְלֹא תִסְתַּבֵּל. מֵאִיךְ עֵינְוִי, וְחָמָא נְהוּרָא דְהוּוּ נְהִיר
לְמַרְחֹק. קָלָא אֶהְדֵּר בְּמַלְקַדְמִין, וְאָמַר עֲלֵאִין
טְמִירִין סְתִימִין, פְּקִיחֵי עֵינָא, אִינּוּן דְּמִשְׁטָטִין בְּכָל
עֲלֵמָא, אֲסַתְּבִלוּ וְחִמוּ. תַּתְּאִין דְּמִיכִין סְתִימִין
בְּחֹרִיכוֹן, אֲתַעְרוּ.

54. מֵאן מְנַכּוֹן, דִּי חֲשׂוּכָא מְהַפְּכֵן לְנְהוּרָא, וְטַעְמִין
מְרִירָא לְמַתְקָא, עַד לֹא יִיתוֹן הֵכָא. מֵאן מְנַכּוֹן,
דְּמַחְבָּאן בְּכָל יוֹמָא לְנְהוּרָא דְנְהִיר בְּשַׁעֲתָא דְמַלְכָא
פְּקִיד לְאִילְתָּא, וְאֲתִיּוּקָא, וְאֲתִקְרִי מַלְכָא מְכָל
מַלְכִין דְּעֵלְמָא. מֵאן דְּלֹא מְצַפֵּה דָּא בְּכָל יוֹמָא
בְּהָהוּא עֲלֵמָא, לִית לִיהּ חוּלְקָא הֵכָא.

55. אֲדַהְבִי חָמָא כְּמָה מִן חֲבַרְיָא, סַחְרָגְיָה כָּל
אִינּוּן עִמּוּדִין דְּקִימִין. וְחָמָא דְסְלִיקוּ לֹון לְמַתִּיבְתָא
דְרַקִּיעָא, אֲלִין סְלִקִין, וְאֲלִין נְחַתִין, וְעִילָא דְכֵלְהוּ
חָמָא מֵאִרִי דְגַדְפִי דְהוּוּ אֲתִי.

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56. The angel Matatron swore that he heard from behind the Curtain how the King attends the Gazelle every day and remembers how She lies in the soil of the earth. At that time, He kicks 390 heavens, which all quake and tremble with fear because of Him. And He, THE KING, sheds tears because of this, THAT THE SHECHINAH LIES IN THE SOIL OF THE EARTH. And the tears, that are hot as fire, fall down into the Great Sea. By the power of these tears, the governor who rules the sea, AND IS CALLED RAHAV, is sustained and stays alive. And he sanctifies the name of the Holy King by taking it upon himself to swallow all the waters of the days of creation. He gathers them all within himself so that on that day when all the nations assemble against the Holy Nation, the waters may dry up while they cross over on dry land.

57. Meanwhile, he heard a voice call out: Move aside, make room. King Mashiach is coming to the Academy of Rabbi Shimon, because all the righteous people there are the heads of the Academies, which are known up there. And all the disciples of each Academy ascend from this Academy here to the heavenly Academy. And Mashiach visits all these Academies and signs the Torah with the seal of the teachings that come from the mouths of the learned Rabbis. At that time, King Mashiach came TO THE ACADEMY OF RABBI SHIMON crowned by heavenly diadems that He had received from the heads of the Academies.

58. At the same time, all the colleagues and Rabbi Shimon, as well, stood up. Rabbi Shimon's light reached up to the empyrean. MASHIACH said to him: Rabbi, how blessed you are, that your Torah (teachings) has been elevated by the Illumination of 370 Lights. And every single Light has been explained in 613 ways. Then they rise up and bathe themselves in the rivers of pure Persimmon (balm). And the Holy One, blessed be He, approves the Torah study of your Academy, of the Academy of Chizkiyah, the King of the Judean Kingdom and of the Academy of Achiya Ha-Shiloni.

59. I have come to approve the Torah of your Academy only because the One with Wings (Matatron) is on his way here, and I know that He shall not enter any other Academy (Yeshivah) - only yours. Meanwhile, he told Rabbi Shimon about the oath taken by the One with the Wings. Then Mashiach trembled and raised up his voice. The heavens also trembled, as did the Great Sea and the Whale. The world was about to collapse. Also at this time, he noticed Rabbi Chiya sitting at the feet of Rabbi Shimon. He asked: Who allowed a human being, wearing the cloaks of that world, THAT IS, THE PHYSICAL BODY OF THE MUNDANE WORLD, here? Rabbi Shimon answered: This is Rabbi Chiya the Shining Light of the Torah. He said: Let he and his sons be gathered, MEANING, LET THEM PASS AWAY FROM THE MUNDANE WORLD, and join your Academy! Rabbi Shimon said, let him be given time! And time was given to him.

56. וְהוּא אוֹמֵי אוֹמָאָה, דְּשָׁמַע מֵאַחוֹרֵי פֶּרְגוּדָא, דְּמִלְכָא מִפְּקֵד בְּכָל יוֹמָא וּדְכִיר לְאִילָתָא דִּי שְׁכִיבַת לְעַפְרָא, וּבְעֵט בְּעֵיטוּן בְּהוּא שְׁעָתָא בְּתַלְתַּת מָאָה וְתִשְׁעִין רְקִיעִין, וּכְלָהוּ מְרַתְתִּין וְזַעֲיִן קִמְיָה. וְאוֹרִיד דְּמַעֲיָן עַל דָּא, וְנַפְלִי אֵינּוֹן דְּמַעֲיָן רְתִיחִין כְּאִשָּׁא לְגוּ יִמָּא רְבָא, וּמְאִינּוֹן דְּמַעֲיָן קָאִים הוּא מְמַנָּא דִּימָא, וְאַתְקִיִּים, וּקְדִישׁ שְׁמִיָּה דְּמִלְכָא קְדִישָׁא, וּקְבִיל עֲלֵיהּ לְמַבְלַע כָּל מֵימּוֹי דְּבְרָאשִׁית, וְיִכְנוּשׁ לְהוּ לְגַזִּיָּה, בְּשַׁעֲתָא דִּיתְכַנְשׁוֹן כָּל עַמְמֵיָא עַל עַמָּא קְדִישָׁא, וְיִגְבּוֹן מֵיָא, וְיַעֲבְרוֹן בְּנִגְיָבוּ.

57. אֲדַהְכִּי, שָׁמַע קְלָא דְאָמַר, פְּנוּן אֲתַר פְּנוּן אֲתַר, דְּהָא מִלְכָא מְשִׁיחָא אֲתִי לְמַתִּיבְתָא דְרַבִּי שְׁמַעוֹן, בְּגִין דְּכָל צְדִיקָיָא דְתַמְנָן רִישֵׁי מַתִּיבְתָא. וְאֵינּוֹן מַתִּיבְתֵי דְתַמְנָן רְשִׁימִין אֵינּוֹן. וְכָל אֵינּוֹן חֲבַרִּין דִּי בְּכָל מַתִּיבְתָא, סְלָקִי מִמַּתִּיבְתָא דְהִכָּא לְמַתִּיבְתָא דְרְקִיעָא. וּמְשִׁיחָא אֲתִי בְּכָל אֵינּוֹן מַתִּיבְתֵי, וְחַתִּים אוֹרִייתָא מִפּוֹמִיָּהוּ דְרַבְּנָן. וּבְהֵיא שְׁעָתָא אֲתִי מְשִׁיחָא מִתַּעֲטָר מִן רִישֵׁי מַתִּיבְתֵי בְּעֵטְרִין עֵילְאִין.

58. בְּהוּא שְׁעָתָא, קָמוּ כָּל אֵינּוֹן חֲבַרִּיָּא, וְקָם ר' שְׁמַעוֹן, וְהוּהוּ סְלִיק נְהוּרִיָּה עַד רוּם רְקִיעַ, אָמַר לֵיהּ רַבִּי זְבָאָה אַנְתָּ, דְאוֹרִייתְךָ סְלָקָא בְּתַלְתַּת מָאָה וְשִׁבְעִין נְהוּרִין וְכָל נְהוּרָא וְנְהוּרָא אֲתַפְרַשְׁתָּ לְשִׁית מָאָה וְתַלְסַר טַעֲמִין סְלָקִין וְאַסְתַּחֲוִין בְּנְהַרֵי אַפְרַסְמוֹנָא דְכַנָּא. וְקְדוּשׁ בְּרוּךְ הוּא אִיהוּ חַתִּים אוֹרִייתָא מִמַּתִּיבְתְךָ, וּמִמַּתִּיבְתָא דְחֻזְקִיָּה מְלַךְ יְהוּדָה, וּמְגוּ מַתִּיבְתָא דְאַחִיָּה הַשִּׁילוֹנִי.

59. וְאֵנָּא לֹא אֲתִינָא לְמַחְתָּם מִמַּתִּיבְתְךָ, אֲלֵא מְאִרֵי דְגַדְפִּין אֲתִי הִכָּא, דְהָא יַדְעָנָא דְלֹא יַעֲזוּל גּוּ מַתִּיבְתֵי אַחֲרִיתֵי, אֲלֵא בְּמַתִּיבְתְךָ. בְּהֵיא שְׁעָתָא סַח לֵיהּ ר' שְׁמַעוֹן, הוּא אוֹמָאָה דְאוֹמֵי מְאִרֵי דְגַדְפִּין. כְּדִי אֲזַדְעֻזַע מְשִׁיחָא וְאִרִים קְלִיָּה, וְאֲזַדְעֻזַעוּ רְקִיעִין, וְאֲזַדְעֻזַע יִמָּא רְבָא, וְאֲזַדְעֻזַע לְוִיתָן, וְחָשִׁיב עֲלֵמָא לְאַתְהַפְכָא, אֲדַהְכִּי חֲמָא לְר' חִיָּא לְרַגְלוֹי דְרַבִּי שְׁמַעוֹן. אָמַר, מָאן יְהִיב הִכָּא בְּרַ נֶשׁ לְבִישׁ מְדָא דְהוּא עֲלֵמָא. אָמַר רַבִּי שְׁמַעוֹן דָּא אִיהוּ רַבִּי חִיָּא, נְהִירוּ דְבוֹצִינָא דְאוֹרִייתָא. אָמַר לֵיהּ, יִתְכַנְשׁ הוּא וּבְנוֹי, וְלִיהוּוֹן מִמַּתִּיבְתָא דִילְךָ. אָמַר רַבִּי שְׁמַעוֹן זְמַנָּא יִתִּיבָהּ לֵיהּ. יְהִבוּ לֵיהּ זְמַנָּא.

60. He, MASHIACH, left there trembling all over, his eyes brimming with tears. Rabbi Chiya was deeply shaken and wept. Then he said, how happy are the righteous with their role in the world to come, and how happy is Rabbi Shimon bar Yochai, who has this distinction. He is described by the verse, "I will cause those who love me to inherit a lasting possession and I will fill their treasures" (Mishlei 8:21).

60. וּנְפֹק מִתַּמָּן מִזְדַּעֵז, וְזִלְגָן עֵינָיו דְּמַעִין.
אֲזַדְעֹזא רַבִּי חִיָּיא, וּבִכָּה וְאָמַר, זִכְאָה חוּלְקֵהוּן
דְּצִדִּיקַיִא בְּהוּא עֲלֵמָא, וְזִכְאָה חוּלְקֵיה דְּבַר יוּחָאי
דְּזִכָּה לְכַךְ. עֲלֵיה בְּתִיב לְהַנְחִיל אוּהֲבֵי יֵשׁ
וְאוּצְרוּתֵיהֶם אֲמֵלָא.

11. You are My partner

From this section of the Zohar we learn that our primary purpose in life is to complete and perfect creation through our own spiritual transformation and growth. In addition, Rabbi Shimon implores his students not to share or speak of spiritual wisdom that is not derived directly from the mouth of their teacher. Doing so, he warns, can cause death and bring destruction to our physical world. The strength to make our own spiritual corrections in life and to complete the thought of creation is given to us the moment we scan this section. We acquire the discipline to always remain on the true path of wisdom, and we gain the strength to avoid temptation by easier but less powerful teachings.

61. In the Beginning: Beresheet. Rabbi Shimon opened the discussion with the verse, "And I have put My words in thy mouth" (Yeshayah 51:16), meaning how important it is for a person to study laboriously the Torah day and night. Very important, because the Holy One, blessed be He, listens attentively to the voices of those who occupy themselves with the study of the Torah. And every word that receives a new interpretation by a person who delves into the study of the Torah creates a new heaven.

61. בְּרֵאשִׁית. ר' שְׁמַעוֹן פִּתַּח, וְאָשִׁים דְּבַרֵּי בְּפִיךְ.
בְּמָה אֵית לִיה לְבַר נֶשׁ לְאִשְׁתְּדֵלָא בְּאוּרִייתָא יִמְמָא
וְלִילִיא, בְּגִין דְּקְדוּשׁ בְּרוּךְ הוּא צִיית לְקִלְהוּן דְּאִינוּן
דְּמַתְעַסְקֵי בְּאוּרִייתָא, וּבְכָל מְלָה דְּאִתְחַדַּשׁ
בְּאוּרִייתָא, עַל יוֹדָא דְּהוּא דְּאִשְׁתְּדֵל בְּאוּרִייתָא,
עֲבִיד רְקִיעָא חָדָא.

62. We have already learned that at the moment when a new phrase or a new way of understanding is instructed by any person, that phrase ascends and is assembled in front of the Holy One, blessed be He. And the Holy One, blessed be He, receives this new phrase and accepts it. He also adorns it with 70 crowns of graven and inscribed letters. And this new Phrase of Wisdom that is revealed is then set upon the head of the Eternal Tzadik. Then it flies off and floats through 70,000 worlds until it reaches Atik-Yomin, WHICH IS THE SFIRAH OF KETER. And all the words of Atik-Yomin are Phrases of Wisdom comprising sublime and hidden mysteries.

62. תֵּנִן בְּהֵיא שַׁעְתָּא דְּמְלָה דְּאוּרִייתָא אִתְחַדַּשׁת
מִפּוּמִיָּה דְּבַר נֶשׁ, הֵהִיא מְלָה סְלֵקָא, וְאִתְעַתְרַת
קְמִיָּה דְּקְדוּשׁ בְּרוּךְ הוּא. וְקְדוּשׁ בְּרוּךְ הוּא אֲנִטִּיל
לְהֵיא מְלָה, וְנָשִׁיק לָהּ, וְעֵטֵר לָהּ בְּשַׁבְעִין עֵטְרִין
גְּלִיפִין וּמְחַקְקִין. וּמְלָה דְּחֻכְמַתָּא דְּאִתְחַדַּשׁא, סְלֵקָא
וְיִתְבָּא עַל רִישָׁא דְּצִדִּיק חַי עַלְמִין. וְטָסָא מִתַּמָּן,
וְשָׂטָא בְּשַׁבְעִין אֲלֶף עַלְמִין, וְסִלִּיקַת לְגַבֵּי עֵתִיק
יוֹמִין וְכָל מַלְיָן דְּעֵתִיק יוֹמִין, מַלְיָן דְּחֻכְמַתָּא אִינוּן
בְּרִזִּין סְתִימִין עַלְאִין.

63. When this Phrase of Wisdom is revealed here IN THIS WORLD as it ascends, it joins the words of Atik-Yomin and goes up and down together with them. Then it enters 18 hidden worlds that "neither has the eye seen, Elohim, beside you" (Yeshayah 64:4). Afterward, they leave there to float around before they are presented in full perfection to Atik-Yomin. At this stage, Atik-Yomin smells the odor of the phrase, and He finds it most desirable - MORE DESIRABLE, IN FACT, THAN ANYTHING ELSE. He then takes it and crowns it with 370,000 crowns. And the phrase, WHICH REVEALS A NEW IDEA OF THE TORAH, flies on high - going up and down before landing. Thus, a heaven is made OUT OF IT.

63. וְהֵיא מְלָה סְתִימָא דְּחֻכְמַתָּא דְּאִתְחַדַּשׁת הָכָא,
כְּד סְלֵקָא אִתְחַבְרַת בְּאִינוּן מַלְיָן דְּעֵתִיק יוֹמִין,
וְסְלֵקָא וְנַחְתָּא בְּהַדִּייהוּ, וְעָאלַת בְּתַמְנִיסַר עַלְמִין
גְּנִיזִין דְּעִין לֹא רָאתָה אֱלֹהִים זֹולְתָךְ, נְפִקֵי מִתַּמָּן,
וְשָׂטָן וְאִתִּין מַלְיָאן וְשַׁלְמִין, וְאִתְעַתְדוּ קְמִי עֵתִיק
יוֹמִין. בְּהֵיא שַׁעְתָּא אֲרַח עֵתִיק יוֹמִין בְּהֵיא מְלָה
וְנִיחָא קְמִיָּה, מְכֵלָא. נְטִיל לְהֵיא מְלָה, וְאִעֵטֵר לָהּ
בְּתַלַּת מָאָה וְשַׁבְעִין אֲלֶף עֵטְרִין. הֵהִיא מְלָה טָסַת
וְסְלֵקָא וְנַחְתָּא וְאִתְעַבִּידָא רְקִיעָא חָדָא.

64. And from every Word and Phrase of Wisdom many heavens are made. They stand in full perfection in front of Atik-Yomin, who calls them 'New Heavens'. IN OTHER WORDS, 'Renewed Heavens' BECAUSE THEY ARE concealed by the hidden secrets of the Sublime Wisdom. While all the other phrases and sayings of the Torah that are newly revealed THAT DO NOT BELONG TO THIS ASPECT OF SUBLIME WISDOM stand before the Holy One, blessed be He, these Words and Phrases of Wisdom ascend and become the Lands of the Living. They then descend and are put as a crown upon a certain land. Thus, all is renewed and it becomes a 'New Land' BY THE POWER of that phrase of the Torah that was freshly discovered.

65. On this subject, it is written, "For as the new heavens and the new earth (land), which I will make, shall remain before me, says Hashem, so shall your seed and your name remain" (Yeshayah 66:22). He does not say 'I have made,' but rather "I will make," IN THE PRESENT TENSE, BECAUSE, He constantly makes NEW HEAVENS AND EARTH from the secrets and the new teachings of the Torah. And on this subject, it is written, "And I have put my words in your mouth, and I have covered you in the shadow of my hand, that I may plant heavens, and lay the foundations of earth, and say to Zion, 'You are my people'" (Yeshayah 51:16). He does not say 'the heavens,' but rather "heavens," WITHOUT THE DEFINITE ARTICLE. THIS MEANS THAT HE IS NOT ENCOMPASSING THE ACTUAL HEAVENS, BUT THE HEAVENS THAT ARE MADE ANEW FROM THE TEACHINGS AND THE UTTERANCES OF THE TORAH.

66. Rabbi Elazar then asked, what is the meaning of "I have covered you in the shadow of my hand?" (Yeshayah 51:16). He told him, when the Torah was given to Moshe, many 'tens of thousands' of angels on high were about to burn him with the flames of their mouths, but the Holy One, blessed be He, protected him. So now, when the new explanation on the Torah is uttered, the saying rises up, is crowned, and then stands before the Holy One, blessed be He. And He guards that saying and shelters the person who said it so that they may be known only to Him and to stop the angels from envying him until a New Heaven and Earth are made from that saying. So he says, "I have covered you in the shadow of my hand, that I may plant heavens, and lay the foundations of earth." And from this we learn that everything which is 'hidden from the eye' has a supernal advantage, as expressed in "I have covered you in the shadow of my hand." But why should it be covered and hidden 'out of sight'? So that it may receive the supernal advantage. As he says, "that I may plant heavens and lay the foundations of earth," as we have learned. IN OTHER WORDS, TO MAKE NEW HEAVENS AND EARTH OUT OF IT.

67. "And say to Zion, You are my people" (Yeshayah 51:16). The phrase "and say to Zion," MEANS TO SAY TO those new lands and those holy sayings that are marked and set one upon the other, REFERRING TO THE NEW TEACHINGS OF THE TORAH, You are my people. Do not say Ami (my people) Ata (You are), but rather Imi (with me) Ata (You are). Do not say Ami Ata, WITH THE VOWEL PATACH, but rather Imi Ata, WITH THE VOWEL CHIRIK, WHICH MEANS, 'be my partner.' Just as I have made the heavens and the earth with My words, as is written, "By the word of Hashem the heavens were made" (Tehilim 33:6), so shall you BY YOUR WORDS OF WISDOM MAKE NEW HEAVENS AND EARTH. How lucky and meritorious are those who occupy themselves in the labor of learning and teaching the Torah.

64. וְכֵן כָּל מְלָה וּמְלָה דְחֻכְמַתָּא, אֲתַעְבְּדִין רְקִיעֵין קְיָיִמִין בְּקִיּוּמָא שְׁלִים קָמִי עֲתִיק יוֹמִין, וְהוּא קְרִי לִוְן שְׁמַיִם חֲדָשִׁים: שְׁמַיִם מְחֻדָּשִׁים, סְתִימִין דְּרִזִּין דְּחֻכְמַתָּא עֲלָאָה. וְכָל אִינוּן שְׁאָר מְלִין דְּאוּרִייתָא דְּמִתְחַדָּשִׁין, קְיָיִמִין קָמִי קְדָשָׁא בְּרִיךְ הוּא, וְסִלְקִין וְאֲתַעְבְּדוּ אַרְצוֹת הַחַיִּים. וְנַחְתִּין, וּמִתְעַטְרִין לְגַבֵּי אֶרֶץ חַד, וְאֲתַחְדָּשׁ וְאֲתַעְבִּיד כְּלָא אֶרֶץ חֲדָשָׁה, מִהֵימָּא מְלָה דְּאֲתַחְדָּשׁ בְּאוּרִייתָא.

65. וְעַל דָּא כְּתִיב כִּי כַּאֲשֶׁר הַשְׁמַיִם הַחֲדָשִׁים וְהָאֶרֶץ הַחֲדָשָׁה אֲשֶׁר אָנֹכִי עוֹשֶׂה, עוֹמְדִים לְפָנַי וְגו'. עֲשִׂיתִי לֹא כְּתִיב, אֲלָא עוֹשֶׂה, דְּעֵבִיד תְּדִיר מְאִינוּן חֲדוּשִׁין וְרִזִּין דְּאוּרִייתָא, וְעַל דָּא כְּתִיב וְאֲשִׁים דְּבְרִי בְּפִיךָ וּבְצֶל יָדֵי כְּסִיתִיךָ לְנֹטַע שְׁמַיִם וְלִיסוּד אֶרֶץ. הַשְׁמַיִם לֹא כְּתִיב, אֲלָא שְׁמַיִם.

66. אָמַר רַבִּי אֶלְעָזָר מֵהוּ וּבְצֶל יָדֵי כְּסִיתִיךָ. אָמַר לִיה בְּשַׁעֲתָא דְּאֲתַמְסַר אוּרִייתָא לְמֹשֶׁה, אַתּוּ בְּמַה רַבּוּא דְּמַלְאכֵי עֲלָאִין, לְאוּקְדָא לִיה בְּשִׁלְהוּבָא דְּסוּמְהוּן, עַד דְּחַפָּא עֲלֵיהּ קְדוּשׁ בְּרוּךְ הוּא. וְהִשְׁתָּא דְּהָאִי מְלָה סְלָקָא וְאֲתַעַטְרָא וְקִיּוּמָא קָמִי קְדוּשׁ בְּרוּךְ הוּא, אִיהוּ חֲפִי עַל הֵהוּא מְלָה, וְכִסִּי עַל הֵהוּא בְּרַשׁ, דְּלֹא יִשְׁתַּמּוּדַע לְגַבֵּייהוּ, אֲלָא קְדוּשׁ בְּרוּךְ הוּא. וְלֹא יִקְנָאוּן לְגַבֵּיהּ, עַד דְּאֲתַעְבִּיד מִהֵימָּא מְלָה, שְׁמַיִם חֲדָשִׁים וְאֶרֶץ חֲדָשָׁה. הַה"ד וּבְצֶל יָדֵי כְּסִיתִיךָ לְנֹטַע שְׁמַיִם וְלִיסוּד אֶרֶץ. מִכָּאן דְּכָל מְלָה דְּסִתִּים מַעֲינָא, סְלָקָא לְתוּעֵלְתָא עֲלָאָה. הַה"ד וּבְצֶל יָדֵי כְּסִיתִיךָ. וְאִמָּאִי אֲתַחֲפִי וְאֲתַכְּסִי מַעֲינָא, בְּגִין לְתוּעֵלְתָא עֲלָאָה. הַה"ד לְנֹטַע שְׁמַיִם וְלִיסוּד אֶרֶץ, בְּמַה דְּאֲתַמַּר.

67. וְלֵאמֹר לְצִיּוֹן עִמִּי אַתָּה. וְלֵאמֹר לְאִינוּן תְּרַעִין וּמְלִין דְּמַצּוּיִנִין אֵלִין עַל אֵלִין, עִמִּי אַתָּה. אֵל תְּקִרִי עִמִּי אַתָּה, אֲלָא עִמִּי אַתָּה, לְמַהוּי שׁוּתַפָּא עִמִּי, מַה אָנָּא בְּמַלּוּלָא דִּילִי עֲבָדִית שְׁמַיִם וְאֶרֶץ, כְּד"א בְּדַבְרֵי ה' שְׁמַיִם נַעֲשׂוּ אוֹף הֵכִי אַתָּה. זְכָאִין אִינוּן דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא.

68. And so, you may say that the words OF A NEW EXPLANATION by any person, EVEN one who does not know WHAT HE IS SAYING, have the same effect. Come and see, however, what happens when a person who is not familiar with the secrets of the Torah brings forth a new explanation of which he does not know the exact origin, as he should. Under those circumstances, that word OF THE NEW EXPLANATION rises upward, and the Perverse One, the Demon of the False Tongue, goes forth to grab it. He emerges from the cavern of the great abyss, makes a leap of 500 parasangs to receive that word, then grabs it, returns with it to His Female Partner, and makes a False Heaven out of it, which is called Tohu (Chaos).

69. The Perverse One then flies in that FALSE Heaven, traversing 6,000 parasangs in one bound. And as soon as this False Heaven is formed, a Harlot emerges, seizes onto this False Heaven, and participates in its flight. From there, She leaves to slay by the thousands and tens of thousands. Because as long as She appends herself to this Heaven, She has the authority and the ability to fly and traverse the whole world, from one end to the other, in an instant.

70. And on this subject, it is written, "Woe to them that draw iniquity with cords of vanity" (Yeshayah 5:18). "Iniquity" is related to the Male - "and sin as it were with a cart rope" (Ibid.). What is sin? This is the Female, namely the Harlots. The gender is implied in the phrase, "and sin as it were with a cart rope." He, WHO SINS, draws iniquity, NAMELY THE MALE OF THE KLIPAH, with these cords of vanity. And afterwards: "draws sin as it were with a cart rope." SO HE DRAWS UPON HIMSELF that Female, who is called "sin," as she grows strong and flies off to slay human beings. Therefore, "she has cast down many deadly wounded" (Mishlei 7:26). Who "has cast down?" That sin that slays human beings. And who caused all this? That disciple (Torah student) who did not earn the right to teach, but does so. So may the Merciful One save us!

71. Rabbi Shimon said to all the friends of the group, I beg of you all not to utter any words of the Torah which you did not hear from a 'great tree' (a learned scholar) and did not learn properly. So that you may not be the cause of that Harlot (that sin) slaying multitudes of human beings without reason! They all answered: May the Merciful One save us all!

72. Come and see, the Holy One, blessed be He, created the world using the Torah. And this has been explained in the verse, "Then I was by him as an apprentice, and I was daily all his delight" (Mishlei 8:30). THIS APPLIES TO THE TORAH, WITH WHICH THE HOLY ONE, BLESSED BE HE, AMUSED HIMSELF FOR 2,000 YEARS BEFORE THE CREATION OF THE WORLD (PAR. 22). He looked at the Torah once, twice, and thrice. The fourth time He addressed them. Eventually, He used the Torah to teach the sons of Man how not to be misled and how to study the Torah properly. As it is written, "Then he saw and declared it; he established it and searched it out. And he said to man..." (Iyov 28:27-28). "THEN HE SAW," THIS IS ONCE; "DECLARED IT," THIS IS TWICE; "HE ESTABLISHED IT," THIS IS THRICE; AND "SEARCHED IT OUT," THIS IS THE FOURTH. THEN HE TOLD THEM, as it is written, "And He said to Man..."

68. ואי תימא דמלה דכל ב"נ דלא ידע עביד דא. תא חזי, יהוא דלא אורייה ברזין דאורייתא, וחדש מלין דלא ידע על בורייהון בדקא יאות ההיא מלה סלקא, ונפיק לגבי ההיא מלה איש תהפוכות לשון שקר, מגו נוקבא דתהומא רבא, ודלג חמש מאה פרסי לקבלא לההיא מלה, ונטיל לה ואזיל בההיא מלה לגו נוקביה, ועביד בה רקיעא דשוא, דאקרי תהו.

69. וטס בההוא רקיעא, ההוא איש תהפוכות, שיתא אלפי פרסי בזמנא חדא, כיון דהאי רקיעא דשוא קאים, נפקת מיד אשת זנונים, ואתקיף בההוא רקיעא דשוא, ואשתתפת ביה. ומתמן, נפקת וקטלת כמה אלפין ורבון, בגין דכד קיימת בההוא רקיעא, אית לה רשו ויכלתא למהוי טס כל עלמא ברגעא חדא.

70. ועל דא בתיב, הוי מושכי העון בחבלי השוא. העון, דא דכורא. וכעבות העגלה חטאה. מאן חטאה, דא נוקבא דאקרי חטאה. איהו משיך, ההוא דאקרי עון, באינון חבלי השוא, ולבתר, כעבות העגלה חטאה, לההיא נוקבא דאקרי חטאה, דתמן אתתקפת למהוי טס לקטלא בני נשא, ועל דא כי רבים חללים הפילה, מאן הפילה, דא ההיא חטאה דקטלת בני נשא. מאן גרים דא, תלמיד חכם דלא מטי להוראה ומורה, רחמנא לשזבן.

71. אמר רבי שמעון לחברייא במטותא מנויכו, דלא תפקון מפומייכו מלה דאורייתא דלא ידעתון ולא שמעתון מאילנא רברבא בדקא יאות, בגין דלא תהוון גרמין לההוא חטאה לקטלא אכלוסין דב"נ למגנא. פתחו כלהון ואמרו, רחמנא לשזבן, רחמנא לשזבן.

72. תא חזי, באורייתא ברא קדוש ברוך הוא עלמא, והא אוקמוה, דכתיב ואהיה אצלו אמון, ואהיה שעשועים יום יום. ואיהו אסתכל בה זמנא, ותרין ותלתא וארבע זמנין, ולבתר אמר לון, ולבתר עביד בה עבידתא. לאולפא לבני נשא דלא ייתון למטעי בה. כד"א אז ראה ויספרה הכינה וגם חקרה ויאמר לאדם.

73. So according to these four times (or steps), expressed as, "Then he saw it and declared it; he established it and searched it out" (Iyov 28:27-28), The Holy One created what He had created. And He did not accomplish His mission until He brought forth four words. Therefore it is written, "Bereshheet (In the beginning) Bara (created) Elohim Et (the)..." (Bereshheet 1:1) which contains four words. After that, THE NEXT WORD WRITTEN IS "heavens." So these are the four times that the Holy One, blessed be He, looked into the Torah before He brought his works into actuality.

73. וְלִקְבִיל אַרְבַּע זְמַנִּין אֵינוֹן, דְּכִתְיב, אֹז רָאָה, וַיִּסְפְּרָהּ, הִכְיִנָּהּ, וְגַם חִקְרָהּ, בְּרָא קוֹדֶשׁא בְרוּךְ הוּא מַה דְּבְרָא. וְעַד לֹא אִפִּיק עֲבִידְתֵּיהּ, אֲעִיל אַרְבַּע תְּבִין בְּקִדְמֵיתָא, דְּכִתְיב, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֵת, הָא אַרְבַּע. וּלְבַתֵּר הַשְּׁמַיִם. אֵינוֹן לִקְבִיל אַרְבַּע זְמַנִּין דְּאִסְתַּכַּל קְדוּשׁ בְרוּךְ הוּא בְּאוֹרֵייתָא עַד לֹא יִמִּיק עֲבִידְתֵּיהּ לְאוּמְנוּתֵיהּ.

12. The donkey driver

Rabbi Elazar, the son of Rabbi Shimon, is traveling by donkey with Rabbi Abba, one of the great students of Rabbi Shimon. A lowly donkey driver pushes their donkey from behind in order to help the two Rabbis along in their journey. The donkey driver strikes up a conversation with the two sages and begins revealing spiritual secrets. Rabbi Elazar is surprised and bit skeptical at first, but soon realizes that this simple man is speaking great wisdom. As the donkey driver continues with a lengthy discourse on many supernal mysteries. Rabbi Elazar and Rabbi Abba begin to realize the greatness and eminence of the person in their midst. At the end of the discourse, they recognize the donkey driver: they are face to face with Rabbi Hamnuna Saba, the great sage who had left the physical world some time ago. Upon their recognition, Rabbi Hamnuna Saba disappears and returns to the Upper Worlds.

In speaking about the travels and journeys of the sages, the Zohar is also referring to the spiritual paths that all of us must eventually follow. In reality, Rabbi Elazar and Rabbi Abba were on a spiritual journey. They received the help and support of the great sage Rabbi Hamnuna Saba, who assisted them in their ascent to a higher level of being.

Each of us requires the assistance of righteous souls as we evolve along our own spiritual paths. As our eyes observe the Hebrew letters and our minds absorb the meaning of this story, we draw down a righteous soul who will assist us in taking the next step forward in our spiritual development.

74. Rabbi Elazar was on his way to visit his father-in-law, Rabbi Yosi, the son of Rabbi Shimon, who was the son of Lakunya, accompanied by Rabbi Aba. Another man was leading their donkeys and walking behind them. Rabbi Aba said, let us start a discussion on the Torah, as the time and place are propitious and can help us complete our journey.

74. רַבִּי אֶלְעָזָר הוּוּ אָזִיל לְמַחְמֵי לְרַבִּי יוֹסִי בְּרַבִּי שְׁמַעוֹן בֶּן לְקוֹנִיָּא חַמּוּי, וְרַבִּי אַבָּא בְּהַדְיָה, וְהוּוּ טַעִין חַד גְּבֵרָא אֲבַתְרֵייהוּ. אָמַר רַבִּי אַבָּא נִפְתַּח פְּתִיחִין דְּאוֹרֵייתָא, דְּהָא שַׁעְתָּא וְעַדְנָא הוּא לְאַתְתַּקְנָא בְּאַרְחֵן.

75. Rabbi Elazar opened the discussion with the phrase, "You shall keep my Shabbatot (plural form of Shabbat)" (Vayikra 19:30). Come and see: the Holy One, blessed be He, created the world in six days. And on each day He revealed His actions and gave that day His strength. But when did He actually reveal His actions and give His strength? This happened on the fourth day! Because the first three days were all undisclosed and nothing appeared. But as soon as the fourth day arrived, He revealed His action and shared His strength with all!

75. פְּתַח רַבִּי אֶלְעָזָר וְאָמַר אֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ. תָּא חַיִּי, בְּשִׁית יוֹמִין בְּרָא קְדוּשׁ בְרוּךְ הוּא עֲלֵמָא. וְכָל יוֹמָא וְיוֹמָא גְּלִי עֲבִידְתֵּיהּ, וְיֵהֵב חֵילֵיהּ בְּהֵוּא יוֹמָא. אֵימַתִּי גְּלִי עֲבִידְתֵּיהּ וְיֵהֵב חֵילֵיהּ. בְּיוֹמָא רְבִיעָאָה, בְּגִין דְּאֵינוֹן תְּלַת יוֹמִין קְדַמְאִין כְּלָהוּ הוּוּ סְתִימִין וְלֹא אֲתַגְלוּ, בְּיוֹן דְּאֵתָא יוֹמָא רְבִיעָאָה, אִפִּיק עֲבִידְתָּא וְחֵילָא דְכְּלָהוּ.

76. So Fire, Water and Air, WHICH ARE CHESED, GVURAH, AND TIFERET - THE SECRET OF THE THREE FIRST DAYS - which are the supernal elements, NAMELY THE THREE SFIROT - CHESED, GVURAH, AND TIFERET - were kept in suspense and the full action of creation was not revealed until the earth, WHICH IS THE SECRET OF MALCHUT, disclosed them. Only then was the creation of each one of them perceptible and known to all ON THE FOURTH DAY.

76. דְּהָא אֲשָׁא וּמִיָּא וְרוּחָא, אִף עַל גְּבַדְאֵינוֹן תְּלַת יְסוּדִין עֲלָאִין, כְּלָהוּ תְּלִינִין וְלֹא אֲתַגְלִי עֲבִידְתָּא דְלָהוֹן עַד דְּאַרְעָא גְּלִי לוֹן, בְּדִין אֲתִידַע אוּמְנוּתָא דְכָל חַד מְנִייהוּ.

77. You may say that this was on the third day, as it is written, "Let the earth bring forth grass...And the earth brought forth grass" (Bereshheet 1:11-12). HERE YOU MAY SAY IS THE REVELATION OF THE CREATION OF THE EARTH, WHICH IS MALCHUT, OCCURRING ON THE THIRD DAY! AND HE REPLIES: Although it is written that this occurred on the third day, WHICH IS THE SECRET OF TIFERET, it actually was on the fourth day, WHICH IS THE SECRET OF MALCHUT. The third and fourth days, TIFERET AND MALCHUT, were combined without any separation between them. But afterward, on the fourth day, He revealed actions; He revealed His craftsmanship and workmanship in each and every one of the first three days, which are CHESED, GVURAH, AND TIFERET. The fourth day is the "fourth leg" of the supernal chair (or throne), WHICH IS BINAH, WHOSE FOUR LEGS ARE CHESED, GVURAH, TIFERET, AND MALCHUT.

78. So all the actions, whether it be those of the first THREE days, WHICH ARE CHESED, GVURAH, AND TIFERET, or the last THREE days, WHICH ARE NETZACH, HOD, AND YESOD, were dependent on the day of the Shabbat (Sabbath), WHICH IS MALCHUT, FROM THE PERSPECTIVE OF THE UPPER THREE SFIROT, WHEN ITS STATE OF PERFECTION APPEARED. Therefore, it is written, "And on the seventh day Elohim ended (or completed) His work which He had made" (Bereshheet 2:2). This refers to the Shabbat and the fourth leg of the chair. THAT IS TO SAY, THE SHABBAT AND THE FOURTH DAY ARE BOTH ASPECTS OF MALCHUT. NEVERTHELESS, THE FOURTH DAY IS MALCHUT, WHICH IS INCLUDED WITH ZEIR ANPIN AT THE LEVEL OF HIS TIFERET FROM HIS CHEST UPWARD. AND THE DAY OF THE SHABBAT IS THE SECRET OF MALCHUT AT THE STAGE OF MATING FACE TO FACE WITH ZEIR ANPIN.

79. And if you say, If it is so, THAT THE SHABBAT IS MALCHUT, then why does it say, "You shall keep my Shabbatot" in the plural?" AND HE REPLIES, The Shabbat of the Evening of the Shabbat, WHICH IS MALCHUT, and the Shabbat of the actual Day of Shabbat, WHICH IS ZEIR ANPIN WHO SHINES UPON THE SHABBAT, WHICH IS MALCHUT, are in unison as one. THERE IS NO SEPARATION BECAUSE THEY ARE MATED FACE TO FACE AND CALLED TWO SHABBATOT!

80. The one who was driving THE DONKEYS and following behind asked: And what is the meaning of "And you shall revere My sanctuary?" (Vayikra 19:30). Rabbi Aba replied: This applies to the sanctity of the Shabbat. Then he asked: And what is the sanctity of the Shabbat? He said to him: This is the sanctity that is drawn down from above, FROM ABA AND IMA. He said to him, If that is so, then you have made the Shabbat without any sanctity OF ITS OWN! FOR sanctity prevails only when it comes from above, FROM ABA AND IMA. Rabbi Aba answered: It is indeed so, as it is written, "And call the Shabbat a delight, the holy day of Hashem's holiness, honorable" (Yeshayah 58:13). So the Shabbat is mentioned separately, as is the holiness of Hashem. He then asked him: What then is the "holiness of Hashem?" Rabbi Aba replied: This is the sanctity or the holiness that descends from above, FROM ABA AND IMA, and rests upon it, UPON THE SHABBAT. He said, If the holiness, which descends from above, is called "honorable," it may seem as though the Shabbat itself is not "honorable." Yet it is written, "and you shall honor it," SO THE SHABBAT IN ITSELF IS HONORABLE! Rabbi Elazar said to Rabbi Aba, Leave this man alone, because he has something wise to say, something of which we know nothing. They said to him, Say what you want to say!

77. וְאִי תִימָא הָא בְיוֹמָא תְלִיתָאָה הוּא, דְכָתִיב תְרַשָׁא הָאָרֶץ דְשָׂא, וְכָתִיב וַתּוֹצֵא הָאָרֶץ. אֲלֵא הָאִי אָף עַל גְּבֻרַתִּיב בְיוֹמָא תְלִיתָאָה, רְבִיעָאָה הוּא, וְאַתְבָּלִיל בְיוֹמָא תְלִיתָאָה לְמַהוּי חַד בְּלֵא פְרוּדָא. וְלְבָתֵר יוֹמָא רְבִיעָאָה אֲתַגְלִי עֲבִידְתִּיהָ לְאַפְקָא אוֹמְנָא לְאוֹמְנוּתִיהָ דְכָל חַד וְחַד. בְּגִין דְיוֹמָא רְבִיעָאָה אִיהוּ רְגְלָא רְבִיעָאָה דְכְרִסְיָא עֲלָאָה.

78. וְכָל עֲבִידְתִּיהוּ דְכְלָהוּ, בֵּין יוֹמִין קְדָמָאִין וּבֵין יוֹמִין בְּתֵרָאִין, הוּוּ תְלִינן בְיוֹמָא דְשַׁבְּתָא. הָדָא הוּא דְכָתִיב וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי, דָּא שַׁבַּת וְדָא הוּא רְגְלָא רְבִיעָאָה דְכְרִסְיָא.

79. וְאִי תִימָא אִי הָכִי, מַהוּ אֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ, תְרִין. אֲלֵא שַׁבַּת דְמַעְלֵי שַׁבְּתָא וְשַׁבְּתָא דְיוֹמָא מְמַשׁ לִית לֹון פְרוּדָא.

80. אָמַר הָהוּא טִייעָא דְהוּא טַעִין בְּתֵרֵיהוּ, וְמַהוּ וּמְקַדְשֵי תִירָאוּ. אָמַר לִיהָ דָּא קְדוּשָׁא דְשַׁבַּת. אָמַר לִיהָ וְמַהוּ קְדוּשָׁא דְשַׁבַּת. א"ל דָּא קְדוּשָׁא דְאַתְמַשְׁכָּא מְלַעִילָא. אָמַר לִיהָ אִי הָכִי עֲבִידְתָּ לְשַׁבַּת דְלֵא אִיהוּ קְדֵשׁ, אֲלֵא קְדוּשָׁא דְשְׂרִיא עֲלוּי מְלַעִילָא. אָמַר רַבִּי אַבָּא, וְהָכִי הוּא, וְקֵרַאת לְשַׁבַּת עוֹנָג לְקְדוּשָׁה מְכּוּבָד. אֲדַכְרַ שַׁבַּת לְחוּד וְקְדוּשָׁה לְחוּד. אָמַר לִיהָ אִי הָכִי מֵאֵן קְדוּשָׁה. אָמַר לִיהָ אִי קְדוּשָׁא דְנַחְתָּא מְלַעִילָא וְשְׂרִיא עֲלִיהָ. אָמַר לִיהָ אִי קְדוּשָׁא דְאַתְמַשְׁכָּא מְלַעִילָא אֲקָרִי מְכּוּבָד, אֲתַחֲזִי דְשַׁבַּת לָאו אִיהוּ מְכּוּבָד, וְכָתִיב וְכִבְדֹתוֹ. אָמַר רַבִּי אֲלַעְזָר לְרַבִּי אַבָּא: אֲנַח לְהָאִי גְבֻרָא דְמַלְחָה דְחֻכְמָתָא אִית בֵּיהּ, דְאַנָּן לָא יִדְעָנָא בְּהָ. אָמְרוּ לִיהָ: אִימָא אַנְתָּ.

81. The man began with the verse, "My Shabbatot" (Vayikra 19:30). The particle Et IS MENTIONED HERE to include the borders of the Shabbat, which are 2,000 cubits in every direction. For this reason, the verse added THE PARTICLE Aleph Tav (Et). "My Shabbatot" IN THE PLURAL FORM refers to both the higher Shabbat and the lower Shabbat, which are joined as one, and are both concealed.

82. Another Shabbat, however, remained unmentioned and felt humiliated. She came forward and said, Master of the Universe from the day You created me until now I am called 'the Shabbat,' and there is no day without a night! He told her: My daughter, you are the Shabbath and I have called you 'the Shabbat,' but now I am adorning you with a more glorious crown. He then sent forth a proclamation stating, "And you shall fear My sanctuary" (Vayikra 19:30). And this is the Shabbat of the eve of Shabbat, where fear and awe prevail. But who is this Shabbat? HE REPLIES: This is the one that the Holy One, blessed be He, included TOGETHER WITH HER, saying: "I am Hashem" (Ibid.). "I" IS THE SECRET OF MALCHUT, WHICH IS THE SECRET OF THE EVE OF SHABBAT, HASHEM IS THE SECRET OF ZEIR-ANPIN. AND BY THE WORDS, "I am Hashem," THEY WERE COMBINED TOGETHER. And I (the donkey-driver) heard this from my father, who emphasized THAT THE WORD Et symbolizes the borders of the Shabbat. My Shabbatot, IN THE PLURAL, denotes the circle and the square within, which are two, MEANING THERE ARE TWO SHABBATOT. According to these two, there are two hallowed prayers that we should recite. One starts with "Vayichulu" (Beresheet 2:1-3), and the other is the Kiddush. The passage of "Vayichulu" consists of 35 words, and in the Kiddush that we perform there are also 35 words. COLLECTIVELY, they add up to seventy names, with which the Holy One, blessed be He, and the Community of Yisrael adorn themselves.

83. And because this circle and this square are My Shabbatot, they are both included in the word Preserve (Keep) (Heb. Shamor), as it is written, "You shall keep my Shabbatot." But the upper Shabbat is not included in Shamor, but only in Zachor. Remember that the supernal King, WHO IS BINAH, is completed by Zachor. And this is why it, BINAH, is called the "King to whom Peace belongs." As His Peace, Shalom, is Zachor. And so there is no controversy above in the supernal realm.

84. There are two kinds of peace down below: One is Ya'akov, WHO IS TIFERET; the other is Yosef, WHO IS YESOD. And because of this, Peace is written twice in "Peace, Peace to him that is far off, and to him that is near" (Yeshayah 57:19). "To him that is far" refers to Ya'akov; "to him that is near" refers to Yosef. So "to him that is far" means, as you say, "Hashem has appeared to me from afar" (Yirmeyah 31:2), and also, "And his sister stood afar off" (Shemot 2:4). And "to him that is near" means, as you say, "to new gods that came from nearby" (Devarim 32:17).

81. פתח ואמר, את שבתותי. את, לאסגאה תחום שבת, דאיהו תרין אלפין אמין לכל סטרא, ובגין כך אסגי את שבתותי, דא שבת עלאה ושבת תתאה, דאינון תרין כלילן בחדא, וסתימין בחדא.

82. אשתאר שבת אחרא דלא אדבר והוה בכסופא. אמרה קמיה: מארי דעלמא, מיומא דעבדת לי, שבת אתקרינא, ויומא לאו איהו בלא ליליא. אמר לה: ברת, שבת אנת ושבת קרינא לך, אבל הא אנא מעטר לך בעטרא עלאה ותר. אעבר ברוזא ואמר, מקדשי תיראו, ודא שבת דמעלי שבתא, דאיהי יראה, ושריא בה יראה. ומאן איהו, דקדוש ברוך הוא כליל ואמר, אני ה'. ואנא שמענא מאבא דאמר הכי. ודייק, את לאסגאה תחום שבת שבתותי, דא עגולא ורבוע דלגו, ואינון תרין. ולקביל אינון תרין, אית תרי קדושתני דאית לנו לאדכרא, חד ויכלו, וחד קדוש. ויכלו אית ביה תלתין וחמש תיבין, ובקדושא דאנן מקדשין, תלתין וחמש תיבין, וסליק כלא לשבעין שמהן דקודשא בריך הוא וכנסת ישראל אתעטר בהו.

83. ובגין דעגולא ורבועא דא, אינון שבתותי, כלילן תרווייהו בשמור, דכתיב תשמורו. דהא שבת עלאה הכא לא אתכליל בשמור אלא בזכור, דהא מלכא עלאה בזכור אסתים. ועל דא אקרי מלכא דשלמא דיליה, ושלמא דיליה זכור איהו. ועל דא לית מחלוקת לעילא.

84. בגין דתרין שלומות לתתא, חד יעקב, וחד יוסף, ובגין כך כתיב תרי זמני שלום שלום לרחוק ולקרוב, לרחוק דא יעקב ולקרוב דא יוסף. לרחוק כד"א מרחוק ה' נראה לי ותתצב אחותו מרחוק. ולקרוב, כד"א חדשים מקרוב באו.

85. "From afar" (Yirmeyah 31:2), refers to the Upper Point in His Palace. And the verse refers to it with the words, "You shall keep (Heb. Tishmoru)" (Vayikra 19:30), where it is included within Shamor. "And My sanctuary you shall fear" (Ibid.), refers to the Point in the center that should be most greatly feared, as the penalty for transgression is death. As it is written, "Everyone who profanes it shall surely be put to death" (Shemot 31:14). And who "profanes it?" Those who penetrate into the (empty) space of the circle and the square - into the spot where that Point is situated - and damage it. They "shall surely be put to death!" This is why it is written, "You shall fear," and this Point is called "I." Where the Most High and Concealed One, namely the Tetragrammaton (Ha-Va-Yah) prevails. Thus, "I AM HASHEM" (VAYIKRA 19:30), and all is One.

86. They said to him: Who has put you here to be a donkey driver? He replied: The letter Yud waged war against the two letters, Caf and Samech, TO COME and join me. The letter Caf did not want to leave ITS PLACE and join me because it can only be at rest in THE CHAIR, OR [VGC1]"THRONE" (PAR. 31). And the Samech did not want to leave ITS PLACE, because it has to support those who fall (PAR. 28). And without the Samech, they cannot survive!

87. He continued: The letter Yud alone came over to me, kissed me, embraced me, and wept together with me. It said to me, My son, what shall I do with you? I am leaving you to load myself with a plenitude of good things and of precious, sublime and secretive letters. And then I shall return to you and help you. I shall bring you the possessions of two letters that are much higher than those that have left you. These are the letters Yud and Shin, the superior Yud together with the superior Shin. AND THEY shall become your treasure, full of all riches. So for this purpose, my son, go and drive the donkeys. And this is why I am still doing so!

88. Rabbi Elazar and Rabbi Aba rejoiced. They also wept and said to him, Come, you shall ride on the donkey and we shall walk along behind you. IN OTHER WORDS, HE SHOULD RIDE ON THE DONKEY, AND THEY SHOULD DRIVE IT. He said to them, have I not told you that his is the command of the King, until the donkey driver appears! THIS REFERS TO KING MASHIACH, WHO IS DESCRIBED BY THE WORDS, "POOR AND RIDING ON A DONKEY." They said to him, Until now you have not given us your name. And where do you live? He told them, Where I live is a good place and very precious to me. It is a tower - a very highly exalted tower - that 'floats on air.' And those who live in this tower are the Holy One, blessed be He, and one poor man! But I have been exiled from there, and came to drive the donkeys. Rabbi Aba and Rabbi Elazar looked at him, and his words tasted as sweet as the manna and honey to them. They said to him, If you tell us the name of your father, we will kiss the earth under your feet! He responded, Why? What for? It is not my habit to take pride in the study of the Torah.

85. מֵרְחוֹק, דָּא נְקוּדָה עֲלָא דְקוּימָא בְּהִיכְלִיָּה, וְעַל דָּא כְּתִיב תִּשְׁמֹרוּ אֶתְכֵלִיל בְּשִׁמּוֹר וּמִקְדָּשֵׁי תִירָאוּ, דָּא נְקוּדָה דְקוּימָא בְּאִמְצָעֵיתָא, דְּאִית לְדַחֲלָא מְנָה יְתִיר מִכְּלָא, דְּעִנְשִׂיהּ מִיתָה, וְהֵינּוּ דְכְּתִיב מִחֲלָלִיָּה מוֹת יוּמָת. מֵאֵן מִחֲלָלִיָּה, מֵאֵן דְּעָאֵל לְגוּ חֲלָל דְּעִגּוּלָא וּרְבוּעָא, לְאַתְר דְּהֵהוּא נְקוּדָה שְׂרִיָּא וּפְגִים בֵּיהּ מוֹת יוּמָת, וְעַל דָּא כְּתִיב תִירָאוּ. וְהֵהוּא נְקוּדָה אֶקְרוּ אֲנִי, וְעַלֵּה שְׂרִיָּא הֵהוּא דְסֻתִּים עֲלָא דְלֹא אֲתַגְלִיא, וְהֵינּוּ הוּיָּה וְכֻלָּא חַד. נְחֲתוּ רַבֵּי אֲלַעְזָרוֹר אָבָא וְנִשְׁקוּדְהוּ. אָמְרוּ, וּמָה כָּל חֲכָמְתָא דָּא אִית תְּחוֹת יַדְךָ, וְאֵת טְעִין אֲבַתְרִין. אָמְרוּ לֵיהּ מֵאֵן אַנְתָּ, אָמַר לוֹן לֹא תִשְׁאַלּוֹן מֵאֵן אָנָּא, אֲלֵא אָנָּא וְאַתּוֹן נִיזַל וְנִתְעַסַּק בְּאוּרִייתָא, וְכָל חַד יִימָא מְלִין דְּחֲכָמְתָא לְאַנְהָרָא אוּרְחָא.

86. אָמְרוּ לֵיהּ, מֵאֵן יְהִיב לָךְ לְמִיזַל הַכָּא לְמַהוּי טְעִין בְּחַמְרֵי, אָמַר לוֹן, יוּ"ד עֵבֵד קְרָבָא בְּתֵרִין אֲתוּוֹן, בְּכ"ף וְסַמ"ךְ, לְאַתְקַשְׂרָא בְּהִדְאֵי. כ"ף, לֹא בְּעָא לְאַסְתַּלְקָא וְלְאַתְקַשְׂרָא, בְּתֵר דְּלֹא יִכְלָא לְמַהוּי רְגַעָא חַדָּא אֲלֵא בֵּיהּ. סַמ"ךְ, לֹא בְּעָא לְאַסְתַּלְקָא, בְּגִין לְסַעֲדָא לְאִינוֹן דְּנִמְלִין, דְּהָא בְּלֵי סַמ"ךְ לֹא יִכְלִין לְמַהוּי.

87. יוּ"ד אֲתָא לְגַבְאֵי יַחֲדָאָה, נִשְׁיֵק לֵי, וְגַפִּיָּה לֵי, בְּכָה עָמִי וְאָמַר לֵי, בְּרֵי מָה אֶעֱבִיד לָךְ, אָבָל הָא אָנָּא אֲסַתְלַק וְאָנָּא אֲתַמְלִי מִכְּמָה טְבִין וְאַתּוּן טְמִירִין עֲלָאִין יְקִירִין, בְּתֵר בֵּן אִיתִי לְגַבְךָ, וְאָנָּא אֲהוּי סַעֲיד לָךְ, וְאַתּוֹן לָךְ אַחְסַנְתָּא דְּתֵרִין אֲתוּוֹן עֲלָאִין, יְתִיר מֵאֲלִין דְּאַסְתַּלְקוּ, דְּאִינוֹן יֵשׁ, יוּ"ד עֲלָאָה, וְשִׁין עֲלָאָה, לְמַהוּי לָךְ אוּצְרִין מְלִיָּא מְכָל, וּבְגִין כְּרַבְרֵי, זִיל וְהוּי טְעִין חַמְרֵי. וְעַל דָּא אָנָּא אָזִיל בְּכָךְ.

88. חָדוּ ר' אֶלְעָזָר וּר' אָבָא וּבְכוּ, וְאָמְרוּ: זֵיל רְכִיב, וְאַנְן נְטַעִין אַבְתְּרָךְ. אָמַר לוֹן, וְלֹא אָמְרִית לְכוֹן דְּפְקוּדָא דְּמַלְכָּא אִיהוּ, עַד דִּינִיתִי הֵהוּא דְּטַעַן חֲמַרִּי. אָמְרוּ לֵיהּ, הָא שְׂמַךְ לֹא אָמְרִית לָן, אֲתֵר בֵּית מוֹתְבֵךְ מֵאִי הוּא. אָמַר לוֹן, אֲתֵר בֵּית מוֹתְבֵי אִיהוּ טַב וְעֵיילָא לְגַבְאִי, וְאִיהוּ מְגַדֵּל חַד דְּפִרְח בְּאוּרָא, רַב וְיִקְיָרָא. וְאִינּוֹן דְּדִיּוּרִין בֵּיהּ בְּהֵאִי מְגַדֵּלָא, קְדוּשׁ בְּרוּךְ הוּא וְאוּחַד מְסַכְנָא. וְדָא הוּא אֲתֵר בֵּית מוֹתְבֵי, וְגַלִּינָא מִתְמָן, וְאַנָּא טַעִין חֲמַרִּי. אֲשַׁחַּח רַבִּי אָבָא וְרַבִּי אֶלְעָזָר בֵּיהּ, וְאֶטְעִים לוֹן מְלוֹי דְּהוּוּ מְתִיקִין כְּמִנָּא וְדוּבְשָׂא. אָמְרוּ לֵיהּ שְׂמָא דְּאָבוּךְ אִי תִימָא, נְנַשִּׁיק עִפְרָא דְּרַגְלֶךְ. אָמַר לוֹן, וְאִמָּאִי, לָאוּ אֹרַח דִּילֵי בְּכַךְ לְאַתְנָאָה בְּאוּרֵייתָא.

89. He continued, but the place where my father lives is in the Great Ocean. And he was a fish that swam from one end of the Great Ocean to the other. And he was mighty and noble, a venerable figure who became wise 'with the years,' and was able to swallow up all the other fish in the sea. Then later he released them full of life and all the good of the world. And with his might, he was able to cross over the entire Ocean in an instant. And he released me, like an arrow in the hand of a valiant man, and hid me in that place that I told you about - NAMELY THE TOWER THAT FLOATS ON AIR - while he returned to his home and disappeared in the Ocean.

89. אָבָל אָבָא דִּילֵי הוּוּ דִּינִירִיָּה בִּימָא רַבָּא, וְאִיהוּ הוּוּ חַד נִנְנָא דִּיהוּוּ אֶסְחָר יִמָּא רַבָּא מְסַטְרָא דָּא לְסַטְרָא דָּא, וְהוּוּ רַב וְיִקְיָרָא וְעֵתִיק וְיִמִּין, עַד דִּיהוּוּ בְּלַע כָּל שָׂאָר נִנְנִין דִּימָא, וְלִבְתֵּר אֶפִּיק לוֹן חֲיִין וְקִיּוּמִין מְלוּיִן מְכַל טְבִין דְּעֵלְמָא. וְשָׂאֵט יִמָּא בְּרַגְעָא חָדָא בְּתוֹקְפִיָּה, וְאֶפִּיק לִי כְּגִירָא בִּידָא דְּגַבְר תְּקִיף. וְטַמִּיר לִי בְּהֵהוּא אֲתֵר דְּאָמְרִית לְכוּ. וְהוּא תָּב לְאַתְרִיָּה, וְאַנְנִיז בְּהֵהוּא יִמָּא.

90. Rabbi Elazar examined his words and then said to him: You are the son of the sacred Light! You are the son of Rabbi Hamnuna Saba the venerable! You are the son of the Light of the Torah! And you drive our donkeys for us! They both wept and kissed him, then continued their journey. AND AGAIN they asked him: May it please our Master to tell us his name?

90. אֲשַׁחַּח ר' אֶלְעָזָר בְּמְלוּי. אָמַר לֵיהּ אַנְתָּ הוּא בְּרִיָּה דְּבוּצִינָא קְדִישָׁא, אַנְתָּ הוּא בְּרִיָּה דְּרַב הַמְּנוּנָא סָבָא, אַנְתָּ הוּא בְּרִיָּה דְּנְהִירוּ דְּאוּרֵייתָא, וְאַנְתָּ טַעִין אַבְתְּרָן. בְּכוּ כְּחָדָא וְנַשְׁקוּהוּ וְאֶזְלוּ אָמְרוּ לֵיהּ אִי נִיחָא קַמִּי מֵאַרְנָא לְאוּדְעָא לָן שְׂמִיָּה.

91. He began with the verse, "And Benayahu Ben (the son of) Yehoyada" (II Shmuel 23:20). This verse has been explained, and explained well! But it came to show us the sublime secrets of the Torah. SO THE NAME Benayahu Ben Yehoyada has been mentioned AS REFERRING TO the secret of Wisdom. It is a clue to something deep and concealed, and the name caused it. "Ben Ish Chai (the son of a living man)" applies to the Eternal Tzaddik. "Mighty of deeds" (Ibid.) means that he is the Master of all actions and of all the hosts on high, because they all come from him. He IS CALLED "Hashem of Hosts" BECAUSE HE IS the symbol (lit. 'the letter or sign') of all His hosts and is distinguished as he stands high above them all.

91. פִּתַּח וְאָמַר, וּבְנֵיהוּ בֶן יְהוֹיָדָע, הָאִי קָרָא אוּקְמוּהוּ, וְשִׁפִּיר אִיהוּ. אָבָל הָאִי קָרָא לְאַחְזָאָה רְזִין עֲלָאִין דְּאוּרֵייתָא הוּא דְּאֲתָא. וּבְנֵיהוּ בֶן יְהוֹיָדָע, עַל רְזָא דְּחֻכְמָתָא קָא אֲתָא, מְלָה סְתִימָא אִיהוּ, וְשְׂמָא גְרִים. בֶּן אִישׁ חַי, דָּא צְדִיק חַי עֲלָמִין. רַב פְּעֵלִים, מְאִרִי דְּכָל עוֹבְדִין וְכָל חִילִין עֲלָאִין, בְּגִין דְּכָלְהוּ נְפָקִין מִנֵּיהּ. ה' צְבָאוֹת אִיהוּ, אוֹת הוּא בְּכָל חִילִין דִּידיָה, רְשִׁים הוּא וְרַב מְכַלָּא.

92. "Mighty of deeds" is Mekabez-EI (II Shmuel 23:20). So where did this great and precious tree, which is greater than all, come from? From which grade? The verse repeatedly states, "Mekabetz-EI," which is a high and concealed grade that "the eye has not seen;" it includes everything. And it gathers everything it receives from the Supernal Light, and from it everything goes forth.

93. And this is the Sacred Concealed Temple, into which all the grades are gathered and concealed. The space (the body) of this Temple is where all the worlds are gathered and all the Holy Hosts sustain and replenish their existence.

94. "He slew two Generals of Moab" (II Shmuel 23:20). Two Holy Temples existed and were sustained on his account: The first Holy Temple and the second. However, as he disappeared, the flow of energy from above stopped. SO, SEEMINGLY, it is as if he "slew," destroyed, and ended them.

95. And the Holy Throne (CHAIR), WHICH IS MALCHUT, collapsed. As it is written, "As I was in exile" (Yechezkel 1:1). THIS MEANS that a certain grade, which is called I (Ani, which is formed by the letters Aleph, Nun, and Yud), WHICH IS MALCHUT, was in exile. Where? "By the river of Cvar" (Yechezkel 1:1). THIS MEANS by the river that had sprouted and flowed from Cvar (already), or in other words, by the river that had already sprouted and flowed, BUT NOW, BECAUSE all its waters and fountains have dried up, does not flow as before. Therefore it is written, "and the river is destroyed and dries up" (Iyov 14:11). It "was destroyed" at the first Holy Temple and "dries up" at the second. For this reason, IT IS WRITTEN: "He slew two Generals of Moab." Moab IS FORMED BY THE WORDS Mo (From) and Ab (Father), or from our Father in Heaven. And both Temples were destroyed because of Him, as all the Lights that shone upon Yisrael were now darkened.

96. Further, "He went down and slew a lion" (II Shmuel 23:20). In early days, when this river's waters flowed downward, the Israelites were in a state of "Perfection," because they offered their offerings and sacrifices to atone for their sins and purify their souls. Then, from above, the image of a lion descended. They saw it on the altar, as it crouched on its prey, consuming it like a brave and mighty man. And all the dogs, THAT IS THE PROSECUTORS, hid from it and did not come out TO ACCUSE!

92. רב פעלים איהו מקבצאל, האי אילנא רב ויקרא, רב מכלא, מאן אתר נפק, מאן דרגא אתא, אהדר קרא ואמר מקבצאל, דרגא עלאה סתימאה דעין לא ראתה וגו', דרגא דכולא ביה, וכניש בגייה מגו נהורא עלאה, ומניה נפיק כללא.

93. ואיהו היכלא קדישא סתימא, דכל דרגין בנישין וסתימין בגייה. ובגופא דהאי היכלא קיימין כל עלמין, וכל חילין קדישין מגיה אתונו וקיימי על קיומיהון.

94. הוא הבה את שני אריאל מואב, תרין מקדשין קיימין בגיניה, ואתונו מגיה, מקדש ראשון ומקדש שני, כיון דאיהו אסתלק נגידו דהוה נגיד מלעילא אתמנע, בבכחל הוא הבה לון וחרוב לון, ושצי לון.

95. וברסייא קדישא נפלת, הה"ד ואני בתוך הגולה. ההוא דרגא דאקרי אני, הוא בתוך הגולה. אמאי, על נהר כבר, על נהר דנגיד ונפיק דפסיק מימיו ומבועו, ולא אנגיד כד בקדמיתא. הה"ד ונהר יחרב ויבש, יחרב בבית ראשון, ויבש בבית שני. ובגין פרהוא הבה את שני אריאל מואב. מואב: דהו מואב דבשמיא, ואתחרבו ואשתציאו בגיניה, וכל נהורין דהו נהירין לישראל כלהו אתחשכו.

96. ותו הוא ירד והבה את הארי. בזמנין קדמאין, כד האי נהר הוה משיך מימיו לתתא, הוה קיימין ישראל בשלימו, דרבחין דרבחין, וקרנן לכפרא על נפשיהו, וכדין, הוה נחית מלעילא דיוקנא דחד אריה, והו חמאן ליה ע"ג מדבחא, רביץ על טרפיה, אכיל קרבנין כגבר תקיף. וכל כלבין הו מתטמין מקמיה, ולא נפקי לבר.

97. The sins caused him to go down to the lower levels and slay the lion. BECAUSE the lion refused to give up its prey as before! THIS IS AS THOUGH he killed it! THEREFORE, assuredly, "He slew the lion." "In the midst of a pit" (II Shmuel 23:20) in front of the eyes of the Other Evil Side. And because the Other Side saw this, it gained courage and sent a dog to eat the offerings, ABOVE THE ALTAR, INSTEAD OF THE LION. And what is the name of that lion? Oriël, IS ITS NAME, as he had the face of a lion. And what is the name of that dog? Baladan is its name, BECAUSE BALADAN IS FORMED BY THE SAME LETTERS AS THE WORDS BAL (NOT) AND ADAM (MAN), WITH THE FINAL MEM EXCHANGED FOR A NUN. And He is not a human being, but a dog with the face of a dog.

98. "In a day of snow" (II Shmuel 23:20) DESCRIBES the day when the sins caused the sentence (judgment) to be pronounced by the Court (Bet Din) on high. Therefore, it is written, "She is not afraid of the snow" (Mishlei 31:21), which symbolizes the judgment on high, WHICH IS CALLED THE SNOW. Why IS SHE NOT AFRAID? Because all Her household are clothed with scarlet (Ibid.). THIS IS HOW She can endure the strong fire. Up to this point, the secret of the verse is not revealed.

99. What is written next? "And he slew the Egyptian, a man of good appearance" (II Shmuel 23:21). Here the secret of the verse is revealed to let us know that every time Yisrael sinned, He went away and prevented them from receiving all the blessings and all the Lights that shone upon them. He slew the Egyptian. This is the Light, THAT IS, the same Light that shone upon Yisrael. And who is he? HE IS Moshe. As he is described in the verse, "And they said a Egypt man delivered us" (Shemot 2:19). Because he was born and grew up IN EGYPT until he rose to reach the Supernal Light.

100. "A man of good appearance" (II Shmuel 23:21). This is, as it is written, "clearly and not in riddles" (Bemidbar 12:8). "A man" (Heb. Ish), is, as it is written, "the man (Ish) of Elohim" (Devarim 33:1). This is the husband of that "appearance" that reveals the glory of Hashem AND REFERS TO MALCHUT. Because he earned the right to lead this grade over the land, as he wished, a feat that no other man had achieved.

101. "And the Egyptian had a spear in his hand" (II Shmuel 23:21). This refers to the rod of Elohim that was delivered into his hand. As it is written, "With the rod of Hashem in my hand" (Shemot 17:9). And this is the same rod that was created at the twilight of the Shabbat eve and was engraved with the Holy Name by a Divine Shaping. And with this ROD Moshe committed the sin of smiting the rock, as is written, "And he smote the rock with his rod twice" (Bemidbar 20:11). The Holy One, blessed be He, said to him: "Moshe, I have not given you My rod for this purpose; by thy life, from henceforward, it will not be in thy hands any more."

97. בִּיּוֹן דְּגֵרְמוֹ חוּבִין, אִיהוּ נַחִית לְגוֹ דְּרֵגִין דְּלַתְתָּא, וְקָטִיל לְהֵוּא אַרְיָה, דְּלֹא בְעָא לְמִיָּהֵב לִיָּה טְרַפְיָה בְּדַבְקְדְּמִיתָא, בְּבִיכּוֹל קָטִיל לִיָּה. הוּא הִכָּה אֶת הָאֲרִי וְדַאי, לְתוֹךְ הַבּוֹר, לְעִינְהָא דְסִטְרָא אַחְרָא בִישָׂא. בִּיּוֹן דְּחֻמַּת הַכִּי, הֵוּא סִטְרָא אַחְרָא אֲתַתְקַפַּת וְשִׁדְרַת לְחַד בְּלָבָא לְמִיכַל קְרַבְנִין. וּמָה שְׁמִיָּה דְהֵוּא אַרְיָה, אֲוִרְיָאֵל, דְּאֲנַפּוּי אֲנַפִּי אַרְיָה. וּמָה שְׁמִיָּה דְהֵוּא בְּלָבָא. בְּלֹאֲרֵן שְׁמִיָּה, דְּלֹא אִיהוּ בְּכַלֵּל אֲדָם, אֲלֵא כְּלָבָא וְאֲנַפִּי בְּלָבָא.

98. בְּיוֹם הַשֶּׁלֶג, בִּיּוֹמָא דְּגֵרְמוֹ חוּבִין, וְדִינָא אֲתַרְן לְעִילָא מַעַם בִּי דִינָא עֲלָאָה וְעַל דָּא כְּתִיב לֹא תִירָא לְבֵיתָהּ מִשֶּׁלֶג, דָּא דִינָא עֲלָאָה, אֲמַאי, בְּגִין דְּכָל בֵּיתָהּ לְבוּשׁ שָׁנִים, וְיָכִיל לְמִיִּסְבַּל אֲשָׂא תְקִיפָא. עַד כַּאן רְזָא דְקָרָא.

99. מָה כְּתִיב בְּתֵרִיָּה, וְהוּא הִכָּה אֶת אִישׁ מִצְרַיִם, אִישׁ מְרָאָה. הִכָּא רְזָא דְקָרָא אֲתָא לְאוֹדְעָא, דִּי בְּכָל זְמַנָּא דִּישְׂרָאֵל חָבַג, אִיהוּ אֲסִתְלַק וּמִנַּע מְנִיָּהוּ כָּל טְבִין, וְכָל נְהוּרִין דְּהוּוּ נְהִירִין לֹן. הוּא הִכָּה אֶת אִישׁ מִצְרַיִם, דָּא נְהוּרָא, דְּהֵוּא נְהוּרָא דְהוּוּ נְהִיר לֹ לְיִשְׂרָאֵל. וּמֵאֵן אִיהוּ, מִשָּׂה. דְּכְתִיב וְתֹאמְרָנָה אִישׁ מִצְרַיִם הִצִּילֵנוּ וְגו', וְתַמֵּן אֲתִילִיד, וְתַמֵּן אֲתַרְבִּי, וְתַמֵּן אֲסִתְלִיק לְנְהוּרָא עֲלָאָה.

100. אִישׁ מְרָאָה: כַּד "א וּמְרָאָה וְלֹא בַחִירוֹת. אִישׁ, כַּד" א אִישׁ הָאֱלֹהִים, כְּבִיכּוֹל, בְּעֲלָה דְהֵוּא מְרָאָה, כְּבוֹד ה'. דְּזָכָה לְאֲנְהָגָא דְרָגָא דָּא בְּכָל רְעוּתִיָּה בְּאַרְעָא, מָה דְלֹא זְכִי בַר נֶשׁ אַחְרָא.

101. וּבִיד הַמִּצְרַיִם חֲנִית. דָּא מִטָּה הָאֱלֹהִים דְּהוּא אֲתַמְסַר בִּידֵיהּ, כַּד "א וּמִטָּה הָאֱלֹהִים בִּידֵי. וְדָא אִיהוּ מִטָּה דְאַתְבְּרִי עֲרַב שַׁבַּת בֵּין הַשְּׁמִשׁוֹת וְחֻקּוֹק בִּיָּה שְׁמָא קְדִישָׁא גְלוּפָא קְדִישָׁא, וּבַהֲאִי חָב בְּסַלְע. כַּד" א וַיִּךְ אֶת הַסֶּלַע בְּמִטְהוּ פְעַמִּים. אָמַר לִיָּה קְדָשָׁא בְרִיךְ הוּא: מִשָּׂה לֹא יְהִיבִית לְךָ מִטָּה דִילִי לְהֵא, חֲנִיךָ לֹא יְהִי בִידְךָ מִכָּאן וְלְהֵלָאָה.

102. Immediately, "he went down to him with a staff" (II Shmuel 23:21), SIGNIFYING the harsh judgment (Heb. Din), "and plucked the spear out of the hand of the Egyptian" (Ibid.). From that moment onward, he lost THE ROD, WHICH IS THE SPEAR, and could never regain it. "And slew him with his own spear" (Ibid.) MEANS THAT because of the sin of smiting THE ROCK with the rod, he died and did not enter the Holy Land, thereby causing this Light to be withheld from Yisrael.

103. "He was more honorable than the thirty" (II Shmuel 23:23) refers to the thirty celestial years that he took from above and brought down below. And from them he took and became closer, "but he attained not to the first three" (Ibid.). They came over to him and offered themselves to him with a gracious heart, but he did not go over to them.

104. Even though he did not join them and was not included in the count, "David set him over his guard" (II Shmuel 23:23) and was never separated from the tablets on his heart, because they can never be separated. David gave his heart to him, but he did not GIVE HIS HEART to David. Because by the hymns and praises together with the grace that the moon shows for the sun, She (the moon) draws HIM (the sun) to reside with Her. This is what the verse, "And David set him over his guard," means.

105. Rabbi Elazar and Rabbi Aba fell down ON THEIR FACES in front of him. And as they fell, he disappeared. Then they rose and looked all around but could not see him. So they sat down, began to weep, and could not speak to each other. After a while, Rabbi Aba said, This must be related to what we have learned. When righteous people go on a journey and occupy themselves in the study of the Torah, they are visited by righteous souls from that other world, WHO REVEAL TO THEM NEW EXPLANATIONS OF THE TORAH. So this surely must BE THE REASON WHY Rabbi Hamnuna Saba came to us from that world - to reveal these teachings to us. And before we were able to recognize who he was, he went off and disappeared. They stood up and tried to lead their donkeys on, but the donkeys did not move. AGAIN they tried to lead them on, but still they did not move. Fear struck them both, and they left the donkeys in their place. And even now, that site is called the "place of the donkeys."

106. Rabbi Elazar said, "Oh, how great is Your goodness, which You have laid up for those who fear You" (Tehilim 31:20). How great is the heavenly abundance that the Holy One, blessed be He, shall bestow on human beings; to those sin-fearing, divine, and righteous men who learn the Torah as they arrive at the world to come. It is not only written, "Your goodness," but also "how great is Your goodness." And who is He? THIS REFERS TO "the memory of Your goodness" (Tehilim 145:7), which is the pleasure of life that is drawn from the world to come down to the "Livelihood of the Worlds." This IS CALLED "the memory of Thy goodness," which is certainly "the great goodness toward the house of Yisrael" (Yeshayah 63:7).

102. מִיָּד וַיֵּרֶד אֵלָיו בַּשֶּׁבֶט, בְּדִינָא קָשִׁיָּא. וַיִּגְזֹל אֶת הַחֲנִית מִיַּד הַמִּצְרִי. דְּמַהֲהִיא שַׁעֲתָא אֲתַמְנַע מִנְיָה, וְלֹא הוּא בִּידֵיהָ לְעֵלְמִין. וַיִּהְרָגֶהּ בַּחֲנִיתוֹ. עַל הַהוּא חֹבֵא דְמָחָא בַּהוּא מָטָה, מֵת, וְלֹא עָאֵל לְאַרְעָא קְדִישָׁא, וְאַתְמַנַּע נְהוּרָא דָּא מִיִּשְׂרָאֵל.

103. מִן הַשְּׁלֹשִׁים הָכִי נִכְבָּד: אֵלִין שְׁלֹשִׁים שָׁנָה עֲלָאִין, דְּאִיהוּ נָטִיל מְנַהוּן, וְאַנְגִיד לְתַתָּא, וּמְנִיָּהוּ אִיהוּ הוּא נָטִיל וְאַתְקָרַב, וְאֵל הַשְּׁלֹשָׁה לֹא בָּא, אִינוּן הוּוּ אֲתִיאַן לְגַבִּיָּה, וַיִּהְיִי לִיהָ בְּרַעוּתָא דְלְבָא, וְאִיהוּ לֹא הוּוּ אֲתִי לְגַבִּיָּהוּן.

104. וְאֵף עַל גַּב דְּלֹא עָאֵל בְּמִנְיָנָא וְחוּשְׁבָנָא דְּלַהוּן. וַיִּשְׁימָהוּ דוֹר אֶל מִשְׁמַעְתּוֹ. דְּלֹא אֲתַפְרֵשׁ מְלוּחָא דְּלַבִּיָּה לְעֵלְמִין, לִית פְּרוּדָא לַהוּן לְעֵלְמִין. דוֹר שָׁם לִיהָ לַבִּיָּה וְאִיהוּ לֹאוּ לְדוֹר. בְּגִין דְּתוּשְׁבָחוּן, וְשִׁירִין וְרַחֲמִין דְּסִיְהָרָא עֲבִיד לְשַׁמְשָׁא, אִיהוּ מְשִׁיכַת לִיהָ לְגַבִּיָּה לְמַהוּי דְּיוֹרִיָּה בְּהַדְּרָה. וְדָא אִיהוּ וַיִּשְׁימָהוּ דוֹר אֶל מִשְׁמַעְתּוֹ.

105. נִפְלוּ רַבִּי אֱלִיעֶזֶר וְרַבִּי אַבָּא קַמֵּיהָ. אַדְרַהֲכִי וְהָכִי לֹא חָמוּ לִיהָ, קָמוּ וְאַסְתַּכְּלוּ לְכָל סְטָרִין וְלֹא חָמוּ לִיהָ. יָתְבוּ וּבְכוּ וְלֹא יָכִילוּ לְמַלְלָא דָּא לְדָא. לְבַתֵּר שַׁעֲתָא, אָמַר רַבִּי אַבָּא, וְדָאִי הָא דְתַנִּינָן דְּבַכָּל אַרְחָא דְּצַדִּיקִיָּא אֲזִלִּין, וּמִילֵי דְּאוֹרִיָּתָא בִּינְיָהוּ, דְּאִינוּן זְכָאִין דְּהָהוּא עֲלָמָא אֲתִיאַן לְגַבִּיָּהוּן. וְדָאִי דָּא הוּא רַב הַמְּנוּנָא סָבָא דְּאֲתִי לְגַבְּן מַהֲהוּא עֲלָמָא, לְגַלְאָה לֶן מְלִין אֵלִין, וְעַד לֹא נִשְׁתַּמּוּדַע בֵּיָּה, אֲזַל לִיהָ וְאַתְכַּסִּי מִינָן. קָמוּ וְהוּוּ בְּעוּ לְמַטְעֵן לְחַמְרֵי וְלֹא אֲזִלוּ, בְּעוּ לְמַטְעֵן וְלֹא אֲזִלוּ, דְּחִילוּ וְאַנְחוּ לֶן לְחַמְרֵי. וְעַד יוּמָא, הוּוּ קְרָאֵן לְהָהוּא אַתְר, דוֹךְ דְּחַמְרֵי.

106. פִּתַּח רַבִּי אֱלִיעֶזֶר וְאָמַר. מַה רַב טוֹבָךְ אֲשֶׁר צַפְנַת לִירְאִיךָ וְגו'. כַּמָּה הוּא טָבָא עֲלָאָה וַיִּקְרָא דְּזִמְיִן קְדוּשׁ בְּרוּךְ הוּא לְמַעַבְדַּ גַּבִּי בְּנֵי נִשְׂא, לְאִינוּן זְכָאִין עֲלָאִין דְּחִלִּי חֲטָאָה דְּמִשְׁתַּדְּלֵי בְּאוֹרִיָּתָא, כַּד עָאִלִּין לְהָהוּא עֲלָמָא. טוֹבָךְ לֹא כְּתִיב אֱלֹא רַב טוֹבָךְ, וּמָאֵן אִיהוּ זְכָר רַב טוֹבָךְ יִבְעֵנוּ. וְדָא אִיהוּ עֲנוּגָא דְּחִיָּין דְּנִגְדִין מִעֲלָמָא דְּאֲתִי לְגַבִּי חֵי עֲלְמִין, דְּאִיהוּ זְכָר רַב טוֹבָךְ. וְדָאִי אִיהוּ, וְרַב טוֹב לְבֵית יִשְׂרָאֵל וְגו'.

107. Further "How (Heb. Mah) great is Your goodness" (Tehilim 31:20) SHOULD BE FURTHER EXPLAINED. In these words, the secret of Wisdom is engraved. It is the place where all the secrets are included, BECAUSE the word how (Mah) MEANS according to what we have learned (Par. 19). "Great" refers to a great and strong tree, WHICH IS ZEIR-ANPIN. Because there is another tree, which is smaller than this one (REFERRING TO MALCHUT), this one, ZEIR-ANPIN, is referred to as great and rises up to the highest of the heavens.

108. "Goodness" (Tehilim 31:20) is the Light that was created on the first day OF THE ACT OF CREATION, "which You have laid up for those who fear You" (Ibid.). BECAUSE He hid it as a treasure for the righteous in the world to come, "which You have created," this alludes to the upper Garden of Eden (Paradise), as it is written, "In the place, Hashem, which You have created for Yourself to dwell in" (Shemot 15:17). This is what the words "which You have created" signify.

109. "In the presence of the Sons of Men (human beings)" (Tehilim 31:20). This is the lower Garden of Eden, where all the righteous stand with the Spirit (Heb. Ruach), which is clothed in a precious garment, IN THE SAME way and form that they appeared in this world. Thus, the phrase "in the presence of the Sons of Men" means in the same form as human beings that live in this world. And they stand there and then rise up in the air, ascending to the Celestial Academy in the upper Garden of Eden. They float around THERE and bathe in the dew of the rivers of pure balsam. Then they come down and dwell below IN THE LOWER GARDEN OF EDEN.

110. And sometimes THESE RIGHTEOUS SOULS appear "in the presence of the Sons of Man" (Tehilim 31:20) to perform miracles for them, just as the angels of above do. And this is exactly like the Light of the Supernal Shining Light that we have just seen. But we did not have the merit of seeing deeper into the secrets of Wisdom and attaining greater knowledge.

111. Rabbi Aba opened the discussion, saying: "And Manoach said to his wife, We shall surely die, because we have seen Elohim" (Shoftim 13:22). Even though Manoach was not aware of his actions, AS IT IS WRITTEN, "FOR MANOACH KNEW NOT THAT HE WAS THE ANGEL OF ELOHIM" (SHOFTIM 12:16), he still said, as it is written, "For man shall not see Me and live" (Shemot 33:20). We have certainly seen Him, and therefore we shall certainly die. Yet, we who have seen and have had the privilege of seeing that Light that accompanied us shall NEVERTHELESS stay alive, because the Holy One, blessed be He, sent him to us, to teach us the secrets of the Wisdom that he chose to reveal. How happy is our lot!

112. They went along and reached a mountain just as the sun was about to set. The branches of the trees on the mountain started to rustle and sing. While they were still walking they heard a strong voice calling out, Holy sons of Elohim, you who are scattered among those who live in this world, those Shining Lights who are the Yeshiva Scholars, gather around and come to your places so that you may enjoy yourselves with your Master in the study of the Torah. They were frightened AND REMAINED standing in their places. Then they sat down.

107. תוֹמָה רַב טוֹבָךְ, הֵכָא אֲגִלִּיף רִזָּא דְחֻכְמָתָא, וְכָל רִזּוּן אֲתַבְּלִילוּ הֵכָא, מ"ה: בְּמָה דְאֲתַמְר. רַב: דָּא אֵילָנָא ר"ב וְתַקִּיף. בְּגִין דְאֵית אֵילָנָא אַחְרָא זֹטָא מְנִיָּה, וְדָא הוּא רַב, וְאֵעִיל לִיָּה בְרוּם רְקִיעִין.

108. טוֹבָךְ: דָּא אֹר דְאֲתַבְּרִי בְיוֹמָא קְדָמָאָה. אֲשֶׁר צִפְנָת לִירְאִיךְ: בְּגִין דְגִנְזִי לִיָּה לְצִדִּיקָיָא בְּהוּא עֲלָמָא. פְּעֵלָתָ: דָּא גֵן עֵדֶן עֲלָאָה. דְכַתִּיב מְכוּן לְשִׁבְתְּךָ פְּעֵלָתָ ה' וְדָא הוּא פְּעֵלָתָ לְחוֹסִים בְּךָ.

109. נֶגַד בְּנֵי אָדָם, דָּא גֵן עֵדֶן דִּלְתַתָּא, דְכָל צִדִּיקָיָא תַּמָּן קִיַּיְמִי בְרוּחָא דְאֲתַלְבַּשׁ בְּלְבוּשׁ יָקָר, כְּגוּוֹנָא וְדִיוֹקְנָא דְהָאִי עֲלָמָא, וְדָא אִיהוּ נֶגַד בְּנֵי אָדָם בְּהוּא דִּיוֹקְנָא דְבְנֵי אָדָם דְהָאִי עֲלָמָא. וְקִיַּיְמִי תַּמָּן, וּפְרַחֵי בְּאֹיֲרָא וְסִלְקוּ לְגוּ מְתִיבְתָא דְרְקִיעָא בְּהוּא גֵן עֵדֶן דְלַעִילָא, וּפְרַחֵי וְאֲסַתְחִיין בְּטַלֵּי נְהִירֵי אֲפֻרְסָמוֹנָא דְכִיָּא וְנַחְתֵּי וְשִׂרְאן לְתַתָּא.

110. וּלְזַמְנִין אֲתַחֲזוּן נֶגַד בְּנֵי אָדָם לְמַעַבְדַּ לֹון נְסִין, כְּמִלְאָכִין עֲלָאִין, כְּגוּוֹנָא דְחֻזִּינָא הַשְׁתָּא נְהִירוּ דְבוֹצִינָא עֲלָאָה. וְלֹא זְכִינָא לְאַסְתַּכְלָא וּלְמַנְדַּע רִזּוּן דְחֻכְמָתָא יִתִּיר.

111. פְּתַח רַבִּי אַבָּא וְאָמַר, וַיֹּאמֶר מְנוּחַ אֶל אִשְׁתּוֹ מוֹת נְמוֹת כִּי אֱלֹהִים רָאִינוּ, אֵף עַל גְּבַדְמְנוּחַ לָא הוּא יָדַע מַאי עֲבִידְתִּיָּה, אָמַר, הוּאִיל וְכַתִּיב כִּי לָא יִרְאֵי הָאָדָם וְחִי, וְדָאִי אֲנִן חֻזִּינָן, וּבְגִין כְּרַמּוֹת נְמוֹת. וְאֲנִן חֻזִּינָן וְזְכִינָן לְנְהוּרָא דָּא דְהוּא אֲזִיל בְּהֵדֶן, וְנִתְקִיִים בְּעֲלָמָא. דְהָא קְדוּשׁ בְּרוּךְ הוּא שְׁדִרְיָה לְגַבְן, לְאוּדַעָא לֹון רִזּוּן דְחֻכְמָתָא דְגַלִּי, זְכָאָה חוּלְקָנָא.

112. אֲזִלוּ, מְטוּ לְחַד טוֹרָא, וְהוּא נְטִי שְׁמָשָׁא. שְׂרוּ עֲנַפִּין דְאֵילָנָא דְטוֹרָא לְאַקְשָׁא דָּא בְּדָא, וְאָמַרֵי שִׁירְתָּא. עַד דְהוּי אֲזִלוּ, שְׁמַעוּ חַד קְלָא תְקִיפָא דְהוּא אָמַר, בְּנֵי אֱלֹהִין קְדִישִׁין אֵינּוּן דְאֲתַבְּדְרוּ בִּינֵי חֵיָּא דְהָאִי עֲלָמָא, אֵינּוּן בּוֹצִינֵי בְנֵי מְתִיבְתָּא, אֲתַכְנָשוּ לְרוּכְתֵיָּהוּ לְאַשְׁתַּעֲשַׂא בְּמַאֲרִיכוּן בְּאוֹרֵיָּתָא. דְחִילוּ אֵלִין וְקִאִימוּ בְּרוּכְתֵיָּהוּ וְיִתְבִּי.

113. In the meantime, a voice came forth as before, and said, O, mighty rocks, exalted hammers, here comes the Master of colors, embroidered with paintings, standing upon a pillar. Enter and be assembled. At this moment, they heard the great and mighty "voice" of the tree branches, which were saying, "The voice of Hashem breaks the cedars" (Tehilim 29:5). Both Rabbi Elazar and Rabbi Aba fell down on their faces, and a great fear overcame them. They rose hastily and went away, after which they ceased to hear anything. They left (lit. 'came out of') the mountain and kept on going.

114. As they reached the house of Rabbi Yosi, the son of Rabbi Shimon, who was the son of Lakunya, they met Rabbi Shimon bar Yochai. He was glad and said to them, you have certainly journeyed through a path of heavenly miracles and wonders. Because as I was sleeping, I saw you together with Benayahu Ben Yehoyada, who sent to you in the hands of an old man two crowns with which to adorn yourselves. So certainly, the Holy One, blessed be He, was on this path. Furthermore, I see that your faces have changed. Rabbi Yosi said, You have said well, that a Wise Man (sage) is preferable to a prophet. Rabbi Elazar came and bowed before Rabbi Shimon and told him the story.

115. Rabbi Shimon felt fear coming over him and wept. Then he said, "Hashem, I have heard a report of You, and I am afraid" (Chavakuk 3:2). Chavakuk had said this phrase when he saw his death and his resurrection by Elisha approaching. Why was he called Chavakuk? Because, as it is written, "About this time in the coming year you shall embrace (Heb. Chovek-et) a son" (II Melachim 4:16). So Chavakuk was the son of the Shunammite. And there were two embracings: one from his mother and one from Elisha, as it is written, "and he put his mouth upon his mouth" (II Melachim 4:34).

116. I have found in the book of King Solomon that the engraved Name that consists of 72 names was engraved on CHAVAKUK BY ELISHA. AND EACH WORD CONSISTS OF THREE LETTERS (AS EXPLAINED IN ZOHAR, BESHALACH, PAR. 173). Because the letters of the alphabet that his father engraved on him from the beginning flew away as he died. And now, when Elisha embraced him, he engraved on him all these letters of the 72 names. Therefore the engraved letters of the 72 names, EACH OF WHICH HAS THREE LETTERS, comprises a total of 216 letters.

113. אֲדַהְכִי נִפְיֵךְ קָלָא בְּמַלְקָדְמִינָן, וְאָמַר טַנְרִין תְּקִיפִין פְּטִישִׁין רְמָאִין, הָא מְאָרִי דְגּוֹנִין מְרַקְמָא בְּצִיּוּרִין קָאִים עַל אֶצְטוּנָא, עוּלוּ וְאַתְכַּנְשׁוּ. בְּהֵיא שְׁעָתָא שְׁמַעוּ קַל עֲנַפֵי דְאֵילָנִין רַב וְתַקִּיף, וְהוּ אָמַרִי קוּל ה' שׁוֹבֵר אֲרָזִים. נִפְלוּ עַל אֲנַפְיֵיהוּ רַבֵי אֶלְעָזָר וְרַבֵי אָבָא, וּדְחִילוּ סְגִיא נִפְל עֲלֵיהוּ, קָאמוּ בְּבֵהִילוּ וְאָזְלוּ וְלֹא שְׁמַעוּ מִיְדֵי. נִפְקוּ מִן טוּרָא וְאִזְלוּ.

114. כִּד מְטוּ לְבֵי רַבֵי יוֹסִי בְּרַבֵי שְׁמַעוֹן בֶּן לְקוֹנִיא, חָמוּ לְרַבֵי שְׁמַעוֹן בֶּן יוֹחָאי תַּמָּן, חֲדוּ. חֲדֵי רַבֵי שְׁמַעוֹן, אָמַר לוֹן, וְדָאי אֲרַחָא דְנָסִין וְאַתִּין עֲלָאִין קָא עֲבַרְתוּן, דְּאָנָא דְמִיכְנָא הִשְׁתָּא, וְחַמִּינָא לְכוּ, וְלִבְנֵיהוּ בֶן יְהוֹיָדָע דְקָא מְשַׁדֵּר לְכוּ תְרִין עֲטָרִין, עַל יְדָא דְחַד סְבָא, לְאֶעֱטָרָא לְכוּ. וְדָאי, בְּאַרְחָא דָא קְדוֹשׁ בְּרוּךְ הוּא הוּהוּ. תְּגוּ, דְחַמִּינָא אֲנַפְיֵיכוּ מְשַׁנִּין. אָמַר רַבֵי יוֹסִי יְאוּת אֲמַרְתוּן, דְחַכְם עֲרִיף מְנַבִיא. אֲתָא רַבֵי אֶלְעָזָר וְשׁוּי רִישֵׁי בֵין בְּרַכּוּי דְאָבוּי וְסַח עוֹבְדָא.

115. דְחִיל רַבֵי שְׁמַעוֹן וּבָכָה. אָמַר, ה' שְׁמַעְתִּי שְׁמַעְךָ יִרְאֵתִי. הָאִי קָרָא חֲבֻקֻק אָמַר, בְּשַׁעֲתָא דְחַמָּא מִיתְתִיָהּ, וְאַתְקִיָם עַל יְדָא דְאֵלִישָׁע. אָמַאי אֲקָרִי חֲבֻקֻק. בְּגִין דְכְתִיב לְמוֹעֵד הַזֶּה כַּעַת חַיָּה אֶת חוֹבֶקֶת בֶּן. וְדָא בְרִיָה דְשׁוֹנְמִית הוּהוּ. וְתִרִין חֲבוּקִין הוּוּ, חֲד דְאֵימִיָהּ, וְחֲד דְאֵלִישָׁע. דְכְתִיב וַיִּשֶׂם פִּיו עַל פִּיו.

116. אֲשַׁכְחָנָא בְּסַפְרָא דְשְׁלֵמָה מְלַכָּא, שְׁמָא גְלוּפָא דְשַׁבְעִין וְתִרִין שְׁמֵהוּן, אֲגֻלִיף עֲלוּי בְתַבִּין. בְּגִין דְאֲתוּן דְאֶלְפָא בֵיתָא דְאֲגֻלִיף בֵּיהּ אָבוּי בְקַדְמִיתָא כִּד מִית, פְּרָחוּ מִנִּיהּ. וְהִשְׁתָּא דְאֵלִישָׁע חֲבַק לִיָהּ, אֲגֻלִיף בֵּיהּ כָּל אֵינּוֹן אֲתוּן דְשַׁבְעִין וְתִרִין שְׁמֵהוּן. וְאַתוּן דְאֵילִין שַׁבְעִין וְתִרִין שְׁמֵהוּן גְלוּפִין, אֵינּוֹן מְאֵתָן וְשִׁיתְסַר אֲתוּן.

117. And all of these 216 letters that form the 72 names were engraved by Elisha in the spirit OF CHAVAKUK to bring him back to life. And he called him CHAVAKUK, A name that completes AND SIGNIFIES all the sides (directions), because it completes AND SIGNIFIES two embracings, as mentioned previously. It also completes AND SIGNIFIES the secret of the 216 letters of the Holy Name. BECAUSE THE NUMERICAL VALUE OF CHAVAKUK IN HEBREW ADDS UP TO 216, FROM WHICH THE 72 NAMES WERE CREATED. SO BY THE 72 compartments (names) he revived him and brought his spirit back. AND BY THE 216 letters, he revived his body and bodily functions. This is why he is called Chavakuk.

118. And he said, "Hashem, I have heard a report of You, and I am afraid" (Chavakuk 3:2). WHICH MEANS THAT I have heard or I have received a report of what I went through and have therefore had a taste of what that other world is like, and "I am afraid." THIS REFERS TO THE TIME BETWEEN HIS DEATH AND HIS RESURRECTION BY ELISHA. He started to ask for mercy on his soul by saying, "Hashem, revive your work" (this is a reference to his soul) "that You have performed for me in the midst of the years" (Ibid.). THIS MEANS 'MAY THIS BE MY LIFE,' BECAUSE THE TERM "revive" IS CONNECTED to his life. And whoever is connected to those primordial years, WHICH ARE THE SFIROT OF ATIK-YOMIN, has life connected to him. The phrase, "in the midst of the years make known," means to bestow life upon that grade that has no life at all of its own, WHICH IS MALCHUT OF MALCHUT.

119. Rabbi Shimon wept as he said: Even I have feared the Holy One, blessed be He, from what I have heard. He raised his hands to his head and said, You had the privilege of seeing Rabbi Hamnuna Saba, the Shining Light of the Torah, face to face, while I have not. He then fell face downward and saw him uprooting mountains and lighting candles in the temple of King Mashiach. He said to him, My Master in that world you shall both be neighbors of the heads of the Yeshivot (Academies), before the Holy One, blessed be He. From that day ONWARD, he called Rabbi Elazar his son, and Rabbi Aba "Pni-el." As it is written: "For I have seen Elohim face to face" (Beresheet 32:31).

13. The two points

The Zohar explains the concept of the Tree of Knowledge of Good and Evil. Within everything in our world, there exist positive and negative aspects. Reading this section gives us the ability to connect to the positive side of existence, while at the same time it shields us from negative elements.

120. In the beginning: Beresheet. Rabbi Chiya opened the discussion with the verse, "The beginning of Wisdom is the Fear of Hashem, good understanding to all who do His commandments, His praise endures forever" (Tehilim 111:10). Of the phrase, "the beginning of Wisdom," HE ASKS: SHOULD this verse have read 'the end of Wisdom is the Fear of Hashem,' because the fear of Hashem IS THE SECRET OF MALCHUT, which is at the end of Chochmah! AND HE REPLIES: She, the MALCHUT, is the beginning or the first stage that opens the entrance to the level of the Supernal Chochmah (Wisdom). So it is written, "Open to me the gates of righteousness" (Ibid. 118:19-20). REFERRING TO THE GATES OF MALCHUT THAT ARE CALLED RIGHTEOUSNESS (JUSTICE), "this is the gate to Hashem" (Ibid.). Assuredly, if he does not enter this gate, he shall never reach the Supernal King, because He is exalted, hidden, and concealed, and has made gates for Himself, one behind the other.

117. וְכֻלָּהוּ אֶתְוֹן אֲגִלִּיף בְּרוּחִיהָ אֲלִישַׁע, בְּגִין לְקַיֵּמָא לִיהַ בְּאֶתְוֹן דְּשִׁבְעִין וַתְּרִין שְׁמֵהּ, וּקְרָא לִיהַ חֲבֻקִיק. שְׁמַע דְּאֲשֵׁלִים לְכָל סְטְרִין, אֲשֵׁלִים לְחֻבּוּקִין, כְּדִאֲתָמֵר, וְאֲשֵׁלִים לְרִזָּא דְּמֵאֲתָן וְשִׁתְּסֵר אֶתְוֹן דְּשִׁמָּא קְדִישָׁא. בְּתַבִּין אֲתַקִּיִּים לְאֶהֲדָרָא רוּחִיהָ, וּבְאֶתְוֹן אֲתַקִּיִּים כָּל גּוֹפִיהָ עַל קַיִּמִּיהָ, וְעַל דָּא אֲקָרִי חֲבֻקִיק.

118. וְאִיהוּ אָמַר ה' שְׁמַעְתִּי שְׁמַעְךָ יִרְאֵתִי, שְׁמַעְנָא מַה דְּהוּה לִי דְּאֲטַעִימָנָא מֵהוּוּא עֲלָמָא, וְדַחִילָנָא. שְׂרָא לְמַתְבַּע רַחֲמִין עַל נַפְשִׁיהָ וְאָמַר ה' פְּעֻלְךָ דְּעִבְדַת לִי בְּקִרְבַּ שָׁנִים יְהוֹן חַיִּיהוּ, כְּמוֹ, חַיִּיו. וְכָל מָאן דְּאֲתַקְשֵׁר בְּאִינוֹן שָׁנִים קְדַמוֹנִיּוֹת, חַיִּין אֲתַקְשְׁרוּ בֵּיהַ. בְּקִרְבַּ שָׁנִים תּוֹדִיעַ, לְהוּוּא דְּרָגָא דְּלִית בְּהַ חַיִּין כָּלָל.

119. בְּכַה רַבִּי שְׁמַעוֹן וְאָמַר, אוֹף אֲנָא מִמַּה דְּשְׁמַעְנָא דְּחִילָנָא לְקַדְשָׁא בְּרִיךְ הוּא. זְקִיף יָדָיו עַל רִישִׁיהָ, וְאָמַר, וּמַה רַב הַמְּנוּנָא סְבָא נְהִירוֹ דְּאוֹרִיּוֹתָא, זְכִיתוֹן אֶתְוֹן לְמַחְמֵי אֲפִין בְּאֲפִין, וְלֹא זְכִינָא בֵּיהַ. נִפְלַע עַל אֲנַפּוּי, וְחַמָּא לִיהַ מְעַקֵּר טוֹרִין, מְנַהֵיר שְׂרָגִין בְּהִיכְלָא דְּמַלְכָּא מְשִׁיחָא. אָמַר לִיהַ: רַבִּי, בַּהוּוּא עֲלָמָא, תְּהוֹן שְׁבָבִין מְאָרִי אוּלְפָּנִין, קַמִּי קַדְשָׁא בְּרִיךְ הוּא. מֵהוּוּא יוֹמָא, הוּוּה קְרִי לְר' אֲלַעְזָר בְּרִיהַ וְלְרַבִּי אַבָּא פְּנִי"אֵל, כְּמָא דָּאֵת אָמַר כִּי רְאִיתִי אֱלֹהִים פְּנִים אֶל פְּנִים.

120. בְּרֵאשִׁית, רַבִּי חַיָּיא פְּתַח, רֵאשִׁית חֲכָמָה יִרְאֵת ה' שְׁכָל טוֹב לְכָל עוֹשֵׂיהֶם תְּהִלְתּוֹ עוֹמֶדֶת לְעַד. רֵאשִׁית חֲכָמָה, הַאי קְרָא הָכִי מְבַעֵי לִיהַ סוֹף חֲכָמָה יִרְאֵת ה', בְּגִין דִּירְאֵת ה' סוֹף חֲכָמָה אִיהִי. אֲלֹא אִיהִי רֵאשִׁית לְעֲלָא לְגוֹ דְּרָגָא דְּחֲכָמָתָא עֲלָאָה, הַה"ד פְּתַחוּ לִי שַׁעְרֵי צְדָקָה. זֶה הַשַּׁעַר לָהּ. וְדָאֵי דָאֵי לֹא יוֹעוּל בְּהַאי תְּרַעָא, לֹא יוֹעוּל לְעֲלָמִין. לְמַלְכָּא עֲלָאָה. דְּאִיהִי עֲלָאָה וְטַמִּיר וְגַנְיוּ, וְעֵבִיד לִיהַ תְּרַעִין אֲלִין עַל אֲלִין.

121. At the end of all those gates, He set up a gate with many locks, many openings, and many chambers (lit. 'Temples') one on top of the other. He said, "Whoever wants to reach Me must first pass through this gate. Whoever enters THROUGH this gate, may enter!" The same applies here, as the first gate to Supernal Wisdom is the "Fear of Hashem," (Tehilim 111:10) WHICH IS MALCHUT. This is why IT IS CALLED 'The Beginning.'

122. The letter Bet IN THE WORD BERESHEET INDICATES two points that are joined together in MALCHUT. And of these two Points, one is concealed and treasured, while the other is revealed and out in the open. But because they are not separated, they are called 'The Beginning' (Heb. Resheet), WHICH MEANS ONLY one and not two. Whoever takes one, takes the other as well, and all is One; because "He and His Name are One," as it is written, "that men may know that You are by Yourself alone whose name is Hashem." (Tehilim 83:19).

123. Why is MALCHUT called the "Fear of Hashem?" (Tehilim 111:10). Because THE MALCHUT is the 'Tree of Good and Bad': If a person is deserving, then it is good; but if he is not deserving, then it is bad. This is why fear abides in that place. And She is the gate through which all goodness of the world passes. Because 'all goodness' is related to those two gates, NAMELY TO THOSE TWO POINTS, which are as one. Rabbi Yosi said, 'All goodness' refers to the Tree of Life, which is entirely good; it has no bad at all. And because no evil prevails there, it is all good with no bad!

124. "All they who do His commandments" (Tehilim 111:10). These are "the sure kindnesses promised to David" (Yeshayah 55:3), the supporters of the Torah. And those who support the Torah are those who seemingly make it. So all those who occupy themselves with the Torah need not work, as they delve into its study, while those who support it have to work. And because of this, the verse "His praise endures forever" (Tehilim 111:10) Becomes TRUE TO LIFE, and the Throne is properly established.

14. The night of the bride

The Zohar examines the holiday of Shavout, when the presence of the Creator enjoins Itself completely to our physical world. Shavout connects us to the original revelation of Light that occurred on Mount Sinai. The union between the presence of God [The Light or Shechinah] and the physical world produced total perfection. The Light on Sinai radiated with such intensity that it banished the dark forces of death and decay, and the Israelites experienced true immortality. Likewise, the forces transmitted through the Aramaic text of the Zohar arouse the spiritual energy of immortality, and remove the power of death from our lives. The Kabbalists reveal a secret concerning the force called Death: it not only strikes and affects the physical body, but it is also the unseen motivating force responsible for the demise of relationships, prosperity, and happiness in any form.

121. וְלוֹסוֹף כָּל תְּרַעֲוֵי עֶבֶד תְּרַעַא חֵד בְּכַמָּה מְנַעוּלִין, בְּכַמָּה פְּתָחוֹן, בְּכַמָּה הַיְכָלוֹן, אֵלִין עַל אֵלִין. אָמַר כָּל מֵאן דְּבַעֵי לְמִיעַל לְגַבְאֵי, תְרַעַא דָּא יְהֵא קְדַמָּא לְגַבְאֵי, מֵאן דִּיעוּל בְּהֵאֵי תְרַעַא יַעוּל. אוּף הֵכִי, תְרַעַא קְדַמָּא לְחַכְמָה עֲלָא, יִרְאֵת ה' אִיהֵי, וְדָא אִיהֵי רֵאשִׁית.

122. ב', תְּרִין אֵינֻן דְּמִתְחַבְּרִין כַּחְדָּא, וְאֵינֻן תְּרִין נְקוּדִין, חֵד גְּנִיזָא וְטַמְיָרָא, וְחֵד קֵימָא בְּאֲתַגְלִיא. וּבְגִין דְּלִית לְהוּ פְּרוּדָא, אֶקְרוּן רֵאשִׁית, חֵד וְלֵא תְרִין, מֵאן דְּנָטִיל הָאֵי נָטִיל הָאֵי, וְכֵלָא חֵד, דְּהֵא הוּא וְשְׁמִיה חֵד, דְּכֵתִיב וַיֵּדְעוּ כִּי אַתָּה שְׁמֶךָ ה' לְבַדְךָ.

123. אָמַאי אֶקְרִי יִרְאֵת ה', בְּגִין דְּאִיהוּ אֵילְנָא דְּטוֹב וְרַע, זְכִי בְּרֵ נֶשׁ, הָא טוֹב, וְאֵי לֹא זְכִי הָא רַע. וְעַל דָּא שְׂרִי בְּהֵאֵי אַתְרֵ יִרְאָה, וְדָא תְרַעַא לְעֵאלָא לְכָל טוֹבָא דְּעֵלְמָא. שְׁכָל טוֹב, אֵלִין תְּרִין תְּרַעֲוֵי דְּאֵינֻן כַּחְדָּא. ר' יוֹסִי אָמַר שְׁכָל טוֹב, דָּא אֵילְנָא דְּחַיִּי, דְּאִיהוּ שְׁכָל טוֹב בְּלֹא רַע כְּלָל. וְעַל דְּלֹא שְׂרִיא בֵּיה רַע, אִיהוּ שְׁכָל טוֹב בְּלֹא רַע.

124. לְכָל עוֹשֵׂיהֶם, אֵלִין חֲסֵדֵי דּוּד הַנְּאֻמָּנִים, תְּמַכִּין אֹרִייתָא, וְאֵינֻן דְּתַמְכִּין אֹרִייתָא כְּבִיכּוּל אֵינֻן עֶבְרִין. כָּל אֵינֻן דְּלַעֲאן בְּאֹרִייתָא לִית בְּהוּ עֲשִׂיהַּ בְּעוּר דְּלַעֲאן בְּהוּ. אֵינֻן דְּתַמְכִּין לוֹן אִית בְּהוּ עֲשִׂיהַּ, וּבְחִילָא דָּא כְּתִיב הִהֲלֵתוּ עוֹמְדַת לְעַד, וְקִימָא בּוֹרְסִיָא עַל קִינּוּמִיה בְּדַקָּא יְאוּת.

125. Rabbi Shimon was sitting and studying the Torah on the night when the Bride, WHO IS MALCHUT, was to be joined with Her husband! For we have learned that all the friends who are the attendants of the bridal chamber should remain with the Bride all that night. On the morrow, WHICH IS THE FEAST OF SHAVUOT (PENTECOST), the Bride to be is prepared for the matrimonial service and to be wed to Her husband. During this night, the attendants rejoice with Her as she prepares her adornments (Heb. Tikunim). THIS REFERS TO the study of the Torah, and from the study of the Torah to the Prophets, and from the Prophets to the Holy Writings (Hagiographa), and then to the expositions of the scriptures and to the inner secrets of Wisdom. Because these are Her preparations and Her adornments. And She, THE BRIDE, approaches her bridesmaids and sets Herself over their heads. She is prepared (attended to) by them and rejoices with them all night. The day after, IN THE MORNING OF SHAVUOT, she does not enter under the canopy without them. So THOSE FRIENDS, WHO STUDIED THE TORAH ALL NIGHT LONG, are called the "canopy attendants" (lit. 'sons of the canopy'). As she approaches the canopy, the Holy One, blessed be He, inquires after them, blesses them, and crowns them with the Bridal Crowns. How happy is their role!

126. And Rabbi Shimon and all the friends were chanting the songs of the Torah. Every one of them brought forth a new discovery about the Torah, and Rabbi Shimon was rejoicing together with all his friends. Rabbi Shimon said to them, My sons, how happy is your lot, because tomorrow, the Bride shall not approach the bridal canopy without you. Because all those who prepare the adornments of the Bride during this night and rejoice with Her shall all be written and registered in the Book of Remembrance. And the Holy One, blessed be He, blesses them with 70 blessings and crowns from the upper world.

127. Rabbi Shimon opened the discussion by saying, "The heavens declare the glory of El" (Tehilim 19:2). I have already explained this verse, but will again. When the Bride awakens on the morning of the following day to enter under the bridal canopy, she appears, shining with all Her ornaments, together with the friends (attendants) who rejoiced with Her the previous night. She, in turn, rejoices with them now.

128. On the following day, how many crowds, hosts, and camps gather around her. While she and all the others; ALL THESE HOSTS AND CAMPS wait for each and every one of those who prepared her, BY STUDYING THE TORAH during the night. Upon seeing them - ZEIR-ANPIN AND MALCHUT - joined together, and watching her, THE MALCHUT, see her husband, ZEIR-ANPIN, the scriptures say, "The heavens declare the glory of El" (Tehilim 19:2). "The heavens" refers to the Bridegroom who enters under the bridal canopy, WHO IS ZEIR-ANPIN AND IS CALLED THE HEAVENS; "declare" (Heb. Meh-sah-preem) means that they shine like the radiance of a sapphire (Heb. Sah-peer), which sparkles and radiates from one end of the universe to the other.

125. רבי שמעון הוה יתיב ולעי באורייתא, בליליא דכלה אתחברת בבעלה, דתנינן כל אינון חבריא דבני היכלא דכלה, אצטריכו בההיא ליליא, דכלה אודמנת למהוי ליומא אחרא גו חופה בבעלה, למהוי עמה כל ההוא ליליא, ולמחדי עמה בתקונהא דאיהי אתתקנת, למלעי באורייתא, מתורה לנביאים, ומנביאים לכתובים, ובמדרשות דקראי, וברזי דחכמתא. בגין דאלין אינון תיקונין דילה ותבשיטהא. ואיהי ועולמתהא עאלת וקיימת על רישיהון, ואתתקנת בהו וחדת בהו כל ההוא ליליא. וליומא אחרא לא עאלת לחופה אלא בהדיהו, ואלין אקרון בני חופתא. וכיון דעאלת לחופתא, קדוש ברוך הוא שאיל עליהו ומברך לון, ומעטר לון בעטרהא דכלה, זכאה חולקהון.

126. והוה רבי שמעון וכלהו חבריא מרגנין ברנה דאורייתא, ומחדשן מלין דאורייתא כל חד וחד מנייהו, והוה חדי רבי שמעון וכל שאר חבריא. אמר לון רבי שמעון: בני, זכאה חולקכון, בגין דלמחר לא תעול כלה לחופה אלא בהדייכו, בגין דכלהו דמתקנין תקונהא בהאי ליליא וחדאן בה, כלהו יהון רשימין וכתיבין בספרא דדכרניא, וקדוש ברוך הוא מברך לון בשבעין ברכאן ועטרין דעלמא עלאה.

127. פתח רבי שמעון ואמר השמים מספרים כבוד אל וגו', קרא דא הא אוקימנא ליה. אבל בזמנא דא, דכלה אתערא למיעל לחופה ביומא דמחר, אתתקנת ואתנהירת בקישוטהא, בהדי חבריא דחדאן עמה כל ההיא ליליא, ואיהי חדאת עמהון.

128. וביומא דמחר כמה אוכלוסין חיוילין ומשריין מתכנשין בהדה, ואיהי וכלהו, מחכאן לכל חד וחד דתקיננו לה בהאי ליליא, כיון דמתחברן כחדא ואיהי חמאת לבעלה, מה כתיב, השמים מספרים כבוד אל. השמים, דא חתן דעאל לחופה. מספרים, מנהרין כזוהרא דספיר, דנהיר וזהיר מסיימי עלמא ועד סיימי עלמא.

129. "The glory of El" (Tehilim 19:2) is the Bride, I.E., MALCHUT, which is called El. As it is written, "and El who has indignation (righteous anger) every day" (Tehilim 7:12). During all the days of the year, She is called El, but now, IN THE FEAST OF PENTECOST (SHAVUOT), after entering under the Bridal Canopy, She is called "glory" and El, WHICH MEANS glory upon glory, splendor upon splendor, and dominion upon dominion.

130. And then, the instant the heavens, WHO ARE ZEIR-ANPIN, enter under the bridal canopy and begin to shine upon Her, all those friends who prepared Her, BY STUDYING THE TORAH ALL NIGHT, are recognized and known by their names. As it is written, "and the firmament proclaims his handiwork" (Tehilim 19:2). "His handiwork" refers to those who own the sign (letter) of the covenant, who are called his handiwork. As it is written, "and established the work of our hands upon us" (Tehilim 90:17), which is the sign of the covenant marked on man's flesh (the circumcision).

131. Rabbi Hamnuna Saba then quoted, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5). THIS MEANS THAT a person should not allow his mouth to be the cause of bringing upon himself evil thoughts, thereby bringing sin to the sacred flesh where the Holy Covenant (circumcision) is marked. Because if he does so he shall be dragged into perdition. He who is in charge of this Netherworld is called Dumah. And together with many tens of thousands of Destructive Angels, they all stand at the opening (gates) of this inferno. But he has no permission to touch all those who have preserved (took care of) the Holy Covenant in this world.

132. King David, after what happened to him with Batsheva, was very fearful. Because at that time, Dumah ascended to the Holy One, blessed be He, stood before Him, and said, O Master of the universe, in the Torah it says of "the man that commits adultery with another man's wife [that]... the adulterer and the adulteress shall surely be put to death" (Vayikra 20:10). Furthermore, it is written, "Moreover, you shall not lie carnally with your neighbor's wife to defile yourself with her" (Ibid.18:20). So what is to become of David, who has profaned the Holy Covenant by desecrating his Brit (genital organ) by committing incest? The Holy One, blessed be He, said to him, "David is righteous! And the Holy Covenant remains intact, because it is known to Me that Bat-Sheva was assigned to him since the day the world was created.

133. DUMAH said to Him (Hashem), If this is known to you, it is not known to him (David). He, THE HOLY ONE, BLESSED BE HE, SAID TO HIM, 'Not only that, but all that happened was permitted and done lawfully. Because every person that went to war did not leave until he had given a bill of divorce to his wife!' He said to Him, If this is so, he should then have waited for three months, which he did not! He replied: When is this applied? Only in cases where we suspect that she might be pregnant! And it is known to me for certain that Uriyah never touched her. Because My name is sealed in him as a witness. For it is written 'Uriyah,' WHICH CONSISTS OF THE LETTERS Uri and Yah. And it can also be written Uriyahu (pron. Uree-Yahu), WHICH IS FORMED BY THE LETTERS UR, YUD, HEI AND VAV 'To show that he is sealed by My Name AS A WITNESS (who testifies) that he never had intercourse with her.'

129. כְּבוֹד אֵל, דָּא כְּבוֹד כְּלָה דְאֶקְרִי אֵל, דְּכֵתִיב אֵל זֹעֵם בְּכָל יוֹם. בְּכָל יוֹמֵי שְׁתַּא אֶקְרִי אֵל, וְהִשְׁתַּא, דְּהָא עֲאֻלַּת לְחוּפָה, אֶקְרִי כְבוֹד, וְאֶקְרִי אֵל, יִקְרַע עַל יִקְרַע. נְהִירוֹ עַל נְהִירוֹ, וְשִׁלְטָנוֹ עַל שִׁלְטָנוֹ.

130. בְּדִין בְּהֵיחָא שְׁעֵתָא, דְּשָׁמַיִם עָאֵל לְחוּפָה וְאֵתִי וְנְהִיר לָהּ, כָּל אֵינּוֹן חֲבֵרְיָא דְאֵתְקִינּוּ לָהּ, כְּלָהּ אֲתַפְרְשִׁי בְּשִׁמְדֵּן תַּמָּן, הֵה־דּ וּמַעֲשֵׂה יָדָיו מִגִּיד הַרְקִיעַ. מַעֲשֵׂה יָדָיו, אֵלִין אֵינּוֹן מְאִרִי קִיּוּמָא דְבְרִית, אֶקְרוּן מַעֲשֵׂה יָדָיו, כִּד"א וּמַעֲשֵׂה יָדָיו בּוֹנֵנָה, דָּא בְרִית קִיּוּמָא דְחֵתִים בְּבִשְׂרָא דְבַר נֶשׁ.

131. רַב הַמְנוּנָא סָבָא אָמַר הֵכִי, אֵל תַּתָּן אֶת פִּיךָ לְחֻטֵּיא אֶת בְּשַׂרְךָ, דְּלֵא יְהִיב בְּרִי נֶשׁ פּוּמִיָּה, לְמִיתִי לְהַרְהוּרָא בִּישָׂא, וְיֵהָא גְרִים לְמַחְטִי לְהֵיחָא בְּשַׂר קִדְשׁ דְּחֵתִים בִּיָּה בְרִית קְדִישָׁא. דְּאֵלוֹ עֵבִיד כֵּן מְשַׁכִּין לִיָּה לְגִיָּהֲנָם, וְהֵהוּא דְּמַמּוּנָה עַל גִּיָּהֲנָם דּוּמָ"ה שְׁמִיָּה, וְכַמָּה רַבּוּא דְּמִלְאָכֵי חֲבָלָה בְּהַרְיָה, וְקֵאִים עַל פְּתַחא דְּגִיָּהֲנָם, וְכָל אֵינּוֹן דְּנִטְרוּ בְרִית קְדִישָׁא, בְּהֵאִי עֲלָמָא, לִית לִיָּה רֶשׁוֹ לְמַקְרַב בְּהוּ.

132. דּוּד מְלָכָא בְּשַׁעֲתָא דְּאִירַע לִיָּה הֵהוּא עוּבְדָא, דְּחִיל, בְּהֵיחָא שְׁעֵתָא סְלִיק דּוּמָ"ה קַמִּי קְדוּשׁ בְּרוּךְ הוּא. וְאָמַר לִיָּה, מְאִרִי דְּעֲלָמָא כְּתִיב בְּתוֹרָה, וְאִישׁ אֲשֶׁר יִנְאַף אֶת אִשְׁתּוֹ וְאֵל אִשְׁתּוֹ עִמִּיתָךְ וְגו', דּוּד דְּקִלְקַל בְּרִית בְּעָרוּהּ מַהוּ. אָמַר לִיָּה קְדוּשׁ בְּרוּךְ הוּא, דּוּד זְכָאָה הוּא, וּבְרִית קְדִישָׁא עַל תְּקוּנָה קִיּוּמָא, דְּהָא גְלִי קְדָמִי דְּאִזְדַּמְנַת לִיָּה בַת שְׁבַע מִיּוּמָא דְּאֵתְבְּרִי עֲלָמָא.

133. אָמַר לִיָּה אֵי קַמְךָ גְלִי, קַמִּיָּה לֹא גְלִי. אָמַר לִיָּה, וְתוּ בְּהֵיחָא הוּהּ מַה דְּהוּהּ, דְּהָא כָּל אֵינּוֹן דְּעָאֵלוֹ לְקַרְבָּא, לֹא עָאֵל חַד מְנִיָּהוּ עַד דְּאֶפְטַר בְּגִט לְאַנְתְּתִיָּה. אָמַר לִיָּה אֵי הֵכִי, הוּהּ לִיָּה לְאוּרְכָא תַּלְתַּת יַרְחֵי וְלֹא אוּרִיךְ. אָמַר לִיָּה, בְּמֵאִי אוּקִים מְלָה, בְּאַתְרֵי דְּחִיּוּשִׁינָן דְּהֵיא מְעוּבְרַת, וְגְלִי קְדָמִי דְּאוּרִיָּה לֹא קְרִיב בְּהַ לְעֲלָמִין, דְּהָא שְׁמֵי חֵתִים בְּגִיָּה לְסִהְדוּתָא, כְּתִיב אוּרִיָּה, וְכְתִיב אוּרִיָּה, שְׁמֵי חֵתוּם בְּהַרְיָה, דְּלֹא שְׁמֵשׁ בְּהַ לְעֲלָמִין.

134. Dumah said to Him, Master of the universe, this is exactly what I have said! If it is known to You that Uriyah never slept with her, it is not known to him. Therefore, he should have waited for three months. And furthermore, IF YOU CLAIM THAT DAVID knew that he had never slept with her, then why did he send Uriyah home and command him to have intercourse with his wife? Since it is written: "Go down to your house and wash your feet!" (II Shmuel 11:8).

135. He said to Dumah, 'He certainly did not know.' So he waited more than three months, as four months had passed.' Because we have learned that on the twenty-fifth day of Nissan, David sent an announcement for all arms to be gathered TO GO OUT TO WAR. And they were with Yoav on the SEVENTH day of Sivan, as they went and destroyed the land of the Sons of Amon. There they remained during the months of Sivan, Tammuz, Av, and Elul. And on the twenty-fourth day of Elul the event with Batsheva occurred. Then on Yom Kipur, the Day of Atonement, the Holy One, blessed be He, forgave him for that sin. And there are those who claim that on the seventh day of Adar the announcement was sent, and all arms were gathered on the fifteenth day of Iyar. So what happened with Batsheva occurred on the fifteenth day of Elul. While on Yom Kipur, he received the message "Hashem also has put away your sin; you shall not die" (II Shmuel 12:13). What is the meaning of "you shall not die?" It means that he shall not die at the hand of Dumah.

136. Dumah said, Master of the Universe, I have one thing against him! He opened his mouth and said, "as Hashem lives, the man that has done this deserves to die" (II Shmuel 12:5). So he has condemned himself to death, and therefore I have the power over him TO BRING DEATH UPON HIM. He said to Dumah, You have no permission TO BRING DEATH UPON HIM, because he has already confessed in front of Me saying, 'I have sinned against Hashem-' even though he did not sin. Although his sin against Uriyah was IN KILLING HIM, I have written his punishment and he has accepted it! Immediately Dumah returned to his place, disappointed and with a broken spirit!

137. Concerning to this David said, "Unless Hashem had been my help, my soul had almost dwelt in silence (Dumah)" (Tehilim 94:17). "Unless Hashem had been my help" MEANS that had HE not become David's supervisor and guarded him FROM THE ANGEL DUMAH, David's "soul had almost dwelt in silence" (in the hands of Dumah). Why does he say "had almost?" Because only the smallest distance, as narrow as a thin thread separated him from the Other Side. So "almost dwelt in silence" was the distance of a thin thread, THE DISTANCE REMAINING FOR DUMAH TO DRAG HIM DOWN TO PERDITION!

138. Therefore, every person should be careful not to say what King David said, because he will not be able to say to the ANGEL Dumah, "it was an error" (Kohelet 5:6), as it was with King David. Because in David's case, the Holy One, blessed be He, defeated (Dumah) justifiably. "Wherefore should Elohim be angry at your voice" (Ibid.) refers to the voice that said, "and destroy the work of your hands" (Ibid.). This is the sacred flesh, WHICH IS the Holy Brit that he damaged and corrupted, and because of which he is to be dragged down to Gehenom by the angel Dumah.

134. אָמַר לִיָּה מְאִרִי דְעֵלְמָא, הָא מָה דְאִמְרִית, אִי קִמְךָ גְלִי דְלֹא שְׁכִיב בְּהֵדָה אֹרְיָה, קִמְיָה מִי גְלִי, הִוָּה לִיָּה לְאֹרְכָא לָה תִלַּת יָרְחֵי, וְתוּ אִי יָדַע דְלֹא שְׁכִיב בְּהֵדָה לְעֵלְמִין, אִמְאִי שְׁדֵר לָה דְוֹד וּפְקִיד עֲלֵיָה לְשִׁמְשָׁא בְּאַנְתְּתֵיָה, דְכְתִיב רַד לְבֵיתְךָ וּרְחַץ רַגְלֵיךָ.

135. אָמַר לִיָּה, וְדֵאִי לֹא יָדַע, אֲבָל יִתִּיר מִתַּלְתִּי יָרְחֵי אֹרְיָךְ, דְהָא אַרְבַּע יָרְחֵי הִוּוּ, דְהִכִּי תִנְיִן בְּחֻמְשָׁה וְעֶשְׂרִים דְנִיסָן אֲעֵבֵר דְוֹד כְּרוּזָא בְכָל יִשְׂרָאֵל, וְהִוּוּ עִם יוֹאָב בְּשִׁבְעָה יוֹמִין דְסִינּוֹן, וְאִזְלוּ וְחָבְלוּ אֶרְעָא דְבְנֵי עֵמוּן: סִינּוֹן, וְתַמּוּז, וְאָב, וְאֵלוּל, אֲשֵׁתָהּוּ שָׁם. וּבְאַרְבַּעַה וְעֶשְׂרִים בְּאֵלוּל הִוָּה מָה דְהִוָּה מִבַּת שְׁבַע, וּבִיּוֹמָא דְכַפּוּרֵי מַחֲל לִיָּה קְדוּשׁ בְּרוּךְ הוּא הִהוּא חוּבָא. וְאִית דְאִמְרֵי בְדִי בְּאִדְרֵי אֲעֵבֵר כְּרוּזָא, וְאִתְכַנְשׁוּ בְּחֻמְיִסֵר דְאִיּוֹר, וּבְחֻמְיִסֵר בְּאֵלוּל הִוָּה מָה דְהִוָּה מִבַּת שְׁבַע, וּבִיּוֹמָא דְכַפּוּרָא אִתְבְּשׂוּר גַּם יִי' הֲעֵבִיר חֻטְאֲתְךָ לֹא תָמוּת. מֵאִי לֹא תָמוּת, לֹא תָמוּת בִּידָא דְרוּמָה.

136. אָמַר דוּמָה: מְאִרִי דְעֵלְמָא, הָא מְלָה חֲדָא אִית לִי גְבִיָּה, דְאִיְהוּ אִפְתַּח פּוּמְיָה וְאִמְרֵי חֵי ה' כִּי בִן מוֹת הָאִישׁ הָעוֹשֶׂה זֹאת, וְאִיְהוּ דִן לְנַפְשֵׁיָה. טְרוּנְיָא אִית לִי עֲלֵיָה. אָמַר לִיָּה, לִית לְךָ רִשׁוּ, דְהָא אֹדְרֵי לְגַבְאֵי וְאִמְרֵי חֻטְאֵי לָה, וְאִף עַל גְּבִדְלָא חָב. אֲבָל בְּמָה דְחֻטָּא בְּאֹרְיָה, עוֹנָשָׁא כְּתִבִית עֲלֵיָה, וְקִבְּל. מִיָּד אֲהֲדֵר דוּמָה לְאַתְרֵיָה בְּפַחֵי נַפְשֵׁי.

137. וְעַל דָּא אָמַר דְוֹד, לוּלִי יִי' עֲזָרְתָה לִי כְּמַעַט שְׁכָנָה דוּמָה נַפְשֵׁי. לוּלִי ה' עֲזָרְתָה לִי, דְהִוָּה אֲפּוּטְרוּפָא דִלִי. כְּמַעַט שְׁכָנָה וּגו', מְהוּ כְּמַעַט, כְּחוּטָא דְקִיק. כְּשִׁיעוּרָא דְאִית בִּינִי וּבִין סְטְרָא אַחְרָא, כְּהִוָּה שִׁיעוּרָא הוּת דְלֹא שְׁכָנָה דוּמָה נַפְשֵׁי.

138. וּבְגִין כְּרַבְעֵי לְאַסְתְּמָרָא בְּרֵי נֶשׁ דְלֹא יִימָא מְלָה כְּדוּד, בְּגִין דְלֹא יִכִּיל לְמִימֵר לְדוּמָה, כִּי שְׁגָגָה הִיא, כְּמָה דְהִוָּה לְדוּד, וְנִצַּח לִיָּה קְדוּשׁ בְּרוּךְ הוּא אֲבִדִינָא. לְמָה יִקְצוּף הָאֱלֹהִים עַל קוּלְךָ, עַל הִוָּה קוּל דְאִיְהוּ אָמַר. וְחָבְל אֶת מַעֲשֵׂה יָדֶיךָ, דָּא בְּשֵׁר קִדְשׁ בְּרִית קְדִישָׁא דְפְגִים וְאִתְמַשְׁךָ בְּגִיְהוֹנָם עַל יָדָא דְרוּמָה.

139. And because of this, "the firmament proclaims his handiwork" (Tehilim 19:2). These are the friends who have joined the Bride, WHICH IS MALCHUT, BY STUDYING THE TORAH DURING THE NIGHT OF SHAVUOT (Par. 130), together with those who are the custodians of the sign of Her Covenant, AND WHO ARE CALLED "HIS HANDIWORK." The firmament shows and registers each and every one of them (as explained there). What is the firmament? It is where the sun, moon, stars and constellations are located, and IT IS CALLED the Book of Remembrance. It announces, registers, and inscribes them, so that they can be the sons (residence) of His own palace (also: 'temple'), and He can always fulfill their desires.

140. "Day to day utters speech" (Tehilim 19:3) is an allusion to the sacred day that belongs to those supernal days of the King, REFERRING TO THE SFIROT OF ZEIR-ANPIN THAT ARE CALLED "DAYS," that praise the friends, WHO DELVED INTO THE STUDY OF THE TORAH DURING THE NIGHT OF SHAVUOT. And they say to each other the same words that are written, "Day to day utters" that same "speech," thereby praising Him. The words "and night to night" refer to the levels that govern the night, WHICH ARE THE SFIROT OF MALCHUT. They praise one another with the knowledge that each RECEIVES from his friends. And by this state of harmony and perfection, they become their friends and beloved ones.

141. "There is no speech nor language" (Tehilim 19:4). THIS REFERS TO the speech and language that belong to worldly matters that are neither heard nor uttered before the Holy King, Who is not interested in hearing them. But the words, "Their line is gone out through all the earth," (Ibid. 5) MEAN that these words draw a line between the inhabitants of above and the inhabitants of below. From THESE WORDS, the heavens are formed, and from THESE WORDS and from that praise, the earth is molded. And if you should say that these words wander around the world in one place, THE VERSE STATES, "and their words to the end of the world" (Ibid.).

142. Because the heavens are formed by them, who resides there? He repeated, "In them He set a tent for the sun" (Tehilim 19:5). That sacred and holy sun, WHICH IS ZEIR-ANPIN, has made His habitation in them and crowned Himself with them.

143. Because Zeir ANPIN resides among those heavens, and crowns Himself with them, He "is as a bridegroom coming out of his chamber (bridal canopy)" (Tehilim 19:6). He is happy and runs along these heavens. Then, He leaves them and enters into another tower at a different place; this tower comes from the "end of the heavens" (Ibid. 7). It certainly comes from the supernal world, which is the "extremity of the heavens" above, namely BINAH, "and His circuit." What is His circuit? It is the "extremity of the heavens" down below, NAMELY MALCHUT. THIS is the circuit of the year that revolves around all the "ends." It is attached to the heavens and extends from there to this firmament.

139. וּבְגִין כְּרוּמַעֲשֶׂה יְדִיו מְגִיד הַרְקִיעַ, אֲלֵיךְ אֵינֹן חֲבֵרִיּוֹא דְאַתְחַבְרוּ בְכֹלָה דָּא. וּמְאֵרֵי קַיִמָּא דִּילָהּ. מְגִיד וְרָשִׁים כָּל חַד וְחַד. מֵאֵן הַרְקִיעַ. דָּא אִיהוּ הַרְקִיעַ דְּבִיהַ חֲמָה וּלְבָנָה וְכַכְבֵּיּוֹא וּמְזֻלֵי, וְדָא אִיהוּ סֵפֶר זְכוּרֹן, אִיהוּ מְגִיד וְרָשִׁים לְהוּ וְכַתִּיב לְהוּ, לְמַהוּי בְּנֵי הַיְכָלָא וּלְמַעַבְד רַעוּתְהוֹן תְּדִיר.

140. מְשַׁבְּחִין לֹון לְחֲבֵרִיּוֹא, וְאִמְרִין, הֵהִיא מְלָה דְאִמְר כָּל חַד לְחֲבֵרִיָּהּ. יוֹמָא לְיוֹמָא יְבִיעַ הֵהוּא אֹמֵר וּמְשַׁבַּח לִיהַ. וְלִילָהּ לְלִילָהּ, כָּל דְרָגָא דְאֲשָׁלִים בְּלִילֵיָא, מְשַׁבַּח דָּא לְדָא, הֵהוּא דַעַת דְּכָל חַד מְחֲבֵרִיָּהּ, וּבְשָׁלִימוֹ סִגֵי אֲתַעְבִּידוּ לֹון חֲבֵרִין וְרַחֲמִין.

141. אֵינֹן אֹמֵר וְאֵינֹן דְּבָרִים בְּשָׂאֵר מִיְלִין דְּעֵלְמָא. דְּלָא אֲשַׁתְּמַעוּ קַמֵי מְלָכָא קְדִישָׁא וְלָא בְּעֵי לְמִשְׁמַע לֹון. אֲבָל הֵנִי מִיְלֵי, בְּכָל הָאָרֶץ יֵצֵא קוֹם. עֲבִרֵי מְשִׁיחָא אֵינֹן מִיְלֵי, מְדוּרֵי עֵלְאֵי וּמְדוּרֵי תַתְּאֵי. מֵאֲלִין אֲתַעְבִּידוּ רְקִיעִין, וּמֵאֲלִין אָרֶץ מֵהֵיָא תּוֹשַׁבְּחָתָא. וְאֵי תִימָא, דְּאֵינֹן מִיְלֵי בְּאַתֵּר חַד. מְשַׁטָּא בְּעֵלְמָא, בְּקִצָּה תֵּבֵל מְלִיָּהּ.

142. וְכִיּוֹן דְּאַתְעֲבִידָא רְקִיעִין מְנַהוֹן, מֵאֵן שְׂרִיָּא בְּהוֹן, הֲדַר וְאִמְר לְשֶׁמֶשׁ שָׁם אֵהֵל בְּהֵם, הֵהוּא שְׁמֵשׁא קְדִישָׁא שְׂוֵי מְדוּרִיָּהּ וּמְשַׁכְּנִיָּהּ בְּהוּ, וְאַתְעֵטֵר בְּהוּ.

143. כִּיּוֹן דְּשְׂרֵי בְּאֵינֹן רְקִיעִין וְאַתְעֵטֵר בְּהוּ, כְּדִין, הֵהוּא כְּחַתָּן יוֹצֵא מְחַפְתּוֹ, חֲדֵי וְרֵהִיט בְּאֵינֹן רְקִיעִין, נִפְק מְנִיָּהּ, וְעָאֵל וְרֵהִיט גּוֹ מְגַדְלָא חֲדָא אַחְרָא, בְּאַתֵּר אַחְרָא. מְקַצֵּה הַשְּׁמַיִם מוֹצְאוֹ, וְדָאֵי מְעֵלְמָא עֵלְאָה, נְפִיק וְאַתְנָא, דְּאִיהוּ קַצֵּה הַשְּׁמַיִם לְעֵילָא. וְתַקּוּפְתּוֹ, מֵאֵן תְּקוּפְתּוֹ, דָּא קַצֵּה הַשְּׁמַיִם לְתַתָּא דְּאִיהֵי תְּקוּפַת הַשָּׁנָה דְּאַסְחָרָא לְכָל סְוִימִין. וְאַתְקַשְׂרַת מִן הַשְּׁמַיִם עַד רְקִיעָא דָּא.

144. "And there is nothing hid from His heat" (Tehilim 19:7) to interpret. There is nothing hid from His heat from that circuit, WHICH IS THE CIRCUIT OF THE YEAR (AS MENTIONED PREVIOUSLY), or from the circuit of the sun that revolves in all directions. "And there is nothing hidden from His heat" means that there is no one from all the supernal levels who can hide from Him; everything revolves and comes to Him - each and everything. Nothing can be hidden from Him. "From His heat" can be interpreted as 'He heats up (gets angry) and returns to the companions the instant they have reached full repentance.' All this praise and all this gratification is the result of their study of the Torah, as it is written, "The Torah of Hashem is perfect" (Ibid. 8).

145. Hashem is mentioned here six times; there are also six verses from "The heavens declare" until "The Torah of Hashem is perfect" (Tehilim 19:2-8). And this is the secret of the verse, "In the beginning." The Hebrew word (Beresheet) has six letters and the words "Elohim created the heavens and the earth" contains six words when written in Hebrew ("Bara Elohim Et Hashamayim Ve-et Ha-aretz"). The other verses (Tehilim 19:8-11), beginning with "THE TORAH OF HASHEM IS PERFECT" AND ENDING WITH "MORE TO BE DESIRED ARE THEY THAN GOLD" are notable only for the six times that Hashem APPEARS IN THEM; THE SIX VERSES THEMSELVES ARE NOT EXPOUNDED UPON. HOWEVER, the six verses (Tehilim 19:2-8) from "THE HEAVENS DECLARE" TO "THE TORAH OF HASHEM IS PERFECT" are equated with the six letters in the WORD BERESHEET, while the six Names are equated with the six words, WHICH ARE "BARA ELOHIM ET HASHAMAYIM VE-ET HA-ARETZ" ("ELOHIM CREATED THE HEAVEN AND THE EARTH").

146. As they were sitting, his son, Rabbi Elazar, and Rabbi Aba entered. He said to them, Certainly the face of the Shechinah has come, and this is why I have called YOU PANI-EL (FACE OF EL) (SEE PAR. 119). You have seen the 'face' of the Shechinah 'face to face.' Now, because you received the Knowledge that was revealed to you concerning the scripture about Benayahu-Ben-Yehoyada, it is certainly a matter that belongs to Atika Kadisha (The Holy Ancient), WHICH IS THE SECRET OF KETER AND the scripture after it, which reads, "AND HE SLEW AN EGYPTIAN" (I Divrei Hayamim 11:23). And he who is the most concealed, WHO IS ATIKA KADISHA (THE HOLY ANCIENT), said this.

147. This verse, "AND HE SLEW AN EGYPTIAN" (I Divrei Hayamim 11:23.) IS EXPLAINED in another place AT A DIFFERENT LEVEL in this way. He opened the discussion by saying, "And he slew an Egyptian, a man of good stature, five cubits high" (I Divrei Hayamim 11:23), and all are related to the same secret. This "Egyptian" is that one who is known and IS DESCRIBED BY THE VERSE, "very great in the land of Egypt in the eyes of the servants" (Shemot 11:3), as he is great and honored. This is how the old man described him (Par. 99).

148. This scripture was studied in the Celestial Academy. "A man of good stature" (I Divrei Hayamim 11:23). All is one, as "a goodly man" and "a man of good stature" are both the same, because they represent the measurement and the bounds (dimensions) of the SHABBAT. As it is written, "And you shall measure from outside the city" (Bemidbar 35:5). It is also written, "You shall do no unrighteousness in judgment, in length, in weight, or in measure" (Vayikra 19:35). Therefore, this is a man of good stature (Heb. Middah, which can also be translated as measurement, dimension, or attribute) who stretches out from one end of the world to the other. And so was Adam (the first Man). And if you say, But it is written, "five cubits?" (I Divrei Hayamim 11:23), remember that these five cubits extended from one end of the world to the other!

144. וְאִין נִסְתָּר מִחֻמָּתוֹ דְּהֵיאַת תְּקוּפָה דָּא, וְתִקּוּפָה דְּשִׁמְשָׁא דְּאַסְחָר בְּכָל סְטָרָא, וְאִין נִסְתָּר, לִית דְּאַתְבָּסִי מִנִּיהּ מְכָל דְּרִגְוִין עֲלָיִן, דְּהוּוּ כְּלָהוּ מִסְחָרָן וְאַתִּינָן לְגַבְיָהּ, וְכָל חַד וְחַד לִית מֵאֵן דִּיתְכָּסִי מִנִּיהּ. מִחֻמָּתוֹ, בְּשַׁעֲתָא דְּאַתְחַמֵּם, וְתַב לְגַבְיָהּוּ בְּתִיבְתָא שְׁלִים. כָּל שְׁבָחָא דָּא וְכָל עֲלוּיָא דָּא, בְּגִין אֹרִייתָא הוּא, דְּכְתִיב תוֹרַת ה' תְּמִימָה.

145. שִׁית זְמַנִּין כְּתִיב הֵכָּא ה', וְשִׁית קְרָאֵי מִן הַשָּׁמַיִם מְסַפְּרִים עַד תּוֹרַת יי' תְּמִימָה, וְעַל רְזָא דָּא כְּתִיב בְּרֵאשִׁית, הָא שִׁית אֲתוּוֹן. בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, הָא שִׁית תִּיבִין. קְרָאֵי אַחֲרֵינָן לְקַבֵּל שִׁית זְמַנִּין ה', שִׁית קְרָאֵי בְּגִין שִׁית אֲתוּוֹן דְּהֵכָּא, שִׁית שְׁמֵהֶן בְּגִין שִׁית תִּבִּין דְּהֵכָּא.

146. עַד דְּהוּוּ יִתְבִּי, עָאֵלוּ רַבִּי אֶלְעָזָר בְּרִיהּ וְרַבִּי אַבָּא, אָמַר לוֹן: וְדָאֵי אֲנָפִי שְׁכִינְתָּא אֲתִינָן, וְעַל דָּא פְּנִי"אֵל קְרִינָא לְכוּ, דְּהָא חֲמִיתוֹן אֲנָפִי שְׁכִינְתָּא אֲפִין בְּאַפִּין, וְהִשְׁתָּא דְּקָא יִדְעָתוֹן וְגַלִּי לְכוּ קְרָא דּוּבְנִיהוּ בֶן יְהוֹיָדָע, וְדָאֵי דְּמִלָּה דְּעֵתִיקָא קְדִישָׁא אִיהוּ, וְקָרָא דְּאַבְתְּרִיהּ, וְהֵוּא דְּסֵתִים מְכֻלָּא אָמְרוּ.

147. וְהָאֵי קְרָא אִיהוּ בְּאַתְרַּא אַחֲרָא כְּגוּוֹנָא דָּא. פְּתַח וְאָמַר וְהוּא הֵכָּה אֶת הָאִישׁ הַמְצָרִי אִישׁ מְדָה חֲמִשׁ בְּאַמָּה, וְכֻלָּא רְזָא חֲדָא אִיהוּ, הָאֵי מְצָרִי הוּא דְּאַשְׁתְּמוּדַע, גְּדוֹל מְאֹד בְּאַרְץ מְצָרִים בְּעֵינֵי עַבְדֵי וְגו', רַב וְיִקְרָא, כְּמָה דְּגַלִּי הוּא סְבָא.

148. וְהָאֵי קְרָא בְּמִתִּיבְתָא עֲלָא אֲתָמַר, אִישׁ מְדָה כְּלָא חַד, אִישׁ מְרָאָה וְאִישׁ מְדָה כְּלָא חַד, בְּגִין דְּאִיהוּ שְׁבַת וְתַחֲוּמָא. דְּכְתִיב וּמִדּוֹתֶם מְחוּץ לְעִיר, וְכְתִיב לֹא תַעֲשׂוּ עוֹל בְּמִשְׁפַּט בְּמִדָּה, וְעַל דָּא אִישׁ מְדָה אִיהוּ. וְאִיהוּ מְמַשׁ אִישׁ מְדָה, אִיהוּ אֲרַבְיָה מְסוּיְמֵי עֲלָמָא וְעַד סוּיְמֵי עֲלָמָא. אֲדָם הָרֵאשׁוֹן הָכִי הוּוּ. וְאִי תִימָא, הָא כְּתִיב חֲמִשׁ בְּאַמָּה. אִינוּן חֲמִשׁ בְּאַמָּה מְסוּיְמֵי עֲלָמָא עַד סוּיְמֵי עֲלָמָא הוּוּ.

149. "And in the Egyptian's hand was a spear, like a weaver's beam" (I Divrei Hayamim 11:23). It is, as the Scriptures say, "a weaver's beam," referring to the divine rod (the rod of Hashem), which was in his hand and upon which the divine ineffable Name was engraved by Betzal-el and his Academy by the radiance of the letter combinations. And this is called "weaving," as is written, "Them has He filled with wisdom of heart...of the craftsman and of the embroiderer...and of the weaver" (Shemot 35:35). And the engraved Name shone from within this rod in all directions by the illumination of the wise men that engraved the ineffable Name in forty-two ways. The rest of the passage from here onward IS similar to what HE, the old (also: 'wise') man, has already explained. How happy is his lot!

150. Be seated, my dear ones. Be seated and let us renew the preparations of the Bride for this night. Because whoever joins her, on this night, shall be guarded above and below for all of the coming year and will complete his year in peace. This is described in the verse, "The angel of Hashem encamps round about them that fear Him, and He delivers them. O taste and see that Hashem is good" (Tehilim 34:8-9).

151. Rabbi Shimon opened the discussion by saying, "In the beginning Elohim created" ("Bereshheet Bara Elohim") (Bereshheet 1:1). This verse has to be examined carefully, because whoever claims that there is another Divinity shall be wiped from the face of the world. As it is already written, "Thus shall you say to them: The Deities who have not made the heavens and the earth, they shall perish from the earth and from under these heavens" (Yirmeyah 10:11), because there is no other Creator besides the Holy One, blessed be He, Himself!

152. This verse (Yirmeyah 10:11) is written in Aramaic, with the exception of the word Elo(him), which appears at the end of the verse. If you suggest that it is because the Holy Angels do not listen or pay attention to the translated form, REFERRING TO THE ARAMAIC LANGUAGE, and are not familiar with it, THEN ON THE CONTRARY, this verse would have been said in the holy language (Hebrew) so that the Holy Angels should hear and pay attention IN ORDER that they approve of it. AND HE REPLIES: This is certainly the reason why it is written in the translated form (Aramaic), as the Holy Angels do not pay attention nor listen to it. Thus they do not envy man nor do him evil. Because in this verse EVEN the Holy Angels are included, as they are called Elohim AS WELL, and are included in the term Elohim, and they have not created the heavens and earth!

15. The heavens and earth

The Zohar discusses particular forces and beings of darkness that dwell in lower worlds, and that often move within our midst. Much of the turbulence and turmoil of life originates from these entities. The Zohar empowers us to banish not only darkness, but also the negative forces that give rise to it.

149. וּבִיד הַמִּצְרֵי חֲנִית, כַּד"א כַּמְנֹר אֹרְגִים, דָּא מְטָה הָאֱלֹהִים דְּהוּה בְיַדְיָהּ, חֲקִיק בְּשֵׁמָא גְלוּפָא מְפָרֵשׁ, בְּנִהִירו דְּצִרוּפֵי אַתּוּן, דְּהוּה גְלוּף בְּצִלְאֵל וּמְתִיבְתָא דִּילֵיהּ, דְּאֶקְרִי אֹרְגַ, דְּכִתִּיב מְלֵא אוֹתָם וּגו', חֲרָשׁ וְחֹשֶׁב וְרוֹקֵם וּגו'. וְהוּא מְטָה הוּה נְהִיר שְׁמָא גְלוּפָא בְּכָל סְטְרִין בְּנִהִירו דְּחִכִּימִין דְּהוּוּ מְגַלְפִין שְׁמָא מְפָרֵשׁ בְּאַרְבְּעִין וַתְּרִין גּוּוּנֵי. וּקְרָא מְכָאן וְלֵהֲלֵאָה, כְּמָה דְּאָמַר, זְכָאָה חוּלְקִיָּהּ.

150. תִּיבּוּ וְקִירִין תִּיבּוּ, וּנְחַדְשׁ תְּקוּן דְּכֻלָּה בְּהַאי לִילְיָא. דְּכָל מָאן דְּאַשְׁתַּתֵּף בְּהַדָּה בְּהַאי לִילְיָא, יְהֵא נְטִיר עֵילָא וְתַתָּא כָּל הָהִיא שְׁתָּא, וְיַפִּיק שְׁתָּא בְּשָׁלָם. עֲלוּיָהּ כְּתִיב חוּנָה מְלֵאךְ ה' סְבִיב לִירְאִיו וְיַחְלִצֵם טַעְמוּ וְרָאוּ כִּי טוֹב יי'.

151. פְּתַח רַבִּי שְׁמַעוֹן וְאָמַר, בְּרָאשִׁית בְּרָא אֱלֹהִים. הָאִי קְרָא אִית לְאַסְתַּכְּלָא בֵּיהּ, דְּכָל מָאן דְּאָמַר אִית אֱלֹהָא אַחְרָא אֲשַׁתְּצִי מַעְלָמִין, כְּמָה דְּאֶתְמַר כְּדִנְהָ תְּאֶמְרוּן לְהוּם אֱלֹהֵיָא דִּי שְׁמֵיָא וְאַרְקָא לָא עֲבָדוּ, יֵאבְדוּ מֵאַרְעָא וּמִן תַּחוּת שְׁמֵיָא אֱלֹהֵי. בְּגִין דְּלִית אֱלֹהָא אַחְרָא בְּר קוּדְשָׁא בְּרִיךְ הוּא בְּלַחוּדוּי.

152. וְהָאִי קְרָא אִידּוּ תְּרַגּוּם, בְּר מַמְלָה דְּסוּף קְרָא. אִי תִימָא בְּגִין דְּמְלֵאכִין קְדִישִׁין לָא נִזְקִין לְתְּרַגּוּם וְלָא אֲשַׁתְּמוּדְעֵן בֵּיהּ, מְלָה דָּא יָאוּת הִיא לְמִימַר בְּלוּשְׁנָא קְדִישָׁא, בְּגִין דִּישְׁמַעוּן מְלֵאכִין קְדִישִׁין, וְיִהוּן נִזְקִין לְאוּדְאָה עַל דָּא. אֶלָּא וְדָאִי בְּגִין כֶּךָ כְּתִיב תְּרַגּוּם, דְּלָא נִזְקִין בֵּיהּ מְלֵאכִין קְדִישִׁין, וְלָא יִקְנָאוּן בְּב"נ לְאַבְאָשָׁא לִיָּהּ, בְּגִין דְּבֵהֲאִי קְרָא, בְּכֻלָּלָא אִינּוּן מְלֵאכִין קְדִישִׁין, דְּהָא אִינּוּן אֱלֹהִים אֶקְרוּן, וּבְכֻלָּלָא דְּאֱלֹהִים הוּוּ, וְאִינּוּן לָא עֲבָדוּ שְׁמֵיָא וְאַרְקָא.

153. HE SAYS: THE VERSE READS, "and Arka," when it should have read, 'and Arah?' AND HE EXPLAINS: Because "Arka" is one of the seven territories down below. And in that place, the descendants of Kayin live. BECAUSE after he had been banished from the face of the earth, he went down there and begot children. And there he became confused and lost all knowledge. And it is a double land that consists of darkness and light.

154. And there are two ruling commissioners there, one that governs over the darkness and one over the light. And they are hostile to each another. When Kayin went down there, they joined one another and made peace. And all realized that they were the descendants of Kayin. Therefore, they have two heads, just like two snakes, except when the COMMISSIONER who rules over the light rules over his, namely over the light, and over the other, NAMELY THE COMMISSIONER OF THE DARKNESS. Accordingly, those that belong to the darkness became included within THOSE of the light; thus, they became as one.

155. These two commissioners are CALLED Afrira and Kestimon, and their images are like the images of the Holy Angels with six wings. One has the image of an ox, and the other the image of an eagle. And only when they become united do they assume the image of man.

156. When they are enveloped with darkness, they change their forms into a snake with two heads and move like a snake. They fly around in the abyss and bathe in the Great Sea. And when they reach the chains of Uzza and Aza-el, they irritate and arouse them. Then they leap into the "mountains of darkness," thinking that the Holy One, blessed be He, wishes to call upon them for judgment.

157. And these two commissioners swim in the Great Sea and fly off from there. They then go at night to Na'amah, the mother of the demons, by whom the first "Sons of Elohim" were misled (Bereshheet 6:2). Although they wish to go near her, she leaps away 6,000 parasangs. Then she turns, CHANGING HER FORM into many different shapes in the eyes of human beings, so that they may be led astray after her.

158. And these two commissioners fly off and wander around the entire world. Then they return to their places. And they arouse the descendants of Kayin, with a spirit of evil inclinations, to beget children.

153. וְאַרְקָא, וְאַרְעָא מִבְּעֵי לֵיהּ, אֶלָּא בְּגִין דְּאַרְקָא אִיהוּ חָדָא מְאִינוּן שְׁבַע אַרְעִין דְּלַתְתָּא, וּבְהָהוּא אַתְרַּא אִית בְּנֵי בְּנוֹי דְּקַיִן, לְבַתְרַּא דְּאַתְתָּרְךָ מַעַל אִפֵּי אַרְעָא נְחִית לְתַמְן וְעֵבִיד תּוֹלְדוֹת, וְאַשְׁתַּבַּשׁ תַּמְן, דְּלֹא יָדַע כְּלוּם. וְאִיהוּ אַרְעָא כְּפִילָא דְּאַתְכַּפְּל מַחְשׁוּכָא וְנְהוּרָא.

154. וְאִית תַּמְן תְּרִין מְמַנָּן שְׁלִיטִין דִּי שְׁלִטִין, דְּא בַּחְשׁוּכָא וְדָא בְּנְהוּרָא, וְתַמְן קְטְרוּגָא דְּא בְּדָא, וְשַׁעְתָּא דְּנְחִית לְתַמְן קִין, אֲשַׁתְתַּמוּ דְּא בְּדָא וְאַשְׁתְּלִימוּ בַּחְדָּא. וְכֹלָא חֲזִי דְּאִינוּן תּוֹלְדוֹת דְּקַיִן. וְעַל דְּא אִינוּן בְּתִרִין רָאשִׁין, בְּתִרִין חִיוּן בְּרַ דְּכַד הֵהוּא נְהוּרָא שְׁלִיט, נֶצַח דִּילֵיהּ וְנֶצַח עַל אַחְרָא. וְעַל דְּא אַתְכַּלִּילוּ דִּי בַּחְשׁוּכָא בְּנְהוּרָא וְהוּוּ חַד.

155. אִינוּן תְּרִין מְמַנָּן, עַפְרִירָא וְקֶסְטִימוּן, וְדִיוֹקְנָא דְּלֵהוּן כְּדִיוֹקְנָא דְּמִלְאַכִּין קְדִישִׁין בְּשִׁית גְּדַפִּין. חַד דִּיוֹקְנָא כְּתוּרָא, וְחַד דִּיוֹקְנָא כְּנִשְׂרָא. וְכַד מִתְחַבְּרִין, אַתְעֵבִידוּ דִּיוֹקְנָא דְּאָדָם.

156. כַּד אִינוּן בַּחְשׁוּכָא, מִתְהַפְּכִין לְדִיוֹקְנָא דְּנַחַשׁ בְּתִרִין רָאשִׁין, וְאַזְלִין כַּחוּיָא, וְטָאסִין גּוֹ תְּהוּמָא, וְאַסְתַּחֲיִין בִּימָא רַבָּא. כַּד מְטָאן לְשַׁלְשָׁלָּא דְּעִזָּא וְעִזָּא לְמַרְגִּיזִין לוֹן וּמִתְעֵרִי לוֹן, וְאִינוּן מְדַלְגִין גּוֹ טוּרֵי חֲשׁוּכִין, וְחֲשָׁבֵי דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְמַתְבַּע לוֹן דִּינָא.

157. וְאַלִין תְּרִין מְמַנָּן שְׁאטִין בִּימָא רַבָּא, וּמְרַחֲיִין מִתַּמְן, וְאַזְלִין בְּלִילָא לְגַבֵּי נְעֻמָּה אִמְהוּן דְּשִׁדִּין, דְּטַעוּ אֲבַתְרָהָא דְּחַלִּין קְדַמָּאִין, וְחֲשָׁבִין לְמַקְרַב לְגַבְהָ. וְאִיהוּ דְּלִיגַת שְׁתִּין אֶלְפִין פְּרָסִין, וְאַתְעֵבִידַת בְּכַמְהָ צִיּוּרִין לְגַבֵּי בְּנֵי נִשָּׂא, בְּגִין דִּיטַעוּן בְּנֵי נִשָּׂא אֲבַתְרָהּ.

158. וְאַלִין תְּרִין מְמַנָּן פְּרַחֲיִין וּמִשְׁטָטִין בְּכָל עֲלָמָא, וְאַהֲדַרְךָ לְאַתְרֵיהוּ, וְאִינוּן מִתְעֵרִין לְאִינוּן בְּנֵי בְּנוֹי דְּקַיִן בְּרוּחָא דִּי צִרִין בִּישׁוּן, לְמַעַבְדַּא תּוֹלְדוֹת.

159. The heavens that govern there are not like OUR HEAVENS, and the land bears neither seed nor fruit by their labor, AS DOES OURS. And the SEEDS will not GROW again until many years and cycles have passed. And these are DESCRIBED by THE WORDS, "The Divinities that have not made the heavens and the earth, these shall perish from the earth" (Yirmeyah 10:11) referring to the upper earth, which is called 'Tevel', so that they may not rule over it and not wander about in it, nor cause human beings to be defiled by nocturnal emission. Therefore, "these shall perish from the earth and from under these heavens" that were created by the Name "Eloha" (SEE PAR. 14), as we have already learned.

160. Thus, this verse is written in the translated (Aramaic) form in order not to let the Holy Angels think that it is said about them - so that they will not be hostile to us. Therefore, the secret of the WORD "Elohim (these)," is as we have already stated. It is a holy word (a sacred Name) that is not to be translated into Aramaic.

16. "As among all the wise men of the nations, there is none like you"

The mighty spiritual powers of the Creator are often entrusted to the righteous. Thus, Elijah the Prophet and Elisha were given the power to resurrect the dead. Elijah was given the power to stop and start the rain at will. Joshua was able to stop the sun. The secret revealed by the Zohar pertains to the will of the Creator, and to His intention that we ourselves should have the power to generate miracles. The Kabbalists teach us that God does not perform miracles, only man does. It is only our lack of spiritual knowledge of the supernal secrets that prevents us from performing miraculous deeds each day of our lives. Perhaps the most powerful secret for overcoming the limits of nature involves our transformation beyond the tendencies of human nature. When we bring about a miracle -- that is, a dramatic spiritual change -- within our inner character, the Upper Worlds mirror our actions. They direct supernal forces into our mundane world, and wondrous acts are accomplished. Through the knowledge we are now acquiring by thoughtful meditation upon the Zohar, we draw the strength to transform the fundamental nature of our being.

161. Rabbi Elazar said to him, There is a verse that reads, "Who would not fear You, O King of the nations? For to You it is fitting" (Yirmeyah 10:7). What sort of praise is this? He, RABBI SHIMON, replies: Elazar my son this verse has been said in many places. And certainly it is not so; ITS MEANING IS NOT A SIMPLE EXPLANATION, because it is written, "For among all the wise men of the nations, and in all their kingdoms, there is none like You" (Ibid.). And this is written as an excuse for the sinners, FOR THOSE who think that the Holy One, blessed be He, is not aware of their doubts and their thoughts. And because of this, their folly should be announced in the open. Because once a philosopher of a remote nation approached me, and said, You claim that your Deity governs the entire heights of the heavens, and all the heavenly hosts and legions are not able to approach Him, nor do they know His place. But here, this verse does not add a lot to His honor. As it is written, "as among all the wise men of the nations...there is none like You." What kind of a comparison is this, to be compared with human beings who do not have eternal existence?

159. שְׁמַיָּא דְּשִׁלְטִין תַּמָּן לֹא בְּהַנִּי. וְלֹא אוֹלִיכְתָּ דְּאֶרְעָא בְּחִילָא דְּלֵהוֹן זְרוּעָא וְחֻצְרָא בְּהַנִּי, וְלֹא אֶהְדְּרָן אֱלֹא בְּכַמָּה שָׁנִין וְחֻמְנִין. וְאִינוּן אֱלֹהָא דִּי שְׁמַיָּא וְאֶרְקָא לֹא עֲבָדוּ, יֵאבְדוּ מֵאֶרְעָא עַלְמָא דְּתִבְלָא, דְּלֹא יִשְׁלֹטוּן בְּהָ, וְלֹא יִשְׁטַטוּן בְּהָ, וְלֹא יֵהוּן גְּרַמִּין לְבַנֵּי נֶשָׂא לְאַסְתָּאבָא מִמְקָרָה לִילִיָּא. וְעַל דָּא יֵאבְדוּ מֵאֶרְעָא וּמִן תַּחוּת שְׁמַיָּא דְּאֶתְעִבְדוּ בְּשִׁמָּא דְּאֱלֹהִיָּהּ, כְּמָה דְּאֶתְמַר.

160. וְעַל דָּא הָאֵי קְרָא תְּרַגּוּם, דְּלֹא יַחְשְׁבוּן מִלְּאֲכֵי עַלְמֵי דְּעֵלְיֵיהוּ אֲמַרִּין, וְלֹא יִקְטְרוּ לָן. וְעַל דָּא רְזָא דְּאֱלֹהִיָּהּ, כְּמָה דְּאֶתְמַר, אִיהוּ מְלָא קְדִישָׁא דְּלֹא אֶתְחַלֵּף בְּתַרְגּוּם.

161. אָמַר לֵיהּ רַבִּי אֶלְעָזָר, הָאֵי קְרָא דְּכְתִיב מִי לֹא יִרְאָךְ מֶלֶךְ הַגּוֹיִם כִּי לָךְ יֵאָתֶה, מֵאֵי שְׁבַחָא אִיהוּ. אָמַר לֵיהּ: אֶלְעָזָר בְּרִי, הָאֵי קְרָא בְּכַמָּה דּוּכְתֵי אֶתְמַר, אֲבָל וְדָאֵי לֹא אִיהוּ הֵכִי, דְּכְתִיב כִּי בְּכָל חֻכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם, דְּהָא אֶתָּא לְמַפְתַּח פּוּמָא דְּחַיִּיבִין, דְּחֻשְׁבִּין דְּקְדוּשׁ בְּרוּךְ הוּא לֹא יִדַע דְּהַהוּרִין וּמַחְשְׁבִין דְּלֵהוֹן, וּבְגִין כֵּן אֵית לְאוּדְעָא שְׁטוּתָא דְּלֵהוֹן. דְּזִמְנָא חָדָא אֶתָּא פִּילוֹסוֹפָא חָדָא דְּאוּמוֹת הָעוֹלָם לְגַבְאֵי, אָמַר לִי, אֶתּוּן אֲמַרוּן דְּאֱלֹהִיָּהּ שְׁלִיט בְּכָל רוּמֵי שְׁמַיָּא, כּוֹלְהוּן חַיִּילִין וּמִשְׁרִיִּין לֹא אֶדְבְּקוּן וְלֹא יִדְעוּ אֶתְר דִּילֵיהּ. הָאֵי קְרָא לֹא אֶסְגִּי יִקְרִיָּה כָּל כֵּן, דְּכְתִיב כִּי בְּכָל חֻכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין כְּמוּךְ. מֵאֵי שְׁקוּלָא דָּא לְבַנֵּי נֶשָׂא דִּי לִית לוֹן קִיוּמָא.

162. And furthermore, since you commented ON THE VERSE, "And there arose not a prophet since in Yisrael like Moshe" (Devarim 34:10), that only in Yisrael has there not arisen, as among the other nations of the world, one like him. So I claim the same, that among all the wise men of the nations...there is none like to him! But among the wise men of Yisrael there is! And therefore, a Creator who has an equal among the wise men of Yisrael is not an all-powerful Deity. Look closely into the verse, and you shall see that I am precisely correct!

163. I said to him, what you have said is definitely correct, THAT AMONG THE WISE MEN OF YISRAEL THERE IS AN EQUAL TO HIM, because who raises the dead and brings them back to life? It is the Holy One, blessed be He, alone! Yet Eliyahu and Elisha came and raised the dead back to life. Who causes rain to fall? It is the Holy One, blessed be He, alone! Yet Eliyahu came and prevented rain, then caused it to fall through his prayer. Who made the heavens and the earth? It was the Holy One, blessed be He, alone! Yet Avraham came and the heavens and the earth were properly established, for his sake.

164. Who governs the sun? It is the Holy One, blessed be He, alone! Yet Yehoshua came and silenced it, commanding it to stand still in its place - and it stood still in silence. As it is written, "And the sun stood still and the moon stayed" (Yehoshua 10:13). The Holy One, blessed be He, issues decrees, yet Moshe as well issued a decree, and it was fulfilled. Furthermore, the Holy One, blessed be He, issues decrees (and passes sentences), while the righteous of Yisrael cancel them. As it is written: "The Righteous rule over the fear of Elohim" (II Shmuel 23:3). Even more so, He, THE HOLY ONE, BLESSED BE HE, has commanded them to walk along (literally) 'in His steps' and to be like Him in every way! The philosopher then went to Kfar Shachalayim and became a proselyte. And they called him Yosi Ha-Katan ('Humble Yosi'). He studied much and joined the wise and pious men of that place.

165. We should have a closer look at this verse, now. It is written: "All the nations are as nothing before Him" (Yeshayah 40:17). What is so special about this? Rather, "Who would not fear You, O King of nations?" (Yirmeyah 10:7) is He the King of the other nations, and not the King of Yisrael?! The Holy One, blessed be He, wishes to be glorified by Yisrael and be proud with them. Therefore, He is always called in relation to the name of Yisrael, as is written, "Hashem of Yisrael," "Hashem of the Hebrews" (Shemot 5:1-3). Also it is written: "Thus says Hashem, the King of Yisrael" (Yeshayah 44:6) - the King of Yisrael explicitly! The other nations of the world said, We have a different Guardian up in the heavens, because your King governs over you alone, and not over us.

162. ותו, דאתון אמרין, ולא קם נביא עוד בישראל כמשה. בישראל לא קם, אבל באומות העולם קם. אוף הכי, אנא אימא, בכל חכמי הגוים אין כמוהו, אבל בחכמי ישראל אית. אי הכי, אלהא דאית בחכמי ישראל בוותיה, לאו איהו עלאה שליטא. אסתכל בקרא, ותשבח דדייקנא בדקא יאות.

163. אמינא ליה, ודאי שפיר קא אמרת. מאן מחיה מתים, אלא קדוש ברון הואבלחודוי, אתא אליהו ואלישע, ואחיו מתייא. מאן מוריד גשמים אלא קדוש ברון הואבלחודוי, אתא אליהו, ומנע לון ונחית לון בצלותיה. מאן עבד שמיא וארעא, אלא קדוש ברון הואבלחודוי, אתא אברהם, ואתקימו בקיומוהי בגיניה.

164. מאן מנהיג שמשא אלא קדוש ברון הוא, אתא יהושע, ושכיך ליה ופקיד ליה דיקום על קיומיה ואשתכך, דכתיב וידום השמש וירח עמד. קדוש ברון הואגוזר גזר דין, אוף הכי משה גזיר גזר דין, ואתקימו. ותו, דקדוש ברון הואגוזר גזרין, וצדיקיא דישראל מבטלין לו, דכתיב צדיק מושל יראת אלהים. ותו דאיהו פקיד לון למהך באורחוי ממש, לאתדמא ליה בכלא. אזל הוא פילוסופא ואתגייר בכפר שחלים, וקרן ליה יוסי קטינאה. ואוליף אורייתא סגיא, ואיהו בין חכימין וזכאין דהוא אתר.

165. השתא אית לאסתכלא בקרא, והא כתיב כל הגוים כאין נגדו. מאי רבויא הכא. אלא מי לא יראך מלך הגוים, וכי מלך הגוים איהו ולא מלך ישראל. אלא בכל אתר, קדוש ברון הואבעא לאשתבחא בישראל, ולא אתקרי אלא על ישראל בלחודוי, דכתיב אלהי ישראל, אלהי העברים. וכתיב כה אמר יי מלך ישראל, מלך ישראל ודאי. אמרו אומות העולם, פטרון אחרן אית לן בשמיא, דהא מלכיכון לא שליט אלא עליוכו בלחודיכון, ועלנא לא שליט.

166. Thus, this verse that reads: "Who would not fear You, O King of Nations" (Yirmeyah 10:7), which means that He is a Supernal King, OVER THEM, has dominion over them, punishes them and controls them, as He wishes to "...for to you it is fitting to fear you above and below" (Yirmeyah 10:7) "For among all the wise men of the nations" (Ibid.) refers to the governors and rulers UP ABOVE who govern them. "And in all their kingdoms" (Ibid.) refers to the kingdom above. There are four ruling kingdoms above, and they govern all the other nations according to the desire of the HOLY ONE, BLESSED BE HE. And even with all this, they are not able to accomplish even the tiniest deed without Him commanding them. As it is written, "and He does according to His will in the host of heaven, and among the inhabitants of the earth" (Daniel 4:32). The "wise men of the nations" are the governors and rulers of above, from whom the Wisdom of the OTHER NATIONS is derived. "And in all their kingdoms" refers to the aforementioned kingdom that rules OVER THEM. And this is the explicit meaning of the verse.

167. But: "for among all the wise men of the nations, and in all their kingdoms" (Yirmeyah 10:7). These words I found in the books of the Ancients, so that even though they, the hosts and legions UP ABOVE, were put in charge of worldly affairs and He ordered each one to fulfill his mission, who can do it like You? Not one of them! Because You excel over them all in Your ability and in Your deeds. And this is the meaning of "There is none like You, Hashem" (Ibid.), who is the Holy Unknown, above and below. Who can do what You do, or be what You are, in all the doings of the Holy King up in the heavens, or down on earth?! So they "are all of them vain, and the things they delight in do not help" (Yeshayah 44:9). While of the Holy One, blessed be He, it is written, "In the beginning Elohim created," (Bereshheet 1:1-2) and about their kingdom, it is written, "and the earth was without form and void" (Ibid).

168. Rabbi Shimon addressed his companions, saying, Members of this wedding, let each of you adorn the bride with a certain decoration of his." He said to Rabbi Elazar his son: Elazar present the bride with a gift! So that on the following day, when He, ZEIR-ANPIN, enters under the bridal canopy followed by the songs and praises that the members of the Bridal Chamber offered her, you may stand before Him.

17. Who is this?

During the night, as we sleep, negative forces attach themselves to our hands. Like magnets, our hands that attract these forces because they carry out negative actions during our waking hours. They manifest the negative thoughts that reside in our hearts and minds. For this reason, one must never recite prayers or blessings without first washing the hands. This section arouses positive, purifying energy, and enables us to use our hands genuine sharing and other worthy deeds.

166. אַתָּא קָרָא וְאָמַר, מִי לֹא יִרְאַךְ מֶלֶךְ הַגּוֹיִם, מִלְּפָא עֲלֵאָה, לְרִדָּאָה לֹון וְלֵאֲלַקָּאָה לֹון וְלִמְעַבְדָּ בְּהוֹן רְעוּתִיהָ. כִּי לָךְ יֵאֲתָהּ, לְדַחֲלָא מִנָּךְ לְעֵילָא וְתַתָּא. כִּי בְכָל חֻכְמֵי הַגּוֹיִם, אֵלִין שְׁלִיטִין רַבְרַבִּין דִּי מִמֶּנּוּן עֲלֵייהוּ. וּבְכָל מַלְכוּתָם, בְּהֵוּא מַלְכוּ בְּעֵילָא, דְּלְעֵילָא, דְּהָא אַרְבַּע מַלְכוּוֹן שְׁלִיטִין אִית לְעֵילָא, וְשְׁלִטִין בְּרְעוּתִיהָ עַל כָּל שְׂאָר עַמּוּיָן. וְעַם כָּל דָּא, לִית בְּהוּ דִּיעַבְדָּ אֲפִילוּ מְלָה זְעִירָא, אֲלֵא כְּמָה דְּפִקִּיד לֹון, דְּכִתִּיב וּכְמַצְבִּיָה עֵבִיד בְּחִיל שְׁמִיָא וְדִיירֵי אַרְעָא. חֻכְמֵי הַגּוֹיִם, אֵינּוּן מִמֶּנּוּן וְרַבְרַבִּין דְּלְעֵילָא, דְּחֻכְמַתָּא דְּלֵהוֹן מְנִייהוּ הוּא. בְּכָל מַלְכוּתָם, מַלְכוּתָא דְּשְׁלִיט, כְּמָה דְּאֲתַמָּר. וְדָא הוּא קָרָא כְּפִשְׁטִיהָ.

167. אָבֵל בְּכָל חֻכְמֵי הַגּוֹיִם, וּבְכָל מַלְכוּתָם. הָאִי אֲשַׁכְּחָנָא בְּסַפְרֵי קְדָמָי, דְּאֵינּוּן מִשְׁרִיין וְחִיילִין, אַע"ג דְּאֲתַפְקִדָּן עַל מַלִּין דְּעֵלְמָא, וּפִקִּיד לְכָל חַד לְמַעַבְדָּ עֵבִידתָא, מָאן הוּא דִּיעַבְדָּ שׁוּם חַד מְנִייהוּ כְּמוּךְ, בְּגִין דְּאַנְתָּ רְשִׁים בְּעֵילוּיָא, וְאַתָּ רְשִׁים בְּעוּבְרָךְ מְכֻלְהוּ. וְדָא הוּא מֵאִין כְּמוּךְ יי, מָאן הוּא סְתִימָאָה קְדִישָׁא דִּיעַבְדָּ וְלֵהוּי כְּמוּךְ, עֵילָא וְתַתָּא, וִיְהֵא דְּמִי לָךְ בְּכָל עוּבְדָא דְּמַלְכָא קְדִישָׁא, שְׁמִים וְאַרְץ. אָבֵל אֵינּוּן תְּהוּ וְחֻמוּדִיהֶם בַּל יוּעִילוּ. בְּקְדוּשׁ בְּרוּךְ הוּא כְּתִיב, בְּרֵאשִׁית בְּרָא אֱלֹהִים וְגו', בְּמַלְכוּתָם כְּתִיב וְהָאֲרָץ הִיְתָה תְּהוּ וְבָהוּ.

168. אָמַר רַבִּי שְׁמַעוֹן לְחַבְרֵיָא בְּנֵי הַלּוּלָא דָּא, כָּל חַד מְנַכּוֹן יִקְשֵׁט קְשׁוּטָא חַד לְכֻלָּהּ. אָמַר לְרַבִּי אֲלַעְזָר בְּרִיָהּ. אֲלַעְזָר: הֵב נְבוּזְבָזָא חַד לְכֻלָּהּ דְּהָא לְמַחַר אֲסַתְפַּל, כִּד יַעוּל לְחוּפָה בְּאֵינּוּן שִׁירִין וְשִׁבְחִין, דִּיְהָבוּ לָהּ בְּנֵי הַיְכָלָא לְקַיִמָא קַמִּיהָ.

169. Rabbi Elazar opened the discussion by quoting, "Who is this coming up out of the wilderness?" (Shir Hashirim 3:6). "Who is this" is the joining of two systems of holiness, of the two worlds of BINAH AND MALCHUT, into one firm bond. "Coming up out of the wilderness," means that it actually "comes up" to become the Holy of Holies. Because "Who," WHICH IS BINAH, is the Holy of Holies and has joined "this," WHICH IS MALCHUT, so that it, THE MALCHUT, becomes as a column of smoke "coming up" to the Holy of Holies. "Out of the wilderness," means that She inherits THIS [system] from out of the wilderness in order to become a bride and enter the bridal canopy.

170. Furthermore she came out of the wilderness as it is written, "And your speech (Heb. Midbarech) is comely" (Shir Hashirim 4:3), referring to that utterance (Heb. Midbar) of the lips that "come up" (Heb. Olah) (Shir Hashirim 3:6). BECAUSE THE (HEBREW) WORD MIDBAR IS DERIVED FROM THE HEBREW WORD DIBUR (which refers to 'articulation'). And we have learned why it is written in scripture, "these mighty Deities; these are the Deities that smote the Egyptians with all manner of plagues in the wilderness" (I Shmuel 4:8). But is it possible that all the Holy One, blessed be He, brought about occurred only "in the wilderness?" Was it not (also) in the place of habitation? But the phrase "in the wilderness" (Heb. Bamidbar) IS TO BE INTERPRETED by the power of the spoken word (Heb. Be-Di-bur). As it is written, "and your speech is comely." It is also written, "nor from the desert (Midbar) peaks (Tehilim 75:7). Similarly (the verse) "coming up out of the wilderness" (derived from the equivalent Hebrew word meaning "to speak") (Shir Hashirim 3:6) means "from the word that is uttered by the mouth," WHICH IS MALCHUT. She rises and enters between the wings of the Mother, WHICH IS BINAH. Afterwards, by articulation, she, THE MALCHUT, descends and rests upon the heads of the leaders of the holy nation.

171. HE ASKS: How does She, MALCHUT, rise up by the uttered word? AND HE REPLIES: Because when a person awakens in the morning - at the time that he opens his eyes - he should at first praise and bless his Master. How is he to make the blessing? This is what the pious ones did: They prepared beside them a vessel of water, and when they awoke at night, they washed their hands, rose up, and studied the Torah. And they blessed on their Torah recitation as well! WHEN the cock crows and it is exactly midnight, then the Holy One, blessed be He, joins the Righteous in the Garden of Eden. It is forbidden to utter any blessing IN THE MORNING with unclean hands, as it is at any time of the day.

172. Because when a person falls asleep, his spirit departs from him. And when the spirit departs from him, the spirit of impurity comes forth, SETTLES ON HIS HANDS, and defiles them. So it is forbidden to utter any blessing without first washing one's HANDS. And if you might say, If it is so, then on a day when a person does not go to sleep and his spirit does not depart from him, the spirit of impurity does not defile his hands; NEVERTHELESS, when he enters the lavatory, he should not utter any blessing nor read the Torah - not even one word - until he washes his hands. And although you might say that it is because they are sullied, this is not so! Because how did they become soiled?

169. פתח רבי אלעזר ואמר מי זאת עולה מן המדבר וגומר, מי זאת כללא דתרין קדושין, דתרין עלמין בחבורא חדא וקשורא חדא, עולה, ממש למהוי קדש קדשין, דהא קדש קדשין מ"י, ואתחברא בזאת, בגין למהוי עולה דאיהי קדש קדשים. "מן המדבר", דהא מן המדבר ירתא למהוי כלה ולמיעל לחופה.

170. תו, מן המדבר איהי עולה, כד"א ומדברך נאווה. בההוא מדבר דלחישו בשפון, איהי עולה. ותנינן, מאי דכתיב האלהים האדירים האלה, אלה הם האלהים המכים את מצרים, בכל מכה במדבר וכי כל דעבד לון קדוש ברוך הוא במדבר הוה, והא בישובא הוה, אלא במדבר, בדבורא, כד"א ומדברך נאווה וכתיב ממדבר הרים, אוף הכי עולה מן המדבר, מן המדבר ודאי, בההיא מלה דפומא איהי סלקא, ועאלת בין גרפי דאמא, ולבתר בדבורא, נחתא ושריא על רישיהו דעמא קדישא.

171. היך סלקא בדבורא, דהא בשירותא, כד ב"נ קאים בצפרא, אית ליה לברכא למאריה, בשעתא דפקח עינוי, היך מברך, הכי הוו עבדי חסידי קדמאי, נטלא דמייא הוו יהבי קמייהו, ובזמנא דאתערו בליליא, אסחן ידיהו, וקוימי ולעאן באורייתא, ומברכי על קריאתה. תרנגולא קרי, וכדין פלגות ליליא ממש, וכדין קדוש ברוך הוא אשתכח עם צדיקיא בגנתא דערן, ואסיר לברכא בדין מסואבות ומזוהמות וכן כל שעתא.

172. בגין דבשעתא דבר נש נאים, רוחיה פרחא מניה, ובשעתא דרוחיה פרחא מניה, רוחא מסאבא זמין, ושריא על ידוי, ומסאב לון, ואסיר לברכא בהו בלא נטילה. ואי תימא אי הכי, הא ביממא דלא נאים ולא פרח רוחיה מניה, ולא שריא עליה רוחא מסאבא, וכד עאל לבית הכסא, לא יברך ולא יקרא בתורה אפילו מלה חדא, עד דיסחי ידוי. ואי תימא, בגין דמלוכלכים אינון, לאו הכי הוא, במה אתלכלכו.

173. Woe to those human beings who are not aware of their Master's honor and do not pay heed to His Majesty, and do not know the purpose of this world. Because there is a certain spirit that dwells in every privy in the world, a spirit that enjoys tarnishing and pollution, and immediately settles on the fingers that belong to the hands of human beings.

173. אֵלָא ווּי לְבַנֵי עֲלָמָא, דְלֵא מְשַׁגְיָחִין וְלֵא יַדְעִין בְּיַקְרָא דְמֵאֲרִיָהוֹן, וְלֵא יַדְעִי עַל מַה קְיוּמָא עֲלָמָא. רוּחָא חָדָא אֵית בְּכָל בֵּית הַבְּסָא דְעֲלָמָא, דְשְׂרִיא תַמָּן, וְאֲתֵהֵי מֵהוּוּא לְכַלּוּכָא וְטַנּוּפָא, וּמִיד שְׂרִי עַל אֵינוֹן אֶצְבָּעֵן דִּידוּי דְבַר נֶשׁ.

18. He who rejoices on festivals but does not share with the poor

If a person is joyous over his own lot in life but does not share any portion of it, great judgment can befall him. Moreover, sharing for purposes of recognition and honor is worthless in the Upper Worlds. Genuine sharing involves self-sacrifice and giving of oneself beyond that which is comfortable. True generosity occurs when the benefactor does not know to whom he gave, and the recipient does not know who has given unto him. Understanding this precept can greatly enrich our appreciation for the importance of sharing, which is the most effective way to remove any judgments that hang over us.

174. Rabbi Shimon opened the discussion by saying that he who rejoices on festivals, but does not give his portion to the Holy One, blessed be He, then that Evil Eye - Satan - shall hate and persecute him, and shall take him out of this world. And he will bring many miseries upon miseries.

174. פִּתַּח רַבִּי שְׁמַעוֹן וְאָמַר, כָּל מֵאֵן דְּחָדִי בְּאֵינוֹן מוּעֲדָיָא, וְלֵא יְהִיב חוּלְקִיָּה לְקַדְשָׁא בְּרִיךְ הוּא, הֵוּא רַע עֵין שְׁטָן שׁוּנָא אוֹתוֹ וְקָא מְקַטְרַג לֵיהּ, וְסָלִיק לֵיהּ מֵעֲלָמָא, וְכַמְהָ עָקוּ עַל עָקוּ מְסַבֵּב לֵיהּ.

175. The role of the Holy One, blessed be He, is to make the poor happy, according to his ability. Because on these days, DURING FESTIVALS, the Holy One, blessed be He, comes to see all His broken vessels. He comes to see them, but then realizes that they have nothing TO BE happy about. And He weeps over them, before ascending back above, intending to destroy the world.

175. חוּלְקִיָּה דְקַדוּשׁ בְּרוּךְ הוּא, לְמַחְדֵי לְמַסְכְּנֵי כְּפּוּם מַה דִּיכּוּל לְמַעַבְד. בְּגִין דְקַדוּשׁ בְּרוּךְ הוּא בְּיוֹמֵינֵי אֵלִין, אֲתֵי לְמַחְמֵי לְאֵינוֹן מֵאֵינוֹן תְּבִירִין דִּילֵיהּ, וְעָאֵל עֲלֵיהּ, וְחַמֵי דְלֵא אֵית לְהוֹן לְמַחְדֵי, וּבְבִי עֲלֵיהּ. סָלִיק לְעֵילָא לְחַרְבָּא עֲלָמָא.

176. The members of the Academy (Yeshivah) then stand before Him, saying, Master of the Universe, You are called gracious and merciful. So, apply Your mercy on Your children! He said to them: 'Have I not created the world based upon love?' As it is written, "For I have said, the world is built by Love" (Tehilim 89:3). So the whole universe is established upon it. But if they do not LOVE THE POOR, THEN 'I SHALL DESTROY THE WORLD.' The heavenly angels then say to Him, Master of the universe, there is a certain person who has eaten and drunk to his fill and could have been kind to the poor, but did not share with them anything! Then the "Adversary" (Satan) comes and obtains permission to persecute that person.

176. אֲתָאֵן בְּנֵי מַתִּיבְתָא קַמֵּיהּ, וְאָמְרֵי רַבּוֹן עֲלָמָא רַחוּם וְחַנוּן אֲתַקְרִיאֲתָ. יִתְגַּלְגֵּלּוֹן רַחֲמֵךְ עַל בְּנֵךְ. אָמַר לוֹן: וְכִי עֲלָמָא לֹא עֵבִידַת לֵיהּ אֵלָא עַל חַסְדֵי, דְכִתִּיב אֲמַרְתֵּי עוֹלָם חַסֵּד יִפְנֶה, וְעֲלָמָא עַל דָּא קְיוּמָא. אָמְרֵי קַמֵּיהּ מְלָאכֵי עֲלָנֵי, רַבּוֹן עֲלָמָא, הָא פְּלַגְנָא דְאֵכּוּל וְרוּי, וְיִכּוּל לְמַעַבְד טִיבוּ עִם מַסְכְּנֵי וְלֵא יְהִיב לוֹן מִיָּדֵי. אֲתֵי הֵוּא מְקַטְרַגָּא וְתַבַּע רְשׁוֹ, וְרַדְף אֲבַתְרִיָּה דְהֵוּא בַר נֶשׁ.

177. Whom do we have in the world greater than Avraham, who had mercy on all living beings? Of the day that he prepared a feast, what is written? "And the child grew, and was weaned. And Avraham made a great feast on the day that Yitzchak was weaned" (Bereshheet 21:8). So Avraham prepared a feast and invited all the leaders and important people of that generation to that feast. And we have learned that at every banquet, the 'Adversary' wanders about, observing if each person first dispenses charity to the poor. If there are any poor people in his house, then he (the "Adversary") leaves that house and does not enter. But if not, the 'ADVERSARY' enters that house. If he sees the merrymaking without the poor and without having first dispensed charity to the poor, he ascends above and brings accusations against him.

177. מֵאֵן לָן בְּעֲלָמָא גְדוּל מֵאַבְרָהָם, דְּעֵבַד טִיבוּ לְכָל בְּרִיין. בְּיוֹמָא דְעֵבַד מְשַׁתֵּינָא, מַה כְּתִיב, וַיִּגְדַּל הַיֶּלֶד וַיִּגְמַל וַיַּעַשׂ אַבְרָהָם מִשְׁתֵּה גְדוּל בְּיוֹם הַגְּמֹל אֶת יִצְחָק. עֵבַד אַבְרָהָם מְשַׁתֵּינָא, וְקָרָא לְכָל רַבְרָבֵי דְרָא לְהֵיָא סְעוּדָתָא. וְתַנִּינָן, בְּכָל סְעוּדָתָא דְחַדוּהָ, הֵוּא מְקַטְרַגָּא אֲזִיל וְחַמֵי, אִי הֵוּא בִּינֵי אַקְדֵיִם טִיבוּ לְמַסְכְּנֵי, וּמַסְכְּנֵי בְּבֵיתָא, הֵוּא מְקַטְרַגָּא אֲתַמְרֵשׁ מֵהֵוּא בֵּיתָא וְלֵא עָאֵל תַּמָּן, וְאִי לֹא, עָאֵל תַּמָּן, וְחַמֵי עַרְבוּבֵיָא דְחַדוּהָ בְּלֵא מַסְכְּנֵי, וּבְלֵא טִיבוּ דְאַקְדֵיִם לְמַסְכְּנֵי, סָלִיק לְעֵילָא וּמְקַטְרַגָּא עֲלֵיהּ.

178. Because Avraham convened (summoned) all the great leaders of that generation, the 'Adversary' descended from the heavens and stood at the door disguised as a poor man. And nobody paid any attention to him. Avraham was attending the kings and the noble men. Sarah suckled all their sons because they did not believe that she had born a child, but rather claimed that YITZCHAK was a foundling whom they picked up from the marketplace. This is why they brought their sons with them, so that Sarah could take them and nurse them in front of their parents. As it is written: "Who would have said to Avraham that Sarah would nurse children?" (Bereshheet 21:7). It should have been written, 'WOULD NURSE A CHILD?' Nevertheless, there is no doubt that it should be 'children,' REFERRING TO THE CHILDREN OF ALL THE GUESTS. And that 'Adversary' was STANDING at the door. Sarah said: "Elohim has made banter of me!" (Bereshheet 21:6). So immediately the 'Adversary' went up and stood before the Holy One, blessed be He, and said to Him, "O Master of the Universe, You have said, 'Avraham is the one who loves Me,' and here he prepared a feast but did not give anything to You or to the poor. He did not sacrifice even one pigeon for Your sake. And furthermore, Sarah claims that You have mocked her!"

179. The Holy One, blessed be He, replied: 'Who in the world can be compared to Avraham?' But the 'Adversary' did not leave the place until he had spoiled the entire feast. So the Holy One, blessed be He, decreed that Yitzchak should be given as an offering, and Sarah was destined to die from anguish because of her son. All of this distress was caused because he did not offer anything to the poor!

19. Torah and prayer

The Zohar reveals that the study of Torah connects us to the Tree of Life reality, a realm of pure fulfillment and infinite spiritual Light. This Tree of Life connection, which is achieved by learning Torah, radiates a powerful protective Light. This Light is instantly drawn into our lives at the moment we gaze upon the Aramaic verses.

180. Rabbi Shimon opened the discussion by quoting, in accordance with what is written: "Then Chizkiyahu turned his face to the wall, and prayed to Hashem" (Yeshayah 38:2). Come and see how powerful is the might of the Torah, and how high it rises above all! Because whoever conducts his life according to the Torah has no fear of those above or below, and mishaps or illnesses of this world do not concern him. Through the Torah, he is attached to the Tree of Life and learns from it every day.

181. The Torah teaches every person how to walk a straight path. It gives advice how to repent and return to one's Master to cancel the decree against him. Because even though a decree has been given not to cancel the decree against him, it shall nevertheless be canceled and not be applied to him anymore in this world. So for this purpose, man should occupy himself in the study of the Torah day and night, and it should always be in his mind. As it is written, "you shall meditate therein day and night" (Yehoshua 1:8). So if his mind drifts away from the Torah - or he abandons it - it is as though he abandons the Tree of Life.

178. אַבְרָהָם, בֵּינוֹן הַזְמִין לְרַבְרְבֵי דְרָא, נַחַת מְקַטְרָגָא וְקָם עַל פְּתַחַא בְּגוּוּנָא דְמַסְכְּנָא, וְלֹא הוּהּ מֵאֵן דְאַשְׁגַּח בֵּיהּ. אַבְרָהָם הוּהּ מִשְׁמֵשׁ לְאִינוּן מַלְכִין וְרַבְרְבִין. שְׂרָה אוֹנִיקַת בְּנִין לְכֻלְהוּ דְלֹא הוּוּ מֵהִמְנִין כִּד אִיהִי אוֹלִידַת. אֶלֶּא אֲמַרוּ אֲסוּפֵי הוּא וּמִן שׁוּקָא אִיתִיאוּ לֵיהּ, בְּגִין כִּךְ אֲתִיִּין בְּנִיֵּיהּוּ בְּהַדְרִיֵּיהּ, וְנִטְלַת לֹון שְׂרָה וְאוֹנִיקַת לֹון קִמְיֵיהּ. הַה"ד מִי מִלַּל לְאַבְרָהָם הַנִּיקָה בְּנִים שְׂרָה, בְּנִים וְדָאִי. וְהוּא מְקַטְרָגָא עַל פְּתַחַא. אֲמַרְהָ צְחוּק עֲשֵׂה לִי אֱלֹהִים. מִיִּד סָלִיק הַהוּא מְקַטְרָגָא קִמִּי קְדוּשׁ בְּרוּךְ הוּא, וְאֲמַר לֵיהּ רַבּוֹן עֲלֵמָא, אֵת אֲמַרְתְּ אַבְרָהָם אוֹהֵבִי, עֲבַד סְעוּדַתָּא וְלֹא יֵהֵב לְךָ מִיַּדִּי, וְלֹא לְמַסְכְּנִי, וְלֹא קְרִיב קְדַמְךָ אֲפִילוּ יוֹנָה חַד. וְתוּ, אֲמַרְתְּ שְׂרָה דְחִיִּיכַת בָּהּ.

179. אֲמַר לֵיהּ קְדוּשׁ בְּרוּךְ הוּא, מֵאֵן בְּעֲלֵמָא בְּאַבְרָהָם. וְלֹא זֶה מִתְמַן עַד דְּבַלְבַּל כָּל הַהִיא חֲדוּהּ, וּפְקִיד קְדוּשׁ בְּרוּךְ הוּא לְמַקְרַב לְיִצְחָק קְרַבְנָא, וְאַתְגְּזוּר עַל שְׂרָה דְתַמּוֹת עַל צַעְרָא דְבְרָה כָּל הַהוּא צַעְרָא גְרִים דְלֹא יֵהֵב מִיַּדִּי לְמַסְכְּנִי.

180. פְּתַח רַבִּי שְׁמַעוֹן וְאֲמַר, מֵאִי דְכְּתִיב וַיֹּסֵב חֲזַקְיָהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל ה', ת"ח כְּמַה הוּא חֵילָא תְּקִיפָא דְאוּרִינְתָא, וְכְמַה הוּא עֲלָאָה עַל כָּלֵא, דְכָל מֵאֵן דְאַשְׁתַּדַּל בְּאוּרִינְתָא לֹא דְחִיל מְעֲלָאִי וּמִתְתַּאֲוִי, וְלֹא דְחִיל מְמַרְעִין בִּישׁוּן דְעֲלֵמָא, בְּגִין דְאִיהוּ אַחִיר בְּאִילָנָא דְחַיִּי וַיִּלִּיף מִיּוֹנָה בְּכָל יוֹמָא.

181. דְהָא אוּרִינְתָא תּוֹלִיף לְבַר נֶשׁ לְמִיזַל בְּאוּרַח קְשׁוּט, תּוֹלִיף לֵיהּ עֵיטָא הֵיךְ יְתוּב קִמִּיהּ מְאִרְיָה, לְבַטְלָא הַהִיא גְזֵרָה, דְאַפִּילוּ אֲתְגְּזוּר עֲלֵיהּ דְלֹא יִתְבַטֵּל הַאי גְזֵרָה, מִיִּד אֲתַבְטֵל וְאַסְתַּלַּק מִנִּיהּ וְלֹא שְׂרִיא עֲלֵיהּ דְבַר נֶשׁ בְּהַאי עֲלֵמָא. וּבְגִין כִּךְ, בְּעִי לֵיהּ לְבַר נֶשׁ לְאַשְׁתַּדַּל בְּאוּרִינְתָא יִמְמָא וְלִילִי, וְלֹא יִתְעַדִּי מִיּוֹנָה, דְהָא הוּא דְכְּתִיב וְהִגִּיתְ בּוּ יוֹמָם וְלִילָה, וְאִי אֲתַעַדִּי מִיּוֹנָה דְאוּרִינְתָא אוּ אֲתַפְרֵשׁ מִיּוֹנָה כְּאֵלוּ אֲתַפְרֵשׁ מְאִילָנָא דְחַיִּי.

182. Come and see: Good advice for all people. When a person lies on his bed at night and goes to sleep, he should wholeheartedly take upon himself the yoke of complete subordination to the heavenly Kingdom, and he should quickly prepare to return his entrusted soul to Him. Then he shall be immediately spared from all bad diseases and evil spirits, and they shall have no power over him.

183. And in the morning, as he rises from his bed, he should then praise his Master, enter into His house, and bow in front of His sanctuary in great awe. And afterward, he should recite his prayers. For he should take advice from the holy Patriarchs, as it is written, "But as for me, I will come into Your house in the multitude of Your love; and in the fear of You, I will bow down toward Your holy temple" (Tehilim 5:8).

184. This verse has been explained as follows. A person should not enter the synagogue unless he first consulted, I.E., RECEIVED PERMISSION FROM, Avraham, Yitzchak, and Yaakov. Because they have prepared and instituted the prayer to the Holy One, blessed be He. As it is written, "I will come into Your house in the multitude of Your love" (Tehilim 5:8) refers to Avraham, WHO IS CHESED; "I will bow down towards Your holy temple" refers to Yitzchak; because from Yitzchak MALCHUT IS CALLED A TEMPLE; "in the fear of You" refers to Ya'akov, WHO IS THE SECRET OF TIFERET THAT IS ALSO CALLED FEARSOME. Therefore, he should include himself with them and then enter the synagogue and recite his prayers. Then the scripture reads, "And He said to me, you are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

20. Rabbi Shimon's departure from the cave

The Zohar recounts the final day that Rabbi Shimon and his son Rabbi Elazar spent in the cave where Rabbi Shimon had buried himself neck deep in the ground for 13 years, during his learning of the Zohar. Rabbi Shimon at last emerges from the cave, battered and decomposed. He credits his total disregard for the comforts and desires of his body as the secret behind the revelation of the wisdom of the Zohar. By relating this passage to our own lives, we too can arouse the will and self-control for overcoming destructive tendencies, which are rooted in the Desire to receive for the self alone.

185. Rabbi Pinchas frequently visited Rabbi Rachumai, who lived at the shore of Lake Kinneret. He was a great man who was full of years and had lost his eyesight. He said to Rabbi Pinchas, I have heard that our friend Yochai has a jewel, a precious stone, NAMELY A SON. And I have observed the light that shines from that jewel; and it shines like the radiance of the sun as it emerges out from its sheath and illuminates the whole world.

186. And that light extends from the heavens down to the earth, where it brightens the whole world until the Ancient of Days (Atik-Yomin), WHO IS KETER, appears and is properly seated upon the chair (or throne), THIS REFERS TO THE END OF THE TIKUNE PROCESS. And this radiance is contained entirely in your household, THAT IS IN YOUR DAUGHTER, BECAUSE THE DAUGHTER OF RABBI PINCHAS WAS THE WIFE OF RABBI SHIMON, THE SON OF YOCHAI. And from this effulgence that is contained in your household, a tiny ray of light, THAT IS THE SON OF HIS DAUGHTER, WHO IS RABBI ELAZAR, comes forth and brightens up the whole world. How happy is your lot. Go my son, go! Go after that jewel that shines and lights up all the world, as the hour is propitious for you.

182. תָּא חֲזִי עֵיטָא לְבַר נָשׁ כַּד אִיהוּ סָלִיחַ בְּלִילְיָא
עַל עַרְסִיָּה בְּעֵי לְקַבְּלָא עָלֵיהּ מַלְכוּתָא דְּלַעֲוִלָּא
בְּלִבָּא שְׁלִים, וְלֹאקְדָּמָא לְמַמְסַר קַמֵּיהּ פְּקֻדָּנָא
דְּנַפְשִׁיהּ, וּמִיד אֲשַׁתְּזִיב מִכָּל מַרְעִין בִּישׁוּן וּמִכָּל
רוּחִין בִּישׁוּן וְלֹא שְׁלִטוּן עָלֵיהּ.

183. וּבִצְפָרָא, קָם מֵעַרְסִיָּה, בְּעֵי לְבָרְכָא לְמַאֲרִיָּה,
וְלַמְיַעַל לְבֵיתִיהּ וְלַמְסַגֵּד קַמֵּי הֵיכְלִיָּה בְּדַחֲלוּ
סָגִיא, וּבִתְרַ כֵּן יִצְלִי צְלוּתִיהּ, וְיִסַּב עֵיטָא מֵאִינוּן
אַבְהֵן קְדִישִׁין, דְּכָתִיב וְאֲנִי בְּרֹב חֲסֵדְךָ אָבוּא בֵּיתְךָ
אַשְׁתַּחֲוֶה אֶל הֵיכַל קְדֻשְׁךָ בִּירְאָתְךָ.

184. הֵכִי אֹקְמוּהָ, לֹא לְבַעֵי לִיָּה לְבַר נָשׁ לְעֲאֲלָא
לְבֵי בְּנִישְׁתָּא, אֶלָּא אִי אַמְלִיךְ בְּקַדְמִיתָא בְּאַבְרָהָם
יִצְחָק וְיַעֲקֹב, בְּגִין דְּאִינוּן תְּקִינוּ צְלוּתָא לְקַמֵּי קְדוּשָׁ
בְּרוּךְ הוּא. הֵה"ד, וְאֲנִי בְּרֹב חֲסֵדְךָ אָבוּא בֵּיתְךָ, דָּא
אַבְרָהָם, אֲשַׁתַּחֲוֶה אֶל הֵיכַל קְדֻשְׁךָ, דָּא יִצְחָק.
בִּירְאָתְךָ, דָּא יַעֲקֹב. וּבְעֵי לְאַכְלָלָא לֹון בְּרִישָׁא,
וּבִתְרַ כֵּן יִיעוּל לְבֵי בְּנִישְׁתָּא, וְיִצְלִי צְלוּתִיהּ, כְּדִין
כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ
אֲתַמָּר.

185. רַבִּי פִּינְחָס הוּהוּ שְׂכִיחַ קַמֵּי דְּרַבִּי רַחוּמַי בְּכִיף
יְמָא דְּגִנוּסָר. וּב"נ רַב וּקְשִׁישָׁא דִּיּוֹמִין הוּהוּ, וְעֵינָוִי
אַסְתַּלְקוּ מִלְּמַחְמִי. אָמַר לְרַבִּי פִּינְחָס, וְדָאִי שְׁמַעְנָא
דִּיּוֹחַאִי חֲבַרְנָא אִית לִיָּה מְרַגְלִית אֲבָן טָבָא,
וְאַסְתַּבְּלִית בְּנֵהוּרָא דֵּהֵיָּא מְרַגְלִית, נַפְקָא כְּנֵהִירוּ
דְּשַׁמְשָׁא מִנְרַתְקָהּ, וְנִהְרָא כָּל עֲלָמָא.

186. וְהֵהוּא נֵהוּרָא קָאִים מִשְׁמַיָּא לְאַרְעָא, וְנִהִיר כָּל
עֲלָמָא, עַד דִּיתִיב עֲתִיק יוֹמִין, וְיִתִּיב עַל כְּרִסְיָא
כְּדָקָא יָאוּת. וְהֵהוּא נֵהוּרָא כְּלִיל כְּלָא בְּבֵיתְךָ,
וּמִנְהוּרָא דְּאַתְבְּלִיל בְּבֵיתְךָ, נִפְיֵךְ נִהִירוּ דְּקִיק וְזַעִיר,
וְנִפְיֵךְ לְבַר וְנִהִיר כָּל עֲלָמָא, זְכָאָה חוּלְקֵךְ. פּוֹק בְּרִי
פּוֹק, זִיל אֲבַתְרִיָּה דֵּהֵיָּא מְרַגְלִית דְּנִהִיר עֲלָמָא,
דֵּהָא שְׁעָתָא קְיִימָא לָךְ.

187. He took his leave from him and was about to enter a boat, accompanied by two people. He saw two birds flying toward him over the lake. He raised up his voice and said, Birds, O birds - you who fly over the waters - have you seen the place, where the son of Yochai is? He waited awhile and then said, Birds, O birds - Go and bring me back an answer! They flew away; they flew away into the middle of the sea and disappeared.

188. Before he went ON BOARD THE SHIP and departed, the two birds appeared again. In the mouth of one of them was a letter informing him that RABBI SHIMON, the son of Yochai, had left the cave together with his son, Rabbi Elazar. RABBI PINCHAS went to meet him. He saw that he had completely changed, and his body was full of scars and sores FROM STAYING SO LONG IN THE CAVE. He wept together WITH HIM and said, Woe, that I have seen you so! RABBI SHIMON REPLIED: O how happy is my lot, that you have seen me so. Because had you not seen me so "scarred," I would not have been so, THAT IS BEEN WHAT I AM! Rabbi Shimon opened the discussion on the precepts of the Torah by saying, The precepts of the Torah that were given to Yisrael by the Holy One, blessed be He, are all written in the Torah in general.

21. The precepts of the Torah

The Zohar embarks on a discussion that pertains to fourteen significant spiritual precepts:

(A) The first precept: To be in awe of the Creator

This is the first step in developing a true connection and attachment to the Light of the Creator. To violate this particular precept is to transgress all the precepts of the Torah.

189. "In the beginning, Hashem created" ("Bereshet Bara Elohim"). This is the first and foremost precept of all. And this precept is called "the fear of the Hashem," which is called the "beginning." As it is written, "The Fear of Hashem is the beginning of wisdom" (Tehilim 111:10); "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7). Because this fear (or awe) is called the beginning. And it is the gateway through which one enters the world of faith. So based on this precept, the whole world is able to exist.

190. The fear is divided into three types. Two have no fundamental sources and one is the actual source of fear. There is a person who fears and respects the Holy One, blessed be He, so that his sons will live and not die, or because he is afraid to be punished through his body or his wealth. This person, therefore, is always afraid of Him. But we can see that the fear he has of the Holy One, blessed be He, has no actual source, THAT IS, IS NOT FUNDAMENTALLY GENUINE, BECAUSE HIS OWN BENEFIT IS THE ROOT CAUSE (THE SOURCE OF HIS FEAR), WHILE THE FEAR IS ONLY THE RESULT OF HIS CARING FOR HIS OWN BENEFIT! And there is a person who fears the Holy One, blessed be He, because he is afraid of the punishment that awaits him in the other world, and the tortures of Gehenom. These two KINDS of fear, NAMELY THE FEAR OF PUNISHMENT A PERSON RECEIVES IN THIS WORLD AND THE FEAR OF THE PUNISHMENT IN THE WORLD TO COME, are not the fundamentals of (actual) fear nor its genuine source!

187. נֶפֶק מִקְמִיָּה וְקָאִים לְמִיעַל בְּהֵיכָל אַרְבָּא, וְתָרִין גּוֹבְרִין בְּהֵדִיָּה חֲמָא תָּרִין צִפְרִין דְּהוּוּ אֲתִיִּין וְטָסִין עַל יַמָּא, רְמָא לֹון קְלָא וְאָמַר, צִפְרִין צִפְרִין דְּאִתּוֹן טָאסִין עַל יַמָּא חֲמִיתוֹן דּוֹךְ דְּבַר יוֹחַאי תַּמָּן, אֲשֶׁתְּהִי פּוֹרְתָא אָמַר צִפְרִין צִפְרִין זִילוּ וְאֲתִיבוּ לִי. פְּרָחוּ וְאֲזִילוּ, עָאלוּ בִּימָא וְאֲזִילוּ לְהוֹן.

188. עַד דְּנִפְק, הָא אֵינֹן צִפְרִין אֲתִיִּין, וּבִפְּוּמָא דְּחֲדָא מְנִיִּיהוּ פְּתָקָא חֲדָא, וּכְתִיב בְּגֹזֵה, דְּהָא בַר יוֹחַאי נֶפֶק מִן מְעַרְתָּא, וְרַבִּי אֶלְעָזָר בְּרִיָּה אָזַל לְגַבְיָהּ, וְאֲשַׁכַּח לִיהּ מְשַׁנְיָא, וּגּוֹפִיָּה מְלִיָּא חֲלוּדִין. בְּכָה בְּהֵדִיָּה, וְאָמַר, וְוִי דְּחֲמִיתִךְ בְּכֶךְ. אָמַר, זְכָאָה חוּלְקֵי דְּחֲמִית לִי בְּכֶךְ, דְּאֶלְמְלָא לָא חֲמִיתָא לִי בְּכֶךְ לָא הוּיָנָא בְּכֶךְ. פְּתַח רַבִּי שְׁמַעוֹן בְּפִקּוּדֵי אֹרִיִּיתָא וְאָמַר, פְּקוּדֵי אֹרִיִּיתָא דִּיהֵב קְדוּשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל כְּלָהוּ בְּאֹרִיִּיתָא בְּאַרְחָ כְּלָל כְּתִיבִי.

189. בְּרֵאשִׁית בְּרָא אֱלֹהִים. הֲדָא הִיא פְּקוּדָא קְדָמָא דְּכָלָא וְאֶקְרִי פְּקוּדָא דָּא יִרְאָת ה', דְּאֶקְרִי רֵאשִׁית, דְּכְתִיב רֵאשִׁית חֲכָמָה יִרְאָת ה'. יִרְאָת ה' רֵאשִׁית דַּעַת. בְּגִין דְּמַלְּהָ דָּא רֵאשִׁית אֶקְרִי, וְדָּא אִיהִי תַרְעָא לְעָלָא גּוּ מְהִימְנוּתָא, וְעַל פְּקוּדָא דָּא אֲתַקְוִים כָּל עֲלָמָא.

190. יִרְאָה אֲתַפְרֵשׁ לְתַלְתַּל סְטָרִין, תָּרִין מְנִיִּיהוּ לִית בְּהוּ עֶקְרָא כְּדָקָא וְאוֹת, וְחַד עֶקְרָא דִּירְאָה: אִית בִּינָא דְּדְּחִיל מְקֹדֵשׁ בְּרוּךְ הוּא, בְּגִין דִּיִּיחּוֹן בְּנוּהִי וְלָא יִמוּתוֹן, אוּ דְּחִיל מְעוֹנָשָׁא דְּגּוֹפִיָּה אוּ דְּמִמוּנִיָּה, וְעַד דְּחִיל לִיהּ תְּדִיר. אֲשֶׁתְּכַח יִרְאָה, דְּאִיהוּ דְּחִיל לְקְדוּשׁ בְּרוּךְ הוּא, לָא שׁוֹי לְעֶקְרָא. וְאִית בַּר נֶשׁ דְּדְּחִיל מִן קְדוּשׁ בְּרוּךְ הוּא בְּגִין דְּדְּחִיל מְעוֹנָשָׁא דְּהוּא עֲלָמָא, וְעוֹנָשָׁא דִּגְיָהֲנָם. תָּרִין אֵלִין לָאוּ עֶקְרָא דִּירְאָה אֵינֹן וְשֶׁרְשָׁא דִּילִיָּהּ.

191. The fear that is (fundamentally) genuine occurs when a person fears his Master because he is almighty and governs all; because He is the main source and essence of all worlds. And everything that exists is as nothing compared to Him. As it is written, "and all the inhabitants of the earth are reputed as nothing" (Daniel 4:32) and a person should concentrate his desires to that place which is called "fear!"

192. Rabbi Shimon began to weep and said, woe if I say and woe if I do not say. If I say, then the evil ones shall know how to serve (worship) their Master. And if I do not say, the friends shall lose it. Because at the location where the 'sacred fear' is to be found, OPPOSING it and down below, there is an 'evil fear' that smites and scourges and then prosecutes. This is a lash used for the whipping of the wicked. THIS MEANS TO PUNISH THEM FOR THEIR SINS. THIS IS WHY HE WAS AFRAID TO REVEAL (WHAT HE HAD IN MIND), BECAUSE HE DID NOT WANT THE WICKED TO KNOW HOW TO AVOID PUNISHMENT, AS THEIR PUNISHMENT IS THEIR PURIFICATION!

193. So, he who fears because of the punishment of being tortured and prosecuted, as is already stated, does not have that "fear of Hashem" that is called "the fear of Hashem" (Tehilim 111:10) that leads to life. Then what fear is such a person endowed with? It is the 'evil fear.' And so he is ruled by that whipping lash, the 'evil fear,' and not the "fear of Hashem."

194. And because of this, the place that is named the "fear of Hashem" (Tehilim 111:10) is called the "beginning of knowledge" (Mishlei 1:7). And this precept is included here. This is the source and the main principle of all the other precepts of the Torah. Whoever observes the precept of "fear" observes all the others. AND HE who does not observe the precept of "fear" does not observe any of the precepts of the Torah. Because this FEAR [OF HASHEM] is the gateway to everything!

195. Because of this, it is written, "Beresheet (In the Beginning)," which is "fear," as "Elohim created the heavens and the earth." Because, whoever transgresses this, transgresses ALL OF THE precepts of the Torah. And the punishment for he who transgresses IS this cruel and evil lash, NAMELY THIS 'EVIL FEAR,' WHICH shall whip him. Therefore "and the earth was without form and void, and darkness was upon the face of the deep; and the 'spirit' of Elohim" are the four punishments for the wicked.

196. "Without form" (Beresheet 1:2) means strangulation, as it is written, "a line of confusion" (Yeshayah 34:11) that is "a measuring line" (Zechariah 2:5). "Void" means stoning and refers to the stones that are sunk in the great deep for the purpose of punishing the wicked. And "darkness" means burning. As it is written, "And it came to pass, when you heard the voice out of the midst of the darkness, while the mountain did burn with fire" (Devarim 5:20). And this fierce fire "shall fall upon the head of the wicked" (Yirmeyah 23:19) to burn them.

191. יִרְאָה דְאִיהִי עֶקְרָא, לְמַדְחַל ב"נ לְמֵאֲרִיָּה, בְּגִין דְאִיהוּ רַב וְשְׁלִיט עֶקְרָא וְשִׁרְשָׁא דְכָל עֲלָמִין, וְכֹלָא קָמִיָּה כְּלָא חֲשִׁיבִין. כְּמָה דְאֲתַמַּר, וְכָל דְיִירִי אֲרַעָא כְּלָא חֲשִׁיבִין. וְלִשְׂוָאָה רְעוּתִיָּה בְּהוּא אַתְר דְאֶקְרִי יִרְאָה.

192. בְּכָה רַבִּי שְׁמַעוֹן וְאָמַר, וּוִי אִי אִימָא וּוִי אִי לָא אִימָא. אִי אִימָא יְנַדְעוֹן חֲשִׁיבִין הֵיךְ יִפְלַחוֹן לְמֵאֲרִיָּהוֹן אִי לָא אִימָא יֹאבְדוֹן חֲבְרִיָּא מְלָה דָא. בְּאַתְר דְיִרְאָה קְדִישָׁא שְׁרִי, מְלַרְע אִית יִרְאָה רְעָה דְלָקִי וּמְחִי וּמְקַטְרֵג, וְאִיהִי רְצוּעָה לְאַלְקָאָה חֲשִׁיבִיא.

193. וּמָאן דְדַחִיל בְּגִין עוֹנֵשׁ דְּמַלְקִיּוּתָא וְקַטְרוּגָא, כְּמָה דְאֲתַמַּר, לָא שְׁרִיא עֲלֵיהּ הֵיכָּא יִרְאָת ה' דְאֶקְרִי יִרְאָת ה' לְחַיִּים. אֶלָּא מָאן שְׁרִיא עֲלֵיהּ, הֵיכָּא יִרְאָה רְעָה, וְאֲשַׁתְּכַח דְשְׁרִיא עֲלֵיהּ הֵיכָּא רְצוּעָה יִרְאָה רְעָה, וְלָא יִרְאָת ה'.

194. וּבְגִין כֵּן, אַתְר דְאֶקְרִי יִרְאָת ה' רֵאשִׁית דַּעַת אֶקְרִי, וְע"ד אֲתַכְלִיל הַכָּא פְּקוּדָא דָא, וְדָא עֶקְרָא וְיִסוּדָא לְכָל שְׂאָר פְּקוּדֵין דְאֹרִייתָא. מָאן דְנָטִיר יִרְאָה נָטִיר כְּלָא. לָא נָטִיר יִרְאָה לָא נָטִיר פְּקוּדֵי אֹרִייתָא, דְהָא דָא תַרְעָא דְכְּלָא.

195. וּבְגִין כְּרַכְתִּיב בְּרֵאשִׁית דְאִיהִי יִרְאָה, בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. דְמָאן דְעֵבֵר עַל דָּא עֵבֵר עַל פְּקוּדֵי דְאֹרִייתָא. וְעוֹנֵשׂא דְמָאן דְעֵבֵר עַל דָּא, הָאִי רְצוּעָה רְעָה אֶלְקִי לִיָּה. וְהֵינּוּ וְהָאָרֶץ הִיְתָה תְהוֹ וְבָהוּ, וְחֲשַׁךְ עַל פְּנֵי תְהוֹם, וְרוּחַ אֱלֹהִים. דְהָא אֵלִין ד' עוֹנֵשִׁין לְאַעֲנֵשׂא בְּהוֹן חֲשִׁיבִיא.

196. תְהוֹ דָּא חֲנֵק, דְכְתִיב קוּ תְהוֹ חָבַל מִדָּה. בְּהוּ דָּא סְקִילָה, אֲבָנִין דְמְשׁוֹקְעִין גּוּ תְהוּמָא רַבָּא לְעוֹנֵשׂא דְחֲשִׁיבִיא. וְחֲשַׁךְ דָּא שְׁרִיפָה, דְכְתִיב וַיְהִי כְשִׁמְעֶכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֲשַׁךְ וְהָהָר בּוֹעֵר בְּאֵשׁ עַד לֵב הַשָּׁמַיִם חֲשַׁךְ כּוֹ. וְדָא אֲשָׁא תְקִיפָא דְעַל רִישֵׁיהוֹן דְחֲשִׁיבִיא שְׁרִי לְאוּקְדָא לוֹן.

197. And the "spirit" means slaughtering by the sword. Because the tempest storm is a flaming, whetted (sharp) sword. As it is written, "and the bright blade of a revolving sword" (Bereshheet 3:24). And this is also called the spirit. So this is the punishment for whoever transgresses the precepts of the Torah. Because it appears after the "fear" that is CALLED the Beginning (Heb. Resheet) and includes everything. BECAUSE AFTER THE TERM "BEGINNING," WHICH MEANS "FEAR," IT IS WRITTEN, "WITHOUT FORM AND VOID AND DARKNESS...AND THE SPIRIT" (BERESHEET 1:1-2). THESE ARE THE FOUR PENALTIES OF DEATH. From here onward, come the rest of the precepts of the Torah.

(B) The second precept: Loving the Creator

As defined by the Zohar, genuine love for the Creator is unconditional. It is not dependent on what we receive or don't receive in return. Reading the verses associated with these ideas kindles our awe and love for the Creator.

198. The second precept is that the precept of 'fear' is strongly attached to and never disconnected from the precept of 'love.' A person should love his Master truly and perfectly. And what is 'perfect love?' It is 'great love,' as it is written, "walk before Me and be perfect" (Bereshheet 17:1). The word "PERFECT" MEANS to be perfect and whole with love. Thus it is written, "And Elohim said, let there be Light" (Bereshheet 1:3). This 'perfect love' is called the "great love." And here it appears as a precept, so that a person should love his Master properly.

199. Rabbi Elazar said: My father, I have heard that meaning of 'perfect love' and its INTERPRETATION. He said to him: Say it, my son, in front of Rabbi Pinchas, as he truly exists on that level and lives accordingly. Rabbi Elazar said: Great love means perfect love, WHICH IS perfected from both sides - kindness and judgment. And if it does not include both, then it is not a proper 'perfect love'!

200. This is why we have learned that the love of the Holy One, blessed be He, is explained in two ways. There is he who loves Him because he is rich, has length of life, his children are around him, he rules his enemies, and he succeeds in his ventures. Because of all these, he loves Him. But if it were the opposite, if the Holy One, blessed be He, were to turn the wheel of fortune against him and replace this with harsh judgment, he would then hate and completely dislike Him. Therefore, this love is not a love that has a base.

201. The love that is called 'perfect love' IS that LOVE that is included from both sides, from both harsh judgment and kindness and success. He should love the Holy One, blessed be He, as we have learned; even if He was to take away your soul. This is the 'perfect love' that includes both aspects, KINDNESS AND JUDGMENT. And because of this, the light of the Action of Creation was revealed and then hidden and treasured. When it was hidden, harsh judgment came forth and both aspects - KINDNESS AND JUDGMENT - became united and reached perfection. This is true and proper love.

197. וְרוּחַ, דָּא הָרַג בְּסִיּוּף, רוּחַ סַעְרָה חֲרָבָא מִשְׁנָא
הוּא מְלֵהָטָא בֵּיהּ. כַּד"א וְאֵת לְהַטּ הַחֲרָב
הַמְתֵּה־פָכַת, וְאֶקְרִי רוּחַ. הָאִי עֹנֵשָׁא, לְמָאן דִּיעֵבֵר
עַל פְּקוּדֵי אֹרֵייתָא, וּכְתִיב לְבַתֵּר יִרְאֶה, רֵאשִׁית,
דְּאִיהִי כְּלָלָא דְכָלָא, מִכָּאן וְהִלָּאָה, שְׁאָר פְּקוּדֵין
דְּאֹרֵייתָא.

198. פְּקוּדָא תְּנִינָא, דָּא אִיהִי פְּקוּדָא, דְּפְקוּדָא
דִּירְאָה אֶתְאַחַדַּת בָּהּ, וְלֹא נִמְקָא מִינָהּ לְעֵלְמִין,
וְאִיהִי אַהֲבָ"ה, לְמַרְחָם בְּרַ נֶשׁ לְמֵאֲרִיָּה רְחִימוּ
שְׁלִים. וּמָאן אִיהוּ רְחִימוּ שְׁלִים, דָּא אַהֲבָה רַבָּה,
דְּכְתִיב הִתְהַלֵּךְ לִפְנֵי וְהָיָה תַמִּים, שְׁלִים בְּרְחִימוּתָא.
וְדָא הוּא דְכְתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אֹר, דָּא רְחִימוּ
שְׁלִימוּתָא דְאֶקְרִי אַהֲבָה רַבָּה, וְהִכָּא אִיהוּ פְּקוּדָא,
לְמַרְחָם בְּרַ נֶשׁ לְמֵאֲרִיָּה כְּדָקָא יָאוּת.

199. אָמַר רַבִּי אֲלֵעָזָר, אָבָא, רְחִימֵתָא בְּשְׁלִימוּ אֲנָא
שְׁמַעְנָא בֵּיהּ. אָמַר לִיהּ אִימָא בְּרִי קָמוּ דְרַבִּי פִּינְחָס,
דְּהָא אִיהוּ בְּהָאִי דְרָגָא קָאִים. אָמַר רַבִּי אֲלֵעָזָר,
אַהֲבָה רַבָּה הֵינְנוּ אַהֲבָה שְׁלִימֵתָא בְּשְׁלִימוּ דְתֵרִין
סְטְרִין, וְאִי לֹא אֶתְכַלִּיל בְּתֵרִין סְטְרִין, לֹאֹ אִיהוּ
אַהֲבָה כְּדָקָא יָאוּת בְּשְׁלִימוּ.

200. וְעַל דָּא תְּנִינָן, בְּתֵרִין סְטְרִין אֶתְפָּרַשׁ אַהֲבָה
רְחִימוּ דְקָדוּשׁ בְּרוּךְ הוּא: אִית מָאן דְּרַחִים לִיהּ מְגוּ
דְּאִית לִיהּ עֹתְרָא, אֹרְכָא דִיּוּמִין, בְּנִין סַחְרָנִיָּה,
שְׁלִיט עַל שְׁנָאוֹי, אֲרַחוּי מִתְתַּקְּנָן לִיהּ, וּמְגוּ כֶּךָ
רַחִים לִיהּ. וְאִי לְהָאִי יְהָא בְּהַפּוּכָא וַיְהִידֵר עָלֵיהּ
קָדוּשׁ בְּרוּךְ הוּא גְּלָגוּלָא דְדִינָא קְשִׁיא, יְהָא שְׁנִיא
לִיהּ, וְלֹא יִרְחַם לִיהּ כְּלָל. וּבְגִין כְּרַחֲמֵמָא דָּא, לֹאֹ
אִיהוּ אַהֲבָה דְּאִית לִיהּ עַקְרָא.

201. רְחִימוּ דְאֶקְרִי שְׁלִים, הֵהוּא דְהוּי בְּתֵרִין סְטְרִין,
בֵּין בְּדִינָא בֵּין בְּטִיבוּ וְתַקּוּנָא דְאֲרַחוּי. דְּרַחִים לִיהּ
לְמֵאֲרִיָּה כְּמָה דְתְּנִינָן, אֲפִילוּ הוּא נְטִיל נְשַׁמְתֵּךְ
מִינְךָ, דָּא אִיהוּ רְחִימוּ שְׁלִים, דְּהוּי בְּתֵרִין סְטְרִין.
וְעַד אֹר דְּמַעֲשָׂה בְּרֵאשִׁית נֶפֶק וּלְבַתֵּר אֲגָנִיז, כַּד
אֲגָנִיז, נֶפֶק דִּינָא קְשִׁיא, וְאֶתְכַלִּילוּ תֵרִין סְטְרִין
כְּחַדָּא, לְמַהוּי שְׁלִימוּ דָּא אַהֲבָה כְּדָקָא יָאוּת.

202. Rabbi Shimon hugged and kissed him. Then Rabbi Pinchas came and kissed and blessed him. He then said: Certainly, the Holy One, blessed be He, has sent me here. This is that tiny ray of light that I was told shines in my house, and later on shall lighten up the entire world" (Par. 186). Rabbi Elazar said: Certainly, 'fear' should not be omitted from the precepts, especially from this one, OF 'LOVE'. So 'fear' should be attached to it. How is it attached? BY the love that brings good from one side. As it is explained: when the Holy One, blessed be He, gives a person riches and all goodness, length of life, children, and sustenance, then that person should arouse in himself the 'fear.' And he should be afraid of what the sin might bring upon him, CAUSING THE TURNING OF THE WHEEL OF FORTUNE! Of this it is written, "Happy is the man that fears always" (Mishlei 28:14), because "fear" is now included with "love."

203. This is how 'fear' should be aroused - from the perspective of harsh judgment. Because once a person realizes that harsh judgment prevails upon him, he shall arouse the "fear" in himself and be afraid of his Master. Thus, he will not "harden his heart." This is what is meant by the verse, "he that hardens his heart shall fall into evil" (Mishlei 28:14), which refers to the 'Other Side' that is called 'evil'. Thus, 'fear' is attached to GOODNESS AND LOVE, AS WELL AS TO HARSH JUDGMENT. IT includes them both. AND IF 'FEAR' INCLUDES GOODNESS AND LOVE, then it is the true and proper perfect love.

(C) The third precept: Constant Awareness of the Creator
The Zohar explains the means by which we develop and evolve constant awareness of God, including recitation of the prayer, Shma Yisrael.

204. The third precept is: (1) to know that there is an almighty Hashem who governs the world; (2) to proclaim His unity properly every day, using the supernal six points - CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR-ANPIN; (3) to unify them (the six points) into one whole by the six (Hebrew) words of Shema Yisrael; and (4) to orient our desire with them spiritually. Therefore, we should prolong the pronunciation of the WORD ECHAD (One) TO THE LENGTH OF TIME IT TAKES TO pronounce the other sacred six words.

205. This is the reason why it is written, "Let the waters under the heavens be gathered together to one place" (Beresheet 1:9). This MEANS: let all the grades (of water) that are below the heavens be gathered into one place, and become perfect and whole by properly including all six points. Nevertheless, even with all these joined together, during the proclamation of His unity, 'fear' should be attached to the RECITING OF SHEMA YISRAEL. So one should prolong the pronunciation of the letter Dalet (in the word Echad). THIS IS THE REASON why the letter Dalet is larger than the other letters. Thus it is written, "and let the dry land appear"(Beresheet 1:9), which means let the letter Dalet, which is the "dry land," be seen and attached to the proclamation of His unity.

206. And after She, THE MALCHUT, is attached above on high TO THE SIX POINTS OF ZEIR-ANPIN, She should then be attached down below in all of Her aspects, REFERRING TO the other six points which are down below IN MALCHUT. THIS ALLUDES to the verse, "Blessed be the name of the Glory of His Kingdom for ever and ever," which is the litany that follows the Shema, and which in Hebrew contains six additional words expressive of this unity. And then what was dry land becomes fertile soil that can produce fruits and flowers, and in which trees can be planted.

202. נְטִלְיָה רַבִּי שִׁמְעוֹן וּנְשָׁקִיָּה. אַתָּא רַבִּי פִּינְחָס וּנְשָׁקִיָּה וּבִרְכִיָּה, וְאָמַר, בּוֹדְאֵי קְדוּשׁ בְּרוּךְ הוּא שְׂדֵרְנֵי הַכָּא, דָּא הוּא נִהִירוּ דְקִיק, דְאָמְרוּ לִי דְאִתְבְּלִיל בְּבֵיתָאֵי וּלְבַתֵּר נִהִיר כָּל עֲלָמָא. אֲרִי אֲלַעְזֹר, וְדָאֵי לֹא אֲצִטְרִיךְ לְאַתְנָשִׁי יִרְאָה בְּכָל פְּקוּדִין, כִּ"שׁ בְּפִקּוּדָא דָּא, אֲצִטְרִיךְ יִרְאָה לְאַתְדַּבְּקָא בְּהָאֵי הֵיךְ אִתְדַּבְּקַת אֲהֵבָה, אִיהִי בְּסִטְרָא חַד טַב, כְּמָה דְאִתְמַר, דִּיהֵב עוֹתְרָא וְטַב, אֹרְכָא דְחַיִּי, בְּנֵי מְזוּנֵי, בְּדִין אֲצִטְרִיךְ לְאַתְעֵרָא יִרְאָה, וּלְמַדְחַל דְּלֹא יִגְרוּם חוּבָא. וְעַל דָּא כְּתִיב אֲשֵׁרִי אָדָם מִפְּחַד תָּמִיד, בְּגִין דְּהָא כְּלִיל יִרְאָה בְּאֵהָבָה.

203. וְהֵכִי אֲצִטְרִיךְ בְּסִטְרָא אַחְרָא דְדִינָא קְשִׁיָּא, לְאַתְעֵרָא בֵּיהּ יִרְאָה. כִּד חֲמֵי דְדִינָא קְשִׁיָּא שְׂרִיָּא עֲלוּי, בְּדִין יִתְעַר יִרְאָה, וְיִדְחַל לְמֵאֲרִיָּה כְּדָקָא יָאוּת וְלֹא יִקְשָׁה לְבֵיהּ. וְעַד כְּתִיב וּמִקְשָׁה לְבוֹ יִפּוּל בְּרַעָה, בְּהֵוּא סִטְרָא אַחְרָא דְאִקְרִי רַעָה. אֲשִׁתְּכַח יִרְאָה דְאִתְאַחַדַּת בְּתֵרִין סִטְרִין, וְאַתְבְּלִילַת מְנִיָּיהוּ, וְדָא אִיהוּ אֲהֵבָה שְׁלִימְתָא כְּדָקָא יָאוּת.

204. פְּקוּדָא תְּלִיתָאָה, לְמַנְדַּע דְאִית אֱלֹהָא רַבְרַבָּא וְשְׁלִיטָאָה בְּעֲלָמָא, וְלִיחְדָּא לֵיהּ בְּכָל יוֹמָא יַחְדָּא כְּדָקָא יָאוּת, בְּאִינוּן שֵׁית סִטְרִין עֲלָאִין וּלְמַעְבַּד לֹון יַחְדָּא חֲדָא בְּשֵׁית תְּבִין דְּשִׁמְעַת יִשְׂרָאֵל, וּלְכוּנָא רַעוּתָא לְעִילָא בְּהִדְיָהוּ וְעַל דָּא אַחַד אֲצִטְרִיךְ לְאַרְכָּא לֵיהּ בְּשֵׁית תְּבִין.

205. וְדָא הוּא דְכְּתִיב יִקּוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד. יִתְכַנְשׁוּן דְרִגְוִן דְתַחֲוֹת שְׁמַיָּא, לְאַתְאַחַדָּא בֵּיהּ, לְמַהוּי בְּשְׁלִימוֹ לְשֵׁית סִטְרִין כְּדָקָא יָאוּת. וְעַם כָּל דָּא, בְּהֵוּא יַחְדָּא, אֲצִטְרִיךְ לְקִשְׂרָא בֵּיהּ יִרְאָה, דְאֲצִטְרִיךְ לְאַרְכָּא בְּדַלְתָּא דְאַחַד, דְּדַלְתָּא דְאַחַד גְּדוּלָה, וְהֵינּוּ דְכְּתִיב וְתִרְאָה הַיַּבְשָׁה. דְתַתְּחִזִּי וְתִתְקַשֵּׁר דַּלְתָּא דְאִיהוּ יַבְשָׁה, בְּהֵוּא יַחְדָּאָה.

206. וּלְבַתֵּר דְאִתְקַשֵּׁר תְּמָן לְעִילָא, אֲצִטְרִיךְ לְקִשְׂרָא לֵהּ לְתַתָּא בְּאִכְלוּסָהָא בְּשֵׁית סִטְרִין אַחְרָנִין דְלְתַתָּא, בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד, דְאִית בֵּיהּ שֵׁית תְּבִין אַחְרָנִין דְיַחְדָּא. בְּדִין, מַה דְהוּת יַבְשָׁה, אִתְעַבִּידַת אַרְץ לְמַעְבַּד פִּירִין וְאִיבִין וּלְנִטְעָא אִילָנִין.

207. This is implied in the verse, "And Hashem called the dry land earth" (Bereshheet 1:10). This was accomplished when unity was achieved below by the words, "BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOR EVER AND EVER," which translate into the six Hebrew words, Baruch Shem Kevod Malchuto Leolam Vaed, as dry land becomes earth, WHICH IS a properly complete and whole desire. BECAUSE THE TERM 'EARTH' MEANS 'DESIRE.' And this is why the expression "that it was good" appears twice; once for the upper and once for the lower unity. So the MALCHUT has been united and attached to both aspects - THE ASPECT OF THE SIX POINTS OF ZEIR-ANPIN AND HER OWN SIX POINTS. Hence, it is written, "Let the earth bring forth bring forth grass" (Bereshheet 1:10), because by now She has been prepared to produce fruit and flowers properly!

(D) The fourth precept: Knowing that all is Unified

The Zohar reveals that perceptions of separation and disunity are illusions caused by the limitations of human consciousness. Belief in the reality of separation and fragmentation is the most potent weapon of the primeval snake, and this belief is the foundation our evil urges and self-centeredness.

208. The fourth precept IS to know that Hashem is the Elohim. As it is written in the scriptures, "Know this day, and lay it to your heart that the Hashem is the Elohim" (Devarim 4:39). THIS MEANS that the name Elohim is included in the name of the Hashem and acknowledged as one without separation.

209. And this is the secret of the verse, "And let them be for lights in the firmament of the heaven to give light upon the earth" (Bereshheet 1:15), WHICH MEANS that both names - HA-VA-YAH and ELOHIM - should be as one without separation. It means that the Hebrew word for lights, written without a Vav TO INDICATE THAT MALCHUT IS CALLED ELOHIM, should be included within the term heaven, WHICH IS ZEIR-ANPIN THAT IS CALLED HA-VA-YAH, because they are as one without separation. Black light, SIGNIFYING MALCHUT, is encompassed within white light, SIGNIFYING ZEIR-ANPIN. Both are as one without separation. And this is the 'white cloud' by day and the 'cloud of fire' by night, which alludes to the aspect of day, WHICH IS ZEIR-ANPIN, and the aspect of night, WHICH IS MALCHUT, as they should be regulated (and combined) together in ONE UNIFIED WHOLE, to illuminate the earth. As it is written, "to give light upon the earth."

210. This is the sin of the primeval snake, who unites down below but separates above. Because of this, he caused what he caused to the world. Because what is below should be separated, and what is above should be united. So the black light, WHICH IS MALCHUT, should be united above with ZEIR-ANPIN into one unified whole. And then they should become united together with Her own legions and be separated from the 'Evil Side'.

211. Nevertheless, it is necessary to know that Elohim and Ha-Va-Yah (Tetragrammaton) are one without separation. Ha-Va-Yah is Elohim. So when a person acknowledges that both are one and does not cause any separation between them, THEN even the 'Other Side' will disappear from the world and not be drawn down below.

207. והיינו דכתיב, ויקרא אלהים ליבשה ארץ. בִּהְיוֹת יְחֻדָּא דְלִתְתָּא, אֲרַעָא רַעֵוָא שְׁלִים כְּדָקָא יְאוּת. וע"ד כִּי טוֹב כִּי טוֹב תְּרִי זְמַנִּי, חַד יְחֻדָּא עֲלָאָה, וְחַד יְחֻדָּא תִתָּאָה. בֵּינָן דְאַתְאַחִיד בְּתִרְיִן סְטְרִין, מִכָּאן וְלַהֲלָאָה תְדַשָּׂא הָאֲרֵץ דְשָׂא. אֲתַתְקַנַּת לְמַעַבְד פִּירִין וְאִיבִין כְּדָקָא יְאוּת.

208. פְּקוּדָא רְבִיעָאָה, לְמַנְדַּע דְה' הוּא הָאֱלֹהִים כְּדָ"א וְיַדְעַת הַיּוֹם וְהַשְּׁבוֹת אֶל לְבַבְךָ כִּי הוִי"ה הוּא הָאֱלֹהִים. וְלֹאֲתַכְלֵלָא שְׁמָא דְאֱלֹהִים בְּשְׁמָא דְהוִי"ה, לְמַנְדַּע דְאִינוּן חַד, וְלִית בְּהוּ פְרוּדָא.

209. והיינו רְזָא דכתיב, יהי מארת ברקיע השמים להאיר על הארץ, למהוי תרין שמהן חַד, בְּלָא פְרוּדָא כְּלָל, לְאֲתַכְלֵלָא מְאֲרַת חֶסֶר בְּשְׁמָא דְשְׁמַיִם, דְאִינוּן חַד, וְלִית בְּהוּ פְרוּדָא. נְהוּרָא אוּכְמָא בְּנְהוּרָא חִיוּרָא לִית בְּהוּ פְרוּדָא וְכֵלָא חַד, וְדָא הוּא עֲנָנָא חִיוּרָא דִימְמָא, וְעֲנָנָא דְאֲשַׁתָּא בְּלִילִיָא מְדַת יוֹם וּמְדַת לַיְלָה, וְלֹאֲתַתְקַן דָּא בְּדָא לְאַנְהָרָא, כְּמָה דְאַתְמֹר לְהַאִיר עַל הָאֲרֵץ.

210. וְדָא חוּבָא דְהוּא נְחַשׁ קְדַמָּאָה, חֶבֶר לְתַתָּא וְאַתְפְּרֵשׁ לְעִילָא, וּבְגִין כְּרַגְרָם מַה דְגָרָם לְעֵלְמָא. בְּגִין דְאַצְטְרִיךְ לְאַפְרָשָׁא לְתַתָּא וְלַחֲבָרָא לְעִילָא, וְנְהוּרָא אוּכְמָא אֲצְטְרִיךְ לְאַתְאַחֲדָא לְעִילָא בְּחַבּוּרָא חַדָּא, וְלֹאֲתַתְאַחֲדָא לְבַתֵּר בְּאַכְלוּסָהָא בִּיחּוּדָהָא, וְלְאַפְרָשָׁא לָהּ מְסַטְרָא בִישָׂא.

211. ועם כל דָּא, אֲצְטְרִיךְ לְמַנְדַּע דְאֱלֹהִים הוִי"ה בְּלָא חַד בְּלָא פְרוּדָא, הוִי"ה הוּא הָאֱלֹהִים. וְכֵד יַנְדַּע בְּרַ נֶשׁ דְכֵלָא חַד, וְלֹא יִשְׁוִי פְרוּדָא, אֲמִילוּ הוּא סְטְרָא אַחֲרָא יִסְתַּלַּק מֵעַל עֵלְמָא, וְלֹא אֲתַמְשֵׁךְ לְתַתָּא.

212. This is the secret behind the words, "And let them be for lights (Me-erot)" (Beresheet 1:14), WHICH IS FORMED FROM THE TWO WORDS OR (LIGHT) AND MAVET (DEATH) because the Klipah follows the Brain and the Brain is the light; the 'Other Side' is death. In the word Me-erot, the letters forming the word Or are kept together, while the letters forming the word MAVET are separated from one another. The light should be removed from there so that the separated letters of death will join one another. THIS MEANS THAT IF WE REMOVE THE LETTERS OF OR FROM WITHIN THE WORD Me-erot, THE LETTERS WILL JOIN EACH OTHER AND THE WORD WILL APPEAR AS MAVET.

213. Chavah meddled with these letters and brought evil to the world. As it, Me-erot, is written, "And when the woman saw that...was good" (Heb. Va-tere) (Beresheet 3:6), she turned the letters of Me-erot backwards, THAT IS SHE REMOVED THE LETTERS VATERE FROM THERE, leaving only the letters Mem and Vav. And they went along and took the letter Tav with them, THUS CREATING THE WORD MAVET, which means death. This is how she brought death upon the world, as the scriptures inform us.

214. "Va-tere..." (Beresheet 3:6). Rabbi Elazar said: My father, I have learned that AFTER CHAVA HAD REMOVED THE LETTERS VATERE FROM THE WORD ME-OROT, THE LETTERS MEM AND VAV DID NOT REMAIN. Only the letter Mem remained, BECAUSE the letter Vav, which is always the LETTER OF life, turned into MAVET, WHICH MEANS DEATH. This happened as described. Chava took WITH HER the letter Tav to join it, as it is written, 'she took (Heb. Va-ti-kach)...and gave (Heb. Va-ti-tane),' so the word MAVET was completed, as its letters joined one another. He said to him: Blessed are you my son, as we have now clarified this subject.

(E) The fifth precept: The Study of the Torah

The Zohar expounds on the supreme importance of Torah study. Learning brings about profound spiritual purification, and draws spiritual Light and blessing into our lives.

215. The fifth precept is found in the verse, "Let the waters bring forth abundantly the moving (crawling) creatures that have life" (Beresheet 1:20). This verse contains three precepts. The first is to study the Torah; the second is to beget children; and the third is to circumcise a male child on the eighth day of life and remove the foreskin. It is necessary to study the Torah with great effort at all times, in order to amend one's spirit and soul.

216. As a person labors in the study of the Torah, he is endowed with an additional holy soul, as it is written, "the moving creature that has life" (Beresheet 1:20). THIS REFERS to the living creature that is derived from that holy life, which is MALCHUT. If a person does not delve in the study of the Torah, he does not receive this holy soul, and the holiness of above does not rest upon him. However, when he does study the Torah, he merits that Living Spirit (Heb. Nefesh Chayah) by his mouthing the words of the Torah. Thus he becomes like the angels of above.

212. וְהִינּוּ רֵזָא דְכְתִיב, וְהִיוּ לְמְאוֹרוֹת. הָא קְלִיפָה בְּתַר מוֹחָא סְלֵקָא, מוֹחָא אֹר, סְטְרָא אַחְרָא מוֹת. אֹר בְּחַבּוּר דְאַתּוּן, מוֹת בְּמְרוּדָא. וְכַד הָאִי אֹר אֶסְתַּלַּק מִתַּמְנָן, מִתְחַבְּרָא אַתּוּן דְּמְרוּדָא מוֹת.

213. מְאִלִּין אַתּוּן שְׂרִיאת חוּה, וְגֵרַמַת בִּישָׂא עַל עֲלָמָא. כְּמָה דְכְתִיב, וְתָרָא הָאִשָּׁה כִּי טוֹב. אֶהְדַּרַת אַתּוּן לְמַפְרַע, אֶשְׁתָּאֵר מִי, וְאִינּוֹן אֶזְלוּ וְנִטְלוּ אוֹת תִּי"ו בְּהַדְיִיחָה, וְגֵרַמַת מוֹתָא עַל עֲלָמָא, כְּמָה דְכְתִיב וְתָרָא.

214. אָמַר רַבִּי אֶלְעָזָר, אָבָא הָא אֹלִיפְנָא מִ"ם אֶשְׁתָּאֵרַת יְחִידָאָה, וְאִי"ו דְּאִיְהוּ חִינּוּ תְדִיר, אֶתְהַפְּכַת וְאֶזְלַת וְנִטְלַת תִּי"ו, דְּכְתִיב וְתִקַּח וְתַתֵּן, וְאֶשְׁתַּלִּים תִּיבָה דָא וְאֶתְחַבְּרוּ אַתּוּן. אָמַר לִיה בְּרִיךְ אַנְתָּ בְּרִי, וְהָא אֹקִימְנָא מְלָה דָא.

215. פְּקוּדָא חֲמִישָׁאָה, כְּתִיב יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה. בְּהָאִי קָרָא אֵית תַּלְת פְּקוּדִין: חַד לְמַלְעֵי בְּאוּרֵייתָא, וְחַד לְאַתְעֶסְקָא בְּפִרְיָה וּרְבִיָּה, וְחַד לְמַגְזֵר לְתַמְנִיָּא יוֹמִין וְלֹא עֵבְרָא מִתַּמְנָן עֲרַלְתָּא. לְמַלְעֵי בְּאוּרֵייתָא וְלֹא שְׁתַּדְלָא בְּה, וְלֹא פֶשָׂא לָהּ בְּכָל יוֹמָא, לְתַקְנָא נַפְשִׁיהּ וְרוּחִיהּ.

216. דְּכִיּוֹן דְּבַר נֶשׂ אֶתְעֶסַק בְּאוּרֵייתָא, אֶתְתַּקֵּן בְּנִשְׁמָתָא אַחְרָא קְדִישָׁא, דְּכְתִיב שְׂרָץ נֶפֶשׁ חַיָּה, נֶפֶשׁ דְּהֵיָא חַיָּה קְדִישָׁא, דְּכַד בַּר נֶשׂ לֹא אֶתְעֶסַק בְּאוּרֵייתָא, לִית לִיה נֶפֶשׂא קְדִישָׁא, קְדוּשָׁא דְלַעִוְלָא לֹא שְׂרִיא עֲלוּי. וְכַד אֶשְׁתַּדַּל בְּאוּרֵייתָא, בְּהֵוָא רְחִישׁוּ דְרְחִישׁ בְּה, זְכִי לְהֵיָא נֶפֶשׁ חַיָּה, וְלִמְהַדַּר כְּמַלְאכִין קְדִישִׁין.

217. As it is written, "Bless Hashem, you angels of His" (Tehilim 103:20). This refers to those who study the Torah and are called "His angels" on earth. And it is also written, "and let birds fly above the earth" (Bereshheet 1:20). This refers to this world, but as far as the other world is concerned, we have learned that the Holy One, blessed be He, will provide them with wings like those of the eagles to allow them to meander around in all the worlds. As is written, "But they that wait upon Hashem shall renew their strength, they shall mount up with wings as eagles" (Yeshayah 40:31).

218. Thus it is written, "and let birds fly above the earth" (Bereshheet 1:20), because the Torah that is called "the waters" (Ibid.) abounds, bringing forth expressions (feelings) of the Living Spirit, that is aroused from its place (of that certain spirit), WHICH IS MALCHUT, to be drawn down below, as we have learned. And this is what King David referred to, when he said, "Create in me a clean heart, O Elohim" (to study and learn the Torah), and then "renew a steadfast spirit within me" (Tehilim 51:12). (F) The sixth precept: To Procreate
The act of procreation literally opens floodgates of spiritual Light in the Upper Worlds. Through this act, we acquire the ability to bring down righteous children. It also arouses tremendous positive energy in our physical world.

219. The sixth precept is to procreate. Because he who procreates and begets children causes that stream - THE YESOD OF ZEIR-ANPIN - to flow continuously. Its waters shall never fail and the sea, that is MALCHUT, shall be filled from all directions. New souls are renewed and shall come forth from that tree, and the hosts of heaven will multiply together with those souls TO GUARD THEM. This is why it is written, "Let the waters bring forth abundantly the moving creatures that have life" (Bereshheet 1:20). This refers to the sign of the holy Covenant, the river (stream) that is drawn and comes forth, as its waters swell and its rapids create feelings (whispers of prayers) and innumerable souls for that living created being!

220. Together with those souls that enter into that Light, WHICH IS MALCHUT, many birds, CORRESPONDING TO ANGELS, come forth. They fly around and roam the entire world, so that when a soul comes forth and is on its way down to this world, the bird that flew off and left with that soul from the same tree accompanies it! How many ANGELS leave together with each soul? Two! One on the right and one on the left. If he is worthy, they guard him. As it is written, "For he will give his angels charge over you" (Tehilim 91:11). But if he is not worthy, then they prosecute him. Rabbi Pinchas said: There are three ANGELS that are found to be guardians over a person, if he is worthy. As it is written, "If there be an angel over him, a defender, one among a thousand to declare to man what is right" (Iyov 33:23); "if there be an angel," this is one; "a defender," this is two; "one among a thousand," this is three!

217. דְּכַתִּיב בְּרָכוּ ה' מְלַאכָיו, אֲלֵין אֵינוּן דְּמַתְעַסְקִין בְּאוּרֵייתָא דְאֶקְרוּן מְלַאכָיו בְּאַרְעָא. וְדָא הוּא דְכַתִּיב, וְעוֹף יְעוֹפֵף עַל הָאָרֶץ, הָאֵי בְהָאֵי עֲלָמָא, בְּהוּא עֲלָמָא תְנִינָן, דְזִמִּין קְדוּשׁ בְּרוּךְ הוּא לְמַעַבְד לֹון גְּדַפִּין בְּנִשְׂרִין, וְלֹאֲשַׁטָּא בְכָל עֲלָמָא, דְכַתִּיב וְקוּי ה' יַחֲלִיפוּ כַח יְעוֹלוּ אֶבְר בְּנִשְׂרִים.

218. וְהֵינּוּ דְכַתִּיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. דָּא אוּרֵייתָא דְאֶקְרוּי מִים, יִשְׂרָצוּן וְיִמְקֹון רַחֲשָׁא דְנִפְשׁ חַיָּה, מֵאַתָּר דְּהֵיא חַיָּה יִמְשַׁכּוּן לָהּ לְתַתָּא. כַּמָּה דְאַתְמָר, וְע"ד אֲמַר דְּוֹד, לֵב טְהוֹר בְּרָא לִי אֱלֹהִים לְמַלְעֵי בְּאוּרֵייתָא, וְכַדִּין, וְרוּחַ נְכוּן חֲדָשׁ בְּקַרְבִּי.

219. פְּקוּדָא שְׁתִּיתָאָה, לְאַתְעַסְקָא בְּפִרְיָה וּרְבִיָּה. דְּכָל מָאן דְאַתְעַסַּק בְּפִרְיָה וּרְבִיָּה, גְּרִים לְהֵהוּא נְהַר לְמַהוּי נְבִיעַ תְּדִיר, וְלֹא יִפְסְקוּן מִימּוּי, וְיִמָּא אֲתַמְלִיא בְכָל סְטְרִין, וְנִשְׁמַתִּין חֲדַתִּין מִתְחַדְשִׁין וְנִפְקִין מֵהֵהוּא אֵילָנָא, וְחִילִין סְגִיאִין אֲתַרְבִּיאֻ לְעִילָא בְּהַדִּי אֵינוּן נִשְׁמַתִּין. הַה"ד יִשְׂרָצוּ הַמִּים שְׂרָץ נִפְשׁ חַיָּה, דָּא בְרִית קְיִמָּא קְדִישָׁא, נְהַר דְנִגְיִד וְנִפְקִי, וְיִמָּא דִּילִיָּה אֲתַרְבִּיאֻ, וְרַחֲשִׁין רַחֲשָׁא וְרַבּוּיָא דְנִשְׁמַתִּין לְהֵהוּא חַיָּה.

220. וּבְאֵינוּן נִשְׁמַתִּין דְּעֵאלִין בְּהֵהוּא חַיָּה, נִפְקִי כַּמָּה עוֹפֵי דְפִרְחוּן וְטֹאסֵן כָּל עֲלָמָא, וְכַד נִשְׁמַתָּא נִפְקָא לְהָאֵי עֲלָמָא, הֵהוּא עוֹפָא, דְפִרְח וְנִפְק בְּהַדִּי הָאֵי נִשְׁמַתָּא מֵהֵהוּא אֵילָנָא, נִפְק עֲמִיָּה. כַּמָּה נִפְקִין בְּכָל נִשְׁמַתָּא וְנִשְׁמַתָּא, תְּרִין: חַד מִימִינָא וְחַד מִשְׂמָאלָא. אֵי זְכוּ אֵינוּן נְטְרִין לִיָּה, דְכַתִּיב כִּי מְלַאכָיו יַצִּוּה לָךְ. וְאֵי לֹא, אֵינוּן מְקַטְרְגִי עֲלִיָּה. אֲמַר רַבִּי פִּינְחָס, תִּלְתָּא אֵינוּן דְקִיּוּמֵי אֶפּוּטְרוּפְסִין עֲלִיָּה דְבַר נֶשׁ כַּד זְכוּ. דְכַתִּיב אִם יֵשׁ עֲלִיו מְלַאךְ מְלִיץ אֶחָד מְנִי אֶלְף לְהַגִּיד לְאַדָּם יִשְׂרָו: אִם יֵשׁ עֲלִיו מְלַאךְ, הָא חַד. מְלִיץ, תְּרִי. אֶחָד מְנִי אֶלְף לְהַגִּיד לְאַדָּם יִשְׂרָו. הָא תִּלְת.

221. Rabbi Shimon replied: There are five ANGELS. Because the verse continues, "Then he is gracious to him and says..." (Iyov 33:24). "He is gracious," this is one angel, and "and says," this is (a second angel), SO THERE ARE FIVE. Rabbi Pinchas said: This is not so! "He is gracious to him," refers to the Holy One, blessed be He, by Himself AND NOT AN ANGEL. Because nobody else is permitted to be GRACIOUS TO HIM, only the Holy One, blessed be He, HIMSELF. Rabbi Shimon replied: You have said well!

222. And he who abstains from procreating belittles, so to speak, the form that includes all forms, WHICH IS THE FORM OF MAN. And he blocks the flow of the waters of that river, THE YESOD OF ZEIR-ANPIN, as he impairs (renders defective) the sign of the holy Covenant from all sides. Of such a person, it is written, "And they shall go forth and look upon the carcasses of the men that have rebelled against Me" (Yeshayah 66:24). "Against me" for sure! And this is said about the body, as the soul shall never enter beyond the curtain. THIS MEANS THAT IT SHALL NEVER BE CLOSE TO THE HOLY ONE, BLESSED BE HE, and it shall be banished from that world.

(G) The seventh precept: To Perform Circumcision on the Eighth Day
The words of this precept help us remove negative forces from our lives.

223. The seventh precept is to perform circumcision on the eighth day of life and remove the defilement of the foreskin. Because that animal, WHICH IS MALCHUT, is the eighth grade, compared to the other grades, BEGINNING WITH BINAH. And that soul that flies away and emerges from it must appear before it on the eighth day, as it in itself is the eighth grade.

224. And then it is made clear that it is a living created being. OR IN OTHER WORDS, a Soul that belongs to that Holy Light, WHICH IS MALCHUT, and not to the 'Other Side'. And this is alluded to by the words, "Let the waters bring forth abundantly" (Bereshheet 1:20). This has been explained in the book of Chanoch as, "Let the waters of the holy seed be stamped by the impression of the Living Spirit. And this alludes to the impression that the Hebrew letter Yud marked upon the holy flesh, MORE THAN any other mark that exists in the world.

225. "And let birds fly above the earth" (Bereshheet 1:20). This refers to Eliyahu, who flies over the entire world in four flights IN ORDER to be present at every place where the sacred circumcision is performed. So a chair should be prepared for him, and it should be said out loud, This is the chair of Eliyahu. If this is not done, he will not appear!

226. "And Elohim created great whales" (Bereshheet 1:21). The use of the plural in "WHALES" means that they are two, and these two include the removal of the foreskin and the uncovering of the corona during the act of circumcision. And these two are male and female: "and every living creature that moves" (Ibid). This refers to the mark of the sign of the holy Covenant, which is the Holy Living Created being, as we have previously stated. "...which the waters brought forth abundantly" these are the supernal waters that are drawn down into this mark of the sign of the Covenant.

221. אָמַר רַבִּי שִׁמּוֹן, חֲמֵשׁ, דְּכֵתִיב יִתִּיר וַיְחַנְנוּ וַיֹּאמֶר, וַיְחַנְנוּ חֵד, וַיֹּאמֶר תְּרִין. אָמַר לוֹ לֹא הָבִי, אֲלֵא וַיְחַנְנוּ, דָּא קְדוּשׁ בְּרוּךְ הוּא בְּלַחְדוּי, דְּהָא לִית רְשׁוֹ לְאַחְרָא אֲלֵא לִיה. אָמַר לִיה שְׁפִיר קָא אָמַרְתָּ.

222. וּמָאן דְּאַתְמַנֵּעַ מִפְרִיָּה וּרְבִיָּה, בְּבִיכּוּל, אֲזַעִיר דְּיוֹקְנָא דְּכָלִּיל כָּל דְּיוֹקְנִין, וּגְרִים לְהָהוּא נָהַר דְּלֵא נְגַדִין מִימּוּי, וּפְגִים קִיּוּמָא קְדִישָׁא בְּכָל סְטְרִין. וְעֲלִיָּה כְּתִיב וַיֵּצְאוּ וַיִּרְאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי. בִּי וְדָאִי, דָּא לְגוּפָא. וְנִשְׁמַתִּיה לֹא עֵייל לְפִרְגוּדָא כְּלָל, וְאַטְרִיר מֵהָהוּא עֲלֵמָא.

223. פְּקוּדָא שְׁבִיעָאָה לְמַגְזֵר לְתַמְנִיא יוּמִין, וְלֵאעֲבָרָא זוּהֵמָא דְּעַרְלָתָא בְּגִין דְּהָיָא חַיָּה, אִיהִי דְּרָגָא תְּמִינָאָה לְכָל דְּרָגִין, וְהָיָא נֶפֶשׁ דְּפִרְחָא מִינָהּ, אֲצִטְרִיכָא לְאַתְחַזָּאָה קְמָה לְתַמְנִיא יוּמִין, כְּמָה דְּאִיהִי דְּרָגָא תְּמִינָאָה.

224. וּכְדִין, אֲתַחֲזִי וְדָאִי דְּאִיהִי נֶפֶשׁ חַיָּה, נֶפֶשׁ דְּהָיָא חַיָּה קְדִישָׁא, וְלֹא מִסְטְרָא אַחְרָא וְדָא אִיהִי יִשְׂרָעוּ הַמִּים. בְּסַפְרָא דְּחַנוּךְ, יִתְרַשְׁמוּן מִיָּא דְּזִרְעָא קְדִישָׁא רְשִׁימוּ דְּנֶפֶשׁ חַיָּה. וְדָא רְשִׁימוּ דְּאֵת יו"ד, דְּאַתְרֵשִׁים בְּבִשְׂרָא קְדִישָׁא, מְכָל שְׂאֵר רְשׁוּמִין דְּעֲלֵמָא.

225. וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ. דָּא אֲלִיָּהוּ דְּטָאס כָּל עֲלֵמָא בְּד' טָאסִין, לְמַהוּי תַּמְן בְּהָהוּא גְזִירוּ דְּקִיּוּמָא קְדִישָׁא. וְאַצְטְרִיךְ לְתַקְנָא לִיָּה בּוֹרְסִיָּא, וְלֵאדְכַּרָא בְּפוּמִיָּה, דָּא כְּרְסִיָּא דְּאֲלִיָּהּ יו. וְאִי לֹא, לֹא שְׂאֵרֵי תַּמְן.

226. וַיִּבְרָא אֱלֹהִים אֶת הַתַּיִנִּים הַגְּדוֹלִים. תְּרִין, אֲלִין עַרְלָה וּפְרִיעָה, גְזִירוּ דְּעַרְלָה, וּפְרִיעָה לְבַתָּר. וְאִינוּן דְּכַר וְנוֹקְבָא. וְאֵת כָּל נֶפֶשׁ הַחַיָּה הַרוּמְשָׁת, דָּא רְשִׁימוּ דְּא"ת קִיּוּמָא קְדִישָׁא, דְּאִיהִי נֶפֶשׁ חַיָּה קְדִישָׁא, כְּדַקְאֲמַרְן. אֲשֶׁר שְׂרָעוּ הַמִּים, מִיּוֹן עֲלֵאִין, דְּאַתְמִשְׁכוּ לְגַבְהָ דְּאֵת רְשִׁימוּ דָּא.

227. This is the reason why Yisrael down below are marked by the Holy and pure impressions, similar to the holy impressions FROM ABOVE. This distinguishes the Holy side from the 'Other Side'. Thus are they marked, to distinguish the holiness of YISRAEL from the impure idol worshipping nations that originate from the 'Other Side,' as we have learned. Just as He marked YISRAEL, so did He mark their cattle and their fowl - TO DISTINGUISH THEM FROM the cattle and fowl of the idol worshipping nations. How happy is the role of Yisrael!

(H) The eighth precept: To Love the Convert who comes to be circumcised and desires to enter under the wings of God's Presence The Zohar is also referring to those who embrace spiritual growth and true transformation. Understanding this precept gives us the ability to assist others in their work of true spiritual transformation.

228. The eighth precept is to love the convert who comes to be circumcised and desires to enter under the "wings of the Shechinah." And She, the MALCHUT, takes under Her wings those who separate themselves from the defiled 'Other Side,' and come near to Her. As it is written: "Let the earth bring forth the living creature after their kind" (Bereshheet 1:24).

229. And in case you might say that his Living Creature (or created being), which includes Yisrael, is assigned to all nations, He repeats, "after their kind" (Bereshheet 1:24) WHICH MEANS TO YISRAEL (ONLY) AND NOT TO THE CONVERTS. O how many corridors and compartments, one inside the other, does the land WHICH IS CALLED CHAYAH have under its wings!

230. The right wing of MALCHUT has two chambers, and from this wing, two nations come forth. They are close to the Unity (Monotheistic belief) of Yisrael and are able to enter into these chambers. And under the left wing there are two additional chambers that are divided between two other nations, which are Ammon and Moav. And they are all called 'Living Creatures.'

231. And how many other closed compartments and chambers are there in each and every wing. From these chambers souls go forth and are divided among those proselytes who are converted, and these are called Living Creatures. But "after their (his) kind," (Bereshheet 1:24) they all enter under the "wings of the Shechinah," but do not go beyond.

232. But the soul of Yisrael comes from the body of that tree, WHICH IS ZEIR-ANPIN. And from there, the souls fly off down into this land, WHICH IS MALCHUT; down deep inside its 'bowels!' And the secret behind this is as written: "For you shall be a Land of delight" (Malachi 3:12). Therefore, Yisrael is the darling son for whom She yearns from the bottom of Her heart. And Yisrael are called "those who are born from the womb" and not from the wings that are on the outside OF THE BODY. Furthermore, the proselytes have no part in the upper tree, which is ZEIR-ANPIN, especially not in its body (trunk). So their place is in the wings OF MALCHUT, and not beyond. Therefore, the convert's place is under the "wings of the Shechinah," and not higher. And the 'true proselytes' are those who reside there - and not inside - and cling on to the wings, as it is written. This is why it is WRITTEN: "Let the earth bring forth the living creatures after their kind." And to whom? "Cattle, and creeping thing, and beast of the earth after their kind" (Bereshheet 1:24). All draw (derive) their spirit from within that living creature, but each one according to its kind, as

227. וּבְגִין דָּא אֲתַרְשִׁימוּ יִשְׂרָאֵל בְּרִשְׁמוֹ קְדִישָׁא וּדְכִיּוֹ לְתַתָּא, כְּגוּוּנָא דְאִינוּן רְשִׁימִין קְדִישִׁין לְאַשְׁתְּמוּדְעָא בֵּין סֵטֶר קְדִישָׁא לְסֵטֶרָא אַחְרָא אוּף יִשְׂרָאֵל רְשִׁימִין, לְאַשְׁתְּמוּדְעָא, בֵּין קְדוּשָׁא, לְעַמִּין עֲבוּרִים דְאֲתִיִּין מִסֵּטֶרָא אַחְרָא כְּמָה דְאֲתַמֵּר. וּכְמָה דְרִשִׁים לֹון, הֲכִי רִשִׁים בְּעִירֵי וְעוֹפֵי דְלֵהוּן, לְבַעֲרֵי וְעוֹפֵי דְעַמִּין עֲבוּרִים. זְכָאָה חוֹלְקֵהוּן דְיִשְׂרָאֵל.

228. פְּקוּדָא תְּמִינָאָה, לְמַרְחָם גִּיּוּרָא דְעָאֵל לְמַגְזֵר גְּרָמִיָּה וּלְעָאֵלָא תַּחֲוֹת גְּדַפּוּי דְשְׂכִינְתָּא. וְאִיְהִי אֵעִילָא לֹון תַּחֲוֹת גְּדַפְהָא לְאִינוּן דְּמִתְפַּרְשֵׁן מִסֵּטֶרָא אַחְרָא מִסָּאָבָא, וּמִתְקַרְבִּין לְגַבָּה. דְּכַתִּיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ.

229. וְאִי תִימָא, דְּהֵאִי נֶפֶשׁ חַיָּה דְּכִלְיָא בְּיִשְׂרָאֵל, לְכֻלָּא הִיא אֲזַדְמַנַּת, הֲדַר וְאָמַר לְמִינָהּ. כְּמָה אַבְסֵדְרִין וְאֲדְרִין, דָּא לְגוּ מִן דָּא, אִית לָהּ לְהֵאִי אָרֶץ, דְּאִיְהִי חַיָּה, תַּחֲוֹת גְּדַפְהָא.

230. גְּדַפָּא יְמִינָא אִית לָהּ תְּרִין אַבְסֵדְרִין, וּמֵהֵאִין גְּדַפָּא, אֲתַפְרֵשֵׁן לְתְּרִין אוּמִין אַחְרָנִין דְּאִינוּן קְרִיבִין בְּיַחְדָּא לְיִשְׂרָאֵל, לְעָאֵלָא לֹון לְגוּ אַבְסֵדְרִין אֵלִין. וְתַחֲוֹת גְּדַפָּא שְׂמָאֵלָא, אִית תְּרִין אַבְסֵדְרִין אַחְרָנִין, וּמִתְפַּרְשֵׁן לְתְּרִין אוּמִין אַחְרָנִין, דְּאִינוּן עַמּוּן וּמוֹאָב, וּכְלֵהוּן אֶקְרוּן נֶפֶשׁ חַיָּה.

231. וּכְמָה אֲדְרִין סְתִימִין אַחְרָנִין, וְהֵיכְלִין אַחְרָנִין, בְּכָל גְּדַפָּא וּגְדַפָּא. וּמִנִּיְהוּ נֶפְקוּ רַחוּן, לְאַפְרָשָׁא לְכָל אִינוּן גִּיּוּרִין דְּמִתְגַּיְרִין. וְאֶקְרוּן נֶפֶשׁ חַיָּה, אֶבֶל לְמִינָהּ. וּכְלֵהוּ עָאֵלִין תַּחֲוֹת גְּדַפּוּ דְשְׂכִינְתָּא, וְלֹא יִתֵּיר.

is appropriate to him!

(I) The ninth precept: To Show Mercy to the Needy and Supply Them with Food

The Zohar discusses the spiritual importance of genuine sharing with others. It is the giver who is the true receiver, and the receiver who is the genuine giver. Both the text itself and the ideas it conveys serve to awaken our desire to share. We come to understand that our sharing actually benefits ourselves even more than the person with whom we share.

233. The ninth precept is to show mercy to the needy and supply them with food. As it is written: "Let us make man in our image, in our likeness" (Beresheet 1:26). "Let us make man" is used in the compound sense, indicating that it includes Male and Female. "In Our image" refers to the rich; "after Our likeness" refers to the poor.

234. Because from the aspect of the Male, they are rich; from the aspect of the Female, they are poor. But as they are united as one, show compassion to each other, share with each other, and are benefactors to each other, so should man below behave. The rich and the poor should be united together as one, and should share with each other and be benefactors to each other.

235. We have seen this secret in the Book of King Solomon, where it says that if a person has pity on the poor from all his heart, his image shall not be changed and shall remain forever as that of Adam (the first Man). As a result of being created in the image of Adam, he therefore shall rule over all creatures on earth by that image. As it is written, "And the fear of you and the dread of you shall be upon every beast" (Beresheet 9:2). All have fear of that image and dread it, BECAUSE THIS PRECEPT - TO SHOW MERCY TO THE POOR AND BE KIND WITH THEM - IS THE MOST PRAISED precept. It is above all the others, because by this precept, the Son of Man is able to elevate himself and achieve the image of ADAM (THE FIRST MAN).

232. אָבֵל נִשְׁמָתָא דִּישְׂרָאֵל, נִפְקָא מִגּוּ גּוֹפָא דֵההוּא אֵילָנָא, וּמִתְמַן פְּרָחִין נִשְׁמָתִין לָגוּ הָאֵי אֶרֶץ, גּוּ מְעָהָ לָגוּ לָגוּ, וּרְזָא כִּי תְהִיּוּ אַתֶּם אֶרֶץ חֶפֶץ. וְעַל דָּא, יִשְׂרָאֵל, בֶּן יִקִּיר דֵּהמוּ מְעָהָ עֲלֵיהּ, וְאֶקְרוּן הָעֲמוּסִים מִנֵּי בְטָן. וְלֹא מִגְדָּפִין לְבַר. וְתוּ, גִּיּוּרִין לִית לֹון חוּלְקָא בְּאֵילָנָא עֲלָאָה, כ"ש בְּגוֹפָא דִּילִיָּה. אָבֵל חוּלְקָא דֵלְהוּן בְּגְדָפִין אִיהוּ וְלֹא יִתִּיר, וְגִיּוּרָא תַחֲתוּ גְדָפֵי שְׂכִינְתָא וְלֹא יִתִּיר, גִּיּוּרֵי הַצֶּדֶק אֵינֻן דִּתְמַן שְׂרָאן וְאִתְאַחְדֵּן, וְלֹא לָגוּ, כִּמְה דֵאִתְמַר. וּבְגִין כֶּךָ תּוֹצֵא אֶרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ. וְלִמְאֵן בְּהֵמָה וּרְמֵשׁ וְחַיִּתּוּ אֶרֶץ לְמִינָהּ, כִּלְהוּ שְׂאֵבִין נֶפֶשׁ מֵהָיָא חַיָּה, אָבֵל כָּל חַד לְמִינָהּ בְּדַקָּא חֲזִי לָהּ.

233. פְּקוּדָא תְּשִׁיעָאָה, לְמִיחֻן לְמַסְכְּנֵי, וְלִמְיָהֵב לֹון טְרַפָּא. דְּכַתִּיב, נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדַמוֹתֵנוּ. נַעֲשֵׂה אָדָם בְּשׁוֹתֶפְא, כָּלֵל דְּכַר וְנוֹקְבָא. בְּצַלְמֵנוּ עֵתִירֵי, כְּדַמוֹתֵנוּ מַסְכְּנֵי.

234. דֵּהָא מַסְטְרָא דְּדְכוּרָא עֵתִירֵי, וּמַסְטְרָא דְּנוֹקְבָא מַסְכְּנֵי, כִּמְה דְּאֵינֻן בְּשׁוֹתֶפְא חֲדָא, וְחַס דָּא עַל דָּא, וְיָהִיב דָּא לְדָא, וְגַמְוִל לִיָּה טִיבוּ, הִכֵּי אֶצְטְרִיךְ בַּר נֶשׁ לְתַתָּא, לְמַהוּי עֵתִירָא וּמַסְכְּנֵי בַּחבוּרָא חֲדָא, וְלִמְיָהֵב דָּא לְדָא, וְלְגַמְלָאָה טוֹבָא דָּא לְדָא.

235. וְיִרְדוּ בְּדִגַּת הַיָּם וְגו', רְזָא דְנָא חֲמִינֵן בְּסַפְרָא דְּשְׁלֵמָה מְלָכָא, דְּכָל מֵאן דְּחַס עַל מַסְכְּנֵי בְּרַעוּתָא דְּלָבָא, לֹא מִשְׁתַּנֵּי דְּיוֹקְנִיָּה לְעַלְמֵ מְדִיוֹקְנָא דְּאָדָם הָרֵאשׁוֹן, וְכִיּוֹן דְּדִיוֹקְנָא דְּאָדָם אִתְרַשִּׁים בֵּינָהּ, שְׁלִיט עַל כָּל בְּרִיּוֹן דְּעַלְמָא בַּהּהוּא דְּיוֹקְנָא. הַה"ד וּמוֹרָאָם וְחַתְכָּם יִהְיֶה עַל כָּל חַיַּת אֶרֶץ וְגו', כִּלְהוּזְעִין וְדַחְלִין מֵהָהוּא דְּיוֹקְנָא דְּאִתְרַשִּׁים בֵּינָהּ, בְּגִין דְּדָא הוּא פְּקוּדָא מְעֵלִיא, לְאַסְתְּלֶקָא בַּר נֶשׁ בְּדִיוֹקְנִיָּה דְּאָדָם, עַל כָּל שְׂאָר פְּקוּדִין.

236. How do we know this? From Nevuchadnetzar! Because even though he dreamt that dream, as long as he had mercy upon the poor, the dream did not come true. But because he treated the poor selfishly (with an evil eye), what does the verse say? It reads, "While the word was in the King's mouth" (Daniel 4:28), his image immediately changed and became different from that of men. This is why it is WRITTEN, "Let us make man" (Bereshheet 1:26). Here the term "to make" is used. So in the verse it is written, "The man's name where I worked today is Boaz" (Rut 2:19). BECAUSE THE TERM "TO MAKE" THERE MEANS 'CHARITY,' HERE IT MEANS 'CHARITY' AS WELL.

(J) The tenth precept: To Put On Tefillin and to Complete Oneself according to the Supernal Image
Binding the left arm with Tefillin helps nullify the selfish Desire to receive. The human anatomy is like a tuning device that receives spiritual signals from the Upper Worlds. The left side, especially the arm, is the antenna for the spiritual energy that motivates human desire. If unchecked, our desires can expand unceasingly, and become the root of immoral and intolerant behavior.

Another secret of Tefillin concerns our emulation of the Creator in our daily lives. By mirroring the Creator, we draw closer to Him and His Light. The Tefillin are tools with the power to complete our essence so that we resemble the Creator's own Essence. By virtue of our similarity and spiritual closeness, His Light will then begin to resonate in our own lives. We can begin to create an affinity with God by gazing and reflecting upon these passages.

237. The tenth precept is to put on Tefillin, and to complete himself according to the supernal image. As it is written, "And Hashem created man in His own image" (Bereshheet 1:27). He opened the discussion by saying: "Your head upon you is like the Carmel" (Shir Hashirim 7:7) has already been explained and clarified. Nevertheless, "Your head upon you is like the Carmel" applies to the supernal head - the Tefillin worn on the head of the Sacred Supernal King Ha-Va-Yah (the Tetragrammaton) that appears in the written letters: Each letter of the HOLY NAME HA-VA-YAH is equivalent to one paragraph in THE TEFILIN. AND IN THIS MANNER, the Holy Name is engraved upon the PARCHMENTS OF THE TEFILIN, according to the proper order of the letters. And we have learned that the verse "that you are called by the name of Hashem, and they shall be afraid of you" (Devarim 28:10) refers to the Tefillin of the head, which represent the Holy Name, according to the order of the letters.

238. The first words that appear IN THE TEFILIN read, "Sanctify to Me all the first born" (Shemot 3:2). This corresponds to the Hebrew letter Yud of the TETRAGRAMMATON, which is to sanctify - NAMELY CHOCHMAH - which is the first born of all the supernal sanctities. THESE ARE "whatever opens the womb" (Shemot 3:2) by that narrow pathway (line) that descends from the Hebrew letter Yud, which opens the womb to bring forth proper fruit and seeds. This is the supernal sanctity.

239. The second paragraph reads, "And it shall be when Hashem shall bring you" (Shemot 13:5). This is the Hebrew letter Hei of HA-VA-YAH (OF THE TETRAGRAMMATON), WHICH IS BINAH. This is the temple whose womb is opened by the letter Yud through fifty openings, corridors, and rooms that are concealed within it. The letter Yud made an opening in that Temple so that the sound of the Shofar (a trumpet made out of a ram's horn), WHICH IS BINAH, can be heard through it. Because the Shofar is blocked on all sides, the Hebrew letter Yud came and opened it so that the sound could be heard. As it opened the Temple, the Shofar was blown and sound was emitted. The emission of this sound was to free the slaves.

236. מְנַלְן מְנֻבְכַדְנֶצַר. אֵף עַל גְּבֻדַּחְלָם הָהוּא חֲלָמָא, כֹּל זְמַנָּא דְהוּה מִיחֻן לְמַסְכְּנֵי, לֹא שְׂרָא עֲלֵיהּ חֲלָמִיה, בֵּינֻן דְאֵטִיל עֵינָא בִישָׁא דְלֹא לְמִיחֻן לְמַסְכְּנֵי, מַה כְּתִיב עוֹד מִלְתָּא בְּפֻּם מְלֻכָּא וְגו', מִיַּד אֲשֵׁתַי דְיוֹקְנִיה וְאֵטְרִיד מִן בְּנֵי נְשָׂא, וּבְגִין כְּרַנְעֵשָׁה אָדָם. כְּתִיב הֲכָא עֲשִׂיה, וּכְתִיב הֲתָם שֵׁם הָאִישׁ אֲשֶׁר עֲשִׂיתִי עִמּוֹ הַיּוֹם, בּוֹעֵז.

237. פְּקוּדָא עֲשִׂירָא, לְאַנְחָא תְּפִילִין וְלֹאֲשֵׁלְמָא גְרַמִּיה, בְּדִיוֹקְנָא עֲלָאָה. דְכְּתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. פֶּתַח וְאָמַר רֹאשְׁךָ עֲלֶיךָ כְּכַרְמֶל. הָאִישׁ קָרָא אוֹקִימָנָא. וְאִתְמַר, אֲבָל רֹאשְׁךָ עֲלֶיךָ כְּכַרְמֶל, דָּא רִישָׁא עֲלָאָה, תְּפִילִין דְרִישָׁא, שְׂמָא דְמְלֻכָּא עֲלָאָה קְדִישָׁא יְהוָה, בְּאַתְוֹן רְשִׁימִין, כֹּל אֶת וְאֶת פְּרֻשְׁתָּא חֲדָא, שְׂמָא קְדִישָׁא גְלוּפָא בְּסִדּוּרָא דְאַתְוֹן בְּדְקָא יְאוּת. וְתַנּוּן כִּי שֵׁם יְיָ נִקְרָא עֲלֶיךָ וַיִּרְאוּ מִמֶּךָ, אֵלֶיךָ תְּפִילִין דְרִישָׁא, דְאִינוּן שְׂמָא קְדִישָׁא בְּסִדּוּרָא דְאַתְוִי.

238. פְּרֻשְׁתָּא קְדָמָא קְדֵשׁ לִי כֹל בְּכוֹר. דָּא יוֹ, דְאִיהוּ קְדֵשׁ, בּוֹכְרָא דְכֹל קוּדְשִׁין עֲלָאִין. פֶּטֶר כֹּל רַחֵם בְּהֵוּא שְׁבִיל דְקִיק דְנַחַת מִן יוֹ"ד. דְאִיהוּ אִפְתַּח רַחֲמָא לְמַעַבְדַּ פִּירִין וְאִבִּין בְּדְקָא יְאוּת, וְאִיהוּ קְדֵשׁ עֲלָאָה.

239. פְּרֻשְׁתָּא תְּנִינָא, וְהִיהָ כִּי יִבְיַאךָ. דָּא ה', הֵיכְלָא דְאַתְפַּתַּח רַחֲמָא דִּילָהּ מִגּוֹ יוֹ"ד, בְּחַמְשִׁין פְּתַחִין אֲבַסְדְּרָאִין וְאִדְרִין סְתִימִין דְבִיָּה, דְהֵוּא פֶּטֶר דְעֵבִיד יוֹ"ד, בְּהָאִישׁ הֵיכְלָא, לְמַשְׁמַע בְּהָ קְלָא דִּי נְפָקָא מִגּוֹ שׁוֹפָר דָּא, בְּגִין דְשׁוֹפָר דָּא הוּא סְתִימִין בְּכֹל סְטְרִין, וְאַתָּא יוֹ"ד וּפְתַח לִיהָ, לְאַפְקָא מִגְּיָה קְלָא וְכִיּוֹן דְאַפְתַּח לִיהָ, תִּקַּע לִיהָ, וְאַפִּיק מִגְּיָה קְלָא, לְאַפְקָא עֲבָדִין לְחִירוֹ.

240. So by blowing of the Shofar, Yisrael was delivered from Egypt. And SO SHALL HE BLOW THE SHOFAR another time in the future, at the End of Days. Every deliverance originates from this Shofar, WHICH IS BINAH. And this is why the deliverance from Egypt is written in this paragraph. Because it is a result of this Shofar - by the force of the letter Yud - that the womb was opened, enabling it to bring forth its sound to redeem the slaves. This is the letter Hei, the second letter of the Holy Name.

241. The third paragraph is the secret of the Unity, as proclaimed by Shema Yisrael (Hear O Yisrael) (Devarim 6:4). This corresponds to the letter Vav in HA-VA-YAH, WHICH IS ZEIR-ANPIN, and combines all within Itself - the Unity of all, where all are united and combined together. And it gathers all, as well! The fourth paragraph reads, "And it shall come to pass, if you shall hearken" (Devarim 11:13-21). This includes two aspects - CHESED AND GVURAH - combined together because Knesset Yisrael (the Congregation of Yisrael), which is the lower Gvurah, - MALCHUT, is united with them. And this is the last (second) Hei of HA-VA-YAH, which gathers all the others together and includes them all.

242. The Tfilin are actually the letters of the Holy Name. Therefore, "Your head upon you is like the Carmel" (Shir Hashirim 7:7) REFERS to the Tfilin of the head. "And the hair (lit. 'Dalet' which means poverty) of your head" (Shir Hashirim 7:7) refers to the Tfilin of the hand, WHICH IS MALCHUT, as She is poor, in comparison to above, TO ZEIR-ANPIN. Thus, She achieves perfection as above!

243. "The King is held bound in the tresses" (Shir Hashirim 7:6) MEANS that he is tied down and tightly held in those compartments OF THE TFILIN for the purpose of being properly united with that Holy Name. Therefore, whoever puts them on receives the image of Elohim. Because just as Elohim is united with the Holy Name, so does the person who puts them on become united with the Holy Name accordingly. "Male and female he created them," (Beresheet 1:27) REFERS TO the Tfilin of the head and the Tfilin of the hand - and all is one (the same)!

(K) The eleventh precept: To Give Tithing

The Kabbalists teach us that only through tithing and sharing a portion of our own lot in life can we truly protect and deserve all that we possess, now or in the future. Through the Light emanating from the letters, words and sentences of this section of the Zohar, we can awaken true desire to give of ourselves.

244. The eleventh precept IS to give a tithe of the land's product. Here we have two precepts. One is to give a tithe of the land's product, and the other is TO BRING the first fruits of the trees. As it is written, "Behold, I have given you every herb yielding seed, which is upon the face of all the earth" (Beresheet 1:29). Here it is written, "I have given you;" elsewhere it is written, "And to the children of Levi, behold, I have given all the tithe in Yisrael" (Bemidbar 18:21). In a third place, it is further written, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is to Hashem" (Vayikra 27:30).

(L) The twelfth precept: To Bring the First of the Fruits of the Trees

In all areas of life, giving away "the first portion" draws the Light of true blessing to all that remains. It is fitting, therefore, that our first act upon waking each morning should be a positive connection to God, for this moment is the seed of the entire day. The remainder of the day will blossom with the radiance of the Creator if He is included within its seed. These words help us to remember to offer the first portion of the day to the Creator of the Universe.

240. וּבְתִקְיֵעוּ דְשׁוֹפָרָא דָא, נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. וְכִךְ זְמַיִן זִימְנָא אַחְרָא לְסוֹף יוֹמֵינָא. וְכֹל פּוֹרְקָנָא מֵהָאֵי שׁוֹפֵר אֲתֵינָא. וּבְגִ"כּ אֵיטָא בְּהַ יְצִיאת מִצְרַיִם בְּפִרְשָׁתָא דָא, דְּהָא מֵהָאֵי שׁוֹפֵר אֲתֵי, בְּחִילָא דִּיּוֹ"ד דְּפִתַח רַחֲמָא דִּילָהּ וְאַפִּיק קְלִיָּה לְפּוֹרְקָנָא דְעִבְרִין, וְדָא ה', אֶת תְּנִינָא דְשָׁמָא קְדִישָׁא.

241. פִּרְשָׁתָא תְּלִיתָאָה, רְזָא דִּיחֻודָא דְשָׁמַע יִשְׂרָאֵל, דָּא וְאוּ דְכִלִּיל כֹּלָא, וּבִיָּה יְחֻודָא דְכֹלָא, וּבִיָּה אֲתֵיחֻודָן, וְהוּא נְטִיל כֹּלָא. פִּרְשָׁתָא רְבִיעָאָה, וְהִיָּה אִם שְׁמוּעָ, כִּלְיֹו דְתֵרִין סְטֵרִין דְאַתְאַחֲדַת בְּהוּ כְּנֶסֶת יִשְׂרָאֵל גְּבוּרָה דְלִתְתָא. וְדָא ה' בְּתֵרָאָה דְנִטְלָא לֹון, וְאַתְכִּלִּילת מְנַהוּן.

242. וְתַמְלִינֵן אֲתוּן דְשָׁמָא קְדִישָׁא אֵינֹון מִמֶּשׁ, וְעַל דָּא רֵאשֶׁךְ עֲלִיךְ כְּכֹרְמֵל אֵלִין תַּמְלִינֵן דְרִישָׁא. וְדִלַת רֵאשֶׁךְ, הֵהִיא תַּמְלָהּ שֶׁל יָד, דְּאִיְהוּ מִסְכְּנָא לְגַבֵּי עֵילָא, אוֹף הֵבֵי שְׁלִימוּ אֵיטָא לָהּ כְּגוּוּנָא דְלַעִילָא.

243. מֶלֶךְ אֲסוּר בְּרֵהֲטִים. קְשִׁיר אִיְהוּ וְאַחִיד בְּאֵינֹון בְּתֵי, לְאַתְאַחֲדָא בְּהוּא שְׁמָא קְדִישָׁא כְּדָקָא יְאוּת. וְעַל דָּא, מֵאֵן דְאַתְתַּקֵּן בְּהוּ, אִיְהוּ הוּי בְּצִלְמֵ אֱלֹהִים. מֵה אֱלֹהִים אֲתֵיחֻודָא בִיָּה שְׁמָא קְדִישָׁא, אִף הוּא אֲתֵיחֻוד בִיָּה שְׁמָא קְדִישָׁא כְּדָקָא יְאוּת. זְכֹר וְנִקְבָּה בְּרָא אוֹתָם. תַּמְלִינֵן דְרִישָׁא וְתַמְלָהּ שֶׁל יָד, וְכֹלָא חֲדָ.

244. פְּקוּדָא חֲדָסָר, לַעֲשׂוֹרָא מַעֲשָׂרָא דְאַרְעָא הֶכָא אֵיטָא תֵרִין פְּקוּדִין: חֲדָ, לַעֲשׂוֹרָא מַעֲשָׂרָא דְאַרְעָא. וְחֲדָ בְּכוּרֵי דְפִירֵי אֵילָנָא, דְכִתִּיב הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרַע זֹרַע אֲשֶׁר עַל פְּנֵי כָל הָאָרֶץ. כְּתִיב הֶכָא, הִנֵּה נָתַתִּי. וְכִתִּיב הָתָם וּלְבַנֵּי לֹוֵי הִנֵּה נָתַתִּי אֶת כָּל מַעֲשֵׂר בְּיִשְׂרָאֵל. וְכִתִּיב וְכֹל מַעֲשֵׂר הָאָרֶץ מִזְרַע הָאָרֶץ מִפְרֵי הָעֵץ לָהּ הוּא.

245. The twelfth precept IS to bring the first fruits of the trees as an offering. As it is written, "and every tree in which is the fruit of a tree yielding seed" (Beresheet 1:29). Whatever I deserve to receive shall not be eaten by man. He permitted them (to eat) and gave them all His tithe and first fruits of the trees. AS IT IS WRITTEN, "I have given to you" - "to you," and not to the generations after you.

(M) The thirteenth precept: To Perform the Redemption Ritual for His Son and Connect to the Power of Life

The Zohar imparts a secret concerning a firstborn son. When the child undergoes a ritual to separate the child from the force of death, the child is then connected to the Tree of Life reality, a realm of infinite delight and goodness. Because the first born son is the seed of any and all children to come, this ceremony protects all future children born into the household, Gazing upon this passage helps separate us from the forces of death, while connecting us to the reality of the Tree of Life.

246. The thirteenth precept IS to perform the redemption ritual for his son and connect him to (the power of) life. There are two appointees in charge - one over life and one over death - and they both stand beside man. Thus, when a person redeems his son, he redeems him from that APPOINTEE over death and takes him out of his control. This is the secret of the words, "And Elohim saw everything that he had made" (Beresheet 1:31). THIS IS in general. "And, behold it was...good" alludes to the angel of life, while the word "very" (Heb. Me'od) alludes to the Angel of Death. Therefore, by this act of redemption, the ANGEL of life is strengthened and the ANGEL OF DEATH is weakened. By this redemption, he purchases life for himself, as has been mentioned, so that the evil side leaves him alone and does not cling to him any more.

(N) The fourteenth precept: To Observe the Shabbat

Here the Zohar presents two ideas. The first pertains to the power of the 7th day of the week, which is identified as the ultimate source of all the Light and blessings for the other six days. The second point refers to the Shabbat's power to remove all the negative angels and judgments that hang over the world. Shabbat allows us to begin the week anew in a pure and unblemished state. When the Light of Shabbat has departed, it is our own insensitive and impure actions that give birth to a new generation of negative angels who wreak havoc in the world.

Reading and meditating upon this section with a pure heart and open mind helps us connect to the energy source of Shabbat. It is also a powerful means for removing negative angels and judgments from our lives.

247. The fourteenth precept IS to observe the Shabbat (sabbath), which is a day of rest from all the action of Creation. There are two precepts included here. One is to observe the day of the Shabbat, and one is to attach this day to its holiness. NAMELY, TO DRAW DOWN THE SPIRITUAL ENERGY OF CHOCHMAH THAT IS CALLED 'HOLINESS.' So "to observe the day of the Shabbat" is, as I have mentioned and explained, that it is a day of rest to all the worlds. And all actions are within that day and were already performed even before that day was sanctified.

248. Because that day was sanctified, the creation of the bodies for certain spirits was not completed. SO HE ASKS: Was not the Holy One, blessed be He, aware of that, so that He could delay the sanctification of that day until the bodies for those spirits were created? AND HE ANSWERS: The Tree of Knowledge - Good and Bad - aroused the Evil Side, who wanted to rule over the world. So a lot of spirits were dispersed and WENT FORTH with much weaponry to achieve strength and to FLING THEMSELVES into the bodies of this world.

245. פְּקוּדָא תְּרִיסָר, לְאִייתָאָה בְּכוּרֵי דְאִילָנָא, דְּכִתִּיב וְאֵת כָּל הָעֵץ אֲשֶׁר בּוֹ פְּרִי עֵץ זֹרַע זֹרַע. כָּל מֵאן דְּאִתְחַזֵּי לִי, לְכוּן אֲסִירָא לְמִיכַל. אֲתִיר לֹון, וְיֵהב לֹון כָּל מַעֲשָׂרָא דִּילִיָּהּ וּבְכוּרֵין דְּאִילָנִין. נְתַתִּי לְכֶם, לְכֶם וְלֹא לְדָרִין דְּבִתְרִיכוּן.

246. פְּקוּדָא תְּלִיסָר. לְמַעַבְד פּוּרְקָנָא לְבְרִיָּהּ לְקִשְׂרָא לִיָּהּ בְּחַיִּין. דְּתָרִין מְמַנָּן גִּינְהוּ חַד דְּחַיִּין וְחַד דְּמוֹתָא, וְקִיָּמִין עֲלֵיהּ דְּבִנֵּי. וְכִד יִפְרוֹק בִּינֵי לְבְרִיָּהּ, מִיָּדָא דְּהֵוּא מוֹתָא פְּרִיק לִיָּהּ, וְלֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהּ. וְרָזָא דָא וִירָא אֱלֹהִים אֵת כָּל אֲשֶׁר עָשָׂה, בְּכֻלָּל. וְהִנֵּה טוֹב, דָּא מְלֹאךְ חַיִּים. מְאֹד, דָּא מְלֹאךְ הַמּוֹת. וְעַל דָּא, בְּהֵוּא פּוּרְקָנָא אֲתַקִּיָּים דָּא דְּחַיִּים, וְאִתְחַלַּשׁ הֵוּא דְּמוֹת. בְּפוּרְקָנָא דָא, קִנֵּי לִיָּהּ חַיִּים, כְּמָה דְּאִתְמַר, וְהֵוּא סְטְרָא בִישָׂא שְׂבַק לִיָּהּ, וְלֹא אַחִיד בִּיָּהּ.

247. פְּקוּדָא אַרְבֵּיסָר, לְנִטְרָא יוֹמָא דְּשַׁבְּתָא, דְּאִיָּהּ וְיוֹמָא דְּנִיחָא מְכָל עוֹבְדֵי בְּרֵאשִׁית. הֵכָא כְּלִילָן תְּרִין פְּקוּדִין, חַד נִטְרָא דִּיוֹם הַשַּׁבָּת. וְחַד לְקִשְׂרָא הֵוּא יוֹמָא בְּקְדוּשָׁיָהּ. לְנִטְרָא יוֹמָא דְּשַׁבְּתָא, כְּמָא דְּאִדְכְּרָנָא וְאִתְעַרְנָא עֲלֵיָּהּ, דְּאִיָּהּ וְיוֹמָא דְּנִיחָא לְעַלְמִין, וְכָל עֲבִידִן בִּיָּהּ אֲשַׁתְּכַלְלוּ וְאִתְעַבִּידוּ, עַד דְּאִתְקַדַּשׁ יוֹמָא.

248. בֵּינָן דְּאִתְקַדַּשׁ יוֹמָא, אֲשַׁתָּאָר בְּרִיָּאָה דְּרוּחִין. דְּלֹא אִתְבְּרִי לֹון גּוּפָא. וְכִי לֹא הוּא יָדַע קְדוּשׁ בְּרוּךְ הוּא לְאֵעֲכָבָא לְקְדָשָׁא יוֹמָא, עַד דְּיִתְבְּרוּן גּוּפִין לְהַנִּי רוּחִין. אֲלֹא אִילָנָא דְּרַעַת טוֹב וְרַע, אִתְעַר הֵוּא סְטְרָא אַחְרָא דְּרַע. וּבְעָא לְאִתְתַּקְפָּא בְּעַלְמָא, וְאִתְפָּרְשׁוּ כְּמָה רוּחִין בְּכְמָה זִינִין, לְאִתְתַּקְפָּא בְּעַלְמָא בְּגוּפִין.

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249. As the Holy One, blessed be He, saw this, He aroused a tempest from within the Tree of Life, WHICH IS ZEIR-ANPIN, and struck upon the other Tree, WHICH IS MALCHUT, causing the arousal of the other good side. Consequently, the day was sanctified. Because the creation of the bodies and the arousal of the spirits, on that night OF SHABBAT, comes from the Good Side and not from the 'Other Side.'

250. Had the Other (evil) Side come during that night before the Good Side, then the world would not have been able to exist for even one moment. So the Holy One, blessed be He, provided the remedy in advance. The 'sanctification of the day' jumped up and stood before Him. Thus, the Good Side appeared before the Other Side appeared, and the world was established and was able to exist. So instead of the Other Side becoming strong and establishing itself in the world, as It planned, the Good Side was established at that night by the construction of holy bodies and the forming of holy spirits from that Side. Therefore, the sages who know this perform their conjugal rights weekly, from Shabbat to Shabbat.

251. Because when the Other Side saw this - that just as he planned on doing, the Side of Holiness preceded it (by these actions), then the Other Side went along to wander about, together with all its hosts and legions to watch over those who perform their conjugal rights naked and by the light of the candle. AS A RESULT OF THIS, all their children born from that intercourse are born epileptic, because they are possessed by spirits that come from the Other (evil) Side. And these are the 'naked spirits' of the wicked that are called 'evil spirits'. These are pursued and killed by Lilith (female demon).

252. So, because the day was sanctified, and holiness ruled over the world, the Other Side makes itself small and hides during every Shabbat Eve and during every Shabbat Day. Only Asimon and His group do not hide, but go around floating above the candlelight secretly in order to observe the indecent intercourse. And after that they go and hide inside the cave of the great abyss. As soon as Shabbat is over, many hosts and legions roam about in the world. This is why the hymn against calamities, YOSHEV BE-SETER (TEHILIM 91), was written and is recited - to prevent them from ruling over the Holy Nation.

253. Where do they roam to on that night, WHEN SHABBAT IS OVER? When they (the other side) come out in haste and think that they are about to rule over the world and overcome the Holy Nation, they (instantly) see them (the good side) standing upright reciting this hymn (Tehilim 91), NAMELY YOSHEV BE-SETER ELYON (SITTING IN THE SUPERNAL HIDING PLACE), saying the Havdalah (the prayer that is said at the end of Shabbat) DURING the prayers AND THEN performing the Havdalah with the cup (of wine). Then the other side flee from there and go roaming until they reach the desert. May the Merciful One save us and guard over us, from the other side - the Evil Side.

249. בֵּינוֹן דְחָמָא קְדוֹשׁ בְּרוּךְ הוּא כֶּךָ, אֶתְעַר מַגּוֹ אֵילָנָא דְחַיֵּי נְשִׁיבוּ דְרוּחָא, וּבִטְשׁ בְּאֵילָנָא אַחְרָא, וְאֶתְעַר סֵטְרָא אַחְרָא דְטוֹב, וְאֶתְקַדְשׁ יוֹמָא. דְהָא בְּרִיאָו דְגּוֹפִין וְאֶתְעַרוּ דְרוּחִין, בְּסֵטְרָא דְטוֹב אִיהוּ בְּהַאי לֵילִיא, וְלֹא בְּסֵטְרָא אַחְרָא.

250. וְאֶלְמָלָא אֶקְדִים סֵטְרָא אַחְרָא בְּהַאי לֵילִיא, עַד דְלֹא יִקְדִים סֵטְרָא דְטוֹב, לֹא יָכִיל עֲלָמָא לְמִיקָם קְמִייהוּ אֶפִילוּ רְגַעָא חַדָּא. אֲבָל אֶסּוּתָא אֶקְדִים קְדוֹשׁ בְּרוּךְ הוּא, דְדָלִיג קְמִיהַּ קְדוּשָׁא דְיוֹמָא, וְאֶקְדִים קְמִי סֵטְרָא אַחְרָא, וְאֶתְקִיָּים עֲלָמָא. וְזִמָּה דְחָשִׁיב סֵטְרָא אַחְרָא לְאֶתְבְּנִי בְּעֲלָמָא לְאֶתְתַקְפָּא, אֶתְבְּנִי בְּהַאי לֵילִיא סֵטְרָא דְטוֹב וְאֶתְתַקַּף, וְאֶתְבְּנוּן גּוֹפִין וְרוּחִין קְדִישִׁין בְּהַאי לֵילִיא מְסֵטְרָא דְטוֹב. וּבְגִין כֶּךָ, עֹנָתָן דְחַבִּימִין דִּידְעֵי דָא, מְשַׁבַּת לְשַׁבַּת.

251. דְהָא בְּדִין חָמָא דָא סֵטְרָא אַחְרָא, דְכַמָּה דְאִיהִי חָשִׁיבַת לְמַעְבַּד עִבְרֵי סֵטְרָא דְקְדוּשָׁה, אֶזְלָא וּמְשַׁטָּא בְּכַמָּה חַיִּילִין וְסֵטְרִין דִּילָהּ, וְחָמָא כָּל אֵינוֹן דְקָא מְשַׁמְשֵׁי עֶרְסִייהוּ בְּגִלּוּיָא דְגּוֹפִייהוּן לְגַהוּרָא דְבוּצִינָא, וְכָל אֵינוֹן בְּנִין דְנִפְקִין מִתְּמָן הוּוּ נְכַפִּין. דְשֵׁרוּ עֲלֵיהוּ רוחִין מֵהוּוּ סֵטְרָא אַחְרָא. וְאֵינוֹן רוחִין עֶרְטִילָאִין דְחַיִּיבִיא דְאֶקְרוּן מְזִיקִין, וְשְׂרִיאתָ בְּהוּ לֵילִית וְקִטִּילַת לֹון.

252. בֵּינוֹן דְאֶתְקַדְשׁ יוֹמָא וְשִׁלְטָא קְדוּשָׁה עַל עֲלָמָא, הֵהוּא סֵטְרָא אַחְרָא אֶזְעִירַת גְּרָמָה וְאֶטְמַרַת כָּל לֵילִיא דְשַׁבְּתָא וְיוֹמָא דְשַׁבְּתָא. בַּר מִן אֶסִימוֹן וְכָל כַּת דִּילִיָּהּ, דְאֶזְלוּ עַל שְׂרָגֵי בְּטְמִירוּ, לְמַחְמֵי עַל גְּלוּיֵי דְשִׁמוּשָׁא, וְלִבְתַּר אֶטְמְרוּן גּוֹ נּוֹקְבָא דְתַהוּמָא רַבָּא בֵּינוֹן דְנִפְקַת שַׁבְּתָא, כְּמָה חַיִּילִין וּמְשַׁרְיִין מְרַחִין וּמְשַׁטְטִין בְּעֲלָמָא, וְעַל דָּא אֶתְקַן שִׁיר שֶׁל פְּגָעִים, דְלֹא יִשְׁלְטוּן עַל עַמָּא קְדִישָׁא.

253. לֹאֵן אֶתְר מְשַׁטְטֵי בְּהוּוּא לֵילִיא, כִּד נִפְקֵי בְּבַהִילוּ, וְחָשְׁבִין לְשִׁלְטָה בְּעֲלָמָא עַל עַמָּא קְדִישָׁא. וְחָמָן לֹון בְּצִלוֹתָא, וְאֶמְרִין שִׁירַתָּא דָא, וּבְשִׁירוֹתָא מְבַדְּלֵי בְּצִלוֹתָא, וּמְבַדְּלֵי עַל הַכּוֹס, פְּרַחֵי מִתְּמָן, וְאֶזְלוּ וּמְשַׁטְטֵי וּמְטָאֵן לְגוֹ מְדַבְּרָא. רַחֲמֵנָא לְשִׁיזְבוּן מְנִייהוּ וּמְסֵטְרָא בִישָׁא.

254. There are three kinds of people who bring bad things on themselves. The first is he who curses himself; the second is he who throws away bread or bread crumbs as big as an olive (or bigger); and the third is he who lights the candle when the Shabbat is over before all the Congregation (of Yisrael) has reached the recital of 'Sanctification,' that is IN THE PRAYER OF VE-ATA KADOSH. Because with that fire, he lights the flames of Gehenom before its time.

255. There is a special place in Gehenom for those who profane the Shabbat. Those who are punished in this inferno curse the person who lit the candle before its time, and they say to him, "Behold: Hashem will thrust you about with a mighty throw, and He will seize you firmly. He will violently roll and toss you like a ball into a large country" (Yeshayah 22:17-18).

256. It is not proper for him to light the candle, as Shabbat is not over before the Congregation of Yisrael recites the prayer of Havdalah and says the benediction over the cup (of wine). For until that time, it is still Shabbat, and the sanctity of the Shabbat still rests upon us. So after the benediction over the cup is performed, all those hosts and legions that govern the weekdays return to their positions, each one according to the appointed service for which he is responsible.

257. Because as soon as the Shabbat begins and the day is sanctified, Holiness is aroused and governs the world; worldliness is removed from its rule. Only when Shabbat is over do they regain their position again. But although Shabbat is over, they do not regain their positions until that moment when the Congregation of Yisrael says, "Blessed are You, Hashem, who separates the holy from the profane." Then the Holiness is removed, and all the hosts that govern the weekdays are aroused and return to their positions, each one according to its post for which it is responsible.

258. Nevertheless, they do not receive control until the flames of the candle are lit. All these flames are called the 'Lights of Fire' because they all come from the secret behind the 'column of fire' and the element of fire, and they take charge over the lower world. All this happens if a person lights the candle before the Congregation of Yisrael has finished the recital of the 'Sanctification.'

259. And if he waits until they complete the 'Sanctification,' all those wicked people who are in Gehenom acknowledge the justice brought upon them by the Holy One, blessed be He. And they confirm the blessings that are recited by the Congregation, and bring them upon him. THIS REFERS TO THE WORDS, "therefore Hashem gives you of the dew of heaven" (Beresheet 27:28), and "Blessed shall you be in the field" (Devarim 28:3).

254. תִּלְתָּא אֵינוֹן גְּרָמִין בִּישָׁא לְגַרְמִייהוּ. חַד, מָאן דְּלֵיִט גְּרָמִיָּה. תְּנִינָא, מָאן דְּזִרְק נְהֵמָא אוּ פְרוּרִין דְּאִית בְּהוּ כְּזִית. תְּלִיתָאָה, מָאן דְּאֹקִיד שְׂרָגָא בְּמַמְקָא דְּשַׁבְּתָא, עַד לֹא מָטוּ יִשְׂרָאֵל לְקַדּוּשָׁא דְּסַדְרָא, דְּגָרִים לְנוּרָא דְּגִיְהֵנָם לְאֲדַלְקָא בְּהַאי נוּרָא, עַד לֹא מָטָא זְמַנִּיָּהּוּ.

255. דְּחַד דּוּכְתָא אִית בְּגִיְהֵנָם לְאֵינוֹן דְּקָא מְחַלְלֵי שַׁבְּתוֹת, וְאֵינוֹן דְּעֹנֹשִׁין בְּגִיְהֵנָם, לֵיִטִּין לִיָּה לְהֵהוּא דְּאֹקִיד שְׂרָגָא, עַד לֹא מָטָא זְמַנִּיָּהּ, וְאִמְרִי לִיָּה הִנֵּה ה' מְטַלְטֵלְךָ טַלְטְלָה גְּבַר וְגו' צָנוּף יְצַנְפְךָ צְנִפָה כְּדוּר אֶל אֶרֶץ רַחֲבַת יָדַיִם.

256. בְּגִין דְּלֹא יֵאוֹת הוּא לְאֲדַלְקָא נוּרָא כַּד נְפִיק שַׁבְּתָא, עַד דְּמַבְדִּילֵי יִשְׂרָאֵל בְּצִלּוֹתָא וּמַבְדִּילֵי עַל כְּסָא, בְּגִין דְּעַד הֵהוּא זְמַנָּא שַׁבְּתָא הוּא, וְקַדּוּשָׁה דְּשַׁבְּתָא שְׁלִיט עֲלֵנָא וּבְשַׁעֲתָא דְּמַבְדִּילִין עַל כְּסָא, כָּל אֵינוֹן חַיִּילִין, וְכָל אֵינוֹן מְשַׁרְיִין דְּאֲתַמְנָן עַל יוֹמֵי דְּחוּל, כָּל חַד וְחַד יְתִיב לְאֲתַרְיָהּ וּפּוֹלְחָנֵיהּ דְּאֲתַמְנֵי עֲלֵיהּ.

257. בְּגִין דְּכַד עָאל שַׁבְּתָא וְאֲתַקְדַּשׁ יוֹמָא, קַדְשׁ אֲתַעַר וְשְׁלִיט בְּעֵלְמָא, וְחוּל אֲתַעַדֵי מְשׁוֹלְטְנוּתָא דִּילֵיהּ, עַד שַׁעֲתָא דְּנַפִּיק שַׁבְּתָא לֹא תִיִּיבִין לְאֲתַרְיָהּוּ. וְאִף עַל גְּבַדְנַפִּיק שַׁבְּתָא, לֹא תִיִּיבִין לְאֲתַרְיָהּוּ עַד זְמַנָּא דְּאִמְרֵי יִשְׂרָאֵל בִּא"י הַמַּבְדִּיל בֵּין קַדְשׁ לְחוּל, כַּדִּין קַדְשׁ אֲסַתְלַק, וּמְשַׁרְיִין דְּאֲתַמְנִיָּאוּ עַל יוֹמֵי דְּחוּל מִתַּעֲרִין וְתִיִּיבִין לְאֲתַרְיָהּוּ כָּל חַד וְחַד עַל מְטַרְיָהּ דְּאֲתַפְקַד עֲלֵיהּ.

258. וְעַם כָּל דָּא, לֹא שְׁלִטִין עַד דְּיִהוּן נְהוּרִין מְרִזָּא דְּשְׂרָגָא, וְכִלְהוּן אֶקְרוּן מְאוּרֵי הָאֵשׁ, בְּגִין דְּמְרִזָּא דְּעֵמוּדָא דְּנוּרָא וּמִיִּסוּדָא דְּנוּרָא אֲתִיָּאן כְּלָהוּ וְשְׁלִטִין עַל עֵלְמָא תְּתָאָה, וְכָל דָּא כַּד ב"ג אֲדַלִּיק שְׂרָגָא עַד לֹא שְׁלִימוּ יִשְׂרָאֵל קַדּוּשָׁא דְּסַדְרָא.

259. אֲבָל אֵי אִיהוּ מְמַתִּין עַד דְּיִשְׁלִימוּ קַדּוּשָׁא דְּסַדְרָא, אֵינוֹן חַיִּיבִין דְּגִיְהֵנָם מְצַדִּיקִין עֲלֵיהּוּ דִּינָא דְּקַדּוּשׁ בְּרוּךְ הוּא, וְאֵינוֹן מְקִיִּימֵי עַל הֵהוּא ב"ג כָּל בְּרַכָּאן דְּקָא אִמְרֵי צְבוּרָא, וְיִתֵּן לָךְ הָאֱלֹהִים מְטַל הַשָּׁמַיִם בְּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה בְּשָׂדֵה וְגו'.

260. "Blessed is he who considers the poor; Hashem will deliver him in the day of evil" [fem. adj.] (Tehilim 41:2). He asks: As it should have been written 'in the day of evil' [masc. adj.], so why does it say, "in the day of evil" [fem. adj.]? AND HE REPLIES: This refers to the day when that Evil [fem. adj.] is in power and wants to take his soul away from him. "Blessed is he who considers the poor." The words, "the poor" allude to a 'poor and sick' person; "THAT CONSIDERS" alludes to how to cure him from his sins as he stands before the Holy One, blessed be He. Another meaning is that this is the day when Judgment prevails and is about to dominate the world, and he "considers" how to save himself from it. As it has been written: "Hashem will deliver him in the day of evil -" so THIS REFERS to the day when Judgment is passed over to the Evil powers in order to control the world by it. Then "HASHEM WILL DELIVER HIM."

260. אֲשֶׁרִי מְשַׁכֵּיל אֶל דֵּל בְּיוֹם רָעָה יִמְלֹטְהוּ וַיִּי.
 בְּיוֹם רָע מִבְּעֵי לֵיהּ, מֵאִי בְּיוֹם רָעָה. יוֹמָא דְשִׁלְטָא
 הָהִיא רָעָה לְמִיסַב נְשִׁמְתִּיהּ, אֲשֶׁרִי מְשַׁכֵּיל אֶל דֵּל,
 דָּא הוּא שְׂכִיב מְרַע, לְאַסְתָּא לִיהּ מִחֻבּוּי גְבִי קְדָשָׁא
 בְּרִיךְ הוּא. ד"א, דָּא יוֹמָא דְדִינָא שְׂרִיָא עַל עֲלָמָא,
 אֲשֶׁתְּזִיב מְנִיהּ, כְּמָא דְאִתְמַר, בְּיוֹם רָעָה יִמְלֹטְהוּ ה'
 יוֹמָא דְאִתְמַסֵּר דִּינָא לְהָהוּא רָעָה לְשִׁלְטָא עַל
 עֲלָמָא.

1. Making an engraving upon the supernal light

The Zohar discusses the primordial phase that ignited the process of creation. This phase produced a vacated space, a void into which our physical universe would eventually be born. By this act of creation, the infinite gave birth to the finite. Just as a seed contains all the stages that will produce a full grown tree, including the final fruit, the seed of our cosmos contains all the souls of mankind, including our complete and final fulfillment. Recognizing this motivates us to complete our own spiritual work. It accelerates our spiritual transformation by revealing our connection with the seed, which is the cause of all causes.

1. With the beginning of the manifestation of the King's will, THAT IS, WHEN THE KING DESIRED TO CREATE THE WORLD, a hard spark made an engraving upon the supernal light. THIS HARD SPARK, WHICH emanated from the most concealed of all concealed things--from the secret of ein-sof (endlessness)-and took a shapeless form. THE SPARK was then inserted into THE CENTER OF a circle that was neither white nor black nor red nor green, nor any color at all. When He began its measurements, He created bright colors that shone into THE EMPTY SPACE AND THE ENGRAVING. From within the spark - THIS HARD SPARK - a fountain spouted, from which the shades down below received their colors.

1. בְּרִישׁ הוֹרְמוֹנוֹתָ דְּמַלְכָּא, גְּלִיף גְּלוּמֵי בְּטְהִירוֹ
עֲלָאָהּ בּוֹצִינָא דְקַרְדִּינּוֹתָא, וְנִפְיָק גּוֹ סְתִימֵי דְסְתִימוֹ
מִרְזָ"א דְאִינְ"ן סוּ"ף, קוּטְרָא בְּגוּלְמָא נְעִיץ בְּעִזְקָא
לֹא חוּר וְלֹא אוֹכֵם וְלֹא סוּמְק וְלֹא יְרוֹק, וְלֹא גּוּזוֹן
כֻּלָּל. כִּד מְדִיד מְשִׁיחָא, עֵבִיד גּוּזוֹנִין לְאַנְהָרָא לְגוּ.
בְּגוּ בּוֹצִינָא, נִפְיָק חַד נְבִיעוּ, דְּמַנִּיהַּ אֶצְטַבְעוּ גּוּזוֹנִין
לְתַתָּא.

2. From the most concealed of all concealed things, the secret of ein-sof (endlessness), EMANATED TWO FACES: ONE cleaved and THE OTHER DID not cleave. Its atmosphere was unknown until forceful blows split ATIK, and a concealed supernal point shone. Beyond this point, nothing is knowable and, because of this, He is called by the name Beginning, WHICH MEANS the First of the Sayings.

2. סְתִימֵי גּוֹ סְתִימִין מִרְזָא דְאִינְ"ן סוּ"ף, בְּקַע וְלֹא
בְּקַע, אֲוִירָא דִּילִיָּהּ לֹא אֲתִיידַע כֻּלָּל. עַד דְּמַגּוּ
דְחִיקוּ דְבִקְיעוּתֵיהּ, נְהִיר נְקוּדָה חֲדָא סְתִימָא עֲלָאָהּ,
בְּתַר הֵיאָהּ נְקוּדָה לֹא אֲתִיידַע כֻּלָּל, וּבְגִין כִּךְ אֲקִרִי
רֵאשִׁית, מֵאֲמַר קַדְמָאָה דְכֻלָּא.

2. "The brightness of the firmament"

When God created the world, He knew that we, the vessels, could not receive His awesome, blazing Light in Its totality. This Kabbalistic notion can be likened to a tripped circuit breaker caused by an overload of electric current. It can also be compared to the light of sun, which would incinerate the entire earth if it were to ever approach too close. The Creator, in His infinite wisdom, therefore concealed the greater portion of His Light so as not to overwhelm that which He created. The Zohar recounts the process of how this hidden Light began to be revealed.

As we correct and transform our crude, immoral nature, we reveal a measure of hidden Light in direct proportion to the degree of inner change we've undergone. It is this spiritual change that expands our internal vessel, allowing us to receive a greater portion of hidden Light. The Hebrew letters emanate this hidden Light into our day to day existence.

3. "And they who are wise shall shine like the brightness of the firmament, and they who turn many to Righteousness like the stars for ever and ever" (Daniel 12:3). "And they who are wise" ALLUDES TO THE SOULS OF THE RIGHTEOUS, "the brightness of the firmament", TO THE ILLUMINATION OF THE UPPER THREE SFIROT, WHICH ARE REVEALED WHEN COMBINED WITH THE ATTRIBUTE OF MERCY. The aura of the brightness that is most concealed of all concealed things united with this point and shone into it. Then this Beginning--WHICH IS ARICH ANPIN--expanded INTO A HEAD AND BODY, and made a temple for its honor and glory. There, INSIDE THE TEMPLE, ARICH ANPIN planted a holy seed to bring forth SOULS for the benefit of the world. This is the secret of, "So the holy seed is its immovable stump" (Yeshayah 6:13).

3. וְהַמְשִׁכִּילִים יִזְהִירוּ כְּזֹהַר הַרְקִיעַ וּמִצְדִּיקֵי הַרְבִּים
כְּכּוֹכְבֵי לְעוֹלָם וָעֶד. זֹהַר סְתִימָא דְסְתִימִין, בְּטֶשֶׁת
אֲוִירָא דִּילִיָּהּ וְאֲנְהִיר בְּהֵאֵי נְקוּדָה, וּכְדִין אֲתַפְשֵׁט
הֵאֵי רֵאשִׁית, וְעֵבִיד לִיהַּ הַיִּכְלָא לִיקְרִיָּה,
וְלְתוֹשֶׁבְתֵיהּ. תַּמָּן, זֶרַע זֶרַע דְקוּדְשָׁא לְאוּלְרָא,
לְתוֹעֲלָתָא דְעֲלָמָא, וְרִזָּא דָא, זֶרַע קֹדֶשׁ מִצְבָּתָהּ.

4. The brightness that He sowed for His honor is similar to the purple seed of the silkworm, for the worm encases itself within its own silk, within its own creation. AND FROM THAT SEED, He prepares for Himself a temple for his own glory and for the benefit of all. With this Beginning, the Concealed unknown One created the temple, and this temple is called BY THE NAME 'Elohim.'

4. זֹהַר, דְּזֶרַע זֶרַע לִיקְרִיָּה, בְּהֵאֵי זֶרַע דְּמִשְׁוִי
דְּאַרְגוֹזוֹן טַב, דְּאֲתַחֲפִי לְגוּ, וְעֵבִיד לִיהַּ הַיִּכְלָא דְאִיהוּ
תּוֹשֶׁבְתֵיהּ דִּילִיָּהּ וְתוֹעֲלָתָא דְכֻלָּא. בְּהֵאֵי רֵאשִׁית,
בְּרָא הֵהוּא סְתִימָא דְלֹא אֲתִיידַע לְהַיִּכְלָא דָא.
הַיִּכְלָא דָא אֲקִרִי אֱלֹהִים.

5. This is the secret of the words: "In the beginning Elohim created..." (Beresheet 1:1). THIS TEMPLE IS the brightness from which all TEN sayings were created, according to the secret meaning of the expansion of the point from that hidden brightness. Thus, if the word "created" applies to it, no wonder it is written, "And Elohim created man in His own image" (Beresheet 1:27).

5. וְרִזָּא דָא, בְּרֵאשִׁית בְּרָא אֱלֹהִים. זֹהַר, דְּמַנִּיהַּ
כֻּלְהוּ מֵאֲמָרוֹת אֲתַבְרִיאוּ בְּרִזָּא דְאֲתַפְשֵׁטוֹתָא
דְּנְקוּדָה דְזֹהַר סְתִימֵי דָא. אִי בְּהֵאֵי כְּתִיב בְּרָא, לִית
תּוֹהָא, דְכְּתִיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ.

6. The brightness, WHICH IS ARICH ANPIN, is the secret of The Beginning, BECAUSE its name is the first of all. The holy name Eheyeh is engraved upon the sides OF ARICH ANPIN. The name Elohim is engraved on the crown. AND THIS IS THE SECRET OF Asher, WHICH IS a concealed temple, and is the beginning of the revelation of the secret of The Beginning. The word Asher CONSISTS OF THE SAME LETTERS AS Rosh (head) BUT IN REVERSE ORDER, AS THE LETTER RESH--WHICH IS THE FIRST LETTER IN ROSH--IS THE LAST LETTER IN ASHER. THIS SHOWS THAT IT IS THE Rosh that came out of resheet (beginning), WHICH IS ARICH ANPIN. THEREFORE, IT EMERGED FROM THE ASPECT OF THE HEAD AND WAS FORMED AS A HEADLESS BODY.

7. After the point and the temple were established as one, Beresheet--WHICH IS ARICH ANPIN--includes a lofty beginning to the light of Chochmah. Later, the image of the temple changed and it was called a house (Heb. bayit) and the supernal point was called the head (Heb. rosh). They were included in each other through the secret of The Beginning, BECAUSE COMBINING THE WORDS BAYIT AND ROSH FORMS THE TERM BERESHEET. This was so as long as BAYIT AND ROSH were as one, as long as there was no MANNER OF habitation in the house; AS LONG AS CHOCHMAH WAS NOT CLOTHED WITH CHASSADIM, WHICH REVEALS THE FOUR COLORS OF THE HOUSE. But it was sown for the purpose of habitation and, once it was inhabited, it was called BY THE NAME 'Elohim', hidden and concealed.

8. The brightness is concealed and hidden until the children of Yisrael came inside it in order to beget and the house stood expanded to contain what was established through the holy seed. As long as She had not conceived, the expansion of the house to make it habitable had not occurred, nor was it yet called BY THE NAME 'Elohim'. Rather, they both are still part of Beresheet ("In the beginning"). IN OTHER WORDS, BEFORE THE EXPANSION OF THE FOUR AMENDMENTS MENTIONED EARLIER, IT IS NOT YET CALLED BY THE NAME "ELOHIM", BECAUSE IT DOES NOT YET SHINE IN FULL. THEREFORE, EVERYTHING IS CONSIDERED AS IF IT IS INCLUDED WITHIN ARICH ANPIN; THAT IS, THE BEGINNING. After it became known by the name 'Elohim,' AFTER THE FOUR AMENDMENTS WERE COMPLETED, it gave birth to the first of those generations that came from the seed sown within it. HE ASKED: What is that seed? HE REPLIED: The seed is the engraved letters, WHICH ARE the secret of the Torah, REFERRING TO ZEIR ANPIN, which emanates from that point--WHICH IS ARICH ANPIN.

9. That supernal point, WHICH IS ARICH ANPIN, sowed inside the temple--WHICH IS YISRAEL - SABA AND TEVUNAH-- the secret of the three points (vowels): Cholam, Shuruk and Chirik. So they are combined into one secret, a Voice that emerges from the joining of the three points. When THE VOICE came forth, its female counterpart came with it. She included all the letters as it is written: "The heavens..." (Bereshet 1:1); that is, the voice and its feminine principle. This voice, which is THE SECRET OF the heavens, is the last NAME OF Eheyeh, which is the brightness that contains all the letters and colors in this manner.

10. Until this point, this is the secret of "Hashem our Elohim, Hashem." These three grades correspond to the supernal secret in the verse: "In the beginning Elohim created..." AND SO THE TERM Beresheet is an ancient secret, NAMELY CHOCHMAH THAT IS CALLED BEGINNING. THE TERM bara (created) alludes to a concealed secret, from which everything else expands. Elohim's secret meaning is sustaining everything that exists below. The term "the heavens" alludes to the union of the male and female, and it is forbidden to separate them, BUT RATHER COMBINE THEM, FOR THEY ARE THE SECRET OF THE VOICE AND THE UTTERANCE--YUD-HEI-VAV-HEI-ADONAI, WHICH ARE UNITED INTO ONE.

6. זהר, רזא דא בראשית, קדמאה דכלא שמייה, אהיה, שמא קדישא גליפא בסטרוי, אלהים גליפא בעיטרא. אש"ר, היכלא טמיר וגניז, שריאותא דרזא בראשית, אשר, ראש דנפיק מראשית.

7. וכד אתתקן לבתר נקודה והיכלא בחדא, בדין, בראשית כליל ראשיתא עלאה בחכמתא. לבתר אתחלף גוון ההוא היכלא ואקרי בית נקודה עלאה אקרי רא"ש. כליל דא בדא ברזא בראשית, כד איהו כלל בחדא בכלל חדא, עד לא הוי ישובא בבייתא, ביון דאזדרע לתקונא דישובא, בדין אקרי אלהים טמירא סתימא.

8. זהר סתים וגניז, עד דבנין בגייה לאולדא, וביתא קיימא בפשיטו דתקונא דאינון זרע קדש. ועד לא אתעדיאת, ולא אתפשט פשיטו דישובא לא אקרי אלהים, אלא כלל בכלל בראשית, לבתר דאתתקן בשמא דאלהים, אפיק אינון תולדין מההוא זרעא דאזדרע ביה. מאן ההוא זרעא, אינון אתוון גליפן, רזא דאורייתא, דנפקו מההיא נקודה.

9. ההיא נקודה זרע בגו ההוא היכלא רזא דתלת נקודין: חל"ם שור"ק, חיר"ק, ואתכלילו דא בדא, ואתעבידו רזא חדא קול דנפיק בחבורא חדא. בשעתא דנפק, נמקת בת זוגיה בהדיה, דכליל כל אתוון, דכתיב את השמים, קול ובת זוגו. האי קול דאיהו שמים. איהו אהי"ה בתראה. זהר דכליל כל אתוון וגוונין בגוונא דא.

10. עד הכא תלתא דרגין, לקבל רזא דא עלאה, בראשית ברא אלהים. בראשית, רזא קדמאה. בר"א, רזא סתימא לאתפשטא מתמן כלל. אלהים, רזא לקיימא כלל לתתא. את השמים, דלא לאפרשא לון, דכר ונקבה בחדא.

11. The particle Et (the) is created by combining the letters Aleph and Tav, which are the first and last letters of the alphabet. Thus, Et includes all the letters from beginning to end. Afterwards, the letter Hei was added to Et, so all the letters would be united with Hei. This formed the word Atah (you), which consists of the letters Aleph-Tav-Hei. Thus, the verse reads: "And you do preserve them all" (Nechemyah 9:6). Et is the secret of Adonai and is so called. Heaven is Yud-Hei-Vav-Hei, which is superior TO THE NAME ADONAI, FOR ZEIR ANPIN, CALLED "THE HEAVENS" AND ALSO CALLED "VOICE", IS THE SECRET OF THE NAME OF YUD-HEI-VAV-HEI. AND HIS FEMININE PRINCIPLE, CALLED 'ET' AND 'SPEECH,' IS THE SECRET OF THE NAME ADONAI.

12. THE WORD Ve-Et (and the) alludes to the establishment of male and female. Ve-Et is the secret of Vav-Yud-Hei-Vav-Hei, and both are as one. The earth is the name Elohim, equivalent to the supernal, which is fit to issue fruit and offspring. This name is included in three places and defined in many ways. Up until now, it is the secret of the most secret of mysteries, which was engraved, built, and established in a concealed manner according to the hidden meaning of one single verse.

13. Beresheet IS FORMED OF THE SEGMENTS Bara-Sheet (he created six), because from one end of the heavens to the other, there are six branches that extend from the secret of the sublime with the expansion of Bara (created). Bara expanded from within the first point, WHICH IS ARICH ANPIN. And here, ON THIS FIRST POINT, the secret of the name with the 42 letters was engraved.

3. Intonations, vowels (points), and letters

The relationship between the Hebrew letters, vowels and intonations are explained in terms of their spiritual significance. The Zohar tells us that the letters, vowels and intonations are not merely the building the blocks of language. They are the building blocks of the entire cosmos. They are the sounds of creation, the forces by which stars and planets are constructed, and by which physical and metaphysical worlds are erected. Just as a human voice in song can shatter glass and evoke tears, the Hebrew alphabet affects both physical and spiritual realities. We can set these forces in motion by meditatively scanning the very letters that speak of the secrets of the letters themselves. By so doing, we can draw spiritual sustenance and Light into our daily lives.

14. "And they who are wise shall shine," (Daniel 12:3) like the notes and cantillation marks given to the letters and the vowels (points). They move along like soldiers following their king. The letters are the body and the vowels are THE ASPECT OF their spirit, and they all follow their intonations and attain their existence. When the tune of the cantillation marks travels along, the letters and vowels (points) march in step with it. When THE TUNE stops, they stop as well.

15. The words "And they who are wise shall shine" ALLUDE TO the letters and the vowels (points) THAT SHINE, and "the brightness" ALLUDES TO the tune of the cantillation marks. "The firmament" ALLUDES TO the expansion of the tune, namely all those INTONATIONS that flow and expand along as the tune flows. "And they who turn many to righteousness" ALLUDES TO the music of the cantillation marks that bring the journeying to a pause and enable the meaning of the words to be heard clearly. The words "shall shine" ALLUDE TO the letters and the vowels (points) that shine as one along the journeys through concealed paths. Everything expands from this. "And they who are wise (Heb. maskilim) shall shine like the brightness of the firmament" upon the pillars and sockets of that palanquin. "And they who are wise" are themselves the supernal pillars and sockets, who observe intelligently to bestow on that palanquin and its sockets all that is needed to sustain it. THE PILLARS ARE CHESED, GVURAH AND TIFERET; THE SOCKETS ARE NETZACH, HOD AND YESOD. This secret IS HIDDEN, as it is written: "Blessed is he that considers the poor (Heb. maskil)" (Tehilim 41:2); MASKIL IS ZEIR ANPIN AND THE

11. א"ת, כד נטיל אתון בלהון, כללל דכלהו אתון אינון רישא וסיפא. לבתר אתוסף ה"א, לאתחברא בלהו אתון בה"א, ואתקרי את"ה. ועל דא ואת"ה מחיה את כלם. א"ת, רזא ארני, והכי אקרי השמים דא יהו"ה, רזא עלאה.

12. וא"ת, תקונא דכר ונוקבא. וא"ת, רזא והו"ה, וכלא חד. הארץ, דא אלהים, בגוונא עלאה למעבד פירין ואיבין. שמא דא כלילא בתלת דוכתי, ומתמן אתפרש שמא דא לכמה סטרין. עד הכא רזא דסתרא דסטרין, דגליף ובני, וקנים בארץ סתים בסתרא דחד קרא.

13. מכאן ולהלאה בראשית ברא שית, מקצה השמים ועד קצה השמים שית סטרין דמתפשטן מרזא עלאה באתפשטותא דברא, מגו נקודה קדמאה ברא אתפשטותא דחד נקודה דלעילא והכא אגליף רזא שמא דארבעין ותרין אתון.

14. בגוונא דטעמי דמנגני, ובנגונא דילהון אזלין אבתריהו אתון ונקודי, ומתנענען אבתריהו בחיילין בטר מלכיהון. גופא אתון ורוחא נקודי, בלהו נטלו במטלניהון בטר טעמי וקיימי בקיומיהו. כד נגונא דטעמי נטיל, נטלי אתון ונקודי אבתריהו כד איהו פסיק, אינון לא נטלין וקיימי בקיומיהו.

POOR IS HIS FEMININE PRINCIPLE. AND HE RECEIVES THE BRIGHTNESS FOR THE SAKE OF THE POOR WHO NEED IT. THE SUPERNAL SIX EXTREMITIES OF ZEIR ANPIN shall shine, for if they do not shine or illuminate, they will not be able to study the palanquin and determine what is necessary for its restoration. WERE IT NOT FOR THE NEED OF ESTABLISHING THAT PALANQUIN, THEY WOULD NOT HAVE RECEIVED ANY OF THAT LIGHT OF BRIGHTNESS.

15. והמשכילים יזהירו אתוון ונקודי. כזהר, נגונא דטעמי, הרקיע, אתפשטותא דנגונא, כגון אינון דמתפשטי בפשיטו, ואזלו בנגונא. ומצדיקי הרבים, אינון פסוקי דטעמי, דפסקי במטלניהון, דבג"כ אשתמע מלה. יזהירו, אתוון ונקודי, ונהרין כחדא במטלנין ברזא דסתימו, במטלנותא באינון שבילין סתימין. מהאי אתפשט כלא. והמשכילים יזהירו כזהר הרקיע, ואינון קיימין וסמכין דהוא אפריון. המשכילים, אינון קיימין וסמכין עלאין, דאינון מסתבלי בסכלתנו, בכל מה דאצטריך ההוא אפריון וסמכין דיליה. סתרא דא, בד"א אשרי משכיל אל דל. יזהירו, דאי לא יזהירו ולא נהרין, לא יכלין לעיינא ולאסתכלא בההוא אפריון בכל מה דאצטריך.

16. AND THEY SHINE "like the brightness of the firmament" that rests upon they who are wise, of whom it is written: "And over the heads of the living creature was the likeness of a firmament, like the color of the terrible ice..." (Yechezkel 1:22). This is the brightness of the firmament, which shines upon THE ENTIRE ZEIR ANPIN, WHICH IS CALLED the Torah. The brightness shines upon the heads of that living creature THAT IS CALLED THE PALANQUIN. These heads, WHICH ARE THE PILLARS AND SOCKETS OF ZEIR ANPIN, who are wise shine constantly and look on that firmament to receive the light that emanates from there. This also is the light OF ZEIR ANPIN IN ITS ENTIRETY, WHICH IS CALLED Torah. It shines forever and never stops. IN OTHER WORDS, ZEIR ANPIN IN ITS ENTIRETY DOES NOT RECEIVE THE ASPECT OF THE BRIGHTNESS FOR ITSELF, BUT FOR THIS LIGHT THAT CONSTANTLY SHINES, ALONE.

16. כזהר הרקיע, ההוא דקיימא על גבי אינון משכילים, דכתיב ביה ודמות על ראשי החיה רקיע כעין הקרח הנורא. זהר דההוא, נהיר לאורייתא. זהר, דנהיר לאינון ראשי דהיא חיה, ואינון ראשי אינון משכילים דנהרין תדיר, ומסתכלן לההוא רקיע לההוא נהירו דנפיק מתמן. ודא איהו נהירו דאורייתא דנהיר תדיר ולא פסיק.

4. "And the earth was without form"

The Creation process, the Zohar explains, began in a state of utter chaos. Out of this chaos emerged the concept of order. The Zohar reveals the process by which order emerges form chaos. The more furious and frenzied the initial chaos, the greater the order and the perfection that will eventually emerge. We can attain the ability to remove chaos from our lives. We can begin to grasp the hidden spiritual truth that chaos is really opportunity for bringing order and fulfillment.

17. "And the earth was without form and void..." (Beresheet 1:2) THE TERM "was" is exact IN THAT IT IMPLIES the earth's previous state, during which snow was mixed inside water. The act of the snow forming inside the water resulted in a foul substance. And AFTERWARD, a mighty fire beat upon it and refuse was formed inside it. It then conceived and became without form. The place where at first there was only filth, has become now a nest of refuse that is described as Tohu (without form). IT WENT THROUGH FOUR STAGES UNTIL IT BECAME TOHU: (1) LIGHT TURNED INTO WATER; (2) WATER TURNED INTO SNOW; (3) SNOW TURNED INTO REFUSE WITH THE INFLECTION OF THE FIRE; AND (4) THE REFUSE, OVER TIME, BECAME SUFFICIENTLY DISTINGUISHABLE TO BE CALLED TOHU. THE WORDS "and void" REFER TO the refined matter that emerged from the refuse and was set there. Darkness is the secret of the powerful fire and this darkness hovers above the Tohu, over that refuse, and is based upon it. IN OTHER WORDS, DARKNESS DOES NOT MEAN ONLY THE ABSENCE OF LIGHT--THAT IS, EMPTINESS--BUT RATHER THE ASPECT THAT PRODUCES EMPTINESS, LIKE A STRONG FIRE THAT BURNS AND CONSUMES EVERYTHING IT TOUCHES AND LEAVES EMPTINESS IN ITS PLACE. THE REASON WHY IT IS CALLED DARKNESS AND NOT FIRE IS THAT THE BURNING FORCE IS NOT FROM THE FIRE ITSELF, BUT FROM THE REFUSE OVER WHICH IT HOVERS. THEREFORE, THIS DARKNESS IS BASED UPON THE TOHU, FROM WHICH IT RECEIVES.

17. והארץ היתה תהו ובהו וגו', היתה דייקא. מקדמת דנא תלגא גו מייא, נפקא מנה זיהמא בההוא חילא דתלגא במייא, ואקיש בה אשא תקיפא, והוה בה פסולת, ואתעדיאת ואתעבדת תה"ו. ומאתר דזיהמא, קינא דפסולת. ובה"ו, ברירו דאתבריר מגו פסולת, ואתישוב בה. חשך, רזא דאשא תקיפא. וההוא חשך חפי ע"ג ההוא תה"ו על גבי ההוא פסולת, ואתתקנת מיניה.

18. "And the wind (also: 'spirit') of Elohim" (Ibid.) ALLUDES TO the Holy Spirit (Ruach) that proceeded from living Elohim and "moved over the surface of the waters." THIS MEANS THAT after this wind blew, a thin layer from the refuse was refined, just as the filth flies off and away. In this manner, it was refined, covered and purified over and over again until the foulness was left without any filth.

19. When this Tohu was refined and purified, "a great and strong wind rent the mountains, and broke the rocks..." (I Melachim 19:11) Then it emerged like the wind that Eliyahu saw. The Bohu was refined and purified and noise came from it, as it is written: "And after the wind an earthquake (also: 'noise')" (Ibid.). When the darkness was refined, fire was then included in its secret, as it is written: "And after the earthquake a fire" (Ibid. 12). The wind was refined and a "still small voice" was included within it.

20. Tohu has neither color nor form and is not included within the secret of form at all. Although it may appear to have form, when we look closely it loses all form. Everything has a garment to wear except TOHU.

21. Bohu ALREADY has an image and a form, the stones immersed inside the engraving of Tohu. When the stones emerge from within the engraving in which they were immersed, they draw down goodness into this world in the form of a garment. They draw goodness down to the world--THAT IS, STRAIGHT LIGHT--and force THE RETURNING LIGHT up, SO THAT THE STRAIGHT LIGHT IS ENCLOSED. THIS IS KNOWN AS FORMING.

22. These STONES are hollow and viscous because they are suspended in the air. At times, they are suspended in the air because they rise up and out of there, FROM WITHIN THE ENGRAVING OF TOHU. At other times, such as cloudy days, they hide and raise water from the abyss to replenish Tohu. This is when there is joy and folly, because Tohu has expanded all over the world.

23. Darkness is a black fire that is strong in color, BECAUSE NO OTHER COLOR CAN CHANGE BLACK. There is a red fire that is strong in its appearance, AS RED IS THE MOST NOTICEABLE COLOR. There is a green fire, which is solid in form, AS ALL FORMS REACH PERFECTION BY THE GREEN COLOR. And there is a white fire, WHICH IS THE BASIS OF ALL OTHER COLORS. Darkness is strong, because it contains all kinds of fires and it attacks the Tohu. Darkness is a fire THAT CONSISTS OF FOUR COLORS, and it is usually not a dark fire except when it attacks the Tohu. This is the secret of the verse: "his eyes were dim, so that he could not see, he called Esav..." (Beresheet 27:1). The face of evil is darkness, so Yitzchak, who was kind to evil--TO ESAV--was then called 'darkness,' as it rested upon him so that it may strengthen him.

24. The wind THAT IS MENTIONED IN THE VERSE: "AND A WIND FROM ELOHIM," is a voice that rests upon Bohu and guides it in all where it is needed. This is the secret of the verses: "The voice of Hashem is upon the waters" (Tehilim 29:3) and "And a wind from Elohim moved over the surface of the waters." The stones are immersed deep inside the abyss from which waters flow. This is why they are called "the surface of the waters." The wind guided and strengthened the faces, called the surface of the deep, each according to its requirements.

18. וְרוּחַ אֱלֹהִים, רוּחַ קוֹדֵשׁ דִּנְפִיק מֵאֱלֹהִים חַיִּים, וְדָא מְרַחֶפֶת עַל פְּנֵי הַמַּיִם. בְּתַר דְּהָאֵי רוּחַ נָשִׁיב, אַבְרִיר דְּקִיקוּ חַד מְגוּ הָהוּא פְּסוּלַת, בְּטִיסָא דְּזוּהָמָא. בְּד אַבְרִיר וְאַצְרִיף וְאַצְרִיף זְמָנָא וְתַרִּין, עַד דְּאַשְׁתָּאֵר הָהוּא זוּהָמָא, דְּלִית בֵּיה זוּהָמָא כְּלָל.

19. בְּד הָאֵי תְהוּ אַבְרִיר וְאַצְרִיף, נִפְק מִינֵיה רוּחַ גְּדוּלָה וְחֹזֶק מְפָרֵק הָרִים וּמְשַׁבֵּר סְלָעִים, הָהוּא דְּחָמָא אֲלֵיהּ. אַבְרִיר בְּהוּ, וְאַצְרִיף, וְנִפְק מִינֵיה רַעַשׁ, דְּכְתִיב וְאַחַר הָרוּחַ רַעַשׁ. וְאַבְרִיר חֲשֶׁךְ, וְאַכְלִיל בְּרָזָא דִּילֵיה אֵשׁ, דְּכְתִיב וְאַחַר הָרַעַשׁ אֵשׁ. אַבְרִיר רוּחַ, וְאַתְכְּלִיל בְּרָזָא דִּילֵיה קוּל דְּמָמָה דְּקָה.

20. תְּהִי אֲתַר דְּלִית בֵּיה גּוּן וְלֹא דִּיוֹקְנָא, וְלֹא אֲתְכְּלִיל בְּרָזָא דְּדִיוֹקְנָא, הַשְׁתָּא אִיהוּ בְּדִיוֹקְנָא, בְּד מְסַתְּבָן בֵּיה לִית לֵיה דִּיוֹקְנָא כְּלָל. לְכֹלֵא אִית לְבוּשָׁא לְאַתְלַבְּשָׁא בְּר הָאֵי.

21. בְּהִי, לְהָאֵי אִית לֵיה צִיּוּרָא וְדִיוֹקְנָא: אַבְנִין מְשַׁקְעִין גּוּ גְּלִיפָא דְּתְהוּ, נִפְקִי גּוּ גְּלִיפָא דְּמִשְׁקָעֵן תַּמָּן. וּמִתַּמָּן מְשַׁבֵּי תוֹעֵלְתָא לְעֵלְמָא, בְּצִיּוּרָא דְּלְבוּשָׁא, מְשַׁבֵּי תוֹעֵלְתָא מְעִילָא לְתַתָּא וְסִלְקָא מִתַּתָּא לְעִילָא.

22. וְעַל דָּא נִקִּיבֵן וּמְסוּלְמִין, הִנֵּי תְלִיין בְּאַוּרָא. לְזַמְנִין תְּלִיין בְּאַוּרָא דְּסִלְקִי מִתַּמָּן לְעִילָא, לְזַמְנִין מְטַמְרִין בְּיוֹמָא דְּעִיבָא, וּמְפִיקִי מִיּוֹן מְגוּ תְהוּמָא לְאַתְוָנָא תְּהִי מִתַּמָּן, דְּהָא כְּדִין חֲדוּה וּשְׁטוּתָא דְּקָא אֲתַפְּשֵׁת תְּהוּ בְּעֵלְמָא.

23. חֲשֶׁךְ, הוּא אֲשָׁא אוֹכְמָא תְּקִיף בְּגוּן, אֲשָׁא סוּמְקָא תְּקִיף בְּחִיזוּ, אֲשָׁא יְרוּקָא תְּקִיף בְּצִיּוּר, אֲשָׁא חִיּוּרָא דְּכְלִיל כְּלָא. חֲשֶׁךְ תְּקִיף בְּכָל אֲשִׁין, וְדָא אֲתְקִיף לְתְהִי. חֲשֶׁךְ הוּא אֲשָׁא, וְלֹא אִיהוּ אֲשָׁא חֲשׂוּכָא, בְּר בְּד אֲתְקִיף לְתְהוּ, וְרָזָא דָּא וְתַכְהֵנָה עֵינָיו מְרָאוֹת וַיִּקְרָא אֶת עֵשׂוּ וְגו'. חֲשֶׁךְ פְּנֵי רַע דְּאַסְבַּר אֲנַפִּין לְרַע, וְכְדִין אֲקִרִי חֲשֶׁךְ, דְּשְׂרִי עֲלֵיה לְאַתְקַפָּא לֵיה, וְרָזָא דָּא וְחֲשֶׁךְ עַל פְּנֵי תְהוּם.

24. רוּחַ הָאֵי הוּא קוּל דְּשִׁאֲרֵי עַל בְּהוּ וְאַתְקִיף לֵיה וְאַנְהִיג לֵיה בְּכָל מַה דְּאַצְטְרִיךְ. וְרָזָא דָּא קוּל יוּ עַל הַמַּיִם. וְכֵן וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם. אַבְנִין מְשַׁקְעֵן גּוּ תְהוּמִי, דְּנִפְקִי מִיָּא מְנַהוּן, וְעַל דָּא אֲקִרוּן פְּנֵי הַמַּיִם. רוּחַ אֲנְהִיג וְאַתְקִיף לְאַיְנוּן פְּנִים פְּנֵי תְהוּם, דָּא כְּמַה דְּאַצְטְרִיךְ לֵיה וְדָא כְּמַה דְּאַצְטְרִיךְ לֵיה.

25. The name Shadai dwells upon Tohu, the name Tzeva'ot dwells upon Bohu and the name Elohim dwells upon darkness, BECAUSE DARKNESS IS A RESULT OF MALCHUT RISING UP TO BINAH, which is called Elohim. The name "wind" dwells upon Yud-Hei-Vav-Hei.

26. "And a great and strong wind rent the mountains...but Hashem was not in the wind..." (I Melachim 19:11). The name YUD-HEI-VAV-HEI was not in the wind BECAUSE THIS STRONG WIND COMES FROM Tohu, upon which the name Shadai rests. HENCE IT READS, "BUT HASHEM WAS NOT IN THE WIND." AND IT EXPLAINS THAT THE EARTHQUAKE CAME FROM BOHU, AS THE VERSE CONTINUES: "And after the wind an earthquake; but Hashem was not in the earthquake", because only the name Tzeva'ot rests upon it in the secret of Bohu. Hence, it is called Bohu. AS FOR THE FIRE THAT COMES OUT OF DARKNESS, THE SCRIPTURE READS, "And after the earthquake a fire; but Hashem was not in the fire" (I Melachim 19:12), because the name Elohim rests upon it from the aspect of darkness. "And after the fire a still small voice", WHICH COMES FROM THE ASPECT OF THE WIND OF ELOHIM, UPON WHICH THE NAME YUD-HEI-VAV-HEI RESTS. THE VERSE READS: "AND WHEN ELIJAHU HEARD IT...AND WENT OUT, AND STOOD IN THE ENTRANCE OF THE CAVE. AND, BEHOLD, THERE CAME A VOICE TO HIM, AND SAID, 'WHAT ARE YOU DOING HERE, ELIJAHU?'" (I MELACHIM 19:13). HE DID NOT LEAVE THE CAVE AT THE FIRST THREE ASPECTS, ONLY WHEN HE HEARD A STILL SMALL VOICE, because the name Yud-Hei-Vav-Hei was there. AND HE KNEW THAT YUD- HEI-VAV-HEI WAS TALKING TO HIM.

27. THE NAME YUD-HEI-VAV-HEI has four segments, NAMELY FOUR LETTERS, that signify the parts of the human body and certain members--namely, the limbs which are four that can become twelve. Here is THE SECRET OF the name that consists of twelve letters, which was given to Eliyahu while inside the cave. THIS ALLUDES TO THE THREE NAMES OF YUD-HEI-VAV-HEI. EACH CONSISTS OF FOUR LETTERS, WHICH TOGETHER ADD UP TO TWELVE. AND THIS NAME, WITH ITS TWELVE LETTERS, APPEARS IN THE HUMAN BODY. THE FIRST APPEARS IN THE HEAD: CHOCHMAH, BINAH AND DA'AT; THE SECOND IN THE BODY FROM THE TOP TO THE NAVEL: CHESED, GVURAH AND TIFERET; THE THIRD FROM THE NAVEL DOWNWARD: NETZACH, HOD AND YESOD. EACH PART OF THE BODY IS DIVIDED INTO FOUR OTHER PARTS, WHICH ADD UP TO TWELVE.

5. "And there was light"

The Zohar reveals the elaborate process by which the Light of the Creator was first revealed to the world. This section helps awaken our own desire to reveal the Light, above and beyond our own personal needs.

28. "And Elohim said, 'Let there be light,' and there was light" (Beresheet 1:3). From here, FROM THIS SAYING, we can begin to learn in detail the secrets of how the world was created in details, because until now, the Creation was discussed only generally, IN THE VERSE "IN THE BEGINNING ELOHIM CREATED..." (IBID. 1) After this, the description returns to the general, then the particular, and then the general again.

29. Until now, everything was suspended in the air that was bestowed from the secret of ein-sof (endlessness). As soon as the force expanded inside the supernal temple, which is the secret of Elohim, the word 'saying' is applied to it, as it is written: "And Elohim said." Before that, the word "said" is not written, because "said" means it is in detail. Although the word, "In the beginning" is also a saying, which expresses the 'injunctions' of the Creation to ten sayings, "And Elohim said" is not written in it, AS IT IS DESCRIBED IN A GENERAL MANNER. THE USE OF THE WORD "SAID" MEANS A DETAILED DESCRIPTION. THEREFORE, THE VERSE, "AND ELOHIM SAID, LET THERE BE LIGHT" IS THE FIRST OF THE DETAILS OF THE CREATION OF THE WORLD.

25. תה"ו, עליה שריא שם שד"י. בה"ו, עליה שריא שם צבאות. חשך עליה שריא שם אלהים. רוח, עליה שריא שם ידו"ד.

26. רוח חזק מפרק הרים לא ברוח ה' וגו', שמא דא לא הוי ביה, דהא שד"י שלטא עליה ברזא דתהו. ואחר הרוח רעש לא ברעש ה', דהא שם צבאות שלטא ביה, ברזא דבהו. ועל דא אקרי בהו. רעש, דלאו איהו בלא רעש.

27. ואחר הרעש אש לא באש ה', דהא שמא דאלהים שלטא ביה מסטרא דחשך. ואחר האש קול דממה דקה, הכא אשתכח שם ידו"ד. ארבע פרקין הכא, דאינון פרקי גופא ואברין ידיען, דאינון ארבעה, ואינון תריסר. והכא שמא גליפא דתריסר אתוון. דאתמסר לאליהו במערה.

28. ויאמר אלהים יהי אור ויהי אור. מהכא איהו שירותא לאשכחא גניזין, היך אתברי עלמא בפרט. דעד הכא הוה בכלל, ובתר, אתהדר כלל למהוי כלל ופרט וכלל.

29. עד הכא הוה כלל תלויא באוירא מרזא דאין סוף, בין דאתפשט חילא בהיכלא עלאה רזא דאלהים, כתיב ביה אמירה, ויאמר אלהים. דהא לעילא לא כתיב ביה אמירה בפרט, ואף על גב דבראשית מאמר הוא, אבל לא כתיב ביה ויאמר.

30. The words: "And...said" should be studied and questioned. The term "And...said" (Heb. Vayomer) consists of the Hebrew letters Mi (who) and Or (light), which is an inquiry. "And...said" alludes to a raised force, and the raising is done in silence. A LIGHT IS DRAWN from the secret of Ein-Sof; from the beginning of thought. "And Elohim said" MEANS THAT now the temple gave birth to the holy seed, with which it was pregnant, in secret. And he who was born, NAMELY ZEIR ANPIN AND ITS FEMININE PRINCIPLE, was heard without. Whoever gave birth to him, TO ZEIR ANPIN AND HIS FEMININE PRINCIPLE, did it secretly and was not heard at all. THIS REFERS TO GIVING BIRTH TO THE MOCHIN OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE WHILE STILL IN BINAH. But as soon as it emerged from there, FROM BINAH, a sound was heard without.

31. "Let there be (Heb. Yehi) light," means that everything that comes forth AND EMANATES IN THE WORLD proceeds according to the secret OF THE WORDS: "LET THERE BE LIGHT." Yehi ALLUDES TO the secret of ABA and IMA, which are Yud-Hei OF YEHI (YUD-HEI-YUD). THE LETTER YUD ALLUDES TO ABA AND THE HEI TO IMA. Afterward, THE LETTERS YUD-HEI return to the first point BY ADDING ANOTHER POINT, NAMELY YUD, JUST LIKE THE FIRST ONE--AS IT IS WRITTEN: YEHI (YUD-HEI-YUD)--to institute a beginning for an expansion of something else.

32. The terms "light" and "Let there be light," DO NOT REFER TO THE RENEWAL OF THE "LIGHT", BUT RATHER TO THE RETURNING OF the light that ABA AND IMA already had. THE EXPANSION OF this light THAT APPEARS IN THE VERSE: "LET THERE BE LIGHT (OR, ALEPH-VAV-RESH)" is a most hidden secret, because it was the expansion that split according to the secret of the concealment of the supernal and concealed air (Heb. avir). The word Avir consists of the letters Aleph-Yav-Yud-Resh AND IS ARICH ANPIN. IT WAS SPLIT IN SUCH A WAY THAT THERE IS NOTHING REALLY RENEWED IN THE NAME YUD-HEI-VAV-HEI. RATHER, THE PERFECTION THAT WAS THERE BEFORE THE SPLITTING IS NOW REVEALED. It first split and produced one concealed point (vowel) from within its own mystery. It revealed the point (vowel) Yud. As a result of this removal of the Yud FROM AVIR, what is left OF THE ORIGINAL WORD AVIR is Or, which is from the secret of the concealed air.

33. When the first point (or 'vowel'), WHICH IS Yud, proceeded FROM ARICH ANPIN, its light shone upon it according to the sense of 'reaching yet not reaching'. Once THE POINT expanded, THE LIGHT was revealed, and this is THE SECRET OF the Or (light) that has remained from Avir (air). This refers to the light that has existed AT FIRST IN BINAH, WHEN IT WAS IN THE HEAD OF ARICH ANPIN. IT THEN DISAPPEARED WHEN IT CAME OUT OF THE HEAD. NOW IT HAS RETURNED TO IT and remains there. The light has gone; it has disappeared and is now hidden. And one point remains IN BINAH, where THE LIGHT OF CHOCHMAH always reaches INTO THEIR VESSELS in a hidden manner. The "reaching yet not reaching", WHICH MEANS THAT IT REACHES WITH THE LIGHT OF CHASSADIM, BUT NOT WITH THE LIGHT OF CHOCHMAH, shines in the manner of the first point that has emerged from it. As a result, they are all linked to one another and illuminate one another.

34. When it ascends TO THE HEAD OF ARICH ANPIN, they all rise up and cling to it. THEN it is as if "reaching", WHICH IS THE UPPER THREE SFIROT. It is treasured in the place of the endless, WHICH IS ARICH ANPIN, and all becomes one. The point that was in the light, AND TRANSFORMED IT INTO AIR, is now COMPLETELY light, AS IT TURNED INTO THE UPPER THREE SFIROT BY THE UNION. And THE LIGHT OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ABA AND IMA expanded. From this expansion illuminated the seven letters of the alphabet, which were not yet solid but were still moist. Later darkness came forth and seven other letters of the Alphabet came out. The firmament then came forth and stopped the dispute between the two sides. In it there issued eight other letters, which added up to 22 in all. Seven letters from the RIGHT side and seven letters from the LEFT side jumped on the firmament and were all engraved on it, where they remained moist. As the firmament congealed, so did the letters. They were engraved and assumed their intended shapes. And there the Torah was

30. דא ויאמר, איהו קיימא למשאל ולמנדע. ויאמר, חילא דאתרם, וארמותא בחשאי מרזא דאין סוף ברישא דמחשבה. ויאמר אלהים, השתא אוליד ההוא היכלא, ממה דאתעדיות מזרעא דקדש, ואוליד בחשאי. והוא דאתילד אשתמע לבר, מאן דאוליד ליה אוליד בחשאי דלא אשתמע כלל, כיון דנפק מניה מאן דנפק אתעביד קול דאשתמע לבר.

31. יהי אור. כל מה דנפק ברזא דא נפק. יהי, על רזא דאו"א, דאיהו י"ה, ולבתר אתהדר לנקודה קדמאה, למהוי שירותא לאתפשטא למלה אחרא.

32. אור ויהי אור, אור דכבר הוה. אור דא רזא סתימא, אתפשטותא דאתפשט ואתבקע מרזא דסתרא דאור עלאה סתימא. בקע בקדמיתא ואפיק חד נקודה סתימא מרזא דיליה, דהא אין סוף בקע מאורא דיליה, וגלי האי נקודה י', כיון דהא י' אתפשט, מה דאשתאר אשתכח אור, מההוא רזא דהוא אור סתימאה.

33. כד אשתכח מניה נקודה קדמאה י', אתגלי לבתר עליה מטי ולא מטי, כיון דאתפשט נפק, ואיהו הוא אור דאשתאר מאור, והיננו אור דכבר הוה והא קיימא. נפק ואסתלק ואתגניז ואשתאר חד נקודה מניה למהוי מטי תדיר באורח גניזו בההוא נקודה. מטי ולא מטי נהיר ביה באורח נקודה קדמאה דנפק מניה. ובגין כך כלא אחיד דא ברזא נהיר בהאי ובהאי.

inscribed, REFERRING TO ZEIR ANPIN WHICH IS CALLED THE TORAH, to shine outward ON THE LOWER BEINGS.

35. THE PHRASE: "Let there be light" ALLUDES TO THE NAME Great El, according to the secret of He who issues from the primal Air. HENCE, IT IS WRITTEN: "LET THERE BE (HEB. YEHI)", IMPLYING THE SFIRAH OF CHESED OF ZEIR ANPIN CALLED 'GREAT EL.' THE PHRASE: "And there was (Heb. Vayehi)" refers to the secret of the darkness that is called 'Elohim.' AND IT IS CALLED 'light' AFTER the left was combined with the right because the name Elohim extends from the secret of the name El, WHICH IS CHESED. THUS, THE NAME ELOHIM IS THE ASPECT OF CHESED AS WELL. And the right was included within the left, and the left within the right.

36. THE VERSE: "And Elohim saw the light, that it was good" (Beresheet 1:4) implies the Central Column OF ZEIR ANPIN, WHICH IS THE SFIRAH OF TIFERET IN IT. THE PHRASE: "That it was good" SAID ABOUT TIFERET MEANS THAT it shone up and down in all directions, NAMELY TO ALL THE SFIROT: NETZACH, HOD, YESOD AND MALCHUT. TIFERET OF ZEIR ANPIN is the secret of the name Yud-Hei-Vav-Hei, which includes all direction, RIGHT AND LEFT, FRONT AND BACK, UP AND DOWN. THE WORDS, "And Elohim divided the light" MEAN THAT HE prevented the dispute BETWEEN RIGHT AND LEFT, so that everything may be perfect.

37. "And Elohim called..." (Beresheet 1:5). HE ASKED: What is THE MEANING OF "AND ELOHIM called THE LIGHT DAY"? HE REPLIED, THIS MEANS THAT He called and invited it to bring forth from within that perfect light that stands in the middle, REFERRING TO TIFERET, one light. AND THIS LIGHT is the foundation of the world, upon which all worlds are erected AND FROM WHERE ALL THE SOULS ARE BORN. From this perfected "light" emerges the Central Column, the foundation of the life of the worlds, this being the day from the right side. THE WORDS: "And the darkness he called Night" MEAN THAT He called and invited it, bringing forth one female from within the left side, the secret of darkness. THIS FEMININE PRINCIPLE IS THE SECRET OF the moon that governs the night. FOR THIS REASON, it is called night. AND THIS IS the secret of THE NAME 'Adonai' and THE 'NAME Master of all Earth.'

38. The right enters into that perfected pillar in the middle, where it is included with the secret of the left; NAMELY, CHESED OF ZEIR ANPIN, WHICH ALSO INCLUDES ITS GVURAH AND ENTERS ITS CENTRAL COLUMN, WHICH IS TIFERET. Then ZEIR ANPIN rises up to the primal point, WHICH IS ARICH ANPIN, and takes and possesses there, IN ARICH ANPIN, MOCHIN, WHICH IS a thing according to THE SECRET OF the three Points--Cholam, Shuruk and Chirik--which are called holy seed. FOR THROUGH THE THREE SOWINGS--CALLED CHOLAM, CHIRIK AND SHURUK--THE MOCHIN OF CHOCHMAH ARE REVEALED, WHICH ARE CALLED HOLINESS. THE THREE POINTS ARE THEREFORE CALLED HOLY SEED. For no seed can be sown FOR THE PURPOSE OF THE MOCHIN except according to this secret, NAMELY THE SECRET OF THE THREE SOWINGS OF CHOLAM, SHURUK AND CHIRIK. All, REFERRING TO THE ILLUMINATION OF THE THREE POINTS, were united in the Central Column, WHICH IS TIFERET, and it emanated the foundation (Yesod) of the world. Because of this, YESOD is called all, because it holds on to all, NAMELY THE ILLUMINATION OF ALL THREE

34. כַּד סֵלִיק בְּלֵא סֵלְקִין וְאַתְּאֲחֲדִין בֵּיהּ. וְאִיהוּ מְטִי וְאִגְנִיזוּ בְּאַתֵּר דְּאִי"ן סו"ף. וְכֵלֵא חַד אֲתַעֲבִיר. הֵהוּא נְקוּדָה דְּאֹר אֹר אִיהוּ. וְאַתְּפִשֵּׁט וְנִהִירוּ בֵּיהּ שְׁבַע אֲתוּן דְּאַלְפָּא בֵּיתָא, וְלֹא אֶקְרִישׁוּ וְלַחִים הוּוּ, נִפְקַן חֲשַׁךְ לְבַתֵּר וְנִמְקוּ בֵּיהּ שְׁבַע אֲתוּן אַחֲרָן דְּאַלְפָּא בֵּיתָא, וְלֹא אֶקְרִישׁוּ וְקִימוּ לַחִים. נִפְקַן רְקִיעַ דְּאַמְרִישׁ מַחְלֻקַת דְּתְרִין סְטְרִין, וְנִמְקוּ בֵּיהּ תְּמֻנָּא אֲתוּן אַחֲרָנִין. בְּדִין כ"ב. דְּלִגּוּ שְׁבַע אֲתוּן דְּהֵאִי סְטְרָא וְשְׁבַע דְּהֵאִי סְטְרָא וְאַתְּגְלִיפוּ כְּלֵהוּ בְּהֵהוּא רְקִיעַ, וְהוּוּ קִימֵי לַחִים. אֶקְרִישׁ הֵהוּא רְקִיעַ וְאֶקְרִישׁוּ אֲתוּן וְאִגְלִימוּ וְאַתְּצִיירוּ בְּצִיּוּרֵיהוּ וְאִגְלִיף תְּמֵן אֹרִייתָא לְאַנְהָרָא לְבַר.

35. יְהִי אֹר, דְּהוּא אֵל גְּדוֹל, רְזָא דְנִפְסִיק מְאֹרֵי קְדָמָה. וְיְהִי, רְזָא דְחֲשַׁךְ, דְּאֶקְרִי אֱלֹהִים. אֹר דְּאַתְּבָּלִיל שְׁמָאֲלָא בְּיְמִינָא. וְכַדִּין, מְרִזָּא דְּאֵל הוּוּ אֱלֹהִים, אֲתַכְּלִיל יְמִינָא בְּשְׁמָאֲלָא וְשְׁמָאֲלָא בְּיְמִינָא.

36. וִירָא אֱלֹהִים אֶת הָאֹר בִּי טוֹב, דָּא עֲמוּדָא דְּאַמְצְעִיתָא. בִּי טוֹב אֲנַהִיר עֵילָא וְתַתָּא וְלִכְלָ שְׁאָר סְטְרִין, בְּרִזָּא יְרוּד', שְׁמָא דְּאַחִיד לְכָל סְטְרִין וְיַבְדֵּל אֱלֹהִים וְגו' אֶמְרִישׁ מַחְלֻקַת לְמַהוּי כְּלָא שְׁלִים.

37. וִיקְרָא אֱלֹהִים וְגו' מַהוּ וִיקְרָא, קְרָא וְזִמִּין, לְאַפְקָא מֵהֵאִי אֹר שְׁלִים דְּקִיּוּמָא בְּאַמְצְעִיתָא, חַד נִהִירוּ, דְּאִיהוּ יְסוּדָא דְּעֵלְמָא, דְּעֵלְיָה קִיּוּמִין עֵלְמִין. וְמֵהֵהוּא אֹר שְׁלִים עֲמוּדָא דְּאַמְצְעִיתָא, אֲתַפְּשֵׁט יְסוּדָא חִי עֵלְמִין, דְּאִיהוּ יוֹם מְסִטְרָא דְּיְמִינָא. וְלַחֲשַׁךְ קְרָא לַיְלָה, קְרָא וְזִמִּין, וְאַפִּיק מְסִטְרָא דְּחֲשַׁךְ חַד נֹקְבָא סִיְהָרָא דְּשִׁלְטָא בְּלִילְיָא, וְאֶקְרִי לַיְלָה. רְזָא דְּאַדְנִי אֲרוֹן כָּל הָאָרֶץ.

38. עֵאל יְמִינָא בְּהֵהוּא עֲמוּדָא שְׁלִים בְּאַמְצְעִיתָא, כְּלִיל בְּרִזָּא דְּשְׁמָאֲלָא, וְסֵלִיק לְעֵילָא עַד נְקוּדָה קְדָמָה, וְנִטִּיל וְאַחִיד תְּמֵן מְלַה דְּתַלְתָּ נְקוּדִין, חֲלָם שׁוּר"ק חִיר"ק, זְרַע קְדָשׁ. דְּהֵא לִית זְרַעָא דְּאַזְדְּרַע בְּרִזָּא דָּא, וְאַתְּחַבֵּר כְּלָא בְּעֲמוּדָא דְּאַמְצְעִיתָא, וְאַפִּיק יְסוּדָא דְּעֵלְמָא וּבְגִין כֵּן אֶקְרִי כָּל, דְּאַחִיד לְכָלֵּא בְּנִהִירוּ דְּתִיאֻבְתָּא.

COLUMNS by the light of passion. IN OTHER WORDS, BECAUSE OF THE DESIRE OF THE LEFT FOR THE LIGHT OF THE RIGHT, YESOD RECONCILES THE LEFT WITH THE RIGHT AND UNITES THEM. AND BECAUSE THE CENTRAL COLUMN ACQUIRES THEM, THAT COLUMN ATTAINS BOTH OF THEM AND BESTOWS THEM BOTH ON YESOD.

39. The left is set ablaze by the force of might and smells. It exudes the odor throughout the grades, and from the glow of this fire it emanates the feminine principle called moon. This blazing IS CONSIDERED TO BE darkness, because it extends from darkness. And these two sides, THE RIGHT AND THE LEFT, produce these two grades, one male and one female, BECAUSE YESOD, WHICH IS MALE, EMANATED FROM THE RULE OF THE RIGHT OF ZEIR ANPIN. THE FEMININE PRINCIPLE EMANATES FROM THE LEFT COLUMN OF ZEIR ANPIN.

40. Yesod holds on to the Central Pillar AND RECEIVES the additional light that was in it. THIS REFERS TO THE LIGHT OF CHOCHMAH, WHICH IS AN ADDITIONAL LIGHT FOR ZEIR ANPIN. The Central Column, ZEIR ANPIN, is entirely complete BY CHOCHMAH AND BY CHASSADIM, because of the peace he brought to all sides. Thus, It has received additional light--MOCHIN--from above, NAMELY FROM ARICH ANPIN WHICH IS CHOCHMAH, and from all sides, NAMELY FROM THE RIGHT AND LEFT. FROM ITS OWN CENTRAL COLUMN, IT HAS ACHIEVED CHASSADIM AND GVUROT, and the joy of all THE WORLDS is in It. THIS IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT ELIMINATES ALL THE KLIPOT. And from this adding of gaiety, the foundation (Yesod) of the world issued and is called additional (Heb. Musaf). From here, YESOD, all the lower powers, spirits and holy souls OF THE RIGHTEOUS, are emanated according to the secret of THE SACRED NAMES--Yud-Hei-Vav-Hei-Tzeva'ot--WHICH MEANS THAT HE IS A LETTER (ALSO: 'A SIGN') THAT APPEARS IN ALL HIS HOSTS. HE IS ALSO CALLED EI the Elohim of the Spirits, FROM WHOM ALL THE SPIRITS AND SOULS OF THE RIGHTEOUS EMANATE.

41. The night, Master of all Earth, is the feminine principle. She emanated from the left side, from that darkness. Because the entire desire of that darkness was to be included within the Right Column AND RECEIVE THE LIGHT, its power was weakened. When night began to expand FROM THE LEFT before ITS STRUCTURE was completed, the darkness--NAMELY THE LEFT COLUMN--entered and merged with the Right Column, and the right held on to it. Night then was left lacking AT ITS END, BECAUSE ITS SOURCE, WHICH IS THE LEFT COLUMN, DISAPPEARED IN THE RIGHT COLUMN AND DID NOT HELP IT REACH COMPLETION. SO NOW THERE ARE TWO THINGS LACKING IN THE FEMININE PRINCIPLE: (1) THE ASPECT OF THE NIGHT, MEANING DARKNESS INSTEAD OF LIGHT, AND (2) HER STRUCTURE WAS NOT COMPLETED BY THE LEFT.

42. Just as darkness, WHICH IS THE LEFT, desires to be included within the light OF THE RIGHT COLUMN, so THE FEMININE PRINCIPLE, WHICH IS night, desires to be included within day. Darkness, WHICH IS THE LEFT COLUMN, abated its light BECAUSE IT HAD NOT YET COMPLETED THE STRUCTURE OF THE FEMININE PRINCIPLE. Because of this, it produced the grade OF THE FEMALE WITH AN incomplete STRUCTURE and without light, NAMELY WITH THE TWO AFOREMENTIONED DEFECTS. THEREFORE, THE FEMININE PRINCIPLE REQUIRED TWO REFORMS: (1) TO BRING HER LIGHT AND FREE HER FROM HER DARKNESS AND (2) TO COMPLETE HER STRUCTURE. Darkness, THE LEFT COLUMN, cannot illuminate unless it merges with the light of the right. And the same applies to the night, which is constructed in the left and emerges from it. It does not show any light unless it merges with the day, YESOD. The defect OF THE STRUCTURE of the night is not completed until the Musaf (additional prayer), WHICH IS THE ADDITIONAL LIGHT THAT YESOD HAS RECEIVED FROM THE CENTRAL COLUMN--NAMELY, THE EXCESSIVE ILLUMINATION OF CHOCHMAH IN ZEIR ANPIN. AND THIS ADDITIONAL LIGHT COMPLETES THE STRUCTURE OF THE FEMININE PRINCIPLE. So what was added to one place is diminished in another. THIS MEANS THAT WHAT WAS ADDED TO THE SFIRAH OF YESOD OF ZEIR ANPIN BY THE CENTRAL COLUMN, THE LEFT COLUMN OF ZEIR

39. שְׁמָאלָא לְהֵיט בְּתוֹקְפָא וְאַרְח, בְּכוֹלָהוּ דְרֵגִין אֲרַח רִיחָא. וּמַהְוָא לְהֵיטוּ דְאִשָּׁא, אִפִּיק הָהִיא נּוֹקְבָא סִיְהֵרָא וְהָוָא לְהֵיטוּ הוּהּ חֲשָׁךְ, בְּגִין דְּהוּהּ מִחֲשָׁךְ. וְתַרְיֵן סְטְרִין אֵלִינְ, אִפִּיקוּ תַרְיֵן דְרֵגִין אֵלִינְ, חַד דְכַר וְחַד נּוֹקְבָא.

40. יְסוּדָא אֲחִיד בְּעַמּוּדָא דְאִמְצָעִיתָא, מִהָהוּא תּוֹסַפֵּת נְהוּרָא דְהוּהּ בֵּיהּ, דְכִינּוּן דְהָהוּא עַמּוּדָא דְאִמְצָעִיתָא אֲשֶׁתֵּלִים, וְעֵבִיד שְׁלָם לְכָל סְטְרִין, כְּדִין אֲתוּסַף בֵּיהּ נְהִירוּ מֵעֵילָא, וּמִכָּל סְטְרִין, בְּחֻדְוָה דְכָלָא בֵּיהּ. וּמַהְוָא תּוֹסַפֵּת דְחֻדְוָה, נְפִיק יְסוּדָא דְעֵלְמִין וְאִקְרִי מוּסַף. מִהֵכָּא נְפִיקִין כָּל חֵיילִין לְתַתָּא וְרוּחִין וְנִשְׁמָתִין קְדִישִׁין, בְּרִזָּא יְדוּד צְבָאוֹת אֵל אֱלֹהֵי הַרְחוּת.

41. לֵילָה אֲרוֹן כָּל הָאָרֶץ, מְסַטְרָא דְשְׁמָאלָא, מִהָהוּא חֲשָׁךְ, וּבְגִין דְהָהוּא חֲשָׁךְ תִּיאוּבְתִיָּה לְאֲתַבְלָלָא בְּיַמִּינָא, וְחָלַשׁ תּוֹקְפִיהּ, אֲתַפְשֵׁט מִגְּוִיָּה הָאִי לֵילָה, כְּד שְׁאֵרֵי לְאֲתַפְשֵׁטָא הָאִי לֵילָה, עַד לָא אֲסַתִּיִּים, הָהוּא חֲשָׁךְ עָאֵל וְאֲתַבְלִיל בְּיַמִּינָא וְיַמִּינָא אֲחִיד לִיהּ, וְאֲשַׁתָּאֵר בְּגִרְעוּ הָאִי לֵילָה.

42. וּכְמָה דְחֲשָׁךְ תִּיאוּבְתִיָּה לְאֲתַבְלָלָא בְּאוּר. הַכִּי לֵילָה תִּיאוּבְתִיָּה לְאֲתַבְלָלָא בְּיוֹם, חֲשָׁךְ גִּרְע נְהוּרִיָּה, וּבְגִין כֵּן אִפִּיק דְרֵגָא בְּגִרְעוּ, וְלֹא בְנְהִירוּ חֲשָׁךְ לָא נְהִיר אֱלָא כְּד אֲתַבְלִיל בְּאוּר, לֵילָה דְנִפְק מִגְּוִיָּה, לָא נְהִיר, אֱלָא כְּד אֲתַבְלִיל בְּיוֹם. גִּרְעוּ דְלֵילָה לָא אֲשֶׁתֵּלִים אֱלָא בְּמוּסַף, מַה דְאֲתוּסַף הַכָּא גִּרְע הַכָּא.

ANPIN, HAS CAUSED A DIMINUTION AND LACK IN THE FEMININE PRINCIPLE. BUT YESOD FILLS UP THIS LACK WITH ITS ADDITIONAL LIGHT.

43. The Musaf, WHICH IS YESOD OF ZEIR ANPIN, contains the secret of the supernal point, WHICH IS ARICH ANPIN, and the secret of the Central Column, WHICH IS TIFERET OF ZEIR ANPIN THAT RECONCILES all sides. Because of this, two letters were added to YESOD, WHICH ARE VAV AND YUD, IN THE PHRASE: "AND ELOHIM CALLED (HEB. VAYIKRA) THE LIGHT DAY" (BERESHEET 1:5), IN WHICH THE LETTER VAV ALLUDES TO THE LIGHT OF CHASSADIM THAT IT RECEIVED FROM THE CENTRAL COLUMN AND THE YUD TO THE LIGHT OF CHOCHMAH THAT IT RECEIVED FROM ARICH ANPIN. IN THE EMANATION ON THE FEMININE PRINCIPLE, WHICH IS night, these two letters were missing. So OF HER IT IS WRITTEN kara, without the Vav and Yud. OF THE DAY, WHICH IS YESOD, it is written vayikra. He subtracted, IN THE FEMININE PRINCIPLE, THE LETTERS Vav and Yud from vayikra, and so it is written OF HER only "he called (kara) night." Here lies the secret of the name with the 72 letters that are inscribed in the supernal crown - REFERRING TO THE SECRET OF THE LETTERS VAV AND YUD.

43. בְּמוֹסַף הָיָה בֵּיהּ רִזָּא דְנִקּוּדָה עֲלָאָה, וְרִזָּא דְעִמּוּדָא דְאִמְצַעִיתָא בְּכָל סְטְרִין, וּבְגִין כֵּךְ אֲתוּסַף בֵּיהּ תְרִין אֲתוּוּן. בְּלִילִיא גְרִיעוּ בֵּיהּ אֶלֶן תְרִין, כְּדִין קָרָא, בְּתִיב וִיקְרָא, וְגָרַע מִנִּיהּ ו' י' וּבְתִיב קָרָא לִילָהּ. הֵכָא רִזָּא דְשְׂמָא דְשַׁבְעִין וְתְרִין אֲתוּוּן גְּלִיפָא דְכִתְרָא עֲלָאָה.

6. "Let there be a firmament"

Three distinct spiritual energy forces permeate all existence. Using the language of metaphor, the Zohar identifies these three forces as Right, Left and Central Columns. Right correlates to the positive [+] force, which manifests physically as the proton. Left signifies the negative charge [-], manifesting as the electron. Central is expressed through the neutron, the force that bridges the positive and negative poles. Just as the filament in a light bulb creates the resistance that generates light, the Central column corresponds to the cosmic force of resistance—the Firmament whose resistance produces illumination. Even sunlight striking a physical object requires reflection in order generate luminous energy. This model for arousing both spiritual and physical Light is mirrored within ourselves. Our left side corresponds to the negative pole [-], and to our Desire to receive. The right side signifies the positive pole [+], the will to share that resides in our soul. Our hearts and minds correspond to the central aspect. This is our free will, whereby we can choose to resist the Desire to receive and nurture the desire to share. This is the choice that arouses spiritual Light.

This section of the Zohar fills us with the power to resist our selfish desires. It strengthens our central column, which is our own free will.

We are blessed with the ability to create unity between opposite forces in our lives. We can become a bridge between opposing sides, and by so doing we can help to resolve conflict and confrontation. Kabbalah teaches that disunity among people is the source of all hatred and violence, regardless of who is right or wrong.

44. "And Elohim said, Let there be a firmament in the midst of the waters" (Bereshheet 1:6). THIS PHRASE alludes to a detailed reform of the separation of the upper from the lower waters according to the secret of the left. Here, the dispute according to the secret of the left occurred. Until this point, REFERRING TO THE FIRST DAY, reference is made to the right. But ON THE SECOND DAY, REFERENCE is to the secret of THE GOVERNING OF the left. Because of this, a great dispute broke out ON THE SECOND DAY between the two sides. THE LEFT WANTED TO CANCEL THE GOVERNING POWER OF THE RIGHT ENTIRELY, WHILE THE RIGHT WANTED TO CANCEL THE GOVERNING POWER OF THE LEFT ENTIRELY. The right, WHICH IS THE SECRET OF CHESED AND THE FIRST DAY, is the perfection of all. Because of this, everything was written in the right ON THE FIRST DAY. THIS MEANS THAT ALL THE SEVEN DAYS, WHICH ARE THE SEVEN SFIROT, ARE EMERGED IN IT AND ARE ALLUDED TO IN IT, BECAUSE EVERY PERFECTION DEPENDS ON THE RIGHT SIDE.

When the rule of the left was aroused, its dispute with the right began and the fire of anger in that dispute became fierce. From this dispute, Gehenom was created. So Gehenom was awakened, and created by the left, and cleaved to it, WHICH MEANS THAT WHOEVER WANTS TO STRENGTHEN THE LEFT SHALL FALL INTO GEHENOM, WHICH ORIGINATES FROM IT.

44. וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְגו' הֵכָא בְּפִרְט רִזָּא לְאִפְרָשָׁא בֵּין מִיּוֹן עֲלָאִין לְתַתָּאִין, בְּרִזָּא דְשְׂמָאֲלָא הֵכָא מַחְלֻקַת בְּרִזָּא דְשְׂמָאֲלָא, דְעַד הֵכָא רִזָּא דְיִמִּינָא הוּא, וְהֵכָא הוּא רִזָּא דְשְׂמָאֲלָא. וּבְגִין כֵּךְ אֲסֻגִּיאוּ מַחְלֻקַת בֵּין דָּא לְיִמִּינָא. יִמִּינָא אִיהוּ שְׁלִימָא דְכָלָא, וּבְגִין כֵּךְ בְּיִמִּינָא כְּתִיב כָּלָא, דְהָא בֵּיהּ תְלִינָא כָּל שְׁלִימוֹ. כִּד אֲתַעַר שְׂמָאֲלָא אֲתַעַר מַחְלֻקַת, וּבְהוּא מַחְלֻקַת אֲתַתְקַף אֲשָׁא דְרוּגְזָא, וְנִפְיָק מִנִּיהּ מַהֵהִיא מַחְלֻקַת גִּיהֵנָם, וְגִיהֵנָם בְּשְׂמָאֲלָאֲתַעַר וְאֲתַדְבֵּק.

45. In his wisdom, Moshe looked into this and learned about the work of Creation. In the work of Creation, there was a dispute between the left and the right. And in that dispute, which the left provoked, Gehenom was created and Gehenom held on to the left. The central pillar, WHICH IS TIFERET, entered between them on the third day, ending the dispute and bringing the two sides to an agreement. So Gehenom REMOVED ITSELF FROM THE LEFT AND descended below. The left joined the right, and there was peace everywhere.

46. A similar dispute occurred between Korach and Aharon, the left against the right. Moshe studied the Creation and said, 'I am one able to eliminate the dispute between right and left.' MOSHE tried his best to reconcile them, but the left did not want to be reconciled. So Korach become stronger AND OVERCAME AHARON.

47. MOSHE said, assuredly, because of the power of the disagreement of the left, Gehenom should cling to it, JUST AS IT WAS IN THE WORKS OF CREATION. KORACH did not wish to be attached above, NAMELY TO THE AMENDMENT OF HOLINESS, and join the right, LIKE THE LEFT ON HIGH. So assuredly, he shall descend below, DOWN INTO GEHENOM, because of the fierceness of his anger. AS HAPPENED IN THE WORKS OF CREATION, GEHENOM CAME OUT AND CLEAVED TO THE LEFT. MOSHE KNEW THAT WITH THE STRENGTH OF KORACH'S ANGER, KORACH WOULD DESCEND TO GEHENOM AND BE ATTACHED TO IT.

48. Because of this, Korach did not want Moshe to settle this dispute. It was not for heaven's sake (with pure intentions). He had no respect for the above glory, WHICH IS THE SHECHINAH, and refused to acknowledge the work of Creation. THIS MEANS THAT HE DENIED THE AMENDMENT OF THE CENTRAL COLUMN, SETTLING THE DISPUTE BETWEEN THE RIGHT AND LEFT, IN THE WORK OF CREATION. HE WANTED ONLY THE LEFT TO GOVERN. As soon as Moshe realized that he was denying the work of Creation and being rejected out OF HOLINESS, "Moshe was much angered" (Bemidbar 16:15).

49. "And Moshe was much angered," BECAUSE KORACH AND HIS COMPANY refused to acknowledge him and did not allow him to settle the dispute. IT IS WRITTEN "much", because they denied the acknowledgment of the work of Creation. So Korach denied everything above IN ZEIR ANPIN and below IN THE SOULS, as it is written: "When they strove against Hashem" (Bemidbar 26:9)-- WHICH IS THE SECRET OF ZEIR ANPIN, FOR THE DAMAGE THAT HE DID REACHED BOTH above TO ZEIR ANPIN and down TO MOSHE. Therefore, KORACH cleaved on to what he deserved; HE REACHED GEHENOM, AS WRITTEN, "THEY...WENT DOWN ALIVE INTO SH'OL" (BEMIDBAR 16:33).

45. חֲכֵמָתָא דְּמֹשֶׁה בְּהָא אֶסְתַּבֵּל, וּבְעוֹבְדָא דְּבְרָאשִׁית אֲשֶׁגַח. בְּעוֹבְדָא דְּבְרָאשִׁית הָיָה מַחְלֹקֶת שְׂמָאלָא בְּיַמִּינָא, וּבְהָוָא מַחְלֹקֶת דְּאִתְעַר בֵּיהּ שְׂמָאלָא, נִפְקַ בֵּיהּ גִּיהֵנָם וְאִתְדַבֵּק בֵּיהּ. עֲמַדָא דְּאִמְצָעִיתָא דְּאִיהוּ יוֹם תְּלִיתָאי עָל בִּינְיָהוּ, וְאִמְרִישׁ מַחְלֹקֶת וְאִסְכֵּימ לְתֵרִין סְטֵרִין, וְגִיהֵנָם נְחִית לְתַתָּא, וְשְׂמָאלָא אֶתְכַלִּיל בְּיַמִּינָא וְהָוָה שְׁלָמָא בְּכָלָא.

46. בְּגוֹוְנָא דָּא, מַחְלֹקֶת קֶרַח בְּאֶהְרִן, שְׂמָאלָא בְּיַמִּינָא. אֶסְתַּבֵּל מֹשֶׁה בְּעוֹבְדָא דְּבְרָאשִׁית, אָמַר: לִי אִתְחַזִּי לְאִמְרָשָׁא מַחְלֹקֶת בֵּין יַמִּינָא לְשְׂמָאלָא אֲשֶׁתְּדַל לְאִסְכְּמָא בִּינְיָהוּ, וְלֹא בְּעֵי שְׂמָאלָא. וְאִתְקַף קֶרַח בְּתוֹקְפִיהּ.

47. אָמַר: וְהָיִי גִיהֵנָם, בְּתוֹקְפָא דְּמַחְלֹקֶת שְׂמָאלָא, אֲצֵטְרִיךְ לְאִתְדַבְּקָא, הוּא לֹא בְּעֵי לְאִתְדַבְּקָא לְעִילָא וְלֹא תִכְלָלָא בְּיַמִּינָא, וְהָיִי יְחוּת לְתַתָּא בְּתוֹקְפָא דְּרוּגְזָא דִּילִיָּהּ.

48. וְעַל דָּא לֹא בְּעֵי קֶרַח לְאִסְכְּמָא הָיִי מַחְלֹקֶת בְּיַדָּא דְּמֹשֶׁה, בְּגִין דְּלֹא הָוָה לְשֵׁם שְׁמַיִם, וְלֹא חֵיִישׁ לִיקְרָא דְּלְעִילָא, וְאִכְחִישׁ עוֹבְדָא דְּבְרָאשִׁית, בִּיּוֹן דְּחָמָא מֹשֶׁה דְּהָוָה מְכַחִישׁ עוֹבְדָא דְּבְרָאשִׁית וְאִתְדַחָא אִיהוּ לְבַר, כְּדִין וַיַּחַר לְמֹשֶׁה מְאֹד.

49. וַיַּחַר לְמֹשֶׁה, עַל דְּאִכְחִישׁוּ לִיָּהּ, דְּלֹא אִסְכֵּימ הָוָא מַחְלֹקֶת. מְאֹד, עַל דְּאִכְחִישׁוּ עוֹבְדָא דְּבְרָאשִׁית. וּבְכָלָא אִכְחִישׁ קֶרַח, בְּעִילָא וּבְתַתָּא. דְּכְתִיב בְּהַצּוֹתָם עַל ה', הָא תַתָּא, וְעִילָא. וְעַל דָּא אִתְדַבֵּק בְּמָה דְּאִתְחַזִּי לִיָּהּ.

50. Another dispute was settled according to above. A dispute that rose and did not come down and was based on decency was that between Shammai and Hillel. SHAMMAI WAS THE ASPECT OF THE LEFT ON HIGH, WHILE HILLEL WAS THE ASPECT OF THE SUPERNAL RIGHT. And the Holy One, blessed be He, intervened between them and approved of them. THIS MEANS THAT THE DIFFERENCES AND ARGUMENTS BETWEEN SHAMMAI AND HILLEL REACHED THEM FROM THE CENTRAL COLUMN OF ABOVE, WHICH IS THE SECRET OF THE HOLY ONE, BLESSED BE HE. This was a dispute for the sake (name) of heaven, and the heavens, and ZEIR ANPIN, reconciled this dispute TO ESTABLISH BOTH. Because of this, THEIR ILLUMINATIONS CONTINUE to exist. This DISPUTE is like the work of Creation. IT IS SIMILAR TO WHAT THE CENTRAL COLUMN ACHIEVED FOR THE SAKE OF ESTABLISHING THE WORK OF CREATION. But Korach denied the establishing of the work of Creation and the dispute was toward the heavens, NAMELY ZEIR ANPIN, THAT IS, THE RECONCILING COLUMN. And he wanted to deny the principles of the Torah, WHICH IS ZEIR ANPIN. Assuredly this DISPUTE AND DENIAL was the result of the efforts of Gehenom, and its power of judgment cleaved to KORACH and he to it. **THUS, HE FELL INTO GEHENOM.**

51. This secret appears in the Book of Adam. When darkness was aroused to take control, it emerged in all its might and created Gehenom, and GEHENOM cleaved to it in its dispute. As the anger and the might OF THE GVUROT were calmed down, the dispute was aroused in a different manner, as a dispute of love.

52. There were two kinds of disputes: One at the beginning and one at the end. This is the path of the righteous, which is hard in the beginning, because it is full of suffering, but ends in peace. Korach, BEING THE LEFT, was the beginning of the dispute BETWEEN THE RIGHT AND THE LEFT, which was full of anger and fierceness. EACH WANTED TO DIMINISH THE ILLUMINATION OF HIS NEIGHBOR. FROM THIS, GEHENOM EMERGED and Korach cleaved to Gehenom. Shammai was ALSO THE ASPECT OF THE LEFT, but at the end of the dispute BETWEEN THE RIGHT AND THE LEFT, when anger was forgotten and the dispute of love was set in motion SO AS TO RECEIVE APPROVAL FROM THE HEAVENS, WHICH IS THE COLUMN THAT SETTLES THE DISPUTE.

53. This is the secret of the verse: "Let there be a firmament in the midst of the waters, and let it divide..." (Bereshheet 1:6) This is the first dispute, aroused by anger and force, in which each wanted to overcome and annul his neighbor. THE HOLY ONE, BLESSED BE HE, wished to nullify the dispute and Gehenom was aroused until the anger and aggressiveness cooled down. Then it IS WRITTEN: "And Elohim made the firmament AND DIVIDED..." (BERESHEET 1:7). THIS DIVISION IS the dispute, carried with love and friendship, which supports the world. According to this secret, (NAMELY THROUGH THE DISPUTE OF LOVE) is carried the dispute between Shamaï and Hillel--NAMELY THE DIVIDING OF "AND ELOHIM MADE THE FIRMAMENT..." AT THE END OF THE DISPUTE. ON THE OTHER HAND, THE DISPUTE OF KORACH WAS ONE OF ANGER--WHICH IS THE DIVIDING OF "LET THERE BE A FIRMAMENT IN THE MIDST OF THE WATERS..." AT THE BEGINNING OF THE DISPUTE. SO THE DISPUTE OF SHAMMAI AND HILLEL WAS FOR THE SAKE OF THE HEAVENS, in which the oral Torah, WHICH IS THE SECRET OF THE FEMININE PRINCIPLE, entered with love into the written Torah, WHICH IS ZEIR ANPIN AND CALLED HEAVENS. And they were in perfect union.

54. Division applies to the left alone, as is written IN RELATION TO THE SECOND DAY: "And let it divide." (Ibid. 6) WHILE OF KORACH, it is written: "Is it but a small thing to you, that the Elohim of Yisrael has separated you" (Bemidbar 16:9). It is also written: "At that time Hashem separated the tribe of Levi" (Devarim 10:8). So, assuredly the separation appears only in the second day in the place of the left.

50. מַחְלוֹקֶת דִּאֲתַתְקַן כְּגִוּוֹנָא דְלַעִילָא, וְסִלִּיק וְלֵא נְחִית, וְאַתְקִיִּים בְּאַרְחַ מִיִּשְׂרָאֵל, דָּא מַחְלוֹקֶת דְּשִׁמְאִי וְהִלֵּל. וְקְדוּשׁ בְּרוּךְ הוּא אֶפְרִישׁ בִּינֵיהוּ, וְאַסְכִּים לֹוֹן. וְדָא הוּא מַחְלוֹקֶת לְשֵׁם שְׁמַיִם, וְשְׁמַיִם אֶפְרִישׁ מַחְלוֹקֶת, וְעַד אֲתַקִּיִּים וְדָא הוּא כְּגִוּוֹנָא דְעֹבְדָא דְבְּרֵאשִׁית. וְקִרַח, בְּעֹבְדָא דְבְּרֵאשִׁית אֶכְחִישׁ בְּכֻלָּא וּפְלוּגְתָא דְשְׁמַיִם הוּא, וּבְעָא לְאַכְחָשָׁא מְלִי דְאוֹרִיִּיתָא, וְדָאִי בְּאַתְדַּבְּקוּתָא דְגִיְהוֹנָם הוּא, וְעַל דָּא אֲתַדְּבַק בְּהַרְדִּיהָ.

51. וְרָזָא דָּא בְּסַפְרָא דְאָדָם. חֲשַׁךְ כִּד אֲתַעַר, אֲתַעַר בְּתוֹקְפִיהָ וּבְרָא בֵיה גִיְהוֹנָם, וְאַתְדַּבַּק בְּהַרְדִּיהָ בְּהוּא מַחְלוֹקֶת. כִּיּוֹן דְשִׁכִּיךְ רוּגְזָא וְתוֹקְפָא אֲתַעַר מַחְלוֹקֶת כְּגִוּוֹנָא אַחְרָא מַחְלוֹקֶת דְרַחִימוֹ.

52. וְתִרְיָן מַחְלוֹקֶת הוּא. חַד שִׁירוּתָא וְחַד סִיּוּמָא, וְדָא אִיהוּ אֲרַחְהוֹן דְצַדִּיקִיָּא שִׁירוּתָא דְלַהוֹן בְּקִשְׁוִי וְסוּפָא דְלַהוֹן בְּנִיחָא. קִרַח הוּא שִׁירוּתָא דְמַחְלוֹקֶת כְּפֻם רוּגְזָא וְתוֹקְפָא, וְאַתְדַּבַּק בְּגִיְהוֹנָם. שְׁמַאי, סוּפָא דְמַחְלוֹקֶת. כִּד רוּגְזָא בְּנִיחָא אֶצְטְרִיךְ לְאַתְעָרָא מַחְלוֹקֶת דְרַחִימוֹ, וְלֵאסְכְּמָא עַל יְדָא דְשְׁמַיִם.

53. וְרָזָא דָּא, יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְיְהִי מִבְדִּיל, דָּא מַחְלוֹקֶת קְדַמָּא אֲתַעַרו דְרוּגְזָא וְתוֹקְפָא בְעָא לְאַפְרָשָׁא, וְאַתַּעַר גִיְהוֹנָם, עַד דְרוּגְזָא וְתוֹקְפָא אֶצְטְוֹן. וְכִדִּין וַיַּעַשׂ אֱלֹהִים אֶת הַרְקִיעַ וְגו', אֲתַעַר מַחְלוֹקֶת דְרַחִימוֹ וְחִבְּבוּ וְקִיּוּמָא דְעֵלְמָא. וּבְרָזָא דָּא מַחְלוֹקֶת שְׁמַאי וְהִלֵּל דְתוֹרָה שְׁבַעַל פֶּה עֵאלַת בְּרַחִימוֹ גְבִי תוֹרָה שְׁבַכְתָּב, וְהוּוּ בְקִיּוּמָא שְׁלִים.

54. הַבְּדִלָה אִיהוּ וְדָאִי בְשְׁמַאֲלָא. כְּתִיב הַכָּא הַבְּדִלָה, וְיְהִי מִבְדִּיל, וְכְתִיב וַיִּבְדֵּל, וְכְתִיב הַתָּם הִמְעַט מִכֶּם כִּי הִבְדִּיל וְגו' וְכְתִיב בַּעַת הַיּוֹא הַבְּדִיל ה' אֶת שֶׁבֶט הַלְוִי. דְהָא וְדָאִי לִית הַבְּדִלָה אֲלָא בְשְׁנֵי בְאַתְר שְׁמַאֲלָא.

55. You may ask: If division occurs definitely on the second day, why then is the separation MENTIONED about Levi, who is the third SON OF YA'AKOV? It should have been associated with Shimon, who is the second SON OF YA'AKOV. THE ANSWER IS that although Levi is the third son according to Ya'akov's mind, he is the second, BECAUSE REUVEN IS NOT CONSIDERED THE FIRST SON OF LEAH, AS AT THE TIME YA'AKOV THOUGHT SHE WAS RACHEL. So the separation is forever in the second, BECAUSE AFTER THE DIVISION HAS OCCURRED IN THE SECOND, everything goes smoothly along the straight path in a perfect way, as it should be. THIS IS BECAUSE BY THE SEPARATION, THE LIGHTS ENCLOSE EACH OTHER AND ARE COMPLETED BY EACH OTHER.

56. The Havdalah (prayer of separation) THAT IS PERFORMED at the end of Shabbat IS FOR THE PURPOSE OF SEPARATING those POWERS that are dominant during the days of the week from THE HOLINESS THAT IS DOMINANT DURING Shabbat. With the ending of Shabbat, one aspect of Gehenom appears. It is the evil eye that desires to govern THE WORLD, just as the children of Yisrael recite, "O Prosper it, the work of our hands" (Tehilim 90:17). It emerges from that grade OF THE OTHER SIDE, which is called the left, and wishes to mingle with the seed of Yisrael BY TAKING CONTROL OVER THE HOLY COVENANT and having power TO PUNISH Yisrael.

57. While the children of Yisrael performed an action, A PRECEPT, using the myrtle (Heb. Hadas) and the wine and recite the Havdalah (prayer of separation), THE OTHER SIDE departs from them. That side is lowered and enters into its place in Sh'ol, in the place where Korach and his company are, as it is written: "They, and all that appertained to them, went down alive into Sh'ol" (Bemidbar 16:33). So KORACH AND HIS COMPANY did not go down TO GEHENOM until Yisrael separated from them, as it is written: "Separate yourselves from among this congregation" (Bemidbar 16:21). HERE AS WELL, THE OTHER SIDE DOES NOT GO TO GEHENOM AT THE ENDING OF SHABBAT BEFORE YISRAEL PERFORMS THE HAVDALAH.

58. So the Havdalah (separation) is always done on the second day, which is the Left Column. THIS REFERS TO WHAT HAS ALREADY BEEN EXPLAINED, THAT EVEN THE HAVDALAH AT THE ENDING OF SHABBAT IS INTENDED TO SEPARATE THE OTHER SIDE THAT EXTENDS FROM THE LEFT COLUMN. It was at the beginning of the dispute, which was aroused by the aggressiveness and anger of the left before it was calmed down and quieted, that Gehenom was created. Then were created all these angels that denounce before THE HOLY ONE, BLESSED BE HE, their Master, above, THE SECRET OF THE CENTRAL COLUMN. THEY DISAGREE WITH HIS RECONCILIATION AND DEVIATE TO THE LEFT. Therefore, fire burns them up and they are consumed. And the other ANGELS, all those who are annulled and have no support, are burned in the fire. ALL THESE HAVE COME FROM THE POWER OF THE FIRE OF THE DISPUTE IN THE BEGINNING, ON THE SECOND DAY. Similarly, Korach FELL down INTO GEHENOM AND BURNED, JUST LIKE THOSE ANGELS WHO BURNED IN THE FIRE OF THE RIVER OF FIRE. And everything follows the same manner, EXTENDING FROM THE BEGINNING OF THIS DISPUTE WITH THE FIRE OF ANGER.

59. "Let there be a firmament..." TELLS US THAT an expansion has occurred between the two. THE LOWER WATERS EXPANDED AND WERE SEPARATED FROM THE UPPER WATERS, AND THE UPPER WATERS EXPANDED AND WERE SEPARATED FROM THE LOWER WATERS BY THE FIRMAMENT. THE LETTERS EI (Aleph Lamed) IN THE NAME ELOHIM (ALEPH-LAMED-HEI-YUD-MEM) FROM THE FIRMAMENT UP are of the right part. IN OTHER WORDS, EL ALWAYS ALLUDES TO THE NAME OF CHESED, WHICH IS THE RIGHT SIDE. THE NAME Great EI has expanded from within the waters OF BINAH AND IS SEPARATED FROM THEM. THIS MEANS THAT BECAUSE OF THE FIRMAMENT, THE NAME GREAT EL HAS SPREAD UPWARD AND HAS SEPARATED ITSELF FROM THE OTHER WATERS, NAMELY THE THREE LETTERS--HEI-YUD-MEM. This was to complete the name EI and to include THE UPPER AND LOWER WATERS within each other THROUGH THAT EXPANSION. And THE NAME EI of Elohim expanded, LEAVING ONLY THE THREE LETTERS--Hei-Yud-Mem. Hei-Yud-Mem then expanded DOWN BELOW THE FIRMAMENT and became the lower waters, Yud-Mem-

55. ואי תימא הבדלה בשני איהו ודאי, אמאי הבדלה בלוי דאיהו תליתאה, הבדלה בשמעון אצטרין דאיהו שני. אלא אף על גבדלוי איהו תליתאה. לדעתא דיעקב שני הוה, ולעולם בשני הוה, וכלא בארץ מישר, בארץ שלים בדקא יאות.

56. הבדלה במוצאי שבת, בין אינון דשליטין ביומי חול לשבת, וכד נמיק שבת, סלקא מגיהנם חד סטרא מעינא בישא דבעא לשלטאה בשעתא דאמרין ישראל ומעשה ידינו כוננה עלינו, ונמיק מהווא דרגא דאקרי שמאלא, ובעי לאתערבא בזרעא דישראל ולשלטאה עלייהו דישראל.

57. וישראל עברי עובדא בהרס וביון, ואמרי הבדלה, ואתפרש מנייהו, ומאיך ההוא סטרא ועאל לדוכתיה בשאול, אתר דקרח וסיעתיה תמן, דכתיב וירדו הם וכל אשר להם חיים שאולה, ואינון לא נחתו תמן עד דעברי ישראל הבדלה מנהון, דכתיב הבדלו מתוך העדה וגו'.

58. ולעולם הבדלה בשני איהו שמאלא. בשירותא ותוקפא ורוגזא, דאתער שמאלא במחלוקת, עד לא שכיך בנייחא, ואתברי ביה גיהנם, כדן אתבריאו כל אינון מלאכים דקטרגי למריהון לעילא ואכיל לון נורא ואתוקרו. וכן כל שאר אינון דמתבטלי, ולית לון קיומא ואתאכלו בנורא, כגוונא דא קרח לתתא, וכלא כגוונא דא.

59. יהי רקיע, אתפשט פשיטו דא מן דא: א"ל, קטפא וימנא, א"ל גדול אתפשט פשיטו מן גו מויא, לאשתלמא שמא דא א"ל, ולא תכללא בההוא פשיטו דא בדא, ואתפשט מאל אלקים, הי"ם אליון אתפשטו, ואתהפכו למהוי מיון תתאין, ימ"ה, ההוא פשיטו דאתפשט בשני מיון עלאין הי"ם זה הי"ם גדול, הי"ם, מיון עלאין, הפוכא דאליון אתוון, ימ"ה, מיון תתאין. כיון דאתתקנו אתעבידו כללא כללא חדא. ואתפשט שמא דא בכמה דוכתי.

Hei. This is the expansion into the second one, THAT IS, HEI-YUD-MEM INTO YUD-MEM-HEI, the upper waters are Hei-Yud-Mem, as written, "So is this great and wide sea (Hayam, Hei Yud Mem)" (Tehilim 104:25). THUS, Hei Yud Mem is the upper waters. If the letters HEI-YUD-MEM are in reversed order, THAT IS, Yud-Mem-Hei, this indicates they are lower waters. Once THE LETTERS YUD-MEM-HEI were restored, THEY ASCENDED AND ROSE ABOVE THE FIRMAMENT AND JOINED THE NAME GREAT EL AND RETURNED TO THE COMBINATION OF THE GREAT SEA (HEB. HAYAM), WHICH WAS HEI-YUD-MEM. Then everyone, EL AND HEI-YUD-MEM were united as one, RESULTING IN ONE NAME--ELOHIM. And this name ELOHIM reached into many places.

60. The upper waters are males; the lower waters are females. At first, BEFORE THEY WERE FIRMLY ESTABLISHED, they were mixed, but were later separated to distinguish the upper waters from the lower waters. AND TO DIFFERENTIATE THEM, one is called Elohim, WHICH IS BINAH, and the other is called Adonai, WHICH IS MALCHUT. One is the upper Hei OF THE NAME YUD-HEI-VAV-HEI, WHICH IS BINAH, and the other is the lower Hei OF THE NAME YUD-HEI-VAV-HEI, WHICH IS MALCHUT as it is written: "And Elohim made the firmament" (Bereshheet 1:7). This expansion assumed the name ELOHIM, FOR THE VERSE: "AND ELOHIM MADE" INDICATES THAT THE EXPANSION OF HEI-YUD-MEM RETURNED BACK TO EL AND MERGED INTO THE NAME ELOHIM AND THE UPPER WATERS. FOR THE NAME Elohim is the upper waters and the name Adonai, THE FEMININE PRINCIPLE OF ZEIR ANPIN, is the female waters. Nevertheless, since the male waters, OR THE LETTERS HEI-YUD-MEM, were completed only by the female waters--NAMELY, THE FEMININE PRINCIPLE OF ZEIR ANPIN--the name Elohim expanded everywhere, INCLUDING THE FEMALE WATERS.

61. Although ON THE SECOND DAY, the upper and lower waters were divided, the dispute BETWEEN THE RIGHT AND THE LEFT, WHICH ARE THE LETTERS ALEPH-LAMED AND HEI-YUD-MEM, did not cease until the third day, WHICH IS TIFERET. THE THIRD DAY settled the dispute BETWEEN THE RIGHT AND THE LEFT, AS THE TWO COLUMNS--ALEPH-LAMED AND HEI-YUD-MEM--ENCLOTHED EACH OTHER, and both were established properly in their places. Because of this dispute, even though the world exists upon it, it is not written: "it was good" about the second day, because the work was not yet completed ON THAT DAY. So the upper and lower waters were MINGLED TOGETHER as one, and there was no offspring in the world until they were divided IN TWO and distinguished as separate from each other. Only then did they bring forth offspring.

62. Although the separation OF THE LOWER WATERS FROM THE UPPER WATERS occurred on the second day, the dispute BETWEEN EL, WHICH IS THE RIGHT, AND HEI-YUD-MEM, WHICH IS THE LEFT, was unresolved. ONLY the third day reconciled between them. Both became one AND JOINED THEM INTO THE ONE NAME ELOHIM. THE THIRD DAY, WHICH IS ZEIR ANPIN, IS the name, upon which is engraved Hei-Vav-Hei, to make the upper waters, BINAH, equal to the lower waters, MALCHUT. BECAUSE THE LETTERS HEI-VAV-HEI ARE THE SECRET OF THE TWO HEIS WITH VAV BETWEEN THEM: the upper Hei IS BINAH, and the lower Hei IS MALCHUT. The Vav in between IS ZEIR ANPIN AND it completes AND ILLUMINATES both sides, ABOVE IN BINAH AND BELOW IN MALCHUT. This was signified by THE SPLITTING OF the waters of the Yarden (the Jordan River), where the upper waters rose in a heap AND DID NOT DESCEND INTO THE DEAD SEA. THIS IS THE SECRET OF THE UPPER HEI OF THE NAME YUD-HEI-VAV-HEI, NAMELY BINAH. ON THE OTHER HAND, the lower waters--WHICH ARE THE SECRET OF THE LOWER HEI, MALCHUT--flowed down into the DEAD Sea--WHICH IS THE SECRET OF THE LOWER HEI, MALCHUT. And Yisrael, THE SECRET OF THE LETTER VAV, went in the middle BETWEEN THE UPPER WATERS AND THE LOWER WATERS OF THE YARDEN. THUS YISRAEL, THE SECRET OF THE VAV OF YUD-HEI-VAV-HEI, RECEIVED THE ABUNDANCE FROM THE UPPER HEI AND BESTOWED IT UPON THE LOWER HEI.

60. מִיּוֹן עֲלָאִין דְּכוּרִין, וּמִיּוֹן תַּתָּאִין נּוֹקְבִין. בְּקִדְמִיתָא הוּוּ מִים בְּמִים, עַד דְּאִתְפְּרְשׁוּ לְאַשְׁתַּמוּדְעָא מִיּוֹן עֲלָאִין וְתַתָּאִין, דָּא אֱלֹקִים וְדָא אֲדֹנָי, וְדָא ה' עֲלָאָה וְה' תַּתָּאָה. מַה כְּתִיב וַיֵּעַשׂ אֱלֹקִים אֶת הַרְקִיעַ. אִתְפְּשׁוּתָא דָּא נָטַל שְׁמָא דָּא, אֱלֹקִים מִיּוֹן עֲלָאִין. וּמִיּוֹן תַּתָּאִין אֲדֹנָי. וְעַם כָּל דָּא, כִּיּוֹן דְּאַשְׁתַּלִּימוּ מִיּוֹן דְּכוּרִין בְּמִיּוֹן נּוֹקְבִין, שְׁמָא דְּאֱלֹקִים אִתְפְּשַׁט בְּכָלָא.

61. וְאִף עַל גַּב דְּאֲפְרִישׁ בֵּין מִיּוֹן עֲלָאִין לְתַתָּאִין, מַחְלֻקָתָא לֹא אִתְבַּטַּל עַד יוֹם תְּלִיתָאִי, וְאַסְכִּים מַחְלֻקָתָא וְאַתִּישְׁב כְּלָא בְּרוּכְתִיהָ כְּדָקָא יְאוּת. וּבְגִין מַחְלֻקָתָא דָּא, אִף עַל פִּי דְּאִיהוּ קִיּוּמָא דְּעֵלְמָא, לֹא כְּתִיב כִּי טוֹב בְּשָׁנִי, דְּלֹא אֲשַׁתְּלִים עוּבְדָא, מִיּוֹן עֲלָאִין וּמִיּוֹן תַּתָּאִין הוּוּ כְּחֻדָא, וְלֹא הוּוּ תּוֹלְדִין בְּעֵלְמָא. עַד דְּאִתְפְּרְשׁוּ וְאַשְׁתַּמוּדְעוּ, וּבְגִין כֵּן עֲבָדוּ תּוֹלְדִין.

62. וְעַם כָּל דָּא, אִף עַל גַּב דְּהִבְדְּלָהּ הוּוּ בְּשָׁנִי, וּמַחְלֻקָתָא בֵּיהּ הָוָה, יוֹם תְּלִיתָאִי אֲסָכִים בְּכָלָא, דְּהוּא שְׁמָא דְּאֲגֻלִּיף בְּגֻלְפּוּי, הוּוּ"ה, לְאַסְתַּכְּמָא מִיּוֹן עֲלָאִין וּמִיּוֹן תַּתָּאִין: ה' עֲלָאָה ה' תַּתָּאָה, ו' בִּינְיָהוּ לְאַשְׁלָמָא בְּתַרְיִן סְטְרִין. וְסִימְנָא דָּא מִי הִירְדֵן, מִיּוֹן עֲלָאִין קָמוּ נְד אַחַד, מִיּוֹן תַּתָּאִין נְחָתוּ לְיִמָא, וְיִשְׂרָאֵל אֲזִלִּי בְּאַמְצַעִיתָא.

63. Firmament is mentioned five times ON THE SECOND DAY, and the life of the worlds, WHICH IS YESOD OF ZEIR ANPIN, passes through them and guides the worlds through them. They all are comprised of each other. Had the Central Column not settled the dispute, neither would have included the other nor be harmonized. THESE FIVE FIRMAMENTS ARE EQUIVALENT TO the 500 years to which the Tree of Life, WHICH IS ZEIR ANPIN, is attached to produce offspring and fruits in the world. All the waters of Beresheet, NAMELY THE KINDS OF MOCHIN that flow out from Beresheet, WHICH IS ARICH ANPIN, are divided under it and through it INTO THE UPPER WATERS AND THE LOWER WATERS. King David, WHO IS THE SECRET OF THE FEMININE PRINCIPLE, receives everything FROM ZEIR ANPIN. He then distributes it DOWN TO THE LOWER WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, as it is written: "And he distributed among all the people, among the whole multitude" (II Shmuel 6:19). It is also written: "You give it to them; they gather it" (Tehilim 104:28) and "She rises also while it is yet night, and gives food" (Mishlei 31:15).

64. When disagreement was aroused through the fierceness of the left, the mist of fire increased and became overpowering. The spirits produced from within THAT MIST immediately congealed; they became dry and without any moisture. These spirits, which were male and female, produced a multitude of evil spirits. From this, all the might of the impure spirit appeared in all those strong spirits. This is the secret of the Klipah of the foreskin. These spirits were strengthened in impurity through the violent demons. One is called a viper and the other a Serpent, and these two kinds became one. The viper bears offspring every 70 years, while the Serpent only every seven years. But as they are joined together, everything returned to the seven years of the Serpent. THEREFORE, THE VIPER BEGETS EVERY SEVEN YEARS LIKE THE SERPENT, AND THEY BECOME AS IF ONE SPECIES.

65. From herein lies the secret of Gehenom, which has seven names and the Evil Inclination, which also has seven names. From here, impurity expands and spreads out in many grades into the world. And everything comes from the secret of the left, which contains good and evil and thereby, makes the world habitable. From here IS THE SECRET OF the HOLY name that is engraved by eighteen letters and is responsible for the bountiful rains THAT FEED THE EARTH, FOR HUMAN charity, for all our blessings, and for the general inhabitation of this world.

7. "Let the waters...be gathered"

Here the Zohar speaks about the dimension, or Sfirah, called Yesod. This is an immense reservoir that resides just above our physical dimension. All the Upper Worlds, or Sfirot, fill Yesod with their unique spiritual forces, where they are blended and prepared for transfer. Like a cosmic pipeline Yesod then funnels all this Light into our world, which is called Malchut. We can arouse great Lights in the Upper Worlds through our actions, but unless the floodgates of Yesod are opened, the Light can never reach our realm.

The Aramaic passages that illustrate this procedure strengthen our personal connection to Yesod. They help us to open the pipeline from the Upper Worlds.

66. "And Elohim said, Let the waters...be gathered" (Beresheet 1:9). THE WORDS "BE GATHERED (HEB. YIKAVU)" MEAN THAT THE MOCHIN CALLED THE WATERS will travel in a straight line (Heb. kav) on one level, WITHOUT SPREADING TO THE RIGHT OR LEFT. Everything flows mysteriously from the secret of that primal point, WHICH IS ARICH ANPIN, until THE LIGHT reaches and is gathered in the supernal temple. From there--REFERRING TO YISRAEL - SABA AND TEVUNAH--IT THEN flows in a straight line to the other grades, NAMELY TO ZEIR ANPIN, until it reaches that one place where everything is gathered ACCORDING TO THE SECRET OF male and female. HE ASKED: And what is that place? HE REPLIED: THIS IS the Life of the Worlds--NAMELY YESOD OF ZEIR ANPIN, WHICH IS THE MALE WHO IS UNITED WITH MALCHUT, WHICH IS THE FEMININE PRINCIPLE. THUS, IT COMPRISES MALE AND FEMALE TOGETHER.

63. חֲמֵשׁ רְקִיעֵינָם כְּתִיבֵי הָבָא, וְחַי הָעוֹלָמִים אֵיזֵל בְּהוֹ וְאִנְהִיג בְּהוֹ, וְכִלְהוּ בְּלִילָן דָּא בְּדָא, וְאַלְמָלָא הָאֵי מַחְלֻקְתָּ דְּאַסְתָּבְּסָ עֵי דְּאַמְצְעִיתָא, לָא אֲתַבְּלִילוּ וְלָא אֲתִישְׁרוּ דָּא בְּדָא. חֲמֵשׁ מְאָה שְׁנֵי אִינוּן, דְּאִילְנָא דְּחַיֵּי דְּבִיבָא בְּהוֹ לְמִיעֵבַד אִיבִין וְתוֹלְדִין לְעֵלְמָא, וְכֹל מִימּוֹי דְּבְרָאשִׁית, דְּנִגְדִין וְאַתְמַשְׁכֵּן מְבְרָאשִׁית, אֲתַפְּלִגוּ תַּחְתּוּי עַל יְדִיהָ. וְדוֹר מְלַכָּא נְקִיט בְּלָא, וְאִיהוּ פְּלִיג לְבַתְרָא. דְּכְתִיב וְיַחֲלַק לְכָל הָעָם לְכָל הַמּוֹן וְגו'. וְכְתִיב תַּתָּן לְהֵם יִלְקוּטוּן. וְכְתִיב וְתַקֵּם בְּעוֹד לַיְלָה וְתַתָּן טַרְף וְגו'.

64. בְּשַׁעֲתָא דְּאַתְעֵר מַחְלֻקְתָּ בְּתוֹקְפָא דְּשְׂמָאֵלָא, אֲסָגִי וְאַתְקֵף הוֹרְפִילָא דְּטִיפְסָא, וְנִפְקוּ מִתַּתָּן טְסִירִין, וְאַקְרִישׁוּ מִיַּד בְּלָא לְחוּתָא כְּלָל, וְהוּוּ דְּכַר וְנוֹקְבָא, וּמְנַהוּן אֲתַפְּרְשׁוּ זְיִינִין בִּישׁוּן לְזַנְיָהוּ, וְהָכָא תְּקִיפּוּ דְּרוּחַ מְסָאבָא בְּכָל אֲנוּן תּוֹקְפִין טְסִירִין, וְאִינוּן רְזָא דְּעַרְלָה. אִילִין אֲתַקְפוּ בְּזַיִינִין תְּקִיפִין, חַד אֲפַעָה וְחַד נַחֲשׁ, וְתַרוּיָהוּ חַד. אֲפַעָה אֹלִיד לְשַׁבְעֵין שְׁנֵי, בְּחַבּוּרָא חַדָּא אֲתַהֲדֵר בְּלָא לְשַׁבַּע שְׁנֵי דְּנַחֲשׁ.

65. הָכָא אִיהוּ רְזָא דְּגִיְהֵנָם, דְּאַקְרִי בְּשַׁבַּע שְׂמָהָן. יֵצֵר הָרַע בְּשַׁבַּע שְׂמָהָן אֲקָרִי, וּבְכַמְהָ דְּרִגְיָן אֲתַפְּשֵׁט מְסָאבּוּ מְהָכָא לְעֵלְמָא, וְכֹלָא מְרִזָּא דְּשְׂמָאֵלָא טַב וְבִישׁ, וְאִיהוּ יִשׁוּבָא דְּעֵלְמָא. הָכָא שְׂמָא גְלוּפָא דְּתַמְנֵי סְרִי אֲתוּן, מְמַנָּא עַל גְּשָׁמֵי רְצוֹן נְדָבָה וּבְרָכָה יִשׁוּבָא דְּעֵלְמָא.

66. וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם וְגו', בְּאַרְחָ קוּ לְמַהוּי בְּאַרְחָ מִישֵׁר, דְּהָא מְרִזָּא דְּהֵיאַת נְקוּדָה קְדָמָאָה נְפִק בְּלָא בְּסִתְיָמוּ, עַד דְּמִטֵּי וְאַתְכַּנְיֵשׁ לְהִיבְלָא עֲלָאָה, וּמִתַּמָּן נְפִיק בְּקוּ מִישֵׁר לְשַׁאֲרָ דְּרִגְיָן עַד דְּמִטֵּי לְהֵוּא אֲתֵר חַד דְּכַנְיֵשׁ בְּלָא בְּכִלְלָ דְּכַר וְנוֹקְבָא, וּמֵאַן אִיהוּ חַי עֵלְמִין.

67. The waters MENTIONED IN THE VERSE flow from above, from the upper Hei OF THE YUD-HEI-VAV-HEI, WHICH IS YISRAEL - SABA AND TEVUNAH. THE WORDS "under the heaven" ALLUDE TO small Vav, WHICH IS YESOD OF ZEIR ANPIN. ZEIR ANPIN IS CALLED GREAT VAV, WHILE HIS YESOD IS CALLED SMALL VAV. Therefore, WHEN the letter Vav IS PRONOUNCED, TWO VAVS ARE HEARD. The first one is heaven, NAMELY ZEIR ANPIN, and the second one is under the heaven, NAMELY YESOD OF ZEIR ANPIN. AFTER THE MOCHIN ARE DRAWN FROM THE UPPER HEI--WHICH IS BINAH--DOWN UNDER HEAVEN--WHICH IS YESOD OF ZEIR ANPIN--IT IS WRITTEN: "And let the dry land appear" (Bereshheet 1:9). This is the lower Hei--NAMELY MALCHUT, THE FEMININE PRINCIPLE OF ZEIR ANPIN--BECAUSE ONLY SHE WAS REVEALED AS DRY LAND, WHILE ALL THE OTHER GRADES WERE HIDDEN. From within that last GRADE, REFERRING TO THE LOWER HEI, MALCHUT, THAT LIGHT that was concealed was heard AND REVEALED.

68. The phrase "to one place" IS CALLED YESOD because there is a connection to the upper world through YESOD. THE VERSE: "Hashem shall be one, and his name one" (Zecharyah 14:9) hints at two unions. One is the upper world that is unified in its own grades, WHICH IS THE SECRET OF: "HASHEM IS ONE" and THE SECOND is the lower world that is unified in its own grades, ACCORDING TO THE SECRET: "AND HIS NAME ONE." The unification of the upper world BY THE SECRET OF "HASHEM IS ONE" is up TO YESOD. The life of the worlds, WHICH IS YESOD, is sweetened IN BINAH, and the upper world is connected to its unification. Because of this, it is called: "to one place", as all the grades and all the parts, THE SFIROT OF THE PARTZUF OF ZEIR ANPIN, gather there. And they become as one in it, without any separation at all. No grade unites there wholly save this grade, in which all the lights are mysteriously covered in one desire. Up to this point, REFERRING TO THE WORDS: "AND LET THE DRY LAND APPEAR", the revealed world--WHICH IS THE SECRET OF RACHEL--is unified with the concealed world--WHICH IS LEAH.

69. The revealed world, WHICH IS RACHEL, THE FEMININE PRINCIPLE OF ZEIR ANPIN WHO IS LOCATED FROM HIS CHEST DOWNWARD, is similarly unified below. The revealed world is the lower world, AS CAN BE PROVEN BY READING THE SCRIPTURES, WHERE IT IS DESCRIBED IN THE TERMS OF SEEING: "I saw Hashem" (Yeshayah 6:1), "and they saw the Elohim of Yisrael" (Shemot 24:10), "and the glory of Hashem appeared (lit. 'was seen')" (Bemidbar 14:10) and "As the appearance of the rainbow...so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). AND IT IS KNOWN THAT THE LOWER FEMININE PRINCIPLE, WHO IS CALLED RACHEL, IS DESCRIBED BY THE WORDS: "GLORY OF HASHEM" AND BY THE TERM ET (THE). This is the secret of the verse: "Let the dry land appear (lit. 'be seen')", BECAUSE "SEEING" APPLIES ONLY TO THE REVEALED WORLD AND NOT TO THE UPPER WORLD.

70. THE VERSE: "As the appearance of the rainbow" (Ibid), WHICH IS WRITTEN ABOUT THE DIVINE CHARIOT OF YECHEZKEL, alludes to the life of the worlds, NAMELY YESOD OF ZEIR ANPIN. Therefore, it is WRITTEN IN THE PORTION OF NOACH: "I have set my rainbow in the cloud" (Bereshheet 9:13), WHICH ALSO ALLUDES TO YESOD OF ZEIR ANPIN, WHO IS CALLED THE LIFE OF THE WORLDS. THE PHRASE "IN THE CLOUD" refers to Malchut; NAMELY, THE LOWER FEMININE PRINCIPLE OF ZEIR ANPIN, THE REVEALED WORLD OF RACHEL. THE WORDS "I have set" MEAN THAT HE HAS SET HIS RAINBOW IN THE CLOUD ever since the day of Creation. That cloudy day, WHICH IS DESCRIBED IN THE VERSE: "AND IT SHALL COME TO PASS, WHEN I BRING A CLOUD" (BERESHEET 9:14) INDICATES THAT ONLY THEN shall the rainbow be seen ACCORDING TO THE SECRET OF "the appearance of the likeness of the Glory of Hashem", AND NOT AT ANY OTHER TIME. WHY IS THIS SO? As the left is aroused, Rachel emerges TO HER OWN ASPECT "and she had hard labor" (Bereshheet 35:16). THEREFORE IT IS SAID THAT THREE ANGELS STAY BY HER SIDE: Michael at one side, THE RIGHT SIDE; Refael at one side, IN THE MIDDLE; and Gavriel at one side, THE LEFT SIDE. AND FROM THEM SHE RECEIVES HER STRENGTH TO GIVE BIRTH. These three ASPECTS are the colors seen in the form OF THE RAINBOW: white, red and green.

67. המים, דנמקי מלעיל מאת ה' עלאה. מתחת השמים, ו' זעירא ועל דאו"ו חד שמים וחד מתחת השמים. כדון, ותראה היבשה, דא ה' תתאה, דא אתגלי וכל שאר אתבסי, ומגוי האי בתראה, אשתמע בסוכלתנו ההוא דאתבסי.

68. אל הוא קשורא דיחודא דעלמא עלאה ידו"ד אחד ושמו אחד, תרין יחודין: חד דעלמא עלאה לאתיחדא בדרגוי, וחד דעלמא תתאה לאתיחדא בדרגוי. קשורא דיחודא דעלמא עלאה עד הכא איהו, חי עלמין תמן אתבסי, ואתקשר עלמא עלאה ביחודא דיליה, ובגין כן אקרי מקום אחד. כל דרגין וכל שייפין מתכנשין תמן, והו כללהו ביה חד בלא פורא כלל. ולית דרגא דאתיחדן תמן ביחודא חד אלא האי, וביה אתבסיין כללהו בארץ סתים בתיאובתא חד. עד הכא, בדרגא דא אתיחד עלמא דאתגלייא בעלמא דאתבסייא.

69. עלמא דאתגלייא אתיחד אוף הכי לתתא, ועלמא דאתגלייא איהו עלמא דתתא"ה, ואראה את ה', ויראו את אלקי ישראל, וכבוד ה' נראה, וירא כבוד ה', במראה הקשת וגו' כן מראה הנגה סביב הוא מראה דמות כבוד ה', ודא איהו רזא ותראה היבשה.

70. במראה הקשת, זה חי עלמין, וזהו את קשתי נתתי בענן דא מלכות. נתתי, מן יומא דאתברי עלמא ביומא דעובא, דאתחזי קשת, מראה דמות כבוד ה'. אתער שמאלא לאתתקפא, נפקת רחל ותקש בלדתה, מיכאל בסטרא דא רפאל בסטרא דא גבריאל בסטרא דא. ואינון גוונין דאתחזיין בהוא דמות חיוור וסומק וירוק.

71. THE PHRASE "so was the appearance of the brightness round about" ALLUDES TO the illumination that was concealed AND HAS DISAPPEARED within the pupil of the eye. SO THE PHRASE: "This was the appearance of the likeness of the glory of Hashem" APPLIES TO the colors IN THE "APPEARANCE OF THE RAINBOW" AND NOT TO "THE APPEARANCE OF THE BRIGHTNESS." THIS IS BECAUSE the lower union OF THE THREE COLORS OF THE RAINBOW corresponds with the upper union.

72. THE THREE NAMES Hashem our Elohim Hashem, WHICH APPEAR IN THE VERSE: "HEAR, O YISRAEL" (DEVARIM 6:4) ALLUDE TO THE THREE colors, WHITE, RED, AND GREEN WHEN they are concealed, invisible, and attached to one place. THIS IS THE SECRET OF the first union in the upper WORLD THAT IS CALLED ONE PLACE. AND THE colors united in the rainbow below--which are white, red and green--correspond to the THREE concealed colors OF THE UPPER UNION: HASHEM OUR ELOHIM HASHEM. These COLORS OF THE RAINBOW belong to another union, WHICH IS the secret of the verse: "And His Name One", THE LOWER UNION. IT IS THE SECRET OF THE VERSE: 'Blessed be the Name of the Glory of His Kingdom for ever and ever,' THAT WE RESPOND AFTER "HEAR, O YISRAEL", WHICH IS the lower union. The upper union indicated by the verse: "Hear, O Yisrael, Hashem our Elohim; Hashem is One" corresponds TO THE LOWER UNION: 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER.' Each verse contains six words.

73. THE WORDS "be gathered" SUGGEST measurement by the line and the measuring; measuring is from the hard spark THAT IS IN BINAH, as it is written: "Who has measured the waters in the hollow of his hand" (Yeshayah 40:12). IN THIS VERSE, "WHO" ALLUDES TO BINAH. This IS WHAT IS MEANT BY: "Let the waters...be gathered." Here IN THE VERSE: "LET THE WATERS...BE GATHERED" is the extent OF THE ENTIRE MOCHIN of He who forms the worlds, NAMELY ZEIR ANPIN, AND WHICH IS HINTED AT IN THE NAME YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPHS, as Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph.

74. "Holy, holy, holy" (Yeshayah 6:3) is THE SECRET OF THE MOCHIN OF BINAH, WHICH IS ALSO THE SECRET OF THE VERSE: "Let the waters...be gathered." THE PHRASE "Hashem Tzeva'ot" (Ibid.) is THE SECRET OF THE VERSE: "to one place", YESOD OF ZEIR ANPIN THAT IS CALLED THE LIFE OF THE WORLDS, TO WHICH THE MOCHIN FROM BINAH IS DRAWN ACCORDING TO THE SECRET OF THE PHRASE: "TO ONE PLACE." THE PHRASE: "The whole earth is full of his glory" (Ibid.) is THE SECRET OF THE VERSE: "and let the dry land appear." THIS VERSE IS THE SECRET OF THE LOWER HEI, CALLED THE REVEALED WORLD WHEN COMPRISED WITHIN THE UNION OF THE UPPER WORLD. THE WORDS "AND LET THE DRY LAND APPEAR" is the secret of the engraved name of the union of Kaf-Vav-Zayin-Vav, Bet-Mem-Vav-Kaf-Samech-Zayin and Kaf-Vav-Zayin-Vav, BECAUSE THE DRY LAND--WHICH IS THE REVEALED WORLD--IS INCLUDED IN THE UNION OF THE SUPERNAL WORLD--WHICH IS THE SECRET OF "HASHEM OUR ELOHIM HASHEM."

71. כֵּן מֵרָאָה הַנֶּגְהָ סָבִיב, נִהְיָרוּ דְאִתְבְּסִינְיָא, בְּגִלְגּוּלָא דְחִיזוּ דְעִינְיָא. הוּא מֵרָאָה דְמִוֹת כְּבוֹד ה'. גּוּוּנִין דְאִתְיַחְדָּא יַחְדָּא תַתָּא לְמוֹם יַחְדָּא דְאִתְיַחְדָּא דְלַעֲיָלָא.

72. ה' אֶלְקֵינוּ ה' גּוּוּנִין סְתִימִין דְלָא אִתְחַזְיִין וְאִתְקַשְׁרִין אֶל מְקוּם אֶחָד יַחְדָּא חָדָא בְעֵלְמָא. גּוּוּנִין בְּקִשְׁתַּ לְתַתָּא לְאִתְיַחְדָּא בְהוּ חוּר סוּמְק וִירוֹק, כְּגוּוּנִין סְתִימִין, וְאִנּוּן יַחְדָּא אֶחָדָא חָדָא וְשִׁמוּ אֶחָד, בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד יַחְדָּא דְלְתַתָּא, יַחְדָּא עֲלָא שְׁמַע יִשְׂרָאֵל יְדוּד אֶלְקֵינוּ יְדוּד אֶחָד. דָּא לְקַבֵּל דָּא, הֵכָא שִׁית תִּיבִין וְהֵכָא שִׁית תִּיבִין.

73. יְקוּוּ מְדִירוּ דְקוּ וּמְשַׁחְתָּא, מְשַׁחְתָּא, בּוֹצִינְיָא דְקַרְדִּינּוֹתָא. הֵכָתִיב מִי מִדְרַד בְּשַׁעֲלוּ מַיִם, וְדָא אִיהוּ יְקוּוּ הַמַּיִם, הֵכָא שְׁעוּרָא דְיוֹצֵר עֲלִמִין יוּד ה"א וְא"ו ה"א.

74. קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ, דָּא אִיהוּ יְקוּוּ הַמַּיִם. ה' צְבָאוֹת, דָּא אִיהוּ אֶל מְקוּם אֶחָד בְּרוּזָא דְשְׁמָא דָּא. מְלָא כָל הָאָרֶץ כְּבוֹדוֹ, דָּא וְתַרְאָה הִיבְשָׁה, חָדָא גְלִיפָא שְׁמָא דְיַחְדָּא כּוּז"ו בְּמוֹכְס"ז כּוּז"ו.

8. "Let the earth bring forth grass"

The verse "Let the Earth Bring Forth Grass" is a code which signifies the bringing down of souls into our physical world. The Zohar discusses a vast system of angels which form a communication network through which positive and negative influences travel. This network acts as an interface between the physical world and the Upper Worlds. Everything in the physical world is governed by angels, including every blade of grass, every creature in the sea, and mankind as well. Because our powers of perception are severely limited, the power of the angels is as invisible as the force of gravity. The influence of both, however is quite real. Everything positive that occur in our lives is a direct result of positive angels. Likewise, all blockages, turmoil, difficulties, and distress are the result of the influence of negative angels. Our own behavior determines which angelic influences are aroused in the world. By reading this section we are given access to the metaphysical network of angels. We gain the ability to remove negative angels, and to bring positive angels into our lives.

75. THE VERSE: "Let the earth bring forth grass" (Beresheet 1:11) IS THE SECRET OF THE LOWER UNION, AS it is now revealing its powers in these waters that have been gathered in one place. THE MOCHIN ARE drawn down into it in a concealed and a hidden manner. And from within it come forth supernal and concealed SOULS and holy hosts. These are formed and drawn, using the edifices of faith, by THE RIGHTEOUS, the men of faith--NAMELY THE FEMALE WATERS--by worshipping their Master.

76. This is the secret of the verse: "Who causes the grass to grow for the cattle" (Tehilim 104:14). This is the beast that crouches on a thousand mountains and for whom grass is grown every day. This grass refers to those angels who govern only for a specific time, BUT THEN MUST VANISH IMMEDIATELY; because they were created on the second day, THEIR DOMINION DRAWS UPON THE LEFT COLUMN THAT WAS CREATED ON THE SECOND DAY. IN THEIR DOMINION THEY WISH TO ANNUL THE RIGHT. They are destined to be food for this beast, WHICH MEANS THAT NOTHING OF THEIR ILLUMINATION IS DRAWN DOWN TO THE LOWER BEINGS. ONLY THE FEMININE PRINCIPLE ENJOYS IT, AND THEN SHE BURNS AND ANNULS THEM WITH IT--as there is fire that consumes fire, WHICH IS THE DOMINION OF THE LEFT, CALLED 'FIRE.'

77. In the verse: "And plants for the service of man" (Tehilim 104:14), the word "plants" refers to wheels, holy beasts and Cherubim. THE WHEELS (HEB. OFANIM) ARE THE ANGELS OF ASYAH, THE HOLY BEASTS ARE THE ANGELS OF YETZIRAH AND THE CHERUBIM ARE THE ANGELS OF BRIYAH. All of these are firmly prepared and properly set BY THE CREATOR HIMSELF. However, they are constantly renewed when human beings worship their Master with sacrifices and prayer. This is what is meant by "the service of man." The plants were predestined and prepared for "the service of man" and will be further perfected by that service, as it should be.

78. When they are prepared by "the service of man", sustenance and food come from them to the world, as it is written: "That he may bring forth food out of the earth" (Tehilim 104:14.) This is also WRITTEN: "herb yielding seed" (Beresheet 1:12), WHICH IS THE SECRET OF THE MOCHIN. The grass (hay) does not yield any seed, but is intended to be consumed by the sacred fire OF THE FEMININE PRINCIPLE, AS EXPLAINED ABOVE, whereas the herb, WHICH YIELDS SEED, is intended for the improvement of the world.

79. All this is to "bring forth food out of the earth" (Tehilim 104:14), because all the improvements given to people are only for the purpose of providing this herb out of the earth, WHICH IS THE FEMININE PRINCIPLE. Thus, people's service to their Master is designed to supply sustenance and food from out of the earth to this world, so that people will be blessed from above.

80. THE VERSE: "AND FRUIT TREE YIELDING FRUIT" (BERESHEET 1:11) ALLUDES TO TWO GRADES: one grade above another, WHICH REPRESENT male and female. THIS MEANS THAT THE FRUIT TREE IS THE FEMININE PRINCIPLE OF ZEIR ANPIN; "YIELDING FRUIT" ALLUDES TO YESOD OF ZEIR ANPIN, WHICH IS MALE. IT IS SAID TO BE "YIELDING FRUIT" BECAUSE ALL THE FRUIT THAT THE FEMALE YIELDS REACHES HER FROM THE MALE. Just as the "fruit tree", WHICH IS THE FEMININE PRINCIPLE, reveals the potential power that it received from the "fruit tree yielding fruit", WHICH IS THE MALE, so it reveals HER OWN POTENTIAL AS WELL. HE ASKED: What is REVEALED FROM THE POTENTIAL OF THE FEMININE PRINCIPLE HERSELF? HE REPLIED, The cherubim and pillars ARE REVEALED FROM HER OWN ASPECT. AND HE FURTHER ASKED: What are these Pillars? AND HE REPLIED, They are those that rise up in the smoke of the sacrifice and are become stronger because of the offering. They are called "columns of smoke." THIS IS THE SECRET OF THE VERSE: "WHO IS THIS COMING OUT OF THE WILDERNESS LIKE COLUMNS OF SMOKE" (SHIR HASHIRIM 3:6). SO THE CHERUBIM ARE THE

75. תִּדְשֵׂא הָאָרֶץ דָּשָׂא עֵשֶׂב וּגּוֹ' הַשְּׂתָא אִפִּיקַת חֵילָא בְּאֲנוּן מִיּוֹן דְּאִתְכַנְשׁוּ לְאַתְרֵי חָד, וְנִגְדָן בְּגוּיָה גּוֹ טְמִירָן סְתִימָא, וְנִמְקִין בְּגוּיָה טְמִירָן עֲלֵאִין וְחֵילִין קְדִישִׁין, דִּי כָל אֲנוּן בְּנֵי מְהִימְנוּתָא מִתְקַנְן לֹון בְּתַקְוָא דְמְהִימְנוּתָא, בְּהֵוּא פּוֹלְחָנָא דְמֵאֲרִיהוּן.

76. וְרָזָא דָא מְצַמִּיחַ חֲצִיר לְבְדֵמָה וּגּוֹ' דָא בְדֵמָה דְרַבִּיעָאָה עַל אֶלְף טוּרִין. וּמְגַדְלִין לָהּ בְּכָל יוֹמָא הֵוּא חֲצִיר, וְחֲצִיר דָא אֲנוּן מְלֹאכִין שְׁלִיטִין לְפּוּם שַׁעְתָּא, דְּאִתְבְּרִיאוּ בְּשַׁנֵּי, וְקִיַּמִּין לְמִיכְלָא דְהֵאִי בְהֵמָה, בְּגִין דָּאִית אֲשָׂא אֲכָלָא אֲשָׂא.

77. וְעֵשֶׂב לְעִבּוּדַת הָאָדָם. עֵשֶׂב, דָּא אֵלִין אוֹפְנִין וְחַיּוֹת וְכְרוּבִים, דְכֻלְהוּ מִתְקַנְן גּוֹ תְקוּנֵיהוּ, וְקִיַּמִּין לְאִתְתַּקְנָא בְּשַׁעְתָּא דְבְנֵי נְשָׂא אֲתִין לְפּוֹלְחָנָא דְמֵאֲרִיהוּן בְּקִרְבָּנֵיהוּן וּבְצִלוֹתָא, דְדָא אִיהוּ עִבּוּדַת הָאָדָם, וְעֵשֶׂב דָּא אֲזַדְמָן וְאִתְעַתְדַּ לְעִבּוּדַת הָאָדָם, לְאִתְתַּקְנָא בְּתַקְוָיָה כְּדָקָא יָאוּת.

78. וְכִד אִינוּן מִתְתַּקְנָן בְּהֵיָא עִבּוּדַת הָאָדָם לְבִתְרָ, וּמְנִיָּהוּ נִמְקֵי מְזוּנֵי וְטְרַפִּין לְעֵלְמָא, דְכִתִּיב לְהוּצִיא לֶחֶם מִן הָאָרֶץ. וְדָא אִיהוּ עֵשֶׂב מְזִרִיעַ זְרַע, דְהֵא חֲצִיר לֹא מְזִרִיעַ זְרַע אִיהוּ, אֲלֹא אֲזַדְמָן לְמִיכְלָא דְאֲשָׂא קְדִישָׂא, וְעֵשֶׂב לְתַקְוָא דְעֵלְמָא.

79. וְכָל דָּא, לְהוּצִיא לֶחֶם מִן הָאָרֶץ. כָּל תְּקוּנֵין דְבְנֵי נְשָׂא, דְקָא מִתְקַנְנָא לְהֵאִי עֵשֶׂב אֶרֶץ. דְפּוֹלְחָנָא דְלְהוּן לְמֵאֲרִיהוּן, לְסַפְקָא עַל יְרִיהוּן מְהֵיָא אֶרֶץ, טְרַפָּא וּמְזוּנֵי לְהֵאִי עֵלְמָא, וְלְאִתְבְּרָן בְּנֵי נְשָׂא מְבָרְכִין דְלַעִיל.

80. עֵץ פְּרִי עוֹשֶׂה פְּרִי, דְרָגָא עַל דְרָגָא, דְכִר וְנוֹקְבָא. כְּמָה דְעֵץ פְּרִי אִפִּיק חֵילָא דְעֵץ עוֹשֶׂה פְּרִי, אוּף הֵכָא אִפִּיק אִיהוּ. וּמֵאֵן אִיהוּ, אֵלִין אֲנוּן כְּרוּבִים וְתַמְרוֹת. מֵאֵי תַמְרוֹת, אֵלִין אֲנוּן דְסִלְקֵי בְתַנְנָא דְקִרְבָּנָא וּמִתְתַּקְנֵי בְהִרְיָה וְאִקְרוּן תַמְרוֹת עֵשֶׂן. וְכֻלְהוּ קִיַּמִּין בְּתַקְוֵיָהוּ לְעִבּוּדַת הָאָדָם, מְה דְלֹא קִיַּמָּא כֵּן חֲצִיר, דְהֵא אִתְעַתְדַּ לְמִיכְלָא, דְכִתִּיב הִנֵּה נָא בְהֵמוֹת אֲשֶׁר עֲשִׂיתִי עִמָּן חֲצִיר כְּבִקֵּר יֹאכֵל.

SECRET OF THE "HERB" THAT SHE RECEIVES FROM THE MALE AND THE "COLUMNS OF SMOKE" ARE THE "GRASS." THE CHERUBIM AND PILLARS exist for "the service of men", but not the "grass", which is destined to be eaten, as it is written: "Behold now behemot (animals), which I made with you; he eats grass like an ox" (Iyov 40:15).

81. "And the fruit tree yielding fruit" ALLUDES TO the forms of the male and female, and the image of their faces is the face of man. THE "FRUIT TREE" IS THE FEMININE PRINCIPLE OF ZEIR ANPIN AND "YIELDING FRUIT" IS YESOD OF ZEIR ANPIN, THE MALE THAT PUTS THE FRUIT INSIDE HER. THE MALE AND FEMALE are not like the Cherubim, WHICH ARE HINTED AT IN THE PHRASE: "HERB YIELDING SEED." THE MALE AND FEMALE have large faces with beards, whereas the Cherubim have small faces like those of babies. The face of man contains all the images, including THE LION, THE OX AND THE EAGLE, since they have large faces. The engraved images are imprinted on this large face just as the engravings of the holy name are imprinted in the four directions of the world: east, west, north and south.

82. Michael made a mark on the south side. And all THREE OTHER faces gaze toward the face of man - the face of the lion, the face of the ox and the face of the eagle. MICHAEL IS ONE OF THE FOUR ANGELS WHO SERVE THE FEMALE OF ZEIR ANPIN. THEREFORE, HE PREPARES THE PLACE FOR THE MATING. BECAUSE SINCE HE IS THE ANGEL OF MERCY (CHESED), HE SKETCHES THE IMPRINT TO THE SOUTH, WHICH IS TO THE RIGHT. Man is male and female, and he is not called man (Adam) unless both are included. THIS MEANS THAT MALCHUT ON HER OWN, WHEN SHE IS NOT MATING WITH ZEIR ANPIN, IS NOT CALLED MAN (ADAM); ONLY WHEN THEY ARE UNITED ARE THEY CALLED MAN (ADAM). THIS IS THE SECRET OF THE VERSE: "MALE AND FEMALE HE CREATED THEM; AND BLESSED THEM, AND CALLED THEIR NAME MAN" (BERESHEET 5:2). SO ACCORDINGLY, THEY WERE TOGETHER CALLED MAN (ADAM), BUT EACH ONE ALONE IS ONLY HALF A BODY AND CANNOT BE CALLED MAN. The figures of the Chariot of Elohim are formed according to his image, NAMELY FROM THE FACE OF MAN, UNITED ON THE SOUTH SIDE, as it is written: "The Chariots of Elohim are twice ten thousand, thousand upon thousands (Heb. shin'an)" (Tehilim 68:18). THIS IS THE SECRET OF THE LOWER CHARIOT THAT IS CALLED THE CHARIOT OF ELOHIM.

83. The word "shin'an" consists of the letters Shin-Nun-Aleph-Nun. WRITTEN IN THE SCRIPTURAL VERSE, it includes all the images-- ALL THE LIVING CREATURES, which include the ox (Heb. Shor), the eagle (Heb. Neshar) and the lion (Heb. Aryeh). FOR THE INITIALS OF THESE WORDS FORM THE SHIN-NUN-ALEPH OF SHIN'AN, and the final Nun IN THE WORD SHINA'N alludes to the face of the man THAT IS INCLUDED WITH THEM. THIS FINAL NUN IS THE SECRET OF the expansion of male and female that united as one. Everyone IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, emerges from these LIVING CREATURES, which are the secret of Shin'an. From them, the forms OF BRIYAH, YETZIRAH AND ASIYAH are BORN AND separated, each befitting its aspect.

84. These LIVING CREATURES are joined one to the other, so that each includes all the others. The ox, eagle, lion and man are directed by the secret of the four engraved names, WHICH ARE "A GREAT EL, A MIGHTY, AND A TERRIBLE" (DEVARIM 10:17), to which they ascend to study them.

85. The ox ascended to be guided and gaze on the face of man. With the ox rose one name that was crowned and engraved by the secret of the two colors, which represent THE NAME EL. AFTER THE OX WAS INCLUDED IN THE NAME EL, it turned back and the throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, inscribed it, engraved it and received its imprint, so that it may be guided by the secret of the name EL. ALTHOUGH THE OX IS OF THE LEFT, IT WAS NEVERTHELESS MARKED TO BE GUIDED BY THE ASPECT OF CHASSADIM IN THE NAME EL.

81. עץ פרי עושה פרי. היוקנא דכר ונוקבא, ודמות פניהם פני אדם. אליו לאו אנון כאנון ברובים, אליו אפי רברבן בדיקנא חתימא, ברובים אפי זוטרי כרביין. פני אדם, כל היוקנין כלילין בהו, בגין דאינון אפין רברבין, ומצטיירין בהו ציורין גלימין כגלומי שמא מפרש, בארבע סטרי דעלמא מזרח מערב צפון ודרום.

82. מיכאל רשים רשימו לצד דרום, וכל אנפין מסתכלין לגבי פני אדם: פני אריה, פני שור, פני נשר. אדם איהו דכר ונוקבא, ולא אקרי אדם בר הני, ומניה אצטיירין ציורין, דרכב אלקים רבותים, דכתיב רכב אלקים רבותים אלפי שנאן.

83. שנאן, כללא דכלהו ציורין: שור, נשר, אריה. דא איהו אדם פשיטו דאתכליל כחרא ברזא דכר ונוקבא, וכלהו אלפין ורובין. כלהו נפקי מהני, רזא שנאן. ומהני היוקנין מתפרשין כל חד וחד בסטרייהו כמה דאתחזי לון.

84. ואלין אינון דקא משלבן חד בחד, וכליל חד בחד למהוי כל חד וחד כלילין בחבריה שור נשר אריה אדם. אתנהגן ברזא דארבע שמען גליפאן, סלקין לאתנהגא ולאסתכלא.

85. סליק לאתנהגא ולאסתכלא שור אנפי אדם. סליק שמא חד מתעטרא מחקא ברזא דתריין גוונין, ואיהו אל. כדן אתהדר לאחורא, וכרסניא חקיק וגליף ליה, ואתרשים לאתנהגא ברזא דשמא דא.

86. The eagle ascended to be guided and gaze on the face of man. Another name rose up with it to be crowned and engraved according to the secret of the two faces, THE FACE OF MAN AND THE FACE OF THE EAGLE, and the two colors--THE COLOR OF THE RIGHT, WHICH IS WHITE, AND THE COLOR OF THE EAGLE, WHICH IS GREEN--so as to be guided and gaze on the crown above. The name of it is 'Great.' AFTER THIS, THE EAGLE returned and the throne, WHICH IS THE FEMININE PRINCIPLE, engraved and etched it. AND THE EAGLE was imprinted to be guided by the secret of this name; THAT IS, FOR THE ATTRIBUTES OF THE EAGLE ARE SIMILAR TO THOSE OF THE NAME GREAT.

87. The lion ascended to be guided and gaze on the face of man ABOVE. Another name rose up with it to be crowned and engraved by the secret of the two faces and the two colors, and to be strengthened and attached TO GVURAH. This is THE NAME 'Mighty.' Then it returned and the throne, WHICH IS THE SECRET OF THE FEMININE PRINCIPLE OF ZEIR ANPIN, engraved and etched it and it was imprinted so as to be guided by the secret of this name MIGHTY. SO THAT THE ATTRIBUTES OF THE LION, WHICH IS TO THE RIGHT, BE LIKE THE ATTRIBUTES OF THE NAME MIGHTY AND THE LION WILL BE GUIDED BY THE ATTRIBUTE OF GVURAH.

88. THE FACE OF man gazed on all of them, ON ALL THE FACES OF THE LIVING CREATURES, and they all rose up and gazed on it. ALL HAVE RISEN TO THE FACE OF MAN ABOVE IN THE SUPERNAL CHARIOT, BECAUSE IT DOES NOT EXIST BELOW. Then they were all drawn together in an engraving according to this drawing by the secret of a certain name, which is Terrible. It is written about THE LIVING CREATURES: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10), because they were all included within this image OF MAN, and this image included them.

89. According to this secret, the Holy One, blessed be He, is called "a great El, mighty and terrible." These names are engraved above by the secret of the upper Chariot, which comprises four letters OF THE NAME Yud-Hei-Vav-Hei, which is a name that includes all THE OTHER NAMES. THE COMBINING OF THE LOWER OX WITHIN THE UPPER LION IS EQUIVALENT TO THE LETTER YUD OF YUD-HEI-VAV-HEI, AND IS THE SECRET OF THE NAME EL. THE COMBINING OF THE LOWER LION WITHIN THE UPPER OX IS EQUIVALENT TO THE LETTER HEI AND IS THE SECRET OF THE NAME MIGHTY. THE COMBINING OF THE LOWER EAGLE WITHIN THE UPPER LION IS EQUIVALENT TO THE LETTER VAV AND IS THE SECRET OF THE NAME GREAT. AND THE FACE OF MAN OF ABOVE, WHICH INCLUDES ALL THE LIVING CREATURES FROM BELOW THAT HAVE ASCENDED TO IT, IS EQUIVALENT TO THE LOWER HEI OF YUD-HEI-VAV-HEI AND IS THE SECRET OF THE NAME TERRIBLE. These images (Heb. shin'an) are engraved and carved on the throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, and the throne is carved and decorated by them. AND THESE LIKENESSES WERE EMBROIDERED ON THE THRONE: one on the right, one on the left, one on the front and one on the back, thus corresponding to the four directions of the world. THE FACE OF THE LION IS IMPRINTED ON THE RIGHT, WHICH IS THE SOUTH WIND; THE FACE OF THE OX ON THE LEFT, WHICH IS THE NORTH WIND; THE FACE OF THE EAGLE ON THE FRONT, WHICH IS THE EAST WIND; AND THE FACE OF A MAN ON THE BACK, WHICH IS THE WEST WIND. THIS IS THE SECRET OF THE FOUR LETTERS OF YUD-HEI-VAV-HEI.

90. When the throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, ascends TO UNITE WITH ZEIR ANPIN, it is imprinted with these four images (Heb. shin'an). These four supernal names carry the throne up TO UNITE WITH ZEIR ANPIN. And the throne, NAMELY THE FEMININE PRINCIPLE, becomes included within them DURING THE UNION. THIS MEANS THAT SHE IS COMPLETED BY AND WITH THESE NAMES. THE THRONE collects and gleans, BY ITS UNION WITH ZEIR ANPIN, souls and delightful pleasures. When it has collected and gleaned these delights and pleasures, it descends full, like a tree with branches on all sides and laden with fruit.

86. סֵלִיק לְאַתְנֵהָגָא וּלְאַסְתַּבְלָא נֶשֶׁר לְאַנְפֵי אָדָם. סֵלִיק שְׂמָא אַחְרָא מִתְעַטְרָא מַחְקָא בְרָזָא דְתִרְיִן אַנְפִין גּוּוּנִין, לְאַתְנֵהָרָא וּלְאַסְתַּבְלָא, בְּסֵלִיקוּ בְעֵטוּרָא דְלַעִיל, וְאִיהוּ גְדוּ"ל. כְּדִין אַתְהֵדֵר לְאַחֹרָא וּכְרִסְיָא חֲקִיק וְגַלְיָף לֵיהּ, וְאַתְרִשִׁים לְאַתְנֵהָגָא בְרָזָא דְשְׂמָא דָא.

87. סֵלִיק לְאַתְנֵהָגָא וּלְאַסְתַּבְלָא אַרְיָה לְאַנְפֵי אָדָם. סֵלִיק שְׂמָא אַחְרָא, מִתְעַטְרָא מִתְחַקָּא בְרָזָא דְתִרְיִן אַנְפִין גּוּוּנִין, לְאַתְתַּקְפָּא וּלְאַתְקַשְׂרָא בְתוּקְפָא וְאִיהוּ גְבוּ"ר. כְּדִין אַתְהֵדֵר לְאַחֹרָא, וּכְרִסְיָא חֲקִיק וְגַלְיָף לֵיהּ, וְאַתְרִשִׁים לְאַתְנֵהָגָא בְרָזָא דְשְׂמָא דָא.

88. אַד"ם אַסְתַּבַּל בְּכֻלְהוּ, וְכֻלְהוּ סִלְקִין וּמִסְתַּבְלִין בֵּיהּ, כְּדִין, כְּלֵהוּ אַצְטִירוּ בְּגִלּוּפֵיהוּ בְּצִיּוּרָא דָא בְרָזָא דְשְׂמָא חַד, דְאַקְרִי נּוֹר"א. וְכְדִין כְּתִיב עֲלֵיהוּ, וְדַמּוּת פְּנֵיהֶם פְּנֵי אָדָם, כְּלֵהוּ כְּלִילִן בְּהַאי דְיוֹקְנָא וְהַאי דְיוֹקְנָא כְּלִיל לֹון.

89. וְעַל רְזָא דָא, אַקְרִי קְדוּשׁ בְּרוּךְ הוּא הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא. דְהָא שְׂמֵהּ אֵלִין גְּלִיפִין אֵינּוּן לַעִיל, בְּרָזָא דְרִתִּיכָא עֲלָא, כְּלִילָא בְּאַרְבַּע אַתּוּן יוֹד"ד, דְאִיהוּ שְׂמָא דְכְּלִיל כְּלָא. דְיוֹקְנִין אֵלִין מַחְקָקוּן גְּלִיפִין בְּכּוֹרְסְיָא, וּכּוֹרְסְיָא גְּלִיפָא מְרַקְמָא בְּהוּ, חַד לְיַמִּינָא וְחַד לְשְׂמָאלָא, וְחַד לְקַמָּא וְחַד לְאַחֹרָא, רְשִׁימָא בְּאַרְבַּע סְטְרִין דְעֲלָמָא.

90. כְּרִסְיָא כַּד סִלְקָא, רְשִׁימָא בְּאַרְבַּע דְיוֹקְנִין אֵלִין, אֵלִין אַרְבַּע שְׂמֵהּ עֲלָיִן נְטִלִין לְהַאי כּוֹרְסְיָא וּכּוֹרְסְיָא אַתְבְּלִיל בְּהוּ, עַד דְנִקְטָא וּלְקַטָּא נַפְשִׁין וְעוּגוּנִין דְכּוֹסוּפִין. בֵּינּוּן דְנִקְטָא וּלְקַטָּא אַנּוּן עוּגוּנִין וּכּוֹסוּפִין, נַחְתָּא מְלִינָא, בְּאִילָנָא דְמְלִינָא עַנְפִין לְכָל סְטְר וּמְלִי אֵיבִין.

91. As THE THRONE descends FROM THE PLACE OF UNION TO ITS OWN PLACE, the images OF THE FOUR LIVING CREATURES come forth, each shaped in its own form and engraving, illuminating, shining and radiating. They scatter seed over the world. Thus they are called the "herb yielding seed" and "herb" ALLUDES TO THE LIVING CREATURES that sow the world with seed.

92. When the image of man, which includes all the other images, issues forth, it is described as "fruit tree yielding fruit after its kind" (Beresheet 1:11). BECAUSE MAN IS BOTH MALE AND FEMALE, "THE FRUIT TREE" IS THE FEMALE AND "YIELDING FRUIT" APPLIES TO THE MALE. THE PHRASE: "Whose seed is in itself, upon the earth" (Ibid.) TEACHES US THAT he emitted his seed for the benefit of the earth alone. So THE PHRASE: "Whose seed is in itself" is purposely said TO TEACH US THAT man should not emit his seed in vain.

93. The "herb" WHICH APPEARS IN THE VERSE: "LET THE EARTH BRING FORTH GRASS, HERB YIELDING SEED" does not yield seed. Because of this, it has no permanency and does not last like the others. This is because it has no image to be shaped and engraved into any sort of likeness or form. Instead, they are seen and not seen. All those that have not been shaped into a form or an image have no permanency. They ARE CREATED AND last only for a certain time and are immediately consumed by the fire that devours fire, as already explained. Then they are again created and are immediately consumed by the fire that consumes fire. THIS IS REPEATED AGAIN AND AGAIN everyday.

94. A human being below, IN THIS WORLD has an image and a form, but he does not last forever, as do those of THE ANGELS above. The form and image OF THE ANGELS above are created in their shape without any other covering. Because of this, they are everlasting. The image of man IN THIS WORLD below--REFERRING TO THE NEFESH, RUACH AND NESHAMAH--is shaped into its form only by a covering. Because of this, man lasts only for a certain, LIMITED, period.

95. Every night WHEN A MAN SLEEPS, his spirit removes the covering and ascends. This fire that consumes fire, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, consumes AND BURNS this SPIRIT. Later, THE SPIRITS are resurrected and reshaped in their coverings as before. Because of this, THE SPIRITS have no permanent existence, as do the images above, WHICH IS A REFERENCE TO THE ANGELS OF THE "HERB", BUT ARE BURNED AND THEN RENEWED AS BEFORE. About this, it is written: "They are new every morning" (Eichah 3:23), WHICH REFERS TO THE SPIRITS OF human beings, which are renewed daily. What is the purpose of this renewal? THE VERSE CONCLUDES: "Great is your faithfulness" (Ibid.), SO IT IS GREAT and not small.

96. The phrase: "Great is your faithfulness" means that it is for certain THAT THE FAITHFULNESS OR FAITH, WHICH IS THE FEMININE PRINCIPLE, is great. She is able to receive all the souls of the world and include them, the upper and the lower SOULS, in herself. THE FEMININE PRINCIPLE IS a great and large space that includes everything and is never full. This is the secret of the verse: "All the rivers run into the sea; yet the sea is not full" (Kohelet 1:7). THE FEMININE PRINCIPLE IS CALLED THE "SEA" AND THE "RIVERS" ARE THE SOULS. SO THE VERSE ACTUALLY MEANS THAT ALL THE SOULS FLOW INTO THE FEMININE PRINCIPLE, YET SHE IS NOT FULL. AND THE REASON SHE IS NOT YET FULL IS BECAUSE THE SOULS run into the sea, which receives them and burns them inside it. BECAUSE OF THIS, the sea is not yet full. Afterward, THE SEA restores THE SOULS to their former state and they COME INTO THIS WORLD. This is why THE VERSE READS: "Great is your faithfulness."

91. בֵּינָם הַנְּחָתָא, נִמְקִי אֵלֶיךָ אַרְבַּע הַיּוֹקֵנִין מְצַטְיירִין בְּצִוְרֵיהֶן, גְּלוּפִן מְנַהֲרִין נִצְצִין מְלַהֲטִין, וְאֲנוּן זְרַעִין זְרַעִין עַל עֲלָמָא, כְּדִין אֲתַקְרִי עֵשֶׁב מְזַרְעֵי זְרַע: עֵשֶׁב, דְּאֲנוּן זְרַעִין זְרַעִין עַל עֲלָמָא.

92. נִמְקֵא הַיּוֹקֵנָא דְאָדָם דְכָלִּיל כָּל הַיּוֹקֵנִין, כְּדִין כְּתִיב עַץ פְּרִי עוֹשֶׂה פְּרִי לְמִינוֹ. אֲשֶׁר זָרְעוּ בּוֹ עַל הָאָרֶץ. לֹא אִפִּיק זְרַעֵא אֲלֵא לְתוֹעֲלֵתָא עַל הָאָרֶץ. אֲשֶׁר זָרְעוּ בּוֹ, דִּיּוֹקָא, מִכָּאן דְלִית רִשׁוּ לְכַר נֶשׁ לְאִפְקָא זְרַעֵא מְנִיָּה לְבַטְלָא.

93. דְשָׂא דְהֵבָא, לֹא אִיהוּ מְזַרְעֵי זְרַע, וּבְגִין כֵּן אֲתַבְטֵל, וְלֹא קִיּוּמָא בְּקִיּוּמָא כְּהֵנִי אַחֲרָנִין, דְלִית לִיהּ הַיּוֹקֵנָא לְאִצְטִיירָא וְלֹא תַגְלֵפָא בְּדִיּוֹקֵנָא וְצִוְרָא כָּלֵל, אֲלֵא אֲתַחֲזוּן וְלֹא אֲתַחֲזוּן. כָּל אֲנוּן דְלֹא אִצְטִיירוּ בְּצִוְרָא וְדִיּוֹקֵנָא, לִית לֹן קִיּוּמָא, קִיּוּמֵי לְפֻם שְׁעֵתָא, וְאֲתַאכִּילוּ בְּאִשָּׁא דְאֲכָלָא אִשָּׁא, וּמַהֲדִרִין כְּמַלְקָדְמִין, וְכֵן בְּכָל יוֹמָא.

94. בְּרִשׁוּ לְתַתָּא אִית לִיהּ הַיּוֹקֵנָא וְצִוְרָא, וְלֹא אִיהוּ בְּקִיּוּמָא כְּגוּוֹנָא דְהֵנִי דְלַעִילָא: צִוְרָא וְדִיּוֹקֵנָא דְלַעִיל. מְצַטְיירִין בְּצִוְרֵיהֶן כְּמַה דְהוּוִין, בְּלֹא מְלַבּוּשָׁא אַחֲרָא לְאִצְטִיירָא, וּבְגִין כֵּן אֲנוּן בְּקִיּוּמָא תְדִיר. צִוְרָא דְאָדָם לְתַתָּא, מְצַטְיירִין בְּצִוְרֵיהֶן בְּמַלְבוּשָׁא, וְלֹא כְּגוּוֹנָא אַחֲרָא, וּבְגִין כֵּן קִיּוּמֵין בְּקִיּוּמָא זְמַן וְעַדָּן.

95. וּבְכָל לַיְלִיא וְלַיְלִיא מִתְפָּשֵׁט רוּחָא מֵהַאי מְלַבּוּשָׁא, וְסַלְקָא, וְהוּא אִשָּׁא דְאֲכָלָא אֲכִיל לִיהּ, וּבְתַר אֲתַהֲדֵר כְּמַלְקָדְמִין, וּמְצַטְיירִין בְּלַבּוּשׁוּיהוּ, וּבְגִין כֵּן לִית לֹן קִיּוּמָא, כְּאֲנוּן הַיּוֹקֵנִין דְלַעִיל. וְעַל דְאֲכַתִּיב חֲדָשִׁים לְבָקְרִים, בְּנֵי נֶשָׂא, דְאֲנוּן חֲדָשִׁים בְּכָל יוֹמָא וְיוֹמָא מִ"ט, רַבָּה אֲמוּנַתְךָ, רַבָּה אִיהוּ וְלֹא זַעִירָא.

96. רַבָּה אֲמוּנַתְךָ וְדַאי, רַבָּה, דִּיכָלָא לְנִטְלָא כָּל בְּנֵי עֲלָמָא, וְלֹא אֲכָלָא לֹן בְּגוּהָ, עֲלָא וְתַתָּא, אֲתַר רַב וְסִגִּי אִיהוּ, דְכָלִּיל כָּלָא וְלֹא אֲתַמְלִיא וְתִיר. וְרָזָא דָא, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מְלֵא וְגו', אֲזִלִּי לְגַבֵּי יַמָּא, וְיִמָּא נְטִיל לֹן, וְאֲכִיל לֹן בְּגוּיָהּ, וְלֹא אֲתַמְלִיא, וּבְתַר אִפִּיק לֹן כְּמַלְקָדְמִין, וְאֲזִלִּי, וּבְגִין דָּא רַבָּה אֲמוּנַתְךָ.

97. On this day, THE THIRD DAY, it is written twice, "that it was good" (Bereshheet 1:10-12). This day is associated with two sides, THE RIGHT COLUMN AND THE LEFT COLUMN. It told each side "that it was good", thereby reconciling the discord between them. This is why THE PHRASE: "And...said" appears twice in it. Herein lies the secret of the name that is formed with the four letters, YUD-HEI-VAV-HEI inscribed and engraved. These can add up to twelve letters that represent the four images on all four sides of the holy throne, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN.

97. בְּיוֹמָא דָּא, בְּתִיב כִּי טוֹב, כִּי טוֹב, תְּרִי זְמַנִּי, בְּגִין דְּיוֹמָא דָּא אֶחָד תְּרִין סְטְרִין, וְאֶפְרִישׁ מַחְלֻקַּת, אֲמַר לְהָאִי סְטְרָא כִּי טוֹב, וְלְהָאִי סְטְרָא כִּי טוֹב, וְאֶסְפִּים בִּינֵיהוּ. וּבְגִין כֵּן אֵית בֵּיה תְּרִין זְמַנִּין, וְיֹאמְר, וְיֹאמְר. הֲכָא רְזָא דְשִׂמְא דְאַרְבַּע אֲתוּן, גְּלִיפָא מַחְקָקָא, סְלִיק לְתַרְיֶסר אֲתוּן, בְּאַרְבַּע דְּיוֹקְנִין, בְּאַרְבַּע סְטְרִין, רְשִׁים עַל כּוּרְסֵינָא קְדִישָׁא.

9. "Let there be lights"

According to the Zohar, it is at this point in the process of Creation that the children's disease called croup was brought forth into existence. This disease is governed by Lilit, a particular negative female angel whose name we do not pronounce. She has the ability to remove children--Heaven Forbid--from our physical realm if there is an opportunity to do so. Through the Hebrew letters, we draw the power of protection for our children.

98. "And Elohim said, Let there be lights (Heb. Me'orot)" (Bereshheet 1:14). THE WORD Me'orot IS WRITTEN HERE with defective spelling, WITHOUT THE LETTER VAV. THIS MEANS that the children's disease, croup (diphtheria), was created. BECAUSE WITHOUT VAV, ME'OROT MEANS CURSES, AS IN THE VERSE: "THE CURSE (HEB. ME'ERAT) OF HASHEM IS IN THE HOUSE OF THE WICKED" (MISHLEI 3:33). For after the illumination of the primordial light was concealed, the skull (Heb. Klipah) of the brain was created. This Klipah expanded and brought forth another Klipah. As soon as THE KLIPAH went forth, it ascended and descended until it reached the small face. It wanted to cleave to it and become part of its form--it refused COMPLETELY to be separated from it. When the Holy One, blessed be He, created Adam, He separated it from there and the Klipah descended below TO THE LEVEL OF MALCHUT ONLY, in order to amend it in this world, ON THE LEVEL OF MALCHUT ALONE AND NOT ABOVE IT.

98. וְיֹאמְר אֱלֹקִים יְהִי מְאֵרֵת וְגו', מְאֵרֵת חָסֵר, דְּאֲתַבְרִי אֶסְבְּרָה לְרַבִּינִי. דְּבַתָּר דְּאֲתַגְּנִין נְהִירוֹ אֹר קְדָמָא, אֲתַבְרִי קְלִיפָה לְמוֹחָא, וְהָיָא קְלִיפָה אֲתַפְשֵׁט וְאֶפִּיק קְלִיפָה אַחְרָא. בִּין דְּנִפְקַת, סְלִקָא וְנַחְתָּא, מִטַּת לְגַבִּי אֲנָפִי זוּטְרִי, בְּעָאֵת לְאֲתַדְבָּקָא בְּהוּ, וְלֹאֲצִטְיִירָא בְּגוּוֹיָהּ, וְלֹא בְּעָאֵת לְאֶפְרָשָׁא מְנִיָּהּ, אֶפְרָשׁ לָהּ קְדוּשׁ בְּרוּךְ הוּאֲמַתְמֵן, וְנַחֲתִית לָהּ לְתַתָּא, כַּד בְּרָא אָדָם, בְּגִין לְאֲתַקְנָא הָאִי, בְּהָאִי עֲלָמָא.

99. When THE KLIPAH saw Chavah clinging to the side of Adam, who represented the beauty of above, and saw in them the complete form, it flew up from its place AT THE LEVEL OF MALCHUT and wanted to cling to the small faces OF ADAM AND CHAVAH as before. However, the guards at the gates did not allow THE KLIPAH TO CLING TO THEM. The Holy One, blessed be He, scolded it and cast it into the depths of the sea.

99. בִּין דְּחִמַּת לְחוּהָ דְקָא מִתְדַבְּקָא בְּסְטְרוֹי דְאָדָם, דְּשִׁפְרוֹ דְלַעִילָא, וְחִמַּת דְּיוֹקְנָא שְׁלִים, פְּרָחָא מִתְמָן, וּבְעָאֵת כְּמַלְקְדָמִין לְאֲתַדְבָּקָא בְּאֲנָפִי זוּטְרִי, אִינוּן נְטְרִי תְרַעִין דְלַעִיל, לֹא שְׁבָקוּ לָהּ, נְזַף קְדוּשׁ בְּרוּךְ הוּאֲבָהּ, וְאֶטִּיל לָהּ בְּשִׁפּוּלֵי יַמָּא.

100. THE Klipah sat there IN THE DEPTH OF THE SEA until Adam and his wife sinned. Then the Holy One, blessed be He, took the Klipah out from the depths of the sea. It took control over all those babies, WHO ARE the small faces of people, who deserve punishment for the sins of their fathers. It wandered around the world, approached the gates of the terrestrial Garden of Eden, saw the Cherubim guarding the gates of the garden and sat down near the blade of the sword from which it had originally emerged.

100. וַיִּתְבַּת תְּמָן, עַד דְּחָטָא אָדָם וְאִנְתֵּיתָהּ, כְּדִין אֶפִּיק לָהּ קְדוּשׁ בְּרוּךְ הוּאֲמַשְׁפּוּלֵי יַמָּא, וְשִׁלְטָא עַל כָּל אִינוּן רַבִּינִי אֶפִּי זוּטְרָא, דְּבַנֵּי נְשָׂא, דְּאֲתַחְזוּן לְאֲתַעֲנֵשָׂא בְּחוּבֵי דְאֲבוּהוּן. וְאִיהִי אֲזֵלָא מִשְׁטָטָא בְּעֲלָמָא, קְרִיבַת לְתַרְעֵי ג' דְאַרְעָא, וְחִמַּת בְּרוּבִים נְטְרִי תְרַעִי דְג' ע', וַיִּתְבָּא תְמָן לְגַבִּי הוּאֲ הוּאֲ לְהַט הַחֶרֶב, בְּגִין דְּהִיא נִפְקַת מִסְטְרָא דְהוּאֲ לְהַט.

101. When the bright blade OF THE REVOLVING SWORD changed TO JUDGMENT, THE KLIPAH fled and wandered around the world and found babies due to be punished. IT IS CALLED THE BRIGHT BLADE OF A REVOLVING SWORD, BECAUSE IT REVOLVES AND CHANGES BACK AND FORTH BETWEEN MERCY AND JUDGMENT. The Klipah laughed with the babies and then killed them. It did this during the waning of the moon, as its light diminished. This is WHY "Me'orot (lights)" IS WRITTEN WITHOUT THE LETTER VAV, WHICH MEANS "CURSES." When KAYIN was born, THE KLIPAH was unable to cling to him, but later it approached him, CLEAVED TO HIM and manifested to him earthbound spirits and flying spirits.

101. בְּשַׁעֲתָא דְהוּאֲ לְהַט אֲתַהֲפֵךְ, עֲרַקַת וּמִשְׁטָטָת בְּעֲלָמָא, וְאֲשַׁתְּפַחַת רַבִּינִי דְאֲתַחְזוּן לְאֲתַעֲנֵשָׂא. וְחַיִּיבַת בְּהוּ, וְקִטְלִית לֹון, וְדָא אִיהוּ בְּגַרְיַעוּ דְסִיְהֵרָא, דְאֲזַעֲרַת נְהוּרָא, וְדָא מְאֵרֵת, כַּד אֲתִילִיד קִין לֹא יִכְלָא לְאֲתַדְבָּקָא בֵּיהּ, לְבַתָּר אֲתַקְרִיבַת בְּהַדְרִיָּה וְאוּלִיבַת רוּחִין וְטִיסִין.

102. Adam had intercourse with the female spirits for 130 years until Naamah came. Because of her beauty, she led the sons of Elohim, Aza and Azael astray. She bore them ALL SORTS OF NEW KINDS OF KLIPAH. Evil spirits and demons spread out from her into the world. They wander around the world during the night, deriding human beings and causing nocturnal pollution. Wherever they find men sleeping alone in their own homes, they hover over them and cling to them, arousing lustful desires and having offspring by them.

102. אָדָם, מָאָה וּתְלָתִין שָׁנִין שָׁמַשׁ בְּרוּחִין נוֹקְבִין, עַד דְּאֵתַת נְעֻמָּה, וּמִגּוֹ שְׁפִירוֹ דִּילְהָ, טְעוּ בְּנֵי הָאֱלֹהִים בְּתַרְהָ. עַזְ"א וְעַזְ"ל. וְאוֹלִידַת, מְנִייהוּ וּמְנָה אֲתַפְּשׁוּ רוּחִין בִּישׁוּן, וְשָׂרִין בְּעֵלְמָא, דְּאִינוּן אֲזֵלִין וּמְשׁוּטְטִין בְּלִילְיָא, וְאֲזֵלִין בְּעֵלְמָא, וְחִינְכִין בְּבְנֵי נָשָׂא, וְעַבְרֵי לֹון דְּאוּשְׁדִין קְרִי, וּבְכָל אֶתְר דְּאֲשַׁכְּחִין בְּנֵי נָשָׂא נִימִין יַחֲדָאִין בְּבֵיתָא, שָׂרְן עֲלֵיהוּ, וְאֲחִידִין לֹון, וּמִתְדַבְּקִין בְּהוּ, וְנָטְלֵי מְנִייהוּ תְּאוּבְתָא, וְאוֹלִידִין מְנִייהוּ, וְתוּ פִּגְעִין בֵּיהּ בְּמַרְעִין, וְלֹא יָדַע, וְכָל דָּא בְּגִרְעוּ דְסִהְרָא.

103. WHEN THE MOON IS RESTORED, the letters Mem-Aleph-Resh-Tav IN THE WORD Me'erot (CURSES) are turned into Aleph-Mem-Resh-Tav-Imrat. THIS IS ACCORDING TO THE SECRET OF THE VERSE: "The word of (Imrat) Hashem is tried: he is a shield to all those who trust in him" (Tehilim 18:31). He is a shield for all those who hold fast to their faith in the Holy One, blessed be He, against all those evil spirits and prosecutors who wander through the world at the time the light of the moon is diminishing.

103. מְאֵרַת, כִּד אֲתַתְּקַנַּת סִהְרָא, אֲתַתְּפְכִין אֲתוּן אֲמַרַת ה' צְרוּפָה, מִגֵּן הוּא לְכָל הַחוֹסִים בּוֹ, מִגֵּן הוּא, עַל כָּל אֲנוּן רוּחִין בִּישׁוּן, וְקַסְטִירִין, דְּמְשׁוּטְטֵי בְּעֵלְמָא בְּגִרְעוּ דִּילְהָ, לְכָל אֲנוּן דְּאֲחִידִין בֵּיהּ בְּהִימְנוּתִיהּ דְּקְדוּשׁ בְּרוּךְ הוּא.

104. King Solomon penetrated the depth OF THE SECRET of the nut, as it is written: "I went down into the garden of nuts" (Shir Hashirim 6:11). He took hold of the shell (Klipah) of the nut and looked at all its layers. He came to realize that the main pleasure of the spirits in the shell of the nut was just to cling to human beings and defile them, as it is written: "And the delights of the sons of men, women very many (Heb. shidot) (Kohelet 2:8). THIS MEANS THAT THE DEMONS (HEB. SHEDIM) TAKE PLEASURE ONLY IN HUMAN BEINGS.

104. שְׁלֹמֹה מְלָכָא, כִּד נָחִית לְעֵמְקָא דְּאֲגוּזָא, דְּכִתִּיב אַל גָּנַת אֲגוּז יִרְדְּתִי, נָטַל קְלִיפָה דְּאֲגוּזָא, וְאֲסַתְּבַל בְּכָל אֲנוּן קְלִיפִין, וְיָדַע דְּכָל אֲנוּן עֲנוּגִין, דְּהִנְהוּ רוּחִין קְלִיפִין דְּאֲגוּזָא, לֹאוּ אִיהוּ, אֲלֹא לְאִתְדַבְּקָא בְּבְנֵי נָשָׂא, וְלֹאֲסַתְּבַל לֹון, דְּכִתִּיב וְתַעֲנוּגוֹת בְּנֵי אָדָם שָׂדֵה וּשְׂדוֹת.

105. THIS VERSE also MEANS that male and female demons are born from the pleasure human beings enjoy during their sleep at night. It was necessary for the Holy One, blessed be He, to create and supply the world with everything, INCLUDING THE KLIPOT, so everything CAN BE COMPARED TO THE NUT. Just as the inner part of the nut is surrounded by many layers of shells, THE INNER PARTS OF all the worlds are similarly SURROUNDED BY MANY LAYERS above and below IN THE SUPERNAL WORLDS AND IN THIS WORLD, AS WILL BE EXPLAINED.

105. תּוּ, תַּעֲנוּגֵי בְּנֵי אָדָם, דְּמִתְעַנְגִי בְּשִׁינְתָא דְּלִילְיָא, נִמְקָא מְנִייהוּ שְׂדֵה וּשְׂדוֹת, וְכֹלָא אֲצַטְרִיךְ קְדוּשׁ בְּרוּךְ הוּא לְמַבְרֵי בְּעֵלְמָא, וְלֹאֲתַקְנָא עֲלְמָא בְּהוּ, וְכֹלָא מוּחָא לְגוּ, וְכַמְּהָ קְלִיפִין חִפְיָא לְמוּחָא וְכָל עֲלְמָא כְּהָאִי גּוּזָא, עִילָא וְתַתָּא.

106. From the beginning of the secret of the supernal point--WHICH IS ARICH ANPIN--to the end of all grades, they are all intertwined, so each and everyone is a Klipah to the other. A KLIPAH IS LIKE A COVERING OR AN OUTER LAYER, JUST AS A SHELL IS A COVERING FOR A FRUIT.

106. מִרִּישׁ רְזָא דְּנִקּוּדָה עֲלָאָה, עַד סוּפָא דְּכָל דְּרָגִין, כְּלֵהוּ אִיהוּ, דָּא לְגוּ מִן דָּא, וְדָא לְגוּ מִן דָּא, עַד דְּאֲשַׁתְּכַח דְּהָאִי קְלִיפָה לְהָאִי, וְהָאִי לְהָאִי.

107. The primal point--WHICH IS ARICH ANPIN--is the internal light, whose purity, translucency and cleanness are beyond comprehension. When the expansion spreads BEYOND ARICH ANPIN, WHICH IS THE POINT, this expansion of that point becomes a temple for the purpose of covering that point. The light of that point is incomprehensible because of its great purity.

107. נִקּוּדָה קְדָמָאָה, הוּא נְהִירוֹ פְּנִימָאָה, דְּלִית לֵיהּ שְׁעוּרָא, לְמַנְדַּע זְכִיכוּ וְדְקִיקוּ וְנִקְיוּ דִּילְיָהּ, עַד דְּאֲתַפְּשֵׁט פְּשִׁטוּ, וְהוּא פְּשִׁטוּ דְּהֵיאִי נִקּוּדָה, אֲתַעֲבִיד חֹד הֵיכְלָא לְאֲתַלְבָּשָׂא הֵיאִי נִקּוּדָה, נְהִירוֹ דְּלָא יָדִיעַ לְסַגִּיאֹ זְכוּבָא דִּילְיָהּ.

108. The temple--NAMELY, ABA AND IMA--which covers the concealed point, WHICH IS ARICH ANPIN, is a light that has no limits. THIS MEANS THAT THE LIGHT OF THE TEMPLE IS ALSO UNKNOWN AND INCONCEIVABLE. Nevertheless, it is not as pure and subtle as the light of the primal point, ARICH ANPIN, which is hidden and concealed. This temple issues forth an expansion of the primal light, AS IT IS WRITTEN: "AND ELOHIM SAID, LET THERE BE LIGHT: AND THERE WAS LIGHT" (BERESHEET 1:3). This expansion, YISRAEL - SABA AND TEVUNAH, is a covering for that pure and subtle temple--NAMELY, ABA AND IMA--which is more internal THAN YISRAEL - SABA AND TEVUNAH.

109. From here YISRAEL - SABA AND TEVUNAH on, each one expanded within the other and became encloded by one another until ALL THE GRADES encloded one another. One was the inner part and the other the outer layer. Though one is a garment IN RELATION TO WHAT IS ABOVE IT, it has also become the inner aspect of another grade - A GRADE THAT IS BELOW IT. SO ABA AND IMA, WHICH ARE CONSIDERED A GARMENT FOR ARICH ANPIN, BECAME THE INNER PART AND INTERNAL ASPECT OF YISRAEL - SABA AND TEVUNAH. THUS, YISRAEL - SABA AND TEVUNAH, WHICH FORM A GARMENT FOR ABA AND IMA, BECAME THE INNER PART FOR ZEIR ANPIN. THUS, ZEIR ANPIN--WHICH IS A GARMENT FOR YISRAEL - SABA AND TEVUNAH--BECAME THE INNER PART FOR HIS FEMININE PRINCIPLE. The same thing occurred below IN THE LOWER WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. THE FEMININE PRINCIPLE OF ATZILUT IS ENCLOSED WITHIN BRIYAH, AND BRIYAH WITHIN YETZIRAH AND YETZIRAH WITHIN ASIYAH. ACCORDINGLY, THE NESHAMAH IN A MAN IS ENCLOSED WITHIN THE RUACH AND THE RUACH WITHIN THE NEFESH AND THE PHYSICAL BODY. In this image, the human being exists in this world with an inner part and an outer shell, which corresponds to a spirit and a body. All this is for the perfection of the world.

110. When the moon was united with the sun, the moon had its own light. But after the moon was separated from the sun, IT DESCENDED TO THE WORLD OF BRIYAH and was placed in charge of the hosts OF BRIYAH, it belittled itself and diminished its own light. So Klipot upon Klipot were created, ONE ABOVE THE OTHER, to conceal the inner part. All this OCCURRED to complete THE LIGHT OF the inner part, BECAUSE WITHOUT A SHELL NO FRUIT CAN BE HAD. This is the reason WHY IT IS WRITTEN: "Let there be lights (Me'orot)", without Vav, WHICH MEANS A CURSE, BECAUSE OF THE KLIPOT THAT EMERGE DUE TO THE DIMINUTION OF THE LIGHT OF THE MOON. All this was done for the perfection of the world. Therefore, it is written: "To give light upon the earth" (Beresheet 1:15), AS THESE KLIPOT EMERGED IN THE SECRET OF THE SHELL THAT PRECEDES THE FRUIT.

108. הַיְכָלָא, דְּאִיהוּ לְבוּשָׁא לְהֵהוּא נְקוּדָה סְתִימָא, אִיהוּ נְהִירוֹ דְּלִית לֵיהּ שְׁעוּרָא, וְעַם כֹּל דָּא, לָא דְּקִיק וְזָכִיךְ אִיהוּ, כְּהֵינֵי נְקוּדָה קְדָמָא טְמִיר וְגַנְיִז, הֵהוּא הַיְכָלָא אֲתַפְּשֵׁט פְּשִׁיטוֹ אֹר קְדָמָא, וְהֵהוּא פְּשִׁיטוֹ אִיהוּ לְבוּשָׁא לְהֵהוּא הַיְכָלָא דְּקִיק וְזָכִיךְ פְּנִימָא יִתִיר.

109. מִכָּאן וְלֵהֲלָא אֲתַפְּשֵׁט דָּא בְּדָא, וְאֲתַלְבֵּשׁ דָּא בְּדָא, עַד דְּאֲשַׁתְּכַח, דָּא לְבוּשָׁא לְדָא, וְדָא לְדָא, דָּא מוּחָא וְדָא קְלִיפָה, וְאִף עַל גְּבֻדָּא לְבוּשָׁא, אֲתַעֲבִיד אִיהוּ מוּחָא, לְדְרָגָא אַחְרָא, וְכֹלָא כְּגוּוּנָא דָּא, אֲתַעֲבִיד הַכִּי לְתַתָּא, עַד כִּי בְּצַלְמֵם דָּא, אִיהוּ בְּרַ נֶשׁ בְּהַאי עֲלָמָא, מוּחָא וְקְלִיפָה, רוּחָא וְגוּפָא, וְכֹלָא אִיהוּ תְּקוּנָא דְּעֲלָמָא.

110. כִּד הָוֵה סִיְהֵרָא בְּשִׁמְשָׁא בְּדְבֻקוּתָא חָדָא, הָוֵה סִיְהֵרָא בְּנִהִירוֹ. בֵּינָן דְּאֲתַפְּרָשָׁא מִן שְׁמֵשָׁא, וְאֲתַפְּקֵת עַל חִילָהָא, אֲזַעֲיֵרַת גְּרָמָה אֲזַעֲיֵרַת נְהוּרָא, וְאֲתַבְּרוּן קְלִיפִין עַל קְלִיפִין. לְגַנְיִזוֹ דְּמוּחָא, וְכֹלָא תְּקוּנָא דְּמוּחָא, וְעַד, יְהִי מְאֵרַת חֶסֶר. וְכֹל דָּא לְתַקוּנָא דְּעֲלָמָא, וְדָא הוּא דְּכַתִּיב לְהַאִיר עַל הָאָרֶץ.

10. "The two great lights"

The Zohar discusses the creation of the sun and the moon, which originally were of equal size and importance. But the moon was not content, and she cast a jealous eye on her cosmic neighbor. As a result of her envy of the sun's illumination, the moon was eventually reduced in both size and significance. Henceforth, the moon would have no light of her own. Instead, she must reflect the light of the sun.

Here the Zohar reveals a profound secret of human nature. This is origin of the trait known as Hatred For No Reason. Sometimes we are envious of our neighbors' possessions even if we possess exactly the same things. Instead of appreciating our lot in life, we begrudge the lot of others, even though it in no way diminishes our own.

In Kabbalah, the reduction of the moon symbolizes the separation between the male and female aspects of the Creator. This manifests as the separation of the spiritual dimension Zeir Anpin, or The Upper World, and the physical realm of Malchut, or the Lower World. Just as the moon's light is derived from the sun, Malchut's Light is drawn from the world of Zeir Anpin. Through positive deeds and actions and the removal of our jealous nature, we can unify these two dimensions and create a flow of Light into our lives. Reading this section gives us the ability to bring about this unity when we recite our prayers and perform the necessary spiritual actions.

111. "And Elohim made the two great lights" (Beresheet 1:16). "And... made" SIGNIFIES the greatness and the full establishment of everything, as it should be. The phrase: "The two great lights" INDICATES that THE TWO GREAT LIGHTS, WHICH ARE ZEIR ANPIN AND HIS FEMININE PRINCIPLE, were united at first. THAT IS, THEY WERE ON THE SAME LEVEL AND EQUAL TO EACH OTHER. AS A RESULT, THEY DID NOT NEED EACH OTHER. This is the secret of the full name Yud-Hei-Vav-Hei-Elohim, which although not openly revealed can be surmised. SO THE "TWO GREAT LIGHTS" APPEAR IN A FULL NAME, EVEN THOUGH THE NAME ELOHIM SHINES ONLY IN A CONCEALED WAY.

112. THE WORD "great" MEANS THAT ZEIR ANPIN AND HIS FEMININE PRINCIPLE grew in greatness by this name AS EQUALS, so much so that they were called by the name THAT UNITES everything TOGETHER, WHICH IS Mem-Tzadik-Pe-Tzadik Mem-Tzadik-Pe-Tzadik. ZEIR ANPIN RECEIVED HIS GREATNESS FROM THE RIGHT ONE, HIS FEMININE PRINCIPLE FROM THE LEFT ONE. IN SUCH A WAY, THEY ARE REFERRED TO AS "THE TWO GREAT LIGHTS." These are the most supernal names of the thirteen attributes of mercy. THE NAMES MEM-TZADIK-PE-TZADIK MEM-TZADIK-PE-TZADIK ARE CALLED "great", BECAUSE they became great and ascended. They are supernal and DERIVE from the secret of above. They benefit the world, as the world's existence depends on them. Similarly, the two lights THAT APPEAR IN THE VERSE, WHICH ARE ZEIR ANPIN AND HIS FEMININE PRINCIPLE, both rose as one, to greatness.

113. The moon was not at ease with the sun because it felt embarrassed before it. The moon said TO THE SUN: "Where do you feed your flock? Why do you make your flock to rest at noon?" (Shir Hashirim 1:7). THIS IS AS IF TO SAY: How can a tiny candle shine in the middle of the day? "Why should I be like one who cloaks himself?" (Ibid.) That is: how can I remain in shame? Then it lowered itself to be head of the lower beings, as it is written: "Go your way forth by the footsteps of the flock" (Ibid. 8). Thus, the Holy One, blessed be He, said to it, 'Go forth and subjugate yourself.'

114. From then on, it had no light of its own. It had only the light it received from the sun. At first, they were united as one on the same level, but it later lowered itself from all of its grades. THIS MEANS THAT IT LOST ALL ITS GRADES AND EMERGED FROM THE WORLD OF ATZILUT. Although it is the head of the LOWER WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, IT IS NEVERTHELESS CONSIDERED TO HAVE LOST ALL ITS GRADES, as in principle a woman has no significance unless she is together with her husband. IN OTHER WORDS, BECAUSE THE FEMININE PRINCIPLE IS SEPARATED FROM ZEIR ANPIN, HER HUSBAND, AND HAS LEFT THE WORLD OF ATZILUT TO GO TO THAT OF BRIYAH, SHE HAS BROUGHT ABOUT THE LOSS OF ALL HER GRADES. EVEN THOUGH SHE HAS BECOME HEAD IN THE WORLD OF BRIYAH, SHE DOES NOT CONSIDER THIS TO BE SIGNIFICANT BECAUSE SHE IS SEPARATED FROM HER HUSBAND, WHO IS IN THE WORLD OF ATZILUT. The phrase: "The greater light" (Beresheet 1:16) ALLUDES TO ZEIR ANPIN, WHO IS CALLED BY THE NAME Yud-Hei-Vav-Hei. "The lesser light" (Ibid.) ALLUDES TO THE FEMININE PRINCIPLE, WHO IS CALLED BY THE NAME Elohim, THE LAST OF the grades and an end to Thought--NAMELY, AN END TO THE WORLD OF ATZILUT THAT IS CALLED THE THOUGHT. At first, THE FEMININE PRINCIPLE was inscribed above IN ZEIR ANPIN in the fourth letter of the holy name Yud-Hei-Vav-Hei, BECAUSE THE FEMALE IS THE LOWER HEI. IN OTHER WORDS, WHEN SHE WAS ON THE SAME LEVEL WITH ZEIR ANPIN, SHE WAS THE LOWER HEI OF THE NAME YUD-HEI-VAV-HEI. But afterward, it lowered itself to be called by the name Elohim.

111. וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים, וַיַּעַשׂ רְבוּיָא וְתַקּוּנָא דְכָלְא בְדָקָא יָאוּת. אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים. בְּקִדְמִיתָא בְּחִבּוּרָא חֲדָא, רְזָא דָא שְׂמָא שְׁלִים כְּחֲדָא, יְרוּדֵי אֱלֹהִים, אִף עַל גְּבֻדְלָא אִיהוּ בְּאַתְגְּלִיָּא אֲלָא בְּאַרְחַ סְתִים.

112. הַגְּדוֹלִים דְּאַתְבְּרִיאוּ בְּשְׂמָא, דָּא כְּדָא, לְאַתְקְרִי בְּהוּ שְׂמָא דְכָלְא, דְּתַלְיִסְר מְכִילֵן דְּרַחֲמֵי. הַגְּדוֹלִים, אֲלִין אַתְרַבִּיאוּ, וְסַלְקִין לְעִילָא, בְּגִין, דְּאִינּוּן עַלְאִין מִרְזָא עַלְאָה, וְסַלְקִין לְתוֹעֵלְתָא דְעַלְמָא, דְּאַתְקִימָא בְּהוּן עַלְמִין, כְּגוּוּנָא דָא, שְׁנֵי הַמְּאוֹרוֹת תַּרְוֵייהוּ כְּחֲדָא סְלִיקוּ בְּרַבּוּתָא חֲדָא.

113. לֹא אֶתְיִשֵּׁב סִיְהֵרָא לְגַבֵּי שְׁמֶשׁא, דָּא אֲכִסְיָא מְקַמֵּי דָא, סִיְהֵרָא אֲמַרְהָ אֵיכָה תַרְעָה, שְׁמֶשׁא אֲמַרְהָ אֵיכָה תַרְבִּיץ בְּצַהֲרִים, שְׂרָגָא זְעִירָא אֲכַדִּין צַהִיר בְּצַהֲרִים, שְׁלֵמָה אִיהֵה כְּעוּטִיָּה, אֲכַדִּין אִהוּי בְּכִסּוּפָא, כְּדִין אֲזַעִירַת גְּרָמָה לְמַהוּי רִישָׁא לְתַתְּאִי, דְּכְתִיב צְאִי לָךְ בְּעַקְבֵי הַצֶּאֱן, אֲמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא זִילִי וְאֲזַעִירִי גְרַמְךָ.

114. וּמִתַּמֵּן לִית לָהּ נְהוּרָא, בְּרַ מְשִׁמְשָׁא, דְּבְקִדְמִיתָא הוּוּי יַתְבֵּי כְּחֲדָא בְּשִׁקּוּלָא, לְבַתְרָ, אֲזַעִירַת גְּרָמָה, בְּכָל אֲנּוּן דְּרַגִּין דִּילָהּ, אַע"ג דְּאִיהֵי רִישָׁא עַלְיֵהוּ, דְּהָא לִית אַתְתָּא בְּרַבּוּיָא, בְּרַ בְּבַעֲלָהּ כְּחֲדָא, אֶת הַמְּאוֹר, הַגְּדוֹל יְרוּדֵי, וְאֶת הַמְּאוֹר הַקָּטָן, אֱלֹהִים, סוּף כָּל דְּרַגִּין, סוּפָא, דְּמַחְשְׁבָהּ. בְּקִדְמִיתָא אַתְרִשִׁים אִיהוּ לְעִילָא, בְּאַתּוּן דְּשְׂמָא קְדִישָׁא, אֶת רְבִיעָאָה דִּילָהּ, וּלְבַתְרָ אֲזַעִירַת גְּרָמָה, לְאַתְקְרִי בְּשְׂמָא דְאֱלֹהִים.

115. In spite of all this, THE FEMININE PRINCIPLE ascended on all sides and SHONE IN ALL DIRECTIONS from above; THAT IS, BEFORE SHE LOWERED HERSELF and when she was THE LOWER Hei in the assembling of the letters of the holy name, Yud-Hei-Vav-Hei. Later, WHEN SHE BELITTLED HERSELF, the grades expanded out from all sides, WHICH MEANS THAT SHE SHONE FROM THE ASPECT OF BEING BEFORE THE LOWER HEI OF YUD-HEI-VAV-HEI AND ALSO FROM THE ASPECT OF BEING NOW THE NAME ELOHIM. The grades that expanded from the aspect of her being above, FROM THE LOWER HEI OF YUD-HEI-VAV-HEI, are called the 'rule (of) the day.' The grades that expanded from the aspect of her being below, FROM THE NAME ELOHIM, are called the "rule (of) the night."

116. The words "the stars" (Bereshet 1:16) ALLUDE TO countless hosts and groups of angels, who are all suspended in that "firmament of heaven" THAT IS YESOD OF ZEIR ANPIN AND IS CALLED life of the worlds, as it is written: "And Elohim set them in the firmament of heaven to give light upon the earth" (Bereshet 1:17).

117. The kingdom of THE HOUSE OF David was established on this day, THE FOURTH DAY, which is the fourth leg that supports the throne. IT HAPPENED ON THE FOURTH DAY BECAUSE the letters were completed and fixed in their places PROPERLY. In spite of all this, Malchut (kingdom) was not fixed properly in its place before the sixth day, because only then was the image of man completed and properly established. ON THE SIXTH DAY, the upper throne and the lower throne were established and all the worlds settled in their places. All the letters were set in their spheres after untying and releasing the complicated tie THAT EXISTED AMONG THE LETTERS.

118. The fourth day, WHICH IS THE KINGDOM OF DAVID, was rejected by the builders, as it is written: "The stone which the builders rejected..." (Tehilim 118:22) and also "my mother's children were angry with me" (Shir Hashirim 1:6). For this light, REFERRING TO MALCHUT, lowered itself and diminished its own radiance while the Klipot were established in their places. THIS GAVE PLACE TO THE EMERGING OF THE KLIPOT AND THEIR RULE. THUS SHE SEEMED LOATHSOME IN THE EYES OF THE RIGHTEOUS THAT BUILD IT. ONLY LATER, WHEN SHE WAS COMPLETED AND READY FOR UNION WITH ZEIR ANPIN, WAS IT SAID SHE "HAS BECOME THE HEAD STONE OF THE CORNER." All those lights that shone DURING THE 6,000 YEARS PERIOD were suspended in this firmament of heaven to establish with them the throne of David-- NAMELY, THE KINGDOM (MALCHUT) OF DAVID.

119. These lights OF THE KINGDOM OF DAVID shape the form below in order to prepare the form of all those that pertain to the inner form of THE FACE OF man, because every inner form is so called-- NAMELY, THE FACE OF MAN. From this, YOU SHOULD REALIZE THAT every shape included in this expansion OF THE LETTER FINAL NUN is called man, EVEN THOUGH THEY DO NOT ACTUALLY HAVE THE FACE OF MAN. Hence, it is written: "But you...are men" (Yechezkel 34:31). You are called men, but not the rest of the idolatrous nations.

115. וְעַם כָּל דָּא, סִלְקָא לְכָל סְטָרִין לְעִיל בְּאֵת ה' בְּחִבּוּרָא דְאַתּוּן דְשָׁמַא קְדִישָׁא, לְבַתַּר אֲתַפְּשׁוּ דְרִגִין, מִסְטָרָא דָא, וּמִסְטָרָא דָא, דְרִגִין דְאַתַּפְּשׁוּ מִסְטָרָא דְלַעִיל, אֲקָרוּן מִמְשַׁלַּת הַיּוֹם, דְרִגִין דְאַתַּפְּשׁוּן מִסְטָרָא דְתַתָּא, אֲקָרוּן מִמְשַׁלַּת הַלַּיְלָה.

116. וְאֵת הַבּוֹכָבִים, שָׂאָר חִילִין וּמִשְׁרִיין, דְלִית לון חוּשְׁבָנָא, דְכִלְהוּ תַלְיִין בְּהֵוּא רְקִיעַ הַשָּׁמַיִם. חֵי הָעוֹלָמִים, דְכָתִיב וַיִּתֵּן אוֹתָם אֱלֹקִים בְּרְקִיעַ הַשָּׁמַיִם לְהַאִיר עַל הָאָרֶץ, דָּא אָרֶץ עֲלָאָה, לְתַתָּא בְּדוּגְמָא דָא חֵי הָעוֹלָמִים, וְדָא לְהַאִיר עַל הָאָרֶץ, דָּא אָרֶץ תַּתָּא, בְּדוּגְמָא דְלַעִיל.

117. מְלָכוּתָא דְדָוִד, אֲתַתְּקֵן בְּיוֹמָא דָא, רְגְלָא וְסַמְכָא רְבִיעָאָה דְכוּרְסִיָא, אֲתַתְּקֵנוּ אֲתוּן, וְאֲתִישְׁבוּ עַל דּוֹכְתֵיהוּ. וְעַם כָּל דָּא, עַד יוֹם שְׁתִיתָאָה, דְאַתְתְּקֵן דְיוֹקְנָא דְאָדָם, תְּקוּנָא בְּדָקָא יָאוֹת, לֹא אֲתִישְׁבַּ בְּדוֹכְתֵיהּ, וּכְדִין אֲתַתְּקֵן כּוּרְסִיָא עֲלָאָה, וְכוּרְסִיָא תַתָּאָה, וְעַלְמִין כִּלְהוּ אֲתִישְׁבוּ בְּדוֹכְתֵיהוּ, וְאַתּוּן כִּלְהוּ אֲתַתְּקֵן עַל גְּלַגְלוּי בְּפִשְׁטוֹ דְטוֹפְסִירָא דְקוּטְרָא.

118. וְיוֹמָא רְבִיעָאָה, אִיהוּ יוֹמָא מְאִיס מְבוֹנִים, כּד"א אֲבָן מְאִסוּ הַבּוֹנִים, הַה"ד בְּנֵי אַמֵי נִחְרוּ בֵי. דְהָא נְהוּרָא דָא אֲזַעִירַת גְּרָמָה, וְנִהִירוּ דִילָהּ, וְקְלִיפִין אֲתַקְנוּ עַל דּוֹכְתֵיהוּ, כָּל אִינוּן נְהוּרִין דְנִהָרִין, כִּלְהוּ תַלְיִין בְּהַאי רְקִיעַ הַשָּׁמַיִם, לְאַתְקְנָא בְּהוּ כּוּרְסִיָא דְדָוִד.

119. אֵלִין נְהוּרִין מְצִינִין צִיּוּרָא דְלְתַתָּא, לְאַתְקְנָא צִיּוּרָא דְכִלְהוּ דְאִינוּן בְּכִלְלָא דְאָדָם, צִיּוּרָא פְּנִימָאָה. דְכָל צִיּוּרָא פְּנִימָאָה אֲקָרִי הֵכִי. וּמֵהֵכָא, כָּל צִיּוּרָא דְאַתְכִלִּיל בְּאַתַּפְּשׁוּתָא דָא, אֲקָרִי אָדָם, הַה"ד אָדָם אֲתָם, אֲתָם קְרוּיִן אָדָם, וְלֹא שָׂאָר עַמִּין עוֹבְדֵי בּוֹכָבִים וּמִזְלוֹת.

120. Every spirit is called man, WHICH MEANS THAT ONLY THE ASPECT OF THE LIGHT OF THE SPIRIT THAT IS ENCLOSED WITHIN THE BODY IS CALLED MAN. So the body of the spirit of the Holy Side is only a covering; IN OTHER WORDS, THE SPIRIT IS THE ACTUAL ESSENCE OF MAN AND THE BODY IS ONLY ITS COVERING. BUT ON THE OTHER SIDE, THE OPPOSITE APPLIES. This is why it is written: "You have clothed me with skin and flesh..." (lyov 10:11). The flesh of man is only a garment COVERING THE ESSENCE OF MAN, WHICH IS THE SPIRIT. Everywhere it is written the flesh of man, IT HINTS THAT the essence of man is inside. The flesh is only a vestment for man, a body for him, BUT THE ESSENCE OF MAN IS THE ASPECT OF HIS SPIRIT.

121. For the lower aspects were melted with the melting of this spirit OF THE FACE OF MAN, AND other forms were fashioned, encloded in a different kind of garment--NOT BY THAT OF MAN, BUT OF KOSHER ANIMALS. THESE INCLUDE: ox, sheep, goats, kids of the goats, rams, deer, fallow-deer and so on. They would have preferred to be included in the vestment of THE FACE OF man, BUT WERE NOT. THEY BECAME VESTMENTS FOR OTHERS; NAMELY, GARMENTS FOR THE FACE OF AN OX, THE FACE OF AN EAGLE AND THE FACE OF A LION. The inner spirit OF THE OX, SHEEP AND GOAT, is called by the same name as the body of that spirit, BECAUSE THE BODY IS a vestment for that name BUT DOES NOT OWN IT. THE BODY IS the flesh of the ox and the ox is the inner SPIRIT of that body; namely, its flesh is its garment. So it is with all ANIMALS; THEIR BODIES ARE NAMED AFTER THE INNER SPIRIT THAT IS ENCLOSED WITHIN THEM.

122. It is similar with the Other Side, which is not holy. The spirit that spreads within the idolatrous nations issues from the side that is not holy AND is not the ASPECT OF man. Therefore, it is not called by this name, AS HAS BEEN WRITTEN: "BUT YOU...ARE MEN." The name of this spirit is defiled. It is not called man and has no share in him BECAUSE IT EXTENDS FROM THE WICKED MAN (LIT. 'MAN WITHOUT ELEVATION'), WHO DOES NOT WANT TO ASCEND TO THE FACE OF MAN ABOVE. So his body, the vestment of his spirit, is impure and his flesh is defiled. The impure PART, WHICH IS THE SPIRIT, is on the inside and the flesh is his vestment. As long as the spirit dwells within that body, it is called impure. As the spirit leaves that vestment, NAMELY THE BODY, neither the body nor the vestment is called impure any longer, AS THE IMPURE ONE, THAT IS THE SPIRIT, HAS DEPARTED FROM IT.

123. From the lower aspects--REFERRING TO ANIMALS, BEASTS AND BIRDS that were molded into shape by that impure spirit--forms, NAMELY PRIVATE SPIRITS, were drawn out. These were encloded by other vestments, such as the forms of the impure animals, and the Torah said of them, "These shall be unclean to you" (Vayikra 11:29). These forms include pigs and the birds and animals that belong to the OTHER Side. The spirit is called by that name--THAT IS, IMPURE--and the body is its vestment. The body is called the flesh of the pig, because it is a pig in its inner being, IN ITS SPIRIT, while the flesh is a garment COVERING THAT SPIRIT. Therefore, both aspects, those included within the secret of man and those included with the secret of the impure, are separated from and oppose each other. ON THE SIDE OF HOLINESS ARE THE SPIRIT OF MAN IN GENERAL, AND THE SPIRITS OF PURE ANIMALS, BEASTS AND FOWL, WHICH ARE THE PARTICULAR. FROM THE SIDE OF WICKED MAN IS THE IMPURE WICKED MAN, WHICH ARE THE GENERAL ASPECTS, AND THE SPIRITS OF IMPURE ANIMALS, BEASTS AND FOWL, THAT ARE THE PARTICULARS. THEY OPPOSE EACH OTHER. Every kind of animal stays with its own kind AND DOES NOT MIX WITH THE OPPOSITE KIND. EVEN IF IT DOES, it eventually returns to its own kind.

120. וְכֹל רוּחַ אֲקָרִי אָדָם, רוּחַ דְּסֵטֶר קְדִישָׁא, גּוֹפָא דִּילִיָּה לְבוּשָׁא אִיהוּ, וְעַל דְּאַבְתִּיב עוֹר וּבֶשֶׂר תְּלַבִּישְׁנִי וְגו', בְּשָׂרָא דְאָדָם לְבוּשָׁא אִיהוּ. וּבְכָל אַתְר כְּתִיב בְּשָׂר אָדָם, אָדָם לָגוּ, בְּשָׂר, לְבוּשָׁא דְאָדָם גּוֹפָא דִּילִיָּה.

121. סֵטְרִין דְּלִתְתָא, דְּאַתְהֵתֵךְ בְּהִתּוּכָא דְרוּחָא דָא, אֲצִטְיִירוּ מְנִיָּה צִיּוּרִין, דְּאַתְלַבְּשָׁן בְּלְבוּשָׁא אַחְרָא, כְּגוֹן צִיּוּרָא דְבַעֲיָרִי דְכִיּוּן, שׁוֹר שֶׁה כְּשָׁבִים, וְשֶׁה עֲזִים, אֵיל וְצִבִי וְיַחְמוֹר וְגו', אֲנֹנִן דְבַעֲיָין לְאַתְכַּלְלָא בְּלְבוּשָׁא דְאָדָם. הֵהוּא רוּחָא פְּנִימָאָה דְאִינֹנִן סֵטְרִין, סְלִיק בְּהֵהוּא שְׂמָא דְאַתְקָרִי בְּה גּוֹפָא דִּילִיָּה, לְבוּשָׁא דְהֵהוּא שְׂמָא. בְּשָׂר שׁוֹר, שׁוֹר אִיהוּ פְּנִימָאָה דְהֵהוּא גּוֹפָא, בְּשָׂר דִּילִיָּה לְבוּשָׁא, וְכֵן כְּלָהוּ.

122. כְּגוֹוֹנָא דָא, בְּסֵטְרָא אַחְרָא דְלֹא קְדִישָׁא, רוּחָא דְאַתְפַּשֵׁט בְּשָׂאָר עֲמִין עוֹבְדֵי כּוֹכָבִים וּמְזֻלוֹתִנְפָקָא מְסֵטְרָא דְלֹא קְדִישָׁא, לֹא אִיהוּ אָדָם, וּבְגִין כֵּן לֹא סְלִיק בְּשְׂמָא דָא, שְׂמָא דְהֵהוּא רוּחָא טְמָא, לֹא סְלִיק בְּשְׂמָא דְאָדָם, וְלִית בֵּיה חוּלְקָא, גּוֹפָא דִּילִיָּה לְבוּשָׁא דְהֵהוּא טְמָא, בְּשָׂר טְמָא. וְטְמָא לָגוּ, בְּשָׂר לְבוּשָׁא דִּילִיָּה, בְּגִין כְּרַבְעוֹד דְשְׂרִי הֵהוּא רוּחָא בְּהֵהוּא גּוֹפָא, אַתְקָרִי טְמָא נְפֵק רוּחַ מֵהֵהוּא לְבוּשָׁא, לֹא אֲקָרִי טְמָא, וְלֹא סְלִיק הֵהוּא לְבוּשָׁא בְּשְׂמָא.

123. סֵטְרִין לִתְתָא, דְאַתְהֵתֵךְ בְּהִתּוּכָא דְרוּחָא דָא, אֲצִטְיִירִין מְנִיָּה צִיּוּרִין, דְּאַתְלַבְּשָׁן בְּלְבוּשָׁא אַחְרָא. כְּגוֹן צִיּוּרֵי בַעֲיָרִי מְסָאֲבִי, וְאוֹרִיָּתָא פִּתַּח בְּהוּ וְזֵה לְכֶם הַטְּמָא, כְּגוֹן חֲזִיר, וְעוֹפֵי וּבַעֲיָרִי דְהֵהוּא סֵטְרָא, רוּחָא סְלִיק בְּהֵהוּא שְׂמָא, גּוֹפָא לְבוּשָׁא דִּילִיָּה, וְגוֹפָא בְּשָׂר חֲזִיר אֲקָרִי, חֲזִיר לָגוּ, בְּשָׂרָא לְבוּשָׁא דִּילִיָּה. וּבְגִין כְּרֵאֲלִין תְּרִין סֵטְרִין, מִתְפָּרֵשׁן, אֲלִין אַתְכַּלְלוּ בְּרֵזָא דְאָדָם, וְאֲלִין אַתְכַּלְלוּ בְּרֵזָא דְטְמָא כֹּל זִנָא אֲזִיל לְזִינְיָה, וְאַתְהֵדֵר לְזִינְיָה.

124. All the upper shining lights shine within that firmament of heaven, so that proper forms may be drawn down below, as it is written: "And Elohim set them in the firmament of heaven...to rule over the day and over the night" (Beresheet 1:17). For the dominion of the two lights is a noble dominion.

125. The phrase: "the greater light", NAMELY ZEIR ANPIN, rules the day and the "lesser light", WHICH IS HIS FEMININE PRINCIPLE, rules the night. The secret LEARNED from here is that the male rules by day and fills up the house with all that is needed, such as food and sustenance. As soon as night falls and the female takes command, everything in the house falls under her control, because then it is time for her dominion. As it is written: "She rises also while it is yet night and gives food to her household" (Mishlei 31:15); "she" and not "he." SO THE FEMININE PRINCIPLE, NOT ZEIR ANPIN, GIVES AT NIGHT, as the dominion over the day belongs to the male and the dominion over the night belongs to the female.

126. The "greater light" is the sun, which has twelve openings and twelve hours, as the sun rules over the day. The "lesser light" is the moon, which also has twelve openings, the moon rules over the night, which has twelve hours. For this reason, IT IS WRITTEN: "On that day Hashem shall be one, and his name One" (Zecharyah 14:9). "ONE" IS MENTIONED TWICE: ONCE FOR YUD-HEI-VAV-HEI, WHO IS ZEIR ANPIN, THE "GREATER LIGHT", AND ONCE OF HIS NAME, WHICH IS THE FEMALE, THE "LESSER LIGHT." The sun together with its twelve openings becomes the thirteen attributes of mercy. The moon together with its twelve openings also adds up to thirteen. SO THE SUN BECOMES ONE AND THE MOON BECOMES ONE; THEN IT SAYS, "HASHEM SHALL BE ONE, AND HIS NAME ONE", BECAUSE THE NUMERICAL VALUE OF ECHAD (ONE) ADDS UP TO THIRTEEN. Thus, the sun and the moon become one and the day and night also become one. This is why it is written: "And there was evening and there was morning, one day." The secret OF THIS UNION is ONLY applicable on high.

127. THE VERSE: "And the stars" MEANS THAT after the female has attained order in her house and retired with her husband, the maidens are left in charge of the house. THE MAIDENS WHO SERVE THE FEMALE ARE CALLED THE STARS. AND THE SECRET OF THE PHRASE "AND THE STARS" IS THAT THE FEMALE TURNS CONTROL OF THE HOUSE OVER TO THEM to deal with all the requirements of the house. THAT IS, TO PREPARE HER FOR MATING WITH THE SUN AND TO BESTOW THE ABUNDANCE OF THE DAY. THIS IS DURING THE DARKNESS BEFORE DAWN, WHEN THE MAIDENS - THE STARS - RULE, WHICH IS AN INFERIOR RULE. THEN DARKNESS IS DOUBLED IN THE WORLD. THIS IS THE SECRET MEANING OF, "A PORTION TO HER MAIDENS" (MISHLEI 31:15). Afterward, THAT IS, AFTER THE MATING OF THE DARKNESS OF THE MORNING (BEFORE DAWN BREAKS), the household returns to the dominion of the male and everything is set properly in place. THIS MEANS THAT THE FEMALE IS INCLUDED WITHIN THE MALE, ACCORDING TO THE SECRET OF THE MATING AND IS UNDER HIS CONTROL. SHE REVEALS THE LIGHT OF THE MORNING TO THE WORLD, AS IT SHOULD BE.

124. נְהוֹרִין עֲלָיִן דְקָא מְנַהֲרִין, נְהוֹרִין בְּהוּא רְקִיעַ הַשָּׁמַיִם וְכוּ' לְאַצְטוּרְיָא לְתַתָּא, צִיּוּרִין בְּדָקָא חֲזִי, דְכְתִיב וַיִּתֵּן אוֹתָם אֱלֹקִים בְּרְקִיעַ הַשָּׁמַיִם וְגו', וְלִמְשׁוֹל בַּיּוֹם וּבַלַּיְלָה, שְׁלֹטְנוֹ דְתַרִּין נְהוֹרִין, דָּא אִיהוּ שְׁלֹטְנוֹ בְּדָקָא חֲזִי.

125. מְאוּר גְּדוֹל שְׁלֹטְנוֹ בַּיּוֹמָא, מְאוּר קָטָן שְׁלֹטְנוֹ בַּלַּיְלָא, וְרָזָא דָּא מֵהֵבָא שְׁלֹטְנוֹתָא דְדְכוּרָא בַּיּוֹמָא, לְמִלְאָה בִּיתְיָהּ, בְּכָל מַה דְאַצְטְרִיךְ, וְלֹאֲעֵלָא בִּיהּ טְרַפָּא וּמְזוּנָא, בֵּינן דְעָאֵל לַיְלִיָא, וְנוֹקְבָא נְקִיט כְּלָא, לִית שׁוֹלְטְנוֹ דְבִיתָא בְּרַ דְנוֹקְבָא, דְהָא בְּדִין שְׁלֹטְנוֹ דִּילָהּ, דְכְתִיב וַתִּקֶּם בְּעוֹד לַיְלָה וַתִּתֵּן טְרַף לְבִיתָהּ, הִיא, וְלֹא הוּא. מִמְשַׁלַּת הַיּוֹם דְדְכוּרָא, מִמְשַׁלַּת הַלַּיְלָה דְנוֹקְבָא.

126. מְאוּר גְּדוֹל, דָּא הוּא שְׁמֵשָׁא, וְאִית בֵּיהּ תַרִּין עֶשֶׂר פְּתַחֲוִין, אִית בֵּיהּ תַרִּי עֶשֶׂר שַׁעֲתֵי, וְשְׁמֵשָׁא שְׁלִיט עַל יוֹמָא, מְאוּר קָטָן, אִית בֵּיהּ תַרִּי עֶשֶׂר פְּתַחֲוִין, וְדָא סִיְהֵרָא, וְשְׁלֵטָא עַל לַיְלָא, וְלַיְלָא אִית בֵּיהּ תַרִּיסַר שַׁעֲתֵי, וְעַל דָּא בַּיּוֹם הַהוּא יְהִיָּה ה' אַחַד וְשִׁמּוֹ אַחַד, שְׁמֵשָׁא וְתַרִּיסַר פְּתַחֲוִין אֲתַעְבִּידֵן י"ג מְכִילָן דְרַחֲמוֹ, לִיל סִיְהֵרָא וְתַרִּיסַר פְּתַחֲוִין וְאֲתַעְבִּידוּ י"ג, וְאֲתַעְבִּידוּ שְׁמֵשָׁא וְסִיְהֵרָא חַד וְיוֹם וְלַיְלָה אַחַד, הַה"ד וְיְהִי עֶרֶב וְיְהִי בֹקֶר יוֹם אַחַד, וְרָזָא דָּא לְעֵילָא.

127. וְאֵת הַבּוֹכְבִּים, בֵּינן דְנוֹקְבָא פְקִידַת בֵּיתָא, וְאֲתַכְנִיסַת לְבַעֲלָהּ, לִית שׁוֹלְטְנוֹ לְבִיתָא, אֶלָּא לְעוֹלָמְתָן דְאַשְׁתָּאֲרֵן בְּבִיתָא, לְאַתְקָנָא כָּל תְּקוּנֵי בֵיתָא, וּבִתְרָא אֲתַהֲדֵר בֵּיתָא, לְשְׁלֹטְנוֹ דְדְכוּרָא, בַּיּוֹמָא, כְּלָא בְּדָקָא חֲזִי.

11. The luminaries of the light, and the luminaries of the fire

On the Sabbath, an immense amount of spiritual Light is revealed into the cosmos, while during the week the Light is extremely diminished. The Zohar explains how we can create a continuous connection to the Shabbath through the closing rituals of the Sabbath itself, such as reflecting candle light off the enamel of the finger nails. If we should ever fall into negativity--Heaven Forbid --no matter how deep that descent might be, reading this section can establish a life-line to the Light of the Creator.

128. "And Elohim made the two great lights" (Beresheet 1:16). The sun is one and the moon is the other. Because of this, the lights that ascend are called the luminaries of the light whereas those that descend are called luminaries of the fire. These LUMINARIES OF THE FIRE are the lower grades and rule over all the weekdays. Because of this, a blessing is recited over the candle when Shabbat ends because, at that point, THE LUMINARIES OF THE FIRE are given permission to rule again.

129. The fingers of man represent the most hidden of all grades and secrets of the supernal world, and are divided into front and back. The back of the fingers represents the external part, an allusion to the fingernails. As such, man may look at his fingernails by candlelight as Shabbat ends. As they shine by the candlelight and are bright from that fire, that rules OVER THE DAYS OF THE WEEK.

130. THE FINGERNAILS are visible, but it is not permissible to see the inner aspect of the fingers by this candlelight, because they shine only from above. And THE INNER PART OF THE FINGERS is called the inner face. This is the secret of the verse: "And you shall see my back; but my face shall not be seen" (Shemot 33:23), which means that a person should not look at the inside of his fingers at the end of Shabbat, as he recites the blessing: 'Creator of the luminaries of the fire (Bore Me'orei Ha'esh)'. The phrase: "And you shall see my back" refers to the external part OF THE FINGERS, which is hinted at in the fingernails AND SHINES AS SHABBAT ENDS. "But my face shall not be seen" refers to the inside of the fingers, WHICH CANNOT RECEIVE FROM THE LUMINARIES OF THE FIRE. THE INTERNAL PART OF THE FINGERS rules on Shabbat. THE EXTERNAL PART OF THE FINGERS rules during the weekdays.

131. On Shabbat day, the Holy One, blessed be He, rules alone over this inner face, sitting upon His throne of glory. All are included within Him, and the dominion is His. This is why THE HOLY ONE, BLESSED BE HE, transmits calmness to all the worlds and the holy nation, which is called the one nation on earth, receives the inheritance of this day. The luminaries of the light ORIGINATE FROM the side of the right, which is the primal light that was on the first day OF THE SEVEN DAYS OF CREATION. THIS ALLUDES TO THE LIGHT THAT IS MENTIONED IN THE VERSE: "LET THERE BE LIGHT." On the day of the Shabbat, the luminaries of the light shine alone and govern, illuminating all THE WORLDS BELOW ATZILUT.

132. When Shabbat is over, the luminaries of the light are hidden and the luminaries of the fire govern THE WORLDS, WITH each and everyone in its place, THAT IS, THE LUMINARIES OF LIGHT RULE DURING SHABBAT AND THE LUMINARIES OF FIRE DURING WEEKDAYS. HE ASKED: When do they rule? HE REPLIED, From the end of Shabbat until Shabbat eve. Thus, it is necessary TO RECEIVE light from that candle, as Shabbat ends.

133. The verse: "And the living creatures ran and returned" (Yechezkel 1:4) MEANS THAT the eye is not able to observe the unconcealed living creatures as they run to and from. THIS REFERS TO THE LOWER LIVING CREATURES, OF WHICH IT IS WRITTEN: "AND YOU SHALL SEE MY BACK." ALTHOUGH THEY ARE REVEALED, THEY ARE RUNNING TO AND FRO. This is because of the wheel (Heb. ofan) that is stationed in their midst is Matatron, who is far greater and more important than the rest of THE LIVING CREATURES. HE IS higher than they by 500 parasangs.

128. וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמְּאוֹרוֹת, דָּא מְאוֹר, וְדָא מְאוֹר, בְּגִין כֻּךְ אֲנֹן נְהוּרִין דְּסִלְקֵי לְעֵילָא, אֶקְרוּן מְאוֹרֵי אוּר, וְאֲנֹן נְהוּרִין דְּנַחְתּוּ לְתַתָּא, אֶקְרוּן מְאוֹרֵי אֵשׁ, דְּאֲנֹן דְּרֵגִין לְתַתָּא, וְשִׁלְטֵי כָל יוֹמֵי דְחוּל, וְעַד כֹּד נִפְיָא שְׁפַתָּא מְבָרְכִין עַל שְׁרָגָא, דְּהָא אֲתִיבָא לֹון רְשׁוּ לְשִׁלְטָא.

129. אֶצְבָּעַן דְּבַר נֶשׁ, אֲיִנֹן סַתְרָא דְּרֵגִין, וְרִזִין דְּלְעֵילָא, וְאִית בְּהוּ פְּנִימַאֲיִן, וְאַחוּרִים, אֶחוּרִים אֲנֹן לְבַר, וְאֲיִנֹן רְמִזוּ לְטוֹפְרִין דְּאֶצְבָּעַן, וּבְגִין כֻּךְ אִית רְשׁוּ לְאַסְתַּכְלָא בְּטוֹפְרִין בְּמִ"ש, דְּהָא נְהָרִין מֵהוּא שְׁרָגָא, וְנְהָרִין מֵהוּא אֵשׁ, לְשִׁלְטָא.

130. אֲלִין אֲתַחְזִיין אֶצְבָּעַן לְגוּ, לֹא אִית רְשׁוּ לְאַתַּחְזִיָּא בְּהוּא שְׁרָגָא, דְּהָא מְלְעִילָא נְהָרִין, וְאֶקְרוּן פְּנִים, פְּנִימַאֲיִן, וְרִזָּא דָא וְרִאִית אֶת אֶחוּרֵי, וּפְנֵי לֹא יִרְאוּ, דְּלֹא יִסְתַּכְל בְּר נֶשׁ בְּמִ"ש בְּאֶצְבָּעַן לְגוּ, בְּשַׁעְתָּא דְּאֲמַר בּוּרָא מְאוֹרֵי הָאֵשׁ, וְרִאִית אֶת אֶחוּרֵי, אֲלִין פְּנִים דְּלְבַר, דְּאֲתַרְמִיזוּ בְּטוֹפְרֵי, וּפְנֵי לֹא יִרְאוּ, אֲלִין אֶצְבָּעַן לְגוּ, אֲלִין שִׁלְטֵי בְּשַׁבְּתָא, וְאֲלִין שִׁלְטֵי בְּחוּל.

131. וּבִיּוֹמָא דְּשַׁבְּתָא, קְדוּשׁ בְּרוּךְ הוּא שִׁלְטֵי בְּלַחוּדוּי, בְּאֲנֹן פְּנִים פְּנִימַאֲיִן, עַל כּוּרְסֵי יְקָרִיָּה, וּכְלָהוּ אֲתַכְלִילֵן בֵּיה, וְשִׁלְטְנוּתָא דִּילִיה אִיהוּ, וּבְגִין כֻּךְ אֶחְסִין נִיחָא לְכָל עֲלְמִין, וְיִרְתִּין יִרוּתָא דִּיוֹמָא דָּא עֲמָא קְדִישָׁא, דְּאֶקְרוּן עֲמָא חַד בְּאַרְעָא. מְאוֹרֵי אוּר מְסִטְרָא דִּימִינָא, דְּאִיהוּ אוּר קְדְמָאָה, דְּהוּה בִּיּוֹמָא קְדְמָאָה, דְּבִיּוֹמָא דְּשַׁבְּתָא, נְהָרִין אֲנֹן מְאוֹרֵי אוּר בְּלַחוּדִיָּהוּ, וְשִׁלְטִין, וּמְנִיָּהוּ נְהָרִין כְּלָהוּ לְתַתָּא.

132. וְכֹד נִפְיָא שְׁפַתָּא, גְּנִיזִין מְאוֹרֵי אוּר, דְּלֹא אֲתַגְלִיין, וּמְאוֹרֵי הָאֵשׁ שִׁלְטִין, כָּל חַד וְחַד עַל דּוּכְתִיָּהוּ. אֲיִמְתֵי שִׁלְטִין, בְּמִ"ש עַד מְעֵלֵי יוֹמָא דְּשַׁבְּתָא, וְעַל דָּא אֶצְטְרִיכוּ לְאַתְנַהְרָא מֵהוּא שְׁרָגָא בְּמוֹצָאי שַׁבְּת.

133. וְהַחַיּוֹת רְצוּא וְשׁוּב, דְּלֹא יָכִיל עֵינָא לְמַשְׁלֵט בְּהוּ, בְּגִין דְּאֲיִנֹן רְצוּא וְשׁוּב, חַיּוֹת דְּאֲתַגְלִיין אֲנֹן, דְּהוּא אוּפְן קָאִים בְּגִנּוּיָּהוּ, וּמֵאֵן אִיהוּ דָּא אֲלִין, וְעֵלָאָה חֲמֵשׁ מֵאָה פְּרָסֵי.

134. The concealed living creatures are hidden beneath the upper concealed letters, Yud-Hei OF THE NAME YUD-HEI-VAV-HEI, which govern Vav-Hei OF THE NAME YUD-HEI-VAV-HEI. The ones are a Chariot for the others; THAT IS, THE LETTERS VAV-HEI ARE A CHARIOT FOR THE LETTERS YUD-HEI. THIS MEANS THAT THEY REVEAL THEIR ILLUMINATION AS A RIDER IS SEEN IN HIS CHARIOT. AS A RESULT, BY REVEALING THEIR ILLUMINATION, THE LOWER LIVING CREATURES ARE A CHARIOT FOR THE UPPER LIVING CREATURES. And that which is most concealed, which is completely unknown, IS THE SECRET OF EIN-SOF (ENDLESSNESS), WHICH IS HINTED AT BY THE TIP OF THE LETTER YUD OF THE NAME YUD-HEI-VAV-HEI. It controls everything and rides upon them all, WHICH MEANS THAT ALL THE GRADES MANIFEST ITS DOMINION OVER THE WORLDS. The living creatures, which are revealed, are down below the upper and concealed living creatures. Their illumination comes from them, and they travel according to them. IN OTHER WORDS, THE LOWER LIVING CREATURES HAVE NO MOTIVATION OF THEIR OWN, EXCEPT FOR WHAT THEY RECEIVE FROM THE UPPER LIVING CREATURES.

135. The upper living creatures, WHO ARE CONCEALED, are all included in the "firmament of heaven" as it is written of them: "Let there be lights in the firmament of heaven" (Bereshheet 1:15). The verse: "And let there be lights in the firmament of heaven" INFORMS US that all THE LIGHTS are suspended from that "firmament of heaven." That is the firmament above the living creatures, about which it is written: "And over the heads of the living creatures there was the likeness of a firmament, as the color of the terrible ice" (Yechezkel 1:22). This is the primal FIRMAMENT.

136. From this point upward, HIGH ABOVE THE PRIMAL FIRMAMENT, no person can comprehend or grasp any thoughts because they are concealed ACCORDING TO THE SECRET OF THE Thought. The thought of the Holy One, blessed be He, is hidden and concealed above; nobody can conceive and understand man's thought. Even more true is that nobody can understand anything originating in supernal thought. The actual (Divine) Thought itself is all the more BEYOND ANY PERSON'S ABILITY TO GRASP. More inner than thought--WHICH IS BINAH--who may form any idea OF SUCH A CONCEPT? There is no understanding at all; not enough to even ask a question, not to mention comprehending the answer.

12. The three lights

The complete and all-embracing Light proceeds into our world through three stages. These three stages comprise the Right, Left, and Central Columns of spiritual energy. [See "Let there be a Firmament" page 253. The three stages express themselves through the spiritual vessels of Abraham, Isaac and Jacob. In the first phase, the Light is unknowable and too unimaginably luminous for any single vessel to contain. The second phase produces a diminishing of the Light, and the third phase brings a final diminution, achieving a suitable level of Light for all vessels to safely receive. The Hebrew letters composing this section bring the appropriate measure of Light to the areas of our lives where it is most needed.

137. The endless cannot be known, or be subject to any question or mental formulation. From within this most concealed of all concealed things, with the beginning of the descent of the endless for the purpose of being seen, a thin, almost imperceptible light shone. It was concealed by a fragile imprint, as delicate as a needlepoint. THUS, ALTHOUGH A TINY SLIT WAS OPENED, IT WAS INSUFFICIENT FOR THE LIGHT TO BE GRASPED. This is the secret of the concealed thought. It remained unknown until an illumination extended from it to the place on which the letters imprinted. Everything emerges from there.

134. חיות דמטמרן, אגון תחות תרין אתון עלאין דאתבסין, י"ה, אתון שליטין על ו"ה, אלן רתיבא לאלין, והוא טמירא לכל טמירין דלא אתיידע כלל, שליט על בלא, ורכיב על בלא, חיות דאתגליין אגון לתתא, תחות אלין עלאין דמטמרן, ואתנהרן מנייהו, ונטלין בגינייהו.

135. חיות עלאין, בלהו בלילן ברקיע השמים, ועלייהו בתיב יהי מארת ברקיע השמים, והיו למאורות ברקיע השמים, בלהו תליין בהוא רקיע השמים, רקיע שעל גבי החיות, דא הוא דכתיב ודמות על ראשי החיה רקיע בעין הקרח, דא הוא קדמון.

136. דהא מתמן ולהלאה, לית מאן דיכיל לאסתכלא ולמנדע. מ"ט, משום דאיהו סתים במחשבה, ומחשבה דקדוש ברוך הוא, טמירא סתימא עלאה, מחשבה דבר נש, בכל עלמא, לא יכיל לאתדבקא ולמנדע לה, מלין התליין במחשבה עלאה, לית מאן דיכיל לאתדבקא לון, מחשבה ממש עאכ"ו לגו מן מחשבה מאן איהו דעביד רעיוני, דהא לית סוכלתנו למשאל, כל שפן למנדע.

137. אין סוף לית ביה רשומא כלל, ולא תליא שאלתא ביה, ולא רעיונא לאסתכלותא דמחשבה כלל. מגו סתימא דסתימא, מריש נחיתו דאין סוף, נהיר נהירו דקיק, ולא ידיע, סתים ברשימו בחדודא דמחטא, רזא סתימא דמחשבה. ולא ידיע, עד דאתפשט נהירו מניה, באתר דאית ביה רשימין, דאתון בלהו מתמן נפקן.

138. In the beginning, THE LETTER Aleph, which is the beginning (lit. 'head') and end of all the grades, WAS INSCRIBED. Although it is the imprint on which the upper and lower worlds were imprinted, it is still referred to in the singular as Echad (one), WHICH MEANS THAT THE ALEPH IS ONE IN NUMERICAL VALUE. IT TEACHES US THAT, although it contains many forms AND INCLUDES ALL THE GRADES, it remains only one. THUS, ALL THE GRADES ARE AS ONE IN IT. Assuredly, THE LETTER Aleph is the letter upon which the upper and the lower beings depend.

139. The upper tip (head) of the letter Aleph, REFERRING TO THE SHAPE OF THE UPPER YUD, represents the secret of the supernal thought. The expansion of the upper firmament IS STILL entirely concealed within the upper tip OF THE LETTER ALEPH IN ITS UPPER YUD. So when the SHAPE OF THE LETTER Aleph emerges from that firmament, it will be in the image of the secret of the beginning (head) of thought. Within that Central Column of THE LETTER Aleph, there are six grades--NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. These contain the secret of all the supernal and concealed living creatures that are connected to the inside of thought, WHICH IS BINAH.

140. One luminary that shone and was concealed is the light of the letter Bet of Beresheet. THIS IS HINTED AT IN THE VERSE: "The heat of the day" (Bereshet 18:1), as Avraham was sitting "in the tent door IN THE HEAT OF THE DAY." This door leads from below to above AND THOSE DOWN BELOW ASCEND THROUGH IT. "The heat of the day" shines through that door FROM BELOW UPWARD. From there, it also shines DOWNWARD.

141. The second LIGHT is the light that gradually fades away before nightfall. THIS IS the secret of the prayer of Yitzchak, to properly amend and establish this grade, as it is written: "And Yitzchak went out to mediate in the field at eventide" (Bereshet 24:63). The vision at "eventide" and all sorts of darkness are related to him, ACCORDING TO THE SECRET OF THE AFTERNOON PRAYER (HEB. MINCHAH). At this eventide, Ya'akov looked at the minister of Esav, ABOUT WHOM IT IS WRITTEN: "AND THERE WRESTLED A MAN WITH HIM" (BERESHEET 32:25).

142. The third LIGHT is the light that combines these two lights, WHICH REPRESENT THE RIGHT AND LEFT COLUMNS. IT IS THE LIGHT that shines for healing. The secret of that which is written about Ya'akov: "And the sun rose upon him" (Bereshet 32:32) IS RELATED TO THIS THIRD LIGHT. AND THE VERSE IS TALKING assuredly after YA'AKOV became included within that eventide, NAMELY THE DARKNESS OF THE LEFT COLUMN, AND WAS IN NEED OF HEALING. THEREFORE, IT IS WRITTEN: "AND THE SUN ROSE UPON HIM" TO HEAL HIM FROM THE DARKNESS OF THE LEFT. From here onward--THAT IS, AFTER YA'AKOV DREW DOWN THE LIGHT OF THE CENTRAL COLUMN--THE VERSE CONTINUES, "And he limped upon his thigh." "HIS THIGH" IS AN ALLUSION TO THE SFIRAH OF Netzach OF ZEIR ANPIN, WHICH IS CALLED Yisrael, BECAUSE THE TWO SFIROT--NETZACH AND HOD--ARE CALLED THE TWO THIGHS.

143. Note that it is written "upon his thigh" and not 'upon his thighs'. THIS MEANS THAT this is the fourth grade, NAMELY NETZACH, from where no prophecies were issued until Shmuel arrived. About it, it is written: "And also the Eternal One (Netzach) of Yisrael" (I Shmuel 15:29). NETZACH, which had been weak ever since Ya'akov the patriarch was endangered by the minister of Esav, was thus firmly reestablished.

138. בְּרִישׁ בְּלֹא רִישָׁא וְסוּפָא דְכָל דְרָגִין, רְשִׁימוּ דְאִתְרְשִׁימוּ בֵּיה דְרָגִין בְּלֵהוּ, וְלֹא אֶקְרִי אֶלֶּא אֶחָד, לְאִחְזָא דְאָף עַל גְּבֻדָּאִית בֵּיה דְיוֹקְנִין סְגִיאִין, לֹא אִיהוּ אֶלֶּא חַד. וְדַאי אִיהוּ אֵת דְעֵלְאִין וְתַתְאִין תְּלִין בֵּיה.

139. רֵאשִׁיתָא דְאֵלֶף, טְמִירוּ דְרִזָּא דְמַחְשְׁבָה עֲלָא, וְהֵוּא אֲתַפְשְׁטוּ דְהֵוּא רְקִיעַ עֲלָא בְּלֹא סְתִים בְּהֵוּא רִישָׁא, בְּגִין דְכַד נְפִיק מֵהַאי רְקִיעַ, בְּדִיוֹקְנָא דְרִזָּא דְרִישָׁא דְמַחְשְׁבָה נְפָקָא. בְּהֵוּא אֲמַצְעִיתָא דְאֵלֶף, שְׂתֵת דְרָגִין בְּלִילִין בֵּיה, רִזָּא דְכָלֵהוּ חֵיות טְמִירִין עֲלָאִין, דְתִלִּין מְגוּ מַחְשְׁבָה.

140. חַד נְהִירוּ דְנְהִיר וְאֲתַגְנִיז, דַּא נְהִירוּ דְאֵת דְבְּרֵאשִׁית. חוּם הַיּוֹם, דְהוּא אֲבֵרְהֵם יִתִּיב פְּתַח הָאֵהָל, דְאִיהוּ פְּתַח מִתְתָּא לְעֵילָא, וְחוּם הַיּוֹם נְהִיר עַל הֵוּא פְּתַח וְנְהִירָא מִתְמִין.

141. תְּנִינָא, נְהִירוּ דְאִזִּיל לְאִתְחַשְׁכָּא לְעַת פְּנוֹת עֶרֶב, רִזָּא דְצִלוֹתָא דְיִצְחָק, לְאִתְקַנָּא הַאי דְרָגָא, דְכְתִיב וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂרָה לְפְנוֹת עֶרֶב, אֲסַתְבִּלוֹתָא דְעֶרֶב, וְחֲשׂוֹן כְּלֵהוּ לְגַבְיָה. בְּהַאי פְּנוֹת עֶרֶב, אֲסַתְבִּל יַעֲקֹב בְּהֵוּא מְמַנָּא דְעֵשׂוּ.

142. תְּלִיתָא, נְהִירוּ דְכָלִּיל תְּרִין אֲלִין, נְהִירוּ דְנְהִיר בְּאֲסוּוֹתָא, רִזָּא דְכְתִיב בְּיַעֲקֹב וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ וְגו', וְדַאי כַד אֲתְבָלִיל בְּהֵוּא פְּנוֹת עֶרֶב, מְכָאן וְלֵהֲלָאָה וְהוּא צוֹלַע עַל יֶרְכּוֹ, דַּא אִיהוּ נִצַּח יִשְׂרָאֵל.

143. עַל יֶרְכּוֹ, יֶרְכּוֹ כְּתִיב וְלֹא יֶרְכּוֹ, דַּא דְרָגָא רְבִיעָא, הָלֵא אֲתַנְבִּי בִר נֶשׁ מִתְמִין, עַד דְאֵתָא שְׁמוּאֵל, וְעֲלִיהַ כְּתִיב וְגַם נִצַּח יִשְׂרָאֵל וְגו', כְּדִין אֲתַקֵּן, דְהוּא חֲלָשָׁא מְכַד אֲסַתְבִּין יַעֲקֹב אֲבִינוּ בְּמְמַנָּא דְעֵשׂוּ.

144. HE EXPLAINED MORE FULLY THE VERSE: "He touched the hollow of his thigh" (Bereshheet 32:26). When the minister of Esav came upon Ya'akov, YA'AKOV derived strength from that eventide by the power of judgment. Thus, Ya'akov became included within it--THAT IS, THE LEFT COLUMN--AND he was not able to overcome him. "And when he saw that he prevailed not against him, he touched the hollow of his thigh": hence, YA'AKOV attained strength from there. HE EXPLAINED THE REASON FOR THIS. Because the thigh is an extremity located away from the torso and because Ya'akov IS THE SFIRAH OF TIFERET THAT IS CALLED the torso, his body comprises the secret of two grades, MALE AND FEMALE, according to the secret being called man. As soon as YA'AKOV derived power, WHICH IS LOCATED outside of his body, the minister of Esav struck "and the hollow of Ya'akov's thigh was out of joint."

145. No man prophesied from there until Shmuel, WHO FIRMLY ESTABLISHED THE SFIRAH OF NETZACH. Therefore, it is written: "And also the Eternal One of Yisrael...for he is not a man." Yehoshua received his prophecy from THE SFIRAH OF Hod of Moshe, as it is written: "And you shall put some of your honor (Heb. Hod) upon him" (Bemidbar 27:20). AS YEHOSHUA PRECEDED SHMUEL THE PROPHET, HE COULD NOT RECEIVE HIS PROPHECY FROM NETZACH BECAUSE OF THE WEAKNESS CAUSED BY THE TOUCH OF ESAV'S MINISTERING ANGEL. THIS IS THE REASON WHY HE RECEIVED HIS PROPHECY FROM HOD, which is the fifth grade. Netzach is the left thigh of Ya'akov. David came forth and combined it with the right, as it is written: "At your right hand are pleasures for evermore (Heb. Netzach)" (Tehilim 16:11). It is not written: 'your right,' but rather "at your right", WHICH MEANS THAT BEFORE THE TIME OF DAVID, NETZACH WAS NOT "AT THE RIGHT." DAVID BROUGHT THE NETZACH BACK TO THE ASPECT OF THE RIGHT, FOR FROM THE TIME OF YA'AKOV UNTIL SHMUEL AND DAVID, NETZACH WAS CONSIDERED THE ASPECT OF THE LEFT.

146. HE ASKED: What weakened Ya'akov's thigh? HE REPLIED: The side of impurity approached him and derived strength from him, REVEALING THE DEFECT OF THE LACK OF THE FACE OF MAN. THUS, THE OTHER SIDE CLINGS TO EVERY PLACE WHERE A LACK APPEARS IN HOLINESS. So THE AMENDING was delayed until Shmuel appeared. That is why SHMUEL came, to remind us that this is the thigh of Yisrael, as it is written: "And also the Eternal One (Heb. Netzach) of Yisrael." (I Shmuel 15:29). This is also the reason why all SHMUEL'S words were according to judgment, both in the beginning and in the end.

147. Furthermore, the Holy One, blessed be He, included him with THE SFIRAH of Hod. HE ASKED: When WAS THAT? HE REPLIED, After he had anointed the kings, SHAUL AND DAVID. For this, Shmuel is ranked as Moshe and Aharon. Just as Moshe and Aharon were SEPARATED on two sides above, THE RIGHT AND THE LEFT, so was SHMUEL down below DIVIDED in the two aspects, RIGHT AND LEFT. What are those TWO ASPECTS? THEY ARE Netzach and Hod, the same as Moshe and Aharon on high. All the grades were included within one another BY SHMUEL AND THIS IS HOW HE BECAME RANKED AS MOSHE AND AHARON TOGETHER, as is written: "Moshe and Aharon among his priests, and Shmuel among them that call upon his name" (Tehilim 99:6). Thus, six aspects, THE SIX SFIROT--CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD--were included within one another and combined.

144. וַיִּגַע בְּכַף יָרְכוֹ, כִּד אֲתָא לְגַבֵּי דִיעֶקֶב, נִטְל תּוֹקֶפָא מֵהוּא פְּנוּת עֶרְב, בְּדִינָא תְּקִיפָא, וַיִּעֶקֶב הוּא אֲתַבְּלִיל בֵּיה, וְלֹא יָכִיל לֵיה, וַיִּרְא כִּי לֹא יָכוֹל לוֹ וַיִּגַע בְּכַף יָרְכוֹ, נִטְל תּוֹקֶפָא דְדִינָא מִתַּמָּן, בְּגִין דִּירְכָא אִיהוּ לְבַר מְגוּפָא, דִּיעֶקֶב גּוּפָא הוּא, וְגוּפִיהָ הוּא כְּלִיל בְּרִזָּא דְתְרִין דְרִגִּין, בְּרִזָּא דְאֶקְרִי אֲדָם, כִּיּוֹן דְנִטְל תּוֹקֶפָא לְבַר מְגוּפָא, מִדָּ וַתִּקַּע כַּף יָרְךָ יַעֲקֹב.

145. וְלֹא אֲתַנְבִּי בַר נֶשׁ מִתַּמָּן, עַד דְאֲתָא שְׁמוּאֵל, וְעַד נִצַּח יִשְׂרָאֵל כְּתִיב בֵּיה, כִּי לֹא אָדָם הוּא, יְהוֹשֻׁעַ אֲתַנְבִּי מֵהוֹדוֹ שֶׁל מֹשֶׁה, דְכְתִיב וְנָתַתְּ מֵהוֹדְךָ עָלָיו. הוֹד, וְדָא דְרִגָּא חֲמוּשָׁא. נִצַּח יָרְכָא שְׁמַאֲלָא דִיעֶקֶב, וּבְגִין כְּרָאֲתָא דְוִד וְכְלִיל לֵיה בְיַמִּינָא, דְכְתִיב נְעִימוֹת בְיַמִּינְךָ נִצַּח, יַמִּינְךָ לֹא כְתִיב אֲלָא בְיַמִּינְךָ.

146. מ"ט אֲתַחְלֵשׁ יָרְכָא דִיעֶקֶב, בְּגִין דְאֲתַקְרַב בֵּיה סֵטֶר מִסְאָבָא, וְנָקִיט תּוֹקֶפָא מִנִּיה, וְאֲתַעֲכַב עַד שְׁמוּאֵל, וְעַד אֲתָא לְאֶדְכְרָא, דְדָא אִיהוּ יָרְכָא דְיִשְׂרָאֵל, דְכְתִיב וְגַם נִצַּח יִשְׂרָאֵל, וְעַד כָּל מִלּוּי הוּוּ בְדִינָא, בְּשִׁירוֹתָא וּבְסוּפָא.

147. וְתו קְדוּשׁ בְּרוּךְ הוּא כְּלִיל לֵיה לְבַתֵּר בְּהוֹד, אִימַתִּי, לְבַתֵּר דְמִשַּׁח מַלְכִין. וְעַד שְׁקִיל אִיהוּ כְּמֹשֶׁה וְאַהֲרֹן, מֵה מֹשֶׁה וְאַהֲרֹן בְּתְרִין סֵטְרִין דְלַעִילָא, אִף הוּא לְתַתָּא, כְּגוּוּנָא דְאֲנֹן תְּרִין סֵטְרִי, וּמֵאֵן אֲנֹן נִצַּח וְהוֹד, כְּגוּוּנָא דְמֹשֶׁה וְאַהֲרֹן דְלַעִילָא: וְכִלְהוּ דְרִגִּין אֲחִידֵן דָּא בְדָא, דְכְתִיב מֹשֶׁה וְאַהֲרֹן בְּכַהֲנִי, וְשְׁמוּאֵל בְּקוֹרְאֵי שְׁמוֹ, דְהָא שִׁית סֵטְרִין אֲתַבְּלִילוּ וְאֲחִידֵן דָּא בְדָא.

13. Moshe and Ya'akov

Moses possessed masterful control over the supernal worlds, far greater than the patriarch Jacob had achieved. For this reason, Moses became the leader of the generation of the desert, and it is said that there will never be a generation as great as the generation of Moses. The Kabbalists teach that in the End of Days--which is the current era--the generation of Moses will return, to finish the work of revealing the totality of Light that emanates from the Creator. In fact, we are that generation. Though the memories of the scorching heat of the desert and the radiant Light of Sinai may be lost to our conscious minds, it is vital for all of us to recognize who we really are. Therein lies power and truth of the Zohar's words. Each letter fills us with strength to accept our responsibility, and to fulfill it through spiritual work and self-transformation.

148. In the same manner that THE RIGHT AND THE LEFT ABOVE--WHICH ARE Moshe and Aharon--are connected TO THE RIGHT AND THE LEFT BELOW--NAMES Shmuel--so is THE CENTRAL COLUMN ABOVE--WHICH IS TIFERET--AND THE ASPECT OF Ya'akov and Moshe connected to THE CENTRAL COLUMN BELOW--WHICH IS YESOD AND THE ASPECT OF Yosef. Ya'akov was the owner of the house. When Ya'akov passed away, Moshe gained control over the house during his lifetime. Yosef was righteous because of Ya'akov and Moshe.

149. THE PROOF THAT Ya'akov took over the house, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, through Yosef is in the verse: "These are the generations of Ya'akov Yosef." (Bereshheet 37:2). THIS SHOWS THAT THEY WERE ATTACHED TO EACH OTHER. Moshe did not mate with her, WITH THE FEMALE, until he attained THE CONNECTION WITH Yosef. When the Shechinah returned from the exile IN EGYPT, MOSHE--WHO IS THE INTERNAL ASPECT OF ZEIR ANPIN--was able to mate with THE SHECHINAH only through Yosef, as it is written: "And Moshe took the bones of Yosef with him" (Shemot 13:19). Why is it written: "with him"? Because THE ASPECT OF the body is not FIT for mating with the female unless it FIRST unites with the covenant, WHICH IS YESOD. This is why Moshe took Yosef with him. Because, since YOSEF was CONNECTED with Him, ZEIR ANPIN could mate with this feminine principle in the proper manner. Thus, IT IS CONSIDERED THAT Ya'akov, Moshe and Yosef go together as one, AS BOTH YA'AKOV AND MOSHE HAVE TO JOIN YOSEF.

150. When Ya'akov died, his body was buried in the Holy Land but when Yosef died, only his bones were buried in the Holy Land. For Moshe, no part of his body was buried in the Holy Land, AS HIS BODY, EVEN HIS BONES, WAS BURIED OUTSIDE THE HOLY LAND. SO HE ASKED: Why DID THESE DIFFERENCES EXIST? Because Ya'akov was the first husband of the Queen, but after Ya'akov died, THE FEMININE PRINCIPLE mated with THE INTERNAL ASPECT OF ZEIR ANPIN, WHICH IS CALLED Moshe. As long as Moshe was ENCLOSED IN A BODY in this world, he visited her, as was proper. BECAUSE HE HAD AN AFFINITY OF FORM WITH HER, he became the second husband OF THE FEMALE.

151. ACCORDING TO THIS, they carried Ya'akov to the Holy Land in his entire body, because he is the body. But for Yosef, only his bones WERE TAKEN TO THE HOLY LAND and not his body. Why? Because the bones are the hosts and legions of above and they all emerge from that Righteous. YOSEF the Righteous was called by the name 'hosts.' Why? Because all the hosts and legions above emerge from him. Because of this, the bones OF YOSEF, which are the ASPECT OF THE hosts, were taken to the Holy Land.

152. Moshe remained outside THE HOLY LAND. Neither his body nor his bones entered THE HOLY LAND. Instead, the Shechinah entered the Holy Land after Moshe had died and she returned to her first husband, who was Ya'akov. From this, WE LEARN THAT IF a woman is married to two men IN THIS WORLD, she shall return, after her demise, to her first husband in the world to come. THUS, because Ya'akov, her first husband, was in the Holy Land AND THE WOMAN BELONGS ONLY TO HER FIRST HUSBAND, Moshe was BURIED outside THE HOLY LAND.

148. כִּמָּה דְאֵלִין אַחֲרֵיךָ, מֹשֶׁה וְאַהֲרֹן וְשְׂמוּאֵל, אוֹף
הַכִּי אַחֲרֵיךָ יַעֲקֹב מֹשֶׁה וְיוֹסֵף, יַעֲקֹב מֵאֲרִיב דְּבֵיתָא,
מִיַּת יַעֲקֹב נָטַל מֹשֶׁה בֵּיתָא, וּמִנֵּי לָהּ בַּחֲשִׁיו, יוֹסֵף
עָ"י דִּיעֲקֹב וּמֹשֶׁה הוּא צְדִיק.

149. יַעֲקֹב בְּיוֹסֵף נָטַל בֵּיתָא, דְּכִתִּיב אֵלֶּה תוֹלְדוֹת
יַעֲקֹב יוֹסֵף, מֹשֶׁה לֹא שָׁמַשׁ בָּהּ, עַד דְּנָטַל לִיה
לְיוֹסֵף, כִּד נִפְקַת שְׂכִינְתָא מִן גְּלוּתָא לֹא יָכִיל
לְאַזְדוּגָא בָּהּ, אֶלָּא בְּיוֹסֵף, דְּכִתִּיב וַיִּקַּח מֹשֶׁה אֶת
עַצְמוֹת יוֹסֵף עִמּוֹ, אִמְאִי כְּתִיב עִמּוֹ, אֶלָּא גּוֹפָא לֹא
אֲזַדְוּוּג בְּנוֹקְבָא, עַד דְּאֲזַדְוּוּג בְּהַדִּי בְּרִית, וְעַד מֹשֶׁה
נָטַל לִיה לְיוֹסֵף עִמִּיה, בֵּינָן דְּהוּא עִמִּיה, שָׁמַשׁ
בְּנוֹקְבָא כְּדָקָא יְאוּת, וּבְגִין כֶּךָ יַעֲקֹב מֹשֶׁה וְיוֹסֵף
כְּחֻדָּא אֲזַלִּי.

150. יַעֲקֹב מִיַּת, וְגוֹפִיָּה אָעֻלוּ לִיה בְּאַרְעָא קְדִישָׁא,
יוֹסֵף מִיַּת, גּוֹפִיָּה לֹא אֶתְקַבֵּר בְּאַרְעָא קְדִישָׁא, אֶלָּא
גְּרָמוּי, מֹשֶׁה לֹא הָאִי וְלֹא הָאִי, אִמְאִי, אֶלָּא יַעֲקֹב
בְּעֵלָה קְדָמָא דְּמִטְרוּנִיתָא הוּא, מִיַּת יַעֲקֹב אֲזַדְוּוּגָא
בִּיה בְּמִשָּׁה, וּבְעוֹד דְּהוּא מֹשֶׁה בְּהָאִי עֲלָמָא, מִנֵּי לָהּ
כְּדָקָא יְאוּת, וְאִיהוּ הוּא בְּעֵלָה תְּנִינָא.

151. יַעֲקֹב אָעִילוּ לִיה לְאַרְעָא קְדִישָׁא גּוֹפִיָּה שְׁלִים,
בְּגִין דְּאִיהוּ גּוֹפָא, יוֹסֵף גְּרָמוּי וְלֹא גּוֹפִיָּה, בְּגִין
דְּגְרָמִין אֲנֹן חִוִּילִין וּמִשְׁרִיין דְּלְעִילָא, וְכִלְהוּ נְפֻקִי
מֵהוּא צְדִיק, וְצְדִיק צְבָאוֹת אֶקְרִי, מִ"ט, בְּגִין דְּכֹל
צְבָאוֹת וּמִשְׁרִיין עֲלָאִין מְנִיָּה נְפֻקִין, וְעַד גְּרָמוּי
דְּאֲנֹן צְבָאוֹת עָאלוּ בְּאַרְעָא.

152. מֹשֶׁה הוּא לְבָר, וְלֹא עָאל תַּמָּן, לֹא גּוֹפִיָּה וְלֹא
גְּרָמוּי, אֶלָּא עָאלַת שְׂכִינְתָא בְּאַרְעָא בְּתַר דְּמִיַּת
מֹשֶׁה, וְאַתְהֵדְרַת לְבְּעֵלָה קְדָמָא, וְדָאִי, אִיהוּ יַעֲקֹב,
מִכָּאן נּוֹקְבָא דְּאַתְנַסִּיבַת בְּתַרִּין, בְּהוּא עֲלָמָא
אַתְהֵדְרַת לְקְדָמָא, מֹשֶׁה הוּא לְבָר, בֵּינָן דְּבְּעֵלָה
קְדָמָא הוּא בְּאַרְעָא.

153. Moshe merited during this lifetime what Ya'akov did not merit DURING HIS LIFETIME, BECAUSE Ya'akov mated--THAT IS, BROUGHT ON THE MATING OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE--in the other SUPERNAL world ONLY AFTER HIS DEATH. ON THE OTHER HAND, Moshe CAUSED THIS MATING TO OCCUR WHILE HE WAS STILL ALIVE in this world, BUT NOT AFTER HIS DEATH. You might say that NOT BRINGING ON THE MATING AFTER HIS DEATH was a disadvantage for Moshe, but that is not so. Why? Because when the children of Yisrael left Egypt, their redemption came from the aspect of Yovel (the Jubilee), WHICH IS BINAH. All the 600,000 people OF THE GENERATION OF THE WILDERNESS came from the supernal world, BINAH. In that image OF BINAH, they traveled through the wilderness and none of them entered the Holy Land. Only the children borne TO THE GENERATION OF THE WILDERNESS ENTERED THE HOLY LAND, as it should be, because they BELONGED TO the completion of the moon, WHICH IS THE FEMININE PRINCIPLE. THEY ENTERED THE LAND AND ATE OF ITS FRUIT. Hence, all the workers of the land, ALL WHO FARMED AND CULTIVATED THE LAND, PERTAIN TO the building of the moon.

154. Moshe mated with the moon. THAT IS, MOSHE CAUSED THE MATING OF ZEIR ANPIN WITH THE MOON while he was still enclothed in a body IN THIS WORLD. He had full control over her, AS HE WAS CONSIDERED THE HUSBAND OF THE QUEEN. When he passed from this world, his sacred spirit ascended high and the spirit returned to the supernal Yovel, NAMELY BINAH. There, IN THE WORLD OF BINAH, MOSHE cleaved to 600,000 SOULS OF THE GENERATION OF THE WILDERNESS, which belonged to him--THAT IS, TO HIS OWN ASPECT. This is something that did not happen to Ya'akov, BECAUSE HE DID NOT ASCEND TO BINAH AFTER HIS DEATH, AS MOSHE DID AFTER HIS. INSTEAD, his spirit returned to the Shmitah; NAMELY, THE FEMININE PRINCIPLE OF ZEIR ANPIN AS BINAH IS CALLED YOVEL AND THE FEMININE PRINCIPLE IS SHMITAH. This did not happen as long as he was alive, because in his lifetime he had a different house, MEANING A DIFFERENT FEMININE PRINCIPLE. IN OTHER WORDS, BECAUSE HE HAD A WIFE DURING HIS LIFETIME IN THIS WORLD, HE COULD NOT CLEAVE ENTIRELY TO THE FEMININE PRINCIPLE OF ZEIR ANPIN AS HE COULD AFTER HIS DEATH.

155. The lowest grade in the Holy Land is completed by the power of the upper FEMININE PRINCIPLE. THE UPPER FEMALE DWELLS ON THE HOLY LAND - THE LOWER FEMALE, DUE TO THE WORK OF THE RIGHTEOUS PEOPLE BELOW. Because of this, it is impossible for them all to be together. THUS, THE ASPECT OF MOSHE AND THE GENERATION OF THE WILDERNESS CANNOT BE TOGETHER WITH THE ASPECT OF YA'AKOV AND THE DWELLERS OF THE HOLY LAND. WHY? Because those WHO EXTEND from the supernal world, WHICH IS BINAH, all comprise the aspect of the spirit alone. And those WHO EXTEND from the lower world, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, are the aspect of the body ALONE. It is not proper for all of these to be combined within the moon, WHICH IS THE FEMININE PRINCIPLE. So the former should be inside the moon and the latter outside OF IT, SO THAT each receives illumination from the other. THIS MEANS THAT THOSE WHO COME FROM THE FEMININE PRINCIPLE ARE SUPPOSED TO RECEIVE THEIR ILLUMINATION FROM THOSE WHO EXTEND FROM BINAH, LIKE A BODY THAT REQUIRES THE ILLUMINATION OF THE SPIRIT. ACCORDINGLY, THOSE WHO EXTEND FROM THE FEMININE PRINCIPLE--REFERRING TO YA'AKOV AND THE DWELLERS OF THE HOLY LAND--ARE WITHIN THE FEMININE PRINCIPLE, WHICH IS THE HOLY LAND, WHEREAS THOSE WHO EXTEND FROM BINAH--REFERRING TO MOSHE AND THE GENERATION OF THE WILDERNESS--ARE OUTSIDE THE HOLY LAND. SO THE LATTER SHINE AND ILLUMINATE THE SOULS WITHIN THE HOLY LAND.

156. All those who entered the HOLY Land had only the image of the first ones FROM THE GENERATION OF THE WILDERNESS, but they did not reach that supernal level as the first ones did. Why? Because there will be no generation and there never was A GENERATION such as those first ones OF THE GENERATION OF THE WILDERNESS, TO whom the brilliance of the glory of their Master was revealed face to face.

153. מֹשֶׁה זָכָה בְּחַיָּו, מֵה דֵּלָא זָכָה בֵּיה וְעָקֵב, יַעֲקֹב שָׁמַשׁ בֵּה בְּהָהוּא עֲלָמָא, מֹשֶׁה בְּהָאֵי עֲלָמָא, וְאִי תִימָא דְגָרִיעוּ דְּמֹשֶׁה הָוֵה, לֹא הָבִי, אֲלֵא כִּד נִמְקִי יִשְׂרָאֵל מִמְצָרִים, מִסְטָרָא דְיוֹבֵלָא הָוֵה, וְכֹל אֲנֹן שְׁתִּין רַבְבִּין מִעֲלָמָא עֲלָאָה הָוֵה, וּבְהָהוּא דְיוֹקְנָא אֲלוֹ בְּמִדְבָּרָא, וְחַד מְנַהוֹן לֹא עֲאֵלוּ בְּאַרְעָא, אֲלֵא בְּנִיהוֹן תּוֹלְדִין דְּלֵהוֹן, בְּדָקָא חֲזִי, דְּאֲנֹן תְּקוּנָא דְּסִיְהָרָא, וְכֹל עוֹבְדֵי אֲרַעָא תְּקוּנָא דְּסִיְהָרָא הָוֵה.

154. מֹשֶׁה שָׁמַשׁ בְּסִיְהָרָא בְּעוֹד דְּאִיהוּ בְּגוּפָא, וּמִנֵּי לֵה לְרַעוּתִיהָ כִּד אֲתַפְטֹר מֵהָאֵי עֲלָמָא, סְלִיק בְּסִלְקוֹ עֲלָאָה, בְּרוּחָא קְדִישָׁא, וְאֲתַהֲדֵר בְּרוּחָא לְיוֹבֵלָא עֲלָאָה, וְתַמֵּן אֲתַדְבֵּק בְּאֲנֹן שְׁתִּין רַבּוּא דְּהָוֵה דִּילִיָּהּ, מֵה דֵּלָא הָוֵה בֵּן לְיַעֲקֹב, דְּהוּא אֲתַהֲדֵר בְּרוּחָא, לְגוּ שְׁמֵשָׁה, מֵה דֵּלָא הָוֵה בֵּן בְּחַיָּו, בִּיּוֹן דְּבִיתָא אַחְרָא הָוֵה לִיָּהּ.

155. וְאַרְעָא קְדִישָׁא בְּתְּקוּנָא דְּלִתְתָא אֲתַתְּקַנְתָּ כְּחִילָא דְּלַעִילָא, וְעַד לֹא אֲתַחְזוּן לְמַהוּ כְּלָהוּ כְּחַדָּא, אֲנֹן דְּעֲלָמָא עֲלָאָה הָוֵה בְּלַחֲדִיָּיהוּ, כְּלָהוּ בְּרוּחָא, וְאֲנֹן דְּעֲלָמָא תַתָּאָה הָוֵה בְּלַחֲדִיָּיהוּ כְּלָהוּ בְּגוּפָא, וְלֹא אֲתַחְזוּן לְמַהוּ אֲלִין וְאֲלִין גּוֹ סִיְהָרָא, אֲלֵא אֲלִין גּוֹ סִיְהָרָא, וְאֲלִין לְבַר, לְנַהֲרָא אֲלִין מְגוֹ אֲלִין.

156. וְכֹלְהוּ דְּעֲאֵלוּ בְּאַרְעָא, דְּיוֹקְנָא דְּקַדְמָאֵי הָוֵה, וְלֹא הָוֵה בְּסִלְקוֹ עֲלָאָה בְּוֹתִיָּיהוּ, בְּגִין דֵּלָא יְהָא דְרָא, וְלֹא הָוֵה מְקַדְמַת דְּנָא, כְּאֲנֹן קַדְמָאֵי, דְּאֲתַחְזִיא לְהוֹן, זִיו יִקְרָא דְּמֵאֲרִיהוֹן אֲפִין בְּאֲפִין.

157. Ya'akov mated with his wives in his lifetime with his body. After HIS DEATH, his spirit ASCENDED AND cleaved to the spirit OF THE FEMININE PRINCIPLE. However, Moshe separated himself from his wife TZIPORAH WHILE STILL IN THIS WORLD and cleaved to the Holy Spirit, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, while he was still en clothed in his body. After HIS DEATH, his spirit cleaved to the concealed and supernal spirit, NAMELY BINAH, and all the grades were united and shone as one. THAT IS, THOSE FROM BINAH THAT ARE CONSIDERED OF THE SPIRIT AND THOSE FROM THE FEMININE PRINCIPLE CONSIDERED OF THE BODY. The Spirit of Moshe came from the Yovel, BINAH, and his body came from the Shmitah, FEMALE. The Spirit of Ya'akov cleaved to the Shmitah, THE FEMININE PRINCIPLE OF ZEIR ANPIN, while his body belonged to his wives in this world. THEREFORE, DURING HIS LIFETIME, HE COULD NOT CLEAVE TO THE FEMININE PRINCIPLE OF ZEIR ANPIN; HE COULD ONLY DO SO AFTER HIS DEATH. MOSHE WAS THE OPPOSITE, BECAUSE HIS BODY HAD THE AFFINITY OF FORM WITH THE FEMININE PRINCIPLE OF ZEIR ANPIN AND HE CLEAVED TO IT DURING HIS LIFETIME, BUT NOT AFTER HIS DEATH. WHY? BECAUSE HIS SPIRIT CLEAVED TO BINAH AND HAD NOT AFFINITY OF FORM WITH THE FEMININE PRINCIPLE OF ZEIR ANPIN.

158. All those Supernal Lights exist in their images below on earth. They are all suspended from the firmament of heaven TO SHINE ON THE EARTH BELOW, AS IT IS WRITTEN: "AND ELOHIM SET THEM IN THE FIRMAMENT OF HEAVEN TO GIVE LIGHT UPON THE EARTH" (BERESHEET 1:17). THE WORDS: "THE GREAT LIGHTS" contain the secret of the two names combined as one. After a third name is added, they become one again, one opposite the other. It is an inscribed and engraved name, in which they are included according to the secret of the faith.

14. "Let us make man" (Part One)

When Rabbi Shimon hears a voice calling "Shimon, Shimon," he realizes that it is the voice of God, because no mortal would dare omit the designation of "Rabbi" when speaking his name. This is not, Heaven Forbid, a suggestion by the Zohar that Rabbi Shimon was prideful.

Rather, it gives evidence of the profound greatness of this sage and mystic, who was recognized by all creation as the true Light of the world.

A subsequent discussion concerns the origin of man and the great spiritual powers that were imbued into his essence by the Creator.

From these passages we come to recognize the eminence and holiness of Rabbi Shimon. Without this recognition, we cannot truly connect to the Light of the Zohar. We also gain recognition of our own spiritual worth. This is crucially important, because a lack of spiritual self-worth is our greatest hindrance in achieving lasting fulfillment and well-being.

Failing to recognize the true spiritual essence of our being is to neglect all spiritual truths, including the laws of cause and effect.

When such a failure occurs, we become blind to the consequences of our intolerant and self-involved behavior.

159. IN THE VERSE: "And Elohim said, 'Let us make man' (Beresheet 1:26), THERE LIES A SECRET AS DESCRIBED IN THE VERSE: "The secret of Hashem is with them that fear him" (Tehilim 25:14). The most venerated Elder opened the discussion saying, Shimon, Shimon, who is he who said, "Let us make man" and OF WHOM IT IS WRITTEN: "And Elohim said," Who is this NAME OF Elohim? In the meantime, that most respected of Elders flew and he could not see him. When Rabbi Shimon heard that he called him Shimon and not Rabbi Shimon, he said to his friends: This is indeed the Holy One, blessed be He, of whom it is said "and an ancient of days (Heb. Atik Yomin) did sit" (Daniel 7:9). Now is the time to reveal this secret, which was previously forbidden to be revealed. However, permission has now been granted to reveal it. THE QUESTION IS, WHO SAID, LET US MAKE MAN'? WAS IT ELOHIM OF BINAH OR ELOHIM OF MALCHUT?

157. יַעֲקֹב שָׁמַשׁ בְּנִשׁוּי בְּגוּמָא, לְבַתֵּר אֶתְרַבֵּק רוּחָא, בְּרוּחָא, מִשֶּׁה אֶתְפָּרֵשׁ מֵאֲתִיתִיָּהּ, וְשָׁמַשׁ כִּד אִיהוּ בְּגוּמָא, בְּדִהוּא רוּחָא קְדִישָׁא, לְבַתֵּר אֶתְרַבֵּק רוּחָא, בְּרוּחָא עֲלָאָה טְמִירָא דְלַעִילָא, וְכֹל דְרַגִּין הוּוּ מִתְדַבְּקֵן כְּלֵהוּ בְּחָדָא, רוּחָא דְמִשֶּׁה דִּיּוֹבְלָא אִיהוּ, גּוּפִיָּה דְשִׁמְטָה, רוּחָא דִּיעֲקֹב לְאֶתְרַבֵּקָא בְּשִׁמְטָה, גּוּפִיָּה דְנִשׁוּי הוּוּ, בְּהָאֵי עֲלָמָא.

158. כָּל אֲנוּן נְהוּרִין עֲלָאִין, בְּדִיוֹקְנָא דְלֵהוּן לְתַתָּא בְּאַרְעָא, וְכִלְהוּ תְלִין בְּרַקִּיעַ הַשְּׁמַיִם הַכָּא רְזָא דְתַרִּין שְׁמֵהּן כְּלִילֵן בְּחָדָא, וְשִׁכְלוּלָא דְלֵהוּן תְּלַתָּא, וְאֶתְהַדְרֵן לְחָד, דָּא לְקַבֵּל דָּא, וְאִיהוּ שְׁמָא גְלוּפָא מְחַקְקָא, כְּלִילֵן בְּהָאֵי בְּרָזָא דְמַהִימְנוּתָא.

159. וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם, סוּד ה' לִירְאִיו וְגו', פִּתַּח הָהוּא סָבָא דְסָבִין, וְאָמַר שְׁמַעוֹן שְׁמַעוֹן, מֵאֵי נִהוּ הוּא דְאָמַר, נַעֲשֶׂה אָדָם. וַיֹּאמֶר אֱלֹקִים, מֵאֵי נִהוּ הַכָּא, הָאֵי אֱלֹקִים, אֲדַהֲבִי פֶּרַח הָהוּא סָבָא דְסָבִין, וְלֹא חָמָא לֵיהּ, וְכַמָּה דְשָׁמַע רַבִּי שְׁמַעוֹן דְּהוּא קְרִי לֵיהּ שְׁמַעוֹן, וְלֹא רַבִּי שְׁמַעוֹן, אָמַר לְחַבְרוּי, וְרַאֲי הָאֵי הוּא קְדוּשׁ בְּרוּךְ הוּא, דְאֶתְמַר בֵּיהּ וְעַתִּיק יוֹמִין יְתִיב, דָּא כַּעַן אִיהוּ שַׁעְתָּא, לְמַפְתַּח בְּהָאֵי רְזָא, דְּרַאֲי הַכָּא אֵית רְזָא, דְלֹא אֲתִיְהִיב רְשׁוּ לְאֶתְגְּלוּא, וְכַעַן מִשְׁמַע, דְרִשׁוּתָא אֲתִיְהִיב לְאֶתְגְּלוּא.

160. RABBI SHIMON started by saying: This is like a king who had many buildings to build and he had a craftsman. That craftsman (Heb. uman) did not do anything without the permission of the king, as it is written: "Then I was by him, as a nursling (Heb. amon)" (Mishlei 8:30). The king is most certainly the supernal wisdom above, WHICH IS ABA, and the Central Column is the king down below, NAMELY ZEIR ANPIN. Elohim, the craftsman above, is the supernal Ima and Elohim, the craftsman below, is the Shechinah below.

161. A wife is not permitted to do anything without the permission of her husband. Of all the buildings that were in the way of Atzilut--THAT IS, IN THE WORLD OF ATZILUT--Aba would say to Ima, Let it be so and so. And it was immediately done BY IMA. It is written: "And Elohim said, Let there be light, and there was light." "And... said" alludes to the owner of the building, ABA, who said to Elohim, "Let there be light." So ABA uttered the words and the craftsman, IMA, completed the task immediately. And this was the same in every edifice--NAMELY THE GRADES, THAT CAME INTO BEING BY WAY OF ATZILUT--where ABA would say, "Let there be a firmament," or "Let there be lights," and Ima would complete everything in an instant.

162. When he reached THE GRADES OF the world of separation, which is the world of those divided--THAT IS, TO CREATE THE SOUL OF MAN IN THE WORLD OF BRIYAH--the craftsman then said to the owner of the building, "Let us make man in our image, after our likeness." (Bereshheet 1:26) THIS MEANS DIFFERENT FROM THE WHOLE WORK OF CREATION UNTIL THE CREATION OF MAN, WHEN THE OWNER OF THE BUILDING UTTERED THESE WORDS. HERE THE CRAFTSMAN UTTERED THE WORDS. The owner of the building said, It is indeed good that man is made, but he shall sin before you, because he is foolish, as it is written: "A wise son makes a glad father, but a foolish son is the grief of his mother" (Mishlei 10:1). THIS MEANS THAT ABA ANNOUNCED THAT THE SIN OF MAN WOULD NOT AFFECT HIM. IT WOULD AFFECT ONLY IMA, FOR A FOOLISH SON IS THE GRIEF OF HIS MOTHER.

163. IMA said: Because his sins are related to Ima and not Aba, I wish to create him in my own image, as it is written: "So Elohim created man in his own image" (Bereshheet 1:27). NOTE THAT IT IS NOT WRITTEN: 'IN OUR OWN IMAGE,' because she did not want Aba to have any share IN HIS CREATION.

164. When ADAM sinned, it was written: "And for your transgressions was your mother put away" (Yeshayah 50:1). The King, WHO IS ABA, said to Ima the mother: Did I not tell you that he was going to sin? WHY DID YOU CREATE HIM? In that instance, he exiled him and his Mother. Therefore, it is written: "A wise son makes a glad father: but a foolish son is the grief of his mother." "A wise son" alludes to man in THE WORLD OF Atzilut, NAMELY ZEIR ANPIN, and "a foolish son" alludes to man in THE WORLD OF Briyah, NAMELY ADAM, WHOSE SOUL COMES FROM THE WORLD OF BRIYAH.

160. פתח ואמר, למלכא, דהוה ליה כמה בניינין למבני, והוה ליה אומנא וההוא אומנא, לא הוה עבד מדעם, אלא מרשו דמלכא, כד"א ואהיה אצלו אמון. מלכא ודאי איהו חכמה עלאה, לעילא, ועמודא דאמצעותא, מלכא לתתא. אלקים אומנא לעילא, ודא אימא עלאה, אלקים אומנא לתתא, ודא שכינתא דלתתא.

161. ואתתא לית לה רשו למעבד מדעם, בלא רשות בעלה, וכל בניינין דהוה בארץ אצילותא, הוה אמר אב"א באמירה, לגבי אמ"א, יהא בדין וכדין, ומיד הוה, כד"א, ויאמר אלקים יהי אור ויהי אור, ויאמר הוה אמר לאלקים, יהי אור, מארי דבניינא איהו אומר, ואומנא עביד מיד, והכי כל בניינין בארץ אצילותא, הוה אמר, יהי רקיע, יהי מארת וכלא אתעביד מיד.

162. כד מטא לעלמא דפרודא, דאיהו עולם הנבדלים, אמר אומנא, למארי בניינא נעשה אדם בצלמנו כדמותנו, אמר מארי בניינא, ודאי טב הוא למעבד ליה, אבל עתיד הוא למחטי קמך, בגין דאיהו כסיל, הה"ד בן חכם ישמח אב ובן כסיל תוגת אמו.

163. איהו אמרה, בתר דחוביה תליא באמ"א ולא באב"א אנא בעינא למברי ליה בדיוקנא דילי, הדא הוא דכתיב, ויברא אלקים את האדם בצלמו. ולא בעא לאשתתמא ביה אב"א.

164. בזמנא דחב מה כתיב, ובפשעכם שלחה אמכם, אמר מלכא לאמ"א, ולא אמרית לך דעתיד הוא למחטי. בהווא זמנא, תריך ליה, ותריך אמא עמיה, ובגין דא כתיב בן חכם ישמח אב ובן כסיל תוגת אמו, בן חכם, דא אדם, דאיהו בארץ אצילות, ובן כסיל, דא אדם דבריאה.

165. All the friends rose and said TO RABBI SHIMON IN ASTONISHMENT, Rabbi, Rabbi, could there be such separation between Aba and Ima, so much so that what EMANATED from the aspect of Aba shall be formed in the way of MAN OF Atzilut and that which emanated from the aspect of Ima shall be FORMED IN THE WAY OF MAN OF Briyah? ARE NOT ABA AND IMA BOTH OF THE GRADE OF BINAH OF ATZILUT? RABBI SHIMON said to them, Friends, friends, this is not so, because man of Atzilut is male and female, MALE from the side of Aba and FEMALE from Ima. This is why it says, "And Elohim said, Let there be light, and there was light." "Let there be light" is from the aspect of Aba and "and there was light" is from the aspect of Ima. So MAN EMANATED doubled faces.

166. But that MAN OF BRIYAH has neither the image nor likeness OF ABA AND IMA. The supernal mother had one appellation, "light and darkness" that adds to 86, which is the number for Elohim. So this appellation, NAMELY, WITHIN THE FEMININE PRINCIPLE, combines light and darkness. Because of the darkness in that appellation, Aba said that man of Briyah is destined to sin. Because he, MAN OF BRIYAH, represents the light of the supernal garment--THAT IS, THE LIGHT OF THIS MAN IS A SUPERIOR GARMENT, BEING THE FEMININE PRINCIPLE-AND BECAUSE SHE COMBINES LIGHT AND DARKNESS, HE WAS DESTINED TO SIN.

167. That light, WHICH MAN RECEIVES FROM THE UPPER GARMENT, is the light that the Holy One, blessed be He, created on the first day OF CREATION. ADAM WAS ABLE TO SEE THROUGH IT FROM ONE END OF THE UNIVERSE TO THE OTHER; BUT LATER HE concealed it for the righteous alone. ABOUT THIS LIGHT, IT IS WRITTEN: "LET THERE BE LIGHT." That darkness, WHICH DISAPPEARED WITHIN THE FEMININE PRINCIPLE, was created on the first day for the wicked. ABOUT THIS DARKNESS, it is written: "And the wicked shall be silent in darkness" (I Shmuel 2:9). On account of that darkness, which was destined to result in sin by that light IN THE SOUL OF MAN, Aba did not wish to partake in his creation. THIS IS A REFERENCE TO THE TIME WHEN IMA SAID TO HIM, "LET US MAKE MAN." Therefore, IMA said, "Let us make man in our image, after our likeness." The words "in our image" MEAN in that light OF OURS; "after our likeness" MEANS in that darkness OF OURS, which is a garment for the light. THIS DARKNESS IS DIFFERENT FROM THE DARKNESS THAT WAS CREATED ON THE FIRST DAY OF CREATION, ABOUT WHICH IS WRITTEN: "AND THE WICKED SHALL BE SILENT IN DARKNESS," SINCE THIS DARKNESS IS NOT A GARMENT FOR THE LIGHT. INSTEAD, IT CAUSED ADAM TO SIN. BUT THE DARKNESS OF IMA IS A GARMENT FOR THE LIGHT, just as the body is a garment for the soul, as it is written: "You have clothed me with skin and flesh" (Iyov 10:11). They all rejoiced and said: How happy is our lot that we had the privilege to hear words that were not to be heard until now. SO THE ANSWER TO THE QUESTION, WHO SAID, "LET US MAKE MAN" IS IMA, WHO SAID TO ABA, "LET US MAKE MAN." ELSEWHERE IN THE WORKS OF CREATION, EVERY PHRASE: "AND...SAID" APPLIES TO ABA.

165. קָמוּ כָּלֵהוּ חֲבֵרָיָא, וְאָמְרוּ, ר' ר' וְכִי אֵית פְּרוּדָא בֵּין אָבָא וְאִמָּא, דְּמִסְטָרָא דְּאָבָא, אֵיהוּ בְּאֵרַח אֲצִילוֹת, וּמִסְטָרָא דְּאִמָּא בְּבְרִיָּא, אָמַר לוֹן חֲבֵרָיָא חֲבֵרָיָא, לֹא הָכִי הוּא, דְּהָא אַדָּם דְּאֲצִילוֹתָא, דְּכֵר וְנוֹקְבָא הוּהּ מִסְטָרָא דְּאָבָא וְאִמָּא, וְדָא אֵיהוּ, וַיֹּאמֶר אֱלֹקִים יְהִי אֹר וַיְהִי אֹר, יְהִי אֹר מִסְטָרָא דְּאָבָא, וַיְהִי אֹר מִסְטָרָא דְּאִמָּא, וְדָא אֵיהוּ אַדָּם דּוּ פְּרָצוּפִין.

166. אָבֵל לְהָאִי, לֵית בֵּיה צֶלֶם וּדְמוּת אֶלָּא אִמָּא עֲלָא, הוּהּ לֵיה חֵד כְּנוֹי, דְּסִלִּיק לְחוּשְׁבָן אֱלֹקִים, וְהוּא כְּנוֹי אֵיהוּ אֹר וְחֹשֶׁךְ, וּבְגִין הָהוּא חֹשֶׁךְ, דְּהוּהּ בְּהוּא כְּנוֹי, אָמַר אָבָא, דְּעֵתִיד לְמַחְטִי לְאַדָּם דְּבְרִיָּא, דְּאֵיהוּ אֹר לְבוֹשׁ עֲלָא.

167. וְהָאִי אֵיהוּ אֹר דְּבְרָא קְדָשָׁא בְּרִיךְ הוּא, בְּיוֹם רֵאשׁוֹן, דְּגִנְזוּ לְצְדִיקָיָא, וְהוּא חֹשֶׁךְ, דְּאֵתְבְּרִי בְּיוֹמָא קְדָמָא לְרִשְׁוֵעֵיָא, כְּדָא וְרִשְׁעִים בְּחֹשֶׁךְ יִדְמוּ, וּבְגִין הָהוּא חֹשֶׁךְ, דְּהוּהּ עֵתִיד לְמַחְטִי לְהוּא אֹר, לֹא בְּעָא אָבָא לְאֲשֵׁתְהָפָא בֵּיה, וּבְגִין דָּא אָמַר, נַעֲשֶׂה אַדָּם בְּצִלְמֵנוּ הוּא אֹר, כְּדְמוּתֵנוּ הוּא חֹשֶׁךְ, דְּאֵיהוּ לְבוֹשָׁא לְאֹר, כְּגוֹוֹנָא דְּגוֹפָא, דְּאֵיהוּ לְבוֹשָׁא לְנִשְׁמָתָא, הָדָא הוּא דְּכֵתִיב עוֹר וּבָשָׂר תִּלְבַּשְׁנִי. חָדוּ כָּלֵהוּ, וְאָמְרוּ זְכָאָה חוּלְקָנָא, דְּזִכְיָנָא לְמִשְׁמַע מְלִין דְּלָא אֲשֵׁתְמַעוּ עַד כְּעַן.

15. "I, even I am he"

A discussion between Rabbi Shimon and his students reveals the subtle and profound unity of the Creator. Amid all the dimensions of reality, the Upper and Lower Worlds, the Ten Sfirot, the vast spiritual network of angels, and the diversity of physical and spiritual matter found everywhere, there is one supreme Source who wills all of creation into existence.

Our civilization includes many branches of knowledge. Though they appear to be separate and distinct areas of study, we must never forget the penetrating unity of the Creator, for He is the root, seed, and source of all understanding. Without this realization, a connection to the Light of the Creator is impossible, no matter how many systems of knowledge we master. Scanning this section opens up our souls to this truth,

168. Rabbi Shimon opened the discussion saying, "See now that I, even I am he, and there is no Elohim with me" (Devarim 32:39). He said: Friends, listen to ancient words that I wish to reveal after permission from above has been granted for them to be said. HE ASKED: Who is he who said, "See now that I, even I, am he?" HE REPLIED: The cause high above all causes, the one that is called the 'Cause of causes,' IS NOT HIGH ABOVE ALL THE SUPERNAL BEINGS, BUT INSTEAD is a Cause among all the rest of the causes. So every single one of these causes shall not do anything unless it receives permission from the cause above it, as I have stated above in, "Let us make man." IMA COULD NOT DO ANYTHING WITHOUT THE CONSENT OF ABA.

169. IN THE PHRASE: "Let us make man..." (Beresheet 1:26), the use of "us" assuredly alludes to two grades, as each LOWER GRADE said to the one above it, "Let us make MAN." THE LOWER GRADE cannot do anything without permission from the one above it and the one above this one cannot do anything without permission from its higher neighbor. But the one that is called the Cause above all causes has no equal above nor below, as it is written: "'To whom then will you liken me, that I should be his equal,' says the Holy One" (Yeshayah 40:25). He said, "See now that I, I am He--and there is no Elohim with Me..." (Devarim 32:39) from whom to take counsel--which is not like that about which it is written: "And Elohim said, Let us make man..."-WHERE EVERY LOWER GRADE SPOKE TO AN UPPER GRADE.

170. All the friends stood up and said TO RABBI SHIMON, Rabbi, grant us permission to speak. Did you not state above that the Cause of causes said to Keter, "Let us make man." RABBI SHIMON replied: May your ears listen to what your mouths say. Did I not just now say that there is one who is called the Causes of causes and that it is not the one that is called the Cause high above all causes, because the Cause high above all causes has no equal from whom to take advice. It is unique, prior to all, and cannot be joined with another.

171. Because of this, it said, "See now that I, even I am he, and there is no Elohim with me" from whom to take counsel because it has no equal or partner or number. However, there is one that designates a combination; for example, a combination of male and female, about whom it is written: "For he was but one when I called him" (Yeshayah 51:2). But it is one without number and without combination. Therefore, it said, "And there is no Elohim with me." They all rose, bowed before him and said, Happy is the man whose Master gives him consent to reveal hidden secrets that were not even revealed to the holy angels.

172. He said to them, Friends, we should complete this verse because it contains many secrets. "I kill, and make alive" (Devarim 32:39) MEANS THAT "I kill and I make alive." By the Sfirot, "I make alive." From the right side, life ENSUES and from the left side, death ENSUES. But if both do not agree by mediation of the Central Column--unless all three settle together--judgment cannot be carried out.

168. פתח עוד ר' שמעון ואמר ראו עתה כי אני אני הוא ואין אלקים עמדי וגו', אמר, חבריאי, שמעו מלין עתיקין, דבעינא לגלאה, בתר דאתיהיב רשו עלאה למימר, מאי ניהו דאמר ראו עתה כי אני אני הוא אלא, דא הוא, עלת על כל עלאין, ההוא דאתקרי עלת העלות, עלת מאלין עלות, דלא יעביד חד מאלין עלות שום עובדא, עד דנטיל רשות מההוא דעליה, כמה דאוקימנא לעילא בנעשה אדם.

169. נעשה, ודאי על תרין אתמר, דאמר דא לההוא דלעילא מניה נעשה, ולא עביד מדעם, אלא, ברשו, ואמירה, מההוא דלעילא מניה, וההוא דלעילא מניה, לא עביד מדעם, עד דנטיל עצה מחבריה. אבל ההוא דאתקרי עלת על כל עלות, דלית לעילא מניה, ולא לתתא שוה ליה, כד"א ואל מי תדמיוני ואשוה ואמר קדוש, אמר ראו עתה כי אני אני הוא ואין אלקים עמדי, דנטיל עצה מניה, בגוונא דההוא דאמר, ויאמר אלקים נעשה אדם.

170. קמו כלהו חבריאי, ואמרו רבי, הב לנא רשו, למללא בהאי אתר, אמרו, והא לא אוקמת לעילא דעלת העלות אמר לכת"ר נעשה אדם, אמר לון הוו שמעין אודנייכו, מה דפומכון ממללן, והא לא אמרית לכו השתא, דאית דאתקרי עלת העלות, ולא איהו ההוא דאתקרי, עלת על כל עלות, דלעלת על כל עלות לית ליה תניינא, דנטיל עצה מניה, דאיהו יחיד קדם כלא, ולית ליה שותפו.

171. ובגין דא אמר, ראו עתה כי אני אני הוא ואין אלקים עמדי, דנטיל עצה מניה, דלא אית ליה תניינא, ולא שותפא, ולא חושבנא, דאית אחר בשתוף, כגון דכר ונוקבא, ואתמר בהון כי אחר קראתיו, אבל איהו, חד, בלא חושבן ולא שתוף, ובגין דא אמר ואין אלקים עמדי. קמו כלהו, ואשתטחו קמיה, ואמרו זבאה בר נש דמאריה אסתבם עמיה, לגלאה רזין טמירין, דלא הוו מתגליין למלאכיא קדישייא.

172. אמר לון חבריאי, אית לן לאשלמא קרא, דכמה רזין טמירין, אית בהאי קרא אני אמית ואחיה וגו', אני אמית ואחיה, בספירן אחיה, מסטרא דימינא חיי, ומסטרא דשמאלא מותא, ואי לא אסתבמן תרויהו בעמודא דאמצעיתא, לא אתקיים דינא, דאנון במותב תלתא כחדא.

173. At times, all three agree to execute judgment. Then an outstretched hand appears to accept those who repent. THAT HAND (HEB. YAD) IS EQUIVALENT TO FOURTEEN LETTERS: THE FOUR IN THE SIMPLE FORM OF THE Yud-Hei-Vav-Hei AND TEN IN THE FULLY SPELLED NAME, Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. THE FOUR LETTERS ALLUDE TO THE SFIRAH OF KETER; THE OTHER TEN TO THE SFIRAH OF CHOCHMAH. This is the Shechinah, which is the right hand from the aspect of Chesed and the left hand from the aspect of judgment. IT IS ALSO CALLED THE hand of Yud-Hei-Vav-Hei from the aspect of the Central Column, THE ASPECT OF MERCY. THEREFORE, when a person repents, these fourteen letters save him from judgment. But when the cause high above all causes passes judgment, THE HAND IS NOT OUTSTRETCHED TO ACCEPT THE REPENTANT. ON THE CONTRARY, "neither is there any that can deliver out of my hand" (Devarim 32:39).

174. Furthermore, three times it has been said: "I" (Heb. Ani), spelled with the letters Aleph-Nun-Yud. "I's" in this verse have three times Aleph IN THEIR BEGINNING AND three times Yud IN THEIR ENDING. THE THREE YUDS are hinted at in THE COMBINATION OF THE NAME, WHICH ADDS UP TO 63: Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei-Yud. THE THREE ALEPHS ARE HINTED AT IN YUD-HEI-VAV-HEI, WHICH ADDS UP TO 45: Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The verse contains three Vavs ('and') IN "and I make alive..." "and I heal..." and "...and neither is..." THIS is also hinted by these TWO names.

175. Even with all THE MAJESTY in the verse, the friends have explained it concerning other Elohim, as it is written: "See now that I, even I, am he" applies to the Holy One, blessed be He, and His Shechinah, NAMELY ZEIR ANPIN AND HIS FEMININE PRINCIPLE. Of his feminine principle, it is said, "I am (Aleph-Nun-Yud)", NAMELY THE SHECHINAH; he, NAMELY THE HOLY ONE, BLESSED BE HE, called Vav-Hei-Vav. The phrase: "And there is no Elohim with me" ALLUDES TO Samael and the Serpent; THAT IS, OTHER ELOHIM. THEN IT WOULD BE KNOWN THAT SAMAEL AND THE SERPENT NEVER CAME BETWEEN THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. "I kill, and I make alive" MEANS THAT THEN IT SHALL BE KNOWN THAT I kill with my Shechinah whoever is guilty and "I make alive" with her whoever is innocent. The verse: "Neither is there any that can deliver out of my hand..." (Devarim 32:39). refers to the hand (Heb. yad), of Yud-Hei-Vav-Hei, which has a numerical value of fourteen; THE FOUR LETTERS OF Yud-Hei-Vav-Hei SIMPLY SPELLED AND THE TEN LETTERS OF THE FULLY SPELLED NAME WITH ALEPHS, AS Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph; and it is also THE FOURTEEN LETTERS IN THE NAMES Kaf-Vav-Zayin-Vav, Bet-Mem-Vav-Kaf-Samech-Zayin, Kaf-Vav-Zayin-Vav. All the explanations are true: THE FIRST EXPLANATION, THE SECOND ONE, AND THE ONE THAT THE FRIENDS OFFERED ABOUT THE VERSE. But what is said before is that it is the Cause of causes--which is the Cause high above all other-- WHO SAID, "I, I AM HE"? (DEVARIM 32:39) This secret was not even revealed to all the sages and prophets. IT WAS REVEALED ONLY TO THE CHOSEN FEW AMONG THEM.

176. Come and behold how many causes, NAMELY GRADES, are concealed AND NOT KNOWN. They are en clothed and enveloped by the Sfirot, which are Chariots to them. JUST AS A CHARIOT MANIFESTS THE EXISTENCE OF ITS DRIVER, SO THE SFIROT MAKE VISIBLE THE GRADES THAT ARE EN CLOTHED WITH THEM. These causes are hidden from the thoughts of man. Of them, it is written: "For there is a high one that watches over him that is high" (Kohelet 5:7). The lights become brighter AS EACH HIGHER LIGHT IS BRIGHTER THAN ITS NEIGHBOR. So the recipients are dimmer than those above them are because they are the recipients, AND THAT WHICH IS LOWER THAN ITS NEIGHBOR IS DIMMER THAN ITS NEIGHBOR. No light can bear the presence of the Cause of causes, because all lights are darkened AND ARE DIMINISHED before it.

173. וְלִזְמַנִּין אֶסְתַּכְּמוּ תִלְתָּא לְמַעַבְד דִּינָא, וְיִיתֵי יָד, דְּאִיהִי פְּשׁוּטָה לְקַבֵּל שְׁבִים, דְּאִיהוּ הוּי"ה יוֹד הָא וְאוּ הָא, וְדָא שְׂכִינְתָּא, אֶתְקְרִי יָד יָמִין מְסֻטְרָא דְּחֻסְדָּא, יָד שְׂמָאל מְסֻטְרָא דְּגְבוּרָה, יָד הוּי"ה מְסֻטְרָא דְּעִמּוּדָא דְּאִמְצָעִיתָא, כְּדִּבְרֵי נִשְׁתַּבְּחָתָא בְּתוֹבָתָא, הָאִי יָד שְׂזִיב לִיה מִן דִּינָא, אֲבָל כְּדִּבְרֵי דִּן עֵלְתָּא עַל כָּל הָעֲלוֹת, אֶתְמַר בֵּיה וְאִין מִיָּדִי מְצִיל.

174. וְעוֹד תִּלְתָּא זְמַנִּין, אֶתְמַר בְּהָאִי קְרָא, אֲנִי אֲנִי אֲנִי, דְּאִיתָּ בְּהוֹן א' א' א' י' י' י' דְּאֶתְרַמְיִזוּ בְּיוֹד הִי וְאוּ הִי. יוֹד הָא וְאוּ הָא, וְאִיתָּ בְּהוֹן ג' וּוּן ו' ו' ו' וְאֶחְיָה וְאֲנִי וְאִין, דְּאֶתְרַמְיִזוּ בְּאֵלִין שְׂמֵהָן.

175. וְעַם כָּל דָּא, דְּהָאִי קְרָא, הָא אוֹקְמוּהָ חֲבֵרְיָא, לְגַבֵּי אֱלֹהִים אַחֲרִים. כְּדָא רָאוּ עֵתָּה בִּי אֲנִי אֲנִי הוּא, דָּא קְדוֹשׁ בְּרוּךְ הוּא וְשְׂכִינְתֵּיהָ, דְּאֶתְמַר בְּהוּ אֲנִי וְהָיָה. וְאִין אֱלֹהִים עִמָּדִי, דָּא סַמְאֵל וְנַחֲשׁ. אֲנִי אֲמִית וְאֶחְיָה, אֲנִי אֲמִית בְּשְׂכִינְתִּי, לְמָאן דְּאִיהוּ חָיִב, וְאֲנִי אֶחְיָה בֵּיה, לְמָאן דְּאִיהוּ זָכָאִי. וְאִין מִיָּדִי מְצִיל, דָּא יָד הוּי"ה דְּאִיהוּ הוּי"ה יוֹד הָא וְאוּ הָא, וְאִיהוּ כּוּז"ו בְּמוֹכַס"ז כּוּז"ו. וְכֻלָּא קְשׁוּט, אֲבָל מַה דְּאֶתְמַר לְעֵילָא עֵלְתָּא עֵלְתָּא דְּאִיהוּ עֵלְתָּא עַל כָּל הָעֲלוֹת, וְהָאִי רְזָא לָא אֶתְמַסֵּר לְכָל חֲכִימָא וְנַבְיָאָה.

176. תָּא חֲזִי, כְּמַה עֲלוֹת אֲנִין סְתִימִין, דְּאֲנִין מִתְּלַבְּשִׁין, וְאֲנִין מוֹרְכָבִין בְּסִמְרִין, וְסִמְרִין מְרַכְבָּה לְגַבֵּייהוּ, דְּאֲנִין טְמִירִין מִמַּחֲשַׁבְתָּא דְּבִנֵּי נִשְׂא, וְעֵלְיֵיהוּ אֶתְמַר כִּי גְבוּהָ מֵעַל גְבוּהָ שׁוֹמֵר וְגו', נְהוּרִין מְצוּחְצְחוּן, אֵלִין עַל אֵלִין, וְאֵלִין דְּמַקְבְּלִין אֲנִין חֲשׁוּכִין מֵאַחֲרֵינִין דְּעֵלְיֵיהוּ דְּמַקְבְּלִין מְנִיְהוּ, וְעֵלְתָּא הָעֲלוֹת לִית נְהוּרָא קִימָא קְמִיָּה, דְּכָל נְהוּרִין מִתְּחַשְׁכָּן קְמִיָּה.

bring man into being, when it is already known that he will sin? Rabbi Shimon explains that when The Creator foresaw the sins of man, He in His infinite wisdom provided man with the power of repentance. But the students then ask their teacher the next logical question: Why did the Creator go to the bother to create evil and repentance? Why not just eliminate evil altogether? Rabbi Shimon explains that we were created with the ability to perfect ourselves through free will, choosing not to respond to our evil urges.

This the only true way to fully evolve the God-like nature within our soul. We must be responsible for our own elevation and growth. During those times when we fail to use our free will and succumb to evil tendencies, repentance allows us to restore the Light we've lost.

This passage itself provides an opportunity to repent and change our ways. These sacred Hebrew letters, together with a genuine desire to change, can cleanse us of all negative tendencies. The only requirement is complete trust in the power of the holy Zohar.

177. Another explanation of THE VERSE, "Let us make man in our image, after our likeness..." (Bereshheet 1:26) was given by the friends as referring to the ministering angels who spoke this phrase TO THE HOLY ONE, BLESSED BE HE. RABBI SHIMON said to them: Since the angels already know the present and the future, they already knew that man was destined to sin. Why then did they want to make man?

178. Not only that, but THE ANGELS Aza and Azael also opposed the creation of man. When the Shechinah said to the Holy One, blessed be He, "Let us make man", they responded, "What is man that you take knowledge of him?" (Tehilim 144:3). Why do You wish to create man when You know that he shall definitely sin before you, with his wife, who represents darkness, because the light is the male and darkness is the feminine principle. SHE IS the Left COLUMN, WHICH IS CONSIDERED the darkness of creation. At that moment, the Shechinah said to them: You are destined to fall by the same reasoning that you denounce, as it is written: "That the sons of Elohim saw that the daughters of man were fair" (Bereshheet 6:2), so they went astray after them. And the Shechinah took away them from their holy state.

179. The friends said, Rabbi, Rabbi, Aza and Azael did not lie, AND THE SHECHINAH SHOULD HAVE ANSWERED THEIR ARGUMENTS, because man (Adam) definitely was destined to sin by his feminine principle AS AZA AND AZAEL SAID, AS WRITTEN "THE WOMAN WHOM YOU DID GIVE TO BE WITH ME, SHE GAVE ME OF THE TREE, AND I DID EAT" (BERESHEET 3:12). He replied: This is what the Shechinah said, You, AZA AND AZAEL, have laid accusations before me that go beyond those of all the hosts above. If you were better than man in your actions, you would have had a right to accuse him, but man is destined to sin only with one woman while you are destined to sin with many women. Therefore, your sins are greater than those of human beings, as it is written: "The sons of Elohim saw the daughters of man." It is not written: 'the daughter of man,' but rather "the daughters of man", WHICH MEANS THAT THERE WERE MANY WOMEN. As man sinned, I prepared atonement for him to amend his sin, AS REPENTANCE TAKES PRECEDENCE IN THE WORLD. BUT FOR THE ANGELS, ATONEMENT HAS NO EFFECT AT ALL.

180. The friends asked, if so, why all this? IN OTHER WORDS, IF THE REASON FOR CREATING MAN WAS TO ENABLE HIM TO REPENT AND ATONE FOR HIS SIN, THEN WHY ALL THIS? IT WOULD HAVE BEEN BETTER HAD DARKNESS NOT BEEN CREATED IN THE FEMININE PRINCIPLE AND MAN NOT SINNED AT ALL. Rabbi Shimon replied: If the Holy One, blessed be He, had not created the evil and good inclinations, which are light and darkness, there would not have been any precepts or transgressions for the man of Briyah. So man was created with both LIGHT AND DARKNESS, as it is written: "See, I have set before you this day life and good, and death and evil" (Devarim 30:15). THIS IS WHY PRECEPTS AND TRANSGRESSIONS APPLY TO MEN AND WHY MEN ARE PRESENTED WITH THE CHOICE BETWEEN GOOD AND EVIL. They asked: why all this? Better had He not created darkness. Then man would have no reward or punishment AS OPPOSED TO BEING CREATED AND HAVING TO SIN, THEREBY CAUSING MUCH DAMAGE AND DESTRUCTION.

177. דָּבַר אַחֵר נֶעֱשָׂה אֲדָם בְּצַלְמֵנוּ כְּדַמוֹתֵנוּ, הָאֵל אֹקְמוּהָ חֲבֵרִיָּא עַל מְלֶאכֵי הַשָּׁרֵת דְּאֲנֹן אֲמַרֵי הָאֵי קָרָא, אָמַר לְהוּ, בְּתַר דְּהוּ יִדְעִין מַה דְּהוּ, וּמַה דְּעֵתִיד לְמַהוּ, וְאֲנֹן הוּוּ יִדְעִין דְּעֵתִיד לְמַחְטֵי, אֲמַאי בְּעוּ לְמַעַבְדַּ לֵיהּ.

178. וְלֹא עוֹד, אֲלֵא דְעֵזָא וְעֵזָאֵל הוּוּ מְקַטְרְגֵי עֲלֵיהּ בְּזַמְנָא דְאֲמַר שְׂכִינְתָא לְקְדוּשׁ בְּרוּךְ הוּא נֶעֱשָׂה אֲדָם אֲמַרוּ מַה אֲדָם וְתַדְעֵהוּ, מַה אֵת בְּעֵי לְמַבְרֵי אֲדָם, וְתַדְעֵהוּ דְעֵתִיד לְמַחְטֵי קַמְךָ, בְּאַתְתָּא דִּילֵיהּ דְאֵיהִי חֻשְׁךָ, דְאֹר אֵיהִי דְכוּרָא, וְחֻשְׁךָ נֹקְבָא שְׂמַאלָא, חֻשְׁךָ דְבְרִיאָה, בְּהוּא זַמְנָא שְׂכִינְתָא אֲמַרְתָּ לֹון, בְּהֵאֵי דְאַתָּון מְקַטְרְגִין, אַתָּון עֵתִידִים לְמִנְפֵל, כְּדַכְתִּיב וִירָאוּ בְנֵי הָאֱלֹקִים אֶת בְּנוֹת הָאָדָם, כִּי טוֹבוֹת הָנָה וְגו' וְטַעוּ בְהוּן וְאִפִּיל לֹון שְׂכִינְתָא מְקְדוּשָׁה דְלְהוּן.

179. אֲמַרוּ חֲבֵרִיָּא, רַבִּי רַבִּי, אֲדַהֲכֵי עֵזָא וְעֵזָאֵל לֹא הוּוּ מְשַׁקְרִין בְּמַלּוּלֵיהוּ דְיִדְאֵי בְּנוֹקְבָא עֵתִיד אֲדָם לְמַחְטֵי, אָמַר לְהוּ הֲכֵי אֲמַרְהָ שְׂכִינְתָא, אַתָּון אֲזַדְמַנְתֹון לְקַטְרָגָא קְדָמֵי יְתִיר מְחִילָא דְמְרוּמָא, אֵי אַתָּון הוּוּתָון שְׂפִירִין מְאָדָם בְּעוֹבְדֵיכֹון, יֹאוֹת לְכוּ לְקַטְרָגָא עֲלֵיהּ, אֲבַל אֵיהִו עֵתִיד לְמַחְטֵי בְאַתְתָּא קְדָא, אַתָּון בְּנָשִׁין סְגִיאִין חֲבֵתִיכֹון, יְתִיר מְבַנֵי נְשָׂא, כְּמַה דְכְתִיב וִירָאוּ בְנֵי הָאֱלֹקִים אֶת בְּנוֹת הָאָדָם וְגו' אֶת בַּת הָאָדָם לֹא נֶאֱמַר, אֲלֵא אֶת בְּנוֹת הָאָדָם. וְלֹא עוֹד, אֲלֵא אִם אֲדָם חָב, הָא אֲקִידִים לֵיהּ תְּשׁוּבָה, לְאַהֲדָרָא לְמַאֲרִיָּה לְאַתְקַנָּא בְּמַה דְחָב.

180. אֲמַרוּ לֵיהּ חֲבֵרִיָּא אֵי הֲכֵי אֲמַאי כּוּלֵי הָאֵי, אָמַר רַבִּי שְׂמַעוֹן לְחֲבֵרִיָּא, אֵי לֹא דְהוּ הֲכֵי, דְבְרָא קְדוּשׁ בְּרוּךְ הוּא יִצְרָא טְבָא וּבִישָׂא, דְאֲנֹן אֹר וְחֻשְׁךָ, לֹא הוּוּ זְכוּ וְחֻבָּה, לְאָדָם דְבְרִיאָה, אֲלֵא, דְאַתְבְּרֵי מִתְרוּוִיָּהוּ. וּבְגִין דָּא רָאָה נְתַתִּי לְפָנֶיךָ הַיּוֹם אֶת הַחַיִּים וְגו'. אֲמַרוּ לֵיהּ כּוּלֵי הָאֵי אֲמַאי, וְלֹא הוּוּ שְׂפִיר דְלֹא אַתְבְּרֵי, דְלֹא לְמִיחָב וּלְגַרְמָא כָּל מַה דְגָרִים לְעִילָא, וְלֹא הוּוּ לֵיהּ, לֹא עוֹנֵשׁ וְלֹא שָׂכַר.

181. He answered: It was right to create him thus WITH LIGHT AND DARKNESS, because the Torah was created for the sake OF MAN, for it contains punishments for the sinful and rewards for righteous. Thus, there can be no reward for the righteous or punishment for the sinful without the man of Briyah, WHO CONSISTS OF LIGHT AND DARKNESS. IT IS WRITTEN: "He did not create it a wasteland (lit. 'formless'), he created it to be inhabited" (Yeshayah 45:18). THE WORLD WAS NOT CREATED TO BE FORMLESS, TO BE IN DARKNESS BECAUSE OF THE SINFUL, BUT "TO BE INHABITED", WHICH MEANS FOR THE SAKE OF REWARDING THE RIGHTEOUS. THIS REWARD IS THE CONCEPTION OF THE TORAH, AS IT IS WRITTEN: "FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF HASHEM" (YESHAYAH 11:9), FOR THE TORAH AND THE HOLY ONE, BLESSED BE HE, ARE ONE AND THE SAME. HAD MAN NOT BEEN CREATED BY LIGHT AND DARKNESS, WHICH ENABLE HIM TO CHOOSE BETWEEN GOOD AND EVIL AND REWARD AND PUNISHMENT, THEN THERE WOULD HAVE BEEN NO WAY TO REVEAL THIS REWARD FOR THE RIGHTEOUS. THIS REWARD REFERS TO WHAT IS ATTAINED FROM THE TORAH THAT WAS CREATED FOR HIS SAKE. THE FRIENDS said, Indeed, we have certainly now heard what we had never heard before. It is now clear that the Holy One, blessed be He, did not create anything that He did not require.

182. Furthermore, the Torah of Briyah, WHICH CONSISTS OF LIGHT AND DARKNESS AND REWARD AND PUNISHMENT, is the clothing of the Shechinah. If man had not been created, the Shechinah would have remained without clothing, like a pauper WHO HAS NO CLOTHES. Therefore, whoever sins acts as if he is stripping the Shechinah of her garments. This is the punishment for the man WHO SINS.

183. Whoever performs the precepts of the Torah acts as if he is dressing the Shechinah in her garments. According to this, THE VERSE about the garment of the Tzitzit reads, "For that is his only covering, it is his raiment for his skin: in what shall he sleep?" (Shemot 22:26). THIS APPLIES DURING THE PERIOD in exile, BECAUSE THEN THE SHECHINAH, DUE TO THE SINS OF YISRAEL, LOST HER GARMENTS. Come and behold: Darkness is THE SECRET OF black in the Torah (THE BLACK INK WITH WHICH THE LETTERS ARE WRITTEN). Light is the white in the Torah, REFERRING TO THE PARCHMENTS ON WHICH THE LETTERS ARE WRITTEN.

17. "A prayer of the poor"

The most important benefit of prayer is its ability to remove all negative and egocentric attributes from human nature. This power of a prayer is activated when our consciousness is imbued with humility and a sense of spiritual poverty. We can attain these qualities by perusing this section with an open heart.

184. If the prayer is not complete, many angles of destruction pursue it, as it is written: "All her prosecutors overtook her within the straits" (Eichah 1:3). This is why people pray, "But he was full of compassion, forgiving iniquity..." (Tehilim 78:38) AGAINST THE FOUR KLIPOT. "INIQUITY" REFERS TO Samael, who is the Serpent; "and he did not destroy" alludes to the destroyer; "often he turned away his anger" refers to THE KLIPAH CALLED anger; and "not stirring up all his wrath" refers to THE KLIPAH CALLED wrath. AND WE PRAY that these FOUR KLIPOT do not pursue the prayer, as many angels of destruction are attached to these KLIPOT. There are seven ministers, who have 70 more attached to them. Those 70 bring allegations in each and every firmament through which the prayer passes and 700 million angels of destruction are attached to them.

181. אָמַר לוֹן, מִן הַדִּין, הוּא לִיה לְמַבְרִייה כֶּךָ, בְּגִין הָאוּרִייתָא בְּגִינִיה אֲתַבְרִיאת, דְּכִתִּיב בֵּה עוֹנָשָׁא לְרְשׁוּעֵינָא, וְאִגְרָא לְצַדִּיקֵינָא, וְלֹא הוּא אִגְרָא לְצַדִּיקֵינָא וְעוֹנָשָׁא לְרְשׁוּעֵינָא אֲלֵא בְּגִין אֲדָם דְּבְרִיָּא, לֹא תְהוּ בְרָאָה לְשִׁבְתָּ יְצֵרָה. אָמְרוּ וְדֵאֵי כְּעֵן שְׁמַעְנָא מַה דְּלֹא שְׁמַעְנָא עַד הַשְּׁתָּא, דְּוֵדֵאֵי לֹא בְרָא קֹדֶשָׁא בְּרִיךְ הוּא מְלֵתָא דְּלֹא אִיהוּ צְרִיךְ.

182. וְלֹא עוֹד, אֲלֵא אוּרִייתָא דְּבְרִיָּאָה אִיהוּ לְבוּשָׁא דְּשְׁכִינְתָּא, וְאִי אֲדָם לֹא הוּא עֲתִיד לְמַבְרִי, הוּת שְׁכִינְתָּא בְּלֹא כְּסוּיָא כְּגוּוֹנָא דְּעֵנִי. וּבְגִין דָּא כָּל מָאן דְּחָב, בְּאֵלוּ אֲפְשִׁיט לְשְׁכִינְתָּא מְלַבוּשָׁהָ, וְהֵאֵי אִיהוּ עוֹנָשָׁא דְּאֲדָם.

183. וְכָל מָאן דְּמַקְיִים פְּקוּדֵין דְּאוּרִייתָא, בְּאֵלוּ הוּא לְבִישׁ לְשְׁכִינְתָּא בְּלַבוּשָׁהָ, וּבְגִין דָּא אוֹקְמוּהָ בְּכְסוּיָא דְּצִיצִית וְתַמְלִין כִּי הִיא כְּסוּתוֹ לְבִדְהָ הִיא שְׁמֵלְתוֹ לְעוֹרוֹ בְּמַה יִּשְׁכַּב בְּגִלּוּתָא וְהֵא אוֹקְמוּהָ. ת"ח חֲשַׁךְ אִיהוּ אוֹכְמוֹ דְּאוּרִייתָא, אוּר חִיּוּרוֹ דְּאוּרִייתָא.

184. צְלוּתָא לֹא אִיהוּ שְׁלִימָא, כְּמַה מְלֵאכֵי חֲבֵלָה רְדַפִּין אֲבַתְרָה, כְּד"א כָּל רוּדְפִיָּה הַשְּׁיֹגְהָ וְגו', וּבְגִין דָּא מְצַלִּין וְהוּא רַחוּם יִכְפֹּר עִוֹן, דָּא סַמְאֵל דְּאִיהוּ נַחֲשׁ. וְלֹא יִשְׁחִית, דָּא מְשַׁחִית. וְהִרְבָּה לְהָשִׁיב אָפוּ, דָּא אָף. וְלֹא יַעִיר כָּל חֲמַתּוֹ, דָּא חֲמָה. בְּגִין דְּלֹא יִרְדַּפּוּן בְּתַר צְלוּתָא. וְכְמַה מְלֵאכֵי חֲבֵלָה תַּלְיִין מְנִייהוּ שְׁבַעַה מְמֻנָּן אַנּוּן, וְתַלְיִין מְנִייהוּ שְׁבַעַין. וּבְכָל רְקִיעָא וּרְקִיעָא, אַנּוּן מְקַטְרְגִין וְתַלְיִין מְנִייהוּ ע' אֶלְף רַבּוּא.

185. If the prayer ascends in perfection, with the precept of covering of TALIT AND Tfilin of the head and of the arm, it is said of them: "All the peoples of the earth shall see that you are called by the name of Hashem; and they shall be afraid of you" (Devarim 28:10). The phrase: "The name of Hashem" has already been explained as the Tfilin of the head. Whoever sees the name Yud-Hei-Vav-Hei over the head in the prayer, which is the NAME Adonai, shall immediately flee, as it is written: "A thousand shall fall at your side" (Tehilim 91:7).

186. Because Ya'akov saw through the Holy Spirit the oppression of the last exile, in the end of days, it is said of him, "Ya'akov was greatly afraid and distressed" (Beresheet 32:8). As a result, he divided the holy nation in exile into three parts, as it is written: "And he put the handmaids and their children foremost" (Beresheet 33:2). THIS MEANS at first in the exile of Edom, "and Leah and her children after, and Rachel and Yosef last of all." Because he saw their eventual poverty and suffering, HE PRAYED FOR THEM: "So that I come back to my father's house in peace" (Beresheet 28:21), SO THAT THEY MAY HAVE THE MERIT TO BE REDEEMED AND RETURN TO THE TEMPLE. He said IN PRAYER: "And will give me bread to eat, and clothing to wear" (Ibid.), THAT THE KLIPOT WILL NOT OVERCOME THEM TO STOP THEIR ABUNDANCE.

187. Because of this exile, David described THE SHECHINAH AS "hungry, and weary, and thirsty, in the wilderness" (II Shmuel 17:29), because he saw the Shechinah desolate and withering and then joined in her sorrow. After he saw that the children of Yisrael repented with joy, he composed ten types of psalms. At the end of them all, he said, it is written: "A prayer of the afflicted (lit. 'poor'), when he faints..." (Tehilim 102:1). This prayer encompasses all other prayers AND ASCENDS BEFORE ALL OTHER PRAYERS. THE OTHER PRAYERS, SUNG WITH A MELODY, ARE DELAYED IN BEING PRESENTED BEFORE THE KING, AND DID NOT ENTER, UNTIL THE PRAYER OF THE POOR DOES. This is why THE PRAYER OF the poor comes before all the others.

188. HE ASKED: Which is the prayer of the poor? HE ANSWERED: It is the evening prayer, WHICH IS THE FEMININE PRINCIPLE WHEN SHE IS ON HER OWN WITHOUT HER HUSBAND. Since she is without her husband, she is poor and withered, LACKING ALL ABUNDANCE, and may be taken freely by anyone, MEANING THAT ANYONE MAY ENSLAVE HER FOR HIS OWN PURPOSES. The Righteous is withered and poor. This refers to the seed of Ya'akov, which is under the rule of all nations of the world; THAT IS, ALL NATIONS ENSLAVE THEM AND RULE OVER THEM. This is similar to the evening prayer, because it is the aspect of night in the exile. JUST AS THE FEMININE PRINCIPLE IN THE ASPECT OF THE EVENING PRAYER IS FREE FOR THE TAKING BY ALL, THE DESCENDANTS OF YA'AKOV IN EXILE ARE UNDER THE RULE OF THE NATIONS OF THE WORLD.

189. The prayer of Shabbat is a charity given to the poor as the sages of the Mishnah explained that the sun during Shabbat is charity given to the poor. Therefore, on all weekdays, a person should make himself a pauper at the gate of the King during the prayer of Amidah for the sake of the Shechinah, WHICH MEANS THAT HE SHOULD PARTICIPATE IN THE SORROW OF THE SHECHINAH AS DID DAVID. He should cover himself with the proper vestments, NAMELY TALIT WITH TZITZIT, as a poor man stands at the gate to the temple OF THE KING, who is Adonai, because THE NUMERICAL VALUE OF 'ADONAI' adds up to that of 'temple' (Heb. heichal). This is WHY IT IS SAID, "Adonai, open my lips..." (Tehilim 51:17).

185. וְאֵי צְלוֹתָא סְלֵקָא שְׁלִימָא, בְּעֵטוּפָא דְמִצְוָה וְתַמְלִיךְ עַל רִישָׁא וְדַרְוּעָא, אֲתַמַּר בְּהוּ וְרָאוּ כָל עַמֵּי הָאָרֶץ כִּי שֵׁם הוּי"ה נִקְרָא עֲלֵיךְ וַיִּרְאוּ מִמֶּךָ. שֵׁם ה' אֹקְמוּהָ דְאִיהִי תַמְלִיךְ דְרִישָׁא, וּמֵאֵן דְחִזֵּי שֵׁם הוּי"ה עַל רִישָׁא בְּצְלוֹתָא, דְאִיהִי אֲדַנִּי, מִיַּד כְּלָהוֹן בְּרַחֵן הַה"ד יַפּוּל מִצְדָּךְ אֶלְף וְגו'.

186. וַיַּעֲקֹב בְּגִין דְחֵמָא בְּרוּחָא דְקוּדְשָׁא דְחֻקָּא דְגְלוּתָא בְּתַרְאָה בְּסוּף יוֹמֵיָא וַיִּירָא יַעֲקֹב מֵאֵד וַיִּצַר לוֹ וּפְלִיג עִמָּא קְדִישָׁא בְּגְלוּתָא לְג' סְטְרִין. כַּד"א וַיִּשֶׁם אֶת הַשְּׂמֻחוֹת וְאֵת יַלְדֵיהֶן רֵאשׁוֹנָה בְּרִישָׁא, בְּגְלוּתָא דְאָדוּם, וְאֵת לֵאָה וַיַּלְדֶיהָ אַחֲרוֹנִים, וְאֵת רָחֵל וְאֵת יוֹסֵף אַחֲרוֹנִים. וּבְגִין דְחֵמָא בְּתַר כֵּן עֲנִיּוּתָא וְצַעֲרָא דְלָהוֹן, אֲמַר וּשְׁבַתִּי בְשָׁלוֹם אֶל בֵּית אָבִי, וְאֲמַר וְנָתַן לִי לֶחֶם לֶאֱכוֹל וּבְגַד לְלַבּוֹשׁ.

187. וְדוּד, בְּגִין גְלוּתָא, אֲמַר רַעֲב וְעִנְף וְצָמָא בְּמַדְבָּר. בְּגִין דְחֵמָא שְׁכִינְתָא חֲרָבָה יְבֵשָׁה, הוּהוּ נָטַל צַעֲרָא בְּגִינְהָא. לְבַתֵּר דְחֵמָא דְהַדְרִין יִשְׂרָאֵל בְּחַדְרוּהָ, תִּקֵּין עֶשֶׂר מֵינֵי נְגוּנִין, וּבְסוּף כְּלָהוּ אֲמַר תַּמְלָה לְעֵנִי כִי יַעֲטוּף, וְהוּא צְלוֹתָא, דְעֵטוּף כָּל צְלוֹתֵין קְדַמְהָא, עַד דְיִיעוּל צְלוֹתָא דִילֵיהָ, בְּגִין דְאֵ אֲקָדִים עֲנִי לְכָלְהוּ.

188. מֵאֵן צְלוֹתָא דְעֵנִי, דְאִיהִי צְלוֹתָא דְעַרְבִית, דְאִיהִי רְשׁוּת בְּפִנֵי עֲצָמָה, בְּלֵא בְעֵלָה. וּבְגִין דְאִיהִי בְּלֵא בְעֵלָה, אִיהִי עֲנִיָּה יְבֵשָׁה, וְצַדִּיק עֲנִי יְבֵשׁ. דְאִ זְרַעָא דְיַעֲקֹב דְאִיהוּ בְּרְשׁוּת כָּל אוֹמִין דְעֵלְמָא, וְדַמְיָא לְצְלוֹתָא דְעַרְבִית, דְאִיהִי לִילֵיא דְגְלוּתָא.

189. וְצְלוֹתָא דְשַׁבַּת אִיהִי צְדָקָה לְעֵנִי, בְּמָה דְאֹקְמוּהָ מ"מ שְׁמֵשׁ בְּשַׁבַּת צְדָקָה לְעֵנִים. וּבְגִין דְאִ צְרִיךְ בְּרֵשׁ לְמַהוּי אִיהוּ, כְּעֵנִי לְתַרְעָא דְמַלְכָּא, בְּצְלוֹתָא דְעֵמִידָה בְּכָל שֵׁית יוֹמִין דְחוּל, בְּגִין שְׁכִינְתָא, וּמִתְעַטֵּף לָהּ בְּעֵטוּפָא דְמִצְוָה דְצִיּוּתָא כְּעֵנִי, וְיִהְיֶה בְּתַמְלִיךְ כְּאֲבִיוֹן לְגַבֵּי תַרְעָא דְאִיהוּ אֲדַנִּי, דְהִכִּי סְלִיק לְחוּשְׁבָן הַיְכָל. וְדָא אִיהוּ אֲדַנִּי שְׁפַתֵי תַפְתָּח.

190. When a person opens his lips DURING THE WEEKDAYS at the evening prayer, an eagle descends to carry the prayer of the night upon its wings. THIS EAGLE IS CALLED Nuriel. It is called Uriel from the aspect of Chesed and Nuriel from the aspect of Gvurah, which is a burning fire about which it is written: "A fiery stream issued and came forth" (Daniel 7:10).

191. During the morning prayer, the lion descends to receive the prayer with its four arms and wings - as every living creature has four wings. This is THE ANGEL Michael. During the afternoon prayer, the ox descends to receive the prayer with its horns and wings, and this is THE ANGEL Gavriel.

192. On Shabbat, the Holy One, blessed be He--ZEIR ANPIN--descends with the three Patriarchs--CHESED, GVURAH, AND TIFERET--to receive his only daughter through them, REFERRING TO THE PRAYER WHICH IS THE FEMININE PRINCIPLE. This is the secret of the Shabbat WHICH CONSISTS OF Shin and Bat (daughter). THE THREE LINES OF THE LETTER SHIN REFER TO THE THREE PATRIARCHS. THROUGH THEM, THE HOLY ONE, BLESSED BE HE, RECEIVES THE PRAYER, SHABBAT, HIS ONLY DAUGHTER. At that time, the celestial living creatures that are called by the name Yud-Hei-Vav-Hei say, as it is written: "Lift up your heads, O you gates; and lift them up, you everlasting doors; that the King of glory may come in" (Tehilim 24:9).

193. At this time, seven chambers are opened. The first chamber is the chamber of love, the second is the chamber of awe, the third is the chamber of mercy, the fourth is the chamber of prophecy FROM THE ASPECT of the shining mirror, the fifth is the chamber of prophecy FROM THE ASPECT of the opaque mirror, the sixth is the chamber of justice and the seventh chamber is in the chamber of judgment. THESE CHAMBERS CORRESPOND TO THE SEVEN SFIROT. THE CHAMBER OF LOVE IS CHESED, AWE IS GVURAH, MERCY IS TIFERET, THE SHINING MIRROR IS NETZACH, THE OPAQUE MIRROR IS HOD, JUSTICE IS YESOD AND JUDGMENT IS MALCHUT.

194. About them, it is written: "Beresheet" which consists of Bara Sheet (lit. 'created six'), ALLUDING TO THE CREATION OF THE SIX CHAMBERS; and Elohim is in the seventh chamber. There are seven chambers below, and seven chambers above. The seven voices that correspond to them APPEAR IN THE PSALM, "Ascribe to Hashem" (Tehilim 29:1), which includes eighteen mentions OF THE NAME YUD-HEI-VAV-HEI. By these mentions, the Holy One, blessed be He, glides through eighteen worlds ACCORDING TO THE SECRET OF THE VERSE: "The chariots of Elohim are twice ten thousand, thousands upon thousands..." (Tehilim 68:18) and there are 180,000 worlds. Many guardians of the gates stand before the chambers to receive the prayers and no prayer enters without being measured and weighed.

195. No one can stand before the gate of prayers AND PREVENT ANY PRAYER FROM ENTERING. Of such a one it is written: "They shall not be put to shame, but they shall speak with the enemies in the gate" (Tehilim 127:5). This is the gate of the King, NAMELY THE GATE OF THE CHAMBER. Since the prayer is a precept and is the Shechinah, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, and the Torah is the Holy One, blessed be He, NAMELY ZEIR ANPIN, they must not be separated. The Torah and the precept should be elevated through love and awe. All the precepts, positive and negative, derive from the name Yud-Hei-Vav-Hei as this secret has been explained. The letters in "my name (Heb. Shmi)" together with the letters Yud-Hei ADD UP TO 365 negative precepts, and "my memorial (Heb. Zichri)" (Shemot 3:15) together with the letters Yud-Hei ADD UP TO 248 positive precepts. So here IN THE NAME YUD-HEI-VAV-HEI, there are 365 NEGATIVE PRECEPTS and 248 POSITIVE PRECEPTS, NAMELY 365 FROM THE LETTERS YUD-HEI AND 248 FROM THE LETTERS VAV-HEI. HENCE, ALL 613 PRECEPTS EXTEND FROM THE NAME YUD-HEI-VAV-HEI.

190. וכד אפתח פומיה בצלותא דערבית, נשרא קא נחית ביומין דחולא לקבלא בגדפהא צלותא דליליא, ודא נוריא"ל. אתקרי אוריא"ל מסטרא דחסד, ונוריא"ל מסטרא דגבורה דאיהו נור דליק, דאתמר ביה נהר דינור וגו'.

191. ובצלותא דשחרית אריה נחית לקבלא צלותא, בדרועוי וגדפוי, דארבע גדפין לכל חיה דא מיכאל. ובצלותא דמנחה שור נחית לקבלא בקרנוי וגדפוי, ודא גבריאל.

192. ובשבת נחית קדוש ברוך הוא בג' אבהן לקבלא בת יחידא דיליה בהון. ודא רזא דשבת ש' ב"ת יחידא דיליה. בהוא זמנא חיוון עלאין דאתקריאו בשמא דהוי"ה, פתחין ואמרין שאו שערים ראשיכם והנשאו פתחי עולם.

193. בהוא זמנא, מתפתחין שבעה היכלין: היכל קדמאה, היכלא דאהבה. תניינא, היכלא דיראה. תליתאה, היכלא דרחמי. רביעאה, היכלא דנבואה דאספקלריא דנהרא. חמישאה, היכלא דנבואה, דאספקלריא דלא נהרא. שתיתאה, היכלא דצדק. שביעאה היכלא דדין.

194. ועליוהו אתמר, בראשית, ברא שית, ברא שית, אלהים היכלא שביעאה. והכי אנון ד' היכלין לתתא. ולקבליהו שבעה קלין דהבו להוי"ה וי"ח אזכרות דביה, דבהון שט קדוש ברוך הוא ביה"ח עלמין ברכב אלקים רבותים אלפי שנאן. דאנון י"ח רבוון עלמין. וכמה נטורי תרעין, אית להיכלין דמקבלין צלותין, וכל צלותא לא תעול אלא במדה במשקל.

195. ולית מאן דקאים קמי תרעא דצלותא, ועליה אתמר לא יבושו כי ידברו את אויבים בשער. דאיהו תרעא דמלכא. בגין דצלותא איהי מצוה, ודא שכונתא, ואורייתא דא קדוש ברוך הוא, לא צריך הפסקה ביניהו. וצריך לסלקא תורה ומצוה ברחימו ורחילו.

196. There are the 248 words in Kriat Shma that were given in love and awe, and that are contained in the letter Hei OF THE NAME YUD-HEI-VAV-HEI. Therefore, THE BLESSING: 'He who chooses his nation Yisrael with love,' is RECITED BEFORE THE SHMA PRAYER TO INDICATE THAT WE DRAW SOLELY THE ASPECT OF LOVE, WHICH IS THE SECRET OF THE 248 POSITIVE PRECEPTS. These 248 POSITIVE PRECEPTS are included within Avraham, BECAUSE THE NUMERICAL VALUE OF AVRAHAM EQUALS 248 AND HE IS THE ASPECT OF LOVE. It is written of him: "The seed of Avraham my friend" (Yeshayah 41:8).

197. NOTE: THIS PARAGRAPH STARTS IN THE MIDDLE OF THE ISSUE. Tfilin symbolize strength, as they were given from the aspect of awe, which is the left. This is THE NAME the fear of Yitzchak, because all the prosecutors ascend to demand all the judgments THROUGHOUT THE WORLDS. Thus, it is written: "And by the arm of his strength" (Yeshayah 62:8), which refers to the Tfilin BECAUSE Yud-Hei is the aspect of awe and Vav-Hei is the aspect of love. This is why it is written: "Love Hashem, all his pious ones" (Tehilim 31:24). BUT Tiferet of Yud-Hei-Vav-Hei comprises all, AS IT IS THE CENTRAL COLUMN, WHICH INCLUDES THE OTHER TWO COLUMNS, AVRAHAM WHO IS VAV-HEI AND YITZCHAK WHO IS YUD-HEI. Hence it says of Ya'akov, "And, behold, Hashem stood above it" (Beresheet 28:13). THIS WAS NOT MENTIONED IN RELATION TO AVRAHAM OR YITZCHAK, BECAUSE YA'AKOV IS THE ASPECT OF TIFERET, WHICH IS ALL - INCLUSIVE, SINCE IT IS THE CENTRAL COLUMN. WHEN CALLED BY THE NAME YA'AKOV, HE INCLUDES THE ATTRIBUTE OF AVRAHAM, VAV-HEI, AND THE 248 POSITIVE PRECEPTS. Later, when he was called Yisrael, he was elevated through Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The secret of YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPH, APPEARS IN THE EXPRESSION THAT Yisrael was thought of to be created because thought (Heb. machshavah) consists of the letters Chashav-Mah (he thought of Mem-Hei). MEM-HEI REFERS TO YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPH in which the holy name lies. Because of Ya'akov, who is called Yisrael, it is written: "So Elohim created man in his own image" (Beresheet 1:27) after the likeness of his Master.

198. Children, longevity and sustenance are DRAWN DOWN TO THE LOWER BEINGS ONLY through the aspect of the Central Column, about which it is written: "Yisrael is my son, my firstborn" (Shemot 4:22). This is the Tree of Life, AS IT IS WRITTEN: It is a tree "with food for all" (Daniel 4:9). And for the Shechinah, WHICH DWELLS AMONG THE LOWER BEINGS ONLY, the children of Yisrael below are considered her life, the Torah her sustenance, and prayer an offering--WHICH OFFERS THE SHECHINAH FOR A UNION WITH ZEIR ANPIN. During the exile, it is said THAT THE SHECHINAH SAID TO HER HUSBAND, ZEIR ANPIN, "Give me children, or else I die" (Beresheet 30:1).

199. The Shechinah is an offering for the Holy One, blessed be He, which he receives with both the right and the left arm, and with the body. HIS MATING WITH HER IS ACCOMPLISHED BY THE RIGHTEOUS, WHO IS YESOD THAT IS CALLED THE SIGN. THIS IS THE SIGN OF THE TFILIN, OF SHABBAT AND OF THE HOLIDAYS. So when PRAYER, WHICH IS THE SHECHINAH, ascends to ZEIR ANPIN, she should be joined with him with all ten Sfirot, because there can be no holiness with fewer than ten, which is his own holiness--HIS BLESSING AND UNITY. Therefore, when a person wishes his prayer to ascend, he should raise it with all the vowels, NAMELY THE VOWELS OF THE CANTILLATION MARKS AND THE DOTS--BECAUSE THE LETTERS ARE THE HORSES, THE VOWELS THE HORSEMEN, AND THE CANTILLATION MARKS THE WEAPONS. If the Serpent plans on disrupting the prayer, one should prepare a slingshot against it, and the secret behind its issue lies in Search, Maker, Shofar Holech, Segolta IN THE FOLLOWING ARTICLE.

196. הַכֹּל פְּקוּדֵינִי דַעֲשֵׂה וְלֹא תַעֲשֵׂה, כְּלֵהוּ תִלְיִין מִן שֵׁם הוֹי"ה. כְּמֵה דְאוֹקִימְנָא רְזָא דְא, שְׁמֵי עִם יו"ה שִׁס"ה מִצּוֹת לֹא תַעֲשֵׂה, וְזֵה זְכוּרֵי עִם ו"ה רִמ"ח מִצּוֹת עֲשֵׂה, וְהָא הֵכָא שִׁס"ה וִרִמ"ח, וְאַנּוּן רִמ"ח תִּיבִין בְּקִרְיַת שְׁמַע, וְאַתִּיחִיבוּ מִרְחִימוּ וְדַחִילוּ דְאֵת ה'. וּבְגִין דְּא תְקִינוּ הַבּוֹחֵר בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה. וְאַנּוּן כְּלִילָן בְּאַבְרָהָם דְּאַתְמַר בֵּיה זֵרַע אַבְרָהָם אוֹהֲבֵי.

197. יִשְׂרָאֵל דְּסִלִּיק בְּיוד הָא וְאוּ הָא. וְרְזָא דְמֵלֵה, יִשְׂרָאֵל עָלֵה בְּמַחְשָׁבָה לְהַבְרָאוֹת. מַחְשָׁבָה חֲשׁ"ב מ"ה וּבִיה תִּשְׁבַּח שְׁמָא קְדִישָׁא. וּבְגִין יַעֲקֹב דְּאִיהוּ יִשְׂרָאֵל, אֲתַמַּר וַיְבָרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ, בְּדִיוֹקְנָא דְמֵאֲרִיָּה.

198. בְּנֵי חַיִּי וּמְזוּנֵי מַסְטְרָא דַעֲמוּרָא דְאַמְצַעִיתָא, דְּאִיהוּ בְּנֵי בְכוּרֵי יִשְׂרָאֵל. וְאִיהוּ עַץ הַחַיִּים, וְאִיהוּ אֵילָנָא דְּמִזּוֹן לְכֹלָא בֵּיה. וּבְגִין דְּא אַנּוּן יִשְׂרָאֵל מְזוּנָא דִּילֵיהּ, צְלוֹתָא דְחֻשְׁבָּא לְקַרְבָּנָא.

199. וּבְגִלוֹתָא אֲתַמַּר הֵבֵה לִי בָנִים, וְאִם אֵין מֵתָה אֲנֹכִי, וְשְׁכִינְתָא אִיהִי קַרְבָּנָא דְקָדוֹשׁ בְּרוּךְ הוּא, מְנִיָּה בְּיָמִינָא וְשְׁמֵאלָא וְגוֹפָא. וְכֹד סְלֵקָא לְגַבִּיָּה, צְרוּךְ לְאַכְלָלָא עֲמִיָּה, כֹּל עֶשֶׂר סְפִירוֹן, דְּלִית קְדוּשָׁה פְּחוֹת מֵעֶשְׂרָה, דְּאִיהוּ קְדוּשָׁה דִּילֵיהּ, וּבְגִין דְּא, כֹּד בְּרַשׁ בְּעֵי לְסֵלְקָא צְלוֹתֵיהּ בְּכֹל תְּנוּעָה אִי חִיוּוּא בְּעֵי לְקַטְרָגָא לְצְלוֹתָא, צְרוּךְ לְמַעַבְדַּד לִיה קִירְטָא, וְרְזָא דְמֵלֵה, זֵרְקָא מִקַּף שׁוֹפֵר הוֹלֵךְ סְגוּלָתָא.

18. The slingshot

The higher spiritual atmospheres are teeming with negative angels and other entities. These create obstructions to prevent our prayers from reaching their intended destinations. As a result, our prayers may go unanswered. The Zohar reveals a complex process that propels our prayers onto their designated target. Simply by scanning these verses, we can provide our prayers with the necessary assistance to penetrate all the upper worlds and to reach our Creator, the true source of all blessings.

200. Rabbi Shimon opened the discussion saying: Listen, all you celestial beings. Gather, all you earthly beings, the masters of the Yeshivah above and below. Eliyahu, upon an oath, ask permission from the Holy One, blessed be He, to come down here because a great battle awaits you. Come down, Chanoch Matatron, you and all the masters of the Yeshivot under your supervision. I did not do this for my glory, but for the glory of the Shechinah.

200. פֶּתַח רַבִּי שְׁמַעוֹן וְאָמַר, עֲלֵינִי שְׁמַעוּ, תְּתַאֲוִן אֶתְכַנְשׁוּ, אֵלֶינִי מֵאֵרֵי מִתִּיבְתָא דְלַעִילָא וְתַתָּא. אֵלֵיהּ בְּאוּמָאָה עֲלֵךְ, טוֹל רֶשׁוּ וְנַחִית הֵכָא, דְּהָא קָרְבָא סְגִיָּאָה אֲזִדְמֵן. חָנוּךְ מִמְנָא נַחִית הֵכָא, אַנְתָּ, וְכָל מֵאֵרֵי מִתִּיבְתָא דְתַחוּת יַדְךָ, דְּלָא לִיקְרָא דִּילֵי עֲבִידנָא, אֶלָּא לִיקְרָא דְשְׁכִינְתָּא.

201. RABBI SHIMON began again EXPLAINING ZARKA, MAKAF, AND SO ON, saying: Assuredly by the cantillation mark, Zarka, the prayer should be elevated to that known place, just as one aims the stone in a slingshot. Just as one aims the stone carefully, so as not to miss the target, so should thought be elevated with devotional prayer TO THAT CROWN, which is the crowned and all-inclusive stone. Of this, THE FEMININE PRINCIPLE, it is said that whoever stands upright should stand upright with the mention of the Name. THIS MEANS THAT THE FEMININE PRINCIPLE SHOULD BE ELEVATED TO THAT PLACE FROM WHICH SHE WAS TAKEN.

201. פֶּתַח בְּמִלְקַדְמִין, וְאָמַר, זֶרְקָא, וְדַאי בְּמִיתָךְ לְסַלְקָא צְלוֹתָא לְהוּוּא אַתְרֵי יָדִיעַ, כְּמָה דְּהֵוּוּא אֲבָנָא דְקִירִטָא, דְּאֲזַדְרִיקַת לְאַתְרֵי יָדִיעַ, הֵכִי צְרִיךְ לְסַלְקָא מִחֻשְׁבְּתֵיהּ, בְּצְלוֹתֵיהּ בְּהֵיָא תְּגָא אֲבָן מוּכְלָלַת וּמַעוּטְרַת, דְּאֲתַמַּר בָּהּ כָּל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם, דְּצְרִיךְ לְסַלְקָא לָהּ תַּמָּן.

202. In that place, where he elevates her to her husband, REFERRING TO THE LEVEL EQUAL TO THE CROWN OF HER HUSBAND, one should not stop praying, even though a snake is wound around his feet and even though it is written: "And you shall bruise his heel" (Bereshheet 3:15). Nevertheless, the stone is hinted at by the letter Yud in Ya'akov, WHICH IS COMPOSED OF YUD AND AKEV (HEEL), as it is written: "From thence from the shepherd, the stone of Yisrael" (Bereshheet 49:24). One should not stop ELEVATING HER to that place from where she was taken. One should elevate her from the Central Column to the Endless. When he brings her down FROM THE ENDLESS, it is said of him: Whoever kneels, kneels with the mention of 'Baruch' (May he be blessed), because he should bring her up to the Infinite endlessly, and not cause any separation between her AND ZEIR ANPIN above or below.

202. וּבְהוּוּוּוּ אַתְרֵי דְסַלִּיק לָהּ לְגַבֵּי בַעֲלָהּ, אֲמִילוּ נַחֵשׁ כְּרוּךְ עַל עַקְבוֹ לֹא יַפְסִיק, אִף עַל גֵּב דְּאֲתַמַּר בֵּיהּ וְאֵתָהּ תְּשׁוּפְנוּ עֵקֵב, הֵיָא אֲבָן, דְּאֵיָהּ י' דִּיעֵקֵב, דְּאֲתַמַּר בָּהּ מִשֵּׁם רוּעָה אֲבָן יִשְׂרָאֵל, לֹא יַפְסִיק, וְצְרִיךְ לְסַלְקָא עַד אֵין סוּף, וְכַד נַחִית לָהּ אֲתַמַּר בֵּיהּ, כָּל הַכּוֹרֵעַ, כּוֹרֵעַ בְּכּוֹרֵעַ, דְּצְרִיךְ לְנַחֲתָא עַד אֵין תְּכַלִּית, וְלֹא יַפְסִיק מִנֵּיהּ, לֹא לְעֵילָא וְלֹא לְתַתָּא.

203. Sometimes he is her husband ACCORDING TO THE SECRET OF the letter Vav THAT ALLUDES TO YESOD, the Righteous who includes six parts of the two legs, NETZACH AND HOD. Then she, THE FEMININE PRINCIPLE, descends toward him FOR THE PURPOSE OF MATING ACCORDING TO THE SECRET of the two legs, NETZACH AND HOD. But at other times, he is her husband ACCORDING TO THE SECRET OF the letter Vav THAT ALLUDES TO TIFERET, which includes six parts of the two arms--THE BEGINNING, MIDDLE AND END OF CHESED AND GVURAH. Then THE FEMININE PRINCIPLE GROWS AND ascends through the two arms. At other times, ZEIR ANPIN is her husband AND STANDS between Aba and Ima. THIS IS WHEN HE IS CALLED the son of Yud-Hei, and THE FEMININE PRINCIPLE should be elevated there to him FOR MATING. At other times, HER HUSBAND IS KETER WITH the letter Vav inserted between the two letters Yud, like this: Aleph. Then THE FEMININE PRINCIPLE should be elevated to him, AS SHE GROWS WITH HIM AND REACHES EXACTLY THE SAME LEVEL AS HE DOES, NAMELY THE LEVEL OF KETER. When THE FEMININE PRINCIPLE ascends TO KETER, it is written of her, "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22).

203. לְזַמְנִין אֵיהּ בַעֲלָהּ ו' בְּצַדִּיק, בְּשִׁית פְּרָקִין דְּתַרִּין שׁוֹקִין, נַחַת לְגַבֵּהּ בְּתַרִּין שׁוֹקִין. לְזַמְנָא אֵיהּ בַעֲלָהּ ו' בְּתַרִּין, שִׁית פְּרָקִין דְּסַלִּיקַת לְגַבֵּיהּ בְּתַרִּין דְּרוּעִין, לְזַמְנִין אֵיהּ בֵּן אָבָא וְאֵמָא, בֵּן י"ה, צְרִיךְ לְסַלְקָא לְעֵילָא לָהּ, וְכַד סַלְקַת תַּמָּן, לְזַמְנִין אֵיהּ בְּהַפּוּכָא ו' וּבֵין י' ו' כְּגוּוּנָא דָא א' צְרִיךְ לְסַלְקָא לְגַבֵּי דְאֲתַמַּר בָּהּ אֲבָן מֵאִסּוֹ הַבּוֹנִים הֵיָתָה לְרֵאשׁ פְּנֵה.

204. When she rises up to the Head of all Heads--NAMELY THE UNKNOWN HEAD, THE SECRET OF THE ENDLESS--the angels ask, 'Where is the place of His Glory to admire Him?' And when THE FEMININE PRINCIPLE rises TO ZEIR ANPIN, WHEN SHE IS in the form of Aleph, she becomes Keter, a crown on the head of the Aleph. When she descends FROM WHEREVER SHE WAS, NAMELY IN THE ALEPH, SHE BECOMES a point underneath THE LETTER VAV WITHIN THE ALEPH. So when THE FEMININE PRINCIPLE rises, she is called a crown according to the secret of the intonations, and when she descends, she is called a point. When she mates with ZEIR ANPIN, it is in the form of the vowel Shuruk. When she is a crown on the head OF ZEIR ANPIN, she is named after the letter Zayin, AS THE FORM OF VAV IS ZEIR ANPIN AND THE FEMININE PRINCIPLE IN THE CROWN ON HIS HEAD IS ZAYIN. The sign of the covenant, WHICH IS YESOD OF ZEIR ANPIN, consists of this LETTER ZAYIN, because it is the seventh letter in all.

205. Indeed, this stone--NAMELY MALCHUT, WHICH IS THE SECRET OF THE FEMININE PRINCIPLE--is the construction for all the worlds. Because of this, IT IS WRITTEN OF HER, "But you shall have a perfect and just weight (lit. 'stone')..." (Devarim 25:15). She is a measurement between each and every Sfirah, and every Sfirah amounts with her to ten SFIROT. Her size is the letter Vav. Through her, every cubit between each and every Sfirah becomes ten cubits. This is the secret of the verse: "Ten cubits shall be the length of a board" (Shemot 26:16) and between them all, she ADDS UP TO 100 SFIROT. She is ten between every Sfirah and ten multiplied by ten totals one hundred, and when THE WORD Me'ah ('one hundred') is reversed, IT BECOMES amah (one cubit).

206. Each and every measurement THAT MALCHUT MEASURES is called a World; THAT IS, A GRADE OF ITS OWN. Every one is a Yud and a Vav THAT SHOW a size and a measurement. The Vav is the weight OF THE LIGHT and the Yud is the measurement of it. The size of the measurement is five cubits long and five cubits wide. This corresponds to the size of every firmament, which is 500 parasangs long and five hundred parasangs wide. This is THE SECRET OF the two Heis IN THE NAME YUD-HEI-VAV-HEI; THE FIRST HEI ALLUDES TO WIDTH AND THE LOWER HEI TO LENGTH, AS EXPLAINED ELSEWHERE.

207. So here you have the stature of Zeir Anpin in the letters Yud-Hei-Vav-Hei, because the letter Vav ALLUDES TO Tiferet of the heavens, NAMELY TIFERET OF ZEIR ANPIN. Its five firmaments--NAMELY, THE LAST HEI OF YUD-HEI-VAV-HEI, WHICH HAS A NUMERICAL VALUE OF FIVE--are called "the (Heb. Hei) heavens." THIS IS THE ADDITIONAL HEI THAT INDICATES the five firmaments included in 'the heavens.' The upper five FIRMAMENTS are CALLED the 'heavens of the heavens.' These are Hei-Hei OF YUD-HEI-VAV-HEI, BECAUSE THE FIRST HEI ALLUDES TO THE UPPER FIRMAMENTS AND THE SECOND HEI ALLUDES TO THE LOWER FIRMAMENTS. The letter Vav is their sixth FIRMAMENT. VAV OF YUD-HEI-VAV-HEI IS TIFERET, WHICH INCLUDES THE FIVE FIRMAMENTS. IT ITSELF IS CONSIDERED THE SIXTH FIRMAMENT. Yud OF YUD-HEI-VAV-HEI IS THE SECRET OF MALCHUT, WHICH BECOMES the seventh FIRMAMENT, and seven plus seven total fourteen. Here are those lands, seven upon seven lands that cover each other like rings of an onion, WHICH SURROUND EACH OTHER ON ALL SIDES. And the two eyes are their hints, BECAUSE THE THREE COLORS--WHITE, RED AND GREEN--ARE EQUIVALENT TO CHESED, GVURAH AND TIFERET. ITS WHITE COLOR IS CHESED, ITS RED STREAKS ARE GVURAH AND ITS GREEN HUE IS TIFERET. THE TWO EYELIDS ARE NETZACH AND HOD, THE EYE ITSELF IS YESOD AND THE BLACK DOT IS MALCHUT.

204. וְכֹד אִיְהוּ סְלִיקַת לְעֵילָא, בְּרִישָׁא דְכָל רִישׁוֹן סְלָקָא, וּבְגִינָה מְלֵאכְבֵּיָא אֲמַרִין אִיְהוּ מְקוּם כְּבוֹדוֹ, וְכֹד סְלִיקַת לָא' כְּגוּוֹנָא דָא אִיְהוּ תְגָא בְּרִישׁוּיָה דָא' עֲטָרָה עַל רִישׁוּיָה, כְּתוּר, וְכֹד נַחְתָּא נְקוּדָה לְתַתָּא, וְאַתְעֵטְרַת, נַחֲתַת בֵּיהַ כְּגוּוֹנָא דָא א. וְכֹד סְלִיקַת אֲתַקְרִי תְגָא בְּרִזָּא דְטַעֲמִי, וְכֹד נַחֲתַת אֲתַקְרִיָּאת נְקוּדָה. וְכֹד אִיְהוּ כְּגוּוֹנָא דָא וּמַתִּיחַדַּת עֲמִיָּה, וְכֹד אִיְהוּ תְגָא עַל רִישׁוּיָה, אֲתַקְרִיָּאת אוֹת ז' כְּלִילָא מְנִיָּה אוֹת בְּרִית דְאִיְהוּ שְׁבִיעָאָה דְכָלָא.

205. וּבִדְאִי הָאִי אַבְנָא הִיא בְּנִינָא דְכָלְעָלְמִין וּבְגִין דָּא אַבְן שְׁלֵמָה וְצִדְקָ יְהִיָּה לָךְ. אִיְהוּ מְדָה בִין כָּל סְפִירָה וּסְפִירָה, דְכָל סְפִירָה בֵּיהַ סְלִיקַת לְעֵשֶׂר, שִׁיעוֹר דִּילָהּ ו' וּבֵיהַ אֲתַעֲבִידַת אֲמָה, עֲשֶׂר אַמּוֹת אוֹרֶךְ, בִּין כָּל סְפִירָה וּסְפִירָה, וְרִזָּא דְמֵלָה, עֲשֶׂר אַמּוֹת אוֹרֶךְ הַקְרָשׁ, וּבִין כָּלָא מְאָה אִיְהוּ ו' בִּין פֶּרֶק וּפֶרֶק יוֹד עֲשֶׂר זְמַנִּין, סְלָקָא לְמָאָה וְהַפּוּכָא דְמָאָה, אֲמָה.

206. כָּל מְדָה וּמְדָה אֲתַקְרִי עוֹלָם, וְאַנּוּן י"ו שְׁעוֹר וּמְדָה, ו' שְׁקַל י' מְדָה דִּילִיָּה וְשְׁעוֹרָא דְמְדָה, חֲמֵשׁ אַמּוֹת אוֹרֶךְ, וְחֲמֵשׁ אַמּוֹת רֹחַב, וְאַנּוּן לְקַבֵּל שְׁעוֹרָא דְכָל רְקִיעַ דְמַהֲלַךְ ת"ק אוֹרְבִיָּה וְת"ק פּוּתִינָה וְאַנּוּן ה' ה'.

207. הָרִי לָךְ שְׁעוֹר קוּמָה בְּאַתְוּוֹן הוּי"ה, דָּאת ו' אִיְהוּ רְקִיעַ הַשָּׁמַיִם, חֲמֵשׁ רְקִיעֵין דִּילִיָּה. ה', אֶלִין אֲתַקְרִיָּאוּ שָׁמַיִם: ה' חֲמֵשׁ רְקִיעֵין דְכָלִילָן בְּשָׁמַיִם. חֲמֵשׁ עֲלָאִין שָׁמַיִם. וְאַנּוּן ט ה' ה' חֲמֵשׁ בְּחֲמֵשׁ, ו' רְקִיעַ שְׁתִּיתָאָה לוֹן, י' שְׁבִיעָאָה לוֹן. וְאַיְנוּן שְׁבַעָה בְּשְׁבַעָה, וְסִלְקִין י"ד. וְהִכִּי אַנּוּן אֲרַעִין שְׁבַעָה עַל גְּבִי שְׁבַעָה כְּגַלְדֵי בְצִלִים, וְכִלְהוּ רְמִיזוֹן בְּתֵרִין עֵינִין.

208. The Yud IN THE NAME YUD-HEI-VAV-HEI is called a small, or short, world. The Vav IN YUD-HEI-VAV-HEI, WHICH IS TIFERET, is the long world. Whomever wishes that his desires be fulfilled by the long world should pray at length, and whoever prays to the short world should pray quickly. Therefore, it has been explained that in a place where they are told to make it short, REFERRING TO THE LETTER YUD, a person should not pray at length. To pray quickly IS LIKE THE PRAYER OF MOSHE, WHO RECITED THE FOLLOWING SHORT PRAYER, "Heal her now, El, I pray you" (Bemidbar 12:13), AS HE ADDRESSED the letter Yud, WHICH IS THE SMALL, OR SHORT, WORLD.

209. THE PLACE WHERE IT WAS RECOMMENDED that one should pray at length--DURING TIMES WHEN ONE IS NOT ALLOWED TO CURTAIL THE PRAYER--STEMS FROM AN ASPECT OF THE LETTER VAV, as in 'to fall down,' AS MOSHE DID. THE VERSE: "And I fell down (Va'etnapal) before Hashem, as at the first..." (Devarim 9:18) IS RELATED TO THE LETTER PE, BECAUSE "40 days and 40 nights" ADD UP TO 80, WHICH IS THE NUMERICAL VALUE OF PE. SO ALL THIS RELATES TO THE SECRET OF THE LETTERS PE AND VAV, WHICH APPEAR IN THE HEBREW WORD 'VA'ETNAPAL'. Everything APPEARS IN THE TWO MemS, ONE OPEN MEM AND ONE CLOSED MEM, WITH THE Yud as a point in the middle, which forms the word Mayim (water). From the aspect of Chesed, one should pray at length.

210. In the holy name, Yud-Hei-Vav-Hei ascends to the fourth TUNE OF THE INTONATIONS. And one should prolong this intonation, WHICH IS THE FOURTH ONE OVER THE NAME OF YUD-HEI-VAV-HEI, which is the secret of the Teki'ah (long blowing of the Shofar). THE PLACE to make it short is at the aspect OF GVURAH, AT THE INTONATIONS of Shevarim (short blowings of the Shofar). THIS IS CALLED THE TEVIR (ARAM. BREAK) OF THE INTONATIONS. The middle, which is neither prolonged nor shortened, is THE SECRET OF Teru'ah (a succession of tremulous notes of the Shofar). This is the Central Column and IS THE SECRET OF THE INTONATION CALLED Shalsholet (lit. 'chain'), which chains both THE RIGHT AND LEFT COLUMNS, AS IT INTERTWINES THEM ACCORDING TO THE SECRET OF the holy Shekel.

211. Corresponding to the fourth INTONATION, which ascends BY THE INTONATION, there is the Cholam AMONG THE POINTS (VOWELS), WHICH IS ALSO RELATED TO CHESED. The Shevarim, OR THE TEVIR OF THE INTONATION, is equivalent to the POINT OF Sheva. In PRONOUNCING this, THE FOURTH TUNE, one should raise his voice and in PRONOUNCING the other, REFERRING TO THE TEVIR, WHICH IS GVURAH, one should lower his voice. Because of this, it is CALLED Shevarim (DERIVED FROM THE HEB. FOR 'BREAK') AS THE VOICE SHOULD BE LOWERED (LIT. 'BROKEN'). This is done in secret, as it is written of the lower Shechinah: "But her voice was not heard" (I Shmuel 1:13). Teru'ah is THE SECRET OF THE CENTRAL COLUMN, WHICH IS CALLED Shalsholet. This is ALSO THE SECRET OF the Yud, LOCATED BETWEEN THE TWO MEMS OF "40 DAYS AND 40 NIGHTS." This is THE SECRET OF Segolta AMONG THE INTONATIONS

212. RABBI SHIMON said: Zarka, Makaf, Shofar Holech, Segolta. The Point of the right, WHICH IS THE SECRET OF THE POINT OF CHOLAM AND CHESED, is 'Hashem reigns.' The point of the left, WHICH IS THE SECRET OF THE SHURUK OR SHEVA AND GVURAH, is 'Hashem reigned.' The point of the middle, WHICH IS THE SECRET OF THE POINT OF CHIRIK, TIFERET, is 'Hashem shall reign.' Rabbi Acha said: 'Hashem reigns' is the supernal world, 'Hashem reigned' is Tiferet and 'Hashem shall reign' is the Ark of the Covenant.

208. י' אֶתְקַרֵי עוֹלָם קָטָן, ו' עוֹלָם אָרוֹן, וְכָל מֵאֵן דְּבַעֵי לְמִשְׁאֵל שְׁאֵלְתֵינוּ, לְגַבֵּי עוֹלָם אָרוֹן צְרִיךְ לְאֶרְכָא בֵּיהּ וְכָל מֵאֵן דְּשָׂאִיל בְּעוֹלָם קָצֵר צְרִיךְ לְקַצֵּרָא. וְעַל דָּא אִוְקְמוּהּ בְּמָקוֹם שְׁאִמְרוּ לְקַצֵּר אֵינן אָדָם רְשָׁאֵי לְהֶאֱרִיךְ.

209. לְקַצֵּר בְּצִלּוֹתֵינוּ אֵל נָא רַפָּא נָא לָהּ. בְּנִקּוּדָה דִּי, לְהֶאֱרִיךְ וּלְהִתְנַפֵּל וְאֶתְנַפֵּל לְפָנֵי ה' בְּרֵאשׁוֹנָה מ' יוֹם וּמ' לַיְלָה, כִּלְאֵ מ"ם י' נִקּוּדָה בְּאִמְצָעָה, אֶתְעַבֵּיד מִיָּם, מִסְטָרָא דְחֶסֶד צְרִיךְ לְאֶרְכָא בְּצִלּוֹתָא.

210. וּבְשִׁמְאָ קְדִישָׁא סְלִיק הוּי"ה בְּרַבִּיעַ לְאֶרְכָא בְּתַנּוּעָה דָּא, דְּאִיהוּ רִזָּא דְתִקְיָעָה, לְקַצֵּר מִסְטָרָא דְשְׁבָרִים, בִּינוּנֵי לָא בְקַצִּירוּ וְלָא בְאֶרְיִכוּ, בְּתַרּוּעָה, דְעִמּוּדָא דְאִמְצָעִיתָא דְאִיהוּ שְׁלִשְׁלֵת, דְתַרּוּוּיָהּוּ שְׁקַל הַקֶּדֶשׁ.

211. לְקַבֵּיל רַבִּיעַ דְסְלִיק אִיהוּ חוֹלָם, שְׁבָרִים לְקַבֵּיל שְׁבָא, דָּא בְעָא לְסַלְקָא קְלָא, וְדָא בְעָא לְנַחְתָּא לָהּ. וּבְגִין דָּא אֲנוּן שְׁבָרִים בְּחִשָׁאֵי, שְׁכִינְתָּא תַתָּא וְקָלָא לָא יִשְׁתַּמַּע, כַּד"א וְקוּלָהּ לָא יִשְׁמַע. תַרּוּעָה דָּא שְׁלִשְׁלֵת אַחִיר בְּתַרּוּוּיָהּוּ.

212. וְאִית בְּגוּוֹנָא דְרִקִיעַ הַמְאֶרִיךְ בֵּיהּ תִיבָה, וְאִיהוּ נִקּוּדָה חִירִיק בְּגוּוֹנָא דְחָלָם, לִית נִקּוּדָה דְלִית בְּגוּוֹנָא דִילָהּ בְטַעֲמֵי, סְגוּל לְגַבֵּי סְגוּלָתָא, שְׁבָא לְגַבֵּי זְקָה גְדוּל כְּלֵהוּ תִשְׁכַּח לֹון נִקּוּדֵי לְגַבֵּי טַעֲמֵי לְמֵאֵן הִידַע רִזִין טְמִירִין.

213. The Revi'i (fourth) OF THE CANTILLATION MARKS is for raising the voice, the Tevir of the cantillation marks is for lowering the pitch. Shalshelet holds to the two columns like a chain AND JOINS THEM TO EACH OTHER. It is like the Revi'i, with which one prolongs the word WITH MELODY. It is a point like the Cholam. There is no point AMONG THE POINTS that does not have a corresponding cantillation mark. For example, the vowel Segol corresponds to the Segolta intonation, the vowel Sheva corresponds to the intonation Zakef gadol. There is always a vowel corresponding to a cantillation mark for all those who know the hidden secrets.

213. פֶּתַח וְאָמַר זֶרְקָא מִקַּף שׁוֹמֵר הוֹלֵךְ סְגוּלָתָא
פֶּתַח נְקוּדַת יְמִין ה' מֶלֶךְ, נְקוּדַת סְגוּלָא שְׁמָאֵלָא ה'
מֶלֶךְ, בְּאִמְצָעֵיתָא ה' יְמִלוּךְ לְתַתָּא. ר' אֲחָא אָמַר ה'
מֶלֶךְ דָּא עֲלָמָא עֲלָאָה, ה' מֶלֶךְ דָּא תַּמְאָרַת ה'
יְמִלוּךְ דָּא אַרְוֹן הַבְּרִית.

19. He creates worlds and destroys them

The students ask Rabbi Shimon why God created so many thousands of worlds only to destroy them all. The Master explains that "worlds" is a code word that refers to all the souls of creation. "Destroying the worlds" refers to those souls who fail to walk a spiritual path and instead choose evil. These souls are the "worlds" who are eventually destroyed by their own impure actions.

Though many worthy spiritual paths have existed throughout history, they will eventually converge into the single path presented to humanity during the revelation on Mount Sinai. This realization is awakened in us by the spiritual truth that emanates from these passages.

214. "These are the generations of the heavens and the earth" (Beresheet 2:4). It has been established that wherever it is written: "These (Heb. Eleh)", it cancels everything that was mentioned before. So the use of the word "These" CONCEALS the generations of Tohu (without form), WHICH ALLUDES TO MALCHUT OF THE ASPECT OF JUDGMENT, hinted at in the verse: "And the earth was without form" (Beresheet 1:2). In reference to those GENERATIONS OF TOHU, it is said that the Holy One, blessed be He, created worlds and destroyed them, MEANING THAT IT WAS WITHOUT FORM BECAUSE HE DESTROYED THEM. Thus, it is written: "The earth was without form and void." BUT THE GENERATIONS OF "THESE", WHICH IS THE SECRET OF MALCHUT SWEETENED BY MERCY, SURVIVED.

214. אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, הָא אֻקְמוּהָ, כֹּל
אֲתֵר דְּכִתְיֵב אֵלֶּה פֶּסֶל אֵת הָרֵאשׁוֹנִים, וְאֵלִין
תּוֹלְדִין דְּתֵהוּ, דְּאֲתֵרְמִיזוּ בְּקֵרָא תְּנִינָא, וְהָאָרֶץ
הֵיְתֵה תֵהוּ, וְאֵלִין אֲנֹן דְּאֲתֵמַר דְּקְדוּשׁ בְּרוּךְ הוּא
בְּרָא עֲלָמִין וּמַחְרִיבֵן, וּבְגִין דָּא אֲרַעָא הוּהוּ תּוֹהָה
וּבּוֹהָה.

215. HE ASKED: Why did the Holy One, blessed be He, create the worlds IN THE FIRST PLACE, if He intended to destroy them? It would have been better had He not created them at all. But there certainly must be a secret here. What is the meaning of, 'He destroyed them'? It cannot be that the Holy One, blessed be He, destroyed the makings of His own hands. Furthermore, these are the heavens about which it is said, "For the heavens shall vanish away like smoke..." (Yeshayah 51:6). If it is so, then the Holy One, blessed be He, first created and then destroyed WHAT HE HAD CREATED, WHICH IS POSSIBLE FOR HUMAN BEINGS, BUT NOT FOR THE HOLY ONE, BLESSED BE HE.

215. אֵיךְ בְּרָא קְדוּשׁ בְּרוּךְ הוּא עֲלָמִין לְחֻרְבָּא לֹון,
שְׁפִיר הוּהוּ דְּלָא לְבְרִי לֹון. אֵלָא וְדָאי הֵכָא אֵיכָא
רְזָא, מָאי אִיהוּ וּמַחְרִיבֵן, דְּקְדוּשׁ בְּרוּךְ הוּא לָא
יִשְׁצִי עוֹבְדֵי יְדוּי. וְלָא עוֹד אֵלָא דָּא שְׁמִינָא דְּאֲתֵמַר
בְּהוּ כִי שְׁמַיִם כְּעֵשֶׁן נִמְלָחוּ וְגו' א"כ קְדוּשׁ בְּרוּךְ
הוּא עֵבִיד וּמַחִי.

216. The secret is that the Holy One, blessed be He, created the world by the Torah, as it is written: "In the beginning" (Beresheet 1:1), WHICH IS THE TORAH, about which is written: "Hashem created me as the beginning of his way..." (Mishlei 8:22). SO THE TORAH CALLS ITSELF BEGINNING. And by this beginning, NAMELY THE TORAH, He created the heavens and the earth, REFERRING TO THE SUPERNAL HEAVENS AND EARTH, WHICH ARE THE UPPER SIX SFIROT OF BINAH, WHICH ARE HINTED AT IN THE PHRASE BARA SHEET (HE CREATED SIX). He supported them by THE TORAH, for the Covenant is included in "Beresheet (In the beginning)." AS BERESHEET IS COMPOSED OF COVENANT OF FIRE (HEB. BRIT ESH), as it is written: "If my covenant were not day and night, it is as if I have not established the ordinances of heaven and earth" (Yirmeyah 33:25). ACCORDINGLY, THE HEAVENS AND THE EARTH ARE SUPPORTED BY THE TORAH, AND THEIR EXISTENCE DEPENDS ON THE PRESERVATION OF THE COVENANT OF BERESHEET, WHICH IS THE TORAH. These HEAVENS THAT WERE CREATED AND ARE SUPPORTED BY THE TORAH are described IN THE VERSE: "The heavens are the heavens of Hashem" (Tehilim 115:16). And THE EARTH THAT WAS CREATED AND SUPPORTED BY THE TORAH IS CALLED the land of the living. It comprises seven lands, about which King David said, "I will walk before Hashem in the lands of the living" (Tehilim 116:9). THEY ARE CALLED "THE LANDS OF THE LIVING", TO INDICATE THAT THEY ARE RELATED TO BINAH, WHICH IS CALLED LIVING ELOHIM, AS THESE HEAVENS AND EARTH ORIGINATE IN BINAH.

216. אֵלָא רְזָא דְּמִלָּה בְּרִין הוּא, דְּקְדוּשׁ בְּרוּךְ הוּא
בְּרָא עֲלָמָא, וּבְרִינָה בְּאוּרִינָתָא, כְּמָה דְּאֻקְמוּהָ
בְּרֵאשִׁית דְּאֲתֵמַר בְּה' קִנְיֵי רֵאשִׁית דְּרַבּוֹ, וּבְהֵאֵי
רֵאשִׁית בְּרָא יְת שְׁמַיָּא וְיֵת אֲרַעָא, וְאִיהוּ סְמִיךְ לֹון
בֵּיה, בְּגִין דְּבְרִית כְּתִיב בֵּיה, בְּבִרְאשִׁית, וְאֲתֵמַר
בֵּיה אִם לָא בְרִיתִי יוֹמָם וְלַיְלָה וְגו'. וְאֵלִין אֲנֹן
דְּאֲתֵמַר בְּהוּן הַשָּׁמַיִם שְׁמַיִם לָהּ וְגו', וְאִיהוּ אֲרִץ
הַחַיִּים כְּלִילָא מְשַׁבַּע אֲרַעִין דְּעֲלִיָּהוּ אָמַר דְּוֵד
מְלָכָא אֲתֵהֲלֵךְ לִפְנֵי ה' בְּאֲרִצוֹת הַחַיִּים.

217. AFTER THEM, He created the heavens and the earth upon form, without any foundation (Yesod)--which is the Covenant--to support them. THIS REFERS TO THE LOWER HEAVENS AND THE EARTH, WHICH SYMBOLIZE THE MALE AND THE FEMALE, BEFORE MALCHUT WAS SWEETENED WITH BINAH, AS IT IS WRITTEN: "AND THE EARTH WAS WITHOUT FORM." Because of this situation, the Holy One, blessed be He, wanted to give the Torah, which represents the covenant of circumcision, to the nations of the world, BECAUSE ADHERENCE TO THE COVENANT OF CIRCUMCISION WOULD HAVE SWEETENED MALCHUT BY BINAH. SO THE MOCHIN, WHICH IS CALLED THE TORAH, WOULD HAVE BEEN REVEALED UPON THEM, but because they did not want to receive it, the land remained parched and dry.

218. This is why IT IS WRITTEN: "Let the waters under the heaven be gathered together to one place, and let the dry land appear" (Bereshheet 1:9). "...the waters" ALLUDES TO the Torah, "to one place" means Yisrael, because the souls of Yisrael come from that place, about which it is written: "Blessed be the glory of Hashem from his place" (Yechezkel 3:12). "The glory of Hashem" IS the lower Shechinah, NAMELY, MALCHUT, AND "from his place" IS the upper Shechinah, NAMELY BINAH. ACCORDINGLY, BINAH IS CALLED 'PLACE'. And since their souls come from there, FROM BINAH, then certainly THE NAME Yud Hei-Vav-Hei rests on them. It is written about them: "For Hashem's portion is his people" (Devarim 32:9). This is THE MEANING OF THE VERSE: "Let the waters be gathered together to one place." WATER REFERS TO THE TORAH, AND "ONE PLACE" TO YISRAEL, THE RECIPIENTS OF THE TORAH, AS DESCRIBED ABOVE. THIS EXCLUDES THOSE NATIONS IN THE WORLD THAT DID NOT WISH TO RECEIVE THE TORAH, BECAUSE OF WHOM THE LAND REMAINED DESOLATE AND DRY.

219. The Torah symbolizes the settling of the world, BECAUSE THE WORLD WAS CREATED BY IT AND EXISTS UPON IT. The nations of the world who did not accept it have remained wasted and destroyed. This is THE MEANING OF THE PHRASE that the Holy One, blessed be He, created worlds and destroyed them. IT REFERS TO those who did not maintain the precepts of the Torah AND DID NOT ELEVATE MALCHUT TO BINAH TO BE SWEETENED BY THE ATTRIBUTE OF MERCY. SO THE WORLD IS DESOLATE FOR THEM. It does not mean that He destroyed and shattered His own makings, REFERRING TO THE HEAVENS AND THE EARTH AND ALL THAT THERE IS, as people may presume IN EXPLAINING THIS PHRASE. Why should He destroy His own children, YISRAEL, about whom it is written: "Behibar'am" (when they were created) (Bereshheet 2:4). Behibar'am MEANS THAT they were created by the letter Hei (Be Hei Bera'am), BY MALCHUT THAT WAS SWEETENED BY THE ATTRIBUTE OF MERCY IN BINAH. ONCE THEY ARE PERFECTED BY BINAH, THEY ARE SUITED TO THE DESIRE OF THE HOLY ONE, BLESSED BE HE. THEREFORE, WHY SHOULD HE DESTROY THEM?

220. Because of those among the nations of the world who converted to Judaism, the small letter Hei (= five) of Avraham fell down during the fifth millennium, which is Hei. This FIFTH MILLENNIUM is wasted and dried up, AS DESCRIBED IN THE VERSE: "AND THE RIVER SHALL BE WASTED AND DRIED UP" (YESHAYAH 19:5). "Wasted" REFERS TO the first Temple and "and dried up" to the second Temple.

221. Moshe wanted to bring the proselytes under the wings of the Shechinah and presumed that they also were drawn down from MALCHUT THAT IS SWEETENED BY THE ATTRIBUTE OF MERCY, WHICH IS THE SMALL Hei. Thus, he drew down THE MOCHIN OF this SMALL Hei of Avraham. THE PROSELYTES brought upon him descent, as it is written: "Go, get you down, for your people...have become corrupt" (Shemot 32:7), WHICH MEANS THAT THEY CAUSED THE NATION OF YISRAEL TO SIN WITH THE GOLDEN CALF. They did not receive THE MOCHIN OF the small Hei, in awe of the letter Yud OF YUD-HEI-VAV-HEI and with love of the letter Hei. So he descended from his grade, which is the letter Vav.

217. וּבְרָא שָׁמַיָא וְאֶרְעָא בְּתַרְיָהּ, עַל תְּהוֹ, וְלִית תַּמָּן יְסוּדָא, דְּאִיהוּ בְּרִית דְּסִמְיָן לֹון, בְּגִין דָּא, קְדוּשׁ בְּרוּךְ הוּא בְּעָא לְמַתָּן אֹרִייתָא לְאוּמִין דְּעֵלְמָא עֲבוּם, דְּאִיהוּ בְּרִית מִיְלָה מִמֶּשׁ, וְלֹא בְּעו לְקַבְּלָא לִיהַ, וְאַשְׁתְּאַרְת אֶרְעָא חֲרָבָה וַיְבִשָּׂה.

218. וְדָא אִיהוּ יְקוּו הַיָּמִים מִתַּחַת הַשָּׁמַיִם אֶל מְקוּם אֶחָד וְתַרְיָהּ הַיְבִשָּׂה. יְקוּו הַיָּמִים דָּא אֹרִייתָא, אֶל מְקוּם אֶחָד, אֶלִין יִשְׂרָאֵל, בְּגִין דְּנִשְׁמַתִּיהוּ תַלְיִין, מִהוּוּ אֲתֵר דְּאַתְמֵר בֵּיה, בְּרוּךְ כְּבוֹד ה' מִמְּקוּמוֹ. כְּבוֹד ה', שְׂכִינְתָא תַתְּאָה. מִמְּקוּמוֹ, שְׂכִינְתָא עֲלָאָה, וְכִיּוֹן דְּאֲנוּן נִשְׁמַתִּיהוּ מִתַּמָּן, שְׂרִיָא עֲלֵיהוּ וְדָאי הוּיָהּ, וְאַתְמֵר בְּהוֹן כִּי חֵלַק הוּיָהּ עִמּוֹ, וְדָא אִיהוּ יְקוּו הַיָּמִים אֶל מְקוּם אֶחָד.

219. וְאוּרִייתָא אִיהוּ יִשׁוּבָא דְּעֵלְמָא, וְאוּמִין דְּעֵלְמָא עֲבוּם דְּלֹא קַבִּילוּ לָהּ אֲשְׁתְּאַרוּ חֲרָבִין וַיְבִשִׁין, וְדָא אִיהוּ דְּקְדוּשׁ בְּרוּךְ הוּא בְּרָא עֲלֵמִין וּמַחְרִיבִין, אֶלִין דְּלֹא נִטְרִי פְּקוּדֵי אֹרִייתָא, לֹא דִישְׁצִי אִיהוּ עוֹבְדוּי, כְּמָה דְּחֻשְׁבִין בְּנֵי נֶשָׂא, וְלָמָּה יִשְׁצִי לֹון לְבָנוּי דְּאַתְמֵר בְּהוֹן בְּהַבְּרָאָם בְּה' בְּרָאָם.

220. וְאַלִין אֲנוּן דְּמִתְגִּיירִין מֵאוּמִין דְּעֵלְמָא, בְּגִינְיָהוּ נִמְלַת ה' זְעִירָא דְּאַבְרָהָם, בְּאַלְף חֲמִישָׁאָה. דְּהוּא ה', דְּאִיהוּ חֲרָב וַיְבִשׁ, חֲרָב בְּבֵית רֵאשׁוֹן, וַיְבִשׁ בְּבֵית שְׁנִי.

221. וּמֹשֶׁה, בְּגִין דְּבְּעָא לְאַעֲלָא גִיּוּרִין תַּחוֹת גְּדַפּוּי דְּשְׂכִינְתָא וְחָשִׁיב דְּהוּוּ מֵאַלִין דְּאַתְבְּרִיאָו בְּה' וְהַב בְּהוֹן אֶת ה' דְּאַבְרָהָם, גְּרַמּוּ לִיהַ יְרִידָה כַּד"א לֶךְ רָד כִּי שַׁחַת עִמָּךְ, בְּגִין דְּלֹא קַבִּילוּ לָאֶת ה' בְּדַחִילוֹ דְּיו"ד וּבְרַחֲמֵימוּ דְּה', נַחֲיַת אִיהוּ מִדְּרָגְיָה דְּאִיהוּ ו'.

222. So the letter Vav OF YUD-HEI-VAV-HEI came down together with MOSHE TO GUARD HIM so he does not perish among them, because according to the secret of reincarnation, he was destined to mingle among the mixed multitude in exile, whose souls originated from the aspect of those of whom it is written: "For the heavens shall vanish away like smoke" (Yeshayah 51:6). These are the ones for whom Noach did not plea for mercy. About them, it is written: "They were destroyed from the earth" (Beresheet 7:23), because they came from those of whom it is said, "You shall blot out the remembrance of Amalek" (Devarim 25:19). Moshe did not protect himself from them and dropped the SMALL Hei among them. For this reason, he shall not enter the land of Yisrael until he brings the Hei back to its place. This is also why he fell from his grade, and the letter Vav OF YUD-HEI-VAV-HEI descended with him. Because of this, the letter Hei fell down and the letter Vav of Moshe shall raise it up.

223. It was through this small Hei, the Hei of Avraham, which is the letter Hei in Behibar'am that Moshe received assistance, and it is written of him: "That caused his glorious arm to go at the right hand of Moshe" (Yeshayah 63:12). He took it from there, FROM AMONG THE KLIPOT, by the power of the letter Vav and brought it with him. Immediately, the letters Yud-Hei rested on it, ON THE LOWER HEI, and the vow was fulfilled, ACCORDING TO THE SECRET OF THE VERSE: "For Yah has sworn by his throne (Heb. kes, Kaf-Samech) that Hashem will have war" (Shemot 17:16). UNTIL THIS HAPPENED, THE NAME WAS INCOMPLETE, LACKING THE VAV-HEI AND THE THRONE - KISE (KAF-SAMECH-ALEPH) WAS INCOMPLETE BECAUSE IT LACKED THE LETTER ALEPH. BUT NOW, THE NAME HAS ACHIEVED PERFECTION AND IS COMPLETED BY THE LETTERS VAV-HEI, AND THE THRONE IS ALSO COMPLETED WITH THE LETTER ALEPH. HE ASKED: What is THE MEANING OF: "From generation to generation" IN THE VERSE: "HASHEM WILL HAVE WAR WITH AMALEK FROM GENERATION TO GENERATION"? HE REPLIED, This is Moshe, about whom it is written: "One generation passes away, and another generation comes..." (Kohelet 1:4). It has already been explained that one generation contains no fewer than 600,000. It is said that one woman gave birth in Egypt (Egypt) to 600,000 in one belly. THIS MEANS MOSHE, FOR MOSHE IS EQUATED WITH 600,000 SOULS.

20. The five types of the mixed multitude

The Zohar describes five different types of negative people whose sole purpose is to prevent the dissemination of spiritual wisdom to others.

The Zohar states: "These people build synagogues and schools of religious study that house the scroll of the Torah, complete with a crown upon its top. They do it for their own sake and for the love of themselves, not for the sake and love of the Creator."

Scanning this section reinforces our strength of character and spiritual integrity. It enables us to stand strong against those who oppose the betterment of mankind through the dissemination of Kabbalah, which is the soul of the Torah.

224. There are five races of mixed multitude. These are the Nefilim (fallen), the Gaborim (mighty), the Anakim (giants), the Refaim (shades) and the Amalekim. Because of them, the small Hei fell from its place, NAMELY FROM BINAH. Bilaam and Balak come from the side of Amalek, because if you remove the letters Am from Bilaam and the letters Lamed-Kof from Balak (Bet-Lamed-Kof), you are left with Bavel (Bet-Bet-Lamed), which is Babylon. "Therefore is the name of it called Bavel; because Hashem did there confound the language of all the earth" (Beresheet 11:9).

225. These are the ones who remained of those of whom it was said at the time of the flood, "And he destroyed every living substance" (Beresheet 7:23) Those who survived, THE KLIPAH OF AMALEK, from the time of the fourth exile--NAMELY THE EXILE OF EDOM--became the leaders (lit. heads) of the world, men of great power. THIS IS BECAUSE THIS KLIPAH IS CONSIDERED THE HEAD AND KETER OF THE KLIPOT. They became a means of violence toward the children of Yisrael and of them, it is written at the time of the flood, "For the earth is filled with violence through them" (Beresheet 6:13). These are the Amalekim.

222. וְאֵת ו' נְחַתְתָּ עִמָּיה בְּגִין דְּלֹא יִתְאַבֵּיד בִּינֵייהוּ, דְּעֵתִיד אִיהוּ בְּרָזָא דְּגִלְגּוּלָא לְאַתְעֲרָבָא בִּינֵייהוּ בְּגִלּוּתָא, בִּין עֲרַב רַב, דְּאִינוּן נִשְׁמַתֵּיהוּ, מִסְטֵרָא דְּאֵלִין דְּאַתְמַר בְּהוּן כִּי שְׁמִים כְּעֶשֶׂן נִמְלָחוּ וְגו'. וְאֵלִין אִינוּן דְּלֹא בְּעָא נַח רַחֲמֵי עֲלֵיהוּ, וְאַתְמַר בְּהוּן, וַיִּמְחוּ מִן הָאָרֶץ, בְּגִין דְּהוּוּ מֵאֵלִין דְּאַתְמַר בְּהוּן תִּמְחָה אֶת זֵכֶר עַמְלֶק. וּמֹשֶׁה לֹא אִסְתַּמַּר מִנֵּייהוּ, וְאִפִּיל ה' בִּינֵייהוּ. וּבְגִין דָּא, אִיהוּ לֹא יַעוּל לְאַרְעָא דִּישְׂרָאֵל עַד דִּיתוּב ה' לְאַתְרָהּ, וּבְגִין דָּא נְחַת אִיהוּ מִדְּרַגְיָה, וְנַחֲתַת בֵּיהּ ו', וּבְגִין דָּא ה' נִפְלַת ו' יוֹקִים לָהּ, ו' דְּמֹשֶׁה.

223. וּבְגִין דְּהָא זְעִירָא, ה' דְּאַבְרָהָם דְּאִיהוּ דְּהַבְרָאָם, אֲתַעֲזֵר אִיהוּ בְּגִינָהּ, וְאַתְמַר בֵּיהּ מוֹלִיךְ לִימִין מֹשֶׁה וְגו', וְאַפִּיק לָהּ מִתַּמְּנָן בְּחִילָא דְּו', וְאַיִיתִי לָהּ עִמָּיה, מִיַּד שְׂרִיא עֲלֵיהּ י"ה, וְאַשְׁתַּלִּים אוּמָאָה כִּי יָד עַל כֶּסֶף י"ה מִלְחָמָה לְהוֹי"ה וְגו', מֵאִי מִדְּר דְּר דָּא מֹשֶׁה, דְּאַתְמַר בֵּיהּ דוֹר הוֹלֵךְ וְדוֹר בָּא, וְהָא אוּקְמוּהּ, דְּלִית דוֹר, פְּחוּת מִס' רְבוּא, וְדָא מֹשֶׁה, דְּאַתְמַר בֵּיהּ דְּאַנְתָּתָא חָדָא וְלָדָה ס' רְבוּא בְּכֵרֵס אַחַת.

224. וְחַמֵּשׁ מִינֵין אַנוּן בְּעֲרַב רַב, וְאַנוּן: נְפִילִים, גְּבוּרִים, עֲנָקִים, רְפָאִים, עַמְלֶקִים. וּבְגִינֵיהוּ נִפְלַת ה' זְעִירָא מֵאַתְרָהּ, בְּלַעַם וּבְלֶק מִסְטֵרָא דְּעַמְלֶק הוּוּ, טוֹל עִם מִן בְּלַעַם, לֶק מִן בְּלֶק, אֲשֶׁתָּאֵר בְּבַל, כִּי שָׁם בָּלַל ה' שִׁפְתַּי כָּל הָאָרֶץ.

225. וְאֵלִין אַנוּן דְּאַשְׁתָּאֵרוּ מֵאֵלִין, דְּאַתְמַר בְּהוּן וַיִּמַּח אֶת כָּל הַיְקוּם, וּמֵאֵלִין דְּאַשְׁתָּאֵרוּ מִנְהוּן בְּגִלּוּתָא רְבִיעָאָה, אַנוּן רִישׁוֹן בְּקִיּוּמָא סְגִי וְאִינוּן קִיּוּמִין עַל יִשְׂרָאֵל כְּלִי חֲמָס, וְעֲלֵיהוּ אֲתַמַּר כִּי מִלָּאָה הָאָרֶץ חֲמָס מִפְּנֵיהֶם, אֵלִין אַנוּן עַמְלֶקִים.

226. About the Nefilim (the fallen ones), it is written: "That the sons of the Elohim saw that the daughters of men were fair" (Bereshheet 6:2). These are the second group OF THE MIXED MULTITUDE, WHICH IS EQUIVALENT TO THE CHOCHMAH OF THE KLIPOT. THEY COME from the fallen ones from above, FROM AZA AND AZAEL, WHO WERE ANGELS ABOVE. AND THE HOLY ONE, BLESSED BE HE, DROPPED THEM OUT OF THE HEAVENS. When the Holy One, blessed be He, desired to create man, He said TO THE ANGELS, "Let us make man in our image..." (Bereshheet 1:26). He wanted to make him a leader over all the ANGELS above, so that he might govern all THE ANGELS and they would be under his rule, as is written about Yosef: "And let him appoint officers over the land" (Bereshheet 41:34).

227. THIS IS WHY those ANGELS wanted to denounce him. They asked THE HOLY ONE, BLESSED BE HE, "What is man, that you are mindful of him" (Tehilim 8:5), for he is bound to sin before you? WHY, THEREFORE, DO YOU WANT US TO BE UNDER HIM? The Holy One, blessed be He, replied, If you were down below ON EARTH like he, you would sin more than he does. Immediately, "The sons of the Elohim saw the daughters of man..." They were filled with passion for them, so the Holy One, blessed be He, dropped them down in chains.

228. These SONS OF ELOHIM are Aza and Azael, from whom descended the souls of THE SECOND GROUP IN the mixed multitude, which are the Nefilim. They made themselves fall FROM THEIR HOLINESS, and they fornicated with women who were fair. Because of this, the Holy One, blessed be He, also eliminated them from the world to come, so that they may not have a portion there. And He gave them their reward in this world, as it is written: "...and repays them that hate him to their face, to destroy them" (Devarim 7:10). THE SECOND GROUP IN THE MIXED MULTITUDE IS EQUIVALENT TO CHOCHMAH OF THE KLIPAH.

229. Of the Gaborim, (mighty ones), the third group OF THE MIXED MULTITUDE THAT WAS MIXED WITH YISRAEL, it is written: "The same were mighty men of old, men of renown (lit. 'men with a name')" (Bereshheet 6:4). These descend from the side of those, about whom it is written: "Let us build us a city and a tower...and let us make us a name..." (Bereshheet 11:4), THAT IS, THE GENERATION OF SEPARATION. They build synagogues and yeshivas, putting the scroll of the Torah and a crown upon its top, AS DESCRIBED IN THE VERSE: "LET US BUILD US A CITY AND A TOWER, WHOSE TOP MAY REACH TO HEAVEN." BUT IT IS not DONE in the name of Hashem. Instead, it is done to make themselves a name, as it is written: "And let us make us a name." From the Other Side, they overcame Yisrael, who are BLESSED TO BE like the dust of the earth. They rob them, shattering and wasting their work, THE SYNAGOGUES AND YESHIVAS THAT THEY HAD BUILT. Of them, it is written: "And the waters prevailed exceedingly upon the earth" (Bereshheet 7:19), WHICH MEANS THAT THE KLIPOT AND THE OTHER SIDE, WHICH ARE CALLED WATERS, DESTROYED THE EARTH AS THEY EXPANDED. THIS THIRD GROUP IN THE MIXED MULTITUDE IS EQUIVALENT TO THE SFIRAH OF BINAH OF THE KLIPAH.

230. The Refaim (shades) are the fourth group OF THE MIXED MULTITUDE THAT MIXED WITH YISRAEL. If they notice a time of distress coming upon the children of Yisrael, they abandon them. Even if they have the power to save them, they do not want to do so. They abandon the Torah and AVOID those who study it. Instead, they do favors to those who worship idols. Of them, it is written: "The shades of the dead (Heb. refaim) shall not rise" (Yeshayah 26:14), MEANING THAT THEY SHALL NOT RISE AT THE RESURRECTION OF THE DEAD. When the children of Yisrael are visited TO BE REDEEMED FROM THEIR DISTRESS, it is written about them: "And made all their memory to perish" (Yeshayah 26:14). BECAUSE THEY ARE THE OFFSPRING OF DARKNESS, THEY SHALL PERISH AS THE LIGHT REACHES YISRAEL. THIS FOURTH GROUP IS EQUIVALENT TO ZEIR ANPIN OF THE KLIPAH.

226. נְפִילִים עָלֵיהוּ אֶתְמַר וַיֵּרְאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם כִּי טוֹבוֹת הָנָה, וְאֵלִין אֲנוּן מִינָא תְנַיִנָא, מֵאֵלִין נְפִילִים מְלַעִילָא, דְּכַד בְּעָא קְדוּשׁ בְּרוּךְ הוּא לְמַעְבַּד אָדָם, דְּאִמַר נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ וּגו', בְּעָא לְמַעְבַּד לִיה רִישָׁא עַל עֲלָאִין, לְמַהוּי אִיהוּ פְקִיד עַל כְּלָהוּ וּלְמַהוּי אֲנוּן פְקִידִין עַל יְדוּי, כְּגוּנָא דְיוֹסֶף דְּאֶתְמַר בֵּיה וַיִּפְקַד פְקִידִים עַל הָאָרֶץ.

227. אֲנוּן בְּעוּ לְקַטְרְגָא לִיה וְאִמְרוּ מָה אָנוּשׁ כִּי תוֹכְרֵנוּ וּגו' דְעֵתִיד לְמַחֲטִי קַמְךָ. אִמַר לון קְדוּשׁ בְּרוּךְ הוּא אִי אֶתוּן הוּיְתוּן לְתַתָּא כְּוָתִיה, יְתִיר הוּיְתוּן חֲבִין מְנִיה, מִיַּד וַיֵּרְאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם וּגו', חֲשָׁקוּ בְהוּן וְקְדוּשׁ בְּרוּךְ הוּא אִפִּיל לון לְתַתָּא, בְּשִׁלְשָׁלָאן.

228. וְאִינוּן עֲזָא וְעֲזָאל דְמְנִיְהוּ נִשְׁמַתְהוּן דְעֵרֵב רַב, דְּאִינוּן נְפִילִים דְּאִפִּילוּ גְרַמִּיְהוּ לְזוּנוֹת בְּתֵר נִשְׂיָא דְאֲנוּן טְבָאן, וּבְגִין דָּא אִפִּיל לון קְדוּשׁ בְּרוּךְ הוּא מְעַלְמָא דְאֶתִי, דְּלֹא יְהֵא לון חוּלְקָא תַמָּן, וַיְהִיב לון אֲגַרְיִיהוּ בְהֵאִי עֲלְמָא כַד"א וּמְשַׁלֵּם לְשׁוּנָאֵי אַל פְּנֵי לְהֶאֱבִידוּ וּגו'.

229. גְבוּרִים, מִינָא תְלִיתָאָה, עָלֵיהוּ אֶתְמַר הֵמָּה הַגְבוּרִים וּגו', אֲנָשֵׁי הַשָּׁם, וְאִינוּן מְסַטְרָא דְאֵלִין דְּאֶתְמַר בְּהוּן הֵבָה נְבִנָה לָנוּ עִיר וְנַעֲשֵׂה לָנוּ שֵׁם. וּבְנִין בְּתֵי כְּנַסְיוֹת וּמְדַרְשׁוֹת, וְשׁוּיִין בְּהוּן ס"ת, וְעַטְרָה עַל רִישׁוּי, וְלֹא לְשִׁמָּא דְהוּי"ה אֶלָּא לְמַעְבַּד לון שֵׁם, הַה"ד וְנַעֲשֵׂה לָנוּ שֵׁם וּמְסַטְרָא אַחְרָא מִתְגַּבְרִין עַל יִשְׂרָאֵל דְאֲנוּן כְּעַפְרָא דְאַרְעָא, וּגְזֻלִין לון וְאֶתְבַּרְתָּ עֲבִידְתָּא, וְעָלֵיהוּ אֶתְמַר וְהַמִּים גְּבְרוּ מֵאֵד מְאֹד עַל הָאָרֶץ.

230. רְפָאִים, מִינָא רְבִיעָאָה, אִם יַחְזוּן לְיִשְׂרָאֵל בְּדוּחְקָא מִתְרַפִּין מְנִיְהוּ, וְאִית לון רְשׁוּ לְשׁוּבָא לון, וְלֹא בְעָאן, וּמִתְרַפִּין מְאֹרִייתָא, וּמֵאֵלִין דְּמִשְׁתַּדְּלִין בָּהּ, לְמַעְבַּד טַב עִם עֲבוּסִים, עָלֵיהוּ אֶתְמַר רְפָאִים בַּל יִקוּמוּ, בְּזַמְנָא דְיִיתֵי פְקִידָה לְיִשְׂרָאֵל אֶתְמַר בְּהוּן וְתִאֲבַד כָּל זְכַר לָמוּ.

231. Anakim (giants) ARE the fifth group OF THE MIXED MULTITUDE. They belittle the value of those, about whom it is written: "And chains (Heb. anakim) about your neck" (Mishlei 1:9), ALLUDING TO YISRAEL WHO OBSERVE THE TORAH. About them, it is written: "Who also were considered Refaim as the Anakim" (Devarim 2:11), so they are on a level with each other. These are the ones who bring the world back to a condition of "without form and void." The secret of this matter is the destruction of the Temple, which is described by the words: "And the earth was without form and void", because THE TEMPLE is the essence of the world and the settling thereof. SO THE TWO GROUPS IN THE MIXED MULTITUDE THAT MIXED WITH YISRAEL CAUSED THE DESTRUCTION OF THE TEMPLE. As quickly as the light, which is the Holy One, blessed be He, appears TO YISRAEL, they shall be wiped out of the world and destroyed. Nevertheless, the redemption OF YISRAEL does not depend on the destruction OF THE REFAIM, but on THE DESTRUCTION OF Amalek, that is, until he who was referred to in the oath is destroyed, AS IT IS WRITTEN: "BECAUSE YAH HAS SWORN BY HIS THRONE THAT HASHEM WILL HAVE WAR WITH AMALEK...", which has already been explained.

231. עֲנָקִים, מִינָא חֲמִישָׁאָה, דְּאֲנֹן מְזֻלְזִין לְאַלִּין דְּאֲתָמַר בְּהוֹן וְעֲנָקִים לְגִרְגְרוֹתֵיךְ, וְעַלִּייהוּ אֲתָמַר רַפְאִים יַחֲשָׁבוּ אִף הֵם בְּעֲנָקִים, שְׁקִילִין דָּא לְדָא. אֲלִין אֲנֹן דְּאֲהֲדֵרוּ עֲלֵמָא לְתֵהוּ וּבֵהוּ, וְרִזָּא דְּמִלְּהָ חֲרַב בֵּי מְקַדְשָׁא, וְהָאֲרֵץ הִיתָה תְּהוּ וּבֵהוּ, דְּאִיהִי עֲקָרָא וַיִּשׁוּבָא דְּעֲלֵמָא, מִיַּד דִּיִּיתִי אֹר דְּאִיהוּ קִדְשָׁא בְּרִיךְ הוּא, יִתְמַחֹן מִן עֲלֵמָא וַיִּתְאַבְּרוּן, אֲבָל פּוֹרְקָנָא לָאו אִיהִי תְּלִיא אֲלָא בְּעַמְלֵק עַד דִּיתְמַחוּ דְּבִיהַ אֹמָמָה, וְהָא אֹקְמוּהָ.

21. Moshe and the two Messiahs

Rabbi Shimon describes the return of Moses at the End of Days, which is our current era. Alongside Moses are two Messiahs: Messiah who is the son of Joseph and Messiah who is the son of David. The Kabbalists teach that the Messiah is not someone whom we passively await. Rather, the word Messiah refers to our own individual spiritual actions that will hasten his arrival. Through spiritual growth, we must achieve aspects of the Messiah within ourselves in order to accelerate the arrival of the global Messiah. Recognition of this truth--together with love for others and a strong visual connection to Aramaic words of the Zohar --will hasten the arrival of the Messiah, universal peace, and immortality.

232. Another explanation for THE VERSE: "These are the generations of the heaven..." (Beresheet 2:4), IN WHICH THE WORD "THESE" CANCELS WHAT WAS MENTIONED PREVIOUSLY, IS THAT THE WORD "These" refers to those, about whom it is written: "These are your Elohim, O Yisrael" (Shemot 32:4) AT THE SIN OF THE GOLDEN CALF. Thus, on the day when THE HOLY ONE, BLESSED BE HE, shall exterminate these, REFERRING TO THE SIN OF THE CALF, it will be as if on the day the Holy One, blessed be He, created the heaven and the earth. As it is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). At that time, the Holy One, blessed be He, will be together with His Shechinah and the world will be renewed, as it is written: "For as the new heavens and the new earth, which I will make..." (Yeshayah 66:22). This is THE MEANING OF, "In the day...made" IN THE DAY WHEN THE WORLD SHALL BE RENEWED.

232. ד"א, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְגו'. אֲלִין אֲנֹן, דְּאֲתָמַר בְּהוֹן, אֵלֶּה אֱלֹהֵיךְ יִשְׂרָאֵל, בְּיוֹמָא דִּיתְמַחוּן אֲלִין, כְּאֵלוּ הָהוּא יוֹמָא עֵבִיד קְדוּשׁ בְּרוּךְ הוּא שְׁמַיָּא וְאַרְעָא, הַה"ד בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים אֶרֶץ וְשָׁמַיִם, בְּהָהוּא זְמַנָּא יְהִי קְדוּשׁ בְּרוּךְ הוּא עִם שְׁכִינְתֵיהּ, וַיִּתְחַדֵּשׁ עֲלֵמָא, הַה"ד כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים, וְהָאֲרֵץ הַחֲדָשָׁה וְגו', דָּא אִיהוּ בְּיוֹם עֲשׂוֹת.

233. At that time, "out of the ground Hashem Elohim made to grow every tree that is pleasant to the sight" (Beresheet 2:9). However, before that time and not until THE SIN OF THE GOLDEN CALF is erased, the rain of the Torah, WHICH IS ZEIR ANPIN, does not come down TO WATER THE SEEDS OF THE SOULS OF YISRAEL. Therefore, the children of Yisrael, who are similar to the herbs and trees, are not able to grow. The secret of this matter is as written: "And no plant of the field was yet in the earth, and no herb of the field had yet grown...and there was not a man to till the ground" (Beresheet 2:5). "A man" alludes to Yisrael, "the ground" is the Temple and "to till" is to offer sacrifices.

233. בְּהָהוּא זְמַנָּא, וַיִּצְמַח הוּי"ה אֱלֹקִים מִן הָאֲדָמָה כֹּל עֵץ נְחֻמָּד וְגו', אֲבָל בְּקִדְמִיתָא, עַד דִּיתְמַחוּן אֲלִין, לֹא נְחִית מְטָרָא דְּאוֹרֵייתָא, וַיִּשְׂרָאֵל דְּדַמְיִין לְעֵשְׂבִים וְלֹאִילָנִין לֹא יִצְמַחוּן, וְרִזָּא דְּמִלְּהָ וְכֹל שִׁיחַ הַשָּׂדֶה טָרַם יְהִיָּה בְּאֶרֶץ, וְכֹל עֵשֶׂב הַשָּׂדֶה וְגו', בְּגִין דְּאֲדָם אִין, דְּאֲנֹן יִשְׂרָאֵל בְּבֵי מְקַדְשָׁא, לְעִבּוּד אֶת הָאֲדָמָה בְּקִרְבָּנִין.

234. Another explanation of the phrase: "plant of the field" is THAT IT ALLUDES TO the first Mashiach, MASHIACH BEN (THE SON OF) DAVID, who was not yet on earth, whereas "herb of the field" is the second Mashiach, MASHIACH BEN YOSEF. HE ASKED: Why WERE THEY NOT "IN THE EARTH"? HE REPLIED, Because Moshe was not there with them to serve the Shechinah. Of him, it is written: "And there was not a man to till the ground." The secret is given in the verse: "The staff shall not depart from Yehuda..." (Beresheet 49:10), which refers to Mashiach Ben David, "nor the scepter from between his feet", which refers to Mashiach Ben Yosef. "Until Shiloh come" is an allusion to Moshe, as the numerical value of MOSHE is the same as that OF SHILOH. "And the obedience of the people be his (Heb. velo yik'hat)" is a phrase whose letters also form the Hebrew words, Levi Kehat, WHICH MEANS THAT THE CORRECTION SHALL REACH FROM MOSHE, TO KEHAT AND FROM LEVI, HIS ANCESTORS.

234. דְּבַר אַחַר, וְכֹל שִׁיחַ הַשָּׂדֶה, דָּא מְשִׁיחַ רֵאשׁוֹן, טָרַם יְהִיָּה בְּאַרְעָא, וְכֹל עֵשֶׂב הַשָּׂדֶה טָרַם יִצְמַח, דָּא מְשִׁיחַ שֵׁנִי, וְלִמָּה, בְּגִין דְּלִית תְּמֹן מְשָׁה, לְמַמְלַח לְשְׁכִינְתָּא, דְּעִלְיָה אֲתָמַר, וְאֲדָם אִין לְעִבּוּד אֶת הָאֲדָמָה, וְרִזָּא דְּמִלְּהָ לֹא יִסּוּר שְׁבֵט מִיְהוּדָה, דָּא מְשִׁיחַ בֶּן דָּוִד, וּמְחֻקֵּק מִבֵּין רִגְלָיו, דָּא מְשִׁיחַ בֶּן יוֹסֵף, עַד כִּי יְבוֹא שִׁילֹה דָּא מְשָׁה, חֲשַׁבֵּן דָּא כְּדָא, וְלֹ"ו יְקַה"ת עֲמִים, אֲתוּן וְלֹ"ו יְקַה"ת.

235. Another explanation OF THE VERSE: "plant (Heb. siach) of the field" IS THAT IT REFERS TO the souls of the righteous, who come from YESOD OF ZEIR ANPIN, WHICH IS CALLED the Righteous, the life of the worlds. Because Siach (Sin-Yud-Chet) CONSISTS OF THE LETTERS Chai (Chet-Yud) and Shin. Shin BY ITSELF ALLUDES TO the three branches of the tree, which symbolize the three Patriarchs--CHESD, GVURAH AND TIFERET OF ZEIR ANPIN, WHO IS CALLED TREE. THE LETTER SIN IN SIACH IS NOT DERIVED DIRECTLY FROM ZEIR ANPIN, BUT from the life (Chai) of the worlds, WHICH IS YESOD OF ZEIR ANPIN.

236. Another explanation ABOUT THE SOULS OF THE RIGHTEOUS APPEARS IN THE VERSE: "And no herb (Heb. esev) of the field", IN WHICH ESEV CONSISTS OF THE LETTERS Ayin-Bet and Shin. THE LETTER SHIN IS AN ALLUSION TO the three leaves, WHICH ARE Yud-Aleph-Hei-Daled-Vav-Nun-Hei-Yud--NAMELY THE COMBINING OF YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, AND ADONAI, WHICH IS HIS FEMININE PRINCIPLE, they have a numerical value of Ayin-Bet (72). THAT IS YUD-HEI-VAV-HEI, WHEN FULLY SPELLED OUT WITH YUDS, AMOUNTS TO 72. The branches--NAMELY CHESD, GVURAH AND TIFERET, are THE THREE LEAVES from which NETZACH, HOD AND YESOD are suspended. They all add up to 72, AS EACH ONE OF THE THREE BRANCHES EQUALS 72. They do not reach the place, which is the Shechinah, until the appearance of he who is called man, who is YUD-HEI-VAV-HEI, FULLY SPELLED WITH ALEPHS AS Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. THIS ALLUDES TO MOSHE and this is WHY IT IS WRITTEN: "And there was not a man to till the ground", ALLUDING TO MOSHE WHO HAD NOT YET CORRECTED THE SHECHINAH PROPERLY.

237. For this reason, it is written OF MOSHE: "And no herb of the field had yet grown." This means that the righteous, MOSHE, was not yet grown --Moshe, who validates THE VERSE, "Truth shall spring (grow) out of the earth" (Tehilim 85:12). As THE TRUTH is described IN THE VERSE: "And it cast down the truth to the ground" (Daniel 8:12), IT REFERS TO the students of the Torah, who are like the plants THAT GROW AND SPRING OUT OF THE EARTH. But they do not grow OR SPRING FORTH FROM THE SHECHINAH in exile until THE TIME WHEN THE WORDS: "Truth shall spring out of the earth," ARE FULFILLED. This TRUTH is Moshe, about whom it is written: "The law of truth was in his mouth" (Malachi 2:6), because no man relates to the Shechinah as well as he. This is WHY THE SCRIPTURE SAYS ABOUT HIM, "And there is not a man to till the ground", WHERE THE GROUND ALLUDES TO THE SHECHINAH. BEFORE MOSHE, THERE WAS NO ONE TO CORRECT THE SHECHINAH.

238. As soon as MOSHE appears, THE WORDS: "But there went up a mist (Aleph-Dalet) from the earth" (Bereshheet 2:6) WERE REALIZED. THIS REFERS TO THE LETTERS Aleph- Daled in the name Adonai. The letter Vav ascends to it and becomes through it the Master (Heb. Adon) of the entire earth. Immediately, it "watered the whole face of the ground" (Ibid.). THIS MEANS THAT Yisrael below will be watered. AS A RESULT, THEY SHALL RECEIVE THE MOCHIN, WHICH IS CALLED the 70 aspects of the Torah, FROM THE SHECHINAH.

239. Another explanation OF THE VERSE: "But there went up a mist from the earth." The Aramaic translation says, "But there went up a cloud from the earth." THIS REFERS TO THE SHECHINAH, of which it is written: "For the cloud of Hashem was upon the tabernacle" (Shemot 40:38). BECAUSE AT THE END OF TIMES WHEN MOSHE WILL APPEAR, THE SHECHINAH WILL RISE UP. And the students of the Torah on earth will be watered by her AND RECEIVE FROM HER MOCHIN.

235. דָּבַר אַחֵר, וְכֹל שִׂיחַ הַשָּׂדֶה, אֲלֵיךְ צְדִיקוּיָא, הָאֲנוּן מְסֻטְרָא דְצְדִיק חַי עֲלָמִין. שִׂיחַ ש' ח"י. ש תֵּלֶת עֲנַמִּין דְאֵילָנָא, וְאֲנוּן ג' אֲבָהּן, וּמִן ח"י עֲלָמִין.

236. לְשׁוֹן אַחֵר, וְכֹל עֵשֶׂב הַשָּׂדֶה, ע"ב שִׁיחַ, תֵּלֶת עֲלִין דְאֵינֻן ש' יֵאֱהוּדוּנָה"י, וְאֵינֻן ע"ב. עֲנַמִּין דְתֵלִין בְּהוֹן, כְּחוֹשְׁבֵן ע"ב כְּלָהוּ. לֹא אֶתְאַחֲדִין בְּאַתְרָא, דְאֵיהִי שְׂכִינְתָא, עַד דְיִיתִי הֵוָא דְאֶקְרִי אֲדָם, דְאֵיהוּ יו"ד ה"א וְא"ו ה"א, וְדָא אֵיהוּ וְאָדָם אֵין לְעִבּוּר אֶת הָאֲדָמָה.

237. וּבְגִין דָּא, אֶתְמַר בֵּיהּ, וְכֹל עֵשֶׂב הַשָּׂדֶה טְרָם יִצְמַח, עַד דְיִצְמַח צְדִיק, וּמִנִּיהּ אִמַת מֵאֲרֵץ תִּצְמַח, דְאֶתְמַר בֵּיהּ וְתִשְׁלַךְ אִמַת אֲרֵצָה, וְתִלְמִידֵי חֻכְמַיִם, דְאֲנוּן דְשָׂאִין, לֹא צְמַחִין בְּגִלוּתָא, עַד דְאִמַת מֵאֲרֵץ תִּצְמַח, וְדָא מִשָּׁה דְאֶתְמַר בֵּיהּ תּוֹרַת אִמַת הֵיטָה בְּפִיהוּ, דְלֹא יְהֵא מֵאֵן דְדְרִישׁ לְשְׂכִינְתָא כְּוֹתֵיהּ, וּבְגִין דָּא וְאָדָם אֵין לְעִבּוּר.

238. וּמִיָּד דְאֵיהוּ יִיתִי מִיָּד וְא"ד יַעֲלֶה מִן הָאֲרֵץ, א"ד מִן אֲדָנִי סְלִיק לִיהּ ו' וְאֶתְעִבִיד בַּה אֲדוֹן כֹּל הָאֲרֵץ, מִיָּד וְהִשְׁקָה אֶת כֹּל פְּנֵי הָאֲדָמָה, מִנִּיהּ אֶתְשַׁקִּיין יִשְׂרָאֵל לְתַתָּא בְּע' אֲנַפִּין דְאֲוִרִיתָא.

239. דָּבַר אַחֵר, וְאֵד יַעֲלֶה מִן הָאֲרֵץ, תְּרַגּוּמוֹ, וְעֵנָא יִסְתַּלַּק מִן אֲרֵעָא, הֵוָא דְאֶתְמַר בַּה כִּי עֲנִן ה' עַל הַמִּשְׁכָּן וְגו', וּבֵיהּ מִתְשַׁקִּיין תִּלְמִידֵי חֻכְמַיִם בְּאֲרֵעָא.

240. At that time, IT IS SAID, "And Hashem Elohim formed man..." (Beresheet 2:7), WHICH REFERS TO the children of Yisrael, whom the Holy One, blessed be He, formed in the images of this world and of the world to come. The word "formed (Heb. vayyitzer)" IS SPELLED WITH TWO YUDS, WHICH MEANS THAT at that time, the Holy One, blessed be He, shall put them-YISRAEL--into His name by putting the letter Vav in between the two Yuds. Together, they have the same numerical value as Yud-Hei-Vav-Hei, NAMELY 26. The two Yuds will be formed on His face and on the faces OF YISRAEL, UPON THEIR CHEEKBONES and the letter Vav is their nose.

241. For this reason, it is written: "For from the top of the rocks (Heb. tzurim) I see him..." (Bemidbar 23:9). THE WORD TZURIM IMPLIES these Tziyurim (forms) of the holy name. These shall appear as drawings upon their faces, which are formed according to the secret of the two precious tablets, which are Yud and Yud, and the letter Vav is inscribed on them.

242. Furthermore, He drew the images of all the generations by His supernal spouse, who is Yud-Hei. They were symbolized by the letter Vav, which unites them both. And He formed them AND Poured BOUNTY UPON THEM with those images of above. THE SECRET OF ZEIR ANPIN, which is CALLED Yisrael, is the Central Column that comprises the upper and lower Shechinah. These are the reciting of Shma in the evening prayer and the recital of Shma in the morning prayer. Of them, it is written: "This is now bone of my bones, and flesh of my flesh" (Beresheet 2:23).

243. As soon as MOSHE APPEARS AT THE END OF TIMES, He will plant the children of Yisrael in the holy Garden of Eden, as it is written: "And Hashem Elohim", Aba and Ima, "planted a garden", the lower Shechinah, "in Eden", the supernal Ima. "And there he put the man", the Central Column, YISRAEL. Then THE SHECHINAH will become His planting, His female counterpart and shall never leave his side. She will be his delight FOREVER. And the Holy One, blessed be He, planted Yisrael at that time to be a sacred plant in the world. THIS MEANS THAT WHEN YISRAEL RECEIVE THEIR MOCHIN, THEY SHALL BECOME A SACRED PLANT IN THE WORLD, as it is written: "The branch of my planting, the work of my hands, that I may be glorified" (Yeshayah 60:21).

244. OF THAT TIME IT SAYS, "And out of the ground Hashem Elohim made to grow" ALLUDES TO Aba and Ima. "Every tree that is pleasant to the sight" alludes to the Righteous, THE SECRET OF YESOD OF ZEIR ANPIN CALLED "TREE" and "And good for food" alludes to the Central Column, where "food" is available to all, MEANING THAT IT BESTOWS MOCHIN TO ALL LOWER BEINGS. Everything exists IN ZEIR ANPIN. And the Righteous, YESOD OF ZEIR ANPIN, is nourished only by ZEIR ANPIN. The Shechinah is nourished by THE RIGHTEOUS, so they are not in need of the lower beings TO ELEVATE FEMALE WATERS. Instead, the lower beings are nourished BY YESOD AND THE SHECHINAH, WITHOUT THE NEED TO ELEVATE FEMALE WATERS. In exile, there is no food for the Shechinah and the life of the worlds, NAMELY YESOD OF ZEIR ANPIN WHO NOURISHES THE SHECHINAH, except BY ELEVATING FEMALE WATERS through the eighteen blessings of the Amidah prayer. But at that time, YESOD WILL GIVE sustenance to all, TO THE SHECHINAH AND TO THE LOWER BEINGS, WITHOUT NEEDING ANY AWAKENING FROM BELOW.

240. בַּהוּא זְמַנָּא, וַיִּצַר הוֹי"ה אֱלֹקִים אֶת הָאָדָם, אֲלֵינּוּ יִשְׂרָאֵל. בַּהוּא זְמַנָּא, קָדוֹשׁ בְּרוּךְ הוּא צִיּוּר לֹן בְּצִיּוּרֵינּוּ דְעֵלְמָא דִּין וְעֵלְמָא דְאַתֵּי. וַיִּצַר, בַּהוּא זְמַנָּא, קָדוֹשׁ בְּרוּךְ הוּא עֵייל לֹן בְּשִׁמְיָהּ, בְּצִיּוּרָא דְב' יוּדִין י' י'. ו' בִּינְיָהוּ, דְאֵינּוּן סְלִקִין לְחֻשְׁבּוֹן הוֹי"ה. וַיהוֹן מְצִיּוּרִין בְּאַנְפֵי, בְּאַנְפֵי דִילְהוֹן בְּתֵרִין יוּדִין, בְּחוּטְמָא דִילְהוֹן בְּאַתּוּ ו'.

241. וּבְגִין דָּא אָמַר קָרָא כִּי מֵרָאשׁ צוּרִים אֲרָאָנוּ. אֲלֵינּוּ אַנּוּן צִיּוּרִין דְשִׁמָּא קְדִישָׁא. וַיהוֹן מְצִיּוּרִין בְּאַנְפֵי, בְּתֵרִין לֹחֲזִין יְקִירִין דְאֵנּוּן י' י' דְאֵיהוּ ו' חֲרוֹת עָלֵיהוּ.

242. וְעוֹד צִיּוּר לֹן, לְכָל דוּר בְּבֵת זֻגְיָה עֲלָא, דָּא י"ה. וְאַנּוּן ו' יְחוּדָא דְתֵרוּוּיָהּ. וְצִיּוּר לֹן בְּאַנּוּן דְצִיּוּרָא דְעֵילָא, דְאֵיהוּ יִשְׂרָאֵל, עֲמוּדָא דְאַמְצַעִיתָא, כְּלִיל שְׁכִינְתָא עֲלָא וְתַתָּא, דְאֵנּוּן קְרִיאַת שְׁמַע עֲרֵבִית, וְקְרִיאַת שְׁמַע שְׁחֲרִית, וְעֵלֵיהוּ אֲתַמַּר עֵצִים מְעַצְמֵי וּבִשָּׂר מִבְּשָׂרֵי.

243. וּמִיָּד בַּהוּא זְמַנָּא, נָטַע לֹן לְיִשְׂרָאֵל בְּגִנְתָּא דְעֵרֶן קְדִישָׁא, הַה"ד וַיִּטַּע ה' אֱלֹקִים אָבָא וְאִמָּא. גֵּן, דָּא שְׁכִינְתָא תַתָּא. עֵרֶן, דָּא אִמָּא עֲלָא. אֶת הָאָדָם, דָּא עֲמוּדָא דְאַמְצַעִיתָא, אֵיהוּ תַהָא נָטַע דִּילֵיהּ, בֵּת זֻגְיָה, וְלֹא תְזוּז מִנִּיהּ לְעֵלְמָא, וְתַהָא עֲדוּנָא דִילֵיהּ, וַיִּשְׂרָאֵל קָדוֹשׁ בְּרוּךְ הוּא נָטַע לֹן בַּהוּא זְמַנָּא נָטַעַא קְדִישָׁא בְּעֵלְמָא, כַּד"א נִצַּר מִטְעֵי מְעַשֵּׂי יָדֵי לְהַתְפָּאָר.

244. וַיִּצְמַח הוֹי"ה אֱלֹקִים, אָבָא וְאִמָּא, כָּל עֵץ נֶחְמַד, דָּא צְדִיק. וְטוֹב לְמֹאכֵל, דָּא עֲמוּדָא דְאַמְצַעִיתָא, דְבִיָּה הוּא זְמִין מְזוּן לְכֹלָא, דְכֹלָא בִיָּה, וְלֹא אֲתַפְרַנֵּס צְדִיק אֵלָא מִנִּיהּ, וְשְׁכִינְתָא מִנִּיהּ, וְלֹא צְרִיכִין לְתַתָּאִין, אֵלָא כְּלָהוּ נְזוּנִין לְתַתָּא עַל יָדֵיהּ. דְבְּגִלוּתָא לֹא הוּא לְשְׁכִינְתָא וְלַח"י עַלְמִין מְזוּנָא, אֵלָא בְּח"י בְּרַכָּאן דְצִלוּתָא, אֲבָל בַּהוּא זְמַנָּא, אֵיהוּ יְהָא מְזוּנָא לְכֹלָא.

245. The Tree of Life, WHICH IS ZEIR ANPIN THAT IS CALLED "THE TREE OF LIFE", will be planted in the midst of the garden, WHICH IS THE SHECHINAH. It is written of it: "And take also of the Tree of Life, and eat, and live forever" (Beresheet 3:22). The Shechinah will not be governed by the tree of the Other Side, which is the mixed multitude who are called "The tree of knowledge of good and evil" (Beresheet 2:9) and she will no longer accept the impure. SHE WILL NOT NOURISH IMPURITY ANYMORE. THUS, IMPURITY WILL BE ANNULLED FROM THE WORLD, as it is written CONCERNING THOSE TIMES: "So Hashem alone did lead him, and there was no strange El with him" (Devarim 32:12), AS ALL EVIL AND IMPURITY WILL BE WIPED OFF OF THE FACE OF EARTH. For this reason, no proselytes will be accepted during the epoch of Mashiach and the Shechinah will be like a vine that accepts no grafting of any other kind, AS ANY KIND OF EVIL AND IMPURITY WILL BE WIPED FROM THE WORLD.

246. The children of Yisrael will be AS IT IS WRITTEN: "Every tree that is pleasant to the sight." They will again reach that beauty (Heb. Tiferet), WHICH THEY LOST AT THE DESTRUCTION OF THE TEMPLE, about which it is written: "He cast from heaven to earth the beauty of Yisrael" (Eichah 2:1). The tree of knowledge of good and evil shall be thrust out from among YISRAEL, and they will neither cleave to nor mix with it. Therefore, it is written of Yisrael: "But of the Tree of knowledge of good and evil, you shall not eat of it" (Beresheet 2:17), because this is the mixed multitude. And the Holy One, blessed be He, shall then reveal TO YISRAEL that on the day they ate from the Tree of knowledge, they caused two losses, THE DESTRUCTION of the first and the second Temples. This is WHY IT IS WRITTEN: "For in that day that you eat of it you shall surely (lit. 'dying') die" (Ibid.), in which death is mentioned twice. THIS REVELATION THAT HE SHALL REVEAL TO YISRAEL IS EQUIVALENT TO HIS TELLING THEM NOT TO EAT FROM THE TREE OF KNOWLEDGE, THE SAME WARNING HE GAVE TO ADAM. As a result of this, they caused, THROUGH THE TREE OF KNOWLEDGE, the Righteous, WHO BRINGS ABUNDANCE UPON THE SHECHINAH, to be left "wasted and dried up" at the first Temple, which is the upper Shechinah, and at the second Temple, which is the lower Shechinah. Thus, it is written: "And the river shall be wasted and dried up" (Yeshayah 19:5). And the river, Vav, NAMELY ZEIR ANPIN, shall "be wasted" in the lower Hei, REFERRING TO HIS OWN FEMININE PRINCIPLE, because the fountain of Yud, WHICH FLOWS INTO THE UPPER HEI, has risen up to Ein Sof (the Endless world).

247. Immediately after the children of Yisrael shall come out of exile as a holy nation on its own, AFTER THE MIXED MULTITUDE HAS BEEN SEPARATED FROM THEM, the river that "wasted and dried up" DURING EXILE will become "A river flowing out of Eden", which is the Vav OF YUD-HEI-VAV-HEI, "to water the garden", WHICH IS THE LOWER HEI. This river, the Central Column, NAMELY ZEIR ANPIN, "went out of Eden", which is the supernal Ima CALLED EDEN FROM WHOM ZEIR ANPIN RECEIVES PLENTY, "to water the garden" IS TO BRING FORTH THE ABUNDANCE TO the lower Shechinah, WHICH IS CALLED A GARDEN.

248. At that time, it is written of Moshe and of Yisrael: "Then shall you delight yourself in Hashem" (Yeshayah 58:14). "Delight" in Hebrew is Oneg, WHICH IS ALSO THE INITIALS OF Ayin of Eden, Nun of Nahar (river) and Gimel of Gan (garden). Then the phrase: "Then sang Moshe" (Shemot 15:1) will be fulfilled. It does not say 'sang,' but literally "shall sing" IN THE FUTURE TENSE. THIS ALLUDES TO THE TIME WHEN YISRAEL WILL COME OUT OF EXILE, THE TIME WHEN MOSHE WILL SING A NEW SONG. Then the Oneg will change into infliction (Heb. Nega) for the mixed multitude and all the idol-worshipping nations, just as a pox was inflicted on Paro and the Egypt (Egyptians), who broke out in blisters. But Oneg, THE MOCHIN OF EDEN, NAHAR AND GAN, SHALL BRING DELIGHT to the children of Yisrael WHO WILL INFLICT GREAT PLAGUES ON THE MIXED MULTITUDE AND THE IDOL-WORSHIPPING NATIONS.

245. ועץ החיים, שהוא אילנא רחיי יהא נטוע בגו גנתא, דאתמר ביה ולקח גם מעץ החיים ואכל וחי לעולם. ושכינתא, לא שלטא עליה, אילנא דסטרא אחרא, דאנון ערב רב, דאנון עץ הדעת טוב ורע, ולא תקבל בה עוד טמא, הה"ד ה' בדר ינחנו ואין עמו אל נכר. ובגין דא לא מקבלין גרים לימות המשיח. ותהא שכינתא, כגפנא, דלא מקבלא נטעא ממינא אחרא.

246. וישראל יהוון כל עץ נחמד למראה, ויתחזר עליהו שופרא, דאתמר ביה השליך משמים ארץ תמארת ישראל. ועץ הדעת טוב ורע, ארחיין מניהו, ולא מתדבקין, ולא מתערבין בהוון, דהא אתמר בישראל, ומעץ הדעת טוב ורע לא תאכל ממנו, דאנון ערב רב, וגלי לון קדשא בריך הוא, דביום אכלו ממנו, גרמו דאברו ב' אברין, דאנון בית ראשון ובית שני, דא איהו כי ביום אכלך ממנו מות תמות ב' פעמים, ואנון גרימו דצדיק יחרב ויבש, בבית ראשון דאיהו שכינתא עלאה. ובבית שני, דאיהו שכינתא תתאה, דא איהו ונהר יחרב ויבש. ונהר דא ו', יחרב בה' תתאה, בגין דאסתלק מניה נביעו די לאין סוף.

247. ומיד דיפקון ישראל מן גלותא, עמא קדישא לחוד, מיד נהר דהוה חרב ויבש אתמר ביה ונהר יוצא מערן דא ו' להשקות את הגן, ונהר דא עמודא דאמצעיתא, יוצא מערן, דא אמא עלאה, להשקות את הגן, דא שכינתא תתאה.

248. דבהווא זמנא אתמר במשה ובישראל אז תתענג על ה' בענג דאיהו: ע' ערן, נ' נהר, ג' גן. ואתקיים קרא, אז ישיר משה וגו', שר לא נאמר, אלא ישיר. ואתהפך לערב רב ענ"ג לנג"ע, ולאומין דעלמא עע"ז, כגוונא דפרעה ומצראי, דפרח בהוון שחין אבעבועות. אבל לישראל יהא ענ"ג.

249. This is THE MEANING OF THE VERSE: "And a river went out of Eden to water the garden; and from thence it was parted, and branched into four streams" (Beresheet 2:10). THE STREAMS CORRESPOND TO THE FOUR SFIROT--CHESED, GVURAH, NETZACH AND HOD--THAT CORRESPOND TO THE FOUR BANNERS OF THE TRIBES. Chesed is the right arm. At that time, 'He who seeks wisdom should turn south.' WHOEVER SEEKS WISDOM SHOULD MEDITATE IN HIS PRAYERS TOWARD THE SFIRAH OF CHESED, WHICH IS TO THE SOUTH, AND DRAW THE SFIRAH OF CHOCHMAH TOWARD HIMSELF. The camp of THE ANGEL Michael will be watered by it AND SHALL RECEIVE ITS ABUNDANCE FROM CHESED, together with the camp of Yehuda and two tribes. Gvurah is the left arm. And it is written of that time: 'He who seeks riches should turn north.' WHOEVER SEEKS TO BECOME RICH SHOULD MEDITATE IN HIS PRAYERS TO THE SFIRAH OF GVURAH, WHICH IS TO THE NORTH. And the camp of THE ANGEL Gavriel is watered by it, together with the camp of Dan and two tribes. Netzach is the right leg and the camp of Nuriel is watered by it, together with the camp of Reuven and two tribes with it. Hod is the left leg, of which it is said in reference to Ya'akov: "And he limped upon his thigh" (Beresheet 32:32). The camp of Refael, who is responsible for the healing during exile, is watered by it, together with the camp of Efraim and two tribes.

250. Another explanation OF THE VERSE: "And from thence it was parted, and branched into four streams" IS THAT IT IS THE SECRET OF THE SAGES: BEN AZAI, BEN ZOMA, THE OTHER ONE AND RABBI AKIVA, who entered the pardes (orchard). THE HEBREW WORD PARDES CONSISTS OF THE INITIALS OF THE WORDS PESHAT (THE LITERAL MEANING OF THE TORAH), REMEZ (HINTS AND ALLUSIONS), DRASH (THE HOMILETICAL INTERPRETATION) AND SOD (SECRET). One OF THE FOUR SAGES entered THE RIVER OF Pishon, WHICH ALLUDES TO THE PESHAT (LITERAL MEANING) OF THE TORAH THAT SHINES IN THE ORCHARD, as Pishon is composed of Pi-Shoneh- (lit. 'My mouth repeats') Halachah, which is the literal meaning. The second entered THE RIVER OF Gichon, where is buried the one of which it is written: "Whatever goes on the belly" (Heb. gachon) (Vayikra 11:42). THIS REFERS TO MOSHE, WHO IS THE SECRET OF THE LETTER VAV OF GACHON, WHICH IS BIG AND IS THE LETTER IN THE MIDDLE OF THE TORAH. THIS IS ALSO THE ASPECT OF Gavriel THAT CONSISTS OF THE LETTERS Gavar EI, THE GVURAH OF EL. Of him it is written: "To a man (Heb. geveir) whose way is hidden, and from whom Eloha has screened himself" (Iyov 3:23), MEANING THAT THE REASON FOR HIM HIDING HIS WAYS AND NOT REVEALING HIMSELF IN FULL IS BECAUSE "ELOHA HAS SCREENED HIMSELF" AND NOT BECAUSE OF MOSHE'S DEFICIENCY. THIS IS WHY no man knew the place of his burial - nor will until the very day when he will be revealed there. THIS IS BECAUSE THE PLACE OF THE DEFECT IS THE PLACE OF BURIAL AND, BECAUSE THERE WAS NO DEFECT IN HIM, NOBODY KNEW WHERE HE WAS BURIED. ONLY AT THE END OF CORRECTION, AFTER MOSHE'S PREFECTION IS REVEALED, WILL THE DEFICIENCY BE DISTINGUISHED BY THE PERFECTION THAT WILL BE REVEALED. THIS IS THE SECRET OF THE PLACE OF HIS BURIAL. This is the part of remez (hints) OF THE TORAH, and wise men ARE INFORMED by hints.

251. The third OF THE FOUR SAGES entered the Chiddekel, WHICH CONSISTS OF THE LETTERS Chet-Dalet Kof-Lamed, which ALLUDES TO a sharp (Heb. chad), FAULTLESS tongue that is quick (Heb. kal) in giving homiletical explanations. The fourth OF THE FOUR SAGES entered the Prat (Euphrates), which is the innermost stream, where procreation (Heb. Priyah) occurs, AS THE SEED IS DRAWN OUT OF THE INNERMOST (BRAIN). So Ben Zoma and Ben Azai, who entered the shells of the Torah, were affected by them, but Rabbi Akiva, who entered the inner part OF THE TORAH, is said to have entered and come out in peace.

249. וְדָא אִיהוּ וְנָהַר יוֹצֵא מֵעֵדֶן, לְהַשְׁקוֹת אֶת הַגֶּן, וּמִשָּׁם יִפְרֵד, וְהָיָה לְאַרְבַּעַה רְאשִׁים, דְּאֲנוּן: חֶסֶד דְּרוּעָא יְמִינָא, וּבִהְיוּ זְמַנָּא הַרוּצָה לְהַחֲכִים יְדָרִים, וּמַחְנָה מִיכָא"ל אֶתְשַׁקִּיין מְנִיָּה, וְעַמִּיָּה מִטָּה יְהוּדָה וְתָרִין שְׁבֻטִין. גְּבוּרָה דְּרוּעָא שְׁמַאלָא, וּבִהְיוּ זְמַנָּא הַרוּצָה לְהַעֲשִׂיר יַצְפִּין, וּמַחְנָה גְּבֻרִיא"ל אֶתְשַׁקִּיין מְנִיָּה, וְעַמִּיָּה מִטָּה דָן וְתָרִין שְׁבֻטִין. נִצַּח שׁוֹקָא יְמִינָא וּמְנָה אֶתְשַׁקִּיין מִשְׁרֵינָא דְּנוּרִיא"ל, וְעַמִּיָּה מִטָּה רְאוּבֵן, וְתָרִין שְׁבֻטִין עַמִּיָּה. הוּד שׁוֹקָא שְׁמַאלָא, דְּעָלָה אֶתְמַר לְיוֹעֲקֵב וְהוּא צוֹלַע עַל יָרְכוּ, וּמְנִיָּה אֶתְשַׁקִּיין מִשְׁרֵינָא דְּרַפָּאֵל, דְּאִיהוּ מְמַנָּא עַל אֶסּוּתָא דְּגִלוּתָא, וְעַמִּיָּה מִטָּה אֶמְרִים וּב' שְׁבֻטִין.

250. דְּבַר אַחַר, וּמִשָּׁם יִפְרֵד וְהָיָה לְאַרְבַּעַה רְאשִׁים, אֲלִין אֲנוּן אַרְבַּעַה דְּנִכְנְסוּ לְפִרְדֵּס, חַד עָאֵל בְּמִישׁוּן, דְּאִיהוּ פִי שׁוֹנָה הַלְכוּת, תְּנִינָא עָאֵל בְּגִיחוּן וְתָמֵן הוּא קְבוּר, הַהוּא דְּאֶתְמַר בֵּיהּ כָּל הוֹלֵךְ עַל גַּחוֹן, גְּבֻרִיאֵל, גְּבַר אֵל, עָלִיָּה אֶתְמַר לְגְּבַר אֲשֶׁר דְּרָכּוּ נִסְתָּרָה וְיִסְךְ אֱלוֹהַּ בְּעֵדּוֹ, וְלֹא יֵדַע גְּבַר יַת קְבוּרָתִיָּה, עַד יוֹמָא דְּדִין דְּאֶתְגְּלִינָא תָּמֵן. וְדָא אִיהוּ רְמִז, וְלַחֲכִימָא בְּרִמְיָזָא.

251. תְּלִיתָאָה עָאֵל בְּחַדְקֵל, חַד קַל, וְדָא לְיוֹשְׁנָא חַדִּידָא קְלָא לְדִרְשָׁא. רְבִיעָאָה עָאֵל בְּפִרְתָּא, דְּאִיהוּ מוּחָא, דְּבִיָּה פְרִיָּה וְרִבְיָה. בֶּן זוּמָא וּבֶן עֲזַאי דְּעָאֵלוּ בְּקִלְפִין דְּאוּרִינָתָא, הוּוּ לְקָאן בְּהוּן. ר' עֲקִיבָא דְּעָאֵל בְּמוּחָא אֶתְמַר בֵּיהּ דְּעָאֵל בְּשָׁלֵם, וּנְמַק בְּשָׁלֵם.

22. The Pure Marble Stones

This is one of the most profound sections of the Zohar. Rabbi Elazar asks his father Rabbi Shimon to explain a statement made by the great sage Rabbi Akiva. The actual statement reads: "When you reach the pure marble stones, do not say 'water, water', or you may endanger yourselves." Couched in metaphor and concealed in cryptic language, this statement delves into many complex spiritual truths. The most important of these is the fact that all the evil we witness with our own eyes is really an illusion. If we accept and believe in this illusion, it becomes part of our reality. Hidden within these ideas are mysteries so deep and

great that only a few righteous souls in every generation can truly grasp them. In our everyday lives, these concepts help us differentiate reality from illusion.

252. Rabbi Elazar said: Father, one day when we were in the Torah academy, the friends asked why Rabbi Akiva said to his disciples. When you reach the Pure Marble Stones, do not say 'water, water,' or you may endanger yourselves, as it is written: "He that tells lies shall not remain in my sight" (Tehilim 101:7). In the meantime, the most ancient among the old came down. CHOCHMAH AND BINAH ARE CALLED 'ANCIENT' AND KETER, WHICH IS ABOVE CHOCHMAH AND BINAH, IS CALLED 'MOST ANCIENT AMONG THE ANCIENT'. AND THIS IS THE SECRET OF THE SOUL OF YECHIDAH THAT SHALL BE REVEALED IN THE WORLD AT THE END OF CORRECTION. He asked them: Sirs, what issues are you studying? They replied: Indeed WE ARE DISCUSSING what Rabbi Akiva said to his disciples about the pure marble stones. He said to them: Most certainly, here is a sublime secret, for it has been explained in the celestial Yeshiva. In order for you not to misunderstand THIS SECRET, I have come down TO CLARIFY IT. The reason is that this secret, which is concealed from the people of your generation, is already known to you. IN OTHER WORDS, BECAUSE THIS SECRET HAS BEEN REVEALED TO YOU THAT IS HIDDEN FROM THE OTHER PEOPLE OF YOUR GENERATION, IT IS NOW POSSIBLE TO EXPLAIN IT TO YOU IN FULL.

253. These are surely the pure marble stones from which pure water flows. They are alluded to BY THE TWO YUDS THAT APPEAR at the top and bottom of the letter Aleph. The letter Vav, which is placed in a diagonal between THE TWO YUDS, is the tree of Life. Whomever eats from the tree shall live forever. These two Yuds in the Aleph are hinted at in "Vayyitzer (And formed)" (Bereshheet 2:7), WHICH IS SPELLED WITH TWO YUDS. The two forming, one of the upper beings and the other of the lower beings, ARE SYMBOLIZED BY THE TWO YUDS THAT APPEAR AT THE BEGINNING AND END OF THE NAME--YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD-and represent Chochmah at the beginning and Chochmah at the end of the name. THEY ARE CALLED the mysteries of wisdom, because they are concealed from the supernal Chochmah, which is below the Supernal Keter.

254. These are comparable to the two eyes from which two teardrops fell into the great sea. CHOCHMAH IS CALLED EYES, AND THE RIGHT EYE IS THE UPPER CHOCHMAH AND THE LEFT EYE IS THE LOWER CHOCHMAH. Why did the teardrops fall? Because from these two tablets, Moshe gave the Torah to Yisrael, NAMELY BINAH AND MALCHUT. THE RIGHT TABLET IS BINAH, AND THE LEFT IS MALCHUT, CORRESPONDING TO THE TWO EYES. Because the children of Yisrael were not worthy of receiving them, they broke and fell AT THE SIN OF THE CALF, AS IT IS WRITTEN: "AND BROKE THEM AT THE FOOT OF THE MOUNTAIN" (SHEMOT 32:19). This caused the destruction of the first and second Temples, AS THEY ARE ALSO RELATED TO THE TWO TABLETS. THE FIRST TEMPLE IS DERIVED FROM THE RIGHT TABLET, WHICH IS THE SECRET OF THE UPPER CHOCHMAH, BINAH. AND THE SECOND TEMPLE IS DERIVED FROM THE LEFT TABLET, WHICH IS THE SECRET OF THE LOWER CHOCHMAH--MALCHUT. AND THIS IS WHY TWO TEARDROPS FELL INTO THE GREAT SEA. Why did they fall AND BREAK? Because the letter Vav flew out of them, which is the Vav of Vayyitzer. He gave them two other TABLETS from the tree of knowledge of good and evil. From there, the Torah was given in a manner of permitting and forbidding. From THE ASPECT of the right, IT GIVES life but from the left, it gives death.

252. אֲלֶעָזֶר, אָבִא, יוֹמָא חַד הוּינָא בְּבֵי מְדֻרְשָׁא, וְשָׂאִילוּ חֲבֵרָיִיא, מַאי נִיהוּ דִּיאָר עֲקִיבָא לְתַלְמִידוּי כְּשִׁתְּגִיעוּ לְאַבְנֵי שֵׁשׁ טְהוֹר, אֶל תֹּאמְרוּ מִים מִים, שְׂמָא תְּסַתְּכְנוּן גְּרַמְיִיכוּ, דְּכִתִּיב דּוּבַר שְׁקָרִים לֹא יִכּוֹן לְנַגְדַּי עֵינַי. אֲדַהֲכִי, הָא סְבָא דְסָבִין קָא נְחִית, אָמַר לוֹן, רַבְּנָן בְּמַאי קָא תְּשַׁתְּדְלוּן. אָמְרוּ לֵיהּ, וְדַאי, בְּהָא דִיאָר עֲקִיבָא לְתַלְמִידוּי כְּשִׁתְּגִיעוּ לְאַבְנֵי שֵׁשׁ וְכוּ'. אָמַר לוֹן, וְדַאי רְזָא עֲלָאָה אֵית הַכָּא, וְהָא אֹקְמוּהָ בְּמִתְיבְתָא עֲלָאָה, וּבְגִין דְּלֹא תְּטַעוּן נְחִיתְנָא לְכוּ, וּבְגִין דְּאֲתַגְלִיא רְזָא דָא בִּינְיִיכוּ דִּיאֵיהּ רְזָא עֲלָאָה, טְמִירָא מִבְּנֵי דְרָא.

253. בּוֹדַאי אַבְנֵי שֵׁשׁ טְהוֹר, אֲנוּן דְּמִנְהוּן מִיּוּן דְּכֵיּוּן נְמָקִין, וְאֵינּוּן רְמִיזוּן בְּאֵת א רִישָׁא וְסוּפָא, ו' דִּיאֵיהּ נְטוּי בִּינְיִיחָה, אֵיהּ עֵץ הַחַיִּים, מֵאן דְּאָכִיל מִנֶּיהּ, וְחֵי לְעַלְמ, וְאֵלִין ב' יוּדִין, אֵינּוּן רְמִיזוּן בּוּיַצֵּר, וְאֵינּוּן תְּרִין יְצִירוֹת, יְצִירָה דְּעֲלָאִין, וְיְצִירָה דְּתַתָּאִין, וְאֵנּוּן חֲכֵמָה בְּרֵאשׁ, וְחֲכֵמָה בְּסוּף, תְּעֻלּוּמוֹת חֲכֵמָה, וְדַאי אֲנוּן תְּעֻלּוּמוֹת מְחֲכֵמָה עֲלָאָה דְּתַחֲתוֹת כְּתֵר עֲלָאָה.

254. וְאֲנוּן לְקַבֵּל ב' עֵינַיִן, דְּבַהוּן תְּרִין דְּמַעֲיָן נְחִתוּ בְּיַמָּא רַבָּא, וְאֵמַאי נְחִתוּ, בְּגִין דְּאוּרִייתָא מִתְרִין לּוּחִין אֵלִין, הוּהּ מֹשֶׁה נְחִית לְיִשְׂרָאֵל, וְלֹא זָכוּ בְּהוּן, וְאֲתַבְּרוּ וּנְפְלוּ, וְדָא גְרִים אַבּוּדָא דְּבֵית רֵאשׁוֹן וְשֵׁנִי, וְאֵמַאי נְפְלוּ, בְּגִין דְּפִרַח ו' מְנִיּוּהוּ, דִּיאֵיהּ ו' דּוּיַצֵּר, וְיֵהִיב לוֹן אַחֲרֵינִין מְסֻטְרָא דְּעֵץ הַדַּעַת טו"ר. דְּמִתְמָן אֲתִיּוּהִיבַת אוּרִייתָא בְּאַסּוּר וְהִתֵּר מִימִינָא חַיִּי, וּמִשְׂמָאלָא מוֹתָא.

255. Because of this, Rabbi Akiva said to his disciples, "When you reach the pure marble stones, do not say, "Water, water." THIS MEANS THAT you should not compare the pure marble stones to the other stones that represent life and death, because it is written: "A wise man's heart inclines him to his right hand: but a fool's heart is to his left" (Kohelet 10:2). Not only that, but you may endanger yourselves, because these STONES of the Tree of knowledge of good and evil are in a state of separation, while the pure marble stones are in a state of unity without any separation. You may say, that when the Tree of Life departed from them AT THE SIN OF THE CALF, they fell AND broke, and therefore they were separated from each other. BUT THEN, "he that tells lies shall not remain in my sight," because there is no separation between them above. For those that broke were of those FROM THE PURE MARBLE STONES. THEREFORE, THERE IS NO SEPARATION BETWEEN THEM, JUST AS WITH THE PURE MARBLE STONES. IT IS AS IF THEY NEVER WERE BROKEN.

255. ובג"ד אמר רבי עקיבא לתלמידיו, כשתגיעו לאבני שיש טהור, אל תאמרו מים מים, לא תהוהו שקילין אבני שיש טהור לאבנין אחרנין, דאנן חיי ומותא, דמתמן לב חכם לימינו ולב כסיל לשמאלו. ולא עוד אלא אתון תסתכנון גרמיכו, בגין דאלין דעץ הדעת טור אנן בפרודא, ואבני שיש טהור אינן ביחדא בלא פרודא כלל. ואי תימרון דהא אסתלק עץ החיים מנייהו ונפלו, ואית פרודא בינייהו, דובר שקרים לא יכון לנגד עיני, דהא לית תמן פרודא לעילא דאלין דאתברו מאנן הוו. אתו לנשקא ליה, פרח ואסתלק מנייהו.

23. "And a river went out of Eden"

Within the lower spiritual realms many negative forces influence and encumber our lives. Upper Worlds, in contrast, are free of these evil entities. Meditating upon these verses connects us directly to the Upper Worlds, where we are above the influence of harmful forces.

256. Another explanation OF THE VERSE: "And a river went out of Eden" (Beresheet 2:10) is that there are no strange Klipot in the Tree of Life above, NAMELY ZEIR ANPIN OF ATZILUT, as it is written: "Nor shall evil dwell with you" (Tehilim 5:5). WHY? BECAUSE THE KLIPOT FIRST APPEAR IN THE WORLD OF BRIYAH, BELOW THE WORLD OF ATZILUT, but in the tree below IN THE WORLD OF BRIYAH does indeed have strange Klipot. THIS TREE is planted in the Garden of Eden of THE LOWER Zeir Anpin; NAMELY ZEIR ANPIN OF BRIYAH. And this TREE is CALLED Chanoch or Matatron, because in the upper Garden of Eden of the Holy One, blessed be He--NAMELY IN THE GARDEN OF EDEN OF ATZILUT--there are no devious or stubborn Klipot. For this reason, IT IS WRITTEN: "And a river went out of Eden..." The "river" - Matatron - "went out of Eden" MEANING THAT it left its pleasures (Heb. Eden), WHICH CONSISTED OF THE MOCHIN OF IMA, AS BINAH IS CALLED EDEN, AND "to water the garden" means his garden, OF MATATRON. IT IS his orchard, NAMELY MALCHUT OF THE WORLD OF BRIYAH, into which Ben Azai, Ben Zoma and Elisha entered. MATATRON'S Klipot are good from one side and evil from the other. This is WHY THE TORAH lists the permissible and the prohibited, because there are both kosher and unfit, impure and pure.

256. דבר אחר, ונהר יוצא מערן, בודאי לעילא בעץ חיים, תמן לית קליפין נוכראין הה"ד לא יגורך רע, אבל בעץ דלתתא אית קליפין נוכראין, ודאי, ואיהו נטוע בגנתא דערן דזעיר אפין, דאיהו חנוך מטטרו"ן, דג"ע דלעילא דקדוש ברוך הוא לית תמן ערטומא, למהוי תמן נפתל ועקש. ובגין דא, ונהר יוצא וגו', ויכילנא למימר במטטרו"ן, יוצא מערן מעדון דיליה, להשקות את הגן, גן דיליה, פריס דיליה, דתמן עאלו, בן עזאי ובן זומא ואלישע וקליפין דיליה, מסטרא דא טוב, ומסטרא דא רע ודא אסור והתר, כשר ופסול, טומאה וטהרה.

257. An old man stood up and said TO RABBI SHIMON: Rabbi, Rabbi, it is indeed so. THERE ARE NO KLIPOT IN ATZILUT, BUT ONLY IN BRIYAH. But MATATRON is not called the Tree of Life. THE OLD MAN WONDERS. IF RABBI SHIMON INTERPRETS THE VERSE AS APPLYING TO THE GARDEN OF EDEN IN BRIYAH, THEN HOW COULD HE INTERPRET THE VERSE: "THE TREE OF LIFE ALSO IN THE MIDST OF THE GARDEN." FOR THERE IS NO TREE OF LIFE IN THE GARDEN OF BRIYAH AND MATATRON IS NOT THE TREE OF LIFE, BECAUSE THERE IS GOOD AND EVIL IN HIM. The secret of the matter is that Vayyitzer (And...formed), WHICH IS SPELLED WITH TWO YUDS, ALLUDES TO THE TWO ACTS OF FORMING: One is the forming of good and the other is the forming of evil. This is the Tree of knowledge of good and evil, WHICH INCLUDES THESE TWO FORMS. The Tree of knowledge is the small man from which derive death and life, which represent the forbidden and the permissible. IN OTHER WORDS, THE FORBIDDEN IS DEATH AND THE PERMISSIBLE LIFE. Of such a man it is written: "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7).

257. קם חד סבא ואמר, ר' ר', הכי הוא ודאי, אבל עץ חיים לא אתקרי איהו, אלא הכא הוא רזא דמלה וייצר: חד יצירה דטוב, וחד יצירה דרע, דא איהו עץ הדעת טוב ורע, עץ דא אדם זעירא מסטרא דחיים מניה, ומסטרא דמותא מניה, תמן ב' יצירות דיליה, דאנן אסור והתר, ועליה אתמר וייצר ה' אלקים את האדם עפר מן הארמה.

258. The verse continues: "And breathed into his nostrils the breath of life" (Ibid.). This is FROM the upper Shechinah, WHICH IS CALLED Eden AND repentance. Of him, it is written: "The Tree of Life also in the midst of the garden," which is the lower Shechinah. And there were three bonds CONNECTED TO HIM, Neshamah, Ruach and Nefesh. NESHAMAH EXTENDED TO HIM FROM THE UPPER SHECHINAH, RUACH EXTENDED TO HIM FROM ZEIR ANPIN OF ATZILUT AND NEFESH EXTENDED FROM THE GARDEN, WHICH IS THE LOWER SHECHINAH, ALSO CALLED MALCHUT. With them, NESHAMAH, RUACH AND NEFESH, "man became a living soul (Heb. Nefesh)." It was from His mouth indeed that he was named after the Shechinah, which is the "breath (Heb. Neshamah) of life." IT IS AS IF HE BREATHED WITH HIS OWN MOUTH INTO THE MOUTH OF ADAM, FOR THE BREATH OF LIFE IS THE LIGHT OF THE SUPERNAL SHECHINAH. Immediately after completing these words, he rose and disappeared. Rabbi Shimon said: My friends, he surely must have been an angel. In any case, we surely have confirmations.

24. "And Hashem Elohim...put him into the Garden of Eden"

This section uses a story to expand upon the previous section. God elevates Adam from the lower worlds, with their evil and negativity, to Upper Worlds, where Adam is placed in the Garden of Eden. This story mirrors our own spiritual work. The spiritual forces of the Zohar give us the strength to draw the Light of the Creator to assist us in our elevation above the negative influences of our physical existence. Through the power of this section, we gain a deeper connection to the Upper Worlds

259. AFTER THE OLD MAN FINISHED SPEAKING, RABBI SHIMON EXPLAINED THE VERSE: "And Hashem Elohim took the man, and put him into the Garden of Eden" (Beresheet 2:15). HE ASKED: From where did He take him? WHERE WAS HE BEFORE THE GARDEN OF EDEN? HE REPLIED: He took him from the four elements OF SEPARATION, as it is written: "And from thence it was parted, and branched into four streams" (Ibid. 10), WHICH IS AN ALLUSION TO THE FOUR ELEMENTS. SO THE HOLY ONE, BLESSED BE HE, detached ADAM from THE FOUR ELEMENTS and "put him into the Garden of Eden" IN ATZILUT.

260. JUST AS THE HOLY ONE, BLESSED BE HE, ELEVATED ADAM FROM THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION TO THE GARDEN OF EDEN, so the Holy One, blessed be He, shall do to a man created from these four elements when he repents and studies the Torah. THEN the Holy One, blessed be He, shall take THE REPENTANT from BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION. About THE ELEMENTS OF SEPARATION, it is written: "And from thence it was parted", as He detached him from their lusts and put him in His own garden, which is the Shechinah, NAMELY MALCHUT, "to till it", TO SERVE THE SHECHINAH, by means of the positive precepts and "to keep it" (Beresheet 2:16) by means of negative precepts. If A PERSON has the merit "to keep" the Shechinah, he shall become master of the four elements OF HIS BODY. And he becomes a river from which they are watered, and not watered by any other; REFERRING TO THE OTHER SIDE. And they recognize him as their master and ruler.

261. If he transgresses THE PRECEPTS OF the Torah, THE FOUR ELEMENTS OF HIS BODY shall be watered by the bitterness of the Tree of Evil, which is the evil inclination. It is written about all the parts of the body that are made of the four elements in him, "And they made their lives bitter with hard bondage..." (Shemot 1:14). They made them bitter by the bitterness of the gallbladder (Heb. marah). Of the sacred parts of the body, which are from the side of good, it is written: "And when they came to Marah (lit. 'bitter'), they could not drink of the waters of Marah, for they were bitter..." (Shemot 15:23). Similarly, the sages of the Mishnah said that the verse, "And they made their lives bitter in hard bondage..." refers to hard questions, "in mortar" (Heb. chomr), and "in brick" (levenah) in clarifying (libun), the Halachah, 'And in all manner of bondage in the field', allude to the Barayta, 'All their bondage'-- namely the Mishnah. BECAUSE OF THEIR SINS AND TRANSGRESSION, THE OTHER SIDE CLEAVED TO ALL THE PARTS OF THEIR STUDY OF THE TORAH. AS OUR SAGES OF BLESSED MEMORY SAID, IF A MAN IS NOT WORTHY, THE TORAH BECOMES TO HIM A DEADLY POISON.

258. וַיִּפַּח בְּאַפָּיו נְשִׁמַת חַיִּים. דָּא שְׂכִינְתָא עֲלָאָה, עֲדָן. תְּיוֹבְתָא. וְעֲלָה אֲתָמֵר וְעַץ הַחַיִּים. בְּתוֹךְ הַגֶּן, דָּא עֲמוּדָא דְאֲמִצְעִיתָא. הַגֶּן שְׂכִינְתָא תְתַאָּה, תְּלַת קְטִירִין אֲנוּן: נְשִׁמְתָא. רוּחָא. נִפְשָׁא לְגַבִּיָּה. וּבְהוּן וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, דְּאִיהוּ מִפְּנוּ מִמֶּשׁ, אֲתִקְרִי לְשְׂכִינְתָא, דְּאִיהִי נְשִׁמַת חַיִּים. מִיַּד דְּאִמֵר מְלִין אֲלִין סְלִיק לְעִילָא. אֲמַר רַבִּי שְׁמַעוֹן, חֲבַרְיָא בּוֹדְאֵי מְלֵאכָא הוּוּ, וּבּוֹדְאֵי סְמִיךְ אֵית לְנָא, מִכָּל אֲתֵר.

259. פִּתַּח קְרָא אֲבִתְרִיהּ, וַיִּקַּח ה' אֱלֹקִים אֶת הָאָדָם וַיְנַיְחֵהוּ בְּגֵן עֵדֶן וְגו', וַיִּקַּח מֵאֵן נָטִיל לֵיהּ, אֲלָא נָטִיל לֵיהּ מִד' יְסוּדִין, דְּאֲתָמֵר בְּהוּן וּמִשֶׁם יִפְרֵד וְהִיא לְאַרְבַּעַה רְאשִׁים, אֲפִרִישׁ לֵיהּ מִנְהוּן, וְשׁוּי לֵיהּ בְּגַנְתָּא דְעֵדֶן.

260. כְּגִוּוֹנָא דָּא, יַעֲבֵד קְדוּשׁ בְּרוּךְ הוּא לְבִ"ג דְּאֲתַבְרִי מִד' יְסוּדִין, בּוֹזְמָא דְתַב בְּתִיּוֹבְתָא, וּמִתְעַסֵּק בְּאוּרִייתָא, קְדוּשׁ בְּרוּךְ הוּא נָטִיל לֵיהּ מִתְמָן, וְעֲלִיָּהוּ אֲתָמֵר, וּמִשֶׁם יִפְרֵד, אֲפִרִישׁ נִפְשִׁיהּ מִתְאוּה דִּילְהוּן, וְשׁוּי לֵיהּ בְּגַנְתָּא דִּילֵיהּ, דְּאִיהִי שְׂכִינְתָא. לְעַבְדָּה בְּפִקּוּדֵין דְעֵשָׂה, וּלְשִׁמְרָה בְּפִקּוּדֵין דְלֵא תַעֲשֶׂה, אִי זָכָה לְנִטְרָא לֵהּ, אִיהוּ וְהָא רִישָׁא, עַל ד' יְסוּדִין, וְאֲתַעֲבִיד נְהַר דְּאֲתַשְׁקִין עַל יְדֵיהּ, וְלֵא עַל יְדָא אַחְרָא, וְאֲשַׁתְּמוּדְעִין בֵּינָה, דְּאִיהוּ רַבּוּן וְשְׁלִיט עֲלֵיהוּ.

261. וְאִי עֵבֵר עַל אוּרִייתָא, אֲתַשְׁקִין מִמְרִירו דְּאֵילְנָא דְרַע, דְּאִיהוּ יֵצֵר הָרַע, וְכָל אֲבָרִין דְּאֲנוּן מִד' יְסוּדִין, אֲתָמֵר בְּהוּן, וַיִּמְרְרוּ אֶת חַיֵּיהֶם וְגו' וַיִּמְרְרוּ בְּמִירו דְמֵרָה, וּלְגַבִּי אֲבָרִין קְדִישִׁין דְּגִנְפָא, דְּאֲנוּן מְסֻטְרָא דְטוֹב, עֲלִיָּהוּ אֲתָמֵר וַיִּבּוֹאוּ מִרְתָּה וְלֵא יְכַלּוּ לְשִׁתּוֹת מִים מִמֵּרָה וְגו'. כְּגִוּוֹנָא דָּא, אֲמֵרוּ מְאִרֵי מִתְנִיתִין, וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבּוּדָה קְשָׁה, בְּקוּשִׁיא. בְּחוּמֵר, בְּקַל וְחוּמֵר. וּכְלָבָנִים, בְּלַבּוּן הִלְכְתָּא. וּבְכָל עִבּוּדָה בְּשֻׁרָה, דָּא בְּרִייתָא. אֶת כָּל עִבּוּדְתֶם וְגו' דָּא מְשֻׁנָּה.

262. If they repent, it is said of them: "And Hashem showed him a tree" (Ibid. 25), the Tree of Life by which "the waters were made sweet." AS THE BITTERNESS AND THE DEADLY POISON WERE REMOVED FROM THE TORAH, THE SWEETNESS OF IT, WHICH IS THE ELIXIR OF LIFE, WAS REVEALED TO THEM. And this TREE OF LIFE is Moshe the Mashiach (Messiah). THE SOUL OF MOSHE SHALL BE REVEALED AT THE COMING OF MASHIACH, as it is written of him BEFORE THE COMING OF MASHIACH: "The rod of the Elohim is in my hand" (Shemot 17:9); "the rod of the Elohim" is Matatron, who has life on one side and death on the other, AS HE CHANGES FROM A SERPENT TO A ROD AND FROM A ROD TO A SERPENT. When he changed into a rod, he was helpful TO MOSHE from the side of good, AND LIFE ISSUED FROM IT. But when he changed into a serpent, he worked against him, BECAUSE DEATH WAS ON HIS SIDE. So immediately, "Moshe fled from it" (Shemot 4:3).

263. The Holy One, blessed be He, delivered Matatron into the hands of Moshe, SO THAT HE MIGHT USE HIM BY THE SECRET OF THE "ROD OF THE ELOHIM." AS LONG AS IT IS IN THE HANDS OF MOSHE, IT BECOMES A ROD AND NOT A SERPENT. MATATRON is the secret of the Oral Torah, which prescribes what is forbidden and what is permitted, NAMELY THE SIDES OF GOOD AND EVIL. THIS IS SIMILAR TO MATATRON, WHO IS THE SECRET OF THE TORAH OF BRIYAH. BUT IN ATZILUT, IT IS WRITTEN: "NOR SHALL EVIL DWELL WITH YOU" (TEHILIM 5:5). AND THE ENTIRE TORAH CONSISTS OF THE HOLY NAMES OF THE HOLY ONE, BLESSED BE HE. As soon as Moshe smote the rock with the rod, the Holy One, blessed be He, removed it from Moshe's hand, as it is written: "Went down to him with a staff" (II Shmuel 23:21) to smite him with it. The staff is the evil inclination, the serpent, and everything; ALL THE TROUBLES in exile are because of THE SERPENT. IN OTHER WORDS, THE SERPENT IS THE CAUSE OF ALL THE SUFFERING AND PUNISHMENTS OF EXILE.

264. More MAY BE SAID ABOUT THE VERSE: "And from thence it was parted." Happy is the man who is occupied in the study of the Torah. When the Holy One, blessed be He, takes him away from this body--from its four elements OF SEPARATION--he is detached from them and becomes head of the four living creatures OF THE CHARIOT. It is written about them: "They shall bear you up in their hands" (Tehilim 91:12). BY DELVING INTO THE STUDY OF THE TORAH, INSTEAD OF BEING RULED OVER BY THE FOUR ELEMENTS OF SEPARATION, THE HOLY ONE, BLESSED BE HE, DETACHES HIM FROM THE LUSTS OF THE ELEMENTS OF THE BODY AND ELEVATES HIM TO BECOME HEAD OF THE FOUR HOLY LIVING CREATURES OF THE CHARIOT. AND THEY SHALL BEAR HIM UP AND CARRY HIM IN ACCORDANCE WITH THE SECRET OF THE VERSE: "THEY SHALL BEAR YOU UP IN THEIR HANDS, LEST YOU DASH YOUR FOOT AGAINST A STONE."

262. אִם תִּיבֵּין בְּתוֹבָתָא, אֲתָמֵר בְּהוֹן, וַיֹּרְהוּ ה' עֵץ, וְדָא עֵץ חַיִּים, וּבִיָּה וַיִּמְתְּקוּ הַמַּיִם, וְדָא מִשָּׁה מְשִׁיחַ, דְּאֲתָמֵר בִּיָּה, וּמִשָּׁה הָאֱלֹקִים בִּיָּדֵי, מִשָּׁה, דָּא מִטְטְרוּן, מִסְטְרִיָּה חַיִּים, וּמִסְטְרִיָּה מִיָּתָה. כִּד אֲתַהֲפֵךְ לְמִשָּׁה אִיהוּ עֵזֵר, מִסְטְרָא דְטוֹב, כִּד אֲתַהֲפֵךְ לְחַיּוּיָא, אִיהוּ כְּנַגְדוֹ, מִיָּד וַיִּנְס מִשָּׁה מִפְּנֵיו.

263. וְקְדוֹשׁ בְּרוּךְ הוּא מְסַר לֵיהּ בִּידָא דְמִשָּׁה, וְאִיהוּ אֲוֵרִייתָא דְבַעַל פֶּה, דְּבִיָּה אֲסוּר וְהִתֵּר, מִיָּד דְּמַחָא בִּיָּה בְּטִינָרָא, נָטַל לֵיהּ קְדוֹשׁ בְּרוּךְ הוּא בִּיָּדֵיהּ, וְאֲתָמֵר בִּיָּה וַיִּרְדּוּ אֵלָיו בְּשֶׁבֶט, לְמַחָאָה לֵיהּ בִּיָּה, וְשֶׁבֶט אִיהוּ יֵצֵר הָרַע, חוּיָא, וְכֹלָא אִיהוּ בְּגִלּוּתָא מַחֲמַת דִּילֵיהּ.

264. וְעוֹד וּמִשָּׁם יִפְרֵד, זְכָאָה אִיהוּ בֵּר נֶשׁ, דְּאֲשְׁתַּדַּל בְּאוֹרֵייתָא דְּבִזְמַנָּא דְּנָטִיל לֵיהּ קְדָשָׁא בְּרִיךְ הוּא, מֵהַאי גּוּפָא, מִד' יְסוּדִין, אֲתַפְרֵשׁ מִתַּמָּן, וְאִזִּיל לְמַהוּי רִישָׁא בְּד' חַיּוּן, וְאֲתָמֵר בְּהוֹן עַל כַּפֵּים יִשְׁאוּנָךְ וְגו'.

25. Idolatry - bloodshed - incest

These three negative actions are the primary cause of all the world's negativity. In a lengthy discussion, the Zohar expounds upon their metaphysical source. The Kabbalists teach us that idolatry does not only pertain to man-made statues and icons. An idol is defined as any material possession or external situation that controls our emotions, our behavior, or our motivation. When any such circumstance determines or influences our experience of life, we have surrendered control and severed our connection to the Light, which is the true source of fulfillment.

Often, our negative tendencies lead us to become worshippers of wealth or disciples of our own ego.

The sin of bloodshed does not refer exclusively to cold-blooded killing.

Bloodshed occurs when we publicly or privately disgrace or humiliate others, causing the blood to rush to their face out of embarrassment.

This includes, for example, character assassination caused by an evil tongue.

The Hebrew word and connotation for incest is not limited to sexual relations between direct family members. It also includes adulterous relations between a married woman and another man; a man that marries two sisters; relations between a step brother and step sister. Even though the step brother and sister are not connected by blood, a spiritual bond is created when their respective parents join together in marriage. In Kabbalah, spiritual connections are far more significant than blood relations. The spiritual forces released by the letters of this section protect and purify us from these negative actions.

265. "And Hashem Elohim commanded..." (Beresheet 2:16). THIS VERSE ALLUDES TO THE PROHIBITION OF IDOL-WORSHIPPING, WHICH IS INCLUDED WITHIN THE TREE OF KNOWLEDGE, as it has been said that the word "To command (Heb. Tzav)" is but idolatry, from where, REFERRING TO THE TREE OF KNOWLEDGE, other Elohim originate. And this, NAMELY THE KLIPAH OF IDOLATRY, DWELLS in the liver (Heb. kaved; lit. 'heavy'). THERE ARE THREE TRANSGRESSIONS PERTAINING TO THE TREE OF KNOWLEDGE, WHICH ARE IDOL WORSHIPPING, INCEST AND BLOODSHED. And this, NAMELY THE KLIPAH OF IDOLATRY, DWELLS in the liver (Heb. kaved; lit. 'heavy'). As a result, their work became heavy such is idol worship. Because OF IDOLATRY, the liver becomes angry. BY BECOMING ANGRY, THE LIVER IS PASSED ON AS A DWELLING FOR THE KLIPAH OF IDOL WORSHIPPING. It has been said that 'Whoever is angry acts as if he worships idols,' and IT IS WRITTEN: "And...command" TO TEACH US ABOUT THE TRANSGRESSION OF IDOL WORSHIPPING, WHICH IS INCLUDED WITHIN THE TREE OF KNOWLEDGE.

266. THE PHRASE, "the man" alludes to the prohibition of bloodshed, WHICH IS INCLUDED WITH THE TREE OF KNOWLEDGE, as it is written: "Who so sheds man's blood, by man shall his blood be shed" (Beresheet 9:6). FROM HERE, WE NEED TO DRAW AN ANALOGY. HERE IT SAYS, "THE MAN" AND THERE MAN IS MENTIONED IN CONNECTION WITH BLOODSHED. JUST AS THERE THE WORD MAN IS CONNECTED WITH BLOODSHED, SO HERE (BERESHEET 2:16), MAN IS CONNECTED WITH BLOODSHED. THEREFORE, BOTH ISSUES DEAL WITH BLOODSHED. THE KLIPAH OF BLOODSHED RESIDES WITHIN the gall (Heb. marah); it is the sword of the Angel of Death BY WHICH HE KILLS HUMAN BEINGS, AS IT SAYS THAT A DROP OF BITTERNESS (HEB. MARAH) HANGS FROM THE SWORD OF THE ANGEL OF DEATH, BY WHICH ONE DIES. The verse also says, "But her end is bitter as wormwood, sharp as a two-edged sword" (Mishlei 5:4). THE WORD "saying" (Beresheet 2:16) IN THIS VERSE alludes to THE PROHIBITION OF incest, WHICH IS PART OF "THE TREE OF KNOWLEDGE." THE KLIPAH OF INCEST RESIDES IN the spleen, about which it is written: "She eats, and wipes her mouth..." (Mishlei 30:20), because the spleen has neither mouth nor arteries THROUGH WHICH IT CAN SUCK BLOOD. Therefore, it sucks black blood from the liver, even though it has no mouth. This IS WHY IT IS WRITTEN: "She eats, and wipes her mouth." All those who shed blood come from THE KLIPAH THAT RESIDES IN the gall, so the arteries in the heart avoid the bile and IMMEDIATELY flee from it.

267. Those who commit incest hide in the dark, AS IT IS WRITTEN: "THE EYE ALSO OF THE ADULTERER WAITS FOR THE TWILIGHT, SAYING, NO EYE SHALL SEE ME..." (IYOV 24:15). THIS IS AN ALLUSION TO the black blood of the spleen, WHERE THE KLIPAH OF INCEST RESIDES, AS BLACK BLOOD IS SIMILAR TO DARKNESS. The soul of whoever commits bloodshed, idolatry or incest shall be reincarnated inside THE THREE FORMS OF KLIPAH: the liver, the gall and the spleen. And it is sentenced in Gehenom by three evil rulers CALLED the destroyer, anger and wrath.

268. There are fifteen forms of incest (sexual misconduct), which are equivalent to the numerical value of Yud-Hei OF THE NAME YUD-HEI-VAV-HEI, and the other six are equivalent to the Vav OF THE NAME YUD-HEI-VAV-HEI. EVEN before the children of Yisrael were exiled and the Shechinah was still with them, the Holy One, blessed be He, commanded Yisrael, "The nakedness of your mother, shall you not uncover" (Vayikra 18:7). THEY SHOULD NOT HARM THE SHECHINAH, WHICH IS THE MOTHER OF YISRAEL. So this exile is CONSIDERED the uncovering of the nakedness of the Shechinah, as it is written: "For your transgressions was your mother put away" (Yeshayah 50:1). Therefore, because OF THE TRANSGRESSIONS OF incest, the children of Yisrael were banished and the Shechinah was condemned to exile. This is the uncovering of the nakedness of the Shechinah, BECAUSE THE GOING OF THE SHECHINAH INTO EXILE IS CONSIDERED TO BE HER NAKEDNESS, AS IT IS WRITTEN: "ALL THAT HONORED HER DESPISE HER, BECAUSE THEY HAVE SEEN HER NAKEDNESS" (EICHAH 1:8). The nakedness OF THE SHECHINAH is Lilit, the Mother of the mixed multitude. IT IS CONSIDERED NAKEDNESS BECAUSE THE RULE OF THE SHECHINAH, THE MOTHER OF YISRAEL, AND HER BOUNTY

265. וַיִּצַו ה' אֱלֹהִים וּגו', הָא אֹקְמוֹה לִית צו אֱלָא עֲבוּדָה זָרָה, דְּמַתְּמֵן אֱלֹהִים אַחֲרִים, וְאִיהִי בְּכַבֵּד דְּמִנָּה תְּכַבֵּד הָעֲבוּדָה, דְּאִיהִי עֲבוּדָה זָרָה לִיה וְהַכְּבֵד כּוּעֵס, וְהָא אֹקְמוֹה כָּל הַכּוּעֵס בְּאֱלוֹ עוֹבֵד עֲבוּדָה זָרָה. דָּא אִיהוּ וַיִּצַו.

266. עַל הָאָדָם, דָּא שְׂמִיכוֹת דְּמִים, כּד"א בְּאָדָם דְּמוּ יִשְׁפֹךְ, וְדָא מְרָה, חֲרַבָּא דְּמִלְאךְ הַמּוֹת, כּד"א וְאַחֲרִיתָהּ מְרָה כְּלַעְנָה, חֲדָה כְּחֲרֵב פִּיּוֹת. לֵאמֹר, דָּא גְלוּ עֲרִיּוֹת, וְדָא טְחוּל. עֲלִיהָ נֵאמַר אֲכָלָה וּמְחַתָּה פִּיהּ וּגו' דְּטְחוּל לִית לָהּ פּוּמָא וְעֲרִקִין, וְאַתְשַׁקִּיָּא מִעֲבִירוֹ דְּדָמָא אוֹכְמָא דְּכַבֵּד, וְלֵא אֲשַׁכְּחָנָא לִיה פּוּמָא, וְדָא אִיהוּ אֲכָלָה וּמְחַתָּה פִּיהּ וּגו'. כָּל שׁוֹפְכֵי דְּמִים מִמְרָה אֲנוּן, דְּעֲרִקִין דְּדָמָא דְּלִבָּא, מִיַּד דְּחִזְאוּן מְרָה, כְּלָהוֹן בְּרַחֲוִין קְדָמָה.

267. וְעֲרִיּוֹן כְּלָהוּ אֲתַבְּסִיין בְּחִשׁוּכָא, בְּדָם אוֹכְמָא דְּטְחוּל, מָאן דְּעֵבֵר עַל שְׂמִיכוֹת דְּמָא וְעִזֵּי וּגִ"ע, גְּלוּא נְשַׁמְתִּיהּ, בְּכַבֵּד מְרָה טְחוּל, וְדִינִין לִיה בְּגִיהֵנָם, וְתֵלֵת מִמֵּנָן עֲלִיָּהוּ, מִשְׁחִית אֶף וְחִימָה.

268. ט"ו עֲרִיּוֹן אֲנוּן, כְּחִשְׁבֵּן י"ה, וְשִׁית אַחֲרֵינִין כְּחִשְׁבֵּן ו'. קְדָם דְּגָלוּ יִשְׂרָאֵל בְּגִלוּתָא, וְשַׁכְּיִנְתָּא עֲמָהוּן, מִנֵּי קְדוּשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל, עֲרוֹת אִמְךָ לֹא תִגְלֶה. וְדָא גְלוּתָא, אִיהוּ גְלוּי עֲרוֹתָהּ דְּשַׁכְּיִנְתָּא, הָה"ד וּבְכַשְׁעֵכֶם שְׁלַחָה אִמְכֶם, וְעַל גְּלוּי עֲרוֹת גְּלוּ יִשְׂרָאֵל וְשַׁכְּיִנְתָּא בְּגִלוּתָא, וְדָא אִיהִי עֲרוֹה דְּשַׁכְּיִנְתָּא. וְהִיא עֲרוֹה אִיהִי לִילִית, אִמָּא דְּעֲרֵב רַב, וְעֲרֵב רַב אֲנוּן עֲרוֹת דִּילָהּ, וְעֲרוֹת דִּישְׂרָאֵל דְּלַעִילָא, דְּעֲלִיהָ אֲתַמְר עֲרוֹת אֲבִיךָ לֹא תִגְלֶה.

PASSED TO LILIT, THE MOTHER OF THE MIXED MULTITUDE. The mixed multitude, WHICH HAS CONTROL OVER YISRAEL IN EXILE, REPRESENTS the nakedness OF THE SHECHINAH and the nakedness of supernal Yisrael, WHO IS ZEIR ANPIN, THE HUSBAND OF THE SHECHINAH. And of this SUPERNAL YISRAEL, it is written: "The nakedness of your father shall you not uncover" (Vayikra 18:7). BECAUSE WHEN THE SHECHINAH IS IN EXILE, LILIT AND THE MIXED MULTITUDE RECEIVE HIS ABUNDANCE, WHICH WAS SUPPOSED TO BE GIVEN TO THE SHECHINAH. FOR THIS REASON, THE EXILE IS CONSIDERED THE NAKEDNESS OF SUPERNAL YISRAEL.

269. Those WHO COMMIT INCEST separate the UPPER Hei OF YUD-HEI-VAV-HEI from the LOWER Hei OF YUD-HEI-VAV-HEI, so that the Vav OF YUD-HEI-VAV-HEI may not come between them, as it is written: "You shall not uncover the nakedness of a woman and her daughter" (Ibid. 17). THE UPPER HEI IS THE MOTHER AND THE LOWER HEI IS HER DAUGHTER. BECAUSE THE VAV CANNOT COME BETWEEN THEM AND ALLOW THE ABUNDANCE FROM THE MOTHER TO REACH THE DAUGHTER, THEY ARE BOTH HARMED AND DEJECTED, BECAUSE THE ACTS OF BLOCKING AND PREVENTING THIS ABUNDANCE FROM REACHING THE LOWER HEI IS CONSIDERED TO BE HER NAKEDNESS AS WELL. And THE MOTHER AND THE DAUGHTER are the upper Shechinah, NAMELY MOTHER, and the lower Shechinah, NAMELY HER DAUGHTER. DURING EXILE, THE REASON WHY THE VAV CANNOT COME BETWEEN THE UPPER AND LOWER HEI IS THAT the mixed multitude--which are the Nefilim, the Giborim, the Amalekim, the Refaim and the Anakim (WHOSE INITIALS SPELL NEGA RA, WHICH MEANS EVIL INFLICTION)--MIGHT COME FORTH AND RECEIVE THE ABUNDANCE FROM THAT VAV. THUS, the Holy One, blessed be He, WHO IS THE VAV, is not permitted to come between them. The secret of this issue LIES IN THE VERSE: "And the river shall be wasted and dried up" (Yeshayah 19:5). The abundance of the upper Hei, WHICH IS CALLED THE RIVER, shall be wasted and the lower Hei, WHICH DOES NOT RECEIVE THE ABUNDANCE, shall dry up. And ALL THIS IS for the purpose of not allowing the mixed multitude to nourish themselves from the Vav, which is the Tree of Life. Therefore, the Vav is not permitted between the UPPER Hei and the LOWER Hei at the time when the mixed multitude is between them, DURING EXILE, AT TIME OF EXILE WHEN THEY MIGHT COME AND DRAW SUSTENANCE FROM THEM.

270. There is no permission for the letter Yud OF THE NAME OF YUD-HEI-VAV-HEI to approach the lower Hei, BECAUSE THEN THE MIXED MULTITUDE MIGHT DRAW ITS SUSTENANCE FROM IT. SO it is written: "You shall not uncover the nakedness of your daughter in law" (Vayikra 18:15)--AS THE LOWER HEI IS CONSIDERED TO BE THE DAUGHTER-IN-LAW OF YUD; FOR YUD IS THE FATHER, HEI THE MOTHER AND VAV IS THE SON OF YUD AND THE HUSBAND OF LOWER HEI. THUS, LOWER HEI IS A DAUGHTER TO THE UPPER HEI AND IS THE DAUGHTER-IN-LAW TO YUD, BEING VAV'S WIFE, YUD'S SON. IF YUD WILL POUR ITS ABUNDANCE TO THE DAUGHTER-IN-LAW WHEN LOWER HEI IS IN EXILE, THE MIXED MULTITUDES WILL RECEIVE THE ABUNDANCE AND THE NAKEDNESS OF THE DAUGHTER-IN-LAW IS REVEALED. They separate the Vav and the upper Hei, as it is written: "The nakedness of your father's wife shall you not uncover" (Ibid. 8), because the Yud is the father, the Hei is the mother, the Vav is the son and the LOWER Hei is the daughter. For this reason, He commanded him in regard to the upper Hei: "The nakedness of your father's wife shall you not uncover", AS THE UPPER HEI IS HIS FATHER'S WIFE. THUS, IF VAV APPROACHED HEI IN EXILE, THE MIXED MULTITUDE WOULD REPLENISH ITSELF FROM THE ABUNDANCE, CAUSING THE NAKEDNESS OF THE FATHER'S WIFE TO BE REVEALED, AS THIS ABUNDANCE IS HERS. "The nakedness of your sister, the daughter of your father" (Ibid. 9) is the lower Hei, about which it is written: "Neither shall you take her son's daughter, or her daughter's daughter, to uncover her nakedness" (Ibid. 17). These are the two fully spelled letters Hei-Aleph, Hei-Aleph, which are the offspring of the LOWER Hei. "You shall not uncover the nakedness of your father's brother" (Ibid. 14) is the outstretched form of the letter Yud, as in Yud-Vav-Dalet, which is the offspring of the letter Yud OF YUD-HEI-VAV-HEI, and so the brother of Vav.

269. וְאֵנוּן אֶפְרַיִשׁוּן בֵּין ה' ה', דְּלֹא אֶתְקַרְיֵב ו' בִּינְיָהוּ, הֵה"ד עֲרוֹת אִשָּׁה וּבִתָּהּ לֹא תִגְלֶה, וְאֵנוּן שְׂכִינְתָא עֲלָאָה וְתַתָּאָה, דְּבִזְמַנָּא דְּעֵרֵב רַב דְּאֵנוּן נְפִילִים, גִּבּוֹרִים, עֲמֻלְקִים, רַפְאִים, עֲנָקִים, בֵּין ה' ה' לִית רִשׁוֹ לְקָרוֹשׁ בְּרוּךְ הוּא לְקָרְבָא בִּינְיָהוּ, וְרִזָּא דְּמִלָּה וְנִהַר יַחֲרֵב וְיִבֵּשׁ, יַחֲרֵב בְּה' עֲלָאָה, וְיִבֵּשׁ בְּה' תַּתָּאָה, בְּגִין דְּלֹא יִתְפַּרְנְסוּן עֵרֵב רַב מִן ו', דְּאִיהוּ עַץ הַחַיִּים וּבְגִין דָּא לִית קְרִיבוֹ לִו' בֵּין ה' ה', בְּזַמְנָא דְּעֵרֵב רַב בִּינְיָהוּ.

270. וְלִית רִשׁוֹ, לֹאֵת י' לְקָרְבָא בְּה' תַּנְיִנָּא, הֵה"ד עֲרוֹת כְּלַתְךָ לֹא תִגְלֶה. וְאֵנוּן אֶפְרַיִשׁוֹ בֵּין ו' לָה' עֲלָאָה, הֵה"ד עֲרוֹת אִשְׁתְּ אַבִּיךָ לֹא תִגְלֶה דִּי אִיהוּ אָב, ה' אָם, ו' בֶּן, ה' בַּת. וּבְגִין דָּא מִנִּי לְגַבִּיּהּ ה' עֲלָאָה, עֲרוֹת אִשְׁתְּ אַבִּיךָ לֹא תִגְלֶה. עֲרוֹת אַחוֹתֶךָ בַּת אַבִּיךָ, דָּא ה' תַּתָּאָה. אֵת בַּת בְּנָהּ וְאֵת בַּת בִּתָּהּ, אֵנוּן ה"א ה"א דְּאֵנוּן תּוֹלְדִין דְּה'. עֲרוֹת אַחֵי אַבִּיךָ דָּא יו"ד דְּאִיהוּ תּוֹלְדָה דְּאֵת י', וְאִיהוּ אַח לֹא יו"ד.

271. Consequently, as long as the mixed multitude is mixed among Yisrael, there can be no unity among the members and no adjoining of the letters of the name Yud-Hei-Vav-Hei. As soon as the mixed multitude is annihilated from the world, it is said of the letters of the Name of the Holy One, blessed be He, that "on that day Hashem shall be one, and his name 'One'" (Zecharyah 14:9). Therefore, WHEN THE MIXED MULTITUDE IS NOT MIXED AMONG YISRAEL, men--that is, Yisrael--shall be one with the Torah, about which it is said: "She is a Tree of Life to those who lay on her" (Mishlei 3:18). And she, THE TORAH, IS THE ASPECT OF the Queen, Malchut, from whose aspect the children of Yisrael are called the kings' children. THAT IS, THEY ARE CALLED THE TORAH OF ATZILUT, WHICH IS COMPOSED ENTIRELY OF THE NAMES OF THE HOLY ONE, BLESSED BE HE.

272. For this reason, the Holy One, blessed be He, said, "It is not good that the man should be alone; I will make him a help to match him." (Beresheet 2:18). The phrase: "A HELP TO MATCH HIM" IS a deputy (Mishneh) TO THE QUEEN, the wife of that youth, NAMELY MATATRON. IN OTHER WORDS, THIS MEANS IT IS NOT GOOD FOR MAN TO BE ALONE IN THE TORAH OF ATZILUT. SO I WILL MAKE HIM A HELP TO MATCH HIM BY THE TORAH OF BRIYAH, WHO IS THE WIFE OF MATATRON AND IS NOT THE ASPECT OF MALCHUT, THE QUEEN. BUT INDEED, SHE IS CALLED MISHNEH TORAH, BEING SECOND TO THE TORAH OF ATZILUT, WHICH IS THE QUEEN. She is the maidservant of the Shechinah, BECAUSE SOMETIMES SHE HELPS THE SHECHINAH AND OTHER TIMES, SHE IS MATCHED AGAINST HER. If the children of Yisrael are meritorious, then she helps them while in exile from the aspect of the permissible, the pure and the fit IN THE TORAH. But if they are not, she is a match against THE SHECHINAH from the aspect of the impure, the unfit and the forbidden IN THE TORAH. THE SECTIONS OF THE TORAH THAT DEAL WITH WHAT IS pure, permitted and kosher are RELATED TO the good inclination, WHILE THE SECTIONS OF THE TORAH THAT DEAL WITH WHAT IS unfit, impure and forbidden are RELATED TO the evil inclination. SO HAD THERE NOT BEEN AN EVIL INCLINATION IN THE WORLD, THESE SECTIONS WOULD NOT HAVE APPEARED IN THE TORAH.

273. The woman who has both pure blood and the impure blood of menstruation comes from the aspect of the deputy (Mishneh), which is imposed upon Him. Thus, she is not the spouse, His union, because there can be no union before the mixed multitude is eliminated from the face of the world. Because of THE MIXED MULTITUDE, Moshe was buried outside of the Holy Land. His burial was at the hands of the deputy (Mishneh), and no one knows the location of his grave to this day. BURIAL MEANS CONCEALMENT, WHEREAS THE RESURRECTION OF THE DEAD IS REVELATION. SO MOSHE WAS CONCEALED AND BURIED OUTSIDE THE HOLY LAND BECAUSE OF THE DOMINION OF THE DEPUTY IN THE WORLD. THIS IS WHY NO ONE CAN KNOW HIS BURIAL SITE UNTIL THE DAY OF THE END OF CORRECTION. AT THE RESURRECTION OF THE DEAD, MOSHE WILL BE REVEALED TOGETHER WITH THE TWO MESSIAHS. His being buried, THE CONCEALING OF THE SOUL OF MOSHE, COMES FROM THE POWER OF the deputy, which rules over the Queen, who is CALLED the Kabbalah (lit. receiving) of Moshe. And so the Queen departs from her husband. This is why THE SCRIPTURE SAYS: "For three things the earth is disquieted" (Mishlei 30:21), ALLUDING TO MALCHUT, THE FEMINE PRINCIPLE OF ZEIR ANPIN CALLED THE EARTH. THE PHRASE: "For a slave when he becomes king" (Ibid. 22) alludes to the specific servant, WHO IS MATATRON. "And a handmaid THAT IS HEIR TO HER MISTRESS" (Ibid. 23) ALLUDES TO the deputy, MATATRON'S WIFE and "a fool when he is filled with meat" is the mixed multitude WHOSE MEMBERS ARE CALLED "foolish people and unwise" (Devarim 32:6).

271. סוף סוף, בזמנא דערב רב מעורבין בישראל, לית קריבו ויחודא באתון שם הוי"ה, ומיד דיתמחון מעלמא אתמר באתון דקב"ה, ביום שהוא יהיה הוי"ה אחד ושמו אחד. ובג"ד אדם, האנון ישראל, אית לון יחודא באורייתא, דאתמר בה עץ חיים היא למחזיקים בה, ואיהי מטרוניתא מלכות, דמסטרעה אתקריאו ישראל בני מלכים.

272. ובגין דא, אמר קדשא בריך הוא, לא טוב היות האדם לבדו אעשה לו עזר כנגדו, דא משנה, אתתא דהוא נער, ואיהי שמחה דשכינתא. ואי זכו ישראל, איהי עזר לון בגלותא, מסטרא דהתר, טהור, כשר. ואי לאו איהי כנגדו, מסטרא דטמא, פסול, אסור. טהור התר, כשר, איהו יצר הטוב. פסול, טמא, אסור, איהו יצר הרע.

273. ואתתא, דאית לה דם טהור, ודם נדה, מסטרא דמשנה, איהי שויה ליה, ולא איהי בת זוגיה, יחודא דיליה, דלית יחודא, עד דערב רב יתמחון מעלמא. ובגין דא אתקבר משה לבר מארעא קדישא, וקבורתא דיליה משנה איהי, ולא ידע גבר ית קבורתיה עד יומא הדין, קבורתא דיליה משנה, דשלטא על מטרוניתא, דאיהי קבלה למשה, ומלכא, ומטרוניתא מתפרשא מבעלה. בגין דא, תחת שלש רגזה ארץ וגו' תחת עבד כי ימלוך, דא איהו עבדא ידיעא, ושמחה דא משנה, ונבל כי ישבע לחם, דא ערב רב, עם נבל ולא חכם.

26. "And out of the ground Hashem Elohim formed every beast of the field"

Here Rabbi Shimon lashes out at all those whose hearts and minds remain closed to the spiritual secrets and the soul of the Torah, which is the Kabbalah. The Zohar then proceeds to explain that Moses never died. To this very day he is among us, trying to bring about the final redemption. The purpose of humanity--and especially of our generation--is to assist Moses in this critical spiritual mission. Those who remain ignorant of this purpose deny the essential meaning of their existence.

An inner awakening to our purpose in life is being aroused. This purpose should not be forgotten the moment we step back into the "real world". Through these

passages, we draw a Light that reminds us of our purpose, and inspires us to awaken it in the rest of the world.

274. RABBI SHIMON continued the discussion saying, "And out of the ground Hashem Elohim formed every beast of the field, and every bird of the air" (Bereshheet 2:19). Woe to THE PEOPLE OF the world whose hearts are closed, whose eyes are shut and who do not look into the secrets of the Torah and perceive that the "living creatures of the field" and the "bird of the air" allude to the ignorant. Even those who have ACHIEVED a living Nefesh, BUT HAVE NOT YET REACHED THE LEVEL OF LIVING RUACH, are of no service to the Shechinah in exile or to Moshe who is with her. For all the time that the Shechinah is in exile, Moshe did not move away from her.

275. Rabbi Elazar asked: Who has connected the doings of Adam to the activities of Yisrael and Moshe? IN OTHER WORDS, HE QUESTIONED THE INTERPRETATION OF HIS FATHER BY ASKING, IF THE SCRIPTURES ARE TALKING ABOUT ADAM, HOW CAN YOU APPLY THOSE FACTS TO MOSHE AND YISRAEL? RABBI SHIMON replied: My son, how can you ask such a thing? Have you not learned THE MEANING OF THE PHRASE: "Declaring the end from the beginning..." (Yeshayah 46:10)--THAT IN THE BEGINNING OF CREATION THE END OF DAYS--REFERRING TO THE END OF CORRECTION--WAS IMPLICIT. RABBI ELAZAR said to him, It is indeed so--ACKNOWLEDGING HIS FATHER.

276. RABBI SHIMON CONTINUED: Accordingly, Moshe did not die, AS HE WAS ALWAYS WITH THE SHECHINAH IN EXILE. And so he is called Adam. Of him, it is written in the final exile: "But for the man (Heb., Adam) there was not found a help" (Bereshheet 2:20), as all were matched against him. So, THIS VERSE: "But for the man there was not found a help TO MATCH HIM" was said about the Central Column, WHICH IS ZEIR ANPIN, AS THERE WAS NOBODY TO HELP MOSHE to bring the Shechinah out of exile. This is why it is written: "And he looked this way and that, and (when) he saw that there was no man (Heb., Adam)..." (Shemot 2:12). As Moshe is actually of his own aspect, LIKE THE CENTRAL COLUMN, it is said of him: "But for the man there was not found a help to match him." THE SAME WAS SAID OF THE CENTRAL COLUMN, AS WILL BE EXPLAINED SHORTLY.

277. At the time THAT "THERE WAS NOT FOUND A HELP", "Hashem Elohim caused a deep sleep to fall upon Adam" (Shemot 2:21). Yud-Hei-Vav-Hei Elohim alludes to Aba and Ima and "a deep sleep" is the exile, as it is written OF THE EXILE: "A deep sleep fell upon Avram..." (Bereshheet 15:12). HERE TOO, DEEP SLEEP ALLUDES TO EXILE. He caused a deep sleep to fall upon Moshe, and he slept, and sleep is an allusion to exile. In the phrase: "And he took one of his sides", from whose ribs did he take? HE REPLIED: Aba and Ima took one out of one of the maidens of the Queen. She is the aspect of white AND IS DESCRIBED AS "fair as the moon." "And closed up the flesh in its place" (Bereshheet 2:21) refers to the flesh OF MOSHE, about whom it is said: "For that he also (Heb. Beshagam) is flesh" (Bereshheet 6:3), BECAUSE THE NUMERICAL VALUE OF BESHAGAM IS EQUIVALENT TO THAT OF MOSHE. THEREFORE, IN THIS CONTEXT, THE TERM FLESH ALLUDES TO MOSHE'S FLESH. The flesh of Moshe is red, and it is said of him: The face of Moshe is as the face of the sun. THIS MEANS THAT JUST AS THE COLOR OF THE SUN IS REDDISH, SO IS THE COLOR OF THE FLESH OF MOSHE, AND IT IS THE ASPECT OF THE UPPER GVURAH OF IMA. This is the reason why THE VERSE IS WRITTEN: "Fair as the moon, clear as the sun" (Shir Hashirim 6:10). THE RIGHT COLUMN, WHICH IS FROM THE ASPECT OF THE MAIDEN, IS CONSIDERED THE WHITE ASPECT, AND "CLEAR AS THE SUN" IS FROM THE ASPECT OF THE LEFT COLUMN AND IS CONSIDERED THE FLESH OF MOSHE.

274. עור פתח ואמר, ויצר ה' אלקים מן האדמה, כל חית השדה, וכל עוף השמים, ווי לעלמא, האנון אטימין לבא, וסתימין עיינון, דלא מסתכלין ברזי דאורייתא, ולא ידעין דודאי חית השדה ועוף השמים, אינון עמי הארץ. ואפילו באלין האנון נפש חיה, לא אשתבח בהון עור לשכינתא בגלותא, ולא למשה דאיהו עמה, דבכל זמנא דגלת שכינתא, לא זז מנה.

275. אמר רבי אלעזר, והא מאן יהב עובדא דאדם, בישראל ובמשה. אמר ליה רבי, ואנת אמרת הכי, וכי לא אוליפת מגיד מראשית אחרית, אמר ליה, הכי הוא ודאי.

276. ובגין דא משה לא מית, ואדם אתקרי איהו, ובגין דא אתמר בגלותא בתראה, ולאדם לא מצא עזר, אלא בלהו כנגדו. וכן עמודא דאמצעיתא אתמר ביה, ולאדם לא מצא עזר, דאפיק שכינתיה מן גלותא, הה"ד ויפן כה וכה וירא כי אין איש, ומשה איהו בדיוקניה ממש, דאתמר ביה לא מצא עזר כנגדו.

277. בהוא זמנא, ויפל ה' אלהים תרדמה על האדם, ה' אלהים אבא ואמא, תרדמה דא גלותא, דאתמר ביה ותרדמה נפלה על אברם. ארמי ליה על משה, ווישן, לית שינה אלא גלותא. ויקח אחת מצלעותיו, מצלעותיו דמאן, אלא מאלין עולמין דמטרוניתא, נטלו אבא ואמא חד מנייהו, ואיהו סטרא חוורא, יפה כלבנה. ויסגור בשר תחתנה, דא בשר דאתמר ביה בשגם הוא בשר, בשר דמשה סומק, ועליה אתמר פני משה כפני חמה, ובגין דא יפה כלבנה ברה כחמה.

278. Another explanation OF THE VERSE: "And closed up the flesh" (Bereshheet 2:21) is that they wanted to protect her FROM THE EXTERNAL FORCES, AS "CLOSE UP" MEANS TO PROTECT. It is written: "And Hashem shut him in (lit. 'closed up after him')" (Bereshheet 7:16), BECAUSE BY THE HOLY GVURAH OF THE RED FLESH OF MOSHE, THE EXTERNAL FORCES ARE MADE TO FLEE. Another explanation of the phrase: "And closed up" is THAT IT MEANS TO ACTUALLY CLOSE AND PUT WITHIN A LIMIT, AS IT IS WRITTEN: "Over against the border..." (Shemot 25:27). So a frame is established BY THE RED FLESH OF MOSHE, wherein the Queen--NAMESLY MALCHUT--"shall be shut for six working days" (Yechezkel 46:1), TO BE OPEN ON SHABBAT ALONE.

278. דְּבַר אַחַר וַיִּסְגַּר בָּשָׂר, בְּעֵאָן לֹאֲנָא בַּה עֲלִיָּה, הַה"ד וַיִּסְגַּר ה' בְּעַדּוֹ. דְּבַר אַחַר, וַיִּסְגַּר, כַּד"א לְעוֹמַת הַמַּסְגֵּרַת, מַסְגֵּרַת מִתְקַיֵּימַת, דְּבַה מְטְרוֹנִיתָא יְהִיָּה סְגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה.

27. "And of the side...made a woman"

The first soul mate union occurred between Adam and Eve. Soul mates are, in effect, two halves of one soul who have separated upon entering the physical realm. Eventually, all people will be worthy to discover their true soulmate. Learning from this section helps to accelerate the process.

279. The phrase: "And of the side, which Hashem Elohim had taken from man, he made a woman" (Bereshheet 2:22) hints at the secret of levirate marriage. It is said of the deceased husband's brother that once he did not build, he shall never build again, as it is written: "That will not build up his brother's house" (Devarim 25:9). In reference to the Holy One, blessed be He, though, it is written: "Hashem Elohim...built." EVEN THOUGH HE DID NOT BUILD THE SHECHINAH WHILE IN EXILE, HE IS STILL ABLE TO REDEEM HER, BECAUSE HASHEM ELOHIM--NAMESLY ABA AND IMA--BUILT HER FOR HIM. SINCE HE DID NOT BUILD HER, THE VERSE: "ONCE HE DID NOT BUILD, HE SHALL NEVER BUILD AGAIN" DOES NOT APPLY TO HIM. Thus, it is written: "Hashem builds Jerusalem" (Tehilim 147:2). "JERUSALEM," BEING THE SHECHINAH, IS BUILT USING THE FOUR LETTERS OF YUD-HEI-VAV-HEI. The letter Vav, WHICH ALLUDES TO ZEIR ANPIN, is the son of Yud-Hei OF YUD-HEI-VAV-HEI, WHICH ALLUDES TO ABA and IMA. About them, it is written: "And of the side, which Hashem Elohim had taken from man", from the Central Column. "And brought her to the man" MEANS THAT He brought him to the rib, which he had taken from the LOWER Hei OF YUD-HEI-VAV-HEI, which is His maiden, WHO IS MALCHUT OF ZEIR ANPIN HIMSELF, NOT MALCHUT OF MALCHUT.

279. וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע, הִכָּא אֶתְרַמְיֹז רִזָּא, דִּיבּוּם, דְּאָמְרוּ בֵּיה בֵּינָן שְׁלֵא בְּנָה שׁוּב לֹא יִבְנָה, הַה"ד אֲשֶׁר לֹא יִבְנָה אֶת בַּיִת אָחִיו. אָבֵל לְגַבְיֵי קְדוּשׁ בְּרוּךְ הוּא אֶתְמַר בֵּיה, וַיִּבֶן ה' אֱלֹהִים אָבָא וְאִמָּא, בְּנֵי לָה לְגַבְיָהּ, הַה"ד בּוֹנֵה יְרוּשָׁלַם ה'. ו' דְּאִיהוּ בֶן י"ה אָבָא וְאִמָּא, עֲלִיָּהוּ אֶתְמַר וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם, דָּא עִמְדָא דְאִמְצָעִיתָא. וַיְבִיֵאָה אֶל הָאָדָם, אִיִּיתֵי לִיה לְגַבְיֵי צֶלַע, דְּנִטִּיל מִן ה', עוֹלִימָא דִּילָהּ.

280. And of MALCHUT OF MALCHUT, it is written: "For I, says Hashem, will be to her a wall of fire round about" (Zecharyah 2:9). SO IT IS SAID OF HER: "FOR I...WILL BE TO HER A WALL OF FIRE", MEANING THAT SHE HAS BECOME A WALL OF FIRE AROUND JERUSALEM TO PROTECT IT FROM THE MIXED MULTITUDE. AT THE END OF THE CORRECTION, THE HOLY ONE, BLESSED BE HE, SHALL BRING HER DOWN FROM ABOVE, BUILT ACCORDING TO THE SECRET OF THE PHRASE: "O JERUSALEM, BUILT" (TEHILIM 122:3). Therefore, on this mountain--MALCHUT OF MALCHUT--the Temple shall be built by the Holy One, blessed be He, and shall exist for generation after generation ETERNALLY. Of it, it is written: "The glory of this latter house shall be greater than that of the former" (Chagai 2:9), because the first TEMPLE was built by man, REFERRING TO KING SOLOMON, whereas the LATTER shall be built by the Holy One, blessed be He. Thus, it is written: "Unless Hashem builds the house, they who build it labor in vain" (Tehilim 127:1), BECAUSE THE FIRST AND SECOND TEMPLES, WHICH WERE NOT BUILT BY THE HOLY ONE, BLESSED BE HE, HAD NO ETERNAL EXISTENCE. AND "THEY WHO BUILD IT LABOR IN VAIN."

280. וְעֵלָה אֶתְמַר וְאִנִּי אֶהְיֶה לָּהּ נֶאֱמַר ה' חוֹמַת אֲשֶׁר סָבִיב, וּבְגִין דָּא בְּטוּרָא דָּא אֶתְבְּנִי בֵּי מְקַדְשָׁא עַל יְדָא דְקְדוּשׁ בְּרוּךְ הוּא יְהִי קִיּוּמָא לְדַרְי דְרִין. וְעֲלִיָּה אֶתְמַר גְּדוּל יְהִיָּה כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן הָרִאשׁוֹן, דְּקַדְמָאָה אֶתְבְּנִי עַל יְדָא דְבַר נֶשׁ וְהִיא עַל יְדָא דְקַדְשָׁא בְרוּךְ הוּא, וּבְגִין דָּא אִם ה' לֹא יִבְנֶה בַּיִת שׁוּא עִמְלוּ בּוֹנֵיו בּוּ.

281. Thus, it is said of THE FUTURE CORRECTION BY Moshe AND THE TWO MASHICHIM (MESSIAHS): "And of the side, which Hashem Elohim had taken from man, he made..."; WHICH IS comparable to: "And for the second side of the tabernacle..." (Shemot 26:20). The side comes from the aspect of Chesed, WHICH IS THE ASPECT OF white. Because of this, it is called the moon (lit. 'white') AFTER THE LIGHT OF CHESED, WHICH IS WHITE. The phrase: "And closed up the flesh in its place" refers to the flesh that is red and comes from the aspect of Gvurah, FOR THE SUPERNAL GVURAH OF BINAH IS CONSIDERED RED. THE FEMININE PRINCIPLE consists of both of them, OF BOTH RED AND WHITE, WHICH ARE ALSO CHESED AND GVURAH. At that time, IT IS WRITTEN OF MALCHUT: "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). THE "LEFT HAND" ALLUDES TO THE RED FLESH-GVURAH--AND "HIS RIGHT HAND" TO THE LIGHT OF CHESED--WHICH IS WHITE AND CALLED SIDE.

282. "This is now bone of my bones, and flesh of my flesh..." (Bereshheet 2:23). This is SAID OF the Shechinah, the betrothed maiden, to the Central Column, WHICH IS ZEIR ANPIN. It is said of her: "This is now...". IN OTHER WORDS, I know that she is a "bone of my bones, and flesh of my flesh." AND SO, "she shall be called Woman." Indeed, AS SHE IS BUILT by the aspect of the High One--that is Ima, THE UPPER HEI OF YUD-HEI-VAV-HEI--"because she was taken out of man", that is, from the aspect of Aba--which is the letter Yud OF YUD-HEI-VAV-HEI. And so THE PHRASES CONCERNING Moshe ARE CLARIFIED, as he is in the image of THE CENTRAL COLUMN FROM THE ASPECT OF THE SOULS below IN BRIYAH, YETZIRAH AND ASIYAH.

283. At that time, the children of Yisrael shall each merit to receive his soulmate. Thus, it is written: "A new heart also will I give you, and a new spirit will I put within you..." (Yechezkel 36:26). It is written "your sons and your daughters shall prophesy..." (Yoel 3:1). These are the new souls that shall appear among Yisrael in the future, as is stated: MASHIACH son of David shall not come until all the souls of the body are exhausted, REFERRING TO THE OLD SOULS. Only then shall the new SOULS come.

284. At that time, the mixed multitude shall be eliminated from the world. And it shall be said of Yisrael and of Moshe, each with his spouse: "And they were both naked, the man and his wife, and they felt no shame" (Bereshheet 2:25). THEY WILL NOT REQUIRE ANY CLOTHING TO COVER THEIR NAKEDNESS, because the nakedness--REFERRING TO THE MIXED MULTITUDE, who brought exile into the world--shall be removed from the world.

281. וְכֵן אֶתְמַר בְּמֹשֶׁה, וַיִּבֶן ה' אֱלֹקִים אֶת הַצֶּלַע, כַּד"א וּלְצֶלַע הַמִּשְׁכָּן הַשֵּׁנִית, צֶלַע וְדָאֵי מִסְטָרָא דְחֶסֶד חוּר, מִתְמַן אֶתְקֵרִיאת סִיְהָרָא. וַיִּסְגַּר בְּשָׂר תַּחְתְּנָה, בְּשָׂר דְּאִיהוּ סוּמְק מִסְטָרָא דְגְבוּרָה, וְאֶתְכֵלִיל בְּתֵרוּוּיָהּ. בְּהוּא זְמַנָּא, שְׂמָלוּ תַּחַת לְרֵאשֵׁי וַיְמִינוּ תַּחְבְּקֵי.

282. זֹאת הַפְּעַם עֵצִים מְעַצְמֵי וּבֶשֶׂר מִבְּשָׂרֵי, דָּא שְׂכִינְתָא, נַעֲרָה הַמְּאוֹרְסָה לְגַבֵּי עֲמוּדָא דְאַמְצְעִיתָא, אֶתְמַר בֵּיה זֹאת הַפְּעַם וְגו' אֲנָא יִרְעֵנָא דְאִיהוּ עֵצִים מְעַצְמֵי וּבֶשֶׂר מִבְּשָׂרֵי, לְזֹאת וְדָאֵי יִקְרָא אִשָּׁה, מִסְטָרָא עֲלָאָה דְאִיהוּ אֲמָא. כִּי מֵאִישׁ לִקְחָה זֹאת, מִסְטָרָא דְאַבָּא, דְאִיהוּ י', וְכֵן מֹשֶׁה בְּדִיוֹקְנָא דִּילֵיהּ לְתַתָּא.

283. בְּהוּא זְמַנָּא, יִזְכוּ יִשְׂרָאֵל, כָּל חָד וְחָד לְבַת זוּגִיָּה, וְדָא אִיהוּ דְכְּתִיב וּנְתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חָדָשׁ אֶתֶן בְּקִרְבְּכֶם, וְכְתִיב וּנְבֹאוּ בְּנִיכֶם וּבְנוֹתֵיכֶם וְגו', וְאֵלִין אֲנוּן נִשְׁמַתִּין חֲדָתִין, דְּעֵתִידִין לְמַהוּי עַל יִשְׂרָאֵל כְּמָה דְּאוֹקְמוּהָ אֵין בֶּן דְּדוּר בָּא עַד שְׂיִכְלוּ כָּל נְשָׁמוֹת שְׂבָגוּף, וְאִזְ הַחֲדָשׁוֹת יִבּוּאוּ.

284. בְּהוּא זְמַנָּא, מִתְעַבְרִין עֵרֵב רַב מִעֲלָמָא, וְאֶתְמַר בִּישְׂרָאֵל וּבְמֹשֶׁה כָּל חָד בְּבַת זוּגִיָּהּ. וַיְהִי שְׁנֵיהֶם עֲרוּמִים, הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבּוֹשְׁשׁוּ דְאֶתְעַבְר עֲרוּהָ מִעֲלָמָא, דְּאֵלִין אֲנוּן דְּגִרְמוּ גְלוּתָא, עֵרֵב רַב וְדָאֵי.

28. Hevel-Moshe

The Zohar reveals a secret pertaining to Cain and Abel. Moses is the reincarnated soul of Abel, and Jethro, Moses' father-in-law, is the reincarnation of Cain. Metempsychosis--reincarnation--is an integral part of Kabbalah, and is secretly interwoven through all the stories of the Torah. In this connection, Kabbalah teaches that many of the crises that confront us in life are spiritual baggage from misdeeds in previous incarnations. Spiritual corrections not achieved in one life are carried over into the next. This process is called Tikune, or correction. As we make our visual connections to the ancient text of the Zohar, we can connect to our previous incarnations and make some spiritual corrections simply by meditating with that intention.

285. Of THE MIXED MULTITUDE it is written: "Now the serpent was craftier than any beast of the field" (Beresheet 3:1). Here, "craftier" means to do evil more than all the other animals, which are the other idolatrous nations of the world. THE MEMBERS OF THE MIXED MULTITUDE are the children of the primordial Serpent that seduced Chavah BY THE TREE OF KNOWLEDGE, so the mixed multitude is indeed the impurity that the Serpent injected into Chavah. From this impurity, WHICH IS CONSIDERED THE MIXED MULTITUDE, KAYIN came forth and slew Hevel the shepherd, of whom it is written: "For that he also is (Heb. Beshagam) flesh" (Beresheet 6:3). Beshagam is Hevel and is definitely Moshe, BECAUSE THEIR NUMERICAL VALUES ARE EQUAL TO EACH OTHER AND, AS IS KNOWN, MOSHE IS THE REINCARNATED SOUL OF HEVEL. And he was the first-born of Adam.

286. In spite of all this, because Moshe wanted to cover the nakedness of his father, he took the daughter of Yitro TO BE HIS WIFE. Of YITRO, it is written: "And the children of the Keni, Moshe's father-in-law...(Shoftim 1:16). This has already been explained. Why was he called Keni? Because he detached himself from Kayin, as it is written: "Now Chever the Keni...had severed himself from Kayin..." (Shoftim 4:11). After HE SEPARATED THE MIXED MULTITUDE FROM THE SOUL OF KAYIN, he sought to bring them to repent to cover the nakedness of his father, WHO IS ADAM. Because the Holy One, blessed be He, attached a good thought to an action, the Holy One, blessed be He, said to Moshe: "Beware of them, of that evil stock. BUT ALL THE SAME I SHALL COUPLE YOUR GOOD THOUGHT--OF WANTING TO CAUSE THEM TO REPENT--WITH ACTION." The MIXED MULTITUDE IS THE FORCE OF SEPARATION LYING IN THE TREE OF KNOWLEDGE OF GOOD AND EVIL, WHICH BROUGHT the sin upon Adam. And of the multitude, it is said to him: "But of the Tree of knowledge of good and evil, you shall not eat of it" (Beresheet 2:17). These also brought the sin upon Moshe and Yisrael.

287. Because OF THE MIXED MULTITUDE, the children of Yisrael were driven from their land and sent into exile, as it is written: "So he drove out the man (Adam)" (Beresheet 3:24), in which the man is certainly AN ALLUSION TO Yisrael. Moshe was also driven from his place. WHY? BECAUSE HE DID NOT PROTECT HIMSELF FROM THEM AS THE HOLY ONE, BLESSED BE HE, WARNED HIM. INSTEAD, HE TRIED TO BRING THEM CLOSE TO THE HOLINESS. He therefore was not worthy of entering the Holy Land: he was buried outside of it. Because of them, he disobeyed the command of the Holy One, blessed be He, and sinned in striking the rock. Even though He told him: "And speak to the rock" (Bemidbar 20:8), MOSHE STRUCK IT INSTEAD. This was brought about BY THE MIXED MULTITUDE. In spite of all this, the Holy One, blessed be He, attaches a good thought to an action and knew that Moshe would not have welcomed THE MIXED MULTITUDE TO offer them the sign of the Covenant, but solely to cover the nakedness of his father. Thus, the Holy One, blessed be He, said to him, "And will make of you a greater nation and mightier than they" (Bemidbar 14:12). As for THE MIXED MULTITUDE, He said, "Whosoever has sinned against me, him will I blot out of my book" (Shemot 32:33). They are the seed of Amalek, of whom it is written: "You shall blot out the remembrance of Amalek" (Devarim 25:19). And they ALSO BROUGHT THE SIN OF THE CALF UPON YISRAEL, causing two tablets of the Torah to shatter.

285. ועלייהו אתמר, והנחש היו ערום מכל חית השדה וגו', ערום לרע מכל חיוון האומין דעלמא עעכו"ם, ואנון בנוי דנחש הקדמוני, דפתי לחוה, וערב רב ודאי אינון הוּוּ זוהמא דאטיל נחש בחוה, ומההיא זוהמא נפק קין, וקטל להבל רועה צאן דאתמר ביה בשגם הוא בשר, בשגם זה הבל. בשגם ודאי איהו משה וקטיל ליה, ואיהו הוה ברא בוכרא דאדם.

286. ועם כל דא, משה בגין לכסאה על ערויתא דאבהי, נטל בת יתרו דאתמר ביה ובני קיני חותן משה, והא אוקמוה, אמאי אתקרי קיני שנפרד מקין, כד"א וחבר הקיני נפרד מקין. ולבתר בעא לאהדרא ערב רב בתיובתא, לכסאה ערויתא דאבהי, דקדוש ברוך הוא מחשבה טובה מצרפה למעשה, ואמר ליה קדוש ברוך הוא מגזעא בישא אנון, תסתמר מנייהו, אליון אנון חובה דאדם דאמר ליה ומעץ הדעת טוב ורע לא תאכל ממנו. אליון אנון חובה דמשה וישראל.

287. ובגנייהו גלו ישראל בגלותא, ואתתרכו מתמן, הה"ד ויגרש את האדם, ואדם ישראל ודאי, ומשה בגנייהו אתתרך מאתריה, ולא זכה למיעל בארעא דישראל, דבגנייהו עבר מאמר דקדוש ברוך הוא, וחב בסלע, דמחא ביה. דלא אמר ליה, אלא ודברתם אל הסלע, ואנון גרמו. ועם כל דא, מחשבה טובה הקדוש ברוך הוא מצרפה למעשה, דאיהו לא קביל לון, ויהיב בהון אות ברית, אלא לכסאה ערויתא דאבהי, וקדוש ברוך הוא אמר ליה ואעשה אותך לגוי גדול ועצום ממנו. ובגנייהו אמר מי אשר חטא לי אמחנו מספרי דאנון מזרעא דעמלק דאתמר ביה תמחה את זכר עמלק. ואנון גרמא לתברא תרין לוחין דאורייתא.

288. Immediately, it is written: "And the eyes of them both were opened, and they knew that they were naked" (Bereshheet 3:7), as Yisrael knew in the exile of Egypt (Egypt) THAT THEY WERE NAKED without the Torah. It is written of them at the last exile: "Yet you were naked and bare" (Yechezkel 16:7), BECAUSE YISRAEL RECEIVED GARMENTS FOR THEIR SOULS FROM THE TORAH AND ITS PRECEPTS. THEREFORE, WHILE THEY WERE IN EXILE IN EGYPT (EGYPT), AND DURING THE LAST EXILE, THEIR SOULS WERE PERFORCE NAKED WITHOUT THE TORAH. Because of this, Iyov said twice, OF THE TWO EXILES, "Naked came I out of my mother's womb, and naked shall I return there" (Iyov 1:21). THE FIRST TIME HE SAID "NAKED" ALLUDED TO THE EXILE IN EGYPT (EGYPT), WHEREAS THE SECOND TIME ALLUDED TO THE LAST EXILE. So the name Moshe changed for the mixed multitude into desolation (Heb. Shamah) and an object of scorn. AND THIS IS RELATED TO WHAT IYOV SAID, "And naked shall I return there (Heb. Shamah)", alluding to the fact that he, MOSHE, shall change INTO SHAMAH among THE MIXED MULTITUDE in the last exile. And he shall walk among them and "return there (Heb. Shamah)". This is why IYOV said, "Hashem gave, and Hashem has take away; blessed be the name of Hashem" (Ibid.), MEANING, "HASHEM GAVE" THE TORAH AND HE "HAS TAKEN IT AWAY" IN THE LAST EXILE FROM YISRAEL. "BLESSED BE THE NAME OF HASHEM."

289. When the two tablets of the Torah were broken and the Oral Torah WAS CONCEALED, it was written OF YISRAEL: "And they sewed fig leaves together" (Bereshheet 3:7), MEANING THAT they were covered by many layers of Klipot of the mixed multitude. This was because they were naked WITHOUT THE TORAH. THEREFORE, THEY WERE COVERED in order not to reveal their nakedness, WHICH IS THE PLACE ONTO WHICH THE KLIPOT CLING. Their covering is the fringes of the Tzitzit and the straps of the Tfilin, about which it is said, "did Hashem make coats of skins, and clothed them" (Bereshheet 3:21). But of the Tzitzit, IT IS WRITTEN: "And they sewed fig leaves together, and made themselves loincloths." THE PHRASE: "And made themselves loincloths" is comparable to "Gird your sword upon your thigh, O mighty warrior" (Tehilim 45:4), WHICH IS AN ALLUSION TO the recital of the Shma, BECAUSE THIS PRAYER IS LIKE A SWORD AGAINST THE KLIPOT, WHICH IS GIRDED AT THE HIP. Of the recital of the Shma, it is written: "The high praises of El are in their mouth, and a two-edged sword in their hand" (Tehilim 149:6). Therefore, it is said OF THIS PRAYER, "And made themselves loincloths."

29. Evil admixtures

Many types of negative forces are discussed in this section of the Zohar. These include the nation of Amalek, which is identified as the snake and the evil angel Samael, a name we do not utter. All these negative forces, including the force of death, will be removed from the face of the earth at the end of time--and this section helps us remove the force of death and evil from our own lives.

290. "And they heard the voice of Hashem Elohim..." (Bereshheet 3:8). THIS ALLUDES TO THE TIME when THE CHILDREN OF YISRAEL approached Mount Sinai TO RECEIVE THE TORAH, as it is written: "Did ever people hear the voice of Elohim speaking out of the midst of the fire, as you have heard, and live?" (Devarim 4:33). WE HAVE LEARNED THAT THERE IS A SIMILARITY IN THE VERSE DERIVED FROM THE USE OF THE WORD "HEAR." While the mixed multitude, WHICH COULD NOT BEAR TO HEAR THE VOICE OF ELOHIM, perished, those FROM AMONG THE MIXED MULTITUDE WHO REMAINED ALIVE said AFTERWARDS to Moshe, "But let not Elohim speak with us, lest we die" (Shemot 20:16). They then caused the Torah to be forgotten BY BRINGING THE SIN OF THE GOLDEN CALF UPON YISRAEL. THE MIXED MULTITUDE consists of ignorant people, about whom it is written: "Cursed be he that lies with any manner of beast" (Devarim 27:21), because they come from the side of that Serpent, of which it is written: "You are cursed above all cattle, and above every beast of the field" (Bereshheet 3:14).

288. ומיד, ותפקחנה עיני שניהם וידעו ישראל כי ערומים הם, בטונא דמצרים, יהו בלא אורייתא, ואתמר בהו ואת ערום ועריה. ואיוב בגין דא אמר ב' זמני ערום יצאתי מבטן אמי וערום אשוב שמה מה דהו משה, אתהפך לערב רב לשמה ולשנינה, אשוב שמה הכא רמיז דעתיד לאתחזרא בינייהו בגלותא בתראה, ואזיל בינייהו לשמה, ואיהו אמר ה' נתן ויה' לקח, יהי שם ה' מבורך.

289. ובזמנא דאתברו תרין לחין דאורייתא, ואורייתא דעל פה, אתמר בהון, ויתפרו עלה תאנה, אתבסו בכמה קליפין, מערב רב, בגין כי ערומים הם, דלא יתגלו עריתיהו וכסויא דילהון בנפי ציצית. ורצועין דתמילין, עלייהו אתמר ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבישם. אבל לגבי ציציות, ויתפרו עלי תאנה, ויעשו להם חגורות, דא איהו חגור חרבך על ירך גבור. ודא ק"ש דאתמר ביה רוממות אל בגרונם וגו' דא הוא ויעשו להם חגורות.

290. וישמעו את קול ה' אלקים וגו', כד קריבו לטורא דסיני. הה"ד השמע עם קול אלקים מדבר מתוך האש וגו', וערב רב מיתו ואנון הו דאמרו למשה ואל ידבר עמנו אלקים פן נמות ואשכחו אורייתא, ואלין אנון עמי הארץ, דאתמר בהון ארו שוכב עם כל בהמה. בגין דאנון מסטרא דהוא חויה, דאתמר ביה, ארו אתה מכל הבהמה.

291. There are many evil kinds AMONG YISRAEL THAT ARE CALLED cattle and beasts. One is from the side of the Serpent and another from the side of the idolatrous nations, who are like the animals and wild beasts. There is also mixed multitude from the side of the evil spirits, which are the souls of the wicked. These are the actual evildoers in the world and there is a mixture of demons, spirits and nightspirits as well. These are all mixed among Yisrael, but none of them is cursed as Amalek, who is the evil Serpent, a Strange El: The one who uncovers all nakedness in the world. THIS MEANS THAT IT IS THE ROOT OF THE KLIPAH, WHICH CAUSES INCEST IN THE WORLD. It is the murderer. FROM IT, ALL MURDERS IN THE WORLD ORIGINATE, and its spouse is the potion of death of idol-worship. SO THE THREE TRANSGRESSIONS OF IDOL-WORSHIP, INCEST AND BLOODSHED DERIVE FROM THE KLIPAH OF AMALEK, WHO IS THE SERPENT AND ANOTHER EL. They are all RELATED TO THE ASPECT OF Samael, who has many different aspects, but they are not the same. SAMAEL, who is from the side of the Serpent, is the most cursed of them all.

292. "And Hashem Elohim called to Adam, and said to him, 'Where are you? (Heb. Ayecah)" (Bereshheet 3:9). THE HOLY ONE, BLESSED BE HE, hinted to ADAM here that the Temple would be destroyed in the future, and people shall wail in lamentation for it AND CRY: 'Ayecha' (where are you)--which is spelled Aleph-Yud-Caf-Hei. It is written: "How (Eichah) does the city sit solitary..." (Eichah 1:1), WHICH CONTAINS Ei (Aleph-Yud, meaning 'where is') and Coh (Caf-Hei), THE NAME OF THE SHECHINAH THAT RESIDES WITHIN THE TEMPLE. In the future, the Holy One, blessed be He, shall eliminate all kinds of evil from the world, as it is written: "He will destroy death forever" (Yeshayah 25:8), BECAUSE DEATH IS THE SOURCE OF ALL EVIL. Then everything shall return to its place, AS IT WAS BEFORE THE SIN OF ADAM FROM WHICH DEATH AND ALL SORTS OF EVIL DEVELOPED, as it is written: "On that day Hashem shall be one, and his name One" (Zecharyah 14:9).

30. The correction of the lower world through the upper world

The formation of spiritual worlds through the instruments of the Hebrew letters is being discussed in great detail. All these worlds were set up in a specific manner, in order that we could eventually correct, elevate, and perfect our physical world. We can gain the ability to access these spiritual worlds, and we can use the powers associated with the Hebrew Letters for assistance in our spiritual elevation.

293. We have learned that every time Solomon is mentioned in Shir Hashirim, IT IS AN ALLUSION TO the king to whom shalom (peace) belongs, NAMELY ZEIR ANPIN. IF ONLY THE GENERAL TERM 'king' IS USED, AS OPPOSED TO KING SOLOMON, THEN IT ALLUDES TO the feminine principle OF ZEIR ANPIN, WHICH IS MALCHUT. The lower king is INCLUDED within the upper KING and the secret is that the lower inherits from the upper, and they become as one. Then is THE FEMININE PRINCIPLE CALLED a house, as it is written: "Through wisdom a house is built" (Mishlei 24:3), WHICH MEANS THAT THE FEMININE PRINCIPLE IS NOT CALLED A HOUSE WITHOUT RECEIVING CHOCHMAH. It is also written: "King Solomon made himself a palanquin of the timbers of Levanon" (Shir Hashirim 3:9). The palanquin is the improvement of the lower world, WHICH IS THE FEMININE PRINCIPLE, by the upper world, WHICH IS BINAH.

291. וְהָא כְּמַה עֲרֻבֻבִין אֲנוּן בְּיִשְׂרָאֵל וְחִיוּן. אֲבָל אֵיךְ עֲרֻבֻבִיא מִסְטָרָא דְנִחָשׁ, וְאֵיךְ עֲרֻבֻבִיא מִסְטָרָא דְאֻמֵּי עֵבֹרִים, דְּדָמוּ לְחִיוּן וּבְעִירָן דְּחִיּוּבִיא. וְאֵיךְ עֲרֻבֻבִיא מִסְטָרָא דְּמִזִּיקִין דְּנִשְׁמַתָּן דְּחִיּוּבִיא, אֲנוּן מִזִּיקִין דְּעֵלְמָא מִמֶּשׁ. וְאֵיךְ עֲרֻבֻבִיא דְּשָׂדִים וְרוּחִין וְלִילִין וְכֹלָא מְעוֹרְבִין בְּיִשְׂרָאֵל. וְלֹא אֵיךְ בְּכֹלָהוּ לְטִיבָא כְּעַמְלָק, דְּאֵיךְ חִיוּא בְּיִשְׂרָאֵל, אֶל אַחֲרָא, אֵיךְ גְּלוּי לְכָל עֲרִיין דְּעֵלְמָא. רוּצַח אֵיךְ וּבֵת זֹגִיָּה סָם מוֹת, ע"ז. וְכֹלָא סְמָא"ל וְאֵיךְ סְמָא"ל וְאֵיךְ סְמָא"ל, וְלֹא כֹלָהוּ שׁוּיין, אֲבָל הוּא סְטָרָא דְּחִיוּא אֵיךְ לְטִיבָא עַל כֹּלָא.

292. וְיִקְרָא ה' אֱלֹקִים אֶל הָאָדָם וַיֹּאמֶר לוֹ אֵיכָה. הֲכָא רְמִיז לֵיהּ, דְּעֵתִיד לְחַרְבָּא בֵּי מְקֻדְשָׁא, וְלִמְבַבֵּי בַּה אֵיכָה, הַה"ד אֵיכָה יִשְׁבֵּה בְּדָד, א"י כ"ה. וְלִזְמַנָּא דְּאֵתִי עֵתִיד קְדוּשׁ בְּרוּךְ הוּא לְבַעֲרָא כָּל זִינִין בְּיִשְׂרָאֵל מִעֵלְמָא, בְּדַכְתִּיב בְּלַע הַמּוֹת לְנִצְחָא. כְּדִין תָּב כֹּלָא לְאַתְרֵיהּ. בְּדַכְתִּיב בְּיוֹם הַהוּא יִהְיֶה ה' אֶחָד וְשִׁמּוֹ אֶחָד.

293. תְּנִינָן כָּל שְׁלֹמָה דְּאִתְמַר בְּשִׁיר הַשִּׁירִים בְּמַלְכָא דְּשְׁלֹמָא דִּילֵיהּ בְּמַלְךְ סָתָם, בְּנוֹקְבָא. מַלְךְ תַּתָּא בְּעֵלְאָה, וְרוּצַח דְּמִלְכָה, דִּירְתָא תַּתָּא לְעֵלְאָה, תְּרוּוּיָהּ כַּחַד, וְהֵינֵנוּ בֵּית, דְּכַתִּיב בְּחֻכְמָה יִבְנֶה בֵּית, וְכַתִּיב אֶפְרַיִם עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֹמָה מִעֲצֵי הַלְּבָנוֹן, אֶפְרַיִם דָּא תְּקוּנָא דְּעֵלְמָא תַּתָּא, מִעֵלְמָא עֵלְאָה.

294. Before the Holy One, blessed be He, created the world, His name remained concealed within Himself; so He and His name concealed within Himself were one. HIS NAME INCLUDED TO MALCHUT, WHICH WAS INCLUDED BEFORE THE CREATION WITHIN EIN SOF (THE ENDLESS WORLD) AND CONCEALED THERE WITHOUT BEING REVEALED OR RECOGNIZED. Nothing was revealed until His desire was aroused to create the world. So He formed and built THE WORLDS, but they did not last until THE HOLY ONE, BLESSED BE HE, WHO IS BINAH, wrapped himself up with a covering of radiance and created the world.

295. He produced imposing and great cedars from that supernal covered radiance and He laid His Chariot upon the 22 engraved letters, WHICH ARE MALE AND FEMALE. They were carved into ten sayings and firmly established. This is why it is written: "of the timbers (wood) of Levanon." It is also written: "The cedars of Levanon, which he has planted" (Tehilim 104:16).

296. In "King Solomon made himself..." 'himself' IS REDUNDANT AND IS EXPLAINED AS 'for himself'--for his own sake--WHICH MEANS THAT KING SOLOMON, WHO IS ZEIR ANPIN, BUILT WITH THE MOCHIN OF BINAH THE PALANQUIN FOR HIMSELF, for his own advantage. HE FIRST PERFECTED HIMSELF WITH THE PALANQUIN: 'Himself - that is, to show His Supernal Glory--SO THAT HE MAY BESTOW HIS MOCHIN FROM THE SUPERNAL GLORY (BINAH) UPON THE PALANQUIN (MALCHUT) for Himself. [The action was] to proclaim that He is One and His Name One, TO HASTEN THE END OF THE CORRECTION--as it is written: "Hashem shall be one and his name One." It is also written: "That men may know that You alone, whose Name is Hashem..." (Tehilim 83:19).

297. Upon mating by striking--REACHING MALCHUT OF BINAH--the chambers (THAT IS, MOCHIN) are conceived in thought. It drips upwards, to the right, to the left and goes downwards and extends MOCHIN to the four corners. His kingdom--MALCHUT OF BINAH--spreads out above and below into the four corners to become one supernal river.

298. ZEIR ANPIN, WHO IS THE SECRET OF THE SUPERNAL RIVER, comes down AND BESTOWS THE MOCHIN UPON MALCHUT, and turns her into a great sea, as it is written: "All the rivers run into the sea; yet the sea is not full" (Kohelet 1:7). She, MALCHUT, gathers everything and absorbs it inside herself, as it is written: "I am the tulip of the Sharon; the lily of the valleys" (Shir Hashirim 2:1). Only the place close by the great sea is called Sharon, as it absorbs all the waters of the world, which discharges and absorbs THEM. And one shines by the other in well-known ways. It is then written of them: "Through wisdom is a house (Heb. bayit) built." Thus, the derivation of the letter Bet in Beresheet. Nevertheless, the great upper house is the habitation of the world. Both the supernal house, Binah, and the lower house, which is Malchut, were built through Chochmah. The unattributed 'king' alludes to MALCHUT, the lower house.

294. דַּעַד לֹא בְרָא קְרוֹשׁ בְּרוּךְ הוּא עֲלֵמָא, הוּוּה סְתִימִים שְׁמִיָּה בִּיָּה, וְהוּוה הוּא וְשְׁמִיָּה סְתִימִים בְּגִיָּה חַד, וְלֹא קִיּוּמָא מְלָה, עַד דְּסָלִיק בְּרַעוּתָא לְמַבְרִי עֲלֵמָא, וְהוּוה רְשִׁים וּבְנִי. וְלֹא קִיּוּמָא עַד דְּאִתְעַטָּף, בְּעֵטוּפָא חַד דְּזִיָּהָרָא, וּבְרָא עֲלֵמָא.

295. וְאִפִּיק אֲרִזִּין עֲלֵאִין, רַבְרַבִּין, מֵהוּוה נְהוּרָא זִיָּהָרָא עֲלֵאָה, וְשׁוּי רְתִיכוּ עַל תְּרִין וְעֶשְׂרִין אֲתוּוֹן רְשִׁימִין, אֲתַגְלִיטוּ בְּעֶשֶׂר אֲמִירָן, וְאִתְיִשְׁבוּ, הַה"ד מְעַצֵּי הַלְבָנוֹן, וּכְתִיב אֲרִזִּי לְבָנוֹן אֲשֶׁר נָטַע.

296. עָשָׂה לוֹ הַמֶּלֶךְ שְׁלֵמָה, לוֹ, לְגַרְמִיָּה. לוֹ, לְתַקּוּנִיָּה. לוֹ, לְאַחֲזָאָה יִקְרָא עֲלֵאָה. לוֹ, לְאוֹדְעָא דְאִיָּהוּ חַד, וְשְׁמִיָּה חַד, כְּמָה דְאִתָּא אָמַר, יְהִיָּה ה' אֶחָד וְשְׁמוֹ אֶחָד, וּכְתִיב וַיִּדְעוּ כִּי אֵתָהּ שְׁמֶךָ ה' לְבַדְךָ.

297. בְּמִטּוֹן דְּקַלְפוֹי קַסְטוֹרִין יִדְיָעָא, נָטִיף לְסַטְרָא דָא לְעֵילָא, נָטִיף לְיַמִּינָא, סְטָא לְשְׁמַאלָא, נַחִית לְתַתָּא, וְכֵן לְאַרְבַּע זְוִיין, מְלַכוּ אֲתַפְרֶשׁ, לְעֵילָא וְתַתָּא, וְלְאַרְבַּע זְוִיין, לְמַהוּי חַד נְהָרָא עֲלֵאָה.

298. נַחִית לְתַתָּא, וְעָבִיד לִיָּה יִמָּא רַבָּא, כְּמָה דְאִתָּא אָמַר כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מְלָא, דְּהָא הוּא כְּנִישׁ כְּלָא, וְשְׂאִיב לִיָּה בְּגִיָּה. כַּד"א אָנִי חַבְצֵלַת הַשְּׂרוּן שׁוֹשַׁנַּת הָעֵמְקִים, וְאִין שְׂרוּן אֲלָא אֲתֵר יִמָּא רַבָּא, דְּשְׂאִיב כָּל מִימִין דְּעֲלֵמָא, דְּאִפִּיק וְשְׂאִיב, וְנִהִיר דָּא בְּדָא, בְּאוֹרְחִין יִדְיָעָן. וּכְדִין עֲלִיָּהוּ כְתִיב בְּחֻכְמָה יִבְנֶה בֵּית, וְע"ד בֵּית בְּרַאשִׁית . אֲבָל בֵּיתָא עֲלֵאָה רַבְרַבָּא, יִשׁוּבָא דְּעֲלֵמָא, מֶלֶךְ סְתִימִים, בֵּיתָא תַתָּאָה.

299. "But the king"---WHO IS MALCHUT---"shall rejoice in Elohim" (Tehilim 63:12), the upper ELOHIM WHO IS BINAH, by embracing him below his head and drawing him closer in joy so that they become one. "But the king shall rejoice in Elohim" by THE GLADNESS OF the light that He brought forth. AND THIS CAUSED GLADNESS, because it, NAMELY MALCHUT, came forth through a hidden and concealed path and introduced in it--NAMELY BINAH--two PATHS that are one. So was the world, NAMELY MALCHUT, firmly established WITH WHOLE MOCHIN in its existence.

300. "But the king shall rejoice in Elohim..." means that the lower world shall rejoice in the concealed upper world, that world which gives life to all AND which is called the 'Life of the King,' NAMELY THE MOCHIN OF CHOCHMAH. This is the mainstay of the house. This house builds the house of the world, REFERRING TO MALE AND FEMALE, and builds the world AS THE MOCHIN ARE COMPLETED AS FULLY REQUIRED. This IS THE MEANING OF: "In the beginning (Beresheet) Elohim created" (Beresheet 1:1), WHERE BERESHEET IS COMPOSED OF Bet-Resheet. Resheet (beginning) is Chochmah, ALLUDING TO THE TIME WHEN MALCHUT gathers ALL THE MOCHIN into Herself and becomes the great sea in order to absorb ALL THE MOCHIN.

301. The waters of the frozen sea, NAMELY MALCHUT, absorb the water of all the seas of the world, and it gathers them all into it. The waters go forth, moving back and forth INSIDE IT and are absorbed into it. This issues from above, FROM BINAH, AND SETTLES IN MALCHUT. The proof of this secret is in the verse: "Out of whose (Heb. mi) womb came the ice?" (Iyov 38:29), WHICH ALLUDES TO BINAH THAT IS CALLED MI (WHO) AND IS WHERE THE ICE THAT REACHED MALCHUT ORIGINATED. IT TURNED INTO A FROZEN SEA, whose waters are frozen so that it can absorb other waters. THIS MEANS THAT THE FROZEN WATERS, WHICH ARE ICE, HAVE BECOME FULL OF EMPTY HOLES. IF WATER IS POURED ON THEM, THE ICE ABSORBS IT. BY THE WATERS TURNING INTO ICE, THEY HAVE BECOME A VESSEL TO RECEIVE ADDITIONAL WATERS.

302. The waters of this ice THAT BELONGS TO the frozen sea shall only flow when the mighty force of the South, WHICH IS THE RIGHT, reaches it and draws it to itself. The waters that were frozen by the aspect of the North, WHICH IS THE LEFT, then melt and flow by the aspect of the South AND ARE BESTOWED ON THE LOWER BEINGS to water all the animals of the field. THIS IS A REFERENCE TO THE GRADES THAT ARE OUTSIDE OF ATZILUT AND ARE IN BRIYAH, YETZIRAH AND ASIYAH, as it is written: "They give drink to every wild beast" (Tehilim 104:11). These GRADES are called 'mountains of separation'--AS IT IS WRITTEN OF BRIYAH, YETZIRAH AND ASIYAH, "AND FROM THENCE IT WAS PARTED" (BERESHEET 2:10). These are all watered when the aspect of the South starts to approach it and then the waters are drawn. Because of this supernal force, WHICH ORIGINATES IN THE SOUTH, all shall be in

299. וְהַמֶּלֶךְ יִשְׂמַח בְּאֱלֹהִים, עֲלָאָה, לְאַחֲרָא בֵּיהַ תַּחֲוֹת רִישִׁיָּהּ, וּלְקַרְבָּא לִיָּהּ בְּחֻדוּהָ, לְמַהוּי כְּלָא חֵד. וְהַמֶּלֶךְ יִשְׂמַח בְּאֱלֹהִים, חֵדוּ נְהוּרָא דְאַפִּיק, דְּנִפְיֵק בְּחֵד שְׁבִילָא, טְמִיר וְגִנְיָו, וְעִיִּל בֵּיהַ ב', תְּרִין דְּאִינּוֹן חֵד. עַל דָּא עֲלֵמָא אֲשֶׁתְּכַלֵּל, בְּקִיּוּמָא שְׁלִים.

300. וְהַמֶּלֶךְ יִשְׂמַח בְּאֱלֹהִים, עֲלֵמָא תַתָּאָה חֲדִי, בְּעֲלֵמָא עֲלָאָה סְתִימָא, הֵהוּא דְשֶׁדֶר חַיִּים לְכְלָא, חַיִּי מְלָכָא אֶקְרוּן, דָּא עֶקְרָא דְבֵיתָא. בֵּיתָא דָּא, בְּנִי בֵּיתָא דְעֲלֵמָא, וּבְנֵי עֲלֵמָא. וְדָא הוּא, בְּרֵאשִׁית בְּרָא אֱלֹהִים, ב' רֵאשִׁית, רֵאשִׁית חֲכֻמָּה, כִּד כְּנִישׁ כְּלָא לְגֻיָּהּ, וְאִתְעַבִּיד יְמָא רְבָא, לְשִׁאבָא כְּלָא.

301. יְמָא דְקָאפוּ, מִימּוּי שְׂאִיב, כָּל מִימּוּי דְעֲלֵמָא, וְכְנִישׁ לֹון לְגֻיָּהּ, וּמִיּוּן אֲזֻלִין וְשִׁאטִין, וְאֲשֶׁתְּאֲבָן בֵּיהַ. וְדָא נְפִיק מִגּוּ עֲלָאָה, וְסִימְנִיָּה דְרִזָּא דָּא, מִבְּטָן מִי יֵצֵא הַקֶּרֶחַ דְּמִימּוּי גְלִידִין בֵּיהַ, לְשִׁאבָא אַחֲרֵינָן.

302. הָאִי קֶרֶחַ, יְמָא דְקָפָא, לֹא נִגְדִין מִימּוּי, אֶלָּא בְּשַׁעֲתָא דְתוּקְפָא דְדֶרוּם מְטִי לְגַבִּיָּהּ, וּמְקַרִּיב לִיָּהּ בְּהַדְּיָהּ, כְּדִין מִיָּא דְהוּוּ גְלִידִין בְּסִטְרָא דְצִפּוֹן, מְשַׁתְּרִין וְנִגְדִין, דְּהָא מְסִטְרָא דְצִפּוֹן גְּלִידִי מִיָּא, וּמְסִטְרָא דְדֶרוּם, מְשַׁתְּרִין וְנִגְדִין. לְאֲשֶׁקָּאָה כָּל אִינּוֹן חַיּוֹת בְּרָא, כְּד"א יִשְׁקוּ כָּל חַיְתוֹ שְׂדֵי וְגו', וְאֶלִּין אֶקְרוּן הָרֵי בְתֵר, טוּרִין דְּפֶרוּדָא, דְּכֻלְהוּ מְשַׁתְּקִיּוּן, כִּד סִטְרָא דְדֶרוּם שְׂאִרֵי לְקַרְבָּא בְּהַדְּיָהּ, וְכְדִין מִיָּא נִגְדִין, וּבְחִילָא דָּא עֲלָאָה דְנִגְדִי, כְּלָא הוּוּ בְרַבּוּ בְּחֵדוּ.

splendor and joy.

303. When the thought rises and desire emerges from within the most concealed of all, NAMELY ARICH ANPIN, a certain river originates from within THAT THOUGHT. When they approach each other through a certain path, which is not known above nor below, it becomes the beginning of everything. BERESHEET IS COMPOSED OF THE LETTER BET AND RESHEET (BEGINNING). The letter Bet alludes to the general WORD king, WHICH REFERS TO MALCHUT, as was completed and firmly established by this Beginning, WHICH IS BINAH AND IS CALLED THOUGHT. MALCHUT AND BINAH resemble each other. THIS IS WHY THEY BOTH APPEAR IN THE WORD BERESHEET, AS THE LETTER BET IS MALCHUT AND RESHEET IS BINAH.

304. "Elohim created the heaven," MEANS THAT he produced a sound from within himself. IN OTHER WORDS, ELOHIM--WHICH IS BINAH--EMANATED AND PRODUCED THE HEAVEN--WHICH IS ZEIR ANPIN AND IS CALLED A SOUND. This is CALLED the sound of the Shofar, or in other words: "Elohim created the heaven," WHICH IS ZEIR ANPIN that is called the sound of the Shofar. The heaven, WHICH IS ZEIR ANPIN, governs THE EARTH BY THE POWER OF THE MOCHIN CALLED the life of the supernal King upon the earth. The proof IS IN THE VERSE THAT READS: "For as long as the son of Yishai lives on the ground..." (I Shmuel 20:31). THE ILLUMINATION OF CHOCHMAH THAT IS CALLED LIFE derives from the son of Yishai, NAMELY MALCHUT (KINGDOM) OF DAVID, through which he ruled over all. And the earth, WHICH IS MALCHUT, receives everything from heaven. Thus, it is written "and the earth..." The Vav (and) is added TO THE WORD 'THE' IN "AND THE EARTH", for the purpose of ruling and bestowing sustenance on the earth.

305. The term Et (the) IS MENTIONED before IN: "AND THE HEAVEN." It is the power of the entire 22 letters, WHICH ARE HINTED AT IN Et (Aleph-Tav), which is the Aleph to Tav, which Elohim-BINAH--has issued and passed on to the heaven, ZEIR ANPIN. It is written: "With the crown with which his mother crowned him on the day of his wedding..." (Shir Hashirim 3:11), BECAUSE THIS FEMININE PRINCIPLE IS THE SECRET OF THE CROWN WITH WHICH HIS MOTHER, WHO IS BINAH, "CROWNED HIM." Thus, IT IS WRITTEN: "The heaven", ALLUDING TO THE MALE AND FEMALE, to unite one with the other so that they may exist together and be sustained by THIS MOCHIN THAT ARE CALLED the life of the king. 'The king,' unqualified, WHO IS MALCHUT, is nourished from heaven, WHICH IS ZEIR ANPIN. THE PHRASE: "And the earth" REFERS TO the union of the Male and Female, on whom were engraved imprinted letters. The life of the king, THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH, drawn from heaven, ZEIR ANPIN, draws solely to sustain the earth and its multitudes.

303. כִּד מַחְשְׁבָה סֵלִיק בְּרַעוּ, מִטְמִירָא דְכָל טְמִירִין
מִטּוּ מַגִּיזָה חֵד נְהַר, וְכֵד מִתְקַרְבִּין דָּא בְדָא, בְּחֵד
שְׁבִיל דְלָא יָדִיעַ לְעִילָא וְתַתָּא, וְהִכָּא הוּא רֵאשִׁיתָא
דְּכָלָא. וְבִי מֶלֶךְ סֵתֶם, מֵהֵאֵי רֵאשִׁיתָא אֲשֶׁתְּכִלְלַ
וְדַמֵי דָא לְדָא.

304. בְּרָא אֱלֹקִים אֶת הַשָּׁמַיִם, וְאִפִּיק קוֹל מַגִּיזָה,
וְדָא אֶקְרִי קוֹל הַשּׁוֹפָר, וְהֵינּוּ בְרָא אֱלֹקִים אֶת
הַשָּׁמַיִם, דְּאִיהוּ קוֹל הַשּׁוֹפָר, וְשָׁמַיִם שְׁלִיטִין בְּחֵי
הַמֶּלֶךְ עֲלָא, עַל אֶרֶץ, וְסִימְנִךְ בֵּן יִשָׁי חֵי עַל
הָאֲדָמָה, דְּחַיִּים תְּלִיין בְּבֵן יִשָׁי, וְבָהוּ שְׁלִיט בְּכָלָא,
וְאֶרֶץ מִינֵיהּ אֲתַזְנַת, הַה"ד וְאֶת הָאָרֶץ, וְאִ"ו
דְּאֲתוּסָף, לְשִׁלְטָא בְּמִזוּנֵי עַל אֶרֶץ.

305. אֶת לְעִילָא, וְהוּא חִילָא דְכָלְלָא דְעֶשְׂרִין וְתֵרִין
אֲתוּן, דְּאִפִּיק אִ"ת א' ת' אֱלֹקִים דָּא, וְיֵהִיב
לְשָׁמַיִם, כִּד"א בְּעֶטְרָה שְׁעֶטְרָה לוֹ אִמּוֹ בְּיוֹם
חַתּוּנָתוֹ, וְהֵינּוּ אֶת הַשָּׁמַיִם, לְאֶכְלָלָא דָּא בְדָא,
וְלַחְבְּרָא לֹון דָּא בְדָא, לְאֲתַקְיָמָא בְּחֵדָא, בְּאֲנוּן חֵי
מְלָכָא, מֶלֶךְ סֵתֶם לְאֲתַזְנָא מִן שָׁמַיִם. וְאֶת הָאָרֶץ
חֲבוּרָא דְדִכְר וְנוֹקְבָא, דְּאֲתַגְלִיפוּ בְּאֲתוּן רְשִׁימִין,
וְחֵי מְלָכָא דְאֲתַנְגִּידוּ מִן שָׁמַיִם, דְּשָׁמַיִם נִגְדִין לֹון
לְקִיּוּמָא אֶרֶץ וְכָל אֶכְלוּסִין דִּילָהּ.

306. The secret of the supernal Elohim, NAMELY BINAH, made the heaven and earth by THE MOCHIN of existence, WHICH IS THE LIFE OF THE KING. He brought them forth as one by the sublime power OF THE UPPER THREE SFIROT OF BINAH, WHICH ARE THE SUPERNAL ABA AND IMA, AND ARE REFERRED TO AS The Beginning of everything. In this manner, the secret of the Supernal One, NAMELY BINAH, descended TO THE ASPECT OF THE LOWER SEVEN SFIROT, which then made the lower heaven and earth.

307. The secret of all this lies in the letter Bet OF THE WORD BERESHEET, WHICH ALLUDES TO BINAH. IT IS CALLED BET, WHICH HAS A NUMERICAL VALUE OF TWO, BECAUSE there are two worlds IN BINAH-ABA AND IMA, CALLED THE UPPER WORLD AND YISRAEL - SABA AND TEVUNAH, CALLED THE LOWER WORLD. They created two worlds, THE UPPER WORLD OF BINAH-- WHICH created the upper world OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE--and THE LOWER WORLD OF BINAH, WHICH created the lower world. One corresponds to the other. One created heaven and earth, and one created heaven and earth. This is why the letter Bet signifies that there are two worlds IN BINAH. The one produced two worlds, and the other produced two worlds. They all CAME FORTH by the power of the supernal Beginning, WHICH IS BINAH, RETURNED TO THE HEAD OF ARICH ANPIN, WHICH IS CALLED THE SUPERNAL BEGINNING.

308. AT THIS POINT, THE ZOHAR EXPLAINS THE DIFFERENCE BETWEEN THE UNION OF THE UPPER WORLD AND THAT OF THE LOWER WORLD OF BINAH. AND SO HE SAYS: The upper WORLD descends to the lower WORLD, which is filled BY THE UNION WITH THE SUPERNAL LIGHT THAT FLOWS through a pathway (Heb. shvil) of a certain grade that rests upon it. This is similar to the concealed or hidden path above. Only one OF THEM is a narrow path, THE other one is a path (Heb. orach). The one below is orach, as it is written: "But the path of just men is like the gleam of sunlight..." (Mishlei 4:18). And the other one above is a nativ, as it is written: "There is a path (Heb. nativ) which no bird of prey knows" (Iyov 28:7). The secret of all this APPEARS IN THE VERSE: "Who make a way (Heb. derech) in the sea, and a path (Heb. nativ) in the mighty waters" (Yeshayah 43:16) and it is written: "Your way was in the sea, and your path in the great waters..." (Tehilim 77:20). The upper world OF BINAH, CALLED SHVIL OR NATIV--became filled BY THE SECRET OF THE UNION OF THE SUPERNAL LIGHT WITH THEIR MALCHUT and pregnant FROM THE LIGHT, as a female becomes pregnant from a male. Then THEY brought forth two children as one, a male and a female. These are the heaven and the earth, similar to the upper WORLD OF BINAH.

306. וְרָזָא, דְּאֵלְקִים עֲלָא עַבְד שְׁמַיִם וְאַרְץ לְקִיּוּמָא, וְאַפִּיק לֹון בְּחָדָא, בְּחִילָא דְלַעִילָא רְאִשִׁיתָא דְכָלָא. כְּגֻוּנָא דָא, רָזָא עֲלָא נְחִית לְתַתָּא וְהָאִי בְתַרְרָא עֲבִיד שְׁמַיִם וְאַרְץ לְתַתָּא.

307. וְרָזָא דְכָלָא ב', תְּרִין עֲלָמִין נִינְהוּ, וּבְרָאוּ עֲלָמִין, דָּא עֲלָמָא עֲלָא, וְדָא עֲלָמָא תַתָּא, דָּא כְּגֻוּנָא דְרָא, דָּא בְרָא שְׁמַיִם וְאַרְץ, וְדָא בְרָא שְׁמַיִם וְאַרְץ, וְעַל דָּא ב', תְּרִין עֲלָמִין נִינְהוּ, דָּא אִפִּיק תְּרִין עֲלָמִין, וְדָא אִפִּיק תְּרִין עֲלָמִין וְכָלָא בְּחִילָא דְרְאִשִׁיתָא עֲלָא.

308. נְחִית עֲלָא בְתַתָּא, וְאַתְמַלִּיָא בְאַרְח דְחַד דְרָגָא דְשְׂרֵי עֲלָא, כְּגֻוּנָא דְהֵהוּא שְׁבִיל סְתִים וְטְמִיר וְגִנְיֹו לַעִילָא, בְּר דְחַד, שְׁבִיל דְקִיק וְחַד אַרְח, הֵהוּא דְלַתַתָּא אַרְח, כְּדָא וְאַרְח צְדִיקִים כְּאוּר נֹגְהָ. וְהֵהוּא דְלַעִילָא שְׁבִיל דְקִיק, כְּדְכְתִיב נְתִיב לֹא יִדְעוּ עֵיט. וְרָזָא דְכָלָא הַנּוֹתֵן בֵּינָם דְרַךְ וּבְמִים עֲזִים נְתִיבָה. וְכְתִיב בֵּינָם דְרַכְךָ וְשְׁבִילְךָ בְמִים רַבִּים. עֲלָמָא עֲלָא כְד אַתְמַלִּיָא וְאַתְעַבְרָא כְּנוֹקְבָא דְמַתְעַבְרָא מִן דְכוּרָא, אִפִּיקַת תְּרִין בְּנִין כְּחַד, דְכַר וְנוֹקְבָא, וְאַיְנוּן שְׁמַיִם וְאַרְץ, כְּגֻוּנָא עֲלָא.

309. The earth is nourished by the waters of the heaven, as its waters are poured down into it, MEANING THAT THE WATERS ARE THE FOOD THAT SUSTAIN THE EARTH, WHICH IS THE FEMALE. THEY ARE MALE WATERS THAT BRING FORTH SOULS, AS THEY ARE SHOT ACCORDING TO THE SECRET OF THE SPERM, SHOT LIKE A PROCREATING ARROW. The upper WATERS THAT EARTH RECEIVED FROM HEAVEN, WHICH IS ZEIR ANPIN, are male while the lower waters, WHICH ARE IN THE EARTH ITSELF, are female. The lower WATERS are fed by the male WATERS--REFERRING TO THE UPPER WATERS THAT EARTH RECEIVES FROM THE HEAVEN. These lower waters IN THE EARTH call to the upper WATERS IN HEAVEN TO FULFILL THEIR NEED, just like a female who is open to receive from a male. She pours out LOWER waters to receive the UPPER waters of the male to procreate SOULS. The female is fed by the male, BECAUSE SHE HAS NOTHING OF HER OWN. Thus, it is written: "And (Vav) the earth", with the addition of the letter Vav, as has been explained.

310. It is written: "Lift up your eyes on high, and behold who has created these things..." (Yeshayah 40:26). These letters were inscribed throughout the entire works OF THE CREATION--the work of the upper, WHICH IS BINAH, and the work of the lower, WHICH IS MALCHUT. The letters were later impressed AND THEIR FORM COMPLETED. Then they were engraved in the phrase: "In the beginning (Beresheet) Elohim created (bara)" by the TWO INITIALS OF THE LETTER Bet, WHICH ALLUDE TO THE ENGRAVING MADE IN BINAH. "Elohim...the (Et)" by the TWO INITIALS OF THE LETTER Aleph, WHICH IS THE ASPECT OF THE IMPRESSION AND THE COMPLETION OF THE LETTERS. The Bet of Beresheet certainly created through supernal power. THE LETTER Bet is female AND THE LETTER Aleph is male. Just as THE LETTER Bet OF BERESHEET created by the power above, NAMELY BINAH, so THE LETTER Aleph OF THE WORD ELOHIM brought forth AND EMANATED letters, REFERRING TO THE ET, including the 22 letters FROM ALEPH TO TAV IN THE GRADE OF BINAH. IN THE PHRASE: "The (Hei) heaven", THE LETTER Hei, WHICH IS THE COMPLETED BINAH, emanated ZEIR ANPIN, WHICH IS CALLED heaven, to give him life and allow him to establish himself by growing roots.

311. In the phrase: "And (Vav) the earth", the Vav, ZEIR ANPIN, brought forth the earth, WHICH IS THE FEMININE PRINCIPLE, to give her food, establish her and to supply all her needs. The phrase, "And the earth", indicates that Vav, ZEIR ANPIN, took THE WORD Et (the), WHICH INCLUDES all 22 letters FROM ALEPH TO TAV, and poured them onto the earth, WHICH IS THE FEMININE PRINCIPLE. So the earth, THE FEMALE, gathered them into itself, as it is written: "All the rivers run into the sea..." (Kohelet 1:7). This refers to the secret of, "And the earth", because THE EARTH gathered everything into it and received them. "AND THE (VE-ET) EARTH" MEANS THAT the earth took THE MOCHIN THAT IS HINTED AT IN THE PARTICLE Ve-Et, WHICH ALLUDES TO the heaven and the earth together. ALSO, "the heaven", ALLUDES TO

309. ממימו דשמיא אתון ארעא, ומימוי אשתדן בגווה, אלא דעלאי דכר, ותתאי נוקבא, ותתאי מן דכורא אתונן, ומיין תתאין קראן לעלאין, כנוקבא דפתיחא לדכורא, ושדת מיא, לקבל מיא דדכורא למעבד זרעא, ונוקבא מן דכורא אתונת, הדא הוא דכתיב, ואת הארץ, בתוספת ויו כמה דאתמר.

310. כתיב שאו מרום עיניכם וראו מי ברא אלה וגו', אתון אתחקקו בעובדא דכלא, בעובדא דעלאה, ובעובדא דתתאה. לבתר, אתרשימו אתון, ואתחקקו בקרא, ב' בראשית ברא, א' אלקים את. ב' ראשית ברא, ודאי כמה דאתמר, ב' ברא ודאי בחילא עלאה. ב' נוקבא, א' דכר כמה דב' ברא ודאי בחילא דלעילא, הכי א' אפיק אתון. כללא דעשרין ותריין אתון, השמים ה' אפיק שמים, למיהב ליה חיון ולאשרשא ליה.

311. ואת הארץ, ו' אפיק הארץ, למיהב לה מזונא, ולא תקנא לה, ולמיהב לה ספוקא, דאתחזי לה, ואת הארץ, דנטיל וא"ו א"ת כללא דעשרין ותריין אתון, ומתון ארעא, וארעא כליל לון לגווה, כד"א כל הנחלים הולכים אל הים, והיינו רזא ואת הארץ, דכניש כללא לגווה, וקבלית לון הארץ, נטלא הארץ וא"ת, דא שמים וארץ כחדא. את השמים, רזא דשמים וארץ כחדא.

the heaven and the earth together.

312. SO THE EARTH received THE VE-ET in order to feed on them. THEREFORE, IT MUST CERTAINLY COMPRISE MALE AND FEMALE, AS THE LETTER VAV IS THE MALE, because the reception of anything is the result of striking THE MALE. There is a fortress of smoke upon the earth, WHICH IS THE FEMININE PRINCIPLE. When the burning fire is drawn and aroused from the left, it clings TO THE FEMININE PRINCIPLE and she fumes, as it is written: "And Mount Sinai smoked in every part, because Hashem descended upon it in fire" (Shemot 19:18). There is fire and there is smoke. IF IT DESCENDS FROM ABOVE, IT IS A FIRE AND THE LOWER GRADE THAT RECEIVES IT BECOMES SMOKE. It is also written: "And the mountain smoking" (Shemot 20:15), because when the fire descends, the smoke and fire cling to each other. Everything is then under the rule of the left, according to the secret of THE VERSE: "My hand also," (Yeshayah 48:13) THE LEFT HAND, WHICH IS THE SECRET OF FIRE AND SMOKE, "has laid the foundation of the earth," (Ibid.) WHICH IS THE FEMININE PRINCIPLE, "and my right hand," WHICH IS THE LIGHT OF CHASSADIM, "has spanned the heavens", NAMELY ZEIR ANPIN, by the power of the right above, THAT IS, BY THE POWER OF THE RIGHT OF BINAH. FOR ZEIR ANPIN, WHO IS CALLED 'THE HEAVENS,' RECEIVES CHASSADIM FROM BINAH. In this manner, "the heavens," which are the male--NAMELY ZEIR ANPIN--were made. The male comes from the right side OF BINAH and the feminine principle from the left.

313. The phrase: "Lift up your eyes on high, and behold who has created these things" (Yeshayah 40:26) ALLUDES TO BINAH CALLED "ON HIGH." BECAUSE until now, UP TO BINAH, the words ascended up in such a manner that no further question was necessary. BY 'QUESTION,' IT REFERS TO ELEVATING FEMALE WATERS FOR THE PURPOSE OF UNITING--JUST LIKE THE PHRASE 'TO ASK FOR RAIN'. THIS STARTS WITH BINAH, AS IT IS THE ASPECT OF THE KNOWABLE. BUT BEYOND IT, IN CHOCHMAH, IT IS NOT KNOWABLE, because Chochmah was produced from nothingness (Heb. Ayin), or Keter, and LIKE THESE, IT is not subject to any question. Being concealed--deeply hidden--nobody is able to conceive of it. When the deeply hidden light, REFERRING TO BINAH, is expanded BY THE SECRET OF THE VERSE: "AND EXCEEDINGLY DEEP, WHO (HEB. MI) CAN FIND IT OUT?" (KOHELET 7:24), its light can be subject to questioning, AS IT BECAME KNOWABLE. Although it remained more concealed than everyone below, NAMELY THE LOWER BEINGS BELOW IT, it is named after the interrogative ACCORDING TO THE PHRASE: "Who has created these?"

312. וְקִבֵּילַת לֶוֶן לְאַתְזָנָא. מְטוֹן מְלֶה בְּקוֹלְפוֹי שְׂכִיחֵי. קוֹסְטְרָא דְקוֹטְרָא בְּאַרְעָא שְׂכִיחָ. בְּדֵ אֲשָׁא דְמְלֶהְטָא נְגִיד וְאַתְעֵר מְשִׁמְאֵלָא, אֲחִיד בְּהָ, וְסִלְקָא תְנַנָּא, כְּדִ"א וְהֵר סִינַי עֲשֵׂן כְּלוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו ה' בְּאֵשׁ, דָּא אֲשָׁא וְדָא תְנַנָּא. וְכַתִּיב וְאֵת הַהָר עֲשֵׂן, מְגוּ דְאֲשָׁא כְּדֵ נְחִית, אֲחִידֵן דָּא בְּרָא, תְנַנָּא בְּאֲשָׁא. וְכַדִּין בְּסֵטֵר שְׁמַאֲלָא קִיּוּמָא כְּלָא. וְהֵיּוֹנוּ דְזָא אֶף יְדֵי יִסְדָּה אֶרֶץ. וּיְמִינֵי טַפְחָה שְׁמַיִם. בְּחִילָא דִּימִינָא לְעֵילָא, כִּי הָאֵי גּוּוֹנָא אֲתַעֲבִידוּ שְׁמַיָּא, דִּיאִהוּ דְכֵר, וְדְכֵר מְסֵטְרָא דִּימִינָא קָא אֲתֵי, וְנִקְבָּא מְסֵטְרָא דְשְׁמַאֲלָא.

313. שְׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְרָא אֱלֹהֵי, עַד הַכָּא אֲסַתְלְקוּ מְלִין, דְּלֵא לְשַׁאֲלָא, דְּחַכְמָה אֲשַׁתְּכִיל מְאִין, וְלֵא קִיּוּמָא לְשַׁאֲלָא, דְּסִתִּים וְעַמִּיק, לִית דִּיקוּם בִּיהָ, כִּיּוֹן דְּאַתְפִּשֵׁט נְהוּרָא עַמִּיקָא, נְהוּרִיהָ קִיּוּמָא בְּשַׁאֲלָתָא, אֶף עַל גְּבַדְאִיהוּ סִתִּים מְכֵלָא דְלִתְתָא, וְקִרְאֵן לִיהָ עַל פּוּם שְׁאִילָתָא מִי בְרָא אֱלֹהֵי.

314. This is a reference to the secret we have mentioned in the verse: "Out of whose (Heb. Mi) womb came the ice?" (Iyov 38:29). It is certainly from the womb of Mi, WHICH IS BINAH. IN OTHER WORDS, that which is subjected to questioning. But one should not ask what is above or below. One can only ask about that starting place in order to know. It may not be known, because this is impossible. It may be inquired of, but not known.

315. Beresheet: This is analyzed as Bet-Resheet. So he inquired about the conclusion that Beresheet is one of the sayings of Creation and asked, does this mean that Resheet is a saying of Creation without the letter Bet, or is Beresheet together with the letter Bet a saying of Creation? He replied: Before she, Malchut, emerged from Binah and Her powers were expanded, everything was hidden and concealed inside Her. It is Beresheet and this is one of the sayings. When Malchut emerged from Binah and the powers of Binah were expanded, then Binah was called Resheet, which is saying without Bet, which is Malchut. SO NOW, IT IS CALLED Mi, which subjects the one who created these things to questioning. Afterward, WHEN BINAH expanded and was established, it turned into a sea. THEN BINAH, created below IN THE FEMININE PRINCIPLE, made everything IN HER exactly as in the manner above, one as against the other and one as the other. These both APPEAR in the letter Bet OF BERESHEET.

316. It is written: "While the king sits at his table" (Shir Hashirim 1:12). In this phrase, "sits at his table" MEANS he sits at the lower kingdom AND BESTOWS ON it the secret of that special union and conviviality of the upper Eden, WHICH IS THE SUPERNAL ABA AND IMA. SO IT RECEIVES FROM THE SUPERNAL ABA AND IMA through that concealed and hidden path THAT IS unknowable. It is filled by it AND THE ABUNDANCE flows out through certain rivers. The phrase: "My nard sent forth its fragrance" (Ibid.) refers to the lower Malchut, for he created the world below--NAMESLY MALCHUT--in the same manner as the world above--WHICH IS THE WORLD OF BINAH--WITH WHAT THEY RECEIVED FROM THE UPPER GARDEN OF EDEN. Thus, the fragrance ascends upward FROM THE LOWER WORLD to govern and take action, AND MALCHUT may govern as it shines by the supernal light.

317. The world was created in two aspects, WHICH ARE MALE AND FEMALE, namely with the right and the left of the six supernal days--WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF IMA. So these six days were made so as to shine ON MALE AND FEMALE FROM THE ASPECT OF THEIR RIGHT SIDE, as it is written: "For in six days Hashem made heaven and earth" (Shemot 31:17), meaning that in six days--CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF IMA--Hashem made heaven and earth, WHICH ARE MALE AND FEMALE. BY THIS, MALE AND FEMALE RECEIVED THE RIGHT SIDE. These SIX SUPERNAL DAYS dug up paths and made sixty holes in the great abyss, WHICH IS YESOD OF IMA, AND THE

314. וְהֵינּוּ רִזָּא דְקָאֲמָרְן מִבְּטָן מִי יֵצֵא הַקֶּרֶחַ, מִבְּטָן מִי וְדָאֵי, הֵהוּא דְקִיּוּמָא לְשִׁאלְתָא, וְלִית לְשִׁאלָא מַה לְעֵילָא מַה לְתַתָּא, אֶלָּא לְשִׁאלָא אֶתְר דְנִמְקָן לְמַנְדַּע, וְלֹא לְמַנְדַּע לִיה, דְהָא לֹא יִכְלִין, אֶלָּא קִיּוּמָא לְשִׁאלְתָא וְלֹא לְמַנְדַּע בֵּיה.

315. בְּרֵאשִׁית, ב' רֵאשִׁית, רֵאשִׁית מֵאֲמַר הוּא, אוּ נִימָא דְבְרֵאשִׁית אִיהוּ מֵאֲמַר, אֶלָּא עַד לֹא נִמְיָק וְאִתְפָּשֵׁט חִילִּיה, וְכֹלָא סְתִים בֵּיה, בְּרֵאשִׁית אִיהוּ, וּמֵאֲמַר אִיהוּ. כִּיּוֹן דְנִמְיָק וְאִתְפָּשֵׁט מִנִּיה חִילִּין, רֵאשִׁית אֶקְרִי, וְהוּא מֵאֲמַר בְּלַחְדוּי. מִי שִׁאִילְתָּא הֵהוּא דְבְרָא אֶלָּה, לְבַתְר כֹּד אִתְפָּשֵׁט וְאִשְׁתַּכְּלַל, אִתְעֵבִיד י"ם, וּבְרָא לְתַתָּא. וְכֹלָא עֵבִיד כֵּהוּוּא גּוּוּנָא מִמֶּשׁ דְלְעֵילָא, דָּא לְקַבֵּל דָּא, וְדָא כְּגוּוּנָא דְרָא, וְתִרְוּיָהוּ ב'.

316. כְּתִיב עַד שְׁהִמְלִךְ בְּמִסְבוֹ, בְּמִסְבוֹ לְאִתְיוּשְׁבָא בְּמִלְכוֹ תַתָּא, בְּרִזָּא דְהֵהוּא חֲבֵרוּתָא וְתַמְנוּקָא, דְהֵהוּא חֲבִיבוּתָא דְבַעֲרִין עֲלָא, בְּהֵהוּא שְׁבִיל דְסְתִים וְגִנִּיז, וְלֹא אִתִּידַע, וְאִתְמַלִּיא מִנִּיה, וְנִמְקָא בְּנַחֲלִין יְדִיעִין. נְרִדִי נְתַן רִיחוֹ, דָּא מְלֵכָא תַתָּא, דְבְרָא עֲלָמָא לְתַתָּא, כְּגוּוּנָא דְלְעֵילָא, וְסְלִיק רִיחוֹ טָבָא עֲלָא, לְשִׁלְטָא, וְלְמַעַבְד, וְיִכִּיל וְשְׁלִיט, וְנִהִיר בְּנִהוּרָא עֲלָא.

ASPECT OF THE LEFT OF THE SIX DAYS, WHERE EACH ONE COMPRISES ANOTHER TEN. So these 60 holes were to conduct the waters of the streams into the abyss, INTO YESOD OF THE FEMININE PRINCIPLE OF ZEIR ANPIN THAT IS CALLED AN ABYSS PLAINLY. Thus, it is said that these 60 HOLES IN THE ABYSS were created by the six days of Creation - THE SIX SUPERNAL DAYS OF IMA - and became the peace of the world.

317. בְּתַרְיִן גּוּוֹנִין אֲתַבְּרִי עֲלֵמָא, בְּיַמֵּינָא
 וּבְשִׂמְאַלְא, בְּשִׂתָּא יוֹמִין עֲלָאִין, שִׂתָּא יוֹמִין
 אֲתַעְבְּדוּ לְאַנְהָרָא, כְּמַה דְּאֵת אֲמַר כִּי שִׂשַׁת יַמִּים
 עָשָׂה ה' אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. וְאֵלֵיךְ כְּרוֹן אֲרַחֲיוֹן,
 וְעַבְדוּ שִׂתְיִן נוֹקְבִין, לְתַהוּמָא רַבָּא, וְאִינוּן שִׂתְיִן
 נוֹקְבִין לְאַעְלָאָה מִיָּא דְנַחְלֵי גּוּ תַהוּמָא, וְעַל דָּא
 הַשִּׂתְיִן מִשְׁשַׁת יַמֵּי בְרָאשִׁית נִבְרָאוּ, וְאִינוּן הוּוּ
 שְׁלָמָא דְעֲלֵמָא.

אָנָּא בְּכַח גְּדוּלַת ? מִיָּנָה תַתִּיר
 אֲרַחֲיוֹן
 קַבֵּל הַנַּח לַעֲמֵךְ שְׁלֵבֵנוּ טַהֲרֵנוּ
 גְּדוּרָא
 גְּדוּרָא גְּדוּרָא דְיִרְשֵׁי ? הַיּוֹךְ בְּכַח שְׁלֵבֵנוּ
 בְּרַכְּבֵנוּ טַהֲרֵנוּ רַחֲמֵי אֲרַחֲיוֹן תַּמִּיד
 גְּדוּלָּתֵנוּ
 וְהַסֵּךְ קָדוֹשׁ בְּרוּךְ טַהֲרֵנוּ גְּדוּלָּתֵנוּ
 ? חֵד לְאָה לְעַמְּךְ שְׁנֵה אֲזַכְרֵי קָדוֹשְׁךָ
 שְׁלֵבֵנוּ קַבֵּל וְשִׁמְעֵנוּ אֲרַחֲיוֹן יוֹדֵעַ
 הַתְּעִלְמוֹת
 (בְּלַחֲשׁ) בְּרַךְ שֵׁם כְּבוֹד מַלְכוּתוֹ, לְעוֹלָם
 וָעֶד:



31. "And the earth was without form"
 The Zohar speaks of 42 unique letter sequences that were created to aid in the revelation of Light in all the worlds. These 42 Letters are one of the most powerful Names of God in existence. The Kabbalists revealed these sequences through Ana B'koach, a simple prayer recited daily that conveys enormous blessing, prosperity, healing, and well-being. This text on the power of the Ana B'koach helps amplify the effect of the 42 letters in our lives.

tzrurah tatir ymincha gdulat b'koach ana
 nora taharenu sagvenu amcha rinat kabel
 shamrem kvavat yichudcha dorshei gibor na
 gamlem tamid tzidkatcha rachamei taharem barchem
 adatecha nahel tuvcha b'rov kadosh chasin
 kdushatecha zochrei p'neh l'amcha ge'eh yachid
 ta'alumot yode'a tzak'atenu u'shema kabel shavatenu
 va'ed l'olam malchuto k'vod shem baruch (silently)
 Scanning direction

318. "And the earth was without form and void" (Beresheet 1:2), BECAUSE the bitterness of the secretion of THE FRUIT, WHICH DID NOT RIPEN IN THE TREE, REMAINED WITHIN the fruit except when absorbed by the earth. Because THE EARTH already existed, but had not yet been settled, IT WAS WITHOUT FORM AND VOID. THIS IS WHY IT IS WRITTEN: "AND THE EARTH WAS" IN THE PAST TENSE, to indicate that it already existed. Later, MALCHUT, WHICH IS THE WORLD, was established; the world came into being, when it was inscribed by 42 letters, which were intended to crown the holy name.

318. וְהָאָרֶץ הִיְתָה תְהוֹ וְבָהּ סוּסְפִיתָא דְקַמְרֵי גּוּ
 קוֹלְטוּי, דְּהוּהּ בְּקַדְמִיתָא וְלֹא אֲתַקְיִימַת, הִיְתָה כְּבַר.
 וּלְבַתָּר, אֲתַקְיִימַת, בְּאַרְבַּעִין וַתְרִין אֲתוּוֹן, אֲתַגְלִיף
 עֲלֵמָא, וְאֲתַקְיִימַת, וּכְלָהּ עֲטוּרָא דְשִׂמָּא קְדִישָׁא.

319. When THE 42 LETTERS, WHICH WERE INSCRIBED INSIDE MALCHUT, are combined AND FORM NAMES, THEN the letters ascend INTO THE 42-LETTERED NAME OF BINAH, AND descend TO THE FEMININE PRINCIPLE, WHICH IS CALLED 'THE WORLD.' They are crowned in all four parts of the world, WHICH ARE REPRESENTED BY CHOCHMAH, BINAH, TIFERET AND MALCHUT WITHIN MALCHUT. Then THE FEMININE PRINCIPLE, WHO IS CALLED 'The World,' is able to exist. In turn, THE MOCHIN THAT MALCHUT RECEIVES are sustained in her by the GOOD actions OF PEOPLE in the world. The form in which MALCHUT received these MOCHIN are like the seal of a ring. As each letter OF THE 42 LETTERS entered and came out, the world was created. THE LETTERS entered into the seal, WHICH IS BINAH, and joined together FORMING THE HOLY NAMES. THIS MEANS THAT AFTER THEY RECEIVED THE MOCHIN, MALCHUT RECEIVED THEM and the world was established.

320. THESE LETTERS struck the rod of the great Serpent and traveled 1,500 cubits inside the chasms of the dust, WHICH IS THE ASPECT OF THE FEMININE PRINCIPLE. Afterward, the great deep arose in darkness. Darkness covered everything until light emerged to break through the darkness and shine IN ALL ITS PERFECTION, as it is written: "He uncovers deep things out of darkness, and brings out to light the shadow of death" (Iyov 12:22).

321. BECAUSE OF THIS, the waters--THE MOCHIN--were put on the scales and they weighed 1,500. With the fingers, three drops were put on the scales, half for preservation and half entered below. The first rose up while the latter descended. As they rose up by the raising of the hand, the scales stood evenly. This is according to what is written: "Who has measured the waters in the hollow of his hand" (Yeshayah 40:12).

322. Everything was concealed in the earth and nothing was revealed in it. Its force and might, together with its LIGHTS THAT ARE CALLED waters, were frozen inside it. They did not flow or expand until the light from above, NAMELY BINAH, shone upon it. This light struck its receptor and all its powers were released, as it is written: "And Elohim said, Let there be light,' and there was light" (Bereshheet 1:3). THE PHRASE: "LET THERE BE..." MEANS THAT the supernal primordial light, REFERRING TO THE LIGHT OF CHOCHMAH that already existed IN IT before--BEFORE BEING FROZEN AND ENCLOSED--RETURNED TO SHINE. AND THE LIGHT DOES NOT FREEZE IT, BECAUSE IT IS NOW ENCLOSED IN CHASSADIM.

323. From here, FROM THIS SHINING LIGHT, the entire force and strength OF MALCHUT came forth. The earth, NAMELY MALCHUT, was made sweet and then ON THE THIRD DAY, all its powers were brought forth. Because this LIGHT shone ON MALCHUT as it descended AND SHONE ON THE WORLD, its radiance spread from one end of the world to the other. But when THE HOLY ONE, BLESSED BE HE, saw the sinners of the world, THOSE WHO WERE ABOUT TO SIN USING THIS LIGHT, He concealed the light and it only came forth through secret paths that are not revealed.

319. כִּד מְצַטְרֵפִין, סִלְקִין אֶתְוֹן לְעֵילָא, וְנַחְתִּין לְתַתָּא, מִתְעַטְרִין בְּעַטְרִין, בְּאַרְבַּע סְטְרֵי עֲלְמָא, וְיַכִּיל עֲלְמָא לְאַתְקִימָא, וְאַלִּין אֶתְקִימִין בְּעוֹבְדוֹי דְעֲלְמָא. טוֹפְסָרָא דְקִילְטָא בְּהַנִּי שְׂכִיחִי, כְּחוֹתְמָא דְגוֹשְׁפִנְקָא, עָאֵלוּ וְנִפְקוּ אֶת וְאֵת, וְאַתְבְּרֵי עֲלְמָא, עָאֵלוּ גוֹ חוֹתְמָא וְאַצְטְרְפוּ וְאַתְקִיִּים עֲלְמָא.

320. בְּקוֹלְפֵי דְחוּיָא רַבְרָבָא, מַחוּ וְעָאֵלוּ תַּחוּת נּוֹקְבֵי דְעַפְרָא, אֶלְף וְחֲמֵשׁ מָאָה אָמִין, לְבַתְרָ תְּהוּמָא רַבָּא, הוּהוּ סִלְקֵי בְּחֲשׂוֹכָא, וְחֲשׂוֹכָא חֲפֵי כְּלָא, עַד דְנִפְקֵי נְהוּרָא, וּבְקַע בְּחֲשׂוֹכָא, וְנִפְקֵי וְאַתְנַהִיר, דְכִתְיֵב מְגַלְהָ עֲמוּקוֹת מְנֵי חֲשַׁךְ וְיוֹצֵא לְאוּר צִלְמוֹת.

321. מֵיָא אֶתְקְלוּ בְּתִיקְלָא, אֶלְף וְחֲמֵשׁ מָאָה, בְּאַצְבָּעֵן, תֵּלַת נְטִיפּוֹ גּוֹ תִיקְלָא, פְּלַגּוּ מְנִיְהוּ לְקִיּוּמָא, וּפְלַגּוּ דְעָאֵלוּ לְתַתָּא. אֶלִּין סִלְקִין וְאַלִּין נַחְתִּין, כִּיּוֹן דְסִלְקוּ, בְּסִלְקוֹ דִּירָא, קָאִים תִּיקְלָא בְּאוּרַח מִיִּשְׁר, וְלֹא סְטָא לִיְמִינָא וְלִשְׂמָאלָא, הַה"ד מִי מְדַר בְּשַׁעֲלוּ מֵיָם וְגו'.

322. כְּלָא הוּהוּ בֵּיהּ בְּאַרְעָא סְתִים וְלֹא אֶתְגְּלִיָּא, וְחוּלָא וְתַקְפָּא וּמֵיָא גְלִידִין בְּגוּוּה, וְלֹא נְגִידוּ, וְלֹא אֶתְפְּשְׁטוּ, עַד דְאַנְהִיר עֲלֵהּ נְהוּרָא דְלְעֵילָא, וְנְהוּרָא מַחֲאֵת בְּקוֹלְטוּי, וְאַשְׁתְּרִיָּאוּ חִילָהּ, הַה"ד וְיֵאמֵר אֱלֹקִים יְהִי אוּר וְיְהִי אוּר, דָּא הוּא אוּר קְדָמָאָה עֲלָאָה, דְהוּהּ מְקַדְמַת דְנָא.

323. וּמְהִכָּא נִפְקוּ כָּל חִילִין וְתוֹקְפִין, וְאַרְעָא אֶתְבַּסְמַת וְאַפִּיקַת חִילָהּ לְבַתְרָ, כִּיּוֹן דְנְהִיר וְנַחְתִּית, הוּהוּ אֶסְתַּלַּק נְהוּרִיָּה מְסוּיְפֵי עֲלְמָא עַד סוּיְפֵי עֲלְמָא, כִּד אֶסְתַּבַּל בְּחִיבֵי עֲלְמָא אֶתְגְּנִיז וְאַתְטַמִּיר וְלֹא נִפִּיק אֶלָּא בְּשִׁבְלוֹי סְתִימִין דְלֹא אֶתְגְּלִיָּין.

32. The three letters of Tov (good)

The three letters composing the word Tov [Good] were not arbitrarily chosen. Each letter is a spiritual component that comprises the force called good. In contrast, the word good in English is built of four letters [g.o.o.d.]. By itself, the letter "g" conveys no meaning or energy associated with the concept of good. In Hebrew, however, each letter is a direct spiritual element that produces the force that it describes. Therefore, we can bring goodness into our lives merely by speaking a word, or by seeing it printed on a page.

324. "And Elohim saw the light that it was good" (Beresheet 1:4). We have learned that every dream that is interpreted according to, "That is good," PRESAGES peace above and below FOR HIM. THIS PERSON IS FREE OF ANY ACCUSATION ABOVE AND BELOW, BECAUSE each single person sees letters IN HIS DREAM according to the merit of his conduct AND DEEDS. If he sees THE LETTER Tet IN HIS DREAM, it is good for him and for his dream for the Torah mentions THE LETTER TET for the first time in the phrase: "That is good (tov, spelled Tet Vav Bet)." BEFORE THIS, THERE IS NO MENTION OF THE LETTER TET, WHICH ALLUDES TO THE LIGHT that shone from one end of the world to the other. Therefore, THE LETTER Tet SIGNIFIES Tov, and good MEANS an illumination shining in complete perfection.

325. THE LETTER Tet is the ninth--NAMELY YESOD--WHICH IS THE NINTH OF THE TEN SFIROT. It is the letter that shines from the supernal BEING THAT IS CALLED beginning, NAMELY ARICH ANPIN, and is included with it. And by THE POWER OF concealment THAT LIES WITHIN the point (vowel), the secret of the letter Yud is formed, which is one point. The letter Vav, NAMELY ZEIR ANPIN, comes forth by the power OF THE LETTER TET, AND SO the heaven, ZEIR ANPIN, is formed by it. When it was completed, it was formed by a point, which was then hidden inside it. AFTERWARD, the second point, WHICH EXTENDS FROM THE LETTER TET, shone within it. TWO FEMALES, an upper one and a lower one, emerged from it, FROM ZEIR ANPIN. The upper one is concealed and the lower one is revealed by the secret of the two POINTS, BUT STILL exists only due to the power of the upper POINT.

326. And this is Tov (good). The three letters--Tet, Vav and Bet--are later included within the Righteous, the everlasting foundation, who combines everything from above and below in himself, as it is written: "Say to the righteous, that it shall be well (good) with him..." (Yeshayah 3:10). Because THE THREE ASPECTS OF the supernal light, WHICH ARE HINTED AT IN THE LETTERS--TET, VAV, AND BET--are included with him, as it is written: "Hashem is good to all: and his tender mercies are over all his works" (Tehilim 145:9). It is written: "To all" WITHOUT SPECIFYING TO WHOM HE IS GOOD, so as to shine upon a particular day that will illuminate all others. THIS IS A REFERENCE TO YESOD, WHICH IS THE SIXTH DAY AND INCLUDES THE PREVIOUS FIVE DAYS. THEREFORE, YESOD IS CALLED ALL, AND IT IS WRITTEN: "HASHEM IS GOOD TO ALL", MEANING THAT THE GOODNESS SHINES INTO YESOD. Up to here, the words are general. FURTHER ON, THEY SHALL BE EXPLAINED IN DETAIL.

324. וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, תִּנּוּן כָּל חֲלֹמָא דְקַיִימָא בְּקַיִימָא דְכִי טוֹב, שְׁלֵמָא הוּא לְעֵילָא וְתַתָּא. חֲמִי אֲתוּוֹן בְּפֹסֵם אֲרַחוּי, כָּל חַד וְחַד, חֲמָא ט' טב ליה, טב לחלמיה, דהא אורייתא פתח ביה כי טוב, נהיר מסיימי עלמא לסיימי עלמא, ט', טב, טוב הוא, טב: נהירו באשלמותא.

325. ט' תשיעאה דכלא, את דאתנהיר מעלאה, ראשיתא ואתכליל ביה, ואתעביד בסתימו דנקודה, רזא די, דהיא נקודה חדא ו' מחיליה נפיק, ביה אתעביד שמים. כד אסתיים בנקודה חד, ואתגניז גו אתנהרא ב'. מניה נפקו עלאה ותתאה, עלאה טמירא, תתאה אתגלויא, ברזא דתריז, וקיימא בחילא דלעילא.

326. ודא הוא טוב, אליון תלת אתוון, טו"ב, אתכלילו לבתר לצדיקא דעלמא, דכליל כלא לעילא ותתא, כד"א אמרו צדיק כי טוב, בגין דנהירו עלאה כלילא ביה, דכתוב טוב ה' לכל ורחמיו על כל מעשיו, לכל כתיב, דא סתמא דמלא בגין לאנהרא יומא חד דנהיר לכלא, עלאה על כלא. עד כאן סתמא דמליון.

33. The face to face correction of the Male and Female

The Zohar begins a discussion concerning the secrets of generating Light through unification of the spiritual realms of Zeir Anpin and Malchut, which is our world.

As the white light of the sun contains the seven colors of the rainbow, the Light of the Creator contains various grades or frequencies of spiritual Light. These produce different forces, and different degrees of fulfillment. The Zohar describes the grades of Light that Malchut must arouse and Zeir Anpin must impart during the process of unification. At their creation, the realms of Zeir Anpin and Malchut joined back-to-back. Through what is best described as spiritual surgery, they separated and revolved 180 degrees, until they were reunited face-to-face. This complex metaphysical procedure is mirrored in our day-to-day existence through the relationships between man and woman. Therefore, the Kabbalists teach us that all relationships between man and woman must be built upon the same spiritual principles. If they are to remain passionate and fulfilling, a motivation to draw Light into our lives through spiritual pursuits must be the foundation of these relationships. Relationships that remain ignorant and devoid of these principles will eventually lose their fire. We are given the Light to maintain and enrich our relationships through the spiritual influences arising from this passage.

327. "In the beginning (Beresheet) Elohim created..." is the secret of: "You shall offer up a cake of the first (Heb. resheet) of your dough" (Bemidbar 15:20). This is the supernal Chochmah that is CALLED Resheet. THERE IS AN ANALOGY BETWEEN THE TWO VERSES. JUST AS 'RESHEET' IN THE SECOND VERSE ALLUDES TO SUPERNAL CHOCHMAH, SO IT DOES IN THE FIRST. The letter Bet OF BERESHEET, which is derived from the Hebrew word for house, is AN ALLUSION TO the house of the world--NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN--WHEN SHE RECEIVES THE MOCHIN OF CHOCHMAH AND BECOMES A HOUSE FOR THE HABITATION OF THE WORLD. She is irrigated WHEN SHE RECEIVES THE MOCHIN from that river which flows into it, as it is written: "And a river went out of Eden to water the garden..." (Beresheet 2:10). "And a river" that gathers everything from the supernal source, whose waters never cease to flow, waters the garden.

328. This supernal source was the first house, WHICH IS ABA AND IMA, as the letters, WHICH ARE THE VESSELS, were completed through a narrow path hidden inside it (THEM). From this deep source, two forces emerged, as it is written: "The heaven AND THE EARTH." It is not written 'heaven,' but rather "The (Hei) heaven", WITH HEI. THIS MEANS THAT "THE HEAVEN" COMES OUT from within that deep source, which is the most hidden of all, REFERRING TO THE ASPECT OF THE NARROW PATH IN ABA AND IMA. THE PHRASE "and the earth" MEANS THAT this river--NAMELY YISRAEL - SABA AND TEVUNAH--produced this earth.

329. But AT FIRST, THE EARTH was included within heaven. And HEAVEN AND EARTH, NAMELY ZEIR ANPIN AND HIS FEMININE PRINCIPLE, emerged as one, clinging to each other from their rear. When the overall beginning shone--WHEN THE FEMININE PRINCIPLE RECEIVED THE MOCHIN OF CHOCHMAH THAT IS CALLED OVERALL BEGINNING--Heaven, NAMELY ZEIR ANPIN, took THE FEMININE PRINCIPLE and made her settle down in her place, BECAUSE NOW SHE WAS SEPARATED FROM HIM. SO ZEIR ANPIN GAVE HER A PLACE OF HER OWN, as it is written: "And the (Ve-Et) earth", in which Ve-Et ALLUDES TO the entire 22 letters FROM ALEPH TO TAV that are THE INITIALS OF Et.

330. When the earth settled in its place and was separated from the far side of the heaven, NAMELY ZEIR ANPIN, THE EARTH was without form and void. It wanted to continue cleaving to the heaven and become one, as before, because THE EARTH saw the heaven shining while it (SHE) became dark. THIS DARKNESS SURROUNDED THE FEMININE PRINCIPLE until the supernal light came AND EXPANDED TOWARD HER and shone upon her. And SHE was settled in her place to look upon the heaven, ZEIR ANPIN, face to face. Then the earth was established, and flourished. THE FEMININE PRINCIPLE WAS SWEETENED FROM ALL HER HARSH JUDGMENT.

331. AT THIS POINT, THE ZOHAR EXPLAINS HOW THE FEMALE RECEIVED THIS SUPERNAL LIGHT. IT SAYS THAT the light emerged from the right side BECAUSE IT IS RECEIVED BY ZEIR ANPIN, WHO IS THE SECRET OF THE RIGHT, while darkness REMAINED on the left side, WHICH IS THE FEMININE PRINCIPLE. Afterward, ZEIR ANPIN separated THE LIGHT FROM THE DARKNESS so they may be included within each other. BECAUSE OF THIS SEPARATION, THE FEMALE RECEIVES THE LIGHT FROM ZEIR ANPIN, as it is written: "And Elohim divided the light from the darkness..." (Beresheet 1:4). BY THIS ACT OF DIVIDING, ELOHIM "CALLED THE LIGHT DAY, AND THE DARKNESS HE CALLED NIGHT", DAY AND NIGHT JOINED TO BECOME ONE DAY. You may say that THE PHRASE: "AND ELOHIM DIVIDED" means an actual division, AN ACTUAL SEPARATION BETWEEN LIGHT AND DARKNESS. HE SAID: This is not so. THE MEANING IS THAT the day comes from the side of the light, which is the right, and the night COMES from the side of darkness, which is the left. When they emerged together AND GOVERNED AS ONE, He separated them. Dividing came from his side, FROM THE SIDE OF ZEIR ANPIN, so they could look upon each other face to face, cleave to each other and become one.

327. בְּרֵאשִׁית בָּרָא אֱלֹהִים, רִזָּא דְרֵאשִׁית
עֲרִיסוֹתֵיכֶם חִלָּה תְרִימוּ תְרוּמָה. דָּא חֲכֵמָה עֲלָא,
דְּאִיהִי רֵאשִׁית. ב' בֵּיתָא דְעֵלְמָא, לְאַתְשָׁקָא,
מֵהוּוּא נְהַר, דְעֵייל בֵּיה. רִזָּא דְכְתִיב וְנְהַר יוֹצֵא
מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן, וְנְהַר דְאַכְנִישׁ כֵּלָא,
מֵעוֹמְקָא עֲלָא, וְלֹא פְסִיקוּ מִיּוֹמוֹ לְעֵלְמִין,
לְאַשְׁקָא לְגַנְתָּא.

328. וְהוּוּא עוֹמְקָא עֲלָא בֵּית רֵאשׁוֹן, אֶסְתֵּימוּ
בֵּיה אֲתוּוֹן, בְּחַד שְׁבִיל דְקִיק דְגִנְזוּ בְגִיזָה, וּמְגוּ
הוּוּא עוֹמְקָא, נִפְקוּ תְרִין חִילִין, דְכְתִיב אֶת הַשָּׁמַיִם,
שָׁמַיִם לֹא כְתִיב, אֶלָּא הַשָּׁמַיִם, מְגוּ הוּוּא עוֹמְקָא
דְסֵתִים מִכֵּלָא. וְאֵת הָאָרֶץ, נְהַר דָּא אִפִּיק לְהֵאֵי
אָרֶץ.

329. אָבֵל בְּכֵלְלָא דְשָׁמַיִם הוּוּ, וְנִפְקוּ בְחַדָּא,
מִתְדַבְּקָא בְסֵטְרוֹ, דָּא בְדָא. כִּד אֲתַנְהִיר רֵאשִׁיתָא
דְכֵלָא, שָׁמַיִם נִטְלוּ לָהּ, וְאוֹתִיבוּ לָהּ בְּאַתְרָהּ, דְכְתִיב
וְאֵת הָאָרֶץ, וְאֵת כֵּלְלָא דְאֲתוּוֹן דְאִינוּן אֵת.

330. כִּד אֲתַהֲדִיר אֲרַעָא לְמִיתַב בְּאַתְרָהּ, וְאֲתַפְרֵשׁ
מִסֵּטְרוֹ דְשָׁמַיִם, הוּוּ תוֹהָה וּבוֹהָה לְאַתְדַבְּקָא
בְשָׁמַיִם כְּחַדָּא, בְּקַדְמִיתָא, בְּגִין דְחַמַּת לְשָׁמַיִם
נְהִירִין, וְהִיא אֲתַחֲשַׁכַּת, עַד דְנְהוֹרָא עֲלָא נִפְק
עֲלָהּ, וְאֲנְהִיר לָהּ, וְתַבַּת בְּאַתְרָהּ, לְאַסְתַּבְּלָא
בְשָׁמַיָא אִפִּין בְּאִפִּין, וְכִדִּין אֲתַתְקַנַּת אֲרַעָא,
וְאֲתַבְּסַמַּת.

331. נִפְק נְהוֹרָא בְסֵטְר יְמִינָא, וְחֲשׂוּכָא בְסֵטְר
שְׁמָאלָא, וְאַפְרִישׁ לוֹן, לְבַתָּר, בְּגִין לְאַתְכֵּלְלָא דָּא
בְדָא, הֵה"ד וּיְכַדֵּל אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ, וְאִי
תִימָא הוּוּ הַבְּדֵלָה מִמֶּשׁ, לֹא, אֶלָּא יוֹם אֲתִי מִסֵּטְרָא
דְנְהוֹרָא, דְאִיהוּ יְמִינָא, וְלִילָה מִסֵּטְרָא דְחֲשׂוּכָא,
דְאִיהוּ שְׁמָאלָא. וְכִד נִפְקוּ בְחַדָּא, אִפְרִישׁ לוֹן.
וְהַבְּדֵלָה הוּוּ מִסֵּטְרוֹ, לְאַסְתַּבְּלָא אִפִּין בְּאִפִּין,
וְלְאַתְדַבְּקָא דָּא בְדָא לְמַהוּוּ כֵּלָא חַד.

332. And he, ZEIR ANPIN, is called day. THEREFORE, IT SAYS, HE "CALLED THE LIGHT DAY." And She, THE FEMININE PRINCIPLE, is called night, as it is written: "And Elohim called the light day, and the darkness he called night" (Beresheet 1:5). HE ASKED: What is "the darkness" in this verse? HE REPLIED: This is the darkness that clings to the night, because it has no light of its own at all. THIS MEANS THAT THE NIGHT, WHICH IS THE FEMININE PRINCIPLE, HAS NOTHING OF ITS OWN AND EVEN THE DARKNESS THAT CLINGS ON TO IT DOES NOT BELONG TO IT, BECAUSE IT ORIGINATES IN IMA. Thus, although DARKNESS comes from the side of fire, which is dark, IT STILL DOES NOT BELONG TO THE FEMININE PRINCIPLE, AS SHE HAS NOTHING OF HER OWN. Darkness prevails until it is illumined under THE INFLUENCE OF the day, UNTIL IT RECEIVES THE CHASSADIM FROM ZEIR ANPIN, WHO IS CALLED DAY. AND THEN THE LIGHT OF CHOCHMAH IS ENCLOSED BY THE LIGHT OF CHASSADIM. SO WE LEARN THAT THIS ASPECT, day--WHICH IS ZEIR ANPIN--shines upon the night--WHICH IS THE FEMININE PRINCIPLE. But night does not shine UNDER THE INFLUENCE OF DAY until the time OF THE END OF CORRECTION, of which is written: "but the night shines as the day, the darkness and the light are both alike to you" (Tehilim 139:12).

332. ואֵיהוּ אֶקְרִי יוֹם, וְקָרִי לִיהַ יוֹם. וְאֵיהִי קָרִי לַיְלָה כַּד"א וַיִּקְרָא אֱלֹקִים לְאוֹר יוֹם וְגו'. מֵהוּ וְלַחֲשֶׁךְ, דָּא חֲשֶׁךְ דְּאֶחִיד לַלַּיְלָה, דְּלִית לָהּ נְהוּרָא מְגַרְמָה, וְאִף עַל גְּבֻדָּתָא מְסֻטְרָא דְאֵשָׁא דְאֵיהִי חֲשֶׁךְ, אֲבָל חֲשֶׁךְ, עַד דְּאֶתְנַהֵיר מְסֻטְרָא דְיוֹם, יוֹם נְהִיר לַלַּיְלָה, וְלַיְלָה לֹא נְהִיר עַד זְמַנָּא דְכֻתְיִב וְלַיְלָה כְּיוֹם יֵאִיר כְּחֻשְׁכָּה כְּאוֹרָה.

34. "The voice of Hashem is upon the waters"

The voice of Hashem is a supernal secret. It refers to the process by which the Creator sends forth His Energy and Light into our physical universe. The word water is a code referring to the Light itself. These paragraphs fortify our connection to the Light of the Creator.

333. Rabbi Elazar rose to the front and explained THE VERSE: "The voice of Hashem is upon the waters: the El of glory thunders: Hashem is upon many waters" (Tehilim 29:3). "The voice of Hashem" is the supernal voice that is appointed over the waters. THESE WATERS ARE THE MOCHIN THAT flow from grade to grade, FROM THE GRADE OF BINAH TO THAT OF ZEIR ANPIN AND FROM THE GRADE OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN TO THE GRADE OF NETZACH, HOD AND YESOD. Until they gather in one place, WHICH IS THE SECRET OF HIS YESOD, in one assembly, BECAUSE YESOD INCLUDES ALL THE GRADES WITHIN ITSELF, AND IS THUS CALLED 'ALL'. This supernal voice sends these waters on their way, TO EVERY SFIRAH AND SFIRAH, each according to its course. Just as that gardener who guides the DITCH OF water and sends THE STREAM OF WATER to each and every spot as is required, "the voice of Hashem" governs the waters, WHICH ARE THE MOCHIN, in the same manner.

333. רַבִּי אֶלְעָזָר קָמַץ בְּקִדְמִיתָא, וְדַרְשׁ קוֹל ה' עַל הַמַּיִם אֵל הַכְּבוֹד הַרְעִים ה' עַל מַיִם רַבִּים, קוֹל ה', דָּא קוֹל עֲלָאָה, דְּמִמְנָא עַל הַמַּיִם, דְּנִגְדִין מְדֻרְגָּא לְדֻרְגָּא, עַד דְּמִתְכַּנְשֵׁי לְאַתְרָא חַד, בְּכַנּוּפְיָא חַדָּא. הַהוּא קוֹל עֲלָאָה מְשַׁדֵּר לְאִינוּן מֵיִין בְּאַרְחֻיָּהוּ, כֹּל חַד וְחַד כְּפֻס אֶרְחִיָּה, כְּהָאֵי גִנָּא דְּמִמְנָא עַל מַיָּא, לְשַׁדֵּר לוֹן, לְכָל אֶתְרָא וְאַתְרָא, בְּרַחֲוֵי לֵיהּ. כִּן קוֹל ה' מִמְנָא עַל מַיָּא.

334. The phrase: "The El of glory thunders" WAS HARD FOR HIM TO UNDERSTAND, BECAUSE THE TERM EL ALLUDES TO CHESED, WHILE THUNDER IS AN ACTION OF GVURAH. HE SAID THAT this is according to what is written: "But the thunder of his power who can understand?" (Iyov 26:14). This aspect is revealed by gazing on the thunder of Gvurah, and originates in it. IN OTHER WORDS, THE PHRASE, "THE EL OF GLORY," IS THE SECRET OF THE CHESED THAT IS REVEALED, BECAUSE OF THE GVURAH, AS LIGHT'S SUPERIORITY OVER DARKNESS. THEREFORE IT IS WRITTEN: "THE EL OF GLORY THUNDERS," BECAUSE IT WAS REVEALED BY GVURAH THROUGH THUNDER. Another explanation OF THE PHRASE: "The El of glory thunders," is that it is THE SECRET OF the right--WHICH IS CHESED--from which the left-GVURAH--comes forth, AS THE SFIROT ISSUE AND EMANATE FROM ONE ANOTHER, AS IS KNOWN. ACCORDING TO THIS, "THE EL OF GLORY," WHICH IS CHESED, THUNDERS--EMANATES GVURAH--WHICH IS THE SECRET OF THUNDER. "Hashem is upon many waters," means that Hashem is THE REVELATION OF supernal Chochmah, which is called Yud - NAMELY THAT THE MOCHIN OF THE SUPERNAL ABA AND IMA is "upon many waters." IT IS REVEALED over that hidden source from which it emerged, as it is written: "And your path in the great waters" (Tehilim 77:20).

334. אֵל הַכְּבוֹד הַרְעִים, כַּד"א וְרַעַם גְּבוּרוֹתָיו מִי יִתְבּוֹנֵן, דָּא סְטְרָא דְּאֶתְיָא מִן גְּבוּרָה וְנִפְקָא מִנִּיהּ. דְּבַר אַחַר, א"ל הַכְּבוֹד הַרְעִים, דָּא יְמִינָא, דְּנִפְקָא מִנִּיהּ שְׂמַאלָא, ה' עַל מַיִם רַבִּים, ה' דָּא חֻכְמָה עֲלָאָה דְּאֶקְרִי יו"ד. עַל מַיִם רַבִּים, עַל הַהוּא עוֹמְקָא סְתִימָאָה דְּנִפְקָא מִנִּיהּ. כַּד"א וְשְׂבִילָךְ בְּמַיִם רַבִּים.

35. "Over against the border"

The Zohar describes the way in which water, fire, and wind can become unified in our physical existence. Water is the physical expression of the Right Column, the positive energy force of sharing. This male principle [+] corresponds to the proton in an atom. Fire corresponds to the Left Column, the negative energy force of receiving. This female principle [-] is expressed as the electron. Wind is the personification of the Central Column, the neutral energy which corresponds to the neutron in an atom. Just as an atom unites these three forces into the building blocks of our physical universe, we, through our actions, can unite them as

the building blocks of our spiritual universe. The positive force relates to the soul and our will to share. The negative force concerns the ego and its bottomless desire to receive and consume.

The neutral force corresponds to the free will of man. Each of us possesses the power to unify these 3 columns by learning to receive for the sake of sharing, rather than receiving for gratification of the ego.

335. Rabbi Shimon explained the controversy, EXPLAINING THE INCLUSION OF THE LEFT AND RIGHT COLUMNS, WHICH HAD PREVIOUSLY BEEN IN DISCORD. He opened the scriptures and began with the verse: "Over against the border shall the rings be for places of the poles to bear the table" (Shemot 25:27). HE ASKED: What is this border? HE REPLIED: This is a closed place. The only access is through a narrow path that is hidden within it. Through its power, it is filled WITH LIGHT and marked gates, so as to light the lamps. BECAUSE it is a concealed and hidden place, it is called a border, or a frame. This is the world to come, which is called 'frame.'

335. רַבִּי שִׁמְעוֹן פָּרִישׁ פְּלוּגְתָא, וְאָמַר, פֶּתַח קָרָא וְאָמַר, כְּתִיב לְעַמַּת הַמְּסָגֶרֶת תְּהִינָה הַטְּבָעוֹת בְּתֵימִים לְבַדִּים, מָאן הָהוּא מְסָגֶרֶת, דָּא הוּא אֲתֵר סְגִיר דְּלֵא לְתִיחָא, בַּר בְּשִׁבִיל חֹד דְּקִיק, דְּאֲתִינְדַע בְּגִיזוֹ לְגַבִּיה, וּבְגִינִיה אֲתַמְלִי וְרָשִׁים תְּרַעִין, לְאֲדִלְקָא בּוֹצִינִין. וּבְגִין דְּאִיהוּ אֲתֵר גְּנִיזוֹ וְסִתִּים, אֲקָרִי מְסָגֶרֶת, וְדָא הוּא עֲלְמָא דְּאֲתֵי, וְהָהוּא עֲלְמָא דְּאֲתֵי אֲתִקְרִי מְסָגֶרֶת.

336. The phrase: "shall the rings be" refers to the upper rings--MEANING CHESED, GVURAH AND TIFERET--WHICH ARE ABOVE THE CHEST OF ZEIR ANPIN and cling to one another. WATER, FIRE AND WIND CORRESPOND TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. WHEN THEY RECEIVE THE MOCHIN, THEY ARE COMBINED ONE WITH THE OTHER. Water--WHICH IS CHESED--is included with wind--WHICH IS TIFERET--wind with fire, WHICH IS GVURAH, and fire with water. They combine together, and issue the one from the other like rings. All the rings reach that border (closure), WHICH IS THE SECRET OF YISRAEL - SABA AND TEVUNAH, where they reach for the supernal river that waters them. THAT IS THE SECRET OF THE RIVER THAT COMES OUT OF EDEN, WHICH IS THE SECRET OF YISRAEL - SABA AND TEVUNAH. And they cling to it.

336. תְּהִינָה הַטְּבָעוֹת, אֵלֶיךָ עֲזָקָן עֲלֵאִין, דְּאֲתִתְחַדְּן דָּא בְּדָא, מִיָּא מְרוּחָא, וְרוּחָא מֵאֲשָׁא, וְאֲשָׁא מִמֵּיָא, כְּלֵהוּן אֲתִתְחַדְּן דָּא בְּדָא, וְנִפְקֵן דָּא מִן דָּא בְּהִנֵּי עֲזָקָן, וְכֵלְהוּן מִסְתַּכְּלֵן לְגַבִּי הָהוּא מְסָגֶרֶת, דְּבִיה מִתְּאֲחֹד, לְהָהוּא נְהָרָא עֲלֵאֵה, לְאֲשָׁקֵה לֵוֶן, וְאֲתִתְחַדְּן בֵּיה.

337. THE VERSE CONTINUES: "for places of the poles", BECAUSE the upper rings, WHICH ARE ABOVE THE CHEST OF ZEIR ANPIN, have AT THIS STAGE become houses and places for the poles--WHICH ARE NETZACH, HOD AND YESOD BELOW THE CHEST OF ZEIR ANPIN. These POLES are the lower Chariot, AS THEY ORIGINATE FROM THE UPPER CHARIOT--WHICH IS CHESED, GVURAH AND TIFERET--WHICH CORRESPOND TO WATER, FIRE AND WIND. THUS, THE LEFT COLUMN OF THE POLES, WHICH IS CALLED HOD, originates from the aspect of fire OF THE UPPER CHARIOT, WHICH IS CALLED GVURAH. THE RIGHT COLUMN OF THE POLES, WHICH IS CALLED NETZACH, originates from the aspect of water OF THE UPPER CHARIOT, WHICH IS CALLED CHESED. AND THE CENTRAL COLUMN OF THE POLES, WHICH IS CALLED YESOD, originates from the aspect of wind of THE UPPER CHARIOT, WHICH IS CALLED TIFERET. This continues so everything THAT EXISTS IN THE UPPER CHARIOT IS DRAWN DOWN TO THE LOWER CHARIOT, so that THE POLES can be formed into a Chariot for the Ark OF THE TESTIMONY, WHERE THE SHECHINAH RESTS. Therefore, all who approach shall approach these poles--WHICH ARE THE ASPECT OF NETZACH, HOD AND YESOD, WHICH ARE FROM THE CHEST DOWNWARD-but not go inside them. NO ONE IS TO APPROACH AND DRAW THE MOCHIN FROM CHESED, GVURAH AND TIFERET, WHICH ARE ABOVE THE CHEST OF ZEIR ANPIN. Get away, they say to the hermit (Heb. Nazir). Go around. To the vineyard, you shall not approach. Only those who are worthy of serving within - REFERRING TO THOSE PEOPLE WHOSE SOULS COME FROM THE CHEST UPWARD OF ZEIR ANPIN - are given permission to enter, serve and come near. This is why it is written: "And the stranger that comes near shall be put to death" (Bemidbar 1:51).

337. בְּתֵימִים לְבַדִּים, הִנֵּי עֲזָקָן, מֵלֵאִין אֵינּוּן בְּתֵימִים, וְאֲתִרִין לְבַדִּים, דְּאֵינּוּן רְתִיכִין דְּלִתְתָא, בְּגִין דְּדָא אֲתֵי מְסֻטְרָא דְּאֲשָׁא, וְדָא מְסֻטְרָא דְּמֵיָא, וְדָא מְסֻטְרָא דְּרוּחָא, וְכֵן כְּלֵהוּ, בְּגִין לְמַהוּי רְתִיכָא לְאֲרוּנָא, וְעַל דָּא מָאן דְּמִקְרַב יִקְרַב בְּאֵלִין בְּדֵים, וְלֹא בְּמַה דְּלִגּוּ, לֵךְ לֵךְ אֲמַרִין גְּזִירָא, סְחֹר סְחֹר לְכַרְמָא לֹא תִקְרַב בַּר אֵינּוּן דְּאֲתִתְחַזּוּן לְשִׁמְשָׁא לְגוּ, לֵוֶן אֲתִתְהִיב רְשׁוּתָא לְאֲעֵלֵהָ לְשִׁמְשָׁא וְלִקְרַבָּא, וְעַל דָּא כְּתִיב וְהָזַר הַקֶּרֶב יוּמָת.

ב.ראשית

338. דְּבְרָאשִׁית רַבְרָבָא, רַבִּי יוֹסִי שְׁאִיל לִיהּ וְאָמַר, הָאִי שִׁתָּא יוֹמֵי בְּרָאשִׁית דְּקָא תְּנִינָן מֵאֵן אָנוּן, אָמַר לִיהּ, הֵינְנוּ דְכְּתִיב אֲרִזֵי לְבָנוּן אֲשֶׁר נָטַע, כְּמָה דְאֵלִין אֲרִזִין נִפְקִין מִן לְבָנוּן, הֵכִי נְמוּ אָנוּן שִׁתָּא יוֹמֵין, נִפְקִין מִן בְּרָאשִׁית.

339. וְאֵלִין שִׁתָּא יוֹמֵין עֲלָאִין קְרָא פְּרִישׁ לֹון, דְּכְּתִיב לָךְ ה' הַגְדֹּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְגו', כִּי כָל, דָּא צְדִיק. בְּשָׁמַיִם, דָּא תְּפָאֶרֶת. וּבְאָרְץ, דָּא כ"י, כְּתַרְגוּמוֹ, הִי אַחִיד בְּשָׁמַיָא וּבְאָרְעָא, כְּלוּמַר, הִיסוּדָא דְעֲלָמָא דְאֶקְרִי כָל, אִיהוּ אַחִיד בְּתְּפָאֶרֶת, דְּאֶקְרִי שָׁמַיִם, וּבְאָרְץ, דְּאֶקְרִי כ"י.

340. וְעַל דָּא, בְּרָאשִׁית, ב' ראשית, היא ב' בגין דְּאִיהִי תְּנִינָא לְחוּשְׁבְּנָא. וְאֶקְרִי ראשית, בגין דְּהָאִי כְּתָרָא עֲלָאָה טְמִירָא, הִיא קְדֻמָּאָה, וְעַל דְּלָא עֵייל בְּחוּשְׁבְּנָא, תְּנִינָא הִוֵּי ראשית. בגין דָּא ב' ראשית. וְעוֹד, כְּמָה דְּחֻכְמָה עֲלָאָה, אִיהִי ראשית, חֻכְמָה תְּתָאָה, ראשית נְמוּ הוּא, וְעַל דָּא, לִית לְאֶפְרָשָׁא, ב' מִן ראשית.

341. בְּרָאשִׁית, מֵאֶמַר קְרִינָן לִיהּ, וְהֵכִי הוּא, וְשִׁתָּא יוֹמֵין נִפְקִין מִינָהּ, וְאֶתְּבַלְיָן בֵּיהּ, וְאֵלֵי אֶקְרוּן, כְּגוּוּנָא דְאֵלִין אַחֲרֵנִין.

342. בְּרָא אֱלֹקִים, הַה"ד, וְנִהַר יוֹצֵא מֵעֵרֶן לְהַשְׁקוֹת אֶת הַגֶּן, מֵאֵי לְהַשְׁקוֹת אֶת הַגֶּן, לְאֲשַׁקְּאָה וּלְקוּימָא לִיָּה, וּלְאֲסַתְכֵּלָא בֵּיה, בְּכֹל מַה דְּאֲצִטְרִיךְ. אֱלֹקִים: אֱלֹקִים חַיִּים, דְּמִשְׁמַע בְּרֵאשִׁית בְּרָא אֱלֹקִים, וְדֹאֵי עַל יְדֵא דְהָהוּא נִהָרָא, בְּגִין לְאֲפָקָא כֹּלָא, וּלְאֲשַׁקְּאָה כֹּלָא.

343. אֶת הַשָּׁמַיִם, חֲבוּרָא דְכֵר וְנוֹקְבָא כְּדָקָא חֲזִי. לְבַתֵּר הָאֵי, בֵּיה אֲתַבְרִי עֲלֵמָא לְתַתָּא, בֵּיה יְהִיב חֵילָא לְכֹלָא. אֶת הַשָּׁמַיִם, דְּמִשְׁמַע דְּשָׁמַיִם אֲפִיקוּ אֶת, בְּחֵילָא דְרִזָּא דְאֱלֹקִים חַיִּים, בְּתַר דְּרֵאשִׁית אֲפִיק לִיָּה.

344. בֵּינָן דְּהָאֵי אֲפִיק כֹּלָא, וְכֹלָא אֲתִיּוּשֵׁב בְּדוּכְתִיָּה, כְּחַד עֲזָקָא דָא בְּתַרְוִיתָא אֲתַעֲבִידַת רֵאשִׁית, וּבְהָאֵי רֵאשִׁית אֲפִיק נְהוּרִין עֲלֵאִין, וְשָׂרִי נִהָרָא, וְשָׂרִי מִיָּא לְנִגְדָא, לְקַבֵּלָא לְתַתָּא, וְעַל דָּא בְּרֵאשִׁית וְדֹאֵי, בְּרָא אֱלֹקִים, בֵּיה בְּרָא עֲלֵמָא תַתָּאָה, בֵּיה אֲפִיק נְהוּרִין, בֵּיה יְהִיב חֵילָא לְכֹלָא.

345. ר' יְהוּדָה אָמַר, עַל דָּא כְּתִיב הִיתַפְּאָר הַגְּרִזֹן עַל הַחֹזֶבֶב בּוֹ, שְׂבַחָא דְמֵאן, לָאו דְּאוּמָנָא הוּא, כִּן בְּהָאֵי רֵאשִׁית, בְּרָא אֱלֹקִים עֲלָאָה אֶת הַשָּׁמַיִם, שְׂבַחָא דְמֵאן, דְּאֱלֹקִים הוּא.

346. אָמַר ר' יוֹסִי הָאֵי דְכְּתִיב אֲשֶׁר לוֹ אֱלֹקִים קְרוּבִים אֵלָיו, קְרוּבִים, קְרוּב מְבַעֵי לִיָּה, אֶלָּא אֱלֹקִים עֲלָאָה, אֱלֹקִים דְּפַחַד יִצְחָק, אֱלֹקִים בְּתַרְאָה, וּבְגִינֵי כִן קְרוּבִים, וּגְבוּרוֹת סְגִיָּאִין אַנּוּן, דְּנִפְקִין מְחַד, וְכֹלְהוּ חַד.

347. בְּרֵאשִׁית בְּרָא רְמוֹז לְכַתֵּר חֲכָמָה. אֱלֹקִים רוּמֵז לְבִינָה אֶת רוּמֵז לְגְדוּלָה וּגְבוּרָה. הַשָּׁמַיִם דָּא הוּא ת"ת. וְאֵת רוּמֵז לְנִצְחַת הוּד יְסוּד, הָאֲרֵץ רוּמֵז לְמַלְכוּת (עַד כְּאֵן תּוֹסַפְתָּא).

37. The hidden light

Profound secrets pertaining to The Hidden Light, The World to Come, and Shabbat are revealed here. The Zohar explains that our Creator foresaw the sins of man, and all the evil ones who would walk this earth. The Creator therefore hid the vast portion of His great Light so that man could not misuse this raw naked

energy. In the same way, a parent naturally forbids a child to approach a broken high voltage wire. Though the energy carried by the cable is a positive force that lights an entire city, touching the power line could bring immediate destruction to the unaware child.

This Hidden Light of the Creator was stored in the upper dimension called Binah one of the Ten Sfirot, where it was set aside for the righteous of this world. This is the secret of the term World To Come.

The World to Come does not refer to a realm that we reach at death, or at any point in the future. And the righteous of this world are only the great sages. The World to Come occurs in the present, at the precise moment we transform our nature and create a new world for ourselves and of ourselves. We are included among the righteous whenever we make these spiritual corrections.

The Zohar further explains that the Shabbat is the time when a great portion of this hidden Light is revealed, so that we may use it to purify our souls and enrich our lives. Learning from this section of the Zohar connects us to this great Hidden Light.

348. "And Elohim said, Let there be light, and there was light" (Beresheet 1:3). This is the light that the Holy One, blessed be He, created at first, and this is the light of the eye (lit. sight). This is the light that the Holy One, blessed be He, showed Adam and through it, Adam saw from one end of the world to the other. And this is the light that the Holy One, blessed be He, showed David, who said in praise, "Oh how great is your goodness, which you laid up for those who fear you..." (Tehilim 31:20). This is the light that the Holy One, blessed be He, used to show Moshe, who saw in it THE ENTIRE LAND OF YISRAEL, from Gilad to Dan.

349. When the Holy One, blessed be He, had foreseen three sinful generations--namely, the generation of Enosh, the generation of the Flood and the generation of the Tower of Bavel (Babylon)--He hid THIS LIGHT to prevent them from using it. The Holy One, blessed be He, gave it to Moshe, who used it during the three months left to complete his period of pregnancy, AS HE WAS BORN AFTER SIX MONTHS AND ONE DAY. This is why it is written: "She hid him three months" (Shemot 2:2).

350. After three months, AFTER THE PREGNANCY WITH MOSHE WAS OVER, he entered before Paro. IN OTHER WORDS, THE DAUGHTER OF PARO FOUND HIM AT THE RIVERBANK OF THE NILE AND BROUGHT HIM TO PARO. The Holy One, blessed be He, took THIS LIGHT away from him until Moshe stood at Mount Sinai to receive the Torah. Then He gave THIS LIGHT back to him and Moshe used this LIGHT all his life. And the children of Yisrael were not able to approach him until he put a veil over his face, as it is written: "And they were afraid to come near him" (Shemot 34:30). He covered himself WITH THIS LIGHT like a Talit, as it is written: "Who covers himself with light as with a garment..." (Tehilim 104:2).

351. "Let there be light, and there was light." Everything that begins with "let there be" (Heb. Vayehi) applies to this world and the world to come, WHICH ARE MALCHUT AND BINAH. Rabbi Yitzchak said, The light that the Holy One, blessed be He, created during the Creation shone from one end of the world to the other. Then, it was hidden.

352. HE ASKED: What is the reason for hiding it? HE REPLIED: So that the sinful people of the world may have no pleasure in it. Thus, the worlds have no pleasure IN THIS LIGHT, because of the wicked. It is hidden for the righteous and only for the righteous, as it is written: "Light is sown for the righteous, and gladness for the upright in heart" (Tehilim 97:11). Then the worlds shall find pleasure IN THE REVEALING OF THIS LIGHT, and they shall all be as one. Until that day WHEN BINAH, WHICH IS the world to come, WILL BE REVEALED, ITS LIGHT will remain hidden and treasured.

348. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר, וְדָא אִיהוּ נְהוּרָא, דְּבְרָא קְדוֹשׁ בְּרוּךְ הוּא בְּקַדְמֵי תַא, וְהוּא נְהוּרָא דְעֵינָא, וְהוּא נְהוּרָא דְאַחְזֵי קְדוֹשׁ בְּרוּךְ הוּא לְאָדָם קְדַמָּא. וְהוּי חֲזֵי בֵיה, מְסִיפֵי עֲלֵמָא וְעַד סִיפֵי עֲלֵמָא, וְהוּא נְהוּרָא דְאַחְזֵי קְדוֹשׁ בְּרוּךְ הוּא לְדוֹד, וְהוּא מְשַׁבַּח וְאָמַר מַה רַב טוֹבָךְ אֲשֶׁר צָפַנְתָּ לִירְאִיךָ, וְהוּא נְהוּרָא דְאַחְזֵי קְדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה, וְחֲמָא בֵיה, מְגַלְעָד וְעַד דִּן.

349. וּבְשַׁעֲתָא דְחֲמָא קְדוֹשׁ בְּרוּךְ הוּא דִּיקוּמוּן תְּלַתָּא דְרִין חַיִּיבִין, וְאִינוּן: דְרָא דְאָנוּשׁ, וְדְרָא דְטוֹפְנָא, וְדְרָא דְפִלְגָה, גְּנִיזוּ לֵיה, בְּגִין דְלֵא יִשְׁתַּמְשׁוּן בֵּיה, וַיְהִי יְתִיה קְדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה, וְאִשְׁתַּמְשׁוּ בֵּיה תְּלַת יָרְחִין, דְאִשְׁתַּאֲרוּן לֵיה, מִיּוּמֵי עֲבוּרָא דִלְיָה, כְּמָא דְאֵת אָמַר וְתַצְפִּינְהוּ שְׁלֹשָׁה יָרְחִים.

350. וּבְתַר תְּלַת יָרְחִין, עָאֵל קָמֵי פְרַעָה, נְטִיל לֵיה קְדוֹשׁ בְּרוּךְ הוּא מְנִיה, עַד דְקָאִים עַל טוּרָא דְסִינַי לְקַבְּלָא אוֹרֵי תַא, וְהִדְר לֵיה הֵהוּא נְהוּרָא, וְאִשְׁתַּמְשׁוּ בֵּיה כָּל יוּמוּי, וְלֵא יִכְלוּ בְנֵי יִשְׂרָאֵל, לְמַקְרַב בְּהַדְיָה, עַד דִּיהִב מְסוּהָ עַל אֲנָפּוּי, כַּד"א וַיִּירָאוּ מִגִּשְׁתֵּי אֱלֹוֹי, וְאִתְעַטְף בֵּיה כְּטַלִּית. הַה"ד עוּטָה אוֹר כְּשִׁלְמָה.

351. יְהִי אוֹר וַיְהִי אוֹר. כָּל מַה דְאִתְמַר בֵּיה וַיְהִי, הוּא בְעֲלֵמָא דִּין, וּבְעֲלֵמָא דְאֵתֵי. אָמַר רַבִּי יִצְחָק אוֹר דְּבְרָא קְדוֹשׁ בְּרוּךְ הוּא בְּעוּבְרָא דְבְרָאשִׁית, הוּוּ סֵלִיק נְהוּרִיָּה מְסִיפֵי עֲלֵמָא עַד סִיפֵי עֲלֵמָא, וְאִתְגְּנִיזוּ.

352. מַאי טַעְמָא אִתְגְּנִיזוּ, בְּגִין דְלֵא יִתְהַנּוּן מְנִיה חַיִּיבֵי עֲלֵמָא וְעֲלֵמִין לֵא יִתְהַנּוּן בְּגִינְהוּן, וְהוּא טְמִיר לְצַדִּיקָא, לְצַדִּיק דִּיקָא דְכְּתִיב אוֹר זְרוּעַ לְצַדִּיק וְלִישְׂרֵי לֵב שְׂמֵחָה. וּכְדִין יִתְבַּסְּמוּן עֲלֵמִין, וַיְהוּן כְּלָא חַד, וְעַד יוּמָא דִּיהָא עֲלֵמָא דְאֵתֵי הוּא טְמִיר וְגִנִּיזוּ.

353. This light THAT COMES FORTH FROM THE WORLD TO COME emerges from the darkness that is engraved on the most concealed engravings of all, UPON THE ENGRAVINGS OF BINAH, THE SECRET OF THE WORLD TO COME. IT REMAINS THERE until a hidden path is hewn FROM THAT HIDDEN LIGHT to the darkness below. Then the light resides and rests in it, MEANING THAT IT IS REVEALED THROUGHOUT THE WORLDS. What is this darkness below? This is THE DARKNESS that is called night, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, as it is written: "And the darkness he called night."

354. Therefore, we have learned about the verse: "He uncovers deep things out of darkness" (Iyov 12:22). Rabbi Yosi said, You may say ABOUT THE MEANING OF THE VERSE that out of the concealed darkness, OUT OF THE DARKNESS OF BINAH, deep things are revealed, yet all of the supernal crowns OF BINAH are hidden. Therefore, they are called "deep things" IN THE SCRIPTURAL VERSE. What is MEANT BY THE VERSE: "He uncovers DEEP THINGS", SINCE THEY ARE NOT REVEALED AT ALL? RABBI YOSI REPLIED: All these supernal deep things are only revealed from within that darkness, which is the secret of the Night, WHICH IS THE FEMININE PRINCIPLE. Come and behold: All these hidden deep things that emerge from Thought - BINAH--which the voice--ZEIR ANPIN - takes up, are not exposed until the word manifests them. HE ASKED: What is the word? HE REPLIED: It is speech, NAMELY MALCHUT, BECAUSE ZEIR ANPIN WITH THE MOCHIN OF GREATNESS IS CALLED 'THE VOICE' AND MALCHUT IS THEN CALLED 'THE SPEECH.'

355. This speech, OR RATHER THE COMBINATION OF THOUGHT, VOICE AND SPEECH, is called Shabbat. SHABBAT, WHICH IS THE FEMININE PRINCIPLE WITH THE MOCHIN OF GREATNESS, CONSISTS OF THE SHIN AND BAT (DAUGHTER). SHIN ALLUDES TO THE UPPER THREE SFIROT AND DAUGHTER ALLUDES TO THE FEMININE PRINCIPLE. Because Shabbat is called speech, common speech is forbidden on Shabbat, BECAUSE IT DISRUPTS THE GREAT UNION OF THE VOICE AND SPEECH. And the speech OF SHABBAT should prevail IN THE WORLD, and not the speech OF THE WEEKDAYS, WHICH IS THE ASPECT OF THE SMALLNESS OF THE FEMININE PRINCIPLE. This speech, which comes from the aspect of darkness, reveals 'deep things' from within it. The meaning of the phrase: 'out of darkness' is that which emerges from the aspect of darkness. It is precisely written: 'out of darkness.'

356. Rabbi Yitzchak said: IF THE DARKNESS IS SO GREAT IN VALUE, why is it written, "And Elohim divided the light from the darkness", WHICH MEANS HE DISTINGUISHED BETWEEN THE LEVEL OF THE LIGHT AND THE LESSER VALUE OF DARKNESS? He replied: AT FIRST, the light produced the quality of day and darkness produced the quality of night. THEN IT IS WRITTEN: "AND ELOHIM DIVIDED," MEANING THAT HE SEPARATED THE GREATER VALUE OF THE DAY FROM THE LESSER VALUE OF THE NIGHT. Later, He united day and night, REFERRING TO MALE AND FEMALE. And they became one, as it is written: "And there was evening and there was morning, one day" (Beresheet 1:5), because night and day were called one. AT THIS STAGE, IT IS WRITTEN: "HE UNCOVERS DEEP THINGS OUT OF DARKNESS", AS THE VALUE OF DARKNESS INCREASED GREATLY. The verse: "And Elohim divided the light from the darkness" refers to the duration of the exile when they were separated FROM EACH OTHER.

353. ההוא נהורא נפק מגו חשוכא, דאתגלפא בקלמוי דטמירא דכלא, עד דמההוא נהורא דאתגניז, אתגליף בשביל חד טמירא, לחשוכא דלתתא, ונהורא שארי ביה. מאן חשוכא דלתתא. ההוא דאקרי לילה, דכתיב ביה ולחשך קרא לילה.

354. וע"ד תנינן מאי דכתיב מגלה עמוקות מני חשך, ר' יוסי אומר אי תימא מחשך סתים אתגליין, הא חזינן דטמירין אנון, כל אנון כתרין עלאין, וקרינן עמוקות, מהו מגלה, אלא, כל אנון טמירין עלאין לא אתגליין, אלא מגו ההוא חשוכא, דאיהו ברזא דליליא. ת"ח, כל אנון עמיקין סתימין דנפקי מגו מחשבה, וקלא נטיל לון, לא אתגליין, עד דמלה מגלה לון, מאן מלה היינו דבור.

355. והאי דבור אקרי שבת, ובגין דשבת אקרי דבור, דבור דחול אסור בשבת. וכך הוה עביר רבי שמעוןכד חמי לאמיה דהות משתעיא, הוה אמר לה, אמא שתוקי, שבת הוא ואסור. בגין דדבור דא בעיא לשלטאה, ולא אחרא. והאי דבור דאיהו אתי מסטרא דחשך, מגלה עמוקות מגויה. ומשמע מני חשך, ההוא דאתי מסטרא דחשך, דכתיב מני דייקא.

356. אמר רבי יצחק, אי הכי, מאי דכתיב ויבדל אלקים בין האור ובין החשך, אמרלאור אפיק יום, וחשך אפיק לילה, לבתר חבר לון כחדא, והוה חד, דכתיב ויהי ערב ויהי בקר יום אחר, דלילה ויום אקרון חד, והאי דכתיב ויבדל אלקים בין האור ובין החשך, דא בזמנא דגלותא דאשתכח פרודא.

357. Rabbi Yitzchak said: Until this point, UP TO THE STAGE OF MATING, the male was the light and the female darkness. Afterward, THE MALE AND FEMALE are united as one, to be one. SO HE ASKED: Why are they divided THAT THE VERSE SAYS OF THEM, "AND ELOHIM DIVIDED THE LIGHT FROM THE DARKNESS"? HE REPLIED: To distinguish the light from the darkness, the grades are FIRST separated FROM EACH OTHER. THEN THE ADVANTAGES AND DISADVANTAGES OF THE LIGHT ON ITS OWN AND THE DARKNESS ON ITS OWN BECOME EVIDENT. THEN THEY MATE AND become one AND THEY NEED EACH OTHER, because light requires darkness. THE LIGHT OF ZEIR ANPIN IS NOT COMPLETE BY THE LIGHT OF CHOCHMAH UNLESS IT IS COMBINED WITH THE DARKNESS OF THE FEMININE PRINCIPLE. And darkness requires light, BECAUSE THE DARKNESS OF THE FEMININE PRINCIPLE IS NOT COMPLETE UNTIL IT IS UNITED WITH THE LIGHT. Even though they are different in their aspects, they have become one, as it is written: "one day."

357. אָמַר רַבִּי יִצְחָק, עַד הֵכָא דְכוּרָא בְּאוּר, וְנוֹקְבָא בְּחֻשׁוֹבָא, לְבַתֵּר מִתְחַבְרֵן כְּחֵדָא לְמַהוּי חַד. בְּמַאי אֲתַפְרֵשָׁן לְאַשְׁתְּמוּדְעָא, בֵּין נְהוּרָא וּבֵין חֻשׁוֹבָא, מִתְפָּרְשֵׁן דְרֵגִין, וְתִירוּוִייהוּ כְּחַד הוּוּ, דְהָא לִית נְהוּרָא אֲלָא בְּחֻשׁוֹבָא, וְלִית חֻשׁוֹבָא אֲלָא בְּנְהוּרָא, וְאִף עַל גְּבַדְאֲנֹן חַד, אֲתַפְרֵשָׁן בְּגוּוּנִין וְעַם כָּל דָּא אֲנֹן חַד. דְכֵתִיב יוֹם אֶחָד.

38. "If my covenant be not day and night"

Here Rabbi Shimon reveals secrets concerning the ritual of circumcision and its link to the Sfirah of Yesod. Yesod is like a reservoir into which all the upper Sfirot pour their energy forces. Yesod gathers all these elements, blends them, and transfers this great Light into our physical universe. For this reason Yesod resides just above Malchut, our world, within the structure of the Ten Sfirot. Yesod acts as the portal through which the awesome forces Light enter our realm. As the building blocks of all creation, the Ten Sfirot reflect themselves in our world. Thus, we have ten fingers and ten toes, and our numerical system functions on base ten.

Each of the Ten Sfirot are also expressed within the human body.

Yesod correlates to the sexual organ, where the greatest expression of Light manifests. This great Light is responsible for the miracle of procreation and the pleasure derived from it.

The negative forces in our midst automatically attach themselves to any gateway where the greatest Light can shine. For this reason, these negative entities are found in the realm of Yesod.

In our realm, they naturally manifest within the human sexual organ. The purpose of the covenant of circumcision is to remove this negative influence from our lives as well as from the worlds above. Circumcision, performed properly with Kabbalistic mediation, removes all negativity from both the child and the world. This is the secret of the Covenant between God and Man. The Covenant should not be perceived as a rule to be blindly followed, but as a revelation of a universal law of the cosmos that is followed for its own sake and wisdom. Similarly, a rational man will not step off the ledge of a building for fear of violating the universal law of gravity. He does not require strict laws to prevent him from committing such perilous acts. The act of circumcision is rooted in the spiritual benefits brought to the child, including boosting his immune system. Though small in size, the foreskin contains powerful negative forces, as if it were a nuclear warhead at the tip of a ballistic missile.

Throughout life, with respect to Yesod and also to sexual relations, it benefits man to sustain the purity and cleanliness that is achieved during circumcision. The Kabbalist however, does not consider vague concepts of morals and ethics as motivation for maintaining sexual relations within the spiritual confines of marriage. Rather, it is our own spiritual understanding of the metaphysical forces at work that provides the impetus. Religious authority must be removed from the equation, and individuals must be empowered by knowledge to assist them in their own free choices.

These specific Aramaic texts emanate spiritual influences that help cleanse the realm of Yesod, including any negative sexual thoughts or desires.

358. Rabbi Shimon said: The world was created and is sustained by the covenant, as it is written, "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). HE ASKED: Who is the covenant? HE ANSWERED: He is the Righteous, the everlasting (lit. 'of the world') foundation, the secret of 'Remember'. Therefore, the world, WHICH IS THE FEMININE PRINCIPLE, is established on the covenant THAT UNITES day and night, WHICH ARE MALE AND FEMALE, as one. It is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth;" and "the ordinances of heaven" ALLUDES TO THE MOCHIN, which flows from the upper Eden.

358. רַבִּי שִׁמְעוֹן אָמַר, עַל בְּרִית עֲלְמָא אֲתַבְרִי, וְאַתְקִינִים, דְכֵתִיב אִם לֹא בְרִיתִי יוֹמִם וְלַיְלָה חֻקֹּת שָׁמַיִם וְאַרְצָא לֹא שְׁמַתִּי. מֵאַן בְּרִית דָּא צְדִיק, יְסוּדָא דְעֲלְמָא, דְאִיהוּ רִזָּא דְזְכוּר, וְעִד עֲלְמָא קְיוּמָא בְּבְרִית, יוֹמִם וְלַיְלָה כְּחֵדָא, דְכֵתִיב, אִם לֹא בְרִיתִי יוֹמִם וְלַיְלָה, חֻקֹּת שָׁמַיִם וְאַרְצָא לֹא שְׁמַתִּי, חֻקֹּת שָׁמַיִם דְנִגְדִין וְנִמְקִין מֵעַדֵן עֲלָאָה.

359. RABBI SHIMON began THE DISCOURSE ON THE VERSE: "Louder than the voice of the archers; in the places of drawing water, there let them recite the righteous acts of Hashem..." (Shoftim 5:11). He said, "The voice of archers" is the voice of Ya'akov, because "archers" means as it is written: "And there went out a champion..." (I Shmuel 17:4). "In the place of drawing water," means that Ya'akov, TIFERET, dwells among those who draw water on high. He, REFERRING TO ZEIR ANPIN, travels along the two sides, RIGHT AND LEFT, AND combines them within himself, THEREBY REVEALING THEIR PERFECTION.

359. פִּתַּח וְאָמַר מִקּוּל מְחַצְצִים בֵּין מְשֹׁאֲבִים שֶׁ יִתְנוּ צְדָקוֹת ה' וְגו'. מִקּוּל מְחַצְצִים, דָּא קוּל יַעֲקֹב, מְחַצְצִים כּד"א אִישׁ הַבַּיִנִים. בֵּין מְשֹׁאֲבִים, דְאִיהוּ יְתִיב בֵּין אֲנֹן דְשֹׁאֲבִין מִיָּא מְלַעֲיָלָא, וְהוּא נְטִיל בְּתֵרִין סְטְרִין, וְכִלִּיל לְהוֹן בְּגוּיָהּ.

360. In the verse: "There let them recite the righteous acts of Hashem," "there" is the place of faith, WHICH IS THE QUEEN--NAMES THE FEMININE PRINCIPLE ABOVE THE CHEST OF ZEIR ANPIN--to cleave to. "There let them recite the righteous acts of Hashem," MEANS THAT they absorb the righteous acts of Hashem from there. THE PHRASE: "The righteous acts towards the inhabitants of his villages," WHICH IS THE CONTINUATION OF THE VERSE, "LOUDER THAN THE VOICE OF THE ARCHERS," alludes to the Righteous of the world, NAMELY YESOD OF ZEIR ANPIN, who is the covenant and is holy. He draws and takes everything and discharges into the great sea, NAMELY THE FEMININE PRINCIPLE, these supernal waters, NAMELY HIS MOCHIN THAT ARE DRAWN FROM IMA, THE SUPERNAL WATERS. THE PHRASE, "in Yisrael," WHICH ENDS THE VERSE, MEANS that Yisrael shall inherit this covenant and the Holy One, blessed be He, gave this to them as an everlasting inheritance.

361. The children of Yisrael abandoned THE COVENANT when they performed circumcision, but neglected the uncovering of the corona. Therefore, it is written OF THEM: "When the people of Hashem went down to the gates," (Shoftim 5:11), MEANING WENT DOWN to the gates of righteousness, as they sat at the gates but did not pass through them. It is written of that time: "And they forsook Hashem" (Shoftim 2:12). Dvorah then came and donated this to them. SHE DREW DOWN AND REVEALED THE SUPERNAL MOCHIN TO THEM, as it is written: "In time of tumultuous strife (Heb. pera'ot) in Yisrael" (Shoftim 5:2). PERA'OT MEANS REVEALING, AS IN "AND LOOSEN (HEB. PARA) THE HAIR OF THE WOMAN'S HEAD" (BEMIDBAR 5:18), WHICH IS AN ALLUSION TO THE REVELATION OF THE MOCHIN THAT DVORAH RETURNED TO YISRAEL.

362. Thus, it is written OF YISRAEL: "The inhabitants of the villages ceased, they ceased in Yisrael" (Shoftim 5:7) refers to the inhabitants of his villages, as has already been explained, AS THE ABUNDANCE OF MOCHIN OF GREATNESS FROM YESOD TO THE GREAT SEA. SINCE THEY LEFT THE COVENANT, THE MOCHIN CEASED TO FLOW UPON THEM. "The inhabitants of the villages" --- MOCHIN - "ceased" from the holy covenant because they circumcised but did not uncover the corona (Heb., Periah). Thus, it is written: "Until Dvorah arose, I arose a mother in Yisrael." HE ASKED: Why DOES SHE CALL HERSELF "a mother?" SHE REPLIED Because I have drawn down supernal waters from above, REFERRING TO THE MOCHIN OF THE UPPER THREE SFIROT THAT COME FROM IMA, to sustain the worlds. AND SHE CALLED HERSELF A MOTHER BECAUSE SHE REVEALED THE MOCHIN FROM IMA. "In Yisrael" is a general term INDICATING THAT SHE HAS BECOME A MOTHER TO BOTH YISRAEL above, WHICH IS ZEIR ANPIN, and TO YISRAEL below, WHICH SIGNIFIES THE CHILDREN OF YISRAEL. IN OTHER WORDS, SHE DREW DOWN THE MOCHIN TO BOTH ZEIR ANPIN AND YISRAEL to show that the world exists only by this covenant. And the secret of all this is found in the phrase: "But the righteous is an everlasting foundation (or: foundation of the world)" (Mishlei 10:25), WHO IS THE FOUNDATION (YESOD) UPON WHICH THE WORLD IS ESTABLISHED.

363. Three emerge from One; One exists within three. It enters between the two, the two feed the One and the One feeds many aspects. Then they all become One, as it is written: "And there was evening and there was morning, one day" (Beresheet 1:5), as THE EVENING AND THE MORNING were united as one. This is the secret of THE VERSE, "if my covenant be not day and night", because within it, YESOD--ZEIR ANPIN--AND HIS FEMININE PRINCIPLE, are one, WHICH ARE DAY AND NIGHT. THE COVENANT, WHICH IS YESOD, UNITES DAY AND NIGHT INTO ONE. Tosefta (addendum)

360. שֵׁם יִתְנוּ צְדָקוֹת ה'. תִּמְנָן הוּא אֶתְר מֵהִימְנוּתָא, לְאֶתְרֵבְקָא. שֵׁם יִתְנוּ צְדָקוֹת ה', תִּמְנָן יִנְקִין צְדָקוֹת ה' וְשִׁאֲבִין. צְדָקוֹת פְּרוּזוֹנוֹ, דָּא צְדִיק דְּעֵלְמָא, דָּאִיהוּ קִיָּים וְקָדִישׁ, וְאִיהוּ שְׂאִיב וְנָטִיל כֹּלָא, וּמִפְּזֵר לְגַבֵּי יִמָּא רַבָּא, אִינוּן מִיִּין עֵלְאִין. בְּיִשְׂרָאֵל, דְּיִשְׂרָאֵל יִרְתּוּ קִיָּים דָּא. וְיִהְיִיה לֹון קוֹדֶשׁא בְּרִיךְ הוּא יְרוּתָא עֵלְמִין.

361. בֵּינוּן דְּיִשְׂרָאֵל שְׂבָקוּ לִיהּ, דְּהוּו גְּזָרִין וְלֹא פִרְעִין, מֵה כְּתִיב אִזּו יִרְדּוּ לְשַׁעְרִים עִם ה', יִרְדּוּ לְשַׁעְרִים, אִינוּן שַׁעְרֵי צְדָקָה, הוּו יִתְבִּין לְתַרְעֵי, וְלֹא עֵלְאִין לָגוּ, וּבִהְיוּא זְמָנָא כְּתִיב וַיַּעֲזֹבוּ אֶת ה' וְגו', עַד דָּאֲתַת דְּבוּרָה, וְנִדְיַבַת לֹון בְּהִאי כְּמָה דְּכְתִיב בְּפִרְעוֹת בְּיִשְׂרָאֵל וְגו'.

362. וְעַד כְּתִיב, חָדְלוּ פְרוּזוֹן בְּיִשְׂרָאֵל, חָדְלוּ פְרוּזוֹן, דָּא הוּא פְרוּזוֹנוֹ דְּקָא אִמְרָן, חָדְלוּ פְרוּזוֹן קִיָּים קָדִישׁא, דְּלֹא אֲתַפְרְעוּן עַד שְׁקַמְתִּי דְּבוּרָה שְׁקַמְתִּי אִם בְּיִשְׂרָאֵל, מֵאִי אִם, אֲלֵא אֲנָא נַחְתִּית מִיִּין עֵלְאִין מֵעִילָא, לְקִיָּימָא עֵלְמִין, בְּיִשְׂרָאֵל סְתָם, לְעִילָא וְתַתָּא, לְאֲחֻזָּא, דְּעֵלְמָא לֹא אֲתַקִּיָּים, אֲלֵא עַל קִיָּימָא דָּא, וְרָזָא דְּכֹלָא, וְצְדִיק יִסוּד עוֹלָם כְּתִיב.

363. תִּלְתָּ נִמְקִי מַחַד, חַד בְּתִלְתָּ קִיָּימָא, עֵאל בֵּין תְּרִין, תְּרִין יִנְקִין לְחַד, חַד יִנְקִי לְכַמְה סְטְרִין, בְּדִין כֹּלָא חַד. הִדָּא הוּא דְּכְתִיב וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד, יוֹם דְּעֶרֶב וּבֹקֶר כֹּלִיל בְּחַדָּא. הִיָּינוּ רָזָא דְּבְרִית יוֹמָם וְלַיְלָה, וּבִיה כֹּלָא חַד.

364. We have learned that he who performs circumcision, but does not uncover the corona by splitting the skin, acts as if he does not perform circumcision at all. Why? Because circumcision and the uncovering of the corona are two different grades that correspond to 'Remember' and 'Keep,' the Righteous and righteousness, male and female. CIRCUMCISION IS the sign of the covenant corresponding to Yosef, NAMELY YESOD, AND THE SPLITTING OF THE SKIN IS the covenant that corresponds to Rachel, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN. They should be united together, YESOD AND THE FEMININE PRINCIPLE. When does one unite them? When he circumcises THE FORESKIN and uncovers the corona. He who circumcises without uncovering the corona acts as if he has created a separation BETWEEN ZEIR ANPIN AND HIS FEMININE PRINCIPLE. End of Tosefta

364. תְּנִינָן, מִלּוֹ וְלֹא פָרַע אֶת הַמִּילָה, כְּאִילוֹ לֹא מִל, בְּגִין הַתְּרִין דְּרָגִין אֵינָן, מִילָה וּפְרִיעָה, זְכוֹר וְשִׁמּוֹר. צְדִיק וְצַדִּיק, דְּכַר וְנוֹקְבָא, אוֹת בְּרִית, דָּא יוֹסֵף, וּבְרִית דָּא רַחֵל, וְאַצְטְרִיךְ לְחַבְרָא לֹון, וּבְמַה מַחְבֵּר לֹון, כִּד אֵיהוּ גְזִיר, וּפְרִיעַ, וּמֵאן דְּגְזִיר וְלֹא פְרִיעַ, כְּאִלוֹ עֲבְדוּ בִּינֵיהוּ פְרוּדָא (עַד כְּאֵן תּוֹסֶפְתָּא).

39. The firmament that divides and unites

All the worlds were created with boundaries, and these boundaries are reflected within the human body. Thus, reasoning takes place only within the boundaries of the head. Each of the Ten Sfirot represent domains of particular spiritual forces. Human behavior should also reflect and respect this idea. The ego's natural tendency is to penetrate another person's boundary. The effect is a volatile combination of spiritual energies, which is the source of conflict. The benefit derived from this section of Zohar awakens our tolerance and respect for others, and an awareness of the need to remain within our own boundaries.

365. "And Elohim said, Let there be a firmament in the midst of the waters, and let it divide water from water" (Beresheet 1:6). Rabbi Yehuda said: There are seven celestial firmaments and they all exist in the supernal holiness OF ARICH ANPIN. And the holy name, ELOHIM, is completed by them. This firmament, WHICH IS MENTIONED IN THE VERSE ABOVE, is in the midst of the waters.

365. וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מַבְדִּיל בֵּין מַיִם לְמַיִם, ר' יְהוּדָה אָמַר, שִׁבְעָה רְקִיעִים אֲנֹן לְעֵילָא, וְכֻלְהוּ קְיֻמָּא בְּקְדוּשָׁתָא עֲלָא, וְשִׁמָּא קְדִישָׁא בְּהוּ אֲשֶׁתְּכֻלָּל, וְדָא רְקִיעָא הוּא בְּאַמְצָעוֹת מֵיָא.

366. This firmament rests on other living creatures and it divides the upper and lower waters. The lower waters cry to the upper waters TO RAISE THEM TO THEM, and they drink from the firmament that separates between them, because all waters, NAMELY ALL THE GRADES, are included in this SUPERNAL FIRMAMENT. Thus, after TRANSMITTING THE MOCHIN TO THE SUPERNAL LIVING CREATURES--WHICH ARE CHESED, GVURAH AND TIFERET--it brings it down to the SMALL living creatures FROM THE CHEST DOWNWARD, who draw from there THE MOCHIN OF CHOCHMAH.

366. דָּא רְקִיעַ קְיֻמָּא עַל גְּבֵי חַיּוֹתָא אַחֲרֵינָן, וְאֵיהוּ אֲפְרִישׁ בֵּין מַיִן עֲלָאִין לְמַיִן תַּתְּאִין, וּמַיִן תַּתְּאִין קְרָאִין לְעֵלָאִין, וּמֵהָאִי רְקִיעַ שְׁתָּאן לֹון, דָּא הוּא דְּמַפְרִישׁ בִּינֵיהוּ, בְּגִין דְּכֻלְהוּ מֵיָא בֵּיהּ כְּלִילָן, וְלְבַתֵּר נַחִית לֹון לְהַנִּי חַיּוֹתָא, וְשִׁאֲבִין מִתַּמָּן.

367. It is written: "A garden enclosed is my sister, my bride; a spring shut up, a fountain sealed" (Shir Hashirim 4:12). THE FEMININE PRINCIPLE IS CALLED "a garden enclosed" when all THE LIGHTS are enclosed and included within her. AND SHE IS CALLED "a spring shut up" when that river that flows OUT OF EDEN enters THE FEMININE PRINCIPLE to water her FROM EDEN. So it comprises THE ENTIRE MOCHIN, but does not bring forth their illumination, because the waters--WHICH SIGNIFY THE MOCHIN--are frozen and stand stiff in it. What is the reason FOR THEM FREEZING? HE REPLIED: Because the Northern Wind blows into these waters. They freeze into ice and cannot flow out. Had it not been for the Southern aspect, NAMELY THE RIGHT COLUMN, that shattered the power of this ice, the waters would have never flowed out.

367. בְּתִיב גַל נְעוּל אַחוּתִי כֻלָּה, גַל נְעוּל מַעֲיָן חֲתוּם. גַן נְעוּל, דְּכֻלָּא אֲסֻתִּים בֵּיהּ, דְּכֻלָּא אֲתְּכִיל בֵּיהּ. גַל נְעוּל דִּהוּא נְהַר נְגִיד וְנִפְיָק, וְעֵיל בֵּיהּ, וְכִיל, וְלֹא אֲפִיק, וְקָרְשִׁי מֵיָא בֵּיהּ, וְקְיֻמִּי מ"ט בְּגִין דְּרוּחַ צְפוֹן נָשִׁיב בְּאַנּוֹן מֵיָא, וְאַתְּקְרִישׁוּ וְלֹא נִפְקִי לְבַר, עַד דְּאַתְּעֵבִיד קְרַח, וְאַלְמֵלָא סְטְרָא דְּרָרוּם, דְּאַקִּישׁ תְּקֻפִיה דִּהָאִי קְרַח, לֹא נִפְקִי מִגְּנִיה מֵיָא לְעֵלְמִין.

368. The appearance of that upper firmament is similar to the appearance of the frozen ice, which collects within it all the waters THAT ARE Poured ON IT. In this manner, the upper FIRMAMENT gathers upon it all these waters and separates the upper waters from the lower waters. The verse, "Let there be a firmament in the midst of the waters," REFERS TO THE FIRMAMENT in the midst of the waters. THUS, WE MIGHT THINK THAT THE FIRST FIRMAMENT IS THE MIDDLE ONE. YET HE SAID: It is not so, because "Let there be" precedes THIS FIRMAMENT, WHICH MEANS THAT the FIRMAMENT that was formed by this FIRST FIRMAMENT is in the "midst of the waters." But the one above it, REFERRING TO THE FIRST FIRMAMENT, rests on the heads of the living creatures--OVER CHESED, GVURAH AND TIFERET OF ARICH ANPIN--AND NOT IN THE "MIDST OF THE WATERS" BETWEEN CHESED, GVURAH AND TIFERET, AND NETZACH, HOD AND YESOD.

368. וְחִיזוּ דִּהוּא רְקִיעָא עֲלָא, כְּחִיזוּ דִּהָאִי קְרַח דְּמַתְּקְרָשָׁא וּמְכַנֵּס בְּגוּיָה כֻלָּא אֲנֹן מַיִן, כִּךְ הוּא עֲלָא, דְּעֵלִיהּ כְּנִישׁ כֻלָּא אֲנֹן, מַיִן, וְאַפְרִישׁ בֵּין מַיִן עֲלָאִין לְמַיִן תַּתְּאִין, וְהָאִי דְּאַמְרָן יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם, בְּמַצִּיעוֹת, לֹא הִכִּי, אֲלֵא יְהִי כְּתִיב, הוּא דִּהוּי מְנִיָּה בְּמַצִּיעוֹת מֵיָא הוּי, וְאֵיהוּ לְעֵיל, דְּקְיֻמָּא עַל רִישָׁא דְּחַיּוֹתָא.

369. Rabbi Yitzchak said: There is a membrane in the middle of a man's abdominal organs that separates them from the upper organs, THEREBY SEPARATING THE ABDOMINAL ORGANS--WHICH ARE THE FOOD ORGANS--AND THE HEART AND LUNGS--WHICH ARE THE ORGANS OF LIFE. THIS MEMBRANE BEGINS IN THE NAVEL AND STRETCHES UP TO THE CHEST IN A DIAGONAL LINE. It absorbs THE FORCE OF LIFE from the ORGANS OF LIFE above THE CHEST and distributes IT TO THE ORGANS OF FOOD below THE CHEST. The firmament is similar TO THIS MEMBRANE. IT IS THE BODY OF ARICH ANPIN THAT ALSO EXTENDS FROM THE NAVEL TO HIS CHEST and rests above the lower living creatures, THAT IS, ABOVE THE SFIROT OF NETZACH, HOD, YESOD AND MALCHUT, CALLED THE LOWER LIVING CREATURES. It separates the upper waters--WHICH ARE HIS CHESED, GVURAH AND TIFERET--from the lower WATERS--WHICH ARE HIS NETZACH, HOD AND YESOD.

369. אָמַר רַבִּי יִצְחָק אֵיךְ קְרוּמָא, בְּמִצִּיעוֹת מַעוֹי דְּבַר נֶשׁ, דְּאִיהוּ פְּסִיק מִתְתָּא לְעֵילָא, וְשָׂאִיב מֵעֵילָא, וְיִהִיב לְתַתָּא, כִּךְ גּוּוּנָא דָא, רְקִיעַ אִיהוּ בְּאִמְצָעִיתָא, וְקִימָא עַל אֲנוּן חַיּוּתָא דְלְתַתָּא, וְאִיהוּ פְּרִישׁ בֵּין מִיּוֹן עֲלָאִין לְתַתָּאִין. תָּא חוּזִי, אֲנוּן מִן אַעֲרוּ וְאוּלִירוּ חֲשׂוּכָא, וְעַל רְזָא דָא כְּתִיב וְהִבְדִּילָהּ הַפְּרוּכַת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדֶשִׁים.

40. The waters conceived and gave birth to darkness

Rabbi Yehuda offers additional insights into the concept of boundaries. Though we must respect and consider the boundaries of all people, this does not preclude the exchange of ideas and debate between parties, provided it is for the sake of Heaven and not for ego gratification. A spiritual debate between two distinct points of view can enhance both parties, as expressed by the adage, The whole is greater than the sum of its parts. This occurs when dialogue takes place with sharing and mutual respect.

It is incumbent upon us not to argue for the purpose of unduly influencing others toward our own position. By all means, we must respect their differences while trying to enhance their lives within the context of their own boundaries.

Come and behold: these waters conceived and gave birth to darkness. Based on this secret, it is written: "And the veil shall be for you as a division between the holy place and the Most Holy (lit. 'the Holy of Holies')" (Shemot 26:33).

370. Rabbi ABA opened THE DISCOURSE WITH AN EXPLANATION OF THE VERSE: "Who lays the beams of his chambers in the waters..." (Tehilim 104:3). "...the waters" refers to waters above all, NAMELY ABA AND IMA, with which he established the house THAT IS THE FEMININE PRINCIPLE OF ZEIR ANPIN. About this, it is written: "Through wisdom a house is built; and by understanding it is established" (Mishlei 24:3).

370. רַבִּי אַבָּא פִּתַח הַמְקָרָה בְּמִים עֲלוּתֵינוּ וְגו', בְּמִים, אֵלִין מִיּוֹן עֲלָאִין דְּכֻלָּא, דְּבַהוּ תְקִין בֵּיתָא, כַּד"א בְּחֻכְמָה יִבְנֶה בֵּית, וּבְתַבּוּנָה יִתְכוּנֵן.

371. "Who makes the clouds (Heb. avim) his chariot" (Tehilim 104:3). Rabbi Yehuda divides avim INTO Av and Yam. THIS MEANS THAT Av (cloud), which is darkness FROM THE LEFT, rests on this Yam (sea). In the phrase: "Who walks upon the wings of the wind" (Ibid.), the wind (or spirit) belongs to the supernal Temple. This is the secret of the verse: "And you shall make two cherubim of gold" (Shemot 25:18). It is written: "And he rode upon a cherub, and did fly; yea, he soared on the wings of the wind" (Tehilim 18:11). AT FIRST, "and he rode upon a cherub" REFERS TO THE FEMALE CHERUB, but later he was revealed on the wings of the wind," THE SECRET REFERS TO THE MALE CHERUB. Until one is stimulated, it is not revealed within the other.

371. הַשֵּׁם עָבִים רְכוּבוֹ ר' יִיסָא סַבָּא, פְּלִיג, עָבִים ע"ב ו"ם, עַב דְּאִיהוּ חֲשָׁךְ, שְׂמָאֵלָא, דְּקִיּוּמָא עַל יָם דָּא. הַמְהַלֵּךְ עַל כְּנָפֵי רוּחַ, דָּא רוּחָא דְּמִקְדָּשָׁא עֲלָאָה, וְרְזָא דָא שְׁנַיִם כְּרוּבִים זָהָב, כְּתִיב וַיִּרְכַּב עַל כְּרוּב וַיַּעֲוֹף וַיֵּרֵד עַל כְּנָפֵי רוּחַ, וַיִּרְכַּב עַל כְּרוּב חֵד, לְבַתַּר אֵיגְלִי עַל כְּנָפֵי רוּחַ וְעַד דְּהָאִי אֲתַעֲר לָא אֲתַגְלִי בְּהָאִי.

372. Rabbi Yosi said: It is written: "And he weighs the waters by measure" (Iyov 28:25). THIS MEANS that by actual measure did he weigh and establish their existence, as THE WATERS flowed into the measure. They are meant for the improvement of the world when they reach the measure from the side of Gvurah. Rabbi ABA said: The sages of old used to say that when the wise reached this place, REFERRING TO THE SECRET OF THE MEASURE THAT IMPROVES THE WATER, their lips moved but they uttered no sound because they WERE AFRAID THEY might be punished.

372. רַבִּי יוֹסִי אָמַר כְּתִיב וּמִים תִּכֵּן בְּמִדָּה, בְּמִדָּה מִמַּשׁ אֲתַקִּין לְהוּ, כַּד מְטוֹן לְגוּוּהַ, וְאִינּוֹן תְּקוּנָא דְּעֲלָמָא, כַּד מְטוֹ מַסְטְרָא דְּגְבוּרָה. אָמַר רַבִּי אַבָּא כִּךְ הוּוּ קְדָמָאִי אֲמַרִי, כַּד הוּוּ מְטָאן לְהָאִי אֲתַר, מְרַחֲשֵׁן שְׁפוּן דְּחַכְמִיּוֹן, וְלֹא אֲמַרִין מְדִי בְּגִין דְּלֹא יִתְעַנְשׂוּן.

373. Rabbi Elazar continued: The first letter, which was floating over the pure knot, was crowned from below and above. It goes up and comes down, SO THAT NOW THE RIGHT IS STRONGER, AND NOW THE LEFT COLUMN. After the waters, WHICH ARE THE MOCHIN, are engraved into their shapes and THE MOCHIN settle in place, THE TWO COLUMNS are included one within the other, AND THIS IS THE SECRET OF THE CENTRAL COLUMN. So all the letters ROSE UP TO ABA AND IMA, AND FIRST RECEIVED THE MOCHIN OF THE RIGHT AND LEFT COLUMNS. THEN, THEY RECEIVED THE MOCHIN OF THE CENTRAL COLUMN, were combined with one another, and crowned by one another until a building OF THE PARTZUF OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE and its Yesod was built upon them.

373. רַבִּי אֱלֶעָזָר אָמַר, אֵת קְדָמָאָה דְּאֲתוּוֹן הוּוּ שְׂטוּא עַל אֲנַפּוּי דְּקִיטְרָא דְּכִינָא, וְאֲתַעֲטַר מְלַרַע מְלַעֲיָלָא, וְסָלִיק וְנַחִית, וּמִיָּא מִתְגַּלְפִי בְּגִלּוּמֵיהוּ, וּמִתְיַשְׁבֵּן בְּדוּכְתֵייהוּ, וְאֲתַכְּלִילוּ חֵד בְּחֵד. וְכֵן אֲתוּוֹן כְּלָהוּ, כְּלִילֵן דָּא בְּדָא, וּמִתְעַטְרֵן דָּא בְּדָא, עַד דְּאֲתַבְּנִי עֲלֵיהוּ בְּנִיּוּנָא וְיִסוּדָא.

374. When all THE LETTERS were constructed and crowned WITH THE MOCHIN OF THE UPPER THREE SFIROT BY THEIR INCLUSION IN ABA AND IMA, the upper waters mixed with the lower waters and produced the house of the world. THE FEMALE IS CALLED THE HOUSE (HEB. BAYIT) OF THE WORLD WHEN SHE RECEIVES THE MOCHIN OF CHOCHMAH. And so the letter Bet, WHICH ALLUDES TO THE FEMINE PRINCIPLE, was first seen as the waters ascended and descended in her, until this firmament was formed and separated them. The dispute BETWEEN THE TWO COLUMNS occurred on the second day OF CREATION, the day on which Gehenom was created, which is a burning fire, BECAUSE OF THE DISCORD, as it is written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24). And it will rest on the heads of the wicked.

375. Rabbi Yehuda said: From this WE LEARN THAT every disagreement for the sake of heaven is destined to last. Here was a disagreement for the sake of heaven, FOR THE SAKE OF ZEIR ANPIN WHO IS CALLED HEAVEN, and heaven was established. After this DISAGREEMENT, ON THE THIRD DAY, it is written: "And Elohim called the firmament Heaven" (Beresheet 1:8). HERE, 'CALLED' MEANS 'TO SUMMON.' The construction of THE HOUSE AND the attic, by means of the beams connecting them, is firm. THE BEAMS SERVE AS A FLOOR FOR THE ATTIC AND A CEILING FOR THE HOUSE. THUS, THE ENTIRE HOUSE AND ATTIC EXIST THROUGH THE BEAMS BUT DID NOT EXIST BEFORE THEY WERE PUT IN PLACE. WITHOUT BEAMS, THERE SHALL BE NO HOUSE AND ATTIC. We have learned that the verse: "And the veil shall be for you as a division between the holy place and the most holy (Holy of Holies)" (Shemot 26:33) is precise. THE HOLY AND THE HOLY OF HOLIES WERE FORMED BY THE VEIL AND ARE PRESERVED BY IT, because THE VEIL is the firmament that divides it within, in the middle, BETWEEN THE UPPER AND LOWER WATERS.

376. Come and behold: It is written afterward "Let the waters under the heaven be gathered together to one place" (Beresheet 1:9). Note that it reads precisely "under the heaven." "...to one place," MEANS to the place that is called one, which is the lower sea, NAMELY THE FEMINE PRINCIPLE as she completes THE NAME one. Without her, ZEIR ANPIN is not called 'One.' Accordingly, we learn THAT THE VERSE: "Let the waters...be gathered together" implies that all the waters be gathered IN THE FEMINE PRINCIPLE, as is written: "All the rivers run into the sea..." (Kohelet 1:7), WHICH IS THE FEMINE PRINCIPLE.

377. Rabbi Yesa said, THE VERSE: "To one place" refers to the place about which it is written: "Neither shall the covenant of my peace be removed" (Yeshayah 54:10). IT ALLUDES TO YESOD OF ZEIR ANPIN THAT IS CALLED THE COVENANT OF PEACE AND NOT, AS RABBI YEHUDA SAID, TO THE FEMINE PRINCIPLE. For YESOD takes all THE LIGHTS, AS IT IS WRITTEN: "LET THE WATERS...BE GATHERED" and casts them into the sea, WHICH IS THE FEMINE PRINCIPLE WHEN SHE HAS THE MOCHIN OF CHOCHMAH. Through it, the earth is established, WHICH IS THE FEMINE PRINCIPLE WHEN SHE HAS THE COMPLETE MOCHIN--WHICH CONSIST OF THE LIGHT OF CHOCHMAH TOGETHER WITH THE LIGHT OF CHASSADIM--as it is written: "And let the dry land appear" (Beresheet 1:9). This is the earth according to the verse: "And Elohim called the dry land Earth" (Ibid. 10).

374. וכד אתבניאו בלהו ואתעטרו, הוּו מיון עלאין מתערבין במיון תתאין, ואפיקו ביתא דעלמא, ועל דא ב' אתחזי ברישא, ומיון סלקין ונחתין, עד דהאי רקיע הוה, ואפריש לון, ומחלוקת הוה בשני, דביה אתברי גיהנם, דאיהו נורא דדליק, כד"א אש אוכלה הוא, וזמין לאשראה על רישיהו דחייבנא.

375. אמר רבי יהודה, מהכא כל מחלוקת דאיהו לשם שמים, סופה להתקיים, דהא הכא מחלוקת דאיהו לשם שמים הוה, ושמים בהאי אתקיים, לבתר דא, דכתיב ויקרא אלקים לרקיע שמים וגו'. בקטפירא דעוליתא בקסטוייהו שכוחי ואתקוימו, דהא תנינן כתיב והבדילה הפרוכת לכם, בין הקדש ובין קדש הקדשים, דייקא, דהא איהו רקיע דמפרש בגו באמצעיתא.

376. תא חזי, כתיב לבתר, יקוו המים מתחת השמים אל מקום אחד, מתחת השמים ממש. אל מקום אחד, לאתר דאקרי אחד ואיהו ים תתאה, דהא איהו אשלים לאחד, וכלא איהו לא אקרי אחד, ומשמע דכתיב יקוו, דביה מתכנסין בלהו מיא כד"א כל הנחלים הולכים אל הים וגו'.

377. ר' ייסא אמר, אל מקום אחד, דא איהו אתר דכתיב ביה וברית שלומי לא תמוט, דהא איהו נטיל בלא, ושדי בנימא, וביה אתתקנת ארעא, דכתיב ותראה היבשה, דא הוא ארץ, כד"א ויקרא אלקים ליבשה ארץ.

378. HE ASKED: Why is the feminine principle called "dry land"? Rabbi Yitzchak replied: This is one of which it is written, "The bread of affliction (lit. 'poverty')" (Devarim 16:3). It is written: "oni (poverty)" WITHOUT THE LETTER VAV, THEREBY ALLUDING TO THE FEMININE PRINCIPLE WHEN SHE HAS CHOCHMAH WITHOUT CHASSADIM. AT THAT TIME, SHE IS CALLED "THE BREAD OF POVERTY," BECAUSE SHE CANNOT SHINE. Because she is CONSIDERED THEN TO HAVE THE NAME, "The bread of affliction," she is also called "dry land" AS WELL, WITHOUT THE WATERS THAT ARE THE MOCHIN. THEREFORE, THE FEMININE PRINCIPLE absorbs into herself all the waters of the world, NAMELY THE LIGHT OF CHOCHMAH THAT INCLUDES THE ENTIRE MOCHIN OF THE UPPER THREE SFIROT. NEVERTHELESS, she remains dry until this place, NAMELY YESOD THAT IS CALLED "ONE PLACE", fills her up WITH THE LIGHT OF CHASSADIM. The waters then flow throughout the sources OF ABUNDANCE FROM YESOD THROUGH THE ENCLOTHING OF CHOCHMAH WITH CHASSADIM.

379. THE VERSE: "And the gathering together of the waters he called seas" (Beresheet 1:10) refers to the reservoir (lit. 'the house of gathering') of above IN BINAH. All the waters gather there, and flow and go forth. Rabbi Chiya said, The "gathering together" (Heb. mikveh) of the waters" is AN ALLUSION TO the Righteous--NAMELY YESOD OF ZEIR ANPIN--because when YESOD reaches the gathering, it is written: "And Elohim saw that it was good" (Beresheet 1:10). It is also written: "Say of the righteous, that is shall be well (that it is good) with him..." (Yeshayah 3:10). Rabbi Yosi said: Yisrael--WHO IS ZEIR ANPIN--is CALLED 'the gathering together' (Heb. mikveh) of the waters, as it is written: "O Hashem, the hope (Heb. mikveh) of Yisrael" (Yirmeyah 17:13).

380. ACCORDING TO Rabbi Chiya, THE GATHERING TOGETHER OF THE WATERS is the Righteous, NAMELY YESOD OF ZEIR ANPIN, as it is written: "And the gathering together of the waters he called seas," WHICH IS THE NAME OF THE MOCHIN OF CHOCHMAH. The streams, the springs and the rivers--WHICH ARE ALL DIFFERENT ASPECTS OF THE MOCHIN OF CHOCHMAH--are all taken by YESOD, who is the source of all of them, THROUGH ITS RECONCILIATION. THIS IS WHY it receives them all and it is called the seas. Based on this, AS A RESULT OF YESOD AMENDING THESE MOCHIN OF CHOCHMAH, THE VERSE READS, "And Elohim saw that it was good."

381. Because it is so marked - MEANING THAT IT INCLUDED WITHIN ITSELF THE ENTIRE MOCHIN BOTH OF CHOCHMAH AND CHASSADIM --it represents the division between the first and third day. It is not said "good" in between, REFERRING TO THE MOCHIN OF THE SECOND DAY. On the third day, the earth--NAMELY THE FEMININE PRINCIPLE--produced fruit from the power of this Righteous--NAMELY YESOD--as it is written: "And Elohim said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit" (Beresheet 1:11). HE ASKED: What is the "fruit tree?" HE REPLIED: This is the Tree of knowledge of good and evil, ALLUDING TO THE FEMININE PRINCIPLE OF ZEIR ANPIN. "Yielding fruit" means the Righteous, the fountain (Yesod) of the world THAT PRODUCES ALL THE FRUIT AND BESTOWS THEM UPON THE FEMININE PRINCIPLE. AS A RESULT OF THE GREATER VALUE OF YESOD, THE SECOND DAY SEEMS TO BE OF COMPARABLY LITTLE VALUE, SO IT IS NOT SAID ON IT, "THAT IT WAS GOOD."

378. אַמַּאי אַקְרִי יבֹּשָׁה, אָמַר רַבִּי יִצְחָק, הַיּוֹנוּ דְכִתִּיב לַחֵם עֹנִי, לַחֵם עֲנִי כְּתִיב וּבִגְנִין דְּאִיהוּ לַחֵם עֲנִי אַקְרִי יבֹּשָׁה, וְשָׂאִיב בְּגוֹוָה כָּל מִימִין דְּעֵלְמָא, וְאִיהִי יבֹּשָׁה הוּי, עַד דְּאֶתֶר דָּא אֲמַלִּי לָהּ, וּכְדִין נְגַדִין מֵיָא, אֹרַח דְּאֲנָן מְקוֹרוֹת.

379. וּלְמַקּוֹה הַמַּיִם קָרָא יָמִים, דָּא הוּא בֵּית כְּנִישׁוֹת מֵיִין דְּלְעִילָא, דְּתַמָּן מִתְכַּנְשִׁין כָּל מֵיָא, וּמִתַּמָּן נְגַדִין וְנִמְקִין. א"ר חֵיָא מְקוֹה הַמַּיִם דָּא צְדִיק, דְּכַד מְטָא לְמַקּוֹה הַמַּיִם, כְּתִיב וַיֵּרָא אֱלֹקִים כִּי טוֹב, וּכְתִיב אֲמָרוּ צְדִיק כִּי טוֹב. ר' יוֹסִי אָמַר יִשְׂרָאֵל מְקוֹה אִיהוּ, דְּכִתִּיב מְקוֹה יִשְׂרָאֵל ה'.

380. רַבִּי חֵיָא אָמַר דָּא צְדִיק, הַיּוֹנוּ דְכִתִּיב קָרָא יָמִים, בְּגִין דְּנַחְלִין וּמִבּוֹעִין וּנְהָרִין כְּלָהוּ נְטִיל לֹון, וְאִיהוּ מְקוֹרָא דְכֵלָא, וְאִיהוּ נְטִיל כֵּלָא, בְּגִינֵי כֶךְ יָמִים, וְעַל דָּא וַיֵּרָא אֱלֹקִים כִּי טוֹב, וּכְתִיב אֲמָרוּ צְדִיק כִּי טוֹב.

381. וּבִגְנִין דְּאֶתְרָשִׁים, אִיהוּ אֲמַרִּישׁ בֵּין יוֹמָא קְדָמָא לְתַלִּיתָא, וְלֹא אֶתְמַר כִּי טוֹב בְּגוֹוִיָּהּ, דְּהָא בְּיוֹמָא תַלִּיתָא, עֲבַדַת אֶרְעָא אִיבִין, מִחִילָא דְּהָאִי צְדִיק, דְּכִתִּיב וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דְּשָׂא, עֲשֵׁב מְזֹרִיעַ זֶרַע עֵץ פְּרִי, מֵאִי עֵץ פְּרִי דָּא עֵץ הַדַּעַת טוֹב וְרַע, דְּאִיהוּ עֲבִיד אִיבִין וּפִירִין, עוֹשָׂה פְּרִי דָּא צְדִיק יְסוּד דְּעֵלְמָא.

382. THE PHRASE "yielding fruit after its kind" IN THE VERSE, "AND THE FRUIT TREE YIELDING FRUIT AFTER ITS KIND" MEANS THAT YESOD leaves an imprint on every human being who has a spirit of holiness and who is a fruit of that tree--NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN--"after its kind." Just as YESOD OF ZEIR ANPIN is a holy covenant and a covenant of peace, so are the people of faith "after its kind", THOSE WHO HAVE MERITED THE SPIRIT OF HOLINESS FROM THE FEMININE PRINCIPLE. THIS MEANS THAT THEY ALSO ATTAIN THE GRADES OF THE HOLY COVENANT AND THE COVENANT OF PEACE. They enter into its kind, THEY CLEAVE TO IT, and they never separate themselves from it. The Righteous, NAMELY YESOD, yields fruit, THAT IS, BRINGS FORTH THE SPIRITS AND SOULS OF HUMAN BEINGS. That tree, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN, becomes pregnant WITH THE FRUIT THAT SHE RECEIVES FROM YESOD, WHICH ARE THE SPIRITS AND SOULS, and produces that fruit after its kind, after the kind of it, which yields the fruit, NAMELY YESOD. WHOEVER RECEIVES ITS FRUIT becomes like it. THEN THE FEMININE PRINCIPLE GIVES THEM TO THE HUMAN BEINGS, WHICH RESEMBLE IT WHICH YIELDS THE FRUIT.

383. Happy is the lot of he who resembles his father and mother, WHO ARE MALE AND FEMALE. Therefore, the sacred imprint--THE CUTTING OF THE FORESKIN on the eighth day--is for the purpose of making him resemble his mother, WHO IS THE FEMININE PRINCIPLE OF ZEIR ANPIN. Thus, the splitting of the membrane and exposure of the sacred imprint is done to make him resemble his father, WHO IS ZEIR ANPIN. FOR BY THE PRECEPT OF THE CIRCUMCISION, HE MERITS THE MOCHIN OF THE FEMININE PRINCIPLE AND BY THE SPLITTING OF THE MEMBRANE, HE RECEIVES THE MOCHIN OF ZEIR ANPIN. This is why the "fruit tree" is one's mother, THE FEMININE PRINCIPLE OF ZEIR ANPIN, and "yielding fruit" in the holy Covenant, WHICH IS YESOD OF ZEIR ANPIN, is one's father. It is "after its kind" so that he may resemble his father, and be imprinted by him TO RECEIVE ALL HIS VIRTUES.

384. IT IS WRITTEN: "Whose seed is in itself, upon the earth" (Bereshheet 1:11). HE ASKED: WHY IS IT WRITTEN, "Whose seed (Heb. zar'o) is in itself," when it should have been written 'a seed' WITHOUT THE LETTER VAV? HE REPLIED: Because the seed of Vav, WHO IS ZEIR ANPIN, is in it. IT IS WRITTEN "upon the earth." This is certainly so, because this seed has been cast BY ZEIR ANPIN upon the earth, WHICH IS THE FEMININE PRINCIPLE. Happy is the lot of Yisrael, who are holy and resemble holy beings, MEANING THAT THEY RECEIVE THE MOCHIN FROM MALE AND FEMALE AND RESEMBLE THEM. Because of this, it is written: "And your people shall also be all righteous" (Yeshayah 60:21). They are certainly all righteous because their souls come forth through the Righteous, WHICH ARE THE SPIRITS OF YESOD OF THE MALE AND FEMALE. This is why they resemble them. They are blessed in this world and in the world to come.

385. Rabbi Chiya said: It is written, "He has made the earth by his power" (Yirmeyah 10:12). SO HE ASKED: What is THE MEANING OF, "He has made the earth?" HE REPLIED: This is the Holy One, blessed be He, above, and "by his power" is the Righteous, NAMELY YESOD OF ZEIR ANPIN. IN THE VERSE, "He has established the world by his wisdom" (Ibid.), "the world" ALLUDES to the earth below and "his wisdom" MEANS righteousness, as it is written: "And he will judge the world in righteousness" (Tehilim 9:9). "He has made the earth" refers to the Holy One, blessed be He, who fully establishes the earth and mends its ways. By what DOES HE FULLY ESTABLISH IT? "By his power," as we have stated.

386. Rabbi Yehuda said: In THE BOOK, 'the engraved letters' of Rabbi Elazar, there are knots by which all 22 LETTERS are bound together as one. THERE ARE two letters THAT BIND THE 22 LETTERS AS ONE, one ascends and the other descends. That which ascends descends, and that which descends ascends, as is noted in the verse: "Surely (lit. 'but') El is in you" (Yeshayah 45:14).

382. לְמִינוֹ, דְּכֹל בְּנֵי נֶשֶׁא דְאִית לֹון רוּחָא קְדִישָׁא, דְּאִיהוּ אִיבָא דְהָהוּא אִילְנָא, רְשִׁים בְּהוּ, רְשִׁמָא לְמִינוֹ, וּמְאִי אִיהוּ, בְּרִית קְדֶשׁ, בְּרִית שְׁלוֹם, וּבְנֵי מְהִימְנוּתָא לְמִינוֹ. לְמִינוֹ עָאֲלִין, וְלֹא מִתְפָּרְשֵׁן מִנִּיהּ, וְצְדִיק עוֹשֶׂה פְרִי הוּא, וְהָהוּא אִילְנָא אֲתַעְבְּרַת, וְאִפִּיקַת הָהוּא פְרִי לְמִינוֹ, לְמִינוֹ דְהָהוּא עוֹשֶׂה פְרִי, דִּיהוּ כְּוֹתִיהּ.

383. זְכָאָה חוּלְקִיָּהּ, מֵאֵן דְרַמִּי לְאִמִּיהּ וּלְאָבוּי, וְעַל כֵּן רְשִׁמָא קְדִישָׁא בְיוֹמָא תְּמִינָאָה, בְּגִין דִּירַמִּי לְאִמִּיהּ. וְכֹד אֲתַפְּרַעַת, וְאֲתַגְלִיָּא רְשִׁמָא קְדִישָׁא, בְּגִין דִּירַמִּי לְאָבוּי, וְעַל דָּא עַץ פְּרִי, דָּא אִמָּא, עוֹשֶׂה פְרִי דָּא בְרִית קְדֶשׁ, אָבוּי, לְמִינוֹ דִּירַמִּי לִיהּ, וְאֲתַרְשִׁים בִּיהּ.

384. אֲשֶׁר זָרְעוּ בּוֹ עַל הָאָרֶץ, זָרְעוּ בּוֹ, זָרַע בּוֹ, מִבְּעֵי לִיהּ, מְאִי זָרְעוּ בּוֹ, אֶלָּא זָרַע וְאִ"ו בּוֹ. עַל הָאָרֶץ, הֵבִי הוּא וְדָאִי, דְּהָא הָהוּא זָרַעָא אֲשֶׁרִי עַל אֶרֶץ. זְכָאָה חוּלְקִיָּהוּן דִּישְׂרָאֵל, דְּאִינוּן קְדִישִׁין וְדַמִּיִן לְקְדִישִׁין. וְעַד וְדָאִי כְּתִיב וְעַמְךָ כֻּלָּם צְדִיקִים, כֻּלָּם צְדִיקִים וְדָאִי, דְּהָא מְהִנִּי נִמְקוּ וְלִהְיִי דַמִּיִן. זְכָאִין אִינוּן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאִתִּי.

385. אָמַר רַבִּי חִיָּיא, כְּתִיב עוֹשֶׂה אֶרֶץ בְּכֹחוֹ, מְאִי עוֹשֶׂה אֶרֶץ, דָּא קְדוֹשׁ בְּרוּךְ הוּא לְעִילָא, בְּכֹחוֹ, דָּא צְדִיק, מְכִין תֵּבֵל בְּחֻכְמָתוֹ, תֵּבֵל דָּא אֶרֶץ דְּלִתְתָא, בְּחֻכְמָתוֹ דָּא צְדִיק, דְּכְתִיב וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצִדְקָא, עוֹשֶׂה אֶרֶץ, דָּא קְדֶשׁא בְּרִין הוּא, דְּהוּא מִתְקִין אֶרֶץ, וּמִתְקִין אֶרְחוּי, וּבְמָה בְּכֹחוֹ בְּדַקְאֲמֶרְן.

386. רַבִּי יְהוּדָה אָמַר, בְּאֲתוּוֹן גְּלִימָן דְּרַבִּי אֶלְעָזָר, אִית קוּטְרִי דְאֲתוּוֹן, כ"ב קְטִירִין כְּחָדָא, תְּרִין אֲתוּוֹן, דָּא סְלִיק, וְדָא נְחִית. וְדַסְלִיק נְחִית, וְדִנְחִית סְלִיק, וְסִימָן דָּא אִ"ךְ בִּ"ךְ אִ"ל.

387. Rabbi Yosi said: The tip of the scales stands in the middle. Its portent may be found in the verse, "In weight, or in measure" (Vayikra 19:35), in which "in weight (Heb. mishkal)" MEANS THAT the tongue of the scales is in the middle, BECAUSE THE SCALES ARE JUST. This is the secret of WHAT IS WRITTEN: "After the shekel of the sanctuary..." (Shemot 30:13); and the scales that weigh THE MOCHIN are set upon THE POINT IN THE MIDDLE. HE ASKED: What are the scales BY WHICH, AS YOU SAY, THE MOCHIN are WEIGHED? HE ANSWERED, This is according to what is written: "Just balances" (Vayikra 19:36), MEANING THAT JUSTICE IS WEIGHED BY THEM. And all MOCHIN are established by this weight "after the shekel of the sanctuary." Rabbi Yehuda said that the phrase: "After the shekel of the sanctuary (lit. 'holy shekel') is an allusion to the Holy Spirit.

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

389. In discussing the verse, "He waters the hills from his upper chambers; the earth is satisfied with the fruit of your works" (Tehilim 104:13), HE ASKED: What are "his upper chambers?" HE ANSWERED: This is consistent with "who lays the beams of his upper chambers" (Ibid.). "The earth is satisfied with the fruit of your works" is the secret of the river that ebbs and flows downward. THEREFORE, IT IS WRITTEN, "THE EARTH" -- NAMELY THE FEMININE PRINCIPLE - "IS SATISFIED", AS SHE RECEIVES THIS LIGHT OF CHOCHMAH. Thus, it is written: "And the fruit tree yielding fruit after its kind, whose seed is in itself", as has already been explained.

41. "Let there be lights"

Here discussion turns to the two great Lights in the sky, the sun and moon. The Zohar explains that when the moon was diminished in size, this also diminished the spiritual Light in our physical world of Malchut -- and the resulting darkness created an opening for curses. Interestingly, the Hebrew word for "curses" is Me'erot. The Hebrew word for Lights is Me'orot. The singular difference between the two is that the word for curses lacks the Hebrew letter Vav. The usual reading translation for this word as it appears in the Torah is Lights, which is how the word has been read in synagogues all over the world throughout history. Nevertheless, the actual written word in the Torah is curses minus the letter Vov.

The secret meaning of this passage remains hidden without the light of the Zohar to reveal it. According to Kabbalah, we pronounce the word as Lights because, when spoken, the word reveals the very Light it describes. This action replenishes the spiritual Light of the moon, removing darkness and eradicating curses from the face of the earth.

Another secret pertains to the creation of the negative and evil female angel Lilit, whose name we do not pronounce. She came into existence at the moment the moon was diminished. The concept of curses and the childhood disease known as croup were also created in this stage. Protection from curses, croup, and other negative forces is bestowed when we scan and learn this section of the Zohar.

390. "And Elohim said, Let there be light in the firmament of heaven... to give light upon the earth..." (Beresheet 1:14-15). IT IS WRITTEN, "Let there be lights" with a defective spelling, WITHOUT THE LETTER VAV. Rabbi Chizkiyah said, These are the lights where harsh Judgment lies and is absorbed. Rabbi Yosi said: THE REASON WHY "Let there be lights" IS SPELLED WITHOUT THE VAV, AND CAN BE READ AS ME'EROT (CURSES), IS BECAUSE it refers to the moon, NAMELY MALCHUT, which is the cause of croup in infants of the LOWER world. 'Curse' is derived from her, because she is the lesser luminary of all the lights; THAT IS, THE LAST ONE. At times, she is darkened and receives no light. AS A RESULT, CROUP AND CURSES ARE DRAWN DOWN FROM IT.

387. רבי יוסי אמר טיפסא דשיקלא באמצעותא קיימא, וסימן במדה במשקל וגו'. משקל לישן דקיימא באמצעותא, ורזא דא שקל הקדש כתיב, ומאזנים ביה קיימן ואתקלו, מאן מאזנים, כד"א מאזני צדק, וכלהו קיימן במשקל, בשקל הקדש. רבי יהודה אמר בשקל הקדש, דא רוח הקדש.

388. אמר רבי יצחק, כתיב בדבר ה' שמים נעשו, וברוח פיו כל צבאם, בדבר ה' שמים נעשו, אליו שמיא דלתתא, דאתעבידו בדבר שמים דלעילא, ברוח דאפיק קלא, עד דמטו לההוא נהר דנגיד ונפיק, ולא פסקין מימיו לעלמין. וברוח פיו כל צבאם, כלהו תתאי קיימן ברוח דאיהו דבר.

389. משקה הרים מעליותיו מפרי מעשיך תשבע הארץ, משקה הרים מעליותיו, מאן עליותיו כדקאמרן, דכתיב המקרה במים עליותיו. מפרי מעשיך תשבע הארץ, רזא דההוא נהר דנגיד ונפיק לתתא, הדא הוא דכתיב עושה פרי אשר זרעו בו וגו' והא אתמר.

מארת מאורותו.

390. יהי מארת ברקיע השמים להאיר על הארץ. יהי מארת חסר, רבי חזקיה אומר, מאורת דשריא ביה תוקפא דדינא, קילטא דדינא. רבי יוסי אמר, יהי מארת לתתא, איהו סיהרא, דבה תליא אסברה לרביי עלמא, ובה תליא מארת, בגין דאיהו נהורא זוטרא מכל נהורין, חמנין דאתחשכא ולא מקבלא נהורא.

391. The phrase, "in the firmament of heaven..." (Beresheet 1:14) refers to the firmament that includes all others, because it receives all the lights and also shines upon the Light that does not shine.

392. Rabbi Yitzchak said: It brought forth this firmament that does not shine, which is called 'the Kingdom of Heaven,' 'the land of Yisrael' and 'the land of life.' ALL OF THESE ARE NAMES OF MALCHUT. The heaven, WHICH APPEARS IN THE VERSE, SHINES UPON this firmament. ZEIR ANPIN, WHO IS CALLED 'THE HEAVEN,' SHINES UPON MALCHUT, WHICH IS THE FIRMAMENT THAT DOES NOT SHINE. This is why IT IS WRITTEN: "Let there be lights (me'erot)" without the letter Vav. THIS MEANS THAT SHE RECEIVES NO ILLUMINATION FROM THE HEAVEN THAT IS CALLED VAV. What is the reason for this? Because she brings death over the world, when she is without the letter Vav. IT IS WRITTEN AFTERWARD: "IN THE FIRMAMENT OF HEAVEN TO GIVE LIGHT UPON THE EARTH", SO HEAVEN--WHICH IS THE SECRET OF THE LETTER VAV--AND ZEIR ANPIN SHINE UPON THE EARTH, WHICH IS THE FEMININE PRINCIPLE.

393. "Let there be lights (me'erot)," IS WRITTEN WITHOUT THE LETTER VAV BECAUSE everything derives from it. THUS THIS PHRASE, "LET THERE BE LIGHTS (ME'OROT)," WHICH MEANS CURSES, also includes the creation of Lilit in the world. It is written: "The small and great are there" (Iyov 3:19). It is also written: "But there Hashem in majesty will be for us" (Yeshayah 33:21), REFERRING TO THE MOCHIN OF GREATNESS IN HER. Of this, it is written: "Lilit shall rest there, and find for herself a place of rest" (Yeshayah 34:14). SHE SHALL REST IN MALCHUT AS WELL, BECAUSE EVERYTHING FINDS A PLACE THERE, EVEN THE KLIPAH OF LILIT.

394. Rabbi Elazar said: THE VERSE, "Let there be lights (me'erot)," WITHOUT THE VAV REFERS TO MALCHUT FROM THE ASPECT OF a mirror that does not shine by itself, but by the reflection of the upper lights, just as THE GLASS WALLS OF the lantern reflect the light of the candle inside. IN THE SAME MANNER, THE FEMININE PRINCIPLE TAKES THE LIGHTS FROM THE UPPER GRADES AND BESTOWS THEM ON THE LOWER BEINGS, THOUGH IT HAS NO LIGHT OF ITS OWN. It is written: "Behold, the ark of the covenant of the master of all the earth" (Yehoshua 3:11). "Behold, the ark," refers to the opaque mirror--MALCHUT, THE FEMININE PRINCIPLE OF ZEIR ANPIN. "The covenant," is the shining mirror. "Behold, the ark," refers to me'erot WITHOUT THE LETTER VAV, WHICH MEANS THE FEMININE PRINCIPLE BEFORE ZEIR ANPIN THAT IS CALLED THE WRITTEN TORAH JOINS HER. The ark is a chest in which the Written Torah, WHICH IS ZEIR ANPIN, is laid. The covenant is the sun, NAMELY ZEIR ANPIN, which shines on THE FEMININE PRINCIPLE. She is ALSO CALLED 'the covenant,' AS HE IS, WHEN SHE IS UNITED WITH HIM. THIS IS WHY SHE IS DESCRIBED IN THE VERSE AS "THE ARK OF THE COVENANT." SO SHE IS indeed "the ark of the covenant (of) the Master of all the Earth," BECAUSE ONLY WHEN SHE IS UNITED WITH ZEIR ANPIN, WHO IS CALLED THE COVENANT, IS SHE CALLED "THE MASTER OF ALL THE EARTH," LIKE HER HUSBAND, ZEIR ANPIN. WHY? BECAUSE the covenant, WHICH IS ZEIR ANPIN, is CALLED "The master of all the earth."

391. בְּרָקִיעַ הַשָּׁמַיִם, דָּא הוּא רְקִיעָא דְאִיהוּ בְּלָלָא דְכָלְהוּ, בְּגִין דְנָטִיל כָּל נְהוּרִין, וְהוּא נְהִיר לְהָאֵי נְהוּרָא, דְלֹא נְהָרָא. וְהִיא תְלִינָא בֵּיהּ בְּגִין דְאִתְדַבֵּק בָּהּ הֵהוּא מְאָרָה, וּבֵיהּ תְלִינָא לְתַתָּא כָּל אִינוּן זֵינִין אַחֲרָנִין בְּגִין זְעִירוּ דְנְהוּרָא.

392. רַבִּי יִצְחָק אָמַר וְאִפִּיק הָאֵי רְקִיעָא, דְלֹא נְהִיר וְקָרִינָן לֵיהּ מַלְכוּת שָׁמַיִם, וְאֶרֶץ יִשְׂרָאֵל, וְאֶרֶץ הַחַיִּים. הַשָּׁמַיִם אִיהוּ הָאֵי רְקִיעַ בְּגִינֵי כֶּךָ, יְהִי מְאָרֶת חֶסֶד ו' מְאֵי טַעְמָא, דְהָא בְּלָא וְאִ"ו מוֹתָא הוּא בְּעַלְמָא.

393. יְהִי מְאָרֶת כְּלָא בֵּיהּ תְלִינָא, לְאַכְלָלָא לִילִית בְּעַלְמָא. כְּתִיב קָטָן וְגָדוֹל שָׁם הוּא, וּכְתִיב כִּי אִם שָׁם אֲדִיר ה' לָנוּ, וְעַל דָּא כְּתִיב אֲךָ שָׁם הִרְגִיעָה לִילִית, וּמִצָּאָה לָהּ מְנוּחָא.

394. רַבִּי אֶלְעָזָר אָמַר, יְהִי מְאָרֶת אֶסְפַּקְלָרִינָא, דְלֹא נְהָרָא מְגַרְמָה, אֲלֵא עַל יְדָא דְנְהוּרִין עֲלָאִין, דְנְהִירִין לָהּ, כְּעֶשְׂשִׁיתָא, דְלֶקְטָא נְהוּרָא דְנְהִיר, כְּתִיב הִנֵּה אַרְוֹן הַבְּרִית אַדּוֹן כָּל הָאָרֶץ הִנֵּה אַרְוֹן דָּא אֶסְפַּקְלָרִינָא דְלֹא נְהָרָא, הַבְּרִית אֶסְפַּקְלָרִינָא דְנְהוּרָא, הִנֵּה אַרְוֹן דָּא הִיא מְאָרֶת, אַרְוֹן תִּיבוּתָא לְאֶעְלָאָה בְּגוֹוָה תוֹרָה שְׁבַכְתָּב. הַבְּרִית דָּא שְׁמִשָּׁא דְנְהִיר לָהּ, וְאִיהִי בְרִית בְּהַדְּיָה. אַרְוֹן הַבְּרִית דִּינִיקָא, אַרְוֹן כָּל הָאָרֶץ. הַבְּרִית דְאִיהוּ אַדּוֹן כָּל הָאָרֶץ.

395. This ark is the master, since the sun that shines on her and the whole world is called so. From it, THE FEMININE PRINCIPLE attains the name "MASTER", and this ark is called 'master' (Heb. adon), according to the secret of THE NAME 'Adonai.' As we have already stated, 'Righteous' SIGNIFIES THE MALE and 'Righteousness,' THE FEMALE. ACCORDINGLY, 'Adon' IS THE NAME OF THE MALE and 'Adonai' THE NAME OF THE FEMALE. BECAUSE JUST AS THE NAME 'RIGHTEOUSNESS' OF THE FEMALE IS DERIVED FROM THE NAME 'RIGHTEOUS' OF THE MALE, SO IS THE NAME 'ADONAI' DERIVED FROM 'ADON.' WHEN THE FEMALE IS CALLED AFTER HER HUSBAND BY THE NAME "THE ARK OF THE COVENANT", SHE IS THEN CALLED BY THE NAME OF THE MALE 'ADON.' They are both interrelated.

396. Come and behold: The planets and the constellations exist because of this covenant, which is the sun--NAMELY ZEIR ANPIN--as we have already stated. This is the firmament of heaven THAT APPEARS IN THE VERSE. "LET THERE BE LIGHTS," REFERS TO THE FEMALE, AND "THE FIRMAMENT OF HEAVEN" REFERS TO ZEIR ANPIN, WHICH SHINES UPON HER, THE PLANETS, THE CONSTELLATIONS AND THE WHOLE WORLD. In THIS FIRMAMENT, the planets and the constellations are engraved and inscribed, and they depend on the firmament to shine ON EARTH. HE EXPLAINS THAT THE PHRASE, "LET THERE BE LIGHTS" IS THE FEMALE, AND "IN THE FIRMAMENT OF HEAVENS" IS ZEIR ANPIN. Rabbi Yesa Saba (the elder) said: THE EMANATOR SAID, "Let there be lights," suspended from the firmament of heaven, MEANING THAT ALL THE MEASURES OF ILLUMINATION DERIVE FROM THE FIRMAMENT OF HEAVEN. SO THE LIGHT that is the moon derives in every way from THE FIRMAMENT. Since it is written: "And let them be for lights in the firmament of heaven", the sun IS ALSO DEPENDANT ON THE FIRMAMENT. BECAUSE IT IS ALSO WRITTEN: "And let them be for signs and seasons, and so on", THE ENTIRE STRUCTURE OF dates, feasts, holy days of lunar months and the Shabbat is derived from AND IS FORMED BY THE FIRMAMENT, BECAUSE IT MEASURES EACH AND EVERY GRADE.

397. All this, THE STATURES THAT THE FIRMAMENT MEASURES, IS DONE by the function of the first upper firmament, where the holy name achieves unity. And it is everything. There are seven planets corresponding to the seven firmaments. They all are the governors of the world, and the supernal world is above them. There are two similar worlds, the upper world--BINAH--and the lower world, MALCHUT. ALL THAT IS ESTABLISHED IN THE UPPER WORLD ALSO COMES INTO BEING IN THE LOWER WORLD. THUS, THE LOWER WORLD IS ALSO GOVERNED BY THE PLANETS, AS IS THE UPPER WORLD. It is written: "For ever and ever (lit. 'from the world to the world')" (I Divrei Hayamim 16:36), WHICH MEANS THAT WHATEVER EXISTS IN THE UPPER WORLD REACHES DOWN TO THE LOWER. THE UPPER WORLD IS the upper king, NAMELY BINAH, AND THE LOWER WORLD IS the lower king, NAMELY MALCHUT.

398. It is written: 'Hashem reigns, Hashem has reigned, Hashem will reign for evermore'. THIS MEANS THAT Hashem reigns above, Hashem has reigned in the middle and Hashem will reign for evermore down below. Rabbi Acha said: "Hashem has reigned," IN THE PAST TENSE, means the upper world, WHICH IS THE WORLD TO COME, NAMELY BINAH. "Hashem reigns," IN THE PRESENT TENSE, is Tiferet of Yisrael, NAMELY ZEIR ANPIN. "Hashem will reign," IN THE FUTURE TENSE, is "the ark of the covenant," NAMELY THE LOWER WORLD, MALCHUT.

395. וּבִגְיִן דְּהָאֵי, אַרוֹן אֵיהּ אַרוֹן, בְּגִין שְׁמֵשׁ אֵי וְנִהִיר לָהּ, וְנִהִיר לְכָל עֲלָמָא, הִכִּי אֲתַקְרִי וּמְנִיָּה נִקְטָא שְׁמָא, וְאֲתַקְרִי הָאֵי אַרוֹן, אַרוֹן, בְּרָזָא דְּאֵלִ"ף דְּלִ"ת נוֹ"ן יוֹ"ד. כְּמָה דְּאֲמַרִּינָן, צְדִיק וְצַדִּיק, כֵּן אַרוֹן אֲדַנִּי דָּא בְּרָא תְּלִינָן.

396. תָּא חֲזִי, כְּכַבִּים וּמְזֻלוֹת בְּבְרִית קְיָיִמִין, דְּאֵיהּ רְקִיעַ הַשְּׁמַיִם דְּרִשְׁמִינָן בֵּיהּ, וּגְלִימִין בֵּיהּ, כְּכַבִּים וּמְזֻלוֹת וּבֵיהּ תְּלִינָן לְאַנְהָרָא, רַבִּי יִיסָא סָבָא הוּוּ אָמַר הִכִּי, יְהִי מְאֹרֶת. דְּתְלִינָא בְּרְקִיעַ הַשְּׁמַיִם, וְדָא סִיְהָרָא דְּתְלִינָא בֵּיהּ, בִּינָן דְּכֹתִיב וְהִיוּ לְמְאֹרוֹת הָא שְׁמֵשׁ. וּלְמוֹעֲדִים, דְּהָא זְמַנִּיא, וְחֻגִין, יִרְחִין וְשַׁבְּתֵי בְּהוּ תְּלִינָן. וְהוּוּ.

397. וְכֹלָא בְּעִבְדִּתָּא קְדַמָּאָה עֲלָאָה, דְּשְׁמִיָּה קְדִישָׁא אֲתַאחִיד בֵּיהּ, וְאֵיהּ הוּא כְּלָא. שְׁבַעָה כְּכַבִּי אִינוּן, לְקַבֵּל שְׁבַעָה רְקִיעִין, וְכֹלְהוּ מְדַבְּרֵי עֲלָמָא, וְעֲלָמָא עֲלָאָה, עֲלִיָּהּ, וְתִרִין עֲלִמִין נִינְהוּ, עֲלָמָא עֲלָאָה, וְעֲלָמָא תְּתָאָה, תְּתָאָה כְּגוֹוֹנָא דְּלְעִילָא, דְּכֹתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם, מֶלֶךְ עֲלָאָה, וּמֶלֶךְ תְּתָאָה.

398. כְּתִיב ה' מֶלֶךְ ה' מֶלֶךְ ה' יִמְלוֹךְ לְעוֹלָם וָעֶד, ה' מֶלֶךְ לְעִילָא. ה' מֶלֶךְ בְּאֲמַצְעֵיתָא. ה' יִמְלוֹךְ לְתַתָּא. רַבִּי אַחָא אָמַר ה' מֶלֶךְ, דָּא עֲלָמָא עֲלָאָה, דְּאֵיהּ עֲלָמָא דְּאֵתִי. ה' מֶלֶךְ דָּא תְּתָאָרֶת יִשְׂרָאֵל. ה' יִמְלוֹךְ, דָּא אַרוֹן הַבְּרִית.

399. David came in another period and reversed their order from down below upward, and said, "Hashem is king forever and ever" (Tehilim 10:16). "Hashem is king" MEANS down below IN THE LOWER WORLD OF MALCHUT, "forever" MEANS in the middle--NAMES IN ZEIR ANPIN-- "and ever" MEANS above IN BINAH, where there is meeting, NAMELY UNITY, AND MOCHIN and completion of all THE GRADES. THIS IS WHY THE upper WORLD IS DESCRIBED AS "reigns". ITS SOVEREIGNTY IS COMPLETED IN ALL ITS PERFECTION, WHEREAS "will reign" MEANS THAT THE WORLD below--NAMELY MALCHUT--SHALL REACH PERFECTION AND FULL SOVEREIGNTY IN THE FUTURE, AS IT IS NOT YET COMPLETED.

400. Rabbi Acha said: All the lights are connected to the firmament of heaven, AS IT IS WRITTEN, "AND ELOHIM SET THEM IN THE FIRMAMENT OF HEAVEN to give light upon the earth." HE ASKED: What is this heaven that gives light upon the earth? HE REPLIED: This is the river that flows out to Eden, as it is written, "And a river went out of Eden to water the garden" (Bereshheet 2:10).

401. Come and behold: Because the moon governs and shines by the power of that river that flows out OF EDEN, WHICH IS BINAH, light is added to all the heavens below UNDER ATZILUT IN BRIYAH, YETZIRAH, ASIYAH OF SEPARATION, and their hosts. Thus, the planets rule the world and cause plants and trees to grow, and everything in the world grows and multiplies. Even the water and the fish in the sea increase in numbers. Many emissaries of Judgment roam the world, because everything is full of joy and energy. IN OTHER WORDS, THESE EMISSARIES ARE STRONGER BECAUSE OF THE STRENGTH OF MALCHUT. AS A RESULT, ONE MUST BE CAREFUL THAT THEY DO NOT BRING GREATER HARM THAN BEFORE. When there is joy in the house of the king, even the guards of the gates and the roads are happy and roam about in the world. Therefore, the young children should be well guarded FROM DEMONS.

402. Rabbi Acha quoted the verse: "And Elohim set them in the firmament of heaven." When all of them are there--WHEN THE SUN AND THE MOON ARE BOTH IN THE FIRMAMENT OF HEAVEN, WHICH IS BINAH--they rejoice with each other. The moon then diminishes its light before the sun. From then onward, all the light that the sun, ZEIR ANPIN, receives, is for the purpose of shining on THE FEMININE PRINCIPLE AND NOT ON HIMSELF, as it is written: "To give light upon the earth."

403. Rabbi Yitzchak said: it is written, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Yeshayah 30:26). HE ASKED: What are these seven days? HE ANSWERED: These are the seven days of Creation--NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN. IN THE FUTURE, THE SUN AND THE MOON SHALL SHINE EQUALLY. Rabbi Yehuda said: "THE LIGHT OF THE SEVEN DAYS" ALLUDES TO the seven days of the consecration (Heb. milu'im) of the Tabernacle--NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF THE FEMININE PRINCIPLE, AFTER BECOMING FULL (HEB. MELE'IM) OF LIGHT IN THE FUTURE.

399. אַתָּא זְמַנָּא אַחְרָא דְּדוּד, וְאַהֲדַר לֹון מִתְתָּא לְעֵילָא, וְאָמַר ה' מֶלֶךְ עוֹלָם וְעַד, ה' מֶלֶךְ לְתַתָּא, עוֹלָם בְּאַמְצְעֵיתָא, וְעַד לְעֵילָא. דְּתַמְנָן וְיַעוּדָא וְקִיּוּמָא, וְאַשְׁלִימוּתָא דְּכָלָא. מֶלֶךְ לְעֵילָא, יִמְלוֹךְ לְתַתָּא.

400. רַבִּי אַבָּא אָמַר, כָּל הַנִּי מְאֹרוֹת, כָּלָהוּ מִתְחַבְּרָן, בְּרַקִּיעַ הַשָּׁמַיִם. לְהַאֲיר עַל הָאָרֶץ, לְאַנְהָרָא עַל אֶרֶץ, מָאן הוּא רַקִּיעָא, דְּנַהֲיָר עַל אֶרֶץ, הוּי אִימָא דָּא נַהֲר דְּנַגִּיד וְנַפִּיק מִעֲדָן, דְּכָתִיב וְנַהֲר יוֹצֵא מִעֲדָן לְהַשְׁקוֹת אֶת הַגָּן.

401. תָּא חֲזִיבִין דְּסִיְהָרָא שְׁלֵטָא, וְאַתְנַהֲיָר מִהֵוּא נַהֲרָא, דְּנַגִּיד וְנַפִּיק, כָּל אַנּוֹן שְׁמִיָּא דְּלְתַתָּא וְחִילִיָּהוֹן, כָּלָהוֹן אַתּוּסְפִין נַהֲוֹרָא, וְכַכְבִּיָּא דְּמִמְנָן עַל אֶרֶץ, כָּלָהוּ שְׁלֵטִין וְמַגְדִּילִין צְמַחִים וְאִילָנִין, וְעַלְמָא אַתְרֵיבִי בְּכָלָהוּ, וְאַפִּילוּ מִיָּא וְנֹנִי יִמָּא, כָּלָהוּ בְּרַבּוּ יִתִיר, וְכַמְהָ גְרַדִּינִי נִימוּסִין שְׁאֲטָן בְּעַלְמָא, בְּגִין דְּכָלָהוּ בַחֲדוּהָ, בְּרַבּוּ חִילָא. כִּד חֲדוּהָ הוּא בְּבִי מִלְכָּא, אִפִּילוּ אַנּוֹן מִבִּי תִרְעִי, וְאַפִּילוּ אַנּוֹן מִדְּבִי טְרַנְשִׁי כָלָהוּ חֲדָן וְשְׁטָאן בְּעַלְמָא, וְרַבִּי דְּעַלְמָא בְּעִינִין לְאַסְתַּמְרָא.

402. רַבִּי אַחָא אָמַר, וְיִתֵּן אוֹתָם אֱלֹקִים בְּרַקִּיעַ הַשָּׁמַיִם, וְכִד כָּלָהוֹן קִיּוּמִין בֵּיהּ, כְּדִין חֲדוּתָא דָּא עִם דָּא, כְּדִין סִיְהָרָא אֲזַעִירַת נַהֲוֹרָא מִקְּמִי שְׁמַשָּׁא, כָּל מַה דְּנִטִּיל, בְּגִין לְאַנְהָרָא לָהּ, הַה"ד לְהַאֲיר עַל הָאָרֶץ.

403. רַב יִצְחָק אָמַר, כְּתִיב וְהָיָה אֹור הַלְבָנָה כְּאֹור הַחֲמָה, וְאֹור הַחֲמָה יְהִיָּה שְׁבַעֲתִים, כְּאֹור שְׁבַעֲת הַיָּמִים, מָאן שְׁבַעֲת הַיָּמִים, אֵלִין אִינוּן שְׁבַעֲת יוֹמִין דְּבְרָאשִׁית. רַבִּי יְהוּדָה אָמַר אֵלִין אִינוּן שְׁבַעֲת יְמֵי הַמְּלוֹאִים.

404. THE SFIROT OF THE FEMININE PRINCIPLE definitely represent the days of consecration. At that time when the world will be sweetened and restored to its perfection, the light of the moon will not be defective because of the evil Serpent, of whom it is written, "AND A WHISPERER SEPARATES CLOSE FRIENDS" (Mishley 16:28), AS THE SERPENT SEPARATES ZEIR ANPIN FROM HIS FEMININE PRINCIPLE. FOR THIS REASON HER SFIROT ARE CALLED BY THE NAME 'DAYS OF CONSECRATION' (OR: 'FILLING'). HE ASKED: When shall this be? IN OTHER WORDS, WHEN WILL THE FEMININE PRINCIPLE BE COMPLETED WITHOUT ANY LIMITATION? HE ANSWERED: This shall be in the time about which it is written, "He will swallow up death forever" (Yeshayah 25:8), WHEN THE OTHER SIDE AND DEATH WILL BE ANNULLED. Then it is written: "On that day Hashem shall be one, and his name One" (Zecharyah 14:9).

404. מְלוֹאִים וְדָאֵי, בְּגִין דְּהוּא זְמַנָּא, אֲתַבְּסֵם
עֲלֵמָא, וְאֲתַהֲדֵר בְּאֲשֶׁלְמוֹתֶיהָ, וְלֹא אֲתַפְּגִים סִיְהָרָא,
בְּגִין חוּיָא בִישָׁא, דְּכְתִיב בֵּיהּ וְנִרְגַן מִמְרִיד אֱלוֹהֵי,
וְאִימַתִּי יְהֵא דָא, בְּזְמַנָּא דְּכְתִיב בְּלַע הַמּוֹת לְנִצְחָה.
וְכִדְרִין כְּתִיב בַּיּוֹם הַהוּא יְהִיָּה ה' אֶחָד וְשִׁמּוֹ אֶחָד.

42. "Let the waters swarm abundantly"

The Zohar explores the concept of angels, explaining how they enter and influence this world. Some angels appear in human form while others remain as unseen spiritual entities. Their function is to assist us in our spiritual growth. We arouse and draw positive angels into our lives through the influence of the letters composing this section.

405. "Let the waters swarm abundantly with moving creatures that have life..." (Bereshheet 1:20). Rabbi Elazar said: These are the lower waters that produce living creatures (HEB. NEFESH), which correspond to those created by the upper WATERS. IN OTHER WORDS, JUST AS THE UPPER WATERS--BRING FORTH THE SOULS OF MALE AND FEMALE, SO THE LOWER WATERS OF MALE AND FEMALE BRING FORTH THE SOULS OF THE RIGHTEOUS. These UPPER WATERS BRING FORTH supernal SOULS, MALE AND FEMALE, and these LOWER WATERS BRING FORTH SOULS OF the lower beings, THE SOULS OF THE RIGHTEOUS. Rabbi Chiya said: The upper brought forth the "moving creatures (lit. Nefesh) that have life." What is this? This is the Nefesh of the first man, as it is written: "And man became a living soul (Heb. Nefesh)" (Bereshheet 2:7).

405. יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה לְמִינָהּ. אָמַר רַבִּי
אֶלְעָזָר אֵלֶיךָ מִיּוֹן תַּתְּאִין, דְּרַחֲשִׁין זְוִינִין, כְּגוּוֹנָא
דְּלַעֲיֵלָא, אִינוּן עֲלָאֵי, וְאִינוּן תַּתְּאִין. רַבִּי חֵיָא אָמַר,
עֲלָאֵי אֶפִיקוּ נֶפֶשׁ חַיָּה, וּמֵאֵי נִיהוּ, דָּא נֶפֶשׁ דְּאָדָם
קְדָמָא, כְּמָה דָּאֵת אָמַר, וְיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה.

406. "And let birds fly above the earth..." (Bereshheet 1:20) refers to the emissaries from above, THE ANGELS, who appear before human beings in the image of human beings. This is understood from the phrase, "Fly above the earth", WHICH MEANS THAT THEIR SHAPE IS SIMILAR TO THAT OF THE PEOPLE OF EARTH. There are other ANGELS who appear in spirit only, according to an awareness that human beings have acquired. THUS, THE PHRASE: "ABOVE THE EARTH" INDICATES THAT THESE EMISSARIES ARE CONCEIVED IN THE IMAGE OF MAN. THEY ARE DESCRIBED AS "BIRDS FLY ABOVE THE EARTH", SINCE THE EARTH IS THE SECRET OF MALCHUT.

406. וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ, אֵלֶיךָ שְׁלִיחֵי עֲלָאֵי
דְּאֲתַחֲזוּן לְבִנֵי נֶשָׂא, בְּחִיזוּ דְּבֵר נֶשׂ, מִשְׁמַע דְּכְתִיב
יַעֲוֹפֵף עַל הָאָרֶץ, בְּגִין דָּאֵת אַחֲרָנִין, דְּלֹא אֲתַחֲזוּן,
אֶלָּא בְּרוּחָא מִמֶּשׁ, לְפִיּוֹם סְכֻלְתָּנוּ דְּבִנֵי נֶשָׂא.

407. Because of that, THEIR ABILITY TO CHANGE THEIR FORM INTO THE IMAGE OF MAN, it is not written of them, "After its kind," as it is of the other ANGELS FROM ZEIR ANPIN. Of these others, it is written, "And every winged bird after its kind" (Ibid. 21). Those WHICH COME FROM ZEIR ANPIN never change from their "kind" INTO THE SHAPE OF A HUMAN BODY as do the other ANGELS, of whom it is not written, "After its kind," AND OF WHOM IT DOES SAY, "AND LET BIRDS FLY ABOVE THE EARTH." You might say that ANGELS assume different forms among themselves, and it is indeed so. There are among them those who are different from the others. THERE ARE MANY DIFFERENT LEVELS AMONG THEM. This is why it is written, "And from thence it was parted" (Bereshheet 2:10), ALLUDING TO THE WORLDS--BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION--WHERE THE ANGELS ARE.

407. בְּגִינֵי כֵךְ לֹא כְתִיב בְּאֵלֶיךָ לְמִינָהּ, כְּאִינוּן
אַחֲרָנִין דְּכְתִיב בְּהוּ, וְאֵת כָּל עוֹף בְּנֶף לְמִינָהּ, בְּגִין
דְּאֵלֶיךָ לֹא מְשַׁנֵּין מִמִּינֵיהוּ לְעֲלָמִין, כְּהֵנִי אַחֲרָנִין
דְּלֹא כְתִיב בְּהוּ לְמִינָהּ וְאִי תִימָא, אֵיִת בְּהוּ
דְּמְשַׁנֵּין דָּא מִן דָּא, הֵכִי הוּא וְדָאֵי, דְּהָא אֵיִת בְּהוּ
דְּמְשַׁנֵּין אֵלֶיךָ מֵאֵלֶיךָ, בְּגִינֵי כֵךְ כְּתִיב וּמִשָּׁם יִפְרֵד.

43. "And Elohim created the great crocodiles"

This section is couched in metaphor and is highly esoteric. When the Messiah comes, the righteous will merit the meal of the Leviathan. The Leviathan symbolizes the revelation of a great Light. Reading this section helps us to merit the opportunity to be included in that spiritual feast.

408. "And Elohim created the great crocodiles" (Beresheet 1:21), refers to the Leviathan and its mate. THE VERSE CONTINUES "And every living creature (Heb. Nefesh) that creeps", which refers to the Nefesh of that living creature that moves to all four corners of the world. HE ASKED: Who is this living creature who creeps? HE REPLIED: It is Lilit.

409. The next phrase: "Which the waters brought forth abundantly, after their kind" means as the waters make them grow, THE LEVIATHAN AND ITS MATE, because the waters are unfrozen and flow in all directions when the Southern wind comes. And the ships of the seas can now pass, as it is written: "There go the ships; there is that Leviatan, whom you have made to play therein" (Tehilim 104:26).

410. The verse then reads: "And every winged bird after its kind", as it is written ABOUT THOSE ANGELS, "for a bird of the sky shall carry the sound, and a winged beast shall betray the matter" (Kohelet 10:20). THESE ARE THE ASPECTS OF THE ANGELS THAT COME FROM ZEIR ANPIN, WHO IS CALLED 'SOUND.' Rabbi Yosi said: They all have six wings and they never change. THEY HAVE SIX WINGS, BECAUSE THEY COME FROM ZEIR ANPIN, WHO HAS SIX SFIROT, AND THEY NEVER CHANGE THEIR IMAGE SO THEY CAN ENTER THE BODY. Thus, it is written: "After its kind." HE ASKED: What is THE MEANING OF, "After its kind"? HE ANSWERED: "After its kind" from above. THIS IS WHY THEY DO NOT CHANGE AND ENTER BODIES. They fly around and roam over the world with six flaps of their wings, WHICH CORRESPONDS TO THE SIX SFIROT OF ZEIR ANPIN. They carry their observations of human behavior up TO THE CELESTIAL COURT, and it is thus written, "Do not curse the king, no, not even in your thought," (Ibid.) REFERRING TO THE KING OF THE UNIVERSE. BECAUSE THE "BIRD OF THE SKY" --- NAMELY THE ANGELS - "SHALL CARRY THE VOICE" UP TO THE HEAVENS.

411. Rabbi Chizkiyah said: It is written, "That creeps," ALTHOUGH it should have been WRITTEN, 'That swarm,' JUST AS IT IS WRITTEN, "LET THE WATERS SWARM." HE SAID: This resembles the expression 'night creeps'; THAT IS, IT GETS DARK. So, during THE NIGHT, WHICH IS MALCHUT, "all the beasts of the forest do creep forth" (Tehilim 104:20). IN OTHER WORDS, ALL THE FORCES OF DARKNESS--WHICH ARE THE "BEASTS OF THE FOREST"--ARE DOMINANT AT NIGHT. They govern during the time when THE NIGHT, WHICH IS THE FEMININE PRINCIPLE, rules, BECAUSE MALCHUT INCLUDES ALL THAT EXISTS UNDER HER, EVEN THE KLIPOT. THE ANGELS chant without rest during the three shifts of the night, as it is written: "You that make mention of Hashem, take no rest" (Yeshayah 62:6).

44. "Let us make man"

Rabbi Shimon offers a discourse concerning the creation of man. When the Creator was planning to make man, the heavens and earth trembled and shook, for they knew man would control all reality. Prior to the appearance of man, they knew all the worlds were securely in the hands of God. But with man's creation, the reins were literally handed over. In the process of forming man, the four corners of the earth--north, south, east, and west--gave a part of themselves to man, imbuing him with their essence. Man would now truly control the world, for the world is man. This segment of the Zohar awakens a sense of responsibility within us to care for the world, our neighbors, and the entire cosmos.

412. Rabbi Shimon stood up and said, I observed that when the Holy One, blessed be He, planned to create man, the upper and lower worlds trembled. WHY? BECAUSE THEY ALL DEPEND ON HIS ACTIONS FOR GOOD OR FOR EVIL. THEREFORE, THE CREATION OF MAN CONCERNED THEM GREATLY AND THEY WERE AFRAID THAT HE MIGHT SIN. The sixth day rose up through its grades until it reached the supernal will and illuminated the beginning of all lights.

408. וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדֹלִים, אֵלֶיךָ לְוִיתָן וְבַת זֹוגוֹ, וְאֵת כָּל נֶפֶשׁ הַחַיָּה הַרוֹמֶשֶׁת, הָאֵשׁ נֶפֶשׁ דֵּהֵיָא חַיָּה, דֵּאִיהִי רוֹמֶשֶׁת לְד' סְטְרֵי עֲלְמָא, וּמָאן אִיהִי חַיָּה דֵּאִיהִי רוֹמֶשֶׁת, הִוֵּי אִימָא דָּא לִילִית.

409. אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם, דְּמִינֵי מַגְדְּלִין לֹון. דְּכַד אֲתֵי סְטְרָא דְדְרוֹם, שָׂרָאן מִינֵי, וְנִגְדִין לְכָל סְטְרִין, וְאַרְבֵּי יִמָּא אֲזִלִין וְעִבְרִין, כְּמָה דָּאֵת אֲמַר שֵׁם אַנְיֹת יִהְלִכּוּן לְוִיתָן זֶה יִצְרֵת לְשַׁחַק בּוֹ.

410. וְאֵת כָּל עוֹף כְּנָף לְמִינָהּ, כְּמָה דָּאֵת אֲמַר, כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וְיַעֲלֶה כְּנָפָיִם יַגִּיד דְּבַר, רַבִּי יוֹסִי אֲמַר, כְּלֵהוֹן מְשִׁית גְּדַפִּין, וְלֹא מְשַׁנְיִין לְעֲלָמִין, וּבְגִינֵי כֶךְ כְּתִיב לְמִינָהּ, מֵאִי לְמִינָהּ לְזִינָא דְלַעֲלָא, וְאֵלֶיךָ טֶאֱסֵן וְשֶׁאֲטֵן עֲלֵמָא בְּשִׁית וְחִמָּאן עוֹבְדִין דְּבִנֵי נֶשָׂא, וְסִלְקִין לֹון לְעֵילָא, וְעַל דָּא כְּתִיב גַּם בְּמַדְעָךְ מִלֶּךְ אֵל תִּקְלַל וְגו'.

411. ר' חִזְקִיָּה אֲמַר, הַרוֹמֶשֶׁת, הַשּׁוֹרְצַת מִבְּעֵי לֵיָּה, אֲלֵא כְּדָאֲמַרִּין רַמֶּשׁ לִילֵיָא וְעַל דָּא בּוֹ תְרַמּוֹשׁ כָּל חַיָּתוֹ יַעַר, דְּכֵלְהוֹ שְׁלֵטָאן בְּשַׁעֲתָא דֵּאִיהִי שְׁלֵטָא, וּפְתַחִין שִׁירְתָּא בְּתַלַּת סְטְרִין, דְּפִלְגּוּ לִילֵיָא, וְזַמְרֵי שִׁירְתָּא, וְלֹא מְשַׁתְּכֵי, וְעַל אֵלֶיךָ כְּתִיב הַמְזַכְּרִים אֶת ה' אֵל דְּמֵי לָכֶם.

412. רַבִּי שִׁמְעוֹן אֲמַר, מִסְתַּבֵּל הוּיָא דְכַד בְּעָא קְדוֹשׁ בְּרוּךְ הוּא לְמַבְרֵי אָדָם, אֲזִדְעוּעוּ כָּל עֲלָאִין וְתַתָּאִין, וְיוֹמָא שְׁתִּיתָּא הוּא סְלִיק בְּדְרָגוֹי, עַד דְּסִלְקָא רַעוּתָא עֲלָאָה, וְנִהְיֵר שִׁירוּתָא דְכָל נְהוּרִין.

413. It opened the gate of the east, from which the light emerged to shine throughout the world. And the South, WHICH IS THE SECRET OF THE RIGHT AND CHESED, revealed the force of the illumination it had inherited at the head, THAT IS, YISRAEL - SABA AND TEVUNAH, and was strengthened by the East. The East, WHICH IS ZEIR ANPIN, overtook the North and IT REVEALED IN ITSELF THE ILLUMINATION OF THE LEFT THAT IT DREW FROM YISRAEL - SABA AND TEVUNAH. The North was thus aroused, expanded WITHIN ZEIR ANPIN, and called to the West, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, with much force to come closer and join it. Then the West, WHICH IS THE FEMININE PRINCIPLE, rose up and united with the North. Afterward, the South--WHICH IS THE RIGHT AND CHESED--held onto the west, THE FEMININE PRINCIPLE. And the South and the North became the fences that surrounded the garden. Then the East, ZEIR ANPIN, mated with the West, THE FEMININE PRINCIPLE, and the West rejoiced and asked everybody, and said "Let us make man in our image, after our likeness." Let him comprise the four winds--SOUTH, NORTH, EAST AND WEST--above and below, NAMELY THE SIX EXTREMITIES. Then the East, ZEIR ANPIN, cleaved to the West, THE FEMININE PRINCIPLE, and produced THE SOUL OF ADAM. This is what we have learned. The first man came out from the soil of the Temple, NAMELY FROM THE FEMININE PRINCIPLE OF ZEIR ANPIN, WHICH IS CALLED 'THE TEMPLE.'

414. Furthermore, THE VERSE, "Let us make man" CAN BE EXPLAINED AS FOLLOWS. The Holy One, blessed be He, uttered-- THAT IS, DREW DOWN to the lower beings that come from the aspect of the upper beings--the secret of the name that is numerically equal to Adam. THIS IS A REFERENCE TO THE NAME THAT ADDS UP TO 45, AS DOES ADAM. Adam comes from the secret of the upper world, COMPRISING THE CELESTIAL RIGHT AND LEFT COLUMNS, WHICH WERE BLOCKED BEFORE THE RECONCILING OF THE THIRD COLUMN, and Adam is the secret of the letters. HE INCLUDES THE CENTRAL COLUMN, WHICH IS THE ASPECT OF THE LOWER BEINGS THAT ARE CALLED LETTERS. THE UPPER ONES ARE THE CANTILLATION MARKS AND DOTS (VOWELS), AND THE LOWER ONES ARE LETTERS. So Adam accordingly includes within himself all that is above and all that is below. The name Adam CONSISTS OF THREE LETTERS: THE Aleph OF ADAM ALLUDES TO the supernal world WHENCE THE RIGHT COLUMN ORIGINATES. The closed (final) Mem is the letter that appears in the phrase, "Of the increase (Heb. Lemarbeh) of his realm" (Yeshayah 9:6). ALTHOUGH IT APPEARS IN THE MIDDLE OF THE WORD, IT IS WRITTEN TRADITIONALLY AS FINAL MEM, IN ITS CLOSED FORM. FROM IT, THE LEFT COLUMN IS EXTENDED. The lower Dalet is concealed in the west, and this is the entire MOCHIN of above and below. AFTER this had been established above, IN ZEIR ANPIN AND HIS FEMININE PRINCIPLE, it was established below AS WELL, IN ADAM HIMSELF.

415. These letters, ALEPH-DALET-MEM, descended AND ENTERED THE SOUL OF ADAM all together as one. THAT IS, ACCORDING TO THE SECRET OF THE RECONCILING OF THE CENTRAL COLUMN, THEY WERE INCLUDED ONE WITHIN THE OTHER. THUS, ADAM was comprised of both male and female. The female clung to his side until sleep fell upon him and he lay in the terrestrial Temple.

416. The Holy One, blessed be He, sawed him through, MEANING THAT HE SEPARATED THE FEMALE FROM THE MALE, and prepared her, just like a bride is prepared. Then he brought her to him, as it is written: "And he took one of his sides, and closed up the flesh in its place" (Beresheet 2:21). "And he took one" MEANS precisely one. ADAM HAD TWO RIBS AND HE TOOK ONLY ONE OF THEM. HE CONTINUES: I have learned from the books of the ancient sages THAT THE RIB THAT WAS NOT TAKEN symbolized Lilit, who was with him and who conceived from him, AS SHE WAS THE FIRST WIFE OF ADAM AND WAS TAKEN AWAY FROM HIM.

413. וּפְתַח תִּרְעָא דְּמִזְרַח, דְּהָא מִתְּמַן נְהוּרָא נִפְיָק וּדְרוּם אַחְמֵי תוֹקְמֵי דְּנְהוּרָא, דִּירִית מְרִישָׁא, וְאַתְתְּקַף בְּמִזְרַח, מִזְרַח אֲתִיקָף לְצַפּוֹן, וְצַפּוֹן אֲתֵעֵר, וְאַתְפִּשֵׁט, וְקָרִי בַחִיל סְגִי לְמַעֲרָב, לְמַקְרָב וּלְאַשְׁתַּתְמָא בְּהִדְיָה, כְּדִין מַעֲרָב סִלְקָא בְּצַפּוֹן וְאַתְקִשֵׁר בֵּיהּ, לְבַתֵּר דְּרוּם אֲתִיא וְאַחִיד בְּמַעֲרָב, וְסַחְרִין לִיהּ דְּרוּם וְצַפּוֹן דְּאֵלִין גְּדָרֵי גִתָּא. כְּדִין מִזְרַח קָרִיב בְּמַעֲרָב, וּמַעֲרָב שְׂרִיא בַחֲדוּהּ, וּבַעֲבַת מַכְלָהּ וְאָמַר נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ. דְּלֵהוּי כְּגוּוֹנָא דָּא, בְּאַרְבַּע סְטְרִין וְעֵילָא וְתַתָּא, וּמִזְרַח אֲתִדְבַק בְּמַעֲרָב וְאַפִּיק לִיהּ, וְעַל דָּא תְּנִינָן אָדָם מֵאַתֵּר דְּבֵית הַמִּקְדָּשׁ נִמְקָ.

414. תּוּ, נַעֲשֵׂה אָדָם, קְדוּשׁ בְּרוּךְ הוּא אָמַר לְאֵלִין, תִּתְּאֵי דְּאֲתוּ מִסְטְרָא דְּלַעִילָא, רִזָּא דְּשִׁמְאָ דָּא דְּסִלִּיק אָדָם, אָדָם מְרִזָּא סְתִימָא עֲלָאָה, אָדָם: רִזָּא דְּאֲתוּוּן, דְּהָא אָדָם כְּלִיל לַעִילָא, וְכְלִיל לְתַתָּא, אָדָם: א' לַעִילָא לַעִילָא. ם סְתִימָא, דְּאִיהִי ם מִלְסַרְבַּה הַמְשֵׁרָה. ד' תַּתָּאָה, דְּסְתִימָא בְּמַעֲרָב, וְדָא כְּלָלָא דְּלַעִילָא וְתַתָּא, אֲתַתְּקֵן לַעִילָא אֲתַתְּקֵן לְתַתָּא.

415. אֵלִין אֲתוּוּן, כִּד נִחְתָּא לְתַתָּא כְּלָהּ בְּחָדָא, בְּאַשְׁלָמוּתִיהּ, אֲשַׁתְּכַח דְּכַר וְנוֹקְבָא, וְנוֹקְבָא בְּסְטְרוּי אֲתִדְבַקְתָּ, עַד דְּאַפִּיל עֲלוּיָהּ שְׁנַתָּא וְדְמוּךְ, וְהוּהּ רְמִי בְּאַתֵּר דְּבֵי מִקְדָּשָׁא לְתַתָּא.

416. וְנִסַּר לִיהּ קְדוּשׁ בְּרוּךְ הוּא, וְתִקִּין לֶהּ, כְּמָה דְּמִתְקַנֵּין לְכְלָהּ, וְאַעֲלָא לִיהּ. הִדָּא הוּא דְּכַתִּיב, וַיִּקַּח אֶחָת מִצַּלְעוֹתָיו וַיִּסְגֹּר בְּשָׂרָהּ תַּחְתָּנָהּ. וַיִּקַּח אֶחָת דִּיִּיקָא. בְּסַפְרֵי קְדְמָאָה אֲשַׁכְּחָנָא, דָּא לִילִית קְדְמִיתָא, דְּהוּת עֲמִיָּה, וְאַתְעֵבֶרְתָּ מִנִּיָּהּ.

417. LILIT was not "a help to match him", as it is written, "but for the man there was not found a help to match him" (Ibid. 18). What does this mean? IT MEANS SHE WAS AN EVIL KLIPAH AND HE COULD NOT TRUST HER. SHE STAYED WITH HIM until that time, of which it is written: "It is not good that the man should be alone; I will make him a help to match him" (Ibid.). FOR THEN SHE WAS TAKEN AWAY FROM HIM. Come and behold: Adam was the last BEING TO BE CREATED. Therefore, he had to come into the world as a complete being. THIS IS WHY LILIT HAD TO BE TAKEN AWAY FROM HIM AND CHAVAH GIVEN TO HIM INSTEAD.

417. וְלֹא הָיָה לְקִיבְלִיהָ עֶזְרָה, כְּמָה דְכָתִיב, וְלֹא אָדָם לֹא מֵצָא עֶזְרָה כְּנֹגְדוֹ, מֵאִי עֶזְרָה, סִמָּךְ, עַד הַהוּא שְׁעֵתָא דְכָתִיב לֹא טוֹב הָיִיתָ הָאָדָם לְבִדּוֹ אֶעֱשֶׂה לוֹ עֶזְרָה כְּנֹגְדוֹ. תָּא חֲזִי, אָדָם בְּתֵרָאָה דְכָלֵּא הוּוּ, הֲכִי אֲתַחֲזִי לְמִיתִי עַל עֲלָמָא שְׁלִים.

45. "For Hashem Elohim had not caused it to rain"

Rabbi Shimon explains that our world was not created complete, for it would be man's merit and responsibility to perfect creation through his actions and spiritual development. The word rain is a metaphor for the Light of the Creator. When the Torah says God Had Not Caused it to Rain, this indicates man's capacity and accountability for generating Light. Rabbi Shimon adds that, for man to accomplish this task, he must first complete himself by finding and bonding with his soulmate in marriage.

The power to find our soulmates and to strengthen and complete our vessel radiates from the words of this text.

418. Rabbi Shimon said: It is written, "And no plant of the field was yet in the earth, and no herb of the field had yet grown: for Hashem Elohim had not caused it to rain upon the earth" (Beresheet 2:5). "And no plant of the field" refers to big trees--but just after they are planted, when they are still small. THIS IS WHY THE VERSE STATES, "AND NO PLANT OF THE FIELD WAS YET."

418. תוּ, אָמַר רַבִּי שְׁמַעוֹן, כְּתִיב וְכֹל שִׁיחַ הַשָּׂדֶה טָרַם יִהְיֶה בְּאֶרֶץ, וְכֹל עֵשֶׂב הַשָּׂדֶה טָרַם יִצְמַח כִּי לֹא הִמְטִיר ה' אֱלֹהִים עַל הָאָרֶץ וּגְו', וְכֹל שִׁיחַ הַשָּׂדֶה אֵלֶּיךָ אֵלֶּיךָ רַבְרַבִּין לְנִטְעוֹ לְבַתֵּר, וְהוּוּ זְהִירִין.

419. Come and behold that Adam and Chavah were created side by side. HE ASKED: Why were they not created face to face? HE ANSWERED: Because it is written, "Hashem Elohim had not caused it to rain." THAT IS, THE MATING OF MALE AND FEMALE WAS NOT YET PROPERLY ESTABLISHED. So, when ADAM AND CHAVAH were completed down below and turned face to face, the same then happened above.

419. תָּא חֲזִי, אָדָם וְחַוָּה, דָּא בְּסִטְרָא דְדָא אֲתַבְרִיאוּ, מ"ט לֹא אֲתַבְרִיאוּ אֲנָפִין בְּאֲנָפִין, בְּגִין דְכָתִיב כִּי לֹא הִמְטִיר ה' אֱלֹהִים עַל הָאָרֶץ, וְזוּגָא לֹא אֲשַׁתְּכַח בְּתַקּוּנָהּ, כְּדָא יָאוּת. וְכֹד אֲתַתְּקִנוּ הָאִי דְלִתְתָא, וְאֲתַהֲדְרוּ אֲנָפִין בְּאֲנָפִין, כְּדִין אֲשַׁתְּכַח לְעִילָא.

420. How do we know this? THIS IS LEARNED from the Tabernacle, as it is written: "The tabernacle was erected" (Shemot 40:17). THIS MEANS that another Tabernacle was erected together with THE TABERNACLE ABOVE, WHICH IS THE FEMININE PRINCIPLE. And THE TABERNACLE above was erected only after THE TABERNACLE below was completed. Thus, when it was erected below--WHEN ADAM AND CHAVAH CAME FACE TO FACE--it was erected above--MALE AND FEMALE ALSO CAME FACE TO FACE. Since this was not completed above-- MALE AND FEMALE HAD NOT YET COME FACE TO FACE--ADAM AND CHAVAH were not created face to face. The verse proves THAT MALE AND FEMALE WERE NOT YET FACE TO FACE, as it is written: "For Hashem Elohim had not caused it to rain upon the earth", BECAUSE HASHEM ELOHIM IS ZEIR ANPIN AND THE EARTH IS FEMALE. This is why THE VERSE CONCLUDES WITH "and there was not a man," MEANING that he was not yet properly established, BECAUSE HE AND CHAVAH HAD NOT YET COME FACE TO FACE.

420. מְנַלְן מִן הַמִּשְׁכָּן, דְכָתִיב הוּקַם הַמִּשְׁכָּן, בְּגִין דְמִשְׁכַּן אַחֲרָא אֲתַקַּם עִמֶיהָ, וְעַד לֹא אֲתַקַּם לְתַתָּא, לֹא אֲתַקַּם לְעִילָא, אִף הֵכָא כֹּד אֲתַתְּקַם לְתַתָּא, אֲתַתְּקַם לְעִילָא, וּבְגִין דְעַד כְּעַן לֹא אֲתַתְּקַם לְעִילָא, לֹא אֲתַבְרִיאוּ אֲנָפִין בְּאֲנָפִין, וְקָרָא אוֹכַח דְכָתִיב כִּי לֹא הִמְטִיר ה' אֱלֹהִים עַל הָאָרֶץ. וּבְגִינֵי כֵן, וְאָדָם אֵין, דְלֹא הוּוּ בְתַקּוּנָהּ.

421. When Chavah was completed, AFTER SHE WAS SAWED FROM HIM AND THEY CAME FACE TO FACE, Adam also reached completion. Before that, the man was not complete. This is the secret of why the letter Samech has not yet appeared in this section, AS THE SAMECH ALLUDES TO THE FEMALE. However, the friends argued THAT, BECAUSE ADAM HAD A FEMALE COUNTERPART CALLED LILIT, THERE WAS A SAMECH (DER. "SUPPORT") BEFORE CHAVAH WAS PREPARED, CALLED LILIT. HE EXPLAINED, But Samech means the support of MALE AND FEMALE above, after they were again face to face, because ONLY THEN are Male and Female supported by one another. IN OTHER WORDS, THEY GIVE STRENGTH TO EACH OTHER. Indeed, it is written: "They stand fast forever and ever, done in truth and uprightness" (Tehilim 111:8). "They stand fast" MEANS THAT the Male and Female stand together, FACE TO FACE, as one.

421. וְכֹד אֲשַׁתְּלִימַת חוּוָה, אֲשַׁתְּלִים אָדָם, וְקָדָם לְכֹן לֹא אֲשַׁתְּלִים, וְרִזָּא דָא, דְעַד כְּעַן לֹא אֵית אֵת סִמָּךְ בְּפִרְשָׁתָא, וְאִף עַל גְּבֻדְחַבְרִיָא אֲמַרוּ, אֲבַל סִמָּךְ דָּא עֶזְרָה, וְדָא עֶזְרָה דְלְעִילָא, דְאֲתַהֲדְרִי לְעִילָא אֲנָפִין בְּאֲנָפִין, דְכֹר וְנוֹקְבָא אֲסַתְּמַךְ דָּא לְקַבֵּל דָּא, וְדָאִי, סְמוּכִים לְעַד לְעוֹלָם עֲשׂוּיִים בְּאֵמַת וְיִשְׁרָ, סְמוּכִים, דָּא דְכֹר וְנוֹקְבָא, דְאֵינֹן סְמוּכִים כְּחֻדָּא.

422. The verse, "For Hashem Elohim had not caused it to rain upon the earth," MEANS THAT MALE AND FEMALE WERE NOT YET FACE TO FACE supporting each other. IN OTHER WORDS, MALE AND FEMALE, WHILE FACE TO FACE, SUPPORT ADAM AND CHAVAH--IN ORDER THAT THEY TOO CAN FACE EACH OTHER. The lower world REFERS TO ADAM AND CHAVAH, WHO WERE THE CHILDREN OF THIS WORLD. When it was established, when ADAM AND CHAVAH turned face to face and achieved completion, there was support above AS MALE AND FEMALE ALSO TURNED FACE TO FACE. Before this, the action below, THE POSITIONING OF ADAM AND CHAVAH FACE TO FACE, was incomplete because "Hashem Elohim had not caused it to rain upon the earth." And one depends on the other.

423. It is then written: "But there went up a mist from the earth" (Bereshheet 2:6), which is the perfection below OF ADAM BEFORE MALE AND FEMALE WERE TURNED FACE TO FACE. The verse continues: "And watered the whole face of the ground" (Ibid.), MEANING THAT THE MALE AND FEMALE WERE TURNED FACE TO FACE AND ZEIR ANPIN WATERED MALCHUT, WHICH IS CALLED 'GROUND.' "There went up a mist from the earth" ALLUDES TO the passion of the female THAT ASCENDS toward the male. THE PASSION OF THE FEMALE RISES UP TO THE MALE, FOR RAISING FEMALE WATERS IS CONSIDERED TO BE THE DESIRE OF THE FEMALE FOR THE MALE, FOR EVERYTHING LOWER AND UPPER IS CONSIDERED MALE AND FEMALE. THE LOWER IS ALWAYS CONSIDERED FEMALE IN RELATION TO THAT WHICH IS HIGHER. RAISING FEMALE WATERS IS EQUATED WITH DESIRE, BECAUSE IT ONLY ASCENDS BY FORCE OF DESIRE. Another explanation OF THE VERSE, "BUT THERE WENT UP A MIST FROM THE EARTH" IS FOUND IN THE MEANING OF THE VERSE, "AND HASHEM ELOHIM HAD NOT CAUSED IT TO RAIN." What is the reason that He "had not caused it to rain", WHICH MEANS THAT MALE AND FEMALE WERE NOT FACE TO FACE? The reason is that the forming of "a mist from the earth" had not yet been completed. THIS MEANS THAT MAN HAD NOT YET ELEVATED FEMALE WATERS TO MALE AND FEMALE. WITHOUT FEMALE WATERS FROM MAN, THE MOCHIN OF FACE TO FACE OF MALE AND FEMALE WOULD NOT EMERGE. Therefore, lower earth--ADAM AND CHAVAH--aroused the actions of the upper world--OF MALE AND FEMALE.

424. Come and behold that mist rises at first from the earth and the cloud is aroused. Then they are both united. Similarly, the smoke of the sacrifice, WHICH IS BURNT UPON THE ALTAR, is aroused below AND RISES UP, AS FEMALE WATERS, FROM BELOW UPWARDS BY MALE AND FEMALE. So it brings perfection above, and they become united and reach completion. In the same manner, it occurs above, AMONG THE SUPERNAL BEINGS. Awakening always moves from the lower TO THE HIGHER, and eventually they all reach perfection. Unless the congregation of Yisrael, NAMELY THE FEMININE PRINCIPLE, has begun the act of arousing, then the passion above, OF ZEIR ANPIN, would not have been aroused towards her. So through the passion aroused below, the upper reached completion.

425. Rabbi Aba asked: Why is it written, "The Tree of Life also in the midst of the garden, and the Tree of knowledge of good and evil" (Bereshheet 2:9), AS THE TREE OF KNOWLEDGE IS NOT IN THE MIDST OF THE GARDEN? The Tree of Life, as we have already learned, extends for a journey of 500 years and all the waters of Creation part underneath it. The Tree of Life is exactly in the middle of the garden; IT IS THE CENTRAL COLUMN and receives all the waters of Creation, which separate underneath it.

422. כִּי לֹא הִמְטִיר ה' אֱלֹקִים עַל הָאָרֶץ, דִּהָא דָּא בְּדָא סְמִיךְ, עוֹלָם דָּא תִּתְּאָה כַּד אֲתַתְּקֵן, וְאֲתַהֲדִרוּ אֲנַפִּין בְּאַנְפִּין, וְאֲתַתְּקֵנוּ, אֲשַׁתְּכַח סַמְךָ לְעֵילָא, דִּהָא מְקַדְמַת דְּנָא לֹא הוּוּ עוֹבְדָא בְּתַקּוּנָא, בְּגִין דְּלֹא הִמְטִיר ה' אֱלֹקִים עַל הָאָרֶץ, וְדָא בְּדָא תְּלִימָא.

423. מַה כְּתִיב בְּתַרְיָה, וְאֵד יַעֲלֶה מִן הָאָרֶץ, דָּא תַּקּוּנָא דְּלִתְתָּא, לְבַתֵּר וְהִשְׁקָה אֶת כָּל פְּנֵי הָאֲדָמָה, וְאֵד יַעֲלֶה מִן הָאָרֶץ דָּא תִּיאוּבְתָא דְּנוֹקְבָא לְגַבֵּי דְּכוּרָא. ד"א מְאִי טַעְמָא לֹא הִמְטִיר, בְּגִין דְּלֹא אֲשַׁתְּכַח תַּקּוּנָא דִּיעֲלֶה מִן הָאָרֶץ, וְעַל דָּא, מִן אֲרַעָא תִּתְּאָה, אֲתַעֵר עוֹבְדָא לְעֵילָא.

424. תָּא חֲזִיתֵנָּא סְלִיק מִן אֲרַעָא בְּקַדְמִיתָא, וְעֻנָּא אֲתַעֵר, וְכֹלָא אֲתַחְבֵּר לְבַתֵּר דָּא בְּדָא, כְּגוּוּנָא דָּא תִּנְנָא דְּקַרְבָּנָא אֲתַעֵר מִתְּתָא, וְעֵבִיד שְׁלִימוּ לְעֵילָא, וְאֲתַחְבֵּר כֹּלָא דָּא בְּדָא, וְאֲשַׁתְּלִימוּ, כְּגוּוּנָא דָּא לְעֵילָא, אֲתַעֲרוּתָא שְׂרִי מִתְּתָא, וְלְבַתֵּר אֲשַׁתְּלִים כֹּלָא, וְאַלְמָלָא דְּכִנְסַת יִשְׂרָאֵל שְׂרִיא בְּאֲתַעֲרוּתָא בְּקַדְמִיתָא, לֹא אֲתַעֵר לְקַבְלָהּ הִוּוּ דְּלְעֵילָא, וּבְתִיאוּבְתָא דְּלִתְתָּא, אֲשַׁתְּלִים לְעֵילָא.

425. רַבִּי אַבָּא אָמַר, אֲמַאי כְּתִיב וְעַץ הַחַיִּים בְּתוֹךְ הַגֶּן וְעַץ הַדַּעַת טוֹב וְרַע, עַץ הַחַיִּים, הָא תְּנִינָן, דְּמַהֲלַךְ חֲמֵשׁ מֵאָה שָׁנִין הוּוּ, וְכֹל מִיּוּמֵי דְּבְרָאשִׁית מִתְּפַלְגִין תַּחֲתוּי, עַץ הַחַיִּים, בְּמִצִּיעוֹת דְּגִנְתָּא מִמֶּשׁ, וְהוּוּ נְטִיל כָּל מִיּוּמֵי דְּבְרָאשִׁית, וּמִתְּפַלְגִין תַּחֲתוּי.

426. WHY DO ALL THE WATERS OF CREATION SEPARATE UNDERNEATH IT? The river that flows out of Eden, NAMELY BINAH, rests on the garden, and enters into it, NAMELY THE MOCHIN OF THE TREE OF LIFE THAT SHINES ON THE GARDEN ARE FROM THE RIVER, WHICH IS BINAH. From there, FROM BINAH, the waters divide and flow in many directions. This garden received all THREE ASPECTS OF THE MOCHIN. Afterward, they flow from it and are separated into many streams below, as it is written: "They give drink to every beast of the field" (Tehilim 104:11). THIS MEANS THAT EACH OF THE LOWER BEINGS RECEIVES NOURISHMENT FROM ITS CORRESPONDING ASPECT IN THE MOCHIN OF THE FEMININE PRINCIPLE. HE ELABORATED FURTHER BY SAYING, Just as THE MOCHIN come from the supernal world, NAMELY BINAH, AND BINAH waters the supernal mountains of pure balsam--WHICH ARE CHESD, GVURAH AND TIFERET OF BINAH--so when THE MOCHIN later reach the Tree of Life, WHICH IS ZEIR ANPIN, they also separate in all directions, according to their individual path--RIGHT, LEFT AND CENTRAL. THUS THEY ALSO PART IN THE GARDEN, WHICH RECEIVES FROM THE TREE OF LIFE.

427. "And the Tree of knowledge of good and evil," (Beresheet 2:9) MEANS THAT IT LOCATED IN THE MIDDLE BETWEEN GOOD, WHICH IS THE RIGHT, AND EVIL, WHICH IS THE LEFT. HE ASKED: Why is it called so, as the tree is not in the middle, BUT RATHER MORE TOWARD THE LEFT THAN THE RIGHT? HE EXPLAINED: What is the Tree of knowledge of good and of evil? WHY IS IT CALLED THUS? Because it draws from both THE RIGHT AND FROM THE LEFT sides and knows them, CLINGS TO THEM, as one who sucks the sweet and the bitter. As a result of sucking from and knowing both sides, THAT IS, CLEAVING TO THEM, and residing among them, it is called "good and evil."

428. The plants, NAMELY THE SFIROT OF MALCHUT, rest on THE TWO POINTS OF GOOD AND EVIL, BECAUSE THESE TWO POINTS ARE THE ASPECT OF YESOD OF THE FEMININE PRINCIPLE, WHICH LIES UNDERNEATH ALL THE SFIROT. And other supernal plants, REFERRING TO CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN are attached to it. These are called the "cedars of Levanon" (Tehilim 104:16). HE ASKED: What are these "cedars of Levanon?" HE REPLIED: These are the six supernal days, the six days of Creation, as we have already stated. IT IS WRITTEN: "The cedars of Levanon, which he has planted." THE SCRIPTURES DESCRIBE THEM AS PLANTS, BECAUSE they are indeed plants that survived after THEY WERE UPROOTED FROM THEIR PLACE AND PLANTED IN A DIFFERENT ONE.

429. From here on, Samech APPEARS IN THIS SECTION. HE ASKED: What is this REFERENCE TO SAMECH? HE ANSWERED: THIS IS THE SAMECH THAT APPEARS IN THE PHRASE, "And closed up (Heb. Vayisgor, spelled with a Samech) the flesh in its place" (Beresheet 2:21). THIS MEANS THAT CHAVAH BECAME THE ASPECT OF SAMECH (LIT. 'A SUPPORT') FROM HERE ON. AT FIRST, CHAVAH WAS ATTACHED TO HIS SIDE and they were side by side. Then the Holy One, blessed be He, tore them apart, AS IT IS WRITTEN: "AND HE TOOK ONE OF HIS SIDES," and planted them in a different place. ADAM AND CHAVAH BECAME facing one another. This is how their existence was completed.

430. Rabbi Aba asked: Why do we conclude that Adam and Chavah were CALLED plants? Because it is written: "The branch of my planting, the work of my hands, that I may be glorified" (Yeshayah 60:21). It is indeed the "work of my hands" THAT ALLUDES TO ADAM AND CHAVAH, WHO OF ALL THE CREATURES WERE THE "WORK" OF THE HOLY ONE, BLESSED BE HE, ALONE. THE VERSE DESCRIBES THEM AS "THE BRANCH OF MY PLANTING." HENCE THEY ARE DESCRIBED AS THE "PLANTING." It is written: "Though in the day of your planting you make it grow" (Yeshayah 17:11), WHICH MEANS THAT ON THAT SAME DAY they were planted in the world, they sinned. SO THE VERSE ACTUALLY SPEAKS OF ADAM AND CHAVAH AND DESCRIBES THEM AS "PLANTS."

426. דְּהָא הֵוּא נְהַר דְּנִגְיָד וְנִמְיָק, הוּא שְׂרִיָא עַל הַהוּא גְּנָתָא, וְעֵינִיל בִּיָּה, וּמִתְמָן מִתְפַּלְגִין מִיָּא לְכַמָּה סְטְרִין, וְנִטִּיל כְּלָא הֵוּא גְּנָתָא, וּלְבַתָּר נִמְקִי מְנָה, וּמִתְפַּלְגִין לְכַמָּה נְחָלִין לְתַתָּא, כְּדָא יִשְׁקוּ כָּל חַיְתוֹ שְׂרִי, כְּמָה דְנִמְקִין מֵהוּא עֲלֵמָא עֲלָאָה, וְאַשְׁקִי לְאַנּוֹן טוֹרִין עֲלָאִין דְּאַפְרִסְמוֹנָא דְכִיָּא, לְבַתָּר כְּד מִטְּאֵן לְעַץ הַחַיִּים, מִתְפַּלְגִין תְּחוּתוֹי בְּכָל סְטְר כְּפּוּם אֲרַחוּי.

427. וְעַץ הַדַּעַת טוֹב וְרַע, אֲמַאי אֶקְרִי הֵבִי, דְּהָא עַץ דָּא לֹא אִיהוּ בְּאַמְצְעֵיתָא. אֲבָל, עַץ הַדַּעַת טוֹב וְרַע, מַאי הוּא, אֶלָּא בְּגִין דִּינְקָא מִתְרִין סְטְרִין, וְיַדְע לֹון כְּמֵאן דִּינְיָק מִתְקָא וּמְרִירָא, וּבְגִין דִּינְקָא מִתְרִין סְטְרִין, וְיַדְע לֹון וְשְׂרִיָא בְּגוּוֹיָהּוּ אֶקְרִי הֵבִי, טוֹב וְרַע, וְכָל אֲנּוֹן נְטִיעֵין שְׂרִיָּין עֲלֵיָהּוּ.

428. וּבִיָּה אֲחִידֵן נְטִיעֵין אֲחֲרֵנִין עֲלָאִין, וְאַנּוֹן אֶקְרוּן אֲרִזֵי לְבָנוֹן, מֵאַן אֲנּוֹן אֲרִזֵי לְבָנוֹן, אֲנּוֹן שִׁית יוֹמִין עֲלָאִין, שֶׁשֶׁת יָמֵי בְּרֵאשִׁית דְּקְאֻמְרָן, אֲרִזֵי לְבָנוֹן אֲשֶׁר נָטַע נְטִיעוֹת וְדָאֵי, דְּאַתְקִימוּ לְבַתָּר.

429. מִכְּבָּאן וְלֵהֲלָאָה סְמַךְ, מַאי הִיא, וְיִסְגוֹר בְּשׂוֹר תְּחַתְּנָה, בְּסְטְרוֹי הוּהוּ, וְהוּהוּ דָא בְּסְטְרוֹי דְּרָא, וְדָאֵי עֶקְרֵן קְדָשָׁא בְּרִיךְ הוּא, וְשִׁתִּיל לֹון, בְּאַתְר אֲחֲרָא, וְאַתְהֲדֵרוּ אֲנַפִּין בְּאַנְפִּין, לְקִיּוּמָא, כְּגוּוֹנָא דָא סְמִיכֵן עֲלֵמִין, עֶקְרֵן קְדָשָׁא בְּרִיךְ הוּא, וְשִׁתִּיל לֹון בְּאַתְר אֲחֲרָא, וְאַתְקִימוּ בְּקִיּוּמָא שְׁלִים.

430. וְאַמְר ר' אָבָא, מְנַלֵּן דְּאֲדָם וְחוּהוּ נְטִיעֵין הוּוּ, דְּכַתִּיב נִצַּר מִטְּעֵי מַעֲשֵׂה יָדַי לְהַתְּפָאֵר, מַעֲשֵׂה יָדַי דִּיּוּקָא, דְּלֹא אֲשַׁתְּדִלוּ בְּהוּן בְּרִיָּין אֲחֲרֵנִין, וְכַתִּיב בְּיוֹם נָטַעַן תְּשַׁגְּשְׁגִי, דְּבֵהוּא יוֹמָא דְּאַתְנַטְּעוּ בְּעֲלֵמָא סְרַחוּ.

431. We have learned that the plants, THAT WERE MALE AND FEMALE, were as tiny as the antennae of grasshoppers. Their light was feeble, and they did not shine. As soon as they were planted IN A DIFFERENT PLACE, and were improved, their lights became stronger and they were called "the cedars of Levanon." Similarly, Adam and Chavah did not increase their light or emit A GOOD odor before they were planted IN A DIFFERENT PLACE, NAMELY IN ZEIR ANPIN AND HIS FEMININE PRINCIPLE. But when they were uprooted FROM THEIR PLACE and planted again ON HIGH, IN MALE AND FEMALE, THEIR existence was firmly established.

431. תָּנַן הַנְּטִיעוֹת בְּקֶרְנֵי חֲגָבִים הוּוּ, וּנְהוּרָא דְלֵהוֹן דְּקִיק, וְלֹא הוּוּ נְהִרִין, בֵּינָן דְּאִתְּנַטְעוּ וְאִתְּתַקְּנוּ, אִתְּרַבִּיאוּ בְּנְהוּרָא, וְאִקְרוּן אֲרִזֵי לְבָנוֹן. וְאִדָּם וְחַוָּה, עַד דְּאִתְּנַטְעוּ, לֹא אִתְּרַבִּיאוּ, בְּנְהוּרָא, וְלֹא סְלִיקוּ רִיחָא, וְדֵאִי אִתְּעַקְרוּ וְאִשְׁתִּילוּ וְאִתְּתַקְּנוּ בְּדָקָא יְאוּת.

46. "And Hashem Elohim commanded Adam"

God commands Adam not to eat from the Tree of Knowledge of Good and Evil, for if he does so, Adam will surely die. Upon eating from the Tree of Knowledge, Adam brought the force of death into existence. A profound secret is revealed in this passage: God did not command Adam not to eat from the Tree of Knowledge. Moreover, God did not punish Adam for disregarding His warning. God was merely revealing the universal laws at work within the various spiritual worlds. Tree of Knowledge is a realm of chaos, death, and decay. The significance of this passage can be likened to a father telling his son about the danger of placing his finger in a fire. If the child proceeds to do it anyway, it is incorrect to say that the father punished the child. An awareness of the laws of cause and effect are awakened within us when we browse and learn the secrets of this passage.

432. "And Hashem Elohim commanded..." (Beresheet 2:16). We have learned that "commanded" is idolatry. THEREFORE, EVERY PLACE THE WORD COMMAND IS WRITTEN IS AN ALLUSION TO THE PROHIBITION OF IDOLATRY. THUS, THE VERSE RELATES TO THE SEVEN PRECEPTS THAT WERE GIVEN TO ADAM. "COMMANDED" APPLIES TO IDOLATRY, "Hashem" to blasphemy, "Elohim" to the judges WHO SHOULD STRIVE TO MAINTAIN JUSTICE, "Adam" to the prohibition against shedding another's blood, "saying" to the prohibition of incest, "of every tree of the garden" to thievery, and "you may freely eat" to the eating of flesh from a living animal. This EXPLANATION is accepted, ALTHOUGH IT MAY BE ADDED THAT "of every tree of the garden you may freely eat" MEANS that He permitted him TO EAT OF all, INCLUDING THE TREE OF KNOWLEDGE, but he was supposed to eat of them together, MEANING THAT THE TREE OF KNOWLEDGE HAD TO BE IN HARMONY WITH THE OTHER TREES IN THE GARDEN OF EDEN.

432. וַיִּצַו ה' אֱלֹהִים, הָא תְּנִינָן, לִית צוּ, אֶלָּא ע"ז. ה', זו בְּרֵכַת הַשֵּׁם. אֱלֹהִים, אֱלוֹ הַדֵּיּוּנִין. עַל הָאָדָם, זו שְׁפִיכַת דָּמִים, לֵאמֹר, זו ג"ע. מִכָּל עֵץ הָגֶן וְלֹא גֹזַל. אֲכַל תֹּאכַל, וְלֹא אֲבַר מִן הַחַי, וְשִׁמִּיר.

433. We know that Avraham ate FROM THE TREE OF KNOWLEDGE, as did Yitzchak and Ya'akov and all the prophets. NEVERTHELESS, they remained alive. WHY? BECAUSE this tree, THE TREE OF KNOWLEDGE, is the tree of death. Whoever ate of it by itself died, because he has taken the potion of death. Thus, IT IS WRITTEN: "For in the day that you eat of it you shall surely die" (Ibid. 17), REFERRING TO THE TREE BY ITSELF. In doing so, one separates the plants AND CUTS THE ROOTS, MEANING THAT HE SEPARATES THE HOLY ONE, BLESSED BE HE, FROM HIS SHECHINAH. THEREFORE, HE IS SENTENCED TO DEATH.

433. מִכָּל עֵץ הָגֶן אֲכַל תֹּאכַל, דְּשִׁרְיָא לִיה בְּלֹא, הַלִּיכְלִינְהוּ בִּיְחוּדָא, דְּהָא חֲזִינָן אֲבִרְהָם אֲכַל, וַיִּצְחַק וַיַּעֲקֹב וְכָל הַנְּבִיָּאִים אֲכָלוּ וְחִיוּ, אֲבַל אִילְנָא דָּא אִילְנָא דְּמוֹתָא אִיהוּ, מֵאֵן דְּנִטִּיל לִיה בְּלַחְדוּי מֵיית, דְּהָא סְמָא דְּמוֹתָא נְטִיל, וְעַל דָּא כִּי בְּיוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת, בְּגִין דְּקָא פְּרִישׁ נְטִיעִין.

434. Rabbi Yehuda asked Rabbi Shimon: We have learned that Adam pulled at his foreskin. What is the meaning of this? He replied: He separated the Holy Covenant, NAMELY YESOD OF ZEIR ANPIN, from its place, NAMELY THE SHECHINAH, hence he pulled at his foreskin when he abandoned the Holy Covenant, NAMELY, THE UNITY OF THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH, cleaved to the foreskin--THE KLIPAH THAT SEPARATES THE HOLY ONE, BLESSED BE HE, FROM HIS SHECHINAH--and was seduced by the Serpent's words.

434. רַבִּי יְהוּדָה שְׁאִיל לְר' שִׁמְעוֹן, הָא דִּתְנִינָן, אָדָם הִרְאִשׁוֹן מוֹשֵׁךְ בְּעַרְלָתוֹ הוּוּ, מֵאִי הוּוּ, אֲמַרְלוּ דְּפְרִישׁ בְּרִית קֹדֶשׁ מֵאִתְּרִיָּה. וּמַחֲלָקִיָּה, וְדֵאִי מוֹשֵׁךְ בְּעַרְלָה הוּוּ, וְשִׁבַּק בְּרִית קֹדֶשׁ, וְדָבַק בְּעַרְלָה, וְאִתְּפַתָּה בְּמַלְא דְּנַחֲשׁ.

435. "The fruit of the tree" (Beresheet 3:3) refers to the woman, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN. AND IT IS WRITTEN: "You shall not eat of it..." because of the verse: "Her feet go down to death, her steps take hold of Sh'ol" (Mishlei 5:5). THIS MEANS THAT IF HE DRAWS SUSTENANCE FROM THE FEMALE WHEN SHE IS UNACCOMPANIED BY HER HUSBAND, THE FEET OF THE FEMALE DESCEND TO THE KLIPOT, WHERE DEATH IS. BUT WE SHOULD NOT CONCLUDE THAT THE TREE OF KNOWLEDGE IS THE OTHER SIDE AND IS NOT THE FEMININE PRINCIPLE OF HOLINESS, BECAUSE there is fruit IN THE FEMININE PRINCIPLE OF ZEIR ANPIN. THEREFORE, IT IS WRITTEN: "BUT OF THE FRUIT OF THE TREE." In the Other SIDE, there is no fruit, BECAUSE ANOTHER EL IS STERILE AND PRODUCES NO FRUIT. IT IS WRITTEN OF IT: "For in the day that you eat thereof you shall surely die" (Beresheet 2:17). It is called the tree of death, EVEN THOUGH SHE IS THE FEMALE OF HOLINESS, of whom it is written: "her feet go down to death." NEVERTHELESS IN HERSELF, SHE IS FULL OF LIFE AND HOLINESS.

436. Rabbi Yosi said: This tree that we have mentioned, REFERRING TO THE TREE OF KNOWLEDGE, was watered from above, grew and was happy, as it is written, "And a river went out of Eden to water the garden" (Ibid. 10). The garden is the feminine principle OF ZEIR ANPIN and the river, NAMELY BINAH, enters THE FEMININE PRINCIPLE and waters her, BESTOWS ON HER THE MOCHIN OF GREATNESS, and they all become as one. THIS MEANS THAT BECAUSE OF THESE MOCHIN, ZEIR ANPIN AND HIS FEMININE PRINCIPLE ARE UNITED AS ONE, because from there downward, BELOW THE FEMININE PRINCIPLE OF ZEIR ANPIN, everything is then separated. FROM THERE, THEY WOULD NOT HAVE BEEN ABLE TO RECEIVE THESE MOCHIN, as it is written: "And from thence it was parted."

47. "Now the Serpent was craftier"

Rabbi Yitzhak and Rabbi Yehuda came to their master and teacher, Rabbi Shimon, with an intriguing disagreement. The two students were at odds concerning the underlying cause of Eve's sin in eating from the Tree of Knowledge. Rabbi Yitzhak felt it was the evil inclination implanted in Eve that caused her to succumb to temptation. But Rabbi Yehuda believed it was the snake's cunning that beguiled her into eating from the Tree.

Rabbi Shimon said that both of his students were correct. The Zohar's explanation is as follows: The negative part of our intelligence--the part that motivates us to sin--is the same negative intelligence that serves as our prosecutor in the heavenly court, and this same evil intelligence executes any judgements decreed against us. As a final irony, this intelligence is also none other than the Angel of Death, who ultimately consumes us after years of living out this evil cycle of sin. If only we could recognize the voice inside us that says, "Do it!" even when we know we shouldn't, we would shudder in terror at the prospect of succumbing to these negative urges.

The Zohar then discusses the verse, "And the Eyes of them [Adam and Eve] both were open."

Rabbi Chiya explains that at the moment Adam and Eve saw evil, they fell into that reality. The mystery of this explanation concerns the power of consciousness, and the nature of reality and illusion. If we look for evil in others, our consciousness literally creates that reality. The Zohar is telling us that evil is an illusion, but we give it reality when we see it and believe it. For this reason alone, we should turn all our efforts toward finding the good in people instead of always looking for what's wrong. This portion of the Zohar awakens us to these spiritual truths by helping us to distinguish between the reality of good, and the self-confirming nature of evil.

437. "Now the Serpent WAS CRAFTIER..." (Beresheet 3:1). Rabbi Yitzhak said: The Serpent is the evil inclination, WHICH INCITES ONE TO SIN. Rabbi Yehuda said, It is a real Serpent. They approached Rabbi Shimon, who said: Both interpretations are correct. It was Samael and he was seen RIDING on the Serpent. The image of the Serpent is Satan, NAMELY THE EVIL INCLINATION THAT INCITES HUMANS TO SIN AND THEN ASCENDS TO DEMAND PUNISHMENT ABOVE. They are both the same. YOU CAN SAY THAT THE SERPENT IS THE EVIL INCLINATION AND IS A REAL SERPENT.

438. We have learned that Samael, THE ANGEL, descended from heaven riding on this Serpent at that time. All the creatures saw his image and fled from him. Then SAMAEL AND THE SERPENT approached the woman with words, and brought death upon the world. So Samael cleverly brought curses upon the world, MEANING THAT HE INCITED THEM TO SIN WITH CUNNING and brought damage to the first tree, NAMELY THE FIRST MAN, which the Holy One, blessed be He, created in the world.

435. ומפרי העץ דא אתתא, לא תאכל ממנו, בגין דכתיב רגליה יורדות מות, שאול צעדיה יתמוכו, ובהאי הוי פרי, דהא באחרא לא הוי פרי, כי ביום אכלך ממנו מות תמות, בגין דא אילנא דמותא הוי, בדקאמרן דכתיב רגליה יורדות מות.

436. ר' יוסי אמר, האי אילנא דקא אמרן הוה מתשקי מלעילא ואתרבי, והוה חרי, כד"א, ונהר יוצא מערן להשקות את הגן, הגן דא אתתא, ונהר דא הוה עייל ביה, ואשקי ליה והוה כלא חר, דהא מתמן ולתתא, איהו פרוצא, דכתיב ומשם יפרד.

437. והנחש, ר' יצחק אמר דא יצר הרע, רבי יהודה אמר, נחש ממש, אתו לקמיה דר' שמעון, אמר לון, ודאי כלא חר, וסמא"ל הוה, ואתחזי על נחש, וצולמיה דנחש, דא איהו שטן. וכלא חר.

438. תנינא, בההיא שעתא נחת סמא"ל מן שמיא רביב על נחש דא, וצולמיה הוה חמאן כל ברין וערקן מגיה, ומטו לגבי אתתא במליון, וגרימו מותא לעלמא, ודאי בחכמה אייתי סמא"ל לווטין על עלמא, וחבל אילנא קדמאה, דברא קודשא בריך הוא בעלמא.

439. This sin rested with Samael, WHO IS DESCRIBED AS STEALING THE BLESSINGS AND THE MOCHIN FROM ADAM BY CUNNINGLY INCITING ADAM TO SIN AND EAT OF THE TREE OF KNOWLEDGE, until another holy tree appeared, who is Ya'akov, and took back the blessings from SAMAEL to prevent Samael, WHO IS THE MINISTER OF ESAV, from being blessed above and Esav FROM BEING BLESSED below. Ya'akov resembled Adam and his beauty was like that of Adam. So, just as Samael prevented the blessings from reaching the first tree--WHO IS ADAM--so Ya'akov, who is a tree that resembled Adam, prevented the blessings from reaching Samael above and ESAV below. Everything Ya'akov took belonged to him, REFERRING TO EVERYTHING SAMAEL ROBBED FROM ADAM. Therefore, it is written: "And there wrestled a man with him" (Beresheet 32:25), ALLUDING TO SAMAEL.

440. "Now the Serpent was craftier." THE SERPENT is the evil inclination, the Angel of Death. As a result, the Serpent brought death upon the whole world BY TEMPTING CHAVAH TO SIN IN THE TREE OF KNOWLEDGE. This is the secret of the verse: "The end of all flesh is come before me" (Beresheet 6:13), WHICH ALLUDES TO THE ANGEL OF DEATH, WHICH PUTS an end to all flesh by taking the soul away from all the flesh. It is thus called "THE END OF ALL FLESH."

441. "And he said to the woman, 'Is it true (Heb. Af)?" (Beresheet 3:1). Rabbi Yosi said, THE SERPENT started with wrath (Heb. Af) WHEN IT SAID, "IS IT TRUE (HEB. AF), HAS ELOHIM SAID...?" Thus, he brought wrath (Af) and anger upon the world. He said to the woman, 'By this tree, the Holy One, blessed be He, created the world,' BECAUSE THE WORLD WAS CREATED BY THE FEMALE. Therefore, eat of it "and you shall be as Elohim, knowing good and evil" (Ibid. 5), WHICH MEANS THAT YOU SHALL ALSO BE ABLE TO CREATE WORLDS WITH THE FEMININE PRINCIPLE, because he--NAMELY ZEIR ANPIN--is indeed Elohim. His name, 'THE FEMALE,' is the Tree of knowledge of good and evil. Therefore, IF YOU EAT FROM THE TREE OF KNOWLEDGE, WHICH IS HIS NAME, IF YOU CLEAVE TO THE FEMALE AND DRAW UPON HER ABUNDANCE, "you shall be as Elohim, knowing..." - YOU SHALL BE AS ZEIR ANPIN, AND WILL BE ABLE TO CREATE WORLDS AS HE DOES.

442. Rabbi Yehuda said: THE SERPENT did not say this because had he said, 'By this tree, the Holy One, blessed be He, created the world,' it would have been good. For this tree is like an ax in the hand of he who hews with it. But THE SERPENT did not say so. Instead, he said that from this tree, the Holy One, blessed be He, ate, MEANING THAT ZEIR ANPIN RECEIVED ABUNDANCE FROM THE FEMININE PRINCIPLE and then created the world. And every craftsman hates his fellow craftsman. So eat from it, and you shall also create worlds. THIS IS A COMPLETE LIE, BECAUSE THE FEMININE PRINCIPLE RECEIVES EVERYTHING FROM ZEIR ANPIN. This is why HE SAID, "For Elohim knows that in the day you eat of it" (Ibid. 5), WHICH MEANS THAT because He knows THAT YOU SHALL BE AS ELOHIM AND BE ABLE TO CREATE WORLDS AS HE DOES, He commanded you not to eat from it.

443. Rabbi Yitzchak said, All his words were lies, even what he said at first was a lie, as it is written: "Is it true (Heb. Af), has Elohim said, 'You shall not eat of every tree of the garden'" This was not so, because it is also written: "Of every tree of the garden, you may freely eat." So he was permitted to eat of them all.

439. וּמִלֵּה דָא הוּוּ תְּלִי עַל סַמְאֵל, עַד דְּאִתָּא אִילְנָא אַחְרָא קְדִישָׁא, דְּאִיהוּ יַעֲקֹב, וְנִטְל מְנִיָּה בְּרַכָּאן, דְּלֵא יִתְבַּרַךְ סַמְאֵל לְעִילָא, וְעָשׂוּ לְתַתָּא. דְּהָא יַעֲקֹב דּוּגְמָא דְּאָדָם הָרְאִישׁוֹן הוּוּ דִּיעֲקֹב שׁוּפְרִיָּה דְּאָדָם הָרְאִישׁוֹן הוּוּ. וְעַל דָּא כְּמָה דְּמִנְע סַמְאֵל לְבְּרַכָּאן, מֵאִילְנָא קְדִמָּא, הִכִּי נִמְי מִנְע יַעֲקֹב, דְּאִיהוּ אִילְנָא דּוּגְמָא דְּאָדָם, מִסַּמְאֵל לְבְּרַכָּאן מְלַעִילָא, וּמִתַּתָּא, וְיַעֲקֹב דִּידִיָּה נְטִיל בְּכֵלָא, וְעַל דָּא וַיִּאָּבֵק אִישׁ עִמּוֹ, כְּתִיב.

440. וְהִנְחֹשׁ הִיָּה עָרוֹם, דָּא יִצְר הָרַע, דָּא מְלַאךְ הַמּוֹת וּבְגִין דְּנִחֹשׁ אִיהוּ מְלַאךְ הַמּוֹת, גְּרַם מוֹתָא לְכָל עֲלָמָא, וְדָא הוּא רִזָּא דְּכְתִיב, קֶץ כָּל בֶּשֶׂר בָּא לְפָנָי, דָּא הוּא קִצָּא דְּכָל בֶּשֶׂרָא, דְּנִטְיִל נְשַׁמְתָּא לְכָל בֶּשֶׂרָא וְאִקְרִי הִכִּי.

441. וַיֹּאמֶר אֶל הָאִשָּׁה אֵף, ר' יוֹסִי אָמַר, בְּאֵף פִּתַּח, וְאֵף אִטְיִל בְּעֲלָמָא, אֲמַרְלוּ לְאַתְתָּא, בְּאִילְנָא דָּא בְּרָא קְדוֹשׁ בְּרוּךְ הוּא עֲלָמָא וְדָא, אֲכָלוּ מְנִיָּה, וְהִיָּיתֶם כְּאַלְקִים יוֹדְעֵי טוֹב וְרַע, דְּהָא אִיהוּ הִכִּי הוּוּ אֲלָקִים שְׁמִיָּה עֵץ הַדַּעַת טוֹב וְרַע, וְעַל דָּא וְהִיָּיתֶם כְּאַלְקִים יוֹדְעֵי וְגו'.

442. אָמַר רַבִּי יְהוּדָה, לֹא אָמַר הִכִּי, דְּאֵלוֹ אָמַר בְּאִילְנָא דָּא בְּרָא קְדוֹשׁ בְּרוּךְ הוּא עֲלָמָא, יְאוּת הוּוּ, כִּי הוּא כְּגִרְזֵן בְּיַד הַחֹצֵב בּוֹ, אֲבָל לֹא אָמַר, אֵלָא מֵאִילְנָא דָּא אֲכָל קְדוֹשׁ בְּרוּךְ הוּא, וּכְדִין בְּרָא עֲלָמָא, וְכָל אוֹמְן סְנִי לְחַבְרִיָּה, אֲכָלוּ מְנִיָּה וְאַתּוֹן תְּהוֹן בְּרָאן עֲלָמִין, וְעַל דָּא כִּי יוֹדְעֵ אֲלָקִים כִּי בְּיוֹם אֲכַלְכֶם מִמֶּנּוּ וְגו', וּבְגִין דְּאִיהוּ יוֹדְעֵ דָּא, אֲמַקִּיד לְכוּ עֲלֵיהּ, דְּלֵא תִיכְלוּ מְנִיָּה.

443. אָמַר רַבִּי יִצְחָק, בְּכֵלָא מְלִילוֹ שְׁקָרָא, בְּשִׁירוֹתָא דְּאָמְרוּ שְׁקָרָא הוּוּ, דְּכְתִיב אֵף כִּי אָמַר אֲלָקִים לֹא תֹאכַל מִכָּל עֵץ הַגֶּן, וְלֵאוּ הִכִּי, דְּהָא כְּתִיב מִכָּל עֵץ הַגֶּן אֲכָל תֹּאכַל, וְכֵלְהוּ שְׂרָא לֵיהּ.

444. Rabbi Yosi said: We have learned that the Holy One, blessed be He, commanded him against idolatry, as it is written, "And... commanded"; in "Hashem" against blaspheming the name; in "Elohim" for keeping laws; "Adam" the prohibition against shedding blood; and in "saying" against incest. HE ASKED: How many people were there in the world that He had to WARN HIM AGAINST DOING SO. HE REPLIED: All seven precepts were definitely related only to this tree, TO THE TREE OF KNOWLEDGE, BECAUSE ALL THESE PRECEPTS ARE CONNECTED TO IT.

445. Because all these precepts are connected to it, whoever takes THE TREE OF KNOWLEDGE--NAMELY THE FEMININE PRINCIPLE--on its own and WITHOUT HER HUSBAND ZEIR ANPIN, causes a separation BETWEEN ZEIR ANPIN AND HIS FEMININE PRINCIPLE. Thus, he takes her down TO BESTOW PLENTY to the masses below IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION, WHERE THE KLIPOT ARE. And they cleave TO THE TREE OF KNOWLEDGE. So he takes upon himself the sins of idolatry, bloodshed and incest. HE IS GUILTY OF IDOLATRY, BECAUSE HE DREW THE ABUNDANCE OF THE TREE OF KNOWLEDGE DOWN to those ministers. IN DOING SO, HE WORSHIPPED THEM, WHICH IS IDOLATRY. HE COMMITTED bloodshed BECAUSE THE POWERS OF SHEDDING BLOOD ARE related to this tree, as it is the side of Gvurah, WHICH IS THE LEFT SIDE. Samael, WHO IS THE MINISTER OF ESAV, is appointed over this. HE IS GUILTY OF incest, because THE TREE OF KNOWLEDGE is a woman and she is called the wife, NAMELY THE FEMININE PRINCIPLE OF ZEIR ANPIN. A man is not permitted to invite a wife on her own. She must be accompanied by her husband so there can be no suspicion of adultery. AND THE SIN OF THE TREE OF KNOWLEDGE IS THAT HE INVITED THE FEMALE ALONE, WITHOUT HER HUSBAND. Because of this, all SEVEN PRECEPTS relate to this tree and, because Adam ate from it, he transgressed them all and they all cleave to him.

446. Rabbi Yehuda said: This issue, REFERRING TO PROHIBITION OF THE TREE OF KNOWLEDGE, is indeed true, because nobody is allowed to enjoy alone the company of a married woman, unless her husband is with her. So what did that evil one, NAMELY SAMAEL, do? He said: Behold I have touched this tree, yet I have not died. You too can come closer and touch it with your hand --- and you shall not die. He added this on his own, BECAUSE THE PROHIBITION WAS NOT ON TOUCHING, BUT ON EATING.

447. Immediately AFTER SHE HAD TOUCHED THE TREE, "the woman saw that the tree was good..." (Beresheet 3:6). What did she see? Rabbi Yitzchak said: A tree that emits a pleasant odor, as it is written, "As the smell of a field, which the Hashem has blessed" (Beresheet 27:27). Because of that pleasant odor, her desire to eat from it was aroused. Rabbi Yosi said: Her seeing, AND NOT THE ODOR, AROUSED HER DESIRE TO EAT FROM THE TREE OF KNOWLEDGE, AS IT IS WRITTEN: "AND WHEN THE WOMAN SAW..." Rabbi Yehuda said to him: But AFTER THE SIN, it is written: "And the eyes of them both were opened....," WHICH MEANS THAT THE SEEING WAS ACHIEVED ONLY AFTER EATING. SO BEFORE THE EATING, THE PLEASANT ODOR TEMPTED HER. RABBI YOSI replied: This seeing BEFORE EATING that was related to the size of the tree, WHICH IS THE ASPECT OF THE LIGHT OF THE FEMININE PRINCIPLE, AND THIS SEEING brought THE DESIRE UPON HER. THE SEEING AFTER THE EATING WAS GREATER THAN THE SIZE OF THE TREE, AND OF THIS, IT IS WRITTEN: "AND THE EYES... WERE OPENED." Therefore, it is written, "And when the woman saw," stressing THE WORD 'WOMAN' TO INDICATE THAT THE SEEING WAS THE LIGHT OF THE ASPECT OF THE FEMININE PRINCIPLE.

444. אָמַר רַבִּי יוֹסֵי, הָא תְּנִינָן, דְּמַקִּיד לִיה קְרוֹשׁ בְּרוּךְ הוּא עַל ע"ז, דְּכָתִיב וַיִּצְו. ה' עַל בְּרֵכַת הַשֵּׁם. אֱלֹקִים, עַל הַדִּינִין. עַל הָאָדָם, עַל שְׁמִיכַת דְּמַיִם. לְאֹמֵר, עַל גְּלוּי עֲרִיּוֹת, וְכִי בְּמָה אֲנָשִׁי הוּוּ בְּעֵלְמָא, דְּאִיהוּ אֲצַטְרִיךְ דָּא, אֶלָּא וְדָאִי כֹלָא עַל הָאִי אֵילְנָא הוּוּ.

445. בְּגִין דְּבִיה אֲחִידָן כֹּל אֵלִין פְּקוּדִין, דְּכֹל מָאן דְּנָטִיל לִיה בְּלַחֲדוּי עֵבִיד פְּרִישׁוּ, וְנָטִיל לִיה בְּאוּכְלוּסִין דְּלַתְתָּא דְּאֲחִידָן בִּיה. וְנָטִיל ע"ז וְשְׁמִיכוֹת דְּמַיִם וְגְלוּי עֲרִיּוֹת. ע"ז, בְּאֲנּוּן רַבְרְבִי מְמַנָּן. שְׁמִיכוֹת דְּמַיִם, בְּהָאִי אֵילְנָא תְּלִינָן, דְּאִיהוּ בְּסִטְר גְּבוּרָה, וְסַמָּא"ל אֲתַפְקֵד עַל דָּא. גְּלוּי עֲרִיּוֹת, אֲשֶׁהּ הִיא, וְאֲנַתְתָּא אֲקָרִי, וְאֲסִיר לְזַמְנָא לְאֲנַתְתָּא בְּלַחֲדָהָא, אֶלָּא עִם בְּעֵלָה, דְּלָא יְהָא חֲשִׂיד בְּגְלוּי עֲרִיּוֹת, וְעַל דָּא, בְּכֹלְהוּ אֲתַפְקֵד בְּהָאִי אֵילְנָא, בִּיּוֹן דְּאֶכֶל מְנִיָּה, בְּכֹלְהוּ עֵבֵר, דְּהָא כֹּלָא אֲחִיד בִּיה.

446. רַבִּי יְהוּדָה אָמַר, וְדָאִי מְלָה דָּא הֵבִי הוּא, דְּאֲסִיר לְאֲתִיחְדָּא עִם אֲנַתְתָּא בְּלַחֲדָהָא, אֶלָּא אִם כֵּן בְּעֵלָה עֲמָה, מַה עֵבֵד הוּוּא רְשַׁע, אָמַר הָא מְטִיתִי לְהָאִי אֵילְנָא, וְלָא מֵתִי, אוּף אֲתָּ קָרִיב וּמְטִי בִידָךְ בִּיה, וְלָא תָמוּת, וּמְלָה דָּא הוּוּא אוּסִיף לָהּ מְגַרְמִיָּה.

447. מִיָּד וְתֵרָא הָאֲשֶׁה כִּי טוֹב וּגו' בְּמָה חֲמַתָּא. אָמַר רַבִּי יִצְחָק, הֵהוּא אֵילְנָא סְלִיק רִיחִין כַּד"א כְּרִיחַ שְׂדֵה אֲשֶׁר בְּרָכוּ ה', וּבְגִין הֵהוּא רִיחַ דְּהוּוּ סְלִיק, חֲמַדַּת לִיה לְמִיכַל מְנִיָּה. ר' יוֹסֵי אָמַר, רָאִיָּה הוּוּ. אָמְרִלוּ ר' יְהוּדָה, וְהָא כְּתִיב וַתִּפְקַחְנָה עֵינֵי שְׁנֵיהֶם, אָמְרִלוּ הָאִי רָאִיָּה בְּשִׁיעוּרָא דְּאֵילְנָא נִקְטַת לִיה, דְּכָתִיב וְתֵרָא הָאֲשֶׁה דִּינִיקָא.

448. "And when the woman saw that the tree was good..." She saw yet did not see that the tree was good. She "saw that the tree was good", but could not decide. It is then written, "She took of the fruit thereof" and not 'she took of it'. WHY? BECAUSE HER MIND WAS NOT SET THAT THE "TREE WAS GOOD." BY TAKING OF ITS FRUIT AND NOT FROM THE TREE ITSELF, she became attached to the place of death, brought death upon the world and separated life from death. And this sin caused a separation between the wife, THE FEMININE PRINCIPLE, and her husband, ZEIR ANPIN, because the voice--ZEIR ANPIN--is never separated from the utterance, THE FEMININE PRINCIPLE. Whoever separates the voice from the utterance, NAMELY ZEIR ANPIN FROM HIS FEMININE PRINCIPLE, becomes dumb and loses the ability to speak. As a result of losing the ability to speak, he is given to the dust. THIS IS WHY IT IS WRITTEN, "AND TO DUST SHALL YOU RETURN" (BERESHEET 3:19).

449. Rabbi Shimon said: It is written, "I was dumb with silence, I held my peace (even from good), had no comfort, and my pain was stirred up" (Tehilim 39:3). "I was dumb with silence" WAS EXPRESSED BY the congregation of Yisrael, WHICH IS THE FEMININE PRINCIPLE OF ZEIR ANPIN, at the time of the exile. Why? Because the voice, ZEIR ANPIN, conducts the utterance, THE FEMALE. Since she is in exile, the voice is separated from it and the utterance, THE FEMALE, is not heard. Because of this, THE FEMALE SAID, "I was dumb with silence." Why WAS SHE DUMB? Because "I held my peace, even from good", WHICH IS ZEIR ANPIN THAT IS CALLED GOOD AND IS THE VOICE. THEREFORE, the voice does not accompany it. The children of Yisrael THEN said, "Praise waits for you (in silence), Elohim" (Tehilim 65:2). What does "in silence" mean? This is when the praise of David, ALLUDING TO THE FEMININE PRINCIPLE, WHICH IS CALLED PRAISE DURING GREATNESS, is silent during the exile and becomes dumb, without a voice. Rabbi Yitzchak asked: What is the meaning of "for you" IN THE VERSE, "PRAISE WAITS FOR YOU?" HE ANSWERED: YISRAEL CRY OUT TO ZEIR ANPIN SAYING, 'It is because of you that she is dumb and in silence,' since the voice--NAMELY ZEIR ANPIN--has abandoned her.

450. "She took of its fruit" (Beresheet 3:6). We have learned that CHAVAH pressed grapes and gave them to ADAM. AND BY THEIR EATING, they brought death upon the whole world, for death resides within this Tree of KNOWLEDGE, which is the tree that rules at night--NAMELY THE FEMININE PRINCIPLE. THIS IS THE SECRET OF THE VERSE: "AND THE LESSER LIGHT TO RULE THE NIGHT." (BERESHEET 1:16) OF HER, IT IS ALSO WRITTEN: "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15). When she rules AT NIGHT, all human beings taste death, BECAUSE SLEEP IS ONE SIXTIETH PART OF DEATH, but the faithful make haste to put their Nefesh in her hands as a deposit. BEFORE THEY FALL ASLEEP, THEY RECITE THE VERSE: "INTO YOUR HANDS I COMMIT MY SPIRIT: YOU HAVE REDEEMED ME, HASHEM EL OF TRUTH" (TEHILIM 31:6). Because they, THE NEFASHOT, are entrusted TO THE HANDS OF THE FEMININE PRINCIPLE DURING THE TIME WHEN DEATH GOVERNS, THEY ARE NOT HURT AND return to their places--TO THEIR BODIES--IN THE MORNING. This is why IT IS WRITTEN: "And your faithfulness every night" (Tehilim 92:3).

451. "And the eyes of them both were opened..." (Beresheet 3:7). Rabbi Chiya said that they were now opened to know the evils of the world, which they were not aware of up to then. As a result of opening their eyes to evil, they learned that they were naked. Once they knew, and their eyes opened, they realized their nakedness, since they lost the sublime luster that enveloped them; it was gone from them and they were left naked of it.

448. וְתָרָא הָאִשָּׁה כִּי טוֹב, חֲמַת וְלֹא חֲמַת, כִּי טוֹב, חֲמַת כִּי טוֹב וְלֹא אֲתִישְׁבֵת בֵּיהּ, מִה כְּתִיב לְכַתֵּר, וְתִקַּח מִפְּרִיו, וְלֹא כְּתִיב וְתִקַּח מִמֶּנּוּ, וְהָיָא אֲתִדְבַקַת בְּאַתֵּר דְּמוֹתָא, וּגְרִימַת לְכָל עֲלָמָא מוֹתָא, וְאַפְרִישַׁת חַיִּי מִן מוֹתָא, וּבְחֻבָא דָּא גְרִים פְּרִישוּתָא, לְאַפְרָשָׁא אֲתָתָא מִבְּעֵלָה, דְּהָא קוּל מְדַבּוּר לֹא מִתְפָּרְשָׁן לְעֲלָמִין, וּמֵאֵן דְּמִפְרִישׁ קוּל מְדַבּוּר, אֲתָאֵלִם וְלֹא יְכִיל לְמַלְלָא, וְכִיּוֹן דְּאֲשַׁתְּקִיל מִנְיָה מְלוּלָא אֲתִייהִיב לְעַפְרָא.

449. אָמַר רַבִּי שְׁמַעוֹן כְּתִיב נֶאֱלַמְתִּי דוּמְיָה הַחֲשִׁיתִי מְטוֹב וּכְאָבִי נֶעֱבַר. נֶאֱלַמְתִּי דוּמְיָה, הָאִי קְרָא בְּנֶסֶת יִשְׂרָאֵל אָמְרוּ בְּגִלּוֹתָא, מ"ט, בְּגִין דְּקוּל מְדַבֵּר לִיהּ לְדַבּוּר, בִּיּוֹן דְּאִיהִי בְּגִלּוֹתָא, קוּל אֲתַפְרֵשׁ מִינְהּ, וּמִלָּה לֹא אֲשַׁתַּמַּע, וְעַל דָּא נֶאֱלַמְתִּי דוּמְיָה וּגו', מ"ט, בְּגִין דְּהַחֲשִׁיתִי מְטוֹב, דְּלֹא אָזִיל קוּל בְּהַדְהָא. וְיִשְׂרָאֵל אָמְרוּ לָךְ דוּמְיָה תְהֵלָה, מֵאִי דוּמְיָה, דָּא תְהֵלָה לְדוּד, דְּאִיהִי דוּמְיָה בְּגִלּוֹתָא, וְשַׁתִּיקָא בְּלֹא קוּל. אָמַר רַבִּי יִצְחָק מֵאִי לָךְ, בְּגִינָךְ, אִיהִי דוּמְיָה וְשַׁתִּיקָא, דְּאֲשַׁתְּלַקָּא מִנְהּ קוּל.

450. וְתִקַּח מִפְּרִיו, הָא תְּנִינָן, סַחְטָה עֲנָבִים וְיִהְיֶה לִיהּ, וּגְרִימוּ מוֹתָא לְכָל עֲלָמָא, דְּהָא אִילָנָא דָּא, בֵּיה שְׂרִיָא מוֹתָא, וְהוּא אִילָנָא דְּשִׁלְטָא בְּלִילְיָא, וְכַד אִיהִי שִׁלְטָא, כָּל בְּנֵי עֲלָמָא טַעְמוּ טַעְמָא דְּמוֹתָא. אֲלֵא אִינוּן בְּנֵי מְהִימְנוּתָא מְקַדְמֵי וְיִהְיֶבוּ לִיהּ נִמְשִׁיָהוּ בְּמַקְדוֹנָא, וּבְגִין דְּאִיהִי בְּמַקְדוֹנָא, אֲתַהֲדְרוּ נִמְשָׁאן לְאַתְרֵיהּ, וְעַל דָּא וְאִמּוֹנְתָךְ בְּלִילוֹת כְּתִיב.

451. וְתִפְקַחְנָה עֵינֵי שְׁנֵיהֶם, רַבִּי חִיָּיא אָמַר, דְּהָא אֲתַפְקָחוּ לְמַנְדַּע בִּישׁוּן דְּעֲלָמָא, מִה דְּלֹא יָדְעוּ עַד הַשְׁתָּא, בִּיּוֹן דִּידְעוּ וְאֲתַפְקָחוּ לְמַנְדַּע בִּישׁ, כְּדִין יָדְעוּ כִּי עֲרוּמִים הֵם, דְּאָבְדוּ זְהָרָא עֲלָאָה, דְּהוּהּ חֲפִי עֲלֵיהּ, וְאֲסַתְלַק מִנְיָהּ, וְאֲשַׁתָּרוּ עֲרוּמִים מִנְיָהּ.

452. The phrase: "And they sewed fig leaves together" (Ibid.) MEANS THAT they cleaved to the shadows of that tree from which they ate to cover themselves, as the so-called "leaves of the tree" GIVE SHADE TO THOSE UNDERNEATH THEM. THE VERSE CONTINUES: "And made themselves loincloths." Rabbi Yosi said: Because they acquired knowledge of this world and became attached to it, they saw that this world was governed by these leaves of the tree. Thus, they made themselves a stronghold to strengthen themselves with these leaves in this world. They became acquainted with all sorts of sorcery and wanted to protect themselves with weapons made from the leaves of the tree.

453. Rabbi Yehuda said: Then the three--REFERRING TO THE SERPENT, ADAM AND CHAVAH--entered to be judged and were sentenced. Thus, the lower world was cursed. It did not return to its previous state due to the defilement of the Serpent until the children of Yisrael stood before Mount Sinai and ONLY THEN DID THE DEFILEMENT CEASE.

454. After THE SIN, the Holy One, blessed be He, clothed them in garments comfortable to the skin, BUT NOT THE NEFESH, as it is written: "Coats of skin (Heb. Or, spelled Ayin-Resh)" (Beresheet 3:21). Before they had coats of light (Heb. Or, spelled Aleph-Resh), which served the beings above. The supernal angels used to come TO ADAM and enjoy themselves with that light, as it is written: "Yet you have made him a little lower than the angels, and have crowned him with glory and honor" (Tehilim 8:6). But now that they have sinned, they were given coats of skin, comfortable to the skin, NAMELY THE BODY, and not the Nefesh.

455. After this, they gave birth to the first son. He was the son of THE SERPENT'S defilement, because two had intercourse with Chavah, ADAM AND THE SERPENT, and she conceived from both and gave birth to two--KAYIN AND HEVEL. Each resembled his own father and their spirits were separated, one to the side OF IMPURITY and one to the side OF HOLINESS. Each was in the appearance of his own aspect, THE ASPECT FROM WHICH HE HAD COME.

456. From the side of Kayin came all the evil species, spirits, demons and sorcerers. From the side of Hevel came something more merciful, but still not perfect. IT IS LIKE good wine mixed with bad. So THE WORLD was not fully established by Hevel. This was left to Shet, the ancestor of all the righteous generations in the world, from whom the generations of the world issued. But from Kayin issued all the ruthless people, all the sinners and wicked people of the world.

457. Rabbi Elazar said: When Kayin sinned, he was in fear, because he saw all sorts of armed hosts coming to kill him. When he repented, he said, "Behold, you have driven me out this day from the face of the earth; and from your face I shall be hid... and it shall come to pass, that anyone that finds me shall slay me" (Beresheet 4:14). What is THE MEANING OF: "From your face I shall be hid"? It means that he shall be hidden AND BANNED from his own building. BECAUSE KAYIN WAS A FARMER AND BECAUSE HE WAS DRIVEN OFF THE FACE OF THE EARTH, HIS ENTIRE ESTABLISHMENT WAS DESTROYED AND NOTHING REMAINED FOR HIM IN THE WORLD. Rabbi Aba said: This is as is written, "Nor had he hid his face from him" (Tehilim 22:25) and "And Moshe hid his face" (Shemot 3:6). This is why KAYIN SAID, "From your face I shall be hid", AS IF TO SAY that I will be hidden from your face and not be protected. Therefore, "anyone who finds me shall slay me."

452. וַיִּתְּפְרוּ עָלֶיהָ תְּאֵנָה, אֶתְדַבְּקוּ לְאַתְחַמְּתָא בְּאִינוֹן צוֹלְמִין, דִּהְהוּא אֵילָנָא דְאֶכְלוּ מִנֵּיהּ, דְאֶקְרוּן טְרַפֵּי דְאֵילָנָא. וַיַּעֲשׂוּ לָהֶם חֲגוּרוֹת, ר' יוֹסִי אָמַר, בֵּינוֹן דִּידְעוּ מֵהָאֵי עֲלָמָא וְאַתְדַבְּקוּ בֵּיהּ, חֲמוּ, דִּהָאֵי עֲלָמָא מִתְדַבְּרִי, עַל יְדָא דְאִינוֹן טְרַפֵּין דְאֵילָנָא, וְעַבְדוּ לְהוֹן תּוֹקְמָא, לְאַתְחַמְּתָא בְּהוּ בְּהָאֵי עֲלָמָא. וְכַדִּין יִדְעוּ כָּל זַיְינֵי חֲרָשִׁין דְעֲלָמָא, וְבַעוּ לְמַחְרֵי זַיְינֵין בְּאִינוֹן טְרַפֵּי אֵילָנָא, בְּגִין לְאַגְנָא עֲלֵיהוּ.

453. רַבִּי יְהוּדָה אָמַר, בְּדִין תְּלַת עָאלוּ בְּדִינָא, וְאַתְדַּנּוּ, וְעֲלָמָא תַתְּאָה אֶתְלִטּוּיָא, וְלֹא קִיּוּמָא בְּקִיּוּמֵיהּ, בְּגִין זַוְהֵמָא דְנַחֲשׁ, עַד דְקִיּוּמוּ יִשְׂרָאֵל בְּטוּרָא דְסִינַי.

454. לְבַתָּר אֶלְבִּישׁ לֹון קְדוּשׁ בְּרוּךְ הוּא בְּלִבוֹשִׁין, דְמִשְׁכָּא אֶתְהֵי מִנֵּיהּ, הַה"ד כְּתָנוֹת עוֹר, בְּקַדְמֵיתָא הוּוּ כְּתָנוֹת אוֹר, דִּהוּוּ מִשְׁתַּמְשִׁין בְּהוּ בְעֵלְאִין דְלַעִילָא, בְּגִין דְמִלְאֲכֵי עֲלָאִין הוּוּ אֶתְיִין לְאַתְהֵנָא מֵהָהוּא נְהוּרָא הַה"ד וְתַחֲסָרְהוּ מַעַט מְאַלְקִים וְכַבּוֹד וְהָדָר תַּעֲטָרְהוּ, וְהִשְׁתָּא דְחָבוּ, כְּתָנוֹת עוֹר, דְעוֹר אֶתְהֵי מִנֵּיהּ וְלֹא נִמְשָׁא.

455. לְבַתָּר אוֹלִידוּ, בְּרָא קְדַמָּאָה, בְּרָא דְזוּהֵמָא הוּוּ, תְּרִין אֶתּוּ עֲלֵהּ דְחוּהּ, וְאַתְעַבְרַת מִנֵּיהּ, וְאוֹלִידַת תְּרִין, דָּא נִפְק לְזַיְינֵיהּ, וְדָא נִפְק לְזַיְינֵיהּ. וְרוּחַ דִּילְהוֹן אֶתְפָּרְשׁוּ דָּא לְסַטְרָא דָּא, וְדָא לְסַטְרָא דָּא. דָּא דְמֵי לְסַטְרוּי וְדָא דְמֵי לְסַטְרוּי.

456. מַסְטְרָא דְקִיָּן, כָּל מְדוּרִין דְסַטְרָא דְזַיְינִין בִּישִׁין, וְרוּחִין וְשַׁדִּין וְחֲרָשִׁין אֶתְיִין. מַסְטְרָא דְהָבֵל, סַטְרָא דְרַחֲמֵי יְתִיר, וְלֹא בְשִׁלְיָמוּ. חֲמַר טַב בְּחַמְר בִּישׁ וְלֹא אֶתְתַּקֵּן בְּהַדְרֵיהּ, עַד דְאַתָּא שֵׁת, וְאַתְיִיחְסוּ מִנֵּיהּ, כָּל אִינוֹן דְרִין דְזַכָּאֵי עֲלָמָא, וְבִיהּ אֶשְׁתִּיל עֲלָמָא, וּמְקִין אֶתְיִין כָּל אִינוֹן חֲצִיפִין וְרַשְׁעִים וְחַיְיבֵי עֲלָמָא.

457. אָמַר רַבִּי אֶלְעָזָר, בְּשַׁעֲתָא דְחַב קִיָּן, הוּוּ מִסְתַּפֵּי, בְּגִין דְחַמָּא קְמִיָּה, זַיְינֵי מִשְׁרִיִּין מְזַיְינִין, וְאַתְיִין לְקַטְלָא לֵיהּ, וְכַד אֶהְדָּר בְּתַשׁוּבָה, מְאִי קְאָמַר, הֵן גְּרַשְׁתָּ אוֹתִי הַיּוֹם מֵעַל פְּנֵי הָאֲדָמָה וּמִפְּנִיךְ אֶסְתֵּר. מְאִי מִפְּנִיךְ אֶסְתֵּר אֵלָּא אֵהָא סְתִיר מִבְּנֵינָא דִילֵי, רַבִּי אָבָא אָמַר, כַּד"א וְלֹא הִסְתִּיר פְּנֵי מִמְנֵו, וַיִּסְתֵּר מֹשֶׁה פְּנֵיו, וְע"ד וּמִפְּנִיךְ אֶסְתֵּר, מְאִינוֹן פְּנִים דִּילְךָ, אֵהָא נְסִתֵּר, דְלֹא יִשְׁגַּחוּן בֵּי, וְעַל דָּא וְהִיָּה כָּל מוּצְאֵי יְהִרְגֵנִי.

48. "And Hashem set a mark upon Kayin"

God inscribed the Hebrew Letter Vov ? onto the forehead of Cain. The letter Vov connects to the Sfirot of Yesod, which signifies the Covenant between God and the Israelites. When Cain sincerely repented for the murder of his brother Abel, the letter Vov protected him from the murderous hands of people which were aroused against him by the spiritual law of cause and effect. Provided we fully repent, meditating upon the letter Vov offers us protection from any decrees of judgment

458. "And Hashem set a mark upon Kayin lest anyone finding him should smite him" (Beresheet 4:15). This is one of the 22 letters of the Torah, WHICH IS THE LETTER VAV that He placed upon him for his protection. THE LETTER VAV IS RELATED TO YESOD, WHICH IS RELATED TO THE SIGN OF THE COVENANT. THIS HE MERITED WHEN HE REPENTED AND AGREED TO KEEP THE COVENANT. Rabbi Yehuda asked: Why is it written, "And it came to pass, when they were in the field"? HE ANSWERED: A field signifies a woman. Thus, BECAUSE OF A WOMAN, he rose and killed HEVEL. For it is from the side of woman, WHO IS THE LEFT SIDE, that he inherited his murderous tendency, which is the aspect of Samael that brought death to the whole world WHEN HE SEDUCED ADAM AND CHAVAH WITH THE TREE OF KNOWLEDGE. Similarly, Kayin was jealous of Hevel because of his wife, AS HEVEL HAD A SECOND WIFE. Rabbi Chiya RAISED AN OBJECTION BEFORE RABBI YEHUDA. HE said: The reason KAYIN KILLED HEVEL was as it is written that "Kayin was very angry, and his face fell" (Ibid. 5). It was because his offering was not accepted AND NOT BECAUSE OF A WOMAN. RABBI YEHUDA answered THAT KAYIN WAS ANGRY THAT HIS OFFERING WAS NOT ACCEPTED, and all the reasons were before him WHEN HE KILLED HEVEL, INCLUDING JEALOUSY BECAUSE OF THE EXTRA WOMAN.

458. וַיִּשֶׂם ה' לְקַיִן אוֹת לְבִלְתִּי וְגו', מֵאֵי אוֹת, אוֹת א, מַעֲשֵׂרִין וְתָרִין אֲתוֹן דְּאוֹרֵייתָא, יְהֵב עֲלֵיהּ לְאַגְנָא עֲלֵיהּ. אָמַר ר' יְהוּדָה, מֵאֵי דְכָתִיב וַיְהִי בְהִיוֹתָם בְּשָׂדֵה, מֵאֵי בְּשָׂדֵה דָּא אֲתַתָּא, וְעַל דָּא קָם וּקְטִיל לֵיהּ, דְּהָא מַסְטָרָא דָּא יָרִית לְקַטְלָא, מַסְטָרָא דְּסַמָּא"ל דְּהָגְרִים מוֹתָא לְכָל עֲלָמָא. וְקַיִן קִין לְהַבֵּל עַל נֹקְבִיָּה. ר' חִיָּיא אָמַר, הָא חֲזִינָן דְּכָתִיב וַיַּחַר לְקַיִן מְאֹד וַיַּפְלֹו פָּנָיו, עַל דְּלֹא אֲתַקְבִּיל קַרְבְּנֵיהּ. אָמַר לֵיהּ הַכִּי הוּא, וְכֹלָא הוּוּה לְקַבְּלֵיהּ.

49. "Sin crouches at the door"

A verse in the Torah states that negativity and evil forces hover by doorways, openings, and beginnings of all kinds. This idea is related to the secret and power of a seed. If one plants a defective apple seed, it will yield a defective apple tree. Doorways and beginnings represent the seed level. The door to the home is the seed of the entire house. Negative forces attack at the seed level so as to influence all the future stages and developments. They cling to all entranceways to infect the seed with negativity. The Mezuzah, or door post ornament, not only cancels this negative force, but also transforms negative energy into positive energy. The Mezuzah contains a piece of parchment bearing the Hebrew letters Shin, Dalet, and Yud ????. This is a powerful Name of God that brings us protection.

These passages bring protection to all the starts or beginnings in our lives, including marriage, business ventures, or any other area of activity.

459. Rabbi Yehuda continued with the next verse: "If you do well, shall you not be accepted (Heb. Set)? And if you do not well, sin crouches at the door" (Beresheet 4:7). HE SAID THAT this is what THE HOLY ONE, BLESSED BE HE, said to him, If you improve your behavior then there shall be an acceptance. What is Set? It is synonymous WITH WHAT WAS SAID ABOUT REUVEN: "The excellency of dignity" (Beresheet 49:3), because the firstborn has an added virtue and advantage in everything, and it depends upon his actions. Hence, THE HOLY ONE, BLESSED BE HE, SAID, "If you do well, shall you not be accepted? And if you do not well, sin crouches at the door."

459. וְאָמַר רַבִּי יְהוּדָה, מֵאֵי דְכָתִיב הֲלֹא אִם תִּיטִיב שְׂאֵת וְאִם לֹא תִיטִיב לַפֶּתַח חֲטָאת רֹבֵץ. אֲלֹא הַכִּי קָאָמַר, הֲלֹא אִם תִּיטִיב עוֹבְדֵךְ שְׂאֵת, מֵאֵי שְׂאֵת, כְּדָכָתִיב יִתֵּר שְׂאֵת, דְּהָא בּוֹכְרָא שְׁבַחָא אִית לֵיהּ בְּכֹלָא תְּהִיר. וְתִלְוִיא בְּעוֹבְדוּהִי, וְעַל דָּא אִם תִּיטִיב שְׂאֵת, וְאִם לֹא תִיטִיב לַפֶּתַח חֲטָאת רֹבֵץ.

460. HE ASKED: Which doorway DOES THE TEXT REFER TO WHEN IT READS, "SIN CROUCHES AT THE DOOR?" HE ANSWERED: This is the upper doorway through which judgments come because of the evil deeds of humans. This door is also referred to in the verse: "Open to me the gates of righteousness" (Tehilim 118:19). IT IS THE GATE OF MALCHUT CALLED 'RIGHTEOUSNESS.' Sin crouches at that gate OF MALCHUT and this is the Angel of Death who exacts payment from you.

460. מֵאֵי לַפֶּתַח, דָּא פֶּתַח דְּלַעִילָא, דְּמַנְיָה נְפֻקִין דִּינִין עַל עוֹבְדֵין בִּישׁוֹן דְּעֲלָמָא. פֶּתַח, כְּד"א פֶּתַחוּ לִי שַׁעֲרֵי צְדָק, וְלַהוּוּא פֶּתַח, חֲטָאת רֹבֵץ, דָּא מְלַאךְ הַמּוֹת, וְהוּא זְמוּין לְאַתְפָּרְעָא מִינְךָ.

461. Come and behold: Adam was born on the day of Rosh Hashanah (New Year). Rosh Hashanah is the secret of the upper and lower, REFERRING TO MALE AND FEMALE, WHO ARE CALLED THE SUPERNAL MAN, AND THE LOWER MAN. There is a Rosh Hashanah above, WHICH IS ZEIR ANPIN AND HIS FEMININE PRINCIPLE WHEN THEY ARE IN A STATE OF JUDGMENT, and there is a Rosh Hashanah below, IN THE FRAME OF TIME, WHICH IS THE SIXTH DAY OF CREATION, THE DAY WHEN LOWER MAN WAS CREATED. THIS TEACHES US THAT MAN WAS CREATED BY THE SECRET OF JUDGMENT, FOR HE WAS CREATED ON LOWER ROSH HASHANAH. THIS IS CONNECTED TO THE ASPECT OF ABOVE, UPPER ROSH HASHANAH, WHICH IS ZEIR ANPIN AND HIS FEMININE PRINCIPLE IN A STATE OF JUDGMENT. On Rosh Hashanah, the barren women are visited. How do we know this happens on Rosh Hashanah? Because it is written: "And Hashem visited Sarah" (Bereshheet 21:1). The reference to the term "And (Vav) Hashem" is precise TO INDICATE THAT it was on Rosh Hashanah THAT SHE WAS VISITED. WHENEVER THE SCRIPTURE USES THE TERM 'AND (VAV) HASHEM,' IT ALLUDES TO ZEIR ANPIN AND HIS COURTHOUSE--WHICH INDICATES JUDGMENT, WHICH IS THE UPPER ROSH HASHANAH. Because Adam was born on Rosh Hashanah, he was born under the influence of Judgment that then prevailed in the world. Thus, it is precisely so that "sin crouches at the door", ALLUDING TO THE ANGEL OF DEATH, to exact payment from you. And the verse: "And to you shall be his desire" (Bereshheet 4:7) OF THE ANGEL OF DEATH, to punish you until he destroys you.

462. "Yet you may rule over him" (Ibid.) is a hidden reference to the verse: "And you do preserve them all" (Nechemyah 9:6), WHICH ALLUDES TO MALCHUT, CALLED 'YOU' WHO IS REFERRED TO HERE AS GIVING LIFE TO ALL--EVEN THE KLIPOT. Consequently, it is said that the Holy One, blessed be He, does not rule, MEANING THAT HIS CONTROL IS NOT EVIDENT except when all the wicked people are destroyed. Thus, when the Angel of Death has destroyed them, the Holy One, blessed be He, will control him and prevent him from causing harm to the world. This is as is written: "Yet you"-- WHICH IS MALCHUT--"may rule over him." THIS MEANS THAT MALCHUT WILL CONTROL THE ANGEL OF DEATH AFTER HE HAS ADMINISTERED JUDGMENT TO THE WICKED AND WILL NO LONGER ALLOW HIM TO DAMAGE THE WORLD OR ITS INHABITANTS. Hence, the term "you" is precise, BECAUSE IT IS THE NAME OF MALCHUT.

463. Rabbi Yitzchak said: The government is joined together in debate TO JUDGE THEM AND EXECUTE JUSTICE. THIS EXPLAINS THE PHRASE: "YET YOU MAY RULE OVER HIM", WHICH INDICATES THAT MALCHUT REVEALS HER CONTROL THROUGH THE AGENCY OF THE ANGEL OF DEATH, BECAUSE HE IS THE ONE WHO PUNISHES THE TRANSGRESSORS. Rabbi Yehuda said: "Yet you may rule over him" through repentance. IF ONE REPENTS, THEN HE RULES OVER THE ANGEL OF DEATH AND THE EVIL INCLINATION.

50. Aza and Azael

Aza and Azael are the two angels who argue with God against the creation of man. These negative angels were subsequently banished to the Mountains of Darkness. Bila'am, a powerful and evil sorcerer who is spoken of in the Torah, lived during the time of Moses. Bila'am would travel to these mountains to draw all of his strength from the negative forces dwelling there.

The Zohar offers us protection against any negative people or forces that might try to harm us.

464. Rabbi Yosi said that when Kayin's descendants walked the earth, they smoothed the face of the land and resembled both the celestial angels above and the humans below. THIS IS BECAUSE KAYIN DESCENDED BOTH FROM THE FILTH OF SAMAEL, WHO MATED WITH CHAVAH AND WAS AN ANGEL, AND FROM THE SEEDS OF ADAM. Rabbi Yitzchak said: When Aza and Azael fell from the place of their sanctity above, they saw the daughters of men, sinned with them and begot children. These were the Nefilim, about whom it is written: "There were Nefilim on the earth..." (Bereshheet 6:4).

461. תָּא חֲזִי, בְּרֹאשׁ הַשָּׁנָה אֲתִילִיד אָדָם, בְּרֹאשׁ הַשָּׁנָה, וְדָאֵי רְזָא לְעִילָא וְתַתָּא ר"ה לְעִילָא, ר"ה לְתַתָּא. בְּרֹאשׁ הַשָּׁנָה עֲקָרוֹת נִמְקְרוֹת, מְנַלְן דְּבְרֹאשׁ הַשָּׁנָה הוּוּ, דְּכְתִיב וְה' פָּקַד אֶת שָׂרָה, וְה' דִּיִּיקָא, דָּא רֵאשׁ הַשָּׁנָה, וּבְגִין דְּנִמְיָק אָדָם מְרֹאשׁ הַשָּׁנָה נִמְיָק בְּדִינָא, וְעִלְמָא קִיּוּמָא בְּדִינָא, וּבְגִינֵי כֵן לְפַתַּח וְדָאֵי. חֲטָאת רֹבֵץ בְּגִין לְאַתְפָּרְעָא מִינָךְ, וְאַלִיךְ תְּשׁוּקָתוֹ, עַד דְּתִשְׁתַּצִּי.

462. וְאַתָּה תִּמְשֹׁל בּוֹ, רְזָא הוּא, דְּכְתִיב וְאַתָּה מַחִיָּה אֶת כָּלֵם, מִכָּאן אַמְרוּ, לֹא שְׁלִיט קְדוּשׁ בְּרוּךְ הוּא, אֶלָּא בְּזִמְנָא דִּישְׁתַּצִּין חַיִּיבֵי עֲלִמָּא. וְעַל דָּא כִּיּוֹן דְּמַלְאַךְ הַמּוֹת יִשְׁצִי לוֹן, כְּדִין קְדוּשׁ בְּרוּךְ הוּא שְׁלִיט עֲלוֹן, דְּלֹא יִפּוֹק לְאַבְאָשָׁא עֲלִמָּא, דְּכְתִיב וְאַתָּה תִּמְשֹׁל בּוֹ, וְאַתָּה דִּיִּיקָא.

463. אָמַר רַבִּי יִצְחָק בְּקוּטְרָא דְּפִלְגָא קַמְסִירָא שְׂכִיחַ. רַבִּי יְהוּדָה אָמַר, וְאַתָּה תִּמְשֹׁל בּוֹ בְּתִיּוּבְתָא.

464. רַבִּי יוֹסִי אָמַר כִּד הוּוּ אֵינּוֹן דְּרִין דְּקִין אֲזִלִין בְּעִלְמָא, הוּוּ מְטַרְטְשֵי אַרְעָא, וְהוּוּ דְּמִיּוֹן לְעִלְאֵי וְתַתָּאֵי, אָמַר רַבִּי יִצְחָק עֲזָ"א וְעֲזָ"ל, כִּד נִפְלוּ מֵאַתְרַ קְדוּשְׁתִּיהוּ מְלַעִילָא, חָמוּ בְּנַת בְּנֵי נִשְׂאָ, וְחָטְאוּ, וְאוּלִידוּ בְּנִין, וְאַלִין הוּוּ נְפִילִים, דְּכְתִיב הַנְּפִילִים הָיוּ בְּאֶרֶץ.

465. Rabbi Chiya said that the descendants of Kayin were the sons of the Elohim, because when Samael injected his filth into Chavah, she conceived and gave birth to Kayin. Consequently, his appearance was not similar to that of the rest of humanity FOR HE WAS CONCEIVED THROUGH AN ANGEL. All those who descended from Kayin were called the sons of the Elohim, BECAUSE THEIR APPEARANCE WAS THAT OF ANGELS CALLED 'ELOHIM.'

466. Rabbi Yehuda said: Even those Nefilim, who are the children of Aza, Azazel and Naamah are called THE SONS OF THE ELOHIM. The words: "The same were mighty men" (Ibid.) INDICATE THAT ONLY THEY WERE THE MIGHTY MEN AND NOT THE ORIGINAL NEFILIM. There were only 60 of them by supernal reckoning, AS COMPARED WITH THE SIX DIRECTIONS--NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. WE CAN DRAW ANALOGY FROM THE VERSES. Here in the scripture, it is written: "The same were mighty men" and there--IN RELATION TO KING SOLOMON, WHO IS ZEIR ANPIN--it is written, "Sixty valiant men are about it" (Shir Hashirim 3:7). JUST AS THEY ARE 60 THERE, SO HERE THEY ARE 60, YET THE FIRST ONES ARE DRAWN FROM ABOVE, FROM SIX SIDES OF ZEIR ANPIN. Rabbi Yosi continued by saying: "The same were the mighty men of old (lit. 'from the world')" and this is written precisely TO DIFFERENTIATE THEM FROM THE FIRST NEFILIM, AZA AND AZAZEL, WHO ORIGINATED IN THE WORLD ABOVE. THE WORLD IS THE FEMININE PRINCIPLE OF ZEIR ANPIN AND THE TEXT TEACHES US THAT THOSE MIGHTY MEN WERE INTENDED TO BECOME A CHARIOT FOR MALE AND FEMALE, AND THUS A PART OF THE FEMALE CALLED THE WORLD. HE ASKED: To which name does the text refer when it is written: "Men of renown (lit. 'name')"? (Bereshheet 6:4). This is the world we have mentioned, WHICH IS THE FEMININE PRINCIPLE. The phrase "men of name" is precise. IT TEACHES US THROUGH AN ANALOGY BY STATING THAT it is written here: "men of name" and in another place: "when he blasphemes the name" (Vayikra 24:16). It is written: "And the son of the Yisraelite woman blasphemed the name" (Ibid. 11), JUST AS NAME IMPLIES THE FEMININE PRINCIPLE IN THE PREVIOUS VERSE, SO IT IMPLIES THE FEMININE PRINCIPLE IN THIS VERSE.

467. Rabbi Chiya said that they were from a real world, BECAUSE THEY WERE INTENDED TO BE A CHARIOT OF THE FEMALE, AS RABBI YOSI HAS ALREADY SAID. And from the lower world, the Holy One, blessed be He, took them. WHEN THEY FELL TO THIS WORLD, THEY WERE REFINED AND THE REFINED PARTICLES WERE LINKED TOGETHER TO BECOME A CHARIOT OF THE FEMALE. ON THE OTHER HAND, THE ORIGINAL NEFILIM HAD NOTHING OF THIS WORLD BECAUSE THEY WERE HEAVENLY ANGELS. Thus, it was written: "Remember, Hashem, your tender mercies and your truth (chassadim); for they have been from of old (lit. 'from the world')" (Tehilim 25:6). They are assuredly from the world, because the Holy One, blessed be He, took them from this lower world, NAMELY HIS MERCY AND CHASSADIM, to become a supernal Chariot above. These are the early patriarchs. MERCY IS RELATED TO YA'AKOV AND CHASSADIM TO AVRAHAM, WHO ELEVATED FROM THE LOWER WORLD TO BECOME A CHARIOT OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE. HENCE THE SAYING 'IT IS THE FATHERS THAT ARE THE CHARIOT'. Similarly, "the same were mighty men from the world," AS THEY HAVE ALSO BEEN ELEVATED FROM THE LOWER WORLD TO UNITE ABOVE WITH THE CHARIOT OF ZEIR ANPIN AND HIS FEMALE. Rabbi Yitzchak said that the phrase: "From the world," IN THE PASSAGE BEFORE US, refers to King Solomon's bed, WHICH IS ALSO THE FEMININE PRINCIPLE, BUT FROM THE ASPECT OF GVURAH, as it is written: "Behold it is his litter, that of Solomon. Sixty valiant men are round about it." Rabbi Acha said that the sixty valiant men who surrounded the bed of Solomon are also called 'the sons of Elohim.'

TOSEFTA (ADDENDUM)

465. ר' חייא אמר, בנוי רקין, הוּוּ בְּנֵי אֱלֹהִים, דְּהָא כִּד אַתָּא סמא"ל עַל חוּה, אֶטִּיל בַּה זוּהמא וְאַתְעֵבֵרַת, וְאוֹלִידַת לְקִין, וְחִיזוּ דִילִיה, לֹא הוּת דְּמִי לְשָׂאֵר בְּנֵי נְשָׂא, וְכַל אִינוּן דְּאַתִּינּוּן מַסְטְרָא דִילִיה, לֹא הוּוּ אַקְרוּן אֱלָא בְּנֵי הָאֱלֹהִים.

466. ר' יהודה אמר ואפילו אינון נפילים הכי אקרון. המה הגבורים, שתין הוה בארעא, כחושבן דלעילא, כתיב הכא המה הגבורים אשר מעולם, וכתיב התם ששים גבורים סביב לה, רבי יוסי אומר המה הגבורים אשר מעולם ממש, מעולם דייקא, אנשי השם, מאי שם, דא הוא עולם דקאמרן, אנשי השם דייקא, כתיב הכא אנשי השם וכתיב התם בנקבו שם, וכתיב ויקוב בן האשה הישראלית את השם.

467. רבי חייא אמר, מעולם ממש הוּוּ, ומעולם דלתתא נטל לון קדוש ברוך הוא, כד"א זכר רחמיך ה' וחסדיך כי מעולם המה, מעולם ודאי, ומעולם דלתתא, נטיל לון קדוש ברוך הוא ואנון אבהן קדמאי למהו רתיבא קדישא לעילא, אוף הכא המה הגבורים אשר מעולם, מעולם ודאי נטיל לון קדשא ברוך הוא, ר' יצחק אמר מעולם דא משתו שלשלמה דכתיב ששים גבורים סביב לה. ר' אחא אמר כלהו בני האלקים אקרון.

468. Our sages of blessed memory have said that when the Holy One, blessed be He, created man, He created him in the Garden of Eden and commanded him to observe seven commandments. When he sinned AT THE TREE OF KNOWLEDGE, and was driven out of the Garden of Eden, those two celestial angels, Aza and Azael, said to the Holy One, blessed be He, 'If it would have been us on earth, like man, we would have been virtuous.' The Holy One, blessed be He, then asked them, 'Would you be able to overcome the evil inclination THAT IS IN CONTROL ON EARTH?' They said, 'We can.' The Holy One, blessed be He, immediately dropped them from heaven to earth and the scripture reads: "There were Nefilim in the earth" (Bereshheet 6:7) and also: "mighty men." As soon as they descended to earth, the evil inclination seized them, as it is written: "And they took them wives of all whom they chose" (Ibid. 2). They sinned and were deposited from their sanctity.
End of Tosefta

469. Come and behold: All the plants, WHICH ARE THE SFIROT OF ZEIR ANPIN AND HIS FEMININE PRINCIPLE, were concealed and impressed with faint marks upon one place, THE PLACE OF MALCHUT. The Holy One, blessed be He, uprooted them from that place and sent them elsewhere, NAMELY TO BINAH, where they flourished AND GAINED THEIR MOCHIN.

51. This is the book of the generations of Adam

The Zohar reveals a secret that pertains to a powerful combination of letters encoded into a verse inside the Torah - The Name of God is a Strong Tower and the Righteous run into it and is Safe. Since doing so can be spiritually harmful, we do not pronounce this combination of letters aloud. Instead, we gaze and pass our eyes over the letters. Rabbi Abba reveals that Adam was given a book of secrets. This secret book was passed down from one generation of sages to another. The book was brought to our physical realm by the angel Raziel. When Adam left the Garden of Eden, the book flew away. Adam prayed for God to return it, and God agreed. Enoch possessed another book of cosmic knowledge, which contained the inner secrets of all wisdom. The books of Adam and Enoch are the foundation and underlying principles of the wisdom of Kabbalah.

These passages connect us to the original seed of Kabbalah, thereby strengthening our connection to this Zohar and all the blessings we receive from it.

470. Rabbi Yesa asked: What does the verse allude to when it reads, "This is the book of the generations of Adam. On the day Elohim created man, in the likeness of Elohim he made him; male and female he created them; and He blessed them" (Bereshheet 5:1). Rabbi Aba answered: This is a supernal mystery. We have learned that three books are opened on Rosh Hashanah (New Year), THAT IS, THE FEMALE. One book is of the truly righteous, THE SECOND IS OF THE THOROUGHLY WICKED, AND THE THIRD IS OF THE MEDIOCRE; AND HERE THE ZOHAR DISCUSSES ONLY THE FIRST. There is one supernal book IN THE FEMININE PRINCIPLE, WHICH IS BINAH, from which everything--including the written word--originates. There is a middle book IN THE FEMININE PRINCIPLE, which includes the upper and lower--NAMELY ZEIR ANPIN, WHICH COMBINES BINAH AND MALCHUT. This book is called the written Torah and is the first man of ALL FOUR ASPECTS OF ADAM IN ATZILUT, BRIYAH, YETZIRAH AND ASIYAH, NAMELY ADAM OF ATZILUT. A third book exists IN THE FEMININE PRINCIPLE called 'the generations of Adam'; NAMELY, THE GENERATIONS OF ZEIR ANPIN CALLED 'ADAM.' This is the book of the thoroughly righteous. Hence the verse: "This is the book of the generations of Adam" certainly refers to the Righteous, WHO IS YESOD OF ZEIR ANPIN, who brings forth generations. "In the day Elohim created man, in the likeness of Elohim": AFTER THE REVELATION OF THE BOOK OF THE GENERATIONS OF ADAM, all was completed in the upper and lower worlds and they were both preserved by the same order. The phrase: "Male and female he created them" is vague, BECAUSE THE TEXT SHOULD HAVE READ: 'MAN AND WOMAN HE CREATED THEM'. THIS IS BECAUSE one was included within the other, NAMELY THAT THE FEMALE WAS INCLUDED IN THE MALE UPON THEIR CREATION. THIS IS BECAUSE THEY WERE DOUBLE-FACED AND HE SAWED THEM.

468. ארז"ל בשעתא דברא קדוש ברוך הוא לאדם, ברא ליה בגינתא דעדן, וצוהו על שבע מצות, חב, ואתגרש מגינתא דעדן, ותרי מלאכי שמיא, עזא ועזאל, אמרו קמי קדשא ברוך הוא, אלו הוינא אנן בארעא, הוינא זכאין, א"ל קדוש ברוך הוא, וכי אתון יכלין על יצרא בישא, אמרו קמיה יכלין, מיד אמיל לון קדוש ברוך הוא, כד"א הנפילים היו בארץ, וכתיב הגבורים וגו', ובשעתא דנחתו לארעא, עאל בהו יצרא בישא, שנאמר ויקחו להם נשים מכל אשר בחרו, חבו ואתעקרו מקדושתיהו, עד כאן.

469. תא חזי, בלהון נטיעין הוו סתימין רשימין דקיקין בארתא חד, לבתר עקרון קדשא ברוך הוא, ואשתיל לון באתר אחרא, ואתקיימו.

470. רבי ייסא שאל, מאי דכתיב זה ספר תולדות אדם, ביום ברוא אלקים אדם, בדמות אלקים עשה אותם, זכר ונקבה בראם, ויברך אותם, אמרלורבי אבא, רזא עלאה הוא, תנינן, תלת ספרין פתיחן בראש השנהחד דצדיקים גמורים וכו'. ספר עלאה, דהא מניה נפק כללא, נפיק מניה כתיבה. ספר אמצעיתא, כללא דעילא ותתא. דתורה שבכתב אדם קדמאה, ספר תליתאה דאקרי תולדות אדם, ודא איהו דצדיקים גמורים, הה"ד זה ספר תולדות אדם, דא צדיק ודאי דעביד תולדות. ביום ברוא אלקים אדם, בדמות אלקים, דהא ודאי בדין אתתקן כללא לעילא ותתא ואתקיימו בדוגמא חדא. זכר ונקבה בראם סתם, חד אתכליל בחד.

471. In the Mishnah it is written: "The name of Hashem is a strong tower: The righteous runs into it, and is safe" (Mishlei 18:10). THE RIGHTEOUS MENTIONED HERE is the book of the generations of Adam that runs into that tower. HE ASKED: What kind of a tower does the verse refer to? This is the tower of David, NAMELY MALCHUT, which is, "The name of Hashem is a strong tower," and all refer to it this way, BECAUSE TOWER IS A NAME OF MALCHUT AT THE TIME OF HER GREATNESS. MIGDAL (TOWER) IS DERIVED FROM THE HEBREW WORD GREATNESS, GADLUT. Here is a hidden secret known only to the faithful, AS THE SEQUENCE OF NAMES EVOLVING FROM THE VERSE: "THE NAME OF HASHEM IS A STRONG TOWER..." Hence, this most certainly is the book of generations, BECAUSE YESOD, THE RIGHTEOUS, BRING FORTH OFFSPRING BY THE TOWER. IN THE DIAGRAM, WE FIND TWELVE SEQUENCES OF THREE LETTERED STRUCTURES ADDING UP TO THE 36 LETTERS OF THE VERSE ABOVE.

472. Rabbi Aba said: A book was indeed sent down to Adam through which he discerned and comprehended the supernal wisdom. HENCE, THE VERSE REFERS TO IT AS "THE BOOK OF GENERATIONS OF ADAM." This book later came into the hands of the "sons of Elohim", the sages of their generation, who were privileged to learn from it and to glean the supernal wisdom. They grasped it and comprehended it. This book was brought down by the guardian of the secrets--WHO IS THE ANGEL RAZIEL--AND WAS GIVEN TO ADAM IN THE GARDEN OF EDEN. Three guardian angels went before him and guarded the book, SO THAT THE EXTERNAL FORCES WOULD NOT HAVE ACCESS TO IT.

473. When Adam left the Garden of Eden, he still held to the book. Yet as he stepped out, the book flew away from him. He prayed and cried out to his Master, and the book was returned to him as before, so that this wisdom would not be forgotten and people would endeavor to attain knowledge of their Master.

474. We have also been told that Chanoch had a book, which originated from the same place as that of the generations of Adam. And this book contains the inner secrets of wisdom. He was taken from this earth to become a heavenly angel. Thus, it is written: "And he was not; for Elohim took him" (Beresheet 5:24). He is the youth, THAT IS, HE IS ALWAYS CALLED A YOUTH, as the verse states: "Train up (Heb. chanoch) a child in the way he should go" (Mishlei 22:6), INDICATING THAT CHANOCH IS THE YOUTH BECAUSE HE BECAME MINISTERING LAD TO THE SHECHINAH.

475. All the supernal secrets were delivered into his hands and he, in turn, delivered them to those who merited them. Thus, he performed the mission THAT THE HOLY ONE, BLESSED BE HE, ASSIGNED TO HIM. One thousand keys were delivered into his hands and he takes one hundred blessings every day and creates unifications for his Master. The Holy One, blessed be He, took him from this world so that he would serve him above. The text refers to this when it reads: "And he was not; for Elohim took him."

471. מִתְנִיתִין כְּתִיב מִגְדַל עֹז שֵׁם ה' בּוֹ יִרוֹץ צְדִיק וְנִשְׁגָּב, דָּא הוּא סֵפֶר תּוֹלְדוֹת אָדָם, דְּרָהִיט בְּהֵוּא מִגְדַל, הָאִי מִגְדַל מְאִי עֲבִידְתֵּיהּ, אֶלָּא דָּא הוּא מִגְדַל דְּוֹד, וְדָא הוּא מִגְדַל עֹז שֵׁם ה' וְכֹלָא חֵד, הֵכָא יִדְעָא לְבַנֵּי מְהֵימְנוּתָא, דָּא הוּא וְדָאִי סֵפֶר תּוֹלְדוֹת.

מבש	עוי	מיץ
גרג	ווה	יצד
דצב	זדו	היי
לקח	שוה	ונך

472. וְאָמַר ר' אַבָּא, סֵפֶר וְדָאִי נִחְתּוּ לֵיהּ לְאָדָם הֲרָאשׁוֹן וּבֵיהּ הוּוּ יָדַע חֲכֻמַּתָּא עֲלָאָה, וְסִפְרָא דָּא, מְטָא לְבַנֵּי אֱלֹהִין, חֲכִימֵי דְרָא, וּמֵאֵן דְּזָכִי לְאִשְׁגָּחָא בֵּיהּ, יָדַע בֵּיהּ חֲכֻמָּה עֲלָאָה, וּמִשְׁגִּיחִין בֵּיהּ וְיִדְעִין בֵּיהּ, וְסִפְרָא דָּא נִחִית לֵיהּ, מְאִרֵי דְרִזִין, וְתַלְתָּ שְׁלִיחִין מִמֶּנּוּ קָמִיהּ.

473. וּבְשַׁעֲתָא, דְּנִפְק אָדָם מִגְּנֵתָא דְעֶדֶן, אֲחִיד בְּהֵוּא סֵפֶרָא, כִּד נִפִיק טַס מְנִיָּה, צְלִי וּבְכִי קָמִי מְאִרֵיהּ. וְאִתִּיבּוּ לֵיהּ כְּמִלְקָדְמִין בְּגִין דְּלָא תַתְּנִישִׁי חֲכֻמַּתָּא מִבְּנֵי נִשְׂא, וְיִשְׁתַּדְּלוֹן לְמַנְדַּע לְמְאִרֵיהּוֹן.

474. וְכֵן תְּנִינָן, סֵפֶר הוּוּ לֵיהּ לְחַנוּךְ, וְדָא סֵפֶר, מְאִתְר דְּסִפְרָא דְּתּוֹלְדוֹת אָדָם הוּוּ, וְדָא הוּא רִזָּא דְּחֲכֻמַּתָּא, דְּהָא מְאִרְעָא אֲתַנְטִיל, הַה"ד וְאִינְנוּ כִי לְקַח אוֹתוֹ אֱלֹקִים וְהוּא הִנְעֵר בְּדְכְתִיב חֲנוּךְ לְנַעַר עַל פִּי דְרִכּוֹ.

475. וְכֹל גְּנֻזֵי עֲלָאִי אֲתַמְסְרִין בִּידֵיהּ, וְדָא מְסִיר וְיַהִיב וְעֵבִיד שְׁלִיחוּתָא, וְאֶלְף מִפְתָּחִין אֲתַמְסְרִין בִּידֵיהּ, וּמְאָה בְּרַכָּאֵן נְטִיל בְּכֹל יוֹמָא, וְקִשְׁוִיר קִשְׁוִירִין לְמְאִרֵיהּ. מְעֲלָמָא נְטִיל לֵיהּ קְדוּשׁ בְּרוּךְ הוּא לְשִׁמוּשֵׁיהּ, הֲדָא הוּא דְכְתִיב כִי לְקַח אוֹתוֹ אֱלֹקִים.

476. Since it was given to him, it is called the book of Chanoch.

When the Holy One, blessed be He, took him, He showed him all the supernal mysteries, including the mystery of the Tree of Life, with its leaves and branches in the middle of the garden. We find all those secrets in his book, ALL THAT ELOHIM SHOWED HIM WHEN HE TOOK HIM TO HEAVEN. Happy are those of exalted piety to whom the supernal wisdom has been revealed and from whom it will never be forgotten, as it is written: "The secret of Hashem is with them that fear him; and he will reveal to them his covenant" (Tehilim 25:14).

476. וּמִן דָּא אֲתַמְסַר סִפְרָא, דְּאֶקְרִי סִפְרָא דְחַנוּךְ. בְּשַׁעֲתָא דְאֶחִיד לִיהּ קְדוּשׁ בְּרוּךְ הוּא. אֲחֲמִי לִיהּ, כֹּל גְּנוּי עֲלָאִי, אֲחֲמִי לִיהּ אֵילָנָא דְחַיִּי, בְּגוּ מְצִיעוֹת גְּנָתָא, וְטְרַפּוּי, וְעַנְפוּי, וְכֹלָא חֲמִינָן בְּסַפְרֵיהּ. זְכָאִין אֵינּוֹן חֲסִידֵי עֲלָאִין דְּחֻכְמָתָא עֲלָאָה אֲתַגְּלִי לְהוּ, וְלֹא אֲתַנְשִׁי מְנִיִּיהוּ לְעֲלָמִין, כְּדִ"א סוּד ה' לִירְאִי וּבְרִיתוֹ לְהוֹדִיעֵם.

52. "My spirit shall not always strive on account of man"

The Zohar speaks about the immortality that was achieved on Mount Sinai during the great revelation of Light. The Zohar reveals that Moses never really died. Rabbi Elazar, the son of Rabbi Shimon, quotes a verse from the Book of Isaiah that discusses the reality of immortality at the End of Days, and how man will eventually live forever. The End of Days refers to our current period of time. We arouse the force of immortality through the spiritual influence of the words that compose this passage. When we scan these letters with certainty of mind and a trusting heart, we merit the removal of the force of death from our lives.

477. "And Hashem said: 'My spirit shall not always strive on account of man, for that he also is flesh'" (Beresheet 6:3). Rabbi Acha said: At that time, BEFORE THE FLOOD, this river, which originates and flows out of Eden--WHICH IS BINAH--produced a supernal spirit from the Tree of Life. This is ZEIR ANPIN. It poured this into the tree, WHICH IS THE FEMININE PRINCIPLE, and from it flowed spirits of life into the bodies of people, WHO LIVED a very long time until their sins reached the supernal world and stood by the door AT WHICH SIN CROUCHES. The supernal spirit FROM BINAH departed from the tree--WHICH IS THE FEMININE PRINCIPLE, at the instant when souls soared into people. Hence, it was written: "my spirit"--FROM BINAH - "will not strive with man forever (lit. 'for the world')", to give MY SPIRIT to the world when souls fly FROM THE MALE AND FEMALE to people.

477. וַיֹּאמֶר ה' לֹא יִדּוֹן רוּחִי בְּאָדָם לְעוֹלָם בְּשִׁגְם הוּא בָּשָׂר וּגו' רַבִּי אַחָא אָמַר, בְּהֵוּא זְמַנָּא, הוּוּהּ הָהוּא נִהְרָא דְנִגְיָד וְנַפְיָק, אֲפִיָּק רוּחָא עֲלָאָה מֵאֵילָנָא דְחַיִּי, וְאֲרִיָּק בְּאֵילָנָא דְשְׂרִינָא בֵּיהּ מוֹתָא, וְאֲתַמְשְׁכֵן רוּחִין בְּגוּוֹיֵיהוּ דְבְנֵי נְשָׂא, יוֹמִין סְגִיאִין, עַד דְּסַלְקוּ בִישׁוּן, וְאֲתַעֲתְדוּ לְפִתְחָא. בְּדִין אֲסַתְלַק רוּחָא עֲלָאָה, מֵהֵוּא אֵילָנָא, בְּשַׁעֲתָא דְפִרְחָא נְשַׁמְתִּין בְּבְנֵי נְשָׂא, הַה"ד לֹא יִדּוֹן רוּחִי בְּאָדָם לְעוֹלָם, לְמִיָּהֵב לְעוֹלָם בְּשַׁעֲתָא דְפִרְחוּ נְשַׁמְתִּין בְּבְנֵי נְשָׂא.

478. In the verse: "For that (Heb. beshagam) he also is flesh," Rabbi Elazar claims that Beshagam refers to Moshe, BECAUSE BESHAGAN HAS THE SAME NUMERICAL VALUE AS MOSHE, who shines on the moon. Because of that force, people can live in this world a long time. The phrase: "And his days shall be 120 years" (Beresheet 6:3) alludes to Moshe, WHO LIVED FOR 120 YEARS. Through him, the Torah was given. AT THE TIME THE TORAH WAS GIVEN, he bestowed life upon people from the Tree of Life, AND HE LEFT THE GARDEN OF EDEN CLOTHED IN THAT TREE OF LIFE THAT IS BINAH. Had the children of Yisrael not sinned, this situation would have continued. THEY WOULD HAVE RECEIVED LIFE FROM THE TREE OF LIFE AND WOULD NOT HAVE HAD TO DIE. Thus, the text says, "Engraved (Heb. charut) upon the tablets" (Shemot 32:16), WHICH MEANS freedom (Heb. cherut) from the Angel of Death, because the Tree of Life was drawn down. AND THROUGH IT COMES ETERNAL LIFE.

478. בְּשִׁגְם הוּא בָּשָׂר, רַבִּי אֶלְעָזָר אָמַר, בְּשִׁגְם, דָּא מוֹשֶׁה, דְּאֵיִהוּ נִהִיר לְסִיְהֵרָא, וּמַחִילָא דָּא, קֵיִימִין בְּנֵי נְשָׂא בְּעֲלָמָא יוֹמִין סְגִיאִין. וְהִיּוּ יָמֵיו מֵאָה וְעֶשְׂרִים שָׁנָה, רַמְזוּ לְמוֹשֶׁה דְּעַל יְדֵיהּ תּוֹרָה אֲתִיְהִיבַת, וּכְדִין יִרְיָק חַיִּין לְבְנֵי נְשָׂא מֵהֵוּא אֵילָנָא דְחַיִּי וְכֵן הוּוּהּ, אֲלִמְלָא דְחָבּוּ יִשְׂרָאֵל, הַה"ד חֲרוֹת עַל הַלְחוֹת חֲרוֹת מִמְלַאךְ הַמּוֹת. דְּהָא אֵילָנָא דְחַיִּי הוּוּהּ מְשִׁיךְ לְתַתָּא.

479. Hence, THE TEXT READS "For that (Heb. beshagam) he also is flesh" because beshagam is flesh--NAMELY MOSHE, WHO IS CLOTHED IN THE FLESH OF THE BODY, because upon him rests the inflow of eternal life. Beshagam, WHO IS MOSHE, is connected to the upper and lower worlds. THE UPPER ZEIR ANPIN IS ALSO CALLED 'MOSHE.' THEREFORE, THE PHRASE IS SPECIFIC: "FOR THAT (BESHAGAM) HE ALSO IS FLESH." IT INDICATES THAT IT REFERS TO MOSHE OF THE LOWER WORLD, WHO IS CLOTHED IN FLESH AND THROUGH WHOM THE GIVING OF THE TORAH BESTOWS FREEDOM FROM THE ANGEL OF DEATH. Hence, we learn that Moshe did not die. He was taken from this world TO THE UPPER WORLD OF ZEIR ANPIN, from where he shines upon the moon, WHICH IS THE FEMININE PRINCIPLE. Even though it disappears from the world, the sun does not die AND IS NOT CANCELED. Instead, it now shines upon the moon. Similarly, Moshe LEFT THE LOWER WORLD AND NOW SHINES UPON THE MOON IN THE UPPER WORLD.

479. וְעַל דָּא, בְּשִׁגְם דְּאֵיִהוּ בָּשָׂר, קֵיִימָא מְלָה לְאֶרְקָא רוּחָא דְחַיִּי, בְּשִׁגְם אֶחִיד לְתַתָּא, אֶחִיד לְעוֹלָא, וְעַל דָּא תְנִינָן, מוֹשֶׁה לֹא מִית אֲלֵא אֲתַבְנִישׁ מְעֲלָמָא, וְהוּוּהּ נִהִיר לְסִיְהֵרָא, דְּהָא שְׁמַשׁ אָף עַל גְּבַדְאֲתַבְנִישׁ מְעֲלָמָא, לֹא מִית אֲלֵא עָאֵל וְאֲנֵהִיר לְסִיְהֵרָא, כֵּן מוֹשֶׁה.

480. Another explanation of THE VERSE: "For that he also is flesh" maintains that when the spirit of life resides within the body of people for a long time, this spirit becomes like flesh, LIKE THE BODY, to be drawn after THE PLEASURES OF the body and be involved only with worldly affairs.

481. Rabbi Yitzchak said that all those generations, which originated with and came from Shet, were pious and righteous. Subsequently, as they spread and multiplied, they learned earthly skills of destruction with swords and spears, THAT IS, THEY LIVED UPON THEIR SWORD. This went on until Noach came. He improved the world for them and taught them to cultivate the land. When Noach first came, they did not sow and reap. THEY LIVED BY THEIR SWORDS and later, they depended on AGRICULTURE. This is what is meant by the verse: "While the earth remains..." (Bereshheet 8:22), BECAUSE THEN THE ART OF SOWING AND HARVESTING WAS PRACTICED.

482. Rabbi Elazar said that in the future, the Holy One, blessed be He, will correct the world and transform the spirit of life in people so that they live forever. About this, it is written: "For as the days of a tree shall the days of my people be" (Yeshayah 65:22), and "He will destroy death forever; and Hashem Elohim will wipe away tears from off all faces; and the insult of His people shall He take away from off all the earth: for Hashem has spoken it" (Yeshayah 25:8).

480. דְּבַר אַחֵר. בְּשֵׁגָם הוּא בָּשָׂר, בְּמִשְׁכּוֹ דְרוּחָא
בְּבִנְי נִשְׂא, זְמַנָּא רַבָּה אֲתֵהֵדֵר לְמַהוּי בָּשָׂר
לְאַתְמִשְׁכָּא בְּתַר גּוּפָא, וּלְאַשְׁתַּדְלָא בְּעוֹבְדֵי דְהָא
עֲלָמָא.

481. אָמַר ר' יִצְחָק, כָּל דְרִין דְאַשְׁתְּכַלְלוּ מִשְׁתָּ,
כְּלָהוּ צְדִיקֵי וְחֲסִידֵי לְבִתְרָא אֲתַפְּשִׁטוּ וְאוֹלִידוּ
וְאוֹלִיטוּ אֲוִמְנוּתָא דְעֲלָמָא, לְשַׁצָּאָה בְּרוּמְחִין
וְסִיפִין, עַד דְאַתָּא נַח, וְאַתְקִין לֹון תְּקוּנָא דְעֲלָמָא,
וּלְמַפְלַח וּלְאַתְקָנָא אֲרַעָא, דְהָא בְּקַדְמִיתָא לֹא הוּוּ
זְרַעִין וְחֲצִדִין, לְבִתְרָא אֲצַטְרִיכוּ לְהָא

482. ר' אֶלְעָזָר אָמַר, זְמִין קְדוֹשׁ בְּרוּךְ הוּא לְתַקְנָא
עֲלָמָא, וּלְאַתְקָנָא רוּחָא בְּבִנְי נִשְׂא, בְּגִין דִּיזְרַכּוּן
יוֹמִין לְעֲלָמִין, הֵה"ד כִּי כִימֵי הָעֵץ יָמֵי עַמִּי וְגו' .
וּכְתִיב וּבִלְע הַמּוֹת לְנֶצַח, וּמַחָה ה' אֱלֹקִים דְּמַעָה
מֵעַל כָּל פָּנִים וְחָרַפְתָּ עִמּוֹ יִסִּיר מֵעַל כָּל הָאָרֶץ, כִּי
ה' דְּבַר.

1. The Seven Chambers of the Garden of Eden

The following sections of the holy Zohar explore the metaphysical structure of all reality.

The Zohar is not just another book that provides information. As we scan these Aramaic words and sentences, they convey mystical knowledge, profound spiritual influence, and positive energy into all areas of our lives. The Zohar is a life-enriching instrument that conveys the very same spiritual Light that it describes in its pages. The act of looking at and learning from the Zohar allows us to assimilate the energy that is present in each and every letter. Quite simply, the words on these pages bring Light to places of darkness.

There are seven chambers in the Garden of Eden--that is, seven levels or frequencies of spiritual energy. These seven chambers correspond to seven Sfirot, or dimensions.

Though there are ten Sfirot in all, and these comprise all reality, they are divided into two groups - the Upper Three [Keter, Chochmah and Binah] and the Lower Seven [Chesed, Gevurah, Netzach, Hod, Yesod and Malchut].

Generally, the Upper Three have no real influence or sway over our physical world. They are above and beyond the boundaries of our cosmic neighborhood.

The Lower Seven, however, directly affect our world. More than that, they are like a holographic projector that projects the Light of the Creator into a 3 dimensional hologram that we perceive as our universe.

Because there are seven Light sources, it's not surprising that the number seven appears again and again:

7 notes of music.

7 colors of the spectrum.

7 seas.

7 continents.

1. Rabbi Shimon said: As we have already learned, when the Holy One, blessed be He, created the world, He established the laws of the secret of faith, NAMELY OF MALCHUT, within the lights of the higher secrets, THAT IS, HE ELEVATED MALCHUT TO BINAH. HENCE HE IMPRINTED THE SAME LAWS GOVERNING MALCHUT ON THE HIGHER SFIROT OF BINAH. THIS IS THE SECRET OF COMBINING THE QUALITIES OF THE MERCY OF BINAH AND THE JUDGMENT OF MALCHUT SHAPED BY THE ONE WHO EMANATED THEM FOR THE PURPOSE OF STRUCTURING THE WORLD. He established laws above, IN BINAH, and He established laws below, IN MALCHUT. He established all of this at the same time, MEANING THAT BOTH LAWS HAVE THE SAME FORM, THAT OF BINAH. And He made the lower world, MALCHUT, in the likeness of the upper world, BINAH. And He made one the exact reflection of the other, so that they can be elevated and thus united as one. That is why the Holy One, blessed be He, established the laws of the upper and lower letters of the alphabet, with which he created the worlds.

2. Come and see, that in the same manner, the Holy One, blessed be He, created the world, WHICH IS TO SAY BY INCLUDING THE QUALITY OF THE MERCY OF BINAH, AS EXPLAINED ABOVE, He also included in THE SOUL OF the first man, ADAM, THE SAME QUALITY OF MERCY WITH WHICH THE WORLD, MALCHUT, WAS CREATED. SUBSEQUENTLY, HE WAS ALSO ABLE TO ATTAIN THE LEVEL OF THE UPPER EMANATIONS OF BINAH AS WELL AS MALCHUT, AS THE ZOHAR EXPLAINS TO US. He opened up the discussion and said, "they are like man, who has transgressed the covenant" (Hoshea 6:7), because the Holy One, blessed be He, crowned Adam with the supernal crowns OF THE MOCHIN OF THE FIRST THREE SFIROT. He also created him with the six extremities of the world, NAMELY WITH THE MOCHIN OF THE SIX LOWER SFIROT, so that he would be complete in everything. And all THE CREATURES trembled before Adam and feared him because when he was created it was in the supernal form. All the creatures looked at that form and were reverent and fearful of him.

3. Subsequently, the Holy One, blessed be He, brought Adam into the Garden of Eden to enjoy its supernal delights. He was encircled by holy angels, who served him and informed him of the secrets of their Master. Come and behold: When the Holy One, blessed be He, brought Adam into the Garden of Eden, Adam saw and observed all the higher secrets and wisdom, so that he was able to observe and understand the splendors of his Master. ADAM HAD ACCESS TO ALL THAT, BECAUSE HE WAS CREATED IN THE SUPERNAL FORM OF BINAH.

1. אָמַר רַבִּי שִׁמְעוֹן הָאֵל תְּנִינָן, דְּכַד בְּרָא קֳדָשׁ בְּרִיךְ הוּא עֲלֵמָא, גְּלִיף בְּגִילּוּפֵי דְרְזָא דְמַהִימְנוּתָא, גּוּ טְהִירִין, בְּרִזּוֹן עֲלָאִין, וְגְלִיף לְעִילָא, וְגְלִיף לְתַתָּא, וְכֹלָא בְרִזָּא חֲדָא, וְעֵבִיר עֲלֵמָא תַתָּא, כְּגוּוֹנָא דְעֲלֵמָא עֲלָא, וְדָא קָאִים לְקַבִּיל דָּא, לְמַהוּי כֹּלָא חֲדָא, בְּיַחְוּדָא חֲדָא, וּבְגִין כֵּן קֳדָשׁ בְּרִיךְ הוּא גְּלִיף גְּלִיפֵי דְאַתּוּן עִילָא וְתַתָּא, וְכֵהוּ בְרָא עֲלֵמָן.

2. וְתָא חֲזִי כְּגוּוֹנָא דְעֵבִיר קֳדָשׁ בְּרִיךְ הוּא עֲלֵמָא, הָכִי נְמִי בְרָא לִיה לְאָדָם קֳדָמָא. פְּתַח וְאָמַר וְהִמָּה כְּאָדָם עֵבְרוּ בְרִית וְגו', דְהָא קֳדָשׁ בְּרִיךְ הוּא אֲעִטֵר לִיה בְּעִטְרִין עֲלָאִין, וּבְרָא לִיה בְּשִׁית סְטְרִין דְעֲלֵמָא, לְמַהוּי שְׁלִים בְּכֹלָא, וְכֹלָא זַעַן וְדַחֲלֵן מְקַמִּיה, דְהָא כַּד אֲתַבְרִי אָדָם, אֲתַבְרִי בְדִיוקְנָא עֲלָא, וְהוּוּ מְסַתְבֵּל בְּהוּא דִּיוקְנָא, וְזַעַן וְדַחֲלֵן מְקַמִּיה.

3. וּלְבַתֵּר אֲעִיל לִיה קֳדָשׁ בְּרִיךְ הוּא בְּגִנְתָּא דְעֶדֶן, לְאַתְעֲדָנָא תַמָּן בְּעֲדוּגִין עֲלָאִין, וְהוּוּ מְלֹאכֵין עֲלָאִין סְחָרִין לִיה, וּמִשְׁמֵשִׁין קַמִּיה, וְרִזּוֹן דְמַרְיָהוּן הוּוּ אוֹדְעִין לִיה. תָּא חֲזִי, בְּשַׁעְתָּא דְאֲעִיל לִיה קֳדָשׁ בְּרִיךְ הוּא לְגִנְתָּא דְעֶדֶן, הוּוּ חָמִי וְאַסְתַּבֵּל מִתַּמָּן, כֹּל רִזּוֹן עֲלָאִין, וְכֹל חֲכֻמָּתָא, בְּגִין לְמַנְדֵּע וְלְאַסְתַּבֵּלָא בִיקְרָא דְמַרְיָה.

4. There are seven sacred chambers and seven levels above, which are the secrets of supernal faith, NAMELY BINAH. And there are seven chambers below, IN MALCHUT, similar to those above, IN BINAH. Six of these chambers are just as they are above, CORRESPONDING TO THE SIX SFIROT OF ZEIR ANPIN, but one CHAMBER, CORRESPONDING TO BINAH, IS hidden and concealed. And all THE CHAMBERS OF MALCHUT, AND EVEN THE LOWER SIX, are part of the holy secret, AND THUS THEY ARE IN THE SHAPE OF BINAH. This is because each of the chambers has some of the likeness of above and some of the likeness of below, so that it is included in the form of the supernal secret OF BINAH as well as in the form of the lower secret OF MALCHUT. Adam resides in these chambers.

5. And after the expulsion OF ADAM from the Garden of Eden, the Holy One, blessed be He, prepared THE CHAMBERS for the souls of the righteous, to reward them with the blissful splendors of His divine light. And each one OF THOSE CHAMBERS was prepared in the semblance of the supernal shape OF BINAH and the lower shape OF MALCHUT, as we have already explained.

2. First Chamber: Yesod

The Zohar explains that, in the first chamber, the souls of the converts enter and stand to behold the Divine Splendor. Three times a day they are illuminated by Divine Light.

6. The first chamber below was created in the likeness of that which is above, THAT IS THE SFIRAH OF YESOD WITHIN MALCHUT--SET IN ITS PLACE BELOW TO CORRESPOND TO BINAH. It has already been explained that a law of the Garden of Eden states that ALL ITS ASPECTS ARE EXACTLY THE SAME as those in the divine secret OF BINAH, ALTHOUGH THE ASPECT OF THE MALCHUT OF THE ATTRIBUTE OF JUDGMENT IS NOT NOTICEABLE THERE. It is not visible to the eye, BECAUSE THE ESSENCE OF MALCHUT IS STORED DEEP WITHIN, AND THUS CANNOT BE SEEN. THE ATTRIBUTE OF MERCY CAN BE SEEN, but only by the souls of the righteous. Such souls exist in harmony with both the upper and lower laws. REACHING COMPLETION FROM BOTH BINAH AND MALCHUT, THEY ARE ABLE TO ATTAIN THE ESSENCE OF MALCHUT. FURTHERMORE, THROUGH MALCHUT, they are able to see the secret of their Master and to enjoy divine bliss.

7. Those WHO REACH MALCHUT WITHIN THE CHAMBERS are the righteous ones, who have not betrayed their Master for other gods. THEY ATTAIN MALCHUT AS IS IMPLIED BY THE PHRASE THAT SAYS THE SECRET OF "a virtuous woman is the crown of her husband" (Mishlei 12:4). The secret of faith NAMELY MALCHUT is that whoever attains it should cleave to his Master, always be in awe of Him, and never stray to the left or to the right. As we have explained, one must not follow other deities--which are termed 'a sinful woman'. This is the reason for the verse, "That they may shield you from a foreign woman, from the stranger who flatters with her words" (Mishlei 7:5). AND NO ONE MERITS ANY OF THIS EXCEPT THROUGH MALCHUT. HENCE THE STATURE OF THOSE RIGHTEOUS ONES WHO DO MERIT IT IS VERY HIGH. AND YOU SHOULD KNOW THAT THE ONLY ATTAINABLE CHAMBERS ARE THE SIX OF ZEIR ANPIN; THE SEVENTH IS UNATTAINABLE. THE CHAMBERS, TOGETHER WITH ZEIR ANPIN, ARE CONSIDERED THE TEN SFIROT. REMEMBER THAT THE FIRST CHAMBER OF YESOD ALSO INCLUDES MALCHUT, AND THE LAST CHAMBER OF BINAH ALSO INCLUDES THE THREE TOP SFIROT: KETER, CHOCHMAH, AND BINAH.

4. שבעה היכלין מדורין אינן לעילא, דאינן רזא דמהימנותא עלאה, ושבעה היכלין אינן לתתא כגוונא דלעילא, ואינן שית כגוונא עלאה, וחד טמיר וגניז איהו לעילא. וכל אלין אינן ברזא עלאה, בגין דכל הני היכלין, אית בהו כגוונא דלעילא, ואית בהו כגוונא דלתתא, למהוי כליל בדיוקנא דרזא דלעילא, ובדיוקנא דרזא דלתתא, ובהו הוה דיוריה דאדם.

5. ולבתר דאתתרך מגנתא דערן, אתקין לון קדשא בריך הוא לנשמתהון דצדיקיא, לאשתעשעא בהו. כדקא חזי, מזיוא דיקרא עלאה. וכל חד וחד, אתתקן כגוונא דלעילא, וכגוונא דלתתא, כמה דאוקימנא.

6. היכלא קדמאה, אתר דאיהו מתתקן לתתא, למהוי כגוונא דלעילא, והא אתערו חבריאי, נמוסי דגנתא דערן, כמה דאיהו ברזא עלאה. ולא שלטא ביה עינא, בר נשמתהון דצדיקיא, למהוי גליפן לעילא ותתא, ולאסתכלא מתמן, ברזא דמריהון, ובענוגא דלעילא.

7. ואלין אינן צדיקיא, דלא אחלפו יקרא דמריהון, בגין דחלא אחרא. כתיב אשת חיל עטרת בעלה, רזא דמהימנותא, לאתדבקא בר נש במריה, ולדחלא מניה תדיר, ולא יסטי לימינא ושמאלא, והא אוקימנא, דלא יהך בר נש, בתר דחלא אחרא, דאקרי אשת זנונים, ובגין כך כתיב לשמרך מאשה זרה מנכריה אמריה החליקה.

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8. This chamber is fixed in the secret of the divine form, WHICH IS BINAH, because when the souls of the righteous leave this world, WHEN THEY DEPART TO THEIR OWN WORLD, they enter those chambers of the lower Garden of Eden. And each one remains there for as long as it is necessary for the soul to be there.

9. In each and every chamber OF THE LOWER GARDEN OF EDEN there are figures in the supernal form OF BINAH, and there are figures in the lower form OF MALCHUT. CONSEQUENTLY, EVEN IF THE SOUL IS NOT ENTIRELY PURIFIED OF BODILY QUALITIES, IT CAN ENTER AND BE THERE IN THE SHAPE OF MALCHUT, WHICH IS CONNECTED WITH THE PHYSICAL NATURE. THE SOUL, WHICH IS THE ASPECT OF BINAH, CAN ALSO ENTER AND, AS EXPLAINED, BE CONNECTED TO BINAH.

And therein, IN THE GARDEN OF EDEN OF BELOW, the soul is clothed with garments similar to those worn in the physical world, and it enjoys all the time it needs there. IT ENJOYS THE BLISS OF DIVINE LIGHT, IN ORDER TO BE ENTIRELY CLEANSED OF ITS OLD PHYSICAL NATURE, until such a time as it can be elevated to its divine home. THIS MEANS THAT UNTIL ALL THE IMPRINTS OF THE PHYSICAL BODY THAT WERE ATTACHED TO THE SOUL IN THIS WORLD DISSIPATE, IT CANNOT BE ELEVATED TO ITS PLACE IN THE SUPERNAL GARDEN OF EDEN, AS IT NEEDS TO BE--FOR EACH SOUL IS FROM BINAH AND MUST RETURN TO ITS SOURCE, WHICH IS THE UPPER GARDEN OF EDEN. And with the new form or clothing that THE SOUL NOW WEARS, it is able to see divine entities FROM BINAH, and can thus glimpse the glory of its Master. THIS CLOTHING IS SIMILAR TO WORLDLY GARMENTS, BUT IT ALSO CONTAINS SUPERNAL FORMS FROM BINAH, AND THEREFORE, THROUGH ITS FORM, THE SOUL CAN STRIVE TO SEE THE DIVINE LIGHTS OF BINAH, AND BEHOLD THE GLORY OF ITS MASTER.

10. This chamber has visible supernal lights, and the souls of the converts enter and stand there to behold the divine splendor. Here they are clad in one luminous garment, that shines and yet also shines not. WITH THE LIGHTS IN THIS CHAMBER, THE RIGHTEOUS ARE ABLE TO SEE AND ENDOW THE SOULS OF THE CONVERTS, ENABLING THEM TO ENTER INSIDE AND RECEIVE THE DIVINE SPLENDOR--AFTER THEY HAVE BEEN DRESSED IN A LUMINOUS GARMENT, THAT BOTH SHINES AND DOES NOT SHINE. THE LIGHTS HAVE TWO FUNCTIONS, WHICH ARE AS ONE: TO SHINE UPON THE WORTHY, AND NOT TO SHINE UPON--IN OTHER WORDS, TO LEAVE IN DARKNESS--THE UNWORTHY. THE CLOTHING BRINGS THEM JOY, BECAUSE THEY MERIT IT AND ARE FIT TO RECEIVE IT. This chamber is lined with precious stones and gold.

11. There is an opening that leads down to the gates of Gehenom (Hell). From there, THE CONVERTS look at all the evil ones, THE IDOL WORSHIPERS, THOSE WHO HAVE NOT CONVERTED AND THUS have not entered the holy covenant. They are chased away by the angels of destruction with fire, and the converts see this, rejoicing that they have converted AND ARE THUS SPARED SUCH A HARSH JUDGMENT.

8. היכלא דא, קאים בדיוקנא דרזא עלאה, בגין דכד נשמתינ דצדיקיא נפקי מהאי עלמא, עאלין גו אלין היכלין, די בגנתא דערן דלתתא, ותמן יתבין כל חד וחד, כל ההוא זמנא דאצטריכא נשמתא למיתב תמן.

9. ובכל היכלא והיכלא, אית דיוקנין, בגוונא דלעילא. ודיוקנין בגוונא דלתתא, ותמן אתלבשת נשמתא בלבושין בגוונא דהאי עלמא, ואתערנת תמן כל ההוא זמנא דאצטריכת, עד דמטו זמנא לסלקא לאתר עלאה במה דאצטריך. ומגו ההוא זמנא דאתלבשת ביה, חמאת דיוקנין עלאין, לאסתכלא ביקרא דמריהון.

10. בהאי היכלא, אית נהורין עלאין, לאסתכלא, ונשמתהון דאינון גיורין דאתגיירו, קיימין תמן, ועאלין תמן, לאסתכלא ביקרא עלאה, ומתלבשין תמן בלבושא חדא דנהורא, דנהיר ולא נהיר. וההוא היכלא מקמא מאבן טבא ודהבא.

11. ותמן איהו פתחא חדא. דנחית לקבל פתחא דגיהנם, מתמן מסתכלן בכל אינון חייבי, דלא עאלו בברית קיימא קדישא, ואתתרכו באינון מלאכי חבלה, דטרדי לון בגורא דדליק, ואינון חמאן וחדאן על דאתגיירו.

12. And three times a day they are illuminated by divine light, blessed by LIGHTS OF THE THREE TOP SFIROT, WHICH ARE DRAWN INTO THIS CHAMBER. Above them reside Ovadyah the convert and Onkelus the convert, and the other SIMILARLY IMPORTANT converts. And, as has been explained REGARDING THIS CHAMBER IN THE LOWER GARDEN OF EDEN, SO TOO IN THE LOWER CHAMBER OF THE UPPER GARDEN OF EDEN, the souls ascend and are adorned, AFTER RESIDING FOR A SUFFICIENT TIME IN THE LOWER GARDEN OF EDEN.

12. ותלת זמנין ביומא, נהרין מגו נהירו עלאה, ומשתעשען תמן, ועילא מנהון, עובדיה ואונקלוס גיורא, ושאר גיורין דאתגיירו, בגוונא דא לעילא, בד זכאן לסלקא נשמתהון לאתעטרא תמן.

3. Second Chamber: Hod

The second chamber is located within the first. The opening to this chamber can be found in our world, deep within the caves of the Patriarchs in Machpelah, Hebron, in the Land of Israel. In this chamber reside the souls who met with adversity and endured hardship in the physical world. Throughout their ordeals, they retained their certainty and faith in the Creator. These souls understood the purpose of human existence as achieving spiritual growth, and therefore they thanked the Ancient and Holy One for sending them genuine opportunities for attaining that purpose.

13. The second chamber is within the first. The opening of this chamber is from within the cave of the Patriarchs, and it is lit by the first chamber. All manner of precious stones surround it.

13. היכלא תניינא, היכלא דא, קיימא לגו מהאי היכלא קדמאה והאי פתחא איהו סמיך לגו מערתא דאבהן, והאי היכלא נהיר מקדמאה, הכא אית כל אבנין יקירין דמקמן ליה.

14. Within this chamber, there is one light that includes all the colors, THAT IS, THE FOUR COLORS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT, which shine downward from above. In this chamber are found all those who, so as to be made whole BY PERFECT REPENTANCE, suffered illnesses and misfortunes in this world, and who thanked and praised their Master every day, and never once stopped their prayers. THEREFORE THEY ATTAINED ADMITTANCE TO THE CHAMBER OF HOD IN THE GARDEN OF EDEN.

14. בגו דהאי היכלא, אית נהירו חר, כליל מכל גוונין, ואיהו נהיר מעילא לתתא. בהאי היכלא קיימין אינון, דסבלו יסורין ומרעין בהאי עלמא, בגין לאתתקנא, והוּו מודן ומשבחן למריהון כל יומא, ולא הוּו מבטלין צלותיהו לעלמין.

15. And within this chamber reside all the righteous people who sanctify with all their might the name of their Master, and answer, with all their might, "Amen, may the great name be blessed." THIS THIRD ASPECT OF THE CHAMBER CONTAINS THE THREE TOP SFIROT, TO WHICH THE ABOVE MENTIONED RIGHTEOUS MERIT ADMISSION. They reside in the innermost recesses of the chamber. CHESED, GVURAH, AND TIFERET OF THIS CHAMBER EXIST WITHIN NETZACH, HOD, AND YESOD OF THIS CHAMBER, AND THE THREE TOP SFIROT EXIST WITHIN CHESED, GVURAH, AND TIFERET. And the light THAT RESIDES WITHIN CHESED, GVURAH, AND TIFERET OF THIS CHAMBER includes all of the colors, CHOCHMAH, BINAH, TIFERET, AND MALCHUT. THIS LIGHT shines on them THAT IS, ON THE RIGHTEOUS IN THE TOP THREE SFIROT OF THE CHAMBER. And by the strength of this light THAT THEY RECEIVE FROM CHESED, GVURAH, AND TIFERET OF THE CHAMBER, they can stand and see other lights--BUT THE MAGNITUDE OF THESE OTHER LIGHTS DOES NOT ALLOW THEM TO BE SEEN FULLY. IT IS AS IF THEY CONNECT, YET ALSO DO NOT CONNECT WITH THE LIGHTS. Above THE RIGHTEOUS, stands Mashiach, who enters, walks among them, and draws down that light SO THAT THEY CAN ATTAIN IT FULLY.

15. לגו מהאי היכלא, קיימין כל אינון, דמקדשין בכל חילא שמא דמריהון, ואתיבו אמן יהא שמייה רבא מברך בכל חילא, ואלין אינון קיימין לגו, בגו האי היכלא, וההוא נהורא דכליל כל גוונין נהיר לון. מההוא נהירו קיימין וחמאן נהורין אחרנין, דאתאחדן ולא אתאחדן בגווייהו. ועילא מנהון משיח, דאיהו עאל וקאים בינייהו, ונחית לון.

4. Third Chamber: Netzach

This chamber receives all those souls who have suffered more severe misfortunes and tragedies than the souls who reside in the Second Chamber. A second kind of soul dwelling in this chamber are the children whose lives were cut short. These young souls died before their time and therefore did not sin. The third type of soul who merits a place in this Chamber are those who constantly felt pain and cried over the destruction of the Holy Temples. These souls endured the suffering of the entire world during their existence.

16. MASHIACH leaves the SECOND chamber and enters the third. Here are found all those who suffered, FOR THE PURPOSE OF BEING MADE WHOLE, more severe illnesses and greater misfortunes THAN THOSE IN THE SECOND CHAMBER. THIS IS WHY THEY HAVE MERITED A PLACE IN THE THIRD CHAMBER. AND THIS IS THE FIRST TYPE OF SOUL FOUND IN THE CHAMBER. THE SECOND TYPE OF SOUL IN THIS CHAMBER IS THAT OF children who did not live their full lives, WHO DIED BEFORE THEIR TIME, AND THUS DID NOT SIN. SUCH PURE SOULS ASCEND TO MAYIN NUKVIN (FEMALE WATERS), AND ATTRACT THE LIGHTS OF THE SECOND CHAMBER. THE THIRD TYPE OF SOUL IN THE CHAMBER IS THAT OF those who mourn the destruction of the holy temple and who shed tears, THEREBY DRAWING DOWN THE LIGHTS OF THE TOP THREE SFROT INTO THIS CHAMBER. All THREE TYPES OF RIGHTEOUS SOULS reside in this chamber AND MASHIACH consoles them, WHICH MEANS THAT HE BESTOWS ON THEM THEIR LIGHTS.

5. Fourth Chamber: Tiferet

In this chamber are found the mourners of Zion and Jerusalem. Just as a child can feel the pain of parents who suffer over their children's misdeeds, these souls feel the pain of the Creator. Souls who were slain and executed for their unwavering belief in God are also among this group. The Messiah, the Zohar reveals, wears a garment upon which are inscribed the names of all martyrs.

17. He leaves the third and enters the fourth chamber, BECAUSE AFTER BEING COMPLETED WITH ALL THE LIGHTS OF THE THIRD CHAMBER, HE CAN NOW ENTER THE CHAMBER OF TIFERET. In this chamber are all of the mourners of Tzion (Zion) and Jerusalem and all of those murdered by idolatrous nations. And WHEN MASHIACH SEES THEM he breaks down in tears and cries. Then all the princes descended from David hold him and comfort him.

18. MASHIACH starts crying again till a supernal voice emerges and mixes with the Voice OF MASHIACH and HIS VOICE rises up. And it is delayed there until the beginning of the month, when it descends FROM BINAH. THEN it brings down many lights and emanations that shine upon all the chambers. It also brings remedy and light to those killed BY THE IDOLATROUS NATIONS OF THE WORLD and those ailing and with pains who suffer with Mashiach SO AS TO BRING FORTH THE REDEMPTION.

19. Then MASHIACH puts on the purple garment OF ROYALTY (called Purfira), on which the names of all those killed by the idolatrous nations of the world are inscribed and listed. This purple garment OF MASHIACH ascends TO BINAH and is engraved upon the supernal royal garment of the King, WHICH IS ZEIR ANPIN THAT CLOTHES BINAH. THERE, THOSE KILLED BY OTHER NATIONS AND LISTED ON MASHIACH'S GARMENT ARE INSCRIBED ONTO THE SUPERNAL GARMENT, ALONG WITH ALL OTHERS LISTED ABOVE, AND DIVINE LIGHT IS DRAWN BY THEM TO THIS CHAMBER. The Holy One, blessed be He, will one day clothe himself with this royal garment OF MASHIACH and judge the nations of the world, as it is written: "He shall judge the heathen and he shall fill the places with dead bodies" (Tehilim 110:6). BEFORE THIS COMES ABOUT AT THE END, THE ROYAL GARMENT OF MASHIACH IS SWEETENED BY CONNECTING IT WITH THE ROYAL GARMENT OF THE HOLY ONE, BLESSED BE HE. THEN THEY BOTH ASCEND TOGETHER TO THE PLACE KNOWN AS FEMALE WATERS (MAYIN NUKVIN). THEY UNITE IN THE UPPER WORLDS AND DRAW THEIR LIGHTS THEREOF, until MASHIACH descends and returns FROM THE PLACE OF UNION, bringing lights and bliss down with him for the pleasure and consolation of the souls. And many angels and Chariots DESCEND WITH MASHIACH, each carrying a garment for the souls of those killed by THE IDOLATROUS nations of the world.

16. אִיהוּ נָטִיל מֵהַאי הַיְכָלָא, וְעָל בְּהַיְכָלָא תְּלִיתָא, וְתַמֵּן כָּל אַנּוּן בְּנֵי מֵרְעִין וּכְאִבִּין יְתִיר, וְכָל אֵינּוֹן דְּרִדְקֵי דְּבֵי רַבֵּן דְּלֵא אֲשֵׁלִימוּ יוּמִין, וְכָל אֵינּוֹן דְּעֵצְבִין עַל חֲרוֹב בֵּי מִקְדָּשָׁא וְהוּוּ אוֹשְׁרִין דְּמַעֲיָן, כְּלֵהוּן קְיָיִמִין בְּהַהוּא הַיְכָלָא, וְאִיהוּ מְנַחֵם לֵוִן.

17. וְנָטִיל מֵהַאי הַיְכָלָא, וְעָל בְּהַיְכָלָא רְבִיעָא, וְתַמֵּן כָּל אֵינּוֹן אֲבִלֵי צִיּוֹן וִירוּשָׁלַם, וְכָל אֵינּוֹן קְטוּלֵי דְשָׂאָר עַמִּין עֲבוּ"ם וְאִיהוּ שְׂרֵי וּבְכֵי, וּכְדִין כָּל אֵינּוֹן נְשִׂאִין דְּזַרְעָא דְדוֹד, כְּלֵהוּ אַחֲרֵן בֵּיה, וּמְנַחֲמִין לֵיה.

18. שְׂאֵרֵי תְּנַיִנוֹת וּבְכֵי, עַד דְּקָלָא נְפִיק, וּמִתְאַחַד בְּהַהוּא קָלָא, וְסָלִיק לְעֵילָא, וְאֲשַׁתְּהֵי תַמֵּן עַד רִישׁ יָרְחָא. וְכַד נְחִית נְחִתִּין עֲמִיהַ כְּמַה נְהוּרִין וְזִיּוּן, מְנַהֲרִין לְכָל אֵינּוֹן הַיְכָלִין, וְאֲסוּוֹתָא וְנַהוּרָא לְכָל אֵינּוֹן קְטוּלִין, וּבְנֵי מֵרְעִין וּמְכַאוּבִין דְּסָבִילוּ עֲמִיהַ דְּמַשִּׁיחַ.

19. וּכְדִין פּוּרְפִירָא לְבִישׁ, וְתַמֵּן חֲקִיקִין וְרִשְׁמִינִין כָּל אֵינּוֹן קְטוּלֵי דְשָׂאָר עַמִּין עֲבוּ"ם בְּהַהוּא פּוּרְפִירָא, וְסָלִיק הַהוּא פּוּרְפִירָא לְעֵילָא, וְאֲתַחַקֵּק תַמֵּן גּוּ פּוּרְפִירָא עֲלָאָה דְּמַלְכָא, וְקַדְשָׁא בְּרִיךְ הוּא זְמִין לְאַלְבָּשָׁא הַהוּא פּוּרְפִירָא וּלְמִידָן עַמִּין, דְּכֹתִיב יְרִין בְּגוּיִם מְלֵא גְוִיּוֹת. עַד דֵּי אֲתָא וְנַחֲסִים לֵוִן, וְנַחֲתִין עֲמִיהַ נְהוּרִין וְעֵדוּנִין, לְאַתְעֲרָנָא, וְכְמַה מְלֵאכִין וְרִתִּיכִין עֲמִיהַ, כָּל חַד וְחַד בְּמַלְבוּשָׁא, לְאַתְלַבְּשָׁא בְּהוּ כָּל אֵינּוֹן נְשַׁמְתִּין דְּקְטוּלִין, וְתַמֵּן מִתְעַדְנִין כָּל הַהוּא זְמַנָּא דְּאִיהוּ סָלִיק וְנַחֲתִית.

There these souls experience divine bliss while Mashiach ascends and descends.

20. On a spiritual level inside this chamber, DEEP IN THE HEART OF CHESED, GVURAH, AND TIFERET, stand the ten appointed ministers, who are Rabbi Akiva and his comrades. They all go up through the holy mirror--WHICH IS THE SECRET OF THE LUMINOUS MIRROR-- and shine with supernal, glorious splendor. Of them it is written: "Neither has the eye seen, Elohim beside you" (Yeshayah 64:4).

20. לְגוֹ מֵהָאֵי הַיְכָלָא, קַיִמָא גּוּ דְרַגָא עֲלָא, אִינוּן עֲשָׂרָה רַבְרַבִּין מִמְנוּן, רַבִּי עֲקִיבָא וְחַבְרוּי, וְכֵלְהוּ סִלְקֵי בְּסִלְקוֹ, גּוּ אֶסְפֵּקְלִרְיָאָה דְלְעִילָא, וְנִהְרִין בְּזוּי יִקְרָא עֲלָא, עֲלִייהוּ כְּתִיב עֵין לֹא רָאתָה אֲלֵקִים זּוֹלַתְךָ יַעֲשֶׂה לְמַחְבֵּה לּוּ.

6. Fifth Chamber: Gvurah

The souls who have made complete repentance reside in the Fifth Chamber. At its entrance stands King Menasheh, the King of Judah, who committed terrible sins throughout his life. Nevertheless, the King atoned for his wrongdoings and his repentance was accepted by the Creator.

21. Within the fifth chamber reside all those whose repentance is complete those who have repudiated their wrong deeds and have been consoled for them. THIS MEANS THAT THEY HAVE REPENTED THROUGH LOVE. THEN THEIR WICKEDNESS IS TRANSFORMED INTO VIRTUE AND THEY ARE CONSOLED FOR ALL THEIR SINS BECAUSE THEY HAVE RECEIVED MERIT FOR REPENTING THEM. Their souls leave them purified. In this chamber also RESIDE those who have sanctified their Master's name and have taken upon themselves self-sacrifice FOR HIS HONOR, BLESSED BE HE. And at the entrance to the chamber stands Menasheh, the King of Yehuda, who has entirely repented his sins and whose repentance the Holy One, blessed be He, accepted. The Holy One, blessed be He, created a recess for his sake UNDERNEATH THE THRONE OF GLORY, to receive him. THAT IS, HE CONCEALED HIM AS IF UNDERGROUND FROM THE EYES OF THE PROSECUTORS SO THAT THEY WOULD NOT ASK FOR JUDGMENT OF HIM.

21. בְּהַיְכָלָא חֲמִישָׁאָה, קַיִמִין כָּל אִינוּן מְאִרְיָהוּן דְּתִיּוּבְתָא שְׁלִימְתָא, דְּתַבּוּ מַחְטְאִיהוּן וְאִתְנַחְמוּ בְּהוּ, וְנִפְקַת נִשְׁמַתִּיהוּ בְּדַכּוּ, וְכָל אִינוּן דְּקִדְּשׁוּ שְׁמָא דְּמִרְיָהוּן, וְקַבִּילוּ עֲלִיהוּ מוֹתָא, וּבְתַרְעָא דְּהָאֵי הַיְכָלָא, קָאִים מְנַשֶּׁה מֶלֶךְ יְהוּדָה, דְּקַבִּיל לִיהַּ קִדְּשָׁא בְּרִיךְ הוּא בְּתִיּוּבְתָא שְׁלִימְתָא, וְחִתֵּר לִיהַּ חֲתִירָא לְקַבְּלָא לִיהַּ.

22. And within NETZACH, HOD, AND YESOD OF this chamber reside all those, whose repentance is immense, who GAINED SO MUCH POWER THROUGH THEIR REPENTANCE OF MISDEEDS IN LIFE that their souls left through disgust at their own evil actions. They delight in the supernal Eden each and every day. Three times a day the light enters this chamber in which the souls experience bliss, each to the extent that it deserves. THESE THREE TIMES CORRESPOND TO THE THREE COLUMNS TO WHICH THE LIGHTS OF THE THREE TOP SFIROT ARE DRAWN. And each is burned by the light of the Chupah (canopy) of his neighbor, be it in the upper CHAMBERS or the lower. THIS MEANS THAT THE LEVELS OF THE RIGHTEOUS ARE UNEVEN NEITHER IN THE UPPER CHAMBERS NOR THE LOWER. EACH HAS A CANOPY OF HIS OWN THAT NO OTHER CAN TOUCH WITHOUT BEING BURNED.

22. וְלְגוֹ מֵהָאֵי הַיְכָלָא, קַיִמִין, כָּל אִינוּן מְאִרְיָהוּן דְּתִיּוּבְתָא תְּקִיפָא, דְּנִשְׁמַתְהוּן נִפְקַת, בְּשַׁעֲתָא דְּאִתְמַרְמְרוּ עַל עוֹבְדִיהוּן, וְאֵלִין מִתְעַדְנִין בְּעַדוֹנָא עֲלָא, בְּכָל יוֹמָא וְיוֹמָא. וְתַלְתָּ זְמַנִּין בְּיוֹמָא, נִהִירוּ עָאֵל בְּהוּא הַיְכָלָא, דְּמִתְעַדְנִין בֵּיהַּ כָּל חַד וְחַד בְּדַקָּא חֲזִי לִיהַּ. וְכָל חַד נִכְוָה, מְנַהִירוּ דְּחוּפָה דְּחַבְרִיָּה, בֵּין לְתַתָּא בֵּין לְעִילָא.

23. This chamber stands above all the lower chambers, and even the truly righteous in the lower chambers cannot enter or reach it. This CHAMBER, WHICH IS GVURAH, is at a higher level than all other CHAMBERS. Only the level of the righteous, WHO RESIDE IN THE CHAMBER OF CHESED, is a higher level than all the rest, EVEN HIGHER THAN THE CHAMBER OF GVURAH.

23. הָאֵי הַיְכָלָא קַיִמָא, עַל אִינוּן הַיְכָלֵי תַתָּאִין, וְאֶפְלוּ צְדִיקִים גְּמוּרִין לֹא יִכְלִין לְאַעֲלָאָה בְּגוֹ הָאֵי הַיְכָלָא, וְלִמִּיקָם בֵּיהַּ, וְהָאֵי אִיהוּ דְּרַגָא עֲלָאָה עַל כָּלָא, בְּרַ דְּרַגָא דְּחִסְדֵי דְּאִיהוּ דְּרַגָא עֲלָאָה עַל כָּלָא.

7. Sixth Chamber: Chesed

This is the Chamber of the Righteous who say, What is mine is yours and what is yours is yours. The truly righteous share everything they possess, desiring and keeping nothing for themselves. This sixth Chamber is loftier than all the rest and governs over all others.

24. The sixth chamber is the chamber of the righteous. IT IS FOR THOSE WHOSE CHARACTER IS TO SAY, "WHAT IS MINE IS YOURS AND WHAT IS YOURS IS MINE." THIS MEANS THAT THEY SHARE, BUT DO NOT RECEIVE ANYTHING FOR THEMSELVES. This is a loftier chamber than the rest, and governs them all. THUS, ONE CANNOT REACH THIS CHAMBER IF ONE HAS NOT PASSED THROUGH ALL OF THE LOWER LEVELS. It is a right-hand chamber BECAUSE THE LEVEL OF CHESED IS CONSIDERED TO BE THE RIGHT COLUMN, and it cannot be attained BY ANYONE except the holy righteous souls and all those who greatly love their Master. At the entrance of this chamber are those who proclaim their Master's unity each day. THESE ARE THE ONES WHO DRAW DOWN THE REVELATION OF HIS UNITY, BLESSED BE HE, FROM THE BLESSED EIN SOF (THE ENDLESS WORLD) TO THE SFIROT AND ALL THE WORLDS. And they are the first to ascend from there to higher chambers, MEANING they are the first OF THE RIGHTEOUS IN THAT CHAMBER to ascend.

24. האי היכלא שתינתא: היכלא דא היכלא דחסידי, היכלא דא, היכלא עלאה על בלא, והאי הוא היכלא דקיימא על בלא. היכלא דימינא, לית מאן דיקים ביה, אלא אינון חסידים קדישין, וכל אינון דמרחמי למריהון ברחימו סגי. ולפתחא דהאי היכלא, קיימא כל אינון דמיחדי יחודא דמריהון בכל יומא ואלין עאלין בהאי היכלא, וזמינין לסלקא בקרמיתא.

25. Above this entrance, WHERE THE LIGHTS OF NETZACH, HOD, AND YESOD ARE, stands Avraham to the right of the Holy One, blessed be He. THAT IS, he stands on the side of CHESED. And at another entrance is Yitzchak, who was bound upon the altar and was an unblemished sacrifice before the Holy One, blessed be He, AND REPRESENTS GVURAH. And at another entrance stands Ya'akov, a perfect man, surrounded by twelve tribal heads who have the Shechinah (female presence of God) over their heads. THEY CORRESPOND TO THE LIGHTS OF CHESED, GVURAH, AND TIFERET OF THIS CHAMBER, AS AVRAHAM, YITZCHAK, AND YA'AKOV ARE THE EMBODIMENTS OF CHESED, GVURAH, AND TIFERET, AS WE KNOW.

25. ועילא מהאי פתחא אברהם, וימינא דקדשא בריך הוא, ולפתחא אחרא קיימא יצחק, דאתעקד על גבי מדבחא, והוה קרבנא שלים קמיה דקדשא בריך הוא. ולפתחא אחרא לגו, קיימא יעקב שלימא, ותריסר שבטין סחרגיה, ושכינתא על רישיהו.

26. And when the children of Yisrael are in a time of trouble, these three Patriarchs awaken and arouse the Shechinah to protect Yisrael. Consequently, THE SHECHINAH ascends and after being crowned-- RECEIVING THE THREE TOP SFIROT, CALLED crowns-- protects Yisrael. BUT SHE CANNOT PROTECT YISRAEL UNTIL THE PATRIARCHS ARE AWAKENED AND SHE RECEIVES THE CROWNS OF THE TOP THREE SFIROT. Just as chambers are found in the lower GARDEN OF Eden, corrected chambers can be found in the supernal Garden of EDEN. These corrected chambers contain the secret of faith, NAMELY MALCHUT. FOR MALCHUT, UPON ITS COMPLETION, IS CALLED 'FAITH' AND EACH CHAMBER IS AN ASPECT OF MALCHUT.

26. וכד ישראל בעקו אתערו תלת אבהן, ומתערי לה לשכינתא לאגנא עליהו, וכדין איהי סלקא ואתעטרא לעילא, ואגנא עליהו דישראל. וכמה דאית היכלין לתתא בגנתא דערן, הכי נמי לעילא אית היכלין מתקנן, דאינון רזא דמהימנותא.

8. Seventh Chamber: Binah

This is the most hidden of all the Chambers. All the others are connected to and crowned by this one. It is not a dwelling of souls, but a Chamber to which they ascend on the way to their respective places.

Most of the turbulence and turmoil of life occurs within the darkness that is created from an absence of spiritual Light. As we scan the letters that tell the secrets of the Seven Chambers, the verses bring the all-embracing Light of the Creator into our lives.

27. And all those chambers are connected to and crowned by one chamber, which is the seventh chamber. This chamber is more hidden and vaguer than all the others. In the middle of this chamber stands a column of the colors green, white, red, and black. And when the souls NEED TO ascend TO A HIGHER LEVEL, they enter THE COLUMN THAT STANDS WITHIN this chamber. And whoever is suitable for one color OF THE COLUMN rises through it, and whoever is suitable for another color rises through it. Each and every SOUL ascends through the color most suitable to it.

27. וכל הני היכלין, בלהו מתקשרן ומתעטרן בחד היכלא דאיהו היכלא שביעאה, והאי היכלא איהו גניז וסתים מכל שאר היכלין. באמצעיתא דהאי היכלא קאים חד עמודא, דאיהו בגוונין סגיאין: ירוק, חוור, סומק, אוכם. וכד נשמתיין סלקין, אינון עאלין גו האי היכלא, מאן דאתחזי להאי גוון סליק ביה, ומאן דאתחזי להאי גוון סליק ביה. כל חד וחד בדקא חזי ליה.

28. The first six chambers are the dwellings OF THE SOULS, as we have said. This seventh CHAMBER, however, is not a dwelling place OF THE SOULS; IT IS ONLY A PLACE WHERE THE SOULS ASCEND THROUGH THE COLUMNS CONTAINED THEREIN. And all six CHAMBERS are in the secret of six. And the fact that it is written: "Bara Sheet" (Bereshheet [Genesis]), WHICH IS A COMBINATION OF THE WORDS BARA (ARAM., CREATED) AND SHEET (ARAM., SIX), TEACHES US THAT THERE ARE six levels above WITHIN BINAH ITSELF, and six levels below. THESE ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN AND NUKVA. THESE LEVELS ARE CALLED THE SIX DAYS OF THE WEEK, and all are part of the same secret. THIS MEANS THAT WE CAN ONLY COMPREHEND THE SIX SFIROT OF THE LOWER LEVELS AND NOT THOSE OF THE TOP THREE SFIROT.

28. וְאֵלֵּין שֵׁית הַיְכָלִין אֵינּוֹן לְמִדּוֹרָא בְּדַאמְרָן, וְשְׁבִיעָאָה לָאוּ אִיהוּ לְמִדּוֹרָא. וְשֵׁית, כֹּלָא בְּרָזָא דְשֵׁית, וְעַל דָּא בְּתִיב בְּרָא שֵׁית. שֵׁית דְּרִגְיִן לְעִילָא, שֵׁית דְּרִגְיִן לְתַתָּא, וְכֹלָא רְזָא חֲדָא.

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הִיְקוּקִיָּהוּ

9. Beresheet, Bara Sheet

The Zohar speaks about the relationship between the Sfirot Binah and Malchut, or our world. That relationship is the key to the mystery of the word Beresheet, meaning In the Beginning. The first part of the word Beresheet is Bara, which pertains to the Sfirot of Binah, the Repository of all spiritual Energy. The second part of the word Beresheet is sheet, which is Malchut, our physical reality. Malchut is the portal through which we, as individuals, receive our Light from Binah. Bara and Sheet are called the two Heys ? These two Heys are part of the Tetragrammaton, the Name of God that is spelled out as Yud, Key, Vav, Key ??????. Please note that when the letters of the Tetragrammaton are presented in sequence like this, Hey is transposed to Key ?. The Names of God are powerful energy forces, and the Tetragrammaton ????? is one of the strongest Names of God in existence. The First Hey in the Tetragrammaton pertains to the Sfirah of Binah, the Repository of Light. The Vov embodies the realm of Zeir Anpin, which enfolds and includes six Sfirot within it. The Vov is the conduit through which the Light stored in Binah flows into our physical world. Our world, Malchut, is signified by the lower Hey. Rabbi Abba reveals a secret concealed inside the word Beresheet, which means, In the Beginning. Within the word we can find two words, Bara and Sheet, which mean, He created six. The six refers to the 6 Sfirot, or dimensions, compacted within Zeir Anpin.

29. Come and behold: Beresheet (in the beginning), Rabbi Yehuda said, there were two temples, the first and the second. The first was supernal, CORRESPONDING TO BINAH, and the second was lower, CORRESPONDING TO MALCHUT. There are also two Heis IN THE NAME YUD-HEI-VAV-HEI, a supernal HEI, RELATING TO BINAH and a lower HEI, RELATING TO MALCHUT, and all is one. THIS MEANS THAT THE FIRST AND SECOND TEMPLES ARE ONE WITH THE UPPER HEI AND LOWER HEI, WHICH ARE BINAH AND MALCHUT. The supernal Bet OF BERESHEET IS THE FIRST TEMPLE, WHICH IS BINAH. IT opens the gates to all directions, because they are truly included within one another. THIS MEANS THAT MALCHUT, WHICH IS THE SECOND TEMPLE, IS MIXED WITH BINAH, WHICH IS THE FIRST TEMPLE. CONSEQUENTLY, BINAH OPENS THE GATES TO ALL DIRECTIONSHER OWN SIX SIDES AND THE SIX SIDES OF MALCHUTTHUS ENABLING THE LATTER TO RECEIVE THE MOCHIN AS HERSELF. The word "Beginning (Beresheet)" INDICATES THAT BINAH is the first to be counted as part of the structure, COMPOSED OF ZEIR ANPIN AND NUKVA, THAT IS CALLED THE STRUCTURE OF THE WORLD. THIS MEANS THAT BINAH IS CONSIDERED THE FIRST TO DRAW THE MOCHIN TO ZEIR ANPIN AND NUKVA AND TO THE WORLDS BRIYAH, YETZIRAH, AND ASIYAH. THIS ALLUDES TO THE WORDS "IN THE BEGINNING (BERESHEET)" OF TORAH. BET (HEB., IN) REFERS TO THE UPPER TEMPLE, BINAH. "THE BEGINNING (BERESHEET)" INDICATES THAT IT WAS FIRST TO DRAW THE MOCHIN TO THE WORLDS. Rabbi Yitzchak says THAT BINAH COMES FIRST in the counting.

29. תָּא חֲזִי, בְּרֵאשִׁית, רַבִּי יְהוּדָה אָמַר, תְּרִין בְּתִין הוּוּ, בֵּית רֵאשׁוֹן וּבֵית שְׁנִי, דָּא עֲלָאָה וְדָא תַתָּאָה, תְּרִין הֵהִי"ן אֵינּוֹן, דָּא עֲלָאָה וְדָא תַתָּאָה, וְכֹלָהוּ חָד, ב' עֲלָאָה פְּתַחא תְּרַעִין לְכֹל סְטָרָא, דְּהִכִּי הוּא דְכִלִּיל דָּא בְּדָא. רֵאשִׁית, כְּדִין הוּא רֵאשִׁית לְאֲעִילָא בְּחוּשְׁבָנָא דְּבִנְיָנָא, רַבִּי יִצְחָק אָמַר לְמַנְיָנָא.

30. Rabbi Elazar says THE WORD Beresheet IN TORAH is a collective word. THIS MEANS THAT MALCHUT, WHICH IS THE SECRET OF "THE FACE OF MAN," embraces all forms of REALITY. This is the secret of the verse, "This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). In this appearance, six other LEVELS are discernible. BECAUSE THROUGH MALCHUT THE SPIRITUAL LIGHTS OF CHOCHMAH ARE ATTRACTED TO THE SIX DIRECTIONS OF BINAH, AS SIGHT AND APPEARANCE ARE CHARACTERISTIC OF CHOCHMAH. THUS, Beresheet is derived from "Bara Sheet," BECAUSE THROUGH THE ASCENSION OF MALCHUT TO BINAH, SIX DIRECTIONS ARE FORMED IN BINAH.

Come and see: When the six directions OF BINAH enter this MALCHUT, she makes herself ready to reflect them. SHE DRAWS the spiritual lights OF CHOCHMAH FOR THE SAKE OF THEIR REVELATION. Through them, through the spiritual lights of CHOCHMAH, she engages in all the worldly workmanship. AND THIS WORKMANSHIP IS THE SPIRITUAL LIGHT OF THE ILLUMINATION OF CHOCHMAH, FROM WHICH SPRANG THE REALITY OF THE SIX WEEKDAYS. RABBI ELAZAR REVEALS TO US THAT ALTHOUGH ALL SPIRITUAL LIGHT COMES FROM BINAH, IT COMES MAINLY THROUGH MALCHUT'S ELEVATION TO BINAH. It is because the workmanship of the world, NAMELY THE SPIRITUAL LIGHT OF CHOCHMAH, comes from the level OF MALCHUT, that it is written "Bara Sheet" (he created six). THIS SIGNIFIES THAT credit for the workmanship is attributed to the six ASPECTS OF BINAH, as they perform their craftsmanship in the level OF MALCHUT.

31. Rabbi Yosi quotes, "The flowers appear on the earth, the time of song has come and the voice of the turtle dove is heard in our land" (Shir Hashirim 11:12). "The flowers" allude to the six levels: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. In the phrase, they "appear on the earth," earth ALLUDES TO MALCHUT. The "flowers" are forms that are not revealed at any level other THAN MALCHUT. "The time of singing has come" SIGNIFIES THAT WHEN THE SHECHINAH, CALLED SONG, IS INSPIRED WITH THE SPIRITUAL LIGHT OF CHOCHMAH, then is the time for praise and glorification, as is written: "So that he may sing your praise and not be silent" (Tehilim 30:13). MALCHUT is therefore called 'song,' as we have learned from the words, "a song for David" (Tehilim 3:1) AND NOT "DAVID'S SONG" (TEHILIM 24:1). THIS INDICATES that first David was inspired by the Shechinah. This is WHY IT IS SAID THAT "the time of singing has come." FIRST THE SHECHINAH (CALLED "SONG") REACHED HIM; ONLY THEN DID HE START SINGING AND PRAISING. Rabbi Chiya said THAT THE TIME OF SONG HAS COME; THIS should be understood literally as "the time of praise has come," MEANING THAT AFTER RECEIVING THE SPIRITUAL LIGHT, IT IS TIME FOR PRAISE. HE DISAGREED THAT THE SHECHINAH OF HASHEM IS CALLED "SONG."

32. Rabbi Aba says that the upper world, BINAH, is shrouded in mystery, as are all of its attributes, because it exists in the divine secret, THE THREE TOP SFIROT OF BINAH, which is a day THAT EMBRACES all days. And when ARICH ANPIN created and produced BINAH WITH A THOUGHT, He produced it on THE LOWER six OF BINAH AND NOT THE UPPER THREE. And because ARICH ANPIN is mysterious and His actions are incomprehensible, it is written in THE SCRIPTURE, "Bereshheet," MEANING "He created six (Bara Sheet)." THIS HINTS AT THOSE SIX supernal days, but does not specify who created them. THE SIX DAYS ALLUDED TO IN BERESHEET belong to an incomprehensible and vague world.

30. אָמַר רַבִּי אֶלְעָזָר, בְּרֵאשִׁית דָּא כְּלָלָא, דְּיוֹקְנָא דְכָל דְּיוֹקְנֵי כְּלִילֵן בֵּיהּ, דָּא רְזָא דְכְּתִיב הוּא מְרָאָה דְּמֹות כְּבוֹד ה', חִיזוּ דְאַתְחֻזּוּן בֵּיהּ שֵׁית אַחֲרֵינֵי, וְדָא הוּא בְּרֵאשִׁית בְּרָא שֵׁית.

תָּא חִיזוּ, כַּד עָאלין בְּהַאי חִיזוּ שֵׁית גּוּוּנֵי, הִיא אַתְקִינַת גְּרָמָא לְאַחֻזָּא לֹון וְלִמְפַעַל בְּהוּ אוּמְנוּתָא דְעֵלְמָא, וְאִי תִימָא דְהַאי אוּמְנוּתָא דְעֵלְמָא, מְדַרְגָּא דָּא הוּא, כְּתִיב בְּרָא שֵׁית, שְׁבַחָא דְשֵׁית אִיהוּ, דְעַבְרֵי אוּמְנוּתָא בְּהַאי.

31. רַבִּי יוֹסִי פְתַח הַנְּצָנִים נִרְאוּ בְּאַרְץ, עֵת הַזְּמִיר הִגִּיעַ, וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ, הַנְּצָנִים: דָּא הוּא רְזָא דְשֵׁית דְרֵגִין. נִרְאוּ בְּאַרְץ בְּגִין דְּאִינֵן דְּיוֹקְנֵי לְאַתְחֻזָּא בְּהַאי דְרֵגָא. עֵת הַזְּמִיר הִגִּיעַ: דְּהָא כְּדִין מְשַׁבַּח וּמְהַדֵּר, כְּמָה דָּאֵת אָמַר לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יְדוּם, וּבְגִין כֶּךָ אֶקְרִי מְזֻמּוֹר, כְּמָה דְתַנִּין דְכְּתִיב מְזֻמּוֹר לְדוֹד, דְשָׁאֲרַת עָלֵיהּ שְׁכִינְתָא בְּרִישָׁא, וְדָא הוּא עֵת הַזְּמִיר הִגִּיעַ. רַבִּי חִיָּיא אָמַר, דְּהָא כְּדִין מְטָא זְמַנָּא לְשַׁבַּחָא.

32. רַבִּי אַבָּא אָמַר, עֵלְמָא עֲלָאָה סְתִימָא, וְכָל מְלוּי סְתִימִין, בְּגִין דְקִיּוּמָא בְּרְזָא עֲלָאָה, יוּמָא דְכָל יוּמִין, וְכַד בְּרָא וְאֶפִיק, אֶפִיק אֵלִין שֵׁית, וּבְגִין דְּאִיהוּ סְתִימָא, דְכָל מְלוּי סְתִימִין, אָמַר בְּרֵאשִׁית, בְּרָא שֵׁית יוּמִין עֲלָאִין, וְלֹא אָמַר מֵאן בְּרָא לְהוּן, בְּגִין דְּאִיהוּ עֵלְמָא עֲלָאָה סְתִימָא.

33. Later, he revealed the creator of the lower world OF ASIYAH, NAMELY ZEIR ANPIN AND NUKVA, because it is a world that stands revealed. He said, "Elohim created the heavens and the earth" (Bereshheet 1:1), ALLUDING TO ZEIR ANPIN AND NUKVA. Consequently it is not written vaguely, WITHOUT REFERENCE TO THE CREATOR, that is just "created the heavens AND THE EARTH," because it is a world of revelation. Thus, it says, "Elohim created." Elohim DID certainly CREATE THEM, AS IT IS a revealed name, BECAUSE ELOHIM ENSURES THE COMPLETION OF THE SPIRITUAL LIGHT OF THE ILLUMINATION OF CHOCHMAH. The first WORLD, BINAH, is concealed, because it is the divine WORLD. The lower WORLD OF ZEIR ANPIN AND NUKVA is revealed, because the workings of the Holy One, blessed be He, are always both concealed and revealed. So is the secret of the holy name concealed and revealed. THE YUD-HEI OF THE NAME YUD-HEI-VAV-HEI ARE CONCEALED, BECAUSE WE HAVE NO COMPREHENSION OF THE THREE TOP SFIROT; VAV-HEI ARE REVEALED BECAUSE THEY ALLUDE TO ZEIR ANPIN AND NUKVA, WHICH ARE COMPREHENSIBLE.

34. THE PARTICLE Et (Heb. 'the') WHEN PLACED BEFORE THE WORD "heavens" IN THE SCRIPTURE, includes the lower heavens below; when placed BEFORE THE WORD "earth," however, it also includes in it the earth below, adding the idea that everything done IN THE LOWER EARTH is similar to the divine pattern above.

10. Seven Dwellings of the Upper and Lower Earth

The spiritual and physical worlds are each divided into seven. These are a reflection of the 7 Sfirot, or dimensions.

35. THE WORDS, "the earth was formless and void" have already been explained. MOREOVER, the earth is the upper earth, NUKVA OF ZEIR ANPIN, which has no light of its own. "Was" INDICATES that it was originally in its ordered state, but now it has become formless, void, and dark. THE SCRIPTURE EMPLOYS the word "was" precisely TO DRAW OUR ATTENTION TO THE FACT THAT IT WAS COMPLETE. Later, it diminished itself and its light, AND IN IT THERE CAME ABOUT formlessness, emptiness, darkness, and spirit--these being the four worldly elements that were built into the EARTH.

11. Seven Dwellings of the Lower Earth

The physical realm includes seven compartments, or worlds. These are called, Eretz, Adamah, Gey, Nesheyah, Tziyah, Arka, Tevel. Our physical earth corresponds to Tevel. When Rabbi Yossi inquires as to the nature of world called Tziyah, Rabbi Abba replies that this realm is the location of Hell.

The world of Nesheyah, the Zohar explains, is called oblivion. It is totally forgotten, for it is without any form.

36. Another explanation of "and the earth" is that the words include the lower earth, which was made of compartments as was the upper EARTH. And this is WHAT IS MEANT BY, "The earth was formless and void; and darkness and the spirit..." And the compartments of the earth are called Eretz (earth), Adamah (soil), Gey (valley), Neshiyah (oblivion), Tziyah (dryness), Arka (ground), and Tevel (world). The major level of earth is Tevel, about which it is written: "And he will judge the Tevel (world) in righteousness" (Tehilim 9:8). THIS IS NOT SAID ABOUT ANY OTHER LEVEL OF EARTH, AND THUS WE INFER THAT IT IS THE MOST IMPORTANT.

33. ולבֹּתֵר גְּלִי וְאָמַר עֲבִידֶתָּא תִּתְּאָה, וְאָמַר מֵאֵן בְּרָא לִיה, בְּגִין דְּאִיהוּ עֲלְמָא דְּקוּימָא בְּאַתְגְּלוּיָא, וְאָמַר בְּרָא אֱלֹקִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלֹא כְּתִיב בְּרָא סְתִימ, בְּרָא אֶת הַשָּׁמַיִם, בְּגִין דְּאִיהוּ עֲלְמָא בְּאַתְגְּלוּיָא, וְאָמַר בְּרָא אֱלֹקִים, אֱלֹקִים וְדְאִי שְׂמָא בְּאַתְגְּלוּיָא, קְדַמָּא בְּסִתְימָא דְּאִיהוּ עֲלָאָה, תִּתְּאָה בְּאַתְגְּלוּיָא. לְמַהוּי תְּדִיר עוּבְדָּא דְּקוּדְשָׁא בְּרִיךְ הוּא סְתִימ וּגְלוּיָא. וְרוּז דְּשְׂמָא קְדִישָׁא הֵי הוּא סְתִימ וּגְלוּיָא.

34. אֶת הַשָּׁמַיִם, לְאַסְגָּאָה שְׁמַיִם תִּתְּאִי לְתִתָּא, וְאֶת הָאָרֶץ לְאַכְלָלָא אֶרֶץ דְּלִתְתָּא, וְלְאַסְגָּאָה כָּל עוּבְדָּהָא כְּגוּוּנָא דְּלְעִילָא.

35. וְהָאָרֶץ הִיְתָה תְּהוּ וְבָהוּ: בְּדְקָאֲמֵרְן, וְהָאָרֶץ דְּאֶרֶץ עֲלָאָה, דְּלִית לָהּ נְהוּרָא מְגֵרְמָה. הִיְתָה: בְּקְדַמִּיתָא כְּבֹר הוּת, בְּדְקָא יָאוּת, וְהִשְׁתָּא תְּהוּ, וְבָהוּ, וְחִשְׁךְ. הִיְתָה דִּיִּקָּא, לְבִתֵּר אֲזַעִירַת גְּרַמָּה וְאֲזַעִירַת נְהוּרָא. תְּהוּ, וְבָהוּ, וְחִשְׁךְ, וְרוּחַ: אֲרַבַּע יְסוּדֵי עֲלְמָא דְּאַשְׁתְּכַלְלוּ בָּהּ.

36. דְּבֵר אַחֵר, וְאֶת הָאָרֶץ בְּדְקָאֲמֵרְן, לְאַסְגָּאָה אֲרַעָא דְּלִתְתָּא, דְּאִיהוּ אֲתַעֲבִידַת בְּכַמָּה מְדוּרִין, כְּלָא כְּגוּוּנָא עֲלָאָה, וְדָא הוּא, וְהָאָרֶץ הִיְתָה תְּהוּ וְבָהוּ, וְחִשְׁךְ וְרוּחַ. אֵלִין אֵינּוּן מְדוּרֵי אֲרַעָא: אֶרֶץ, אֲדָמָה, גֵּי, נִשְׂיָה, צִיָּה, אֲרָקָא, תֵּבֵל, וְגִדּוּל שְׂפִכּוּלָם תֵּבֵל, דְּכְתִיב וְהוּא יִשְׁפּוּט תֵּבֵל בְּצִדְקָא.

37. Rabbi Yosi asked: What is THE NATURE OF THIS EARTH THAT IS CALLED Tziyah? RABBI ABA said to him: This is the location of Gehenom, as is said "the land of Tziyah" and "the shadow of death" (Yirmeyah 2:6). AND AS "THE SHADOW OF DEATH" IS THE PLACE OF GEHENOM, SO IS TZIYAH. This is the secret of the words "and darkness on the face of the abyss" (Bereshheet 1:2), alluding to the place of Gehenom. This is the wilderness, the place of the Angel of Death, of whom it says, "he darkens the faces of all creatures." This is also the place of the upper darkness REFERRED TO IN THE WORDS "AND THE EARTH..."

38. "Formlessness" is the earth called Neshiyah (oblivion). IT IS SO CALLED, BECAUSE it has no appearance until it is completely forgotten. It is therefore called oblivion. "Void" is Arka (ground), a place that cannot be forgotten. Rabbi Chiya DISAGREES AND says, "this earth called Gey (valley) IS VOID, NOT ARKA (GROUND)." And the words, "the spirit of Elohim hovers," allude to the EARTH CALLED Tevel (world), which feeds from the spirit of Elohim, NAMELY FROM THE SPIRIT OF BINAH CALLED ELOHIM. They are all parts of the same level.

12. Seven Dwellings of the Upper Earth

Just as there are seven compartments in the lower earth, there are also compartments in the supernal realms. They are arranged on top of one another in parallel dimensions, beyond the range of human perception.

39. Similarly, there are seven compartments in the supernal earth. THE MALCHUT OF THE WORLD OF ATZILUT IS THE ASPECT OF THE EARTH IN THE MALCHUT OF THE WORLD OF ATZILUT, SIMILAR TO THAT OF THE LOWER EARTH, DISCUSSED ABOVE AS MALCHUT OF ASIYAH. There are seven compartments above, IN MALCHUT, arranged one level on top of another. And in all those compartments reside holy angels, one above the other, ACCORDING TO THEIR STATURE. Similarly, there are angels below IN THE SEVEN LEVELS OF THE EARTH OF ASIYAH, and they all cling to one another so that they can be one. There are seven compartments above, IN THE WORLD OF ATZILUT, and the supernal earth, MALCHUT, includes them, and they reside in her. And they encompass the praise of the Holy One, blessed be He. NEVERTHELESS, the levels and their locations differ from one another.

13. First Lower Compartment: Yesod

Yesod is a realm of darkness where evil and negative entities reside. By our own wrongful actions, we create the evil entities who wreak havoc and cause suffering in our lives.

40. The first compartment below, THE LOWER COMPARTMENT OF YESOD, WHICH IS SEQUENTIALLY THE FIRST FROM BELOW, is a place of darkness and does not illuminate anything. It is constructed for the dwellings of spirits, administrators of judgment, and forceful, stormy spirits. THESE KLIPOT (SHELLS WITH NEGATIVE SPIRITUAL POWERS) are invisible and have no light or darkness, or any shape at all. EACH IS STRONGER THAN THE OTHER, BEGINNING WITH THE FIRST OF THE FOUR KLIPOT. IN THAT PLACE, they are not evident, because they have no shape at all. THIS COMPARTMENT CORRESPONDS TO "FORMLESSNESS," AS NO ONE KNOWS OF THE EXISTENCE OF THOSE KLIPOT (SHELLS).

37. אָמַר רַבִּי יוֹסִי, מֵאֵן הוּא צִיָּה, אָמַר לָהּ דָּא הוּא אֲתַר דְּגִיְהֵנָם, כַּד"א צִיָּה וְצִלְמוֹת. וְרָזָא דָּא כְּתִיב, וְחֹשֶׁךְ עַל פְּנֵי תְהוֹם, דָּא רָזָא אֲתַר דְּגִיְהֵנָם, דָּא הוּא צִיָּה, אֲתַר דְּמִלְאֲךָ הַמּוֹת, בְּדִקְאֻמְרָן, דְּאִיהוּ מִחְשִׁיךְ אֲנַפְיֵיהוּ דְּבְרִייתָא, וְדָא הוּא אֲתַר דְּחֹשֶׁךְ עֲלָאָה.

38. תְּהוּ דָּא נְשִׂיָּה, דְּלָא אֲתַחְזִיָּיא בְּהָ חִיזוּ כְּלָל, עַד דְּאֲתַנְשִׂי מִכְּלָא. וְעַל דָּא אֲתַקְרִי נְשִׂיָּה. וְבַהּ דָּא אַרְקָא אֲתַר דְּלָא אֲתַנְשִׂי. ר' חִיָּיא אָמַר דָּא גִיא. וְרוּחַ אֱלֹקִים מְרַחֶפֶת דָּא לְקַבֵּל תַּבַּל דְּאֲתַזֵּן מְרוּחַ אֱלֹקִים, וְכֹלָא כְּחַד הוּא.

39. כְּגוֹנוּנָא דָּא, אִית לְאַרְץ עֲלָאָה, שְׁבַעָה מְדוּרִין אִינּוּן לְעִילָא, דְּרָגָא עַל דְּרָגָא, וּבְכֻלְהוּ מְדוּרִין מְלֹאכֵי עֲלָיִי אֵלִין עַל אֵלִין. הִכִּי נִמְי לְתַתָּא, וְכֹלָא אַחִיד דָּא בְּדָא לְמַהוּי כְּלָא חַד. שְׁבַעָה מְדוּרִין אִינּוּן לְעִילָא, וְהָא אַרְץ עֲלָאָה אַחִידַת לוֹן, וְכֻלְהוּ קִינִימִין בַּהּ, וּבְכֻלְהוּן קִינִימָא תּוֹשְׁבֵי תַתָּא דְּקִדְשָׁא בְּרִיךְ הוּא. דְּרָגִין פְּרִישָׁן דָּא מִן דָּא. וְאֲתַרִּין פְּרִישָׁן דָּא מִן דָּא.

40. מְדוּרָא קְדָמָאָה, לְתַתָּא, הוּא אֲתַר בֵּי חֹשֶׁךְ דְּלָא נְהִיר, וְהוּא מְתַתְּקֵן לְמְדוּרֵי רוּחֵי וְקִסְטִירֵי וְעֲלֵעוּלֵי תְקִיפִין דְּלָא אֲתַחְזִיָּין, וְלָא אִית בֵּיהּ נְהוּרָא, וְלָא חֲשׂוּכָא, וְלָא דְיוֹקְנָא כְּלָל. וְתַמָּן לָא יִדְעִין בֵּיהּ יִדְעָא כְּלָל, דְּלָאוּ בֵּיהּ צוּרָה גּוּ כְּלָל בּוֹרְסִיָּיא.

41. This place has a governing angel named Tahariel, who is accompanied by seventy flying ministers. They are overcome by the blasts of lapping flames above them. SOME are destroyed AND SOME SURVIVE--but these are not seen. SOME ARE VISIBLE, BUT UPON CLOSER EXAMINATION are not really there. When morning comes they are all restored. Yet they are not sustained in existence, because when they reach this place they are dissipated and cannot be found, because they go into a hole in the abyss and disappear. When nighttime comes, they are again wiped out by the flames of fire until morning comes.

41. ועל ההוא אתר ממנא חד מלאכא טהריאל
שמייה, ועמיה שבעין ממנן מעופפין ואתמחון
מזיקי שביבין, ולא קיימין, ולא אתחזון, ולא
משתבחי. וכד אתי צפרא כלהו מתחדשן ולא
קיימי, כד מטאן לגבי ההוא אתר, אבדין ולא
משתבחינן, ועאלין בחד נוקבא דתהומא. ולא
אתחזון, כד אתרמיש ליליא אתמחון מאינון
שביבין עד דמטי צפרא.

14. The Second Compartment: Hod

This realm contains more Light than the other realms discussed thus far. The angels who interact with people by virtue of our actions reside in this compartment. These angels serve to connect our actions and the Upper Worlds. When we perform positive actions, the Upper Worlds reflect positive influences back to us through the medium of the angels. The same process occurs with all our negative actions.

42. The second compartment is a place of greater enlightenment. It still is dark, but not as dark as the first. It is reserved as the domain of the upper angels. THERE ARE NO KLIPOT (SHELLS) HERE. THESE ANGELS are responsible for the actions of people. THEY HELP THEM ACCOMPLISH GOOD DEEDS and also lead them astray into the evil path they tread. THAT IS, THEY GIVE STRENGTH ALSO TO THOSE WHO WALK ON EVIL PATHS. NEVERTHELESS, THEY ARE HOLY ANGELS AND NOT, HEAVEN FORBID, KLIPOT (NEGATIVE SPIRITUAL FORCES). This place is more evident than the first COMPARTMENT, BECAUSE THE FORMER PLACE IS, IN EFFECT, FORMLESS. THE SECOND, ON THE OTHER HAND, IS REGARDED AS VOID, AS IT IS WRITTEN IN THE SCRIPTURES, AND IS MORE VISIBLE. These angels are more closely related to humans, MEANING THAT THEY APPEAR TO PEOPLE IN THEIR OWN SHAPE. They are nourished by the subtle odors and perfumes that humans emanate from below, and because of the opportunities they receive they are able to ascend in order to receive-- and therefore give--more light.

42. מדורא תניינא: הוא אתר דנהיר יתיר, ואיהו
חשוכ, אבל לא חשוכ כההוא קדמאה, והוא מתתקן
למדורי מלאכין עלאין, די ממנן על עובדיהון דבני
נשא, ולמסטי להון בההוא ארע בישא דאינון
אזלין. וההוא אתר אתחזי יתיר מן קדמאה, ואלין
מלאכין אית להון קרבא עם בני נשא, ומתזנן
מריחא ובוסמא דלתתא, לסלקא בתועלתא,
ולאנהרא יתיר.

43. They are governed by one minister named Kedumiel, WHO IS FROM THE SIDE OF CHESED, HENCE 'EL,' AND HIS FUNCTION IS TO PROTECT THEM FROM THE FORCES OF JUDGMENT IN THE THIRD COMPARTMENT. These ANGELS UNDER TAHRIEL start singing, then are quieted and driven away--BECAUSE SONG STRENGTHENS THE FORCE OF THE LEFT COLUMN. THIS AWAKENS THE FORCES OF JUDGMENT IN THE THIRD CHAMBER. AFTER THEIR SONG IS INTERRUPTED AND THEY ARE DRIVEN AWAY, they do not appear again until the nation of Yisrael below IN THIS WORLD starts singing. Then they return to their places, RESUME THEIR SONG, and are seen glowing brighter. Three times a day they sing with holiness. And when the people of Yisrael are busy with Torah, all THE ANGELS OF THIS COMPARTMENT take wing and give testimony above; and the Holy One, blessed be He, has compassion for them.

43. ועליהו חד ממנא קדומיא"ל שמייה, ואלין
פתחין שירתא ומשתבחי, ואזלין לון, ולא אתחזון,
עד דישראל לתתא פתחי ואמרי שירתא, כדין
קיימן בדוכתייהו, ואתחזון נהירין יתיר, תלת זמנין
ביומא מקדשי קדושתא. וכד ישראל עסקי
באורייתא, כלהון טאסין וסהדי סהדותא לעילא,
וקודשא בריך הוא חייס עלייהו.

15. The Third Compartment: Netzach

The energy and intelligence of Judgment dwell in the Third Compartment. Negative angels of destruction who reside here are the conduits by which judgments befall us.

44. The third compartment OF THE SEVEN IN THE UPPER EARTH is a place of tongues of fire and rising smoke. There, the streams of the Nahar Dinur (river of fire) gush forth, BECAUSE THIS IS THE SOURCE OF THE RIVER OF FIRE. It is a crematorium for evil souls, the place where fire comes down upon the heads of the wicked--THOSE WHO DWELL UNDERNEATH, IN GEHENOM. And there reside also the angels of destruction, whose task it is to crush the souls that dwell IN GEHENOM.

44. מְדוּרָא תְּלִיתָא: הוּא אֲתֵר דְּשִׁבְיָבִין וְקִטּוּרִין, וְתַמְן נְגִידוּ דְּנַהַר דִּינּוּר, דְּנִגִּיד וְנִמִּיק, וְאִיהוּ בֵּי מוֹקְדָא דְּנִמְשִׁיָּהוּ דְּרִשְׁוֵיעִיָּא, דְּמִתְמָן נַחִית אֲשָׁא עַל רִישֵׁיהוּ דְּרִשְׁוֵיעִיָּא, וְתַמְן מְלָאכֵי חֲבֵלָה דְּטְרֵי לָהּ.

45. There can be found sometimes slanderers, who speak evil of Yisrael and who lead people away FROM THE PATH OF GOOD, BUT THEY CAN DO YISRAEL NO HARM if Yisrael takes precautions to keep them away. They are governed by one minister from the left side. All THE ANGELS THERE are from the side of darkness, as it says, "and darkness on the face of the abyss." And the evil angel Samael resides in this compartment.

45. וְתַמְן אֲשֶׁתְּבַח דְּלִטּוּרִיָּא עַלֵּיהוּ דִּישְׂרָאֵל לְזַמְנִין, וְלֹא־סִטָּאָה לּוֹן. בַּר בּוּזְמָנָא דְּנִסְבֵּי אֲסוּתָא לְדַחֵיָּא לֵיהּ, וְחַד מִמְּנָא עַלֵּיהוּ מִסְטָרָא דְּשִׁמְאֵלָא. כְּלָהוּ מִסְטָרָא דְּחֻשְׁךָ, כְּמָה דָּאֵת אִמְר וְחֻשְׁךָ עַל פְּנֵי תְּהוּם, וְסַמְאָל חַיִּיבָא אֲשֶׁתְּבַח תַּמְן.

16. The Fourth Compartment: Tiferet

The Fourth Compartment is a place of positive energy and Light. The angels who inhabit this realm are responsible for the acts of mercy that appear in our lives. These angels also bring about the salvation that is merited when people repent and transform.

46. The fourth compartment, TIFERET, is a place from which light emanates to the supernal angels of the right. They start singing, and then abruptly end their song. However, they are not destroyed for their singing, as are those in the first COMPARTMENT--who start singing and then are scorched by being sucked down into burning fire, only to be restored again in the morning, as before. The ANGELS IN HERE are preserved and are not destroyed--they are the angels of mercy, who never change. BECAUSE THEY ARE OF THE ASPECT OF MERCY, WHICH DRAWS FROM THE SIDE OF CHESED, THEY ARE UNAFFECTED BY THE JUDGMENT DRAWN DOWN BY SINGING--AND THUS THEY CAN FINISH THEIR SONG.

46. מְדוּרָא רְבִיעָא: הוּא אֲתֵר דְּנַהִיר, וְתַמְן הוּא נַהִירוּ לְמְלָאכֵי עֲלָיִי, דִּי בְּסִטְר יְמִינָא. וּפְתַחוּ שִׁירְתָא וְסִימִי, וְלֹא אֲזִלִּין לְאֶעְבְּרָא כְּהִנֵּי קְדָמָי, דְּפְתַחִין שִׁירְתָא וּמִתּוֹקְדָן וּמִתְעַבְּרָן בְּנּוּר דְּלִיק, וְתַבִּין וּמִתְחַדְשִׁין כְּמִלְקָדְמִין, וְהִנֵּי קִיּוּמִין בְּדוּכְתֵּיהוּ וְלֹא מִתְעַבְּרָן. וְהִנֵּי מְלָאכֵי דְּרַחֲמֵי דְּלֹא מִשְׁנִיין לְעֵלְמִין.

47. About THOSE ANGELS it is said, "He makes his angels as spirits" (Tehilim 104:4). They perform their mission in the world without being seen by humans, and can only be seen through visions and by other means, such as intense meditations. One angel governs them and his name is Padael. THIS NAME IS A COMBINATION OF THE WORDS "PADA EL," MEANING 'EL HAS REDEEMED.' ALL THOSE WHO ELEVATE MAYIN NUKVIN (FEMALE WATERS) TO THIS COMPARTMENT THROUGH THEIR GOOD DEEDS RECEIVE THE ILLUMINATION OF CHASSADIM FROM THIS ANGEL, AND EVEN IF THEY HAVE BEEN SENTENCED TO DEATH, THEY ARE REDEEMED AND DO NOT DIE. HENCE THE ANGEL IS NAMED PADAEL. In this CHAMBER, the keys to the gates of mercy are accessible to those who have repented and have returned to their Master. These keys open the gates through which their prayers enter--AND ARE THUS ANSWERED.

47. וְעַלֵּיהוּ כְּתִיב עוֹשֶׂה מְלָאכֵיו רִחוּת וּגו'. וְאֵלִין עַבְדִּין שְׁלִיחוּתֵיהוּ בְּעֵלְמָא, וְלֹא אֲתַחֲזוּן לְבִנֵּי נֶשָׂא בַר בַּחֲזוּוּא, אִוּ בְּסִטְרָא אַחְרָא בְּסַכְלַתְנוּ סִגִּי. וְחַד מְלָאכָא מִמְּנָא עַלֵּיהוּ פְּדָא לְ שְׁמִיהּ. וּבִיהּ פְּתִיחִין מִפְּתַח דְּרַחֲמֵי, לְאִינוּן דְּתִיבִין לְגַבִּיהּ דְּמַאֲרִיהוּן, וּפְתַחִין תְּרַעִין לְאֶעְבְּרָא צְלוּתְהוּן וּבְעוּתְהוּן.

17. Fifth Compartment: Gvurah

This Compartment embodies more Light than the Fourth Compartment. Angels of both mercy and judgment reside here. These Angels are likened to Generals of the Upper Worlds, while the angels in the prior compartments are compared to foot soldiers. This realm is primarily one of Judgment. But if our actions in the physical warrant it, we can sweeten judgment through the Angels of mercy who dwell here. The concept of sweetening judgment can be understood this way: A child misbehaves and the parent reacts with great anger. The parent then spans the child and harshly scolds him. According to Kabbalah, there is no aspect of mercy included in the actions of the parent. The punishment is pure judgment, rooted in the anger of the parent. But the parent could also restrain himself at the moment anger erupts. He could shut down his reactive nature and release all his negative feelings. Yet the parent still realizes, out of love and concern for the child, that a punishment is called for. Therefore with pure love in his heart, and in complete control of his actions, he reprimands the child. This is still judgment, but it is judgment sweetened with mercy.

48. The fifth compartment is the one in which light shines more brightly than it does in any of the preceding ones. In it are angels, some--ONES WHO REPRESENT JUDGMENT--are fiery angels. Others--ONES REPRESENTING MERCY--are watery angels. Sometimes mercy is prominent, WHEN THE WATERY ANGELS ARE DOMINANT, and sometimes judgment is prominent, WHEN THE FIERY ANGELS ARE DOMINANT. Those OF WATER are on the RIGHT side, and those OF FIRE are on the LEFT side. Occasionally, some of these angels glow, while the others are in darkness. Both groups of angels oversee the chanting to their Master, some--ANGELS OF JUDGMENT--at midnight, and others--ANGELS OF MERCY--at dawn. And one minister governs them both; he is called Kadshiel. HIS DUTY IS TO DRAW DOWN KDUSHAH (HOLINESS) TO THE LOWER WORLDS.

49. At midnight, the northern wind arises, and the Holy One, blessed be He, comes to the Garden of Eden to rejoice with the righteous. And this northern wind OF BINAH knocks and reaches those ministers in charge of chanting at midnight. They all sing and begin to chant, THUS ENABLING THE LOWER LEVELS TO SING. When the deep darkness JUST BEFORE DAWN joins with the light of the morning, all the other angels--THE WATER ANGELS ON THE RIGHT--sing. And all the stars in the firmament help them, along with the angels OF FIRE FROM THE LEFT SIDE. BECAUSE SINGING IS OF THE LEFT ASPECT, THEY NEED THE HELP OF THE LEFT COLUMN ANGELS IN ORDER TO SING, as is written: "The morning stars sang together and the sons of Elohim shouted for joy." (Iyov 38:7) BECAUSE ALL THE ANGELS SING IN THE MORNING, Until Yisrael below opens with singing and praises after them. BECAUSE THOSE ANGELS ARE MORE IMPORTANT THAN YISRAEL, YISRAEL RECEIVES STRENGTH FROM THEM TO SING.

18. Sixth Compartment: Chesed

While Gvurah, the Compartment directly below, personifies Judgment, Chesed is a realm of pure Mercy. The angels residing here are responsible for delivering spiritual influences of mercy into our lives. We bring these angels into motion whenever we show mercy toward others. Everyday acts of sharing and kindness, without any expectations in return, are examples of mercy in this sense.

50. The sixth compartment is very close to the kingdom of the heavens, THAT IS, THE INNER MALCHUT. In it are ships and rivers and streams that branch off and leave the sea, WHICH IS MALCHUT. Many are the fish--ALLUDING TO THE ANGELS--that, governed by their ministers, swarm IN THE RIVERS AND STREAMS to the four winds of the world. One minister, called Uriel, is in charge of all the lower ANGELS IN THIS COMPARTMENT. HE IS RESPONSIBLE FOR ALL THE ANGELS FROM THE WESTERN SIDE.

51. At those hours and moments when the ships sail, ALL THESE ANGELS TRAVEL WITH THEM in one direction and another--IN THOSE DIRECTIONS TOWARD WHICH THE SHIPS SAIL. When the ships sail southward, the minister governing them is Michael, who is drawn from the right COLUMN, WHICH IS CHESED. And when the ships sail northward, the minister governing them is Gavriel, who is drawn from the left side WHICH IS GVURAH. THE FOUR DIRECTIONS, SOUTH, NORTH, EAST, AND WEST ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT. AND FROM THE PERSPECTIVE OF THE SIX LOWER SFIROT, THEY ARE CHESED, GVURAH, TIFERET, AND MALCHUT. And when the ships are eastbound, the minister governing them on that side is Refael, who is to the right, THAT IS ON THE SIDE OF THE CHASSADIM. And when the ships are westbound, the minister governing them is Uriel, who is the last, WEST BEING THE LAST OF ALL FOUR DIRECTIONS.

48. מְדוּרָא חֲמִישָׁאָה: הוּא מְדוּרָא דְנְהִיר בְּנְהִירוֹ וְתִיר מְכֻלְהוּ קְדָמָי, וְאִית בֵּיה מְלָאכִין מְנְהוֹן אָשָׁא, וּמְנְהוֹן מִיָּא. לְזִמְנִין אֲשֶׁתְּכַחוּ בְּרַחֲמֵי, וּלְזִמְנִין אֲשֶׁתְּכַחוּ בְּדִינָא. אֵלִין בְּסִטְרָא דָא, וְאֵלִין בְּסִטְרָא דָא, לְזִמְנִין נְהִרִין אֵלִין, וְחֲשְׁכִין אֵלִין, וְאֵלִין מְמַנֵּן לְזִמְרָא לְמֵאֲרִיחוֹן, אֵלִין בְּפִלְגוֹת לִילִיָא, וְאֵלִין כּד סְלִיק נְהוּרָא. וְחַד מְמַנָּא עֲלוּהֵי קְדָשִׁיא לְשָׁמַיָּה.

49. כּד אֲתַפְּלַג לִילִיָא, וְאֲתַעַר רוּחַ צְפוֹן וְקָדְשָׁא בְּרִין הוּא אֲתִי לְאֲשֶׁתְּעֲשֵׂא עִם צְדִיקָיָא בְּגִנְתָּא דְעֵדֶן, בְּדִין רוּחַ צְפוֹן אֲקִישׁ, וּמִטָּא לְאִינוֹן דְּמִמְנֵן בְּפִלְגוֹת לִילִיָא, לְזִמְרָא, וְכֻלְהוּ מְזַמְרִין וּפְתַחֲוִין שִׁירְתָּא. וְכּד אֲתִי צְפָרָא וּמִתְחַבֵּר קְדְרוֹתָא דְצְפָרָא בְּנְהוּרָא, בְּדִין כֻּלְהוּ אַחֲרָנִין אֲמַרִין שִׁירְתָּא, וְכֻל כְּכַבֵּי רְקִיעָא וְכֻל שָׂאֵר מְלָאכִין מְסִייעִין לוֹן, כְּמָה דְכְּתִיב בְּרִן יְחַד כְּכַבֵּי בְּקֹר וִירִיעוּ כֻל בְּנֵי אֱלֻקִים, עַד דְּיִשְׂרָאֵל נְטְלֵי שִׁירְתָּא וְתוֹשְׁבַתָּא אֲבַתְרִיָּהּ.

50. מְדוּרָא שְׁתִּיתָאָה: הוּא, מְדוּרָא עֲלָאָה קְרִיב לְמַלְכוּ שְׁמַיָּא. וּבֵיה אַרְבִּין, וְנְהִרִין, וְנַחֲלִין, דְּמִתְפַּלְגִין מִן יָמָא, וְכְמָה נוֹנִין אִינוֹן, דְּמִרְחֲשֵׁן לְאַרְבַּע סְטְרֵי עֲלִמָּא, וְעִילָא מְנְהוֹן סְרְכִין מְמַנֵּן, וְחַד מְמַנָּא עֲלוּיָהּ וְאוּרִיָּאֵל שְׁמַיָּה, וְהוּא מְמַנָּא עַל כֻּל אֵלִין תְּתַאֲוִן.

51. וְכֻלְהוּ נְטְלֵי בְּשַׁעֲתֵי וּרְגַעֵי כּד נְטְלֵי אַרְבֵּי לְסִטְרָא דָא וְלְסִטְרָא דָא, כּד נְטְלֵי אַרְבֵּי לְסִטְרָא דְרוּם מְמַנָּא דְקִיּוּמָא עֲלוּיָהּ, לְהוּא סְטְרָא, הוּא מִיכָאֵל דְאֲתָא מִימִינָא. וְכּד נְטְלֵי אַרְבֵּי לְסִטְרָא צְפוֹן, מְמַנָּא דְקִיּוּמָא עֲלוּיָהּ לְהוּא סְטְרָא, הוּא גְבַרְיָאֵל דְאֲתִי מְסִטְרָא דְשְׁמַאֲלָא. וְכּד נְטְלֵי אַרְבֵּי לְסִטְרָא מְזֻרְחָא תַּמָּן אִיהוּ מְמַנָּא, דְקִיּוּמָא עֲלוּיָהּ, לְהוּא סְטְרָא רְפָאֵל שְׁמַיָּה, וְהוּא לִימִינָא. וְכּד נְטְלֵי אַרְבֵּי לְסִטְרָא מְעַרְב, מְמַנָּא דְקִיּוּמָא עֲלוּיָהּ, לְהוּא סְטְרָא, הוּא אוּרִיָּאֵל וְאִיהוּ לְבַתְרָאָה.

19. Seventh Compartment: Binah

The Seventh Compartment corresponds to Binah, the repository and source of all Light. This realm radiates the brightest Light and fulfillment.

52. The seventh compartment is the highest, and there, only the souls of the righteous can be found. There, the souls rejoice, nourished by divine bliss and splendor. And there, none are to be found, except the righteous. THIS MEANS THAT NO ANGELS RESIDE THERE. There can be found treasures of peace, blessings, and charity. And everything there is in the manner of the divine aspect, NAMELY BINAH, as the friends have explained.

52. מְדוֹרָא שְׁבִיעָא: הוּא מְדוֹרָא עֲלָאָה עַל כֻּלָּא. וְתַמְן לֹא אֲשַׁתְּכְחוּ בַר נִשְׁמַתְהוֹן דְּצַדִּיקֵינָא דְתַמְן מִתְעַדְנִין בְּהוּא זִיְהֵרָא עֲלָאָה, וּמִתְעַדְנִין בְּעַדוֹנִין וְתַפְנוּקִין עֲלָיִן, וְתַמְן לֹא אֲשַׁתְּכְחוּ בַר אֵינּוֹן זְכָאִין, וְגַנְזֵי שְׁלוֹם בְּרַכָּה וְנִדְבָה, כֻּלָּא הוּא כְּגוֹנוֹנָא עֲלָאָה, וְהָא אָמְרוּ חֲבַרְיָא.

53. The same can be found in the seven compartments of the lower land, which are all similar to the SEVEN COMPARTMENTS of the world above. THUS, THE SEVEN COMPARTMENTS OF ASIYAH BELOW ARE EQUAL IN ALL RESPECTS TO THE SEVEN COMPARTMENTS OF MALCHUT OF THE SPIRITUAL WORLD OF ATZILUT ABOVE. And in all OF THE SEVEN COMPARTMENTS BELOW, there are ANGELS in the shape of humans, CLAD LIKE PEOPLE IN THE CLOTHING OF THE PHYSICAL WORLD. THE DIFFERENCE BETWEEN ABOVE AND BELOW IS THAT ABOVE ONLY IN THE SECOND COMPARTMENT CAN THERE BE FOUND ANGELS WHO ARE RELATED TO HUMANS. BUT FROM THE FOURTH COMPARTMENT UPWARD THERE CANNOT BE FOUND ANY RELATION BETWEEN THE ANGELS AND HUMANS, SAVE THAT ACHIEVED THROUGH VISIONS AND INTENSE MEDITATION. IN THE LOWER WORLDS, HOWEVER, EVEN THOSE COMPARTMENTS FROM THE CHEST UP ARE ALLOWING THE ANGELS TO APPEAR IN THE FORM OF HUMANS. They all are grateful and praise the Holy One, blessed be He. Yet none can perceive His glory, BLESSED BE HE, as can those in the supernal realms. They behold His glory most appropriately, so as to worship, praise, and acknowledge His greatness.

53. בְּדִין הוּא לְאָרֶץ דְּלִתְתָא, בְּשִׁבְעָה מְדוֹרִין, וְכֻלְהוּ כְּגוֹנוֹנָא דְלַעִילָא. וּבְכֻלְהוּ אֵית זִינִין כְּחִיזוּ בְּנֵי נִשָּׂא, וְכֻלְהוּמוֹדֵן וּמִשְׁבַּחֵן לְקִדְשָׁא בְּרִיךְ הוּא, וְלִית מָאן דִּידַע יְקָרִיָּה, כְּאֵינּוֹן דְּאֵינּוֹן בְּמְדוֹרָא עֲלָאָה, וְאֵלִין חֲזָאן יְקָרִיָּה כְּדַקָּא יְאוּת, לְמַפְלַח לִיָּה, וְלִשְׁבַּחָא לִיָּה, וְלֹאֲשַׁתְּמוּדַע יְקָרִיָּה.

54. This supernal world, called Tevel, exists only for the sake of the righteous, who are holy bodies, WHO ARE FOUND IN THIS WORLD. FOR THEM, THIS WORLD (TEVEL) WAS CREATED, AND FOR THEIR SAKE IT CONTINUES TO EXIST. Similar to the upper COMPARTMENTS OF THE SUPERNAL WORLD, this seventh compartment below exists only for the souls of the righteous. Also IN THE COMPARTMENTS OF THE LOWER EARTH, the lower seventh compartment, TEVEL, exists only for the bodies of the righteous. One WORLD is similar to the other--much like a reflection of the other. THE SEVEN COMPARTMENTS OF THE LOWER WORLDS ARE A REFLECTION OF, AND ARE DRAWN THROUGH, THE SEVEN SUPERNAL COMPARTMENTS. EVERY ASPECT ABOVE HAS ITS COUNTERPART BELOW. AS THE SOULS OF PEOPLE ALONE CAN BE FOUND IN THE SUPERNAL SEVENTH COMPARTMENT, SO IN THE LOWER SEVENTH, CALLED TEVEL ONE OF THE SEVEN PHYSICAL WORLDS CAN BE FOUND ONLY THE BODIES OF THE RIGHTEOUS PEOPLE. ALTHOUGH ALL THE OTHER KINDS OF CREATURES AND WICKED PEOPLE CAN ALSO BE FOUND THERE, THEY ARE THERE ONLY TO SERVE THE BODIES OF THE RIGHTEOUS, BECAUSE THE WORLD WAS CREATED AND IS MAINTAINED FOR THE SAKE OF THE RIGHTEOUS. AS IS WRITTEN: "THEY HAVE BEEN CREATED TO SERVE ME AND I TO SERVE THE ONE WHO OWNS ME."

54. וְעֲלֵמָא דָּא עֲלָאָה, דְּאִיהוּ תַבֵּל, לֹא קִיּוּמָא בְּקִיּוּמֵיהּ, אֲלֵא בְּגִיּוּמֵיהּ דְּצַדִּיקֵינָא, דְּאֵינּוֹן גּוּפִין קְדִישִׁין. כְּגוֹנוֹנָא דְלַעִילָא לֹא קִיּוּמָא הוּא מְדוֹרָא שְׁבִיעָאָה, אֲלֵא לְנִשְׁמַתְהוֹן דְּצַדִּיקֵינָא, הַכִּי נִמְי הָאֵי מְדוֹרָא שְׁבִיעָאָה לְתַתָּא, לֹא קִיּוּמָא אֲלֵא לְגוּפֵיהוֹן דְּצַדִּיקֵינָא, לְמַהוּי כֻּלָּא חֵד דָּא כְּגוֹנוֹנָא דְרָא.

20. The Seven Chambers of the Upper Worlds

The Zohar explains that the preceding Seven Compartments are the building blocks and foundation for another, still higher level of Chambers.

First Chamber: Yesod

This realm is the domain of the angel who dispenses great mercy to all those souls who convert and follow the true path of the Creator.

55. Rabbi Shimon said, Come and behold: These seven compartments OF THE UPPER WORLDS, about which we have spoken, contain seven chambers based on the perceived secrets of faith, WHICH IS MALCHUT OF THE SPIRITUAL WORLD OF ATZILUT. These correspond to the seven divine firmaments. In each and every chamber there are supernal spirits, WHO ARE THE ANGELS RESPONSIBLE FOR THOSE CHAMBERS. The first chamber, WHEN COUNTING FROM BELOW, IS CALLED YESOD AND has a spirit who is in charge of the souls of the converted. His name is Rachmiel, BECAUSE HE EXTENDS RACHAMIM (MERCY) TO THOSE SOULS. Through him, they delight in the radiance of divine glory.

55. תָּא חֲזִי אָמַר רַבִּי שְׁמַעוֹן ז' מְדוּרֵין אֵינּוֹן דְּקַאֲמָרָן, וּבְגוֹ אֵינּוֹן אֵית ז' הַיְכָלִין, מֵאֵינּוֹן רַחֵי מְהֵימְנוּתָא, לְקַבֵּל ז' רְקִיעֵין עֲלָיִן, וּבְכָל הַיְכָלָא וְהַיְכָלָא אֵית רוּחִין עֲלָיִן. הַיְכָלָא קְדָמָא: הַכָּא אֵית רוּחָא, דְּאֲתַמְנוּ עַל נְשַׁמְתְּהוֹן דְּגֵרִין דְּאֲתַגְיִירוּ, וְרַחֲמִיא"ל שְׁמִיָּה, וְאִיהוּ נָטִיל לֹון וְאֲתַהֲנוֹן מִזִּי וְקָרָא דְלַעִילָא.

21. The Second Chamber: Hod

This realm is the domain of the angel Ahinael, who teaches uneducated children the spiritual wisdom of the Torah.

56. The second chamber, CALLED HOD, has one spirit named Ahinael. He is in charge of the souls of children who did not merit learning Torah in their lives IN THIS WORLD. He is in charge of them and teaches them TORAH.

56. הַיְכָלָא תְּנִינָא: אֵית רוּחָא חָדָא אֶהֱינָא"ל שְׁמִיָּה, וְדָא קֵימָא עַל כָּל אֵינּוֹן נְשַׁמְתִּין דְּרַבִּינֵי, דְּלֹא זָכוּ בְּהַאי עֲלֵמָא לְמַלְעֵי בְּאוּרִינָתָא, וְאִיהוּ קֵימָא עֲלֵייהוּ וְאוּלִיף לֹון.

22. The Third Chamber: Netzach

The Angel called Adrahinael occupies this Chamber. Adrahinael helps purify all those people who desired to repent for their wrongdoings, but died before they could complete their full repentance.

57. The third chamber, CALLED NETZACH, has one spirit named Adrahinael. He is in charge of the souls of those who INTENDED repentance, but who have not REPENTED, because they died before they could repent THEIR ACTIONS. THUS, THEIR MINISTERING ANGEL IS CALLED ADRAHINAE, FROM THE ARAMAIC WORD HADRINA, MEANING 'CONTRITION' OR 'REPENTANCE.' These souls are punished in Gehenom, and are then delivered to this spirit, who is in charge, and he receives them. They desire to enjoy their Master's precious glory, but cannot, EXCEPT ON SHABBAT AND THE NEW MOON. Those SOULS are called 'offspring of flesh', as is written: "And it shall come to pass, that on every new moon, and every Shabbat, all flesh shall come to worship before me, said Hashem" (Yeshayah 66:23). THE REASON THESE SOULS ARE CALLED THE OFFSPRING OF FLESH IS THAT THE TEN SFIROT HAVE MANY NAMES, OF WHICH CHESED, GVURAH, AND TIFERET ARE CALLED 'BRAIN, BONE, AND SINEW,' AND NETZACH AND HOD ARE CALLED 'FLESH AND SKIN.' THUS THE SOULS OF THE THIRD CHAMBER OF NETZACH ARE CALLED ALL FLESH, AS NETZACH IS FLESH.

57. הַיְכָלָא תְּלִיתָא: בְּהַאי אֵית רוּחָא חָדָא אֶדְרַהֲינָא"ל שְׁמִיָּה, וְאִיהוּ קֵימָא עַל נְשַׁמְתְּהוֹן דְּאֵינּוֹן דְּאֶהְדְּרוּ בְּתִיבְתָא, וְלֹא אֶהְדְּרוּ בְּגוֹן דְּחֻשְׁבּוֹ וְעַד לֹא אֶהְדְּרוּ בְּהוּ מֵיתוּ אֵלִין טְרַדִּין לֹון בְּגִיָּהֲנָם וְלְבַתֵּר עֲאֵלִין לֹון לְהַאי רוּחָא מְמַנָּא, וְנָטִיל לֹון, וְחַמְדֵּן לְאֲתַהֲנָא מִזִּי וְקָרָא דְּמֵאֲרִיָּהוֹן, וְלֹא אֲתַהֲנוֹן. וְאֵלִין אֶקְרוּן בְּנֵי בָּשָׂר, וְעֲלֵייהוּ כְּתִיב וְהָיָה מִדֵּי חֲדָשׁ בְּחֻדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבְּתוֹ יָבֹא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה'.

23. The Fourth Chamber: Tiferet

The Angel Gadrihael inhabits this Fourth Chamber. Gadrihael assists souls who were murdered during physical existence in their transition to a place near the Creator. He also assists in executing judgment upon those who commit the act of murder.

58. The fourth chamber IS TIFERET. In charge stands the spirit of Gadrihael. THIS ANGEL IS in charge of preparing the souls of those killed by the nations of the world for IMPRINTING ON the King's royal garment. They stay imprinted there until the day when the Holy One, blessed be He, avenges them, as it is written: "He shall make judgment upon the nations and shall fill them with dead bodies and shall crush heads upon the whole world" (Tehilim 110-6). BECAUSE THE HOLY ONE, BLESSED BE HE, RESIDES AMONG THE SOULS OF THE MURDERED.

58. הַיְכָלָא רְבִיעָאָה: הֵבָא קַיִמָא חַד רוּחָא גַדְרִיהָא לְ שָׁמַיָה, דָּא קַיִמָא עַל כָּל אִינוּן נִשְׁמַתִּין דְקָטוּלֵי דְשָׂאָר עֲמִין לְעָלָא לֹון, גּוּ פּוּרְפְּרָא דְמַלְכָא, וְאַתְרִשִּׁימוּ תַמָּן, עַד יוּמָא דִּינְקוּם לֹון קְדָשָׁא בְרִיךְ הוּא דְכָתִיב יָדִין בְּגוֹיִם מְלֵא גּוֹיֹת מַחַץ רֵאשׁ עַל אַרְץ רַבָּה.

24. The Fifth Chamber : Gvurah

All those souls who emanate from the spiritual lineage of the Left Column -- with its energy of judgment, anger, and volatility -- are ruled over by the Angel Adiriel, who inhabits the Fifth Chamber of Gvurah.

59. The fifth chamber IS CALLED GVURAH. In charge is a spirit named Adiriel. He stands in charge of the souls who are accomplished from the aspect of the LEFT side. THE NAME ADIRIEL IS FORMED FROM THE WORDS ADIR AND EL. ADIR MEANS MIGHTY, AS HE IS IN CHARGE OVER THE CHAMBER OF GVURAH (MIGHT).

59. הַיְכָלָא חֲמִישָׁאָה: הֵבָא קַיִמָא חַד רוּחָא, דְאֶקְרִי אֲדִירִיא לְ וְדָא קַיִמָא עַל כָּל אֵלִין נִשְׁמַתִּין, דְאֶתְקַיִמוּ בְהָהוּא סְטָרָא. וְאֵלִין אִינוּן לְעֵילָא מִכְּלָהוּ, דִּי בְמִדּוּרָא דָא, עֲלָאָה עַל כָּלָא וּמִיכָאֵל רַב מִמֶּנָּא עַל כְּלָהוּ קַיִמָא בֵּיהּ, וּכְמָה אֶלְף וּרְבָבָן, כְּלָהוּ קַיִמִין תַּחוּתֶיהָ בְהָהוּא סְטָרָא, וְתַמָּן מִתְעַדְגִּין אִינוּן נִשְׁמַתִּין דְחִסִּידֵי, בְהָהוּא נְהוּרָא עֲלָאָה דְנִגְרָא מֵעֲלָמָא דְאֶתִּי.

25. The Sixth Chamber: Chesed

The greatest of souls are worthy to reside in this, the Sixth Chamber of Chesed.

The loftiest of all SOULS are found in this loftiest compartment of all. The archangel OF ALL ANGELS, Michael, rules over this CHAMBER, NAMELY THE CHAMBER OF CHESED. Thousands and tens of thousands OF ANGELS reside under his rule on the side OF CHESED. There the souls of the righteous delight by the supernal light that is drawn therein from the world to come. THE LIGHT IS DRAWN FROM BINAH, AS BINAH IS CALLED, "THE WORLD TO COME." BUT SINCE THE SEVENTH CHAMBER OF BINAH HAS NO GOVERNING ANGELS, IT IS NOT DISCUSSED AT ALL.

26. The Seven Chambers of Aba (Father) and Ima (Mother) of Briyah

All prayers must travel within a specific spiritual network in order to reach their intended destination. The Zohar outlines this metaphysical structure so that we may access this realm simply by learning this section. The descriptions and explanations that follow provide the reader with an opportunity to access the spiritual network in such a way that prayers will be answered.

The Chambers of Abba [Father] and Ima [Mother] pertain to the principles of male and female energy that are built into the fabric of our physical universe. The proton and electron--the minus and plus charges in electricity, as well as in man and woman--are all branches extending out from this singular spiritual seed.

60. Rabbi Shimon said, Come and behold: Who knows how to arrange a prayer to his Master, as did Moshe, who knew how to lengthen and shorten his prayer as necessary. Rabbi Shimon said: I found written in ancient books the order of connecting THE WORLDSthe inner secretsinto one unit, SO THAT THEY, UNITED, WILL PROJECT LIGHT TO THE LOWER WORLDS. Sometimes it is required to arrange a prayer as to entice and soothe the Master to make the proper unifications, penetrate firmaments, and open gates and passages. One must arrange his prayers so that no one will stop him, NAMELY, THAT THE PROSECUTORS CANNOT DISTURB HIM.

60. תָּא חֲזִי אָמַר רַבִּי שְׁמַעוֹן מֵאֵן הוּא דִידַע לְסַדְרָא צְלוּתָא דְמַרְיָה כְּמִשָּׁה, בְּשַׁעֲתָא דְאֶצְטְרִיךְ לִיהּ, לְסַדְרָא צְלוּתֶיהָ בְּאַרְיִכוֹת סְדֵר, וּבְשַׁעֲתָא דְאֶצְטְרִיךְ לִיהּ לְקַצְרָא הֵבִי נְמִי. אָמַר רַבִּי שְׁמַעוֹן הָא אֲשַׁכְּחָנָא בְּסַפְרֵי קְדָמָי, סְדוּרָא דְרַזִּי דְרִזִּין, בְּקַשׁוּרָא חֲדָא, זְמַנִּין דְאֶצְטְרִיךְ לְסַדְרָא צְלוּתֶיהָ כְּדָקָא יְאוּת, וּלְקַשְׁרָא קְשָׁרִין, לְבַסּוּמֵי לְמַאֲרִיָּה כְּדָקָא יְאוּת, וּלְמַנְדַּע לִיחַדָּא יַחוּדָא שְׁלִימָתָא, לְמַקְרַע רְקִיעִין, וּלְאַפְתָּחָא תְרַעִין וּפְתַחִין דְלָא יְהֵא מֵאֵן דִּימְחִי בִּידֵיהּ.

61. Blessed are the righteous who know how to appease their Master, cancel decrees, and cause the Shechinah to rest upon the world. They know how to draw down blessings and prevent the administrators of judgment from prevailing in the world. Rabbi Shimon rose and said: "Who can utter the mighty acts of Hashem?" (Tehilim 106:2). Who can remove the dust from your eyes, Abraham, the devout, the right hand of the Holy One, blessed be He? He revealed to you the ultimate of secrets and the beginning of prayer in the world (AS AVRAHAM INSTITUTED THE MORNING PRAYER), AS WELL AS the chambers of the divine King.

61. זָכַאִין אֵינּוֹן צְדִיקָא, דְּאֵנּוֹן יַדְעֵי לְמַפְתֵּי לְמַאֲרִיהוֹן, וּלְבִטּוּלֵי גְזֵרִין, וּלְאֲשְׁרָאָה שְׂכִינְתָּא בְּעֵלְמָא, וּלְנַחְתָּא בְּרַכָּאן, וּלְמַעְרֵי מַאֲרִיהוֹן דְּרִינִין דְּלֹא יִשְׁלֹטוֹן בְּעֵלְמָא. קָם רַבִּי שְׁמַעוֹן וְאָמַר, מִי יִמְלֵל גְּבוּרוֹת ה' וְגו', מָאן יִגְלִי עַפְרָא מֵעֵינַךְ אַבְרָהָם חֲסִידָא, יְמִינָא דְקִדְשָׁא בְרִיךְ הוּא, דְּגִלִּי לְךָ רְזָא דְרִזְיוֹן, וְשְׂרִיאת צְלוֹתִין בְּעֵלְמָא, וְאַתְגַּלִּינִין לְךָ הֵיכְלֵי דְמַלְכָּא עֲלָאָה.

62. There are seven holy chambers and they have well guarded gates, MEANING THAT ALL THE ADMINISTRATORS OF JUDGMENT HAVE BEEN REMOVED FROM THEM AND THEY OPEN ONLY TO THOSE WORTHY OF ENTERING. And into each and every CHAMBER the prayers of unity enter. For he who knows how to appease and soothe his Master, make complete unification, make his way into those chambers, and connect THE CHAMBERS among themselves spirit with spirit, LOWER SPIRIT WITH A HIGHER SPIRIT-- it is said, "Hashem, in trouble have they visited you, they poured out a prayer when the chastening was upon them" (Yeshayah 26:16). IN THIS PASSAGE ARE IMPLIED ALL THE ELEVATIONS OF THE SFIROT AND ALL THEIR CONNECTIONS.

62. שְׁבַעָה הֵיכְלִין קְדִישִׁין אֵינּוֹן, וְאֵינּוֹן קַיִימִין בְּתַרְעִין בְּקִיּוּמָא, וּבְכָל חַד וְחַד עָאֵל צְלוֹתָא דִּיחֻדָּא, דְּמָאן הִידַע לְבִסּוּמֵי לְמַאֲרִיָּה, וּלְיַחְדָּא יַחֻדָּא בְּשְׁלִימוֹ, הִידַע לְאֲעֵלָא בְּכָלְהוּ, וּלְקִשְׁרָא קְשָׁרִין אֵלִין בְּאֵלִין, רוּחָא בְּרוּחָא, רוּחָא תַתָּאָה בְּרוּחָא עֲלָאָה, כְּתִיב ה' בְּצַר פְּקֻדֵיךְ צָקוֹן לְחַשׁ מוֹסְרֵךְ לְמוֹ.

27. The First Chamber of Yesod and Malchut: Livnat Hasapir (Sapphire Bricks)

This chamber is our connection with the Upper Worlds, from which we draw spiritual Light through our prayers. Without the connection known as the First Chamber, we cannot access the Upper Realms.

The term Sapphire refers to a spirit called Sapir.

The word Bricks refers to the moon. The mystery of this connection is found within the Hebrew word for Bricks, which is Livnat ????.

Livnat is rooted in the Hebrew word for moon, or Levannah ????. Kabbalah teaches that the moon has no Light of its own. Therefore it represents the physical world, which is signified by the brick.

The Sapphire gemstone glitters and reflects Light, which is illustrative of the Upper Worlds that emanate the Light of the Creator. The Brick and the Sapphire are the physical expressions of these two worlds. The First Chamber is the portal and interface by which we join our world--the brick--to the upper world--the Sapphire - where the spirit Sapir dwells. In this way, the spiritual Light is able to enter our lives.

63. The first chamber, CALLED THE CHAMBER OF YESOD AND MALCHUT, IS THE FIRST FROM BELOW. ABOUT it is written: "and under his feet was the likeness of sapphire bricks and it was the embodiment of the heaven in purity" (Shemot 24:10). Here is the secret of secrets: in this chamber, there is a spirit called Sapir (sapphire), who shines as does the precious stone called sapphire. He glitters in two directions, NAMELY CHESED AND GVURAH. One light, THE LIGHT OF CHESED, goes up AS OR CHOZER (RETURNING LIGHT) and goes down AS OR YASHAR (DIRECT LIGHT). This light is white, shining in every direction, upward, downward, and to all four directions of the world, ALL SIX DIRECTIONS OF ZEIR ANPIN. Its light is suspended sometimes, hidden and revealed. THAT IS, IT IS SOMETIMES SUSPENDED WITHOUT REVEALING THE DEFINITE DIRECTION OF THE SOURCE OF ITS SHINING.

לבנת
לבנה

63. הֵיכְלָא קְדָמָאָה: כְּתִיב וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לְבַנַּת הַסַּפִּיר, וּכְעֵצַם הַשָּׁמַיִם לְטֹהַר. רְזָא דְרִזְיוֹן, רוּחַ דְּאִקְרִי סַפִּירָא כְּסַפִּירוֹ דְּאֵבָן טָבָא, נְצִיץ לְתַרִּין סְטָרִין, נְהוּרָא חַד סְלִיק וְנַחֲת, וְהוּא נְהוּרָא חוּזָר, נְצִיץ לְכָל סְטָר: עֵילָא וְתַתָּא וּלְאַרְבַּע סְטָרֵי עֵלְמָא, נְהוּרִיָּה תְלִינִין סְתִימִין וְגִלְוִיָּא.

64. From the light OF CHESED, four lights branch out to four sides. THE SECOND LIGHT IS THE LIGHT OF GVURAH OF THE SPIRIT SAPIR. THE FIRST LIGHT, CHESED, SHINES IN SIX DIRECTIONS AND THE SECOND, GVURAH, IN FOUR. THIS IS BECAUSE THE TWO LIGHTS ARE THE MALE AND THE FEMALE ASPECTS OF THE SPIRIT SAPIR; THE FIRST LIGHT REPRESENTS CHOCHMAH, BINAH, DAAT, CHESED, GVURAH, AND TIFERET, WHILE THE SECOND REPRESENTS NETZACH, HOD, YESOD, AND MALCHUT. All these lights are as one, as the light of a candle that glitters to the eyes of onlookers. The light rays of the candle go up and down, leave and return from the fire of the burning candle. And all are one light. So are the four lights. They glitter like the red color of burnished brass, as it is written: "And they sparkled like the color of burnished brass" (Yechezkel 1:7). All this is to the right, BECAUSE, IN SPITE OF THE FACT THAT THE RED LIGHT OF THE LIGHTS OF SAPIR ILLUMINES TO THE LEFT SIDE, IT NEVERTHELESS STANDS TO THE RIGHT OF THE CHAMBER.

65. To the left OF THE CHAMBER, there is a spirit named Levana (Moon), which is included in and mingles with the first spirit, CALLED SAPIR. The light FROM THIS SPIRIT is simultaneously red and white because it originates from these TWO first lights OF THE SPIRIT SAPIR, WHICH ARE ALSO RED AND WHITE YET HERE THEY ARE ONE. And when the lights OF THE SPIRIT LEVANA reach the first lights OF SPIRIT SAPIR and intermingle with them and become one, only the first lights become evident. The other lights OF THE SPIRIT CALLED LEVANA, are not revealed and are indistinguishable when they enter, as it is written: "and it could not be known that they had entered there" (Beresheet 41:21). This is the intermingling of spirit with spirit to be one and of lights with lights to become one. In this CHAMBER, two lower firmaments shine, and they are called the heaven of heavens.

66. From the emanation of those two spirits, the holy Ofanim (angels) were created. They are judged as are the Chayot (animals), as it is written: "The appearance of the Ofanim (wheels) and their work" (Yechezkel 1:16). This is AS MENTIONED IN THE QUOTATION, "WHEN THOSE MOVED, THESE MOVED; AND WHEN THOSE STOOD STILL, THESE STOOD STILL; AND WHEN THOSE WERE LIFTED UP FROM THE EARTH, THE OFANIM (WHEELS) WERE LIFTED UP ALONG WITH THEM." And of the Ofanim (wheels) it is written: "As for the likeness of the Chayot (animals) and their appearance, it was like burning coals of fire, which burn like torches. She walked amongst the Chayot" (Yechezkel 1:13). EVEN THOUGH THEY ARE CALLED CHAYOT, THEY ARE NEVERTHELESS OFANIM THAT ARE CALLED CHAYOT BECAUSE THEY ARE JUDGED AS CHAYOT. HE ASKS: To whom DOES THE SCRIPTURE REFER TO AS she IN THE VERSE, "SHE WALKED AMONGST THE CHAYOT?" AND HE ANSWERS: THE REFERENCE IS MADE TO the holy spirit LEVANA, which is where they originated. And it shines upon them, as the scriptures continue: "And the fire was bright and out of the fire came out lightning." (Beresheet 41:13). THE HOLY SPIRIT, LEVANA, IS MALCHUT, CALLED BRIGHTNESS, OF WHICH THE SCRIPTURE SAYS, "AND THE FIRE WAS BRIGHT AND OUT OF THE FIRE CAME LIGHTNING." IT IS THEREFORE SAID OF HER THAT SINCE SHE WALKS AMONG THE CHAYOT, "THEIR APPEARANCE WAS LIKE BURNING COALS OF FIRE." SHE IS THE ASPECT OF BRIGHTNESS FROM WHICH FIRE AND LIGHTNING ARE DRAWN.

64. מְנִהוּרָא דָא מְתַפְרָשִׁין ד' נְהוּרִין, לְד' סְטְרִין, וְכִלְהוּ נְהוּרִין חַד נְהוּרָא, כְּבוּצִינָא דְשֶׁרְגָא דְדְלִיק, וְנִצִּיץ נְהוּרִין לְחִיזוּ דְעֵינִין דְבְנֵי נֶשָׂא, וְאִינוּן נְהוּרִין דְשֶׁרְגָא, סְלִקִין וְנַחְתִין אֶזְלִין וְתִיבִין, מְגוּ הֵוּא אֶשָׁא דְנְהוּרָא דְשֶׁרְגָא דְדְלִיק, וְכִלְהוּ חַד נְהוּרָא, הֵכִי נְמִי אֶלִין. וְנִצִּיץ כִּלְהוּ נְהוּרִין, כְּחִיזוּ דְנַחֲשָׂא בְטִישָׂא בְסוּמְקָא, כְּמָה דְאֶתְמַר, וְנוֹצִצִים כְּעִין נַחֲשֵׁת קִלְל. דָא הוּא לְיֻמִינָא.

65. לְשִׁמְאֵלָא, אֵית רֹחָא דְאֶקְרִי לְבְנָה, וְדָא אֶתְכִלִּיל בְּרוּחָא קְדָמָהּ, וְעָאֵל דָא בְדָא, נְהוּרִיָּה סוּמְקָ וְחוּר כְּחָדָא, בְּגִין דְנִפְקָא מֵאִינוּן נְהוּרִין קְדָמָאִין. כִּד אֶתוּ נְהוּרִין דְדָא, מְטוּ בְנְהוּרִין קְדָמָאִין וְאֶתְכִלִּלוּ בֵיהּ, וְאִינוּן חַד, וְאֶתְחִזּוּן נְהוּרִי קְדָמָאִין בְּלְחוּדֵיהוּ. וְלֹא אֶתְגַּלִּין אִינוּן אֶחְרָנִין, וְלֹא אֶתִידְעוּ דְעָאֵלוּ בְּגוּוֹיָהּ, וְאֶתְטַמְרוּ בֵיהּ. כִּד"א וְלֹא נוֹדַע כִּי בָאוּ אֶל קְרַבְנָהּ וְגו', וְדָא הוּא רֹחָא בְּרוּחָא דְאִינוּן חַד, נְהוּרִין בְּנְהוּרִין דְאִינוּן חַד. וְהֵכִא אִינוּן תְּרִין רְקִיעִין תְּתָאִין מֵאִינוּן רְקִיעִין דְאֶקְרוּן שְׁמֵי הַשְּׁמַיִם.

66. מֵתְרִין רֹחִין אֶלִין מְנִצִּץ, אֶתְבְּרִיאוּ אִינוּן אוֹפְנִין, דְאִינוּן קְדִישִׁין, דְדִינֵיהוּ כְדִינָא דְחַיּוֹת, כְּדְכְתִיב מְרָאָה הָאוֹפְנִים וּמַעֲשֵׂיהֶם וְגו', וְדָא הוּא דְכְתִיב, וְדַמּוֹת הַחַיּוֹת מְרָאִיהֶן כְּגַחְלֵי אֵשׁ בּוֹעֵרוֹת כְּמִרְאָה הַלְפִידִים. הִיא מֵתְהַלְכַת בֵּין הַחַיּוֹת, מֵאֵן הִיא, דָא רֹחָא קְדִישָׂא, אֶתְר דְנִמְקוּ מִנֶּיהָ, וְאִיהִי נְהִיר לֹן, דְכְתִיב וְנוֹגַהּ לְאֵשׁ, וּמֵן הָאֵשׁ יוֹצֵא בְרָק.

67. And when one spirit is included in the other that is THE SPIRIT SAPIR IN THE SPIRIT LEVANA the light of one Chayah comes out of them and spreads over four angels. The shape of this Chayah is that of a lion, NAMELY OF CHESED, WHICH IS WHITE. This Chayah rules over thirteen million other ofanim. The wings of this CHAYAH are those of an eagle. THE NUMBER OF ANGELS IS THIRTEEN MILLION because each of the four ANGELS travels on four wheels, each of which has three supports. In all, there are twelve supports for the four wheels ON WHICH EACH ANGEL TRAVELS. The spirit SAPIR controls them all because they originate from him. This spirit sustains them all, NAMELY THOSE WHEELS AND SUPPORTS, and through him they receive nourishment. HENCE HE IS COUNTED WITH THEM AS A THIRTEENTH. AND BECAUSE THEY ORIGINATE FROM BINAH, WHICH IS COUNTED IN HUNDREDS, THEY ARE THIRTEEN HUNDREDS. AND ALSO BEING FROM ARICH ANPIN, WHICH IS COUNTED BY THE TEN THOUSANDS, THEY ARE NUMBERED THIRTEEN MILLION.

68. Those four Ofanim have four faces each, and all four face toward the four sides of the Chayah set over them. And when the four angels travel under that Chayah, they penetrate and cling to one another, ARE INCLUDED EACH WITHIN THE OTHER, AND RECEIVE SUPPORT FROM EACH OTHER. This is alluded to by: "The loops may correspond one to the other" (Shemot 26:5). Each is within the other and each interpenetrates the others. When the wheels travel, a tender sound is heard in all the lower hosts. THAT IS, THEIR PLEASANT SUSTENANCE REACHES ALL THE LOWER HOSTS.

69. Below this chamber, the hosts spread out to radiate in many directions in the lower firmaments, THROUGH WHICH THE RULING OF THE LOWER WORLD CHANGES. This continues until a planet called Shabtai (Saturn) is reached IN THE SECOND FIRMAMENT OF THE WORLD OF ASIAH. ALL SEVEN PLANETS ARE LOCATED IN THE WORLD OF ASIAH, AND THEY ARE CALLED SHABTAI (SATURN), TZEDEK (JUPITER), MAADIM (MARS), NOGA (VENUS), COHAV (MERCURY), AND LEVANA (MOON). THROUGH THESE PLANETS, ALL CHANGE COMES TO THE WORLD. THE FIRST PLANET, SHABTAI, FEEDS FROM THE LOWEST OF THE SEVEN CHAMBERS OF THE WORLD OF BRIYAH, AND THE REST OF THE PLANETS FROM THE OTHER CHAMBERS. ALL THE LOWER WORLDS look toward this chamber FOR THEIR SUSTENANCE. From this chamber all those present are fed and look forward TO RECEIVING SUSTENANCE AND STRENGTH FROM THE SPIRIT OF SAPIR, as it is written: "where the spirit was to go they went; they turned not when they went" (Yechezkel 1:12). This chamber is called Livnat Hasapir BECAUSE OF THE TWO SPIRITS CONTAINED THEREIN, SAPIR AND LEVANA.

70. The spirit SAPIR includes the spirit LEVANA within him and has light that goes up and comes down. His light never stops shining, as the light of the sun within the water. And nothing other than the desire of a righteous man through his prayer that goes into that chamber can attain THAT SPIRIT. That prayer elevates so as to connect perfectly THAT IS, MAKE UNIFICATIONS under the influence of this spiritas is appropriate. Then THE SPIRIT is enveloped with light and is happy with THE PRAYER, and goes up with it to the second chamber to connect with its unity. This spirit, WHICH INCLUDES WITHIN IT THE SPIRIT LEVANA, can now mix with a higher spirit IN THE SECOND CHAMBER.

67. כִּד אֲתַכְלִיל רוּחָא בְרוּחָא, נְפִיק מְנִייהוּ, נְהִירוּ דְחַד חַיּוּתָא רְמִיא עַל ד' אוּפְנִין, וְהָא דְיוֹקְנָא דִלְיָה כְּאַרְיָה, שְׁלִיט עַל אֶלְף וּתְלַת מְאָה רְבּוּא דְאוּפְנִין אַחֲרָנִין, גְּדַפְהָא דְנִשְׂרָא, הָאִי אֲתַמְנָא עַל אִינוּן אוּפְנִים, בְּד' גְּלָגְלִים, נְטֻלִין כָּל חַד וְחַד, מְאִינוּן אַרְבַּע, בְּכָל גְּלָגְלָא וּגְלָגְלָא תְּלַת סְמֻכִין וְאִינוּן תְּרִיסַר סְמֻכִין בְּד' גְּלָגְלִין, רוּחָא דָא שְׁלֻטָא עַל כְּלָא, מְהַבָּא נְפִקוּ, וְדָא רוּחָא קְיַמָּא לְכָלְהוּ, מִינָה אֲתַזְנוּ.

68. אֵלִין ד' אוּפְנִים, ד' אַנְפִין לְכָל חַד וְחַד, וְכָל אִינוּן אַנְפִין, אֲסַתְבִּיין לְאַרְבַּע סְטְרִין דִּיהוּא חַיּוּתָא דְקְיַמָּא עַלֵייהוּ. כִּד נְטֻלִין אֵלִין אַרְבַּע תַּחוּת הַהוּא חַיּוּתָא, עָאלוּ דָא בְּדָא, וּמְשַׁלְבִין דָא בְּדָא. כִּד"א מְקַבִּילוֹת הַלּוּלָאוֹת אֲשֶׁה אֵל אַחוּתָהּ, לְאַתְכְּלִלָא חַדָּא בְּחַדָּא וְלֹאֲעֵלָא דָא בְּדָא. כִּד נְטֻלִין אִינוּן גְּלָגְלִין, אֲשַׁתְמַע קַל גְּעִימוּתָא, בְּכָל אִינוּן חַיּוּלִין דִּלְתַתָּא לְזִינְיָהוּ.

69. תַּחוּת הַיִּכְלָא דָא, מִתְפַּרְשִׁין חַיּוּלִין לְבַר, לְכַמְהָ סְטְרִין דְרְקִיעֵין דִּלְתַתָּא, עַד דְמָטוּ לְכַכְבָּא דְשַׁבְּתַאי, כְּלָהוּ אֲסַתְבִּיין לְהַיִּכְלָא דָא מִתְמָן אֲתַזְנוּ כָּל אֵלִין דִּי בְהַיִּכְלָאֲדָא, כְּלָהוּ אֲסַתְכוּ לְהַהוּא רוּחָא, דְכַתִּיב אֵל אֲשֶׁר יִהְיֶה שְׁמָה הַרוּחַ לְלֶכֶת יִלְכוּ לֹא יִסְבוּ בְּלִכְתָּן, וְדָא הוּא הַיִּכְלָא דְאַקְרִי לְבַנַּת הַסְפִיר.

70. רוּחָא דָא דְכְלִיל רוּחָא אַחֲרָא תְנִינָא, סְלָקָא וְנַחְתָּא נְהוּרִיָּה, דְלֹא שְׁכִיךְ לְעֵלְמִין, בְּנוּרָא דְשַׁמְשָׁא גּוּ מִיָּא, לִית מָאן דְקָאִים עֲלֵיהּ, בְּרַעוּתִיהּ דְבַר נִשְׁזַכָּא, בְּהַהוּא צְלוּתָא, דְעָאלַת בְּהַהוּא הַיִּכְלָא, וְסְלָקָא לְקִשְׂרָא קְשְׂרִין בְּשְׁלִימוּ, בְּשְׁרוּתָא דְרוּחַ דָּא כְּדָקָא חֲזִי. כְּדִין נְהוּרָא אֲתַעֲטַף בֵּיהּ, וְחַדִּי בְּהַ וְסְלָקָא עִמָּה לְאַתְקִשְׂרָא בְּקִשּׁוּרָא דְהַיִּכְלָא תְנִינָא, לְאַתְכְּלִלָא רוּחָא דְכְלִיל בְרוּחָא אַחֲרָא עֲלָהָא דְעֲלֵיהּ.

71. This HIGHER spirit, WHICH NOW INCLUDES THE SECOND SPIRIT THAT WENT UP TO THE SECOND CHAMBER AS IT TRAVELS UPWARD, ALSO includes within it all the Chayot, Ofanim, and wheels. They grasp onto it, as does water to fire and fire to water AND AS THE FOUR WINDS GRASP ONTO EACH OTHER, south onto north, north onto south, east onto west, and west onto east. They all link with each other and hold onto each other CHAYOT, ANGELS, OFANIM, AND TWO SPIRITS WITH THE SPIRIT OF THE SECOND CHAMBER.

This spirit goes up to connect WITH THE SPIRIT OF THE SECOND CHAMBER, and the Chayah, INCLUDED IN THE SPIRIT, also looks up toward the second chamber TO RECEIVE ITS SUSTENANCE. They look toward each other AND THE SECOND CHAMBER, AND ALL THEREIN LOOK TOWARD THOSE OF THE LOWER CHAMBER, THAT HAVE COME UP TO IT, SO IT MAY BE COMPLETED BY THEM.

72. In the center of this chamber stands a pillar that reaches the middle of a higher chamber. It pierces THE ROOFS OF ALL THE SEVEN CHAMBERS AND STANDS ERECT WITHIN THEM from bottom to top. This enables the spirits to bond to each other and to elevate FROM ALL THESE CHAMBERS, SO THAT THEY NOW UNITE and become one spirit, as it is written: "They all have one spirit" (Kohelet 3:19).

28. The Second Chamber: Hod

This chamber is filled with pure white Light which remains in a state of potential until the interface of the First Chamber acts upon it through our positive actions and prayers. This white Light then shines through the First Chamber. As it fulfills all our desires, the one Light suddenly becomes many. A wonderful illustration of this process is visible in nature, when a ray of sunlight strikes a gemstone and refracts into the seven colors of the rainbow.

73. It is said that the second chamber is "the embodiment of heavens in purity" (Shemot 24:10). Here can be found a spirit named Zohar (Splendor), which is always in white, THE COLOR OF THE ILLUMINATION OF CHASSADIM, CALLED WHITE. It cannot mix with any other color. This is called Etzem (embodiment) and never changes. The shining of this SPIRIT is not so revealed as that of the others. It is harder to distinguish, BECAUSE ALL ITS COLORS ARE INCLUDED IN THE WHITE. This is similar to the hidden part of the eye, THE BLACK PART, WHEREIN LIES THE ABILITY TO SEE. When it rolls, it glitters and glows, MEANING THAT WHEN A PERSON WANTS TO SEE HE ROLLS ALL FOUR COLORS TO A PARTICULAR DIRECTION AND THERE IS NO OTHER WAY TO SEE. The same applies TO THIS SPIRIT: IT CANNOT SHINE UNLESS IT ROLLS AND IT DOES NOT LINGER UPON ANY ONE OF ITS SIDES. THE SPIRIT ROLLS THEM ALL AND THEY GLITTER UNTIL IT REACHES THE WHITE THEREIN. IT STANDS THERE, HAVING EXPOSED IN THE MEANWHILE ITS FOUR SIDES. For when the first spirit, LIVNAT HASAPIR elevates TO THIS SPIRIT, it revolves it so as to reveal ITS FULL EMANATIONS, and it THUS RECEIVES ALL ITS FOUR ASPECTS. THE FIRST SPIRIT connects with the SECOND as through the white in the eye, MEANING THAT AFTER RECEIVING ITS FOUR COLORS IT IS ATTACHED SOLELY TO THE WHITE. This is done through a much fainter color that is shed upon this spirit, THROUGH THE EMANATION OF THE SPIRIT IN THE THIRD CHAMBER OF NETZACH THAT SHINES WITH WHITE LIGHT FROM THE SPIRIT OF THE SECOND CHAMBER. IT IS SO FAINT THAT NO COLOR IS DISTINGUISHABLE IN IT.

71. וְרוּחָא דָא דְכָלִיל, כְּלִיל בֵּיה הֵיחָא חַיּוּתָא, וְכָל
אֵינוֹן אוֹפְנִין וְגַלְגָּלִין, וְאֶתְאַחֲדֵן בֵּיה, כְּגוּוֹנָא
דְאֶתְאַחֲדָא אֶשָׁא בְמִיָּא, וּמִיָּא בְאֶשָׁא, דְרוּם בְּצַפּוֹן,
צַפּוֹן בְּדָרוּם, מְזָרְחָ בְּמַעֲרָב, וּמַעֲרָב בְּמְזָרְחָ, הֵכִי
אֶתְאַחֲדֵן כְּלָהוּ דָא בְדָא, וְאֶתְקַשְׁרֵן דָא בְדָא. הֵהוּא
רוּחָא סְלֵקָא לְאֶתְקַשְׁרָא, וְהֵהוּא חַיּוּתָא אֶסְתַּכְּבִּיא
לְעֵילָא, לְגַבֵּי הַיְכָלָא תְנַיִנָא וְאֶסְתַּכְּבִּין דָא בְדָא.

72. בְּאֶמְצַעֵיתָא דְהַיְכָלָא דָא, נְעִיץ חַד עֲמוּדָא,
דְסֵלְקָא עַד אֶמְצַעֵיתָא דְהַיְכָלָא אַחֲרָא, וְאִיהוּ נְקִיב
וְנְעִיץ מִתְתָּא לְעֵילָא, לְאֶתְדַבְּקָא רוּחָא בְרוּחָא, וְכֵן
עַד לְעֵילָא מִכְלָהוּ, לְמַהוּי כְּלָהוּ רוּחָא חַדָּא, כַּד"א
וְרוּחַ אֶחָד לְכָל.

73. הַיְכָלָא תְנַיִנָא: כְּתִיב וּכְעַצֵּם הַשָּׁמַיִם לְטוֹהַר,
הֵכָא אִיהוּ הֵהוּא רוּחָא דְאֶקְרִי זֶהָר, וְקִינָמָא
בְּחוּרְתָא תְדִיר, דְלָא אֶתְעַרְבוּ גּוּוֹנֵיוּ בְאַחֲרָא, וְאִיהוּ
עֶצֶם דְלָא אֶשְׁתַּנּוּי לְעֵלְמִין. דָא לָאו אִיהוּ בְאֶתְגַּלְיָא
הֵכִי, לְאֶתְנַצְצָא בְאַחֲרָא, דָא קְשִׁי לְאֶתְגַּלְיָא.
כְּסִתִּימוּ דְעִינָא, דְכַד מִתְגַּלְגַּלָּא אֶזְדָּהָר, וְנְצִיץ
בְּגַלְגוּלָא, וְדָא אוּף הֵכִי, בְּגִין דְכַד הֵהוּא רוּחָא
קְדָמָא סְלֵקָא, מְגַלְגַּל בְּגַלְגוּלָא, וְגַלְי לִיהָ,
וְאֶתְקַשְׁר בְּהַדְיָה, בְּקֶשְׁרָא דְחוּרְתָא דְעִינָא גּוּ גּוּוֹן
אַחֲרָא דְאִיהוּ דְקִיק מְנִיה דְשָׁאֲרֵי עֲלוּי.

74. This spirit is empowered to rotate when the lower spirit OF LIVNAT HASAPIR RISES TO IT. Because the lower light rotates the light of this spirit, and then it shines. This SPIRIT cannot shine until the lower SPIRIT connects with it. Then it shines, connected with the light of the lower SPIRIT that it now contains. ALL ITS ILLUMINATION IS ATTACHED TO THE LOWER SPIRIT AND NOT TO ITSELF. THIS IS because it does not change AND ITS EMANATION REMAINS WHITE, but reveals itself through that rotation only for the sake of THE LOWER SPIRIT.

75. When this light revolves, another light travels to the left, revolving and circling with it. This is the inner meaning of writing: "the joints of your thighs are like jewels, the handiwork of a crowning craftsman" (Shir Hashirim 7:2). NETZACH AND HOD ARE CALLED THIGHS AND THEIR LIGHTS ARE DIFFICULT TO REVEAL, THEY ARE ALWAYS HIDDEN, EXCEPT WHEN THE LOWER SPIRIT ASCENDS THAT ROLLS IT. THUS, THEY ARE CALLED THE JOINTS OF THIGHS THAT ARE ALWAYS CONCEALED. Happy is he who knows how to reveal the lights OF THIS CHAMBER AND ELEVATE THE SPIRIT OF THE LOWER CHAMBER THAT ROLLS AND REVEALS THE LIGHTS THEREIN.

76. Another spirit is contained within it, revolving and shining around it in blue and white. AS THERE ARE TWO SPIRITS IN THE FIRST CHAMBER, SAPIR AND LEVANA, MALE AND FEMALE, SO THERE ARE TWO SPIRITS IN THE SECOND CHAMBER. THE MALE IS NAMED ZOHAR AND THE FEMALE IS CALLED ETZEM. The white OF THE SPIRIT joins with the white of ETZEM, and the blue OF THE SPIRIT joins with the red OF LEVANA, located to the left side OF THE FIRST CHAMBER. They embrace each other, become one, and are thus called Etzem Hashamayim (the embodiment of heaven). All that exists below THIS CHAMBER, IN BRIYAH, YETZIRAH, AND ASIYAH, along with all that exists in the lower chamber YESOD, is contained within the CHAMBER CALLED HOD. And because they are all contained IN THIS CHAMBER, it is called the embodiment of heaven. It EMBODIES THE WHOLE EXISTENCE.

77. From the totality of those lights, THROUGH THEIR MATING, the Seraphim were created. Each has six wings, as is written: "Above it stood the Seraphim, each one had six wings" (Yeshayah 6:2). They all have six WINGS, because they originated from THIS CHAMBER CALLED Etzem Hashamayim (the embodiment of heaven). These burn all those who do not revere their Master's glory THIS MEANS THAT HE DEALS WITH THE THREE TOP SFIROT, and it is said that whoever uses a crown is wiped out, BECAUSE THE SERAPHIM BURN HIM. And whoever reads and learns the Six Orders of the Mishnah knows how to arrange and connect with his Master's unity, as is fitting. It is he who knows how to sanctify his Master's holy name each day always.

78. And when those lights revolve, they emit the light of one Chayah AND THAT CHAYAH IS BORN AND stands spanning four Chayot. Those latter control the former, NAMELY THE SERAPHIM, because they contain the Seraphim within them. BECAUSE THE CHAYOT ARE EXTRUDED FROM THE REVOLVING LIGHT, THEY ARE VERY WELL-BALANCED AND CAN CONTROL THE SERAPHIM AND SWEETEN THE JUDGMENT AND FIRE IN THEM. When the Chayot travel, BY FORCE OF THE REVELATION OF THE REVOLVING LIGHT, the lower Seraphim are vanquished AND RENDERED HARMLESS. Those are the serpents that evolve from and are born of the Seraph serpent that caused death to all people of the world, THE ORIGINAL SERPENT.

74. מתגלגל רוחא דא, מגו רוחא דלתתא, נהורא דלתתא אסחר לגלגלא נהורא דא ואתנהיר, ולא יכיל לאתנהרא עד דאחיד תתאה ביה ואתקשר בהדיה, וכדין אנהיר ואחיד בנהורא דלתתא, דהוא כליל, ולא אשתני כלל, אלא אתגליא בגיניה, בגלגולא דיליה.

75. וכד נהורא דא מתגלגלא, נטיל נהורא אחרא לסטר שמאלא, ואתגלגלא בהדיה, ואסתחר עמיה, ורזא דא כתיב חמוקי ירכיך כמו חלאים מעשה ידי אמן. זכאה איהו מאן דידע לגלאה נהורין.

76. רוחא אחרא אתכליל בהדיה ואסתחר ונהיר סחרניה, בגוון תכלא וחור, ההוא חור אתקשר בחור דא, והוא תכלא אתקשר בסומקא דנהורא תתאה, דלסטר שמאלא, ואתכלילו דא בדא, והו חד, ואקרון עצם השמים, וכל מה דלתתא, והוא היכלא דלתתא, בלא אתכליל הכא, ובגין דכלא אתכליל הכא, אתקרו עצם השמים.

77. מכללא דנהורין אלין אתבריואו אינון שרפים, דשית גדפין, כד"א שרפים עומדים ממעל לו שש בנפים שש בנפים לאחד, כלהו בשש, בגין דכלהו מעצם השמים. אלין אינון דאוקידו לאינון דלא חיישי על יקרא דמאריהון, ורזא דאשתמש בתנא חלה. מאן דקארי ותני שית סדרי משנה, דא הוא מאן דידע לסדרא ולקשרא קשורא יחודא דמאריה, בדקא יאות, אלין אינון דמקדשין שמא קדישא דמאריהון בכל יומא תדיר.

78. כד מתגלגלין נהורין, נפק מנייהו נהירו דחד חיותא, דאיהו קיימא ורמיא, על ד' חיוון, שליטין על קמאי, דכלילו לון בגווייהו, ובאלין כד נטלין אתכפין שרפים תתאי, נחשים דנפקי מגו ההוא נחש שרף, דגרים מותא לכל עלמא.

79. Those Chayot are from the face of an eagle and look upon this higher Chayah above them, which is the supernal eagle, TO RECEIVE THEIR SUSTENANCE. It is written: "the way of an eagle in the Shamayim (heavens)" (Mishlei 30:19). THIS ALLUDES TO THE CHAYAH, CALLED EAGLE, WHICH RESIDES IN THE CHAMBER OF ETZEM HASHAMAYIM. This spirit NAMED SHAMAYIM (HEAVENS) controls all, AT THE TIME OF THE REVOLVING OF LIGHT. BUT IF THE SPIRIT OF ETZEM WAS IN CONTROL, THEN THE FACE OF THE CHAYAH WOULD BE THAT OF A LION, AS IS THE CHAYAH IN THE FIRST CHAMBER, WHICH IS WHITE, HAVING THE LIGHT OF CHASSADIM. BUT BECAUSE THE PREDOMINANT SPIRIT IS THAT OF SHAMAYIM WHO IS WHITE AND BLUE, CHESED AND GVURAH, THE CHAYAH IS IN THE FACE OF AN EAGLE, AN ADMIXTURE OF CHESED AND GVURAH. FOR THE IMAGE OF CHESED IS A LION, AND THE IMAGE OF GVURAH IS A BULL.

The Chayah that spans over the four Chayot looks upward TOWARDS THE SPIRIT NAMED SHAMAYIM and the Chayot look upon that SUPERNAL CHAYAH FOR THEIR SUSTENANCE.

80. When those CHAYOT travel, AS WHEN THE REVOLVING LIGHT SHINES IN THEM, many hosts are shaken. Some shine because of them, and some are broken loose from where they stand. The radiance OF THE CHAYOT burns them with fire and later they are restored. All THE LOWER HOSTS slide under this supernal Chayah and find refuge under its wings so as to be included in it above.

81. These four Chayot rise when the spirit ETZEM HASHAMAYIM shines within the SUPERNAL Chayah. Each and every Chayah has four wheels. One wheel points east and three pedestals support it; all face THE CHAYAH THAT IS IN the center OF THE FOUR WHEELS. One faces west and also has three pedestals that face TOWARD THE CHAYAH IN the center, and the same is true for the wheels of the south and north. The movement of all twelve pedestals OF EACH CHAYAH is controlled by THE CHAYAH IN the middle OF THEIR WHEELS AND NOT TO ANY OF THE SIDES OF THE WHEELS THEY SUPPORT. The CHAYAH in the middle closes up and opens, CREATING AND CONTROLLING ALL OF THE EMANATIONS OF LIGHT. While traveling, each wheel can be clearly heard throughout the firmaments.

82. The four Chayot interlink, and the Ofanim below IN THE FIRST CHAMBER penetrate the Chayot of THE SECOND CHAMBER above, which are included within one another. This spirit, which is included within the spirits BELOW IN THE FIRST CHAMBER, glows and ascends to THE THIRD CHAMBER above. There it connects with the desire of a righteous man while reciting his prayer. When a prayer goes up and enters the SECOND chamber, it elevates all IN EXISTENCE IN BOTH THE FIRST AND SECOND CHAMBERS with it and all intermix until they are included in this spirit. This spirit now travels, empowered by the desire of the unifications of the prayer. The prayer unifies all until they reach the third chamber and mix with it as the first ones. They mix as fire with water and water with fire, air with earth, earth with air, east with west, west with east, north with south, and south with north. Similarly those here intermingle and intertwine. And many hosts and camps descend, mix, and shine upon those lower ANGELS until they glow upon a Planet called Tzedek (Jupiter). On Jupiter, many of the governing ministers of the world stand, WHO RECEIVE THIS RADIANCE, AND SUSTAIN THE WORLD.

79. אֵלֶּיֶן חַיּוּוֹן אֲנִמֵי נֶשֶׁר, מִסְתַּכְּלֵן לְגַבֵּי הַהוּא חַיּוֹתָא, נֶשֶׁרָא עֲלָאָה דְעֲלִיּוּהוּ, כַּד"א דֶּרֶךְ הַנֶּשֶׁר בְּשָׁמַיִם, רִחּוּא דָא שְׁלֵטָא עַל כָּלָא, הֵהוּא חַיּוֹתָא דִרְמִיָא עַל כָּלָהוּ אִסְתַּכְּבִיָא לְעִילָא, וְכָלָהוּ לְגַבִּיָּהּ.

80. כָּלָהוּ בַד נְטִלִין מְזַדְעָזְעִין בְּמַה חַיּוּלִין, מְנַהוֹן נְהִירִין מְנַהוֹן מִתְתַּבְּרִי מְקִינֻמִּיהוֹן, וְאוֹקִידוֹן לֹון בְּנוֹרָא, וְאַתִּינִן וּמִתְחַדְּשֵׁן בְּמִלְקָדְמִין, כָּלָהוּ עֲאֵלִין תַּחֲוֹת הֵהוּא חַיּוֹתָא, מִסְתַּתְּרִין תַּחֲוֹת גְּרַפְהָא, לְאַכְלֵלָא לֹון לְעִילָא.

81. אֵינּוֹן ד' חַיּוּוֹן סְלִקִין בַּד רִחּוּא אֲזִדְהֵר בְּגוֹ הַהוּא חַיּוֹתָא. אַרְבַּע גִּלְגָּלִין לְכָל חַד וְחַד, גִּלְגָּלָא חֲדָא אִסְתַּכְּבִי לְסֵטֵר מְזַרְחָא, תִּלְתָּ סְמִכִין נְטִלִין לִיָּהּ, וְאַסְתַּכְּבִינִן לְאַמְצַעִיתָא. וְגִלְגָּלָא חֲדָא אִסְתַּכְּבִי לְסֵטֵר מְעָרְבָא, וְתִלְתָּ סְמִכִין נְטִלִין לִיָּהּ וְאַסְתַּכְּבִינִן לְאַמְצַעִיתָא. וְגִלְגָּלָא חֲדָא אִסְתַּכְּבִי לְסֵטֵר דְרוּם וְתִלְתָּ סְמִכִין נְטִלִין לִיָּהּ וְאַסְתַּכְּבִינִן לְאַמְצַעִיתָא. וְגִלְגָּלָא חֲדָא אִסְתַּכְּבִי לְסֵטֵר צְפוֹן וְתִלְתָּ סְמִכִין נְטִלִין לִיָּהּ וְאַסְתַּכְּבִינִן לְאַמְצַעִיתָא. וְכָלָהוּ סְמִכִין תְּרִיסֵר, נְטִלִין מְגוֹ אֲמְצַעִיתָא. וְהֵהוּא אֲמְצַעִיתָא סְגִיר וּפְתַח. וְכָל גִּלְגָּלָא וְגִלְגָּלָא בַד נְטִלָא קֵלָא אִשְׁתַּמַּע בְּכָלָהוּ רְקִיעִין.

82. אֵלֶּיךָ אֲרַבַּע חַיּוּוֹן כְּלֵהוּ מִתְּלַבְּשָׁן דָּא בְּדָא, וְעָאֵלִין אֵינּוֹן אוֹפְנִים דְּלִתְתָּא, בְּגוּ אֵלִין חַיּוּוֹן דְּלַעִילָא, כְּלִילִין אֵלֶּיךָ בְּאֵלִין, רוּחָא דָּא דְּאִתְכְּלִיל בְּאֵינּוֹן רוּחִין, מְלֵהָטָא וְסִלְקָא לְאִתְאַחְדָּא לְעִילָא. וְלִאִתְקַשְׂרָא בְּרַעוּתָא דְּבַר נֶשׁ זָכָא, בְּהֵיכָא צְלוּתָא דְּצִלִי, דְּכַד סִלְקָא וְעָאֵלִת בְּהֵיכָא הֵיכְלָא נְטִיל כְּלָא, וְכִלְהוּ נְטִילִין בְּהֵרָה, וְאִתְכְּלִילוּ דָּא בְּדָא, עַד דְּאִתְכְּלִילוּ בְּהֵיכָא רוּחָא. וְהֵיכָא רוּחָא נְטִילָא בְּרַעוּתָא דְּקִשְׁוִיָּא דִּיחֻדָּא דְּצְלוּתָא דְּמִיחֻדָּא כְּלָא, עַד דְּמִטּוּ כְּלֵהוּ לְהֵיכְלָא תְּלִיתָא, כְּלִילִין דָּא בְּדָא כְּדִקְדָּמָי, אִשָּׁא בְּמִיָּא, וּמִיָּא בְּאִשָּׁא, רוּחָא בְּעַפְרָא וְעַפְרָא בְּרוּחָא, מְזַרְחָא בְּמַעְרְבָא, מְעַרְבָא בְּמְזַרְחָא, צְפוֹן בְּדָרוּם, דְּרוּם בְּצָפוֹן. וְהֵיכָא הֵיכָא כְּלֵהוּ מִתְקַשְׂרִין דָּא בְּדָא, וּמִתְאַחְדִּין דָּא בְּדָא, וּמְשַׁלְכִין דָּא עִם דָּא, וְכֵן כְּמָה חַיּוּוֹן וּמְשַׁרְיִין דְּאִתְאַחְדוּ לְתַתָּא וְאִתְעַרְבוּ בְּאֵינּוֹן תַּתָּאי עַד דְּמִטּוּ לְכַבְבָּא דְּצִדִּיק, וְתַמֵּן כְּמָה מְמַנָּן עַל עֲלָמָא.

83. And when this spirit, containing and contained by all THOSE LOWER THAN IT rises, enters the third chamber and connects with the spirit inside the pillar that stands erect in the middle OF THE CHAMBER, then all is complete as it should be until this point. All become as if one spirit that contains all and is complemented by all as was stated before "and they all have one spirit" (Kohelet 3:19). Here is the secret of 'bowing in order to reach full cleavage with his Master.'

83. וְכַד רוּחָא דָּא דְּאִתְכְּלִיל מְכֻלָּהוּ, וְכִלְהוּ כְּלִילִין בֵּיהּ, סִילִיק וְאִתְאַחְד וְעָאֵל בְּגוּ הֵיכְלָא תְּלִיתָא, עַד דְּאִתְאַחְד בְּרוּחָא דְּתַמָּן, בְּגוּ הֵיכָא עִמּוּדָא דְּקָאִים בְּאִמְצַעִיתָא, וְכִדִּין כְּלָא אִשְׁתַּלִּים עַד הֵכָא, כְּדָא יָאוּת. וְכִלְהוּ רוּחָא חָדָא, כְּלִיל מְכֻלָּא, וְשְׁלִים מְכֻלָּא, כְּדָא וְרוּחָא אֶחָד לְכָל, הֵכָא הִכְרַעָה לְאִתְדַבְּקָא בְּמֵאֲרִיָּה.

29. The Third Chamber: Netzach

This chamber holds Light in its purest form--Light that is unseen and not yet manifest. Sunlight in the vacuum of space is the clearest illustration of this Kabbalistic truth. Because they lack a physical object to reflect and reveal the Light, the photons of sunlight remain imperceptible to the naked eye. This is why darkness surrounds the earth even though the sun's rays are continually streaming. Sunlight only illuminates when it strikes the physical atmosphere.

84. The third chamber contains the spirit called Noga (Venus or brightness), the purest and cleanest of all THE LOWER SPIRITS. No color is distinguishable therein, neither white nor green nor black nor red. Thus, it is called Tohar (purity), being purer and cleaner than all those lower than it. But although it is purer than all the others, ITS EMANATION is not visible until the lower SPIRITS OF THE SECOND CHAMBER rotate WITH THE LIGHT, cling to it, and penetrate it. After the lower ones enter it, it shows its light and does not retain any of the colors OF THE LOWER SPIRITS THAT HAVE ENTERED IT.

84. הֵיכְלָא תְּלִיתָא: הֵיכְלָא דָּא, אֵיחָד הֵיכְלָא, דְּהֵיכָא רוּחָא דְּאֶקְרִי נְגָה, רוּחָא דָּא, אֵיחָד דְּכִינָא, בְּרִיר מְכֻלָּהוּ, לִית לֵיהּ גּוּוֹן דְּאִתְחַזִּי בֵּיהּ, לָאוּ חוּר, וְלָאוּ יְרוּק, וְלָאוּ אוּכְם, וְלָאוּ סוּמְק. וּבְגִין כֵּן אֶקְרִי טוּהַר, דְּכִינָא, בְּרִירָא מְכֻלָּא אֵלִין תַּתָּאִין, וְאִף עַל גַּב דְּאֵיחָד דְּכִינָא מְכֻלָּא, לָא אִתְחַזִּי, עַד דְּאֵלִין תַּתָּאִין מִתְגַּלְגְּלִין וְאִחֻדִּין בֵּיהּ, וְעָאֵלִין בְּגוּיָהּ. כִּינּוּן דְּעָאֵלִין בְּגוּיָהּ, כְּדִין אִחֻזִּי נְהוּרִיָּה, וְלָא גּוּוֹן חָד מְכֻלָּהוּ.

85. When this spirit is completed by the lower ones THAT HAVE GONE UP TO IT, it emanates from within it one light composed of three lights, THOSE OF THE CHAMBERS, NETZACH, HOD, AND YESOD. Two of those lights, THOSE OF THE LOWER CHAMBERS HOD AND YESOD, go up, come down, and glitter, BUT THE HIGHER LIGHT OF NETZACH GOES UP AND DOES NOT COME DOWN. And within this glitter there can be seen 22 different lights that become one light. THE LIGHTS THAT HAVE BECOME ONE go up and enter the SUPERNAL light OF THE CHAMBER OF NETZACH and that light contains them.

86. THE SPIRIT IN THIS CHAMBER does not shine except when the lower lights OF THE LOWER CHAMBERS elevate to it and the desire in the prayer OF THE RIGHTEOUS supports them all. Then the light MENTIONED EARLIER is born from within the spirit, and from it emanate two glittering lights, which appear in the manner of the 22 letters of Torah. These lights then reunite with the light THAT BROUGHT THEM FORTH.

87. These lower lights are all included in the 22 emanations, as well as in the one light THAT GAVE BIRTH TO THOSE 22 LIGHTS. This light is included in this spirit TO WHICH THEY GAVE BIRTH. This spirit stands in this third chamber. And it does not rest until it reaches the fourth chamber, TIFERET, unto which it desires to ascend.

88. The lights that emanate from that spirit join together as one when they glitter. When the TWO LIGHTS OF THE CHAMBERS OF HOD AND YESOD extend from the one light OF NETZACH, they press UPON THE VEIL, WHICH IS THE SECRET OF "BINDING BY STRIKING." They do this, so as to glow, REFLECT THE RETURNING LIGHT, AND ENCASE THE DIRECT LIGHT BEING DRAWN DOWN. From those two lights a holy and great Chayah is born. The figure of this Chayah is similar to that of the rest of the Chayot FROM THE FIRST AND SECOND CHAMBERS, FROM WHICH CAME THE TWO LIGHTS THAT GAVE BIRTH TO THIS CHAYAH. THIS CHAYAH HAS the face of a lion FROM THE FIRST CHAMBER and the face of an eagle FROM THE SECOND. These faces are combined and formed into one shape. THIS MEANS THAT BOTH THE FACE OF THE LION AND THE FACE OF THE EAGLE COMBINE TOGETHER TO FORM THE FACE OF THIS ONE CHAYAH. THERE IS NO DEFINITE FACE EVIDENT IN THE CHAYAH TO REMIND US OF THE CHAMBER OF NETZACH, BECAUSE THERE IS NO DEFINITE COLOR WITHIN THIS SPIRIT. NO SHAPE CAN BE DISTINGUISHED IN IT, BECAUSE THE LIGHT OF NETZACH DOES NOT HAVE TO TRAVEL WITH THE TWO LIGHTS IN ORDER TO SHINE.

89. Beneath this Chayah, there are four supernal Ofanim, having the appearance of chrysolite, embroidered with four colors: RED, WHITE, GREEN, AND BLACK. They include six billion lights. Each of the four Ofanim has eight wings and the aspects of these Ofanim emanate from the light of the Chayah that controls them FROM ABOVE. And when the light OF THE CHAYAH shines, THAT IS, WHEN THE REVOLVING LIGHT SHINES IN THEM, all these hosts come out.

85. כִּד אֲשַׁתְּלֵם הָאֵי רוּחָא, מְכַלְהוּ תַתְּאֵי, אִפְיָא מְנִיָּה נְהוּרָא, דְּכֻלִּיל בְּתַלְתָּ נְהוּרִין. אֵינּוּן תְּרִין נְהוּרִין, סְלָקִין וְנַחְתִּין וְנִצְצִין. בְּהוּא נִצְוָצָא אֲתַחְזוּן עֶשְׂרִין וְתֵרִין נְהוּרִין, מְשַׁנְיִין דָּא מִן דָּא, וְכֻלְהוּ חַד נְהוּרָא, וְעֵאלִין בְּגוּ הוּא חַד נְהוּרָא, וְהוּא נְהוּרָא כְּלִיל לֻן.

86. וְלֹא נְהִיר, בְּר בּוֹמְנָא דְאֵלִין נְהוּרִין דְּלִתְתָּא סְלָקִין, וְהוּא רְעוּתָא דְּעֻלוּתָא נְטִיל לְכֻלְהוּ, כְּדִין הוּא נְהוּרָא נְפִיק מְגוּ הוּא רוּחָא, אֲתַנְהִיר הוּא נְהוּרָא, וְאִפְיָא אֵלִין תְּרִין נְהוּרִין, נִצְצִין, וְאֲתַחְזוּן כְּחוּשְׁבָן כ"ב אֲתוּן דְּאוּרִיתָא. לְבַתֵּר מִתְהַדְרִין וְכֻלִּיל בְּהוּא נְהוּרָא.

87. כֹּל אֵינּוּן נְהוּרִין תַּתְּאֵי, כְּלְהוּן כְּלִילֻן בְּהִנֵּי נְהוּרִין, וְכֻלְהוּ בְּנְהוּרָא דָּא. הָאֵי נְהוּרָא אִיהוּ כְּלִיל בְּגוּ הוּא רוּחָא, וְהוּא רוּחָא, קִיּוּמָא בְּהִיכְלָא תְּלִיתָא דָּא, וְלֹא קָאִים לְאֲתִישְׁבָא, אֵלָא בְּגוּ הִיכְלָא רְבִיעָא, דְּתִיאוּבְתִיָּה לְסֻלְקָא לְגוּיָהּ.

88. אֵלִין נְהוּרִין דְּנִפְקוּ מְגוּ הוּא רוּחָא, כְּד מְנִצְצִין, מִתְחַבְּרִין כְּלְהוּ נְהוּרִין דְּנִצְצִין, בְּשַׁעְתָּא דְּנִפְקִי מְגוּ הוּא נְהוּרָא חַדָּא, וְדַחְקִין לְאֲתַנְצָצָא, נְפִקִי מְנִיָּהוּ חַד חִיּוּתָא קְדִישָׁא רְבִרְבָּא, דְּיוֹקְנָא כְּחִיּוּזוּ דְּכֹל אֵינּוּן שְׁאֵר חִיּוּתָא, דְּיוֹקְנָא דְּאֲרִיָּה דְּיוֹקְנָא דְּנִשְׁר כְּלִילֻן כְּחַדָּא, וְאֲתַעְבִּידוּ בְּה חַד דְּיוֹקְנָא מְנִיָּהוּ.

89. תַּחוּת הָאֵי חִיּוּתָא, אֵית ד' אוּפְנִין עֵלְאִין, כְּחִיּוּזוּ דְּתַרְשִׁישׁ, מְרַקְמִין בְּכֻלִּלוּ דְּכֹל גּוּוּנִין. וְשִׁית מְאָה אֵלְף רְבוּא, כְּלְהוּ בְּגוּוּיָהּ, וְאֵלִין ד' אוּפְנִים בְּתַמְנִיא גְדַפִּין כְּלְהוּ. וְכֻלְהוּ נְפִקִין מְגוּ נְהִירוּ דְּהוּא חִיּוּתָא, דְּשֻׁלְטָא עֲלֵיהּ, בְּשַׁעְתָּא דְּנִצְיָא הוּא נְהוּרָא, מִמְּקָא חִיּוּלִין חִיּוּלִין אֵלִין.

90. And these four OFANIM underneath THE CHAYAH face the four winds of the world EAST, WEST, NORTH, AND SOUTH. Each one has four faces. With two faces they look toward the Chayah ABOVE THEM. They conceal the other two faces with their wings to protect them from the brightness of the lights shining upon them which they cannot withstand.

91. And whenever these OFANIM travel, it is as the first ones travel. Each travels on four wheels and twelve supports, SIMILAR TO THE MANNER OF THOSE OF THE CHAMBER OF YESOD. WHENEVER THE REVOLVING LIGHT SHINES WITHIN THEM, many hosts and camps are made from their sweat. They all sing songs of praise and never stop doing so. These hosts are innumerable.

92. There are four portals to this chamber, and they face the four winds of the world. There are ten ministers in charge of each portal. And because of the desire of pure prayer, those who are present in the lower chambers, YESOD AND HOD, and the chambers themselves elevate TO THIS CHAMBER, and all THE MINISTERS create openings IN THIS CHAMBER for them. One becomes included in the other, and one is entangled in the other, AND ALL CONGREGATE EACH WITHIN THE OTHER. Ministers congregate within each other, hosts within each other, Ofanim congregate within Chayot, and Chayot congregate within Ofanim, and in those Ofanim, lights mix with other lights THAT IS, REVEALED FACES MIX WITH CONCEALED FACES, and spirit mixes with spirit until all are included within the spirit OF THIS CHAMBER.

93. In this chamber there is a place which looks like glittering gold. THIS IS THE PLACE WHERE ALL THE SWEETENED JUDGMENTS CALLED 'GOLD' COLLECT, AND THE RADIANCE OF THEIR REFLECTED LIGHT IS CALLED 'GLITTER.' In this chamber, many hosts and armies of angels are kept. These angels do not ascend. They are not adorned IN THE UPPER CHAMBERS, WHERE THEY COULD RECEIVE THE LIGHT OF THE TOP THREE SFIROT CALLED 'CROWNS' OR 'ADORNMENTS.' THESE ANGELS ALWAYS STAY IN THEIR PLACES IN THIS CHAMBER until all the levels interconnect THAT IS, UNTIL THEY ARE INCLUDED WITHIN AND UNITE WITH ONE ANOTHER. Then this chamber, NETZACH, moves to be adorned BY THE TOP THREE SFIROT. Then THE ANGELS leave their places, filled with judgment TOWARD THE PROSECUTORS OF YISRAEL. HENCE YISRAEL CAN RECEIVE THE SUSTENANCE OF THE TOP THREE SFIROT WITHOUT FEAR OF INTERVENTION FROM OUTSIDERS. THOSE ANGELS are called protectors, BECAUSE THEY PROTECT YISRAEL. They are emissaries to the administrators of justice who reside in the fourth chamber. THEY ARE COMMISSIONED TO JUDGE THE ACTIONS OF THE LOWER LEVELS ON THE SIDE OF EITHER MERIT OR DEMERIT. AND AFTER YISRAEL IS ACQUITTED BY THE COURT, IT IS PASSED ON TO THESE EMISSARIES FOR PROTECTION. Suspended from the four sides of this place are six billion guardians of the gold in every direction. Below them are sixty GUARDIANS OF GOLD, surrounding them in rows.

90. וְאֵלֵין ד' דְּתַחוּתָהּ קַיְמִין בְּד' סְטְרִין דְּעֵלְמָא, בְּד' אַנְפִּין כּל חַד וְחַד, תְּרִין אַנְפִּין מִסְתַּבְּלִין לְגַבֵּי הַהוּא חַיּוּתָא, וְתִרִין אַנְפִּין מְחַפִּין בְּגַדְפֵייהוּ, מֵאִינוּן נְהוּרִין דְּנִצְצָן דִּלָּא יִכְלִין לְאַסְתַּבְּלָא.

91. בְּכֹל זְמַנָּא דְּנִטְלֵי אֵלֵין, בְּד' גַּלְגְּלִין וְתִרִיסַר סְמִכִין בְּקַדְמָא, אֲתַעְבִּיד מֵהַהוּא זִיעָא דְּלֵהוּן, כְּמַה חַיִּילִין וּמִשְׂרִינִין, דְּכֻלְהוּ מְשַׁבְּחִין וּמְזַמְרֵי דִּלָּא מְשַׁתְּכֵי לְעֵלְמִין, וְלֵאֵלֵין לִית לוֹן שְׁעוּרָא.

92. אַרְבַּע פְּתַחִין אֵית לְהִיכְלָא דָּא, לְאַרְבַּע סְטְרִין דְּעֵלְמָא, עֶשֶׂר מְמַנָּן בְּכֹל פְּתַחָא וּפְתַחָא, וּבְזַמְנָא דְּכֻלְהוּ דִּי בְּגוּ הִיכְלִין דְּלִתְתָּא, וְאִינוּן הִיכְלִין סְלִקִין בְּרַעוּ דְּצִלוּתָא דְּכֵינָא, כְּלֵהוּ פְּתַחִין פְּתַחִין, עַד דְּכִלְיִין כְּלֵהוּ, אֵלֵין בְּאֵלֵין, וּמְשַׁלְּבִין אֵלֵין בְּאֵלֵין, וְעֵאֵלֵין כְּלֵהוּ, מְמַנָּן גּוּ מְמַנָּן, מִשְׂרִינִין גּוּ מִשְׂרִינִין, אוּפְגָּנִים בְּחַיּוּת, וְחַיּוּת בְּאוּפְגָּנִים בְּאֵלֵין אוּפְגָּנִים, נְהוּרִין בְּנְהוּרִין רוּחָא בְּרוּחָא, עַד דְּעֵאלוּ בְּרוּחָא דָּא.

93. בְּהִיכְלָא דָּא, אֵית דּוּכְתָּא חֲדָא, כְּחִיזוּ דְּדִהְבָּא דְּנִצְיָן, וְתַמָּן גְּנִיזִין כְּמַה חַיִּילִין וּמִשְׂרִינִין, דִּלָּא סְלִקִין וְלֵא מִתְעַטְרִין לְעֵילָא, אֵלָא, בְּשַׁעְתָּא דְּכֹל אֵלֵין קְשָׁרִין קְשִׁירָן, וְהִיכְל נְטִיל לְאַתְעַטְרָא, כְּלֵהוּן נְפִקִין מֵלֵינִין בְּדִינָא, וְאַקְרוּן מְאִרֵי תְרִיסִין שְׁלִיחִין בְּעֵלְמָא, מְגוּ מְאִרֵי דִינִין דִּי בְּהִיכְלָא רְבִיעָאָה, בְּהֵאֵי דּוּכְתָּא תְלִינִין, בְּאַרְבַּע סְטְרִין, שִׁית מְאָה אֵלָף רְבוּון מְגִינִים דְּדִהְבָּא לְכֹל סְטַר וְסְטַר, וְכֹן לְתַתָּא מְנִייהוּ שׁוּרִין מְקַפְּן וְאִינוּן שְׁתִּין.

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94. Those guardians do battle with the emissaries of judgment in the world outside THE CHAMBER using swords and spears, AND BURNING THEM. THEY BURN THEM UNTIL THE LIGHT OF all levels, in the lower levels, reaches the planet Maadim (Mars), FROM WHERE THE ACTIONS REACH THIS WORLD. And then the chamber elevates TO THE FOURTH CHAMBER, where it is adorned by the spirit and the hosts therein. This place, TOGETHER WITH ITS PROTECTORS AND ITS GUARDIANS OF GOLD, remains in its place, AND DOES NOT ELEVATE WITH THE CHAMBER. This place is called the couriers' compartment, because the emissaries therein run to finalize the judgments and punishments TO THE ENEMIES OF YISRAEL in every direction on earth. THEY RUN AND MAKE HASTE TO FULFILL THEIR ERRANDS, BECAUSE THEY MAY ONLY DESTROY THE TORMENTORS AND PROTECT YISRAEL WHILE THE CHAMBER IS ELEVATING TO THE HIGHER CHAMBER. AT OTHER TIMES, THEY ARE LOCKED IN AND CANNOT LEAVE.

95. With the ascension of prayer, all the lights and hosts travel, connect, and intertwine to form a unity until the spirit OF THE LOWER CHAMBER adheres to the spirit OF THE HIGHER CHAMBER, and they become one. They enter the CENTRAL pillar OF THE CHAMBER and elevate through it to be included in the spirit of the fourth chamber ABOVE THEM. Joyful is he who knows the secret of his Master and raises his banner where he ought to.

96. Come and behold: ALL THE LEVELS must complement each other and be lit one by the other, until they all elevate to that place that needs perfection. They elevate first from below TO COMPLEMENT THIS SUPERNAL PLACE and then descend TO COMPLEMENT THE LOWER LEVELS. Hence, perfection prevails in all directions, and all are made whole as it should be.

97. He who knows these secrets and brings about such perfection, adheres to his Master and cancels all terrible decrees. He crowns his Master, BY DRAWING LIGHT FROM THE TOP THREE SFIROT DOWN TO ZEIR ANPIN and brings blessings to the world. Such a man is called 'righteous, pillar of the world,' BECAUSE THE WHOLE WORLD IS PRESERVED AND SUSTAINED FOR HIS SAKE. His prayer is never returned unanswered. His rightful place is in the world to come, and he is counted among the faithful IN THE WORLD.

98. Come and behold: These chambers. Chayot, hosts, lights, and spirits all need each other so that THE UPPER LEVELS can be completed BY THE ELEVATION OF MAYIN NUKVIN (FEMALE WATERS), and so that, consequently, THE LOWER WORLDS can be completed BY DRAWING MAYIN DUCHRIN (MALE WATERS) from above. These chambers cling to one another.

94. וְכֹל הַנִּי מְגִינִים, כְּלֵהוּ מִגִּיחִין קְרָבִין סִיפִין וְרוּמְחִין לְבָר, בְּכֹל אֵינוֹן שְׁלִיחֵי דִינִין דְּעֵלְמָא, עַד דְּמִטּוּ דְּרִגִין בְּדִרְגִין לְכַכְבָּא דְּמֵאֲדִים, וּכְדִין הֵיכְלָא סְלָקָא וְאַתְעֵטְרַת בְּהוּא רֹחָא בְּכֹל אֵינוֹן חִיּוּלִין, וְאַשְׁתָּאֵר הֵהוּא דּוּכְתָא בְּאַתְרֵיהּ, וְהֵהוּא דּוּכְתָא אֶקְרִי תָא הֲרָצִים, אֵינוֹן שְׁלִיחִין מְרַהֲטֵי לְאַשְׁלָמָא דִּינִין וּמְרַעְנִין בְּכֹל סְטְרֵי עֵלְמָא.

95. כִּד סְלָקָא צְלוּתָא נְטִיל כֹּל הַנִּי נְהוּרִין וּמְשֻׁרִין וְקָשֵׁר קָשְׁרִין וְאַתְכְּלִילוּ כְּלֵהוּ בְּחָדָא, עַד דְּאַתְקָשֵׁר רֹחָא בְּרוּחָא וְאֵינוֹן חַד, וְעָאלוּ גּוּ הֵהוּא עִמּוּדָא לְאַתְכְּלִלָא בְּרוּחָא דְּהֵיכְלָא רְבִיעָאָה. זְכָאָה חוּלְקִיָּה מֵאֵן דִּידַע רְזָא דְּמֵאֲרִיָּה וְאֲרִים דְּגָלִיָּה בְּאַתְרֵי דְּאַצְטְרִיךְ.

96. וְתָא חֲזִי כְּלָא אֶצְטְרִיךְ דָּא לְדָא, וְדָא לְדָא, לְאַשְׁלָמָא דָּא עִם דָּא וְלֵהֲתַנְהֵרָא דָּא בְּדָא, עַד דְּסְלִיק כְּלָא לְאַתְרֵי דְּאַצְטְרִיךְ שְׁלִימוּ. מִתְתָּא בְּקַדְמִיתָא וּמְלַעִילָא לְבַתְרָא, וּכְדִין אִיהוּ שְׁלִימוּ בְּכֹל סְטְרִין וְאַשְׁתֵּלִים כְּלָא כְּדָקָא יָאוּת.

97. מֵאֵן דִּינְדָא רְזִין אֵלִין וְעֵבִיד שְׁלִימוּ, דָּא אִיהוּ מִתְדַבֵּק בְּמֵאֲרִיָּה וּבְטִיל כֹּל גְּזֵרִין קָשִׁין, וְאִיהוּ אֶעְטֵר לְמֵאֲרִיָּה וּמְשִׁיךְ בְּרַכָּאָן עַל עֵלְמָא, וְדָא אִיהוּ בְּרַשׁ דְּאֶקְרִי צְדִיקָא עִמּוּדָא דְּעֵלְמָא, וְצְלוּתֵיהּ לָא אֶהְדֵּר רִיקְנִיָּא, וְחוּלְקִיָּה בְּעֵלְמָא דְּאַתִּי וְאִיהוּ בַּחוּשְׁבָן בְּנֵי מְהִימְנוּתָא.

98. תָּא חֲזִי כֹּל הַנִּי הֵיכְלִין, וְכֹל הַנִּי חִיּוּתָא וְכֹל הַנִּי חִיּוּלִין וְכֹל הַנִּי נְהוּרִין וְכֹל הַנִּי רֹחִין, כְּלֵהוּ אֶצְטְרִיכוּ דָּא לְדָא בְּגִין לְאַשְׁתֵּלְמָא מִתְתָּא וְלְאַשְׁתֵּלְמָא לְבַתְרָא מְלַעִילָא. אֵלִין הֵיכְלִין אֵינוֹן מִתְדַבְּקִין דָּא בְּדָא.

99. They all cling to one another like the colors of the eye. And all that is included within them is like the sight seen through the hidden part OF THE EYE, when the eye rolls FROM ONE SIDE TO THE OTHER. Then can be seen the glittering splendor, which cannot be detected during this rolling of the spirit that governs all THAT IS IN THIS CHAMBER. That is why they stand, one level upon the other THAT IS, EACH LEVEL DEPENDS ON THE OTHER until all are adorned appropriately.

100. Come and behold: If it were not for those colors in the eye, as seen when the eye is shut and rolling, those shining colors would not be seen. And if it were not for these SHINING colors, the hidden part OF THE EYE that governs all would not be functional for sight. Everything depends upon everything else and connects with everything else.

101. When they are all contained as one in the third chamber, and the desire of prayer elevates them to be crowned in the fourth chamber, then all become oneone desire and one connection. This is the aspect of bowing down, of finding favor with one's Master.

30. The Fourth Chamber: Gvurah

This Chamber represents the intelligence and will that directs and determines where Light will manifest in our physical world.

102. The Fourth Chamber: This chamber is different from all other chambers. It contains four chambers one within the other, yet all are one chamber.

The spirit who inhabits this chamber is named Zechut (merit), because here all the liabilities of the inhabitants of the world are transformed into merits. Zechut takes all, AND HE WHO ATTAINS IT CAN FIND GOOD FAVOR FOR HIMSELF AND THE WHOLE WORLD.

103. From this spirit, ZECHUT, seventy lights radiate. They all glitter simultaneously, shining in circles, not spreading out TO SHINE DOWNWARD like other LIGHTS. THOSE LIGHTS cling to one another and shine within each other BECAUSE THEY HAVE FAMILIARITY OF FORM. THEY SHINE WITHIN EACH OTHER BECAUSE THEY MINGLE TO SHINE AS ONE. THEY CLING TO EACH OTHER BECAUSE THEY NEED EACH OTHER TO SHINE. IF ONE IS MISSING, NONE CAN SHINE. All the merits of the world are before those lights. THIS MEANS THAT THROUGH THEIR LIGHT, IT IS SEEN HOW THE FAULTS OF THE WORLD ARE TURNED INTO MERITS. From the totality OF THOSE SEVENTY LIGHTS, two lights emanate, are counted as one, and stand before them always.

99. וְכִלְהוּ בְּגוּוֹיָא דְעִינָא מִתְדַבְּקִין דָּא עִם דָּא, כֹּל מַה דִּי בְּגוּוֹיָהּ, אֵינֹן בְּהוּא חִיזוּ דְמִתְחַזְיָא בְּסִתְיֵמוּ, כֹּד מִתְגַּלְגַּלָּא עֵינָא, וְאִתְחַזֵּי הוּא זְהֵרָא נְצִיץ. וְהוּא מַה דְלָא אִתְחַזֵּי בְּהוּא גְלָגּוּלָא, אִיהוּ הוּא רוּחָא דְשִׁלְטָא עַל כֹּלָא. וּבְגִין כֵּךְ קְיֵימָא דָּא בְּדָא, דְרִגִּין עַל דְרִגִּין עַד דְאַתְעֵטֵר כֹּלָא בְּדָקָא יְאוּת.

100. וְתָא חַזֵּי, אֲלִמְלָא כֹּל אֵינֹן גּוּוֹיָא דְעִינָא, דְאִתְחַזֵּין כֹּד אִסְתִּים עֵינָא וְאִתְגַּלְגַּלָּא בְּגִלְגַּלָּא, לָא אִתְחַזֵּין אֵינֹן גּוּוֹיָא דְזְהֵרָן, וְאֲלִמְלָא אֵינֹן גּוּוֹיָא, לָא אִתְדַבְּקִין הוּא דְשִׁלְטָא עֲלֵיהּ. אִשְׁתַּכַּח דְכֹלָא תְלֵינָא דָּא בְּדָא, וְאִתְקַשֵּׁר דָּא בְּדָא.

101. כֹּד אִתְכִּלִּיל כֹּלָא בְּחַדָּא בְּהִיכְלָא תְלִיתָא, וְרַעוּתָא דְצִלוּתָא סִלְקָא לְאַתְעֵטְרָא בְּהִיכְלָא רְבִיעָא, כְּדִין כֹּלָא חַד, וְרַעוּתָא חַדָּא, וְקִישׁוּרָא חַדָּא. הֵכָּא הִשְׁתַּחֲוָּא לְאַתְרֵצָא בְּמֵאֲרִיָּה.

102. הִיכְלָא רְבִיעָא: הִיכְלָא דָּא אִיהוּ מְשֻׁנָּא מִכְלָהוּ, אַרְבַּע הִיכְלִין לְדָא, דָּא לְגוּ מִן דָּא, וְכִלְהוּ חַד הִיכְלָא, הֵכָּא אִיהוּ רוּחָא, דְאִקְרִי זְכוּת, בְּאַתְרָא דָּא מִתְהַפֵּךְ זְכוּת דְכֹל בְּנֵי עֲלְמָא, רוּחָא דָּא נְטִיל כֹּלָא.

103. מְנִיָּה נִמְקוּ שְׁבַעִין נְהוּרִין, כִּלְהוּ מְנַצְצִין, וְכִלְהוּ בְּעוּלָא, דְלָא מִתְפַּשְׁטִי כְּאֵלִין אַחֲרֵינִין, מִתְדַבְּקִין דָּא בְּדָא, וְנְהוּרִין דָּא בְּדָא אַחֲרֵינִין דָּא בְּדָא. כֹּל זְכוּיִין דְעֲלְמָא, קָמִי אֵלִין נְהוּרִין קְיֵימִין. מִכְלָהוּ נִמְקִי תְרִין נְהוּרִין שְׁקוּלִין בְּחַדָּא, דְקֵימִי קְמִיָּהּ תְדִירָא.

104. Opposed to those SEVENTY LIGHTS, there are seventy ADMINISTRATORS OF JUDGMENT IN THE WORLD. THEY encircle these four chambers FROM THE OUTSIDE, but those seventy lights and those two lights that stand before them are innermost. This is the inner meaning of, "your belly is a heap of wheat surrounded by lilies" (Shir Hashirim 7:3). "YOUR BELLY" ALLUDES TO THE INNERMOST, BECAUSE THE BOWELS ARE INSIDE THE BODY. CHITIM (WHEAT) ALLUDES TO CHATAIM (SINS), NAMELY THE FAULTS THAT ARE TURNED INTO MERITS IN THE SECRETS OF THE SAID SEVENTY-TWO LIGHTS, WHICH ARE IN THE INNERMOST PART OF THE FOUR CHAMBERS. IT THEREFORE SAYS OF THEM "YOUR BELLY IS A HEAP OF WHEAT." THESE ARE SURROUNDED BY LILIES, WHICH ALLUDE TO THE JUDGES WHO ARE THE APPOINTED MINISTERS, RESPONSIBLE FOR ALL THE JUDGMENTS IN THE WORLD. THE SEVENTY MINISTERS STAND IN OPPOSITION TO THE SEVENTY-TWO LIGHTS. THIS IS BECAUSE ALL PUNISHMENT COMES FROM THE SEVENTY MINISTERS, BUT THEY ARE NOT FREE TO PUNISH, EXCEPT SO AS TO SERVE THE SEVENTY LIGHTS IN THEIR PREPARATION OF THE LOWER LEVELS FOR RECEIVING THEIR MAJESTIC REVELATION.

105. Before the SEVENTY lights stand all the merits and actions of the people to be judged. THE SEVENTY LIGHTS ARE THE SECRET OF THE SUPERNAL COURTHOUSE, WHICH JUDGES PEOPLE. The two lights STANDING BEFORE THEM give evidence OF PEOPLE'S ACTIONS. Because, as is written: "Those seven are the eyes of Hashem; they roam around the earth" (Zecharyah 4:10). 'EYES' ALLUDE TO SUPERVISION. THERE ARE SEVEN ATTRIBUTES OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT TO MAKE PEOPLE BEFITTING TO RECEIVE THE SUPERNAL PLEASURE AND DELIGHT. Therefore, the image of all that transpires in the world (GOOD OR BAD) is imprinted by the very deed and the very merit, and they are preserved and upheld FOR ETERNITY. THIS MEANS THAT NO DEED IS LOST IN THE WORLD, BE IT GOOD OR EVIL. EACH ACTION IS RECORDED IN ITS MANNER, AS IS QUOTED, "THE SEVEN EYES OF HASHEM." The two lights watch and see each action and give evidence before the seventy lights, WHICH ARE THE UPPER COURTHOUSE. AFTER HEARING THEM OUT, the seventy LIGHTS pass judgment and issue decrees for good or for bad. This chamber is a place of merit. The judgment mentioned above is not revealed here, but in the abundance that flows from the 70 lights that are received below. There is revealed the bad, but here, in this chamber, there is only merit.

106. IN THIS CHAMBER, the spirit ZECHUT has imprinted the three letters Yud-Hei-Vav. When the letters YUD-HEI-VAV cling to the place, THE MALCHUT REFERRED TO AS PLACE AND DESIGNATED BY THE LOWER HEI as the mating of male and female, THEN THE LETTERS are imprinted on THE SPIRIT and do not depart from there. Then another ray of light extends and radiates in four directions. This light also extends three other LIGHTS, NAMELY CHOCHMAH, BINAH, AND TIFERET, which are the three courthouses where judgements are passed in world affairs AND NONCRIMINAL TRANSGRESSIONS. Here, judgments are passed regarding richness and poverty, illnesses and health, and other worldly affairs. One chamber is set aside for the first seventy LIGHTS and is the innermost OF THE FOUR CHAMBERS OF THE FOURTH CHAMBER. There are three OUTER CHAMBERS for the three other COURT ASSEMBLIES.

104. לְקַבֵּל אֱלֹיִן, אֵינּוֹן שְׁבַעִין רְבָרְבָן מִמֶּנּוּ לְבַר, דְּסֻחְרִין כָּל אַרְבַּע הַיְכָלִין. שְׁבַעִין נְהוּרִין אֱלֹיִן, וְתָרֵי נְהוּרִין דְּקִיּוּמִין קְמִיּוּהוּ, כְּלֵהוּ פְּנִימָאִין, גּוֹ לְגוֹ, וְרָזָא דָא דְכָתִיב בְּטַנְךָ עֲרַמַת חֲטִיִּים סוּגָה בְּשׁוֹשְׁנִים.

105. לְקַמֵּי נְהוּרִין אֱלֹיִן עֲאֲלִין כָּל זָכוֹ, וְכָל עוֹבְדִין דְּעֵלְמָא, לְאַתְדַּנָּא תְרִין נְהוּרִין אֱלֹיִן, אֵינּוֹן סְהַדֵּי סְהַדוּתָא, בְּגִין דְּאִית שְׁבַעָה עֵינֵי ה' דְּמִשְׁטְטֵי בְּכָל אַרְעָא, כָּל מַה דְּאַתְעֵבִיד בְּעֵלְמָא אַתְרָשִׁים בְּהוּא עוֹבְדָא מִמֶּשׁ, וְהוּא זְכוּתָא מִמֶּשׁ, וְקִיּוּמֵי בְּקִיּוּמֵיהוּ, וְאֲלִין תְרִין נְהוּרִין חֲמָאן בְּהוּ, וּמִסְתַּבְּלָן, וְסְהַדֵּי קְמֵי אֱלֹיִן ע' נְהוּרִין. אֱלֹיִן ע' גְּזָרֵי גְזָרִין, וְדִיּוּנֵי דִינִין, הֵן לְטַב הֵן לְבִישׁ, וְהָבָא אִיהוּ אַתְר דְּזְכוּתָא.

106. רוּחָא דָא, בִּיה אַתְרָשִׁימוּ, אַתּוּן תְּלַת דְּאֵינּוֹן יְהוּ דְכַד אֱלִין אַתּוּן מְתַדְבְּקָן בְּהַאי אַתְר, בְּאַתְדַּבְּקוּתָא דְדְכוּרָא וְנוֹקְבָא, כְּדִין אַתְרָשִׁימוּ בִּיה, וְלֹא אַתְעֵדוֹן מִתְמָן. לְבַתֵּר נִפְק חַד נְהוּרָא, נְהִיר לְאַרְבַּע סְטְרִין, הַאי נְהוּרָא אִפִּיק תְּלַת אַחֲרָנִין, דְּאֵינּוֹן תְּלַת בְּתֵי דִינָא, דְּדִיּוּנֵין דִּינִין אַחֲרָנִין, בְּמֵלִין דְּעֵלְמָא, בְּעוּתְרָא בְּמִסְכְּנוֹ, בְּמַרְעִין בְּשְׁלִימוּ, בְּכָל אֵינּוֹן שְׁאָר מֵלִין, דְּעֵלְמָא אַתְדָּן בְּהוּ. חַד הַיְכָלָא, לְאֵינּוֹן ע' קְדָמָי לְגוֹ, תְּלַתָא לְאֱלִין תְּלַתָא אַחֲרָנִין.

107. Zechut elevates and, containing all the lower LIGHTS AND THE OTHER THREE LIGHTS, produces one fiery holy Chayah. It has eyes, similar to those of humans, to supervise the thousands upon thousands and tens of thousands armies of administrators of justice. The latter take the verdicts FROM THE COURT and by opening or closing CHANNELS OF SUSTENANCE carry out sentences to the world.

108. Below this Chayah four Seraphim glow as buds on flowers, and sparks of fire erupt from them. Each has seventy-two wheels that are burning with fire. When they travel, they leave behind a river of fire. Thousands upon thousands OF ANGELS serve that fire, and from these THOUSANDS OF THOUSANDS many armies emerge. When the wheels travel, myriads upon myriads are born and stand in the fire. Below the second chamber, angels sing, try to come close, and are burned.

109. The ministers who are charged with managing the world receive their appointment from here. THE APPOINTMENT COMES from the spirit ZECHUT, who has been branded with the letters YUD-HEI-VAV. From here they are removed from the world and sentenced by this fire that extends FROM THE NAHAR DINUR (RIVER OF FIRE). Sentencing is delivered from this chamber because it has been branded with the three letters YUD-HEI-VAV, within which the spirit is enclosed. This Chayah brings forth innumerable armies and hosts.

110. All the judgments of the world, whether good or bad, come from this chamber, except for those three pertaining to children, longevity, and sustenance. No permission is given to judge these here. They depend on that supernal River CALLED DIKNA (BEARD) OF ARICH ANPIN, OR SUPERNAL MAZAL (DESTINY), from which the lights OF CHILDREN, LONGEVITY, AND SUSTENANCE extend. And everything depends on it alone. From the middle of this chamber there is one specific location where the supernal spirit OF THE FIFTH CHAMBER is received by the spirit. This location ascends through them.

111. This chamber has twelve portals. At each portal can be found those officials and ministers who notify below of the judgments that are to be brought down. As is written: "He cried aloud and said cut down the tree and cut off its branches" (Daniel 4:11). ALL THE ANNOUNCEMENTS COME FROM HERE.

112. And those announcements OF THE OFFICIALS AND MINISTERS are received by the winged ones until the firmament of Chama (sun) is notified. And when the sun shines UPON THE EARTH, the announcements are released from the sun, and roam the world until they reach the serpent of the firmament. All the planets of the firmament are frozen within the sun, which stands in the middle of the firmament.

107. סֶלְקָא הַאי רוּחָא, וְכִלִּיל כָּל אֵינּוֹן דְּלִתְתָא, וְאַפִּיק חַד חַיּוּתָא קְדִישָׁא מִתְּלֵהָטָא, וְעֵינִינִן לָהּ, כְּעֵינֵי אִינְשָׁא, לְאַשְׁגַּחָא בְּאַלְף אֲלָפִין וּרְבּוּא רְבּוּן חַיִּילִין, מְאַרְיֵהוּן דְּדִינָא, כְּלֵהוּ נְטִלִין פְּתִקִין, וּפְתַחִין וְסַגְרִין בְּעֵלְמָא, וְאַשְׁלִימוּ דִינָא.

108. תַּחֲוֹת הַאי חַיּוּתָא, ד' שְׂרָפִים, מְלֵהֲטִין, כְּלֵהוּ כְּחֹזֵר וְשׁוֹשֵׁן, וְשְׂבִיבֵי דְאַשָׁא סֶלְקִין. ע"ב גְּלַגְלִין לְכָל חַד, מְלֵהֲטִין בְּאַשָׁא. כַּד נְטִלִין אֶתְעֵבִיד נְהַר חַד דִּי נּוּרָא. אֲלָף אֲלָפִין מְשֻׁמְשִׁין לְהֵהוּא נּוּרָא, מִתְּמַן נְפְקֵי כַּמָּה חַיִּילִין, כַּד גְּלַגְלִין נְטִלִין, כַּמָּה אֵינּוֹן רְבּוּא רְבּוּן דִּיקוּמוֹן מְנִיֵּהוּ, בְּגוּ הֵהוּא נּוּרָא. תַּחֲוֹת הַיְכֹלָא תְּנִינָא, נְפְקֵי חַיִּילִין דְּמִזְמֵרִין, וְאַתְּיִין לְקֶרְבָּא הַכָּא, וְאַתְּוֹקְדוֹן כְּלֵהוּ.

109. כָּל אֵינּוֹן מְמַן דְּעֵלְמָא דְּאַתְּמַנּוֹן לְשִׁלְטָאָה, מֵהַכָּא נְפִיק דִּינְהוֹן לְשִׁלְטָאָה, מְגוּ הֵהוּא רוּחָא דְּאַתְרֵשִׁים בְּתֵלַת אֲתוּון, וּמֵהַכָּא מְעַבְרִין קִיּוּמֵיֵהוּ מְעֵלְמָא, וְאַתְרֵנוּ בְּהַאי נּוּרָא דְּנִגִיד וְנְפִיק. כְּלָא אֲתַמְסֵר בְּהַאי הַיְכֹלָא, בְּגִין דְּאַתְרֵשִׁימוּ בְּתֵלַת אֲתוּון הַכָּא, הַאי רוּחָא, אֲתַכְלִיל בְּהוּ. הֵהוּא חַיּוּתָא, אֲפִיק חַיִּילִין וּמְשֻׁרִיין, דְּלִית לְהוֹן חוּשְׁבָּנָא.

110. כָּל דִּינִין דְּעֵלְמָא, מֵהַאי הַיְכֹלָא נְפְקֵי, הֵן לְטַב הֵן לְבִישׁ, בְּרַ תֵּלַת: בְּנִי, חַיִּי וּמְזוּנִי. דְּלָא אֲתִיֵּיב רְשׁוּ בְּאַתְרֵ דָּא, דְּהָא בְּהֵהוּא נְהַר עֵלְאָה, דְּכָל נְהוּרִין נְגִדִין מְנִיָּה, קִיּוּמָא מְלָה. בְּאַמְצַעִיתָא דְּהַיְכֹלָא דָּא, הוּא אֲתֵר מִתְּקַנָּא לְקַבֵּל רוּחָא דְּלַעִילָא, בְּגוּ רוּחָא דָּא, וְדָא סֶלְקָא בְּהוּ.

111. תְּרִין עֶשֶׂר פְּתַחִין אֵינּוֹן לְהַיְכֹלָא דָּא. בְּכָל פְּתַחָא וּפְתַחָא כָּל אֵינּוֹן סְרַכִּין וּמְמַן, דְּאֵינּוֹן מְכַרְזִי לְאוּדְעָא לְתַתָּא, כָּל אֵינּוֹן דִּינִין דְּזְמִינִין לְנַחְתָּא לְתַתָּא, כְּמָא דְּאַתְּ אָמַר קְרָא בְּחִיל, וְכֵן אָמַר גּוּדוּ אֵילָנָא וְגו'.

112. וּמְגוּ כְּרוּזֵי אֵלִין, נְטִלֵי מְלָה כָּל מְאַרְיֵהוּן דְּגִדְפִין, עַד דְּאוּדְעֵי מְלָה לְרַקִּיעַ דְּחַמָּה, וּמִתְּמַן כַּד נְפִיק שְׁמַשָּׁא, נְפִיק מְלָה, וְאַתְשֻׁטְיָא בְּעֵלְמָא, עַד דְּמִטֵּי לְהֵהוּא חַיּוּתָא דְּרַקִּיעָא, דְּכָל כְּכַבֵּי דְּרַקִּיעָא גְּלִידוּ בֵּיהּ, דְּאִיְהוּ בְּאַמְצַעִיתָא דְּרַקִּיעָא.

113. The officials below and those in charge over the serpent hear that, and from them it is spread throughout the world. COME AND SEE: IN THE MIDDLE OF THE FIRMAMENT THERE IS ASSEMBLED A BRIGHT TRAIL, WHICH IS THE SERPENT OF THE FIRMAMENT. ALL THE HARDLY NOTICEABLE STARS ARE HEAPED TOGETHER IN IT. IT IS CALLED THE MILKY WAY BY ASTRONOMERS BECAUSE THE CONCENTRATION OF STARS LOOKS LIKE MILK. THOSE STARS ARE IN CHARGE OF THE SECRETIVE ACTIONS OF THE INHABITANTS OF THE WORLD. THE SERPENT IN THE FIRMAMENT IN WHICH ALL THE STARS ARE FROZEN REFERS TO THE MILKY WAY, IN WHICH ALL THE STARS ARE FROZEN AND DO NOT MOVE.

From the serpent in the firmament AN ANNOUNCEMENT IS MADE AND spread in the world. Even spirits, demons, and birds of the sky relay those announcements to the world. WHEN THE VERDICTS HAVE BEEN CARRIED OUT, the ministers close the portals. The spirit here does not go up to the SUPERNAL spirit OF THE FIFTH CHAMBER UNTIL all the spirits in the lower CHAMBERS become one with this spirit here. All THE SPIRITS are embraced within each other until they become one. THEN THE SPIRIT HERE RISES UP WITH THEM TO THE FIFTH CHAMBER AND IS EMBRACED BY THE SPIRIT THEREIN.

114. When a man lies in his sickbed, he is sentenced either to life or to death. Life depends UPON THE SUPERNAL RIVER above and not upon THE CHAMBER ZECHUT. Indeed, if one is sentenced to life, one is given life from the upper RIVER CALLED MAZAL; if MAZAL does not grant one life, one does not live. Joyful is the state of he who adheres to his Master and can enter and leave THIS CHAMBER AS HE WISHES. Here, IN THIS CHAMBER, a prostration is practiced where his face touches the ground so as to subdue the judgment. Of this chamber it is written: "El of truth and without iniquity" (Devarim 32:4).

31. The Fifth Chamber: Chesed

This is the highest chamber, for it is composed of pure love. Whenever Love is generated and made manifest in our physical world, it becomes a vessel. This vessel then awakens the Light of this Chamber. It begins flowing through the entire system and into our own realm.

115. The fifth chamber is the chamber illuminated by lightning. A spirit NAMED BARAK (LIGHTNING) dwells here, shining and illuminating the lower ones. Barak comprehends, opens and closes, and shines in every direction. From this shining extends a ray of light with a purple appearance, but it actually contains the colors, white, black, red and green. The colors mix with each other the white is embroidered with the red, the black with the green, and the white with the black. From them a Chayah is embroidered containing ALL THE COLORS, BUT MAINLY green and red. It has the face of a human and includes all shapes.

113. וְשִׁמְעִין מִלֵּה, וְנִקְטִין לָהּ אֵינֹן סֶרְכִין דְּתַחוּת, וְאֵינֹן דְּמִמֶּנּוּן עַל הֵהוּא חַיּוּתָא, וּמִתְמַן אֲתַפְּשֵׁט לְעֵלְמָא, וְאִמְלוּ רוּחִין וְשִׂרִין, וְאִמְלוּ עוֹמֵי שְׁמַיָא, מוֹדְעֵי לִיָּה בְּעֵלְמָא כְּרוּזִין. תְּבִין וְסִתְמִין פְּתַחִין. לֹא סֶלְקָא רוּחָא בְּרוּחָא, עַד דְּכֻלְהוּ רוּחִין תְּתַאי בְּלֵהוּ חַד, בְּהַדֵּי הַאי רוּחָא, וְכֻלְהוּ אֲתַכְלִילִן וְעֹאֲלִין דָּא בְּדָא, עַד דְּאֲתַעְבִּיד כֻּלָּא חַד.

114. בְּרֵ נֶשׁ כַּד אֵיהוּ בְּבֵי מַרְעִיָּה, הֵכָא אֲתַדֵּן, הֵן לְחַיִּים, הֵן לְמוֹת, חַיִּין תְּלִינָא לְעוֹלָא, אִי אֲתַדֵּן הֵכָא לְחַיִּים, יְהִי חַיִּין מַלְעִילָא, וְאִי לֹא, לֹא יְהִיבִין. זְכָאָה חוּלְקִיָּה מֵאֵן דְּאֲתַדְּבַק בְּמַאֲרִיָּה, וְיַעֲוֹל וְנַפְיִק. הֵכָא קִידָה בְּאַנְפִּין בְּאַרְעָא, לְאַתְגַּבְּרָא עַל דִּינָא, עַל הַאי הֵיכְלָא אֲתַמַּר אֵל אֲמוּנָה וְאִין עוֹל וְגו'.

115. הֵיכְלָא חֲמוּשָׂאָה, הֵיכְלָא דָא, הֵיכְלָא דְּבַרְקָא זְהִיר, דְּאֵיהוּ רוּחָא דְּמִזְהִיר נְהִיר לְאֵינֹן תְּתַאי, רוּחָא דָא אֵיהוּ כְּלִיל, וּפְתַח וְסִגִּיר, נְהִיר וְנִצִּיץ לְכָל סִטְרִין. מְנַצִּיצוּ דָא, נְהִיר חַד נְהוּרָא כְּעִין אֲרַגְוֹנָא, נְהוּרָא דָא, כְּלִיל כָּל גּוּוּנִין דְּנְהִרִין נְהוּרָא חוּר, וְאוּכְם, סוּמְקָא, וְיִרוּקָא. אֲתַכְלִילִן אֲלִין בְּאֲלִין, אֲתַרְקִים חוּר בְּסוּמְקָא, אוּכְם בְּיִרוּקָא, לְבַתַּר חוּר בְּאוּכְם, וְאֲתַעְבִּיד חַד חַיּוּתָא מְרַקְמָא, וְאֲתַכְלִיל בְּהָ, יִרוּקָא וְסוּמְקָא, דִּיּוּקְנָהָא כְּדִיּוּקְנָא דְּבֵר נֶשׁ, דְּכֻלְהוּ כָּל דִּיּוּקְנִין.

116. From this CHAYAH, four pedestals are produced which are larger Chayot than those below. One is called Ofan, WHICH IS THE MALCHUT ALONE, and is two. THEY CLING TO EACH OTHER, because when one is observed, the other shines within it. They adhere to and penetrate one another. ONE GOES INSIDE THE FIRST, and they are perceived as the four heads of the four winds of the world. Yet all four are one body as is written: "ofan (a wheel) in the middle of an ofan" (Yechezkel 1:16). All FOUR DIRECTIONS are connected with each other, as is the case with the upper Chayot OF THIS CHAYAH, they never separate. The four colors embroidered IN THE CHAYAH embrace each other and are drawn toward the four directions. Because of this, it appears that when the Chayah travels, it travels to two directions, BINAH AND MALCHUT, THE EMBODIMENTS OF THE FOUR DIRECTIONS.

117. The spirit of Barak is composed of two spirits. First, the spirit of lightning, which produces the Chayah DESCRIBED ABOVE, WHICH CONTAINS all those mentioned lights. A second spirit, called the blazing spirit, extends from Barak and shines.

118. From this BLAZING SPIRIT extend two lights that are really four DIRECTIONS, AS DISCUSSED ABOVE. These lights, which are constantly changing their appearance, are called: "the bright blade of a revolving sword" (Beresheet 3:24). These lights change and turn into the edge of a sword. These LIGHTS stand above THE LIGHTS IN the lower chamber, CALLED THE CHAMBER OF MERIT (ZECHUT). The blade of the sword is situated above the seventy lights of the court assembly IN THE CHAMBER OF MERIT. From this we learn that a sword is hung above the heads of the judges.

119. The bright blade of the sword, which is the lights of the left side, produces another Chayah that stands above four OFANIM who are unstable. THEY CANNOT RADIATE OUTWARD, BUT JUST TWINKLE, BECAUSE they are two to the right and two to the left. And when the spirit of this Chayah enters the FOUR UNSTABLE ONES, WHEN IT TRAVELS ON HER FOUR OFANIM, two blazing sparks come out of them. The sparks leave this chamber and constantly change. They are sometimes female and sometimes male. Sometimes they are spirits and sometimes they are holy angels.

120. Why? Because when this Chayah was embraced by the first Chayah, WHICH CAME OUT OF BARAK, the strength of the entwinement created an eternal spark that never extinguishes. This SPARK roams after the two sparks described above.

116. מינה נפקו ד' סמכין דאינון חיוון רברבן, על אלון דלתתא, חד אקרי אופן, דאיהו תרין, בגין דכד אתחזי האי, אתנהיר אחרא בגויה, דביק דא בדא, עאל דא בדא, לבתר עאל אחרא דא בדא, ואתחזון ד' רישין, לד' סטרין דעלמא, וכלהו חד גופא, ואלין אינון דכתיב בהו פאשר יהיה האופן בתוך האופן, וכלהו אלין קשורין דא בדא, כחיוזו דחיוון עלאין, דלא מתפרשין לעלמין, האי חיותא. דארבע גוונין מרקמן, אחידן אלין באלין לד' סטרין. מהכא, כד נטלא חיותא דא, נטלא לתרין סטרין.

117. האי רוחא דברקא, אתכליל בתרין רוחין, רוחא דא דברקא, אפיק חד חיותא וכל אינון נהורין. רוחא אחרא אתנהיר מניה, דאקרי רוחא מלהטא.

118. נהרין מניה תרין נהורין דאינון ארבע. ואלין נהורין מתהפכין בגוונין, והכא איהו להט החרב המתהפכת, אלין אינון נהורין דמתהפכן שנא דחרבא. ואילו קיימי על היכלא דלתתא, בגין דהאי להט החרב, קיימא על אינון ע' נהורין דבי דינא מהכא, כל אינון דיינון דדייני דינא, חרבא תלויא על רישויהו מלעילא.

119. האי להט החרב, דאלין אינון נהורין דלסטר שמאלא, אפיקו חד חיותא אחרא, דקיימא על ד', דלא קיימי בקיומיהו, תרי מימינא, ותרי משמאלא, כד רוחא דחיותא האי עאל באלין, נציץ מנייהו תרי ניצוצין מלהטן, ונפקי מהאי היכלא לבר, ומתהפכי תדיר. אלין ניצוצין מלהטן, לזמנן נוקבי, לזמנן גוברי, לזמנן רוחין, לזמנן עירין קדישין.

120. מ"ט בגין דכד אתכליל האי חיותא בחיותא קדמאה, מגו תקיפו דאתכלילן דא בדא, נפקא חד ניצוצא מלהטא תדיר, דלא אתדען לעלמין, ושטא ואזלא אבתרייהו דאינון תרין ניצוצין.

121. Now they are males, and they perform their mission in the world, but are extinguished before they are finished. Then the spark strikes them, shines upon them, and renews them as before. Now, they are females, BECAUSE THEY RECEIVE FROM THE SPARK THE EMANATION OF MALCHUT, WHICH IS CONSIDERED FEMALE, and they go out and float around. Before they end their mission, they are extinguished. WHEN THEY RADIATE FROM THE RIGHT, THEY ARE CALLED SPIRITS AND THEY ROAM. BUT WHEN THEY TOUCH UPON THE LEFT, THEY ARE CALLED ANGELS AND ARE EXTINGUISHED. But the spark then strikes and shines upon them AGAIN, and they are renewed as before. AND SO IT IS EVERY TIME THEY ARE EXTINGUISHED. For this spark comprises THEM all, and consists of the four appearances. Thus, those TWO SPARKS THAT RECEIVE FROM HIM change continuously into the four appearances, MALES, FEMALES, SPIRITS, AND ANGELS.

122. This LOWER spirit is included in the other SUPERNAL spirit, as we said, and both appear as one. Unlike the first ones, which when included, one with the other, appear as one, these are distinguishable. They coexist in love and are composed of all the lower CHAMBERS.

Although they appear as two SPIRITS, they are one. And when one spirit expands within the other, they lovingly include all the lower SPIRITS, as it is written: "Your two breasts are like two young roes who are twins and feed among the lilies" (Shir Hashirim 4:5).

123. When those two spirits expand and lovingly fill each other, this chamber again becomes the chamber of Ahava (Love). The chamber of love is always stable and hidden from all within the innermost secrets, except those who seek to cling to it. This is as written: "there I will give you my love" (Shir Hashirim 7:12).

124. Later, when the two spirits that are one shine, innumerable thousands and tens of thousands of different hosts emerge from them. Some are called mandrakes, ACCORDING TO THE SECRET MEANING OF "THE MANDRAKES GIVE A FRAGRANCE" (SHIR HASHIRIM 7:14); some are called vines, ACCORDING TO THE SECRET MEANING OF "LET US SEE IF THE VINE HAS FLOWERED" (SHIR HASHIRIM 7:13); and others are called pomegranates, AS IS THE SECRET OF "AND THE POMEGRANATES BUD FORTH." The hosts come forth from the spirits, until some of the hosts outside THE CHAMBER reach the planet Noga (Venus). AND FROM THIS PLANET, THE LOWER PLANETS DRAW DOWN SUSTENANCE. AFTER THE INTERMIXING OF THOSE SPIRITS, they are bound by love and never separate. This is as it is written: "If a man would give all the substance of his house for love, it would be utterly ridiculed." (Shir Hashirim 8:7). Here, one bows one's head and spreads one's hands to cleave to his Master's love.

121. והשתא אינון גוברין, ועבדין שליחותא בעלמא, ועד לא מסיימי מתדעבי, והוא ניצוצא בטש בהו, ונהיר לון, ואתחדשון במלקדמין, ואינון נוקבי, ואזלי ושאטן, ועד לא מסיימי מתדעבי, והאי ניצוצא בטש בהו, ונהיר לון, ואתהדרן במלקדמין, בגין דהוא ניצוצא כליל מכלא, כליל מד' גוונין, ובגין דא אינון מתהפכין לכל הני גוונין.

122. רוחא דא, אתכליל ברוחא אחרא, בדקאמרן, ואתחזון תרין בחדא, ולא באחרגין קדמאין, דכד אתכליל דא בדא, לא אתחזי בר חד, והכא אתחזון תרין, וקימי בחביבותא, כלילן מכלהו תתאי, ואף על גב דאינון תרין, אינון חד. בד אתפשט, רוחא ברוחא, ואתחזון בחביבותא, כלילן מכלהו תתאי, דא הוא רזא, דכתיב שני שדיך כשני עפרים תאומי צביה הרועים בשושנים.

123. וכד תרין רוחין מתפשטן, דא בדא בחביבותא, בדין אתהדר האי היכלא, ואקרי היכל אהבה, היכלא דרחימותא, היכלא דא, קאים תדיר בקיומיה, אתגניז ברזא דרזין, למאן דאצטרין לאתדבקא ביה. והכא כתיב אתן את דודי לך.

124. לבתר כד נהרין, תרין רוחין דאינון חד, נפקי במה חיילין, לכמה סטרין, אלפין ורבוון דלית לון שעורא, מנהון אקרון דודאים, מנהון גפנים, מנהון רמונים, עד דמטו במה חיילין לבר, עד שהוא ככבא דאקרי נגה, וכלהו בחביבו דלא מתפרשין לעלמין, בהכא כתיב אם יתן איש את כל הון ביתו באהבה בוז יבזו לו. הכא השתחואה ומרישו דידין לאתדבקא ברחימו דמאריה.

32. The Sixth Chamber: Tiferet

Herein lies the source of all desires. Desire is the vital component and engine which draws the Light. Without desire, the Light remains in a state of potential. Actions alone are not enough to arouse and draw in Light. According to Kabbalah, every action must be coupled with an active desire to receive the Light. Desires can be either positive or negative. A negative desire for Light arouses the energy, but it will be utilized for evil purposes. Just as electrical current can be applied for both positive and destructive means, our intent and desire determines how Light will be revealed in our world.

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125. The sixth chamber is called the chamber of Ratzon (desire). Here dwells the spirit called Chut Hashani (thread of scarlet), about which it is written: "your lips are like a thread of scarlet" (Shir Hashirim 4:3). All the lower spirits chase Ratzon in an effort to catch him and cleave to him with a loving kiss.

126. This spirit consists of six, and is sustained by six. It comprises the six chambers below it and is sustained by six above it. This spirit, therefore, produces twelve lights. EACH LIGHT includes all the upper and the lower six. These twelve lights are happy to elevate higher, as well as to receive the lower ones.

127. This is the chamber of Ratzon, being the overall desire. And he who forms connections, THAT IS, UNIFIES and elevates THE LOWER CHAMBERS up to this chamber, draws good will (desire) from Hashem, with love. Into this chamber, Moshe was gathered TO HIS PEOPLE with love. He was kissed with the kiss of love, AS IS WRITTEN: "AND MOSHE, THE SERVANT OF HASHEM, DIED HERE IN THE LAND OF MOAV, ACCORDING TO THE MOUTH (WORD) OF HASHEM" (DEVARIM 34:5). THIS IS THE SECRET MEANING OF THE KISS OF LOVE. This is called the chamber of Moshe. This spirit is the spirit of love, the spirit of unison. It draws love to every part, AND THE TWELVE LIGHTS WITHIN THE SPIRIT RISE AND GLOW.

128. And the twelve lights OF THE SPIRIT rise and glow. From their shining, four holy Chayot are produced. These Chayot, which are the true manifestations of love, are called the "great Chayot." They embrace the smaller Chayot and contain them, as is said: "both small and great Chayot" (Tehilim 104:25).

129. The GREAT CHAYOT contain one another in all four directions, just as the four segments of a walnut are included IN THE FRUIT ITSELF. THIS MEANS THAT EACH OF THE FOUR HAS FOUR PARTS IN IT. THAT IS, THEY ARE FROM THE POSITION OF CHEST UPWARD, WHERE THE MATING TAKES PLACE AND THE FACE OF MAN IS IN EFFECT. Hence, this chamber is called the garden of walnuts, as it is written: "I went down into the garden of walnuts" (Shir Hashirim 6:11). What is the garden of walnuts? THE REFERENCE IS TO THAT "for the sake of the garden of walnuts I went down" (Shir Hashirim 6:11) to the chamber of Ahava, to cleave into one the male and the female.

125. הִיכְלָא שְׁתִּיתָאָה: הָכָא הוּא רוּחָא דְאֶקְרִי חוּט
הַשְּׁנִי רָזָא דְכְּתִיב כְּחוּט הַשְּׁנִי שְׁפָתוֹתַיךְ, הָאִי
הִיכְלָא אֶקְרִי הִיכְל הַרְצוֹן, הָכָא רוּחָא דְאִיהוּ רְעוּא,
דְּכָל הֲנִי רוּחִין תְּתַאֲיִן רְהִטִין אֲבַתְרִיהּ, לְאֶתְדַבְּקָא
בֵּיהּ, בְּנִשְׁקָה בְּרַחֲמֵימָתָא.

126. הָאִי רוּחָא אֲתַבְּלִיל בְּשִׁית, וְקִיּוּמָא בְּשִׁית,
אֲתַבְּלִיל בְּשִׁית דְּלִתְתָא בְּהַדְּיָה, וְקִיּוּמָא בְּשִׁית
עֲלָאִין, וּבְגִין כֵּךְ, הָאִי רוּחָא אֶפִּיק תְּרִיסַר נְהוּרִין,
כְּלִילָן כְּלָהוּ מִתְתָא וּמְלַעִילָא, הֲנִי תְרִיסַר נְהוּרִין,
אִינוּן חֲדוֹן לְסַלְקָא לְעִילָא, וְלִקְבֵּלָא כָּל אִינוּן
דְּלִתְתָא.

127. הִיכְלָא דָא, דְאִיהוּ רְצוֹן, רְעוּא דְכָלָא, מָאן
דְּקָשַׁר קְשָׁרִין, וְסָלִיק לֹון הָכָא, דָא הוּא דְאֶפִּיק רְצוֹן
מֵה' בְּחַבִּיבוּתָא. בְּגוּ הִיכְלָא דָא, אֲתַכְנִישׁ מֹשֶׁה,
בְּרַחֲמֵי דְנִשְׁקִי נְשִׁיקֵי רַחֲמֵימָתָא, הָאִי הוּא הִיכְלָא
דְּמֹשֶׁה, רוּחָא דָא, רוּחָא דְרַחֲמֵימָתָא, רוּחָא דִּיחֻדָּא,
דְאֲמַשִּׁיךְ רַחֲמֵי לְכָל סְטָרִין.

128. אִינוּן תְּרִיסַר נְהוּרִין, סְלִקִין וְלִהֲטִין, מְנַצִּיצוּ
דְלִהוֹן נְמָקִי, אַרְבַּע חִיוּן קְדִישִׁין, רַחֲמֵי דְאֶהְבָּה,
אֵלִין אֶקְרוּן חַיּוֹת גְּדוּלוֹת, לְאֶתְחַבְּרָא אִינוּן זוּטִי,
לְאֶתְבְּלֵלָא בְּהוּ דְכְּתִיב חַיּוֹת קְטָנוֹת עִם גְּדוּלוֹת.

129. אֵלִין אֲחִידִין דָא בְּדָא, לְד' סְטָרִין, כְּאֶגּוֹזָא
דְּמִתְחַבְּרָא לְד' סְטָרִין, וּבְגִין כֵּךְ אֶקְרִי הִיכְלָא דָא
גְּנַת אֶגּוֹז, דְכְּתִיב אֵל גְּנַת אֶגּוֹז יִרְדְּתִי, מֵאִי אֵל גְּנַת
אֶגּוֹז, בְּגִינִיָּה דְגְּנַת אֶגּוֹז, יִרְדְּתִי, דְאִיהוּ הִיכְלָא
דְרַחֲמֵי, לְאֶתְדַבְּקָא דְכוּרָא בְּנוֹקְבָא.

130. Those four GREAT CHAYOT are divided into twelve, three for each side OF THE FOUR SIDES (DIRECTIONS), and all of the lower CHAMBERS are contained within them. THE TWELVE LIGHTS INCLUDE SIX FROM THE CHAMBER ITSELF AND SIX FROM THE LOWER VESSELS, WHICH HAVE ELEVATED TO BE INCLUDED IN IT. THE SAME EFFECT IS PRODUCED IN THE CHAYOT: THE SIX LIGHTS OF THE CHAMBER PRODUCE FOUR GREAT CHAYOT, NAMELY CHOCHMAH, BINAH, TIFERET, AND MALCHUT. EACH ONE OF THE FOUR GREAT CHAYOT HAS FOUR SIDES. HENCE, THERE ARE SIXTEEN LIGHTS. AND THE SIX LIGHTS EMANATING FROM THE LOWER CHAMBERS PRODUCE THE TWELVE SMALL CHAYOT. EACH OF THESE CHAYOT CONTAINS ONLY THREE ASPECTS, BEING FROM THE POSITION OF THE CHEST DOWNWARD. And within THESE SMALL CHAYOT, spirits are contained in spirits and lights within lights. All are contained within the other, until they become one. And then, AFTER ALL THE LOWER ONES UNITE, the spirit includes them all. It thus ENCOMPASSES THE TWELVE LIGHTS, WHICH IN TURN ARE INCLUDED WITHIN THE FOUR GREAT AND TWELVE SMALL CHAYOT, AND THE TWELVE SMALL CHAYOT INCLUDE ALL THE LOWER ONES, AS PREVIOUSLY EXPLAINED. THE SPIRIT rises WITH THEM to be adorned by the supernal spirit called Shamayim (heaven), WHICH IS THE SECRET OF ZEIR ANPIN OF ATZILUT, AS ZEIR ANPIN IS THE SECRET OF THE RUACH OF ATZILUT AND IS CALLED 'HEAVEN.' It invites him to be united with him. And when all those from below are attached to him, it says, "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:1). Then there is the joy of uniting a spirit with a spirit. THAT IS, THE SPIRIT OF DESIRE, WHICH INCLUDES ALL THE LOWER ONES, JOINS WITH THE SPIRIT OF ATZILUT, WHICH IS THE SECRET OF ZEIR ANPIN CALLED 'HEAVEN,' to complement each other. This union results in perfection. BY UNITING ALL OF THE LOWER CHAMBERS, THE SPIRIT BECOMES WHOLE, BOTH WITH CHASSADIM AND CHOCHMAH.

131. The spirit OF RATZON connects with THE SPIRIT OF ATZILUT, CALLED SHAMAYIN, and each complements the other WITH THE EMANATIONS OF CHOCHMAH. They are lit by each other THROUGH THE LIGHT OF CHASSADIM, and perfection ensues. All of this happens when the desire of a righteous man reciting his prayers elevates all OF THE CHAMBERS OF BRIYAH to this place IN THE WORLD OF ATZILUT, for the sake of lovingly joining them together. Then each of the spirits, all of the chambers that are contained within the SPIRIT CALLED RATZON (DESIRE), and each and every spirit or chamber contained in ZEIR ANPIN OF ATZILUT, CALLED Shamayim, picks the chamber and spirit most suitable for it to connect with and to be complemented by. Through this unification, the sixth spirit, called Ratzon, elevates all OF THE LIGHTS AND SPIRITS IN THE CHAMBERS OF BRIYAH TO THE LIGHTS AND SPIRITS IN ZEIR ANPIN OF ATZILUT.

132. Thus connect EVERY ASPECT OF ZEIR ANPIN WITH EVERY CORRESPONDING ASPECT OF THE CHAMBERS. Shamayim, NAMELY ZEIR ANPIN, or the supernal holy spirit therein, receives the UPPER chamber and the upper spirit called Ratzon, so that they can kiss, connect with, and complement each other. This is the concealed meaning of "and Ya'akov kissed Rachel" (Bereshheet 29:11). YA'AKOV IS THE SECRET OF ZEIR ANPIN, AND RACHEL IS THE NUKVA CONTAINING ALL OF THE CHAMBERS THAT ELEVATED TO ATZILUT.

130. אֵלֶּיךָ אֲרַבְעָה, מִתְפַּרְשֵׁן לְתַרְסֵר, תֵּלֶת תֵּלֶת לְכָל סֵטֶר, כֹּל אֵינֹן תִּתָּאֵי כְּלִילָן בְּהוּ, וּבְהוּ קִיּוּמִין רוּחִין בְּרוּחִין, נְהוּרִין בְּנְהוּרִין, כְּלֵהוּ אֵלֶיךָ בְּאֵלֶיךָ, עַד דְּאֶתְעַבְדוּ חַד, וּכְדִין הָאֵי רוּחָא דְכָלִּיל מְכֻלְהוּ, סְלֵקָא לְאֶתְעַטְרָא בְּרוּחָא דְלַעִילָא, הֵהוּא דְאֶקְרִי שְׁמַיִם, וּזְמִין לֵיהּ, לְאֶתְחַבְרָא בְּהַדִּיהּ, בִּיּוֹן דְּאֶתְקַשְׁרוּ כְּלֵהוּ דְלִתְמָא בְּהַדִּיהּ, אָמַר יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיּוּהוּ, וּכְדִין אִיהוּ חֲדוּהָ לְאֶתְקַשְׁרָא רוּחָא בְּרוּחָא, וּלְאֶשְׁתַּלְמָא דָּא בְּדָא, כְּדִין אִיהוּ שְׁלִימוֹן בְּחִבּוּרָא חָדָא.

131. בִּיּוֹן דְּהָאֵי רוּחָא אֶתְחַבְרָא בְּהַדִּיהּ, וְאֶשְׁתַּלְמִים דָּא בְּדָא, וְאֶתְנַהֲרוּ דָּא בְּדָא בְּכָל שְׁלִימוֹ, כְּדָקָא חֲזִי, בְּהָאֵי רַעוּתָא דְצִלּוֹ בִּנְיָ זַכָּאָה, דְסֵלִיק בּוּלָא כְּדָקָא חֲזִי, עַד הֵהוּא אֶתְרַ לְחַבְרָא רְחִימוֹ דָּא בְּדָא, כְּדִין כֹּל אֵינֹן הֵיכְלִין, וּכְלֵ אֵינֹן רוּחִין דְאֶתְכַלְלוּ בְּהָאֵי, כֹּל חַד וְחַד מֵאֵינֹן רוּחִין וְהֵיכְלִין, דְאֵינֹן בְּכָלִּילָא דְשְׁמַיִם, כֹּל חַד וְחַד נְטִיל הֵהוּא הֵיכְלָא, וְהֵהוּא רוּחָא דְאֶתְחַזִּי לֵיהּ, לְאֶתְחַבְרָא בְּהַדִּיהּ, וּלְאֶשְׁתַּלְמָא בְּהַדִּיהּ, כְּדָקָא יָאוּת. בְּגִין דְּהֵהוּא רוּחָא שְׁתִּיתָּאָה דְאֶקְרִי רְצוֹן, סֵלִיק לּוֹן לְגַבִּיּוּהוּ, בְּהֵהוּא יְחוּדָא.

132. וְהֵכִי אֶתְחַבְרָן: שְׁמַיִם דְאִיהִי רוּחָא קְדִישָׁא לַעִילָא, נְטִיל הֵיכְלָא דָּא, רוּחָא דָּא דְאֶקְרִי רְצוֹן, לְאֶתְנַשְׁקָא דָּא בְּדָא, לְאֶתְחַבְרָא דָּא בְּדָא, לְאֶשְׁתַּלְמָא דָּא בְּדָא, וְרָזָא דָּא וַיִּשַׁק יַעֲקֹב לְרַחֵל וְגו'.

133. Hence, Avraham, who is the Right COLUMN OF ZEIR ANPIN, CALLED CHESED, takes this spirit, called Ahava (love), and causes them to connect and embrace each other. This is evident in the words, "I know that you are a beautiful woman" (Beresheet 12:11). And the beauty of a woman lies in her breasts, NAMELY IN THE FIFTH CHAMBER SIGNIFYING BREASTS.

134. Yitzchak, who is the Left COLUMN OF ZEIR ANPIN, CALLED GVURAH, takes the chamber of courthouses, WHICH IS THE FOURTH CHAMBER, from where comes all the judgments, and joins it with Zechut. They connect with and complete each other, and they are one, as should be.

The other prophets BESIDE MOSHE, NAMELY NETZACH AND HOD OF ZEIR ANPIN, connect the two chambers containing the two spirits of Noga (brightness) and Zohar (splendor), as it is written: "the joints of your thighs are like jewels" (Shir Hashirim 7:1), BECAUSE THE TWO CHAMBERS ARE CONTAINED IN NETZACH AND HOD OF THE NUKVA AND ARE LIKE THIGHS, WHICH connect with each other to be one.

135. Yosef the righteous, the pillar of the world, NAMELY YESOD OF ZEIR ANPIN, takes the chamber of Sapir and the spirit called Livnat Hasapir. Because it is written: "And beneath his feet as if it were a paved work of sapphire (Livnat Hasapir)" (Shemot 24:10), ONE MIGHT THINK THAT LIVNAT HASAPIR IS BENEATH YESOD OF ZEIR ANPIN, BEYOND HIS GRADE. Nevertheless, "BENEATH HIS FEET" was said for the honor of the King, but it certainly is YESOD OF ZEIR ANPIN THAT TAKES THE CHAMBER OF LIVNAT HASAPIR. Furthermore, this pillar, NAMELY YESOD OF ZEIR ANPIN, takes more. This is a highly secret matter TO EXPOUND ON, because HE TAKES in the seventh chamber. Now the levels OF ZEIR ANPIN are linked WITH THE LEVELS OF THE CHAMBERS, and the two complete one another. All is as should be, and hence "Hashem is Elohim" (I Melachim 18:39). THAT IS, ZEIR ANPIN, WHICH IS CALLED YUD-HEI-VAV-HEI, BECOMES ONE WITH THE NUKVA, CALLED ELOHIM, IN SUCH A WAY THAT YUD-HEI-VAV-HEI IS ELOHIM. Joyous is the portion in this world and the next of he who knows how to link them and cleave to his Master.

136. Here, IN THE CHAMBER OF RATZON, the bowing, prostration, spreading of open hands, and genuflection ARE PRACTICED. WHAT IS PRACTICED IN THE LOWER CHAMBERS IS PRACTICED HERE, BUT THE LOWERING OF THE FACE IS ADDED HERE. THE LOWERING OF THE FACE IS PRACTICED ONLY IN THIS CHAMBER, BECAUSE ALL OF THE LOWER CHAMBERS ARE CONTAINED HERE. IT IS NECESSARY to draw on the good will of the supernal spirit, NAMELY THE TOP THREE SFIROT OF ZEIR ANPIN. The soul of all souls, suspended above IN THE SUPERNAL ABA AND IMA all the way up to Ein Sof (the Endless World), DRAWS ON IT BY THE MATING OF A KISS. From the EIN SOF above come lights and blessings to complement all appropriately. THIS IS THE SECRET OF THE LIGHT OF THE CHASSADIM OF THE SUPERNAL SIX OF ABA AND IMA. THIS IS THE NECESSARY means through which all can be completed from above BY THE LIGHT OF CHASSADIM and from below BY THE LIGHT OF CHOCHMAH. After this completion, all the faces, MEANING ALL OF THE FEATURES OF THE THREE TOP SFIROT, NAMELY THE THREE TOP OF CHASSADIM AND THE THREE OF CHOCHMAH, shine suitably. AND BECAUSE OF THE LIGHT OF CHOCHMAH, all judgments are annulled. And BECAUSE OF THE LIGHT OF CHASSADIM, good will fills above and below. Hence, it is written: "And He said to me, you are my servant, O Yisrael, in whom I will be glorified" (Yeshayah 49:3) and "Happy is that people that this is their lot, Happy is that person that Hashem is his Elohim" (Tehilim 144:15).

133. אַבְרָהָם, דְּאִיהוּ יְמִינָא לְעִילָא, נָטִיל רֻחָא דְאֶקְרִי אַהְבָּה, לְאַתְקְשְׂרָא דָא בְּדָא לְאַתְחַבְרָא דָא בְּדָא, לְמַהוּי חַד, וְסִימְנִיךְ, הִנֵּה נָא יַדְעָתִי כִּי אִשָּׁה יִפְתַּ מְרָאָה אֶת, וְשִׁפְרוּ דְאַתְתָּא בְּאִינוּן שְׂדִים.

134. יִצְחָק, דְּאִיהוּ שְׂמַאלָא, נָטִיל הוּא הַיְכָלָא דְבִי דִינָא, דְּכָל דִּינִין מִתְעַרְיִן מִתַּמְן, רֻחָא דְאֶקְרִי זְכוּתָא, לְאַתְחַבְרָא דָא בְּדָא, וְלֹא שְׂתַלְמָא דָא בְּדָא, לְמַהוּי כְּלָא חַד בְּדָקָא יֹאזֵת. שְׂאֵר נְבִיאִים נָטִילִין תְּרִין הַיְכָלִין, תְּרִין רֻחוּיָן, נוֹגֵה וְזֹהֵר בְּרוּזָא דְכְּתִיב חֲמוּקֵי יִרְכִיךְ וְגו' לְאַתְקְשְׂרָא אֵלִין בְּאֵלִין לְמַהוּי חַד.

135. יוֹסֵף הַצְּדִיק, עֲמוּדָא דְעֵלְמָא, נָטִיל הַיְכָלָא דְסַפִּיר, רֻחָא דְאֶקְרִי לְבִנְתַּת הַסַּפִּיר, וְאֵף עַל גַּב דְכְּתִיב וְתַחַת רַגְלָיו, בְּגִין יִקְרָא דְמַלְכָא, וְהִכִּי הוּא וְדָא. וְלִבְתֵּר עֲמוּדָא דָא נָטִיל יְתִיר, דְּאִיהוּ רְזָא דְרִזְיִן, בְּאַתֵּר דְּהַיְכָלָא שְׁבִיעָאָה. עַד הֵכָא מִתְחַבְרָן דְרִגְוִין, וּמִתְחַבְרָן דָא בְּדָא, לְאַשְׁתַּלְמָא דָא עִם דָא, לְמַהוּי כְּלָהוּ חַד, כְּלָא בְּדָקָא חֲזִי. וּכְדִין ה' הוּא הָאֱלֹהִים וְגו'. זְכָאָה חוּלְקִיָּה בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי, מֵאֵן דִּידַע לְקִשְׂרָא לֹון, וְלֹא תִדְבַקָא בְּמֵאִרְיָה.

136. הֵכָא הַכְרַעָה וְהַשְׁתַּחוּוָּאָה, וְקִידָה, וּמְרִישׁוּ דְכַפִּיִן, וְנִמְלִיָּה דְאַפִּיִן. לְאַמְשַׁכָּא רַעוּתָא דְרוּחָא עֲלָאָה, נִשְׁמַתָּא דְכָל נִשְׁמַתִּין, דְּאִיהוּ תְּלִיא לְעִילָא עַד אֵין סוּף, דְּמַנְיָה נַפְקִי נְהִירוּ וּבְרַכָּאֵן לְאַשְׁלַמָּא כְּלָא מְלַעִילָא בְּדָקָא יֹאזֵת. וְלְמַהוּי כְּלָא בְּשִׁלְיָמוּ, מִתְתָּא וּמְלַעִילָא, וְכָל אַנְפִּין נְהִירִין בְּכָל סְטְרִין בְּדָקָא יֹאזֵת. כְּדִין כָּל גְּזֵרֵי דִינִין מִתְבַּטְלִין, וְכָל רַעוּתָא אֲתַעְבִּיר לְעִילָא וְתַתָּא. וְעַל דָּא כְּתִיב וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר. וְכְתִיב אֲשֶׁרִי הָעַם שְׂכָבָה לוֹ, אֲשֶׁרִי הָעַם שֶׁה' אֱלֹקָיו.

This realm is defined as the source of all sources. We must enter into this highest realm in order to ignite and activate all the complex processes that occur in the previous Chambers. This realm is symbolized by the ancient Holy Temple of Jerusalem, and specifically in the chamber known as the Holy of Holies. Though the physical Temple no longer stands, our daily prayers are metaphysically structured to lead us into the spiritual essence of the Holy of Holies.

These seven chambers complete the structure and framework that form the Upper Worlds.

137. The seventh chamber has no real shape. Everything in it is concealed, deep within the innermost of mysteries of the closed parochet (curtain). Here, all of the chambers exist, so as to conceal two cherubim, A MALE AND A FEMALE.

ALL THE LOWER CHAMBERS ARE ELEVATED TO BE CONTAINED IN THIS CURTAIN, SO THAT THEY COVER THE MALE AND THE FEMALE WHILE THEY MATE; HENCE THE CHAMBERS ARE ABLE TO ASCEND. THIS CURTAIN SEPARATES THE SIX CHAMBERS WHICH ARE HOLY AND THE SEVENTH CHAMBER, KODESH KODASHIM (THE HOLY OF HOLIES).

Beyond THE CURTAIN can be found the Caporet (cover of the ark), which is the image of the Holy of all Holies, BECAUSE THIS CHAMBER IS THE PLACE OF UNION. Therefore, it is called the Holy of Holies, a place designated to receive the supernal soul, which is the totality of all the worlds. This is the world to come of the supernal ones.

138. When all the spirits OF THE CHAMBERS have joined with and completed each other, a supernal spirit, the soul of all, rises toward the supernal who is the most concealed, NAMELY ARICH ANPIN, to bring sustenance down to all, to shine on them from above WITH THE LIGHT OF THE RIGHT COLUMN, and to complete them and light the candles WITH THE LIGHT OF THE LEFT COLUMN.

139. When all are completed by the light THAT SHINES on all, and the supernal light descends, the seventh chamber, which is concealed with utmost concealment, receives the Holy of Holies, which is the descending supernal light. The light fills the seventh chamber, as a woman who conceives from a male is filled BY HIM. The chamber is designed for concealment from all, so that it may receive the supernal light. NAMELY IF THE CONCEALMENT WAS NOT SET THERE, IT WOULD NOT HAVE BEEN ABLE TO RECEIVE THE SUPERNAL LIGHT. This is the secret of the seventh chamber, which is the place of the connection made during union. The union links the seventh with the seventh, so that all is one unity, as is appropriate.

140. Joyful is the portion of he who knows to connect with this unification. He is beloved above and below. The Holy One, blessed be He, decrees and he (that man) nullifies. HE ASKS: How is it conceivable that A RIGHTEOUS MAN criticizes his Master's will? HOW IS IT POSSIBLE THAT HE CANCELS OUT THE DESIRE OF THE HOLY ONE, BLESSED BE HE? AND HE ANSWERS: This is only possible when A RIGHTEOUS MAN forms links and knows how to make unifications, so that all faces shine, all is complete, and everything is wholly blessed. Then all judgments are abolished and none can be found in this world. Joyful is such a man's lot in this world and the next.

All that has been said about THE RIGHTEOUS MAN REFERS TO HIS ACTIONS below, IN THIS WORLD. Hence it is written of him: "the righteous is the world's foundation" (Mishlei 10:25), as he is the subsistence of the world. And each day a declaration is made about him: "And you shall rejoice in Hashem and shall glory in the Holy One, of Yisrael" (Yeshayah 41:16).

137. הִיכָלָא שְׁבִיעָאָה: הִיכָלָא דָא, לָאו בֵּיה דְיוֹקְנָא מְמַשׁ, כִּלְאֵי אִיהוּ בְּסִתְיֵמוּ. גּוּ רְזָא דְרִזּוּן, פְּרוּכְתָא דְפְרוּסָא. קְיִימִין כְּלָהוּ הִיכָלִין, דְלֵא לְאַתְחַזָּא תְרִין כְּרוּבִים. לְגוּ מִן דָא קְיִימָא כְּפֻרְתָא, דְיוֹקְנָא דְקֹדֶשׁ קוֹדֶשִׁין, בְּגִין כִּךְ הִיכָלָא דָא אֶקְרִי קֹדֶשׁ הַקְּדוּשִׁים. הַאי קֹדֶשׁ הַקְּדוּשִׁים, אֶתְרַ מִתְתַּקְנָא, לְהֵוּא נִשְׁמַתָּא עֲלָאָה, כִּלְלָא דְכִלְלָא, עֲלֵמָא דְאֶתִי לְגַבֵּי הַאי עֲלָאֵי.

138. דְהָא כִּד מִתְחַבְרָן, כְּלָהוּ רוּחֵי דָא בְדָא, וְאַשְׁתְּלִימוּ דָא עִם דָא, בְּדַקָּא חֲזִי, כְּדִין אֶתְעַר רוּחָא עֲלָאָה נִשְׁמַתָּא דְכִלְלָא, לְגַבֵּי עִילָא, סְתִימָא דְכֵל סְתִימִין, לְאַתְעַרָא עַל כִּלְלָא, לְאַנְהָרָא לִוּן מֵעִילָא לְתַתָּא, וְלֹא שְׁלֵמָא לִוּן לְאַדְלַקָּא בּוֹצִינִין.

139. וְכִד כִּלְלָא בְּשְׁלִימוּ, בְּנֵהִירוּ דְכִלְלָא, וְנַחֲתִית נֵהִירוּ עֲלָאָה, כְּדִין הַאי הִיכָלָא שְׁבִיעָאָה, אִיהוּ הִיכָלָא סְתִימָאָה, בְּסִתְיֵמוּ דְכִלְלָא, לְקַבְּלָא הֵוּא קֹדֶשׁ הַקְּדוּשִׁים, נֵהִירוּ דְנַחֲתִית, וְלֹא תִמְלִיא מִתְמִין, כְּנוֹקְבָא דְמִתְעַבְרָא מִן דְכוּרָא, וְאַתְמְלוּיָא, וְלֹא אֶתְמְלוּיָא אֶלָּא מֵהַאי הִיכָלָא, דְמִתְתַּקְנָא לְקַבְּלָא הֵוּא נֵהִירוּ עֲלָאָה, וְרְזָא דָא, הִיכָלָא שְׁבִיעָאָה, אִיהוּ אֶתְרַ דְחַבּוּרָא דְזוּגָא, לְאַתְחַבְרָא שְׁבִיעָאָה בְּשְׁבִיעָאָה, לְמַהּוּי כִּלְלָא חַד שְׁלִימוּ, כְּדַקָּא חֲזִי.

140. וּמֵאַן דִּידַע לְקַשְׂרָא יְחוּדָא דָא, זְכָאָה חוּלְקִיָּה, רְחִים לְעִילָא, רְחִים לְתַתָּא, קֹדֶשׁא בְרִיךְ הוּא גְזִיר וְאִיהוּ מְבַטֵּל. סִלְקָא דְעֵתִין, דְאִיהוּ מְקַטְרְגָא בְּמֵאֲרִיָּה, לָאו הֵכִי, אֶלָּא בְּגִין דְכִד אִיהוּ קִשְׁוִיר קִשְׁוִירִין, וְיַדַע לִיְחַדָּא יְחוּדָא, וְכֵל אֲנַפִּין נֵהִירִין, וְכֵל שְׁלִימוּ אֶשְׁתַּכַּח, וְכֵל אֶתְבְּרָא כְּדַקָּא יָאוּת, כֵּל דִּינִין מִתְעַבְרִין וּמִתְבַּטְלִין, וְלֹא אֶשְׁתַּכַּח דִּינָא בְּעֵלְמָא. זְכָאָה חוּלְקִיָּה בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאֶתִי, דָא הוּא לְתַתָּא דְכְּתִיב בֵּיה וְצַדִּיק יִסוּד עוֹלָם, דָא הוּא קְיִוְמָא דְעֵלְמָא, בְּכֵל יוֹמָא קֶאֱרִי עֲלוּי כְּרוּזָא וְאַתָּה תִּגִּיל בְּה' בְּקֹדֶשׁ יִשְׂרָאֵל תִּתְהַלֵּל.

141. Sacrifices achieve an effect similar TO THAT OF A RIGHTEOUS MAN'S PRAYER. The smoke OF THE SACRIFICE goes up and provides to each and every CHAMBER what is needed, as is becoming.

The priests, by their desire TO BRING GRATIFICATION TO THE SUPERNAL, and the Levites, by their chanting DURING THE OFFERING OF SACRIFICES, become unified with each other. THE LEVITES ARE UNIFIED WITH THE PRIESTS AND THE PRIESTS WITH THE LEVITES. THIS IS BECAUSE THE PRIESTS CHANNEL THE RIGHT COLUMN AND THE LEVITES CHANNEL THE LEFT. COMPLETION CANNOT OCCUR WHEN ONE IS WITHOUT THE OTHER. One chamber penetrates the other, and one spirit the other, until they all rest in their proper places, as is suitable. One organ is within the other and one complements the other. The elements merge, until they become one BY THE MATING OF THIS KISS and shine within each other BY EMBRACING.

142. Consequently, this most supernal soul descends and shines on them, and all the candles, OR SFIROT, are becomingly lit in all their perfection, until this supernal light is aroused and all the chambers enter the Holy of Holies, WHICH IS THE SEVENTH CHAMBER. THIS IS WHAT IS INDICATED BY THE INNER MEANING OF 'THE MATING OF SEVENTH WITH SEVENTH.' THE SEVENTH CHAMBER is blessed and filled like a well of spring water that never ceases to flow, and all the upper and lower CHAMBERS are blessed.

143. The innermost of secrets is THE LIGHT that cannot be conceived and is taken account of IN THE TEN SFIROT. It is a desire that can never be grasped. THIS LIGHT REFERS TO THE LIGHT OF YECHIDA, BECAUSE THE TEN SFIROT BEGIN FROM CHOCHMAH, BINAH, DAAT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The light of Yechida is sweetened deep within the Sfirot, and its desire cannot be conceived, NOT EVEN BY THOUGHT directed at knowing him. Thus, all THE LEVELS up to Ein Sof (The Endless World), BLESSED BE HE, unite into one, and everything is perfected from above, below, and within.

144. This desire, THE LIGHT OF YECHIDA, is not encased IN THE INNER PART OF THE LEVELS. Nevertheless, it stays within them unobserved, until they reach completion and radiate with every aspect, BOTH THE LIGHT OF CHOCHMAH AND THE LIGHT OF CHASSADIM, AS BEFORE. Hence, this desire that can not be grasped, is sweetened, and is ENCASED AND concealed deep within the inner parts. At that time, joyful is the portion of he who can cleave to his Master. He is complete above and below. Of him it is written: "Your father and mother will be glad and she who gave birth to you shall rejoice" (Mishlei 23:25).

145. Come and behold: Because they have been completed by each other and bind each other in oneness, and because the supernal soul, NAMELY BINAH, shines on them from above, all the lights become one perfect candle. Then, this light that cannot be grasped or observed, is grasped by a desire of the mind. Yet, this DESIRE OF THE MIND, CALLED THE LIGHT OF CHAYAH, THAT ENCASES THE LIGHT OF YECHIDA, still does not know what it has grasped. THIS IS BECAUSE THE LIGHT RADIATES WITHIN IT IN A CONCEALED MANNER. Still, the mind shines because of, and is sweetened by it, as it contains it.

All THE LEVELS are filled WITH HIS LIGHT. All reach completion and all shine because of him and are suitably sweetened. Hence, it is written "Happy are the people that this is their lot." (Tehilim 144:15).

141. בְּגוֹנוֹא דַּא קְרַבְנָא סְלֵקָא תְּנַנְא, וּמִסְתַּפְקִין כָּל חַד וְחַד, בְּדַקְחוּי לִיה, וְכַהֲנֵי בְרַעוּתָא, וְלוֹאֵי בְּבִסִּימוּ דְּשִׁירְתָּא, דַּא אֲתַבְּלִיל בְּדַא, וְעֵיילֵי הֵיכְלָא בְּהֵיכְלָא, רוּחָא בְּרוּחָא, עַד דְּמִתְחַבְּרִין בְּדוּכְתֵייהוּ בְּדַקָּא חֲזֵי לִיה, שְׁוִיפָא בְּשְׁוִיפָא, וְאַשְׁתַּלְּמוּ דַּא בְּדַא, וְאַתֵּיחַדְדוּ דַּא בְּדַא, עַד דַּאֲנֹן חַד. וְנַהֲרִין דַּא בְּדַא.

142. כְּדִין נִשְׁמַתָּא עֲלָאָה דְּכֻלָּא, אֲתֵיָא מְלַעֲיָלָא, וְנַהֲרֵי לֹון, וְהוּוּ נַהֲרִין כְּלָהוּ בּוֹצִינִין בְּשְׁלִימוּ, בְּדַקָּא חֲזֵי, עַד דְּהֵוּא נַהֲוֹרָא עֲלָאָה אֲתַעַר, וְכֻלָּא אֲעִיל לְגַבֵּי קֹדֶשׁ הַקְּדוּשִׁים, וְאַתְּבָרְכָא וְאַתְּמַלְוִיָּא כְּבִירָא דְּמִיּוּן נְבִיעִין, וְלֹא פְּסֻקִין, וְכֻלָּהוּ מִתְּבָרְכָאן לְעִילָא וְתַתָּא.

143. הֵכָא רְזָא דְּרִזּוּן, הֵהוּא דְּלֹא אֲתֵיידַע, וְלֹא אֲעִיל בְּחוּשְׁבָנָא, רַעוּתָא דְּלֹא אֲתַפְס לְעֵלְמִין, בְּסִים לְגוּ לְגוּ בְּגוֹוִייהוּ, וְלֹא אֲתֵיידַע הֵהוּא רַעוּתָא, וְלֹא אֲתַפְס לְמַנְדַּע, וְכְדִין כֻּלָּא רַעוּתָא חַדָּא, עַד א"ס, וְכֻלָּא אִיהוּ בְּשְׁלִימוּ, מִתַּתָּא וּמְלַעֲיָלָא, וּמַגּוּ לְגוּ. עַד דַּאֲתַעֲבִיד כֻּלָּא חַד.

144. הֵאֵי רַעוּתָא, לֹא אֲעִיל לְגוּ, אֶף עַל גַּב דְּלֹא אֲתֵיידַע, עַד דְּכֻלָּא אֲשַׁתְּלִים, וְאַתְנַהֲרֵי בְּקַדְמִיתָא בְּכֻלָּהוּ סְטִרִין, כְּדִין בְּסִים הֵהוּא רַעוּתָא, וְלֹא אֲתַפְס לְגוּ בְּגוּ בְּסִתִּימוּ, וְכְדִין זְכָאָה חוּלְקִיָּה מֵאֵן דִּיתְדַבֵּק בְּמֵאֲרִיָּה, בְּהֵיָא שַׁעְתָּא. זְכָאָה אִיהוּ לְעִילָא, זְכָאָה אִיהוּ לְתַתָּא, עֲלִיָּה כְּתִיב יִשְׁמַח אָבִיךָ וְאַמְךָ וְתִגַּל יוֹלְדֶתְךָ.

145. תָּא חֲזֵי, בִּיּוֹן דְּכֻלָּהוּ אֲשַׁתְּלִימוּ דַּא בְּדַא, וְאַתְקְשְׁרוּ דַּא בְּדַא, בְּקִשּׁוּרָא חַדָּא, וְנִשְׁמַתָּא עֲלָאָה נַהֲרֵי לֹון מְסֻטְרָא דְּלַעֲיָלָא, וְכֻלָּא נַהֲוִרִין אִינּוֹן בּוֹצִינָא חַדָּא, בְּשְׁלִימוּ, כְּדִין רַעוּא חַדָּא דְּמַחְשְׁבָה אֲתַפְס, נַהֲוִרוּ דְּלֹא אֲתַפְס וְלֹא אֲתֵיידַע, בְּרַ הֵהוּא רַעוּ דְּמַחְשְׁבָה תַּפְּסִי, וְלֹא יַדַּע מַה תַּפְּסִי, אֲלֹא דַּאֲתַנַּהֲרֵי וְאַתְבָּסָם, הֵהוּא רַעוּ דְּמַחְשְׁבָה, וְאַתְמַלְוִיָּא כֻּלָּא, וְאַשְׁתְּלִים כֻּלָּא, וְאַתְנַהֲרֵי וְאַתְבָּסָם כֻּלָּא, בְּדַקָּא יֵאוּת. וְעַל דַּא כְּתִיב אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ וְגו'.

146. And he who is attached to his Master in this manner inherits all the worlds. He is beloved above and below. His prayer never returns unanswered. He purifies himself before his Master as a son who satisfies all of his father's desires, giving him all that he requires. The fear of him is upon all creation and whatever he decrees, the Holy One, blessed be He, fulfills. Of him it is written: "You shall decree and it shall be established unto you, and the light shall shine upon your ways" (Iyov 22:28).

146. מֵאֵן הַזְכִּי לְאַתְדַּבְּקָא בְּמֵאֲרִיָּה, כְּהֵאֵי גְוֹנָא, יְרִית עֲלֵמִין כְּלָהוּ, רַחֲמָא לְעִילָא, רַחֲמָא לְתַתָּא, צְלוּתִיה לָא אֶהְדְּרָא רִיקוֹנָא, דָּא אֶתְחַשֵּׂי קָמִי מֵאֲרִיָּה, כְּבִרָא קָמִי אֲבוּי, וְעֵבִיד לִיה רְעוּתָא בְּכָל מַה דְּאַצְטְרִיךְ, וְאִימְתִּיה שְׁלִיט עַל כָּל בְּרִיּוּן, אִיהוּ גְזִיר וְקֹדֶשׁא בְּרִיךְ הוּא עֵבִיד. עֲלִיה כְּתִיב וְתִגְזֹר אָמַר וְיָקָם לָךְ וְעַל דְּרַכִּיךְ נִגְה אֹר.

34. "Let there be light"

An unprepared Vessel can be spiritually dangerous and destructive. Similarly, if acid is poured into a paper cup, the cup is not designed to receive the acid and it dissolves. Preparing the vessel of your being is the first step that must be taken before you even activate your desire to draw in spiritual Light.

Perusing the Hebrew letters from this segment of the Zohar prepares our Vessel so that we can receive and safely contain the awesome Light of the Creator.

147. "And Elohim said, let there be light, and there was light" (Beresheet 1:3). Rabbi Yitzchak said that we learn from these words that the Holy One, blessed be He, uprooted these plants and replanted them elsewhere. Hence the expression, "there was." Rabbi Yehuda said, that this implies that light had already existed. This is indicated in, "there was." It was not written, "there became light," but "there was light."

And when the Holy One, blessed be He, viewed the generations of the wicked, WHO ARE NOT WORTHY OF THE LIGHT, He stored it for the righteous. This is mentioned in the verse "light is sown for the righteous and gladness for those upright in their hearts" (Tehilim 97:11). Thus it was written: "And Elohim said, let there be light," as is written: "Who arose righteousness from the east" (Yeshayah 41:2).

147. וַיֹּאמֶר אֱלֹקִים יְהִי אֹר וַיְהִי אֹר. אָמַר רַבִּי יִצְחָק מִכָּאֵן דְּעַקְרֵן קֹדֶשׁא בְּרִיךְ הוּא לְהַנִּי גְטִיעֵן, וְשִׁתִּיל לֹן, מִשְׁמַע דְּכְתִיב יְהִי. ר' יְהוּדָה אֹמֵר, אֹר שְׁכַבְר הִיָּה, תֵּנֵן מִשְׁמַע דְּכְתִיב וַיְהִי אֹר, וְהִיָּה לָא כְּתִיב, אֵלָא וַיְהִי. וְכֹד אֶסְתַּבֵּל קֹדֶשׁא בְּרִיךְ הוּא בְּאִינֹן דְּרִין דְּרִשְׁוֵיעִינָא. גְּנִיז לִיה לְצַדִּיקוּנָא, הַה"ד אֹר זְרֹעַ לְצַדִּיק וְלִישְׂרֵי לֵב שְׁמֹחָה, וְהָא אֶתְמַר וַיֹּאמֶר אֱלֹקִים יְהִי אֹר הַה"ד מִי הָעִיר מִמְזֻרְחָ וְגו'.

148. "And Elohim saw the light, that it was good" (Beresheet 1:4). What did He see? Rabbi Chiya said that this implies that He foresaw the actions of the wicked and stored the light, as we said before. Rabbi Aba DISAGREES, AND says, "And Elohim saw the light, that it was good," to store it away. THAT IS, HE DID NOT LOOK AT THE ACTIONS OF THE WICKED, BUT SAW THE MAGNIFICENCE OF THE LIGHT ITSELF, AND DECIDED THAT IT WAS GOOD FOR IT TO BE CONCEALED AND NOT REVEALED TO THE WORLD. "And Elohim saw the light." He saw its radiance beaming from one end of the world to the other, and He saw that it was better to store it, so that sinners might not benefit from it.

148. וַיִּרְא אֱלֹהִים אֶת הָאֹר כִּי טוֹב, מֵאִי רָאָה אָמַר רַבִּי חֵיָּא כִּדְקָאֲמַרְן, חָמָא בְּעוֹבְדֵיהוּ דְּרִשְׁוֵיעִינָא וְגִנִּיז לִיה. ר' אָבָא אָמַר וַיִּרְא אֱלֹקִים אֶת הָאֹר כִּי טוֹב לְגִנּוּז אוֹתוֹ. וַיִּרְא אֱלֹקִים אֶת הָאֹר, דְּסָלִיק נְהוּרִיָּה מִסִּיפֵי עֲלְמָא עַד סִיפֵי עֲלְמָא, וְכִי טוֹב הוּא לְאַגְנָזָא לִיה דְּלָא יְהֵנֵן מְנִיָּה חַיִּיבֵי עֲלְמָא.

149. Rabbi Shimon said "And Elohim saw the light that it was good"- This MEANS THAT HE DECIDED THAT no anger or judgment would be found in it. Similarly, it was said IN CONNECTION TO BILA'AM, "That it was good in the eyes of Hashem to Bless Yisrael" (Bemidbar 24:1), SO THAT A CURSE WILL NOT BEFALL YISRAEL. This is proven by the end of the verse, "And Elohim separated the light from the darkness," to prevent wrath AND JUDGMENT. And even though the Holy One, blessed be He, afterward united LIGHT AND DARKNESS as one, NEVERTHELESS THERE WAS NO FURTHER CONFLICT AND ANGER.

149. אָמַר רַבִּי שִׁמְעוֹן, וַיִּרְא אֱלֹקִים אֶת הָאֹר כִּי טוֹב, דְּלָא יִשְׁתַּכַּח בֵּיה רַתְּחָא, כְּתִיב הֲכָא כִּי טוֹב, וְכְתִיב הָתָם כִּי טוֹב בְּעֵינֵי ה' לְבָרַךְ אֶת יִשְׂרָאֵל, וְסוּפָא דְקָרָא וַיִּבְדֵּל אֱלֹקִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ, וּבְגִין כֵּךְ לָא אֶשְׁתַּכַּח בֵּיה רַתְּחָא, וְאַף עַל גַּב דְּשִׁתְּף לֹן קוֹדֶשׁא בְּרִיךְ הוּא כְּחָדָא.

150. Come and behold: The supernal radiance, BINAH, should continue to radiate, and through its radiance, it should bring gladness to all. This is THE POSITION OF the right, which was crowned with the right to regulate laws OF THE LEFT. It is written: "How great is your goodness, which you have laid upon those who fear you and which you have wrought for they who trust in you" (Tehilim 31:20). "How great is your goodness" alludes to the primordial light that the Holy One, blessed be He, stored away. "They who fear you" alludes to the righteous who fear sins, and as we said, ONLY THEY SHOULD ENJOY THE LIGHT.

150. תָּא חֲזִי, נְהִירוּ עֲלֶיךָ, לְמַהוּי נְהִיר הָאֵי אֹר, וּמַהוּא נְהִירוֹ, חֲדוּ לְכֹלָא בֵּיה, וְהוּא יְמִינָא לְאַתְעֵטְרָא גּוּלְפוּי גְלוּפִין בְּהַרְיָה, וְהָא אֲתַמַּר כְּתִיב מָה רַב טוּבְךָ אֲשֶׁר צִפְנַתָּ לִירְאִיךָ פְּעֵלַת לְחוּסִים בְּךָ, מָה רַב טוּבְךָ, דָּא אֹר קְדָמָא דְגִנְיֹז קוּדְשָׁא בְּרִיךְ הוּא לִירְאִיךָ, לְצַדִּיקִים, לְאַנּוּן דְּחֵלִי חֲסָא בְּדַקָּא מְרַן.

35. "And there was evening and there was morning"

True spiritual power is achieved through the existence of both Light and Darkness. Spiritual transformation requires darkness so that there is something tangible transform, and Light is actually generated during this stage of transformation.

A simple candle can provide us with analogies to help enrich our understanding of the need for darkness. A tiny candle has no significance or worth when flickering against the backdrop of a brilliant sunlit day. But even a massive darkened arena responds to the lighting of one candle. In that setting, the candlelight assumes great importance and value. Moreover, it is the dark burning wick that gives rise to the candle's bright flickering flame. It is for reasons like these that darkness came into existence. Intently browsing the text of Hebrew letters, together with the knowledge gained by reading this section, delivers streams of shining Light into areas of darkness that may be present in our lives.

151. "And there was evening and there was morning, one day." "And there was evening," WAS DRAWN from the side of darkness, NAMELY THE NUKVA. "And there was morning," WAS DRAWN from the side of light, NAMELY ZEIR ANPIN. And since ZEIR ANPIN AND NUKVA join together as one, it is written of them, "one day." THIS INDICATES THAT EVENING AND MORNING ARE LIKE ONE BODY, AND BOTH MAKE THE DAY.

Rabbi Yehuda asked: IF THE THE SCRIPTURE HAS ALREADY STATED THAT "THERE WAS EVENING AND THERE WAS MORNING" MEANS THE MATING OF ZEIR ANPIN AND NUKVA, why then are the words "and there was evening and there was morning" repeated each day? HE ANSWERS THAT it is to acknowledge that there cannot be day without night, nor night without day, and that they are inseparable.

151. וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד, וַיְהִי עֶרֶב מִסְטָרָא דְחֻשְׁךָ, וַיְהִי בֹקֶר, מִסְטָרָא דְאֹר, וּמִגּוּ דְאַנּוּן מִשְׁתַּתְּמִי בְּחָדָא, כְּתִיב יוֹם אֶחָד, רַבִּי יְהוּדָה אָמַר, מֵאֵי טַעְמָא, בְּכֹל יוֹמָא וַיּוֹמָא כְּתִיב, וַיְהִי עֶרֶב וַיְהִי בֹקֶר. לְמַנְדַּע, דְּהָא לִית יוֹם, בְּלֹא לַיְלָה, וְלִית לַיְלָה בְּלֹא יוֹם, וְלֹא אֲבַעוֹן לְאַתְפָּרְשָׁא.

152. Rabbi Yosi said that the day from which the primal light emerged extended into all the other days OF CREATION, as the word "day" is repeated in them all. Rabbi Elazar said that we learn this FROM THE FACT that the name morning was used in them all, because morning only relates to the primal light. THAT IS, MORNING MEANS THE FIRST REVELATION OF LIGHT.

Rabbi Shimon said that the first day accompanies all THE OTHERS, and that all are contained in THE FIRST. This shows that there is no fragmentation between them, and that all are one.

152. אָמַר רַבִּי יוֹסִי, הֵהוּא יוֹם דְּנִפְק אֹר קְדָמָא, אֲתַפְּשֵׁט בְּכֹלְהוּ יוֹמֵי, דְּכְתִיב בְּכֹלְהוּ יוֹם. אָמַר רַבִּי אֶלְעָזָר, מִשְׁמַע דְּכְתִיב בְּכֹלְהוּ בֹקֶר, וְלֹא בֹקֶר אֶלָּא מִסְטָרָא דְאֹר קְדָמָא. רַבִּי שְׁמַעוֹן אָמַר, יוֹמָא קְדָמָא, אֲזִיל עִם כְּלָהוּ, וְכֹלְהוּ בֵּיה, בְּגִין לְאַחְזָא דְּלֹא בְּהוּ פְּרוּדָא, וְכֹלָא חָד.

36. "Let there be light"

The power of these verses from the Zohar literally makes the Light manifest in our lives.

153. "And Elohim said, let there be light," ALLUDES TO the spreading of light downward. These are the angels that were created on the first day, and who subsist on the right side, BECAUSE THE FIRST DAY, CHESED, IS CONSIDERED TO PERTAIN TO THE RIGHT SIDE. HENCE, THE ANGELS DRAWN FROM IT PERTAIN TO THE RIGHT. In the quotation, "And Elohim saw the light that it was good," the particle Et (the) joins the opaque mirror THAT IS MALCHUT, with the shining mirror THAT IS ZEIR ANPIN. This is the union that was pronounced, "good."

Rabbi Elazar said that the particle Et (the) includes all the angels who come from the side of the light OF CHESED, and that they all shine as wholly as the first LIGHT, AS IT IS SAID OF THEM, "AND IT WAS GOOD."

37. "Let there be a firmament"

The light of sun requires reflection off a physical object in order to illuminate. This is the secret of the word Firmament. To create resistance and a circuit of energy, a burning light bulb requires a filament. Man requires a metaphysical filament--the firmament-- to create resistance against the Left Column energy of our desire to receive, which is our evil inclination. This firmament or filament is our free will to resist the negative urges and desires of the ego. When we apply this resistance, we create a metaphysical circuit that generates spiritual Light.

154. "Let there be a firmament amidst the water" (Bereshheet 1:6). Rabbi Yehuda said that these words indicate that the upper water was separated from the lower water and that a "firmament" means the spreading of water. Hence, he continues, the words "and let it divide water from water," mean let there be a division between the upper and lower waters.

155. "And Elohim made the firmament" (Bereshheet 1:7). THE WORDS "AND ELOHIM MADE" INDICATE THAT He acted by supernal greatness. It was not said 'there was a firmament,' but that He "made the firmament," indicating that He invested it with greatness.

156. Rabbi Yitzchak said that in the second DAY Gehenom was created for the wicked of the world. On the second DAY, conflict was created. The work was not finished on the second DAY, BUT ON THE THIRD. Thus the words "and it was good" were not used in conjunction with the second day. They were used only when the third day came, and the work was accomplished. Hence, "and it was good" was said twice, once for finishing the work started on the second day and once in reference to the third day's work. On the third day, the second day was corrected, and the conflict was settled FOR THE SAKE OF REVEALING THE RADIANCE OF BOTH. On the third day, mercy was extended TO EXEMPT all of the sinners in Gehenom FROM JUDGMENT. On the third day, the flames of Gehenom were moderated, OR COOLED, SO THAT THEY DID NOT SCORCH ANYMORE. Hence the second day was included in the third and completed by it.

153. וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר, יְהִי, אֶת־מִשְׁטוֹתָ דְהָאֵי אוֹר לְתַתָּא, וְאֵלֶּיךָ אֵינוֹן מִלְּאֲכִיךָ דְאַתְּבְּרִיאוּ בְיוֹמָא קְדָמָא, אֵית לֹון קְיוּמָא, לְאַתְקִיּוּמָא לְסִטְרָא יְמִינָא. וַיִּרְא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, אֶת לְאַתְכַּלְלָא אֶסְפַּקְלְרִיָּא דְלֹא נִהְרָא עִם אֶסְפַּקְלְרִיָּא דְנִהְרָא דְאַתְמֵר כִּי טוֹב, אָמַר רַבִּי אֲלֵעֶזֶר, אֶת לְאַתְכַּלְלָא וְלֹא־סָגָא דְכֹהּוּ מִלְּאֲכִיךָ דְאַתְיִין מִסִּטְרָא דְאוֹר דְא, וְכִלְהוֹן נִהְרִין בְּקְדָמִיתָא בְּקְיוּמָא שְׁלִים.

154. יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם, אָמַר רַבִּי יְהוּדָה בְּהָאֵי אֶתְפָּרְשׁוּ, מֵיין עֲלָאִין מִמִּיין תְּתַאֲיוּן. רְקִיעַ: פְּשִׁיטוֹתָא דְמֵיין, וְהָא אֶתְמֵר, וַיְהִי מִבְּדִיל, בֵּין מֵיין עֲלָאִין לְתַתָּאִין.

155. וַיַּעַשׂ אֱלֹהִים אֶת הַרְקִיעַ, דְעֵבִיד בֵּיה עֵבִידתָא, בְּסָגִיאוּ עֲלָא, וַיְהִי רְקִיעַ לֹא כְתִיב, אֶלֹא וַיַּעַשׂ, דְאַסְגִּי לֵיה, בְּרַבּוּ סָגִיא.

156. אָמַר רַבִּי יִצְחָק, בְּשְׁנֵי אֶתְבְּרִי גֵיהֶנּוּם, לְחִיבֵי עֲלָמָא, בְּשְׁנֵי אֶתְבְּרִי מַחְלוּקַת, בְּשְׁנֵי לֹא אֶשְׁתַּלִּים בֵּיה עֵבִידתָא, וּבְגִין כֶּךָ לֹא כְתִיב בֵּיה כִּי טוֹב, עַד דְאַתָּא יוֹם תְּלִיתָא, וְאֶשְׁתַּלִּים בֵּיה עֵבִידתָא, בְּגִין כֶּךָ כִּי טוֹב תְּרִי זְמַנִּי, חַד עַל אֶשְׁלָמוֹת עֵבִידתָא דְיוֹם שְׁנִי, וְחַד לְגַרְמִיָּה. בְּיוֹם תְּלִיתָאֵי אֶתְתַּקֵּן יוֹם שְׁנִי, וְאַתְפָּרֵשׁ בֵּיה מַחְלוּקַת, וּבֵיה אֶשְׁתַּלִּמוּ רַחֲמֵי עַל חִיבֵי גֵיהֶנּוּם, בְּיוֹמָא תְּלִיתָא מִשְׁתַּכְּחִין שְׁבִיבִין דְגֵיהֶנּוּם, בְּגִינֵי כֶּךָ אֶתְכַלִּיל בֵּיה יוֹם שְׁנִי, וְאֶשְׁתַּלִּים בֵּיה.

157. Rabbi Chiya, who was sitting in front of Rabbi Shimon, asked him why if the light emerged on the first day and if darkness, the separation of waters, and discord occurred on the second, was all not resolved by THE ILLUMINATION OF the first day, when the right embraced the left? BECAUSE THE LIGHT OF THE RIGHT, CONSIDERED THE ROOT OF THE SECOND DAY, HAD ALREADY EMERGED ON THE FIRST DAY, WHY WAS THE SECOND DAY MADE IN NEED OF THE THIRD DAY'S CORRECTION? RABBI CHIYA FURTHER POINTED OUT THAT THROUGH THE SECOND DAY'S CORRECTION BY THE THIRD DAY, ITS OWN RADIANCE WAS REDUCED, SUCH THAT IT COULD NOT SHINE DOWNWARD. IF THE SECOND DAY HAD BEEN CORRECTED BY THE FIRST DAY, THEN IT WOULD HAVE MAINTAINED ITS ESSENCE, AND NOT HAVE REDUCED ITSELF.

RABBI SHIMON said that this was the reason for the conflict. Actually, THE FIRST DAY WANTED TO CORRECT THE DEFICIENCY OF THE SECOND, AS THE ROOT WANTS TO CORRECT THE BRANCH. BUT THE SECOND DAY WOULD NOT ACCEPT ANY CONTROL BY THE FIRST DAY AND DISSENTED. Hence, it was necessary for the third day to intervene, settle the conflict between them, and restore peace.

38. "Let the earth bring forth grass"

The Zohar explains that the first Five Days of Creation do not deal with real time, but rather with spiritual phases. During these Five Days all the forces and entities of creation were maintained in a state of potential. The Sixth day of Creation refers to their physical manifestation, and the start of their physical existence.

Here, through the spiritual influences that emanate from each and every letter, the Zohar provides us with an opportunity to manifest and express the potential Light in our lives.

158. "Let the earth bring forth grass," (Bereshheet 1:11) indicates the union of the upper waters with the lower waters to bear fruit. The upper produce fruit and the lower call upon the upper TO RECEIVE FROM THEM THE FRUIT THEY ARE TO BEAR IN THE WORLD. This is as the female calls upon the male TO CONCEIVE FROM HIM AND BRING FORTH OFFSPRING TO THE WORLD. This is because the upper waters are male, and the lower WATERS are female.

159. Rabbi Shimon explains FURTHER that what is true for above is true for below. ABOVE IS THE SECRET OF ZEIR ANPIN AND LEAH, IN ZEIR ANPIN IS UPPER WATERS, AND LEAH IS LOWER WATERS. BELOW IS THE SECRET OF YAAKOV AND RACHEL, WHERE YAAKOV IS UPPER WATERS AND RACHEL IS LOWER WATERS. Rabbi Yosi said that if this be so, then what does "Elohim" mean IN THE PASSAGE, "AND ELOHIM SAID, LET THE EARTH PUT FORTH GRASS." What is THE NAME "Elohim" in the verse? It is the living Elohim above, NAMELY BINAH, AS REFERRED TO BY ALL 32 MENTIONS OF THE NAME ELOHIM IN THE WORKS OF CREATION. Are we to accept that THE NAME ELOHIM below is a plain Elohim? THIS, HE SAID, IS CONTRARY TO WHAT WAS EXPLAINED EARLIER (THAT IS, THAT ALL 32 ELOHIMS WITHIN THE 42 ARE THE NAMES OF BINAH, WHICH IS A LIVING ELOHIM).

RABBI YOSI REPLIED: Not so, the offspring are below. He quotes: "These are the generations of the heavens and earth when they were created (behibaram)" (Bereshheet 2:4). As has already been explained, they were created by the letter Hei (Heb., behei braam), WHICH IS THE NUKVA FROM THE CHEST DOWNWARD OF ZEIR ANPIN, RACHEL WHO IS THE LAST HEI OF YUD-HEI-VAV-HEI, FROM WHERE COME ALL THE OFFSPRING. THE OFFSPRING DO NOT COME FROM THE NUKVA ABOVE THE CHEST. The One above is the Father of all LEVELS, NAMELY THE THREE SFIROT CHESED, GVURAH, AND TIFERET. ALL THAT COMES DOWN TO THE WORLDS COMES FROM THEM. AND SHE, THEIR NUKVA, COMPLETES THE FUNCTION OF GENERATION, BUT DOES NOT BEAR FRUIT. Consequently, the earth bears fruit by being made pregnant as a female by a male. THUS, "LET THE EARTH BRING FORTH GRASS" (BERESHEET 1:11) ALLUDES TO THE MATING OF THE UPPER AND LOWER WATERS, FROM THE CHEST UP. BUT

157. ר' חייא הוה יתיב קמיה דרבי שמעון, אמר לו האי אור ביום ראשון, וחשך ביום שני, ואתפרשו מיא, ומחלוקת הוה ביה, אמאי לא אשתלים ביום ראשון, דהאי ימינא כליל לשמאלא, אמר לו על דא הוה מחלוקת, ותליתאה בעי למיעל בינייהו, לאכרעא ולאסגאה בהו שלם.

158. תדשא הארץ דשא אתחברותא דמיין עלאין בתתאין, למעבר פריין, מיין עלאין, ועברי איבין, ותתאי קראן לון לעלאין, בנוקבא לגבי דכורא, בגין דמיין עלאין דכורין, ותתאי נוקבין.

159. רבי שמעון אמר, כל דא הוא לעילא, והוא לתתא, אמר רבי יוסי אי הכי אלקים דקא אמרן מאי אלקים, אלקים חיים לעילא, ואי תימא לתתא אלקים סתם. אלא לתתא איהו תולדות כמה דאת אמר, אלה תולדות השמים והארץ בהבראם, ואמרינן בה' בראם, והוא לעילא, אבהן דכלא הוא, איהי עבידתא, ועל דא ארעא עבדת תולדות, דהא היא מתעברא בנוקבא מן דכורא.

1
"THE EARTH BROUGHT FORTH GRASS" (BERESHEET 1:12)
ALLUDES TO COMPLETION OF THE MATING OF UPPER AND
LOWER WATERS, FROM THE CHEST DOWNWARD.

160. Rabbi Elazar then said that all the forces were latent in the earth, WHICH IS THE MALCHUT, and she did not fulfill her potential for bringing forth offspring, until the sixth day. This is as it is written: "let the earth bring forth living creatures" (Beresheet 1:24). Where it is written: "the earth brought forth grass," DOES NOT MEAN THAT THE GRASS EMERGED IN ACTUALITY. IT MEANS ONLY THAT it did not activate its forces UNTIL THE SIXTH DAY. All remained stored until the time came TO RELEASE THE FORCES, NAMELY ON THE SIXTH DAY. For at first it is written: "IT WAS FORMLESS AND VOID," MEANING desolate and empty in the Aramaic translation. THAT IS, IT WAS A DESERT. Then, ON THE THIRD DAY, it was suitably furnished with seeds, grass, plants, and trees. Finally, it put them forth ON THE SIXTH DAY. Similarly, the luminary bodies did not emit their light until it was needed.

160. ר' אלעזר אמר, כל חילין הוו בארעא, ולא אפיקת חילהא, ואינן תולדותיה, עד יום הששי, דכתיב תוצא הארץ נפש חיה, ואי תימא והא כתיב ותוצא הארץ דשא, אלא אפיקת תקון חילהא לאתוישבא בדקא יאות, וכלא הוה גניז בה עד דאצטריך, דהא בקדמיתא כתיב צדייא וריקניא כתרגומו, ולבתר אתתקנת, ואתוישבת וקבילת זרעא, ודשאין ועשבין ואילנין בדקא יאות, ואפיקת לון לבתר. ומאורות הכי נמי לא שמשו נהורא דלהון עד דאצטריך.

39. "Luminous bodies of the firmament"

In these verses, we are given the ability to remove curses, all forms of negativity, and all forms of deprivation from our lives.

161. THE WORDS, "Let there be luminous bodies in the firmament of the Heaven" (Beresheet 1:14) are for the inclusion of the evil serpent, who befouled and caused the separation between the sun and the moon. As a result, they are not able to mate. The word meorot (LUMINOUS BODIES) IS THEREFORE SPELLED WITHOUT A VAV so that it means 'curses.' The adjustment to the spelling is BECAUSE THE SERPENT caused the earth to be cursed, as is written: "cursed is the ground for your sake" (Beresheet 3:17). THAT IS, THE SERPENT WAS THE CAUSE OF THE SIN OF THE TREE OF KNOWLEDGE, A CONSEQUENCE OF WHICH WAS THAT THE EARTH WAS CURSED. Hence it is written "meorot" WITHOUT A VAV, WHICH MEANS CURSES.

161. יהי מארת ברקיע השמים, לאכללא חויא בישא, דאטיל זוהמא, ועבד פרודא, דלא משמש שמשא בסיהרא. מארת לווטין, ועל דא גרים דאתלטויא ארעא, דכתיב ארוהה האדמה, ובגין כך מארת כתיב.

162. "Let there be luminous bodies" refers to one LUMINARY, AS IT IS SPELLED WITHOUT THE VAV (CONNOTING SINGULAR LUMINARY), is the moon. And THE WORDS, "the firmament of heaven," refer to the sun. THUS, THE ENTIRE EXPRESSION, "LET THERE BE LUMINOUS BODIES IN THE FIRMAMENT OF THE HEAVEN," INDICATES THAT both THE SUN AND MOON were coupled to illuminate the worlds BOTH above THE CHEST OF ZEIR ANPIN and below. It is written "on the earth," and not "in the earth," to indicate RADIANCE above and below, AND TO TEACH US THAT all calculations are done according to the moon.

162. חד, יהי מארת דא סיהרא, רקיע השמים דא שמשא, ותרווייהו בכללא חדא, לאזרווגא לאנהרא עלמין, לעילא ותתא, משמע דכתיב על הארץ, ולא כתיב בארץ, דמשמע לעילא ותתא, חושבן דכלא בסיהרא הוא.

163. Rabbi Shimon said that numerical measurements, determination of periods, and intercalary calculations are all made according to the moon, because above THE MOON, THIS MATING cannot be found TO RADIATE THE MOCHIN (ARAM. 'SPIRITUAL LIGHT') OF NUMERICAL CALCULATIONS. Rabbi Elazar said to him, however, this is not so, AS THERE ARE THE MOCHIN OF CALCULATIONS AND MEASUREMENT ABOVE THE MOON, for many calculations and measurements are made by our colleagues. But RABBI SHIMON explained that this is not what he meant. The MOCHIN OF calculation are made in the moon AND NOT IN ANY OTHER LEVEL, yet from this BASIS a man may proceed further and grasp CALCULATIONS IN higher LEVELS. INDEED, FROM THERE A MAN MAY ALSO PROCEED TO ATTAIN THE MOCHIN OF CALCULATIONS FROM LEVELS BEYOND THE MOON. RABBI ELAZAR said to him: Yet it is written: "Let them be as signs for seasons and days and years" (Beresheet 1:14). THIS USE OF THE PLURAL INDICATES THAT THE MOCHIN OF CALCULATION IS REVEALED BOTH IN THE

163. רבי שמעון אמר, גימטריאות וחשבון תקופות ועבורין, כלא הוא בסיהרא, דהא לעילא לאו איהו. אמר לו ר' אלעזר, ולא, והא כמה חושבנין ושיעורין קעבדי חברינא. אמר לו, לאו הכי, אלא חושבנא קיימא בסיהרא, ומתמן יעול בר נש למנדע לעילא, אמר לו והא כתיב והיו לאותות ולמועדים. אמר לו, לאתת כתיב, חסר. אמר לו הא כתיב והיו. אמר לו הויין כלהון דיהוון ביה באסקופא דא, דאתמליא מכלא, אבל חושבנא דכלא בסיהרא הוא.

MOON AND EVEN IN THE SUN, WHICH IS ZEIR ANPIN.

RABBI SHIMON said to him: Signs is spelled without Vav, INDICATING THE SINGULARITY OF THE MOON AND EXCLUDING THE SUN. RABBI ELAZAR said: It is written: "Let them be," INDICATING PLURALITY, THUS INCLUDING THE SUN. RABBI SHIMON said: THIS IS NOT SAID ABOUT THE SUN AND MOON, BUT ABOUT THE PHASES OF THE MOCHIN. They were all within the MOON, WHICH IS LIKE a boat, filled with everything, but calculating them all is done only according to the moon, NOT THE SUN.

164. Come and see: There is one point, which is the beginning of reckoning and account. THAT IS, ARICH ANPIN, CALLED BEGINNING. That which is within and BEYOND ARICH ANPIN is completely unknowable.

There is one point above, where all is hidden, unrevealed, and unknown. IT IS BINAH OF ARICH ANPIN. From there starts the reckoning AND THE REVELATION of all that is hidden and deep, NAMELY THE SEVEN LOWER SFIROT OF BINAH OF ARICH ANPIN. There is also a point below, NAMELY NUKVA OF ZEIR ANPIN, which is the starting point OF THE REVELATION of all calculations and numbers. Consequently, it is the place from where THE MOCHIN RADIATE UPON all numerical measurements, determinations of seasons, intercalary days, festivals, holy days, and Shabbats. And the children of Yisrael who cleave to the Holy One, blessed be He, reckon by the moon, AS THE SAGES HAVE SAID "YISRAEL RECKON BY THE MOON AND THE NATIONS OF THE WORLD BY THE SUN." They cleave to it and ascend it TO CLOTHE THE SUPERNAL BINAH, as it is written: "And you who cleave to Hashem, to your Elohim, are all alive today" (Devarim 4:4).

164. תָּא חֲזִי, נְקוּדָה חֵד אֵיט, וּמִתְמַן שִׁירוּתָא לְמַמְנִי, דְּהָא מַה דְּלָגוּ דְּהֵיִיא נְקוּדָה, לֹא אֲתִידַע, וְלֹא אֲתִיֵּיב לְמַמְנִי, וְאֵיט נְקוּדָה לְעִילָא סְתִים, דְּלֹא אֲתַגְלִיא כְּלָל, וְלֹא אֲתִידַע, וּמִתְמַן שִׁירוּתָא לְמַמְנִי, כָּל סְתִים וְעוּמְקָא, הֲכִי נְמִי אֵיט נְקוּדָה לְתַתָּא דְּאֲתַגְלִיא, וּמִתְמַן הוּא שִׁירוּתָא לְכָל חוֹשְׁבָנָא, וְלְכָל מְנִין, וְעַל דָּא, הֲכֹא הוּא אֲתֵר לְכָל תְּקוּפוֹת, וְגִימְטְרִיאוֹת, וְעִבּוּרִין, וְזִמְנִין, וְחֻגִי, וְשַׁבְתֵּי. וְיִשְׂרָאֵל דְּרַבְּקֵי בְּקִדְשָׁא בְּרִין הוּא עֲבָדֵי חוֹשְׁבֵן לְסִיֵּהָרָא, וְאַנּוּן דְּבָקִין בֵּיהּ, וְסַלְקִין לֵיהּ לְעִילָא, דְּכִתִּיב וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹקֵיכֶם וְגו'.

40. "Let the water teem with swarms"

The Swarms refer to the numerous angels that continually interact with humanity. The power to remove negative angels and their influences from our lives derives from the sacred letters. At the same time, we gain the power to connect ourselves to the positive influences of the good angels that populate the upper spiritual atmospheres.

165. "Let the water teem with swarms of living creatures" (Beresheet 1:20). Rabbi Elazar said: We have already explained that the LOWER waters teemed and gave birth like the upper WATERS, MEANING THAT THE LOWER WATERS GAVE BIRTH TO WHAT THEY RECEIVED FROM ABOVE.

It is said, "birds to fly over the earth." Why, he then inquired, use the word yeofef (to fly), instead of the simple yauf?

165. וְיִשְׂרָצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה, אָמַר רַבִּי אֶלְעָזָר, הָא אֻקְמוּהָ, דְּאִינּוּן מֵיִן רַחִישׁוּ וְאוּלִידוּ כְּגוּוּנָא דְּלְעִילָא, וְהָא אֲתַמַּר. וְעוֹף יַעֲוֹפֵף עַל הָאָרֶץ, יַעֲוֹף מִבְּעֵי לֵיהּ, מַהוּ יַעֲוֹפֵף.

166. Rabbi Shimon said: This is a secret, BECAUSE IT ALLUDES TO THE CREATION OF ANGELS. 'Bird' refers to Michael, of whom it is written: "And one of the seraphim flew to me" (Yeshayah 6:6), "ONE OF THE SERAPHIM" REFERS TO MICHAEL. To fly (yeofef) is said about Gavriel, as it is written: "even the man Gavriel whom I had seen in the vision, at the beginning, being set aflight to fly swiftly" (Daniel 9:21). It is Eliyahu who is continuously upon the earth. ELIYAHU is not connected to the side of Aba and Ima because he FLIES with four wings as it is written: "And the spirit of Hashem shall carry you where I know not" (I Melachim 18:12). The "spirit of Hashem" indicates one wing, and "carry you" the second WING. "Where" the third, and "I know not the fourth. THUS, HE FLIES WITH FOUR WINGS.

166. אָמַר רַבִּי שִׁמְעוֹן רְזָא הוּא, וְעוֹף דָּא מִיכָאֵל, דְּכִתִּיב וַיַּעַף אֵלַי אֶחָד מִן הַשְּׂרָפִים. יַעֲוֹפֵף דָּא גְּבַרְיָאֵל, דְּכִתִּיב וְהָאִישׁ גְּבַרְיָאֵל אֲשֶׁר רָאִיתִי בַּחֲזוֹן בְּתַחֲלָה מֵעַף בֵּיעַף. עַל הָאָרֶץ, דָּא אֵלֵיהּ, דְּאֲשַׁתְּכַח תְּדִיר בְּאַרְעָא, וְלֹא מִסְטְרָא דְּאַבָּא וְאַמָּא אֲשַׁתְּכַח, דְּאִיהוּ בְּד' טַאסִין, דְּכִתִּיב וְרוּחַ ה' יִשְׁאֲךְ עַל אֲשֶׁר לֹא אֲדַע, וְרוּחַ ה' חֵד, יִשְׁאֲךְ תְּרִין, עַל אֲשֶׁר תֵּלַת, לֹא אֲדַע אַרְבַּע.

167. The words "upon the face" allude to THE CREATION OF the Angel of Death, because he darkens the face of the earth. It is as written: "and darkness upon the face of the deep" (Beresheet 1:1). The words, "the firmament of heaven," mean, as was written, that THE ANGEL OF DEATH goes up to heaven and accuses. He IS THE SATAN, HE IS THE EVIL INCLINATION, HE IS THE ANGEL OF DEATH. HE IS CALLED THE ANGEL OF DEATH, BECAUSE AFTER HE ACCUSES, HE TAKES THE ACCUSED'S SOUL. IT IS THEREFORE WRITTEN OF HIM, "UPON THE FACE OF THE FIRMAMENT OF HEAVEN," BECAUSE IT IS HIS FACE TO ACCUSE IN THE FIRMAMENT OF HEAVEN. Rabbi Aba said: But the Angel of Death was created on the second day! HOW CAN YOU SAY THAT "UPON THE FIRMAMENT OF HEAVEN" IS CONNECTED TO HIS CREATION WHEN, AS WAS STATED, IT IS CONNECTED TO THE FIFTH DAY? But "Upon the earth" refers to the Angel Refael, who is in charge of healing the earth. Through Refael, the earth is healed and becomes inhabitable for man. He is the healer to the powers OF THE EARTH. AND BECAUSE THE HEALING OF THE EARTH COMES FROM HIM, HIS CREATION IS INDICATED IN THE WORDS "UPON THE EARTH," WHILE the words "upon the face of the firmament of the heaven" refer to THE CREATION OF THE ANGEL Uriel. And all THE FOUR ANGELS, THE CARRIERS OF THE CHARIOT, are ALLUDED TO in this verse.

168. The text proceeds, "And Elohim created the great sea creatures" (Beresheet 1:21). Rabbi Elazar said: Those are the seventy ministers of the upper worlds, in charge of the seventy nations, created for the purpose of controlling the earth. THUS THEY ARE CALLED "THE GREAT," INSTEAD OF "THAT MOVED," TO TEACH US THAT THEY WERE CREATED TO BE IN CHARGE.

169. The words: "And every living creature (Heb., nefesh chayah) that moves" (Beresheet 1:21) refer to THE CREATION OF THE NEFESH OF Yisrael, who are surely the Nefesh of Chayah, WHICH IS THE NUKVA OF ZEIR ANPIN. THIS IS CERTAIN, BECAUSE THE ENTIRETY OF THE WORLD OF ATZILUT IS CONSIDERED THE LIGHT OF CHAYAH. They are therefore called "one nation in the earth" (II Shmuel 7:23). THE WORDS: "which the waters brought forth abundantly after their kind" (Beresheet 1:21) REFER TO those who occupy themselves with Torah. 'WATER' ALWAYS ALLUDES TO TORAH, AND WHOEVER OCCUPIES HIMSELF WITH HER MERITS THE NEFESH OF CHAYAH. AND HE WHO DOES NOT OCCUPY HIMSELF ALWAYS WITH TORAH DOES NOT HAVE A HOLY NEFESH. THE WORDS: "And every winged fowl after its kind" (Beresheet 1:21) ALLUDE TO the righteous among them, AMONG THOSE WHO OCCUPY THEMSELVES WITH TORAH, and for this reason, FOR BEING RIGHTEOUS, they merit the Nefesh of Chayah. According to another interpretation, the words, "every winged fowl," refer to the angels, worldly messengers, of whom we have already spoken.

170. Rabbi Aba said that the words, "living creatures" refer to Yisrael, because they are children of the Holy One, blessed be He, from whom their holy souls originate. HE ASKED: From where do the souls of idolatrous nations originate? Rabbi Elazar said: Their souls come from the forces of the left, who defile them. Therefore, they are all impure and convey impurity to those who come close to them.

167. על פני, דא מלאך המות, דהוא אחשיך פני עלמא, וכתיב ביה וחשך על פני תהום, רקיע השמים, בדאמרן, עולה ומסטין וכו'. אמר רבי אבא, והא מלאך המות בשני אתברי, אלא, על הארץ, דא רפאל, דאיהו ממנא לאסוותא דארעא, דבגנייה אתרפיאת ארעא, וקיים בר נש עלה, ורפי לכל חיליה, על פני רקיע השמים דא אוריאל. וכלא הוא בקרא.

168. ובגין כך, כתיב בתריה, ויברא אלקים את התנינים הגדולים, אמר רבי אלעזר אלין אינון שבעין ממנן רברבן, על שבעין עמין, ובגין כך אתבריואו בלהו, למהוי שליטאן על ארעא.

169. ואת כל נפש החיה הרומשת, אלין אינון ישראל, דאינון נפש ודאי דההוא חיה, ואקרון גוי אחד בארץ. אשר שרצו המים למיניהם, דאינון משתדלין באורייתא. ואת כל עוף כנף למיניהו, אלין צדיקייא דבהון, ובגין כך אינון נפש חיה. ד"א ואת כל עוף כנף בדקא אתמר, אלין אינון שלחוי עלמא.

170. אמר רבי אבא, נפש חיה אינון ישראל, בגין דאינון בני דקדשא ברין הוא ונשמתיהון קדישין מניה אתיין. נפשאן דשאר עמין עעכו"ם מאן אתר הוא, אמר רבי אלעזר, מאינון סטרי שמאלא, דמסאבי לון, אית לון נשמתי, ובגין כך בלהו מסאבין, ומסאבין למאן דקרב בהדייהו.

171. "And Elohim said, 'let the earth bring forth living creatures...'" (Bereshheet 1:24). These words refer to the rest of Chayot, APART FROM YISRAEL, each and every one receives according to its kind. Rabbi Elazar added, This supports our statement that "living soul" refers to Yisrael, who are holy supernal living souls. The words "Cattle and creeping things and Chayot of the earth" (Bereshheet 1:24) refer to the Idolatrous nations, which are not living souls. Rather, they are, as we have said, DRAWN FROM THE FORCES OF THE LEFT, WHICH DEFILE THEM.

171. וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה וְגו', בְּלִהּוֹן שְׂאֵר חַיּוֹן אַחֲרָיִן כָּל חַד וְחַד בְּכּוּם זַיְנִיה, וַאֲמַר רַבִּי אֶלְעָזָר, הָאִי מְסִייעַ לְמַה דְאִמְרָן, נֶפֶשׁ חַיָּה אֵלִין יִשְׂרָאֵל, דְאִינוּן נֶפֶשׁ חַיָּה קְדִישָׁא עֲלָאָה. בְּהֵמָה וְרִמְשׁ וְחִיתוּ אֶרֶץ, אֵלִין שְׂאֵר עֲמִין עֵעְבוּ"ם, דְּלָאוּ אִינוּן נֶפֶשׁ חַיָּה, אֶלָּא בְּדִקְאֻמְרָן.

41. "Let us make man"

The body of man is a reflection of Upper World forces. Every act we perform in our lower world initiates a corresponding spiritual action in the Upper Worlds. The magnitude of each action, however, is concealed from us. The simple physical hand movement of reaching into one's pocket to draw a few coins for charity arouses little effect in our physical environment. In the realm of the spirit, however, this act moves mountains. Scanning through the Aramaic text is another such action. It generates unimaginable positive energy for the reader, and for the world.

172. The words "Let us make man in our image and in our likeness" indicate that MAN was made of the six directions that comprise all, THAT IS, CHOCHMAH AND CHASSADIM, after the supernal image. Limbs are structured according to secret wisdom, according to the supernal structure. The words, "Let us make man," refer to the secret of male and female, made according to the holy supernal wisdom. ALL WAS DONE SO THAT MAN COULD RECEIVE SUPERNAL AND HOLY WISDOM. AND SINCE WISDOM CAN ONLY BE DRAWN THROUGH THE NUKVA, MAN WAS CREATED MALE AND FEMALE. IN THE VERSE, "In our image and in our likeness," IN WHICH IMAGE IS THE MOCHIM OF MALE AND LIKENESS IS THE MOCHIM OF FEMALE, they will construct each other, making MAN unique and fit to rule the world .

172. "נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ בְּדְמוּתֵנוּ", דְאִתְבְּלִיל בְּשֵׁית סְטְרִין, כְּלִיל מְכַלָּא, בְּגוּוּנָא דְלַעִילָא, בְּשֵׁיפִי מְתַקְנָן, בְּרִזָּא דְחֻכְמָתָא, בְּדִקְא יָאוּת, כְּלָא תְקוּנָא עֲלָאָה. נַעֲשֶׂה אָדָם, רִזָּא דְכֵר וְנוֹקְבָא, כְּלָא בְּחֻכְמָתָא קְדִישָׁא עֲלָאָה. בְּצַלְמֵנוּ בְּדְמוּתֵנוּ, לְאִשְׁתְּכַלְלָא דָא בְּדָא, לְמַהוּי הוּא יְחִידָאֵי בְּעֲלָמָא, שְׁלִיט עַל כְּלָא.

42. "And Elohim saw all that He made"

When God created us, He saw the final outcome of His intention to bestow infinite fulfillment upon the Vessel for all eternity. The Creator actually saw the result even in the original thought, because He is above any concept of time. He perceives the end in the beginning. We, however, who are under the influence of time, find ourselves in a process of transformation that eventually paves the way for infinite fulfillment. This section of the Zohar connects us to the Creator's original thought of creation. We can accelerate the process of change and connect ourselves to Light that is destined to be ours when we achieve our final correction.

173. "And Elohim saw all that He had made and behold, it was very good." These words correct the omission of the words, "it was good," in the second day. These words were omitted on the second day, because on it, death was created. Now, the words, "it was very good" are used. The colleagues have explained that "it was very good" refers to death. BECAUSE THIS IS SO, IT WAS FITTING TO USE "IT WAS GOOD" ON THE SECOND DAY, THE DAY ON WHICH DEATH WAS CREATED. BUT THE WORDS WERE NOT USED UNTIL THE SIXTH DAY, WHEN IT WAS REVEALED THAT DEATH IS VERY GOOD.

173. וַיִּרְא אֱלֹהִים אֵת כָּל אֲשֶׁר עָשָׂה, וְהִנֵּה טוֹב מְאֹד, הִכָּא אִתְתַּקֵּן, מַה דְּלָא אִתְמַר כִּי טוֹב בְּשֵׁנִי, בְּגִין דְאִתְבְּרִי בֵּיה מוֹתָא, וְהִכָּא אִתְמַר וְהִנֵּה טוֹב מְאֹד. וְאִזְלָא כְּמַה דְאִמְרֵי חֲבֵרְיָא, וְהִנֵּה טוֹב מְאֹד זֶה מוֹת.

174. "And Elohim saw all that He made and behold, it was very good." HE ASKS: Did he not see that before? THE WORDS "AND ELOHIM SAW" GIVE THE IMPRESSION THAT HE ONLY SAW AFTER HE HAD CREATED. HE EXPLAINS: The Holy One, blessed be He, saw all THE THINGS THAT HAD BEEN MADE AND THOSE YET TO BE MADE. And, these are those who commented that the particle Et before the word "all" indicates that He saw all the generations to be and all that was to happen in the world in each generation, before those generations even came to existence. THE WORDS, "which he had made," ALLUDE TO all the works of creation RECOUNTED IN BERESHEET. There, the foundation and root of all that was to be and will subsequently come to pass in the world, was established. Hence, the Holy One, blessed be He, foresaw all and placed all in the works of Creation.

175. The unique aspect of the words, "the sixth day," is the letter Hei (Heb. 'the'). The Hei was used in reference to no day EXCEPT THE SIXTH. FOR THE FORMULA IS NOT "THE FIRST DAY, THE SECOND DAY, AND SO ON," BUT RATHER "ONE DAY, A SECOND DAY, AND SO ON." This is because now the world was finished. WHICH IS ZEIR ANPIN AND NUKVA, WHO WERE COMBINED AT THE END OF THE WORKS OF CREATION, as the female was united with the male into one unit, Hei, with "sixth," to be completely one. "Thus the heavens and earth were finished" indicates that the unification OF THE MALE AND FEMALE was complete in every detail. THE WORKS OF CREATION were completed in every way and were fully equipped with everything.

43. "The heavens and earth were finished"

The spiritual intention of this passage is to help us recognize that the Torah is not a book about morals, values, and ethics. The Torah is the actual channel and portal by which we connect to the Light of the Creator. This awareness gives us the ability to activate the Torah's spiritual powers. When we study the Torah, it becomes a vehicle by which we literally elevate into the Upper Worlds.

176. "The heavens and earth were finished along with all their hosts" (Beresheet 2:1). Rabbi Elazar quoted, "How great is your goodness which you have laid out for those who fear you. You have wrought for them who put their trust in you, before the sons of men" (Tehilim 31:20). Come and behold: The Holy One, blessed be He, placed man in the world. He gave him the abilities to perfect himself in His service and to correct his ways so as to merit the supernal light that the Holy One, blessed be He, saved for the righteous. This is, as it is written: "No eye has seen Elohim" (Yeshayah 64:3) ALLUDING TO THE STORED LIGHT. The words, "you will do for those who await you," REFER TO THE RIGHTEOUS.

177. And how can one merit this STORED light? THE ANSWER IS, only through CONSTANT OCCUPATION with Torah. He who occupies himself with Torah every day merits a place in the afterworld, and it is considered as if he had built the world. Through Torah, the world was built and completed. Thus, the words, "Hashem founded the earth with wisdom, He established the heavens with understanding" (Mishlei 3:19), REFER TO THE WISDOM AND UNDERSTANDING FOUND IN TORAH. And it is also written, "And I will be a nursing child (Heb., amon) with him, and I will be his delight every day" (Mishlei 8:30), WHICH MEANS THAT TORAH WAS HIS CRAFTSMANSHIP (HEB. UMANUT) IN CREATING THE WORLD. Thus, whoever embraces TORAH completes and preserves the worlds. Come and behold: The Holy One, blessed be He, made the world by a breath and by a breath it is preserved. IT IS PRESERVED BY the breath of the mouths of those who study Torah. It is preserved even more by the breath of the children in the houses of learning, BECAUSE THE WORLD IS PRESERVED FOR THEM.

174. וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, וְהִנֵּה טוֹב מְאֹד, וְכִי לֹא חָמָא לִיה קוּדֵם, אֲלֵא כֹּלָּא חָמָא לִיה קִדְשָׁא בְּרִיךְ הוּא, וּמֵאֵן דְּאָמַר אֶת כָּל, לְאַסְגָּאָה כָּל דְּרִין דִּיִּיתוּן לְבַתֵּר בֵּן, וְכֵן כָּל מַה דִּיִּתְחַדֵּשׁ בְּעֵלְמָא, בְּכָל דְּרָא וְדָרָא, עַד לֹא יִיתוּן לְעֵלְמָא. אֲשֶׁר עָשָׂה דָּא כָּל עוֹבְדֵין דְּבְרָאשִׁית, דִּתְמֵן אֲתַבְרִי יְסוּדָא וְעִקְרָא לְכָל מַה דִּיִּיתִי וְיִתְחַדֵּשׁ בְּעֵלְמָא לְבַתֵּר בֵּן. וּבְגִין כֵּן חָמָא לִיה קִדְשָׁא בְּרִיךְ הוּא, עַד לֹא הוּהוּ, וְשׂוּי כֹּלָּא בְּעוֹבְדָא דְּבְרָאשִׁית.

175. יוֹם הַשְּׁשִׁי מֵאֵי שְׁנָא בְּכֹלְהוּ יוֹמֵי דְלָא אֲתַמְרַת בְּהוּ ה"א, אֲלֵא הֵכָא כִּד אֲשַׁתְּכִלְל עֵלְמָא, אֲתַחְבַּרַת נּוֹקְבָא בְּדְכוּרָא, בְּחַבּוּרָא חֵד, ה' בְּשִׁשִּׁי לְמַהוּי כֹּלָּא חֵד. וַיְכֹלוּ אֲשַׁתְּכִלְלוּ כֹּלָּא חֵד, אֲשַׁתְּכִלְלוּ מִכֹּלָּא, וְאֲשַׁתְּלִימוּ בְּכֹלָּא.

176. וַיְכֹלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם, רַבִּי אֶלְעָזָר פִּתַּח, מַה רַב טוֹבְךָ אֲשֶׁר צִפְנַת לִירְאִיךָ פְּעֻלַת לְחוּסִים בֵּן נֶגֶד בְּנֵי אָדָם, תָּא חֲזִי קִדְשָׁא בְּרִיךְ הוּא בְּרָא לְבַר נֶשׁ בְּעֵלְמָא, וְאֲתַקִּין לִיה לְמַהוּי שְׁלִימִים בְּפוֹלְחָנִיה, וְלֵאֲתַתְּקֵנָא אֲרַחוּי, בְּגִין דִּיזְבִּי לְנַהוּרָא עֵלְאָה, דִּגְנִיז קִדְשָׁא בְּרִיךְ הוּא לְצַדִּיקַיָּא, כִּד"א עֵין לֹא רָאָתָה אֱלֹהִים זוֹלַתְךָ יַעֲשֶׂה לְמַחְבֵּה לּוּ.

177. וּבְמַה יִזְכִּי לִיה לְבַר נֶשׁ לְהוּא נְהוּרָא, בְּאוּרִייתָא. דְּכָל מֵאֵן דְּאֲשַׁתְּדַל בְּאוּרִייתָא בְּכָל יוֹמָא, יִזְכִּי לְמַהוּי לִיה חוּלְקָא בְּעֵלְמָא דְאֲתִי, וְיִתְחַשֵּׁב לִיה כְּאֵלוּ בְּאֵנִי עֵלְמִין, דְּהָא בְּאוּרִייתָא אֲתַבְּנִי עֵלְמָא וְאֲשַׁתְּכִלְל, הַה"ד ה' בְּחֻכְמָה יִסַּד אֲרַץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה, וּכְתִיב וְאֶהֱיָ אֶצְלוּ אֲמוֹן וְאֶהֱיָ שְׁעִשׂוּעִים יוֹם יוֹם, וְכָל דְּאֲשַׁתְּדַל בְּה, שְׁכִלְיִל עֵלְמִין, וְקִיָּים לִיה, וְתָא חֲזִי, בְּרוּחָא עֵבִיד קִדְשָׁא בְּרִיךְ הוּא עֵלְמָא, וּבְרוּחָא מִתְקִימָא, רוּחָא דְאֵינּוֹן דְּלַעָאן בְּאוּרִייתָא, וְכָל שְׁכָן רוּחָא דְהֵבֵל דְרַבִּי דְבִי רַב.

178. FURTHERMORE, "How great is your goodness" refers to the hidden good, OR THE STORED LIGHT. "Those who fear you" relates to those who fear wrongdoing THOSE WHO OCCUPY THEMSELVES CONSTANTLY WITH TORAH FOR WHOM THE LIGHT WAS STORED. "You have wrought for them who trust in you." HE ASKS: What is the meaning of "wrought," AND HE RESPONDS THAT it refers to the works of Creation. THE WHOLE OF CREATION DID NOT COME ABOUT, AND COULD NOT BE MAINTAINED, IF NOT FOR THOSE WHO STUDY TORAH, THOSE WHO CAN DRAW, THROUGH THEIR LEARNING, UPON THE STORED LIGHT. Rabbi Aba said: THE WORD "WROUGHT" refers to the Garden of Eden, which the Holy One, blessed be He, crafted on earth in the image of the Supernal shape for the righteous to reinforce themselves. The words are "wrought for them who put their trust in you, which you had laid out for those who fear you before the sons of men," because THE LOWER GARDEN OF EDEN is for humans and the other one THE SUPERNAL GARDEN OF EDEN is only for the supernal holy beings NOT FOR PEOPLE. Rabbi Shimon said: THE WORD "WROUGHT" REFERS TO the supernal Garden of Eden, but even so, it is for the "sons of men." For there gather the righteous, who do the will of their Master. ALTHOUGH THE UPPER GARDEN OF EDEN IS NOT FOR HUMANS, THE RIGHTEOUS IN THE LOWER GARDEN OF EDEN RISE THROUGH THE AIR INTO THE UPPER GARDEN OF EDEN. EVEN THOUGH THE RIGHTEOUS MUST DESCEND AND RETURN TO THEIR PLACES, THE UPPER GARDEN IS STILL CONSIDERED FOR PEOPLE.

179. "And they were finished" indicates that all the work that was to be done, both above and below, was finished, for the "heavens and the earth" represent above and below. THE WORD "HEAVENS" ALLUDES TO THE SUPERNAL ABOVE, AND EARTH ALLUDES TO THE BELOW. Rabbi Shimon said: THE WORD "HEAVENS" ALLUDES TO THE COMPLETION OF the works and craftsmanship of the written Torah, THAT IS, THE STRUCTURE OF ZEIR ANPIN, WHICH IS CALLED THE "WRITTEN TORAH." And THE WORD "EARTH" REFERS TO THE COMPLETION OF the works and craftsmanship of the Oral Torah, THAT IS, THE STRUCTURE OF THE NUKVA CALLED "ORAL TORAH." THE WORD "WORKS" REFERS TO THE SIX ASPECTS OF ZEIR ANPIN AND "CRAFTS" REFERS TO THE TOP THREE SFIROT.

"All their hosts" refers to the details of Torah, the seventy alternative aspects of Torah, WHICH ARE THE DETAILS OF THE STRUCTURE OF ZEIR ANPIN, CALLED "TORAH." "AND THE HEAVENS AND EARTH were finished" MEANS that both ZEIR ANPIN AND THE NUKVA, CALLED HEAVEN AND EARTH, can coexist and complement each other. The Heavens and the earth are particular and general. "And all their hosts" are the inner meanings, CALLED 'SECRETS,' of Torah and the rules of Cleanliness and Uncleanliness in Torah.

44. "And Elohim finished on the seventh day"

The Power of Blessing is the final necessary stage for any endeavor. Blessing assures that positive energy remains constant and consistent. Focused visual connection with the Zohar's text arouses and imbues the Power of Blessing into our lives, especially in the areas of greatest need.

180. "And Elohim finished on the seventh day," (Beresheet 2:2) alludes to the Oral Law, NAMELY MALCHUT, the seventh day. ZEIR ANPIN CONTAINS SIX DAYS AND THE NUKVA, WHICH IS MALCHUT, IS THE SEVENTH. On the seventh day, the world was completed, and all was preserved. It is written: "His work which he had made," and not 'all his work,' because the written Torah, WHICH IS ZEIR ANPIN, created the world through the power of written words, which are MOCHIN extended from Chochmah. HENCE, THE WORK WAS FINISHED ON THE SEVENTH DAY, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN.

178. מֵה רַב טוֹבָךְ, דָּא טוֹבָא דַּאֲתַגְנִיז. לִירְאִיךְ, לְאִינּוֹן דְּחִלִּי חֲטָאָה. פְּעֵלַת לְחוּסִים בְּךָ, מְאִי פְּעֵלַת, דָּא עוֹבְדָא דְּבְרָא שִׁית. רַבִּי אָבָא אָמַר, דָּא גֵן עֵדֶן, דְּהָא בְּאוּמְנוּתָא עֲבִיד לִיה קְדָשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כְּגוֹנָא דְּלַעִילָא. לְאַתְתַּקְפָּא בֵּיה צְדִיקָיָא, הֵה"ד פְּעֵלַת לְחוּסִים בְּךָ נִגְד בְּנֵי אָדָם, דְּהָא הוּא נִגְד אָדָם וְאַחֲרָא נִגְד עֲלָאִין קְדִישִׁין. אָמַר רַבִּי שְׁמַעוֹן גֵּן עֵדֶן לַעִילָא וְנִגְד בְּנֵי אָדָם הוּי, לְאַתְכַּנְשָׁא בֵּיה צְדִיקָיָא דְּעַבְדֵי רַעוּתָא דְּמֵאֲרִיהוּן.

179. וַיְכַלּוּ, וַיְכַלּוּ עוֹבְדֵי דְּלַעִילָא וְעוֹבְדֵי דְּלַתְתָּא, הַשָּׁמַיִם וְהָאָרֶץ, לַעִילָא וְתָתָא. רַבִּי שְׁמַעוֹן אָמַר עוֹבְדָא וְאוּמְנוּתָא דְּאוּרִייתָא שְׁבַכְתְּב, וְעוֹבְדָא וְאוּמְנוּתָא דְּתוֹרָה שְׁבַעֲל פָּה. וְכָל צְבָאָם, אֵלִין פְּרִטֵי דְּאוּרִייתָא, אִפִּין דְּאוּרִייתָא, שְׁבַעֲל פָּנִים לְתוֹרָה. וַיְכַלּוּ, דְּאַתְקִימוּ וְאַשְׁתַּכְּלִלוּ דָּא בְּדָא, שָׁמַיִם וְאַרְץ פְּרִט וְכַלֵּל, וְכָל צְבָאָם רְזִי דְּאוּרִייתָא, דְּכִיָּאֵן דְּאוּרִייתָא מְסַבֵּן דְּאוּרִייתָא.

180. וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, דָּא תוֹרָה שְׁבַעֲל פָּה, דְּאִיהוּ יוֹם שְׁבִיעִי, וּבִיה אֲשְׁתַּכְּלִל עֲלֵמָא, דְּאִיהוּ קִיּוּמָא דְּכֵלָא. מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה, וְלֹא כָּל מְלֵאכְתּוֹ, דְּהָא תוֹרָה שְׁבַכְתְּב, אִפִּיק כֵּלָא, בְּתוֹקְפָא דְּכֵתֵב דְּנִמְק מְחַכְמָתָא.

181. The seventh day was mentioned three times in the text, "And Elohim finished on the seventh day... and He rested on the seventh day... and Elohim blessed the seventh day." "And Elohim finished on the seventh day" refers to the Oral Torah, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN. For by means of the seventh day, the world was finished and completed, as we have said.

182. "And He rested on the seventh day" refers to the foundation of the world. In the book of Rabbi Yeba Saba, it is written THAT "HE RESTED..." refers to the Yovel (Jubilee), NAMELY THE ILLUMINATION OF THE LEFT SIDE OF BINAH. Hence, it is written: "from all of His work," because all originates from this. And we say that "AND HE RESTED" alludes to Yesod, not to the Jubilee, because rest dominates everything else. THAT IS, REST IN THE ILLUMINATION OF YESOD IS MORE REVEALED THAN THE REST IN THE ILLUMINATION OF THE JUBILEE.

183. "And Elohim blessed the seventh day" refers to the High Priest, who blesses all and takes the first share. As we have learned, the Priest takes the first share OF ALL FEASTS, and he is blessed. Hence, he can bless OTHERS, and is called the seventh. Rabbi Yesa Saba said that "AND... FINISHED" refers to the Yesod (Foundation) of the world, AND "BLESSED" to the central column, WHICH IS TIFERET.

184. RABBI SHIMON SAID THAT "and he sanctified it" also REFERS TO YESOD, BECAUSE IT SAYS "AND HE SANCTIFIED IT" WITHOUT SAYING what HE SANCTIFIED. THIS PHRASE IS UNLIKE THE PREVIOUS PASSAGES "AND HE BLESSED, AND HE RESTED," because it refers to the place where the sign of the covenant is fixed, NAMELY YESOD. THE WORD OTO (IT) CAN BE INTERPRETED AS THE PLACE OF THE SIGN OF THE COVENANT, NAMELY YESOD, because it is written: "and he shows me both it (oto) and his habitation" (II Shmuel 15:25). "IT" REFERS TO YESOD, AND "HIS HABITATION" REFERS TO MALCHUT. This place, YESOD, is the dwelling of all supernal sanctities, the place from which the Nukva descends upon the congregation of Yisrael to bestow upon her luxuries and the bread of joy. This is in accordance with the verse, "From Asher his bread shall be fat, and he shall field the dainties of the king" (Bereshheet 49:20). "From Asher" alludes to the perfect covenant. "His bread shall be fat," indicates that BEFORE THE CORRECTION OF THE YESOD, bread was a shame, but now, AFTER THE CORRECTION, it has become the bread of joy. In the words, "And he shall field the dainties of the king," "the king" refers to the congregation of Yisrael, WHICH IS THE NUKVA OF ZEIR ANPIN, to whom THE YESOD gives all the luxuries of the world. And all the sanctities that emerge from above originate from this place. Hence, "He sanctified it" the very sign of the covenant, THE YESOD.

45. "Which Elohim created to make"

When the Sabbath was brought forth into Creation, it greatly diminished the influence of the created negative forces. In our world, this same power is given to us through the Sabbath. Learning this section helps us weaken the negative forces in our daily existence.

185. "For on it He rested" indicates that in it, NAMELY WITHIN YESOD, can be found rest for all, the upper and lower. In it is the Shabbat, for rest. "Which Elohim created" indicates that from the "remembering," "keeping" had come forth, to finalize the manufacturing of the world. "To make" is the craftsmanship of the world; "to make" alludes to the completed work, A DOING THAT PERFECTS EVERYTHING.

181. תֵּלֶת זְמַנֵּי הַכָּא בַּיּוֹם הַשְּׁבִיעִי, וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי, וַיִּשְׁבּוֹת בַּיּוֹם הַשְּׁבִיעִי וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי, הֵא תֵּלֶת, וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי, דָּא תוֹרָה שְׁבַעַל פֶּה, דְּעַם יוֹם הַשְּׁבִיעִי דָּא, אֲשֶׁתְּכַלֵּל עֲלֵמָא בְּדָקָא אַמְרֵן.

182. וַיִּשְׁבּוֹת בַּיּוֹם הַשְּׁבִיעִי, דָּא יְסוּדָא דְעֲלֵמָא, בְּסִפְרָא דְרַב יִיבָא סְבָא דָּא יוֹבְלָא, וְעַל כֵּךְ כְּתוּב הַכָּא מִכָּל מְלֵאכְתּוֹ, דְּכֹלָא נִפְיָק מִנֵּיהּ. וְאַנְן, דָּא יְסוּדָא בְּדָקָאמְרֵן דְּהָא נִיּוּחָא בֵּיהּ הוּהוּ, וַיִּתֵּר מִכָּלָּא.

183. וַיְבָרֶךְ אֱלֹקִים אֶת יוֹם הַשְּׁבִיעִי, דָּא כְּהֵן גְּדוּל, דְּמִבְּרַךְ לְכֹלָא, וְהוּא נְטִיל בְּרִישָׁא, דְּתַנְן כְּהֵן נוֹטֵל בְּרִישָׁא, וּבְרַכָּאן בֵּיהּ שְׂרִינן לְבְּרַכָּא. וְאַקְרִי שְׁבִיעִי. רַבִּי יוֹסָא סְבָא אָמַר, הֵנִי תְּרִי, חַד בִּיְסוּדָא דְעֲלֵמָא אִיהוּ, וְחַד בְּעֲמוּדָא דְאַמְצְעִיתָא.

184. וְכֵן וַיְקַדֵּשׁ אוֹתוֹ, לְמָאן, לְהֵהוּא אֶתֶר, דָּאֵת קְיֵימָא, בֵּיהּ שְׂרִיָּא, כְּדָא וְהִרְאֵנִי אוֹתוֹ וְאֵת נוֹהוּ, וּבְהֵאֵי אֶתֶר שְׂרִינן כָּל קְדוּשִׁין לְעִילָא, וְנִפְקִי מִנֵּיהּ לְכַנְסַת יִשְׂרָאֵל, לְמִיָּהֵב לָהּ תַּפְנוּקָא, לְחַם פִּנְג, וְאִזְלָא הָא כְּמָה דְכְּתוּב מֵאֲשֶׁר שְׂמָנָה לְחֶמּוֹ וְהוּא יִתֵּן מֵעַדְנֵי מֶלֶךְ. מֵאֲשֶׁר, דָּא קוּיִם שְׁלִיִם, שְׂמָנָה לְחֶמּוֹ, דְּהוּהוּ לְחַם עוֹנֵי, אֶתְהַדֵּר לְמַהוּי לְחַם פִּנְג. וְהוּא יִתֵּן מֵעַדְנֵי מֶלֶךְ, מֵאֵן מֶלֶךְ דָּא בְּנַסַת יִשְׂרָאֵל, הוּא יְהִיב כָּל תַּפְנוּקִין דְעֲלָמִין, וְכָל קְדוּשִׁין דְנִפְקִין מִלְעִילָא מֵהֵאֵי אֶתֶר נִפְקִין. וְעַל דָּא וַיְקַדֵּשׁ אוֹתוֹ, הֵהוּא אֶת קְיֵימָא.

185. כִּי בּוֹ שַׁבַּת, בֵּיהּ נִיּוּחָא דְכֹלָא, דְעֲלָאִין וְתַתָּאִין, בֵּיהּ שַׁבְתָּא לְנִיּוּחָא, אֲשֶׁר בְּרָא אֱלֹקִים מִכָּלָּא דְזִכּוֹר נִפְקָא שְׂמוֹר, לְאַתְקָנָא עֲבִידְתָּא דְעֲלָמָא. לְעִשׂוֹת, דָּא אוּמְנָא דְעֲלָמָא, לְמַעַבְד עֲבִידְתָּא דְכֹלָּא.

186. Rabbi Shimon further elucidated THE SENTENCE, "WHICH ELOHIM CREATED TO MAKE," WITH THE WORDS, "who keeps the covenant and the Chesed (kindness)" (Devarim 7:9). He explained that "who keeps" refers to the congregation of Yisrael, WHICH IS MALCHUT. "The covenant" is the foundation of the world, WHICH IS YESOD OF ZEIR ANPIN, and Chesed is Avraham, WHO IS CHESED OF ZEIR ANPIN. Because the congregation of Yisrael, MALCHUT, is the keeper of the covenant and Chesed, MEANING IT IS THE KEEPER OF CHESED AND OF THE YESOD OF ZEIR ANPIN. MALCHUT is called the Protector of Yisrael, BECAUSE ZEIR ANPIN IS CALLED YISRAEL AND MALCHUT PROTECTS HIS SFIROT. It protects the gateway to all THE SFIROT OF ZEIR ANPIN, YESOD BEING ITS LOWEST SFIRAH AND CHESED ITS UPPERMOST. AND BECAUSE MALCHUT PROTECTS THEM, IT IS VIEWED AS THE PROTECTOR OF ALL HIS SFIROT, FROM YESOD UP TO CHESED. Upon it depends the functioning of the world, BECAUSE IT PROTECTS ZEIR ANPIN FROM ANY INTERFERENCE FROM OUTSIDE FORCES BY MEANS OF THE PROHIBITORY PRECEPTS. SIMILARLY, ALL CORRECTIONS AND DEEDS DEPEND ON IT, BY MEANS OF THE POSITIVE PRECEPTS. Hence, "that Elohim created to make," corrects and finalizes each and every day OF THE SIX DAYS OF CREATION, WHICH ARE THE SIX SFIROT OF ZEIR ANPIN. These words give birth to Holy spirits and souls; even evil spirits and demons ARE INCLUDED IN THE PHRASE, "WHICH ELOHIM CREATED TO MAKE."

187. And it is not true that EVIL SPIRITS AND DEMONS play no role in correcting the world. Even they were created for the correction of the world to slap the hands of the wicked of the world and admonish them, so they will follow correct paths. Whoever veers to the left side will find himself adhering to THE DEMONS AND EVIL SPIRITS OF the left side, who will punish him. In this way, THE DEMONS AND EVIL SPIRITS help correct THE WORLD. Come and see what was written about Solomon: "I will chasten him with the rod of men and with the plagues of the children of men" (II Shmuel 7:14). Those "plagues of the children of men" are the harmful pests WHO ARE THE DEMONS AND EVIL SPIRITS. BECAUSE THEY WERE CREATED TO PUNISH TRANSGRESSORS, PEOPLE FEAR THEM AND KEEP AWAY FROM SINS.

188. Come and behold: At the time THE DEMONS AND EVIL SPIRITS were being created, the day, SHABBAT, was being sanctified. The demons and evil spirits were left without bodies, BECAUSE HE DID NOT HAVE THE TIME TO MAKE THEM BODIES. They are creatures who were not finalized, come from the left, and are considered the refuse of gold. Thus, because they were not finished and remained defective, the Holy Name cannot rest upon them, and they cannot cleave to it. They are terrified of the Holy Name and sweat with fear upon its mention. THEREFORE, THEY CANNOT CLEAVE TO IT. Furthermore, the Holy Name cannot prevail in an imperfect place.

189. Come and behold: A man who is imperfect because he does not leave a son behind him when he DEPARTS FROM this world cannot cleave to the Holy Name and will not be allowed beyond the curtain OF THE HOLY ONE, BLESSED BE HE, because he is defective and was not completed. And a tree that was uprooted, THAT IS, A MAN WHO DIES WITHOUT A SON, has to be replanted, BY BEING REINCARNATED INTO THIS WORLD a second time, because the Holy Name is perfect in all aspects. The defective man cannot therefore cleave to Him, BECAUSE SPIRITUAL CLEAVING IS A MATTER OF SIMILARITY OF FORM, AND THE DEFECTIVE ARE AS FAR AS EAST IS TO WEST FROM THE PERFECT.

186. תג, פריש ר' שמעון מלה ואמר, כתיב שומר הברית והחסד, שומר, דא כנסת ישראל, הברית, דא יסודא דעלמא, והחסד דא אברהם, הכנסת ישראל היא שומר הברית והחסד, ואקרי שומר ישראל, דא הוא נטיר פתחא דכלא, ביה תליין כל עבירן דעלמא ודאי. אשר ברא אלקים לעשות, לשכללא לאתקנא בלא, כל יומא ויומא, ולאפקא רוחין ונשמתין ואפלו רוחין ושדין.

187. ואי תימא דלאו אינון תקונא דעלמא, לאו הכי, דהא אינון לתקונא דעלמא הוו, ולא לקאה בהו לחיבי עלמא, דאנון אזלין לקבלייהו לאוכחא להו, ומאי דאזיל לשמאלא, אתאחיד בסטרא שמאלא לקבלייהו, בגיני כך לתקונא הוו. תא חזי מה כתיב בשלמה והוכחתיו בשבט אנשים ובנגעי בני אדם מאן נגעי בני אדם אלין אינון מזיקין.

188. תא חזי, בשעתא דאתבריא, אתקדש יומא, ואשתארו רוחא בלא גופא, ואלין אינון ברין דלא אשתכללו, ומסטר שמאלא אינון זוהמא דדהבא, ועל דא, בגין דלא אשתכללו ואינון פגימין, שמא קדישא לא שריא בהו, ולא אתדבקו ביה, ודחילו דלהון משמא קדישא איהו, וזעין ודחלין מניה, ושמא קדישא לא שריא באתר פגים.

189. ותא חזי, האי ב"נ דאתפגים דלא שבק בר בהאי עלמא, כד נפק מניה, לא אתדבק בשמא קדישא, ולא עאלין ליה בפרגודא, בגין דאיהו פגים ולא אשתלים, ואילנא דאתער, בעיא נטיעא זמנא אחרא, בגין דשמא קדישא אשתלים בכל סטרין, ופגימו לא אתדבק ביה לעלמין.

190. Come and behold: Those creatures, NAMELY THE DEMONS AND EVIL SPIRITS, are defective above and below. Thus, they cannot join the upper, ON THE SIDE OF BINAH, or the lower, ON THE SIDE OF MALCHUT. Of them, it was written, "that Elohim created to make," WHICH MEANS HE CREATED CREATURES THAT NEED CORRECTING AND FINISHING. These creatures were not completed above or below, NEITHER FROM THE SIDE OF BINAH NOR FROM THE SIDE OF MALCHUT. And if they are BODILESS spirits, why are they not completed above FROM THE SIDE OF BINAH? Because THE SPIRITS were not perfected below on earth, BY RECEIVING A BODY, they cannot be completed from above, IN THE LIGHTS. BECAUSE THEY CAME FROM THE ASPECT OF MALCHUT, THEY NEED TO BE CLOTHED IN BODIES. AND SINCE THEY HAVE NO BODIES, THEIR SPIRITS ARE DEFECTIVE AS WELL, AND THEY CANNOT BE CORRECTED FROM ABOVE, IN BINAH.

They all come from the left side and are invisible to the human eye. They stand in opposition to people so that they can harm them. They have three of the characteristics of the ministering angels and three features in common with people. As has been explained, THEY HAVE WINGS, FLY FROM ONE END OF THE WORLD TO THE OTHER, AND FORETELL THE FUTURE AS DO THE MINISTERING ANGELS. THEY EAT, DRINK, PROCREATE, AND DIE LIKE PEOPLE.

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

46. The Tabernacle of Peace

A protective shield of Light surrounds our world during the Sabbath. We can awaken this protective field of energy and draw it into our lives during all seven days of the week.

192. Come and behold: When the day is sanctified on the evening of Shabbat, a tabernacle of peace descends and settles on the world. HE ASKS: What is this tabernacle of peace? AND HE ANSWERS: It is the Shabbat. On Shabbat, all the evil spirits, stormy spirits, demons, and the defiled hide behind the millstone of the chasm of the great abyss. For when the Sanctity spreads over the world, the spirit of defilement does not waken; one runs from the other. HOLINESS SHUNS THE UNCLEAR, AND THE UNCLEAR SHUNS HOLINESS.

190. וְתָא חֲזִי, הַנִּי בְרִיּוֹן, פְּגִימוֹן אֵינּוֹן, מַעֲוִלָּא וּמַתָּא, וּבְגִינֵי כֶךְ לֹא מַתְדַּבְּקֵן לְעִילָא, וְלֹא מַתְדַּבְּקֵן לְתַתָּא, וְאֵלִין דְּכַתִּיב בְּהוּ אֲשֶׁר בְּרָא אֱלֹקִים לַעֲשׂוֹת, דְּלֹא אֲשַׁתְּלִימוּ עִילָא וְתַתָּא. וְאִי תִימָא הָא רוּחִין אֵינּוֹן, אִמְאִי לֹאוּ אֲשַׁתְּלִימוּ לְעִילָא, אֲלֵא בִּיּוֹן דְּלֹא אֲשַׁתְּלִימוּ לְתַתָּא בְּאַרְעָא, לֹא אֲשַׁתְּלִימוּ לְעִילָא, וְכִלְהוּ מַסְטֵר שְׂמַאלָא קַא אֲתִיּוֹן, וּמַתְבַּסִּיין מַעֲינָא דְּבַנֵּי נִשְׂא, וְקִיּוּמֵי לְקַבְּלִיהוּ לְאַבְאָשָׁא לֹוֹן. תְּלַת לֹוֹן בְּמַלְאֲכֵי הַשְּׂרָת, וְתַלַּת לֹוֹן כְּבַנֵּי נִשְׂא, וְהָא אוֹקְמוּהָ.

191. בְּתַר דְּאַתְבְּרִיאוּ רוּחִין, אֲשַׁתְּאָרוּ אֵינּוֹן רוּחִין, בְּתַר רַחֲוִיָּא דְּנוֹקְבָא דְּתַהוּמָא רַבָּא, לִילִיָּא דְּשַׁבְּתָא וְיוֹמָא דְּשַׁבְּתָא, בִּיּוֹן דְּנַפְקֵ קְדוּשַׁתָּא דְּיוֹמָא, וְלֹא אֲשַׁתְּלִימוּ, נַפְקוּ לְעֵלְמָא, וְשַׁטְאן לְכָל סְטְרִין, וּבַעֲוִיָּא עֵלְמָא לְאַתְנַטְרָא מְנִייהוּ. דְּהָא כְּדִין כָּל סְטְרֵי שְׂמַאלָא אֲתַעֵר, וְאַשָׁא דְּגִיְהוֹנָם מְלַהֲטָא, וְכָל אֵינּוֹן דְּבַסְטֵר שְׂמַאלָא, אֲזִלִּין וְשַׁטְאן בְּעֵלְמָא, וּבַעֲוִיָּא לְאַתְלַבְּשָׁא בְּגוּפָא, וְלֹא יְכַלִּין, כְּדִין בְּעֵינָא לְאַסְתַּמְרָא מְנִייהוּ וְאַתְקִינוּ שִׁיר דְּפִגְעִים, בְּכָל שַׁעְתָּא דְּרַחֲלוֹ דְּלַהוֹן שְׂרִיָּא בְּעֵלְמָא.

192. תָּא חֲזִי כִּד אֲתַקְדַּשׁ יוֹמָא בְּמַעֲלֵי שַׁבְּתָא, סוּכַת שְׁלוֹם שְׂרִיָּא, וְאַתְפְּרִיסַת בְּעֵלְמָא, מֵאֵן סוּכַת שְׁלוֹם, דָּא שַׁבְּתָא, וְכָל רוּחִין וְעֲלֵעוּלוֹין וְשַׁדִּין, וְכָל סְטְרָא דְּמַסְאֲבֵי כְּלָהוּ טְמִירִין, וְעֵאלִין בְּעֵינָא דְּרִיחֲוִיָּא דְּנוֹקְבָא דְּתַהוּמָא רַבָּא, דְּהָא בִּיּוֹן דְּאַתְעֵר קְדוּשַׁתָּא עַל עֵלְמָא, רוּחַ מַסְאֲבָא לֹא אֲתַעֵר בְּהַדְרִיָּה, וְדָא עָרִיק מְקַמִּיָּה דְּרָא.

193. Thus, ON SHABBAT, the world is under supernal protection. As a result, there is no need to pray for protection, as when one says, "who protects his people, Yisrael, forever, Amen." This blessing was prescribed for weekdays, when the world needs protection, but on Shabbat, a tabernacle of peace is spread over the world and protects it from all directions. Even the sinners of Gehenom are preserved, and all remain in peace, both the upper and lower. Hence, upon sanctifying the day, we say, "He who spreads the tabernacle of peace over us and over all His people Yisrael and over Jerusalem," INSTEAD OF "HE WHO PROTECTS HIS PEOPLE YISRAEL," AS ON WEEKDAYS.

194. YET, HE ASKS: Why over Jerusalem? AND HE ANSWERS: Because it is the abode of this tabernacle. It behooves one TO PRAY AND summon the Tabernacle OF PEACE, so that it will be spread upon us, dwell with us, and be to us like a mother protecting her children. One, therefore, fears nothing ON SHABBAT from any side OF THE WORLD. Therefore, one says, "who spreads the tabernacle of peace over us," AND THERE IS NO NEED TO SAY "WHO PROTECTS HIS PEOPLE, YISRAEL, FOREVER, AMEN."

195. Come and behold: When Yisrael bless and call the Tabernacle of Peace, the 'Holy Guest' WHICH ONLY APPEARS ON SHABBAT AND IS AN INFREQUENT GUEST they say, "He who spreads the Tabernacle of Peace." Then the supernal sanctity comes down, spreads its wings over Yisrael, and covers them as a mother covers her children. And all evil leaves the world, and the people of Yisrael remain under the Holiness of their Master. Consequently, this Tabernacle of Peace gives new Neshamot (souls) to her children. HE ASKS: what is the reason IT GIVES NEW SOULS TO YISRAEL? AND HE ANSWERS that souls dwell in and issue from her, BECAUSE SHE IS BINAH. And because THIS TABERNACLE OF PEACE dwells upon and spreads her wings over her children, she sheds new souls upon each and every one of them.

196. Rabbi Shimon says further that this is the reason why we have learned that Shabbat is similar to the world to come, and this is true. Just as Shmitah (the Sabbatical Year) and Yovel (Jubilee) are equal to one another, so are Shabbat and the world to come. LIKE SHMITAH, SHABBAT IS MALCHUT; LIKE YOVEL, THE WORLD TO COME IS BINAH. AND SINCE WE LEARNED THAT SHABBAT AND THE WORLD TO COME ARE EQUAL TO EACH OTHER, THEN SHMITAH AND THE YOVEL ARE EQUAL TO ONE ANOTHER. The extra soul THAT THE TABERNACLE OF PEACE BESTOWS UPON HER CHILDREN comes from the secret of remembering, ZEIR ANPIN, to the Tabernacle of Peace that extends from the world to come. THE TABERNACLE OF PEACE RECEIVES the additional NESHAMOT FROM ZEIR ANPIN and gives them to the Holy Nation. The people are elated with the addition, and all worldly matters, sorrows, and evil are forgotten. Thus, it is written: "On the day that Hashem shall give you rest from sorrow and from your troubles" (Yeshayah 14:3) INDICATING THE TIME WHEN THE ADDITIONAL NESHAMOT ARE RECEIVED FROM THE TABERNACLE OF PEACE.

193. וְכִדִּין עֲלֵמָא בְּנִטְרוּ עֲלָאָה. וְלֹא בְּעִינָן לְצַלָּאָה
עַל נְטִירוֹ, כְּגוֹן שׁוֹמֵר אֶת עַמּוֹ יִשְׂרָאֵל לְעַד אָמֵן,
דְּהָא דָּא בְּיוֹמָא דְּחוּל אֲתַתְּקֵן, דְּעֲלֵמָא בְּעִיא נְטִירוֹ,
אֲבַל בְּשַׁבַּת, סוּבַת שְׁלוֹם אֲתַפְרִיסָא עַל עֲלֵמָא,
וְאֲתַנְטִיר בְּכָל סְטְרִין, וְאֶפִּילוּ חַיִּיבֵי גֵיהֶנֶם נְטִירִין
אִינוּן, וְכֹלָא בְּשֵׁלְמָא אֲשַׁתְּכַחוּ, עֲלֵאִין וְתַתְּאִין,
וּבְגִין כֵּן בְּקִדּוּשָׁא דְּיוֹמָא מְבָרְכִין הַפּוֹרֵס סַבְּתָא
שְׁלוֹם עֲלֵינוּ וְעַל כָּל עַמּוֹ יִשְׂרָאֵל וְעַל יְרוּשָׁלַם.

194. אֲמַאי עַל יְרוּשָׁלַם, אֲלֵא דָּא הִיא מְדוּרָא
דְּהִיא סַבְּתָא, וּבְעִינָא לְזַמְנָא לְהֵיא סַבְּתָא,
דְּאֲתַפְרִסָת עֲלֵנָא, וְלִמְשָׂרָא עֲמָנָא, וְלִמְהוּי עֲלֵנָא
כְּאֵמָא דְּשְׂרִיָא עַל בְּנִין, וּבְגִ"ד לֹא דְּחֲלִין מִכָּל
סְטְרִין, וְעַל דָּא הַפּוֹרֵס סוּבַת שְׁלוֹם עֲלֵינוּ.

195. תָּא חַזִּי, בְּשַׁעְתָּא דְּיִשְׂרָאֵל מְבָרְכִין וּמְזַמְנִין
לְהֵיא סַבְּתָא שְׁלוֹם, אוֹשְׁפִיזָא קְדִישָׁא, וְאִמְרֵי הַפּוֹרֵס
סַבְּתָא שְׁלוֹם, כְּדִין קְדוּשָׁתָא עֲלָאָה נַחְתָּא, וּפְרִיסָת
גְּדַפְהָא עֲלִייהוּ דְּיִשְׂרָאֵל, וּמְכַסִּיא לֹון כְּאֵמָא עַל
בְּנִין, וְכָל זִינִין בִּישִׁין, אֲתַכְנִישׁוּ מֵעֲלֵמָא, וְיַתְבִּי
יִשְׂרָאֵל תַּחוּת קְדוּשָׁתָא דְּמֵאֲרִיָּהוֹן, וְכִדִּין דָּא סַבְּתָא
שְׁלוֹם, יְהִיב נְשַׁמְתִּין חֲדָתִין לְבִנְהָא, מְאֵי טַעְמָא
בְּגִין דְּבִיָּה נְשַׁמְתִּין שְׂרִיָּין, וּמְגִיָּה נַפְקִין וְכִיוֹן
דְּשְׂרִיא, וּפְרִיסָת גְּדַפְהָא עַל בְּנָהָא, אֲרִיקָת נְשַׁמְתִּין
חֲדָתִין לְכָל חַד וְחַד.

196. תוּ, אָמַר רַבִּי שְׁמַעוֹן, עַל דָּא תְּנִינָן שַׁבַּת,
דְּוֹגְמָא דְּעֲלֵמָא דָּאֲתֵי אִיהוּ, הָכִי הוּא וְדָאֵי, וְעַל דָּא,
שְׁמִיטָה וְיוֹבֵל, דְּוֹגְמָא דָּא בְּדָא, וְשַׁבַּת וְעֲלֵמָא דָּאֲתֵי
הָכִי הוּא, וְהוּא תּוֹסַפְתָּ דְּנִשְׁמָתָא, מְרָזָא דְּזִכּוֹר קָא
אֲתֵי, עַל הֵיא סַבְּתָא שְׁלוֹם, דְּנִטִּיל מֵעֲלֵמָא דָּאֲתֵי,
וְדָא תּוֹסַפְתָּ יְהִבַת לְעַמָּא קְדִישָׁא, וּבִהֵוּא תּוֹסַפְתָּ,
חֲדָאן, וְיַתְנָשִׁי מְנִייהוּ כָּל מְלִין דְּחוּל, וְכָל צַעְרִין,
וְכָל עֲאֻקִּין, כְּד"א בְּיוֹם הַנִּיחַ ה' לָךְ מֵעַצְבְּךָ וּמִרְגָזְךָ
וּמִן הָעֲבָרָה הַקָּשָׁה וְגו'.

197. On the evening of Shabbat, one should taste of all THE FOOD HE HAS, to show that this Tabernacle of Peace embraces all THREE COLUMNS OF BINAH. This is as long as nothing is lacking from the Shabbat day meal, BECAUSE THE HONOR OF THE DAY IS GREATER THAN THE NIGHT. Others say further that ONE SHOULD BEWARE THAT NOTHING IS LACKING from the two meals of the day, and it is well TO BE VERY CAREFUL WITH THAT. And it is needless to say that if one has more than two MEALS on SHABBAT day, he can still taste of all the foods ON THE EVE OF SHABBAT, as long as two dishes remain for the day of Shabbat. This was fully expounded upon.

198. The Shabbat candles were given to the wives of the Holy people to light, and the friends have given a reason for that. They explained that when Chavah extinguished the candle of the world BY CAUSING ADAM TO EAT OF THE FRUIT OF THE TREE OF KNOWLEDGE, she BROUGHT DEATH AND darkness to the world. THUS, BY LIGHTING THE SHABBAT CANDLES, WOMEN CORRECT THAT WHICH CHAVAH, THE FIRST WOMAN, DID, and this is good. Nevertheless, a deeper interpretation is that the Tabernacle of Peace THAT SHINES ON SHABBAT is the Mother of the world, and the souls, which are Supernal candles, reside within her. Thus, a mother, OR A WOMAN, should light the candles. By doing so, she stands in the stead OF THE SUPERNAL MOTHER OF CHILDREN, THE TABERNACLE OF PEACE. BECAUSE she does so, THE UPPER MOTHER OF CHILDREN BESTOWS HOLY SOULS UPON HER CHILDREN, WHICH IS THE SECRET OF THE SUPERNAL SPIRITUAL CANDLES.

199. FOR THIS REASON, a woman should light the candles of Shabbat with a joyful heart and great concentration, because the supernal Glory is hers. It is a great merit to herself to beget, IN LIGHTING THE CANDLES, holy sons who are the shining candles of Torah and Piety, and who will bring peace to the world. By lighting the candles, she also gives her husband long life. Hence, she should be very careful with THE LIGHTING OF THE CANDLES, AND SHOULD DO SO WITH GREAT CONCENTRATION.

200. Come and behold: The evening and day of Shabbat combine "Remember" and "Keep." IN THE FIRST TABLETS, it was written, "Remember the Shabbat" (Shemot 20:8) and IN THE SECOND TABLETS, it was written, "Keep the Shabbat" (Devarim 5:12). BECAUSE "Remember" is the male PRESENCE OF ZEIR ANPIN and "Keep" is the female PRESENCE, OR THE NUKVA, OF ZEIR ANPIN, when "Remember" joins "Keep," all is one. Joyful are the people of Yisrael, who are the lot of the Holy One, blessed be He, His destiny and His inheritance. Of them, it is written: "Happy is the nation that this is their lot. Happy is that Nation that has Hashem as its Elohim" (Tehilim 144:15).

197. וּבְלֵילֵי דְשַׁבְּתָא, בְּעֵי ב"נ לְאַטְעָמָא מִכָּלֵא, בְּגִין לְאַחֲזֹאהּ, דְּהָאֵי סַכַּת שְׁלוֹם, מִכָּלֵא אֲתַבְּלִילֵת, וּבְלֵבֵד דְּלֵא יַפְגִּים, מִיכָלֵא חֲדָא לְיוֹמָא, וְאִית דְּאִמְרֵי תְרִין, לְתַרְיָן סְעוּדַתֵּי אַחֲרֵינֵי דְיוֹמָא, וְשִׁפּוּר, וְכָל שָׁבֶן אִי סְלִיק יְתִיר לְיוֹמָא, וְיָכִיל לְמַטְעָם מִמִּיכָלֵינ אַחֲרֵינֵי, וְלִזְעִירֵי בְתָרֵי תַבְשִׁילֵינ סְגִיא, וְאוֹקְמוּהָ חֲבָרִיא.

198. גַּר שֶׁל שַׁבָּת, לְנָשֵׁי עַמָּא קְדִישָׁא אֲתִיּוּהֵיבַת לְאַדְלָקָא, וְחֲבָרִיאֵי הָא אִמְרוּ, דְּאִיהִי כְּבַתָּה בּוֹצִינָא דְעֵלְמָא, וְאַחֲשִׁיכַת לִיה כּוֹ וְשִׁפּוּר. אֲבָל רְזָא דְמַלְאָה, הָאֵי סַכַּת שְׁלוֹם מְטְרוֹנִיתָא דְעֵלְמָא הִיא, וְנִשְׁמַתִּין דְּאִינוּן בּוֹצִינָא עֲלָאָה, בְּהָ שְׂרִינֵן, וְעַל דְּהָא מְטְרוֹנִיתָא בְּעִיא לְאַדְלָקָא, דְּהָא בְּדוּכְתָהָא אֲתַאֲחַדַת וְעַבְדַת עוֹבְדָא.

199. וְאֲתַתָּא בְּעִיא בְּחַדְוָה דְּלִבָּה וְרַעוּתָא, לְאַדְלָקָא בּוֹצִינָא דְשַׁבְּתָא, דְּהָא יִקְרָא עֲלָאָה הִיא לָהּ, וְזָכוּ רַב לְגַרְמָה, לְמִזְבֵּי לְבָנִין קְדִישִׁין, דִּיהוּן בּוֹצִינָא דְעֵלְמָא, בְּאוּרִייתָא, וּבְדַחְלָתָא, וְיִסְגוּן שְׁלָמָא בְּאַרְעָא, וְיִהִיבַת לְבַעֲלָהּ אוֹרְכָא רַחֲוִין, בְּגִין כִּן בְּעִיא לְאַזְדַּהֲרָא בְּהָ.

200. תָּא חַזִּי, שַׁבָּת, לֵילֵיא וְיוֹמָא, זְכוֹר וְשִׁמּוֹר, אִיהוּ בְּחֲדָא, וְעַל דְּהָא כְּתִיב זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, וְכְתִיב שִׁמּוֹר אֶת יוֹם הַשַּׁבָּת, זְכוֹר לְדַכּוּרָא שִׁמּוֹר לְנוֹקְבָא, וְכָלֵא חַד. זָכָאִין אִינוּן יִשְׂרָאֵל, חוֹלְקִיה דְּקַדְּשָׁא בְּרִיךְ הוּא, עַדְבִּיָּה וְאַחֲסַנְתִּיָּה, עֲלִיּוּהוּ כְּתִיב אֲשֶׁרֵי הָעַם שָׁכְבָה לוֹ, אֲשֶׁרֵי הָעַם שְׁה' אֶלְקֵינוּ.

47. "And Hashem Elohim built the rib"

This section helps every human being attract their true soulmates. Moreover, the letters and words of the Zohar help existing marriages rekindle the flames of passion and spiritual enlightenment.

201. "And Hashem Elohim built the tzela (rib) which he had taken from man" (Beresheet 2:22). Rabbi Shimon says: It is written, "Elohim understood her ways and He knew her place" (Iyov 28:23). There are many ways of looking at it, but what is the principal way of interpreting "Elohim understood (Heb., hevin) her ways?" It is similar to "and Elohim built (Heb. vayiven) the rib," even though RIB means the Oral Torah, WHICH IS MALCHUT, in which there is a path, as it is written, that "makes a way in the sea" (Yeshayah 43:16). THE SEA IS MALCHUT, AND IN IT HE MADE A PATH. Hence "And Elohim understood her ways."

202. "And He knew her place." HE ASKS: What is "her place?" AND HE ANSWERS: It is the Written Torah, NAMELY ZEIR ANPIN. The Written Torah, WHICH IS THE SECRET OF THE UPPER ZEIR ANPIN AND OF THE NUKVA FROM THE CHEST UPWARD, has knowledge. Hashem Elohim is a complete name to correct the MALCHUT in everything. Hence, THE MOCHIN OF THE NUKVA, OR MALCHUT, are called Chochmah and Binah, because they are created, with full perfection, from the two names of Yud-Hei-Vav-Hei and Elohim, WITH YUD-HEI-VAV-HEI CORRESPONDING TO CHOCHMAH AND ELOHIM TO BINAH. HENCE "ELOHIM UNDERSTOOD HER WAYS" RELATES TO THE EMANATION OF CHOCHMAH THAT COMES THROUGH BINAH, AND THIS EMANATION IS CALLED ELOHIM. "AND HE KNEW HER PLACE" IS DAAT, THE LIGHT OF CHASSADIM AND THE SECRET OF YUD-HEI-VAV-HEI, DRAWN FROM ABA THROUGH ZEIR ANPIN.

203. "The rib" is the mirror that does not shine MALCHUT. As it is written: "In tzali (my adversity) they rejoiced and gathered" (Tehilim 35:15). THE WORD INDICATES OPAQUE GLASS, WHICH NEEDS CORRECTING. THE WORDS, "THE RIB that He took from man," MEAN THAT HE TOOK MALCHUT OUT OF THE WRITTEN TORAH, WHICH IS ZEIR ANPIN. Because woman originates in THE MALCHUT OF the written Torah, "to the woman" indicates her connection with the flames of the left side. Torah, NAMELY ZEIR ANPIN, was given from the side of Gvurah, WHICH IS RELATED TO THE NUKVA. The word for woman (ISHAH) IS DERIVED FROM esh, meaning fire OR THE SIDE OF GVURAH, and Hei, INDICATING THE NUKVA TO WHICH THE FIRE OF GVURAH IS CONNECTED. And they are burned as one.

204. "And he brought her to Adam" because it is not fitting FOR THE NUKVA to exist alone; she is included within and cleaves to the written Torah, ZEIR ANPIN. And when THE NUKVA has united WITH ZEIR ANPIN, he feeds and prepares for her and bestows upon her all that she needs. Hence, it is written "And the earth" (Beresheet 1:1), IN WHICH THE VAV (AND) IN "AND THE EARTH" ALLUDES TO ZEIR ANPIN, WHICH BESTOWS AN ABUNDANCE UPON HER, CALLED "FOOD," as we have already explained.

205. Here we learn that the mother and father must supply all the needs of a daughter before she is wed. After she has been joined with her husband, it is for him to feed and give her what she requires. Come and behold: It is first written, "and Hashem Elohim built the rib," that is, that mother and father have prepared for her. Then, it is written: "He brought her to Adam," so they could join together and cleave to one another. Then, it is for HER HUSBAND to give her what she requires.

201. וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם וְגו', אָמַר רַבִּי שִׁמְעוֹן כְּתִיב אֱלֹהִים הִבִּין דְּרֵבָה וְהוּא יָדַע אֶת מְקוֹמָהּ. הָאִי קָרָא גּוֹוִינִן סְגִיִּין אֵיִת בֵּיהּ, אֲלֵא מְהוּ אֱלֹהִים הִבִּין דְּרֵבָה, כַּד"א וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע, דָּא תוֹרָה שְׁבַע"פ, דָּאִית בַּה דְּרַךְ, כַּד"א הַנּוֹתָן בֵּיִם דְּרַךְ, בְּגִינֵי כִךְ אֱלֹהִים הִבִּין דְּרֵבָה.

202. וְהוּא יָדַע אֶת מְקוֹמָהּ, מֵאֵן מְקוֹמָהּ, דָּא תוֹרָה שְׁבַכְתָּב, דָּאִית בַּה דַּעַת. ה' אֱלֹהִים, שֵׁם מְלֵא, לְאַתְקֵנָא לָהּ בְּכֵלָא, וְעַל דָּא אֲתַקְרִיאת חֲכְמָה, וְאַתְקְרִיאת בִּינָה, בְּגִין דְּהוּא בְּשֵׁם מְלֵא, ה' אֱלֹהִים, בְּכֵלָא בְּשְׁלִימוֹ בְּתַרֵּי שְׁמֵהּ.

203. אֶת הַצֶּלַע, דָּא אֶסְפַּקְלְרִיָּאָה דְּלֵא נְהָרָא, כַּד"א וּבְצִלְעֵי שְׁמַחוּ וּנְאֻסְפוּ. אֲשֶׁר לָקַח מִן הָאָדָם, בְּגִין דְּהָא מִתּוֹרָה שְׁבַכְתָּב נִמְקַת. לְאַשָּׁה, לְאַתְקֻשְׂרָא בְּשִׁלְהוּבָא דְּסֻטְרָ שְׁמֵאֵלָא, דְּהָא אוֹרִייתָא מְסֻטְרָא דְּגַבּוּרָה אֲתִיְהִיבַת. לְאַשָּׁה, לְמַדּוּי אִשׁ ה' קִטּוּר כְּחָדָא.

204. וַיָּבֵאָה אֶל הָאָדָם, בְּגִין דְּלֵא בְּעִיָּא לְאַשְׁתַּכְּחָא בְּלַחּוּדְהָא, אֲלֵא לְאַתְכַּלְלָא וּלְאַתְחַבְרָא בְּתוֹרָה שְׁבַכְתָּב, בִּיּוֹן דְּאַתְחַבְרַת בְּהַדִּיָּה, הוּא יְזוּן לָהּ, וַיִּתֵּן לָהּ, וַיִּתֵּן לָהּ מַה דְּאַצְטְרִיךְ, הֵינּוּ דְכְתִיב, וְאֵת הָאָרֶץ, וְהָא אוֹקִימְנָא.

205. מִכָּאֵן אוֹלִימְנָא, מֵאֵן דְּאַנְסִיב בְּרִתִּיהָ, עַד לָא תִיעוּל לְבַעֲלָהּ, אָבוּהּ וְאִמָּהּ מִתְקַנִּין לָהּ, וַיְהִינּוּ לָהּ כָּל מַה דְּאַצְטְרִיךְ, בִּיּוֹן דְּאַתְחַבְרַת בְּבַעֲלָהּ, הוּא יְזוּן לָהּ, וְהוּא יִתֵּן לָהּ מַה דְּבַעֲנָא. תָּא חֲזִי, בְּקַדְמִיתָא כְּתִיב, וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע, דְּאַבָּא וְאִמָּא אֲתַקִּינוּ לָהּ, וּלְבַתּוֹ, וַיָּבֵאָה אֶל הָאָדָם, לְאַתְקֻשְׂרָא כָּלָא כְּחָדָא, וּלְאַתְחַבְרָא חַד בְּחַד, וְהוּא יְהִיב לָהּ מַה דְּאַצְטְרִיךְ.

206. Another interpretation of the verse, "Elohim understood her ways," is that when the daughter is in her mother's home, her mother cares for all her needs every day. Hence, Elohim, THE MOTHER, understood the ways OF THE NUKVA. When her husband marries her, he gives her what she wants and satisfies her needs. Thus, it was said that He, NAMELY THE HUSBAND, "knew her place," MEANING THAT THE HUSBAND CARES FOR THE WIFE ONCE SHE IS MARRIED TO HIM.

206. דָּבַר אַחֲרַי, אֱלֹקִים הֵבִין דְּרֻכָּהּ, כִּד בְּרַתָּא בְּבִי אִמָּא, הִיא אֶסְתַּבְּלָא בְּכָל יוּמָא, בְּכָל מַה דְּבַעֲיָא בְּרַתָּהּ, דְּכַתִּיב אֱלֹקִים הֵבִין דְּרֻכָּהּ, בֵּינָן דְּחֻבְרַת לָהּ בְּבַעֲלָהּ הוּא יְהִיב לָהּ כָּל מַה דְּבַעֲיָא, וְיִתְקַן עוֹבְדָהָא, הָדָא הוּא דְּכַתִּיב, וְהוּא יִדַע אֶת מְקוּמָהּ.

48. "And Hashem Elohim formed the man"

Man is born into this world with an evil inclination built into his nature. True transformation of character occurs through the assistance and spiritual power of a soulmate. This relationship gives us inner strength and willpower to complete our transformation.

207. It is written: "Hashem Elohim, Vayitzer (formed) the man" (Beresheet 2:7). VAYITZER IS SPELLED WITH TWO YUDS TO HINT THAT here man was completely formed, with both right and left. As we have explained, he was created with only the good inclination, NOT WITH THE EVIL INCLINATION. But LATER with "And Hashem Elohim formed," THE EVIL INCLINATION IS ALSO INCLUDED IN HIM. THIS IS THE HIDDEN REASON FOR THE TWO YUDS ONE ALLUDES TO the good inclination, the other to the evil inclination. HE ASKS: WHY WAS HE GIVEN TWO INCLINATIONS? AND HE RESPONDS: The reason is that he was given the good for himself and the bad to awaken his desire for the female. The secret meaning of this is that the North, WHICH IS THE LEFT SIDE, always wakes toward the female and cleaves to her. Hence, she is called Ishah, WHICH IS ANALYZED AS THE FIRE OF HEI, WHICH IS FEMALE. FOR THE NUKVA IS BUILT BY, AND EMERGES FROM THE LEFT SIDE.

207. כְּתִיב וַיִּיצֶר ה' אֱלֹקִים אֶת הָאָדָם. הֵכָא אֶשְׁתַּבְּלַל בְּכֹלָא, בְּיַמִּינָא וּבְשְׂמָאלָא, וְהָא אֹקִימָנָא דְאֶתְבְּלִיל בְּיַצֵּר הַטּוֹב, אֲבָל וַיִּיצֶר ה' אֱלֹקִים, בְּיַצֵּר טוֹב וּבְיַצֵּר רָע, אִמָּאִי, אֵלָא יַצֵּר טוֹב לִיָּה לְגַרְמִיָּה, יַצֵּר הָרַע, לְאֶתְעָרָא לְגַבֵּי נֹקְבִי. רָזָא דְמַלְהָ, מִכְּאֵן אֹלִימָנָא דְצַמּוֹן אֶתְעָר תְּדִיר לְגַבֵּי נֹקְבָא, וְאֶתְקַשְׁר בְּהָדָה, וּבְגִין כֵּן אֶתְקַרִּיאַת אִשָּׁה.

208. Come and behold: The good and bad inclinations WERE GIVEN TO MAN because the female was placed between the two inclinations, connected to both. Yet, she cannot be placed between them until the evil inclination awakens within her and the two inclinations connect. After they are connected, the good inclination, which is joy, rouses itself and draws THE NUKVA to itself.

208. וְתָא חֲזִי יַצֵּר טוֹב וַיִּיצֶר הָרַע, בְּגִין דְאֶתְיַהֲבַת נֹקְבָא בִּינֵינְיָהּ וְאֶתְקַשְׁרָא בְּהַדְוִיָּהּ, וְלֹא מִתְקַשְׁרָא עַד דְיַצֵּר הָרַע אֶתְעָר לְגַבְהָ. וּמִתְקַשְׁרָן דָּא בְּדָא, וְכִיּוֹן דְמִתְקַשְׁרָן דָּא בְּדָא, כְּדִין אֶתְעָר יַצֵּר טוֹב, דְאִיְהוּ חֲדוּהּ, וְאִיְתִי לָהּ לְגַבֵּיָהּ.

209. We have already explained "the man," yet MAN WAS ALSO COMPRISED of both male and female aspects, unable to separate and face each other. The words "dust from the earth" indicate that now he is about to be made ready, THAT IS, NOW THE TWO ASPECTS WILL SEPARATE AND FACE EACH OTHER. Come and behold: When a woman is wed to her husband, she is called by her husband's name, man, womanrighteous, righteousness, He is a young ofer (deer), she is afar (dust); he is called 'a deer,' and she 'a gazelle.'

209. אֶת הָאָדָם, הָא אֹקִימָנָא. אֲבָל דְכֹר וְנֹקְבָא כְּחֻדָּא, מִתְפָּרְשָׁן לְמַהוּי אַפִּין בְּאַפִּין. מַה כְּתִיב עֵמֶר מִן הָאֲדָמָה. הִשְׁתָּא קְיִימָא לְאֶתְקַנָּא. תָּא חֲזִי, אֶתְתָּא כִּד אֶתְחַבְּרַת בְּבַעֲלָהּ, אֶתְקַרִּיאַת עַל שְׁם בְּעֵלָהּ, אִישׁ אִשָּׁה, צְדִיק צְדָק, אִיְהוּ עוֹמֵר, וְאִיְהוּ עֵמֶר, אִיְהוּ צְבִי וְאִיְהוּ צְבִיָּהּ, צְבִי הִיא לְכָל הָאֲרָצוֹת.

49. "Baal and Asherah"

These two words refer to two aspects of idol worship. Idol Worshipping refers not only to bowing down before statues and icons. Idol worshipping includes any material possession or external situation that controls our emotions and behavior or that motivates us in any way. When any of these influences determine our degree of contentment and joy in life, then we have surrendered control and severed our connection to the Light, the true source of all fulfillment. Often, our negative tendencies lead us to become worshippers of wealth, or disciples of our own egos. We can remove the power and allure of the "idols" that control us by meditating upon the Hebrew passages.

210. It is written: "You shall not plant an asherah (grove; also, the name of a goddess) of any kind of tree at the altar of Hashem your Elohim which (Heb., asher) you shall make" (Devarim 16:21). ARE WE TO UNDERSTAND FROM THE WORDS "at the altar" THAT ONLY BESIDE AN ALTAR IT IS NOT PERMITTED TO PLANT A GROVE? If so, then who permitted planting a grove anywhere else, or above an altar? But, as we have explained, Asher is the name of the husband and his wife is called after him, Asherah. Thus, the words "all the vessels made for the Baal and Asherah" (II Melachim 23:4) INDICATE THE SIDE OPPOSING ZEIR ANPIN AND THE NUKVA OF THE HOLINESS; THE SIDE WHERE BAAL (LIT. HUSBAND) IS AGAINST ZEIR ANPIN, AND ASHERAH IS AGAINST THE NUKVA. Hence, WE UNDERSTAND THE QUESTION OF WHY it says, "You shall not plant an Asherah at the altar of Hashem your Elohim." IN THE WORDS, "AT THE ALTAR," "AT" IS SYNONYMOUS WITH "INSTEAD OF." THE VERSE MEANS "YOU SHALL NOT PLANT AN ASHERAH" OF IDOLATRY in the place of Hashem your Elohim because the altar of Hashem is situated upon it, THAT IS, ABOUT TO ANNUL THE KLIPAH OF ASHERAH, AS WAS SAID BEFORE. Thus, do not plant an other Asherah OF IDOLATRY against the Altar.

211. Come and behold: All those who worship the sun are always referred to as the worshippers of Baal, and those who worship the moon are called worshippers of Asherah. Hence, the above passage "for the Baal and Asherah" REFERS TO BAAL, WHO IS THE SUN AND IS MALE, AND THE ASHERAH, WHO IS THE MOON AND IS FEMALE. She is called Asherah after her husband Asher. But, if she is called ASHERAH AFTER HER HUSBAND Asher, why is THE NUKVA not called ASHERAH anymore? ALTHOUGH THE NUKVA OF PURITY IS NO LONGER CALLED SO, she was called Asherah in the past after the passage: "Happy (oshri) am I, for the girls will call me blessed" (Beresheet 30:13). SHE WAS CALLED SO BY THOSE WHO PRAISED AND AKNOWLEDGED HER. AND, IT IS WRITTEN OF HER: "BEAUTIFUL OF ALL SITES, THE JOY OF THE WHOLE EARTH" (TEHILIM 48:3). But the other nations did not acknowledge her, erected an ASHERAH OF IDOL WORSHIP in her stead, and moreover BELITTLED HER, as it is written: "All that Honored her yet despised her" (Eichah 1:8). And hence, the name Asherah was taken away from her BECAUSE THEY STOPPED ACKNOWLEDGING HER. And to prevent the other Idolatrous nations from gaining strength, she is called an altar, which is made of earth. This is as written: "An altar of earth YOU SHALL MAKE FOR ME" (Shemot 20:24). Hence, it was said OF ADAM: "AND HASHEM ELOHIM MADE ADAM FROM the dust of the earth," WHERE DUST IS MALCHUT AND EARTH IS BINAH. THUS, THROUGH THIS SWEETENING OF DUST WITH EARTH, HE MERITED RECEIVING THE MOCHIN OF NESHAMAH OF LIFE.

212. AFTER THE DUST WAS SWEETENED WITH EARTH, IT IS WRITTEN: "And he breathed in his nostrils the soul of Life" (Beresheet 2:7). As the soul of life was breathed into the dust, THE BODY OF ADAM WAS SWEETENED, like a female conceiving from a male. Through this process, SOUL AND BODY become joined. BECAUSE THE LIGHT OF BINAH IS CALLED NESHAMAH AND BECAUSE THE BODY IS SWEETENED TO BECOME AN ADEQUATE VESSEL FOR BINAH, LIGHT AND VESSEL EMBRACE EACH OTHER. This dust, WHICH IS THE BODY, becomes filled with EMANATIONS OF LIGHT. HE ASKS: What are THOSE LIGHTS? AND HE SAYS: THEY ARE the Ruach and Neshamah. It is written that then "man became a living soul (nefesh)," WHICH MEANS THAT he was now complete IN BODY AND SOUL and could now correct and sustain the living soul THAT WAS HIS FEMALE.

210. כְּתִיב לֹא תִטַע לְךָ אֲשֵׁרָה כָּל עֵץ אֲצֵל מִזְבֵּחַ ה' אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה לְךָ. אֲצֵל מִזְבֵּחַ, וְכִי לַעֲוֹלָא מְנִיָּה, אוּ בְּאֶתֶר אַחֲרָא מֵאֵן שְׂרִינְיָה, אֲלֵא הָא אוֹקִימְנָא, אֲשֶׁר, דָּא בַּעֲלָהּ, דְּאִתְתָּא אֲתִקְרִיאת עַל שׁוּם בַּעֲלָהּ, אֲשֵׁרָה, וְעַל דָּא כְּתִיב לְבַעַל וּלְאֲשֵׁרָה, בְּגִין כִּן כְּתִיב לֹא תִטַע לְךָ אֲשֵׁרָה כָּל עֵץ אֲצֵל מִזְבֵּחַ ה' אֱלֹהֶיךָ, לְקַבֵּל אֶתֶר דִּיהוּא מִזְבֵּחַ ה', דִּיהָא מִזְבֵּחַ ה' אִיהוּ קִיּוּמָא עַל דָּא, וְעַל דָּא לְקַבְּלָהּ, לֹא תִטַע לְךָ אֲשֵׁרָה אַחֲרָא.

211. תָּא חֲזִי, בְּכָל אֶתֶר, כָּל אֵינֹן פְּלַחֵי שְׁמַשָּׁא, אֲקִרוּן עוֹבְדֵין לְבַעַל, וְאֵינֹן דְּמַלְחִין לְסִיְהָרָא אִיקְרוּן עוֹבְדֵי אֲשֵׁרָה, וְעַל דָּא, לְבַעַל וּלְאֲשֵׁרָה, וְאֲשֵׁרָה אֲתִקְרִי עַל שׁוּם בַּעֲלָהּ אֲשֶׁר. אִי הָכִי אֲמַאי אֲתַעְבֵּר שְׂמָא דָּא, אֲלֵא אֲשֵׁרָה עַל שׁוּם דְּכְתִיב בְּאֲשֵׁרֵי כִי אֲשֶׁרוּנִי בְּנוֹת, וְהוּא דִּלָּא אֲשֶׁרוּהָ שְׂאֵר עַמִּין, וְקִיּוּמָא אַחֲרָא תְּחוּתָהּ, וְלֹא עוֹד, אֲלֵא דְּכְתִיב כָּל מְכַבְּרֵיהּ הַזִּילוּהָ וּבְגִין כִּן אֲתַעְבֵּר שְׂמָא דָּא, וּבְגִין דִּלָּא יִתְתַּקְמוּן אֵינֹן דְּעַבְדֵי שְׂאֵר עַמִּין עַעְכוּם, וְקִרְיָנִן מִזְבֵּחַ, דְּאִיהוּ מְאֲדָמָה, דְּכְתִיב מִזְבֵּחַ אֲדָמָה וְגו', בְּגִינֵי כִן עֶפֶר מִן הָאֲדָמָה.

212. וַיִּפַּח בְּאִפְיוֹ נִשְׁמַת חַיִּים, אֲתַכְלִיל נִשְׁמַת חַיִּים בְּהוּא עֶפֶר כְּנוֹקְבָא דְּמַתְעַבְרָא מִן דְּכוּרָא דִּיהָא מִתְחַבְּרָן, וְאֲתַמְלִיא הָאִי עֶפֶר מְכַלָּא, וּמַאי אִיהוּ רוּחִין וְנִשְׁמַתִּין. וַיְהִי הָאֲדָם לְנֶפֶשׁ חַיָּה, הַשְׁתָּא אֲתַתְּקֵן וְקִיּוּם אֲדָם לְאֲתַקְנָא וְלִמְיֹזן לְנֶפֶשׁ חַיָּה.

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213. "And Hashem Elohim built." Here also, IN BUILDING OF THE RIB, the full name is used, AS IT WAS USED IN "AND HASHEM ELOHIM MADE MAN." Because her father and mother corrected her before the woman came to her husband's home, ZEIR ANPIN, HENCE A FULL NAME IS MENTIONED, AS HASHEM IS ABA AND ELOHIM IS IMA.

"The rib" is described in the verse, "I am Black and Comely, daughters of Jerusalem" (Shir Hashirim 1:5), MEANING IT WAS FASHIONED AFTER THE SECRET OF the mirror that does not shine. Later, her father and mother correct her, so as to bring peace between husband and wife. THIS IS WHAT IS MEANT BY, "HE BROUGHT HER TO ADAM."

213. וַיִּבֶן ה' אֱלֹהִים, אוֹף הָכִי נָמִי בְשֵׁם מְלֵא, דְּהָא אָבָא וְאִמָּא אֲתָקִינוּ לָהּ, עַד לֹא אָתַת לְבַעְלָהּ. אֲת הִצְלַע, כַּד"א שְׁחוּרָה אָנִי וְנֹאוּה בְּנוֹת יְרוּשָׁלַם, אֲסַפְקֵלְרִיָא דְלֵא נְהָרָא, אָבַל אָבָא וְאִמָּא אֲתָקִינוּ לָהּ, לְאֲתַפְיִסָא בַּעְלָהּ בְּהָרָה.

50. Soothing and asking permission

The Zohar discloses the importance of treating one's wife with the utmost love, honor, and respect. A man must make every attempt towards elevating his wife to the highest level. Here the Zohar is not simply emphasizing the need for moral and ethical behavior between a man and wife. Rather, the Zohar is revealing supernal secrets. The woman corresponds to the Sfirot of Malchut. She is the vessel, and is therefore responsible for manifesting Light for the entire family. Accordingly, the male must prepare and build the vessel if he hopes to maximize the spiritual Light to be received. The husband's actions arouse the Light in the Upper Worlds, while the wife manifests the Light in our world. In pursuing their own religious goals, some men relegate their wives to a secondary position. Herein lies the difference between a religious mindset and a genuinely spiritual one. Spiritually, a man can never grow and develop without elevating his wife to her rightful place. From these passages, we draw the consciousness and inspiration to strive for this kind of marriage.

214. "And He brought her to Adam" (Beresheet 2:22). From this we learn that it is incumbent on the father and mother of the bride to transfer her to the charge of her bridegroom, as we read: "My daughter I have given to this man" (Devarim 22:16). Henceforward, the husband is to come to the wife, because the house is hers and not his. IT BEHOOVES HIM, THEREFORE, TO COME TO HER, as it is written: "And he went in to her" (Beresheet 29:23) and "And he went in also to Rachel" (Beresheet 29:30). In the beginning, it is written "and He brought her to Adam" because not until the mother and father prepare her TO RECEIVE THE LIGHT OF CHASSADIM FROM ZEIR ANPIN will ZEIR ANPIN come to her. All the whole house is THE FEMALE'S. And he has to have her permission BEFORE MATING.

214. וַיְבִיֵאֵה אֶל הָאָדָם, מֵהָכָא אוֹלִיפְנָא דְבַעְאן אָבָא וְאִמָּא דְכָלָהּ, לְאֲעֵלָה בְּרִשׁוּתֵיהּ דְּחָתָן, כַּד"א אֲת בְּתִי נָתַתִּי לְאִישׁ הַזֶּה וְגו', מִכָּאן וְאִילָךְ בַּעְלָה וַיֵּיתִי לְגַבְהָ, דְּהָא בֵּיתָא דִּילָהּ הוּא, דְּכַתִּיב וַיָּבֵא אֵלֶיהָ, וַיָּבֵא גַם אֶל רָחֵל, בְּקַדְמֵיתָא וַיְבִיֵאֵה אֶל הָאָדָם, דְּעַד הָכָא אֵית לְאָבָא וְלְאִמָּא לְמַעְבַּד, לְבַתֵּר אִיהוּ וַיֵּיתִי לְגַבְהָ, וְכֹל בֵּיתָא דִּילָהּ הוּא, וַיְטוּל רִשׁוּת מִיָּנָה.

215. And upon this we commented, "and he came onto the place and he slept there" (Beresheet 28:11), meaning that he asked permission first. From this we learn that he who wants to mate with his wife must soothe her first and soften her with sweet talk. Failing to do so, he shall not sleep with her, because their desire must be mutual and without coercion.

215. וְעַל דָּא אֲתַעֲרֵנָא, דְּכַתִּיב וַיִּפְגַּע בְּמָקוֹם וַיִּלֵּן שָׁם, דְּנִטִּיל רִשׁוּ בְּקַדְמֵיתָא, מִכָּאן אוֹלִיפְנָא, דְּמָאן דְּמִתְחַבֵּר בְּאַנְתֵּתִיָהּ, בְּעֵי לְמַסְגַּע לָהּ, וְלִבְסָמָא לָהּ בְּמַלְיָן, וְאִי לֹא לֹא יָבִית לְגַבְהָ בְּגִין דִּיהָא רַעוּתָא דְלֵהוֹן כְּחָדָא בְּדֵלָא אָנִיסוּ.

216. "And he slept there, because the sun was setting" comes to teach that sexual intercourse is forbidden during the day. "And he took of the stones of the place" (Beresheet 28:11). We have learned that even if a King has beds of gold and glorious bed gowns to sleep in, and the matron prepared for him a bed of stones, he should leave his own and use what she has prepared. As it is written: "And he lied down in this place," NAMELY ON THAT BED OF STONES.

216. וַיִּלֵּן שָׁם כִּי בָא הַשֶּׁמֶשׁ, לְאַחֲזָאָה, דְּאִסוּר לִיָּה לְבַר נֶשׁ, לְשִׁמְשָׁא עֵרְסִיָה בִּימָמָא. וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשָּׁם מֵרֵאשׁוּתָיו, הָכָא אוֹלִיפְנָא, דְּאִפְלוּ וַיְהוֹן לְמַלְכָא עֵרְסִי דְדֵהָבָא, וְלִבּוּשֵׁי יָקָר לְמִיבַת בְּהוּ, וּמִטְרוּנֵיתָא תְּתַקִּין לִיָּה עֵרְסָא, מִתְתַקֵּן בְּאֲבָנִין, וַיִּשְׂבֹּק דִּילֵיהָ, וַיְבִית בְּמָה דְאִיְהוּ תְּתַקִּין, דְּכַתִּיב וַיִּשְׁכַּב בְּמָקוֹם הַהוּא.

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217. Come and behold: It is written: "And the man said, This time" (Beresheet 2:23). These are loving words, spoken to win a woman's affections, draw her closer to him, and arouse love within her. See how tender and how love enticing are the words, "A bone of my bones and flesh of my flesh." They show her that the two are one and inseparable.

218. And then he should praise her saying, "This one shall be called woman," WHICH MEANS she is peerless and the pride of the house. Other women, compared to her, are as apes before men. "This one shall be called woman," perfect in every regard, she and no other. All those are loving words, similar to those in the verse, "Many girls have done great things, but you have excelled them all" (Mishlei 31:29).

219. "Hence a man shall leave his father and mother and cleave onto his wife, and they become one flesh" (Beresheet 2:24). This is to draw her to him with affection and cause him to cleave to her. Because he was aroused toward her with those words, it is written: "And the serpent was cunning" (Beresheet 3:1). The evil inclination was awakened to embrace her, connect her with physical desires, and arouse her to other things in which the evil inclination delights.

220. THEN, "the woman saw that the tree was good to eat and was delightful to behold, and she took the fruit thereof and ate" (Beresheet 3:6). She received THE EVIL INCLINATION willingly AND LUSTFULLY. "And she gave also to her husband," because she was lustfully aroused and wanted to win her husband's love and affection.

These passages explain the process to human beings, as it occurs above BETWEEN THE UPPER MALE AND FEMALE. ALTHOUGH THE SCRIPTURE TALKS OF ADAM AND CHAVAH BELOW, IT NEVERTHELESS ALLUDES PRINCIPALLY TO THE SUPERNAL MALE AND FEMALE. AND PEOPLE SHOULD ATTUNE THEIR ACTIONS TO THEIRS.

221. Rabbi Elazar said: If it be so, THAT THE SCRIPTURE TALKS OF THE SUPERNAL MALE AND FEMALE, how do we account for the evil inclination overtaking the female, BECAUSE IT IS INCONCEIVABLE THAT THE EVIL INCLINATION CAN AFFECT THE SUPERNAL NUKVA.

He said to him: I HAVE ALREADY EXPLAINED, some things pertain to the upper realms and others to the lower, MEANING THOSE HAPPENINGS IN THE UPPER ARE DIRECTED TOWARD THE LOWER, WHICH ARE THEIR BRANCHES. EVERYTHING IN THE LOWER HAS A ROOT IN THE UPPER, FROM WHENCE IT IS DRAWN AND GROWS. HENCE the good and bad inclinations ARE DRAWN FROM THEIR UPPER ROOTS, the good from the right and the bad from the left. The supernal left, THE UPPER LEFT COLUMN FROM WHICH THE BAD INCLINATION IS DRAWN, embraces the body, or the female, to join with it as one. As it is written: "His left under my head" (Shir Hashirim 2:6). Hence, the scripture was explained both in terms of the upper MALE AND FEMALE, and of the lower, ADAM AND EVE. From this point on, the account is smeared slightly with tar, WHICH MEANS THAT IT IS EASY TO UNDERSTAND HOW THE

217. תָּא חֲזִי, מֵה כְּתִיב הַכֹּא, וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם וְגו', הָא בְּסִימוֹ דְּמַלְיָן, לְאַמְשָׁכָא עֲמָה חֲבִיבוּתָא, וְלֹאמְשָׁכָא לֵה לְרַעוּתִיהָ, לְאַתְעָרָא עֲמָה רַחֲיִמוּתָא, חֲמִי כְּמָה בְּסִימִין אִינוּן מַלְיָן, כְּמָה מַלְי דְּרַחֲיִמוּתָא אִינוּן, עֲצָם מַעְצָמֵי וּבִשָׁר מִבִּשְׂרִי, בְּגִין לְאַחְזָא לֵה דְאִינוּן חַד, וְלֹא אִית פְּרוּדָא בִּינְיָהוּ בְּכֻלָּא.

218. הַשְׁתָּא שְׂרִי לְשַׁבְּחָא לֵה, לְזֹאת יִקְרָא אִשָּׁה, דָּא הִיא דְּלֹא יִשְׁתַּבַּח בְּהוּתָהּ, דָּא הִיא יִקְרָא דְּבֵיתָא, כְּלָהוֹן נָשִׁין גְּבַהּ בְּקוּפָא בְּפָנֵי בְּנֵי נָשָׂא, אֲבָל לְזֹאת יִקְרָא אִשָּׁה, שְׁלִימוֹ דְּכֻלָּא, לְזֹאת וְלֹא לְאַחְרָא, כְּלָא הוּא מַלְי רַחֲיִמוּתָא, כְּמָא דָּאת אָמַר רַבּוֹת בְּנוֹת עֲשׂו חֵיל וְאֵת עֲלִית עַל כְּלָנָה.

219. עַל בֶּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבֶשֶׁר אֶחָד כְּלָא לְאַמְשָׁכָא לֵה בְּרַחֲמֵי, וְלֹא תִדְבַק בְּהֵדָה, בִּיּוֹן דְּאַתְעָר לְגַבְהָ כַּל מַלְיָן אֲלִין, מֵה כְּתִיב, וְהִנַּחַשׁ הָיָה עָרוֹם וְגו', הָא אֲתַעַר יִצְר הָרַע לְאַחְדָא בְּהָ, בְּגִין לְקַשְׂרָא לֵה בְּתִיאֻבְתָא דְּגוּפָא, וְלֹא תִעָרָא לְגַבְהָ מַלְיָן אַחְרָנִין דִּיִּצְר הָרַע אֲתַעֲנַג בְּהוּ.

220. עַד לְבַתֵּר מֵה כְּתִיב, וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאֲכָל, וְכִי תֵאֻוָּה הוּא לְעֵינַיִם, וַתִּקַּח מִפְּרִיֹו וַתֹּאכַל. קְבִילַת לִיָּה בְּרַעוּתָא, וַתִּתֵּן גַּם לְאִישָׁה עִמָּה, הָא בְּדִין הִיא אֲתַעָרָא לְגַבְיָהּ בְּתִיאֻבְתָא לְאַתְעָרָא לִיָּה רַעוּתָא וְרַחֲמֵי, דָּא מְלָה לְאַחְזָא עוֹבְדָא לְבְנֵי נָשָׂא כְּגוּוּנָא דְּלַעִילָא.

221. אָמַר רַבִּי אֶלְעָזָר, אִי הָכִי, בְּמֵאי נּוֹקִים לִיָּה לַעִילָא, יִצְר הָרַע דְּאַחִיד בְּהָ בְּנוֹקְבָא. אָמַר לִיָּה, הָא אֲתַעָרָא, אֲלִין לַעִילָא וְאֲלִין לְתַתָּא, יִצְר טוֹב וְיִצְר רַע, יִצְר טוֹב מִיְמִינָא, וְיִצְר רַע מִשְׂמָאלָא, וְשְׂמָאלָא לַעִילָא, אַחִיד בְּנוֹקְבָא, לְקַשְׂרָא לֵה בְּחַדָּא בְּגוּפָא, כְּד"א שְׂמָאלוֹ תַּחַת לְרֵאשֵׁי וְגו', וְעַל דָּא, מַלְיָן אֲתַפְרֶשֶׁן לַעִילָא וְתַתָּא, עַד הַכֹּא, מְכָאן וְלַהֲלָאָה מַלְיָן בְּזוּטְרָא דְּזִיפְתָא לְזַעֲרִיָּה דְּטִינְקִין לְפִרְשָׁא מְלָה. וְהָא אֲתַעָרוּ בֵּיה חֲבַרְיָא.

LOWER RELATES TO THE UPPER, and even the smallest child can elucidate on this matter. And the friends have discussed it.

51. He who goes on a journey

No matter how high we climb spiritually, we are always beholden to our wives, for it is through their essence that we receive all our Light. The woman is the direct manifestation of God's presence, or Shechina, in our world.

Rabbi Akiva, the great and holy master of the eminent sage Rabbi Shimon, once told his students "All that is yours and all that is mine is hers." He was indicating the indispensable role a woman plays in a man's spiritual work.

222. Rabbi Shimon was going to Tveriah (Tiberias), accompanied by Rabbi Yosi, Rabbi Yehuda, and Rabbi Chiya. On the way, they saw Rabbi Pinchas coming toward them. When they met, they dismounted FROM THEIR DONKEYS and sat under one of the trees on the mountain. Rabbi Pinchas said: Now that we are seated, MEANING NOW THAT WE ARE PREPARED TO LEARN TORAH, I would like to hear of the good teachings you expound every day.

222. רַבִּי שִׁמְעוֹן הָיָה אֵוִיל לְטַבְרִיָּה, וְהוּוּ עִמָּיהָ ר' יוֹסִי וְרַבִּי יְהוּדָה וְר' חִיָּיא, אֲדֹהֲבֵי חֲמוֹ לִיָּה לְרַבִּי פִּנְחָס דְּהוּוּ אֲתִי, בֵּינָן דְּאֲתַחְבְּרוּ בַּחֲדָא, נַחְתּוּ וַיִּתְּבוּ תַּחֲתֵי אֵילָנָא חַד, מֵאֵילָנֵי טוּרָא, אָמַר רַבִּי פִּנְחָס, הָא יְתִיבְנָא, מֵאֵלִין מְלִי מַעְלִייתָא דְּאֵתָא אָמַר בְּכָל יוֹמָא בְּעִינָא לְמִשְׁמַע.

223. Rabbi Shimon then opened a discourse by saying, "And he went on his journeys from the Negev" (Beresheet 13:3). It says "journeys" IN THE PLURAL, where it should have said "journey," IN THE SINGULAR. Why did the scripture say "journeys" IN THE PLURAL? Because there were two journeys, one his own, and the second that of the Shechinah. The dual journey indicates that everyone should be male and female, so that his faith may be strong and the Shechinah may never depart from him.

223. פִּתַּח רַבִּי שִׁמְעוֹן וְאָמַר, וַיֵּלֶךְ לְמַסְעָיו מִנֶּגֶב וְעַד בֵּית אֵל עַד הַמְּקוֹם אֲשֶׁר הָיָה שֵׁם אֶהְלָה בְּתַחֲלָה בֵּין בֵּית אֵל וּבֵין הָעֵי. וַיֵּלֶךְ לְמַסְעָיו, לְמַסְעוֹ מִבְּעֵי לִיָּה, מֵאֵי לְמַסְעָיו, אֲלֵא תְרִין מְטַלְנִין אֵינוֹן, חַד דִּינִדְיָה, וְחַד דְּשְׁכִינְתָא, דְּהָא כָּל בַּר נֶשׁ בְּעֵי לְאַשְׁתַּבְּחָא דְּכַר וְנוֹקְבָא, בְּגִין לְאַתְקַפָּא מֵהֵימְנוּתָא, וְכַדִּין שְׁכִינְתָא לֹא אֲתַפְרָשָׁא מִגְּוִיָּה לְעַלְמִין.

224. And you may ask if the sojourner is not both male and female, will the Shechinah then leave him?

Come and behold: He who goes on a journey should pray to the Holy One, blessed be He, BEFORE HE LEAVES, so as to draw upon himself his Master's Shechinah, when still at home and still both male and female. And when he prayed and praised, and the Shechinah rests upon him, then he can go on his way. Now that the Shechinah is with him, he can be male and female in the city, THAT IS, AT HOME and in the field, ON HIS JOURNEY. BECAUSE THE SHECHINAH IS JOINED TO HIM, it is written: "Righteousness shall go before him," with RIGHTEOUSNESS REPRESENTING THE SHECHINAH, "and then he shall place his footsteps on the way" (Tehilim 85:14).

224. וְאֵי תִימָא, מָאן דְּנִפְיֵק לְאוּרְחָא, דִּלָּא אֲשַׁתְּבַּח דְּכַר וְנוֹקְבָא, שְׁכִינְתָא אֲתַפְרָשָׁא מִגְּוִיָּה, תָּא חֲזִי, הָאֵי מָאן דְּנִפְיֵק לְאוּרְחָא, יִסְדֵּר צְלוֹתָא קַמֵּי קֹדֶשׁא בְּרִין הוּא, בְּגִין לְאַמְשַׁכָּא עֲלֵיהּ שְׁכִינְתָא דְּמַרְיָה עַד לֹא יְפּוֹק לְאוּרְחָא, בְּזִמְנָא דְּאֲשַׁתְּבַּח דְּכַר וְנוֹקְבָא. בֵּינָן דְּסִדֵּר צְלוֹתֵיהּ וְשַׁבְּחֵיהּ, וְשְׁכִינְתָא שְׂרִינָא עֲלֵיהּ, יְפּוֹק, דְּהָא שְׁכִינְתָא אֲזַדְוּגַת בְּהַרְיָה, בְּגִין דִּישַׁתְּבַּח דְּכַר וְנוֹקְבָא, דְּכַר וְנוֹקְבָא בְּמַתָּא, דְּכַר וְנוֹקְבָא בַּחֲקֵלָא, הֵ"ד צַדֵּק לִפְנֵי וְיֵהֱלֵךְ וַיִּשֶׂם לְדַרְךָ פְּעָמָיו.

225. Come and behold: As long as a man is traveling, he should beware of sinning, so that the supernal mate, NAMELY THE SHECHINAH, will not desert him, causing him to become defective, that is, not composed of male and female. Just as he guards his actions in the city, when his wife is with him, he should do so all the more on the road, when the supernal mate, NAMELY THE SHECHINAH, is attached to him.

Furthermore, because the supernal mate, NAMELY THE SHECHINAH protects him on the road and does not depart from him until he returns to his home, HE SHOULD, THEREFORE, WATCH HIS ACTIONS AT HOME TOO, SO THAT THE SHECHINAH DOES NOT DESERT HIM.

225. תָּא חֲזִי, כָּל זְמַנָּא דְּכַר נֶשׁ אֲתַעֲכַב בְּאוּרְחָא, בְּעֵי לְנִטְרָא עוֹבְדוֹי, בְּגִין דְּזוּוּגָא עֲלָאָה לֹא יִתְפָּרֵשׁ מִגְּוִיָּה, וַיִּשְׁתַּבַּח פְּגִים בְּלֹא דְּכַר וְנוֹקְבָא, בְּמַתָּא אֲצַטְרִיךְ כַּד נּוֹקְבִיָּה עִמָּיהּ, ב"ש הֵכָא דְּזוּוּגָא עֲלָאָה אֲתַקְּשַׁרְתָּ בִּיָּה, וְלֹא עוֹד, אֲלֵא דְּהָא זּוּוּגָא עֲלָאָה נְטִיר לִיָּה בְּאוּרְחָא, וְלֹא מִתְפָּרֵשָׁא מִגְּוִיָּה, עַד דִּיתוּב לְבֵיתֵיהּ.

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226. When he returns home, he should please his wife, because it is she who procured the supernal mate for him. BY RECITING A PRAYER FOR THE JOURNEY WHILE STILL AT HOME WITH HIS WIFE, HE MERITED THE SUPERNAL MATING ON THE JOURNEY. THUS HIS WIFE BROUGHT ABOUT HIS SUPERNAL MATING ON THE WAY, NAMELY THE INSPIRATION OF THE SHECHINAH. And when he comes to her, he should please her for two reasons. First, because of the joy of mating, as this mating is the joy of a precept, and because rejoicing in a precept is the joy of the Shechinah.

227. Furthermore, he increases peace at home, as it is written: "You shall know that your tent is at peace and you shall visit your habitation and not sin" (Iyov 5:24). HE ASKS: If he does not mate with his wife, is that a sin? ACCORDING TO THE WORDS, "AND YOU SHALL VISIT YOUR HABITATION AND NOT SIN?" AND HE SAYS: Evidently so, HE HAS SINNED. He has diminished the glory of the supernal mating, NAMELY THE SHECHINAH, who has mated with him on the way because of the actions of his wife. AND IF HE IS UNGRATEFUL TO HER, HE THUS REVEALS HIS OPINION THAT THE SUPERNAL COMPANION WAS NOT SO IMPORTANT TO HIM AND HENCE DEROGATES HER HONOR.

228. The second REASON WHY HE SHOULD GLADDEN HIS WIFE is that if HIS WIFE conceives in consequence of this mating, the supernal mating endows her with a holy soul. For this covenant OF THE SUPERNAL MATE THAT ENDOWS THE HOLY SOUL is the covenant of the Holy One, blessed be He. BY THIS MATING WITH HIS WIFE, HE CAUSES THE MATING OF THE HOLY ONE, BLESSED BE HE, WITH THE SHECHINAH. It behooves one, then, to concentrate on that joy, as one should concentrate on mating on Shabbat, which is the sages' mating, THAT IS, THE HOLINESS OF THE MATING WHEN ONE RETURNS FROM A JOURNEY EQUALS THE HOLINESS OF THE MATING ON SHABBAT EVE.

Hence, the quotation, "you shall know that your tent is at peace" indicates that you will know the Shechinah is with you and has settled on your home. Hence, "...and you shall visit your habitation and not sin," means that you should not sin by refraining from intercourse before the Shechinah, which is the joy in a precept, NAMELY ONE MUST NOT PREVENT THE UNION OF THE HOLY ONE, BLESSED BE HE, WITH THE SHECHINAH, THROUGH WHICH A SOUL CAN BE ENDOWED. THIS IS A GREAT SIN.

229. Similarly, the great scholars abstain from their wives all weekdays, so as not to be distracted from their full occupation with Torah. The supernal mate consorts with them, and THE SHECHINAH does not leave them, so that they remain male and female. And when Shabbat comes, these scholars have to please their wives for the honor of the supernal mate, as we have explained, CAUSING THE SUPERNAL MATE TO ENDOW THEM WITH HOLY SOULS. They should direct their hearts for their Master's desire.

230. Similarly, the supernal mate joins with a man whose wife is on her unclean days and dutifully abides by the laws of family purity all those days, so that he remains male and female. And when his wife is purified, he is obligated to rejoice with her, with the joy in a precept, the joy of the supernal. All the reasons we have discussed reach the same conclusion: the main objective is that the faithful must direct their hearts and desires to this.

226. בְּשַׁעֲתָא דְעָאֵל לְבֵיתָהּ, בְּעָא לְחֻדְתָּא דְבֵיתָהּ, בְּגִין דְּרֵבִיתָהּ גְּרָמָא לִיהּ, הֵהוּא זְוּגָא עֲלָאָה, בִּין דְּאִתָּא לְגַבְהָ, בְּעֵי לְחֻדְתָּא לָהּ, בְּגִין תְּרִין גְּוֹנֵי, חַדְוֹתָא דְּבֵיתָהּ, בְּגִין חֻדְוֹתָא דְּהֵיָא זְוּגָא, חֻדְוֹתָא דְּמִצְוָה הֵיא, וְחֻדְוֹתָא דְּמִצְוָה, חֻדְוֹתָא דְּשְׂכִינְתָּא אִיהוּ.

227. וְלֹא עוֹד אֵלָא דְאִסְגִּי שְׁלוֹם סֵתָם, הֵה"ד וַיִּדְעַתְּ כִּי שְׁלוֹם אֶהְלַךְ וּפְקַדְתָּ נֹךְ וְלֹא תַחֲטֵא. וְכִי אֵי לֹא פְקִיד לְאַתְתִּיָּהּ, חֲטֵא אִיהוּ, הֵכִי הוּא וְדָאֵי, בְּגִין דְּגֵרַע יִקֵּר זְוּגָא עֲלָאָה, דְּאִזְדְּוֹגַת בֵּיהּ וְרֵבִיתָהּ גְּרָמָא לִיהּ.

228. וְחַד דְּאֵי מִתְעַבְרָא אֲתִתִּיהּ, זְוּגָא עֲלָאָה אֲרִיקַת בְּהּ, נִשְׁמַתָּא קְדִישָׁא, דְּהֵאֵי בְּרִית אֲקִרֵי בְּרִית דְּקֻדְשָׁא בְּרִין הוּא, וְעַל דָּא בְּעֵי לְכוּנָא, בְּחֻדְוֹתָא דָּא כְּמָה דְּבְעֵי בְּחֻדְוֹתָא דְּשַׁבַּת, דְּאִיהוּ זְוּגָא דְּחֻכְמִין, וְעַל דָּא, וַיִּדְעַתְּ כִּי שְׁלוֹם אֶהְלַךְ, דְּהֵא שְׂכִינְתָּא אֲתִיָּא עִמָךְ, וְשְׂרִיא בְּבֵיתְךָ, וְעַל דָּא וּפְקַדְתָּ נֹךְ וְלֹא תַחֲטֵא, מֵאֵי וְלֹא תַחֲטֵא, לְשִׁמְשָׁא קִמֵי שְׂכִינְתָּא, חֻדְוֹתָא דְּמִצְוָה.

229. כְּגֹוֹנָא דָּא, תְּלַמִּידֵי חֻכְמִים, דְּמִתְפָּרְשֵׁן מִנְשׁוּיָהוּ, כָּל אֵינֹן יוֹמִין דְּשַׁבַּתָּא, בְּגִין לְאַתְעַסְקָא בְּאִוְרֵיָתָא, זְוּגָא עֲלָאָה אִזְדְּוֹג בְּהוּ, וְלֹא מִתְפָּרְשָׁא מִנִּיהוּ, בְּגִין דִּישְׁתַּכַּח דְּכַר וְנוֹקְבָא. בִּין דְּעָאֵל שַׁבַּת, בְּעֵין תְּלַמִּידֵי חֻכְמִים, לְחֻדְתָּא לְרֵבִיתָהּ, בְּגִין יִקֵּר זְוּגָא עֲלָאָה, וְלְכוּנָא לְבֵיָהּ, בְּרַעוּתָא דְּמֵאֲרִיהוֹן כְּמָה דְּאֲתַמֵּר.

230. כְּגֹוֹנָא דָּא, הֵאֵי מֵאֵן דְּאֲתִתִּיהּ בְּיוֹמֵי מִסְאָבוּ דִּלָּהּ, וְנִטִּיר לָהּ בְּדָקָא יָאוּת, כָּל אֵינֹן יוֹמִין, זְוּגָא עֲלָאָה אִזְדְּוֹג בְּהִדְיָהּ, דִּישְׁתַּכַּח דְּכַר וְנוֹקְבָא, בִּין דְּאֲתִדְכִינָת אֲתִתִּיהּ, בְּעֵי לְחֻדְתָּא לָהּ, חֻדְוָה דְּמִצְוָה, חֻדְוָה עֲלָאָה, וְכֵלְהוּ טַעְמֵי דְּקָא אֲמֵרן בְּחַד דְּרַגָּא סְלָקִין. סֵתְמָא דְּמֵלָה כָּל אֵינֹן בְּנֵי מְהִימְנוּתָא, בְּעֵין לְכוּנָא, לְבָא וְרַעוּתָא בְּהֵאֵי.

231. One may say that a man is more praiseworthy while journeying than when he is at home, because the supernal mate embraces him WHILE HE IS ON HIS WAY.

Come and behold: When a man is at home, the foundation of the house is the wife, because of whom the Shechinah does not leave the house. As we have learned, it is written that when "He brought her to the tent of his mother Sarah" (Beresheet 24:67), the candle was rekindled, AS IT WAS WHEN SARAH, HIS MOTHER, WAS ALIVE. That is because the Shechinah came to the house FOR HIS WIFE'S MERIT. THE SHECHINAH, THEREFORE, DWELLS IN THE HOUSE BECAUSE OF THE WIFE'S MERIT.

232. The concealed reason behind this is that the supernal Ima, BINAH, does not coexist with the male, NAMELY ZEIR ANPIN, until the house has been prepared and both male and female NAMELY ZEIR ANPIN AND NUKVA have been joined. Then the supernal Ima brings blessings upon them both.

Similarly, the lower Ima NAMELY THE SHECHINAH cannot be found with the male NAMELY MAN BELOW except when the house has been corrected, the male comes unto the female, and they join together as one. Consequently, the lower Ima, THE SHECHINAH, brings upon them a wealth of blessings.

233. Hence, a man is crowned with two females in his home similar to the supernal ZEIR ANPIN, as the secret of the words: "Ad (until) the desire of the everlasting hills" (Beresheet 44:26). "Ad" IN THE VERSE "UNTIL THE DESIRE," IS THE MOCHIN OF THE SUPERNAL GARDEN OF EDEN. In it are the desires of the everlasting hills, WHICH ARE THE TWO NUKVAS. The supernal female, BINAH, desires to correct and crown THE MALE, WITH THE MOCHIN OF THE THREE SFIROT and to bless him WITH CHASSADIM. The lower female DESIRES to embrace THE MALE and to be fed by him WITH THE MOCHIN OF "AD," BECAUSE OF WHICH THE SUPERNAL MOTHER, BINAH, DESIRES TO ENDOW HIM WITH THESE MOCHIN. HENCE THE MALE IS CROWNED BY THE TWO NUKVAS. FOR WERE IT NOT FOR THE LOWER NUKVA'S NEED FOR THE MOCHIN OF AD, THE SUPERNAL MOTHER WOULD NOT HAVE ENDOWED THE MALE WITH THEM, BECAUSE THE MALE DOES NOT NEED THEM. HE NEEDS CONCEALED CHASSADIM.

234. That WHICH HAS BEEN EXPLAINED ABOUT THE UPPER MALE, ALSO applies to the lower male, THAT IS MAN IN THIS WORLD. When he marries a woman, he receives the desires of the everlasting hills. He is crowned by two females, CALLED THE EVERLASTING HILLS. One is supernal, NAMELY THE SHECHINAH, and one lower, NAMELY HIS WIFE. The supernal is to pour blessings upon him, and the lower, his wife, should be fed by him and joined with him.

235. But when he journeys, it is not so, THAT IS, HE IS NOT CROWNED BY THE TWO FEMALES, but solely by the supernal Ima, NAMELY THE SHECHINAH, who cleaves to him upon his sojourning. The lower, HIS WIFE, stays AT HOME. And when he returns home, he crowns himself again with two females, as we have said. HENCE, HE WHO STAYS AT HOME IS MORE DIGNIFIED THAN HE WHO TRAVELS.

Rabbi Pinchas said to Rabbi Shimon: Even in SIMPLE MATTERS OF the scales and fins of a fish, no one will open his mouth to brag before you. THAT IS, RABBI PINCHAS WAS SO AMAZED AT THE DEPTH OF RABBI SHIMON'S INTERPRETATION THAT HE SAID, EVEN ON SIMPLE MATTERS OF DECIDING WHETHER A FISH IS FIT FOR EATING OR NOT, NO ONE WILL DARE TO EXPOUND BEFORE YOU.

231. ואי תימא, אי הכי, שבחא הוא דבר נש, כד נפיק לארחא, ויתור מן ביתיה, בגין זוגא עלאה דאזרווגת בהדיה. תא חזי, בזמנא דבר נש הוא בביתיה, עקרא דביתא דביתהו, בגין דשכינתא לא אתעדי מן ביתא, בגין דביתהו, כמה דתנינן, דכתיב ויביאה יצחק האלה שרה אמו, דשרגא אתדלקת, מאי טעמא, בגין דשכינתא אתת לביתא.

232. רזא דמלה, אמא עלאה לא אשתכחת גבי דכורא, אלא בזמנא דאתקנת ביתא, ואתחברו דכר ונוקבא, כדין אמא עלאה, אריקת ברכאן, לברוכי לון. כגוונא דא אמא תתאה, לא אשתכחת לגבי דכורא, אלא בזמנא דאתקנת ביתא, ואתי דכר לגבה דנוקביה, ואתחברו כחדא, כדין אמא תתאה, אריקת ברכאן לברכא לון.

233. ועל דא בתרי נוקבין, אתעטר דכורא בביתיה, כגוונא דלעילא. והיינו רזא דכתיב, עד תאות גבעות עולם, האי על דא, תיאובתא דגבעות עולם ביה, נוקבא עלאה, לאתקנא ליה, ולאעטרא ליה, ולברכא ליה. נוקבא תתאה, לאתחברא ביה, ולא תזנא מניה.

234. וכגוונא דא לתתא, כד דכורא אנסיב, תאות גבעות עולם לגביה, ואתעטר בתרי נוקבי, חד עלאה וחד תתאה, עלאה לארקא עליה ברכאן, תתאה לאתזנא מניה, ולא תחברא בהדיה, וב"נ בביתיה, תאות גבעות עולם לגביה, ואתעטר בהו.

235. כד נפיק בארחא, לאו הכי, אימא עלאה אתחברת בהדיה, ותתאה אשתארת. כד תב לביתיה, בעי לאתעטרא בתרי נוקבי כדקאמרן. אמר ר' פנחס אפילו בקליפי סנפורי קטרא לא פתחי עטרא קמר.

52. Voice and Speech

A deeply hidden secret pertains to the spiritual powers of the mouth. As letters and words arouse the very forces that they describe, the mouth animates the spiritual forces that it speaks. Positive words generate positive angels, while negative speech produces negative angels. The good and bad events in our lives are merely the net effect of the angelic influences created through the power of speech. The evil inclination works to blind us from this spiritual truth. Having succumbed to the uncertainty and doubt implanted within us by our negative tendencies, most of us disregard the words that come out of our mouths. Yet Kabbalah teaches that it is far more important to consider what comes out of the mouth than what goes into it. It is fitting that, through the power of the Zohar's words, we can draw Light to help us use our speech in a positive manner.

236. Rabbi Shimon said: similarly, Torah, THAT IS, ZEIR ANPIN, is situated between two houses BETWEEN TWO NUKVAS. FOR IMA IS CALLED "HOUSE," as in "For both houses of Yisrael" (Yeshayah 8:14). One is upper and sealed THE SUPERNAL IMA, BINAH; the other is more revealed. The supernal, SEALED one is the great voice referred to in: "A great voice which was not heard again" (Devarim 5:19).

237. This is an inner voice that cannot be heard or revealed. IT IS NOT HEARD IN THE FORM OF A VOICE AND NOT REVEALED IN SPEECH. It is produced when the palate is connected to the larynx to produce Hei in a SOUNDLESS whisper. This is perpetually produced; it never ceases. It is a very thin inner voice that can never be heard.

238. From this voice, FROM ABA AND IMA, THE GREAT VOICE, Torah, called "the voice of Ya'akov," NAMELY ZEIR ANPIN, originates. This audible VOICE comes from THE VOICE THAT IS NOT HEARD, NAMELY ABA AND IMA. Subsequently, speech is linked to the inner voice. Speech comes AND IS HEARD through the strength and initiative OF YA'AKOV'S VOICE. The voice of Ya'akov, called Torah, THAT IS, ZEIR ANPIN, is embraced between two females. It is then linked to the inaudible inner VOICE, NAMELY IMA, and to the audible external one, NAMELY THE NUKVA.

239. There are two inaudible VOICES, CALLED CONCEALED CHASSADIM, and two other VOICES that are audible EXTERNALLY. IN THEM IN THE CHASSADIM THESE VOICES ARE REVEALED BY THE RADIANCE OF CHOCHMAH. HE EXPLAINS, the two inaudible voices are the supernal and concealed Chochmah, NAMELY ARICH ANPIN, CLOTHED by thought, AND THE SUPERNAL FATHER, heard neither in SPEECH NOR IN THE ASPECT OF THE VOICE. First, it is revealed slightly by an inaudible whisper, AS IN THE ISSUING OF THE LETTER HEI, called the great voice. The great voice is a faint sound emitted secretly, AND IT IS THE SUPERNAL MOTHER. THOSE ARE THE TWO INAUDIBLE VOICES, ABA AND IMA.

240. The two audible voices are emitted from here, PRODUCED BY THE TWO INAUDIBLE ONES. THOSE ARE the voice of Ya'akov, NAMELY ZEIR ANPIN, and the speech that cleaves to it, WHICH IS THE NUKVA OF ZEIR ANPIN. The great voice, BINAH, is whispered and not heard. It is a house (Heb. Bayit) for the supernal Chochmah, WHICH IS ABA. Because each female is called "House (Bayit)", BINAH IS CALLED "HOUSE (BAYIT)." Speech, WHICH IS THE NUKVA OF ZEIR ANPIN, is the house (Bayit) for the Voice of Ya'akov, which is Torah, OR ZEIR ANPIN. Hence Torah starts with the letter Bet or Beresheet (in Hebrew, both Bayit [house] and the letter Bet are spelled in the same way).

236. אָמַר רַבִּי שְׁמַעוֹן, כְּגוֹנָא דָא אֹרִייתָא קָאִים
בֵּין תְּרֵי בְתִים, כְּמָה דְכְתִיב לְשָׁנֵי בְתֵי יִשְׂרָאֵל וְגו'.
חַד סְתִימָא עֲלָאָה, וְחַד אֲתַגְלִיא יְתִיר, עֲלָאָה, קוֹל
גְּדוֹל, דְכְתִיב קוֹל גְּדוֹל וְלֹא יִסְף.

237. וְהָאֵי קוֹל פְּנִימָאָה אִיהוּ, דְלֹא אֲשַׁתְּמַע, וְלֹא
אֲתַגְלִיא, וְדָא הוּא, כְּד נְבִיעַ בֵּי גְרוֹן, אֲפִיק ה'
בְּחֻשָׁאֵי, וְנְבִיעַ תְּדִיר וְלֹא פֶסֶק, וְאִיהוּ דְקָה פְּנִימָאָה,
דְלֹא אֲשַׁתְּמַע לְעֵלְמִין.

238. וּמֵהֶכָּא נִפְקָא אֹרִייתָא, דְאִיהוּ קוֹל יַעֲקֹב,
וְהָאֵי אֲשַׁתְּמַע, דְנִפְקָא מֵהֵיא דְלֹא אֲשַׁתְּמַע,
וְלְבָתֵר אֲתַאחִיד דְבוּר בְּהַדְיָה, וְנִפְקַ לְבָר, מְחִילִיָּה
וּמְתַקְפִיָּה, וְקוֹל דְיַעֲקֹב דְאִיהוּ אֹרִייתָא, אַחִיד בֵּין
תְּרֵי נְקִבֵי, אַחִיד בְּהָאֵי פְּנִימָאָה דְלֹא אֲשַׁתְּמַע,
וְאַחִיד בְּהָאֵי דְלְבָר דְאֲשַׁתְּמַע.

239. תְּרִין אִינּוֹן דְלֹא אֲשַׁתְּמַעוּ, וְתִרִין אִינּוֹן
דְאֲשַׁתְּמַעוּ. תְּרִין דְלֹא אֲשַׁתְּמַעוּ, דָּא הוּא חֲכָמָה
עֲלָאָה סְתִימָאָה, דְקִינְיָמָא בְּמַחְשְׁבָהּ, דְלֹא אֲתַגְלִיא
וְלֹא אֲשַׁתְּמַע. לְבָתֵר נִפְקָא וְאֲתַגְלִיא זְעִיר בְּחֻשָׁאֵי,
דְלֹא אֲשַׁתְּמַע, הֵהוּא דְאֶקְרִי קוֹל גְּדוֹל, דְהוּא דְק
וְנִפְקִי בְּחֻשָׁאֵי.

240. תְּרִין אִינּוֹן דְאֲשַׁתְּמַעוּ, אִינּוֹן דְנִפְקִי מֵהֶכָּא,
קוֹל דְיַעֲקֹב, וְדְבוּר דְאֲתַאחִיד בְּהַדְיָה. הָאֵי קוֹל
גְּדוֹל, דְאִיהוּ בְּחֻשָׁאֵי וְלֹא אֲשַׁתְּמַע, אִיהוּ בֵּית
לְחֲכָמָה עֲלָאָה, וְכָל נִפְקָא בֵּית אֶקְרִי, וְהָאֵי דְבוּר
בְּתַרְאָה, אִיהוּ בֵּית לְקוֹל דְיַעֲקֹב, דְאִיהוּ אֹרִייתָא.
וְעַל דָּא אֹרִייתָא שְׂרִיא בְּבִי"ת, בִּי"ת רֵאשִׁית.

241. RABBI SHIMON said that the words "In the beginning Elohim created" correspond to "And Hashem Elohim built the rib." THE STRUCTURING OF THE NUKVA BY ABA AND IMA is insinuated here. The words "the heavens" CORRESPOND TO THE SECRET OF THE GREAT MALE AND FEMALE IN the words, "and he brought her to the man." Likewise, "and the earth" corresponds to "bone of my bones," THE SECRET OF THE SMALLER MALE AND FEMALE. THE SMALL NUKVA, ALLUDED TO IN "AND THE EARTH" is called "the land of the living."

53. "Hashem said to my master"

The Zohar describes the metaphysical process by which the negative desire to receive for the self alone is transformed into the desire to receive for the sake of sharing. This transformation opens the way to the final redemption, which will be achieved by the 7th millennium. We can hasten this process through our efforts in reading this section.

242. Rabbi Shimon further said, "Hashem said to my master, Sit at my right hand till I have made your enemies as your footstools" (Tehilim 110:1). "Hashem said to my master," this MEANS THAT the upper level, ZEIR ANPIN, says to the lower level, THE NUKVA, "Sit at my right," so as to link west, THE NUKVA, with the south, CHESED OF ZEIR ANPIN, and the left, THE NUKVA with the right, ZEIR ANPIN. These linkages break the power of the idolatrous nations. THE QUOTATION CONTINUES, "TILL I HAVE MADE YOUR ENEMIES AS YOUR FOOTSTOOLS" BECAUSE "Hashem said" is Ya'akov, ZEIR ANPIN, AND "to my master," is "the ark of the covenant of the Master of all the earth" (Yehoshua 3:11), NAMELY THE NUKVA.

243. An alternative explanation is that "Hashem says" is the Yovel (Jubilee), WHICH IS BINAH, and "to my master" is Shmitah (the Sabbatical Year), THE NUKVA, of whom it was said, "I love my Master" (Shemot 21:5). YOVEL SAYS TO SHMITAH, "Sit at my right," because the right, WHICH IS CHASSADIM, exists in Yovel, NAMELY BINAH and Shmitah, WHICH IS THE NUKVA, must link with the right, AS WE HAVE EXPLAINED.

244. Come and behold: The Sabbatical Year, NAMELY THE NUKVA, was not thoroughly connected to right and left from the day of its conception. And when THE NUKVA wants to link WITH THE RIGHT AND THE LEFT, ZEIR ANPIN spreads out His left arm toward her and creates this world. THAT IS, THE NUKVA, IN ITS ROLE AS THE LEFT IN HER, IS CALLED "THIS WORLD." And since He now has only the aspect of the left, she has no existence, THAT IS, NO COMPLETE MOCHIN. THIS WAS THE STATE OF AFFAIRS FOR THE SIX THOUSAND YEARS BEFORE the seventh millennium. At the inception of the seventh millennium and only on that day THE NUKVA links with the right, NAMELY CHASSADIM. Then THE NUKVA is embraced completely between right and left, THAT IS, WITH FULL MOCHIN, and a new Heaven and earth will come into being. She will never be removed from there, BECAUSE SHE WILL BE BALANCED BETWEEN RIGHT AND LEFT FOREVER.

245. If what you say is correct, AND ONLY IN THE SEVENTH MILLENNIUM WILL THE NUKVA LINK WITH THE RIGHT, how do we explain that "Sit at my right" WHICH MEANS DURING THE SIX THOUSAND YEARS AND NOT NECESSARILY AT THE ADVENT OF THE SEVENTH MILLENNIUM. AND HE EXPLAINS, THE VERSE "SIT AT MY RIGHT" applies to a specified time period. It says "till I make your enemies to be your footstools," which is not forever. But at that time, IN THE SEVENTH MILLENNIUM, she will never be removed, as it is written of her "You shall spread to the right and to the left" (Yeshayah 54:3). That is, SHE WILL COMPRISE IN HERSELF THE RIGHT COLUMN AND THE LEFT COLUMN, and all will be one WITHIN HER.

241. פתח ואמר, בראשית ברא אלקים, היינו דכתיב ויבן ה' אלקים את הצלע. את השמים, היינו דכתיב ויביאה אל האדם. ואת הארץ, כד"א ועצם מעצמי, ודאי האי איהו ארץ החיים.

242. תו, פתח ר' שמעון ואמר נאם ה' לאדוני שב לימיני עד אשית אויביך הדום לרגליך. נאם ה' לאדוני, דרגא עלאה, לדרגא תתאה קאמר, שב לימיני, לאתקשרא מערבית בדרומית, שמאלא בימינא, בגין לתברא חיליהון, דשאר עמין עעכו"ם. נאם ה' לאדוני, נאם ה', דא יעקב. לאדוני, דא ארון הברית ארון כל הארץ.

243. דבר אחרנאם ה', דא יובלא. לאדוני, דא שמיטה. דכתיב בה אהבתי את אדוני. שב לימיני, דהא ימינא ביובלא שריא, ושמיטה בעי לאתקשרא בימינא.

244. תא חזי, שמיטה דא, לא אתקשר בקיומא שלים, בימינא ובשמאלא, מיומא דאשתכחת, בד בעיא לאתקשרא, אושיט דרועא שמאלא לקבלה, וברא עלמא דין, ובגין דהוא מסטרא דשמאלא, לית ביה קיומא, עד זמנא דאלף שביעאה, דבההוא יומא לחוד, אתקשר כדין בימינא, וכדין תהוי בין ימינא ושמאלא, בקיומא שלים, וישתכחון שמים חדשים, וארץ חדשה, וכדין לא תעדי מתמן לעלמין.

245. אי הכי במאי נוקים שב לימיני, אלא עד זמנא ידיעא, דכתיב עד אשית אויביך הדום לרגליך, ולא תדיר. אבל בההוא זמנא, לא תעדי מתמן לעלמין, דכתיב כי ימין ושמאל תפרוצי, למהוי כלא חד.

246. Come and behold: The words "the heavens" allude to the upper Shechinah, NAMELY THE NUKVA FROM THE CHEST UPWARD, and the words "and the earth" allude to the lower Shechinah, THE NUKVA FROM THE CHEST DOWNWARD OF ZEIR ANPIN. They are joined together as male and female. THIS MEANS THAT THE UPPER NUKVA IS CONNECTED TO THE MALE, WHO IS THE GREAT ZEIR ANPIN, AND THE LOWER NUKVA IS LINKED TO THE MINOR ZEIR ANPIN. All this has been explained by the colleagues.

246. תָּא חֲזִי, אֶת הַשָּׁמַיִם, דָּא שְׂכִינְתָּא עֲלָאָה. וְאֶת הָאָרֶץ, דָּא שְׂכִינְתָּא דְלִתְתָּא, בְּאַתְחַבְרוּתָא דְדִבְרֵי וְנוֹקְבָא בְּחֻדָּא. וְהָא אֲתָמַר כְּמָה דְאַתְעֵרוּ בֵּיהּ חֲבֵרִינֵי עַד כְּעַן.

54. The Rising Flame

A glowing ember or lit candle holds many supernal secrets concerning the revelation of spiritual Light. By learning this section, we awaken these wondrous forces of Light in our own lives.

247. When they rose to leave, Rabbi Shimon said: We have something with us, MEANING THAT HE HAD ONE MORE THING TO TELL THEM. Rabbi Shimon then said: Two passages are written. One says, "Because Hashem your Elohim is a consuming fire" (Devarim 4:24), SIGNIFYING THAT IT IS IMPOSSIBLE TO CLEAVE TO HIM, AS IT IS IMPOSSIBLE TO CLEAVE TO FIRE. The other says, "You who cleave onto Hashem your Elohim are all alive today" (Devarim 4:4), SIGNIFYING THAT IT IS POSSIBLE TO CLEAVE TO HIM. These SEEMINGLY CONFLICTING passages have been explained repeatedly by those who have tackled them. But come and behold: the verse, "Because Hashem your Elohim is a consuming fire." The colleagues have discussed that there is a fire that consumes and destroys even fire. Thus, there is a fire that is stronger than NORMAL fire, and that has been explained.

247. בְּעוּ לְמִיזֵל, קְמוּ, אֲמַר רַבִּי שְׁמַעוֹן, מְלַה הֶכָּא גַבְוֹן, פְּתַח רַבִּי שְׁמַעוֹן וְאָמַר, תְּרִי קְרָאִי בְתִיבֵי, בִּי ה' אֶלְקִיךָ אֵשׁ אוֹכְלָהּ הוּא. וְכִתִּיב הֵתָם וְאַתֶּם הַדְּבָקִים בָּהּ, אֶלְקִיכֶם חַיִּים כְּלַכֶּם הַיּוֹם. הֲנִי קְרָאִי אוֹקִימָנָא לְהוּ, בְּכַמָּה אֲתֵר, וְאַתְעֵרוּ בְהוּ חֲבֵרִינֵי. תָּא חֲזִי, בִּי ה' אֶלְקִיךָ אֵשׁ אוֹכְלָהּ הוּא, הָא אֲתָמַר, מְלַה דָּא, בְּגוּ חֲבֵרִינֵי, דְאִית אֲשָׁא אֲכֵלָא אֲשָׁא, וְאֲכִיל לָהּ וְשַׁצִּי לָהּ, בְּגִין דְאִית אֲשָׁא תְקִיפָא מֵאֲשָׁא, וְאוֹקְמוּהָ.

248. But, come and behold: one who wants to learn the wisdom of Holy unification must examine the flames arising from a glowing ember or lit candle, because the flames only rise if coming from a coarse object.

248. אֲבָל תָּא חֲזִי, מֵאַן דְּבַעֵי לְמַנְדַּע חֲכַמְתָּא דִּיחֻדָּא קְדִישָׁא, יִסְתַּבֵּל בְּשִׁלְהוּבָא דְסֻלְקָא מְגוּ גַחְלִתָּא, אוּ מְגוּ בּוּצִינָא דְדְלִיק, דְהָא שִׁלְהוּבָא לָא סֻלְקָא אֵלָא כִּד אֲתֵאחִיד בְּמֵלַה גְסָה.

249. Come and see: In the rising flame there are two lights. One is a white and luminous light; the other is a blue or black light to which the white light is linked. The white shining light is higher and direct. Underneath it is the blue or black light, which serves as a pedestal for the white.

249. תָּא חֲזִי, בְּשִׁלְהוּבָא דְסֻלְקָא, אִית תְּרִין נְהוּרִין, חֵד נְהוּרָא חוּרָא, דְנְהִיר, וְחֵד נְהוּרָא דְאַתְאֲחִיד בָּהּ, אוֹכְמָא אוּ תְכֵלָא. הֵהוּא נְהוּרָא חוּרָא אִיהוּ לְעֵילָא, וְסֻלְקָא בְּאוּרַח מִישׁוּר. וְתַחֲתֵיהּ, הֵהוּא נְהוּרָא תְכֵלָא אוּ אוֹכְמָא, דְאִיהוּ כְרִסְיָא לְהֵהוּא חוּרָא.

250. This shining white light spreads over THE BLUE, and the two lights unite to become one. And this black light, or the blue tint underneath it, serves as a throne of Glory for the white light. Hence, its appearance is the secret of Blue. IT IS THE ASPECT OF THE THRONE OF GLORY, WHICH RESEMBLES BLUE, AS IS GENERALLY KNOWN.

250. וְהֵהוּא נְהוּרָא חוּרָא, שְׂאֲרֵי עֲלוּיָהּ, וְאַתְאֲחִידוּ דָּא בְּדָא, לְמַהוּי כְּלָא חֵד, וְהֵהוּא נְהוּרָא אוֹכְמָא, אוּ גְוּוֹן תְכֵלָא, דְאִיהוּ לְתַתָּא, הוּא כְרִסְיָא דִיקְר, לְהֵהוּא חוּרָא. וְעַל דָּא רְזָא דְתְכֵלְתָּא.

251. This throne of black or bluish light links to something underneath it, so it has something on which to burn. This thing compels it to cling to the white light.

251. וְהֵאִי כְרִסְיָא תְכֵלָא אוֹכְמָא, אֲתֵאֲחֵד בְּמֵלַה אַחֲרָא לְאַתְדִּלְקָא, דְהוּא מִתְתָּא, וְהֵהוּא אֲתַעֵר לֵיהּ, לְאַתְאֲחֵדָא בְּנְהוּרָא חוּרָא.

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252. The black and blue LIGHT sometimes turns red again. Yet the white light above it never changes; it is always white. But the blue changes. It is sometimes blue or black, sometimes red.

253. This BLUE LIGHT links in two directions. It connects to the white light above it and to the COARSE object underneath it, NAMELY THE WICK. The wick is designated as the place to which the light may connect and from which it radiates. THE WICK SERVES AS THE POINT AT WHICH THE BLUE LIGHT CONNECTS WITH THE SHINING WHITE LIGHT.

254. The BLUE LIGHT OF THE CANDLE always consumes and destroys the COARSE object, NAMELY THE WICK, because the blue light consumes and burns all that it comes into contact with underneath it. And because its nature is to consume and scorch, it is the source of the destruction and death of all. THE BLUE LIGHT IS THE SECRET OF THE NUKVA, OR THE TREE OF KNOWLEDGE, FROM WHICH DEATH AND DESTRUCTION ORIGINATE. It therefore consumes whatever it links to below.

255. The white light that prevails on THE BLUE LIGHT never consumes or destroys, and it never changes COLOR. IT IS THE LIGHT OF CHASSADIM, WHICH NEVER CHANGES OR BECOMES COARSE AND WHICH IS FREE FROM JUDGMENT. THEREFORE, IT DOES NOT DESTROY OR CHANGE. That is why Moshe said, "For Hashem your Elohim is a consuming fire." It is because fire consumes and destroys all that is underneath it that MOSHE said, "your Elohim" and not "our Elohim." Moshe was A CHARIOT FOR the supernal white light that neither burns nor destroys, and WHICH CANNOT BE TOUCHED BY JUDGMENTS.

256. Come and see: This blue light cannot awaken, kindle, or link to the white light without Yisrael connecting to it from underneath. THIS IS THE SAME AS THE LINKING OF THE WICK TO THE BLUE LIGHT.

257. Come and behold: Although it is the nature of this blue(black light to destroy all that contacts it from beneath, Yisrael still cleaves to it from beneath and survives. This is written: "You who cleave onto Hashem your Elohim are all alive today." It is written: "to Hashem your Elohim," WHICH IS THE NUKVA, and not, "our Elohim," WHICH WOULD ALLUDE TO ZEIR ANPIN, FOR WHOM MOSHE WAS A CHARIOT. HE SAID TO THEM, YOU CLEAVE to the blue and black light that burns and destroys all, but nevertheless you survive, as it is written: "You are all alive today", BECAUSE THIS BLUE LIGHT DID NOT BURN YOU.

252. וְדָא תְכֵלָא אוּכְמָא, לְזַמְנִין אֲתְהַדְרַר סוּמְקָא, וְהָוָא נְהוּרָא חוּרָא דְעֵלְיָה, לֹא אֲשַׁתְּנִי לְעֵלְמִין, דְּהָא חוּרָא הוּא תְדִיר. אֲבָל הָאִי תְכֵלָא אֲשַׁתְּנִי לְגוּוּנִין אֵלִין, לְזַמְנִין תְכֵלָא אוּכְמָא, וּלְזַמְנִין סוּמְקָא.

253. וְהָאִי אֲתֵאָחִיד לְתַרְיִן סְטְרִין, אֲתֵאָחִיד לְעֵלְא, בְּהָוָא נְהוּרָא חוּרָא. אֲתֵאָחִיד לְתַתָּא, בְּהָוָא מְלָא דְתַחֲתוּי, דְמִתְקַנָּא בֵּיה לֹאנְהָרָא וּלְאֲתֵאָחִדָּא בֵּיה.

254. וְדָא אֲכֵלָא תְדִיר, וְשַׁצִּי לְהָוָא מְלָא דְשׁוּיִין לִיָּה, דְּהָא בְּכָל מַה דְאֲתַדְבֵּק בֵּיה לְתַתָּא, וְשַׁרְיָא עֲלוּי הָוָא נְהוּרָא תְכֵלָא, שַׁצִּי לִיָּה, וְאֲכִיל לִיָּה, בְּגִין דְאֲוֹרְחוּי הוּא לְשִׁינְצָאָה, וּלְמַהוּי אֲכִיל, דְּהָא בֵּיה תְלִיָּא שַׁצִּי דְכֵלָא, מוּתָא דְכֵלָא, וּבְגִינֵי כֶּךָ אִיָּהוּ אֲכִיל, כָּל מַה דְאֲתַדְבֵּק בֵּיה לְתַתָּא.

255. וְהָוָא נְהוּרָא חוּרָא דְשַׁרְיָא עֲלוּי, לֹא אֲכִיל וְלֹא שַׁצִּי לְעֵלְמִין, וְלֹא אֲשַׁתְּנִי נְהוּרִיָּה. וְעַל דָּא אָמַר מֹשֶׁה, כִּי ה' אֵלֶיךָ אֲשֶׁר אוֹכְלָהּ הוּא, אוֹכְלָהּ וְדָאִי, אֲכִיל וְשַׁצִּי כָּל מַה דְשַׁרְיָא תַּחֲתוּי. וְעַל דָּא אָמַר ה' אֵלֶיךָ, וְלֹא אֵלֶיךָ, בְּגִין דְמֹשֶׁה, בְּהָוָא נְהוּרָא חוּרָא דְלְעֵילָא הוּוּ, דְלֹא שַׁצִּי וְלֹא אֲכִיל.

256. תָּא חֲזִי, לִית לִיָּה אֲתַעְרוּתָא, לְאֲתַדְלֶקָא הָאִי נְהוּרָא תְכֵלָא, לְאֲתֵאָחִדָּא בְּנְהוּרָא חוּרָא, אֲלֵא עַל יְדֵי יִשְׂרָאֵל, דְאִינּוּן מִתְדַבְּקִין בֵּיה תַּחֲתוּי.

257. וְתָא חֲזִי, אֶף עַל גַּב דְאֲוֹרְחִיָּה דְהָאִי נְהוּרָא תְכֵלָא אוּכְמָא, לְשִׁינְצָאָה כָּל מַה דְאֲתַדְבֵּק בֵּיה תַּחֲתוּי, יִשְׂרָאֵל מִתְדַבְּקִין בֵּיה תַּחֲתוּי, וְקִיּוּמִין בְּקִיּוּמָא, הַה"ד וְאַתֶּם הַדְּבָקִים בְּה' אֵלֶיכֶם חַיִּים. בְּה' אֵלֶיכֶם, וְלֹא אֵלֶיכֶם, בְּהָוָא נְהוּרָא תְכֵלָא אוּכְמָא, דְאֲכִיל וְשַׁצִּי, כָּל מַה דְאֲתַדְבֵּק בֵּיה תַּחֲתוּיָה, וְאַתּוֹן מִתְדַבְּקִין בֵּיה וְקִיּוּמֵי, דְכְּתִיב חַיִּים כְּלַכֶּם הַיּוֹם.

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258. A concealed light envelops this white light. It is a supernal secret THAT THIS LIGHT REFERS TO THE SUPERNAL LIGHT THAT CLOTHES ZEIR ANPIN, WHICH IS THE WHITE LIGHT. THIS LIGHT CANNOT BE CONCEIVED OR UNDERSTOOD. Everything, INCLUDING THE BLUE, WHITE, AND CONCEALED, SURROUNDING LIGHT, can be found in the rising flame of a candle. And all great wisdoms are insinuated therein. Rabbi Pinchas approached and kissed him saying: Blessed be the merciful, who led me to meet you here. They accompanied Rabbi Pinchas for three miles.

259. When Rabbi Shimon and the friends returned, AFTER ESCORTING RABBI PINCHAS, Rabbi Shimon said: What we said is the secret wisdom of sacred unification. Consequently, the last Hei of the holy name, THE NUKVA, is the blue and black light that links to THE LETTERS Yud-Hei-Vav, NAMELY ZEIR ANPIN, the bright white light.

260. Come and behold: sometimes the blue light is the letter Dalet and sometimes Hei. When Yisrael does not connect to it from below, so as to kindle it and connect it to the white light, it is Dalet. And when Yisrael awakens her, BY ELEVATING THE MAYIN NUKVIN (FEMALE WATERS), to connect her with the white light, then it is called Hei.

261. Whence do we know this? From the words, "If a girl (na'arah) is a virgin" (Devarim 22:23), "na'arah" is written without a letter Hei (i. e., na'ar). What is the reason for this? It is because she has not been linked to a male. And wherever male and female are separate, the letter Hei cannot be found. NAARAH IS THEREFORE SPELLED WITHOUT THE HEI, and THE HEI ascends, while THE NUKVA stays WITH THE LETTER Dalet, WHICH ALLUDES TO POVERTY.

262. Because whenever the blue and black light connect to this bright white light, it is called Hei, indicating unity. THE NUKVA cleaves to the white light, and Yisrael clings to her and stands underneath her to kindle her. THROUGH THE FEMALE WATER (MAYIN NUKVIN), THEY RISE TO HER, and unity is found. YISRAEL, BY BRINGING UP THE FEMALE WATER TO HER, KINDLES THE NUKVA AND CAUSES HER TO CLEAVE TO AND JOIN ZEIR ANPIN. WERE IT NOT FOR THE FEMALE WATER, THE NUKVA WOULD NOT HAVE JOINED ZEIR ANPIN. THUS, THEY TOO ARE ATTACHED TO ZEIR ANPIN. THIS IS BECAUSE WHATEVER ONE EFFECTS IN THE UPPER REALMS, HE ALSO MERITS BELOW. HENCE, THE HOLY ONE, THE SHECHINAH, AND YISRAEL BECOME ONE.

263. This is the inner purpose of the sacrifice. The smoke rises and kindles the blue light. When it is lit, it links to the white light and then to the candle, MEANING THAT THE SHECHINAH alights in unity. AND WHEN SHE CLEAVES TO THE WHITE LIGHT AND THE SMOKE, THE THREE BECOME ONE.

258. ועל נהורא חוורא, שרניא לעילא נהורא סתימא דאקיף ליה. ורזא עלאה הכא. וכלא תשבח בשלהובא דסליק, וחכמתין דעליונין ביה. אתא רבי פנחס ונשקיה, אמר בריך רחמנא דאיערענא הכא, אזלו עמיה דרבי פנחס תלת מילין.

259. אהדרו רבי שמעון וחברייא. אמר רבי שמעון, הא דאמרן רזא דחכמתא איהו ביחודא קדישא, דבגין כך ה"א בתראה דשמא קדישא, איהו נהורא תכלא אוכמא, דאתאחיד ביה"ו, דהוא נהורא חוורא דנהיר.

260. תא חזי, לזמנין האי נהורא תכלא ד', ולזמנין ה', אלא בזמנא דלא מתדבקן ביה ישראל לתתא, לאדלקא ליה, לאתאחדא בנהורא חוורא, איהו ד'. ולזמנא דמתערי ליה, לאתחברא עם נהורא חוורא, כדין אקרי ה'.

261. מנלן, דכתיב כי יהיה נערה בתולה, נער כתיב, בלא ה', מ"ט בגין דלא אתחברת בדכורא, ובכל אתר דלא אשתבחו דכר ונוקבא, ה"א לא אשתבח, וסלקא מתמן, ואשתאר ד'.

262. דהא איהי כל זמנא דאתחבר בנהורא חוורא דנהיר, אקרי ה'. דהא כדין כלא אתחבר כחדא, איהי אתדבקת בנהורא חוורא, וישראל מתדבקן בה, וקיימא תחותה, לאדלקא לה, וכדין כלא חד.

263. ודא הוא רזא דקרבנא, דתננא דסליק, אתער ליה, להאי נהורא תכלא לאדלקא, וכד אתדלק, אתחבר בנהורא חוורא, ושרגא דליק ביחודא חד.

264. The nature of the blue light is to burn and consume all that it contacts from below. When THE SACRIFICE is pleasing and the candle burns in unity, it is written "the fire of Hashem falls and consumes the offering" (I Melachim 18:38). WHEN ALL HAS BEEN BURNED COMPLETELY, it is known that the candle, WHICH IS THE SHECHINAH, is burning in complete unity, and the blue light, WHICH IS THE NUKVA, has united with the white light, WHICH IS ZEIR ANPIN, and THE TWO have become one. FURTHERMORE, THE BLUE LIGHT BURNS AND consumes the fats and burnt offerings, meaning that it does not burn and consume from beneath, except when it is elevating FOR THE WHITE LIGHT. THIS INDICATES THAT all, INCLUDING THE SMOKE AND THE BLUE LIGHT, link to the white light. Hence, peace is made in all the worlds and all is embraced in unity.

265. And when this blue light is through burning and consuming all that is underneath, all the priests and Levites and Yisrael come and cleave onto it. THE LEVITES cleave with the joy of singing; THE PRIESTS with the meditation of their hearts; and THE YISRAEL with prayer. And the candle, NAMELY THE SHECHINAH, burns and shines upon them. All the lights unify, the worlds glow, and all above and below are blessed.

266. Hence the words, "And you who cleave onto Hashem your Elohim are all alive today" (Devarim 4:4), APPLY TO YISRAEL. HE ASKS: THE PASSAGE SAYS, "And you," with the addition of the letter Vav (which carries the meaning of the English word "and"). Should it not be just "you?" HE ANSWERS, Vav shows Yisrael's virtue over that of the offerings and fat, because when the offerings and fat connect to THE BLUE LIGHT, they are consumed and burned. But if you cleave to this blue(black light that burns and consumes, all remains alive. THIS VIRTUE IS ALLUDED TO BY THE VAV IN "And you are all alive today."

267. In a dream, all colors, except for blue, are a good sign. Blue always destroys and consumes. It is the tree where death is found. IT IS THE NUKVA, WHICH IS CALLED THE TREE OF KNOWLEDGE. It reigns over the lower world, WHICH IS THIS WORLD, and it consumes and destroys everything that exists underneath it.

268. THE NUKVA OF ZEIR ANPIN is found in the upper heavens, NAMELY THE WORLD OF ATZILUT, and there are many upper hosts IN THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. Yet they live and subsist. SO HOW IS IT, ONE MIGHT ASK, THAT YOU SAY THAT THE BLUE LIGHT, WHICH IS THE NUKVA OF ZEIR ANPIN, CONSUMES ALL THAT IS UNDERNEATH? Come and behold: all the upper HOSTS IN THE WORLDS OF BRIYAH, YETZIRA, AND ASIYAH, WHICH ARE HIGHER WORLDS THAN THIS, are included in the blue light itself NOT UNDERNEATH IT. Yet the lower beings OF THIS WORLD are not INCLUDED IN THE BLUE LIGHT ITSELF, because they are the coarse objects by which the world is supported. THE WORLD LINKS TO THE LOWER BEINGS AND SUBSISTS ON THEM, JUST AS THE WICK OF A CANDLE. WITHOUT ZEIR ANPIN, THE WORLD WOULD NOT EXIST. Hence, the blue light consumes and destroys them and there can be nothing down here in this world that is not destroyed, because the blue light destroys all that is underneath it.

264. ובגין דאֶרְחִייהּ דְּהַאי נְהוּרָא תְּכֵלָא לְשִׁיזְאָה, וְלִמְהוּי אָכִיל כָּל מַה דְּאֶתְדַבֵּק בֵּיהּ תְּחוּתִיהּ, כִּד רַעוּא אֶשְׁתַּכַּח, וּשְׂרָגָא דְּלִיק בְּחַבּוּרָא חַד, כְּדִין כְּתִיב וְתַפּוּל אֵשׁ ה' וְתֹאכַל אֶת הָעוֹלָה וְגו'. וּכְדִין אֶתְיַדַּע, דְּהַהִיא שְׂרָגָא דְּלִיק בְּחַבּוּרָא חַד, וְקִשּׁוּרָא חַד. נְהוּרָא תְּכֵלָא אֶתְדַבֵּק בְּנְהוּרָא חוּרָא, וְאִיהוּ חַד. אָכִיל תְּחוּתִיהּ תְּרַבִּין וְעֵלוּן, דְּמִשְׁמַע דְּהָא לֹא אָכִיל תְּחוּתִיהּ, אֲלֵא בּוּזְמָנָא דְּאִיהוּ סְלִיק, וְכֵלָא אֶתְקִשֵׁר וְאֶתְחַבֵּר בְּנְהוּרָא חוּרָא, וּכְדִין שְׁלַמָּא דְּעֵלְמִין כְּלָהוּ, וְכֵלָא אֶתְקִשֵׁר בִּיחּוּדָא חַד.

265. וּלְבַתֵּר דְּסִיִּים לְשִׁיזְאָה תְּחוּתִיהּ, הַאי נְהוּרָא תְּכֵלָא. מִתְדַבֵּק בֵּיהּ תְּחוּתִיהּ, כְּהִנֵּי וְלִיוָאֵי וְיִשְׂרָאֵל. אֵלִין בְּחַדְוָה דְּשִׁיר, וְאֵלִין בְּרַעוּתָא דְּלֵבָא, וְאֵלִין בְּצִלוּתָא. וּשְׂרָגָא דְּלִיק עֲלֵיהּ, וְאֶתְדַבֵּקוּ נְהוּרִין כְּחַד, וְנְהִירִין עֵלְמִין, וּמִתְבְּרַכִּין עֲלֵאִין וְתַתְּאִין.

266. וּכְדִין וְאַתֶּם הַדְּבָקִים בְּה' אֶלְקֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם. וְאַתֶּם, אַתֶּם מִבְּעֵי לִיהּ, אֲלֵא ו' לְאוּסְפָא, עַל תְּרַבִּין וְעֵלוּן, דְּאִינוּן מִתְדַבֵּקִין בֵּיהּ, וְאֶכְלִין וְשִׁצְאוּ. וְאַתּוֹן מִתְדַבֵּקִין בֵּיהּ, בְּהַהוּא נְהוּרָא תְּכֵלָא אוּכְמָא דְּאֶכְלָא, וְאַתּוֹן קוּימִין, הַדָּא הוּא דְּכְתִיב חַיִּים כְּלָכֶם הַיּוֹם.

267. כָּל גּוּוּנִין טְבִין לְחַלְמָא, בַּר מִתְכֵּלָא, דְּאִיהוּ אָכִיל וְשִׁצֵי תְּדִיר, וְאִיהוּ אִילְנָא דְּבִיהּ מוּתָא, וְשִׁרְיָא עַל עֵלְמָא תַּתְּאָה, וּבְגִין דְּכֵלָא שְׂרִיָא תְּחוּתִיהּ, אִיהוּ אָכִיל וְשִׁצֵי.

268. וְאִי תִימָא, הֲכִי נְמִי שְׂרִיָא, בְּשִׁמְיָא לְעִילָא, וְכִמְה חִילִין אִינוּן לְעִילָא, וְכֵלְהוּ קוּימִי. תָּא חֲזִי, כָּל אִינוּן דְּלְעִילָא בְּהַהוּא נְהוּרָא תְּכֵלָא אֶתְכַלְלִין. אֲבַל תַּתְּאֵי לֹא הֲכִי, דְּאִינוּן מְלֵה גְסָה, עֵלְמָא דְּקוּימָא וְשְׂרִיָא עֲלֵיהּ, וּבְגִין כֶּךָ אָכִיל וְשִׁצֵי לוֹן, וְלִית לֵה מְלֵה אַחְרָא לְתַתְּאָה בְּעֵלְמָא, דְּלֹא אֶשְׁתַּצִּי, בְּגִין דְּנְהוּרָא תְּכֵלָא שִׁצֵי, לְכָל מַה דְּקוּימָא עֲלֵיהּ.

55. "By forty-five colors of light"

As white sunlight refracts into the seven colors of the spectrum, the Light of the Creator also refracts into colors that produce the diversity of

Creation. The Zohar describes the refraction of the supernal Light, and the birth of the countless colors that we experience as joy, bliss, and happiness upon performing a positive spiritual action. Through these passages, we gain a profound connection to all the colors of Light. Our reading literally ignites the extraordinary eruption of color in the Upper Worlds so that all the grades of Light begin to radiate in our souls.

269. The world, THE NUKVA OF ZEIR ANPIN, is differentiated by forty-five colors and types of lights. Seven SFIROT divide into seven chasms, each plumbing its own abyss, NAMELY MALCHUT. And stones turn within the abyss, MEANING THAT THEY OVERTURN SO AS TO SHINE DOWNWARD. And the light penetrates and pierces the stones, creating holes through which water flows and is poured into and covers both sides of OF ITS ABYSS.

270. As the water exists through the holes IN THE STONES, SUPERNAL light OF THE ENDLESS WORLD shines through them and strikes the four sides of the abyss. Each light OF THE FOUR SIDES includes all others AT THE TIME OF STRIKING. They join as one, and the water FROM ZEIR ANPIN splits WITHIN HER.

271. The seven SFIROT OF ZEIR ANPIN cling to their seven chasms, OR MALCHUTS, BECAUSE THE SFIRAH CONTAINS SEVEN CHASMS, EACH OF WHICH IS CONSIDERED THE LEFT COLUMN OF ZEIR ANPIN. They dig in that dark abyss, where darkneses mix with ALL THE SFIROT OF THE NUKVA, And water rises UPWARD FROM BELOW. THAT IS, THE LIGHT OF CHASSADIM, CALLED 'WATER,' WHICH IS THE SECRET OF THE RIGHT COLUMN, FIRST SHINES UPWARD FROM BELOW. And then CHASSADIM falls back down TO THE LEFT COLUMN and links with the lights OF THE LEFT, BECAUSE THE LIGHT OF CHOCHMAH IS DARKNESS WITHOUT CONTAINMENT, WITHIN THE LIGHTS OF CHASSADIM. And they all mix together lights, darkneses, and water and from them are made invisible lights that are dark.

272. When each OF THE SEVEN CHASMS OF ZEIR ANPIN has struck its companion, ITS OPPOSING ASPECT IN THE ABYSS OF THE NUKVA, they split into 75 channels of the abyss, through which water--MEANING LIGHTS--is channeled. Each pipe raises its voice and the chasms OF THE RECEPTOR are shaken. When the voices are heard, each abyss calls to its companion, "split your waters so, that I can enter within you." As is written: "Abyss calls to abyss, at the voice of your channels all your waves and billows have gone over me" (Tehilim 42:8).

273. Beneath the 75 CHANNELS extend 365 sinews. Some are white, some are black, and some are red. They mix with each other, become included within each other, and turn into one color. The 365 sinews are enmeshed in 17 nets, each of which is called a network of sinews. Enmeshed within each other, they descend to the end of the abyss BECAUSE THEY TOOK ON THE ASPECT OF YESOD, WHICH TERMINATES THE STRUCTURE OF THE LEVEL. Underneath the 17 NETS ARE 4 MORE. Two nets resemble iron, and two resemble copper.

274. Two pedestals stand OVER ALL THESE ASPECTS, one to the right and one to the left. And the nets join to be one, and the water, WHICH FORMS THE LIGHTS, flows down the channels and enters the nets. The CHANNELS, THE NETS, AND ALL THEIR LIGHTS ARE INCLUDED WITHIN these two pedestals. One pedestal is made of the black firmament; the other is made of a firmament that is the color of a badger, WHICH IS REDDISH.

269. בְּאַרְבָּעֵין וְחֲמֵשׁ גּוּוּנֵי זֵינֵי נְהוּרִין, אֲתַפְּלִיג עֲלֵמָא, שְׁבַעָה מִתְּפַלְגִין, לְשִׁבְעָה תְהוּמִין. כָּל חַד בְּטֵשׁ בְּתֵהוּמָא דִּלְיָה, וְאַבְנִין מִתְּגַלְגְּלִין בְּגוּ תְהוּמָא. וְעֵייל הֵהוּא נְהוּרָא, בְּאִינוֹן אַבְנִין, וְנִקֵּב לֹון, וּמֵיא נִמְקוּ בְהוּ, וְשִׁקְעִין כָּל חַד וְחַד, עַל תְּהוּמָא, וְחַפְּיֵיא לְתֵרִין סְטֵרִין.

270. נִמְקוּ מֵיא בְּאִינוֹן נִקְבִין, וְעַאל נְהוּרָא וּבְטֵשׁ לְאַרְבַּע סְטֵרֵי תְהוּמָא, מִתְּגַלְגְּלָא נְהוּרָא בְּחִבְרָתָהּ, וְאַעֲרֵעוּ בְּחַד. וּפְלִגִין מֵיין.

271. וְאַחִידֶן כָּל אִינוֹן שְׁבַעָה בְּשִׁבְעָה תְהוּמֵי, וְכִרְאֵן בְּחִשׁוּכֵי תְהוּמָא. וְחִשׁוּכֵי אִינוֹן אֲתַעֲרְבוּ בְהוּן, וְסִלְקִין מֵיא וְנַחְתִין, וּמִתְּגַלְגְּלִין בְּאִינוֹן נְהוּרִין, וְאַתַּעֲרְבוּ בְּחַדָּא. נְהוּרִין, וְחִשׁוּכִין, וּמֵיין. וְאַתַּעֲבִידוּ מְנִיְהוּ נְהוּרִין דְּלֵא אֲתַחְזָאן, חִשׁוּכָאן.

272. בְּטֵשׁ כָּל חַד בְּחִבְרִיָה, וּמִתְּפַלְגִין לְשִׁבְעֵין וְחֲמֵשׁ צְנוּרֵי תְהוּמָא, וּבְהוּ נִגְדֶן מֵיא. כָּל צְנוּרָא וְצְנוּרָא סִלִיק בְּקִלְיָה, וְאַזְדַּעְזַעֵן תְּהוּמִין, וְכֵד הֵהוּא קְלָא אֲשַׁתְּמַע, כָּל תְּהוּמָא קְרִי לְחִבְרִיָה וְאָמַר, פְּלִיג מֵימֶךָ וְאַעוּל בְּךָ. הֲדָא הוּא דְכִתְיֵב תְּהוּם אֶל תְּהוּם קוּרָא לְקוּל צְנוּרִיךָ.

273. תַּחֲוֹת אֵלִין, תְּלַת מְאָה וְשִׁתִּין וְחֲמֵשָׁה גִידִין, מְנַהוֹן חוּרִין, מְנַהוֹן אוּכְמִין, מְנַהוֹן סוּמְקִין, אֲתַכְּלִילוּ דָּא בְּדָא, וְאַתַּעֲבִידוּ גּוּוֹן חַד. אִינוֹן גִּידִין אֲתַרְקִימוּ בְּשִׁבַּע עֶשְׂרֵה רִשְׁתוֹת. וְכָל חַד, רִשְׁתֵּי גִידִין אֲקָרִי, אֲתַרְקִימוּ דָּא בְּדָא, וְנַחְתִין בְּשִׁפּוּלֵי תְהוּמֵי. תַּחֲוֹת אֵלִין, תְּרִין רִשְׁתִּין קֵיִימִין, בְּחִיזוּ דְּפִרְזֻלָּא, וְתֵרִין רִשְׁתִּין אַחֲרָנִין בְּחִיזוּ דְּנַחֲשָׂא.

274. תְּרִין כְּרִסּוֹן קֵיִימֵי עֲלִיְהוּ, חַד מֵימִינָא, וְחַד מִשְׂמָאלָא, כָּל אִינוֹן רִשְׁתִּין מִתְּחַבְּרֶן בְּחַדָּא, וּמֵיין נַחְתִין מֵאִינוֹן צְנוּרִין, וְעַאלִין בְּאֵלִין רִשְׁתִּין. אִינוֹן תְּרִין כְּרִסּוֹן, חַד כְּרִסְיָא דְּרִקְיעָא אוּכְמָא, וְחַד כְּרִסְיָא דְּרִקְיעָא סִסְגוּנָא.

275. When THE LIGHTS OF THE LEVEL OF MATING rise, THAT IS, WHEN THEY RADIATE UPWARD, they elevate through the pedestal of the black firmament, WHICH IS THE PEDESTAL OF NETZACH WHO SHINES UPWARD. And when they descend, they do so through the firmament of the badger color, WHICH IS THE PEDESTAL OF HOD WHO SHINES DOWNWARD.

276. One of the pedestals is to the right; the other is to the left. The right pedestal is on the black firmament; the left one on the firmament of the badger color. And when THE LIGHTS go up through the pedestal of the black firmament, the pedestal of the left firmament goes down against it, AND THE LIGHTS go down through it.

277. Each pedestal is embraced within the other. Within them, they contain all the nets, and they lure the lights to the very end of the lower abyss. One pedestal rises and elevates above all the chasms. The second remains at the bottom of the chasms. Between them, the chasms revolve and become perfected. As the chasms revolve, the channels are inserted between the pedestals.

278. There is a total of 75 pipes, YET of them, THE SEVEN ABYSSES OF ZEIR ANPIN are more supernal. They are above the others, which cling to them. The 75 PIPES are inserted in the wheels of the pedestal of the RIGHT and LEFT sides.

279. Through the SEVEN CHASMS OF ZEIR ANPIN, WHICH ARE THE MOST SUPERNAL CHASMS, water, ALLUDING TO LIGHTS, flows up and down. Those that flow down--THE SUPERNAL LIGHTS FLOWING DOWN TO THE VEILS OF ALL THE MALCHUTS--dig into the chasms and pierce them. These rising lights enter the holes that are pierced in the stones, rise, and then fill up the seven seas. Thus, WE HAVE EXPLAINED the seven kinds of lights THAT EMANATE from the supernal secret.

280. Seven other lights divide into seven seas, and one sea includes them all. This one sea is the supernal sea that includes all the other seven seas.

281. The seven lights go into the sea--REFERRING TO THIS ONE SUPERNAL LIGHT THAT INCLUDES SEVEN--and strike it. As a result, THIS SEA has seven sides. Each side splits into seven streams, as it is written: "And he shall smite it into seven streams" (Yeshayah 11:15). Each stream then splits into seven rivers, each river splits into seven routes, and each route into seven lanes. And all the waters of the seas flow through them.

275. אֵלֵין תְּרִין כְּרִסּוֹן, כִּד אֵינּוֹן סֶלְקִין, סֶלְקִין בְּהוּא כְּרִסְיָא דְרִקְיָעָא אוּכְמָא, וְכִד נְחֻתִין, נְחֻתִין בְּהוּא כְּרִסְיָא דְרִקְיָעָא סִסְגוֹנָא.

276. אֵלֵין תְּרִין כְּרִסּוֹן, חֵד מִיְמִינָא, וְחֵד מִשְׂמָאלָא. וְהוּא כְּרִסְיָא דְרִקְיָעָא אוּכְמָא, מִיְמִינָא. וְהוּא כְּרִסְיָא דְרִקְיָעָא סִסְגוֹנָא, מִשְׂמָאלָא. כִּד סֶלְקִין בְּכְרִסְיָא דְרִקְיָעָא אוּכְמָא, מֵאֵיךְ כְּרִסְיָא דְרִקְיָעָא שְׂמָאלָא, וְנְחֻתִין בִּיה.

277. מִתְגַּלְגְּלִין כְּרִסּוֹן, חֵד בְּחֵד. נִקְטִין כָּל אֵינּוֹן רְשִׁתִּין בְּגוֹוִיָּהוּ, וְעֵאלִין לוֹן, בְּשִׁפּוּלָא דִתְהוּמָא תְּתָאָה, קָאִים חֵד כְּרִסְיָא, וְסִלִּיק לְעֵילָא מִכָּל אֵינּוֹן תְּהוּמִי, וְקָאִים כְּרִסְיָא אַחְרָא, לְתַתָּא דְכָל תְּהוּמִי. בֵּין תְּרִין כְּרִסּוֹן אֵלֵין, מִתְגַּלְגְּלִין כָּל אֵינּוֹן תְּהוּמִי, וְכָל אֵינּוֹן צְנוּרִין אֲתַנְעִצּוּ בֵּין תְּרִין כְּרִסּוֹן אֵלֵין.

278. שְׁבַעִין וְחֲמִשׁ צְנוּרִין אֵינּוֹן, שְׁבַעָה, אֵינּוֹן עֵלָאִי דְכֵלָא, וְכָל אֵינּוֹן אַחְרָנִין אַחֲרֵיהּ בְּהוּ. וְכֵלְהוּ נְעִיצִי בְּגִלְגְּלוֹי דְהָאִי כְּרִסְיָא, בְּסִטְרָא דָא וְנְעִיצִין בְּגִלְגְּלוֹי דְהָאִי כְּרִסְיָא, בְּסִטְרָא דָא.

279. בְּהוֹן מֵיִין סֶלְקִין וְנְחֻתִין, אֵינּוֹן דְנְחֻתִין כְּרִאֵן בְּתְהוּמִי, וּבְקַעֵי לוֹן. אֵינּוֹן דְסֶלְקִין עֵאלִין, בְּאֵינּוֹן נּוֹקְבֵי אֲבָנִין, וְסֶלְקִין וּמְלִיִין לְשַׁבַּע יְמִין, עַד כָּאֵן שְׁבַעָה גּוֹוִי נְהוּרִין בְּרִזָּא עֵלָאָה.

280. שְׁבַעָה נְהוּרִין אַחְרָנִין, מִתְפַּלְגִין לְשַׁבַּעָה יְמִים. וְיִמָּא חֵד כְּלִיל לוֹן, הוּא יְמָא חֵד, אִיהוּ יְמָא עֵלָאָה, דְכֵלְהוּ שְׁבַע יְמִין כְּלִילָן בִּיה.

281. שְׁבַעָה נְהוּרִין אֵלֵין, עֵאלִין לְגוּ הוּא יְמָא, וּמְחָאן לִיה לְיִמָּא, לְשַׁבַּעָה סִטְרִין. וְכָל סִטְרָא וְסִטְרָא אֲתַפְּלַג לְשַׁבַּעָה נְחֻלִין. כְּדִכְתִּיב וְהִכְהוּ לְשַׁבַּעָה נְחֻלִים וְגו', וְכָל נְחֻלָּא וְנְחֻלָּא אֲתַפְּלַג לְשַׁבַּעָה נְהוּרִין. וְכָל נְהוּרָא וְנְהוּרָא אֲתַפְּלַג לְשַׁבַּעָה אֲרְחִין. וְכָל אֲרְחָא וְאֲרְחָא אֲתַפְּלַג לְשַׁבַּעָה שְׁבִילִין. וְכָל מִיְמוֹי דְיִמָּא כְּלְהוֹן עֵאלִין לְגוֹוִיָּהוּ.

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282. Seven lights ascend and descend in seven directions. Seven supernal lights enter the LOWER sea OF THE SEVEN UPPER SEAS. Nevertheless, they are only six, INSTEAD OF SEVEN, and originate from the supernal one. TOGETHER, THEY ARE CONSIDERED AS SEVEN. And in the same manner that the sea receives, it divides its waters into the other seas and waters.

283. There is a serpent, from the left side, that swims in all the rivers. It comes to the side THE LEFT SIDE, BECAUSE IT CAN ONLY DRAW SUSTENANCE FROM THE LEFT SIDE OF THE RIVERS. Its scales are strong like iron, REFERRING TO ITS JUDGMENTS, WHICH ARE VERY STRONG. It draws sustenance FROM THE SINS OF LOWER BEINGS and invades the place OF THE MISSING MALCHUT. All lights in the rivers are thus darkened before the serpent, BECAUSE MATING CEASES AS SOON AS IT TOUCHES THE PLACE OF THE MISSING MALCHUT. Its mouth and tongue are blazing fires, its tongue as sharp and tough as a sword--MEANING THAT HIS JUDGMENTS ARE VERY SEVERE, AND THERE IS NO SALVATION FROM HIM.

284. When THE SERPENT enters the Temple in the sea, WHICH IS MALCHUT, the temple is defiled, and its lights are extinguished. Thus, the supernal lights, THE LIGHTS OF THE TOP THREE SFIROT, leave the sea. Then, the waters of the sea split and go to the left side. The sea then freezes, and its waters do not flow.

285. This explains the hidden meaning of: "and the serpent was more crafty than any Chayah" (Beresheet 3:1). The secret is that the wicked serpent descends from the upper to the lower. IT DRAWS THE LIGHTS OF THE LEFT DOWNWARD, and it swims upon the bitter water. Thus, it went down to ensnare CHAVAH INTO EATING FRUIT FROM THE TREE OF KNOWLEDGE. IT DRAWS THE LIGHTS OF THE LEFT DOWN and ensnares them in his net.

286. This serpent is death in the world, BECAUSE IT ENTICED CHAVAH WITH THE TREE OF KNOWLEDGE AND THUS BROUGHT DEATH TO THE WORLD. It penetrates the closed intestine of man the appendix, which is to the left FROM WHICH IT DRAWS SUSTENANCE. Another serpent, which brings life, is located in the right side, WHICH IS THE GOOD INCLINATION THE ONE THAT BRINGS LIFE TO MAN. Both sides THE GOOD AND BAD INCLINATIONS accompany man, as has already been explained.

287a. "... then all the animals of the field." WE LEARN FROM THESE WORDS THAT OF ALL THE ANIMALS OF THE FIELD, THE KLIPOT, there is none that causes harm as the serpent does, because he is the dross of gold. Woe to him, ALLUDING TO ADAM, who was seduced by the serpent. He brought death upon himself and all who came after him. All of this has been explained already.

282. שְׁבַע נְהוּרִין סֶלְקִין וְנַחְתִּין לְשִׁבְעָה סְטְרִין, שְׁבַע נְהוּרִין עֲלָיִן, עֲלִין לְגוּ יָמָא. שְׁתָּא אִינוּן, וּמַחַד עֲלָאָה נִפְקִי. כְּמָה דְנָטִיל יָמָא, הִכִּי פְלִיג מִימּוּי לְכָל אִינוּן יָמִין, לְכָל אִינוּן נְהוּרִין.

283. חַד תְּנִינָא לְתַתָּא, בְּסֵטֶר שְׁמַאלָא, שְׂאֵט בְּכָל אִינוּן נְהוּרִין. אֲתִי בְּסֵטֶר, קְשָׁקְשׁוּי כְּלֵהוּן תְּקִיפִין כְּפִרְזָלָא. וּמִטִּי לְשִׂאבָא, וְשִׂאִיב אֲתֵרָה. וְכָל אִינוּן נְהוּרִין אֲתַחְשְׁכֵן קְמִיָּה, פּוּמִיָּה וְלִישְׁנִיָּה מְלֵהָטָא אֲשָׁא חֲרוּד לִישְׁנִיָּה, כְּחֶרְבָא תְּקִיפָא.

284. עַד דְּמִטִּי לְמִיעַל לְמִקְדָּשָׁא, גּוּ יָמָא. וּכְדִין סְאִיב מִקְדָּשָׁא, וְאֲתַחְשְׁכֵן נְהוּרִין. וְנְהוּרִין עֲלָיִן סֶלְקִין מִן יָמָא, כְּדִין יָמָא מִתְּפַלְגִין מִימּוּי, בְּסֵטֶר שְׁמַאלָא, וְיָמָא קֵאפִי, וְלֹא נִגְדִין מִימּוּי.

285. וְעַל דָּא רְזָא דְמַלְאָה, כְּמָה דְכְּתִיב, וְהִנָּחַשׁ הָיָה עָרוּם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עָשָׂה ה' אֱלֹקִים. רְזָא דְחוּיָא בִישָׁא, נַחִית מִעֵילָא לְתַתָּא, וְהוּא שְׂאֵט עַל אִפִּי מִיַּין מְרִירָן, וְנַחִית לְאַפְתִּי לְתַתָּא, עַד דִּיפְלוּן גּוּ רְשָׁתוּי.

286. הָאִי חוּיָא הָיָא מוּתָא דְעֵלְמָא. וְהוּא עָאֵל בְּמַעוּי דְסִתִּים דְּבֵר נֶשׁ, הוּא לְסֵטֶר שְׁמַאלָא, וְאִית חוּיָא אֲתֵרָא דְחַיִּי, בְּסֵטֶר יָמִינָא, תְּרוּיָהוּ אֲזִלִּי עִמִּיָּה דְּבֵר נֶשׁ. כְּמָה דְאֻקְמוּהָ.

287 (א). מִכָּל חַיַּת הַשָּׂדֶה, דְּהָא כָּל שְׂאָר חַיּוֹן דְּחֻקְלָא, לִית בְּהוּ חַבִּים לְאַבְאָשָׁא כְּהָאִי, בְּגִין דְּאִיהוּ זֹוּהֵמָא דְּרַהֲבָא. וּוִי לְמָאן דְּאֲתַמְשִׁיךְ אֲבַתְרִיָּה. דְּאִיהוּ גְרִים לִיָּה מוּתָא, וְלְכָל דְּאֲתִיּוּן אֲבַתְרִיָּה, וְהָא אֻקְמוּהָ.

287b. Adam was drawn downward after THE SERPENT. He went down to learn of all that is below, MEANING THAT HE WENT DOWN TO DRAW THE LIGHT OF CHOCHMAH TO THE LOWER MALCHUT THAT IS MISSING LIKE THE SERPENT. As he went down FOR THE PURPOSE OF DRAWING LIGHT FROM ABOVE TO BELOW, his desires and his ways were drawn after THE KLIPOT. THIS DRAWING DOWNWARD OF THE LIGHT OF UNION IS THE SECRET OF 'PROHIBITION OF THE TREE OF KNOWLEDGE.' SINCE HE INTENDED TO DRAW THE LIGHT DOWNWARD, HE CLEAVED IMMEDIATELY TO THE KLIPOT, EVEN THOUGH HE HAD NOT YET ACTUALLY DRAWN ANY LIGHT. They went down to the serpent and saw the desire of the world. And his ways were swayed to this place OF MALCHUT, WHICH IS THE SECRET OF EATING OF THE TREE OF KNOWLEDGE. Then THE SERPENT was drawn after Adam and his wife. It cleaved onto them WITH ITS FILTH, bringing death to them and all subsequent generations. Its venom did not cease to exist in the world, until Yisrael stood at Mount Sinai. This has already been stated.

287 (ב). אדם, אתמשיך אבתריה לתתא, ונחית למנדע, בכל מה דלתתא, במה דנחית הכי אתמשיך רעותיה, וארחוי אבתריהו, עד דמטין להאי חוּיָא, וחמו תיאובתיה דעלמא, ושטו אורחוי באַתַר דא. כַּדִּין קם ואתמשיך איהו אבתריהו דאדם ואתתיה, ואתדבק בהו, וגרים להו מותא, ובכל דרי דאתו אבתריה. עד דמטו ישראל, לטורא דסיני, לא פסק זוהמא דיליה מעלמא, והא אתמר.

56. "They heard... walking in the garden"

When Adam and Eve sinned, they disconnected themselves from the Creator. The secret to reestablishing our own connection can be found in the spiritual concepts of close and distance. Closeness refers to two entities that possess similarity of form and resemblance of nature. It is our difference of nature-our negative aspect of receiving in contrast to the Creator's positive aspect of sharing-that causes the separation. The rays of Light that resonate from the mystic shapes of the Hebrew letters awaken the sharing nature in our souls. We achieve greater similarity of form with the Creator, which in turns generates greater unity.

288. And because they sinned and attached themselves to the tree where death dwells below, it is written: "And they heard the voice of Hashem Elohim walking (Heb. mit'halech) in the garden." Note that the word is not mehalech (walking), WHICH WOULD INDICATE THE MALE GENDER, but mit'halech, WHICH INDICATES THE FEMININE GENDER. FOR THE ADDITIONAL LETTER TET INDICATES THE FEMININE GENDER. Come and behold: Before he sinned, Adam was continually ascending TO HIGHER LEVELS, had access to divine wisdom, and was never disconnected from the Tree of Life. But he was drawn after the lights and parted from the Tree of Life, descending AND DRAWING DOWN LIGHT FROM ABOVE because of his increasing desire for knowledge. He discovered evil and left good. Thus, it is written: "For you are not El that has pleasure in wickedness, neither shall evil dwell with you" (Tehilim 5:5), because he who is drawn after evil has no dwelling with the Tree of Life.

288. בִּיּוֹן דְּחֵטוֹ, וְאִתְדַבְּקוּ בְּאֵילָנָא דְּשֵׁרִיָּא בֵּיהּ מוֹתָא לְתַתָּא. מַה בְּתִיב, וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹקִים מִתְהַלֵּךְ בְּגֵן. מִהֲלֵךְ אִין כְּתִיב כְּאֵן, אֶלָּא מִתְהַלֵּךְ תָּא חֲזִי, עַד לֹא חָטָא אָדָם, הוּהוּ סְלִיק וְקָאִים בְּחֻכְמָה דְּנִהִירוֹ עֲלָאָה. וְלֹא הוּהוּ מִתְפָּרֵשׁ מֵאֵילָנָא דְּחַיִּי. בִּיּוֹן דְּאֶסְגִּי תִּיאוּבָתָא לְמַנְדַּע, וְלִנְחָתָא לְתַתָּא, אֶתְמַשֵּׁךְ אֶבְתְּרִיָּהוּ, עַד דְּאֶתְפָּרֵשׁ מֵאֵילָנָא דְּחַיִּי, וַיִּדַּע רַע וְשָׂבַק טוֹב, וְעַל דָּא כְּתִיב כִּי לֹא אֵל חָפֵץ רַשַׁע אֲתָה לֹא יִגְוֹרֵךְ רַע. מֵאֵן דְּאֶתְמַשֵּׁךְ בְּתַר רַע, לִית לִיהּ דִּירָה, עִם אֵילָנָא דְּחַיִּי.

289. And as long as they did not sin, they could hear the divine voice, partake of supernal wisdom, exist within THE MOCHIN OF the holy radiance, and have no fear. But, once they sinned, they could no longer withstand it.

289. וְעַד לֹא חָטָאוּ, הוּוּ שְׁמַעִין קְלָא מְלַעִילָא, וְהוּוּ יַדְעִי חֻכְמָתָא עֲלָאָה, וְקִיּוּמִי בְּקִיּוּמָא דְּזִיְהִרָא עֲלָאָה, וְלֹא דְּחַלִּי. בִּיּוֹן דְּחָטָאוּ, אֶפְּלוּ קְלָא דְּלְתַתָּא, לֹא הוּוּ יְכַלִּין לְמִיקָם בֵּיהּ.

290. Similarly, as long as Yisrael did not sin, from the time they stood at Mount Sinai, the filth of this serpent was removed from them. There was a total annulment of the evil inclination in the world when Yisrael rejected the serpent. They clung to the Tree of Life, elevated, and did not go down. THIS MEANING THAT THEY ELEVATED THE LIGHT OF THE LEFT FROM BELOW AND DID NOT DRAW ANY LIGHT DOWNWARD. THIS IS THE ASPECT OF THE TREE OF LIFE.

290. בְּגוּוֹנָא דָּא, עַד לֹא חָבוּ יִשְׂרָאֵל, בְּשַׁעְתָּא דְּקִיּוּמוֹ יִשְׂרָאֵל עַל טוּרָא דְּסִינִי, אֶתְעֵבֵר מְנִיָּהוּ זוּהֵמָא, דְּהָאִי חֲיוּיָא, דְּהָא כְּדִין בְּטוּל יִצְרַר הָרַע הוּוּ מְעַלְמָא, וְדָחוּ לִיהּ מְנִיָּהוּ. וְכַדִּין אֶתְאַחִידוּ בְּאֵילָנָא דְּחַיִּי, וְסָלְקוּ לְעִילָא, וְלֹא נָחְתוּ לְתַתָּא.

291. Then they knew and saw the holy mirrors. Their eyes were lit and they were happy to know and to hear. Hence, the Holy One, blessed be He, wrapped them with cords made of letters from His Holy Name, so that the serpent could not control them and would not defile them, as before. THIS IS THE SECRET OF THE ORNAMENTS THAT THEY RECEIVED ON MOUNT CHOREV.

292. And because they sinned with the Calf, all those supernal levels and lights were taken away from them. And all the armed cords, ornamented by the holy name, were retrieved. They drew upon them the evil serpent as before and caused death to all the world.

293. Subsequently, it was written: "And when Aharon and all the children of Yisrael saw Moshe, and beheld that the skin of his face shone, they were afraid to come close to him" (Shemot 34:30). Come and behold: it was written before, "And Yisrael saw the great Hand" (Shemot 14:31). Before, they all saw the divine lights and were enlightened by the shining mirror, WHICH IS ZEIR ANPIN. As it is written: "And all the people saw the voices" (Shemot 20:18). And also upon the sea they saw and were not afraid, as indicated by the words: "He is my El and I shall prepare him a habitation" (Shemot 15:2). But, after they sinned, they could not withstand the sight of even the mediator, MOSHE, as it was written "and they feared to come close to him."

57. "And they stripped...their ornaments from Mount Chorev"

The Revelation of Light on Mount Sinai was so great that it extinguished all darkness, including death. When the Israelites sinned by building the Golden Calf, they mirrored Adam's original sin and disconnected from the Light. Death was reborn. Reading this section helps replenish the original volume of Light that existed on Sinai, and arouses the forces of immortality.

294. Come and behold: it is written of YISRAEL, "And the Children of Yisrael stripped themselves of their ornaments from Mount Chorev" (Shemot 33:5). They were stripped of the ornaments that they received at Mount Sinai, the ornaments intended to prevent the wicked serpent from controlling them. When their ornaments were taken away, it is written: "And Moshe took the tabernacle, and pitched it outside the camp, afar off from the camp" (Shemot 33:7).

295. Rabbi Elazar asked: What connection is there between this verse and THE STRIPPING OF THE ORNAMENTS? AND HE ANSWERED: Because Moshe knew that supernal protection was stripped from them, WHEN THEY TOOK OFF THEIR ORNAMENTS, it was clear that from now on the wicked serpent would reside among them. If the temple was erected there, it would be defiled. Immediately then, "Moshe took the tabernacle, and pitched it outside the camp, afar off from the camp," because he saw that the wicked serpent would control them.

291. בְּדִין הוּוּ יָדְעִין וְחָמְאן אֶסְפְּקֵלְרִיאַן עֲלֵאִין, וְאַתְנַהֲרִין עֵינֵיהוּ, וְחָדָאן לְמַנְדַּע וְלַמְשַׁמַּע, וְכַדִּין חָגַר לֹון קְדִישָׁא בְרִין הוּא חָגוּרִין דְאַתּוּן דְשִׁמְיָה קְדִישָׁא, דְלֵא יִיכּוּל לְשַׁלְטָא עֲלֵיהוּ, הָאִי חוּיָא, וְלֵא יִסָּאב לֹון כְּקַדְמִיתָא.

292. בֵּינּוּן דְחָטָאוּ בְעַגְלָא, אֶתְעַבְרַ מְנִייהוּ כָל אִינוּן דְרַגִּין, וְנִהוּרִין עֲלֵאִין, וְאַתְעַבְרוּ מְנִייהוּ אִינוּן חָגִירוּ מְזִינִין, דְאַתְעַטְרוּ מְשַׁמָּא עֲלָאָה קְדִישָׁא, וְאַמְשִׁיכוּ עֲלֵיהוּ חוּיָא בִישָׁא, כְּמַלְקְדִמִין, וְגִרְמוּ מוּתָא, לְכָל עֲלֵמָא.

293. וּלְבַתֵּר מַה בְּתִיב וִירָא אַהֲרֹן וְכָל בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה וְהִנֵּה קָרַן עוֹר פָּנָיו וִיירָאוּ מִגִּשְׁתֵּי אֱלֹוִי. תָּא חֲזִי, מַה בְּתִיב בְּקַדְמִיתָא, וִירָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה. וְכִלְהוּ חָמְאן זְהִרִין עֲלֵאִין, וּמִתְנַהֲרִין בְּאַסְפְּקֵלְרִיאַ דְנִהֲרָא, דְכְתִיב וְכָל הָעָם רוֹאִים אֶת הַקּוֹלוֹת, וְעַל יָמָא הוּוּ חָמְאן וְלֵא דְחֲלִין, דְכְתִיב זֶה אֱלֹוִי וְאַנְוָהוּ, לְבַתֵּר דְחָטְאוּ פָנֵי הַסְּרָסוּר לֵא הוּוּ יְכַלִּין לְמַחְמֵי, דְכְתִיב וִיירָאוּ מִגִּשְׁתֵּי אֱלֹוִי.

294. תָּא חֲזִי, מַה בְּתִיב בְּהוּ, וִיתְנַצְלוּ בְנֵי יִשְׂרָאֵל אֶת עֵדִים מֵהַר חוֹרֵב. דְאַתְעַבְרַ מְנִייהוּ אִינוּן מְזִינִין, דְאַתְחָגְרוּ בְהוּן בְּטוּרָא דְסִינֵי. בְּגִין דְלֵא יִשְׁלוּט בְּהוּ הוּוּא חוּיָא בִישָׁא, בֵּינּוּן דְאַתְעַבְרַ מְנִייהוּ, מַה בְּתִיב וּמֹשֶׁה יָקַח אֶת הָאֹהֶל וּנְטָה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה.

295. אָמַר רַבִּי אֶלְעָזָר, מַאי הָאִי קְרָא, לְגַבֵּי הָאִי, אֶלָּא, בֵּינּוּן דִּינְדַּע מֹשֶׁה דְאַתְעַבְרוּ מְנִייהוּ דְיִשְׂרָאֵל אִינוּן זִינִין עֲלֵאִין, אָמַר, הָא וְדָאִי מְכָאן וְלֵהֲלָאָה חוּיָא בִישָׁא יִתִּי לְדִיירָא בִינֵיהוּ, וְאִי יְקוּם מְקַדְשָׁא הֲכָא בִינֵיהוּ, יִסְתָּאב. מִיָּד וּמֹשֶׁה יָקַח אֶת הָאֹהֶל וּנְטָה לוֹ מִחוּץ לַמַּחֲנֶה הַרְחֵק מִן הַמַּחֲנֶה. בְּגִין דְחָמָא מֹשֶׁה, דְהָא בְּדִין יִשְׁלוּט חוּיָא בִישָׁא, מַה דְלֵא הוּוּ מְקַדְמֵת דְנָא.

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296. "And he called it the Tabernacle of Appointment (Heb. moed)" (Shemot 33:7). HE ASKS: Was it not called the Tabernacle of Appointment before? AND HE ANSWERS: Before then, it was called only a Tent, but now it was called it the Tabernacle of Appointment (moed). What is the meaning of moed (appointment)? Rabbi Elazar said: For MERIT AND good. Rabbi Aba said: For DISCREDIT AND evil. Rabbi Elazar explains that it was for good, because moed means a festive day, which is the happiness of the moon, WHICH IS THE SHECHINAH. Because of the Shechinah's added sanctity, no defects mar her ON THAT DAY. Hence, he called THE SHECHINAH by the name MOED, to show that the Tabernacle, WHICH ALLUDES TO THE SHECHINAH, had alienated Herself from them at the time OF THE SIN OF THE CALF, and thus was not made defective. Hence it was written: "...and He called it the Tabernacle of Appointment."

297. Rabbi Aba said: IT WAS CALLED MOED SO AS to show unworthiness. AFTER THE GIVING OF TORAH, THE SHECHINAH was a mere Tent, as it is written: "A Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed" (Yeshayah 33:20), AND IT WAS CONTINUOUSLY ILLUMINATED. But now, AFTER THE SIN OF THE CALF, it was called the Tabernacle of Appointment, BECAUSE IT WAS ONLY ILLUMINATED PERIODICALLY. Before, it gave long life to the world, and death was powerless. AFTER THE GIVING OF TORAH, THERE WAS FREEDOM FROM THE ANGEL OF DEATH. But, after THE SIN OF THE CALF, THE SHECHINAH became the Tabernacle of Periodic Congregation, as it is written: "the house of appointment to all the living" (Iyov 30:33). Now it is governed by time, and life is limited in the world. Earlier, BEFORE THE SIN OF THE CALF, THE TENT was not faulty, but now it was rendered defective BY THE SIN OF THE CALF. Before, that mating between the sun and the moon BETWEEN MALE AND FEMALE was continuous. Now it is the Tabernacle of Periodic Congregation, because their mating is only periodic, BECAUSE THEIR MATING CEASES WHEN THE SERPENT COMES CLOSE. Hence, it was now called the Tabernacle of Periodic Appointment, WHICH MEANS THAT UNION OCCURRED ONLY PERIODICALLY.

298. Rabbi Shimon stayed up one night and was busy with Torah. Before him sat Rabbi Yehuda, Rabbi Yitzchak, and Rabbi Yosi. Rabbi Yehuda said: It is written: "And the Children of Yisrael stripped off their ornaments from Mount Chorev" and we explained, that in so doing, they brought death upon themselves and all future generations. And the serpent governed them, although they had earlier removed him from their midst, AS IT WAS SAID THAT THEY HAD FREEDOM FROM THE ANGEL OF DEATH. HE THEN ASKED: This applies to Yisrael, because they sinned, but what about Yehoshua who did not sin? HE ASKS: Did he also separate from that supernal ornamentation that he had received with Yisrael on Mount Sinai, or not?

299. If it was not taken away from him, then why did he die like any other man? And if it was taken away from him, then why? He did not sin, having been with Moshe at the time that Yisrael sinned. And if you say that YEHOSHUA was not crowned at Mount Sinai with the rest of Yisrael, then why? WHY WAS YEHOSHUA DIFFERENT FROM THE REST OF YISRAEL.

296. וְקָרָא לוֹ אֶהֱל מוֹעֵד, וְכִי לֹא הָיָה בְּקִדְמִיתָא אֶהֱל מוֹעֵד. אֲלָא, בְּקִדְמִיתָא אֶהֱל סִתְּמָ, הַשְׁתָּא אֶהֱל מוֹעֵד. מַאי מוֹעֵד, ר' אֲלֵעָזָר אָמַר לְטַב וּרְבִי אָבָא אָמַר לְבִישׁ. ר' אֲלֵעָזָר אָמַר לְטַב: מַה מוֹעֵד דְּאִיהוּ יוֹם חֲדוּהָ, דְּסִיְהֵרָא דְּאֶתְּוֹסְפָא בֵּיהּ קְדוּשָׁה, לֹא שְׁלֵטָא בֵּיהּ פְּגִימוֹתָא. אוּף הֵכָא, קָרָא לָהּ, בְּשֵׁמָא דָא, לְאַחְזָא דְּהָא אֶתְרַחֵיק אֶהֱל מִבִּינֵיהוּ, וְלֹא אֶתְפְּגִים. וְעַל דָּא וְקָרָא לוֹ אֶהֱל מוֹעֵד כְּתִיב.

297. וּרְבִי אָבָא אָמַר לְבִישׁ: דְּהָא בְּקִדְמִיתָא הָיָה אֶהֱל סִתְּמָ, כְּד"א אֶהֱל בַל יִצְעֵן בַּל יִסַּע יִתְדוֹתָיו לְנִצְחָ. וְהַשְׁתָּא אֶהֱל מוֹעֵד. בְּקִדְמִיתָא, לְמִיָּהֵב חַיִּין אַרְוֹבִין לְעֵלְמִין, דְּלֹא יִשְׁלוּט בְּהוּ מוֹתָא. מִכָּאֵן וְלַהֲלָאָה אֶהֱל מוֹעֵד, כְּד"א וּבֵית מוֹעֵד לְכָל חַי, הַשְׁתָּא אֶתְיִיְהִיב בֵּיהּ זְמַנָּא וְחַיִּין קְצוּבִין לְעֵלְמָא, בְּקִדְמִיתָא לֹא אֶתְפְּגִים, וְהַשְׁתָּא אֶתְפְּגִים. בְּקִדְמִיתָא, חֲבֵרוֹתָא וְזוּגָא דְּסִיְהֵרָא בְּשֵׁמָשָׁא דְּלֹא יַעֲדוּן. הַשְׁתָּא, אֶהֱל מוֹעֵד וְזוּגָא דְּלֵהוֹן מִזְמַן לְזְמַן, וּבְגִינֵי כֵן, וְקָרָא לוֹ אֶהֱל מוֹעֵד, מַה דְּלֹא הָיָה קוֹדָם.

298. רְבִי שִׁמְעוֹן הָיָה יְתִיב לִילֵיאָ חַד וְלַעֲי בְּאוּרִייתָא, וְהוּוּ יְתִיב קְמִיָּה רְבִי יְהוּדָה, וּרְבִי יִצְחָק, וּרְבִי יוֹסִי. אָמַר רְבִי יְהוּדָה, הָא כְּתִיב וַיִּתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֵדִים מֵהַר חוֹרֵב, וְקָאֲמַרִּין דְּגֵרְמוּ מוֹתָא עֲלֵיהוּ, מֵהָהוּא זְמַנָּא וְלַעֲיֵלָא, וְשְׁלִיט בְּהוּ הָהוּא חוּיָא בִּישָׁא, דְּאֵעֲדוּ לֵיהּ מְנִיְהוּ בְּקִדְמִיתָא. יִשְׂרָאֵל תִּינַח. יְהוֹשֻׁעַ דְּלֹא חָטָא אַעֲדֵי מְנִיָּה הָהוּא זְיִינָא עֲלָאָה דְּקַבֵּל עִמָּהוֹן בְּטוֹרָא דְּסִינַי אוּ לֹא.

299. אִי תִימָא דְּלֹא אַעֲדֵי מְנִיָּה, אִי הֵכִי אֲמַאי מִית כְּשָׂאָר בְּנֵי נִשָּׂא. אִי תִימָא דְּאֶתְעֵדֵי מְנִיָּה, אֲמַאי. וְהָא לֹא חָטָא, דְּהָא אִיהוּ עִם מֹשֶׁה הָיָה, בְּשַׁעֲתָא דְּחָבּוּ יִשְׂרָאֵל. וְאִי תִימָא דְּלֹא קַבֵּיל הָהוּא עֲטָרָא בְּטוֹרָא דְּסִינַי, כְּמָה דְּקַבֵּילוּ יִשְׂרָאֵל, אֲמַאי.

300. He said, "For Hashem is righteous and loves righteousness, and the upright behold his face" (Tehilim 11:7). And the colleagues have commented on this verse that Hashem, NAMELY ZEIR ANPIN, is righteous, and His name, NAMELY THE NUKVA OF ZEIR ANPIN, is righteous. Because He loves righteousness, HE LOVES THE UNION OF RIGHTEOUS AND RIGHTEOUSNESS (HEB. TZEDEK) AND CHARITY (HEB. TZEDAKA).

301. He is also upright as is said, "righteous and upright." Thus, all the people of the world "behold His face," BLESSED BE HE, correcting their ways and following the right path. FOR EVENTUALLY ALL THE WORLD WILL FOLLOW THAT PATH ANYWAY. Come and see: ACCORDING TO THIS, when the Holy One, blessed be He, judges the world, he does so according to the majority of men.

302. Come and behold: When Adam sinned by eating of the tree, he brought death to the whole world. He caused a defect that separated a woman from her husband, NAMELY THE NUKVA FROM ZEIR ANPIN. This sin, or defect, was imprinted upon the moon, WHICH IS THE NUKVA, until the time when Yisrael stood at Mount Sinai. When they were at Mount Sinai, the defect was wiped out from the moon, which was enabled to shine forever. THAT IS, AFTER THE DEFECT OF THE SIN OF THE TREE OF KNOWLEDGE WAS REMOVED, SHE RETURNED TO MATE WITH ZEIR ANPIN IN A NEVERENDING UNION. THUS, SHE FOREVER SHINES WITHOUT DIMINUTION AND THEY OBTAINED THE SECRET OF FREEDOM FROM THE ANGEL OF DEATH AT THAT TIME.

303. When Yisrael sinned with the calf, the moon became defective as it was before THE GIVING OF TORAH. The evil serpent regained control of her, held her, and drew her to him. When Moshe realized that Yisrael had sinned and that the holy supernal ornaments had been taken away from them, he knew with certainty that the serpent had control of the moon, WHICH IS THE NUKVA. He knew that it was drawing her to it and that she was becoming defective. That is when he isolated her. THAT IS WHAT IS MEANT BY, "AND MOSHE TOOK THE TENT AND PITCHED IT OUTSIDE THE CAMP." THE TENT IS THE SHECHINAH, AS MENTIONED ABOVE.

304. It was blemished and defective, having reverted to her state, as after the sin of Adam. Therefore, although Yehoshua was still adorned and crowned with ornaments, no man can live forever anymore. The only exception to this rule was Moshe, who had control over her, and whose supernal death WAS CALLED THE KISS OF DEATH OF ZEIR ANPIN. THIS IS AS WRITTEN, "SO MOSHE, THE SERVANT OF HASHEM DIED ACCORDING TO THE WORD OF HASHEM" (DEVARIM 34:5), BECAUSE MOSHE WAS THE SUSTAINER OF THE NUKVA, AND NOT ITS RECIPIENT, AS WERE THE REST OF THE PEOPLE. HENCE THE FAULT IN THE NUKVA HAD NO EFFECT ON HIM. THE NUKVA did not have permission to keep Yehoshua, nor anyone else, alive forever. Hence, it was called the Tabernacle of Appointment, NAMELY A TENT that has a time limitation for the world, MEANING THAT EVERYONE HAD TO DIE.

305. The inner meaning of all this is that there is right above as there is right below. There ALSO is left above and below. HE CONTINUES BY SAYING that there is a right in the supernal Holiness NAMELY MALE AND FEMALE. And there is a right below on the Other side NAMELY THE KLIPOT.

300. פָּתַח וְאָמַר, כִּי צְדִיק ה' צְדָקוֹת אֱהָב יִשְׂרָאֵל וַיַּחֲזֹק פְּנֵימוֹ. הָאֵל קָרָא אֲמָרוּ בֵּיהּ חֲבֵרִינֵי מֵאֵי דְקָאֲמְרוּ. אֲבָל כִּי צְדִיק ה', צְדִיק הוּא, וְשָׁמִיָּה צְדִיק וּבְגִינֵי כֶּן, צְדָקוֹת אֱהָב.

301. יִשְׂרָאֵל: אֵיחָדוֹ יִשְׂרָאֵל כַּד "א צְדִיק וְיִשְׂרָאֵל. וְעַל דָּא, יַחֲזֹק פְּנֵימוֹ, כֹּל בְּנֵי עֲלָמָא, וְיִתְקַנּוּ אַרְחֵייהוּ, לְמִיָּהֲרָךְ בְּאַרְחַ מִיִּשְׂרָאֵל, בְּדָקָא יְאוּת. תָּא חֲזִי, כַּד דְּאִין קוֹדֶשְׁא בְּרִיךְ הוּא עֲלָמָא, לֹא דֵן לִיהּ אֱלָא לְפֻם רֹבֵן דְּבְנֵי נִשְׂא.

302. וְתָא חֲזִי, כַּד חָב אָדָם בְּאִילָנָא דְאֲכַל מִנִּיהּ, גֵּרָם לְהֵוּא אִילָנָא, דְּשָׂרֵי בֵּיהּ מוֹתָא לְכָל עֲלָמָא. וְגַרְיָם פְּגִימוֹ לְאַפְרָשָׁא אֲתַתָּא מִבְּעַלְהָ. וְקָאִים חוּבָה דְּפְגִימוֹ דָּא בְּסִיְהָרָא, עַד דְּקֵיִימוֹ יִשְׂרָאֵל בְּטוֹרָא דְּסִינַי. כִּיּוֹן דְּקֵיִימוֹ יִשְׂרָאֵל בְּטוֹרָא דְּסִינַי, אֲתַעְבֵּר הֵוּא פְּגִימוֹ דְּסִיְהָרָא, וְקֵיִימָא לְאַנְהָרָא תְּדִיר.

303. כִּיּוֹן דְּחֲבּוּ יִשְׂרָאֵל בְּעַגְלָא, תִּבְתּוּ בְּמַלְקַדְמִין סִיְהָרָא לְאַתְפָּגְמָא, וְשִׁלְטָא חוּיָא בִּישָׂא, וְאַחִיד בֵּיהּ, וּמְשִׁיךְ לָהּ לְגַבִּיָּהּ. וְכַד יָדַע מֹשֶׁה דְּחֲבּוּ יִשְׂרָאֵל, וְאַתְעָבֵר מִנִּיְהוּ אִינוֹן זַיִינִין קְדִישִׁין עֲלָאִין, יָדַע וְדָאֵי דְּהָא חוּיָא אַחִיד בֵּיהּ בְּסִיְהָרָא, לְאַמְשַׁכָּא לָהּ לְגַבִּיָּהּ, וְאַתְפָּגִימַת, בְּדִין אֲפִיק לָהּ לְבַר.

304. וְכִיּוֹן דְּקֵיִימָא לְאַתְפָּגְמָא, אִף עַל גַּב דְּיְהוֹשֻׁעַ קָאִים בְּעֵטְרָא דְּזַיִינִין דִּילִיָּהּ כִּיּוֹן דְּפְגִימוֹ שְׂרִיָּא בֵּיהּ, וְאַתְהַדְרַת כְּמָה דְּאַתְפָּגִימַת בְּחוּבָא דְּאָדָם, לֹא יָכִיל ב"נ לְאַתְקֵיִימָא בְּרַ מֹשֶׁה, דְּהוּוּ שְׁלִיט בֵּיהּ, וּמוֹתִיָּהּ הוּוּ בְּסֵטְרָא אַחְרָא עֲלָאָה. וְעַל דָּא, לֹא הוּוּ רְשׁוּ בֵּיהּ, לְקֵיִימָא לְיְהוֹשֻׁעַ תְּדִיר, וְלֹא לְאַחְרָא, וְעַל כֶּן, אֵהֵל מוֹעֵד קְרִי לִיָּהּ, אֵהֵל דְּהָא שְׂרִיָּא בֵּיהּ, זְמַן קָצִיב לְכָל עֲלָמָא.

305. וְעַל דָּא רְזָא דְּמַלְהָ, אֵינִי יְמִינָא לְעִילָא, וְאֵינִי יְמִינָא לְתַתָּא. אֵינִי שְׂמַאלָא לְעִילָא, וְאֵינִי שְׂמַאלָא לְתַתָּא. אֵינִי יְמִינָא לְעִילָא, בְּקְדוּשָׁה עֲלָאָה. וְאֵינִי יְמִינָא לְתַתָּא, דְּאֵיחָדוֹ בְּסֵטְרָא אַחְרָא.

306. There is a left above in supernal Holiness that arouses love, so that the moon can connect to a Holy place above, and shine FROM THERE. BECAUSE WHEN ZEIR ANPIN IS CHANNELING THE LIGHT OF THE LEFT TO THE NUKVA, SHE IS CONSOLED BY HIM AND PERMITS HIM TO MATE AND GIVE HER LIGHT. There is a left SIDE below, ON THE OTHER SIDE. It disrupts the supernal love, blocking the moon, WHICH IS THE NUKVA, from shining by the sun, WHICH IS ZEIR ANPIN, and from coming close to him AND MATING WITH HIM. This is the aspect of the evil serpent.

307. And when this lower left, THE SERPENT, is aroused, he draws the moon, THE NUKVA OF ZEIR ANPIN, TOWARD HIM and separates her from above, FROM ZEIR ANPIN. Her radiance darkens, and she cleaves to the evil serpent and draws death to the whole world. For she links with the serpent and alienates herself from the Tree of Life, THAT IS ZEIR ANPIN. HENCE, HER CONNECTION WITH THE TREE OF LIFE IS NOT CONTINUOUS, BUT PERIODIC, AND THE LIFE SHE GETS FROM HIM IS ALSO PERIODIC.

308. When the Temple, WHICH IS THE NUKVA, was defiled, death was caused to the world for the period of time until the moon, WHICH IS THE NUKVA, is corrected and resumes her radiance. She is now called the Tabernacle of Periodic Congregation, WHICH MEANS THAT SHE WILL ONLY BE CALLED SO FOR A LIMITED PERIOD OF TIME, BECAUSE HER UNION WAS DISRUPTED BY THE PROXIMITY OF THE SERPENT. Hence, Yehoshua died only because of the serpent, which came close to and caused the Tabernacle, THE NUKVA, to be blemished, as in the beginning--AS BEFORE THE GIVING OF TORAH.

309. This is the inner meaning of, "but his servant Yehoshua, the son of Nun, was a young man, he did not leave the Tabernacle" (Shemot 23:11). Even though he was a young man below, he received light FROM THE NUKVA BECAUSE HIS CAPACITY WAS AUGMENTED BY THE ANGEL MATATRON. MATARON IS CALLED A YOUNG MAN BELOW, IN ATZILUT. Nevertheless, "he did not leave the Tabernacle" (Shemot 23:11.), WHICH ALSO MEANS THAT HE WAS NO BETTER THAN THE TABERNACLE ITSELF, THE NUKVA, WHICH CONTAINED HIM. As THE TABERNACLE was deformed, so was YEHOSHUA. And although he still had the holy ornaments, when the moon became defective Yehoshua could not escape alone from that very defect. THIS MEANS THAT THE SAME DEFECT, WHICH WAS CAUSED BY THE SIN OF YISRAEL, AFFECTED BOTH THE MOON AND YEHOSHUA.

310. Come and behold: Similarly, when Adam sinned WITH THE TREE OF KNOWLEDGE, the Holy One, blessed be He, took away his ornaments the luminous and sacred letters with which He had crowned him, NAMELY THE LETTERS THAT FORM THE HOLY NAME. Hence, they saw and knew the meaning of removing their ornaments, as it is written: "They knew that they were bare" (Beresheet 3:7). Beforehand, they were clothed with precious, armed crowns, which gave them freedom from all. After sinning, those PRECIOUS CROWNS were taken from them. They knew then that death called for them, that they were stripped of that freedom from all, and that they had brought death upon themselves and the world.

306. אֵיךְ שֶׁמֵאֵלָה לְעֵילָא, בְּקִדּוּשָׁה עֲלָאָה, לְאַתְעָרָא רְחִימוּתָא, לְאַתְקַשְׂרָא סִיְהָרָא בְּאַתְרֵי קְדִישָׁא לְעֵילָא לְאַתְנַהֲרָא. וְאֵיךְ שֶׁמֵאֵלָה לְתַתָּא, דְּאַמְרִישׁ רְחִימוּתָא דְלְעֵילָא, וְאַמְרִישׁ לָהּ מֵלֵאנְהֵרָא בְּשִׁמְשָׁא, וְלְאַתְקַרְבָּא בְּהַדְיָה. וְדָא הוּא סֵטְרָא דְחֻוּיָא בִּישָׁא.

307. דְּכֵד שֶׁמֵאֵלָה דָּא דְלְתַתָּא אֲתַעְרַת, כְּדִין מְשִׁיךְ לָהּ לְסִיְהָרָא, וְאַמְרִישׁ לָהּ מֵלְעֵילָא, וְאַתְחַשְׁבַת נְהוּרָאָה, וְאַתְדַּבְּקַת בְּחֻוּיָא בִּישָׁא. וְכִדִּין שְׂאִיבַת מוּתָא לְתַתָּא לְכֻלָּא, וְאַתְדַּבְּקַת בְּחֻוּיָא וְאַתְרַחֲקַת מֵאִילָנָא דְחֻוּיָא.

308. וְעַל דָּא גְרַיִם מוּתָא לְכֻלָּא עֲלֵמָא, וְדָא הוּא, דְּכִדִּין אֲסַתְאֲבַת מִקְדָּשָׁא, עַד זְמַן קְצִיב, דְּאַתְקַנַת סִיְהָרָא וְתַבַּת לְאַנְהֵרָא, וְדָא הוּא אֵהֵל מוּעֵד. וְעַל דָּא, יְהוֹשֻׁעַ לֹא מִיַּת, אֲלֵא בְעִטָּא שֶׁל נָחֵשׁ דָּא דְקָרִיב וּבְגִיִּים מְשַׁכְנָא, כְּדִקְדַּמִּיתָא.

309. וְדָא הוּא רְזָא, דְכִתִּיב וְיְהוֹשֻׁעַ בֶּן נֹחַן נֶעַר לֹא יָמִישׁ מִתּוֹךְ הָאֵהֶל. דָּאֵף עַל גַּב דְּאִיְהוּ נֶעַר לְתַתָּא, לְקַבְּלָא נְהוּרָא, לֹא יָמִישׁ מִתּוֹךְ הָאֵהֶל. כְּמָה דְאַתְפְּגִים דָּא, הֵכִי נִמְי אֲתַפְּגִים דָּא. אֵף עַל גַּב דְּזַיִינָא קְדִישָׁא הוּא לִיְהוָה, כִּיּוֹן דְאַתְפְּגִים סִיְהָרָא, הֵכִי הוּא וְדָאִי, לֹא אֲשַׁתְּוִיב בְּלַחְדוּי מְנִיָּה, מֵהֵוּא גּוּוֹנָא מִמֶּשׁ.

310. תָּא חֻוּי, כְּגוּוֹנָא דָּא כִּיּוֹן דְחַב אֲדָם, נִטְל קְדָשָׁא בְּרִיךְ הוּא מְנִיָּה אִינּוֹן זַיִינֵי אֲתוּוֹן, נְהִירִין קְדִישִׁין, דְּאַעֲטַר לִיָּה קְדָשָׁא בְּרִיךְ הוּא. וְכִדִּין דְחָלוּ, וְיָדְעוּ דְהָא אֲתַפְּשִׁטוּ מְנִיָּהוּ, הֵה"ד וְיָדְעוּ כִּי עֲרוּמוֹם הֵם. בְּקַדְמִיתָא הוּוּ מִתְלַבְּשֵׁן בְּאִינּוֹן כְּתָרֵי יָקָר מְזַיִינִין, דְּאִינּוֹן חִירוּ מִכְּלָא. כִּיּוֹן דְחָבוּ, אֲתַפְּשִׁטוּ מְנִיָּהוּ. וְכִדִּין יָדְעוּ, דְהָא מוּתָא קְרִי לֹוֹן, וְיָדְעוּ דְאַתְפְּשִׁטוּ מִחִירוּ דְכֻלָּא, וְגִרְמוּ מוּתָא לֹוֹן וְלְכֻלָּא עֲלֵמָא.

58. "And they sewed fig leaves together"

Here the totality of spiritual wisdom is conveyed through the metaphor of a seed. The unfolding of this wisdom is personified through the metaphor of a grown Tree--that is, the Tree of Life and Tree of Knowledge. The evil intention to utilize this wisdom for negative purposes is conveyed through

the symbol of the fig leaf. Adam and Eve wearing fig leaves denotes their dabbling in the dark side of wisdom. These verses can help prevent ourselves from falling into the negativity.

311. "And they sewed fig leaves together" (Beresheet 3:7). From these words, we learn that they learned all types of magical spells and sorcery and that they cleaved onto the lower one, WHICH IS THE OTHER SIDE, as was explained.

Consequently, the height of Adam was reduced to 100 cubits, and a separation BETWEEN ZEIR ANPIN AND THE NUKVA was effected. Now, Adam existed in judgment, and the earth was cursed, as has been explained.

311. וַיִּתְּפוּ עָלֶיהָ תְּאֵנָה. הָא אֹקִימָנָא, דְּאוֹלִיפּוּ כָּל זַיִינֵי חֲרָשִׁין וְקוֹסְמִין, וְאַחִידוּ בְּהָאֵי דְלִתְתָא. כְּמָה דְאַתְמָר. וְהָיָא שְׁעָתָא אֲתַגְרַע זְקִיפּוּ וְקוּמָה דְאַרְם מְאָה אַמִּין. וְכַדִּין אֲתַעְבִּיד פְּרוּדָא, וְקָאִים אַרְם בְּדִינָא, וְאַתְלִטִּיא אַרְעָא. וְהָא אֹקִימָנָא.

59. "And He expelled the man"

Our lives are the sum of our decisions and the paths we've chosen to walk. The moment we choose a path, we immediately invite the totality of spiritual forces associated with that path into our life. We are thrust into a whole new world.

According to the Kabbalist, all possible paths exist in parallel universes. We switch universes at the moment we choose a path, as if we'd walked out of one movie to enter another movie that's far more enjoyable. The power to choose which "movie" of life we experience resides in our choices and spiritual actions.

We are now receiving the spiritual enlightenment to always know the right path. By so doing, we envelope ourselves in all things positive.

312. "And He expelled the man" (Beresheet 3:24). Rabbi Elazar asked: Who drove whom out? Could it have been the Holy One, blessed be He, who expelled Adam? BECAUSE IT WAS NOT WRITTEN THAT HASHEM DROVE MAN OUT, JUST "HE DROVE OUT THE MAN." The particle ET ('THE') BEFORE "THE MAN" is reversed. IT SHOULD HAVE BEEN, 'man drove out Et.' IN THE WORDS "DROVE OUT ET," THE PARTICLE ET CLEARLY INDICATES THE SHECHINAH. Adam certainly did drive out Et, but THE WORDS ARE REVERSED.

312. וַיִּגְרֶשׂ אֶת הָאָדָם, אָמַר רַבִּי אֶלְעָזָר לָא יִדְעָנָא מָאן עֵבִיד תְּרוּכִין לְמָאן, אִי קְדָשָׁא בְּרִיךְ הוּא עֵבֵד תְּרוּכִין לְאָדָם, אִי לָא. אֲבָל מְלָה אֲתַהֲפִיךְ, וַיִּגְרֶשׂ אֶת, אֶת דְּיִיקָא. וּמָאן גְּרֶשׂ אֶת, הָאָדָם. הָאָדָם וְדָאֵי גְרֶשׂ אֶת.

313. Hence, it was written before: "and Hashem sent him away from the Garden of Eden" (Beresheet 3:23). Why was it written that He sent him away? Because Adam expelled Et, WHICH IS THE SHECHINAH, as we have said. THEREFORE "HASHEM SENT HIM AWAY FROM THE GARDEN OF EDEN." IT IS THEN WRITTEN, JUST "And he placed" (Beresheet 3:24), instead of, 'and Hashem placed.' This is because it was Adam who placed THE CRUVIM (CHERUBS), at this place he has brought about, blocking the SUPERNAL paths and ways. SUSTENANCE WAS WITHHELD, judgment was brought upon the world, and curses have been upon the world ever since.

313. וּבִגִּין דָּא כְּתִיב, וַיִּשְׁלַחְהוּ ה' אֱלֹהִים מִגֵּן עֵדֶן, אֲמַאי וַיִּשְׁלַחְהוּ, בִּגִּין דְּגְרֶשׂ אַדָם אֶת, כְּדַקְאֲמַרְן. וַיִּשְׁכֹּן: אִיהוּ אֲשֵׁרֵי לֹון בְּאַתֵּר דָּא, דְּאִיהוּ גְרִים, וְסִתִּים אֹרְחִין וְשְׁבִילִין, וְאֲשֵׁרֵי דִינִין עַל עֲלְמָא, וְאַמְשִׁיךְ לְוֹוֹטִין, מֵהֵוּא יוּמָא וְלַעִילָא.

314. "And the flames of the ever-turning sword" (Beresheet 3:24) refer to those who effect judgment in the world. THEY KEEP LEAPING FROM ONE SHAPE TO ANOTHER AND FROM ONE MANIFESTATION TO ANOTHER. They keep changing into many shapes, so as to make the world pay its dues. Sometimes they manifest as men; other times as women. At times they are scorching fires, and at times they are spirits. And no one can control them. They preserve the way of the Tree of Life as it was in the beginning, and prevent them from doing more damage.

314. וְאֵת לֵהַט הַחֶרֶב הַמִּתְהַפֶּכֶת. כָּל אֵינֹן דְּשִׁרְיִין בְּקוּזְפֵי דִינִין עַל עֲלְמָא, דְּמִתְהַפְּכִין לְגוּוֹנִין סְגִיאִין, בִּגִּין לְאַתְפְּרַעָא מֵעֲלְמָא. לְזַמְנִין גּוֹבְרִין, לְזַמְנִין נְשִׁין, לְזַמְנִין אֲשָׁא מְלַהֲטָא, וְלְזַמְנִין רוּחִין, דְּלִית מָאן דְּקָאִים בְּהוּ. וְכָל דָּא, לְשִׁמּוֹר אֶת דְּרִךְ עַץ הַחַיִּים, דְּלָא יוֹסִיפוּן לְאַבְאָשָׁא בְּקַדְמִיתָא.

315. "The flames of the sword" are all those who blaze fire and severe punishment upon the heads of the wicked and the sinners. The shapes change themselves into several kinds of judgments, according to the actions of the humans. They are CALLED flames, as it is written: "And He burned them in the next day" (Malachi 3:19).

315. לֵהַט הַחֶרֶב. אֵינֹן דְּמְלַהֲטָאן אֲשָׁא וְקוֹסְטִירֵי עַל רְאִשֵׁיהוֹן דְּרִשִׁיעֵינָא וְחַיִּיבֵינָא, וּמִתְהַפְּכִין גּוּוֹנִין לְכְמָה זַיִינִין, לְפֹום אֲרַחֲוִיהוּ דְּבִנֵי נֶשָׁא. וְעַל דָּא לֵהַט, כְּמָא דְּאֵת אָמַר וְלֵהַט אוֹתָם הַיּוֹם הַבֵּא וְגו'. וְהָא אֲתַמָּר.

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316. They are called "swords," as it is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6). Rabbi Yehuda said that the flames of the sword are the avengers below, IN THIS WORLD, who change from one shape to another. They are given charge of harming and accusing the wicked, who transgress their Master's commands.

317. Come and see: Once man sinned, he drew upon himself a number of evil and punitive spirits and judges and judgments of which he was terrified and could not subdue. Solomon was versed in supernal wisdom and the Holy One, blessed be He, crowned him with royalty. Hence, all the people of the world feared him. And when he sinned, he drew upon himself many harmful and punitive agents and weavers of judgments, NAMELY JUDGMENT MONGERS, and he feared them all. They were able to harm him, and all that he had they took away from him.

318. Hence, by his actions, and according to the path he chooses, man draws upon himself emissaries which he must face. Adam, BY HIS SIN, drew upon himself another defiled force and that force defiled him and all mankind after him.

319. Come and behold: When Adam sinned, he drew upon himself the force of defilement, and he defiled himself and the world. This is the evil serpent who is unclean and defiled the world. As we have learned, when THE ANGEL OF DEATH removes the soul of a person, what is left is an unclean body that defiles the house and all those who approach it. Hence, "He that touches the dead body..." (Bemidbar 19:11), BECAUSE DEATH COMES FROM THE DEFILED EVIL SERPENT.

320. For this reason, when THE ANGEL OF DEATH has taken the soul and has defiled the body, permission is granted for all sorts of defilement to settle on that body. The body has been defiled by the side of the evil serpent that has taken possession of it, BECAUSE DEATH COMES FROM HIM. Hence, wherever that evil serpent dwells is made unclean.

321. Come and behold: When people sleep on their beds at night, and when night spreads its wings upon the world, they taste the taste of death. Because they do, the spirit of defilement roams around the world and defiles it. It settles upon a man's head, and he is made unclean.

316. הַחֶרֶב: דָּא חֶרֶב לֵה. כַּד־א חֶרֶב לֵה מְלָאָה דָּם וּגּוּ. אָמַר רַבִּי יְהוּדָה, לֵהֵט הַחֶרֶב, כֹּל אֵינּוֹן קְסָטְרִין דְּלִתְתָא, דְּמִתְהַפְּכִין מְדִיוּקְנָא לְדִיוּקְנָא, כְּלֵהוֹן מִמֶּנּוּ עַל עֲלָמָא לְאַבְאָשָׁא, וְלֹאֲסֻטָּא לּוֹן לְחַיִּיבֵי עֲלָמָא, דְּעֵבְרִין עַל פְּקוּדֵי דְּמֵאֲרִיְהוֹן.

317. תָּא חֲזִי, בֵּינּוֹן דְּחַב אָדָם, אֲמַשִּׁיךְ עֲלֵיהּ כְּמַה זְיִינִין בִּישׁוּן, וְכַמַּה גְּרִדִּינִי נְמוּסִין, וְדַחִיל מְכַלְהוּ, וְלֹא יָכִיל לְקוּימָא עֲלֵיהּ. שְׁלֵמָה יָדַע חֲכַמְתָּא עֲלָאָה, וְשׁוּי לִיהּ קְדָשָׁא בְּרִיךְ הוּא עֲטָרָא דְּמַלְכוּתָא, וְהוּוּ דְּחֵלִי מִנִּיהּ כֹּל עֲלָמָא. בֵּינּוֹן דְּחַב אֲמַשִּׁיךְ עֲלֵיהּ כְּמַה זְיִינִין בִּישׁוּן, וְכַמַּה גְּרִדִּינִי נְמוּסִין וְדַחִיל מְכַלְהוּ, וְכַדִּין יָכִילוּ לְאַבְאָשָׁא לִיהּ, וְמַה דְּהֵוָה בִּירְיָה נְטֵלוּ מִנִּיהּ.

318. וְעַל דָּא בְּמַה דְּאֲזִיל ב"נ, וּבַהֲהוּא אָרְחָא דְּאֲתְדַבֵּק בִּיהּ, הֲכִי מִשִּׁיךְ עֲלֵיהּ, חֵילָא מִמִּנָּא, דְּאֲזִיל לְקַבְּלֵיהּ. כִּךְ אָדָם הוּוּ מִשִּׁיךְ עֲלֵיהּ חֵילָא אַחֲרָא מְסָאב דְּסָאִיב לִיהּ וְלִכְל בְּנֵי עֲלָמָא.

319. תָּא חֲזִי כַּד חַב אָדָם, מִשִּׁיךְ עֲלֵיהּ חֵילָא מְסָאבָא, וְסָאִיב לִיהּ וְלִכְל בְּנֵי עֲלָמָא, וְהֵאִי הוּא חוּנָא בִּישָׁא, דְּאִיהוּ מְסָאב וְסָאִיב עֲלָמָא. דְּתַנִּינֵן כַּד אֲפִיק גְּשֻׁמְתִין מִבְּנֵי נָשָׁא, אֲשֵׁתָאֵר מִנִּיהּ גּוּפָא מְסָאב, וְסָאִיב בֵּיתָא, וְסָאִיב לְכֹל אֵינּוֹן דְּמִקְרַבִּין בִּיהּ. הָדָא הוּא דְּכִתִּיב הַנּוֹגֵעַ בְּמַת וּגּוּ.

320. וְעַל דָּא, בֵּינּוֹן דְּאִיהוּ נְטִיל גְּשֻׁמְתָא, וְסָאִיב גּוּפָא, כְּדִין אֲתִיְיָהִיב רִשׁוּ, לְכֹל אֵינּוֹן סְטְרֵי מְסָאבָן לְשָׂרְיָא עֲלוּי. דְּהָא הוּוּ גּוּפָא אֲסֻתָּאב, מְסָטְרָא דְּהוּוּ חוּנָא בִּישָׁא, דְּשָׂרְיָא עֲלוּי. וְעַל דָּא, בְּכֹל אֲתַר דְּהוּוּ חוּנָא בִּישָׁא שָׂרְיָא מְסָאב לִיהּ, וְאֲסֻתָּאב.

321. וְתָא חֲזִי, כֹּל בְּנֵי עֲלָמָא בְּשַׁעֲתָא דְּנִיּוּמֵי עַל עֲרְסוּיְהוּ בְּלִילֵיָא, וְלִילֵיָא פְּרִישׁ גְּדַפְהָא עַל כֹּל בְּנֵי עֲלָמָא, טְעָמֵי טְעָמָא דְּמוּתָא, וּמַגּוּ דְּטְעָמֵי טְעָמָא דְּמוּתָא, הֵאִי רוּחָא מְסָאבָא שְׁטִיָא עַל עֲלָמָא, וְסָאִיב עֲלָמָא וְשָׂרְיָא עַל יְדוּי דְּבַר נֶשׁ וְאֲסֻתָּאב.

322. And when he wakes from his sleep, and his soul is returned to him, all that he touches with his hands is made unclean, because the spirit of uncleanness is upon those. Hence, one should not receive his clothes from the hands of another who has not washed his hands, because in so doing, he will draw upon himself the spirit of defilement and become unclean. This spirit of defilement then receives permission to dwell anywhere that his mark can be found.

322. וְכִד אֲתַעַר, וְאֲתַהַדֵּר לִיה נִשְׁמַתִּיה, בְּכֹל מַה דִּיקָרֵב בִּידוּי, כְּלֵהוּ מִסְאָבִי, בְּגִין דְּשֵׁרִיא עֲלִיּוּהוּ רוּחַ מִסְאָבָא, וְעַל דָּא לֹא יִסַּב בִּי מְנוּי לְאַלְבִּישָׁא, מִמָּאן דְּלֹא נָטִיל יְדוּי, דְּהָא אֲמַשִּׁיךְ עֲלִיהּ הֵהוּא רוּחַ מִסְאָבָא, וְאִסְתָּאב, וְאִית לִיה רִשׁוּ, לְהָאִי רוּחַ מִסְאָבָא, לְשֵׁרִיא בְּכֹל אֲתַר, דְּאִשְׁתַּכַּח רְשִׁימוּ מִסְטָרִיה.

323. Hence, one should not receive the vessel for washing his hands from another who has not washed his hands already, and has drawn upon himself the spirit of uncleanness. And the spirit of defilement has permission to settle upon he who receives water from such a person. Hence, one should be very careful in whichever way he turns and beware of the side of the evil serpent, so that it does not gain control of him. In the future, the Holy One, blessed be He, will remove the spirit of uncleanness from this world and the world to come. Hence it is written: "I will cause the spirit of uncleanness to pass out of the earth" (Zechariah 13:2), and it is also written, "And death will be abolished forever" (Yeshayah 25:8).

323. וְעַל דָּא, לֹא יִטּוּל יְדוּי, בִּי, מִמָּאן דְּלֹא נָטִיל יְדוּי. בְּגִין דְּאֲמַשִּׁיךְ עֲלִיהּ הֵהוּא רוּחַ מִסְאָבָא, וְקָבִיל לִיה הָאִי הַנְטִל מִיָּא מְנִיָּה. וְאִית לִיה רִשׁוּ לְשֵׁרִיא עֲלוּי דְּבַר נֶשׁ. בְּגִין כֶּן בְּעֵי בַר נֶשׁ לְאַסְתַּמְרָא בְּכֹל סְטָרוּי, מִסְטָרָא דְּהָאִי חוּיָא בִּישָׁא, דְּלֹא יִשְׁלוּט עֲלוּי. וְזִמִּין קִדְשָׁא בְּרִיךְ הוּא לְעֲלֵמָא דְּאֲתִי לְאַעְבְּרָא לִיה מִעֲלָמָא, הַה"ד וְאֵת רוּחַ הַטּוּמְאָה אַעְבִּיר מִן הָאָרֶץ. וְכֹתִיב בְּלַע הַמּוֹת לְנֶצַח וְגו'.

60. "And man knew"

The path we choose for ourselves is the path that is automatically laid out for our children. This secret is found within the story of Cain murdering his brother Abel. Cain's father, Adam, chose the spiritual path of good and evil. Cain followed in his father's footsteps, becoming vulnerable to the evil inclinations that are inherent in this reality. By scanning these passages, we become always mindful of our children when making choices in life, and we draw positive spiritual influences into the lives of our children.

324. "And Adam knew Chavah his wife" (Bereshheet 4:1). Rabbi Aba opened his discourse and asked, "Who knows of the spirit of man, if it goes upward and if the spirit of the Chayah goes down to the earth?" (Kohelet 3:21). This verse has many interpretations, and so it is with the words of Torah. Each and every word has many interpretations, and all are true.

324. וְהָאָדָם יָדַע אֵת חַוָּה אִשְׁתּוֹ וְגו'. רַבִּי אַבָּא פָתַח מִי יוֹדַע רוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה הַיּוֹרֶדֶת הִיא לְמַטָּה לְאָרֶץ. הָאִי קָרָא, כַּמָּה גּוֹוִנִין אֵית בֵּיה, וְהִכִּי הוּא כָּל מְלוּי דְּאוֹרֵייתָא, כַּמָּה גּוֹוִנִין בְּכֹל חֵד וְחֵד, וְכֹלְהוּ יָאוּת.

325. The entire Torah can be interpreted in 70 different ways, corresponding to the 70 sides and 70 aspects OF ZEIR ANPIN. THE SEVEN SIDES (LOWER SFIROT) OF ZEIR ANPIN HAVE 10 SFIROT EACH, ADDING UP TO 70 SIDES AND 70 ASPECTS, CORRESPONDING TO THE SEVEN SFIROT IN THE HEAD OF ZEIR ANPIN, WHICH EACH HAVE TEN (SFIROT). So, each topic in Torah, and whatever is derived from each topic, has many interpretations, explained in all directions.

325. וְהִכִּי אֵינּוֹן, וְכֹל אוֹרֵייתָא מִתְפָּרֶשָׁא בְּשַׁבְּעִין אֲנָפִין, לְקָבִיל שַׁבְּעִין סְטָרִין, וְשַׁבְּעִין אֲנָפִין, וְהִכִּי הוּא בְּכֹל מְלָה וּמְלָה דְּאוֹרֵייתָא, וְכֹל מְאִי דְּנִפְיָק מְכֹל מְלָה וּמְלָה, כַּמָּה גּוֹוִנִין אֲתַפְרֶשֶׁן מְנִיָּה לְכֹל סְטָרִין.

326. Come and behold: When a man follows the path of truth, he keeps to the right and only attracts to himself a holy spirit from above. This spirit serves him as a holy desire to unite with the upper and to cleave onto the supernal sanctity, so that it will never leave him.

326. תָּא חֲזִי כִּד בִּי"נ אֲזִיל בְּאַרְחָ קְשׁוּט, הוּא אֲזִיל לְיִמִּינָא, וְאֲמַשִּׁיךְ עֲלִיהּ, רוּחָא קְדִישָׁא עֲלָאָה מְעִילָא. וְהָאִי רוּחַ סְלוּק בְּרַעוּתָא קְדִישָׁא, לְאַתְאחְרָא לְעִילָא, וְלֹאֲתַדְבַּקָא בְּקְדוּשָׁה עֲלָאָה, דְּלֹא אֲתַעְדֵּי מְנִיָּה.

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327. However, when man walks on a path of evil and veers off the RIGHT path, he draws upon himself from the left side a spirit of uncleanness. This spirit defiles him, and he becomes unclean because of it. Hence, it is written: "And you shall not make yourselves unclean with them nor be defiled by them" (Vayikra 11:43), because he who defiles himself is led further into defilement.

328. Furthermore, come and behold: When a man walks along the path of truth and attracts a spirit of Holiness from above to himself and cleaves to it, he also draws a spirit of Holiness from above to the son that is born to him. He will be sanctified with His Master's Holiness, as it is written: "and you will sanctify yourselves and be Holy" (Vayikra 11: 44).

329. And when a man follows the path of evil and veers off the path of truth, he draws upon himself a spirit of defilement from the left, which defiles and makes him unclean. He draws that spirit of uncleanness to his son, and his son is defiled by that side.

330. This is what was meant by the verse: "who knows the spirit of the sons of man." For when a MAN cleaves to the right, THE LIGHT HE DRAWS FROM BELOW ascends UPWARD. And when a man is bound to the left THE LEFT SIDE which is the spirit of defilement, he descends AND DRAWS LIGHT downward from above. It resides with that man and never leaves him. The child born to him, while he is so defiled, is considered the child of the unclean spirit.

331. Adam clove to the unclean spirit, THE SERPENT, and his wife, CHAVAH, clung to it first and took and received defilement from it. He begot a son; that son was the son of the impure spirit. Thus, there were two sons: one from the unclean spirit, WHO IS KAYIN, and another who was born after Adam had repented, WHO IS HEVEL. Hence, one was born of the side of impurity, NAMELY KAYIN, and one of the side of purity, NAMELY HEVEL.

332. Rabbi Elazar said: When the serpent injected his impurity into Chavah, she absorbed it, MEANING THAT SHE WAS MADE PREGNANT BY IT. And when Adam had intercourse with her, she gave birth to two sons, one from the impure side, AND THAT WAS KAYIN, and the other from the side of Adam, AND THAT WAS HEVEL. Hevel resembled the Upper image and Kayin the Lower. Consequently, their paths parted.

327. וכד בר נש אזיל באורח ביש, וסטי אורחוי, הוא אמשיך עליה רוח מסאבא דלסטר שמאלא, וסאיב ליה, ואסתאב ביה, כד"א ולא תטמאו בהם ונטמתם בהם. אתא לאסתאבא מסאבין ליה.

328. ותא חזי, בשעתא דבר נש אזיל בארץ קשוט, ואמשיך עליה רוחא קדישא עלאה ואתרביק ביה, ברך דיוליד ויפוק מניה לעלמא, הוא משיך עליה קדושה עלאה, ויהא קדיש בקדושה דמאריה, כמה דכתיב והתקדשתם והייתם קדושים וגו'.

329. וכד איהו אזיל בסטר שמאלא, ואמשיך עליה רוח מסאבא, ואתרביק ביה, ברך דיופוק מניה לעלמא, הוא אמשיך עליה רוח מסאבו, ויסתאב במסאבו דההוא סטרא.

330. ועל דא כתיב, מי יודע רוח בני האדם העולה היא למעלה. כד איהו באתרביקות ומינא, סלקא היא לעילא. וכד איהו באתרביקות שמאלא, ההוא סטר שמאלא, דאיהו רוח מסאבו, נחית מעילא לתתא, ושוי דיוריה בבר נש, ולא אערי מניה. וברך דאוליד בההוא מסאבו איהו הוי בריה, מההוא רוח מסאב, איהו ההוא ברך.

331. אדם אתרביק בההוא רוח מסאב, ואתתיה אתרביקא ביה בקדמיתא, ונטלת וקבילת ההוא זוהמא מניה. אוליד בר, האי ברך, ברך דרוח מסאבא איהו. ועל דא, תרין בנין הוו, חד מההוא רוח מסאב, וחד כד תב אדם בתיובתא, ובגיני כך, האי מסטרא מסאבא, והאי מסטרא דכניא.

332. רבי אלעזר אמר, בשעתא דאטיל נחש ההוא זוהמא בה בחוה, קבילת ליה, וכד אשתמש עמה אדם, אולידת תרין בנין, חד מההוא סטרא מסאבא, וחד מסטרא דאדם. והוי דמי הבל, בדיוקנא דלעילא, וקין בדיוקנא דלתתא. ובגיני כך אתפרשו ארחייהו דא מן דא.

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333. It was evident that Kayin was the son of the impure spirit, which is the evil serpent. Because he originated from the side of the Angel of Death, he killed his brother. THEREFORE, THE MURDER OF HEVEL IS IDENTICAL TO THE SIN OF EATING FROM THE TREE OF KNOWLEDGE, AND BOTH WERE INCITED BY THE SERPENT. AND, AS IN THE AFFAIR OF THE TREE OF KNOWLEDGE, IN WHICH THE ANGEL OF DEATH GAINED CONTROL OF THE WORLD, HERE TOO HE GAINED CONTROL TAKING OVER THE SOUL OF HEVEL. KAYIN comes from the side of the Angel of Death, and all the evil habitations, demons, and harmful spirits come to the world from him.

334. Rabbi Yosi said: THE NAME Kayin indicates a nest (Heb. Ken) of the evil habitations that come to the world from the impure side. Afterward, they brought sacrifices, each from his own side. So it is written: "And it came to pass, at the end of days, that Kayin brought of the fruit of the earth" (Beresheet 4:3). Rabbi Shimon said: it is written, "at the end of days." What is "the end of days?" It is the end of all flesh. What is THE END OF ALL FLESH? It is the Angel of Death, INDICATING THAT THE SACRIFICE KAYIN BROUGHT WAS FROM THE SIDE OF IMPURITY.

335. Kayin brought his offering from this "end of days." To be exact, the text uses the word Yamim (Days) and not Yamin (Right). Hence, it is written of Daniel, "And you go your way till the end and rest, and hence stand at your destiny" (Daniel 12:13). DANIEL asked THE HOLY ONE, BLESSED BE HE, "the end of Yamim or Yamin?" For YAMIM IS AN EVIL KLIPAH. And He replied: "at the end of days (Yamin)." But Kayin brought his offering from the end of Yamim, WHICH IS THE SIDE OF THE ANGEL OF DEATH, BECAUSE HE BROUGHT HIS OFFERING FROM HIS SIDE.

336. "Kayin brought of the fruit of the earth." These words are parallel to "the fruit of the Tree" (Beresheet 3:3). AS THE TREE OF KNOWLEDGE IS A REPRESENTATION OF THE EVIL SERPENT, SO HERE HE BROUGHT HIS OFFERING FROM THE EVIL SERPENT. Rabbi Elazar said, "the fruit of the earth" is similar to "woe to the wicked, it shall be bad with them, for according to the deserving (fruit) of his hands shall be done to him" (Yeshayah 3:11). For "the deserving (fruit) of his hands" refers to the Angel of Death, WHO IS THE DESERVING (FRUIT) OF THE HANDS OF THE WICKED. BECAUSE IF IT WAS NOT FOR THE SIN, HE WOULD NOT HAVE COME TO THE WORLD. "Shall be done to him" means that he is drawn to and cleaves to them, killing and defiling them. Hence, THE WORDS "THE FRUIT OF THE EARTH" INDICATE that Kayin's offering came from his side, WHICH MEANT IT CAME FROM THE SERPENT AND THE ANGEL OF DEATH.

337. "And Hevel also brought of the firstlings" (Beresheet 4:4). THE FUNCTION OF THE WORD "ALSO" IS to strengthen the upper side, THE PART FROM THE CHEST UPWARD, that is the holy side. That is why "Hashem turned to Hevel and his offering," BECAUSE IT WAS FROM THE SIDE OF HOLINESS, "but to Kayin and his offering, He did not turn" (Beresheet 4:6). The Holy One, blessed be He, did not accept KAYIN'S SACRIFICE BECAUSE IT WAS FROM THE UNCLEAN SIDE. Hence, "Kayin was very angry and his countenance fell," because his countenance, meaning that the offering from his side, was not accepted, but Hevel's offering was.

333. וְדָאֵי קַיִן, בְּרָא דְרוּחַ מְסֻבָּא הוּא, דְּאִיהוּ חוּיָא בִּישָׁא הוּא. וּבְגִין דְּקַיִן אָתָּא מְסֻטְרָא דְּמִלְאךְ הַמּוֹת, קְטִיל לֵיהּ לְאַחוּי. וְהוּא בְּסֻטְרָא דִּילֵיהּ, וּמְנִיחָה בְּל מְדוּרֵין בִּישׁוּן, וּמְזִיקֵין וְשִׁדִּין וְרוּחֵין אֲתִיב לְעֵלְמָא.

334. אָמַר רַבִּי יוֹסֵי, קַיִן קִינָא דְּמְדוּרֵין בִּישׁוּן, דְּאִתּוּ מְסֻטְרָא דְּמְסֻבָּא לְעֵלְמָא. וּלְבַתַּר אִיִּתִּיאוּ קְרִבָּנָא. דָּא אֶקְרִיב מְסֻטְרָא דִּילֵיהּ, וְדָא אֶקְרִיב מְסֻטְרָא דִּילֵיהּ. הַה"ד וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאָדָמָה וּגו'. ר' שְׁמַעוֹן אָמַר, וַיְהִי מִקֵּץ יָמִים, מֵאֵי מִקֵּץ יָמִים, דָּא הוּא קֵץ כָּל בְּשָׂר. וּמֵאַן אִיהוּ דָּא מִלְּאךְ הַמּוֹת.

335. וְקַיִן מֵהוּא קֵץ יָמִים אִיִּתִּי קְרִבָּנָא, דִּיּוֹקָא דְּקֶאֱמַר מִקֵּץ יָמִים, וְלֹא אָמַר מִקֵּץ יָמִין. וּבְגִין כֵּן כְּתוּב בְּדִנְיָאֵל וְאַתָּה לָךְ לִקְץ וְתִנּוּחַ וְתַעֲמוּד לְגוּרְלָךְ. אָמַר לוֹ לִקְץ הַיָּמִים אִו לִקְץ הַיָּמִין. אָמַר לוֹ לִקְץ הַיָּמִין. וְקַיִן מִקֵּץ הַיָּמִים אִיִּתִּי.

336. וַיָּבֵא קַיִן מִפְּרֵי הָאָדָמָה. כְּד"א וּמִפְּרֵי הָעֵץ. אָמַר ר' אֶלְעָזָר, מִפְּרֵי הָאָדָמָה, כְּד"א אִוִּי לְרִשְׁעָ רַע בִּי גָמוּל יָדִיו וּגו'. גָּמוּל יָדִיו. דָּא מִלְּאךְ הַמּוֹת. יַעֲשֶׂה לוֹ, דְּאֲתַמְשַׁךְ עֲלֵיהּ, וַיִּתְדַבֵּק בְּהוּ לְקַטְלָא לֹון וּלְסֻבָּא לֹון. וְעַל דָּא קַיִן אֶקְרִיב מְסֻטְרָא דִּילֵיהּ.

337. וְהֵבֵל הֵבִיא גַם הוּא מִבְּכוֹרוֹת. לְאַסְגָּאָה סֻטְרָא עֲלָאָה, דְּאֲתִיָּא מְסֻטְרָא קְדוּשָׁתָא. וּבְגִינֵי כֵּן, וַיִּשַׁע ה' אֶל הֵבֵל וְאֶל מִנְחָתוֹ וְאֶל קַיִן וְאֶל מִנְחָתוֹ לֹא שָׁעָה. לֹא קָבִיל לֵיהּ קְדָשָׁא בְּרִיךְ הוּא. וְעַל דָּא וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו. דְּהָא לֹא אֲתַקְבִּילוּ אֲנָפוּי, אִינוּן אֲנָפוּי דְּסֻטְרוֹי, וְקָבִיל לֵיהּ לְהֵבֵל.

338. Hence, it is written: "And it came to pass when they were in the field" (Beresheet 4:8). The word, "field," here refers to a woman, as it was in, "For he found her in the field" (Devarim 22:27), IN WHICH "FIELD" ALSO REFERRED TO A WOMAN. THE "FIELD" IN THE FORMER VERSE ALSO ALLUDES TO A WOMEN. Kayin was jealous of the additional twin female born with Hevel, as it is written: "And she continued to give birth to his brother (et) to Hevel" (Beresheet 4:2). THIS DOUBLE USE OF THE PARTICLE ET BEFORE "TO HEVEL" IS A REFERENCE TO THE TWO FEMALES BORN WITH HEVEL.

338. ובגינוי כן כתוב, ויהי בהיותם בשדה. בשדה דא אתתא, כד"א כי בשדה מצאה, וקין קני על נוקבא יתירה, דאתילידת עם הבל. דכתוב, ותוסף ללדת והא אתמר.

61. "If you do well, there shall be an uplifting"

If a person does not constantly elevate himself during his spiritual journey, he actually begins regressing. As if we were standing still on a downward escalator, making no effort forward allows us to be carried backwards. In these passages we receive the Light that will help us always strive for greater heights.

339. "If you do well, there shall be an uplifting" (Beresheet 4:7). These words have already been explained. The word "uplifting" means, as Rabbi Aba explained, that you will ascend toward the upper rather than descend. THIS MEANS THAT YOU SHOULD RETURN THE LIGHTS FROM BELOW UPWARD AND STOP DRAWING THEM DOWNWARD FROM ABOVE, AS THIS WAS THE CAUSE OF HEVEL'S DEATH.

Rabbi Yosi said that this explanation, which had just been put forward, WAS NOVEL, but good. But, I have heard that "uplifting" MEANS, "REMOVAL" AND "PARDON," AS THE HOLY ONE, BLESSED BE HE, SAID TO HIM, "IF YOU DO WELL, that cleavage to the unclean spirit will be undone, and you shall be forgiven."

339. הלא אם תיטיב שאת, כמה דאתמר. אבל שאת, כדאמר רבי אבא, שאת: תסתלק לעילא, ולא תיחות לתתא. אמר רבי יוסי האי מלה השתא אתמר, ויאות הוא. אבל הכי שמענא, שאת: יסלק מינך, וישבוק לך, אתדבקותא דא, דרוח מסאבא.

340. Rabbi Yosi quoted, "If you should do not well, the sin crouches at the door" (Beresheet 4:7). AND HE THEN ASKED: "which door?" It is the upper judgment, THE JUDGMENT OF MALCHUT, which is the doorway open to all, as it is written: "open to me the gates of justice" (Tehilim 118:19).

According to the Aramaic translation, the words "the sin crouches" MEAN THAT THE HOLY ONE, BLESSED BE HE, SAID TO ADAM, that the side to which you clung and which you have drawn upon yourself lies in wait for you and will exact punishment from you.

340. ואי לא, לפתח חטאת רובץ. מאי לפתח, דא דינא עלאה, דאיהו פתחא דכלא. כד"א פתחו לי שערי צדק. חטאת רובץ. ההוא סטרא דאתדבקת ביה, ואתמשכת עלך, יהא נטיר לך, לאתפרעא מנך, כתרגומא.

62. "Kayin killed Hevel"

The Power of Repentance is manifested in the cosmos through the story of Cain's repentance for the murder of his brother. Adam is truly amazed at this unique force and phenomenon when he sees God accept Cain's repentance. The spiritual forces associated with the Hebrew letters that compose this story are the actual instruments by which repentance became a force that we can apply in our world. Our understanding of the importance of repentance is the power by which we activate it in our own lives. Reading these words awakens our desire to repent for our negative actions.

341. Rabbi Yitzchak said, Come and behold: when Kayin killed Hevel, he did not know how his soul could leave him, THAT IS, THAT BY HIS ACTIONS HE COULD, IN EFFECT, EXTRACT THE SOUL FROM HEVEL AND KILL HIM. And he was biting him with his teeth, as a serpent.

At that instant, the Holy One, blessed be He, cursed Kayin. He wandered in every direction, but no place accepted him until he hit himself upon the head and repented before his Master. Then the earth received him in one of the lower level compartments, BECAUSE HIS REPENTANCE WAS NOT COMPLETE AND THEREFORE NOT ACCEPTED IN THIS WORLD.

341. אמר רבי יצחק, תא חזי, בשעתא דקטיל קין להבל, לא הוה ידע היך יפיק נשמתיה מניה, והוה נשיך ליה בשניניה כחזיא. והא אוקמוה חבריא. ביה שעתא לויט ליה קדשא בריך הוא, והוה אזיל לכל סטרי עלמא, ולא הוה אתר דמקבל ליה, עד דאטפח על רישיה ותב קמי מאריה. וקבילת ליה ארעא, במדורא לתתא.

342. Rabbi Yosi said that the earth herself accepted him so that he could walk upon her, as it is written: "Hashem set a sign upon Kayin" (Beresheet 4:15). THIS INTERPRETATION IS THAT THE HOLY ONE, BLESSED BE HE, ACCEPTED KAYIN'S REPENTANCE, AND THUS GAVE HIM PERMISSION TO REMAIN UPON THE EARTH. According to Rabbi Yitzchak, however, the earth only accepted Kayin to a level beneath her, as it is written: "You have driven me, this day, from the face of the earth" (Beresheet 4:14). He was driven from the face of the earth, but not from underneath it. HE WAS TAKEN IN BY THE LOWER COMPARTMENT UNDERNEATH. THUS, RABBI YITZCHAK DISAGREED WITH RABBI YOSI'S INTERPRETATION. RABBI YITZCHAK'S POSITION WAS THAT KAYIN WAS ADMITTED TO THE LOWER LEVEL ONLY. WHY? BECAUSE HIS REPENTANCE WAS INCOMPLETE.

343. HE ASKS, "And into which place was he taken?" AND HE SAYS, into Arka, WHICH IS ONE OF THE SEVEN PHYSICAL LEVELS OF EARTH. OF ALL who reside there, it is written: "these shall perish from the earth and from beneath the heavens" (Yirmeyah 10:11). There, he established his place of living. This place is referred to in the words: "And he dwelt in the land of Nod east of Eden" (Beresheet 4:16). THIS ALLUDES TO THE LOWER COMPARTMENT CALLED 'ARKA.' THIS COMPARTMENT IS ALSO CALLED "NOD (SWAY)," BECAUSE THE RESIDENTS HAVE TWO HEADS AND SWAY FROM ONE SIDE OF DARKNESS TO THE OTHER SIDE OF LIGHT.
Tosefta (Addendum)

344. Kayin said, "My punishment is greater than I can bear" (Beresheet 4:13), MEANING THAT AFTER HE CONFESSED AND REPENTED, the Holy One, blessed be He, withdrew one half of his punishment. In the original punishment, He stated: "you shall be a fugitive (na) and a vagabond (nad) on the earth" (Beresheet 4:12), but now he was permitted to stay in Nod. And so it is written: "And Kayin left the presence of Hashem and dwelt in the land of Nod" (Beresheet 4:16), meaning that he left the presence of Hashem to be a vagabond, but not a fugitive, on the earth, BECAUSE HALF HIS PUNISHMENT HAD BEEN WITHDRAWN.

345. TheyTHE RABBISfurther said that when Kayin left the presence of Hashem, Adam asked him, "my son what was done with your sentence?" Kayin replied, 'Father, I was already given the good news that the Holy One, blessed be He, has forgiven me and that I can reside in Nod alone.' Adam then asked him, 'How did you merit that?' and Kayin answered, 'Because I repented and confessed before Him.' Adam said, 'The strength of repentance is so great and powerful, and I did not know that.' He began to say praises to his Master and to confess before him. He started reciting "A song for the day of Shabbat. It is good to thank Hashem" (Tehilim 92:1). For it is good to praise, repent, and confess before the Holy One, blessed be He.
End of Tosefta (Addendum)

346. Rabbi Yitzchak said that from the time that Kayin killed Hevel, Adam separated from his wife. Two female spirits used to come and mate with him. And he bore from them spirits and demons that roam around the world. THE REASON THERE WERE TWO SPIRITS IS BECAUSE PROSTITUTION IS A KLIPAH OF THE RIGHT, ON WHICH SIDE THEY LAUGH AND ARE JOYFUL. YET, EVENTUALLY THE SPIRITS PUNISH PEOPLE AND MAKE THEM SUFFER, WHICH IS THE JURISDICTION OF THE LEFT. HENCE, THERE WERE TWO SPIRITSONE WAS A KLIPAH (SHELL) OF THE RIGHT, AND THE OTHER A KLIPAH (SHELL) OF THE LEFT.

342. ר' יוסי אמר, ארעא קבילת ליה, למיהך בה. דכתיב, וישם ה' לקין אות. ר' יצחק אמר, לאו הכי, אלא, לתתא קבילת ליה ארעא, במדורא חדא דתחותה. דכתיב, הן גרשת אותי היום מעל פני האדמה. מעל פני האדמה גורש, אבל לתתא לא גורש.

343. ובאן אתר קבילת ליה ארעא, בארקא. וכל אינון דדיירי תמן. עליהון כתיב יאבדו מארעא ומתחות שמיא אלה. ותמן שוי מדוריה, והיינו דכתיב, וישב בארץ נוד קדמת ערן.

344. תוספתא בין דאמר קין, גדול עוני מנשא. מחל ליה קדשא בריך הוא, פלגו מעונשיה. בגין דגזר עליה בקדמיתא, ואמר ליה, נע ונד תהיה בארץ. והשתא, אשתאר בנוד בלחודוי. הה"ד ויצא קין מלפני ה' וגו'. כלומר, דכד נפק מן קדם ה' הוה, בגין למהוי נד בארעא, ולא נע.

345. ועוד אמרו, כד נפק קין, מן קדם ה', אמר לו אדם, ברי, מה אתעביד על דינך. אמר לו קין, אבא, כבר אתבשרית, דמחל לי קדשא בריך הוא, בנוד בלחודוי. אמר לו, היאך הוא. אמר לו, בגין דתבית, ואודית קמיה. אמר אדם, וכי דין הוא רב ותקיף חילא דתשובה, ואנא לא ידיעת. שרא לשבחא למריה, ולאודאה ליה, פתח ואמר, מזמור שיר ליום השבת טוב להודות לה'. כלומר, טוב לשבחא ולאנתבא ולאודאה קמיה קדשא בריך הוא (ע"כ תוספתא).

346. ואמר רבי יצחק, מדהיא שעתא דקטיל קין להבל, אתפרש אדם מאתתיה. תרין רוחין נוקבין, הוו אתין ומזדווגן עמיה, ואוליד רוחין ושרין דשאטן בעלמא.

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347. This need not be difficult to accept, because even when a man is dreaming, female spirits often come, seduce him, conceive from him, and eventually give birth. THESE OFFSPRING are called the plagues of mankind and take only the shape of humans. They have no hair on their heads, BECAUSE THESE OFFSPRING COME FROM THE KLIPAH OF THE RIGHT, AND HAIR IS CONNECTED TO THE LEFT. And of these Solomon said, "And I shall chastise them with the whip of men and with the plagues of the sons of men" (II Shmuel 7:4). Similarly, there are male spirits that visit women, IN THEIR DREAMS. Those WOMEN conceive from them, give birth to spirits, and all are called 'the plagues of mankind'.

348. After 130 years, Adam felt jealousy for his wife, had intercourse with her, and begot a son whom he called Shet. This is the secret of the ordering of the last TWO LETTERS within the 22 letters of the Hebrew alphabet. THIS IS UNIQUE AND DIFFERENT FROM ALL OTHER ORDERINGS OF THE ALPHABET, WHICH DO NOT END WITH THESE SAME TWO LETTERS, NAMELY SHIN AND TAV. Rabbi Yehuda said that THE NAME SHET SYMBOLIZES the secret of the lost spirit, NAMELY THAT OF HEVEL, which was clothed in the earthly body OF SHET. Hence, it is written: "Elohim has replaced (shat) for me another seed instead of Hevel" (Beresheet 4:25).

349. Rabbi Yehuda continued by saying, "And he begot in his own likeness after his own image" (Beresheet 5:3). This indicates that his other sons, KAYIN AND HEVEL, were not after his likeness, but Shet was in his own likeness and after his image, both physically and spiritually. As Rabbi Shimon said, in the name of Rabbi Yeba Saba (the elder), Adam's other sons had been produced in defilement, through attachment to the serpent and its rider, who is Samael. Hence, they bore no resemblance to Adam. Even though Hevel, unlike Kayin, was from the side OF PURITY AND NOT FROM THE SIDE OF THE SERPENT, neither had the form of the image of Adam. THEY BOTH LACKED THE CENTRAL COLUMN, WHICH IS THE FORM OF MAN. HEVEL WAS FROM THE RIGHT SIDE AND KAYIN FROM THE LEFT. HENCE, THEY WERE NOT CREATED IN THE LIKENESS OF ADAM.

350. Rabbi Yosi BRINGS FURTHER PROOF TO STRENGTHEN THE CASE THAT HEVEL WAS NOT COMPLETE. HE says: It is written: "Adam knew his wife, Chavah, and she conceived and gave birth to Kayin" (Beresheet 4:1), but it is not written that Adam begot Kayin. This was not written of Hevel either. Instead, it is written: "and she further gave birth to his brother, Hevel" (Beresheet 4:2). And here lies the concealed truth, THAT EVEN HEVEL WAS NOT IN THE IMAGE OR LIKENESS OF ADAM. But of Shet it is written: "And he begot in his own likeness, after his image." Thus, HE IS RELATED TO ADAM.

351. Rabbi Shimon said that for a hundred and thirty years Adam refrained from his wife, and during that time he begot in the world spirits and demons from the force of impurity that was sucked from him. And when that impurity was exhausted, he turned and became jealous of his wife and begot a son. It then is written: "...and he begot in his likeness, after his own image."

347. וְלֹא תִקְשִׁי לֶךְ הָאִי, דְּהָא בְּרַ נֶשׁ, כִּד אִיהוּ בְּחַלְמִיָּה, אֲתִיִּין רוּחִין נוֹקְבִין וְחִיבִין עִמֵּיהּ, וּמִתְחַמְמָן מִנִּיהּ, וְאוֹלִידִין לְבִתְרָה. וְאֵלִין אֶקְרוּן נְגַעֵי בְּנֵי אָדָם. וְלֹא מִתְהַפְכָן, אֶלָּא לְדִיוּקְנֵי בְּנֵי נֶשׂא וְלִית לֹון שְׁעָרִין בְּרִישָׁא. וְעַל דָּא כְּתִיב בְּשַׁלְמָה, וְהוֹכַחְתִּינוּ בְּשִׁבְטֵי אַנְשִׁים וּבְנְגַעֵי בְּנֵי אָדָם. וְאִפִּילוּ כְּהָאֵי גִּוּוֹנָא, רוּחִין דְּכוּרִין אֲתִיִּין לְנֶשִׁי עֲלֵמָא, וּמִתְעַבְרָן מִנִּיהוּ, וְאוֹלִידָן רוּחִין, וְכֻלְהוֹן נְגַעֵי בְּנֵי אָדָם אֶקְרוּן.

348. בְּתַר מָאָה וּתְלַתִּין שָׁנִין, אֲתֵלְבַשׁ אָדָם בְּקִינוּיָא, וְאֲתַחַבֵּר בְּאֲתַתִּיהּ, וְאוֹלִיד בֶּרַ, וְקָרָא שְׁמוֹ שֵׁת. רְזָא, דְּסוּפָא דְּאֲתוּן בְּקִיטְרֵי גְלִיפָן. רַבִּי יְהוּדָה אָמַר, רְזָא דְּרוּחָא דְּאֲתַאבִּיד, דְּאֲתֵלְבַשׁ בְּגוּפָא אַחְרָא בְּעֵלְמָא. הִדָּא הוּא דְּכְתִיב כִּי שֵׁת לִי אֱלֻקִים זֶרַע אַחַר תַּחַת הַבַּל.

349. וְאָמַר רַבִּי יְהוּדָה, כְּתִיב וַיֹּולֵד בְּדַמּוֹתוֹ בְּצַלְמוֹ, מִשְׁמַע דְּבְנִין אַחְרָנִין לֹא הוּוּ בְּדִיוּקְנָא דִּילֵיהּ, וְדָא בְּדַמּוֹתוֹ בְּצַלְמוֹ, בְּתִיקוּנָא דְּגוּפָא, וּבְתִיקוּנָא דְּנַפְשָׁא, בְּאַרְחַ מִישֵׁר. כְּמָה דְּאָמַר רַבִּי שְׁמַעוֹן, מִשְׁמִיָּה דְּרַב יִיבָא סָבָא. בְּנִין אַחְרָנִין, בְּאֲתַרְבְּקוּתָא דְּזוּהֵמָא דְּנַחֲשׁ, וְהוּוּ דְּרַכִּיב בֵּיהּ דְּאִיהוּ סָמָא לְ הוּוּ, וּבְגִינֵי כֶךְ לֹא הוּוּ בְּדִיוּקְנָא דְּאָדָם. וְאִי תִימָא, הָא אָמַרְתָּ, דְּהַבֵּל מְסַטְרָא אַחְרָא הוּוּ. הִכִּי הוּוּ. אָבֵל תְּרוּוִיָּהּ, לֹא הוּוּ בְּדִיוּקְנָא דְּלִתְמָא.

350. אָמַר ר' יוֹסִי, וְהָא כְּתִיב, וְהָאֲדָם יָדַע אֶת חוּהָ אִשְׁתּוֹ וַתְּהַר וַתֵּלֵד אֶת קַיִן. וְלֹא כְּתִיב וַיֹּולֵד אֶת קַיִן. וְאִפִּילוּ בְּהַבֵּל לֹא כְּתִיב וַיֹּולֵד, אֶלָּא וַתּוֹסֶף לְלֶדֶת אֶת אַחִיו אֶת הַבֵּל. וְדָא הוּוּ רְזָא דְּמַלְאָה. אָבֵל בְּהָאֵי מָה כְּתִיב וַיֹּולֵד בְּדַמּוֹתוֹ בְּצַלְמוֹ.

351. רַבִּי שְׁמַעוֹן אָמַר, מָאָה וּתְלַתִּין שָׁנִין, אֲתַפְרֵשׁ אָדָם מֵאֲתַתִּיהּ. וְכֹל אֵינּוֹן מָאָה וּתְלַתִּין שָׁנִין, הוּוּ אוֹלִיד רוּחִין וְשָׂדִין בְּעֵלְמָא. בְּגִין הַהוּא חִילָא דְּזוּהֵמָא, דְּהוּוּ שְׂאִיב בֵּיהּ. כִּיּוֹן דְּחַסִּיל מִנִּיהּ הַהוּא זוּהֵמָא, תָּב וְקִנֵּי לְאַנְתַּתִּיהּ, וְאוֹלִיד בֶּרַ. כְּדִין כְּתִיב, וַיֹּולֵד בְּדַמּוֹתוֹ בְּצַלְמוֹ.

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352. Come and behold: when a man veers to the left and defiles his ways, he draws upon himself all kinds of impure spirits. And the spirit of defilement clings to him and does not leave him. This spirit only links to the man who drew it and not to another. Hence, they only cleave to those who cleave to them. Happy are the righteous, who walk in the straight path and who are the truly righteous. Their sons are righteous in the world. Of them it is written: "For the upright shall dwell in the earth" (Mishlei 2:21).

353. Rabbi Chiya quotes, "And the sister of Tuval Kayin was Naamah" (Bereshheet 4:22). Why do the scriptures mention her name, Naamah (tender)? It is because people were seduced by her **OVERWHELMING BEAUTY AND TENDERNESS**, and spirits and demons **LUSTED AFTER HER**.

Rabbi Yitzchak said that the sons of Elohim, Aza, and Azazel were seduced by her. **BECAUSE OF THOSE SEDUCTIONS, SHE WAS NAMED NAAMAH**.

354. Rabbi Shimon said that she was the mother of demons, being of the side of Kayin, and that along with Lilit, she is responsible for the epileptic death of babies. Rabbi Aba said to him: But sir, **RABBI SHIMON, NAAMAH** was charged with seducing men **IN THEIR SLEEP WHILE THEY DREAM, PLACING HER TO THE RIGHT OF THE KLIPOT. KILLING CHILDREN, HOWEVER, IS FROM THE LEFT ASPECT**.

HE RESPONDED THAT this is precisely correct, because she seduced men and bore spirits into the world. She still persists in her seductive work in the world. **BUT RABBI SHIMON SAID: SHE COOPERATES WITH LILIT, AND THE DEATH COMES FROM THE SIDE OF LILIT, NOT THAT OF NAAMAH**.

355. Rabbi Aba asked him: But since those demons die like human beings, how can you say that **NAAMAH** has survived to this day? He said to him that this is true, **THAT DEMONS DIE AS HUMANS DO**. Yet Lilit and Naamah and Iggeret, the daughter of Machalat, who originated from their side, will continue to live until the Holy One, blessed be He, burns the spirit of uncleanness from earth. This is as it is written: "I will cause the unclean spirit to pass out of the land" (Zechariah 13:2).

356. Rabbi Shimon said: Woe to the sons of man, for they are not aware and do not take heed nor search for knowledge. They are all blindfolded and do not know how full the world is with strange and invisible creatures and things. If permission were to be given to the eye to see, people would wonder greatly as to how is it possible to survive in this world.

352. תָּא חֲזִי, כָּל ב"נ דְּאָזִיל לְסֵטֶר שְׂמָאֵלָא וְסָאִיב אַרְחוּי, כָּל רוּחֵי מְסָאִבִי, מְשִׁיךְ עַל גְּרַמְיָהּ. וְרוּחַ מְסָאֵב אֲתַדְבֵּק בֵּיהּ, וְלֹא אַעֲדֵי מְנִיָּה. וְאֲתַדְבֵּקוּתָא דֵּיהּוּא רוּחָא מְסָאֵב, הוּי בְּהַאי ב"נ, וְלֹא בְּאַחֲרָא, וּבְגִינֵי כֶּךָ, אֲתַדְבֵּקוּתָא דֵּלְהוֹן לָאו אִיהוּ, אֲלֵא בְּאִינוּן דְּמַתְדַּבְּקִין בְּהוּ. זְכָאִין אִינוּן צְדִיקָא, דְּאָזִיל בְּאַרְחַ מִישֵׁר, וְאִינוּן זְכָאִי קְשׁוּט. וּבְגִיְהוֹן זְכָאִין בְּעֵלְמָא. וְעֲלִיָּהוּ כְּתִיב כִּי יִשְׁרִים יִשְׁכְּנוּ אַרְעָךְ.

353. אָמַר ר' חִיָּיא, מַאי דְּכְתִיב, וְאַחֹת תּוּבֵל קִין נְעֻמָּה. מַאי אִירִיא הָכָא, דְּקָאֻמַר קְרָא דְּשִׁמְיָהּ נְעֻמָּה. אֲלֵא, בְּגִין דְּטַעֲוִין בְּנֵי נְשָׂא אֲבַתְרָהּ, וְאַמִּילוּ רוּחִין וְשִׂדְוִין. רַבִּי יִצְחָק אָמַר, אִינוּן בְּנֵי הָאֱלֹהִים עָזָא וְעָזָאֵל, טַעוּ בְּתַרְהּ.

354. רַבִּי שְׁמַעוֹן אָמַר, אֲמֵן שְׁל שְׂדִים הוּת, דְּמַסְטְרָא דְּקִין נִפְקַת, וְהִיא אֲתַמְנַת עִם לִילִית בְּאַסְכְּרָה דְּרַבִּי. אָמַר לִיהּ רַבִּי אַבָּא, וְהָא אָמַר מַר, דֵּיהּ אֲתַמְנַת לְחַיִּיכָא בְּבִנֵי נְשָׂא. אָמַר לוֹ, הָכִי הוּא וְדָאִי, דֵּהָא אִיהִי אֲתִיִּית וְחַיִּיכָאֵת בְּהוּ בְּבִנֵי נְשָׂא. וְלִזְמַנִּין דְּאֻלִּידַת רוּחִין בְּעֵלְמָא מְנִיָּהוּ. וְעַד כְּאֵן אִיהִי קִיִּימַת לְחַיִּיכָא בְּהוּ בְּבִנֵי נְשָׂא.

355. אָמַר לוֹ רַבִּי אַבָּא, וְהָא אִינוּן מֵתִין כְּבִנֵי נְשָׂא, מַאי טַעֲמָא, אִיהִי קִיִּימַת עַד הַשְּׁתָּא. אָמַר לוֹ, הָכִי הוּא. אֲבָל לִילִית וְנְעֻמָּה, וְאַגְרַת בַּת מַחְלַת דְּנִפְקַת מַסְטְרָא דֵּלְהוֹן כְּלָהוּ קִיִּימוֹת עַד דִּיבְעַר קְדָשָׁא בְּרִיךְ הוּא, רוּחַ מְסָאֵבָא מְעֵלְמָא. דְּכְתִיב וְאֵת רוּחַ הַטְּמָאָה אֲעִבִיר מִן הָאָרֶץ.

356. אָמַר רַבִּי שְׁמַעוֹן, וּוִי לֹון לְבִנֵי נְשָׂא, אִינוּן דֵּלָא יִדְעִין וְלֹא מְשַׁגְּיחִין, וְלֹא מְסַתְּכְלִין, וְכְלָהוּ אֲטִימִין, דֵּלָא יִדְעִין כְּמָה מְלִיָּא עֵלְמָא מְבַרִּין מְשַׁנְוִין, דֵּלָא אֲתַחְזֹון, וּמְמַלִּין סְתִימִין, דְּאֵלְמָלָא אֲתִיָּיְהֵב רְשׁוּ לְעִינָא לְמַחְזִי, יִתְמַהוֹן בְּנֵי נְשָׂא, הִיךְ יִכְלִין לְאַתְקִיִּימָא בְּעֵלְמָא.

357. Come and behold: this Naamah is the mother of demons. From her side originate all those demons who sexually arouse men, absorb the spirit of lust from them, seduce them, and eventually cause them to release semen in vain. And since this wastage of semen comes from the side of the spirit of defilement, one has to wash and to purify himself. This the friends have already explained.

357. תָּא חֲזִי, הָאֵי נְעֻמָּה, אֵימָא דְשִׂרִין הִוּוּ,
וּמְסֻטְרָה אֲתִיין, כּל אֵינּוֹן שִׂרִין, דְּמִתְחַמְמֵן מִבְּנֵי
נְשָׂא, וְנִטְלֵי רִיחַ תִּיאוֹבְתָא מְנִייהוּ, וְחִיּוּכְתָּ בְּהוֹן,
דְּעֵבְדֵי לוֹן בְּעֵלֵי קְרִיין. וּבְגִין דְּבַעַל קְרִי, אֲתֵי
מְסֻטְרָא דְרוּחַ מְסֻאָבָא, בְּעֵי לְאַסְחָאָה גְרַמִּיָּה,
לְאַתְדַּכְּבָּא מְנִיָּה, וְהָא אֻקְמוּהָ חֲבֵרִיא.

63. "This is the book of the generations of Adam"

The power of self-sacrifice and true sharing is awakened in the cosmos through a thoughtful action of sharing by Adam. Reading this story empowers us to put others before ourselves. The Kabbalists believe that the motivation for sharing should never be based upon moral and ethical principles. Instead, the age-old What's in it for me? attitude is a far better motivator. The more we give of ourselves, the more the Light the Creator bestows upon us. This is a simple principle to understand, but one that requires extraordinary character to apply.

358. In the words, "this is the Book of the generations of Adam" (Bereshheet 5:1), "generations" refers to images of the souls, BECAUSE ALL THE SOULS WHO ORIGINATED FROM ADAM ARE LISTED IN THE BOOK.

Rabbi Yosi said: The Holy One, blessed be He, revealed to Adam the images OF THE SOULS of all the generations destined to come into the world and of all the Sages and Kings of the world destined to rule over Yisrael. When he saw David, King of Yisrael, who was born and then died BECAUSE HE HAD NO DAYS IN HIS LIFE, he said TO THE HOLY ONE, BLESSED BE HE, 'I will give him 70 years of my life expectancy.' Hence 70 years were taken from Adam and the Holy One, blessed be He, gave them to David.

358. זֶה סֵפֶר תּוֹלְדוֹת אָדָם: לְדִיוּקְנֵי. אָמַר רַבִּי
יִצְחָק, אַחְמֵי קֹדֶשׁא בְּרִיךְ הוּא לְאָדָם, דִּיוּקְנֵי דְכָל
אֵינּוֹן הָרִין דִּינִתּוֹן לְעֻלְמָא. וְכָל חֲבִימֵי עֻלְמָא,
וּמַלְכֵי עֻלְמָא, דְּזַמִּינִין לְקִיּוּמָא עֲלִייהוּ דִּישְׂרָאֵל.
מְטָא לְמַחְמֵי, דּוֹד מַלְכָּא דִּישְׂרָאֵל. דְּאֲתִיּוּלִיד וּמִית.
אָמַר לוֹ, מְשַׁנִּין דִּילִי, אֹזִיף לִיָּה ע' שָׁנִין. וּגְרַעו
מֵאָדָם ע' שָׁנִין, וְסֻלִיק לוֹן קוֹדֶשׁא בְּרִיךְ הוּא לְדוֹד.

359. It was for this that David said the praise, "For you have made me glad, Hashem, by your actions. I will be joyous in the work of your hands" (Tehilim 92:5). Who caused me to be happy and live in the world? It was Adam WHO CAUSED ME TO BE HAPPY. He was the handiwork of the Holy One, blessed be He, and not of flesh and blood. HE WAS NOT BORN TO ANY MAN, BECAUSE HE WAS MADE BY THE HOLY ONE, BLESSED BE HE. THUS, those 70 years were deducted from Adam's thousand-year life expectancy.

359. וְעַל דָּא שִׁבַּח דּוֹד וְאָמַר, כִּי שִׂמְחַתְנִי ה'
בְּפַעֲלֶךָ בְּמַעֲשֵׂי יְדֶיךָ אֲרִנָּן. מֵאֵן גְּרַם לִי חֵדוּה
בְּעֻלְמָא, פְּעֻלְךָ. דָּא הוּא אָדָם קֹדֶמְאָה, דְּאִיְהוּ פְּעֻלוֹ
דְּקֹדֶשׁא בְּרִיךְ הוּא, וְלֹא פְּעֻלוֹ דְּבִשָׂר וְדָם. מַעֲשֵׂה
יְדֵיו דְּקֹדֶשׁא בְּרִיךְ הוּא וְלֹא מִבְּנֵי נְשָׂא. וְעַל דָּא,
גְּרַעו אֵינּוֹן שְׁבַעִין שָׁנִין מֵאָדָם, מֵאַלְף שָׁנִין דְּהָוָה
לִיָּה לְאַתְקִיּוּמָא בְּהוּ.

360. The Holy One, blessed be He, showed him all the sages of each and every generation until he reached the generation of Rabbi Akiva. He saw his Torah and was happy; he saw his death BY THE HANDS OF EVIL and was saddened. ADAM said: "How precious in my eyes are your companions, El, How mighty are their chiefs" (Tehilim 139:17).

360. וְאַחְמֵי לִיָּה קֹדֶשׁא בְּרִיךְ הוּא, כּל חֲבִימֵי דְרָא
וְדָרָא, עַד דְּמְטָא לְדְרִיָּה דְרַבִּי עֻקְיָבָא, וְחֲמֵי
אוֹרִיָּתָא דִּידִיָּה וְחָרִי. חֲמֵי מִיתְתִּיָּה וְעֻצִּיב, פְּתַח
וְאָמַר וְלִי מַה יְקָרוּ רַעֲיָךְ אֵל מַה עֲצָמוּ רֵאשִׁיָּהם.

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361. IT IS WRITTEN: "This is the Book OF THE GENERATIONS OF ADAM," and there literally is a book. We have already explained that when Adam was in the Garden of Eden, the Holy One, blessed be He, sent a book down to him with Raziel, the holy angel who is in charge of the supernal sacred secrets. In THE BOOK were supernal inscriptions, REFERRING TO THE RULES GOVERNING THE ELEVATION OF MALCHUT TO BINAH, and 72 branches of sacred wisdom, WHICH IS REVEALED AT THE TIME OF MATURITY. THIS IS A CONCEALED REFERENCE TO 72 AVENUES OF WISDOM, ALLUDING ONLY TO BINAH, WHO HAS REVERTED TO BEING CHOCHMAH, BUT NOT TO CHOCHMAH ITSELF. SHE IS TRANSFORMED into 670 inscriptions of the supernal secrets OF ZEIR ANPIN AND THE NUKVA. ZEIR ANPIN, WHICH IS THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, RECEIVES 600 FROM CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF BINAH, WHICH IS NUMBERED BY THE HUNDREDS. INTO HER 7 SFIROT, THE NUKVA RECEIVES CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. SHE RECEIVES ONLY 70, BECAUSE EVERY SFIRA IS COUNTED IN TENS, BEING RECEIVED FROM ZEIR ANPIN, WHO IS NUMBERED IN TENS.

362. In the middle of the book, there is an engraving of wisdom, WHICH IS THE HIDDEN MEANING OF THE CENTRAL POINT, THE FULL STRUCTURE OF WHICH IS NOT ACHIEVED UNTIL THE FINAL CORRECTION. It is prepared to receive, at THE TIME OF FINAL CORRECTION, the 1,500 keys that were not delivered to the supernal Holy Ones, FOR THE LAST 6,000 YEARS. All those SECRETS were concealed in the book before it came to the hands of Adam. And when he received it, holy angels used to congregate around him, so as to know and hear of them. They used to say: "Be exalted, Elohim, above the heavens. Let your glory be above the earth" (Tehilim 57:12).

363. At that point, the holy angel Hadarniel hinted to him and said, "Adam, Adam conceal the glory of your Master, AND DO NOT REVEAL IT TO THE ANGELS, for permission was given you alone, AND NOT EVEN TO THE SUPERNAL ANGELS, to know the glory of your Master." Therefore, he concealed it with him until he left the Garden of Eden.

364. In the beginning, he used to study and use the secrets of his Master daily. Supernal secrets that none of the Supernal Angels knew were revealed to him. When, however, he transgressed the commands of his Master BY EATING OF THE TREE OF KNOWLEDGE, the book flew away from him. Adam used to beat upon his head and weep. He went into the waters of the River Gichon up to his neck, BECAUSE HE REPENTED AND MORTIFIED HIMSELF, UNTIL his body became wrinkled and porous and his radiance changed.

365. At that point, the Holy One, blessed be He, signaled to the Angel Refael to return the book TO ADAM. Adam occupied himself with it. He left it to his son Shet and to all the generations after him until Avraham came along. Avraham knew how to use the book to examine his Master's Glory. This has already been explained. This book was also given to Chanoch, and through it, he perceived the Supernal Glory.

361. זֶה סֵפֶר, סֵפֶר וְדָאֵי. וְהָא אֹקִימָנָא, דְּכַד הוּוּ אָדָם בְּגִנְתָּא דְּעֵדֶן, נְחִית לִיה קְדָשָׁא בְּרִיךְ הוּוּ אֱלֹהֵי, עַל יְדָא דְרְזִיא"ל, מְלָאכָא קְדִישָׁא, מְמַנָּא עַל רְזִי עֲלָאִין קְדִישִׁין. וּבִיה גְּלִיפִין, גְּלוּפִי עֲלָאִין, וְחֻכְמָה קְדִישָׁא, וְשִׁבְעִין וְתַרְיַן זִינֵי דְחֻכְמָתָא, הוּוּ מִתְפָּרְשָׁן מִנִּיה, לְשִׁית מָאָה וְשִׁבְעִין גְּלִיפִין דְרְזִי עֲלָאָה.

362. בְּאִמְצָעֵיתָא דְסֵפֶרָא, גְּלִיפָא דְחֻכְמָתָא, לְמַנְדַּע אֶלְף וְחֻמֶּשׁ מָאָה מִפְּתַח, דְּלֹא אֲתַמְסְרֵן לְעֲלָאִי קְדִישִׁי. וְכִלְהוּ אֲסִתִּימוּ בִיה בְּסֵפֶרָא, עַד דְּמָטָא לְגַבֵּי דְאָדָם, הוּוּ מִתְכַּנְּשִׁי מְלָאכֵי עֲלָאִי, לְמַנְדַּע וְלְמִשְׁמַע, וְהוּוּ אֲמַרִי, רִמְיָה עַל הַשָּׁמַיִם אֱלֹקִים עַל כָּל הָאָרֶץ כְּבוֹדֶךָ.

363. בְּה שְׁעָתָא, אֲתַרְמִיז לְגַבֵּיה דְרְזִיא"ל מְלָאכָא קְדִישָׁא, וְאֲמַר לִיה: אָדָם אָדָם, הוּי גְּנִיז יְקָרָא דְמֶאֱרָךְ, דְּלֹא אֲתִיבִיהֵיב רְשׁוּתָא לְעֲלָאִי, לְמַנְדַּע בִּיקְרָא דְמֶרְךָ, בְּר אַנְתָּ. וְהוּוּ עֲמִיה טְמִיר וְגְנִיז, הֵהוּא סֵפֶרָא, עַד דְּנִפְק אָדָם מִגְּנִיתָא דְעֵדֶן.

364. דְּהָא בְּקִדְמִיתָא, הוּוּ מְעִיין בִּיה, וּמִשְׁתַּמֵּשׁ כָּל יוֹמָא בְּגִינְזֵי דְמֶרִיָּה, וְאֲתַגְּלִיין לִיה רְזִין עֲלָאִין, מַה דְּלֹא יָדְעוּ שְׁמֵשׁי עֲלָאִין. בֵּינן דְחֻטָּא, וְעִבְר עַל פְּקוּדָא דְמֶאֱרִיָּה, פֶּרַח הֵהוּא סֵפֶרָא מִנִּיה. וְהוּוּ אָדָם טַפַּח עַל רִישׁוּי, וּבְכִי, וְעָאֵל בְּמִי גִיחוּן עַד קְדִלִיָּה, וּמִיָּא עֲבָדִין גּוֹפִיָּה חֲלָדִין חֲלָדִין, וְאֲשַׁתְּנִי זִיזִיָּה.

365. בְּשְׁעָתָא הֵהִיא, רְמִז קְדָשָׁא בְּרִיךְ הוּוּ לְרַפְאֵל, וְאֲתִיב לִיה הֵהוּא סֵפֶרָא. וּבִיה הוּוּ מִשְׁתַּדֵּל אָדָם, וְאִנַּח לִיה לְשֵׁת בְּרִיָּה. וְכֵן לְכָל אִינוּן תּוֹלְדוֹת. עַד דְּמָטָא לְאֲבֵרָהֶם, וּבִיה הוּוּ יָדַע לְאֲסַתְּבֵלָא בִּיקְרָא דְמֶאֱרִיָּה. וְהָא אֲתַמַּר. וְכֵן לְחֻנוּךְ, אֲתִיבִיהֵב לִיה סֵפֶרָא, וְאֲסַתְּבֵל מִנִּיה, בִּיקְרָא עֲלָאָה.

64. "Male and female he created them"

Lack of fulfillment and joy in the world is rooted in the disunity between the supernal male and female forces that permeate existence. This is exemplified in the separation between man and woman. Through relations between husband and wife, we can influence and ignite a bonding in the Upper Worlds, provided this is our spiritual intent. Each time this occurs, we remove an aspect of evil from our midst. Relationships that lack this spiritual foundation cannot affect any positive change on either a supernal or a physical level.

The Kabbalists teach us that this lack of spiritual understanding is the primary source for the darkness that governs our world. We can become aware that the quality of a marriage affects the universe, and that there is spiritual meaning and purpose in every union.

366. "Male and female he created them" (Beresheet 1:28). Rabbi Shimon said that supernal secrets have been revealed by the two verses, "THIS IS THE BOOK" AND "male and female he created them." THE LATTER VERSE COMES to teach US the supernal glory of the secret of faith, by which secret man was created. THIS IS THE SECRET OF SUPERNAL ZEIR ANPIN AND THE NUKVA CALLED 'HEAVENS AND EARTH'.

367. In the same concealed manner in which the heavens and earth were created, SIGNIFYING THE SUPERNAL MALE AND FEMALE, so man was created. Of the heavens and the earth it is written: "Those are the generations of the heavens and earth" (Beresheet 2:4); of man, "This is the book of the generations of Adam;" of THE HEAVENS, "when they were created;" and of Adam, "in the day when he was created" (Beresheet 5:2). THE TWO ARE EQUAL AS THEY WERE CREATED BY THE SAME SECRET.

368. From the words "male and female he created them" we learn that any figure not comprised of both male and female is not a supernal figure. We have explained this with the secrets of Mishnah.

369. Come and behold: the Holy One, blessed be He, cannot reside in a place where male and female are not found together. Blessings can be found only in a place where male and female are together. As it is written: "And he blessed them and called their name Adam (man), on the day they were created" (Beresheet 5:2). It was not said that He blessed him and called him Adam (man). THIS TEACHES US that he was not called BY THE NAME OF Adam (man), except as a male and female combined.

370. Rabbi Yehuda said that ever since the destruction of the Temple, blessings cannot be found on earth and are lost every day. As it is written: "The righteous have perished" (Yeshayah 57:1). What is the meaning of "perished?" It is that the blessings that used to dwell in the righteous perished, as in the words, "Blessings on the head of the righteous" (Mishlei 10:6). It also says, "Truth has perished" (Yirmeyah 7:28), MEANING THE NUKVA, WHICH RECEIVED THE YESOD OF ZEIR ANPIN FROM THE RIGHTEOUS, WHICH IS THE SECRET OF THE MALE.

Similarly, AT THE TIME OF COMPLETION, it is written: "And Elohim blessed them AND CALLED THEM ADAM," BECAUSE THEY WERE WHOLE.

371. It is to Shet that all the generations of earth and all the truly righteous of the world trace their descent. Rabbi Yosi said that those two final letters of Torah, SHIN AND TAV, were left intact even after Adam had transgressed against all the letters of Torah, BECAUSE THE SIN OF THE TREE OF KNOWLEDGE AFFECTED THE WHOLE TORAH. And when he repented before his Master, he cleaved to those two LETTERS, SHIN AND TAV, WHICH HAD REMAINED WHOLE, and, at that point, the original letters returned in the reverse order of Tav, Shin, Resh, Kof, and so on.

366. זְכַר וּנְקֵבָה בְּרָאָם. רַבִּי שִׁמְעוֹן אָמַר, רִזִּין עֲלָיִן, אֲתַגְלִיִּין בְּהַנִּי תְּרִי קְרָאִי. זְכַר וּנְקֵבָה בְּרָאָם, לְמַנְדַּע יִקְרָא עֲלֵאָה, רְזָא דְמַהִימְנוּתָא, דִּמְגוּ רְזָא דִּנְא אֲתַבְרִי אָדָם.

367. תָּא חֲזִי, בְּרִזָּא דְאֲתַבְרִיאוּ שְׁמַיִם וְאָרֶץ, אֲתַבְרִי אָדָם. בְּהוּ כְּתִיב, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ. בְּאָדָם כְּתִיב, זֶה סֵפֶר תּוֹלְדוֹת אָדָם. בְּהוּ כְּתִיב בְּהִבְרָאָם, בְּאָדָם כְּתִיב, בְּיוֹם הִבְרָאָם.

368. זְכַר וּנְקֵבָה בְּרָאָם. מֵהֵכָא, כָּל דְּיוֹקְנָא דְלָא אֲשַׁתְּכַח בֵּיהּ, דְּכַר וְנוֹקְבָא, לָאוּ אִיהוּ דְּיוֹקְנָא עֲלֵאָה בְּדַקָּא חֲזִי. וּבְרִזָּא דִּמְתַנִּיתִין אֻקְיָמָנָא.

369. תָּא חֲזִי, בְּכָל אֲתַר דְּלָא אֲשַׁתְּכַחוּ, דְּכַר וְנוֹקְבָא בְּחֻדָּא, קְדָשָׁא בְּרִיךְ הוּא לָא שְׁוֵי מְדוּרִיָּה בְּהֵוֹא אֲתַר. וּבְרַכָּאן לָא אֲשַׁתְּכַחוּ, אֵלֶּא בְּאֲתַר דְּאֲשַׁתְּכַח דְּכַר וְנוֹקְבָא. דְּכְתִיב, וַיְבָרַךְ אוֹתָם וַיִּקְרָא אֶת שְׁמֵם אָדָם, בְּיוֹם הִבְרָאָם, וְלֹא כְּתִיב וַיְבָרַךְ אוֹתוֹ, וַיִּקְרָא אֶת שְׁמוֹ אָדָם, דְּאֶמִּילוּ אָדָם, לָא אֶקְרִי, אֵלֶּא דְּכַר וְנוֹקְבָא בְּחֻדָּא.

370. רַבִּי יְהוּדָה אָמַר, מִיּוֹמָא דְּאֲתַחֲרַב בֵּי מִקְדָּשָׁא, בְּרַכָּאן לָא אֲשַׁתְּכַחוּ בְּעֵלְמָא, וְאֲתַאבִּירוּ בְּכָל יוֹמָא. דְּכְתִיב הִצְדִּיק אָבִד. מֵאִי אָבִד, אָבִד בְּרַכָּאן דְּהוּוּ שְׂרִיִּין בֵּיהּ, בְּמָה דְּכְתִיב בְּרַכּוֹת לְרֹאשׁ צְדִיק. וְכְתִיב אָבִדָה הָאֻמוֹנָה. כְּגוֹוֹנָא דָּא כְּתִיב, וַיְבָרַךְ אוֹתָם, וְכְתִיב וַיְבָרַךְ אוֹתָם אֱלֹקִים.

371. מִשֵּׁת אֲתִיחֶסוּ כָּל דְּרֵי עֲלְמָא וְכָל אִינוּן צְדִיקֵי קְשׁוּט, דְּהוּוּ בְּעֵלְמָא. אָמַר רַבִּי יוֹסִי, אֵלִין אֲתוּוֹן בְּתַרְאִין דְּהוּוּ בְּאוּרִייתָא, אֲשַׁתְּכַחוּ בְּתַר דְּעֵבֶר אָדָם עַל אֲתוּוֹן דְּאוּרִייתָא כְּלָהוּ. וּבְתִיבּוּבְתִיָּה לְקַמִּי מֵאֲרִיָּה, אָחִיד בְּאֵלִין תְּרִין. וּמְכַדִּין, אֲתַהֲדְרוּ אֲתוּוֹן לְמַפְרַע, בְּסִדְרַ תְּשֻׁרָק.

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372. He then called the son he begot in his own form and image, Shet, a name composed of the last two letters of the aleph-bet and the only two letters with which he was left. The order of the letters was not fully corrected, THAT IS, PROPERLY ORDERED, UNTIL Yisrael stood at Mount Sinai. Then the letters returned to their correct form the form they had when the heavens and earth were created--THE ORDER IN WHICH THEY APPEARED BEFORE THE SIN OF EATING OF THE TREE OF KNOWLEDGE Then, the world was sweetened and more securely established.

373. Rabbi Aba said that on the day that Adam transgressed his Master's commands, the heavens and earth requested to be uprooted from their places. Why? Because they can only exist upon the covenant, as it is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). Adam broke the covenant, as it is written: "They are like Adam (man). They transgressed the Covenant" (Hoshea 6:7). HENCE, THEY LOST THEIR FOUNDATION AND ASKED TO BE UPROOTED.

374. Were it not for the fact that it was clear to the Holy One, blessed be He, that Yisrael would stand at Mount Sinai to keep the Covenant, the world would not have survived THE SIN OF EATING OF THE TREE OF KNOWLEDGE. Rabbi Chizkiyah said that The Holy One, blessed be He, forgives and pardons the iniquities of he who confesses his sins. HENCE, CONTRARY TO WHAT RABBI ABA SAID, IT IS BECAUSE ADAM CONFESSED HIS SINS AND REPENTED THAT THE WORLD SURVIVED AND HE DOES NOT WANT TO SAY THAT THE REASON IS, THAT IT WAS CLEAR TO THE HOLY ONE, BLESSED BE HE, THAT YISRAEL WOULD STAND AT MOUNT SINAI.

375. Come and behold: when the Holy One, blessed be He, created the world, WHICH IS THE SECRET OF THE NUKVA, he made the covenant, WHICH IS YESOD OF ZEIR ANPIN. He established the world upon it, AS THE NUKVA RECEIVES HER SUSTENANCE FROM ZEIR ANPIN. FROM WHERE DO WE KNOW THAT? From the word 'BERESHEET,' WHICH IS A COMBINATION OF Bara (created) and Sheet (six). SHEET IS the covenant upon which the world rests. This Sheet, WHICH STANDS FOR YESOD, is the place from where all blessings are drawn into the world, and by it the world was created. Adam, BY HIS SIN OF EATING OF THE TREE OF KNOWLEDGE, broke that covenant and removed it from its place. HENCE, THE HEAVENS AND EARTH ASKED TO BE UPROOTED AND RELOCATED.

376. This covenant is symbolized by the smallest letter, which is Yud, which is the embodiment and the foundation of the world. BASED ON IT, THE WORLD WAS STRUCTURED. And when ADAM bore a son, he repented his sin, called him Shet, and did not include the letter Yud in his name. If his name had included the Yud, it would have been Sheet. Because Adam broke THE COVENANT, AS WAS SAID EARLIER, "THEY ARE LIKE ADAM, THEY TRANSGRESSED THE COVENANT," HE NAMED HIS SON SHET, SPELLED WITHOUT THE YUD, THEREBY CONFESSING TO HIS SIN. Because HE CONFESSED HIS SIN, the Holy One, blessed be He, populated the world from him, and he was made forefather to all the generations of righteous in the world. THUS, BECAUSE OF HIS CONFESSION OF HIS SIN, THE HOLY ONE, BLESSED BE HE, FORGAVE HIM AND THE WORLD SURVIVED.

372. וּבְגִין כֵּן, קָרָא לְהוּא בְּרָא דְאִתְלִיד לִיה, דְּאִיהוּ בְּדַמּוּתוֹ בְּצַלְמוֹ, שֶׁת. דְּאִינוּן סִיּוּמָא דְאַתּוּן, וְלֹא אֶתְתַּקְּנוּ אֶתּוּן, עַד דְּקִיּוּמוֹ יִשְׂרָאֵל עַל טוּרָא דְסִינַי, וּכְדִין אֶהְדְּרוּ אֶתּוּן עַל תְּקוּנָתָהּ, בְּיוּמָא דְאַתְּבְּרִיאוּ שְׁמַיִם וְאָרֶץ. וְאַתְּבַסְס עֲלֵמָא, וְקִיּוּמָא עַל קִיּוּמָהּ.

373. ר' אבא אמר, יומא דעבר אדם על פקודא דמאריה, בעיין שמים וארץ, לאתעקרא מאתרייהו. מ"ט, בגין דאינון לא קיימו, אלא על ברית הכתיב אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי. ואדם עבר ברית, שנאמר והמה כאדם עברו ברית.

374. וְאַלְמָלָא דְגָלִי קָמִי קְדָשָׁא בְּרִיךְ הוּא, דְּזַמִּינִין יִשְׂרָאֵל לְקִיּוּמָא עַל טוּרָא דְסִינַי, לְקִיּוּמָא הַאי בְּרִית, לֹא אֶתְקִיּוּם עֲלֵמָא. רַבִּי חִזְקִיָּה אָמַר, כֹּל מֵאֵן דְּאִוְדִי עַל חֻטְאֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא שְׂבִיק לִיה, וּמְחִיל עַל חוּבֵיהּ.

375. תָּא חֲזִי, בְּד בְּרָא קְדָשָׁא בְּרִיךְ הוּא עֲלֵמָא, עֵבֶד הַאי בְּרִית, וְקִיּוּמָא עֲלֵיהּ עֲלֵמָא. מְנַלְן, דְּכִתִּיב בְּרָא שֵׁת, דָּא בְּרִית דְּעֲלֵמָא קִיּוּמָא עֲלֵיהּ. שֵׁת, דְּמִנְיָה, נְגִידִין וְנִמְקִי בְּרַכְּאָן לְעֲלֵמָא, וְעֲלֵיהּ אֶתְבְּרִי עֲלֵמָא. וְאָדָם עֵבֶר עַל הַאי בְּרִית, וְאַעֲבֵר לִיה מֵאַתְרֵיהּ.

376. הַאי בְּרִית, אֶתְרַמְיִזַת בְּאֵת יו"ד, אֵת זַעִירָא, עֲקָרָא וְיִסוּדָא דְעֲלֵמָא. בְּד אֹלִיד בְּר, אֹדְרִי עַל חֻטְאוֹ, וְקָרָא שְׁמִיהּ ש"ת, וְלֹא אֲרַבְּר בֵּיהּ יו"ד, לְמַדּוּי שֵׁת, בְּגִין דְּעֵבֶר עֲלֵיהּ. וּבְגִין כֵּן, קְדָשָׁא בְּרִיךְ הוּא מְנִיָּה אֲשֶׁתִּיל עֲלֵמָא, וְאַתְוִיחְסוּ כֹּל דְרָא זְכָאָה דְעֲלֵמָא.

377. Come and behold: when Yisrael stood before Mount Sinai, a letter was inserted between the letters SHIN AND TAV. This was the letter Bet, which is the secret of the Covenant. THIS IS THE BET OF BERESHEET. It was inserted between the two letters that remained AFTER THE SIN OF THE EATING OF THE TREE OF KNOWLEDGE, NAMELY BETWEEN SHIN AND TAV (creating the word Shabbat), and the Shabbat was given to Yisrael. And when the letter Bet, which is the secret of the covenant, was inserted between the two letters Shin and Tav, they became Shabbat, as it is written: "And hence the children of Yisrael should keep the Shabbat, to make of the Shabbat for all their generations an eternal covenant" (Shemot 31:16), FOR THEY DESERVED TO RECEIVE THE SHABBAT PERPETUALLY FOR ALL THEIR GENERATIONS. AS in the beginning of the world, the lineage of all future generations was determined by those two letters. So, BY THE INSERTION OF THE LETTER BET, THOSE TWO LETTERS PERPETUALLY ENLIGHTEN THE GENERATIONS. Shin and Tav were in suspension until the world was adequately completed. THEN, WITH THE GIVING OF TORAH, the world was fully completed. Then, the Holy covenant came in between the letters, and they became Shabbat.

378. Rabbi Yosi said that because those two letters were fully completed by the letter Bet, THEY ARE NOW ENABLED TO RECEIVE DIRECT LIGHT AT THE GIVING OF TORAH. THOSE letters began falling into their proper order on the day that Shet was born NOT TO RECEIVE LIGHT FROM ABOVE DOWNWARD, BUT TO DRAW ONLY FROM BELOW UPWARD. THIS HAS REMAINED THE CASE in each and every generation, WHICH IS THE LIGHT OF NEFESH, until Yisrael reached Mount Sinai. Then, the letters fully corrected, BECAUSE THE LETTER BET ILLUMINATED THEM FROM ABOVE DOWNWARD, AND THEY BECAME THE SHABBAT.

379. Rabbi Yehuda said: They started TO RADIATE again FROM ABOVE downward, WHICH IS THE LIGHT OF RUACH. THUS, HE DISAGREED WITH RABBI YOSI, WHO MAINTAINED THAT THEY ONLY SHONE FROM BELOW UPWARD, WHICH IS THE LIGHT OF NEFESH, BEFORE TORAH WAS GIVEN. And in each and every generation BEFORE THE GIVING OF TORAH, the world was manipulating those two letters, and they could not settle in their appropriate place. Only when Torah was given to Yisrael was everything corrected.

Rabbi Elazar said that at the time of Enosh, people were skilled in magic and divination and in the wisdom of controlling the heavenly forces, SO THAT THESE FORCES SHOULD NOT HAVE AFFECTED THE WORLD. When Adam left the Garden of Eden and brought out with him the wisdom of the fig leaves (which is witchcraft), there was no one to use this knowledge, because Adam, his wife, and all those born from them, until Enosh came, stayed clear of this KNOWLEDGE AND DID NOT USE IT.

380. And when Enosh came, he saw those FIG LEAVES and how advantageous they could be in altering the heavenly course OF HOLINESS. Then, people once again practiced magic and sorcery, and they shared their knowledge WITH OTHERS. This wisdom spread widely in the generation of the flood, when magic and sorcery were practiced for evil purposes.

377. וְתָא חֲזִי, כַּד קִיְמוּ יִשְׂרָאֵל עַל טוֹרָא דְסִינַי, עָאֵל בֵּין תְּרִין אַתּוּן אֲלִין, רְזָא דְבְרִית. וּמָאן אִיהוּ, בִּי"ת. וְעָאֵל בֵּין תְּרִין אַתּוּן דְאַשְׁתָּארוּ, וְיְהִיב לִיה לְיִשְׂרָאֵל. וְכַד עָאֵל בִּי"ת, רְזָא דְבְרִית, בֵּין תְּרִין אַתּוּן אֲלִין, דְאַיְנוּן שִׁין תִּי"ו, וְאַתְעֵבִידוּ שְׁבַת, כַּד"א וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשְּׁבַת לַעֲשׂוֹת אֶת הַשְּׁבַת לְדוֹרוֹתֵם בְּרִית עוֹלָם, כְּמָה דְהוּהּ שִׁירוּתָא דְעֵלְמָא, לְאַתְיִיחְסוּ בְהוּ כָּל דְרֵי עֵלְמָא, מֵאֲלִין תְּרִין אַתּוּן ש"ת. הוּוּ תְלִיין, עַד דְאַשְׁתַּכְּלֵל עֵלְמָא, כְּדָקָא יְאוּת, וְעָאֵל בִּינִייהוּ בְרִית קְדִישָׁא, וְאַשְׁתַּכְּלֵל בְּשִׁלְמוֹ, וְאַתְעֵבִידוּ שְׁבַת.

378. אָמַר רַבִּי יוֹסִי, אֲלִין תְּרִין אַתּוּן, אֲשַׁתְּכְּלֵלוּ בְּאַת בִּי"ת. וְכַד אֶתְהַדַּר אַתּוּן לְמַפְרַע, מִן יוּמָא דְאַתְיִילִיד שֵׁת, אֶהְדְּרוּ אַתּוּן בְּכָל דְרָא וְדְרָא, עַד דְמֵטִי יִשְׂרָאֵל לְטוֹרָא דְסִינַי, וְאַתְתְּקִנוּ.

379. אָמַר רַבִּי יְהוּדָה, לְתַתָּא אֶתְהַדְּרוּ, וְכָל דְרָא וְדְרָא הוּוּ גְפִיף עֵלְמָא בְּאַתּוּן, וְלֹא מִתְיַשְׁבִּין בְּדוּכְתִייהוּ. כַּד אֶתְיַהֲבַת אוֹרִייתָא לְיִשְׂרָאֵל, אֶתְתְּקֵן כְּלָא. ר' אֶלְעָזָר אוֹמַר, בְּיוֹמֵי אָנוּשׁ, הוּוּ חֲפִימִין בְּנֵי נֶשָׁא, בְּחֻכְמָה דְחֻרְשִׁין וְקוֹסְמִין, וּבְחֻכְמַתָּא לְמַעְצֵר לְחִילֵי דְשִׁמְיָא. וְלֹא הוּוּ בַר נֶשׁ מִיוּמָא דְנֶפֶק אָדָם מִגַּנְתָּא דְעֵדֶן, וְאַפִּיק עֲמִיָּה חֻכְמַתָּא דְטֶרְפִי אִילְנָא, דְאַשְׁתַּדַּל בָּהּ, דְהָא אָדָם וְאַתְתִּיהּ, וְאַיְנוּן דְנֶפְקוּ מִנִּיהּ, עַד דְאַתָּא אָנוּשׁ, שְׁבִיקוּ לָהּ.

380. כַּד אֶתָּא אָנוּשׁ, חֲמָא לֹון, וְחֲמָא חֻכְמַתְהוּן מִשְׁנִיין עֲלֵאִין, וְאַשְׁתַּדְּלוּ בְהוּן, וְעֵבְדִין עֲבִידְתִּין, וְחֻרְשִׁין וְקוֹסְמִין, וְאוּלִיפוּ מִנְהוּן, עַד דְאַתְפְּשֻׁטַּת הֵיָא חֻכְמַתָּא, בְּדָרָא דְמִבּוּל. וְכִלְהוּ הוּוּ עֲבָרֵי עֲבִידְתִייהוּ לְאַבְאָשָׁא.

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381. The people defied Noach with this wisdom WHEN HE WARNED THEM OF THE IMPENDING FLOOD. They said that no judgment could ever be executed upon them, because they could avoid, by use of this knowledge, any execution of judgment. From the time of Enosh onward, everyone began practicing these skills. Thus, it was written: "Then was the name of Hashem called upon profanely" (Bereshheet 4:26). THE WORD "PROFANELY" MEANS THAT THEY MADE THE USE OF THE NAME OF HASHEM A PROFANATION, THROUGH THE WISDOM OF SORCERY THEY EMPLOYED.

382. Rabbi Yitzchak said that all those righteous people who lived after that generation OF ENOSH, such as Yered, Methushelach, and Chanoch, tried hard to rebuke them, but were unsuccessful. The world became full of sinners who rebelled against their Master saying, "What is Hashem that we should worship him?" (Iyov 19:15).

383. HE ASKS: How could they have been so foolish as to say, "WHO IS HASHEM THAT WE SHOULD SERVE HIM?" HE ANSWERED THAT THIS WAS because they had vast wisdom and knew and had faith in the ministers in charge of ruling the world. THEY HAD FAITH IN THEIR WISDOM AND BELIEVED THAT BY MEANS OF OATHS THEY COULD BIND THOSE MINISTERS AND PROTECT THEMSELVES SO THAT NO HARM COULD BEFALL THEM. Then, the Holy One, Blessed be He, restored the world to its original state, THROUGH THE FLOOD OF WATER. IN ITS ORIGINAL STATE, AS ON THE SECOND DAY OF CREATION, the world was water upon water; THIS WAS BEFORE THE DRY LAND WAS CREATED. After THE FLOOD, He restored the world to its previous state and not all was destroyed BY THE FLOOD, because He treated them with mercy as indicated by the fact that it is written: "Hashem sat at the flood" (Tehilim 29:10). The word "Hashem" SIGNIFIES THE VIRTUE OF MERCY, whereas the word "Elohim" WOULD HAVE SIGNIFIED JUDGMENT. BECAUSE HE JUDGED THEM WITH MERCY, NOT ALL WAS DESTROYED BY THE FLOOD.

384. In the days of Enosh, even children were acquainted with this supernal wisdom, which they learned and OBSERVED. Rabbi Yesa said that if this is so, they were stupid, because they did not know that the Holy One, blessed be He, was bound to bring the waters of the flood upon them, and they would die.

385. Rabbi Yitzchak said that although they knew, foolishness grabbed hold of their hearts. They thought that by knowing the name of the angel in charge of fire and the angel in charge of the waters, they could prevent them from executing judgment upon them. HENCE, THEY HAD NO FEAR OF PUNISHMENT. But what they did not know was that the Holy One, blessed be He, controlled the earth, and from therein judgment would come upon the world.

381. וְהוּוּ מִתְתַקְמֵי לְגַבֵּי נֹחַ, בְּאִינוֹן חֲכֻמָּתָן, וְאָמְרֵי דְלֹא יָכִיל דִּינָא דְעֵלְמָא לְאַשְׂרָאָה עֲלֵייהוּ, דְהָא אִינוֹן עֲבָדֵי חֲכֻמָּתָא, לְדַחֲוִיא לְכָל אִינוֹן מְאֵרֵי דְדִינָא. וּמֵאַנּוּשׁ שְׂרִיאוּ כְּלָהוּ לְאַשְׂתַּדְלוּ בְּאֵלִין חֲכֻמָּתָן. הֵה"ד אַז הוּחַל לְקָרָא בְּשֵׁם ה'.

382. ר' יִצְחָק אָמַר, כָּל אִינוֹן זָכָאִין דְהוּוּ בְהוּ לְבַתַּר, בְּהֵהוּא דְרָא, כְּלָהוּ הוּוּ מְשַׁתְּדְלֵי לְמַחָאָה בְהוּ, כְּמוּ יָרַד מִתּוּשְׁלַח וְחֹנוּךְ, וְלֹא יָכִילוּ, עַד דְאַתְּפִשְׁטוּ חַיִּיבִין, מְרָדֵי בְּמֵאֲרִיָּהוֹן, וְאָמְרֵי מַה שְׂדֵי כִי נַעֲבַדְנוּ.

383. וְכִי הָאֵי טַפְשׁוּתָא הוּוּ קָא אָמְרֵי. אֶלָּא, בְּגִין דְהוּוּ יָדְעֵי כָּל אִינוֹן חֲכֻמָּתָן, וְכְלָהוּ מְמַנָּן דְעֵלְמָא, דְאַתְּפַקְדָּן עֲלֵייהוּ, וְהוּוּ מְרַחֲצָן בְּהוּ. עַד דְאַתִּיב קֹדֶשׁא בְרִיךְ הוּא עֵלְמָא בְּדָקָא הוּוּ, דְהָא בְּקֻדְמִיתָא הוּוּ מִיָּם בְּמִיָּם. וְלְבַתַּר אָתִיב לִיָּה לְעֵלְמָא בְּדְקֻדְמִיתָא, וְלֹא אֶתְחַרִּיב מְכֻלָּא, דְהָא בְּרַחֲמִין אֶשְׁגַּח עֲלֵייהוּ, דְכְתִיב ה' לְמַבּוּל יֹשֵׁב, וְלֹא כְתִיב אֱלֹקִים.

384. בְּיוֹמוֹי דְאַנּוּשׁ, אֶפִּילוּ יְנוּקֵי דְהֵהוּא דְרָא, כְּלָהוּ הוּוּ מְשַׁגְחָן בְּחֲכֻמָּתָאֵן עֲלֵאִין, וְהוּוּ מְסַתְּבָלָן בְּהוּ. אָמַר רַבֵּי יֵיסָא, אִי הָכִי טַפְשִׁין הוּוּ, דְלֹא הוּוּ יָדְעִין דְזִמִּין קוּדְשָׁא בְרִיךְ הוּא לְאַיְתָאָה עֲלֵייהוּ מִי טוּפְנָא, וַיּוֹמְתוּן בְּהוּ.

385. אָמַר רַבֵּי יִצְחָק, מְנַדַּע יָדְעֵי, אֲבָל אַחִידוּ טַפְשׁוּתָא בְּלַבִּיָּהוּ, דְאִינוֹן הוּוּ יָדְעֵי הֵהוּא מְלֻאָבָא דְמִמְנָא עַל אֶשָׁא, וְהֵהוּא דְמִמְנָא עַל מֵיָא, וְהוּוּ יָדְעִין לְמַעְצָר לֹון, דְלֹא יָכִילִין לְמַעְבַּד דִּינָא עֲלֵייהוּ. וְאִינוֹן לֹא הוּוּ יָדְעִין דְקוּדְשָׁא בְרִיךְ הוּא שְׁלִיט עַל אֶרְעָא, וּמִנִּיָּה יִתֵּי דִינָא עַל עֵלְמָא.

386. They only saw that the world was entrusted to those ministers and that all worldly matters depended upon them. Thus, they took no notice of the Holy One, blessed be He, nor did they observe his works until the earth was demolished. And the Holy spirit proclaimed upon them every day, "let sinners be wiped out of the earth and let the wicked be no more" (Tehilim 104:35).

386. אֵלָא הוּוּ חֲמָאן, דְּעֵלְמָא אֲתַפְקֵד בִּידָא דְאִינוּן מְמַנְן, וּבְהוּ כָל מְלֵי עֵלְמָא. וּבְגִינֵי כֶךְ, לָא הוּוּ מְסַתְבְּלָן בֵּיהּ בְּקִדְשָׁא בְרִיךְ הוּא, וְלֹא מְשִׁיחִין בְּעִבְדֵיהִי, עַד דְּאַרְעָא אֲתַחְבְּלַת. וְרוּחַ קוּדְשָׁא אֲכַרִּיז בְּכָל יוּמָא, וְאִמְר יִתְמוּ חַטָּאִים מִן הָאָרֶץ וְרַשְׁעִים עוֹד אִינָם.

387. And the Holy One, blessed be He, waited for them while those righteous men, like Yered, Metushelach, and Chonach lived. And when they passed from the world, the Holy One, blessed be He, then released judgment upon the wicked, and they perished, as it is said: "They were blotted out from the earth" (Beresheet 7:23).

387. וְאוּרִיךְ קִדְשָׁא בְרִיךְ הוּא לֹון כָּל הַהוּא זְמָנָא, דְּאִינוּן זְכָאִין: יָרַד וּמְתוּשֶׁלַח וְחֹנוֹךְ קַיִימִין בְּעֵלְמָא. כִּיּוֹן דְּאַסְתְּלֵקוּ מֵעֵלְמָא, וּכְדִין אֲנַחִית קוּדְשָׁא בְרִיךְ הוּא דִּינָא עֲלֵיהוּ וְאֲתַאבִּידוּ. כְּמָא דְאַתְּ אִמְר וַיִּמְחוּ מִן הָאָרֶץ.

65. "And Chanoch walked with Elohim"

The following section has the power to instill fear at the sudden prospect of falling into negativity. We become aware of the evil forces that stand ready to sabotage our spiritual efforts at the first sign of an opening.

388. "And Chanoch walked with Elohim, and he was not, for Elohim took him" (Beresheet 5:24). Rabbi Yosi said: "While the king was still feasting, my spikenard sent forth its fragrance" (Shir Hashirim 1:12). This verse has been expounded on, yet come and behold: it is the way of the Holy One, blessed be He, that when a man cleaves to Him, He in turn sets his Shechinah upon the man. And when He knows that this man will sin, He acts preemptively, plucks away his good fragrance, and removes him from the world.

388. וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת הָאֱלֹקִים וַאֲיַנְנוּ כִּי לֶקַח אוֹתוֹ אֱלֹקִים. ר' יוֹסִי פִתַח עַד שְׁהַמְלֵךְ בְּמַסְבוֹ נְרִדֵי נִתְן רִיחוֹ. הָאִי קְרָא אֲתַמְר. אֲבָל תָּא חֲזִי, כֶךְ אֲרַחוּי דְקִדְשָׁא בְרִיךְ הוּא, בְּשַׁעֲתָא דְבַר נֶשׁ אֲתַדְבַק בֵּיהּ, וְהוּא אֲשֵׁרֵי דִיּוּרִיָּה עֲלֵיהּ, וַיִּדַע דְּלִבְתַר יוּמִין יִסְרַח, אֲקָדִים וְלָקִיט רִיחִיהּ טַב מְנִיָּה, וְסָלִיק לִיהּ מֵעֵלְמָא.

389. "The King" mentioned above is the Holy One, blessed be He. His feasting is the man who cleaves to Him, and follows in His path. The spikenard that gives fragrance consists of all the man's good deeds, in honor of which he is taken away from this world prematurely. THIS PREVENTS HIM FROM CORRUPTING HIS DEEDS.

389. הַה"ד עַד שְׁהַמְלֵךְ בְּמַסְבוֹ נְרִדֵי נִתְן רִיחוֹ. עַד שְׁהַמְלֵךְ: דָּא קִדְשָׁא בְרִיךְ הוּא. בְּמַסְבוֹ: דָּא הַהוּא בַר נֶשׁ דְּאַתְדְבַק בֵּיהּ, וְאֲזִיל בְּאַרְחוּי. נְרִדֵי נִתְן רִיחוֹ: אִינוּן עוֹבְדִין טְבִין דְּבֵיהּ, דְּבְגִינְהוּן יִסְתַּלַּק מֵעֵלְמָא, עַד דְּלֹא מְטָא זְמָנִיָּה.

390. King Solomon said of this, "There is strangeness upon the earth, because there are righteous men who receive judgment like the wicked" (Kohelet 8:14). There are righteous people who are rewarded as if they were wicked, as we have explained. For because of their good deeds the Holy One, blessed be He, removes them from the world prematurely and inflicts judgment upon them, SO THEY WILL NOT CORRUPT THEIR WAYS. And there are wicked people who receive benefits as if they were righteous, for the Holy One, blessed be He, gives them a respite and is patient with them, AS IN THE DAYS OF THE FLOOD. And all this is, as we have explained, so that they should not sin AND CORRUPT THEIR WAYS. HENCE, THEY RECEIVE JUDGMENT AS IF THEY WERE WICKED. Hashem waits for others and treats them as righteous, so that they may repent or because good children are expected to come from them. Therefore He waits for them and holds back His anger; hence they receive a reward as if they were righteous.

390. וְעַל דָּא הוּוּ שְׁלֵמָה מְלָכָא אִמְר, יֵשׁ הַבֵּל אֲשֵׁר נַעֲשָׂה עַל הָאָרֶץ אֲשֵׁר יֵשׁ צְדִיקִים וְגו'. יֵשׁ צְדִיקִים אֲשֵׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַרְשָׁעִים, כְּמָה דְּאוֹקִימָנָא, דְּבְגִין דְּעוֹבְדִיהוּן טְבִין, קִדְשָׁא בְרִיךְ הוּא סָלִיק לֹון מֵעֵלְמָא, עַד לָא מְטָא זְמָנִיָּהוּ, וְעִבִיד בְּהוּן דִּינִין. וַיֵּשׁ רַשְׁעִים אֲשֵׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצְּדִיקִים, דְּקִדְשָׁא בְרִיךְ הוּא אוּרִיךְ לֹון יוּמִין, וְאוּרִיךְ רוּגְזִיָּה בְּהוּ. וְכָל דָּא, כְּמָה דְּאַתְמַר, אֲלִין בְּגִין דְּלֹא יִסְרַחוּ, וְאֲלִין בְּגִין דְּלֵהֲדַרוּ לְגַבִּיָּה, אוּ בְּגִין דִּיפּוֹק מְנִיָּהוּ בְּנִין דִּמְעֵלִי.

391. Come and see: Chanoch was a righteous man. The Holy One, blessed be He, saw that he was eventually bound to degenerate and took him before he sinned. This is what is meant by the "Gathering of Lilies" (Shir Hashirim 6:2). THIS MEANS THAT because of their good scent, the Holy One, blessed be He, gathers them before they become corrupt. Similar is the verse: "and he was not, for Elohim took him." "And he was not" means that he was not to live a long life, as did his contemporaries, because the Holy One, blessed be He, took him away before his time.

392. Rabbi Elazar said that the Holy One, blessed be He, removed Chanoch from the earth, elevated him to the highest heavens, and handed him all supernal treasures as well as 45 keys to the concealed engravings used by supernal angels. They were all delivered to him. This has been already explained.

66. "And Hashem saw... the wickedness of man"

When a man wastes the life-force and seed used for procreation, negative forces immediately attach themselves to him. He has destroyed the unborn souls that exist in a state of potential within the seed. Meditating upon these verses removes negative sexual thoughts. Our intense sexual desires are positively channeled towards our spouse, bringing a renewed sense of passion and fire to our relations.

393. "And Hashem saw that the wickedness of man was very great upon the earth, and the thought in man's heart was continuously only evil" (Bereshheet 6:5). Of the verse, "For you are not El who pleasures in wickedness. Evil will not sojourn with you" (Tehilim 5:5), Rabbi Yehuda said: This verse has been discussed and explained, yet come and behold: he who cleaves to and is led by the evil inclination is defiled and will be led further into defilement, as we have learned.

394. "The wickedness of man was very great," because men committed all sorts of sins and their guilt was not complete until they spilled blood in vain upon the ground. This refers to those who pollute their ways upon the earth, THAT IS, THEY SPILL THEIR SPERM IN VAIN. Thus, it was written: "Only evil (ra) all day." In another place it is written: "And Er, the son of Yehuda, was evil (ra) in the eyes of Hashem" (Bereshheet 38:7), BECAUSE HE SPILLED HIS SEED UPON THE EARTH. THIS INDICATES THAT THE WORD RA REFERS TO THE WANTON WASTE OF SEED.

395. Rabbi Yosi then asked, "Is not evil (ra) the same as wicked (rasha)?" SO THAT YOU COULD NOT DETERMINE THAT RA IS USED SOLELY TO INDICATE THOSE WHO WASTE THEIR SEED. Rabbi Yehuda answered: No. Even he who lifts his hand against his friend is called wicked, even if he causes his friend no harm. It is written: "And He said to the wicked, why do you smite your friend?" (Shemot 2:13), and not 'Why did you smite your friend?' THE LATTER WOULD HAVE INDICATED THAT HE HAD ALREADY DONE SO. THUS, EVEN THOUGH HE HAD NOT YET HIT HIM, THE SCRIPTURE CALLS HIM WICKED.

391. תָּא חֲזִי, חֲנוּךְ זָכָא הוּא, וְקָדְשָׁא בְּרִיךְ הוּא חָמָא לִיה דִּי־סִרְחָ לְבַתְּרָ, וְלָקִיט לִיה עַד לָא יִסְרַח, הַה"ד וְלָלָקִיט שׁוֹשְׁנִים. בְּגִין דִּיהִבִּי רִיחָא טַב, לָקִיט לִין קָדְשָׁא בְּרִיךְ הוּא עַד לָא יִסְרַחוּ. וְאִינְנוּ בִּי לָקַח אֹתוֹ אֱלֹקִים. וְאִינְנוּ: לְאַרְכָּא יוֹמִין בְּשָׂאֵר בְּנֵי נְשָׂא, דִּהוּ אֹרְכֵי יוֹמִין. מ"ט, בְּגִין דִּלְקַח לִיה קָדְשָׁא בְּרִיךְ הוּא, עַד לָא מְטִי זְמַנִּיה.

392. רַבִּי אֶלְעָזָר אָמַר, חֲנוּךְ נָטִיל לִיה קָדְשָׁא בְּרִיךְ הוּא מֵאַרְעָא, וְאַסְקִיה לְשָׁמַי מְרוֹמִים וְאַמְסַר בִּידֵיה בַּל גְּנֹזֵי עֲלָאִין. וּמ"ה מִפְּתַחֲן סִתְרֵי גְלִיפִין, דְּבַהוּ מְשַׁתְּמְשֵׁי מִלְּאֲכֵי עֲלָאִין. וְכִלְהוּ אֶתְמַסְרוּ בִּידֵיה. וְהָא אֹקִימָנָא.

393. וַיִּרְא ה' בִּי רַבָּה רַעַת הָאָדָם בְּאַרְץ וְכָל יֶצֶר מִחֲשָׁבוֹת לְבוֹ, רַבִּי יְהוּדָה פָּתַח, בִּי לֹא אֵל חַפֵּץ רָשָׁע אֶתָּה לֹא יְגוֹרֵךְ רַע. הָאִי קָרָא אֶתְמַר וְאֹקִימוּהוּ. אָבֵל תָּא חֲזִי, מֵאֵן דְּאֶתְדַּבֵּק בִּיצֵר הָרַע וְאֶתְמַשְׁיךְ אֶבְתְּרִיה, וַיִּסְתָּאֵב הוּא, וַיִּסְאָבוּן לִיה, כְּמָה דְּאֶתְמַר.

394. בִּי רַבָּה רַעַת הָאָדָם. כָּל בִּישׁוּן הוּוּ עֲבָדֵי, וְלֹא אֶשְׁתַּלִּים חוֹבֵי־הוּוּ, עַד דִּהוּוּ אוֹשְׁדִין דְּמִין לְמַגְנָא עַל אַרְעָא. וּמֵאֵן אִינּוּן. דִּהוּוּ מִחְבְּלִין אֶרְחִי־הוּוּ עַל אַרְעָא. הַה"ד רַק רַע כָּל הַיּוֹם. כְּתִיב הֲכֵא רַק רַע, וְכְתִיב הֲתָם וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה'.

395. אָמַר רַבִּי יוֹסִי, וְכִי רַע לָאו אִיהוּ רָשָׁע. אָמַר לוֹ לָא. רָשָׁע: אֶפִּילוּ אָרִים יִדִּיה לְגַבֵּי חֲבֵרִיה. אִף עַל גַּב דִּלָּא עָבִיד לִיה מִיְדֵי, אִקְרִי רָשָׁע. כְּמָה דְּכְתִיב וַיֹּאמֶר לְרָשָׁע לְמָה תִּבָּה רַעְךָ. הַבִּית לָא כְּתִיב, אֶלָּא תִּבָּה.

396. Yet, only he who corrupts his ways, thereby defiling himself and the earth, gives strength and power to the spirit of defilement called Ra. As it is written: "Only evil all day." Such a person will not enter the palace OF HASHEM, nor gaze upon the Shechinah, because this sin causes the Shechinah to depart from the world.

397. From where DO WE KNOW THAT THE SHECHINAH LEAVES BECAUSE OF THIS SIN? From Ya'akov. For when the Shechinah left him, he concluded that there was a defect in his sons AS A RESULT OF THEIR INDULGENCE IN THE ABOVE MENTIONED SIN. Because of this sin, he concluded, the spirit of defilement was strengthened in the world and the light of the moon, WHICH IS THE NUKVA OF ZEIR ANPIN, was impaired and rendered defective. FOR THIS REASON, THE SHECHINAH WAS GONE FROM HIM. One might wonder why HE THOUGHT SO. It is because this SIN defiled the temple, and hence the Shechinah left Ya'akov, EVEN THOUGH HE HIMSELF DID NOT SIN. One who actually defiles his ways and himself gives all the more strength to the unclean spirit. Consequently, when he is defiled, he is called ra (evil).

398. Come and behold: when a man is defiled, BY THE ABOVE MENTIONED SIN, he is not remembered by the Holy One, for merit, and he is constantly remembered by the SPIRIT OF DEFILEMENT, called 'evil', for evil. HENCE, THE SHECHINAH LEAVES HIM AS SOON AS HE IS VISITED BY THE SPIRIT OF DEFILEMENT. Thus, it is said, "He who sleeps sated will not be visited by evil" (Mishlei 14:23), MEANING THAT he who follows the right path AND DOES NOT FALL PREY TO THE ABOVE MENTIONED SIN will not be visited by evil. Thus, it is written: "Only evil all day" and also, "evil shall not sojourn with you" (Tehilim 5:5), and they are called 'evil' and not 'wicked.' Also, it is written: "even though I walk through the valley of the shadow of death, I shall not fear evil, for You are with me" (Tehilim 23:4). THIS IS BECAUSE IT ALSO WORKS THE OTHER WAY: IF THE SHECHINAH IS ACCOMPANYING A MAN, HE NEED NOT FEAR THE SPIRIT OF DEFILEMENT, AS IT IS WRITTEN: "I SHALL NOT FEAR EVIL, FOR YOU ARE WITH ME." JUST AS THE SHECHINAH FLEES DEFILEMENT, SO DEFILEMENT FLEES FROM THE SHECHINAH.

67. "It grieved Him to His heart"

Evil forces lull us into a blinding complacency as they strategically maneuver their way into our consciousness. The Zohar gives us the power to perceive these forces. By removing destructive influences, complacency is replaced by inspiration toward change and spiritual development.

399. "And Hashem regretted that He made man on the earth, and it grieved Him to His heart" (Beresheet 6:6). Rabbi Yosi said upon this verse, "Woe unto them who draw iniquity with the worthless cords, and sin as it were with cart rope" (Yeshayah 5:18). Those who draw iniquity are the men who sin every day before the Holy One, blessed be He, and they regard their sins as worthless cord because they think that the actions they engage in and their iniquities are of no consequence and that the Holy One, blessed be He, does not watch them. They thus transform all of their sins into one big, powerful sinas the cart rope which is strong and thick and cannot be destroyed.

396. אָבֵל רַע לֹא אֶקְרִי אֶלָּא מֵאֵן דְּמַחְבֵּל אֶרְחִיָּה, וְסָאִיב גְּרַמְיָה, וְסָאִיב אֶרְעָא, וְיִהְיִב חֵילָא וְתוֹקְפָא לְרוּחַ מְסָאָבָא דְאֶקְרִי רַע. דְּכַתִּיב, רַק רַע כָּל הַיּוֹם. וְלֹא עָל בְּפִלְטְרִין, וְלֹא חָמִי אִפִּי שְׂכִינְתָא. בְּגִין דְּבַהֲאֵי אֶסְתַּלַּק שְׂכִינְתָא מֵעֲלָמָא.

397. מְנַלְן, מֵיַעֲקֹב. דְּכַד אֶסְתַּלַּק שְׂכִינְתָא מִנְיָה, חָשִׁיב דְּבִנְוָהֵי הוּא פִּיסוּל, דְּבִגְיָנִיָּהוּ אֶתְתַּקֵּף בְּעֲלָמָא רוּחָא מְסָאָבָא, וְגַרְע נְהוּרָא מִן סִיְהָרָא, וּפְגִיָּם לָהּ. וְאִי תִימָא, אִמְאִי. בְּגִין דְּרָא סָאִיב מְקַדְשָׁא, וְאֶסְתַּלַּקָא שְׂכִינְתָא מֵעֲלוֹי דְיַעֲקֹב. כָּל שְׂבָן הֵהוּא דְמְסָאָב אֶרְחִיָּה, וְסָאִיב גְּרַמְיָה, דְּהוּא אֶתְקִיף לִיָּה לְרוּחָא מְסָאָבָא, וּבְגִין כֵּן, כַּד אֶסְתַּאָב, אֶקְרִי רַע.

398. תָּא חֲזִי, כַּד בַּר נֶשׁ אֶסְתַּאָב, לֹא יִתְפַּקֵּד מֵעַם קַדְשָׁא בְרִיךְ הוּא לְטַב. וּבְכָל זְמַנָּא אֶתְפַּקִּיד מֵהוּא דְאֶתְקִרִי רַע, לְבִישׁ. הַה"ד וְשָׁבַע וְלִין בַּל יִפְקֵד רַע. כַּד אֲזִיל בְּאַרְחַ מִיִּשְׂרָאֵל, כַּדִּין בַּל יִפְקֵד רַע. וְעַל דָּא כְּתִיב, רַק רַע כָּל הַיּוֹם. וְכַתִּיב לֹא יִגּוּרְךָ רַע. וְדָא אֶקְרִי רַע, וְלֹא אֶקְרִי רַשָּׁע. וְכַתִּיב גַּם כִּי אֶלְךָ בְּגִיָּא צְלָמוֹת לֹא אִירָא רַע כִּי אֶתָּה עִמָּדִי.

399. וַיִּנְחַם ה' כִּי עָשָׂה אֶת הָאָדָם בָּאָרֶץ וַיִּתְעַצֵּב אֶל לְבָבוֹ. ר' יוֹסִי פִתַּח, הוּי מוֹשְׁכֵי הָעוֹן בְּחַבְלֵי הַשְּׂוֹא וּבְעֵבֹת הָעֲגָלָה חֲטָאָה. הוּי מוֹשְׁכֵי הָעוֹן: אֵלִין בְּנֵי נֶשׂא דְחֲטָאָן קָמִי מְאִרְיָהוּן, בְּכָל יוֹמָא, וְאֶתְדַמְּן בְּעִינֵיָּהוּ אִינּוֹן חוּבִין, דְּאִינּוֹן כְּחַבְלֵי הַשְּׂוֹא. וְחֲשָׁבִין דְּהוּא עוֹבְדָא דְעֵבְרִין, וְהוּא חוּבָא דְעֵבְרִין, דְּלָאוּ אִיהוּ כְּלוּם, וְלֹא אֲשַׁח בְּהוּ קַדְשָׁא בְרִיךְ הוּא, עַד דְּעֵבְרִין לְהוּא חוּבָא תְּקִיף וְרַבִּי, כְּעֵבֹת הָעֲגָלָה, דְּאִיהוּ תְּקִיף, דְּלֹא יָכִיל לְאֶשְׁתַּצָּאָה.

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400. Come and behold: when the Holy One, blessed be He, executes judgment upon the wicked of the world, even though they transgress before Him and anger Him all day, He still has no desire to destroy them. And when He reviews their deeds, he is consoled by the fact that they are his handiwork and He has patience with them in this world.

401. And because they are the work of His hands, He is consoled, gives them respite, and has mercy on them. And when He wants to execute judgment, He is saddened, as it were, because they are the work of His Hands and He is grieved by them, as it is written: "And neither was a table brought to him" (Daniel 6:19).

402. It is written: "Honor and Majesty are before Him, strength and joy in His place" (Tehilim 96:6). Rabbi Yosi said, come and behold: it is written: "And it grieved Him to his Heart," INDICATING THAT He was saddened to His heart, and not to another place. The words, "His heart" function here in the same manner as in the verse, "according to that which is in my heart and in my desire" (I Shmuel 2:35).

Rabbi Yitzchak said that the words "Hashem regretted" are similar to "And Hashem regretted the evil which He had said He would do to His people" (Shemot 32:14). THUS THE VERSE "AND HASHEM REGRETTED HAVING MADE MAN" TEACHES US THAT HE DID NOT WANT TO PUNISH THEM, AND WHEN THE TIME CAME TO EXECUTE JUDGMENT, HE WAS SADDENED TO HIS HEART.

403. Rabbi Yesa said, OF THE PASSAGE, "AND HE REGRETTED..." THAT IT WAS SAID for good, but Rabbi Chizkiyah said that it was said for bad.

Rabbi Yesa EXPLAINED FURTHER BY saying that it is for good because the Holy One, blessed be He, regretted that those were the work of His hands, and pitied them. THE WORDS "AND HE REGRETTED" TEACH US THAT THE HOLY ONE, BLESSED BE HE, HAD PITY ON MAN BECAUSE HE MADE HIM, AND HE IS HIS HANDIWORK. "And it grieved Him" means that it saddened him that they had sinned before Him.

404. Rabbi Chizkiyah said: It was all said for lack of merit, because when the Holy One, blessed be He, wants to destroy the wicked people of the world, He is consoled for their loss, like a person who resigns himself to the loss of something. And once He is resigned, judgment takes its course and repentance is of no avail.

405. So, when is repentance effective? Only up to the point when He becomes resigned. AND ONCE HE HAS BECOME RESIGNED, repentance is of no avail and judgment is carried out. THE HOLY ONE, BLESSED BE HE, adds judgment upon judgment and He gives strength to the place of judgment, so it will carry out the verdict. THE NUKVA CARRIES OUT THE VERDICT, and the sinners are completely destroyed. All this WE SEE in the passages "Hashem regretted" and "He was grieved to his heart." He gave strength to the place of judgment, so that it could carry out the verdict. THE SECRET OF THE NUKVA IS HIS HEART, WHICH IS THE PLACE OF JUDGMENT. BY "GRIEVED," IT IS MEANT THAT HE GAVE THE NUKVA EXTRA STRENGTH.

400. וְתָא חַזִּי, כִּד עֲבִיד קִדְשָׁא בְּרִיךְ הוּא דִּינָא בְּחַיִּיבֵי עֲלָמָא, אִף עַל גַּב דְּאִינּוֹן חֲטָאן קָמֵי קִדְשָׁא בְּרִיךְ הוּא, וְאַרְגִּזִין לִיה כּל יוֹמָא, לֹא בְּעֵי לְאוּבְדָא לְהוּ מִעֲלָמָא. וְכִד אֲשַׁגַּח בְּעוֹבְדֵיהוֹן, אֲתַנַּחַם עֲלֵיהוּ, עַל דְּאִינּוֹן עוֹבְדֵי יְדוּי, וְאוּרִיךְ לֹון בְּעֲלָמָא.

401. וּבְגִין דְּאִינּוֹן עוֹבְדֵי יְדוּי, נְטִיל נַחְמָה, וְאַתְנַחַם עֲלֵיהוּ, וְחַוִּיס עֲלֵיהוּ. וְכִד בְּעֵי לְמַעְבַּד בְּהוּ דִּינָא, כְּבִיכּוֹל עֲצִיב. דְּכִיּוֹן דְּעוֹבְדֵי יְדוּי אִינּוֹן, עֲצִיב עֲלֵיהוּ. כְּמָא דְּאֵת אִמְר וּדְחֹון לֹא הִנְעַל קְדְמוּהִי.

402. כְּתִיב הוּד וְהִדְר לְפָנָיו עוֹז וְחִדְוָה בְּמִקּוּמוֹ. אִמְר רַבִּי יוֹסִי, תָּא חַזִּי, וְיִתְעַצֵּב אֵל לְבוֹ כְּתִיב. אֵל לְבוֹ עֲצִיב, וְלֹא לְאַתְר אַחְרָא. לְבוֹ: כִּד "א כַּאֲשֶׁר בְּלִבִּי וּבְנַפְשִׁי יַעֲשֶׂה. רַבִּי יִצְחָק אָמַר, וַיִּנָּחַם ה', כִּד"א וַיִּנָּחַם ה' עַל הָרַעָה אֲשֶׁר דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ.

403. ר' יוֹסָא אָמַר, לְטַב. רַבִּי חִזְקִיָּה אָמַר, לְבִישׁ. ר' יוֹסָא אָמַר לְטַב: כְּמָה דְּאֲתַמַּר, דְּקִדְשָׁא בְּרִיךְ הוּא נָחִים עַל דְּאִינּוֹן עוֹבְדֵי יְדוּי, וְחַוִּיס עֲלֵיהוּ. וְיִתְעַצֵּב: בְּגִין דְּאִינּוֹן חֲטָאן קָמֵיה.

404. וּרַבִּי חִזְקִיָּה אָמַר, לְבִישׁ: דְּכִד קִדְשָׁא בְּרִיךְ הוּא בְּעֵי לְאוּבְדָא לְחַיִּיבֵי עֲלָמָא, נְטִיל נַחְוּמִין עֲלֵיהוּ, וְקַבִּיל נִיחּוּמִין כְּבִיכּוֹל, כְּמָאן דְּמִקְבֵּל נִיחּוּמִין עַל מַה דְּאֲבִיד. בִּיּוֹן דְּקַבֵּל נִיחּוּמִין, וְדַאי דִּינָא אֲתַעְבַּד, וְלֹא תִלֵּיא מִלְתָּא בְּתַשׁוּבָה.

405. אִימְתִי תִלֵּיא בְּתַשׁוּבָה, עַד לֹא קַבִּיל תְּנַחּוּמִין עֲלֵיהוּ, הָא קַבִּיל תְּנַחּוּמִין עֲלֵיהוּ, לֹא תִלֵּיא מִלְתָּא בְּתַשׁוּבָה כְּלָל. וְדִינָא אֲתַעְבַּד. וְכִדִּין אוֹסִיף דִּינָא עַל דִּינָא, וְאַתְקִיף לְהוּא אֲתַר דִּינָא, לְמַעְבַּד דִּינָא, וְאוּבִיד לֹון לְחַיִּיבֵי מִן עֲלָמָא. וְכִלָּא בְּקָרָא, דְּכְתִיב וַיִּנָּחַם ה', קַבֵּל תְּנַחּוּמִין. וְלִבְתַּר וְיִתְעַצֵּב אֵל לְבוֹ. יְהֵב תּוֹקְפָא לְדִינָא, לְמַעְבַּד דִּינָא.

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406. Rabbi Chiya said that the verse says "And Hashem regretted (also, 'consoled') that He had made man," because He received consolation and joy. When the Holy One, blessed be He, created man upon the earth, he was in the supernal image. The angels of heaven praised the Holy One, blessed be He, and when they saw his supernal shape, they said: "you have made him slightly lower than Elohim and have crowned him with glory and honor" (Tehilim 8:6).

407. Later, when Adam sinned, the Holy One, blessed be He, was saddened, because Adam had now justified what the ministering angels asked Him when He wanted to create man: "What is this man that you are mindful of him and the son of man that you visit him" (Tehilim 8:5). HENCE, THE VERSE "AND HASHEM REGRETTED..." MEANS THAT HE WAS COMFORTED BY THE ANGELS, REJOICED BEFORE THE SIN, AND "GRIEVED" AFTER THE SIN.

408. Rabbi Yehuda said that He "was grieved to his heart" because He had to execute judgment upon them, as it is written: "as they went out before the army, Praise Hashem for his mercy is everlasting" (II Divrei Hayamim 20:21). Rabbi Yitzchak asked why it was not written, GIVE PRAISE TO HASHEM for He is good? He answered: Because He was destroying the work of His hands for the sake of Yisrael.

409. Similarly, on the night when Yisrael crossed the sea, the supernal angels came along to sing before the Holy One, blessed be He. He said to them, "behold, the work of My hands are drowning, and you are singing!" Thus, it is written: "And one did not come near the other all night" (Shemot 14:20). The same applies here, for whenever the wicked are taken out of this world, He is greatly saddened.

410. Rabbi Aba said that The Holy One, blessed be He, was grieved when Adam sinned before Him and transgressed His commands. He said to him, "Adam, woe to you that you have weakened the heavenly power." At that moment the light OF THE NUKVA was extinguished, and forthwith He banished him from the Garden of Eden.

411. He said to him, "I placed you in the Garden of Eden to offer sacrifices"--BY UNIFYING THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH--and you have impaired the altar, WHICH IS THE NUKVA, so much that offerings cannot be brought to it anymore. Henceforth, GO AWAY and work the land. And He sentenced him to death. Taking pity on him, however, the Holy One, blessed be He, buried him, when he died, close to the garden, IN THE CAVE OF MACHPELA, WHERE THE ENTRANCE TO THE GARDEN OF EDEN IS LOCATED.

406. רבי חייא אמר, וינחם ה' כי עשה את האדם בארץ. נטל תנחומין וחרוה, כד עבד קדשא בריך הוא לאדם בארעא, דאיהו כגוונא עלאה, וכל מלאכי עלאי, משבחין ליה לקדשא בריך הוא, כד חמי ליה, בדיוקנא עלאה. ואמרו ותחסרהו מעט מאלקים וכבוד והדר תעטרהו.

407. לבתר, כד חטא אדם, אתעצב קדשא בריך הוא על החטא, דיהב פתחון פה, למלאכי השרת, דאמרו קמיה בקדמיתא, כד בעא למברי ליה. מה אנוש כי תזכרנו וכן אדם כי תפקדנו.

408. אמר רבי יהודה, ויתעצב אל לבו. בגין דבעי למעבד בהו דינא, שנאמר בצאת לפני החלוצים ואומרים הודו לה' כי לעולם חסדו. ואמר רבי יצחק, אמאי לא כתיב הכא כי טוב, אלא, בגין דאוביד עובדי ידוי, קמיהו דישראל.

409. כגוונא דא, כד הוו ישראל עברין ימא. אתו מלאכי עלאי למימר שירה קמיה קדשא בריך הוא, בההוא ליליא. אמר לו קדשא בריך הוא, ומה עובדי ידוי טבעין בימא, ואתון אמרין שירה. כדין ולא קרב זה אל זה כל הלילה. אוף הכא, בכל זמנין, דאיבוד רשיעיא איהו מעלמא, כדין עציבו אשתכח עלייהו.

410. רבי אבא אמר, בשעתא דחב קמי קדשא בריך הוא אדם, ועבר על פקודיו, כדין אשתכח עציבו קמיה. אמר ליה קדשא בריך הוא, אדם, ווי דחלשת חילא עלאה. בהאי שעתא אתחשכת נהורא חד. מיד תריך ליה מגנתא דערן.

411. אמר ליה, אנא אעלית לך לגנתא דערן, לקרבא קרבנא, ואת פגימת מדבחא, דלא אתקרב קרבנא. מכאן ולהלאה, לעבוד את הארמה. וגזר עליה מיתה. וחס עליה קדשא בריך הוא, וגניז ליה בשעתא דמית סמיך לגנתא.

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412. Adam made a cave, THE CAVE OF MACHPELA, and both he and his wife hid in it. How did he know TO CHOOSE THIS PLACE? Because he saw a faint ray of light emanating from the Garden of Eden that reached to the cave. His desire was awakened to be buried there, close to the entrance to the Garden of Eden.

413. Come and behold: no one leaves this world without seeing Adam. Adam asks him for what reason he left this world and how HIS SOUL departed. Each person replies, "Woe to you that because of you I had to die," BECAUSE IT WAS AS A CONSEQUENCE OF THE SIN OF THE TREE OF KNOWLEDGE THAT DEATH WAS DECREED UPON THE WORLD.

ADAM then replies, "My son, I have transgressed one commandment, and have been punished because of it. Yet look at yourself. How many sins and how many transgressions on the precepts of your Master have you committed?"

414. Rabbi Chiya said that until this very day, Adam continues to face the forefathers and confess his sins twice a day. He shows them the very location IN THE GARDEN OF EDEN, where he resided in Supernal glory BEFORE HE SINNED. He also goes and looks at all the Pious and Righteous people among his descendants, who have inherited the supernal Glory HE HAD in the Garden of Eden BEFORE HE SINNED. The Patriarchs praise and say, "How precious is your kindness, Hashem. The children of man (Adam) take refuge under the shadow of your wings" (Tehilim 36:8).

415. Rabbi Yesa said: THE REASON Adam appears to each person at the moment of their departure from this world is to testify that this person is dying on account of his own sins and not because of those of Adam. As we have learned, there is not death without sin.

416. The only exceptions are the three who had to leave this world because of the prompting of the primal Serpent, WHO CONVINCED CHAVAH TO EAT OF THE TREE OF KNOWLEDGE. THEY DID NOT LEAVE BECAUSE OF THEIR OWN SINS. Those three are Amram, Levi, and Binyamin. Some colleagues also include Yishai among them. None of them ever sinned and no blemish could be found to explain their deaths except for the prompting of the serpent, as we have said.

417. Come and behold: all the generations contemporary to Noach committed their sins openly, for all to see. Rabbi Shimon was strolling one day near the gates of Tveria (Tiberias), where he saw some men DRAWING ARROWS tightly into their bows and shooting them at earthenware pots. THIS MEANS THAT THEY WERE WASTING THEIR SEED IN VAIN AND IN THE OPEN. He said, 'Why are they committing this sin openly, if not to provoke their Master's anger?' He stared at them and they were thrown into the sea and drowned.

412. מֵהָ עֶבֶד אָדָם, עֶבֶד מְעֵרְתָּא חָדָא, וְאַתְּטַמְרַן בָּהּ, הוּא וְאַתְתִּיבָהּ. מִנָּא יָדַע. אֲלֵא, חָמָא חַד נְהוּרָא דְקִיק, עָיִל בְּהוּא אֲתֵר, דְנִפְיָק מִגְּנֵתָא דְעָדָן, וְתָאָב תִּיאוּבְתִיָּה לְקַבְרִיָּה. וְתִמְן הוּא אֲתֵר, סְמוּךְ לְתַרְע דְגִנְתָּא דְעָדָן.

413. תָּא חַזִּי, לֹא אֶסְתַּלַּק בְּרִי נֶשׁ מֵעֲלָמָא, עַד דְחָמִי לִיָּה לְאָדָם הָרֵאשׁוֹן. שְׂאִיל לִיָּה, עַל מַה אָזִיל מֵעֲלָמָא, וְהִיךְ נִפְיָק. הוּא אָמַר לִיָּה, וּוִי, דְבִגְיִנְךָ נִפְקָא מֵעֲלָמָא. וְהוּא אָתִיב לִיָּה, בְּרִי, אֲנָא עֵבְרִית עַל פְּקוּדָא חָדָא, וְאַתְעַנְשִׁית בְּגִינָה. חָמִי אֲתָ, כְּמַה חוּבִין, וְכְמַה פְּקוּדִין דְמֵאֲרַךְ עֵבְרִית.

414. אָמַר רַבִּי חִיָּיא, עַד כְּדוּ יוֹמָא, קָאִים אָדָם הָרֵאשׁוֹן וְחַזִּי בְּאַבְהֵן, תְּרִין זְמַנִּין בְּיוֹמָא. וְאוּדִי עַל חוּבִין, וְאַחֲמִי לֹון הוּא אֲתֵר דְהוּה בִּיָּה, בִּיקְרָא עֲלָאָה, וְאוּזִיל וְחָמִי כָּל אֵינּוֹן צְדִיקִיָּא, וְחֲסִידִי דְנִפְקוּ מִנִּיָּה. וְיִרְתּוּ לְהוּא יְקָרָא עֲלָאָה דְבִגְנֵתָא דְעָדָן. וְאַבְהֵן כְּלֵהוּן, אוּדָן וְאַמְרִין, מַה יְקָר חֲסִידְךָ אֲלֵקִים וּבְנֵי אָדָם בְּצַל כְּנַפְיָךְ יְחֲסִינּוּ.

415. רַבִּי יֵיסָא אָמַר, כְּלֵהוּ בְּנֵי עֲלָמָא, חָמָאן לִיָּה לְאָדָם הָרֵאשׁוֹן, בְּשַׁעֲתָא דְמִסְתַּלְקִי מִן עֲלָמָא, לְאַחְזָאָה סְהֵרוּתָא, דְבִגְיִן חוּבִין דְבֵר נֶשׁ, אִיְהוּ אֶסְתַּלַּק מֵעֲלָמָא, וְלֹא בְּגִינִיָּה דְאָדָם. כְּמַה דְתִנְיִין אֵין מִיְתָה בְּלֹא חֲטָא.

416. בְּרִי אֵינּוֹן תִּלְתָּא, דְאֶסְתַּלְקוּ בְּגִין הוּא עֵיטָא דְנַחַשׁ הַקְדָּמוֹנִי וְאַלִּין אֵינּוֹן: עֵמְרָם, לֹון וּבְנִימִין. וְאִית דְאֵמְרִי, אוּף נְמִי יֵשִׁי. דְלֹא חָבוּ, וְלֹא אֶשְׁתַּכַּח עֲלֵיהוּ חוּבָא דִימוּתוֹן בִּיָּה, בְּרִי דְאֵדְכֵר עֲלֵיהוּ הוּא עֵיטָא דְנַחַשׁ. כְּדָאֲמַרְן.

417. תָּא חַזִּי, כְּלֵהוּן דְרִין דְהוּוּ בְּיוֹמוֹי דְנַחַשׁ, כְּלֵהוּ אֶפְשִׁיטוּ חוּבִין, עַל עֲלָמָא בְּאַתְגְּלִיא, לְעֵינִיָּהוּן דְכֵלָא. רַבִּי שְׁמַעוֹן, הוּה אָזִיל יוֹמָא חַד, בְּפִילִי דְטְבֵרִיָּה. חָמָא בְּנֵי נֶשָׂא דְהוּוּ מְקַטְרִי בְּקִיטְרָא דְקִשְׁתָּא בְּקוּלְפָא דְקִנְסִיר. אָמַר, וְמַה חוּבָא דָא בְּאַתְגְּלִיא, לְאַרְגָּזָא לְמֵרִיָּהוּן. יְהִיב עֵינוֹי בְּהוּ, וְאַתְרַמִּינוּ לְגוּ יוֹמָא, וּמִיתוּ.

418. Come and behold: any sin that is committed publicly repels the Shechinah from the earth and causes her to remove her residence from the world. Those IN THE GENERATION OF THE FLOOD walked defiantly with their heads high, WITHOUT SHAME. They sinned openly and repelled the Shechinah from the world until the Holy One, blessed be He, was repelled by them and removed them from HIS PRESENCE. As it is written: "Take away the impurity from the silver and there shall come forth a vessel for the smith. Take away the wicked from the presence of the king and his throne shall be established in righteousness" (Mishlei 25:4-5).

418. תָּא חֲזִי, כָּל חוּבָא דְאַתְעֵבִיד בְּאַתְגְּלִיָּא, דְּחִי לָהּ לְשְׁכִינְתָא מֵאַרְעָא, וְסְלִיקַת דִּיּוֹרָה מֵעֲלָמָא. אֲלִין הוּוּ אֲזִלִין בְּרִישָׁא זְקִיף, וְעֵבְרִי חוּבִיָּהוּ בְּאַתְגְּלִיָּא, וְדָחוּ לָהּ לְשְׁכִינְתָא מֵעֲלָמָא, עַד דְּקִדְשָׁא בְּרִיךְ הוּא דְחָא לֹון, וְאַעֲבִיר לֹון מְנִיָּה. וְעַל דָּא כְּתִיב הִגּוּ רְשָׁע לְפָנֵי מֶלֶךְ וּגּוֹ. הִגּוּ סְגִים מִכְּסָף וּגּוֹ.

68. "My spirit shall not strive with man"

Our world mirrors the Upper World. Actions performed in this physical realm ignite spiritual forces in the worlds above. Reading this section gives us the ability to positively influence and affect the Upper World in ways that benefit our lives.

419. "And Hashem said, My spirit shall not strive with man forever, for he is also flesh" (Bereshheet 6:3). Rabbi Elazar said, Come and behold: when the Holy One, blessed be He, created the world, He made the world, WHICH IS MALCHUT, to be used as the Supernal WORLD, WHICH IS BINAH. THIS MEANS THAT ALL THE LIGHTS SHINING IN BINAH SHOULD ALSO SHINE IN MALCHUT, THE SECRET OF THIS WORLD. Now, when people are righteous and follow the correct path, the Holy One, blessed be He, reveals the spirit of life, WHICH ARE THE MOCHIN of above FROM BINAH, until this life reaches the place where Ya'akov abides, NAMELY ZEIR ANPIN, BECAUSE FROM BINAH THE MOCHIN FLOW THROUGH ZEIR ANPIN.

419. וַיֹּאמֶר ה' לֹא יִדּוֹן רַחֲמֵי בְּאַרְם לְעוֹלָם בְּשָׁגִם הוּא בְּשָׂר וּגּוֹ. אָמַר רַבִּי אֶלְעָזָר תָּא חֲזִי, כִּד בְּרָא קִדְשָׁא בְּרִיךְ הוּא עֲלָמָא, עֵבֵד לְהַאי עֲלָמָא, לְאַשְׁתַּמְשָׂא כְּגוּוֹנָא דְלַעִילָא. וְכִד בְּנֵי עֲלָמָא אֵינּוּן זְכָאִין, דְּאֲזִלִי בְּאַרְח מִיִּשְׂרָאֵל, קִדְשָׁא בְּרִיךְ הוּא אֲתַעֲר רַחֲמֵי דְחַיֵּי דְלַעִילָא עַד דְּמָטוּ, אֵינּוּן חַיִּין, לְאַתֵּר דִּיעֻקֵּב שְׂרִיא בֵּיהּ.

420. From there, life flows until the spirit OF LIFE reaches this world, THE NUKVA, the place where King David resides. Hence, all the blessings flow to all the lower world inhabitants IN BRIYAH, YETZIRAH, AND ASIYAH. This Supernal spirit spreads downward, enabling the lower worlds to maintain their existence.

420. וּמִתְמַן נִגְדֵי אֵינּוּן חַיִּין, עַד דְּאַתְמַשִּׁיךְ הַהוּא רַחֲמֵי, לְהַאי עוֹלָם, דְּדוֹד מְלָכָא שְׂרִיא בֵּיהּ. וּמִתְמַן נִגְדֵי בְּרַכָּאן לְכֻלְהוּ אֵינּוּן תְּתַאֲי. וְהַהוּא רַחֲמֵי עֲלָא, אֲתַנְגִּיד וְאַתְמַשִּׁיךְ לְתַתָּא. וַיִּכְלִין לְאַתְקִימָא בְּעֲלָמָא.

421. Hence, IT IS WRITTEN: "His kindness (Heb. chasdo) is everlasting." CHASDO IS SPELLED WITH A VAV. The world of King David, NAMELY THE NUKVA, IS NURTURED BY THE VAV, WHICH DRAWS LIFE TO IT. Hence, it is written: "MY SPIRIT SHALL NOT STRIVE WITH MAN forever (Heb, le'olam)" without the Vav, because when that spirit is drawn into the world, blessings and life are released from it to sustain all. Yet now IN THE GENERATION OF THE FLOOD, when people sinned BY DRAWING LIGHT FROM ABOVE TO BELOW, DISRUPTING THE CENTRAL COLUMN AND ATTACHING THEMSELVES TO THE LEFT COLUMN, everything left THIS WORLD. Thus, the spirit of life ceased flowing into this world for the pleasure and sustenance of the lower. HENCE, 'FOREVER' WAS WRITTEN WITHOUT A VAV, WHICH IS THE CENTRAL COLUMN AND THE SPIRIT OF LIFE, BECAUSE THEY DEFILED IT AND ATTACHED THEMSELVES TO THE LEFT.

421. וּבְגִינֵי כֶךְ, לְעוֹלָם חֲסֵדוֹ. דָּא הוּא עוֹלָם, דְּדוֹד מְלָכָא. וּבְגִין כֶךְ כְּתִיב לְעֵלָם בְּלָא וְאִ"ו. דְּהָא כִּד הַהוּא רַחֲמֵי אֲתַנְגִּיד לְהַהוּא עוֹלָם. מִתְמַן נִפְקֵי בְּרַכָּאן וְחַיִּין לְכֻלָּא, לְאַתְקִימָא. הִשְׁתָּא דְחָבוּ בְּנֵי נִשְׂאָ, אֲסִתְלַק בְּלָא. בְּגִין דְּלֹא יִמְטֵי הַהוּא רַחֲמֵי דְחַיֵּי לְהַאי עוֹלָם, לְאַתְהַנְאָה מְנִיָּה תְּתַאֲי, וְלְאַתְקִימָא בֵּיהּ.

422. "For he is also flesh." Therefore the spirit OF LIFE will not be drawn into the world. The reason is to prevent the serpent, CALLED 'FLESH,' the lowest of all levels, from increasing in power through the spirit of holiness. It is also to assure that THE HOLY SPIRIT will not have to mix with the spirit of defilement OF THE SERPENT. The verse, "...for he is also flesh," teaches us that the primeval serpent IS ALSO FLESH, and might also be blessed BY THE SPIRIT OF LIFE. Hence, THE SERPENT is called 'flesh', as it is written: "The end of all flesh came before me" (Bereshheet 6:13). Rabbi Shimon said that THE PRIMAL SERPENT, CALLED FLESH, is the Angel of Death. The words, "His days will be 120 years," means the gift of an attached tower.

422. בְּשָׂגָם הוּא בָּשָׂר. בְּגִין דְּלֹא יִתְרַק הָאִי רוּחָא לְהָאִי עוֹלָם. מ"ט, דְּלֹא לְאַסְגָּאָה נְחֹשׁ, תִּתְתָּא דְרִיגִין, דִּיתְתַּקֵּף בִּיהּ רוּחָא דְקְרוּשָׁא דְלֹא יִתְעַרְבַּ בְּרוּחַ מְסָאָב. בְּשָׂגָם הוּא בָּשָׂר, דָּא נְחֹשׁ קְדָמָאָה דִּיתְתַּרְךָ. בְּגִין כִּךְ הוּא בָּשָׂר: כַּד"א קִץ כָּל בָּשָׂר בָּא לְפָנֵי, וְאָמַר רַבִּי שְׂמֵעוֹן, דָּא מְלֹאֲךָ הַמּוֹת. וְהֵינּוּ יָמֵי מָאָה וְעֶשְׂרִים שָׁנָה. אֹרִיכוּ דְקוֹסְטִירָא דְקִיטְרָא.

69. "The Nefilim were on the earth"

Many negative angels enter our realm and take on Human form. We can protect ourselves from these negative angels, as well as from people who connect themselves to the dark forces.

423. "The Nefilim were on the earth..." (Bereshheet 6:4). Rabbi Yosi taught that those CALLED NEFILIM were Aza and Azael and as we have learned, they were so called because the Holy One, blessed be He, dropped (Heb. hepil) them from the upper sanctity. How, you may well ask, can they subsist in this world? Rabbi Chiya said that they are among those referred to as "Birds which fly upon the earth" (Bereshheet 1:20). And these, as we have discussed, appear to men in the form OF HUMAN BEINGS. And how, you may ask, do they transform themselves FROM THE SHAPE OF AN ANGEL TO THAT OF HUMAN BEINGS? As we have learned, they can transform themselves into all kinds OF SHAPES, and when they come down INTO THIS WORLD, they clothe themselves with the garments of earth's atmosphere and take on human form.

423. הַנְּפוֹלִים הָיוּ בְּאַרְץ. תְּנִי רַבִּי יוֹסִי, אֵלֶּיךָ עֲזָא וְעֲזָאֵל. כִּמְהָ דְאִתְתַּמַּר, דְּאִפִּיק לֹוֹן קְדָשָׁא בְּרִיךְ הוּא מְקְדוּשְׁתָּא דְלַעִילָא. וְאִי תִימָא וְהִיךְ יִכְלוּ לְאִתְקִימָא בְּהָאִי עֲלָמָא. אָמַר רַבִּי חִיָּיא, אֵלֶּיךָ הוּוּ מְאִינֹון דְכְתִיב וְעוֹף יְעוֹפֵף עַל הָאָרֶץ. וְהָאִי אִתְתַּמַּר, דְּאֵלֶּיךָ אִתְחַזּוּ לְבַנֵּי נְשָׂא, כְּחַזּוּ דְלֵהוֹן. וְאִי תִימָא, הִיךְ יִכְלוּ לְאִתְהַפְּכָא. הָאִי אִתְתַּמַּר דְּאִתְהַפְּכֵן לְכִמְהָ גּוֹוִינִי. וּבְשַׁעְתָּא דְנַחְתֵּי אַגְלִימוּ בְּאוּרָא דְעֲלָמָא, וְאִתְחַזּוּן כְּבַנֵּי נְשָׂא.

424. Aza and Azael, who rebelled above, and whom the Holy One, blessed be He, caused to fall from heaven, were forced to put on and to live with the garments of the earth. They could not divest themselves of these garments AND COULD NOT RETURN TO THEIR FORMER RESIDENCE WITH THE REST OF THE ANGELS. THEY REMAINED FOREVER ON EARTH. Subsequently, they were seduced by earthly women. They exist to this day, teaching sorcery to people. They begot sons, whom they called 'mighty' and 'giants'. The Nefilim are referred to as "sons of Elohim," as has already been explained.

424. וְהֵינּוּ, עֲזָא וְעֲזָאֵל, דְּמַרְדּוּ לְעִילָא, וְאִפִּיל לֹוֹן קְדָשָׁא בְּרִיךְ הוּא, וְאַגְלִימוּ בְּאַרְעָא, וְאִתְקִימוּ בִּיהּ, וְלֹא יִכְלוּ לְאִתְפַּשְׁטָא מִגִּיהָ. וּלְבַתֵּר טְעוּ בְּתַר נְשֵׁי עֲלָמָא. וְעַד כְּעַן יוֹמָא דָּא, אִינֹון קִיּוּמֵי וְאוֹלְפֵי חֲרָשִׁין לְבַנֵּי נְשָׂא. וְאוֹלִידוּ בְּנִין, וְקָרוּ לְהוּ עַנְקִים, גְּבַרִין. וְאִינֹון נְפוֹלִים, אִקְרוּן בְּנֵי אֱלֹהִים. וְהָאִי אִתְתַּמַּר.

70. "I shall wipe out man"

God always gives ample warning before great judgments and catastrophes brought on by the negative actions of man. Sadly, in most cases we fail to heed the warnings. The Zohar empowers us to see the signs of warning when they appear.

425. "And Hashem said, 'I shall wipe out man, whom I have created from the face of the earth'" (Bereshheet 6:7). Rabbi Yosi quotes, "For my thoughts are not your thoughts" (Yeshayah 55:8). Come and behold: when a man wants to take vengeance on another, he keeps quiet and tells him nothing. Because if he discloses HIS INTENTIONS, his opponent will be on guard and hard to overpower.

425. וַיֹּאמֶר ה' אֲמַחָה אֶת הָאָדָם אֲשֶׁר בְּרָאתִי מֵעַל פְּנֵי הָאָרֶץ. רַבִּי יוֹסִי פִתַּח, כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם. תָּא חֲזִי כַּד בַּר נֶשׁ בְּעֵי לְנַקְמָא מֵאַחְרָא, שְׂתִיק וְלֹא אָמַר מִיָּדֵי, דְּאִילוּ אֹודְעִיהָ, יִסְתַּמַּר, וְלֹא יִכּוּל לֵיהּ.

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426. Yet the Holy One, blessed be He, does not act in this manner. He does not execute judgment on the world before He declares and informs it OF HIS INTENTIONS once, twice, and three times. Then, no one may reproach Him and ask, 'What are you doing?' Nor can one guard against Him or stand up to Him.

427. "And Hashem said, 'I shall wipe out man, whom I have created from the face of the earth'." He announced these words through Noah, and He warned them several times, but they did not listen. Eventually, he executed judgment and exterminated them.

428. Come and behold what was said of Noah: "And He called his name Noah saying He shall comfort us (yenachamenu) from our work" (Bereshheet 5:29). How did He know THAT HE WOULD COMFORT HIM AS SOON AS HE WAS BORN? It says that when the Holy One, blessed be He, cursed the world, saying, "The land will be cursed because of you," Adam said to Him, "Sovereign of the Universe, until when will the world be subject to this curse?" The Holy One, blessed be He, replied, "Until you beget a son who is born circumcised like yourself."

429. And they waited until Noah was born. And when he was born, Adam saw that he was circumcised and transcribed with a sacred sign. And when He saw that the Shechinah embraced the baby, IT THEN BECAME CLEAR TO HIM THAT THE CURSE WOULD BE CANCELED DURING HIS LIFETIME, and so He named him in anticipation of what would transpire.

430. In the beginning, they did not know how to sow, reap, or plow, and they worked the earth with their hands. But Noah came along and manufactured tools needed for working the ground, so that it would bear fruit. Thus, it was written: "this one will comfort us from our work and from the toil of our hands that Hashem has cursed." Noah liberated the earth from its curse. Before he came, the people used to sow wheat and reap thorns and thistles. Hence, he was called "a man of the ground" (Bereshheet 9:20).

431. Rabbi Yehuda said "a man of the ground" often means that he was considered the "husband of the ground," as it says, "Naomi's man" (Rut 1:3). This is because he was called righteous, and nullified the earth's curse by means of the sacrifices he offered. Hence, it is written: "I will not again curse the ground because of man" (Bereshheet 8:21). For this reason Noah was called "a man of the ground." And hence he was called NOACH (comfort), because of what would one day occur.

426. אָבֵל קִדְּשָׁא בְּרִיךְ הוּא לֹא הֵכִי עֲבִיד. לֹא עֲבִיד דִּינָא בְּעֵלְמָא, עַד דְּאֶכְרִיז וְאוֹדַע לְהוּ, זְמַנָּא, תְּרִין וּתְלָתָא. בְּגִין, דְּלֹא אֵיתָאֵי דִּימְחֵי בִּידֵיהּ, דִּינָמָא לִיהּ מַה עֲבַדְתָּ, וְלֹא יִסְתַּמֵּר מִנִּיהּ, וְלֹא יִכֹּל לְקַיְימָא קַמִּיהּ.

427. תָּא חֲזִי וַיֹּאמֶר ה' אִמְחָה אֶת הָאָדָם אֲשֶׁר בָּרָאתִי מֵעַל פְּנֵי הָאָרֶמֶה. אוֹדַע לֹון, עַל יַדָּא רְנַח, וְאֶתְרֵי בְהוֹן בְּמַה זְמַנִּין, וְלֹא שְׁמַעֵי. בְּתַר דְּלֹא שְׁמַעוּ, אֵייתִי עֲלֵיהוֹן דִּינָא, וְאוֹבִיד לֹון מֵעַל אֲפִי אֶרְעָא.

428. תָּא חֲזִי, מַה כְּתִיב בֵּיהּ בְּנַח, וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה יִנְחַמְנוּ מִמַּעֲשֵׂנוּ. מִנָּא הוּוּ יָדַע. אֵלָא, בְּשַׁעֲתָא דְּלֵוִיט קִדְּשָׁא בְּרִיךְ הוּא עֵלְמָא, דְּכְתִיב, אַרְוָהּ הָאָרֶמֶה בְּעִבּוּרָךְ. אָמַר אָדָם קַמִּי קִדְּשָׁא בְּרִיךְ הוּא, רְבוּנוּ שֶׁל עוֹלָם: עַד מַתִּי יִהְיֶה עֵלְמָא בְּלִטְיוּתָא. אָמַר לִיהּ עַד דִּיתִילִיד לָךְ בֶּן מַהוּל, כְּגוֹנָא דִּילָךְ.

429. וְהוּוּ מְחַכָּאן, עַד שַׁעֲתָא דְּאֶתִילִיד נַח. וְכִיּוֹן דְּאֶתִילִיד, חָמָא לִיהּ גְזִיר, רְשִׁים בָּאת קְדִישָׁא. וְחָמָא שְׂכִינְתָא מִתְדַבְּקָא בְּהַדִּיהּ. כְּדִין קָרָא שְׁמִיהּ עַל מַה דְּעֲבִיד לְבַתֵּר.

430. בְּקַדְמִיתָא, לֹא הוּוּ יָדַעֵי לְמִזְרַע, וְלְמַחְצַד, וְלְמַחְרַשׁ. וְהוּוּ עֲבַדֵי פּוֹלְחָנָא דְּאֶרְעָא בִּידֵיהּ. כִּיּוֹן דְּאֶתָא נַח, אֶתְקִין אוּמְנוּתָא לְהוּ, וְכָל מְאֲנִין דְּצִרְיָכִין לְתַקְנָא אֶרְעָא, לְמַעַבַּד פִּירִין. הָדָא הוּא דְּכְתִיב זֶה יִנְחַמְנוּ מִמַּעֲשֵׂנוּ וּמִעֲצָבוֹן יְדִינוּ מִן הָאָרֶמֶה. דְּאִיהוּ, אֲפִיק אֶרְעָא, מִמַּה דְּאֶתְלַטְוִיא. דְּהוּוּ זְרַעֵין חֲטִין, וְקִצְרִין גּוֹבִין וְדַרְדְּרִין. וּבְגִינֵי כֶךְ, כְּתִיב, אִישׁ הָאָרֶמֶה.

431. רַבִּי יְהוּדָה אָמַר, אִישׁ הָאָרֶמֶה, כַּד"א אִישׁ נְעַמִי. בְּגִין, דְּאֶקְרִי צְדִיק, וְאֲפִיק לָהּ לְאֶרְעָא, בְּקַרְבָּנָא דְּעֵבַד, מִמַּה דְּאֶתְלַטְוִיא. דְּכְתִיב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאָרֶמֶה בְּעִבּוּר הָאָדָם. וּבְגִין דָּא, אֶקְרִי אִישׁ הָאָרֶמֶה. וְעַל דָּא קָרָא לִיהּ שְׁמָא, עַל מַה דִּייתִי.

A person's name establishes a profound link to his soul and essence. The letters that compose a name instill a particular set of attributes that comprise a person's nature. This section of the Zohar helps us strengthen the bond to our name so that we can awaken its positive influences within our soul.

432. Rabbi Yehuda expounded upon the verse: "Go, behold the works of Hashem, who had made desolation (Heb. shamot) on the earth" (Tehilim 46:9). He said that this text has been explained, but if the world would have been created by Yud-Hei-Vav-Hei, A NAME INDICATIVE OF MERCY, then it would have given earth a firm structure. But since it was created by the works of Elohim, WHICH IS JUDGMENT, a desolation, A WASTELAND, was made of earth.

433. Rabbi Chiya said to him: Although you believe THAT DESOLATION (HEB. SHAMOT) SIGNIFIES A WASTELAND, I see it differently, because both the names YUD-HEI-VAV-HEI AND ELOHIM indicate benevolence. I tend to agree with the friends in saying that he had placed "shemot (Eng. 'holy names') on the earth." SHAMOT ALLUDES TO ACTUAL HOLY NAMES ON THE EARTH.

434. Rabbi Yitzchak said that both interpretations are true, and even the one put forward by Rabbi Yehuda is good. For if the world WAS CREATED IN THE name of mercy, then the world would have been resilient. Yet because the world was created by judgment and is founded upon judgment, He put Holy names in the world TO PROTECT IT, and this is very true, because had he not done so, the world would not have been able to survive the consequences of people's sins.

435. Come and behold: when Noach was born, he was given that name, because it connoted consolation (Heb. nechama), indicating that he would bring consolation. Yet, the Holy One, blessed be He, did not agree WITH THEM. HE BROUGHT THE FLOOD UPON THEM, BECAUSE HE WANTED THEM TO CORRECT THEIR WAYS AND REPENT. The letters of Noach's name (Nun and Chet), when written in reverse order, form the word chen, which means favor. This is as it was written: "Noach found favor in the eyes of Hashem." Rabbi Yosi said that Chen is Noach FOR THEY ARE SPELLED WITH THE SAME LETTERS. The names of the righteous IN ANY SEQUENCE cause beneficence. The names of the wicked IN ANY SEQUENCE cause them harm. Of Noach it was said, "Noach found favor (Heb. chen) in the eyes of Hashem," BECAUSE THE LETTERS WERE REVERSED FOR good. But of Er, the son of Yehuda, the letters were reversed for lack of merit and harm, as it is written: "And Er (Ayin Resh) was evil (ra, Resh Ayin) in the eyes of Hashem" (Beresheet 38:7).

436. Come and behold: when Noach was born, he saw that people were sinning before the Holy One, blessed be He. He used to hide himself so as not to be drawn to their ways and occupied himself with serving his Master. You may well ask, with what did he occupy himself? HE STUDIED the books of Adam and Chanoch, and he struggled TO LEARN from those books how to worship his Master.

432. רַבִּי יְהוּדָה פָּתַח, לְכוּ חֲזוּ מַמְעָלוֹת אֱלֹקִים אֲשֶׁר שָׁם שְׁמוֹת בְּאָרֶץ. הָאִי קָרָא אוֹקְמוּהָ וְאִתְמַר. אֲבָל, לְכוּ חֲזוּ וּגּוֹ. דְּאֵלוּ הוּוּ מַמְעָלוֹת יוֹד הָא וְאוּ הָא, שָׁם קוּיִם בְּאָרֶץ, אֲבָל בְּגִין דְּהוּוּ מַמְעָלוֹת שְׁמָא דְּאֱלֹקִים, שָׁם שְׁמוֹת בְּאָרֶץ.

433. אָמַר לוֹ רַבִּי חֵיָא, הַשְׁתָּא אִתְעַרַת לְהָאִי, לֹא אָנָּא הָכִי אָמִינָא לִיָּהּ, בְּגִין דְּבִין שְׁמָא דָּא, וּבִין שְׁמָא דָּא, כֹּלָּא הוּא שְׁבַחָא. אֲבָל, אָנָּא אָמִינָא לִיָּהּ, כְּמָה דְּאִתְעַרוּ חֲבֵרָיא. דְּשׁוּי שְׁמֵהֶן שְׁמוֹת בְּאָרֶץ, שְׁמוֹת מְמַשׁ.

434. ר' יִצְחָק אָמַר, כֹּלָּא הוּא וְאִפִּילוּ מַה דְּאָמַר רַבִּי יְהוּדָה, שְׁפִיר קָאִמַר. דְּאֵלוּ יְהָא עֲלֵמָא בְּשְׁמָא דְּרַחֲמֵי, וְתִקְוִים עֲלֵמָא, אֲבָל, בְּגִין דְּאִתְבְּרִי עֲלֵמָא עַל דִּינָא, וְקוּיָא עַל דִּינָא, שָׁם שְׁמוֹת בְּאָרֶץ. וְשְׁפִיר הוּא, דְּאֵלְמָלָא כֶּךָ, לֹא יְכִיל עֲלֵמָא לְאִתְקוּיָא, מִקְמֵי חוּבִיָּהוֹן דְּבִנֵי נֶשָׂא.

435. תָּא חֲזִי, נַח בְּדִ אֲתוּיָלִיד, קְרוּן לִיָּה עַל שְׁמָא דְּנַחְמָה. וְלְהוּי שְׁמָא גְרִים. אֲבָל קְדָשָׁא בְּרִיךְ הוּא לֹא הָכִי. נַח בְּהַפּוּךְ אֲתוּוּן, חֵן. כַּד"א וְנַח מְצָא חֵן. אָמַר רַבִּי יוֹסִי, חֵן, הֵינּוּ נַח. בְּצַדִּיקוּיָא, שְׁמִיָּהוֹן גְרִים לְטַב. בְּחַיִּיבָא, שְׁמִיָּהוֹן גְרִים לְבִישׁ. בְּנַח, כְּתִיב וְנַח מְצָא חֵן בְּעֵינֵי ה'. בְּעַר בְּכוֹר יְהוּדָה, אִתְהַפְּכוּ אֲתוּוּי לְבִישׁ, עַר רַע. רַע בְּעֵינֵי ה'.

436. תָּא חֲזִי, כִּיּוֹן דְּאֲתוּיָלִיד נַח, חֲמָא עוּבְדִיָּהוֹן דְּבִנֵי נֶשָׂא, דְּאִינוּן חֲטָאן קְמִי קְדָשָׁא בְּרִיךְ הוּא, וְהוּא גְנִיז גְרַמִּיָּה, וְאִשְׁתַּדַּל בְּפּוֹלְחָנָא דְּמֵאֲרִיָּה. בְּגִין דְּלֹא לְמַהֲךְ בְּאוּרְחִיָּהוּ. וְכִ"ת, בְּמָה אִשְׁתַּדַּל. בְּהוּא סְפָרָא דְּאָדָם. וְסְפָרָא דְּחַנוּךְ. וְהוּא אִשְׁתַּדַּל בְּהוּ לְמַפְלַח לְמֵרִיָּה.

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437. Come and behold: he indeed STUDIED THE BOOKS OF ADAM AND CHANUCH because otherwise, how would Noah have known how to offer sacrifices to his Master? He found wisdom relating to the maintenance of the world IN THE BOOKS OF ADAM AND CHANUCH. AND FROM THESE BOOKS, he learned that the world exists for the sake of sacrifices. Were it not for the sacrifices, neither the upper nor lower would have existed. HENCE, HE OFFERED A SACRIFICE.

438. Rabbi Shimon was on his way, accompanied by Rabbi Elazar, his son, Rabbi Yosi, and Rabbi Chiya. As they were going, Rabbi Elazar said to his father, "the road is clear before us, and we would like to hear words of Torah."

439. Rabbi Shimon began to speak of the words, "Even when a fool walks on his way, his heart is lacking" (Kohelet 10:3). When a man wants to make his ways agreeable to the Holy One, blessed be He, he should, before he proceeds, consult Him and pray to Him, so that He should ensure his journey. This is as we have learned regarding the verse, "Righteousness goes before him then he shall set his feet on his way" (Tehilim 135:14), meaning that HE SHOULD PRAY THAT the Shechinah, CALLED 'RIGHTEOUSNESS,' should not part from him. ONLY AFTER HE HAS PRAYED SHOULD HE GO ON HIS WAY.

440. Of he who has no faith in his master, it is written: "Even when a fool walks on his way, his heart is lacking." Rabbi Shimon ASKED: What is "his heart?" AND HE REPLIED: IT is the Holy One, blessed be He, WHOSE SHECHINAH WHO RESTS IN THE HEART OF THE RIGHTEOUS, THAT does not accompany him on his way. THUS "HIS HEART IS LACKING" THE INSPIRATION OF THE SHECHINAH and lacking His aid along the way. This is all because this man, who does not trust in his Master, WHO IS CALLED "A FOOL," BECAUSE ONE DOES NOT SIN UNLESS THE SPIRIT OF FOOLISHNESS ATTACHES ITSELF TO HIM, does not seek help from his Master before he starts his journey.

441. And even when he is on his way, he is not occupied with the study of Torah, and thus "his heart is lacking." Because he does not follow his Master, His Master is not found on his way. THE VERSE CONTINUES, "And he proclaims to all that he is foolish" (Kohelet 10:3), meaning that even when he hears a word of true faith in his Master, he says that it is foolish to pay attention to it.

442. Similarly, there was a man who asked about the sign of the Holy Covenant imprinted upon the human flesh, and he said that it was not an article of faith. Rabbi Yeba Saba (the elder) heard, looked upon him and transformed him into a pile of bones. And we ARE upon this path with the help of the Holy One, blessed be He. Hence, we should recite words of Torah.

437. תָּא חֲזִי, דְּהָכִי הוּא, דְּהָא נַח, מִנָּא הוּה יָדַע, לְקָרְב קִרְבָּנָא לְמַרְיָה. אֲלָא, בְּגִין דְּאִשְׁכַּח חֲכָמְתָא, עַל מַה מִתְקַיִים עֲלֵמָא, וְיָדַע דְּעַל קִרְבָּנָא מִתְקַיִים. וְאֵלְמָלָא קִרְבָּנָא, לֹא הוּוּ קִיּוּמֵי עֲלָאי וְתַתְּאֵי.

438. רַבִּי שִׁמְעוֹן הוּה אָזִיל בְּאַרְחָא, וְהוּו עִמֵּיה רַבִּי אֱלֶעָזָר בְּרִיָּה, וְרַבִּי יוֹסִי, וְרַבִּי חִיָּיא. עַד דְּהוּה אָזִיל, אָמַר רַבִּי אֱלֶעָזָר לְאַבּוּהֵי, אַרְחָא מִתְקַנָּא קָמָן, בְּעֵינָן לְמִשְׁמַע מְלֵי דְאִוְרִייתָא.

439. פִּתַּח רַבִּי שִׁמְעוֹן וְאָמַר, גַּם בְּדֶרֶךְ כְּשֶׁהִסְכַּל הוֹלֵךְ לְבוּ חֶסֶר וּגּו'. כִּד ב"נ בְּעֵי לְאַתְקַנָּא אַרְחֵיה קָמֵי קִדְשָׁא בְרִיךְ הוּא. עַד לֹא יָפּוֹק לְאַרְחָא, בְּעֵי לְאַמְלָכָא בֵּיה, וְלִצְלִי קָמֵיה עַל אַרְחֵיה. כְּמַה דְּתַנִּינָן, דְּכָתִיב צָדֵק לִפְנֵי יְהוָה וְיִשָּׁם לְדֶרֶךְ פְּעֻמּוֹ. דְּהָא שְׂכִינְתָא לֹא אֲתַפְרָשָׁא מִנֵּיה.

440. וּמָאן דְּאִיהוּ לֹא מַהִימְנָא בְּמַרְיָה, מַה כְּתִיב בֵּיה, וְגַם בְּדֶרֶךְ כְּשֶׁהִסְכַּל הוֹלֵךְ לְבוּ חֶסֶר, מָאן לְבוּ, דָּא קִדְשָׁא בְרִיךְ הוּא, דְּלֹא יְהֵךְ עִמֵּיה בְּאַרְחָא, וְגַרְע מִן סִייעֵתִיה בְּאַרְחֵיה. בְּגִין דְּהוּא בְּר נֶשׁ, דְּלֹא מַהִימָן בֵּיה בְּמַאֲרֵיה, עַד לֹא יָפּוֹק בְּאַרְחָא, לֹא בְּעֵי סִיעֵתָא דְּמַאֲרֵיה.

441. וְאִפִּילוּ בְּאַרְחָא, כִּד אִיהוּ אָזִיל, לֹא אֲשַׁתְּדַּל בְּמֵלֵי דְאִוְרִייתָא. וּבְגִינֵי כֵךְ, לְבוּ חֶסֶר, דְּלֹא אָזִיל בְּהַדְרֵיה דְּמַרְיָה, וְלֹא אֲשַׁתְּכַח בְּאַרְחֵיה. וְאָמַר לְכַל סָכַל הוּא. אִפִּילוּ כִּד שָׁמַע מְלָה דְּמַהִימְנוּתָא דְּמַאֲרֵיה, הוּא אָמַר, דְּטַפְשׁוּתָא הוּא, לְאַשְׁתְּדַּלָּא בֵּיה.

442. כְּהָאֵי דְּשָׁאִילוּ לְבַר נֶשׁ, עַל אֶת קִיּוּמָא, דְּרִשִׁימוּ בְּבִשְׂרֵיה דְּבַר נֶשׁ, וְאָמַר לָאו אִיהוּ מַהִימְנוּתָא. שָׁמַע רַב יִיבָא סָבָא, וְאַסְתַּבַּל בֵּיה, וְאַתְעֵבִיד תְּלָא דְּגַרְמֵי. וְאַנָּן כְּהָאֵי אִוְרָחָא, בְּסִינְעֵתָא דְּקִדְשָׁא בְרִיךְ הוּא, בְּעֵינָן לְמִימַר מְלֵי דְאִוְרִייתָא.

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443. He started a discourse by commenting on the verse: "Teach me, Hashem, your ways, I will walk in your truth, unite my heart to fear your name" (Tehilim 136:2). This is a difficult verse, because we learned that everything except becoming a righteous person or becoming wicked is in the hands of the Holy One, blessed be He. AS IT IS WRITTEN: "ALL IS IN THE HANDS OF THE HEAVENS EXCEPT FOR THE FEAR OF THE HEAVENS." WHY then did David ask the Holy One, blessed be He, to be given that?"

444. David said, "Teach me your ways." He asked the Holy One, blessed be He, to open his eyes and show him the right path. Then, he would "...walk in your Truth." He himself would walk the right path and not waver to the right or the left. He also said: "Unite my heart." "Heart," as in "the strength of my heart and my lot" (Tehilim 123:26), MEANING THE SHECHINAH, CLOTHED BY THE HEART, AND CALLED STRENGTH OF HEART. FOR THIS IS WHAT HE CRAVED. "All this I entreat," DAVID SAID, "in order to fear your name and keep to the right path." "To fear your name" refers to David's lot, NAMELY MALCHUT, DAVID'S PORTION, in which fear of Him dwells. FOR MALCHUT IS THE SECRET OF FEAR, AND IS CALLED 'FEAR,' AS IS KNOWN.

445. Come and behold: faith dwells with he who fears the Holy One, blessed be He, for he is wholeheartedly in his Master's service. Yet, faith is not with he who is not constantly in fear of his Master, and he does not deserve to have a part of the world to come.

446. He then opened a discourse on the verse: "The path of the righteous is as the shining light that shines more and more unto the perfect day" (Mishlei 4:18). Happy are the righteous in this world and in the world to come, because the Holy One, blessed be He, desires their glory. Come and behold: it is written that "The path of the righteous is as the shining light." What is the shining light? It is like the illuminating light that the Holy One, blessed be He, made during the works of creation. This is THE LIGHT that He stored away for the righteous in the world to come. The words, "...that shines more and more," indicate that the righteous person's light is ever increasing and never lacking.

447. Yet, of the wicked it is written: "The way of the wicked is as darkness, they do not know on what they stumble" (Mishlei 4:19). How is it they do not know what MAKES THEM STUMBLE? The wicked follow a crooked path in this world. They do not want to see that the Holy One, blessed be He, will judge them in the world OF TRUTH and bring them to be judged in Gehenom. IN GEHENOM, they shout, "Woe to us that we did not listen to His commandments while we were in the world," and they repeat this lament each and every day.

443. פֶּתַח וְאָמַר, הוֹרֵנִי ה' דְּרֶכֶךְ אֱהַלְךָ בְּאֲמַתְךָ יַחַד לִבִּי לִירְאָה שְׁמֶךָ. הָאִי קָרָא קִשְׁיָא, דְּהָא תְּנִינָן, כְּלָא הִיא בִּידָא דְקִדְשָׁא בְּרִיךְ הוּא, בַּר לְמַדְוֵי זְכָאָה, אִו חַיִּיבָא. וְדוּד הֵיךְ תִּבְעֵ דָא מַעַם קוּדְשָׁא בְּרִיךְ הוּא.

444. אֵלָא, דוּד הֵכִי קָאֻמַר, הוֹרֵנִי ה' דְּרֶכֶךְ. הֵהוּא אֲרַח מִישׁוּר, וּמִתְקַנָּא, לְגַלְתָּא עֵינֵי, וּלְמַנְדַּע לִיָּה, וּלְבַתְרָא, אֱהַלְךָ בְּאֲמַתְךָ. אֵיךְ בְּאֲרַח קְשׁוּט, וְלֹא אֲסִטֵי לִימִינָא וְלִשְׂמַאלָא. יַחַד לִבִּי. מֵאן לִבִּי. כְּדָ"א צוּר לִבִּי וְחֻלְקִי. וְכֹל דָּא, אֲנָא תִּבְעֵ, לִירְאָה אֶת שְׁמֶךָ, לְאַתְדַּבְקָא בְּדַחְלַתְךָ, לְאַסְתַּמְרָא אֲוֹרְחֵי בְּדַקָּא יְאוּת. לִירְאָה שְׁמֶךָ. אֶתְר חוּלְקֵי, דְּבִיָּה שְׂרִיָּא דַּחְלַתָּא לְמַדְחָל.

445. תָּא חַזִּי, כֹּל בַּר נֶשׁ, דְּדַחִיל לִיָּה לְקִדְשָׁא בְּרִיךְ הוּא, שְׂרִיָּא עֵמִיָּה מְהִימְנוּתָא בְּדַקָּא יְאוּת. דְּהָא הֵהוּא ב"נ שְׁלִים בְּפּוּלְחָנָא דְמַרְיָה. וּמֵאן דְּלֹא שְׂרִיָּא בִּיָּה דַּחְלָא דְמַרְיָה, לֹא שְׂרִיָּא עֵמִיָּה מְהִימְנוּתָא. וְלֹא אִיְהוּ כְּדָאי לְמַדְוֵי לִיָּה חוּלְקָא, בְּעֵלְמָא דְאַתֵּי.

446. תַּג, פֶּתַח וְאָמַר, וְאֲרַח צְדִיקִים כְּאוּר נּוֹגֵה הוֹלֵךְ וְאוּר, עַד נִכּוֹן הַיּוֹם. זְכָאִין אִינּוֹן צְדִיקָא, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתֵּי, דְקִדְשָׁא בְּרִיךְ הוּא בְּעֵי בִיקְרִיהוּן. תָּא חַזִּי, מַה כְּתִיב, וְאֲרַח צְדִיקִים כְּאוּר נּוֹגֵה, מֵאִי כְּאוּר נּוֹגֵה כְּהוּא נְהוּרָא דְנְהִיר, דְּבִרָא קִדְשָׁא בְּרִיךְ הוּא, בְּעוּבְדָא דְבְּרָאשִׁית, דָּא הוּא דְגִנְזוּ לֹון לְצְדִיקָא לְעֵלְמָא דְאַתֵּי. הוֹלֵךְ וְאוּר, דְּאִיְהוּ סְלִיק בְּנְהוּרִיָּה תְּדִיר, וְלֹא גִרַע מְנִיָּה.

447. אָבֵל, בְּחַיִּיבָא מַה כְּתִיב, דְּרֶךְ רְשָׁעִים כְּאֲפֵלָה לֹא יִדְעוּ בְּמַה יִכְשְׁלוּ. לֹא יִדְעוּ, וְכִי לֹא יִדְעִין. אֵלָא חַיִּיבָא, אֲזִלוּ בְּעַקְמוֹ דְאַרְחָא, בְּהָאִי עֵלְמָא, וְלֹא בְּעָאן לְאַסְתַּכְּלָא, דְזִמִּין קִדְשָׁא בְּרִיךְ הוּא לְמִידָן לְהוּ כְּהוּא עֵלְמָא וְלֹא עֵלְתָּא לֹון, בְּדִינָא דְגִיְהֵנָם, וְאִינּוֹן צוּחִין וְאִמְרִין וּוִי לֵן: דְּלֹא אֲוִרִיכְנָא אֲוִרְגִין, וְלֹא אֲצִיטְנָא, כְּהוּא עֵלְמָא. וּבְכֹל יוּמָא, אִמְרֵי וּוִי דָּא.

448. Come and behold: the Holy One, blessed be He, will shine upon the righteous in the world to come and will give them their destined reward in a place that no eye has ever beheld. It is, as it is written: "No eye has seen apart from You, Elohim, what shall be performed for those who wait for You" (Yeshayah 64:3); and also: "...and they shall go forth and look upon the carcasses of the men who have transgressed against Me" (Yeshayah 66:24); and also: "And You shall tread down the wicked for they shall be ashes under the soles of Your feet" (Malachi 3:21). Joyful are the righteous in this world and the world to come. Of them it is written: "The Righteous shall forever inherit the earth" (Yeshayah 110:21) and: "Verily, the righteous shall praise Your name, the upright shall dwell in Your presence" (Tehilim 140:14). Blessed be Hashem forever. Amen and Amen.

448. תָּא חֲזִי, זְמַיִן קִדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא לֹון
 לְצִדִּיקָא לְעֵלְמָא דְאַתִּי, וּלְמִיּהֵב לֹון, אֲגַר חוּלְקֵהוּן,
 אַתְר דְּעֵינָא לָא שְׁלֵטָא, לְמִיָּקָם עֲלִיָּה. כַּד "א עֵין לָא
 רְאָתָה אֱלֻקִּים זּוּלְתָךְ יַעֲשֶׂה לְמַחְבֵּה לּוּ. וּכְתִיב וַיֵּצְאוּ
 וּרְאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בֵּי. וּכְתִיב וְעִסּוּתָם
 רְשָׁעִים כִּי יִהְיוּ אֶפֶר תַּחַת כַּפּוֹת רַגְלֵיכֶם. זְכַאִין
 אִינוּן צִדִּיקָא, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי. עֲלִיָּהוּ
 כְּתִיב צִדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ. וּכְתִיב אַךְ צִדִּיקִים
 יִוְדוּ לְשִׁמְךָ יִשְׁבּוּ יִשְׁרִים אֶת פָּנֶיךָ. בְּרוּךְ ה' לְעוֹלָם
 אָמֵן וְאָמֵן.

1. Noach and the ark

The Zohar reveals secrets within the literal story of Noah and the Ark. Noah embodies the Sfirot of Yesod. The Ark is a metaphor for our world of Malchut. The sins of this generation literally separated the Malchut from Yesod, which was its source of Light. This is the mystery behind the flood's destruction. Any disconnection from Light produces darkness, and from within this darkness chaos and destruction emerge. Reading this section helps bond Malchut with Yesod. It is comparable to the simple action of throwing a light switch and banishing the darkness in a room. Moreover, by reading these passages we arouse spiritual forces of Light to combat and eradicate the present day negative actions of society that once again are beginning to sever the link between the Malchut and Yesod.

1. "These are the generations of Noach..." (Beresheet 6:9). Rabbi Chiya opened the discussion with the verses: "NOACH WAS A RIGHTEOUS MAN...", AND, "Your people also shall be all righteous: they shall inherit the land forever" (Yeshayah 60:21). IT WAS DIFFICULT FOR HIM TO UNDERSTAND THE CONNECTION BETWEEN THE TWO PARTS OF THE FIRST VERSE, BECAUSE AFTER THE STATEMENT, "THESE ARE THE GENERATIONS OF NOACH," THE TEXT SHOULD HAVE CONTINUED, 'SHEM, CHAM, AND YEFET.' IT SHOULD NOT HAVE ENDED WITH "NOACH WAS A RIGHTEOUS MAN." HE FURTHER STATED: Happy are the people of Yisrael, who occupy themselves with the Torah and are familiar with its paths, through which they will merit the world to come.

2. Rabbi Chiya continued: Come and behold! All Yisrael have a portion in the world to come. Why is this so? Because they observe the covenant on which the world is established. This is as it is written in the verse: "If my covenant be not day and night, it were as if I had not appointed the ordinance of heaven and earth" (Yirmeyah 33:25), MEANING THAT YISRAEL KEEP IN HOLINESS OF THE COVENANT OF CIRCUMCISION BY NEVER DESECRATING IT WITH SPILLING OF SEMEN IN VAIN, OR BY INCEST. Therefore, Yisrael, who has accepted the covenant and observes it, has a portion in the world to come.

3. Furthermore, as a result, they are called 'righteous.' We deduce from this that whoever observes the covenant upon which the world is established is called 'righteous.' How do we know this? We know this from Yosef, who observed the "covenant of the world," BY NOT MATING WITH HIS MASTER'S WIFE, and was therefore called 'righteous.' And this is why it is written: "Your people also shall be all righteous: they shall inherit the land forever." RABBI CHIYA THUS EXPLAINED THE VERSE, "NOACH WAS A RIGHTEOUS MAN," AS MEANING THAT NOACH OBSERVED THE COVENANT. FOR THIS REASON, HIS OFFSPRING HAVE CONTINUITY. THE VERSE THUS STATES: "THESE ARE THE GENERATIONS OF NOACH, NOACH WAS A RIGHTEOUS MAN," BECAUSE HIS RIGHTEOUSNESS AND THE CONTINUITY OF HIS CHILDREN ARE CONNECTED.

4. Rabbi Elazar said that we have learned that whenever the term "These (Heb. eleh)" appears, it always annuls something previously mentioned. Now, it is written in Beresheet, "A river comes out of Eden to water the garden and from thence it was parted" (Beresheet 2:10). THIS MEANS THAT this river, WHICH IS YESOD, is drawn and comes out OF EDEN, WHICH IS CHOCHMAH, and enters the garden, WHICH IS MALCHUT, to water it from the supernal waters and bring it pleasure, making it produce fruit and seed. This gives delight to everyone. The garden is pleased with its fruit, which brings pleasure to the river, because it made the fruit. As it is written: "Because in it he has rested" (Ibid. 3), MEANING "IN THE RIVER," WHICH IS YESOD. And it is also written: "And He rested on the seventh day," MEANING IN THE GARDEN WHICH IS MALCHUT. AS RABBI ELAZAR EXPLAINED, THE WORD "RESTED" IS DERIVED FROM 'REST' AND 'PLEASURE'. This is the secret of the matter of the river that comes out of Eden-MEANING YESOD, for it produces offspring, and no other SFIRAH CAN PRODUCE ANY FRUIT.

5. Come and behold: so it was with Noach below. Noach was the sacred covenant below, as YESOD, OR THE RIVER THAT COMES OUT OF EDEN, was above. And he is called "Man of the Earth," BECAUSE THE EARTH REFERS TO MALCHUT AND YESOD IS MALCHUT'S MAN. So now we have learned a secret, that Noach needed the ark, WHICH ALLUDES TO MALCHUT, so he could unite with it and preserve the seed of the whole world. As it is written: "To preserve seed."

1. רבי חייא פתח, ועמך כלם צדיקים לעולם יירשו ארץ נצר מטעי מעשה ידי להתפאר, זכאין אינון ישראל, המשתדלי באורייתא, וידעי ארחין דאורייתא, דבגינה יזכון לעלמא דאתי.

2. תא חזי, כל ישראל אית לון חולקא לעלמא דאתי, מאי טעמא, בגין דנטרין ברית דעלמא אתקיים עליה, כד"א אם לא בריתי וזמם ולילה חקות שמים וארץ לא שמתני. ועל דא, ישראל דנטרין ברית, וקבילו ליה, אית לון חולקא בעלמא דאתי.

3. ולא עוד, אלא בגין כך אקרון צדיקים, מכאן אוליפנא, כל מאן דנטרין האי ברית, דעלמא אתקיים עליה, אקרי צדיק. מנא לן מיוסף, בגין דנטר ליה לברית עלמא, זכה דאקרי צדיק, ועל כך, ועמך כלם צדיקים לעולם יירשו ארץ.

4. רבי אלעזר אמר, אלה בכל אתר פסל את הראשונים תנינן וכו', מה כתיב לעילא בפרשתא דבראשית, ונהר יוצא מעדן להשקות את הגן ומשם יפרד וגו'. ההוא נהר דנגיד ונמיק, ועייל לגנתא, ואשקי ליה משקיו דלעילא, ועביד ליה נייחא, ועביד איבון, ורבי זרעין, והוא כדן נייחא לכלא, ודא נייחא ליה לגנתא, ודא עביד נייחא ביה, כד"א כי בו שבת, וכתיב וישבות ביום השביעי, ודא רזא דמלה, דא עביד תולדות ולא אחרא.

5. תא חזי, כגוונא דא, נח לתתא, קיימא קדישא הוה, דוגמא דלעילא, וע"ד אקרי איש האדמה, ודא אוליפנא, דהא נח אצטריך לתיבה, לאתחברא בה, ולקיימא זרעא דכולא, דכתיב לחיות זרע.

6. RABBI ELAZAR ASKED: What is the ark? AND HE ANSWERED: It is the ark, WHICH IS MALCHUT, of the Covenant AFTER IT RECEIVES YESOD, WHICH IS CALLED THE COVENANT. And Noach and the ark below were like YESOD AND MALCHUT above, BECAUSE the covenant is mentioned in relation to Noach, as it is written: "And I will establish my covenant with you." As long as the covenant was not established in Noach, he did not enter the ark, as it is written: "And I will establish my covenant with you and you shall come onto the ark." Only then does the ark become the ark of the Covenant, MEANING THAT AFTER THE ARK RECEIVED AND ACCEPTED NOACH THE RIGHTEOUS, WHO IS THE COVENANT, IT BECAME THE ARK OF THE COVENANT.

7. So the ark and Noach are joined below, as are MALCHUT AND THE COVENANT above. And because the covenant above brings forth offspring, so Noach below bore generations. That is why IT IS WRITTEN: "These are the generations of Noach." THIS IS TO TEACH US THAT LIKE THE COVENANT ABOVE, WHICH IS YESOD OF ATZILUT, NOACH BORE EVERLASTING GENERATIONS. BECAUSE HE MERITED THE HOLY COVENANT, YESOD OF ATZILUT, WHICH IS CALLED THE COVENANT, RESTS UPON HIM.

8. "Noach was a righteous man." This is assuredly so, for his righteousness corresponds to YESOD above. That is why it is written: "the righteous are the foundation (Yesod) of the world" (Mishlei 10:25), and the earth, WHICH IS MALCHUT, is established upon him. He is the pillar that upholds the world, WHICH IS MALCHUT. That is why he is called the foundation of the world. And what is THIS YESOD? It is the righteous. Thus, Noach is the righteous below, AMONG THE SOULS. AND HENCE IT IS WRITTEN: "NOACH WAS A RIGHTEOUS MAN"-TO TEACH US THAT THE WORLD IS BASED ON HIM.

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

10. RABBI ELAZAR ASKED: What is the meaning of "his generations" IN THE VERSE "perfect in his generations?" AND HE REPLIED THAT they are his descendants, who issued from him, all of whom he perfected THROUGH HIS RIGHTEOUSNESS and by whom he was also perfected. IN OTHER WORDS, THE VERSE "PERFECT IN HIS GENERATIONS" HAS TWO MEANINGS: (A) HIS RIGHTEOUSNESS PERFECTED ALL THE GENERATIONS THAT DESCENDED FROM HIM, AND (B) HE WAS PERFECTED BY THE GENERATIONS THAT DESCENDED FROM HIM. ANOTHER EXPLANATION IS THAT Perfect MEANS that he was born circumcised. As it is written: "Walk before me and be perfect," (Bereshheet 17:1) MEANING CIRCUMCISED. "In his generations" includes only Noach's descendants and not the generations in the world in general. IN OTHER WORDS, EVEN THOUGH THE VERSE MEANS THAT HE WAS PERFECT IN ALL THE GENERATIONS OF THE WORLD, IT SAYS "HIS GENERATIONS" TO INDICATE THAT ALL THE GENERATIONS OF THE WORLD ARE HIS, AS THEY ALL DESCEND FROM HIM.

6. מאן תיבה, דא ארון הברית, ונח ותיבה לתתא, הכי הו, בדוגמא דלעילא. נח בתיב ביה ברית, דכתיב והקימותי את בריתי אתך וגו', ועד דאתקיים ביה ברית, לא עייל לתיבותא, דכתיב והקימותי את בריתי אתך ובאת אל התיבה, וכדין הוה תיבה ארון הברית.

7. תיבה ונח, בלא כגוונא דלעילא, ובגין דהאי ברית לעילא הוא עביד תולדות, כגוונא דא נח, איהו עביד תולדות. בגיני כך אלה תולדות נח.

8. נח איש צדיק, הכי הוא ודאי, כגוונא דלעילא, ועל דא וצדיק יסוד עולם בתיב, וארעא על דא אתקיימת, דהא איהו, עמודא דעלמא קיימא עליה. ומאן איהו, דא צדיק, ונח אקרי צדיק לתתא.

9. ורזא דכלא, את האלהים התהלך נח דייקא, דלא אתפרש מניה לעלמין, ולמהווי הוא בארעא, כגוונא דלעילא, איש צדיק, יסודא דעלמא, ברית שלום שלמא דעלמא, איש האדמה ודאי, ועל דא, ונח מצא חן בעיני ה'.

10. תמים היה בדורותיו, מאי בדורותיו, אליו אינון דנפקו מניה, הוא אשלים לכלהו, והוא הוה שלום מכלהו, תמים היה דאתייליד מהול, דכתיב התהלך לפני והיה תמים. בדורותיו, ולא בדרין דעלמא, דהא מניה נפקו תולדות בעלמא.

11. Come and behold: from the day the world was created, Noah was destined to be joined in union with and to enter the ark. And until they were joined as one, the world had not reached a fully stable condition. And as soon as this occurred, it is written: "From these was the whole earth overspread" (Beresheet 9:19). What is meant by "overspread?" These words are analogous to the verse: "And from thence the river parted" (Beresheet 2:10), MEANING THAT SPREADING OUT IS SIMILAR TO THE SUPERNAL ARK, WHICH IS THE SECRET OF THE GARDEN. For from that point in the text onward, we find the separation and diffusion of progeny into all quarters of the world. THIS MEANS THAT AFTER THEY WERE PERFECTED IN THE ARK, THEY WERE ABLE TO COME FORTH AND EXIST IN THE WORLD OF SEPARATION WITHOUT BEING ANNIHILATED, AS WAS THE GENERATION OF THE GREAT FLOOD.

12. And all is one and one is like the other, BECAUSE THE BRANCHES BELOW ARE SIMILAR TO THEIR ROOTS ABOVE. So THE VERSE STATES, "These are the generations of Noah." "These" INDICATES THAT THE OTHER GENERATIONS ARE NO LONGER OF ANY CONSEQUENCE, BECAUSE THEY WERE NOT EVERLASTING IN THE WORLD. Only Yesod (the foundation of the world,) WHICH IS NOACH, produced the fruit that still exists in the world. Rabbi Aba approached and kissed RABBI ELAZAR saying, 'The lion in his might has pierced through the rock and broke it asunder,' MEANING THAT IT WAS HARD AS A ROCK FOR HIM TO UNDERSTAND THE INNER MEANING OF THESE VERSES, BUT RABBI ELAZAR REMOVED ALL THE DIFFICULTIES HE HAD IN COMPREHENDING THE TEXT. All this is certainly true, BECAUSE ALL THAT HAS BEEN SAID ABOUT NOACH AND THE ARK BELOW CORRESPONDS TO THEIR SUPERNAL ROOTS IN THE WORLD OF ATZILUT ABOVE. Even the measurements of the ark correspond to their roots above. Tosefta (addendum)

13. RABBI ELAZAR ASKED: Why is the name of Noah written twice? AND HE ANSWERED: Each and every righteous person in the world has two spirits. One stays in this world, while the other is in the world to come. And so we find that the Holy One, blessed be He, named all the righteous twice: "Moshe, Moshe" (Shemot 3:4), "Ya'akov, Ya'akov" (Beresheet 46:2), "Avraham, Avraham" (I Shmuel 3:10), "Shmuel, Shmuel"--with the exception of Yitzchak. He is not named twice because when he approached the altar to be sacrificed, the soul that was within him in this world left him. And because it is said of Avraham, "blessed are you who resurrects the dead"--THAT IS, "LAY NOT YOUR HAND UPON THE LAD," AFTER HE HAD LIFTED HIS HAND, INTENDING TO SLAY HIS CHILD, so only the soul of the world to come was returned to him. AND THAT IS WHY HE IS NOT NAMED TWICE, YITZCHAK, YITZCHAK. And that is why you shall find that the name of the Holy One, blessed be He, was not unified UPON ANY OTHER RIGHTEOUS PERSON DURING HIS LIFETIME. It was unified only on Yitzchak, because he was already considered as dead. FOR HE HAD NO SOUL OF THIS WORLD, ONLY THAT OF THE WORLD TO COME. HE WAS LIKE THOSE WHO PASS AWAY FROM THIS WORLD. The verse states: "Even in His holy ones He has no trust" (Iyov 15:15) BECAUSE HE DOES NOT UNIFY HIS NAME ON THE RIGHTEOUS DURING THEIR LIFETIMES.

14. A different explanation given OF THE WORDS "NOACH NOACH" (Beresheet 6:9) is that because he was righteous, He praised him twice BY CALLING HIM "NOACH, NOACH." THAT IS, "perfect he was in his generation," but if he had lived in any other generation, such as that of Avraham or Moshe or King David, then he would not have been considered at all. Still another explanation is that if this is what he was able to perform in a generation in which all were wicked, how much more he could have done in a generation in which all were righteous. (end of the Tosefta)

11. תָּא חֲזִי, נַח אֲתַחֲזִי מִיוֹמָא דְאַתְבְּרִי עֲלֵמָא, לְמַהּוּ בְּתִיבָה בְּחִבּוּרָא חָד, וְלִמְיַעַל בְּה. וְעַד לָא אֲתַחֲבְרוּ בְּחָדָא, לָא הוּהוּ עֲלֵמָא כְּדָקָא יְאוּת, לְבִתְרָא מַה כְּתִיב וּמֵאֵלָה נִפְצָה כָּל הָאָרֶץ, מַהוּ נִפְצָה, כְּמַה דְאַתְ אָמַר וּמִשָּׁם יִפְרֵד, דְּמִתְמַן אֲשַׁתְּכַח פְּרוּדָא, וְאַתְבְּרִי תוֹלְדוֹת לְכָל סְטְרִין.

12. וְכֹלָא חָד, כְּדוּגְמָא חָדָא, בְּגִינֵי כֵךְ, אֵלָה תוֹלְדוֹת נַח, אֵלָה וְדָאֵי, דְּהָא יְסוּדָא דְעֲלֵמָא אִיהוּ, דְּעֵבִיד תוֹלְדוֹת, לְקִיּוּמָא בְּאַרְעָא. אֲתָא רַבִּי אַבָּא וּנְשָׁקִיָּה, אָמַר אַרְיָא בְּחִילִיָּה טִינְרָא נְקִיב וְתַבְר. כֵךְ הוּא וְדָאֵי. וְתָא חֲזִי מְשִׁיעוּרָא דְתִיבּוּתָא, אוּף נְמִי הָכִי הוּא.

13. לְמַה נַח נַח תְּרִי זְמַנִּי, אֵלָא כָּל צְדִיק וְצְדִיק דִּי בְעֲלֵמָא אִית לִיה תְּרִין רוּחִין, רוּחָא חָד בְּעֲלֵמָא דִּין, וְרוּחָא חָד בְּעֲלֵמָא דְאַתִּי וְהִכִּי תִשְׁכַּח בְּכִלְהוּ צְדִיקִי, מִשָּׁה מִשָּׁה. יַעֲקֹב יַעֲקֹב. אַבְרָהָם אַבְרָהָם. שְׁמוּאֵל שְׁמוּאֵל. שָׁם שָׁם. בְּרַ מִיִּצְחָק דְלָא כְתִיב בִּיה, כְּמַה דְכְתִיב בְּהוּ, בְּגִין דִּיִּצְחָק בְּשַׁעֲתָא דְאַתְקִרַב עַל גְּבִי מְדַבְּחָא, נִפְקַת נְשַׁמְתִּיָּה דְהוּת בִּיה בְּהָאֵי עֲלֵמָא, וְכִיּוֹן דְאַתְמַר בִּיה בְּאַבְרָהָם בְּרוּךְ מַחֲיָה הַמֵּתִים, תִּבְתַּת בִּיה נְשַׁמְתִּיָּה דְעֲלֵמָא דְאַתִּי. בְּגִין דָּא תִשְׁכַּח דְלָא יִיחַד קְדָשָׁא בְּרִין הוּא שְׁמִיָּה אֵלָא עַל יִצְחָק, בְּגִין דְאַתְחַשֵּׁב כְּמַת, וְעַל דָּא רְמֵז קְרָא וְאָמַר הֵן בְּקְדוּשָׁתוֹ לָא יֵאֱמִין וְגו'.

14. דְבַר אַחַר אֵלָה תוֹלְדוֹת, בְּגִין דְהוּהוּ צְדִיק שְׁבַח לִיה תְּרִי זְמַנִּי, תְּמִים הִיָּה בְּדוֹרוֹתָיו, אֲבָל בְּדִרְיוֹן אַחֲרָיוֹן אִינוּ נַחֲשֵׁב לְכֹלָם, כְּמוּ דְרָא דְאַבְרָהָם, וְדְרָא דְמֹשֶׁה וְדְרָא דְדָוִד. דְבַר אַחַר חֲמִי מְאִי עֲבַד בְּדְרָא דְכִלְהוּ חַיִּיבִים, קַל וְחוּמַר אֵלּוּ הִיָּה בְּדְרָא הַכּוֹלְהוּ צְדִיקִים, עַד כְּאֵן.

2. "Come, behold the works"

Noah was given his name because it was a direct reflection of his spiritual character. Noah is derived from the Hebrew word Nechamah, ??? which means to console. Noah's spiritual work and destiny was to console the earth in the aftermath of the flood and the destruction of the world. This great spiritual mission, expressed through his name, was Noah's connection to the Light of the Creator. Our name, too, is our bridge and link to the Creator. The name is like a strand of spiritual DNA that motivates and gives rise to our personal attributes, our inner character, and our mission in life. This section of the Zohar strengthens our name's spiritual function of connecting us to the Light.

15. Rabbi Elazar opened his discourse WITH THE VERSES: "THESE ARE THE GENERATIONS OF NOACH" AND "Come, behold the works of Hashem, who has made desolations in the earth" (Tehilim 46:8). AND HE ASKED, "Come behold": what is the meaning of "behold?" AND HE ANSWERED: It is related to the verse, a grievous vision has been declared to me (Yeshayah 21:2). Because by His deeds, the Holy One, blessed be He, reveals his prophecy to Man. AND WHEN A PROPHECY OF GRIEVOUS DEEDS IS REVEALED BEFOREHAND, IT IS CALLED 'A GRIEVOUS VISION.' "Who has made desolations (Heb. shamot)" assuredly alludes to the word shemot, for a name is the cause of everything that happens. THIS MEANS THAT WE SHOULD CONSIDER THE NAME OF WHATEVER HAPPENS. FOR THE HOLY ONE, BLESSED BE HE, PUTS THE NAME IN THE MOUTH OF MAN SO HE CAN NAME WHATEVER DWELLS OR OCCURS ON EARTH. SO THE VERSE IS ACTUALLY CALLING US TO GO AND OBSERVE THE WORKS OF HASHEM THROUGH THE NAMES BY WHICH THEY ARE CALLED ON EARTH. BECAUSE THE HOLY ONE, BLESSED BE HE, ACTS BEFOREHAND, PUTTING NAMES IN THE MOUTH OF MAN AS PROPHECY.

16. THE VERSE STATES: "And He called his name Noach, saying: This..." (Bereshheet 5:29). RABBI ELAZAR ASKED: Why does the verse read, "saying: This?" And he answered: The word "saying" refers to the Female Principle, WHICH IS MALCHUT, while "This" refers to the 'Righteous,' WHO IS NOACH. AND THE PROOF is that it is written here and elsewhere, "This shall comfort us." "This is Hashem; we have hoped for Him" (Yeshayah 25:9). AND WE LEARN THROUGH ANALOGOUS MEANING: THE WORD "THIS" REFERS HERE TO HASHEM, WHO IS CALLED RIGHTEOUS, AND THEREFORE THE MEANING OF "THIS" IN ANY OTHER VERSE MEANS RIGHTEOUS AS WELL. HERE, IT REFERS TO NOACH, WHO IS RIGHTEOUS, LIKE HASHEM. LIKEWISE, THE VERSE THAT STATES, "AND HE CALLED HIS NAME NOACH," REFERS TO THE SUPERNAL FEMALE PRINCIPLE OR MALCHUT, WHO CALLED HIM NOACH, FOR THE FEMALE WAS "SAYING" "THIS," THAT IS, NOACH "SHALL CONSOLE US". Blessed are the righteous who are marked with the imprints of the ring of the King, THE HOLY ONE, BLESSED BE HE, for they are marked with His name. And He has put "names" on earth, meaning in Man's mouth, so that everything can be called by its name correctly.

17. The verse states: "And He called the (Heb. et) his name Noach" (Bereshheet 5:29), and it is also written: "And He called his name Ya'akov" (Bereshheet 25:26). Why does it not say "the" IN REGARD TO YA'AKOV, AS WITH NOACH? Because each one refers to a different level. As it is written in the verse: "I saw (Et) Hashem" (Yeshayah 6:1). It does not say 'I saw Hashem,' but "Et Hashem." THIS INDICATES THAT THE PARTICLE "ET (THE)" HAS A SPECIFIC MEANING. Here too, it is written of Noach: "And he called (Et) his name Noach." As for, "And he called his name Ya'akov," in reality his level is that of the Holy One, blessed be He, and this is why the word "the" is not mentioned there. But with Noach, the particle "Et (the)" is mentioned so as to connect him with the Shechinah, WHICH IS THE FEMALE PRINCIPLE. BECAUSE THE SHECHINAH IS CALLED "ET," THE PARTICLE "ET" DOES NOT APPEAR IN YA'AKOV'S NAME. FOR HIS LEVEL IS THAT OF A CHARIOT FOR THE HOLY ONE, BLESSED BE HE, WHILE NOACH, WHO IS THE SECRET OF THE RIGHTEOUS AND IS ALWAYS CONNECTED WITH THE SHECHINAH, HAS THE WORD "THE" PRECEDING HIS NAME.

נחמה

15. רַבִּי אֱלֶעָזָר פָּתַח, לְכוּ חֲזוּ מַמְעָלוֹת ה' אֲשֶׁר שָׁם שְׁמוֹת בְּאֶרֶץ, הַי קְרָא, הָא אֲתִמֵּר וְאוֹקְמוּהָ, אֲבָל לְכוּ חֲזוּ, מֵאֵי חֲזוּ כַד"א חֲזוֹת קֶשֶׁה הוֹגֵד לִי, בְּעוֹבְדוֹי, דְּקִדְשָׁא בְּרִיךְ הוּא עֲבִיד, אֲתַגְּלִי נְבוּאָה עֲלָאָה לְבְנֵי נִשְׂאָ. אֲשֶׁר שָׁם שְׁמוֹת, שְׁמוֹת וְדַאי, דְּהָא שְׁמָא גְרָיִם לְכֻלָּא.

16. כְּתִיב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ לֵאמֹר זֶה וְגו', אֲמַאי הֵכָא לֵאמֹר, וְאֲמַאי זֶה, אֵלָא לֵאמֹר, דָּא אֲתַתָּא, זֶה, דָּא צְדִיק, כְּתִיב הֵכָא זֶה יִנְחַמְנוּ, וְכְתִיב הֵתָם זֶה ה' קוֹיְנוּ לוֹ. זְכָאִין אֵינּוּן צְדִיקָא דְרִשְׁמִין בְּרִשְׁמִין דְּגוֹשְׁפִנְקָא דְמַלְכָּא, לְמַהוּי בְּשִׁמְיָה רִשְׁמִין, וְאִיהוּ שׁוּי שְׁמֵהּ בְּאַרְעָא בְּדָקָא יְאוּת.

17. כְּתִיב וַיִּקְרָא אֶת שְׁמוֹ נֹחַ, וְכְתִיב וַיִּקְרָא שְׁמוֹ יַעֲקֹב, אֲמַאי לָא כְּתִיב אֶת, אֵלָא הֵתָם דְּרִגָּא אַחְרָא, וְהֵכָא דְרִגָּא אוֹחְרָא, בְּדְכְתִיב וְאַרְאָה אֶת ה' וְאַרְאָה ה' לָא כְּתִיב, אֵלָא אֶת ה', אוֹף הֵכָא בְּנֹחַ, וַיִּקְרָא אֶת שְׁמוֹ נֹחַ, וַיִּקְרָא שְׁמוֹ יַעֲקֹב דְּרִגָּא דִּילֵיהּ, קִדְשָׁא בְּרִיךְ הוּא מִמֶּשׁ, קְרָא לֵיהּ יַעֲקֹב, אֲבָל הֵכָא אֶת, לְאַתְכֻלָּלָא שְׁכִינְתָּא.

3. "A good man lends with a good grace"

We are given the opportunity to enhance our connection to the spiritual dimension of Yesod.

18. "These are the generations of Noach." Rabbi Yehuda began his discourse on the verse: "A good man lends with a good grace, he conducts his affairs justly" (Tehilim 112:5). He said that "a good man" refers to the Holy One, blessed be He, who is called 'good'. As it is written: "Hashem is good to all" (Tehilim 145:9). And it is also stated that "Hashem is a man of war" (Shemot 15:3). He is gracious and lends YESOD to "all." BECAUSE Yud Hei Vav Hei, WHO IS ZEIR ANPIN, BESTOWS AND LENDS HIS ABUNDANCE OF MOCHIN UPON YESOD to the place that has nothing of its OWN, WHICH IS FEMALE. That place, THE FEMALE PRINCIPLE, is nourished by it, YESOD. The words, "he conducts his affairs justly" refer to the fact that THE FEMALE PRINCIPLE is nourished only according to His Judgment, WHICH IS THE MOCHIN OF THE LIGHT OF CHOCHMAH. As it is written: "Justice and Judgment are the habitation of your throne" (Tehilim 85:14). SO JUSTICE, WHICH IS THE FEMALE PRINCIPLE, IS NOURISHED BY JUDGMENT. AND THE SECRET OF THE AFOREMENTIONED LOAN IS THAT IT IS THE SUPERNAL MOTHER. THE FEMALE PRINCIPLE HAS NOTHING OF HER OWN WITH WHICH TO RECEIVE THE MOCHIN. SHE HAS ONLY THAT WHICH SHE BORROWS FROM THE SUPERNAL MOTHER AND RECEIVES THROUGH ZEIR ANPIN, AS IS ALREADY KNOWN. SO THE MEANING OF THE VERSE, "A GOOD MAN," WHO IS THE HOLY ONE, BLESSED BE HE, IS THAT HE "LENDS WITH A GOOD GRACE" ABUNDANCE TO YESOD AND THE FEMALE PRINCIPLE. AND IN SO DOING, "HE ORDERS HIS AFFAIRS, WHICH IS THE FEMALE PRINCIPLE, ACCORDING TO HIS JUDGMENT, THE GREAT MOCHIN CALLED JUDGMENT.

19. A different meaning is that "a good man" signifies the righteous. As it is written: "Say to the righteous that it shall be well with him (or: that he is good), for they shall eat the fruit of their doings" (Yeshayah 3:10). SO THE RIGHTEOUS ARE CALLED GOOD. Rabbi Yosi said that "a good man" alludes to Noach, as it is written: "Noach was a righteous man." Rabbi Yitzchak said that "a good man" alludes to the glory of the Shabbat, REFERRING TO THE MOCHIN OF THE DAY OF SHABBAT, because the text begins with the words: "It is a good thing to give thanks to Hashem" (Tehilim 92:2).

20. Rabbi Chiya said: It all amounts to the same thing, and they all said one thing, that THE RIGHTEOUS produces offspring in the world. HE ALSO ASKED: Who are the offspring of the world? AND HE ANSWERED: They are the souls of the righteous, as they are the fruit of the handiwork of the Holy One, blessed be He.

21. Rabbi Shimon said: When the Holy One, blessed be He, puts on His diadems, He crowns himself from above and from below: above, by the region of absolute depth, WHICH IS ABA AND IMA, and below by the souls of the Righteous. The result is that an increment of life from above and below embraces the place of sanctuary on all sides, causing the cistern to become full and the sea to be replenished, thereby providing life to all.

18. אֵלֶּה תּוֹלְדוֹת נֹחַ וְגו', רַבִּי יְהוּדָה פָּתַח טוֹב אִישׁ חוֹנֵן וּמְלוֹה יִכְלָבֵל דְּבָרָיו בְּמִשְׁפָּט. טוֹב אִישׁ דָּא קוֹדֶשׁא בְּרִיךְ הוּא, דְּאִקְרִי טוֹב כְּמָה דְכֹתִיב טוֹב ה' לְבָל, וְכֹתִיב ה' אִישׁ מְלַחְמָה, לְהֵאֵי כָל חוֹנֵן וּמְלוֹה, לְאַתֵּר דְּלִית לֵיה מְדִילֵיה, וְהוּא אַתֵּר מְנִיה אַתְּוֹן. יִכְלָבֵל דְּבָרָיו בְּמִשְׁפָּט, דְּהָא הוּא דְּבַר לֹא אַתְּוֹן, אֲלֵא בְּמִשְׁפָּט, כְּמָה דָּאֵת אִמֵּר צְדָק וּמִשְׁפָּט מְכוּן כְּסָאָךְ.

19. דְּבַר אַחֵר טוֹב אִישׁ, דָּא צְדִיק, דְּכֹתִיב אִמֵּר צְדִיק כִּי טוֹב כִּי פְרִי מְעַלְלֵיהֶם יֵאכְלוּ. רַבִּי יוֹסִי אִמֵּר דָּא נֹחַ, דְּכֹתִיב נֹחַ אִישׁ צְדִיק. רַבִּי יִצְחָק אִמֵּר דָּא שְׁבָחָא דְּשַׁבָּת, דְּבִיה פָּתַח טוֹב, דְּכֹתִיב טוֹב לְהוֹדוֹת לֵה'.

20. רַבִּי חִיָּיא אִמֵּר כֹּלָא חַד וְכֹלָהוּ מְלָה חָדָא אִמֵּרוּ, וְדָא עֵבִיד תּוֹלְדוֹת בְּעֵלְמָא, תּוֹלְדוֹת דְּעֵלְמָא מֵאן אִינוּן, אֵלִין נִשְׁמַתְהוּן דְּצְדִיקָא דְּאִינוּן אִיבָא דְּעוֹבְדוֹי דְּקוֹדֶשׁא בְּרִיךְ הוּא.

21. רַבִּי שִׁמְעוֹן אִמֵּר, בְּשַׁעֲתָא דְּקוֹדֶשׁא בְּרִיךְ הוּא, מְתַעֵטֵר בְּעֵטְרוֹי, מְתַעֵטֵר מְעִילָא וּמִתְתָּא, מְעִילָא, מֵאֵתֵר דְּעֵמִיקָא דְּכֹלָא, מְתַעֵטֵר מִתְתָּא, בְּמָה, בְּנִשְׁמַתְהוּן דְּצְדִיקָא, כְּדִין אֲתוּסְף חַיִּים מְעִילָא וּמִתְתָּא, וְאֲתַבְּלֵל אַתֵּר מְקוֹדֶשׁא מְכַל סְטְרִין, וּבִירָא אֲתַמְלִיא, וְיִמָּא אֲשַׁתְּלִים, וְכְדִין יְהֵב לְכֹלָא.

4. "Drink water out of your own cistern"

Our realm of Malchut cannot draw in the Light without first arousing desire, and desire is aroused through the building of one's Vessel. According to the Zohar, righteous souls build Vessels through their positive actions and spiritual deeds. This secret is concealed within the story of Noah. The Ark signifies the realm of Malchut. Noah represents the righteous souls. We learn that after Noah built and entered the Ark he was then able to beget offspring to populate the world. Building and entering the Ark is the mystery concerning the awakening of desire in Malchut, and the offspring of Noah pertain to the Light of the Creator that is revealed in our physical realm. We become righteous souls who awaken the desire of Malchut each time we recognize, admit, and thus uproot our own negative traits, transforming them into positive attributes. From this section we receive the ability to act with righteousness, thus arousing the desires of Malchut.

22. It is written: "Drink water out of your own cistern, and running water out of your own well" (Mishlei 5:15). SO RABBI SHIMON ASKED: Why does it say "your own cistern" first and then "your own well," since a cistern is an empty place without water, while a well is a fountain of running water? THEY ARE COMPLETELY DIFFERENT FROM EACH OTHER. HE ANSWERED: Both are the same, MEANING THAT BOTH REFER TO THE FEMALE PRINCIPLE. But when the poor are attached to that region, MEANING WHEN THE FEMALE PRINCIPLE IS NOT CONNECTED WITH ZEIR ANPIN, WHO IS HER HUSBAND, SHE IS CONSIDERED TO BE POOR AND is called 'a cistern', with nothing of its own except what is put inside it. This region is called Dalet, THE FOURTH LETTER OF THE ALPHABET, OR THE FEMALE PRINCIPLE WHEN SHE IS NOT CONNECTED WITH ZEIR ANPIN.

23. And later, WHEN SHE MATES WITH ZEIR ANPIN, She becomes a well filled from all sides. THIS MEANS THAT SHE IS FILLED FROM THE RIGHT COLUMN OF ZEIR ANPIN AND FROM THE CENTRAL COLUMN OF THE SOULS OF THE RIGHTEOUS. And what do these signify? It is the letter Hei, OR THE FEMALE PRINCIPLE WHEN SHE IS MATING WITH ZEIR ANPIN. SHE IS CALLED HEI, when She is being filled from above FROM ZEIR ANPIN and flowing from below from the souls of the righteous.

24. A different explanation for the verse, "Drink water out of your own cistern," is that it refers to King David, who wrote: "Who shall be the one to give me water to drink of the cistern of Bet lechem" (II Shmuel 23:15). Here, the words, "running waters," refer to Avraham, and "out of the midst" refers to Ya'akov, who is the center. "OUT OF THE MIDDLE" MEANS OUT OF THE CENTER. "Your own well" signifies Yitzchak, who is called "well of living waters." Thus, in this verse, we find a reference to both the Sacred Chariot of the Fathers and of King David.

25. The passion of the female toward the male is only aroused when he puts the spirit into her. And the flow of Mayin Nukvin (Female Waters) ascends to meet the Mayin Duchrin (Male Waters) above. And the congregation of Yisrael, OR MALCHUT, conceives a longing for the Holy One, blessed be He, only when the spirits of the righteous enter her, IN THE SECRET OF THE FEMALE WATERS. And then do waters flow from within her, THAT ILLUMINATE IN HER BY THE POWER OF THE SOULS OF THE RIGHTEOUS, toward the Male Waters, WHICH ARE THE LIGHTS OF THE RIGHT COLUMN. And so, all OF THESE THREE ASPECTS become one passion, one union, and one tie, and this appeases everyone. And it is then that the Holy One, blessed be He, walks among the righteous. SO NOW WE SEE FIVE ASPECTS OF THE MOCHIN: NEFESH, RUACH, NESHAMAH, CHAYAH, AND YECHIDAH.

26. Come and behold: all the offspring-THE SOULS-from Gan Eden, WHICH IS THE FEMALE PRINCIPLE OF ZEIR ANPIN THAT ENCLOSES THE SUPERNAL MOTHER, DO not issue from the Righteous, YESOD OF ZEIR ANPIN, until he enters the ark and becomes one with it. And all THE SOULS THAT IT RECEIVES FROM THE RIGHTEOUS are hidden there FOR A CERTAIN TIME after which they are born and leave it. The same applies here. Noach the righteous man did not beget any offspring to populate the world until he entered the ark and all gathered and were concealed on it WITHIN A CERTAIN PERIOD OF TIME, after which, they were born. They emerged from the ark to multiply in the world and to survive on earth. Had they not come through the ark, they would not have endured in the world.

27. All this was DONE according to the divine pattern. For, just as they left the ark, OR THE FEMALE PRINCIPLE above, so they left the ark OF NOACH below. Only now was the world able to exist permanently. That is why the words, "And running waters out of the midst of your well" are related to, "And Noach begot three sons."

22. כְּתִיב שְׁתֵּה מִיַּם מְבוֹרֵךְ וְנוֹזְלִים מִתּוֹךְ בְּאֵרְךָ, אֲמַאי בּוֹרֵךְ בְּקִדְמִיתָא, וּלְבִתְרָא בְּאֵרְךָ, דְּהָא בּוֹר לֹא אֶקְרִי אֶלָּא רִיקְנִיא דְּלֹא נְבִיעַ, בְּאֵר: מִיּוֹן דְּנִבְעִין, אֶלָּא כֹּלָּא אֲתֵר חַד הוּא, אֶלָּא אֲתֵר דְּמִסְכְּנֵי אַחֲדִין בֵּיהּ, אֶקְרִי בּוֹר, דְּלִית לֵיהּ מְדִילִיהּ, אֶלָּא מַה דִּיהֲבִין בְּגוּיָהּ, וּמֵאֵן אִיהוּ דְּלִי"ת.

23. לְבִתְרָא אֲתַעְבִּיד בְּאֵר, דְּאִיהוּ נְבִיעַ, וּמְלִיא מִכָּל סְטְרִין, וּמֵאֵן אִיהוּ ה"א אֲתַמְלִיא מְעִילָא, וְנְבִיעַ מִתַּתָּא, אֲתַמְלִיא מְעִילָא כְּמַה דְּאֲמַרְן, וְנְבִיעַ מִתַּתָּא, מְנַשְׁמַתְהוֹן דְּצִדִּיקָא.

24. דְּבַר אַחֲרָא, שְׁתֵּה מִיַּם מְבוֹרֵךְ: דָּא דוֹד מְלֶכָא, דְּכִתִּיב בֵּיהּ מִי יִשְׁקֵנִי מִיַּם מְבוֹרֵךְ בֵּית לָחֶם. וְנוֹזְלִים: דָּא אַבְרָהָם. מִתּוֹךְ: דָּא יַעֲקֹב, דְּאִיהוּ בְּאֲמֻצְעִיתָא. בְּאֵרְךָ: דָּא יִצְחָק, דְּאֶקְרִי בְּאֵר מִיַּם חַיִּים. הָא בְּהַאי קָרָא אֲשַׁתְּכַח רְתִיכָא קְדִישָׁא עֲלָהּ מֵאַבְהָן, וְדוֹד מְלֶכָא אֲתַחֲבַר עִמְהוֹן.

25. תִּיאוּבְתָא דְּנוֹקְבָא לְגַבֵּי דְּכוּרָא, לֹאֵו אִיהוּ, אֶלָּא כִּד עֵייל רֹחַא בְּהּ, וְאֲשַׁדַּת מִיּוֹא לְקַבְלָא, מִיּוֹן עֲלֵאִין דְּכוּרִין, כִּךְ בְּנִסַּת יִשְׂרָאֵל, לֹא אֲתַעְרַת תִּיאוּבְתָא לְגַבֵּי קוֹדֶשָׁא בְּרִיךְ הוּא, אֶלָּא בְּרוּחָא דְּצִדִּיקָא דְּעֲאֵלִין בְּגוּוּהּ, וּכְדִין נְבִיעִין מִיּוֹא מְגוּוּהּ, לְקַבְלָא מִיּוֹן דְּכוּרָא וְכֹלָּא אֲתַעְבִּיד תִּיאוּבְתָא חָדָא, וְצִרוּרָא חָדָא, וְקִשּׁוּרָא חָדָא, וְדָא הוּא רַעוּא דְּכֹלָּא, וְטִיּוּלָא דְּמִטְוִיל קוֹדֶשָׁא בְּרִיךְ הוּא בְּנַשְׁמַתְהוֹן דְּצִדִּיקָא.

26. תָּא חַזִּי, כֹּל אִינוּן תּוֹלְדוֹת דְּגִנְתָּא דְּעֵדֶן, לֹא נִפְקִין מִצְדִּיק, אֶלָּא כִּד עֵייל בְּהַאי תְּבָהּ בְּחַבּוּרָא חָדָא, וְכֹלָּא גְנִיזִין בְּהּ. וּלְבִתְרָא מִיּוֹנָה נִפְקִין. אוּף הֶכָּא נַח אִישׁ צְדִיק, לֹא אֶפִּיק תּוֹלְדוֹת לְמַפְרֵי בְּעֵלְמָא, עַד דְּעֲאֵל לְתִיבָהּ, וְאֲתַכְנַשׁ כֹּלָּא בְּהּ, וְהוּו גְנִיזִין בְּהּ, וּלְבִתְרָא מִנָּה נִפְקוּ לְמַפְרֵי בְּעֵלְמָא, וְלֹאֲתַקִּימָא בְּאַרְעָא, וְאַלְמֵלָא דְּנִפְקוּ מִגּוֹ תִיבָהּ, לֹא אֲתַקִּימוּ בְּעֵלְמָא.

27. וְכֹלָּא בְּגוּוּנָא דְּלְעִילָא, מִגּוֹ תִיבָהּ נִפְקִי לְעִילָא, מִגּוֹ תִיבָהּ נִפְקִי לְתַתָּא, דָּא בְּגוּוּנָא דָּא וְהֶכָּא אֲתַקִּימוּ עֲלְמָא וְלֹא מְקַדְמַת דְּנָא, דְּבִגְיָנִי כִךְ כְּתִיב וְנוֹזְלִים מִתּוֹךְ בְּאֵרְךָ. וְכִתִּיב וַיּוֹלֵד נֹחַ שְׁלֹשָׁה בָנִים.

5. "And the earth was corrupted"

The spiritual lesson revealed through these verses concerns the residue of negativity created by our immoral actions. The forces of negativity, aroused when we sin, remain with us and within the world indefinitely until true repentance is achieved by the wrong doer. This lingering negativity that hovers in our spiritual atmosphere can also influence others if their spiritual intentions are balanced on the narrow edge between good and evil. Should the remnants of a person's negative actions tip another person to the evil side, the original wrong doer must assume a measure of responsibility for the second sinner's actions.

28. "And the earth was corrupted before Elohim" (Beresheet 6:11). Rabbi Yehuda asked: If it says "And the earth was corrupted," why "before Elohim"? IS IT NOT OBVIOUS? AND HE REPLIED: It is because they performed their sins openly, in front of everyone's eyes. And that is why the verse states, "before Elohim."

28. וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹקִים, אָמַר רַבִּי יְהוּדָה, בֵּינָן דְּכָתִיב וַתִּשְׁחַת הָאָרֶץ, אִמְּאֵי לִפְנֵי הָאֱלֹקִים, אֲלָא בֵּינָן דְּעֵבְדוּ חוֹבִיּהוֹן בְּאַתְגְּלוּיָא, לְעֵינֵיהוֹן דְּכֻלָּא, בְּדִין לִפְנֵי הָאֱלֹקִים כְּתִיב.

29. Rabbi Yosi said: I believe the opposite. "And the earth was corrupted before Elohim" means that they did not sin openly. They sinned only before Elohim and not before Man. But eventually, they also sinned openly. As it is written: "And the earth was filled with violence" (Beresheet 6:11), which indicates that there was not a place on earth that did not witness their sins. Therefore, the verse declares that they sinned in two ways, THAT IS, IN HIDING AND IN THE OPEN.

29. רַבִּי יוֹסִי אָמַר, אֲנָא אִפְכָּא אִמְרִית, וַתִּשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹקִים, בְּקַדְמֵיתָא לִפְנֵי הָאֱלֹקִים, דְּלֹא הוּוּ עֵבְדֵי בְּאַתְגְּלוּיָא, לִפְנֵי הָאֱלֹקִים עֵבְדוּ, וְלֹא לִפְנֵי בְּנֵי נָשָׂא, וְלִבְסוּף עֵבְדוּ בְּאַתְגְּלוּיָא, הַהִ"ד וַתִּמְלֵא הָאָרֶץ חֲמָס, דְּלֹא הוּוּ אֲתֵר בְּכָל אַרְעָא, דְּלֹא הוּוּ בְּאַתְגְּלוּיָא, וּבְגִין כֵּךְ, בְּתֵרֵי גוּוּנֵי אָמַר קִרָּא.

30. "These are the generations of Noach." Rabbi Aba said, From the day that Adam transgressed his Master's command, all succeeding generations were called "sons of Adam." But it was not said to praise him, as much as to say, 'These are the sons of the man who transgressed his Master's command.'

30. אֵלֶּה תּוֹלְדוֹת נֹחַ, רַבִּי אַבָּא אָמַר, מִיּוֹמָא דְּעֵבַר אָדָם עַל פְּקוּדָא דְּמַרְיָה, כָּל בְּנֵי עֵלְמָא דְּאַתְוִלִּידוּ לְבֵתֵר, אֲקִרוּן בְּנֵי הָאָדָם, וְלֹא לְשִׁבְחָא אֲקִרוּן הֵכִי, אֲלָא כְּמָאן דְּאָמַר, בְּנוֹי דְּהֵהוּא דְּעֵבַר עַל פְּקוּדָא דְּמַרְיָה.

31. But after Noach had appeared, all the descendants of Mankind are called after his name, "the generations of Noach." And this describes Noach's descendants in an honorable sense, because he secured for us permanent existence in the world, in contrast with "the generations of Adam," which describes us in a dishonorable sense, as he caused us to be driven out of this world by bringing death to all.

31. בֵּינָן דְּאַתָּא נֹחַ, אֲקִרוּן בְּנֵי עֵלְמָא עַל שְׁמֵיהּ דְּנֹחַ, תּוֹלְדוֹת נֹחַ, לְשִׁבְחָא. דְּקָאִים לוֹן בְּעֵלְמָא, וְלֹא תּוֹלְדוֹת דְּאָדָם, דְּאֵעֵבַר לוֹן מֵעֵלְמָא, וְגַרִּים מוֹתָא לְכֻלְהוּ.

32. Rabbi Yosi said to him: If it is really so, we nevertheless see that in a later passage it is written: "Hashem came down to see the city and the tower that the children of Adam had built" (Beresheet 11:5). The verse clearly states "the children of Adam" and not "the children of Noach," EVEN THOUGH THEY WERE DESCENDED FROM NOACH. Rabbi Aba replied that because Adam sinned before his Master, THE VERSE INVOKES HIS NAME. And it would have been better for him not to have been created than to be mentioned in the Torah in such a manner.

32. אָמַר לִיָּה רַבִּי יוֹסִי, אִי הֵכִי, הָא כְּתִיב לְבֵתֵר וַיֵּרַד ה' לִרְאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם, בְּנֵי הָאָדָם כְּתִיב, וְלֹא כְּתִיב בְּנֵי נֹחַ, אָמַר לִיָּה, בְּגִין דְּאָדָם חָטָא קַמֵּי מַרְיָה, טַב לִיָּה דְּלֹא אֲבֵרֵי, וְלֹא יִכְתּוּב עֲלֵיהּ הָאִי קִרָּא.

33. Come and behold: it is written: "A wise son makes a glad father" (Mishlei 10:1). When a son is good, then all the people will mention his father's name with praise. But if a son is bad, they will mention his father with reproach. Now because Adam sinned and transgressed his Master's command, when THE TOWER BUILDERS came and rebelled against their Master, what was written about them? "That the children of Adam had built"! These are the children of Adam, the first man who had rebelled against his Master and transgressed His command.

33. אֲלָא תָא חֲזִי, כְּתִיב בֶּן חָכֵם יִשְׂמַח אָבִי, כִּד בְּרָא טַב, כָּל בְּנֵי עֵלְמָא דְּכָרִין לִיָּה לְאַבּוּי לְטַב, וְכִד אִיְהוּ בִּישׁ, כָּלֹא דְכָרִין לִיָּה לְאַבּוּי לְבִישׁ. אָדָם בְּגִין דְּחָטָא וְעֵבַר עַל פְּקוּדָא דְּמַרְיָה, כִּד אֲתוּ אִינוּן דְּמַרְדּוּ בְּמַרְיָהוֹן, מַה כְּתִיב, אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם, בְּנוֹי דְּאָדָם קַדְמָאָה, דְּמַרְדּוּ בְּמַרְיָה, וְעֵבַר עַל פְּקוּדֵיהּ.

34. That is why the verse states that "These are the generations of Noach." These GENERATIONS ARE CONSIDERED TO BE THE DESCENDANTS and not the former ones. Those who came out of the ark and emerged from it ARE THE GENERATIONS. The generations of Adam which did not come out of Gan Eden WERE NOT DESTINED TO EXIST.

34. ובגינו כן, אלה תולדות נח, אלה ולא קדמאי, אלה הנפקו ועאלו גו תיבה ואפיקו תולדין לעלמין, ולא תולדות אדם הנפק מגנתא דערן, ולא אפיק לון מתמן.

6. If Adam had not sinned, he would not have begot any offspring

From the time of Adam's sin, the children born into our world retain an aspect of the evil inclination within their essence. This section helps prevent this evil presence from occurring in new children. Moreover, these words weaken and remove this negative influence from our children as we meditate upon the pages.

35. Come and behold: if Adam had brought generations with him from Gan Eden, they would have lived for generations. And the light of the moon, WHICH REFERS TO THE LIGHT OF MALCHUT, would have never been darkened. And all would have lived forever; and not even the angels above could have stood before them and borne their light brilliance and wisdom. As it is written: "In the image of Elohim did He create him" (Beresheet 1:27). But because he was the cause of the sin, he had to leave Gan Eden and bear children outside. So his generations did not last because they were not fit.

35. תא חזי, אלו אפיק אדם תולדות, מגנתא דערן, לא ישתצון לדרי דרין, ולא אתחשך נהורא דסיהרא לעלמין, וכלהו הו קיימין לעלמין, ואפילו מלאכי עלאי, לא קיימי קמיהו, בנהורא חיוא וחכמתא, כמא דאת אמר בצלם אלקים ברא אותו, אבל ביון דגרים חטאה, ונפק איהו מגנתא דערן, ועבד תולדות לבר, לא אתקיימו.

36. Rabbi Chizkiyah then asked: How could they have begotten offspring there-IN GAN EDEN? Had the evil inclination not been drawn down on him and enticed him to sin, he would have dwelled alone in the world and would have not begotten any offspring! The same applies to the nation of Yisrael; had they not sinned by the golden calf and drawn upon themselves the evil inclination AFTER ACCEPTING THE TORAH, they also would have never borne any offspring, and no new generations would have come into the world. THE MAIN POINT IS THAT THE POWER OF MATING DERIVES MAINLY FROM THE EVIL INCLINATION. SO WITHOUT THE EVIL INCLINATION THERE CAN BE NO OFFSPRING.

36. אמר רבי חזקיה, וכי היך יכלין למעבד תולדות תמן, דהא אלמלא לא אתמשיך עליה יצר הרע וחטא, אתקיים איהו בעלמא בלחודו, ולא יעביר תולדות. כגוונא דא, אלמלא דחבו ישראל בעגלא, ואמשיכו עליהו יצר הרע, לא עבדו תולדות לעלמין, ולא ייתון דרין אחרנין לעלמא.

37. HE ANSWERED: Had Adam not sinned, he would not have borne offspring from the side of the evil inclination, but he would have borne them from the side of the Holy Spirit. But because he produced offspring only from the side of the evil inclination, all the offspring of mankind who are the 'sons of Adam' are born from the side of the evil inclination. They have no existence and no permanence, because the Other Side has been mixed with them.

37. אמר ליה אלמלא לא חטא אדם, לא עביר תולדות כגוונא דא מסטרא דיצר הרע, אבל עביר תולדות מסטרא דרוחא קדישא, דהשתא לא עביר תולדות אלא מסטרא דיצר הרע, ובגין דכל תולדות הבני נשא, כלהו מסטרא דיצר הרע, בגין כך לית לון קיום, ואי אפשר לון לאתקיימא, דסטרא אחרא אתערב בהו.

38. But if Adam had not sinned and had not been driven out of Gan Eden, he would have begot offspring from the side of the Holy Spirit. And they would have been as holy as the supreme angels, and lived generations upon generations as angels do above. THIS MEANS THAT THERE ARE TWO KINDS OF MATING: ONE IS THE SPIRITUAL MATING OF THE ANGELS; THE SECOND IS THE MATING OF YESOD FOR THE SOULS. THAT NEED FOR THE EVIL INCLINATION RELATES ONLY TO THE MATING OF YESOD AND NOT TO THE SPIRITUAL MATING THAT COMES FROM THE SIDE OF THE HOLY SPIRIT. But because he sinned and begot children outside Gan Eden and he did not merit to begot them in Gan Eden, therefore they did not survive even only to take root in this world until Noach came and went into the ark. And from the ark all descending generations of mankind emerged and spread to all four corners of the earth.

38. אבל אלמלא לא חטא אדם, ולא אתתרך מגנתא דערן, הוה עביר תולדות מסטרא דרוח קודשא דקדישין, כמלאכי עלאין קיימין לדרי דרין כגוונא דלעילא, ביון דחטא ואוליד בנין לבר מגנתא דערן, ולא זכה לאפקא לון מגנתא, לא אתקיימו, אפילו לאשתרשא בעלמא דא, עד דאתא נח דאיהו צדיק, ועאל בתיבה, ומן תיבה נפקו כל דרין דעלמא, ומתמן אתבדרו לכל ארבע רוחי עלמא.

7. "And Elohim saw the earth"

Reading these paragraphs helps purify the earth, which is constantly being corrupted and defiled through both small and large actions of negativity.

39. "And Elohim saw the earth and behold, it was corrupt" (Bereshheet 6:12). Why was the earth corrupt? CAN IT BE THAT IT DESERVED TO BE PUNISHED? AND HE ANSWERS: YES, because all flesh had corrupted its ways, as has already been explained. Rabbi Chiya opened the discussion, saying, "And Elohim saw from their deeds that they had repented from their evil way" (Yonah 3:10). Come and behold: when the people are righteous and observe the commandments of the Torah, the earth is invigorated and full of joy. And why is that? Because the Shechinah dwells upon the earth and everyone-both above and below-is joyous.

40. But when Mankind corrupts its ways, does not observe the commandments of the Torah, and sins before its Master, then it is as if Mankind drives the Shechinah out of the world. Then the earth is left corrupt, for the Shechinah is repelled by it and does not dwell on it. Then, the earth is corrupt. And why should the earth be corrupt? Because a different spirit rests upon it, causing the corruption.

41. Can the same be applied to the land of Yisrael as well, THAT IS ANOTHER SPIRIT COULD BE DWELLING THERE. But we have learned that no other spirit rests upon the Land of Yisrael, and there is no other appointed angel beside the Holy One, blessed be He himself. IF SO, THEN WHY WAS THE LAND OF YISRAEL CORRUPTED? AND HE REPLIED: Come and behold: it is true that no other appointee or messenger dwells in the land of Yisrael, beside the Holy One, blessed be He, Himself, but there is one time that the evil spirit may govern the land in order to destroy people. How do we know about that? From King David, as it is written: "And he saw the angel of Hashem standing between the earth and the heavens, with a drawn sword in his hand stretched out over Jerusalem" (I Divrei Hayamim 21:16) and then the land was destroyed.

42. Rabbi Elazar said: Even in that time, WHEN HE SAW THE ANGEL OF HASHEM STANDING, it was the Holy One, blessed be He. Because what is written here, "the angel of Hashem," is analogous to "The angel who redeemed me" (Bereshheet 45:16) and also to "the angel of the Elohim" (Shemot 15:19). AND AS THESE VERSES REFER TO THE HOLY ONE, BLESSED BE HE, SO DOES THIS ONE. Be it for the best or the worst, the Holy One, blessed be He, shall always govern this land. For the best-because the land of Yisrael was never passed on to any other supernal governor, and THE HOLY ONE, BLESSED BE HE, ALONE CAN DO IT GOOD. And all the other inhabitants of the world should be ashamed of their deeds, BECAUSE THEY ARE UNDER MINISTERS. For the worst MEANS THAT ONLY THE HOLY ONE, BLESSED BE HE, RULES OVER THIS LAND to prevent the other ministers from delighting in ruling over it.

39. וַיִּרְא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. אָמַי נִשְׁחָתָה, בְּגִין כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְּרָכּוֹ, כַּמָּה דִּאֲתָמַר. רַבִּי חִיָּיא פִּתַּח קָרָא וְאָמַר, וַיִּרְא אֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדְּרָכֵם הִרְעָה, תָּא חֲזִי, בְּשַׁעְתָּא דְּבִנֵי נֶשָׂא זָכָאן, וְנִטְרֵי פְקוּדֵי דְאֹרִייתָא, כַּדִּין אַרְעָא אֲתַתְּקַפַּת, וְכָל חִידּוֹ אֲשַׁתְּבַּחַת בֵּהּ, מֵאֵי טַעְמָא בְּגִין דְּשְׂכִינְתָא שְׂרִיא עַל אַרְעָא, וְכַדִּין כְּלָא עֲלָא וְתַתָּאֵי בַחְדוּהּ.

40. וְכַד בְּנֵי נֶשָׂא מַחְבְּלִין אַרְחִייהוּ, וְלֹא נִטְרֵי פְקוּדֵי אֹרִייתָא, וְחִטָּאן קַמֵּי מַאֲרִיהוּן, וְכַדִּין כְּבִיכּוֹל דְּחִיּוּן לֵה לְשְׂכִינְתָא מַעְלָמָא, וְאֲשַׁתְּאֲרַת אַרְעָא מַחְבְּלָא, דְּהָא שְׂכִינְתָא אֲתַדְּחִיָּיא, וְלֹא שְׂרִיא עֲלֵהּ, וְכַדִּין אֲתַחְבַּלַת, מֵאֵי טַעְמָא אֲתַחְבַּלַת, בְּגִין דְּשְׂרִיא רוּחָא אַחְרָא עֲלֵהּ דְּמַחְבְּלָא עֲלָמָא וְעַל דָּא אֲמַרִינָן דִּישְׂרָאֵל יִהְיֵי עוֹז לְאֱלֹהִים, דְּמַקְיִימִין עֲלָמָא, אֱלֹהִים דָּא שְׂכִינְתָא, וְאִם חָס וְשָׁלוֹם אֵי יִשְׂרָאֵל יִשְׁתַּבְּחוּ חֲיִיבִין, מַה כְּתִיב רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים וְגו' מִשׁוּם דְּרִשְׁתָּ הִכִּינוּ לַפְעָמִי. כַּפָּף נִמְשִׁי בְּסַבַּת חָמֵס וְשִׁנְאֵת חָנָם, כְּרוּ לַפְנֵי שׁוּחָה וְגו', כְּגִוּוֹנָא דְרוּר הַמְּבּוּל, דְּכַגִּין חָמֵס דְּהוּת בִּינִיהוּן, הוּהוּ בִּינִיהוּן שְׁנֵאָה וּדְרַבּוּ.

41. יְכוּל אִף דְּאַרְעָא דִּישְׂרָאֵל כֵּן, וְהָא תְּנִינָן, אַרְעָא דִּישְׂרָאֵל לֹא שְׂרִיא עֲלֵהּ רוּחָא אַחְרָא, וְלֹא מִמְנָא אַחְרָא, בַּר קוּדְשָׁא בְּרִיךְ הוּא בְּלַחְדוּדֵי. תָּא חֲזִי דְאַרְעָא דִּישְׂרָאֵל הִכִּי הוּא, דְּלֹא שְׂרִיא עֲלֵהּ מִמְנָא וְלֹא שְׁלִיחָא אַחְרָא, בַּר קוּדְשָׁא בְּרִיךְ הוּא בְּלַחְדוּדֵי. אֲבָל שַׁעְתָּא חֲדָא שְׂרִיא עֲלֵהּ, לְחַבְּלָא בְּנֵי נֶשָׂא, מְנַלְן מְדוּד, דְּכְתִיב וַיִּרְא דוֹר אֶת מֶלֶאךָ ה' וַחֲרַבּוּ שְׁלוֹמָה בְּיָדוֹ נְטוּיָה עַל יְרוּשָׁלַיִם, וְכַדִּין אֲתַחְבַּלַת אַרְעָא.

42. אָמַר רַבִּי אֶלְעָזָר, אֲפִילוּ בַּהֵיכָא שַׁעְתָּא, קוּדְשָׁא בְּרִיךְ הוּא הוּהוּ, כְּתִיב הִכָּא מֶלֶאךָ ה', וְכְתִיב הֵתֵם הַמֶּלֶאךָ הַגּוֹאֵל אוֹתִי, וְכְתִיב וַיִּסַּע מֶלֶאךָ הַאֱלֹהִים, הֵן לְטַב וְהֵן לְבִישׁ, קוּדְשָׁא בְּרִיךְ הוּא שְׁלִיט עֲלֵהּ, לְטַב: בְּגִין דְּלֹא אֲתַמְסְרָא תַּחוּת שְׂאֵר מִמְנָן, וְכָל דְּיִירֵי עֲלָמָא יְכַסְּפוּן מִן עוֹבְדֵיהוּ. לְבִישׁ בְּגִין דְּלֹא יַחְדּוּן אִינוּן לְשִׁלְטָאָה עֲלֵהּ.

43. And if you will ask is it not written: "For she has seen that the heathens entered into her sanctuary" (Eichah 1:10) and have destroyed the Temple, WHICH IMPLIES THAT if really no other ministers ruled, then the Temple would not have been destroyed! Come and behold: it is stated, "For you have done" (Ibid. 21) and "Hashem has done what he has devised" (Eichah 2:17). SO YOU CAN SEE THAT IT WAS DONE BY THE HOLY ONE, HIMSELF, BLESSED BE HE, AND NOT BY MINISTERS.

44. Come and behold: it is written: "And Elohim saw the earth and behold, it was corrupt" (Beresheet 1:12). It was surely corrupt. And furthermore, it is also stated: "And Elohim saw from their deeds that they had repented from their evil ways" (Yonah 3:10). Because then the earth calls out to the heavens above, TO ZEIR ANPIN, and is raised to the upper grade; it beautified its face, as though it were a female beautifying herself for the male. In the same manner, the earth tried to please the "King," WHO IS ZEIR ANPIN, for she raised righteous children for Him.

45. While here, what is written about the generation of the Flood that did not repent? "And Elohim saw the earth, and behold it was corrupt," like a wife who committed adultery and hides her face from her husband. When the sins of Mankind multiply and become overwhelming, the earth sins openly and becomes brazen like a woman who has no shame. As it is written: "And the earth was defiled under its inhabitants" (Yeshayah 24:5). And so it is said, "And He saw that the earth was assuredly corrupt." You may ask, why? Because "all flesh had corrupted their ways upon the earth."

8. "Hashem has done that which he devised"

As a parent feels the pain of a child whose iniquities have caused the child great suffering, the Creator feels the pain of all the souls who walk this earth. We should attempt to understand the Creator's love for us, and become inspired to relieve His pain by transforming ourselves. And in the process of doing so, we will relieve our own pain as well.

46. Rabbi Elazar went over to Rabbi Yosi, the son of Rabbi Shimon, son of Lakunya, his father-in-law. As soon as he saw him, he spread carpets over planks of wood and prepared a canopy under which they both sat. His father-in-law asked him if, by any chance, he had learned from his father the meaning of the verse: "Hashem has done that which He devised, He has performed his word that He commanded in the days of old" (Eichah 2:17).

47. He answered: Our friends have already explained it. "He has performed His word" means that He ripped His precious cloak; "that He commanded in the days of old" means that this cloak He commanded from the supernal days of old-MEANING FROM THE SFIROT OF THE PARTZUF OF ATIK, CALLED "DAYS OF OLD." On the day the Temple was destroyed, He ripped His cloak, for it is His Honor and perfection, NAMELY MALCHUT, WHICH IS CALLED THE HONOR OF HASHEM, AND IT IS HIS PERFECTION BECAUSE THROUGH IT, HE PERFECTS HIMSELF WITH THE MOCHIN OF THE LIGHT OF CHOCHMAH. "And He ripped it" MEANS THAT THE FIRST NINE SFIROT LEFT IT AND ONLY THE TENTH REMAINED.

43. וְאִי תִימָא וְהָא כְּתִיב כִּי רָאָתָה גּוֹיִם בְּאוּ מִקְדָּשָׁה, וְחָרִיבוּ בֵּיתָא, וְאִי לֹא שְׁלֵטִין אֵינוֹן מִמֶּנּוּ, לֹא אֶתְחַרֵּב מִקְדָּשָׁא, תָּא חֲזִי כְּתִיב כִּי אֲתָה עֲשִׂית, וְכְתִיב עֲשָׂה ה' אֵת אֲשֶׁר זָמַם.

44. תָּא חֲזִי, כְּתִיב וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה. נִשְׁחָתָה וַדַּאי, כְּמָה דְאִתְמַר. הֵכִי נִמְי וַיֵּרָא אֱלֹהִים אֶת מַעֲשֵׂיהֶם כִּי שָׁבוּ מִדְּרָכָם הַרְעָה, דְּהָא כְּדִין אֶרְעָא קְרָאת לְעִילָא, וְסִלְקָא בְּסִלְקוּ עֲלָאָה, וּמִקְשָׁטָא אֲנַפְהָא, כְּנוֹקְבָא דְמִקְשָׁטָא לְגַבֵּי דְכוּרָא, הֵכִי נִמְי אֶרְעָא, דְּהָא גְדִילַת בְּנִין זְכָאִין לְמַלְכָּא.

45. וְהִכָּא דְלֹא תָבוּ דְרָא דְטוֹפְנָא, מַה כְּתִיב, וַיֵּרָא אֱלֹהִים אֶת הָאָרֶץ וְהִנֵּה נִשְׁחָתָה וְגו', כְּאִתְתָּא דְאִסְתָּאבַת וְאִסְתִּירַת אֲנַפְהָא מִבַּעֲלָהּ, וּבְזַמְנָא דְאִסְגִּיאֻ אַחֲרֵי בְנֵי נִשָּׂא בְּאִתְגַּלְיָא, אֶרְעָא שְׁוִיתָא אֲנַפְהָא כְּנוֹקְבָא דְלִית לָהּ כְּסוּמָא מְכֻלָּא, כְּמָה דְאִתְ אָמַר וְהָאָרֶץ חֲנַפְהָ תַּחַת יוֹשְׁבֵיהָ, וְעַל דָּא וַיֵּרָא כִּי נִשְׁחָתָה וַדַּאי, מַאי טַעְמָא בְּגִין כִּי הִשְׁחִית כָּל בָּשָׂר אֶת דְּרָכוֹ עַל הָאָרֶץ.

46. רַבִּי אֶלְעָזָר אָזַל לְגַבֵּיהּ דְּרַבִּי יוֹסִי ב"ר שְׁמַעוֹן בֶּן לְקוּנְיָא חֲמוּי, בֵּינוּן דְּחֻמָּא לֵיהּ, אֶתְקִין לֵיהּ תוֹפְסִיתָא דְקוּמְרָא, בְּמִטּוֹן דְּקוּלְפָּא, וַיִּתְיַבּוּ. א"ל חֲמוּי, אֲפֻשֶׁר דְּשִׁמְעַת מֵאַבוּךְ, הֵאִי דְכְתִיב עֲשָׂה ה' אֲשֶׁר זָמַם בְּצַע אֲמַרְתּוּ אֲשֶׁר צִוָּה מִיַּמֵּי קֶדֶם.

47. אָמַר לֵיהּ הָא אֻקְמוּהָ חֲבֵרְיָא, בְּצַע אֲמַרְתּוּ דְּבִזְע פּוֹרְפִירָא דִּילֵיהּ, אֲשֶׁר צִוָּה מִיַּמֵּי קֶדֶם, דְּהָא פּוֹרְפִירָא פְּקִיד לָהּ, מֵאֵינוֹן יוֹמֵי קְדַמָּאֵי עֲלָאֵי, וּבְיוֹמָא דְאִתְחַרֵּיב בֵּי מִקְדָּשָׁא, בִּזְע לָהּ, בְּגִין דְּהָאֵי פּוֹרְפִירָא אֵיהִי יְקָרָא דִּילֵיהּ, וְתִיקוּנָא דִּילֵיהּ, וּבִזְע לֵיהּ.

48. He asked, "Hashem has done that which He devised:" Is this the way of a king to devise evil against his sons even before they have sinned? And he answered: It is like a king who had a precious vessel and was constantly afraid that it might one day break. So he used to watch it by keeping it under his eye. One day his son came along and made the king angry. So the king took his precious vessel and smashed it. That is why it says "that which He has devised."

49. Come and behold: from the day the Temple was built, the Holy One, blessed be He, used to watch it, because it was very precious to Him. And He used to worry that Yisrael might sin and cause the Temple to be destroyed. So every time He came to the Temple, He wore a precious mantle, MEANING THAT HE MATED WITH MALCHUT. But when Yisrael sinned and made the King furious, the Temple was destroyed and He tore His cloak apart. That is the meaning of "Hashem has done that which He has devised..."--HE HAS PERFORMED.

50. "His word (Heb. imratto)" as mentioned here, REFERS TO MALCHUT, which was sitting in the beginning on the top of the tree (Heb. amir). And the King crowned Himself with it and he had before him a "beautiful tree;" THE TREE OF THE SOULS BEFORE THEY COME INTO THIS WORLD in front of His eyes. BUT NOW, AFTER THE DESTRUCTION OF THE TEMPLE, HE RIPPED HIS CLOAK, MEANING THAT THE UPPER NINE SFIROT LEFT MALCHUT AND ONLY THE LIGHT OF NEFESH REMAINED THERE. So now, AFTER THE DESTRUCTION, there is sadness before Him all over in the external houses, BUT NOT IN THE INTERNAL ONES. As the verse reads: "Behold, the valiant ones shall cry without" (Yeshayah 33:7), THAT IS, ONLY EXTERNAL ONES.

51. "And on that day Hashem Tzeva'ot called to weeping, to mourning, to baldness, and to girding with sackcloth" (Yeshayah 22:12). This means that only on that day, when the Temple was destroyed, DID HE CALL FOR WEeping AND MOURNING. But aside from that day, there is no greater joy for the Holy One blessed be He, than when the wicked of the world, who provoke Him, are removed from this world. As it is written: "And when the wicked perish there is joy" (Mishlei 11:10). So in each generation, when Judgment is executed on the wicked of the world, there is joy and songs before the Holy one, blessed be He.

52. And if you claim that we learned that there is no joy before the Holy One, blessed be He, when He passes His Judgment on the sinners, come and behold: when Judgment is delivered on the wicked, there is joy and exultation before Him, because they are removed from this world. But, when is there joy? When the time that He has waited for them TO REPENT is over, and they have not returned to Him from sinning. But if Judgment is delivered on them before their time has come, and the measure of their sins has not yet been completed, it is, as it is written: "the iniquity of the Emori is not yet full" (Bereshheet 15:16). THIS MEANS THAT THERE STILL IS A CHANCE THAT THEY MAY REPENT; thus, there is no joy. And there is grief before Him because of their destruction.

48. אָמַר לִיה עֲשֵׂה ה' אֲשֶׁר זָמַם, וְכִי מַלְכָּא חָשִׁיב לְאַבְאָשָׁא לְבָנוּי, עַד לֹא יִיתָן לְמַחְטִי. אָמַר לִיה, לְמַלְכָּא דְהוּה לִיה, מֵאן יִקְר, וּבְכָל יוֹמָא הוּה דְחִיל עֲלֵיה, דְלֹא יִתְבַר, וְהוּה מְסַתְבֵּל בֵּיה, וְתִקִּין בְּעֵינָיו, לְיוֹמִין אֲתָא בְרִיה, וְאַרְגִּיז לִיה לְמַלְכָּא, נָטַל מַלְכָּא הֵוּא מֵאן יִקְר, וְתִבַר לִיה, הֲדָא הוּא דְכְתִיב עֲשֵׂה ה' אֲשֶׁר זָמַם.

49. תָּא חֲזִי, מִן יוֹמָא דְאַתְבְּנִי בֵי מִקְדָּשָׁא, הוּה קְדָשָׁא בְרִיךְ הוּא מְסַתְבֵּל בֵּיה, וְחָבִיב עֲלֵיה סְגִי, וְהוּה דְחִיל עֲלֵיהוּ דִישְׂרָאֵל דִּיחֻטָּן, וְיִחְרַב בֵּי מִקְדָּשָׁא, וְכֵן בְּכָל זְמַנָּא דְהוּה אֲתֵי לְגַבֵּי בֵי מִקְדָּשָׁא, הוּה לְבִישׁ הֵוּא פּוֹרְפִירָא, לְבַתַּר דְגֵרְמוּ חוּבִין, וְאַרְגִּיזוּ קַמֵּי מַלְכָּא, אֲתַחְרַב בֵּי מִקְדָּשָׁא, וּבְזַע הֵוּא פּוֹרְפִירָא, הֵינְנו דְכְתִיב עֲשֵׂה ה' אֲשֶׁר זָמַם בְּצַע אִמְרָתוֹ.

50. הָאֵי אִמְרָתוֹ, בְּקִדְמִיתָא יִתְבָּא בְּרֹאשׁ אַמִּיר, וְהָאֵי אֲתַעֲטָרוּ עֲטָרָא לְרִישָׁא, וְאִילָן נָאָה לְפָנָיו, וְאִיהִי מִימֵי קָדָם וְדָאֵי. וְכַדִּין עֲצִיבוּ קַמֵּיה, בְּבַתֵּי בְרָאֵי וְדָאֵי, וְהֵן אַרְאֵלִם צַעְקוּ חוּצָה.

51. וְיִקְרָא ה' צְבָאוֹת בַּיּוֹם הַהוּא וְגו'. הֵינְנו בְּזְמַנָּא דְאַתְחַרְיֵב בֵּי מִקְדָּשָׁא, אֲבָל בְּזְמַנָּא אַחְרָא, לִית חֲדוּה קַמֵּי קְדָשָׁא בְרִיךְ הוּא בְּזְמַנָּא דְאַתְאָבִידוּ חֲיִיבֵי עֲלֵמָא, וְאִינוּן דְאַרְגִּיזוּ קַמֵּיה, הַה"ד וּבְאָבוּד רְשָׁעִים רְנָה. וְכֵן בְּכָל דְרָא וְדָרָא, דְעֵבִיד דִּינָא בְּחִיבֵי עֲלֵמָא, חֲדוּה וְתוֹשְׁבַחְתָּא קַמֵּי קְדָשָׁא בְרִיךְ הוּא.

52. וְאִי תִימָא, הָא תְנִינָן, דְלִית חֲדוּה קַמֵּי קְדָשָׁא בְרִיךְ הוּא, כִּד אִיהוּ עֵבִיד דִּינָא בְּחִיבֵינָא. אֶלָּא תָּא חֲזִי, בְּשַׁעֲתָא דְאַתְעִבִיד דִּינָא בְּחִיבֵינָא, חֲדוּן וְתוֹשְׁבַחָן קַמֵּיה, עַל דְאַתְאָבִידוּ מְעֵלְמָא, וְהֵי מִיּוֹלֵי כִּד מְטָא הֵוּא זְמַנָּא, דְאִוְרִיךְ לוֹן, וְלֹא תֵאבֹן לְגַבֵּיה מְחוּבֵייהוּ, אֲבָל אִי אֲתַעֲבִיד בְּהוּ דִינָא, עַד לֹא מְטָא זְמַנֵּיהוּ, דְלֹא אֲשַׁתְּלִים חוּבֵייהוּ, כִּד"א כִּי לֹא שְׁלָם עוֹן הָאִמּוּרֵי עַד הֵנָּה, כַּדִּין לִית חֲדוּה קַמֵּיה, וּבְאִישׁ קַמֵּיה עַל דְאַתְאָבִידוּ.

53. But, you might ask: If their time has not come yet, then why should Judgment be delivered on them? Because it is they who inflict the punishment on themselves, as the Holy One, blessed be He, would never punish them before their time has come. Because they associate with Yisrael in an effort to harm them, He passes His Judgment on them and entirely removes them from the world before their time is up. And now there is grief before Him, FOR HE DESTROYED THEM BEFORE THEIR TIME. This is also the reason why He drowned the Egyptians in the sea and destroyed the enemies of Yisrael in the days of Yehoshafat. They were all destroyed before their time because they wanted to harm the nation of Yisrael.

54. So only when the time that He waits for them is completed, and they do not mend their ways, is their destruction a cause for joy and exaltation before Him. The only exception was the time when the Temple was destroyed, because even though their time for angering Him had expired, there was no joy before Him. From that time onward, there has been happiness neither above nor below.

9. "For yet seven days"

Learning the words that compose these powerful verses help us understand the spiritual dangers associated with the wasting of one's sperm. The negative forces in our midst automatically attach themselves to any gateway where the greatest Light can shine. This is Yesod in the Upper World, and the sexual organ in the physical world.

The Kabbalist, however, does not consider the vague concepts of morality and codes of right and wrong as motivation for maintaining sexual relations within the spiritual confines of marriage. Rather, it is our own spiritual understanding of the metaphysical forces at work, including the laws of cause and effect, that will provide the impetus. Historically, religious and moral authorities, according to the Kabbalist, have not been granted great influence in regulating sexual relations. Instead, individual people must be empowered with knowledge that can assist them in understanding the consequences of their actions. If they are to be truly motivated, people must recognize the benefits to themselves derived from any particular spiritual action

55. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights" (Bereshheet 7:4). Rabbi Yehuda said: What is the meaning of these forty days and forty nights? These forty days are to strike the wicked of the world, as is written: "forty strikes he may hit him and not exceed" (Devarim 25:3), corresponding to the "four winds of the world," WHICH ARE THE SECRET OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. As each one has ten, THERE ARE ALTOGETHER FORTY. For Man was created from the four winds of the world. So, the verse continues: "And every living substance that I have made will I destroy from the face of the earth." Forty strikes are needed to destroy the world.

56. Rabbi Yitzchak was visiting Rabbi Shimon, and he asked him about the verse that states: "And the earth was corrupt before the Elohim." Now, if it was man who sinned and was corrupt, what was the earth's sin? Rabbi Shimon answered, as it is written: "for all flesh had corrupted his way upon earth" and, also, "And the land was defiled, therefore I did visit the iniquity thereof upon it" (Vayikra 8:25). So it is mankind that sins. But if you ask what is the sin of the earth, you should know that mankind constitutes the essence of the earth. If mankind corrupts it, it has become corrupted. This is proven by the verse: "And Elohim saw the earth and beheld it was corrupt, for all flesh had corrupted their way upon the earth."

53. וְאִי תִימָא, אִיהוּ, עַד לֹא מָטוּ זְמַנֵּיהוּ, אִמָּא
עֲבִיד בְּהוּ דִּינָא. אֲלֵא אֵינּוּן גְּרַמִּין בּוּשָׁא לְגַרְמֵיהוּ,
דְּהָא קְדָשָׁא בְּרִיךְ הוּא לֹא עֲבִיד בְּהוּ דִּינָא, עַד לֹא
מָטָא זְמַנֵּיהוּ, אֲלֵא, בְּגִין דְּמִשְׁתַּתְּמִי בְּהַרְיֵיהוּ
דִּישְׂרָאֵל, לְאַבְאָשָׁא לֹון, וּבְגִין כֶּךָ עֲבִיד בְּהוּ דִּינָא,
וְאוּבִיד לֹון מְעַלְמָא בְּלֹא זְמַנָּא, וְדָא הוּא דְאַבְאִישׁ
קְמִיָּה. וּבְגִין כֶּךָ אַעְבַר מִצְרָאִי בִימָא, וְאוּבִיד
שְׁנֵאִיהוּן דִּישְׂרָאֵל בִּימֵי יְהוֹשָׁפָט. וְכֵן כְּלָהוּ, דְּהָא
בְּגִינֵיהוּן דִּישְׂרָאֵל אֲתַאבִּידוּ בְּלֹא זְמַנָּא.

54. אֲבַל כִּד אֲשַׁתְּלִים זְמַנָּא דְאוּרִיךְ לֹון, וְלֹא תְבוּ,
כְּדִין חֲדוּה וְתוּשְׁבַחְתָּא קְמִיָּה עַל דְּאֲתַאבִּידוּ
מְעַלְמָא. בְּרַ בְּזְמַנָּא דְאַתְחַרִּיב בִּי מִקְדָּשָׁא, דְּאָף עַל
גַּב דְּאֲשַׁתְּלִים זְמַנָּא דְלֵהוּן, דְּאַרְגִּיזוּ קְמִיָּה, לֹא הוּהוּ
חֲדוּה קְמִיָּה, וּמַהְהוּא זְמַנָּא, לֹא הוּהוּ חֲדוּה לְעֵילָא
וְתַתָּא.

55. בִּי לִימִים עוֹד שְׁבַעָה אֲנֹכִי מְמַטִּיר עַל הָאָרֶץ
אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה וְגו'. רַבִּי יְהוּדָה אָמַר
הֲנִי אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה, מֵאִי עֲבִידְתֵּיהוּ,
אֲלֵא, אַרְבַּעִים יוֹם לְאַלְקָאָה חַיִּיבֵי עֲלָמָא, וְכַתִּיב
אַרְבַּעִים יִכְנוּ לֹא יוֹסִיף, לְקַבֵּל אַרְבַּע סְטָרֵי עֲלָמָא,
לְכָל חַד עֶשְׂרֵה, בְּגִין דְּב"נ מְאַרְבַּע סְטָרֵי עֲלָמָא
אַתְבְּרִי, וְעַל דָּא וּמַחִיתִי אֶת כָּל הַיְקוּם, וְאַצְטְרִיךְ
אַרְבַּעִים לְאַלְקָאָה וְלְאַתְמַחִי עֲלָמָא.

56. רַבִּי יִצְחָק הוּהוּ שְׂכִיחַ קְמִיָּה דְרַבִּי שְׁמַעוֹן, אָמַר
לֹו הָאִי קְרָא דְכַתִּיב וְתִשְׁחַת הָאָרֶץ לְפָנֵי הָאֱלֹקִים,
אִי בְנֵי נִשְׂא חֲטָאן, אַרְעָא בְּמַה. אָמַר לוֹ, בְּגִין
דְּכַתִּיב בִּי הַשְׁחִית כָּל בֶּשֶׂר אֶת דְּרַכּוּ, כְּמַה דְּאַתְמַר,
כְּגוּוֹנָא דָא, וְתִטְמָא הָאָרֶץ וְאַפְקוֹד עוֹנָה עֲלֶיהָ. אֲלֵא
בְנֵי נִשְׂא חֲטָאן, וְאִי תִימָא אַרְעָא בְּמַה, אֲלֵא עֲקָרָא
דְּאַרְעָא בְנֵי נִשְׂא אֵינּוּן, וְאֵינּוּן מְחַבְּלִין אַרְעָא, וְהוּא
אַתְחַבְּלַת, וְקָרָא אוֹכַח, דְּכַתִּיב וַיִּרָא אֱלֹקִים אֶת
הָאָרֶץ וְהִנֵּה נִשְׁחַתָּה בִּי הַשְׁחִית כָּל בֶּשֶׂר אֶת דְּרַכּוּ
עַל הָאָרֶץ.

57. Come and behold: all of Man's sins and corruption can be atoned for by repentance. But by the sin of spilling his seed on the earth, Man corrupts himself and the earth as well. And of such a person, it is written: "The stain of your iniquity remains before me," (Yirmeyah 2:22) and "For you are not an El that has pleasure in wickedness, evil shall not sojourn with you" (Tehilim 5:5). THIS MEANS THAT A PERSON WHO WASTES HIS SEMEN ON THE EARTH IS CALLED EVIL (BAD), AND HE SHALL NOT SOJOURN ANYMORE WITH THE HOLY ONE, BLESSED BE HE. IN OTHER WORDS, HE SHALL NOT ACCEPT HIS REPENTANCE, except after great penitence. It is also written that "Er, Yehuda's firstborn, was wicked in the eyes of Hashem; and Hashem slew him" (Beresheet 38:7), as already explained elsewhere.

58. Rabbi Yehuda asked: Why did the Holy One, blessed be He, bring his Judgment on the world--NAMELY, THE GENERATION OF THE FLOOD--punishing them with water and not with fire or something else? Rabbi Shimon replied that there is a secret behind this. As they corrupted their ways, the upper waters and the lower waters were unable to join as the male and the female ought. Anyone who corrupts his ways also corrupts the male and female waters. THIS MEANS THAT HE CAUSES A DEFECT IN THE MALE AND FEMALE WATERS, PREVENTING THEM FROM BEING CONNECTED WITH EACH OTHER. So, they were punished by water, just as they had sinned.

59. These waters were boiling and they skinned them alive, just like they corrupted their ways in boiling water. "One Judgment against another" MEANS THAT HE PUNISHED THEM MEASURE FOR MEASURE. "All the fountains of the great deep broke open," (Beresheet 7:11) refers to the lower waters, while "and the windows of heaven were opened" refers to the upper waters. THUS THEY WERE PUNISHED BY both-upper and lower waters.

60. Rabbi Chiya and Rabbi Yosi were walking on their way. Reaching some great mountains, they found human bones that belonged to the generation of the Flood. They walked alongside one of these bones, which measured three hundred steps. Astonished, they said to each other: This clarifies what our friends have said, that they did not fear the Judgment of the Holy One, blessed be He, as is written: "They said to El, depart from us, for we do not desire the knowledge of your ways" (Iyov 21:14). So what did they do? They clogged the fountains of the deep with their feet. But the waters were too hot, and when they could no longer bear it, they slipped, fell on the ground, and eventually died.

10. "And Noach begot three sons"

We receive assistance in purifying our souls from the Hand of the Creator Himself, who literally removes the soul, cleanses it, renews it from one of the Three Upper Worlds discussed here, and then gently returns it to our being. This process, which occurs as we meditate upon the Zohar, is subtle and unobserved by the human senses.

61. "And Noach begot three sons" (Beresheet 5:32): Rabbi Chiya said to Rabbi Yosi: Come and let me tell you what I have heard about this. It resembles a situation in which a man mates with his wife once, and then two or three children are born. Each one is different from the other in his ways and character: one is virtuous, one is wicked, and one is average. So there are three strands of the spirit that stretch out, fly, and are included within three worlds: BRIYAH, YETZIRAH, AND ASIYAH.

57. תָּא חֲזִי, כָּל חַטָּאוֹי דְּבַר נֶשׁ, כְּלֵהוּ חַבְלוֹתָא דִּילֵיהּ, תְּלִינן בְּתַשׁוּבָה, וְחַטָּאָה דְּאוֹשִׁיד זְרַעָא עַל אַרְעָא, וּמְחַבְלָא אַרְחִיָּה, וְאַפִּיק זְרַעָא עַל אַרְעָא, מְחַבֵּיל לֵיהּ, וּמְחַבֵּיל אַרְעָא. וְעֵלִיָּה כְּתִיב נִכְתָּם עֲוֹנָךְ לִפְנֵי, וְכְתִיב בֵּיהּ כִּי לֹא אֵל חִפֵּץ רָשַׁע אֶתָּה לֹא יִגְוֹרֵךְ רַע, בַּר בְּתַשׁוּבָה סָגִי. וְכְתִיב וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה' וַיִּמִּיתֵהוּ ה', וְהָא אֶתְמַר.

58. אָמַר לוֹ אֲמַאי דְּאִין קִדְשָׁא בְּרִיךְ הוּא עֲלֵמָא בְּמִיא, וְלֹא בְּאֶשָׁא, וְלֹא בְּמַלְאָה אַחֲרָא. אָמַר לוֹ רַזָּא הוּא, דְּהָא אִינוּן חַבֵּילוֹ אַרְחִיָּהוּ, בְּגִין דְּמִינן עֲלֵאִין וּמִינן תַּתְּאִין לֹא אֶתְחַבְּרוּ דְּכַר וְנוֹקְבָא כְּדָקָא יֵאוּת, מֵאן אִינוּן דְּחַבֵּילוֹ אַרְחִיָּהוּ, כְּגִוּוֹנָא דְּאִ מִינן דְּכוֹרִין וְנוֹקְבֵי. וְעַל דְּאֶתְדַּנּוּ בְּמִיא, בְּמַה דְּאִינוּן חֲבוּ.

59. וּמִינן הוּוּ רְתִיחֵן וּפְשֵׁטוּ מִשְׁכָּא מְנִיָּהוּ, כְּמַה דְּחַבֵּילוֹ אַרְחִיָּהוּ בְּמִינן רְתִיחֵן, דִּינָא לְקַבֵּל דִּינָא, הַה"ד נִבְקְעוּ כָּל מַעֲיִנוֹת תְּהוֹם רַבָּה, הָא מִינן תַּתְּאִין. וְאַרְבּוּבֵת הַשְּׁמַיִם נִפְתַּחוּ, דְּאִ מִינן עֲלֵאִין. מִינן עֲלֵאִין וְתַתְּאִין.

60. רַבִּי חִיָּיא וְרַבִּי יוֹסִי, הוּוּ אֶזְלֵי בְּאַרְחָא, וּמְטוּ לְגַבֵּי טוּרִין רַבְרַבִּין, וְאַשְׁכַּחוּ בִּינֵי טוּרִיא, גְּרַמֵּי בְּנֵי נֶשָׁא, דְּהוּוּ מְאִינוּן בְּנֵי טוּפְנָא, וּפְסַעוּ תַּלְתַּת מְאָה פְּסִיעֵן, בְּגִרְמָא חֲדָא. תְּוֹוְהוּ, אָמְרוּ, הֵינּוּ דְּאָמְרוּ חַבְרָנָא, דְּאִינוּן לֹא הוּוּ מִסְתַּפֵּי מְדִינָא דְּקִדְשָׁא בְּרִיךְ הוּא, כְּמַה דְּכְתִיב וַיֹּאמְרוּ לְאֵל סוּר מִמֶּנּוּ וְדַעַת דְּרַכִּיךְ לֹא חִפְצָנוּ. מַה עֲבַדוּ, הוּוּ סְתִימִין בְּרַגְלֵיהוּ, מְבוּעֵי תְּהוֹמָא, וּמִינן נִפְקִין רְתִיחֵן, וְלֹא יָכִילוּ לְמִיקָם בְּהוּ, עַד דְּהוּוּ נִשְׁמַטִּין, וְנִפְלוּ בְּאַרְעָא וּמִיָּתִין.

61. וַיּוֹלֵד נֹחַ שְׁלֹשָׁה בָּנִים וְגו'. אָמַר רַבִּי חִיָּיא לְרַבִּי יְהוּדָה, תָּא וְאִימָא לָךְ מְלֵי דְּשִׁמְעָנָא בְּהַאי, מְתַל, לְבַר נֶשׁ דְּאֶעִיל לְנוֹקְבָא אִיבָא דְּמַעְהָא בְּזַמְנָא חֲדָא, וְנִפְקֵי תְּרִין אוּ תַּלְתָּא בְּנִין, חַד מִתְּפַרְשָׁא מֵאַחֲרָא, בְּאוּרְחוּי, בְּעוּבְדוּי, דָּא זְכָאָה, וְדָא חֵיבָא, וְדָא בִּינוּנֵי, אוּף הֶכָא נִמִּי, תַּלְתַּת קְטְרֵי דְּרוּחָא אֶזְלִין, וְשִׁטָּאן, וְאַתְכְּלִילֵן בְּתַלְתַּת עֲלֵמִין.

62. Come and behold: the Neshamah emerges FROM MALE AND FEMALE OF ATZILUT, and it passes through mountains of separation INTO THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. There, the Ruach connects to the Neshamah. The Neshamah descends down toward the Nefesh, joins the Ruach, and they all connect with each other. Rabbi Yehuda said: The Nefesh and the Ruach are included one with the other WHEN A PERSON IS BORN IN THE WORLD. AND THERE CAN NEVER BE A NEFESH WITHOUT A RUACH. The Neshamah resides in a man's character and ways, WHICH MEANS THAT THE NESHAMAH IS NOT BORN WITH THE NEFESH AND RUACH. THEREFORE, HE SHOULD DRAW HIS NESHAMAH DOWN TO HIM BY WALKING A STRAIGHT AND GOOD PATH. The Neshamah resides in a secret compartment, whose location is unknown. IT IS BORN WITH THE SIX ENDS, WHICH ARE NEFESH, RUACH, AND THE UPPER THREE SFIROT. THESE REMAIN IN THE FEMALE PRINCIPLE OF ATZILUT, HIDDEN FROM THE RESIDENTS OF BRIYAH, YETZIRAH, AND ASIYAH.

63. A person who comes to purify himself is aided with a holy Neshamah. He is then purified, sanctified, and called holy. But if he does not merit and does not come to purify himself, then only two grades-Nefesh and Ruach-are open to him; for him, there is no holy Neshamah. Not only that, but if a person comes to defile himself, then he is defiled and loses heavenly support. Therefore, each person is judged according to his ways. THAT IS WHY IF A PERSON REPENTS AND COMES TO PURIFY HIMSELF, HE WILL GET THE SUPPORT AGAIN. BUT, YOU MAY POINT OUT, WHEN A PERSON IS BORN HE RECEIVES ONLY THE NEFESH OF THE "CLEAN CATTLE." STILL, THE RUACH IS ALWAYS INCLUDED WITH THE NEFESH, AS ALREADY EXPLAINED. THUS, HE HAS THE NEFESH AND THE RUACH AS SOON AS HE IS BORN, BUT THE NESHAMAH FROM THE SIDE OF THE "PURE CATTLE" IS RECEIVED ACCORDING TO HIS DEEDS. AND THIS APPLIES TO EVERY GRADE OR LEVEL.
Tosefta (addendum)

64. We are the high ties of the greatest of fortresses. THE TERM 'TIES' REFERS TO THE NEFESH, RUACH, AND NESHAMAH, WHICH ARE CALLED 'THREE TIES.' IN OTHER WORDS, OUR NEFESH, RUACH, AND NESHAMAH ARE TIED TOGETHER IN THE CENTRAL COLUMN, WHICH IS THE STRONGEST OF ALL THE FORTRESSES. IT IS CAPABLE OF STANDING UP TO THE 'OTHER SIDE.' Therefore, the eyes and the ears are open, MEANING CHOCHMAH AND BINAH, WHO ARE CALLED 'EYES AND EARS.' A voice from the voices descends from above and smashes mountains and rocks, MEANING THAT THE CENTRAL COLUMN, WHICH IS CALLED THE 'VOICE' AND IS DA'AT, INCLUDES THE THREE VOICES OF CHOCHMAH, BINAH, AND DA'AT OF DA'AT. BUT ONLY ONE VOICE DESCENDS AND ILLUMINATES FROM ABOVE DOWNWARD AND SMASHES ALL THE STRONG KLIPOT THAT ARE CALLED 'MOUNTAINS AND ROCKS'. BUT THE TWO UPPER VOICES, WHICH ARE CHOCHMAH AND BINAH OF DA'AT, ARE NOT DRAWN DOWN. Those who see, but do not see, and who have become hard of hearing and have difficulty seeing; who do not see, do not hear, and do not know how to understand between the one located and included between the two--they are pushed out.

65. They cling to these two-MEANING TO THE TWO COLUMNS OF RIGHT AND LEFT WHICH ARE CHOCHMAH AND BINAH. While the one-the best of craftsmen, WHICH IS THE CENTRAL COLUMN AND THE MASTER CRAFTSMAN, ON WHOM ALL THE MOCHIN DEPENDS does not reside among them. THEREFORE they do not enter among the holy books. Because all those who do not have the craftsman, OR THE CENTRAL COLUMN residing among them are not written in the 'Book of Memories.' THIS MEANS THAT THEY RECEIVE NEITHER THE GREAT MOCHIN OF BINAH, WHICH IS CALLED THE 'BOOK OF MEMORIES', NOR THE 'BOOK OF LIFE.' Therefore, they are erased from the 'Book of Life' and have no share in it. As it is written: "Let them be blotted out of the book of the living, and not be written with the righteous" (Tehilim 69:28).

62. תָּא חֲזוּ, נִשְׁמָתָא נִמְקָתָא, וְאֵעִיל בֵּין טוּרֵי פְּרֻדָּא, וְאִתְחַבַּר רֻחָא בְּנִשְׁמָתָא, נְחִית לְתַתָּא, אִתְחַבַּר נֶפֶשׁ בְּרוּחַ, וְכִלְהוּ אֲזִלֵי וּמִתְחַבְּרִין דָּא עִם דָּא, אָמַר רַבִּי יְהוּדָה, נֶפֶשׁ וְרוּחַ כְּלִילִין דָּא עִם דָּא, נִשְׁמָתָא שְׂרִיא בְּאַרְחוּי דְּבַר נֶשׁ, וְהִיא מְדוּרָא טְמִירָא דְּלֹא אֲתִיירַע אֲתֵרְהָא.

63. אֲתָא בַר נֶשׁ לְאִתְדַבְּרָא, מְסִייעִין לִיהּ בְּנִשְׁמָתָא קְדִישָׁא, וְדַבְּאֵן לִיהּ, וּמְקַדְּשִׁין לִיהּ, וְאִקְרִי קְדוּשָׁא. לֹא זָכָה, וְלֹא אֲתִי לְאִתְדַבְּרָא, תְּרִין דְּרָגִין פְּתִיחִין, דְּאִינוּן נֶפֶשׁ וְרוּחַ בִּיהּ, נִשְׁמָתָא קְדִישָׁא לִית בִּיהּ. וְלֹא עוֹד, אֲלֵא דְאִי יִסְתָּאב מִסְּאֲבִין לִיהּ, וְסִינְעָא דְלַעִילָא אַעֲדִין מִינִיהּ. מִכָּאן וְלַהֲלָא, כֹּל חַד לְמוּם אֲרַחֲיָה.

64. קְטוּרֵי רִמָּאי דְקִסְטוּרֵי דִּיהוּא סְטְרָא אֲנִן פְּתִיחִין עֵינִין, פְּתִיחִין אֹדְנִין, קַל מִן קְלִיא נְחִית מֵעִילָא לְתַתָּא, מִתְבַּר טוּרִין וְטַנְרִין, מֵאֵן אִינוּן דְחָמָאן וְלֹא חָמָאן, אֲטִימִין אֹדְנִין, סְתִימִין עֵינִין, לֹא חָמָאן וְלֹא שְׁמַעִין, לֹא יַדְעִין בְּסַכְלָתְנֹן, חַד דְכִלְיָא בְּתִרִין בְּגוּוּיָהוּ, דְחִינִין לִיהּ לְבַר.

65. אִינוּן מִתְדַבְּקִין בִּיהּ בְּאִינוּן תְּרֵי. חַד אֹמְנָא דְאֹמְנָא, לֹא שְׂרִיא בְּגוּוּיָהוּ, לֹא עֲאֲלִין בֵּין סַפְרֵי קְדִישִׁין, כֹּל אִינוּן דְאֹמְנָא דָּא לֹא שְׂרִיא בְּגוּוּיָהוּ, לֹא אֲכַתְבוּ בְּסַפְרֵי דְכַרְנִיָּא, אֲתַמְחוּן מִסְפָּרָא דְחַיִּי, כְּמָא דָּאֵת אָמַר יִמְחוּ מִסְפָּר חַיִּים וְעִם צְדִיקִים אֵל יִכְתְּבוּ.

66. Woe to those who leave this world ERASED FROM THE 'BOOK OF LIFE.' Who shall ask about them and plead for them when they are turned over to hands of THE ANGEL Dumah, and are in the burning fire, which they can leave only on the first day of the month and on the days of Shabbat? As it is written: "And it shall come to pass, that from one new moon to another and from one Shabbat to another, shall all flesh come to worship before Me, says Hashem" (Yeshayah 66:23). When THE SHABBAT AND THE BEGINNING OF THE MONTH are over, an announcer from the north says, "The wicked shall be turned back to Sh'ol" (Tehilim 9:18). Angels of destruction then gather and attack them with four burning winds of fire in the valley of Ben Hinnom. THEY DO SO TO PUNISH THE WICKED WHO SPOILED THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

67. They are visited three times a day DURING THE THREE PERIODS OF MATING BETWEEN ZEIR ANPIN AND THE FEMALE PRINCIPLE. THESE VISITS OCCUR DURING THE THREE PRAYERS OF EACH DAY TO EASE THEIR PUNISHMENT. Not only that, but when Yisrael says aloud, 'Amen, may the great name of Hashem be praised,' during the Kadish, THEN THERE IS MATING IN THE UPPER WORLDS, and the Holy One, blessed be He, is filled with compassion and mercy and forgives all. Then He signals to the angel appointed over the gates of Gehenom, whose name is Samariel and who has three keys with which he opens the three gates to the side of the desert. And then they see the light of this world, AND IMMEDIATELY as a fiery smoke comes and conceals the ways OF LIGHT AND IT BECOMES DARK.

68. Then the three in charge, who have trowels in their hands, use them to fan the smoke and blow it back to its place. Then, they are at ease for an hour and a half, after which they return to the fire. They are also at ease three times a day, as well as each and every time Yisrael answer 'Amen, may the great name of Hashem be praised.' Happy are the righteous whose paths and ways illuminate and shine to all directions in the world to come. As it is written: "But the path of just men is like the gleam of sunlight that shines ever more brightly until the height of noonday" (Mishlei 4:18).

11. The punishment in Gehenom

A positive and healthy fear of sin can inspire us to pursue spiritual development, thereby avoiding the negative repercussions inherent in our world of cause and effect.

69. Rabbi Aba said that in Gehenom, there are compartments upon compartments, seconds, thirds, and so on until seven—our friends have already explained this issue. Happy are the righteous who guard themselves from the sins of the wicked and do not follow in their paths nor defile themselves. For when a person who has become impure dies, he passes onto the World of Truth and goes down into Gehenom. There he descends, until he reaches the lowest compartment.

70. And there are two compartments close to each other that are called Sh'ol and Avadon. Whoever reaches Sh'ol is judged and punished there and is then raised to a different, but higher, compartment. This continues until he is released from there. But those who go down and reach Avadon are never raised from there again. That is why it is called Avadon (lost), because they are lost there forever.

66. וי לון כד יפקון מהאי עלמא, ווי לון, מאן יתבע לון, כד יתמסרון בידא דדומה, ויתוקרון בנורא דדליק ולא יפקון מניה, בר בריש ירחי ושבתי, כד"א והיה מדי חדש בחדשו ומדי שבת בשבתו יבא כל בשר להשתחוות לפני אמר ה'. לבתר כרוזא דבסטר צפון אכריז עליהו ואמר ישובו רשעים לשאלה וגו'. כמה חבילי טריקין אתכנשו עליהו, בארבע סטרין אשא מלהטא בגי בן הנם.

67. תלת זמנן ביומא מתפקדן, ולא עוד אלא בזמנא דישראל אתיבו בקול רם אמן יהא שמייה רבא מברך, קדשא בריך הוא אתמלי רחמין, וחייס על כלא, ורמיו למלאכא דממנא על תרעי דגיהנם, סמריאל שמייה, ותלת מפתחן בידיה, ופתח תלת תרעין דבסטר מדברא, וחמאן נהורא דהאי עלמא, אתא תננא דנורא, וסתים אורחין.

68. כדין תלת ממנן, דתחות ידיהו תלת מגרומין, מנשבן בידיהו, ואתיבו תננא לאתריהו. ורווחין לון שעתא ופלגות שעתא, ולבתר תייבין לאשוייהו. וכן תלת זמנן ביומא, ובכל זמנן דאמרי ישראל אמן יהא שמייה רבא מברך וכו' אינון רווחין לון. זכאין אינון צדיקיא דאורחיהון מנהרא בההוא עלמא, לכל סטרין, כד"א ואורח צדיקים כאור נוגה הולך ואור עד נכון היום. (עד כאן לשון התוספתא).

69. רבי אבא אמר בגיהנם אית מדורין על מדורין, תניינין תליתאין עד שבע, והא אוקמוה חבריא. וזכאין אינון צדיקיא, דאינון מסתמרין מחובי חייביא, ולא אזלי בארחהו, ולא מסתאבי בהו, וכל מאן דאסתאב, כד אזיל לההוא עלמא, נחית לגיהנם, ונחית עד מדורא תתאה.

70. ותרין מדורין אינון, דסמיכין דא עם דא, שאול ואבדון. מאן הנחית לשאול דינין ליה תמן, ומקבל ענשיה, וסליקו ליה למדורא אחרא עלאה, וכן דרגא בתר דרגא, עד דאנון סלקין ליה. אבל מאן הנחית לאבדון, לא סלקין ליה לעלמין, ובגין כןאקרי אבדון, דהא אביד הוא מכלא.

71. Come and behold: Noach the righteous warned the people of his generation, but they did not heed him until the Holy One, blessed be He, brought the punishment of Gehenom upon them. What is the punishment Gehenom? It is fire and snow, water and fire; the first is cold, the other boiling. And all of that generation were sentenced to punishment in Gehenom and lost from the world.

71. תָּא חֲזִי, נַח זָכָא, הוּא אֲתָרִי בְּנֵי דְרִיָּה, וְלֹא הוּוּ שְׁמַעֵי לֵיהּ, עַד דְּקִדְשָׁא בְּרִיךְ הוּא אֵינִיתִי עַלְיֵיהּ דִּינָא דְגֵיהֶנֶם. מַאי דִּינָא דְגֵיהֶנֶם, אֲשָׁא וְתִלְגָּא, מֵיָא וְאֲשָׁא, דָּא צְנִינָא וְדָא רְתִיחָא. וְכִלְהוּ בְּדִינָא דְגֵיהֶנֶם אֲתֵדְנוּ, וְאֲתֵאבִידוּ מֵעֲלָמָא.

72. After that punishment, the world was able to exist and function correctly. Noach entered the ark and brought into it all the species of living creatures of the world. So, of course, Noach was a tree that begot fruit, MEANING THAT HE WAS YESOD WHO IS CALLED RIGHTEOUS. And then all the species of the world emerged from the ark just as it happened above--MEANING JUST AS YESOD AND MALCHUT ABOVE.

72. וּלְבַתֵּר, אֲתִקְיִים עֲלָמָא כְּדָקָא חֲזִי לֵיהּ, וְעָאֵל נַח בְּתִיבָה, וְאֵעִיל בַּהּ כָּל זֵינָא וְזֵינָא דְעֲלָמָא. וְדָאי נַח עֵץ עוֹשֶׂה פְרִי הוּוּ, וְנִמְקוּ מִן תִּיבָה כָּל זֵינֵי עֲלָמָא, כְּגוּוּנָא דְלַעֲיָלָא.

73. Come and behold: when the tree that begets fruit, YESOD OF ZEIR ANPIN, is joined with the Fruit Tree, WHICH IS MALCHUT, then all the species of above-big and small animals and all their varieties-come forward, each with other members of its species. As it is written: "both small and great beasts" (Tehilim 104:25). So was the case with Noach and the ark. They all emerged from the ark, MEANING THEY ALL WERE CORRECTED WHILE THEY WERE IN THE ARK. IT IS THE SAME WITH THE OFFSPRING ABOVE, WHO RECEIVE THEIR CORRECTION FROM MALCHUT. And the world exists just as IT DOES above. And this is why Noach is called the Man of the Earth and "a just man," MEANING THAT THE RIGHTEOUS IS JUST AS IS YESOD ABOVE, as has been previously explained.

73. תָּא חֲזִי, כִּד הָאֵי עֵץ עוֹשֶׂה פְרִי אֲתַחֲבַר בְּעֵץ פְּרִי, כָּל אֵינּוֹן זֵינִין דְלַעֲיָלָא, חִיוּן רַבְרַבָּן וְזַעֲרִין, וְכַמָּה זֵינִין, וְכָל חַד לְזֵינִיָּה, כְּדָא חֵיות קִטְנוֹת עִם גְּדוּלוֹת. כְּגוּוּנָא דָּא נַח בְּתִיבָה, וְכִלְהוּ נִמְקוּ מִן תִּיבּוֹתָא, וְאֲתִקְיִים עֲלָמָא כְּגוּוּנָא דְלַעֲיָלָא. וּבְגִינֵי כֵךְ נַח אִישׁ הָאֲדָמָה אֲקָרִי. נַח אִישׁ צְדִיק אֲקָרִי, וְהָא אֲוִקְמוּהּ.

74. Rabbi Chiya said: For 300 years before the Great Flood, Noach warned them to change their ways but they did not listen to him until the time when the Holy One, blessed be He, had finished waiting for them to repent. THIS IS AS WRITTEN: "YET HIS DAYS SHALL BE A HUNDRED AND TWENTY YEARS." Then they were lost from the world. Come and behold: IN THE PREVIOUS PORTION OF THE WEEK, it is written: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them" (Bereshheet 6:1). And they went naked in front of all. And then, what is written? "And the sons of Elohim saw the daughters of men (Bereshheet 6:2). This was the main cause THAT BROUGHT THEM to continue sinning until it finally caused them to be destroyed. And because of that they followed the evil inclination, held fast to its trunk and roots, rejected the Holy faith among themselves, and became defiled. So it is written: "The end of all flesh has come before me" (Bereshheet 6:13), to teach that they were enticed.

74. רַבִּי חִיָּיא אָמַר, תִּלְתַּת מָאָה שָׁנִין, עַד לֹא אֲתִי טוֹפְנָא, הוּוּ נַח אֲתָרִי בַּהּ, עַל עוֹבְדֵיהוֹן, וְלֹא הוּוּ שְׁמַעֵין לֵיהּ, עַד דְּקִדְשָׁא בְּרִיךְ הוּא אֲשֵׁלִים זְמָנָא דְאֲוִרִיךְ לוֹן, וְאֲתֵאבִידוּ מֵעֲלָמָא. תָּא חֲזִי, מַה בְּתִיב לַעֲיָלָא וְיָהִי כִי הֵחַל הָאָדָם לָרוֹב עַל פְּנֵי הָאֲדָמָה, וּבְנוֹת יוֹלְדוּ לָהֶם, וְהוּוּ אֲזֵלִין עֲרִטִילָאִין לַעֲיָנִיהוֹן דְּכָלָא, מַה בְּתִיב וַיִּרְאוּ בְנֵי הָאֱלֹקִים אֶת בְּנוֹת הָאָדָם וְגו', וְדָא הוּוּ יְסוּדָא וְעַקְרָא לְמִיגְדָא בְּחוֹבֵיהוֹן, עַד דְּגָרִים לוֹן לְאֲשִׁתְצָאָה מֵעֲלָמָא. וּבְגִין כֵּךְ אֲתַמְשַׁכָּאן בְּתַר יְצַר הָרַע, וּבְגִזְעוּי וְשִׁרְשׁוּי, וְדָחוּ מִהֵימְנוּתָא קְדִישָׁא מִבִּינֵיהוּ, וְאֲסַתְּאֲבוּ, כְּמַה דְאֲתַמְר. בְּגִין כֵּךְ קַץ כָּל בָּשָׂר בָּא לְפָנֵי לְאַלְפָא קְטִיגוֹרִיָּא עַלְיֵיהּ.

12. "The end of all flesh"

When the Angel of Death is given free rein as a result of the accumulated negative actions of mankind, his power becomes vastly enlarged. Even innocent souls who inadvertently cross his path fall victim to his powers of death and destruction. Nevertheless, Noah was able to find refuge within the Ark. The Zohar reveals that the Zohar itself is an embodiment of the Ark, and can therefore provide protection in times of chaos and destruction.

75. Elohim said to Noach, "The end of all flesh has come before me" (Bereshheet 6:13). Rabbi Yehuda related this verse to the one reading, "Hashem, make me know my end and the measure of my days what it is; Let me know how short lived I am" (Tehilim 9:5). King David said to the Holy One, blessed be He,; There are two 'ends,' one on the right and one on the left. And they are two paths for man to walk to the World of Truth. THERE is an end to the right, because it is written: "at the end of the days (also: 'right')" (Daniel 12:13). And THERE ALSO IS an "end of the left," as is written: "He sets an end to darkness, and the ending of all things does he investigate; the stones of darkness and the shadow of death" (Iyov 28:30). Who is the investigator? He is none other than the end who is to the left; HE IS THE INVESTIGATOR who brings darkness upon the faces of the creatures.

76. 'The end of the right' is, as we have previously said, 'to the end of the right.' As the Holy One, blessed be He, said to Daniel: "But go your way till the end be; for you shall rest" (Daniel 12:13). Daniel asked Him: "in this world or in the World of Truth?" He answered him, In the World of truth! As it is written: "They shall rest in their resting places (Yeshayah 57:2). He asked him, At the time when they shall rise from the earth--MEANING AT THE TIME OF THE RESURRECTION OF THE DEAD - "shall I rise and be among them or not?" He answered him: "And stand." Daniel continued, "I know that at the time of the resurrection they shall rise in groups. Some of them shall be the righteous, while the others shall be the wicked of the world. But I do not know with whom shall I rise!" He answered him, "for your allotted portion," MEANING 'AMONG THE RIGHTEOUS'. He continued, But you said 'go your way till the end be.' But there is the 'end of the right' and the 'end of the left,' and I do not know to which one I will go He answered him, 'To the end of the right.'

77. Similarly, David said to the Holy One, blessed be He : "Hashem, make me know my end. What is the portion of my lot?" (Tehilim 39:5) THAT IS, HE WANTED TO KNOW HIS FATE. And he had no rest until he was told, "Sit at my right hand" (Tehilim 110:1). Come and behold: the Holy one, blessed be He, told Noach as well: "The end of all flesh has come before me." Noach asked, "which 'end'?" THE 'END OF THE RIGHT' OR THE 'END OF THE LEFT'?" AND HE ANSWERED, it is the 'end' that brought darkness upon the faces of the creatures and caused the 'end' of all flesh, WHICH MEANS IT IS THE END OF THE LEFT, WHICH IS THE ANGEL OF DEATH.

78. From the words "has come before me" we learn that the wicked people of the world go out of their way to attract the Angel of Death upon themselves in order to bring darkness upon themselves. Therefore, because they give him permission, he grabs the soul. But he never takes the soul without permission. That is why THE VERSE READS, "has come before me." THIS MEANS THAT HE COMES BEFORE ME to get permission to bring darkness upon the faces of people of the world. And that is why it is written: "I will destroy them with the earth." Because I GAVE HIM PERMISSION: "make an ark of Gopher wood," on which to save yourself so that he should have no power over you.

79. Come and behold: We have learned that when there is a plague in a city or in the world, a person should not show himself in the marketplace, because the Angel of Destruction has received permission to destroy everything. This is why the Holy one, blessed be He, told Noach, "It behooves you to take heed and not show yourself before the Angel of Destruction, so that he may not have power to rule over you.'

75. וַיֹּאמֶר אֱלֹהִים אֶל נֹחַ כֹּךְ כָּל בֶּשֶׂר בָּא לְפָנַי. רַבִּי יְהוּדָה פִּתַח הוֹדִיעֵנִי ה' קִצִּי וּמֵדַת יָמַי מַה הִיא אֲדַעָה מַה חֶדְלִי אֲנִי. אָמַר דָּוִד קָמִי קִדְשָׁא בְרִיךְ הוּא תְרִין קִצִּין אֵינּוֹן, חֵד לַיְמִינָא וְחֵד לְשְׂמָאלָא, וְאֵינּוֹן תְרִין אֹרְחִין לְמַהָךְ בְּהוּ בְנֵי נִשְׂא לְהֵהוּא עֲלֵמָא. כֹּךְ לַיְמִינָא, דְכְתִיב לְכֹךְ הַיְמִין, וְכֹךְ לְשְׂמָאלָא, דְכְתִיב כֹּךְ שֵׁם לְחֻשְׁךְ וְלְכָל תְּכַלִּית הוּא חוֹקֵר אֲבָן אֹפֶל וְצִלְמוֹת. מֵאִי וְלְכָל תְּכַלִּית הוּא חוֹקֵר, מֵאֵן הוּא חוֹקֵר, אֵלָא הוּא כֹךְ לְשְׂמָאלָא דְמַחְשִׁיךְ אֲפִיהוֹן דְּבְרִייתָא.

76. כֹּךְ לַיְמִינָא, בְּדִקְאֲמָרְךָ, דְכְתִיב לְכֹךְ הַיְמִין. אֲמַרְלוּקְדְשָׁא בְרִיךְ הוּא לְדַנְיָאֵל, וְאַתָּה לָךְ לְכֹךְ וְתַנּוּחַ. אֲמַרְלוּמְנַחָה בְּהַאי עֲלֵמָא, אוּ בְּהֵהוּא עֲלֵמָא, אֲמַרְלוּבְּהֵהוּא עֲלֵמָא, כַּד"א יְנַחֵחוּ עַל מִשְׁכְּבוֹתָם. אֲמַרְלוּבְּזִמְנָא דִּיקוּמוֹן מְעַפְרָא, אֵיקוּם בִּינְיָהוּ, אוּ לָאוּ, אֲמַרְלוּוֹתְעַמּוֹד, אֲמַרְלוּהָא יְדַעְנָא דִּי יְקוּמוֹן כְּתוּת כְּתוּת, מְנַהוֹן דְּזַכָּאֵי קְשׁוּט, וּמְנַהוֹן דְּחַיִּיבֵי עֲלֵמָא, וְלֹא יְדַעְנָא עִם מֵאֵן מְנַהוֹן אֵיקוּם, א"ל לְגוֹרְלָךְ. אֲמַר לִיָּהּ, הֵא אֲמַרְתָּ וְאַתָּה לָךְ לְכֹךְ, אֵית כֹּךְ לַיְמִינָא, וְאֵית כֹּךְ לְשְׂמָאלָא, וְלֹא יְדַעְנָא לְאֵן כֹּךְ, לְכֹךְ הַיְמִין, אוּ לְכֹךְ הַיְמִינִים. אֲמַרְלוּלְכֹךְ הַיְמִין.

77. אוּף הֵכָא, דָּוִד אֲמַרְלוּלְקְדְשָׁא בְרִיךְ הוּא הוֹדִיעֵנִי ה' קִצִּי, מַה אִיהוּ חוֹלְק עֲדָבִי, וְלֹא נָח דַּעְתִּיהָ עַד דְּאַתְבָּשֶׁר דִּיהוּ לַיְמִינָא, דְכְתִיב שֵׁב לַיְמִינֵי. תָּא חֲזִי אוּף קְדְשָׁא בְרִיךְ הוּא אֲמַרְלוּלְנַח, כֹּךְ כָּל בֶּשֶׂר בָּא לְפָנַי, מֵאֵן אִיהוּ דָּא כֹךְ, דְּאַחְשִׁיךְ אֲפִייהוּ דְּבְרִייתָא, דְּאִיהוּ כֹךְ כָּל בֶּשֶׂר.

78. בָּא לְפָנַי. מִכָּאן אוּלִיפְנָא, חַיִּיבֵי עֲלֵמָא מְקַדְמִין לִיָּהּ, וּמִשְׁכָּן לִיָּהּ עֲלִייהוּ, לְאַחְשָׁכָא לוֹן, דְּכִיּוֹן דִּיהִבֵי לִיָּהּ רְשׁוּתָא, נְטִיל נְשִׁמְתָא, וְלֹא נְטִיל עַד דִּיהִבֵי לִיָּהּ רְשׁוּתָא, וְעַל דָּא בָּא לְפָנַי, לְמִיטַל רְשׁוּ לְאַחְשָׁכָא אֲפִייהוּ דְּבִנֵי עֲלֵמָא, וּבְגִינֵי כָךְ, וְהַנְנִי מִשְׁחִיתָם אֶת הָאָרֶץ. וְעַל דָּא, עֲשֵׂה לָךְ תִּיבַת עֲצֵי גּוֹפֵר, בְּגִין לְאַשְׁתּוּזָבָא, וְלֹא יָכִיל לְשַׁלְטָאָה עֲלֶךָ.

79. תָּא חֲזִי תְנִינָן, בְּזִמְנָא דְּמוּתָא אֵית בְּמַתָּא אוּ בְּעֲלֵמָא, לֹא יִתְחַזִּי בַר נִשׁ בְּשׁוּקָא, בְּגִין דְּאֵית לִיָּהּ רְשׁוּ לְמַחְבְּלָא לְחַבְלָא כְּלָא. בְּגִינֵי כָךְ אֲמַרְלוּ קְדְשָׁא בְרִיךְ הוּא, בְּעֵי לָךְ לְאַסְתְּמָרָא, וְלֹא תְחַזִּי גְרַמְךָ, קָמִי דְּמַחְבְּלָא, דְּלֹא יִשְׁלוּט עֲלֶךָ.

80. But, you might say, who mentioned an Angel of Destruction here? It was only the onrush of the waters that BECAME A FLOOD. Now come and behold: Whether the world is stricken, or even when the world is only given over for judgment, the Angel of Destruction is in the middle of all punishment done in the world. Now, here as well, there was a Flood. The Angel of Destruction walked within the Flood, and, as a result, he was called 'THE FLOOD.' Thus, he was included within it. So the Holy One, blessed be He, told Noah to hide himself INSIDE THE ARK and not to show himself to the world.

81. And you may wonder how the ark survived, even though it was seen in the world through which the Angel of Destruction walked? But, as long as the face of the person is not seen by the Angel of Destruction, he cannot rule over him. And how do we know this? From Egypt. Because the verse reads: "as none of you shall go out of the door of his house until the morning" (Shemot 12: 22). The reason is that the Angel of Destruction was present OUTSIDE and could destroy anyone, and none should be seen before him. This is why Noah and all those who joined him hid within the ark. There, the Angel of Destruction had no power over them.

82. Rabbi Chiya and Rabbi Yosi were on their way, when they came upon the mountains of Ararat, where they observed some deep ravines which had been left from the days of the Great Flood. Rabbi Chiya told Rabbi Yosi: These ravines are from the days of the Great Flood, and the Holy One, blessed be He, has left them to stay on throughout all the generations to come, so that the sins of the wicked would not be erased before him.

83. Because it is the way of the Holy One blessed be He. He desires that the righteous who fulfill His will be remembered above as well as below. He desires that their memories not be forgotten through the generations. Likewise, He also desires that the wicked who do not fulfill His will BE REMEMBERED. HE DESIRES that their sins never be forgotten and their punishments and their wicked ways always remembered, as it is written: "The stain of your iniquity remains before me" (Yirmeyah 2:22).

80. ואי תימא מאן יהיב הכא מחבלא, דהא מין הוּ ואתגברו. תא חזי, לית לך דינא בעלמא, או כד אתמחי, או כד אתמסר עלמא בדינא, דלא אשתבח הוא מחבלא, דאזיל בגו אינון דינין דאתעבידו בעלמא. אוף הכי הכא, טופנא הוה, ומחבלא אזיל בגו טופנא, ואיהו אקרי הכי דאתכליל בשמא דא. ועל דא, אמר קדשא בריך הוא לגח, לטמרא גרמיה, ולא יתחזי בעלמא.

81. ואי תימא האי תיבותא אתחזי בגו האי עלמא, ומחבלא אזיל בגויה. כל זמנא דלא יתחזי אפוי דב"נ קמי מחבלא, לא וכול לשלטאה עליה. מנלן ממצרים, דכתיב ואתם לא תצאו איש מפתח ביתו עד בקר, מאי טעמא, בגין דאיהו אשתבח, ויכול הוא לחבלא, ולא אצטרין לאתחזאה קמיה. בגין כך הוה גניז גח, וכל אינון דעמיה בתיבותא, ומחבלא לא וכול לשלטאה עליהו.

82. רבי חייא ורבי יוסי הוּ אזלי בארחה, אערע בהני טורי דקרו, חמו רשימין בקיעין בארחה, דהוּ מן יומי דטופנא, א"ל רבי חייא לר' יוסי, הני בקיעין דהוּ מיזמוי דטופנא, וקדשא בריך הוא שביק לון לדרי דרין, בגין דלא יתמחי חוביהון דרשיעיא קמיה.

83. דכך ארחוי דקדשא בריך הוא, לזכאין דעבדין רעותיה, בעי דיכרון להו לעילא ותתא, ולא יתנשי דוכרניהון לדרי דרין לטב. בגוונא דא לרשיעיא דלא עבדין רעותיה, בגין דלא יתנשי חוביהו, ולאדכרא ענשיהו ודכרניהון לביש לדרי דרין. היינו דכתיב נכתם עונך לפני וגו'.

13. "Cry you with a shrill voice... poor Anatot!"

Whereas Moses was able to help generate the revelation of Light on Mount Sinai, including the state of immortality, Noah was unable to accomplish the same feat in his time. The Zohar explains that Noah was a force of one, while Moses achieved a critical mass of people through the six hundred thousand souls who stood on Sinai. Awareness and inner motivation to bring about the total removal of evil and chaos from this earth is imbued to the reader through these passages. They awaken a desire to transform our own negative nature, and to share the Light of the Zohar. According to all Kabbalists, the Zohar is the most effective of all instruments for removing the negative inclinations born into the hearts of mankind. When a critical mass of people have embraced its wisdom, we will permanently eradicate all of humanity's pain and suffering.

84. Rabbi Yosi quoted: "Cry you with a shrill voice, oh daughter of Gallim! Hark, oh Laisha! Oh you, poor Anatot!" (Yeshayah 10:30). Our companions have already explained this verse, which refers to the 'Congregation of Yisrael,' WHICH IS MALCHUT. So "cry with a shrill voice, O daughter of Gallim" refers to the daughter of Avraham the Patriarch IN THE SECRET OF 'THE FATHER ESTABLISHES THE DAUGHTER.' AND HE IS CHESED THAT ASCENDED TO CHOCHMAH. AND WHEN THE DAUGHTER HAS THE MOCHIN OF ABA, SHE IS THEN CALLED BAT GALLIM (lit. 'the daughter of springs'), as it is written: "A spring (Heb. gal), which is closed" (Shir Hashirim 4:12), MEANING THAT MALCHUT IS CALLED 'GAL' OR 'SPRING' WHEN SHE RECEIVES THE MOCHIN OF 'THE FATHER,' ABA. THEREFORE, HERE SHE IS ALSO CALLED 'GALLIM' OR 'SPRINGS,' BECAUSE 'springs' refer to the UPPER Lights that gather, enter MALCHUT, and fill her. THE GATHERING OF THESE LIGHTS IS THE SECRET OF THE THREE 'VOWELS' - CHOLAM, SHURUK, AND CHIRIK. As has already been quoted: "Your shoots are a garden of pomegranates" (Shir Hashirim 4:13). SO, THE 'SHOOTS' REFER ALSO TO THE UPPER LIGHTS THAT GATHER AND ARE DRAWN INTO MALCHUT, LIKE STREAMS AND RIVERS.

85. "Listen Laisha:" The word 'laisha' also appears in the verse, "The lion (Heb. laish) perishes for lack of prey" (Iyov 4:11). THIS MEANS IT IS THE OPPOSITE OF THE NAME 'GALLIM,' AS IT REFERS TO THE TIME WHEN MALCHUT, LACKING ABUNDANCE, HAS NO IMPORTANCE. 'Laish' is the masculine term; 'Laisha' is the feminine. SO WHEN THE TERM 'LAISHA' APPEARS, IT REFERS TO MALCHUT, WHICH IS THE FEMALE PRINCIPLE. AND HE ASKS, "Why is She called BY THE NAME 'Laish'? Is it because it is written: 'lion which is strongest among beasts?' (Mishlei 30:30). DOES THIS SIGNIFY THE LION'S MIGHT, or is it written to remind us that the lion perishes for lack of prey--WHICH IS BECAUSE OF LACK OF ABUNDANCE? AND HE ANSWERED: All that is said refers to 'Laish.' THE TERM 'LAISH' REFERS TO THE TIME WHEN MALCHUT IS AT THE POINT OF SHURUK, WHEN BOTH THE ASPECTS OF GVURAH AND THE LACK OF ABUNDANCE CONVERGE AND APPEAR IN HER. AT THIS STAGE, MALCHUT IS CALLED the lower Gvurah, as She is drawn down from the upper Gvurah, MEANING FROM THE GVURAH OF BINAH. AND THAT IS WHY SHE IS DESCRIBED AS THE LION, WHICH IS STRONGEST OF ALL BEASTS. But also, She is 'the lion perishes for lack of prey.' When these streams, WHICH ARE THE SUPERNAL LIGHTS, depart and do not enter her, then She is called the 'Laisha' (Lioness), which perishes for lack of prey. As is written: "The Lion perishes for lack of prey, and the lion's whelps are scattered abroad." (Iyov 4:11).

86. And when the verses mention 'Laisha' or 'poor Anatot,' meaning the poorest of the poor, the meaning is the same as in, "of the priests that were in Anatot" (Yirmeyah 1:1), and "Anatot, get on your fields" (I Melachim 2:26). THESE TERMS OF 'ANATOT' ALWAYS INDICATE POVERTY. HE FURTHER ASKED: What does SOLOMON want to teach us BY THE TERM 'ANATOT?' And he answered: As long as King David was alive, Evyatar became wealthy and prosperous. But after that, WHEN KING DAVID DIED, EVYATAR BECAME POOR. THEN King Solomon told him, Anatot, get on your fields.

87. HE ASKED: What is the true reason that Solomon called him BY THE NAME ANATOT? WHY SHOULD HE CALL HIM WITH A NAME OF DISGRACE? AND HE ANSWERED: He wanted to tell him that during your days, my father lived in poverty, but now THAT I AM RICH, get on your fields. FOR A PERSON WHO SERVED DURING THE DAYS OF POVERTY IS NOT FIT TO SERVE DURING THE DAYS OF PROSPERITY. HE FURTHER STATED that we should now explain why Evyatar was called Anatot. Should one assume that it was because he was from Anatot? We have already learned from the verse: "And one of the sons of Achimelech, the son of Achitov, named Evyatar, escaped" (I Shmuel 22:20). And he came from Nov, the city of the priests. We have learned that Nov is also called Anatot and why is it called Anatot--because of the poverty and destitution to which it had been reduced by King Shaul through the slaughter of all its priestly inhabitants. Nevertheless, THIS IS NOT THE TRUE REASON FOR THE NAME, BECAUSE Anatot was the name of a village that is not Nov. Rather, King Solomon called Evyatar Anatot, "because you were afflicted (Heb. hit'anita) in all that my father was

84. פתח רבי יוסי ואמר, צהלי קולך בת גלים הקשיבי לישה עניה ענתות. האי קרא אוקמוה חבריא, אבל האי קרא על כנסת ישראל אתמר. צהלי קולך בת גלים, ברתייה דאברהם אבינו. הכי אוקמוה, בת גלים כדכתיב גל נעול. גלים אינון נהורין דמתכנשי ואזלי ועאלין לגוה, ומליין לה כדכתיב שלחך פרדס רמונים.

85. הקשיבי לישה. כד"א ליש אובר מבלי טרף, ליש דכר, לישה נוקבא. אמאי אקרי ליש, אי משום דכתיב ליש גבור בפהמה או משום דכתיב ליש אובר מבלי טרף. אלא בלא איהו ליש: גבורה תתאה, ודאתי מגבורה עלאה; ליש אובר מבלי טרף, בשעתא דאינון נחלין מסתלקין ולא עאלין לגוה, כדין אתקרי לישה, דאבידת מבלי טרף, דכתיב ליש אובר מבלי טרף ובני לביא יתפרדו.

86. ומה דאמר, לישה, היינו עניה ענתות, מסכנא דמסכנותא, כד"א מן הכהנים אשר בענתות, וכתיב ענתת לך על שדיך. מאי איריא. אלא כל זמנא דדוד מלכא הוה קנים, אסתלק אביתר בעותרא ובכלא, לבתר א"ל שלמה ענתות לך על שדיך.

afflicted" (I Melachim 2:26)--and because he also came from the city of Nov. So the true reason is that because King David lived in poverty in his days, he called him thus, ANATOT.

88. Rabbi Chiya said that the world was in a state of poverty from the time that Adam transgressed the command of the Holy One, blessed be He, until the time when Noach came forward and offered his sacrifice, thereby settling the world. Rabbi Yosi said that the world was not settled and the land was not pure from the pollution of the serpent until Yisrael stood at Mount Sinai and held onto the Tree of Life. Only then did the world settle properly.

89. And had the children of Yisrael not sinned before the Holy One, blessed be He, they would have never died, for the pollution of the serpent had been purged from them. But because of their sin, the first tablets, which brought freedom from all sins, freedom from the serpent--who is the "end of all flesh," THIS IS THE ANGEL OF DEATH--were broken.

90. And when the Levites rose up to slay the guilty, THAT IS WHEN MOSHE TOLD THEM, "PUT EVERY MAN HIS SWORD BY HIS SIDE... AND SLAY EVERY MAN HIS BROTHER (Shemot 32:27), then the Evil Serpent rose up in front of them. Nevertheless, he could not dominate them because all Yisrael was girt with a special armor that protected them against his attacks. THIS SPECIAL ARMOR IS THE ORNAMENTATION THAT THEY RECEIVED AT MOUNT CHOREV. Thus, the serpent could not have prevailed against them. However, when He said to Moshe, "Therefore, now put your ornaments off from yourself" (Shemot 33:5), the permission to rule over Yisrael was given to the serpent.

91. Come and behold: it is written: "And the children of Yisrael were stripped of their ornaments from the mount of Chorev" (Shemot 33:6). SO HE ASKED: "Were stripped?" It should have been written 'stripped themselves!' AND HE ANSWERED THAT the words "were stripped" SHOW US that they were actually stripped by another POWER, as permission was given to the serpent to rule over them. "The ornaments they received from the mount Chorev," REFERS TO THE TIME when the Torah was given to Yisrael.

92. Rabbi Chiya asked: why, if Noach was a righteous man, did he not cancel death over the world, JUST AS IT WAS CANCELED AT THE TIME OF THE GIVING OF THE TORAH? AND HE ANSWERED: Because the pollution of the serpent had not yet been removed from the world and because the people of the world had no faith in the Holy One, blessed be He. As a result, they clung to the 'leaves of the lower Tree,' THE FORCES OF EXTERNAL POWERS, and covered themselves with the spirit of defilement.

87. אַמַּאי קָרִי לִיּה שְׁלֵמָה הֵכִי, אֶלֶּא אֲמַר לִיּה בְיוֹמָךְ הוּוֹ אָבֵא בְּמַסְכְּנֹו, וְהִשְׁתָּא לָךְ עַל שְׁדִיךְ. הִשְׁתָּא אִית לֹוֹמֵר, אַמַּאי אֶקְרִי אֲבִיתֵר עֲנֹתוֹת, אִי תִימָא דְהוּוֹ מִן עֲנֹתוֹת, הָא תְּגִינֵן דְּכֵתִיב וַיִּמְלֹט בֶּן אָחֵד לְאַחִימֶלֶךְ בֶּן אַחִיטוֹב וְשֵׁמוֹ אֲבִיתֵר, וְהוּוֹ מְנוּב הוּוֹ, דְּהָא נוּב עִיר הַכְּהֻנִּים הוּוֹ. וְאֵעִ"פּ דְּאֲמַרוּ דְּהִיא נוּב הִיא עֲנֹתוֹת, וְאֲמַאי אֶקְרִי עֲנֹתוֹת, בְּגִין דְּנִחְתַּת לְמַסְכְּנֹו, וְאֲתַאבִּיד קֶרְתָּא עַל יְדָא דְּשָׂאוּל, וְאֲתַאבִּידוּ כְּהֻנֵי. אֶלֶּא עֲנֹתוֹת כְּפַר הוּוֹ, וְלֹאוּ הוּוֹ נוּב, וְעַל דָּא קָרִי לִיּה אֲבִיתֵר עֲנֹתוֹת, בְּגִין דְּאֲמַר וְכִי הִתְעַנִּית בְּכָל אֲשֶׁר הִתְעַנָּה אָבִי, וּמְקֶרְתָּא דְּנוּב הוּוֹ, וְעַל מַסְכְּנֹו דְּרֹוד דְּהוּוֹ בְיוֹמוֹ, אֶקְרִי לִיּה הֵכִי.

88. אַמַּר רַבִּי חֵיָא בְּמַסְכְּנוֹתָא הוּוֹ עֲלֵמָא, מִיּוֹמָא דְּעֵבֵר אָדָם, עַל פְּקוּדֵי קְדָשָׁא בְּרִיךְ הוּוֹ, עַד דְּאֲתָא נָח, וְקָרִיב קֶרְבָּן, וְאֲתִישֵׁב עֲלֵמָא. אַמַּר ר' יוֹסִי לֹא אֲתִישֵׁב עֲלֵמָא וְלֹא נִפְקָא אֶרְעָא מִזוּהֵמָא דְּנָחֵשׁ, עַד דְּקִיּוּמוֹ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי, וְאֲתַאחִידוּ בְּאִילָנָא דְּחַיִּי, כְּדִין אֲתִישֵׁב עֲלֵמָא.

89. וְאֵלְמָלֵא דְּהִדְרוּ יִשְׂרָאֵל וְחָאבוּ קַמֵּיהּ קְדָשָׁא בְּרִיךְ הוּוֹ, לֹא הוּוֹ מִתִּין לְעֲלָמִין, דְּהָא אֲתַפְסֵק מְנִייהוּ זוּהֵמָא דְּנָחֵשׁ. בְּיִן דְּחָבוּ, כְּדִין אֲתַבְּרוּ אִינוּן לֹוֹחֵי קְדָמָי, דְּהוּוֹ בְּהוּ חִירוּ דְּכֵלָא, חִירוּ דְּהֵוֹא נָחֵשׁ, דְּאִיהוּ קָץ כָּל בָּשָׂר.

90. וְכַד קָמוּ לִיּוֹאֵי, לְקַטְלָא קַטְלָא, כְּדִין אֲתַעֵר חוּיָא בִישָׂא, וְהוּוֹ אָזִיל קַמֵּיהוּ, וְלֹא יָכִיל לְשַׁלְטָאָה בְּהוּ, בְּגִין דְּהוּוֹ יִשְׂרָאֵל מְזוּרְזוּן כְּלָהוּ בְּחַגְרֵירוּ מְזוּיָנָן, וְלֹא יָכִיל הֵוֹא נָחֵשׁ לְשַׁלְטָאָה בְּהוּ. וְכִיּוּן דְּאֲמַר לְמֹשֶׁה וְעַתָּה הוֹרֵד עֲדִיךְ מֵעֲלִיךְ. אֲתִיּהִיב רְשׁוֹ לְהֵאִי נָחֵשׁ לְשַׁלְטָאָה עֲלֵיהוּ.

91. הָא חֵיָא, מַה כְּתִיב, וַיִּתְנַצְלוּ וַיִּתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדִים מֵהַר חָרֵב. וַיִּתְנַצְלוּ וַיִּנְצְלוּ מִבְּעֵי לִיּה. אֶלֶּא, וַיִּתְנַצְלוּ, עַל יְדָא דְּאַחְרָא, בְּגִין דְּאֲתִיּהִיב רְשׁוֹ לְנָחֵשׁ לְשַׁלְטָאָה. אֶת עֲדִים מֵהַר חָרֵב, דְּקִבְלוּ מִטוּרָא דְּחָרֵב, כַּד אֲתִיּהִיב אוּרִייתָא לְיִשְׂרָאֵל.

92. אַמַּר רַבִּי חֵיָא נָח דְּהוּוֹ צְדִיק, אַמַּאי לֹא הוּוֹ בְּטִיל מוֹתָא מֵעֲלֵמָא. אֶלֶּא, בְּגִין דְּעַד לֹא סִלְקַת זוּהֵמָא מֵעֲלֵמָא. וְעוֹד דְּאִינוּן לֹא הוּוֹ מְהִימְנִין בֵּיהּ בְּקְדָשָׁא בְּרִיךְ הוּוֹ, וְכֵלָהוּ אַחִידֵן בְּטַרְפֵי אִילָנָא לְתַתָּא, וּמִתְלַבְּשָׁן בְּרוּחַ מַסָּאבָא.

93. Not only that, but WHEN THEY LEFT THE ARK, they continued to sin and follow the Evil Inclination, as they had before. Also the Holy Torah, which is the Tree of Life, had not yet been brought down for the world by the Holy One, blessed be He. In addition to all this, Noah himself brought death upon the world. As it is written: "And he drank of the wine and was drunk, and was uncovered within his tent" (Beresheet 9:21). This has already been explained.

93. ותו, לבתר אוספו למחטי ולמהך בתר יצר הרע, כד בקדמיתא, ואורייתא קדישא דאיהו אילנא דחיי, אכתי לא נחית לה קדשא בריך הוא בארעא. ותו דאיהו אמשיך ליה בעלמא לבתר, דכתיב וישת מן היין וישכר ויתגל בתוך אהלה. והא אתמר.

14. The Jew

The following section reveals the hidden secrets and mysteries concerning the holidays of Rosh Hashana, Yom Kippur, Sukkot, and the First Day of each new month. The Zohar reveals the process by which we utilize these spiritual tools to cleanse our world, and our souls, of the negative residues from our egotistic behavior. We can help facilitate all these processes as we meditate and intently browse through the ancient text.

94. As they were walking along, they saw a Jew coming toward them. Rabbi Yosi said that this person is a Jew, because he looks like a Jew. When he reached them, they asked him WHO HE WAS. He told them that he was on a religious errand, as he lived in the village of Dramin and the time of the holiday (Heb. Succot) having arrived, they needed the palm branch (Heb. Lula) and the other three components (this is citron, myrtle, and willow). He was on his way to cut them down for the purpose of the commandment. They walked together.

94. עד דהוו אזלי, חמו חד יודאי דהוה אתי, אמר רבי יוסי, האי בר נש יודאי איהו, ואתחזי. כד מטא גביהו, שאילו ליה, אמר לון, שליחא דמצוה אנא, דהא אנן היירי בכפר דראמין, ומטי זמנא דחג, ואנן צריכין לולב, וזיגין דעמיה, ואנא אזיל לקטעא לון למצוה, אזלו כחדא.

95. The Jew spoke to them and asked: Have you heard why we need these 'four kinds' with the palm branch to appease the world during this holiday, BUT NOT AT ANY OTHER TIME? They told him: Our colleagues have already explained this subject BY TELLING THE REASON, but if you have a new explanation, then say it.

95. אמר להו ההוא יודאי, הני ארבע מינין דלולב, דבכלהו אתאן לרצווי עלמא, שמעתון אמאי אנן צריכין לון בחג. א"ל כבר אתערו בהו חברייא, אבל אי מלה חדתא איהו תחות ירך אימא לה.

96. He said: the place where we live is indeed a small one, but all indulge in the study of the Torah. We have a rabbi, who is well known among the Rabbis, whose name is Rabbi Yitzchak and who is the son of Rabbi Yosi from Mechoza'a. He teaches us new explanations of the Torah each and every day. And he said that during this holiday, it is the time of the domination of Yisrael, WHEN YISRAEL OBTAINS DOMINATION OVER THE MINISTERS OF THE 70 NATIONS. So it is written: "then the malicious waters would have gone over our soul, Blessed be Hashem, who has not given us as a prey to their teeth" (Tehilim 124:5-6). AND HE ASKED, "Does water have teeth?" AND HE REPLIED THAT they-THE MALICIOUS WATERS-refer to the other nations, AND THE "TEETH" REFER TO the supernal ministers of these nations, who are worshippers of the planets and constellations. They are blessed through Yisrael, and they are called malicious waters, as it says "the malicious waters."

96. אמר לון, ודאי ההוא אתר דאנן היירי ביה, הוא זעיר, וכלהו עסקי באורייתא. ואית עלן צורבא מרבנן, רבי יצחק בר יוסי מחוזאה שמייה, ובכל יומא ויומא אמר לן מלין חדתין באורייתא. ואמר, דהא בחג זמנא הוא, לשלטאה. אזי עבר על נפשנו המים הזירונים, ברוך ה' שלא נתננו טרף לשניהם, וכי אית שינים למים. אלא אינון שאר עמין. אינון רברבין ממנן על שאר עמין עכו"ם ומתברכאן מסטרייהו דישראל, וקרינן לון מים הזירונים, כמא דאת אמר המים הזירונים.

97. To dominate THE MINISTERS OF THE NATIONS, we come with the Holy Name that is represented by those "four kinds" with the palm branch: THE MYRTLE IS THE SECRET OF CHESED, GVURAH, AND TIFERET, FROM THE LETTER YUD OF THE HOLY NAME; THE WILLOW BRANCHES ARE THE SECRET OF NETZACH AND HOD, FROM THE FIRST LETTER HEI OF THE HOLY NAME; THE PALM BRANCH IS THE SECRET OF YESOD, FROM THE LETTER VAV OF THE HOLY NAME; AND THE CITRON (HEB. ETROG) IS THE SECRET OF MALCHUT OF THE LOWER HEI OF THE HOLY NAME. Together they appease the Holy One, blessed be He, and rule over the malicious waters with the secret of the Holy Name. They bring and arouse upon us the holy waters, NAMELY THE ABUNDANCE OF THE UPPER WATERS, for the water libation ceremony at the altar, WHICH IS MALCHUT. AND THESE UPPER WATERS OVERCOME THE MALICIOUS WATERS.

97. ובגין לשלטאה עלייהו אתינא ברזא דשמא קדישא, באינון ארבע מינין שפלולב, לרצווי ליה לקדשא בריך הוא, ולשלטאה עלייהו ברזא דשמא קדישא, ולא תערא עלן מיון קדישיון, לנסכא על גבי מדבחא.

98. And he went on to say that on Rosh Hashanah, (the New Year) the first awakening, WHICH IS THE FEMALE PRINCIPLE, reoccurs and appears in the world. THIS MEANS THAT THE FEMALE PRINCIPLE RETURNS TO ITS PREVIOUS STATUS ON THE FOURTH DAY OF THE CREATION. AND HE ASKED: What is this first awakening? AND HE ANSWERED: That it is the lower courthouse that is aroused in order to judge the world. It is when the Holy One, blessed be He, sits on the throne of Judgment and judges the world.

99. This house of Judgment rules and judges the world until Yom Hakippurim (the Day of Atonement), when the face of the Female Principle 'lights up.' THIS MEANS THAT THE FEMALE PRINCIPLE RECEIVES THE UPPER THREE SFIROT-KETER, CHOCHMAH, AND BINAH- CALLED THE 'FACE.' At this time, the slanderous serpent leaves the world alone, because he is busy with the scapegoat which has been offered to him. This offering is from the side of the spirit of defilement, WHICH IS APPROPRIATE FOR THE SLANDEROUS SERPENT, WHO IS THE PROSECUTOR. So while he is occupied with his scapegoat, he does not approach the Holy Temple, OR THE FEMALE PRINCIPLE. THAT IS, HE DOES NOT APPROACH THE CHILDREN OF YISRAEL IN ORDER TO PROSECUTE THEM ANYMORE, AND DOES NOT SEPARATE THE MATING OF ZEIR ANPIN AND THE FEMALE PRINCIPLE.

100. This scapegoat is like the sin offering of the he-goat on the first day of the month. BECAUSE HE IS OCCUPIED WITH IT, the face OF THE HOLY TEMPLE, WHICH IS THE FEMALE PRINCIPLE, lights up. And this is how all Yisrael find mercy in the eyes of the Holy One, blessed be He, and how the sins of Yisrael are removed. But there is one secret, he told them, that may not be revealed, except to exceedingly wise, saintly, and pious men. Rabbi Yosi asked him: And what is that secret? So he answered: I have not yet checked you out, so I cannot tell whether you are fit to hear this secret.

101. They proceeded on their way, and after a while he said: When the moon, WHICH IS THE FEMALE PRINCIPLE, approaches the sun, WHICH IS ZEIR ANPIN, then the Holy One, blessed be He, stirs up the northern side, WHICH IS THE LEFT COLUMN THAT IS DRAWN FROM THE POINT OF SHURUK, and He grasps her lovingly and draws her toward Himself. THIS IS THE SECRET OF ASKING PERMISSION THROUGH APPEASEMENT. And then the southern side, WHICH IS THE RIGHT COLUMN, is aroused from the other side, NAMELY FROM THE SIDE OF THE POINT OF CHIRIK. And eventually the moon, WHICH IS THE FEMALE PRINCIPLE, rises and joins the east, WHICH IS ZEIR ANPIN. Thus, She draws sustenance from both sides, FROM THE SOUTH AND FROM THE NORTH, and receives the blessing OR THE ABUNDANCE OF THE MATING, in silence. 'IN SILENCE' MEANS THAT SHE IS IN THE STAGE OF THE SIX ENDS AND UNDER THE INFLUENCE OF THE POINT OF CHIRIK, WHICH IS THE SECRET OF THE VERSE, "BUT HER VOICE WAS NOT HEARD" (I SHMUEL 1:13). FOR THE WORDS 'VOICE' AND 'SPEAKING' SIGNIFY THE UPPER THREE SFIROT. And now the moon is blessed and filled WITH THE ABUNDANCE, as a woman approaches her husband. THIS MEANS THAT A COMPLETE MATING HAS OCCURRED, IN WHICH THE ENTIRE MOCHIN ARE REVEALED TO THE WORLD.

102. Just as there are secrets pertaining to the body of Man and its correspondence to the ZEIR ANPIN, so too there are secrets pertaining to the body of the Female Principle OF ZEIR ANPIN. And the only difference between them is their color: THE COLOR GREEN IS THE SECRET OF ZEIR ANPIN, WHILE RED IS THE SECRET OF THE FEMALE PRINCIPLE. NEVERTHELESS, THE SHAPES OF THEIR PARTS ARE SIMILAR. And as there is that above which joins her and rises to receive her with love, so below ATZILUT, beneath the moon, of the 'other side,' lies the secret of the lower Man. HE also has the same parts of the body, NAMELY THE LEFT AND RIGHT AND SO ON. WHAT WE LEARN FROM THIS IS THAT ALL THE LEVELS ARE MODELED AFTER ONE ANOTHER, SUCH THAT THE SHAPES OF THE UPPER LEVELS CARRY DOWN TO THE LOWER ONES. AND THE AROUSAL OF ANY ONE OF THESE ASPECTS, AROUSES AN OPPOSITE ASPECT IN THE OTHER LEVELS, AS SHALL FURTHER BE EXPLAINED.

98. תו אמר לון, בר"ה אתערותא קדמא איהו בעלמא. מאי אתערותא קדמא, דא בי דינא דלתתא, דאתער למידן עלמא, וקדשא בריך הוא יתיב על עלמא בדינא, ודאין עלמא.

99. ושלטא האי בי דינא, למידן עלמא, עד יומא דכפורי, דנהרין אנפאה, ולא אשתכח חויה דלטורא בעלמא, דאיהו אתעסק במה דאתנין ליה ההוא שעיר, דאיהו מסטרא דרוח מסאבא, כדקא חזי ליה. ובגין דאתעסק בההוא שעיר, לא קריב למקדשא.

100. ושעיר דא בההוא שעיר דר"ח דאתעסק ביה, ואנהירו אנפאה דמקדשא. ועל דא ישראל כלהו, משבחין רחמי קמי קדשא בריך הוא, ואתעבר חובייהו. ורזא חרא, אמר לון, ולא אתייהיב רשו לגלאה, בר לחסידו קדישין עליונין חבימינן. אמר רבי יוסי מאן איהו, אמר לון, עד לא בדיקנא בכו.

101. אזלו, לבתר אמר לון, כד סיהרא אתקריבת בשמשא, אתער קדשא בריך הוא סטרא דצמון, ואחיד בה ברחימו, ומשיך לה לגביה, ודרום אתער מסטרא אחרא, וסיהרא סלקא ומתחברא במזרח, וכדין ינקא מתרין סטרין, ונטיל ברכאן בחשאי, וכדין אתברכא סיהרא, ואתמליא. והכא אתקריבת אתתא בבבלה.

102. כמה דאית רזא דיוקנא שוימי דאדם, ותיקונוי. הכי נמי אית רזא דדיוקני דשוימי נוקבא, ותיקוני דנוקבא. וכלא פריש בגוון. הכי נמי אית לעילא, אחיד בה, ואתער לקבל ברחימו, ה"נ אית לתתא, רזא ותיקונא דאדם תתאה אחרא, תחות סיהרא.

103. Above, the left arm OF ZEIR ANPIN holds THE FEMALE PRINCIPLE and rises lovingly toward her. But below, the Serpent, which is the left arm of the spirit of defilement, rides upon THE FEMALE PRINCIPLE OF DEFILEMENT, and he who rides upon THE SERPENT, WHO IS THE MALE OF THE DEFILEMENT, AND MATES WITH HIM, grasps him. By this he approaches the moon, WHICH IS THE FEMALE PRINCIPLE, and draws her toward him, MEANING THAT HE SUCKS FROM HER from between the clinging--MEANING THE PLACE OF THE MATING--and thus, She becomes defiled.

104. Then, Yisrael below offer the scapegoat. ON THE FIRST DAY OF THE LUNAR MONTH, THE SERPENT IS DRAWN TO IT FOR HIS ENTIRE CRAVING IS FOR THE ILLUMINATION OF THE LEFT. THROUGH THE SCAPEGOAT, YISRAEL DRAWS THE SWEETENING OF MALCHUT IN BINAH AND THE ILLUMINATION OF THE LEFT FROM BELOW UPWARD. Then the moon is purified AND BECOMES FIT TO RECEIVE THE ABUNDANCE FROM HER HUSBAND, ZEIR ANPIN. She then climbs up and clings above TO ZEIR ANPIN in order to be blessed. While before, when She was below AND HAD NOT YET MATED WITH ZEIR ANPIN, She was dark, now her face lights up. SO NOW WE HAVE EXPLAINED THE ISSUE OF THE SCAPEGOAT ON THE FIRST DAY OF THE LUNAR MONTH, WHOSE PURPOSE IS TO PURIFY THE FEMALE PRINCIPLE. IT DRAWS THE MERCY OF BINAH AND THE ILLUMINATION OF THE LEFT TO THE FEMALE PRINCIPLE, RETURNING HER TO PURE STATE. ALTHOUGH THE SERPENT CAN STILL AROUSE THE JUDGMENT AFTER SHE HAS BEEN REVEALED TO HIM, HE DOES NOT DO SO, BECAUSE HIS WHOLE DESIRE IS FOR THE LEFT COLUMN, WHOSE ILLUMINATION HE DOES NOT WANT TO SPOIL. NOW, IN EFFECT, THE PROSECUTOR BECOMES THE COUNSEL FOR THE DEFENSE.

105. The same is true of Yom Kippur, another day on which the evil serpent is kept busy with the scapegoat, WHICH IS THE ILLUMINATION OF THE LEFT. JUST AS ON THE FIRST DAY OF THE LUNAR MONTH, WHEN THE SERPENT IS BUSY WITH THE SCAPEGOAT, the moon is freed from him and may busy herself in protecting Yisrael as a mother protects her children. Then the Holy One, blessed be He, blesses Yisrael from above and forgives the people for their sins.

106. Later in the year, when Yisrael reach SUKOT (THE FEAST OF TABERNACLE), the Right Column of above is aroused, as alluded to in THE VERSE, "AND HIS RIGHT ARM EMBRACES ME." This allows the moon, WHO IS THE FEMALE PRINCIPLE, to attach herself to him, NAMELY TO THE RIGHT, and then her face is fittingly illuminated. Then She shares her blessings with all the ministers below, NAMELY THE 70 MINISTERS OF THE NATIONS. By keeping them occupied with their blessings, they are distracted from approaching and sucking from Yisrael's portion. AS IS DESCRIBED WITH THE SERPENT AND THE FEMALE PRINCIPLE, HIS OCCUPATION WITH THE SCAPEGOAT DEFLECTS HIS PROSECUTION OF THE FEMALE PRINCIPLE.

107. The same applies below IN THIS WORLD. When all the other nations are blessed, they all become occupied with themselves and do not meddle with Yisrael or covet its portion. JUST AS WE DESCRIBED PREVIOUSLY--THE SERPENT WITH THE FEMALE PRINCIPLE AND THE 70 SUPERNAL MINISTERS WITH YISRAEL--SO IS THE CASE WITH THE 70 NATIONS AND YISRAEL BELOW. This is why DURING SUKOT, WHEN THEY OFFER THE 70 BULLS AS A SACRIFICE, Yisrael draw blessings down to all the supernal ministers OF THE 70 NATIONS, so they will be occupied with their blessings and not meddle with Yisrael.

103. כְּמֵה דְרוּעָא שְׂמַאלָא לְעֵילָא אַחִיד בְּהַ, וְאַתְעַר לְקַבְלָהּ בְּרַחֲמוֹ, הֵכִי נָמִי אֵית לְתַתָּא, הָאִי נַחֲשׁ, אִיהוּ דְרוּעָא שְׂמַאלָא דְרוּחַ מְסַאבָּא, וְאַחִיד בֵּיהּ מֵאֵן דְרַכִּיב בֵּיהּ, וְקַרְבָּא לְגַבֵּי דְסִיְהָרָא, וּמְשִׁיךְ לָהּ בִּינְיֵיהּ דְקוּטְפָא וְאַסְתָּאבַת.

104. וּכְדִין יִשְׂרָאֵל לְתַתָּא, מְקַרְבִּין שְׂעִיר. וְהָוָא נַחֲשׁ, אֲתַמְשֵׁךְ אֲבַתְרִיָּה דְהָוָא שְׂעִיר, וְסִיְהָרָא אֲתַדְבִּיאַת, וְסַלְקָא לְעֵילָא, וְאַתְקַשְׁרַת לְעֵילָא, לְאַתְבְּרָכָא, וְנִהְיִירִין אֲנַפְהָא, מֵה דְאַתְחַשְׁכַת לְתַתָּא.

105. בְּדִין הָבָא בְיוֹמָא דְכַפּוּרִי, בֵּינָן דְהָוָא חוּיָא בְיוֹשָׁא, אֲתַעֲסַק בְּהָוָא שְׂעִיר, סִיְהָרָא אֲתַמְרַשֵׁת מְנִיָּה, וְאַתְעַסְקַת לְאוּלְפָא עַלְיֵיהּ סְנִיגוּרִיא, וְסוּכְכַת עַלְיֵיהּ, כְּאֲמַא עַל בְּנִין, וְקַדְשָׁא בְרִיךְ הוּא בְרִיךְ לוֹן מְלַעֲיָלָא, וּמַחִיל לוֹן.

106. לְבַתֵּר, יִשְׂרָאֵל כְּדִ מְטוֹ לַחֲגַ, מִתְעַרֵי סְטְרָא דְיוֹמִינָא לְעֵילָא, בְּגִין דִּיתְקַשֵׁר בֵּיהּ סִיְהָרָא, וְיִתְנַהֲיִרוּ אֲנַפְהָא בְּדַקָּא חוּיָא. וּכְדִין פְּלַגַת חוּלְקָא דְבְּרַכָּאן, לְכָל אֵינּוֹן מְמַנָּן דְלְתַתָּא, דִּיתְעַסְקוֹן בְּחוּלְקָהוֹן, וְלֹא יִיתוֹן לִינְקָא וְלַקְרָבָא בְּסְטְרָא דְחוּלְקָהוֹן דִּישְׂרָאֵל.

107. כְּגוֹנוֹנָא דָא לְתַתָּא, כְּדִ שְׂאָר עַמִּין אֲתַבְּרָכוֹן, כְּלֵהוֹן אֵינּוֹן מִתְעַסְקִין בְּאַחְסַנַת חוּלְקָהוֹן, וְלֹא הוּוּ אֲתִינָן לְאַתְעַרְבָּא בְּהַדְיֵיהּ דִּישְׂרָאֵל, וְלַחְמַדָּא חוּלְקָא אֲחַסְנַתְהוֹן, וּבְגִין כֵּךְ יִשְׂרָאֵל, אֵינּוֹן מְשַׁכִּין בְּרַכָּאן לְכָל אֵינּוֹן מְמַנָּן, בְּגִין דִּיתְעַסְקוֹן בְּחוּלְקָהוֹן, וְלֹא יִתְעַרְבוֹן בְּהַדְיֵיהּ.

108. When the moon is full of blessings from above, the children of Yisrael come and draw sustenance from her for themselves alone. That is why it is written: "On the eighth day there shall be a solemn assembly (Heb. Atzeret) for you" (Bemidbar 24:35). What is this assembly? It indicates the assembling of the blessings from above, from which only Yisrael may draw sustenance. And that is why it is written: "There shall be a solemn assembly for you," REFERRING SPECIFICALLY to 'you' and not to the other nations; to you and not to the other supernal ministers.

109. This is the reason why YISRAEL appeases THE HOLY ONE, BLESSED BE HE, with water libations UPON THE ALTAR. THIS gives the supernal ministers OF THE NATIONS part of the blessing, so that they are occupied with it and do not meddle with Yisrael when they come to draw the blessings from above later during their festivity. And of this day, it is written: "My beloved is mine and I am his" (Shir Hashirim 2:16), MEANING that there is no stranger among us.

110. This day is like the day on which a king invites a close friend to a special feast, prepared on a special day, so that his friend will know his deep love. The king thinks to himself: Now I wish to feast and be merry with my beloved alone, but I fear that during my feast all the other ministers will come and join us at our table to be together and take part in the festive meal that I have prepared for my beloved and myself. So what does the king do? He first regales his governors and ministers with dishes of vegetables and beef. Only after they are satisfied can he sit in peace with his friend and enjoy the supernal banquet with the world's finest delicacies spread before them. And while alone with the king, his friend puts before him all his petitions and requests, which the king grants. So just as the king enjoys the company of his beloved alone, with no stranger disturbing them, the Holy One, blessed be He, enjoys Yisrael. Hence it is written: "On the eighth day there shall be a solemn assembly for you."

111. Rabbi Yosi and Rabbi Chiya said: The Holy One, blessed be He, established the right way for us; happy are those who delve into the Torah. They approached THE JEW and kissed him. Rabbi Yosi applied to him the verse: "And all your children shall be taught of Hashem and great shall be the peace of your children" (Yeshayah 54:13). When they reached a field, they all sat down. That man asked what changed when the verse says, "And Hashem rained upon Sdom and upon Amorah," (Bereshheet 19:24) AND DID NOT USE THE TERM 'ELOHIM'? And what changed during the Great Flood, when the term 'Elohim' comes into frequent usage, while the term Hashem, AS MENTIONED IN THE OVERTHROWING OF THE CITIES OF SDOM AND AMORAH, IS NOT USED AT ALL?

108. וכד סיהרא אתמלי ברכאן לעילא, בדקא יאות, ישראל אתיין וינקין מנה בלחודיהו. ועל דא כתיב ביום השמיני עצרת תהיה לכם, מאי עצרת, בתרגומו, בנישו. כל מה דכנישו, מאינן ברכאן עלאין, לא ינקין מניה עמין אחרנין, בר ישראל בלחודיהו, ובגין כך כתיב, עצרת תהיה לכם, לכם ולא לשאר עמין, לכם ולא לשאר ממנן.

109. ועל דא אינון מרצין על המים, למיהב לון חולק ברכאן, דיתעסקון ביה, ולא יתערבון לבתר, בחדותא ד'ישראל, בר ינקין ברכאן עלאין. ועל הוא יומא כתיב, דודי לי ואני לו, דלא אתערב אחרא בהדן.

110. למלכא דזמן רחימוי בסעודתא עלאה, דעביד ליה ליומא רשימא. הא רחימוי דמלכא ידע, דמלכא אתרעי ביה. אמר מלכא השתא אנא בעי למחדי עם רחימאי, ורחילנא דכד אנא בסעודתא, עם רחימאי, יעלון כל אינון קסטורי ממנן, ויתיבון עמנא לפתורא, למסער סעודתא רחודה, עם רחימאי. מה עבד, אקדים ההוא רחימוי קוסטורין דירוקי, ובשרא דתורי, ואקריב קמיהו, דאינון קסטורי ממנן למיכל. לבתר יתיב מלכא עם רחימוי, להיא סעודתא עלאה, מכל עדונין דעלמא. ובעוד דאיהו בלחודוי, עם מלכא, שאיל ליה כל צרכוי, ויהיב ליה. ואחדי מלכא עם רחימוי, בלחודוהי, ולא אתערבין אחרנין ביניהו. כך ישראל, עם קדשא בריך הוא, בגין כך כתיב ביום השמיני עצרת תהיה לכם.

111. אמרו רבי יוסי ור' חייא, קדשא בריך הוא אתקין אורחא קמן. זכאין אינון דמשתדלי באורייתא. אתי נשקוהו. קרא עליה ר' יוסי וכל בגין למודי ה' ורב שלום בגין. כד מטו בי חקל, יתיבו. אמר ההוא בר נש, מאי שנא דכתיב וה' המטיר על סדום ועל עמורה וגו'. ומאי שנא בטופנא, דכתיב אלקים אלקים בכל אתר, ולא כתיב וה'.

112. We have learned that everywhere the term "and Hashem" is mentioned, IT INDICATES Him and His Court of Judgment, NAMELY ZEIR ANPIN, WHICH IS MERCY, AS WELL AS HIS FEMALE PRINCIPLE, WHICH IS JUDGMENT. But when the term Elohim is mentioned alone, this indicates only the Court of Judgment, NAMELY THE FEMALE PRINCIPLE WITHOUT ZEIR ANPIN. In the case of Sdom, Judgment was passed not to destroy the world, and thus, ZEIR ANPIN was involved in carrying out Judgment. THAT IS WHY HASHEM IS WRITTEN YUD-HEI-VAV-HEI, INDICATING THE ATTRIBUTE OF MERCY. AND HE WORKED WITH HIS COURT OF JUSTICE, WHICH IS HIS FEMALE PRINCIPLE, FOR THE LETTER VAV, WHICH CARRIES THE MEANING OF THE ENGLISH WORD AND, IS JOINED WITH YUD-HEI-VAV-HEI, INDICATING THE FEMALE PRINCIPLE. But in the case of the Great Flood, the whole world and all of its inhabitants were destroyed. THAT IS WHY THE EVENT IS DESCRIBED WITH THE TERM 'ELOHIM,' INDICATING THE ATTRIBUTE OF JUDGMENT ALONE, UNTEMPERED BY MERCY.

113. And although you may say that Noah and all who were with him WERE SAVED AND NOT ALL WERE DESTROYED, IT IS ONLY BECAUSE THEY were "hidden from sight" and unseen BY THE ANGEL OF DESTRUCTION. Thus, IT IS CONSIDERED THAT everything, NAMELY, EVERYTHING THAT WAS SEEN BY THE EYES OF THE ANGEL OF DESTRUCTION, that existed in the world was destroyed. That is why the term "And Hashem," indicates that he does not destroy all that is revealed to the eye, AS IN THE CASE OF THE DESTRUCTION OF SDOM. However, the term Elohim indicates that all should be carefully concealed, because He destroys everything, NAMELY ALL THAT IS "REVEALED TO THE EYE." That is why the term Elohim REFERS TO THE FEMALE PRINCIPLE alone, DISTINCT FROM ZEIR ANPIN, WHO IS MERCY.

114. And this is the secret of the verse, "Hashem sat at the Flood" (Tehilim 29:10). SO HE ASKED, What is THE MEANING OF THE TERM "sat?" AND HE ANSWERED THAT if it had not been written in the scriptures, we could not have said it, BECAUSE THE TERM "SAT" INDICATES that He sat alone, by Himself and was distinct from the Judgment THAT WAS PASSED AT THE GREAT FLOOD. THIS IS BASED ON THE ANALOGY THAT here it is written: HASHEM sat, while in another place it is written: He shall sit alone (Vayikra 13:46), OUTSIDE THE CAMP. THE MEANING, IN BOTH CASES, IS THAT HE WAS ALONE, by himself. ALL THIS LEADS TO THE FACT THAT AT THE SENTENCE OF THE FLOOD, YUD-HEI-VAV-HEI SAT ALONE; HE DID NOT JOIN IN THAT JUDGMENT. AND THAT IS WHY THE SENTENCE WAS IMPOSED AS JUDGMENT WITHOUT MERCY.

115. Now because Noah was out of sight after the sentence was passed, the world was destroyed, and His temper was quiet, it is written: "And Elohim remembered Noah." For UNTIL NOW when He was destroying the world, Noah was not remembered, because he was 'out of sight.'

116. I have learned a secret that the Holy One, blessed be He, is revealed and concealed. He is revealed when presiding over the lower Court of Judgment, WHICH IS THE FEMALE PRINCIPLE CALLED RACHEL WHO STANDS FROM THE CHEST OF ZEIR ANPIN DOWNWARD, and He is concealed when he is AT the place from where comes all the blessings, WHICH IS THE STATE IN [mb1] WHICH ZEIR ANPIN MATES WITH LEAH. LEAH STANDS FROM THE CHEST OF ZEIR ANPIN UPWARD, AND FROM THIS MATING ALL BLESSINGS COME FORTH. This is why all the words of Man that are hidden from sight are blessed from above, while all those exposed to view are under the influence of the Court of Judgment, NAMELY THE FEMALE PRINCIPLE WHO IS FROM THE CHEST OF ZEIR ANPIN DOWNWARD, because this is the place that is revealed, NAMELY THE REVEALED WORLD. IN OTHER WORDS, THE LIGHT OF CHASSADIM IS REVEALED IN HER ILLUMINATION BY CHOCHMAH. The one who is called the 'Evil Eye' rules over her, MEANING THAT ALL JUDGMENT AND KLIPOT CLING TO THE PLACE WHERE THE ILLUMINATION OF CHOCHMAH IS REVEALED. Thus, all is according to the supernal secrets of above.

112. אֵלֹהִים תִּגְדַּל בְּכָל אֶתְרֵי כְתוּבֵי וְה' הוּא וּבֵיתוֹ
דִּינֵנו. אֱלֹקִים סֵתֵם, דִּינָא בְּלַחֲדוּדֵי. אֵלֹהִים בְּסֵדוּם
אֲתַעֲבִיד דִּינָא, וְלֹא לְשִׁיצָאָה עֲלֵמָא, וּבִגִּין כִּן
אֲתַעֲרַב אִיהוּ בְּהַרְי דִּינָא. אֲבָל בְּטוּמְנָא, כָּל עֲלֵמָא
שְׂצִי, וְכָל אִינוּן דְּאֲשַׁתְּכַחוּ בְּעֲלֵמָא.

113. וְאִי תִימָא נַח וְדַעֲמִיָּה. סֵתִים מַעֲנָא הוּהוּ, דְּלֹא
אֲתַחֲזִי, וְעַל דָּא כָּל מַה דְּאֲשַׁתְּכַח בְּעֲלֵמָא שְׂצִי לִיָּה,
וְעַל דָּא וְה' בְּאֲתַגְלִיָּא, וְלֹא שְׂצִי כְּלָא. אֱלֹקִים בְּעִי
סֵתִימוֹ, וּבְעִי לְאֲסַתְּמָרָא, דְּהָא כְּלָא שְׂצִי, וְעַל דָּא
אֱלֹקִים בְּלַחֲדוּדֵי הוּי.

114. וְרָזָא דָּא ה' לְמַבּוּל יִשְׁב, מַהוּ יִשְׁב, אֲלֵמָלָא
קָרָא כְּתוּב, לֹא וּכְלִינֵן לְמִימְרָא, יִשְׁב בְּלַחֲדוּדֵי, דְּלֹא
אֲתִיָּא עִם דִּינָא, כְּתוּב הֵכָּא יִשְׁב, וּכְתוּב הֵתֵם בְּדַר
יִשְׁב, בְּלַחֲדוּדֵי.

115. וּבִגִּין דִּנְחָ הוּהוּ סֵתִים מַעֲנָא, לְבַתֵּר בְּד
אֲתַעֲבִיד דִּינָא, וְשְׂצִי עֲלֵמָא, וְנַח רוּגְזִיָּה, מַה כְּתוּב,
וְיִזְכֹּר אֱלֹקִים אֶת נַח וְגו'. דְּהָא כָּד שְׂצִי עֲלֵמָא, לֹא
אֲדַכֵּר דְּסֵתִים מַעֲנָא הוּהוּ.

116. וְרָזָא אוֹלִיפְנָא, קְדָשָׁא בְּרִיךְ הוּא סֵתִים וְגִלְיָא.
גִּלְיָא: הוּא בִי דִינָא דְלִתְתָּא. סֵתִים: הוּא אֶתְרֵי דְכָל
בְּרַכָּאן נְפֻקֵי מִתְּמִן. וּבִגִּין כִּן כָּל מְלוּי דְבַר נֶשׁ,
דְּאִינוּן בְּסֵתִימוֹ, בְּרַכָּאן שְׂרִינֵן עֲלוּי. וְכָל דְּאִינוּן
בְּאֲתַגְלִיָּא, הֵהוּא אֶתְרֵי דְבִי דִינָא שְׂרִיָּאן עֲלוּי, בִּגִּין
דְּאִיהוּ אֶתְרֵי בְּאֲתַגְלִיָּא, וְהֵהוּא דְּאֶקְרִי רַע עֵינֵי, שְׁלִיט
עֲלֵיהּ, וְכָלָא הוּא בְּרָזָא עֲלָאָה, כְּגוּוּנָא דְלַעֲוִילָא.

117. Rabbi Yosi wept and said: Happy is the generation who has Rabbi Shimon among it. His merit has brought us to these mountains, so that we could hear such supreme discoveries. He continued: This man has come for the SOLE purpose of revealing these discoveries to us. The Holy One, blessed be He, sent him to us. And when they came to Rabbi Shimon and repeated ALL THAT THEY HEARD, he said: Definitely, all that he said is true.

117. בְּכֹה רַבִּי יוֹסִי וְאָמַר, זָכָא דְרָא דְרַבִּי שְׁמַעוֹן שְׂרִיא בְּגוּיָה, דְּהָא זְכוּתָא דִּילֵיהּ אֲזַמִּין לָן בְּטוּרֵי, מְלִין עֲלָאִין כְּאֵלִין. אָמַר רַבִּי יוֹסִי הָאִי בַר נֶשׁ לְאוֹדְעָא לָן מְלִין אֵלִין קָא אֲתִי, וְשִׁדְרִיהּ קִדְשָׁא בְרִיךְ הוּא לְגַבְן. כִּד אַתּוּ וְסִדְרוּ מְלִין קָמִיהּ דְר' שְׁמַעוֹן, אָמַר, וְדָאִי שְׁפִיר קָא אָמַר.

15. The secrets of the sacrifices

Here the Zohar discusses the mysteries that surround the ritual of sacrifice. We connect to the Light through the sacrifices that were made during the time of the Holy Temple. The secret of this ritual concerns the sacrifice that must occur within the self. We must become the sacrifice, spiritually speaking, by giving up our own ego and evil inclination. This section gives us the strength of character to approach the people in our lives with honesty, and to sacrifice our own egos by admitting any jealousies and insecurities in our relationships with them.

118. Rabbi Elazar was sitting one day before his father, Rabbi Shimon, and he asked him, if the 'End of all Flesh,' WHICH IS THE OTHER SIDE, enjoys himself with those sacrifices that Yisrael offered upon the altar? He answered that all derived their nourishment and were pleased, both above and below.

118. רַבִּי אֶלְעָזָר, הוּוּה יְתִיב יוֹמָא חַד קָמִיהּ דְר' שְׁ אָבוּי. אָמְרֵלוּ הָאִי קֶץ כָּל בְּשָׂר, אֲתַהֲנִי מְאִינֹן קִרְבָּנִין דְּהוּוּ יִשְׂרָאֵל מִקְרָבִין עַל גְּבֵי מִדְּבַחָא אוּ לָא. אָמַר לֵיהּ כֵּלָא הוּוּ מִסְתַּפְקֵי בְּחָדָא, לְעִילָא וְתַתָּא.

119. Come and behold: the Priests, the Levites, and the children of Yisrael are THE SECRET OF THE THREE COLUMNS-RIGHT, LEFT, AND CENTRAL-AND ARE called 'Adam' (Man), through the union of the holy desires that rise from them, AS MAYIN NUKVIN (FEMALE WATERS). DESIRE RISES FROM THE PRIESTS BY THEIR WORK; FROM THE LEVITES BY THEIR SINGING; AND FROM YISRAEL BY THEIR ATTENDANCE AT THE TIME OF THE OFFERINGS OF THE SACRIFICE. And when a sheep, or a deer or any other animal is brought to be sacrificed, all sins and evil desires and intentions must be confessed over them. Then the sacrifice is called 'a beast,' as it is now burdened with all the sins and evil intentions THAT WERE CONFESSED OVER IT.

119. וְתָא חַזִּי, בְּהֲנִי וְלִיּוֹאֵי וְיִשְׂרָאֵל, אֵינֹן אֶקְרוּן אָדָם, בְּחַבּוּרָא דְאֵינֹן רְעוּתִין קְדִישִׁין דְּסִלְקִין מְגוּוּיָהוּ. הֵוּוּא כְּשָׂבָא אוּ אָמְרָא, אוּ הֵוּוּא בְּהֵמָה דְקָרְבִין, אֶצְטְרִיךְ עַד לָא יִתְקָרִיב עַל גְּבֵי מִדְּבַחָא, לְפָרְשָׁא עֲלֵהּ כָּל חֲטָאִין וְכָל רְעוּתִין בִּישׁוּן, לְאֲתוּדָהָ עֲלֵהּ. וְכִדִּין הֵוּוּא אֲתַקְרִי בְּהֵמָה בְּכֵלָא, בְּגוּ אֵינֹן חֲטָאִין וּבִישׁוּן וְהִרְהוּרִין.

120. This is similar to the sacrifice of the scapegoat, of which it is written: "and he shall confess over him all the iniquities of the children of Yisrael" (Vayikra 16:21). So here as well, OVER EVERY SACRIFICE, THERE SHOULD BE A CONFESSION OF THE SINS. Because when the sacrifice is raised upon the altar AND IS NOT SENT TO THE DESERT, it bears a twofold burden, each of which is raised to its own place. The first is in the secret of Adam (Man), which is also the secret of the three Columns; the latter is in the secret of the beast, WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT COLUMN ONLY, as it is written: "Man and beast You do save, Hashem." (Tehilim 36:7).

120. בְּגוּוּנָא דְקָרְבָּנָא דְעֻזְאזֹל, דְכִתִּיב וְהִתוּדָה עֲלֵיו אֵת כָּל עוֹנוֹת בְּנֵי יִשְׂרָאֵל וּגו'. הֵכִי נִמֵּי הֵכָא, וְכִד סִלְקָא עַל גְּבֵי מִדְּבַחָא, מְטוּ לֵה עַל חַד תְּרִין, וּבְגִין כֵּן, דָּא סִלְקָא לְאֲתַרְיָה, וְדָא סִלְקָא לְאֲתַרְיָה, דָּא בְרוּזָא דְאָדָם, וְדָא בְרוּזָא דְבְּהֵמָה, כְּמָה דָּאֵת אָמַר אָדָם וּבְהֵמָה תּוֹשִׁיעַ ה'.

121. Fried meal offerings and all other meal offerings arouse the Holy Spirit, NAMELY THE ASPECT OF MAN, through the desire of the Priests, the singing of the Levites and the prayer of Yisrael, WHO COLLECTIVELY ARE THE SECRET OF THE THREE COLUMNS. And from the smoke that the oil and the flour raises UPON THE ALTAR, all the prosecutors replenish themselves, and are appeased. Once appeased, they become powerless to pursue the indictment that has been delivered into their hands, AND THEY ARE CONSIDERED TO BE THE ASPECT OF THE BEAST. SO THE MEAL OFFERINGS PERTAIN TO MAN AND BEAST ALIKE, and both are drawn at the same time. IN OTHER WORDS, BOTH MAN AND BEAST ARE DRAWN AT THE TIME OF THE SACRIFICIAL OFFERING. Come and behold: everything is arranged in accordance with the secret of faith-- both sides are replenished and sent above endlessly.

121. חֲבִיתִין, וְכָל שָׂאָר מִנְחוֹת, לְאֲתַעְרָא רֻחָא קְדִישָׁא, בְּרַעוּתָא דְכְּהֲנֵי וְשִׁירְתָא דְלִיּוֹאֵי, וּבְצִלּוֹתָא דְיִשְׂרָאֵל. וּבְהֵוּוּא תְּנַנָּא וְשִׁמְנָא וְקִמְחָא דְסִלְקִין מִתְרוּוֹן וּמִסְתַּפְקִין כָּל שָׂאָר מְאִרֵי דְדִינִין, הֵלָא וְכֵלִין לְשִׁלְטָהָ בְּהֵוּוּא דִינָא דְאֲתַמְסֵר לוֹן וְכֵלָא בְּזַמְנָא חָדָא. תָּא חַזִּי, כֵּלָא אֲתַעְבִּיד בְּרוּזָא דְמַהִימְנוּתָא לְאֲסַתְפָּקָא דָּא בְדָא, וְלְאֲסַתְלַקָּא לְעִילָא, מְאֵן דְאֶצְטְרִיךְ, עַד אֵין סוּף.

16. Raising the hands during prayer

The essence of this passage from the Zohar concerns the hands, and their inherent nature of constantly attracting negative forces. Since the hands are the tools by which we carry out most of our actions in life, the forces of darkness latch onto them in order to influence our deeds. We can infuse our hands with the positive energy that dwells in the Upper Worlds so that they bring blessing and good fortune to all endeavors.

122. Rabbi Shimon said: "I raise my hands on high to pray," AS HE BEGAN TO REVEAL THE ORDER OF THE EMANATIONS OF THE UPPER THREE SFIROT OF ARICH ANPIN, WHICH ARE CALLED KETER, THE 'MIND (HEB. MOACH) OF AIR,' AND THE 'CONCEALED MIND (MOACH).' HE BEGAN, TOO, TO REVEAL HOW TO RISE UP TO THE 'UNREVEALED HEAD,' WHICH IS THE SECRET OF THE ENDLESS WORLD (HEB. EIN-SOF), BLESSED BE HE. BECAUSE THIS ISSUE IS AN EXALTED AND VERY SECRET MATTER, HE PRAYED SO THAT THE REVELATION OF THESE SECRETS WOULD BE ACCEPTED BEFORE HASHEM, BLESSED BE HE. When the supernal desire at the highest point above, WHICH IS THE SECRET OF KETER OF ARICH ANPIN, is established upon the forever unknown and ungraspable desire, WHICH IS THE SECRET OF THE HEAD OF ATIK CALLED THE 'UNKNOWN HEAD,' THE KETER OF ARICH ANPIN becomes the most concealed Head above. And that Head emanates all that He emanates and all that is unknown, WHICH IS THE MIND (MOACH) OF AIR OF ARICH ANPIN. And He illuminates all that he illuminates in a concealed manner, WHICH IS THE CONCEALED MIND (MOACH) OF ARICH ANPIN, AS SHALL BE FURTHER EXPLAINED.

123. The desire of the supernal thought, which is the KETER OF ARICH ANPIN, IS CALLED THE SUPERNAL WILL. AFTER IT HAS BEEN ESTABLISHED AS THE HEAD, IT IS CALLED the "supernal Thought." But as the supernal Thought runs after THE LIGHT OF THE UNKNOWN HEAD, a veil spreads BETWEEN THE UNKNOWN HEAD AND THE KETER, allowing it to reach-and to not reach-the light. THE VEIL HINDERS IT FROM REACHING THERE. The Light shines upward toward the veil, BUT NOT FROM THERE DOWNWARD. Therefore the supernal Thought shines with Unrevealed Illumination TO THE CONCEALED MIND (MOACH), and with Light unknown to the "Mind (Moach) of air." And the Thought itself, WHICH IS KETER, is considered unknown.

124. Then, the illumination of the Unknown Thought hits upon the illumination of the veil that stands and shines UPON THE THREE LESSER DEGREES, MENTIONED ABOVE. THESE CONSIST OF what is unknown BY THE 'MIND (MOACH) OF AIR,' what is not known, BY KETER, and what is unrevealed IN THE 'CONCEALED MIND.' Thus, the illumination of the Thought that is not known, WHICH IS THE UNKNOWN HEAD, hits upon the veil's illumination, and they shine together. And from them, nine Chambers are made IN THE UNKNOWN HEAD.

125. These Chambers are not Lights, AS ARE THE NINE LIGHTS OF ARICH ANPIN in their original location. And they are neither Ruchot nor Neshamot, and nobody can understand what they are. BECAUSE THE LIGHT OF THE EIN SOF, BLESSED BE HE, SHINES UPON THE UNKNOWN HEAD, THE NINE PALACES THEREIN ARE AS THE EIN SOF, WHICH NO MIND CAN GRASP, AS SHALL BE EXPLAINED. The desire of all nine Lights OF THE THREE HEADS OF ARICH ANPIN are standing in the Thought, NAMELY IN THEIR LOCATION IN ARICH ANPIN, WHICH IS CALLED THE THOUGHT and is also considered one of them. THE THOUGHT OF ARICH ANPIN IS COUNTED AS ONE OF THESE NINE LIGHTS, AND ALTHOUGH THE LIGHTS ARE LOCATED IN THE UNKNOWN HEAD, THE UNKNOWN HEAD IS NOT OF THEIR ASPECT AT ALL. THE DESIRE OF ALL IS to pursue THE NINE CHAMBERS IN WHICH THEY ARE LOCATED WITHIN THE UNKNOWN HEAD, while THE NINE LIGHTS are located in the Thought, WHICH IS ARICH ANPIN. Nevertheless, THE CHAMBERS are not attained and not known TO THE NINE LIGHTS because they are NOT established as either AN ASPECT OF desire or as AN ASPECT OF supernal Thought, WHICH IS ARICH ANPIN. They grasp and do not grasp that all the secrets of Faith are based upon THESE NINE CHAMBERS. And all of these Lights come from the secret of the supernal Thought, WHICH IS ARICH ANPIN, and all OF THE NINE CHAMBERS ORIGINATE FROM IT and all are called the Ein Sof. Because the Lights reach and do not reach, there is no desire nor thought at this point.

122. אָמַר רַבִּי שִׁמּוֹן שֶׁמֶעוֹן אֲרִימַת יָדָאֵי בְּצִלוֹתֵין לְעִילָא, דְּכַד רְעוּתָא עֲלָא, לְעִילָא לְעִילָא, קְיִימָא עַל הָהוּא רְעוּתָא, דְּלֹא אֲתִידַע, וְלֹא אֲתַפְּס בְּלָל לְעִלְמוֹן, רִישָׁא דְּסִתִּים יִתִּיר לְעִילָא, וְהָהוּא רִישָׁא אֲפִיק מֵאֵי דְּאֲפִיק, וְלֹא יָדִיעַ, וְנִהִיר מֵאֵי דְּנִהִיר, כֹּלָא בְּסִתִּימוּ.

123. רְעוּ דְּמַחְשְׁבָה עֲלָא לְמַרְדָּף אֲבַתְרִיָה, וְלֹאֲתַנְהָרָא מְנִיָה. חַד פְּרִיסוּ אֲתַפְּרִיס, וּמְגוּ הָהוּא פְּרִיסָא, בְּרִדִּיפוּ דְּהֵיָא מַחְשְׁבָה עֲלָא, מְטִי וְלֹא מְטִי. עַד הָהוּא פְּרִיסָא, נִהִיר מַה דְּנִהִיר. וְכַדִּין אִיְהוּ מַחְשְׁבָה עֲלָא, נִהִיר בְּנִהִירוּ סִתִּים דְּלֹא יָדִיעַ, וְהָהוּא מַחְשְׁבָה לֹא יָדַע.

124. כַּדִּין בְּטַשׁ הָאֵי נִהִירוּ דְּמַחְשְׁבָה דְּלֹא אֲתִידַע, בְּנִהִירוּ דְּפִרְסָא דְּקִיּוּמָא, דְּנִהִיר מִמָּה דְּלֹא יָדִיעַ וְלֹא אֲתִידַע, וְלֹא אֲתַגְּלִיָא. וְכַדִּין דָּא נִהִירוּ דְּמַחְשְׁבָה דְּלֹא אֲתִידַע בְּטַשׁ בְּנִהִירוּ דְּפִרְסָא, וְנִהִרִין כַּחֲדָא, וְאֲתַעְבִּירוּ תַּשַּׁע הֵיכְלִין.

125. וְהֵיכְלִין, לֹא אִינְוֹן נִהִרִין, וְלֹא אִינְוֹן רֻחוּן, וְלֹא אִינְוֹן נְשַׁמּוֹתֵין, וְלֹא אִית מֵאֵן דְּקִיּוּמָא בְּהוּ. רְעוּתָא, דְּכֹל תַּשַּׁע נִהִרִין, דְּקִיּוּמֵי כְּלָהוּ בְּמַחְשְׁבָה, דְּאִיְהוּ חַד מְנִיָהוּ בְּחוּשְׁבָנָא, כְּלָהוּ לְמַרְדָּף בְּתִרְיָהוּ, בְּשַׁעֲתָא דְּקִיּוּמֵי בְּמַחְשְׁבָה וְלֹא מִתְדַבְּקִין וְלֹא אֲתִידַעוּ, וְאֵלִין לֹא קְיִימֵי לֹא בְּרְעוּתָא, וְלֹא בְּמַחְשְׁבָה עֲלָא תַּפְּסִין בְּהוּ, וְלֹא תַּפְּסִין. בְּאֵלִין קְיִימֵי כֹל רְזִי דְּמַהִימְנוּתָא, וְכֹל אִינְוֹן נִהִרִין מְרִזָּא דְּמַחְשְׁבָה עֲלָא כְּלָהוּ אֲקִרוּן אִין סוּף. עַד הֵכָא מְטוּ נִהִרִין וְלֹא מְטוּן, וְלֹא אֲתִידַעוּ, לֹא הֵכָא רְעוּתָא, וְלֹא מַחְשְׁבָה.

126. When Unknown Thought shines from its source, NAMELY FROM THE MIND (MOACH) OF AIR, IT IS ENCLOTHED AND COVERED BY BINAH. It shines upon whom She shines, and they enter each other until they are as one.

127. Returning to the secret of the sacrifice: when it is raised ON THE ALTAR, UNIFICATIONS, SUCH AS THOSE OF THE THREE HEADS OF ARICH ANPIN IN THE UNKNOWN HEAD AND BINAH IN THE HEAD OF ARICH ANPIN, ARE DONE AS HAS BEEN PREVIOUSLY EXPLAINED. All are enmeshed within one another and shine one upon the other. Now all the stages are in the secret of the 'Ascending' and, when it ascends to the Unknown Head, Thought, WHICH IS ARICH ANPIN, is crowned by the Ein Sof. THAT IS, THE LIGHT OF EIN SOF SHINES UPON THE ILLUMINATION OF THE NINE CHAMBERS OF THE UNKNOWN HEAD. AS IT IS SAID, THE ILLUMINATION OF THE SUPERNAL THOUGHT, WHICH IS ARICH ANPIN, SHINES FROM THE NINE CHAMBERS AND IS CALLED EIN SOF. And FROM EIN SOF comes ARICH ANPIN. It is established and shines upon whom It shines. All is based upon this, ON THE DRAWING OF THE LIGHT OF EIN SOF BY ARICH ANPIN TO THE WORLDS, AS HAS BEEN EXPLAINED. Happy are the righteous who raise up the 'Female Waters' and unify the aforementioned exalted combinations in this world and the world to come, as they inherit both worlds.

128. Come and behold: this 'End of all Flesh,' means that the attachment takes place in joy above IN BINAH AND IN ARICH ANPIN. The same applies below TO ZEIR ANPIN, THE FEMALE PRINCIPLE, AND THE LOWER WORLDS. AND THE ATTACHMENT OF EVERY LOWER STAGE TO EVERY UPPER ONE OCCURS in happiness and in a desire to share fulfillment with all above and below, EVEN TO THE 'END OF ALL FLESH' and Ima, WHICH IS THE SHECHINAH, dwells properly upon Yisrael.

129. Come and behold: every first day of the month, when the Moon renews herself, OR, IN OTHER WORDS, THE FEMALE PRINCIPLE RENEWS HERSELF BY MATING WITH ZEIR ANPIN. Then, the 'End of all Flesh' is given an extra portion, WHICH IS THE SCAPEGOAT OF THE NEW MOON, which is added to the REGULAR sacrifices. Thus, he is occupied by it and uses his portion. SO, THE NEW MOON'S SCAPEGOAT RENEWS THE ILLUMINATION OF THE LEFT SIDE, FROM WHICH THE 'END OF ALL FLESH' IS REPLENISHED. Hence, the RIGHT side of Yisrael remains for them alone so that it can unify with its King. This is why THEY OFFER THE SCAPEGOAT, ALSO CALLED 'Hairy' (Heb. Se'ir), because it belongs to the part of Esav, who is described as being hairy, as it is written: "Esav my brother is a hairy man" (Beresheet 27:11). Thus, THE 'END OF ALL FLESH' replenishes from his part OF ESAV, WHICH IS THE LEFT SIDE, while Yisrael replenishes from its side, WHICH IS THE RIGHT. Thus, it is written: "For Yah has chosen Ya'akov to Himself, and Yisrael for His treasure" (Tehilim 135:4).

130. Come and behold: the sole desire of this 'End of all Flesh' is flesh alone. All that is done with the flesh in any instance is only for his sake. That is why he is called the 'End of all Flesh.' And when he rules, he rules over the body, WHICH IS THE FLESH, but not over the soul. The soul returns to its place, WHILE THE BODY, NAMELY the flesh, is given over to this place, NAMELY THE 'END OF ALL FLESH.' It is the same with the offering, as the desire goes to one place and the flesh to another.

126. כִּד נִהַר מְחַשְׁבָּה, וְלֹא אֶתְיִידַע מִמֶּאֵן דְּנִהַר, בְּדִין אֶתְלַבֵּשׁ וְאֶסְתִּים גּוּ בִּינָה, וְנִהַר, לְמֵאן דְּנִהַר וְאֶעִיל דָּא בְּדָא, עַד דְּאֶתְכַלִּילוּ כְּלֵהוּ בְּחֻדָּא.

127. וּבְרָזָא דְקֻרְבָּנָא כִּד סְלִיק, כְּלֵא אֶתְקֻשֵׁר דָּא בְּדָא, וְנִהַר דָּא בְּדָא, בְּדִין קְיִימֵי כְּלֵהוּ בְּסְלִיקוּ, וּמְחַשְׁבָּה אֶתְעֻטֵר בְּאִין סוּף. הֵהוּא נִהַירוּ דְּאֶתְנַהַר מְנִיָּה מְחַשְׁבָּה עֲלֵאָה, אֶקְרִי אִין סוּף. וּמְנִיָּה אֶשְׁתַּכַּח וְקְיִימָא וְנִהַר לְמֵאן דְּנִהַר, וְעַל דָּא כְּלֵא קְאִים. זְכָאָה חוּלְקִיהוּן דְּצִדִיקִינָא בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאִתֵּי.

128. תָּא חֲזִי הָאֵי קָץ כָּל בָּשָׂר, בְּמַה דְּקֻשׁוּרָא אֶשְׁתַּכַּח לְעִילָא בְּחֻדָּא, אוּף הֵכִי נְמִי לְתַתָּא, בְּחֻדוּתָא וְרַעוּתָא, לְאֶסְתַּמְקָא כְּלֵא לְעִילָא וְתַתָּא, וְאִימָא קְיִימָא עֲלִייהוּ דִּישְׂרָאֵל בְּדָקָא יָאוּת.

129. תָּא חֲזִי בְּכָל רִישֵׁי יִרְחָא וְיִרְחָא, כִּד סִיְהֵרָא מִתְחַדְּשָׁא יְהִיבִין לֵיהּ לְהָאֵי קָץ כָּל בָּשָׂר, חוּלְקָא חֻדָּא יִתִּיר עַל קְרַבְנִין, לְאֶתְעֻסְקָא בֵּיהּ, וּשְׁתַּמֵּשׁ בְּחוּלְקִיָּהּ, וְיֵהָא סְטֻרָא דִּישְׂרָאֵל בְּלַחֲוֻדֵייהָ, בְּגִין דִּיתְאַחֲדוּן בְּמַלְכִיְהוּן, וְדָא אִיהוּ שְׁעִיר, בְּגִין דְּאִיהוּ בְּחוּלְקָא דְּעֵשׂוֹ דְּכֹתִיב בֵּיהּ שְׁעִיר, הֵן עֵשׂוֹ אַחֵי אִישׁ שְׁעִיר. וְעַל דָּא אִיהוּ אֶשְׁתַּמֵּשׁ בְּחוּלְקִיָּהּ. וּשְׂרָאֵל אִינוּן מְשַׁתְּמִשִּׁין בְּחוּלְקִיְהוּן, וּבְגִין כֵּךְ כְּתִיב כִּי יַעֲקֹב בָּחַר לוֹ זֶה יִשְׂרָאֵל לְסֻגּוּלְתּוֹ.

130. תָּא חֲזִי, הָאֵי קָץ כָּל בָּשָׂר כָּל רַעוּתִיָּה לְאוּ אִיהוּ, אֲלֵא בְּבִשְׂרָא תְדִיר, וּבְגִין כֵּךְ תְּקוּנָא דְּבִשְׂרָא תְדִיר לְגַבִּיָּהּ, וְעַל דָּא אֶקְרִי קָץ כָּל בָּשָׂר. וְכִד אִיהוּ שְׁלִיט, שְׁלִיט עַל גּוּפָא וְלֹא עַל נְשַׁמְתָּא, נְשַׁמְתָּא סְלֵקָא לְאַתְרָא וּבִשְׂרָא אֶתְיֵהִיב לְאַתְרֵי דָּא. כְּגוּוּנָא דָּא, בְּקֻרְבָּנָא, דְּרַעוּתָא סְלֵקָא לְאַתְרֵי חוּד, וּבִשְׂרָא לְאַתְרֵי חוּד.

131. A person who is righteous is HIMSELF a sacrifice given for atonement, BECAUSE HE SACRIFICES HIS OWN DESIRE, OVERCOMING HIS WILL. But a person, who is not righteous, is not accepted as a sacrifice because he is blemished. As it is written: "They shall not be accepted for you" (Vayikra 22:25). So the righteous alone atone for the world and are accepted as sacrifices in this world. Come and behold: "And Hashem said to Noach, the End of all Flesh is come before me," NAMELY, THE OTHER SIDE. And it came to receive permission to darken the faces of humankind. So that is why "I will destroy them with the earth."

132. Come and behold: it is written: "And Noach was 600 years old" (Bereshheet 7:6). AND HE ASKED: Why does the verse count THE YEARS OF NOACH? AND HE ANSWERED: If Noach was not 600 years old, he would not have entered the ark and become united with it. Because he became completed in 600 years, he became united with the ark.

133. From the day that the sins of the people were completed, FROM THE TIME THEY WERE DESERVING OF RECEIVING THEIR PUNISHMENT, the Holy One, blessed be He, still waited for them. He waited until Noach completed his 600 years and perfected himself as a righteous man. Only then did Noach enter the ark. And everything below is as above. IN OTHER WORDS, EVERYTHING WAS DONE BY DIVINE INSPIRATION FROM THE UPPER YESOD AND MALCHUT. THAT IS WHY IT IS WRITTEN: "And Noach was 600 years old," and not 'approximately 600.' For, as we have said, he had to be exactly 600 years old TO COMPLETE THE SFIRAH OF YESOD.

17. "And I... do bring the Flood of waters"

No matter how far one may fall spiritually, the Light of the Creator is always present the moment we decide to rise above our negativity. This awareness, together with the positive influences radiating from the text, is the way we can begin our ascent.

134. And he continued, quoting the verse: "And I shall Myself bring the Flood of waters" (Bereshheet 6:17). HE ASKED: Why DOES THE VERSE SAY "Myself" after already saying "And I?" AND HE ANSWERED: The words "I" and "Myself" are the same. But, come and behold: wherever it is written "I," a body has been made for the soul. THIS MEANS THAT "I" IS THE FEMALE PRINCIPLE, WHICH IS THE ASPECT OF THE BODY FOR ZEIR ANPIN. CONVERSELY, ZEIR ANPIN IS CONSIDERED TO BE HER SOUL. And it certainly does receive from above FROM ZEIR ANPIN. That is why THE WORD "I" is hinted with the sign of the Covenant (the circumcision) WITH THE LETTER VAV (LIT. 'AND'), WHICH IS YESOD OF ZEIR ANPIN. As it is written: "I... My covenant is with you" (Bereshheet 17:4), FOR THE FEMALE PRINCIPLE RECEIVES FROM THE COVENANT OF ZEIR ANPIN. "I" means that it is ready to be revealed and is achievable; "I" means that it is a throne of what is above; "I" means that I am the one who shall seek revenge for generations upon generations. But the words "and I" (Heb. Ve-Ani), APPEARING IN THIS PASSAGE, INCLUDE THE LETTER VAV, and refer to the union of the Male and Female. THE VAV OF VE-ANI REFERS TO THE MALE, WHO IS ZEIR ANPIN. Then, THE FEMALE PRINCIPLE is mentioned alone, WITHOUT ZEIR ANPIN, at the time when She is ready to pass Judgment, as it is written: "Myself shall bring the Flood of waters upon the land."

135. HE ASKED IF it has been already stated, "shall bring the Flood," do we not understand that He refers to water? IF SO, WHY IS IT THEN NECESSARY TO MENTION "FLOOD OF WATERS?" AND HE ANSWERED: Flood implies the presence of the Angel of Death, even though it was only water. The Angel of Destruction went in the world to destroy it with this water.

131. וב"נ דאיהו זכאה, איהו קרבנא ממש לכפרה, ואחרא דלאו איהו זכאה, לאו איהו קרבנא, בגין דביה מומא, דכתיב כי לא לרצון וגו'. ועל דא צדיקיא כפרה אינון דעלמא, וקרנא אינון בעלמא. תא חזי, ויאמר אלקים לנח, קץ כל בשר בא לפני, למיטל רשו לאחשכא אפיהו דבני עלמא, ובגיני כך הנני משחיתם את הארץ.

132. תא חזי, מה כתיב ונח בן שש מאות שנה וגו', וכי אמאי אתא חושבנא דא לממני, אלא אילו לא הוה נח בן שש מאות שנה, לא ייעול לתיבותא, ולא יתחבר בהדה, ביון דאשתלים בשש מאות שנה, כדין אתחבר בהדה.

133. ועל דא, מן יומא דאשתלים חובייהו דבני עלמא, אוריך לון קדשא בריך הוא, עד דאשתלים נח, בשש מאות שנה, ואשתלים דרגיה כדקא יאות, והוה צדיק שלים וכדון עאל לתיבותא, וכלא כגוונא דלעילא. ונח בן שש מאות שנה. במה דאמרן. ובגיני כך לא אתמר כבן שש מאות שנה.

134. תו פתח ואמר, ואני הנני מביא את המבול מים. מ"ט הנני, ביון דאמר ואני, אלא אני הנני, כלא מלה חדא היא. תא חזי בכל אתר אני, אתעביד גופא לנשמתא, ודאי, דמקבלא ממה דלעילא, ובגין כך, אתרמיז באת קיימא, דכתיב אני הנה בריתי אתך, אני דקיימא באתגלויא, מזומנת למנדע. אני, כרסויא למה דלעילא. אני, דעבידנא נוקמין לדרי דרין. ואני, כליל דכר ונוקבא כחדא, לבתר אתרשים בלחודוי, דאזרמן למעבר דינא. הנני מביא את המבול מים.

135. ביון דאמר, מביא את המבול, לא ידענא דאיהו מים, אלא את המבול, לאסגאה מלאך המות, דאף על גבדמויא הו, מחבלא אזיל בעלמא, לשיצאה באינון מין.

136. HE CONTINUED BY SAYING: We have learned that the words, "I am Hashem" shows that 'I am faithful to the recompense of the righteous and the punishment of the wicked.' So, here, in this verse, "I" means to promise to reward and repay the righteous well in the world to come. Likewise, it describes the threat to the wicked, who will be punished in the world to come, with the term "I".

136. אָנִי ה'. הָכִי תִנְיִן, נֶאֱמַן אָנָּא, לְשַׁלְמָא אָגֵר טוֹב לְצַדִּיקָיָא, וְלֹא־תַפְרַע מִרְשִׁיעֵיָא, וּבְגִין כֶּךָ, אֲבִטַח לֹוֹן קְרָא לְצַדִּיקָיָא, בְּאֲנִי, לְשַׁלְמָא אָגֵר טוֹב הַלְהוֹן, לְעַלְמָא דְאַתִּי. וְאֲגִזִּים לְרְשִׁיעֵיָא, לְאַתְפְּרַע מִנִּיְהוּ לְעַלְמָא דְאַתִּי, בְּאֲנִי.

137. As we previously explained, the words "To destroy all flesh" refer to the Angel of Destruction. This is why it is also written: "And He will not allow the Angel of Destruction to come into your house to smite you" (Shemot 12:23). THIS MEANS THAT HE DOES NOT GIVE HIM PERMISSION TO DESTROY. To "destroy all flesh" that alludes to THE ANGEL OF DESTRUCTION. AS IS HINTED IN THE VERSE, "The end of all flesh is come before me," MEANING THAT IT CAME BEFORE HIM TO ASK PERMISSION TO DESTROY. The time the Holy One, blessed be He, had waited for them to repent had passed. That is, Noach had reached 600 years of age, AND IT WAS POSSIBLE TO REWARD HIM, AS THE VERSE PROMISES, "TO REWARD THE RIGHTEOUS." THE TIME HAD ALSO ARRIVED FOR THE PUNISHMENT OF THE WICKED. THAT IS WHY HASHEM GAVE PERMISSION TO THE ANGEL OF DESTRUCTION "to destroy all flesh." He said: This is what we learned in the name of Rabbi Yitzchak, who told us all this.

137. לְשַׁחַת כָּל בָּשָׂר, כְּמָה דְאַוּקִימָנָא, דְדָא הוּא מִחְבֵּלָא דְעַלְמָא. וְעַל דָּא כְּתִיב וְלֹא יִתֵּן הַמְּשַׁחֵת לְבָא אֶל בְּתִיכֶם לְנִגּוֹף. וְדָא הוּא לְשַׁחַת כָּל בָּשָׂר, מְסַטְרָא דְקֶץ כָּל בָּשָׂר בְּאֵ לְפָנָי. דְהָא בִּיּוֹן דְמִטָּא זְמָנָא, דְאֲוִרִיךְ לֹוֹן קְדָשָׁא בְּרִיךְ הוּא, עַד דְאַשְׁלִים נַח לְשֵׁשׁ מֵאוֹת שָׁנָה, בְּדִין לְשַׁחַת כָּל בָּשָׂר. אָמַר הָכִי אוֹלִיפְנָא מְשֻׁמִּיהַ דְרַבִּי יִצְחָק דְאָמַר לָן.

18. "I said, I shall not see Yah"

Many dark forces attempt to sway us from our spiritual path, tempting our eyes with the illusions of physical reality. But we can draw the Light to assist us in seeing through these illusions. In this way, we can follow the path that leads to the Light of the Creator, rather than the path that leads to punishment.

138. He began by saying, "I had said, I shall not see Yah, Yah is in the land of the living; I shall behold man no more with the inhabitants of cessation" (Yeshayah 38:11). How obtuse, he said, are the people who do not know or pay heed to the words of the Torah, but look only upon worldly matters. The spirit of wisdom is forgotten from them.

138. פִּתַּח וְאָמַר, אָמַרְתִּי לֹא אֶרְאֶה יְהוָה בְּאַרְצֵי הַחַיִּים לֹא אֲבִיט אָדָם עוֹד עִם יוֹשְׁבֵי חַדְלָא. אָמַרְתִּי לֹא אֶרְאֶה יְהוָה, כְּמָה אֶטִּימִין אֵינוֹן בְּנֵי נְשָׂא, דְלֹא יִדְעִין וְלֹא מְשַׁגְּיחוּן בְּמַלְי דְאֲוִרֵיָתָא, אֲלֵא מְסַתְבְּלֵי בְּמַלְוֵי דְעַלְמָא, וְאַתְנַשְׁוּ מִנִּיְהוּ רַחֲמָא דְחַכְמָתָא.

139. When a person departs this world, that person gives an account to his Master of all his worldly actions. He does this while his body and soul are still joined together and he can see all that he sees until he reaches the World of Truth, where he meets Adam, the first man, sitting at the gate of the Garden of Eden, waiting to see and rejoice with all who have observed the commandments of their Master.

139. דְכַד בְּרַ נֶשׂ אֶסְתַּלַּק מֵהָאֵי עַלְמָא, וְיַהִיב חוּשְׁבָנָא לְמַאֲרִיָּה, מְכַל מַה דְעֵבַד בְּהָאֵי עַלְמָא, בְּעוֹד דְאֵיְהוּ קְאִים רוּחָא וְגוֹפָא כְּחַדָּא, וְחַמֵּי מַה דְחַמֵּי, עַד דְאֵזִיל לְהוּא עַלְמָא, וּפְגַע לֵיהּ לְאָדָם הַרְאִשׁוֹן, יְתִיב לְתַרְעָא דְגַנְתָּא דְעַדָּן, לְמַחְמֵי כָּל אֵינוֹן, דְנִטְרוּ פְקוּדֵי דְמַאֲרִיָּהוֹן, וְחַדֵּי בְהוּ.

140. And many are the righteous around Adam, who instead of walking along the path that leads to Gehenom, followed the path to the Garden of Eden. These are the ones who are called "Residents of the world" (lit. chadel, which means "cessation") (Yeshayah 38:11) AND HE ASKED: Why is it not written: "Inhabitants of the world" (Heb. cheled)? HE ANSWERED: Because they are not like the mole (Heb. chulda), a creature who endures life blindly, laboriously storing and hiding provisions, knowing not for whom. They are the Residents of cessation, as in "Cease (Heb. chidlu) from man whose breath is in his nostrils" (Yeshayah 2:22). BECAUSE THE HEBREW WORD CHADEL MEANS TO AVOID, THEY ARE CALLED THE RESIDENTS OF CESSATION. They avoided walking the path of Gehenom and disciplined themselves to walk along the path leading to the Garden of Eden.

140. וְכְמָה צַדִּיקָיָא סַחְרֵנִיהַ דְאָדָם, אֵינוֹן דְאַתְמַנְעוּ מֵאַרְחָא דְגִיְהֵנָם, וְסֵטוּ לְגַבֵּי אַרְחָא דְגֵן עַדָּן. וְאֵילוּן אַקְרוּן יוֹשְׁבֵי חַדְלָא. וְלֹא כְתִיב יוֹשְׁבֵי חַדְלָא, בְּגִין דְלֹא הוּוּ כְמוֹ חוּלְדָה דְגִרְרָא, וּמִנְחָא, וְלֹא יִדְעָא לְמַאן שְׂבָקָא, אֲלֵא יוֹשְׁבֵי חַדְלָא. כַּד־אֵ חַדְלוּ לְכֶם מִן הָאָדָם וְגו'. דְאַתְמַנְעוּ לֹוֹן מֵאַרְחָא דְגִיְהֵנָם וְאַתְקִיפוּ בְּהוּ לְאַעְלָא לְהוּ בְּגַנְתָּא דְעַדָּן.

141. Another explanation is that residents of cessation REFERS TO all those who repented and ceased performing the sins of the wicked. Because Adam repented before his Master, he sits among others who also repented, ceased sinning, and are called "Residents of Cessation." As it is written: "I will know how frail (Heb. chadel) I am" (Tehilim 39:5). And therefore, Adam sits at the gate of the Garden of Eden, and he is happy with the righteous who walk along the path and arrive at the Garden of Eden.

142. Come and behold: it is written: "I said I shall not see Yah." SO HE ASKED: Who can ever see Yah now? AND HE REPLIED: THAT the end of the verse reveals the intention of the words, as it is written: "Yah in the land of Life." Come and behold: when the souls ascend and reach the place of the Bundle of Life, they enjoy the illumination of the Radiant Mirror, which shines and brings forth Light from the most elevated place of all. A soul not encloded in this radiance could neither approach nor get close enough to see that Light.

143. And the secret of the matter is that as the soul is given garments to don so it can exist in this world, WHICH IS THE BODY, so it is also given garments of supernal radiance. These allow it to exist in the world to come and to see into the Radiant Mirror, WHICH IS ZEIR ANPIN, from that Land of Life, THE FEMALE PRINCIPLE OF ZEIR ANPIN. THUS THE PROBLEM THAT AROSE IN THE VERSE, "I SAID, I SHALL NOT SEE YAH," IS SOLVED. THE INTENTION IS THAT BY THESE TWO AMENDMENTS-(1) BY THE GARMENT OF THE SUPERNAL RADIANCE AND (2) BY THE FEMALE PRINCIPLE OF ZEIR ANPIN, CALLED THE LAND OF LIFE-THE RIGHTEOUS PEOPLE DESERVE TO SEE INTO THE RADIANT MIRROR, WHICH IS THE SECRET OF YAH (YUD-HEI) IN THE LAND OF LIFE.

144. Come and behold: Moshe would not have been able to approach what he was looking at had he not been dressed in another covering. As it is written: "And Moshe entered into the midst of the cloud, and went up the mountain" (Shemot 24:18). And he covered himself with the cloud as a person wears a garment. And then, it is written: "Moshe came to the cloud where Elohim was" (Shemot 24:18), and "Moshe was on the mountain forty days and forty nights" (Shemot 24:18) and was able to see what he saw.

145. In the same way, the souls of the righteous in the World of Truth dress themselves in garments and act in accordance with that world. So dressed, they are prepared to gaze into the Light that shines in the Land of Life, MEANING THAT THEY COVER THEMSELVES WITH THE LIGHT OF THE FEMALE PRINCIPLE, FROM WHICH THEY ARE ABLE TO GAZE INTO THE LIGHT OF THE RADIANT MIRROR. WHEN CHIZKIYAHU CALLED, "Yah, Yah, in the Land of Life" (Yeshayah 38:11), he was afraid that he might no longer be worthy of gazing on that Light and meriting that vision. THE STREAM THAT FLOWS FROM GAN EDEN blocked his vision, and he did not beget any children. AND WHOEVER DOES NOT INDULGE IN THE ACT OF PROCREATION, BLEMISHES THE RIVER THAT FLOWS FROM GAN EDEN, WHICH IS YESOD OF ZEIR ANPIN. THIS IS INDICATED IN THE VERSE: "I shall behold Adam no more" (Yeshayah 38:11). This refers to the first man, as has already been explained. ADAM SITS WITHIN THE GATES OF GAN EDEN AND RECEIVES THE SOULS OF THE RIGHTEOUS WHO ARRIVE THERE. CHIZKIYAUH FEARED THAT HE WAS NOT WORTHY OF SEEING ADAM AT THOSE GATES.

141. דְּבַר אַחֲרֵי־שָׁבִי חָדַל אֵינּוֹן מְרִיחוֹן דְּתִשׁוּבָה, דְּמִנְעוּ גְרַמִּייהוּ מֵאֵינּוֹן חוֹבִין דְּחַיִּיבִינָא, וּבְגִין דְּאִדָּם הִרְאִשׁוּ, תָּב בְּתִיבְתָא קָמִי מֵאֲרִיָּה, יְתִיב עַל אֵינּוֹן דְּאִתְמַנְעוּ מִחוּבִיָּהוֹן, וְאֵינּוֹן בְּנֵי חָדַל, כִּד"א אֲרַעָה מַה חָדַל אָנִי. וּבְגִין כִּךְ אִיהוּ יְתִיב לְתַרְעָא דְּגִנְתָּא דְּעַרְן, וְחָדִי בְּהוּ בְּצַדִּיקִינָא, דְּאִתִּין בְּהוּא אֹרְחָא דְּגִנְתָּא דְּעַרְן.

142. תָּא חֲזִי, מַה בְּתִיב, אֲמַרְתִּי לֹא אֲרָאָה יְהִ, וְכִי מֵאֵן יְכִיל לְמַחְמִי יְהִ. אֲלֵא סוּפָא דְּקָרָא אוֹכַח, דְּכִתִּיב יְהִ בְּאַרְץ הַחַיִּים, תָּא חֲזִי, כִּד סְלִקִין נִשְׁמַתִין לְאַתְר צְרוּרָא דְּחַיִּי, תַּמָּן מִתְהַנֵּן, בְּזַהְרָא דְּאִסְפַּקְלַרְיָאָה דְּנִהָרָא, דְּנִהִיר מֵאֲתַר עֲלָאָה דְּכֻלָּא, וְאִילוּ לֹא מִתְלַבֵּשׂא נִשְׁמַתָּא, בְּזַהְרָא דְּלְבוּשָׂא אַחְרָא, לֹא תִיכּוֹל לְאַתְקַרְבָּא לְמַחְמִי הוּא נְהוּרָא.

143. וְרָזָא דְּמֵלָה, כִּמָּה דִּיהִבִי לְנִשְׁמַתָּא, לְבוּשָׂא דְּמִתְלַבֵּשׂא בֵּיה, לְמִיקַם בְּהַאי עֲלֵמָא. הִכִּי נְמִי יְהִי לָהּ לְבוּשָׂא, דְּזַהְרָא עֲלָאָה, לְמִיקַם בֵּיה בְּהוּא עֲלֵמָא, וְלֹא־סִתְפַלָּא בְּגוּ הוּא אִסְפַּקְלַרְיָאָה דְּנִהָרָא, מְגוּ הוּא אֲרָץ הַחַיִּים.

144. תָּא חֲזִי, מִשָּׁה לֹא יְכִיל לְקַרְבָּא. לְאַסְתַּבְּלָא, בְּמָה דְּאַסְתַּבְּל, אֲלֵא כִּד אִתְלַבֵּשׂ בְּלְבוּשָׂא אַחְרָא, כִּד"א וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעָנָן וַיַּעַל אֶל הָהָר. וְתַרְגוּם בְּמִצִּיעוֹת עֲנָנָא. וְאַתְלַבֵּשׂ בָּהּ, כִּמָּאֵן דְּאִתְלַבֵּשׂ בְּלְבוּשָׂא, וּבִגְדֵי, וּמִשָּׁה נִגַּשׂ אֶל הָעֶרְפֶּל אֲשֶׁר שָׁם הָאֱלֹקִים, וְכִתִּיב וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעָנָן וְגו'. וַיְהִי מִשָּׁה בְּהַר אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה. וַיְכִיל לְאַסְתַּבְּלָא בְּמָה דְּאַסְתַּבְּל.

145. כְּגוּוֹנָא דָּא, מִתְלַבֵּשִׁין נִשְׁמַתְהוֹן דְּצַדִּיקִינָא, בְּהוּא עֲלֵמָא, בְּלְבוּשָׂא, כְּגוּוֹנָא דְּהוּא עֲלֵמָא, דְּלֹא יְתַנְהַג אֲלֵא בְּלְבוּשָׂא, כְּגוּוֹנָא דָּא. וְקִימִי לְאַסְתַּבְּלָא בְּנִהוּרָא דְּנִהִיר, בְּהוּא אֲרָץ הַחַיִּים. וְהוּוּ יְהִ, יְהִ בְּאַרְץ הַחַיִּים. דְּהוּוּ סְבִיר דְּלֹא יִזְכִּי לְהוּא נְהוּרָא, וְלִהוּא אִסְתַּבְּלוּתָא, בְּגִין דְּנִהָרָא דְּנִגִיד, פְּסִיק לֵיה, וְלֹא אוֹלִיד. לֹא אָבִיט אֲדָם עוֹד, דָּא אֲדָם קְדַמָּאָה כִּמָּה דְּאִתְמַר.

146. And what was the reason for all this, NAMELY WHY DID CHIZKIYAHU FEAR THIS? Because the prophet had told him, "for you shall die" in this world "and not live" (Yeshayah 38:11) in the World of Truth. For, upon death, he who has not begotten any children in this world is expelled from all that is mentioned above and cannot stay to gaze upon that shining light. If this was the case with Chizkiyahu, who was a pure, righteous man, so much more for those who do not have ancestral merit to support them and have even sinned before their Master.

147. This garment, previously mentioned, has already been discussed by our friends. There is a "robe of the Sages" that they wear in the World of Truth. Happy are the righteous with their inheritance, as the Holy One, blessed be He, has put aside many blessings and delights for them in the World of Truth. It has been written of them: "Eye has not seen besides you, Elohim, what you shall do for him that waits for you" (Yeshayah 64:3).

19. "And I... a Flood of waters"

The spiritual insight conveyed here by the Zohar concerns an individual who commits a terrible deed, but still retains a spark of shame, a degree of embarrassment, or a slight awareness of the wrongfulness of his actions. There is still hope for this person and the path of repentance remains open to him. But those who commit wanton acts of evil, without any remorse for their actions, are considered to be past the point of no return. This section helps us maintain awareness of what constitutes positive and negative spiritual actions.

148. "And I, Myself shall bring a Flood of waters upon the earth." Rabbi Yehuda opened the discussion with the verse: "These are the waters of strife, wherein the children of Yisrael strove with Hashem and He was sanctified in them" (Bemidbar 20:13). AND HE ASKED: This is not the only place where the children of Yisrael strove with Hashem. Why does the text say "waters of strife" here, but not at any other place? AND HE REPLIED: These waters in particular are the waters of strife, for they gave strength and bravery to the Prosecutor. There are sweet and bitter waters, WHICH ARE THE SECRETS OF HOLINESS AND ITS OPPOSITE-OF THE RIGHT COLUMN. And there are pure and mucky waters, WHICH ARE THE SECRETS OF HOLINESS AND ITS OPPOSITE-OF THE LEFT COLUMN. And there are waters of peace and of strife, WHICH ARE THE SECRETS OF THE HOLINESS AND ITS OPPOSITE-OF THE CENTRAL COLUMN. That is why IT IS WRITTEN: "These are the waters of strife, wherein the children of Yisrael strove with Hashem," THIS SHOWS THAT THE WATERS REFERS TO THE OPPOSITE SIDE OF THE CENTRAL COLUMN. As they drew upon themselves that which they should not have DRAWN, NAMELY THE OPPOSITE SIDE, CALLED THE WATERS OF STRIFE and they were defiled by them. And this is why it is written: "and He was sanctified in them."

149. Rabbi Chizkiyah asked: If it is so, then why is it written: "and He was sanctified,"? It should have been written: 'and they were sanctified' IN THE PLURAL, REFERRING TO THE CHILDREN OF YISRAEL. AND HE REPLIED THAT there is a hidden meaning to the words "He was sanctified." THEY INDICATE THAT something that should not be damaged is damaged. It is as if the moon, WHICH IS THE FEMALE PRINCIPLE, has been damaged. So the word "sanctified" is not mentioned here for praise, WHICH ACCOUNTS FOR THE DISCRETION EXPRESSED IN THE SCRIPTURES. AND RABBI YEHUDA CONCLUDED THAT "And I, Myself, shall bring a flood of waters" means that He shall send the Angel of Destruction upon them, just as they defiled themselves with him, as we have stated previously.

146. וְכֹל דָּא לְמָה, בְּגִין דְּאָמַר לִיה נְבִיאָה, כִּי מֵת אַתָּה, בְּהַאי עֲלָמָא, וְלֹא תַחֲיָה, לְהֵוּא עֲלָמָא, בְּגִין דְּמָאן דְּלֹא אוֹלִיד בְּנִין בְּהַאי עֲלָמָא, כִּד נְמִיק מְנִיָּה, מְתַרְכִּין לִיה, מְכַל מַה דְּאָמְרִין, וְלֹא שְׂרִיא לְמַחְמֵי בְּהֵוּא נְהוֹרָא דְנְהִיר. וְמַה חֲזָקִיָּה, דְּהוּה לִיה זְכוּת אָבוֹת, וְאִיהוּ זְכָאָה צְדִיקָא וְחֲסִידָא כֶּךָ, כֹּל שְׁפָן מָאן דְּלִית לִיה זְכוּת אָבוֹת וְחֲטֵי קָמֵי מֵאֲרִיָּה.

147. הָאֵי לְבוּשָׁא דְקְאָמְרִין, אִיהוּ מַה דְּאָמְרוּ חֲבֵרִיָּא, חֲלוּקָא דְרַבְנָן, דְּאֵתְלַבִּישׁוּ בְּהֵוּא עֲלָמָא. זְכָאָה חוּלְקִיָּהוּן דְּצְדִיקֵיָּא, דְּגִנְזוּ לֹון קְדָשָׁא בְּרִיךְ הוּא, כְּמַה טְבִין וְעִירוּנִין, לְהֵוּא עֲלָמָא, עֲלִוּיָּהוּ כְּתִיב, עֵין לֹא רָאָתָה אֱלֻקִּים זוֹלְתָךְ יַעֲשֶׂה לְמַחְבֵּה לו .

148. וְאָנִי הִנְנִי מְבִיא אֶת הַמְּבּוּל מִים עַל הָאָרֶץ, ר' יְהוּדָה פִּתַּח, הֵמָּה מִי מְרִיבָה אֲשֶׁר רְבוּ בְנֵי יִשְׂרָאֵל אֶת ה' וַיִּקְדַּשׁ בָּם, וְכִי בְּאַתֵּר אַחֲרָא לֹא רְבוּ בְנֵי יִשְׂרָאֵל אֶת ה', מ'שׁ הִכָּא דְקָאָמַר הֵמָּה מִי מְרִיבָה, וְלֹא אַחֲרֵנִין. אֲלֵא הִנֵּי מִי מְרִיבָה הוּוּ וְדָאֵי, דִּינְהִבוּ חִילָא וְתוֹקְפָא לְמֵאֲרִיָּהוּן דְּרִינָא לְאַתְתַּקְפָּא, בְּגִין דְּאִית מִיִּין מְתוּקִין, וְאִית מִיִּין מְרִירִין, אִית מִיִּין צְלִילִין, וְאִית מִיִּין עֲבִירִין, אִית מִיִּין שְׁלֵם, וְאִית מִיִּין קְטָטוּ. וְעַד הֵמָּה מִי מְרִיבָה אֲשֶׁר רְבוּ בְנֵי יִשְׂרָאֵל אֶת ה', דְּאֲמַשִּׁיכוּ עֲלִוּיָּהוּ, לְמָאן דְּלֹא אֲצַטְרִיךְ, וְאִסְתְּאִיבוּ בֵיה, הִדָּא הוּא דְכְּתִיב וַיִּקְדַּשׁ בָּם.

149. אֲמַרְלוּרְבֵי חֲזָקִיָּה, אִי הִכֵּי, מֵאֵי וַיִּקְדַּשׁ, וַיִּקְדַּשׁוּ מִבְּעֵי לִיה, אֲלֵא מְלָה אִסְתְּלִיקַת, וַיִּקְדַּשׁ, אֲתַמְגֵּם מָאן דְּלֹא אֲצַטְרִיךְ, כְּבִיכּוֹל, דְּאֲתַפְּגִימַת סִיְהָרָא. וַיִּקְדַּשׁ לֹאוּ לְשִׁבְחָא אִיהוּ הִכָּא. וְאָנִי הִנְנִי מְבִיא אֶת הַמְּבּוּל, כְּמַה דְּאֻקִּימְנָא, לְאִיְתָאָה מְחַבְּלָא עֲלִוּיָּהוּ, כְּמַה דְּאִינוּן אִסְתְּאִבוּ בֵיה.

150. Rabbi Yosi said: Woe to the wicked who do not want to repent of their sins before the Holy One blessed be He, while they are still in this world, because when a person repents and feels sorry for his sins, then the Holy One, blessed be He, forgives him. But those who cling to their sins and refuse to repent will eventually fall into Gehenom and never be brought up again.

150. אָמַר רַבִּי יוֹסִי, וְוִי לֹון לְרַשָׁעִימָא, דְּלֵא בְּעָא לְאַתְבָּא, קָמִי קְדָשָׁא בְּרִיךְ הוּא עַל חוֹבִימָהוֹן בְּעוֹד דְּאִינֹון בְּהָאִי עֲלֵמָא, דְּכַד ב"נ אֲתִיב, וְאַתְנַחֵם עַל חוֹבוֹי, קְדָשָׁא בְּרִיךְ הוּא מַחִיל לֵיהּ. וְכַל אִינֹון דְּמִתְקַפִּין בְּחוֹבֵיהוֹ, וְלֵא בְּעֵי לְאַתְבָּא קָמִי קְדָשָׁא בְּרִיךְ הוּא עַל חוֹבִימָהוֹן, לְבַתֵּר יִנְפְּלוּ לְגִימָהוֹן וְלֵא יִסְקוֹן לֵיהּ מִתְמָן לְעֵלְמִין.

151. Come and behold: Because the generation of Noach was stubborn and bold enough to sin openly, the Holy One, blessed be He, brought Judgment upon them. Rabbi Yitzchak said that if a person sins, and he does so secretly, then the Holy One, blessed be He, is merciful. If he repents, he is pardoned and forgiven. But if he does not repent his sins, He reveals them for all to see. How do we know this? We learn this from the way in which the faithless wife WHO SINS SECRETLY IS TREATED AND FROM HOW THE HOLY ONE, BLESSED BE HE, REVEALS HER SIN OUT IN THE OPEN WITH THE 'CURSING WATERS.'

151. תָּא חֲזִי, בְּגִין דְּאַתְקִיפוּ לְבִימָהוֹ, כַּל אִינֹון דְּרָא דְנַח, וּבְעוּ לְאַחְזָא חוֹבֵיהוֹ בְּאַתְגְּלִיא, קְדָשָׁא בְּרִיךְ הוּא אִימְתִי דִּינָא עֲלֵיהוֹ, בְּהוּא גּוֹנָא. אָמַר רַבִּי יִצְחָק, וְאַפִּילוּ כַד חֲטִי ב"נ בְּאַתְבָּסִיא, קְדָשָׁא בְּרִיךְ הוּא רַחֲמָן, וְאִי תָב ב"נ לְגַבִּיהּ, חֲפִי עֲלֵיהּ, וּמַחִיל לֵיהּ וְשׁוֹבִיק לֵיהּ, וְאִי לֵא, גְּלִי לֵיהּ לְעֵינֵי כְּלָא, מְנָלָן, מְסוּטָה.

152. In the same manner, the wicked, NAMELY THE GENERATION OF THE DELUGE, were openly destroyed and wiped from the face of the earth. And how were they wiped out? The scalding waters spurted up from the abyss, skinning them alive. As skin was torn from flesh, they were left only with their bones-and then the bones came asunder. As it is written: "And they were wiped from the face of the earth" (Beresheet 7:23). Rabbi Yitzchak said: "And they were wiped out." What is meant by the expression "wiped out?" It is similar to, "Let them be blotted out from the book of living" (Tehilim 69:29). We learn from this that they shall not participate in the resurrection and will not rise in the Day of Judgment.

152. וְהִכִּי נָמִי אֲתַמְחוּן אֲלִין חַיִּיבִיא מְאַרְעָא בְּאַתְגְּלִיא, וְהִיךְ אֲתַמְחוּן. אֲלֵא דְהוּ דְהוּ נִפְקִי מִיֵּיא, וְהוּ רְתִיחָן, מִן תְּהוּמָא, וְסִלְקִי וְאַעֲבַר מְנִימָהוֹ מְשַׁכָּא, וְכִיּוֹן דְּאַעֲבַר מְנִימָהוֹ מְשַׁכָּא, הִכִּי נָמִי בְּשַׂרָא, וְלֵא אֲשַׁתְּאֵרוּ אֲלֵא בְּגַרְמִימָהוֹ לְחוּד, לְקִימָא דְכְּתִיב וְיִמְחוּ מִן הָאָרֶץ. וְכַל אִינֹון גְּרַמִּי, אֲתַפְּרִדֵּן דָּא מִן דָּא, וְלֵא אֲשַׁתְּאֵרוּ כְּחָדָא, וּמַכְּלָא אֲתַעֲבַרוּ מְעֵלְמָא. רַבִּי יִצְחָק אָמַר, וְיִמְחוּ מִן הָאָרֶץ, מֵאִי וְיִמְחוּ, כַּד"א יִמְחוּ מְסַפֵּר חַיִּים, מְכָאן אֲוִלִיפְנָא דְלִית לֹון תְּחִיָּה לְעֵלְמִין, וְלֵא יְקוּמוּן בְּדִינָא.

20. "And I will establish my covenant"

The vital importance of the Covenant between man and God can remain in our consciousness through the spiritual forces released by the letters of this section. This Covenant is founded primarily upon the greatest power that humanity was given for revealing spiritual Light into this world and into our own lives -- that is, sexual relations between husband and wife. The Kabbalists teach us that because this action has the most potential and influence for revealing Light, it is given the most attention by the evil inclination and the negative forces that dwell in our midst.

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

153. וְהִקִּימוֹתִי אֶת בְּרִיתִי אִתְךָ, אָמַר ר' אֶלְעָזָר, מְהֵכָא קִיּוּמָא דְּבְרִית לְעִילָא, בְּקִיּוּמָא דְּבְרִית לְתַתָּא, מְשַׁמַּע דְּכְּתִיב אִתְךָ. וְאַמַּר רַבִּי אֶלְעָזָר, מְכָאן אֲוִלִיפְנָא, דְּכַד זְכָאִין אִינֹון בְּעֵלְמָא, אֲתַקְּיִים עֲלֵמָא לְעִילָא וְתַתָּא.

154. Rabbi Shimon said that this is a hidden matter, because the arousal of the male to the female happens when he feels jealousy toward her. Come and behold: When there is a righteous person in the world, the Shechinah immediately attaches Herself to him and never leaves him. And she therefore desires him. The upper desire is then aroused toward her with love that is similar to the desire of the male for the female when he feels jealousy toward her. That is why it is written: "But with you will I establish my covenant." THIS MEANS THAT my desire is aroused because of you. The verse, "My Covenant will I establish with Yitzchak," has a similar meaning that it is because of Yitzchak, as by Noach.

155. "But with you will I establish my covenant," MEANS THAT you shall be My Covenant in the world. And after that, "and you shall come into the ark." Because had he not been righteous, he would not have entered the ark, as only a righteous man may be connected with the ark. That is why it is written: "you shall come into the ark," AFTER IT HAS BEEN STATED THAT "BUT WITH YOU WILL I ESTABLISH MY COVENANT."

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

154. אָמַר רַבִּי שִׁמּוֹן שֶׁמֶעוֹן מֵלֶה סְתִים אִיהוּ, כִּד אֲתַעְרוּתָא דְדַכּוּרָא לְגַבֵּי נּוֹקְבָא, כִּד אִיהוּ מְקַנֵּי לָהּ. תָּא חֲזִי, רִזָּא דְמִלָּה, כִּד צַדִּיקָא אִיהוּ בְעֵלְמָא, מִיַּד שְׂכִינְתָא לֹא אֲתַעְרִיאת מְנִיָּה, וְתִיאוּבְתָא דִילָהּ בִּיָּה, כִּדִּין תִּיאוּבְתָא דְלַעִילָא לְגַבֵּהּ בְּרַחֲמֵי, כִּתִּיאוּבְתָא דְדַכּוּרָא לְנוֹקְבִיָּה, כִּד אִיהוּ מְקַנֵּי לָהּ, וְעַל דָּא וְהִקְיִמוּתִי אֶת בְּרִיתִי אִתְךָ. אֲתַעַר תִּיאוּבְתָא בְּגִינְךָ. כְּגוֹנוּנָא דָּא וְאֵת בְּרִיתִי אֶקִּים אֶת יִצְחָק.

155. וְהִקְיִמוּתִי אֶת בְּרִיתִי אִתְךָ, לְמַהוּי אֶת בְּרִיתִי בְעֵלְמָא, וּלְבַתֵּר וּבֵאת אֶל הַתִּיבָה, דְּאֶלְמֵלָא לֹא אִיהוּ צַדִּיק, לֹא יִעוּל לְתִיבּוֹתָא, דְּהָא לֹא אֲתַחְבַּר לְתִיבָה, בַּר צַדִּיק, וּבְגִינֵי כֶךָ, וּבֵאת אֶל הַתִּיבָה, וְהָא אֲתַמַּר.

156. אָמַר רַבִּי אֶלְעָזָר, בְּכֹל זְמַנָּא, דְּבִנֵּי נְשָׂא, יִתְאַחְדוּן בְּבְרִית דָּא, וְלֹא יִשְׁבְּקוּן לִיָּה, לִית עַם וְלִישָׁן בְעֵלְמָא, דִּיִּיכּוּל לְאַבְאָשָׁא לּוֹן, וְנַח אֲתַקִּיף בְּבְרִית דָּא, וְנָטַר לִיָּה, בְּגִינֵי כֶךָ, קִדְשָׁא בְרִיךְ הוּא נָטַר לִיָּה. וְכֹל בְּנֵי דְרִיָּה לֹא נָטְרוּ לִיָּה, בְּגִין כֶּךָ קִדְשָׁא בְרִיךְ הוּא אֶעְבַּר לּוֹן מֵעֵלְמָא, וְהָא אֲתַמַּר, בְּהוּא חוֹבָא מִמֶּשׁ, דְּאִינוּן חָאבָּ, בְּהוּא גְּוֹנָא אֲתַמְחוּן מֵעֵלְמָא.

21. "And he repaired the altar of Hashem that was ruined"

The Covenant between mankind and God connects to the Sfirah of Yesod, which correlates to the reproductive organs of man. There is also a vital spiritual link to the circumcision of a newborn male child.

The underlying lesson of this section is the Kabbalistic doctrine that all war, natural disasters, famine, slaughter, and massacre can be traced to destructive spiritual forces arising from humanity's negative sexual acts. Negative sexual acts are defined as those that are not for the purpose of procreation or for the bringing of Light to the world.

Sexual relations between man and wife mirror the metaphysical forces at work in the Upper Worlds. The male corresponds to the realm of Yesod, and the woman to the world of Malchut. Whenever any kind of positive Light and fulfillment reaches our lives, it is a direct result of the enjoining of Yesod and Malchut.

Sexual relations accomplish this mating of the two Upper Worlds. However, negative forces constantly try to sever this connection. These negative forces are so cunning and clever, they have deceived us into believing they do not even exist.

Through our own meditation and desire to share, the power of these words of the Zohar can awaken a genuine understanding of the role sexual relations play in the revelation of Light into the world.

157. Rabbi Yehuda was sitting before Rabbi Shimon, and both were studying the text, in which it is written: "And he repaired the altar of Hashem that was broken down" (I Melachim 18:30). What is the meaning of the term 'repaired' in this verse? Come and behold: "In the days of Eliyahu, all Yisrael left the Holy One, blessed be He, and in so doing, left their Holy Covenant. And when Eliyahu came and saw that the sons of Yisrael had left the Holy Covenant and therefore it had been taken away from them, HE AMENDED IT AND BROUGHT IT BACK TO ITS PLACE. THAT IS, HE AMENDED YESOD, MAKING IT WORTHY OF MATING WITH MALCHUT. AND THIS IS CONSIDERED TO BE THE REPAIR OF THE ALTAR, WHICH IS MALCHUT, AS SHALL BE FURTHER EXPLAINED.

157. רַבִּי יְהוּדָה הָוָה שְׂכִיחַ קַמִּיָּה דְר"ש, וְהוּוּ עֵסְקִי בְּהָאֵי קְרָא דְכְתִיב וַיְרַפָּא אֶת מִזְבֵּחַ ה' הַהֵרוּס. מֵאֵי וַיְרַפָּא, תָּא חֲזִי, בֵּימֵי אֱלִיָּהוּ, יִשְׂרָאֵל כְּלָהוּ שְׂבָקוּ לִיָּה לְקִדְשָׁא בְרִיךְ הוּא, וְשְׂבָקוּ בְרִית קִיּוּמָא דְלַהוּן, כִּד אֲתָא אֱלִיָּהוּ וְחָמָא דְקָא שְׂבָקוּ בְּנֵי יִשְׂרָאֵל הָאֵי בְרִית קִיּוּמָא, וְאֶעְבְּרוּ מְנִיָּיָהוּ הָאֵי בְרִית.

158. Because he brought it back to its place, NAMELY BECAUSE HE REPAIRED YESOD AND BROUGHT IT BACK TO MALCHUT, all was healed! This is why it is written: "And he repaired the altar of Hashem that was broken..."--a reference to the Covenant that had been forsaken. It is therefore written: "And Eliyahu took twelve stones, according to the number of the tribes of the sons of Ya'akov" (I Melachim 18:31), which alludes to the repair of the altar of Hashem, THE AMENDMENT OF THE DAMAGE AND THE 'HEALING' OF THE ALTAR.

159. "To which the word of Hashem came and said, Yisrael shall be your name" (I Melachim 18:31). HE ASKED: What is the reason for mentioning the name 'Yisrael' upon the altar? And he answered: Assuredly, "Yisrael shall be your name..." signifies THE AMENDMENT to raise her up, NAMELY TO RAISE MALCHUT TO THE SUPERNAL ABA AND IMA, and to return the Holy Covenant to its place. IT SIGNIFIES THAT YESOD OF ZEIR ANPIN COULD UNITE AGAIN WITH MALCHUT, FOR THERE CAN BE NO UNION BETWEEN ZEIR ANPIN AND MALCHUT UNLESS THEY RETURN TO THEIR PLACES BETWEEN ABA AND IMA. That is why it is written: "For the children of Yisrael have forsaken your Covenant" and have therefore "ruined your altars" (I Melachim 19:10), WHICH IS MALCHUT. AND BY THE SECRET OF THE AMENDMENT OF THE COVENANT, SHE SHALL BE REBUILT AGAIN.

160. Come and behold: As long as Yisrael respects the Holy Covenant, the worlds above and below are permitted to exist. But when they disregard the Covenant, the worlds above and below cannot exist. As it is written: "If My Covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). This is why it is written: "And he repaired the altar of Hashem that was broken down." He asked if this is considered to be "healing?" AND HE ANSWERED: Yes, most certainly! Because he maintains the place upon which faith is dependent. IN OTHER WORDS, HE OBSERVES THE COVENANT, WHICH IS YESOD, AND MAINTAINS THE PLACE ON WHICH MALCHUT THAT IS CALLED "FAITH" DEPENDS.

161. Come and behold: The same applies to Pinchas, who was zealous because of what Zimri had done. By his action, he reinstated the Covenant and returned it to its proper place. That is why it is written: "Behold, I give to him my covenant of peace" (Bemidbar 25:12). Can one really accept the idea that Pinchas was the reason for the peace? And upon what is this controversy between Pinchas and the covenant based? That here, IN THE WORD PEACE, everything was connected to its right place, meaning "Behold, I give to him my covenant of peace." But what is it that is given? WHAT IS THE COVENANT? "Peace," WHICH MEANS SUPERNAL MATING, IS GIVEN, so that the Covenant can be connected to its proper place, WHICH IS MALCHUT. That is why it is written: "I give to him my covenant of peace." And what is "peace?" It is the place with which to connect; it is THE MATING WITH MALCHUT REFERRED TO BY THE TERM 'PEACE.' MALCHUT THAT was disconnected from 'Him' FROM YESOD, as a result of the sins OF YISRAEL was attached to it by PINCHAS. He was the person who returned the Covenant to its place for all time. "And he shall have it, and the Covenant of an everlasting priesthood shall belong to his seed after him, because he was zealous for his Elohim" (Bemidbar 25:12).

158. בֵּינוֹן דְּחֻמָּא אֱלִיָּהוּ כֶּךָ, אֲתָא לְאַתְרֵיךָ מְלָה לְדוּכְתִּיָּהּ, בֵּינוֹן דְּקָרִיב מְלָה לְדוּכְתִּיָּהּ, אֲתָסִי בְּלָא, הַה"ד וִירְפָא אֶת מִזְבַּח ה' הַהָרוּס, דָּא בְרִית קְיִימָא, דְּהוּה שְׂבִיק מְעֵלְמָא. וּכְתִיב וַיִּקַּח אֱלִיָּהוּ שְׁתֵּים עָשָׂר אֲבָנִים לְמַסְפָּר שְׁבַטֵי בְנֵי יִשְׂרָאֵל, דָּא הוּא תְּקוּנָא דְּמִזְבַּח ה'.

159. אֲשֶׁר הִנֵּה דָבַר ה' אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שִׁמְךָ. מ"ט אֲדַבֵּר הֵבֵא יִשְׂרָאֵל, אֲלֵא וְדָאֵי יִשְׂרָאֵל יִהְיֶה שִׁמְךָ, וְדָאֵי לְאַסְתַּלְקָא לְעֵילָא, וְלֹאֲתַבָּא בְרִית קְיִימָא לְאַתְרֵיהּ, וְהִינְנוּ דְּכְתִיב כִּי עֲזָבוּ בְרִיתְךָ בְּנֵי יִשְׂרָאֵל, וּבְגִין כֶּךָ, אֶת מִזְבְּחוֹתֶיךָ הִרְסוּ.

160. תָּא חֲזִי, כֹּל זְמַנָּא דִּישְׂרָאֵל נְטְרוּ קְיִימָא קְדִישָׁא, בְּדִין עֲבָדֵי קְיִימָא, לְעֵילָא וְתַתָּא. וְכַד שְׂבָקֵי לְהָאֵי בְרִית, בְּדִין לֹא אֲשַׁתְּכַח קְיוּם לְעֵילָא וְתַתָּא. דְּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וּלְיָלֵה חֲקוֹת שָׁמַיִם וָאָרֶץ לֹא שְׁמַתִּי, וּבְגִין כֶּךָ, וִירְפָא אֶת מִזְבַּח ה' הַהָרוּס. וְכִי רְפוּאָה אִיהוּ. הֲכִי הוּא וְדָאֵי, דְּהָא מְקִיָּים לְהֵהוּא אֲתֵר, דְּמַהִימְנוּתָא תְּלִיא בֵּיהּ.

161. תָּא חֲזִי, אוֹף הֲכִי פְּנַחַס, בְּשַׁעֲתָא דְּקִנְיָ לְעוֹבְדָא דְּזִמְרִי, אֲתַקִּין לְהָאֵי בְרִית בְּאַתְרֵיהּ, וּבְגִין כֶּךָ כְּתִיב, הֲנִנִי נֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם. וְכִי ס"ד, דְּבְגִין פְּנַחַס הוּהּ, וּמָה קְטָטָא הוּהּ לִיה לְפְּנַחַס, בְּהָאֵי בְרִית, אֲלֵא הֵבֵא אֲתַקְשֵׁר מְלָה בְּדוּכְתִּיָּהּ, הֲנִנִי נֹתֵן לוֹ אֶת בְּרִיתִי, וּמָה אֲתֵן לוֹ שְׁלוֹם, לְאַתְחַבְּרָא בְרִית בְּאַתְרֵיהּ. וְעַל דָּא הֲנִנִי נֹתֵן לוֹ אֶת בְּרִיתִי. וּמָה, שְׁלוֹם, דְּאִיהוּ אֲתֵרִיהּ לְאַתְחַבְּרָא בְּהָדִיהּ, מָה דְּאֲתַפְּרֵשׁ מְנִיָּה בְּחֻבִּיָּהּ, בְּגִינִיָּה אֲתַחְבֵּר בֵּיהּ, וְעַל דָּא, הוּאִיל וְהוּא אֲתַקִּין מְלָה בְּדוּכְתִּיָּהּ, מְכָאן וְלַהֲלָאָה, וְהִיתָה לוֹ וּלְזַרְעוֹ אַחֲרָיו בְּרִית כְּהֵנָּה עוֹלָם תַּחַת אֲשֶׁר קָנָא לְאַלְקֵיוּ וְגו'.

162. Rabbi Shimon said that there is nothing in the world which so provokes the jealousy of the Holy One, blessed be He, as the sin of disregarding the Covenant. As it is written: "A sword that shall execute the vengeance of the covenant" (Vayikra 26:25). Come and behold: The sin of the generation of the Flood was not completed until they sinned by "corrupting their ways on earth." And even though they were violent with each other-as it is written: "And the earth was filled with violence" (Beresheet 4:11) and "for the earth is filled with violence through them" (Beresheet 4:13)-"I shall destroy them" was because of the sin of letting semen spill in vain. THAT IS, THEIR SENTENCE WAS NOT COMPLETED UNTIL THE COVENANT WAS BLEMISHED. "The earth was also corrupt before the Elohim" and "I shall destroy them" was measure for measure.

163. And there are those who say that their measure of guilt was not completed when they sinned with violence and were cruel with each other. FOR BY THIS they were wicked toward heaven and to other people. Come and behold: There are many ministers above, who are appointed to the voices of those who declare the sentences of their friends TO THE HEAVENS for what has been done to them. And for this sin, it is written: "The earth is filled with violence through them." This means that each and every one passed judgment on his friend before the heavens. That is why it is said: "I will destroy them with the earth."

22. "Come you and all your house"

The home is a magnet for both positive and negative spiritual forces. Negative people who visit our homes can instill harmful energy, and this section gives us the protection against any such forces.

164. "And Hashem said to Noach, Come you and all your house." Rabbi Shimon asked: Why does the term "Elohim" appear in all the verses of the text, while here the name Hashem, YUD-HEI-VAV-HEI, is mentioned? What is different here that Yud-Hei-Vav-Hei, which is the supernal name of Mercy was mentioned? This hints at the secret we have already learned, that it is not proper for a woman to invite a guest into her house without the permission of her husband.

165. It was the same when Noach was asked to enter the ark, WHICH IS MALCHUT, and to unite with Her. It was not yet proper for him to enter until the 'husband' of the ark gave him permission to do so. As it is written: "Come you and all your house into the ark." And this is why the name Yud-Hei-Vav-Hei, who is the husband of the ark, is mentioned there, FOR YUD-HEI-VAV-HEI IS ZEIR ANPIN AND THE ARK IS MALCHUT. Only after the husband gave permission did Noach enter and unite with the ark. Thus, we have learned that a guest does not have permission to enter a house without the consent of the husband, the owner of the house. This is why after the mention of Yud-Hei-Vav-Hei, it is written: "And Noach went in."

166. Come and behold: What is written? "For you I have seen righteous before Me, in this generation" (Beresheet 7:1). From this we learn that a person should never accept a guest into his house if he suspects that he might be wicked. And he should accept him only if he considers him to be righteous and is not at all suspicious of him. That is why it is written: "Come you and all your house into the ark." Why? Because "you I have seen righteous before Me in this generation."

162. אָמַר רַבִּי שִׁמְעוֹן, לִית לָךְ מְלָה בְעֵלְמָא, דְּקִדְשָׁא בְרִיךְ הוּא קִנִּי לָהּ, כְּמוֹ חוּבָא דְבְרִית, כְּד"א חָרַב נּוֹקְמַת נְקָם בְּרִית. וְתָא חֲזִי לָא אֲשֵׁתִּילִים חוּבָא דְרָא דְטוֹפְנָא אֲלָא בְּגִין דְּחָבוּ בְּחַבִּילוֹ דְאַרְחִייהוּ עַל אַרְעָא. וְאִף עַל גְּבֻדְהוֹ מְקַפְחִי דָא לְדָא, כְּדִכְתִּיב וְתִמְלֵא הָאָרֶץ חֲמָס, וְכִתִּיב כִּי מְלֵאָה הָאָרֶץ חֲמָס מִפְּנֵיהֶם, מִכָּל מְקוֹם, וְתִשְׁחַת הָאָרֶץ לִפְנֵי הָאֱלֹקִים, וְהִנְנִי מִשְׁחִיתֶם, מִדָּה בְּנֹגַד מִדָּה, הִנְנִי מִשְׁחִיתֶם בְּחוּבָא דְחַבְלוּתָא.

163. וְאִית דְּאִמְרִי, דְּלֵא אֲשֵׁתִּילִים קִסְטִייהוּ, אֲלָא בְּחוּבָא דְחֲמָס, דְּהוּוּ מְקַפְחִין דָּא לְדָא דְהוּוּ בִישׁוּן לְשָׁמַיִם וְלְבְרִיּוֹת. תָּא חֲזִי כְּמָה אִינוּן מִמְנָן מְלֵעִילָא, דְּאִתְפְּקִין עַל קְלִי דְאִינוּן דְּמִסְרֵי דִינָא עַל חֲבְרִיהוּן, עַל מַה דְּעִבְדִּי לֹון, וְעַל דָּא כְּתִיב כִּי מְלֵאָה הָאָרֶץ חֲמָס מִפְּנֵיהֶם. וּבְגִין כֵּךְ כְּתִיב, וְהִנְנִי מִשְׁחִיתֶם אֶת הָאָרֶץ.

164. וַיֹּאמֶר ה' לְנֹחַ בֹּא אִתָּךְ וְכָל בֵּיתְךָ, אָמַר רַבִּי שִׁמְעוֹן אֲמַאי בְּכֹלְהוּ אֱלֹקִים וְהִכָּא ה', מַאי שְׁנָא הִכָּא דְאִתְמַר ה', שְׁמָא עֲלָא דְרַחֲמֵי. אֲלָא רִזָּא אִיהוּ, דְּאוּלִּיפְנָא, לָאו אֹרַח אַרְעָא, לְקַבְּלָא אִתְתָּא אוֹשְׁפִיזָא בְּהֵדָה אֲלָא בְּרִשׁוֹ דְּבַעֲלָה.

165. אוֹף הִכִּי נַח, בְּעָא לְאֲעֵלָא בְּתִיבוּתָא, לְאִתְחַבְרָא בְּהֵדָה, וְלָאו הוּוּ יָאוּת עַד דְּבַעֲלָה דְּתִיבָה, יְהִיב לִיה רִשׁוֹ לְאֲעֵלָא, דְּכִתִּיב בֹּא אִתָּךְ וְכָל בֵּיתְךָ אֶל הַתְּבָה. וּבְגִין כֵּךְ אִקְרִי הִכָּא ה', בְּעֵלָה דְּתִיבָה, וּכְדִין עָאל נַח וְאִתְחַבַּר בְּהֵדָה. וְכֵן אוּלִּיפְנָא, דְּלִית לִיה רִשׁוֹ לְאוֹשְׁפִיזָא לְמִיעָאל לְבֵיתָא, אֲלָא בְּרִשׁוֹ בְּעֵלָה, מְאִרִיָּה דְּבֵיתָא, הִדָּא הוּא דְּכִתִּיב לְבֵיתְךָ, וַיָּבֵא נַח וְגו'.

166. תָּא חֲזִי, מַה כְּתִיב כִּי אוֹתְךָ רְאִיתִי צְדִיק לִפְנֵי בְּדוּר הַזֶּה. מִכָּאן אוּלִּיפְנָא, דְּלֵא יְקַבֵּל ב"נ אוֹשְׁפִיזָא בְּבֵיתִיהּ, אִי אִיהוּ חֲשִׁיד בִּיה דְּאִיהוּ חֲשִׁיבָא, אֲלָא אִי קָאִים בְּעִינוֹ לְזַכָּאָה, דְּלֵא חֲשִׁיד בְּעִינוֹ בְּלָל, הִה"ד בֹּא אִתָּךְ וְכָל בֵּיתְךָ אֶל הַתְּבָה, מַאי טַעְמָא בְּגִין כִּי אוֹתְךָ רְאִיתִי צְדִיק לִפְנֵי בְּדוּר הַזֶּה.

167. And we have also learned that if the husband gives permission to the guest alone, but not to his companions, the guest should not bring them into the house. In the verse, "Come you and all your house into the ark," permission was given to all of Noah's companions to enter the ark, and from this passage we learn a secret concerning proper manners and ways of conduct.

167. וְאוֹלִיפְנָא, דְּאִי יְהִיב לֵיהּ רְשׁוּ בְּלַחְדוּי, וְלֹא יְהִיב רְשׁוּ לְכָל אִינּוּן דְּאִתְיִין עִמֵּיהּ, לֹא יִיעוֹל לִוְן לְבֵיתָא, הֵה"ד בָּא אֲתָהּ וְכָל בֵּיתְךָ אֶל הַתְּבָה, לְכָלֵּא יְהִיב רְשׁוֹתָא לְמִיעֵל. וּמְקָרָא דָּא אוֹלִיפְנָא, רְזָא דְּאוֹרְחוּי דְּאַרְעָא.

23. "The earth and the fullness thereof is Hashem's"

Sexual relations that are not founded upon spiritual principles cause a drying up of the connection between Malchut and Yesod, like a river whose waters have ceased to flow. This withdrawal of Light manifests as all forms of natural and man-made turmoil.

168. Rabbi Yehuda quoted: "For David, a psalm. The earth and the fullness thereof is Hashem's; the world, and they that dwell in it" (Tehilim 24:1). We have learned that wherever it is written: "For David a psalm," it means that he chanted a song and afterward the Holy Spirit rested upon him. But where it is written: "A psalm of David," it means that the Holy Spirit rested upon him and then he chanted the song.

168. רַבִּי יְהוּדָה פִּתַּח, לְדוֹד מְזֻמּוֹר לֵה' הָאָרֶץ וּמְלוֹאָה תִּבֵּל וַיּוֹשְׁבֵי בָהּ. הָא תְּנִינָן, לְדוֹד מְזֻמּוֹר, דְּאָמַר שִׁירְתָּא, וְלִבְתֵּר שְׁאֲרֵת עֲלֵיהּ רוּחַ קְדִישָׁא, מְזֻמּוֹר לְדוֹד, דְּשְׁאֲרֵת עֲלֵיהּ רוּחַ קְדִישָׁא, וְלִבְתֵּר אָמַר שִׁירְתָּא.

169. "The earth is Hashem's." This verse refers to the Land of Yisrael, which is the Holy Land, while "the fullness thereof" refers to the Shechinah. As it is written: "For the glory of Hashem was full in His house of Hashem" (II Divrei Hayamim 5:14) and, also, "and the glory of Hashem filled up the Tabernacle" (Shemot 40:35). SO THE WORDS "FILLED UP" AND "ITS FULLNESS" REFER TO THE SHECHINAH. But, why IS IT WRITTEN "full" and not "filled?" Because, assuredly, She is full of goodness; meaning that She is filled by the Sun. The moon, WHICH IS THE SHECHINAH, is filled and completed by the righteous; She is filled with all the goodness from above, like a treasure box filled with the riches of the world. That is to what the verse, "The earth and the fullness thereof is Hashem's," refers. But the words, "the world and they that dwell in it" were said in reference to countries OTHER THAN THE LAND OF YISRAEL.

169. לֵה' הָאָרֶץ וּמְלוֹאָה, הָאִי קְרָא עַל אֲרֵעָא דְּיִשְׂרָאֵל אֲתָמַר, דְּאִיְהִי אֲרֵעָא קְדִישָׁא. וּמְלוֹאָה, דָּא שְׂכִינְתָּא, כּד"א כִּי מְלֵא כְבוֹד ה' אֶת בַּיִת ה', וּכְתִיב וּכְבוֹד ה' מְלֵא אֶת הַמִּשְׁכָּן. מֵהוּ מְלֵא וְלֹא מִלְּא. אֲלֵא מְלֵא וְדָאִי, דְּאֲתַמְלִיא מִכְּלָא, דְּאֲתַמְלִיא מִן שְׂמֵשָׁא, סִיְהֵרָא שְׁלִים בְּכָל סְטְרִין. מְלֵא, מִכָּל טוּבָא דְּלַעֲיָלָא, בְּאֶסְקוּפָא דָּא, דְּאֲתַמְלִיא מִכָּל טוּבָא דְּעֵלְמָא, וְעַל דָּא כְּתִיב לֵה' הָאָרֶץ וּמְלוֹאָה. תִּבֵּל וַיּוֹשְׁבֵי בָהּ, דָּא שְׂאֵר אֲרֵעָאֵן.

170. Another explanation of the verse, "The earth and the fullness thereof is Hashem's" is that these words refer to the upper Holy Land, NAMELY THE FEMALE PRINCIPLE, that the Holy One, blessed be He, desires. And the term 'fullness' refers to the souls of the righteous, which fill THE FEMALE PRINCIPLE with the power of the pillar THAT IS YESOD OF ZEIR ANPIN, upon which the whole world stands. IN OTHER WORDS, ALL THAT EXISTS IN THE WORLD, WHICH IS THE FEMALE PRINCIPLE, IS RECEIVED FROM YESOD OF ZEIR ANPIN. AND THIS IS WHY THE WORLD IS CONSIDERED TO STAND UPON IT.

170. דְּבַר אַחֲרָלָהּ הָאָרֶץ וּמְלוֹאָה. דָּא אֲרֵעָא קְדִישָׁא עֲלָא, דְּקְדִישָׁא בְּרִיךְ הוּא אֲתַרְעֵי בָהּ. וּמְלוֹאָה, אֲלִין נִשְׁמַתְהוֹן דְּצִדִּיקֵינָא, אֲתַמְלִיא מְנִיְהוּ, מַחֲיֵלָא דְּעֵמּוּדָא חָד, דְּעֵלְמָא קִיּוּמָא עֲלֵיהּ.

171. If you wonder, Does THE WORLD stand upon one PILLAR? Come and behold: In the verse: "For He has founded it upon the seas" (Tehilim 24:2), the words "For He" refer to the Holy One, blessed be He. The meaning of this is similar to that of the words: "It is He who made us" (Tehilim 100:3) and that of, "For He looks to the end of the earth" (Iyov 28:24).

171. וְאִי תִימָא עַל חָד קִיּוּמָא, הָא חֲזִי מַה כְּתִיב כִּי הוּא עַל יַמִּים יְסֻדָּה. כִּי הוּא, מֵאֵן הוּא, דָּא קְדִישָׁא בְּרִיךְ הוּא, כּד"א הוּא עֲשֻׂנוּ. וּכְתִיב כִּי הוּא לִקְצוֹת הָאָרֶץ יִבִּיט.

172. The words, "For He has founded it upon the seas and established it upon the Floods" refer to the seven pillars upon which THE FEMALE PRINCIPLE is founded and by which She is filled. THESE ARE THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN. SO RABBI YEHUDA ASKED: How is She filled by them? AND HE ANSWERED: When the righteous multiply in the world, the Land, WHICH IS THE FEMALE PRINCIPLE, produces fruit and is filled with all.

172. עַל יַמִּים יְסֻדָּה וְעַל נְהָרוֹת יְכוּנְנָה, אֲלִין שְׂבַע עֵמּוּדִים דְּקִיּוּמָא עֲלֵיהּ, וּמְלִינָן לָהּ. הוּא אֲתַמְלִיא מְנִיְהוּ, הִיךְ אֲתַמְלִיא מְנִיְהוּ, בְּשַׁעֲתָא דְּאֶסְגִּיאוּ וּבְאִין בְּעֵלְמָא, בְּדִין אֲרֵעָא דָּא עֲבַדְתָּ פִּירִין, וְאֲתַמְלִיא מִכְּלָא.

173. But the verse says that when the wicked multiply in the world, "the waters cease from the sea, and the river is drained dry" (Iyov 14:11). The place where "The waters cease from the sea" is the Holy Land, as previously mentioned. AND THE FEMALE PRINCIPLE is watered by the supernal stream. "THE WATERS CEASE," while "the river is drained dry" refers to the pillar upon which She is founded, NAMELY YESOD, WHICH IS NOW ARID-DRAINED DRY. "The river is drained dry" IS THE EQUIVALENT OF "The righteous perish," THE RIGHTEOUS BEING YESOD, WHICH IS CALLED 'RIGHTEOUS.'

173. ובשעתא דאסגיא חייבין בעלמא, כדין כתיב אלו מים מני ים ונהר יחרב ויבש. אלו מים מני ים, דא ארעא קדישא, דאמרן דאשתקא משקיו עלאה, ונהר יחרב ויבש, ההוא עמודא חד, דקאים עלה, לאתנהרא מניה, ונהר יחרב ויבש, כמא דאת אמר הצדיק אבד.

24. The sinners are destroyed from the world

When negative forces are abundant as a result of the collective sins of mankind, they have the power to harm even innocent people who unwittingly cross their paths. The Zohar provides us with protection as we meditate upon its words. Our intent to share this protection with others brightens the Light for entire world.

174. Rabbi Yehuda continued: At the time that the wicked are destroyed from the world, the Holy One, blessed be He, watches the world but cannot find anyone to protect them. And you might ask, If Noach was there to protect his generation DURING THE GREAT FLOOD and was able to bring forth offspring, WHY DID HE NOT PROTECT HIS GENERATION? The verse reads: "For you have I seen righteous before Me in this generation." "In this generation" is a precise term, FROM WHICH WE MAY LEARN THAT IN ANOTHER GENERATION HE WOULD NOT HAVE BEEN CONSIDERED RIGHTEOUS. AND FOR THIS REASON, HIS MERIT WAS NOT ENOUGH TO PROTECT THE GENERATION OF THE FLOOD.

174. ואמר רבי יהודה, בההוא זמנא דאתאבדו, אינון חייבין מעלמא, קדשא בריך הוא אסתכל על עלמא, ולא חמא מאן דאגין עליה. ואי תימא הא נח, דהוה ליה לאגנא על דריה, ולאפקא מניה תולדין לעלמא, הה"ד כי אותך ראיתי צדיק לפני בדור הזה. בדור הזה דייקא.

175. Rabbi Yosi said that the words "In this generation" are a tribute to Noach, who lived in such a wicked generation and nevertheless remained a righteous and just man. NOT ONLY IN HIS GENERATION IS HE CONSIDERED RIGHTEOUS, BUT even in the generation of Moshe WOULD HE HAVE BEEN SO CONSIDERED. But he was not able to protect the world, because there were not even ten RIGHTEOUS PEOPLE in it. This was the case as described IN THE DESTRUCTION OF SDOM: "perhaps ten shall be found there" (Beresheet 18:32). As not even ten were found, SDOM WAS DESTROYED. The same happened here. Ten RIGHTEOUS people were not to be found; only Noach, his three sons and their wives. Because they did not add up to ten, THEY COULD NOT PROTECT THEIR GENERATION.

175. רבי יוסי אמר, בדור הזה, דא שבחא דיליה, דהוה בההוא דרא חייבא, ואשתכח כולי האי איש צדיק תמים, ואמילו בדרא דמשה, אבל לא הוה יכול לאגנא על עלמא, בגין דלא אשתכחו עשרה בעלמא, כד"א אולי ימצאון שם עשרה, ולא אשתכחו תמן. אוף הכא, לא אשתכחו עשרה, אלא הוא, ותלת בנוי, ונוקבייהו, ולא הוו עשרה.

176. Rabbi Elazar asked his father, Rabbi Shimon: We have learned that when the world is full of the sins of mankind and Judgment is pronounced, woe to the righteous one who is found in the world. For he is the first to be punished for the sins of the wicked. How did Noach escape the Flood without being punished for the sins OF HIS GENERATION. And RABBI SHIMON answered: It is said that because the Holy One, blessed be He, wanted to bring from Noach offspring into the world, HE SPARED HIM. Not only that, but Judgment could not be applied to him, because he was covered in the ark and hidden from view.

176. רבי אלעזר שאיל ליה לרבי שמעון אבוי, הא תנינן, בשעתא דעלמא אתמליא חובי בני נשא, ודינא נפק, ווי לההוא זכאה דאשתכח בעלמא, דאיהו אתפס בחובי דחייבא בקדמיתא. נח איך אשתזיב, דלא אתפס בחובייהו. אמרלוהא אתמר, דקדשא בריך הוא בעא לאפקא מניה תולדין לעלמא מגו תיבותא. ותו דהא דינא לא יכלא לשלטאה עלוי, בגין דהוה טמיר וגניזו בתיבה, ואתכסיא מעינא.

177. Come and behold: It is written: "Seek righteousness, seek humility; maybe you shall be hidden on the day of Hashem's anger" (Tzefanyah 2:3). Noach did seek righteousness. He entered the ark and was hidden there on the day of Hashem's anger." And that is why Judgment could neither be applied to nor hurt him.

177. ותא חזי כתיב בקשו צדק בקשו ענוה אולי תסתרו ביום אף ה'. ונח בקש צדק, ועאל בגווה דתיבותא, ואסתתר ביום אף ה'. ועל דא, דינא לא יכלא לשלטאה, ולקטרנא ליה.

178. Here, we find a hint of the secret of the holy supernal letters, reserved for the holy supernal men to learn and know: The reverse order of the 22 Hebrew letters can bring the destruction of the wicked, and this is why it is written: "they were erased from the earth" (Beresheet 7:23), and "Come you and all your house into the ark."

178. הָבָא אֶתְרַמְיֹז לְאִינוֹן קְדִישִׁי עֲלִיוֹנִין, לְמַנְרַע
בְּרָזָא דְאַתּוֹן קְדִישִׁין עֲלֵאִין, הַפּוֹכָא דְאַתּוֹן כ"ב
לְאַתְמַחֵי לְאִינוֹן חַיִּיבֵינָא. וְעַל דָּא, וַיִּמְחוּ מִן הָאָרֶץ.
וּכְתִיב, בֹּא אִתָּה וְכָל בֵּיתְךָ.

25. The difference between Moshe and other people in the world

Placing others ahead of ourselves is counter to the foundations of human nature. Even a righteous soul such as Noah did not possess a complete and selfless love for all mankind. The only person willing to sacrifice himself for all humanity was Moses. Though Noah did all that God asked of him pertaining to the building of the Ark, Noah did not argue with God on behalf of the people of his generation who were destined to perish in the flood. The people of Moses' generation were a stiff-necked and unappreciative lot, who knew no boundaries when it came to brazen, intolerant and negative behavior. But Moses still fought with God to spare his fellow man. Moses offered his own life in place of theirs, despite their constant betrayal and insurgency. We must begin the near impossible task of truly considering others before ourselves. The spiritual attributes that Moses possessed are available through the influences of the Hebrew letters that spell out this story.

179. Rabbi Yitzchak analyzed the words: "He who caused His glorious arm to go at the right hand of Moshe, that divided the water before them to make himself an everlasting name" (Yeshayah 63:12). He said that "His glorious arm" is the merit of Avraham, WHO IS THE EMBODIMENT OF CHESED and who is to the right side of the Tiferet of Moshe. IN OTHER WORDS, MOSHE IS THE SECRET OF TIFERET, AND CHESED IS TO HIS RIGHT. SO THE TERM "ARM" INDICATES THE RIGHT ARM OF THE TIFERET OF MOSHE. And, therefore, "that divided the water before them" indicates that the merit of Avraham, WHO IS CHESED, divides the water. And for what reason? To make himself an everlasting name.

179. רַבִּי יִצְחָק פָּתַח, מוֹלִיךְ לַיְמִין מֹשֶׁה זְרוּעַ
תַּמְאָרְתּוֹ, בּוֹקֵעַ מַיִם מִפְּנֵיהֶם לַעֲשׂוֹת לוֹ שֵׁם עוֹלָם.
דָּא זְכוּתָא דְאַבְרָהָם, דְּאִיהוּ יְמִינָא, מִמֹּשֶׁה, תַּמְאָרְת
דְּמֹשֶׁה. וּבְגִין כְּרַבּוּקַע מַיִם מִפְּנֵיהֶם. דְּהָא זְכוּתָא
דְּאַבְרָהָם בּוֹקֵעַ מַיִם אִיהוּ. וְכָל דָּא לְמָה, לַעֲשׂוֹת לוֹ
שֵׁם עוֹלָם.

180. Come and behold: What is the difference between Moshe and other human beings? When the holy One, blessed be He, said to Moshe, "Now therefore let me alone... and I will make you a great nation" (Shemot 32:10), Moshe immediately asked, "Shall I abandon Yisrael, forget their punishment, and not plea for mercy for them, because of my welfare? The world now shall say that I have killed the nation of Yisrael, and that I did the same as Noach had done before me."

180. תָּא חַזִּי, מַה בֵּין מֹשֶׁה לְשָׂאֵר בְּנֵי עֲלָמָא,
בְּשַׁעְתָּא דְּא"ל קְדָשָׁא בְּרִיךְ הוּא לְמֹשֶׁה וְעָתָה
הַנִּיחָה לִי וּגּוֹ' וְאַעֲשֶׂה אוֹתְךָ לְגוֹי גְּדוֹל וּגּוֹ'. מִיָּד
אָמַר מֹשֶׁה, וְכִי אֲשַׁבּוֹק דִּינְהוֹן דִּישְׂרָאֵל בְּגִינִי.
הַשְׁתָּא וַיִּמְרוּן כָּל אִינוֹן בְּנֵי עֲלָמָא, דְּאָנָּא קְטָלִית
לוֹן לְיִשְׂרָאֵל, כְּמַה דְּעֵבֵד נַח.

181. Noach did not plea for mercy on behalf of the world, and they all perished, because the Holy One, blessed be He, had told him that he and his children would be saved by the ark-as the verses state: "and I, Myself shall bring the Flood water..." and "I shall destroy all existence that I have made from upon the face of the ground (Beresheet 7:4) and "As for me behold, I establish my covenant..." and "Come you... into the ark." Because Noach did not plea for them, the Flood waters are named after him, as it is written: "for this is as the waters of Noach to me" (Yeshayah 54:9).

181. דְּכִינּוֹן דְּאָמַר לִיהּ קְדָשָׁא בְּרִיךְ הוּא, דִּישׁוּב
לִיהּ בְּתִיבּוּתָא, דְּכְתִיב וְאֲנִי הֲנֵנִי מְבִיא אֶת הַמַּבּוּל
מִיָּם וּגּוֹ'. וּכְתִיב וּמַחִיתִי אֶת כָּל הַיְקוּם אֲשֶׁר עָשִׂיתִי
מֵעַל פְּנֵי הָאָדָמָה. וְאֲנִי הֲנֵנִי מְקִים אֶת בְּרִיתִי וּגּוֹ'.
וּבָאת אַל הַתְּבָה. בֵּינוֹן דְּאָמַר לִיהּ דִּישְׁתַּזִּיב הוּא
וּבְנוֹי, לֹא בְּעָא רַחְמִין עַל עֲלָמָא, וְאַתְּאֲבִידוּ. וּבְגִין
כְּךָ אֶקְרוּן מִי הַמַּבּוּל עַל שְׁמִיהּ. כְּד"א כִּי מִי נַח זֹאת
לִי אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבּוּר מִי נַח.

182. Moshe said: Now all the people shall say that I have killed them, because Hashem has told me that He shall make me a great nation. Now it is best for me to die and not have the nation of Yisrael destroyed. Then immediately, "Moshe besought Hashem his Elohim and said, Hashem, why does your wrath burn against your people?" (Shemot 32:11). He prayed for mercy, and indeed mercy for the world was aroused.

182. אָמַר מֹשֶׁה, הַשְׁתָּא וַיִּמְרוּן בְּנֵי עֲלָמָא, דְּאָנָּא
קְטָלִית לוֹן, בְּגִין דְּאָמַר לִי, וְאַעֲשֶׂה אוֹתְךָ לְגוֹי גְּדוֹל.
הַשְׁתָּא טַב לִי דְּאִימּוֹת, וְלֹא יִשְׁתַּצֵּן יִשְׂרָאֵל, מִיָּד
וַיַּחַל מֹשֶׁה אֶת פְּנֵי ה' אֱלֹקָיו. בְּעָא רַחְמִין עֲלֵיהוֹן,
וְאַתְּעַר רַחְמֵי עַל עֲלָמָא.

183. Rabbi Yitzchak continued: At first, when he pleaded for mercy for them, what did he say? He said, "Hashem, why does your wrath burn against your people?" (Ibid.). AND HE ASKED: Why did Moshe ask why? They sinned by idol worshipping-for it is written: "...they have made them a molten calf and have worshipped it" (Ibid. 8)-nevertheless Moshe asked why! AND HE ANSWERED THAT we have already learned that when a person is trying to appease a friend who has been offended by another, he should not magnify, but should rather minimize, the offense in the eyes of the offended. Later, he should maximize it in the eyes of the OFFENDER. SO THIS IS WHY MOSHE ASKED BEFORE THE HOLY ONE, BLESSED BE HE: "WHY DOES YOUR WRATH BURN AGAINST YOUR PEOPLE?" HE MINIMIZED THE SIN, BUT AFTERWARD MAGNIFIED IT TO THE PEOPLE OF YISRAEL, saying: "You have sinned a great sin!" (Ibid. 30).

184. He did not relent, but kept pleading with the Holy One, blessed be He, for mercy, to the point of offering his own life FOR THE SAKE OF THE PEOPLE OF YISRAEL. As it is written: "and if not, blot me, I pray you, out of your book which you have written" (Ibid. 32). And then the Holy One, blessed be He, forgave them, as it is written: "and Hashem relented of the evil . . ." (Ibid. 14). But Noach did not act AS DID MOSHE, he only pleaded to be saved and left the world to its fate.

185. So whenever Judgment is upon the world, the Holy Spirit says, "Alas! There is no one to be found like Moshe." As it is written: "Then he remembered the days of Moshe... Where is he who brought them up out of the sea...?" (Yeshayah 63:11). The verse tells us, "Hashem said to Moshe, 'why do you cry to me?'" (Shemot 14:15), showing that he himself brought them up out of the sea through prayer and because he prayed for Yisrael upon the sea, he was called "he who brought them up out of the sea," as he did bring them out from the sea.

186. "Where is he that put His holy spirit within them?" (Yeshayah 63:11) refers to Moshe; to he who caused the Shechinah to reside among the people of Yisrael and led them through the depths on dry land when the waters were cleft, as if frozen. And all this happened because he was willing to offer his life to save the people of Yisrael.

187. Rabbi Yehuda said that even though Noach was righteous, it was still not worthwhile for the holy One, blessed be He, to protect the world because of him. Come and behold: Moshe did not ask anything on the basis of his own merit. He depended on the merit of the Patriarchs. But Noach, unlike Moshe, had no other person on whose merit he could depend.

188. Rabbi Yitzchak said that even though this was the case, when the Holy One, blessed be He, said to him "and I will establish my covenant with you," he should have asked for mercy for them as well. And he should have sacrificed the offering he sacrificed AFTER THE FLOOD, before it happened. Maybe that would have calmed the Judgment of wrath that hung over the world.

183. ואמר רבי יצחק, שירותא דבעא רחמי עליהו, מאי קאמר, למה ה' יחרה אפך בעמך. וכי מלה דא איך אמר לה משה למה, והא עבדו כו"מ, כד"א עשו להם עגל מסכה, וישתחוו לו ויאמרו אלה וגו'. ומשה אמר למה. אלא הכי אוליפנא, מאן דמרצה לאחרא, לא בעי למעבד ההוא חובא רב, אלא יזעיר ליה קמיה. ולבתר יסגי ליה קמיה אחרא, דכתיב אתם חטאתם חטאה גדלה.

184. ולא שביק ליה לקדשא ברין הוא, עד דמסר גרמיה למותא. דכתיב ועתה אם תשא חטאתם ואם אין מחני נא מספרך אשר כתבת. וקדשא ברין הוא מחיל לון דכתיב וינחם ה' על הרעה וגו'. ונח לא עבד כן, אלא בעא לאשתזבא ושביק כל עלמא.

185. ובכל זמנא דדינא שריא על עלמא, רוח קודשא אמר ווי, דלא אשתכח כמשה. דכתיב ויזכור וגו', איה המעלים מיס וגו'. דכתיב ויאמר ה' אל משה מה תצעק אלי. דהא איהו בצלותא, סליק לון מן ימא. ובגין דשוי גרמיה, בצלותא עליהו דישראל בימא, אקרי המעלים מיס, דאיהו אסיק לון מן ימא.

186. איה השם בקרב את רוח קדשו. דא איהו משה, דאשרי שכינתא ביניהו דישראל. מוליכם בתהמות. כד אתבקעו מיא, ואזלו בגו תהומי ביבשתא, דגלדו מיא, בגין דאמסר גרמיה על ישראל.

187. אמר רבי יהודה, אף על גב דזכאה הוה נח, לא איהו כדאי דקדשא ברין הוא יגין על עלמא, בגיגיה. תא חזי, משה לא תלה מלה בזכותיה, אלא בזכות אבהן קדמאי, אבל נח לא הוה ליה, במאן דיתלי בזכותא, כמשה.

188. אמר רבי יצחק, ועם כל דא, כיון דאמר ליה, קדשא ברין הוא, והקמתי את בריתי אתך. הוה ליה למבעי רחמי עליהו, וקרבנא דאקריב לבתר, דיקריב ליה מן קדמת דנא, דלמא ישכך רוגזא מעלמא.

189. Rabbi Yehuda asked: What should NOACH have done? For the wicked of the world provoked the Holy One, blessed be He! Should he have offered a sacrifice on their behalf? He was certainly afraid for himself, that he should not be entangled with them in death. He had seen their wicked deeds and how they had provoked the Holy One, blessed be He, day in and day out.

190. Rabbi Yitzchak said: As long as the wicked multiply in the world, when a righteous person is found among them, he is punished first. As it is written: "and from my sanctuary you should commence," (Yechezkel 19:6) and we have learned to read this not as Mimikdashi ('from my sanctuary'), but rather as Mimkudashai ('from my holy ones'). AND THIS BEING THE CASE, how did the Holy One, blessed be He, save Noach who was righteous among the wicked? AND HE ANSWERED: He was saved so that he could bring further generations into the world. For he was truly righteous and fit to beget proper children.

191. Not only that, but he warned them every day, but they did not pay heed. And the verse: "yet if you warn the wicked... you have delivered your soul" (Yechezkel 3:19), is applied to him. From this we learn that whoever warns the wicked-even if the wicked do not heed him-that person saves himself, while the wicked are punished according to their sins. HE ASKED: How far should he go in warning them? And he answered: Until he hits them. This issue has already been explained by our friends.

192. Rabbi Yosi was staying with Rabbi Shimon. One day he asked him: What was the motive of the Holy One, blessed be He, in extirpating all the animals of the field and the birds of the air along with the wicked? Men sinned, but what wrong had the animals, birds, and other creatures committed? Rabbi Shimon answered: The reason is given in the words, "For all flesh had corrupted their way upon the earth" (Bereshheet 6:12). This means that all living creatures corrupted their way, THAT IS, they mated with other species.

193. Come and behold: The wicked of the world caused all the creatures to mate with species not their own. They thereby sought to destroy the work of Creation BY MIXING AND ALTERING SPECIES. They caused all the creatures to pervert their ways on earth, as they themselves had done. The Holy One, blessed be He, said to them, 'As you seek to destroy my work of creation, I shall fully grant your wish. And every living substance that I have made, I will remove from the face of the earth. I shall bring the world back to water, as in the beginning, cover it with water, and then make other living beings who are fit to exist in the world.'

189. אָמַר רַבִּי יְהוּדָה, מֵאֵי הוּא לִיָּה לְמַעַבְד, דְּהָא חַיִּיבֵי עֲלֵמָא, הוּוּ מְרַגְזִין קַמֵּי קִדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ יִקְרִיב קְרַבְנָא. אֲלֵא וְדַאי נַח, דְּחִיל עַל גְּרַמְיָה הוּוּ, בְּגִין דְּלֵא יַעֲרַע בֵּיה מוֹתָא, בְּגוּ חַיִּיבֵי עֲלֵמָא, דְּהוּוּ חַמֵּי עוֹבְדֵיהוֹן בִּישָׁא כָּל יוֹמָא, וְהִיךְ מְרַגְזִין קַמֵּי קִדְשָׁא בְּרִיךְ הוּא כָּל יוֹמָא.

190. רַבִּי יִצְחָק אָמַר, כָּל זְמַנָּא דְּחַיִּיבֵי עֲלֵמָא אֲסָגִיאוּ, זָכָאָה דְּאֲשַׁתְּכַח בִּינֵיהוּ, הוּא אֲתַפֵּס בְּקַדְמֵיתָא. דְּכֹתִיב וּמִמְקַדְשֵׁי תַחֲלוּ. וְתַנִּינָן אֶל תִּקְרִי מִמְקַדְשֵׁי, אֲלֵא מִמְקוֹדְשֵׁי. וְנַח הִיךְ שׂוֹיב לִיָּה קִדְשָׁא בְּרִיךְ הוּא, בִּין כָּל אֵינּוֹן חַיִּיבֵיָא. אֲלֵא בְּגִין, דִּימְקוֹן מְנִיָּה, תוֹלְדִין בְּעֲלֵמָא דְּהוּוּ צְדִיק כְּדָקָא יְאוּת.

191. וְתוּ, דְּאִיהוּ אֲתָרֵי בְּהוּ כָּל יוֹמָא וְיוֹמָא, וְלֵא קָבִילוּ מְנִיָּה, וְקָיִים בְּנַפְשֵׁיהּ, קָרָא דְּכֹתִיב, וְאֲתָה כִּי הִזְהַרְתָּ רָשָׁע וְגו'. וְכֹתִיב וְאֲתָה אֶת נַפְשְׁךָ הַצֵּלְתָּ. מִכָּאֵן כָּל מֵאֵן דְּאֲזַהֵר לְחַיִּיבֵיָא, אֶף עַל גְּבַדְלָא קָבִיל מְנִיָּה, הוּא שׂוֹיב לִיָּה לְגְרַמְיָה, וְהוּוּ חַיִּיבֵיָא אֲתַפֵּס בְּחֹבִיבָה. וְעַד כְּמָה יִזְהַר לִיָּה, עַד דִּימְחֵי לִיָּה. הָא אֻקְמוּהָ חֲבַרְיָא.

192. רַבִּי יוֹסִי הוּוּ שְׂכִיחַ קַמֵּיהּ דְּר"ש יוֹמָא חַד, א"ל, מֵאֵי חָמָא קִדְשָׁא בְּרִיךְ הוּא לְשִׁיבְרָאָה כָּל חַיּוֹת בְּרָא, וְעוֹף שָׁמַיָא, עֲמַהוֹן דְּחַיִּיבֵיָא, אֵי בְּנֵי נֶשְׁאָא חֲטָאן, בְּעִירֵי וְעוֹפֵי שָׁמַיָא וְשָׂאֵר בְּרִיין, מַה חָטוּ. אָמַרְלוּ, בְּגִין דְּכֹתִיב כִּי הִשְׁחִית כָּל בֶּשֶׂר אֶת דְּרַכּוֹ עַל הָאָרֶץ. כִּלְהוּ, הוּוּ מִחְבְּלֵי אֲרַחְיָהוּ, שְׂבָקֵי זִינְיָהוּ וְדָבְקוּ בְּזִינָא אַחְרָא.

193. תָּא חַזֵּי, אֵינּוֹן חַיִּיבֵי עֲלֵמָא, גְּרַמּוּ הֵכִי לְכָל בְּרִיין, וּבְעוֹן לְאַכְחָשָׁא עוֹבְדָא דְּבְרָאשִׁית, וְאֵינּוֹן גְּרַמּוּ לְכָל בְּרִיין, לְחַבְלָא אֲוֲרַחְיָהוּ, כְּמָה דְּאֵינּוֹן מְחַבְלִין. אָמַר קִדְשָׁא בְּרִיךְ הוּא, אֲתוֹן בְּעִיתוֹ לְאַכְחָשָׁא עוֹבְדֵי יָדֵי אֲנָא אֲשֵׁלִים רַעוּתָא דְּלַכּוֹן, וּמְחִיתִי אֶת כָּל הִיקוּם אֲשֶׁר עָשִׂיתִי מֵעַל פְּנֵי הָאֲדָמָה. אֲהַדְרָא עֲלֵמָא לְמֵיין, כְּמָה דְּהוּוּ בְּקַדְמֵיתָא, מֵיין בְּמֵיין, וְהָא אֲתַמַּר. מִכָּאֵן וּלְהֵלָּאָה, אֲעַבִּיד בְּרִיין אַחְרָנִין בְּעֲלֵמָא, כְּדָקָא יְאוּת.

26. "And Noach went... into the ark"

Here the Zohar reveals the concept of Evil Eye. Evil eye pertains to the negative glances and resentful looks that we receive from those who may harbor envious feelings. The Kabbalist attributes the majority of common ailments and misfortunes to evil eye. When we cast the evil eye towards others, we create an opening within ourselves that attracts even more negative glances. We ourselves become more vulnerable to its effects, and a vicious circle is created. This action brings equal harm to both the bearer of Evil Eye and to the recipient.

194. "And Noach went in, and his sons and his wife and his son's wives with him" (Beresheet 7:7). Rabbi Chiya opened the discussion with the verse, "Can anyone hide himself in secret places that I shall not see him? says Hashem!" (Yirmeyah 23:24) He said: How blind and obtuse are the people who neither seek nor know the honor of their Master, of whom it is written: "Do not I fill heaven and earth?" (Yirmeyah 23:24). How do the people expect to hide from their sins. They ask, "Who sees us? And who knows us?" (Yeshayah 24:15). And also, "They toil in the dark" (Yeshayah 24:15). Where can they hide from Him?

195. This is similar to the story in which a king builds a palace with hidden fortified, subterranean caves. And it came to pass that the inhabitants of the palace revolted against the king. So he surrounded them with his troops. And what did they do? They hid themselves inside the fortified hiding places. The king asked: As I made these caves, how can you expect to hide from me in them? This is why it says, "Can anyone hide himself in secret places that I shall not see him? says Hashem" (Yirmeyah 23:24). It was I who made these fortified caves. It was I who made light and darkness. How can you hide from Me?

196. Come and behold: When a person sins before his Master and sins further by hiding himself AND MAKING HIMSELF BELIEVE THAT NOBODY IS WATCHING HIM, then the Holy One, blessed be He, punishes him openly. But when that person purifies himself AND REPENTS, then the Holy One, blessed be He, seeks to hide him so that he should not be seen on the day of the wrath of Hashem. For, certainly, every person should hide himself so as not to be seen by the Angel of Destruction, when the latter dwells in the world. He should not see him, as he is authorized to destroy all those whom he sees.

197. Rabbi Shimon said that every person who has the evil eye of jealousy has upon him the Angel of Destruction, who is called the 'Destroyer of the world.' Therefore, all should beware of such a person and not come close to him. By avoiding him, one shall be protected. It is forbidden to openly approach such a person, EXPOSING OURSELVES TO HIS EVIL EYE. If we must beware a person with the evil eye, so much more must we beware the Angel of Death AND HIDE OURSELVES ON THE DAY OF THE WRATH OF HASHEM.

198. Of Bila'am, it is written: "So says the man whose eye is closed" (Bemidbar 24:3), meaning that he had an evil eye, and wherever he looked, he drew the spirit of destruction on it. That is why he wanted to gaze on Yisrael, so that he could destroy all that his eye could see. Thus, it is written: "And Bila'am lifted up his eyes" (Ibid. 2), meaning he raised one eye and lowered the other, attempting to gaze on Yisrael with the evil eye.

194. וַיָּבֹא נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנָשֵׁי בָנָיו אִתּוֹ. רַבִּי חִיָּיא פָּתַח וְאָמַר, אִם יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ נְאֻם ה' . כִּמְהָ אֵינּוֹן בְּנֵי נִשְׂאָ אֲטִימִין לְבָא, סְתִימִין עֵינֵינוּן, דְּלֹא מְשִׁיחִין וְלֹא יִדְעִין, בִּיקְרָא דְמֵאֲרִיחּוֹן, דְּכָתִיב בֵּיהּ, הֲלֹא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מֵלֵא. הֵיךְ בַּעֲוֹן בְּנֵי נִשְׂאָ, לְאִסְתַּתְרָא מִחֻבְיָהּ, וְאִמְרֵי מִי רוֹאֲנֹ, וּמִי יוֹדְעֵנּוּ. וְכָתִיב וְהִיָּה בְּמַחְשָׁךְ מַעֲשֵׂיהֶם. לֹאֵן יִתְטַמְרוּן מִקְמִיָּה.

195. לְמַלְכָא, דְּבִנְהָ פְלִטְרִין, וְעַבְדֵי תַּחֲוֹת אֶרְעָא טְמִירִין פְּצִירִין, לְיוֹמִין מְרֵרוּ בְּנֵי פְלִטְרִין בְּמַלְכָא, אֶסְחָר עֲלִוּיָּהּ מַלְכָא בְּגִיּוֹסוּי, מַה עֶבְדוּ, עֲאֵלוּ וְטִמְרוּ גְרַמְיָהּ, תַּחֲוֹת נֹקְבֵי פְסִירִין. אָמַר מַלְכָא, אֲנָא עַבְדִּית לֹון, וּמְקַמֵּי אֲתוֹן בַּעֲאן לְאִתְטַמְרָא. הֲהִ"ד אִם יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ נְאֻם ה' . אֲנָא הוּא דְעַבְדִּית, נֹקְבֵי פְסִירִין וְעַבְדִּית חֲשׂוֹכָא וְנִהוּרָא, וְאֲתוֹן אִיךְ יִכְלִין לְאִתְטַמְרָא קְמֵאִי.

196. תָּא חֲזִי, כַּד ב"נ חָטִי קְמֵי מְאֲרִיָּה, וְאִמְשִׁיךְ גְרַמְיָה לְאִתְפְּסֵיא, קְדָשָׁא בְרִיךְ הוּא עֶבִיד בֵּיהּ דִּינָא בְּאִתְגַּלְיָא. וְכַד ב"נ אֲרַבֵּי גְרַמְיָה, קְדָשָׁא בְרִיךְ הוּא בַּעֲוֵי לְאִסְתַּרָא לִיָּה, דְּלֹא יִתְחַזֵּי בְיוֹם אָף ה' . דְּוִדָּאִי אֲבַעֵי לִיָּה לְאִינִישׁ דְּלֹא יִתְחַזֵּי קְמֵי מַחְבְּלָא, כַּד שְׂרִיא עַל עֲלֵמָא, דְּלֹא יִסְתַּבֵּל בֵּיהּ, דְּהָא כָּל אִינּוֹן, דִּיתְחַזּוֹן קְמֵיָּה, אִית לִיָּה רְשׁוֹ לְחַבְּלָא.

197. וְהֵינּוּ דְקָאֲמַר ר' שְׁמַעוֹן, כָּל ב"נ דְּעֵינְיָה בִּישָׂא, עֵינָא דְמַחְבְּלָא וְשְׂרִיא עֲלוּי, וְאִיָּהּ מַחְבְּלָא דְעֲלֵמָא אֲקָרִי. וְלַבַּעֲוֵי לִיָּה לְאִינִישׁ לְאִסְתַּמְרָא מְנִיָּה, וְלֹא לְאִתְקַרְבָּא בְּהַדְרִיָּה, דְּלֹא יִתְזַק, וְאִסִּיר לְמַקְרַב בְּהַדְרִיָּה בְּאִתְגַּלְיָא. וּמִשּׁוֹם הַכִּי, מֵאִישׁ רַע עֵין בַּעֲוֵי לְאִסְתַּמְרָא מְנִיָּה. מִקְמֵי מַלְאָךְ הַמּוֹת עַל אַחַת כְּמַה וְכְמַה.

198. מַה כְּתִיב בְּבַלְעָם וְנְאֻם הַגָּבֵר שְׁתָּם הָעֵין. דְּעֵינָא בִּישָׂא הוּא לִיָּה, וּבְכָל אֲתַר דְּהוּא מְסַתְּבַל בֵּיהּ, הוּא אִמְשִׁיךְ עֲלֵיהּ רוּחַ מַחְבְּלָא. וּבְגִין כְּרַהוּהָ בַּעֲוֵי לְאִסְתַּבְּלָא בְּהוּ בִּישְׂרָאֵל, בְּגִין דִּישְׂצִי, בְּכָל אֲתַר דְּעֵינְיָה הוּא מְסַתְּבַל. מַה כְּתִיב, וּישָׂא בַלְעָם אֶת עֵינָיו. דְּזָקִיף עֵינָא חַד. וּמֵאִיךְ עֵינָא חַד, בְּגִין לְאִסְתַּבְּלָא בְּהוּ בִּישְׂרָאֵל, בַּעֲוִנָא בִּישָׂא.

199. Come and behold: It is written: "and he saw Yisrael dwelling tribe by tribe" (Ibid.), and he also saw that the Shechinah hovered and brooded over them. Because she was made whole by the twelve tribes beneath Her, the eye of Bila'am could not have power over them. He said: How can I overcome them, as the supernal Holy Spirit, NAMELY BINAH is hovering over them and protecting them with her wings? As it is written: "He lay down like a lion, who shall rouse him up?" (Ibid. 9) THAT IS, who shall raise Him, THE SUPERNAL HOLY SPIRIT, THAT IT SHOULD STOP PROTECTING THEM, so that they might be revealed to the eye, which would then rule them?

200. Therefore, the Holy One, blessed be He, wanted to protect Noah by hiding him out of sight, so that the impure Spirit could not rule him and destroy him, as has already been explained. The words, "And Noah went in" apply to what has previously been said-that he entered the ark to be hidden from sight. The words, "because of the waters of the Flood" indicate that the waters actually pushed him INTO THE ARK, meaning that he saw the waters of the Flood and was afraid. As a result, he "went... into the ark." Rabbi Yosi added that Noah saw the Angel of Death arrive WITH THE WATERS OF THE FLOOD and that is why he entered the ark.

201. And he protected himself BY STAYING IN THE ARK for 12 months. Why 12 months? On this point, Rabbi Yitzchak and Rabbi Yehuda have different opinions. One says that the 12 months are the period of the sentence of the wicked IN GEHENOM; the other says that the purpose of the 12 months was to enable NOACH the righteous to complete 12 stages of purification, so that he and all the others could emerge from the ark. BECAUSE EACH STAGE REQUIRES ONE MONTH FOR COMPLETION, THEY WERE DELAYED FOR 12 months.

202. Rabbi Yehuda said: IN GEHENOM, THE WICKED ARE PUNISHED with water for six months and with fire for six months. So why DURING THE FLOOD WERE THEY PUNISHED only by water for 12 months? SIX MONTHS SHOULD HAVE BEEN ENOUGH. Rabbi Yosi told him that they were sentenced to both punishments of Gehenom: water and fire. THEY WERE PUNISHED by water, and the water that fell upon them from above was cold as snow. And THEY WERE ALSO PUNISHED by fire, because the water that sprouted from the deep was scalding. Thus, they were punished for 12 months, receiving the full sentence of Gehenom-six by water and six by fire. This continued until they were completely removed from the face of the world. During this time, Noah was hidden in the ark. As a result, the Angel of Destruction did not approach him, and the ark roamed upon the waters, as it is written: "And they bore up the ark, and it was lifted above the earth" (Beresheet 7:17).

203. They were smitten for forty days. As it is written: "And the Flood was forty days upon the earth" (Beresheet 7:17). For the duration of the 12 months, they were being erased, as it is written: "And they were blotted out from the earth." Woe to those wicked people, because they shall not rise from the dead and appear in the world on the Day of Judgment, for they were blotted out from the earth as is described in the verse: "You have blotted out their name for ever and ever" (Tehilim 9:16). So they shall not even be allowed to stand on the Day of Judgment, WHICH MEANS THAT THEY SHALL NOT EVEN BE AMONG THOSE WHO SHALL RISE AND STAND IN FULL DISGRACE AS IS WRITTEN IN DANIEL (12:2).

199. תָּא חֲזוּ, מֵה כְּתִיב, וַיִּרְא אֶת יִשְׂרָאֵל שׁוֹכֵן לְשִׁבְטָיו. וְחָמָא דְשִׁכְיִנְתָּא חָפְיָא עֲלֵיהּ, וּרְבִיעָא עֲלֵיהּ, מִתְתַּקְנָא בְּתַרְיִסָּר שְׁבֻטִין תְּחוּתֶיהָ, וְלֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהּ עֵינֶיהָ. אָמַר, אֵיךְ אֵיכּוֹל לְהוֹן, דְּהָא רוּחַ קְדִישָׁא עֲלָאָה, רְבִיעָא עֲלֵיהּ, וְחָפְתָּ לֹון בְּגַדְפָּהָ. הֵה"ד כְּרַע שָׁכַב כְּאַרְי וּבְלָבִיא מִי יְקִימוּנּוּ. מִי יְקִימוּנּוּ מֵעֲלֵיהּ, בְּגִין דִּיתְגַּלְיִין, וְשַׁלְטָא עֵינָא עֲלֵיהּ.

200. וְעַל דָּא קְדָשָׁא בְּרִיךְ הוּא בְּעָא לְחָפְיָא לְנַח, לְאַסְתְּרָא מֵעֵינָא, דְּלֹא יָכִיל רוּחַ מְסַאָבָא לְשַׁלְטָא עֲלֵיהּ, בְּגִין דְּלֹא יִתְחַבֵּל. וְהָא אֲתַמַּר. וַיָּבֵא נֹחַ, כְּמַה דְּאֲתַמַּר, לְאַסְתְּרָא מֵעֵינָא. מִפְּנֵי מִי הַמְּבּוּל, דְּמִיּוּן דְּחָקוּ לֵיהּ. אָמַר רַבִּי יוֹסִי, חָמָא מִלְּאַךְ הַמּוֹת דְּהוּהָ אֲתִי, וּבְגִין כֵּךְ עָאל לְתִיבּוּתָא.

201. וְאַסְתְּמַר בְּהַ, תְּרִיסָר יָרְחֵי. וְאַמַּי תְּרִיסָר יָרְחֵי, פְּלִיגֵי בְּהַ, ר' יִצְחָק וּר' יְהוּדָה, חַד אָמַר י"ב יָרְחֵי, דְּכֵךְ אֵיהּ דִּינָא דְּחַיִּיבֵינָא. וְחַד אָמַר, לְאַשְׁלָמָא צְדִיק דְּרִגִין תְּרִיסָר, וְשָׂאָר דְּרִגִין דְּאֲתַחְזִי לְאַפְקָא מִן תִּיבָה.

202. ר' יְהוּדָה אָמַר, שִׁתָּא יָרְחֵי אֵינּוּן בְּמִיָּא, וְשִׁתָּא יָרְחֵי בְּאַשָׁא. וְהָא הֵכָא מִיָּא הוּוּ, אָמַי תְּרִיסָר יָרְחֵי. אָמַר רַבִּי יוֹסִי, בְּתַרִּי דִּינִין דְּגִיְהִנָּם אֲתַדְּנוּ, בְּמִיָּא וְאַשָׁא. בְּמִיָּא: דְּמִיּוּן הִנְחָתוּ עֲלֵיהּ מְלַעֲיָלָא, הוּוּ צְנִינִין כְּתַלְגָּא. בְּאַשָׁא: דְּמִיּוּן דְּנַפְקֵי מִתְתָּא, הוּוּ רְתִיחִין כְּאַשָׁא. וְעַל דָּא בְּדִינָא דְּגִיְהִנָּם אֲתַדְּנוּ, בְּאַשָׁא וּמִיָּא, עַד דְּאַשְׁתְּצִיאוּ מֵעֲלָמָא. וְנַח, הוּוּ מְסַתְּרָא בְּתִיבּוּתָא, וְאַתְכַּסִּי מֵעֵינָא, וּמְחַבֵּלָא לֹא קָרִיב לְגַבִּיָּה, וְתִיבּוּתָא אֵיהּ הוּוּ שְׁטִיָּא עַל אֲנָפֵי מִיָּא. כְּמָא דְּאֲתָּ אָמַר וַיִּשְׂאוּ אֶת הַתִּבָּה וְתָרַם מֵעַל הָאָרֶץ.

203. אַרְבַּעִים יוֹם לְקוּ. דְּכְתִיב וַיְהִי הַמְּבּוּל אַרְבַּעִים יוֹם עַל הָאָרֶץ וּגו'. וְכֹל שָׂאָר זְמָנָא אֲתַמְחוּן מֵעֲלָמָא. הֵה"ד וַיִּמְחוּ מִן הָאָרֶץ. וּוִי לֹון לְאַיְנוּן חַיִּיבֵינָא, דְּהָא לֹא יְקוּמוּן לְאַחֵינָא בְּעֲלָמָא לְמִיקַם בְּדִינָא. הֵה"ד וַיִּמְחוּ. כַּד"א שְׁמָם מְחִית לְעוֹלָם וְעַד. דְּאַמְלוּ לְמִיקַם בְּדִינָא לֹא יְקוּמוּן.

204. וישאו את התבה ותרים מעל הארץ. רבי אבא פתח, רומה על השמים אלקים על כל הארץ כבודך. ווי לון לחייביא. דאינון חטאן, ומרגיזין למאריהון בכל יומא, ובחובייהו דחנין לה לשכינתא מארעא, וגרמין דתסתלק מעלמא, ושכינתא אקרי אלקים, ועלה בתיב, רומה על השמים אלקים.

205. תא חזי, מה בתיב, וישאו את התבה, דדחנין לה לבר. ותרים מעל הארץ דלא שרייא בעלמא, ואסתלקת מנה. וכד אסתלקת מעלמא, הא לית מאן דישיגח בעלמא. ודינא שלטא כדיון עלוי. וכד יתמחון חייבי עלמא, ויסתלקון מגייה, שכינתא אהדרת מדורה בעלמא.

206. אמרלו רבי ייסא, אי הכי, הא ארעא דישראל דאתמחון חייביא, דהוּוּ בההוא זמנא, אמאי לא אהדרת שכינתא לאתרה, כדבקדמינתא. אמרלו בגין דלא אשתארו בה, שאר זכאי עלמא. אלא בכל אתר דאזלו, נחתת, ושויאת מדורה עמהון. ומה בארעא נוכראה אחרא, לא אתפרשא מגייהו, כל שבן אי אשתארו בארעא קדישא.

207. והא אתמר, בכל חובין, דחייבי עלמא, דחנין לה לשכינתא, חד מגייהו מאן דמחבל אורחיה על ארעא, כדאמרן. ובגין כך, לא חמי אנפי שכינתא, ולא עאל בפלטרין. ועל דא כתיב באלין, וימחו מן הארץ. אתמחון מן כלא.

208. תא חזי, בההוא זמנא דזמין קדשא בריך הוא, לאחויאה מתייא, כל אינון מתין דישתכחון לבר, בשאר ארעין נוכראין, קדשא בריך הוא יברא לון גופייהו, כדקא חזי. דהא גרמא חד, דאשתאר ביה בבר נש, תחות ארעא. ההוא גרמא יתעביד כחמירא בעיסה, ועליה יבני קודשא בריך הוא כל גופא.

209. וְלֹא יְהִיב לֹחַן קִדְשָׁא בְּרִיךְ הוּא נִשְׁמָתִין, אֶלְא בְּאַרְעָא דִּישְׂרָאֵל. דְּכִתְיב הִנֵּה אֲנִי פּוֹתַח אֶת קְבֻרֹתֵיכֶם וְהַעֲלִיתִי אֶתְכֶם מִקְבֻרֹתֵיכֶם עִמּוֹי וְהִבֵּאתִי אֶתְכֶם אֶל אֲדַמַּת יִשְׂרָאֵל, דִּיתְגַּלְגְּלוֹן תַּחוּת אֲרַעָא, וּלְבַתֵּר מַה כְּתִיב, וְנִתְתִּי רוּחִי בְכֶם וְחִייתֶם וּגו'. דְּהָא בְּאַרְעָא דִּישְׂרָאֵל יִקְבְּלוֹן נִשְׁמָתִין, כָּל אִינוּן בְּנֵי עֲלָמָא. בְּרַ אֵלִין דְּאַסְתָּאבוּ וְסֵאִיבוּ אֲרַעָא, בְּאֵלִין כְּתִיב, וַיִּמְחוּ מִן הָאָרֶץ. מִן הָאָרֶץ דִּיִּיקָא וְאִף עַל גַּב דְּאִקְשׁוּ וְאִפְלִיגוּ קִדְמָאֵי עַל דָּא. וַיִּמְחוּ, כַּד "א יִמְחוּ מִסְפֵּר חַיִּים.

210. אֲמַרְלוּרְבֵי שְׁמַעוֹן, וְדָאֵי לִית לֹחַן חוּלְקָא בְּעֲלָמָא דְאֵתִי, דְּכִתְיב וַיִּמְחוּ מִן הָאָרֶץ. וְכִתְיב, לְעוֹלָם יִרְשׁוּ אֶרֶץ. אֲבָל יְקוּמוֹן בְּרִין, וְעֲלִייהוּ כְּתִיב וְרַבִּים מִיִּשְׁנֵי אֲדַמַּת עָפָר יִקִּיצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לְחֶרְפוֹת וּלְרִאֹן עוֹלָם. וְפְלוּגְתָא בְּהָא, אֲבָל כְּלָא כְּמַה דְּאוּקְמוּהָ חֲבַרְיָא.

28. "And He destroyed every living substance"

Destruction caused by our own negative actions not only affects our world, but also harms the angels who watch over us in the Upper Worlds. By directing the spiritual influences of the Zohar in their direction, we can fortify these angelic forces.

211. "And He destroyed every living substance that was upon the face of the ground." Rabbi Aba said that THE VERSE INDICATES THAT the ministers who rule and govern upon the earth, NAMELY THE ANGELS WHO GOVERN THE PEOPLES OF THE WORLD, WERE ALSO DESTROYED. This is the meaning of, "every living substance which was upon the face of the ground." For when the Holy One, blessed be He, executes His Judgment and punishes the people of the earth, He starts with the supernal ministers who rule them and, after they are destroyed, continues with the people who abided beneath the shelter of their wings. As it is written: "Hashem will punish the host of the heavens on high," and then, "the kings of the earth upon the earth" (Yeshayah 24:21).

211. וַיִּמַּח אֶת כָּל הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה. ר' אַבָּא אָמַר, לְאַכְלֵלָא כָּל אִינוּן שְׁלִיטִין דְּשְׁלִטִין, מִמְּנָן עַל אֲרַעָא, וְדָא הוּא, הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה. דְּכַד עָבִיד קִדְשָׁא בְּרִיךְ הוּא דִּינָא בְּבְנֵי עֲלָמָא, אֲעֵבֵר לְאִינוּן שְׁלִיטִין, דְּמִמְּנָן עֲלִייהוּ בְּקִדְמִיתָא, וּלְבַתֵּר לְאִינוּן דִּיתְבִּי תַּחוּת גְּדַפְיֵיהוּ, דְּכִתְיב, וַיִּמְחוּ מִן הַשָּׁמַיִם אֶת צְבָא הַמְרוֹם בְּמִרוֹם. וּלְבַתֵּר עַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה.

212. But how were these ministers removed? IT WAS HARD FOR HIM TO UNDERSTAND THIS POINT. BECAUSE THE POWER OF DEATH HAS NO CONTROL OVER THEM, HOW SHALL HE REMOVE THEM? AND HE REPLIED: "He drove them through burning fire," as it is written: "for Hashem your Elohim is a devouring fire, a zealous El" (Devarim 4:24). Thus, the 'living substance' of above, WHICH INCLUDES THE SUPERNAL MINISTERS, was driven through fire, while those who were governed by them AND RESIDED BELOW THEM, NAMELY THE PEOPLE OF THE WORLD, were erased by water. This is why the verse begins, "And He erased all living substance," and then continues, "man, cattle and creeping things, and the birds of the heaven; they were destroyed from the earth". In, "Only Noach was left," the word "only" signifies that nothing and nobody remained in the world-except Noach and whoever was with him in the ark. Rabbi Yosi said that THE WORD "ONLY" INDICATES THAT NOT EVEN NOACH'S BODY WAS SPARED, for he was smitten by a lion and became limp, as was previously explained.

212. וְהִיךְ מִתְעֵבְרֵן קַמִּיהָ, אֶלְא אֲעֵבֵר לֹחַן בְּנוּרָא דְרָלִיק, הַה"ד בִּי ה' אֶלְקִיךָ אֵשׁ אוֹכֵלָה הוּא אֵל קָנָא. אֲשָׁא דְאָכִיל אֲשָׁא, הַהוּא יְקוּם דְּעֲלִייהוּ בְּאֲשָׁא. וְאִינוּן דִּיתְבִּי תַּחוּתֵיהוּ בְּמִיָּא. וּבְגִינֵי כֶךְ, וַיִּמַּח אֶת כָּל הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה. וּלְבַתֵּר מֵאָדָם וְעַד בְּהֵמָה עַד רֶמֶשׂ וְעַד עוֹף הַשָּׁמַיִם וַיִּמְחוּ מִן הָאָרֶץ. כָּל אֵלִין דִּלְתַתָּא. וַיִּשְׁאָר אֶךְ נָח. אֶךְ לְמַעוּטֵי, דְּלָא אֲשַׁתְּאָרוּ בְּעֲלָמָא, בְּרַ נָח וְדַעַמִּיהָ בְּתִיבוּתָא. רַבִּי יוֹסִי אוֹמֵר, חֲגִיר הוּא, דְּאִכְּשֵׁי לֵיהָ אֲרִיא. וְהָא אוּקְמוּהָ.

29. "And Elohim remembered Noach"

The Zohar discloses a secret concerning the word remembered, and its connection to having our prayers answered. Prayer alone will not yield a response if,

metaphorically speaking, the Creator cannot see the alarm lights flashing. The coverings that block our alarm signals are negative entities called Klippot, which are brought into existence through our own negative deeds. These coverings become more dense with each new negative action. The words that tell of these spiritual secrets help our prayers pierce through all the dense layers of Klippot, so that our cries are heard above. This is the mystery behind the word remembered.

213. "And Elohim remembered Noah and every living thing and all the cattle that were with him in the ark" (Beresheet 6:1). Rabbi Chiya quoted the verse, "A prudent man foresees evil and hides himself" (Mishlei 22:3), saying that this verse refers to Noah who entered the ark and hid himself in it. And he entered the ark only when the waters forced him to do so. As was previously explained, before he went into the ark, he saw the Angel of Death walking among the people and encircling them. Because Noah saw the Angel of Death, he entered the ark and hid. Thus, it is written: "A prudent man sees evil and hides himself." "Foresees evil" refers to the Angel of Death from whom he hid, as it is written: "from the waters of the Flood." OR IN OTHER WORDS, FROM THE ANGEL OF DEATH WHOM HE SAW ON THE WATERS OF THE FLOOD.

214. Rabbi Yosi said that the verse "A prudent man foresees evil and hides himself" means, as has been stated, that when death rages throughout the world, a wise man will hide and not appear in the open. This prevents the Angel of Destruction from seeing him, because when THE ANGEL OF DESTRUCTION gets permission to destroy, he destroys everything in front of him and everyone who openly passes before him. An allusion to this appears at the end of the verse that reads, "but the simple pass on and are punished" (Mishlei 22:3), referring to those who pass in front of him, are seen by him, and therefore punished. Another explanation is that "pass on" means that those who transgress the commandments of their Master are therefore punished. Thus, a "prudent man foresees evil and hides himself" refers to Noah, while "the simple pass on and are punished" refers to the people of his generation.

215. He hid himself IN THE ARK, and remained inside IT all this time. What does it say afterward? It says, "And Elohim remembered Noah." So Rabbi Shimon said: Come and behold: While Judgment is executed, there is no remembrance. But after the Judgment has been executed and the wicked have been removed from the world, then the word "remember" is mentioned. THIS IS because when Judgment prevails in the world, there is no SUPERNAL Mating above and the Angel of Destruction rages throughout the world. THUS THERE IS NO POSITIVE REMEMBRANCE, AS REMEMBRANCE MEANS MATING.

216. But after Judgment is executed and completed, and the wrath is appeased, everything returns to its proper order, NAMELY THE SUPERNAL MATING COMMENCES AND MERCY IS REVEALED IN THE WORLD. This is why the text reads, "And Elohim remembered Noah." Because the term "remembrance," WHICH MEANS "MATING," applies to Noah, as indicated by the words, "Noah was a righteous man." AND HE IS A THRONE FOR THE SUPERNAL MATING, SO THAT WHEN THE MATING COMMENCED, ELOHIM REMEMBERED NOACH.

217. It is written: "You rule the proud swelling of the sea; when the waves arise, you still them." (Tehilim 89:10). When the sea is stormy, the waves mount on high and the waters of the deep go up and down, the Holy One, blessed be He, sends forth a thread OF CHESED from the right side, pulls back His wheels, and appeases its rage; but there is nobody who can grasp Him.

213. וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְאֶת כָּל הַחַיָּה וְאֶת כָּל הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבֵה. רַבִּי חֵיָּא פָּתַח עָרוֹם רָאָה רָעָה וְנִסְתֵּר. הָאִי קָרָא, אֲתָמֵר עַל נֹחַ, דְּעָאֵל לְתִיבּוֹתָא, וְאִסְתֵּתֵר בֵּיהּ. וְעָאֵל לָגוּ תִיבּוֹתָא, בְּזִמְנָא דְּמֵיָּא דְּחָקוּ לֵיהּ. וְהָא אֲתָמֵר, דְּעַד לֹא עָאֵל לְתִיבּוֹתָא, חָמָא לֵיהּ לְמַלְאָךְ הַמּוֹת, דְּאִזִּיל בִּינְיֵיהּ, וְאִסְחָר לֹוֹן. כִּיּוֹן דְּחָמָא לֵיהּ, עָאֵל לְתִיבָהּ, וְאִסְתֵּתֵר בְּגוּהַ, הַה"ד עָרוֹם רָאָה רָעָה וְנִסְתֵּר. רָאָה רָעָה, דָּא מַלְאָךְ הַמּוֹת, וְנִסְתֵּר מִקְמֵיהּ, הַה"ד מִפְּנֵי מֵי הַמַּבּוּל.

214. רַבִּי יוֹסִי אָמַר, עָרוֹם רָאָה רָעָה וְנִסְתֵּר. אֶהְדֵּר עַל מַה דְּאֲתָמֵר בְּזִמְנָא דְּמוֹתָא שְׂרִיא בְּעֵלְמָא, בַּר נֶשׁ חֲבִים יִסְתֵּר, וְלֹא יָקוּם לְבַר, וְלֹא יִתְחַזֵּי קְמִי מַחְבְּלָא. בְּגִין דְּכִיּוֹן דְּאֲתִיֵּיהֵב לֵיהּ רֶשׁוּ, יַחְבֵּל כָּל אִינוּן דִּישְׁתַּכְחוּן קְמֵיהּ וְיַעֲבֵרוּן קְמֵיהּ בְּאֲתַנְגְלוּיָא, וְסוּפָא דְּקָרָא, וּפְתָאִים עֲבָרוּ וְנַעֲנְשׂוּ. עֲבָרִין קְמֵיהּ, וְאֲתַחֲזִיין קְמֵיהּ, וְנַעֲנְשׂוּ. דְּבַר אַחֲרַעֲבָרוּ, עֲבָרוּ פְקוּדָא דְּמֵאֲרִיֵּהוּן, וְנַעֲנְשׂוּ. דְּבַר אַחֲרַ, עָרוֹם רָאָה רָעָה וְנִסְתֵּר, דָּא נֹחַ. וּפְתָאִים עֲבָרוּ וְנַעֲנְשׂוּ אֵלִין בְּנֵי דְרִיָּה.

215. כִּיּוֹן דְּאִסְתֵּתֵר וְאִשְׁתֵּהִי תַמְן כָּל הַהוּא זְמַנָּא. לְבַתֵּר, וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ. אָמַר רַבִּי שְׁמַעוֹנָתָא חַזִּי, בְּשַׁעֲתָא דְּדִינָא אֲתַעֲבִיד, לֹא כְּתִיב בֵּיהּ זְכוּרָה כִּיּוֹן דְּאֲתַעֲבִיד דִּינָא, וְאֲתַאֲבִידוּ חַיִּיבֵי עֵלְמָא, כְּדִין כְּתִיב בֵּיהּ זְכוּרָה. דְּהָא כִּד דִּינָא שְׂרִיא בְּעֵלְמָא, אֲתַחְפְּרוּתָא לֹא אִשְׁתַּכַּח, וּמַחְבְּלָא שְׂרִיא עַל עֵלְמָא.

216. כִּיּוֹן דְּאֲתַעֲבַר דִּינָא, וְאִשְׁתַּכִּיךְ רוּגְזָא, תֵּב כְּלָא לְאֲתֵרִיָּה. וּבְגִין כֶּךָ כְּתִיב הֵכָא, וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ. דְּבִיָּה שְׂרִיא זְכוּר, דְּנַח, אִישׁ צְדִיק כְּתִיב בֵּיהּ.

217. כְּתִיב אֲתָהּ מוֹשֵׁל בְּגָאוֹת הַיָּם בְּשׂוֹא גִלּוּי אֲתָהּ תִּשְׁבַּחֶם. בְּשַׁעֲתָא דִּימָא קְפִיץ בְּגִלְגְלוּי, וְתַהוּמֵי סְלָקֵי וְנַחְתֵּי, קְדָשָׁא בְּרִיךְ הוּא שְׂדֵר חַד חוּטָא, מִסְטָרָא דִּימִינָא, וּמְשִׁיךְ גִּלְגְלוּי, וְשְׂכִיךְ זַעֲפִיָּה, וְלִית מֵאן דִּינְדַע לֵיהּ.

218. Yonah fell into the sea and the fish swallowed him. SO HE ASKED: Why did his soul not leave him at once? AND HE ANSWERED: Because the Holy One, blessed be He, controls the swelling of the sea.

219. The 'swelling of the sea,' is the thread from the left, which causes the sea to rise and become elevated. But had the other 'Thread OF MERCY,' CHESED, not arrived from the right, it would have never been elevated. For when that Thread FROM THE LEFT goes down to the sea and is held by the sea, the waves 'awaken' and begin to 'roar' for prey. FOR THE LACK OF CHASSADIM, THEY ARE NOT ABLE TO RECEIVE THE ABUNDANCE OF CHOCHMAH AND NOURISH THEMSELVES. THEREFORE, THEY REMAIN 'HUNGRY' AND 'ROAR' FOR PREY, until the Holy One, blessed be He, restrains the waves, holds them back, and returns them to their place. IN OTHER WORDS, HE DRAWS THE THREAD OF MERCY AND ENCLOSES THE CHOCHMAH WITH CHASSIDIM, AND IN SO DOING HE RESTRAINS THE WAVES AND PULLS THEM BACK TO THEIR PLACE. THE CHOCHMAH IS THUS AMENDED AND CAN SHINE IN FULLNESS, BECAUSE THE SEA CANNOT RISE BY THE LIGHT OF CHOCHMAH FROM THE LEFT COLUMN BEFORE THE THREAD OF CHESED IS DRAWN AND ENCLOSES IT.

220. As it is written: "You rule the raging of the sea: when their waves arise; you still (lit. 'praise') them." ONE INTERPRETATION IS THAT HE DOES THIS by breaking and pulling them back to their place WITH THE THREAD OF CHESED. A different interpretation is that the meaning is literally 'you praise them.' That is, the fact that the waves rise with the desire to see is praiseworthy. From this we can learn that whoever seeks and longs for knowledge, even if he is incapable of attaining it, is praised for his effort.

221. Rabbi Yehuda said that when Noach was in the ark, he was afraid that the Holy One, blessed be He, might never remember him. But after the Judgment was executed and the evil of the world were removed, what does the scripture say? It says, "And Elohim remembered Noach." AND THE REASON FOR THIS SHALL BE EXPLAINED PRESENTLY BY RABBI ELAZAR.

222. Rabbi Elazar says: Come and behold: When the power of Judgment prevails in the world, it is inappropriate for a person's name to be mentioned above, because if his name is mentioned, his sins will be remembered and they will come to judge him.

223. From where do we know this? From the story of the Woman of Shunam. On the Holy Day of Rosh Hashanah (New Year), the Holy One, blessed be He, was judging the world. Elisha the prophet asked the woman, "Would you be spoken for to the king?" (II Melachim 4:13). The "King" here refers to the Holy One, blessed be He, who is called on that day "the King," "the Holy King," and "the King of Judgment." She replied: "I dwell Among my own people" (Ibid.), MEANING, 'I do not want to be scrutinized on my own. Therefore I dwell among my own people!' He who puts himself in the middle of his own people does not draw attention to himself and is not judged for his wrongdoings. She thus said, "among my own people."

218. יוֹנָה נָחַת לַיָּמָא, וְאַדְמֵן לִיהּ הָהוּא נוֹנָא, וּבִלְשׁ לִיהּ, הֵיךְ לֹא נִמְקַת נִשְׁמַתִּיהּ מִנִּיהּ, וְלֹא פִרְחָא מִיָּד. אֲלֵא, בְּגִין דְּקִדְשָׁא בְּרִיךְ הוּא שְׁלִיטָא בְּהָהוּא גְּאוּתָא דִּימָא.

219. וְהָהוּא גְּאוּתָא דִּימָא, הוּא חַד חוּטָא דְשִׁמְאֵלָא, דְּסִלִּיק לִיהּ לַיָּמָא לְעֵילָא, וּבִיָּה אִסְתַּלַּק. וְאִי לֹא הָהוּא חוּטָא, דְּמִטִּי לִיהּ מִסְטְרָא דִּימִינָא, לֹא סִלְקָא לְעֵלְמִין, דְּכִיּוֹן דְּהָהוּא חוּטָא נְחִית לַיָּמָא, וְיָמָא אֲתֵאחֵד בֵּהּ, כְּדִין אֲתַעְרִין גְּלָלוּי, וְשֶׁאֲגֵן לְמִטְרָף טְרַפָּא. עַד דְּקִדְשָׁא בְּרִיךְ הוּא אֲתֵיב לִיהּ לְאַחוּרָא. וְתַבִּין לְאַתְרֵיהּ.

220. הַה"ד בְּשׂוּא גְלוּי אֲתָה תְּשַׁבְּחָם. תְּשַׁבְּחָם, לְאַיְנוֹן גְּלוּי יָמָא, תְּשַׁבְּחָם: תְּתַבֵּר לֹון, לְאַתְבָּא לְאַתְרֵיהּ. דְּבַר אַחַר, תְּשַׁבְּחָם מִמֶּשׁ, שְׁבַחָא הוּא לֹון, בְּגִין דְּסִלְקִין בְּתִיאֻבְתָּא לְמַחְמִי. מִכָּאן כָּל מָאן דְּכָסִיף לְאַסְתַּבְּלָא וּלְמַנְדַּע, אִף עַל גַּב דְּלֵא יָכִיל, שְׁבַחָא אִיהוּ דִּילִיָּהּ, וְכֹלָא מִשְׁבַּחֵן לִיהּ.

221. אָמַר רַבִּי יְהוּדָה, נַח כִּד הוּהּ בְּתִיבָהּ, דְּחִיל הוּהּ, דְּלֹא יִדְבַר לִיהּ קִדְשָׁא בְּרִיךְ הוּא לְעֵלְמִין. וְכִיּוֹן דְּאֲתַעְבִּיד דִּינָא, וְאַתְעַבְרוּ חַיִּיבָא עֲלֵמָא, כְּדִין מַה כְּתִיב וַיִּזְכֹּר אֱלֹקִים אֶת נַח.

222. רַבִּי אֶלְעָזָר אָמַר, תָּא חֲזִי בְּשַׁעֲתָא דְּדִינָא שְׂרִיא בְּעֵלְמָא, לֹא לִיבְעִי, לִיהּ לְאַיְנֵשׁ דִּיִּדְבַר שְׁמִיָּה לְעֵילָא, דְּהָא אִי אֲדַבַּר שְׁמִיָּה, יִדְבְּרוּן חוּבוּי, וְיִיתוּן לְאַשְׁחָא בִיָּה.

223. מְנַלְן, מִשְׁוֹנְמִית, דְּהָהוּא יוֹמָא, יוֹם טוֹב דְּרֵאשׁ הַשָּׁנָה הוּהּ, וְקִדְשָׁא בְּרִיךְ הוּא דָּאִין עֲלֵמָא. וְכְדִין אָמַר לָהּ אֶלְיִשָׁע, הֵיךְ לְדַבַּר לָךְ אֶל הַמֶּלֶךְ. הָא קִדְשָׁא בְּרִיךְ הוּא. דְּכְדִין אֶקְרִי מֶלֶךְ, מֶלֶךְ הַקְּדוֹשׁ, מֶלֶךְ הַמִּשְׁפָּט. וְתֵאמַר בְּתוֹךְ עַמִּי אֲנִכִי יוֹשְׁבַת. לֹא בְּעִינָא דִּיִּדְבְּרוּן לִי וַיִּשְׁחָחוּן בִּי, אֲלֵא בְּתוֹךְ עַמִּי. מָאן דְּעֵינִיל רִישִׁיָּהּ בֵּין עַמָּא, לֹא יִשְׁחָחוּן עֲלִיָּהּ, לְמִידָן לִיהּ לְבִישׁ, בְּגִינֵי כֵךְ אֲמַרָה בְּתוֹךְ עַמִּי.

224. Come and behold: During the time when the wrath OF JUDGMENT was raging throughout the world, Noah was not mentioned. But after the Judgment was completed, what does the scripture say? It says, "And Elohim remembered Noah." Now was his name mentioned. A different explanation of "And Elohim remembered Noah" is that it is similar to "And I remembered My Covenant" (Shemot 6:5), WHICH MEANS THAT HE CAUSED THE SUPERNAL MATING!

224. תָּא חַוִּי, נֹחַ, בְּשַׁעֲתָא דְרוּגְזָא שְׂרִיָא בְּעֵלְמָא, לֹא אֲדַבֵּר, בֵּינוֹן דְּרִינָא אֲתַעְבֵּר, מַה כְּתִיב, וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ. הַשְּׁתָא אֲדַבֵּר שְׁמִיָּהּ. דְּבַר אַחֲרוּיִזְכֹּר אֱלֹהִים אֶת נֹחַ. כְּמַה דָּאֵת אֲמַר וְאִזְכֹּר אֶת בְּרִיתִי.

30. "And Noah built an altar"

After the great flood, the metaphysical lines of communication between the Upper and Lower worlds were destroyed, and the flow of Light into our world was cut off. In order to reestablish a link, Noah rebuilt the metaphysical cables that run throughout the worlds. This concept is the mystery behind the Alter that Noah built.

225. Rabbi Chizkiyah was on his way from Kapotkia to Lod, when Rabbi Yesa ran into him. He addressed him saying: You surprise me! Why are you walking alone, since we have learned that a person should not go on a journey alone! Rabbi Chizkiyah replied: There is a young boy following and accompanying me. Rabbi Yesa said to him: This is what surprises me! Why are you accompanied by someone with whom you are not able to discuss the Torah? We have learned that whoever goes on a journey and does not delve into the matters of the Torah, endangers his life! Rabbi Chizkiyah replied: It is certainly so!

225. רַבִּי חִזְקִיָּהּ, הוּוּה אָזִיל מִקְפוּטְקִיָּא לְלוּד, פִּגְעַ בֵּיה רַבִּי יֵיסָא, אֲמַרְלוּתוּוּהִנָּא עֲלֵךְ, דָּאֵת בְּלַחֲוֹדְךָ. דְּהָא תְּנִינָן, דְּלֹא יִפּוֹק בַּר נֶשׁ יַחֲדָיָא בְּאוּרְחָא. אֲמַרְלוּרְבִּינָא חֵד אָזִיל בְּהַדָּאִי, וְאִיהוּ אֲתִי אֲבַתְרָאִי. אֲמַרְלוּוְעַל דָּא תוּוּהִנָּא, אִינְךְ אָזִיל בְּהַדְרָךְ, מֵאֵן דְּלֹא תִשְׁתַּעֲנִי בֵּיה מְלִי דְאוּרִייתָא, דְּהָא תְּנִינָן, כֹּל מֵאֵן דְּאָזִיל בְּאַרְחָא, וְלֹא עֲמִיָּה מְלִי דְאוּרִייתָא, אֲסַתְּפֵן בְּנַפְשִׁיָּהּ. אֲמַרְלוּהִכִּי הוּוּא וְדָאִי.

226. In the meantime, the young boy caught up with them. Rabbi Yesa asked him: My son, from where do you come? The boy answered: From the city of Lod. I heard that this learned man was heading toward there, so I offered to work for him-TO SERVE HIM AND to walk with him.

226. אֲדַהֲבִי מָטָא הֵהוּא רַבִּינָא, אֲמַרְלוּרְבִּי יֵיסָא, בְּרִי, מֵאֵן אֲתֵר אַנְתָּ, אֲמַרְלוּמְקַרְתָּא דְלוּד, וְשִׁמְעֵנָא דְהָאִי בִּנְיָ חַכִּים, אָזִיל תְּמֵן, וְזִמְנָא גְרַמָּאִי, לְפֻלְחָנִיָּהּ, וְלִמְיָהֵךְ בְּהַדְרִיָּהּ.

227. Rabbi Yesa then asked him: My son, are you familiar with matters of the Torah? And he answered: Yes, I am. My father used to teach me the section of the sacrifices, and I also used to listen to what he taught my elder brother. Rabbi Yesa then said to him: My son, speak to me!

227. אֲמַרְלוּבְרִי יִדְעַת מְלִי דְאוּרִייתָא, אֲמַרְלוּיִדְעֵנָא, דְּהָא אָבָא הוּוּה אוּלִיף לִי בְּפַרְשַׁת קְרָבָנוֹת, וְאֲרַכִּינָא אוּדְנָאִי לְמָאִי דְהוּוּה אֲמַר, עִם אַחִי, דְּאִיהוּ קְשִׁישָׁא מְנָאִי, אֲמַר לִיָּה רַבִּי יֵיסָא, בְּרִי, אִימָא לִי.

228. The young boy started with the verse: "And Noah built an altar to Hashem and took of every clean beast and of every clean fowl, and offered burnt offerings on the altar" (Bereshheet 8:20). He said, "And Noah built an altar" indicates the altar on which Adam offered his sacrifice. THEN HE ASKED: Why did Noah offer a burnt offering, as a burnt offering is only offered TO ATONE for wrongful thoughts of the heart? What was Noah's sin? AND HE REPLIED: Noah thought to himself, The Holy One, blessed be He, judged the world and sentenced it to destruction. Perhaps in being spared, I used up all the merit that I have and am now left with none. So immediately, "Noah built an altar to Hashem."

228. פִּתַּח וְאָמַר, וַיִּבֶן נֹחַ מִזְבֵּחַ לַה' וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטְּהוֹר וַיַּעַל עֹלוֹת בְּמִזְבֵּחַ. וַיִּבֶן נֹחַ מִזְבֵּחַ, דָּא אִיהוּ מִזְבֵּחַ דְּאֲקָרִיב בֵּיה אֲדָם קְרַמָּאָה. נֹחַ אֲמָאִי קְרִיב עוֹלָה, דְּהָא עוֹלָה לֹא סִלְקָא, אֲלֵא בְּגִין הִרְהוּרָא דְלִבָּא, וְנֹחַ, בְּמַה חָב. אֲלֵא נֹחַ הִרְהוּר וְאָמַר, הָא קְדָשָׁא בְּרִינְךְ הוּוּא גְזוּר דִּינָא עַל עֵלְמָא דִּיתְחַרְב, דִּילְמָא בְּגִין דְּשָׂזִיב לִי, כֹּל זְכוּתָא פִּקַּע לִי, וְלֹא יִשְׁתָּאֵר לִי זְכוּ בְּעֵלְמָא. מִיַּד וַיִּבֶן נֹחַ מִזְבֵּחַ לַה'.

229. This was the altar on which Adam offered his sacrifices. SO THE BOY ASKED: If it is so, then why does it say that he "built it?" IT WAS ADAM WHO BUILT IT. AND HE REPLIED: It says this, because the wicked of the world had caused the altar not to stand in its place, THE PLACE WHERE IT CAN TRANSFER ABUNDANCE TO THE HOLY SIDE. When Noah came TO OFFER HIS SACRIFICE ON IT, the verse stated, "And Noah built it" BECAUSE HE BROUGHT IT BACK TO THE PLACE WHERE ABUNDANCE IS DIRECTED TOWARD THE HOLY SIDE.

229. הֵהוּא מִזְבֵּחַ דְּאֲקָרִיב בֵּיה אֲדָם הָרָאשׁוֹן הוּוּה. אִי הִכִּי, אֲמָאִי וַיִּבֶן. אֲלֵא, בְּגִין דְּחַיִּיבֵי עֵלְמָא, גְרַמּוּ דְלֹא קִיּוּמָא בְּדוּכְתִיָּהּ, בֵּינוֹן דָּאֵתָא נֹחַ כְּתִיב בֵּיה וַיִּבֶן.

230. "And offered burnt offerings." Olot (burnt-offerings) has a defective spelling, WITHOUT THE LETTER VAV, WHICH WOULD HAVE INDICATED THE PLURAL FORM, BECAUSE HE OFFERED ONLY one BURNT OFFERING. It is written: "It is a burnt offering, a fire offering for sweet savor to Hashem (Vayikra 1:17). THE BOY SAID: The burnt offering is a male and not a female, as it is written: "He shall offer it a male, without blemish" (Vayikra 1:3). THEREFORE, why is the term isheh (fire offering) spelled WITH A FINAL HEI, INDICATING THE FEMININE FORM OF THE WORD? Esh (fire), WITHOUT HEI, should have been used instead, AS THIS IS THE MASCULINE FORM.

231. AND HE EXPLAINED THAT even though the burnt offering is male and is sacrificed and offered to its place, NAMELY to Zeir Anpin WHO IS THE MALE ASPECT, the Female Principle should not be separated from ZEIR ANPIN AS A RESULT OF THE OFFERING. Thus, it is offered to THE FEMALE PRINCIPLE, uniting ZEIR ANPIN AND HIS FEMALE PRINCIPLE. THROUGH THE OFFERING, the Female Principle rises up to ZEIR ANPIN and unites with him. Even though we find the explanation that the fire offering is for the Ishim, THE MASCULINE PLURAL FORM AND NOT FOR THE RAKINGS, WE LEARN FROM THE ALLUSION TO THE FEMALE PRINCIPLE.

232. Noach should have sacrificed a burnt offering. For the Holy One, blessed be He, had established him in the place of the male, so that he could enter the ark, THE SECRET OF THE FEMALE PRINCIPLE, and be united with it. He offered a burnt offering, AND NOT ANY OTHER KIND OF SACRIFICE, BECAUSE HE DID NOT REALLY SIN. HE ONLY THOUGHT THAT HE HAD NO MERIT LEFT. He sacrificed a burnt offering, a fire offering (isheh), meaning the fire of Hei (esh Hei). This indicates that the left OF ZEIR ANPIN, WHICH IS CALLED 'FIRE,' joined with the Female Principle, CALLED HEI. The Female Principle comes from the left side, WHICH IS CALLED FIRE, AND when THE FEMALE PRINCIPLE and THE FIRE are joined, She is called Isheh. THE WORD Isheh INDICATES the bond of love, which is to the left, WHERE THE FIRE, THE SECRET OF THE HEI, holds Her. The fire raises her TO ZEIR ANPIN, binding them together as one. This is why the verse reads, "It is a burnt offering, a fire offering," INDICATING the bond of a male and female with each other.

31. "And Hashem smelled the savor of appeasement"

This complex section concerns the power of aroma to awaken and arouse great Lights. The various processes and conduits that spiritual currents must travel are revealed here by the Zohar. A contemporary example can shed some light on the ideas that are being presented. A computer contains a processor, which must make billions of computations per second in order to accomplish a task. In essence, the Zohar is describing the metaphysical computations taking place within the Ten Sfirot whenever the aroma of incense arouses the spiritual forces of Light. Perusing the Aramaic words connects us to these forces.

233. "And Hashem smelled the savor of appeasement" (Beresheet 8:21). It is also written: "A fire offering, a savor of appeasement" (Vayikra 1:13). I have heard that TERM "fire offering" REFERS TO AN OFFERING in which smoke and fire are conjoined, since there is no smoke without fire. This is similar to the verse: "Now Mount Sinai was altogether smoke, because Hashem descended upon it in fire" (Shemot 19:18).

234. Come and behold: Fire comes from inside and is tenuous. It must attach itself to something on the outside that is not so tenuous. When fire and matter hold on to each other, smoke rises. Why? Because fire affects whatever reacts to it. An example is the nose, which reacts to the "smoke" that issues from the fire.

230. וַיַּעַל עֹלוֹת. עֹלֹת כְּתִיב, חֲדָא. כְּתִיב עֹלָה הוּא אִשָּׁה רִיחַ נִיחַח לָהּ. עֹלָה סֶלְקָא דְכֹר, וְלֹא סֶלְקָא נֹקְבָא, דְכְתִיב זְכָר תָּמִים וְקָרִיבָנוּ. אִמָּאי כְּתִיב אִשָּׁה, דְהָא אִשׁ בְּעֵי לְאַשְׁתַּבְּחָא תַּמָּן.

231. אֵלָא, אֵף עַל גְּבֻדְעוּלָה אֲתַקְרִיב דְכֹר, וְלֹאֲתַרְיָה אֲתַקְרִיב, נֹקְבָא לֹא בְעֵינָא לְאַתְפְּרָשָׁא מְנִיָּה, אֵלָא בְּהָ אֲתַקְרִיב, בְּגִין לְחַבְרָא דָּא בְּדָא. דְסֶלְקָא נֹקְבָא לְגַבֵּי דְכוּרָא, לְאַתְחַבְרָא בְּחֲדָא. וְאֵף עַל גַּב דְאִשָּׁה לְשׁוּם אִישִׁים.

232. נַח אֲצַטְרִיךְ לִיָּה, לְמַקְרַב עֹלָה, דְאִיְהוּ בְּאַתְרֵי דְכוּרָא עֲבַד לִיָּה קִדְשָׁא בְרִיךְ הוּא, לְאַתְחַבְרָא וְלֹאֲעֲלָא בְּתִיבָה. וְעַל דָּא, אֲקָרִיב עֹלָה. עֹלָה הוּא אִשָּׁה. אִשׁ ה', דְאֲתַחְבֵּר שְׂמָאלָא בְּנֹקְבָא, דְהָא נֹקְבָא מְסֻטָּרָא דְשְׂמָאלָא, קָא אֲתִיָּא, דְאֲתַדְבֵּק דָּא בְּדָא, וּבְגִין כֵּן אֲקָרִי נֹקְבָא אִשָּׁה. אִשָּׁה קְטִירוּ דְרַחֲמִימוּ, דְאֲחִיד בְּהָ שְׂמָאלָא, לְסֶלְקָא לָהּ לְעִילָא, וְלֹאֲתַקְשְׂרָא בְּחֲדָא. וּבְגִין כֵּן, עֹלָה הוּא אִשָּׁה, קְשִׁירוּ דְדְכֹר וְנֹקְבָא, דָּא בְּדָא.

233. וַיִּרַח ה' אֶת רִיחַ הַנִּיחַח. וְכְתִיב, אִשָּׁה רִיחַ נִיחֹחַ. אִשָּׁה, הֵכִי שְׂמַעְנָא תִנְנָא וְאִשָּׁא מְחַבְרִין בְּחֲדָא, דְהָא לִית תִּנְנָא, בְּלֹא אִשָּׁא, כְּמָה דְכְתִיב וְהָרַסְנִי עֵשֶׂן כֹּלֹ מִפְּנֵי אִשֶׁר יֵרֵד עָלָיו ה' בְּאִשׁ.

234. תָּא חֲזִי, אִשׁ נְפִיק מִלְּגִיָּו, וְאִיְהוּ דֵּק, וְאֲחִיד בְּמֵלָה אַחֲרָא לְכֹר, דְלֹאֹ אִיְהוּ דֵּק הֵכִי. וְאֲתַאֲחֲדֵן דָּא בְּדָא, וְכִדִּין תִּנְנָא סֶלְקָא, מָאי טַעְמָא, בְּגִין דְאֲתַאֲחִיד אִשָּׁא, בְּמֵלָה דְרַגִּישׁ. וְסִימְנָךְ, חוּטְמָא דְנְפִיק בֵּיהּ תִּנְנָא, מְגוּ אִשָּׁא.

235. Hence it is written: "They shall put incense in your nose" (Devarim 33:10), MEANING THAT THE JUDGMENTS WHICH ARE THE FIRE AND SMOKE ISSUING FROM THE NOSE ARE SWEETENED BY INCENSE. It sends the fire FROM THE NOSE to its place, NAMELY TO YISRAEL - SABA AND TEVUNAH, BECAUSE THAT IS ITS POINT OF ORIGIN. Because of the smell of the incense, the nose contracts and reaches its innermost levels, until all are united. THEN EVERYTHING returns to its point of origin and they all come closer to the Thought, WHICH IS ARICH ANPIN. Then they are combined into one whole desire, which is the "savor of appeasement," which appeases anger and restores peace.

236. When the smoke is gathered, it enters and folds itself onto the fire, and the fire catches on to the smoke. Together, they enter the innermost levels, until the Angel is appeased. After they are united and anger is appeased, A NEW MATING OCCURS. When the Angel is satisfied and all THREE COLUMNS are bonded together, it is called "appeasement." THIS REFERS TO THE SECOND ACTION, MENTIONED IN THE PREVIOUS PARAGRAPH, WHICH INCLUDES APPEASEMENT and satisfaction. IT COMBINES THE CHASSADIM and universal rejoicing, CAUSED BY THE CHOCHMAH, as one. IT DOES SO, BECAUSE THE CHASSADIM ARE COMPLETED BY THE LIGHT OF CHOCHMAH, AND CHOCHMAH ENCLOSES THE CHASSADIM. They are the radiance of the candles FROM THE LEFT SIDE and the brightness of the faces FROM THE RIGHT. Thus, it is written: "And Hashem smelt the savor of appeasement," as one who smells and gathers all the sweetness to itself.

237. Rabbi Yesa then approached THE YOUNG BOY and kissed him, saying that he did not realize that the boy possessed all these precious goods, and added that he would change his route in order to accompany the boy. So they all proceeded together. Rabbi Chizkiyah said: We are walking along this route accompanied by the Shechinah, so it is corrected for us! He then took hold of the young boy's hand and walked on. Then both rabbis requested that he tell them one of the scriptural expositions that his father has told him.

238. The young boy started with the verse, "Let him kiss me with the kisses of His mouth" (Shir Hashirim 1:2). This, he continued, is the supernal Passion. Because when the fire was issued, the desire came from the mouth and not from the nose. Because when one mouth is connected TO SOMEONE ELSE'S for the purpose of a kiss, fire emerges in the form of desire, brightness of face, the rejoicing of all, and the union of delight.

239. This is also why IT IS WRITTEN: "For your love is better than wine" (Ibid.). It is better than wine, meaning it is better than the wine that brightens the face and causes the eyes to laugh, bringing affection and brotherhood. It is not from the wine that leads to drunkenness and that brings anger and rage, causing darkening of the face and burning of the eyes.

240. Therefore, because this wine is good, it brightens the face, makes the eyes merry, and arouses the passion for love. Thus, it is offered daily as a sacrifice on the altar in a specific amount that makes whoever drinks it merry and satisfied. As it is written: "And the wine offering thereof shall be a fourth part of a hin" (this is a unit of measurement) (Bemidbar 28:7), THIS INDICATES THAT HE IS CAREFUL TO DRAW IT UP FROM BELOW. This is the reason IT HAS BEEN SAID, "your love is better than wine," for wine induces love and passion.

235. וע"ד כתיב, ושימו קטורה באפך. בגין דאהדר אשא לאתריה, וחוטמא אתכניש, בהוא ריחא לגו לגו, עד דאתאחיד כלא, ותב לאתריה, ואתקריב כלא לגו מחשבה, ואתעביד רעותא חדא. וכדין ריח ניחח דנח רוגזא ואתעביד ניחחא.

236. דהא תננא אתכניש, ועייל וקמיט באשא, ואשא אחיד בתננא, ועיילי תרווייהו לגו לגו, עד דנח רוגזא. וכד אתאחיד כלא דא בדא, ונח רוגזא, כדין הוא ניחחא, וקשירו חד, ואתקרו ניחחא. ניחחא דרוחא. חדוותא דכלא כחדא. נהירו דבוצינין. נהירו דאנפין. ובגין ככתיב, וירח ה' את ריח הניחח. כמאן דארח וכניש כלא, לגו אתריה.

237. אתא ר' ייסא ונשקיה. אמר, ומה כל הדין טבא, אית תחות ירך ולא ידענא ביה. אמר, אהדרנא מן אורחא, ונתחבר בהרך. אזלו אמר רבי חזקיה, ארחא דא, בהדי שכינתא נהך, דהא מתקנא קמן. אחיד בידא דהוא ינוקא, ואזלו. אמרו ליה, אימא לן קרא חד, מאינן דאמר לך אבוכ.

238. פתח הוא ינוקא ואמר, ישקני מנשיקות פיהו, דא הוא תאובתא עלאה, דיפוק רעותא מפומא. ולא נפיק מחוטמא, כד אשא נפקא, דהא כד אתחבר פומא לנשקא נפיק אשא, ברעותא, בנהירו דאנפין, בחדרה דכלא, באתדבקותא דניחחא.

239. ובגין כרכי טובים דודיך מיין. מההוא יין, דמחדי ונהיר אנפין, וחייבין עיינין, ועביד רעותא. ולא מיין דמשבר, ועביד רוגזא, ואחשיך אנפין ולהטאן עיינין, יין דרוגזא.

240. ועל דא, בגין דחמר דא טב, נהיר אנפין, וחדוי עיינין, ועביד תיאובתא דרחימו, מקריבין ליה כל יומא, על גבי מדבחא. שעורא דמאן דשתי ליה, חדי ליה, ועביד ליה ניחחא, דכתיב ונסכו רביעות ההין. ובגין כך, כי טובים דודיך מיין. מההוא יין, דאתער רחימותא ותיאובתא.

241. And all, as it occurs below arouses love above. For there are two candles, and when the light of the one on high is extinguished by rising smoke from the one below, the upper one is lit. Rabbi Chizkiyah then said that it is clearly true that the upper world, WHICH IS BINAH, depends on the lower world, WHICH IS THE FEMALE PRINCIPLE. FOR, AS PREVIOUSLY EXPLAINED, THE FEMALE PRINCIPLE REKINDLES THE EXTINGUISHED BINAH. The lower world, THE FEMALE PRINCIPLE, depends on the upper world, BINAH, BECAUSE THE LIGHT THAT THE FEMALE PRINCIPLE MADE SHINE IN BINAH IS MERITED BY THE FEMALE PRINCIPLE AS WELL. The fact that since the destruction of the Holy Temple, there are no more blessings above IN BINAH or below IN THE FEMALE PRINCIPLE, shows that the two depend on each other.

242. And Rabbi Yosi said that blessings cannot be found, but curses do exist, because sustenance is drawn from that side, NAMELY, FROM LIGHTING THE UPPER CANDLE WITH THE SMOKE THAT RISES FROM THE LOWER ONE. Why? Because the nation of Yisrael does not reside in the Land of Yisrael and does not worship properly. To worship properly is to light the candles, TO LIGHT THE UPPER CANDLE WITH THE LOWER ONE, and to draw down the blessings TO BE PASSED ONTO THE WORLDS. This is why there are no blessings above or below. Therefore the world does not exist as it should.

243. Then Rabbi Chizkiyah asked: What is the meaning of the verse that reads: "I will not continue to curse again the ground any more, for Man's sake" (Beresheet 8:21)? COULD IT BE THAT THE HOLY ONE, BLESSED BE HE, FEELS REGRET? Rabbi Yosa answered that he had heard it was so from Rabbi Shimon, who said that as long as the fire of above, OF BINAH, spreads, THEN the smoke, which is the Judgment of below, OF THE FEMALE PRINCIPLE, intensifies the anger and destroys all. For when the fire FROM BINAH comes forth, it does not stop until the punishment OF THE FEMALE PRINCIPLE, WHICH IS SMOKE, is completed. So when the Judgment from below, THE SMOKE, ceases to spread because of the Judgment from above, FROM THE FORCE OF THE FIRE, then the Judgment is done and stopped, and is not executed until destruction. That is why it is written: "I will not continue," MEANING I WILL NOT CONTINUE TO ADD TO THE FIRE in order to intensify the Judgment down below, which is the smoke.

244. The young boy said: I heard that the words, "Cursed is the land for your sake" (Beresheet 3:17), indicate that the land has been cursed because of the sin of Adam, when the Evil Serpent received permission to rule over it. And as he is the destructive force in the world, THROUGH WHOM EVIL WAS SLOWLY REVEALED UNTIL IT BROUGHT THE FLOOD UPON THE EARTH and destroyed all the people of the world. IN OTHER WORDS, THE FLOOD REVEALED EVIL AND MADE IT POSSIBLE TO SEPARATE THE BAD FROM THE GOOD. But from the day when the Holy One, blessed be He, smelled Noach's sacrifice, HE SEPARATED THE BAD FROM THE GOOD, and granted permission to the land to leave the dominion of the Serpent and depart from the defiled side. FOR EVIL WAS SEPARATED FROM THE LAND. Therefore, the children of Yisrael offered sacrifices to the Holy One, blessed be He, to brighten the face of the earth, WHICH IS MALCHUT. THAT IS, BECAUSE NOACH HAD NOT YET COMPLETED THE CORRECTION, YISRAEL STILL NEEDED TO OFFER SACRIFICES. Rabbi Chizkiyah said that this is indeed so, because THAT CORRECTION did not occur until Yisrael stood at Mount Sinai. THEN THE EVIL COMPLETELY SEPARATED FROM THE EARTH, THE POLLUTION CEASED, AND THERE WAS FREEDOM FROM THE ANGEL OF DEATH, AS IS KNOWN.

241. וְכֹלֵא, בְּמֵה דְלִתְתָא, אֲתַעַר רְחִימוֹתָא דְלַעִילָא. תְּרִין שְׂרָגִין בְּד אֲתַדְעַךְ נְהוּרָא דְלַעִילָא, בְּתַנְנָא דְסָלִיק, מֵהוּוּא דְלִתְתָא, אֲתַדְלִיק הֵוּא דְלַעִילָא. אָמַר רַבִּי חֲזַקְיָה, הֵכִי הוּא וְדַאי, דְעֵלְמָא עֲלָא, תְּלִיא בְּתַתָּא, וְתַתָּא בְּעֵלְאָה וּמִזְמַנָּא דְאֲתַחְרִיב בִּי מִקְדָּשָׁא, בְּרַכָּאן לֹא אֲשַׁתְּבַחוּ לַעִילָא וְתַתָּא. לְאַחְזָא דְדָא בְּדָא תְּלִיא.

242. וְאָמַר רַבִּי יוֹסִי, בְּרַכָּאן לֹא אֲשַׁתְּבַחוּ, וְלוֹוִטִין אֲשַׁתְּבַחוּ, דְּהָא יְנִיקוּ דְכֵלָא, בְּהוּוּא סְטְרָא נְפָקִי. מַאי טַעְמָא, בְּגִין דִּישְׂרָאֵל לֹא שְׂרִינן בְּאַרְעָא, וְלֹא פְלַחוּ פּוֹלְחָנָא דְאַצְטְרִיךְ, לְאַדְלַקָא בּוֹצִינִין, וְלֹא אֲשַׁתְּבַחוּ בְּרַכָּאן, וּבְגִין כֵּךְ לֹא מִשְׁתְּבַחוּ לַעִילָא וְתַתָּא, וְעֵלְמָא לֹא יְתִיב בְּקִיּוּמֵיהּ בְּדַקָא יֵאוּת.

243. וְאָמַר רַבִּי חֲזַקְיָה, לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאָדָמָה בְּעִבּוֹר הָאָדָם. מַאי הוּא, אָמַר רַבִּי יוֹסָא הֵכִי שְׂמַעְנָא מִרַבִּי שְׂמַעוֹן, דְּאָמַר כֹּל זְמַנָּא דְאֲשָׁא דְלַעִילָא אוֹסִיף לְתַקְפָּא, תְּנַנָּא דְאִיהוּ דִּינָא דְלִתְתָא, אֲתַקִּיף רּוּגְזָא, וְשַׁצִּי כֵלָא. בְּגִין דְכַד נְמִיק אֲשָׁא, לִית לִיה פְּסָק, עַד דִּישְׁתַּלִּים דִּינָא. וְכַד דִּינָא דְלִתְתָא לֹא אוֹסִיף לְאַתְתַּקְפָּא בְּדִינָא דְלַעִילָא, עֲבִיד דִּינָא וּפְסִיק, וְלֹא יִשְׁתַּלֵּם דִּינָא לְשִׁיצָאָה. וּבְגִין כֵּךְ כְּתִיב לֹא אוֹסִיף. לְמִיָּהּ תּוֹסַפֵּת, לְאַתְתַּקְפָּא דִּינָא דְלִתְתָא.

244. אָמַר הוּוּא יְנוּקָא, שְׂמַעְנָא, בְּגִין דְכְּתִיב, אֲרוּרָה הָאָדָמָה בְּעִבּוֹרָךְ. דְּהָא בְּהֵוּא שְׁעֵתָא דְאַתְלֵטִיא אֲרַעָא, בְּחֻבָּא דְאָדָם. אֲתִיְהִיב רְשׁוּ לְשַׁלְטָאָה עֲלֵהּ, הוּוּא חוּוּא בִּישָׁא, דְאִיהוּ מַחְבֵּלָא דְעֵלְמָא, וְשַׁצִּי בְּנֵי עֵלְמָא. מֵהוּוּא יוֹמָא דְקָרִיב נַח קְרַבְנָא, וְאַרְח לִיה קְדָשָׁא בְּרִיךְ הוּא, אֲתִיְהִיב רְשׁוּ לְאַרְעָא, לְנַפְקָא מִתַּחוּת הוּוּא נַחֵשׁ, וְנַפְקָא מִמְסָאבָא. וְעַל דָּא מְקַרִּיבִין יִשְׂרָאֵל קְרַבְנָא לְקְדָשָׁא בְּרִיךְ הוּא, בְּגִין לְאַנְהָרָא אֲפִי אֲרַעָא. אָמַר רַבִּי חֲזַקְיָה, יֵאוּת הוּא, וְהָאִי הוּוּ תְּלִי עַד דְקִיּוּמוּ יִשְׂרָאֵל עַל טוֹרָא דְסִינֵי.

245. Rabbi Yesa said that the Holy One, blessed be He, diminished the moon, WHICH WAS THE FEMALE PRINCIPLE, EVEN BEFORE ADAM SINNED and the Serpent took over. But because of Adam's sin, both the moon and the world THAT RECEIVES LIGHT FROM IT were cursed. On the day THAT NOACH OFFERED HIS SACRIFICE, only the land, WHICH IS THE FEMALE PRINCIPLE was freed from the curse, but the moon's light was still diminished. Only when there is an offering in the world and the nation of Yisrael lives in its land will moon's deficiency be corrected. THIS REFERS TO THE TIME OF KING SOLOMON, AND CONTRADICTS THE WORDS OF THE YOUNG BOY, WHO SAID THAT NOACH'S OFFERING RESULTED IN PERMISSION FOR THE EARTH TO LEAVE THE DOMINION OF THE SERPENT. HE CLAIMED THAT THE CURSE HAD BEEN CANCELED, BUT THE DOMINION OF THE SERPENT STILL PREVAILED. THAT IS WHY THE OFFERINGS OF YISRAEL ARE REQUIRED IN THE HOLY TEMPLE. Rabbi

Yesa then asked the young boy for his name. He replied: Aba (which means father). Rabbi Yesa continued, "You shall be a father in all things; you shall be A FATHER in wisdom and in years." And he applied to him the verse: "Your father and your mother will be glad and she that bore you shall rejoice" (Mishlei 23:25).

246. Rabbi Chizkiyah said that the Holy One, blessed be He, shall remove the spirit of uncleanness from the world, as it is written: "And the spirit of uncleanness I will cause to pass out of the land" (Zechariah 13:2) and also, "He will swallow up death forever, and Hashem Elohim will wipe off the tears from all faces and remove the disgrace of His people from all the earth, for Hashem spoke" (Yeshayah 25:8).

247. And the Holy One, blessed be He, shall restore the moon to its full brightness and remove it from the darkness into which the Evil Serpent caused it to fall. As it is written: "And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days" (Yeshayah 30:26). So HE ASKED: What is the Light OF THE SEVEN DAYS? AND HE ANSWERED: IT is the Light that the Holy One, blessed be He, hid away in the seven days of creation!

32. "And Elohim blessed Noach"

The Zohar offers us the opportunity to draw in and manifest all the blessings that are generated though this passage.

248. "And Elohim blessed Noach and his sons, and said to them, 'Be fruitful, and multiply, and replenish the earth.'" Rabbi Aba started the discussion by saying: "The blessing of Hashem, it makes rich, and no pain shall be added thereto" (Mishlei 10:22). So "the blessing of Hashem" is the Shechinah, who is in charge of the blessings of the world and from whom come all blessings.

249. Come and behold: What is written before THE VERSE THAT READS ELOHIM BLESSED NOACH? IT IS WRITTEN: "And Hashem said to Noach: Come you and all your house in the ark." WHEN THEY ENTERED THE ARK THEY WERE ADDRESSED BY YUD-HEI-VAV-HEI WHO IS ZEIR ANPIN, BUT WHEN THEY LEFT THE ARK THEY WERE ADDRESSED BY ELOHIM, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN. As has already been stated, the "Landlord," WHO IS ZEIR ANPIN, gave NOACH permission to enter. Afterward, the Lady of the House, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN, allowed him to leave. SO HE ENTERED WITH THE PERMISSION OF THE HUSBAND, ZEIR ANPIN, AND LEFT BY PERMISSION FROM THE WIFE, WHO IS THE FEMALE PRINCIPLE OF ZEIR ANPIN. From this we learn that the Landlord should welcome THE VISITOR INTO THE HOUSE and the wife should escort him out. As it is written: "And Elohim spoke to Noach saying; go forth out of the ark" (Bereshheet 8:15-16). Permission to leave is granted by the wife; permission to enter is not.

245. אָמַר ר' יִיסָא, קִדְשָׁא בְרִיךְ הוּא אֲזַעִיר לָהּ לְסִיְהָרָא, וְשִׁלְטָא הֵהוּא נַחֲשׁ, אֲבָל בְּגִין חוּבָא דְאָדָם, אֲתִלְטְוִיָא, בְּגִין לְמִילַט עֲלֵמָא. בְּהֵהוּא יוֹמָא, נִפְקַת אֶרְעָא מֵהֵהִיא קְלָלָה, וְקוּימָא סִיְהָרָא בְּהֵהִיא גְרִיעוּתָא, בַּר בְּשַׁעְתָּא דְקוּרְבְּנָא אֲשַׁתְּכַחוּ בְעֲלֵמָא, וְיִשְׂרָאֵל יִתְבִּין עַל אֶרְעוֹן. אָמַר רַבִּי יִיסָא לְהֵהוּא יִנּוּקָא, מַה שְׁמֵךְ, אֲמַרְלוּאֲבָא. אֲמַרְלוּאֲבָא תְּהֵא בְכֻלָּא, בְּחֻכְמָה וּבְשִׁנִּין. קָרָא עֲלֵיהּ יִשְׁמַח אֲבִיךָ וְאִמְךָ וְתַגַּל יוֹלְדֶתְךָ.

246. אָמַר רַבִּי חִזְקִיָּה, זְמִין קִדְשָׁא בְרִיךְ הוּא לְאֶעְבְּרָא רוּחַ מְסַאֲבָא מִן עֲלֵמָא, כְּמַה דְכָתִיב וְאֵת רוּחַ הַטְּמֵאָה אֲעִבִיר מִן הָאָרֶץ. וְכָתִיב בְּלַע הַמּוֹת לְנֹצַח וּמַחָה ה' אֱלֹקִים הַמַּעַה מֵעַל כָּל פְּנִים וְחֹרַפַּת עֲמוֹ יִסִּיר מֵעַל כָּל הָאָרֶץ כִּי ה' דָּבַר.

247. זְמִין קִדְשָׁא בְרִיךְ הוּא לְאַנְהָרָא לְסִיְהָרָא, וְלְאַפְקָא לָהּ מַחְשׁוּכָא, בְּגִין הֵהוּא חוּיָא בִישָׂא. כְּמַה דְכָתִיב וְהָיָה אֹרֶךְ הַלְּבָנָה כְּאֹרֶךְ הַחֲמָה וְאֹרֶךְ הַחֲמָה יְהִיָּה שְׁבַעַתִּים כְּאֹרֶךְ שְׁבַעַת הַיָּמִים. מַאי אֹרֶךְ, הֵהוּא אֹרֶךְ, דְּגִנְזוּ לֵיהּ קִדְשָׁא בְרִיךְ הוּא, בְּעוּבְדָא דְבְּרָאשִׁית.

248. וַיְבָרַךְ אֱלֹקִים אֶת נֹחַ וְאֶת בָּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּגו'. רַבִּי אֲבָא פָתַח וַאֲמַר בְּרַכַּת ה' הִיא תַעֲשִׂיר וְלֹא יוֹסִיף עֲצָב עִמָּה. בְּרַכַּת ה' דָּא שְׂכִינְתָא, דְּאִיְהִי אֲתַפְקָדָא עַל בְּרַכָּאן דְעֲלֵמָא, וּמְנָה נִמְקִי בְרַכָּאן לְכֻלָּא.

249. תָּא חֲזִי מַה כְּתִיב בְּקִדְמִיתָא, וַיֹּאמֶר ה' לְנֹחַ בֵּא אַתָּה וְכָל בֵּיתְךָ אֶל הַתֶּבֶה וּגו'. כְּמַה דְאָתְמַר, דְּמֵאֲרִיָּה דְבֵיתָא יְהִי רִשׁוֹ לְמִיעָאֵל. לְבַתֵּר אֲתַתָּא אֲמַרְהָ לֵיהּ לְנִפְקָא. בְּקִדְמִיתָא עָאֵל בְּרִשׁוּתָא דְבַעֲלָה, לְסוּף נִפְקַת בְּרִשׁוֹ דְאֲתַתָּא. מְכָאן אֹלִיפְנָא, מֵאֲרִיָּה דְבֵיתָא יְעִיל, וְאֲתַתָּא תְּפִיק, הַה"ד וַיִּדְבֵר אֱלֹקִים אֶל נֹחַ לֵאמֹר צֵא מִן הַתֶּבֶה. דְרִשׁוּ הוּא בִידְהָא, לְאַפְקָא לֵיהּ לְאוֹשְׁפִיזָא, וְלֹא לְאַעֲלָא לֵיהּ.

250. Because he left THE ARK, he presented her with gifts, NAMELY THE OFFERING OF A SACRIFICE. For She is in the "House," and it was in Her hands. IN OTHER WORDS, THE MOCHIN OF THE HOUSE ARE IN THE HANDS OF THE FEMALE PRINCIPLE ALONE. He offered her gifts to make her more lovable to Her husband. From this we can learn how a guest should behave. HE SHOULD PRESENT THE LADY OF THE HOUSE WITH DEPARTING GIFTS. After he gives her the presents, her husband will become fonder of her and she will bless him. As it is written: "And Elohim blessed Noach and his sons, and said to them, Be fruitful, and multiply," and also, "The blessing of Hashem it makes rich" (Mishlei 10:22), which definitely indicates THAT THE SHECHINAH, WHO IS RESPONSIBLE FOR THE BLESSINGS OF THE WORLD, IS HASHEM'S BLESSING.

251. "And he adds no sorrow with Her." (Ibid.). This is the secret of the verse, "In sorrow shall you eat of it" (Beresheet 3:17). The word "sorrow" indicates sadness and anger, it means without a bright face. When the moon grows darker the blessings disappear. "In sorrow" refers to the spirit of the Other Side, OR THE KLIPOT, which prevent blessings from reaching our world BY CAUSING PEOPLE TO SIN. The words, "And he adds no sorrow with Her" hint at the secret of the verse: "I will not again curse the earth anymore" (Beresheet 8:21). FOR "SORROW" MEANS THAT THE OTHER SIDE IS IN POWER, BRINGING CURSES UPON THE WORLD. THEREFORE, WHEN HE DOES NOT ADD ANY SORROW WITH HER, HE ALSO DOES NOT "AGAIN CURSE." BECAUSE BOTH ARE ONE AND THE SAME.

33. "And the fear of you and the dread of you"

Man has two bodies, one composed of Light -- Tzelem Elokim, or Image of God -- and the other composed of physical matter. The Light body is our protective shield that shines and projects outward from our physical selves. The Zohar explains that even deadly animals fear us when this force radiates at maximum power. Negative actions gradually weaken and dim this protective Light. This arouses fears within us, which in turn create vulnerabilities to destructive external forces.

This secret is concealed in the Torah story of God blessing Noah and his children so that all the animals shall fear them. Knowing this secret rekindles the Light aspect of our body.

252. "And the fear of you and the dread of you shall be" (Beresheet 9:2) MEANS THAT from now on, you shall take the form of human beings, FROM WHICH THE BEASTS OF THE EARTH FEAR. FROM THE TIME OF ADAM'S SIN UNTIL THIS POINT, they did not take the form of human beings. Now come and behold: In the beginning it is written: THE BEASTS OF THE EARTH WERE AFRAID OF MAN "for in the image of Elohim made He Man," (Beresheet 9:6) and also, "in the likeness of Elohim made He him" (Beresheet 5:1). But as people sinned, they no longer maintained the supernal image, and they became afraid of the beasts of the field.

253. Formerly, the creatures of the world looked upon Man and saw the holy supernal image and trembled with fear. But as people sinned, their image was transformed in the eyes of the beasts. This is why human beings now tremble with fear of other creatures.

250. כִּיּוֹן דְּנִפְקָ, יֵהֵב מִתְּנֵן לָהּ, בְּגִין דְּאִיְהִי בְּבֵיתָא, וּבֵיתָא בִּידְהָא. וְאִינוּן מִתְּנֵן דִּיהֵב לָהּ, בְּגִין לְאַסְגָּאָה לָהּ רְחִימוּתָא בְּבַעְלָהּ. מִכָּאן אוֹלִיפְנָא אוֹרְחָ אֶרְעָא לְאוֹשְׁמִיזָא. וְעַל דְּאִלְבָּתֵר דִּיהֵב לָהּ מִתְּנֵן, לְאַסְגָּאָה לָהּ רְחִימוּתָא בְּבַעְלָהּ, בְּרַכָּא לִיְהִי, דְּכֹתִיב וַיְבָרֶךְ אֱלֹקִים אֶת נֹחַ וְאֶת בְּנָיו וַיֹּאמֶר לָהֶם פְּרוּ וּרְבוּ וּגּו'. וּבְגִין כְּרַכְתִּיב בְּרַכַּת ה' הִיא תַעֲשִׂיר. וְדִאי כְּמָה דְאַתְמֵר.

251. וְלֹא יוֹסִיף עֲצֵב עִמָּהּ. רְזָא, דְּכֹתִיב בְּעֲצֹבוֹן תֹּאכְלֶנָהּ, עֲצֹבוֹן: עֲצִיבוּ וּרְוַגְזָא בְּלֹא נְהִירוּ דְאַנְפִּין. כִּד אֶתְחַשֵּׁךְ סִיְהָרָא, וּבְרַכָּאן לֹא מִשְׁתַּכְּחִי. בְּעֲצֹבוֹן: סְטָרָא דְרוּחָא אַחְרָא, דְאַמְנַע בְּרַכָּאן מִעֲלָמָא, וּבְגִין כְּרַוְלָא יוֹסִיף עֲצֵב עִמָּהּ. וְדֹא הוּא רְזָא דְכֹתִיב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה.

252. וּמוֹרָאכֶם וְחַתְכֶם יִהְיֶה. מִכָּאן וּלְהֵלָאָה, יֵהֵא לְכוּן דִּיּוֹקְנִין דְּבְנֵי נְשָׂא, דְּהֵא בְּקַדְמֵיתָא לֹא הוּוּ דִּיּוֹקְנִין דְּבְנֵי נְשָׂא. תֵּא חֲזִי, בְּקַדְמֵיתָא כְּתִיב בְּצִלְם אֱלֹקִים עָשָׂה אֶת הָאָדָם. וּכְתִיב בְּדַמוֹת אֱלֹקִים עָשָׂה אוֹתוֹ. כִּיּוֹן דְּחָטוּ אֲשַׁתְּנוּ דִּיּוֹקְנֵיהוּ, מֵהֵוּא דִּיּוֹקְנָא עֲלָאָה, וְאַתְהֶפְכוּ אִינוּן לְמַדְחַל מִקְמֵי חִיוּן בְּרָא.

253. בְּקַדְמֵיתָא, כֹּל בְּרִיין דְּעֲלָמָא, זְקַפְן עֵינִין, וְחָמָאן דִּיּוֹקְנָא, קְדִישָׁא עֲלָאָה, וְחָעָאן וְדַחְלִין מִקְמֵיהּ. כִּיּוֹן דְּחָטוּ אֶתְהֶפֶךְ דִּיּוֹקְנֵיהוּ, מֵעֵינֵיהוּ, לְדִיּוֹקְנָא אַחְרָא. וְאַתְהֶפֶךְ דְּבְנֵי נְשָׂא זְעִין וְדַחְלִין מִקְמֵי שְׂאָר בְּרִיין.

254. Come and behold: All the people who do not sin before their Master and do not transgress against the precepts of the Torah, retain the divine splendor of the image OF ELOHIM. Therefore all the creatures of the world tremble with fear of them. But when the people transgress against the precepts of the Torah, their shape changes and they tremble and fear other creatures, because the supernal shape has left them. Because the beasts cannot see the supernal form in them anymore, they are ruled by the beasts of the field.

255. When THEY LEFT THE ARK AND the world was renewed, Hashem blessed them by granting them dominion over all THE CREATURES, even over the fish in the sea. As it is written: "And upon all the fishes of the sea; into your hand they are delivered" (Bereshheet 9:2). Rabbi Chiya said that into your hand they are delivered, indicating that when the Holy One, blessed be He, created the world, He delivered everything into the hands of Man. As it is written: "and have dominion over the fish of the sea, and over the fowl of the air..." (Bereshheet 1:28). THAT IS TO SAY, THEY WERE SUBJUGATED TO PEOPLE ON THE DAY THAT MAN WAS CREATED.

256. "And Elohim blessed Noah." Rabbi Chizkiyah opened his discourse on the verse, "Of David, Maskil. Happy is he whose transgression is forgiven, whose sin is covered (Tehilim 32:1). He said that although this passage has been explained, it contains deep secrets of wisdom. We have learned that King David praised the Holy One, blessed be He, with ten levels of praises, WHICH ARE: CONDUCTING; PLAYING MELODY; MASKIL; EPIGRAMS (MIGHTAM); PSALMS; SONG; BLESSING; PRAYER; THANKSGIVING, AND HALLELUYAH. THROUGH THESE PRAISES, KING DAVID PERFECTED THE BOOK OF TEHILIM. Maskil is the level THAT REFERS TO THE SECRET OF CHOCHMAH, and David perfected himself before attaining this level.

257. "Blessed is he whose transgression is forgiven." THIS MEANS THAT when the Holy One, blessed be He, weighs the sins and the merits of men, transgression is forgiven when the merits overcome the sins and draw them downward on the scale. This means that he has more merits than sins. When this happens, his "transgression is forgiven."

258. The verse, "Whose sin is covered," means that when Judgment prevails in the world, sin should be covered so that the Angel of Destruction does not take control of it. This is what happened with Noah DURING THE FLOOD, when the Holy One, blessed be He, shielded him from Adam's sin OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, that Adam brought down upon the world. BECAUSE THE ANGEL OF DESTRUCTION DID NOT SEE NOACH, HE WAS UNABLE TO CLING TO HIM AND PUNISH HIM. But because Adam brought sin upon the world, WE FIND THAT the other living creatures were given control, the human being is afraid of them, and the world has not reached perfection. So when Noah left the ark, the Holy One, blessed be He, blessed him. As it is written: "And Elohim blessed Noah and his sons..." . AND, ALSO, "THE FEAR OF YOU AND THE DREAD OF YOU SHALL BE UPON EVERY BEAST OF THE FIELD..." WHICH MEANS THAT HIS FORM BECAME LIKE THAT OF ADAM BEFORE THE SIN OF THE TREE OF KNOWLEDGE, WHEN ALL THE LIVING CREATURES FEARED HIM.

254. תָּא חֲזוּי, כָּל אֵינֹן בְּנֵי נֶשָׂא, דְּלָא חֲטָאן קַמֵּי מַאֲרִיָּהוֹן, וְלֹא עֲבָרִין עַל פְּקוּדֵי אֹרִיָּתָא. זִיו דְּיוֹקְנָא דְּלֵהוֹן, לֹא אֲשַׁתְּנִי מַחֲזוֹ דְּדִיוֹקְנָא עֲלָאָה. וְכָל בְּרִיָּין דְּעֵלְמָא, זְעִין וְדַחְלִין קַמֵּיהּ. וּבִשְׁעֵתָא דְּבְנֵי נֶשָׂא עֲבָרִין עַל פְּתַגְמֵי אֹרִיָּתָא, אֲתַחֲלַף דְּיוֹקְנָא דְּלֵהוֹן, וּכְלָהוּ זְעִין וְדַחְלִין מִקַּמֵּי בְרִיָּין אַחֲרָנִין, בְּגִין דְּאֲתַחֲלַף דְּיוֹקְנָא עֲלָאָה, וְאֲתַעְבֵּר מַנְיָהוּ, וּכְדִין שְׁלֹטִי בְּהוּ חַיּוֹת בְּרָא, דְּהָא לֹא חֲמוּ בְּהוּ, הֵהוּא דְּיוֹקְנָא עֲלָאָה כְּדַקְחֹזִי.

255. וְעַל כֵּן, הִשְׁתָּא בִּיּוֹן דְּעֵלְמָא אֲתַחֲדַשׁ כְּמַלְקְדֵּמִין, בְּרִיָּין לֹוֹן, בְּרִכָּה דָא, וְשְׁלִיט לֹוֹן עַל כְּלָא, כְּדָא וְכָל דְּגֵי הַיָּם בִּיְדֵיכֶם נִתְּנֹו. וְאִפִּילוּ נֹוֹנֵי יִמָּא. ר' חִיָּיא אָמַר, בִּיְדֵיכֶם נִתְּנֹו. מִקְדַּמַּת דְּנָא. דְּכַד בְּרָא קַדְשָׁא בְרִיָּין הוּא עֲלְמָא מְסַר כְּלָא בִּידְהוֹן, דְּכַתִּיב, וְרָדוּ בְּדַגַּת הַיָּם וּבַעוֹף הַשָּׁמַיִם וְגו'.

256. וַיְבָרַךְ אֱלֹהִים אֶת נֹחַ, רַבִּי חֲזַקִּיָּה פְתַח, לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נִשְׁוֵי פֶשַׁע כְּסוּי חֲטָאָה. הָאִי קְרָא אֹקְמוּהָ, אָבֵל קְרָא דָא, בְּרִזָּא דְּחֻכְמַתָּא אֲתַמַּר. דְּהָא תְּנִינָן, בְּעֶשְׂרֵה זִינֵי שְׁבַחָא, שְׁבַח דְּוֹד לְקַדְשָׁא בְרִיָּין הוּא, וְחַד מַנְיָהוּ מִשְׁכִּיל. וְהוּא דְּרִגָּא חַד מַאֲיֹנֹן עֶשְׂרֵה. וְדוֹד אֲתַקִּין גְּרַמִּיָּה עַד לֹא יִשְׁרֵי עֲלוּי הָאִי דְּרִגָּא.

257. אֲשֶׁרִי נִשְׁוֵי פֶשַׁע: דְּהָא בִּשְׁעֵתָא דְּקַדְשָׁא בְרִיָּין הוּא, אֲתַקִּיל חֻבֵי חֲכוּוֹן דְּבְנֵי נֶשָׂא, דְּהֵהוּא תִּיקְלָא, דְּבִסְטֵר חֻבִּין מִסְתַּלְקִין, וְאֵינֹן אֹחֲרָנִין, זְכִיָּין דְּאֵינֹן בְּתִיקְלָא אַחֲרָא, מְכַרְיַעִין לְתַתָּא, דָּא הוּא נִשְׁוֵי פֶשַׁע.

258. כְּסוּי חֲטָאָה: בִּשְׁעֵתָא דְּדִינָא שְׂרִיא בְּעֵלְמָא, דִּיהָא מְחַפֵּיא, דְּלֹא יִשְׁלוּט עֲלוּי מְחַבְּלָא, כְּמָה דְּהוּא לְנֹחַ, דְּכַסִּי לִיָּה קַדְשָׁא בְרִיָּין הוּא, מִהֵהוּא חֲטָאָה, דְּאִמְשִׁיךְ עֲלֵיהּ אֲדָם עַל עֵלְמָא. דְּכִיּוֹן דְּחֲטָאָה דָא, אֲנַגִּיד אֲדָם עַל עֵלְמָא, שְׂאָר בְרִיָּין שְׁלֹטָאן, וְבַר נֶשׁ דְּחִיל מַנְיָהוּ, וְעֵלְמָא לֹא אֲתַקִּין בְּתַקּוּנִיָּה. וּבְגִין כֵּן, כַּד נִפְקַן נֹחַ מִתִּיבּוּתָא, קַדְשָׁא בְרִיָּין הוּא בְּרַכִּיָּה. דְּכַתִּיב, וַיְבָרַךְ אֱלֹהִים אֶת נֹחַ וְאֶת בְּנָיו וְגו'.

259. "And you, be fruitful and multiply" (Beresheet 9:7). HE RAISED THE ISSUE THAT females do not seem to be included in these blessings, as the verse mentions only Noach and his sons, but not the females. Rabbi Shimon said that the term "and you" WITH AN ADDED VAV, WHICH MEANS 'AND,' indicates that the males and the females were both included. THE LETTER VAV THAT APPEARS HERE INDICATES THE FEMALE PRINCIPLE. Not only that, but in the verse, "And Elohim blessed Noach," THE WORD ET IS ADDED TO SUGGEST THE NAME OF THE FEMALE PRINCIPLE. AND IT IS ALSO MENTIONED HERE to include NOACH'S wife. And in the line, "And (Et) his sons," THE PARTICLE ET IS USED to indicate that their wives are included.

260. Because it is written: "be fruitful and multiply," propagate your kind, WE KNOW THAT FEMALES WERE ALSO BLESSED. And from here onward, "brings abundantly in the earth," in which the Holy One, blessed be He, handed over to them-to all of them who followed after-seven precepts of the Torah. When Yisrael stood on Mount Sinai, they were all given the precepts of the Torah together.

34. "I have set My rainbow in the cloud"

The Zohar explains that the rainbow is a sign indicating that a great destruction was forthcoming, but it has been prevented by the hand of God. Reading this section infuses us with the same Light of protection expressed by the sign of the rainbow.

261. "And Elohim said to Noach... this is the sign of the covenant which I make between me and you... I have set My rainbow in the cloud" (Beresheet 9:8, 12-13). The words, "I have set," SHOW THAT He had already set the rainbow. Rabbi Shimon commented on the verse: "And above the firmament that was over their heads was the likeness of a throne, with the appearance of a sapphire stone" (Yechezkel 1:26). Before this, it is written: "And when they went out I heard the noise (voice) of their wings, like the noise of great waters, as the voice of Shadai" (Yechezkel 1:24). These words refer to the four sacred and mighty supreme animals upon whom the firmament rests. Their wings are joined together to cover their bodies.

262. When they spread their wings, the singing voice of all their wings is heard, and the words, "As the voice of Shadai," indicate that this voice is never silent. As it is also written: "praise to you and never be silent" (Tehilim 30:13). HE THEN ASKED: What do they say? AND HE ANSWERED: They say: Hashem has made known His salvation, His righteousness He has openly showed in the sight of the heathens" (Tehilim 98:2).

263. The words: "The noise of commotion, as the noise of a host" (Yechezkel 1:24), signify the noise of the Holy Camp, with its supernal armies assembled on high. HE ASKED: "And what do they say?" AND HE ANSWERED: THEY SAY "Holy, holy, holy is Hashem of Hosts, the whole earth is full of His glory" (Yeshayah 6:3). They face south and say "Holy," then they face north and say "Holy," then they face east and say "Holy," and then they face west and say "blessed."

264. And that firmament rests on top of their heads, so wherever the ANIMAL moves, it turns its head and faces all four faces gathered within. It also turns its head and faces all four corners of the world, ALL FOUR DIRECTIONS OF THE WINDS, and they are all brought back and spread downward.

259. וְאַתֶּם פְּרוּ וּרְבוּ. בְּהֵי בְרַכָּאן, לֹא אֲשַׁתְּכְחוּ וְנוֹקְבֵי, אֲלֵא אֵת נַח וְאֵת בְּנָיו, אֲבָל נֹקְבֵי לֹא אָמַר קָרָא. אָמַר רַבִּי שְׁמַעוֹן, וְאַתֶּם כָּלֵלֵא דְדְכוּרֵי וְנוֹקְבֵי כַחֲדָא. וְתוּ, אֵת נַח, לְאַסְגָּאָה נֹקְבֵיהּ. וְאֵת בְּנָיו, לְאַסְגָּאָה נֹקְבֵי דְלֵהוֹן.

260. וּבְגִין כֶּךָ כְּתִיב, וְאַתֶּם פְּרוּ וּרְבוּ. לְמַעַבְדַּ תּוֹלְדוֹת. מִכָּאֵן וְלֵהֲלָאָה שְׂרִצּוֹ בְּאַרְץ. וְהֵכָא יְהִיב לֹון קִדְשָׁא בְרִיךְ הוּא שְׁבַע פְּקוּדֵי אוֹרֵייתָא. לֹון וְלֵכֵל דְּאֵתוּ אֲבַתְרֵיהוּ, עַד דְּקֵינֵמוּ יִשְׂרָאֵל בְּטוֹרָא דְּסִינַי, וְאַתְיִיב לֹון כָּל פְּקוּדֵי אוֹרֵייתָא כַחֲדָא.

261. וַיֹּאמֶר אֱלֹקִים לְנַח וְגו'. זֹאת אוֹת הַבְּרִית אֲשֶׁר אֲנִי נוֹתֵן בֵּינִי וּבֵינֵיכֶם וְגו'. אֵת קִשְׁתִּי נִתְּנִי בְּעֵנָן. נִתְּנִי מִקְדַּמַּת דְּנָא. רַבִּי שְׁמַעוֹן פִּתַּח וּמַמְעַל לְרַקִּיעַ אֲשֶׁר עַל רֹאשׁוֹ כְּמַרְאֵה אֲבָן סַפִּיר דְּמוֹת כֶּסֶא. מֵה כְּתִיב לְעֵילָא, וְאֲשַׁמַּע אֵת קוֹל כְּנַפְיָהֶם כְּקוֹל מַיִם רַבִּים כְּקוֹל שְׂדֵי בְּלִכְתָּן. אֵלֵין אַרְבַּע חַיּוֹן רַבְרַבִּין עֲלָיִן קְדִישִׁין, דְּהֵהוּא רַקִּיעַ מִתְתַּקְנָא עֲלֵיהוּ. וְכִלְהוּ גְדַפְיָהוּ מִתְחַבְרָאן דָּא בְּדָא, לְחַפְיָא גּוּפְיָהוּ.

262. וּבְשַׁעֲתָא דְּאִינוּן פְּרָשֵׁי גְדַפְיָהוּ, אֲשַׁתְּמַע קוֹל גְּדַפִּין דְּכִלְהוּ, דְּאִמְרֵי שִׁירְתָּא, הֵהִד כְּקוֹל שְׂדֵי. דְּלֵא אֲשַׁתְּכִיךְ לְעֵלְמִין. כְּמָה דְּכְתִיב לְמַעַן יִזְמַרְךָ כְּבוֹד וְלֹא יִדּוּם. וּמַאי אִמְרֵי, הוֹדִיעַ ה' יְשׁוּעָתוֹ לְעֵינֵי הַגּוֹיִם גְּלָה צְדָקָתוֹ.

263. קוֹל הַמְּלָאָה כְּקוֹל מַחְנֵה, כְּקוֹל מִשְׁרֵייתָא קְדִישָׁא, כְּדִ מִתְחַבְרָן כָּל חֵילִין עֲלָיִן לְעֵילָא. וּמַאי אִמְרֵי, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ. אֶהְדְּרוּ לְדְרוֹם, אִמְרוּ קְדוֹשׁ, אֶהְדְּרוּ לְצַפּוֹן אִמְרוּ קְדוֹשׁ. אֶהְדְּרוּ לְמִזְרַח, אִמְרוּ קְדוֹשׁ. אֶהְדְּרוּ לְמַעַרְב, אִמְרוּ בְרוּךְ.

264. וְהֵאֵין רַקִּיעַ קָאִים עַל רִישֵׁיהוֹן. וּבְכָל אֵתָר דְּאִיְהוּ אֲזֵלָא, אֲסַחְרוּ אִפִּין לְהֵיא סְטְרָא, דְּאֵתְכִלְלוּ אֲנַפִּין בֵּיהּ. אֲסַחְרוּ אֲנַפִּין לְאַרְבַּע זְווִיין, וְכִלְהוּ מִסְתַּחְרִין לְתַתָּא.

265. The four faces of these Animals are imprinted on all four sides of the firmament, WHICH ARE THE "FOUR WINDS" OF HEAVEN-SOUTH, NORTH, EAST, AND WEST. The face of a lion is imprinted TO THE SOUTH; the face of a bull TO THE NORTH; the face of an eagle TO THE EAST; and the face of a man TO THE WEST. All of the faces are also imprinted with THE FACE OF MAN: THE FACE OF LION IS IMPRINTED WITH THE FACE OF MAN, THE FACE OF EAGLE WITH THE FACE OF MAN, AND THE FACE OF BULL WITH THE FACE OF MAN. ALL FACES ARE INCLUDED IN THE FACE OF MAN, AND this is why it is written: "As for the likeness of their faces, they each had the likeness of Man (Yechezkel 1:10). THIS MEANS THAT ALL FOUR HAVE THE FACE OF MAN.

266. Now the firmament is a square THAT POINTS IN FOUR DIRECTIONS AND contains all of the colors, four of which-WHITE, RED, GREEN AND BLACK-are seen. EACH OF THESE COLORS IS imprinted with all four colors, SO WE HAVE SIXTEEN COLORS ALTOGETHER. The upper ones, THE ANIMAL OF CHESED, GVURAH, AND TIFERET are engraved. The same applies to the lower ones, THE ANIMAL OF NETZACH, HOD, YESOD, AND MALCHUT. So when these four colors, THE COLORS OF THE ANIMALS OF NETZACH, HOD, YESOD, AND MALCHUT, spread out, they become twelve, AND NOT SIXTEEN LIKE THE ANIMAL OF CHESED, GVURAH, AND TIFERET. THE COLORS ARE green, red, white, and sapphire, which is a combination of the first three. IN OTHER WORDS, THE COLOR SAPPHIRE, WHICH IS MALCHUT, IS NOT REALLY A COLOR BY ITSELF, BUT A COMBINATION OF THE THREE OTHER COLORS. SO WE HAVE THREE COLORS MULTIPLIED BY FOUR, which adds up to 12. This is why it is written: "As the appearance of the rainbow that is in the cloud in the day of rain... so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). THIS APPEARANCE AND LIKENESS, MALCHUT, contains all three colors, MEANING THAT MALCHUT HAS NO COLOR OF ITS OWN, BUT CONTAINS THE OTHER THREE COLORS. That is why it is written: "the appearance of the rainbow... in the cloud."

267. HE ASKED: What is meant by "My rainbow"? AND HE REPLIED: 'It is similar to what has been said about Yosef, "But his bow (rainbow) abode firm" (Beresheet 43:24). THE RAINBOW SUGGESTS MALCHUT, AND since Yosef is called righteous, WHICH IS THE ATTRIBUTE OF YESOD, "his rainbow" refers to the "Covenant of the rainbow," YESOD OF MALCHUT. THE COVENANT IS YESOD AND THE RAINBOW MALCHUT. The rainbow is considered righteous because the covenant, YESOD united with it. And because Noach was righteous, HIS COVENANT was established AND INCLUDED IN THE SECRET OF the rainbow.

268. "Were made strong" (Beresheet 49:24). HE ASKED, what is the meaning of "vayaphozu (lit. 'to make strong')?" AND HE REPLIED THAT HIS HANDS were shining from the light that is AS PURE GOLD (PAZ) and desired by all. This relates to the verse, "More to be desired are they than gold, than much fine gold (paz) and sweet..." (Tehilim 19:11). This means that HIS HANDS shone with the supernal Light because he observed the covenant. This is why WHEN HE MERITED THE COVENANT, he was called "Yosef the Righteous." The rainbow was also called the Covenant, because he and the rainbow are combined and included within each other, AS PREVIOUSLY EXPLAINED.

265. בְּרִבּוּעַ דִּילִיָּה, אֲתַגְּלִיֶּמֶת בְּאַרְבַּע אַנְפִּין, אֲנַפִּי אַרְיָה. אֲנַפִּי נִשְׂרָא. אֲנַפִּי שׁוּר. אֲנַפִּי אָדָם. גְּלִיף בְּכִלְהוֹ, אָדָם. אֲנַפִּי אַרְיָה, אָדָם. אֲנַפִּי נִשְׂרָא, אָדָם. אֲנַפִּי שׁוּר, אָדָם. כִּלְהוֹ כְּלִילֵן בֵּיהּ. וּבִגִּין כֶּךָ כְּתִיב, דְּמוֹת פְּנֵיהֶם פְּנֵי אָדָם.

266. וְהָאֵי רְקִיעַ דְּאַתְרַבַּע, כִּלְהוֹ גּוּוּנִין כְּלִילֵן בֵּיהּ, אַרְבַּע גּוּוּנִין אֲתַחְזִינן בֵּיהּ, גְּלִיֶּמֶת בְּאַרְבַּע אַרְבַּע. בְּאַרְבַּע גְּלִיֶּמֶת, רְשִׁימִין טְהִירִין, עֲלֵאִין וְתַתֵּאִין. כִּד מִתְפָּרֵשָׁאן גּוּוּנִין דְּאִינִין אַרְבַּע, סְלֵקִין תְּרִיסֵר. גּוּוּן יֶרֶק. גּוּוּן סוּמָק גּוּוּן חוּר, גּוּוּן סְפִיר, דְּאַתְבְּלִילוּ מִכָּל גּוּוּנִין. הַה"ד כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְּעֵנן בְּיוֹם הַגֶּשֶׁם בֵּין מַרְאֵה הַנוֹגֵה סְבִיב הוּא מַרְאֵה דְּמוֹת כְּבוֹד ה'. חִיזוּ דְּגוּוּנִין דְּכִלְא. וּבִגִּין כֶּךָ, אֵת קִשְׁתִּי נִתְתִּי בְּעֵנן.

267. מֵאֵי קִשְׁתִּי, כְּמָה דְּאַתְמֵר בְּיוֹסֵף, דְּכְתִיב וְתִשָּׁב בְּאֵיתָן קִשְׁתוֹ. בִּגִּין דְּיוֹסֵף צְדִיק אַקְרִי, וּבִגִּין כֶּךָ, קִשְׁתוֹ: דָּא בְרִית דְּקִשְׁת, דְּאַתְבְּלִילוּ בְּצְדִיק, דְּבְרִית, דָּא בְּדָא אֲתַאֲחִיד. וּבִגִּין דְּנַח הוּא צְדִיק, קוּימָא דִּילִיָּה קִשְׁת.

268. וַיִּפְחוּ. מֵאֵי וַיִּפְחוּ, אֲנַהֲירוּ בְּחִמֵּירוּ דְּכִלְא. כִּד"א הַנְּחַמְדִּים מְזַהֵב וּמְפֹזֵב רַב וּמְתוֹקִים. אֲתַנְהִירוּ בְּנַהֲירוּ עֲלָא, כִּד נִטְר בְּרִית. וּבִגִּין כֶּךָ, אַקְרִי יוֹסֵף הַצְּדִיק. עַל דָּא, אַקְרִי הַקֶּשֶׁת בְּרִית, כְּלִיל דָּא בְּדָא.

269. And THE RAINBOW is the splendor of the Glory on High, the sight beyond all sights. MALCHUT, CALLED THE GLORY ON HIGH, CONTAINS ALL THE SIGHTS. It is also the sight of the hidden LIGHTS, WHICH ARE the hidden and unrevealed colors. THE THREE COLORS, WHITE, RED, AND GREEN, WHICH ARE CHESED, GVURAH, AND TIFERET. THESE LIGHTS ARE COVERED AND HIDDEN ABOVE THE CHEST, AND THEY ARE REVEALED IN THE RAINBOW. The eye is not permitted to look at the rainbow when it appears in the world. For the rainbow exposes fault in the Shechinah. Furthermore, the colors of the rainbow are connected with the "appearance of the mist and the cloud," WHICH MEAN THAT THEY ARE COVERED UP. Like the appearance of the Glory on High, it should not be gazed upon. THAT THE COLORS OF THE RAINBOW ARE CONNECTED TO THE SIGHT OF THE MIST AND THE CLOUD INDICATES THAT THEY ARE COVERED, LIKE THE SIGHT OF THE SUPERNAL GLORY, WHICH MUST NOT BE SEEN.

270. But because the earth looks at the rainbow, MALCHUT, CALLED THE EARTH, IS COMPLETED BY THE RAINBOW AND then the sacred COVENANT is properly established. Therefore, "it shall be for a sign of a covenant between Elohim... " (Bereshheet 9:13). What we previously stated, that these are three colors-WHITE, RED, AND GREEN-and one OTHER COLOR that is comprised of the other three, all form one secret. THIS MEANS THAT THE RAINBOW IS FORMED BY THESE THREE COLORS AND A FOURTH THAT IS A COMBINATION OF THEM. And THE RAINBOW climbs to the clouds to show itself, BECAUSE IT CAN ONLY BE SEEN FROM WITHIN A CLOUD.

271. "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone" (Yechezkel 1:26). This "SAPPHIRE STONE" is the "Foundation Stone," which is one point upon which the whole world stands. Upon it, the Holy of the Holies is established. What is this POINT? It is the "supernal sacred throne," which controls the four COLORS. It bears a resemblance to a throne and its four supports, WHICH ARE THE FOUR COLORS, WHITE, RED, GREEN AND SAPPHIRE. This THRONE is the Unwritten Law, MALCHUT.

272. "And upon the likeness of a throne was the likeness as the appearance of a man upon it above" (Yechezkel 1:26). This refers to the Written Law, NAMELY ZEIR ANPIN. From this we learn that the Written Law should be placed above the Unwritten Law, because the one is a "throne" for the other. "As the appearance of a man" refers to the image of Ya'akov, WHO IS ZEIR ANPIN, because he sits upon this throne.

35. "And this stone which I have set for a pillar"

Within this discussion, the Zohar stresses the importance of properly preparing oneself-mind, body and soul-before entering the gates of Torah study. The reason given by the Zohar concerns the supernal forces and the souls of the righteous, who traverse many worlds to join us whenever we learn. True spiritual study does not pertain to the acquisition of external knowledge. Learning and studying the secrets of the Torah is the sum and substance of Light Itself. Specifically, study and Light are one and the same. Therefore, when we study, we are, in reality, bringing the spiritual forces of Light into full manifestation. This understanding helps us prepare our entire being, so that we may become worthy vessels for the Light of the Creator to fill.

273. Rabbi Yehuda woke up one night to study Torah. It was midnight in a guest house in the town of Mata-Mechesya. There was a Jew staying there, who had arrived with two sacks of clothes TO SELL. Rabbi Yehuda opened the discussion, saying, "And this stone which I have set for a pillar shall be the house of Elohim" (Bereshheet 28:22). That STONE, he continued, is the Foundation Stone, on which the world was planted. And on that stone the Holy Temple was built!

269. וְדָא זְהֵרָא יִקְרָא עֲלָאָה, חִיזוּ דְכָל חִיזוּ. חִיזוּ בְּחִיזוּ טְמִירִין, גּוּוּנִין טְמִירִין. גּוּוּנִין דְּלֵא אֲתַגְלִינִין. וְלִית רְשׁוּ לְאַסְתַּבְּלָא בְּעִינָא בְּקִשְׁתָּ, כַּד אֲתַחֲזִי בְּעֲלָמָא, דְּלֵא יִתְחַזִּי קְלָנָא בְּשְׂכִינְתָּא. וְכֵן גּוּוּנִין דְּקִשְׁתָּ הוּא חִיזוּ סוּסְטִיפָא קְטִירָא, בְּחִיזוּ יִקְרָא עֲלָאָה, דְּלֵא לְאַסְתַּבְּלָא.

270. וְכִינּוּן דְּאֶרְעָא חֲמַת לְהַאי קִשְׁתָּ, קְוִימָא קְדִישָׁא, אֲתַקְוִימַת בְּקְוִימָא. וְעַל דָּא, וְהִיתָה לְאוֹת בְּרִית בֵּין אֱלֹקִים וְגו'. הַאי דְּאִמְרִין, דְּאֵלִין תִּלְתָּ גּוּוּנִין, וְחַד דְּאֲתַבְּלִיל בִּינֵיהוּ, כְּלֵהוּ רְזָא חֲדָא. וּבְגוּ עֲנָא סְלֵקָא לְאַתְחַזְזָא.

271. וּמִמַּעַל לְרְקִיעַ אֲשֶׁר עַל רֵאשִׁם בְּמִרְאָה אֲבָן סְפִיר. הַאי הוּא אֲבָן שְׁתִּיָּה, דְּאִיהִי נְקוּדָה חֲדָא, דְּכָל עֲלָמָא. וְקְוִימָא עֲלֵהּ קֹדֶשׁ הַקְּדוּשִׁים. וּמַאי הוּא כְּרִסְיָא קְדִישָׁא עֲלָאָה, דְּאִיהִי מִמְנָא עַל אֵלִין אַרְבַּע. דְּמוֹת כֶּסֶא, בְּאַרְבַּע סְמִכִין, וְדָא הוּא תוֹרָה שְׁבַעַל פֶּה.

272. וְעַל דְּמוֹת הַכֶּסֶא דְּמוֹת בְּמִרְאָה אֲדָם עֲלִיו מְלַמְעָלָה. דָּא הוּא תוֹרָה שְׁבַכְתָּב. מִכָּאן דְּתוֹרָה שְׁבַכְתָּב יִשׁוּן יִתָּה, עַל תוֹרָה שְׁבַעַל פֶּה. בְּגִין דְּהַאי כְּרִסְיָא לְדָא, בְּמִרְאָה אֲדָם. דְּאִיהוּ דְּיוֹקְנָא דְּיַעֲקֹב, דְּאִיהוּ יִתִּיב עֲלֵהּ.

273. רַבִּי יְהוּדָה, קָם לִילֵיא חַד לְמַלְעֵי בְּאוּרִינְתָּא, בְּמַלְגוּ לִילֵיא, בְּבֵי אוּשְׁפִיזָא, בְּמִתָּא מַחְסִיָּא. וְהוּהוּ תַמְן בְּבֵיתָא, חַד יוּדָאי, דְּאֲתָא בְּתֵרֵי קְסִירָא דְּקְטִמִּירָא. פִּתַּח רַבִּי יְהוּדָה וְאָמַר, וְהָאֲבָן הַזֹּאת אֲשֶׁר שִׁמְתִי מִצְבָּה יְהִיָּה בֵּית אֱלֹקִים. דָּא הוּא אֲבָן שְׁתִּיָּה, דְּמִתַּמְן אֲשֶׁתִּיל עֲלָמָא, וְעֲלֵהּ אֲתַבְּנֵי בֵּי מְקַדְשָׁא.

274. The Jew raised his head up and said: How can this be possible? As the Foundation Stone existed before the world was created and from it the world was planted. You claim that "this stone which I have set for a pillar" means that until Ya'akov set it AS A PILLAR, IT WAS NOT PROPERLY SET AND DID NOT STAND IN ITS PLACE. As it is written: "And he took the stone he had put under his head" (Bereshheet 22:11). BUT THE FOUNDATION STONE WAS ESTABLISHED AND STOOD IN ITS PLACE BEFORE THE CREATION OF THE WORLD. And furthermore, Ya'akov was in Bet-El, while the FOUNDATION Stone was in Jeruslaem, where IT STANDS IN THE PLACE OF THE HOLY TEMPLE.

275. Rabbi Yehuda, without turning his face toward him, quoted the verse, "Prepare to meet your Elohim, O Yisrael" (Amos 4:12). He continued, as it is written: "Take heed and hear O Yisrael (Devarim 27:3). This means that the words of Torah require full attention and that it should be approached with the body and soul properly focused. The Jew rose, dressed, sat by Rabbi Yehuda's side, and said: Happy are you righteous who study the Torah day and night!

276. Rabbi Yehuda said to him: Now that you have properly prepared yourself, we shall join one another and you can say what you want to say. For before discussing Torah, a person has to properly prepare his body and heart. If this were not so, I would lay in bed and think of these things in my heart. But we have learned that even one person, sitting and studying Torah, is accompanied by the Shechinah. And if the Shechinah is already here, how can I lay in bed? Also, IN ORDER TO DELVE INTO TORAH, a person requires a clear mind. AND HE WHO LIES IN HIS BED DOES NOT HAVE A CLEAR MIND.

277. Furthermore, when a person gets up to study Torah in the middle of the night, when the northern wind awakes, the Holy One, blessed be He, enters Gan Eden and enjoys Himself with the righteous. And He, together with the righteous in the Garden, listen to the words that come from such a person's mouth. So if the Holy One, blessed be He, and the righteous delight in hearing the words of Torah at this hour, how can I lay in my bed? Now, RABBI YEHUDA said to THE JEW: Say what you have to say.

278. He told RABBI YEHUDA that he had a question about the statement regarding the verse, "And this stone which I have set for a pillar shall be the house of Elohim." You said it refers to the Foundation Stone: How can that be? The Foundation Stone existed even before the creation of the world. From this Stone the world was planted. And you say that "which I have set" means that Ya'akov has just set it, and it is written: "And he took the stone that he had put under his head."

279. Also, Ya'akov was in Bet-El, while the stone was in Jeruslaem. Rabbi Yehuda answered that Ya'akov folded up the Land of Yisrael and placed it under his head, EVEN THOUGH HE WAS IN BET-EL. The Jew continued: It is written: "he took the stone that he had put" and, also, "And this stone which I have set for a pillar," MEANING THAT YA'AKOV ESTABLISHED IT NOW. SO HOW CAN IT BE THE SAME STONE WHICH HAD EXISTED BEFORE THE WORLD WAS CREATED? Rabbi Yehuda said: If you know anything, say it!

274. זָקַף יִשְׁוִיָּהּ, הוּא יוֹדְאֵי וְאִמְרֵלוֹהֵאֵי מְלֵה אֵינְךָ אִפְשֵׁר, וְהָא אָבֵן שְׁתִּיָּה עַד לֹא אֲתַבְרִי עֲלֵמָא הוּת, וּמִינָה אֲשֵׁתִיל עֲלֵמָא, וְאֵת אֲמַרְתָּ וְהָאָבֵן הַזֹּאת אֲשֶׁר שְׁמַתִּי מִצְבָּה. דְּמִשְׁמַע דִּיעֻקֵּב שׁוּי לֵה הַשְׁתָּא, דְּכְתִיב וַיִּקַּח אֶת הָאָבֵן אֲשֶׁר שָׁם מִרְאשׁוֹתָיו. וְתוּ, דִּיעֻקֵּב בְּבֵית אֵל הוּהוּ, וְהָאֵי אֲבָנָא הוּהוּ בִירוּשָׁלַם.

275. רַבִּי יְהוּדָה, לֹא אֲסַחֵר רִישִׁיָּה לְגַבְיָהּ, פְּתַח וְאִמַר הַבּוֹן לְקִרְאֵת אֲלִיקִיךָ יִשְׂרָאֵל. וְכְתִיב הִסְבַּת וּשְׁמַע יִשְׂרָאֵל. מְלֵי דְאוֹרֵייתָא בְּעֵינֵי כְּוֹנָה. וּמְלִין דְאוֹרֵייתָא, בְּעָאן לְאַתְתַּקְנָא בְּגוּפָא וְרַעוּתָא כְּחֻדָּא. קָם הוּא יוֹדְאֵי, וְאַתְלַבֵּשׁ, וַיִּתִּיב לְגַבְיָהּ דְרַבִּי יְהוּדָה, וְאִמַר זְכָאֵן אַתּוֹן צְדִיקָא, דְּמִשְׁתַּדְּלֵי בְאוֹרֵייתָא יוֹמָא וְלֵילֵי.

276. אִמְרֵלוֹרַבִּי יְהוּדָה, הַשְׁתָּא דְכוּוֹנַת גְּרַמְךָ, אִימָא מִילְךָ, דְנִתְחַבֵּר כְּחֻדָּא. דְהָא מְלֵי דְאוֹרֵייתָא בְּעֵינֵי תְקוּנָא דְגוּפָא, וְתְקוּנָא דְלִבָּא. וְאִי לֹאוּ, בְּעַרְסָאֵי שְׂכִיבָנָא וּבְלַבָּאֵי אִמְרָנָא מְלִין. אֶלָּא הָא תְנִינָן, דְאִפְּלוּ חַד דִּיתִיב וְלַעֵי בְאוֹרֵייתָא שְׂכִינְתָּא אַתְחַבְּרַת בְּהַדְרִיָּה, וּמָה שְׂכִינְתָּא הַכָּא, וְאִנָּא שְׂכִיב בְּעַרְסָאֵי. וְלֹא עוֹד, אֶלָּא דְבַעֵינֵי צְחוּתָא.

277. וְתוּ, דְכָל בַּר נֶשׁ, דְקָם לְמַלְעֵי בְאוֹרֵייתָא, מְפַלְגוּ לֵילֵיא, בְּד אַתְעַר רִיחַ צְפוֹן, קְדָשָׁא בְרִיךְ הוּא אֲתִי לְאַשְׁתַּעֲשַׁע אִם צְדִיקָא בְּגִנְתָּא דְעַדָּן. וְהוּא וְכָל צְדִיקָאֵי דְבְּגִנְתָּא, כְּלָהוּ צִינְתִּין לְאֵלִין מְלִין דְנִמְקֵי מְפּוּמִיָּה. וּמָה קְדָשָׁא בְרִיךְ הוּא, וְכָל צְדִיקָאֵי, מִתְעַדְנִין לְמִשְׁמַע מְלֵי דְאוֹרֵייתָא בְּשַׁעֲתָא דָּא. וְאִנָּא אֵהָא שְׂכִיב בְּעַרְסָאֵי. אִמַר לֵיהּ, הַשְׁתָּא אִימָא מִילְךָ.

278. אִמְרֵלוּ, שְׂאִילְנָא עַל מָה דְאִמַרְתָּ בְּמִסּוּקָא דָּא, וְהָאָבֵן הַזֹּאת אֲשֶׁר שְׁמַתִּי מִצְבָּה יְהִיָּה בֵית אֱלֹקִים, דְדָא אָבֵן שְׁתִּיָּה. הֵיךְ אִפְשֵׁר, דְהָא אָבֵן שְׁתִּיָּה, עַד לֹא אֲתַבְרִי עֲלֵמָא הוּת, וּמִנָּה אֲשֵׁתִיל עֲלֵמָא, וְאֵת אֲמַרְתָּ, אֲשֶׁר שְׁמַתִּי, דְמִשְׁמַע דִּיעֻקֵּב שׁוּי לֵה הַשְׁתָּא. וְכְתִיב וַיִּקַּח אֶת הָאָבֵן אֲשֶׁר שָׁם מִרְאשׁוֹתָיו.

279. וְתוּ, דִּיעֻקֵּב בְּבֵית אֵל הוּהוּ, וְאֲבָנָא דָּא הוּת בִירוּשָׁלַם. אִמְרֵלוּכֹל אֶרְעָא דִישְׂרָאֵל אֲכַפֵּל תְּחוּתוּי, וְהוּא אָבֵן תְּחוּתִיָּה הוּת. אִמְרֵלוּ, אֲשֶׁר שָׁם כְּתִיב. וְכְתִיב, וְהָאָבֵן הַזֹּאת אֲשֶׁר שְׁמַתִּי מִצְבָּה. אִמְרֵלוּאֵי יַדְעַת מְלֵה אִימָא לֵה.

280. The Jew then began: It is written: "As for me, I shall behold your face in righteousness, I shall be satisfied when I wake up and see your likeness" (Tehilim 17:15). King David felt great affection for and devotion to this stone. THE STONE IS MALCHUT, AND IT IS CALLED THE "FOUNDATION STONE" AND ALSO "RIGHTEOUSNESS." Therefore, David said of it: "The stone which the builders rejected has become the cornerstone" (Tehilim 118:22), and when he wanted to look at the reflection of his Master's glory, he would simply take the stone into his hands and enter.

281. Whoever wants to appear before his Master can enter only by that stone, as it is written: "Thus (Heb. bezot), WITH MALCHUT THAT IS CALLED THIS (HEB. ZOT) shall Aharon come into the holy place" (Vayikra 16:3). King David was glorifying Himself, saying, "As for me, I shall behold your face in righteousness," WHICH IS MALCHUT. His main intention was to show himself and appear with the stone turned heavenward.

282. Come and behold: Avraham instituted the morning prayer, WHICH CORRESPONDS TO THE SFIRAH OF CHESED OF ZEIR ANPIN, and in so doing, he made known the essence of his Master in the world, and he fixed the time of the morning, as it should properly be, as it is written "And Avraham rose up early in the morning" (Beresheet 22:3). THIS MEANS THAT HE FIXED THE ATTRIBUTE OF CHESED, THAT PREVAILS IN THE MORNING. Yitzchak instituted the afternoon prayer, WHICH CORRESPONDS TO THE SFIRAH OF GVURAH OF ZEIR ANPIN, and made the world know that there is Judgment and a Judge who can save the world and judge it. THIS MEANS THAT HE FIXED THE ATTRIBUTE OF GVURAH.

283. Ya'akov instituted the evening prayer, WHICH CORRESPONDS TO MALCHUT, OF THE FEMALE PRINCIPLE OF ZEIR ANPIN. Through this prayer, he established what no man had before, and he therefore praised himself, saying, "And this stone WHICH IS MALCHUT, I had put for a pillar." HE FIXED HER PROPERLY, because until that time, nobody had established it as he had!

284. This is why he "took the stone that he had put under his head, and set it up for a pillar" Beresheet 28:18), but what is the meaning of "a pillar?" It means that MALCHUT had fallen and he "set Her up." "And he poured oil on the top of it" (Beresheet 28:18) means that her positioning depended on Ya'akov more than on any other person in the world. FOR YA'AKOV IS HER HUSBAND, THE CHARIOT OF TIFERET. THEREFORE ALL AMENDMENTS MADE TO MALCHUT, WHO IS HIS FEMALE PRINCIPLE, ARE DEPENDENT ON HIM.

285. Rabbi Yehuda then came, kissed THE JEW, and said to him, You know all this and still you deal in commerce and neglect eternal life? The Jew answered: Times are pressing, and I have two sons studying daily in a house of Torah. I have to care for their expenses and pay their teacher's fees so that they can continue to study.

286. He continued, quoting the verse: "And Solomon sat upon the throne of David, his father. And his kingdom was established firmly" (I Melachim 2:12). AND HE ASKED, what is the reason for SOLOMON'S praise? HE REPLIED THAT he established the Foundation Stone and set over it the Holy of Holies, thereby firmly establishing his kingdom.

280. פתח ואמר, אני בצדק אחזה פניך אשבעה בהקיץ תמונתך. דוד מלכא, חביבותא ודבקותא דיליה, בהאי אבן הוה. ועלה אמר אבן מאסו הבונים היתה לראש פנה. וכד בעא לאסתכלא, בחיזו יקרא דמריה, נטל להאי אבן בידיה, בקדמיתא, ולבתר עייל.

281. בגין דכל מאן דבעי, לאתחזאה קמי מריה, לא אעיל אלא בהאי אבן. דכתיב בזאת יבא אהרן אל הקדש. ודוד משבח גרמיה, ואמר אני בצדק אחזה פניך. וכל אשתדלותיה דדוד, לאתחזאה בהאי אבן, כדקא יאות, לגבי דלעילא.

282. תא חזי, אברהם אתקין צלותא דצמרא ואודע טיבו דמאריה בעלמא. ואתקין ההיא שעתא, בתקנהא כדקא יאות. דכתיב וישכם אברהם בבקר. יצחק, אתקין צלותא דמנחה. ואודע בעלמא, דאית דין ואית דיין, דיכול לשזבא ולמידן עלמא.

283. ועלב, אתקין צלותא דערבית, ובגין צלותא דא, דאתקין מה דלא אתקין ב"נ מקדמת דנא, כדקא יאות. בגין כך, שבח גרמיה, ואמר והאבן הזאת אשר שמתי מצבה. דער ההיא שעתא, לא שוי לה אחרא כותיה.

284. ובגין כך, ויקח את האבן אשר שם מראשותיו וישם אותה מצבה. מאי מצבה, דהוה נמילה, ואוקים לה. ויצוק שמן על ראשה. דהא ביעקב תליא מילתא, למעבד יתיר מכל בני עלמא.

285. אתא רבי יהודה ונשקיה, אמרלו, וכל האי ידעת ואת משתדל בסחורתא, ומנח חיי עלמא. אמרלו דהוה דחיקא לי שעתא, ואית לי תרין בנים, וקיימין כל יומא בבי רב, ואנא אשתדלנא על מזונייהו, ולמיהב לון אגר למורייהו, בגין דישתדלון באורייתא.

286. פתח ואמר, ושלמה ישב על כסא דוד אביו ותכון מלכותו מאד. מאי שבחא דא. אלא, דאתקין אבן שתיה, ושוי עלה קדש הקדשים, וכדין, ותכון מלכותו מאד.

287. It is written: "And I will look upon it, that I may remember the everlasting covenant" (Bereshheet 9:16), meaning that the Holy One, blessed be He, always desires Her, MALCHUT. Whoever is not seen with Her does not enter before his Master. That is why it is written: "And I will look upon it, that I may remember the everlasting covenant," BECAUSE THE SEEING IS ONLY FOR HER.

288. HE ASKS: What is meant by "And I will look upon it"? AND HE ANSWERED THAT it is a secret relating to the words, "and set a mark upon the foreheads..." (Yechezkel 9:4). THIS MARK IS THE LETTER TAV THAT SHALL BE 'SEEN' ON THEIR FOREHEADS. But there are those who say that the 'seeing' is related to the impression of His holy sign in the flesh (the circumcision).

289. Rabbi Yehuda said: Certainly BOTH THE ASPECT OF THE LETTER Tav AND THE DIADEM ARE IMPLIED IN THE EXPRESSION "LOOK UPON IT." Nevertheless, the rainbow that is seen in the world is based on a supernal secret, and when the nation of Yisrael goes forth from exile, this rainbow will be adorned with color like a bride who adorns herself for her husband.

290. The Jew then told him: This is what my father said to me while he was departing from this world: Do not expect the coming of Mashiach until this rainbow is seen in the world, adorning itself in shining colors and shining to all the world. Only then expect Mashiach.

291. From where do we know this? From the verse that says, "And I will look upon it, that I may remember the everlasting covenant." Because now, DURING THE EXILE, when the rainbow is seen with darkened colors, it is a reminder to prevent the Flood from returning to the world. But, WHEN MASHIACH APPEARS, it shall shine brightly and be ornamented, like a bride who adorns herself for her husband. And what is predicted in the verse: "to remember the everlasting covenant," SHALL COME TO PASS. Then the Holy One, blessed be He, will remember that covenant and raise Her from the dust, as it is written: "And they will seek Hashem their Elohim and David their King" (Hoshea 3:5). "DAVID THEIR KING" REFERS TO MALCHUT THAT IS THE SECRET OF THE RAINBOW. It is also written: "But they shall serve Hashem their Elohim and David their king, whom I will raise for them" (Yirmeyah 30:9), MEANING, "whom I will raise" from the dust. As you say, "I will raise up the tabernacle of David that is fallen" (Amos 9:11), it is therefore said at that time "I will look upon it, that I may remember the everlasting covenant" and raise Her from the dust.

292. My father said that the reason the redemption of Yisrael and the remembrance OF MALCHUT are mentioned in the Torah IS THAT "REMEMBER THE EVERLASTING COVENANT" REFERS TO THE REDEMPTION OF YISRAEL AND THE COMPLETION OF MALCHUT. That is why, IN REFERENCE TO THE TIME OF REDEMPTION, it is written: "For as I have sworn that the waters of Noach should no more go over the earth, so have I sworn that I would not be angry with you, nor rebuke you" (Yeshayah 54:9).

36. "And the sons of Noach that went forth from the ark"

Rabbi Shimon discloses a secret to explain this verse. It concerns a process of revelation of great Light. When we scan this portion, may we all merit the Light that shines from these secrets.

293. "And the sons of Noach that went forth from the ark..." (Bereshheet 9:18). Rabbi Elazar said: it is written, "the sons of Noach that went forth from the ark." Could it be that there were others who did not emerge from the ark?"

287. וְכָתִיב, וּרְאִיתִיהָ לְזִכֹּר בְּרִית עוֹלָם. דְּהָא קִדְשָׁא בְּרִיךְ הוּא, תִּיאוּבְתָא דִּילִיהּ בְּהַ תְּדִיר, וּמֵאן דִּלָּא אֲתַחְזִי בְּהַ, לֹא אַעִיל קִמֵּי מֵאֲרִיָּהּ. וְעַד כְּתִיב, וּרְאִיתִיהָ לְזִכֹּר בְּרִית עוֹלָם.

288. וּרְאִיתִיהָ. מֵאִי וּרְאִיתִיהָ, רְזָא הוּא, כִּד"א וְהַתּוֹת תִּנוּ עַל מְצַחוֹת וּגו'. לְאַתְחַזְּאָה עֲלֵיהוּ. וְאִיבָא דְאַמְרִי, דָּא רְשִׁימוּ דְאַתְּ קְדִישָׁא, דִּי בְּבִשְׂרָא.

289. אָמַר רַבִּי יְהוּדָה, וְדָאֵי כֹּלָא הוּא. אָבֵל, הָאֵי קֶשֶׁת דְאַתְחַזִּי בְּעֵלְמָא, בְּרִזָּא עֲלָאָה קִיּוּמָא. וְכִד יִמְקֹן יִשְׂרָאֵל מִן גְּלוּתָא, זְמִינָא הָאֵי קֶשֶׁת לְאַתְקַשְׁטָא בְּגוּוֹנֵי, כְּכֹלָה דָּא, דְּמִתְקַשְׁטָא לְבַעֲלָהּ.

290. אָמַר לֹוֹהֵהוּא יוּדָאֵי, כִּךְ אָמַר לִי אָבָא, כִּד הוּוּ מְסַתְּלַק מְעֵלְמָא, לֹא תַצְפִּי לְרַגְלֵי דְמִשְׁיחָא, עַד דִּיתְחַזִּי הָאֵי קֶשֶׁת בְּעֵלְמָא, מִתְקַשְׁטָא בְּגוּוֹנֵי נְהִירִין, וְיִתְנַהֵיר לְעֵלְמָא. וְכִדִּין צְפִי לִיהּ לְמִשְׁיחָא.

291. מִנְלָן, דְּכְתִיב וּרְאִיתִיהָ לְזִכֹּר בְּרִית עוֹלָם. וְהִשְׁתָּא דְאַתְחַזִּיא בְּגוּוֹנֵין חֲשׂוּכִין, מִתְחַזִּיא לְדוּכְרָנָא, דִּלָּא יוּתִי מְבוּל. אָבֵל בְּהֵיא זְמַנָּא אֲתַחְזִיא בְּגוּוֹנֵין נְהִירִין, וּמִתְקַשְׁטָא בְּתַקוּנָא כְּכֹלָה דְּמִתְקַשְׁטָא לְבַעֲלָהּ. וְכִדִּין לְזִכֹּר בְּרִית עוֹלָם. וְיִדְכֵר קִדְשָׁא בְּרִיךְ הוּא לְהָאֵי בְּרִית, דְּאִיהוּ בְּגְלוּתָא, וְיָקִים לָהּ מְעַפְרָא, הַה"ד וּבְקִשׁוּ אֶת ה' אֱלֹהֵיהֶם וְאֶת הוּוּ מְלָכֶם. וְכָתִיב וְעִבְדוּ אֶת ה' אֱלֹהֵיהֶם וְאֶת הוּוּ מְלָכֶם אֲשֶׁר אֲקִים לָהֶם, אֲשֶׁר אֲקִים מְעַפְרָא, כִּד"א אֲקִים אֶת סִכַּת הוּוּ הַנוֹמְלֵת. וְעַד וּרְאִיתִיהָ לְזִכֹּר בְּרִית עוֹלָם, וְלֹאֲקַמָּא לָהּ מְעַפְרָא.

292. וְאָמַר הָכִי אָבָא, דְּבָגִין כִּךְ, אֲדַכֵּר בְּאוּרִינָתָא, פּוּרְקָנָא דִּישְׂרָאֵל, וְדְכּוּרָנָא דִּילָהּ. וְדָא הוּא דְכְתִיב אֲשֶׁר נִשְׁבַּעְתִּי מִעֲבוּר מִי נַח עוֹד עַל הָאָרֶץ כִּן נִשְׁבַּעְתִּי מִקְצוֹף עֲלֶיךָ וּמִגְעַר כִּךְ.

293. וְיִהְיוּ בְּנֵי נַח הַיּוֹצְאִים מִן הַתְּבָהּ. רַבִּי אֶלְעָזָר אָמַר, כִּינָן דְכְתִיב וְיִהְיוּ בְּנֵי נַח. אָמַאי אָמַר הַיּוֹצְאִים מִן הַתְּבָהּ. וְכִי בְּנִין אַחֲרָנִין הוּוּ לִיהּ, דִּלָּא נִמְקִי מִן תִּיבּוֹתָא.

294. Rabbi Aba answered: Yes. His sons bore other children afterward, as it is written: "These are the generations of Shem..." (Beresheet 11:10). They did not go forth from the ark, and it is therefore written: "that went forth from the ark were Shem, Cham and Yafet."

295. Rabbi Shimon said: Had I been alive, when the Holy One, blessed be He, gave Humankind the Books of Chanoch and Adam, I would have tried my best to prevent them from circulating among the people. For at that time, wise men were not afraid to look into them and pervert their MEANING. THEY twisted the books' ideas and took them from the supernal dominion of the Holiness to another dominion, WHICH IS NOT HOLY. Now, however, the wise of the world know things but conceal them, THAT IS, THEY DO NOT REVEAL THE SECRETS and they strengthen themselves in serving their Master. THAT IS WHY NOW IT IS ALLOWED TO DELVE INTO THE SECRETS OF THE TORAH.

296. I found this passage about THE SONS OF NOACH WHO WENT FORTH FROM THE ARK hidden among the secrets of the secrets. When the hidden and unknown bliss that is above all bliss, WHICH IS BINAH WHEN SHE ASCENDED TO THE HEAD OF ARICH ANPIN, is aroused, the cause of all causes, WHICH IS ARICH ANPIN, produces from within Himself a thin Light. BINAH, FOR LACK OF CHASSADIM, CAN RECEIVE ONLY A THIN LIGHT FROM ARICH ANPIN. THIS IS WHY BINAH IS HIDDEN AND INCONCEIVABLE. THEREFORE, BINAH IS AROUSED AND RECEIVES WITHIN HERSELF THE ILLUMINATIONS OF THE THREE COLUMNS. THIS MEANS THAT, using the supernal anointing oil, THE ILLUMINATION OF CHASSADIM, WHICH IS THE SECRET OF CHOLAM, the bliss above all bliss shines its light on the Right COLUMN. And it shines its light on the Left COLUMN with the gaiety of good wine, THAT IS, ILLUMINATIONS OF CHOCHMAH, WHICH IS THE SECRET OF SHURUK. And it shines its light on the Central COLUMN with the gaiety of both THE RIGHT AND THE LEFT Columns, WHICH IS THE SECRET OF CHIRIK. For the spirit, WHICH IS ZEIR ANPIN, has been aroused AND HAS JOINED THE CENTRAL COLUMN OF BINAH, FROM WHICH EMANATES THE NEKUDAT HACHIRIK (LIT. 'THE VOWEL OF CHIRIK'), WHILE THE SPIRIT OF THE LEFT COLUMN HAS ASCENDED and been placed in the spirit OF THE RIGHT COLUMN. THEN ALL THREE COLUMNS OF BINAH ARE JOINED TOGETHER AND INCLUDED IN EACH OTHER.

297. They cling to each other. ZEIR ANPIN CLINGS TO BINAH, and then all three enter into the other three--THE THREE COLUMNS OF BINAH ENTER AND BECOME THE THREE COLUMNS OF ZEIR ANPIN. From the three COLUMNS OF ZEIR ANPIN, one goes forth. THIS ONE IS the Covenant, YESOD, and THE FEMALE PRINCIPLE is attached to the Covenant. AFTERWARD, the rising spirit, WHICH IS THE SPIRIT OF THE LEFT COLUMN, leaves Him and THE FEMALE PRINCIPLE is impregnated by him. THIS MEANS THAT THE LEFT COLUMN LEAVES ZEIR ANPIN AND IS PASSED ONTO THE FEMALE PRINCIPLE. Afterward, when THE FEMALE PRINCIPLE receives the two Columns OF ZEIR ANPIN, WHEN SHE RECEIVES THE CHASSADIM OF THE RIGHT and she and Zeir Anpin are attached spirit to spirit, THE FEMALE PRINCIPLE becomes pregnant with three sons. Then from Noach and the ark, three SONS emerged. These sons who emerged from the ark, Shem, Cham, and Yafet, were similar to the supernal three COLUMNS. Shem was the Right one, Cham the Left one, and Yafet the Central one--whose color is purple and which includes the other two.

294. אָמַר לִיה רַבִּי אָבָא, אִין. דְּהָא לְבַתָּר, אוֹלִידוּ בְּנוֹי בְּנִין. דְּכֹתִיב, וְאֵלֶּה תּוֹלְדוֹת שֵׁם וְגו'. וְאִינוּן לָא נִמְקִי מִגּוֹ תִּיבּוֹתָא. וּבְגִין כְּרַכְתִּיב, הַיּוֹצֵאִים מִן הַתְּבָה שֵׁם חָם וְיֶפֶת.

295. רַבִּי שְׁמַעוֹן אָמַר, אִילוּ הוּינָא שְׂכִיחַ בְּעֵלְמָא, כִּד יְהִיב קִדְשָׁא בְּרִיךְ הוּא סַפְרָא דְחַנוּךְ בְּעֵלְמָא, וְסַפְרָא דְאָדָם, אֲתִקְיִפְנָא, דְּלֵא יִשְׁתַּכְּחוּן בִּינֵי אִנְשָׁא, בְּגִין דְּלֵא חֵיִישׁוּ כָּל חֲכֵמָאן לְאַסְתַּבְּלָא בְּהוּ, וְטַעֲן בְּמַלִּין אַחֲרֵנִין, לְאַפְקָא מִרְשׁוֹ עֲלָאָה, לְרִשׁוֹ אַחֲרָא. וְהִשְׁתָּא הָא חֲכִימֵי עֵלְמָא יִדְעִין מַלִּין, וְסַתְּמִין לוֹן, וּמִתְתַּקְּמֵי בְּפּוֹלְחָנָא דְמַאֲרִיָּהוּן.

296. וְהָאֵי קָרָא, אֲשַׁכְּחָנָא בְּרִזָּא דְרִזִּין. דְּכִד אֲתַעַר חֲדוּה דְכָל חֲדוּן, טְמִירָא סְתִימָא, סְבִתָּא דְסִבְתִּין, אֲנַהִיר מְנִיָּה נְהִירוֹ דְקִיק. חֲדוּה דְכָל חֲדוּן, נְהִיר לְיִמִּינָא, בְּמִשַׁח רְבוֹת עֲלָאָה. וְנַהִיר לְשְׂמַאלָא בְּחֲדוּוה דְחֲמֵרָא טַב, נְהִיר לְאַמְצַעִיתָא בְּחֲדוּוה דְתֵרִין סְטֵרִין. רוּחַ אֲתַעַר, וְרוּחַ סְלָקָא, וְאַתִּיָּהִיב בְּרוּחָא.

297. דְּבִקֵּן דָּא בְּדָא. תְּלַת עֲאֵלִין בְּתַלְתָּ. מִגּוֹ תְּלַת, נִמְקָא חַד בְּרִית, וְדִבְקָא בְּבְרִית. אֲתַעְבְּרַת רוּחַ דְּסֵלְקָא, מִתַּעְבְּרַת מְנִיָּה. כִּד אֲתִיָּהִיבַת בְּתֵרִין סְטֵרִין, אֲתַדְּבִקוּ רוּחָא בְּרוּחָא, וּמִתַּעְבְּרָאן מִתְּלַת בְּנִין. וְנַח וְתִיבָה, נִמְקוּ מְנִיָּהוּ תְּלַתָּ, כְּגוּוּנָא דְתְּלַתָּא עֲלָאִין, וְאֵלִין אִינוּן דְּנִמְקוּ מִגּוֹ תִּיבּוֹתָא: שֵׁם וְחָם וְיֶפֶת. שֵׁם: דְּבִסְטֵר יְמִינָא, חָם: דְּבִסְטֵר שְׂמַאלָא. יֶפֶת: אֲרִגּוּנָא דְכֻלִּיל לוֹן.

298. "And Cham is the father of Cnaan" (Beresheet 3:18). CNAAN is the filth under the refuse of the Gold, NAMELY THAT WHICH SETTLES AT THE BOTTOM OF THE POT DURING THE MELTING OF THE GOLD. And he is also the arousal of the ancient Serpent's spirit of impurity. CHAM IS THE LEFT COLUMN, WHICH IS THE SECRET OF GOLD, AND CNAAN, WHO REPRESENTS THE ANCIENT SERPENT, IS HIS REFUSE. This is why the verse specifically reads, "And Cham is the father of Cnaan," THE SAME CNAAN who brought curses on the world, the same Cnaan who was himself cursed and who darkened the faces of the creatures. IN OTHER WORDS, HE IS THE SERPENT WHO SEDUCED CHAVAH AND BROUGHT CURSES ON THE WORLD, AND WHO WAS CURSED HIMSELF AND DARKENED THE FACES OF THE CREATURES BY BRINGING DEATH UPON THEM.

299. Only Cham was separated from the rest, because, as is written: "And Cham is the father of Cnaan." THIS REFERS TO the one who brought darkness upon the world: THE SERPENT. Nobody else is described in this fashion. It does not say, 'Shem is the father of so and so, or Yafet is the father of so and so.' The Scriptures say immediately, "And Cham is the father of Cnaan."

300. Hence, what does it say about Avraham? It says, "and Avram passed through the land... And the Cnaanite was then in the land" (Beresheet 12:6). The Patriarchies, THE MOCHIN THAT WERE DRAWN DOWN FOR THE FEMALE PRINCIPLE, CALLED 'THE LAND,' were not yet established, and the seed of Yisrael had not yet appeared in the world. The name OF CNAAN therefore could not yet be removed FROM THE LAND and replaced with the sacred supernal name OF YISRAEL. But when Yisrael was righteous AND DREW DOWN THE THREE COLUMNS OF ZEIR ANPIN, CALLED 'YISRAEL,' TO MATE WITH THE FEMALE PRINCIPLE, the land came to be called by the name, 'Land of Yisrael.' IT WAS NAMED FOR THE LOWER YISRAEL, WHO COMPLETED THE FEMALE PRINCIPLE, AND HER HUSBAND, ZEIR ANPIN. But when they were not worthy AND THE FEMALE PRINCIPLE WAS LEFT WITH THE LEFT COLUMN, WITH THE GOLD'S REFUSE, CALLED 'CNAAN,' it was called by a different name, 'the Land of Cnaan.'

301. Therefore, it is written: "And he said: Cursed be Cnaan, a slave of slaves he shall be to his brothers" (Beresheet 9:25), for he brought curses upon the world, and HE REPRESENTS THE ANCIENT SERPENT. And what is said of the Serpent? "Cursed are you of all cattle" (Beresheet 3:14). HE WAS CURSED AS WELL IN THE PASSAGE, "CURSED BE CNAAN... a slave of slaves SHALL HE BE TO HIS BROTHERS." BECAUSE CATTLE ARE SLAVES TO HUMAN BEINGS AND BECAUSE HE IS WORSE THAN THE CATTLE AND THE MOST CURSED, HE IS THE SLAVE OF SLAVES. This is why it is written that Shem, Cham, and Yafet are the three sons of Noach who emerged from the ark, as has previously been explained. THEY ARE THE SECRET OF THE THREE COLUMNS: THE FEMALE PRINCIPLE, THAT IS CALLED 'THE ARK,' RECEIVED THEM FROM ZEIR ANPIN, BECAME PREGNANT BY THEM, AND BROUGHT THEM FORTH INTO THE WORLD.

37. "These three sons of Noach"

Three unique energy forces permeate all existence. The Zohar explains that this supernal secret is denoted by the Three sons of Noah. These 3 spiritual forces are known as Right Column, Left Column and Central Column. That is, the positive desire to share, the negative desire to receive and the free will to balance these desires into receiving for the sake of sharing. In our physical world they also manifest as the proton, electron, and neutron. The Zohar further reveals that Noah's three sons are the source of all the souls who have come to this world.

298. וְחָם הוּא אָבִי כְנַעַן. זוֹהֵמָא דְרַהֲבָא, תַּחֲוֹת קְסָטִיפִין. אֶתְעֲרוּתָא דְרוּחָא מְסַאֲבָא, דִּנְחָשׁ קְדַמָּא. וּבְגִין כֵּךְ, רְשִׁים וְאָמַר, וְחָם הוּא אָבִי כְנַעַן. דְּאִיִּיתִי לוֹוֹטִין עַל עֲלָמָא. הֵהוּא כְנַעַן, דְּאֶתְלַטְיָא. הֵהוּא כְנַעַן, דְּאֶחְשִׁיךְ אֲנָפִי בְרִיין.

299. וּבְגִין כֵּךְ, לָא נִפְיִק מְגוּ בְלָלָא דְכְלָהוּ, אֶלָּא דָּא. דְּכַתִּיב, וְחָם הוּא אָבִי כְנַעַן. הֵהוּא דְּאֶחְשִׁיךְ עֲלָמָא, וְלֹא כַתִּיב בְּכֻלָּא דָּא, וְשֵׁם הוּא אָבִי כֵךְ, אוֹ יִפְתָּ הוּא אָבִי כֵךְ, אֶלָּא מִיַּד קַפְיָ וְאָמַר, וְחָם הוּא אָבִי כְנַעַן. וְדָאִי.

300. וְעַל דָּא, בְּדִ אֶתָּא אַבְרָהָם, מַה בְּתִיב, וְיַעֲבֹר אַבְרָם בְּאֶרֶץ. דְּעַד לָא הוּוּ קִיּוּמָא דְאַבְהָן, וְלֹא אֶתּוּ זְרַעָא דְיִשְׂרָאֵל בְּעֲלָמָא, דִּינְפּוֹק שְׂמָא דָּא, וְיִיעוּל שְׂמָא עֲלָאָה קְדִישָׁא. בְּדִ הוּוּ זְכָאִין יִשְׂרָאֵל, אֶקְרִי אֶרְעָא, עַל שְׂמָא דָּא, אֶרֶץ יִשְׂרָאֵל. בְּדִ לֹא זְכוּ, אֶקְרִי אֶרְעָא עַל שְׂמָא אַחְרָא, אֶרֶץ כְּנַעַן.

301. וְעַל דָּא, בְּתִיב וְיֹאמַר אֲרוּר כְּנַעַן עֶבֶד עֲבָדִים יְהִיָּה לְאַחֵיו. דְּאִיהוּ אִיִּיתִי לוֹוֹטִין עַל עֲלָמָא. וּבְנַחֲשׁ מַה בְּתִיב אֲרוּר אֶתָּה מְכַל הַבְּהֵמָה. הֵיִינוּ דְכַתִּיב עֶבֶד עֲבָדִים. וְעַל דָּא בְּתִיב, שֵׁם חָם וְיִפְתָּ. תֵּלַת אֲלִין בְּנֵי נֹחַ הַיּוֹצְאִים מִן הַתֵּיבָה בְּדִקְאֻמְרִין.

302. "These three are the sons of Noah" (Beresheet 9:19). They "are the existence of the entire world. THE WORD 'EXISTENCE' INDICATES THE MOCHIN OF THE FEMALE PRINCIPLE, WHICH IS CALLED 'THE WORLD.' THEY ARE the existence of the supernal secret, THE MOCHIN OF BINAH. THE WORDS, "and of them was the whole earth over spread," MEANS THAT ALL HUMAN SOULS ARE DESCENDED FROM THEM. THEY ARE the secret of the three supernal colors OF BINAH, WHICH ARE THE THREE COLUMNS. When the river that comes out FROM EDEN AND WHICH IS ZEIR ANPIN watered the Garden, WHICH IS THE FEMALE PRINCIPLE, it watered it by the power of the three supernal COLUMNS, BY THE POWER OF THE SUPERNAL BINAH. Then, the lower colors, WHITE, RED, AND BLACK, WHICH ARE THE SECRET OF THE LOWER THREE COLUMNS OF THE FEMALE PRINCIPLE, expanded. Each of these colors is included in the other, to show that the glory of the Holy One, blessed be He, extends up TO BINAH and down TO MALCHUT, and is one, above and below.

303. Rabbi Elazar said that these three colors exist in all OF THE MOCHIN that originate from the Holy Side. Their 'Appearance,' WHICH IS MALCHUT, INCLUDES all three colors, which expand into the colors coming from the Other Spirit. And when you look into the secret of the levels, you will find that the colors spread out in all directions: RIGHT, LEFT AND CENTER, until they enter below INTO MALCHUT. This is the secret of the 27 channels of doors that cover the deep.

304. All this is known to our exalted sages. Worthy are the righteous with their lot that The Holy One, blessed be He, wants to glorify them and reveal to them the supernal secrets of Wisdom. Of them, it is written: "The secret of Hashem is to those who fear him, and to let them know His covenant" (Tehilim 25:14).

305. Rabbi Elazar said: "Hashem you are my Elohim, I will exalt you, I will praise your name, for you have done wonderful things, even counsels of old, in faithfulness and truth" (Yeshayah 25:1). How important it is for people to pay attention to the honor of the Holy One, blessed be He, and praise Him. For the desires of he who knows how to praise his Master as He deserves will be fulfilled. Not only that, but He also causes an increase of blessings above and below!

306. So whoever is able to praise his Master and proclaim His unity is held in affection on high and is beloved below. And the Holy One, blessed be He, is proud of him. Such a person is described by the verse: "And He said to me you my servant, Yisrael, in whom I will be glorified" (Yeshayah 43:3).

302. שְׁלֹשָׁה אֱלֹהִים בְּנֵי נֹחַ. קִיּוּמָא דְכָל עֲלְמָא, קִיּוּמָא דְרִזָּא עֲלָאָה. וּמֵאֲלָה נִפְצָה כָּל הָאָרֶץ. הֵינּוּ רִזָּא דְתַלְתָּ גּוּוּנִין עֲלָיִן. דְּכַד הָהוּא נְהַר דְנִגְיָד וְנִמְיָק, אֲשֶׁקִי לְגַנְתָּא, בְּחִילָא דְתַלְתָּ אֲלִין עֲלָיִן. וּמִתַּמֵּן אֲתַפְרִשֵׁן גּוּוּנִין דְלִתְתָּא, כָּל חַד וְחַד כְּלִיל בְּחַבְרִיָּה, לְאַחְזָאָה דִּיקְרָא דְקִדְשָׁא בְרִיךְ הוּא, אֲתַפְּשֵׁט לְעִילָא וְתַתָּא, וְאִיהוּ חַד, בְּעֲלָיִ וְתַתָּאִי.

303. אָמַר רַבִּי אֶלְעָזָר, תַּלְתָּ גּוּוּנִין אֲלִין, בְּכָל אֵינוּן דְאֲתִינִין, מְסִטֵר דְקִדְוֶשָׁה, וּמַחֲיִזוּ דְתַלְתָּ גּוּוּנִין אֲלִין, מִתַּפְרִשָׁן לְכָל אֵינוּן דְאֲתִינִין מְסִטֵרָא דְרוּחָא אַחְרָא. וְכַד תְּסַתְּבַל בְּרִזָּא דְדִרְגִין, תִּשְׁבַּח הֵיךְ מִתַּפְרִשֵׁן גּוּוּנִין, לְכָל אֵינוּן סְטְרִין, עַד דְעִוּלוּן לְתַתָּא, בְּרִזָּא דְאֵינוּן שְׁבַעָה וְעֶשְׂרִין צְנוּרִין, דְרִשִׁי. דְחַמְיִן לְתַהוּמִי.

304. וְכֹלָא יָדִיעָא לְחַכְיָמִין עֲלִיוּנִין. זְכָאָה חוּלְקָהוּן דְצִדִיקֵיָא, דְקִדְשָׁא בְרִיךְ הוּא אֲתַרְעִי בִיקְרִיהוּן, וְגַלִּי לֹון סְטְרִין עֲלָיִן דְחַכְמַתָּא, עֲלִוּיָהוּ כְתִיב סוּד ה' לִירְאוּ וּבְרִיתוֹ לְהוֹדִיעֵם.

305. פָּתַח רַבִּי אֶלְעָזָר וְאָמַר: ה' אֱלֹקֵי אֲתָה אַרְוּמֵךְ אֹרְדָה שְׁמֵךְ כִּי עֲשִׂיתָ פְלָא עֲצוֹת מִרְחוֹק אַמוּנָה אֲמֵן. כִּמָּה אֵית לֹון לְבַנֵּי נְשָׂא, לְאַסְתַּבְּלָא בִיקְרָא דְקִדְשָׁא בְרִיךְ הוּא, וּלְשַׁבְּחָא לִיקְרִיָּה. בְּגִין דְכָל מֵאן דִּינְדַע לְשַׁבְּחָא לְמֵאֲרִיָּה, כְּדָקָא יָאוּת, קִדְשָׁא בְרִיךְ הוּא עֲבִיד לִיה רַעוּתִיָּה. וְלֹא עוֹד, אֲלָא דְאֲסָגִי בְרַכָּאן לְעִילָא וְתַתָּא.

306. וְעַל דָּא מֵאן דִּינְדַע לְשַׁבְּחָא לִיה לְמֵאֲרִיָּה, וְלִיחְדָּא שְׁמִיָּה, חֲבִיב הוּא לְעִילָא, וְחַמִּיד לְתַתָּא. וְקִדְשָׁא בְרִיךְ הוּא מְשַׁתַּבַּח בִּיָּה. וְעֲלִיָּה כְתִיב, וַיֹּאמֶר לִי עַבְדִּי אֲתָה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאָר.

38. "And Noah, man of the earth, began and planted a vineyard"

The Zohar explains that both Noah and Adam sinned under the influence of wine. Kabbalah teaches that wine is a powerful tool for drawing in Light, as the grape is a potent conduit of spiritual energy. Wine is therefore used as a tool in blessings to reveal God's Light into our physical world. When, through the absence of a blessing, we do not prepare a large enough Vessel, or if we consume wine for reasons not related to spirituality, the torrent of Light aroused becomes uncontrollable. This is the mystery that explains wine's ability to induce intoxicated behavior.

307. "And Noach, a man of the earth, began and planted a vineyard" (Beresheet 9:20). Rabbi Yehuda disagreed with Rabbi Yosi's interpretation of this verse. One said the vine was thrown out of Gan Eden, and that Noach planted it IN THE GROUND. The other said, IT IS WRITTEN: "AND HE PLANTED," BECAUSE the vine had already been in the ground and Noach plucked it out FROM ITS PLACE and replanted it ELSEWHERE. It blossomed and gave fruit on the same day, and he squeezed the grapes, drank their wine, and got drunk.

308. Rabbi Shimon said that there is a sublime secret hidden in this passage. Noach had come to reexamine Adam's sin OF THE TREE OF KNOWLEDGE, so that he could refrain from repeating it and could make reparations in the world. But he was unable TO ACCOMPLISH THIS, HOWEVER, because after squeezing the grapes, so that he could examine them, he got drunk, was uncovered, and had no strength to get up. This is why THE VERSE SAYS, "and was uncovered," MEANING THAT he 'uncovered' a Gap in the World, which had been covered until that time. "Within his tent (Heb. ohaloh)" is spelled with a final Hei. It is not spelled OHALO WITH A VAV. Therefore, it is written: "and do not come near the door of her house" (Mishlei 5: 9), "his tent"-- indicating the vineyard AND NOT HIS OWN TENT. FOR THIS REASON, IT IS WRITTEN WITH A HEI AND NOT WITH A VAV.

309. The same thing happened with the sons of Aharon, who, as we have learned, were drunk. AND HE ASKED: Who gave them wine to drink in such a place? Could you ever think that they were so impertinent as to get drunk! No, this cannot be so, but indeed they did drink from that certain type of wine and became drunk, as is it is written: "and they offered strange fire before Hashem" (Vayikra 10:1). It says here "a strange fire (Heb. esh)" and elsewhere "That they may keep you from the strange woman (Heb. isha)" (Mishlei 8:5), and both verses apply to the same thing. Everything amounts to the same explanation.

310. We find the same meaning in the words: "And he drank of the wine and was drunk, and he was uncovered" (Beresheet 9:21). This aroused Cham, the father of Cnaan, BECAUSE OF WHOM THE POINT OF JUDGMENT, WHICH IS THE SECRET OF "nakedness OF HIS FATHER," BECAME UNCOVERED. And we have learned that Cnaan was given a place to rule. And he castrated NOACH, thereby removing the secret of the Covenant, which had made him a righteous man. As we have learned that he removed the covenant (the male organ) from him, MEANING THAT HE REMOVED THE MOCHIN OF BEGETTING, WHICH IS GIVEN ONLY BY THE POWER OF THE HOLY COVENANT. THIS REMOVAL IS CONSIDERED CASTRATION.

311. This is why NOACH said, "Cursed be Cnaan," because curses were initially brought upon the world by him. FOR HE IS THE SECRET OF THE SERPENT, AS IT IS WRITTEN: "A slave of slaves he shall be," and, also, "Cursed are you of all cattle" (Beresheet 3:14). Everything shall be corrected in the future except for CNAAN. All THE SLAVES EXCEPT CNAAN shall be freed from their slavery. And this is the secret known to those who are familiar with the ways and the paths of the Torah.

307. וַיַּחַל נֹחַ אִישׁ הָאֲדָמָה וַיִּטַּע כֶּרֶם. ר' יְהוּדָה וְר' יוֹסִי. חָד אָמַר, מִגֵּן עֵדֶן אֶתְתַּרְכֵּת, וְנֹצִיב לָהּ הַכֶּאֱ. וְחָד אָמַר בְּאַרְעָא הוּת, וְעַקֵּר לָהּ, וְשִׁתַּל לָהּ, וּבַהֲהוּא יוֹמָא, עֲבַדַּת אִיבִין וְנִיצַת לְבַלְבִּין, וְעִנְבִים וְהוּהוּ סָחִיט לָהּ, וְשִׁתֵּי מִן חֲמָרָא וְרוּי.

308. רַבִּי שִׁמְעוֹן אָמַר, רִזָּא דְחֻכְמַתָּא, אִיהוּ הַכֶּאֱ, בְּהַאי קְרָא. כִּד בְּעָא נֹחַ לְמַבְדֵּק בְּהוּא חוּבָא, דְּבַדֵּק אֲדָם הָרָאשׁוֹן. לֹאֻ לְאַתְדַּבְּקָא בִּיהַ, אֶלָּא לְמַנְדַּע, וְלֹאֻתְקָנָא עֲלֵמָא, וְלֹאֻ יִכּוּל. סָחַט עִנְבִים לְמַבְדֵּק בְּהוּא כֶּרֶם. בִּיּוֹן דְּמִטָּא לְהַאי, וְיִשְׁכַּר וְיִתְגַּל. וְלֹאֻ הוּהוּ לִיהַ, חִילָא לְמִיקָם. וּבְגִין כֶּךָ, וְיִתְגַּל: גְּלוּ פְרִצָה דְעֲלֵמָא, דְּהוּהוּ סְתִים. בְּתוֹךְ אֶהְלָה, כְּתִיב בְּה"א. וְעִיד כְּתִיב, וְאַל תִּקְרַב אֶל פֶּתַח בֵּיתָהּ. בְּתוֹךְ אֶהְלָה, דְּהוּא כֶּרֶם.

309. כְּגוֹזָנָא דָא, בְּנֵי אֶהְרִן, דְּתַנִּינֵן שְׁתוּי יוֹן הוּו. וְכִי מָאן יְהִיב לֹן חֲמָרָא, בְּהוּא אֶתֶר לְמִשְׁתֵּי. אִי ס"ד, דְּאִינֹן חֲצִיפִין הוּו, דְּרוּו חֲמָרָא. לֹאֻ הַכִּי, אֶלָּא וְדָאי, מְהוּא חֲמָרָא רוּו. דְּכְתִיב, וְיִקְרִיבוּ לְפָנֵי ה' אֵשׁ זָרָה. כְּתִיב הַכֶּאֱ, אֵשׁ זָרָה, וְכְתִיב הִתָּם לְשִׁמְרַךְ מֵאִשָּׁה זָרָה. וְכֹלָא חָד מְלָה.

310. וְכֵן כְּגוֹזָנָא דָא, וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל. וְעַל דָא, אֶתְעַר חָם אָבִי כְנַעַן, כְּמָה דְאַתְמַר. וְאַתִּיְהִיב אֶתֶר לְכְנַעַן לְשִׁלְטָאָה, וּמֵאִי דְהוּהוּ הֲדִין צְדִיק, בְּרִזָּא דְבְרִית, סְרָסוּ. וְתַנִּיא דְאַעְבַּר מִיְגִיָה הוּא קִיּוּמָא.

311. וּבְגִין כֶּךָ אָמַר, אֲרוּר. דְּהַא לְוֹטְסִין, אֶתְעַרוּ בְּקַדְמִיתָא, עַל יְדִיהַ בְּעֲלֵמָא. עַבְד עֲבָדִים יְהִיהַ. כִּד"א אֲרוּר אֶתָּה מִכָּל הַבְּהֵמָה וְגו'. כֹּלָא יִתְתַּקֵּן לְזַמְנָא דְאַתִּי, וְהוּא לֹא יִתְתַּקֵּן. וְכֹלָא יִפְקוֹן לְחִירוּ, וְהוּא לֹא יִפּוֹק. וְרִזָּא אִיהוּ לְאִינֹן דְּיַדְעֵי אֲרַחוּי, וְשִׁבִּילוּ דְאוּרִייתָא.

39. Bat-Sheva and Uriyah

Through a story pertaining to King David and Bat-sheva, the Zohar reveals that a person's negative action brings about the creation of an actual negative entity. These negative influences are not presented as metaphors. They are actual forces that directly affect the activities of mankind, individually and collectively. They are as real as an unseen atom, and as influential in our lives as the invisible force of gravity. The Kabbalists reject entirely the concept of a Creator who administers punishments and rewards. By way of illustration, electrical energy benefits our society in countless ways. If a person inadvertently placed his finger in a light socket and was electrocuted, it would be senseless to suggest that the electricity punished the individual. The Zohar is offering us a lesson on accountability. This, along with repentance, is the only way we can eradicate all negative forces.

312. He opened the discussion by quoting: "For I know my transgressions, and my sin is ever before me always" (Tehilim 51:5). People should be staunchly on guard against sinning before the Holy One, blessed be He, because after a person has sinned, his sin is recorded in the upper world and may only be blotted out through the power of great repentance. This is as it is written: "For though you wash yourself with nitre, and take yourself much soap, yet your iniquity has become a stain before me" (Yirmeyah 2:22).

313. Come and behold: The first time a person sins before the Holy One, blessed be He, he leaves a stain. If he sins a second time, the stain is darkened. If he sins a third time, the stain spreads to all sides. This is suggested by the words: "your iniquity has become a stain before me" (Yirmeyah 2:22).

314. Come and behold: When King David sinned with Bat-Sheva before the Holy One, blessed be He, King David thought that the stain of this sin would last forever. But what is written? "Hashem also has put away your sin, you shall not die" (II Shmuel 12:13), MEANING that the stain was blotted out.

315. Rabbi Aba then asked him: If Bat-Sheva belonged to King David from the day the world was created, why did the Holy One, blessed be He, give her first to Uriyah the Chitite?

316. Rabbi Shimon told him that these are the ways of the Holy One, blessed be He. Although a woman may be destined to become a certain man's wife, another man may marry her first. But as soon as the time has come for the destined man to marry her, the latter is removed from this world, because of the other that comes after him. And it is very hard and painful for the Holy One, blessed be He, to remove that person from the world before his time has come.

317. The secret of why Bat-Sheva was given first to Uriyah the Chitite lies in the answer to the question of why the Holy Land was given first to Cnaan, before the nation of Yisrael existed. From this, you shall understand WHY BAT-SHEVA WAS GIVEN FIRST TO URIYAH. Both questions are connected to one secret and one matter.

318. Come and behold: Even though David confessed his sins and repented, he was not able to completely forget and extirpate them from his heart, especially the sin related to Bat-Sheva. Because he always feared that one of his sins might reappear and persecute him in time of danger, he never forgot them or blotted them out of his memory. HE SAID, "FOR I KNOW MY TRANSGRESSION, AND MY SIN IS BEFORE ME ALWAYS."

312. פֶּתַח וְאָמַר, כִּי מַשְׁעֵי אָנִי אֶדַע וְחַטָּאתַי נִגְדִי תָמִיד. כִּמָּה אֵיךְ לֹוֹן לְבַנִּי נִשְׂא, לְאַסְתַּמְרָא מִחֻבֵּייהוּ, מִקְמֵי קִדְשָׁא בְרִיךְ הוּא. דִּהָא לְבַתֵּר דְּחַטָּא בַר נֶשׁ, רְשִׁים הוּא, חֻבִּיָּה לְעֵילָא, וְלֹא אֲתַמְחֵק, בַּר בְּתוֹקְמָא דְתִיּוֹבְתָא סָגִיא. כְּדִ"א כִּי אִם תִּכְבְּסֵי בְּנִתֵּר וְתִרְבִּי לֶךְ בּוֹרִית נִכְתָּם עֹנֵךְ לְפָנֵי.

313. תָּא חֲזִי, בֵּינָן דְּחָב ב"נ קְמֵי קִדְשָׁא בְרִיךְ הוּא זְמַנָּא חֲדָא, עֵבִיד רְשִׁימוּ. וְכַד חָב בֵּיה זְמַנָּא תְּנִינָא, אֲתַתְּקַף הֵהוּא רְשִׁימוּ יִתִּיר. חָב בֵּיה זְמַנָּא תְּלִיתָא, אֲתַפְּשֵׁט הֵהוּא כְּתַמָּא, מִסְטְרָא דָא לְסְטְרָא דָא, בְּדִין כְּתִיב, נִכְתָּם עֹנֵךְ לְפָנֵי.

314. תָּא חֲזִי, דְּוֹד מְלָכָא, בֵּינָן דְּחָב קְמֵי קִדְשָׁא בְרִיךְ הוּא, עַל עֶסְקָא דְּבֵת שֶׁבַע, חֲשִׁיב, דִּיהוּא חֻבָּא, אֲתַרְשִׁים עֲלֵיהּ לְעֵלְמִין. מַה כְּתִיב, גַּם ה' הֶעֱבִיר חַטָּאתְךָ לֹא תָמוּת. אֲעֵבֵר הֵהוּא רְשִׁימוּ מִקְמֵיהּ.

315. אָמַר לֹרְבֵי אַבָּא, וְהָא תְּנִינָן דְּבֵת שֶׁבַע, דִּילִיָּה דְּוֹד מְלָכָא הוּת מִן יוֹמָא דְאַתְבְּרֵי עֲלֵמָא, אֲמַאי, יְהִבָּה קִדְשָׁא בְרִיךְ הוּא לְאוּרִיָּה הַחִתִּי, מִן קִדְמַת דְנָא.

316. אָמַר לוֹ, הֲכִי אוֹרְחוּי דְקִדְשָׁא בְרִיךְ הוּא, אִף עַל פִּי דְאַתְתָּא אֲזַמִּינָא לִיה לְבַר נֶשׁ, לְמַהוּי דִּילִיָּה, אֲקָרִים אַחֲרָא וְנָסִיב לָהּ, עַד דְּמָטָא זְמַנִּיה דְהָאִי. בֵּינָן דְּמָטָא זְמַנִּיה, אֲתַדְּחִיָּא הָאִי דְנָסִיב לָהּ, מִקְמֵי הָאִי אַחֲרָא, דְאַתִּי לְבַתֵּר, וְאַסְתַּלַּק מִעֲלֵמָא. וְקָשִׁי קְמֵיהּ קִדְשָׁא בְרִיךְ הוּא לְאַעֲבָרָא לִיה מִעֲלֵמָא, עַד לֹא מָטוּ זְמַנִּיה, מִקְמֵי הָאִי אַחֲרָא.

317. וְרָזָא דְּבֵת שֶׁבַע, דְאַתִּיָּהִיבַת לְאוּרִיָּה הַחִתִּי בְּקִדְמִיתָא, פּוֹק וְדוֹק, אֲמַאי אֲתִיָּהִיבַת אֲרַעָא קְדִישָׁא לְכַנְעָן, עַד לֹא יִיתֶן יִשְׂרָאֵל. וְתַשְׁבַּח מְלָה דָא. וְכֹלָא רָזָא חֲדָא אִיהוּ, וּמְלָה חֲדָא.

318. תָּא חֲזִי, דְּוֹד, אִף עַל גְּבִדְאוּרֵי עַל חֻבִּיָּה, וְתַב בְּתִיּוֹבְתָא, לֹא אֲעֲדִי לְבִיה וְרַעוּתִיה מְאִינֹן חֻבִּין דְּחָב, וּמַהוּא חֻבָּא דְּבֵת שֶׁבַע, בְּגִין דְּדְחִיל עֲלִיָּהוּ תְּדִיר, דִּילְמָא גְרִים חֲד מְנִיָּהוּ, וְיִקְטְרַג עֲלִיהּ בְּשַׁעְתָּא דְסַכְנָה. וּבְגִין כֶּךָ, לֹא אֲנָשִׁי לֹוֹן, מִיָּנִיה וּמְרַעוּתִיה.

319. Another interpretation of the verse, "For I know my transgression" is, 'I am familiar with all the levels connected to the sins of humankind.' IN OTHER WORDS, HE HAD ALREADY CORRECTED THEM. On the other hand, "my sin is before me always" refers to the defect of the moon, WHICH HE DID NOT CORRECT. The moon's defect was not corrected until Solomon appeared. AT THAT POINT, IT SHONE FLAWLESS AND FULL. Then, the world was joyful (lit. 'perfumed') and Yisrael dwelled in security. As it is written: "And Yehuda and Yisrael dwelled safely, every man under his vine and under his fig tree" (I Melachim 5:5). "My sin is before me always" SIGNIFIES THAT EVEN IN THE DAYS OF KING SOLOMON, THE MOON'S DEFECT WAS NOT COMPLETELY CORRECTED. FOR THE HOLY TEMPLE WAS DESTROYED TWICE, AND THE MOON, WHICH IS THE FEMALE PRINCIPLE, RETURNED TO ITS UNCORRECTED STATE. THIS DEFECT shall not be removed from the world until the King Mashiach appears, as is described in the verse: "And the spirit of uncleanness I will cause to pass out from the earth" (Zechariah 13:2).

319. דְּבַר אַחַר, כִּי פָשְׁעֵי אֲנִי אֶדַע. כִּלְהוֹ דְּרַגְיִן, דְּתַלְיִין בְּהוּ חוּבֵי בְּנֵי נֶשֶׁא, אֲנִי אֶדַע. וְחַטָּאתִי נִגְדִי תָמִיד. דָּא פְּגִימוֹ דְּסִיְהָרָא, דְּלֹא נִמְקָא מִסְּאוּבְתָא, עַד דְּאֵתָא שְׁלֵמָה, וְאִתְנַהֲרִית בְּאַשְׁלֻמוּתָא. וּכְדִין אִתְבְּסָם עֲלֵמָא, וְיִתְיַבּוּ יִשְׂרָאֵל לְרַחֲצֵן. דְּכִתְיַבּ וְיִשְׁבּ יְהוּדָה וְיִשְׂרָאֵל לְבִטַח אִישׁ תַּחַת גַּמְנוּ וְתַחַת תְּאַנְתּוּ. וְעַם כָּל דָּא, וְחַטָּאתִי נִגְדִי תָמִיד. וְלֹא אִתְפַּסֵּק מִעֲלֵמָא. עַד דְּיִיְתִי מַלְכָא מְשִׁיחָא, לְזֻמְנָא דְּאֵתִי. כְּמָה דְּאִתְמַר וְאֵת רוּחַ הַטּוּמְאָה אֶעֱבִיר מִן הָאָרֶץ.

40. "He was a mighty hunter"

According to the Zohar, Nimrod used the clothes of Adam to gain strength. Clothes is a code word that alludes to the physicality that conceals the Light, as garments conceal the body. Nimrod, we are told, connected only to the material world, without any regard or consideration for the spiritual essence of reality. This is considered to be a form of idol worshipping. It is falling under the delusion and control of the physical world. A deeper awareness for the spiritual essence of life is awakened within us by these passages, so that we are not controlled by illusion.

320. "He was a mighty hunter before Hashem; therefore, it is said, 'even as Nimrod the mighty hunter before Hashem'" (Beresheet 10:9). Come and behold: Nimrod was a brave man, who wore the garments of Adam and knew how to hunt. ALL LIVING BEINGS SURRENDERED TO HIM BECAUSE OF THOSE GARMENTS, THOSE "COATS OF SKIN," AS THE VERSE READS: "TO ADAM ALSO AND TO HIS WIFE DID HASHEM ELOHIM MAKE COATS OF SKIN, AND CLOTHED THEM" (Beresheet 3:21).

320. הוּא הָיָה גְבוּר צֹדֵד לִפְנֵי ה' עַל כֵּן יֹאמֵר כְּנִמְרוֹד גְבוּר צֹדֵד לִפְנֵי ה'. תָּא חֲזִי, הוּא הוּא גְבוּר תְּקִיף. לְבוּשׁוֹי דְּאָדָם הָרָאשׁוֹן הוּא לְבִישׁ. וְהוּא יָדַע לְמַיְצֵד צִידָה דְּבְרִייתָא בְּהוּ.

321. Rabbi Elazar said that Nimrod used to entice people into idol worshipping. He used the power of those garments to rule all other human beings. He proclaimed himself Elohim, the Ruler of the World, so all other human beings had to serve him. But why was he called Nimrod? Because he rebelled (Heb. marad) against the High King of above, against the power of THE SUPERNAL HOLY ONE, and also against the lower forces, THE HUMAN BEINGS OF THIS WORLD.

321. אָמַר רַבִּי אֶלְעָזָר, נִמְרוֹד הוּא מִפְתֵּי לְבְרִייתָא, לְמִיְהָךְ בְּתַר פּוֹלְחָן דְּע"ז. וְהוּא שְׁלִיט בְּאִינוּן לְבוּשִׁין, וְנִצַּח בְּנֵי עֲלֵמָא. וְהוּא אָמַר דְּאִיהוּ שְׁלִיטָא בְּעֲלֵמָא, וּפְלַחִין לֵיהּ בְּנֵי נֶשֶׁא. וְאִמְרֵי אֶקְרִי שְׁמִיהּ נִמְרוֹד. דְּמַרְדַּ בְּמַלְכָא עֲלָאָה. דְּלַעֲוִילָא. דְּמַרְדַּ בְּעֲלָי, וּמַרְדַּ בְּתַתָּאִי.

322. By the power of these garments, he was able to rule over all Mankind. He rebelled against THEM AND his Master by saying that he was the ruler of the world, THAT IS, HE DECLARED HIMSELF ELOHIM. He seduced people into following him, leaving the service of the Almighty, and serving him instead. Rabbi Shimon said that our friends knew a great secret about these garments.

322. בְּאִינוּן לְבוּשִׁין, שְׁלִיט עַל כָּל בְּנֵי עֲלֵמָא, וּמַלְךְ בְּהוּ. וּמַרְדַּ בְּמֵאֲרִיָּה. וְאָמַר, דְּאִיהוּ שְׁלִיטָא דְּעֲלֵמָא, וְהוּא מִפְתֵּי לְבְרִייתָא אֲבַתְרִיָּה, עַד דְּמִשַׁךְ בְּנֵי נֶשֶׁא, לְמִיפְק מִבְּתַר פּוֹלְחָנָא דְּמֵאֲרֵי עֲלֵמָא. אָמַר רַבִּי שְׁמַעוֹן בְּאִילִין לְבוּשִׁין, יָדְעֵי בְּהוּ חֲבְרִיָּא רְזָא עֲלָאָה.

41. "And the house in its being built"

If we make a complete connection to the Light of God, we need only begin a new endeavor and the Light finishes the work on our behalf. This unusual concept is further understood through the example of planting a seed. Once the seed is planted, the forces of nature take over, eventually giving birth to a full grown tree. When our connections to the Light are secure and complete, we can plant seeds of positive energy in all areas of our lives. We gain this ability through the metaphysical powers that are emitted through the medium of the letters.

323. "And the whole earth was of one language and of one speech" (Bereshheet 11:1). Rabbi Shimon began by quoting: "And the house in its being built, was built of stone made ready before it was brought there: so that there was neither hammer nor ax nor any tool of iron heard in the house in its being built" (I Melachim 6:7). HE ASKED IF THE WORDS, "And the house in its being built," MEAN THAT THE HOUSE BUILT ITSELF. Could it be that Solomon and all his artisans did not build it? Why does it read, "in its being built?"

324. We read: "And you shall make a candelabra. In one piece of pure gold shall the candelabra be made" (Shemot 25:31). Now a candelabra is to be made of beaten work, MEANING IF THE ARTISANS ARE TO BEAT THE BAR OF METAL WITH A SLEDGEHAMMER, why does the verse continue, "shall the candelabra be made?" THAT IS TO SAY, SHALL IT BE MADE BY ITSELF! But, of course, IN THE HOLY TEMPLE everything happened, and all objects made themselves, by miracles and signs. As soon as the artisans began to work, the art crafted itself, showing them how to work in ways they had not known before THEY STARTED.

325. Why was that so? Because the blessings of the Holy One, blessed be He, were upon their hands. Therefore, it says, "in its being built," to indicate that it was built by itself. The building taught the artisans how to start their work by guiding their hands with signs. The artisans did not turn their eyes away from the vision of the form until the house was completely built.

326. The words "ready-made (Heb. Shlema; lit. 'whole') stone before it was brought there (Heb., masa; lit. 'travel');" shlema is spelled without a Yud. As a result, it can be also pronounced Solomon, and not just Shlema. THAT MEANS THAT THE FEMALE PRINCIPLE, CALLED THE STONE OF THE KING OF PEACE (HEB. SHALOM). SOLOMON LITERALLY MEANS 'HIS PEACE.' Now the word masa indicates that A WHOLE STONE, THE FEMALE PRINCIPLE, TRAVELED FROM ABOVE AND came to dwell upon them and accomplish the work. ANOTHER INTERPRETATION IS THAT THE STONE made the hands "travel" or work involuntarily. For here, it is written: masa, just as it appears in the verse, "and for the journeying (masa) of the camps" (Bemidbar 10:2), BECAUSE THE WORD IN THE LATTER VERSE REFERS TO AN ACTION, WE MAY CONCLUDE THAT IN THE FIRST ONE IT ALSO DESCRIBES AN ACTION.

327. "There was neither hammer nor ax nor any tool of iron heard in the house," because a CERTAIN WORM CALLED shamir (LIT. 'EMERY') split everything noiselessly, and thus, they did not require other tools. Everything occurred by a miracle.

328. How pleasant it is to hear the words of the Torah; how good is the lot of he who delves in them and knows how to walk the Path of Truth, said Rabbi Shimon. So, "the house in its being built" MEANS THAT the desire of the Holy One, blessed be He, to be glorified arose from within the Thought and spread forth. IN OTHER WORDS, BINAH, WHICH IS CALLED 'DESIRE,' CAME FROM THE HEAD OF ARICH ANPIN, WHICH IS CALLED 'THE THOUGHT,' and spread forth from the place that is called 'the Concealed Thought.' THAT IS, IT SPREAD FORTH FROM THE 'CONCEALED CHOCHMAH' OF ARICH ANPIN, which is a mystery. BECAUSE THE CHOCHMAH OF ARICH ANPIN IS CONCEALED AND UNREVEALED TO THE LEVELS OF ATZILUT UNTIL EVERYTHING IS CORRECTED. THIS BINAH THAT CAME FROM THE HEAD OF ARICH ANPIN IS USED FOR THE PURPOSE OF BRINGING FORTH CHOCHMAH, AND NOT THE CONCEALED CHOCHMAH, OF ARICH ANPIN.

323. מִתְנִיתִין. וַיְהִי כָּל הָאָרֶץ שְׂפָה אַחַת וּדְבָרִים אֶחָדִים. ר' שִׁמְעוֹן פֶּתַח, וְהַבֵּית בְּהַבְנוֹתוֹ אֶבֶן שְׁלֵמָה מִסֵּעַ נִבְנָה וּמִקְבוֹת וְהִגְרוּן כָּל כְּלֵי בְרִזָּל לֹא נִשְׁמַע בְּבֵית בְּהַבְנוֹתוֹ. וְהַבֵּית בְּהַבְנוֹתוֹ. וְכִי לֹא הָיָה בְּנֵי לֵיָּה שְׁלֵמָה, וְכִלְהוֹ אוֹמְנִין, דְּהוּוּ תַמּוֹן, מִהוּ בְּהַבְנוֹתוֹ.

324. אֵלָּא, כִּךְ הוּא, כִּמָּה דְכָתִיב, מִקְשָׁה תַעֲשֶׂה הַמְנוֹרָה. אִם הִיא מִקְשָׁה, מִהוּ תַעֲשֶׂה. אֵלָּא, וְדַאי כֵּלָּא בָּאת וְנִיסָא אֲתַעֲבִיד אִיהוּ מִגְרַמִּיה. כִּיּוֹן דְּשָׂרְאן לְמַעַבְד לְמַעַבְד עֲבִידְתָּא אוֹלִיף לְאוֹמְנִין לְמַעַבְד בְּה, מַה דְּלֹא הוּוּ יִדְעִין מִקְדַּמַּת דְּנָא.

325. מ"ט, בְּגִין דְּבִרְכַתָּא דְקִדְשָׁא בְרִיךְ הוּא, שְׂרָא עַל יְדִיָּהוּ, וְע"ד כְּתִיב, בְּהַבְנוֹתוֹ, אִיהִי אֲתַבְנִי מִגְרַמִּיה, דְּהוּא אוֹלְפָא אוֹלְפִין לְאוֹמְנִין, הִיאךְ שְׂרָאן לְמַעַבְד, וְלֹא אֶסְתַּלַּק מֵעֵינֵיהוּ רְשִׁימוֹ דְּהָהוּא עֲבִידְתָּא מִמֶּשׁ, וּמִסְתַּבְּלָאן בֵּיה וְעַבְדִּי, עַד דְּאֲתַבְנִי כָּל בֵּיתָא.

326. אֶבֶן שְׁלֵמָה מִסֵּעַ נִבְנָה. שְׁלֵמָה כְּתִיב, חֶסֶר יוֹד, אֶבֶן שְׁלֵמָה וְדַאי. מִסֵּעַ: דְּאֲתַנְטִיל וְאֲתִיָּא וְשְׂרִיָּא עֲלֵיהוּ, וְאֲתַעֲבִיד עֲבִידְתָּא. מִסֵּעַ: דְּאֲנְטִיל יְדָן לְמַעַבְד, דְּלֹא מִדְּעַתִּיָּהוּ. כְּתִיב הֵכָּא מִסֵּעַ. וְכְתִיב הֵתָם וּלְמִסֵּעַ אֵת הַמְּחֻנוֹת.

327. וּמִקְבוֹת וְהִגְרוּן כָּל כְּלֵי בְרִזָּל לֹא נִשְׁמַע. בְּגִין, דְּשְׁמִיר בִּזְע כֵּלָּא, וְלֹא אֶשְׁתַּמַּע מֵלָּה, דְּלֹא אֶצְטְרִיכוּ לְשָׂר מְאִנִּין לְמַעַבְד. וְכֵלָּא בָּאת וְנִיסָא הָוָה.

328. אָמַר רַבִּי שִׁמְעוֹן, כִּמָּה חֲבִיבִין אִינוּן מְלִי דְאוֹרִיָּתָא. זְכָאָה חוֹלְקִיָּה, מֵאֵן דְּאֲתַעֲסַק בְּהוּ, וְיִדְע לְמִיָּהךְ בְּאַרְחָ קְשׁוּט. וְהַבֵּית בְּהַבְנוֹתוֹ. כִּד סִלְקָא בְרַעוּתָא דְקִדְשָׁא בְרִיךְ הוּא, לְמַעַבְד יִקְרָא לִיקְרִיָּה, סִלְקָא מִגּוּ מַחְשְׁבָה רַעוּתָא, לְאֲתַפְשָׁטָא, וְאֲתַפְשָׁט מֵאֲתַר דְּאִיהִי מַחְשְׁבָה סְתִימָא, דְּלֹא אֲתִיידַע.

329. BINAH spread forth until it lodged inside the 'throat' OF ARICH ANPIN, from where it constantly flows by the secret of the 'Spirit of Life.' Afterward, when the Thought, CHOCHMAH OF ARICH ANPIN, had expanded and settled in that place, BINAH RETURNED AND RECEIVED THE UPPER THREE SFIROT FROM CHOCHMAH OF ARICH ANPIN AND ONCE AGAIN BECAME THE REPRESENTATION OF THOUGHT. Thus, the Thought is called the 'Living Elohim', as is written: "he is the living Elohim" (Yirmeyah 10:10).

330. THE EMANATOR wanted to continue expanding and revealing Himself, so He caused THE SECRET OF THE THREE COLUMNS, fire, wind, and water, to come forth. Thus, Ya'akov, the perfect man, WHO IS ZEIR ANPIN, came forth. And his was the one voice that came through and was heard. From this, we learn that the Thought that was secretly hidden--BINAH--was revealed and made audible BY YA'AKOV, WHO IS ZEIR ANPIN.

331. This thought kept expanding so that it could be revealed, and this voice struck upon the lips and speech came out, completing and revealing everything. We learn from this that everything is the thought that was concealed internally, and therefore all are one.

332. Speech was an extension OF BINAH, MEANING THAT BINAH WAS DRAWN TO THE FEMALE PRINCIPLE by the power of the voice. THE VOICE IS ZEIR ANPIN, WHO RECEIVES FROM BINAH AND PASSES ON TO THE FEMALE PRINCIPLE. The words, "And the house in its being built," REFER TO THE FACT THAT IT BUILT ITSELF BY SIGNS AND MIRACLES. The verse reads, "in its being built" and not "when it was built." IF THE PHRASE WAS MEANT TO INDICATE THAT THE HOUSE BUILT ITSELF, IT WOULD HAVE READ, 'AND THE HOUSE WHEN IT WAS BUILT,' WHY DOES IT READ, "IN ITS BEING BUILT?" AND HE EXPLAINED THAT THIS IS TO TEACH US THAT it is so at all times. "Ready-made stone" is the "stone of Solomon." It is also written: "with the diadem with which his mother crowned him" (Shir Hashirim 3:11), REFERRING TO BINAH, WHICH IS CALLED IMA (MOTHER). THUS, WHEN THE FEMALE PRINCIPLE RECEIVES THESE DIADEMS, SHE IS CALLED THE "STONE OF SOLOMON."

333. "It was brought there," INDICATES THAT THE ILLUMINATION OF THE MOCHIN as it emerged from the internal aspect OF BINAH. THAT IS, ALL THE WORK WAS COMPLETED and came FROM BINAH. It then remained outside IN ZEIR ANPIN, emerging from the upper level-BINAH-and traveling down to THE FEMALE PRINCIPLE. The "hammers and ax and all other tools of iron" are the lower levels that depend on THE FEMALE PRINCIPLE. They were neither heard nor received by the internal aspect WHEN THE FEMALE PRINCIPLE ascended to unite with the it, ENCLOSE ABA AND IMA, and suck from there. BECAUSE THEY USED THE SHAMIR INSTEAD OF OTHER TOOLS, THEY WERE NOT HEARD. This is why the verse uses the phrase "in its being built" TO INDICATE THAT IT WAS BUILT WITHOUT ANY OF THE HANDIWORK OF THE LOWER BEINGS.

334. When THE FEMALE PRINCIPLE nourishes itself FROM ABA AND IMA, all the worlds are happy, they nourish themselves FROM THE FEMALE PRINCIPLE, and are filled with blessings. They are united by one secret, one unity, and there is no separation in the worlds. After all THE WORLDS, each and every one, have taken their share FROM THE FEMALE PRINCIPLE, they expand and return to the purposes for which they were created.

329. עַד דְּאִתְפְּשֶׁטַת וְשָׂרְיָא לְבֵי גְרוּן, אֲתֵר דְּאִיהוּ נְבִיעַ תְּדִיר, בְּרָזָא דְּאִיהוּ רוּחַ חַיִּים. וּכְדִין כֹּד אֲתַפְּשֶׁטַת הֵהוּא מַחְשְׁבָה, וְשָׂרְיָא בְּאֲתֵר דָּא, אֲקָרִי הֵהוּא מַחְשְׁבָה, אֱלֹקִים חַיִּים. דְּכֵתִיב הוּא אֱלֹקִים חַיִּים.

330. עוֹד בְּעָא, לְאֲתַפְּשֶׁטַא וּלְאֲתַגְלִיא, מִתְמָן נִמְקוּ, אֲשָׁא וְרוּחָא וּמַיָּא, כְּלִילָן כְּחָדָא, וְנִמְק יַעֲקֹב, גְּבֵר שְׁלִים, וְאִיהוּ קוֹל חַד דְּנִמְיֵק וְאֲשַׁתְּמַע. מֵהֵכָא, מַחְשְׁבָה דְּהוּא סְתִימָא בְּחֵשָׁאִי, אֲשַׁתְּמַע לְאֲתַגְלִיא.

331. עוֹד, אֲתַפְּשֶׁטַת הָאִי מַחְשְׁבָה, לְאֲתַגְלִיא. וּבִטְשׁ הָאִי קוֹל וְאֲקִישׁ בְּשִׁמּוּן, וּכְדִין נִמְקָא דְּבוּר, דְּאֲשִׁלִּים כְּלָא, וְגַלִּי כְּלָא. אֲשַׁתְּמַע דְּכְלָא אִיהוּ הֵהוּא מַחְשְׁבָה סְתִימָא דְּהוּת לְגוּ, וּכְלָא חַד.

332. בֵּינָן דְּמֵטָא אֲתַפְּשֶׁטוּתָא דָּא, וְאֲתַעֲבִיד דְּבוּר בְּתַקִּימָא דְּהוּא קְלָא, כְּדִין, וְהַבִּית בְּהַבְנוּתוּ. כְּאֲשֶׁר נִבְנָה לֹא כְּתִיב, אֶלָּא בְּהַבְנוּתוּ, בְּכָל זְמַנָּא וְזְמַנָּא. אֲבָן שְׁלֵמָה, כְּמָה דְּאֲתַמַּר. וּכְתִיב בְּעֵטְרָה שְׁעֵטְרָה לֹא אִמּוּ.

333. מִסַּע: דְּנִמְקָא מְלֵגוּ, וְשָׂרְיָא וְנָטִיל לְבָר, נִמְקָא מְלַעֲיָלָא, וְשָׂרְיָא וְנָטִיל לְתַתָּא. וּמְקַבּוֹת וְהַגְרִזוֹן כֹּל כְּלֵי בְרִזָּל: אֵלִין שְׂאָר דְּרִגִין תַּתְּאִין, דְּכְלָהוּ תַלְיִין בֵּיהּ, וְלֹא אֲשַׁתְּמַעוּ, וְלֹא אֲתַקְבְּלוּן לְגוּ, כֹּד אִיהוּ סְלָקָא לְאֲתַאחְדָּא לְעִילָא, וְלִינְקָא מִתְמָן. וְדָא הוּא בְּהַבְנוּתוּ.

334. וּכְדִין כֹּד אִיהוּ יִנְקָא, כְּלָהוּ קִימִי בְּחֻדְוֹתָא, וְיִנְקִין וְאֲתַמְלִיין בְּרַכָּאן. וּכְדִין, קִימִין עֲלִמִין כְּלָהוּ, בְּרָזָא חָדָא, בִּיחְוּדָא חַד, וְלֹא הוּי בְּהוּ בְּכְלָהוּ עֲלִמִין פְּרוּדָא. לְבַתֵּר דְּנִטְלֵי חוּלְקָהוֹן כֹּל חַד וְחַד, כְּלָהוּ מִתְפַּשְׁטָן וּמִתְפַּרְשָׁן לְסִטְרֵיהוּ, לְמָה דְּאֲתַמְנָן.

42. "A city and a tower"

Kabbalah differs from other spiritual teachings in that we are not called upon to separate ourselves from the physical world of chaos. Instead, we embrace chaos to eradicate our negative traits and to nurture transformation. Throughout history, this has been a difficult endeavor. The peoples of the past, such as the Tower of Babel generation, chose the easy path to spiritual Light, with dire consequences. We must be careful not to fall into that same trap. In the biblical story, a group of evil people seek to build a tower that will reach Heaven. They intend to challenge God and seek world domination.

The Zohar quotes the verse from the Torah: And they said, come, let us build us a city and a tower, whose top may reach to heaven: and let us make ourselves a name.

The Zohar reveals that the terms City and Tower allude to the highest levels of the dark spiritual forces. The word name refers to the Names of God, or the power of the Hebrew letters. It is the letters that will allow the evil ones to access negative spiritual forces. God then confuses their language, creating seventy other tongues so that the power of the Hebrew letters can never be used for destructive purposes.

This section helps us to remain true to our spiritual path, and stops us from falling to the temptations of paths that always appear easier.

335. Come and behold: Observe WHAT HAS BEEN WRITTEN: "And the whole world was of one language and one speech" (Beresheet 11:1). What is written next? "And it came to pass, as they journeyed from the east (also, 'yore')" (Beresheet 11:1). FOR THEY TRAVELED AWAY from the One who is 'before' all. IN OTHER WORDS, THEY DREW DOWN THE ILLUMINATION OF THE LEFT, WHICH THE ONE WHO IS BEFORE ALL HAD FORBIDDEN THEM TO DO. THEREFORE, THE PASSAGE CONTINUES, "they found a plain in the land of Shinar" from where JUDGMENTS spread out in all directions. This is the beginning of Malchut's separation from THE HOLINESS. IT IS DESCRIBED BY THE PHRASE, "YOU ARE THIS HEAD OF GOLD" (DANIEL 2:38), BECAUSE "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHOLET 7:14). IN THE KLIPOT, THERE ARE ALSO FOUR ASPECTS: CHOCHMAH, BINAH TIFERET, AND MALCHUT. AND THE KLIPAH OF BABYLON IS CHOCHMAH OF THE KLIPAH. HENCE, IT IS THE HEAD OF ALL OF THE KLIPOT.

335. תָּא חֲזִי, וַיְהִי כֹל הָאָרֶץ שְׂפָה אַחַת וּגּוֹי. לְבַתֵּר מֵהַ כְּתִיב, וַיְהִי בְּנִסְעָם מִקְדָּם. מֵהָהוּא קְדַמָּא דְעֵלְמָא. וַיִּמְצְאוּ בְקַעָה בְּאֶרֶץ שֹׁנַעַר. דְּהָא מִתְמַן, מִתְפָּרְשֵׁן לְכָל אֵינוֹן סְטָרִין, וַאֲיֵהוּ רִישׁ מַלְכוּ לְאַתְבָּרָא.

336. You might ask: Since it has already been written: "And a river went out of Eden to water the garden, and from hence it was parted" (Beresheet 2:10), how CAN WE SAY THAT THE PLAIN (LIT. 'PARTITION') IN THE LAND OF SHINAR WAS THE BEGINNING OF THE SEPARATION? AND HE REPLIED: It is certain THAT THE SEPARATION STARTS AFTER OR BEYOND MALCHUT OF ATZILUT, WHICH IS THE SECRET OF THE GARDEN. When they journeyed from THE GARDEN, THEY FOUND THE PLAIN IN THE LAND OF SHINAR, and the separation was complete. If they gathered IN THE GARDEN to suck, BUT DO NOT DRAW THE ILLUMINATION OF THE LEFT, then there was no separation. THAT IS WHY THE VERSE STATES THAT FROM THE GARDEN "IT WAS PARTED." Only when they journeyed away FROM THE GARDEN did the separation occur, as it is written: "as they journeyed from the east," OR FROM THE GARDEN, they "found a plain," as previously explained. HAD THEY NOT LEFT THE GARDEN, THEY WOULD NOT HAVE FOUND A PLAIN IN THE LAND OF SHINAR AND THEY WOULD NOT HAVE BEEN SEPARATED FROM HOLINESS. THIS IS WHY THE PLAIN IN THE LAND OF SHINAR IS CONSIDERED TO BE THE BEGINNING OF THE SEPARATION.

336. וְאִי תִימָא, הָא כְּתִיב וְנָהַר יוֹצֵא מֵעַדֵן לְהַשְׁקוֹת אֶת הַגֶּן וּמִשָּׁם יִפְרָד. וְדָאֵי הֲכִי הוּא, דְכִיּוֹן דְנִטְלֵי מִתְמַן, הוּי פְרוּדָא, וְכַד אֵינוֹן כְּנִישִׁין תְּמַן לִינְקָאָה לָא הוּי פְרוּדָא. וְכַד נִטְלִין הוּי פְרוּדָא, דְכְּתִיב וַיְהִי בְּנִסְעָם מִקְדָּם, וַיִּמְצְאוּ בְקַעָה. כְּמָה דְאַתְמַר.

337. "And the whole world was of one language and one speech," because it had one basic and essential foundation, MERCY. All peoples had faith in the Holy One AND WOULD NOT SIN BEFORE HIM. But what does it say? It says, "And it came to pass, as they journeyed from the east" --MEANING THAT THEY "DRIFTED AWAY" from the First and Foremost of the world and from the universal faith, and "they found a plain." They did indeed find something, something that would cause them to leave the supernal faith, AS SHALL BE EXPLAINED.

337. וַיְהִי כֹל הָאָרֶץ שְׂפָה אַחַת וּדְבָרִים אַחָדִים. דְּהָא כְּדִין עֵלְמָא, בִּיסוּדָא וְעִקְרָא וְשִׁרְשָׁא חָדָא, וּמְהִימְנוּתָא חָדָא, בִּיהַ בְּקַדְשָׁא בְרִין הוּא. מֵהַ כְּתִיב, וַיְהִי בְּנִסְעָם מִקְדָּם. מִקְדַּמָּא עִקְרָא דְעֵלְמָא, מְהִימְנוּתָא דְכָלָא. וַיִּמְצְאוּ בְקַעָה. מְצִיָּאָה אֲשַׁבְּחוּ, וְנִמְקוּ בָּהּ מִתְחוּת מְהִימְנוּתָא עֲלָאָה.

338. Come and behold: What is said of Nimrod? It is said: "And the beginning of his Kingdom was Bavel (Babylon)" (Beresheet 10:10). For he drew POWER from Bavel (Babylon) that helped him to cling on to the dominion of the Other SIDE. IT ALSO READS, "they found a plain in the land of Shinar," MEANING they filled their hearts WITH DESIRE derived from Shinar, to leave the upper dominion and join a different power. For THE LAND OF SHINAR, WHICH IS BAVEL, IS THE HEAD AND ROOT OF SEVERENCE FROM THE HOLY ONE, BLESSED BE HE.

338. תָּא חֲזִי, נִמְרוֹד מֵהַ כְּתִיב בִּיהַ, וְתֵהִי רֵאשִׁית מַמְלַכְתּוֹ בְּבָל. דְּהָא מִתְמַן נִטְל לְאַתְאֲחָדָא בְּרִשׁוֹ אַחָרָא. וְהֲכָא, וַיִּמְצְאוּ בְקַעָה בְּאֶרֶץ שֹׁנַעַר. מִתְמַן נִטְלוּ בְּלִבְיָהוּ, לְאַפְקָא מִרְשׁוּתָא עֲלָאָה, לְרִשׁוֹ אַחָרָא.

339. "And they said, come, let us build us a city and a tower, whose top may reach to heaven; and let us make ourselves a name." Rabbi Chiya quoted the verse: "And the wicked are like the driven sea" (Yeshayah 75:20). HE ASKED: Is there a "driven sea?" AND HE REPLIED: Yes, indeed, because when the sea leaves the bed, in which it belongs and starts to sway uncontrollably, ATTEMPTING TO OVERCOME THE BOUNDARIES OF THE SAND THAT HOLDS IT IN PLACE AND POUR OVER THE LAND, it is driven from its place. It is like a drunkard who cannot sit steadily in his place and sways up and down. Why is that? Because "it cannot rest and its waters cast up mire and dirt" (Yeshayah 75:20), from its floor up to its shore.

340. Similarly, the wicked GENERATION OF THE TOWER OF BAVEL CALLED DOR HAPELAGA (LIT. "THE GENERATION OF SEPARATION"), who left the right and proper way, AND THE FIRST AND FOREMOST OF THE WORLD, and were as directionless and purposeless as drunken men. THEY ATTACHED THEMSELVES TO BINAH OF THE KLIPAH, straying from the straight path and taking a crooked one. THE CROOKED PATH WAS THE PLAIN OF THE LAND OF SHINAR AND THE FLAW THAT THEY FOUND THERE. Why did this happen? Because "it cannot rest." The crookedness of their way, WHICH IS THE FLAW THAT THEY FOUND IN HER, caused them to be purposeless and restless, UNTIL THEY SAID, "LET US BUILD OURSELVES A CITY AND A TOWER..."--THAT IS THEY BUILT CHOCHMAH AND BINAH OF THE KLIPOT.

341. Not only that, but they were full of anger when they uttered these words. THAT IS, WHEN THEY SAID, "LET US BUILD OURSELVES A CITY AND A TOWER," THEY INTENDED TO FULFILL THEIR LUST, SINCE A GLUTTON IS ALWAYS IRATE. Their words were "mire and dirt," AND THE VERSE DESCRIBES THEIR ACTION AS, "ITS WATERS CAST UP MIRE AND DIRT," WHICH IS A REFERENCE TO THE ASPECTS OF THE KLIPAH CALLED "MIRE AND DIRT." They brought up filth and abomination from their mouths. THEY BROUGHT ON THE DEFILEMENT OF THE SERPENT, WITH THE WORDS, "LET US BUILD OURSELVES..." until they were themselves defiled by the Serpent.

342. Come and behold: "And they said, come, let us build ourselves a city and a tower whose top may reach to heaven." The word "come" is an invitation. The words, "let us build ourselves a city and a tower whose top may reach to heaven," WERE UNACCOMPANIED BY ACTIONS. THE UTTERANCE OF THE WORDS ALONE CAUSED THE BUILDING OF THE CITY AND TOWER IN THE UPPER WORLDS. The people took bad advice, following the stupidity and vanity of their hearts, and going against the Holy One, blessed be He.

343. Rabbi Aba then said that they followed the stupidity of their hearts, but they used the Chochmah of the Klipah to leave the upper dominion OF HOLINESS and enter the dominion OF THE KLIPOT, exchanging His glory, blessed be He, with that of a strange El. In this, there is a secret of supreme wisdom.

344. "Let us build ourselves a city and a tower whose top may reach to heaven." Come and behold: When they reached the plain that was the foreign dominion, THE PLACE WHERE THE FLAW OF BINAH OF THE KLIPAH HAD SETTLED, it was revealed to them that the place was "stuck among the fishes of the sea." IN OTHER WORDS, THE COMPLETE VESSELS OF BINAH WERE REVEALED TO THEM, AND IT WAS PROPER FOR HUMAN DWELLING AND FOR THE RECEPTION OF CHOCHMAH. THE "SEA" REFERS TO CHOCHMAH, AND THE "FISHES OF THE SEA" ARE THE LEVELS OF CHOCHMAH. They said, "This is the place to settle and strengthen our hearts, and let the lower beings enjoy themselves, AND DRAW THE LIGHT DOWNWARD FROM THE 'PLACE' OF THE KLIPOT." Having found the place, they immediately said, "let us build us a city" and establish a city and a tower for ourselves.

339. וַיֹּאמְרוּ הִבֵּה נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁ בְּשָׁמַיִם וְנַעֲשֶׂה לָנוּ שֵׁם. ר' חִיָּיא פִתַּח, וְהִרְשָׁעִים כִּיִּם נִגְרַשׁ וְגו'. וְכִי אֵית יָם נִגְרַשׁ. אֵינן. דְּכַד יִמָּא נִפְקָא מִתְקוּנָיָה, וְאִזִּיל בְּלֵא חֲבֵלָא, כְּדִי נִגְרַשׁ וְאִתְתַּרְךְ מֵאֲתָרֵיהּ, כְּמֵאן דְּרֵוּי חֲמָרָא, וְלֹא יִתִּיב עַל בּוּרְיָיָהּ, וְסִלְקָא וְנַחֲתָא. מ"ט בְּגִין, כִּי הִשְׁקֵט לֹא יוּכַל וְיִגְרָשׁוּ מִימֵי רַפְשׁ וְטִיט. דְּמִפְקוּ מִימּוֹ, כֹּל הֵהוּא טִינָא דִּימָא, וְכֹל טְנוּפָא לְשִׁמּוּתֵיהּ.

340. כְּגִוּוֹנָא דָא, אֵינּוּן רְשָׁעִים, דְּנִפְקָא מֵאֲרַחָא דְתִקְנָא, וְאִזִּיל כְּרֵוּי חֲמָרָא, בְּלֵא תְקוּנָא, דְּנִפְקֵי מֵאֲוֹרַח מִיִּשְׁר, לְאֲוֹרַח עָקִים. מ"ט בְּגִין, כִּי הִשְׁקֵט לֹא יוּכַל. דְּהָא עָקִימוּ דְאֲרַחֲוֵיהּ גְרִים לֹון, לְמַהֲךְ בְּלֵא תְקוּנָא, וְבֵלֵא שְׂכִיבוּ.

341. וְלֹא עוֹד, אֵלֵא, דְּכֹל רוּגְזָא דִירְהוּ, בְּשַׁעֲתָא דְאֲמַרֵי מְלָה מְפּוּמִיָּהּ, הֵהוּא מְלָה, רַפְשׁ וְטִיט. כְּלָהוּ מִפְקֵי טְנוּפָא וְגִיעוּלָא, מְפּוּמִיָּהּ לְבַר, עַד דְּמִסְתַּבֵּי, וּמִסְאֵבֵי לֹון.

342. תָּא חֲזִי, וַיֹּאמְרוּ הִבֵּה נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בְּשָׁמַיִם. לִית הִבֵּה: אֵלֵא הַזְּמַנָּה בְּעֵלְמָא. נִבְנֶה לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בְּשָׁמַיִם. כְּלָהוּ בְּעֵיטָא בִישָׂא, אֲתוּ לְסַרְבָּא בֵיָהּ, בְּקִדְשָׁא בְרִין הוּא. בְּשִׁטּוּתָא אֲתוּ בְּטַפְשׁוֹ דְלֵבָא.

343. אָמַר ר' אָבָא, שְׁטוּתָא נְסִיבוּ בְלִבֵּיָהּ. אָבֵל בְּחֻכְמָה דְרִשִׁיעוּ אֲתוּ, בְּגִין לְנִפְקָא מֵרִשׁוֹ עֲלָאָה, לְרִשׁוֹ אַחֲרָא, וְלֹאֲחֻלְפָא יְקָרִיָהּ, לִיקְרָא נּוֹכְרָאָה. וּבְכֵלֵא אֵית רְזָא דְחֻכְמָתָא עֲלָאָה.

344. הִבֵּה נִבְנֶה לָנוּ עִיר וּמִגְדָּל. תָּא חֲזִי, כְּד מְטוּ לְהָאֵי בְּקַעָה, דְאִיְהוּ רִשׁוֹ נּוֹכְרָאָה, וְאִתְגַּלִּי לְהוּ, אֲתַר דְשְׁלִטְנוּתָא דָא תְקִיעַ בְּגוּ נּוּנֵי יִמָּא. אָמַרוּ, הָא אֲתַר, לְמִיתֵב וְלֹאֲתַתְקַפָּא לְבָא, לְאִתְהַנְּאָה בֵיָהּ, תְתַאֵי מִיַד הִבֵּה נִבְנֶה לָנוּ עִיר. נִתְקִין בְּאֲתַר דָּא, עִיר וּמִגְדָּל.

345. "And let us make us a name"-this place of Klipot shall be Elohim for us. REFERRING TO THE PLACE OF THE KLIPOT, and not any other. The words, "build a city and tower," indicate THAT THEY PLANNED TO DRAW DOWN THE LIGHT OF CHOCHMAH AND BINAH OF THE KLIPOT, WHICH ARE CALLED A CITY AND A TOWER. Why should we climb up AND DRAW THE LIGHT FROM HERE UPWARD, when we are unable to enjoy anything that is above. Here, we have found a vantage point from which TO DRAW LIGHT DOWNWARD. And we shall "make us a name," AN Elohim to worship here, "lest we be scattered abroad" to the other levels and to all FOUR corners of the world.

Sitrei Torah - Concealed Torah

346. The builders of the city and the tower spoke only the holy language (Hebrew) known to the serving angels. That is why it is written: "and now nothing will be restrained from them..." (Bereshheet 11:6). Had they spoken a different language, one unknown to the supernal angels, they would not have succeeded. For the actions of demons do not last for long, only long enough for human beings to see and not longer.

347. "And of one speech," indicates that to varying degrees, they were familiar with the levels on high. They confused no level with another. It says, "and of one speech," BECAUSE THE LEVELS WERE AS CLEAR TO THEM AS "ONE SPEECH." THEY HAD NO PROBLEM IN KNOWING THEM. But they took bad advice, the advice of Chochmah. Therefore, it is written: "come, let us build a city and a tower," REFERRING TO THE CHOCHMAH OF THE KLIPAH.

348. All was according to the secret of wisdom. They planned to strengthen the power of the Other Side in the world and worship it because they knew that all evil Judgment descends from there to the worlds. In so doing, they hoped to drive away the level of Holiness.

349. "A city and a tower" relates to the supernal Chochmah. They knew that the Holy Name, MALCHUT, is only strengthened on earth by a city and a tower. A city is required, as it says: "the city of David which is Tzion" (I Melachim 8:1), and a tower, as it says: "Your neck is like the tower of David" (Shir Hashirim 4:4). THAT IS, THE HOLY NAME, WHICH IS MALCHUT OF DAVID, IS ALSO CALLED A CITY AND A TOWER. THESE NAMES SUGGEST MALCHUT DRAWING DOWN THE CHOCHMAH. They also acted upon the wisdom OF THE OTHER SIDE, in order to establish its dominion on earth. THE OTHER SIDE IS THE OPPOSING POWER OF MALCHUT. They wanted it to drive MALCHUT--CALLED the 'Master of the Entire World'--from its place.

350. "And let us make us a name" like that of the other, HOLY SIDE in the upper worlds. We will strengthen it, so that it will stay with us and we will have a name in the land. AS THE HOLY SIDE SHINES FROM BELOW UPWARD, WE WILL DRAW THE LIGHT FROM ABOVE DOWN TO EARTH. "Lest we be scattered abroad" : they knew that they were about to be scattered all over the face of the earth, and therefore joined together to accomplish their goal and build THE CITY AND THE TOWER with Chochmah.

345. וְנַעֲשֶׂה לָנוּ שֵׁם. אֶתֶר דָּא יְהֵא לָן לְדַחְלָא, וְלֹא אַחְרָא, וְנִבְנֶה לְאֶתֶר דָּא, עִיר וּמְגִדָּל. לְמַה לָּן לְסַלְקָא לְעֵילָא, דְּלֹא נִיכּוּל לְאַתְהֵנָּא מִנָּה. הָא הֵכָא אֶתֶר מִתְקַנָּא. וְנַעֲשֶׂה לָנוּ שֵׁם. דְּחָלָא לְמַמְלַח תַּמּוּן. פֶּן נִפּוּץ: לְדִרְגִין אַחְרָנִין, וְנִתְבַּדֵּר לְסִטְרֵי עֲלֵמָא.

346. קוּמְטוּרָא דְהֵרְמָנָא, מִמְלַלָן בְּלִשׁוֹן הַקְּדָשׁ, דְּמַה"שׁ אֲשֶׁתְּמוּדְעָן בֵּיהּ, וְלֹא הוּוּ מִמְלַלִין בְּלִישׁוֹן אַחְרָא. בְּגִין כֵּךְ כְּתִיב וְעַתָּה לֹא יִבְצֵר מֵהֶם וּגו'. דְּאֵלְמָלִי מִשְׁתַּעֲאֵן בְּלִישׁוֹן אַחְרָא דְּמִלְאֲכֵי עֲלָאֵי לֹא הוּוּ אֲשֶׁתְּמוּדְעָן בֵּיהּ, גִּרְע חֲשִׁיבוּ דְּאִינּוּן חֲשְׁבִין לְמַעַבְד. בְּגִין, דְּעוֹבְדָא דְּשָׂדִין, לֹא אִיהוּ אֱלֹא בְּרַגְעָא חָדָא, לְחֻזוּ בְּנֵי אֲנָשָׁא, וְלֹא יִתִּיר.

347. וּדְבָרִים אַחְרִים. הָיוּ יִדְעִין דְּרִגִין עֲלָאֵין, כֹּל חַד וְחַד, עַל בּוּרְיָנִיהּ, וְלֹא אֶתְחַלֵּף לְהוּ דְּרִגָּא. וּבְגִין כֵּךְ כְּתִיב, וּדְבָרִים אַחְרִים. וּבְגִין כֵּךְ, אֲתִיְעֵטוּ בְּעִטָּא בִישָׁא, עִיטָא דְּחֻכְמָתָא, דְּכְתִיב הִבֵּה נִבְנֶה לָנוּ עִיר וּמְגִדָּל.

348. כֹּלָא בְּרִזָּא דְּחֻכְמָתָא הוּא, וּבְעוּ לְאַתְקַפָּא בְּאַרְעָא, סִטְרָא אַחְרָא, וְלִמְמַלַּח פּוֹלְחָנָא דִּילֵיהּ. בְּגִין הָיוּ יִדְעִין, דְּהָא כֹּל דִּינִין בִּישׁוֹן, מִתַּמּוּן נַחְתִּין לְעֵלְמִין. וּבְעִינִין לְדַחְוֵי דְּרִגָּא דְּקַדְשָׁא.

349. עִיר וּמְגִדָּל: דָּא חֻכְמָתָא עֲלָאָה. הוּוּ יִדְעֵי דְּשִׁמְא קְדִישָׁא, לֹא אֶתְתַקַּף בְּאַרְעָא, אֱלֹא בְּעִיר וּמְגִדָּל. עִיר: דְּכְתִיב עִיר דְּוֹד הִיא צִיּוֹן וּגו'. מְגִדָּל: דְּכְתִיב כְּמִגְדַל דְּוֹד צוּאֲרַךְ. וּבְחֻכְמָתָא עֲבָדוּ לְמַהוּי שְׁלִטְנָא דְּסִטְרָא אַחְרָא בְּאַרְעָא, דְּדַחְוִיא אֲדוּן כֹּל הָאָרֶץ מֵאַתְרֵיהּ. וְלְמַהוּי דִּינּוּרָא לְסִטְרָא אַחְרָא בְּאַרְעָא.

350. וְנַעֲשֶׂה לָנוּ שֵׁם. כְּמַה דְּאַחִידָא אִיהוּ שֵׁם לְעֵילָא, נִתְקִיף לָהּ בִּינָנָא, לְמַהוּי שֵׁם בְּאַרְעָא. פֶּן נִפּוּץ. יִדְעָא הוּוּ יִדְעִין, דִּיתְבַּדְרוּן מַעַל אִפּוּ אַרְעָא. וּבְגִין כֵּךְ, הוּוּ מִתְיַחֲדִין לְמַעַבְד עֲבִידָתָא דָּא בְּחֻכְמָא.

351. The Other Side includes male and female, and they are the strength of the filth of harsh Judgment. When Adam sinned BY EATING OF THE TREE OF KNOWLEDGE, THE MALE AND FEMALE OF THE OTHER SIDE WERE STRENGTHENED IN THE WORLD. Adam and Eve did, in fact, cause THE OTHER SIDE to be strengthened. As it is written: "which the children of man built," referring to Adam's children, who brought the dominion of the Other Side, which is the Side of Evil, upon the world. Like the Holy Side, the Other Side has no power to rule in the world without a city and a tower. Therefore, they built a city and a tower to give it dominion in this world.

352. "And Hashem came down to see" (Beresheet 11:5). The Holy Name came down to observe their deeds, the building they built, and how they spoke the Holy Language and successfully communicated and adjured with all the holy levels. When the Holiness came down, the levels became confused, the upper ones descending and the lower ones rising. Because the levels were no longer properly placed AND BECAUSE THEIR NAMES HAD BEEN CHANGED, THEY COULD NO LONGER COMMAND THEM. He confused their language, dividing it into 70 languages, and scattered them to all FOUR corners of the world.

353. There is one governor in heaven who holds all the keys to the happenings of the world. He stands waiting FOR THOSE WHO SEEK HIM, but he is only available at certain known hours and times of the day. They were familiar with the secret of the Wisdom and they knew all the secrets of this governor. They used utterances to open and close THE GATES OF THE HIDDEN MYSTERIES. USING WORDS, THEY COMMANDED THIS SUPERNAL GOVERNOR, THE GREATEST GOVERNOR AND THE LEADER OF THE WORLD, IN BUILDING THE CITY AND THE TOWER. When their language became confused, everything became impossible, THEY WERE NO LONGER ABLE TO BIND THIS GOVERNOR WITH OATHS.

354. In that plain, they found ready a place for strengthening the Evil side, but were still unable to fortify it. So, the power of the Other Side remained latent in that plain until the armies and camps of those who built the city and the tower, NAMELY THE SONS OF EFRAIM, traveled and reached it. AS HE CONCLUDES, there they came under the influence of that Side and were killed.

355. Those who did not wish to leave under the influence of the End of the Right, THE SONS OF EFRAIM WHO LEFT EGYPT BEFORE THE END OF THE TIME OF EXILE, panicked. They fell under the influence of the End of Days, on this plain, the strength of which had been weakened AT THE TIME OF THE GENERATION OF THE TOWER OF BAVEL (BABYLON). NOW, BECAUSE OF THEIR MISDOINGS, THE OTHER SIDE RETURNED TO POWER AND KILLED THEM ALL. This is why the verse says: "the valley which was full of bones" (Yechezkel 37:1).

356. THE OTHER SIDE was strengthened by the idol that Nevuchadnetzar built, and then it was weakened by the bones OF THE SONS OF EFRAIM, WHICH YEHEZKEL BROUGHT BACK TO LIFE. Therefore, the idol THAT NEVUCHADNETZAR ESTABLISHED was shattered by the image, DRAWN FROM THE HOLY SIDE, of the forefathers who were brought back to life and rose and stood on their feet.

351. סֵטְרָא אַחְרָא, אִיהוּ דְכַר וְנוֹקְבָא, תּוֹקְפָא דְזוּהֵמָא דְרִינָא קְשִׁיָא. וְכַמָּה דְאָדָם חָב בְּהוּ, וְאִתְקַפּוּ בְּגִינְיָה עַל עֲלָמָא. אוּף הָכִי אֵינּוּן עֲבָדִין דְאִתְתַּקְּףוּ יְתִיר, דְכְתִיב אֲשֶׁר בְּנוּ בְנֵי הָאָדָם. בְּנוּי דְאָדָם קְדַמָּא, דְאִיִּיתֵי וְאֲשֵׁלִיט סֵטְרָא אַחְרָא עַל עֲלָמָא, סֵטְרָא בִישָׁא. כְּמָה דְסֵטְרָא דְקְדוּשָׁה, לָאו שְׁלִטְנִיה בְּהָאֵי עֲלָמָא, אֲלֵא בְעִיר וּמְגִדָּל. אוּף הָכִי חֲשִׁיבֵי אֵינּוּן, לְמַבְנֵי עִיר וּמְגִדָּל, לְמַשְׁלֵט הָאֵי סֵטְר בִישָׁא בְעֲלָמָא.

352. וַיֵּרֵד ה' לְרִאוֹת, נַחַת הָאֵי שְׁמָא דְקְדִישָׁא, לְמַחְזֵי עוֹבְדֵיהוֹן דְּבְנֵינָא דְבְנוּ. וְאֵינּוּן הוּוּ מְמַלְלֵן בְּלִשׁוֹן קְדָשׁ, לְגַבֵּי כָל אֵינּוּן דְרִגִין קְדִישִׁין, וְהוּוּ מִצְלִיחִין. כִּיּוֹן דְנַחַתת קְדוּשָׁה, אִתְבְּלַבְלוּ כָל אֵינּוּן דְרִגִין, עֲלָאִין נַחְתוּ, וְתַתְּאִין סְלִיקוּ, וְלֵא הוּוּ קִיּוּמִין בְּאַרְח מִישׁוּר, כְּמָה דְהוּוּ. וְלִבְתָּר בְּלַבְל לִישְׁנָהוֹן בְּע' לִישׁוֹן, וְאִתְבְּדְרוּ לְכָל סֵטְרֵי עֲלָמָא.

353. חַד מְמַנָּא הוּא בְרִקִיעָא, וְבִיה קִיּוּמִין כָּל מַפְתָּחִין, דְעוֹבְדֵי עֲלָמָא. וְאִיהוּ קִיּוּמָא זְמִין, בְּשַׁעֲתֵי וְרַגְעֵי דִיּוּמָא. וְאֵינּוּן הוּוּ יַדְעִין בְּרִזָּא דְחֻכְמָתָא, גְּנָזָא דְהָאֵי מְמַנָּא. וְהוּוּ פְתַחֵי וְסַגְרֵי, וּמִצְלַחֵי בְעוֹבְדֵיהוֹן, בְּמִימְרָא דְסוּמְהוֹן. כִּיּוֹן דְאִתְבְּלַבְל מִימְרָא דְלֵהוֹן, כְּלָא אִתְמַנַּע מְנִיְהוּ.

354. וְאִתְר מִתְקַן אֲשַׁכְּחוּ, בְּהוּא בְקַעָה. סֵטְרָא דְסֵטְרִין. וְיִמְצָאוּ בְקַעָה. אִתְר מִתְקַן לְהָאֵי סֵטְרָא בִישָׁא דְבַעוּ אֲנוּן לְאִתְקַפָּא וְאִתְמַנְעוּ. תּוֹקְפָא דְהוּא סֵטְרָא הוּוּ תְלִיא לְאִתְפַּרְעָא בְּהוּא בְקַעָה, עַד דְנִטְלָא תַמָּן חִילִין וּמִשִּׁירִין, כְּגוּוּנָא דְאֵינּוּן דְבְנוּ קְרָתָא וּמְגִדָּלָא. וְאִתְהִיבּוּ כְלָהוּ בִידְהָא, וְאִתְקַטְלוּ תַמָּן.

355. אֲנוּן, דְלֵא בְעוּ לְמִיפְק בְּקַץ הַיָּמִין, אִתְבְּהִילוּ וּנְפְלוּ בְקַץ הַיָּמִים. בְּהוּא אִתְר, דְאִתְחַלַּשׁ תְּקַפָּא בְקְדַמִּיתָא, בְּהָאֵי בְקַעָה. וְע"ד כְּתִיב, וְהִיא מְלֵאָה עֲצָמוֹת.

356. וְאִתְתַּקְּפַת בְּהוּא צוּלְמָא, דְאִקִּים נְבוּכַדְנֶצַּר. וְאִתְבַּר תּוֹקְפָא לְבְתָר, בְּאֲנוּן גְרַמִּין, וּבְהוּא צוּלְמָא דְאֵינּוּן קְדַמָּאֵי קִיּוּמוֹ, וְקָמוּ עַל רַגְלֵיהוֹן. וְהוּא צוּלְמָא אִתְבַּר.

357. Then all the peoples of the world realized that there is no Supreme Deity besides the Holy One, blessed be He. Not only that, but His Name was sanctified by Chananya, Mishael, and Azarya, BECAUSE OF WHOM THE POWER OF THE OTHER SIDE WAS BROKEN. And all THESE EVENTS occurred in one day. Therefore it says: "they shall sanctify My name, and sanctify the Holy One of Ya'akov" (Yeshayah 29:24). BECAUSE THESE THREE EVENTS-THE RESURRECTION OF THE DEAD THAT YEchezkel PERFORMED, THE SANCTIFICATION OF THE HOLY NAME BY CHANNANYA, MISHAEL, AND AZARYA, AND THE SHATTERING OF THE IDOL OF NEVUCHADNETZAR-ALL OCCURRED IN ONE SINGLE DAY, (AS IT SAYS IN SANHEDRIN 92B), SIX MIRACLES OCCURRED IN THAT ONE DAY.

(End of Sitrei Torah)

358. "And Hashem came down to see the city and the tower." This was one of the ten times that the Shechinah came down to earth. HE ASKED: What did He see that He did not know beforehand? AND HE ANSWERED: To see means to observe with Judgment. As it is written: "May Hashem see and judge" (Shemot 5:21).

359. "The city and the tower:" We should note what is written here, because it does not say 'to see the people,' but rather, "to see the city and the tower." Why? Because when the Holy One, blessed be He, observes in order to make His Judgment, He first observes the upper levels, WHICH ARE THE ROOTS, and then the lower ones, WHICH ARE THE BRANCHES. The matter OF THE CITY AND TOWER reached high above TO THE WORLDS ABOVE and therefore the observance was first on high. As it is written: "to see the city and the tower," INDICATES THE CITY AND TOWER OF THE WORLDS ABOVE.

360. "Which the children of Man (Adam) built." HE ASKED: Why does it say the "children of Adam?" AND HE ANSWERED THAT THE VERSE IMPLIES THAT THEY ARE the sons of Adam, who rebelled against His Master and brought death upon the world. THAT IS, THEY FOLLOWED IN HIS FOOTSTEPS. The words, "which the children of Adam (Man) built," indicate that they actually built it. EVEN THOUGH THEIR WORDS, "GO, LET US BUILD OURSELVES . . ." WERE MERE WORDS, as soon as they uttered them, they caused it to be built in the upper worlds. THEY SAID OATHS WITH THEIR MOUTH AND WITH THEM THE CITY AND TOWER WERE BUILT.

43. "The gate of the inner court"

As the spiritual energy center of the earth, Israel cannot be overtaken by any negative forces. Though evil nations throughout history have conquered Israel, they eventually lost all their power after occupying the land. When we attach ourselves to Israel's power through these words, we receive the supernal Light of protection.

361. Rabbi Shimon started by quoting: "Thus says the Hashem Elohim. The gate of the inner courtyard that faces the east shall be shut the six days of work; but on the Shabbat day it shall be opened, and on the day of the new moon it shall be opened" (Yechezkel 46:1). He said that we should closely examine this verse, because there is a secret here. It says, "shall be shut the six days of work;" but why SHOULD IT BE SHUT?

357. וְכָרִין יָרְעוּ כָּל עַמּוּן דְּעֵלְמָא, דְּלִית אֱלוֹהַּ בְּרַ קְדָשָׁא בְּרִיךְ הוּא בְּלַחְדוּוֹי. וְתוּ דְאַתְקַדְשׁ שְׁמִיהּ, עַל יְדָא דְחַנְנִיָּה מִישָׁאֵל וְעִזְרִיָּה. וְכֹלָא בְּחַד יוּמָא, וְעַד כְּתִיב וְהִקְדִּישׁוּ אֶת קְדוּשָׁתָא וְעַקֵּב וְגו' (עַד כָּאן סִתְרֵי תוֹרָה).

358. וַיֵּרַד ה' לְרֹאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל. דָּא הוּא חַד מֵאִינוּן עֶשֶׂר זְמַנִּין, דְּנִחַתָּא שְׁכִינְתָּא לְאַרְעָא. וְכִי מָה הוּא לְרֹאוֹת, וְלָא הוּוּהוּ יָדַע מִקְדַּמַּת דְּנָא. אֲלָא, לְרֹאוֹת: לְאַשְׁחָא בְּדִינָא. כַּד"א, יִרְא ה' עֲלֵיכֶם וְיִשְׁפֹּט.

359. אֶת הָעִיר וְאֶת הַמִּגְדָּל. הֵבָא אִית לְאַסְתַּבְּלָא, דְּהָא לָא כְּתִיב, לְרֹאוֹת אֶת בְּנֵי הָאָדָם, אֲלָא, לְרֹאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל. אֲמַאי. אֲלָא, בְּשַׁעְתָּא דְּאַשְׁחָא קְדָשָׁא בְּרִיךְ הוּא בְּדִינָא, בְּקַדְמִיתָא יִשְׁגַּח בְּדַרְגָּא דְּלַעִילָא, וְלִבְתַּר בְּדַרְגָּא דְּלַתְתָּא. בְּקַדְמִיתָא בְּעֵלְאֵי, וְלִבְתַּר בְּתַתָּאי. וּבְגִין דְּהָאֵי מְלָה מְטָא לְעֵילָא, אֲשַׁחֲוִתָּא דְּלַעִילָא הוּוּהוּ בֵּיה בְּקַדְמִיתָא. דְּכְתִיב, לְרֹאוֹת אֶת הָעִיר וְאֶת הַמִּגְדָּל.

360. אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם. מַאי בְּנֵי הָאָדָם, בְּנוֹי דְּאָדָם קְדַמָּא. דְּמֵרַד בְּמַרְיָה, וְגַרְם מוֹתָא לְעֵלְמָא. אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם, בְּנוּיָא וְדָאי, אֲמָרוּ וּבְעוּ לְמַבְנֵי לְעֵילָא.

361. רַבִּי שִׁמְעוֹן פִּתַּח כֹּה אָמַר ה' אֱלֹקִים שְׁעַר הַחֲצַר הַפְּנִימִית הַפּוֹנֶה קְדָיִם יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם הַשְּׁבִיעִי יִפְתָּח. הָאֵי קְרָא אִית לְאַסְתַּבְּלָא בֵּיה, וְאִיהוּ רְזָא, כְּמָה דְּאַתְמָר, יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה. אֲמַאי.

362. Because the six days are the secular days, and the gate should be shut so that the secular does not make use of the sacred. "But on the Shabbat day it shall be opened, and on the day of the new moon it shall be opened," because at those times, the sacred makes use of the sacred, and the moon, WHICH IS THE FEMALE PRINCIPLE, shines in order to unite with the sun, WHICH IS ZEIR ANPIN.

363. Come and behold: This gate is not opened during the six secular days because during these days, the lower world, WHERE THE KLIPOT AND THE EXTERNAL POWERS RESIDE AND PREVAIL, is nourished. These secular days, WHICH ARE THE OTHER SIDE, rule over all the world except the Land of Yisrael.

364. And these SECULAR DAYS that rule OUTSIDE OF YISRAEL have no rule over the Holy Land, because of the closed gate. But on Shabbat and the New Moon, THE KLIPOT are removed FROM THIS WORLD and do not rule it. When the gate is opened, the world is happy and receives nourishment from it, and the world is not under the influence of the Other Side.

365. If you claim that these six days can rule alone, come and behold: the words, "that which faces the east (lit. 'before')" REFER TO THE GATE THAT FACES (STANDS BEFORE) BEFORE the time when THE KLIPOT took over. It used to perpetually look at the world, EVEN DURING THE SIX DAYS OF THE WEEK. But now THE GATE is only open to allow for the world's nourishment from Holiness on Shabbat and the New Moon. THEREFORE, all the days, NAMELY ALL THE SIX DAYS OF WORK, cling onto the day of Shabbat and are replenished by it. On that day, all the gates are opened and all, the upper and the lower beings, are pleased. THE SIX DAYS WOULD NOT BE ABLE TO SHINE IF THEY WERE NOT ATTACHED TO THE DAY OF SHABBAT, BECAUSE THEY WOULD BE MALNOURISHED. Come and behold: "And Hashem came down to see." He came down from the Holy to the secular to see what they had built, TO SEE THE CITY AND THE TOWER, WHICH ARE CHOCHMAH AND BINAH OF THE KLIPAH, THAT THEY HAD ERECTED for the world to worship.

366. Rabbi Yitzchak was sitting in front of Rabbi Shimon, and asked him: What did these people see that caused them to do such a foolish thing as to unite to rebel against the Holy One, blessed be He? Rabbi Shimon answered that we have already learned from the words, "and it came to pass, as they journeyed from the east," that they traveled from above downward, from the Land of Yisrael, and went down into Bavel (Babylon). There they said, "This is the place in which to settle."

367. "And let us make ourselves a name..." And the help from below shall be connected to this place, OUTSIDE OF THE LAND OF YISRAEL. For when Judgment comes to abide in the world, this place will be in opposition to it. From this place, the world will gain its sustenance and joy, because from above, FROM THE LIGHTS THAT ARE DRAWN FROM BELOW UPWARD, the world has scarce nourishment. And not only that, but we shall ascend and rise up to the heavens and declare war on Him, so that He shall not bring a Great Flood on earth as He did before.

362. אֵלֶּא, אֵלֶּיִן יְמֵי חוֹל, דְּתַרְעָא דָּא יְהִיֵּה סְגוּר. דְּלֵא לְאַשְׁתַּמְשָׁא חוֹל בְּקוּדְשָׁא. וּבְיוֹם הַשַּׁבָּת יִפְתָּח וּבְיוֹם הַחֹדֶשׁ יִפְתָּח. דְּהָא כְּדִין, שְׁמוּשָׁא דְקוּדְשָׁא בְּקוּדְשָׁא. וּכְדִין, אֲתַנְהִיר סִיְהָרָא לְאַתְחַבְרָא בְּשִׁמְשָׁא.

363. תָּא חֲזִי, תַרְעָא דָּא, לֵא אֲתַפְתַּח בְּאִינוּן שְׁתָּא יוֹמֵי דְחוֹל. בְּגִין דְּהָא בְּאִינוּן יוֹמֵי דְחוֹל, עֲלֵמָא תַתָּא אֲתִזֵּן, וְשִׁלְטִין כָּל אַנוּן שִׁית יוֹמֵי דְחוֹל עַל עֲלֵמָא. בְּרַ בְּאַרְעָא דְיִשְׂרָאֵל.

364. וְאִינוּן דְשִׁלְטִין, לֵא שְׁלֵטִי בְּאַרְעָא קְדִישָׁא. בְּגִין, דְּהַשְׁעֵר הַזֶּה, אִיהוּ סְגוּר. אֲבָל בְּיוֹם הַשַּׁבָּת וּבְיוֹם הַחֹדֶשׁ, כְּלֵהוּ מִתְעַבְרִין, וְלֵא שְׁלֵטִין. בְּגִין, דְּהַשְׁעֵר הַזֶּה, אִיהוּ פְתוּחַ, וְעֲלֵמָא אִיהוּ בְּחֻדְוָה, וְאַתִּזֵּן מִתַּמִּין, וְלֵא אֲתִיְהִיב עֲלֵמָא לְרִשׁוּ אַחֲרָא.

365. וְאִי תִימָא, דְכָל אִינוּן שִׁית יוֹמֵי, אִינוּן שְׁלֵטִין בְּלַחֲדִיָּיהוּ. תָּא חֲזִי. הַפּוֹנֵה קְדִים: עַד לֵא יְקוּמוּן לְשִׁלְטָאָה, אִיהוּ אֲסַתְכַל תְּדִיר בְּעֲלֵמָא. אֲבָל לֵא אֲתַפְתַּח לְאַתְזֵנָא עֲלֵמָא מְקוּדְשָׁא, בְּרַ בְּיוֹמָא דְשַׁבָּתָא, וּבְיוֹמָא דְחֹדֶשָׁא. וְכֵלֵהוּ יוֹמֵי, כְּלֵהוּ אֲתַדְבַּקֵּן בְּיוֹמָא דְשַׁבָּתָא, וְאַתְזֵנוּ מִתַּמִּין. דְּהָא בְּיוֹמָא דְשַׁבָּתָא כְּלֵהוּ תַרְעִין פְּתִיחִין, וְנִיחָא אֲשַׁתְכַּח לְכֵלָא, לְעֵלָאֵי וְתַתָּאֵי. תָּא חֲזִי. וַיֵּרַד ה' לְרִאוֹת. נָחַת מְקוּדְשָׁא לְחוֹל, לְאַשְׁגָּחָא בְּמַה דְּבִנוּ, וְקִיּוּמוּ קִיּוּמָא לְאַתְעֵרָא עַל עֲלֵמָא, לְדַחֲלָא לֹון.

366. רַבִּי יִצְחָק, הוּוּה יְתִיב קְמִיָּה דְרַבִּי שְׁמַעוֹן, אָמְרֵלוּ, מַה חֲמוּ אֵלֶּיִן, דְּעַבְדוּ שְׁטוּתָא דָּא, לְמַרְדָּא בֵּיהּ בְּקוּדְשָׁא בְּרִין הוּא, וְכֵלֵהוּ, בְּעִיטָא חֲרָא אֲתַקִּימוּ בְּדָא. אָמְרֵלוּ, הָא אֲתַמַּר, דְּכַתִּיב, וַיְהִי בְּנִסְעָם מִקֶּדֶם. אֲתַנְטִילוּ מְעִילָא לְתַתָּא. אֲתַנְטִילוּ מְאַרְעָא דְיִשְׂרָאֵל, וְנַחְתוּ לְבַבְל. אָמְרוּ, הָא הֲכָא אֲתַר לְמַדְבַּק.

367. וְנַעֲשֶׂה לָנוּ שֵׁם וּגו'. וַיְתַדְבַּק סִיְעָא דְלְתַתָּא, בְּאַתְרָא דָּא. בְּגִין דְּכֵד דִּינָא אֲתִי לְאַשְׁרָאָה בְּעֲלֵמָא, הָא אֲתַר דָּא לְקַבְלִיָּה. וּמַהְכָּא אֲתַהֲנוּ עֲלֵמָא, וַיִּתְזֹן. דְּהָא לְעִילָא, דְּחִיקוּ אִיהוּ לְאַתְזֵנָא עֲלֵמָא מְנִיָּה. וְלֵא עוֹד, אֵלֵּא, אַנְן נִסְק לְרַקִּיעָא, וְנַגַּח בֵּיהּ קְרַבָּא, דְּלֵא יַחוֹת טוֹמְנָא בְּעֲלֵמָא. כְּדַבְּרַמִּיתָא.

44. "And Hashem said, Behold: They are one people"

The biblical story of the Tower of Babel holds within it secrets concerning the power of unity. After the great Flood, the people of the world spoke a single language, which was Hebrew. A group of people living in the city of Babylon were using mystical black arts in an attempt to control and dominate the world.

These black arts were empowered by spiritual forces transmitted via the Hebrew letters. The Zohar states that even the Creator could not stop these evil magicians as long as they were unified by speaking the same language. The Creator therefore caused a fragmenting of their language, severing their lines of communication, and this shattered their unity. Unified evil will always have the capability to defeat and conquer good if disunity exists among the righteous. The only way to defeat unified evil is through total unity among the good. This portion of the Zohar helps inspire us to seek unity in all our relationships. We begin to recognize that the cause of any disunity is our own ego

368. "And Hashem said, Behold: They are one people, and they have all one language" (Bereshheet 11:6). Because their unity had enabled them to succeed, all the levels and all the nations below, THE BRANCHES OF THOSE LEVELS, were scattered. And what is written? "So Hashem scattered them abroad from there" (Bereshheet 11:6). THIS MEANS THAT THE HOLY ONE, BLESSED BE HE, PASSED JUDGMENT AND BROUGHT JUDGMENT UPON THE UPPER ROOTS, BECAUSE THE BRANCHES ARE AFFECTED BY THEIR ROOTS.

369. And if you ask: Then why was their language confounded? The answer is, because they all spoke the holy language, they were able TO COMMAND THE SUPERNAL ENTITIES WITH OATHS. Achieving the right intention of the heart depends on actions and words. By THE POWER OF THEIR INTENTIONS, they strengthened and aided the establishment of the place.

370. For that reason, their language was confounded, and they were no longer able to strengthen their intentions using the Holy Language. The supernal powers and entities know only the Holy Language, AND when their language was confounded, their strength flagged and their power was broken. THE CONFUSION OF THEIR LANGUAGE weakened their strength BELOW AND BROKE THEIR CONCENTRATION. THUS, their power was broken ABOVE.

371. Come and behold: The ability of the lower beings to BIND BY OATH and words of the Holy Language is known and accepted by all the Hosts of Heaven. They are strengthened by AND RECEIVE EXTRA POWER from it. They neither understand nor accept any language other than the Holy Language. Because the language of the people was confounded, "they ceased to build the city." Their power was broken and they could do nothing more with their intentions.

372. "Blessed be the name of the Holy One, blessed be He, from everlasting to everlasting; for wisdom and might are His" (Daniel 2:20). Because the Holy One, blessed be He, brought the secrets of supernal wisdom down to earth, the people became corrupt and wanted to provoke Him.

373. He passed the supernal Wisdom onto Adam, and through this wisdom, Adam knew the upper entities. Adam stuck to the evil inclination until the sources of Knowledge left him. Then he returned to his Master and part of this wisdom came back to him, but not as it had been before. And after that, through the book THE ANGEL RAZIEL GAVE HIM, he was able to achieve wisdom again. Later, the people sinned, BY MISUSING THIS WISDOM before THE HOLY ONE, BLESSED BE HE.

368. וַיֹּאמֶר ה' הֵן עַם אֶחָד וְשֵׁמָּה אַחַת לְכָלֶם. בְּגִין דְּכֻלְּהוּ בְּחֶדָּא, בְּיַחְוָדָא דְכֻלְּהוּן יַעֲבֹדוּן וַיִּצְלַחוּן בְּעֹבְדֵיהוּ. יַתְבַּדְרוּן דְּרִגְיוֹן, כָּל חַד לְסִטְרֵיהּ. וּבְגִין כֵּן, יַתְבַּדְרוּן כָּל הַגֵּי דְלִתְתָּא. מַה כְּתִיב וַיִּפֶץ ה' אוֹתָם מִשָּׁם.

369. וְאִי תִימָא, לִישְׁנָהוּן אַמְאֵי אַתְבַּלְבַּל. אֶלָּא, בְּגִין דְּכֻלְּהוּן מְמַלְלִין בְּלִשׁוֹן הַקּוֹדֶשׁ. הֵהוּא לִישְׁנָא, קָא עֲבִיד לֹון סִינְעָא, בְּגִין, דְּבְעֹבְדָא, וּבְמַלּוּלָא דְמוּמָא, תְּלִיין מְלִין אֵלִין, לְאֲרֵבְקָא כְּוֹנָה דְּלֵבָא, וּבְדָא עֲבָדֵי סִינְעָא לְהֵהוּא אֲתֵר, דְּבְעֵי לְאוּקְמָא.

370. וְעַל דָּא אַתְבַּלְבַּל לִישְׁנָהוּן, דְּלֵא יִכִּילוּ לְאַתְתְּקַפָּא רְעוּתְהוּן, בְּלִשׁוֹן הַקּוֹדֶשׁ. כִּיּוֹן דְּאַתְחַלְףָּ לִישְׁנָהוּן, לֵא אֶצְלַחוּ בְּעֹבְדָא. בְּגִין דְּחִילָא דְלַעִילָא, לֵא יִדְעִי, וְלֵא אֶשְׁתַּמּוּדְעֵי בְּר בְּלִשׁוֹן הַקּוֹדֶשׁ. וְכֵן אַתְבַּלְבַּל לִישְׁנָא דְלֵהוּן, אַתְחַלֵּשׁ חִילֵיהוּן, וְאַתְבַּר תּוּקְפָא דְלֵהוּן.

371. תָּא חֲזִי, דְּהָא מְלָה דְאִמְרֵי תְתָאֵי בְּלִשׁוֹן הַקּוֹדֶשׁ, כְּלֵהוּ חִילֵי שְׁמֵיָא יִדְעֵי בֵיהּ, וְאַתְתְּקַמֵּי בֵיהּ. וְלִישׁוֹן אַחֲרָא לֵא יִדְעִין, וְלֵא אֶשְׁתַּמּוּדְעֵי בֵיהּ. וְעַל דָּא, אֵלִין, כִּיּוֹן דְּאַתְבַּלְבַּל לִישְׁנָא דְלֵהוּן, מִיָּד וַיַּחְדְּלוּ לְבִנּוֹת הָעִיר. דְּהָא אַתְבַּר חִילֵיהוּ, וְלֵא יִכִּילוּ לְמַעַבְד מְדֵי, בְּרְעוּתָא דְלֵהוּן.

372. לְהוּי שְׁמֵיהּ דֵי אֱלֹהָא מְבָרַךְ מִן עֲלְמָא וְעַד עֲלְמָא דֵי חֲכֻמָּתָא וּגְבוּרָתָא דֵי לֵהּ הִיא. דְּהָא בְּגִין דְּאַנְחִית קִדְשָא בְּרִיךְ הוּא רִזִי דְחֲכֻמָּתָא לְעֲלְמָא, אַתְקַלְקְלוּ בֵיהּ בְּנֵי נֶשָׂא. וּבְעוּ לְאַתְגְּרָא בֵיהּ.

373. יְהֵב חֲכֻמָּתָא עֲלָאָה לְאַרְם הָרֵאשׁוֹן, וּבְהֵיָא חֲכֻמָּה דְאַתְגְּלֵי לֵיהּ, יִדְעֵי דְרִגְיוֹן, וְאַתְדַּבֵּק בִּיִצְרַר הָרַע, עַד דְּאַסְתַּלְקוּ מִנֵּיהּ מְבוּעֵי דְחֲכֻמָּתָא. וְלִבְתֵּר תֵּב קָמֵי מְאָרִיָּה. וְאַתְגְּלִיין לֵיהּ מְנִיָּהוּ, וְלֵא בְקִדְמִיתָא. לְבִתֵּר, בְּהֵהוּא סַפְרָא דִילֵיהּ, יִדְעֵי חֲכֻמָּאן, וְלִבְתֵּר, אֲתוּ בְנֵי נֶשָׂא, וְאַרְגִּיזוּ קָמֵיהּ.

374. Adam passed this wisdom to Noach, who used it to serve the Holy One, blessed be He. But what is written next? "And he drank of the wine and was drunken, and he was uncovered." He then passed it onto Avraham, who also used it to serve the Holy One, blessed be He. But then Yishmael, who was descended from him, angered the Holy One, blessed be He. From Yitzchak, came Esav. Ya'akov married two sisters.

375. He passed the wisdom to Moshe, of whom it was said: "He is trusted in all my house" (Bemidbar 12:17). There was no one like Moshe, who was faithful in all of the levels and whose heart was seduced by none, and who stood firmly in his supernal faith.

376. He passed the supernal wisdom on to King Solomon. And what is written about Solomon? "The man spoke to Itiel, even to Itiel and I will be able" (Mishlei 30:1). King Solomon said: "Itiel," meaning El, is with me (Heb. iti), and since wisdom belongs to Him, I shall succeed and be able to do what I want without fail. THAT IS, EVEN THOUGH THE TORAH SAYS THAT A KING SHOULD NOT TAKE MANY WIVES SO THAT HIS HEART WILL NOT BE SEDUCED, KING SOLOMON SAID: 'I SHALL MARRY MANY WOMEN AND MY HEART WILL NOT BE SEDUCED. FOR ITI-EL, EL IS WITH ME, AND HAS GIVEN ME HIS WISDOM.' BUT after that, IT IS WRITTEN: "Hashem raised up an adversary (the Satan) for Solomon" (I Melachim 11:14), ALLUDING TO THE FACT THAT IN HIS OLD AGE, HIS WIVES DID SEDUCE HIS HEART AND HE WAS PUNISHED.

377. Come and behold: Because of part of the wisdom that the generation of the Tower of Bavel (Babylon) received from their forefathers, they provoked the Holy One, blessed be He, and built the tower. They persisted until they were scattered all over the face of the earth, lost all their wisdom, and could accomplish nothing.

378. But in the future, the Holy One, blessed be He, shall arouse this wisdom in the world and all shall serve Him with it. As it is written: "And I will set my spirit within you, and cause you..." (Yechezkel 36:27). I will not cause you as I caused the first ones to corrupt the world by using it, BUT I WILL "cause you to walk in my statutes, and you shall keep my ordinances and do them."

379. Rabbi Yosi and Rabbi Chiya were walking together. Rabbi Yosi addressed Rabbi Chiya, saying: Let us discuss Torah. So Rabbi Yosi began by quoting: "For Hashem your Elohim walks in the midst of your camp, to deliver you, and to give you your enemies before you; therefore your camp shall be Holy, that He does not see an unseemly thing in you and turn away from you" (Devarim 23:15). SO HE ASKED: Why does it say, "For Hashem your Elohim walks," using the word mit'halech and not the term mehalech? AND HE REPLIED THAT this is similar to "walking (Heb. mit'halech) in the garden in the breeze of the day" (Beresheet 3:8). This HAS BEEN SAID of the Tree OF KNOWLEDGE from which Adam ate, which is THE FEMALE PRINCIPLE. So the word mit'halech refers to the Female Principle, while mehalech refers to the male aspect.

374. יֵהֵב חֲכֵמָתָא לְנוֹחַ, וּפְלַח בַּהּ לְקִדְשָׁא בְרִיךְ הוּא, לְבִתְרֵי מַה כְּתִיב, וַיִּשְׁתֶּי מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל. כִּמְהָ דְאִתְמַר. יֵהֵב חֲכֵמָתָא לְאַבְרָהָם, וּפְלַח בַּהּ לְקִדְשָׁא בְרִיךְ הוּא. לְבִתְרֵי, נִפְקַ מַנְיָה יִשְׁמַעְאֵל, דְאַרְגִּיז קַמֵי קִדְשָׁא בְרִיךְ הוּא. וְכֵן יִצְחָק, נִפְקַ מַנְיָה עֲשׂו. יַעֲקֹב נִסְבַּ תְּרִין אַחְתָּן.

375. יֵהֵב חֲכֵמָתָא לְמֹשֶׁה, מַה כְּתִיב בֵּיהּ, בְּכָל בֵּיתֵי נְאֻמָּן הוּא. וְלֹא הָוָה כְּמֹשֶׁה שְׁמֵשׁ מֵהֵימָן, בְּכָלְהוּ דְרַגִּין, וְלֹא סָטָא לְבֵיהּ, בְּתִיאֻבְתָּא דְחַד מִנְיָהּ, אֲלֵא קָאִים בְּמֵהֵימְנוּתָא עֲלָאָה, כְּדַקָּא יֵאוּת.

376. יֵהֵב חֲכֵמָתָא עֲלָאָה לְשִׁלְמָה מְלִכָּא. לְבִתְרֵי, מַה כְּתִיב בֵּיהּ בְּמִשְׁלֵי שְׁלֹמֹה, הַמֶּשֶׁא נְאֻם הַגִּבֹּר לְאִיתִיָּאֵל לְאִיתִיָּאֵל וְאִכְל. אֲמַר שְׁלֹמֹה אֲתִי אֵל, וְחֲכֵמָתָא דִּילֵיהּ הוּא. וְאוֹכֵל: וְאוֹכֵל לְמַעַבְדֵי רַעוּתֵי. לְבִתְרֵי וַיִּקַּם ה' שְׁטֵן לְשִׁלְמֹה וְגו'.

377. תָּא חֲזִי, בְּגִין זַעִירוּ דְחֲכֵמָתָא, דְאַשְׁכְּחוּ אֲלֵין מַהֵוּא חֲכֵמָה דְקִדְמָאֵי, אֲתַגְרוּ בֵּיהּ בְּקִדְשָׁא בְרִיךְ הוּא, וּבְנוּ מִגְדֵּל, וְעַבְדוּ כָּל מַה דְעַבְדוּ, עַד דְאַתְבְּדְרוּ מֵאַנְפֵי אַרְעָא, וְלֹא אֲשַׁתָּאֵר בְּהוּ חֲכֵמָה, לְמַעַבְדֵי מַדֵּי.

378. אָבֵל לְזַמְנָא דְאֲתִי, קִדְשָׁא בְרִיךְ הוּא יִתְעַר חֲכֵמָתָא בְּעֲלָמָא, וַיִּפְלַחוּן לֵיהּ בַּהּ. הַה"ד וְאֵת רֹחוּי אֲתָן בְּקִרְבָּכֶם וְעִשִׂיתִי. לֹא בְּקִדְמָאֵי, דְחִבִּילוּ בֵּיהּ עֲלָמָא. אֲלֵא וְעִשִׂיתִי אֵת אֲשֶׁר בְּחֻקֵי תִלְכוּ וְאֵת מִשְׁפָּטֵי תִשְׁמְרוּ וְעִשִׂיתֶם.

379. ר' יוסי ור' חייא, הוו אזלי בארְחָא. אֲמַרְלוּר' יוֹסִי לְר' חֵיָא, נִפְתַּח בְּאוּרִייתָא וְנִימָא מְלָה. פְּתַח רַבִּי יוֹסִי וְאָמַר כִּי ה' אֲלַקִּיךָ מִתְהַלֵּךְ בְּקִרְבֵי מַחְנֶיךָ לְהַצִּילְךָ וְלִתְתֵי אִיבִיךָ לְפָנֶיךָ וְהָיָה מַחְנֶיךָ קְדוֹשׁ וְלֹא יִרְאֶה בְּךָ עֲרוֹת דְבַר וְשֵׁב מֵאַחֲרֶיךָ. כִּי ה' אֲלַקִּיךָ מִתְהַלֵּךְ, מִתְהַלֵּךְ מִבְּעֵי לֵיהּ. אֲלֵא, כִּד"א מִתְהַלֵּךְ בְּגִין לְרוּחַ הַיּוֹם. וְדָא הוּא אִילְנָא, דְאֲכַל מַנְיָה אֲדָם הִרְאִשׁוּן. מִתְהַלֵּךְ: נֹקְבָא. מִתְהַלֵּךְ: דְכֹר.

380. And it was He, THE NUKVA PRINCIPLE, who went in front of the sons of Yisrael as they walked in the desert, as it is written: "And Hashem went before them by day" (Shemot 13:21). THE PHRASE "AND HASHEM" REFERS TO HIM AND HIS HOUSE OF JUDGMENT, WHICH IS THE FEMALE PRINCIPLE. AND THE SAME THING APPLIES TO he who walks in front of another person, while going on his way. Because the verse reads, "Righteousness shall go before him, and walk in the way of his steps" (Tehilim 85:14), RIGHTEOUSNESS REFERS TO THE FEMALE PRINCIPLE. And it is that which walks in front of a person, when he is worthy of it. But why DOES HE WALK IN FRONT? As it is written: "to deliver you and to give you your enemies before you" (Devarim 23:15), or to guard a person while he is walking on his way and save him from being overcome by the Other Side.

381. That is why a person should be careful, guard himself from his own sins, and purify himself. SO HE ASKED: What is it to purify? AND HE REPLIED THAT as it is written: "therefore your camp shall be holy." Why does it say holy in the singular when it should have said holy in the plural? Because "your camp shall be holy" implies the members from which the body is assembled and completed. So it says OF THE BODY, "your camp shall be holy, that He does not see an unseemly thing in you."

382. AND HE ASKED: What is the meaning of "unseemly thing"? AND HE REPLIED: it means incest, which is the thing that the Holy One, blessed be He, despises most of all. AND HE ASKED why the verse reads, "that He does not see an unseemly thing" (using the unnecessary word *davar* [lit. 'thing'])? AND HE ANSWERS THAT this refers to wicked people in the world, who defile and befoul themselves with the things they say BY CURSING AND USING FOUL LANGUAGE. This is the meaning of "unseemly thing." NOW THE ZOHAR HAS COMPLETED THE EXPLANATION OF THE WORD 'PURIFY', ABOUT WHICH IT HAD PREVIOUSLY ASKED. 'PURIFY' INDICATES THAT A PERSON SHOULD GUARD AGAINST BEING EXPOSED TO INDECENCY AND SHOULD GUARD HIS MOUTH FROM SAYING FOUL THINGS.

383. SO HE ASKED: Why is the Torah so strict about this matter? AND HE ANSWERED, because He, THE SHECHINAH, walks in front of you. And if you say foul things, then, it will "turn away from (lit. 'behind') you." That is, He will no longer walk along side you, but go behind your back. AND RABBI YOSI CONCLUDED THAT As for us, we go on our way walking before Him, BEFORE THE SHECHINAH. We should delve into the Torah, because the person WHO OCCUPIES HIMSELF WITH IT is crowned and perpetually accompanied by the Shechinah.

384. Rabbi Chiya then quoted: "And Hashem said, Behold: They are one people, and they have all one language..." Come and behold: What is written? It says, "And it came to pass, as they journeyed from the east (also, 'yore')". But what is the meaning of 'yore'? It refers to the First and Foremost of the Universe. SO HE ASKS: WHY DOES IT SAY, "And they found," WHEN IT SHOULD HAVE SAID, 'And they saw?' What did they find? AND HE ANSWERED: They found part of the secrets of Wisdom of their forefathers, THE GENERATION OF THE FLOOD, which was shaken off at SHINAR (LIT. 'THE PLACE OF SHAKING OFF'). And with the wisdom that they found, they strove to rebel against the Holy One, blessed be He. They uttered OATHS TO BIND THE UPPER MINISTERS and TO BUILD THE CITY AND THE TOWER.

380. וְדָא הוּא, דְאִזִּיל קְמִייהוּ דְיִשְׂרָאֵל, כִּד הוּוּ אֲזִיל בְּמַדְבָּרָא. דְכְתִיב, וְה' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם וּגְו'. הוּא דְאִזִּיל קְמִיָּה דְב"נ כִּד אִזִּיל בְּאוּרְחָא, דְכְתִיב צְדָק לִפְנֵי וְיְהִלֵךְ וְיִשֵּׁם לְדֶרֶךְ פְּעָמָיו. וְדָא הוּא, דְאִזִּיל קְמִיָּה דְב"נ בְּשַׁעֲתָא דְאִיהוּ זְכִי. וְלָמָּה, לְהִצִּילֵךְ וְלִתַּת אוֹיְבֵיךְ לִפְנֵיךְ. לְאַשְׁתּוּבָא בְּרִנְשׁ בְּאוּרְחָא, וְלֹא יִשְׁלוּט בֵּיהּ אַחְרָא.

381. וּבְגִין כְּרָלְבְּעִי לִיהּ לְב"נ לְאַסְתַּמְרָא מִחוּבּוּי. וְלִדְכָאָה לְגִרְמִיָּה. מַאי דְכִינּוּ. דָּא דְכְתִיב וְהִיָּה מַחְנֵךְ קְדוֹשׁ. מַאי קְדוֹשׁ, קְדוּשִׁים מְבַעֵי לִיהּ, אֶלָּא, מַחְנֵךְ קְדוֹשׁ: אֵלִין שְׁיִיפִי גּוּפָא. דְגּוּפָא אֶתְחַבֵּר וְאֶתְתַּקֵּן בְּהוּ. וּבְגִין כֵּךְ, וְהִיָּה מַחְנֵךְ קְדוֹשׁ. וְלֹא יִרְאֶה כֵךְ עֲרוֹת דְבָר.

382. מַאי עֲרוֹת דְבָר. דָּא מִלְתָּא דְעֲרִינּוּן, דְדָּא הוּא מְלָה דְקְדוּשָׁא בְרִיךְ הוּא מְאִיס בְּהּ יִתִּיר מְכַלָּא. בִּינּוּן דְאָמַר וְלֹא יִרְאֶה כֵךְ עֲרוֹת, אִמְאִי דְבָר. אֶלָּא, הִנֵּי חֲזִיבֵי עֲלֵמָא, דְגַעְלֵי וּמְסַאֲבֵי גִרְמִיָּהוּ, בְּמִלָּה דְלֵהוּן דְנִפְקֵי מִפּוּמִיָּהוּ, וְהָא אִיהוּ עֲרוֹת דְבָר.

383. וְכֹל כֵּךְ לָמָּה. בְּגִין דְאִיהוּ אִזִּיל קְמַךְ, וְאִי אֶתְ עֵבִיר כְּדִין, מִיָּד וְשָׁב מֵאַחֲרֵיךְ. דְלֹא יִזִּיל בְּהַדְרָךְ, וְיִיתְּוֹב מֵאַחֲרֵיךְ, וְאֲנָן הָא אִזִּלִּנּוּן קְמִיָּה, בְּאוּרְחָא, נִתְעַסַק בְּמַלִּי דְאוּרִינְתָא. דְהָא אוּרִינְתָא אֶתְעַטְרָא עַל רִישֵׁיהּ דְבָר נִשׁ, וְשְׁכִינְתָא לָא אַעֲרִיאת מְנִיָּה.

384. פְּתַח ר' חִיָּיא וְאָמַר, וְיֹאמַר ה' הֵן עִם אַחַד וְשָׁפָה אַחַת לְכֻלָּם וּגְו' תָּא חֲזִי, מַה כְּתִיב, וְהִי בְּנִסְעָם מְקַדָּם. מַאי מְקַדָּם. מְקַדְמוֹנוּ שֶׁל עוֹלָם. וְיִמְצְאוּ. וְיִרְאוּ מְבַעֵי לִיהּ, מַאי וְיִמְצְאוּ. אֶלָּא מְצִיָּאָה אֲשַׁכְּחוּ תַּמָּן, מְרִזֵי דְחֻכְמַתָּא מְקַדְמָאֵי, דְאֶתְנַעֵר תַּמָּן, מִן בְּנֵי טוֹפְנָא, וְבֵה אֲשַׁתְּדְלוּ לְמַעֲבַד, בְּהִיָּא עֵבִירְתָּא דְעַבְדוּ, לְסַרְבָּא בֵּיהּ בְּקַדְשָׁא בְרִיךְ הוּא, וְהוּוּ אִמְרֵי בְּפוּמָא, וְעַבְדֵי עֵבִירְתָּא.

385. Come and Behold: It is written that "they are one people and they have all one language." Because they are of one heart and one desire to speak the Holy Language, THEREFORE, "now nothing which they have planned to do will be withheld from them." Nobody could prevent their acts, BUT THE HOLY ONE, BLESSED BE HE, SAID, 'What shall I do? I shall confound the celestial entities above and their language below, and then their work will be restrained.'

386. And if they, because they were of one heart and one desire, all spoke the Holy Language, it is written: "nothing that they have planned to do, will be withheld from them," and they will not be subject to the supernal Judgment. For us, and the friends who occupy themselves with the Torah and are of one heart and one desire, this will be all the more true, for NOTHING THAT WE WANT TO DO WILL BE WITHHELD FROM US

387. Rabbi Yosi said that from this we learn that people who are quarrelsome do not survive. As long as people are of one heart and one desire, even though they might rebel against the Holy One, blessed be He, the supernal Judgment is powerless against them. As soon as THE GENERATION OF THE TOWER differed with each other, Hashem "scattered them abroad from there..." SO WE LEARN THAT QUARRELSOME PEOPLE DO NOT SURVIVE LONG.

388. Rabbi Chiya then concluded that everything therefore depends upon the utterings of the mouth. As soon as THEIR LANGUAGE was confounded, "Hashem scattered them abroad..." But what does it say of the future? It says: "For then I will direct the peoples [to use] a pure language, that they may all call upon the name of Hashem, to serve him with one consent," (Tzefanyah 3:9) and, also, "and Hashem shall be King over all the earth; in that day shall Hashem be one, and His name one" (Zecharyah 14:9). Blessed be Hashem forever. Amen and Amen!

385. חָמִי, מֵה כְּתִיב, הֵן עִם אֶחָד וְשָׁפָה אֶחָת לְכֻלָּם. בְּגִין, הָאִינוּן בְּלִבָּא חָד, וְרַעוּתָא חָד, וּמְמַלְלֵי בְּלִשׁוֹן הַקֹּדֶשׁ. וְעַתָּה לֹא יִבְצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת. וְלִית מֵאן דְּיִמְנַע עוֹבְדָא דְלֵהוֹן. אֲבָל מֵאֵי אַעֲבִיד, אֲבַלְבַּל לֹון דְּרַגִּין דְּלַעֲיִלָא, וְלִישַׁן דְּלֵהוֹן לְתַתָּא. וְכֵדִין אֲתַמְנַע עוֹבְדָא דְלֵהוֹן.

386. וּמָה, בְּגִין דְּהוּוּ בְּרַעוּתָא וְלִבָּא חָד, וּמְמַלְלֵי בְּלִשׁוֹן הַקֹּדֶשׁ כְּתִיב, לֹא יִבְצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת, וְדִינָא דְּלַעֲיִלָא, לֹא יִכִּיל לְשַׁלְטָאָה בְּהוּ. אֲנָן, אוּ חֲבַרְיָא דְּמַתְּעַסְקִין בְּאוּרִייתָא, וְאֲנִן בְּלִבָּא חָד, וְרַעוּתָא חָד, עַל אֶחָת כְּמָה וְכָמָה.

387. אָמַר רַבִּי יוֹסִי, מִכָּאן לְאִינוּן מֵאֵי דְּמַחְלוּקָת, לִית לֹון קִיּוּמָא. דְּהָא כָּל זְמַנָּא, דְּבַנֵּי עֲלָמָא, אֲלִין עִם אֲלִין, בְּרַעוּתָא חָדָא, וְלִבָּא חָד, אַע"ג, דְּמַרְדֵּי בֵּיהּ בְּקֹדֶשׁא בְּרִיךְ הוּא, לֹא שְׁלֵטָא בְּהוּ דִּינָא דְּלַעֲיִלָא. כִּיּוֹן דְּאֲתַפְּלִגוּ, מִיַּד, וַיִּפֹּץ ה' אוֹתָם מִשָּׁם וְגו'.

388. אָמַר רַבִּי חִיָּיא, אֲשַׁתְּמַע, דְּכָלָא בְּמַלְה דְּכּוּמָא תְּלִינָא. דְּהָא, כִּיּוֹן דְּאֲתַבְּלַבַּל, מִיַּד וַיִּפֹּץ ה' אֲתָם מִשָּׁם. אֲבָל בְּזְמַנָּא דְּאֲתִי, מֵה כְּתִיב, כִּי אִזְ אֲהַפְּךָ אֶל עַמִּים שָׁפָה בְּרוּרָה לְקֹרָא כָּלָם בְּשֵׁם ה' וְלַעֲבֹדוּ שְׁכֵם אֶחָד. וְכְתִיב וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָה ה' אֶחָד וְשִׁמוֹ אֶחָד. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

1. "Hearken to me, you stout-hearted"

There are people in our world who are hardhearted, stubborn, and set in their evil and selfish ways. The Zohar describes these people as refusing to change the negative aspects of their natures. They seek not to embrace the path of spiritual transformation and the Light of the Creator. All of us, to a certain degree, possess an aspect of these negative traits.

The Relevance of this Passage

The power available to us through these verses cleanses away negative qualities from our essence and being. The Light flowing through this portion helps to soften our resolve in situations where our stubbornness and ego prevents us from embracing spiritual change. The verses arouse a desire to seek a true connection to the Light of the Creator.

1. "Get you, out of your country..." (Beresheet 12:1). Rabbi Aba opened the discussion with THIS VERSE AND TO EXPLAIN THE REASON WHY AVRAHAM MERITED THAT THE HOLY ONE, BLESSED BE HE, WOULD SAY THIS TO HIM RATHER THAN TO ANY OTHER PERSON OF HIS TIME. "Hearken to me, you stout-hearted, that are far from righteousness" (Yeshayah 46:12), MEANS how hard are the hearts of the wicked, who see the paths and the ways of Torah, yet do not observe them. THE PATHS ARE THE INTERNAL ASPECTS; THE WAYS ARE THE EXTERNAL ASPECTS. And the hearts of the wicked are stout, as they do not repent and turn back to their Master. THIS IS THE REASON WHY they are called stout-hearted. The verse, "that are far from righteousness," MEANS THAT they keep themselves far from Torah; THIS IS WHY THEY REMAIN "FAR FROM RIGHTEOUSNESS."

2. Rabbi Chizkiyah commented ON THE AFOREMENTIONED VERSE: "Since they draw themselves away from the Holy One, blessed be He, therefore they remain far away from Him. And because of this, BECAUSE THEY KEEP FAR AWAY FROM THE HOLY ONE, BLESSED BE HE, they are called stout-hearted. AND THE VERSE TEACHES US THAT they "are far from righteousness." FOR WHAT REASON? BECAUSE they do not wish to come closer to the Holy One, blessed be He, AS THEY ARE STOUT-HEARTED. And because of this, they "are far from righteousness." Because they are far from righteousness, they are also far from peace-they can have no peace. As it is written: "There is no peace, says Hashem, to the wicked" (Yeshayah 48:22). And why is that so? Because they "are far from righteousness," THEY HAVE NO PEACE!

3. Come and behold: Avraham indeed succeeded in his desire to get closer to the Holy One, blessed be He. As it is written: "You love righteousness and hate wickedness" (Tehilim 45:8). Because he loved righteousness and hated wickedness, he therefore came closer to righteousness. Therefore, it is written: "Avraham my beloved" (Yeshayah 41:8). Why IS HE "my beloved?" Because it has been said about him, "You love righteousness." This is the love toward the Holy One, blessed be He, whom Avraham loved more than anyone else of his generation, who were "stout-hearted" and "far from righteousness," as has already been explained.

2. Upon what the world exists

The Zohar discusses our ignorance concerning the pillars that sustain our world, the unseen spiritual forces that give rise to all existence. The Zohar then focuses on another concept concerning the power of midnight. Great importance is attached to spiritual study and work during the hours from midnight to sunrise, when the Light of the Creator is intensified in our physical realm.

The Relevance of this Passage

The increased spiritual power released into the cosmos during the intervening hours of midnight and morning, is made available to us by the words and wisdom that comprise this portion.

1. לך לך מארצך וגו'. ר' אבא פתח ואמר, שמעו אלי אבירי לב הרחוקים מצדקה. שמעו אלי אבירי לב: כמה תקיפין לבייהו דחייביא, דחמאן שבילי ואורחי דאורייתא, ולא מסתכלן בהו, ולבייהו תקיפין, דלא מהדרין בתשובתא, לגבי מריהון, ואקרון אבירי לב. הרחוקים מצדקה: דמתרחקי מאורייתא.

2. רבי חזקיה אמר, דמתרחקי מקודשא בריך הוא, ואינן רחיקין מניה, ובגין כך, אקרון אבירי לב. הרחוקים מצדקה. דלא בעאן לקרבא לגבי קודשא בריך הוא. בגין כך, אינן רחוקים מצדקה. בין דאינן רחוקים מצדקה, רחוקים אינן משלום. דלית לון שלום. דכתיב אין שלום אמר ה' לרשעים. מ"ט בגין דאינן רחוקים מצדקה.

3. תא חזי, אברהם בעי לקרבא לקודשא בריך הוא, ואתקרב. הה"ד אהבת צדק ותשנא רשע. בגין דאהב צדק, ושנא רשע, אתקרב לצדקה, ועל דא כתיב, אברהם אוהבי. מ"ט אוהבי, בגין דכתיב, אהבת צדק. רחימותא דקודשא בריך הוא, דרחים ליה אברהם, מפל בני דריה, דהוו אבירי לב, ואינן רחוקים מצדקה, כמה דאתמר.

4. Rabbi Yosi opened the discussion by saying: "How lovely are Your dwelling places, Hashem Tzva'ot" (Tehilim 84:2)1. How important it is for people to observe the works of the Holy One, blessed be He! All people do not observe and are not aware of what keeps the world in existence. Nor are they aware of what keeps them in existence! THESE TWO SUBJECTS ARE EXPLAINED HERE TO US. When the Holy One, blessed be He, created the world, He made the heaven from fire and water. At first, these elements mingled together without freezing. Only later, by means of the Supernal Spirit, did they freeze and solidify. Then, THE HEAVENS, WHICH ARE ZEIR ANPIN, planted the world, THE NUKVA, to be established upon supports, THE THREE COLUMNS OF THE NUKVA. And the supports stand only by the help of the Spirit, WHICH IS THE CENTRAL COLUMN BETWEEN THEM. When that Spirit is gone, the supports are loosened and they quake, and the world is shaken. This is the meaning of, "Who shakes the earth out of its place, and its pillars tremble" (Iyov 9:6). And everything is established upon Torah, for when Yisrael are busy with Torah, THEY ELEVATE MAYIN NUKVIN (LIT. 'FEMALE WATERS') TO ZEIR ANPIN AND NUKVA, AND DRAW THE CENTRAL COLUMN, WHICH IS TORAH. Then the world is established, and the pillars, THE THREE COLUMNS OF ZEIR ANPIN, and the supports, THE THREE COLUMNS OF THE NUKVA, are perfectly situated in their places.

5. Come and behold: When midnight is aroused, and the Holy One, blessed be He, enters the Garden of Eden to enjoy the company of the righteous, all the trees in the Garden of Eden sing and praise Him, as it is written: "Then shall the trees of the forest sing for joy at the presence of Hashem" (I Divrei Hayamim 16:33).

6. A crier comes forth and forcefully calls, "You, mighty, holy men! To him among you who has allowed the spirit to enter, and his ears to hear, who has eyes open to see and who has a heart that is open to know! BY THIS CRIER, THE RIGHTEOUS AWAKEN FROM THEIR SLEEP, DELVE TO THE STUDY OF TORAH, AND DRAW THE CENTRAL COLUMN. When the spirit, which is the source of all spirits, arouses the sweetness of the soul, a voice comes from there, which is the source of all voices, and disperses all forces to the four corners of the world.

7. One goes up to one side, TO THE RIGHT OF ZEIR ANPIN, THE SECRET OF THE SOUTH. THE SECOND one descends to the other side, TO THE LEFT SIDE OF ZEIR ANPIN, THE NORTH. Another enters in between the two, BECOMES THE CENTRAL COLUMN OF ZEIR ANPIN, THE SECRET OF THE EAST. IN OTHER WORDS, ZEIR ANPIN IS PLACED BETWEEN THE TWO COLUMNS OF BINAH. AND THESE THREE DIRECTIONS, SOUTH, NORTH, AND EAST, ARE THE SECRET OF CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN. Two are crowned AND SHINE by BECOMING three, CHESED, GVURAH, TIFERET BY THE THIRD, WHICH IS THE CENTRAL COLUMN THAT RECONCILES THEM. And three enter the one, BECAUSE THE CENTRAL COLUMN, WHICH IS THE SECRET OF TIFERET, RECEIVES AND EXPANDS BY ITSELF TO THREE OTHER COLUMNS, NETZACH, HOD AND YESOD. One, WHICH RECONCILES, NAMELY TIFERET OF ZEIR ANPIN, produced colors. IN OTHER WORDS, FROM HIM EMANATED THE SFIROT OF THE NUKVA THAT ARE CALLED 'COLORS'. Six of them-CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, descended to one side, NAMELY TO THE RIGHT, and another six-CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, descended to the other side, NAMELY TO THE LEFT. SO all six-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD-become twelve SFIROT. IN OTHER WORDS, THE SIX SFIROT OF ZEIR ANPIN EXPANDED TO THE NUKVA AND BECAME TWELVE SFIROT, WITH SIX TO HER RIGHT AND SIX TO HER LEFT. The twelve SFIROT EXPAND AND become twenty-two

4. ר' יוסי פתח, מה ידירות משכנותיך ה' צבאות. כמה אית לון לבני נשא, לאסתכלא בפולחנא דקודשא בריך הוא. דהא כל בני נשא, לא ידעי ולא מסתכלי על מה קאים עלמא. ואינון על מה קיימין. דכד ברא קודשא בריך הוא עלמא, עבד שמיא, מאש וממים מתערבין כחדא, ולא הוו גלדי. ולבתר אנלירו, וקיימו ברוחא עלאה. ומתמן שתיל עלמא, לקיימא על סמכין. ואינון סמכין, לא קיימין, אלא בההוא רוחא. ובשעתא דההוא רוחא אסתלק, כלהו מרפסין וזעין, ועלמא ארתת. הה"ד המרגיז ארץ ממקומה ועמודיה יתפלצון. וכלא קאים על אורייתא, דכד ישראל משתדלי באורייתא, מתקיים עלמא, ואינון קיימין, וסמכין קיימין באתרייהו, בקיומא שלים.

5. תא חזי בשעתא דאתער פלגות ליליא, וקודשא בריך הוא עאל לגנתא דערן, לאשתעשעא עם צדיקיא. כלהו אילנין דבגנתא דערן, מזמרן ומשבחן קמיה. דכתיב, אז ירננו עצי היער מלפני ה' וגו'.

6. וכרוזא קארי בחיל, ואמר, לכון אמרין קדישין עליונין, מאן מנכון, דעויל רוחא באודנו, למשמע. ועינוי פקחין למחמי. ולביה פתוח למנדע. בשעתא, דרוחא דכל רוחין, ארים בסימו דנשמתא, ומתמן, נמיק קלא דקליא, חילין אתבדר לארבע סטרי עלמא.

7. חד סליק, לסטר חד. חד נחית לההוא סטר. חד עויל, בין תרין. תרין מתערטן בתלת. תלת עוילי בחד. חד אפיק גוונין. שית מנהון, לסטר חד. ושית מנהון, נחתי לההוא סטר. שית עוילי בתריסר. תריסר מתערין בעשרין ותריין. שית, כלילן בעשרה. עשרה קאים בחד.

SFIROT. THE six OF ZEIR ANPIN DO NOT BECOME TWELVE HERE, BUT are RATHER included within the ten. THIS IS BECAUSE the ten exist as one.

8. Woe to those who slumber as sleep covers their eyes sockets- THOSE WHO DO NOT AWAKE FROM THEIR SLEEP TO STUDY TORAH AND DRAW THE CENTRAL COLUMN. THE ILLUMINATION OF THE LEFT COLUMN BLOCKS OFF THE LIGHT NECESSARY FOR THEIR EYESIGHT AND MAKES THEM DROWSY. AS A RESULT, THEY HAVE NO EYES, THAT IS, MOCHIN. THERE IS SLEEP IN THEIR EYE SOCKETS. They do not know and are unable to observe how and in what condition they shall awaken on the Day of Judgment, when they shall be visited upon to settle the account-when the body is defiled and the soul floats on the afternoon air, going up and down, but the gates do not open for it. They are thrown around like the pebbles in the hollow of a sling. Woe to them. Who shall ask about them when they shall not arise to this place of pleasure? In the place where the righteous have pleasure, they shall be missing. They shall be passed on to the angel Dumah, go down TO GEHENOM and not rise. They are described by the words, "As the cloud is consumed and vanishes away, so he who goes down to Sh'ol shall come up no more." (Iyov 7:9)

9. At that hour, THAT IS, MIDNIGHT, a flame is awakened from the North strikes the four corners of the world, SINCE THE ILLUMINATION OF THE LEFT COLUMN, WHICH IS JUDGMENT, EXPANDS THROUGHOUT THE WORLD. It descends and touches the cock between its wings, WHICH IS THE SECRET OF GAVRIEL. As the flame awakens it, it crows. THIS IS THE SECRET OF THE CRIER MENTIONED BEFORE WITH THE WORDS, "A CRIER COMES FORTH AND FORCEFULLY ANNOUNCES..." But the only ones who awaken to the calling of the cock are the truly righteous, who delve to the study of Torah, DRAWING THE CENTRAL COLUMN. Then the Holy One, blessed be He, together with all the righteous in the Garden of Eden, listen attentively to their voice. As it is written: "You who dwell in the gardens, the companions hearken to your voice: cause me to hear it" (Shir Hashirim 8:13).

3. "Now Hashem said to Avram"

There is a unique process of preparation that a soul undergoes prior to entering our physical realm. This process consists of promises and commitments made by the soul to the Creator. The soul pledges to embrace the spiritual path of change through Torah and Kabbalah during its lifetime. The specific Torah portion that relates to this passage of Zohar is Lech Lecha, which translates into Go You, Out of Your Country. The verse concerns God's call to Avraham to leave and go out from his homeland and enter into the Land of Israel. The story is a code and a metaphor concerning the journey of the soul as it leaves the Upper World on its sojourn into our earthly realm.

The Relevance of this Passage

The perpetual pull and tug of the material world is of such magnitude, we forget our true purpose in life as we succumb to the illusions of physical existence. Hence, we need the Light of this portion to reawaken our desire to remain true to our own soul's original commitment to pursue the spiritual path.

Sitrei Torah (Concealed Torah)

10. We have learned that because of the strong desire of the King, WHO IS BINAH, a great and strong tree, WHICH IS ZEIR ANPIN, was planted. GREAT IS THE SECRET OF THE MOCHIN OF CHOCHMAH, AND STRONG IS THE SECRET OF THE MOCHIN OF CHASSADIM. Among the supernal plants, WHICH ARE THE SFIROT OF BINAH, this tree, WHICH IS ZEIR ANPIN, is planted. It turns between twelve borders, and its leg expands to the four winds of the world.

11. Its journeys were measured at five hundred Persian miles. The desires of these Persian miles, REFERRING TO THEIR WAYS OF BESTOWING ABUNDANCE, come on Him, ON ZEIR ANPIN. So when He awakens, all awaken with Him, and no one is capable of diverting His will. After that, all are united and join His will.

8. ווי לאיננו דניימי שינתא בחוריהון, לא ירעי ולא מסתבלאן איך יקומו בדינא, דחושבן אתפקד, בד אסתאב גופא, ונשמתא שטיא, על אנפי דאורא דטיהרא, וסלקא ונחתא, ותרעין לא מתפתחן, מתגלגלן כאבנין בגו קוספיתא. ווי לון, מאן יתבע לון, דלא יקומו בעדונא דא, בגו דוכתי דענוגי דצדיקיא, אתפקדון דוכתייהו. אתמסרון בידא דדומה, נחתי ולא סלקי. עלייהו בתיב, כלה ענן וילך בן יורד שאול לא יעלה.

9. בההיא שעתא אתער שלהובא חר מסטר צפון, ובטש בארבע סטרי עלמא, ונחית ומטי, בין גרמי דתרנגולא. ואתער ההוא שלהובא ביה, וקרי. ולית מאן דאתער, בר איננו זכאי קשוט, דקיימי ואתערו באורייתא. וכדין קודשא בריך הוא, וכל אינון צדיקיא, דבגו גנתא דעדן, צייתי לקליהון. בד"א, היושבת בגנים חברים מקשיבים לקולך השמיעני.

סְתְרֵי תוֹרָה

10. תאנא. בתוקפא דהרמנו דמלכא, אנציב חר אילנא רבא ותקיף. גו נטיען עלאין, נטיע אילנא דא. בתריסר תחומין, אסתחר. בארבע סטרין דעלמא, פרישא רגליה.

11. ת"ק פרסי מטלנוי, כל רעותין, דאינון פרסין, ביה תליין. בד אתער האי, כלהו מתערין בהדיה, לית מאן דנפיק מרעותיה. לבתר, כלהו ברעותא חרא בהדיה.

12. He, ZEIRANPIN, arises from above, AFTER HE HAS RECEIVED MOCHIN FROM BINAH, and descends throughout His journeys to the sea, WHICH IS THE NUKVA. SO, HE GIVES HIS ABUNDANCE TO THE NUKVA. He fills the sea, as He is the source of all the lights that spring IN THE SEA. Underneath Him, all the waters of the Beginning of the Creation are divided. The watering of the Garden, WHICH IS MALCHUT, depends on Him, WHO IS ZEIR ANPIN.

13. All souls of the world come forth from Him, FROM ZEIR ANPIN. These souls enter the Garden, THE NUKVA, and descend into this world IN ORDER TO BE ENCLOTHED IN A BODY. When a soul leaves THERE AND IS ON ITS WAY DOWN TO THIS WORLD, it receives seven blessings so that it may be a father to the body being rightly elevated. Thus, it is written: "Now Hashem said to Avram" (Beresheet 12:1). This is the divine supernal soul, WHICH IS CALLED AVRAM. IT CONSISTS OF TWO WORDS, AV (lit. 'FATHER') AND RAM (lit. 'SUPERNAL'). It is considered the father of the body and elevates to the level of the divine image, BY THE CHASSIDIM THAT ARE DRAWN AS IT ELEVATES AND REACHES ABA AND IMA.

14. When the soul is ready to descend to this world, the Holy One, blessed be He, makes it swear to perform the precepts of Torah and do His bidding. And He gives each soul one hundred keys of blessings for each and every day, so that it may complete the supernal grades, which reach the numerical value of Lech Lecha (lit. 'Get you out'), WHICH EQUALS ONE HUNDRED. All of them are given to it, TO THE SOUL, so that it may cultivate the Garden, WHICH IS THE NUKVA, to till it and to keep it. "Your country" is the Garden of Eden.

15. The verse, "and from your kindred" MEANS from the body, WHICH IS ZEIR ANPIN, that is called 'the Tree of Life'. And it includes the twelve supernal tribes, WHICH ARE THE SECRET OF THE TWELVE BORDERS. THIS PASSAGE INFORMS US THAT THE SOUL IS AN OFFSPRING OF ZEIR ANPIN AND COMES FORTH FROM HIM. THE VERSE "and from your father's house" refers to the Shechinah, WHICH IS CALLED THE HOUSE. "Your father" means the Holy One, blessed be He, WHO IS ZEIR ANPIN. As it is written: "He who steals from his father or his mother, and says it is no transgression..." (Mishlei 28:24). "His father" is none other than the Holy One, blessed be He, and "his mother" is none other than the Congregation of Yisrael, WHICH IS THE NUKVA. The words, "to the land that I will show you," refer to this world, TO WHICH THE SOUL IS SENT.
(End of Sitrei Torah).

16. What is written before the verse, "Hashem said to Avram..."? The words: "And Haran died before his father Terach" (Beresheet 11:28). AND HE ASKS: Of what does he want to inform us BY SAYING "BEFORE" HIS FATHER, TERACH? IF YOU CLAIM THAT "BEFORE" MEANS DURING HIS FATHER'S LIFETIME, this cannot be, for had no other person until that day died during his father's lifetime beside Haran? NEVERTHELESS, IN ALL OTHER INCIDENTS, THE WORD "BEFORE" IS NOT USED. FOR EXAMPLE, WHEN HEVEL DIED DURING THE LIFETIME OF ADAM, HIS FATHER, AND WHEN CHANOCH, WHO WAS TAKEN BY ELOHIM DURING THE LIFETIME OF YERED, HIS FATHER. AND HE EXPLAINS THAT When Avraham was thrown to the fire, Charan was killed. Because of this, they left UR CASDIM.

12. קם מלעילא, נחית במטלנוי לגו ימא. מניה ימא אתמליא. איהו מקורא דכל מיון דנבעין. תחותיה מתפלגין כל מימיו דבראשית. שקיו דגנתא, ביה תליין.

13. כל נשמתין דעלמא, מניה פרחין. נשמתין אלין עאלין בגנתא, לנחתא להאי עלמא. נשמתא בד נפקא, אתברכא בשבע ברכאן, למהוי אבא לגופא, בסליקו עלאה. הה"ד ויאמר ה' אל אברם. הא נשמתא עלאה אבא לגופא בסליקו דדיוקנא עלאה.

14. בד בעיא לנחתא להאי עלמא, אומי לה קודשא בריך הוא למיטר פקדי אורייתא, ולמעבד רעותיה. ומסר לה מאה מפתחאן דברכאן, דכל יומא, לאשלמא לדרגין עלאין, כחושבן לך לך. דהא בלהו אתמסר לה, בגין לאתקנא בהו לגנתא, ולממלח לה ולנטרא לה. מארצך, דא גנתא דערן.

15. ומולדתך, דא גופא, דאתקרי אילנא דחיי, דאיהו תריסר שבטין עלאין. ומבית אביך, דא שכינתא. אביך, דא קודשא בריך הוא. שנאמר גוזל אביו ואמו ואומר אין פשע וגו', ואין אביו אלא קודשא בריך הוא. ואין אמו אלא בנסת ישראל. אל הארץ אשר אראך. דא איהו האי עלמא.
(עד כאן סתרי תורה)

16. ויאמר ה' אל אברם. מה כתיב לעילא וימת הרן על פני תרח אביו וגו'. מאי איריא הכא, אלא עד ההוא יומא, לא הוה בר נש, דמית בחיי אבוי, בר דא. דכד אתרמי אברם לנורא, אתקטיל הרן, ובגין דא, נפקו מתמן.

4. "...and they left with them from Ur Casdim"

The Zohar examines a flickering flame wedded to the wick of a lit candle. Interestingly, a simple wick is able to generate a dazzling flame. Likewise, a simple action on the part of mankind, a single desire to change our ways is all that is required to set aflame the Light of the Creator within our soul. When this Light burns brightly in our life, we draw the strength and power to thoroughly transform our nature.
The Relevance of this Passage

The wonderful analogy concerning the wick and a candle flame is presented by the Zohar to help us arouse the Light of the Creator, giving us the strength to make the necessary spiritual changes in our own life. "One simple action" includes reading these very words, along with the Aramaic text, which ignites resplendent flames of spiritual Light.

17. Come and behold, It is written: "And Terach took Avram, his son, and Lot, the son of Haran...and they left with them from Ur Casdim" (Beresheet 11:31). HE ASKS: WHY IS IT WRITTEN: "And they left with them," when it should have been written: "with him," NAMELY WITH TERACH? If, as it is written: "And Terach took..." why IS IT THEN WRITTEN: "with them?" BECAUSE Terach and Lot left with Avraham and Sarah, who really wanted to depart from among the wicked. Only after Terach saw that Avraham his son was saved from the fire did he return to follow Avraham's wishes. As a result, Terach and Lot "left with them."

18. And when they left "to go to the land of Cna'an" it was because they desired to go there. From this we learn that whoever asks to be purified will be helped. Come and behold that this is so! Because the words, "to go to the land of Cna'an," are immediately followed by the words, "Now Hashem said to Avram, 'Get you out'." So before his desire TO GO TO THE LAND OF CNA'AN was awakened, it was not yet written: "Get you out." THEREFORE, HE WHO ASKS AND WAKES ON HIS OWN FROM BELOW IS HELPED FROM ABOVE, BECAUSE WITHOUT AWAKENING FROM BELOW THERE IS NO AWAKENING FROM ABOVE.

19. Come and see: Nothing is aroused above before it is first aroused below, so that what is aroused above rests upon it. The secret is that the black flame OF THE CANDLE, WHICH IS THE SECRET OF THE NUKVA, does not hold on to the white flame OF THE CANDLE, WHICH IS THE SECRET OF ZEIR ANPIN, before it is aroused. As soon as it is aroused first, the white flame immediately rests upon it. THIS IS SO BECAUSE THE LOWER ONE HAS TO BE AROUSED FIRST.

20. Therefore it is written: "Do not keep silent, Elohim; do not hold your peace, and be still, El" (Tehilim 83:2), so that the white flame will never cease to exist in the world. BECAUSE ELOHIM IS THE SECRET OF THE NUKVA, WHICH IS THE SECRET OF THE BLACK FLAME. SO IF IT DOES NOT HOLD ITS PEACE AND BE STILL AND IF IT NEVER CEASES TO BE AWAKENED FROM BELOW, THEN THE WHITE FLAME, WHICH IS THE SECRET OF ZEIR ANPIN, SHALL ALWAYS REST UPON IT FROM ABOVE. "You who make mention of Hashem, take no rest" (Yeshayah 62:6) so that there will always be awakening from below on which that from above should come and rest upon it. Therefore, when a person first arouses the awakening from below, the awakening from above is aroused. Come and behold, It is written: "and they went out with them from Ur Casdim." Immediately, "Hashem said to Avram..." THIS MEANS THAT HE RECEIVED HELP FROM ABOVE. THE REASON IS THAT THE LIGHT NEEDS SOMETHING CRUDE FROM BELOW TO CLING ONTO AND THIS CRUDE OBJECT OR ACTION IS ENTIRELY IN THE HANDS OF THE LOWER WORLD.

5. "Get you out," for your sake

All the supernal forces that govern the various countries and cities of our world are brought to light by the Zohar. Avraham masters the knowledge concerning all these diverse metaphysical intelligences that rule and administer over the cosmos. However, the Creator tells him not to direct his mind towards these supernal matters. Rather, Avraham should focus upon his spiritual work in this physical realm, placing his trust in the Creator regarding the workings of the metaphysical dimension.

The Relevance of this Passage

The ability to trust the Creator above the level of our rational mind and logic, radiates throughout this passage. Often, we mistake the pursuance of otherworldly mystical knowledge for the real spiritual work in this mundane world. This truth is understood through a story concerning the great sage Hillel, who was asked to reveal all the supernal mysteries and secrets of the Torah in the short time that he can remain balanced on one leg.

17. תָּא חֲזִי, מַה בְּתִיב, וַיִּקַּח תְּרַח אֶת אַבְרָם בְּנוֹ וְאֶת לוֹט בֶּן הָרָן וְגו'. וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׁדִּים. וַיֵּצְאוּ אִתָּם. אֲתוּ מִבְּעֵי לֵיהּ. דְּהָא כְּתִיב וַיִּקַּח תְּרַח וְגו'. מֵאִי, וַיֵּצְאוּ אִתָּם. אֶלְא, תְּרַח וְלוֹט, עִם אַבְרָהָם וְשָׂרָה נִפְקוּ, דְּאִינוּן הוּוּ עֲקָרָא לְמִיפְק מִגּוֹ אִינוּן חֲזִיבֵינָא. דְּכִיוּן דְּחָמָא תְּרַח, דְּאַבְרָהָם בְּרִיהּ, אֲשֶׁתְּזִיב מִגּוֹ נוֹרָא, אֲתַהֲדֵר לְמַעְבַּד רְעוּתֵיהּ דְּאַבְרָהָם, וּבְגִין כֵּךְ וַיֵּצְאוּ אִתָּם תְּרַח וְלוֹט.

18. וּבְשַׁעְתָּא דְּנִפְקוּ, מַה בְּתִיב, לְלַכְתָּ אֶרְצָה כְּנַעַן. דְּרַעוּתָא דְּלַהוּן הוּוּ לְמִיָּהֲךְ תַּמּוּן. מִכָּאן אוֹלִיפְנָא, כֹּל מֵאן דְּאֲתַעֵר לְאַתְדַּכָּא, מְסִייעִין לֵיהּ. תָּא חֲזִי דְּהִכִּי הוּא. דְּכִיוּן דְּכְתִיב, לְלַכְתָּ אֶרְצָה כְּנַעַן, מִיָּד וַיֹּאמֶר ה' אֶל אַבְרָהָם לֵךְ לְךָ, וְעַד דְּאִיהוּ אֲתַעֵר בְּקַדְמִיתָא, לֹא כְּתִיב לְךָ לְךָ.

19. תָּא חֲזִי. מְלָה דְּלַעִילָא לֹא אֲתַעֵר, עַד דְּאֲתַעֵר לְתַתָּא בְּקַדְמִיתָא, עַל מַה דְּתַשְׁרִי הֵהִיא דְּלַעִילָא. וְרָזָא דְּמְלָה, נְהוּרָא אוּכְמָא, לֹא אֲתַאחִיד בְּנְהוּרָא חוּרָא. עַד דְּאִיהִי אֲתַעֲרִית בְּקַדְמִיתָא. בֵּינּוּן דְּאִיהִי אֲתַעֲרִית בְּקַדְמִיתָא. מִיָּד נְהוּרָא חוּרָא שְׂרִינָא עֲלָהּ.

20. וְעַד בְּתִיב אֱלֹקִים אֶל דְּמִי לְךָ אֶל תַּחֲרַשׁ וְאַל תִּשְׁקֹט אֶל. בְּגִין דְּלֹא יִתְפַּסֵּק נְהוּרָא חוּרָא מְעַלְמָא, לְעַלְמִין. וְכֵן הַמְזַכִּירִים אֶת ה' אֶל דְּמִי לְכֶם. בְּגִין, לְאַתְעֲרָא לְתַתָּא, בְּמַה דִּישְׁרִי אֲתַעֲרוּתָא דְּלַעִילָא. וְכֵן בֵּינּוּן דְּאֲתַעֵר בְּרִנְשׁ, אֲתַעֲרוּתָא בְּקַדְמִיתָא, כְּדִין אֲתַעֵר, אֲתַעֲרוּתָא דְּלַעִילָא. תָּא חֲזִי, בֵּינּוּן דְּכְתִיב וַיֵּצְאוּ אִתָּם מֵאוּר כַּשְׁדִּים וְגו', מִיָּד וַיֹּאמֶר ה' אֶל אַבְרָם וְגו'.

"Love thy neighbor as thyself. All the rest is commentary. Now and go and learn," the sage replied.

21. "Now Hashem said to Avram, Get you out (lit. 'go for you')..." According to Rabbi Elazar, the phrase "Go for you," means "for yourself." IN OTHER WORDS, go out for yourself, to fulfill yourself and complete your grade. "Get you out," for you must not stay here among the wicked.

22. The secret BEHIND THE WORDS "Get you out" is that the Holy One, blessed be He, inspired Avraham with the spirit of wisdom. He knew how to judge the spirits (also winds) of the civilized world. He observed them, weighed them in the scales, and knew how to connect them to the powers entrusted to govern the inhabited places on earth.

23. When he reached the middle point of civilization, he weighed it in the scales, but could not reach any conclusion. THIS MEANS THAT HE ELEVATED MAYIN NUKVIN (FEMALE WATERS) IN ORDER TO DRAW DOWN THE SPIRIT OF WISDOM TO THAT PLACE, BUT DID NOT SUCCEED. He tried to see and to know what sort of power governed that place, but could not conceive it.

24. He weighed a few more times before realizing that the whole world sprouts from that place and is established upon it. He observed carefully, and measured, so as to understand the subject, and concluded that the supernal force above it could not be measured, that it is deep and hidden, and that it does not resemble the different parts of the inhabited land.

25. He watched attentively, weighed, and realized that the middle point of the inhabited world is the point from which the whole world moves out to all its corners, WHICH MEANS THAT THE POINT GOVERNS ALL THE SFIROT OF ZEIR ANPIN AND ALL THE SFIROT OF NUKVA, WHICH ARE NAMED THE CORNERS OF THE WORLD, SINCE THE POINT IS PLACED ABOVE THEM. Similarly, he knew the power that now prevails over the point. AS A RESULT, all other powers that govern the corners of the world originate from that point and all THE SFIROT hold to it. Then "they went out with them from Ur Casdim, to go to the land of Cna'an."

26. He continued to observe, weigh, and examine in an effort to determine the nature of that place, but he was unable to understand it so as to cleave to it. He saw the strength of that place and realized that he could not understand it, and therefore immediately, "they came to Charan, and dwelt there." (Bereshheet 11:31).

27. HE ASKS: Why did Avraham DELAY IN CHARAN AND NOT LEAVE THERE IMMEDIATELY, "TO GO TO THE LAND OF CNA'AN," AS IT IS WRITTEN: "AND THEY DWELT THERE"? AND HE ANSWERS: Avraham knew and checked all the governors and rulers of the world that had dominion over the entire civilized world. And he was examining all those who govern and rule over the directions of the world's inhabited land, all those that have dominion over the stars and the constellations. He learned how they exercise their power over one another. In considering all the inhabited places in the world, he did well. But when he reached that place, THE POINT OF MALCHUT, he saw the force of the depths. And he could not withstand it.

21. וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ לְךָ. אָמַר ר' אֶלְעָזָר, לֵךְ לְךָ: לְגַרְמְךָ, לְאַתְקֵנָא גְרַמְךָ. לְאַתְקֵנָא דְרַגְא דִּילְךָ. לֵךְ לְךָ. לִית אַנְתָּ בְדָאי לְמִיקָם הָכָא, בֵּין חַיִּיבִין אֵלִין.

22. וְרַזָּא דְמַלְהָ, לֵךְ לְךָ. דְהָא קוּדְשָׁא בְרִיךְ הוּא, יְהִיב לִיה לְאַבְרָהָם, רוּחָא דְחֻכְמַתָּא, וְהוּה יָדַע וּמְצַרְף סְטְרֵי דִּישׁוּבֵי עֲלָמָא, וְאַסְתַּכַּל בְּהוּ. וְאַתְקַל בְּתִיקְלָא, וַיִּדַע חֵילִין דִּי מִמֶּנּוּ עַל סְטְרֵי יִישׁוּבָא.

23. בְּד מְטָא לְגוּ נְקוּדָה דְאַמְצַעִיתָא דִּישׁוּבָא, תְּקִיל בְּתִיקְלָא וְלֹא הוּה סְלִיק בִּידֵיהָ, אֲשַׁגַּח לְמַנְדַּע חֵילָא דִּי מִמְנָא עֲלָה, וְלֹא יָכִיל לְאַתְדַּבְּקָא בְּרַעוּתֵיהָ.

24. תְּקִיל כַּמָּה זְמַנִּין, וְחָמָא, דְהָא מִתְמַן אֲשַׁתִּיל כָּל עֲלָמָא. אֲשַׁגַּח וְצִרְף וְתַקַּל לְמַנְדַּע, וְחָמָא, דְהָא חֵילָא עֲלָהָ, דַּעֲלָה לִית לִיה שְׁעוּרָא עִמִּיק וְסִתִּים. וְלֹא אִיהוּ כְּגוֹוֵי דְסְטְרֵי דְרַגֵּי דִישׁוּבָא.

25. אֲשַׁגַּח וְתְקִיל, וַיִּדַּע, דְהָא כַּמָּה דְמַהֲהִיא נְקוּדָה אֲמְצַעִיתָא דִּישׁוּבָא, מְנִיָּה אֲשַׁתִּיל כָּל עֲלָמָא, לְכָל סְטְרוּי. הֲכִי נְמִי יָדַע, דְהָא חֵילָא דְשָׂרֵי עֲלָה, מִתְמַן נִקְּחוּ כָּל שְׂאֵר חֵילִין, דְמִמֶּנּוּ עַל כָּל סְטְרֵי עֲלָמָא, וְכִלְהוּ בֵּיה אַחִידִין. כְּדִין וַיֵּצְאוּ אֲתָם מֵאוּר כַּשְׂדִּים לְלַבַּת אַרְצָה כְּנַעַן.

26. עוֹד אֲשַׁגַּח וְתְקִיל וְצִרְף, לְמִיקָם עַל בְּרִירָא דְמַלְהָ, דְהָהוּא אַתְר, וְלֹא הוּה יָדַע, וְלֹא יָכִיל לְמִיקָם עֲלָה לְאַתְדַּבְּקָא. בֵּינן דְחָמָא תּוֹקְפָא דְהָאִי אַתְר, וְלֹא יָכִיל לְמִיקָם עֲלֵיהָ, מִיָּד וַיֵּבְאוּ עַד חַרָן וַיִּשְׁבוּ שָׁם.

27. מֵאִי טַעְמָא דְאַבְרָהָם. אֵלָּא, דְאִיהוּ הוּה יָדַע וְצִרְף בְּכָל אֵינוֹן שְׁלֹטְנִין מְדַבְּרֵי עֲלָמָא, בְּכָל סְטְרוּ דִּישׁוּבָא. וְהוּה תְּקִיל וְצִרְף אֵינוֹן דְשְׁלֹטִין בְּסְטְרֵי דִישׁוּבָא מְדַבְּרֵי כְּכַבֵּיָא וּמְזֻלִּיהוֹן, מֵאֵן אֵינוֹן תְּקִימִין, אֵלִין עַל אֵלִין, וְהוּה תְּקִיל כָּל יִשׁוּבֵי דְעֲלָמָא, וְהוּה סְלִיק בִּידוּי. בְּד מְטָא לְהָאִי אַתְר, חָמָא תְּקִימוּ דְעִמִּיקִין, וְלֹא יָכִיל לְמִיקָם בֵּיהָ.

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28. As soon as the Holy One, blessed be He, noticed his awakening and his passion, He immediately revealed Himself to Avraham and said: "Get you out" in order to learn about and perfect yourself.

28. בֵּינּוֹן דְּחֵמָא קוּדְשָׁא בְּרִיךְ הוּא, אֲתַעְרוּתָא דִּילִיָּה, וְתִיאוּבְתָא דִּילִיָּה, מִיַּד אֲתַגְלִי עֲלֵיהּ, וְאִמַר לֵיהּ, לָךְ לָךְ. לְמַנְדַע לָךְ, וְלֹאֲתַקְנָא גְרַמְךָ.

29. The words "Your country," AS USED WHEN HE SAID TO HIM, "GET YOU OUT," referred to that side of the inhabited world to which he was attached. THIS IS THE RIGHT SIDE ONLY; THE LEFT SIDE IS NOT INCLUDED. THE WORDS "and from your kindred," MEAN THAT HE TOLD HIM, "GET YOU OUT" from that Wisdom with which you study your horoscope, determined by watching and examining the moment, hour, and time of your birth, and the planet and the sign under which you were born. ALL OF THIS IS RELATED TO THE ILLUMINATION OF THE LEFT SIDE AND IS NOT INCLUDED WITHIN THE RIGHT.

29. מְאָרְצְךָ. מֵהָהוּא סְטְרָא דִּישׁוּבָא דְהוּיָת מִתְדַבֵּק בֵּיהּ. וּמְמוֹלְדֶתְךָ מֵהָהוּא חֲכָמָה, דְּאֵת מִשְׁגַּח, וְתַקִּיל תּוֹלְדֶתָא דִּילְךָ, וְרַגְעָא וְשַׁעֲתָא וְזִמְנָא, דְּאֲתִיּוּלִידֶת בֵּיהּ, וּבִהָהוּא כּוֹכְבָא, וּבִהָהוּא מְזֻלָּא.

30. The verse, "And from your father's house," MEANS THAT HE TOLD HIM "GET YOU OUT" and never look upon your father's house again, REFERRING TO CHARAN, AND NEVER SEEK TO DISCOVER if the root of your success in the world is from your father's house. Therefore, "Get you out" of this wisdom and this observance.

30. וּמִבֵּית אָבִיךָ. דְּלֹא תִשְׁגַּח בְּבֵיתָא דְאַבּוּךָ. וְאִי אֵית לָךְ שְׂרָשָׁא לְאַצְלַחָא בְּעֵלְמָא, מִבֵּיתָא דְאַבּוּךָ, בְּגִין כֵּן לָךְ לָךְ, מִחֲכָמָה דָּא וּמֵאַשְׁגַּחוּתָא דָּא.

31. Come and behold: It is indeed so! Because they had already left Ur Casdim and were in Charan, why should He say to him, "Get you out of your country, and from your kindred?" FOR HE HAS ALREADY LEFT UR CASDIM, WHICH IS HIS COUNTRY AND FAMILY. Therefore, the main point has to be, as previously stated, THAT THE MEANING OF "YOUR COUNTRY" IS THE ILLUMINATION OF THE RIGHT WITHOUT THE LEFT, AND "YOUR KINDRED" IS THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT. "To the land that I will show you" MEANS THAT "I will show you" what you were not able to conceive--BECAUSE OF THE JUDGMENTS OF THE ILLUMINATION OF THE LEFT--and were not able to know about the power of that land, NAMELY MALCHUT, which is deep and hidden.

31. תָּא חֲזִי. דְהִכִּי הוּא, דְהָא נִפְקוּ מֵאוּר כַּשְׂדִּים, וְהוּוּ בַחֲרֹן, אֲמַאי יִימָא לֵיהּ לָךְ לָךְ מְאָרְצְךָ וּמְמוֹלְדֶתְךָ. אֶלָּא עֲקָרָא דְמַלְתָּא, כְּמָה דְאַתְמַר. אֶל הָאָרֶץ אֲשֶׁר אֲרָאךָ. אֲרָאךָ, מָה דְלֹא יָכִילַת לְמִיקָם עֲלֵיהּ, וְלֹא יָכִילַת לְמַנְדַע חִילָא דְהָהוּא אֲרַעָא, דְּאִיהוּ עֵמִיק וְסֻתִּים.

6. "And I will make of you a great nation" (A)

All the blessings that Avraham received are explained in the following section of the Zohar. Avraham received these blessings because he let go of his own ego and completely surrendered to the Creator.

The Relevance of this Passage

The intelligence of the body creates an illusion that we are in control of our lives. Nevertheless, anxiety, fear, emotional turmoil, and external chaos continue to be an affliction. When we let go of this illusion and relinquish control, we create a space for the Light of the Creator to enter our existence, removing all darkness. We acquire the power from the blessings that Avraham received, instilling us with the courage to entrust the Creator with control over our life.

32. "And I will make of you a great nation..." (Beresheet 12:2). "And I will make of you" is related to the verse, "Get you out." "And I will bless you" is related to the verse, "from your country." "And make your name great" is related to the verse, "and from your kindred." "And you shall be a blessing" is related to the verse, "and from your father's house."

32. וְאַעֲשֶׂךָ לְגוֹי גָדוֹל וְגוֹי. וְאַעֲשֶׂךָ, בְּגִין דְכִתְיב, לָךְ לָךְ. וְאַבְרַכְךָ, בְּגִין דְכִתְיב, מְאָרְצְךָ. וְאַגְדִּלְהָ שְׁמֶךָ, בְּגִין דְכִתְיב, וּמְמוֹלְדֶתְךָ. וְהִיָּה בְרָכָה, בְּגִין דְכִתְיב, וּמִבֵּית אָבִיךָ.

33. Rabbi Shimon DISAGREES, AND says that the verse, "And I will make of you a great nation," is THE ILLUMINATION OF the right side; that "and I will bless you" is THE ILLUMINATION OF the left side; that "and I will make your name great" is THE ILLUMINATION OF the Central Column; and that "and you shall be a blessing" is from the side of the Land of Yisrael, FROM THE SIDE OF THE NUKVA, WHICH IS CALLED THE LAND OF YISRAEL. So here is a throne that has four legs, all of which were included in Avraham. THE THREE COLUMNS-CHESED, GVURAH, AND TIFERET-ARE THREE LEGS, THE NUKVA IS THE FOURTH LEG. THESE ARE THE FOUR LEGS OF THE UPPER THRONE, WHICH IS BINAH. From here onward, the blessings are for the others who are replenished from here. THIS REFERS TO OTHERS WHO ARE BLESSED FOR HIS SAKE, as it is written: "And I will bless them that bless you and curse them that curse you, and in you shall all families of the earth be blessed."

33. רבי שמעון אומר, ואעשך לגוי גדול, מסטרא דימינא. ואברכך, מסטרא דשמאלא. ואגדלה שמך, מסטרא דאמצעיתא. והיה ברכה, מסטרא דארעא דישראל. הא הכא ברסייא, דארבע סמכין, דכלהו כלילין ביה באברהם. מכאן ולהלאה, ברכאן לאחריני, דמתזני מהכא, דכתיב, ואברכה מברכין ומקללך אאור ונברכו בך כל משפחות האדמה.

7. "And from the wicked their light is withheld"

When one behaves in a negative manner, he immediately disconnects himself from the Light of the Creator. Moreover, negative deeds also block and prevent an individual from receiving any spiritual Light from the righteous souls who are in this world to share their Light with all mankind. The Relevance of this Passage

Every act of negative behavior can be likened to draping a layer of cloth over a lamp. Life grows progressively darker. We remove these veils from ourselves through the letters and lessons of this section so that we may receive all the Light that is ever-present from the devout souls who dwell among us in our generation.

34. Rabbi Elazar was sitting before his father, Rabbi Shimon, together with Rabbi Yehuda, Rabbi Yitzchak, and Rabbi Chizkiyah. Rabbi Elazar asked Rabbi Shimon why is it written: "Get you out of your country, and from your kindred" in the singular? Since they all left UR CASDIM to go to THE LAND OF CNA'AN, why was Avraham not told that they all should go?

34. ר' אלעזר, הוה יתיב קמיה דרבי שמעון אבוי, והוי עמיה, ר' יהודה, ורבי יצחק, ורבי חזקיה. אמר לור' אלעזר לרבי שמעון אבוי, האי דכתיב, לך מארצך וממולדתך. כיון דכלהו נפקו למהך, אמאי לא אתמר ליה דכלהו יפקו.

35. Terach was an idol worshipper, but since his desire to leave with Avraham was truly aroused, and, as we have seen, the Holy One, blessed be He, desires that the wicked repent, as Terach started to leave with Avraham, why does it not say, "Go for yourself" in plural? Why does it say "Go for yourself" to Avraham alone?

35. דהא אף על גב דתרח הוה פלח לע"ז, כיון דאתער באתערותא טב למיפק בהדיה דאברהם, וחימין קדשא בריך הוא אתרעי בתשובתא דחייביןא, ושרא למיפק, אמאי לא כתיב לכו לכם. אמאי לאברהם בלחודוי לך לך.

36. Rabbi Shimon replied that Terach did not leave Ur Casdim because he wanted to repent and mend his ways, but only to save himself from all the people of his land, who wanted to kill him. Particularly after they saw that Avraham was saved FROM THE FURNACE OF FIRE, they said to Terach, 'You were the one who misled us with these idols,' AND WANTED TO KILL HIM. Because he feared them, Terach left. THEREFORE, when he reached Charan, he stayed, as it is written: "So Avram departed, as Hashem had spoken to him, and Lot went with him" (Beresheet 12:4). Terach is not mentioned in the verse!

36. אמר לרבי שמעון, אי תימא, דתרח כד נפק, מאור כשדים, בגין לאהדרא בתשובה הוה, לאו הכי, אלא כד נפק, לאשתזבא נפק, דהוה כלהו בני ארעיה, בעאן למקטליה. כיון דחזו, דאשתזיב אברהם, הוה אמרי ליה לתרח, אנת הוא דהוית מטעי לך, באלין פסילין, ומגו דחלא דלהון, נפק תרח, כיון דמטא לחרן, לא נפק מתמן לבתר, דכתיב וילך אברם כאשר דבר אליו ה' וילך אתו לוט. ואילו תרח לא כתיב.

37. He opened the discussion by saying: "And from the wicked their light is withheld, and the high arm shall be broken" (Iyov 38:16). This passage has already been explained. Nevertheless, "And from the wicked their light is withheld" applies to Nimrod and the people of his generation, whom Avraham left, since he was "their light"; "the high arm shall be broken" alludes to Nimrod.

38. Another explanation of the verse, "And from the wicked their light is withheld," is that it applies to Terach and his household, and "their light" is Avraham. The verse does not say 'the light,' but "their light," that was among them. THIS REFERS TO AVRAHAM WHO WAS AMONG THEM AND THEN LEFT. "And the high arm shall be broken" applies to Nimrod, who misled the whole world to following him. And this is why it is written: "Get you out," so that the light may shine for you and for all who will descend from now and henceforth.

39. Furthermore, RABBI SHIMON then discussed the verse, "And now men see not the bright light which is in the clouds; but the wind passes, and cleanses them" (Iyov 37:21). "And now men see not the bright light": when DID THAT HAPPEN? At the time when the Holy One, blessed be He, said to Avraham, "Get you out of your country, and from your kindred, and from your father's house." BECAUSE AFTER AVRAHAM HAD LEFT THEM, THEY WERE NOT ABLE TO SEE THE LIGHT ANYMORE. "The bright light which is in the clouds" ALLUDES TO AVRAHAM, because the Holy One, blessed be He, wished to attach Avraham to the supernal Light and have him shine there.

40. "And the wind passes, and cleanses them" refers to Terach and all the people of his town, all of whom afterwards repented. As it is written: "and the souls that they had made in Charan" (Beresheet 12:5), MEANING THAT THE PEOPLE OF CHARAN REPENTED. The verse, "And you shall come to your fathers in peace" (Beresheet 15:15), INDICATES THAT Terach HAD REPENTED, FOR THE HOLY ONE, BLESSED BE HE, WOULD NOT HAVE SAID THIS TO AVRAHAM OTHERWISE.

8. "And I will make of you a great nation" (B)

At every beginning, at every opening, within every seed-level moment, there are dark forces present whose sole objective is to taint, negatively influence, and curse all that will come after. The Zohar reveals the process by which we can break these curses and remove any negative factors. The Relevance of this Passage

New projects and new beginnings in our life start out with bountiful optimism and hope. Be that as it may, unseen negative forces often infect the seed level leading to broken dreams and unrealized goals. We receive the power to break our own negative nature and the negative forces around us that try to curse new beginnings in our life.

Sitrei Torah (Concealed Torah)

41. THERE ARE SEVEN BLESSINGS THAT APPEAR IN THIS PASSAGE. One: "And I will make of you a great nation"; two: "and I will bless you"; three: "and make your name great"; four: "and you shall be a blessing"; five: "And I will bless them that bless you"; six: "and curse him that curses you"; and seven: "and in you shall all families of the earth be blessed." And after he received these seven blessings, it is written: "So Avram departed, as Hashem had spoken to him." THIS MEANS THAT HE WENT down to the world, as he was commanded to do.

37. פֶּתַח וְאָמַר, וַיִּמְנַע מִרְשָׁעִים אוֹרָם וַזְרוּעַ רָמָה תִּשְׁפֹּר. הָאֵי קָרָא אוֹקְמוּהָ, אֲבָל, וַיִּמְנַע מִרְשָׁעִים אוֹרָם, דָּא נִמְרוּד וּבְנֵי דְרִיָּה, דְּנִפְקָ אַבְרָהָם מִנִּיְהוּ דְהוּהוּ אוֹרָם. וַזְרוּעַ רָמָה תִּשְׁפֹּר, דָּא נִמְרוּד.

38. דְּבַר אַחַר, וַיִּמְנַע מִרְשָׁעִים אוֹרָם, דָּא תֵּרַח וּבְנֵי בֵיתֵיהּ. אוֹרָם: דָּא אַבְרָהָם. הָאוּר, לֹא כְּתִיב, אֲלֵא אוֹרָם, דְּהוּהוּ עֲמַהוּן. וַזְרוּעַ רָמָה תִּשְׁפֹּר. דָּא נִמְרוּד, דְּהוּהוּ מִטְעֵי אַבְתְּרִיָּה, כָּל בְּנֵי עֲלָמָא. וּבְגִין כֶּךָ כְּתִיב לָךְ לָךְ. בְּגִין, לְאַנְהָרָא לָךְ, וּלְכָל אֵינּוֹן דִּיפְקוֹן מִינְךָ, מִכָּאן וְלַהֲלָאָה.

39. תּוּ פֶּתַח וְאָמַר. וְעַתָּה לֹא רָאוּ אוּר בְּהִיר הוּא בְּשַׁחֲקִים וְרוּחַ עֲבָרָה וַתִּטְהַרְם. וְעַתָּה לֹא רָאוּ אוּר, אֵימַתִּי, בְּשַׁעֲתָא דְאָמַר קְדָשָׁא בְּרִיךְ הוּא לְאַבְרָהָם לָךְ לָךְ מֵאַרְצֶךָ וּמִמּוֹלַדְתֶּךָ וּמִבֵּית אָבִיךָ. בְּהִיר הוּא בְּשַׁחֲקִים. דְּבַעָא קְדָשָׁא בְּרִיךְ הוּא לְאַבְרָהָם לֵיהּ לְאַבְרָהָם, בְּהִיּוּ אוּר דְלַעִילָא, וְלְאַנְהָרָא תִּמְוֵן.

40. וְרוּחַ עֲבָרָה וַתִּטְהַרְם. דְּהָא לְבַתֵּר תְּבוּ בְּתִיּוּבְתָא, תֵּרַח וְכָל בְּנֵי מֵאֲתִיָּה בְּנֵי מֵאֲתִיָּה, דְּכְתִיב, וְאַתְּ הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְּחָרָן. תֵּרַח: דְּכְתִיב וְאַתָּה תָּבֵא אֶל אֲבוֹתֶיךָ בְּשָׁלוֹם וְגו'.

סְתְרֵי תוֹרָה

41. וְאַעֲשֶׂךָ לְגוֹי גְדוֹל, הָאֵי בְּרִכְתָּא חֲדָא. וְאַבְרָכְךָ, תְּרִין. וְאַגְדִּלָּה שְׁמֶךָ, תְּלַת. וְהִיָּה בְּרִכְבָּה, אַרְבַּע. וְאַבְרָכָה מְבָרְכֶיךָ, חֲמִשׁ. וּמְקַלְלֶךָ אָאוּר, שִׁית. וְנִבְרַכּוּ בְּךָ כָּל מִשְׁפָּחוֹת הָאָדָמָה, הָא שְׁבַע. בֵּינּוֹן דְּאַתְּבְּרַכּוּ בְּאַלִּין שְׁבַע בְּרִכְאָן, מַה כְּתִיב, וַיִּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֵלָיו ה' לְנַחֲתָא לְהָאֵי עֲלָמָא, כְּמַה דְאַתְּפַקְדָּא.

42. Immediately, "Lot went with him." This is the serpent that was cursed and caused the world to be cursed. THE SCRIPTURES CALL THE SERPENT BY THE NAME LOT, BECAUSE LOT MEANS 'A CURSE' IN ARAMAIC. THE SERPENT WAS CURSED AND BROUGHT CURSES ON THE WORLD. SO HE ACCOMPANIES THE SOUL DURING ITS STAY IN THIS WORLD. And the serpent stands at the opening, in order to mislead the body, AS IT IS WRITTEN: "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). And this is why the soul will not start fulfilling the mission it was commanded to perform until it has completed thirteen years in this world. Because from the twelfth year onward, the soul is aroused to fulfill its task. Therefore, it is written: "and Avram was seventy five years old" (Bereshheet 12:4)-SEVENTY IN REDUCED NUMERICAL VALUE EQUALS SEVEN, and seven and five equals twelve. THEN THE SOUL LEAVES CHARAN, WHICH IS THE KLIPOT, AND IS AROUSED TO SERVE HASHEM AND FULFILL ITS ALLOTTED TASK.

43. And then AFTER TWELVE YEARS, the soul can be seen in this world, because it comes from the "five years," which are the five hundred parasangs of the Tree of Life. IT IS THEN ACKNOWLEDGED AS AN OFFSPRING OF ZEIR ANPIN, WHICH IS CALLED THE TREE OF LIFE, WHICH IS FIVE HUNDRED PARASANGS WALK. "And seventy years" refers to the same tree, which is the seventh among the grades, NAMELY, THE NUKVA, WHICH IS THE SEVENTH SFIRAH AMONG THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. AND THEN THE SOUL IS ACKNOWLEDGED AS THE OFFSPRING OF ZEIR ANPIN AND THE NUKVA.

44. Then the soul departs from the filth of the serpent and enters to the holy work. And so it is written: "when he departed out of Charan," from the wrath and aggression of the Satan, who until now had ruled over the body by deceiving it.

45. The Orlah (lit. 'foreskin') rules over the tree for three years, WHICH ARE CALLED THE "ORLAH YEARS." In the human being, the first thirteen years are called the "Orlah years." After the body has lived these years, the soul is aroused to fulfill its holy task. It then receives full control over the body and inspires the goodwill necessary to overcome the serpent. And then the serpent will not be able to control the body as it did before.

46. As it is written: "And Avram took Sarai his wife..." (Bereshheet 12:5). "SARAI HIS WIFE" refers to the body, which in comparison to the soul is like the female toward the male. "And Lot his brother's son" refers to the serpent that does not completely leave the body EVEN AFTER THIRTEEN YEARS, because the clinging of the body is not entirely gone from it. Nevertheless, the arousal of the soul strikes it always, warns and reproves it, and forces it to obey so that it cannot take control any more.

42. מִיַּד וַיֵּלֶךְ אִתּוֹ לוֹט. דָּא אִיהוּ נַחֲשׁ דְּאַתְלֵטָא, וְאַתְלֵטָא עֲלֵמָא בְּגִינֵיהּ, דְּאִיהוּ קָאִים לְפִתְחָא, לְאַסְטָאָה לְגוּפָא, וְלֹא תַפְעוּל נְשִׁמְתָא, פּוֹלְחָנָא דְאַתְפַּקְדָּת, עַד דִּיעֲבִרוּן עָלֶה בְּהַאי עֲלֵמָא, וְיִגְשִׁינֵי, דְּהָא מִתְרִיסַר שְׁנִין וְלַעִילָא, נְשִׁמְתָא אֲתַעֲרַת, לְמַפְלַח פּוֹלְחָנָא דְאַתְפַּקְדָּת, הַה"ד וְאַבְרָם בֶּן חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה. שְׁבַע וְחֲמִשׁ תְּרִיסַר אֵינּוּן.

43. וְכַדִּין אֲתַחֲזִיאת נְשִׁמְתָא בְּהַאי עֲלֵמָא. דְּאִיהוּ אֲתִיא מִחֲמִשׁ שָׁנִים, דְּאֵינּוּן ת"ק פְּרָסֵי דְאֵילָנָא דְחַיִּי. וְשִׁבְעִים שָׁנָה, דָּא אִיהוּ הָהוּא אֵילָנָא מִמֶּשׁ, דְּאִיהוּ שְׁבִיעָאָה לְדַרְגִּין, וְשִׁבְעִין שָׁנָה אֲתַקְרִי.

44. כַּדִּין נִפְקַת מֵהָהוּא זוּהֵמָא דְנַחֲשׁ, וְעָלְתָא בְּפּוֹלְחָנָא קְדִישָׁא, הַה"ד, בְּצִאתוֹ מִחָרָן, מֵהָהוּא רִיגְזָא וְתוֹקְפָא דְהָהוּא נַחֲשׁ, דְּהוּא אֲסִי לִיהּ עַד הִשְׁתָּא לְגוּפָא, וְשִׁלְטָא עֲלוּי.

45. בְּאֵילָנָא, שְׁלְטָא עָרְלָה תְּלַת שְׁנִין. בְּבַר נֶשׁ, תְּלַת סְרֵי שְׁנִין, דְּאֶקְרוּן שְׁנֵי עָרְלָה, בֵּין דְּאֶעְבְּרוּ עַל גּוּפָא אֵינּוּן שְׁנִין, וְאַתְעֲבֵרַת נְשִׁמְתָא, לְמַפְלַח פּוֹלְחָנָא קְדִישָׁא, פְּקִידַת לְגוּפָא, לְרַעוּתָא טְבָא, לְכַפּוּף לְהָהוּא נַחֲשׁ, דְּהָא לֹא יָכִיל לְשִׁלְטָאָה כְּמָה דְּהוּי.

46. דְּכִתְיִב, וַיִּקַּח אֲבְרָם אֶת שְׂרַי אִשְׁתּוֹ וְגו', דָּא גּוּפָא, דְּאִיהוּ לְגַבֵּי נְשִׁמְתָא, כְּנוֹקְבָא לְגַבֵּי דְכוּרָא. וְאֵת לוֹט בֶּן אַחִיו, דָּא נַחֲשׁ, דְּלֹא אֶעְדִּי כָּל כֶּךָ מִן גּוּפָא, בְּגִין דְּדַבְּקוּתָא דְּגוּפָא, לֹא אֶעְדִּיו כָּל כֶּךָ מִנֵּיהּ, אֲבָל אֲתַעֲרוּתָא דְּנְשִׁמְתָא אֶלְקִי לִיהּ תְּדִיר, וְאַתְרֵי בֵּיהּ, וְאוֹכַח לִיהּ, וְכַפִּיף לִיהּ, עַל כְּרַחֲמֵיהּ, וְלֹא יָכִיל לְשִׁלְטָאָה.

47. "And all their substance that they had gathered..." refers to the good deeds that a person performs in this world because of the awakening of the soul. "And the souls (Nefesh) that they had made in Charan..." REFERS TO that Nefesh, which at first was attached to the foreskin of the body and clung to it and which later was amended BY THE NESHAMAH. IT IS DESCRIBED BY THE WORDS, "AND THE NEFESH THAT THEY HAD MADE IN CHARAN," WHICH REFER TO THE CRAVING NEFESH, WHICH FEELS GREAT ATTACHMENT TO THE LUST OF THE BODY AND THE KLIPOT. So after thirteen years, when the Neshamah is aroused to amend the body, both THE NESHAMAH AND THE BODY amend that Nefesh that participated in the harsh JUDGMENTS of the serpent and its evil desires. As it is written: "and the Nefesh that they had made in Charan..." THE REASON WHY "THEY HAD MADE" IS WRITTEN IN THE PLURAL IS BECAUSE IT REFERS TO THE NESHAMAH AND THE BODY, WHICH TOGETHER AMEND THE NEFESH-THE NESHAMAH BY AWAKENING THE BODY, AND THE BODY BY ITS GOOD DEEDS.

48. With all of this, the Neshamah continues to attack the serpent in order to break it, so that it will surrender and be enslaved under the influence of repentance. Therefore, it is written: "And Avram passed through the land to the place of Shchem" (Beresheet 12:6), BECAUSE SHCHEM IS THE DWELLING PLACE OF THE SHECHINAH. AND THAT IS BECAUSE THE POWER OF THE SERPENT HAS ALREADY BEEN COMPLETELY BROKEN BY THE NESHAMAH. (End of Sitrei Torah)

9. "So Avram departed, as Hashem had spoken to him..."

It's explained that every man has angels who accompany him everywhere, recording every single action and deed, large and small. The Final Day of Judgment is then spelled out by the Zohar: The angels come forth during this time and present a list of all our actions, positive and negative, so that we can acknowledge them. The Zohar goes on to declare that no matter how negative a person's actions might become, we should never cast them aside and disregard them.

The Relevance of this Passage

Mankind's nature is to disregard or justify its insensitive and intolerant behavior. Regardless, we are eventually held accountable for all of our actions. An awareness of the gravity and severity of our negative behavior, even the most minute behavioral actions, is imbued into our consciousness by virtue of this passage. This will inspire us to treat others with the same compassion and tolerance that we desire.

49. Rabbi Elazar said, Come and behold, It is not written: "So Avram left, as Hashem had spoken to him," but rather that Avram "departed (lit. 'went') (Heb. vayelech)," as it is written: "Get you out" (Heb. lech lecha). This is so written because they had already left, as it is written: "and they went out with them from Ur Casdim to go to the land of Cna'an." Therefore, it is written: "departed" rather than "left."

50. "As Hashem had spoken to him..." THIS MEANS according to all the promises He gave him. The words, "and Lot went with him," mean that Lot accompanied Avraham to learn from his behavior. Even so, Lot did not learn much. Rabbi Elazar said: Happy are the righteous who study the ways of the Holy One, blessed be He, in order to follow them and be in awe of Him-in awe of that day of judgment when man will have to account for his deeds before the Holy one, blessed be He.

47. וְאֵת כָּל רְכוּשָׁם אֲשֶׁר רָכְשׁוּ, אֵלֶיךָ עֹבְדִין טְבִין דְּעֵבִיד בְּרַ נֶשׁ, בְּהַאי עֲלָמָא, בְּאַתְעָרוּתָא דְנִשְׁמָתָא. וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בַחֲרָן. הֵהוּא נֶפֶשׁ, דְּהוּת בְּקַדְמִיתָא בְּדַבְּקוּתָא בַחֲבֵרוּתָא דְהֵיָא עֲרָלָה, בְּהַדִּי גּוּפָא, וְאַתְקִין לָהּ לְבַתֵּר, דְּהָא לְבַתֵּר דְתִלְיִסֵּר שְׁנִין וְלַעֲיִלָא, דְנִשְׁמָתָא אֲתַעֲרַת, לְאַתְקֵנָא לְגּוּפָא, תְּרוּוּיָהּ מִתְקַנֵּין לְהֵהוּא נֶפֶשׁ, דְמִשְׁתַּתְּמָא בְתוּקְפָא דְנַחֲשׁ, וְתַאוּבְתִּיהָ בְיֹשָׁא, הַה"ד וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בַחֲרָן.

48. וְעַם כָּל דָּא, נִשְׁמָתָא אֲתַקִּיפַת בֵּיהּ, בְּהֵהוּא נַחֲשׁ, לְתַבְרָא לֵיהּ, בְּתוּקְפָא בְשַׁעֲבוּרָא דְתִשׁוּבָה, הָדָא הוּא דְכְתִיב וַיַּעֲבוֹר. (עד כאן סתרי תורה)

49. וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי ה'. אָמַר רַבִּי אֶלְעָזָר, תָּא חֲזִי, דְּהָא לֹא כְתִיב וַיֵּצֵא אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי ה'. אֶלָּא וַיֵּלֶךְ. כַּד"א לֶךְ לֶךְ. דְּהָא יֵצִיאַהּ בְּקַדְמִיתָא עֲבָדוּ, דְכְתִיב, וַיֵּצֵאוּ אֹתָם מֵאוּר כַּשְׂדִּים לְלַכְתָּ אֶרְצָה כְּנַעַן. וְהִשְׁתָּא כְתִיב וַיֵּלֶךְ, וְלֹא כְתִיב וַיֵּצֵא.

50. כַּאֲשֶׁר דִּבֶּר אֱלֹהֵי ה'. דְאַבְטַח לֵיהּ בְּכִלְהוּ הַבְּטָחוֹת. וַיֵּלֶךְ אִתּוֹ לוֹט, דְאַתְחַבֵּר עִמֵּיהּ, בְּגִין לְמִילָף מֵעֹבְדֵי, וְעַם כָּל דָּא לֹא אוֹלִיף כּוּלֵי הַאי. אָמַר רַבִּי אֶלְעָזָר זְכַאֲרֵי אֵינֻן צְדִיקֵינָא, דְאוֹלְפֵי אֲרַחוּי דְקַדְשָׁא בְרִיךְ הוּא, בְּגִין לְמִיחָךְ בְּהוּ, וְלְדַחֲלָא מְנִיָּה, מֵהֵהוּא יוֹמָא דְדִינָא, דְזִמִּין בְּרַ נֶשׁ לְמִיחָב דִּינָא וְחוּשְׁבָנָא לְקַדְשָׁא בְרִיךְ הוּא.

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51. He opened the discussion, saying: "He seals up the hand of every man; that all men whom He has made may know His work." (Iyov 37:7). This passage has already been explained. But come and behold: When the days of man are over and he is about to leave this world, on that day when the body is broken and the soul has to leave it, then that person is permitted to see what he has not been able to see when the body was in control, and he understands things completely.

52. Three messengers stand over him and take an account of his days and his sins and all that he has done in this world. And he openly admits everything, and after that he signs it, THE ACCOUNT, with his hand. As it is written: "He seals up the hand of every man..."

53. And all DEEDS AND SINS are signed with his hand, so a man can be judged for all of his actions in this world, the early and the recent, the old and the new-not even one of them is forgotten. Therefore, it is written: "that all men whom He has made may know His work." JUST AS all of the actions he committed in this world WERE together in body and in spirit, so he must account FOR THEM WHILE HE IS STILL together in body and spirit, before he leaves this world.

54. Come and behold: Just as the sinners are stiff-necked in this world, so are they stiff-necked when they are about to leave this world. Therefore, blessed is that person who studies the ways of the Holy One, blessed be He, while in this world, so that he may follow them. But the wicked person, even though he sees these righteous people, stiffens his neck and refuses to learn from them.

55. This is why the righteous man must hold on to him and not let go, even though the wicked person "stiffens his neck." The righteous man should hold him tight by the hand and not leave him alone, because if he lets him go, the wicked person will go and destroy the world.

56. Come and behold: We see examples in the case of Elisha who thrust away Gehazi, and in the case of Avraham and Lot. As long as Lot was with Avraham, Lot did not associate with the wicked. But as soon as he left him, it is written: "Then Lot chose him all the plain of Yarden (Jordan)...and pitched his tent toward Sdom" (Bereshheet 13:11-12), followed by "And the men of Sdom were wicked and sinners before Hashem exceedingly" (Ibid. 13). SO WE SEE THAT HE DID JOIN THE WICKED!

51. פֶּתַח וְאָמַר, בְּיַד כָּל אָדָם יִחְתָּם לְדַעַת כָּל אָנָשִׁי מַעֲשָׂהוּ. הָאִי קָרָא אוֹקְמוּהָ. אֲבָל תָּא חַזִּי, בְּהוּא יוֹמָא, דְּאִשְׁלִימוּ יוֹמוֹי דְּבַר נָשׁ לְאַמְקָא מְעַלְמָא, הֵהוּא יוֹמָא, דְּגוּפָא אֲתַבֵּר, וְנַפְשָׁא בְּעִיָּא לְאַתְפָּרְשָׁא מִנְיָה. כְּדִין, אֲתִיְהִיב רְשׁוֹ לְבַר נָשׁ לְמַחְמִי, מַה דְּלֹא הוּהּ לִיָּה רְשׁוֹ לְמַחְמִי, בְּזַמְנָא דְּגוּפָא שְׁלֵטָא, וְקָאִים עַל בּוֹרִיָּיהָ.

52. וּכְדִין קִיּוּמֵי עֲלִיָּה תִּלַּת שְׁלִיחֵן, וְחֻשְׁבֵי יוֹמוֹי וְחוּבוֹי, וְכָל מַה דְּעֵבֵד בְּהָאִי עֲלֵמָא, וְהוּא אוֹרִי עַל כָּלָא בַּפּוּמִיָּה. וּלְבַתֵּר הוּא חֲתִים עֲלִיָּה בְּיַדִּיהָ. הָדָא הוּא דְכִתִּיב, בְּיַד כָּל אָדָם יִחְתָּם.

53. וּבְיַדִּיהָ כָּלְהוּ חֲתִימִין לְמִידָן לִיָּה, בְּהָאִי עֲלֵמָא, עַל קְדַמָּאִי, וְעַל בְּתַרְאִי, עַל חֲדַתִּי וְעַל עֲתִיקִי. לֹא אֲתַנְשִׁי חַד מִיּוֹנִיָּהוּ, הֵה"ד לְדַעַת כָּל אָנָשִׁי מַעֲשָׂהוּ. וְכָל אִינּוֹן עוֹבְדִין דְּעֵבֵד בְּהָאִי עֲלֵמָא, בְּגוּפָא וְרוּחָא. הֲכִי נִמְיָי יְהִיב חוּשְׁבָנָא בְּגוּפָא וְרוּחָא, עַד לֹא יִפּוּק מְעַלְמָא.

54. תָּא חַזִּי, כַּמַּה דְּחִיבִינָא, אֲקָשִׁי קְדָל בְּהָאִי עֲלֵמָא, ה"נ, אֲמִילוּ בְּשַׁעֲתָא דְּבַעֵי לְנַמְקָא מֵהָאִי עֲלֵמָא, אֲקָשִׁי קְדָל. בְּגִין כְּרֻזְכָּאָה הוּא בַר נָשׁ, דְּיִלִּיף בְּהָאִי עֲלֵמָא אֲרַחוּי דְּקָדְשָׁא בְּרִיךְ הוּא, בְּגִין לְמִיָּהֵךְ בְּהוּ. וְחִיבָא, אִף עַל גְּבַדְאֲסַתְכֵל בְּהַנִּי צְדִיקוּיָא, אֲקָשִׁי קְדָל, וְלֹא בְּעִי לְמִילְחָ.

55. וּבְגִין כְּרֵאִית לִיָּה לְצְדִיקָא, לְמַתְקָה בִּיָּה, וְאִף עַל גַּב דְּחִיבָא אֲקָשִׁי קְדָל הוּא, לֹא יִשְׁבּוּק לִיָּה, וְאִית לִיָּה לְאַתְקַמָּא בְּיַדִּיהָ, וְלֹא יִשְׁבּוּק לִיָּה, דְּאִי יִשְׁבּוּק לִיָּה יֵהֵךְ וְיִחְרִיב עֲלֵמָא.

56. תָּא חַזִּי, מִן אֲלוֹשַׁע דְּרַחָה לְגַחְזִי. וְכֵן בְּאַבְרָהָם כָּל זַמְנָא דְּהוּהּ לוּט בְּהַרְדִּיָּה, לֹא אֲתַחֲבַר בְּהַרְדִּי רְשִׁיעֵינָא, כִּיּוֹן דְּאַתְפָּרַשׁ מִנְיָה, מַה כְּתִיב וַיִּבְחַר לוֹ לוּט אֶת כָּל כְּכַר הַיַּרְדֵּן, וְכָתִיב וַיֵּאָהֵל עַד סְדוֹם. מַה כְּתִיב בְּתַרְיָה, וְאָנָשִׁי סְדוֹם רְעִים וְחֻשְׁאִים לְה' מֵאֲדָר.

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57. Rabbi Aba said TO RABBI ELAZAR: You noted that it is written: "Avram went," rather than 'Avram left,' BECAUSE THEY HAD ALREADY LEFT. This is well but at the end of the verse, it is written: "when he departed out of Charan..." SO THE VERSE DOES MENTION LEAVING--EVEN THOUGH HE HAD ALREADY LEFT. Rabbi Elazar responded that it is written "out of Charan," but the main departure was that from the land of his birthplace, which had already occurred. THIS IS NOT THE SAME AS THE DEPARTURE FROM CHARAN THAT IS MENTIONED TOGETHER WITH "GET YOU OUT." SO WE MAY SAY HERE "WHEN HE LEFT CHARAN."

57. אָמַר רַבִּי אֲבָא, הָאִי דְאָמַרְתָּ וַיֵּלֶךְ אַבְרָם, וְלֹא כְתִיב וַיֵּצֵא אַבְרָם, שְׁפִיר הוּא. אָבֵל, סוּפָא דְקָרָא, מַה כְּתִיב, בְּצֵאתוֹ מִחָרָן. אָמַר רַבִּי אֲלֶעָזָר, מִחָרָן כְּתִיב, וְהָיָא יֵצִיאָה מֵאֶרֶץ מוֹלַדְתּוֹ הוּת בְּקַדְמִיתָא.

10. "And Avram took Sarai his wife..."

When a person influences another individual in a positive way, that measure of positive influence is credited for all eternity. Moreover, when the second individual utilizes that same positive influence to then affect others, the positive energy generated is also accrued to the original person. This same principle holds true with all of our negative actions.

The Relevance of this Passage

Our inability to perceive the far-reaching implications of our actions, allows us to behave wantonly and with disregard for others. These verses give us the understanding and enlightenment to foresee all the repercussions associated with our behavior, motivating us to constantly improve our ways through continued spiritual development.

58. "And Avraham took Sarai his wife" (Beresheet 12:5). IN THIS VERSE, THE WORD "took" means that Avraham persuaded her to come with soft words, because a man cannot take his wife to another country without her agreement. Similarly, it is written: "Take Aharon" (Bemidbar 20:25) and "Take the Levites" (Bemidbar 3:45). This is why "And Avram took" MEANS THAT he persuaded her with words, telling her how evil were the ways of their generation. Therefore it is written: "And Avram took Sarai his wife."

58. וַיִּקַּח אַבְרָם אֶת שְׂרַי אִשְׁתּוֹ. מִהוּ וַיִּקַּח, אֵלָא, אֲמַשִּׁיךְ לָהּ בְּמַלְי מַעֲלִייתָא, בְּגִין דְּלִית לִיהּ רְשׁוּ לְב"נ לְאַפְקָא אֶתְתִּיהּ, לְמִיָּהֵךְ בְּאַרְעָא אַחְרָא בְּלֹא רְעוּתָא דִּילָהּ. וְכֵן הוּא אוֹמֵר קַח אֶת אֶהְרֹן. קַח אֶת הַלְוִיִּם. וּבְגִין כְּרוּיִקַּח אַבְרָם. מְשִׁיךְ לָהּ בְּמַלְיָן, וְאוֹדַע לָהּ אֶרְחִיהוּן דְּאִינוּן בְּנֵי דְרָא, כְּמַה בִּישְׁיָן. וּבְגִין כֵּן וַיִּקַּח אַבְרָם אֶת שְׂרַי אִשְׁתּוֹ.

59. Of the verse, "And Lot his brother's son," HE ASKS: What did Avraham see that made him take Lot with him? AND HE REPLIES: He foresaw through the Holy Spirit that David shall issue from him in the future. The words, "and the souls that they had made in Charan," refer to the male and female converts whose souls they amended. Avraham converted the men, while Sarah converted the women. FOR THIS REASON, the verse is written as if they had "made" them.

59. וְאֵת לוֹט בֶּן אַחִיו. מַה חָמָא אַבְרָהָם לְדַבְקָא עִמָּיהּ לוֹט. אֵלָא בְּגִין דְּצַפָּה בְּרוּחַ הַקֹּדֶשׁ, דְּזָמִין לְמִיפְקַ מְנִיָּה דְּדוּד. וְאֵת הַנְּפֹשׁ אֲשֶׁר עָשׂוּ בְּחָרָן. אֵלִין גְּרִים וְגִיּוּרֹת דְּאֶתְקִינוּ נַפְשֵׁיהוּ, אַבְרָהָם מְגִייר גּוֹבְרִין, וְשָׂרָה מְגִיירַת נְשִׁין. וּמַעֲלָה עֲלִיהוּן כְּאִלוּ עָבְדוּ לְהוּן.

60. Rabbi Aba said: If so, then there were a lot of people-- REFERRING TO THE CONVERTS. HOW can we say that they all left with him? Rabbi Elazar responded: Indeed so! And because of this, all the people who went with him are called "the people of the Elohim of Avraham" (Tehilim 47:10). And he traveled through the country with no fear, as it is written: "And Avram passed through the land."

60. אָמַר רַבִּי אֲבָא אִי הָכִי, כְּמַה בְּנֵי נְשָׂא הוּוּ, אִי תִימָא דְּכָלְהוּ אָזְלוּ עִמָּיהּ. אָמַר רַבִּי אֲלֶעָזָר אִין. וּבְגִין כֵּן כָּלְהוּ בְּנֵי נְשָׂא, דְּהוּוּ אָזְלִין עִמָּיהּ, כָּלְהוּ אֶקְרוּן עִם אֱלֹקֵי אַבְרָהָם. וְהוּוּ מַעְבֵּר בְּאַרְעָא, וְלֹא הוּוּ דְּחִיל. דְּכְתִיב וַיַּעֲבֵר אַבְרָם בְּאֶרֶץ.

61. Rabbi Aba said to him: If it had been written, 'and souls that they had made in Charan,' then he would have agreed THAT BECAUSE OF THEIR GREAT NUMBERS AVRAHAM HAD NO FEAR WHEN PASSING THROUGH THE LAND. But, he said, it is written: "and the (Heb. et) souls", in which the particle Et serves as an addition to the merits of those souls that went along with him. IT IS FOR THIS REASON THAT AVRAHAM WAS ABLE TO PASS THROUGH THE LAND WITH NO FEAR. Because he who leads his friend to meritorious conduct benefits always from that conduct and the benefit never leaves him. How do we know this? Because it is written: "And the souls that they had made in Charan." The merit of these souls accompanied Avraham.

61. אָמַר לְרַבִּי אֲבָא, אִי הוּוּ כְּתִיב, וְהַנְּפֹשׁ אֲשֶׁר עָשׂוּ בְּחָרָן. הוּוּ אִימִנָא הָכִי, אֵלָא, וְאֵת הַנְּפֹשׁ כְּתִיב, אֵת לְאַסְגָּאָה, זְכוּתָא דְּכָלְהוּ נַפְשָׁאן, דְּהוּוּ אָזְלִין עִמָּיהּ, דְּכָל מֵאן דְּמִזְכֵּה לְאַחְרָא, הוּוּא זְכוּתָא תְּלִיָא בֵּיהּ, וְלֹא אַעֲרִי מְנִיָּה. מְנָלָן, דְּכְתִיב, וְאֵת הַנְּפֹשׁ אֲשֶׁר עָשׂוּ בְּחָרָן. זְכוּתָא דְּאִינוּן נַפְשָׁן הוּוּ אָזְלִין עִמָּיהּ דְּאַבְרָהָם.

62. Of the words "Get you out," Rabbi Shimon asked, when the Holy One, blessed be He, first revealed himself to Avraham, why did He start with 'Get you out'? Until that time, the Holy One, blessed be He, had not spoken with Avraham. Therefore, why did He start with "Go for yourself"? Because the Hebrew words for "Go for yourself," which are lech lecha, have a numerical value of 100. By using these words, the Holy One, blessed by He, gave Avraham a hint that he would have a son in his hundredth year.

63. But come and behold: All that the Holy One, blessed be He, performs on earth is done according to Wisdom. Because Avraham was not yet attached to the Holy One, blessed be He, properly, He said to him "Go for yourself." This is a hint for that place and position that Avraham was expected to reach and that would bring him closer to the Holy One, blessed be He. This is why it is written: "Go for yourself." And that is the first grade that Avraham was to attain in coming to the Holy One, blessed be He.

64. But Avraham could not reach that grade and hold on to it until he entered the land of Yisrael, because that is where this level is achieved. It was similar with David, about whom it is written: "David inquired of Hashem, saying: Shall I go up to any of the cities of Yehuda? And Hashem said to him, 'Go up.' And David said: Where shall I go up? And Hashem said: 'to Chevron'" (II Shmuel 2:1). Since Shaul had died, and David was fit to receive the kingship, why then did he not receive the kingship over Yisrael immediately? WHY DID HE HAVE TO EXERCISE HIS RULERSHIP FOR SEVEN YEARS IN CHEVRON?

65. Everything, however, occurs by the secret of Wisdom. David was not ready to receive the kingship until he had connected himself to the Patriarchs buried in Chevron, through whom he was to receive the kingship. Therefore, he remained IN CHEVRON for seven years, until he was fit to receive the kingship properly. Thus, everything occurred by the secret of Wisdom so that his kingship would be properly established! The same applies to Avraham; he did not achieve complete fulfillment with the Holy One, blessed be He, until he entered the land of Yisrael.

66. See, it is written: "And Avram passed through the land." HE ASKS: WHY DOES THE VERSE READ "passed through (Heb. vaya'avor)" instead of 'went'? This is an allusion to the Holy Name--by which the world is sealed--that contains 72 engraved letters, all of which are within that name. VAYA'AVOR (VAV-YUD-AYIN-BET-VAV-RESH) CONSISTS OF TWO PARTS-RESH-YUD-VAV (NUMERICALLY=216) AND AYIN-BET (=72)-THAT REFER TO THE 216 LETTERS AND 72 NAMES. Thus, it is written in one place, "And... passed through," while it is written in another, "And Hashem passed by (Heb. vaya'avor) before him and proclaimed..." (Shemot 34:6) -- JUST AS THERE IT IS SPEAKING OF THE HOLY NAME OF AYIN-BET (72), SO TOO VAYA'AVOR HERE IS A REFERENCE TO THE HOLY NAME OF AYIN-BET (72).

62. לָךְ לָךְ. אָמַר רַבִּי שִׁמְעוֹן, מֵאֵי טַעְמָא דְגִלּוּיָא קְדָמָא, דְּאִתְגַּלִּי קְדָשָׁא בְּרִיךְ הוּא עֲלֵיהּ דְּאַבְרָהָם, פְּתַח בְּלָךְ לָךְ, דְּהָא עַד הֵכָא, לֹא מְלִיל עֲמִיּוּהַ קְדָשָׁא בְּרִיךְ הוּא, מ"ט פְּתַח לָךְ לָךְ. אֱלֹא, הָא קְאָמְרוּ, דְּרַמְזוּ בְּחוּשְׁבָנִיהּ מָאָה, דְּהָא לְמָאָה שְׁנִינן אֲתִיּוּלִיד לִיהּ בֵּר.

63. אָבֵל תָּא חֲזִי, כֹּל מַה דְּעֵבִיד קְדָשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כֹּלָּא רְזָא דְּחֻכְמָתָא אִיהוּ, בְּגִין דְּאַבְרָהָם לֹא הוּוּ דְּבִיק בֵּיהּ בְּקְדָשָׁא בְּרִיךְ הוּא, כְּדִין כְּדָקָא חֲזִי. אָמַר לִיהּ לָךְ לָךְ, וְדָא רַמְזוּ לְהֵוּוּ אֲתֵר דְּבַעֵי לְאַתְקַרְבָּא בְּהַדִּיהּ דְּקְדָשָׁא בְּרִיךְ הוּא, וְאִיהוּ דְּרַגָּא קְדָמָא לְאַעֲלָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין כֵּן לָךְ לָךְ.

64. וְהָאֵי דְּרַגָּא לֹא יָכִיל אַבְרָהָם לְאַתְאַחֲדָא בֵּיהּ, עַד דְּיִיעוּל לְאַרְעָא דְּתַמָּן יִקְבַּל לִיהּ לְהֵוּוּ דְּרַגָּא. כְּגוּוּנָא דָּא כְּתִיב וַיִּשְׁאַל דָּוִד בְּה' לֵאמֹר הֲאֶעֱלֶה בְּאַחַת מְעָרֵי יְהוּדָה, וַיֹּאמֶר ה' עֲלֶה. וַיֹּאמֶר אָנֹכִי אֶעֱלֶה, וַיֹּאמֶר חֲבֻרֹנָה. וְכִי בִּינֹן דְּמִית שְׁאוּל, וּמְלָכוּתָא אֲתַחֲזִי לְדוֹד, אֲמַאי לֹא קָבִיל מְלָכוּתָא מִיַּד עַל כָּל יִשְׂרָאֵל.

65. אֱלֹא כֹּלָּא רְזָא דְּחֻכְמָתָא אִיהוּ, בְּגִין דְּדוֹד לִית לִיהּ לְקַבְּלָא מְלָכוּתָא, אֱלֹא עַד דְּיִתְחַבֵּר בְּאַבְהֵן, דְּאִינֹנן בְּחֻבְרוֹן, וְכְדִין בְּהוּ יִקְבַּל מְלָכוּתָא. וְעַל דְּאֲתַעֲכַב תַּמָּן שְׁבַע שְׁנִינן, בְּגִין דְּיִקְבַּל מְלָכוּתָא כְּדָקָא יָאוּת, וְכֹלָּא בְּרַזָּא דְּחֻכְמָתָא וּבְגִין דְּיִתְקַן מְלָכוּתֵיהּ. כְּגוּוּנָא דָּא, אַבְרָהָם לֹא עָאֵל בְּקִיּוּמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, עַד דְּעָאֵל לְאַרְעָא.

66. חֲמִי מַה כְּתִיב וַיַּעֲבֵר אַבְרָם בְּאַרְץ. וַיַּעֲבֵר, וַיִּלָּךְ מִבְּעֵי לִיהּ, אֱלֹא, הֵכָא הוּא רַמְזוּ שְׁמָא קְדִישָׁא, דְּאִתְחַתִּים בֵּיהּ עֲלְמָא, בְּע"ב אֲתוּוֹן, גְּלִימָן דְּכִלְהוּ בְּשְׁמָא דָּא. כְּתִיב הֵכָא וַיַּעֲבֵר, וְכְתִיב הֵתָם וַיַּעֲבֵר ה' עַל פָּנָיו וַיִּקְרָא.

11. "And Avram passed through the land..."

The Zohar reveals a hidden mystery concerning all the travels of Avraham that are recorded in the Torah. The journeys are not concerned with geographical locations on Earth, but rather with the numerous spiritual levels to which our souls can ascend through personal transformation. The

many difficulties associated with battling the angel Satan and the dark side of our nature, are discussed by the Zohar-all of life's processes up to the point of death.

The Relevance of this Passage

Throughout the journey of life, we often veer off the positive track into negativity as we submit to the self-indulgent whims of the physical body and the dark side of our nature. The power of this passage lies in its ability to put us back on a spiritual path, connecting us to the will of our soul.

67. In the book of Rabbi Yesa Saba (the elder), it states: It is written, "And Avram passed through the land," while elsewhere it is written: "I will make all My goodness pass before you" (Shemot 33:19). JUST AS THERE IT IMPLIES THE ENTIRE GOODNESS OF THE SUPERNAL PLACE, WHICH IS BINAH, SO THE IMPLICATION IS THE SAME HERE- it gives a hint about the holiness of the land, which emanates from a supernal place in all its proper GOODNESS. THIS REFERS TO MALCHUT THAT ENCLOSES BINAH PROPERLY AND RECEIVES ITS LIGHTS.

68. "To the place of Shchem to the plain of Moreh" MEANS from one side to the other side, as was befitting. "And the Can'ani were then in the land," WHICH IS THE SECRET OF THE EVIL SERPENT. It has been explained that at that time the curse of the evil serpent dominated the land, and the world was cursed. As it is written: "Cursed be Cna'an; a servant of servants shall he be to his brethren" (Bereshheet 9:25), and also "you are cursed above all cattle" (Bereshheet 3:14). When Avraham came close to the Holy One, blessed be He, it is written: "And Hashem appeared to Avram" (Bereshheet 12:7). Now was revealed to him that which he did not know, because of the profound force that governed the land. Thus appeared to him what had been concealed from him, and he was able to understand it.

69. Then "he built an altar to Hashem, who had appeared to him." Why were the words "who had appeared to him" added? Because here the grade, which was in dominion over the land, appeared to him. He entered it, rose through it, and was established in it.

70. "And he moved from there to the mountain" (Bereshheet 12:8), where he recognized the mountain of Hashem and all the grades planted on that place. "And pitched his tent," (Heb. ohaloh) WHICH ALLUDES TO THE NUKVA, AS 'OHALOH' IS NOT SPELLED WITH A VAV BUT WITH A HEI. Thus he spread a curtain and received the kingdom of heaven, along with all the grades that come from it. He then knew that the Holy One, blessed be He, rules over all, and he built an altar.

71. There were actually two altars, because here the Holy One, blessed be He, appeared to him as the ruler over all. He now acquired knowledge of the supernal wisdom, which he had not previously attained. He therefore built two altars-one for the grade that appeared WORLD, and one ALTAR to the grade still hidden. Come and behold: It is written first, "and there he built an altar to Hashem, who had appeared to him", and later just "and there he built an altar to Hashem," without adding "who appeared to him." And all this is according to the secret of Wisdom.

67. בְּסִפְרָא דְר' יֵיסָא סָבָא, כְּתִיב הִכָּא וַיַּעֲבֵר אַבְרָם בְּאַרְץ. וְכְתִיב הֵתֵם אֲנִי אֶעֱבִיר כָּל טוֹבִי. וְהוּא רְמֵז לְקְרוּשָׁה דְאַרְעָא, דְאַתִּי מֵאַתֵּר עֲלָאָה, בְּדָקָא חֲזִי.

68. עַד מְקוּם שְׁכֵם עַד אֵלוֹן מוֹרָה. מְסִטְרָא דָא לְסִטְרָא דָא, בְּדָקָא חֲזִי וְהִכְנַעְנִי אִזּוּ בְּאַרְץ. הָא אֲתַמֵּר, דְעַד בְּרִינָא, שְׁלֵטָא חוּיָא בִישָׁא דְאַתְלֵטְנָא, וְאִייתִי לְוֹטִין עַל עֲלָמָא, דְכְתִיב אֲרוּר כְּנַעַן עֶבֶד עֶבְדִּים יִהְיֶה לְאַחִיו. וְכְתִיב אֲרוּר אֲתָה מְכַל הַבְּהֵמָה וְגו'. וְתַמֵּן אֲתַקְרִיב אַבְרָהָם לְגַבִּי קְדָשָׁא בְרִיךְ הוּא, מַה כְּתִיב, וַיֵּרָא ה' אֶל אַבְרָם. הִכָּא אֲתַגְלִי לִיה, מַה דְלָא הוּהוּ יָדַע, הֵהוּא חִילָא עֲמִיקָא לְשֵׁלְטָא עַל אַרְעָא. וּבְגִין כֵּךְ וַיֵּרָא, מַה דְהוּהוּ מִתְכַּסִּי מְנִיָּה.

69. וְכַדִּין וַיִּבֶן שֵׁם מִזְבֵּחַ לֵה' הַנִּרְאָה אֵלָיו, בֵּינָן דְאֲמַר לֵה', מַהוּ הַנִּרְאָה אֵלָיו. אֵלָא הִכָּא אֲתַגְלִי לִיה, הֵהוּא דְרָגָא, דְשֵׁלְטָא עַל אַרְעָא, וְעָאֵל בֵּינָה, וְאַתְקִינִים בֵּינָה.

70. וַיַּעֲתֵק מִשֵּׁם הַהֲרָה, מִתַּמֵּן יָדַע הֵר ה'. וְכִלְהוּ דְרָגִין דְנִטְעִין בְּהַאי אֲתֵר, וַיֵּט אֶהְלֵה. בְּה"א כְּתִיב, פְּרִישׁ פְּרִישׁוֹ, וְקִבִּיל מְלָכוֹ שְׁמִיָא, בְּכִלְהוּ דְרָגִין דְאַחִידָן בֵּינָה. וְכַדִּין יָדַע דְקְדָשָׁא בְרִיךְ הוּא שְׁלִיט עַל כֻּלָּא. וְכַדִּין בְּנָה מִזְבֵּחַ.

71. וְתַרִּין מִדְבָּחֵן הוּוּ, בְּגִין דְהִכָּא אֲתַגְלִי לִיה, דְהָא קְדָשָׁא בְרִיךְ הוּא שְׁלִיט עַל כֻּלָּא. וַיָּדַע חֲכָמָה עֲלָאָה, מַה דְלָא הוּהוּ יָדַע מִקְדַּמַּת דְנָא. וּבְנָה תַרִּין מִדְבָּחֵן, חַד לְדְרָגָא דְאַתְגְּלִיָא וְחַד לְדְרָגָא דְאַתְכַּסְיָא, תָּא חֲזִי, דְהִכִּי הוּהוּ, בְּקְדַמִּיתָא כְּתִיב, וַיִּבֶן שֵׁם מִזְבֵּחַ לֵה' הַנִּרְאָה אֵלָיו וְגו'. וְלִבְתֵּר כְּתִיב, וַיִּבֶן שֵׁם מִזְבֵּחַ לֵה' סִתֵּם, וְלָא כְּתִיב הַנִּרְאָה אֵלָיו. וְכֻלָּא רְזָא דְחֲכָמַתָּא אִיהוּ.

72. Avraham was then crowned from grade to grade, until he ascended to his own grade. This is the meaning of "And Avram journeyed, going on still toward the Negev." This is the south, BECAUSE HE WANTED TO ATTAIN THE GRADE OF CHESED OF ZEIR ANPIN CALLED SOUTH, Avraham's portion. THIS MEANS HE WAS DESTINED TO BECOME A CHARIOT TO THE SFIRAH OF CHESED OF ZEIR ANPIN, AND HENCE HE IS "going on still," grade after grade, until he reached the south, where he was properly attached, NAMELY, HE FIXED HIMSELF, SO HE COULD HOLD TO THE GRADE OF CHESED PERMANENTLY. HE THEN ascended to the south's grade, THAT IS, HE DESERVED TO BE A CHARIOT OF CHESED OF ZEIR ANPIN CALLED 'SOUTH.'

73. After Avraham was crowned with his grades in the Holy Land-- THE SECRET OF THE MOCHIN FROM THE REVEALED WORLD, RACHEL, CALLED 'THE HOLY LAND'--and entered the holy grade-- THAT IS, THE GRADE OF CHESED, AND THE ASPECT OF THE HIDDEN WORLD, LEAH-- then it is written: "And there was famine in the land" (Beresheet 12:10), WHICH MEANS THAT they were not sure how to approach the Holy One, blessed be He, AS IN THE SECRET OF THE VERSE "NOT A FAMINE FOR BREAD, NOR A THIRST FOR WATER, BUT FOR HEARING THE WORDS OF HASHEM" (AMOS 8:11).

74. "And there was famine in the land" because until then the power ruling over the land did not supply the land with strength and nourishment. This occurred because THE NUKVA was not completely built and not PROPERLY established. When Avraham saw that the power appointed over the land did not supply it with might and holy strength as it merited, then "Avram went down to Egypt to sojourn there" (Beresheet 12:10).

75. IT IS ASKED: How did Avraham know THAT THE LAND, THE NUKVA, WAS STILL LACKING CORRECTION? From the verse, "To your seed I will give this land." IT DID NOT SAY, 'TO YOU AND YOUR SEED WILL I GIVE THIS LAND.' Avraham then knew that the only way to amend the land was through the holy grades of his descendants. THEREFORE, IT IS WRITTEN: "TO YOUR SEED I WILL GIVE THIS LAND," AND NOT TO HIMSELF. Avraham then understood the secret of Wisdom, WHEREFORE the land will not be properly mended in holiness, except as we have said. HE THEREFORE WENT DOWN TO EGYPT, FROM THERE TO CORRECT THAT WHICH WAS LACKING.
Gilayon (Interpolation)

76. The Holy One, blessed be He, alluded to the supernal Wisdom through Avraham and Yitzchak; Avraham is the Neshamah of Neshamah, NAMELY THE LIGHT OF CHAYAH. Sarah is the Neshamah, and Lot is the serpent, the spouse of Samael. The holy Ruach is Yitzchak; the Holy Nefesh is Rivkah. The Evil Inclination is the bestial Nefesh. And concerning this King Solomon said in his wisdom, "Who knows whether the spirit of man goes upwards, and the spirit of the beast goes downwards" (Kohelet 3:21). The bestial Nefesh is the Nefesh that comes from the side of the Evil Inclination.

72. וכדין אתעטר אברהם מדרגא לדרגא, עד הסליק לדרגיה, הה"ד ויסע אברם הלוך ונסוע הנגבה. דא דרום, דהוא חולקיה דאברהם. הלוך ונסוע. דרגא בתר דרגא עד הסליק לדרום, ותמן אתקשר בדקא יאות, וסליק לדרגיה לדרום.

73. כיון דאתעטר אברהם בדרגוי, בארעא קדישא, ועאל בדרגא קדישא, כדין מה כתיב, ויהי רעב בארץ. דלא הוו ידעי ידיעה, לקרבא לגבי דקודשא ברין הוא.

74. ויהי רעב בארץ. דעד כען לא הוה חילא דעל ארעא, יהיב תוקפא ומזונא על ארעא, בגין דעד לא אתקדשת ולא קיימא בקיומא. כיון דחמא אברהם, דהא ההוא חילא דממנא על ארעא, לא יהיב תוקפא וחילא קדישא בדקחזי, כדין ויירד אברם מצרימה לגור שם.

75. מנא ידע אברהם. דכתיב לזרעך נתתי את הארץ הזאת. כדין ידע אברהם, דהא ארעא לא אתתקנא בתקנא קדישא, אלא בדרגין קדישין, דיפקון מניה. וכדין ידע אברהם, דזא דחכמתא, דארעא לא תתקן בקדושה, אלא בדאמרן.

גליון

76. קדשא ברין הוארמיז חכמתא עלאה, באברהם וביצחק. אברהם דא נשמטא לנשמטא, ואיהי נשמה דא היא שרה. לוט דא הוא נחש, ובת זוגיה דההוא סמא"ל. רוח קדישא דא יצחק. נפש קדישא דא רבקה. יצר הרע, דא רוח הבהמה, ועל דאמר שלמה בחכמתיה, מי יודע רוח בני האדם העולה היא וגו'. נפש הבהמית, דא נפש מסטרא דיצר הרע.

77. And this is what they meant by saying that the Neshamah of Neshamah rests upon a person who feels awe and has Wisdom, MEANING THAT IT IS RECEIVED FROM THE SFIRAH OF CHOCHMAH WITH WISDOM AND AWE. The Neshamah reaches a person in Binah, as it is written: "And to man He said: Behold the fear of Hashem, that is wisdom (Heb. Chochmah)" (Iyov 28:28). THEREFORE THE NESHAMAH OF NESHAMAH COMES TO A PERSON ONLY THROUGH AWE AND WISDOM. The Neshamah comes to a person through repentance, which is called 'Binah' and 'Sarah'. The Ruach is called 'the voice', and is also called 'Da'at.' And this is drawn down to a person who raises his voice in Torah. THE RUACH IS also called the written Torah, and all the positive deeds come from the mental Nefesh.

78. In a similar way, the Holy One, blessed be He, created the body from the four elements--namely, Fire, Air, Earth and Water, which correspond to the Neshamah of Neshamah, the Neshamah, the Ruach, and the Nefesh. SO THE NESHAMAH OF NESHAMAH IS THE SECRET OF WATER; THE NESHAMAH IS THE SECRET OF FIRE; THE RUACH IS THE SECRET OF AIR; AND THE NEFESH IS THE SECRET OF EARTH. Water- which is the aspect of the male-REFERS TO THE NESHAMAH OF NESHAMAH THAT COMES FROM CHOCHMAH AND refers to the sweet waters of holiness. The contrasting bitter waters represent the Evil Inclination, WHICH IS THE SECRET OF SAMAEL. The holy fire-which is the aspect of the female-REFERS TO THE NESHAMAH THAT COMES FROM BINAH. IN CONTRAST, there is the foreign fire, to which the words "that he come not at all times to the holy place" (Vayikra 16:2) apply. And this is the female of the Evil Inclination, NAMELY THE SERPENT, WHICH IS THE NUKVA OF SAMAEL. The holy Ruach is the aspect of the Male-SIMILAR TO THE RUACH THAT COMES FROM THE SFIRAH OF DA'AT. IT CONTRASTS WITH the unholy Ruach, which is the Evil Inclination. As it is written: "for out of the serpent's root shall come forth a viper" (Yeshayah 14:29). THIS REFERS TO THE BESTIAL RUACH, WHICH IS CALLED A 'VIPER', AND IS AN OFFSPRING OF THE SERPENT OF THE UNHOLY SIDE, NAMELY BINAH OF THE UNHOLINESS. THIS IS WHY THE VERSE SAYS: "OUT OF THE SERPENT'S ROOT SHALL COME FORTH A VIPER." There is holy Earth, SIMILAR TO THE NEFESH THAT COMES FROM THE LEFT SIDE OF DA'AT. AND IN CONTRAST, there is an Unholy Earth, NAMELY THE BESTIAL NEFESH, WHICH COMES FROM THE EVIL INCLINATION.

79. Therefore, the Neshamah, which is repentance-NAMELY BINAH-attacks and overcomes the serpent by the power of enslavement that belongs to repentance. And it drags the serpent to the synagogue and the learning academies. And the four elements THAT ARE THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET AND MALCHUT, expand to 22 letters, THAT COME FROM THE FIVE POINTS OF ARTICULATION OF THE MOUTH Aleph-Chet-Hei-Ayin FROM THE THROAT; Bet-Vav-Mem-Pe FROM THE LIPS; Gimel-Yud-Caf-Kuf FROM THE PALATE; Dalet-Tet-Lamed-Nun-Tav FROM THE TONGUE; AND Zayin-Samech-Shin-Resh-Tzadik FROM THE TEETH. THESE FIVE POINTS OF ARTICULATION OF THE MOUTH ARE EQUIVALENT TO KETER, CHOCHMAH, BINAH, TIFERET, AND MALCHUT, WHICH ARE THE FOUR ELEMENTS OF WATER FIRE, AIR, AND EARTH. THIS IS WHY HE SAYS THAT THE FOUR ELEMENTS, WHICH ARE THE SECRET OF THE FIVE POINTS OF ARTICULATION OF THE MOUTH, EXPAND TO 22 LETTERS.

(End of the Gilayon)

Sitrei Torah (Concealed Torah)

77. ועל דא אמרו דאיהו נשמתא לנשמתא, אתערא לגברא ביראה ובחכמתא. נשמתא אתערא לאיניש בבניה. הה"ד ויאמר לאדם הן יראת ה' היא חכמה וגו'. נשמתא אתערי בתשובה, דאתקרי בינה, ואקרי שרה. ורוח הוא הקול ואתקרי דעת, ואתערי לאיניש די סליק קליה באורייתא ואתקרי תורה שבכתב, ונפש השכלית אתער מניה עובדין טבין.

78. ובדוגמא דא, ברא גופא, מארבע יסודות: אש, ורוח, ועפר, ומים. כגוונא דהוא נשמתא לנשמתא, נשמה, ורוח, ונפש. מים דא דכר, ודא הוא מים מתיקי דקדושה, ואית מים המאררים, דאינון יצר הרע. אית אשא קדישא נוקבא, ואית אשא נוכרא, אש זרה. ועל דא כתיב, ואל יבא בכל עת אל הקדש. דאיהו נוקבתא מן יצר הרע. רוח קדישא איהו דכר, אית רוח מסאבא, דא יצר הרע, שנאמר כי משרש נחש יצא צמע. אית עפר קדישא, ואית עפר מסאבא.

79. ועל דא, נשמתא דאיהו תשובה, דתקיפת ביה בהוא נחש, לתברא ליה, בשעבודא דתשובה, ואמשיך ליה לבתי כנסיות ולבתי מדרשות ואינון ארבע יסודי מתפשטין לכ"ב אתוון, אחה"ע, בומ"ף, גיכ"ק, דטלנ"ת, זסשר"ץ. עד כאן גליון.

80. The verse, "And Avram passed through the land to the place of Shchem," alludes to the synagogue, the place where the Shechinah resides. As it is written: "Moreover I have given to you one portion (Heb. shchem)" (Bereshheet 48:22), SO SHCHEM is the Shechinah, which is fit for YOSEF, as he is called 'righteous.' Because righteousness, WHICH IS THE SHECHINAH, does not reside anywhere else but in the righteous, WHO IS YOSEF. This is the meaning of "to the place of Shchem," REFERRING THE PLACE OF THE SHECHINAH-TO THE SYNAGOGUE. "To the plain of Moreh" alludes to Torah-learning academies, where they teach and instruct Torah to the public.

81. "And the Cna'ani was then in the land" means that the Evil Inclination was sweetened and amended in spite of itself, in the body WHICH IS CALLED THE LAND. DO NOT BE SURPRISED THAT THE EVIL INCLINATION IS CALLED 'CNA'ANI', because it has many names. "Was then in the land" is certainly against its will, AS IT IS STILL IN THE BODY, WHEN THE SOUL, WHICH IS THE SECRET OF AVRAM, SHINES THROUGH IT. The serpent is not yet completely removed from the body. Therefore, because the body is still attached TO THE SERPENT, the "Cna'ani was then in the land." Why is it called the "Cna'ani?" Because it surrounds (Aramaic aschar) the body with evil judgments. AS THE WORD CNA'ANI MEANS A MERCHANT (HEB. SOCHER), AS IT IS WRITTEN: "HIS TRUTH SHALL BE YOUR SHIELD AND BUCKLER (HEB. SOCHERAH)" (TEHILIM 91:4).

82. The soul is properly established in this world, so that we can merit receiving it after it leaves the world. If a soul has merit, it returns to the place from whence it came. As it is written: "To the place of the altar, which he had made there in the beginning" (Bereshheet 13:4), and "to the place where his tent (Heb. ohaloh) had been at the beginning..." (Ibid. 3). Ohaloh is spelled with an additional Hei, WHICH REPRESENTS THE SHECHINAH.

83. Now, IN THIS WORLD, it is LOCATED IN THE MIDDLE-between rising upward TO THE PLACE FROM WHENCE IT CAME, and descending downward TO THE PLACE OF PUNISHMENTS. IN OTHER WORDS, between Bet-EI, WHICH IS UP, and Ay, WHICH IS DOWN AT THE PLACE OF PUNISHMENTS. If it has merit, it will rise up "to the place of the altar, which he had made..." SO ACCORDING TO THIS, HE ASKS: Who is 'he' who 'had made,' and what is 'the altar'? AND HE REPLIES: "...he had made there" applies to the Holy One, blessed be He, who had made that altar, WHICH IS THE SHECHINAH, and established it upon twelve stones, "according to the number of the tribes of the sons of Ya'akov, to whom the word of Hashem came, saying, Yisrael shall be your name" (I Melachim 18:31), for sure.

84. And this altar, WHICH IS THE SHECHINAH, "he had made there at first," when the upper world, which is concealed from all other worlds, was created. And Michael-THE ANGEL, the High Priest-stands high and sacrifices upon it the offerings of the souls OF THE RIGHTEOUS. And since the soul ascends there and rises up AS AN OFFERING, it is written: "and there Avram called in the name of Hashem" (Bereshheet 13:4). The soul calls there IN THE NAME OF HASHEM and is attached to the bundle of life.

סְתָרֵי תוֹרָה

80. וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד מְקוֹם שְׁכֵם. דָּא בֵּי כְּנִישְׁתָּא, אַתְר דְּדִיּוֹרָא דְשְׁכִינְתָא תְּמַן, כְּד"א וְאֲנִי נִתְתִּי לְךָ שְׁכֵם אַחֲרָה. דָּא שְׁכִינְתָא דְאַתְחֻזֵי לִיהּ, הוֹאִיל וְאַתְקְרִי צְדִיק, דְּהָא צְדִיק לְאוּ דִיּוֹרָה אֶלָּא בְּהַדֵּי צְדִיק, וְדָא הוּא עַד מְקוֹם שְׁכֵם. עַד אֲלוֹן מוֹרָה. אֵלוּ בְּתֵי מְרַשְׁוֹת, דְּאוּלְמִין וּמוֹרִים תְּמַן תוֹרָה בְּרַבִּים.

81. וְהַכְּנַעֲנִי אִז בְּאֶרֶץ. כְּדִין אַתְבַּסֵּם וְאַתְתַּקֵּן יֶצֶר הָרַע בְּגוּפָא בְּעַל כְּרַחֲמֵיהּ. דְּסְגִיִּין שְׁמֵהּ אִית לִיהּ, וּבְגִינֵי כֶךְ אֲדַכְּר בְּשְׁמֵהּ סְגִיִּין. אִז בְּאֶרֶץ. וְדָאֵי וְאַתְכַּפִּיָּא בְּהָאֵי, בְּגִין דְּכְדִין אִיהוּ גוּפָא, בְּזַמְנָא דְלֵא אַתְעֵבֵר מְנִיָּה הוּא נְחַשׁ כָּל כֶּךְ, בְּגִין דְּבִקוּתָא דְגוּפָא, כְּדִין הַכְּנַעֲנִי אִז בְּאֶרֶץ. אֲמַאי אֶקְרִי כְּנַעֲנִי, דְּאַסְחָר גוּפָא לְדִינִין בִּישׁוּן.

82. וְנִשְׁמַתָּא קִיּוּמָא בְּהָאֵי עֲלֵמָא כְּדָקָא יְאוּת, בְּגִין לְמִזְבֵּי בְּהַ לְבַתָּר כְּדִן נִפְקַת מֵהָאֵי עֲלֵמָא, אִי זְכָאת סְלָקָא לְאַתְרָה דְנִפְקַת מִתְּמַן, דְּכְתִיב אֵל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם בְּרֵאשׁוֹנָה, וְכְתִיב אֵל הַמְּקוֹם אֲשֶׁר הָיָה שָׁם אֱהָלָה בְּתַחֲלָה. אֱהָלָה בְּה"א.

83. וְהִשְׁתָּא אִיהִי קִיּוּמָא בֵּין לְסְלָקָא לְעִילָא, וּבֵין לְנַחְתָּא לְתַתָּא. בֵּין בֵּית אֵל וּבֵין הָעֵי. אִי זְכָאת, סְלָקָא אֵל מְקוֹם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שָׁם וּגו'. מֵאֵן עָשָׂה, וּמֵאֵן מִזְבֵּחַ. אֶלָּא, אֲשֶׁר עָשָׂה שָׁם, דָּא קְדִשָׁא בְּרִיךְ הוּא. דְּאִיהוּ עֵבֵד תְּמַן הָאֵי מִזְבֵּחַ, וְאַתְקִין לֵהּ עַל תְּרִיסַר אַבְנֵין, לְמַסְפַּר שְׁבַטֵי בְּנֵי יִשְׂרָאֵל אֲשֶׁר הָיָה דְּבַר ה' אֵלָיו לֵאמֹר יִשְׂרָאֵל יִהְיֶה שְׁמִךְ וְדָאֵי.

84. וּמִזְבֵּחַ דָּא עָשָׂה שָׁם בְּרֵאשׁוֹנָה, כְּדִן אַתְבְּרִי עֲלֵמָא עֲלָאָה טְמִירָא לְכָל עֲלָמִין, וּמִיכָאֵל כְּהֵנָּא רַבָּא, קָאִים וּמְקָרִיב עֲלָהּ, קְרַבְנִין דְנִשְׁמַתִּין. בֵּינָן דְנִשְׁמַתָּא סְלָקָא תְּמַן מֵה כְּתִיב, וַיִּקְרָא שָׁם אַבְרָם בְּשֵׁם ה'. נִשְׁמַתָּא קָאֵרִי תְּמַן, וְאַצְרִיכָא בְּצִרוּרָא דְחַיִּי.

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85. All this happens if THE SOUL merited to amend the body in this world and overcome the power of that cursed being, NAMELY THE EVIL INCLINATION THAT IS CALLED LOT, until it is separated from it. As it is written: "And there was strife between the herdsmen of Avram's cattle (WHICH IS THE SOUL) and the herdsmen of Lot's cattle, (WHICH IS THE EVIL INCLINATION)" (Beresheet 13:7). Because in this world, on each and every day, those camps and rulers from the side of the soul are in strife with the camps and rulers from the side of the body, and they fight with each other-- while all the parts of the body are trapped in agony between them, between the soul and the serpent, between those forces that fight each other every day.

86. Thus it is written: "And Avram said to Lot" (Beresheet 13:8) that the soul answered the Evil Inclination, "Let there be no strife, I pray you, between me and you, and between my herdsmen and your herdsmen." IN OTHER WORDS, between my camps and your camps "for we are brethren"; because the Good Inclination and the Evil Inclination are close to each other, the one to man's right and the other to his left. THE EVIL INCLINATION IS TO HIS LEFT AND THE GOOD INCLINATION TO HIS RIGHT.

87. "Is not the whole land before you? Separate yourself, pray you, from me..." (Ibid. 9). There are a lot of wicked men in the world; go and chase after them and leave me alone. "If you will go to the left, then I will go to the right..."; it reproves and annoys it with many fights and arguments every day, until, as it is written: "and they separated themselves the one from the other" (Ibid. 11).

88. Since they have separated themselves from each other, it is written: "Avram dwelt in the land of Cna'an" (Beresheet 13:12), WHICH MEANS THAT the soul has settled among the righteous in a good and peaceful settlement. "And Lot dwelt in the cities of the plain" MEANS THAT the cursed adversary went to prosecute and join the wicked in their dwellings. As it is written: "and pitched his tent toward Sdom," followed by: "And the men of Sdom were wicked and were sinners before Hashem exceedingly" (Beresheet 13:13). There he dwelt and set his residence among them; he joined them, so that he could deceive them and destroy them by evil deeds.

89. As the adversary leaves the soul and the body is purified from that defilement, the Holy One, blessed be He, immediately takes up residence beside him, and he inherits the upper and lower portion and is delighted among the righteous. While that cursed one-- REFERRING TO LOT--is among the wicked and they sin together with him until finally they cannot be redeemed from their sins.

85. וְכֹל דָּא אֵי זָכָא בְּהַאי עֲלָמָא, לְאַתְקָנָא גּוּפָא בְּדָקָא יָאוּת, וְלֹאכְפִּיָּא תּוּקְפָא דְּהֵהוּא לְטִיבָא, עַד דְּאַתְפְּרִישָׁא מְנִיָּה. מַה כְּתִיב, וַיְהִי רִיב בֵּין רוּעֵי מְקַנְהַ אַבְרָם וּבֵין רוּעֵי מְקַנְהַ לוֹט. דְּבִכְל יוּמָא וַיּוּמָא, בְּהַאי עֲלָמָא, אֵינּוּן סִיעֵן וּמְנַהֲיָגִין דְּנִשְׁמַתָּא, וְאֵינּוּן סִיעֵן וּמְנַהֲיָגִין דִּיצַר הָרַע, אֵינּוּן בְּקִטְרָגָא, מְקִטְרָגִין אֵלִין בְּאֵלִין, וְכֹל שְׂיִיפִין דְּגּוּפָא בְּצַעְרָא בִּינִיָּהוּ, בֵּין נִשְׁמַתָּא, וְהֵהוּא נַחֵשׁ, דְּקָא מְגִיחִין קִרְבָּא בְּכָל יוּמָא.

86. מַה כְּתִיב, וַיֹּאמֶר אַבְרָם אֶל לוֹט. נִשְׁמַתָּא אֶהְדְּרָא לְגַבֵּי יִצְרַר הָרַע, וְאָמַר לִיָּה אֵל נָא תְּהִי מְרִיבָה בֵּינִי וּבֵינֶיךָ וּבֵין רוּעֵי וּבֵין רוּעֵיךָ, סְטְרִין דִּילִי וְסְטְרִין דִּילְךָ. כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ. יִצְרַר טוֹב וַיִּצְהַר קְרִיבִין דָּא בְּדָא, דָּא לִימִינָא וְדָא לְשְׂמָאלָא.

87. הֲלֵא כָּל הָאָרֶץ לְפָנֶיךָ הִפְרָדוּ נָא מֵעָלַי. סְגִיָּאִין חַיִּיבָא אֵינּוּן בְּעֲלָמָא, זִיל וְשׁוּט אַבְתְּרִיָּהוּ, וְאַתְפְּרִישׁ מֵעַמִּי. אִם הִשְׂמָאל וְאֵימִינָהּ וְגו'. וְאוֹכַח לִיָּה, וְאֵעִיק לִיָּה, בְּכַמָּה קְרִבִין דְּעֵבִיד בְּהִדְיָה בְּכָל יוּמָא, עַד דְּכְתִיב וַיִּפְרְדוּ אִישׁ מֵעַל אַחֵיו.

88. בֵּינּוּן דְּמִתְפְּרִישִׁין דָּא מִן דָּא, מַה כְּתִיב, אַבְרָם יָשַׁב בְּאָרֶץ כְּנָעַן. אֶתִּישְׁבַת נִשְׁמַתָּא בְּאֵינּוּן צְדִיקָאִין, בִּישׁוּבָא טַב בְּשָׁלָם. וְלוֹט יָשַׁב בְּעָרֵי הַכְּפֹר, הֵהוּא לְטִיבָא מְקִטְרָגָא, אֲזִיל לְקִטְרָגָא, וְלֹא תַחֲבֵרָא בְּאַתְרֵי דְּחַיִּיבָא תַּמָּן. דְּכְתִיב וַיֵּאָהֵל עַד סְדוֹם. מַה כְּתִיב בְּתִרְיָה, וְאֲנָשִׁי סְדוֹם רָעִים וְחֹטְאִים לָהּ מְאֹד. תַּמָּן שְׂרִיא וְשׁוֹי דִּינִרְיָה בִּינִיָּהוּ, לְאַתְחַבְרָא בְּהוּ, לְאַסְטָאָה לֹון וְלֹאֹבְדָא לֹון, בְּעוֹבְדִין בִּישִׁין.

89. בֵּינּוּן דְּאַשְׁתְּאַרְת נִשְׁמַתָּא בְּלֹא מְקִטְרָגָא, וְאַתְדְּכִי גּוּפָא מֵהֵהוּא זוּהָמָא, מִיַּד קְרִישָׁא בְּרִיךְ הוּא אֲשֶׁרִי דִּינִרְיָה בְּהִדְיָה, וַיְרִית אַחְסַנְתָּא עֲלָאָה וְתַתָּאָה, וְאִית לִיָּה נִיחָא בֵּין צְדִיקָאִין, וְהֵהוּא לְטִיבָא בֵּין אֵינּוּן רְשִׁיעֵאִין, חָטְאֵן בְּהִדְיָה עַד דְּלֹא הוּוּ פּוֹרְקָנָא לְחוֹבִיָּהוּ.

90. It is then written: "And when Avram heard that his brother was taken captive..." (Beresheet 14:14). "And when Avram heard" refers to the soul which remained purified in the body. "That his brother was taken captive" refers to the Evil Inclination, which was taken captive among the wicked by their innumerable sins. "And he armed his trained servants, born in his own house," means the righteous men who learn Torah and are the limbs of the body. THE LIMBS OF THE BODY ARE LIKENED TO RIGHTEOUS MEN WHO LEARN THE TORAH, armed to join him. They number three hundred and eighteen-248 limbs of the body and 70 that belong to the secret of the soul. THESE CORRESPOND TO THE SEVEN SFIROT OF ZEIR ANPIN, IN WHICH EACH ONE IS THE NUMBER TEN. The soul comes from THE SEVEN SFIROT OF ZEIR ANPIN. SO 248 PLUS SEVENTY EQUALS THREE HUNDRED AND EIGHTEEN. He was armed with all these to confront those sinners-to make them repent and atone for their sins.

91. Then, it is written: "and pursued them to Dan (also, judge)." This means he pursued them and told them about the judgment of the World of Truth and the punishment of Gehenom. And he did not allow his eyes to sleep, neither during the day nor at night, until he reproved the sinners and brought them to atone and ask for forgiveness from the Holy One, blessed be He. It is written: "And he brought back all the goods..." (Beresheet 13:16), because he brought them to atone completely for their sins!

92. The words "And also brought again his brother Lot" mean that he even attacked that Evil Inclination, WHICH IS CALLED LOT, until he overcame it by force against its will and weakened it, as should be. He brought them all to wholeheartedly atone for their sins, as should properly be. He reproved and reprimanded them day and night for every single sin they performed, until they repented completely.

93. Let us return to the first subject of this passage, where it is written: "The watchmen that go about the city found me..." (Shir Hashirim 5:7). We have learned that the Holy One, blessed be He, constructed the celestial Jerusalem, NAMELY BINAH, TO BE just like the terrestrial Jerusalem; NAMELY MALCHUT, with walls, towers, and open gates. And those walls there-THE WALLS IN BINAH AND MALCHUT-have guards stationed upon them. As it is written: "I have set watchmen upon your walls, Jerusalem..." (Yeshayah 62:6). And Michael, the High Priest, is the highest of the gate watchmen.

94. When the soul leaves this world, MEANING AS A PERSON DIES, if that person has merit, the soul enters the earthly Garden of Eden, which the Holy One, blessed be He, planted for the spirits of the righteous MEN OF EARTH, WHICH IS MALCHUT. Similarly, He created the Garden of Eden on high, WHICH IS BINAH, where all the righteous people of the world dwell.

90. מֵה כְּתִיב וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו. וַיִּשְׁמַע אַבְרָם, דָּא נִשְׁמַתָּא, דְּאִשְׁתָּאֲרַת בְּדַכּוּי בְּגוּפָא. כִּי נִשְׁבָּה אָחִיו, דָּא יֵצֵר הָרַע, דְּנִשְׁבָּה בֵּין אֵינּוֹן חַיִּיבֵינָא בְּחֻבֵּין סְגִיָּאִין. וַיִּרְק אֶת חֲנִיכּוֹ יְלִידֵי בֵּיתוֹ. אֵלִין אֵינּוֹן צְדִיקָא דְּלַעָאן בְּאוֹרֵינָא דְּאֵינּוֹן שְׂוִיפֵי דְּגוּפָא, זְרִיזִין לְמִיָּהֲךָ בְּהַדְּיָה י"ח וְשֵׁלֶשׁ מֵאוֹת, אֵלִין רַמ"ח שְׂוִיפֵין דְּגוּפָא, וְשִׁבְעִין דְּרִזָּא דְּנִשְׁמַתָּא, דְּנִפְקָא מִתְּמָן. בְּכֹלֵא אֲזַרְדּוּ לְמַהֲךָ תְּמָן, לְגַבֵּי אֵינּוֹן חַיִּיבֵינָא, לְאַתְבָּא לֹון מְחֻבֵּיהוֹן.

91. מֵה כְּתִיב, וַיִּרְדֹּף עַד דָּן. רְדִיף אֲבַתְרֵינְהוּ, וְאוֹדַע לֹון דֵּינָא דֵּהֵהוּא עֲלֵמָא, וְעוֹנָשָׁא דְּגֵיְהֵנָם, וְלֹא יְהִיב דְּמִיכּוֹ לְעֵינֵיהּ, בִּימְמָא וּבְלֵילֵיא, עַד דְּאוֹכַח לֹון לְאֵינּוֹן חַיִּיבֵין, וְאַתִּיב לֹון בְּתִיבְתָא לְגַבֵּי קְדָשָׁא בְּרִיךְ הוּא. מֵה כְּתִיב וַיִּשָּׁב אֶת כָּל הָרְכוּשׁ, אֲתִיב לֹון בְּתִיבְתָא שְׁלִימָא בְּדָקָא יָאוֹת.

92. וְגַם אֶת לוֹט אָחִיו וְגו', אֲפִילוּ לֵהֵהוּא יֵצֵר הָרַע אֲתַקִּיף בְּהַדְּיָה, עַד דְּאֲכַפְיֵיהּ בְּעַל כְּרַחֲיָה וְאַמְתִּיק לֵיהּ, בְּדָקָא חַזִּי. כֹּלֵא אֲתִיב בְּתִיבְתָא שְׁלִימָתָא בְּדָקָא יָאוֹת, בְּגִין דְּלֹא אֲשַׁתְּכַךְ יִמְמָא וְלֵילֵיא, עַד דְּאוֹכַח לֹון וַרְדֹּף לֹון עַל הֵהוּא חוּבָא דְּחָאבוּ, עַד דְּתַאבוּ בְּתִיבְתָא שְׁלִימָתָא בְּדָקָחוּ.

93. אֶהְדְּרֵנָא לְמַלִּי קְדָמָי דְּפִרְשָׁתָא. כְּתִיב מִצְאוּנֵי הַשּׁוֹמְרִים הַסּוֹכְבִים בְּעִיר וְגו', תְּנֹן, עֶבֶד קְדָשָׁא בְּרִיךְ הוּא, יְרוּשָׁלַם לְעֵילָא, כְּגוּוֹנָא דִּירוּשָׁלַם דְּלַתְתָּא, בְּשׁוּרֵין, וּמַגְדְּלִין, וּפְתַחִין פְּתִיחִין. וְאֵינּוֹן חוֹמוֹת דְּתְמָן, אֵית עֲלֵיהוּ נְטְרִין, דְּנְטְרֵי תְרַעֵי דְּאֵינּוֹן חוֹמוֹת, דְּכְתִיב עַל חוֹמוֹתֶיךָ יְרוּשָׁלַם הַפְּקַדְתִּי שׁוֹמְרִים וְגו'. וּמִיכָאֵל כְּהֵנָּא רַבָּא, עֲלָאָה מְכֻלְהוּ נְטְרֵי תְרַעֵי דְּאֵינּוֹן חוֹמוֹת.

94. נִשְׁמָה כִּד נִפְקַת מֵהַאי עֲלֵמָא, אֵי זְכָאת, עָאֵלַת בְּגַנְתָּא דְּעַדְן דְּאַרְעָא, דְּנִטַע קְדָשָׁא בְּרִיךְ הוּא לְרוּחֵיהוֹן דְּצְדִיקָא, כְּגוּוֹנָא דֵּהֵהוּא גְנַתָּא דְּעַדְן דְּלְעֵילָא, וְתְמָן כֹּל צְדִיקָא דְּעֲלֵמָא.

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95. So when the soul leaves this world, it FIRST enters the cave of Machpelah, where the opening leading to the Garden of Eden is located. Then it meets Adam and the Patriarchs who are there. If the soul is meritorious, they rejoice with it and open all the openings so the soul can enter them. If not, it is pushed outside. If it has merit it enters the Garden and sits there, it clothes itself with a garment in the image of this world and enjoys itself.

95. וְכִד נִשְׁמַתָּא נִפְקַת מֵהַאי עֲלָמָא, עֲאֵלְתָּ בְּמַעְרְתָּא דְכַפְלָתָא, דְתַמְנָן אִיהִי פְתִיחָא דְגֵן עֲרֵן. פְּגִיעַת בְּאָדָם הִרְאִישׁוֹן, וּבְאִינוֹן אֲבָהֵן דְתַמְנָן, אִי זְכָאת אִיהִי, חֲדָאן בָּהּ, וּפְתִיחִין לָהּ פְתִיחִין, וְעֲאֵלְתָּ. וְאִי לֹא, דְחִינִין לָהּ לִבְרֵי. וְאִי זְכָאת, עֵיילַת לְגַנְתָּא דְעֲרֵן, כִּינֵן דְעֵיילַת, יִתְבָּא תַמְנָן בְּגַנְתָּא, וְאִתְלַבְּשַׁת תַמְנָן, בְּלְבוּשָׁא דְרִיוּקְנָא דְהַאי עֲלָמָא, וְאִתְעַדְנַת תַמְנָן.

12. The three levels: Nefesh, Ruach, and Neshamah

There are three levels of soul that we can learn to achieve throughout life. We are born into this world with the lowest level of soul. The next two higher levels are attained by way of spiritual accomplishments that we achieve in the course of life.

The Relevance of this Passage

Left to his own devices, man would remain enslaved to the primal urges and impulses of the body, the lowest level of soul. Therefore, the energy of this passage infuses us with the strength to help us climb towards the next level of soul.

96. The secret of all secrets is passed on to those who are wise in their hearts. There are three levels that are attached to each other, and they are Nefesh, Ruach, and Neshamah. Nefesh is the force from which the body is built. When a man is aroused in this world to mate with his wife, all parts of the body agree on this and are prepared to receive enjoyment from it. Then the Nefesh and the desire of the person indulge willingly in that act. The Nefesh is drawn down and enters the sperm that comes forth.

96. סְתָרָא דְסִתְרִין, לְחַכְיָמֵי לְבָא אֲתַמְסֵר, תְּלַת דְרִגִין אִינוֹן, דְאֲחִיזִין דָּא בְדָא, וְאֵלִין אִינוֹן: נֶפֶשׁ, רוּחַ, וְנִשְׁמָה. נֶפֶשׁ, אִיהוּ חֵילָא, דְגּוּפָא אֲתַבְּנֵי מְנִיָּה. דְכִד בְּרֵי נֶשׁ אֲתַעַר בְּהַאי עֲלָמָא, לְאִזְדוּגָא בְּנוֹקְבִיָּה, כָּל שְׂוִיפֵי מְסַתְבְּמֵי וּמַתְתַּקְנֵי לְאִתְהַנְּאָה תַמְנָן, וְהֵוּא נֶפֶשׁ וְרַעוּתָא דִּילֵיהּ, אֲסַתְבֵּם בֵּיהּ בְּהֵוּא עוּבְדָא, וּמְשִׁיךְ לֵיהּ לְהֵוּא נֶפֶשׁ, וְאֵעִיל לֵיהּ תַמְנָן בְּהֵוּא זְרַעָא דְאוּשִׁיד.

97. From the combination of that desire and the Nefesh, another power is drawn from the levels of the angels, who are called Ishim (people). They all enter as the sperm flows, and the body is then built and constructed of them. This is the first and lowest power of the three levels.

97. וּמְגוּ רַעוּתָא וּמְשִׁיכוּ דְנֶפֶשָׁא, דְמְשִׁיךְ תַמְנָן, אֲתַמְשֵׁךְ חֵילָא אוּחְרָא תַמְנָן, מֵאִינוֹן דְרִגִין דְאִתְקְרוּן אִישִׁים. וְעֵאל כְּלָא בְּמְשִׁיכוּ דְהֵוּא זְרַעָא, וְאִתְבְּנֵי מְנִיָּה גּוּפָא. וְדָא אִיהוּ חֵילָא קְדַמָּא תַתָּא, דְאִינוֹן תְּלַת.

98. And because the Nefesh offers a sacrifice by attaching itself to the foundation of the body, which is offered as a sacrifice to atone for the Neshamah, then part of it is offered to those grades that are considered as Ishim. Because part of the Nefesh, THE RUACH OF THE NEFESH, is drawn down from them. As it is written: "My offering and my bread for my fire (Heb. ishai)..." (Bemidbar 28:2), WHICH MEANS TO THE ISHIM. So, because it is an offering THAT COMES FROM THE POWER of the Nefesh, the Ishim take their part as well. THEIR SHARE IS DETERMINED BY THE AMOUNT ENCLOSED IN THE NEFESH THAT OFFERS THE SACRIFICE. And when one leaves this world, that Nefesh never leaves the grave. And because of the power OF THIS NEFESH THAT REMAINS IN THE GRAVE, the dead know and talk with each other.

98. וּבְגִין דְהַאי נֶפֶשׁ אֲקָרִיב, בְּדְבִקוּתָא וְיִסוּדָא דְגּוּפָא, קְרַבְנָא, דְאִתְקָרִיב לְכַפְרָא עַל נִשְׁמַתָּא, אֲתִיְהִיבַת חוּלְקָא לְאִינוֹן דְרִגִין דְאִישִׁים. וּבְגִין דְמְשִׁיכוּ דְחוּלְקָא דְהֵוּא נֶפֶשׁ אֲתִי מְנִיָּיהוּ. וְהֵינּוּ דְכְתִיב אֵת קְרַבְנֵי לְחַמֵי לְאִשֵׁי. בְּגִין דְהֵוּא כְפָרָה דְנֶפֶשׁ, נְטִילֵי חוּלְקֵיהוֹן. וְכִד מִית בְּרֵי נֶשׁ בְּהַאי עֲלָמָא, הֵוּא נֶפֶשׁ לֹא אֲתַעַדֵי מִן קְבָרָא לְעֲלָמִין. וּבְחֵילָא דָּא, יִדְעֵי מִתְיָא וּמְשַׁתְּעוּ דָּא עִם דָּא.

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99. Ruach gives existence to the Nefesh in this world, AS IT DRAWS DOWN THE ABUNDANCE OF LIFE AND PASSES IT ON TO THE NEFESH. THIS IS THE MIDDLE LEVEL OF THE THREE. It is drawn by the arousal of the Nukva OF ATZILUT toward the male OF ATZILUT, when they are in a state of united passion, NAMELY, DURING THE ACT OF MATING. The female is aroused toward the male because of her passion to receive from him the LIGHT OF Ruach, just like a woman in this world who is inseminated by the power of her passion to RECEIVE FROM the man. And this is the secret of the words, "and the spirit (Ruach) shall return to the Elohim who gave it" (Kohelet 12:7). THIS MEANS THAT IT RETURNS TO THE NUKVA, WHICH IS CALLED BY THE NAME OF ELOHIM. AND EVEN THOUGH THE RUACH IS DRAWN FROM ZEIR ANPIN, WHICH IS CALLED YUD-HEI-VAV-HEI, NEVERTHELESS, BECAUSE IT IS THE RESULT OF THE AROUSAL OF THE FEMALE, SHE IS THEN CONSIDERED TO BE THE ROOT CAUSE OF IT. SO AFTER DEATH AND DEPARTURE FROM THE BODY, IT RETURNS TO HER.

100. And this Ruach, AFTER A PERSON'S DEATH, leaves this world and is separated from the Nefesh, WHICH REMAINS HOVERING OVER THE GRAVE, and it enters the Garden of Eden of this world. There, it clothes itself with the air of the Garden of Eden, just as the supernal angels do when they come down to this world. Then, they clothe and cover themselves with the air of this world, because they were created from that spirit (Ruach), as it is written: "Who makes the winds (also: spirits) his angels" (Tehilim 104:4).

101. And in the midst of the Garden, there stands a pillar embroidered with many colors. And when that Ruach wishes to rise up TO THE WORLD OF ATZILUT, it disrobes from that clothing, FROM THE AIR OF THE GARDEN OF EDEN, enters to the pillar, and ascends until it reaches the place from where it came, NAMELY THE NUKVA OF ATZILUT. As it is written: "and the spirit (Ruach) shall return TO THE ELOHIM, WHO GAVE IT."

102. And then, Michael, the High Priest, takes THE RUACH and offers it as a sacrifice of sweet savor to the Holy One, blessed be He, NAMELY ZEIR ANPIN. And it remains there, IN ZEIR ANPIN OF ATZILUT, and enjoys the delicacies of the bundle of Life, WHICH IS DESCRIBED BY THE VERSE, "no eye had ever seen an Elohim, beside You..." (Yeshayah 64:3). Afterwards, it goes down from there and returns to the earthly Garden of Eden. There, it enjoys all the delicacies, clothes itself again with that same clothing, THAT IS, WITH THE AIR OF THE GARDEN OF EDEN, and dwells there crowned with a crown twice as big as the one that it had possessed before IT ROSE UP TO MALE AND FEMALE OF ATZILUT.

103. The Neshamah is a supernal power high above the other two, NAMELY, THE NEFESH AND THE RUACH. It originates from the power of the male, which is the Tree of Life. THAT IS, ZEIR ANPIN, CALLED 'THE TREE OF LIFE,' DRAWS IT FROM BINAH OF ATZILUT, AND BECAUSE HE DOES SO, HE IS CONSIDERED TO BE ITS ROOT. THIS IS JUST LIKE THE RUACH, WHICH THE NUKVA DRAWS FROM ZEIR ANPIN, AND IS THUS CONSIDERED ITS ROOT. INDEED, THE LIGHT OF ZEIR ANPIN IS CALLED RUACH AND THE LIGHT OF BINAH IS CALLED NESHAMAH. THE NESHAMAH, AFTER MAN'S DEMISE, ascends immediately. IT DOES NOT COME FIRST TO THE EARTHLY GARDEN OF EDEN, AS DOES THE RUACH. RATHER, IT ASCENDS TO ITS ROOT IMMEDIATELY, NAMELY, TO ZEIR ANPIN, WHICH IS ITS ROOT WITH NO REGARD TO ITS DRAWING IT. And these three levels-NEFESH, RUACH, AND NESHAMAH-are attached to one another. When they leave THE BODY, they all rise up and return to the places from which they came.

99. רוח, איהו דמקיים לנפש בהאי עלמא. ואיהו משיכו דאתערותא דנוקבא לגבי דכורא, כד אינון בתיאובתא חדא, וכדין אתערת לגבי דכורא בתיאובתא דילה, להאי רוח. כגוונא דנוקבא דלתתא אשדיאת זרעא בתיאובתא לגבי דכורא. וסתרא דא והרוח תשוב אל האלקים אשר נתנה.

100. והאי רוח נפקא מהאי עלמא, ואתפרשת מנפש, עאל לגנתא דעדן, דבהאי עלמא, ואתלבש תמן גו אוירא דגנתא. כמה דמתלבשי מלאכי עלאי, כד נחתין להאי עלמא, בגין דאינון מההוא רוח הו, דכתיב עושה מלאכיו רוחות וגו'.

101. ובמציעות גנתא, אית עמודא חדא, מרקמא בכל גוונין. וההוא רוח, כד בעא לסלקא, אתפשט תמן מההוא לבושא, ועאל גו ההוא עמודא וסליק לעילא, גו ההוא אתר דנפקת מניה, כדכתיב והרוח תשוב וגו'.

102. ונטיל לה מיכאל כהנא רבא, ומקריב לה קרבן בוסמין, קמי קדשא ברין הוא, ויתבא תמן ומתעדנא, בההוא צרורא דחיי, דעין לא ראתה אלקים זולתך וגו'. לבתר נחתא לגו גנתא דארעא, ומתעדנא בכל עדונין, ואתלבשת בההוא לבושא, ויתבא תמן בעטורא, על חד תרין מכמה דהות בקדמיתא.

103. נשמה, היא חילא עלאה על כל אליון, ואיהו מחילא דכורא, רזא דאילנא דחיי. ודא סלקא לעילא מיד. וכל הני תלת דרגין מתקשרין כחדא דא בדא. וכד מתפרשן, כלהו סלקין, ותבין לההוא אתר דנפקו מניה.

104. When the Ruach leaves this world and enters the cave of Adam and the Patriarchs, they give it a letter as a sign. Then it goes to the Garden of Eden. When it arrives there, it meets the cherubs and the flame of the revolving sword. If it is meritorious, then they see the letter, which is the sign, and open the gate for it to enter. If they do not see the letter, they reject it and do not allow it to enter.

104. כִּד הָאֵי רוּחָא נִמְקַת מֵהָאֵי עֵלְמָא, וְעָאֵלַת בְּגוּ
מְעֵרְתָא דְאָדָם וְאַבְהֵן תַּמָּן, אֵינּוּן יְהִיבִין לָהּ פְּנִקְס
סִימְנָא, וְעָאֵלַת לְגַבֵּי גִנְתָא דְעֵדֶן. קְרִיבַת תַּמָּן
וְאַשְׁכַּחַת כְּרוּבִים וְהָהוּא לֵהֵט הַחֶרֶב הַמְתַּהַפֶּכֶת. אֵי
זְכָאֵת, חֲמָאן פְּנִקְס סִימְנָא, וּפְתַחִין לָהּ פְּתַחָא,
וְעָאֵלַת. וְאֵי לֹא, דְחִינִין לָהּ לִבְר.

105. And it dwells there some time, sitting and clothing itself in the image of this world. And on the first day of the month and on Shabbat, when it wants to rise TO THE UPPER GARDEN OF EDEN, the righteous men who are in the Garden of Eden give it a letter as a sign. And it ascends through that same pillar, WHICH IS IN THE MIDDLE OF THE LOWER GARDEN OF EDEN, where it meets the watchmen of the walls of Jerusalem. If it is meritorious, they open the gate and it enters. If not, they take the letter away and throw it out. As it is written: "The watchmen that go about the city found me... the keepers of the walls took away my veil from me" (Shir Hashirim 5:7). THE VEIL is the letter given as a sign, which has been taken away from it, by the watchmen of the walls of Jerusalem.
End of Sitrei Torah

105. וַיִּתְבַּא תַּמָּן כֹּל הָהוּא זְמַנָּא דִּיתְבַּא, מִתְלַבְּשָׁא
תַּמָּן בְּדִיוֹקְנָא דְהָאֵי עֵלְמָא. וּבְרִישׁ יְרַחֵי וְשַׁבְּתֵי, כִּד
בְּעָאֵת לְסַלְקָא, צְדִיקֵינָא דְבִגְנִתָא דְעֵדֶן, יְהִיבִין לָהּ
פְּנִקְס סִימְנָא, וְסַלְקַת בְּהָהוּא עֵמוּדָא, וּפְגַעַת בְּאֵינּוּן
נְטָרֵי חוּמוֹת יְרוּשָׁלַם, אֵי זְכָאֵה, פְּתַחִין לָהּ פְּתַחָא
וְעָאֵלַת. וְאֵי לֹא, נְטָלִין מִינָהּ הָהוּא פְּנִקְס וְדְחִינִין לָהּ
לִבְר. תְּבַת לְגִנְתָא, וְאַמְרָה מְצִאוּנֵי הַשׁוֹמְרִים
הַסּוֹבְבִים בְּעִיר וְגו'. נִשְׂאוּ אֶת רִדְדֵי מַעְלֵי. דָּא
אִיהוּ פְּנִקְס סִימְנָא, דְנִטְלֵי מִנֵּיהּ, שׁוֹמְרֵי הַחוּמוֹת,
אֵלִין אֵינּוּן נְטָרֵי חוּמוֹת יְרוּשָׁלַם.
(עַד כַּאן סִתְרֵי תוֹרָה).

13. "And Avram went down to Egypt"

The Torah presents a story that concerns the patriarch Avraham entering into the land of Egypt. The Zohar reveals that Egypt is a code word pertaining to the depths of man's own negativity into which divine sparks of Light have fallen. The great spiritual leaders of history often descended into these negative regions to retrieve and elevate the sparks trapped within the dark recesses of our being.

The Relevance of this Passage

It goes against the grain of man's nature to look inward and reflect upon one's own amoral attributes. Our five senses are steadfastly tuned towards the external environment around us. The introspection and self-scrutiny performed by the sages, serves as a timeless repository of energy available to us through the letters and lessons contained herein. We acquire the inner strength to go deep into one's self and expel the hardhearted qualities from our character.

106. "And Avram went down to Egypt to sojourn there" (Beresheet 12:10). Why did he go down to Egypt? Because it looked like the garden of Hashem, NAMELY THE GARDEN OF EDEN. As it is written: "like the garden of Hashem, like the land of Egypt..." (Beresheet 13:10). Because a river flows down on the right, as it is written: "The name of the first is Pishon; that is it which encompasses the whole land of Chavilah, where there is gold" (Beresheet 2:11).

106. וַיֵּרֶד אַבְרָם מִצְרַיִםהָ לְגוּר שָׁם. מִט לְמִצְרַיִם.
אֵלָא, בְּגִין דְשָׁקִיל לְגִן ה'. דְכֹתִיב, בְּגִן ה' כְּאֶרֶץ
מִצְרַיִם, דְתַמָּן שָׁקִיל וְנַחֲיַת חֵד נַהֲרָא, דְאִיהוּ
לְיִמִּינָא, דְכֹתִיב שָׁם הָאֶחָד פִּישׁוֹן הוּא הַסּוֹבֵב אֶת
כֹּל אֶרֶץ הַחוּלָה אֲשֶׁר שָׁם הַזָּהָב.

107. So Avraham achieved knowledge and complete faith, WHICH REFERS TO THE NUKVA OF ZEIR ANPIN, WHICH IS CALLED FAITH. IT WAS CALLED COMPLETE FAITH AFTER IT HAD BEEN COMPLETED BY THE ILLUMINATION OF CHOCHMAH, FROM THE ASPECT OF BINAH THAT RETURNED TO CHOCHMAH. Avraham then wanted to become familiar with all the grades that are attached below. THIS IS A REFERENCE TO THOSE WHO CAN PASS ON THE ABUNDANCE FROM ABOVE DOWNWARDS, WHICH IS THE SECRET OF CHOCHMAH OF THE RIGHT COLUMN. And Egypt came from the right; FROM THE ASPECT OF THE RIVER OF PISHON, WHICH IS THE SECRET OF CHOCHMAH OF THE RIGHT COLUMN. Because of this, he went down to Egypt TO COLLECT ALL THE HOLY SPARKS, FROM THE ASPECT OF CHOCHMAH OF THE RIGHT COLUMN AND GET THEM OUT OF THERE. AFTER ACCOMPLISHING THIS, HE RETURNED TO THE LAND OF YISRAEL. THUS HE WAS FULL AND COMPLETED BY THE MOCHIN OF CHOCHMAH. Come and behold: famine only comes to the land when Mercy leaves Judgment. THIS

107. וְאַבְרָהָם, בִּיּוֹן הִידַע, וְעָאֵל בְּהִימְנוּתָא
שְׁלִימְתָא, בְּעָא לְמַנְדַּע כֹּל אֵינּוּן דְרֵגִין, דְאֵתְאַחֲדִין
לְתַתָּא. וּמִצְרַיִם הוּא נְטִיל מִימִינָא, וּבְגִין כֶּךָ, נַחַת
לְמִצְרַיִם. וְתָא חֲזִי, כַּפְנָא לֹא אֲשַׁתְּכַח בְּאַרְעָא, אֵלָא
כִּד מְסַתְּלֵקֵי רַחֲמֵי מִן דִּינָא.

1
MEANS WHEN ZEIR ANPIN, WHO IS THE SECRET OF MERCY, DEPARTS FROM THE NUKVA, WHICH IS THE SECRET OF JUDGMENT. BECAUSE THEN THE MATING OF THE MALE AND FEMALE IS DISTURBED, AND FAMINE IS FELT IN THE NUKVA, WHICH IS CALLED THE LAND.

108. "And it came to pass, when he came (lit. 'caused to come') near to enter to Egypt..." (Bereshheet 12:11). Rabbi Elazar said that THE VERSE STATES, "when he caused to come near," whereas it should have stated, 'When he came near.' Why does it say, "when he caused to come near?" This is similar to the verse, "And Pharaoh caused to come close..." (Shemot 14:10), WHICH MEANS that he brought Yisrael to come near to repentance. The same applies here, so "caused to come near" MEANS THAT he brought himself to come near to the Holy One, blessed be He, as should properly be. "To enter to Egypt," MEANS to observe those grades, LOCATED IN EGYPT, and keep his distance from them, as well as to keep his distance from the worshippers of Egypt.

109. Rabbi Yehuda said, Come and behold: Since he went down to Egypt without consent, his offspring were enslaved in Egypt for four hundred years. As it is written: "and Avram went down to Egypt." It does not say THAT THE HOLY ONE, BLESSED BE HE, TOLD HIM, 'Go down to Egypt!' THEREFORE, he was in misery all that night because of Sarah.

110. "And he said to Sarah his wife: 'Behold now, I know that you are a fair woman to look upon'" (Bereshheet 12:11). AND HE ASKS: Could it be that until then Avraham did not know that she was a "fair woman to look upon"? AND HE REPLIES: This has already been explained-that until then he did not look upon the image of Sarah, because of their excessive modesty with each other. But when he "came near to enter to Egypt," she revealed herself, and he saw her.

111. Another explanation for why he knew ONLY THEN THAT SHE WAS A FAIR WOMAN TO LOOK UPON is that most people are affected by the hardship of the journey, but Sarah remained beautiful and her appearance did not change. THIS IS HOW HE KNEW MORE THAN EVER THAT SHE IS A FAIR WOMAN TO LOOK UPON. Another explanation of the words, "Behold, now I know..." is that Avraham saw the Shechinah accompanying Sarah, WHICH MEANS THAT HE HAD THE MERIT OF THE REVELATION OF THE SHECHINAH. For this reason, Avraham felt confident and said: "She is my sister."

112. The phrase, "MY SISTER," has two meanings. The first is literal- NAMELY, THAT YOU ARE MY SISTER. The second is figurative, as in the verse, "Say to wisdom; You are my sister." (Mishlei 7:4). It also is written: "Say, I pray you, you are my sister" (Bereshheet 12:13). THE WORD 'YOU' ALLUDES TO THE SHECHINAH. And it is also written: "speak you to us" (Devarim 5:24), WHICH ALSO ALLUDES TO THE SHECHINAH. In addressing the Shechinah, he said: "That it may be well with me for your sake," WHICH MEANS FOR THE SAKE OF THE SHECHINAH, and also "my soul shall live because of you," because, as a result of this, REFERRING TO THE MOCHIN OF CHOCHMAH, a person is elevated up to the path of life, SINCE THE LIGHT OF CHOCHMAH IS CALLED THE LIGHT OF CHAYAH, AS IS ALREADY KNOWN!

108. וַיְהִי כַאֲשֶׁר הִקְרִיב לְבֵא מִצְרַיִם. אָמַר ר"א, כַּאֲשֶׁר הִקְרִיב, כַּאֲשֶׁר קָרַב, מִבְּעֵי לֵיָהּ, מֵאִי כַּאֲשֶׁר הִקְרִיב. אֲלֵא כְּדַכְתִּיב, וּפְרַעַה הִקְרִיב, דַּאִיְהוּ אִקְרִיב לְהוּ לְיִשְׂרָאֵל, לְתִיּוֹבְתָא. אוֹף הִכָּא הִקְרִיב, דַּאִקְרִיב גְּרַמִּיָּה לְקַדְשָׁא בְּרִיךְ הוּא, כְּדַקָּא יָאוּת. לְבֵא מִצְרַיִם. לְאַשְׁחָא בְּאִינוֹן דְּרַגִּין, וְלֹא תִרְחַק אֶמְנִיָּהוּ, וְלֹא תִרְחַק מֵעוֹבְדֵי מִצְרַיִם.

109. אָמַר רַבִּי יְהוּדָה, תָּא חֲזִי, בְּגִין דְּנִחַת אַבְרָהָם לְמִצְרַיִם בְּלֹא רְשׁוֹ, אֲשֶׁתַּעֲבִידוּ בְּנוֹי בְּמִצְרַיִם, אַרְבַּע מֵאָה שָׁנִין, דְּהָא כְּתִיב, וַיֵּרַד אַבְרָם מִצְרַיִם. וְלֹא כְּתִיב רַד מִצְרַיִם, וְאַצְטַעַר כָּל הַהוּא לִילֵיא בְּגִינָה דְשָׂרָה.

110. וַיֹּאמֶר אֶל שָׂרָה אֲשֶׁתּוֹ הִנֵּה נָא יִדְעַתִּי כִּי אִשָּׁה יִפְתַּ מְרֹאָה אֵת. וְכִי עַד הָיָא שְׁעֵתָא לֹא הָוָה יָדַע אַבְרָהָם, דַּאֲשָׁה יִפְתַּ מְרֹאָה הוּת. אֲלֵא, הָא אוֹקְמוּהּ, דְּעַד הָיָא שְׁעֵתָא, לֹא אֲסַתְּבַל בְּדִיוֹקְנָא דְשָׂרָה, בְּסִגְיָאוֹת צְנִיעוּתָא דְהוּת בִּינִיהוֹן, וְכַד קְרִיב לְמִצְרַיִם, אֲתַגְלִיָּא אִיְהִי, וְחָמָא בָּהּ.

111. דְּבַר אַחַרְבַּמָּה יָדַע. אֲלֵא עַל יָדָא דְטוֹרְחָ אוֹרְחָא, בְּרַ נְשִׁמְתַּבְּזָה, וְהִיא קְיִמָּא בְּשִׁפּוּרוֹ דִּילָהּ, וְלֹא אֲשֶׁתַּנִּי. דְּבַר אַחַרְהֵנָּה נָא יִדְעַתִּי, דְּחָמָא עָמָה שְׂכִינְתָא. וּבְגִין כֵּן, אֲתִרְחַץ אַבְרָהָם, וְאָמַר אַחֻתִּי הִיא.

112. וּמְלָה דָא אֲסַתְּלַק, לְתַרִּי גּוֹזְנִין. חַד כְּמִשְׁמַעוֹ. וְחַד כְּדַכְתִּיב אָמַר לְחַכְמָה אַחֻתִּי אֵת. וְכְתִיב אָמַרִּי נָא אַחֻתִּי אֵת. וְכְתִיב וְאֵת תְּדַבֵּר אֵלֵינוּ. לְמַעַן יִיטַב לִי בְּעַבּוּרְךָ, כְּלַמֵּי שְׂכִינָה אָמַר, בְּעַבּוּרְךָ יִיטַב לִי קַדְשָׁא בְּרִיךְ הוּא. וְחִיתָה נְמָשִׁי בְּגִלְלַךְ. בְּגִין דְּבָדָא יִסְתַּלַּק בְּרַ נֶשׁ, וַיִּזְכֶּה לְאַסְתְּלַקָּא לְאוֹרְחָא דְחַיִּי.

113. "Say, I pray you, you are my sister..." Rabbi Yesa said: Avraham knew that all the Egyptians are lecherous. Since he knew this, how come he was not afraid for his wife and did not return back from this journey and refrain from entering there? AND HE REPLIES: Because he saw that she was accompanied by the Shechinah; THEREFORE HE HAD CONFIDENCE IN HER AND HAD NO FEAR!

113. אַמְרֵי נָא אַחֹותֵי וּגו'. ר' יִיסָא אָמַר, יָדַע הוּהוּ אַבְרָהָם דְּכָלְהוּ מִצְרָאֵי שְׁטִיפִין אִינוּן בְּזִמְהָ, וּכְיוּן דְּכָל הָאֵי יָדַע, אַמְאֵי לֹא דְחִיל עַל אַתְתָּיהָ, דְּלֹא אַהֲדַר מֵאַרְחָא, וְלֹא יִיעוּל לְתַמְן. אֲלֵא בְּגִין דְּחֻמְא שְׂכִינְתָא עִמָּה.

14. "And it came to pass, when Avram came to Egypt"

The Zohar explores the Biblical story in which Sarah, the wife of the patriarch Avraham, is abducted by the King of Egypt. Avraham and Sarah are able to take control over the King, utilizing the tools of the Torah. This event held cosmic significance for future generations. This action of gaining control over the King of Egypt and the negative cosmic forces that he represents, created the means that would be utilized again, five generations later, when the Israelites were freed from bondage in Egypt. The Zohar is demonstrating how man often fails to perceive all the influences and effects that unfold as a result every action we perform.

The Relevance of this Passage

In reality, hardships in life are merely minor interference patterns in comparison to the eternal fulfillment and reality that is ours after we complete our spiritual transformation. We gain the ability to perceive the larger picture when obstacles and difficulties arise in our life. An appreciation for the inevitable consequences that are attached to all of our actions is stimulated within our consciousness.

114. "And it came to pass, when Avram came to Egypt, the Egyptians beheld the woman that she was very fair" (Bereshheet 12:14). Rabbi Yehuda said: He brought her to Egypt in a closed carriage. And the Egyptians opened the carriage to collect taxes from it. But as the carriage was opened, there was light resembling the light of the sun. THIS MEANS THAT THE LIGHT OF SARAH, WHICH IS THE SECRET OF THE MOON, WAS AS STRONG AS THE LIGHT OF THE SUN, ACCORDING TO THE SECRET OF THE "TWO GREAT LIGHTS!" And this is why it is written: "that she was very fair."

114. וַיְהִי כְּבֹא אַבְרָם מִצְרַיִמָּה וַיִּרְאוּ הַמִּצְרַיִם אֶת הָאִשָּׁה כִּי יָפָה הִיא מְאֹד. אָמַר רַבִּי יְהוּדָה, בְּתִיבָה אֲעִיל לָהּ, וּפְתַחוּ לָהּ, לְמִיסַב מְנָה קוֹסְטוֹנָא. כְּיוּן דְּאִתְפְּתַח, הוּהוּ נְהוּרָא, כְּנְהוּרָא דְשִׁמְשָׁא, הַה"ד כִּי יָפָה הִיא מְאֹד.

115. AND HE ASKS: What DOES THE VERSE ALLUDE TO BY USING THE WORD 'very'? AND HE REPLIES THAT THE EGYPTIANS saw in the carriage a different light. They took her out OF THE CARRIAGE, and they saw that she remained as fair as before, AS FAIR AS SHE WAS IN THE CARRIAGE. THIS MEANS THAT THE ACTION OF THE EGYPTIANS DID NOT DO HER ANY DAMAGE. HER BEAUTY WAS NOT CORRUPTED; IT REMAINED AS BEFORE, AS WHEN SHE WAS IN THE CARRIAGE. Therefore it is written: "The ministers of Pharaoh saw her." AND SO HE ASKS: Since it is written that 'the Egyptians beheld the woman,' why do I read, 'The ministers of Pharaoh saw her,' AS THEY TOO WERE EGYPTIANS? AND HE REPLIES: Because they took her out OF THE CARRIAGE; and saw that she remained AS FAIR as before-THAT IS, AS SHE WAS IN THE CARRIAGE. And then they "commended her before Pharaoh, and the woman was taken to Pharaoh's house."

115. מַאי מְאֹד. אֲלֵא, דְּחֻמוּ בְּתִיבָה נְהוּרָא אַחֲרָא, אֲפִיקוּ לָהּ וְחֻמוּ לָהּ, כְּמַלְקַדְמִין, הַה"ד וַיִּרְאוּ אוֹתָהּ שְׂרֵי פְרַעָה, כְּיוּן דְּכִתִּיב, וַיִּרְאוּ הַמִּצְרַיִם אֶת הָאִשָּׁה. מַאי וַיִּרְאוּ אוֹתָהּ שְׂרֵי פְרַעָה. אֲלֵא דְאֲפִיקוּ לָהּ, וְחֻמוּ לָהּ, כְּמַלְקַדְמִין. וּכְדִין וַיְהִלְלוּ אוֹתָהּ אֶל פְּרַעָה וּגו'.

116. Rabbi Yitzchak said: Woe to those wicked people of the world, as they do not know and do not observe IN ORDER TO UNDERSTAND that everything that exists in the world comes from the Holy One, blessed be He. THIS MEANS THAT HE ALONE HAS DONE, CONTINUES DOING, AND SHALL DO ALL THE ACTIONS IN THE WORLD. And that He knew from the beginning what the end shall be, as it is written: "Declaring the end from the beginning..." (Yeshayah 46:10). And He watches and performs the actions from the beginning, so that they can later be repeated TO COMPLETION.

116. אָמַר רַבִּי יִצְחָק. וּוֵי לְאִינוּן חַיִּיבֵינָא דְעֵלְמָא, דְּלֹא יָדְעִין וְלֹא מְשַׁגְּיחִין בְּעִבְדִּיתָּיהָ דְקַדְשָׁא בְּרִיךְ הוּא, וְאִנוּן לֹא מְסַתְּפְלִי דְכָל מַה דְּהוּי בְּעֵלְמָא, מִעַם קַדְשָׁא בְּרִיךְ הוּא אֵיהוּ, דְאֵיהוּ יָדַע בְּקַדְמִיתָא, מַה דְּלְהוּי בְּסוּפָא, דְכִתִּיב מְגִיד מִרְאשֵׁית אַחֲרִית. וְאֵיהוּ אֲסַתְּכִי וְעִבִיד וְעִבִיד עִבְדִּין בְּקַדְמִיתָא, בְּגִין לְסַלְקָא לֹון, לְבַתַּר יוֹמִין.

117. Come and behold: Had Sarah not been taken to Pharaoh, he would not have been plagued. And the result of Pharaoh's plague was another plague, so the Egyptians suffered great plagues AS YISRAEL LEFT EGYPT. As it is written: "great plagues" in this passage, and, AS YISRAEL LEFT EGYPT, it is written: "And Hashem showed signs and wonders, great and sore, upon Egypt" (Devarim 6:22). HE MAKES AN ANALOGY BETWEEN THE TWO TIMES WHEN THE WORD "GREAT" IS USED. Because there were ten plagues, PHARAOH ALSO SUFFERED ten plagues here. And just as the Holy One, blessed be He, performed miracles and showed His great might during the night, so here as well, the Holy One, blessed be He, performed miracles and mighty deeds at night. SO, AS HE WAS INFLICTING THE PLAGUES UPON PHARAOH, FOR THE SAKE OF SARAH, HE WAS WATCHING AND OBSERVING THE WAY HE WAS GOING TO REPEAT THEM TO PERFECTION DURING THE EXODUS OF YISRAEL FROM EGYPT.

118. Rabbi Yosi opened the discussion by saying: "But you, Hashem, are a shield for me; my glory, and the lifter up of my head" (Tehilim 3:4). David said: Even if all the people of the world come and make war with me, THEY WILL NOT BE ABLE TO OVERCOME ME, BECAUSE "You, Hashem, are a shield for me." Come and behold: It is written: "a shield for me." David said to the Holy One, blessed be He, Master of the Universe, why is there no blessing that ends with my name, as there is for Avraham, of whom it is written: "I am your shield" (Beresheet 15:1) and therefore it is said: 'the shield of Avraham.' SO WHY DO THEY NOT CONCLUDE A BLESSING WITH MY NAME, 'THE PROTECTOR OF DAVID'?

119. So the Holy One, blessed be He, answered David, "As for Avraham, I have already tried and tested him, and he resisted THE TEST and was found before me to be wholly steadfast." David said to Him, "Examine me, Hashem, and prove me, purify my kidneys and my heart!" (Tehilim 26:2). But when he became involved in the matter of Bat-Sheva, David remembered what he had said to the Holy One, blessed be He, and said: "You have proved my heart, You have visited it in the night. You have tried me, but You did find nothing; Let no presumptuous thought pass my lips" (Tehilim 17:3).

120. He said: I said, "Examine me, Hashem, and prove me," and 'You have examined my heart' BY BAT-SHEVA; I said, 'purify my kidneys' and "You have tried me, but You did find nothing." "Let no presumptuous thought pass my lips"; How I wish that the thoughts of my mind would not have been uttered with my mouth AND I WOULD NOT HAVE PROCLAIMED, "EXAMINE ME, HASHEM, AND PROVE ME."

121. But nevertheless, there is a blessing that concludes with the words, "the Shield of David." For this reason, David said: "But you, Hashem, are a shield for me, my glory, and the lifter of my head." THIS MEANS THAT HE SAID, "This grade OF 'SHIELD' is certainly 'my glory' by which I am crowned."

122. "And Pharaoh commanded his men concerning him; and they sent him away..." (Beresheet 21:20). Come and behold: The Holy One, blessed be He, is the protector of the righteous, who shields them from being ruled by other people. So the Holy One, blessed be He, protected Avraham, so no one could harm him or his wife.

117. תָּא חֲזִי, אֲלֵמְלָא דְאַנְסִיבַת שְׂרֵי לְגַבֵּי פְרַעָה, לֹא אֱלֹקֵי הוּא, וְאֲלֵקְאוּתָא דָּא גְרִים אֲלֵקְאוּתָא לְבַתֵּר בְּן, דִּילְקוֹן מְצָרִים בְּנִגְעִים גְּדוּלִים, כְּתִיב הֲכָא נִגְעִים גְּדוּלִים, וְכְתִיב הֲתָם וַיִּתֵּן ה' אוֹתוֹת וּמוֹפְתִים גְּדוּלִים וְרַעִים בְּמִצְרַיִם, מַה לְהֵלֵךְ עֶשֶׂר מִכּוֹת, אִף כֵּאֵן עֶשֶׂר מִכּוֹת. כְּמַה דְעֵבִיד קִדְשָׁא בְרִיךְ הוּא אֲנִסִּין וּגְבוּרָן לְיִשְׂרָאֵל לִילֵיא, אוֹף הֲכָא עֵבֵד לָהּ קִדְשָׁא בְרִיךְ הוּא לְשָׂרָה נְסִין וּגְבוּרָן לִילֵיא.

118. ר' יוסי פתח ואמר, ואתה ה' מגן בעדי כבודי ומרים ראשי. אמר דוד אף על גבדכל בני עלמא, ייתון לאגחא בי קרבא, ואתה ה' מגן בעדי. תא חזי, כתיב מגן בעדי. אמר דוד לקדשא בריך הוא, רבוננו של עולם, מפני מה לא עבדי בי חתימה דברכה, כמה דחתימי ברכה באברהם, דכתיב אנכי מגן לך, ואמרי מגן אברהם.

119. אמר לוקדשא בריך הוא לדוד, אברהם כבר בחנתו וצרפתו, וקאים קמאי בקיומא שלים. אמר לדוד, א"ה בחנני ה' ונסני צרפה כליותי ולבי. בין דעבר ההיא מלה דבת שבע, אדכר דוד קמיה, על מה דאמר, אמר בחנת לבי פקדת לילה צרפתני בל תמצא זמותי בל יעבר פי.

120. אמר, אנא אמינא, בחנני ה' ונסני, ואת בחנת לבי. אנא אמינא צרפה כליותי, ואת צרפתני, בל תמצא, לא אשכחת לי בדקא ואת. זמותי בל יעבר פי. מאן יתן והאי מלה דחשבית, דלא יעבר לי פומאי.

121. ועם כל דא, חתמין ביה ברכה, דקאמרן מגן דוד. ובגין כך אמר דוד ואתה ה' מגן בעדי כבודי ומרים ראשי, ודאי דרגא דא יקרא דילי, דאנא מתעטרנא ביה.

122. ויצו עליו פרעה אנשים וישלחו אותו. תא חזי, קדשא בריך הוא איהו מגן לצדיקיא, דלא ישלטון בהו בני נשא, וקדשא בריך הוא אגין על אברהם דלא ישלטון ביה ובאתתיה.

123. Come and behold: The Shechinah did not leave Sarah at all during that night. When Pharaoh approached her, an angel came and hit him. And whenever Sarah said, "Hit," he hit. All the while Avraham was begging his Master through his prayers, not to allow anyone to harm her. Therefore it is written: "but the righteous are bold (trusting) as a lion" (Mishlei 28:1). Here was a trial by which Hashem tested Avraham, but Avraham had no doubts about the Holy One, blessed be He.

124. Rabbi Yitzchak said, Come and behold: It is because of this that the Holy One, blessed be He, did not command him to go to Egypt. But he went on his own initiative, so that the people of the world would have no reason to say that THE HOLY ONE, BLESSED BE HE, told him to go down to Egypt, and then he was pained for his wife.

125. Rabbi Yitzchak opened the discussion by saying, "The righteous shall flourish like the palm tree, he shall grow like the cedar in Levanon" (Tehilim 92:13). AND HE ASKS: Why are the righteous compared to a palm tree? AND HE ANSWERS: Just as a palm tree, if it is cut down, needs a long time to grow again--AS LONG AS SEVENTY YEARS--So if the world loses a righteous man, it will take a very long time until another takes his place--AGAIN AS LONG AS SEVENTY YEARS. THESE SEVENTY YEARS ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, EACH OF WHICH EQUALS TEN.

126. The words "shall flourish like the palm tree" TEACH US THAT just as a palm tree does not grow unless except as male and female, neither does the righteous person. He does not flourish except as male and female. The male is righteous and the female is righteous, just as Avraham and Sarah were. THEREFORE HE IS COMPLETED AND REACHES PERFECTION ONLY AFTER SEVENTY YEARS HAVE ELAPSED.

127. "...he shall grow like the cedar in Levanon" means that just as a cedar rises high above all the other trees, so the righteous man is above all others, who are situated under him--IN OTHER WORDS, THEY EXIST BECAUSE OF HIM. And the world, WHICH IS THE SECRET OF THE NUKVA, is supported upon one righteous man, as it is written: "the righteous is the foundation of the world" (Mishlei 10:25). So the world, WHICH IS THE NUKVA, rests and is supported by him and is planted on him; BECAUSE OF HIM IT IS WELL SUPPORTED. THIS MEANS THAT HE BESTOWS HIS THREE COLUMNS UPON IT. 'RESTS' IS THE SECRET OF THE RIGHT COLUMN; 'SUPPORTED' IS THE SECRET OF THE LEFT COLUMN; AND 'PLANTED' IS THE SECRET OF THE CENTRAL COLUMN.

128. Rabbi Yehuda said: But we have already learned that the world stands upon seven pillars; WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, AND NOT UPON ONE RIGHTEOUS ALONE, AS RABBI YITZCHAK HAS STATED. As it is written: "she has hewn out her seven pillars" (Mishlei 9:1). Rabbi Yosi told him, It is certainly so! But all the other pillars stand erect because of the seventh pillar, which supports the whole world, and he is CALLED 'the righteous,' NAMELY YESOD OF ZEIR ANPIN. And he refreshes and replenishes the world, WHICH IS THE NUKVA, and nourishes all THE WORLDS. And he is described by the verse, "Say you to the righteous, that it shall be well (also: 'that he is good') with him: for they shall eat the fruit of their doings" (Yeshayah 3:10). And, it is also written: "Hashem is good to all; and his tender mercies are over all his works" (Tehilim 145:9).

123. תָּא חֲזִי, שְׁכִינְתָּא לֹא אֶתְעֵדִי מִינְהּ דְּשָׂרָה, כֹּל הָהוּא לִילּוּא, אֶתָּא פְּרַעָה לְמִקְרַב בְּהֵרָה, אֶתָּא מִלְּאַךְ וְאַלְקֵי לֵיהּ, כֹּל אֵימַת דְּאַמְרָה שָׂרָה אֶלְקֵי, הוּא מִלְּקֵי, וְאַבְרָהָם הוּוּ מִתְקִיף בְּמֵאֲרִיָּה, דְּהָא שָׂרָה לֹא יְכַלִּין לְשַׁלְטָאָה עֲלֵהּ, הַהִ"ד וְצַדִּיקִים כְּכַפִּיר יִבְטַח. וְהֵכָא נְסִיוְנָא הוּא, דְּלֹא הִרְהִר אֶבְתְּרִיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

124. אָמַר רַבִּי יִצְחָק, תָּא חֲזִי, דְּבִגִּין כֵּן לֹא פְקִיד קוּדְשָׁא בְּרִיךְ הוּא לְנַחְתָּא לְמִצְרַיִם, אֶלֹּא הוּא עֲצֻמוּ מִגְרַמִּיהּ נַחַת, בְּגִין דְּלֹא יְהִי פְתַחוֹן פֶּה לְבַנֵּי עֲלֻמָּא, דְּאָמַר לֵיהּ כֵּן, וּלְבַתֵּר אֲצַטְעַר עַל אֶתְתִּיהּ.

125. ר' יִצְחָק פָּתַח וְאָמַר צַדִּיק כְּתָמַר יִפְרַח כְּאַרְז בְּלִבְנוֹן יִשְׁגָּא צַדִּיק כְּתָמַר יִפְרַח. מִפְּנֵי מָה אֶקִּישׁ צַדִּיק לְתָמַר. מָה תָּמַר, בֵּינָן דְּגִזְרִין לֵיהּ לֹא סְלִיק עַד זְמַן סְגִיָּא, אוֹף הֵכִי צַדִּיק, בֵּינָן דְּאֶתְאַבִּיד מִעֲלֻמָּא, לֹא סְלִיק אַחַר תְּחוּתוּי עַד זְמַן סְגִיָּא.

126. כְּתָמַר יִפְרַח, מָה תָּמַר לֹא סְלִיק אֶלֹּא דְכָר וְנוֹקְבָא. אוֹף הֵכִי צַדִּיק, לֹא סְלִיק אֶלֹּא דְכָר וְנוֹקְבָא, דְכָר צַדִּיק, וְנוֹקְבָא צַדִּיקָת, כְּגוּוֹנָא דְאַבְרָהָם וְשָׂרָה.

127. כְּאַרְז בְּלִבְנוֹן יִשְׁגָּא. מָה אַרְז בְּלִבְנוֹן עֲלָאָה עַל כֹּלָּא, וְכֹלָּא יִתְבִּי תְחוּתוּי, אוֹף הֵכִי צַדִּיק, הוּא עֲלָאָה עַל כֹּלָּא, וְכֹלָּא יִתְבִּי תְחוּתוּי. וְעֲלֻמָּא לֹא קִיּוּמָא אֶלֹּא עַל צַדִּיק חַד, דְּכִתִּיב וְצַדִּיק יִסוּד עוֹלָם. וְעֲלִיָּה קָאִים עֲלֻמָּא, וּבְגִינֵיהּ אֶסְתַּמֵּיךְ, וְעֲלִיָּה אֶשְׁתִּיל.

128. ר' יְהוּדָה אָמַר, וְהָא תְנִינָן, דְּעַל שְׁבַעָה סְמִכִין עֲלֻמָּא קִיּוּמָא, דְּכִתִּיב חֲצַבָה עֲמוּדֵיהּ שְׁבַעָה. אֶמְרָלוּר' יוֹסִי, הֵכִי הוּא וְדָאִי, אֲבָל כֹּלְהוּ אַחֲרָנִין בְּשִׁבְעָאָה קִיּוּמִי, דְּאִיהוּ סְמִכָא דְעֲלֻמָּא וְאִיהוּ צַדִּיק. וְדָא אֶשְׁקִי וְרוּי עֲלֻמָּא וְזֵן כֹּלָּא. וְעֲלִיָּה כְתִיב אֶמְרוּ צַדִּיק כִּי טוֹב כִּי פְרִי מִעֲלִיָּהֶם יֵאכְלוּ. וְכִתִּיב טוֹב ה' לְכֹל וּרְחַמְיוּ עַל כֹּל מַעֲשָׂיו.

129. Rabbi Yitzchak said: But it is written: "and a river went out of Eden to water the garden," (Bereshheet 2:10) WHICH REFERS TO YESOD OF ZEIR ANPIN, WHICH COMES FORTH FROM BINAH THAT RETURNED TO CHOCHMAH, WHICH IS CALLED EDEN. And this is the pillar upon which the world rests; it is the one that waters the garden, WHICH IS THE NUKVA. And the garden is irrigated by it and bears fruits, WHICH ARE THE SOULS OF HUMAN BEINGS. And all the fruits blossom in this world, WHICH IS THE NUKVA, and they maintain of the world and maintain the Torah. AND HE ASKS: Who are THESE FRUITS? AND HE SAYS: They are the souls of the righteous, who are the fruit of the handiwork of the Holy One, blessed be He.

129. אָמַר ר' יִצְחָק, הָא כְּתִיב וְנָהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן. דָּא הוּא סְמִכָא דְעֵלְמָא קְאִים עֲלֵיהּ, וְאִיהוּ אֲשֵׁקִי לְגַנְתָּא, וְגַנְתָּא אֲשֵׁתְקִי מִנְיָה, וּמְנִיָּה עֲבִידָא פִירִין. וְכִלְהוּ פִירִין פְּרָחִין בְּעֵלְמָא, וְאִינוּן קִיּוּמָא דְעֵלְמָא, קִיּוּמָא דְאוּרִייתָא, וּמֵאן נִינְהוּ, נִשְׁמַתְהוּן דְצִדִיקוּיָא, דְאִינוּן פְּרֵי עוֹבְדוּי דְקוּדְשָׁא בְרִיךְ הוּא.

15. The Holy One, blessed be He, delights Himself with the souls of the righteous

The power of Midnight gives the souls of the living the ability to connect to the righteous souls who have departed our realm and who now dwell in the Garden of Eden. The Creator comes to be with both groups during these mystical hours of the night.

The Relevance of this Passage

Whereas the Torah is an instrument designed for our physical world, the Zohar is a product of the spiritual realm, above the physical elements of time, space, and motion. Accordingly, we can always access the energy aroused during midnight through the sacred words that tell of these mystical secrets.

130. Because of this, BECAUSE THE SOULS ARE THE FRUIT OF THE HANDIWORK OF THE HOLY ONE, BLESSED BE HE, on each and every night, the souls of the righteous rise up TO THE GARDEN OF EDEN. And at midnight, the Holy one, blessed be He, comes to the Garden of Eden to delight Himself with them. With whom DOES HE DELIGHT HIMSELF? IS IT WITH THE SOULS OF THE LIVING OR THE DECEASED? Rabbi Yosi answers: With them all! With those who dwell in that World OF TRUTH, and with those who dwell in this world. Together, with them all, the Holy One, blessed be He, finds delight at midnight in the Garden of Eden.

130. וּבְגִין כֵּן בְּכָל לַיְלָא וּלְיָלָא, נִשְׁמַתְהוּן דְצִדִיקוּיָא סְלֶקְן, וְכֵד אֲתַפְּלַג לַיְלָא, קִדְשָׁא בְרִיךְ הוּא אֲתֵי לְגַנְתָּא דְעֵדֶן לְאֲשֵׁתַעֲשָׂא בְהוּ. בְּמֵאן. אָמַר רַבִּי יוֹסִי בְכִלְהוּ. בֵּין אִינוּן דְמִדּוּרֵיהוּן בְּהוּא עֵלְמָא, בֵּין אִינוּן דִּיתְבִּי בְּמִדּוּרֵיהוּן בְּהוּא עֵלְמָא, בְּכִלְהוּ מִשְׁתַּעֲשַׂע בְּהוּ קוּדְשָׁא בְרִיךְ הוּא, בְּפִלְגוֹת לַיְלָא.

131. Come and see: The upper world needs to be aroused by the lower world. When the souls of the righteous leave this world and rise up TO THE GARDEN OF EDEN, they are all clothed by the Supernal Light-by a splendid figure. And the Holy One, blessed be He, delights Himself with them and longs for them because they are the fruit of His handiwork. Therefore Yisrael are called "children to the Holy One, blessed be He," because they have acquired holy souls. As it is written: "You are the children of Hashem your Elohim" (Devarim 14:1). Because THE SOULS are definitely the "children"-the fruit-of His Handiwork.

131. תָּא חֲזִי, עֵלְמָא דְלַעֲיֵלָא, אֲצֵטְרִיךְ לְאַתְעֵרוֹתָא דְעֵלְמָא תַּתָּא, וְכֵד נִשְׁמַתְהוּן דְצִדִיקוּיָא נִפְקִי מֵהוּא עֵלְמָא, וְסִלְקִי לַעֲיֵלָא, כְּלָהוּ מִתְלַבְּשֵׁי בְנְהוּרָא דְלַעֲיֵלָא, בְּדִיוּקְנָא יָקָר, וּבְהוּ קִדְשָׁא בְרִיךְ הוּא מִשְׁתַּעֲשַׂע, וְתַאֲיֵב לֹון, דְאָנְהוּ פְּרֵי עוֹבְדוּי. וְעַל דְאֲקָרוּן יִשְׂרָאֵל, דְאֵית לֹון נִשְׁמַתִּין קְדִישִׁין, בְּנִין לְקִדְשָׁא בְרִיךְ הוּא, כְּד"א בְּנִים אַתֶּם לֵה' אֱלֹקֵיכֶם, בְּנִים וְדֵאִי, אִיבָא דְעוֹבְדוּי.

132. Rabbi Yesa said: YOU SAY THAT HE even delights himself with those SOULS of this world. How can that be? He replied, Because at midnight, all the truly righteous people awaken to study Torah and recite all the praises of Torah. And we have learned that the Holy One, blessed be He, together with all the righteous who are in the Garden of Eden, all listen attentively to their voices. And during the day, a thread of grace is woven around them. As it is written: "Yet Hashem will command his loving kindness in the daytime, and in the night, His song shall be with me..." (Tehilim 42:9). BECAUSE OF THE SONG AT NIGHT, THEY MERIT HIS LOVING KINDNESS DURING THE DAY.

132. אָמַר ר' יֵיסָא, וְאִפִּילוּ אִינוּן דְבְּהוּא עֵלְמָא. הָאִיךְ אָמְרוּ, בְּגִין דְּבִפְלַגוֹת לַיְלָא, כָּל אִינוּן זְכָאֵי קְשׁוּט, כְּלָהוּ מִתְעַרְי לְמַקְרֵי בְּאוּרִייתָא, וְלִמְשַׁמַּע תּוֹשְׁבְחֵן דְאוּרִייתָא, וְהָא אֲתַמַּר, דְקִדְשָׁא בְרִיךְ הוּא וְכָל אִינוּן צִדִיקָא דְבְּגוּ גַנְתָּא דְעֵדֶן, כְּלָהוּ צִיִּיתִין לְקַלְיָהוּן, וְחוּטָא דְחֶסֶד אֲתַמְשַׁךְ עֲלֵיהוּ בְּיַמְמָא, דְכְּתִיב יוֹמָם יִצְוֶה ה' חֶסְדוֹ וּבַלַּיְלָה שִׁירָה עִמִּי.

133. Therefore, the praises that rise up before the Holy One, blessed be He, at night, are the most complete. Come and behold: When Yisrael were shut in their houses, while the Holy One, blessed be He, was slaying the first borns of the Egyptians, they were reciting these praises and psalms before the Holy One, blessed be He.

134. Come and behold: King David used to wake up at midnight. And if you might say that he sat or lay down on his bed while reciting these songs and praises, it is not so! Rather, it is as written: "At midnight I will rise to give thanks to You" (Tehilim 119:62). "I will rise" definitely means he stood upright as he was occupied with the songs and praises of Torah.

135. And because of to this, BECAUSE HE DELVED TO THE SONGS AND PRAISES OF TORAH, King David lives on forever. Even during the Days of King Mashiach, he still remains the king. For we have learned that if Mashiach shall be from among the living, David will be his name. And if he shall be from among THE RESURRECTED SOULS OF the deceased, David shall be his name. And he shall arouse the dawn before he arrives. It is written: "Awake, my glory; awake the harp and the lyre; I will awake the dawn" (Tehilim 57:9), BECAUSE HE ALWAYS AROSE TO STUDY TORAH BEFORE THE BREAK OF DAWN!

16. "And Hashem plagued Pharaoh"

As the Zohar recounts the story of the King of Egypt's abduction and attempted violation of Sarah, we learn that the angels protected her from his amoral advances. Moreover, it is revealed that the Torah story of Avraham's journey into the land of Egypt is a metaphor for battling the highest degrees of negativity and the strongest selfish desires inherent in our nature. Unlike Adam and Noah, who were enticed by the serpent and succumbed to temptation, Avraham faced and overcame the greatest tests of human nature.

The Relevance of this Passage

Avraham's positive action and spiritual strength opened a cosmic window for all mankind. These words open that window in our own lives, allowing Avraham's power and energy to enter.

136. Come and behold: Throughout the night that Sarah was with Pharaoh, the supernal angels came to chant songs and praises before the Holy One, blessed be He. The Holy One, blessed be He, said to them, Go all of you and inflict great plagues upon Egypt, so that these plagues will be a sign and an omen of what I will do in the future. As it is written: "And Hashem plagued Pharaoh and his house with great plagues" (Beresheet 12:17).

137. Come and behold, It is written: "And Pharaoh called Avram" (Beresheet 12:18). HE ASKS: How did he know THAT SARAH IS AVRAM'S WIFE; it is not written here as it is about Avimelech, "Now therefore restore the man's wife, for he is a prophet" (Beresheet 20:7). Here, THE HOLY ONE, BLESSED BE HE, said nothing to Pharaoh!

133. ועל דא תושבֿחן דסלקין בליליא קמיה, דא תושבֿחַתא שלים. תא חזי, בשעתא דישראל הוּו סגירין בבתיהון, כד קטל קדשא ברין הוא בכוריהון דמצראי, הוּו אמרי הלילא ותשבֿחן קמיה.

134. תא חזי דדוד מלכא, הוּו קם בפלגות ליליא, דאי תימא דהוּו יתיב או שכיב בערסיה, והוּו אמר שירין ותושבֿחן, לא, אלא כמה דכתיב חצות לילה אקום להודות לך. אקום: ודאי בעמידה, לאתעסקא בשירין ותושבֿחן דאורייתא.

135. ובגין כך, דוד מלכא, חי לעלמין, ואפילו ביומי מלכא משיחא, איהו מלכא. דהא תנן מלכא משיחא, אי מן חניא הוא, דוד שמייה, ואי מן מתניא הוא, דוד שמייה, ואיהו הוּו אתער בצפרא עד לא ויתי, דכתיב עורה כבודי עורה הנבל וכנור אעירה שחר.

136. תא חזי, כל ההוא ליליא, דשרה הוּו לגביה דפרעה, אתו מלאכי עלאי, לזמרא ליה לקדשא ברין הוא, בשירין ותושבֿחן, אמרלוקדשא ברין הוא, פלכו זילו ועבידו מכתשין רברבין במצרים, רשימו למאן דאנא זמין למעבד לבתר. מה כתיב וינגע ה' את פרעה נגעים גדולים וגו'.

137. תא חזי, מה כתיב, ויקרא פרעה לאברם וגו'. מנא הוּו ידע, דהא לא כתיב הכא, כמה דאתמר באבימלך, דכתיב, ועתה השב אשת האיש כי נביא הוא וגו', והכא לא אמר ליה מדי.

138. Rabbi Yitzchak said: But it is written, "because of Sarai, Avram's wife." For so THE ANGELS said 'because of Sarai, Avram's wife.' Because THE HOLY ONE, BLESSED BE HE, did not speak with him as he did with Avimelech. So only these words were said and no more: This plague is "because of Sarai, Avram's wife." And even this was not said by THE HOLY ONE, BLESSED BE HE, BUT BY THE ANGELS WHO SMOTE HIM. And then he knew that she was Avraham's wife, so it is written: "And Pharaoh called Avram."

139. "And Pharaoh commanded his men concerning him." HE ASKS: Why did he do so? AND HE SAYS: So that nobody would come near them and harm them. "And they sent him away" means that they prepared an escort, to accompany him through Egypt. The Holy One, blessed be He, said TO PHARAOH, This is what you shall do in the future to his children; you shall escort them out of your land. As it is written: "And it came to pass, when Pharaoh let the people go" (Shemot 13:17)-meaning that he escorted them throughout his entire country."

140. Rabbi Aba asked, Why did this happen to Avraham? For what reason did he have to go through it all? AND HE SAID: "So that Avraham and Sarah would achieve great fame in the eyes of the world. So that even in Egypt, which has the greatest magicians from whom nobody can be saved, Avraham was still able to rise high and be elevated. Therefore, it is written: "And Avram went up out of Egypt" (Beresheet 13:1). Where to? "To the Negev," THAT IS, TO HIS PREVIOUS LEVEL.

141. Rabbi Shimon said, Come and behold: Everything is in accordance with the secret of Wisdom. The verse here alludes to Chochmah (Wisdom) and grades below--REFERRING TO THE GRADES OF THE EGYPTIANS, WHO DRAW DOWN CHOCHMAH. And Avraham went down to these great depths and knew them all, but did not attach himself to them. Rather, he returned to his Master.

142. And he was not enticed by them, as was Adam, who, when he reached that same level, was enticed by the serpent and brought death upon the whole world. And Avraham was not enticed as was Noach, of whom, when he went down to that grade, it is written: "And he drank of the wine and was drunken, and he was uncovered within his tent (Heb. ohaloh)" (Beresheet 9:21). Ohaloh is spelled with an additional Hei, WHICH IS THE SECRET OF 'A STRANGE WOMAN.'

143. But what is written about Avraham? "And Avram went up out of Egypt." That he went up-not down-and returned to his place, to the supernal grade to which he was previously attached. This action came to reveal Wisdom; he deserved to reach full perfection because he was not enticed BY THE EGYPTIANS; rather he remained entirely steadfast and returned to his place. "The Negev" means the south, CHESED OF ZEIR ANPIN. THIS IS the supernal grade to which he first cleaved. As it is written: "And Avram journeyed, going on still toward the Negev" (Beresheet 12:9). So here as well, "to the Negev" MEANS to the grade to which he had previously cleaved.

138. אָמַר רַבִּי יִצְחָק, הָא כְּתִיב עַל דְּבַר שְׂרַי אִשְׁתְּ אַבְרָם. דְּהִכִּי הוּוּ אָמְרִי לִיהּ, עַל דְּבַר שְׂרַי אִשְׁתְּ אַבְרָם. דְּהָא לֹא הוּוּ מַמְלִיל עִמֵּיהּ, כְּמָה דְּמַמְלִיל בְּאַבְימֶלֶךְ, אֲלֵא בְּמֶלֶךְ דָּא אֲתָמַר, וְלֹא יִתִּיר, מִכְּתָשָׁא דָּא, עַל דְּבַר שְׂרַי אִשְׁתְּ אַבְרָם אִיהִי, וְלֹא הוּוּ מְלִיל עִמֵּיהּ, כְּדִין יָדַע דְּהָא אֲתַתִּיהּ דְּאַבְרָהָם אִיהִי, מִיָּד וַיִּקְרָא פֶּרַעַה לְאַבְרָם וַיֹּאמֶר וְגו'.

139. וַיִּצְוּ עָלָיו פֶּרַעַה אַנְשֵׁים. לְמָה, בְּגִין דְּלֹא יִקְרַב בַּר נֶשׁ בְּהוּ, לְאַבְרָשָׁא לֹן. וַיִּשְׁלַחוּ אוֹתוֹ. לְוִיָּה עֲבָדוּ לִיהּ, בְּכָל אַרְעָא דְּמִצְרַיִם. אֲמַרְלוּקְדָּשָׁא בְּרִיךְ הוּא הִכִּי אֲנִת זְמַיִן לְמַעַבְדַּד לְבָנוּי, אֶת תְּוֹזִיף לֹן מְאַרְעָךְ, דְּכְתִיב וַיְהִי בְּשִׁלַּח פֶּרַעַה אֶת הָעָם. דְּאוּזִיף לֹן מְכַל אַרְעִיהּ.

140. אָמַר רַבִּי אַבָּא, כָּל כֶּךָ לְמָה אוֹדְמָן לִיהּ לְאַבְרָהָם, וְלִמְאֵי אֲצִטְרוּיָן. אֲלֵא, בְּגִין לְגַדְלָא שְׁמִיהּ דְּאַבְרָהָם וְשָׂרָה בְּעֵלְמָא, דְּאַפִּילוּ בְּמִצְרַיִם, דְּאִינוּן חֲרָשֵׁי עֵלְמָא, וְלֹא הוּוּ יָכִיל בַּר נֶשׁ לְאַשְׁתְּזִיב מְנִיָּהּ, אֲתַגְדַּל אַבְרָהָם, וְאַסְתְּלִיק לְעִילָא, דְּהָא הוּא דְּכְתִיב וַיַּעַל אַבְרָם מִמִּצְרַיִם, לְאַן אֲתַר, הַנְּגַבָּה.

141. אָמַר רַבִּי שְׁמַעוֹן, תָּא חֲזִי, כְּלָא רְזָא דְּחֻכְמָתָא אִיהוּ, וְקָא רְמִזוּ הֵכָא בְּחֻכְמָתָא, וְדִרְגִין דְּלִתְתָא, דְּקָא נַחִית אַבְרָהָם לְעוֹמְקֵיָא דְּלַהוּן, וַיִּדַע לֹן, וְלֹא אֲתַדְבֵּק בְּהוּ, וְתַב לְקַמֵּי מְרִיָּהּ.

142. וְלֹא אֲתַפְתָּא בְּהוּ, כְּאַדָּם, דְּכַד מְטָא לְהוּוּא דְּרַגָּא, אֲתַפְתָּא בְּנַחֶשׁ, וְגַרִים מוֹתָא לְעֵלְמָא. וְלֹא אֲתַפְתָּא כְּנֹחַ, דְּכַד נַחַת וּמְטָא לְהוּוּא דְּרַגָּא, מַה כְּתִיב, וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹךְ אֹהֶלֶה. אֹהֶלֶה כְּתִיב בְּה"א.

143. אַבְל בְּאַבְרָהָם מַה כְּתִיב, וַיַּעַל אַבְרָם מִמִּצְרַיִם. דְּסָלִיק וְלֹא נַחִית, וְתַב לְאַתְרֵיהּ, לְדִרְגָּא עֲלָאָה, דְּאַתְדְּבֵק בֵּיהּ בְּקַדְמִיתָא. וְעוֹבְדָא דָּא הוּוּ, בְּגִין, לְאַחְזָא חֻכְמָתָא, דְּאַתְקִיִים בְּקִיּוּמָא שְׁלִים, כְּדָקָא חֲזִי לִיהּ, וְלֹא אֲתַפְתָּא, וְקַם בְּקִיּוּמָא וְתַב לְאַתְרֵיהּ. הַנְּגַבָּה: דָּא דְרוּם, דְּרַגָּא עֲלָאָה, דְּאַתְאַחִיד בֵּיהּ בְּקַדְמִיתָא, דְּכְתִיב הַלֹּךְ וְנָסוּעַ הַנְּגַבָּה. אוּף הֵכָא הַנְּגַבָּה, אֲתַר דְּאַתְדְּבֵק בֵּיהּ בְּקַדְמִיתָא.

144. Come and behold the secret of this matter: Had Avram not gone down to Egypt and been purified, his destiny would not have been attached to the Holy One, blessed be He. And the same thing happened to his children, when the Holy One, blessed be He, wanted to join them to one nation-one perfect and complete nation-and bring them near to Him. Had they not gone to Egypt first and been purified, they would not have become His one nation.

144. תָּא חֲזִי, רְזָא דְמַלְהָ, אִי אַבְרָם לָא יִיחֹת לְמִצְרַיִם, וְלֹא יִצְטַרֵּף תַּמָּן בְּקַדְמֵי תָא. לָא יְהֵא חוּלְק עַדְבֵּיהּ בְּקַדְשָׁא בְּרִיךְ הוּא. כְּגוּוּנָא דָא לְבַנּוּי, כַּד בְּעָא קַדְשָׁא בְּרִיךְ הוּא לְמַעְבַּד לִיה עִמָּא חָדָא, עִמָּא שְׁלִימ, וְלִקְרַבָּא לֹון לְגַבֵּיהּ, אִי לָא נַחְתּוּ בְּקַדְמֵי תָא לְמִצְרַיִם, וְלֹא יִצְטַרְפּוּן תַּמָּן, לֵאחֹוּ עִמָּא יַחֲדָא דִּילֵיהּ.

145. In the same manner, had the Holy Land not been given at first to the Cna'anites and had they not ruled over it, then this land would not have been destined to become the portion and lot of the Holy One, blessed be He; it is all the same secret.

145. כְּגוּוּנָא דָא, אִי לָא אֲתִיְהִיבַת אֶרְעָא קַדִּישָׁא לְכַנְעַן בְּקַדְמֵי תָא, וְיִשְׁלוּט בָהּ, לָא הוּת אֶרְעָא חוּלְקִיהּ וְעַדְבֵּיהּ, דְּקַדְשָׁא בְּרִיךְ הוּא. וְכֻלָּא רְזָא חָדָא.

17. "With my soul have I desired you in the night"

Ancient mysteries pertaining to the soul's activities during the night are unveiled by the Zohar. During sleep, people who have made a sincere attempt at spiritual growth and positive change during the day will see their souls elevate to the highest of heights in the spiritual atmosphere during the night. These souls are given a window through which they can perceive the future. Conversely, those who remain spiritually complacent, who have no regard or care for positive deeds and spiritual growth, their souls elevate, but are immediately engulfed by negative forces.

The Relevance of this Passage

When we awaken in the morning, if our soul ascended to great heights during the night, our sense of intuitiveness and foresight is acutely enhanced. We make the right decisions as we are guided by our intuition. If however, our souls are enveloped by negative forces, these entities whisper lies and speak falsehoods to our soul. These words of deception distort a person's reality during the day, so that life appears even more confusing, more chaotic. We find ourselves at the wrong place at the wrong time. Our thoughts, ideas, and decisions lead us down the wrong path. The verses of the Zohar can help us apply our sleep as a powerful tool that can help our soul elevate to great heights during the night.

146. Rabbi Shimon was walking along the way, accompanied by his son, Rabbi Elazar, Rabbi Aba, and Rabbi Yehuda. As they were walking, Rabbi Shimon said: I am amazed that the people of this world do not pay attention to the words of Torah or to understanding the reason for their own existence in the world! He opened the discussion by saying: With my soul (Heb. Nefesh) have I desired you in the night; with my spirit (Heb. Ruach) within me will I seek you early" (Yeshayah 26:9). This verse has already been explained. But come and behold: When a person goes to bed, his Nefesh leaves and mounts on high. And if you say that they all mount on high-REFERRING TO THE OTHER GRADES, RUACH AND NESHAMAH-it is not so! Because not every one sees the face of the King. Only the Nefesh rises up, leaving an impression, in the form of minimum life for the heart, with the body.

146. רַבִּי שִׁמְעוֹן הָוָה אֲזִיל בְּאַרְחָא, וְהוּה עֵמִיהּ רִ' אֶלְעָזָר בְּרִיהּ, וְרַבִּי אַבָּא וְרַבִּי יְהוּדָה. עַד דְּהוּוּ אֲזִלִּי, אָמַר רַבִּי שִׁמְעוֹן, תְּוֹהֵנָא, הֵיךְ בְּנֵי עֲלָמָא לָא מְשַׁגְּחִין, לְמַנְדַּע מְלִי דְאֹרִייתָא, וְעַל מַה קְיִימִי. פְּתַח וְאָמַר, נַפְשֵׁי אֹנְתִיךְ בְּלִילָהּ אַף רַחוּי בְּקַרְבֵּי אֲשַׁחְרֶךְ. הָאִי קָרָא אֹקְמוּהָ, וְאֹקְמִנָא לִיה, אַבְל תָּא חֲזִי, נַפְשָׁא דְבַר נֶשׁ, כַּד סָלִיק לְעַרְסִיהּ, נַפְקַת מִנְיָה, וְסֻלְקָא לְעִילָא. וְאִי תִימָא, דְּכֻלָּהּ סֻלְקָאן. לָאו כָּל חַד וְחַד חָמִי אִפִּי מְלַבָּא, אֶלָּא נַפְשָׁא סֻלְקָא, וְלֹא אֲשַׁתָּאר בָּהּ בְּהַרְגֵי גּוּפָא, בַּר חַד רְשִׁימוּ דְקִסְטָא דְחִיּוּתָא דְלִבָּא.

147. As the Nefesh leaves THE BODY and wishes to climb. There are many grades to climb. It wanders about and meets with Klipot of the lights of impurity. If the Nefesh is pure and has not been defiled WITH THE BODY during the day, then it rises upward. But if it is impure then it is defiled among THE KLIPOT cleaves onto them, and climbs no further.

147. וְנַפְשָׁא אֲזִלָּא וּבְעֵינָא לְסֻלְקָא. וְכַמָּה דְרַגְיִן לְדְרַגְיִן לְסֻלְקָא, שְׁטָאָת, וְהִיא אֲתַעְרַעַת בְּהַנִּי קוּמְרִין טְהוּרִין דְּמִסְאַבוּתָא, אִי הִיא דְכִיּוּתָא, דְּלָא אֲסַתָּאבַת בִּימְמָא, סֻלְקָא לְעִילָא. וְאִי לָאו דְכִיּוּתָא, אֲסַתָּאבַת בִּינִיּוּהּ, וְאֲתַדְבַּקַת בָּהּ, וְלֹא סֻלְקָא יַתִּיר.

148. And there, AMONG THE KLIPOT, they inform the Nefesh about future events, and THE NEFESH cleaves on to them. Sometimes, they scoff with the Nefesh and tell it lies. Thus, in such a manner, it wanders all night until the person wakes up. Then the Nefesh returns to its place IN THE BODY. Happy are the righteous that the Holy One, blessed be He, reveals His secrets to them in their dreams, so that they may protect themselves from judgment. Woe to those wicked people who defile themselves and their Nefesh.

148. וְתַמְנֵן מוֹדְעֵי לֵה מְלִין, וְאִיהוּ אֲתַדְבֵּקֵת מְאִינוֹן מְלִין, דְּזַמֵּן קָרִיב. וְלִזְמַנֵּין דְּחַוִּיכִין בֵּהּ, וּמוֹדְעִין לֵה מְלִין בְּדִיבִין. וּכְדִין אֲזֵלָא בְּהַאי גְּוֹנָא כָּל לִילְיָא, עַד דִּיתְעַר בַּר נֶשׁ, וְתַאבַּת לְאַתְרָהּ. זְכָאִין אִינוֹן צְהִיקוּיָא, דְּגָלִי לֹון קִדְשָׁא בְּרִיךְ הוּא, רְזִין דִּילִיָּה בְּחֵלְמָא, בְּגִין דִּיסְתַּמְרוֹן מִן דִּינָא. וְוִי לְאִינוֹן חִיבֵי עֲלָמָא, דְּמִסְאָבִין גְּרַמִּיָּהוּ וְנִפְשִׁיָּהוּ.

149. Come and behold: As for those who have not defiled themselves DURING THE DAY, when they go to bed to sleep the Nefesh rises. At first, it enters among all the grades OF THE KLIPOT, BUT then it rises above them and does not cleave to them. It continues to wander and climb, until it reaches its proper grade.

149. תָּא חֲזִי, אִינוֹן דְּלֵא אִסְתְּאָבוּ, בְּדִ סְלָקִי בְּעַרְסִיָּהוּ, נִפְשָׁא סְלָקָא וְעָאלַת בֵּין כָּל הַנִּי דְּרִגִין בְּקִדְמִיתָא, וְסְלָקָא וְלֵא אֲתַדְבֵּקֵת בְּהוּ. וְלִבְתַּר אֲזֵלָא וְשָׁטָא, וְסְלָקָא כְּמוֹם אֹרְחָהּ.

150. The Nefesh that deserves to climb high appears before the King and clings passionately to the desire to be seen and to see the pleasantness of the King and visit His palace. Such person shall always have a share in the world to come.

150. הֵהוּא נִפְשָׁא דְּזִכַּת לְסְלָקָא, אֲתַחֲזִיאת קַמִּיָּה דְּסַבְרָ אִמֵּי יוֹמִין, וְאַתְדְּבֵקֵת בְּרַעוּתָא לְאַתְחֲזָאָה בְּתִיאֹוֹבְתָא עֲלָאָה, לְמַחְמֵי בְּנוּעָם מְלָכָא, וְלִבְקָרָא בְּהִיכְלִיָּה. וְדָא הוּא בַר נֶשׁ דְּאִית לִיָּה חוֹלְקָא תְּדִיר בְּעֲלָמָא דְּאַתִּי.

151. This is the Nefesh, who yearns to reach the Holy One, blessed be He, and does not cleave to other kinds of Lights. It follows its own holy kind and seeks the place from which it came-THE SECRET OF THE NUKVA, FROM WHERE IT IS DRAWN OUT AND COMES FORTH. Therefore it is written: "With my soul (Nefesh) have I desired you in the night," so that I may pursue You, CLEAVE TO YOU, and not be tempted by the other idolatrous kinds.

151. וְדָא הִיא נִפְשָׁא, דְּכָסִיפָא דִּילָּהּ, בְּדִ סְלָקָא, בְּקִדְשָׁא בְּרִיךְ הוּא, וְלֵא אֲתַדְבֵּקֵת בְּהַנִּי זִינִין טְהִירִין אַחֲרָנִין, וְהִיא אֲזֵלַת בְּתַר זִינָא קְדִישָׁא, בְּאַתְרָא דְּנִפְקַת מִתַּמָּן. וּבְגִין כְּרַכְתִּיב נִפְשֵׁי אֹוִיתִיךְ בְּלִילָּהּ. בְּגִין לְמַרְדָּף בְּתַרְךְ וְלֵא לְאַתְפַּתָּאָה בְּתַר זִינָא אַחֲרָא נּוֹכְרָאָה.

18. Nefesh, Ruach, and Neshamah

There are three levels to the human soul: Nefesh [lowest level], Ruach [Middle level], and Neshamah [Highest level of the three]. There is a process that a human being should undergo throughout the day in order to elevate from the lowest to the highest level. This process begins with positive spiritual deeds. According to the Zohar, spiritual deeds are actions that help bring about a dramatic change in our character. When we align ourselves with negative people and chaotic situations in life, we ignite self-centered reactions within ourselves. A spiritual deed is when we rise above this power of impulse and alter our emotional and behavioral responses.

The Relevance of this Passage

Attaining higher levels of growth and evolving our own soul is our ultimate purpose in life, and the strength and inspiration to strive for these higher levels comes to us through the letters that compose this passage.

152. Come and behold: "My soul (Nefesh)"-this is the one that dominates at night and pursues its own grade, WHICH IS THE NUKVA OF ZEIR ANPIN, IN ORDER TO CLEAVE ON TO IT. "My spirit (Ruach)" governs during the day. As it is written: "With my soul (Nefesh) have I desired you in the night," this is the Nefesh that rules at night, BECAUSE AT THAT TIME IT RISES ON HIGH AND IS PRESENTED BEFORE THE KING. "With my spirit (Ruach) within me will I seek you early" refers to the Ruach, which governs during the day.

152. תָּא חֲזִי, נִפְשֵׁי: דָּא נִפְשָׁא דְּאִיהוּ שְׁלֵטָא בְּלִילָּהּ, וְלְמַרְדָּף בְּתַר דְּרָגָא. רוּחַ בְּיוֹם, דְּכַתִּיב נִפְשֵׁי אֹוִיתִיךְ בְּלִילָּהּ, דָּא נִפְשָׁא דְּאִיהוּ שְׁלֵטָא בְּלִילָּהּ, אִף רַחֲוִי בְּקִרְבִּי אֲשַׁחֲרֶךְ. דָּא רוּחַ דְּאִיהוּ שְׁלֵטָא בְּיוֹמָא.

153. And if you say THAT NEFESH AND RUACH are two different grades, separate from each other, it is not so! They are two combined as one grade. And there is a higher grade that governs them both; it cleaves to them and they to it-and it is called Neshamah.

154. All these grades rise in accordance with the secret of the inner Wisdom, because when the grades look at each other, man is able to look upon the Supernal Wisdom and the Neshamah can enter to them-TO THE NEFESH AND THE RUACH, and they cling to it. So when THE NESHAMAH governs, then man is called holy, perfected in all ways and is entirely devoted to the Holy One, blessed be He.

155. The Nefesh rouses from below, WHICH MEANS THAT IT IS LOWEST OF THE LIGHTS NEFESH, RUACH, AND NESHAMAH. Because it is closest to the body and nourishes it, the body clings to it and it to the body. Afterward, THE NEFESH is amended BY THE GOOD DEEDS A PERSON PERFORMS and becomes a throne on which the Ruach dwells. This is because of the awakening of the Nefesh, which is attached to the body. As it is written: "Until the spirit (Ruach) be poured upon us from on high..." (Yeshayah 32:15).

156. After both THE NEFESH AND THE RUACH are amended, they are ready to receive the Neshamah, because the Ruach becomes a throne on which the Neshamah rests. And this Neshamah is high above all and remains concealed, unattainable, and most hidden!

157. So there is a throne for the throne, BECAUSE THE NEFESH IS A THRONE FOR THE RUACH, WHICH IS ALSO A THRONE, and a throne for the highest level, BECAUSE THE RUACH IS A THRONE FOR THE NESHAMAH, WHICH IS HIGH ABOVE THEM BOTH. And when you study these grades, you find in this subject the secret of Wisdom. IN OTHER WORDS, YOU LEARN HOW THE LIGHT OF CHOCHMAH IS DRAWN BY THE NEFESH, RUACH, AND NESHAMAH. And everything is in accordance with the higher Wisdom, in order to achieve certain mysteries.

158. Come and behold: The Nefesh is the awakening factor from below that cleaves to the body. Just like the light of a candle, in which the lowest light, which is black, clings to the wick and exists only through it. So, when THE BLACK LIGHT is improved through AND CLINGS TO the wick, it becomes a throne for the white light above it, BECAUSE THE WHITE LIGHT rests upon the black light. THIS WHITE LIGHT IS EQUIVALENT TO THE LIGHT OF RUACH.

153. ואי תימא, דתרין דרגין אינון בפרודא. לא הכי, דהא דרגא חד אינון, ואינון תרין, בחבורא חד. וחד עלאה, דשלטא עליהו, ואתדבק בהו, ואינון ביה, ואתקריאת נשמה.

154. וכלהו דרגין סלקאן ברזא דחכמתא, דכד מסתכלן אליון דרגין, יסתכל בר נש, בחכמה עלאה, והאי נשמה עייל בהו, ומתדבקן בה, וכד האי שלטא, כדין ההוא בר נש, אקרי קדוש, שלום מכלא, רעותא חדא לגבי קדשא בריך הוא.

155. נפש: איהו אתערותא תתאה, ודא סמיכא בגופא, וזנת ליה, וגופא אחיד בה, והיא אתאחדת בגופא. לבתר אתתקנת, ואתעבדת כרסויא לאשראה עלה רוח, באתערותא דהאי נפש. דאתאחידת בגופא, כמה דכתיב עד יערה עליונו רוח ממרום.

156. לבתר דמתקני תרווייהו, זמינין לקבלא נשמה, דהא רוח אתעביד כרסויא לגבי נשמה, לאשראה עליה, והאי נשמה, איהו סתימא, עלאה על כלא, טמירא דכל טמירין.

157. אשתכח, דאית כרסויא לכרסויא, וכרסויא לגבי עלאה עליהו. וכד תסתכל בדרגין, תשבח רזא דחכמתא בהאי מלה. וכלא הוא חכמתא לאתדבקא בהאי גוונא מלין סתימין.

158. תא חזי, נפש איהו אתערותא תתאה, דאתדבקא ביה בגופא. כגוונא דנהורא דבוצינא, דנהורא תתאה, דאיהו אוכמא אתדבקת בפתילה, ולא אתפרש מנה, ולא אתתקנת אלא בה. וכד אתתקנת בפתילה, אתעבדת כרסויא לנהורא עלאה חוורא, דשריית על ההוא נהורא אוכמא.

159. After they are fixed, THE BLACK LIGHT WITH THE WHITE LIGHT OVER IT, the white light becomes a throne for a concealed light. What rests on the white light, which is neither seen nor known, IS EQUIVALENT TO THE LIGHT OF NESHAMAH. The light is now complete IN SUCH A MANNER THAT THE CANDLE HAS THREE LIGHTS-ONE ON TOP OF THE OTHER. FIRST, A BLACK LIGHT, WHICH IS THE LOWEST OF THEM ALL AND IS ATTACHED TO THE WICK OF THE CANDLE; SECOND, A WHITE LIGHT THAT RESTS ON THE BLACK LIGHT; AND FINALLY, A HIDDEN LIGHT THAT RESTS ON THE WHITE LIGHT. And so a person who reaches perfection in everything ALSO ATTAINS THESE THREE LIGHTS, ONE OVER THE OTHER, AS IS EXPLAINED BY THE LIGHTS OF THE CANDLE, WHICH CORRESPOND TO THE NEFESH, THE RUACH, AND THE NESHAMAH. Then that person is called 'holy,' as it is written: "for holy people who are in the earth..." (Tehilim 16:3).

160. This appears in the same manner, according to the sublime secret, IN THE VERSES BEFORE US. Come and behold: At the time when Avraham came to the land of Yisrael, the Holy One, blessed be He, appeared before him. As we have already stated and as it is written: "to Hashem, who appeared to him" (Bereshheet 12:7). There he attained the LIGHT OF Nefesh, and he built an altar for that grade. After this, "he journeyed on still toward the Negev," where he attained the LIGHT OF Ruach. And after that, when he rose to cleave to the LIGHT OF Neshamah, WHICH IS THE SECRET OF BINAH THAT IS CALLED THE "CONCEALED WORLD," IT IS WRITTEN THAT HE simply "built there an altar to Hashem" (Bereshheet 13:18). AS IT IS NOT WRITTEN 'TO HASHEM WHO APPEARED TO HIM.' This refers to the Neshamah, which is the most hidden of all. THEREFORE, IT IS NOT WRITTEN: 'TO HASHEM WHO APPEARED TO HIM' IN RELATION TO THE NESHAMAH, AS IS WRITTEN FOR THE LIGHT OF NEFESH.

161. After this, Avraham knew that he should undergo purification and be crowned with more grades. So immediately, "Avram went down to Egypt," where he was saved by not being enticed by the bright lights. As a result, he was purified, and returned to his place. Since he went down to Egypt and he was purified, immediately it says "Avram went up out of Egypt." He assuredly "went up," WHICH MEANS THAT HE ROSE A GRADE, AS HE NOW MERITED THE LIGHT OF CHAYAH, WHICH IS THE SECRET OF CHOCHMAH OF THE RIGHT SIDE, and returned to his place, TO THE LAND OF YISRAEL. And he cleaved to the Supernal Faith, as it is written: "to the Negev," WHICH ALLUDES TO THE CHOCHMAH OF THE RIGHT, NAMELY CHESED THAT RISES UP DURING MATURITY AND BECOMES CHOCHMAH. THERE ARE FIVE GRADES IN THIS GRADE-NEFESH, RUACH, NESHAMAH, CHAYAH, AND YECHIDAH--AND AVRAHAM NOW MERITED ITS FIRST GRADES.

162. From here onward, Avraham acquired the Supernal Wisdom, cleaved to the Holy One, blessed be He, and became the right of the world. As it is then written: "And Avram was very rich in cattle, in silver and in gold" (Bereshheet 13:2). "Very rich" from the direction of the east, WHICH IS TIFERET; "in cattle" from the west, WHICH IS MALCHUT; "in silver" from the south, WHICH IS CHOCHMAH, and "in gold" from the north, WHICH IS BINAH.

163. Rabbi Elazar, Rabbi Aba, and their companions came and kissed the hands of Rabbi Shimon. Rabbi Aba wept and said: Woe for the time when you shall leave this world. Who shall then light up the light of Torah? Happy is the fate of the companions who have heard these interpretations of Torah coming from your mouth!

159. לְבִתֵּר כִּד מִתְתַקֵּן תְּרוּוּיָהּ, אֶתְעִבִּידָהּ הָהוּא
נְהוּרָא חוּרָא כְּרִסְיָא לְנְהוּרָא סְתִימָא, דְּלֵא
אֶתְחִיזִי וְלֵא אֶתְיִידַע, מַה דְּשָׂרָא עַל הָהוּא נְהוּרָא
חוּרָא. וְכִדִּין, נְהוּרָא שְׁלִים. וְכִךְ הוּא בְּרֵשׁ, דְּאִיהוּ
שְׁלִים בְּכֻלָּא. וְכִדִּין אֶקְרִי קְדוּשָׁ, כְּדֵ"א לְקְדוּשִׁים
אֲשֶׁר בְּאֶרֶץ הַמֶּה וְגו'.

160. כְּגוֹוָנָא דָא בְּרָזָא עֲלָאָה. תָא חִזִּי בְּשַׁעְתָּא
דְּעָאל אַבְרָהָם לְאַרְעָא, אֶתְחִיזִי לִיהָ קְדָשָׁא בְּרִין
הוּא, כְּמַה דְּאֶתְמַר, דְּכִתִּיב לֵהּ הִנְרָאָה אֱלִיּוּ, וְקִבִּיל
תְּמִן נֶפֶשׁ וּבְנָה מִזְבֵּחַ לְהָהוּא דְּרִגָא. לְבִתֵּר הַלּוּךְ
וְנִסּוּעַ הַנְּגִבָה, דְּקִבִּיל רּוּחַ. לְבִתֵּר דְּסִלִּיק לְאַתְדַּבְּקָא
גּוֹ נְשָׁמָה, כְּדִין וַיִּבֶן שֵׁם מִזְבֵּחַ לֵהּ סְתֵם, דָּא הוּא
נְשָׁמָה, דְּאִיהוּ סְתִימָא דְּכֻלָּ סְתִימִין.

161. לְבִתֵּר יַדַע דְּבַעֵי לְאַצְטְרַפָּא וְלֵאֲתַעֲטְרָא
בְּדְרָגִין, מִיַּד וַיִּרַד אַבְרָם מִצְרַיִמָה, וְאֶשְׁתַּזִּיב מִתְּמִן.
וְלֵא אֶתְפַּתָּא גּוֹ אִינּוֹן טְהִירִין, וְאֶתְצַרִּיף וְתַב
לְאַתְרֵיהָ. כִּיּוֹן דְּנַחַת וְאֶתְצַרִּיף, מִיַּד וַיַּעַל אַבְרָם
מִמִּצְרַיִם, סִלִּיק וְדָאי וְתַב לְאַתְרֵיהָ, וְאֶתְדַּבְּקָא
בְּמַהִימְנוּתָא עֲלָאָה, דְּכִתִּיב הַנְּגִבָה.

162. מִכָּאֵן וְלֵהֲלָאָה יַדַע אַבְרָהָם, חֲכֻמַּתָּא עֲלָאָה,
וְאֶתְדַּבְּקָא בְּקְדָשָׁא בְּרִין הוּא, וְאֶתְעִבִּיד וַיִּמְיֵן
דְּעֻלְמָא. כְּדִין וַאֲבָרָם כְּבִד מְאֹד בְּמַקְנֵה בְּכֶסֶף
וּבְזָהָב. כְּבִד מְאֹד, בְּסִטְרָא דְּמִזְרַח. בְּמַקְנֵה, בְּסִטְרָא
דְּמַעְרָב. בְּכֶסֶף מְסִטְרָא דְּדְרוּם. בְּזָהָב מְסִטְרָא
דְּצִפּוֹן.

163. אָתוּ ר' אֶלְעָזָר וְר' אָבָא וְכֻלְהוּ חֲבֵרַיָא, וְנִשְׁקּוּ
יְדוּי. בְּכַה ר' אָבָא וְאָמַר וּוּי וּוּי כִּד תְּסַתְּלַק מִן
עֻלְמָא, מֵאֵן יִנְהִיר נְהוּרָא דְּאוּרִייתָא, וְכַאֵה חוּלְקֵהוּן
דְּחֲבֵרַיָא דְּשִׁמְעִין מִלִּין דְּאוּרִייתָא אֱלִין מִפּוּמָךְ.

19. "And he went on his journeys"

Avraham the Patriarch attained the highest level of wisdom that a man can achieve. The spiritual process that he endured to acquire this great wisdom is recounted in the following section.

The Relevance of this Passage

According to the Zohar, the wisdom of Kabbalah is not merely information and knowledge that one acquires as an external asset. On the contrary, Kabbalistic wisdom is the very substance of Light, the essence and core of that which it describes. To acquire spiritual wisdom is to, therefore, infuse one's self with spiritual energy. This great Light nurtures and fills our soul through the wisdom and words of this profound portion.

164. Rabbi Shimon said, Come and behold: The verse, "And he went on his journeys... (Heb. lemasa'av)" (Beresheet 13:3) MEANS that he went to visit his place and his grade. In this verse, lemasa'av IS SPELLED WITHOUT THE LETTER YUD, INDICATING THE SINGULAR FORM. SO HE ASKS: Which journey? AND HE ANSWERS: This is the first grade that was revealed to him. Here, it is written: "masa'av (his journey)"; and in another place thither (Heb. masa): "was built of stone made ready before it was brought" (I Melachim 6:7). As we have already explained, assuredly it was "stone made ready (Heb. shlemah)" WHICH MEANS THAT THE STONE, WHICH IS MALCHUT, BELONGS TO THE KING TO WHOM THE PEACE (HEB. SHALOM) BELONGS. AND KING SOLOMON (HEB. SHLOMO) ALLUDES TO THE KING TO WHOM PEACE BELONGS, NAMELY ZEIR ANPIN. SO BY ANALOGY, IN THE FORMER VERSE AS WELL IT REFERS TO THE NUKVA OF ZEIR ANPIN. "Masa" has already been explained.

165. The words, "on his journeys," MEANS THAT HE MOVED ALONG all of these grades, one after the other, as explained, "from the Negev even to Bet El," to firmly establish his place, WHICH IS CHESED, and to unite it WITH BET EL WHICH IS THE NUKVA. Because the secret of Wisdom lies "from the Negev even to Bet El."

166. In the verse, "to the place where his tent (Heb. ohaloh) had been at the beginning" (Beresheet 13:3), the word ohaloh is spelled with a letter Hei (at the end) INSTEAD OF WITH A LETTER VAV. THIS IMPLIES THAT ohaloh is Bet El, WHICH IS CALLED a "stone made ready," as we have stated, NAMELY THE NUKVA OF ZEIR ANPIN. Furthermore, he states THAT HE REFERS TO THE NUKVA, and says: "To the place of the altar, which he had made there at first..." Of this it says: "to Hashem, who appeared to him," WHICH ALLUDES TO THE SECRET OF THE NUKVA. And then it is written: "And there Avram called in the name of Hashem." Because then he cleaved to the complete faith.

167. Come and behold: At first, he rose THROUGH THE GRADES from lower to higher, as it is written: "And Hashem appeared to Avram," and "to Hashem who appeared to him." This is the first grade, as we have stated, WHICH IS THE SECRET OF a "stone made ready," NAMELY, THE GRADE OF NUKVA WHERE 'SEEING' LIES. AND FROM HERE HE ATTAINED THE NEFESH. After this it is written: "going on still toward the south," MEANING THAT HE ROSE grade after grade until he was crowned in the south, WHICH IS CHESED OF ZEIR ANPIN; THIS IS his share and destiny. AND FROM HERE HE REACHED RUACH. After this, as he rose higher, the matter is concealed, and it simply says, "to Hashem," RATHER THAN, "TO HASHEM WHO APPEARED TO HIM." This is the upper world, NAMELY BINAH. AND FROM HERE HE MERITED THE NESHAMAH. He went through further grades, WHICH MEANS THAT HE WENT DOWN TO EGYPT AND WENT UP FROM THERE. THROUGH THIS, HE ACHIEVED THE GRADE OF CHOCHMAH FROM THE RIGHT SIDE, AS CHESED BECAME CHOCHMAH. Afterward he descended from above downward, AS IS EXPLAINED IN THE VERSE, "AND HE WENT ON HIS JOURNEYS..." and everything was properly attached to its place!

164. אָמַר רַבִּי שִׁמּוֹן, תָּא חֲזִי, מַה בְּתִיב, וַיֵּלֶךְ לְמַסְעָיו. לְמַמְקַד אֶתְרִיָּה וְדַרְגּוּי. לְמַסְעָיו, לְמַסְעוֹ בְּתִיב, מֵאֵן מַסְעוֹ. דָּא דַּרְגָּא קַדְמָאָה, דְּאִתְחַזֵּי לֵיהּ בְּקַדְמִיתָא, בְּתִיב הָכָא מַסְעוֹ, וּכְתִיב הָתָּם אֲבָן שְׁלֵמָה מִסַּע נְבִנָּה. וְהָא אוֹקִימָנָא, אֲבָן שְׁלֵמָה וְדַאי מִסַּע כְּמַה דְּאִתְמַר.

165. וַיֵּלֶךְ לְמַסְעָיו. כֹּל אֵינּוֹן דַּרְגִּין, דַּרְגָּא בְּתַר דַּרְגָּא, כְּמַה דְּאִתְמַר. מְנַגֵּב וְעַד בֵּית אֵל, לְאִתְקַנָּא אֶתְרִיָּה, וּלְחַבְרָא לֹון בְּיַחְוּדָא שְׁלִים. דְּהָא מְנַגֵּב וְעַד בֵּית אֵל, אֲשֵׁתִכַּח רְזָא דְּחֻכְמָתָא, בְּדָקָא יָאוּת.

166. אֵל הַמָּקוֹם אֲשֶׁר הָיָה שֵׁם אֶהְלָה בְּתַחֲלָה אֶהְלָה בַּה"א, מֵאֵן אֶהְלָה, דָּא בֵּית אֵל, אֲבָן שְׁלֵמָה כְּדִאֲמַרְן. תּוֹ רְשִׁים וְאִמַּר, אֵל מְקוֹם הַמְּזַבֵּחַ אֲשֶׁר עָשָׂה שֵׁם בְּרֵאשׁוֹנָה. דְּכְתִיב לֵה' הַנִּרְאָה אֵלָיו. וּכְדִין וַיִּקְרָא שֵׁם אַבְרָם בְּשֵׁם ה'. כְּדִין אִתְדַבֵּק בְּמַהִימְנוּתָא שְׁלִימָתָא.

167. תָּא חֲזִי, בְּקַדְמִיתָא סְלִיק מִתְתָּא לְעִילָא, דְּכְתִיב וַיֵּרָא ה' אֶל אַבְרָם, וּכְתִיב לֵה' הַנִּרְאָה אֵלָיו. וְדָא הוּא דַּרְגָּא קַדְמָאָה, כְּדִאֲמַרְן אֲבָן שְׁלֵמָה. וּלְבַתַּר הַלּוֹךְ וְנִסּוּעַ הַנְּגִבָּה. דַּרְגָּא בְּתַר דַּרְגָּא, עַד דְּאִתְעַטַּר בְּדְרוּם, חוּלְקִיָּה וְעַדְבִּיָּה. לְבַתַּר סְתִים מְלָה, כְּדִ סְלִיק, וְאִמַּר לֵה' סְתָם, דָּא עֲלָמָא עֲלָאָה. וּמִתְמַן נְטִיל בְּדַרְגִּין, וְנַחֲתִית מְעִילָא לְתַתָּא, וְאִתְדַבֵּק כֹּלָא בְּאִתְרִיָּה, בְּדָקָא יָאוּת.

168. Here, as you observe the grades THAT APPEAR IN THE SCRIPTURE, you shall find the secret of the supernal Wisdom (Chochmah)-NAMELY CHOCHMAH OF THE RIGHT SIDE. As it is written: "And he went on his journeys from the Negev." THIS MEANS from the right side, WHICH IS THE SOUTH AND the beginning of the Supernal, NAMELY BINAH, concealed and unfathomed deep, reaching up to the Endless World (Heb. Ein Sof). And from there he descended, grade after grade, "from the Negev even to Bet El" (Bereshheet 18:8), WHICH IS THE NUKVA.

169. And it is written: "and there Avram called in the name of Hashem," MEANING THAT he attached Unity in its proper place. As it is written: "To the place of the altar, which he had made there at first." What is THE MEANING OF "which he made there?" IT MEANS THAT FIRST he elevated THE NUKVA from below to the upper grades and now he brought her down through the grades, so that she remains attached to those supernal grades and they remain attached to her, and all become united in one as should be!

170. Then Avraham was crowned and his destiny surly became connected with the Holy One, blessed be He. Happy are the righteous, who are crowned by the Holy One, blessed be He, and He, in turn, is crowned by them. They are happy in this world, as well as in the world to come. Of them it is written: "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21), and "But the path of the just is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18).

171. They went along until they reached a field in which they sat down. Rabbi Shimon opened the discussion by saying: "Turn to me and have mercy upon me..." (Tehilim 86:16). This verse should be studied. Even though we have explained it in many places, there is hidden meaning in its passages. HE ASKS: How could it be that David, WHO WAS HUMBLE, should say: "Turn to me and have mercy upon me?"

172. AND HE REPLIES: He was referring to his grade, by which he is crowned. IN OTHER WORDS, HE PRAYED FOR THE SAKE OF THE NUKVA OF ZEIR ANPIN. In the verse, "give Your strength to your servant," the words "give Your strength" refer to the supernal strength, WHICH IS CHOCHMAH. As it is written: "and he shall give strength to his king" (I Shmuel 2:10). Who is his king? His king, without any specific reference, is clearly to King Mashiach, NAMELY MALCHUT, WHICH IS THE NUKVA OF ZEIR ANPIN. In this passage, the words "your servant" also refer to Mashiach. As we have stated, the king is mentioned without any reference; THEREFORE IT ALLUDES TO THE NUKVA.

168. וְהָכָא כִּד תַּסְתַּבֵּל בְּדַרְגֵינָן, תִּשְׁכַּח רְזָא דְחֻכְמַתָּא עֲלָאָה, מִה כְּתִיב, וַיֵּלֶךְ לְמִסְעוֹ מִנֶּגֶב, מִסְטָרָא דִימִינָא, שִׁירוּתָא דְעֵלְמָא עֲלָאָה, סְתִימָא עֲמִיקָא לְעֵילָא, עַד אֵין סוּף, וְנַחֲתִית דְרָגָא בְּתֵר דְרָגָא, מִנֶּגֶב וְעַד בֵּית אֵל מְעִילָא לְתַתָּא.

169. וּכְתִיב, וַיִּקְרָא שֵׁם אֲבָרָם בְּשֵׁם ה' . אֲדַבֵּק יְחוּדָא בְּאַתְרֵיהּ, כְּדָקָא יְאוּת, דְכְתִיב, אֵל מְקוּם הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה שֵׁם בְּרֵאשׁוֹנָה, מֵאִי אֲשֶׁר עָשָׂה שֵׁם. דְסֵלִיק לָהּ מִתַּתָּא לְעֵילָא. וְהִשְׁתָּא נַחֲתִית בְּדַרְגֵינָן מְעִילָא לְתַתָּא, בְּגִין דְהוּא לָא תַעֲרִי מְאִינֻן דְרָגִין עֲלָאִין, וְאִינֻן לָא יַעֲרוֹן מִנָּה, וַיִּתְיַחַד כָּלָא בִּיְחוּדָא חֲדָא כְּדָקָא יְאוּת.

170. כְּדִין אֲתַעֲטֵר אֲבָרָהִם, וְהוּהוּ חוּלֵק עַרְבֵייהּ דְקַדְשָׁא בְרִיךְ הוּא וְדָאִי. זְכָאִין אִינֻן צְדִיקֵינָא, דְמִתַּעֲטְרֵי בֵיהּ, בְּקַדְשָׁא בְרִיךְ הוּא. וְהוּא, מִתַּעֲטֵר בְּהוֹן. זְכָאִין אִינֻן בְּעֵלְמָא דִין, וְחֻכְאִין אִינֻן בְּעֵלְמָא דְאִתֵּי. עֲלִינְהוּ כְתִיב וְעַמְךָ כָּלִם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ. וּכְתִיב וְאוֹרַח צְדִיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וְאוֹר עַד נֶכּוֹן הַיּוֹם.

171. אֲזֵלוּ, כִּד מְטוּ בְּחַד בֵּי חֻקְלָא, יִתְבוּ. פְּתַח ר' שְׁמַעוֹן וְאָמַר, פְּנֵה אֵלַי וְחַנּוּנִי וְגו'. הָאִי קָרָא אִית לְאַסְתַּבְּלָא בֵיהּ, וְהָא אֻקְיַמְנָא לֵיהּ, בְּכַמָּה אַתְר. אֲבָל בְּהָאִי קָרָא, מְלִין סְתִימִין אִית בֵּיהּ, פְּנֵה אֵלַי. וְכִי דוֹד אָמַר פְּנֵה אֵלַי וְחַנּוּנִי.

172. אֲלָא, בְּגִין דְרָגָא דִילֵיהּ, דְאִיהוּ אֲתַעֲטֵר בֵּיהּ קָאֵמַר, תְּנֵה עֲזָךְ לְעַבְדְךָ. תְּנֵה עֲזָךְ, דָּא עֲזָא עֲלָאָה, כְּדְכְתִיב וַיִּתֵּן עֲזוֹ לְמַלְכוֹ. מֵאֵן מַלְכוֹ. דָּא מְלַךְ סְתָם, מְלַכָּא מְשִׁיחָא. אוּף הָכָא לְעַבְדְךָ, דָּא מְלַכָּא מְשִׁיחָא, כְּדָאֵמְרֵן מְלַךְ סְתָם.

173. About the verse, "And save the son of Your handmaid" (Tehilim 86:16), HE ASKS: Was he not the son of Yishai? If so, then why did he refer to himself as the son of his mother and not of his father? AND HE REPLIES: We have already explained that when a person comes forward to receive something lofty, he should refer only to things that are absolutely true. Therefore he mentioned his mother, WHEN HE SAID, "AND SAVE THE SON OF YOUR HANDMAID," and not his father. And furthermore, we have already learned that this refers to an unspecified king, as we said. THIS MEANS THAT HE DID NOT PRAY FOR HIMSELF, BUT FOR THE SAKE OF THE NUKVA WHICH IS CALLED 'KING' WITH NO FURTHER QUALIFICATIONS. THIS IS WHY HE MENTIONED HIS MOTHER'S NAME, WHO PERTAINS TO THE NUKVA, AND NOT HIS FATHER'S NAME!

173. וְהוֹשִׁיעָה לְבֶן אִמְתְּךָ. וְכִי לֹא הוּא בְרִיָּה דְיִשַׁי אִיהוּ, עַד דְּאִיהוּ אָמַר בְּשֵׁמֵא דְאִמִּיהּ, וְלֹא בְשֵׁמֵא דְאָבוּי. אֲלֵא, הָא אֹקִימָנָא, דְּכַד יִיתִי בְּרַ נְשַׁלְקְבֵּל מְלָה עֲלָאָה לְאַדְכְּרָא, בְּעֵי לְמַהֲךָ בְּמִלְהַ דְּאִיהוּ וְדָאִי. וְעַל דָּא, אֲדַכְּרָא לְאִמִּיהּ, וְלֹא לְאָבוּי. וְתוּ, הָא תְּנִינָן דְּדָא מֶלֶךְ כְּדִקְאֻמְרָן.

20. "And there was a strife between the herdsmen of Avram's cattle"

When Avraham discovered that Lot, his nephew, was engaged in Idol Worshipping, Avraham knew immediately that he had to disconnect himself completely from Lot. The spiritual principle of this story concerns the influence that our immediate environment exerts upon us. It is incumbent upon all of us to associate with people who are sincere in their desire for spiritual growth. Although our own intentions may be pure, the influences that surround us inevitably affect our way of life.

The Relevance of this Passage

The Kabbalistic definition of Idol Worshipping includes much more than simply praying to statues or other false gods. Whenever we allow an external object or situation to control our behavior, our thoughts, or our emotions, we are worshipping an idol. Many people, for example, worship the idol of money. They are disciples and servants to their own businesses. Others are ruled by appearances and the perceptions of those around them. The moment we allow the external world to control our hearts and minds, we are committing the sin of Idol Worshipping. In this portion, freedom from external negative forces and influences is bestowed upon the reader.

174. Rabbi Shimon said, Come and behold, It is written: "And there was strife (Heb. riv) between the herdsmen of Avram's cattle." The word riv is spelled Resh Bet without the letter Yud, which means that Lot wanted to return to idol worshipping, which was the custom of the natives. Thus, at the end of the verse, it is written: "and the Cnaani and the Perizi dwelt then in the land." THIS TEACHES US THAT LOT WANTED TO WORSHIP IDOLS AS THEY DID. AND THE REASON WHY IT GIVES RIV WITHOUT A YUD IS TO POINT TOWARD IDOL WORSHIP. IT FOLLOWS THE SECRET FOUND IN THE VERSE, "AND THE ELDER (HEB. RAV) SHALL SERVE THE YOUNGER" (BERESHEET 25:23). ESAV SAID TO YA'AKOV, "I HAVE ENOUGH (HEB. RAV - RESH BET)" (BERESHEET 33:9), BUT YA'AKOV SAID TO HIM, "AND BECAUSE I HAVE ALL (HEB. KOL)" (BERESHEET 25:11). THIS IS ALSO THE SECRET OF THE VERSE, "AND A MIXED MULTITUDE (HEB. EREV RAV) WENT UP ALSO WITH THEM" (SHEMOT 12:38).

174. אָמַר ר' שִׁמְעוֹן, הָא חֲזִי, מַה בְּתִיב, וַיְהִי רִיב בֵּין רְעֵי מִקְנֵה אַבְרָם, רַב בְּתִיב, חֶסֶר יוֹד, דְּבַעַא לֹט לְמַהֲדַר לְפֻלְחָנָא נּוֹכְרָאָה, דְּפִלְחִי יְתִבִי אַרְעָא, וְסוּפִיָּה דְקָרָא אוֹכַח, דְּכְתִיב וְהַכְּנַעֲנִי וְהַפְּרִיזוּ אֶז יוֹשֵׁב בְּאַרְץ.

175. How do we know that Lot reverted to his evil ways of idolatry? We know is from the verse: "and Lot journeyed from the east (i.e. from yore)" (Beresheet 13:11). And what is the meaning of "yore?" It means from Him-He who is more ancient than the world. And thus it is written: "and Lot journeyed from the east," and "it came to pass, as they journeyed from the east" (Beresheet 11:1). So, because there they journeyed away from Him-He who is more ancient than the world, it means the same thing here!

175. וּמְנַלְן דְּלֹט אֶהְדַּר לְסַרְחַנְיָה, לְפֻלְחָנָא נּוֹכְרָאָה, דְּכְתִיב, וַיֵּסַע לֹט מִמְקָדָם. מֵאֵי מִקְדָּם, מִקְדָּמוֹנוּ שְׁל עוֹלָם. בְּתִיב הָכָא, וַיֵּסַע לֹט מִמְקָדָם, וְכְתִיב וַיְהִי בְּנִסְעָם מִמְקָדָם, מַה לְהֵלֶן נְטִילוּ מִקְדָּמוֹנוּ שְׁל עוֹלָם אוּף הָכָא כֵּן.

176. As soon as Avraham realized that Lot reverted TO IDOLATRY, he spoke to him: "And Avram said to Lot, separate yourself, I pray you, from me" (Beresheet 13:8-9)--you are not worthy of associating with me. So Avraham separated from him and did not want to travel with or deal him any more, because whoever accompanies a wicked person shall eventually follow in his steps and be punished because of him.

176. בֵּינָן הִידַע אַבְרָהָם, דְּלֹט לְהִכִּי נְטִי לְבִיָּהּ. מִידַ וַיֹּאמֶר אַבְרָם אֶל לֹט וּגוּי הַפְּרַד נָא מֵעֲלִי. לֵית אַנְתָּה כְּדָאִי לְאַתְחַבְּרָא בְּהִדָאִי. כְּדִין אַתְפַּרְשׁ אַבְרָהָם מִנְיָה, וְלֹא בַעַא לְמִיָּהֲךָ וְלֹאֲתַחַבְּרָא עִמִּיָּהּ, דְּכָל מֵאן דִּיתְחַבֵּר לְחַיִּיבָא, סוּפִיָּה לְמִיָּהֲךָ אַבְתְּרִיָּהּ, וְלֹאֲתַעֲנֵשׁ בְּגִינְיָהּ.

177. How do we know this? We know this from Yehoshafat, who associated with Achav. And had it not been for the merit of his ancestors, Yehoshafat would have been punished because of Achav. As it is written: "but Yehoshafat cried out..." (II Divrei Hayamim 18:31). Then he was saved, as it is written: "and Elohim moved them to depart from him" (Ibid.)

178. Although Avraham did not want to travel with Lot, Lot still did not want to return from his evil way. As it is written: "Then Lot chose him all the plain of the Yarden; and Lot journeyed from the east" (Bereshheet 13:11), WHICH MEANS THAT he "journeyed away" from Him-He who is more ancient than the world, and refused to adhere to the True Complete Faith, as did Avraham.

179. THE LAND OF CNA'AN IS THE SECRET OF THE NUKVA, AND, AND IT IS WRITTEN: "Avram dwelt in the land of Cna'an" IN ORDER to cleave to the place of the Faith, WHICH IS THE SECRET OF THE NUKVA, and to attain knowledge about the Wisdom of his Master. Lot, however, "dwelt in the cities of the plain, and pitched his tent toward Sdom," WHICH MEANS THAT he became associated with the wicked of the world, who departed from the Faith. They are described by the verse, "But the men of Sdom were wicked and sinners before Hashem exceedingly." Each one departed and went his own way: AVRAHAM TO THE PATH OF HOLINESS, AND LOT TO THE WICKED. Because of this, happy are those freinds, who study Torah day and night, as they cleave to the Holy One, blessed be He. THEY DO AS AVRAHAM DID, AND NOT AS LOT. Of them it is written: "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

21. "And Hashem said to Avram after Lot was separated from him"

Progressing from the previous section, the Zohar reveals how Avraham the Patriarch prepared and readied himself to receive the Light of the Creator after disconnecting himself from the negative influences of his nephew Lot.

The Relevance of this Passage

This portion illustrates the importance of preparing ourselves, both spiritually and physically, for the Light of Creator to rest upon us. This preparation process is referred to as "building one's Vessel." Without a Vessel, the Light of the Creator cannot be revealed. This important Kabbalistic principle is clarified by an analogy: The sun requires a physical object, a vessel to reflect, and thus, reveal its light. In like manner, the Light of the Creator requires a Vessel in order to illuminate our physical world. These sacred verses assist us in the building of our own Vessel so that spiritual light can illuminate the dark areas of our life.

180. "And Hashem said to Avram, after Lot was separated from him..." (Bereshheet 13:14). Rabbi Aba opened the discussion by saying: "And Yonah rose up to flee to Tarshish from the presence of Hashem" (Yonah 1:3). Woe to those who hide from the presence of the Holy One, blessed be He, of whom it is written: "I fill the heaven and earth, says Hashem" (Yirmeyah 23:24). AND HE WONDERS, why did Yonah want to flee from the presence OF THE HOLY ONE, BLESSED BE HE?

181. AND HE REPLIES: In the verse, "My dove (Heb. yonati), who are in the clefts of the rock, in the secret places of the cliff" (Shir Hashirim 2:14), "my dove" refers to the Congregation of Yisrael, NAMELY THE SHECHINAH; "in the clefts of the rock" means Jerusalem, that is, the highest place in the world. Just as the rock is more eminent and stronger than everything, so is Jerusalem more eminent and stronger than all. The words, "in the secret places of the cliff" refer to the place that is called the place of the holy of holies, which is the heart of the entire world.

177. מְנַלְן, מִיְהוֹשָׁפֶט, דְּאִתְחַבַּר עִם אַחָב, וְאַלְמָלָא זָכוּ דְאַבְהוֹן, אִתְעֵנַשׁ תַּמָּן, דְּכְתִיב וַיִּזְעַק יְהוֹשָׁפֶט. וְכִדִּין אֲשֶׁתְּיֹזֵב, דְּכְתִיב וַיִּסִּיתֶם אֱלֹקִים מִמֶּנּוּ.

178. וְע"ד לָא בְעָא אַבְרָם לְמִיָּהֲךָ בְּהַרְיָה דְלוֹט. וְעַם כָּל דָּא, לָא בְעָא לוֹט, לְמַהֲדַר מְסוּרְחָנִיָּה, אֶלָּא וַיִּבְחַר לוֹ לוֹט אֶת כָּל כְּפַר הַיַּרְדֵּן. וַיִּסַּע לוֹט מִקְדָּם. אֲתַנְטִיל מִן קְדַמָּא דְעֵלְמָא, וְלֹא בְעָא לְאַתְדַּבְקָא בְּמַהֲיִמְנוּתָא שְׁלִימָתָא, כְּאַבְרָהָם.

179. אַבְרָם יוֹשֵׁב בְּאַרְץ כְּנָעַן. לְאַתְדַּבְקָא בְּאַתְרָא דְמַהֲיִמְנוּתָא, וְלִמְנַדַּע חֲכַמְתָּא, לְאַתְדַּבְקָא בְּמַאֲרִיָּה. וְלוֹט יוֹשֵׁב בְּעָרֵי הַכְּפָר וַיֵּאֱהָל עַד סְדוֹם, עִם אִינוֹן חַיִּיבִין דְעֵלְמָא, דְנִפְקוּ מִגּוּ מַהֲיִמְנוּתָא, דְכְתִיב, וְאֲנָשֵׁי סְדוֹם רְעִים וְחָטְאִים לֵה' מְאֹד. כָּל חַד אֲתַפְרַשׁ לְאַרְחִיָּה, כְּדָקָא יֵאוּת. בְּגִין כְּרֻזְבָּאִין אִינוֹן חַבְרִיָּיא, דְמִשְׁתַּדְּלִי בְּאוּרִייתָא יִמְמָא וְלִילִיא, וְחַבְרוּתָא דְלֵהוֹן בְּקַדְשָׁא בְּרִיךְ הוּא. וְעַלְיֵהוּ כְתִיב וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹקֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם.

180. וְה' אָמַר אֶל אַבְרָם אַחֲרֵי הַפָּרֵד לוֹט מֵעִמּוֹ וְגו'. ר' אַבָּא פָתַח וַיִּקָּם יוֹנָה לְבְרוּחַ תַּרְשִׁישָׁה מִלְפָּנֵי ה' וְגו', וְוִי לְמַאֲן דְאַסְתַּתֵּר מִקְמִי קְדָשָׁא בְרִיךְ הוּא, דְכְתִיב בֵּיהּ הֲלֵא אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מִלֵּא נְאֻם ה'. וְהוּא אָתִי לְמַעַרְק מִקְמִיָּה.

181. אֶלָּא, כְּתִיב יוֹנָתִי בְּחַגְוֵי הַסֵּלַע בְּסִתְרַי הַמְּדַרְגָּה. יוֹנָתִי דָא כְּנִסְתַּי יִשְׂרָאֵל. בְּחַגְוֵי הַסֵּלַע: דָּא יְרוּשָׁלַם, דְּאִיְהִי סֵלְקָא עַל כָּל עֵלְמָא. מַה סֵּלַע, אִיְהִי עֵלְאָה וְתַקִּיפָא עַל כָּלָא, אוּף יְרוּשָׁלַם אִיְהִי עֵלְאָה וְתַקִּיפָא עַל כָּלָא. בְּסִתְרַי הַמְּדַרְגָּה: דָּא אֲתֵר דְאַקְרֵי בֵּית קֹדֶשׁ הַקְּדוּשִׁים, לְבַא דְכָל עֵלְמָא.

182. It is written: "in the secret places of the cliff" OF THE HOLY OF HOLIES because the Shechinah used to hide Herself there, as does a modest wife, who does not show herself out of her house. Just as it is written: "Your wife shall be as a fruitful vine by the sides of your house" (Tehilim 128:3), so the Congregation of Yisrael does not dwell out of its own place, WHICH IS the "secret places of the cliff," except at times of exile. And since it is in exile, then the other nations of the world enjoy greater prosperity and peace THAN YISRAEL.

183. Come and behold: When the nation of Yisrael dwells in the Holy Land, everything is in its place, and the throne, WHICH IS THE NUKVA, is firmly established over them. They worshipped Hashem, WHICH MEANS THAT THEY ELEVATED MAYIN NUKVIN (FEMALE WATERS), and transcended the layers of air of the world. Their service ascended on high to its place TO THE MALE AND THE FEMALE, CAUSING THEM TO MATE WITH EACH OTHER. Because Yisrael alone is suited for the service, other nations were kept afar from the land. They did not rule as they do now. The other nations were nourished only from the residue. IN OTHER WORDS, THE ABUNDANCE THAT YISRAEL DREW DOWN BY THEIR SERVICE WAS ENOUGH TO ALSO NOURISH THE OTHER NATIONS OF THE WORLD. BUT THE MAJORITY OF THE ABUNDANCE WENT TO YISRAEL; THE OTHER NATIONS OF THE WORLD RECEIVED ONLY A RESIDUE OF THIS ABUNDANCE. THIS IS WHY DOMINION WAS GIVEN TO YISRAEL.

184. You may say, 'But we can see that many foreign kings ruled, even when the Temple was still in the world.' Come and behold: During the first Temple, Yisrael had not yet defiled the land. As a result, the other nations did not yet rule completely. Rather, they were nourished from the residue. And because their dominion was nourished by this residue, their rule was not very powerful. But as Yisrael sinned and defiled the land, it was as if they drove the Shechinah from her place to another place. And then, the other nations took control and were allowed to rule.

185. Come and behold: No other Governor rules over the land of Yisrael but the Holy One, blessed be He, alone. So when Yisrael sinned and burned incense to other deities in the land, it is as if the Shechinah was driven from her place. Because the incense attracted other deities, these deities became associates with Yisrael and dominion was handed over to them. Because the incense makes connections, THEY DREW THEIR POWER FROM THE SHECHINAH AND ATTAINED THEIR DOMINION THROUGH HER. Then the other nations ruled, the prophets were no more, and all the supernal grades ceased to rule over the land.

182. ובגין כַּכְּתִיב בְּסֵתֶר הַמְּדֻרָּגָה, בְּגִין דְּתַמְן הוּת שְׁכִינְתָּא מְסֻתְתָּרָא, כְּאַתְתָּא דְּאִיהִי צְנוּעָה לְבַעֲלָהּ, וְלֹא נִפְקָא מִבֵּיתָא לְבַר. כְּמָה דְּאַתְּ אָמַר, אֲשֶׁתְּךָ כְּגִפְן פֹּרִיָּה בִּירְכֵתִי בֵּיתְךָ וְגו'. כִּךְ כְּנִסְתּוֹ יִשְׂרָאֵל לֹא שְׂרִיָּא לְבַר מְאַתְרָהּ, בְּסִתְרֵי דְּרִוּגָא, אֲלֵא בְּזִמְנָא דְּגִלּוּתָא, דְּאִיהוּ בְּגוֹ גִּלּוּתָא, וּבְגִין דְּאִיהִי בְּגִלּוּתָא, שְׂאָר עַמִּין אֵית לֹן טִיבוּ וְשְׁלוּה וְיִתִּיר.

183. תָּא חֲזִי, בְּזִמְנָא דִּישְׂרָאֵל שְׂרִיין עַל אֶרְעָא קְדִישָׁא, כֻּלָּא הוּהּ מִתְתַּקֵּן כְּדָקָא יָאוּת, וְכֻרְסֵינָא שְׁלִים עֲלֵיהוּ, וְעַבְדֵי פּוֹלְחָנָא, וּבְקַע אֲוִירִין דְּעֻלְמָא, וְסָלִיק הֵהוּא פּוֹלְחָנָא לְעִילָא לְאַתְרֵיהּ, בְּגִין דְּאַרְעָא לֹא אֲתַתְקֵנָת לְפּוֹלְחָנָא, אֲלֵא לְיִשְׂרָאֵל בְּלַחֲרֵיהּ. וּבְגִין כִּךְ, שְׂאָר עַמִּין עַעְבוּם, הוּוּ מִתְרַחֲקִי, דְּלֹא הוּוּ שְׁלִטִין בְּהּ כְּדֵהֲשֵׁתָא, בְּגִין דְּלֹא אֲתַזְנוּ אֲלֵא מִתְמַצִּית.

184. וְאִי תִימָא, הָא חֲמִינָן כְּמָה מְלָכִין הוּוּ, דְּשְׁלִיטִין בְּזִמְנָא דְּבֵית הַמִּקְדָּשׁ קִיָּים עַל עֻלְמָא. תָּא חֲזִי, בְּבֵית רֵאשׁוֹן, עַד לֹא סְאִיבוּ יִשְׂרָאֵל אֶרְעָא, לֹא הוּוּ שְׁלִטִין שְׂאָר עַמִּין עַעְבוּם, אֲלֵא, אֲתַזְנוּ מִתְמַצִּית, וּבְהּ הוּוּ שְׁלִטִין, וְלֹא כֻלָּ כִּךְ. כִּיִּן דְּחָבוּ יִשְׂרָאֵל, וְסְאִיבוּ אֶרְעָא, כְּדִין כְּבִיכּוֹל, דְּחוּ לָהּ לְשְׁכִינְתָּא מְאַתְרָהּ, וְאַתְקַרְבַּת לְדוּכְתָא אַחְרָא, וְכְדִין שְׁלִטִין שְׂאָר עַמִּין, וְאַתִּיְהִיב לֹן רְשׁוֹ לְשְׁלֹטָא.

185. תָּא חֲזִי, אֶרְעָא דִּישְׂרָאֵל, לֹא שְׁלִיט עֲלֵהּ מִמְנָא אַחְרָא, בְּרֵ קְדָשָׁא בְּרִיךְ הוּא בְּלַחֲרֵיהּ. וּבְשַׁעֲתָא דְּחָאבוּ יִשְׂרָאֵל, וְהוּוּ מְקַטְרִין לְטַעוֹן אַחְרָנִין, בְּגוֹ אֶרְעָא, כְּבִיכּוֹל אֲדַחֲוִיא שְׁכִינְתָּא מְאַתְרָהּ, וּמְשַׁכֵּי וּמְקַטְרֵי לְאַתְקַשְׂרָא טַעוֹן אַחְרָן גּוֹ שְׁכִינְתָּא, וְכְדִין אֲתִיְהִיב לֹן שְׁלִטוֹתָא, בְּגִין דְּקַטְרַת קְטָרָא הוּא לְאַתְקַטְרָא. וְכְדִין, שְׁלִטוֹ שְׂאָר עַמִּין, וּבְטִלוּ נְבִיאִים, וְכֻל אִינוֹן דְּרִגִין עֲלֵאִין לֹא שְׁלִטוּ בְּאַרְעָא.

186. And the dominion was not taken away from the other nations, because they drew THE ABUNDANCE OF the Shechinah to themselves. Therefore, during the second Temple, the dominion of the other nations was not withdrawn from them. Even more so at the time of exile, when the Shechinah resided among other nations where other Governors had control. Thus they all draw their power from the Shechinah, who is drawn to them.

187. Accordingly, when Yisrael dwelt in the land and performed the services for the Holy One, blessed be He, the Shechinah was hidden modestly among them and did not leave Her home nor appear in public. Because of this, all the prophets that existed during that time, NAMELY THE TIME WHEN THE TEMPLE STOOD, did not receive their prophecy from outside of Her place, OUTSIDE OF THE LAND OF YISRAEL, as we have stated. Because of this, Yonah fled from the Holy Land. He did not want the prophecy revealed to him, so that he would not be obliged to complete the mission of the Holy One, blessed be He.

188. You might say, 'But the Shechinah revealed Herself to Yechezkel in Babylon, which is outside of the land of Yisrael!' However, as we have explained, these words, "the word came (Heb. hayoh hayah)" (Yechezkel 1:3), refer to an event that never happened before nor since the construction of the Temple. That prophecy was for that time only, TO BRING CONSOLATION TO YISRAEL.

189. And as it is written: "by the river Kevar," WHICH MEANS the river had already (Heb. kevar) been there since the creation of the world, and the Shechinah had always appeared there, EVEN BEFORE THE TEMPLE WAS CONSTRUCTED. As it is written: "And a river went out of Eden to water the garden; and from thence it was parted, and branched to four streams" (Beresheet 2:10). The river Kevar is one of these four STREAMS.

190. So the Shechinah was revealed there temporarily because of Yisrael's need to be consoled for the misery CAUSED BY THE DESTRUCTION OF THE TEMPLE. But, at other times, the Shechinah did not appear OUTSIDE THE LAND OF YISRAEL. Therefore, Yonah fled, so that the Shechinah would not rest upon or appear before him. He left the Holy Land and fled. This is why it is written: "from the presence of Hashem," and "that the men knew that he fled from the presence of Hashem" (Yonah 1:10).

191. Come and behold; Just as the Shechinah does not reveal Herself in an inappropriate place, so She does not reveal herself to anyone who is unworthy of Her. So from the time that Lot planned on returning to his evil ways, the Holy Spirit departed from Avraham. And when Lot separated from him, the Holy Spirit came back to rest in its place-NAMELY UPON AVRAHAM. This is why it is written: "And Hashem said to Avram, after Lot was separated from him..."

186. וְלֹא אֶעֱדִיו שְׁלֹטוֹתַא דְּשָׂאָר עַמִּין, בְּגִין דְּאִינוּן מְשֻׁכוֹ לְשְׁכִינְתָא לְגַבְיָהּ. וְעַל דְּאִבְבִּית שְׁנִי, הָא שׁוֹלְטוֹתַא מְשָׂאָר עַמִּין, לֹא אֶעֱדִיו, וְכִ"ש בְּגִלוֹתַא, דְּשְׁכִינְתָא בְּשָׂאָר עַמִּין, אֲתֵר דְּשָׂאָר מִמֶּנָּן שְׁלֹטִין, וּבְגִין כֶּן כְּלָהוּ יִנְקִין מִן שְׁכִינְתָא, דְּאֲתִקְרִיבַת גַּבְיָהּ.

187. וְעַל דָּא, בְּזִמְנָא דְּיִשְׂרָאֵל, הוּוּ שְׂרָאן עַל אֶרְעָא, וּמְלַחֵי פּוֹלְחָנָא דְּקֻדְשָׁא בְּרִיךְ הוּא, שְׁכִינְתָא הוּוּ צְנוּעָה בִּינְיָהּ, וְלֹא נִפְקַת מִגּוּ בֵּיתָא לְבַר בְּאֲתַגְלִיָּא. וּבְגִין כֶּן, כָּל אִינוּן נְבִיאִים דְּהוּוּ בְּהוּוּא זְמַנָּא, לֹא נִטְלוּ נְבוּאָה אֲלֵא בְּאֲתֵרָה כְּדַקְאֲמַרְן. וּבְגִין כֶּן, יוֹנָה הוּוּ עֵרַק לְבַר מְאֶרְעָא קְדִישָׁא, דְּלֹא יִתְגַּלֵּי עֲלֵיהּ נְבוּאָה, וְלֹא יֵהֵךְ בְּשְׁלִיחוֹתַא דְּקֻדְשָׁא בְּרִיךְ הוּא.

188. וְאִי תִּימָא, הָא חֲמִינָן דְּאֲתַגְלִיָּא שְׁכִינְתָא בְּבָבֶל, דְּאִיהוּ לְבַר. הָא אֲוִקִימָנָא, דְּכְתִיב הָיָה הָיָה, דְּהוּוּ, מַה דְּלֹא הוּוּ מִן קִדְמַת דְּנָא, מִיּוֹמָא דְּאֲתַבְּנִי בֵּי מְקֻדְשָׁא, וְהָיָא נְבוּאָה לְשַׁעֲתָא הוּוּ.

189. וְכְתִיב, עַל נְהַר כְּבַר. נְהַר דְּכְבַר הוּוּ, מִיּוֹמָא דְּאֲתַבְּרִי עֲלֵמָא, וְשְׁכִינְתָא אֲתַגְלִיָּא תְּדִיר עֲלֵיהּ, דְּכְתִיב וְנְהַר יוֹצֵא מֵעֵרֵן לְהַשְׁקוֹת אֶת הַגֵּן וּמִשֶּׁם יִפְרֵד וְגו'. וְדָא אִיהוּ חַד מִינְיָהּ.

190. וְתַמְן אֲתַגְלִיָּא שְׁכִינְתָא, לְפֻּם שַׁעֲתָא דְּאֶצְטְרִיכוּ לָהּ יִשְׂרָאֵל, לְפֻּם צַעֲרֵיהּ. אֲבַל בְּזִמְנָא אַחְרָא לֹא אֲתַגְלִיָּא, וּבְגִין כְּרִיּוֹנָה, בְּגִין דְּלֹא תִשְׂרִי עֲלוּי שְׁכִינְתָא, וְלֹא תִתְגַּלֵּי עֲלֵיהּ, אֲזַל מְאֶרְעָא קְדִישָׁא, וְעֵרַק. הָא דְּמִלְפְּנֵי ה'. וְכְתִיב בֵּי יַדְעוּ הָאֲנָשִׁים בֵּי מִלְפְּנֵי ה' הוּא בּוֹרַח.

191. תָּא חֲזוּי כְּמַה דְּשְׁכִינְתָא לֹא אֲתַגְלִיָּא, אֲלֵא בְּאֲתֵרָא דְּאֲתַחְזוּי לָהּ, אוֹף הִכִּי לֹא אֲתַחְזוּי וְלֹא אֲתַגְלִיָּא, אֲלֵא בְּבַר נֶשׁ דְּאֲתַחְזוּי לָהּ. דְּהָא מִן יוֹמָא דְּסִלִּיק עַל רְעוּתֵיהּ דְּלוּט, לְאֲתַהֲפֵכָא בְּסַרְחָנֵיהּ, אֲסַתְלַקַת רוּחָא קְדִישָׁא מֵאֲבְרָהָם. וְכַד אֲסַתְלַק לוּט מִנֵּיהּ, מִיַּד שְׂרָא רוּחַ קוּדְשָׁא בְּדוּכְתֵיהּ. הָדָא הוּא דְּכְתִיב, וְה' אָמַר אֶל אַבְרָם אַחֲרַי הִפְרֵד לוּט מֵעִמּוֹ וְגו'.

192. Come and behold: Avraham saw that Lot returned to his evil habits and was afraid. He said: 'Could it be, heaven forbid, that because I associate with him, I have lost the holy portion that the Holy One, blessed be He, adorned me with!' But as soon as Lot left him, the Holy One, blessed be He, said to him, "Now lift up your eyes, and look from the place where you are."

193. AND HE ASKS: What is the meaning of the words, "from the place where you are?" AND HE ANSWERS: They mean from the place to which you have cleaved from the beginning and in which you were adorned by the complete Faith. "Northward, southward, eastward, and westward" are the directions of his first journeys, as it is written: "And he went on his journeys." THIS IS THE SECRET OF NEFESH, RUACH, NESHAMAH, AND CHAYAH. THUS, NORTHWARD IS THE SECRET OF BINAH AND NESHAMAH; SOUTHWARD IS THE SECRET OF CHOCHMAH AND CHAYAH; EASTWARD IS THE SECRET OF TIFERET AND RUACH; WESTWARD IS THE SECRET OF MALCHUT AND NEFESH. And it is written: "going on still toward the Negev"; these are the supernal grades with which he was adorned with the Complete Faith, as at first.

194. And then he received the good news that they would not depart from him or from his children forever. As it is written: "For all the land which you see, TO YOU WILL I GIVE IT, AND TO YOUR SEED FOR EVER" (Beresheet 13:15). AND HE ASKS: What is the meaning of 'which you see'? AND HE REPLIES: This is the first grade that appeared to him, WHICH IS THE GRADE OF NEFESH. As it is written: 'to Hashem, who appeared to him.' As a result, it is written: 'which you see,' because this first grade, WHICH IS THE NUKVA, includes other grades, and all of the grades appear in it. This is why IT IS WRITTEN: "For all the land which you see ..."

22. "As the apple tree among the trees of the forest"

The Zohar tells us that Rabbi Elazar and Rabbi Chizkiyah were lodging at an inexpensive inn located in the city of Lod. Kabbalistically, these two great sages are actually occupying a specific spiritual dimension as they discuss the many layers of meaning in Biblical scripture. Specifically, these two spiritual giants are discussing a verse in the Torah that tells of an apple tree in the midst of a forest.

The Relevance of this Passage

As the two mystics explore the various Lights and spiritual forces concealed within the text of the Torah, the letters that form this Kabbalistic story arouses our appreciation for the depth, richness, and spiritual Light contained in each word and verse of the Torah.

195. Rabbi Elazar came to an inn in Lod together with Rabbi Chizkiyah. Rabbi Elazar got up during the night to study Torah. Rabbi Chizkiyah stood by him, BECAUSE THE PLACE WAS SMALL. Rabbi Elazar said: The friends always meet in a narrow place. HE MEANT THAT BECAUSE THE FRIENDS STUDY TORAH MUCH OF THE TIME AND WORK ONLY A LITTLE, THEY MEET IN SMALL AND NARROW INNS; THEY HAVE NO MONEY TO RENT LARGE ROOMS.

196. Rabbi Elazar opened the discussion by saying, "As the apple tree among the trees of the forest..." (Shir Hashirim 2:3). "The apple tree" refers to the Holy One, blessed be He, who is precious and decorated by His colors. HIS COLORS-WHITE, RED, AND GREEN-ARE THE SECRET OF THE THREE COLUMNS OF CHESED, GVURAH, AND TIFERET. His tree has no equal among all the other trees, WHICH REPRESENT THE SEVENTY GOVERNORS WHO IMITATE THE HOLINESS, AS AN APE DOES A MAN. He is distinguished from them all, and there is no one like Him.

182. תָּא חֲזִי, בֵּינּוֹן דְּחֵמָא אַבְרָהָם, דְּלוֹט הוּהּ תָּב לְסִרְחָנִיָּה, הוּהּ דְּחִיל אַבְרָהָם, אָמַר דִּילְמָא ח"ו, בְּגִין חֲבֵרוֹתָא דְרָא, אַבִּידְנָא בְּגִינִיָּה חוֹלְקָא קְדִישָׁא, דְּאֶעֱטַר לִי קְדָשָׁא בְּרִיךְ הוּא. בֵּינּוֹן דְּאֶתְפָּרֵשׁ מִנִּיָּה, אָמַר לוֹשָׁא נָא עֵינֶיךָ וְרָאָה מִן הַמְּקוֹם אֲשֶׁר אֶתָּה שָׁם.

193. מַאי מִן הַמְּקוֹם אֲשֶׁר אֶתָּה שָׁם. דְּאֶתְדַבַּקְתָּ בֵּיהּ בְּקַדְמִיתָא, וְאֶתְעַטַּרְתָּ בְּהִימְנוּתָא שְׁלִימָתָא. צְפוּנָה, וְנִגְבָּה, וְקַדְמָה, וְיָמָה. אֵלֵין אִינוּן מִסְעֵיו, דְּהוּוּ בְּקַדְמִיתָא, דְּכֹתִיב וְיִלְךְ לְמִסְעֵיו. וְכֹתִיב הַלּוֹךְ וְנִסּוֹעַ הַנִּגְבָּה. אֵלֵין דְּרִגִין עֲלֵאִין, דְּאֶתְעַטַּר בְּמַהִימְנוּתָא שְׁלִימָתָא בְּקַדְמִיתָא.

184. וְכִדִּין אֶתְבַּשֵׁר, דְּלָא יַעֲדִי מִנִּיָּה וּמִן בְּנוֹי לְעַלְמִין, דְּכֹתִיב כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אֶתָּה רוֹאָה. מַאי אֲשֶׁר אֶתָּה רוֹאָה. דָּא דְרָגָא קַדְמָאָה דְּאֶתְגַּלְיָא לִיָּה, כְּד"א לָהּ הַנְּרָאָה אֵלֵינוּ. וּבְגִין כְּרָאָשׁר אֶתָּה רוֹאָה, בְּגִין דְּרָגָא דָּא קַדְמָאָה, אֶתְכַלִּיל מִכְּלָהוּ דְּרִגִין, וְכָלְהוּ אֶתְחַזֵּן בֵּיהּ, וּבְגִין כֶּךָ, כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אֶתָּה רוֹאָה וְגו'.

195. ר' אֶלְעָזָר אֶעֱרַע בְּבֵי אוֹשְׁמִיזָא בְּלוֹד, וְהוּהּ עֵמִיָּה רַבִּי חֲזִקְיָה. קָם בְּלִילִיא לְמַלְעֵי בְּאוּרִייתָא, קָם רַבִּי חֲזִקְיָה גְבִיָּה, אָמַר לוֹר' אֶלְעָזָר, בְּקִיסְטָרָא דְּקוֹסְטָא, חֲבַרְיָא שְׂכִיחִי.

196. פִּתַּח ר' אֶלְעָזָר וְאָמַר, כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר וְגו' . כְּתַפּוּחַ, דָּא קְדָשָׁא בְּרִיךְ הוּא דְּאֶתְפָּרֵשׁ מִנִּיָּה, וְאֶתְעַטַּר בְּגוֹוֹנוֹי, מִכָּל שְׂאָר אֵילָנִין, דְּלָא אִית דְּדַמִּי לִיָּה. רְשִׁים אִיהוּ מִכָּלָא, רְשִׁים הוּא, דְּלִית אַחֲרָא כְּוֹתִיָּה.

197. Because of this, "I sat down under his shadow with great delight." (Ibid.) The verse reads, "under his shadow," and not under any anyone else's, BECAUSE BEFORE SHE WAS PROPERLY ESTABLISHED AND WELL AMENDED, THE SHECHINAH LAY UNDER THE SHADOW OF THE LEAVES OF THE FIG TREE. SO "UNDER HIS SHADOW" AND NOT UNDER ANY OTHER'S ALLUDES TO THE OTHER SEVENTY GOVERNORS. "With great delight," HE ASKS: Since when? WE CANNOT SAY THAT SHE HAS ALWAYS EXPERIENCED GREAT DELIGHT, PARTICULARLY AFTER THE SIN WHEN SHE WAS UNDER THE INFLUENCE OF THE SEVENTY GOVERNORS!" AND HE SAYS: This is from the day when Avraham came to this world, who loved the Holy One, blessed be He. It is written: "Avraham my beloved" (Yeshayah 41:8), BECAUSE HE FULLY AMENDED THE SHECHINAH AND SHE WAS UNITED AGAIN WITH ZEIR ANPIN." "His fruit was sweet to my taste" refers to Yitzchak, who is the holy fruit OF AVRAHAM.

198. Another explanation of the verse, "I sat down under his shadow with great delight," is that it refers to Ya'akov, WHO IS THE SECRET OF THE CENTRAL COLUMN. "And his fruit was sweet to my taste" refers to Yosef the righteous, WHO IS THE SECRET OF YESOD, who brought forth holy fruits to the world, NAMELY SOULS. Therefore, it is written: "These are the generations of Ya'akov: Yosef" (Beresheet 37:2), which shows that all the generations of Ya'akov are established by Yosef the righteous, WHO IS THE ASPECT OF THE YESOD OF YA'AKOV. And because of this Yisrael is called by the name of Ephraim, as it is written: "Ephraim my dear son" (Yirmeyah 31:19).

199. There is another explanation of the verse "as the apple tree among the trees of the forest" is that the words refer to Avraham, who was like a fragrant apple tree and was distinguished from others of his generation by his complete faith. And he became distinguished as one both above and below. As is written: "Avraham was one" (Yechezkel 33:24).

200. HE ASKS: Why was he 'one'?" AND HE SAYS: Because there was no other then in the world, who had elevated himself by the faith in the Holy One, blessed be He, besides him. Rabbi Chizkiyah said to him: But it is written: "and the souls that they had made in Charan," WHICH MEANS THAT AVRAHAM BROUGHT MEN AND SARAH BROUGHT WOMEN TO BE CONVERTED. SO THERE WERE PEOPLE WITH FAITH IN THE HOLY ONE, BLESSED BE HE, BESIDES HIM! He told him, Nevertheless, they did not reach the supernal grades with which Avraham was adorned!

201. Later, he said to him: I have also heard that Avraham was not referred to as one, until he became united with Yitzchak and Ya'akov. Only after he became associated with Yitzchak and Ya'akov and the three were the fathers of the world was Avraham named "one." THIS MEANS THAT ONLY AFTER HE COMBINED ALL THREE COLUMNS TO ONE WAS HE NAMED "ONE"; then he was CALLED the apple tree of the world, WHICH WAS DISTINGUISHED BY ITS THREE COLORS, WHITE, RED, AND GREEN, WHICH ALLUDE TO THE THREE COLUMNS. "Thus, he was distinguished and different from all the people of his generation. He said to him: Well said!

197. בגיני כך, בצלו חמדתי. בצלו: ולא בצל אחר. בצלו: ולא בצל דשאר ממנו. חמדתי, אימתי, מן יומא דהוה אברהם בעלמא, דאיהו חמיר ורחים ליה לקדשא בריך הואבאהבה. כד"א אברהם אוהבי. ופריו מתוק לחכי, דא הוא יצחק, דאיהו איבא קדישא.

198. דבר אחר, בצלו חמדתי וישבתי, דא יעקב. ופריו מתוק לחכי, דא יוסף הצדיק, דעבר פירין קדישין בעלמא. וע"ד כתיב אלה תולדות יעקב יוסף. דכל אינון תולדות דיעקב ביוסף הצדיק קיימי, דעביד תולדות. ובגין כך, אקרון ישראל, על שמה דאפרים, דכתיב הבן יקיר לי אפרים וגו'.

199. דבר אחרתפוח בעצי היער. דא אברהם. דמי ליה לתפוח, דסליק ריחין, ואתרשים במהימנותא שלימתא, על כל בני דריה, ואתרשים חד לעילא, ואתרשים חד לתתא, דכתיב אחד היה אברהם.

200. מאי טעמא הוה אחד. דלא הוה אחרא בעלמא, די סליק למהימנותא דקדשא בריך הוא, בר איהו. אמרלור חזקיה, והא כתיב ואת הנפש אשר עשו בחרן. אמרלועד כען, אינון לא הוו בדרגין עלאין, דאתער בהו אברהם.

201. לבתר אמרלו, תו שמענא, דלא אקרי אברהם אחד, עד דאסתלק ביצחק ויעקב. בין דאסתלק ביצחק ויעקב, והו כלהו תלתהון אבהן דעלמא, כדין אקרי אברהם אחד. וכדין הוא תפוח בעלמא. רשים מכל בני עלמא. אמר ליה שפיר קא אמרת.

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202. A different explanation of the verse, "As the apple tree among the trees of the forest," is that it refers to the Holy One, blessed be He, THE RIGHT COLUMN; "so is my beloved" refers to the Holy One, blessed be He, THE LEFT COLUMN; AND "under his shadow" refers to the Holy One, blessed be He, THE CENTRAL COLUMN. "I sat down...with great delight" refers to the day on which the Holy One, blessed be He, appeared on Mount Sinai, and Yisrael received Torah and said:, "will we do, and obey" (Shemot 24:7). THEN, THE SHECHINAH SAID: "I SAT DOWN...WITH GREAT DELIGHT."

203. "And his fruit was sweet to my taste" refers to the words of Torah, which are described as "sweeter than honey and the honeycomb" (Tehilim 19:11). According to another explanation, "And his fruit was sweet to my taste" refers to the souls of the righteous, who are all the fruit of the handiwork of the Holy One, blessed be He, and abide with Him above.

204. Come and behold: All the souls in the world, who are the fruit of the handiwork of the Holy One, blessed be He, are one in the same secret. IN THE UPPER WORLD, THEY ARE NOT YET DISTINGUISHED AS MALE AND FEMALE. Only when they descend to the world are their souls separated to male and female. And every soul has a male and female part, united together as one.

205. Come and behold: The passion of the female to the male brings forth a Nefesh. And the passion of the male towards the female, and his clinging to her, also brings forth a Nefesh, which includes THE NEFESH FROM the passion of the female. Thus the passion of the lower, THE FEMALE, is united with the passion of the upper, THE MALE, and BOTH NEFASHOT become one desire without any separation.

206. Then the female includes everything within herself BY TAKING BOTH NEFASHOT and becoming pregnant by the male with them. And the passion of both of them conjoins them as one. Therefore, each is included within the other. And when the souls come out, male and female are within them together, as one.

207. Later, when they descend TO THIS WORLD, they are separated from each other, THE MALE FROM THE FEMALE. Each one turns his way. And the Holy One, blessed be He, mates them again. The key to mating them is given only to the Holy One, blessed be He. Only He knows the proper mate for each to properly reunite them, SO THE MALE AND FEMALE WILL BE OF THE SAME SOUL.

202. דָּבַר אַחַר, כְּתוּב בְּעֵצֵי הַיַּעַר, דָּא קִדְשָׁא בְּרִיךְ הוּא. בֵּן דּוּרֵי, דָּא קִדְשָׁא בְּרִיךְ הוּא. בְּצִלוֹ, דָּא קִדְשָׁא בְּרִיךְ הוּא. חֲמֵדְתִּי וַיִּשְׁבַּתִּי, בְּיוֹמָא דְאַתְגְּלִי קִדְשָׁא בְּרִיךְ הוּא, עַל טוֹרָא דְסִינַי, וְקִבְּלוּ יִשְׂרָאֵל אוֹרֵייתָא, וְאָמְרוּ נַעֲשֶׂה וְנִשְׁמָע.

203. וּפְרִיּוֹ מְתוֹק לְחֵבִי. אֵלֵיךְ מְלִין דְּאוֹרֵייתָא, דְּכִתִּיב בְּהוּ וּמְתוֹקִים מְדַבֵּשׁ וְנוֹפֵת צוֹפִים. דְּבַר אַחֲרוּפְרִיּוֹ מְתוֹק לְחֵבִי, אֵלֵיךְ נִשְׁמַתְהוּן דְּצַדִּיקָא, דְּכִלְהוּ אִיבָא דְּעוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְקִיַּמִּי עֵמִיָּה לְעִילָא.

204. הָא חֲזִי, כָּל נִשְׁמַתִּין דְּעֵלְמָא, דְּאִינוּן אִיבָא דְּעוֹבְדוֹי דְּקִדְשָׁא בְּרִיךְ הוּא, כְּלָהוּ חַד, בְּרִזָּא חַד, וְכַד נַחְתִּי לְעֵלְמָא, כְּלָהוּ מִתְפָּרְשִׁין, בְּגוֹנוּן דְּכַר וְנוֹקְבָא, וְאִינוּן דְּכַר וְנוֹקְבָא מְחוּבְרִין כְּחַדָּא.

205. וְהָא חֲזִי, תִּיאוּבְתָא דְּנוֹקְבָא לְגַבֵּי דְּכוּרָא, עֵבִיד נֶפֶשׁ. וְרַעוּתָא דְּתִיאוּבְתָא דְּכוּרָא, לְגַבֵּי נוֹקְבָא, וְאַתְדַּבְּקוּתָא דִּילִיָּהּ בְּהָ, אִפִּיק נֶפֶשׁ, וְכִלִּיל תִּיאוּבְתָא דְּנוֹקְבָא, וְנִטִּיל לָהּ. וְאַתְכִּלִּיל תִּיאוּבְתָא תְּתָאָה, בְּתִיאוּבְתָא דְּלַעִילָא, וְאַתְעֵבִידוּ רַעוּתָא חַדָּא, בְּלֹא פְרוּדָא.

206. וְכַדִּין כְּלִיל כְּלָא נוֹקְבָא, וְאַתְעֵבֶרַת מִן דְּכוּרָא, וְתִיאוּבְתִין דְּתִירוּוִיָּהוּ מִתְדַבְּקִין כְּחַדָּא, וְעַל דָּא, כְּלָא כְּלִיל דָּא בְּדָא. וְכַד נִשְׁמַתִּין נִפְקִין, דְּכַר וְנוֹקְבָא כְּחַדָּא נִפְקִין.

207. לְבַתֵּר, בֵּיוֹן הַנְּחֵתִי, מִתְפָּרְשִׁין דָּא לְסַטְרָא דָּא, וְדָא לְסַטְרָא דָּא, וְקִדְשָׁא בְּרִיךְ הוּא מְזוּוג לֹון לְבַתֵּר. וְלֹא אֶתְיִיְהִיב זְוּגָא לְאַחֲרָא, אֶלָּא לְקִדְשָׁא בְּרִיךְ הוּא בְּלַחְדוּדוֹ, דְּאִיהוּ יָדַע זְוּגָא דְּלֵהוּן לְחַבְרָא לֹון בְּדָקָא וְאוּת.

208. Happy is the person who is meritorious in his deeds and walks the Path of Truth, so they will unite one Nefesh with the other, THE MALE WITH THE FEMALE, as they were before THEY CAME TO THIS WORLD. For if he is worthy in deeds, he is a complete man. BUT IF HE IS NOT MERITORIOUS, THAN HE SHALL NOT BE GIVEN HIS SOULMATE. This is why it is written about him, "And his fruit is sweet to my taste." Because this man is blessed with reunion OF MALE AND FEMALE, AS IT SHOULD PROPERLY BE. And the world is blessed by him THROUGH HIS SWEET FRUIT, NAMELY GOODLY CHILDREN, because everything depends on whether a person's actions have been meritorious or not.

209. Rabbi Chizkiyah said: I have heard of the verse, "From me is your fruit found" (Hoshea 14:9). The Holy One, blessed be He, said to the Congregation of Yisrael, WHICH IS THE SHECHINAH, assuredly, "From me assuredly is your fruit found." It is "your fruit," rather than "my fruit," TO TEACH US that the passion of the female forms the Nefesh, which combines with the might of the male, so that the Nefesh OF THE FEMALE is conjoined with the Nefesh OF THE MALE, and they become one, each including the other, as we have already explained. Later, they are separated to two in this world. We see clearly that through the power of the male results the fruit of the female in this world.

210. Another explanation OF THE VERSE, "FROM ME IS YOUR FRUIT FOUND" is that the passion of the female, WHENCE THE FEMALE ASPECT OF THE NEFESH COMES, is the source of the fruit of the male, because without the passion of the female to the male, there would not have been any fruit in the world. IN OTHER WORDS, THERE WOULD NOT HAVE BEEN ANY OFFSPRING. Therefore, it is written: "From me is your fruit found!"

23. "And it came to pass in the days of Amrafel"

Avraham's recognition of the all-encompassing reality of the Creator, is recounted by the Zohar. The Patriarch's step-by-step spiritual process is depicted, beginning with his perception of the rising morning sun. Avraham's soul was profoundly stirred by the underlying cosmic order of our world. This stirring awakened a deep desire to know the ultimate truth, to grasp the supreme Force underlying the physical and metaphysical laws of nature. When Avraham's desire to know the Creator is ignited, only then does the Creator reveal Himself.

The Relevance of this Passage

The act of seeking, in and of itself, is not enough to gain an awareness of the supreme Creator. We must begin to recognize and acknowledge His oneness and direct our efforts along the correct spiritual path. Moreover, our spiritual effort should not be rooted in blind faith; rather, it should take the form of a logical progression of questions and answers, efforts and results, that culminates in a delicate balance of certainty and faith. Through this portion, the power of certainty and the desire to seek the ultimate truth are awakened within our soul.

211. Rabbi Yosi opened the discussion of the verse, "And it came to pass in the days of Amrafel, king of Shin'ar..." (Bereshheet 14:1), with the text, "Who raised up one from the east, whom righteousness met wherever he set his foot..." (Yeshayah 41:2). Although this passage has already been explained, it has another explanation in accordance with the secret of Wisdom. We have learned that the Holy One, blessed be He, created seven firmaments on high, WHICH ARE THE LOWER SEVEN SFIROT OF ATZILUT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The purpose of them all is to acknowledge the glory of the Holy One, blessed be He, and they exist to proclaim the secret of the Supernal Faith.

208. זָכָאָה הוּא בַר נֶשׁ, דְּזָכִי בְעוֹבְדוּי וְאִזִּיל בְּאוֹרְחָ קְשׁוּט. בְּגִין דְּאִתְחַבַּר נַפְשׁ בְּנַפְשׁ, כְּמַה דְּהוּא מְעִיקְרָא. דְּהָא אִי זָכִי בְעוֹבְדוּי, דָּא הוּא בַר נֶשׁ שְׁלִים בְּדָקָא יָאוּת, וּבְגִין כְּרַבְתִּיב, וּפְרִיו מְתוּק לְחֵבִי. דְּהוּא בְתַקוּנָא מְבַרְךְ, לְאִתְבְּרָכָא מִנִּיה עֲלָמָא, בְּגִין דְּכֻלָּא בְעוֹבְדִין דְּבַר נֶשׁ תְּלִיא, אִי זָכִי אִי לָא זָכִי.

209. אָמַר רַבִּי חִזְקִיָּה, הֵכִי שְׂמַעְנָא, דְּכִתִּיב מִמְּנִי פְרִיךְ נִמְצָא. קְדָשָׁא בְרִיךְ הוּא אָמַר לָהּ לְכַנְסַת יִשְׂרָאֵל, מִמְּנִי וְדָאִי, פְרִיךְ נִמְצָא, פְרִיִי נִמְצָא, לָא כְתִיב, אֶלָּא פְרִיךְ, הֵהוּא תִיאוּבְתָא דְנוֹקְבָא, דְעֵבִיד נַפְשׁ, וְאִתְכְּלִיל בְתוֹקְמָא דְדְכוּרָא, וְאִתְכְּלִיל נַפְשׁ בְּנַפְשׁ, וְאִתְעֵבִידוּ חַד, כְּלִיל דָּא בְדָא, כְּדָאמְרִן. לְבַתֵּר אֲשֶׁתְּבַחוּ תְרוּוּיָהּ בְעֲלָמָא, וְדָא בְחִילָא דְדְכוּרָא, אֲשֶׁתְּכַח אִיבָא דְנוֹקְבָא.

210. דְּבַר אַחְרַבְתִּיאוּבְתָא דְנוֹקְבָא, אֲשֶׁתְּכַח אִיבָא דְדְכוּרָא, דָּאִי לָאו תִיאוּבְתָא דְנוֹקְבָא לְגַבִּי דְכוּרָא, לָא אִתְעֵבִידוּ פְרִיךְ לְעֲלָמִין, הֵה"ד מִמְּנִי פְרִיךְ נִמְצָא.

211. וַיְהִי בַיּוֹמֵי אֲמֶרְפֶּל מֶלֶךְ שֹׁנַעַר וְגו'. רַבִּי יוֹסִי פָתַח, מִי הָעִיר מִמִּזְרַח צְדָק יִקְרָאָהּ לְרַגְלוֹ וְגו'. הָאִי קָרָא אוֹקְמוּהָ חֲבַרְוִיא. אֲבָל הָאִי קָרָא בְרוּזָא דְחֻכְמָתָא אִיהוּ. דְּהָא תְנִינָן, שְׁבַעָה רְקִיעֵין עֵבֶד קְדָשָׁא בְרִיךְ הוּא לְעִילָא, וְכֻלְהוּ לְאִשְׁתַּמּוּדַע יִקְרָא דְקְדָשָׁא בְרִיךְ הוּא, וְכֻלְהוּ קִיּוּמִין לְאוּדְעָא רְזָא דְמַהִימְנוּתָא עֲלָאָה.

212. Come and behold: There is a sublime firmament, high above these seven FIRMAMENTS, WHICH IS THE SECRET OF BINAH OF ATZILUT. This firmament guides and illumines all of them. And it is unknowable; THIS REFERS TO ITS UPPER THREE SFIROT, WHICH IS THE SECRET OF ABA AND IMA. It is stated as a question, because it is unknown; THIS REFERS TO ITS LOWER SEVEN SFIROT, WHICH IS THE SECRET OF YISRAEL-SABA AND TEVUNAH. Because it is concealed and so deep, everyone wonders about it. This is why it is called Mi (lit. 'who'), REFERRING TO ITS LOWER SEVEN SFIROT, as has been explained. As it is written: "From the womb of whom (Heb. mi) came forth the ice" (Iyov 38:29), which was explained. And this is the supernal firmament that stands high above the other seven.

213. And there is also a firmament down below, NAMELY MALCHUT, which is the lowest of them all, and it does not shine. Since it is the lowest and has no light, the supernal firmament above them, WHICH IS BINAH THAT IS CALLED MI, joins with it. THIS MEANS THAT THE SUPERNAL FIRMAMENT, WHICH IS THE SECRET OF MI (MEM-YUD) DOES NOT ILLUMINATE THE CHOCHMAH TO ANY OF THE LOWER SEVEN FIRMAMENTS, BUT ONLY TO THE LOWEST OF THEM ALL, WHICH IS MALCHUT. And these two letters, MEM-YUD, WHICH BELONG TO THE SUPERNAL FIRMAMENT, WHICH IS CALLED MI, are included in itself to form a sea (Heb. yam, Yud-Mem), of the supernal firmament, which is called Mi, A COMMOINATION OF THE LETTERS MEM AND YUD.

214. Because all of the other firmaments, WHICH ARE ABOVE THE LOWEST FIRMAMENT AND ARE CALLED CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD act as streams and flow to the lowest firmament, it then becomes a supernal sea that produces fruits and fishes in all varieties. THESE ARE THE MOCHIN THAT IT GIVES DOWN TO BRIYAH, YETZIRAH, AND ASIYAH. David described it with the words, "This great and wide sea wherein there are innumerable creeping things, both small and great beasts" (Tehilim 104:25).

215. On this subject it is written: "Who (Mi) raised up one from the east, whom righteousness met wherever he set his foot..." (Yeshayah 41:2). "Who raised up one from the east" refers to Avraham. AVRAHAM ROUSED UP THE SUPERNAL FIRMAMENT, WHICH IS CALLED MI, TO BRING THE CHOCHMAH DOWN TO THE LOWEST FIRMAMENT, WHICH IS CALLED YAM (YUD-MEM). "whom righteousness met wherever he set his foot" refers to the lowest of all SEVEN firmaments, which has become a sea. Of the verse, "gave the nations before him," HE ASKS: "What is meant by 'before him'?" AND HE SAYS: This is the lowest firmament, as we have said, that takes revenge and overthrows the enemies. David was proud of this and praised it by saying, "You have also given me the necks of my enemies, that I might destroy them that hate me" (Tehilim 18:40).

216. "...gave the nations before him"-these are the nations that Avraham put to flight and the Holy One, blessed be He, put to death. "and made him rule over kings"-these are the angels that govern them from above. Because when the Holy One, blessed be He, executes Judgment on the world, He brings it upon all-high above and down below. THIS MEANS; UPON THE NATIONS BELOW AND UPON THEIR GOVERNORS HIGH ABOVE IN THE HEAVENS.

212. תָּא חֲזוּאִית רְקִיעָא עֲלָאָה סְתִים, לְעִילָא מְנִיָּהוּ, דְּאִינוּן שְׁבַעָה, וְדָא הוּא רְקִיעָא דְּרַבְר לֹון וְנְהִיר לֹון לְכֻלְהוּ, וְדָא לֹא אֲתִידַע, וְקִימָא בְּשִׁאלְתָא, דְּלֹא יָדִיעָא, בְּגִין דְּאִיהוּ סְתִים וְעָמוּק, וְכֻלָּא תְּוֹהִין עֲלֵיהּ, וּבְגִין כְּרִאקְרִי מִי, כְּמָה דְּאוּקְמוּהּ דְּכְתִיב מִבְּטֶן מִי יֵצֵא הַקֶּרֶחַ, וְאֲתַמֵּר. וְהֵאִי הוּא רְקִיעָא עֲלָאָה, דְּקִימָא עַל כָּל אִינוּן שְׁבַעָה.

213. וְאִית לְתַתָּא רְקִיעָא, דְּאִיהוּ תַתָּאָה מְכֻלְהוּ וְלֹא נְהִיר. וּבְגִין דְּאִיהוּ תַתָּאָה דְּלֹא נְהִיר, הֵהוּא רְקִיעָא דְּעֲלִיָּהוּ, אֲתַחְבַּר בֵּיהּ, וְאֵלִין תְּרִין אֲתוּון, כְּלִיל לֹון בְּגִיָּה, וְאֲקִרִי יָם, דְּהֵהוּא רְקִיעָא עֲלָאָה, דְּאֲקִרִי מִי.

214. בְּגִין דְּכָל אִינוּן רְקִיעִין אַחֲרָנִין, אֲתַעְבִּידוּ נַחְלִין, וְעֲאֵלִין לְגַבִּיהּ, וּכְדִין אִיהוּ יָם עֲלָאָה, וְעַבְד אִיבִין וְנוּגִין לְזַנִּיָּהוּ, וְעַל דָּא אֲמַר דְּוֹד זֶה הַיָּם גְּדוֹל וְרַחֵב יַדַּיִם שָׁם רִמְשׁ וְאִין מְסַפֵּר חַיּוֹת קְטַנוֹת עִם גְּדוֹלוֹת.

215. וְעַל דָּא כְּתִיב מִי הָעִיר מִמְזֻרַח צְדָק יִקְרָאָהוּ לְרַגְלוֹ. מִי הָעִיר מִמְזֻרַח דָּא אַבְרָהָם. צְדָק יִקְרָאָהוּ לְרַגְלוֹ, דָּא הוּא רְקִיעָא תַתָּאָה דְּכֻלְהוּ רְקִיעִין, דְּאֲתַעְבִּיד יָם. יִתֵּן לְפָנָיו גּוֹיִם. מֵאֵן הָאִי. הוּא רְקִיעָא תַתָּאָה דְּאֲמֵרֵן, דְּעַבִּיד נוֹקְמִין, וְאֶפִּיל שְׁנֵאִין. וּבְהֵאִי אֲשַׁתְּבַח דְּוֹד וְאֲמַר וְאִיבִי נִתְתָּה לִי עַרְף וּמִשְׁנָאִי אֲצַמִּיתֵם.

216. יִתֵּן לְפָנָיו גּוֹיִם. אֵלִין אִינוּן עַמִּין דְּהוּה רְדִיף עֲלֵיהוּן אַבְרָהָם, וְקִדְשָׁא בְּרִיךְ הוּא הוּא הוּה קְטִיל לֹון. וּמַלְכִים יִרְה, אֵלִין מִמְנָן רַבְרָבִין דְּלְעִילָא. דְּכַד עַבִּיד קוּדְשָׁא בְּרִיךְ הוּא דִּינָא בְּעֵלְמָא, בְּכֻלָּא עַבִּיר דִּינָא, בְּעִילָא וְתַתָּא.

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217. The text continues, "He pursued them, and passed on safely." "He pursued them" refers to Avraham. Because Avraham pursued them, and the Holy One, blessed be He, went in front of him and killed them off. As it is written: "and passed on safely (Heb. shalom)." This is the Holy One, blessed be He, who is called shalom!

218. Of the words, "even by the way that he had not gone with his feet," HE ASKS: Could you ever imagine that Avraham walked through clouds, or mounted upon horses and carriages? BECAUSE IT IS WRITTEN: "BY THE WAY THAT HE HAD NOT GONE WITH HIS FEET!" AND HE REPLIES: "even by the way that he had not gone with his feet" MEANS that neither an angel nor a messenger preceded Avraham, only the Holy One, blessed be He, Himself. It is written: "with his feet." AND HE ASKS: What are 'his feet'? AND HE REPLIES: These are the angels who are beneath the Holy One, blessed be He. As it is written: "And His feet shall stand on that day..." (Zecharyah 14:4), WHICH REFERS TO THE ANGLES THAT ARE CALLED "HIS FEET." SO IN THE VERSE, "HIS FEET" REFER TO THE ANGELS; "HAD NOT GONE" MEANS EVEN BY THE WAY OF AVRAHAM. ONLY THE HOLY ONE, BLESSED BE HE, ACCOMPANIES HIM ON HIS WAY!

219. There is another explanation of the verse, "Who raised up one from the east." Come and behold: When the Holy One, blessed be He, aroused the world, WHICH IS MALCHUT, to bring Avraham closer to Him, this awakening occurred FOR THE SAKE OF YA'AKOV, WHO IS THE SECRET OF THE EAST. Because Ya'akov was destined to come from Avraham and to bring forth the twelve tribes, which were all righteous before the Holy One, blessed be He.

220. The verse continues, "whom righteousness met wherever he set his foot." The Holy One, blessed be He, called him, REFERRING TO YA'AKOV, always, since the world was created, as the verse says: "calling the generations from the beginning" (Yeshayah 41:4). Therefore, "righteousness," THAT IS MALCHUT, "called," him assuredly! "his foot" MEANS THAT he joined Him in His worship and became closer to Him. As it is written: "and all the people that follow You (lit. 'that are at your feet')" (Shemot 11:8), WHICH MEANS THE PEOPLE WHO CLEAVE ON TO YOU. SO HERE AS WELL, "HIS FOOT" MEANS TO CLEAVE ON TO HIM.

221. An alternative explanation of "Who raised up one from the east" is that the light begins to shine from the east. For all the power of the light in the south, WHICH IS CHESED, comes from the east, WHICH IS TIFERET. Therefore, THE VERSE READS, "Who raised up" the light of the south, WHICH IS CHESED, "from the east." THE EAST, BEING TIFERET, RAISED THE LIGHT. Because it, TIFERET, takes and is nourished first, AND AFTERWARD GIVES LIGHT TO THE SIX EXTREMITIES THAT ARE INCLUDED WITHIN TIFERET. AMONG THEM IS THE SOUTH, WHICH IS CHESED. And the desire of the supernal firmament, WHICH IS BINAH, is to give abundance to the east, WHICH IS TIFERET.

222. The verse "whom righteousness met wherever he set his foot" refers to the west, WHICH IS MALCHUT. It calls on the east, WHICH IS TIFERET, always and does not quiet down. As it is written: "Keep not Your silence, Elohim: do not hold Your peace, and be still, El" (Tehilim 83:2). Because the west, WHICH IS MALCHUT AND IS CALLED ELOHIM, is constantly aroused to Him. "Gave the nations before him and made him rule over kings," because it is from it-FROM THE EAST-that it receives the power to overcome all the nations of the world.

217. יִרְדָּפֵם יַעֲבֹר שְׁלוֹם אַרְח בְּרַגְלָיו לֹא יָבוֹא. יִרְדָּפֵם, דָּא אַבְרָהָם. דְּאִבְרָהָם הוּא רְדִיף לֹן וְקִדְשָׁא בְּרִיךְ הוּא הוֹאֵהוּ עֲבַר קַמֵּיהּ, וְקָטִיל לֹן. דְּכַתִּיב לֹן יַעֲבֹר שְׁלוֹם, דָּא קוּדְשָׁא בְּרִיךְ הוּא דְאִקְרִי שְׁלוֹם.

218. אַרְח בְּרַגְלָיו לֹא יָבוֹא. וְכִי סִלְקָא דְעַתְךָ, דְהוּא אַבְרָהָם אֲזִיל בְּגוּ עֲנָנֵי אוּ בְּגוּ סוּסוֹן וְרִתִּיכִין. אֶלָּא אַרְח בְּרַגְלָיו לֹא יָבוֹא, דְלֹא הוּא אֲזִיל קַמֵּיהּ דְאִבְרָהָם, לֹא מִלְאָכָא, וְלֹא שְׁלִיחָא, אֶלָּא קִדְשָׁא בְּרִיךְ הוּא בְּלַחְדוּי, דְכַתִּיב אַרְח בְּרַגְלָיו, מֵאֵן רַגְלָיו, אֵלִין מִלְאָכִין דְאִינֹן תַּחְתּוּי דְקִדְשָׁא בְּרִיךְ הוּא, כְּדָ"א וְעַמְדוּ רַגְלָיו בַּיּוֹם הַהוּא וְגו'.

219. דְּבַר אַחַר, מִי הָעִיר מְמֹזְרָח. תָּא חֲזִי, בְּשַׁעְתָּא דְקִדְשָׁא בְּרִיךְ הוּא אֲתַעֲרַר עֲלֵמָא, לְאִייתָאָה לְאַבְרָהָם, וְלִקְרָבָא לִיהּ לְגַבֵּיהּ, הָאִי אֲתַעֲרוּתָא, בְּגִין דְזָמִין יַעֲקֹב לְמִיפְקַ מִנֵּיהּ, וְלִקְוִימָא תְרִיסַר שְׁבֻטִין, כְּלָהוּ זְכָאִין קַמֵּיהּ דְקוּדְשָׁא בְּרִיךְ הוּא.

220. צְדָקָא יִקְרָאָהוּ לְרַגְלוֹ. דְקִדְשָׁא בְּרִיךְ הוּא הוֹאֵהוּ קְרִי לִיהּ תְדִיר, מִן יוּמָא דְאֲתַבְרִי עֲלֵמָא, כְּדָ"א קוּרָא הַדּוֹרוֹת מֵרֵאשׁ. וּבְגִין כֵּן, צְדָקָא יִקְרָאָהוּ וְדָאִי. לְרַגְלוֹ: לְאֲתַחְבְּרָא בֵּיהּ בְּפּוֹלְחָנִיהּ, וְלִקְרָבָא לִיהּ לְגַבֵּיהּ. כְּדָ"א הָעָם אֲשֶׁר בְּרַגְלֵיךְ.

221. דְּבַר אַחֲרֵי הָעִיר מְמֹזְרָח. דְּמִתְמָן שְׂרוּתָא דְנְהוּרָא לְאַנְהָרָא. בְּגִין דְּדְרוּם הוּא תּוֹקְפָא דְנְהוּרָא דִּילֵיהּ, מְגוּ מְזֹרַח אִיהוּ, וְעַל דָּא מִי הָעִיר הוּא נְהוּרָא דְדְרוּם, מְמֹזְרָח. בְּגִין דְאִיהוּ נְטִיל וְאֲתָן בְּקִדְמִיתָא, וְתִיאוּבְתָא דְהוּא רְקִיעָא עֲלָאָה, לְמִיָּהּ לִיהּ לְמְזֹרַח.

222. צְדָקָא יִקְרָאָהוּ לְרַגְלוֹ. דָּא מְעַרְב, דְאִיהוּ קְרִי לִיהּ תְדִיר וְלֹא שְׂכִיךְ. כְּדָ"א אֶלְקִים אֵל דְּמִי לֶךְ אֵל תַּחֲרֵשׁ וְאֵל תִּשְׁקוּט אֵל. בְּגִין דְּמְעַרְב אֲתַעֲרַר תְדִיר לְגַבֵּיהּ. יִתֵּן לְפָנָיו גּוֹיִם וּמַלְכִים יִרְדֵּה. דְהָא מִנֵּיהּ קָבִיל תּוֹקְפָא לְאַכְנַעָא כָּל אִינוּן עֲמִין דְעֲלָמָא.

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223. Rabbi Yehuda said: "Who raised up one from the east?" This is Avraham, who received his awakening to the Holy One, blessed be He, from the east alone. When he saw that the sun rose in the morning from the east, he was awakened to think it is the Holy One, blessed be He. Avraham said OF THE SUN: 'This is the king who created me.' And he worshipped the sun all that day. As evening came, he saw that the sun went down and the moon shone. He said ABOUT THE MOON, 'This must be the one that rules over the worship that he had performed during the day FOR THE SUN. Since the sun has been darkened and shines no more before the moon!' And he worshipped the moon all that night.

224. In the morning, he saw that the moon became dark. As the east lit up, he said: 'There must be a king and ruler over all these, who governs them.' So when the Holy One, blessed be He, saw that Avraham's desire was directed towards Him, He revealed Himself to Avraham and spoke with him. As it is written: "whom righteousness met wherever he set his foot." "RIGHTEOUSNESS" REFERS TO THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM, spoke with him, and revealed Himself to him.

225. Rabbi Yitzchak opened the discussion by saying: "I speak righteousness, I declare things that are right" (Yeshayah 45:19). All that the Holy One, blessed be He, says is true; all of His actions are just. HE ASKS: How does He act justly? AND HE SAYS: When the Holy One, blessed be He created the world, it wavered from side to side, unable to stand. The Holy One, blessed be He, said to the world, 'Why are you collapsing?' It answered, 'Master of the Universe, I am unable to stand because I have no foundation to stand upon!'

226. THE HOLY ONE, BLESSED BE HE said to the world, 'But I am about to raise within you a righteous man, who is Avraham, who shall love Me!' Immediately, the world stood up and was firmly established. As it is written: "These are the generations of the heavens and of the earth when they were created (Heb. behibar'am)" (Bereshheet 2:4). Do not read behibar'am, but rather, BeAvraham (with Avraham) because by Avraham was the world established.

227. Rabbi Chiya said: "...I declare things that are right" MEANS that the world answered the Holy One, blessed be He, by saying, 'From this same Avraham, children will come forth who shall destroy the Temple and shall burn the Torah!' THE HOLY ONE, BLESSED BE HE, said to it: 'One man is destined to come from him, who is Ya'akov. And from him twelve tribes shall come forth, all of them righteous. Immediately the world was established for his sake.' Therefore, it is written: "I declare things that are right," WHICH IS THE SECRET OF YA'AKOV, WHO IS TIFERET.

223. רבי יהודה אמר מי העיר ממזרח, דא אברהם. דלא נטיל אתערותא לגבי קדשא בריך הואאלא ממזרח, בגין דחמא שמשא דנפיק בצפרא, מסטרא דמזרח, נטיל אתערותא לנפשיה דאיהו קדשא בריך הוא, אמר דא הוא מלכא דברא יתי, פלח ליה כל ההוא יומא. לרמשא, חמא שמשא דאתכניש, וסיהרא נהרא. אמר דא הוא ודאי, דשליט על ההוא פולחנא דפלחית כל האי יומא, דהא אתחשך קמיה ולא נהיר. פלח ליה כל ההוא ליליא.

224. לצפרא, חמא דאזלא חשוכא, ואתנהיר סטרא דמזרח, אמר ודאי כל אלין, מלכא אית עליהו, ושלטי דאנהיג לון. כיון דחמא קדשא בריך הוא, תיאובתא דאברהם לגביה, כדון אתגלי עלוי, ומליל עמיה, דכתיב צדק יקראהו לרגלו. דמליל עמיה, ואתגלי עליה.

225. רבי יצחק פתח דובר צדק מגיד מישרים. קדשא בריך הוא, כל מלוי אינון בקושטא, ועביד מישרים, במה עביד מישרים. בגין, דכד ברא קדשא בריך הואעלמא, לא הוה קאים, והוה מתמוטט להכא ולהכא. אמרלוקדשא בריך הואעלמא, מה לך דאת מתמוטט. אמרלורבונו של עולם, לא וכולנא למיקם, דלית בי יסודא, על מה דאתקיים.

226. אמרלוהא אנא זמין למיקם בך חד צדיק, דאיהו אברהם, די ירחים לי. מיד קאים עלמא בקיומיה, הה"ד אלה תולדות השמים והארץ בהבראם; אל תקרא בהבראם אלא באברהם. באברהם מתקיים עלמא.

227. אמר רבי חייא, מגיד מישרים. דהא אתיב ליה עלמא לקדשא בריך הוא, ההוא אברהם זמין הוא דיפקון מניה בגין דיחריבו מקדשא, ויוקידו אורייתא. אמר ליה, זמין חד בר נש למיפק מניה, דאיהו יעקב, ויפקון מניה תריסר שבטין, כלהו זכאין. מיד אתקיים עלמא בגיניה הה"ד מגיד מישרים.

228. Rabbi Elazar said that we have noted here that each one of the terms-"to speak," "to declare," and "to say"-has a meaning of its own. "To speak" means openly, WHICH IS THE SECRET OF MALCHUT AND IS CALLED THE REVEALED WORLD. This is an external, not an internal, grade, as the grades that are higher THAN IT. And this also applies to "speak righteousness," WHICH REFERS TO MALCHUT WHICH IS THE ASPECT OF "SPEAKING."

229. "To declare" alludes to the internal and supernal grade, which governs speech THAT IS MALCHUT and this applies also to "declare...right." Who is "right?" This is the supernal grade, where Ya'akov dwells, NAMELY TIFERET. Hence "You founded things that are right" (Tehilim 99:4). And this is why it says here "declare," rather than "speak." IT SHOWS US THAT THE INTENTION HERE APPLIES TO TIFERET AND NOT TO MALCHUT. AND RABBI ELAZAR HEREBY OFFERS A PROOF FOR WHAT RABBI CHIYA SAID!

230. Rabbi Yitzchak said that it is written: "And He declared to you His covenant" (Devarim 4:13). ACCORDINGLY, IF THE TERM "DECLARE" IS USED WITH THE COVENANT, THEN IT CAN ALSO BE USED WITH RIGHTEOUSNESS! He said to him, "It is surely so" THAT THE TERM "DECLARE" CAN BE USED WITH THE COVENANT, NAMELY WITH YESOD, BECAUSE TIFERET AND THE COVENANT ARE ONE. NEVERTHELESS, YESOD is a grade that is dominant over the lower grade, which is "speak righteousness," SO HERE WE CAN USE THE TERM "DECLARE" AS WELL. And all this should be well examined. Come and behold: Even though we said that the term "speak" is the lowest of them all, do not conclude from this that it is not a high and important GRADE! The term "speak" includes within it all the other GRADES, and is a high grade. And the proof of this appears in the verse, "For it is not a vain thing (speech)" (Devarim 32:47).

231. Rabbi Elazar was on his way to his father-in-law, accompanied by Rabbi Chiya, Rabbi Yosi, and Rabbi Chizkiyah. Rabbi Elazar said: I see that the awakening from above occurs as a response to awakening from below, because the upper is aroused by the passion and desire of the lower, and depends on it.

24. "Keep not your silence, Elohim"

The establishment leaders who lived during the time of Avraham want to slay him because he has enlightened the people and led them away from the futility of Idol Worshipping. People like Avraham, who dare to initiate positive change and help others in their spiritual awakening, always encounter opposition from forces who seek to propagate chaos and ignorance for their own personal gain.

The Relevance of this Passage

Throughout human history, any major advancement in civilization was first met with opposition, defiance, and scorn from those who would not benefit by the betterment of the human condition. This spiritual principle holds true in our own personal life. As opportunities for spiritual advancement present themselves to us, there will be obstacles and opposition. This passage gives us protection from the forces that attempt to impede our spiritual progress.

232. He opened the discussion with the verse, "Keep not Your silence, Elohim: do not hold Your peace, and be still, El" (Tehilim 83:2). This represents the awakening from below; FROM THE NUKVA, to take control. David responded, "Keep not Your silence, Elohim"; from arousing Your desire to the upper, ZEIR ANPIN, and to cling on to the Right, TO HIS CHESED.

228. רבי אלעזר אמר, הא אתערנא, וידבר, ויגד, ויאמר, בלהו לטעמיהו מתפרשן, וידבר: איהו באתגליא, דרגא לבר, דלא איהו דרגא פנימאה, באינון דרגין עלאין, ודא איהו דובר צדק.

229. ויגד: איהו רמו לדרגא פנימאה עלאה, דשלטאה על דבור, ודא הוא מגיד מישרים, מאן מישרים, דא דרגא עלאה דיעקב שרייא ביה. הדא הוא דכתיב אתה כוננת מישרים, ובגין כך מגיד כתיב, ולא כתיב דובר.

230. אמר רבי יצחק, והא כתיב, ויגד לכם את בריתו. אמרלוהכי הוא ודאי איהו דרגא דשלטא על תתאה, דאיהו דובר צדק. וכלא איהו לאסתכלא הכא. תא חזי, דאף על גב דדבור איהו תתאה, לא תימא, דלא עלאה איהו, אלא ודאי דבור מלויא איהו מכלא, ודרגא עלאה איהו. וסימניך בי לא דבר רק הוא מכם.

231. רבי אלעזר, הוה אזיל לבי חמוי, והוּו עמיה רבי חייא, ורבי יוסי, ורבי חזקיה. אמר רבי אלעזר, הא חמינא דאתערותא דלעילא לאו איהו, אלא בד אתער לתתא, דהא אתערותא דלעילא, בתיאובתא דלתתא תלויא.

232. פתח ואמר, אלקים אל דמי לך אל תחרש ואל תשקוט אל. דא הוא אתערותא דלתתא. בגין לשלטאה. אמר דוד, אלקים אל דמי לך, לאתערא לגבי עלאה, ולא תחברא גבי ומינא.

233. For what reason? Because "For, lo, Your enemies make a tumult.... For they have consulted together with one consent: they make a covenant against You:" (Tehilim 3:6). THE NUKVA IS THE ASPECT OF THE LEFT, WHICH IS THE SECRET OF CHOCHMAH WITHOUT CHASSADIM, AND CHOCHMAH CANNOT SHINE WITHOUT CHASSADIM. THEREFORE ALL THE KLIPOT AND THE ENEMIES OF THE HOLINESS RAISE UP THEIR HEADS. Hence, "Keep not Your silence, Elohim" from awakening toward the upper, ZEIR ANPIN. Because then the right OF ZEIR ANPIN is aroused and attaches Her to itself. WHEN SHE IS ATTACHED TO THE RIGHT--NAMELY WHEN THE CHOCHMAH IN HER IS ENCLOSED BY THE CHASSADIM OF THE RIGHT--then the enemies are defeated. BECAUSE THE ILLUMINATION OF CHOCHMAH DESTROYS ALL THE ENEMIES OF THE HOLINESS. As it written: "Your right hand, Hashem, has become glorious in power: Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

234. So come and behold: When all those kings joined to make war against Avraham, they consulted one another about how to destroy him. But as soon as they took control over Lot, Avraham's nephew, they immediately left. As it is written: "And they took Lot, Avram's brother's son, and his possessions and departed" (Beresheet 14:12). What was the reason? Lot's image was similar to that of Avraham. As a result, they "departed," AS THEY BELIEVED THEY HAD CAPTURED AVRAHAM, which was the purpose of the war.

235. AND HE ASKS: Why DID THEY WANT TO KILL AVRAHAM? AND HE ANSWERS: Because Avraham took people of this world away from idolatry and brought them to worship the Holy One, blessed be He. THIS IS WHY THEY WANTED TO KILL HIM. In addition, it was the Holy One, blessed be He, who incited them TO FIGHT AVRAHAM, so that Avraham would be brought closer to His way of worship and the name of Avraham would become glorified throughout the world.

236. And the secret behind this is that when, Avraham pursued them, then IT IS WRITTEN: "Keep not Your silence, Elohim," AS THE NUKVA WAS AROUSED TOWARD ZEIR ANPIN AND ELEVATED MAYIN NUKVIN (FEMALE WATERS) UP TO HIM TO DRAW CHESED, WHICH IS THE SECRET OF THE RIGHT, until all was attached to Avraham, WHO IS THE SECRET OF CHESED OF ZEIR ANPIN. THIS MEANS THAT HER CHOCHMAH WAS CLOTHED BY CHASSADIM AND HER ILLUMINATION WAS COMPLETED. And when all this was attached to Avraham, then all the kings were defeated before him. As we have previously stated; it is then written: "Your right hand Hashem, has dashed the enemy in pieces."

25. Malki-Tzedek

Avraham, King David, and the other great spiritual giants of history, devoted their lives to easing the pain of the Shechinah, the collective universal soul that protects and assist us in the physical world. The Shechinah, possessing its own consciousness, experiences the collective pain of humanity when negativity and suffering abound in the world. Similarly, our consciousness and intent to ease the pain of the Shechinah serves to ease the pain of all mankind. Spiritual work cannot be ego-based. We must learn to feel the pain of others and dedicate ourselves to ending their suffering, as well as our own.

The Relevance of this Passage

Many spiritual lessons and benefits radiate throughout these verses. We gain awareness of the global purpose of our existence, which is to diminish and remove our intemperate character traits that separate us from the Light of the Creator. A recognition of the impact that our actions have on both on ourselves and on all mankind, is instilled within our consciousness.

233. מַאי טַעמָא, בְּגִין כִּי הִנֵּה אוֹיְבֵיךָ יִהְיִינּוּ וְגו', כִּי נִוְעְצוּ לֵב יַחְדָּיו עָלֶיךָ בְּרִית יִכְרוּתוּ, וּבְגִין כֶּךָ, אֱלֹהִים אֵל דְּמִי לָךְ, לְאַתְעָרָא לְגַבֵּי עֵילָא, דְּהָא בְּדִין אַתְעָרַת יְמִינָא, וְקִטְרַת לָהּ בְּהִדָּה. וְכֹד אַתְקִשְׁרַת בְּיְמִינָא, בְּדִין אַתְפַּר שְׁנְאִין, דְּכַתִּיב, יְמִינְךָ ה' נִאֲדָרִי בְּכַח יְמִינְךָ ה' תִּרְעַץ אוֹיֵב.

234. וְתָא חֲזִי, בְּשַׁעְתָּא דְאַתְחַבְרוּ כָל אֲיִנוּן מַלְכִין, לְאַגְחָא קִרְבָּא עָלֵיהּ דְאַבְרָהָם, אַתְוִיעֵטוּ לְאַעֲבָרָא לִיָּה מִן עֵלְמָא, וּבִינּוּן דְשִׁלְטוּ בְלוּט, בַּר אַחוּדָה דְאַבְרָהָם, מִיַּד אֲזֵלוּ, דְכַתִּיב וַיִּקְחוּ אֶת לוֹט וְאֶת רְכוּשׁוֹ בֶן אָחִי אַבְרָם וַיִּלְכוּ. מ"ט, בְּגִין, דְדִיּוֹקְנִיָּה דְלוֹט הוּוּ דְמִי לְאַבְרָהָם, וּבְגִין כֶּךָ וַיִּלְכוּ, דְכָל הַהוּא קִרְבָּא, בְּגִינִיָּה הוּוּ.

235. מַאי טַעמָא. בְּגִין, דְהוּוּ אַבְרָהָם אַפִּיק בְּנֵי עֵלְמָא מִפּוֹלְחָנָא נּוֹכְרָאָה, וְאַעִיל לֹון, בְּפּוֹלְחָנָא דְקִדְשָׁא בְרִיךְ הוּא. וְתוּ, קִדְשָׁא בְרִיךְ הוּא אַתְעָר לֹון בְּעֵלְמָא, בְּגִין לְגִדְלָא שְׁמָא דְאַבְרָהָם בְּעֵלְמָא וּלְקִרְבָּא לִיָּה לְפּוֹלְחָנִיָּה.

236. וְרָזָא דְמֵלָה, בִּינּוּן דְאַבְרָהָם אַתְעָר לְמִרְדָּף אַבְתְּרִיָּהוּ, בְּדִין אֱלֹקִים אֵל דְּמִי לָךְ, עַד דְאַתְקִשְׁרַת כָּלָא בְאַבְרָהָם, וְכֹד אַתְקִשְׁרַת כָּלָא בְאַבְרָהָם, בְּדִין אַתְפַּרוּ כְּלָהוּ מַלְכִין מְקַמִּיָּה, בְּדָקָא אַמְרִין, דְכַתִּיב יְמִינְךָ ה' תִּרְעַץ אוֹיֵב וְגו'.

237. "And Malki Tzedek king of Shalem brought forth bread and wine..." (Beresheet 14:18). Rabbi Shimon opened the discourse, saying, "In Shalem also is set his tabernacle" (Tehilim 76:3). Come and behold: When the Holy One, blessed be He, WHO IS THE SECRET OF BINAH, decided to create the world, WHICH IS THE SECRET OF ZEIR ANPIN THAT IS CALLED THE 'WORLD,' He produced a flame from the Holy illumination. As wind blew wind, THE FLAME darkened and began to burn. And He took out from within an abyss a particular drop, which He joined with the flame. With them, He created the world, WHICH IS ZEIR ANPIN.

238. HE EXPLAINS THAT the flame rose and was crowned by the Left COLUMN OF BINAH. And the drop, WHICH IS THE CENTRAL COLUMN, rose and was crowned by the Right COLUMN OF BINAH. Then they became intertwined-THE RIGHT AND LEFT repeatedly exchanging places with each other. That which had descended now ascended and that which had ascended then descended.

239. BOTH COLUMNS-THE RIGHT AND THE LEFT OF BINAH-combined and a completed Ruach came forth. THIS REFERS TO ZEIR ANPIN, WHO IS CALLED RUACH AND EMANATE FROM THE UNION OF THE TWO COLUMNS. Two sides emerged as one, AND THE RUACH ITSELF was placed in the middle AS THE ASPECT OF THE CENTRAL COLUMN. HENCE, THE RESULT WAS THREE COLUMNS. And they were crowned by one another-THAT IS, ALL THREE COLUMNS OF ZEIR ANPIN WERE CROWNED BY ONE ANOTHER. Then there was perfection above, IN BINAH, and perfection below, IN ZEIR ANPIN. The grade was established, AND THE GRADE OF THE MOCHIN OF ZEIR ANPIN WAS COMPLETED!

240. The FIRST Hei OF YUD-HEI-VAV-HEI, WHICH IS BINAH, was crowned by the Vav, WHICH IS ZEIR ANPIN. The Vav OF YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, in turn, was crowned by the Hei OF YUD-HEI-VAV-HEI, WHICH IS BINAH. THEN the SECOND Hei OF THE YUD-HEI-VAV-HEI, WHICH IS THE NUKVA OF ZEIR ANPIN TO THE VAV OF YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, rose and became perfectly attached TO HIM, BY RECEIVING FROM HIM THE MOCHIN OF BINAH. Thus, "And Malki Tzedek king of Shalem (lit. 'perfect')"; and indeed he is a perfect king! THUS, IT IS WRITTEN ABOUT THE SECOND HEI, WHICH IS CALLED MALKI-TZEDEK: "AND MALKI TZEDEK, KING OF SHALEM," BECAUSE NOW IT IS ASSUREDLY A PERFECT KING. THIS MEANS a king who rules perfectly. He asks: When is THE NUKVA OF ZEIR ANPIN considered to be a perfect king? AND HE ANSWERS: On Yom Kippur, WHEN MALCHUT RISES UP AND ENCLOTHES BINAH, AND when all faces shine-EVEN THE FACE OF THE NUKVA SHINES LIKE THE FACE OF BINAH!

241. "And Malki Tzedek (lit. 'king of justice')" can also be explained as a reference to the last world, NAMELY THE NUKVA OF ZEIR ANPIN, AND "King of Shalem" to the upper world, WHICH IS BINAH. They adorn one another, MEANING THAT THE LOWER WORLD WAS CROWNED BY THE UPPER WORLD, they are inseparable and the two worlds are as one. And even the lower world is entirely one WITH THE UPPER WORLD. WHY? BECAUSE AT THAT TIME THE NUKVA OF ZEIR ANPIN RISES TO CLOTHE BINAH, EVERY LOWER GRADE THAT RISES TO AN UPPER GRADE BECOMES COMPLETELY LIKE IT. THEREFORE, THESE TWO WORLDS, WHICH ARE THE NUKVA AND BINAH, BECOME AS IF THE SAME. "Brought forth bread and wine" indicates that both are included; BREAD ALLUDES TO THE LIGHT OF CHASSADIM FROM THE RIGHT; WINE ALLUDES TO THE ILLUMINATION OF CHOCHMAH FROM THE LEFT. THEREFORE HE "BROUGHT FORTH BREAD AND WINE" TO INFORM US THAT BOTH OF THESE ILLUMINATIONS EXIST NOW IN MALKI TZEDEK, WHICH IS THE SECRET OF THE NUKVA AS SHE ENCLOTHES BINAH. "And he was the priest of the most high El," who served the world that corresponds to another world. "And he was the priest of the most high El" MEANS THAT THE LOWER WORLD SERVES THE UPPER WORLD WITH CHASSADIM. BECAUSE

237. ומלכי צדק מלך שלם הוציא לחם ויין. רבי שמעון פתח ואמר ויהי בשלם סכו וגו'. תא חזי, בד סליק ברעותא דקדשא ברין הואלמברי עלמא, אפיק חד שלהובא דבוצינא דקרדינותא, ונשף זיקא בזיקא, חשכאת ואוקידת. ואפיק מגו סטרי תהומא, חד טיף, וחבר לון בחד, וברא בהו עלמא.

238. ההוא שלהובא סליק, ואתעטר בשמאלא, והוא טיף סליק ואתעטר בימינא, סלקו חד בחד, אחלפו דוכתי, דא לסטרא דא, ודא לסטרא דא, דנחית סליק, ודסליק נחית.

239. אתקטרו דא בדא, נפיק מבינייהו רוח שלים. בדין אינון תרין סטרין, אתעבידו חד, ואתייהיב בינייהו, ואתעטרו חד בחד. בדין אשתכח שלם לעילא, ושלם לתתא, ודרגא אתקנים.

240. אתעטרת ה"א בוא"ו, וא"ו בה"א, בדין סלקא ה"א, ואתקשרא בקשורא שלים. בדין ומלכי צדק מלך שלם. מלך שלם ודאי, מלך איהו דשליט בשלימו, אימתי איהו מלך שלם, ביומא דכפורי דכל אנפין נהירין.

241. ומלכי צדק. דא עלמא בתרא. מלך שלם, דא עלמא עלאה. דאתעטר חד בחד, בלא פרודא, תרין עלמין בחדא, ואפילו עלמא תתאה, בלא חד מלה איהו. הוציא לחם ויין, דתרין אליון ביה. והוא כהן לאל עליון משמש עלמא לקבל עלמא. והוא כהן, דא ימינא. לאל עליון, עלמא עלאה. ובגין כך, בעי בהנא, לברכא עלמא.

"the priest" is the right, REFERRING TO THE LIGHT OF CHASSADIM IN THE NUKVA, AND "the most high EI" is the upper world, NAMELY BINAH. The priests, therefore, desire to bless the world.

242. Come and behold: This lower world, WHICH IS THE NUKVA, receives blessings when it is attached to the high priest, NAMELY TO THE RIGHT COLUMN OF BINAH THAT IS CALLED "THE HIGH PRIEST." Then, "And blessed him" MEANS THAT AFTER THE NUKVA HAD RECEIVED THE BLESSINGS FROM THE HIGH PRIEST, SHE BLESSED AVRAHAM. AS IT IS WRITTEN: "and he said: Blessed be Avram of the most high EI" (Bereshheet 14:19), as it is surely so! The same applies to the priest below IN THIS WORLD. HE SHOULD tie knots, NAMELY TO MEDITATE AS IS EXPLAINED HERE, so as to bless this place, NAMELY THE NUKVA OF ZEIR ANPIN, so that SHE may be attached to CHASSADIM OF the right SIDE OF BINAH. Thus both worlds, THE NUKVA AND BINAH, are united as one!

243. "Blessed be Avram." The secret behind this is that this blessing contains the meditations that we are to have whenever we say a blessing. "Blessed be Avram" is similar to the words "Blessed are You," which we recite IN EVERY BLESSING; "of the most high EI," WHICH APPEARS HERE, IS SIMILAR TO WHAT WE RECITE IN EVERY BLESSING: "Hashem our Elohim"; "possessor of heaven and earth" IS SIMILAR TO WHAT WE RECITE IN EVERY BLESSING: "the king of the world." So this phrase is the secret of all the blessings. "And he blessed him, AND SAID: BLESSED BE AVRAM", WHICH IS THE DIRECTION OF THE MEDITATION from below upward. "Blessed be the most high EI, WHO HAD DELIVERED THE ENEMIES TO YOUR HANDS" IS THE DIRECTION OF THE MEDITATION from above downward. "And he gave him a tithe of everything" MEANS THAT HE GAVE THE NUKVA A TITHE in order to be attached to that place, where the tie has been made with the world below. THIS IS THE SECRET OF MALCHUT, WHICH FINISHES THE ILLUMINATION OF THE NUKVA, SO AS NOT TO GIVE HOLD TO THE EXTERNALS, AS THE SECRET OF THE TITHE IS THE CONCLUSION OF HER ILLUMINATION.

244. As they were walking, they met Rabbi Yesa and a Jew who was with him. The Jew quoted the verse, "Of David: To you, Hashem, do I lift up my soul" (Tehilim 25:1), AND HE ASKED WHY IS IT WRITTEN "Of David" rather than "A psalm of David" or "To David a psalm?"

245. AND HE ANSWERS: It is written 'Of David' because it was meant for his own grade. And the praise that he recited was for his own sake. "To you Hashem, do I lift up my soul" MEANS "To you, Hashem" upward. "My soul (Nefesh)." Who is meant by "my Nefesh?" David is meant. David is the first grade, as we have stated; NAMELY HE IS MALCHUT, WHICH IS THE FIRST GRADE FROM BELOW UPWARD. "do I lift up" MEANS to elevate, as it is written: "I will lift up my eyes to the hills" (Tehilim 121:1) Because during his entire life, David was always striving to raise his grade TO THAT OF BINAH-to adorn it BY BINAH above and to attach it there in a true and everlasting bond, as it should properly be!

242. תָּא חֲזִי, בְּרַכָּאן נָטִיל הָאֵי עֲלֵמָא תַתָּא, כִּד אֲתַחְבֵּר בְּכַהֲנָא רַבָּא. כְּדִין, וַיְבָרְכֵהוּ, וַיֹּאמֶר בְּרוּךְ אַבְרָם לְאֵל עֲלִיּוֹן. הֵכִי הוּא וְדָאֵי. כְּגֹוּנָא דָא בְּעֵי כַהֲנָא לַתַּתָּא, לְקִשְׁרָא קִשְׁרִין, וְלִבְרַכָּא הָאֵי דּוּכְתָא, בְּגִין דִּיתְקִשֵׁר בְּיַמִּינָא, לְאַתְקִשְׁרָא תְרִין עֲלֵמִין כַּחַד.

243. בְּרוּךְ אַבְרָם. רְזָא דְמַלְכָּה, תְּקוּנָא דְבְּרַכָּאן אִיהוּ. בְּרוּךְ אַבְרָם, כְּמָה דְאִמְרִינָן בְּרוּךְ אַתָּה. לְאֵל עֲלִיּוֹן, ה' אֱלֹקֵינוּ. קוּנָה שְׁמַיִם וְאָרֶץ, מֶלֶךְ הָעוֹלָם. וְהָאֵי קָרָא, רְזָא דְבְּרַכָּאן אִיהוּ. וַיְבָרְכֵהוּ, מִתַּתָּא לְעִילָא. וּבְרוּךְ אֵל עֲלִיּוֹן, מֵעִילָא לַתַּתָּא. וַיִּתֵּן לוֹ מַעֲשֵׂר מִכָּל. לְאַתְדַּבְּקָא בְּאַתְרֵי דְקִשְׁוִרָא אֲתַקִּשֵׁר לַתַּתָּא.

244. עַד דְּהוּוּ אֲזֵלִי, אֶעְרַע בְּהוּ ר' יוֹסָא וְחַד יוּדָאֵי בְּהַדְרִיָּה. וְהוּהוּ אָמַר הֵהוּא יוּדָאֵי, לְדוֹד אֱלִיךְ ה' נַפְשִׁי אֶשָּׂא. לְדוֹד, וְכִי אֲמַאֵי לֹא כְּתִיב, מִזְמוֹר לְדוֹד, אוֹ לְדוֹד מִזְמוֹר.

245. אֵלָא, בְּגִין דְּרִגְיָה קְאָמַר לְדוֹד, תּוֹשְׁבַתָּא דְאָמַר בְּגִינִיָּה. אֱלִיךְ ה' נַפְשִׁי אֶשָּׂא. אֱלִיךְ ה', לְעִילָא. נַפְשִׁי: מֵאֵן נַפְשִׁי. דָּא דוֹד, דְּרִגָּא קְדַמָּא דְקְאָמְרִין. אֶשָּׂא: אֶסְלַק. כִּד "א אֶשָּׂא עֵינֵי אֵל הַהָרִים. בְּגִין, דְּכָל יוֹמוֹי דְּדוֹד, הוּוה מִשְׁתַּדֵּל לְסַלְקָא דְּרִגְיָה, לְאַתְעֵטְרָא לְעִילָא, וְלְאַתְקִשְׁרָא תַמָּן בְּקִשְׁוִרָא שְׁלִים, כְּדַקָּא יְאוּת.

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246. Similarly, "Of David, bless Hashem, my soul (Nefesh)" (Tehilim 103:1) was also said for the sake of his own grade. And what did he say? "Bless Hashem, my soul (Nefesh)." In this case, the particle Et before "Hashem" MEANS to be attached with bonds to the upper GRADE-BINAH. And what is meant by "and all that is within me?" It refers to the other beasts of the fields, NAMELY THE SFIROT OF THE NUKVA, that are called "all that is within me (lit. 'entrails')." As it is written: "and my bowels yearned for him" (Shir Hashirim 5:5) Another explanation of the words "bless ...my soul" is that he said it for the sake of his own grade. "Hashem" is the full perfection of everything-the inclusion of everything. THIS MEANS THAT ET IS THE SECRET OF MALCHUT; HASHEM (YUD-HEI-VAV-HEI) IS THE SECRET OF ZEIR ANPIN. SO ET HASHEM ALLUDES TO THE COMPLETE UNISON OF ZEIR ANPIN WITH HIS NUKVA.

247. Rabbi Elazar said to Rabbi Yesa: I see that you have come in company with the Shechinah. HE SAID THIS BECAUSE HE SAW THAT THE SHECHINAH RESTED UPON THE JEW. He said to him: Most certainly! I walked with him for three parasangs, and he has told me many goodly matters. And I have hired him to serve me for this day, and did not realize that he is such a shining light as I see now!"

248. Rabbi Elazar asked the Jew, "What is your name?" He answered, "Yoezer." Rabbi Elazar said: Let us sit together, AS OUR NAMES ARE SIMILAR. They sat beside a rock in that field. The Jew opened the discussion, by quoting, "I, even I, am he that blots out your transgressions for my own sake, and will not remember your sins" (Yeshayah 43:25). HE ASKED HIM, "What is the reason for saying 'I...I' twice?"

249. AND HE REPLIED THAT the first "I" was said at Mount Sinai and the second was said during the creation of the world. Thus, at Mount Sinai it is written: "I am Hashem your Elohim" (Shemot 20:2); and at the creation, it is written: "I have made the earth and created man upon it" (Yeshayah 45:12). This shows that there is no separation between above, BINAH, and below, MALCHUT.

250. HE ASKS: Why does it say "blots out" rather than "removes your transgressions?" AND HE REPLIES: So that they shall never appear again in the world. "For My own sake"--to reveal the compassion that emerges from Me. As it is written: "For Hashem your Elohim is a merciful El" (Devarim 4:31).

251. Come and behold: Another explanation of the words "blots out your transgressions for My own sake," is that the wicked of the world cause damage. For when their sins rise, mercy and the Supernal Light are lost and blessings cannot descend to this world. So this grade, NAMELY THE NUKVA WHICH IS NAMED "I," does not receive any blessings from above to pass on to the lower beings. THEREFORE, THIS IS CONSIDERED BY HER A DAMAGE, and so She says, "for my own sake," so that blessings will not be withheld from me, to be given to all.

246. כְּגוֹנוֹא דָא, לְדוֹד בְּרַכִּי נַפְשִׁי אֶת ה', בְּגִין דְּרַגְיָה קְאָמֵר, וּמְאִי אָמֵר, בְּרַכִּי נַפְשִׁי אֶת ה'. אֶת: לְאַתְקַשְׂרָא בְּקַשׁוּרָא לְעִילָא. וְכֹל קְרִבִּי, מֵאֵן קְרִבִּי. אֵלִין שָׂאֵר חֵיוֹן בְּרָא, דְּאֶקְרוּן קְרִבִּים, כְּדָא וּמְעִי הָמוּ עָלָיו דְּבַר אַחַר, בְּרַכִּי נַפְשִׁי, בְּגִינִיהָ קְאָמֵר. אֶת ה', דָּא שְׁלִימוּ דְכֻלָּא, אֶת ה' כְּלָלָא דְכֻלָּא.

247. אֲמַרְלוּרְבִי אֲלַעְזָר לְרַבִּי יוֹסָא, חֲמִינָא לָךְ, דְּהָא עִם שְׂכִינְתָא קְאֵתִית וְאַתְחַבְרַת. אֲמַרְלוּ, הֲכִי הוּא וְדָאִי, וְתַלְתַּת פְּרָסֵי הוּא דְאִזְלִנָא בְּהַדְיָה, וְאָמֵר לִי כְּמָה מִיִּלִּי מְעֻלְיִיתָא, וְאָנָא אֲגִירְנָא לִיהָ לְיוֹמָא דָא, וְלֹא יִדְעָנָא דְאִיהוּ בּוֹצִינָא דְנִהִיר כְּדַחְמִינָא הַשְׁתָּא.

248. אֲמַרְלוּרְבִי אֲלַעְזָר, לְהָהוּא יוֹדָאִי, מַה שְׂמַךְ, אֲמַרְלוּיּוֹעֶזֶר. אֲמַרְלוּיּוֹעֶזֶר וְאֲלַעְזָר, יְתִיבֵן כְּחַדָּא. יְתַבּוּ גְבִי חַד טְנָרָא בְּהָהוּא חֻקְלָא. פְּתַח הָהוּא יוֹדָאִי וְאָמֵר, אֲנֹכִי אֲנֹכִי הוּא מוֹחָה פְּשְׁעֵיךָ לְמַעְנֵי וְחַטָּאתֵיךָ לֹא אֲזַכּוֹר, מְאִי טַעְמָא, תְּרִי זְמוּנִי, אֲנֹכִי אֲנֹכִי.

249. אֵלָא, חַד בְּסִינַי. וְחַד בְּשַׁעֲתָא דְבְּרָא עֲלָמָא. דְּכִתְיִב, אֲנֹכִי ה' אֱלֹקֶיךָ, דָּא הוּא בְּסִינַי. וְחַד בְּדְּבַר בְּרָא עֲלָמָא, דְּכִתְיִב, אֲנֹכִי עָשִׂיתִי אֶרֶץ וְאָדָם עֲלֶיהָ בְּרָאתִי. הוּא בְּגִין לְאַחְזָאָה, דְּלֹא הוּי פְּרוּדָא בִּין עִילָא וְתַתָּא.

250. מוֹחָה פְּשְׁעֵיךָ. מְעַבִּיר פְּשְׁעֵיךָ לֹא כְּתִיב, אֵלָא מוֹחָה, בְּגִין דְּלֹא יְתַחְזוּן לְעֲלָמִין. לְמַעְנֵי. מְאִי לְמַעְנֵי, בְּגִין אֵינּוֹן רַחְמִין דְּתַלְיִין בִּי. דְּכִתְיִב בִּי אֵל רַחוּם ה' אֱלֹקֶיךָ וְגו'.

251. דְּבַר אַחַר, מוֹחָה פְּשְׁעֵיךָ לְמַעְנֵי. תָּא חֲזִי, חֲזִיבִי עֲלָמָא עַבְדִּין פְּגִימוּתָא לְעִילָא, דְּכַד אֵינּוֹן חוּבִין סְלָקִין, רַחְמִין, וְנִהִירוּ עֲלָאָה, וְיַנְיְקוּ דְּבִרְכָאֵן, לֹא נַחִית לְתַתָּא, וְהָאִי דְּרָגָא לֹא נָטוּל בְּרִכָּאֵן דְּלְעִילָא, לְיַנְקָא לְתַתָּא. וּבְגִין כְּרַלְמַעְנֵי, בְּגִין דְּלֹא יְתַמְנְעוּן בְּרִכָּאֵן לְיַנְקָא לְכֻלָּא.

252. The same applies to the verse, "See now that I, even I, am He..." (Devarim 32:39), IN WHICH THE FIRST "I" APPLIES TO BINAH AND THE SECOND "I" TO MALCHUT. THIS IS to show that no separation exists between BINAH above and MALCHUT below, as we have already explained.

253. Come and behold: Similarly, when there are righteous people in the world, blessings are sent down to all the worlds. As soon as Avraham arrived, the blessings were sent to the world. As it is written: "and I will bless you, and you shall be a blessing" (Bereshheet 12:2). HE ASKS: What is the meaning of, "And you shall be a blessing"? AND HE ANSWERS that because of his merit, blessings shall be abundant on high, IN THE UPPER WORLDS, and down below, IN THE LOWER WORLDS. As it is written: "And in you shall all the families of the earth be blessed," REFERRING TO THE LOWER BEINGS, and "I will bless them that bless you" REFERRING TO THE UPPER WORLDS. WHEN THEY CONVEY THE BLESSINGS DOWNWARD, THEY ARE BLESSED FIRST, AS IS KNOWN. THIS IS THE SECRET OF "I WILL BLESS THEM THAT BLESS YOU!"

254. Yitzchak arrived and informed everyone that there is judgment and there is a Judge above to punish the wicked. And he awakened judgment on the world, so that all would be in awe of the Holy One, blessed He. Ya'akov arrived, brought mercy on the world, and perfected the Faith in the world as proper. AVRAHAM DREW CHESED, WHICH IS THE SECRET OF THE RIGHT COLUMN OF THE FAITH, WHICH IS THE SECRET OF THE NUKVA. AND YITZCHAK DREW FOR HER THE JUDGMENT AND THE SFIRAH OF GVURAH, WHICH IS THE SECRET OF HER LEFT COLUMN. YA'AKOV COMPLETED HER BY DRAWING DOWN MERCY, WHICH IS THE SECRET OF THE CENTRAL COLUMN.

255. Thus, of the days of Avraham, it is written: "And Malki Tzedek king of Shalem," since the Throne, THE NUKVA, was crowned in its own place, IN BINAH. Then THE NUKVA, the "king of Shalem" (a perfect king), was completely flawless. THE NUKVA "brought forth bread and wine" to nourish all of the worlds as ought to be. The words "brought forth bread and wine" SHOW THAT the blessings were not withheld from any of the worlds. The words "brought forth" are similar to the phrase "Let the Earth bring forth," (Bereshheet 1:24) WHICH REFERS TO THE NUKVA, WHICH BROUGHT nourishment and blessings from the highest levels to all the worlds!

256. "And he was the priest of the most high El" (Bereshheet 14:68) MEANS THAT everything has reached full supernal perfection, as it ought to. THAT REFERS TO THE PERFECTION OF BINAH, WHICH IS CALLED "THE MOST HIGH EL." This teaches us that just as the sinners bring damage upon the world and prevent blessings FROM REACHING IT, so the righteous bring blessings to the world, and for their sake, all the people of the world are blessed as well.

252. בְּגוֹוֹנָא דָא, רָאוּ עֵתָה כִּי אָנִי אֲנִי הוּא, לְאַחֲזָא דְלָא הוּי פְּרוּדָא, בֵּין עֵילָא וְתַתָּא. כְּמָה דְאִתְמַר.

253. תָּא חֲזִי, בְּגוֹוֹנָא דָא, כְּדִ אֲשִׁתְּכֹחוּ זְכָאִין בְּעֵלְמָא, אֲתַעְרוּ בְּרַכָּאן לְעֵלְמִין כְּלָהוּ. בֵּינָן דְאִתָּא אֲבֵרְהֵם, אֲתַעֵר בְּרַכָּאן לְעֵלְמָא. דְכִתִּיב וְאֲבֵרְכֵךְ. וְהִיָּה בְּרַכָּה, מְאִי וְהִיָּה בְּרַכָּה. רְמִזֵּי דִישְׁתְּכֹחוּן בְּגִינִיָּה בְּרַכָּאן, לְעֵילָא וְתַתָּא. דְכִתִּיב וְנִבְרַכְכוּ בְּךָ וְגו' וְכִתִּיב וְאֲבֵרְכֶה מְבֵרְכֶיךָ.

254. אַתָּא יִצְחָק, אוֹרְעֵ לְכֻלָּא, דְאִיתֵי דִין וְאִיתֵי דִינָא לְעֵילָא, לְאַתְפָּרְעָא מְרִשִׁיעִיָּא, וְאִיהוּ אֲתַעֵר דִּינָא בְּעֵלְמָא, בְּגִין דִּידְחֻלּוֹן לִיָּה לְקִדְשָׁא בְּרִיךְ הוּא, כֹּל בְּנֵי עֵלְמָא. אַתָּא יַעֲקֹב, וְאֲתַעֵר רַחֲמֵי בְּעֵלְמָא, וְאֲשֵׁלִים מְהִימְנוּתָא בְּעֵלְמָא, כְּדָקָא חֲזִי.

255. בְּיוֹמֵי דְאֲבֵרְהֵם מֵה כְּתִיב, וּמִלְכֵי צֶדֶק מֶלֶךְ שָׁלֵם, דְאֲתַעֲטֵרַת פְּרִסְיָא בְּרוּכְתִיָּה, וּכְדִין אֲשִׁתְּכֹחַ מֶלֶךְ שָׁלֵם, בְּלֹא פְגִימוּ כְּלָל. הוּצִיא לָחֶם וַיִּין דְאִפִּיק מְזוּנִין לְעֵלְמִין, כְּלָהוּ כְּדָקָא חֲזִי. הוּצִיא לָחֶם וַיִּין, דְלֹא אֲתַמְנְעוּ בְּרַכָּאן מִכְּלָהוּ עֵלְמִין, הוּצִיא: כְּד"א תּוּצֵא הָאָרֶץ, מִדְּרָגִין דְלְעֵילָא אִפִּיק מְזוּנִין וּבְרַכָּאן לְעֵלְמִין כְּלָהוּ.

256. וְהוּא כְּהֵן לְאֵל עֵלְיוֹן. דְאֲשִׁתְּכֹחַ כְּלָא, בְּשִׁלְיָמוּ עֵלְאָה, כְּדָקָא חֲזִי. לְאַתְחֲזָא כְּמָה דְחִיבֵיָּא עֲבָדֵי פְגִימוּ בְּעֵלְמָא, וּמְנַעֵי בְּרַכָּאן. הִכִּי נִמְי, בְּגִין זְכָאִין אֲתִיִּין בְּרַכָּאן לְעֵלְמָא, וּבְגִינִיָּהוּ אֲתַבְּרַכָּאן כֹּל בְּנֵי עֵלְמָא.

257. What is the meaning of "And he gave him a tithe of all" (Bereshheet 14:20), IT MEANS THAT MALKI TZEDEK GAVE HIM those blessings that issue from "all," WHICH IS YESOD. THIS MEANS THAT MALKI TZEDEK, WHO IS THE NUKVA, RECEIVED THE TITHE, WHICH IS THE SECRET OF THE BLESSINGS, FROM YESOD, AND PASSED THEM ON TO AVRAHAM. WHY FROM THE YESOD? Because this is the place from which all blessings that reach the world originate. Another explanation of the words "And he gave him a tithe of all" is that it was the Holy One, blessed be He, who gave Avraham the tithe. And what is the tithe? It is a grade, where all the gates of faith and the blessings of the world are established, it is one out of ten, and ten out of a hundred, NAMELY MALCHUT, WHICH DURING HER IMATURE STATE, HAS NO OTHER SFIRAH BUT KETER. AND THIS SFIRAH IS BUT ONE OUT OF THE TEN SFIROT OF ZEIR ANPIN. BUT DURING HER STAGE OF MATURITY, MALCHUT HAS TEN COMPLETE SFIROT, AND THEN SHE IS "TEN OUT OF A HUNDRED" SFIROT OF ZEIR ANPIN. AND THE HOLY ONE, BLESSED BE HE, GAVE THIS GRADE TO AVRAHAM. From this point on, Avraham's existence became firmly established from above, WHICH MEANS THAT HE MERITED FULL CONCEPTION FOREVER!" Rabbi Elazar said to him, "You have spoken well!"

258. Rabbi Elazar asked him, "What is your job?" He responded, "I teach children, back home. But when Rabbi Yosi of the village Chanin came to town, all the children were taken from me and passed on to him. NEVERTHELESS, the people of my town paid my salary, as they had when the children were with me. But I searched my soul and found it improper to benefit from doing nothing. So I offered my services to this wise man, NAMELY RABBI YESA." Rabbi Elazar said: Here, the blessings of my father-REFERRING TO RABBI SHIMON BAR YOCHAI-are required.

259. They went before Rabbi Shimon, and THE JEW would sit and study all day long before Rabbi Shimon. One day, as they were studying the laws concerning the washing of the hands, RABBI SHIMON said: Whoever does not wash his hands properly is punished from above and also below IN THIS WORLD. And what is his punishment below? He brings poverty upon himself. And just as he who washes his hands improperly is punished, so he who washes his hands properly is rewarded ABOVE AND BELOW, bringing the blessings of above on himself. Because the blessings OF ABOVE rest properly on his hands, he is blessed BELOW with wealth.

260. At a later time, Rabbi Shimon woke up in time to see the Jew washing his hands with a great quantity of water. Rabbi Shimon said: "Fill his hands with your blessings." And so it was from that day onward, because the Jew became rich and found a treasure, he studied Torah and gave food and nourishment to the poor every day, and was happy and kind to them. As a result, in reference to him, Rabbi Shimon quoted the verse, "And you shall rejoice in Hashem and shall glory in the Holy One of Yisrael" (Yeshayah 41:16).

257. ויתן לו מעשר מכל. מאי מעשר מכל, מאינן ברכאן, דנפקי מכל. בגין דאיהו אתר, דכל ברכאן דנחתי לעלמא, מתמן נפקי. דבר אחר, ויתן לו מעשר מכל. קדשא בריך הוא יהב ליה מעשרא. ומאן איהו, דא דרגא, דכל פתחין דמהימנותא, וברכאן דעלמא, ביה קיימי. ואיהו מעשר, ואיהו חר מעשרה, ואיהו עשרה ממאה. מכאן ולהלאה עאל אברהם, בקיומא דלעילא, בדקא חזי. אמר ליה רבי אלעזר שפיר קא אמרת.

258. אמרלור' אלעזר, מאי עבידתך. אמרלוקרינא דרדקי באתרי, השתא אתא ר' יוסי דכפר חנין למתא, וסליקו לון מגבאי, ואותבו לון לגביה. והו זיהבין לי כל בני מתא אגרא, כההוא זמנא דדרדקי הו גבאי. ואסתפלנא בנפשאי, דלא אתחזי לי לאתהני מנייהו למגנא, ואגירנא גרמאי בהדי דהאי חבים. אמר רבי אלעזר, ברכאן דאבא אצטריכו הכא.

259. קמו. אתו קמיה דרבי שמעון, והוה יתיב ולעי כל יומא קמיה דרבי שמעון. ויומא חד, הוה עסיק בגטילת ידים קמיה, אמר, כל מאן דלא נטיל ידוי בדקא יאות, אף על גבדאתענש לעילא, אתעניש לתתא. ומאי עונשיה לתתא, דגרים ליה לגרמיה מסכנותא. כמה דעונשיה, כך הכי הוא זכי, מאן דנטיל ידוי בדקא יאות. דגרים לגרמיה ברכאן דלעילא, דשראן ברכאן על ידוי בדקא יאות, ואתברך בעותרא.

260. לבתר אקדים רבי שמעון, חמא ליה, דאנטל ידוי במיא, ונטיל לון, בשיעורא סגויא דמיון. אמר רבי שמעון מלא ידיו מברכותיך. וכך הוה, מההוא יומא ולהלאה, אתעתר, ואשכח סימא, והוה לעי באורייתא, ויהיב מזונא למסכני כל יומא, והוה חדי עמהון ומסבר לון אנפין נהירין. קרא עליה רבי שמעון, ואתה תגיל בה' בקדוש וגו'.

26. "After these things"

In the material world, the Light of the Creator can only manifest through a physical medium or instrument, which Kabbalah refers to as a Vessel.

Just as sunlight requires physical matter to reveal its radiance, spiritual Light requires a Vessel in order to express itself. Though many spiritual traditions teach renunciation of material existence, Kabbalah takes a very different view. Rather than meditating on a mountaintop above the fray and fracas of our daily existence, we must embrace the chaos of life, using it as an opportunity, as a vessel to reveal Light. Spiritual Light ignites in that momentary flash-point of character transformation.

The Relevance of this Passage

Acknowledging and rooting out the negative, dark side of our nature when confronting chaos and conflict, give us the opportunity to effect character change. Moreover, we must initiate the physical actions necessary to transform ourselves, change our world, and reveal the spiritual Light of the Creator. Accordingly, this portion strengthens us so that we successfully confront and transform life's challenges.

261. "After these things, the word of Hashem came to Avram..." (Bereshet 15:1). Rabbi Yehuda opened the discourse by quoting, "I am my beloved's, and his desire is toward me" (Shir Hashirim 7:11). As has been explained, this means that awakening below results in awakening above. There can be no awakening from above until there is awakening from below. In addition, blessings from above rest in a place of substance, not in an empty space.

261. אַחַר הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר ה' אֶל אַבְרָם וְגו'. ר' יְהוּדָה פָּתַח אָנִי לְדוֹדֵי וְעָלֵי תְּשׁוּקָתוֹ. הָאֵל אֹקְמוּהוּ, אֲבָל בְּאַתְעָרוֹתָא דְלִתְתָא, אֲשֶׁתְּכַח אַתְעָרוֹתָא לְעִילָא, דְהָא לֹא אַתְעָר לְעִילָא, עַד דְאַתְעָר לְתַתָּא. וּבְרַכָּאן דְלְעִילָא לֹא מִשְׁתַּכְּחֵי, אֲלֵא בְּמָה דְאִית בֵּיה מִמְשָׂא, וְלֹא אִיהוּ רִיקְנִיָּא.

262. How do we know this? We know this from the wife of Ovadyahu, to whom Elisha said: "Tell me, what have you in the house" (II Melachim 4:2). He asked this because blessings from above do not rest on an empty table, AS WILL BE EXPLAINED ABOUT THE SHEW-BREAD, nor in an empty place, AS IS TOLD OF THE WIFE OF OVADYAHU. "And she said: 'Your handmaid has nothing in the house but a pot of oil'" (Ibid.). AND HE ASKS: What is a pot? AND HE SAYS: There is only enough oil IN THE POT to smear the little finger.

262. מְנַלְן. מֵאִשְׁת עוֹבְדֵיהוּ, דְאָמַר לָהּ אֱלִישָׁע הַגִּידֵי לִי מָה יֵשׁ לָךְ בְּבֵית, דְהָא בְרַכָּאן דְלְעִילָא, לֹא שְׂרִינֵן עַל פְּתוּרָא רִיקְנִיָּא, וְלֹא בְּאַתְר רִיקְנִיָּא. מָה כְּתִיב, וְתֹאמַר אֵין לְשִׁמְחָתְךָ כָּל בְּבֵית כִּי אִם אֶסוּךְ שֶׁמֶן. מֵאִי אֶסוּךְ. אֲלֵא אִמְרִלוּ, שִׁיעוּרָא דְהָאִי מִשְׁחָא, לֹא אִיהוּ, אֲלֵא כְּדֵי מְשִׁיחַת אֶצְבָּעָא זַעִירָא.

263. ELISHA said: You have relieved me. Because I did not know how the blessings of above would rest in an empty place. But now that you have some oil, this is the place where the blessings shall rest. How do we know this? Because it is written: "It is like the precious ointment..." (Tehilim 133:2). And how does the verse end? With the words, "for there Hashem has commanded the blessing, even life for evermore" (Ibid.). SO in this place, NAMELY IN THE OIL, there are blessings.

263. אָמַר לָהּ, נַחֲמַתְנִי. דְהָא לֹא יָדַעְנָא, הֵיִאךְ יִשְׂרוּן בְרַכָּאן דְלְעִילָא, בְּדוּכְתָא רִיקְנִיָּא, אֲבָל הִשְׁתָּא דְאִית לָךְ שֶׁמֶן, דָּא הוּא אַתְר, לְאַשְׁתַּכְּחָא בֵּיה בְרַכָּאן. מְנַלְן דְכְּתִיב כְּשֶׁמֶן הַטּוֹב וְגו'. וְסִימָיָה מָה כְּתִיב, כִּי שֵׁם צִוָּה ה' אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם. וּבְאַתְרָא דָּא שְׂרָאן בְרַכָּאן.

264. You might think that because in the words, "like the dew of Chermom descending upon the mountains of Tzion" (Ibid.), FOLLOWED BY THE WORDS "FOR THERE HASHEM HAS COMMANDED THE BLESSINGS," dew is mentioned rather than oil. DEW IS THEN THE PLACE FOR THE BLESSING AND NOT OIL. BUT, HE REPLIES: It is oil and it is dew, MEANING THAT THEY ARE THE SAME. BECAUSE this dew is what the Holy One, blessed be He, drew out of the supernal oil, which comes out of the right side.

264. וְאִי תִימָא כְּטַל חֶרְמוֹן שְׂוֹרֵד עַל הַרְרֵי צִיּוֹן, וְלֹא כְּתִיב שֶׁמֶן אֲלֵא טַל. אֲלֵא, אִיהוּ שֶׁמֶן, וְאִיהוּ טַל. הֵוּא טַל, אִיהוּ, דְאִטִּיל קְדָשָׁא בְּרִיךְ הוּא מִמְשָׁחָא עֲלָאָה. דְהֵוּא שֶׁמֶן נִפְק לְסַטְרָא דִימִינָא.

265. These are two things-wine and oil-and they flow to two sides. Wine flows to the left and oil to the right. And from the right side all blessings come forth and descend to this world, and from there, the holy kingdom, WHICH REFERS TO THE KINGS OF YISRAEL, is anointed. Because oil is first prepared below, MEANING THAT SHE HAD THE POT OF OIL, WHICH IS THE SECRET OF THE AWAKENING FROM BELOW, then the oil was available from above, referring to the flowing of the blessings FROM ABOVE, WHICH IS THE SECRET OF THE AWAKENING FROM ABOVE, AS IT IS WRITTEN: "UPON HER SONS, WHO BROUGHT THE VESSELS TO HER; AND SHE Poured OUT" (II MELACHIM 4:5).

265. תְּרִין אִינּוֹן: יַיִן וְשֶׁמֶן. וְאִזְלוּ לְתֵרִין סַטְרִין, יַיִן לְסַטְר שְׁמָאֵלָא, שֶׁמֶן, לְסַטְר יַמִּינָא. וּמִסַּטְרָא דִימִינָא, נִפְקֵי בְרַכָּאן לְעֲלָמָא, וּמִתְמֵן אַתְמַשְׁח מַלְכוּתָא קְדִישָׁא. וּבְגִין דְשֶׁמֶן הוּא אַתְתַּקֵּן לְתַתָּא בְּקַדְמִיתָא, שֶׁמֶן אִזְדְּמֵן לְעִילָא, אֲרִיקוּ דְבְּרַכָּאן.

266. Come and behold: From the awakening of this oil above, it was poured on David and Solomon, so that their sons would be blessed. How do we know this? It is in the verse, "And the oil stopped (lit. 'stood')" (II Melachim 4:6). THIS IS ANALOGOUS TO WHAT IS written elsewhere, "a root of Yishai, that stands for a banner of the people..." (Yeshayah 11:10). BECAUSE THIS VERSE ALLUDES TO DAVID, SOLOMON, AND THEIR DESCENDANTS, WHO ARE FROM THE ROOT OF YISHAI, THEN HERE AS WELL THE VERSE ALLUDES TO DAVID, SOLOMON, AND THEIR DESCENDANTS.

267. Come and behold: Just as the table of the shew-bread, from where all the blessings and replenishment of the world come, should not remain empty even for a moment, so that the blessings may not be removed from there, one should never recite blessings over an empty table. The blessings from above will not rest upon an empty table.

268. Come and behold, it is then written: "I am my beloved's, and his desire is towards me." First, "I am my beloved's," and then, "his desire is towards me." "I am my beloved's" to prepare a place for him at first BY THE AWAKENING FROM BELOW, and afterwards "his desire is towards me."

269. Another explanation for "I am my beloved's" is based on the understanding that the Shechinah does not reside among the wicked. As soon as a person desires to purify himself and come close to the Holy One, blessed be He, only then does the Shechinah rest upon him. Therefore it is written: "I am my beloved's" first, and then, "his desire is towards me." Because when a person comes to be purified, he is purified.

270. Come and behold: "After these things," after Avraham pursued the kings, and the Holy One, blessed be He, killed them off, Avraham was wondering if perhaps "I have lost all the reward from bringing people to repent and return to the Holy One, blessed be He, and holding on to them to draw them nearer to Him--since now people were killed by me!" Immediately, the Holy One, blessed be He, said to him: "Fear not, Avram, I am your shield, your reward shall be exceedingly great." You are receiving a reward for them, BECAUSE THEY WERE KILLED, because none of them shall ever be able to improve their behavior.

266. תָּא חֲזִי, מֵאֲתַעְרוּתָא דְהָאֵי שְׁמֵן דְלַעִילָא, קָאֵי לְאַרְקָא עַל דְּיֹד וּשְׁלֵמָה, לְאַתְבָּרְכָא בְנוֹי מִנִּי, לְדַכְתִּיב, וַיַּעֲמֵד הַשֶּׁמֶן. כְּתִיב הִכָּא וַיַּעֲמֵד. וּכְתִיב הֵתָם שָׂרֵשׁ יִשָּׂי, אֲשֶׁר עִמַּד לְנֵס עַמּוּם.

267. תָּא חֲזִי, מִשְׁלַחַן דְּלַחֵם הַפְּנִים, דְּבִרְכָאן נַפְקִין מִתַּמָּן, וּמְזוּנָא לְעֵלְמָא, לֹא בְעֵי לְאַשְׁתַּבַּחָא רִיקְנָא, אֲפִילוּ רִגְעָא חֲדָא, בְּגִין דְּלֹא יִסְתַּלְקוּן בִּרְכָאן מִתַּמָּן, אוֹף הִכִּי לֹא מְבִרְכִין עַל שְׁלַחַן רִיקְנָא, דְּהָא בִּרְכָאן דְלַעִילָא, לֹא שְׂרִינָן עַל שְׁלַחַן רִיקְנָא.

268. תָּא חֲזִי, מַה כְּתִיב אֲנִי לְדוֹדֵי וְעָלֵי תְשׁוּקָתוֹ. אֲנִי לְדוֹדֵי בְקִדְמִיתָא, וּלְבַתֵּר וְעָלֵי תְשׁוּקָתוֹ. אֲנִי לְדוֹדֵי, לְאַתְקַנָּא לִיָּה דְּוֹכְתָא בְקִדְמִיתָא, וּלְבַתֵּר, וְעָלֵי תְשׁוּקָתוֹ.

269. דְּבַר אַחְרָאֵי לְדוֹדֵי. דְּהָא תְנִינָן שְׂכִינְתָא לֹא אֲשְׁתַּבַּחַת עִמְהוֹן דְּחַיִּיבֵינָא, בֵּין דְּאֲתִי בַר נֶשׁ לְאַתְדַּבְּרָא, וְלִמְקַרְבֵּי גַבֵּי דְקִדְשָׁא בְרִיךְ הוּא, בְּדִין שְׂכִינְתָא שְׂרִיָּא עָלֵיהּ. הֵה"ד אֲנִי לְדוֹדֵי בְקִדְמִיתָא, וְעָלֵי תְשׁוּקָתוֹ לְבַתֵּר. אֲתִי בַר נֶשׁ לְאַתְדַּבְּרָא, מְדַבְּאִין לִיָּה.

270. תָּא חֲזִי, אַחַר הַדְּבָרִים הָאֵלֶּה, דְּרִדַּף אַבְרָהָם בְּתַר אֱלִינֵן מַלְכִין, וְקִטִּיל לֹון קִדְשָׁא בְרִיךְ הוּא, הוּוּה אַבְרָהָם תּוֹהָא, אָמַר דִּילְמָא ח"ו, גְּרַעְנָא הוּוּא אַגְרָא, דְּהוּוּינָא אַהֲדַר בְּנֵי נֶשָׁא לְגַבֵּי קִדְשָׁא בְרִיךְ הוּא, וְאַחֲדִינָא בְּהוּ, לְקִרְבָּא לֹון לְגַבֵּיהּ, וְהִשְׁתָּא אַתְקִטְלוּ בְּנֵי נֶשָׁא עַל יְדֵי. מִיַּד אֲמַרְלוּקִדְשָׁא בְרִיךְ הוּא, אַל תִּירָא אַבְרָם אֲנִכִּי מִגֵּן לָךְ שְׂכָרְךָ הִרְבָּה וְגו'. אַגְרָא קְבִילַת עָלֵיהּ, דְּהָא כְּלָהוּ לֹא יִזְכוּן לְעֵלְמִין.

27. "Hashem came to Avram in a vision"

The Zohar presents four complex ideas. The first concerns the mysteries of circumcision. Before we can begin to understand any ritual performed in our physical world, we must acquire some understanding of the structure of the Upper Worlds which are the foundation of our physical existence. The Zohar refers to ten dimensions that compose all creation. These dimensions are known as the Ten Sfirot, or Ten Emanations. The Sfirah of Yesod is a reservoir to which all the upper Sfirot pour their various energies. Yesod gathers all these elements, blends them, and transfers this great Light to the Sfirah of Malchut, which is our physical universe. Residing just above Malchut in the structure of the Ten Sfirot, Yesod acts as the portal through which the awesome forces of Light enter our realm. As the building blocks of all creation, the Ten Sfirot reflect themselves in our world. Thus, we have ten fingers, ten toes, and our numerical system functions on base ten. The Sfirah of Yesod correlates to the sexual organ, in which the greatest expression of Light manifests. This great Light is responsible for the miracle of procreation and the pleasure derived from it. The negative forces in our midst attach themselves to any gateway through which the greatest Light can shine. For this reason, these negative entities are found in the upper world realm of Yesod; in our physical realm, negative forces manifest in the human sexual organ. The purpose of the

covenant of circumcision is to remove this negative influence from our lives as well as from the worlds above. Circumcision, performed properly with Kabbalistic mediation, removes all negativity from both the child and the world. The act of circumcision brings enormous spiritual benefits to the child, including boosting his immune system. Though small in size, the foreskin contains powerful negative forces, as if it were a nuclear warhead at the tip of a ballistic missile.

The Relevance of this Passage

These specific Aramaic texts emanate spiritual influences that help cleanse and purify the realm of Yesod within us, including any negative sexual thoughts, desires or actions. It is these blockages that can prevent us from receiving our full portion of the Light.

271. "The word of Hashem came to Avram in a vision, saying..." HE ASKS: What is meant by a vision? AND HE ANSWERS: This is the mirror, which is the grade in which all images appear. Rabbi Shimon said: Come and behold, before Avraham was circumcised, only one grade spoke to him. And which one was that? It was the 'vision,' NAMELY THE NUKVA. As it is written: "...seeing the vision of Shadai" (Bemidbar 24:16).

271. הָיָה דְבַר ה' אֶל אַבְרָם בַּמַּחְזָה לֵאמֹר. מֵאֵי בַמַּחְזָה. אֵלָּא, בַּהֲהוּא חֵיזוּ, דְרַגָּא רַבָּל דְיוֹקֵנִין אֲתַחְזִיין בֵּיה. אֲמַר רַבִּי שְׁמַעוֹן תָּא חֲזִי, עַד לָא אֲתַגְזֹר אַבְרָהָם, הוּא חַד דְרַגָּא מְלִיל עֲמִיָּה, וּמֵאֵן אִיהוּ, דָּא מַחְזָה, דְכִתִּיב מַחְזָה שְׂדֵי יַחֲזָה.

272. After Avraham was circumcised, all the grades rested upon that grade, WHICH IS CALLED THE VISION, and then He spoke to him. Hence, it is written: "And I appeared to Avraham," WHO IS THE SECRET OF CHESED, "to Yitzchak," WHO IS THE SECRET OF GVURAH, "and to Ya'akov," WHO IS THE SECRET OF TIFERET, "by the name of El Shadai" (Shemot 6:3), WHICH IS THE SECRET OF YESOD AND MALCHUT. ALL THE GRADES, FROM CHESED DOWNWARD, ILLUMINATE IN THE NUKVA. So, before he was circumcised, these grades did not yet speak to him, ONLY THE NUKVA, WHICH IS THE SECRET OF THE "VISION OF SHADAI" ALONE!

272. בֵּינָן דְאַתְגְזֹר, הוּוּ כְלָהוּ דְרַגִּין שְׂרָאן עַל הָאֵי דְרַגָּא, וּכְדִין מְלִיל עֲמִיָּה, הַה"ד, וְאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׂדֵי, וְעַד לָא אֲתַגְזֹר, לָא הוּוּ אֵינֻן דְרַגִּין שְׂרָאן עֲלוּי לְמַלְלָא.

273. You might say that it is already written: "And Hashem appeared to Avram," WHICH IS THE LEVEL OF NEFESH, AND "and Avram journeyed, going on still toward the south," WHICH IS RUACH; and "and there he built an altar," WHICH IS NESHAMAH. If here are the supernal grades THAT HE ATTAINED, how can we say that before he was circumcised, the supernal grades did not rest upon that certain grade, in order to speak to him?

273. וְאֵי תִימָא, דְהָא בְקַדְמִיתָא כְּתִיב, וַיֵּרָא ה' אֶל אַבְרָם, וּכְתִיב, וַיִּסַּע אַבְרָם הַלּוֹךְ וְנֹסֵעַ הַנִּגְבָּה. וּכְתִיב וַיִּבֶן שֵׁם מִזְבֵּחַ. הָא הֵכָא אֵינֻן דְרַגִּין עֲלָאִין. וְהִשְׁתָּא אֲמַרְן דְעַד לָא אֲתַגְזֹר, לָא הוּוּ אֵינֻן דְרַגִּין עֲלָאִין, שְׂרָאן עַל הָאֵי דְרַגָּא לְמַלְלָא עֲמִיָּה.

274. AND HE REPLIES, Come and behold: In the beginning; BEFORE HE WAS CIRCUMCISED, the Holy One, blessed be He, gave wisdom to Avraham, NAMELY THE AFOREMENTIONED SUPERNAL GRADES, so that he would know wisdom and would cleave to THE HOLY ONE, BLESSED BE HE. And Avraham did achieve the secret of Faith, but he could not speak to Him, only to the lower grade alone, NAMELY THE NUKVA AS SEEN "THROUGH THE VISION OF SHADAI." But after he was circumcised, then all the supernal grades rested upon this lower grade, in order to speak with him. And then Avraham ascended through all the grades, as has been explained.

274. תָּא חֲזִי, בְקַדְמִיתָא יְהִיב קַדְשָׁא בְרִיךְ הוּא חֲכָמָה לְאַבְרָהָם, לְמַנְדַּע חֲכָמָה לְאַתְדַּבְקָא בֵּיה, וַיִּדַּע רִזָּא דְמַהֲיִמְנוּתָא, אֲבָל לְמַלְלָא עֲמִיָּה, לָא הוּוּ, אֵלָּא הָאֵי דְרַגָּא תַתָּא בְלַחֲדוּדִין. בֵּינָן דְאַתְגְזֹר, כְּלָהוּ דְרַגִּין עֲלָאִין הוּוּ שְׂרָאן עַל הָאֵי דְרַגָּא תַתָּא, בְּגִין לְמַלְלָא עֲמִיָּה, וּכְדִין אֲסַתְלַק אַבְרָהָם בְּכֻלָּא. כְּמָה דְאַתְמַר.

275. Come and behold: As long as a man is not circumcised, he does not hold on to the Name of the Holy One, blessed be He. As soon as he is circumcised, he enters His Name and is attached to it. And if you say that Avraham was nevertheless attached to Him even before he was circumcised, the response is that he was indeed attached to Him, but not properly. Because of the sublime love that the Holy One, blessed be He, felt toward Avraham, He brought him closer to Himself, BUT IN SPITE OF ALL THIS, IT WAS NOT AS IT SHOULD PROPERLY BE.

275. תָּא חֲזִי, עַד לָא אֲתַגְזֹר בְּרִיךְ נֶשׁ, לָא אֲתַתְּחִיד בְּשֵׁמָא דְקַדְשָׁא בְרִיךְ הוּא, בֵּינָן דְאַתְגְזֹר, עָאֵל בְּשֵׁמִיָּה, וְאַתְתְּחִיד בֵּיה. וְאֵי תִימָא אַבְרָהָם, דְאַתְתְּחִיד בֵּיה, עַד לָא אֲתַגְזֹר. הֵכִי הוּוּ, דְאַתְתְּחִיד בֵּיה וְלָא כְדָקָא יָאוּת, דְהָא מְגוּ רַחֲמֵימָתָא עֲלָאֵה דְרַחֲמִים לִיָּה קַדְשָׁא בְרִיךְ הוּא קָרִיב לִיָּה.

276. After, THE HOLY ONE, BLESSED BE HE, commanded Avraham to circumcise himself, and presented him with the covenant, WHICH IS YESOD, which is the link to all the supernal grades. The covenant is the bond that links all the grades together, to be included within one another. The covenant is the bond that everything is bound to. And because of this, before Avraham was circumcised, He spoke with him only through the "vision," as we have stated. THE UPPER GRADES WERE MISSING FROM IT, BECAUSE THE COVENANT, WHICH LINKS ALL THE GRADES TOGETHER, WAS MISSING.

277. Come and behold: When the Holy One, blessed be He, created the world, He created it based on the covenant. It is written: "In the beginning (Heb. Beresheet) Elohim created (Heb. bara)" (Beresheet 1:1), WHERE SHEET (ARAM. SIX) refers to the covenant, because by relying upon the covenant, the Holy One, blessed be He, created the world. And it is also written: "If My covenant be not day and night, it were as if I have not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). This is a unifying covenant, which ensures that day and night, WHICH ARE ZEIR ANPIN AND NUKVA, may not be separated.

278. Rabbi Elazar said: "When the Holy One, blessed be He, created the world, it was on the condition that if Yisrael will come forth and receive Torah, all would be well. If Yisrael will not do so, then the world would be returned to chaos. So the world was not firmly established until Yisrael stood at Mount Sinai and received Torah. The second idea presented by the Zohar concerns the concept of soul mates. Our success in finding our true soul mate depends on the levels we reach in our spiritual work. If we attain the necessary level of growth, we may merit the appearance of our soul mate in our life.

The Relevance of this Passage

According to Kabbalah, soul mates are two halves of one soul. If two people are soul mates living on opposite ends of the world, circumstances will eventually arise that will lead them across vast continents and oceans in order that they may encounter one another and reunite. The Aramaic words expressing this spiritual truth, assists us towards that end.

279. From that day onward, the Holy One, blessed be He, has been creating worlds. And what are these worlds? They are the matings of human beings. Because ever since that day, the Holy One blessed be He, has been making marriages, by saying: "The daughter of so to so for so and so." These are the worlds He creates, BECAUSE EVERY UNION OF A COUPLE IS CONSIDERED TO BE A WORLD. Sitrei Torah (Concealed Torah)

280. "After these things." These are the words of Torah, just as "These words Hashem spoke to all your assembly" (Devarim 5:19) are the words of Torah. THE MEANING OF THE VERSE IS THAT "After" a person has been occupied in this world with "these things (lit. 'words')," then the Holy One, blessed be He, prepares good tidings for the soul and welcomes it. As it is written: "Fear not, Avram, I am your shield"; I shall shield you from all the evil aspects in Gehenom."

276. לְבַתָּר פְּקִיד לִיָּהּ, דִּיתְגֹּזֵר, וְאֲתִיָּהִיב לִיָּהּ בְּרִית. קְשׁוּרָא דְכָלְהוּ דְרִגִין עֲלָאִין. בְּרִית קְשׁוּרָא לְאֲתַקְשְׂרָא כֹּלָא כְּחֻדָּא, לְאֲכַלְלָא דָּא בְּרָא, בְּרִית קְשׁוּרָא, דְכֹלָא אֲתַקְשֵׁר בֵּיָהּ, וּבְגִין כְּרֵאבְרָהֶם עַד לָא אֲתַגְזֹר. מְלוּי לָא הוּוּ עֲמִיָּה, אֲלָא בְּמַחְזָה. כְּמָה דְאֲתַמֵּר.

277. תָּא חֲזִי. בְּשַׁעְתָּא דְבְּרָא קְדָשָׁא בְּרִין הוּאֲעֲלָמָא. לָא אֲתַבְרוּ אֲלָא עַל בְּרִית. כְּדָא בְּרִית א-שִׁי"ת בְּרָא אֲלֵקִים, וְהֵינּוּ בְּרִית, דְּעַל בְּרִית קִיָּים קְדָשָׁא בְּרִין הוּאֲעֲלָמָא וּכְתִיב אִם לָא בְּרִיתִי יוֹמָם וְלַיְלָה חֻקֹּת שָׁמַיִם וְאָרֶץ לָא שְׁמַתִּי, דְּהָא בְּרִית קְשׁוּרָא אִיָּהּ, דִּיּוֹמָא וְלַיְלָא לָא מִתְפָּרְשָׁאִין.

278. אָמַר רַבִּי אֲלֵעָזֵר, כִּד בְּרָא קְדָשָׁא בְּרִין הוּאֲעֲלָמָא, עַל תְּנָאי הוּוּ, דְּכִד יִיתוּן יִשְׂרָאֵל, אִם יִקְבִּלוּן אֲוֵרִיתָא יָאוּת, וְאִם לָאו הָרִי אָנָּא אֲהֲדַר לְכוּ, לְתַהּוּ וְבַהּוּ. וְעֲלָמָא לָא אֲתַקְיָים, עַד דְּקִיָּימוּ יִשְׂרָאֵל, עַל טוֹרָא דְּסִינֵי, וְקִבִּילוּ אֲוֵרִיתָא, וּכְדִין אֲתַקְיָים עֲלָמָא.

279. וּמַדְּהוּא יוֹמָא וְלַהֲלָאָה, קְדָשָׁא בְּרִין הוּאֲבְרִי עֲלָמִין, וּמָאֵן אִינּוּן, זְוּגִין דְּבִנֵי נְשָׂא. דְּהָא מַדְּהוּא זְמָנָא, קְדָשָׁא בְּרִין הוּאֲמַזְוּוּג זְוּגִין, וְאוּמַר בֵּת פְּלוּנֵי לְפְלוּנֵי, וְאֵלִין אִינּוּן עֲלָמִין דְּהוּא בְּרִי.

סְתְרֵי תוֹרָה

280. אַחַר הַדְּבָרִים הָאֵלֶּה וְגו'. אֵלִין פְּתַגְמֵי אֲוֵרִיתָא, דְּכְתִיב אֵת הַדְּבָרִים הָאֵלֶּה דְּבַר ה' אֵל כָּל קְהִלְכֶם. מַה לְהֵלֵן פְּתַגְמֵי אֲוֵרִיתָא, אוֹף הֵכָא פְּתַגְמֵי אֲוֵרִיתָא. בְּתַר דְּאֲשְׁתַּדַּל בְּרִי נְשַׁבְּהָאֵי עֲלָמָא, בְּדְבָרִים הָאֵלֶּה, קְדָשָׁא בְּרִין הוּאֲמַבְשֵׁר לִיָּהּ, וְאֲקָדִים לָהּ לְנִשְׁמַתָּא שְׁלָם, הַה"ד אֵל תִּירָא אַבְרָם אֲנֹכִי מִגֵּן לְךָ. מִכָּל זְוִינִין בִּישׁוּן דְּגִיָּהֲנָם.

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281. "And your reward shall be exceedingly great," because whoever studies Torah in this world shall merit and inherit a place in the world to come. As it is written: "That I may cause those that love Me to inherit substance" (Mishlei 8:21). "What is substance?" Substance is "the world to come," and "I will fill their treasures" in this world by riches and all goodness of the world. He who goes to the right shall merit a place in the world to come, and he who goes to the left shall merit the riches of this world.

The third idea explicated upon by the Zohar concerns the power associated with the study of Torah. Rabbi Aba helps his student, Rabbi Yosi, transform his Torah study from a selfish, self-seeking pursuit, to a process of learning that expresses caring and compassion for the rest of the world.

The benefits of learning Torah are not limited to the traditional concept of acquiring knowledge. Torah study is the sum and substance of spiritual energy itself, and therefore, it reveals enormous spiritual Light both individually and collectively. Our motivation for study should not be selfish desire for knowledge and scholarship. Our purpose should be to reveal and impart Light to others.

The Relevance of this Passage

It is tempting for man to wear the garment of pride as he begins to acquire the knowledge and the secrets of the universe. This discourse helps us accomplish our learning and perform our spiritual work with an intention of sharing combined with deep humility.

282. After Rabbi Aba returned from BABYLON, he declared that whoever desires to be rich and have a long life in the world to come should study Torah, and the whole world gathered around him TO STUDY TORAH. There was a bachelor in his neighborhood. One day he said to Rabbi Aba, "Rabbi, I wish to learn Torah so that I may be wealthy." Rabbi Aba responded, "Why of course, YOU SHALL MERIT MUCH WEALTH BY STUDYING TORAH." He asked, "What is your name?" The bachelor responded, "Yosi." Rabbi Aba told his pupils to call the bachelor "Yosi, a man of great wealth and glory." And Yosi delved to the study of Torah.

283. After a while, as the days passed, Yosi stood before Rabbi Aba and asked, "Rabbi, where is the wealth?" RABBI ABA responded, "I can see that he is not learning for the sake of heaven!" And then he went to his room TO CONSIDER WHAT TO DO WITH YOSI. He then heard a voice that said: Do not punish him, because he shall become a great man! He returned to him and said: Sit down, my son, sit down. And I shall give you wealth.

284. In the meantime, a man appeared with a vessel made of pure gold, He showed it to everyone, and its sparkle lit up the house. He said: Rabbi, I wish to merit Torah. Because I MYSELF have not merited THE UNDERSTANDING OF THE TORAH, I am searching for someone who can learn Torah for my sake. I inherited great wealth from my father, who used to set upon his table thirteen of these cups MADE OF PURE GOLD. I wish to achieve the merit of studying Torah, and I shall give my wealth to achieve it.

281. שְׂכָרְךָ הַרְבֵּה מְאֹד. בְּגִין דְּכָל מָאן דְּאִשְׁתַּדַּל בְּאוּרֵייתָא בְּהַאי עֲלָמָא, זְכוּי וְאַחְסִין יְרוּתָא אַחְסִנְתָּא בְּעֲלָמָא דְּאִתִּי, כְּמָה דְּכְתִיב לְהַנְחִיל אוֹהֲבֵי יֵשׁ. מֵאֵי יֵשׁ. דָּא עֲלָמָא דְּאִתִּי. וְאוּצְרוּתֵיהֶם אִמְלָא, בְּהַאי עֲלָמָא, מְעוּתָרָא וּמְכַל טִיבוּ דְּעֲלָמָא, מָאן דְּאִזְוִל לְיִמִּינָא, זְכוּי לְעֲלָמָא דְּאִתִּי. וּמָאן דְּאִזְוִל לְשְׂמָאלָא, הָא עוּתָרָא בְּעֲלָמָא דִּין.

282. ר' אבא כד אתא מהתם, הוה מכריז, מאן בעי עותרא, ומאן בעי אורכא דחיי בעלמא דאתי, ייתי וישתדל באורייתא. הוה מתכנשין כולי עלמא לגביה. רוק חד הוה בשיכבותיה. יומא חד אתא לגביה, אמרלור, בעינא למלעי באורייתא, כרי שיהיה לי עותרא. אמרלוהא ודאי. אמרלומה שמך. אמרלויוסי. אמר לון לתלמידוי דיקרון ליה ר' יוסי מארי דעותרא ויקרא. יתיב ואתעסק באורייתא.

283. ליומין, הוה קאים קמיה, אמרלור, אן הוא עותרא. אמר שמע מינה, דלא לשם שמים קא עביד, ועאל לארריה, שמע חד קלא דהוה אמר, לא תענשיה, דגברא רבא ליהוי. תב לגביה, אמר ליה, תיב כרי תיב, ואנא יהיבנא לך עותרא.

284. אדהכי, אתא גברא חד, ומאנא דפז בידיה, אמקיה ונמל נהורא בביתא. אמרלורבי בעינא למזכי באורייתא, ואנא לא זכינא, ובעינא מאן דישתדל באורייתא בגיני. דהא אית לי עותרא סגי, דקא שבק לי אבא, דכד יתיב על פתוריה, הוה מסדר עליה, תליסר כסי מאלין. ובעינא למזכי באורייתא, ואנא יהיבנא עותרא.

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285. He said to the bachelor: Study Torah, and this man shall give you wealth! The man gave him the cup of gold. In relation to him, Rabbi ABA said out loud the verse, "Gold and crystal cannot equal it. And the exchange of it shall not be for vessels of fine gold" (Iyov 28:17). The bachelor then sat down and studied Torah, while the other man gave him wealth.

286. As days passed, the desire for the Torah entered his bowels. One day he sat down and cried. His Rabbi found him weeping and said to him, "Why are you weeping?" And he replied, "What am I leaving behind for this WEALTH? The life in the world to come! I do not want to learn anymore FOR THE SAKE OF THIS MAN. But rather merit Torah for myself." RABBI ABA said: So now I understand that he is doing it for the sake of heaven.

287. He called for that man and said to him, "Take your wealth back and share it with the poor and the orphans. I shall give you a bigger portion in the Torah, from all that we are learning!" Rabbi Yosi returned the cup of gold to him, and to this very day, the name "the son of gold (Heb. ben pazi)" has not been taken away from him or from his children. He became THE FAMOUS Rabbi, Yosi ben Pazi. And he and his sons merited a lot of Torah, because there is no greater reward in the world than to study Torah. AND A RECOMPENSE FOR IT IS NOT NECESSARY. AS IT IS WRITTEN: "GOLD AND CRYSTAL CANNOT EQUAL IT; AND THE EXCHANGE OF IT SHALL NOT BE FOR VESSELS OF FINE GOLD."

The fourth concept examined by the Zohar concerns the importance and power of the Zohar's Aramaic language. Aramaic is above any invisible negative influences, and this language provides a direct connection to the Creator. Accordingly, when the Creator reveals important wisdom that requires protection from potentially harmful angelic forces, the wisdom is expressed in Aramaic.

Kabbalistically, the Hebrew and Aramaic languages are not merely communication tools for mankind. This instrument of language has many other higher functions, including the direct expression of metaphysical forces in our material world.

The Relevance of this Passage

We live in a world of concealment, where metaphysical forces and spiritual influences remain obscured from the five senses. Inasmuch as mankind has been conditioned to accept only that which the eyes can see, raising our consciousness becomes a considerable and difficult task. The discussion pertaining to Aramaic reinforces our own conviction and connection to the language, elevating our consciousness so that the energy pouring out from the Aramaic letters fills our soul.

288. "After these things the word of Hashem came to Avram in a vision, saying, 'Fear not, Avram...'" Wherever the words "in a vision" appear in the Torah, it is the one that appeared to the Patriarchs. And what is it? It is Shadai, as it is written: "And I appeared to Avraham, to Yitzchak, and to Ya'akov by the name of El Shadai" (Shmot 6:3), and as you may read, "which saw the vision of Shadai" (Bemidbar 24:4). And this is the vision through which all supernal appearances are seen, just as a mirror OF GLASS in which all images are reflected. And vision (Heb. mar'eh) and the appearance (Heb. machazeh) are the same-one is in Aramaic and the other is in the holy tongue.

285. אַמְרִלוּלֵהוּא רֹוֹק, תִּשְׁתַּדֵּל בְּאוּרִייתָא, וְדִאֲהִיב לָךְ עוֹתְרָא, יְהִיב לִיה הֵהוּא כֶּסֶף דְּמִזְ. קְרָא עֲלֵיה ר' אָבָא, לֹא יַעֲרֻכְנָה זָהָב וְזַכּוּכִית וְתַמּוּרְתָהּ כְּלִי מְזִ. יְתִיב וְלַעָא בְּאוּרִייתָא, וְהֵהוּא בְּרִנְשׁ הָהוּ יְהִיב לִיה עוֹתְרָא.

286. לְיוֹמִין עָאל חֲמִידוֹ דְּאוּרִייתָא בְּמַעוּוֹ, יוֹמָא חַד הָהוּ יְתִיב, וְהָהוּ בְּכִי. אֲשַׁכְּחִיה רַבִּיָּה דִּהוּה בְּכִי. אַמְרִלוּעֵל מַה קָא בְּכִית. אַמְרִלוּ, וּמַה מְנַחֲנָא חֲוִי דְּעֵלְמָא דְּאֲתִי, בְּגִין הָאִי, לֹא בְּעִינָא אֲלָא לְמִזְכְּבֵי לְגַבְאִי. אַמְרִלוּהֲשֵׁתָא שׁ"מ דִּהָא לְשֵׁם שְׁמַיִם קָא עֵבִיד.

287. קְרָא לִיה לֵהוּא גְבֻרָא, אַמְרִלוּטוּל עוֹתְרָךְ וְהִיב לִיה לִיתְמִי וְלְמַסְכְּנִי, וְאַנָּא יְהִיבְנָא לָךְ חוֹלֵק יְתִיר בְּאוּרִייתָא, בְּכָל מַה דְּאֲנִן לְעָאן. אֲהֲדֵר לִיה ר' יוֹסִי הֵהוּא כֶּסֶף דְּמִזְ, וְעַד יוֹמָא לֹא אַעֲדִי שְׁמִיָּה וּמִן בְּנוֹי בֶּן פָּזִי, וְהִינּוּ ר' יוֹסִי בֶּן פָּזִי, וְזָכָה לְכַמְהָ אוּרִייתָא, הוּא וּבְנוֹי. דְּלִית לָךְ אֲגֵר טַב בְּעֵלְמָא כְּמָאן דְּלַעֲי בְּאוּרִייתָא.

288. אַחַר הַדְּבָרִים הָאֵלֶּה הִיָּה דְּבַר ה' אֶל אַבְרָם בְּמַחְזָה לְאִמְרוֹ וְגו'. בְּכָל אֲתֵר דְּכְתִיב בְּאוּרִייתָא בְּמַחְזָה, דָּא שְׁמָא דְּאֲתַגְלִי לְאַבְהֵן, וּמָאן אִיהוּ. שְׁדִי, שְׁנֵאֲמֵר וְאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׁדִי. כְּדָא אֲשֶׁר מַחְזָה שְׁדִי יַחְזָה. וְדָא אִיהוּ חִיזוּ דְּכָל חֲזוּוֹן עֲלָאִין אֲתַחְזִיין מְגוּיָה, כְּהֵאִי מְרָאָה, דְּכָל דְּיוֹקְנִין אֲתַחְזִיין בִּיָּה, וְכֵלָא חַד. מְרָאָה מַחְזָה חַד הוּא, דָּא תְּרַגּוּם, וְדָא לְשׁוֹן הַקּוּדְשׁ.

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289. Rabbi Yosi said: There are many ARAMAIC WORDS in the Torah. Therefore, Onkelos had permission to translate the Torah to the same language that the Holy One, blessed be He, revealed in the Torah. But this language is not understood by the angels above, and they did not recognize it when THE HOLY ONE, BLESSED BE HE, spoke to Avraham.

290. AND HE ASKS: What is the reason, THAT THE HOLY ONE, BLESSED HE, SPOKE WITH AVRAHAM IN A LANGUAGE THAT WAS NOT RECOGNIZABLE BY THE ANGELS? AND HE REPLIES: Because Avraham was not circumcised; his foreskin still covered his flesh. Therefore THE HOLY ONE, BLESSED BE HE, SPOKE in the language of the translation, which is incomprehensible TO THE ANGELS. The same with Bilaam, as it is written: "who sees (Heb. yechezeh) the vision of Shadai." The word 'YECHZEZEH' is not comprehensible to the ministering angels. So that they have no excuse to complain that the Holy One, blessed be He, is talking with an uncircumcised and impure man. Because the holy angels have no use for the Aramaic translation, THEY WERE UNAWARE THAT THE HOLY ONE, BLESSED BE HE, WAS SPEAKING WITH BILAAM!"

291. AND HE ASKS: You say that THE ANGELS do not understand THE LANGUAGE OF THE TRANSLATION, but Gavriel taught Yosef seventy languages and Aramaic was one of them. AND HE REPLIES: They do know the language, but have no use for it. WHICH MEANS THAT they do not care about it and do not pay attention to it, because they dislike this language more than any other language.

292. You may ask, "If it is despised by the angels above, why did Onkelos translate the Torah to that language, and Yonatan ben Uziel the Scriptures?" AND HE REPLIES: It was repulsive only to the angels. And so it should be, so that the angels of above should not envy Yisrael WHEN THEY SAY THE PRAYERS CALLED KEDUSHA DESIDRA. BUT TO US, IT IS NOT DESPICABLE. And this is why they translated Torah and the Scriptures TO THIS LANGUAGE. And it is not despised, because the Holy One, blessed be He, has written it in many places in the Torah USING THIS LANGUAGE.

293. Because this language is incomprehensible to the holy angels above, the Holy One, blessed be He, revealed Himself to Avraham in this concealed manner, so that the holy angels would not look upon him and have an excuse to accuse the Holy One, blessed be He, for appearing before an uncircumcised man.

294. HE ASKS: When did He openly reveal Himself to him, in front of the angels of above? AND HE RESPONDS: At the time when He gave him the sign of the Holy covenant. As it is written: "And Elohim talked with him saying..." (Beresheet 17:3). Elohim is a holy name. It is not written: "in a vision," BUT "ELOHIM," WHICH IS a revealed name.

289. אָמַר רַבִּי יוֹסִי, סְגִיאיִן אֵינּוֹן בְּאוֹרֵייתָא, וְעַל דְּאִהוּ לִיה רְשׁוֹ לְאוֹנְקְלוֹס, לְתַרְגָּם בְּהוּא לִישְׁנָא דְגַלִּי קְדָשָׁא בְּרִיךְ הוּא בְּאוֹרֵייתָא. וְלִישְׁנָא דָּא סְתִים אִיהוּ מְגוּ מְלָאכִי עֲלָאָה. בְּמַחְזָה, דְּהוּה סְתִים מְמִלְאכִי עֲלָאי דְלָא יָדְעֵי בְדָא, כַּד מְמִלִּיל בֵּיה בְּאַבְרָהָם.

290. מ"ט, בְּגִין דְּאַבְרָהָם לָא הוּהּ מְהוּל, וְהוּהּ עַרְלִי, סְתִים בְּשָׂרָא. וּבְגִין כֶּךָ הוּהּ סְתִים מְנִייהוּ, בְּלִשׁוֹן תְּרַגּוּם. כְּגוּוֹנָא דָּא בְּלַעַם, דְּכָתִיב אֲשֶׁר מַחְזָה שְׂדֵי יַחְזָה. סְתִים הוּהּ מְלָה מְגוּ מְלָאכִי הַשְׂרָת, בְּגִין דְּלָא יְהֵא לֹון פְּטָרָא, דְּקְדָשָׁא בְּרִיךְ הוּא מְמִלִּל בְּהוּא עַרְל מְסַאבָּא. דְּהָא מְלָאכִי קְדִישִׁי לָאו נִזְקְקִין בְּלִשׁוֹן תְּרַגּוּם.

291. אֵי תִימָא דְלָא יָדְעֵי, וְהָא גְבִרְיָאֵל אוֹלִיף לְיוֹסֵף ע' לִשׁוֹן, וְתַרְגּוּם חַד מֵע' לִשׁוֹן הוּא. אֲלָא מְנַדַּע יָדְעֵי, אֲבָל לָא נִזְקְקִין תְּנֵן, דְּלָא חִיּוּשִׁי וְלָא מְשַׁגְּחִין עֲלֵיהּ, דְּהָא מְאִיס אִיהוּ קְמִייהוּ, מְכַל שָׂאֵר לִשׁוֹן.

292. וְאֵי תִימָא, הוּאִיל וּמְאִיס אִיהוּ מְמִלְאכִי עֲלָאי, אֲמַאי תְּרַגּוּם אוֹנְקְלוֹס אוֹרֵייתָא בְּהֵאֵי לִשׁוֹן, וְיוֹנָתָן בֶּן עֻזִּיָּאֵל הַמְקָרָא. אֲלָא מְאִיס הוּא קְמִייהוּ, וְהִכִּי אֲצַטְרִיךְ דְּלִית קְנָאָה לְמְלָאכִי עֲלָאי בְּהַדְּיִיהוּ דְיִשְׂרָאֵל יְתִיר, וְעַל דָּא תְּרַגּוּם תּוֹרָה וּמְקָרָא כֶּךָ, וְלָאו מְאִיס אִיהוּ, דְּהָא בְּכַמָּה דּוֹכְתֵי כְּתַב קְדָשָׁא בְּרִיךְ הוּא בְּאוֹרֵייתָא הִכִּי.

293. וּבְגִין כְּרַסְתִּים אִיהוּ מְגוּ מְלָאכִי עֲלָאי קְדִישִׁי. וְעַל דָּא אֲתַגְּלִי בֵּיה בְּאַבְרָהָם בְּאוֹרַח סְתִים, דְּלָא יִשְׁגַּחוּן בֵּיה מְלָאכִין קְדִישִׁין, וְלָא יְהֵא לֹון פְּטָרָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַגְּלִי עַל בַּר נֶשׁ עַרְל.

294. אֵימְתִי אֲתַגְּלִי לִיה בְּאַתְגְּלִיָּא דְּמְלָאכִי עֲלָאי, כַּד יְהִיב לִיה בְּרִית קְנִימָא קְדִישָׁא, דְּכָתִיב וַיִּדְבֵּר אִתּוֹ אֱלֹקִים לְאֹמֵר. אֱלֹקִים שְׁמָא דְּקוּדְשָׁא, וְלָא כְּתִיב בְּמַחְזָה, שְׁמָא בְּאַתְגְּלִיָּא.

295. AND HE ASKS: What is 'saying'?" AND HE REPLIES: "saying" MEANS to announce and declare in all languages, WHICH THE HOLY ONE, BLESSED BE HE, SPOKE WITH AVRAHAM, so that he was no longer concealed FROM THE ANGELS. He did not speak in any other language-REFERRING TO ARAMAIC-but in a language that all use, so that they were able to talk to each other, and no one would be able to blame or have any pretext. Therefore, "and Elohim talked with him, saying," 'Elohim' and not 'a vision,' as He has brought him to the holy covenant, close to Him.

295. לֵאמֹר. מֵאֵי לֵאמֹר, לֵאמֹר וּלְאַכְרֹזָא בְכָל לְשׁוֹן, דְּלֵא תְהֵא בְּאַתְבָּסְיָא, לְאוּ בְּלִישְׁנָא אַחְרָא, אֲלֵא בְּלִישְׁנָא דְכָלֵא מְשַׁתְּעִינן בְּהָ, דִּיכְלִי לְמִימְרֵי דָא לְדָא, וְלֵא יְכְלִי לְקַטְרְגָא וּלְמִימְרֵי פְטָרָא, וְעַל דָּא וַיְדַבֵּר אֲתוּ אֱלֹקִים לֵאמֹר. אֱלֹקִים, וְלֵא מַחְזָה. בְּגִין דְּהוּהּ מְעִיל לִיָּה בְּבְרִית קְיֻמָּא קְדִישָׁא, וְקָרִיב לִיָּה לְגַבְיָהּ.

296. Rabbi Yehuda said: According to this, the letter Hei, WHICH IS THE SHECHINAH, was not given to him, until he was circumcised! Why? Because She is called the actual covenant. Therefore because he entered the covenant, he was given the letter Hei IN HIS NAME. As it is written: "As for Me, behold, My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Avram..." (Beresheet 17: 4-5).

296. ר' יְהוּדָה אָמַר, בְּגִין כְּרָאתָ ה' לֵא אֲתִיבָהּ לִיָּה עַד דְּאַתְגְּזֹר. מ"ט. דְּאִיְהִי מִמֶּשׁ בְּרִית אֲקָרִי. וְעַל דְּאֲבִיוֹן דְּעָאֵל בְּבְרִית, כְּדִין אֲתִיבָהּ לִיָּה אֲתָהּ ה"א. דְּכְתִיב, אֲנִי הֵנָּה בְּרִיתִי אֲתָךְ וְהָיִיתָ לְאָב הַמּוֹן גּוֹיִם וְלֵא יִקְרָא עוֹד שְׁמֶךָ אֲבָרָם וְגו'.

28. Rabbi Chiya went to visit Rabbi Elazar

The Zohar offers a story about the travels of Rabbi Chiya and Rabbi Chagai to visit Rabbi Elazar, the son of Kabbalist Rabbi Shimon bar Yochai, author of the Zohar. Kabbalistically, the concept of travelling really concerns a spiritual journey of the mind and soul between two sages. As the two mystics embark on their excursion, their discussion of various spiritual matters is intended to attract particular levels of energy into their lives, and ultimately, to raise them to the very spiritual levels they are discussing.

Rabbi Chiya is concerned that his colleague Rabbi Chagai may not be worthy to enter this higher realm, which is symbolized by the mention of Rabbi Elazar. As they begin to approach Rabbi Elazar, who represents the next dimension, Rabbi Chiya suddenly realizes that Rabbi Chagai is actually more worthy than himself. When the two sages reach Rabbi Elazar's home, he does not immediately let them in. He wants to appraise their level of spiritual consciousness. The sages, therefore, wait and sit in silence. After a while, Rabbi Elazar gets up and enters his room. While in his quarters, he hears a voice telling him that the sages are ready and that he should reveal to them all the mysteries and spiritual Light they seek. A study session ensues, and suddenly a great fire encircles Rabbi Elazar. The sages then leave, realizing they are not yet ready to receive the full revelation of spiritual energy that occupies the next realm.

The Relevance of this Passage

Each of us must prepare our own internal vessel in order to continue our growth and spiritual work. The words of this story assist in expanding our vessel and furthering our preparation.

297. "After these things...": On his way to visit Rabbi Elazar, Rabbi Chiya met Rabbi Chagai. He said to him: This route, which is set before you, sir, where does it lead to? He answered: IT LEADS to my visiting Rabbi Elazar. He said to him: I shall go along with you. He said: If you will be able to understand the wisdom and the reason behind what you will hear, then come along. But if not, then turn back! He said to him, sir, do not worry about this, because I have heard many secrets of Torah, and I was able to understand them.

297. אַחַר הַדְּבָרִים הָאֵלֶּה. רַבִּי חִיָּיָא הוּוּהּ אֲזִיל לְמַחְמֵי לְרַבִּי אֶלְעָזָר, פָּגַע בֵּיהּ רַבִּי חַגַּי, אֲמַר לוֹהֵאִי אַרְחָא דְּמַתְקָנָא קְמִיָּה דְּמַר, לְאֵן אִיְהוּ אֲזִיל. אֲמַר לוֹלְמַחְמֵי לְרַבִּי אֶלְעָזָר. אֲמַר לוֹוֹאֲנָא נְמִי אֲזִיל בְּהַדְרָךְ. אֲמַר לוֹ, אִי תִיכּוֹל לְמַסְבֵּר סִבְרָא לְמֵאִי דְּתַשְׁמַע, זִיל. וְאִי לֹאוּ תוֹב אֲבַתְרָךְ. אֲמַר לוֹ, לֵא לִיחּוּשׁ מֵר לְהֵאִי, דְּהֵא אֲנָא שְׁמַעְנָא כְּמָה רְזִי דְּאוּרִייתָא, וַיְכִילְנָא לְמִיקָם בְּהוּ.

298. Rabbi Chagai opened the discussion, saying: This is the meaning of 'My offering, the provision of my sacrifices made by fire...' (Bemidbar 28:2). "My offering" refers to an offering of flesh, which is given for atonement; blood OF THE SACRIFICE for the blood OF MAN; flesh OF THE SACRIFICE for the flesh OF MAN. All sacrifices are offered only for the flesh, THAT IS, to atone for the flesh.

298. פִּתַּח ר' חַגַּי וְאָמַר מֵאִי דְּכְתִיב אֲתָהּ קְרַבְנֵי לְחַמֵּי לְאִשֵּׁי וְגו'. אֲתָהּ קְרַבְנֵי, דָּא קְרַבֵּן בְּשָׂרָא, דְּאֲתַקְרַב לְכַפְרָא, דְּמָא עַל דְּמָא, בְּשָׂרָא עַל בְּשָׂרָא, בְּגִין דְּכָל קְרַבְנֵי לְאוּ מַתְקַרְבִּין אֲלֵא עַל בְּשָׂרָא, לְכַפְרָא עַל בְּשָׂרָא.

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299. And I heard thus: if a man sinned, what is the sin of the animal, that the Holy One, blessed be He, said: "If any man of you bring an offering to Hashem, of the cattle..." (Vayikra 1:2)? AND HE REPLIES: The Holy One, blessed be He, formed the spirit of men and the spirit of animals, and then separated them from each other. Therefore, "the spirit of man goes upwards, and the spirit of the beast goes downwards," (Kohelet 3:21) so they are definitely separated from each other!

300. Before Adam sinned, it is written: "And Elohim said: Behold, I have given you every herb bearing seed..." (Beresheet 1:29) and "to you it shall be for food" and no more THAN THIS. SO HE WAS NOT PERMITTED TO EAT ANIMALS. But since he had sinned and the Evil Inclination was absorbed to his body and to all of his offspring, He passed His judgment over them; IN OTHER WORDS, HE BROUGHT THE GREAT FLOOD UPON THEM.

301. Later, Noach came and saw that the body is built by the Evil Inclination, so he offered a sacrifice as Adam did. And it is written: "And Hashem smelled a sweet savor...for the impulse of man's heart is evil from his youth." (Beresheet 8:21). The Holy One, blessed be He, said: "From here onward, because the body is already absorbed by that Evil Inclination, let the body enjoy itself as much as it wants and eat meat." HE SAID: "even as the green herb have I given you all" (Beresheet 9:3).

302. When man eats meat, the flesh of man receives pleasure from that flesh, and they mix together-THE FLESH OF MAN COMBINES WITH THE FLESH OF THE ANIMAL. And the body grows and is built by it. But as a result of the pleasure, WHICH MAN RECEIVED FROM EATING MEAT, his body commits many sins. The Holy One, blessed be He, said: "The meat," REFERRING TO THE MEAT OF THE OFFERING, "shall be atonement for the body". Because one had eaten flesh, and had grown flesh through it IN THE BODY, and by it one had sinned, therefore the meat OF THE OFFERING shall be atonement for the body. So the meat-NAMELY THE FLESH OF THE BODY-that eats meat forms the blood in the body. And because of this, the purpose of the blood that remains outside of the meat OF THE OFFERING is to atone for the blood OF MAN, which was formed by that same meat OF THE ANIMAL. As it is written: "for it is the blood that makes an atonement for the soul" (Vayikra 17:11).

303. It is written: "My offering" and "your offering," as it is written: "shall you bring your offering" (Vayikra 1:2). What is the difference between these two phrases? AND HE REPLIES: "My offering" is like peace-offerings that are brought for peace. "Your offering" is like sin or guilt offerings brought to ATONE for sin or guilt. Therefore, "My offering" is meat, "the provision" is bread and wine, "savor" is incense. "Sweet" (Heb. nichoach) is satisfaction (Heb. nachat) that the priest experiences when meditating on the Holy Name, WHICH HE UTTERS OUT LOUD DURING THE RITUAL OF THE SACRIFICE. And the Levites HAVE THE SAME EXPERIENCE when meditating during the songs and praises, WHICH THEY RECITE DURING THE SACRIFICE.

299. וְהָכִי שִׁמְעָנָא, אִי בַר נֶשׁ חָטָא, בְּהֵמָה מַה חָטָאת, דְּקִדְשָׁא בְרִיךְ הוּאֹאמֵר אֲדָם כִּי יִקְרִיב מִכֶּם קֶרְבָּן וְגו'. אֲמַאי. אֵלָא קִדְשָׁא בְרִיךְ הוּאֹעֲבִיד רוּחַ בְּנֵי נֶשָׂא, וְרוּחַ הַבְּהֵמָה, וְאִפְרִישׁ דָּא מִן דָּא. וּבִגְוִין כְּרוּחַ בְּנֵי הָאָדָם הָעוֹלָה הִיא לְמַעְלָה וְרוּחַ הַבְּהֵמָה וְגו'. וְדַאי מִתְפָּרֵשׁ דָּא מִן דָּא.

300. עַד לֹא חָטָא אָדָם, מַה כְּתִיב, וַיֹּאמֶר אֱלֹקִים הִנֵּה נִתְּתִי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זֹרֵעַ וְגו', וּכְתִיב לָכֶם יִהְיֶה לְאֹכְלָהּ, וְלֹא יִתִּיר. כִּיּוֹן דְּחָטָא, וַיִּצַר הָרַע אֲשֶׁתָּאִיב בְּגוּפָא דִילִיָּהּ, וּבְכָל אִינוּן תּוֹלְדִין, עֲבַד בְּהוּ דִינָא.

301. וּלְבַתֵּר אֶתָּא נַח, וְחָמָא דְּהָא גּוּפָא אֲתַבְּנֵי מֵאֲתָרָא דִּיצֵה"ר אֶקְרִיב קֶרְבָּן, כְּמַה דְּאֶקְרִיב אֲדָם, מַה כְּתִיב וַיִּרַח ה' אֶת רִיחַ הַנִּיחֹחַ וְגו'. כִּי יִצַר לֵב הָאָדָם רַע מִנְעוּרָיו. אֲמַר קִדְשָׁא בְרִיךְ הוּא, מִכָּאן וְלַהֲלָאָה, הוּאִיל וְגוּפָא אֲשֶׁתָּאִיב מֵהוּא יִצֵּה"ר יִתְעַנֵּג גּוּפָא כְּמַה דְּאֲתַחֲזִי לִיָּהּ, יִיכּוֹל בְּשָׂרָא. כִּיּוֹן עֵשֶׂב נִתְּתִי לָכֶם אֶת כָּל.

302. כִּד אָכִיל בְּשָׂרָא, מֵהוּא בְּשָׂרָא אֲתַעַנֵּג בְּשָׂרָא דִילִיָּהּ, וְאֲתַעַרְב דָּא בְּדָא, וְאֲתַרְבִּי גּוּפָא מִיָּנִיָּהּ, וּמֵהוּא עֲנֵג, גּוּפָא חָטָא בְּכַמָּה חָטָאִין. אֲמַר קִדְשָׁא בְרִיךְ הוּאֹאכְפָּרָה עַל גּוּפָא בְּשָׂרָא. בְּשָׂרָא אָכִיל, וּבְשָׂרָא אֲתַרְבִּי מִיָּנִיָּהּ, וּבִיָּהּ חָטָא, בְּגִין כְּרַלְכְּפָרָא עַל גּוּפִיָּהּ בְּשָׂרָא. וּבְשָׂרָא דְאָכִיל בְּשָׂרָא, עֲבִיד דְּמָא לְגוּפָא, בְּגִין כְּרַדְמָא דְאֲשֶׁתָּאִר מֵהוּא בְּשָׂרָא לְבַר, אֲתַעַתֵּד לְכַפָּרָא עַל דְּמָא, דְאֲתַעֲבִיד מֵהוּא בְּשָׂרָא דִילִיָּהּ, דְּכְתִיב כִּי הָדָם הוּא בְּנֶפֶשׁ יִכְפֹּר.

303. כְּתִיב קֶרְבָּנִי, וּכְתִיב קֶרְבַּנְכֶם, דְּכְתִיב תְּקַרְיָבוּ אֶת קֶרְבַּנְכֶם, מַה בֵּין הָאֵי לְהָאֵי. אֵלָא קֶרְבָּנִי, בְּגוֹן שְׁלָמִים דְאֲתִיִּין עַל שְׁלוֹם. קֶרְבַּנְכֶם: בְּגוֹן חָטָאוֹת וְאֲשָׁמוֹת דְאֲתִיִּין עַל חָטָא וְאֲשָׁם, בְּגִין כְּרַאת קֶרְבָּנִי: בְּשָׂרָא. לְחָמִי: נְהֵמָא וְחִמְרָא. רִיחַ: דָּא קְטוֹרֶת. נִיחֹחִי: דָּא נַחַת רוּחַ, דְעֵבִיד כְּהֵנָּא בְּרַעוּתָא דְשִׁמָּא קִדְשָׁא, וְלִיוָאֵי, בְּרַעוּתָא דְשִׁיר וְשִׁבְחָה.

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304. Of the verse, "shall you observe to offer to me in their (lit. 'its') due season," HE ASKS: What is meant by "due season?" If you say THAT THE MEANING IS TO OFFER A SACRIFICE every day-morning and evening-why then is it called "its due season?" AND HE REPLIES: "its due season" APPLIES to the desire that rules at that certain moment-NAMELY, THE MOMENT OF THE SACRIFICE. This is the desire that prevails above in that certain grade, WHICH IS THE NUKVA. And for this reason, it is written: 'its due season.'

305. When an offering is sacrificed, all the worlds receive a part of it, and the Klipot are scattered in all directions. The union OF THE MALE AND FEMALE grows closer and is completed, and the candles, WHICH ARE THE SECRET OF THE UPPER GRADES, shine. And there is one desire and full companionship in all the worlds. And the Holy One, blessed be He, is in a state of the secret of unity as should properly be. Rabbi Chiya came forward, kissed him, and said: You are more worthy than I to go and see him, REFERRING TO RABBI ELAZAR.

306. They went along. When they reached RABBI ELAZAR, he saw them sitting beside the gate. He said to his attendant, Go and ask them what is the significance OF EACH of the three legs of this throne? They told him: Go and tell our master that it is not in vain that King David, who is the fourth LEG OF THE THRONE, said, "The stone which the builders rejected" (Tehilim 118:22). AND WITH THIS VERSE, THEY GAVE HIM A HINT ABOUT THE THREE COLUMNS THAT PRECEDE DAVID, WHICH ARE CHESED, GVURAH, AND TIFERET. He said to him, TO HIS ATTENDANT: Go and tell them, where David was 'rejected' BY THE BUILDERS, that he said, "The stone which the builders rejected?"

307. Rabbi Chiya turned to Rabbi Chagai and said: Have you heard anything about this? He said: I have heard about the verse that reads "my mother's children were angry with me; they made me the keeper of the vineyards..." (Shir Hashirim 1:6), which King Solomon used to say. It speaks of King David when he was rejected by his brothers.

308. And furthermore, we have heard: What was the reason that the Holy One, blessed be He, gave the kingdom to Yehuda and not to any of the other brothers? AND HE REPLIES: Because the letters of His Holy name are engraved in him. BECAUSE YUD-HEI-VAV-HEI APPEAR IN THE NAME OF YEHUDA (YUD-HEI-VAV-DALET-HEI). So the Holy One, blessed be He, glorified his name. And this is why he inherited the kingdom. And I have also heard that the name Yehuda definitely contains the letters of His HOLY Name, but there is no letter Dalet IN YUD-HEI-VAV-HEI. AND HE ASKS: Why? AND HE REPLIES: This LETTER DALET OF YEHUDA represents King David, who is attached to His Name more than all other people of the world. As it is written: "and seek Hashem their Elohim, and David their king" (Hoshea 3:5). So King David is actually attached to His HOLY Name. Furthermore, he is the knot of the Tfilin, AS KING DAVID IS THE SECRET OF THE KNOT OF THE TFILIN OF THE HOLY ONE, BLESSED BE HE. AND THIS IS THE SECRET OF THE NUKVA OF ZEIR ANPIN. So certainly the letter Dalet IN YEHUDA is King David. And because of this David is attached to His HOLY Name. BECAUSE THE NAME YEHUDA INCLUDES YUD-HEI-VAV-HEI, WHICH ALLUDE TO ZEIR ANPIN, AND THE LETTER DALET, WHICH ALLUDES TO KING DAVID, WHO IS THE SECRET OF NUKVA OF ZEIR ANPIN.

304. תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֵדוֹ. בְּמוֹעֵדוֹ מֵאֵי הוּא, אִי תִּימָא בְּכָל יוֹמָא בְּבֹקֶר וּבְעֶרֶב, מֵאֵי אִיהוּ בְּמוֹעֵדוֹ. אֵלָא מוֹעֵדוֹ, דְּשִׁלְטָא בְּהוּא זְמַנָּא רַעוּא. רַעוּ דְּאִשְׁתַּכַּח לְעִילָא בְּדַרְגָּא יְדִיעָא. וְעַל דָּא כְּתִיב בְּמוֹעֵדוֹ.

305. כִּד קִרְבֵּן אֶתְקָרִיב, כֵּלָא נְטִלִין חוּלְקָא, וְאֶתְבַּדְּרִין קְלִיפִין לְכָל סְטָרָא, וְיִיחֻדָּא אֶתְקָרִיב וְאֶתְיִיחַד, וּבּוֹצִינִין אֶתְנַהֲרִין, וְאִשְׁתַּכַּח רַעוּא וְרַעוּ בְּכָל עֲלָמִין, וְקִדְשָׁא בְּרִין הוּא אִשְׁתַּכַּח בְּרִזָּא דִּיחֻדָּא חֲדָא בְּדָקָא חֲזִי. אֶתָּא ר' חִיָּיא וּנְשָׁקִיָּה, אָמַר לֵיהּ, יָאוּת אַנְתָּ בְּרִי מִנִּי, לְמִיָּהֲךָ לְמַחְמִי לֵיהּ.

306. אֲזִלְוּ כִּד מְטוֹן לְגַבִּיָּה, חֲמָא לֹון יִתְבִּי עַל תְּרַעָא, אֲמַרְלוּלְשִׁמְשָׁא, זִיל וְאִימָא לֹון, הָאִי כְּרִסְיָא דְתִלְתָּ קְיִימִין, מַהוּ כָּל אֶחָד. אָמְרוּ לֵיהּ, זִיל וְאִימָא לֵיהּ לְמַר, דְּלָאוּ לְמַגְנָא אָמַר דְּוֹד מְלָכָא דְאִיהוּ רְבִיעָאָה, אֲבָן מְאָסוּ הַבּוֹנִים. אֲמַרְלוּזִיל וְאִימָא לֹון דָּאן גַּעְלוּ בֵּיהּ בְּדוֹד, דְאִיהוּ אָמַר אֲבָן מְאָסוּ הַבּוֹנִים.

307. אֶהְדֵּר רַבִּי חִיָּיא רִישִׁיָּה לְגַבִּי ר' חַגַּאִי, וְאָמַר לֵיהּ שְׁמַעַת בְּהָאִי מְדִי. אָמַר שְׁמַעְנָא, בְּהָאִי קְרָא דְכְּתִיב בְּנֵי אֲמִי נִחְרוּ בִּי שְׁמוֹנֵי וּגּו'. דְּהָאִי קְרָא שְׁלֵמָה מְלָכָא אָמְרוּ, וְעַל דְּוֹד מְלָכָא אֶתְמַר, כִּד דְּחוּ לֵיהּ אַחוּהִי מְנִיָּהוּ.

308. וְתוּ שְׁמַעְנָא, מֵאֵי חֲמָא קִדְשָׁא בְּרִין הוּא לְמִיָּהֲב מְלָכוּתָא לִיהוּדָה מְכָל אַחוּהִי, אֵלָא אֶתְוֹן דְּשִׁמְיָה חֲקִיקִין בֵּיהּ, וְקִדְשָׁא בְּרִין הוּאִיָּהֲב יְקָרָא לְשִׁמְיָה, וּבְגִין כְּרָא חֲסִין מְלָכוּתָא. וְתוּ שְׁמַעְנָא, יְהוּדָה הָא אֶתְוֹן דְּשִׁמְיָה וְדָאִי, ד' לִיתִיָּה אֲמָאִי. אֵלָא דָּא דְּוֹד מְלָכָא, דְּאֶתְקַשֵּׁר בְּשִׁמְיָה מְכָל בְּנֵי עֲלָמָא, דְּכְּתִיב, וּבִקְשׁוּ אֶת ה' אֱלֹקֵיהֶם וְאֶת דְּוֹד מְלָכֶם וּגּו', הָא דְּוֹד קִשִּׁיר בְּשִׁמְיָה, תּוּ, דְאִיהוּ קִשִּׁיר שֶׁל תְּפִלִּין, וְדָאִי ד' דְּוֹד מְלָכָא, וּבְגִין כְּרָדוֹד אֶתְקַשֵּׁר בְּשִׁמְיָה.

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309. They entered. Once they were inside, they sat in front of him. Rabbi Elazar was silent, so they remained silent as well. Rabbi Elazar entered his room, he heard a certain voice there that said: 'Go and tell them what they want, because they are righteous men!' He then returned to them and said: If one of you has heard something, let him say it to me! They responded: We are waiting to shine by the purity of the upper candle, and let us grasp knowledge.

310. He opened the discussion with the verse: "But Hashem is in His holy chamber, let all the earth keep silence before Him" (Chavakuk 2:20). When the Holy One, blessed be He, WHO IS THE SECRET OF BINAH, desired to create the world, WHICH IS THE SECRET OF ZEIR ANPIN AND HIS NUKVA, THAT ARE CALLED THE HEAVENS AND THE EARTH, He looked to the thought, WHICH IS THE SECRET OF CHOCHMAH, the secret of the Torah, and took down records. THIS MEANS THAT HE RECORDED, AND DREW THE LIGHT OF CHOCHMAH TO MALE AND FEMALE, but the world was not able to exist. Then He created repentance, which is the sublime and inner chamber, and a guarded secret. And there, IN THE AFOREMENTIONED CHAMBER, the letters, WHICH ARE MALE AND FEMALE, are engraved, WHICH MEANS THAT THEY WERE PREPARED AND MADE WORTHY OF RECEIVING MOCHIN FROM THERE.

311. As THE CHAMBER was created, He looked to this chamber and drew figures, NAMELY THE MOCHIN that exists in the entire world. This is why it is written: "let all the earth keep silence before Him." He desired to create the heavens, WHICH ARE ZEIR ANPIN. What did He do? He looked upon the First Light, THE FIRST CHAMBER, WHICH IS THE SECRET OF ABA AND IMA, covered Himself with it, and created the heavens. As it is written: "Who covers himself with light as with a garment," and then, "Who stretches out the heavens like a curtain" (Tehilim 104:2).

312. He studied how to create the lower world, WHICH IS THE NUKVA OF ZEIR ANPIN THAT NEEDS THE LIGHT OF CHOCHMAH, WHICH IS NOT RECEIVED FROM THE FIRST CHAMBER. So He created another chamber and entered to it. And from inside He looked out and drew in front of Himself all the worlds that are below; NAMELY ALL THE QUANTITY OF MOCHIN THAT THEY REQUIRE and created them. Therefore it is written: "But Hashem is in His holy chamber, let all the earth keep silence (Heb. has) before Him." Has (Hei-Samech) is recorded "before him," WHICH MEANS THAT THE NUMERICAL VALUE OF HEI-SAMECH IS DRAWN BEFORE HIM, WHICH IS THE NUMBER OF all the "points," WHICH ARE THE SFIROT that exist in every world, WHICH IS THE NUKVA. And they are sixty-five points, a number equivalent to the numerical value of Hei-Samech. Sixty are THE SIX SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, EACH OF WHICH INCLUDES TEN, and five are HALF OF MALCHUT; SHE LACKS THE LAST FIVE-THOSE FROM THE CHEST DOWNWARD. He recorded before Him these sixty-five "POINTS" OF THE NUKVA IN ORDER TO BESTOW ON HER HIS ABUNDANCE when He created the world, WHICH IS THE NUKVA. For this reason, the glory of the Holy One, blessed be He, NAMELY THE SHECHINAH, is destined only to those who know His ways and go along them -in a true manner, as is proper!

309. עָאֵל, בֵּינוֹן דְּעָאֵלוּ יְתִיבוּ קַמֵּיהּ, אֲשֶׁתִּיק רַבִּי אֶלְעָזָר, וְאִינוֹן אֲשֶׁתִּיקוּ. עָאֵל ר' אֶלְעָזָר לְאֶדְרֵיהּ, שְׁמַע חַד קְלָא דְהוּא אָמַר, זִיל וְאִימָא לֹון מַה דְּאִינוֹן בְּעֵינֵי דְכַשְׁרִין אִינוֹן. אֶהְדֵּר לְגַבְיֵיהּ. אָמַר לֹון, אֵית מָאן דְּשְׁמַע מְלָה לִימָא לִי. אָמְרוּ לִיהּ אֲנִן מַחְכָּאן לְאִנְהָרָא מְגוּ צַחוּתָא דְבוּצִינָא עֲלָאָה וְסִבְרָא נְסִבְרָ.

310. פִּתַּח וְאָמַר וְה' בְּהִיבֵל קִדְשׁוֹ הִס מִפְּנֵיו כָּל הָאָרֶץ. כִּד בְּעֵי קִדְשָׁא בְּרִיךְ הוּאֲלִמְבְּרֵי עֲלֵמָא, אֲסַתְּבֵל גּוּ מַחְשְׁבָהּ, רְזָא דְאֹרִייתָא, וְרָשִׁים רְשׁוּמִין, וְלֹא הוּא יְכִיל לְמִיקַם עַד דְּבְרָא תְּשׁוּבָה, דְּאִיהִי הִיכְלָא פְּנִימָאָה עֲלָאָה, וְרְזָא סְתִימָא, וְתַמָּן אֲתַרְשִׁימוּ וְאֲתַצִּירוּ אֲתוּן בְּגִלּוּפֵיהּ.

311. בֵּינוֹן דְּאֲתַבְּרֵי דָא, הוּא מְסַתְּבֵל בְּהַאי הִיכְלָא, וְרָשִׁים קַמֵּיהּ צִיּוּרִין דְּכָל עֲלֵמָא, דְּכַתִּיב הִס מִפְּנֵיו כָּל הָאָרֶץ. רָשִׁים קַמֵּיהּ רְשׁוּמִין וְצִיּוּרִין דְּכָל עֲלֵמָא. בְּעֵי לְמַבְּרֵי שְׁמִים, מַה עֲבַד, אֲסַתְּבֵל בְּאוּר קִדְמָאָה וְאֲתַעֲטֹף בֵּיהּ, וּבְרָא שְׁמִים. דְּכַתִּיב עוֹטָה אוּר בְּשִׁלְמָה, וְאַחַר כֵּךְ נוֹטָה שְׁמִים בִּירִיעָה.

312. אֲסַתְּבֵל לְמַעַבְד עֲלֵמָא תַתָּאָה, עֲבַד הִיכְלָא אוּחְרָא, וְעָאֵל בֵּיהּ, וּמְנִיָּה אֲסַתְּבֵל וְרָשִׁים קַמֵּיהּ כָּל עֲלָמִין לְתַתָּא, וּבְרָא לֹון. הַה"ד וְה' בְּהִיבֵל קִדְשׁוֹ הִס מִפְּנֵיו כָּל הָאָרֶץ. הִס מִפְּנֵיו: ה"ס רָשִׁים קַמֵּיהּ, כָּל נְקוּדִין דְּכָל עֲלֵמָא, דְּאִינוֹן שְׁתִּין וְחֲמֵשׁ, כְּחוּשְׁבָן ה"ס, שְׁתִּין אִינוֹן, וְחֲמֵשׁ אִינוֹן, וְכִלְהוּ רָשִׁים קַמֵּיהּ, כִּד בְּרָא עֲלֵמָא. בְּגִין כְּרִיקְרָא דְקִדְשָׁא בְּרִיךְ הוּאֲלָאוּ אִיהוּ, אֶלָּא לְאִינוֹן דִּידְעִין אֲרַחוּי, וּמְהִכִּין בְּהּ בְּאוּרַח קְשׁוּט, כִּדְקָא וְאוּת.

313. While he was talking with them, a fire encircled him, and they remained sitting outside. They heard a voice call out, 'O you holy man, "The king has brought me to his chambers"' (Shir Hashirim 1:4)-to all those chambers whose keys have been given to the favored and holy lad, NAMELY MATATRON, WHO IS CALLED "LAD." And all are ready for you and for those who achieve merit through you. And in your life, holy man, all the hosts of the heavens, "we will be glad and rejoice in you!" (Ibid). THIS WAS THE VOICE OF THE SHECHINAH.

314. When these two saw this, they trembled and were overtaken by a great fear. They said: We are not worthy of this. Let us get out of here and go on our way! They sat there that entire day but were unable to see him. Then they said: The Holy One, blessed be He, does not wish us to stay here. They left that place and went away.

29. "Bless Hashem, you angels of His"

After the awesome experience with Rabbi Elazar, Rabbi Chiya speaks about the giving of the Torah, and how, after the moment of revelation, power over the physical world was placed in the hands of mankind. Prior to the Revelation, the vast network of angels was in control of our physical realm. The Relevance of this Passage

Our individual deeds and behavior have an accumulated effect on the world as well as on our personal life. The universal responsibility for our actions is stirred within us by this portion.

315. As they were walking along, Rabbi Chiya opened the discussion, saying, "Bless Hashem, you angels of His, you mighty ones who perform His bidding..." (Tehilim 103:20). Happy are Yisrael of all the peoples of the world, because the Holy One, blessed be He, chose them from among all the other nations, and He made them His part and portion. This is why He gave them the Holy Torah, since they shared one desire on Mount Sinai. And their "doing" preceded their "hearing," AS THEY SAID, "WILL WE DO" AND THEN THEY SAID, "AND OBEY (LIT. 'HEAR')" (SHEMOT 24:7).

316. Because their "doing" preceded their "hearing," the Holy One, blessed be He, called upon His retinue, THE ANGELS; and said to them: 'Until now, you alone have stood before Me. But from now on, My children on earth are your companions in everything. You have no permission to sanctify My Name until Yisrael on earth joins you. And all of you together shall become colleagues to sanctify My Name.' Because they put "doing" before "hearing," just as the angels do in the heavens above, as it is written: "Bless Hashem, you angels of His, you mighty ones who perform His bidding, hearkening to the voice of His word." "Who perform his bidding" is first; only then is, "hearkening."

313. אֲרַחֲבֵי דְהוּה מִשְׁתַּעֵי בְהַדְרִייהוּ, אֲתָא נֹרָא וְאַסְחַר לֵיהּ, וְאִינוּן יִתְבוּ לְבַר. שְׁמַעוּ חַד קְלָא דְהוּה אָמַר, אִי קְדִישָׁא, הֵבִיאֲנִי הַמֶּלֶךְ חֲדָרָיו, בְּכָל אִינוּן אִידְרִין, הִסְבֵּר דְאַנְפִּין עוֹלִימָא קְדִישָׁא אֲתַמְסְרוּ מִמִּתְחַן דְלֵהוּן בִּידֵיהּ, וְכֻלְהוּ מִתְקַנְן לָךְ, וְלֹאִינוּן דְבִגְיִנְךָ. וּבְחִינְךָ קְדִישָׁא כָּל חֵילָא דְשְׁמַיָא, נְגִילָה וְנִשְׁמַחָה בְךָ.

314. כִּד חָמוּ אֵלִין הֲבֵי, אֲזִדְעִזְעוּ, וְדַחֲלוּ סְגִי נַפְל עֲלֵיהוּ, אָמְרֵי לִית אָנן חֲזִיין לְהֵאִי, נְפֻק מְכָאן, וְנִהַךְ לְאוֹרְחִין, יִתְבוּ תַמָּן כָּל הֵהוּא יוֹמָא, וְלֹא יְכִילוּ לְמַחְמֵי לֵיהּ, וְאָמְרוּ לִית רַעוּתָא דְקִדְשָׁא בְרִיךְ הוּא, דְיִתִּיב הֲכָא, נִפְקוּ מִתַּמָּן וְאֲזִלִּי.

315. עַד דְהוּוּ אֲזִלִּי, פְּתַח רַבִּי חֵיָא וְאָמַר בְּרַכּוּ ה' מְלֹאכֵינוּ גְבוּרֵי כַח עוֹשֵׂי דְבָרוּ וְגו'. זְכָאִין אִינוּן יִשְׂרָאֵל מִכָּל שְׂאָר עַמִּין דְעֻלְמָא, דְקִדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בְהוּ מִכָּל שְׂאָר עַמִּין, וְעַבְד לֹון חוֹלְקֵיהּ וְאַחְסֵנְתֵיהּ, וְעַל דָּא יְהִיב לֹון אוֹרֵייתָא קְדִישָׁא, בְּגִין דְכֻלְהוּ הוּוּ בְרַעוּתָא חֲדָא עַל טוֹרָא דְסִינֵי וְאִקְדִּימוּ עֲשִׂיהַּ לְשְׁמִיעָהּ.

316. בֵּינן דְאִקְדִּימוּ עֲשִׂיהַּ לְשְׁמִיעָהּ, קְרָא קְדִישָׁא בְרִיךְ הוּא לְמַלְאכֵי דִילֵיהּ, אָמַר לֹון, עַד הֲכָא אֲתוּן הוּיִתוּן יַחֲדָאִין קְמָאֵי בְעֻלְמָא, מְכָאן וְלֵהֲלָאָה הָא בְנֵי בְאַרְעָא חֲבֵרִים בְהַדְרִיכוּ בְכֻלָּא. לִית לְכוּ רְשׁוּ לְקְדִישָׁא שְׁמֵי, עַד דִּישְׂרָאֵל יִתְחַבְרוּן בְהַדְרִיכוּ בְאַרְעָא, וְכֻלְהוּ תְהוּוּן בְּחֲדָא חֲבֵרִים לְקְדִישָׁא שְׁמֵי, בְּגִין דְאִקְדִּימוּ עֲשִׂיהַּ לְשְׁמִיעָהּ, כְּגוּוּנָא דְמְלֹאכֵי עֲלָאֵי עַבְדֵי בְרַקִּיעָא, דְכֻתִּיב בְרַכּוּ ה' מְלֹאכֵינוּ גְבוּרֵי כַח עוֹשֵׂי דְבָרוּ לְשְׁמַע בְּקוֹל דְבָרוּ. עוֹשֵׂי דְבָרוּ בְּקִדְמִיתָא, וְלִבְתַר לְשְׁמַע.

317. Another explanation of the verse "Bless Hashem, you angels of His" is that these are the righteous people on earth, who are important to the Holy One, blessed be He, as the supernal angels in heaven. They are "mighty ones," as they overcome their inclination like a mighty man who overcomes all his enemies, "hearkening to the voice of His word." This means that they have the merit of hearing a voice from heaven every day and every time they need to!

317. דְּבַר אַחַר, בְּרָכוּ ה' מְלַאכָיו. אֵלֶּיךָ אֵינֶנּוּ צְדִיקָיָא בְּאַרְעָא, דְּאֵינֶנּוּ חֲשׁוּבִין קָמֵי קִדְשָׁא בְּרִיךְ הוּא, כְּמִלְאכֵי עֲלָיָא בְּרַקִיעָא, בְּגִין, דְּאֵינֶנּוּ גְבוּרֵי כַח, דְּמִתְגַּבְּרֵי עַל יְצִירֵיהוֹן כְּגַבְר טַב דְּמִתְגַּבְּר עַל שְׁנַיָּיה. לְשִׁמוּעַ בְּקוֹל דְּבָרוּ. דְּזָכָאן בְּכָל יוֹמָא לְמִשְׁמַע קְלָא מְלַעִילָא, בְּשַׁעְתָּא דְּאַצְטְרִיכוּ.

318. "Now, who is able to be among them-among all those holy and sublime beings? Happy are those who are able to stand before them; Happy are those who are able to save themselves from them. The Holy One, blessed be He, supervises them every day; how can we stand before them?" ALL THIS WAS SAID BY RABBI CHIYA IN PRAISE OF RABBI ELAZAR, WITH WHOM THEY COULD NOT STAY. Therefore it is written: "Blessed is the man whom You choose, and cause to approach to You, that he may dwell in your courts" (Tehilim 65:5), and also: "Blessed is the man whose strength is in you" (Tehilim. 84:6).
End of Sitrei Torah

318. הַשְׁתָּא מָאן יָכִיל לְמֵימָר בְּהַדְּיוּהוּ, דְּאֵינֶנּוּ קְדִישִׁין עֲלִיוֹנִין, וְזָכָאן אֵינֶנּוּ דִּיכְלֵי לְמֵימָר קְמִייהוּ, וְזָכָאן אֵינֶנּוּ דִּיכְלֵי לְאַשְׁתַּזְבָּא מְקְמִייהוּ, אֲשַׁגְחוּתָא דְּקִדְשָׁא בְּרִיךְ הוּא עֲלֵיהוּ בְּכָל יוֹמָא, הֵיךְ אֲנִן יָכִילֵן לְמִיעַל קְמִייהוּ. וְעַל דָּא כְּתִיב אֲשֶׁרִי תִבְחַר וּתְקַרֵב, וְכְתִיב אֲשֶׁרִי אָדָם עוֹז לוֹ בְּךָ וְגו'.
(עַד כָּאן סִתְרֵי תוֹרָה)

30. "And Avram said, Adonai Hashem Elohim, what will You give me?"

Avraham cries out to God, lamenting his inability to have children. The Creator explains that all people have certain judgments and decrees hanging over them. These decrees and judgments fall under the influence of the stars and planets. However, God tells Avraham that it is up to him to rise above planetary influences by transforming his very nature. When man changes his internal nature, nature mirrors that action and judgments can be removed. Herein lies the secret behind the name change of Avraham. While he is under the influence of the stars, he is called, Avram ??????. When he undergoes spiritual transformation, the Hebrew letter Hei ? is added to his name changing it from Avram to Avraham ?????.

The Relevance of this Passage

The profound Kabbalistic concept of altering a person's name alphabetically, can be compared to the science of genetic engineering, in which the genetic code of a person is altered in order to reduce predisposition to various diseases and ailments. Interestingly, all DNA is structured and consequently, classified alphabetically. The mysteries contained within this passage give us the power to alter our own spiritual DNA, thereby changing our destiny. By transforming the negative aspects of our nature, we rise above cosmic influences and remove judgments that may be hanging over us.

319. Come and behold: "I am your shield." "I" is the first grade, to which he cleaved at the beginning." "And Avram said, Adonai Elohim, what will You give me?" (Beresheet 16:2). YUD HEI VAV HEI IS SPELLED WITH THE VOWELS OF ELOHIM. Adonai is spelled Aleph-Dalet-Nun-Yud, FULLY SPELLED AS Aleph-Lamed-final Pe, Dalet-Lamed-Tav, Nun-Vav-Nun, Yud-Vav-Dalet, WHICH IS THE SECRET OF THE NUKVA; AND YUD-HEI-VAV-HEI IS WRITTEN WITH THE SAME VOWELS AS Elohim, FULLY SPELLED Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei-Yud, WHICH IS THE SECRET OF BINAH. SO HE FOUND IT DIFFICULT TO UNDERSTAND WHY BOTH THESE NAMES ARE MENTIONED IN THE SAME VERSE. AND IN REFERENCE TO THIS HE SAYS: The secret is to unify both the lower and upper worlds. ADONAI IS THE LOWER WORLD, WHICH IS THE NUKVA, WHILE YUD-HEI-VAV-HEI, WHICH IS WRITTEN WITH THE SAME VOWELS AS ELOHIM, IS THE UPPER WORLD, WHICH IS BINAH. AND IN THIS VERSE BOTH ARE COMBINED TO ONE.

אברם האברהם

319. תָּא חַזִּי, אֲנָכִי מִגֵּן לְךָ. אֲנָכִי, דָּא הוּא דְרַגְא קְדָמָא, דְּאַתְאַחִיד בֵּיהּ בְּקַדְמִיתָא. וַיֹּאמֶר אֲבָרָם, אֲדֹנָי ה' מַה תִּתֵּן לִי. אֲדֹנָי: אֵלֶּךָ דְּלֵת נֹון יוֹד. אֵלֶּקִים יוֹד הָא וַיּוֹ הָא. אֵלָא רְזָא דְמַלְהָ, חֲבוּרָא דְתֵרִין עֲלָמִין בְּחָדָא, עֲלָמָא תְתָא, וְעֲלָמָא עֲלָאָה.

320. "What will You give me, seeing I go childless" MEANS I have no child. As we have learned, he who has no child in this world is called childless, as it is written: "they shall be childless" (Vayikra 20:21). AND HE ASKS: But why then did Avraham say, 'what will You give me?' It is as if he had no faith in the Holy One, blessed be He!

320. מַה תִּתֵּן לִי וְאֲנָכִי הוֹלֵךְ עֲרִירִי. דְּלִית לִי בַר, וְאוֹלִיפְנָא דְכָל מָאן דְּלִית לֵיהּ בְּרָא בְּהָא עֲלָמָא, אֲקָרִי עֲרִירִי. כְּדָא עֲרִירִים יְהִיּוּ. וְאַבְרָהָם עַל מַה אָמַר מְלָה דָא, דְּאָמַר מַה תִּתֵּן לִי, כְּבִיכּוֹל כְּאִילוּ לְאַהֲאָמִין בֵּיהּ בְּקִדְשָׁא בְּרִיךְ הוּא.

321. The Holy One, blessed be He, said to him, "I am your shield" in this world, "your reward will be very great" in the world to come. Immediately then, Avraham was infused with the secret of the Wisdom. He said: "What will You give me?" Because he knew that if a person has not fathered a son, he does not receive a reward when he reaches the world to come. Therefore he said: "What will You give me, seeing I go childless," as you shall not give me what I am not worthy of. And from this, WE LEARN that a person who is not worthy of having children in this world shall not be worthy in the world to come to be in the presence OF THE HOLY ONE, BLESSED BE HE!

322. And Avraham saw through astrology that he will not have a child. What is written: "And He brought him outside" (Bereshheet 15:5). The Holy One, blessed be He, said to him, "Do not look to this-THE WISDOM OF THE STARS-but rather to the secret of My Name, WHICH IS THE NUKVA. "You shall father a son!" This is why it is written: "So (Heb. koh) shall your seed be" (Ibid.). KOH is the secret of the Holy Name, through which a son was born to him; HIS SON DID not COME from the Other Side, WHICH IS OF THE STARS AND CONSTELLATIONS.

323. Koh is the gate through which prayers are accepted, WHICH IS THE NUKVA. There the blessing abides; there a person shall fulfill his request! Koh is related to the side of Gvurah, WHICH IS AN ALLUSION TO THE NUKVA, WHICH IS BUILT FROM THE LEFT, WHICH IS GVURAH, because Yitzchak was born from the side of Gvurah. And the side of Gvurah is called Koh, because it produces all the seeds and fruits that come to the world; THEY COME not from the lower aspect of the stars and constellations.

324. Then it is written: "And he believed in Hashem," WHICH MEANS THAT he cleaved above and not below. He "believed in Hashem" and not in the stars and the constellations, he believed that his reward in the next world would be great, and he believed in Hashem that from the grade that was given to him, NAMELY KOH, he would be able to bring children to the world.

325. "And he counted it to him for righteousness" (Ibid. 6), he counted it to the name Koh as mercy, though it is of judgment. Another meaning of the verse, "and he counted it to him for righteousness," is that he bound the upper, WHICH IS BINAH, with the lower one, WHICH IS THE NUKVA, and combined them as one.

326. Come and behold: It has been said that 'Avraham,' SPELLED WITH THE LETTER HEI, shall father a son, while 'Avram' shall not. If you say that he fathered Yishmael while he was still 'Avram,' THE RESPONSE IS THAT the son promised by the Holy One, blessed be He, was not born while he was 'Avram,' because as long as he was 'Avram' he begot only down below-REFERRING TO YISHMAEL. But once he was called 'Avraham' and entered the covenant, he begot above-IN HOLINESS. Therefore, 'Avram' begets only down below, while 'Avraham' begets in the upper world, as we have stated, because he was attached above to Yitzchak.

321. אֵלָא, אִמְרִלְקֻדְשָׁא בְרִיךְ הוּא אֲנֹכִי מִגֵּן לְךָ, בְּהַאי עֲלָמָא. שְׂכָרְךָ הִרְבָּה מְאֹד, בְּעֲלָמָא דְאַתָּי. מִיַּד אֲתַעַר אַבְרָהָם בְּרָזָא דְחֻכְמָתָא, וְאָמַר מַה תִּתֵּן לִי, דְּהָא יָדְעָנָא, דְּלֹא קָבִיל אֲגַר לְמִיעַל בֵּיהּ בְּהַהוּא עֲלָמָא, בַּר נֶשׁ דְּלֹא אֹלִיד בַּר, וְעַל דְּאָמַר מַה תִּתֵּן לִי וְאֲנֹכִי הוֹלֵךְ עֲרִירִי, דְּהָא לֹא תִתֵּן לִי דְלֹא זְכִינָא בֵּיהּ. מִכָּאן, דְּבַר נֶשׁ דְּלֹא זְכִי בְּבָנִין בְּהַאי עֲלָמָא, לֹא זְכִי בְּהַהוּא עֲלָמָא, לְאֶעְלָא גּוּ פְּרָגוּדָא.

322. וְאַבְרָהָם הוּוּ חָמִי בְּאַצְטְגִּינֹת דִּילִיָּה דְלֹא יוֹלִיד. מַה כְּתִיב וְיֹוצֵא אוֹתוֹ הַחוּצָה וְגו'. אִמְרִלְקֻדְשָׁא בְרִיךְ הוּא לֹא תִסְתַּבֵּל בְּהַאי, אֵלָא בְּרָזָא דְשָׁמַי, יְהֵא לְךָ בַּר. הַה"ד כֹּה יְהִי זְרַעְךָ. רָזָא דְשָׁמַי קְדִישָׁא, דְּמִתְמַן אֲתַקְשַׁר לִיהּ בְּדָא, וְלֹא מִסְטְרָא אַחֲרָא.

323. כֹּה: דְּהוּא תְרַעָא לְצִלוֹתָא, בְּהּ יִשְׁכַּח בְּרָכָה, בְּהּ יִשְׁכַּח בַּר נִשְׁשָׁלְתִיָּה. כֹּה: הַהוּא סְטְרָא דְאַתָּיָא מִסְטְרָא דְגְבוּרָה, דְּהָא מִסְטְרָא דְגְבוּרָה קָא אֲתָא יִצְחָק. וְהַהוּא סְטְרָא דְגְבוּרָה כֹּה אֲקָרִי, דְּמִתְמַן אֲתִיָּין אִיבִין וּפִירִי לְעֲלָמָא, וְלֹא מִסְטְרָא דְלִתְתָא, דְּכַכְּבִיא וּמְזֹלוֹת.

324. כְּדִין וְהָאִמִּין בְּה'. אֲתַדְבֵּק לְעִילָא, וְלֹא אֲתַדְבֵּק לְתַתָּא. וְהָאִמִּין בְּה', וְלֹא בְּכַכְּבִיא וּמְזֹלוֹ. וְהָאִמִּין בְּה', דְּאֲבַטַּח לִיָּה דִּיסְגִי אֲגַרְיָה לְעֲלָמָא דְאַתָּי. וְהָאִמִּין בְּה', בְּהַהוּא דְרָגָא דְאַתִּיָּיָהִב לִיָּה, דְּמִתְמַן יִתִּי לִיָּה זְרַעָא לְאוֹלְדָא בְּעֲלָמָא.

325. וַיַּחְשְׁבֶהָ לוֹ צְדָקָה. וַיַּחְשְׁבֶהָ לוֹ: דְּאָף עַל גְּבַדְאִיָּהִי דִינָא כְּאִילוֹ הוּא רַחֲמֵי הָאִי כֹה. דְּבַר אַחֲרָ, וַיַּחְשְׁבֶהָ לוֹ צְדָקָה, דְּקִשְׁוִיר קִשְׁרָא עֲלָאָה בְּתַתָּאָה, לְחַבְרָא לֹון כְּחָדָא.

326. תָּא חֲזִי, הָא אֲתַעַרו אַבְרָהָם מוֹלִיד, אַבְרָם אִינוּ מוֹלִיד, וְכִי תִימָא דְהָא אֹלִיד יִשְׁמַעֵאל בְּעוֹד דְּאִיָּהוּ אַבְרָם. אֵלָא הַהוּא בְּרָא דְאֲבַטַּח לִיָּה קְדִישָׁא בְּרִיךְ הוּא לֹא אֹלִיד, בְּעוֹד דְּאִיָּהוּ אַבְרָם, דְּהָא בְּעוֹד דְּאִיָּהוּ אַבְרָם, אֹלִיד לְתַתָּא, בִּינֹן דְּאַתְקְרִי אַבְרָהָם, וְעַל בְּבִרְיָת, כְּדִין אֹלִיד לְעִילָא, וּבְגִין כְּרָאֲבָרָם אִינוּ מוֹלִיד בְּקִשְׁוִירָא עֲלָאָה, אַבְרָהָם מוֹלִיד, כְּמָה דְּאָמְרֵן וְאַתְקְשַׁר לְעִילָא בִּיצְחָק.

31. "For who is El...and who is a rock, save our Elohim"

Every human being is a microcosm of the entire universe. Just as every human cell of the body contains the entire genetic code, each of us contains the entire universe within our soul. We are all individual cells of the cosmos. Accordingly, our influence extends throughout the entire universe: Each part contains the whole, and therefore, each part affects the whole. When the Zohar tells us that Adam saw all the souls who would ever come into existence, we are meant to understand that each of us has a definite purpose and role in the world that was known from the moment of creation. The Relevance of this Passage

Each individual existence has unique importance and purpose in the overall design and development of the universe. Through these passages, true understanding of our power and influence in this world is aroused within us. We gain awareness of the value and magnitude of every action. Moreover, we connect ourselves to our personal mission that was set forth at the moment of creation.

327. "And when Avram was ninety nine years old..." (Beresheet 17:1). In discussing this verse, Rabbi Aba said: "For who is El, save Hashem? And who is a rock, save our Elohim?" (II Shmuel 22:32). King David said this verse, "For who is El, save Hashem?" meaning who is the governor or ruler over things, "save Hashem." EVERYONE DOES what the Holy One, blessed be He commands, as no one can stand on his own or does anything without Hashem. "And who is a rock"-who is strong enough to perform a mighty deed with his own strength-"save our Elohim?" Therefore, everyone is in the hands of the Holy One, blessed be He, and none can do anything without His permission.

328. According to another explanation of "For who is El, save Hashem?" everything lies in the hands of the Holy One, blessed be He, and not in what is seen in the stars and their signs. The stars may show a particular thing, but the Holy One, blessed be He, changes it to something else. The verse "And who is a rock (Heb. tzur), save our Elohim?" has been explained. There is no "portrayer" (Heb. tzayar) like the Holy One, blessed be He, who portrays an image within an image, REFERRING TO A FETUS WITHIN HIS MOTHER'S WOMB, completes that image in all its perfection, and inserts to it a heavenly soul that is similar to the Holy One, blessed be He. This is why there is no "portrayer" like the Holy One, blessed be He.

329. Come and behold: when a man and a woman desire each other and join as one, the sperm of man produces a child in whom both of their images are combined. For the Holy One, blessed be He created the child in an image that included both. This is why a person should sanctify himself, at that time, so that this image may be as perfect as should be!

330. Rabbi Chiya said, Come and behold: How great are the deeds that the Holy One, blessed be He, performs. Because He creates and portrays human beings in a similar way to THE ART AND PAINTING OF the world. THIS MEANS THAT EVERY HUMAN BEING REFLECTS THE ENTIRE WORLD WITHIN HIMSELF AND THUS IS CALLED A MICROCOSMOS. Every day, the Holy One, blessed be He, creates a world by mating couples, according to their worth. THROUGH THEM, HE CREATES WORLDS. And He forms the images of all offspring, before they come to the world.

327. וַיְהִי אֲבָרָם בֶּן תְּשַׁעִים שָׁנָה וַתִּשַׁע שָׁנִים וְגו'. רַבִּי אֲבָא פָתַח בֵּי מִי אֵל מִבְּלַעְדֵי ה' וּמִי צוּר וְגו'. יוֹד מִלְכָּא אָמַר הָאִי קָרָא בֵּי מִי אֵל מִבְּלַעְדֵי ה'. מָאן הוּא שְׁלִיטָא אוּ מִמָּנָא דִּיכּוּל לְמַעַבְד מְדֵי מִבְּלַעְדֵי ה', אֵלָא מָה דְאַתְפַּקֵּד מֵעַם קִדְשָׁא בְרִיךְ הוּא, בְּגִין דְכֻלְהוּ לָא בְרִשׁוּתֵיהּוּ קִיּוּמִי, וְלֹא יְכִיל לְמַעַבְד מְדֵי. וּמִי צוּר: וּמָאן אִיהוּ תְקִיף דִּיכּוּל לְמַעַבְד תּוּקְפָא וּגְבוּרָה מִגְרָמִיָּה, מִבְּלַעְדֵי אֱלֹקֵינוּ. אֵלָא כֻלְהוּ בִידָא דְקִדְשָׁא בְרִיךְ הוּא, וְלֹא יְכִיל לְמַעַבְד מְדֵי בַר בְּרִשׁוּתֵיהּ.

328. דְּבַר אַחַר, כִּי מִי אֵל מִבְּלַעְדֵי ה'. דְּקִדְשָׁא בְרִיךְ הוּא כֻלְהוּ בְרִשׁוּתֵיהּ, וְלֹא כְמָאן דְאַתְחִזִּי בְחִיּוּז דְכֻכְבֵּיָא וּמְזִלִי, דְכֻלְהוּ אַחֲזִיין מְלָה, וְקִדְשָׁא בְרִיךְ הוּא אַחֲחֵלֵף לִיהּ לְגוּוּנָא אַחְרָא. וּמִי צוּר זוּלְתֵי אֱלֹקֵינוּ. הָא אוּקְמָהּ, דְלִית צִיּוּר כְּמָה דְקִדְשָׁא בְרִיךְ הוּא, דְאִיהוּ צִיּוּר שְׁלִים, עֲבִיד וְצִיּוּר דִּיּוּקְנָא גוּ דִּיּוּקְנָא, וְאֲשֵׁלִים לְהוּא דִּיּוּקְנָא בְּכָל תְּקוּנָהּ, וְאֵעִיל בַּהּ נֶפֶשׁ עֲלָא, דְרַמִּי לְתַקּוּנָא עֲלָא, בְּגִין כְּרִלִית צִיּוּר כְּקוּדְשָׁא בְרִיךְ הוּא.

329. תָּא חֲזִי, מִהוּא זִרְעָא דְבַר נֶשׁ, כִּד אַתְרַע תִּיאוּבְתִיָּה לְגַבֵּי נוּקְבִיָּה, וְנוּקְבִיָּה אַתְרַע לְגַבֵּיָּה, כְּדִין מִתְחַבְרָן תְּרוּוּיָּהּ כְּחָדָא, וְנֶפֶק מְנִיָּהּ בַר חָדָא, דְכֻלִּיל מִתְרִין דִּיּוּקְנִין כְּחָדָא, בְּגִין דְקִדְשָׁא בְרִיךְ הוּא צִיּוּר לִיהּ בְּצִיּוּרָא דְאַתְכֻלִּיל מִתְרוּוּיָּהּ. וְעַל דְאַבְעֵי בַר נֶשְׁלֶקְדָּשָׁא גְרָמִיָּה בְּהוּא זְמָנָא, בְּגִין דִּישְׁתַּכַּח הוּא דִּיּוּקְנָא בְּצִיּוּרָא שְׁלִים כְּדָקָא חֲזִי.

330. אָמַר רַבִּי חֲזִיָּא תָּא חֲזִי, כְּמָה אֵינּוּן רַבְרַבִּין עוֹבְדוּי דְקִדְשָׁא בְרִיךְ הוּא, דְהָא אוּמְנוּתָא וְצִיּוּרָא דְבַר נֶשׁ אִיהוּ כְּגוּוּנָא דְעֲלָמָא, וּבְכָל יוּמָא וְיוּמָא קִדְשָׁא בְרִיךְ הוּא בְרִי עֲלָמָא, מְזוּוּג וְזוּגִין כָּל חָדָא וְחָדָא כְּדָקָא חֲזִי לִיהּ, וְהוּא צִיּוּר דִּיּוּקְנִיהוּן עַד לָא יִיתוּן לְעֲלָמָא.

331. Come and behold. Rabbi Shimon said that it is written: "This is the book of the generations of Adam" (Beresheet 5:1). AND HE INQUIRES, "Did he actually have a book?" AND HE REPLIES: This has been explained. The Holy One, blessed be He, showed Adam every generation and its leaders. But how did He show him ALL OF THEIR IMAGES? If you say that he saw through the Holy Spirit that they are destined to appear in the world, just like a person who sees through wisdom can tell the future of the world, it is not so! Rather, he saw them all with his eyes; he literally saw the image of their forms in the world with his eyes. AND HE ASKS: Why WAS HE ABLE TO SEE THEM ALL WITH HIS EYES? AND HE REPLIES: Because since the day the world was created, all the Souls that were to appear in future human beings stand before the Holy One, blessed be He, in the same image and form that they will have in the world.

332. In the same manner, after all these righteous people depart from this world, their souls rise, and the Holy One, blessed be He, creates for each of them another form in which to be clothed, just as they were clothed and covered while in this world. Therefore, all the souls stand before Him, and so Adam saw them, with his eyes!

333. You might say that after he had seen them, they ceased to exist and disappeared, but all that the Holy One, blessed be He, does, remains in existence. So they stand before Him until their time comes to go down to the world. And according to this, it is written: "But with him that stands here" (Devarim 29:14). And this has been explained -- all the human beings, who were destined to appear in the world in the future, were standing there.

334. This should be examined, because it is written: "and also with him that is not here..." which leads us to conclude that it refers only to those who will be born from those standing there. Therefore, it does not say, "standing with us this day," WHICH WOULD HAVE MEANT THAT THEY WERE STANDING THERE WITH THEM. Instead, it is written: "with us this day," WHICH MEANS THAT THEY ARE NOT WITH THEM! AND HE EXPLAINS, "Assuredly, everyone was standing there, but because they were not seen by the eye, the verse reads "with us this day", WHICH MEANS even though they are unseen. BECAUSE OF THIS, HE COULD NOT SAY "STANDING HERE WITH US THIS DAY."

335. You might say, "What is the reason that they were not seen here- ON MOUNT SINAI-just as they were seen by Adam's own eye. DURING THE GIVING OF THE TORAH, it would have been more proper FOR ALL FUTURE GENERATIONS to be seen?" AND HE REPLIES: Here, when the Torah was given to Yisrael, they were looking at a different mirror, in which they saw the supernal grades eye to eye. And they were craving to look upon the glory of their Master. Therefore they saw the supernal glory of the Holy One, blessed be He, Himself alone, and nothing else besides Him!

331. תָּא חֲזִי, דְּאָמַר רַבִּי שִׁמְעוֹן, כְּתִיב זֶה סֵפֶר תּוֹלְדוֹת אָדָם. וְכִי סֵפֶר הוּא לִיה. אֲלָא אוֹקְמוּהָ דְקֻדְשָׁא בְרִיךְ הוּא אַחֲמֵי לִיה לְאָדָם הָרֵאשׁוֹן, דְּוֹר דְּוֹרֵשׁוּ וְכוּ'. הֵיאֵךְ אַחֲמֵי לִיה, אִי תִימָא דְחָמָא בְרוּחַ קוּדְשָׁא, דְּאִינּוֹן זְמִינִין לְמִיתֵי לְעֵלְמָא. כְּמָאן דְּחָמָא בְּחַכְמָתָא, מַה דְּיִיתֵי לְעֵלְמָא, לְאוּ הֲכִי. אֲלָא חָמָא בְּעִינָא, כְּלָהוּ. וְהֵוּא דְּיוֹקְנָא דְּזְמִינִין לְמִיָּקָם בֵּיהּ בְּעֵלְמָא, כְּלָהוּ חָמָא בְּעִינָא, מ"ט, בְּגִין דְּמִיּוֹמָא דְּאִתְבְּרֵי עֵלְמָא, כְּלָהוּ נִפְשָׁאן דְּזְמִינִין לְמִיָּקָם בְּבִנֵי נֶשָׂא כְּלָהוּ קִיּוּמִין קָמֵי קֻדְשָׁא בְרִיךְ הוּא, בְּהֵוּא דְּיוֹקְנָא מִמֶּשׁ, דְּזְמִינִין לְמִיָּקָם בֵּיהּ בְּעֵלְמָא.

332. כְּגִוּוֹנָא דָּא, כָּל אִינּוֹן צְדִיקֵיָא בְּתַר דְּנִפְקִין מֵהָא עֵלְמָא, כְּלָהוּ נִפְשָׁאן סֻלְקִין, וְקֻדְשָׁא בְרִיךְ הוּא אִינּוֹן לֹון דְּיוֹקְנָא אַחֲרָא לְאִתְלַבְּשָׁא בְּהוּ, כְּגִוּוֹנָא דְּהוּ בְּהָא עֵלְמָא, בְּגִין כְּרַבְּלָהוּ קִיּוּמִין קָמֵיהּ, וְחָמָא לֹון אָדָם הָרֵאשׁוֹן בְּעִינָא.

333. וְאִי תִימָא, בְּתַר דְּחָמָא לֹון, לָא קִיּוּמֵי בְּקִיּוּמֵיהוּ. תָּא חֲזִיבֵל מְלוּי דְּקֻדְשָׁא בְרִיךְ הוּא, בְּקִיּוּמָא אִינּוֹן, וְקִיּוּמוֹ קָמֵיהּ עַד דְּנַחְתּוּ לְעֵלְמָא, כְּגִוּוֹנָא דָּא כְּתִיב כִּי אֵת אֲשֶׁר יִשְׁנוּ פֹה וְגו'. הָא אוֹקְמוּהָ דְּכְלָהוּ בְּנֵי נֶשָׂא דְּזְמִינִין לְמַהוּי בְּעֵלְמָא, כְּלָהוּ אֲשֶׁתְּכַחוּ תַּמָּן.

334. הֲכָא אִית לְאִסְתַּבְּלָא, דְּהָא כְּתִיב, אֵת אֲשֶׁר אִינּוֹן פֹּה וְגו', וּמִשְׁמַע הִנְהוּ דְּיִפְקוּן מֵאִינּוֹן דְּקִיּוּמוֹ תַּמָּן, בְּגִין דְּכְתִיב עִמָּנוּ הַיּוֹם, וְלָא כְּתִיב עִמָּנוּ עוֹמֵד הַיּוֹם. אֲלָא וְדָאֵי כְּלָהוּ קִיּוּמוֹ תַּמָּן, אֲלָא דְּלָא אִתְחַזּוּ לְעִינָא, בְּגִין כְּרַבְּתִיב עִמָּנוּ הַיּוֹם, אִף עַל גַּב דְּלָא אִתְחַזּוּן.

335. וְאִי תִימָא, מ"ט לָא אִתְחַזּוּן הֲכָא, כְּמַה דְּאִתְחַזּוּן לְאָדָם הָרֵאשׁוֹן, דְּחָמָא לֹון עִינָא בְּעִינָא, וְהָא הֲכָא אִתְחַזּוּ יְתִיר. אֲלָא, הֲכָא כִּד אִתְיִהֵיבַת אוֹרִייתָא לְיִשְׂרָאֵל, חִיזוּ אַחֲרָא, וְדִרְגִין עֲלָאִין, הוּוּ חָמָאן וּמִסְתַּבְּלָאן עִינָא בְּעִינָא, וְהוּוּ תְּאִיבִין לְאִסְתַּבְּלָא וּלְמַחְמֵי בִיקְרָא דְּמִרְיָהוֹן, וּבְגִין כְּרַחְמוֹ יִקְרָא עֲלָאָה דְּקוּדְשָׁא בְרִיךְ הוּא בְּלַחֲדוּי, וְלָא מֵאַחֲרָא.

336. Accordingly, all human beings who shall appear in the future in the world stand before the Holy One, blessed be He, clothed in the actual images in which they shall eventually appear. Therefore, it is written: "Your eyes did see my unshaped flesh: for in Your book all things are written..." (Tehilim 139:16). What is the reason THAT THE HOLY ONE, BLESSED BE HE, SAW HIS UNSHAPED FLESH?

"Because another supernal image THAT WAS STANDING BEFORE HIM-EVEN BEFORE THE WORLD WAS CREATED-was similar to this one. AND THIS IS WHY HE SAW IT. Thus, it is written: "and who is a rock (tzur), save our Elohim? IN OTHER WORDS, who is such a good "portrayer" (tzayar) that he is able to draw everything as does the Holy One, blessed be He!

337. Another explanation for "For who is Eloha," is the secret of the matter. THE NUKVA, WHICH IS CALLED EI, is inclusive, because it includes all the grades within it-THE GRADES OF THE RIGHT, WHICH ARE CHASSADIM, TOGETHER WITH THE GRADES OF THE LEFT, WHICH ARE GVUROT. You might say that the name EI represents a different grade-NOT THE ASPECT OF THE RIGHT-because it is written that, "and an EI who has indignation every day" (Tehilim 7:12). HE EXPLAINS, "Come and behold: "For who is EI, save Hashem" MEANS THAT THE NUKVA is not separate, BUT IS UNITED WITH YUD-HEI-VAV-HEI (HASHEM), WHO IS ZEIR ANPIN, IN A UNISON THAT is never interrupted." This is described by the words, "For who is EI save Hashem, and who is a rock..." because "a rock," WHICH IS THE SECRET OF THE LEFT OF THE NUKVA, is not alone, but everything is one, as it is written: "Know therefore this day, and consider it in your heart, that Hashem He is the Elohim ..." (Devarim 4:39).

32. The vision of Shadai-an ordinary vision

There are two different levels of connection to the infinite Light and spiritual energy of the Upper Worlds.

"The Vision" ??? -- the lower level

"Yud-Hei-Vav-Hei" ??? -- the higher level

Before he underwent the ritual of circumcision, Avraham could only connect to and experience the level of The vision. After circumcision, however, Avraham was able to attain the level of the Yud-Hei-Vav-Hei ????

The Relevance of this Passage

An ability to connect to a higher realm of Light--the level of Yud-Hei-Vav-Hei--is made available to us through forces that are unlocked in this mystical passage. We are drawing upon the purification power of circumcision and Avraham's elevated consciousness to ascend to this exalted realm.

338. Come and behold: As long as Avraham was not circumcised, the Holy One, blessed be He, spoke to him only through a "vision," WHICH IS THE SECRET OF THE NUKVA WHILE SHE IS AT HER PLACE AND IS DESCRIBED BY THE WORDS, "AND AN EL WHO HAS INDIGNATION EVERY DAY." As we have learned, it is written: "the word of Hashem came to Avram in a vision..." (Beresheet 15:1). The words "in a vision" ALLUDE TO the mirror, NAMELY THE NUKVA, WHICH IS the grade where all the figures, REFERRING TO THE THREE COLUMNS, RIGHT, LEFT, AND CENTRAL, are seen. And this "vision" is the secret of the covenant of circumcision, NAMELY THE NUKVA IN WHICH THE COVENANT SHINES.

339. AND HE ASKS: How can you say that THE NUKVA is called a vision because it is a grade of a mirror in which all figures appear! Previously, you said that as long as Avraham was not circumcised, the Holy One, blessed be He, spoke to him through the grade OF THE VISION alone, upon which no other grade did dwell. Now you say that 'in a vision' refers to the mirror in which all supernal grades are reflected. And, before Avraham was circumcised, it says, "the word of Hashem came to Avram in a vision.

336. ועל דא, בלהו בני נשא דזמינין לקיימא בעלמא, בלהו קיימי קמי קודשא בריך הוא, באינון דיוקנין ממש, דזמינין לקיימא ביה, הה"ד גלמי ראו עיניך ועל ספרך וגו'. גלמי ראו עיניך. מ"ט, בגין דדיוקנא אחרא עלאה הוי בהאי, ובגין ברכתיב ומי צור זולתי אלקינו. מאן צייר טב, דיצייר בלא בקודשא בריך הוא.

337. דבר אחר, בי מי אלוה. דא רזא דמלה, דהא אל בלא הוא, דאתכליל מבלהו דרגין, ואי תימא, דהא אל איהו דרגא אחרא, בגין דכתיב אל זועם בכל יום. תא חזי, דהא לית אל מבלעדי ה', דלאו איהו בלחודוי, ולא אתפרש לעלמין. ועל דאכתיב בי מי אל מבלעדי ה' וגו' ומי צור וגו'. דהא צור לאו איהו בלחודוי, אלא בלא חד, בדכתיב וידעת היום והשבות אל לבבך כי ה' הוא האלקים וגו'.

מחזה יהוה יהוה

338. תא חזי, עד לא אתגזר אברהם, הוה ממליל עמיה מגו מחזה בלחודוי, כמה דאתמר, דכתיב הנה דבר ה' אל אברם במחזה וגו'. במחזה: בהוא חיזו דרגא דכל דיוקנין אתחזין ביה, כמה דאתמר. והאי מחזה איהו רזא דברית.

339. ואי תימא, דבגין כך אקרי מחזה, בגין דאיהו דרגא חיזו דכל דיוקנין אתחזין ביה, הא אמרת בקדמיתא, דעד לא אתגזר אברהם, לא הוה ממליל עמיה בר האי דרגא, דלא שראן עלוי דרגין אחרנין, והשתא אמרת במחזה, חיזו דכל דרגין עלאין, והא עד לא אתגזר כתיב, הנה דבר ה' אל אברם במחזה.

340. AND HE REPLIES: This grade, which is definitely the mirror of all the supernal grades, is completed by the mirror of all the supernal grades. Even before Avraham was circumcised, this grade mirrored all of the supernal grades and was completed by the colors OF THE SUPERNAL GRADES. AND ALSO the mirror made of these colors is below Her, BELOW THE NUKVA: white, CHESED, is to the right; red, GVURAH, is to the left; and a third color-GREEN, TIFERET-is composed of all remaining colors. AND TO THE NUKVA THAT IS CALLED A VISION, all the supernal colors-WHITE, RED, AND GREEN-are built on this mirror. Therefore He was reflected in this mirror, which stood upon Avraham, and spoke with him, even though he was not circumcised. As soon as he was circumcised, it is written: 'Hashem appeared to Avram...' (Bereshheet 17:1). BECAUSE THE NAME OF YUD-HEI-VAV-HEI BECAME ATTACHED TO HER, MEANING THAT THE ESSENCE OF ALL SUPERNAL GRADES WERE INCLUDED WITHIN HER. THIS WAS NOT TRUE BEFORE AVRAHAM WAS CIRCUMCISED; AT THAT TIME, ONLY THE THREE COLORS WERE INCLUDED WITHIN HER.

341. Come and behold: In reference to Bilaam, it is written that he saw "the vision of Shadai" (Bemidbar 24:16), but with Avraham, it is written only "in a vision." AND HE ASKS: What is the difference between these two? AND HE REPLIES: The 'vision of the Shadai' refers to THE COLORS below THE NUKVA that are Her mirror. The ordinary 'vision' is the letter Hei OF YUD-HEI-VAV-HEI, THE NUKVA, in which all the supernal figures, WHICH ARE THE THREE COLORS, appear. Because of this, it is written 'in a vision' only when referring to Avraham, in the 'vision of Shadai' when referring to Bilaam. HOWEVER, AS ALREADY EXPLAINED, SHE INCLUDES THE THREE COLORS-WHITE, RED, AND GREEN, AND ALSO THE MIRROR COMPOSED OF THESE COLORS UNDERNEATH HER.

342. Therefore, before Avraham was circumcised, he reached the grade THAT IS SIMPLY CALLED, "A VISION." Immediately after he was circumcised, however, "Hashem appeared to Avram..." So all the grades OF YUD-HEI-VAV-HEI appeared upon this grade, WHICH IS THE NUKVA, THE ESSENCE OF THESE GRADES. And the grade spoke to him properly, without reservation, BECAUSE THE NUKVA IS THE SECRET OF "SPEAKING." And Avraham clung on to one grade after the other until he became attached to the holy covenant in full perfection, as should properly be!

343. Come and behold: As Avraham was circumcised, he left THE KLIPAH OF the foreskin and entered to the holy covenant. He was adorned with the holy crown and entered the covenant upon which the world is based. Then the world was firmly established for his sake, as it is written: "If My covenant be not day and night, it were as if I have not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). SO IT IS FOR THE SAKE OF CIRCUMCISION THAT THE WORLD EXISTS. And it is also written: "These are the generations of heaven and earth when they were created (Heb. behibar'am)" (Bereshheet 2:4). Behibar'am constitutes the letters of be-hei-bra'am (he created them with Hei). It can also be read beAvraham (lit. 'with Avraham'). Both are related to the same secret, WHICH IS CIRCUMCISION. THEREFORE THE WORLD WAS CREATED FOR AVRAHAM BECAUSE HE HAD ENTERED THE COVENANT OF CIRCUMCISION, WHICH IS REFERRED TO BY THE VERSE, "IF MY COVENANT BE NOT DAY AND NIGHT..."

340. אֵלָא, הָאִי דְרָגָא, חִיזוּ דְכָל דְרָגִין עֲלָאִין אִיהוּ, וּבְחִיזוּ דְרָגִין עֲלָאִין אֲתַתְקַן. וְאִף עַל גְּבֻדְבְּהוּא זְמַנָּא דְאֲבֵרְהֶם לֹא הוּוּ גְזִיר, הָאִי דְרָגָא בְּחִיזוּ דְרָגִין עֲלָאִין אִיהוּ, וּבְכָל אִינּוּן גּוּוּנִין אִיהוּ קָאִים. וְחִיזוּ דְאִינּוּן גּוּוּנִין קִיּוּמֵי תַּחֲוּתִיה, חַד מִיַּמִּינָא, גּוּוּן חֲוָר. חַד מִשְּׂמַאלָא, גּוּוּן סוּמְק. חַד דְכֻלִּיל מִכָּל גּוּוּנִין, וְאִיהוּ חִיזוּ, דְכָל גּוּוּנִין עֲלָאִין דְקִיּוּמֵי עֲלִיה. וְעַל דָּא בְּהָאִי חִיזוּ קָאִים עֲלִיה דְאֲבֵרְהֶם, וּמְלִיל עֵמִיָּה, וְאִף עַל גַּב דְלֹא אֲתַגְזֹר. בֵּינּוּן דְאֲתַגְזֹר, מִה כְּתִיב, וַיֵּרָא ה' אֶל אַבְרָם.

341. תָּא חֲזִי, מַחְזָה שְׂדֵי כְּתִיב בְּבַלְעָם, וּבְאֲבֵרְהֶם כְּתִיב מַחְזָה סַתָּם, מִה בֵּין הָאִי לְהָאִי. אֵלָא, מַחְזָה שְׂדֵי, אֵלִין דְלִתְתָּא מַגִּיָּה, וְאִינּוּן חִיזוּ דִילִיָּה. מַחְזָה סַתָּם, מַחְזָה דָּא הוּא ה', דְכָל דִּיּוֹקֵנִין עֲלָאִין אֲתַחֲזִיין בֵּיה, וּבְגִין כֶּן כְּתִיב בְּאֲבֵרְהֶם, מַחְזָה סַתָּם, וּבְבַלְעָם מַחְזָה שְׂדֵי.

342. וְעַל דָּא עַד לֹא אֲתַגְזֹר אֲבֵרְהֶם, הוּוּ לִיָּה הָאִי דְרָגָא כְּדָאֲמַרְן. בֵּינּוּן דְאֲתַגְזֹר, מִיָּד וַיֵּרָא ה' אֶל אַבְרָם וְגו'. אֲתַחֲזוּן כְּלֵהוּ דְרָגִין, עַל הָאִי דְרָגָא, וְהָאִי דְרָגָא מְלִיל עֵמִיָּה, כְּדָקָא חֲזִי בְשְׁלִימוּ. וְאֲבֵרְהֶם אֲתַקְטֹר מְדְרָגָא לְדְרָגָא, וְעַל בְּבֵרִית קִיּוּמָא קְדִישָׁא, כְּדָקָא חֲזִי בְשְׁלִימוּ.

343. תָּא חֲזִי, בֵּינּוּן דְאֲתַגְזֹר אֲבֵרְהֶם, נִמְק מְעַרְלָה, וְעַל בְּקִיּוּמָא קְדִישָׁא, וְאֲתַעֲטֹר בְּעֵטְרָא קְדִישָׁא, וְעַל בְּקִיּוּמָא, דְעֵלְמָא קָאִים עֲלִיה, וּכְדִין אֲתַקְיִים עֵלְמָא בְּגִינִיָּה. בְּגִין דְכְּתִיב אִם לֹא בְרִיתִי יוֹמִם וְלַיְלָה חֲקוֹת שָׁמַיִם וְהָאָרֶץ לֹא שְׁמַתִּי. וּכְתִיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם. בְּה"א בְּרָאָם, בְּאֲבֵרְהֶם. וְכֹלָא בְּרָזָא חֲדָא קָאִים.

344. When the Holy One, blessed be He, showed Adam all future generations of the world, he saw them one by one, one generation after the other, standing in the Garden of Eden in that same form that they would have in this world. So come and behold: We have learned that when he saw that David had no life of his own at all, he stood in wonder and then gave him 70 years of his own life. Because of this, Adam lived only nine hundred and thirty years; his remaining seventy years were given to David.

344. וּבְשַׁעֲתָא דְקַדְשָׁא בְרִיךְ הוּא אֲחֻמֵי לִיה לְאָדָם, כָּל אֵינֹן דְרִין דְעֵלְמָא, וְחָמָא לֹון כָּל חַד וְחַד, כָּל דְרָא וְדָרָא, כְּלָהוּ קַיִמֵי בְגַנְתָּא דְעֵדֶן, בְּהֵוּא דְיוֹקְנָא דְזַמְיִנִין לְקַיִמָא בְהֵאֵי עֵלְמָא, וְתָא חֲזִי, הָא אֲתַמֵּר, בֵּינֹן דְחָמָא לִיה לְדוֹד, דְלָאוּ בֵיה חַיִּים כָּלְל, תּוֹה, וְאִיהוּ יְהִיב לִיה מְדִילִיה ע' שָׁנִין, בְּגִין כְּרְהוּוּ לִיה לְאָדָם, תְּשַׁע מְאוֹת וְתַלְתִּין שָׁנִין, וְאֵינֹן שְׁבַעִין אֲסַתְלֶקוּ לִיה לְדוֹד.

345. And this is the secret of Wisdom. The fact that David had only the 70 years given to him by Adam, is in keeping with the higher Wisdom, because everything that occurs below is in accordance with what happens above, IN THE UPPER WORLD.

345. וּמִלָּה דָּא רְזָא דְחֻכְמָתָא אִיהוּ, דְדוֹד לִית לִיה בַּר שְׁבַעִין שָׁנִין, מֵאָדָם קְדַמָּא, וְכֹלָא רְזָא דְחֻכְמָתָא אִיהוּ. וְכֹל מַה דְלִתְתָּא כְּלָא אִיהוּ בְרְזָא דְלַעִילָא.

33. The Holy One, blessed be He, matches couples together

A discourse on soul mates reveals the mysteries surrounding the male and female aspects of the soul, and the concept of soul mate relationships. When a complete soul enters this physical realm, it does so through the efforts of the angel Lailah. During the process of descent, the unified soul separates into male and female halves. If the two halves of the soul embark on a spiritual path during physical existence, they can merit reunification. While the angel Lailah is responsible for bringing souls into the physical dimension, it is the Creator Himself who reunites two halves of one soul when the time is right--for only the Creator knows with certainty who are true soul mates.

The Relevance of this Passage

Through this portion, we can merit the appearance of our soul mate in our life and/or strengthen the marital bond with our current partner.

346. Come and behold: All the souls that are destined to come to the world appear before Him, as couples, WHICH MEANS THAT EACH SOUL IS DIVIDED TO A MALE AND FEMALE. Afterward, as they arrive in this world, the Holy One, blessed be He, matches them together. Rabbi Yitzchak said: THE HOLY ONE, BLESSED BE HE, says, 'the daughter of so-and-so to so-and-so.'

346. וְתָא חֲזִי, בְּכָל אֵינֹן דְיוֹקְנִין דְנִשְׁמַתִּין דְעֵלְמָא. כְּלָהוּ זְוֹגִין זְוֹגִין קַמֵּיה, לְבַתֵּר, כִּד אֲתִיִּין לְהֵאֵי עֵלְמָא, קְדַשָׁא בְרִיךְ הוּא מְזַוֵּג זְוֹגִין. אָמַר ר' יִצְחָק, קוֹדְשָׁא בְרִיךְ הוּא אָמַר בֵּת פְּלוֹנִי לְפְלוֹנִי.

347. Rabbi Yosi asked: What is the meaning of this? THAT IS, OF THE STATEMENT THAT THE HOLY ONE, BLESSED BE HE, ANNOUNCES WHO GOES WITH WHOM. HOW CAN THIS BE TRUE SINCE it is written: "and there is nothing new under the sun" (Kohelet 1:9), WHICH MEANS THAT EVERYTHING WAS SETTLED DURING THE CREATION OF THE WORLD. HOWEVER, ACCORDING TO WHAT YOU HAVE SAID, THE ACTION OF MATCHMAKING IS NEW EACH TIME, BECAUSE THE MATCHES MUST BE ANNOUNCED. Rabbi Yehuda said, it is written: "under the sun," yet "above THE SUN," NEW THINGS CAN TAKE PLACE. Rabbi Yosi asked, "Why does He have to make an announcement, since Rabbi Chizkiyah said that Rabbi Chiya said that "at exactly the time a man is born and emerges in the world, his spouse is assigned to him!"

347. אָמַר רַבִּי יוֹסִי, מַאי קָא מַיִירִי, וְהָא כְּתוּב אֵין כָּל חֲדָשׁ תַּחַת הַשֶּׁמֶשׁ. אָמַר ר' יְהוּדָה, תַּחַת הַשֶּׁמֶשׁ כְּתוּב, שְׁאֵינִי לְעֵילָא. אָמַר רַבִּי יוֹסִי, מַאי כְרוּזָא הֶכָּא, וְהָא אָמַר ר' חֲזַקְיָה אָמַר רַבִּי חִיָּיא, בְּהֵוּא שַׁעֲתָא מַמָּשׁ, דְנִפְסִיק בַּר נֶשׁ לְעֵלְמָא, בֵּת זְוֹגוּ אֲזַדְמַנַּת לוּ.

348. Rabbi Aba responded, "Happy are the righteous, whose souls are adorned as they appear before the Holy King, before coming to this world TO ENTER THE BODY. Because we have learned that when the Holy One, blessed be He, sends the souls forth to the world, all of these spirits and souls include a male and a female joined together.

348. אָמַר רַבִּי אַבָּא, זְכָאִין אֵינֹן צְדִיקָאֵי, דְנִשְׁמַתְהוֹן מִתְעַטְרִין קַמֵּי מַלְכָּא קְדִישָׁא, עַד לָא יִיתוֹן לְעֵלְמָא, דְהֵכִי תַנִּינֵן, בְּהֵוּא שַׁעֲתָא דְאִפְסִיק קְדַשָׁא בְרִיךְ הוּא נִשְׁמַתִּין לְעֵלְמָא, כָּל אֵינֹן רוּחִין וְנִשְׁמַתִּין, כְּלָהוּ כְּלִילֵן דְכַר וְנוֹקְבָא, דְמִתְחַבְּרֵן כְּחָדָא.

349. They are handed over to a governor, who is an emissary in charge of human conception and whose name is Lailah (Eng. 'Night'). So when they descend to the world and are handed over to that governor, they are separated from each other. Sometimes one precedes the other in coming down and entering the body of a human being.

350. When their time to be married arrives, the Holy One, blessed be He, who knows THE MALES AND THE FEMALES OF these spirits and souls, joins them as they were BEFORE THEY CAME DOWN TO THE WORLD. And He announces, THE DAUGHTER OF SO-AND-SO TO SO-AND-SO. When they are joined together, they become one body and one soul-THEY ARE the right and left in proper unison. THE MALE IS THE RIGHT SIDE OF THE BODY AND SOUL; THE FEMALE IS THEIR LEFT SIDE. And because of this, "there is nothing new under the sun," MEANING EVEN THOUGH THE HOLY ONE, BLESSED BE HE, ANNOUNCES, 'THE DAUGHTER OF SO-AND-SO TO SO-AND-SO', THIS IS NOTHING NEW BUT RATHER A RETURN TO HOW THEY WERE BEFORE COMING DOWN TO THIS WORLD. AND SINCE ONLY THE HOLY ONE, BLESSED BE HE, KNOWS THIS, HE THEREFORE ANNOUNCES REGARDING THEM.

351. You might say, "But we have learned that a man obtains a mate according to his deeds and ways of behavior!" It is assuredly so! If he is meritorious and his ways are correct, then he deserves his own SOULMATE-to join her AS THEY WERE JOINED when they left THE HOLY ONE, BLESSED BE HE, BEFORE BONDING A BODY.

352. Rabbi Chiya asked, "Where should he who performs good deeds look for his soulmate?" He answered, "We have already learned that a man should even sell all his property to marry the daughter of a sage, because the deposit of the Holy One, blessed be He, is handed over to a sage." THEREFORE, HE SHALL SURELY FIND HIS MATE WITH HIM.

353. We have also learned that according to the secret of the Braita, the mating of all souls, which are reincarnated BUT HAVE NO SOULMATES can be performed before their time through mercy. THIS MEANS THAT HE MAY PRECEDE AND MARRY SOMEBODY ELSE'S SOULMATE. THIS IS THE MEANING OF THE WARNING, "WOMEN SHOULD NOT BE MARRIED ON A FEAST DAY, BUT THEY CAN BE BETHROTHED, BECAUSE ANOTHER MAN MAY PRECEDE HIM THROUGH MERCY." And what they said is right! The term "another man" is exact. This is the reason why "It is difficult for the Holy, blessed be He, to bring couples together" Above all, assuredly, "the ways of Hashem are right" (Hoshea 14:10), AND ALL THAT HE DOES IS GOOD AND RIGHT.

354. Rabbi Yehuda inquired of Rabbi Elazar, "I am aware of the secret of this subject. THEREFORE I ASK where do those souls that are reincarnated, BUT HAVE NO SOULMATES, find their spouses? He responded, "It is written: 'How shall we do for wives for them that remain?' (Shoftim 21:7), and "you shall catch every man his wife..." (Ibid. 21). Although this passage deals specifically with the sons of Binyamin, IT ACTUALLY DEALS WITH THE REINCARNATED SOULS, WHO MAY PRECEDE THEIR FRIENDS AND TAKE THEIR SOULMATES AWAY FROM THEM THROUGH MERCY. Therefore, as we have learned, "Lest another precede him with Mercy."

349. וְאֶתְמַסְרֵן בְּיַד דְּהוּא מְמַנָּא, שְׁלִיחָא דְּאֶתְפַקֵּד עַל עֲדוּאֵיהוֹן דְּבְנֵי נֶשָׂא, וְלִילָה שְׁמִיָּה. וּבְשַׁעֲתָא דְּנִחְתִּין וְאֶתְמַסְרֵן בְּיַדוּי, מִתְפַּרְשִׁין. וְלְזְמַנִּין דָּא אַקְדִּים מִן דָּא, וְאַחִית לְהוּ בְּבְנֵי נֶשָׂא.

350. וְכַד מָטָא עֵידָן דְּזוּגָא דְּלֵהוֹן, קִדְשָׁא בְּרִיךְ הוּא דִּידַע אֵינּוֹן רוּחִין וְנִשְׁמָתִין, מַחְבֵּר לוֹן כְּדְבַקְדָּמִיתָא, וּמְכַרְזָא עֲלֵיהוּ. וְכַד אֶתְחַבְּרֵן, אֶתְעֵבִידוּ חַד גּוֹפָא חַד נִשְׁמָתָא, יְמִינָא וּשְׂמָאלָא כְּדָקָא חַזִּי. וּבְגִין כֵּן אֵין כָּל חַדְשׁ תַּחַת הַשֶּׁמֶשׁ.

351. וְאִי תִימָא הָא תְּנִינָן, לִית זְוּגָא, אֶלָּא לְמוּם עוֹבְדוּי וְאַרְחוּי דְּבַר נֶשׁ. הֵכִי הוּא וְדָאִי, דָּאִי זְכִי, וְעוֹבְדוּי אֶתְכַשְׁרֵן, זְכִי לְהוּא דִּילִיָּה, לְאֶתְחַבְּרָא בֵּיהּ, כְּמָה דְּנַפְיָק.

352. אָמַר ר' חֵיָא, מֵאֵן דְּאֶתְכַשְׁרֵן עוֹבְדוּי, בְּאֵן אַתְר יִתְבַּע הוּא זְוּגָא דִּילִיָּה. אֶמְרִלוּהָ תְּנִינָן, לְעוֹלָם יִמְכּוֹר אֶדָם כּו' וְיִשָּׂא בֵּת תְּלַמִּיד חָכָם. דְּתְלַמִּיד חָכָם, פְּקֻדוֹנָא דְּמֵאֲרִיָּה, אֶתְפַּקֵּדֵן בִּירֵיהּ.

353. תָּאנָא בְּרַזָּא דְּמִתְנִיתָא, כָּל אֵינּוֹן דְּאֶתּוּ בְּגַלְגּוּלָא דְּנִשְׁמָתִין, יְכַלִּין לְאַקְדָּמָא בְּרַחְמֵי זְוּגָא דְּלֵהוֹן. וְעַל הָאִי אֶתְעֵרוּ חֲבֵרֵינָא, שְׁמָא יְקַדְּמֵנוּ אַחַר בְּרַחְמֵי. וְשְׁפִיר קְאָמְרוּ, אַחַר דִּיִּיקָא, וְעַל כֵּן קִשְׁיִין זְוּגִין קְמִיָּה דְּקוֹדְשָׁא בְּרִיךְ הוּא. וְעַל כֵּלָּא וְדָאִי כִי יִשְׂרִים דְּרִכֵּי ה' כְּתִיב.

354. ר' יְהוּדָה שְׁלַח לִיָּה לְר' אֶלְעָזָר, אָמַר הָא רִזָּא דְּמֵלָה יִדְעָנָא, אֵינּוֹן דְּאֶתּוּ בְּגַלְגּוּלָא דְּנִשְׁמָתִין, מֵאֵן אַתְר לְהוּ זְוּגָא. שְׁלַח לִיָּה, כְּתִיב מַה נַּעֲשֶׂה לְהֵם לְגוֹתְרִים לְנִשְׁמֵי וְגו'. וְכְתִיב, לְכוּ וְחַטַּפְתֶּם לָכֶם וְגו'. פְּרַשְׁתָּא דְּבְנֵי בְּנִימִין אוֹכַח, וְעַל הָאִי תְּנִינָן, שְׁמָא יְקַדְּמֵנוּ אַחַר בְּרַחְמֵי.

355. Rabbi Yehuda said that this is definitely the meaning of "It is difficult for the Holy One, blessed be He, to bring couples together," BECAUSE HE IS OBLIGED TO TAKE FROM ONE AND GIVE TO THE OTHER. Happy is the portion of Yisrael, because the Torah teaches them the ways of conduct of the Holy One, blessed be He, as well as all His secrets and mysteries hidden before Him.

356. Indeed, it is written: "The Torah of Hashem is perfect" (Tehilim 19:8), BECAUSE EVERYTHING APPEARS IN IT. Happy is the portion of him, who studies Torah and is never separated from it. Because whoever abandons the Torah, even for one moment, is separated from eternal life. Therefore, it is written: "For it is your life and length of your days" (Devarim 30:20) and "For length of days and years of life and peace shall they add to you" (Mishlei 3:2).

34. Night and Midnight

Specific judgments come to our world when the sun sets and night descends. At the stroke of midnight, another transformation occurs as the awesome and compassionate Light of mercy appears in the cosmos. According to the wisdom of the Zohar, whoever delves into the study of Torah during this time of Mercy, after midnight, shall merit a portion in the world to come.

This mystery is conveyed through a story about Rabbi Aba and Rabbi Ya'akov. The two eminent mystics are traveling through a certain village and they take up lodging at an inn. The inn-keeper has built a complex apparatus that uses water, buckets, and scales to signal the arrival of midnight. These complexities and metaphors within this seemingly simple tale indicate the extreme importance of spiritual study after the stroke of midnight. The Relevance of this Passage

The compassionate Light of Mercy is aroused through the language that flows through this mystical text of Zohar. This Light helps us merit a share in the world to come.

357. "And when Avram was ninety nine years old..." (Beresheet 17:1). Rabbi Yosi opened the discussion by quoting, "Your people also shall be all righteous: they shall inherit the land forever..." (Yeshayah 60:21). Happy is Yisrael above all other nations because the Holy One, blessed be He, called its people righteous. For we have learned that there are 125,000 winged creatures roaming the world ready to hear and receive the voice.

358. As we have learned, everything in the world has a voice, which floats and flies in the firmament, where those winged creatures catch it and carry it aloft TO MAYIN NUKVIN (FEMALE WATERS) FOR MALE AND FEMALE, to be judged to good or to evil, as it is written: "For the bird of heaven shall carry the sound and that which has wings shall tell the matter" (Kohelet 10:20).

359. "When do they judge this voice?" IN OTHER WORDS, "WHEN IS THE VOICE CARRIED ALOFT AS MAYIN NUKVIN (FEMALE WATERS) FOR MALE AND FEMALE." Rabbi Chiya answers: When a person goes to bed and sleeps, because at that time, the soul leaves him and testifies about him; that is when the voice is judged. THIS MEANS THAT IT IS ELEVATED TO MAYIN NUKVIN (FEMALE WATERS) IF THE SOUL TESTIFIES IN HIS FAVOR! Therefore, it is written: "keep the doors of your mouth from her that lies in your bosom" (Michah 7:5). Why? Because it is she who testifies against the person. THE WORDS "FROM HER THAT LIES IN YOUR BOSOM" ALLUDE TO THE SOUL. As Rabbi Yehuda says: All that a person does during the day, his soul testifies on him at night.

355. אָמַר ר' יְהוּדָה הַאי הוּא וְדַאי, דְּקָשִׁין זְווגִין קָמֵי קִדְשָׁא בְּרִיךְ הוּא. זְכָאָה חוּלְקָהוֹן דְּיִשְׂרָאֵל, דְּאוּרֵייתָא אוּלִיף לְהוּ אוּרְחוּי דְּקִדְשָׁא בְּרִיךְ הוּא, וְכָל טְמִירִין וְגַנְיָא דְּגַנְיָזִין קָמֵיהּ.

356. וְדַאי כְּתִיב תּוֹרַת ה' תְּמִימָה וְגו'. זְכָאָה חוּלְקִיָּה מֵאֵן דְּיִשְׁתַּדַּל בְּאוּרֵייתָא, וְלֹא יִתְפָּרֵשׁ מִינָהּ, דְּכָל מֵאֵן דְּיִתְפָּרֵשׁ מְאוּרֵייתָא, אֲפִילוּ שְׁעֵתָא חֲדָא, כְּמָה דְּאִתְפָּרֵשׁ מַחֲוֵי דְּעֵלְמָא. דְּכְתִיב כִּי הוּא חֲיִיךְ וְאֲרַךְ יָמֶיךָ. וְכְתִיב אֲרַךְ יָמִים וּשְׁנוֹת חַיִּים וְשְׁלוֹם יוֹסִיפוּ לָךְ.

357. וַיְהִי אַבְרָם בֶּן הַשָּׁעִים שָׁנָה וְגו'. ר' יוֹסִי פָתַח, וְעַמְךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ וְגו'. זְכָאִין אִינוּן יִשְׂרָאֵל, מְכַל שָׂאֵר עַמִּין, דְּקִדְשָׁא בְּרִיךְ הוּא קָרָא לוֹן צְדִיקִים. דְּתַנְיָא מֵאָה וְעֶשְׂרִין וְחֲמִשׁ אֲלָפֵי מְאֵרֵי דְּגַדְפִּין, דְּאֲזֵלִין וְטֹאסִין כָּל עֵלְמָא, וְשִׁמְעִין קְלָא, וְאַחֲדִין לֵיהּ לְהֵוּא קְלָא.

358. כְּמָה דְּתַנְיָן, לֵית לָךְ מְלָה בְּעֵלְמָא, דְּלִית לָהּ קְלָא, וְאֲזֵלָא וְטֹאסָא בְּרִקִיעָא, וְאַחֲדִין לָהּ מְאֵרֵי דְּגַדְפִּין וְסִלְקִין הֵוּא קְלָא, וְדִינִין לָהּ, הֵן לְטַב, הֵן לְבִישׁ. דְּכְתִיב כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וְגו'.

359. אֵימַתִּי דִּינִין לְהֵוּא קְלָא. רַבִּי חֵיָא אָמַר, בְּשְׁעֵתָא דְּבֵר נִשְׁכִּיב וְנֹאִים, וְנִשְׁמַתִּיה נִפְקַת מִנִּיהּ, וְהִיא אֶסְהִידַת בֵּיהּ בְּבֵר נֶשׁ, וְכִדִּין דִּינִין לְהֵוּא קְלָא. הַה"ד מְשַׁכְּבַת חִיקְךָ שְׁמַר פְּתָחֵי פִיךָ. מ"ט מְשׁוּם דְּהִיא אֶסְהִידַת בְּבֵר נֶשׁ. רַבִּי יְהוּדָה אָמַר, כָּל מַה דְּבֵר נֶשׁ עֵבִיד בְּכָל יוֹמָא, נִשְׁמַתִּיה אֶסְהִידַת בֵּיהּ בְּבֵר נֶשׁ בְּלִילִיא.

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360. Rabbi Elazar said, as we have learned: At the beginning of the first hour at night, when the day is blown away and the sun goes down, the keeper of the keys, who is in charge of the sun-MATATRON, THE GOVERNOR OF THE WORLD, WHO DRAWS THE LIGHT OF THE SUN DOWN TO THE WORLD-enters the twelve gates that BELONG TO THE SUN. THESE GATES are open during the day, WHICH IS THE SECRET OF THE TWELVE HOURS OF DAYLIGHT. After he has passed through all TWELVE GATES, MEANING AFTER THE TWELFTH HOUR IS OVER, then all the gates are closed, MEANING THAT THE DOMINION OF THE DAY HAS ENDED AND THE TIME FOR THE DOMINION OF THE NIGHT HAS COME!

361. A herald then announces-BECAUSE EVERY CHANGE IS ACCOMPLISHED BY AN ANNOUNCEMENT. Someone rises, THE HERALD, THE ANGEL GAVRIEL, WHO holds on to their keys. DURING THE DAY, THE KEYS ARE IN THE HANDS OF MATATRON. THROUGH THESE KEYS, HE DRAWS THE DARKNESS, WHICH IS THE SECRET OF THE ANNOUNCEMENT. After he completes the announcement, all the guardians of the world gather together and ascend FROM THE WORLD. Nobody remains to create an opening TO DRAW DOWN EVEN A TINY LIGHT, because they are all silenced. Then the lower Judgments are aroused. They start to roam the world, and the moon begins to shine.

362. And wailers WHICH ARE THE FORCES OF JUDGMENT THAT AROUSE WAILING AND HOWLING IN THE WORLD, cry out loud WITH THE BLOWING OF A TRUMPET. At the second blast, the angels begin to chant and sing before their Master. How many Guardians stand erect TO OFFER PROTECTION FROM JUDGMENTS, and Judgments are aroused in the world. Then as people sleep, their souls leave THEIR BODIES, give testimony, and are sentenced-BECAUSE THERE IS NO RIGHTEOUS PERSON ON EARTH WHO DOES NOT SIN. But the Holy One, blessed be He, deals mercifully with the human beings and allows the soul to return back IN THE MORNING.

363. At midnight, when the birds awaken, THAT IS, THE COCKS, a spirit (or wind) rises in the North. THIS REFERS TO THE LEFT COLUMN, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH WITHOUT CHASSADIM-THE SECRET OF THE UPPER THREE SFIROT OF RUACH. The scepter then rises in the South, NAMELY IN THE RIGHT COLUMN, WHICH IS THE SECRET OF CHASSADIM, and unites with that spirit OF THE LEFT COLUMN. THUS, THEY ARE INCLUDED WITHIN EACH OTHER, AND THE JUDGMENTS OF THE LEFT COLUMN subside and are mitigated BY CHASSADIM. And the Holy One, blessed be He, is awakened and, as is His wont, delights Himself with the righteous in the Garden of Eden.

364. Happy is he who awakens at that time to delight in the Torah, because the Holy One, blessed be He, together with all the righteous in the Garden of Eden listen attentively to his voice. This is why it is written: "You that dwell in the gardens, the companions hearken to your voice, cause me to hear it" (Shir Hashirim 8:13).

365. In addition, the Holy One, blessed be He, draws down upon him a thread of grace (Lit. 'chesed') which earns him protection in this world from both higher and lower beings. Therefore it is written: "Hashem will command His loving kindness (Heb. Chesed) in the daytime, and in the night His song shall be with me" (Tehilim 42:9).

360. תָּאנָא אָמַר ר' אֶלְעָזָר, בְּתַחֲלַת שַׁעֲתָא קַמֵּייתָא בְּלִילְיָא, כַּד נִשְׁף יַמְמָא, וְעָאֵל שַׁמְשָׁא, מְאָרִי דְּמַפְתָּחֵן דְּמִמְנָן עַל שַׁמְשָׁא, עָאֵל בְּתַרְיִסָּר תְּרַעִין דְּפַתְיָחִין בְּיַמְמָא, בְּתַר דְּעָאֵל בְּכֻלְהוּ, כֹּל אֵינוֹן תְּרַעִין סְתִימִין.

361. כְּרוּזָא קָאִים, וְשָׂרֵי לְאַכְרָזָא, קָאִים מְאָן דְּקָאִים, וְאַחִיד לְאֵינוֹן מִפְתָּחֵן. בְּתַר דְּסִיִּים כְּרוּזָא, כֹּל אֵינוֹן נְטוּרֵי עֲלֵמָא מִתְּבַנְשִׁין וְסֻלְקִין, לִית מְאָן דְּפַתַּח פְּטָרָא, כֹּלָא מִשְׁתַּכְּבִּין. כְּדִין דִּינִין דְּלִתְתָא מִתְּעָרִין, וְאֶזְלִין וְשֹׁאטִין בְּעֵלְמָא, וְסִיְהֵרָא שְׂאָרֵי לְאַנְהֵרָא.

362. וּמְאָרִי דִּיבְבָא תְּקַעִין וּמִילְלִין, תְּקַעִין תְּנִינֹת. כְּדִין מִתְּעָרֵי שִׁירְתָא, וּמְזַמְרִין קַמֵּי מְאָרִיהוֹן, כַּמְה מְאָרִי תְּרִיסִין קִיּוּמוֹ בְּקִיּוּמֵיהוּ, וְאַתְעָרִין דִּינִין בְּעֵלְמָא, כְּדִין בְּנֵי נְשָׂא נְיִימִין, וְנִשְׁמַתָּא נִפְקַת, וְאַסְהִידַת סְהֻדוֹתָא, וְאַתְחַיִּיבַת בְּדִינָא, וְקֹדְשָׁא בְּרִיךְ הוּאֵעֵבִיד חֶסֶד בְּבַר נֶשׁ, וְנִשְׁמַתָּא תַּבַּת לְאַתְרָהּ.

363. בְּפִלְגוֹת לִילְיָא, כַּד צְפוּרִין מִתְּעָרִין, סְטָרָא דְּצֻפּוֹן אֲתַעַר בְּרוּחָא, קָם בְּקִיּוּמֵיהּ, שְׂרַבִּיטָא דְּבִסְטָר דְּרוּם, וּבְטַש בְּהוּא רֹחָא, וְשַׁכִּיךְ וְאַתְבַּסֵּם, כְּדִין אֲתַעַר קוֹדְשָׁא בְּרִיךְ הוּא בְּנִמוּסוּי, לְאַשְׁתַּעֲשַׂע עִם צְדִיקָא בְּגִנְתָּא דְּעָרָן.

364. בַּהוּא שַׁעֲתָא, זְבָאָה חוּלְקִיָּה דְּבַר נְשֻׁדְקָאִים לְאַשְׁתַּעֲשַׂע בְּאוּרֵייתָא, דְּהָא קֹדְשָׁא בְּרִיךְ הוּא, וְכֹל צְדִיקָא דְּבִגְנַתָּא דְּעָרָן, כֹּלְהוּ צְיִיתִין לְקֻלְיָה. הָדָא הוּא דְּכַתִּיב הַיּוֹשֵׁבֶת בְּגִנִּים חֲבָרִים מְקַשְׁיָבִים לְקוֹלךְ הַשְּׂמִיעֵנִי.

365. וְלֹא עוֹד, אֶלָּא דְּקֹדְשָׁא בְּרִיךְ הוּא מְשִׁיךְ עֲלֵיהּ חַד חוּטָא דְּחֶסֶד, לְמַהוּי נְטוּר בְּעֵלְמָא, דְּהָא עֲלָאִין וְתַתָּאִין נְטָרִין לִיהּ. הַה"ד, יוֹמָם יִצְוָה ה' חֶסֶדוֹ וּבְלִילָהּ שִׁירָה עִמִּי.

366. Rabbi Chizkiyah said: Whoever delves to the study of Torah at that hour shall definitely have an eternal share in the world to come. Rabbi Yosi then asked: What is the meaning of 'eternal'? He answered: This is what I have learned. Every midnight, when the Holy One, blessed be He, enters the Garden of Eden, all the plants--**NAMELY THE SFIROT**, of the Garden of Eden, **WHICH IS THE NUKVA**--are watered most generously by the stream that is called the 'ancient stream' and also the 'stream of delight,' **WHICH REFERS TO THE SUPERNAL ABA AND IMA**, which waters never cease to flow; **BECAUSE THE MATING OF ABA AND IMA NEVER STOPS**. So, if a person awakens to study Torah, it is as if that stream is poured on his head and he is watered, together with the plants of the Garden of Eden. **HE RECEIVES AN ETERNAL PORTION OF THE MOCHIN OF THE WORLD TO COME AS WELL.**

367. Furthermore, because all the righteous in the Garden of Eden listen to him, they add another portion to that flow of the stream, **WHICH ARE THE MOCHIN OF SUPERNAL ABA AND IMA**. Therefore he has an eternal portion in the world to come, **FOR THEY ARE INCLUDED IN THE MOCHIN OF ABA AND IMA.**

368. Rabbi Aba was traveling from Tiberias to Tronya, where his father-in-law lived, accompanied by his son, Rabbi Ya'akov. When they decided to spend the night in the village of Tarsha, Rabbi Aba asked his landlord, "Is there a cock around here?" The landlord asked, "What do you need a cock for?" Rabbi Aba responded, "Because I awake at midnight exactly! **AND I NEED A COCK TO WAKE ME UP.**

369. **THE LANDLORD** then said: You do not need **THE COCK**. I have prepared a signal in the house that indicates midnight, the scales that are before my bed. For this purpose, I fill a vessel with water. The water drips out **THROUGH A HOLE IN THE VESSEL** so that it empties exactly at midnight. **AT THAT MOMENT, ONE SCALE GOES UP WHILE THE OTHER swings downward and roars. IT MAKES NOISE AS IT FALLS.** And the sound is heard throughout the house. The signal was created by an old man who once stayed with me and arose at exactly midnight to study Torah.

370. Rabbi Aba said: Blessed be **HASHEM**, the Merciful, who has sent me over here. At midnight, the scale made a noise as it swung down, waking Rabbi Aba and Rabbi Ya'akov. They heard their landlord, who was sitting in a corner of the house with his two sons, say, "It is written: 'Midnight I will rise to give thanks to You because of Your righteous judgments'" (Tehilim 119:62). **AND HE ASKED,** "What did David see that caused him to say 'Midnight...'" instead of "at midnight...?" **AND HE REPLIES:** Most certainly he was referring to the Holy One, blessed be He, **CALLING HIM 'MIDNIGHT.'**

366. אָמַר רַבִּי חִזְקִיָּהּ, כָּל מֵאן דְּאִשְׁתַּדַּל בְּהַאי שַׁעְתָּא בְּאוֹרֵייתָא, וְדַאי אֵית לֵיה חוֹלְקָא תְּדִיר בְּעֵלְמָא דְּאִתֵּי. אָמַר ר' יוֹסִי, מִ"ט תְּדִיר. אָמַר לְהוּבֵי אוֹלִיפְנָא, דְּכָל פְּלָגוֹת לִילֵיא, בְּד קִדְשָׁא בְּרִיךְ הוּא אֲתַעֵר בְּגִנְתָּא דְּעֵדָן, כָּל אֵינּוֹן נְטִיעֵן דְּגִינְתָּא אֲשַׁתְּקִינן יְתִיר, מֵהוּא נְחֵלָא, דְּאִקְרִי נְחֵל קְדוּמִים, נְחֵל עֲדָנִים, דְּלֹא פְּסִקוּ מִימּוֹי לְעֵלְמִין, כְּבִיכּוֹל הוּא דְּקָאִים וְאִשְׁתַּדַּל בְּאוֹרֵייתָא, כְּאִילוּ הוּא נְחֵלָא אֲתַרְק עַל רִישֵׁיהּ, וְאִשְׁקִי לֵיהּ, בְּגוּ אֵינּוֹן נְטִיעֵן דְּבִגְנִתָּא דְּעֵדָן.

367. וְלֹא עוֹד, אֲלֵא הוּאִיל וְכִלְהוּ צְדִיקֵינָא, דְּבִגּוּ גִנְתָּא דְּעֵדָן, צִינְתִּין לֵיהּ, חוֹלְקָא שׁוּיִין לֵיהּ, בְּהוּא שְׁקִי דְּנְחֵלָא, אֲשַׁתְּכַח דְּאֵית לֵיה חוֹלְקָא תְּדִיר, בְּעֵלְמָא דְּאִתֵּי.

368. רַבִּי אַבָּא הוּה אֲתֵי מִטְּבְּרִיָּהּ, לְבֵי טְרוֹנְיָא דְּחִמּוּי, וְר' יַעֲקֹב בְּרִיהּ הוּה עֲמִיָּה, אֲעֲרַעוּ בְּכַפֵּר טְרָשָׁא. בְּד בַּעוּ לְמִשְׁכַּב, אָמַר ר' אַבָּא, לְמַרְיָה דְּבֵיתָא, אֵית הָכָא תְּרַנְגוּלָא. אָמַר לְמַאֲרָא דְּבֵיתָא, אָמַאי. אָמַר לּוּ, בְּגִין דְּקָאִימְנָא בְּפְּלָגוֹת לִילֵיא מִמֶּשׁ.

369. אָמַר לּוּ, לֹא אֲצַטְרִיךְ, דְּהָא סִימְנָא לִי בְּבֵיתָא, דְּהָדִין טַקְלָא דְּקָמֵי עֲרִסָאֵי, מְלִינָא לֵיהּ מִיָּא, וְנְטִיף טִיף טִיף, בְּפְּלָגוֹת לִילֵיא מִמֶּשׁ, אֲתַרְקוּ כְּלָהוּ מִיָּא, וְאֲתַגְלַגַּל הָאֵי קִיטְפָא, וְנִהִים, וְאֲשַׁתְּמַע קְלָא בְּכָל בֵּיתָא, וְכִרִין הוּא פְּלָגוֹת לִילֵיא מִמֶּשׁ. וְחַד סְבָא הוּה לִי, דְּהוּה קָם בְּכָל פְּלָגוֹת לִילֵיא, וְאִשְׁתַּדַּל בְּאוֹרֵייתָא, וּבְגִינֵי כֶךְ, עֲבַד הָאֵי.

370. אָמַר ר' אַבָּא, בְּרִיךְ רַחֲמֵנָא דְּשַׁדְּרֵנִי הָכָא. בְּפְּלָגוֹת לִילֵיא נִהִים, הוּא גְּלַגְלָא דְּקִיטְפָא, קְמוּ רַבִּי אַבָּא וְרַבִּי יַעֲקֹב. שְׁמַעוּ לְהוּא גְּבֵרָא, דְּהוּה יְתִיב בְּשַׁפּוּלֵי בֵּיתָא, וְתִרִין בְּנוֹי עֲמִיָּה, וְהוּה אָמַר, כְּתִיב חֲצוֹת לִילָה אָקוּם לְהוֹדוֹת לָךְ עַל מִשְׁפְּטֵי צַדִּיק, מֵאֵי קָא חֲמָא דוֹד, דְּאִיהוּ אָמַר חֲצוֹת לִילָה, וְלֹא בְּחֲצוֹת לִילָה. אֲלֵא, וְדַאי לְקוֹדְשָׁא בְּרִיךְ הוּא אָמַר הֵכִי.

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371. AND HE ASKS: Is the Holy One, blessed be He, called so? HE ANSWERED: Yes! Because at midnight exactly, the Holy One, blessed be He, appears with His retinue, and enters the Garden of Eden to delight with the righteous.

372. Rabbi Aba said to Rabbi Ya'akov, "We shall surely join the Shechinah, so let us join THAT MAN AND HIS SONS." They came closer, sat with him, and said: Say whatever you have to say, for you have spoken well! THEY ASKED HIM: From where do you know all this? He responded: I have learned this from my grandfather.

373. And he continued: At the first hour of the night all the judgments down below are aroused, THE JUDGMENTS OF MALCHUT WHICH ARE NOT SWEETENED BY BINAH, and fly around the world. Exactly at midnight, however, when the Holy One, blessed be He, enters the Garden of Eden, WHICH IS THE NUKVA, these Judgments disappear and cease to exist.

374. And all the pathways of above-NAMELY THE WAYS BY WHICH BINAH SWEETENS THE NUKVA-only occur exactly at midnight. How do we know this? We know this from the verse about Avraham, "And he divided himself against them...(by) night" (Beresheet 14:15). But in Egypt, IT IS WRITTEN: "And it came to pass at midnight" (Shemot 12:29) BECAUSE THE NUKVA WAS THEN SWEETENED BY BINAH AND HER LIGHT WAS REVEALED. And David knew of this, WHICH IS WHY HE SAID: "MIDNIGHT."

375. AND HE ASKED, "How did DAVID know this?" AND HE ANSWERED, so said my grandfather. Because his Kingdom OF DAVID depended on this, ON THE ILLUMINATION OF THE MOCHIN OF MIDNIGHT, David therefore rose at midnight and chanted songs. And so he actually called the Holy One, blessed be He, "Midnight." He also said: "I will rise to give thanks to You..." Then, at that hour, all Judgments stem from here, MEANING ONLY FROM THE NUKVA WHICH IS SWEETENED AT MIDNIGHT, AS THE JUDGMENTS OF THE WORLD BELOW HAVE ALREADY DISAPPEARED. So the Judgments of Malchut are derived only from here, AND NOT FROM ITS UNSWEETENED ASPECT. Therefore, at that hour, David attached himself to it and rose up to chant songs' Rabbi Aba went forward and kissed him. He said: It is assuredly so! Blessed be the Merciful One, who has brought me here.

376. Come and behold: As we have already explained, "night" has always been the time of Judgment; it was discussed in the presence of Rabbi Shimon and is certainly so! The young son of the landlord then asked, "If so, then why is it written: 'Midnight'?" They explained to him, "It is as we have already stated, because the Kingdom of Heaven is awakened at midnight." The son said: I have heard that, but have another explanation! Rabbi Aba then said: Well then, speak up, my son! For your words shall be the voice of the candle, REFERRING TO THE VOICE OF RABBI SHIMON, WHO IS CALLED THE 'LUMINOUS LIGHT.'

371. וְכִי קִדְּשָׁא בְּרִיךְ הוּאֵהֱכִי אֶקְרִי. אֵינן, דְּהָא חֲצוֹת לַיְלָה מִמֶּשׁ, קִדְּשָׁא בְּרִיךְ הוּא אֲשַׁתְּכַח, וְסִיעַתָּא דִּילֵיהּ, וּכְדִין הוּא שְׁעָתָא דְּעֵייל בְּגַנְתָּא דְּעָרָן, לְאַשְׁתַּעֲשְׂעָא עִם צְדִיקָא.

372. אָמַר רַבִּי אַבָּא, לְרַבִּי יַעֲקֹב, וּדְאִי נִשְׁתַּתְּףָּא בְּשְׂכִינְתָּא, וְנִתְחַבַּר בְּחָדָא, קְרִיבוּ וְיִתְיַבּוּ עִמֵּיהּ, אָמְרוּ לֵיהּ, אֵימָא מְלַה דְּפּוּמְךָ, דְּשִׁפּוּרִי קְאָמַרְתָּ. מִנָּא לָךְ הָאִי. אָמַר לֹון, מְלַה דָּא, אוֹלִיפְנָא מִסְבָּאִי.

373. וְתוּ הוּוּ אָמַר, דְּתַחֲלַת שְׁעֵתֵי קְמֵייתָא דִּילֵילָא, כָּל דִּינִין דִּלְתַתָּא מִתְעָרִין, וְאֲזִלִּין וְשֹׁאטִין בְּעֵלְמָא. בְּפִלְגוֹת לַיְלָא מִמֶּשׁ, קִדְּשָׁא בְּרִיךְ הוּאֵהֱכִי בְּגַנְתָּא דְּעָרָן, וְדִינִין דִּלְתַתָּא לֹא מִשְׁתַּכְּחִין.

374. וְכָל גִּימוּסִין דְּלַעִילָא, בְּלַיְלָא לֹא אֲשַׁתְּכַחוּ, אֲלֹא בְּפִלְגוֹת לַיְלָא מִמֶּשׁ. מִנָּלָן, מֵאַבְרָהָם, דְּכַתִּיב וַיַּחֲלַק עֲלֵיהֶם לַיְלָה. בְּמִצְרַיִם, וַיְהִי בַחֲצֵי הַלַּיְלָה. וּבְאַתְרֵין סְגִיָּאִין בְּאוֹרֵייתָא הֵכִי אֲשַׁתְּכַח. וְדוֹד הוּוּ יַדַּע.

375. וּמִנָּא הוּוּ יַדַּע. אֲלֹא, הֵכִי אָמַר סְבָא, דְּמַלְכוּתָא דִּילֵיהּ בְּהָאִי תַלְיָא. וְעַל דְּאַקְאִים בְּהָאִי שְׁעָתָא, וְאָמַר שִׁירְתָּא, וְלֵהֱכִי קְרִיָּה לְקִדְּשָׁא בְּרִיךְ הוּא חֲצוֹת לַיְלָה מִמֶּשׁ אָקוּם לְהוֹדוֹת לָךְ וְגו'. דְּהָא כָּל דִּינִין תַּלְיִין מֵהֶכָּא, וְדִינִין דְּמַלְכוּתָא מֵהֶכָּא מִשְׁתַּכְּחִין וְהָאִי שְׁעָתָא, אֲתַקְטִיר בְּהַ דוֹר, וְקָם. וְאָמַר שִׁירְתָּא. אֲתָא רַבִּי אַבָּא וּנְשָׁקִיָּה, אָמַר לוֹדְאִי הֵכִי הוּא, בְּרִיךְ רַחֲמֵנָא, דְּשִׁדְרַנִּי הֶכָּא.

376. תָּא חֲזִי, לַיְלָה דִּינָא בְּכָל אַתְרֵי, וְהָא אוֹקִימְנָא מְלַה, וְהֵכִי הוּא וְדָאִי, וְהָא אֲתַעַר קְמֵי דְרַבִּי שְׁמַעוֹן. אָמַר הָהוּא יְנוּקָא, בְּרִיָּה דְּהָהוּא גְבָרָא, אִי הֵכִי, אָמַאי כְּתִיב חֲצוֹת לַיְלָה. אָמַר לוֹ, הָא אֲתַמַּר, בְּפִלְגוֹת לַיְלָא, מַלְכוּתָא דְּשִׁמְיָא אֲתַעַרְתָּ. אָמַר אָנָּא שְׁמַעְנָא מְלַה. אָמַר לוֹ, ר' אַבָּא, אֵימָא בְּרִי טַב דְּהָא מְלַה דְּפּוּמְךָ, קְלָא דְּבוֹצִינָא לְהוּי.

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377. THE YOUNG SON said: I heard that the night is the time when the Judgment of Malchut is in power. As a result, everywhere THE TERM 'NIGHT' APPEARS, it refers to Judgment. But when the term midnight appears, it is because Malchut is nourished from the two aspects-Judgment and Chesed. So, the first half of the night is the time of Judgment. During the second half, however, the face shines from the aspect of Chesed. This is why it is written: 'Midnight'-THE HALF OF CHESED.

378. Rabbi Aba stood up, placed his hands over his head, and blessed him. He said: I thought that Wisdom was found only among the righteous, who earned it THROUGH PIOUS DEEDS. But now I see that in the generation of Rabbi Shimon, even the young have merited the Supernal Wisdom because of him. Happy are you, Rabbi Shimon. Woe to the generation from which you shall depart. They sat until the morning studying Torah.

379. Rabbi Aba began the discussion with the verse: "Your people also shall be all righteous..." (Yeshayah 60:21). Our friends have already explained this passage. Why is it written: "Your people also shall be all righteous?" How can it be that all the nation of Yisrael is righteous, when there are many wicked people in Yisrael? Many are sinners and transgressors, who disobey the precepts of Torah!

380. But the meaning is found in the secret of the Mishnah. Happy are Yisrael, who voluntarily offer a sacrifice to the Holy One, blessed be He. The sacrifice is the circumcision of their sons eight days after birth. When they are circumcised, they take part in the good portion of the Holy One, blessed be He, as it is written: "The righteous is the foundation (Heb. yesod) of the world" (Mishlei 10: 25). As they enter to this portion of the righteous, AS A RESULT OF THEIR CIRCUMCISION, they are the called "righteous." Therefore they are certainly all righteous, BECAUSE NOW THEY ARE ALL CIRCUMCISED, EVEN THE WICKED AMONG THEM. THEREFORE IS WRITTEN: "YOUR PEOPLE ALSO SHALL BE ALL RIGHTEOUS..."

381. Therefore, "they shall inherit the land for ever" (Yeshayah 60:21). THIS ALLUDES TO THE SHECHINAH THAT IS CALLED "THE LAND." As it is written: "Open to me the gates of righteousness, I will go through them" (Tehilim 118:19) and "This is the gate of Hashem, through which the righteous shall enter" (Ibid. 20). These are those who are circumcised and are called "righteous." "The branch of my plantings" is a branch of the plantings that the Holy One, blessed be He, planted in the Garden of Eden. And this "land" is one of those plantings. THE "PLANTINGS" ARE THE TEN SFIROT OF THE GARDEN OF EDEN, AND MALCHUT OF THEM IS CALLED "THE LAND." Therefore, Yisrael have a goodly portion in the world to come. As it is written: "The righteous shall inherit the land" (Tehilim 37:29)-"they shall inherit the land forever." AND HE ASKED, "What is "forever?" AND HE SAID: Just as it is explained in our Mishnah and has been settled among the friends.

377. אָמַר, אָנָּא שְׁמַעְנָא, דְּהָא לַיְלָה דִּינָא דְּמַלְכוּתָא אִיהוּ, וּבְכָל אַתְר דִּינָא הוּא, וְהָא דְקָאֲמַר חֲצוֹת, בְּגִין דִּינְקָא בְּתַרֵּי גּוּוּנֵי, בְּדִינָא וְחֶסֶד, וּוְדָאֵי פְּלַגּוּתָא קְדָמִיתָא, דִּינָא הוּא, דְּהָא פְּלַגּוּתָא אַחְרָא, נְהִירוּ אַנְפָּהָא בְּסִטְרָא דְּחֶסֶד. וְעַל דָּא חֲצוֹת לַיְלָה בְּתֵיב וְדָאֵי.

378. קָם רַבִּי אַבָּא, וְשׂוּי יָדָיו בְּרִישׁוּיָהּ, וּבְרַכְיָהּ, אָמַר וְדָאֵי, חֲשִׁיבְנָא דְּחֶכְמַתָּא לֹא אֲשַׁתְּכַח בְּרַבְיָאֵינוּן זְכָאֵי דְּזָכוּ בֵּהּ. הֲשֵׁתָא חֲמִינָא, דְּאֶפִּילוּ יוֹנְקֵי בְּדָרָא דְּרַבִּי שְׁמַעוֹן, זָכוּ לְחֶכְמַתָּא עֲלָאָה. זְכָאָה אַנְתָּ רַבִּי שְׁמַעוֹן. וְוֵי לְדָרָא דְּאַנְתָּ תַּסְתַּלַּק מִנִּיהּ. יִתְבוּ עַד צַמְרָא, וְאֲשַׁתְּדְּלוּ בְּאוּרִייתָא.

379. פָּתַח ר' אַבָּא וְאָמַר, וְעַמְךָ כָּלֵם צְדִיקִים וְגו'. מְלָה דָּא הָא אוֹקְמוּהָ חֲבַרְיָא, מ"ט, כְּתִיב, וְעַמְךָ כָּלֵם צְדִיקִים, וְכִי כָּלְהוּ יִשְׂרָאֵל צְדִיקֵי נִינְהוּ. וְהָא כְּמָה חֲיִיבִין אֵית בְּהוּ בִּישְׂרָאֵל, כְּמָה חֲטָאִין, וְכְמָה רְשִׁיעִין, דְּעַבְרִין עַל פְּקוּדֵי אוּרִייתָא.

380. אֶלָּא, הֲכִי תֵנָּא בְּרָזָא דְּמַתְּנִיתִין, זְכָאִין אִינוּן יִשְׂרָאֵל, דְּעַבְרִין קְרַבְנָא דְּרַעוּא לְקַדְשָׁא בְּרִיךְ הוּא, דְּמַקְרִיבִין בְּנִיחֵהוּ לְתַמְנִיא יוֹמִין לְקְרַבְנָא, וְכַד אַתְּגַזְרוּ, עָאלוּ בְּהָאֵי חוּלְקָא טְבָא דְּקַדְשָׁא בְּרִיךְ הוּא, דְּכְתִיב וְצְדִיק יִסוּד עוֹלָם. כִּיּוֹן דְּעָאלוּ בְּהָאֵי חוּלְקָא דְּצְדִיק, אֶקְרוּן צְדִיקִים, וְדָאֵי כָּלֵם צְדִיקִים.

381. וְעַל כֵּן לְעוֹלָם יִירָשׁוּ אֶרֶץ. בְּדְכְתִיב פָּתַחוּ לִי שַׁעְרֵי צְדָק אֲבָא בָּם. וְכְתִיב זֶה הַשַּׁעַר לַה' צְדִיקִים יָבֹאוּ בּוֹ. אִינוּן דְּאַתְּגַזְרוּ, וְאֶקְרוּן צְדִיקִים. נֶצַר מְטַעֵי. נֶצַר מְאִינוּן נְטִיעֵין דְּנִטְע קַדְשָׁא בְּרִיךְ הוּא בְּנִתָּא דְּעַרְן, הָאֵי אֶרֶץ חַד מְנִיחֵהוּ, וְעַל כֵּן אֵית לְהוּ לְיִשְׂרָאֵל חוּלְקָא טְבָא, בְּעֲלָמָא דְּאַתֵּי. וְכְתִיב צְדִיקִים יִירָשׁוּ אֶרֶץ. לְעוֹלָם יִירָשׁוּ אֶרֶץ. מַהוּ לְעוֹלָם. כְּמָה דְּאוֹקִימָנָא בְּמַתְּנִיתָא דִּילָן, וְהָא אַתְּמַר הָאֵי מְלָה בִּין

35. Small Hei and large Hei

The Zohar presents a very complex metaphysical process that involves the Hebrew letter Hei. Through its shape and sound, the creative powers of the letter Hei ? help determine and influence our physical world.

The Relevance of this Passage

We develop a greater appreciation of the mystical powers of the Hebrew letters simply by perusing these verses. A deeper appreciation automatically amplifies their influence and effectiveness in each passage of Zohar that we read, learn, or peruse over.

382. We have already learned the reason why the name Avraham first occurs only now. We explained that he was not called Avraham until he was circumcised, because that is when he became attached to the letter Hei, WHICH IS THE SHECHINAH, and the Shechinah rested upon him. Therefore he was then called Avraham WITH HEI!

חברייא.

382. וְתֵאנָא, מֵאֵי קָא חָמָא קָרָא, דְּלֵא אַקְרִי אַבְרָהָם
עַד הַשְּׁתָּא. אֵלָא, הָכִי אֹקִימָנָא, דְּעַד הַשְּׁתָּא לֵא
אַתְגְּזֹר, וְכַד אַתְגְּזֹר, אַתְחַבֵּר בְּהַאי ה', וְשְׁכִינְתָּא
שְׂרִיָא בֵיה, וְכַדִּין אַקְרִי אַבְרָהָם.

383. Therefore it is written: "These are the generations of the heaven and of the earth when they were created (Heb. behibar'am)" (Bereshheet 2:4). As we have learned that "with the letter Hei" (Be-Hei) "they were created (Heb. bra'am)." We also learned about the word beAvraham (with Avraham), WHICH CONSISTS OF THE SAME LETTERS AS THE WORD BEHIBAR'AM. THIS TEACHES US THAT THE WORLD WAS CREATED FOR THE SAKE OF AVRAHAM. AND HE ASKED, "What are they saying?" IN OTHER WORDS, "WHY DO THEY DIFFER FROM EACH OTHER IN THE MEANING OF BEHIBAR'AM? AND HE REPLIED, "One refers to Chesed," SO THE ONE THAT SAYS THAT BEHIBAR'AM ALLUDES TO AVRAHAM, CHESED, MEANS THAT THE WORLD WAS CREATED BECAUSE OF CHESED. The other refers to the Shechinah, THE OTHER SAYS THAT BEHIBAR'AM, ALLUDES TO THE SHECHINAH BECAUSE THE LETTER HEI SIGNIFIES THE SHECHINAH. And there is no contradiction between the two, because they refer to the same meaning, FOR IF THE CHESED EXISTS IN THE WORLD, SO DOES THE SHECHINAH, AND VICE VERSA. THEREFORE, BOTH MEANINGS-CHESED AND THE SHECHINAH-ARE THE SAME. SO THE WORLD WAS CREATED because of the one, CHESED and because of the other, THE SHECHINAH.

383. וְהֵינּוּ דְכִתְיִב, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ
בְּהִבְרָאָם. וְתֵאנָא בְּה' בְּרָאָם. וְתֵאנָא בְּאַבְרָהָם. מֵאֵי
קָאמְרִי, אֵלָא דָּא חֶסֶד, וְדָא שְׁכִינְתָּא, וְכֹלָא נְחִית
בְּחֻדָּא, וְלֵא קְשִׁיָא מְלֵה, וְהַאי וְהַאי הִוּוּ.

384. Rabbi Ya'akov said to Rabbi Aba that the Hei in Behibaram is small, while the Hei in "Do you thus requite Hashem (Hala'Hashem)" (Devarim 32:6) is big! What is the difference between them? He said that the one, THE SMALL HEI, is Shmitah (Sabbatical year), NAMELY MALCHUT, while the other, THE LARGE HEI is Yovel (Jubilee), NAMELY BINAH. Because of this, there are times when the moon is full and times when it wanes. WHEN IT IS A GARMENT FOR BINAH, WHICH IS THE LARGE HEI, IT IS FULL. BUT BEFORE IT IS A GARMENT FOR BINAH, IT IS A SMALL HEI. So THE DIFFERENCE BETWEEN THE SMALL AND LARGE HEI can be seen by the phases of the moon. So everything is now clear! This is the clarification of the matter.

384. אָמַר רַבִּי יַעֲקֹב לְר' אַבָּא, הַאי ה' דְּהִבְרָאָם
זְעִירָא, וְה' דְּהִלָּה רַבְרַבָּא, מַה בֵּין הַאי לְהַאי.
אֲמַרְלוּדָא שְׁמִיטָה וְדָא יוֹבְלָא. וּבְגִין כֵּן זְמַנִּין
דְּסִיְהִירָא קִיּוּמָא בְּאַשְׁלֻמוֹתָא, וְזְמַנִּין בְּפְגִימוֹתָא,
וּבְאַנְפָּהָא אֲשֶׁתְּכַח וְאַשְׁתְּמוּדַע, וְכֹלָא שְׁפִיר וְהַאי
אִיהוּ בְרִירָה דְּמַלְהָ.

36. Essays on circumcision

Rabbi Aba remains awake all night in anticipation of a circumcision that will take place in the town during the morning. He then accompanies all the townspeople and the family of the child to be circumcised. A lengthy discourse on all the complex secrets and mysteries surrounding circumcision occurs in the Zohar. Circumcision pertains to the purification of the Sfirah of Yesod and its counterpart in the physical world, the sexual organ.

The Relevance of this Passage

Circumcision is one of the most powerful cleansing actions available to us, and it is made available by learning these secrets and by meditating upon the words that comprise this portion.

385. Rabbi Aba said: Happy are Yisrael, that the Holy One, blessed be He, chose them from among all the other nations to receive the sign of the covenant. Because whoever retains this sign shall not go down to Gehenom as long as he preserves it properly, does not subject it to another power, REFERRING TO A MENSTRUATING WOMAN, A FEMALE SLAVE, A GENTILE WOMAN, OR A PROSTITUTE, and does not lie in the Name of the King. Because if one has lied IN THE NAME, BY THE SIGN OF THE COVENANT, it is as though he has lied in the Name of the Holy One, blessed be He, as it is written: "They have dealt treacherously against Hashem, for they have begotten strange children" (Hoshea 5:7).

386. Rabbi Aba continued, "When a man brings his son forth to elevate and initiate him to the covenant, the Holy One, blessed be He, calls upon His retinue, THE ANGELS OF HEAVEN, and declares, 'See what a creature I have made in the world.' At that time, Eliyahu is invited, flies over the entire world in four crossings, and then appears there."

387. Therefore, we have learned that a man should prepare a chair in honor of Eliyahu, and should say, "This is the chair of Eliyahu." If he does not announce this, Eliyahu will not appear in that place nor ascend and testify about the circumcision before the Holy One, blessed be He.

388. Come and behold: It is written first, "What are you doing here, Eliyahu?" (I Melachim 19:13), and "I have been very jealous for Hashem ...because they have forsaken Your covenant..." (Ibid. 14). THE HOLY ONE, BLESSED BE HE, SAID TO ELIYAHU, "As you live, you shall be present in every place that My sons shall imprint this holy sign on their flesh. And the mouth that testified that Yisrael had forsaken the covenant shall now testify that Yisrael observes it!" Thus, we have learned why Eliyahu was punished by the Holy One, blessed be He-because he accused His sons BY SAYING THAT THE CHILDREN OF YISRAEL "HAVE FORSAKEN YOUR COVENANT."

389. By now, the light of day shone, and they were still studying Torah. As they stood to go, THE LANDLORD said to them, "Complete the subject that you were discussing during the night." They asked, "What subject?" He answered, "Tomorrow you can see the face of the guarantor of the covenant, ELIYAHU, because my wife begs you to stay for the celebration of the circumcision of our son." Rabbi Aba responded, "This is an invitation to participate in a commandment, so let us stay!"

385. אָמַר רַבִּי אַבָּא, זָכָאִין אֵינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוֹן, מִכָּל שְׂאָר עַמִּין, וְיִהִיב לֹון אֶת קְוִימָא דָא, דְּכָל מָאן דְּאִית בֵּיה הָאִי אַת, לָא נְחִית לְגִיהֶנָם, אִי אִיהוּ נְטִיר לֵיה, בְּדָקָא יָאוּת, דְּלָא עֵייל לֵיה בְּרִשׁוּתָא אַחְרָא, וְלָא מְשַׁקֵּר בְּשִׁמְיֵה דְּמַלְכָא, דְּכָל מָאן דְּמְשַׁקֵּר בְּהָאִי, כְּמָאן דְּמְשַׁקֵּר בְּשִׁמְיֵה דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּכַתִּיב, בְּה' בְּגֵרוּ כִי בְּגִים זְרִים יִלְדוּ.

386. תו, אָמַר ר' אַבָּא, בְּזִמְנָא דְּבַר נֶשׁ אָסִיק בְּרִיָה, לְאַעֲלִיָה לְהָאִי בְּרִית, קְרִי קְדָשָׁא בְּרִיךְ הוּא לְפַמְלִיא דִּילֵיה, וְאָמַר, חָמוּ מְאִי בְּרִיָה עֲבָדִית בְּעֵלְמָא. בֵּיה שְׁעָתָא אֲזַדְמֵן אֲלֵיהוּ וְטָאס עֲלְמָא בְּד' טָאסִין, וְאֲזַדְמֵן תְּמֵן.

387. וְעַל דָּא תְּנִינֵן דְּבַעֵי בַר נֶשׁ לְתַקְנָא בְּרִסְוִיא אַחְרָא לִיקְרָא דִּילֵיה, וְיִימָא דָּא בְּרִסְוִיא דְּאֲלֵיהוּ, וְאִי לָאוּ לָא שְׂרֵי תְּמֵן. וְהוּא סָלִיק, וְאַסְהִיד קְמִי קוּדְשָׁא בְּרִיךְ הוּא.

388. הָא חֲזִי, בְּקְדָמִיתָא כְּתִיב מַה לָּךְ פַּה אֲלֵיהוּ וְגו'. וְכַתִּיב קְנָא קְנָאתִי לֵה' כִּי עָזְבוּ בְּרִיתְךָ בְּנֵי יִשְׂרָאֵל וְגו'. אָמַרְלוּ, חֲזִיךְ בְּכָל אֲתַר דְּהָאִי רִשְׁימָא קְדִישָׁא, יִרְשָׁמוּן לֵיה בְּנֵי בְּבִשְׂרָהוֹן, אַנְתָּ תִּזְדְּמֵן תְּמֵן, וְפּוּמָא דְּאַסְהִיד דִּישְׂרָאֵל עָזְב, הוּא יִסְהִיד דִּישְׂרָאֵל מְקִימִין הָאִי קְוִימָא. וְהָא תְּנִינֵן, עַל מַה אֲתַעֲשֶׂשׁ אֲלֵיהוּ קְמִי קְדָשָׁא בְּרִיךְ הוּא, עַל דְּאָמַר דְּלְטוּרָא עַל בְּנוֹי.

389. אַדְהֵכִי, הָוָה אֲתִי נְהוּרָא, דִּיּוּמָא וְהוּוּ אָמַרִי מְלִי דְּאוּרִייתָא. קְמוּ לְמִיזַל. אָמַרְלוּהוּ גְבַרָא, בְּמַה דְּעַסְקִיתוּ בְּהָאִי לִילֵיא, אֲשִׁלִּימוּ. אָמַרִי מְאִי הוּא. אָמַרְלוּ דְּתַחֲמוּן לְמַחַר אֲנַפּוּי דְּמְרִיָה דְּקְוִימָא, דְּהָא דְּבִיתָאִי, בְּעָתָא בְּעוּתָא דָּא מְנִיכּוּ. וְגַזַּר קְוִימָא דְּבְרִי דְּאֲתִיילִיד לִי, לְמַחַר לִיהוּי הַלּוּלָא דִּילֵיה. אָמַר רַבִּי אַבָּא, הָאִי בְּעוּתָא דְּמִצְוָה אִיהוּ, וְלְמַחֲמִי אִפִּי שְׂכִינְתָא נִיתִיב.

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390. They waited all that day. At night, the landlord gathered all his friends together. They studied Torah all that night, and nobody slept. He said to them, "I ask of you all, that each person give a new explanation about the words of the Torah."

391. One man opened the discussion by saying that it is written: "In time of tumultuous strife (Heb. pra'ot) in Yisrael, when the people willingly offered themselves, praise Hashem" (Shoftim 5:2). AND HE ASKED, "Why did D'vorah and Barak open their poem with this phrase?" Because, as we have learned, the world cannot exist without this covenant. And it is written: "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25), as heaven and earth are established upon it.

392. As a result, as long as Yisrael observe this covenant, the ordinances of heaven and earth continue to exist. But as soon as Yisrael do not heed to this covenant, then the covenant between the heavens and the earth ceases to exist, and no blessings appear in the world.

393. Come and behold: Other nations ruled over Yisrael only when Yisrael neglected this covenant. And what did they neglect? THEY PERFORMED THE CIRCUMCISION, BUT they did not uncover the corona (Heb. pri'a) and reveal the sacred flesh. This is why it is written: "And they forsook Hashem ..." (Shoftim 2:13) and so "He sold them to the hand of Sisra" (I Shmuel 12:9). THEREFORE, THE NATIONS DID NOT RULE OVER YISRAEL UNTIL THEY NEGLECTED THE COVENANT and they actually "forsook Hashem." Then Dvorah appeared and volunteered in the name of all Yisrael, for the cause, and then their enemies were subdued.

394. This refers to what we have learned about the Holy One, blessed be He, Who said to Yehoshua, "Yisrael are not circumcised because they did not uncover the sacred flesh. Therefore they do not uphold My covenant. Yet you plan on bringing them to the Land of Yisrael and overcoming their enemies. "Circumcise again the children of Yisrael a second time!" (Yehoshua 5:2). And before they uncovered the corona and this covenant was revealed, they did not enter to the Land of Yisrael and their enemies were not subdued. So here as well, when Yisrael volunteered to reveal the sign OF THIS COVENANT, their enemies were overcome and blessings returned to the world. Therefore it is written: "In time of tumultuous strife (also: an uncovering of flesh) in Yisrael, when the people willingly offered themselves, praise Hashem."

390. אורֵיכו כֹּל הַיּוֹם וְלַיְלָה, בְּהוֹא לַיְלָה, כָּנֵשׁ הָיָה גְבֵרָא, כֹּל אִינוּן רְחִימוּי, וְכֹל הָיָה לַיְלָה, אֲשֶׁתְּדַלּוּ בְּאוֹרֵייתָא, וְלֹא הוּהּ מֵאֵן דְּנָאִים. אֲמַרְלוּ, הָיָה גְבֵרָא בְּמִטּוּ מְנִיכּוּ, כֹּל חַד וְחַד, לִימָא מְלָה חֲדָתָא דְּאוֹרֵייתָא.

391. פִּתַּח חַד וְאָמַר, בְּפְרוּעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עִם בְּרַכּוֹ ה'. מֵאֵי קָא חָמוּ דְּבוּרָה וּבְרַק דְּפִתְחוּ בְּהַאי קְרָא. אֲלֵא הֲכִי תְּנִינּוּ, לִית עֲלֵמָא מִתְקִימָא, אֲלֵא עַל הַאי בְּרִית, דְּכִתִּיב אִם לֹא בְּרִיתִי יוֹמָם וְלַיְלָה וְגו'. דְּהָא שְׁמִיָּא וְאַרְעָא עַל דָּא קִימִין.

392. בְּגִין כֵּן, כֹּל זְמַנָּא דְּיִשְׂרָאֵל מְקִימִין הַאי בְּרִית, נְמוּסֵי שְׁמִיָּא וְאַרְעָא קִימִין בְּקִיּוּמֵיהוּ, וְכֹל זְמַנָּא דְּחָ"ו יִשְׂרָאֵל מְבַטְלִין הַאי בְּרִית, שְׁמִיָּא וְאַרְעָא לֹא מִתְקִימִין, וּבְרַכָּאן לֹא מִשְׁתַּכְּחִין בְּעֲלָמָא.

393. תָּא חֲזִי, לֹא שְׁלִיטוּ שָׂאָר עַמִּין עַל יִשְׂרָאֵל, אֲלֵא כִּד בְּטִילוּ מְנִיְהוּ קִיּוּמָא דָּא. וּמָה בְּטִילוּ מְנִיְהוּ. דְּלֹא אֲתַפְרְעוּ, וְלֹא אֲתַגְּלִינּוּ. וְעַל דְּאֲכַתִּיב וַיַּעֲזְבוּ בְּנֵי יִשְׂרָאֵל אֶת ה' וְגו'. וַיִּמְכּוּר אֹתָם בְּיַד סִיסְרָא, וַיַּעֲזְבוּ אֶת ה' מִמֶּשׁ. עַד דְּאֲתַת דְּבוּרָה, וְאֲתַנְדַּבַת לְכֹל יִשְׂרָאֵל, בְּמִלָּה דָּא, כְּדִין אֲתַכְּנַעוּ שְׁנֵאִיהוֹן תַּחוּתֵיהוּ.

394. וְהִינּוּ דְּתְנִינּוּ, דְּאָמַר קְדִישָׁא בְּרִין הוּא לִיהוֹשֻׁעַ, וְכִי יִשְׂרָאֵל אֲטִימִין אִינוּן, וְלֹא אֲתַפְרְעוּ וְלֹא אֲתַגְּלִינּוּ, וְלֹא קִיּוּמִין קִיּוּמָא דִּילֵי, וְאֵת בְּעֵי לֹאֲעֵלָא לְהוּ לְאַרְעָא, וְלֹאֲכַנְעָא שְׁנֵאִיהוֹן. שׁוּב מוֹל אֶת בְּנֵי יִשְׂרָאֵל שְׁנִית. וְעַד דְּאֲתַפְרְעוּ וְאֲתַגְּלִינּוּ הַאי בְּרִית, לֹא עָאלוּ לְאַרְעָא, וְלֹא אֲתַכְּנַעוּ שְׁנֵאִיהוֹן. אוֹף הֲכָא, בִּינּוּ דְּאֲתַנְדַּבִּין יִשְׂרָאֵל, בְּהַאי אֵת, אֲתַכְּנַעוּ שְׁנֵאִיהוֹן תַּחוּתֵיהוּ, וּבְרַכָּאן אֲתַחֲזְרוּ לְעֲלָמָא, הַה"ד בְּפְרוּעַ פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עִם בְּרַכּוֹ ה'.

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395. Another man stood up and said, as it is written: "And it came to pass on the way in the inn, that Hashem met him, and sought to kill him." (Shemot 4:24) . Whom HAD HE SOUGHT TO KILL? Moshe! The Holy One, blessed be He, said to him, "You are about to go and bring Yisrael out of Egypt and overcome a great and powerful ruler, while you neglect a precept-your son is not yet circumcised! Immediately then He "sought to kill him."

396. We have learned that Gavriel came down in a flame of fire to burn him. He appeared as a burning serpent which sought to swallow him. AND HE ASKED, "Why a serpent?" AND HE REPLIED, "The Holy One, blessed be He, said to him, 'You are going to slay a great and mighty serpent, REFERRING TO THE GREAT SEA CROCODILE THAT LIES IN THE RIVERS, WHO IS THE KING OF EGYPT, while your son is not yet circumcised.'" So immediately a serpent was given the intimation to kill MOSHE.

397. However, Tziporah understood and circumcised her son, as it is written: "And Tziporah took a flint" (Heb. tzor). And what is a tzor? TZOR also MEANS a remedy. And what was the remedy? To "cut off the foreskin of her son" (Ibid. 25). So because the Holy Spirit sparkled within her, MOSHE WAS SAVED FROM DEATH.

398. Another man stood and quoted, "And Yosef said to his brothers, Come near to me, I pray you. And they came near. And he said..." (Bereshheet 45:4). AND HE ASKED, "Why did he have to call them, as they were close by?" AND HE REPLIED, "Because when he told them, 'I am Yosef your brother' they were astonished, because they saw him as elevated royalty. So Yosef told them, 'I gained this kingdom because of this-REFERRING TO CIRCUMCISION. 'Come near to me.'" They came nearer, and he showed them the sign of the covenant-the circumcision. He said: Because I have preserved the covenant, I have earned this kingdom.

399. From this we have learned that whoever keeps this sign of the covenant, the kingdom will be kept for him. And how do we know this? Another example is Boaz. As it is written: "as Hashem lives, lie down until the morning" (Rut 3:13). Because his lust was aroused and disturbed him until he took an oath-"AS HASHEM LIVES"-and preserved the sign of the covenant. As a result, his sons became kings and rulers over other kings, and the King Mashiach, who is called by the name of the Holy One, blessed be He. THEREFORE, KINGSHIP AWAITS HE WHO PRESERVES THE COVENANT FROM DEFILEMENT.

400. Another one then quoted, "Though a host should encamp against me..." (Tehilim 27:3). We have learned that "in this (Heb. zot) I trust" (Ibid.). What does 'zot (this)' refer to?" AND HE ANSWERED, "This is the sign of the covenant that always exists in a person and is hinted on high IN MALCHUT CALLED ZOT. Therefore, it is written as zot, just as it is also written: "This (Heb. zot) is the sign of the covenant" (Bereshheet 9:12) and "This (Heb. zot) is my covenant" (Yeshayah 59:21). All apply to the same grade. And we have learned, zeh (masc. this) and zot (fem. this) are both in the same grade and are not separated.

395. קם אַחְרָא, פֶּתַח וְאָמַר, וַיְהִי בַדֶּרֶךְ בְּמִלּוֹן וַיִּמְגְּשֵׁהוּ ה' וַיִּבְקֶשׁ הַמִּיתוֹ. לְמֵאן לְמֹשֶׁה. אָמַרְלוּ קִדְּשָׁא בְרִיךְ הוּא, וְכִי אַתְּ אֵזִיל לְאַפְקָא ית יִשְׂרָאֵל מִמִּצְרַיִם, וְלֹאֲכַנְעָא מַלְכָּא רַב וְשְׁלִיטָא, וְאַתְּ אֲנַשְׁיִית מִנְּךְ קֵינִימָא, דְּבִרְךְ לָא אֲתַגְזֹר, מִיַּד וַיִּבְקֶשׁ הַמִּיתוֹ.

396. תָּאנָא, נָחַת גַּבְרִיאֵל בְּשִׁלְהוּבָא דְאַשָׁא, לְאוּקְרִיָּה, וְאַתְרַמִּיזוּ חַד חֵיוֹנָא מִתּוּקְדָא לְשִׁאמָא לִיָּה, בְּגוּיָה. אֲמַאי חֵיוֹנָא. אָמַרְלוּ קִדְּשָׁא בְרִיךְ הוּא, אַתְּ אֵזִיל לְקַטְלָא חֵיוֹנָא רַבְרָבָא וְתַקִּיפָא, וְבִרְךְ לָא אֲתַגְזֹר. מִיַּד אֲתַרַמִּיזוּ לְחַד חֵיוֹנָא לְקַטְלָא לִיָּה.

397. עַד דְּחָמַת צְפוּרָה, וְגִזְרַת לְבָרָה, וְאַשְׁתַּזִּיב. הַה"ד וְתַקַּח צְפוּרָה צוּר. מַהוּ צוּר. אֵלָא אֲסוּתָא. וְמַאי אֲסוּתָא, דְּכֹתִיב וְתִכְרוֹת אֶת עֶרְלַת בְּנֵה דְנִצְנָצָא בְּהַ רֹחַ קוּדְשָׁא.

398. קם אַחְרָא וְאָמַר, וַיֹּאמֶר יוֹסֵף אֶל אָחָיו גִּשְׁוּ נָא אֵלַי וַיִּגְשׁוּ וַיֹּאמֶר וּגו'. וְכִי אֲמַאי קָרִי לְהוּ, וְהָא קָרִיבִין הוּוּ גִבִּיָּה. אֵלָא בְּשַׁעְתָּא דְאָמַר לוֹן אֲנִי יוֹסֵף אֲחִיכֶם. תּוּוּהוּ, דְּחָמוּ לִיָּה בְּמַלְכוּ עֵלְאָה. אָמַר יוֹסֵף, מַלְכוּ דָא, בְּגִין דָּא רֹוּחָנָא לִיָּה, גִּשְׁוּ נָא אֵלַי. וַיִּגְשׁוּ, דְאֲחָזִי לְהוּ הָאִי קֵינִימָא דְמִילָה, אָמַר, דָּא גְרַמַת לִי מַלְכוּ דָא, בְּגִין דְנִטְרִית לָהּ.

399. מִכָּאן אוֹלִיפְנָא, מֵאן דְנָטִיר לְהָאִי אֶת קֵינִימָא, מַלְכוּ אֲתַנְטְרַת לִיָּה. מִנְלָן, מִבְּעִז, דְּכֹתִיב חִי ה' שְׁכַבִּי עַד הַבֶּקֶר. דְּהוּהּ מְקַטְרַג לִיָּה יִצְרִיָּה, עַד דְאֹמְרִי אוּמָאָה, וְנָטִיר לְהָאִי בְרִית, בְּגִין כֶּךָ זְכָה דְנִפְקוּ מִנִּיָּה מַלְכִין שְׁלִיטִין, עַל כָּל שְׂאֵר מַלְכִין, וּמַלְכָּא מְשִׁיחָא, דְאֲתַקְרִי בְּשִׁמָּא דְקוּדְשָׁא בְרִיךְ הוּא.

400. פֶּתַח אֵינְךָ וְאָמַר, כְּתִיב אִם תַּחְנֶה עָלַי מַחְנֶה וּגו'. הֲכִי תָאנָא, בְּזֹאת אֲנִי בּוֹטַח. מַהוּ בְּזֹאת, דָּא אֶת קֵינִימָא, דְזִמְנָא תְדִיר גְבִי בְר נֶשׁ, וְאַתְרַמִּיזָא לְעֵילָא, וּבְגִינִי כֶךָ אֲתַמֵּר בְּזֹאת, כְּמַה דְכֹתִיב זֹאת אוֹת הַבְּרִית. זֹאת בְּרִיתִי. וְכָלָא בְּחַד דְרֵגָא. וְתָאנָא, זֶה וְזֹאת בְּחַד דְרֵגָא אֵינּוֹן, וְלֹא מִתְפָּרְשָׁן.

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401. You might say, "If so, then the other people in the world are the same AS DAVID, AS THEY CAN SAY 'IN THIS (ZOT) I TRUST.' So why was David the only one to say so, and nobody else as well?" AND HE REPLIED, "Because THE GRADE OF ZOT is attached to DAVID and appears in him, MEANING THAT THE NAME OF DAVID ALLUDES TO MALCHUT and is the Crown of his kingdom.

402. Come and behold: Because King David did not preserve ZOT properly, the kingship was taken away from him during all that time THAT HE FOUGHT WITH AVSHALOM, HIS SON. And so we have learned that this Zot is hinted in the upper Kingdom and in the holy city of Jerusalem.

403. When David sinned WITH BAT-SHEVA, a voice went forth and said: 'David, You are to be disjoined-as you shall be banished from Jerusalem and the kingship shall be taken away from you-from that with which you were united, NAMELY ZOT, WHICH ALLUDES TO MALCHUT AND TO JERUSALEM.' How do we know this? From the verse, "Behold I will raise up evil against you out of your own house" (II Shmuel 12:11). Actually "your own house," HIS OWN HOUSE, WHICH IS THE SECRET OF NUKVA THAT IS CALLED ZOT. AND THE "EVIL" MENTIONED IN THE VERSE REFERS TO HIS SEPARATION FROM HER. And so he was punished for having sinned. BECAUSE HE DID NOT PRESERVE THE GRADE OF ZOT, WHICH IS THE SECRET OF THE COVENANT, HE WAS SEPARATED FROM HER. And if David was punished so, even more so the rest of the world!

404. Another continued the discussion with the verse, "Unless Hashem had been my help, my soul had soon dwelt in silence (Heb. Dumah)" (Tehilim 94:17). We have learned why Yisrael are saved from going down to Gehenom, unlike idol-worshipping nations, and are not handed over to the hands of Dumah, WHO IS THE GOVERNOR OF GEHENOM. They have merit because of the sign OF THE COVENANT.

405. Because we have learned that when a person passes from this world, hoards of Klipot fall upon him TO HURT HIM. But when they hold up their eyes and see this sign, which is the sacred covenant, they leave him and he is not handed over to the hands of Dumah to be taken down to Gehenom. Whoever is handed over to his hands shall definitely go down to Gehenom.

406. The upper and lower beings are afraid of this sign and do not inflict evil Judgments on the man who preserves it, because, by doing so, he becomes united with the Name of the Holy One, blessed be He.

401. ואי תימא, אי הכי הא שאר בני עלמא, הכי אמאי דוד בלחודוי, ולא אחרא. אלא, בגין דאחירא ביה, ואתרמיזא ביה, והוא כתרא דמלכותא.

402. תא חזי, בגין דהאי זאת, לא נטר ליה, דוד מלכא בדקא חזי, מלכותא אתעדי מניה, כל ההוא זמנא. והכי אוליפנא, האי זאת אתרמיזא במלכותא דלעילא, ואתרמיזא בירושלם קרתא קדישא.

403. בההוא שעתא דדוד עבר עליה, נמק קלא ואמר, דוד במה דאתקטרת השתרי. לך טרדין מירושלם, ומלכותא אתעדי מינך. מנ"ל, דכתיב הנני מקים עליך רעה מביתך. מביתך הייקא, והכי הוה, במה דעבר ביה אתענש, ומה דוד מלכא הכי, שאר בני עלמא על אחת כמה וכמה.

404. פתח אידך ואמר לולי ה' עזרתה לי במעט שכנה דומה נפשי. תאנא. במה זכאן ישראל, דלא נחתי לגיהנם, בשאר עמין עכו"ם, ולא אתמסרן בידוי דדומה, בהאי את.

405. דהכי תאנא, בשעתא דבר נש נמיק מעלמא, במה חבילי טהירין אתפקדן עליה. זקיפין עינא וחמאן האי את, דהוא קיימא דקודשא, אתפרשן מניה. ולא אתייהיב בידוי דדומה לנחתא לגיהנם, דכל מאן דאתמסר בידוי, נחית לגיהנם ודאי.

406. ומהאי את, דחלין עלאין ותתאין, ודינין בישיין לא שלטין ביה בבר נש, אי איהו זכי לנטורי ליה, להאי את, בגין דהוא אתאחיר בשמא דקודשא בריך הוא.

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407. Because David did not preserve this sign of the covenant as he should have, kingship was taken away from him and he was banished from Jerusalem. He was afraid that he would immediately be brought down to be handed over to Dumah and that he would die in the World of Truth WITHOUT MERITING SPIRITUAL LIFE. Then he was given the good news. As it is written: "Hashem also has commuted your sin, you shall not die" (II Shmuel 12:13). At that very moment he exclaimed, "Unless Hashem had been my help, my soul had soon dwelt in silence (Dumah)," MEANING THAT HE WOULD HAVE BEEN HANDED OVER TO THE ANGEL DUMAH.

408. Another one continued the discussion by asking what is meant by the words of David, "and show me both him, and his habitation" (II Shmuel 15:25), for who is able to see the Holy One, blessed be He? AND HE REPLIES, "We have learned that at the moment when AVSHALOM decreed David's punishment, David knew that it was because BY SINING WITH BAT-SHEVA he did not preserve the sign, as he should have. So he was punished in this, IN HAVING HIS KINGDOM TAKEN AWAY FROM HIM, because everything is united as one and everything is alluded to in the sign, MALCHUT OF ABOVE AND JERUSALEM. And one is not a righteous man if he does not preserve the sign properly. For this reason, David prayed and said: "...and show me both him (Heb. oto), and his habitation."

409. What is oto? It is the sign of the holy covenant (Heb. ot), and David was afraid that he had lost it. Why DID HE THINK THAT HE HAD LOST THE SIGN OF THE COVENANT? Because these two-the kingdom and Jerusalem-are both attached TO THIS SIGN OF THE COVENANT. SO AS THE KINGSHIP WAS TAKEN AWAY FROM HIM AND HE WAS BANISHED FROM JERUSALEM, HE THOUGHT THAT THE SIGN OF THE COVENANT WAS ALSO TAKEN AWAY FROM HIM. Therefore in his prayer he linked "oto" and "His habitation" together, BECAUSE "OTO" ALLUDES TO THE SIGN THE COVENANT AND "HIS HABITATION" TO MALCHUT. So, he prayed that Malchut (Kingdom) which is attached to this sign (Heb. ot), may return to its place-and both subjects are actually the same.

410. Another one then continued with the text: "from my flesh shall I see Eloha" (Iyov 19:26). AND HE ASKS: What is "my flesh"? He should have said 'myself.' AND HE REPLIED THAT "from my flesh" is definitely correct, REFERRING TO YESOD WHICH IS CALLED FLESH, HE SAID: "...SHALL I SEE ELOHA." What is the meaning of "and the holy flesh is passed from you..." (Yirmeyah 11:15), WHICH IS THE SECRET OF THE HOLY COVENANT, and: "and my covenant shall be in your flesh..." (Beresheet 17:13), WHICH APPLIES TO YESOD. We have learned that as long as a man is stamped by the holy imprint of this sign, THAT THIS SIGN OF THE COVENANT IS STAMPED IN HIM AND GUARDS HIM ALWAYS, then from within it he can actually see the Holy One, blessed be He, and the holy soul remains attached to him in the sign of the covenant.

411. But if he is not deserving, because he did not preserve this sign, what is written of him? IT IS WRITTEN: "By the breath (or, soul) of Eloha they perish..." (Iyov 4:9), because the imprint of the Holy One, blessed be He, has not been preserved. If he has the merit of preserving it, then the Shechinah shall never depart from him.

407. כִּיּוֹן דְּדוֹד מְלָכָא לֹא נִטַר אֶת קַיִמָא דָּא בְּדָקָא חַזִּי, אֲתַעֲדֵי מְנִיָּה מְלָכוּתָא, וְאֲתַטְרִיד מִירוּשְׁלָיִם. מִיַּד דְּחִיל, דְּסִבַּר דֵּיִיחְתוּן לִיָּה מִיַּד, וְיִמְסֵרוּן לִיָּה בִּידוּי דְּרוּמָה, וְיָמוּת בְּהוּא עֲלֵמָא, עַד דְּאֲתַבְּשַׁר בֵּיָּה, דְּכְתִיב גַּם ה' הָעֵבִיר חֲטָאתְךָ לֹא תָמוּת. בֵּיָּה שְׁעֵתָא פְּתַח וְאָמַר לוּלִי ה' עֲזָרְתָה לִי כַּמַּעַט שְׁכַנְהָ דוּמָה נִמְשִׁי.

408. פְּתַח אֵינְךָ וְאָמַר מֵאֵי הָאֵי דְאָמַר דּוֹד וְהִרְאֵנִי אוֹתוֹ וְאֵת נוֹהוּ. מֵאֵן יָכִיל לְמַחְמֵי לִיָּה לְקַדְּשָׁא בְּרִינְךָ הוּא. אֶלָּא הֵכִי תִגִּינָן, בְּהֵהִיא שְׁעֵתָא דְאֲתַגְזוֹר עֲלֵיָּה הֵהוּא עוֹנָשָׁא, וְדוֹד יָדַע דְּעַל דְּלֹא נִטַר הָאֵי אֶת בְּדָקָא יָאוּת, אֲתַעֲנֵשׁ בְּהָאֵי, דְּכֻלָּא בְּחֻדָּא אֲחִידָא, וְכֻלָּא מִתְרַמִּיז בְּהָאֵי אֶת, וְלֹא אֶקְרִי צְדִיק, מֵאֵן דְּלֹא נִטַר לִיָּה בְּדָקָא יָאוּת, הוּהוּ בְּעֵי בְּעוֹתֵיָּה, וְאָמַר וְהִרְאֵנִי אוֹתוֹ וְאֵת נוֹהוּ.

409. מֵאֵי אוֹתוֹ. דָּא אֶת קַיִמָא קְדִישָׁא, דְּהָא דְּחִילָנָא דְאֲתַאבִּיד מִנְאֵי. מ"ט. בְּגִין דִּתְרִין אֵלִין מְלָכוּתָא וִירוּשָׁלַם בְּהָאֵי אֲחִידָן, וּבְגִין כְּרַתְלֵי בְּבְעוֹתֵיָּה אוֹתוֹ וְאֵת נוֹהוּ, דִּיתְהִדֵּר מְלָכוּתָא דְּהָאֵי אֶת לְאֲתַרִּיָּה. וְכֻלָּא חַד מְלָה.

410. פְּתַח אֵינְךָ וְאָמַר וּמִבְּשָׂרִי אֲחֻזָּה אֱלוֹהִי. מֵאֵי וּמִבְּשָׂרִי, וּמַעֲצָמֵי מִבְּעֵי לִיָּה. אֶלָּא מִבְּשָׂרִי מִמַּשׁ. וּמֵאֵי הוּא. דְּכְתִיב וּבִשָׂר קֹדֶשׁ יַעֲבֵרוּ מֵעֲלִינְךָ. וְכְתִיב וְהִיתָה בְּרִיתִי בְּבִשְׂרָכֶם. דִּתְנוּא בְּכָל זְמָנָא דְאֲתַרְשִׁים בְּרַ נֶשׁ, בְּהָאֵי רְשִׁימָא קְדִישָׁא, דְּהָאֵי אֶת, מְנִיָּה חֲמֵי לְקַדְּשָׁא בְּרִינְךָ הוּא, מְנִיָּה מִמַּשׁ, וְנִשְׁמַתָּא קְדִישָׁא אֲתַאחִידֵת בֵּיָּה.

411. וְאֵי לֹא זָכִי, דְּלֹא נִטַר הָאֵי אֶת, מַה כְּתִיב מְנִשְׁמַת אֱלוֹהִי יֵאבְדוּ. דְּהָא רְשִׁימוֹ דְּקַדְּשָׁא בְּרִינְךָ הוּא לֹא אֲתַנְטִיר. וְאֵי זָכִי וְנִטַר לִיָּה, שְׁכִינְתָּא לֹא אֲתַמְרַשׁ מְנִיָּה.

412. AND HE ASKS: When does THE SHECHINAH reside within him? AND HE SAID: When he marries, and this sign enters to its place, TO THE SHECHINAH. Then they are attached together, THE MALE AND THE FEMALE, WHO ARE THE SIGN OF THE COVENANT AND THE SHECHINAH, and are called by one name, and supernal Chesed rests upon them. Where does CHESSED rest? It rests at the side of the male. And what is Chesed? It is Chesed IN THE NAME of El, that comes forth from the supernal Chochmah and adorns the male as a crown over his head. And by these CHASSADIM, the female is sweetened.

413. And we have learned further (IN EXPLANATION OF THE PREVIOUS PASSAGE) THAT the name Eloha (El-Vav-Hei) is interpreted as follows: El is the Light of Chochmah, Vav is the male, and Hei is the female. MALE AND FEMALE are attached together and are called BY ONE NAME, Eloha. So the holy soul clings to this place, and everything depends on the sign OF THE COVENANT.

414. Hence the words, "from my flesh shall I see Eloha," REFERRING TO THE NAME ELOHA, represent overall completion, because it is "from my flesh", my own-WHICH IS YESOD THAT IS CALLED FLESH-the actual sign of the covenant. Therefore, happy are the holy Yisrael who are united with the Holy One, blessed be He; happy is their portion in this world and the world to come. Of them, it is written: "You that cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4)."

415. Rabbi Aba said: You are all so wise, yet you sit here! They said to him: If birds are uprooted from their homes, they shall not know where to fly. As it is written: "As a bird that wanders from her nest, so is a man who wanders from his place" (Mishlei 27:8).

416. So this place, WHERE WE LIVE, has given us the advantage of studying Torah, and also our habit to sleep half the night and to study Torah during the second half. When we rise in the morning, the smell of the fields and water streams illuminates the words of Torah, and they are instilled to our hearts.

417. This place was once punished from above, and many great scholars died because they neglected the study of Torah. Since then, our occupation is studying Torah, day and night, and this place helps us. So whoever leaves this place acts as if he were abandoning eternal life.

418. Rabbi Aba raised up his hands, and blessed them. They sat until daylight shone. And after daylight had shone, they told the children who sat in front of them, "Go out and see if day has come." And each one of you should give a new explanation of the Torah to this great man, A REFERENCE TO RABBI ABA!

412. אִימְתִי מִתְקַיֵּמָא בֵּיהּ, כִּד אֲתַנְסִיב, וְהָאִי אֶת עֵיִל בְּאַתְרֵיהּ, אֲשֶׁתְּתַפּוּ כַּחֲדָא וְאֶקְרִי חַד שְׂמָא, כְּדִין חֶסֶד עֲלָא שְׂרִיָא עֲלֵיהּ. בְּאֵן אֶתְר שְׂרִיָא. בְּסִטְרָא דְדְכוּרָא. וּמֵאֵן חֶסֶד, חֶסֶד אֵל, דְּאֶתִי וּנְמַק מַחְכְּמָה עֲלָא, וְאֶתְעֵט בְּדְכוּרָא, וּבְגִין כֵּן אֲתַבְּסַמַת נּוֹקְבָא.

413. תּוּ תְנִינָן, אֱלוֹהִי: הֵכִי הוּא, אֲמַרְלוּנְהִירו דְּחֶכְמָתָא. ו' דְּכַר. ה' נּוֹקְבָא. אֲשֶׁתְּתַפּוּ בַּחֲדָא, אֱלוֹהִי אֶקְרִי. וְנִשְׁמַתָּא קְדִישָׁא מֵהָאִי אֶתְר אֲתַאֲחַדְתָּ, וְכֻלָּא תְלִיא בְּהָאִי אֶת.

414. וְעַל דְּאֶכְתִּיב, וּמִבְּשָׂרִי אֶחֱזָה אֱלוֹהִי. דָּא שְׁלִימוּתָא דְכֻלָּא, מִבְּשָׂרִי מִמֶּשׁ, מֵהָאִי אֶת מִמֶּשׁ. וְעַל דְּאֶזְכְּאִין אֵינּוּן יִשְׂרָאֵל קְדִישִׁין, דְּאֶחֱיָדֵן בֵּיהּ בְּקִדְשָׁא בְּרִיךְ הוּא, זְכָאִין אֵינּוּן בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְאֶתִי, עֲלֵיהּ כְּתִיב וְאַתֶּם הַדְּבָקִים בֵּה' וְגו' וּבְגִין כֵּן חַיִּים בְּלַכֶּם הַיּוֹם.

415. אָמַר רַבִּי אַבָּא, וּמַה בְּכֹל כֵּן אֶתּוֹן חֲבִימִין, וְאֶתּוֹן יִתְבִּין הֶכָּא, אֲמַרוּ לִיה אִי צְפוּרָאָה יִתְעַקְרוּ מֵאַתְרֵיהּ לָא יִדְעִין לָאֵן טַאסָן, הַה"ד בְּצְפוּר נּוֹדְרַת מִן קְנָה כֵּן אִישׁ נוֹדֵד מִמְּקוּמוֹ.

416. וְאֶתְרָא דָּא זְכִי לָן לְאוּרִייתָא, וְהָאִי אוּרְחָא דִּילָן. בְּכֹל לַיְלִיא, פְּלַגּוּתָא אֲנָן נְיִוּמִין, וּפְלַגּוּתָא אֲנָן עֶסְקִין בְּאוּרִייתָא. וְכֵד אֲנָן קְיִוּמִין בְּצַפְרָא, רִיחֵי חֶקְלָא, וְנִהְרֵי מֵיא, נִהְרִין לָן אוּרִייתָא, וְאֶתִּישְׁבַת בְּלִבָּן.

417. וְאֶתְר דָּא הָא דִּינּוּגָה לְעִילָא זְמַנָּא חֲדָא, וְכֻמָּה סְרִבֵי תְרִיסִין, אֲסִתְּלֶקוּ בִּהּוּא דִּינָא, עַל עוֹנְשָׁא דְאוּרִייתָא, וְכֵדִין אֲשֶׁתְּדִלוּתָא דִּילָן יִמְמָא, וְלִילִיא בְּאוּרִייתָא הוּא, וְאֶתְרָא דָּא, קָא מְסִייעָא לָן, וּמֵאֵן דְּאֶתְפָּרֵשׁ מִכָּאֵן כְּמֵאֵן דְּאֶתְפָּרֵשׁ מַחֲיֵי עֲלָמָא.

418. זְקִיף יְדוּי רַבִּי אַבָּא, וּבְרִיךְ לֹון. יִתְבוּ עַד דְּנִהַר יִמְמָא, בְּתַר דְּנִהַר יִמְמָא, אֲמַרוּ לְאֵינּוּן דְּרִדְקֵי דְקִמְיִיהוּ, פּוֹקוּ וְחִמוּ, אִי נִהַר יִמְמָא, וְכֹל חַד לִימָא מְלָה חֲדָתָא דְאוּרִייתָא, לְהָאִי גְבַרָא רַבָּא.

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419. They went outside and saw that day had come. One of them said: It is destined that a fire from above shall appear on this day! Another one added: And in this house! Another then said: An old man here is destined to be burned by this fire on this day! Rabbi Aba said: Let the Merciful One save us!

420. RABBI ABA was astonished and could not speak. Then he said: The secret of the supernal government is grasped on earth, BECAUSE EVEN THE CHILDREN KNOW HOW TO TELL THE FUTURE. And so it was! On that same day, the friends saw the face of the Shechinah and were surrounded by fire. And Rabbi Aba's face was aflame with the light of the fire from the joy of the Torah.

421. We have learned that all that day, they all did not leave the house, which was enveloped with fire and flame. And the words that were uttered brought happiness among them, as though they received Torah on that day from Mount Sinai. So that when they left that place, they did not know whether it was day or night. Rabbi Aba said: As long as we are here, each of us should say a new word of wisdom, in order to present a fitting return to the landlord, the host of the celebration.

422. One of them opened the discussion with the verse, "Blessed is the man whom You choose and cause to approach You, that he may dwell in Your courts...; we shall be satisfied with the goodness of Your house, the holy place of Your temple" (Tehilim 65:5). THE VERSE first SAYS: "Your courts," then "Your house," and then "Your temple"-one within the other and one above the other. THIS MEANS THAT MALCHUT HAS THREE GRADES FROM BOTTOM TO TOP, EACH ONE HIGHER THAN THE OTHER. The first is "Your court," WHICH ALLUDES TO THE ASPECTS OF NETZACH, HOD, AND YESOD THAT ARE OUTSIDE OF THE BODY AND ARE CALLED "YOUR COURTS." As it is written: "And is shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy" (Yeshayah 4:3). BECAUSE THE ESSENCE OF NETZACH, HOD, AND YESOD IS YESOD. TZION IS THE INTERNAL ASPECT OF YESOD AND JERUSALEM ITS EXTERNAL ASPECT; BOTH ARE CALLED "COURTS."

423. The verse "We shall be satisfied with the goodness of Your house" comes next, MEANING THAT AFTER THE GRADE OF THE COURT IS COMPLETED, HE THEN MERITS THE GRADE OF THE HOUSE. It is written: "Through wisdom is a house built" (Mishlei 24:3); it is not written: "wisdom will build a house," which would have meant that the wisdom is called a house. Therefore, "Through wisdom is a house built" MEANS THAT WHEN MALCHUT RECEIVES CHOCHMAH, IT IS CALLED A HOUSE. This relates to the verse, "a river went out of Eden to water the garden" (Bereshheet 2:10), WHICH IS THE SECRET OF BINAH RETURNING TO CHOCHMAH, AND THE GARDEN IS MALCHUT.

424. Finally comes "the holy place of Your temple (Heb. heichal)," which is the completion of all. As we have learned, heichal (Hei Yud Caf Lamed) means Hei Kol (Hei Yud Caf Lamed). HE WHO MERITS THIS GRADE IS ASTONISHED AND EXCLAIMS, "HOW WAS ALL (HEB. KOL) THIS REVEALED!" And all here reaches completion, WHICH MEANS THAT EVERYTHING HAS NOW REACHED FULL PERFECTION.

419. נִפְקוּ וַחֲמוּ, דְּנִהַר יִמְמָא, אֲמַר חַד מִנֵּייהוּ, זְמִין הָאִי יוֹמָא, אֲשָׁא מְלַעֲיָלָא. אֲמַר אַחְרָא, וּבְהֵךְ בֵּיתָא. אֲמַר אַחְרָא, חַד סְבָא הֵכָא, דְּזִמִּין הָאִי יוֹמָא לְאַתְוֹקְדָא בְּנוֹרָא דָא, אֲמַר ר' אָבָא, רַחֲמֵנָא לְיִשְׁזֹבֵן.

420. תְּוֹה, וְלֹא יָכִיל לְמַלְלָא, אֲמַר קוּטְרָא דְהוֹרְמָנָא, בְּאַרְעָא אֲתַפְסַת. וְכֵךְ הוּהוּ, דְּהָהוּא יוֹמָא, חָמוּ חֲבֵרִיָּא, אִפִּי שְׂכִינְתָא, וְאַסְתַּחֲרוּ בְּאֲשָׁא, וְר' אָבָא אֲתַלְהִיטוּ אֲנַפּוּי בְּנוֹרָא, מִחֲדוּתָא דְאוּרִיתָא.

421. תָּאנָא, כֹּל הָהוּא יוֹמָא לֹא נִפְקוּ כְּלָהוּ מִבֵּיתָא, וּבֵיתָא אֲתַקְטַר בְּקִיטְרָא, וְהוּוּ חֲדַתָּאן מְלִי בְּגוּוּיָהוּ, כְּאֵלוּ קְבִלוּ הָהוּא יוֹמָא אוּרִיתָא, מִטְוֹרָא דְסִינֵי. בְּתַר דְאַסְתַּלְקוּ, לֹא הוּוּ יָדְעִי, אִי הוּא יִמְמָא וְאִי לִילִיא. אֲמַר רַבִּי אָבָא, בְּעוֹד דְאַנְן קִיִּימִין, לִימָא כֹּל חַד מִינְן, מְלָה חֲדַתָּא דְחֻכְמָתָא, לְאַקְשְׁרָא טִיבּוּ לְמַאֲרִיָּה דְבֵיתָא, מְרִיָּה דְהַלּוּלָא.

422. פֶּתַח חַד וְאֲמַר אֲשֵׁרִי תִבְחַר וְתִקְרַב יִשְׁכֵּן חֲצִירֶךָ וְגו'. בְּקַדְמִיתָא חֲצִירֶךָ, לְבַתַּר בֵּיתְךָ, וּלְבַתַּר הַיְכָלְךָ. דָּא פְּנִימָאָה מִן דָּא, וְדָא לְעֵילָא מִן דָּא. יִשְׁכֵּן חֲצִירֶךָ בְּקַדְמִיתָא, כְּד"א וְהִיָּה הַנֶּשֶׁאֲר בְּצִוּוֹן וְהַגּוֹתַר בִּירוּשָׁלַם קְדוּשׁ יֵאמַר לו'.

423. נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ לְבַתַּר, כְּד"א בְּחֻכְמָה יִבְנֶה בֵּית. הַחֻכְמָה יִבְנֶה בֵּית, לֹא כְּתִיב, דָּאִי כְּתִיב הָכִי הוּהוּ מִשְׁמַע דְּחֻכְמָה בֵּית אַקְרִי, אֲלֵא כְּתִיב בְּחֻכְמָה יִבְנֶה בֵּית, הֵינּוּ דְכְּתִיב, וְנִהַר יוֹצֵא מֵעַרְן לְהַשְׁקוֹת אֶת הַגֵּן וְגו'.

424. קְדוּשׁ הַיְכָלְךָ, לְבַתַּר, דָּא הוּא שְׁלִימָא דְכְּלָא, דְּהָכִי תְּנִינְן, מַהוּ הַיְכָל. כְּלוּמַר ה"י כ"ל, הָאִי וְהָאִי, וְכֹלֵא אֲשַׁתְּלִים כְּחֲדָא.

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425. What does the beginning of the verse teach us? The verse opens, "Blessed is the man whom You choose and cause to approach to You, that he may dwell in Your courts." THIS MEANS THAT whoever offers his son as a sacrifice before the Holy One, blessed be He, CIRCUMCISES HIM, gives something desirable to the Holy One, blessed be, Who then wants him and brings him closer to Himself. There he dwells in the two chambers OF YESOD, WHICH ARE TZION AND JERUSALEM. He clings to both of them, because they are joined as one, as it is written: "that he may dwell in Your courts," "courts" being two!

426. This is why the pious men who lived here in earlier days, the grandfathers of these people, when they offered their sons to this sacrifice OF CIRCUMCISION began by saying, "Blessed is the man whom You choose, and causes to approach to You, that he may dwell in Your courts." Those who were present there said: "We shall be satisfied with the goodness of Your house, of the holy place of Your temple." After this, he would say the blessing, '...who sanctified us with His commandments and commanded us to initiate the child in the covenant of the patriarch Avraham.' And those present responded: 'Just as you have initiated him to the covenant...'

427. As we have learned, a person should first ask for mercy for himself, and then for another, as it is written: "and he shall make an atonement for himself" at first, and afterward "for all the congregation of Yisrael" (Vayikra 16:17). We have chosen this path, which is good and suitable for us. THEREFORE THE HOST OF THE CELEBRATION OF THE CIRCUMCISION SHOULD AT FIRST RECITE VERSES TO ASK FOR MERCY, AND THEN THOSE WHO ARE PRESENT RECITE AFTER HIM.

428. Rabbi Aba said: "This is definitely well said," REFERRING TO THE VERSE, "BLESSED IS THE MAN WHOM YOU CHOOSE..." He who does not recite this is excluded from under the ten canopies that the Holy One, blessed be He, shall prepare in the future for the righteous men in the world to come. And everyone should be attached to this VERSE! Therefore this verse contains ten words of faith, "Blessed is the man..." and from each word a canopy is prepared.

429. Happy are your portions in this world and in the world to come, as Torah is absorbed into your hearts, as if you were standing yourselves on Mount Sinai at the time when the Torah was given to Yisrael.

430. Another person began by saying, "An altar of earth you shall make for Me, and shall sacrifice thereon your burnt offerings and your peace offerings..." (Shemot 20:21). We have learned that whoever offers his son as a sacrifice THROUGH CIRCUMCISION is as deserving as one who has offered all the sacrifices in the world before the Holy One, blessed be He. It is as though he were building a perfect altar to Him!

425. רִישָׁא דְקָרָא מַה מוֹכַח, דְּכֹתִיב אֲשֶׁרִי תִבְחַר וְתִקְרַב יִשְׁכֵּן חֲצֵרֶיךָ. הָאִי מֵאֵן דְּאִקְרִיב בְּרִיָּה קְרַבְנָא קָמִי קְדָשָׁא בְּרִיךְ הוּא, רַעוּא דְקְדָשָׁא בְּרִיךְ הוּא, בְּהוּא קְרַבְנָא, וְאִתְרַעֵי בֵּיהּ, וְקָרִיב לֵיהּ, וְשׁוּי מְדוּרֵיהּ בְּתַרְיֵן אֲדָרִינֵן, וְאִחִיד לְהָאִי וּלְהָאִי, דְּאִינּוּן תְּרִין אֲתַקְשְׁרוּ בְּחָדָא. דְּכֹתִיב יִשְׁכֵּן חֲצֵרֶיךָ. חֲצֵרֶיךָ וְדָאִי תְרֵי.

426. בְּגִינֵי כֵךְ, חֲסִידֵי קְדָמָאִי סְבָאן דְּהֵכָא, בְּדִ מְקַרְיָבִין בְּנִיּוּהוּ לְקְרַבְנָא דָא, פְּתַחֵי וְאִמְרֵי, אֲשֶׁרִי תִבְחַר וְתִקְרַב יִשְׁכֵּן חֲצֵרֶיךָ. אִינּוּן דְּקִיּוּמֵי עֲלִיּוּהוּ אִמְרֵי, נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ קְדוֹשׁ הַיְכֹלֶךָ. לְבַתֵּר מְבַרְךְ אֲשֶׁר קָב"ו לְהַכְנִיסוֹ בְּבְרִיתוֹ שֶׁל אַבְרָהָם אֲבִינוּ. וְאִינּוּן דְּקִיּוּמֵי עֲלִיּוּהוּ אִמְרֵי, כְּשֵׁם שֶׁהַכְּנִסְתוֹ לְבְרִית וכו'.

427. וְתַנִּינֵן, בְּקְדָמִיתָא לְבַעֵי בַר נֶשׁ רַחֲמִין עֲלֵיהּ, וְלְבַתֵּר עַל אַחְרָא, דְּכֹתִיב וְכַפֵּר בְּעָדוֹ בְּקְדָמִיתָא, וְלְבַתֵּר וּבְעָד כָּל קְהַל יִשְׂרָאֵל. וְאִנּוּן אֹרְחָא דָא נְקֻטִינֵן, וְהֵכִי שְׁפִיר וְחַזִּי לְקָמָאן.

428. אָמַר רַבִּי אַבָּא, וְדָאִי כֵךְ הוּא וְיָאוֹת מְלָה, וּמֵאֵן דְּלֵא אָמַר הֵכִי, אִפִּיק גְּרַמְיָה מַעֲשָׂרָה חוֹפוֹת דְּזִמּוּן קְדָשָׁא בְּרִיךְ הוּא לְמַעְבַּד לְצַדִּיקָא, בְּעֵלְמָא דְאֵתִי, וְכִלְהוּ מִתְקַשְׁרֵן בְּהָאִי. וּבְגִינֵי כֵךְ, עֲשָׂרָה מְלֵי דְמַהִימְנוּתָא אֵית בְּהָאִי קְרָא, אֲשֶׁרִי תִבְחַר וְתִקְרַב וְגו', וְכָל מְלָה וּמְלָה חַד חוֹפָה אֲתַעְבִּיד מְנָה.

429. זְכָאָה חוֹלְקִיכוֹן בְּעֵלְמָא דָא, וּבְעֵלְמָא דְאֵתִי, דְּהָא אֹרְיִיתָא מִתְקַשְׁרָא בְּלַבְיִיכוֹ, כְּאִילוֹ קִיּוּמִיתוּ בְּגוּפְיִיכוֹ בְּטוֹרָא דְסִינֵי, בְּשַׁעֲתָא דְאִתְיָהִיבַת אֹרְיִיתָא לְיִשְׂרָאֵל.

430. פְּתַח אֵידֶךָ וְאִמַר מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה לִּי וְזָבַחַת עָלָיו אֶת עֲלֹתֶיךָ וְאֶת שְׁלַמֶיךָ וְגו'. תָּאנָא, כָּל מֵאֵן דְּקָרִיב בְּרִיָּה לְקְרַבְנָא דָא, כְּאִילוֹ אִקְרִיב כָּל קְרַבְנֵי דְעֵלְמָא, לְקַמְיָה דְקְדָשָׁא בְּרִיךְ הוּא, וְכְאִילוֹ בְּנֵי מַדְבָּחָא שְׁלִימְתָא קָמִיָּה.

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431. Thus, the circumcision to this holy covenant should be performed over an altar prepared by using a vessel full of earth. It is considered before the Holy One, blessed be He, as if he had offered sacrifices of sheep and oxen upon the altar.

432. And it, THE CIRCUMCISION, pleases the Holy One, blessed be He, more than all THE OTHER SACRIFICES, as it is written: "and shall sacrifice thereon your burnt offerings and your peace offerings...in every place where I mention My name..." What do the words "I mention My name" mean? They refer to circumcision, as it is written: "The secret of Hashem is with them that fear Him, and He will reveal to them his covenant" (Tehilim 25:14). SO THE COVENANT APPEARS THERE!

433. This "altar of earth" is as I have stated. Next, it is written: "And if they make Me an altar of stones" (Shemot 20:22), which is an allusion to the proselyte who comes from a stiff-necked and stony-hearted people. This is what is referred to as an altar of stones.

434. What is the meaning of the verse, "you shall not build it of hewn stones?" (Ibid.) IT MEANS THAT the proselyte should enter to the service of the Holy One, blessed be He, but should not be circumcised until he has forgotten the idol worshipping that he practiced until then and the hardness is removed from his heart.

435. Because if he is circumcised before he removes the hardness from his heart in order to join in the holy service of the Holy One, blessed be He, he will be like a statue of stone that is hewn on all sides, but still remains a stone. Because of this, "You shall not build it of hewn stones," because if he still has harshness in his heart, then "you lift up your tool upon it, you have defiled it." This means that the circumcision performed on him serves no purpose.

436. Therefore happy is the fate of he who willingly and joyously offers the sacrifice to the Holy One, blessed be He. And one should rejoice with this person all day long, as it is written: "But let all those that put their trust in You rejoice, let them ever shout for joy, because You defend them, and let those who love Your name be joyful in You" (Tehilim 5:12).

431. בְּגִינֵי כֶךְ, בְּעֵי לְסִדְרָא מְדַבְחָא, בְּמֵאנָא חַד מְלוּיָא אֲרַעָא, לְמַגְזֹר עֲלֵיהּ הָאֵי קְיִימָא קְדִישָׁא, וְאַתְחַשִּׁיב קְמִי קְדָשָׁא בְּרִיךְ הוּא, בְּאֵילוֹ אֲרַבַּח עֲלֵיהּ עֲלוּן וְקִרְבָּנִין, עֲאנָא וְתוֹרִי.

432. וְנִיחָא לִיהּ יְתִיר מְכֻלְהוּ, דְּכִתִּיב וְזָבַחַת עָלָיו אֶת עֲלֹתֶיךָ וְאֶת שְׁלָמֶיךָ וְגו'. בְּכָל הַמְּקוֹם אֲשֶׁר אֲזָכִיר אֶת שְׁמִי. מִהוּ אֲזָכִיר אֶת שְׁמִי. דָּא מִיְלָהּ, דְּכִתִּיב בְּה סוּד ה' לִירְאֵיו וּבְרִיתוֹ לְהוֹדִיעֵם.

433. הָאֵי מְזַבַּח אֲרָמָה וְדָאֵי כְּמָה דְּאֲמִינָא. בְּתֵרִיהּ מַה כְּתִיב, וְאִם מְזַבַּח אֲבָנִים תַּעֲשֶׂה לִּי. רִמּוֹז לְגִזְרָא בְּד אֲתַגְזִיר, דְּאִיהוּ מֵעַם קָשִׁי קָדְל, וְקָשִׁי לְבָא, הָאֵי אֲקָרִי מְזַבַּח אֲבָנִים.

434. לֹא תִבְנֶה אֶתְהֶן גְּזִית. מָה הוּא. דְּבְעֵי לְאַעְלָא לִיהּ בְּפּוֹלְחָנָא דְּקְדָשָׁא בְּרִיךְ הוּא, וְלֹא יִגְזֹר יְתִיהּ, עַד דִּינְשִׁי פּוֹלְחָנָא אַחְרָא דְּעַבְד עַד הֶכָּא, וְיַעֲדֵי מְנִיה הֵהוּא קָשִׁי דְּלְבָא.

435. וְאֵי אֲתַגְזֹר, וְלֹא אֲעֲדֵי מְנִיה הֵהוּא קָשִׁי דְּלְבָא, לְמִיעַל בְּפּוֹלְחָנָא קְדִישָׁא דְּקְדָשָׁא בְּרִיךְ הוּא, דְּרִי הוּא כְּהָאֵי פְּסִילָא דְּאֲבָנָא, דְּגִזְרֵי לִיהּ מְהָאֵי גִיסָא, וּמְהָאֵי גִיסָא, וְאֲשֶׁתָּאֵר אֲבָנָא כְּדְּבַקְדְּמִיתָא. בְּגִין כְּלָא תִבְנֶה אֶתְהֶן גְּזִית. דָּאֵי אֲשֶׁתָּאֵר בְּקִשְׁיוֹתֵיהּ, כִּי חֲרַבְךָ הִנֵּפֶת עֲלֵיהּ וְתַחֲלִלֶיהּ, כְּלוּמַר, הֵהוּא גְּזִירוֹ דְּאֲתַגְזֹר לֹא מְהֵנָּא לִיהּ.

436. בְּגִינֵי כֶךְ, זְכָאָה חוֹלְקִיה דְּמֵאֵן דְּאֲקָרִיב הָאֵי קְרַבְנָא בְּחִדּוּתָא בְּרַעוּא קְמִי קְדָשָׁא בְּרִיךְ הוּא, וּבְעֵי לְמַחְדֵי בְּהָאֵי חוֹלְקָא, כָּל יוֹמָא, דְּכִתִּיב וַיִּשְׂמַחוּ כָּל חוֹסֵי בְךָ לְעוֹלָם יִרְנְנוּ וְתִסַּךְ עֲלֵימוּ וַיַּעֲלִצוּ בְךָ אֲהַבֵי שְׁמֶךָ.

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437. Another one began by saying, "And when Avram was ninety nine years old (lit. 'ninety year and nine years'), Hashem appeared before Avram and said to him, I am El Shadai; walk before me, and be perfect" (Beresheet 17:1). This passage should be studied carefully, because in many ways it is difficult. Could it be saying that only now, when Avraham reached such an age, did the Holy One, blessed be He, appear for the first time to Avraham? -That "Hashem appeared to Avram", now and never before? But HOW CAN THIS BE, WHEN it has previously been written: "Now Hashem has said to Avram," (Beresheet 12:1) "And Hashem said to Avram," (Beresheet 13:14) "And He said to Avram, know surely..." (Beresheet 15:13). Yet now, as he is counting and calculating the days, it is written: "Hashem appeared to Avram..." which means that until now Hashem did not appear to him. Further, as it is written: "when Avram was ninety year and nine years," it first SAYS "year" and concludes with "years."

438. What is the reason that for all the days until now it was not written: "AND HASHEM appeared TO AVRAM?" We have learned that as long as he was uncircumcised and covered, the Holy One, blessed be He, did not appear to him properly. But now He did appear to him properly, as it is written: "And...appeared." For what purpose? To expose in him the sign of the covenant, which is the holy crown.

439. Furthermore, the Holy One, blessed be He, desired to bring forth holy seed from him, and this could not happen as long as Avraham remained with uncovered flesh. So the Holy One, blessed be He, said "Now, that he is ninety year and nine years old, and the time is close for the holy seed to issue from him, MEANING THAT HE IS ALMOST 100 YEARS OLD, let him first become holy, LET HIM FIRST CIRCUMCISE HIMSELF, and after that let the holy seed come forth." This is why his age was counted in this manner now, REFERRING TO THE "NINE YEARS," BECAUSE HE WAS NOW NEAR THE RIGHT AGE TO BEGET HIS CHILD IN COMPLETE PERFECTION, and not at any other time before, REFERRING TO THE OTHER NINETY YEARS, WHEN HE WAS STILL NOT READY TO BEGET HOLY DESCENDANTS. THEREFORE, THESE YEARS ARE DESCRIBED AS "NINETY YEAR" AND NOT "YEARS."

440. Furthermore, THE VERSE SAYS "ninety year" AND NOT YEARS because all the days before HIS CIRCUMCISION were not years. Rather, THEY WERE CONSIDERED AS one year. THIS IS because his days were not considered as days. Only now, as he reached these years, REFERRING TO THE 99TH YEAR, DURING WHICH HE WAS CIRCUMCISED, were they counted as years for him. Therefore they are not counted as a year, BUT RATHER, AS IT IS WRITTEN: "NINE YEARS."

441. Of the verse, "and He said to him, I am El Shadai," HE ASKS, "Why has not THE HOLY ONE, BLESSED BE HE said to him until now 'I am El Shadai'." AND HE REPLIES, "Because we have learned that the Holy One, blessed be He, prepared DOWN BELOW lower Crowns, that are not holy. So all those who are uncircumcised are defiled by them."

437. פֶּתַח אֵינְךָ וְאָמַר, וַיְהִי אַבְרָם בֶּן תְּשַׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא ה' וְגו' אָנִי אֵל שְׂדֵי הַתְּהַלֵּךְ לְפָנַי וְגו'. הָאִי קָרָא אֵיךְ לְעֵינָא בֵּיהּ, וְקָשְׁיָא בְּכַמְהָ אֹרְחִין, וְכִי עַד הִשְׁתָּא לֹא אֲתַגְּלִי לִיהּ קְדָשָׁא בְּרִין הוּאֹלְאֲבָרְהָם, אֲלֵא הָאִידְנָא כַּד מָטָא לְהַנִּי יוֹמִין, וַיֵּרָא ה' אֶל אַבְרָם, וְלֹא קוֹדֵם. וְהִכְתִּיב וַיֹּאמֶר ה' אֶל אַבְרָם. וְה' אָמַר אֶל אַבְרָם. וַיֹּאמֶר לְאַבְרָם יָדוּעַ תֵּדַע וְגו'. וְהָאִידְנָא מְנִי חוֹשְׁבֵן יוֹמִין, וְכַד מְנִי לְהוּ, כְּתִיב וַיֵּרָא ה' אֶל אַבְרָם, אֲשֶׁתַּמַּע דְּעַד הִשְׁתָּא לֹא אֲתַגְּלִי עֲלוּי. וְעוֹד דְּכְתִיב בֶּן תְּשַׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים בְּקַדְמִיתָא שָׁנָה, וְלְבִסוּף שָׁנִים.

438. אֲלֵא הֲכִי תֵּאֲנָא, כֹּל אֵינּוֹן יוֹמִין לֹא כְּתִיב וַיֵּרָא, מ"ט, אֲלֵא כֹּל כַּמְהָ דְּהוּהָ אָטִים וְסָתִים, קְדָשָׁא בְּרִין הוּא לֹא אֲתַגְּלִי עֲלֵיהּ בְּדַקְחֻזִי. הָאִידְנָא אֲתַגְּלִי עֲלֵיהּ, דְּכְתִיב וַיֵּרָא. מ"ט. מְשׁוּם דְּבַעָא לְגַלְיָ בֵּיהּ הָאִי אֶת כְּתָרָא קְדִישָׁא.

439. וְעוֹד דְּבַעָא קְדָשָׁא בְּרִין הוּאֹלְאֲמָקָא מְנִיה זְרַעָא קְדִישָׁא, וְקְדִישָׁא לֹא לְהוּי, בְּעוֹד דְּאִיהוּ אָטִים בְּשָׂרָא, אֲלֵא אָמַר הִשְׁתָּא דְּהוּא בֶּן תְּשַׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים, וְזִמְן קְרִיב הוּא דִּינְפּוּק מְנִיה זְרַעָא קְדִישָׁא, לְהוּי הוּא קְדִישָׁא בְּקַדְמִיתָא, וְלְבַתָּר יִנְפּוּק מְנִיה זְרַעָא קְדִישָׁא. בְּגִין כֶּךָ מְנִי יוֹמוּי בְּהָאִי, וְלֹא בְּכֹל הַנִּי זְמַנֵּי קְדִישָׁא.

440. תּוּ תְּשַׁעִים שָׁנָה, דְּכֹל יוֹמוּי קְדִישָׁאֵי לֹא הוּוּ שָׁנִים אֲלֵא כַּחַד שָׁנָה, דְּלֹא הוּוּ יוֹמוּי יוֹמִין, הִשְׁתָּא דְּמָטָא לְהָאִי, שָׁנִים אֵינּוֹן, וְלֹא שָׁנָה.

441. וַיֹּאמֶר אֵלָיו אָנִי אֵל שְׂדֵי. מֵאִי מְשַׁמַּע, דְּעַד הִשְׁתָּא לֹא קָאֻמַר אָנִי אֵל שְׂדֵי. אֲלֵא הֲכִי תֵּאֲנָא, עַבְדֵּי קְדָשָׁא בְּרִין הוּא כְּתָרִין תְּתַאֲוִן דְּלֹא קְדִישִׁין לְתַתָּא, וְכֹל אֵינּוֹן דְּלֹא אֲתַגְּזְרוּ וְסִתְּאָבוֹן בְּהוּן.

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442. And these LOWER CROWNS have marks! What are these marks? They are the letters Shin and Dalet; nothing else appears in them. THIS MEANING THAT THE YUD IN THE NAME SHADAI IS MISSING FROM THERE. This is why they are defiled by them, and cling on to them-TO THOSE LOWER CROWNS. After they are circumcised, they leave them-THOSE LOWER CROWNS-and enter under the wings of the Shechinah, and Yud, which is the mark of holiness, is revealed from within them. This is the regular, complete, and proper sign of the covenant. And the name Shadai is imprinted upon those who are circumcised and is completed in full perfection. Therefore, it is written ABOUT AVRAHAM; "I am El Shadai," WHICH WAS NOT WRITTEN BEFORE HE WAS COMMANDED TO PERFORM CIRCUMCISION.

443. In the verse, "walk before me, and be perfect" (Beresheet 17:1), "PERFECT" MEANS complete. Because until now the letter YUD was missing in the mark of Shin-Dalet. THEREFORE, THE HOLY ONE, BLESSED BE HE, SAID TO HIM, "Circumcise yourself, and be completed by the mark of the Yud," SO THE NAME SHADAI (SHIN-DALET-YUD) MAY REACH COMPLETION IN YOU. Because whoever is completed by this mark is worthy of being blessed by this Name, as it is written: "And El Shadai shall bless you..." (Beresheet 28:3).

444. AND HE ASKS, "What is the meaning of THE NAME 'El Shadai'?" AND HE ANSWERS, "This is THE NAME from which all the blessings issue. It controls all the lower crowns. And all are in awe and tremble from fear of it. Therefore, all those who are impure stay away from him who has been circumcised and have no control over him. In addition, he is not pulled down to Gehenom, as it is written: "Your people also shall be all righteous..." (Yeshayah 60: 21).

445. Rabbi Aba said: "Happy is your lot in this world and in the world to come. Happy is my fate that I have come here and heard these words from your mouths-all of you are holy. You are all the sons of the holy Elohim. Of you it is written: 'One shall say, I am Hashem's, and another shall call himself by the name of Ya'akov, and another shall subscribe with his hand to Hashem and surname himself by the name of Yisrael' (Yeshayah 44:5). Each of you clings to the holy supernal King and is attached to Him. And you are ruling governors with shields, from that land that is called the land of the living, WHICH IS THE SECRET OF THE NUKVA THAT ENCLOSES THE UPPER IMA, where its governors feed on the manna of the sacred dew."

446. Another continued the discussion with "Blessed are you, O land, when your king is a free man and your princes eat in due season..." (Kohelet 10:17). Consider also the previous verse, "Woe to you, land, when your king is a child, and your princes eat in the morning" (Ibid. 16). These two verses do not seem to agree with each other. THE "LAND" REFERS TO THE NUKVA, BUT ONE VERSE SAYS "YOUR KING IS A FREE MAN"; THE OTHER THAT "YOUR KING IS A CHILD!" AND HE SAID: "Indeed they do not CONTRADICT EACH OTHER. "Blessed are you, land" refers to the land above, NAMELY THE NUKVA THAT ASCENDED UPWARD AND ENCLOSED BINAH, which governs all life on high-IN BINAH. For this reason, it is called the land of the living. Of this land it is written: "land which Hashem your Elohim cares for..." (Devarim 11:12) and "A land in which you shall eat bread without scarceness, you shall not lack anything in it..." (Devarim 8:9). Exactly! "You shall not lack anything in it" MEANS THAT IT IS NOURISHED BY A NEVER-ENDING UNION. Wherefore all this? Because, as it is written: "your king is the son of a free man." This is the Holy One, blessed be He, WHO IS THE SECRET OF ZEIR ANPIN, as you may read, "Yisrael is

442. וְרִשְׁמִין בְּהוֹן, וּמְאִי רִישׁוּמָא אִית בְּהוֹן דְּאַתְחֻזִי בְּהוֹן שִׁינְ דַּלְתָּהּ, וְלֹא יִתִּיר, וּבְגִין כְּרָאסְתָּאבּוֹן בְּהוֹן, וְאַתְדַּבְּקוֹן בְּהוֹן. בְּתֵר דְּאַתְגְּזֵרוּ, נִמְקִין מֵאַלִּין, וְעַלִּין בְּגִדְפוּי דְּשְׁכִינְתָּא, וְאַתְגְּלוּיָא בְּהוֹן יו"ד רִשְׁמִימָא קְדִישָׁא, אֶת קְיוּמָא שְׁלִים, וְאַתְרִשִׁים בְּהוֹן שַׁדַּי, וְאַשְׁתְּלִים בְּקְיוּמָא שְׁלִים, וְעַל דָּא כְּתִיב בְּהַאי, אֲנִי אֵל שַׁדַּי.

443. הַתְּהִלָּךְ לְפָנַי וְהִיָּה תָּמִים, שְׁלִים, דְּהִשְׁתָּא אֶת חֶסֶר בְּרִשְׁמִימָא דְּשִׁינְ וְדַלְתָּהּ, גִּזְר גְּרַמְךָ, וְהוּוּ שְׁלִים, בְּרִשְׁמִימָא דִּיּו"ד. וּמֵאַן דְּאִיהוּ בְּרִשׁוּמָא דָּא, אֶתְחֻזִי לְאַתְבְּרָכָא בְּשֵׁמָא דָּא, דְּכְתִיב וְאֵל שַׁדַּי יְבָרַךְ אֹתְךָ.

444. מְהוּ אֵל שַׁדַּי. הוּוּא דְּבְרָכָאן נִמְקִין מִנִּיהּ, הוּוּא דְּשְׁלִיט עַל כָּל כְּתָרִין תְּתָאִין, וְכֹלָא מְדַחְלָתִיהּ דְּחָלִין וּמְזַדְעָזְעִין, בְּגִין כְּרָמָאן דְּאַתְגְּזֵרוּ, כָּל אִינוּן דְּלֹא קְדִישִׁין אֶתְרַחֲקוּן מִנִּיהּ, וְלֹא שְׁלִטִין בִּיהּ. וְלֹא עוֹד אֵלָּא דְּלֹא נְחִית לְגִיהֶנּוּם, דְּכְתִיב וְעַמְךָ כָּלָם צְדִיקִים וְגו'.

445. אָמַר רַבִּי אַבָּא, זָכְאִין אַתּוּן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאַתִּי, זָכְאָה חוּלְקֵי דְּאַתִּינָא לְמִשְׁמַע מְלוּן אֲלִין מִפּוּמִיכּוֹן, כָּלְכוּ קְדִישִׁין, כָּלְכוּ בְּנֵי אֱלֹהָא קְדִישָׁא, עֲלִיכּוּ כְּתִיב זֶה יֹאמֵר לֵה אֲנִי זֶה יִקְרָא בְּשֵׁם יַעֲקֹב זֶה יִכְתֹּב יְרוּ לֵה וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה. כָּל חַד מְנַכּוֹן אַחִיר וְאַתְקַשְׁר בְּמַלְכָּא קְדִישָׁא עֲלָאָה, וְאַתּוּן רַבְרַבִּין מִמֶּנּוּ תְּרִיסִין מְהֵהוּי אַרְץ, דְּאַקְרִי אַרְץ הַחַיִּים, דְּרַבְרַבְנֹהִי אַכְלִין מִמֶּנָּא דְּטִלָּא קְדִישָׁא.

446. פְּתַח אֵינְךָ וְאָמַר אֲשֶׁרֶיךָ אַרְץ שְׁמֹלְכְךָ בֵּן חוּרִין וְשֶׁרֶיךָ בַּעַת יֹאכְלוּ. וְכְתִיב אִי לָךְ אַרְץ שְׁמֹלְכְךָ נְעַר וְשֶׁרֶיךָ בַּבֶּקֶר יֹאכְלוּ. הֲנִי קְרָאִי קְשִׁינִין אַהֲדָדִי. וְלֹא קְשִׁינִין, הֵאִי דְּכְתִיב אֲשֶׁרֶיךָ אַרְץ, דָּא אַרְץ דְּלַעִילָא, דְּשְׁלִטָּא עַל כָּל אִינוּן חִינִין דְּלַעִילָא. וּבְגִין כְּרָאקְרִי אַרְץ הַחַיִּים, וְעֲלָה כְּתִיב אַרְץ אֲשֶׁר ה' אֱלֹהֶיךָ דּוֹרֵשׁ אוֹתָהּ תָּמִיד. וְכְתִיב אַרְץ אֲשֶׁר לֹא בְּמַסְכְּנוֹת תֹּאכַל בָּהּ לֶחֶם לֹא תַחְסֹר כָּל בָּהּ. לֹא תַחְסֹר כָּל בָּהּ דִּיּוּקָא. וְכָל כֶּךָ לְמַה, מִשּׁוּם דְּכְתִיב שְׁמֹלְכְךָ בֵּן חוּרִין דָּא קְדִישָׁא בְּרִיךְ הוּוּא. כְּדָא בְּנֵי בְּכוֹרֵי יִשְׂרָאֵל.

1
my son, My firstborn" (Shemot 4:22).

447. AND HE ASKED, "What is THE MEANING OF the son of a free man?" AND HE ANSWERED, "As you may read, 'For it is the Yovel (Jubilee), it shall be holy to you...'" (Vayikra 25:12). YOVEL (JUBILEE) ALLUDES TO BINAH. And it is further written: "and proclaim liberty throughout all the land..." (Ibid. 10). So all freedom is derived from Yovel (Jubilee), WHICH IS BINAH, Therefore, WHEN ZEIR ANPIN ATTAINS THE MOCHIN OF BINAH, HE IS THEN CALLED "a free man!" AND HE SAID: "You may ask why IS IT WRITTEN 'chorin (masc. a free man)' and not 'cherut (fem. Freedom)?" AND HE REPLIED, "Definitely, it should be 'a man of freedom!'"

448. IF SO, THEN WHY IS IT WRITTEN: "A FREE MAN?" We have learned the answer in our secret Mishnah. When the Yud and the Hei are united, it is written: "And a river went out of Eden, WHICH IS ZEIR ANPIN, to water the garden" (Bereshheet 2:10). It does not say, "When they are united," but assuredly "they are united." Therefore, it is written: "the son of a free man." This, THEN, is the reason why the verse describes ZEIR ANPIN, "Blessed are you, land, when your king is a free man and your princes eat in due season," NAMELY with pleasure and contentment!

449. The verse "Woe to you, land, when your king is a child" refers to the land down below; NAMELY THE NUKVA THAT IS IN THE WORLD OF BRIYAH, WHO IS THE WIFE OF MATATRON. For we have learned that all the lands that belong to nations that worship the stars and constellations are ruled by the governors. And the highest of them all is he of whom it is written: "I have been young, and now am old" (Tehilim 37:25). And we have also learned that the verse was spoken by the governor of the world, NAMELY MATATRON, WHO IS CALLED "A LAD." Of him it is written: "Woe to the land, when the king is a child." Woe to the world that draws its nourishment from this aspect, NAMELY THE ASPECT OF MATATRON. But when Yisrael are in exile, they draw their nourishment from him, as one who feeds on a stranger BECAUSE YISRAEL ARE SUPPOSED TO DERIVE THEIR SUSTENANCE FROM THE HOLY ONE, BLESSED BE HE, AND NOT FROM MATATRON!

450. The verse says that "your princes eat in the morning" and not during the other hours of the day. The morning IS MENTIONED, and the other times of the day are not. We have learned that when the sun shines AND THE PEOPLE OF THE WORLD bow to the sun, wrath hangs over the world, as it also does at the hour of the afternoon prayer, BECAUSE THAT IS THE TIME OF JUDGMENT. Why is this true? Because "your king is a lad"-he who is called "a lad," NAMELY MATATRON.

451. And you, truly pious and holy men of above, the sons of the Holy King, do not derive sustenance from that aspect OF MATATRON, but rather from that holy place on high, NAMELY THE NUKVA OF ZEIR ANPIN WHICH IS CALLED THE LAND OF THE LIVING. Of you it is written: "You that cleave to Hashem your Elohim are alive everyone of you this day" (Devarim 4:4).

447. בן חורין, מהו בן חורין, כד"א יובל הוא קדש תהיה לכם. וכתוב וקראתם דרור בארץ. דהא כל חירו מיובלא קא אתי, בגין כרבן חורין. ואי תימא בן חורין, ולא כתיב בן חירות. הכי הוא ודאי, בן חירות מיבעי ליה.

448. אלא במתניתא סתימאה דילן תנינא, כד מתחברן יו"ד בה' בדין כתיב ונהר יוצא מעדן להשקות את הגן. ולא תימא כד מתחברן, אלא מתחברן ודאי. ובגין כך בן חורין כתיב, ועל דאשרין ארץ שמלכך בן חורין ושרין בעת לאכלו, בחדוותא בשלימו ברעוא.

449. אי לך ארץ שמלכך נער, האי ארץ דלתתא. דתניא כל שאר ארעי דשאר עמין עכו"ם אתיהיבו לרבובין תריסין הממנן עליהו, ועילא מכלהו ההוא דכתיב ביה, נער הייתי גם זקנתי. ותאנא האי קרא שרו של עולם אמרו. ועל דא כתיב אי לך ארץ שמלכך נער. ווי לעלמא דמסטררא דא ינקא, וכד ישראל בגלותא, ינקין במאן דיניק מרשותא אחרא.

450. ושרין בבקר לאכלו. ולא בכולי יומא. בבקר, ולא בזמנא אחרא דיומא. דתניא בשעתא דחמה זורחת, ואתין וסגדין ליה לשמשא, רוגזא תלי בעלמא, בשעתא דמנחה, רוגזא תליא בעלמא. מאן גרים האי, משום דמלכך נער, ההוא דאקרני נער.

451. ואתון זכאי קשוט, קדישי עליונין, בני מלכא קדישא, לא ינקין מהאי סטררא, אלא מההוא אתר קדישא דלעילא, עליוכו כתיב ואתם הדבקים בה' אלהיכם חיים כלכם היום.

452. Rabbi Aba then discoursed on the verse, "Now I will sing to my friend a song of my beloved for his vineyard...And he fenced it, and gathered out the stones thereof..." (Yeshayah 5:1-2). These verses should be studied carefully. Why does it read, "a song" rather than "a reprimand?" BECAUSE THESE ARE WORDS OF REPROOF TO YISRAEL. AND FURTHERMORE, IT IS WRITTEN: "to my friend," when it should have been written: "to my beloved," just as it is written: "a song of my beloved!" IN ADDITION, IT IS WRITTEN: "My friend has a vineyard in a very fruitful hill (Heb. Keren Ben Shemen)" (Yeshayah 5:1-2). But I have searched the entire Torah and cannot find a place called "Keren Ben Shemen!"

453. AND HE REPLIED, "These verses are clarified by the friends in different ways, all of which are good and correct. Nevertheless, "Now will I sing to my friend," refers to Yitzchak, who was a "friend" and was named "friend" before he even came to this world. THUS WE SAY ABOUT HIM, "HE WHO HAS SANCTIFIED A FRIEND FROM THE WOMB."

454. AND HE ASKS, "Why WAS YITZCHAK CALLED "a friend?" AND HE ANSWERS, "Because we have learned that the Holy One, blessed be He, bore a great love for Yitzchak, who was not conceived until Avraham, the patriarch, was circumcised and called 'perfect'." ONLY THEN WAS HE TOLD, "AND BE PERFECT." And the Hei was added TO HIS NAME for perfection, as well as to Sarah's name. THEN HE WAS CALLED AVRAHAM AND SHE SARAH!

455. This should be studied! The Hei THAT WAS GIVEN to Sarah is suitable, but why was Avraham given the Hei and not the Yud. The Yud should have been added to his name, because he is a male, AND THE ASPECT OF YUD BELONGS TO THE MALE, WHILE THE ASPECT OF THE HEI BELONGS TO THE FEMALE! AND HE REPLIES, "There is a sublime secret of a concealed aspect. Avraham rose up and took a secret from the upper Hei, BINAH, which is the world of the male. Because of the upper Hei and lower Hei OF YUD-HEI-VAV-HEI, one relates to the male, NAMELY THE UPPER HEI, and one relates to the female, NAMELY THE LOWER HEI. SO THE HEI THAT AVRAHAM TOOK IS THE UPPER HEI, WHICH BELONGS TO THE MALE, NAMELY BINAH.

456. As it is written: "So (Heb. koh) shall your seed be" (Beresheet 15:5). And we have learned that "your seed" is actually "your seed!" THIS MEANS THAT KOH, WHICH IS MALCHUT, SHALL BE HIS ACTUAL SEED. He started to enter to this covenant, and whoever starts to enter, does actually enter to this covenant, WHICH IS MALCHUT THAT IS CALLED KOH. Therefore, a proselyte who is circumcised is called "a proselyte of righteousness," because he does not come from the "holy seed" that was circumcised AND HE STARTS TO ENTER TO THE COVENANT, AND WHOEVER STARTS ENTERS IN MALCHUT. So whoever enters this, NAMELY MALCHUT THAT IS CALLED "RIGHTEOUSNESS," is called by this name, A PROSELYTE OF RIGHTEOUSNESS.

452. פתח רבי אבא ואמר, אשירה נא לידידי שירת דודי לכרמו וגו' ויעזקהו ויסקלהו וגו'. הני קראי אית לאסתכלא בהו, אמאי כתיב שירה, תוכחה מבעי ליה. לידידי, לרודי מבעי ליה. כמה דכתיב שירת דודי. כרם הנה לידידי בקרן בן שמן. אסתכלנא בכל אורייתא, ולא אשכחנא אתרא דאקרי קרן בן שמן.

453. אלא הני קראי הא אוקמוה חברינא בכמה גוונין, וכלהו שפיר והכי הוא. אבל אשירה נא לידידי, דא יצחק, דהוה ידיד, ואקרי ידיד עד לא יפוק לעלמא.

454. אמאי ידיד. דתנינן רחימו סגי הוה ליה לקדשא בריך הוא ביה, דלא אתעביד, עד דלא אתגזר אברהם אבה, ואקרי שלים, ואתוסף ליה ה"א לאשלמותא. וכן לשרה האי ה"א אתיהיבת לה.

455. הכא אית לאסתכלא, ה' לשרה שפיר, אבל לאברהם, אמאי ה"א ולא יו"ד, י' מבעי ליה, דהא הוא דכר הוה. אלא רזא עלאה הוא, סתים בגוון, אברהם סליק לעילא, ונטיל רזא מה"א עלאה, דאיהו עלמא דדכורא, ה"א עלאה וה"א תתאה, האי תליא בדכורא והאי בנוקבא ודאי.

456. דכתיב כה יהיה זרעך. ותנא זרעך, זרעך ממש, דהוה שארי למיעל בהאי קנים, ומאן דשארי למיעל, בהאי קנים עאל. ובגיני כך גיזרא דאתגזר גר צדק אקרי, בגין דלא אתא מגזעא קדישא דאתגזרו, ועל דא מאן דעאל בהאי, שמייה כהאי.

457. This is why it is written of Avraham. "So (Koh) shall your seed be," which means "your seed" exactly. BECAUSE THE TERM KOH, WHICH IS THE LOWER HEI, NAMELY MALCHUT, SHALL ACTUALLY BE "YOUR SEED." Therefore he was given the Hei. AS HE CONTINUES TO EXPLAIN HOW MALCHUT BECOMES HIS "SEED," HE SAYS: The two Heis, WHICH ARE BINAH AND MALCHUT, are joined together. AFTER AVRAHAM ROSE TO THE FIRST HEI, THE LOWER HEI, MALCHUT, ROSE UP TO HIM, AND THE TWO JOINED TOGETHER. Then they gave birth up there IN BINAH. And what issues from those, AS THE LEFT COLUMN IS FORMED, is Yud. This is why Yud, WHICH IS THE ASPECT OF the male, is the first letter of the name of Yitzchak. From here, the male expands, BECAUSE FROM THE SECRET OF YUD THE MALE STARTS TO EXPAND. Because of this, it is written: "for in Yitzchak shall your seed be called" (Bereshheet 21:12). IT SAYS "in Yitzchak," and not in you. Yitzchak bore above, as it is written: "You will show truth to Ya'akov" (Michah 7:20), who completed everything.

458. You might claim, "But it was Avraham who was attached to this grade," WHO, IN OTHER WORDS, BECAME INCLUDED IN THE ASPECT OF THE LEFT COLUMN OF YITZCHAK, and no more! Yet it is written: "Kindness (Chesed) to Avraham" (Michah 7:20), SO HE IS ATTACHED TO THE RIGHT! AND HE REPLIED, "His portion is indeed so, NAMELY CHESED, because he showed kindness to the people of the world. But to beget children, he remained attached to this grade, MEANING THAT HE BECAME INCLUDED WITHIN THE LEFT COLUMN, and from here he begins, BECAUSE THERE IS NO BEGETTING WITHOUT THE ASPECT OF THE ILLUMINATION OF CHOCHMAH, WHICH IS ACHIEVED BY COMBINING THE RIGHT AND LEFT TOGETHER. AND THIS IS THE SECRET OF THE VERSE "IN YITZCHAK SHALL YOUR SEED BE CALLED," AND NOT IN YOU. This is why Avraham was not circumcised until the age of ninety nine years. And this secret is known and explained in our Mishnah.

459. For this, Yitzchak, who is harsh Judgment, AND IS THE LEFT COLUMN THAT WAS BLOCKED BECAUSE OF THE LACK OF CHASSADIM, came forth to complete his share and beget the CENTRAL COLUMN, WHICH IS YA'AKOV and is called Chesed. THEN, RIGHT AND LEFT WERE INCLUDED IN EACH OTHER. This is how Ya'akov completed everything from this side, THE RIGHT SIDE, and from that side, THE LEFT SIDE, from the side where Avraham and Yitzchak were combined in their portion on high THROUGH YA'AKOV WHO IS THE CENTRAL COLUMN. AND BY THIS, THE CHASSADIM OF THE RIGHT WERE COMPLETED-this is ONE completion-OF YA'AKOV. And from the side that was given the ability to give birth and beget from below upward this is THE SECOND completion FOR YA'AKOV. Therefore it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3), BECAUSE in him, IN YISRAEL, were the colors, NAMELY THE LIGHTS, completed from above and below!

460. This is why it is written "a song" in the verse "Now will I sing to my friend" AND NOT A REPROVAL. This is definitely a song, because he is called to beget a male. HIS MENTION OF "MY FRIEND" ALLUDES TO BEGETTING A MALE, WHO IS YITZCHAK, THE MOCHIN OF THE LEFT COLUMN OF BINAH, WHICH THE WORLD OF THE MALE. He was call a "friend" before he appeared in the world.

461. There are those who say that "Now will I sing to my friend" refers to Avraham, as it is written: "What has my friend to do in my house" (Yirmeyah 11:15), WHICH REFERS TO AVRAHAM. SO MY FRIEND HERE ALSO REFERS TO AVRAHAM. And Avraham inherited the portion of this field, WHICH IS MALCHUT THAT IS CALLED HERE "VINEYARD." AND HE RECITES A SONG OF MY BELOVED FOR HIS VINEYARD. "But," RABBI ABA SAID: "What I have said-that it is Yitzchak-is indeed so."

457. אַבְרָהָם, בְּגִין כְּרִכְתִּיב בֵּיהַּ כֹּה יִהְיֶה זְרַעְךָ, זְרַעַךְ מִמֶּשׁ, וְאֶתְמַסֵּר לִיהֵ ה"א. אֶתְחַבְּרוּ תְרִין הַהִי"ן בְּחֻדָּא, וְאוֹלִידוּ לְעִילָא, וּמֵאִי דְנִפְק מִנִּיּוּהוּ, הוּא יו"ד, בְּגִינֵי כֶךְ, יו"ד אֶת רִישָׁא דְיִצְחָק, דְּכֵר. מִכָּאן שְׁאֵרֵי דְכוּרָא לְאַתְפְּשֻׁטָא, וְעַל דְאַכְתִּיב בֵּי בִיּוֹצְחָק יִקְרָא לֶךְ זְרַע. בִּיּוֹצְחָק, וְלֹא בֶךְ. יִצְחָק אוֹלִיד לְעִילָא, דְכֵתִיב תַּתָּן אִמָּת לְיַעֲקֹב. יַעֲקֹב אֲשֵׁלִים כְּלָא.

458. וְאִי תִימָא, וְכִי אַבְרָהָם בְּהֵאֵי אֶתְאַחֵד, וְלֹא יִתִּיר, וְהָא כְתִיב חֶסֶד לְאַבְרָהָם. אֶלָּא חוֹלְקָא דִּילֵיהּ כֶךְ הוּא, בְּגִין דְעֵבִיד חֶסֶד עִם בְּנֵי עֲלְמָא, אֲבַל לְאוֹלְדָא, הֵכָא אַחֵד, וּמֵהֵכָא שְׁאֵרֵי. וְעַל דְאַלָּא אֶתְגֹּזֵר אַבְרָהָם, אֶלָּא בֶן תְּשַׁעִים וְתִשְׁעֵי שָׁנָה. וְרִזָּא דְמַלְאָה הָא אֶתְיִידַע, וְאוֹקִימְנָא, בְּמַתְנִיתָא דִּילָן.

459. וּבְגִין כְּרִיּוֹצְחָק, דִּינָא קְשִׁיָּא, נִפְק לְאַחֲרָא לְחוֹלְקֵיהּ וְלְאוֹלְדָא וְחֶסֶד אַקְרִי. וְעַל דְאַיַעֲקֹב אֲשֵׁלִים כְּלָא, מֵהֵאֵי סְטְרָא, וּמֵהֵאֵי סְטְרָא, מִסְטְרָא דְאַחֵדוּ אַבְרָהָם וְיִצְחָק לְחוֹלְקֵיהוֹן לְעִילָא, הוּא שְׁלִימוּתָא. מִסְטְרָא דְאַתְיִהִיב לְהוּ לְאוֹלְדָא מִתַּתָּא לְעִילָא הוּא שְׁלִימוּתָא. וְעַל דְאַכְתִּיב יִשְׂרָאֵל אֲשֶׁר בֶּךְ אֶתְפָּאֵר. בֵּיהַּ אֶתְאַחֵדוּ גּוֹוִנִין מֵעִילָא וּמִתַּתָּא.

460. וְעַל דְאַכְתִּיב הֵכָא שִׁירָה, דְכֵתִיב אֲשִׁירָה נָא לִידִידֵי. שִׁירָה וְדָא, דְהָא אַקְרִי לְאוֹלְדָא, דְכֵר, דְהָא אַקְרִי יִדִיד, עַד לֹא יִפּוֹק לְעֲלְמָא.

461. וְאִית דְאַמְרֵי, אֲשִׁירָה נָא לִידִידֵי דָא אַבְרָהָם, כְּד"א מַה לִּידִידֵי בְבֵיתִי. וְאַבְרָהָם יִרִית יִרוּתָא דְאַחְסַנְתָּ חוֹלְקָא דָא, אֲבַל מַה דְאַמִּינָא, דְדָא יִצְחָק הֵכִי הוּא.

462. In the verse "A song of my beloved for his vineyard," my beloved refers to the Holy One, blessed be He, who is called "my beloved," as it is written: "My beloved is white and ruddy" (Shir Hashirim 5:10). When my friend is united with my beloved, he is a male. AND THEN, from this WITH THE ILLUMINATION OF THE LEFT COLUMN OF BINAH, he planted a vineyard, WHICH IS MALCHUT AND NUKVA OF ZEIR ANPIN, as it is written: "My beloved has a vineyard" (Yeshayah 5:1), BECAUSE MALCHUT IS CONSTRUCTED BY THE LEFT COLUMN OF BINAH.

463. In discoursing on the verse "a very fruitful hill (Heb. Keren Ben Shemen)," HE ASKS, "What is Keren Ben Shemen? AND HE REPLIED, "This is TO TEACH US how the vineyard came to be and how it was planted!" So he repeated, "by keren!" And what is the keren? This is, as it is written: "with the ram's horn (lit. 'with the horn [keren] of Yovel [Jubilee])" (Yehoshua 6:5), WHICH ALLUDES TO MALCHUT THAT IS SWEETENED BY BINAH. BECAUSE KEREN IS MALCHUT, WHILE THE YOVEL IS BINAH. And this Keren THAT APPEARS HERE has joined this male that is called Ben Shemen (lit. 'the Son of Oil'), WHICH IS ALSO BINAH. THE VERSE TEACHES US, THAT THE EMERGENCE AND PLANTING OF THE VINEYARD, MALCHUT, WAS BROUGHT ABOUT BY ITS ASCENDING TO BINAH, WHICH IS MALE.

464. HE ASKED, "What is THE MEANING OF 'Ben Shemen' (the Son of Oil)?" AND HE RESPONDS, "This is the equivalent of the verse (Heb. ben or bar) a free man," WHICH MEANS BINAH. And both of them-BEN SHEMEN AND YOVEL-are the same thing, NAMELY BINAH. AND THIS IS CALLED Shemen (oil) because from there, BINAH, the oil and greatness is drawn for the purpose of lighting the candles. Thus, "the son of oil." And this Keren, WHICH IS MALCHUT, assembles them all, and this is ALSO CALLED, the Keren (horn) of the Yovel (Jubilee). Therefore, the kingship is anointed only by this horn, and the kingship of THE HOUSE OF David endures because he was anointed with the horn and was attached to it.

465. The verse continues with the words, "And he fenced it..." AND NOW HE EXPLAINS THIS VERSE, DESCRIBING HOW THE VINEYARD CAME FORTH AND WAS BORN BY KEREN BEN SHEMEN, OR, IN OTHER WORDS, BY ASCENDING TO BINAH. SO HE SAID: "And he fenced it," WHICH MEANS THAT HE RESTRICTED IT AND FENCED IT ALL AROUND, just like a ring that surrounds it from all directions. "And gathered out the stones thereof" MEANS THAT he removed all the great ones and all the governors and the lower crowns from his portion and his vineyard. Then He, NAMELY BINAH, took the vineyard to be his portion. THIS MEANS THAT IT CLUNG TO BINAH AND BECAME A PART OF BINAH, as it is written: "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9). BECAUSE AS MALCHUT HAS BECOME A PART OF BINAH, SO YISRAEL HAS BECOME A PART OF BINAH, BECAUSE THEY ARE ATTACHED TO IT.

466. The verse, "and planted it with the choicest vine" is similar to the verse "I had planted you a noble vine, an entirely (Heb. kuloh) right seed..." (Yirmeyah 2:21). It is written kuloh with the letter Hei. SO IT IS AS THOUGH IT WERE WRITTEN: KOL (ALL) HEI, WHICH MEANS ALL OF HEI, WHICH IS MALCHUT. And from this stage Avraham started to beget YITZCHAK above. THEREFORE HE SAYS: "and from here the 'right seed' issued-definitely "an entirely right seed," BECAUSE THE ILLUMINATION OF CHOCHMAH IS CALLED RIGHT OR TRUTH. And as it is written: "So (Koh) shall your seed be," BECAUSE WHEN THE LEFT COLUMN SHINES IN MALCHUT, IT IS CALLED KOH. Thus, they are the same: "THE CHOICEST VINE," "THE RIGHT SEED," THE FATHERING OF YITZCHAK, AND "KOH SHALL YOUR SEED BE." THEY ALL REFER TO THE ILLUMINATION OF THE LEFT FROM BINAH. Happy is the lot of Yisrael, who receive such a great inheritance.

462. שִׁירַת דּוּדֵי לְכַרְמוֹ. הֵיא קִדְשָׁא בְרִיךְ הוּא, דְּאִקְרִי דּוּדֵי. דְּכִתִּיב דּוּדֵי צַח וְאֲדוּם, יְדִידֵי אֲחִיד בְּדוּדֵי, דְּכֵר. וּמִנִּיָּה אֲתַנְטַע בְּרָם, דְּכִתִּיב, בְּרָם הִיָּה לְיְדִידֵי.

463. בְּקֶרֶן בֶּן שֶׁמֶן. מֵאֵי בְּקֶרֶן בֶּן שֶׁמֶן. אֲלֵא, בְּמָה נִמְיָק הָאֵי בְּרָם, וּבְמָה אֲתַנְטַע, חֲזֹר וְאָמַר בְּקֶרֶן. מֵאֵי קֶרֶן. דְּכִתִּיב בְּקֶרֶן הַיּוֹבֵל. בְּקֶרֶן הַיּוֹבֵל שְׂאֵרֵי. וְהָאֵי קֶרֶן אֲתַאחִיד בְּהוּא דְּכֵר, דְּאִקְרִי בֶּן שֶׁמֶן.

464. מַהוּ בֶּן שֶׁמֶן. כְּדִ"א בֶּן חוּרִין. וְתַרְוּוּיָהוּ חַד מְלָה, שֶׁמֶן דְּמִתְמַן נְגִיד מְשַׁחָא וּרְבוּ, לְאֲדַלְקָא בּוּצִינִין, וּבְגִין כְּרַבְּן שֶׁמֶן. וְדָא שֶׁמֶן וּרְבוּ נְגִיד וּנְמִיק וְאֲדַלְקִי בּוּצִינִין, עַד דְּנִטִּיל לֵיה, וּכְנִישׁ לֵיה, הָאֵי קֶרֶן, וְדָא אִקְרִי קֶרֶן הַיּוֹבֵל. בְּגִינֵי כַךְ, לֵית מְשִׁיחוּתָא דְּמַלְכוּתָא, אֲלֵא בְּקֶרֶן, וְעַל דְּאֲתַמְשַׁךְ מַלְכוּתָא דְּדָוִד, דְּאֲתַמְשַׁח בְּקֶרֶן, וְאֲתַאחִיד בֵּיה.

465. וַיַּעֲזָקֵהוּ, בְּהָאֵי עֲזָקָא דְּאֲסַתְחַר לְכָל סְטְרִין. וַיִּסְקְלֵהוּ, דְּאֲעֲדֵי מִנִּיָּה וּמְחוּלְקִיָּה, כָּל אֵינּוֹן רַבְּרִבִּין, כָּל אֵינּוֹן תְּרִיסִין, כָּל אֵינּוֹן בְּתָרִין תְּתָאִין, וְהוּא נְסִיב לֵיה לְהָאֵי בְּרָם לְחוּלְקִיָּה, דְּכִתִּיב בֵּי חֵלֶק ה' עִמּוֹ יַעֲקֹב חָבֵל נִחְלָתוֹ.

466. וַיִּטְעֵהוּ שׁוֹרֵק, כְּדִ"א וְאֲנֹכִי נִטְעַתִּיךְ שׁוֹרֵק כֻּלָּה זֶרַע אֲמַת. כֻּלָּה כְּתִיב בְּהִ"א. מִכָּאֵן שְׂאֵרֵי אֲבִרְהָם לְאֹלְדָא לְעֵילָא, וּמֵהָאֵי נִמְיָק זֶרַע אֲמַת. כֻּלָּה זֶרַע אֲמַת, וְהָאֵי, הֵינּוּ דְּכִתִּיב, כֹּה יִהְיֶה זֶרַעְךָ, וּכְלָא חַד מְלָה. זְכָאָה חוּלְקֵהוֹן דִּישְׂרָאֵל, דִּינְרָתוֹ יִרְוּתָא קְדִישָׁא דָא.

467. The verse continues, "and built a tower in the midst of it." AND HE ASKS, "What is a tower?" AND HE RESPONDS, "This is as it is written: 'The name of Hashem is a strong tower, the righteous runs to it, and is safe'" (Mishlei 18:10). Assuredly, "the righteous runs to it."

468. The text, "and also made a winepress therein" refers to the "gate of righteousness," as it is written: "Open to me the gates of righteousness..." (Tehilim 118:19). AND HE ASKS, "What is the meaning OF THE VERSE 'OPEN TO ME THE GATES OF RIGHTEOUSNESS'?" AND HE ANSWERS, "Each person among Yisrael who is circumcised enters and merits them both, THIS IS WHY DAVID PLEADED, "OPEN TO ME THE GATES OF RIGHTEOUSNESS" in order to merit them both.

469. He who offers his son for the sacrifice OF CIRCUMCISION brings his son to the Holy Name. And the heavens and earth are based upon this sign, as it is written: "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). So our host has merited all this, AND HE HAD THE PRIVILEGE to see the Holy One, blessed be He, face to face on this day.

470. Happy is our lot that we have merited this day, and happy is your lot together with ours. And upon this boy that is born to you, I pronounce, "Everyone that is called by my name...I have formed him: yea, I have made him" (Yeshayah 43:7), and "And all your children shall be taught of Hashem..." (Yeshayah 54:13). Then he accompanied Rabbi Aba for three miles.

471. They said to RABBI ABA, "The host who made the ceremony, the owner of your guest house, has merited all this because he performed a precept!" He asked, "What is the precept?" Then that man, THE OWNER OF THE GUESTHOUSE, said: "My wife was the wife of my brother, who died childless. So I married her. And this is the first child that I got from her, and I named him after my dead brother." He said to him, "From now on you shall call him Iddi. He is Iddi the son of Ya'akov!" Rabbi Aba then blessed them and went on his way.

472. When he arrived at his destination, he told everything to Rabbi Elazar, but he was afraid to tell it in front of Rabbi Shimon, WHO MIGHT PUNISH THEM FOR REVEALING THE SECRETS. One day, while with Rabbi Shimon, Rabbi Shimon said: "Why is it written: 'And Avram fell on his face and Elohim spoke with him, saying, as for Me, behold My covenant is with you'" (Beresheet 17:3-4). This means that as long as he was not circumcised, he fell on his face when He spoke with him. But after he was circumcised, he stood upright and was not afraid. "As for Me, behold My covenant is with you," MEANING THAT he found himself to be circumcised, AS THE WORDS OF HASHEM AFFECTED HIM AND HE BECAME CIRCUMCISED!

467. סופיה דקרא ויבן מגדל בתוכו. מהו מגדל. כד"א מגדל עז שם ה' בו ירוץ צדיק ונשגב, בו ירוץ צדיק ודאי.

468. וגם יקב חצב בו. דא תרעא דצדק, כד"א פתחו לי שערי צדק. מאי משמע, דכל בר ישראל דאתגזר, עייל בתרווייהו וזכי לתרווייהו.

469. ומאן דקריב בריה לקרבנא דא, עייל ליה בשמא קדישא, ועל את דא, מתקימין שמיא וארעא. דכתיב אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי. והאי מאריה דהלולא דא, זכה לכלא, למחזי קודשא בריך הוא אנפין באנפין בהאי יומא.

470. זכאה חולקנא, דזכינא להאי יומא, וזכאה חולקן עמנא, והאי ברא דאתיליד לך קרינא עליה כל הנקרא בשמי וגו' יצרתיו אף עשיתיו. וכתיב וכל בנך למודי ה' וגו'. אוזמיה לרבי אבא תלת מילין.

471. אמרו ליה האי מאריה דהלולא אושפיזן זכה לכולי האי, בגין דקיים קיומא דמצוה. אמר מאי היא. אמר ההוא גברא, דביתאי, אתת אחי הוות, ומית בלא בנין, ונסיבנא לה, ודא הוא ברא קדמאה דהוה לי מנה, וקרינא ליה בשמא דאחי דאתפטר. אמרלומכאן ולהלאה קרי ליה אידי, והיננו אידי בר יעקב. בריך לון רבי אבא ואזיל לארחה.

472. כד אתא, סדר מלין קמיה דר' אלעזר, ודחיל למימר לר' שמעון. יומא חד הוה קמיה דרבי שמעון, ואמר רבי שמעון, מאי דכתיב ויפל אברם על פניו וידבר אתו אלקים לאמר אני הנה בריתי אתך. משמע דעד דלא אתגזר הוה נפיל על אנפוי, ומליל עמיה, בתר דאתגזר קאים בקיומיה ולא דחיל. אני הנה בריתי אתך, דאשכח גרמיה גזיר.

473. Rabbi Aba said to him, "I hope it will be pleasing in the eyes of my master for me to say a few of those good things that I have heard about this subject." He said to him: "Speak!" He said to him, "I am afraid that somebody might be punished because of me." Rabbi Shimon said: "Heaven forbid, 'He shall not be afraid of evil tidings, his heart is fixed, trusting in Hashem'" (Tehilim 112:7). Rabbi Aba then told him every thing that had happened.

474. Rabbi Shimon said: "Could it be that all these good things were hidden in you and you did not reveal them! I hereby bring a decree upon you that for the next 30 days you shall immediately forget everything you learn! Is it not written: "Withhold not good from them to whom it is due, when it is in the power of your hand to do it" (Mishlei 13.27)? And so it came to be THAT HE FORGOT EVERYTHING HE LEARNED! He, RABBI SHIMON, said: "I bring a decree that they with their learnings; REFERRING TO THE OWNER OF THE GUESTHOUSE AND HIS FRIENDS, be banished to Babylon, where they will stay among the friends THAT LIVE THERE.

475. Rabbi Aba's mind became confused. One day, Rabbi Shimon saw him and said: "The reflection of your heart can be seen in your face." RABBI ABA responded, "I am not sorrowful for myself, but for them, AS RABBI SHIMON PUNISHED THEM TO EXILE IN BABYLON. RABBI SHIMON THEN said: "Heaven forbid, that they were punished. Rather, because the secrets were revealed among them so openly, I BROUGHT A DECREE UPON THEM, that they be banished and be among the friends IN BABYLON, where they will learn to conceal and hide the secrets among them. Because the secrets should be revealed only among us, as the Holy One, blessed be He, gave permission to us. So through us only should these things be revealed."

476. Rabbi Yosi said: It is written: "Then shall your light break forth as the morning..." (Yeshayah 58:8). The Holy One, blessed be He, shall in the future declare to His children, "Then shall your light break forth as the morning, and your healing shall spring forth speedily, and your righteousness shall go before you and the glory of Hashem shall be your rearguard."

473. אַמְרֵלוֹר' אַבָּא, אִי נִיחָא קַמֵּיה דְּמַר דְּלִימָא קַמֵּיה, מֵאִינוּן מְלִי מַעְלִייתָא דְּשִׁמְעָנָא בְּהָאִי, אַמְרֵלוֹאִימָא. אַמְרֵלוֹדְחִילָנָא דְּלֵא יִתְעַנְשׁוּ עַל יְדָאִי. אַמְרֵלוֹח' מְשִׁמוּעָה רַעָה לֹא יִירָא נְכוּן לְבוּ בְּטוּחַ בְּה'. סַח לִיה עוֹבְדָא, וְסִדֵּר קַמֵּיה כָּל אִינוּן מְלִין.

474. אַמְרֵלוֹכוֹי כָּל הַיּוֹ מְלִי מַעְלִייתָא הוּוּ טְמִירִין גַּבְךָ, וְלֹא אַמְרַתְּ לְהוּ. גּוֹזְרָנָא עֲלֶיךָ דְּכָל תְּלַתִּין יוֹמִין אֵלִין תְּלַעֵי וְתַנְשִׁי. וְלֹא כְּתִיב אֶל תִּמְנַע טוֹב מִבְּעִלְיוּ בְּהִיּוֹת לֹאֵל יָדְךָ לַעֲשׂוֹת. וְכֵן הוּוּ. אַמְר, גּוֹזְרָנָא, דְּבִאֹרֵייתָא, דָּא יִגְלוּן לְבָבֵל בֵּינֵי חֲבֵרִיָּא.

475. חָלַשׁ דַּעְתֵּיה דְּרַבִּי אַבָּא, יוֹמָא חַד חָמָא לִיה רַבִּי שְׁמַעוֹן, אַמְרֵלוֹטוּפְסָרָא דְּלִבְךָ בְּאַנְפְךָ שְׂכִיחַ, אַמְרֵלוֹלָא עַל דִּידִי הוּוּ, אֶלָּא עַל דִּידְהוּ. אַמְרֵלוֹח' דְּאַתְעַנְשׁוּ, אֶלָּא בְּגִין דְּמִלִּין אַתְגְּלִיין בֵּינֵיהוּ כָּל כֵּן, יִגְלוּן בֵּינֵי חֲבֵרִיָּא, יִלְפֹן אִינוּן אַרְחִין, וְאַתְבְּסִיין מְלִין בְּגוֹוִיָּהוּ. דְּהָא מְלִין לֹא אַתְגְּלִיין אֶלָּא בֵּינָנָא, דְּהָא קִדְשָׁא בְּרִיךְ הוּוּ אַסְתְּכִים עִמָּנָא, וְעַל יְדִנָּא אַתְגְּלִיין מְלִין.

476. אַמְר רַבִּי יוֹסִי, כְּתִיב אֲזִי יִבְקַע כְּשַׁחַר אֹרֶךְ וְגו'. זְמִין קִדְשָׁא בְּרִיךְ הוּוּ לְאַכְרָזָא עַל בְּנוֹי, וְיִימָא, אֲזִי יִבְקַע כְּשַׁחַר אֹרֶךְ וְאַרְכְּתָךְ מְהֵרָה תִצְמַח וְהֵלֶךְ לְפָנֶיךָ צְדָקָךְ וְכְבוֹד ה' יִאֲסַפְךָ.

1. "And Hashem appeared to him"

There were numerous moments in history when the goal of eternal peace and unending happiness for all mankind was within reach. Both Adam and Noach had the opportunity to cause universal change and bring about endless fulfillment. The Zohar likens the path to permanent peace to the creation and care of a garden. Adam is compared to the force that causes rain water to fall upon and nourish the land, and Noah represents a person who manufactures the tools needed to tend the garden. The appearance of Avraham in our world corresponds to the force that influences the flowers to grow and blossom. Now that Avraham's name includes the additional letter Hei ?, signifying the ritual of circumcision, he is now prepared to receive the great Light of the Creator as expressed through the Tetragrammaton ????, one of the holy Names of the Creator that radiates His spiritual energy.

The Relevance of this Passage

The path to personal peace is an arduous process that each of us must endure. We can, however, accelerate this process through our connection to this portion. The Light of the Creator fills our soul through the merit and power of Avraham. The energy channeled through our Patriarch nurtures our soul, inspiring us to seek higher levels of spiritual growth. The strength to blossom in all our spiritual endeavors is revealed through the Light of these verses.

1. Rabbi Chiya opened the discussion: IT IS WRITTEN: "The flowers appeared on the earth, the time of the singing of the birds has come, and the voice of the turtledove is heard in our land" (Shir Hashirim 2:12). "The flowers appeared on the earth," MEANS THAT when the Holy One, blessed be He, created the world, He endowed the earth with appropriate powers, so that everything was in the earth BUT it did not produce any fruit until Adam was created. As soon as Adam was created, everything in the earth became visible, that is, the earth began to reveal the powers and products that were implanted within it. AND THEN IT WAS SAID: "THE FLOWERS APPEAR ON THE EARTH."

2. Similarly, the heavens did not give any powers to the earth until humankind appeared, as it is written: "And no plant of the field was yet in the earth, and no herb of the field had yet grown, for Hashem Elohim had not caused it to rain upon the earth, and there was not a man to till the ground" (Beresheet 2:5). All the offspring and products were concealed in the earth. They did not appear, and the heavens were prevented from pouring rain on the earth because humankind did not yet exist. Because it had not yet been created, the revelation of all things was delayed. As soon as humankind appeared, however, "The flowers appeared on the earth," and all the hidden and concealed powers were now revealed.

3. "...the time of the singing of the birds has come" MEANS THAT a recital was composed of songs and praises to the Holy One, blessed be He. This was not done before humankind was created, "...and the voice of the turtledove is heard in our land." This is the word of the Holy One, blessed be He, which did not exist in the world before humankind was created. But as soon as humankind appeared, everything appeared!

4. After Adam sinned, everything disappeared from the world, and the earth was cursed, as it is written: "cursed is the earth for your sake" (Beresheet 3:17), "When you till the ground, it shall not henceforth give its strength to you..." (Beresheet 4:12) and "thorns also and thistles it shall bring forth to you" (Beresheet 3:18).

ה

יהוה

1. רבי חייא פתח, הנצנים נראו בארץ עת הזמיר הגיע וקול התור נשמע בארצנו. הנצנים נראו בארץ, כד ברא קדשא ברין הואעלמא, יהב בארעא כל חילא דאתחזי לה. וכלא הוה בארעא, ולא אמיקת איבין בעלמא, עד דאתברי אדם, ביון דאתברי אדם, כלא אתחזי בעלמא, וארעא גליאת איבהא, וחילהא דאתפקרו בה.

2. כגוונא דא, שמים לא יהבו חילין לארעא, עד דאתא אדם. הה"ד, וכל שיח השדה טרם יהיה בארץ, וכל עשב השדה טרם יצמח, כי לא המטיר ה' אלקים על הארץ, ואדם אין לעבד את האדמה. אטמרו כל אינון תולדין ולא אתגלון, ושמיא אתעכבו, דלא אמטירו על ארעא, בגין דאדם אין, דלא אשתכח, ולא אתברי, וכלא אתעכב בגיניה, ביון דאתחזי אדם, מיד הנצנים נראו בארץ, וכל חילין דאתטמרו, אתגליאו ואתייבו בה.

3. עת הזמיר הגיע, דאתתקן תקונא דתושבין לזמרא קמי קדשא ברין הוא, מה דלא אשתכח עד לא אתברי אדם. וקול התור נשמע בארצנו. דא מלה דקדשא ברין הוא, דלא אשתכח בעלמא, עד דאתברי אדם, ביון דאשתכח אדם כללא אשתכח.

4. בתר דחטא, כללא אסתלק מעלמא, ואתלטיא ארעא. הה"ד ארורה האדמה בעבורך וגו'. וכתוב כי תעבד את האדמה לא תספ תת כחה לך וגו'. וכתוב וקוץ ודרדר תצמיח לך.

5. When Noah appeared in the world, he prepared spades and hoes, WHICH MEANS THAT HE PREPARED TOOLS TO TILL THE GROUND. THUS, IT IS WRITTEN OF HIM: "THIS ONE SHALL COMFORT US FROM OUR WORK AND THE TOIL OF OUR HANDS..." (BERESHEET 5: 29). HE SHALL GIVE US TOOLS, SO THAT WE MAY BE FREED FROM PRODUCTION USING OUR BARE HANDS, FOR WHICH WE HAD BEEN DESTINED UNTIL NOW! Afterwards, however, "he drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9: 21). And later, the people of the world sinned before the Holy One, blessed be He. And the powers of the earth disappeared again. THUS, ALL THE IMPROVEMENTS OF NOACH WERE LOST. And so it remained until Avraham appeared.

6. As soon as Avraham appeared: "the flowers appeared on the earth." THIS MEANS THAT the powers of the earth were amended and revealed. "The time of the singing of the birds (also: 'pruning') has come," REFERRING TO THE TIME when the Holy One, blessed be He, told him to circumcise himself. THE TERM 'PRUNING' ALLUDES TO THE REMOVAL OF THE FORESKIN. Thus, the time was ripe for the covenant to appear in Avraham, MEANING when he was circumcised. Only then was the verse, "THE FLOWERS APPEARED..." fulfilled through him, and the word of the Holy One, blessed be He, was revealed openly to him. as it is written: "And Hashem appeared to him," AFTER HE WAS CIRCUMCISED.

7. Rabbi Elazar began TO EXPLAIN THAT this verse refers to events after the circumcision of Avraham. Before the circumcision, the Holy One, blessed be He, spoke to him only through the lower grade--SPOKE THROUGH "A VISION," WHICH REFERS TO THE NUKVA WHILE IT IS STILL AT THE STAGE OF THE ILLUMINATION OF THE LEFT SIDE. AS IT IS WRITTEN: "AFTER THESE THINGS THE WORD OF HASHEM CAME TO AVRAM IN A VISION..." The upper grades were not attached to this grade, WHICH MEANS THAT THE UPPER GRADES OF ZEIR ANPIN WERE NOT ATTACHED TO THE NUKVA. As soon as Avraham was circumcised, "the flowers appeared on the earth." These are the lower grades, brought forth and established by the lower grade THAT IS CALLED "A VISION," SO THAT THEY MAY BE UNITED WITH ALL THE UPPER GRADES.

8. "The time of the singing of the birds (also: 'pruning') has come..." ALLUDES TO THE TIME OF PRUNING AND CUTTING OF THE BAD BRANCHES, WHICH ARE the branches of the foreskin, BECAUSE THIS KLIPAH WAS IN CHARGE BEFORE HE WAS CIRCUMCISED. THIS IS ACCORDING TO THE SECRET OF THE VERSE: "A WHISPERER SEPARATES CLOSE FRIENDS" (MISHLEI 16:28). "...and the voice of the turtledove is heard in our land." This is the voice that comes from the innermost aspect of all. THE VOICE ALLUDES TO ZEIR ANPIN, AND THE INNERMOST ASPECT OF ALL IS IMA, FROM WHOM ZEIR ANPIN EMANATES AND COMES FORTH. So that voice, ZEIR ANPIN, is heard IN OUR LAND, WHICH IS THE NUKVA--MEANING THAT ZEIR ANPIN MATED WITH THE NUKVA BY THE MAYIN NUKVIN (FEMALE WATERS) THAT WERE ELEVATED THROUGH THE PRECEPT OF CIRCUMCISION. And this is the voice that cuts the word into an utterance. THIS MEANS THAT IT HAS THE ABILITY TO ARTICULATE (LIT. 'CUT THE SPEECH'), thereby achieving its perfection.

9. Come and behold: as long as Avraham was not circumcised, only that grade dwelt upon him, as we explained--THAT IS, THE GRADE OF NUKVA WHILE SHE WAS CALLED "A VISION." But after he was circumcised, it is written: "And Hashem appeared to him!" But it is not mentioned to whom, because it is not written: 'And Hashem appeared to Avram'! AND HE ANSWERS: IF IT WERE WRITTEN, 'to Avram,' then what greater sort of praise would there be than that which existed before he was circumcised? Because even then it was written: "And Hashem appeared to Avram" (Beresheet 12: 7).

5. אַתָּא נַח וְתַקַּן קַרְדּוּמִין וּמְצִירֵי בְעֵלְמָא. וּלְבַתֵּר וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בְּתוֹךְ אֹהֶלָה. אַתּוּ בְנֵי עֵלְמָא וְחָבוּ קַמֵּיהּ דְקַדְשָׁא בְרִיךְ הוּא, וְאַסְתַּלְקוּ חִילּוּן דְאַרְעָא בְּמַלְקַדְמִין, וְהוּוּ קַיִימֵי עַד דְאַתָּא אַבְרָהָם.

6. בֵּינָן דְאַתָּא אַבְרָהָם, מִיַּד הַנְּצָנִים נִרְאוּ בְאַרְץ, אַתְתַּקְנוּ וְאַתְגַּלוּ כָּל חִילּוּן בְּאַרְעָא. עַת הַזְמִיר הִגִּיעַ, בְּשַׁעֲתָא דְאָמַר לִיהּ קַדְשָׁא בְרִיךְ הוּא דִּיתְגַּזֵּר, בֵּינָן דְמִטָּא הֵהוּא זְמַנָּא, דְבְרִית, אֲשֶׁתְכַח בֵּיהּ בְּאַבְרָהָם, וְאַתְגַּזֵּר. כְּדִין אַתְקִינִים בֵּיהּ, כָּל הָאֵי קְרָא, וְאַתְקִינִים עֵלְמָא, וּמְלָה דְקַדְשָׁא בְרִיךְ הוּא הוּא הוּא בְּאַתְגַּלְיָא בֵּיהּ, הַה"ד וַיִּרְא אֱלֹהֵי ה'.

7. רַבִּי אֱלֶעָזָר פִּתַּח, הָאֵי קְרָא בְתַר דְאַתְגַּזֵּר אַבְרָהָם, דְעַד לֹא אַתְגַּזֵּר לֹא הוּוּ מְלִיל עַמִּיָּהּ, אֲלֹא מְגוּ דְרָגָא תְתַאֵה, וְדְרָגִין עֵלְאִין לֹא הוּוּ קַיִימֵי, עַל הֵהוּא דְרָגָא. בֵּינָן דְאַתְגַּזֵּר, מִיַּד הַנְּצָנִים נִרְאוּ בְאַרְץ, אֵלִין דְרָגִין תְתַאֵין דְאַמִּיקַת וְאַתְקִינַת הָאֵי דְרָגָא תְתַאֵה.

8. עַת הַזְמִיר הִגִּיעַ אֵלִין עַנְפוּי דְעַרְלָהּ. וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ. דָּא קוֹל דְנִפְיָק מְגוּ הֵהוּא פְּנִימָאָה דְכֻלָּא, וְהֵהוּא קוֹל נִשְׁמַע, וְדָא קוֹל דְהַזְזֵר מְלָה לְמַלְלָא וְעֵבִיד לָהּ שְׁלִימוּ.

9. תָּא חֲזִי, דְעַד לֹא אַתְגַּזֵּר אַבְרָהָם, לֹא הוּוּ עֲלִיהּ, אֲלֹא הָאֵי דְרָגָא כְּדָאמְרָן, בֵּינָן דְאַתְגַּזֵּר, מַה כְּתִיב, וַיִּרְא אֱלֹהֵי ה'. לְמָאן, דְהָא לֹא כְתִיב, וַיִּרְא ה' אֵל אַבְרָם. דָּאֵי לְאַבְרָם, מֵאֵי שְׂבַחָא הֵכָא וַיִּתִּיר, מִבְּקַדְמִיתָא עַד לֹא אַתְגַּזֵּר, דְכְתִיב וַיִּרְא ה' אֵל אַבְרָם.

10. The words: "And Hashem appeared to him" contain a secret. THIS MEANS THAT HE APPEARED TO that grade that spoke to him. IN OTHER WORDS, ZEIR ANPIN, WHICH IS YUD-HEI-VAV-HEI, APPEARED TO HIM, NAMELY TO THE NUKVA. This had not happened before he was circumcised, WHEN THE NUKVA WAS STILL SEPARATED FROM ZEIR ANPIN. And now the voice THAT IS ZEIR ANPIN was revealed and was associated with speech, WHICH IS THE NUKVA, when He spoke with him. THUS, AVRAHAM BENEFITED FROM THE MATING OF MALE AND FEMALE, AND BECAME A CHARIOT FOR BOTH OF THEM. THEREFORE IT IS WRITTEN: "AND HASHEM APPEARED TO HIM," WHICH ALLUDES TO THE MATING OF MALE AND FEMALE.

11. The verse: "and he sat in the tent door" (Beresheet 18:1) says "and he," but does not identify "him." AND HE REPLIES: the verse reveals the wisdom that INDICATES THAT all the grades rested upon that lower grade after Avraham was circumcised. SO THE PHRASE TEACHES US THAT "AND HE," REFERRING TO THE NUKVA, "SAT IN THE TENT DOOR," AS SHE BECAME THE GATEWAY FOR ALL THE GRADES. Come and behold: "And Hashem appeared to him." This is the secret of the voice, NAMELY ZEIR ANPIN, that is heard and attached to the utterance (speech), NAMELY MALCHUT, and revealed through it.

12. In the verse: "and he sat in the tent door," THE WORDS, "AND HE" allude to the upper world, NAMELY IMA, that stands over him, REFERRING TO THE NUKVA, to shine upon him. THE NUKVA IS DESCRIBED AS "THE TENT DOOR," BECAUSE SHE HAS BECOME THE GATEWAY FOR THE LIGHTS. THE WORDS, "in the heat of the day," MEAN THAT the right side, WHICH IS CHESED, shone. This is the grade to which Avraham cleaved. Another explanation of "in the heat of the day" IS THAT IT REFERS TO the time when one grade approached another with great passion, AS ZEIR ANPIN APPROACHED THE NUKVA. THEN THEY WERE DESCRIBED BY THE WORDS: "IN THE HEAT OF THE DAY."

13. In explaining the words, "appeared to him," Rabbi Aba said that before Avraham was circumcised, he was blocked FROM RECEIVING THE SUPERNAL LIGHTS. As soon as he was circumcised, everything appeared, INCLUDING ALL THE LIGHTS, AS HIS COVER WAS REMOVED. And the Shechinah rested upon him in full perfection, as should properly be. Come and behold. IT IS WRITTEN: "and he sat in the tent door." "He" refers to the upper world, TO BINAH, that rests upon the lower world, WHICH IS THE NUKVA. HE ASKS: When DOES BINAH REST UPON THE NUKVA? AND HE REPLIES: THIS IS WHY THE VERSE CONCLUDES WITH "in the heat of the day"--when the passion of a certain righteous, WHO IS THE YESOD OF ZEIR ANPIN, is aroused to rest IN THE LOWER WORLD, WHICH IS THE NUKVA. THAT IS, WHEN THERE IS A MATING BETWEEN MALE AND FEMALE, THEN THE MOCHIN OF BINAH DWELL WITHIN THE NUKVA.

14. Immediately AFTER THE MATING OF MALE AND FEMALE WAS COMPLETED, IT IS WRITTEN: "And he lifted up his eyes and looked, and lo, three men stood by him..." (Beresheet 18: 2) AND HE ASKS: Who are these three men? AND HE SAYS: They are Avraham, Yitzchak, and Ya'akov-- OR CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN THAT ARE NAMED AVRAHAM, YITZCHAK, AND YA'AKOV. AND HE SAW THEM standing over that grade, WHICH IS THE NUKVA, and from them the Nukva draws sustenance and nourishment.

10. אֵלָא, רָזָא סְתִימָא אִיהוּ, וַיֵּרָא אֵלָיו ה'. לְהֵהוּא דְרָגָא דְמַלְיִל עֲמִיָה, מַה דְלָא הוּהּ מְקַדְמַת דְנָא, עַד דְלָא אֲתַגְזֹר. דְהִשְתָּא, אֲתַגְלִי קוּל, וְאֲתַחְבֵּר בְּדַבְרוּ, כִּד מַלְיִל עֲמִיָה.

11. וְהוּא יוֹשֵׁב פֶּתַח הָאֵהָל. וְהוּא, וְלֹא גָלִי מֵאֵן. אֵלָא, הֵכָא גָלִי חֲכַמְתָּא, דְכֻלְהוּ דְרָגִין שָׂרוּ עַל הָאִי דְרָגָא תַתָּא, בְּתַר דְאֲתַגְזֹר אֲבָרְהָם. תָּא חֲזִי, וַיֵּרָא אֵלָיו ה'. דָּא הוּא רָזָא דְקוּל דְאֲשַׁתְּמַע, דְאֲתַחְבֵּר בְּדַבְרוּ, וְאֲתַגְלִי בֵיה.

12. וְהוּא יוֹשֵׁב פֶּתַח הָאֵהָל. דָּא עֲלָמָא עֲלָאָה, דְקָאִים לְאֲנַהְרָא עֲלֵיהּ. כְּחוּם הַיּוֹם. דְהָא אֲתַנְהִיר יְמִינָא, דְרָגָא דְאֲבָרְהָם אֲתַדְפֵּק בֵּיה. דְבַר אַחֲרֵכְחוּם הַיּוֹם. בְּשַׁעֲתָא דְאֲתַקְרִיב דְרָגָא לְדְרָגָא, בְּתִיאֻבְתָּא דְדָא לְקַבֵּל דָּא.

13. וַיֵּרָא אֵלָיו. אָמַר רַבִּי אַבָּא, עַד לָא אֲתַגְזֹר אֲבָרְהָם, הוּהּ אָטִים. פִּינּוּן דְאֲתַגְזֹר, אֲתַגְלִי כְלָא, וְשָׂרָא עֲלֵיהּ שְׂכִינְתָא בְּשִׁלְמוֹ כְּדָקָא יְאוּת. תָּא חֲזִי. וְהוּא יוֹשֵׁב פֶּתַח הָאֵהָל. וְהוּא: דָּא עֲלָמָא עֲלָאָה, דְשָׂרֵי עַל הָאִי עֲלָמָא תַתָּא, אִימְתִי, כְּחוּם הַיּוֹם. בְּזַמְנָא דְתִיאֻבְתָּא דְחַד צְדִיק לְמִישְׂרֵי בֵיה.

14. מִיָּד, וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עֲלָיו, מֵאֵן אִינּוּן שְׁלֹשָׁה אַנְשִׁים. אֵלָיון אֲבָרְהָם יִצְחָק וַיַּעֲקֹב, דְקִיּוּמֵי עֲלֵיהּ דְהָאִי דְרָגָא, וּמְנִיָּהוּ יְנִיק וְאֲתַזְן.

15. And then: "when he saw them, he ran to meet them," because the passionate desire of the lower grade, WHICH IS THE NUKVA, is to cleave to CHESED, GVURAH, AND TIFERET. And Her joy is to be drawn toward them. SO, ACCORDINGLY, "HE RAN TO MEET THEM" IS SAID ABOUT THE NUKVA THAT WANTED TO CLING TO THEM. THE VERSE CONTINUES, "and bowed himself toward the ground," to become and be formed into a throne for them--SO THAT THE NUKVA BECOMES A THRONE FOR CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, SO THAT THEY MAY REST UPON HER, AS A PERSON SITS ON A CHAIR.

15. כְּדִין וַיֵּרָא וַיֵּרַץ לִקְרֹאתָם. דִּתְיֹאבֶתָא דִּהָאִי דִּרְגָא תִתְּאָה, לְאַתְחַבְרָא בְּהוּ, וְחֲדוּתָא דִּילָהּ, לְאַתְמַשְׁכָּא אֲבִתְרֵיהוּ. וַיִּשְׁתַּחוּ אֶרְצָה. לְאַתְתַּקְנָא כְּרִסְיָא לְגַבְיֵיהוּ.

16. Come and behold: The Holy One, blessed be He, made King David, WHO IS THE SECRET OF THE NUKVA, one of the legs of the supernal throne, like the patriarchs. AND HE ASKS: Even though She is a throne for THE PATRIARCHS, HOW CAN IT BE SAID THAT SHE WAS SET AT THE SAME LEVEL WITH THE PATRIARCHS TO COMPLETE THE FOURTH LEG OF THE THRONE? AND HE ANSWERS: This is so only when She is united with them for the purpose of being a leg of the supernal throne. King David received the kingdom of Yisrael in Chevron for seven years for this reason--to be united with CHESED, GVURAH, AND TIFERET. This has already been explained.

16. תָּא חֲזִי, עֲבַד קִדְשָׁא בְּרִיךְ הוּא לְדָרוּד מְלָכָא, חַד סַמְכָא מְכֻרְסִיָּא עֲלָאָה, כַּאֲבָהֶן. וְאַף עַל גַּבְדָּאִיהוּ כְּרִסְיָא לְגַבְיֵיהוּ, אֲבָל, בְּזִמְנָא דִּאֲתַחְבַּר בְּהוּ, אִיהוּ חַד סַמְכָא, לְאַתְתַּקְנָא בְּכֻרְסִיָּא עֲלָאָה. וּבְגִין כֵּךְ, נָטַל מְלָכוּתָא בְּחִבְרוּן, דְּוֹד מְלָכָא, שְׁבַע שָׁנִין, לְאַתְחַבְרָא בְּהוּ. וְהָא אֲתַמַּר.

Tosefta (addendum)

17. Of the verse, "And Hashem appeared to him by the terebinths of Mamre" (Beresheet 18:1), HE ASKS: Why by the terebinths of Mamre and not in any other place? AND HE REPLIES: Because Mamre gave him good advice about being circumcised. When the Holy One, blessed be He, told Avraham to circumcise himself, Avraham consulted his friends. Aner told him: You are more than 90 years old, and you shall pain yourself.

תּוֹסֶפֶתָא
17. וַיֵּרָא אֵלָיו ה' בְּאֵלוֹנֵי מַמְרָא. אֲמַאי בְּ אֵלוֹנֵי מַמְרָא, וְלֹא בְּאַתְרַּא אַחֲרָא. אֵלָא, בְּגִין דִּיהִיב לִיהַ עֵיטָא, עַל גְּזִירוֹ דִּקְוִימָא דִּילֵיהַ. בְּשַׁעֲתָא דִּאֲמַר קִדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם לְמַגְזֵר, אִזַּל אֲבְרָהָם לִימְלַךְ עִם חֲבֵרוֹ, אֲמַר לִיהַ עֵנֵר, אַנְתָּ בֶן הַשְּׁעִין שָׁנִין וְאַתָּ מַעִיק גְּרַמְךָ.

18. Mamre, HOWEVER, said to him: Do not forget the day when the Chaldeans threw you into the furnace of fire and famine took over the world, as it is written: "And there was a famine in the land, and Avram went down into Egypt" (Beresheet 12: 10). And you smote all those kings that YOUR MEN pursued. And the Holy One, blessed be He, saved you from them all, so that nobody could do you any harm. So rise and fulfill the precept of your Master. The Holy One, blessed be He, said to MAMRE: You advised him to perform the circumcision. By your life! I shall reveal Myself to him only in your chamber. This is why it is written: "by the terebinths of Mamre."

18. אֲמַר לוֹמַמְרָא, דְּכִרְתָּ יוֹמָא דִּרְמוּ לָךְ בְּשַׁדְּאֵי בְּאַתּוֹן דְּנוּרָא. וְהוּא כַּפְנָא דְּעֵבֵר עַל עֲלִמָא, דְּכִתְיֵב וַיְהִי רַעַב בְּאֶרֶץ וַיֵּרֵד אֲבָרָם מִצְרִימָה. וְאִינוּן מְלָכִין דִּרְדְּפוּ בְּתַרְיֵהוּן, וּמַחִית יְתֵהוּן, וְקִדְשָׁא בְּרִיךְ הוּא שְׁזַבְיֵנְךָ מְכֻלָּא, וְלֹא יָכִיל בַּר נֶשׁ לְמַעְבַּד לָךְ בִּישׁ. קוּם עֲבִיד פְּקוּדָא דְּמִרְךָ. אֲמַר לוֹקִדְשָׁא בְּרִיךְ הוּא: מַמְרָא. אַנְתָּ יְהִבְתָּ לִּיהַ עֵיטָא לְמַגְזֵר, חֲוִיךָ, לִית אֲנָא מַתְגַּלִּי עֲלֵיהַ אֵלָא בְּמַלְטְרִין דִּילָךְ, הַה"ד בְּאֵלוֹנֵי מַמְרָא (עַד כְּאֵן).

2. The soul, when it rises from earth to heaven

The Zohar presents the spiritual significance behind the Torah story and speaks of Avraham sitting under a hot, blazing sun when three people come to visit him. The blazing sun is a metaphor for the immense Light of the Creator revealed through the divine instrument of the Tetragrammaton and correspondingly, through the words of the Zohar.

The Relevance of this Passage

The phrase blazing sun indicates that an extraordinary amount of spiritual Light is suddenly being revealed in this specific section of the Torah. This concept can be understood through the analogy of a light bulb. A bulb glows at a constant level of illumination. Just before the bulb burns out, however, there is a momentary burst of added light. The Zohar is our instrument to capture the intense spark of Light that is momentarily shining forth in this specific verse of the Torah.

Midrash Hane'elam (Homiletical interpretations on the obscure)

19. The sages began their interpretation of this passage WITH THE VERSE: "Your oils are fragrant. For your flowing oil you are renowned" (Shir Hashirim 1:3). Our sages have taught that when the soul of a human being rises from earth to heaven, REFERRING TO THE TIME WHEN A PERSON SLEEPS AT NIGHT, it stands in the Divine Illumination. The Holy One, blessed be He, visits it.

20. Come and listen: Rabbi Shimon bar Yochai said: When the soul of a righteous person stands in the place where the Shechinah of His blessed Glory rests--MEANING THAT IT IS WORTHY OF RECEIVING THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF 'STANDING UPRIGHT,' and is worthy of sitting by Her, TO RECEIVE THE GARMENT OF CHASSADIM, WHICH IS THE SECRET OF 'SITTING'--The Holy One, blessed be He, WHO IS ZEIR ANPIN, calls upon the patriarchs, WHO ARE CHESED, GVURAH, AND TIFERET, HIS THREE COLUMNS. And He says to them: Go and visit so-and-so, the righteous person who has come, and welcome him in peace in My Name. THIS MEANS THAT THE THREE COLUMNS SHOULD PASS ON THE ILLUMINATION OF THE MATING, WHICH IS CALLED PEACE. THE WORDS "IN MY NAME" REFER TO THE NUKVA. And they claim it is not proper for a father to go and visit his child, but rather the child should seek after his father to see him.

21. The Holy One, blessed be He, then calls upon Ya'akov and says to him: You, who suffered the sorrow of RAISING children, go and welcome so-and-so, the righteous person who has come here, and I shall go along with you, as it is written: "those who seek your face Ya'akov, Selah" (Tehilim 24: 6). It does not say "seek" in the singular, but in the plural, BECAUSE IT REFERS TO THE SOULS OF THE RIGHTEOUS WHO YA'AKOV WELCOMES AS THEY SEEK HIS "WELCOME." Rabbi Chiya said: This we understand from the first part of the verse. as it is written: "This is the generation of them that seek him," WHICH TEACHES US THAT THE INTENTION OF THE VERSE ALLUDES TO THE SOULS OF THE RIGHTEOUS, THW SEEKERS NAMELY, THE LEADERS OF THE GENERATION.

22. Rabbi Ya'akov said in the name of Rabbi Chiya: Ya'akov, the patriarch, is the Throne of Glory. And the teachings of Eliyahu also state: Ya'akov the patriarch is a Throne by himself, as it is written: "Then will I remember my covenant with Ya'akov" (Vayikra 26: 42). The Holy One, blessed be He, established a covenant with Ya'akov alone, more than THE COVENANT HE ESTABLISHED with all his fathers. He made him a Throne of Glory FOR HIS DIVINE PRESENCE TO REST UPON, distinguishing him from his predecessors. AND THE REASON IS THAT HIS FOREFATHERS, WHO ARE AVRAHAM AND YITZCHAK, ARE NOT ABLE TO SHINE WITHOUT HIM. THEREFORE, HE IN HIMSELF INCLUDES THEIR LIGHTS AS WELL AS HIS OWN, AND THUS BECOMES A THRONE TO HIMSELF.

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

מדרש הנעלם

19. רבנן פתחי בהאי קרא, לריח שמניך טובים שמן תורק שמך וגו'. ת"ר האי נשמתא דבר אינש, בשעתא דסלקא מארעא לרקיעא, וקיימא בההוא זיהרא עלאה דאמרון, קודשא בריך הוא מבקר לה.

20. ת"ש. אמר רבי שמעון בן יוחאי, כל נשמתא דצדיקיא, כיון דקיימא באתר שכינתא יקרא, דחזיא למיתב, קודשא בריך הוא קרי לאבהתא, ואמר לון, זילו ובקרו לפלגיא צדיקא דאתא, ואקדימו ליה שלמא, מן שמי. ואינון אמרין, מארי עלמא, לא אתחזי, לאבא למיזל למיחמי לברא, ברא אתחזי למיחמי, ולמחזי, ולמתבע לאבוי.

21. והוא קרי ליעקב, ואמר ליה, אנת דהוה לך צערא דבנין, זיל וקביל פני דפלגיא צדיקא דאתא הכא, ואנא איזיל עמך. הה"ד מבקשי פניך יעקב סלה. מבקש לא נאמר, אלא מבקשי. אמר רביחייא, מרישיה דקרא משמע דכתיב זה דור דורשיו וגו'.

22. אמר רבייעקב אמר רביחייא, יעקב אבינו הוא כסא הכבוד. וכן תאנא דבי אליהו, יעקב אבינו הוא כסא בפני עצמו, דכתיב, וזכרתי את בריתי יעקב, ברית ברת קודשא בריך הוא ליעקב לברו, יותר מכל אבותיו, דעביד ליה כסא הכבוד בר מן קדמאה.

23. רבי אליעזר הוה יתיב, והוה לעי באורייתא. אתא לגביה, ר' עקיבא, אמר ליה, במאי קא עסיק מר. אמר לו בהאי קרא דכתיב וכסא כבוד ינחילם. מהו כסא כבוד ינחילם. זה יעקב אבינו, דעביד ליה כרסי יקר בלחודוי, לקבלא אולפן נשמתא דצדיקיא.

24. And the Holy One, blessed be He, goes with YA'AKOV on the first day of every month. And when the soul sees the glory of the mirror, which is the Shechinah of ??? Master, THEN THE SOUL praises Him and bows down in front of the Holy One, blessed be He. This is THE MEANING OF "Bless Hashem, my soul..." (Tehilim 104:1)

25. Rabbi Akiva said: The Holy One, blessed be He, stands over THE SOUL. And the soul begins by saying: "Hashem my Elohim, You are very great...", continuing with all the verses to the end, as the passage reads, "Let the sinners be consumed out of the earth..." (Ibid. 35)

Rabbi Akiva continued: As well as this, it praises the Holy One, blessed be He, thanks Him for the body that is left in this world, and says: "Bless Hashem, my soul, and all that is within me, bless His Holy Name" (Tehilim 103: 1). THE WORDS, "ALL THAT IS WITHIN ME," ALLUDE TO THE BODY. AT FIRST, THE SOUL PRAISES AND THANKS THE HOLY ONE, BLESSED BE HE, FOR ITS OWN ACHIEVEMENTS. THEN IT SAYS: "BLESS HASHEM, MY SOUL! HASHEM MY ELOHIM, YOU ARE VERY GREAT." AND THEN IT PRAISES AND THANKS HIM FOR THE BODY, MEANING THAT THE SPLENDOR OF THE SOUL IS DRAWN DOWNWARD TO SHINE UPON THE BODY. AND THEN IT SAYS: "BLESS HASHEM, MY SOUL, AND ALL THAT IS WITHIN ME, BLESS HIS HOLY NAME." THESE PRAISES ARE OFFERED FOR THE LIGHT OF THE BODY.

26. And the Holy One, blessed by He, goes ALONG WITH YA'AKOV. How do we know this? From the passage where it is written: "And Hashem appeared to him by the terebinths of Mamre." This is Ya'akov, WHO IS CALLED MAMRE. SO THE HOLY ONE, BLESSED BE HE, DID INDEED GO WITH YA'AKOV. AND HE ASKS: Wherefore is the name Mamre? AND HE ANSWERS: Because Ya'akov inherited two hundred worlds in Eden, and he is the Throne BECAUSE HE BECAME THE THRONE OF GLORY. And Rabbi Yitzchak explains: The numerical value OF Mamre is 281. So there are the two hundred of Eden WHICH YA'AKOV ATTAINED, as it is written: "and those that guard the fruit thereof two hundred," (Shir Hashirim 8:12) and 81 is the numerical value of Kise ('throne'). THUS, MAMRE'S NUMERICAL VALUE OF 281 COMES FROM THE TWO HUNDRED WORLDS OF EDEN, WHICH IS THE SECRET OF CHOCHMAH THAT IS CALLED EDEN, AND FROM THE THRONE, WHICH IS THE SECRET OF CHASSADIM THAT CLOTHE CHOCHMAH. For this reason IT IS SAID: "And Hashem appeared to him by the terebinths of Mamre." And for this reason, YA'AKOV is called Mamre. HE INCLUDES THE ASPECT OF EDEN AND THE ASPECT OF THE THRONE TOGETHER, WHICH ARE THE SECRET OF MAMRE. HENCE "AND HASHEM APPEARED TO HIM."

27. Rabbi Yehuda asked: What is the meaning of: "by the terebinths" (Heb. elonei)? IF MAMRE IS YA'AKOV, WHY DOES IT SAY "THE TEREBINTHS OF MAMRE?" AND HE ANSWERS: It meant to say 'his might,' as it is written: "by the hands of the mighty one of Ya'akov" (Bereshheet 49:24). THUS, "THE TEREBINTHS OF MAMRE" BEARS RESEMBLANCE TO "THE MIGHTY YA'AKOV," BECAUSE ELONEI MEANS MIGHTY AND STRONG, AND MAMRE IS YA'AKOV. The verse, "and he sat in the tent door" is as it is written: "Hashem, who (Heb. mi) shall abide in Your tabernacle (or: 'tent')." (Tehilim 15:1) THIS MEANS THAT THE "TENT DOOR" IS THE SECRET OF THE ILLUMINATION OF THE RIGHT COLUMN, WHICH IS THE SECRET OF THE COVERED CHASSADIM. The verse, "in the heat of the day" is as written: "But to you that fear My name shall the sun of righteousness arise with healing in its wings" (Malachi 3:20). THIS REFERS TO THE ILLUMINATION OF THE LEFT COLUMN. AND THIS IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH WITHOUT CHASSADIM, WHICH IS DESCRIBED AS A 'SUN COMING OUT OF ITS SHEATH' BECAUSE THE LIGHT OF CHOCHMAH DOES NOT SHINE WITHOUT THE SHEATH OF CHASSADIM. AND WHEN IT DOES SHINE WITHOUT CHASSADIM, IT BURNS. ACCORDING TO THE SECRET OF THE VERSE, "IN THE HEAT OF THE DAY," IS

24. וְקוֹדֵשׁ בְּרִיךְ הוּא אֲזוּל עִמּוֹה, בְּכֹל יוֹם יוֹרְחָא וְיִרְחָא. וְכַד חָמֵי נִשְׁמַתָּא, יְקַר אֶסְפְּקִלְרֵינָא שְׂכִינְתָּא דְמַאֲרִיָּה, מְבָרַכְתָּ וְסִגְרַת קַמֵּי קוֹדֵשׁ בְּרִיךְ הוּא, הַה"ד בְּרַכֵּי נַפְשִׁי וְגו'.

25. אָמַר רַבִּי עֲקִיבָא, קוֹדֵשׁ בְּרִיךְ הוּא קָאִים עֲלוּהֵי, וְנִשְׁמַתָּא פִּתַח וְאָמַר, ה' אֱלֹהֵי גִדְלַת מְאֹד וְגו', כָּל הַפְּרָשָׁה עַד סִיּוּמָא, דְקָאֲמַר יִתְמוּ חֻטְאִים וְגו'. וְעוֹד אָמַר רַבִּי עֲקִיבָא, וְלֹא דָא בְּלַחְדוּדֵי, אֱלֹא, מְשַׁבַּחַת לֵיהּ, עַל גּוּפָא דְאִשְׁתָּאֲר בְּעֵלְמָא דִּין, וְאָמַר בְּרַכֵּי נַפְשִׁי אֶת ה' וְכֹל קְרַבֵּי וְגו'.

26. וְקוֹדֵשׁ בְּרִיךְ הוּא אֲזוּל. מִנָּא לָן הָאִי. מֵהָאִי קָרָא דְכִתְיֵב, וְיִרְא אֱלִיּו ה' בְּאֵלוֹנֵי מַמְרָא, זֶה יַעֲקֹב. מֵהוּ מַמְרָא. מְשׁוּם דְאֲחַסִּין מֵאֲתָן עֲלֵמִין מַעֲרָן, וְהוּא כְּסָא. אָמַר רַבִּי יִצְחָק, מַמְרָא בְּגִימְטְרֵינָא מֵאֲתָן וְתַמְנִין וְחַד, הוּא מֵאֲתָן דְעֲרָן, דְכִתְיֵב וּמֵאֲתָמִים לְנוֹטְרִים אֶת פְּרִיו, וְתַמְנִין וְחַד, דְהוּא כְּסָא. וּבְגִין כְּרַאֲתָקְרִי וְיִרְא אֱלִיּו ה' בְּאֵלוֹנֵי מַמְרָא. וְעַל שׁוּם דָּא, נְקָרָא מַמְרָא.

27. אָמַר רַבִּי יְהוּדָה, מֵהוּ בְּאֵלוֹנֵי ר"ל תּוֹקֶפּוּי, הַה"ד אֲבִיר יַעֲקֹב. וְהוּא יוֹשֵׁב פִּתַח הָאֵהָל. הַה"ד ה' מִי נִגּוֹר בְּאֵהָלָךְ וְגו'. כְּחוּם הַיּוֹם. דְכִתְיֵב, וְזִרְחָה לָכֶם יִרְאִי שְׁמִי שְׁמֵשׁ צִדְקָה וּמִרְפָּא בְּכַנְפֵיהָ.

WHEN THE WICKED ARE CONDEMNED BY IT. BUT THE RIGHTEOUS ARE HEALED BY IT BECAUSE THEY ELEVATE THE MAYIN NUKVIN (FEMALE WATERS) AND DRAW DOWN THE CHASSADIM IN ORDER TO CLOTHE CHOCHMAH.

28. Rabbi Yochanan ben Zakai said: At that time, WHEN THE SOUL IS AT THE STAGE OF "THE HEAT OF THE DAY," the Holy One, blessed be He, WHO IS ZEIR ANPIN, SHARES HIS ABUNDANCE WITH THE SOUL. And when the patriarchs, Avraham, Yitzchak, and Ya'akov, heard the Holy One, blessed be He, REFERRING TO THE ENTIRETY OF ZEIR ANPIN, move towards THE SOUL--MEANING THAT THE PATRIARCHS WERE AWARE THAT THE SOUL WAS IN THE STATE OF "THE HEAT OF THE DAY," AND IN NEED OF THE "PLACE OF THE CLOTHING OF CHASSADIM"--they asked Ya'akov to go with them and welcome THE SOUL in peace.

29. And AVRAHAM AND YITZCHAK stand over THE SOUL. THIS MEANS THAT AFTER YA'AKOV SHARED THE ABUNDANCE OF CHASSADIM BY WELCOMING IT WITH PEACE, THE TWO COLUMNS OF AVRAHAM AND YITZCHAK SHONE UPON IT. As it is written: "And he lifted up his eyes and looked"-- REFERRING TO THE SOUL--"and lo, three men stood over him." The "three men" are the patriarchs, Avraham, Yitzchak, and Ya'akov, who stood by him, observing the soul and the good deeds it has performed. THIS MEANS THAT THEY EXAMINE THE MAYIN NUKVIN ('FEMALE WATERS') OF THE SOUL AND SHARE WITH IT THE MAYIN DUCHRIN ('MALE WATERS'). "...and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground," because he saw the Shechinah of His Blessed Glory with them. Hence, it is written: "...therefore do the young maidens love you" (Shir Hashirim 1:3).

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

28. אָמַר רַבֵּן יוֹחָנָן בֶּן זַכַּי, בְּהֵימָא שְׁעֵתָא אַזְיֵל קוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין דְּשִׁמְעִין אַבְהָתָא אַבְרָהָם וַיִּצְחָק, דְּקוּדְשָׁא בְּרִיךְ הוּא אַזְיֵל לְגַבְיָהּ, תְּבַעֵין מִן יַעֲקֹב לְמִיזְלָא עִמָּהוֹן, וְלֹאֲקַדְמָא לִיהּ שְׁלָם.

29. וְאַיְנוּן קְוִימִין עֲלוּהִי. מִמָּאִי. דְּכִתְיִב, וַיִּשָׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו. שְׁלֹשָׁה אַנְשִׁים: אֵלֶיךָ אַבְרָהָם, אַבְרָהָם יִצְחָק וַיַּעֲקֹב, דְּקְוִימִין עֲלוּהִי, וְחָמוּ עוֹבְדִין טָבִין דְּעַבְדִּין. וַיִּרְא וַיֵּרָץ לְקִרְאתָם מִפֶּתַח הָאֵהָל וַיִּשְׁתַּחוּ אַרְצָה. מִשּׁוּם דְּחָמֵי שְׂכִינַת יְקָרָא עִמָּהוֹן. הֵה"ד, עַל כֵּן עֲלָמוֹת אַהֲבוּךָ.

30. דְּבַר אַחַר, וַיִּרְא אֱלֹהֵי ה' בְּאֵלוֹנֵי מַמְרֵא. רַבֵּן פְּתָחֵי בְּהַאי קְרָא, בְּשַׁעַת פְּטִירְתוֹ שֶׁל אָדָם. דְּתַנַּיָא, אָמַר רַבִּי יְהוּדָה, בְּשַׁעַת פְּטִירְתוֹ שֶׁל אָדָם, הוּא יוֹם הַדִּין הַגָּדוֹל, שֶׁהַנְּשָׂמָה מִתְפַּרְדֶּת מִן הַגּוֹף. וְלֹא נִפְטָר אָדָם מִן הָעוֹלָם, עַד שְׂרוּאָה אֶת הַשְּׂכִינָה. הֵה"ד, כִּי לֹא יִרְאֵנִי הָאָדָם וְחִי. וּבְאִין עִם הַשְּׂכִינָה שְׁלֹשָׁה מַלְאָכֵי הַשָּׁרֵת, לְקַבֵּל נִשְׁמָתוֹ שֶׁל צְדִיק. הֵה"ד וַיִּרְא אֱלֹהֵי ה' וְגו'. כָּחוּם הַיּוֹם. זֶה יוֹם הַדִּין הַבּוֹעֵר בְּתַנּוּר, לְהַמְרִיד הַנְּשָׂמָה מִן הַגּוֹף.

3. The soul at the time of death

During sleep and upon death of a righteous individual, the soul travels a certain course as it ascends to the Upper Worlds. If the soul is righteous, it is welcomed to the Upper Worlds by the Patriarchs, specifically Ya'akov.

The Relevance of this Passage

The return of the soul to its original source is vital. It is through this process that the Creator absorbs the souls, which allows them to be born anew each morning. This otherworldly journey occurs each night, whether or not we are cognizant of it. An individual's degree of awareness, however, and their personal level of spirituality [righteousness] determines the particular course the soul travels and the heights it can attain. The higher the soul ascends is directly proportionate to the measure of Light it receives. This portion awakens a deeper awareness of the Light our soul can achieve if it is righteous, as well as the ability to ascend to greater heights and receive greater revelations of spiritual energy during sleep.

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

31. וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים. הַמְּבַקְרִים מַעֲשָׂיו מִה שֶׁעָשָׂה, וְהוּא מוֹדֶה עֲלֵיהֶם בְּמִוּ. וְכִיּוֹן שֶׁהַנְּשֵׁמָה רוֹאָה כֵּךְ, יוֹצֵאת מִן הַגּוֹף, עַד פֶּתַח בֵּית הַבְּלִיעָה, וְעוֹמֶדֶת שָׁם, עַד שְׁמִתּוּדָהּ, כֹּל מִה שֶׁעָשָׂה הַגּוֹף עִמָּהּ, בְּעוֹלָם הַזֶּה. וְאִזּוֹ נִשְׁמַת הַצַּדִּיק, הִיא שְׂמִיחָה בְּמַעֲשֵׂיהָ, וְשְׂמִיחָה עַל פְּקוּדוֹתָהּ. דִּתְאָנָא, אִמְר רַבִּי יִצְחָק, נִשְׁמַתוֹ שֶׁל צַדִּיק מִתְאָדָה, אִימַתִּי תִצָּא מִן הָעוֹלָם הַזֶּה, שֶׁהוּא הַבֵּל, כְּדִי לְהִתְעַנֵּג בְּעוֹלָם הַבָּא.

4. When Rabbi Eliezer became ill

The Zohar recounts the death of Rabbi Eliezer, the teacher and master of Rabbi Akiva. Rabbi Akiva was the teacher and master of Rabbi Shimon bar Yochai, the author of The Zohar. When a righteous soul departs this world, he reveals his greatest amount of Light and energy. This Light is the total accumulation of his spiritual accomplishments during his lifetime. In addition, the Light that Rabbi Eliezer was unable to reveal during his lifetime, also became manifest at the moment of his passing. Sadly, Rabbi Akiva was not present when his Master left this world. The grief Rabbi Akiva endured was twofold: first for the physical loss of Rabbi Eliezer, and second, for the potential volume of Light that would not be revealed to mankind. It is this unrevealed Light that gives the force of darkness a stronger hold on the world. Rabbi Akiva's pain was for the repercussions of this increased darkness and the suffering mankind would inevitably endure. Kabbalistically, the pain experienced by a devout person serves as a Vessel to draw Light, a counterbalance that arouses the positive energy of the Creator in our physical world.

The Relevance of this Passage

All of our deeds and behavioral actions in this physical realm of existence, bear positive and negative repercussions, both personally and globally. By raising our consciousness towards the importance of positive deeds, and the potential of positive deeds left unfinished, this portion stimulates personal change in order to reveal greater spiritual Light. Our own vessel is expanded by connecting to Rabbi Akiva's pain for the lack of Light in our present world.

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

32. ת"ר, בְּשַׁחֲלָה רַבִּי אֱלִיעֶזֶר הַגָּדוֹל, הָיָה יוֹמָא ע"ש הוה, וְאוֹתִיב לִימִינֵיהּ הוֹרְקֵנוֹס בְּרִיהּ, וְהוּהּ מַגְלִי לִיהּ, עֲמִיקְתָּא וּמְסִתְרָתָא, וְהוּא לָא הוּהּ מְקַבֵּל בְּדַעְתֵּיהּ מִלִּינָא, דְּחָשִׁיב כַּמְטוֹרֶף בְּדַעְתֵּיהּ הוּהּ. כִּיּוֹן דְּחָמָא דְּדַעְתָּא דְּאָבוּי מִתְנִישְׁבָּא עָלוּי, קַבִּיל מְנִיָּהּ, מָאָה וְתַמְנִין וְתִשְׁעָה רִזִּין עֲלָאִין.

33. When he reached THE SECRET OF the marble stones that are mixed with the supernal Waters, Rabbi Eliezer wept and stopped talking. He said: Get up and go over there, my son! He asked him why. He replied: I see that I am soon to pass from the world. Go along and tell your mother that my Tfilin shall disappear and reach a higher place. IN OTHER WORDS, HE GAVE HER A HINT ABOUT HIS APPROACHING DEATH. And after I have departed from this world, I shall come to see them, THE MEMBERS OF THE FAMILY, but they should not cry. Because those above are near, not those below, though the human mind cannot grasp this.

33. כִּד מָטָא לְאַבְנֵי שֵׁשׁ, דְּמִתְעַרְבֵי בְּמִיָּא עֲלָאָה, בָּכָה רַבִּי אֱלִיעֶזֶר. וּפְסַק לְמִימְרֵי, אִמְר, קוּם הָתָם בְּרִי. אִמְר לוֹ אָבָא לְמָה. אִמְר לִיהּ, חֲזִינָא, דְּאוֹחִית חֲלָף מִן עֲלְמָא. אִמְר לוֹ, זִיל וְאִימָא לְאַמְרֵךְ, דְּתִסְתַּלַּק תְּמַלְאִי, בְּאַתְרַ עֲלָאָה, וּבְתַר דְּאִסְתַּלַּק מִן עֲלְמָא, וְאִיתִי הֵבָא לְמַחְמֵי לְהוֹן, לָא תְּבַכִּי. דְּאִינּוֹן קְרִיבִין עֲלָאִין, וְלָא תְּתָאִין. וְדַעְתָּא דְּבַר נֶשׁ, לָא יִדַע בְּהוּ.

34. As they were still sitting, the wise men of the generation came by to visit him. However, he cursed them for not coming to serve him. As we have learned, it is greater to serve the Torah than study it. In the meantime, Rabbi Akiva arrived. He asked: Akiva, Akiva, why have you not come to attend to me? He responded: Rabbi, I had no spare time. He was angry and said: Indeed, I wonder whether you shall die naturally. On that account, he placed a curse on him so that his death would be the worst of them all. **THIS MEANS THAT HE PLACED A CURSE ON THE OTHER WISE MEN WHO DID NOT COME TO SERVE HIM, SO THAT THEY ALSO WOULD NOT DIE NATURALLY. AND HE SAID THAT THE DEATH OF RABBI AKIVA SHALL BE THE CRUELEST OF THEM ALL.**

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

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

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

38. Rabbi Eliezer felt confined. He raised both his arms and laid them on his heart. He said: Woe to the world. The upper world has again concealed and hidden all light and illumination from the lower **WORLD, JUST AS IT WAS BEFORE HE CAME INTO THE WORLD**. Woe to my two arms. Woe to the two parts of the Torah, as you shall be forgotten by the world on this day. **AND THE ZOHAR STATES** that Rabbi Yitzchak said: During the entire lifetime of Rabbi Eliezer, the Halacha would 'shine from his mouth' as on the day it was given on mount Sinai.

34. עַד דִּהְיוּ יוֹתְבֵי, עָאלוּ חֲבִימֵי דְרָא, לְמַבְקֵר לִיה, אוֹלִיט לְהוּ, עַל דְּלֹא אָתוּ לְשִׁמְשָׁא לִיה. דְּתַנִּינָן, גְּדוּלָה שְׁמוּשָׁה יוֹתֵר מְלִימוּדָה. עַד דְּאָתָא רַבִּי עֲקִיבָא, אָמַר לוֹ, עֲקִיבָא עֲקִיבָא, לְמָה לֹא אָתִית לְשִׁמְשָׁא לִי. אָמַר לוֹ רַבִּי לֹא הוּהּ לִי פְּנָאי. אָרְתַח, אָמַר, אֲתַמְהָה עֲלֶךָ, אִי תַמּוֹת מִיתַת עֲצַמְךָ. לְטִיבָה, דִּיהָא קֶשֶׁה מִכְּלַהוּן מִיתַתִּיהָ.

35. בְּכִי רַבִּי עֲקִיבָא, וְאָמַר לִיה, רַבִּי, אוֹלִיף לִי אוֹרֵייתָא. אֲפַתַח פּוּמִיָּה רַבִּי אֱלִיעֶזֶר, בְּמַעֲשָׂה מְרַכְבָּה. אָתָא אֲשָׁא, וְאֶסְחַר לְתַרְוִיהוּן. אָמְרוּ חֲבִימֵיָא שׁ"מ, דְּלִית אָנָן חֲזִינָן וְכֹדְאִין לְכַךְ, נִפְקוּ לְפַתַּח דְּבְרָא, וְיַתִּיבוּ תַמָּן הוּהּ מַה דְּהוּהּ, וְאֹזֵל אֲשָׁא.

36. וְאוֹלִיף בְּבִהָרַת עֲזָה, תְּלַת מְאָה הֶלְכוֹת פְּסוּקוֹת, וְאוֹלִיף לִיה רִי"ו טַעֲמִים, דְּפְסוּקֵי דְשִׁיר הַשִּׁירִים. וְהוּוּ עֵינָוֵי דְר' עֲקִיבָא, נַחְתִּין מִיָּא. וְאֲתַחֲזֵר אֲשָׁא בְּקַדְמֵיתָא. כִּד מְטָא לְהָאֵי פְּסוּקָא סְמַכּוּנֵי בְּאֲשִׁישׁוֹת רְפֻדוּנֵי בְּתַפּוּחִים כִּי חוֹלַת אֶהְבָּה אָנִי. לֹא יָכִיל לְמַסְבֵּל רַבִּי עֲקִיבָא, וְאָרִים קְלִיָּה בְּבַכִּיָּתָא וְגַעֵי, וְלֹא הוּהּ מְמַלֵּל מִדְּחִילוֹ דְּשְׁכִינְתָּא, דְּהוּת תַּמָּן.

37. אוֹרֵי לִיה כָּל עֲמִיקְתָּא, וְרִזִּין עֲלָאִין, דְּהוּהּ בִּיה בְּשִׁיר הַשִּׁירִים. וְאוּמֵי לִיה אוּמְאָה, דְּלֹא לִישְׁתַּמֵּשׁ בְּשׁוּם חַד פְּסוּק מְנִיָּה. כִּי הֵיכִי דְלֹא לִיחְרִיב עֲלֵמָא קוֹדֶשָׁא בְּרִיךְ הוּא בְּגִינִיָּה. וְלֹא בְּעֵי קַמִּיָּה דִּישְׁתַּמְשׁוּן בִּיה בְּרִיָּתִי, מְסַגִּיאוֹת קְדוּשָׁתָא דְאִית בִּיה. לְבַתֵּר נְפִיק ר"ע, וְגַעֵי, וְנִבְעֵין עֵינָוֵי מִיָּא, וְהוּהּ אָמַר וְוִי רַבִּי, וְוִי רַבִּי, דְּאֶשְׁתָּאֵר עֲלֵמָא יְתוּם מְנַךְ. עָאלוּ כָּל שְׂאֵר חֲבִימֵיָא גְּבִיָּה, וְשָׂאלוּ לִיה, וְאֲתִיב לְהוּן.

38. הוּהּ דְחִיק לִיה לְר"א, אֲפִיק תְּרֵי דְרוּעוּי, וְשׁוּינָן עַל לְבִיָּה. פְּתַח וְאָמַר, אִי עֲלֵמָא, עֲלֵמָא עֲלָאָה חֲזַרְתָּ לְאֶעְלָא, וְלֹאֲגַנְזָא מִן תַּתָּאָה, כָּל נְהִירוֹ וְבוּצִינָא. וְוִי לְכוּן תְּרֵי דְרַעֵי, וְוִי לְכוּן תְּרֵי תּוֹרוֹת, דִּישְׁתַּכְחוּן יוּמָא דִּין מִן עֲלֵמָא. דְּאָמַר רַבִּי יִצְחָק, כָּל יוּמוֹי דְר' אֱלִיעֶזֶר, הוּהּ נְהִירָא שְׁמַעְתָּא מְפּוּמִיָּה כְּיוּמָא דְאֲתִיָּהִיבַת בְּטוֹרָא דְסִינֵי.

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39. RABBI ELIEZER said: I have learned so much Torah, gaining wisdom and serving SAGES, that even if all the people of the world were to be writers, there would not be enough to write of it. And my pupils have no lack of my wisdom; only as a kohl-pencil (mascara) in the eye, AS MUCH AS A TEARDROP THAT IS SHED BY AN EYE WHEN A DROP OF KOHL ENTERS IT. And I lack very little of the wisdom of my teachers, perhaps only AS MUCH AS a person can drink from the sea. AND THE ZOHAR CONCLUDES that he said this only to show gratitude to his teachers and to hold them in more favor than himself. THIS MEANS THAT WHAT HE HAS OMITTED FROM HIS TEACHERS' WISDOM, WHICH IS AS MUCH AS A PERSON CAN DRINK FROM THE SEA, IS MORE THAN A DROP OF KOHL-PENCIL IN THE EYE, WHICH HE SAID OF HIS STUDENTS' OMISSIONS. THUS, HE SHOWS THAT HE FEELS GRATITUDE TO HIS TEACHERS AND IS GRATEFUL TO THEM MORE THAN TO HIMSELF.

40. And they were asking him THE LAW of footwear of Yibum (the levirate rite)--IF IT BECOMES DEFILED. As his soul left him, he announced: It is pure. Rabbi Akiva was not there WHEN HE DIED. As the day of Shabbat ended, Rabbi Akiva found him dead. As he ripped his clothes and tore his flesh, the blood started to roll over his beard. He wept and shouted as he stepped outside, and said: Heavens, O heavens, tell the sun and the moon that the light that shone more than they is darkened.

41. Rabbi Yehuda said: When the soul of a righteous person wishes to leave THE BODY, it feels happy, because the righteous is confident that he shall receive his reward as he dies. Therefore, it is written: "when he saw them, he ran to meet them," REFERRING TO THE THREE ANGELS THAT ACCOMPANIED THE SHECHINAH AS SHE CAME TO RECEIVE HIS SOUL with happiness, as he welcomed THE ANGELS. Where DOES HE WELCOME THEM? As we have learned, at "the tent door," where he "bowed himself toward the ground," toward the Shechinah. THIS MEANS THAT THE SOUL BOWED TO THE SHECHINAH THAT HAD COME TO IT, AS THE SHECHINAH IS CALLED EARTH.

42. Rabbi Yochanan then opened the discussion by quoting: "...until the day breaks, and the shadows flee away...Turn, my beloved, and be you like a roe or a young hart" (Shir Hashirim 2:17). "Until the day break" is a warning for a person who is still in this world; it is like the "blink of the eye." Come and behold: what does it say? "Even if he lived a thousand years twice," (Kohelet 6:6) on the day of his death, it all seems as one day to him.

43. Rabbi Shimon said: The soul of a person warns him and says, "Until the day break." And it shall seem to you as the blink of the eye while you are still in this world. The words, "and the shadows flee away" are equivalent to the verse that reads: "because our days upon earth are a shadow" (Iyov 8:9); so I beg of you, "Turn, my beloved, and be you like a roe or a young hart."

39. אָמַר אֲוֵרִייתָא גְמֵרִית, וְחֻכְמַתָּא סְבֵרִית, וְשִׁמוּשָׁא עֲבָדִית. דְּאֵלוּ יְהוֹן כָּל בְּנֵי אִינְשָׁא דְעֵלְמָא סוּפְרִים, לֹא יִכְלִין לְמַכְתָּב, וְלֹא חֶסְרֵי תִלְמִידֵי מִחֻכְמַתִּי, אֵלֶּא כְּכוּחָלָא בְעֵינָא. וְאַנָּא מְרְבּוּתִי, אֵלֶּא כְּמֵאן דְּשִׁתִּי בִּימָא. וְלֹא הוּהּ אֵלֶּא לְמִיתָן טִיבוּתָא לְרְבּוּהֵי יְתִיר מְנִיָּה.

40. וְהוּוּ שְׂאֵלִין מְנִיָּה, בְּהוּוּא סְנַדְלָא דִּיבּוּם, עַד דְּנִפְק נְשִׁמְתִּיה, וְאִמַר טְהוּר. וְלֹא הוּהּ תַּמָּן ר"ע. כִּד נִפְק שְׁבַתָּא, אֲשַׁכְחִיה ר' עֲקִיבָא דְמִית, בְּזַע מְאִנְיָה, וְגֵרִיר כָּל בְּשָׂרִיָּה, וְדָמָא נְחִית וְנָגִיד עַל דִּיּוֹקְנִיָּה. הוּהּ צוּח וּבְכֵי נִפְק לְבָרָא וְאִמַר שְׁמִיָּא שְׁמִיָּא, אִמְרוּ לְשִׁמְשָׁא וּלְסִיְהָרָא, דְּנִהִירוּתָא דְהוּת נְהִיר יְתִיר מְנִהוֹן, הָא אֲתַחֲשֵׁךְ.

41. אָמַר ר' יְהוּדָה, בְּשַׁעָה שְׁנִשְׁמַת הַצְּדִיק רוּצָה לְצֵאת, שְׁמַחָה, וְהַצְּדִיק בְּטַח בְּמִיתָתוֹ, כְּדִי לְקַבֵּל שְׂכָרוֹ, הֵה"ד וִירָא וִירֵץ לְקִרְאָתָם, בְּשִׁמְחָה, לְקַבֵּל פְּנִיָּהֶם. מֵאִי זֶה מְקוֹם, מִפְּתַח הָאֵהָל, כְּדָקָא אִמְרוּן. וַיִּשְׁתַּחוּ אֶרְצָה לְגַבֵּי שְׁכִינָה.

42. ר' יוֹחָנָן פִּתַח וְאָמַר, עַד שְׁיַפּוּחַ הַיּוֹם וְנִסּוּ הַצְּלָלִים סוּב דְּמָה לָךְ דְּוִדֵי לְצַבֵּי אוּ לְעַפְר הָאִינְלִים. עַד שְׁיַפּוּחַ הַיּוֹם וְגו', זֶה אֲזַהֲרָה לְאָדָם בְּעוֹדוֹ בְּעוֹלָם הַזֶּה, שֶׁהוּא כְּהֶרֶף עֵין. תָּא חֲזִי מָה כְּתִיב וְאֵלוּ חִיָּה אֶלְף שָׁנִים פְּעֻמִּים וְגו'. בְּיוֹם הַמִּיתָה, כָּל מָה שֶׁהִיָּה, נִחְשָׁב כְּיוֹם אֶחָד אֶצְלוּ.

43. אָמַר רַבִּי שִׁמְעוֹן, נְשִׁמְתוֹ שֶׁל אָדָם מִתְּרָה בּוֹ, וְאוֹמְרָת, עַד שְׁיַפּוּחַ הַיּוֹם, וַיִּדְמָה בְּעֵינֶיךָ כְּהֶרֶף עֵין, בְּעוֹדֶךָ בְּעוֹלָם הַזֶּה. וְנִסּוּ הַצְּלָלִים: הֵה"ד כִּי יֵצֵא יְמִינוֹ עָלַי אֶרֶץ. בְּבִקְשָׁה מִמֶּךָ, סוּב דְּמָה לָךְ דְּוִדֵי לְצַבֵּי וְגו'.

44. There is another explanation for: "Until the day break..." According to Rabbi Shimon ben Pazi, this is a warning for humankind, while still in this world, which is like the blink of the eye. Just as the roe is swift of leg, so you should be as swift as a "roe or a young hart" in performing your Master's wishes, so that you may inherit the world to come—which is mountains of spices, called "the mountain of Hashem," the mountain of Pleasure, the mountain of Delight.
End of Midrash Hane'elam

44. דָּבַר אַחֲרַי. עַד שִׁנְפוּחַ הַיּוֹם וּגו'. אָמַר רַבִּי שְׁמֵעוּנָבָן פְּזִי, זֶה אִזְהָרָה לְאָדָם, בְּעוֹרוֹ בְּעוֹלָם הַזֶּה, שֶׁהוּא כְּהַרְף עֵינַי. מֵהַ הַצְּבִי קַל בְּרַגְלָיו, אִף אֵתָהּ הִיָּה קַל בְּצַבִּי אוֹ בְּעוֹפֵר הָאֵילִים, לַעֲשׂוֹת רִצּוֹן בּוֹרְאֵן, כְּדֵי שֶׁתִּנְחַל הָעוֹלָם הַבָּא, שֶׁהוּא הָרִי בְּשָׁמַיִם, הַנִּקְרָא הַר ה', הַר הַתְּעוּגָה, הַהַר הַטּוֹב. (עַד כַּאֲן מִדְּרַשׁ הַנֶּעְלָם).

5. "And, lo, three men"

As the white light of the sun refracts into the seven colors of the rainbow, the spiritual Light of the Creator refracts into many "colors" that express all His various attributes. Kabbalistically, physical light is merely a lower frequency of the spiritual Light of the Creator. This infinite, all-inclusive Light of the Creator includes a variety of frequencies and spectrum of colors, ranging from the green blades of grass, to the purple hues of interstellar gases radiating from distant galaxies. Everything in the cosmos represents another color frequency in the spectrum of Creation, including the four kingdoms of inanimate, vegetable, animal, and mankind, as well as intangible forces, such as mercy, judgment, pleasure, truth, and fulfillment. Colors also manifest within angels. The angel Michael, who represents the positive Right Column Force of Sharing, radiates the color white. The angel Gavriel, who represents the Left Column Force of Receiving and the negative principle in our universe, radiates the color red. The angel Raphael represents the Central Column Energy of Balance and illuminates the color green. These three colors illustrate the unique function and role that each angel plays in the ongoing process of creation. Michael is the conduit for the energy of general blessings. Gavriel is the portal through which the force of judgment enters our world. Raphael channels the spiritual energy of healing.

The Relevance of this Passage

The awareness that the Creator manifests His attributes physically, inanimately, and as intangible forces, gives us the opportunity to connect to each of the spiritual frequencies spoken of in this portion. The influence of these forces in our personal life is augmented when we understand their purpose and relevance in the world.

Sitrei Torah (Concealed Torah)

45. The authority and will of the King, NAMELY THE SHECHINAH, appears in three colors, AND THESE ARE THE THREE COLORS OF THE EYE: WHITE, RED, AND GREEN. One color represents the eye's sight from afar. At this distance, the eye is unable to clearly visualize what it sees until it achieves partial vision by contracting itself. Thus, it is written: "Hashem has appeared from a far to me..." (Yirmeyah 31:2) THIS IS THE SECRET OF THE ILLUMINATION OF THE CENTRAL COLUMN, AS THERE CAN BE NO REVELATION OF THE LIGHTS WITHOUT IT!

סְתְרֵי תוֹרָה

45. הַיְרַמְנוּתָא דְּמַלְכָא, אֶתְחַזִּי בְּתֵלַת גּוּוּנִין, גּוּוּן חֵד, חִיזוּ דְּאֶתְחַזִּי לְעֵינָא מִרְחִיקָ, וְעֵינָא לֹא יָכִיל לְקַיִמָא בְּבְרִירוּ דְּחַזִּי, בְּגִין דְּאִיהוּ מִרְחוּק, עַד דְּנָטִיל עֵינָא, חִיזוּ זְעִיר, בְּקַמִּיטוּ דִּילִיָּהּ. וְעַל דְּאֶכְתִּיב מִרְחוּק ה' נִרְאָה לִי.

46. The second color represents the eye's sight when the eye is closed. This color is seen by the eye only through a slight shutting, and therefore it is not a clear vision. THE WAY TO SEE is by closing the eye and then opening it a little, to thereby receive this sight. BECAUSE THIS VISION IS NOT CLEAR, it requires interpretation in order to understand what the eye has perceived. Therefore, it is written: "What do you see" (Yirmeyah 1:13)? THIS IS THE SECRET OF THE ILLUMINATION OF THE LEFT COLUMN, WHEN THE LIGHTS ARE STOPPED BECAUSE OF THE LACK OF CHASSADIM.

46. גּוּוּן תְּנִיין: חִיזוּ דְּהָאֵי עֵינָא, בְּסִתְיֵמוּ דִּילִיָּהּ, דְּהָאֵי גּוּוּן לֹא אֶתְחַזִּי לְעֵינָא, בְּרַ בְּסִתְיֵמוּ זְעִיר, דְּנָקִיט וְלֹא קַיִמָא בְּבְרִירוּ, סְתִים עֵינָא, וּפְתַח זְעִיר, וְנָקִיט הֵוָּא חִיזוּ, וּגּוּוּן דָּא אֶצְטְרִיךְ לְפִתְרוּנָא, לְקַיִמָא עַל מַה דְּנָקִיט עֵינָא, וְעַל דָּא כְּתִיב מַה אֵתָהּ רוּאָה.

47. The third color represents the brilliance of the mirror, which can be seen only when THE EYE is shut and it is rolled backward. As a result of this rolling, the shining mirror is seen. THIS IS THE SECRET OF THE ILLUMINATION OF THE RIGHT COLUMN. But THE EYE is able to absorb this THIRD color only by envisioning the illumination of the brilliance by shutting the eye, WHICH MEANS THE SECOND COLOR IS INCLUDED IN THE FIRST COLOR.

47. גּוּוּן תְּלִיתָאָה: הוּא זֶהֱר אֶסְפַּקְלַרְיָאָה, דְּלֹא אֶתְחַזִּי בִּיהּ כְּלָל, בְּרַ בְּגִלְגּוּלָא דְּעֵינָא, כְּדֵי אִיהוּ סְתִים בְּסִתְיֵמוּ. וּמַגְלִינִין לִיָּהּ בְּגִלְגּוּלָא, וְאֶתְחַזִּי בְּהָאֵי גִלְגּוּלָא, אֶסְפַּקְלַרְיָאָה דְּנִהְרָא. וְלֹא יָכִיל לְקַיִמָא בְּהוּא גּוּוּן, בְּרַ דְּחַזִּי זֶהֱר מְנַהְרָא בְּסִתְיֵמוּ דְּעֵינָא.

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48. Therefore, it is written: "The hand of Hashem was upon me..." (Yechezkel 37:1) and "but the hand of Hashem was strong upon me" (Yechezkel 3:14). THIS ABILITY TO SEE BY SHUTTING THE EYE IS ACCOMPLISHED BY WILL POWER AND IS RELATED TO GVURAH. And all these are conceived by the true prophets, NAMELY THE FIRST TWO COLORS. And only Moshe, the most faithful, had the ability to see high above to the point at which THE BRILLIANCE is not seen at all. THIS REFERS TO THE THIRD COLOR, WHICH IS THE SHINING MIRROR. Of him it is written: "My servant Moshe is not so, who is faithful in all My house" (Bemidbar 12:7).

49. The words "appeared to him" mean that the Shechinah appeared to him through those grades that are attached to Her own aspects, referring to Michael on the right side, Gavriel on the left side, Refael to the front, and Uriel to the back. This is why the Shechinah appeared to him by the terebinths (lit. 'among those oak trees'), the shadows of the world, to show them the first circumcision--the Holy Imprint according to the secret of the Faith in the whole world.

50. Of the words "and he sat in the tent door," HE ASKS: Where is the tent door? AND HE ANSWERS: This is the place that is called the covenant, which is the secret of faith, NAMELY THE NUKVA. The phrase "in the heat of the day" refers to the secret to which Avraham cleaved, WHICH IS the might of the right side--his own grade.

51. The "tent door" is the secret of the 'gate of righteousness,' the gateway to the Faith, WHICH IS THE NUKVA AND THE SECRET OF THE JUDGMENTS OF THE NUKVA. AND IT IS CALLED THE GATEWAY because Avraham entered the Holy Imprint OF CIRCUMCISION there. WITHOUT THIS, HE WOULD NOT HAVE ENTERED THE COVENANT. THIS IS WHY IT IS CALLED A GATEWAY.

"In the heat of the day" refers to THE ASPECT OF the righteous, the grade of the 'United Oneness,' which is entered and joined by whoever is circumcised and is signed by the Holy Imprint. Because the foreskin has been removed from him, he enters into the illumination of these two grades, THE RIGHTEOUS AND RIGHTEOUSNESS, which are the secret of Faith.

52. The verse, "And, lo, three men," refers to the three angels--messengers who clothe themselves with air and come down to this world in a human image. And they were three, just as there are three above, NAMELY CHESD, GVURAH, AND TIFERET OF ZEIR ANPIN. The rainbow, THE NUKVA, appears only in three colors, white, red, and green. This is exactly LIKE THE THREE COLORS OF CHESD, GVURAH, AND TIFERET OF ZEIR ANPIN.

48. ועל דא כתיב היתה עלי יד ה'. ויד ה' עלי חזקה. וכלהו מתפרשן מנביאי קשוט. בר משה, מהימנא עלאה, דזכה לאסתכלא לעילא, במה דלא אתחזי כלל. עליה כתיב, לא כן עבדי משה וגו'.

49. וירא אליו. אתחזי ואתגלי ליה שכונתא, גו אינון דרגין דאתחברו בסטרוי, מיכאל לסטר ומינא. גבריאל לסטר שמאלא. רפאל לקמא. אוריאל לאחורא. ועל דא, אתגליא עליה שכונתא, בהני אלוני צולמין דעלמא, בגין לאחזאה קמיהו ברית קדמא רשימו קדישא, דהוה בכל עלמא, ברזא דמהימנותא.

50. והוא יושב פתח האהל. מאן פתח האהל. דא אתר דאקרי ברית, רזא דמהימנותא. כחום היום. דא רזא דאתדבק ביה אברהם, תוקפא דסטרא דימינא, דרגא דיליה.

51. פתח האהל. רזא דתרעא דצדק, פתחא דמהימנותא, דכדין עאל ביה אברהם, בהווא רשימא קדישא. כחום היום. דא צדיק, דרגא דחבורא חדא, דעאל ביה מאן דאתגזר, ואתרשים ביה, רשימא קדישא, דהא אתעבר, מערלה, ועאל בקיומא דתרין דרגין אליו, דאינון רזא דמהימנותא.

52. והנה שלשה אנשים וגו'. אליו תלת מלאכין שליחן, דמתלבשן באורא, ונחתי להאי עלמא, בחיזו דבר נש. ותלת הוו, כגוונא דלעילא, בגין דקשת לא אתחזי, אלא בגוונין תלתא: חוור, וסומק, וירוק. והכי הוא ודאי.

53. And these three people are the three colors, white, red and green. The white color is Michael, because he is on the right side, AS HE COMES FROM CHESED OF ZEIR ANPIN, WHICH IS WHITE. The red color is Gavriel, who is on the left side, AS HE COMES FROM GVURAH OF ZEIR ANPIN, WHICH IS RED. The green color is Refael, WHO COMES FROM TIFERET OF ZEIR ANPIN, WHICH IS GREEN. And these are the three colors of the rainbow. And the rainbow, WHICH IS THE NUKVA, does not appear and is not seen without them. Therefore, it is written: "appeared to him," BECAUSE the appearance of the Shechinah is SEEN by these three colors. IN OTHER WORDS, THE VERSE "AND, LO, THREE MEN STOOD BY HIM," EXPLAINS THE VERSE "AND HASHEM APPEARED TO HIM." SO, "AND HASHEM APPEARED" MEANS THAT THE SHECHINAH WAS REVEALED TO HIM. AND THIS REVELATION WAS MADE BY THE APPEARANCE OF THE THREE COLORS, OF WHICH THE VERSE CONCLUDES, "AND, LO, THREE MEN STOOD BY HIM"-- NAMELY MICHAEL, GAVRIEL, AND REFAEL.

54. And each OF THE THREE ANGELS served a different purpose. Rafael, who governs the power to heal, helped Avraham recover from the circumcision. Another, Michael, who came to inform Sarah that she shall bear a son, rules over the right side. All the abundance and the blessings of the right side are handed over to him.

55. And Gavriel, who came to overturn S'dom, rules over the left side and is responsible for all Judgments in the world, AS JUDGMENTS COME from the left side. And the execution is done by the Angel of Death, THE KING'S CHIEF BAKER, who executes THE SENTENCES THAT ARE PASSED UNDER GAVRIEL'S RULE.

56. Each and every angel accomplished his mission, as is proper. Gavriel goes on his mission to the holy Neshamah, while the Angel of Death goes on his mission to the Nefesh of the Evil Inclination. In spite of all this, the soul does not leave the body until it sees the Shechinah.

57. When AVRAHAM saw THE THREE ANGELS join one another, he saw the Shechinah in Her own colors. And he knelt, BECAUSE THE ANGELS ARE THE THREE COLORS OF ZEIR ANPIN IN WHICH THE SHECHINAH CLOTHES HERSELF, As it is written: "...and knelt himself toward the ground." This is similar to what is described of Ya'akov, of whom it is written: "...and Yisrael knelt himself upon the bed's head" (Bereshheet 47:31). THAT IS, HE BOWED to the Shechinah, WHICH IS CALLED THE BED'S HEAD. SO HERE, AS WELL, HE BOWED TO THE SHECHINAH.

58. And he addressed the Shechinah by the name "Adonai," AS HE SAID: "ADONAI ('MY LORDS') IF NOW I HAVE FOUND FAVOR..." (BERESHEET 18:3). IN THE SAME MANNER, the righteous is adressed, WHO IS YESOD OF ZEIR ANPIN, called Adon ('Master'). Then THE SHECHINAH is called 'ADON', "the lord of all the earth," (Yehoshua 3:11) because She is lit up by the righteous, WHO IS CALLED ADON ('MASTER'), and shines in Her colors. THE COLORS ARE DRAWN FROM THE THREE COLUMNS OF ZEIR ANPIN because She reaches perfection on high through them.

53. וְאֵלֶּיךָ אֵינּוֹן שְׁלֹשָׁה אַנְשִׁים, תִּלְתָּא גּוֹוִינִן, גּוֹוִן חוֹר, גּוֹוִן סוּמָק, גּוֹוִן יְרוּק. גּוֹוִן חוֹר: דָּא מִיכָאֵל, בְּגִין דְּאִיהוּ סְטְרָא דִּימִינָא. גּוֹוִן סוּמָק: דָּא גַבְרִיאֵל, סְטְרָא דְשִׁמְאֵלָא. גּוֹוִן יְרוּק: דָּא רִפְאֵל. וְהֵי אֵינּוֹן תִּלְתָּא גּוֹוִינִן דְקֶשֶׁת, דְקֶשֶׁת לָא אֲתַחְזִי אֲלָא עִמְהוֹן, וּבְגִין כֵּךְ, וִירָא אֲלֵינוּ, גְלוּי שְׁכִינָה, בְּתִלְתָּא גּוֹוִינִן אֲלֵינוּ.

54. וְכִלְהוּ אֶצְטְרִיכוּ: חַד, לְאֶסְיָא מִן הַמִּוִּלְהָ, וְדָא רִפְאֵל, מְאִרֵי דְאֶסוֹן. וְחַד לְבִשְׂרָא לְשָׂרָה, עַל בְּרָא, וְדָא אִיהוּ מִיכָאֵל. בְּגִין דְּאִיהוּ אֲתַמְנָא לִימִינָא, וְכֵל טְבִין וּבְרַכָּאן בִּידֵיהּ אֲתַמְסְרִין, מִסְטְרָא דִּימִינָא.

55. וְחַד לְהַפְכָא לְסְדוּם, וְדָא אִיהוּ גַבְרִיאֵל, דְּאִיהוּ לְשִׁמְאֵלָא. וְאִיהוּ מִמְנָא עַל כָּל דִּינִין דְעֵלְמָא, מִסְטְרָא דְשִׁמְאֵלָא, לְמִידִן וּלְמַעְבַּד עַל יְדָא דְמִלְאךְ הַמּוֹת, דְּאִיהוּ מְאִרֵי דְקֶטוּלָא דְבִי מִלְכָא.

56. וְכִלְהוּ עֲבָדוּ שְׁלִיחְתְּהוֹן, וְכֵל חַד וְחַד כְּדָקָא חֲזִי לֵיהּ. מִלְאךְ גַבְרִיאֵל, בְּשְׁלִיחוּתָא לְנִשְׁמַתָּא קְדִישָׁא, וּמִלְאךְ הַמּוֹת בְּשְׁלִיחוּתֵיהּ, לְנִפְשָׁא דִיִּצְרַר הָרַע, וְעַם כָּל דָּא נִשְׁמַתָּא קְדִישָׁא לָא נִפִיק, עַד דְּחֲזִי שְׁכִינְתָּא.

57. כִּד חֲמָא לֹון מִתְחַבְּרִין כְּחָדָא, כְּדִין חֲמָא שְׁכִינְתָּא בְּגוֹוִנְהָא, וּסְגִיד. דְכִתִּיב וַיִּשְׁתַּחוּ אֶרְצָה. כְּגוֹוִנָא דִיעֶקֶב, שְׁנַאֲמַר וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמִּטָּה לְשְׁכִינָה.

58. וּלְגַבֵּי שְׁכִינְתָּא אָמַר, בְּשִׁמָּא אֲדוֹנֵי, וּלְגַבֵּי צְדִיק אֲדוֹן. דְּהָא כְּדִין אֲקִרֵי אֲדוֹן כָּל הָאָרֶץ, כִּד אֲתַנְהָרָא מִצְדִּיק, וְאֲתַנְהָרָא בְּגוֹוִנְהָא, דְּהָא בְּגִין דָּא, אֲשִׁתְּלִים לְעִילָא.

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59. From this we learn that the "mirror" of below, REFERRING TO THE SHECHINAH, is drawn from BINAH above. These colors, WHICH ARE THE SECRET OF THE THREE ANGELS, acquire the power to draw of the Lights from above--from those supernal sources THAT ARE THE THREE COLUMNS OF BINAH ITSELF.

60. Because they accompany and support Her with everything, She is called Adonai. This name was revealed to AVRAHAM entirely through the secrets of the supernal ones--BY THE LIGHTS OF BINAH. And they appeared to him completely exposed, which did not happen before he was circumcised. Clearly, before he was circumcised, the Holy One, blessed be He, did not wish to issue a holy seed from him. However, as soon as he was circumcised, a holy seed immediately came forth. THAT SEED WAS YITZCHAK.

61. Because of this, BECAUSE OF HIS CIRCUMCISION, the Shechinah appeared to him in those holy grades, IN KEEPING WITH THE SECRET OF THE VERSE: "And the wise shall shine as the brightness of the firmament..." (Daniel 12:3) THE FIRST brightness is the brilliance that shines when it is lit up. THE SECOND brightness lights up, shines and sparkles in many directions.

62. The brightness moves up and then down, shines throughout all aspects, is drawn and comes forth, and never ceases to shine. And the brightness procreates.

63. This brightness, which is hidden and concealed, glows brighter than any sparkle, WHICH MEANS THAT ITS SPARKLE IS GREATER THAN ANY OTHER SPARKLE IN THE WORLDS. And all the grades are located within it. It goes forth and disappears, concealed yet exposed, sees yet does not see. This book, WHICH REFERS TO THE BORDER OR LIMITATION, AS THE HEBREW TERM MEANS BOTH BOOK AND BORDER, is the source of the well, WHICH IS THE NUKVA OF ZEIR ANPIN. It comes out TO SHINE ONLY during the day, BECAUSE ZEIR ANPIN SHINES DURING THE DAY. And it disappears at night, WHEN HE DOES NOT SHINE. And He delights Himself at midnight WITH THE COMPANY OF THE SOULS OF THE RIGHTEOUS THAT ARE the offspring he issued, IN THE GARDEN OF EDEN.

64. The brightness shines and lights up the entire Torah, WHICH IS THE SECRET OF CHOCHMAH, to all. This is seen, AS IT RECEIVES CHOCHMAH, because all the colors are concealed within it. It is called Adonai. The three colors are seen below it. And three colors are seen above it. Everything is received from the THREE above, AND STILL, they are not seen, BECAUSE THEY DO NOT RECEIVE CHOCHMAH DIRECTLY THEMSELVES. And it sparkles with twelve sparkles and lights that emanate from it. Altogether there are thirteen, ACCORDING TO THE SECRET OF 'ONENESS' THAT INCLUDES THEM ALL, by the secret of the Holy Name, YUD-HEI-VAV-HEI, within the secret of the Endless World (Heb. Ein-Sof). THAT WHICH INCLUDES THEM ALL is called Yud-Hei-Vav-Hei, WHILE THE TWELVE GRADES OF THE NUKVA ARE CALLED ADONAI.

59. מֵהָכָּא, דְּחִיזוּ דְלִתְתָּא, מְשִׁיךְ מְשִׁיכוּ מְלַעֲיָלָא, דְּהָא גּוּוּנִין אֲלִין מְשִׁכִּין מְשִׁכָּא מְלַעֲיָלָא, מְאִינוּן מְקוּרִין עֲלָאִין. אֲדַרְנֵי מְשִׁכָּא מְלַעֲיָלָא, בְּאֲלִין תְּלַת גּוּוּנִין דְּאֲתְלַבֵּשׁ בְּהוּ, וּבְהוּ נְטֻלָּא כָּל מַה דְּנְטֻלֵי מְלַעֲיָלָא.

60. וּבְגִין דְּאִינוּן חֲבוּרָא דִּילָהּ, וְסַמְכִין דִּילָהּ, בְּכֻלָּא אֲתַמַּר שְׂמָא אֲדַרְנֵי. דְּהָא שְׂמָא דָּא אֲתַגְּלִי לִיהּ, כְּלִיל בְּרִזִין עֲלָאִין, אֲתַגְּלִי לִיהּ בְּאֲתַגְּלִיא מַה דְּלָא הוּוּת מְקַדְמַת דְּנָא, דְּלָא הוּוּ גְזִיר. וְעַד דְּאֲתַגְּזֹר לָא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְאַפְקָא מְנִיָּה זְרַעָא קְדִישָׁא, בִּין דְּאֲתַגְּזֹר, מִיַּד נֶפֶק מְנִיָּה זְרַעָא קְדִישָׁא.

61. וּבְגִין כֵּךְ, אֲתַגְּלִי עֲלִיהּ שְׂכִינְתָּא, בְּאִינוּן דְּרִגִין קְדִישִׁין. וְהַמְשַׁכִּילִים יִזְהִירוּ כְּזֹהֵר הַרְקִיעַ. זֹהֵר: זְהָרָא דְּזֹהֲרִין בְּדִלִיקוּ זְהָרָא. זֹהֵר: דְּאֲנַהִיר דְּאֲדִלִיק, וְנִצִּיץ לְכַמְהָ סְטֵרִין.

62. זֹהֵר: סְלִיק וְנַחֲתִית. זֹהֵר: נִצִּיץ לְכָל עֵיבָר. זֹהֵר: נְגִיד וְנֶפֶק. זֹהֵר: דְּלָא פָּסִיק לְעֲלָמִין. זֹהֵר: דְּעֵבִיד תּוֹלְדִין.

63. זֹהֵר: טְמִיר וְגִנִּיז, נִצִּיצוּ דְּכָל נִצִּיצִין וְדְרִגִין, כְּלָא בִּיהּ, נֶפֶק וְטְמִיר, סְתִים וְגִלְיָא. חִזִּי וְלָא חִזִּי. סְפָרָא דָּא, מְבוּעָא דְּבִירָא, נֶפֶק בִּימְמָא, טְמִיר בְּלִילְיָא, אֲשֶׁתְּעִשֶׂע בְּפִלְגוֹת לִילְיָא, בְּתוֹלְדִין דְּאֶפֶיק.

64. זֹהֵר: דְּזֹהִיר וְאֲנַהִיר לְכֻלָּא, כְּלָלָא דְּאוּרִינְתָּא, וְדָא אִיהוּ דְּאֲתַחְזִי, וְכָל גּוּוּנִין סְתִימִין בִּיהּ, וְאֲתַקְרִי בְּשְׂמָא דְּאֲדַרְנֵי. תְּלַת גּוּוּנִין אֲתַחְזִי לְתַתָּא, מֵהָאִי, תְּלַת גּוּוּנִין לְעִילָא, מְאֲלִין עֲלָאִין אֲתַמְשַׁךְ כְּלָא דְּלָא אֲתַחְזִי. וְנִצִּיץ בְּתַרְסַר נִצִּיצִין וְזֹהֲרִין דְּנִצִּיצִין מְנִיָּה. תְּלִיסַר אִינוּן, בְּרָזָא דְּשְׂמָא קְדִישָׁא, וְגוּ רְזָא דְּאִין סוּף, הוּי"ה אֲקָרִי.

65. When the lower brightness, WHICH IS THE BRIGHTNESS OF THE TWELVE CALLED Adonai, joined the upper brightness, WHICH IS ZEIR ANPIN, CALLED Yud-Hei-Vav-Hei, they formed one name through which the true prophets attain THEIR PROPHECIES and look into the supernal brightness. The NAME is Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud, WHICH IS A COMBINATION OF YUD-HEI-VAV-HEI AND ADONAI. THROUGH THIS COMBINED NAME, THEY ACHIEVE sublime visions, BECAUSE BY THIS NAME THE VISION OF THE HIDDEN SECRETS CAN BE ACHIEVED, as it is written: "and out of the midst of it, it were the color of electrum out of the midst of the fire" (Yechezkel 1:4).

66. Mishnah: To you who are supernal, great, and good, from the right side, THE FOLLOWING SECRET HAS BEEN SAID: the nine vowels that appear in the Torah are divided by the letters. These letters secretly take short trips. These nine rulers issue these letters, which then expand. The nine vowels remain intact as so as to have the letters. THE LETTERS move only after THE VOWELS appear.

67. These LETTERS are in accordance with the secret of Ein-Sof and are under its influence. The sealed letters travel ONLY as much as THE VOWELS travel. The hidden secrets upon which these letters rest, are both revealed and not revealed.

68. Nine names are engraved in ten; Ehe'yeh IS KETER; Yud-Hei IS CHOCHMAH; Ehe'yeh Asher Ehe'yeh IS BINAH; Yud-Hei-Vav-Hei, WHOSE VOWELS ARE LIKE ELOHIM IS YISRAEL-SABA AND TEVUNAH; EI IS CHESED; Elohim IS GVURAH; Yud-Hei-Vav-Hei IS TIFERET; Tzva'ot IS NETZACH AND HOD; and Adon and Shadai BOTH REFER TO YESOD. ADON IS THE CROWN OF YESOD; SHADAI IS YESOD ITSELF.

69. These ten Names are each engraved according to its aspect. And all these Names were engraved and entered the Ark of the Covenant. Which one is it? It is Adonai, the one that was revealed and appeared AFTER THE CIRCUMCISION to Avraham. IN OTHER WORDS, THE NAME ADONAI IS THE SECRET OF THE NUKVA AFTER SHE HAD RECEIVED THE OTHER TEN NAMES, WHICH ARE ALL THE GRADES OF ATZILUT. BUT BEFORE HE WAS CIRCUMCISED, HE DID NOT ACHIEVE THE SECRET OF 'SEEING.' UNTIL THE CIRCUMCISION, HE SAW ONLY THROUGH THE NUKVA, WITHOUT HER BEING ATTACHED TO THE UPPER GRADES.

70. Michael is the name of the right, THAT IS, CHESED, which cleaves to the name ADONAI and serves It more than the other ANGELS. Wherever the secret of the name ADONAI appears, SO DOES Michael. If Michael disappears, so does Elohim, WHICH IS THE NUKVA, together with Shadai, WHICH IS YESOD.

65. כִּד אֶתְחַבֵּר זֶהר תִּתְּאָה אֲדֹנָי, בְּזֶהר עֲלָאָה הוּיָהּ, אֶתְעִבִּיד שְׁמָא סְתִימָה, דְּבִיָּה יִדְעִי נְבִיאֵי קְשׁוּט, וּמִסְתַּבְּלָאן לְגוּ זֶהרָא עֲלָאָה, וְדָא יֶאֱקֻדְוִנְקִי. חִיזוּ טְמִירִין, דְּכִתִּיב בְּעֵין הַחֲשֵׁמֶל מִתּוֹךְ הָאֵשׁ.

66. מִתְנִיתִין עֲלָאִין רְמָאִין טְבִין דִּימִינָא. תִּשְׁעֵי נְקוּדִין דְּאֹרִייתָא, נְפֻקִין וּמִתְפַּלְגִין בְּאַתְוּוֹן, וְאַתְוּוֹן בְּהוּ נְטֻלִין מְטֻלְנוּי דְּקִיקִין בְּרִזִי. פֻּלְטִין אֲלִין תִּשְׁעֵי, שְׁלִיטִין אִינּוֹן אַתְוּוֹן אַתְוּוֹן, מְנַיְהוּ אֶתְפֻּשְׁטוּ, אֶשְׁתְּאָרוּ נְקוּדִין לְאֶעֱנָאָה לוֹן. לֹא נְטֻלִין, בְּר כִּד אִינּוֹן נְפֻקִין.

67. אֲלִין אִינּוֹן בְּרִזָּא דְּאִין סוּף, כְּלֵהוּ אַתְוּוֹן מְטֻלְלִין בְּרִזָּא דְּאִין סוּף. כְּמָה דְּאִינּוֹן נְטֻלִין לוֹן, הִכִּי נְמִי נְטֻלִי אֲלִין סְתִימִין אַתְוּוֹן, גְּלִיִּין וְלֹא גְּלִיִּין, הִנֵּי טְמִירִין, עַל מַה דְּשִׁרְיִין אַתְוּוֹן.

68. תִּשְׁעֵי שְׁמֵהּ, גְּלִיפִן בְּעֶשֶׂר, וְאִינּוֹן: קְדַמָּאָה אֶהֱיָה. יוֹד ה"א. אֶהֱיָה אֲשֶׁר אֶהֱיָה. הוּיָהּ. אֵל. אֱלֹקִים. הוּיָהּ. צְבָאוֹת. אֲרוֹן. שְׂדֵי.

69. אֲלִין אִינּוֹן עֶשֶׂר שְׁמֵהּ גְּלִיפִן בְּסִטְרֵיהוֹן. וְכֹל הִנֵּי שְׁמֵהּ, אֶתְגְּלִיפּוּ, וְעֲלִין בְּחַד אֲרוֹן הַבְּרִית, וּמֵאֵן אִיהוּ, שְׁמָא דְּאֶתְקֵרִי אֲדֹנָי. וְדָא אֶתְגְּלִי הִשְׁתָּא לְאַבְרָהָם.

70. מִיכָאֵל שְׁמָא דִּימִינָא, דְּקָא אַחִיר וּמְשֻׁמָּשָׁא לְשְׁמָא דָּא, וְתִיר מֵאִינּוֹן אַחֲרָנִין, בְּכֹל אַתְר דְּרִזָּא דְּהֵאֵי שְׁמָא תְּמֵן, מִיכָאֵל תְּמֵן, אֶסְתְּלִיק הֵאֵי, מִיכָאֵל אֶסְתְּלִיק, אֱלֹקִים בְּהֵדִי שְׂדֵי.

71. In the beginning, there were three men who were dining while en clothed in an image of air. They most certainly ate, because their fire ate and consumed everything, thus bringing contentment to Avraham. AND HE CLARIFIES THAT they were truly fire. This fire was covered by an image of the air and was not seen. The food that they ate was a burning fire. And they ate it, and Avraham received pleasure from this.

71. בְּקִדְמֵיִתָּא שְׁלֶשָׁה אַנְשִׁים, וְאִגְלִימוּ בְּצִיּוּרָא דְאִוּרָא, וְהוּוּ אֶכְלִי, אֶכְלִי וְדָאִי, דְאִשָּׁא דְלֵהוּ אֶכְלִי וְשִׁצִי כְּלָא, וְאֶעֱבִיר נַחַת רוּחַ לְאַבְרָהָם. אֵינּוֹן אִשָּׁא וְדָאִי, וְהָהוּא אִשָּׁא אֶתְבְּסִי בְּצִיּוּרָא דְאִוּרָא, וְלֹא אֶתְחַזִּי, וְהָהוּא מִיכְלָא אִשָּׁא מְלֵהֲטָא, וְאֶכְלָא לֵיהּ, וְאַבְרָהָם מְקַבֵּל נַחַת רוּחַ מֵהָאִי.

72. As the Shechinah departed, it is written: "and Elohim went up from Avraham" (Bereshheet 17:22). So Michael immediately departed with Her, as it is written: "And there came two angels to S'dom..." (Bereshheet 19:1). At the beginning, it is written three, but now it reads "two angels." FROM THIS, WE CONCLUDE THAT THE ANGEL Michael, who is to the right, also departed as the Shechinah rose. AND ONLY TWO ANGELS REMAINED.

72. בֵּינּוֹן דְאֶסְתְּלֵק שְׁכִינְתָּא, מַה כְּתִיב, וַיַּעַל אֱלֹקִים מֵעַל אַבְרָהָם, מִיַּד מִסְתְּלֵק בְּהַרְיָה מִיכָאֵל, דְכְתִיב וַיָּבֹאוּ שְׁנֵי הַמְּלָאכִים סְדוֹמָה וְגו'. שְׁלֶשָׁה כְּתִיב בְּקִדְמֵיִתָּא, וְהִשְׁתָּא תְּרִין, אֶלָּא מִיכָאֵל דְאִיהוּ יְמִינָא, אֶסְתְּלִיק בְּהַרְיָ שְׁכִינְתָּא.

73. The angel seen by Manoach, who descended and was en clothed by air, is Uriel. He did not come with those angels of Avraham, but came down on his own to inform Manoach, who is a descendant of Dan, THAT HE SHALL HAVE A SON.

73. מְלָאךְ דְאֶתְחַזִּי לְמַנּוּחַ, נַחַת וְאִיגְלִים בְּאִוּרָא, וְאֶתְחַזִּי לֵיהּ, וְדָא אִיהוּ אִוּרִיאֵל. מַה דְלָא נַחַת בְּאֵלִין דְאַבְרָהָם, נַחַת הָכָא בְּלַחְדוּרֵי, לְבִשְׂרָא לְמַנּוּחַ, דְאֶתִּי מְדַן.

74. Because MANOACH is not as important a man as Avraham, it is not written that he (the angel) ate. Rather, it is written: "Though you detain me, I will not eat of your bread..." (Shoftim 13:16) and "For it came to pass, when the flame went up toward heaven...that the angel of Hashem ascended in the flame of the altar..." (Ibid. 20). Here, however, it is written: "and Elohim went up from Avraham"; IT IS NOT WRITTEN THAT THE ANGELS DEPARTED FROM AVRAHAM. THIS IS because Micheal left WITH ELOHIM, while Refael and Gavriel remained.

74. וּבְגִין דְלָא חָשִׁיב כְּאַבְרָהָם, לֹא כְתִיב דְאֶכְלִי, דִּהָא כְּתִיב אִם תַּעֲצֹרְנִי לֹא אוֹכֵל בְּלַחְמֵךְ. וְכְתִיב וַיְהִי בַּעֲלוֹת הַלֵּהָב מֵעַל הַמִּזְבֵּחַ וַיַּעַל מְלָאךְ ה' בְּלֵהָב הַמִּזְבֵּחַ וְגו'. וְהָכָא וַיַּעַל אֱלֹקִים מֵעַל אַבְרָהָם. בְּגִין דְבֵיהּ אֶסְתְּלִיק מִיכָאֵל, וְאֶשְׁתְּאֵרוּ רְפָאֵל וְגַבְרִיאֵל.

75. Of them it is written: "And there came two angels to S'dom at evening." "...at evening..." when Judgment hovers above the world. And afterward, one angel departed, and Gavriel alone remained TO OVERTHROW S'DOM. Because of the merit of Avraham, Lot was saved. Therefore, he was also privileged to have the two angels come and visit him.
End of Sitrei Torah

75. וַעֲלִייהוּ כְּתִיב, שְׁנֵי הַמְּלָאכִים סְדוֹמָה. בְּעָרֵב בְּשַׁעֲתָא דְרִינָא תְּלִיא עַל עֲלָמָא. לְבַתָּר אֶסְתְּלֵק חַד, וְאֶשְׁתַּכַּח גַּבְרִיאֵל בְּלַחְדוּרֵיהּ. בְּזִכּוּתֵיהּ דְאַבְרָהָם אֶשְׁתְּזִיב לוֹט, וְאִיהוּ אוֹף הָכִי זְכִי בְּהוּ, וַעֲלֵ דְאֶתָּו לְגַבְיָהּ (ע"ר ס"ת).

6. "Who shall ascend into the mountain of Hashem"

When an individual strives to understand his purpose in life and seeks the truth of the Creator, his soul will seek to reunite with the Light of the Creator upon leaving this world. Unfortunately, the vast majority of mankind journeys through this physical world without any inkling of his true purpose, or understanding as to the meaning of his existence. Consequently, a man who directs no effort towards spiritual enlightenment and blindly pursues the material world, will automatically seek the path of negativity when it departs its physical existence. The paths of the spiritual world mirror the pathways we forge in the physical world.

The Relevance of this Passage

There are definite negative blockages within our consciousness that repress our intrinsic desire to seek the meaning of our existence and purpose in life. By helping to remove these impediments, the words and wisdom of this passage stimulate us to pursue the truth of our being. It is a well-known Kabbalistic principle that states, the more we seek to comprehend our purpose and the reality of the Creator, the more spiritual Light we receive.

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76. Rabbi Aba opened the discussion with the text: "Who shall ascend into the mountain of Hashem? Or who shall stand in His holy place?" (Tehilim 24:3). Come and behold: no man is aware of the reason for his existence in the world. MEN DO NOT SEEK TO KNOW THE PURPOSE OF THEIR LIVES ON EARTH. As the days pass by WITH NO RETURN, they rise up and stand before the Holy One, blessed be He, as they were all created AND HAVE ACTUAL EXISTENCE OF THEIR OWN. How do we know that they were created? Because it is written: "The days were created" (Tehilim 139:16).

77. And when the days depart from this world, they all approach the Supernal King, as it is written: "And the days drew close for David to die," (I Melachim 2:1) "...and the days drew close for Ya'akov to die" (Beresheet 47:29).

78. When a person is in this world, he is not aware of nor does he look for the reason he was created. For him, every day is considered as if it passes by in emptiness. And when the soul leaves this world, it does not recognize the path through which it is elevated, because the path that leads up, to the place where the luminous sublime souls shine, WHICH IS THE GARDEN OF EDEN, is not shown to all souls. After it departs from him, THE SOUL follows the same way that person followed while in this world.

79. Come and behold: if a person is drawn after the Holy One, blessed be He, and longs for Him while in this world, then later, when he departs from this world, he also follows THE HOLY ONE, BLESSED BE HE. And he is shown a path to climb that rises upward TO THE PLACE WHERE SOULS SHINE. IN OTHER WORDS, it follows and continues the same path that his desire followed and longed for each day while in this world.

80. Rabbi Aba said: One day, I came upon a town that belonged to the children of the East. They shared with me a part of the wisdom that they knew from antiquity. Then they searched for books of their own wisdom and gave me one.

81. Inside this book, it was written that according to the intention of a person's desire in this world, he draws a spirit from above upon himself similar to the desire that he clung to. If his desire is to achieve something holy and divine, then he draws the same from above and brings it down upon himself.

82. If he wishes to cleave to the Other Side, and is intent upon it, he draws the same from above down and brings it upon himself. They used to say THAT TO DRAW SOMETHING DOWN FROM ABOVE depends mainly on speech, deed, and the wish to cleave to it. This is how that certain side that he cleaves to is drawn down from above.

76. ר' אבא פתח ואמר, מי יעלה בהר ה' ומי יקום במקום קדשו. תא חזי, כל בני עלמא לא חמאן על מה קיימי בעלמא, ויומין אזלין וסלקין, וקיימי קמי קודשא בריך הוא, כל אינון יומין, דבני נשא קיימי בהו בהאי עלמא, דהא כלהו אתבריאו וכלהו קיימי לעילא, ומנלן דאתבריאו, דכתיב ימים יוצרו.

77. וכד מטאן יומין לאסתלקא מהאי עלמא, כלהו קריבין קמי מלכא עלאה, הה"ד ויקרבו ימי דוד למות. ויקרבו ימי ישראל למות.

78. בגין דכד בר נשאיהו בהאי עלמא, לא אשגח ולא אסתבל, על מה קאים, אלא כל יומא ויומא חשיב כאילו הוא אזיל ברקנייא, דהא כד נשמתא נפקת מהאי עלמא, לא ידעת לאן אורחא סלקין לה, דהא אורחא לסלקא לעילא לאתר דנהירו דנשמתין עלאין נהרין, לא אתיהיב לכלהון נשמתין, דהא כגוונא דאיהו אמשיך עליה בהאי עלמא, הכי אתמשכת לבתר דנפיק מניה.

79. תא חזי, אי בר נשאתמשיך בתר קודשא בריך הוא ותיאובתא דיליה אבתריה בהאי עלמא, לבתר כד נפיק מניה, איהו אתמשיך אבתריה, ויהבין ליה אורח לאסתלקא לעילא, בתר ההוא משיכו דאתמשיך ברעותא, כל יומא בהאי עלמא.

80. אמר רביאבא, יומא חד אערענא בחד מתא, מאינון דהוו מן בני קדם, ואמרו לי מההיא חכמתא דהוו ידעין מיומי קדמאי, והוו אשכחן ספרין דחכמתא דלהון, וקריבו לי חד ספרא.

81. והוה כתיב ביה, דהא כגוונא דרעותא דבר נשאיכוון ביה בהאי עלמא, הכי אמשיך עליה רוח מלעילא, כגוונא דההוא רעותא דאתדבק ביה, אי רעותיה איכוון במלה עלאה קדישא, איהו אמשיך עליה לההיא מלה, מלעילא, לתתא לגביה.

82. ואי רעותיה, לאתדבקא בסטרא אחרא, ואיכוון ביה, איהו אמשיך לההיא מלה מלעילא לתתא לגביה. והוו אמרי דעקרא דמלתא תלויה במליון, ובעובדא, וברעותא לאתדבקא, ובדא אתמשך מלעילא לתתא ההוא סטרא דאתדבק בה.

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83. And I have found IN THAT BOOK all the rites and ceremonies for worshipping the stars and constellations, as well as what is required to worship them and how to direct one's will toward them in order to draw them closer.

84. In the same manner, for whoever desires to cling to the Holy Spirit above, it depends on the act, words, and the intent of the heart, so that he may succeed in drawing it down upon himself so that he may cling to it.

85. And they were saying: Whatever path a person follows in this world is the path along which he is drawn when he leaves this world. And whatever he clung to and pursued while in this world, he clings to in the World of Truth--if to holiness then to holiness; if to impurity then to impurity.

86. If to holiness, then he is drawn toward that same side OF HOLINESS. He clings to it above, and becomes a serving minister before the Holy One, blessed be He, among all the angels. And so he is attached to the supernal WORLD and stands among those holy beings, as it is written: "then I will give you access among these that stand by" (Zechariah 3:7).

87. And so, in the same manner, if HE HAS CLEAVED to impurity WHILE IN THIS WORLD, then he is drawn to the IMPURE side. He becomes one of them and is attached to them. And they are called the 'demons of people.' So when he departs from this world, they take him and cast him into Gehenom--into that place where the impure, who have defiled themselves and their spirits, are judged and punished. He then clings to them, becoming 'a demon', just like the demons of the world.

88. I said to them: My sons, the sayings of this book are close to the sayings of the Torah. But you should stay away from these books, so that you will not be attracted to those beliefs and all those aspects that are mentioned there. Otherwise, heaven forbid, you may abandon the service of the Holy One, blessed be He!

89. People are led astray because of these books. The people of the east were wise and inherited this wisdom from Avraham, who gave it to the sons of the concubines. As it is written: "But to the sons of the concubines, which Avraham had, Avraham gave gifts, and sent them away from his son, while he yet lived, eastward, to the east country" (Bereshheet 25:6). Afterward, they developed their wisdom in many directions.

83. וְאֶשְׁכַּחנָא בֵּיהּ, כָּל אֵינוֹן עוֹבְדִין וּמוֹלַחְנִין
דְּכַכְבֵּינָא וּמוֹזְלִי, וּמְלִין דְּאַצְטְרִיכוּ לוֹן, וְהֵאֵר רְעוּתָא
לְאַתְכוּוֹנָא בְּהוּ, בְּגִין לְאַמְשַׁכָּא לוֹן לְגַבְיֵיהוּ.

84. כְּגוּוֹנָא דָא, מֵאֵן דְּבַעֵי לְאַתְדַּבְּקָא לְעִילָא, בְּרוּחַ
קוּדְשָׁא, דְּהָא בְּעוֹבְדָא וּבְמִלִּין, וּבְרְעוּתָא דְלָבָא
לְכוּוֹנָא בְּהֵיא מְלָה, תְּלוּיָא מְלָתָא לְאַמְשַׁכָּא לִיהּ
לְגַבְיֵהּ, מְעִילָא לְתַתָּא, וּלְאַתְדַּבְּקָא בְּהֵיא מְלָה.

85. וְהוּוּ אַמְרִי, כְּמָה דְּבַר נֶשׁ אֶתְמַשֵּׁךְ בְּהֵאֵי עֲלְמָא,
הֵכִי נְמִי מְשַׁכִּין לִיהּ, כְּד נְפִיק מֵהֵאֵי עֲלְמָא. וּבְמָה
דְּאַתְדַּבֵּק בְּהֵאֵי עֲלְמָא, וְאַתְמַשֵּׁךְ אֶבְתְּרִיָּהּ, הֵכִי
אַתְדַּבֵּק בְּהֵוּא עֲלְמָא, אִי בְּקוּדְשָׁא בְּקוּדְשָׁא, וְאִי
בְּמַסָּבָא בְּמַסָּבָא.

86. אִי בְּקוּדְשָׁא, מְשַׁכִּין לִיהּ לְגַבֵּי הֵוּא סְטֵר,
וְאַתְדַּבֵּק בֵּיהּ לְעִילָא, וְאַתְעֵבִיד כְּחַד מְנִיָּיהוּ, לְאַתְדַּבְּקָא
לְשִׁמְשָׁא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, בִּין אֵינוֹן שְׂאֵר
מְלֶאכִין. כְּמָה דְּהֵכִי אֶתְדַּבֵּק לְעִילָא, וְקֵאִים בִּין
אֵינוֹן קְדִישִׁין, דְּכְתִיב וְנָתַתִּי לָךְ מֵהַלְכִים בִּין
הָעוֹמְדִים הָאֵלֶּה.

87. הֵכִי נְמִי כְּגוּוֹנָא דָא, אִי בְּמַסָּבָא, מְשַׁכִּין לִיהּ
לְגַבֵּי הֵוּא סְטֵר, וְאַתְעֵבִיד כְּחַד מְנִיָּיהוּ, לְאַתְדַּבְּקָא
בְּהוּ, וְאֵינוֹן אֶקְרוּן נְזֻקֵי בְּנֵי נֶשָׁא. וּבְהֵיא שְׁעֵתָא
דְּנְפִיק מֵהֵאֵי עֲלְמָא, נְטֻלִין לִיהּ וְשִׁאֲבִין לִיהּ
בְּגִיָּהֶם, בְּהֵוּא אֶתְר דְּרִינֵי לוֹן לְבְנֵי מַסָּבָא,
דְּסֵאִיבוּ גְרַמְיָיהוּ וְרוּחֵיהוּ, וּלְבַתֵּר אֶתְדַּבֵּק בְּהוּ.
וְאִיהוּ נְזָקָא, כְּחַד מֵאֵינוֹן נְזֻקֵי דְעֲלְמָא.

88. אַמְינָא לוֹן, בְּנֵי קְרִיבָא דָא לְמִלִּין דְּאוּרִיָּתָא,
אַבְל אִית לְכוּ לְאַתְרַחְקָא מֵאֵינוֹן סְפָרִין, בְּגִין דְּלָא
יִסְטִי לְבִיבְכוּ לְאַלִּין פּוֹלַחְנִין, וּלְכָל אֵינוֹן סְטָרִין
דְּקָאֵר הֵכָא, הִילְמָא חַס וְשְׁלוֹם תְּסֵטוֹן מְבַתֵּר
פּוֹלַחְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

89. דְּהָא כָּל סְפָרִים אֵלִין, אֶטְעִין לוֹן לְבְנֵי נֶשָׁא,
בְּגִין דְּבְנֵי קְדָם חֲכִימִין הוּוּ, וִירוּתָא דְּחֲכַמְתָּא דָא,
יִרְתוּ מֵאַבְרָהָם, דִּיהֵב לְבְנֵי פְלֶגְשִׁים, דְּכְתִיב וּלְבְנֵי
הַפְּלֶגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אֲבָרָהָם מִתְּנוֹת
וַיִּשְׁלַחֵם מֵעַל יֶצְחָק בְּנוֹ בְּעוֹרְדוֹ חֵי קְדָמָה אֶל אַרְץ
קְדָם. וּלְבַתֵּר אֶתְמַשְׁכוּ בְּהֵיא חֲכָמָה לְכַמָּה סְטָרִין.

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90. But the seed of Yitzchak, the portion of Ya'akov, is not so. As it is written: "And Avraham gave all that he had to Yitzchak" (Ibid. 5). This is the holy portion of faith that Avraham cleaved to. And from this side and fate did Ya'akov come. What is written about him? It is written: "And, behold, Hashem stood above him," (Beresheet 28:13) and "But you, Yisrael, are my servant, Ya'akov..." (Yeshayah 41:8). For this reason, a person should be drawn after the Holy One, blessed be He, and cleave to Him always, as it is written: "and to Him shall you cleave..." (Devarim 10: 20).

90. אָבֶל זֶרְעָא דִּיִּצְחָק חוּלְקָא דִּיעֶקֶב, לֹא הָכִי דְכִתִּיב וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לִיִּצְחָק. דָּא חוּלְקָא קְדִישָׁא דְמַהִימְנוּתָא, דְאַתְדַּבֵּק בֵּיה אַבְרָהָם. וְנִפְק מֵהוּא עַדְבָּא, וּמַהִיּוּא סְטְרָא יַעֲקֹב. מַה כְּתִיב בֵּיה וְהִנֵּה ה' נֹצֵב עָלָיו. וְכִתִּיב וְאַתָּה יַעֲקֹב עֲבָדִי וְגו'. בְּגִינֵי כֵךְ בְּעֵי לֵיה לְבַר נֶשׁ, לְאַתְמַשְׁכָּא בְּתַר קוּדְשָׁא בְּרִיךְ הוּא, וּלְאַתְדַּבֵּק בֵּיה תְדִיר, דְכִתִּיב וְבו תִּדְבֹק.

91. Come and behold. It is written: "Who shall ascend into the mountain of Hashem..." (Tehilim 24:3) And after this, he continues to explain that "he that has clean hands." THIS MEANS THAT he has not made an idol with his hands, and his hands did not hold what they should not have held. Furthermore, IT SHOULD BE EXPLAINED THAT THE PHRASE "CLEAN HANDS" MEANS HIS HANDS were not defiled, and he did not defile the body with them, as those who defile themselves with their hands and become impure. This is what "clean hands" means. A "pure heart" is the heart of someone who has not diverted his heart to the Other Side, but rather is drawn after the service of the Holy One, blessed be He!

91. תָּא חֲזִי מִי יַעֲלֶה בְּהַר ה' וְגו'. וּלְבַתַּר אַהֲרָר וּפִירֶשׁ. נְקִי כַפַּיִם. דְּלֹא עֲבִיד בִּידוּי טוּפְסָא, וְלֹא אֶתְתַּקֵּף בְּהוּ בְּמַה דְּלֹא אֶצְטְרִיךְ. וְתוּ, דְּלֹא אֶסְתָּאֵב בְּהוּ, וְלֹא סָאִיב בְּהוּ לְגוּפָא, כְּאִינוּן דְּמַסָּאֲבִין גְּרַמְיִיהוּ בִּידִין לְאַסְתָּאֵבָא, וְדָא הוּא נְקִי כַפַּיִם. וְכִי לְבָב, כְּגוּוֹנָא דָא דְּלֹא אֲמַשִּׁיךְ רַעוּתִיהּ וּלְבִיהּ, לְסְטְרָא אַחֲרָא, אֲלֵא לְאַתְמַשְׁכָּא בְּתַר פּוּלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

92. Of the verse, "who has not lifted up his soul (Nefesh) in vain," observe that it is written "Nafsho" ('his soul'), but pronounced "Nafshi" ('my soul'). The explanation is that 'my soul' is the soul of David, the aspect of faith WHICH IS THE NUKVA OF ZEIR ANPIN; 'his soul' is actually the soul of a human being. THIS IS THE DIFFERENCE BETWEEN WHAT IS WRITTEN AND HOW IT IS PRONOUNCED. Thus, when a person passes away from this world and his soul (Nefesh) leaves with proper deeds, he will have the privilege of being among all those holy ones, as it is written: "I will walk before Hashem in the land of the living" (Tehilim 116:9). THEREFORE HE SAYS: Because he "has not lifted up his soul in vain...He shall receive the blessing from Hashem..."

92. אֲשֶׁר לֹא נִשָּׂא לְשׂוֹא נַפְשִׁי. נַפְשׁוֹ כְּתִיב, נַפְשִׁי קְרִי, וְהָא אֲוִקְמוּהָ נַפְשִׁי דָא נַפְשׁ דְּדָוִד, סְטְרָא דְמַהִימְנוּתָא. נַפְשׁוֹ דָא נַפְשׁ דְּבַר נֶשׁ מִמֶּשׁ. בְּגִין דְּכַד יְפוּק מֵהַאי עֲלֵמָא, וְנַפְשִׁיהּ יִסְתַּלַּק בְּעוֹבְדִין דְּכִשְׂרִין, עַל מַה דִּיתְקַיִים בְּהוּ, לְמִיּהָרְךָ בֵּין כָּל אִינוּן קְדִישִׁין, כְּד"א אֶתְהַלֵּךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים. וּבְגִין דְּלֹא נִשָּׂא לְשׂוֹא נַפְשִׁי, יִשָּׂא בְּרַכָּה מֵאֵת ה' וְגו'.

7. "And, lo, three men...and they ate"

A discussion arises as to whether Avraham the Patriarch perceived the three angels, Michael, Gavriel, and Raphael as angelic entities or as physical beings. According to the Zohar, Avraham was able to perceive them as angels by virtue of his circumcision, which removed negativity and elevated his consciousness. The lesson being conveyed concerns the importance of a person's consciousness and its ability to influence perception.

The Relevance of this Passage

Two people often perceive a singular image or event differently because their individual consciousness are on two different levels. Both perceptions are indeed correct; however, one perspective is limited if it remains on a lower level of consciousness, and the other is far-reaching if it occupies a higher level. Achieving transcendence over this physical realm by raising our own consciousness is the intent of this portion. We achieve a heightened sense of awareness, perceiving the true spiritual reality during the day-to-day rigors of physical existence.

93. Come and behold: after Avraham had circumcised himself, he sat down and was in pain. The Holy One, blessed be He, sent him three visible angels to inquire of his well-being. You may wonder how they were visible, for who is able to see angels, as it is written: "Who makes his angels spirits (also, 'winds')" (Tehilim 104:4).

93. תָּא חֲזִי, בְּתַר דְּאַתְגְּזֹר אַבְרָהָם, הָוּה יְתִיב וְכְאִיב, וְקוּדְשָׁא בְּרִיךְ הוּא שְׂדַר לְגַבִּיהַ תְּלַת מְלָאכִין בְּאַתְגְּלִיָּא, לְאַקְדַּמָּא לֵיה שְׁלָם. וְאִי תִימָא, דְּהָא בְּאַתְגְּלִיָּא, וְכִי מֵאן יְכִיל לְמַחְמֵי מְלָאכִין, וְהָא כְּתִיב עוֹשֶׂה מְלָאכֵיו רוּחוֹת וְגו'.

94. AND HE REPLIES: He certainly did see them because they came to earth in the image of men. And it should not be hard for you to understand because they are definitely holy spirits. But when they come down to this world, they enclothe themselves with the air and the elements of covering and enveloping, until they appear to people exactly in their image.

95. Come and behold: Avraham saw them in the image of men. And even though he was in pain because of the circumcision, he ran forth to greet them, so that he would not miss anything and would not behave differently than before his circumcision, WHEN HE ALWAYS ACCEPTED AND WELCOMED NEW GUESTS.

96. Rabbi Shimon said: He definitely did see them in the form of angels. THIS CAN BE UNDERSTOOD from the words: "And he said... my lords (Heb. adonai)" with the letters Aleph and Dalet. THESE LETTERS, WHICH FORM THE NAME OF THE SHECHINAH, ARE THE FIRST TWO LETTERS OF THE NAME ADONAI. For it was the Shechinah that was approaching, and these angels were Her supports and throne. They are the three colors--WHITE, RED, AND GREEN--that are under THE SHECHINAH.

97. And he saw THAT THEY WERE ANGELS because after he was circumcised, he was able to see what he did not see before he was circumcised. At first, he thought they were human beings. Later, he realized that they were angels on a mission FROM THE HOLY ONE, BLESSED BE HE. THEY FULFILLED THIS MISSION when they said to him, "Where is Sarah, your wife," (Bereshheet 18:9) and informed him about Yitzchak.

98. In the word, "Elav ('to him')," WHICH APPEARS IN THE VERSE "AND THEY SAID TO HIM," the letters with dots are Aleph, Yud, and Vav. And this sign, ayo, alludes to what is above, implying the Holy One, blessed be He. AND THEY ASKED ABOUT HIM: AYO (LIT. 'WHERE IS HE')? And he replied: "Behold, in the tent." THIS MEANS THAT HE WAS ATTACHED TO THE SHECHINAH, BECAUSE here it is written: "in the tent," and there it is written: "a tabernacle (tent) that shall not be taken down..." (Yeshayah 33:20). THUS, IT REFERS TO THE SHECHINAH, JUST AS IN THE LATTER VERSE. Come and behold: Because ayo has dots already, why is it then written: ayeh (lit. 'where')? AND HE REPLIES: Because the secret of the Faith is the union of the male and female as one. THIS IS WHY THEY ASKED OF THE HOLY ONE, BLESSED BE HE, "WHERE IS HE (AYO)?" AND THEY ASKED OF THE SHECHINAH, "WHERE IS SHE (AYEH)?" THIS MEANS THAT THEY AROUSED HIM TO FORM A UNION OF THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH. The verse continues, "And he said: Behold, in the tent," because therein lies the bond of everything--NAMELY THE NUKVA WHO IS CALLED "THE TENT" AND THE HOLY ONE, BLESSED BE HE.

94. אֵלָא וְדַאי חָמָא לֹון, דְּנַחְתִּי לְאַרְעָא, כְּגוּוּנָא דְבְנֵי נָשָׂא, וְלֹא יִקְשָׁה לְךָ הָאִי, דְּהָא וְדַאי אִינוּן רוּחִין קְדִישִׁין, וּבְשַׁעְתָּא דְּנַחְתִּי לְעֵלְמָא, מִתְלַבְּשִׁין בְּאֹיְרֵי וּבִיסוּדֵי דְגוּלְמִין, וְאַתְחִזּוּ לְבְנֵי נָשָׂא מִמֶּש, כְּחִיזוּ דִיוקְנָא דְלֵהוּן.

95. וְתָא חֲזִי אַבְרָהָם חָמָא לֹון, כְּחִיזוּ בְנֵי נָשָׂא, וְאִף עַל גְּבֻדְהוּהָ כְּאִיב מִמִּילָה, נִפְק וְרַהֲט אַבְתְּרִייהוּ, בְּגִין דְּלֹא לְמַגְרַע מַה דְּהוּה עֲבִיר מִקְדַּמַּת דְּנָא.

96. אָמַר רַבִּי שְׁמַעוֹן וְדַאי כְּחִיזוּ דְּמִלְאָכִין חָמָא לֹון, מִמַּה דְּכְתִיב, וַיֹּאמֶר אֲדֹנָי בְּאֶלֶף דַּל־ת, שְׂכִינְתָא הוּה אֲתָנָא, וְאֵלִין הוּו סְמִיכִין דִּילָהּ, וּכְרִסְוִיָּא לְגַבְהָ, בְּגִין דְּאִינוּן גּוּוּנִין תְּלַת דְּתַחֲוֹתָא.

97. וְחָמָא הַשְׁתָּא בְּגִין דְּאַתְגְּזֹר, מַה דְּלֹא הוּה חָמִי מִקְדַּמַּת דְּנָא, עַד לָא אַתְגְּזֹר, בְּקַדְמִיתָא לָא הוּה יָדַע, אֵלָא דְּאִינוּן בְּנֵי נָשָׂא, וְלְבַתֵּר יָדַע דְּאִינוּן מִלְאָכִין קְדִישִׁין, וְאַתּוּ בְּשִׁלְיַחוּתָא לְגַבְיָהּ. בְּשַׁעְתָּא דְּאָמְרוּ לִיה אִי־הָ שְׂרָה אֲשֶׁתְךָ, וּבְשָׂרוּ לִיה בְּשׂוֹרַת יִצְחָק.

98. אֵלִיו: אַתְוּוּן נְקוּדוֹת אִי־ו, וְסִימָן אִי־ו רְמֹז לְמַה דְּלַעִילָא, רְמֹז לְקוּדְשָׁא בְּרִיךְ הוּא. וַיֹּאמֶר הִנֵּה בְּאֵהֶל, כְּתִיב הִכָּא הִנֵּה בְּאֵהֶל, וּכְתִיב הִתָּם אֵהֶל בַּל יִצְעַן וּגו'. תָּא חֲזִי, בֵּינָן דְּנְקוּדַת אִי־ו, אֲמַאי כְּתִיב לְבַתֵּר אִי־הָ. אֵלָא, בְּגִין דְּחַבּוּרָא דְּדַכְר וְנוֹקְבָא כְּחָדָא, רְזָא דְּמַהִימְנוּתָא. כְּדִין אָמַר, וַיֹּאמֶר הִנֵּה בְּאֵהֶל, תִּמְן הוּא קְשׁוּרָא דְּכֻלָּא וְתִמְן אֲשֶׁתְכָח.

99. Of the question, "Where is she?" HE ASKS: Did the celestial angels not know that Sarah was in the tent? If so, why then is it written THAT THEY ASKED ABOUT HER SAYING, "Ayeh ('where?')?" AND HE REPLIES: THE ANGELS have no knowledge of this world, except what is given them to know. Come and behold: "For I will pass through the land of Egypt...I am Hashem" (Shemot 12:12). AND HE ASKS: The Holy One, blessed be He, has so many messengers and angels. WHY DID HE HAVE TO "PASS THROUGH THE LAND OF EGYPT" BY HIMSELF? AND HE REPLIES: Because THE ANGELS do not know how to distinguish between the sperm of a first born and that which is not. Only the Holy One, blessed be He, alone knows this.

100. This is similar to the text: "and set a mark upon the foreheads of the men..." (Yechezkel 9:4). Why do THE ANGELS need THIS MARK? Because THE ANGELS know only what they are informed of. For example, how do they know all that the Holy One, blessed be He, plans on doing in the world? They know because the Holy One, blessed be He, sends announcements throughout the heavens, informing them of what He is about to perform in the world. THE ANGELS HEAR THESE ANNOUNCEMENTS AND KNOW!

101. In the same way, when the Angel of Destruction roams the world, people should hide at home and not be seen at the marketplace. This will prevent the Angel of Destruction from destroying and hurting them. As it is written: "and none of you shall go out of the door of his house until the morning," (Shemot 12:22) because from them--FROM THE ANGELS--we can and should hide. But there is no need to hide from the Holy One, blessed be He, as it is written: "Can any hide himself in secret places that I shall not see him? Says Hashem" (Yirmeyah 23:24).

102. "Where is Sarah, your wife?" HE DID NOT UNDERSTAND WHY THEY ASKED ABOUT HER. WHEN THEY HEARD SHE WAS IN THE TENT, THEY DID NOT ENTER IT TO INFORM HER. INSTEAD, THEY REMAINED OUTSIDE WHILE THEY INFORMED AVRAHAM. AND HE ANSWERS: They did not want to announce THE GOOD NEWS in front of her. So immediately after he said, "Behold, in the tent," it is then written: "he said: I will return and definitely come back to you at this time next year, and, lo, Sarah your wife shall have a son" (Beresheet 18:10). Come and behold: it was very polite and proper that they said nothing to Avraham before he invited them to eat. This way, it did not seem that he invited them to eat because of the good news they brought him. Therefore, only after the verse stated "and they ate," did they inform him about the good news.

103. HE ASKS: IT IS WRITTEN: "and they ate," but do celestial angels eat? AND HE REPLIES: For the sake of Avraham's honor, it seemed AS THOUGH THEY ATE. THIS MEANS THAT THEY MADE IT SEEM AS THOUGH THEY WERE EATING. Rabbi Elazar said: They did actually eat, because they are the "fire that consumes fire." And it is not as though THEY WERE EATING. So they ate everything Avraham offered them, because from the side of Avraham they ate on a supernal level. THIS MEANS THAT THE DRAWING DOWN OF CHASSADIM IS THE SECRET OF 'EATING ON A SUPERNAL LEVEL,' AND AVRAHAM IS THE SECRET OF CHESED. THEREFORE, EVERYTHING HE OFFERED THEM CAME FROM HIS OWN ATTRIBUTE, FROM THE ATTRIBUTE OF CHESED. AND THEY ATE, JUST AS THEY EAT ABOVE IN THE HEAVENS.

99. אֵינָהּ וּגּוֹ'. וְכִי לֹא הוּוּ יִדְעוּ מִלְאֲכֵי עֲלָאֵי, דְשָׂרָה הִנֵּה בְּאֵהֶל, אֲמַאי כְּתִיב אֵינָה. אֲלֵא לֹא יִדְעוּ בְּהָאֵי עֲלֵמָא, אֲלֵא מַה דְאַתְמָסֵר לְהוּ לְמַנְדַּע. תָּא חֲזִי, וְעִבְרַתִּי בְּאַרְץ מִצְרַיִם אֲנִי ה'. וְכִי כַּמָּה שְׁלִיחִין וּמִלְאֲכִין אֵינָה לִי לְקוּדְשָׁא בְּרִיךְ הוּא, אֲלֵא בְּגִין דְאֵינֻן לֹא יִדְעוּ בֵּין טַפְּה דְבוּכְרָא, לְהֵהוּא דְלֵא בּוּכְרָא, בְּרִיךְ הוּא בְּרִיךְ הוּא בְּלַחֲדוּדוּי.

100. בְּגוּוֹנָא דָא, וְהִתְיִיתָ תּוּ עַל מִצְחוֹת הָאֲנָשִׁים. וְאֲמַאי צְרִיכִין. אֲלֵא, בְּגִין דְאֵינֻן לֹא יִדְעוּ, אֲלֵא מַה דְאַתְמָסֵר לֹוֹן לְמַנְדַּע. כְּגוֹן כָּל אֵינֻן מְלִין דְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאֵינִתָּא עַל עֲלֵמָא. וּמ"ט, בְּגִין דְקוּדְשָׁא בְּרִיךְ הוּא אֲעֵבֵר כְּרוּזָא בְּכֵלְהוּ רְקִיעִין, בְּהֵימָא מְלָה דְזַמִּין לְאֵינִתָּא עַל עֲלֵמָא.

101. בְּגוּוֹנָא דָא, בְּשַׁעֲתָא דְמַחְבְּלָא אֲשַׁתְּכַח בְּעֲלֵמָא, בְּעֵי בְרִיךְ נִשְׁ לְאַתְכַּסִּיא בְּבֵיתֶיהָ, וְלֹא יִתְחַזִּי בְּשׁוּקָא, בְּגִין דְלֹא יִתְחַבֵּל, כְּדָבָר אַחְרוּאֵתָם לֹא תִצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֶּקֶר. מְנַיְהוּ דִּיכִיל לְאַסְתֵּתְרָא, אִין, אֲבָל מְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, לֹא בְּעֵי לְאַסְתֵּתְרָא, מַה כְּתִיב אִם יִסְתֵּר אִישׁ בְּמַסְתֵּרִים וְאִנִּי לֹא אֲרָאֵנּוּ נָאִם ה'.

102. אֵינָה שָׂרָה אֲשַׁתְךָ. דְלֹא בְּעוּ לֹזְמֵר קָמָה, בֵּינֵן דְאָמַר הִנֵּה בְּאֵהֶל, מִיָּד וְיֹאמֵר שׁוּב אֲשׁוּב אֲלֶיךָ כְּעַת חַיָּה וְהִנֵּה בֵּן לְשָׂרָה אֲשַׁתְךָ וּגּוֹ', תָּא חֲזִי אוֹרַח אֲרַעָא, דְעַד לֹא אֲזַמִּין אֲבֵרְהֵם קַמֵּיהוּ לְמִיכָל, לֹא אֲמָרוּ לִי מַדִּי, בְּגִין דְלֹא יִתְחַזִּי דְבְּגִין הֵימָא בְּשׁוּרָה, קָא אֲזַמִּין לְהוּ לְמִיכָל, בְּתַר דְכְּתִיב וְיֹאכְלוּ, כְּדִין אֲמָרוּ לִי הֵימָא בְּשׁוּרָה.

103. וְיֹאכְלוּ, סְלֵקָא דְעַתְךָ, וְכִי מִלְאֲכֵי עֲלָאֵי אֲכִילוּ, אֲלֵא, בְּגִין יְקָרָא דְאַבְרָהָם, אֲתַחֲזִי הֵכִי. אֲמַר ר' אֲלַעְזָר וְיֹאכְלוּ וְדָאֵי, בְּגִין דְאֵינֻן אֲשָׁא דְאֲכִיל אֲשָׁא, וְלֹא אֲתַחֲזִי, וְכָל מַה דִּיהֵב לֹוֹן אֲבֵרְהֵם אֲכִילוּ, בְּגִין דְמַסְטְרָא דְאַבְרָהָם אֲכִילֵי לְעִילָא.

104. Come and behold: everything Avraham ate was according to the rites of purity. And because of this, he served it to the angels, who ate. In his home, he observed the rites of purity so strictly that an impure person could not serve at his home unless he (Avraham) immersed him in a ritual bath IF HE WAS SLIGHTLY IMPURE. Or he made him keep purity properly for seven days at his home, IF HE WAS SEVERELY IMPURE. AFTERWARD, HE IMMERSSED HIM.

105. Come and behold. It is written: "If there be among you any man who is not clean by reason of uncleanness that chances by night..." (Devarim 23:11) what should he do? The verse continues, "when evening comes on, he shall bathe himself in water..." (Ibid. 12) But if he becomes defiled through any other SEVERE cause, like gonorrhea or leprosy on the impurity of menstrual flow, which include two kinds of defilement, then the ritual immersion FOR CLEANSING HIMSELF FROM THE NOCTURNAL POLLUTION AT EVENING is not sufficient. UNDER THESE CIRCUMSTANCES, HE SHOULD KEEP PURITY FOR SEVEN DAYS. THEN HE SHOULD IMMERSSE AGAIN. THERE IS NO DIFFERENCE BETWEEN HE WHO experienced nocturnal pollution before he was defiled with the other kind of defilement and he who was defiled only afterward. Avraham and Sarah dedicated their lives to help people make the transformation to a more positive and spiritual way of life. Avraham and Sarah's devotion to this objective aroused genuine miracles of nature.

The Relevance of this Passage

A miracle, a wonder of nature, is essentially a mirror reflecting a profound spiritual change within human nature. Because our natural inclination is self-indulgence at the expense of others, the Light of this passage gives us the strength to overpower our natural tendencies and apportion part of our life to the service of others, exemplified by Avraham and Sarah. When a person dedicates his life to sharing with others, the Creator causes great wonders to be revealed in order to help him toward this pursuit.

106. Avraham and Sarah prepared ritual baths for every person—he for the men and she for the women. And why was Avraham occupied in purifying other people? Because he is pure and is called pure, as it is written: "Who can bring a pure thing out of an impure? Not one," (Iyov 14:4) where "pure" applies to Avraham, who came out of Terach, WHO IS IMPURE.

107. Rabbi Shimon said: THIS IS WHY AVRAHAM ENGAGED IN RITUAL IMMERSION—to rectify Avraham's grade. And what is his grade? It is 'waters'-- NAMELY CHASSADIM, THAT ARE CALLED 'WATERS'. Because of this, he prepared people to be purified with water. And when he invited the angels, his first words were as it is written: "Let a little water, I pray you, be fetched..." (Beresheet 18:4)-- to strengthen himself with that grade which contains water, NAMELY CHESD.

108. This is how he purified people from all sins, including those from the Impure Side and idol worshiping. And just as he purified the men, so did she purify the women. Therefore, all those who came to him were completely purified FROM IDOL WORSHIPING AND DEFILEMENT.

104. תָּא חֲזִי, כָּל מַה דְּאָכִיל אַבְרָהָם, בְּטַהֲרָה אִיהוּ קָא אָכִיל, וּבְגִין פְּרָאקְרִיב קְמִייהוּ, וְאָכְלִי, וְנָטִיר אַבְרָהָם בְּבִיתֵיהּ דְּכִיָּא וּמִסְאָבוּתָא, דְּאָמִילוּ בֵּר נִשְׁ דְּאִיהוּ מְסָאב, לֹא הוּהּ מְשֻׁמֵּשׁ בְּבִיתֵיהּ, עַד דְּעֵבִיד לִיהּ טְבִילָה, אִו עֵבִיד לִיהּ לְנִטְרָא שְׁבַעָה יוֹמִין, בְּדָקָא חֲזִי לִיהּ, בְּבִיתֵיהּ, וְהָכִי הוּא וְדָאִי.

105. תָּא חֲזִי כְּתִיב אִישׁ אֲשֶׁר לֹא יִהְיֶה טָהוֹר מְקַרְה לְיִלְהָ וְגו'. מֵאִי תְּקַנְתִּיהּ, וְהִיא לְפָנוֹת עָרַב יִרְחֹץ בְּמַיִם. אֲעֲרַע בֵּיהּ טוּמְאָה אַחְרָא, כְּגוֹן זִיבָה, אִו סְגִירַת נְדָה, דְּהוּוּ תְּרִי מְסָאבוּ, לֹא סְגִיא לִיהּ בְּהֵיא טְבִילָה, בִּין דְּאֲעֲרַע בֵּיהּ קְרִי, קוֹדָם דְּקָבִיל טוּמְאָה אַחְרָא, בִּין דְּאֲעֲרַע בֵּיהּ לְבַתֵּר.

106. וְאַבְרָהָם וְשָׂרָה הוּוּ מְתַקְנֵי טְבִילָה לְכָלְהוּ, אִיהוּ לְגַבְרֵי וְאִיהוּ לְנָשִׁי. מ"ט אֲעֲסַק אַבְרָהָם לְדַבְּרָה לְבַנֵּי נִשְׂא, בְּגִין דְּאִיהוּ טָהוֹר, וְאֲקְרִי טָהוֹר, דְּכְתִיב מִי יִתֵּן טָהוֹר מִטְּמֵא לֹא אַחַד. טָהוֹר דָּא אַבְרָהָם דִּנְפַק מִתְּרַח.

107. רַבִּי שְׁמַעוֹן אָמַר, בְּגִין לְתַקְנָא הֵהוּא דְּרַגָּא דְּאַבְרָהָם, וּמֵאֵן אִיהוּ מַיִם. בְּגִין כֶּךָ, אֲתַקִּין לְדַבְּרָה בְּנֵי עֲלְמָא בְּמַיָּא. וּבְשַׁעְתָּא דְּאֲזְמִין לְמַלְאָכִין, שִׁירוּתָא דְּמַלְוִי, מַה כְּתִיב, יוֹקַח נָא מֵעֵט מַיִם. בְּגִין לְאַתְתַּקְפָּא בְּהֵהוּא דְּרַגָּא דְּמִיּוּן שְׂרָאן בַּהּ.

108. וּבְגִינֵי כֶּךָ, הוּהּ מְדַבֵּי לְכָל בְּנֵי נִשְׂא מִכָּלְהוּ, מְדַבֵּי לֹון מְסֻטְרָא דְּע"ז, וּמְדַבֵּי לֹון מְסֻטְרָא דְּמִסְאָבָא, וְכַמְּה דְּאִיהוּ מְדַבֵּי לְגוּבְרִין, ה"ג שְׂרָה מְדַבַּת לְנָשִׁין, וְאַשְׁתַּכְּחוּ כְּלָהוּ דְּאַתְיִין לְגַבְיֵיהוּ דְּכִיּוּן מִכָּלְהוּ.

109. Come and behold: wherever Avraham lived, he planted a tree. But it did not grow properly in all the places; it only grew properly when he lived in Cna'an. And by this tree, he knew who was attached to the Holy One, blessed be He, and who worshiped idols.

110. For if a person cleaved to the Holy One, blessed be He, the tree spread out its branches, covered his head, and formed a pleasant shade for him. But if a person was attached to idolatry, the tree raised its branches high. Then Avraham knew THAT HE WORSHIPPED IDOLS. Avraham reprimanded him and did not let him go until he cleaved to faith in the Holy One, blessed be He!

111. In addition, whoever was pure was accepted by the tree. But whoever was impure was not accepted. Avraham then knew IF A PERSON WAS UNCLEAN. If this was the case, he purified him with water.

112. And there was a spring of water beneath the tree. If a person WHO WAS SLIGHTLY IMPURE needed an immersion, the water immediately rose and the branches of the tree ascended upward. Avraham thus knew that he was impure and had to be immersed in water immediately. But if a person did not need to be cleansed immediately, the spring dried up. Then Avraham knew that he was still impure and needed to wait for seven days.

113. Come and behold: even when he invited the angels, he told them to rest "yourselves under the tree," (Beresheet 18:4) in order to test them. In this way, he examined every person. And the secret is that he said this for the sake of the Holy One, blessed be He, who is THE SECRET OF the Tree of Life for everyone. This is why he TOLD THEM: "and rest yourselves under the tree," WHICH IS THE HOLY ONE BLESSED BE HE, and not under idol worshiping.

114. Come and behold: Adam sinned by eating from the Tree of Knowledge of good and evil, as it is written: "But from the tree of knowledge of good and evil..." (Beresheet 2:17). But after he sinned, thereby bringing death upon the entire world, it is written: "and now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Beresheet 3:22). And when Avraham appeared, he ameliorated the world by using another tree, the Tree of Life, to introduce the proper faith to all peoples of the world.

The sacrifices that occurred inside the ancient temple and the incense that was burned were powerful tools that were used to remove forces of negativity and evil from the entire world. The absence of the physical Temple in our day prevents us from utilizing these instruments. The Zohar, however, explains that the words of the Torah that speak of the sacrifices and incense rouse those same forces of purification into being. Moreover, they transform prosecuting angels into entities that speak only good and favorable words about a person in the Supernal Courts.

The Relevance of this Passage

It was foreseen that a time would come when many physical tools of spirituality would be lost to the ages. The gift of the Torah, the Zohar, and specifically this passage, replenish the spiritual energy

109. תָּא חֲזִי, אֵילָנָא נִטַע אַבְרָהָם, בְּכָל אֶתְרַי דְּדִיּוּרִיָּה תַּמָּן, וְלֹא הוּוּ סְלִיק בְּכָל אֶתְרַי בְּדַקָּא יְאוּת, בַּר בְּשַׁעְתָּא דְּדִיּוּרִיָּה בְּאַרְעָא דְּכַנְעַן. וּבַהֲוֹא אֵילָנָא הוּוּ יָדַע מֵאֵן דְּאַתְאַחִיד בֵּיה בְּקוּדְשָׁא בְּרִיךְ הוּא, וּמֵאֵן דְּאַתְאַחִיד בְּע"ז.

110. מֵאֵן דְּאַתְאַחִיד בְּקוּדְשָׁא בְּרִיךְ הוּא, אֵילָנָא הוּוּ פְּרִישׁ עֲנַפּוּי וְחָמֵי עַל רִישֵׁיה וְעֵבִיד עֲלֵיה צִלָּא יְאֵה, וּמֵאֵן דְּאַתְאַחִיד בְּסִטְרָא דְּע"ז, הֵהוּא אֵילָנָא הוּוּ אֶסְתַּלַּק, וְעֲנַפּוּי הוּוּ סְלִיקִין לְעִילָא. בְּדִין הוּוּ יָדַע אַבְרָהָם, וְאַזְהִיר לֵיה וְלֹא אַעֲדֵי מִתַּמָּן, עַד דְּאַתְאַחִיד בְּמַהֲיֻמְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

111. וְהָכֵי מֵאֵן דְּאִיהוּ דְּכִיָּא, מְקַבֵּל לֵיה אֵילָנָא. מֵאֵן דְּאִיהוּ מְסָאב לֹא מְקַבֵּל לֵיה. בְּדִין יָדַע אַבְרָהָם וּמְדַבֵּי לֹון בְּמֵיָא.

112. וּמַעֲיִינָא דְּמֵיָא הוּוּ תַּחַת הֵהוּא אֵילָנָא, וּמֵאֵן דְּצָרִיךְ טְבִילָה, מִיד מֵיִין סְלִיקִין לְגַבִּיָּה, וְאֵילָנָא אֶסְתַּלַּקִין עֲנַפּוּי, בְּדִין יָדַע אַבְרָהָם דְּאִיהוּ מְסָאבָא, וּבְעֵי טְבִילָה מִיד, וְאִם לֹא, מֵיָא נְגִיבִין, בְּדִין יָדַע דְּבְעֵי לְאַסְתַּאבָא וְלְאַסְתַּמְרָא שְׁבַעַה יוֹמִין.

113. תָּא חֲזִי, דְּאֵפִילוּ בְּשַׁעְתָּא דְּאֲזִמִּין לֹון לְמַלְאכִין, אֲמַר לֹון, וְהִשְׁעֵנוּ תַּחַת הָעֵץ. בְּגִין לְמַחְמֵי וְלְמַבְדַּק בְּהוּ, וּבַהֲוֹא אֵילָנָא הוּוּ בְּדִיק לְכָל בְּנֵי עֲלָמָא, וְרָזָא בְּגִין קוּדְשָׁא בְּרִיךְ הוּא קָא אֲמַר דְּאִיהוּ אֵילָנָא דְּחַיִּי לְכֻלָּא, וּבְגִין כֵּן, וְהִשְׁעֵנוּ תַּחַת הָעֵץ, וְלֹא תַּחַת עֲבוּדָה זָרָה.

114. וְתָא חֲזִי כַּד חָב אָרֶם, בְּעֵץ הִדְעַת טוֹב וְרַע חָב, דְּכַתִּיב וּמַעֲץ הִדְעַת וּגו'. וְאִיהוּ בֵּיה חָב, וּגְרָם מוֹתָא לְעֲלָמָא. מַה כְּתִיב, וְעַתָּה פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם מַעֲץ הַחַיִּים וּגו'. וְכַד אֲתָא אַבְרָהָם, בְּאֵילָנָא אַחְרָא אֲתַקִּין עֲלָמָא, דְּהוּא אֵילָנָא דְּחַיִּי, וְאוּדַע מַהֲיֻמְנוּתָא לְכָל בְּנֵי עֲלָמָא.

lost in the absence of such tools. Accordingly, we can purify negative influences in our own life and the world at large. In addition, we arouse the power to transform decrees of judgment into words of praise on our behalf.

Midrash Hane'elam (Homiletical interpretations on the obscure)

115. Rabbi Chiya said in the name of Rav: If we look into this passage, we should do so wisely. If THIS PASSAGE DISCUSSES matters of the soul, AS HE STARTED TO EXPLAIN, then there is no connection between the beginning and the end, nor between the end and the beginning. THIS MEANS THAT IT IS HARD TO EXPLAIN THE END OF THE PASSAGE IN RELATION TO THE SOUL, REFERRING TO THE WORDS, "LET A LITTLE WATER, I PRAY YOU, BE FETCHED..." THEREFORE, THE END IS NOT CONNECTED TO THE BEGINNING, AND VICE VERSA. But if THE PASSAGE DISCUSSES the departure of man from this world, let the whole passage deal with this. So either we explain the whole passage in this way or the other WE SHOULD CONTINUE TO EXPLAIN THE MEANING OF, "let a little water, I pray you, be fetched, and wash your feet..." AS WELL AS THE MEANING OF, "And I will fetch a morsel of bread...Avraham hastened into the tent, to Sarah...And Avraham ran to the herd...And he took butter, and milk" (Bereshheet 18:4-8).

116. When Rabbi Dimi arrived he said: The soul could have no use for the body were it not for the sacrifice-offering implied here THAT APPEAR IN THE VERSES "LET A LITTLE WATER," AND SO ON. Even when the offerings ceased, AS THE TEMPLE WAS DESTROYED, the Torah did not cease to exist. Thus, he can delve in study of the Torah, and it will help him even more than the sacrifices.

117. Rabbi Yochanan said: When the Holy One, blessed be He, described the sacrificial offerings in detail, Moshe said--Master of the universe, this is all right when the children of Yisrael live in their land, but what shall they do when they are exiled from their land? He replied: Moshe, let them study Torah, and I shall forgive them, for Its sake, more than for all other sacrifices in the world, as it is written: "This is the Torah of the burnt offering, of the meal offering..." (Vayikra 7:37) This means that the Torah is instead of the burnt offering, instead of the meal offering, instead of the sin offering, and instead of the guilt offering.

118. Rabbi Cruspedai said: For whoever utters the phrases of the sacrificial offerings in the synagogues and in academies for the study of Torah, and meditates on them, it is a sealed Covenant that all those angels who mention his sins in order to persecute him can only do him good.

מִדְרַשׁ הַנֶּעְלָם

115. אָמַר רַבִּי חִיָּיא אָמַר רַב, אִי הוּינָא מְסַתְבְּלִין בְּפִרְשָׁתָא דָּא, נְסַתְבַּל בְּחַכְמָתָא, אִי עֲנִינָא דְנִשְׁמָתָא הִיא, לָאו רִישָׁא סוּפָא, וְלָאו סוּפָא רִישָׁא. וְאִי עֲנִינָא לְפִטְרִית אִינִישׁ מֵעֲלָמָא הִיא, נְסַתּוּר כָּל פְּרִשְׁתָּא, אוּ נֹקִים פְּרִשְׁתָּא בְּהָאִי אוּ בְּהָאִי. מַהוּ יוֹקַח נָא מֵעַט מִיָּם וּרְחִצּוּ רַגְלֵיכֶם וּגו'. וְאִקְחָה פֶת לָחֶם וּגו'. וְיִמְהַר אַבְרָהָם הָאֵהֱלָה אֶל שָׂרָה וּגו'. וְאֶל הַבֶּקֶר רֵץ אַבְרָהָם וּגו'. וַיִּקַּח חֲמֵאָה וַחֲלֵב וּגו'.

116. כִּד אֶתָּא רַב דִּימִי, אָמַר, לֹא מִצָּאָה הַנִּשְׁמָה תּוֹעֵלַת לְגוּף, אֲלֵמְלָא מַה שְׂרַמְזוּ בְכָאן, רַמְזוּ הַקְרָבָנוֹת. בְּטֵלוּ הַקְרָבָנוֹת, לֹא בְטֵלָה הַתּוֹרָה, הָאִי דִלָּא אַעֲסַק בְּקְרָבָנוֹת, לִיעֲסַק בְּתוֹרָה, וַיִּתְהַנֵּי לִיהַ וַתִּיר.

117. דְּאָמַר רַבִּי יוֹחָנָן, בְּשִׁפְיַרְשׁ הַקּוֹדֶשׁא בְּרִיךְ הוּא הַקְרָבָנוֹת, אָמַר מֹשֶׁה, רְבוּנוּ שֶׁל עוֹלָם, תִּינַח בְּזִמְן שְׁהִיּוּ יִשְׂרָאֵל עַל אֲדָמָתָם, בֵּינָן שְׁיִגְלוּ מֵעַל אֲדָמָתָם מַה יַעֲשׂוּ, אָמַר לוֹ, מֹשֶׁה, יַעֲסֻקוּ בְּתוֹרָה וְאִנִּי מוֹחֵל לָהֶם בְּשִׁבִילָהּ, יוֹתֵר מִכָּל הַקְרָבָנוֹת שְׁבַעֲוֹלָם, שְׁנֵאמַר זֹאת הַתּוֹרָה לְעוֹלָה לְמִנְחָה וּגו'. כְּלוּמַר זֹאת הַתּוֹרָה, בְּשִׁבִיל עוֹלָה, בְּשִׁבִיל מִנְחָה, בְּשִׁבִיל חֲטָאת, בְּשִׁבִיל אֲשֶׁם.

118. אָמַר רַבִּיכְרוּסְפְּדַאי, הָאִי מֵאֵן דְּמַדְבֵּר בְּטוּמִיָּה, בְּבִתֵּי כְּנַסְיֹת וּבְבִתֵּי מִדְרָשׁוֹת, עֲנִינָא דְקְרָבָנִיא וְתַקְרוּבָתָא, וַיְכֻוֹן בְּהוּ, בְּרִית כְּרוּתָה הוּא, דְּאִינֻן מְלֵאכֵי דְמַדְבְּרִין חוּבִיָּה, לְאַבְאָשָׁא לִיהַ, דִּלָּא יְכַלִּין לְמַעַבְדַּד לִיהַ, אֲלֵמְלָא טִיבוּ.

119. And what proves this to be true? This passage: "And, lo, three men stood by him." What is meant by "stood by him?" It means to judge him and pronounce his sentence. As soon as the soul of the righteous saw this, it is written: "And Avraham hastened into the tent..." What is meant by "into the tent?" This refers to the academy for the study of Torah. And what does he say? He says: "Make ready quickly three measures..." This refers to offerings, to which the soul alludes, as it is written: "And Avraham ran to the herd..." Then they are pleased and appeased, and cannot do him any harm.

120. Rabbi Pinchas continued the discussion with the passages: "and, behold, the plague had begun among the people..." (Bemidbar 17:12); "Moshe said to Aharon, Take a censer..." (Ibid. 11); "the plague was stayed" (Ibid. 13). WE LEARN THIS THROUGH THE USE OF SIMILAR WORDS. It says here "quickly" IN THE VERSE "AND TAKE IT QUICKLY TO THE CONGREGATION." There it is written: "Make ready quickly three measures." As in the first verse, the word "quickly" here applies to a sacrificial offering as a means of salvation. THIS SUPPORTS THE EXPLANATION OF RABBI CRUSPEDAI.

121. Rabbi Pinchas then said: Once, while I was walking, I met Eliyahu and said to him--Sir, may you say to me something for the well-being of the people. He said to me: The Holy One, blessed be He, signed a covenant with this provision. If the angels who report the transgressions of man enter his presence while human beings simultaneously recite the sacrificial offerings that Moshe commanded, and say them with full intention and with all their hearts, then all THE ANGELS will mention their names for good.

122. ELIYAHU SAID TO ME: Further, there is a signed covenant stating that when there is a plague among people, He sends forth this announcement among all the hosts of the heavens. If the humans enter the synagogues and yeshivahs on earth and recite with all their heart and soul the paragraph of the incense that Yisrael once performed, the plague will stop.

123. Rabbi Yitzchak said: Come and behold. It is written: "And Moshe said to Aharon, take a censer and put fire in it from off the altar, and put on incense." Aharon asked him, "Why?" Moshe replied: "for the wrath has gone out from before Hashem..." It then says: "and he ran into the midst of the congregation; and behold, the plague had begun among the people...And he stood between the dead and the living; and the plague was stayed." (Bemidbar 17:11-13) Hence, the Angel of Destruction lost his dominion and the "plague was stayed." THUS, IT IS STATED EXPRESSLY THAT THE INCENSE STOPPED THE PLAGUE.

119. וּמֵאַן יוֹכַח, הָאִי פְּרִשְׁתָּא יוֹכַח, דְּכִיּוֹן דְּאָמַר וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נִצְבִים עָלָיו, מַהוּ עָלָיו, לְעִיּוֹן בְּדִינָיָה, כִּיּוֹן דְּחָמָא נִשְׁמַתָּא דְּצַדִּיקָא כְּךָ, מַה כְּתִיב, וַיִּמְהַר אַבְרָהָם הָאֵהָלָה וְגו'. מַהוּ הָאֵהָלָה. בֵּית הַמְּדֻרָשׁ. וּמַהוּ אָמַר מִהְרֵי שְׁלֹשׁ סָאִים, עֲנִין הַקְּרָבָנוֹת, וְנִשְׁמַתָּא מִתְּכַוֵּנָת בְּהוּ, הַה"ד וְאֵל הַבְּקָר רַץ אַבְרָהָם. וּכְדִין נִיּוּחָא לְהוּ, וְלֹא יִכְלִין לְאַבְרָשָׁא לִיָּהּ.

120. רַבִּי פִּנְחָס פָּתַח קָרָא, דְּכְתִיב וְהִנֵּה הֵחֵל הַנֶּגֶף בְּעָם, וּכְתִיב וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וְגו'. וּכְתִיב וַתַּעֲצֵר הַמַּגֵּפָה. כְּתִיב הֲכֵא מִהֵר, וּכְתִיב הֵתָם מִהְרֵי שְׁלֹשׁ סָאִים. מַה לְהֵלֵן קִרְבָּן לְאַשְׁתּוּבָא, אִף כָּאֵן קִרְבָּן לְאַשְׁתּוּבָא.

121. אָמַר רַבִּי פִּנְחָס, זְמַנָּא חֲדָא הוּינָא אֲזֵלִי בְּאַרְחָא, וְעֲרַעִית בֵּיהּ בְּאַלְיָהוּ, אֲמִינָא לִיָּהּ, לְיִמָּא לִי מִרַ מְלָה דְּמַעֲלֵי לְבְרִייתָא, אָמַר לוּ, קִיָּים גְּזֵר קוּדְשָׁא בְּרִיךְ הוּא, וְעָלוּ קְמִיָּה כָּל אֵלִין מִלְּאַכִּיָּא, דְּמִמְנָן לְאַדְכְּרָא חוּבֵי דְּבֵר נֶשׁ, דִּי בְּעֵדְנָא דִּידְכֻרֹון בְּנֵי אַנְשָׁא קְרַבְנֵיָא דְּמַנִּי מֹשֶׁה, וְשׁוּי לְבִיָּה וְרַעוּתִיָּה בְּהוּ, דְּכֻלְהוּ יִדְכֻרֹון לִיָּה לְטַב.

122. וְעוֹד בְּעֵדְנָא דִּיעֲרַע מוֹתְנָא בְּבִנֵי אַנְשָׁא, קִיָּימָא אַתְגְּזֵר, וּכְרוּזָא אַעֲבֵר עַל כָּל חִילָא דְּשְׁמִיָּא, דְּאִי יוּעֲלוֹן בְּנוּהֵי בְּאַרְעָא, בְּבִתֵּי כְּנַסִּיּוֹת וּבְבִתֵּי מְדֻרָשׁוֹת, וַיִּמְרוֹן בְּרַעוּת נַפְשָׁא וּלְבָא, עֲנִינָא דְּקִטּוֹרֶת בּוּסְמִין, דְּהוּ לְהוּ לְיִשְׂרָאֵל, דִּיתְבַּטְל מוֹתְנָא מְנִיָּהוּ.

123. אָמַר רַבִּי יִצְחָק בּוּא וְרָאָה, מַה כְּתִיב, וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קַח אֶת הַמַּחְתָּה וְתֵן עָלֶיהָ אֵשׁ מִעַל הַמִּזְבֵּחַ וְשִׁים קִטְרֶת. אָמַר לוּ אַהֲרֹן לְמָהּ. אָמַר כִּי יֵצֵא הַקֶּצֶף מִלְּפָנֵי ה' וְגו'. מַה כְּתִיב וַיִּרַץ אֶל תּוֹךְ הַקֶּהֶל וְהִנֵּה הֵחֵל הַנֶּגֶף בְּעָם. וּכְתִיב וַיַּעֲמֵד בֵּין הַמֵּתִים וּבֵין הַחַיִּים וַתַּעֲצֵר הַמַּגֵּפָה. וְלֹא יִכִּיל מִלְּאַכָּא דְּמַחְבְּלָא, לְשִׁלְטָאָה וְנִתְבַּטְלָא מוֹתְנָא.

124. Rabbi Acha went to the village of Tarsha, where he stayed at an inn. The people of that village whispered about him, saying: A great man has arrived here; let us go to him. They said to him: Do you not have mercy on us because of the plague? He said to them: What plague? They replied: A plague struck the village seven days ago. And every day that passes, it becomes worse.

125. He responded: Let us go to the synagogue and plead for mercy in front of the Holy One, blessed be He. As they were on their way, people came up to them and told them the names of people who had died or were about to die. Rabbi Acha said to them: This is not the time to stand around talking, time presses.

126. Choose forty men from the worthiest among you and divide them into four groups. I shall be among you. Ten men should go to each of the four corners of the city. There, you shall recite, with the might of your souls, the phrases of the incense offering, which the Holy One, blessed be He, handed over to Moshe. And you should also recite the phrases of the sacrificial offerings.

127. And so they recited those phrases three times in each of the four corners of the city. He then told them: Let us visit those who are about to die. Choose from among you PEOPLE WHO MAY GO to their houses and recite WHAT WE HAVE SAID. When they finish, say these verses: "And Moshe said to Aharon, take a censer...And Aharon took...And he stood between the dead..." (Bemidbar 17:11-13) They followed these instructions, and then THE PLAGUE ceased.

128. They heard a voice that said: Secrets, primary secrets have been sweetened above; for the Judgment of heaven does not apply here, because people know how to cancel the Judgment! Rabbi Acha's heart became faint, and he fell asleep. He heard them say to him: As you have done this, go and tell them to repent, because they have sinned before Me! He woke up and made them repent and atone completely for their deeds. And they took it upon themselves never to cease studying Torah. And they changed the name of the village to Mata Machseya ('the village of Mercy'), BECAUSE THE HOLY ONE, BLESSED BE HE, SHOWED MERCY TOWARDS THE VILLAGE.

124. ר' אחא אזל לכפר טרשא, אתא לגבי אושפיזיה, לחישו עליהו כל בני מתא, אמרו גברא רבא אתא הכא, ניזיל לגביה, אתו לגביה, אמרו ליה לא חס על אוברנא, אמר להו מהו. אמרו ליה, דאית שבעה יומין, דשארי מותנא במאתא, וכל יומא אתתקף ולא אתבטל.

125. אמר להו, ניזיל לבי כנישתא, ונתבע רחמי מן קדם קודשא בריך הוא. עד דהו אזלי אתו ואמרו, פלוני ופלוני מיתו, ופלוני ופלוני נטו למות. אמר להו רבי אחא, לית עתא לקיימא הכי, דשעתא דחיקא.

126. אבל אפרישו מנכון ארבעין בני נשא, מאינון דזכאין יתיר, עשרה עשרה לארבעה חולקין, ואנא עמכון, עשרה לזווייתא דמאתא, ועשרה לזווייתא דמאתא, וכן לארבע זווייתא דמאתא, ואמרו ברעות נפשכון עניינא דקטרת בוסמין, דקודשא בריך הואיהב למשה, ועניינא דקרנא עמיה.

127. עברו פן תלת זמנין, ואעברו בכל מאתא, לארבע זווייתא, והו אמרין פן, לבתר אמר להו, ניזיל לאינון דאשיטו למימת, אפרישו מניוכו לבתיהון, ואמרו כדן, וכד תסיימו אמרון אלין פסוקינא ויאמר משה אל אהרן קח את המחתה ותן עליה אש וגו'. ויקח אהרן וגו'. ויעמד בין המתים וגו'. וכן עברו ואתבטל מנייהו.

128. שמעו ההוא קלא דאמר, סתרא סתרא קמיותא, אוחילו לעילא, דהא דינא דשמיא לא אשרי הכא, דהא ידעי לבטלא ליה, חלש לביה דרבי אחא, אדמוך, שמע דאמרי ליה, כד עברת דא, עביד דא, זיל ואימא לון דיחזרון בתשובה, דחייבין אינון קמאי. קם ואחזר להו בתשובה שלימתא, וקבילו עליהו דלא יתבטלון מאורייתא לעלם, ואחליפו שמא דקרתא, וקארון לה מאתא מחסיא.

129. Rabbi Yehuda said: It is not enough for the righteous to cancel the decree, they must bless them as well. And you should know that it is indeed so! Because the soul says to the body: "Make ready quickly three measures of a fine meal," and other phrases. And so it cancels the sentence of Judgment. And what is then written? And he said: "I will return and definitely come back to you at this time next year." Behold, this is the blessing.

130. Now what do the angels do after seeing that this person has taken good advice upon himself? They go to the wicked and examine their cases, in order to judge them, as it is written: "And the men rose up from there, and looked toward S'dom" (Bereshheet 18:16)--to the place of the wicked, in order to sentence them.

131. Rabbi Yehuda continued: This is the way of the righteous. As soon as he realizes that the angels are examining his case, he immediately repents, prays, and offers his fat and blood as a sacrifice before his Maker until the persecutors have gone!

132. After saying: "And he lifted up his eyes and looked and, lo, three men stood by him..."--what does it say about the soul? "And Avraham hastened into the tent, to Sarah." He went in a rush, without any delay, as the soul hastens to the body to bring it back to the right path and search for anything that may atone for its sins, until the prosecutors depart from it.

133. Rabbi Eliezer says: Why does it say, "Now Avraham and Sarah were old, advanced in days, and the manner of women ceased to be with Sarah" (Bereshheet 18:11)? Because the soul preserved its stature and the body remained on earth for all those years, "advanced in days." It is after many years and days that it ceases to come to and fro like other men and it is announced that the body shall be resurrected.

134. What does it say? "After I am grown old shall I have pleasure" (Ibid. 12). After being wasted in the dust for many years until this day, "shall I have pleasure" and be renewed. "...my lord being old also..." means that it has been many years since you left me, and you have not visited me since.

135. And the Holy One, blessed be He, said: "Is anything too hard for Hashem? At the time appointed..." (Ibid. 14). What is meant by "the time appointed?" This is the time that is known to me for the resurrection of the dead. "...and Sarah shall have a son," that is, it shall be revived as a three year old.

129. אָמַר רַבִּי יְהוּדָה, לֹא הֵי לָהֶם לְצַדִּיקִים, שְׁמִבְטָלִין אֶת הַגְּזֵרָה, אֲלֵא לְאַחַר כֵּן, שְׁמִבְרַכִּין לָהֶם, יַדַּע לָךְ שֶׁכֵּן הוּא, דְּכִיּוֹן שֶׁהַנְּשֵׁמָה אוֹמֶרֶת לְגוֹף, מֵהֵרִי שְׁלֹשׁ סָאִים וּגּוֹ. וְכֹל אוֹתוֹ הֶעֱנִין, וּמִבְטָל אֶת הַדִּין, מֵהַ כְּתִיב וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ בְּעַת חִיָּה. הֲרֵי בְרָכָה.

130. בֵּינָן שְׂרוּאִים אוֹתָהּ הַמַּלְאָכִים, שֶׁזֶה לָקַח עֲצָה לְנַפְשׁוֹ, מֵהַ עוֹשִׂים, הוֹלְכִים אֶצֶל הַרְשָׁעִים, לְעֵינַי בְּדִינָם, וְלַעֲשׂוֹת בָּהֶם מִשְׁפָּט. הֵה"ד וַיִּקְוֹמוּ מִשֵּׁם הָאֲנָשִׁים וַיִּשְׁקִיפוּ עַל פְּנֵי סְדוֹם, לְמָקוֹם הַרְשָׁעִים, לַעֲשׂוֹת בָּהֶם מִשְׁפָּט.

131. דָּאָמַר רַבִּי יְהוּדָה כִּן הִרְכוּ שָׁל צַדִּיק, בֵּינָן שְׂרוּאָה שְׁמַעֲיִנִין בְּדִינוֹ, אֵינוֹ מִתְאַחֵר לְשׁוּב וְלִהְתַּפַּלל וְלִהְקָרִיב חֶלְבוֹ וְדָמוֹ לְפָנֵי צוּרוֹ, עַד שֶׁמִּסְתַּלְקִין בְּעֵלֵי הַדִּין מִמֶּנּוּ.

132. דְּכִיּוֹן שֶׁאָמַר וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים נֹצְבִים עָלָיו, מֵהַ כְּתִיב בְּנִשְׁמָה, וַיִּמְהַר אַבְרָהָם הָאֱהֻלָּה אֶל שָׂרָה. בַּחֲפִזוֹן וּבְמַהֲרָתָהּ, בְּלֹא שׁוּם הַעֲכָבָה, מִיַּד מְמַהֲרַת הַנְּשֵׁמָה אֶצֶל הַגּוֹף, לְהַחֲזִירוֹ לְמוֹטֵב, וּלְבַקֵּשׁ בְּמָה שִׁיתְכַּפֵּר לוֹ, עַד שֶׁמִּסְתַּלְקִין מִמֶּנּוּ בְּעֵלֵי הַדִּין.

133. ר' אֶלְיעֶזֶר אוֹמֵר, מ"ד וַאֲבָרְהָם וְשָׂרָה זְקֵנִים בָּאִים בְּיָמִים חֲדָל לְהִיּוֹת לְשָׂרָה אֶרֶץ כְּנָשִׁים. אֲלֵא, בֵּינָן שֶׁהַנְּשֵׁמָה עוֹמֶדֶת בְּמַעֲלָתָהּ, וְהַגּוֹף נִשְׂאָר בְּאֶרֶץ מְכַמָּה שָׁנִים, בָּאִים בְּיָמִים. שָׁנִים וַיָּמִים הִרְבָּה, וְחֲדָל לְצֵאת וּלְבֹא וּלְעִבּוֹר אֶרֶץ כְּשֶׁאָר כָּל אָדָם, אֲתַבְּשֵׁר לְהַחֲיוֹת הַגּוֹף.

134. מֵהוּ אוֹמֵר, אַחֲרֵי בְלוּתִי הִיָּתָה לִי עֲדָנָה, אַחֲרֵי בְלוּתִי בְּעַפְרֵי מַהִיּוֹם כְּמָה שָׁנִים, הִיָּתָה לִי עֲדָנָה וְחֲדוּשׁ, וְאֲדוּנֵי זְקֵן, שֶׁהִיּוֹם כְּמָה שָׁנִים, שִׁנְיָצַת מִמֶּנִּי, וְלֹא הִפְקִידֵנִי.

135. וְקוֹדֵשׁא בְּרִיךְ הוּא אָמַר, הִיפְלֵא מֵה' דְּבַר לְמוֹעֵד. מֵהוּ לְמוֹעֵד. אוֹתוֹ הִידוּעַ אֶצְלֵי לְהַחֲיוֹת הַמֵּתִים. וְלְשָׂרָה בֵּן. מִלְּמַד שִׁיתְחַדֵּשׁ כְּבֵן שְׁלֹשׁ שָׁנִים.

136. Rabbi Yehuda, the son of Rabbi Simon, said: Because the soul is replenished by the splendor of above, the Holy One, blessed be He, tells the angel Dumah--Go and inform the body of such and such, that I shall resurrect it in the future, at the appointed time, when I shall resurrect the righteous. And it replies: "After I am grown old shall I have pleasure?" After I have waxed in the dust and have dwelt in the soil and worms have eaten my flesh, and I am a clot of earth, shall I be resurrected?

136. אָמַר רַבִּי יְהוּדָה בְּרַבִּי סִימוֹן, בֵּינָן שֶׁהַנְּשָׁמָה נִיזוֹנֶנֶת מִזֵּוּהָ שֶׁל מַעְלָה, קוֹדֵשׁ אֲדָרָתָהּ הוּא אֹמֵר לְאוֹתוֹ הַמַּלְאָךְ הַנִּקְרָא דוּמָ"ה, לֵךְ וּבַשֵּׁר לְגוֹף פְּלוֹנִי, שְׁאֵנִי עֲתִיד לְהַחְיֹתוֹ, לְמוֹעֵד שְׁאֵנִי אֲחִיָּה אֶת הַצְּדִיקִים לְעֲתִיד לָבֵא. וְהוּא מְשִׁיב, אַחֲרַי בְּלוֹתִי הִיָּתָה לִי עֲדָנָה. אַחֲרַי בְּלוֹתִי בְּעֶמֶר, וְשִׁכְנָתִי בְּאֲדָמָה, וְאָכַל בְּשָׂרִי רֶמָה, וְגוֹשׁ עֶמֶר, תִּהְיֶה לִי חֵדוֹשׁ.

137. The Holy One, blessed be He, says to the soul, as it is written: "And Hashem said to Avraham...Is anything too hard for Hashem? At the time appointed..." (Beresheet 18:13-14) which is known to Me, I will resurrect the dead. I will return to you that same body which is sacred, renewed as before, because you are like the holy angels. And that day shall be merry before Me and I shall rejoice in them, as it is written: "May the glory of Hashem endure forever, let Hashem rejoice in his works..." (Tehilim 104:31).
End of Midrash Hane'elam

137. קוֹדֵשׁ אֲדָרָתָהּ הוּא אֹמֵר לְנִשְׁמָה, הֵה"ד וַיֹּאמֶר ה' אֵל אַבְרָהָם וְגו'. הַיִּפְלֵא מֵה' דְּבַר לְמוֹעֵד הַיָּדוּעַ אֲצֵלִי, לְהַחְיֹת אֶת הַמֵּתִים, אֲשׁוּב אֵלֶיךָ אוֹתוֹ הַגּוֹף שֶׁהוּא קְדוֹשׁ, מְחוּדָשׁ כְּבָרָאשׁוֹנָה, לְהַיּוֹתְכֶם מִלְּאֲכָמִים קְדוֹשִׁים. וְאוֹתוֹ הַיּוֹם עֲתִיד לִפְנֵי לְשִׂמְחָה בָּהֶם, הֵה"ד יְהִי כְבוֹד ה' לְעוֹלָם וְשִׂמְחָה ה' בְּמַעֲשָׁיו (ע"כ מדרה"ג).

8. "And he said I will certainly return to you"

The Creator informs Avraham, that though barren, his wife, Sarah, will be able to give birth to a child. The Zohar explains that only the Creator Himself possesses the key to childbirth.

The Relevance of this Passage

Whereas man has the power to affect many miracles over nature by changing his own nature, it is only the Creator who can bestow the gift of childbirth. The words that convey this truth allow us to receive and share the energy of childbirth with all of those in need of it.

138. "And he said, 'I will certainly return to you at this season...'" (Beresheet 18:10). Rabbi Yitzchak asked: Why is it written: "I will certainly return?" I should have said, 'He will certainly return,' as the key to impregnating barren women is in the hands of the Holy One, blessed be He, and not in the hands of any other messenger.

138. וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ בְּעֵת חַיָּה. אָמַר רַבִּי יִצְחָק, שׁוּב אֲשׁוּב, שׁוּב וְשׁוּב מִבְּעֵי לֵיה, דְּהָא מִפְּתָחָא דָּא לְמַפְקַד עֲקָרוֹת, בִּידָא דְקוֹדֵשׁ אֲדָרָתָהּ הוּא אִיהוּ, וְלֹא בִידָא דְשְׁלִיחָא אַחֲרָא.

139. As we have learned, there are three keys that were not handed over to any messenger: the keys of life, of the resurrection of the dead, and of the rains. As they were not handed over to any messenger, why is it written "I will certainly return," WHICH MEANS THAT THE ANGEL WILL RETURN "AT THIS TIME" AND VISIT HER? AND HE REPLIES: It is clear that the Holy One, blessed be He, who stood by them said this phrase. This is why it is written: "I will certainly return to you."

139. כְּמָה דְתַנִּינָן, תְּלַת מִפְּתָחוֹת אֵינוֹן, דְּלֹא אֲתַמְסְרוּ בִידָא דְשְׁלִיחָא, דְחַיָּה, וְתַחֲיִית הַמֵּתִים, וְגַשְׁמִים. וְהוּאִיל דְּלֹא אֲתַמְסְרוּ בִידָא דְשְׁלִיחָא, אֲמַאי כְּתִיב שׁוּב אֲשׁוּב. אֶלָּא וְדַאי קוֹדֵשׁ אֲדָרָתָהּ הוּא אִיהוּ קָאִים עֲלֵיהוּ, אָמַר מַלְאָךְ, בְּגִין כֵּן כְּתִיב וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ.

140. Come and behold: wherever it is merely written: "And he said" or "And he called," WITHOUT MENTIONING WHO SAID OR CALLED, it is a reference to the Angel of the Covenant, NAMELY THE SHECHINAH, and no other. "And he said..." appears in the verse "And he said, if you will diligently hearken to the voice..." (Shemot 15:26) but the verse does not mention who said this. It is also written in the verse "And he called upon Moshe..." (Vayikra 1:1) but again, it does not say who called. Again, it is written: "And to Moshe, he said..." (Shemot 24:1) but it does not say who. In all these places, it is the Angel of the Covenant, NAMELY THE SHECHINAH. And everything has been said in reference to the Holy One, blessed be He, BECAUSE THE SHECHINAH IS THE HOLY ONE, BLESSED BE HE. This is why it is written: "And he said, I will certainly return to you...and, lo, Sarah your wife shall have a son." **THUS, THE HOLY ONE, BLESSED BE HE, WHO HAS THE KEY FOR IMPREGNATING BARREN WOMEN IN HIS HANDS, ALONE MAY SAY, "I WILL CERTAINLY RETURN..."**

9. "And, lo, Sarah your wife shall have a son"

When we do not pursue spiritual growth for the purpose of drawing close to The Creator, our true Father, we behave as disrespectful, uncaring children. Therefore, recognizing the Creator as our true Father should be motivation for spiritual growth and transformation.

The Relevance of this Passage

A child cannot truly grow and develop to its fullest without the tenderness, care, and nurturing that a loving parent provides. When we live life without appreciation or comprehension of the Creator, we cannot grow and develop spiritually. The influences of this passage arouse an awareness of the Creator, our true source and origin, along with all the other precious qualities found in children who seek security and comfort from a parent.

141. "And, lo, Sarah your wife shall have a son" (Beresheet 18:10). HE ASKS: Why does the verse not read, 'And, lo, you shall have a son?' AND HE REPLIES: So that he may not assume that he will be born to Hagar as before. Rabbi Shimon opened the discussion by saying: "A son honors his father, and a servant his master" (Malachi 1:6). The words "A son honors his father" refer to Yitzchak honoring Avraham.

142. When did he honor him? Yitzchak was 37 years old when Avraham bound him on the altar and offered him as a sacrifice. Avraham was so old that he could not have countered an attack from Yitzchak—not even a kick with one foot. But Yitzchak honored his father, who bound him like a lamb, AND SHOWED NO RESISTANCE, in order to fulfill his father's will.

143. An example of a servant honoring his master is Eliezer to Avraham, whom Avraham sent to Charan. There, Eliezer honored Avraham by fulfilling his wishes, as it is written: "And Hashem has blessed my master greatly..." (Beresheet 24:35), as well as "And he said, I am Avraham's servant" (Ibid. 34). He did all of this to show respect to Avraham.

144. Eliezer is a man who carried silver, gold, precious stones, and camels. He himself was good looking and impressive in appearance. Nevertheless, he did not say that he was a dear friend or a relative of Avraham. Instead, he said, "I am Avraham's servant," in order to raise the esteem of Avraham and make them respect him.

140. וְתָא חֲזִי, בְּכָל אֲתֵר דְּכְתִיב וַיֹּאמֶר סֵתָם, אוּ וַיִּקְרָא סֵתָם, הוּא מְלֹאכָא דְבְרִית, וְלֹא אַחְרָא. וַיֹּאמֶר: דְּכְתִיב וַיֹּאמֶר אִם שְׁמַע תְּשִׁמַע וּגו'. וַיֹּאמֶר, וְלֹא קָאָמַר מֵאֵן הוּא. וַיִּקְרָא: דְּכְתִיב וַיִּקְרָא אֶל מֹשֶׁה, וְלֹא קָאָמַר מֵאֵן הוּהּ. אָמַר: דְּכְתִיב וְאֵל מֹשֶׁה אָמַר וּגו'. וְלֹא אָמַר מֵאֵן הוּהּ. אֵלֹא בְּכָל הַנִּי מְלֹאכָא דְבְרִית הוּהּ. וְכָלֹא בְּקוּדְשָׁא בְרִיךְ הוּאֲתָמַר. וּבְגִין כֵּן, כְּתִיב וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ וּגו'. וְהִנֵּה בֶן וּגו'.

141. וְהִנֵּה בֶן לְשָׂרָה אֲשֶׁתְךָ. מ"ט לֹא כְתִיב וְהִנֵּה בֶן לְךָ, אֵלֹא בְּגִין דְּלֹא יַחְשׁוּב דְּהָא מִן הַגֵּר אִיהוּ, כְּדַבְּרֵימִיתָא. רַבִּי שְׁמַעוֹן פִּתַּח וַאֲמַר, בֶּן יַכְבֵּד אָב וְעַבְד אֲדוֹנָיו. בֶּן יַכְבֵּד אָב, דָּא יַצְחָק לְאַבְרָהָם.

142. אֵימַתִּי כְּבִיד לִיה, בְּשַׁעֲתָא דְעַקְדָּא לִיה עַל גְּבִי מְדַבְּחָא, וּבְעָא לְמַקְרַב לִיה קְרַבְנָא, וַיַּצְחָק בְּר תְּלַתִּין וּשְׁבַע שָׁנִין הוּהּ, וַאֲבְרָהָם הוּהּ סָבֵא, דְּאִילוּ הוּהּ בְּעֵיט בְּרַגְלָא חַד, לֹא יָכִיל לְמִיקָם קַמִּיה, וַאִיהוּ אֻקִּיר לִיה לְאַבּוּי, וְעַקְדָּא לִיה כְּחַד אֵימַרָא, בְּגִין לְמַעַבְד רַעוּתִיה דְּאַבּוּי.

143. וְעַבְד אֲדוֹנָיו: דָּא אֱלִיעֶזֶר לְאַבְרָהָם. כִּד שְׂדֵר לִיה לְחַרְן, וְעַבְד כָּל רַעוּתִיה דְּאַבְרָהָם, וַאֲוֻקִיר לִיה, כְּמָה דְּכְתִיב וְה' בֵּרַךְ אֶת אֲדוֹנָי וּגו'. וְכְתִיב וַיֹּאמֶר עַבְד אַבְרָהָם אֲנֹכִי. בְּגִין לְאֻקִיר לִיה לְאַבְרָהָם.

144. דְּהָא בְּר נֶשׁ דְּהוּהּ מֵיִתִּי כְּסָף וְזָהָב, וְאַבְנֵי יָקָר וְגַמְלִין, וַאִיהוּ כְּדָקָא יְאוּת, שְׁמִיר בְּחִיזוּ, לֹא אָמַר דְּאִיהוּ רַחִימָא דְּאַבְרָהָם, אוּ קְרִיבָא דִּילִיה. אֵלֹא אָמַר, עַבְד אַבְרָהָם אֲנֹכִי, בְּגִין לְסַלְקָא בְּשַׁבְחָא דְּאַבְרָהָם, וְלְאֻקִיר לִיה בְּעִינֵיהּ.

145. Therefore, the verse reads, "A son honors his father, and a servant his master,"-- but you Yisrael, my children, you are ashamed to say that I am your father or that you are My servants. So "...if then I am a father, where is my honor...?" (Malachi 1:6). Thus, it is written: "And, lo...a son." This is definitely the son, who unlike Yishmael properly honors his father.

146. "And, lo, Sarah your wife shall have a son," as she died because of him, WHEN SHE HEARD OF HIM BEING BOUND UPON THE ALTAR. And because of him, she suffered anguish in her soul until she bore him. "And, lo, Sarah...shall have a son" MEANS THAT she was exalted on his account when the Holy One, blessed be He, sat in Judgment on the world--because at that time, ON ROSH HASHANAH, WHEN YITZCHAK WAS BORN, "Hashem visited Sarah..." Clearly, He remembered Sarah for the sake of Yitzchak. This is why "Sarah...shall have a son." ANOTHER EXPLANATION OF "And, lo, Sarah your wife shall have a son" is that BECAUSE the woman receives the child from the man, THE FEMALE HAS THE CHILD. THEREFORE, THE VERSE SAYS, "AND, LO, SARAH...SHALL HAVE A SON."

147. "And Sarah heard it in the tent door, which was behind him" (Beresheet 18:10). AND HE ASKS: What do the words "which was behind him" mean? Should it not have been written: 'and she was behind him,' AS IF TO SAY THAT SHE WAS BEHIND THE INFORMING ANGEL? HE REPLIES: There is a secret here. "And Sarah heard it" REFERS TO the words "tent door," which correspond to the lower grade, that is, the gate of faith, NAMELY THE SHECHINAH. "...which was behind him..." MEANS THAT the upper grade, WHO IS THE HOLY ONE, BLESSED BE HE, confirmed the declaration. Ever since Sarah came into the world, she did not hear anything from the Holy One, blessed be He, save at that moment.

148. Yet another explanation is that Sarah sat at the "tent door" in order to listen to their words. And she heard the good news that Avraham received. THIS IS WHY IT IS WRITTEN: "AND SARAH HEARD IT IN THE TENT DOOR, which (he) was behind him." IT MEANS THAT Avraham sat behind the Shechinah.

149. "Now Avraham and Sarah were old, advanced in days (lit. 'coming with days')..." (Beresheet 18:11). AND HE ASKS: What is meant by 'coming with days'? AND HE REPLIES: THIS MEANS THAT THEY ARE 'COMING' to the end of their 'days.' Avraham was a hundred years old, and Sarah was ninety. They reached their fill of days, as is proper. 'Coming with days' can be read as 'for the day has come,' WHICH CAN MEAN THAT the day has ended. HERE, AS WELL, "COMING WITH THE DAYS" MEANS THAT THEIR DAYS WERE COMPLETED.

150. "...and the manner of women ceased to be with Sarah..." At that hour, she suddenly saw herself having "pleasure" again, AS THE "MANNER OF WOMEN" REVIVED WITHIN HER. Thus she said: "...my lord being old also..." meaning that Avraham was too old to be able to beget children. HOWEVER, SHE DID NOT SAY THAT SHE HERSELF WAS TOO OLD.

145. וְעַל דָּאָבָן יִכְבֵּד אָב וְעַבְד אֲדוֹנָיו. וְאַתּוֹן יִשְׂרָאֵל בְּנִי, קָלָנָא בְּעֵינַיִכוֹ לֹמַר דְּאָנָא אַבּוּכוֹן, אוּ דְאַתּוֹן עֲבָדִין לִי. וְאִם אָב אֲנִי אֵיךְ כְּבוֹדִי וְגו'. בְּגִין כְּרוּהֵנָּה בִּן: דָּא הוּא בִּן וְדָאִי, וְלֹא יִשְׁמַעְאֵל. דָּא הוּא בִּן דְּאוּקִיר לְאַבּוּי כְּדָקָא חֲזִי.

146. וְהֵנָּה בִּן לְשָׂרָה אֲשֶׁתְךָ. בִּן לְשָׂרָה, דְּבִגְיִנְיָה מִיַּתָּת, דְּבִגְיִנְיָה כְּאִיבַת נַפְשָׁה, עַד דְּנִמְקַת מִינָּה. וְהֵנָּה בִּן לְשָׂרָה. לְאַסְתַּלְקָא בְּגִינְיָה, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא יְתִיב בְּדִינָא עַל עֲלָמָא. דְּכִדִּין וְה' פָּקַד אֶת שָׂרָה וְגו'. דְּהָא מְדַבְּרֵי לְשָׂרָה בְּגִינְיָה דִּיצְחָק. וְעַל דְּאֵיחָדוּ בִּן לְשָׂרָה. וְהֵנָּה בִּן לְשָׂרָה. דְּהָא נּוֹקְבָא נְטִלָא לְבָרָא מִן דְּכוּרָא.

147. וְשָׂרָה שׁוֹמַעַת פֶּתַח הָאֵהָל וְהוּא אַחֲרָיו. מֵאִי וְהוּא אַחֲרָיו, וְהִיא אַחֲרָיו מִבְּעֵי לִיָּה. אֶלָּא רְזָא אֵיחָד, וְשָׂרָה שׁוֹמַעַת, מַה דְּהוּוּ אָמַר פֶּתַח הָאֵהָל, דָּא דְּרָגָא תַּתָּא פֶּתַח דְּמַהִימְנוּתָא. וְהוּא אַחֲרָיו. דְּאוּדִי לִיָּה, דְּרָגָא עֲלָאָה. מִן יוּמָא דְּהוּוּת שָׂרָה בְּעֲלָמָא, לֹא שְׁמַעַת מִלָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּרַ הֵוּא שַׁעֲתָא.

148. דְּבַר אַחַר, דְּהוּוּת יִתְבָּא שָׂרָה פֶּתַח הָאֵהָל, בְּגִין לְמַשְׁמַע מַלְיָן, וְהִיא שְׁמַעַת הָאִי מִלָּה דְּאַתְבָּשָׁר בְּהַ אַבְרָהָם. וְהוּא אַחֲרָיו. אַבְרָהָם, דְּהוּוּ יְתִיב אַחֲרוּי דְּשְׂכִינְתָּא.

149. וְאַבְרָהָם וְשָׂרָה זְקֵנִים בְּאִים בִּימִים. מֵאִי בְּאִים בִּימִים. שְׁעוּרִין דְּיוּמִין דְּאַתְחֲזִי בְּרִין לְהוּ, חַד מֵאָה, וְחַד תְּשַׁעִים, עֲאֵלוּ בְּיוּמִין, שְׁעוּרָא דְּיוּמִין, כְּדָקָא יְאוּת. בְּאִים בִּימִים. כְּדְבַר אַחֲרִכִּי בְּאִ הַיּוֹם, דְּאַעֲרַב יוּמָא לְמִיעֵל.

150. חֲדַל לְהֵיוּת לְשָׂרָה אֲרַח בְּנָשִׁים. וְהִיא שַׁעֲתָא חֲמַאת גְּרַמָּה בְּעַדוּנָא אַחֲרָא. וּבְגִין כְּרָאמְרָה וְאַדוּנִי זְקֵן. דְּהָא אֵיחָדוּ לֹא כְּדָאִי לְאוּלְדָּא, בְּגִין דְּאֵיחָדוּ סְבָא.

10. "Her husband is known in the gates"

Rabbi Yehuda reveals a powerful secret: The Light of the Creator manifests itself in direct proportion to a person's degree of certainty in the reality of the Creator. If we doubt the existence of the Creator, there is no God force in our personal life. It is our consciousness that creates our existence.

For this reason, it is only our absolute conviction and certainty that will bring forth the Creator's existence and influence in our lives, giving us an active role in the process of Creation.

The Relevance of this Passage

All of us are born into this world with varying degrees of doubt in the existence of the Creator. Moreover, the essence of spiritual work and the notion of free will involves removing these layers of uncertainty throughout our life. Doubt, however, is a formidable foe requiring a large measure of certitude and conviction in return. Certainty in the existence of the Creator emerges from this passage, combined with a recognition in the power of our consciousness to influence and shape our reality.

151. Rabbi Yehuda said: "Her husband is known in the gates, when he sits among the elders of the land" (Mishlei 31:23). Come and behold: the Holy One, blessed be He, was exalted in His glory, because He is hidden and greatly elevated. Since the creation of the world, nobody has ever been able to grasp and conceive His entire wisdom. Thus, no one is able to comprehend it.

151. ר' יהודה פתח, נודע בשערים בעלה בשבתו עם זקני ארץ. תא חזי קודשא בריך הוא אסתלק ביקריה, דאיהו גניז וסתים, בעלויא סגיא. לאו איתוי בעלמא, ולא הוה מן יומא דאתברי עלמא, דיכול לקיימא על חכמתא דיליה, ולא יכול לקיימא ביה.

152. He is concealed and exalted high above the reach of all the lower and supernal beings. He is so far above that they all proclaim: "Blessed be the glory of Hashem from His place" (Yechezkel 3:12). The people on earth say that THE SHECHINAH is high above, as it is written: "His glory is above the heavens," (Tehilim 113:4) but the supernal beings say that THE SHECHINAH is down below, as it is written: "His glory is over all the earth" (Tehilim 57:12). So that all the supernal and human beings declare: "Blessed be the glory of Hashem from His place," because He is unknowable, and no one is able to grasp Him. Thus, how does one explain the verse: "Her husband is known in the gates"?

152. בגין דאיהו גניז וסתים, ואסתלק לעילא לעילא, וכלהו עלאי ותתאי לא יכלין לאתדבקא, עד דכלהו אמרין ברוך כבוד ה' ממקומו. תתאי אמרי דאיהו לעילא, דכתיב על השמים כבודו. עלאי אמרי דאיהו לתתא, דכתיב על כל הארץ כבודך. עד דכלהו עלאי ותתאי, אמרי ברוך כבוד ה' ממקומו. בגין דלא אתיידע, ולא הוה מאן דיכול לקיימא ביה, ואת אמרת נודע בשערים בעלה.

153. Most certainly, "Her husband is known in the gates" refers to the Holy One, blessed be He, who is known and conceived according to what each one assumes in his mind and is able to grasp with the Spirit of Wisdom. Thus, he is able to understand according to what he is able to assume. Therefore, it is written: "Her husband is known in the gates (Heb. she'arim)," THAT IS, THOSE ASSUMPTIONS (HEB. SHI'URIM), WHICH EVERYONE FORMS ACCORDING TO HIS OWN MIND, even though full knowledge of Him is far beyond the reach of anyone.

153. אלא ודאי, נודע בשערים בעלה. דא קודשא בריך הוא. דאיהו אתיידע ואתדבק, לפום מה דמשער בלביה, כל חד, במה דיכול לאדבקא ברוחא דחכמתא. ולפום מה דמשער בלביה, הכי אתיידע בלביה. ובגיני כך, נודע בשערים, באינון שערים. אבל דאתיידע בדקא זאות, לא הוה מאן דיכול לאדבקא ולמנדע ליה.

154. Rabbi Shimon asks: "Her husband is known in the gates." What are the gates? They are the same as the gates mentioned in: "Lift up your heads, gates, and lifted them up, you everlasting doors" (Tehilim 24:9). It is through these gates, which are the supernal grades, that the Holy One, blessed be He, is known. For were it not FOR THESE GATES, no one would have been able to commune with Him.

154. רבי שמעון אמר, נודע בשערים בעלה. מאן שערים. בדבר אחרשאו שערים ראשיכם והנשאו פתחי עולם. ובגין אלו שערים, דאינון דרגין עלאין, בגינייהו אתיידע קודשא בריך הוא. ואי לא, לא יכלין לאתדבקא ביה.

155. Come and behold: even the soul of man cannot be understood directly. It is grasped only through the members of the body, which represent the grades THAT BELONG TO THEM, which reveal the actions of the soul. This is why THE SOUL is conceivable and at the same time inconceivable. IT IS CONCEIVED BY THE MEMBERS OF THE BODY, BUT IS NOT CONCEIVABLE IN ITS OWN ESSENCE. In such a manner, the Holy One, blessed be He, is conceivable and inconceivable. He is the soul to the soul and the spirit to the spirit, hidden and concealed from all. But to he WHO MERITS those gates, NAMELY, THE SUPERNAL GRADES that are the openings of the soul, the Holy One, blessed be He, is made known. SO HE IS CONCEIVABLE BY THE SUPERNAL GRADES, WHICH ARE HIS DOINGS, BUT HE IS INCONCEIVABLE FROM THE ASPECT OF HIS OWN ESSENCE.

156. Come and behold: there is gate upon gate, grade upon grade, through which the glory of the Holy One, blessed be He, is made known. This REFERS TO the "tent door," which is the gate of righteousness, WHICH IS MALCHUT. Thus, it is written: "Open to me the gates of righteousness" (Tehilim 118:19). And this is the first gate to enter. From this gate, all the other supernal gates can be seen. So whoever enters this gate knows the other gates as well, because they all rest on it.

157. But now, this LOWER gate, WHICH IS CALLED THE "TENT DOOR" AND THE "GATE OF RIGHTEOUSNESS" is unknown, because the children of Yisrael are in exile. As a result, all the gates are gone from it. Thus, they are incapable of knowledge and conception. But when Yisrael shall return from exile, all the supernal grades will be destined to dwell upon this gate of righteousness, as should properly be.

158. Then, people will have knowledge of the supernal Wisdom, of which they previously knew nothing, as it is written: "And the spirit of Hashem shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Hashem" (Yeshayah 11:2). In the future, all these shall rest upon this lower gate, which is the "tent door," NAMELY MALCHUT. And they shall all rest upon King Mashiach to judge the world, as it is written: "But with righteousness shall he judge the poor..." (Ibid. 4)

155. תָּא חֲזִי, דְּהָא נִשְׁמַתָּא דְּבַר נֶשׁ, לָאו אִיהוּ מֵאן דִּיכּוּל לְמַנְדַּע לֵהּ, אֲלֵא בְּגִין אֲלִין שׁוּיְמִין דְּגוּפָא, וְאִינוּן דְּרֵגִין דְּעֵבְדִין אֹמְנוּתָא דְּנִשְׁמַתָּא, בְּגִין כְּרַאתִידַע וְלֹא אֲתִידַע. כֶּךָ קוּדְשָׁא בְּרִיךְ הוּא, אֲתִידַע וְלֹא אֲתִידַע. בְּגִין דְּאִיהוּ נִשְׁמַתָּא לְנִשְׁמַתָּא, רוּחָא לְרוּחָא, גְּנִיז וְטְמִיר מְכֻלָּא, אֲבַל בְּאִינוּן שְׁעָרִים, דְּאִינוּן פְּתִיחִין לְנִשְׁמַתָּא אֲתִידַע קוּדְשָׁא בְּרִיךְ הוּא.

156. תָּא חֲזִי, אִית פְּתִיחָא לְפְתִיחָא, וּדְרָגָא לְדְרָגָא, וּמְנִיְהוּ יְדִיעַ יִקְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא. פְּתַח הָאֵהָל, דָּא הוּא פְּתִיחָא דְּצַדִּיק. כְּדַבֵּר אַחֲרֵפְתִּחוּ לִי שְׁעָרֵי צַדִּיק וְגו'. דָּא פְּתִיחָא קְדָמָאָה, לְאַעְלָא בֵּיהּ, וּבִהָאֵי פְּתִיחָא, אֲתַחֲזוּן כָּל שְׂאָר פְּתִיחִין עֲלָאִין, מֵאן דְּזָכִי לְהָאֵי, זָכִי לְמַנְדַּע בֵּיהּ, וּבְכֻלְהוּ שְׂאָר פְּתִיחִין, בְּגִין דְּכֻלְהוּ שְׂרָאן עֲלֵיהּ.

157. וְהִשְׁתָּא דְּפְתִיחָא דָּא לֹא אֲתִידַע, בְּגִין דִּישְׂרָאֵל בְּגֻלוּתָא, וּכְלָהוּ פְּתִיחִין אֲסִתְּלִקוּ מִנִּיהּ, וְלֹא יִכְלִין לְמַנְדַּע וְלֹאֲתִדְבַקָּא. אֲבַל בְּזִמְנָא דִּיִּסְרָאֵל מִן גְּלוּתָא, זְמִינִין כְּלָהוּ דְּרֵגִין עֲלָאִין, לְמִשְׁרֵי עֲלֵיהּ כְּדָקָא יֵאוּת.

158. וּכְדִין יִנְדַעוּן בְּנֵי עֲלְמָא, חֲכֻמַּתָּא עֲלָאָה יִקְיָרָא, מַה דְּלֹא הוּוּ יְדַעִין מְקַדְּמַת דְּנָא. דְּכִתְיִב וְנַחַח עָלֵינוּ רוּחַ ה' רוּחַ חֲכֻמָּה וּבִינָה רוּחַ עֲצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה'. כְּלָהוּ זְמִינִין לְאַשְׁרָאָה עַל הָאֵי פְּתִיחָא תְּתָאָה, דְּאִיהוּ פְּתַח הָאֵהָל. וּכְלָהוּ זְמִינִין לְאַשְׁרָאָה עַל מְלַכָּא מְשִׁיחָא, בְּגִין לְמִידִן עֲלְמָא. דְּכִתְיִב וְשֹׁפֵט בְּצַדִּיק דְּלִים וְגו'.

11. "And he said, 'I will certainly return to you'"

The Zohar expounds upon the Right Column aspect of Avraham and the Left Column aspect of Isaac in the metaphysical scheme of things. Both the Right and Left Columns of energy are basic building blocks in Creation, similar to the proton and the electron. This spiritual truth is conveyed through the biblical story where Avraham names his son Isaac as opposed to the tradition of the mother naming the child. The story is a metaphor, indicating the importance of the Right and Left Column--the desire to share and the desire to receive, respectively.

The Relevance of this Passage

Mankind's behavioral actions always embody a particular blend of the Right and Left columns of energy--our ego's desire to receive versus our soul's desire to share. We develop an awareness of the importance of the actions we take through the Right and Left Column pathways. This allows us to continually seek balance through the process of transforming our desire to receive for the self alone into actions of receiving for the sake of sharing with others.

159. Therefore, it was this grade, NAMELY THE "TENT DOOR," WHICH IS MALCHUT, that informed Avraham OF YITZCHAK'S BIRTH, as we have explained the words: "And he said, I will certainly return to you at this season..." Although it reads, "And he said," it does not say who said. So this is the "tent door," BECAUSE "AND HE SAID" REFERS TO THE SHECHINAH. And Sarah heard this grade, WHICH IS THE "TENT DOOR," from which she had heard nothing before, AS IT WAS SPEAKING WITH AVRAHAM, as it is written: "And Sarah heard it THE WORDS OF the tent door," which declared "I will certainly return to you at this season, and, lo, Sarah your wife shall have a son."

160. Come and behold: the love of the Holy One, blessed be He, for Avraham is so great that Yitzchak was not born until after Avraham was circumcised. And only after he was circumcised was he informed of Yitzchak, because only then was the seed holy; before he was circumcised, the seed was not holy. And then it became as it is written: "wherein is its seed after its kind," (Beresheet 1:12) WHICH REFERS TO A KIND AS HOLY AS AVRAHAM.

161. Come and behold: before Avraham was circumcised, his seed was not holy because it passed through the foreskin and clung to the lower foreskin. But after he was circumcised, his seed issued in holiness and it clung to the holiness of above, and he begot up above. Thus, Avraham clung to his grade, WHICH IS CHESED, properly. Come and behold: when Avraham begot Yitzchak, he was born holy, as should properly be. So these waters, WHICH ALLUDE TO AVRAHAM WHO IS CHESED, conceived and bore darkness. IN OTHER WORDS, YITZCHAK, WHO IS THE SECRET OF THE LEFT COLUMN, WAS DARKNESS, BEFORE HE WAS CLOTHED WITH THE CHASSADIM OF AVRAHAM. AFTER HE ISSUED FROM AVRAHAM, HE WAS CLOTHED BY HIS CHASSADIM AND BECAME 'LIGHT.'

162. One day, Rabbi Elazar asked his father, Rabbi Shimon: Why did the Holy One, blessed be He, name him Yitzchak before he was born, as it is written: "and you shall call his name Yitzchak?" (Beresheet 17:19). AND WE SHOULD NOT SAY IT WAS BECAUSE SHE SAID "ELOHIM HAS MADE LAUGHTER (HEB. TZECHOK) FOR ME..." (BERESHEET 21:6). Because even before he came into the world, the Holy One, blessed be He, called him Yitzchak, BEFORE REASON WAS GIVEN FOR IT.

163. He replied: But we have learned that fire, WHICH IS THE LEFT ASPECT AND GVURAH, received water, WHICH IS THE RIGHT ASPECT AND CHESED, as water came from the aspect of Gvurah. THIS MEANS THAT THE LEFT AND RIGHT WERE COMBINED AND BECAME INCLUDED IN EACH OTHER. THUS, THE LEFT ASPECT BECAME THE ASPECT OF THE WINE THAT GLADDENS ELOHIM AND MAN. And it is required of the Levites, WHO ARE DRAWN FROM THE LEFT COLUMN, that they bring happiness to that side, NAMELY THE LEFT SIDE, with musical instruments and praising songs that correspond to that side. THIS MEANS THAT MUSICAL INSTRUMENTS AND PRAISING SONGS ARE ALSO DRAWN FROM THE LEFT SIDE. And this is why Yitzchak means laughter and enjoyment; he came from that side, THE LEFT SIDE, and clung to it.

159. בְּגִינֵי כֶךְ, כִּד אֲתַבְּשֵׁר אַבְרָהָם, הָאִי דְרִגָא הוּה אֲמַר, בְּמַה דְאֲתַמַּר, דְּכִתִּיב וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ כְּעֵת חַיָּה. וַיֹּאמֶר, לֹא כְתִיב מֵאֵן הוּה, וְדָא הוּא פְתַח הָאֵהֶל. וְעַל דָּא, וְשָׂרָה שׁוֹמְעַת, הָאִי דְרִגָא דְהוּה מְלִיל עַמִּיָּה, מֵאֵן דְלֹא הוּה שְׁמַעַת מִקְדַּמַּת דְנָא. דְכִתִּיב וְשָׂרָה שׁוֹמְעַת פְתַח הָאֵהֶל, דְהוּה מְבַשֵּׁר וַיֹּאמֶר, שׁוּב אֲשׁוּב אֵלֶיךָ כְּעֵת חַיָּה וְהִנֵּה בֶן לְשָׂרָה אֲשֶׁתְךָ.

160. תָּא חֲזִי, כְּמַה הוּא חֲבִיבוּתָא דְקוּדְשָׁא בְרִיךְ הוּא, לְגַבְיָה דְאַבְרָהָם, דְהָא לֹא נִפְק מְנִיָּה יִצְחָק עַד דְאֲתַגְזֹר, לְבַתֵּר דְאֲתַגְזֹר אֲתַבְּשֵׁר בֵּיה בְיִצְחָק, בְּגִין דְאִיהוּ כְדִין זִרְעָא קְדִישָׁא, וְעַד לֹא אֲתַגְזֹר, לֹא אִיהוּ זִרְעָא קְדִישָׁא. וְכִדִּין אִיהוּ, כְּמַה דְכִתִּיב אֲשֶׁר זִרְעוּ בּוֹ לְמִינָהּ.

161. וְתָא חֲזִי עַד לֹא אֲתַגְזֹר אַבְרָהָם, הָהוּא זִרְעָא דִילִיָּה לֹא הוּה קְדִישָׁא, בְּגִין דְנִפְק בְּגוּ עַרְלָה, וְאֲתַדְבֵּק בְּעַרְלָה לְתַתָּא. לְבַתֵּר דְאֲתַגְזֹר, נִפְק הָהוּא זִרְעָא בְּגוּ קְדִישָׁא, וְאֲתַדְבֵּק בְּקְדוּשָׁה דְלַעִילָא, וְאוּלִיד לַעִילָא, וְאֲתַדְבֵּק אַבְרָהָם בְּדְרָגִיָּה כְדָקָא יָאוּת. תָּא חֲזִי, כִּד אוּלִיד אַבְרָהָם לְיִצְחָק, נִפְק קְדִישָׁא כְדָקָא יָאוּת. וְהָאִי מֵאֵי אַעֲדוּ, וְאוּלִידוּ חֲשׁוּכָא.

162. רַבִּי אֶלְעָזָר שְׂאִיל יוֹמָא חַד, לְרַבִּי שְׁמַעוֹן אַבּוּי, אֲמַר לוֹ הָאִי דְקָרָא לִיָּה קוּדְשָׁא בְרִיךְ הוּא יִצְחָק, דְכִתִּיב, וְקָרָאת אֶת שְׁמוֹ יִצְחָק, אֲמַאי, דְהָא אֲתַחֲזִי דְעַד לֹא נִפְק לַעֲלָמָא, קָרָא לִיָּה יִצְחָק.

163. אֲמַר לוֹ הָא אֲתַמַּר, דְאֲשָׁא נְטִל מִיָּא, דְהָא מִיָּא מְסֻטְרָא דְגְבוּרָה קָא אֲתִינִן. וְדָא שְׂאִיל, לְלוּאֵי דְאִינּוֹן בְּדִיחִין לְהוּא סְטְרָא, בְּמֵאֵי זִמְר וְתַשְׁבָּחִין, לְקַבִּיל הָאִי סְטְרָא, בְּגִין כְּרִיזְחָק אִיהוּ חֲדוּה, בְּגִין דְאֲתִי מֵהוּא סְטְרָא, וְאֲתַדְבֵּק בֵּיה.

164. Come and behold: Yitzchak himself is pleasure and laughter because he exchanged water for fire, and fire for water. THUS, THE LEFT AND RIGHT ARE INCLUDED IN EACH OTHER--BECAUSE YITZCHAK IS THE ASPECT OF THE LEFT, WHICH IS THE FIRE THAT BECAME INCLUDED WITHIN THE WATER, WHICH IS CHESED AND THE RIGHT ASPECT. THIS CAUSES ALL DELIGHT AND HAPPINESS TO BE DRAWN FROM THE LEFT SIDE. This is why the Holy One, blessed be He, named him YITZCHAK (LIT. 'HE WILL LAUGH') even before he came into the world, and announced it to Avraham.

165. Come and behold: the Holy One, blessed be He, allowed all children, EXCEPT YITZCHAK, to be named by their parents. Even women named their children. But here the Holy One, blessed be He, did not allow Yitzchak's mother to name him--only Avraham, as it is written: "and you shall call his name Yitzchak" (Bereshheet 17:19)--you and no one else, in order to exchange water with fire, and fire with water, WHICH REFERS TO THE INCLUSION OF THE LEFT WITH THE RIGHT AND THE RIGHT WITH THE LEFT, so that Yitzchak may be included within his side, THE RIGHT SIDE.

12. "And the men rose up from there"

Before any negative occurrence befalls an individual, the Creator always sends us a gift. This gift is an opportunity to perform a positive action so that we can protect ourselves from any judgments decreed against us. This principle is concealed in the Biblical story of Avraham. The three angels were sent to Avraham by the Creator. When Avraham invites these three angels into his home, it is an act of true kindness. Consider Avraham's situation: He was one hundred years old, it was the third day after his circumcision, which is the most painful day, and the weather was unbearably hot. Nevertheless, Avraham put aside his own self interest and welcomed the three strangers [angels] into his home where he bathed and fed them. This positive action saved the life of Avraham's nephew, Lot, when the cities of Sodom and Gomorra were destroyed.

The Relevance of this Passage

It is human nature to be governed by the primal instinct of self-survival. Yet, it is also uniquely human to put aside one's own needs in consideration of others, albeit, a much more difficult duty to perform. We are empowered with the strength to overcome our natural tendency to be self-absorbed in our own problems. We create the consciousness and awareness to recognize opportunities for sharing. In turn, our positive actions of sharing will give us the ability to overcome or circumvent difficult situations in life.

166. After Avraham was told about Yitzchak, it is written: "And the men rose up from there, and looked toward S'dom" (Bereshheet 18:16). Rabbi Elazar said: Come and behold. The Holy One, blessed be He, shows goodness to all beings, but especially to those who follow His path. And even when He decides to judge the world, He arranges for anyone who loves Him to perform a meritorious act before the world is punished.

167. This corresponds to what we have learned. When the Holy One, blessed be He, loves a person, He sends him a present. And what is THAT PRESENT? It is a poor man for whom he can perform a meritorious act. So now that he is meritorious and deserving, the Holy One, blessed be He, draws a cord of grace from the right side upon him. He winds the cord around his head and marks him, so that when Judgment falls on the world, the Angel of Destruction will take notice of him AND NOT HURT HIM. Because he raises his eyes and notices that mark, he avoids him. This is why the Holy One, blessed be He, arranged beforehand to make him meritorious.

164. תָּא חֲזִי, יִצְחָק בְּרִיחוּתָא, חֲדוּה דְאַחֲלָף מִיָּא בְּאִשָּׁא, וְאִשָּׁא בְּמִיָּא. וְעַד אֶקְרִי הֵבִי. וּבְגִין כְּקוּדְשָׁא בְרִיךְ הוּא קְרִי לִיה הֵבִי, עַד לֹא יִפּוּק לְעֵלְמָא, שְׂמָא דָּא, וְאוּדַע לִיה לְאַבְרָהָם.

165. וְתָא חֲזִי, בְּכֻלְהוּ אַחֲרֵינִין שְׁבַק לֹון קוּדְשָׁא בְרִיךְ הוּא, לְמַקְרִי לֹון שְׂמֵהּ, וְאִפִּילוּ נְשִׂי הוּוּ קְרָאן לְבִנְיֵיהוּ שְׂמֵהּ, אֲבַל הֵכָא לֹא שְׁבַק קוּדְשָׁא בְרִיךְ הוּא לְאִמְיָה, לְמַקְרִי לִיה שְׂמָא, אֶלָּא לְאַבְרָהָם, דְּכִתְיִב וּקְרָאתָ אֶת שְׁמוֹ יִצְחָק, אֲנִתָּ וְלֹא אַחֲרָא, בְּגִין לְאַחֲלָפָא מִיָּא בְּאִשָּׁא, וְאִשָּׁא בְּמִיָּא, לְאַכְלָלָא לִיה בְּסִטְרֵיהּ.

166. כִּינּוּן דְאַתְבָּשֵׁר אַבְרָהָם בִּיצְחָק, מַה כְּתִיב וַיִּקְוּמוּ מִשֵּׁם הָאֲנָשִׁים וַיִּשְׁקִימוּ עַל פְּנֵי סְדוֹם. רַבִּי אֶלְעֻזָּרָאִמֵּר, תָּא חֲזִי, כְּמַה אֲנַהֲג קוּדְשָׁא בְרִיךְ הוּא טִיבוּ עִם כָּל בְּרִיין, וְכָל שְׁכֵן, לְאִינוּן דְּאִזְלוּ בְּאוּרְחֵי, דְּאִפִּילוּ בְּזִמְנָא דְּבַעֵי לְמִידָן עֵלְמָא, אִיהוּ גְרִים לְמֵאן דְּרַחִים לִיה, לְמַזְכֵּי בְּמַלְהָ, עַד לֹא יִיתִי הֵהוּא דִּינָא לְעֵלְמָא.

167. דְּתַנִּינָן, בְּשַׁעֲתָא דְּקוּדְשָׁא בְרִיךְ הוּא רַחִים לִיה לְבַר נֶשׁ, מְשַׁדֵּר לִיה דּוּרוּנָא, וּמֵאן אִיהוּ מְסַכְנָא, בְּגִין דִּיזְכִּי בִיה. וְכִינּוּן דְּזָכִי בִיה, אִיהוּ אֲמַשִּׁיךְ עֲלֵיהּ, חַד חוּטָא דְּחָסֵד, דְּאַתְמַשֵּׁךְ מְסִטֵּר יְמִינָא, וּפְרִישׁ אֲרִישֵׁיהּ, וְרָשִׁים לִיה, בְּגִין דְּכַד יִיתִי דִּינָא לְעֵלְמָא, הֵהוּא מַחְבֵּלָא יְזַדְהֵר בִּיה, וְזָקִיף עֵינָיו וְחָמָא לְהֵהוּא רְשִׁימוּ וְכַדִּין אֶסְתַּלַּק מִנִּיהּ, וְאִזְדְּהֵר בִּיה. בְּגִינֵי כֵךְ, אֶקְדִים לִיה קוּדְשָׁא בְרִיךְ הוּא בְּמַה דִּיזְכִּי.

168. Come and behold: when the Holy One, blessed be He, planned to execute Judgment on S'dom, He prepared a meritorious act for Avraham by sending him a present, WHICH REFERS TO THE THREE ANGELS. Because of them, he became deserving. Thereby, he saved Lot, the son of his brother, from destruction. This is why it is written: "and Elohim remembered Avraham, and sent Lot out of the midst of the overthrow," (Bereshheet 19:29) and not, 'and Elohim remembered Lot.' As a result of Avraham's meritorious act, he was saved. And "remembered" MEANS THAT He remembered the previous meritorious act that He performed with the three angels.

169. In the same manner, when harsh Judgment hangs over the world, the Holy One, blessed be He, remembers the charitable deeds that men performed. Every time a person performs a meritorious action, it is noted above. THEREFORE, even when there is harsh judgment on the world, the Holy One, blessed be He, remembers the good that a person has done and has merited through other people. As it is written: "but charity (righteousness) delivers from death" (Mishlei 11:4). According to this, the Holy One, blessed be He, arranged in advance that opportunity for Avraham to perform a meritorious act, so that by his merit Lot would be saved.

170. Come and behold: "And the men rose up from there, and looked toward S'dom." They rose from the meal that Avraham prepared for them, thereby performing a meritorious act. And even though they were angels, WHO DO NOT NEED A MEAL, he nevertheless attained merit because of them. And they purposely left no food over from the meal, so that Avraham would attain merit through the act, as it is written: "and they did eat," as by their fire the food was eaten and consumed.

171. You might say: But there were three angels: one of fire, one of water, and one of air. SINCE GAVRIEL IS MADE OF FIRE, MICHAEL IS MADE OF WATER, AND REFAEL OF AIR, ONLY GAVRIEL COULD HAVE CONSUMED THE FOOD WITH HIS FIRE. MICHAEL AND REFAEL WERE NOT ABLE TO DO SO, AS THEY ARE NOT MADE OF FIRE. AND HE REPLIES: Each and every one of them includes the others in himself. SO EACH ONE OF THEM WAS MADE OF FIRE, WATER, AND AIR. This is why IT IS WRITTEN ABOUT ALL OF THEM: "and they did eat"--THE FIRE IN EACH OF THEM CONSUMED THE FOOD. Similarly to this, "and they saw Elohim, and did eat and drink," (Shemot 24:11) MEANING that they were indeed nourished from THE SPLENDOR OF the Shechinah, WHICH IS CONSIDERED AS EATING. Thus, in this PASSAGE AS WELL, "and they did eat" MEANS THAT they nourished themselves, THROUGH THEIR EATING, from the side to which Avraham was attached, NAMELY THE RIGHT SIDE, WHICH IS CHASSADIM. And this is why they left nothing from what Avraham offered them--SO THAT THEY COULD DRAW DOWN AS MUCH CHASSADIM AS POSSIBLE.

172. On the same principle, one should drink from the cup of benediction, so that by his drinking he will merit the blessing of above. Hence, THE ANGELS also ate from what Avraham had prepared for them, in order to be nourished from the side of Avraham--NAMELY, FROM THE LIGHT OF CHASSADIM, as the sustenance of all the angels above proceeds from that side.

168. וְתָא חֲזִי, כִּד בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאַיְתָּא דִּינָא עַל סְדוֹם, אֲזִכֵּי קוּדְם לְאַבְרָהָם, וְשִׁדְר לִיה דִּירוּנָא לְמִזְבֵּי עֵמְדוֹן, בְּגִין לְשׁוּבָא לְלוֹט בַּר אַחוּהַּ מִתַּמָּן, הֵה"ד וַיִּזְכֹּר אֱלֹקִים אֶת אַבְרָהָם וַיִּשְׁלַח אֶת לוֹט מִתּוֹךְ הַהֶפְכָּה. וְלֹא כָתִיב וַיִּזְכֹּר אֱלֹקִים אֶת לוֹט, דִּהָא בְּזִכְרוֹתֵיהּ דְאַבְרָהָם אֲשֶׁתִּיב. וּמַאי וַיִּזְכֹּר, דְדָכִיר לִיה מַאי דְאַזְכֵּי קוּדְם, עִם אֵינוֹן תְּלַת מְלָאכִין.

169. כְּגוֹנוֹנָא דְרָא, בַּר נְשִׁדִיזְבֵּי בְּצַדְקָה עִם בְּנֵי נְשָׂא, בְּשַׁעְתָּא דְדִינָא שְׂרִיא בְּעֵלְמָא, קוּדְשָׁא בְּרִיךְ הוּא אֲדַבֵּר לִיה לְהֵהִיא צַדְקָה דְעֵבֵד. בְּגִין דְּבַכְל שַׁעְתָּא דְזָכִי בַר נֶשׁ, הֵכִי אֲכָתִיב עֲלֵיהּ לְעֵילָא, וְאַמְלוּ בְּשַׁעְתָּא דְדִינָא שְׂרִיא עֲלוּי, קוּדְשָׁא בְּרִיךְ הוּא אֲדַבֵּר לִיה, לְהֵהוּא טִיבו דְעֵבֵד, וּזְכָה עִם בְּנֵי נְשָׂא. כְּדָבֵר אַחְרוּצְדָּקָה תַּצִּיל מִמּוֹת. בְּגִינֵי כֶּךָ, אֲקָדִים לִיה קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, בְּגִין דִּיזְבֵּי, וַיִּשְׁוִיב לְלוֹט.

170. וַיִּשְׁקִיפוּ עַל פְּנֵי סְדוֹם. תָּא חֲזִי, וַיִּקְוּמוּ מִשָּׁם הָאֲנָשִׁים. מֵהֵהִיא סְעוּדָה דְאַתְקִין לוֹן אַבְרָהָם, וּזְכָה בְּהוּ. אִף עַל גְּבַדְמְלָאכִין הוּו, זְכָה בְּהוּ, וְכָל הַהוּא מִיכְלָא, לֹא אֲשַׁתָּאֵר מְנִיה כְּלוּם בְּגִינֵי דְאַבְרָהָם, וְלְמִזְבֵּי בֵיה, דִּהָא כָתִיב וַיֹּאכְלוּ, בְּאֶשָׁא דְלְהוֹן אֲתֹאכִיל.

171. וְאֵי תִימָא, הָא תְּלַת מְלָאכִין הוּו, הָאֵי אֶשָׁא, וְהָאֵי מֵיָא, וְהָאֵי רוּחָא. אֲלָא, כָּל חַד וְחַד כְּלִיל בְּחַבְרִיָּה, וּבְגִינֵי כֶּךָ, וַיֹּאכְלוּ. כְּגוֹנוֹנָא דְרָא וַיַּחְזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ. אֲכִילָה וְדֵאִית אֲכָלוּ, דְאַתְזוֹנוּ מִן שְׂכִינְתָּא, אוֹף הֵכָא וַיֹּאכְלוּ. גְּרַמוּ לְאַתְזוֹנָא מֵהֵהוּא סְטְרָא דְאַבְרָהָם אֲתַדְבַּק בֵּיה, וּבְגִין כֶּךָ, לֹא אֲשַׁאֲרוּ מִמָּה דִיחֵיב לוֹן אַבְרָהָם כְּלוּם.

172. כְּגוֹנוֹנָא דְרָא בְּעֵי לִיה לְבַר נֶשׁ, לְמִשְׁתֵּי מֵהֵהוּא כְּסָא דְבִרְכָה, בְּגִין דִּיזְבֵּי לְהֵהִיא בְּרַכָּה דְלְעֵילָא. אוֹף אֵינוֹן אֲכָלוּ, מִמָּה דְאַתְקִין לוֹן אַבְרָהָם, בְּגִין דִּיזְכוּן לְאַתְזוֹנָא מִסְטְרָא דְאַבְרָהָם. דִּהָא מֵהֵהוּא סְטְרָא, נְמִיק מְזוֹנָא לְכָלְהוּ מְלָאכֵי עֲלָאֵי.

173. The verse, "and looked toward..." ALLUDES TO the awakening of the quality of Mercy to save Lot. WE LEARN THIS BY COMPARING VERSES. It is written here, "and looked toward," and it is written elsewhere, "Look forth from your Holy habitation" (Devarim 26:15). Because THE LOOKING THERE ALLUDES to Mercy there, it does so here as well.

174. "And Avraham went with them to bring them on the way" (Beresheet 18:16), that is, he escorted them. Rabbi Yesa said: If Avraham knew that they were angels, why did he have to escort them? Rabbi Elazar responded: Even though he knew they were angels, he did for them what he was accustomed to do for people. Thus, he escorted them, because it behooves one to escort his guests, since everything depends on this. IN OTHER WORDS, THE PRECEPT OF INVITING GUESTS DEPENDS ON ESCORTING THEM, WHICH IS THE FINAL ACT. AND IT IS NOT CONSIDERED A PRECEPT UNTIL AFTER THE PERSON CONCLUDES IT.

175. As he was escorting them, the Holy One, blessed be He, appeared to him, as it is written: "And Hashem said: Shall I hide from Avraham that which I do?" (Ibid. 17) The phrase "And Hashem" APPLIES TO Him and His heavenly court, WHICH IS THE NUKVA, as the Holy One, blessed be He, accompanied them.

176. Come and behold: when a person escorts his friend, he draws the Shechinah to join him, and walks along with him to protect him. This is the reason why a person should escort his guest; he joins him with the Shechinah and draws the Shechinah to join him.

13. "Shall I hide from Avraham"

The Creator never allows any intense judgments to rain down upon Creation without first warning the righteous souls who dwell among mankind. This warning offers the righteous the opportunity to take the necessary positive measures to counteract decreed judgments. These righteous souls warn others and create opportunities for people to change their ways.

The Relevance of this Passage

According to the wisdom of Kabbalah, positive actions of sharing are not founded upon the vague concepts of morals, ethics, or codes of right and wrong. Rather, there is a direct dividend to the doer of good deeds. Our charitable actions and positive behavior serve our own spiritual interests, particularly during times of great judgment. We are given the ability to recognize opportunities for sharing and spiritual change when we are preoccupied with our own hardships. An appreciation for the righteous living among us is awakened within our soul, furnishing us with greater protection from any negative events that might be looming over the horizon.

177. Therefore, because of this, THAT IS, BECAUSE HE ESCORTED HIS GUESTS, HE WAS FULLY MERITORIOUS, "and Hashem said: 'Shall I hide from Avraham that which I do?'" Rabbi Chiya opened the discourse with the verse: "For Hashem Elohim will do nothing, until He reveals His secret to His servants the prophets" (Amos 3:7). Blessed are the righteous of the world, that the Holy One, blessed be He, chose them. And all that He has done in the heavens and shall do in the world, He accomplishes through righteous people. And He never hides anything from them.

173. וַיִּשְׁקִיפוּ: אֲתַעְרוּתָא דְרַחֲמֵי לְשִׁיזְבָא לְלוֹט. כְּתִיב הֵבֵא וַיִּשְׁקִיפוּ, וּכְתִיב הִתְם הִשְׁקִיפָה מִמַּעוֹן קִדְשֶׁךָ. מֵה לְהֵלֵן לְרַחֲמֵי, אוֹף הֵבֵא לְרַחֲמֵי.

174. וְאַבְרָהָם הוֹלֵךְ עִמָּם לְשַׁלְחָם. לְמַעַבְד לֹון לִוְיָהּ. אָמַר רַבִּינִיטָא אִי תִימָא דְאַבְרָהָם יָדַע דְמִלְאַכִּין אִינוּן, אָמַאי אַעֲבִיד לֹון לִוְיָהּ. אֵלָא אָמַר ר' אֶלְעָזָר, אָף עַל גַּבְדֵּהוּ יָדַע, מֵה דֵהוּה רִגִיל לְמַעַבְד עִם בְּנֵי נִשָּׂא, עַבְד בְּהוּ, וְאַלּוֹי לֹון. בְּגִין דְכָךְ אַצְטְרִיךְ לִיָהּ לְבַר נְשַׁלְמַעַבְד לִוְיָהּ לְאוֹשְׁפִיזִין, דֵּהָא כֻּלָּא בְּהָאֵי תְלִיא.

175. וּבַעוֹד דְאִיְהוּ הוּה אָזִיל עִמָּהוֹן, אֲתַגְלִי קוֹדֶשָׁא בְרִיךְ הוּא עֲלֵיהּ דְאַבְרָהָם, דְכְתִיב וְה' אָמַר הַמִּכְסָה אָנִי מֵאַבְרָהָם אֲשֶׁר אָנִי עֹשֶׂה. וְה': הוּא וּבֵית דִּינִיָה, בְּגִין דְקוֹדֶשָׁא בְרִיךְ הוּא הוּה אָזִיל עִמָּהוֹן.

176. תָּא חֲזִי כִד בַר נְשַׁעֲבִיד לִוְיָהּ לְחַבְרִיָה, אִיְהוּ אֲמַשִּׁיךְ לְשְׁכִינְתָא לְאַתְחַבְרָא בְּהַרְיָה. וְלִמְהַךְ עֲמִיָה בְּאוֹרְחָא לְשִׁזְבָא לִיָהּ. וּבְגִין כְּרַבְעֵי לִיָהּ לְבַר נְשַׁלְלוּי לְאוֹשְׁפִיזָא, בְּגִין דְחַבְר לִיָהּ לְשְׁכִינְתָא, וְאַמְשִׁיךְ עֲלֵיהּ לְאַתְחַבְרָא בְּהַרְיָה.

177. בְּגִין כְּרִוְה' אָמַר הַמִּכְסָה אָנִי מֵאַבְרָהָם אֲשֶׁר אָנִי עֹשֶׂה. ר' חִינְיָא פְתַח כִּי לֹא יַעֲשֶׂה ה' אֱלֹקִים דְבַר כִּי אִם גְּלָה סוֹדוֹ אֶל עַבְדָּיו הַנְּבִיאִים. זְכָאִין אִינוּן זְכָאִי עֲלֵמָא, דְקוֹדֶשָׁא בְרִיךְ הוּא אֲתַרְעֵי בְּהוּ, וְכֻל מֵה דְאִיְהוּ עַבִּיד בְּרִקִיעָא, וְזִמִּין לְמַעַבְד בְּעֲלָמָא, עַל יְדֵי דְזְכָאִין עַבִּיד לִיָהּ, וְלֹא כְּסִי מְנִיָהוּ לְעֲלָמִין כְּלוּם.

178. For the Holy One, blessed be He, wants the righteous to join Him. This is so that they may warn people and advise them to repent their iniquities so that they will not be punished by celestial punishment, and so that they will have no excuse to complain to Him, SAYING THAT HE DID NOT WARN THEM AND THEY DID NOT KNOW. Therefore, the Holy One, blessed be He, reveals to them the secret that He is about to punish them. He does not want them to be able to claim that He is punishing them without a trial.

179. Rabbi Elazar said: Woe to the wicked who do not seek TO KNOW, and do not know how to refrain from sin. Hence, the Holy One, blessed be He, whose deeds are just and whose actions are right, never act before He reveals His plans to the righteous, so that other people will have no excuse to complain about Him. SIMILARLY, men should act in a way that prevents other people from uttering accusations against them. Therefore, it is written: "And you shall be clean before Hashem and before Yisrael" (Bemidbar 32:22).

180. And THE RIGHTEOUS should act accordingly, to prevent other people from complaining ABOUT THE HOLY ONE, BLESSED BE HE, and warn them that if they sin and do not guard themselves, the attribute of Judgment of the Holy One, blessed be He, might have a reason to ACCUSE them. And how may they ESCAPE THIS ATTRIBUTE OF JUDGMENT? By repenting and performing good deeds.

181. Come and behold: "And Hashem said: 'Shall I hide from Avraham.'" Rabbi Yehuda said: The holy One, blessed be He, has given the entire land to Avraham, as an everlasting heritage, as it is written: "For all the land which you see, to you I give it..." (Beresheet 13:15) as well as, "lift up your eyes and see..." (Ibid. 14). Later, when the Holy One, blessed be He, wanted to uproot and destroy these places, NAMELY S'DOM AND AMORAH, He said: I have already given the land to Avraham, and he is the father of them all, as it is written: "for a father of a multitude of nations have I made you" (Beresheet 17:5). So it is not fitting for me to smite the children without informing their father whom I have called "Avraham my friend" (Yeshayah 41:8). Therefore, I must inform him. Thus, "And Hashem said: 'Shall I hide from Avraham that which I do?'"

182. Rabbi Aba said: Behold the humility of Avraham, even though the Holy One, blessed be He, said to him: "Because the cry of S'dom and Amorah is great" (Beresheet 18:20). Although He delayed Himself by informing Avraham that He wanted to punish S'dom, he did not pray before Him to save Lot from punishment. Why? So that he did not ask for a reward for his deeds.

178. בגין דקודשא בריך הוא בעי לשתמא בהדיה לצדיקיא. בגין דאינון אתיין, ומזהרין לבני נשא, לאתבא מחובייהו, ולא יתענשון מגו דינא עלאה, ולא יהא לון פתחא דפומא לגביה. בגיני כך, קודשא בריך הוא אודע לון רזא, דאיהו עביד בהו דינא. תו בגין דלא יימרון, דהא בלא דינא עביד בהו דינא.

179. אמר רבי אלעזר, ווי לון לחייביא, דלא ידעין ולא משגיחין, ולא ידעין לאסתמרא מחובייהו. ומה קודשא בריך הוא די כל עובדוהי קשוט, ואורחתייה דין, לא עביד כל מה דעביד בעלמא, עד דגלי להו לצדיקיא, בגין דלא יהא לון פתחא דפומא לבני נשא. גבי בני נשא לא כ"ש דאית לון למיעבד מליהו דלא ימללון בני נשא סטיא עליהון. וכן כתיב והייתם נקיים מה' ומישראל.

180. ואית לון למיעבד, דלא יהא לון פתחון פה לבני נשא, ויתרון בהון, אי אינון חטאן, ולא משגחי לאסתמרא, דלא יהא ליה למדת דינא דקודשא בריך הוא, פתחא דפומא לגבייהו. ובמה, בתשובה ועובדין דכשרן.

181. תא חזי, וה' אמר המכסה אני מאברהם. אמר רבייהודה, קודשא בריך הוא יהב כל ארעא לאברהם, למהוי ליה אחסנת ירותא לעלמין. דכתיב כי את כל הארץ אשר אתה ראה לך אתננה וגו'. וכתיב שא נא עיניך וראה. ולבתר קודשא בריך הוא אצטריך לאעקרא אתרין אליו. אמר קודשא בריך הוא, כבר יהבית ית ארעא לאברהם, והוא אבא לכלא, דכתיב כי אב המון גוים נתתיך. ולא יאות לו לממחי בנין, ולא אודע לאבואון, דקרית ליה אברהם אוהבי. ובגין כךאצטריך לאודע ליה, בגין כרוה' אמר המכסה אני מאברהם אשר אני עשה.

182. אמר רבי אבא, תא חזי, ענותנותא דאברהם, דאף על גבהאמר ליה קודשא בריך הוא, זעקת סדום ועמורה כי רבה. ועם כל דא דאוריך עמיה, ואודע ליה, דבעי למעבד דינא בסדום, לא בעא קמיה לשזבא ליה ללוט, ולא יעביד ביה דינא. מ"ט, בגין דלא למתבע אגרא מן עובדו.

183. Because of this, EVEN THOUGH HE DID NOT ASK FOR IT, the Holy One, blessed be He, sent for Lot and saved him for the sake of Avraham, as it is written: "And Elohim remembered Avraham, and sent Lot out of the midst of the overthrow" (Bereshheet 19:29).

184. What is meant by "in which Lot dwelt?" WHY WERE THEY NAMED AFTER HIM? This has been explained; it is because they were all wicked and there was nobody among them who was good, save Lot. From this we learn that wherever the wicked stay, that place is doomed to be destroyed. FROM THE VERSE "IN WHICH LOT DWELT," WE LEARN THAT FOR ALL THE OTHER PEOPLE WHO DWELT THERE, IT WAS NOT CONSIDERED TO BE A DWELLING PLACE, BUT RATHER A PLACE OF DESTRUCTION AND DESOLATION UNFIT FOR HABITATION. AND THIS WAS BECAUSE THEY WERE WICKED PEOPLE.

185. Of the verse "the cities in which Lot dwelt," HE ASKS: Could it be that Lot lived in all of them? AND HE REPLIES: Because of his presence in those cities, they were not destroyed, and the people were able to dwell there. THIS IS WHY THEY ARE NAMED AFTER HIM. But if you say this was because of the merit of Lot, you are incorrect; it was because of the merit of Avraham.

186. Rabbi Shimon said: Come and behold. The service that a person does for the righteous protects him in this world. In addition, even if he is a sinful person, he will learn from the righteous person's behavior and emulate it.

187. Come and behold: as Lot accompanied Avraham, he did not learn all his ways, but he did learn how to show kindness to other people. Thus, as long as Lot dwelt there, the people settled in the cities, which continued to exist. THEREFORE, IT IS WRITTEN: "IN WHICH LOT DWELT."

188. Rabbi Shimon said: Behold how the Shechinah stayed with Avraham during the time that the Holy One, blessed be He, was with him. Rabbi Elazar said to him: But it was the Shechinah, Herself, that spoke to him, AND NOT ONLY THE HOLY ONE, BLESSED BE HE ALONE. Because the Holy One, blessed be He, revealed Himself to Avraham through this grade, as it is written: "And I appeared to Avraham, to Yitzchak, and to Ya'akov, by the name of El Shadai," (Shemot 6:3) WHICH IS THE SHECHINAH. IF SO, THEN WHAT IS THE POINT OF NOTING THE FACT THAT THE SHECHINAH DID NOT LEAVE AVRAHAM DURING THE TIME WHEN THE HOLY ONE, BLESSED BE HE, WAS WITH HIM? RABBI SHIMON said: It is certainly so, AND YOU ARE DEFINITELY RIGHT.

189. Come and behold. It is written: "And Hashem said (lit. 'And said Hashem'): 'Because the cry of S'dom and Amorah is great...'" At first, IT IS WRITTEN: "And Hashem said," (Bereshheet 18:17) WHICH APPLIES TO HIM AND HIS HEAVENLY COURT, NAMELY THE SHECHINAH. And later, IT IS WRITTEN: "And said Hashem: Because the cry of S'dom and Amorah is great," WHICH DOES NOT REFER TO HASHEM ALONE, BUT RATHER TO the upper grade YUD-HEI-VAV-HEI that appeared to him over the lower grade, WHICH IS THE SHECHINAH.

Midrash Hane'elam (Homiletical interpretations on the obscure)

183. ועל דא שלח קודשא בריך הוא ללוט, ושויב ליה, בגינייה דאברהם. דכתוב ויזכר אלקים את אברהם וישלח את לוט מתוך ההפכה וגו'.

184. מאי אשר ישב בהן לוט. הא אתמר. אבל בגין דכלהו חייבין, ולא אשתכח מכלהו, דאית ליה מידי דזכו, בר לוט. מכאן אוליפנא, בכל אתר דדיירין ביה חייבין, חריב איהו.

185. אשר ישב בהן לוט. וכי בכלהו הוה יתיב לוט, אלא בגינייה הוה יתבי, דלא אתחרבו. ואי תימא בזכותיה, לא. אלא בזכותיה דאברהם.

186. אמר רבישמעון, תא חזי, דשמושא דעביד בר נש לזבאה, ההוא שמושא, אגין עליה בעלמא. ולא עוד, אלא דאף על גב דאיהו חייבא, אולוף מאורחוי ועביד לון.

187. תא חזי, דהא בגין דאתחבר לוט בהדיה דאברהם, אף על גבדלא אולוף כל עובדוי, אולוף למעבד טיבו עם בריין, במה דהוה עביד אברהם, ודא הוא דאותיב לכל אינון קרתי, כל ההוא זמנא דיתבו, בתר דעאל לוט בגינייהו.

188. אמר רבישמעון, תא חזי, דשכינתא לא אערי מניה דאברהם, בההיא שעתא דקודשא בריך הוא אמר ליה, אמר לו רבי אלעזר, והא שכינתא הוה מליל עמיה, דהא בדרגא דא אתגלי עליה קודשא בריך הוא, דכתוב וארא אל אברהם אל יצחק ואל יעקב באל שדי. אמר ליה הכי הוא ודאי.

189. ותא חזי מה כתיב, ויאמר ה' זעקת סדם ועמרה כי רבה. בקדמיתא וה' אמר, ולבסוף ויאמר ה' זעקת סדם ועמורה וגו'. דא איהו דרגא עלאה, דאתגלי ליה על דרגא תתאה.

190. "And Hashem said, Shall I hide from Avraham..." What is written before? "And the men rose up from there, and looked toward S'dom," in order to punish the wicked. And what is written after? "Shall I hide from Avraham."

191. Rabbi Chisda said: The Holy One, blessed be He, does not execute Judgment on the wicked until He has consulted the souls of the righteous. This is as it is written: "By the blast (also, 'soul') of Eloha they perish," (Iyov 4:9) and "Shall I hide from Avraham." The Holy One, blessed be He, said: How can I punish the wicked without consulting the souls of the righteous, telling them that the wicked have sinned before Me, and I am about to punish them. This is as it is written: "And Hashem said: 'because the cry of S'dom and Amorah is great, and because their sin is very grievous'."

192. Rabbi Abahu said: The soul remains standing in its place and is afraid to come nearer and say anything to Him until Matatron says he will present it. Then, it may say what it wants. This is as it is written: "And Avraham drew near, and said, 'will You also destroy the righteous with the wicked?'" (Beresheet 18:23) "Far be it from You to do after this manner..." (Ibid. 25).

193. "Perhaps there are fifty righteous within the city..." (Ibid. 24) Hence, the soul starts by saying: Master of the universe, they may have learned the fifty portions of the Torah. And even though they did not learn the portions for its sake alone, they are still entitled to a reward in the world to come and should not be sent to Gehenom. After this, it is written: "And Hashem said: If I find in S'dom fifty just men within the city..." (Ibid. 26).

194. He commented: But there are more than fifty portions in the Torah, there are 53. But, as Rabbi Avahu said: Every one of the five books in the Torah includes the Ten Commandments, WHICH IS THE SECRET OF the Ten Divine injunctions (sayings) by which the world was created. Multiply by the five books and you have fifty.

195. The soul goes on, saying: Master of the universe, even though the people did not study the Torah, they may have already been punished for their sins in court and have been forgiven, as it is written: "Forty stripes he may give him, and not exceed..." (Devarim 25:3). And if they have felt ashamed in front of them, this is sufficient for them to be pardoned and not be sent to Gehenom. The following verse says: "I will not do it for the forty's sake" (Beresheet 18:29).

מִדְרַשׁ הַנֶּעְלָם

190. וְה' אָמַר הַמִּכְסָּה אֲנִי מֵאַבְרָהָם וְגו'. מַה כָּתוּב לְמַעַלָּה, וַיִּקְוּמוּ מִשָּׁם הָאֲנָשִׁים וַיִּשְׁקְפוּ עַל פְּנֵי סְדֹם. לַעֲשׂוֹת דֵּין בְּרָשָׁעִים, מַה כָּתוּב אַחֲרָיו הַמִּכְסָּה אֲנִי מֵאַבְרָהָם.

191. אָמַר רַבִּי חֲסֵדָא, אִין הַקּוּדְשָׁא בְּרִיךְ הוּא עוֹשֶׂה דֵּין בְּרָשָׁעִים, עַד שְׁנַמְלֵךְ בְּנִשְׁמַתָּן שֶׁל צְדִיקִים, הַה"ד מְנַשְׁמַת אֱלוֹהַּ יַאבְדּוּ, וְכָתוּב הַמִּכְסָּה אֲנִי מֵאַבְרָהָם. אָמַר הַקּוּדְשָׁא בְּרִיךְ הוּא, כְּלוּם יֵשׁ לִי לַעֲשׂוֹת דֵּין בְּרָשָׁעִים, עַד שְׁאִמְלֵךְ בְּנִשְׁמוֹת הַצְּדִיקִים, וְאוֹמֵר לָהֶם, הַרְשָׁעִים חָטְאוּ לְפָנַי, אַעֲשֶׂה בָהֶם דֵּין, דְּכָתוּב וַיֹּאמֶר ה' זַעֲקַת סְדֹם וְעִמְרָה כִּי רַבָּה וַחֲטָאתָם וְגו'.

192. אָמַר רַבִּי אַבָּהוּ, הַנִּשְׁמָה עוֹמֶדֶת בְּמִקּוּמָהּ, וְהִיא יִרְאֶה לְהִתְקַרֵּב אֵלָיו, וְלוֹמַר לְפָנָיו כְּלוּם, עַד שֵׁיֵאמַר לְמַטְטְרוֹן, שְׁיִגִּישְׁנָה לְפָנָיו, וְתֹאמַר מַה שְׂרָצְתָהּ, הַה"ד, וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְפֶּה צְדִיק עִם רָשָׁע חֲלִילָה לָךְ וְגו'.

193. אוֹלַי יֵשׁ חֲמִשִּׁים צְדִיקִים וְגו' הַנִּשְׁמָה פּוֹתַחַת וְאוֹמֶרֶת, רְבוּנוֹ שֶׁל עוֹלָם, שְׁמָא נִתְעַסְקוּ בְּנֵי פְרָשִׁיּוֹת שֶׁל תּוֹרָה, וְאֵף עַל פִּישְׁלָא נִתְעַסְקוּ לְשִׁמָּה, שְׂכַר יֵשׁ לָהֶם לְעוֹלָם־הַבָּא, וְלֹא יִכְנָסוּ לְגִיהֵנוֹם. מַה כָּתוּב בְּתַרְיֵהּ, וַיֹּאמֶר ה' אִם אִמְצָא בְּסְדֹם חֲמִשִּׁים צְדִיקִים וְגו'.

194. וְהָא יִתִּיר אֵינּוֹן פְּרָשִׁיּוֹת, נ"ג הוּו. אֵלָא, אָמַר רַבִּי אַבָּהוּ, חֲמִשָּׁה סְפָרִים הֵם בְּתוֹרָה, וּבְכָל אֶחָד וְאֶחָד גְּכַלְלִים עֲשֶׂרֶת הַדְּבָרוֹת, עֲשֶׂרֶת מֵאֲמֵרוֹת, שְׁבָהֶם גְּבֵרָא הָעוֹלָם, חָשׁוּב עֲשֶׂרֶה בְּכָל חַד מִנְהוֹן, הוּא חֲמִשִּׁים.

195. עוֹד פּוֹתַחַת הַנִּשְׁמָה וְאוֹמֶרֶת, רְבוּנוֹ שֶׁל עוֹלָם, אֵף עַל פִּישְׁלָא נִתְעַסְקוּ בְּתוֹרָה, שְׁמָא קָבְלוּ עוֹנָשָׁם, עַל מַה שְׁחָטְאוּ, בְּב"ד, וְנִתְכַפַּר לָהֶם. שְׁנֵאמַר אַרְבַּעִים יִכְנָו לֹא יוֹסִיף. וּמִמָּה שְׁנִתְבַּיִישׁוּ לְפָנֵיהֶם, דֵּינָם לְהִתְכַפֵּר לָהֶם, שְׁלֹא יִכְנָסוּ לְגִיהֵנוֹם. מַה כָּתוּב אַחֲרָיו, לֹא אַעֲשֶׂה בְּעִבּוֹר הָאַרְבָּעִים.

196. The verse continues: "Perhaps there shall be thirty found there" (Ibid. 30). Maybe there are righteous people among them who have achieved the thirty attributes indicated in the verse: "Now it came to pass in the thirtieth year," (Yechezkel 1:1) and that are included within the 32 paths, which are formed by the 22 Hebrew letters and the ten Sfirot. The latter, at times, are counted as eight.

196. עוד פותחת ואומרת, אולי יש שם שלשים, אולי יש ביניהם צדיקים, שהשיגו שלשים מעלות, הרמוזים בפסוק ויהי בשלשים שנה והם כלולים בל"ב נתיבות. שהם כ"ב אותיות, וי"ס. לפעמים הם כלולים לשמונה.

197. It speaks further: "Perhaps there shall be twenty found there..." (Beresheet 18:31) Perhaps they will raise sons to study the Torah, thereby receiving their reward of the Ten Commandments, twice every day. This is according to Rabbi Yitzchak, who said: He who educates his son in the Torah and takes him to the house of his Rabbi (teacher) in the morning and in the evening is described by the words of the Torah as though he has performed the entire Torah twice a day. What does it say? "And he said: "I will not destroy it for the twenty's sake" (Ibid.).

197. עוד פותחת ואומרת, אולי ימצאון שם עשרים, שמא יגדלו בנים לתלמוד תורה, ויש להם שכר, לעשרת הדברות, שתי פעמים בכל יום, דאמר ר' יצחק כל המגדל בנו לתלמוד תורה, ומוליכו לבית רבו, בבקר ובערב, מעלה עליו הכתוב כאלו קיים התורה, ב' פעמים בכל יום. מה כתיב, ויאמר לא אשחית בעבור העשרים.

198. It goes on: "Perhaps ten shall be found there..." (Ibid. 32). It says: Master of the universe, maybe they were among the first ten who arrived at the synagogue. If so, they have earned the reward of all the people who came in after them. Then, it is written: "I will not destroy it for the sake of the ten."

198. עוד פותחת ואומרת, אולי ימצאון שם עשרה. אומרת רבוננו של עולם, שמא היו מאותם העשרה הראשונים של בית הכנסת, שנוטל שכר כנגד כולם, שבאים אחריהם, מה כתיב ויאמר לא אשחית בעבור העשרה.

199. The soul of the righteous has all this to say for the sinners. And because they have nothing, it is written: "And Hashem went His way, as soon as he left speaking to Avraham, and Avraham returned to his place" (Beresheet 18:33). What is "to his place?" It is the place of his well-known grade.

199. כל זה יש לנשמת הצדיק, לומר על הרשעים, ביון שלא נמצא בידם כלום, מה כתיב, וילך ה' כאשר בלה לדבר אל אברהם. ואברהם שב למקומו. מהו למקומו. למקום מעלתו הידועה.

200. Rabbi said: It is behooves for a person to pray for the sinners so that they may repent and not enter Gehenom, as it is written: "But as for me, when they were sick, my clothing was sackcloth..." (Tehilim 35:13). And Rabbi continued: A person should never pray that the sinners may leave the world. Because had the Holy One, blessed be He, taken Terach out of this world for worshipping idols, Avraham would have never come into the world; the tribes of Yisrael would not have existed, nor would King David or King Mashiach; the Torah would not have been given; and none of the righteous and pious men, with all the prophets, would have been in the world. Rabbi Yehuda said: Because the Holy One, blessed be He, sees that the sinners have nothing from all that was mentioned above, it is written: "And there came two angels to S'dom..." (Beresheet 19:1)

200. אמר רבי, מצוה לו לאדם להתפלל על הרשעים, כדי שיחזרו למוטב. ולא יכנסו לגיהנם. הכתיב ואני בחלותם לבושי שק וגו'. ואמר רבי, אסור לו לאדם להתפלל על הרשעים שיסתלקו מן העולם, שאלמלא סלקו הקודשא בריך הוא לתרח מן העולם, כשהיה עובד עבודה זרה, לא בא אברהם אבינו לעולם, ושבטי ישראל לא היו, והמלך דוד, ומלך המשיח, והתורה, לא נתנה, וכל אותם הצדיקים, והחסידים, והנביאים, לא היו בעולם. אמר ר' יהודה, ביון שרואה הקודשא בריך הוא, שלא נמצא ברשעים כלום, מכל אותם העניינים, מה כתיב, ויבאו שני המלאכים סדומה וגו'.

14. "I will go down now, and see"

The literal Torah story states that the Creator came down to see the cities of Sodom and Gomorrah before they were destroyed. Kabbalistically, these stories signify the energy of the Creator shifting from the frequency of mercy into one of judgment. The Creator Himself, however, never stands in judgment of us. It is our own actions that determine which frequency of energy we draw down upon ourselves. The analogy of electrical

energy helps convey the Zohar's principle. We can utilize electrical energy to light and power entire cities, or we can place our finger in a wall socket and electrocute ourselves. The nature of the energy has never changed. It was our free will as to how we connected into this energy, that changed.

The Relevance of this Passage

We generate an awareness of the consequences attached to all our behavioral actions, along with the understanding that the Creator is not at fault for the hardships we endure in life. By knowing that all our actions influence the amount of Light we receive, we are inspired to seize control over how we interact with the World and, in turn, how the World interacts with us.

201. "I will go down, and see whether they have done (Heb. asu) altogether according to the cry of it, which has come to me... (Beresheet 18:21) HE ASKS: To whom did He, THE HOLY ONE, BLESSED BE HE, say: "YOU SHOULD DESTROY," BECAUSE THE ZOHAR EXPLAINS THIS VERSE AS IF ASU WAS IN THE IMPERATIVE MODE, THEREBY SAYING 'DESTROY!' If you say THAT HE ADDRESSED these angels by saying, 'DESTROY,' who has ever seen the like, that He spoke with AVRAHAM while commanding THE ANGELS? Rather, He addressed Avraham, saying, "DESTROY," because all those places were under his supervision. Another explanation IS THAT HE ADDRESSED those angels SAYING, "DESTROY."

201. אַרְדָּה נָא וְאֶרְאֶה הַבְּעֵקֶתָהּ הַבָּאָה אֵלַי עֲשׂוּ כָלָה. לְמֵאן קָאָמַר. אִי תִימָא לְאִינוּן מְלֹאכִין, מֵאן חָמָא מְלִיל עִם דָּא, וּפְקִיד לְדָא. אֱלֹא, לְאַבְרָהָם קָאָמַר, דְּבִרְשׁוּתֵיהּ קִימִין אִינוּן אֲתֵרֵי. דְּבַר אַחַר, לְאִינוּן מְלֹאכִין.

202. AND HE ASKS: If He addressed Avraham, SAYING, "DESTROY (ASU)," why IS IT WRITTEN IN THE PLURAL instead of the singular, namely, "destroy (aseh)." AND HE RESPONDS: HE SAID THIS BECAUSE HE ADDRESSED BOTH Avraham and the Shechinah that had never left him. THIS IS WHY HE SAID: "DESTROY (ASU)." HE THEN SAID THAT WE NEED TO CLARIFY what we said about His address to the angels, SAYING, "DESTROY." FOR IT LOOKS AS IF THE HOLY ONE, BLESSED BE HE, TALKED TO AVRAHAM WHILE COMMANDING THE ANGELS. AND HE EXPLAINED: THIS IS SO, because THE ANGELS stood by waiting to execute Judgment. And this is why HE SAID "destroy" in the plural.

202. מַה דְּאִתְמַר לְאַבְרָהָם, מַה טַּעְמָא עֲשׂוּ, עֲשֵׂה מִבְּעֵי לֵיהּ, מֵאִי עֲשׂוּ, אֱלֹא דָא אַבְרָהָם, וּשְׂכִינְתָא לֹא אַעֲרֵי מְנִיָּה. מַה דְּאִתְמַר לְמְלֹאכִין, בְּגִין דְּהוּוּ זְמִינִין תַּמָּן, וְהוּוּ מְשִׁתְּבְּחִין לְמַעַבְד דִּינָא, וְעַל דָּא עֲשׂוּ.

203. Another explanation of "asu" is, translated from the Aramaic, "they have worshipped," WHICH REFERS TO THE PEOPLE OF S'DOM. HE ASKS: But did not the Holy One, blessed be He, know, that He had to go down? Is not everything revealed before Him? AND HE RESPONDS: But "I will go down" MEANS to descend from the grade of Mercy to the grade of Judgment, and the phrase "And see" means to determine suitable punishments.

203. דְּבַר אַחֲרָעֲשׂוּ, כְּתִרְגוּמוֹ עֲבְדוּ. וְכִי לֹא הוּוּ יָדַע קוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ אָמַר אַרְדָּה נָא וְאֶרְאֶה, וְהָא כָּלָא אֲתַגְלִי קְמִיָּה. אֱלֹא, אַרְדָּה נָא מְדַרְגָּא דְּרַחֲמֵי, לְדַרְגָּא דְּדִינָא, וְהִינְנוּ יְרִידָה. וְאֶרְאֶה: רְאִיָּה דָּא הִיא לְאַשְׁגָּחָא עֲלֵיהוּן, בְּמֵאן דִּינָא יָדִין לוֹן.

204. We have learned that there is seeing for good and seeing for evil. Seeing for the good is illustrated in the verse, "And Elohim looked upon the children of Yisrael..." (Shemot 2:25). Seeing for evil is illustrated in the verse, "I will go down now and see," in order to choose their punishments. This is what the Holy One blessed be He, meant by asking "Shall I hide from Avraham?"

204. אֲשַׁבְּחֵן רְאִיָּה לְטַב, וְאֲשַׁבְּחֵן רְאִיָּה לְבִישׁ. רְאִיָּה לְטַב: דְּכִתִּיב וַיֵּרָא אֱלֹקִים אֶת בְּנֵי יִשְׂרָאֵל. וַיֵּדַע. רְאִיָּה לְבִישׁ: דְּכִתִּיב אַרְדָּה נָא וְאֶרְאֶה. לְאַשְׁגָּחָא עֲלֵיהוּ בְּדִינָא, וְעַל דָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הַמְכַסֶּה אֲנִי מֵאַבְרָהָם.

15. "Avraham shall surely become"

In every generation there is a circle of righteous souls living among us. Through their spiritual actions and presence in this physical existence, they literally uphold and sustain our world. Their positive energy balances out all the negative actions committed by self-centered and unspiritual people among us. This prevents the scales of judgment from tipping too far over to the side of negativity, which would cause great destruction in the world. Interestingly, these great souls often conceal their true identity and appear to us as mirrors of ourselves in the form of difficult people in our lives. They reflect all the negative traits that we ourselves possess but fail to recognize.

The Relevance of this Passage

Protection from negative influences is bestowed upon us through the merit of righteous people, past and present. We achieve the self-restraint and judgment to consider difficult people in our lives as reflections of our own negative traits. The wisdom and inspiration to change ourselves, instead of always trying to change others, emerges through the letters that form this passage.

205. Of the verse, "Seeing that Avraham shall surely become a great and mighty nation..." (Beresheet 18:18) HE ASKS: Why does this blessing appear here? AND HE RESPONDS: To teach us that even when the Holy One, blessed be He, sits in Judgment on the world, He is unchanging. Because He displays Judgment to one and Mercy to the other. And all this happens simultaneously. SO WHILE HE DISPLAYED JUDGMENT TOWARD S'DOM, HE SHOWED MERCY TOWARDS AVRAHAM AND BLESSED HIM BY SAYING: "AVRAHAM SHALL SURELY BECOME A GREAT AND MIGHTY NATION."

206. Rabbi Yehuda then said: But it is written, "But as for me, my prayer is to You, Hashem, in an acceptable time" (Tehilim 69:14). THIS SHOWS THAT some times are acceptable, while other times are not. So there are times when He listens TO THE PRAYER and times when He does not; there are times when He is present, and times when He is not. This corresponds to what is written: "Seek Hashem while He may be found, call upon Him while he is near" (Yeshayah 55:6). THUS, WE CAN CONCLUDE THAT THERE ARE TIMES WHEN HE IS NOT PRESENT AND CANNOT BE FOUND, NAMELY, DURING THE TIME OF JUDGMENT. IF THIS IS TRUE, HOW CAN YOU SAY THAT WHILE HE SITS IN JUDGMENT ON ONE, HE SITS IN MERCY ON THE OTHER?

207. Rabbi Elazar said that the verses sometimes refer to individuals and sometimes refer to the entire community. FOR THE INDIVIDUAL IT CHANGES ACCORDING TO THE TIMES. FO THE ENTIRE COMMUNITY, HOWEVER, HE ALWAYS DISPLAYS MERCY, EVEN WHEN HE SITS IN JUDGMENT. Here it applies to one place, while there it applies to the whole world, TO WHICH HE ALWAYS SHOWS MERCY AND NEVER CHANGES. This is why He blessed Avraham AT THE TIME WHEN JUDGMENT WAS EXECUTED ON S'DOM. Avraham is considered as the whole world, because it is written: "These are the generations of the heaven and the earth when they were created (Heb. Behibar'am)" (Beresheet 2:4) and we have learned THAT BEHIBAR'AM CONTAINS THE LETTERS OF BeAvraham ('with Avraham'). THEREFORE, HE WAS CONSIDERED AS THE WHOLE WORLD.

208. The numerical value of the letters in yihyeh ('shall...become') is 30. And we have learned that the Holy One, blessed be He, arranged for each generation to have thirty righteous men, just as Avraham had for his generation. THIS MEANS, AS IT IS WRITTEN: "THESE ARE THE GENERATIONS OF THE HEAVEN AND THE EARTH WHEN THEY WERE CREATED (BEHIBAR'AM)," WHICH IS THE COMBINATION OF THE LETTERS BEAVRAHAM, FOR WHOSE SAKE THE WORLD WAS CREATED. AND HE SAYS: THERE ARE THIRTY RIGHTEOUS MEN IN EACH AND EVERY GENERATION, FOR WHOSE SAKE THE WORLD WAS CREATED, AS IT WAS CREATED FOR THE SAKE OF AVRAHAM.

209. He opened with the verse: "He was more honorable than the thirty, but he attained not to the first three..." (Il Shmuel 23:23). "He was more honorable than the thirty" refers to the thirty righteous men whom the Holy One, blessed be He, had called upon to come into this world in every generation so the world will not remain without them. And of Bnayahu, the son of Yehoyada, it is written: "He was most honorable among the thirty," as he was one of them, "but he attained not to the first three" because he is not of equal importance as the first three, upon whom the world is established.

205. וְאַבְרָהָם הָיוּ יְהוָה לְגוֹי גָדוֹל וְעָצוּם. מֵאִי טַעַמָא בְּרַכָּה דָּא הִכָּא. אֱלָא, בְּגִין לְאוֹדְעָא דְאַמְלוּלוּ בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא יְתִיב בְּדִינָא עַל עֲלָמָא, לֹא אֲשַׁתְּנִי. דְּהָא יְתִיב בְּדִינָא עַל דָּא, וּבְרַחֲמֵי עַל דָּא, וְכֹלָא בְּרַגְעָא חֲדָא וּבְשַׁעֲתָא חֲדָא.

206. אָמַר רַבִּי יְהוּדָה, וְהָא כְּתִיב וְאֲנִי תַמְלִתִּי לְךָ ה' עַת רְצוֹן. זְמַנִּין דְּאִיהוּ עַת רְצוֹן, וְזְמַנִּין דְּלֹא אִיהוּ עַת רְצוֹן. זְמַנִּין דְּשָׁמַע, וְזְמַנִּין דְּלֹא שָׁמַע. זְמַנִּין דְּאֲשַׁתְּכַח, וְזְמַנִּין דְּלֹא אֲשַׁתְּכַח. דְּכְתִיב דְּרִשׁוּ ה' בְּהַמְצָאוֹ קְרָאוּהוּ בְּהִיּוֹתוֹ קְרוֹב.

207. אָמַר ר' אֶלְעָזָר, בְּאֵן לְיַחֲדִיד, בְּאֵן לְצַבּוּר. בְּאֵן לְאַתְרַּ חָד, וּבְאֵן לְכוּלֵי עֲלָמָא. בְּגִינֵי כֵן בְּרִיךְ לִיהַ לְאַבְרָהָם דְּאִיהוּ שְׁקִיל כְּכֹל עֲלָמָא, דְּכְתִיב אֱלֹהֵי תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם. וְתַנִּינָן בְּאַבְרָהָם.

208. יְהוָה. בְּגִימְטְרִיא שְׁלֹשִׁים. הִכִּי תַנִּינָן, תַּלְתִּין צְדִיקִים, אֲזַמִּין קוּדְשָׁא בְּרִיךְ הוּא, בְּכֹל דְּרָא וְדָרָא לְעֲלָמָא. כִּמְהַ דְּאֲזַמִּין לְאַבְרָהָם.

209. פִּתַּח וְאָמַר, מִן הַשְּׁלֹשִׁים הִכִּי נִכְבָּד וְאֵל הַשְּׁלֹשָׁה לֹא בָּא וְגו'. מִן הַשְּׁלֹשִׁים הִכִּי נִכְבָּד, אֱלִין אִינוּן תַּלְתִּין צְדִיקִים, דְּאֲזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְעֲלָמָא, וְלֹא יִבְטַל לֹון מְנִיָּה. וּבְנִיָּהוּ בֵּן יְהוּדָע, כְּתִיב בֵּיה מִן הַשְּׁלֹשִׁים הִכִּי נִכְבָּד. אִיהוּ חָד מְנִיָּיָהוּ. וְאֵל הַשְּׁלֹשָׁה לֹא בָּא. דְּלֹא שְׁקִיל לְתַלְתָּא אַחֲרֵינָן, דְּעֲלָמָא קָאִים עֲלֵיָּיהוּ.

210. Thus, "but he attained not to the first three" MEANS THAT HE IS NOT EQUAL TO THE THREE UPON WHOM THE WORLD IS ESTABLISHED. He was not counted as one of them. He deserved to be included among the thirty righteous men, but he was not on a level with "the first three," and was not privileged to be associated with them as an equal. "Yihyeh ('shall...become')," as we have learned, is numerically equal to thirty, and for that the Holy One, blessed be He, blessed him so that HE COULD BECOME EQUAL TO ALL the 30 righteous people.

210. וְאֵל הַשְּׁלֹשָׁה לֹא בָא. לְמַהוּי בְּמַנְיִינָא בְּחַד מְנִייהוּ. בְּאִינוּן תְּלַתִּין זַכָּיִין, זְכָה לְמִיעַל בְּחוֹשְׁבָנָא, אֲבָל וְאֵל הַשְּׁלֹשָׁה לֹא בָא, דְּלֹא זְכָה לְאַתְחַבְרָא בְּהוּ וּלְמַהוּי עִמְהוּן בְּחוֹלְקָא חֲדָא. יְהִיֵּה: כְּמַה דְּתַנִּינוּן, תְּלַתִּין הוּהוּ. וּבִגִּין כֶּךָ, קוּדְשָׁא בְּרִיךְ הוּא בְּרַכִּיָּה, בְּאִינוּן תְּלַתִּין צְדִיקִים.

16. "Whether they have done altogether according to the cry of it"

The negativity and spiritual darkness that enveloped the cities of Sodom and Gomorrah was so intense that outsiders refused to step foot within the city boundaries. The wisdom being distilled concerns a self-awareness of the dark side of our own nature. When we associate with negative people, we inevitably fall into their negative sphere of influence, because our own negative side ignites and ultimately dominates us, leading us down a path of darkness. We are to avoid negative people out of concern for our own dark side. This kind of inner reflection and self-awareness is a prerequisite for spiritual development.

The Relevance of this Passage

Perhaps the greatest deception the angel Satan ever devised was convincing the rational mind that he doesn't really exist. This artful deception extends to the dark side of our own nature. An awareness of our own negative character traits begins to emerge in our consciousness so that we can uproot them and transform our nature. This self-recognition further helps to protect us from external negative influences.

211. Come and behold: The Holy One, blessed be He, said to Avraham, "the cry of S'dom and Amorah is great," because their conduct towards other people has reached Me. As a result of this conduct, the whole world avoids setting foot in S'dom and Amorah. Thus, it is written: "he breaks open a water course in place far from inhabitants, forgotten by foot travellers; they are dried up, they are gone away from men" (Iyov 28:4). "He breaks open a water course in place far from inhabitants" MEANS THAT "the water course," WHICH ALLUDES TO S'DOM, "break open" for all the inhabitants of the world who entered there. Because if any of them saw somebody give food or drink to a stranger, they cast him into the deep river, along with the person who received the food and drink.

211. תָּא חֲזִי, אָמַר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, זַעֲקַת סְדוֹם וְעִמּוֹרָה כִּי רַבָּה, דְּהָא סְלִיקַת קְדָמִי, מַה דְּאִינוּן עֲבָדִין לְכָל עֲלְמָא, דְּכָל עֲלְמָא מְנַעֵי רְגְלֵיהוּ דְּלֹא לְמִיעַל בְּסְדוֹם וְעִמּוֹרָה. דְּכַתִּיב פֶּרֶץ נַחַל מֵעַם גַּר הַנְּשַׁכְּחִים מִנִּי רֶגֶל דְּלוּ מֵאֲנוּשׁ נֵעוּ. פֶּרֶץ נַחַל מֵעַם גַּר: פֶּרְצָה הוּהוּ פֶּרִיץ נַחַל, לְאִינוּן בְּנֵי עֲלְמָא דְּעָלוּ לְתַמְן, דְּכִלְהוּ דְּחֲמָן לְמָאן דְּהוּוּ יְהִיבֵי, לְמִיכַל וּלְמִשְׁתֵּי לְבַר נֶשׁ אַחֲרָא, שְׂדֵינִין לִיהּ בְּעוֹמְקָא דְּנַהֲרָא, וְאִיהוּ דְּנִטוּל לִיהּ הַכִּי נְמוּ.

212. This is why all people of the world were "forgotten by foot travellers," that is, they avoided setting foot in there. And whoever did enter, "they are dried up, they are gone away," WHICH MEANS THAT they dried the STRENGTH OF THEIR bodies with hunger by not giving them anything to eat nor to drink. As a result, they no longer looked like human beings, as it is written: "they are dried up, they are gone away" (Iyov 28:4). Here, it is written: "they are gone away," and elsewhere it is written: "her paths wander" (Mishlei 5:6). IN BOTH VERSES, IT MEANS THAT "HER PATHS WANDER" AND CANNOT BE FOUND. "THEY ARE GONE" MEANS THAT they avoided the routes of convoys and other paths in order not to enter there. Even the birds in the sky stopped themselves from entering there, as it is written: "There is a path which no bird of prey knows..." (Iyov 28:7). And because of all this, the entire world cried out against S'dom and Amorah and against all the cities, which were considered all the same.

212. וְעַל דָּא כְּלָהוּ בְּנֵי עֲלְמָא, הוּוּ נְשַׁכְּחִים מִנִּי רֶגֶל, דְּמְנַעֵי רְגְלֵיהוּ לֹא לְמִיעַל תַּמְן, וּמָאן דְּעָאֵל, דְּלוּ מֵאֲנוּשׁ נֵעוּ, דְּהוּוּ דְּלִי גּוֹפָא בְּכַפְנָא, לֹא הוּוּ יְהִיבֵי לִיהּ לְמִיכַל וּלְמִשְׁתֵּי, וְאִשְׁתַּנִּי דִּיוֹקְנִיהּ מִשְׁאָר בְּנֵי עֲלְמָא דְּכַתִּיב דְּלוּ מֵאֲנוּשׁ נֵעוּ. כְּתִיב הֵכָא נֵעוּ. וְכַתִּיב הָתָם נֵעוּ מֵעֲגֻלוֹתֶיהָ. הַכִּי נְמוּ הוּוּ סְטָאן מֵעֲגֻלִין וְאוֹרְחִין, דְּלֹא לְמִיעַל תַּמְן. וְאִפִּילוּ עוֹפֵי שְׁמַיָּא הוּוּ מְנַעֵי לְמִיעַל תַּמְן, דְּכַתִּיב נְתִיב לֹא יִדְעוּ עֵיט וְגו'. וּבִגִּינֵי כֶּךָ, כּוֹלֵי עֲלְמָא הוּוּ צְוֹחִין עַל סְדוֹם וְעַל עִמּוֹרָה, וְעַל כְּלָהוּ קְרַתֵּי, דְּכִלְהוּ כְּגוֹנוּא חֲדָא הוּוּ.

213. "The cry of S'dom and Amorah is great," Avraham asked the Holy One, blessed be He: Why? He answered: "because their sin is very grievous." And this is why "I will go down now, and see whether...according to the cry of it." AND HE SAID: It should have been said, 'according to the cry of them,' because it is written: "the cry of S'dom and Amorah." Thus, there were two cities. If so, why does it say, "the cry of it" IN THE SINGULAR? AND HE ANSWERED: "This has already been clarified."

213. זַעֲקַת סְדוֹם וְעִמּוֹרָה כִּי רַבָּה, אָמַר לוּ אַבְרָהָם, אֲמַאי. אָמַר לִיהּ, וְחֲטָאתֶם כִּי כְּבֹדָה מְאֹד. בְּגִינֵי כֶּךָ, אֲרַדָּה נָא וְאֶרְאֶה הַכְּצַעְקָתְהוּ. הַכְּצַעְקָתֶם מִבְּעֵי לִיהּ, דְּהָא כְּתִיב זַעֲקַת סְדוֹם וְעִמּוֹרָה, וְתַרְי קְרַתֵּי הוּוּ, אֲמַאי הַכְּצַעְקָתְהוּ. אֵלָּא הָא אֲקַמּוּהּ.

214. Come and behold: from the side underneath the sound of hailstones, all the tangles of the shoulder rise and are gathered into one drop, which then enters the holes of the great abyss, where five become one. When their voices are clear, they unite as one. Then, a voice from below enters among them and becomes one with them.

215. For that voice goes up and down, demanding that Judgment be drawn down. So when this voice rises to demand justice, the Holy One, blessed be He, reveals Himself to ensure justice is done.

216. Rabbi Shimon then said: IT IS WRITTEN, "according to the cry of it." To whom does this cry belong? AND HE REPLIED: This is the decree of Judgment that demands justice every day. SO THE PHRASE, "THE CRY OF IT" REFERS TO IT (judgment). As we have learned, for many years the Decree of Judgment demanded from the Holy One, blessed be He, THE PENALTY FOR what the brothers of Yosef had done when they sold him. The Decree of Judgment cried out aloud for justice TO BE REVEALED. This is why IT IS WRITTEN: "according to the cry of it, which has come to me." IT REFERS TO THE CRY OF THE DECREE OF JUDGMENT.

217. AND HE ASKS: What is MEANT BY THE PHRASE, "which has come to me?" AND HE RESPONDS: There is a secret here. As you may read, "In the evening she would return (lit. 'comes'), and in the morning she would return..." (Ester 2:14). The words "which has come to me" are written in the present tense to indicate a repeated action. Similarly the verse, "The end of all flesh has come before me" (Bereshheet 5:13) is also written in the present tense. The phrase "then destroy" has already been explained.

17. "Will You also destroy the righteous with the wicked?"

A discussion takes place concerning Avraham, Noah, and Moses, specifically their role in protecting mankind. Three distinct levels of selfless love for others are exemplified through these three great spiritual leaders. Noah built the ark and did all that God had commanded of him, but his efforts and concern ended there, as he did not continue to fight and lobby on behalf of mankind. Avraham took the cause of his fellow man a step further when he argued with the Creator in an effort to save Sodom and Gomorrah. However, once Avraham realized that the argument was lost, he accepted it. Moses, on the other hand, never gave up the fight for his fellow man even when all hope was lost, offering his own life in exchange for saving the entire nation.

The Relevance of this Passage

Spiritual complacency can cause the noblest person to fall to lower levels of being. Therefore, spiritual evolvement may be compared to the endeavor of climbing up a downward moving escalator. One must constantly progress forward against opposing forces. The moment we stand still, anywhere along the journey, we immediately begin to regress. The Light of this passage inspires us to continually grow spiritually so that we evolve a consciousness of true caring, self-sacrifice, and unconditional love for others. Through selfless love we protect all mankind and ourselves.

218. "And Avraham drew near, and said: Will You also destroy the righteous with the wicked?" (Bereshheet 18:23). Rabbi Yehuda said: Who has met a father as merciful as Avraham? Come and behold. In regard to Noah, it is written: "And Elohim said to Noah: The end of all flesh has come before Me...Make you an ark of gopher wood" (Bereshheet 6:13-14). And he remained silent and did not beg for mercy, while as soon as the Holy One, blessed be He, said to Avraham "the cry of S'dom and Amorah is great...I will go down now, and see," it is written: "And Avraham drew near, and said: Will You also destroy the righteous with the wicked?"

214. תָּא חֲזִי בְּסִטְרָא דְתוּתֵי קְלָא דְבִרְדָּא, סְלִיקוּן קוּטְרֵי, כְּלֵהוּ בְּכַתְמָא. מִתְבַּנְּשֵׁי בְּחַד טִיף, וְעָאֲלִין בְּגוּ נֹקְבֵי דְתֵהוּמָא רַבָּא אֲתַעְבִּידוּ חֲמֵשׁ בְּחַד. חַד אִיהוּ בְּדִ אִיבָא צְלִילִין, קְלִין, דְּכֵלְהוּ אֲתַעְבִּידוּ חַד. קְלָא דְסִלִּיק מִתְתָּא, עָאֵל בִּינִייהוּ, וְאֲתַמְשְׁכוּ בְּחַד.

215. וְהֵהוּא קְלָא סְלִיקָא וְנַחְתָּא, תְּבַעָא דִינָא לְאֲתַמְשְׁכָא לְתַתָּא. בְּדִ הָאֵי קְלָא סְלִיקָא לְמִתְבַּע דִינָא, בְּדִין אֲתַגְלִי קוּדְשָׁא בְּרִיךְ הוּא לְאֲשַׁחָּא בְּדִינָא.

216. אָמַר רַבִּי שְׁמַעוֹן, הַבְּצַעֲקָתָהּ. מֵאֵן הַבְּצַעֲקָתָהּ, דָּא גִזְרַת דִינָא, דְּתַבַּעָא דִינָא כָּל יוֹמָא. דְּהֵכִי תַנִּין בְּמָה שְׁנִין קִימָא גִזְרַת דִינָא, וְתַבַּעָא מִקְמֵי קוּדְשָׁא בְּרִיךְ הוּא, עַל דְּזַבִּינוּ אַחוּי דִּיּוֹסָף לִיּוֹסָף. בְּגִין דְּגִזְרַת דִינָא, צְוּחַת עַל דִינָא, וְעַל דָּא, הַבְּצַעֲקָתָהּ הַבָּאָה אֵלַי.

217. מַה הַבָּאָה אֵלַי, דָּא הוּא רְזָא, בְּדַבְרֵי אַחַרְבְּעָרַב הִיא בָּאָה וּבִבְקָר הִיא שָׁבָה. וְדָא הוּא הַבָּאָה אֵלַי תְּדִיר. כְּגִוּוֹנָא דָּא, קֶץ כָּל בֶּשָׂר בָּא לְפָנֵי. וְהָא אֲתַמְר. עֲשׂוּ כְּלָה הָא אֲתַמְר.

218. וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְפֶּה צְדִיק עִם רָשָׁע. אָמַר ר' יְהוּדָה מֵאֵן חָמָא אָבָא דְרַחֲמָנוּתָא בְּאַבְרָהָם. תָּא חֲזִי, בְּנַח כְּתִיב וַיֹּאמֶר אֱלֹקִים לְנֹחַ קֶץ כָּל בֶּשָׂר בָּא לְפָנֵי וְגו'. עֲשָׂה לָךְ תְּבַת עֲצֵי גֹפֶר. וְאַשְׁתִּיק, וְלֹא אָמַר לִיה מִיָּדִי, וְלֹא בַעָא רַחֲמֵי. אֲבָל אַבְרָהָם, בְּשַׁעֲתָא דְאָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא, זַעֲקַת סְדוּם וְעַמּוֹרָה כִּי רַבָּה וְגו'. אֲרַדָּה נָא וְאַרְאָה וְגו'. מִיָּד כְּתִיב וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר הֲאֵף תִּסְפֶּה צְדִיק עִם רָשָׁע.

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219. Rabbi Elazar said: Even Avraham did not act perfectly, as he should have done, but Noah did nothing. HE DID NOT ASK FOR MERCY ON BEHALF OF THE RIGHTEOUS, AS AVRAHAM DID, OR ON BEHALF OF THE SINNERS, AS MOSHE DID. Avraham demanded a proper judgment so that the righteous would not perish with the sinners. He started with fifty righteous people and eventually descended to ten. Then, he stopped. He did not plead for Mercy in any case, WHETHER THERE WERE RIGHTEOUS PEOPLE OR NOT. This is because Avraham said: I do not want to demand any reward for my actions, MEANING THAT HE DID NOT BELIEVE THAT HE DESERVED ANY REWARD FOR ASKING TO FREE SINNERS FROM THEIR PUNISHMENT.

220. The one who acted perfectly was Moshe. Because as soon as the Holy One, blessed be He, said to him, "they have turned aside quickly from the way...they have made them a molten calf, and have worshipped it," (Shemot 32:8) it is written: "And Moshe besought Hashem his Elohim..." (Ibid. 11) And the verse continues until he said, "Yet now, if You will forgive their sin-and if not, blot me, I pray You, out of Your book which You have written" (Ibid. 32). And even though they had all sinned, he did not budge from there until He told him: "I have pardoned according to your word" (Bemidbar 14:20). THERE IS A SECTION MISSING HERE THAT MUST HAVE BEEN OVERLOOKED AS THIS PASSAGE WAS COPIED. AND THIS IS THE CORRECT VERSION: We have discussed and learned that he did not budge from there until the Holy One, blessed be He, forgave Yisrael, as it is written: "And Hashem reconsidered the evil which he thought to do to his people," (Shemot 32:14) and "I have pardoned according to your word." THIS MUST BE THE CORRECT VERSION FOR IT IS IMPOSSIBLE FOR THE ZOHAR NOT TO MENTION THE PARDON FOR THE SIN OF THE CALF AND TO READ, "I HAVE PARDONED ACCORDING TO YOUR WORD" (BEMIDBAR 14:20), WHICH WAS SAID ABOUT THE SPIES.

221. But Avraham considered only whether there might have been any righteous among them. And because there were not ANY RIGHTEOUS AMONG THEM, he did not PRAY FOR ANY OF THEM. This is why there has never been a person in the world who protected his generation as has Moshe, the Faithful Shepherd.

222. "And Avraham drew near, and said..." means that he prepared himself before beseeching, "Perhaps there are fifty righteous..." He started with 50, which is the beginning of Knowledge, until he descended to ten, which is the number of the last of all grades.

223. Rabbi Yitzchak said: Avraham stopped at the number ten, which represents the ten days between between Rosh Hashana and Yom Kippur, DURING WHICH THE TEN SFIROT OF MALCHUT ARE PREPARED TO ASCEND TO BINAH. This is why he started TO PLEAD for the fifty, but stopped at ten. THESE SYMBOLIZE THE TEN SFIROT OF MALCHUT, WHICH ARE CORRECTED DURING THE TEN DAYS OF REPENTANCE. As he reached ten, he said: From here downward, MALCHUT IS NOT SWEETENED BY BINAH, WHICH IS ALSO CALLED 'REPENTANCE'. Therefore, he concluded that this was not a place for repentance, and he he did not CONTINUE IMPLORING AND reducing the number under ten.

219. אָמַר רַבִּיאֵלְעֶזֶר אוֹף אַבְרָהָם, לֹא עֶבֶד שְׁלִימוֹ בְּדָקָא יָאוּת. נַח לֹא עֶבִיד מִיַּדִּי, לֹא הָאִי וְלֹא הָאִי. אַבְרָהָם תִּבְעֵי דִינָא בְּדָקָא יָאוּת, דְּלֹא יָמוּת זַכָּאָה עִם חַיִּיבָא. וְשָׂאֵרֵי מַחְמָשִׁים, עַד עֶשְׂרֵה, עֶבֶד וְלֹא אֲשֵׁלִים, דְּלֹא בְּעָא רַחֲמֵי בֵּין כֶּן וּבֵין כֶּן, דְּאָמַר אַבְרָהָם לֹא בְּעִינָא לְמַתְבַּע אַגְר עוֹבְדוּי.

220. אָבֵל מֵאֵן עֶבֶד שְׁלִימוֹ בְּדָקָא יָאוּת דָּא מִשָּׁה. דְּכִיּוֹן דְּאָמַר קוּדְשָׁא בְּרִיךְ הוּא סְרוּ מֵהֵר מִן הַדְּרָךְ וּגו'. עֲשׂוּ לְהֵם עֵגֶל מִסֶּכֶה וַיִּשְׁתַּחֲווּ לוֹ. מִיַּד מַה בְּתִיב וַיַּחַל מִשָּׁה אֶת פָּנָיו ה' אֶלְקָיו וּגו'. עַד דְּאָמַר וַעֲתָה אִם תִּשָּׂא חַטָּאתָם וְאִם אֵין מַחְנֵי נָא מִסְפָּרְךָ אֲשֶׁר כְּתַבְתָּ. וְאִף עַל גַּב דְּכֻלְהוּ חָטוּ, לֹא זָז מִתַּמְנָן, עַד דְּאָמַר לִיהִ סְלַחְתִּי בְּדַבְרְךָ.

221. אָבֵל אַבְרָהָם לֹא אֲשַׁגַּח אֱלֹא אִי אֲשַׁתְּכַח בְּהוּ זַכָּאִי, וְאִם לֹאוּ לֹא. וְעַל דָּא לֹא הוּוּה בְּעֵלְמָא בְּר נֶשׁ, דְּיִגְיִן עַל דְּרִייה, כְּמִשָּׁה, דְּאִיהוּ רַעִיָא מְהִימְנָא.

222. וַיִּגַּשׁ אַבְרָהָם וַיֹּאמֶר, אֲתִקִּין גְּרַמִּיָּה לְמַתְבַּע דָּא. אוּלַי יִמְצָאוּן שָׂם חַמְשִׁים. שְׂרָא מַחְמָשִׁים, דְּאִיהוּ שִׁירוּתָא לְמַנְדַּע, עַד עֶשְׂרֵה, דְּאִיהוּ עֲשִׂירָאָה, סוּפָא דְּכָל דְּרִגְיִן.

223. אָמַר ר' יִצְחָק עַד עֶשְׂרֵה, אֵלִין עֶשְׂרֵה יוֹמִין, דְּבֵין רֵאשׁ הַשָּׁנָה לְיוֹם הַכַּפּוּרִים. בְּגִין כֶּן שְׂרָא מַחְמָשִׁים עַד עֶשְׂרֵה. וּכְיִוֵן דְּמֵטָא לְעֶשְׂרֵה, אָמַר, מִכָּאֵן וְלַתַּתָּא לֹאוּ הוּא אֲתֵר דְּקִיּוּמָא בְּתִשׁוּבָה, בְּגִינֵי כֶּן לֹא נַחַת לַתַּתָּא מֵעֶשְׂרֵה.

18. "And the two angels came to S'dom"

During a discussion concerning the two angels who executed the decree of destruction upon the cities of Sodom and Gomorrah, the Zohar expounds upon the protective power of the Torah through its study. The Torah is called the Tree of Life. Kabbalistically, the Tree of Life is a realm of pure order and serenity. It is the origin of all human happiness, well-being, and contentment. The Torah becomes the Tree of Life by virtue of our consciousness and certainty in its powers. Our awareness is the mechanism that activates the Tree of Life forces. The Relevance of this Passage

As a lamp requires electrical current before it can illuminate a darkened room, Kabbalistic tools, such as the Torah, are in need of spiritual current in order to become active. Spiritual current is the stuff of consciousness and certainty. We develop a true sense of appreciation and certitude in the power of the Torah and the Tree of Life energy that radiates through its verses.

224. "And the two angels came to S'dom at evening..." (Beresheet 19:1). Rabbi Yosi said, Come and behold: It is written: "And Hashem went His way, as soon as He had left speaking to Avraham..." (Beresheet 18:33). As the Shechinah had departed from Avraham, and Avraham returned to his place, then "the two angels came to S'dom at evening..." There were only two angels because one had departed with the Shechinah.

224. וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדוֹמָה בְּעֶרְבַּ וְגו'. אָמַר ר' יוֹסִי, תָּא חֲזִי, מָה כְּתִיב לְעֵילָא, וַיֵּלֶךְ ה' בְּאֶשֶׁר כָּלָה לְדַבֵּר אֶל אַבְרָהָם. דְּהָא בֵּינון דְּאַתְפָּרֵשׁ שְׂכִינְתָא מְאַבְרָהָם, וְאַבְרָהָם תָּב לְאַתְרֵיהּ, כְּדִין וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדוֹמָה בְּעֶרְבַּ, דְּהָא חָד אֶסְתַּלַּק בְּשְׂכִינְתָא, וְאַשְׁתָּארוּ אִינוּן תְּרִין.

225. As Lot saw them, he ran after them. Why? He invited everyone who came to his city into his house and offered them food and drink. If so, then how come the people of his own town did not kill him, as they did his daughter.

225. בֵּינון דְּחָמָא לוֹט לֹון, רְהַט בְּתַרְיֵיהוּ. מָאִי טַעְמָא, וְכִי כָּל אִינוּן דְּהוּוּ אֲתֵיין, אִיהוּ אָעִיל לֹון לְבֵיתֵיהּ, וַיְהִיב לֹון לְמִיכַל וּלְמִשְׁתֵּי, וּבְנֵי מֵתָא הֵיךְ לֹא קִטְלִין לֵיהּ, דְּהָא לְבֵרְתֵיהּ עֶבְדוּ דִּינָא.

226. For what reason was she killed? The daughter of Lot offered a piece of bread to a poor man. As soon as the townspeople found out, they covered her with honey and put her on the roof until she was stung to death by bees.

226. וּמָאִי הוּא, דְּבֵרְתֵיהּ דְּלוֹט, יְהִבַת פֶּתָא דְּנֶהְמָא לְחָד עֲנָיָא, וַדְעוּ בֵּהּ, שְׁמוּהּ דּוּבְשָׂא, וְאוֹתְבוּהּ בְּרִישׁ אִיגְרָא, עַד דְּאֶכְלוּהּ צְרַעֵי.

227. AND HE REPLIES: Because it was at night, Lot thought that the townspeople would not see him. Nevertheless, as soon as they entered his house, the townspeople gathered and surrounded the house.

227. אֶלָּא בְּגִין דְּהוּוּ בְּלֵילֵיָא, חָשִׁיב דְּלֹא יִסְתַּכְּלוּן לֵיהּ בְּנֵי מֵתָא, וְעַם כָּל דָּא, בֵּינון דְּאָעֵלוּ לְבֵיתָא, אֲתַכְנְשׁוּ כְּלָהוּ, וְאַסְחָרוּ לְבֵיתָא.

228. Rabbi Yitzchak asked: Why did Lot run after the angels?, as it is written: "and Lot seeing them rose up to meet them..." Rabbi Chizkiyah or Rabbi Yesa, one responded that he saw the image of Avraham among them; the other said that he saw the Shechinah resting upon them. AND HE DREW AN ANALOGY. It is written here, "and Lot seeing them rose up to meet them," and elsewhere, "and when he saw them he ran to meet them from the tent door..." (Beresheet 18:2). So, just as he saw the Shechinah there, he saw the Shechinah here as well.

228. אָמַר רַבִּי יִצְחָק, אָמָאִי רְהַט לוֹט אַבְתְּרֵיָיהוּ, דְּכְתִיב וַיֵּרָא לוֹט וַיֵּרֶץ לְקִרְאתֵם. ר' חֲזַקְיָה וְר' יֵיסָא. חָד אָמַר, דְּיוֹקְנָא דְּאַבְרָהָם חָמָא עֲמֵהוּן. וְחָד אָמַר שְׂכִינְתָא אֲתֵיָא עֲלֵיהוּ. כְּתִיב הֲכָא וַיֵּרָא לוֹט וַיֵּרֶץ לְקִרְאתֵם, וְכְתִיב הֲתֵם וַיֵּרֶץ לְקִרְאתֵם מִפֶּתַח הָאֵהָל. מָה לְהֵלֶן חָמָא שְׂכִינְתָא, אוּף הֲכָא חָמָא שְׂכִינְתָא.

229. This is the reason why "Lot seeing them run to meet them...And he said, 'Behold now, my lords (Heb. Adonai),' " spelled with Aleph, Dalet, Nun, and Yud, THAT IS, THE NAME OF THE SHECHINAH. IN OUR SCRIPTURES IT IS NOT WRITTEN: 'AND HE RAN TO MEET THEM,' BUT RATHER, "ROSE UP TO MEET THEM." ACCORDING TO THE ZOHAR, THE WORDS "ROSE TO MEET THEM" MEAN THAT HE ROSE UP AND RAN TO MEET THEM. OTHERWISE, IT SHOULD HAVE BEEN WRITTEN: 'HE ROSE UP BEFORE THEM.' The verse continues, "turn in, I pray you." HE ASKS: WHY IS IT WRITTEN, "turn in, I pray you," when it should have been written, 'draw near, I pray you.' What is MEANT BY "turn in?" AND HE RESPONDS: He did not want them to enter the house in the regular way, so his townspeople would not see them. This is why HE SAID, "turn in, I pray you."

229. וְעַל דָּא, וַיֵּרָא לוֹט וַיֵּרֶץ לְקִרְאתֵם, וַיֹּאמֶר הִנֵּה נָא אֲדִנִּי בְּאֶלְפֵי דְּלִ"ת נו"ן יו"ד. סוּרוּ נָא, גָּשׁוּ נָא מִבְּעֵי לֵיהּ, מָאִי סוּרוּ נָא. אֶלָּא לְאַהֲרָא לֹון סַחְרָנִיָּה דְּבֵיתָא, בְּגִין דְּלֹא יַחְמוּן לֹון בְּנֵי מֵתָא, וְלֹא יַעֲלוּן בְּאוּרַח מִיִּשְׁרָא לְבֵיתָא, וּבְגִין כֵּךְ, סוּרוּ נָא.

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230. Rabbi Chizkiyah began the discussion by saying: IT IS WRITTEN, "For He looks to the ends of the earth, and sees under the whole heaven" (Iyov 28:24). How important it is for all human beings to observe the works of the Holy One, blessed be He, and to study Torah day and night. He who studies the Torah is glorified by the Holy One, blessed be He, on high and down below, because the Torah is the Tree of Life for all those who occupy themselves in it. It grants them life in this world and offers them life in the world to come.

231. Come and behold: IT IS WRITTEN, "For He looks to the end of the earth" in order to supply them with food and provide for their needs. THE "EARTH" IS MALCHUT; "ENDS OF THE EARTH" REFERS TO ALL THAT ISSUES FROM HER, because it is He who takes care of Her always. As it is written: "The eyes of Hashem your Elohim are always upon it, from the beginning of the year to the end of the year" (Devarim 11:12).

232. It is written of this earth, NAMELY MALCHUT: "she brings her food from afar" (Mishlei 31:14). And then, "She" provides the beasts of the fields, WHICH ARE THE ANGELS OF THE WORLDS BRIYAH, YETZIRAH, AND ASIYAH, with food and sustenance, as it is written: "She rises also while it is yet night, and gives meat to her household and a portion to her maidens" (Ibid. 15).

233. This is why IT IS WRITTEN: "for He looks to the ends of the earth, and sees under the whole heaven," ALLUDING to all the people in the world, in order to supply them with food and provisions, each and every one according to his needs, as it is written: "You open your hand, and satisfy the desire of every living thing" (Tehilim 145:16).

234. There is another explanation OF THE VERSE: "for He looks to the ends of the earth," which IS THAT He observes the makings of man and watches closely over what people are doing in the world. He "sees under the whole heaven," which means that He watches and keeps an eye on each and every person.

235. Come and behold: as a result of the Holy One, blessed be He seeing the actions of S'dom and Amarah, He sent forth those angels to destroy S'dom. It is written: "and Lot seeing..." WHICH MEANS THAT he was "seeing" the Shechinah. AND HE ASKS: "But who can possibly see the Shechinah?" AND HE REPLIES: He saw a light shining and rising high above their heads. And then he said: "Behold now, Adonai (Eng. 'my master')," spelled with Aleph and Dalet WHICH IS THE NAME OF THE SHECHINAH. Thus, for the sake of the Shechinah, NAMELY that certain illumination that shone UPON THEIR HEADS, he said, "turn in, I pray you, into your servant's house..."

230. ר' חזקיה פתח כי הוא לקצות הארץ יביט תחת כל השמים וראה. כמה אית לון לבני נשא, לאסתכלא בעובדוי הקודשא בריך הוא, ולאשתדלא באורייתא יממא ולילי, דכל מאן דאשתדל באורייתא, קודשא בריך הוא אשתבח ביה לעילא, ואשתבח ביה לתתא, בגין דאורייתא, אילנא דחיי איהו, לכל אינון דעסקין בה, למיהב לון חיון בעלמא דין, ולמיהב לון חיון בעלמא דאתי.

231. תא חזי כי הוא לקצות הארץ יביט. למיהב לון מזונא, ולספקא לון מכל מה דאצטריכו, בגין דאיהו אשגח בה תדיר, דכתיב תמיד עיני ה' אלקין בה מרשית השנה ועד אחרית שנה.

232. בגין דארץ דא, מה כתיב בה, ממרחק תביא לחמה. ולבתר איהי יהבת מזונא וטרפא, לכל אינון חיון ברא, דכתיב ותקם בעוד לילה ותתן טרף לבייתה וחק לנערותיה.

233. ועל דאמי הוא לקצות הארץ יביט תחת כל השמים וראה. לכלהו בני עלמא, למיהב לון מזונא וספוקא, לכל מה דאצטריך כל חד וחד, דכתיב, פותח את ירך ומשביע לכל חי רצון.

234. דבר אחרכי הוא לקצות הארץ יביט. לאסתכלא עובדוי דבר נש, ולאשגחא בכל מה דעבדי בני נשא בעלמא. תחת כל השמים וראה. מסתכל וחמי לכל חד וחד.

235. תא חזי ביון דחמא קודשא בריך הוא, עובדין דסדום ועמורה, שדר לון לאינון מלאכין, לחבלא לסדום. מה כתיב, וירא לוט, חמא לשכינתא, וכי מאן יכיל למחמי שכינתא, אלא, חמא זהרא חד דנהיר, דקא סלקא על רישיהו. וכדין ויאמר הנה נא אדני באלף דל"ת, כמה דאתמר. ובגין שכינתא, ההוא נהירו דנהיר, קאמר סורו נא אל בית עבדכם.

236. The verse continues, "and sleep and wash your feet..." but Avraham did not do so. Rather, he said at first, "wash your feet," and only later, "And I will fetch a morsel of bread." Lot, however, said, "turn in, I pray you, into your servant's house, and tarry all night," and then, "and wash your feet, and you may rise up early, and go your ways." And this was to prevent other people from knowing about them. IF OTHER PEOPLE HAPPENED TO KNOW ABOUT THEM AND APPROACHED THEM, THEY COULD CLAIM THAT THEY HAD JUST ARRIVED A SHORT WHILE AGO, AS THEY HAD NOT EVEN WASHED THEIR FEET FROM THE DUST OF THE JOURNEY.

237. "And they said, 'No, but we will abide in the street all night,' because that was the practice in these cities--GUESTS SLEPT IN THE STREET BECAUSE no person invited them to his house. This is why they said, "we will abide in the street." And then it is written: "and he pressed upon them greatly" (Bereshheet 19:3).

238. Come and behold: when the Holy One, blessed be He, executes Judgment on the world, one messenger performs it. But now, DURING THE OVERTHROW OF S'DOM, we see two messengers, AS IT IS WRITTEN: "AND TWO ANGELS CAME TO S'DOM." Is not one angel sufficient? AND HE REPLIES: "There indeed was only one; the scriptures mentions two because one came to save Lot, while the other came to overthrow the city and destroy the land. Therefore, there was only one assigned TO OVERTHROW S'DOM.

19. The Garden of Eden and Gehenom

Man is constantly tested by his own negative inclination in order to provide him with the opportunity to exercise free will. Man activates free will the moment he resists his natural selfish tendencies. The righteous people of this world are those who have conquered their negative natures and subjugated all Evil Inclinations. It is upon their merit that our physical world is sustained. A man who conquers his own negative nature and ego is far stronger and far greater than the man who conquers armies or builds empires.

The Zohar explains that the Garden of Eden and Hell exist both in our physical realm and in the Supernal Worlds. The true righteous dwell in the Garden of Eden above, while the most wicked of men dwell in the lower realm of Hell. There is a story in the Talmud that Hell on Earth was discovered and visited by a great sage some 2000 years ago. This sage stormed the gates of Hell and stole away the knife from the Angel of Death. The Creator explained to the sage that the system of Hell is a necessary process in order to help cleanse the souls of the wicked so that they, too, may be able to partake in the world-to-come. The Creator, therefore, called for the sage to return the knife.

The Relevance of this Passage

The Garden of Eden is not only a long sought-after paradise located in some remote island in the world-to-come, but it is also a state-of-mind that we experience in the here and now. We connect ourselves to the Garden of Eden on Earth, arousing tranquillity, happiness, and inner peace in our soul. We begin to sense and grasp the significance of the hardships that strike in our personal life. During difficult times, when life feels like Hell on Earth, afflictions have a cleansing effect on our soul. Awareness and acceptance of this spiritual truth accelerates the process, and trying times pass more quickly.

Midrash Hane'elam (Homiletical interpretations on the obscure)

239. Rabbi opened the discussion by quoting the verse: "Now these are the nations which Hashem left, to test Yisrael by them..." (Shoftim 3:1). Rabbi said: I have been looking into that world, NAMELY THE ETERNAL WORLD, and saw that the world can exist only because of righteous people who have control over the desire of their hearts. As it is written: "this he ordained in Yehosef for a testimony..." (Tehilim 81:6). Rabbi Yehuda then said: Why did Yosef merit that high grade and kingdom? The answer is because he overcame his lust. As we have learned, the heavenly Kingdom awaits he who overcomes his lustful desires.

236. וְלִינוּ וּרְחֲצוּ רַגְלֵיכֶם. לֹא עָבַד הָכִי אֲבְרָהָם, אֲלֵא בְקִדְמֵיתָא אָמַר וּרְחֲצוּ רַגְלֵיכֶם, וּלְבַתֵּר וְאִקְחָה פֶת לֶחֶם וּגו'. אֲבָל לֹט אָמַר, סוּרוּ נָא אֶל בֵּית עֲבָדְכֶם וְלִינוּ. וּלְבַתֵּר וּרְחֲצוּ רַגְלֵיכֶם וְהִשְׁכַּמְתֶּם וְהִלַּכְתֶּם לְדַרְכְּכֶם. בְּגִין דְּלֹא יִשְׁתַּמְדְּעוּן בְּהוּ בְּנֵי נִשְׂא.

237. וַיֹּאמְרוּ לֹא כִי בְּרָחוּב גְּלִין. בְּגִין דְּכַךְ הוּוּ עֲבָרֵי אוּרְחִין דְּעֵאלִין תַּמָּן, לֹא הוּוּ בַר נִשׁ דִּיכְנוּשׁ לוֹן לְבֵיתָא, וְעַל דָּא, אָמְרוּ לֹא כִי בְּרָחוּב גְּלִין, מֵה כְּתִיב וַיִּפְצַר בָּם מְאֹד וּגו'.

238. תָּא חֲזִי, כַּד קוֹדֶשׂא בְּרִיךְ הוּוּ עֲבִיד דִּינָא בְּעֵלְמָא, שְׁלִיחָא חָדָא עֲבִיד לֵיה, וְהִשְׁתָּא חֲמִינָן תְּרֵי שְׁלוּחֵי, אֲמַאי, וְכִי לֹא סָגִי בַּחַד. אֲלֵא חַד הוּוּ, וּמַה דְּאָמַר תְּרֵי, חַד הוּוּ לְאַפְקָא לֵיה לְלוֹט, וְלִשְׂזַבָּא לֵיה, וְחַד לְמִיּהַפֵּךְ לְקִרְתָּא, וְלַחֲבַלָּא אֲרַעָא, וּבְגִין כַךְ אִשְׁתָּאָר חַד.

מִדְרַשׁ הַנֶּעְלָם

239. רַבִּי פְתַח, בְּהַאי קְרָא, וְאֵלֶּה הַגּוֹיִם אֲשֶׁר הִנִּיחַ ה' לְנִסּוֹת בָּם אֶת יִשְׂרָאֵל. אָמַר רַבִּי, חֲזִי הוּוּת בְּהוּוּא עֵלְמָא, וְלִית עֵלְמָא קָאִים, אֲלֵא בְּאִינוּן דְּשְׁלִיטִין עַל רְעוּתָא דְּלְבָהוֹן. שְׁנַאֲמַר עִדוּת בִּיהוּסָף שְׁמוּ וּגו'. אָמַר רַב יְהוּדָה, לְמָה זָכָה יוֹסֵף לְאוֹתָהּ הַמַּעֲלָה וְהַמְּלָכוּת, בְּשִׁבְלֵי שְׁכַבְשׁ יִצְרוּ. דְּתַנִּינָן כָּל הַכּוֹבֵשׁ אֶת יִצְרוּ, מְלָכוּתָא דְּשְׁמַיָּא אֲחִיל עֲלֵיה.

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240. As Rabbi Acha has said: The Holy One, blessed be He, has created the Evil Inclination solely for the purpose of trying humanity. And does the Holy One, blessed be He, intend on trying humanity? Yes. How do we know this? From the verse: "If there arise among you a prophet or a dreamer of dreams...And the sign or the wonder came to pass...For Hashem your Elohim tests you..." (Devarim 13:1-3)

241. And why does He intend on trying it, as all the deeds of humankind are well known to Him? So as that humankind should have no excuse to complain. See what is written: "and Lot sat in the gate of S'dom," WHICH MEANS that he was sitting and reproving the people. Rabbi Yitzchak asked: What is the verse: "But the wicked are like the troubled sea..." (Yeshayah 57:20)? Even when the wicked is on trial, he shows insolence and confirms his guilt. As it is written: "But before they lay down..." (Beresheet 19:4).

242. Rabbi Yitzchak continued: Just as the Holy One, blessed be He, created the Garden of Eden upon earth, so did He create Gehenom as well. And just as He created the Garden of Eden above, so did He create Gehenom there. The earthly Garden of Eden is referred to in the verse: "And Hashem Elohim planted a garden eastward in Eden..." (Beresheet 2:8) and earthly Gehenom is referred to in the verse: "A land of gloom, as darkness itself..." (Iyov 10:22)

243. There is a Garden of Eden above, as is written: "but the soul of my lord shall be bound in the bundle of life with Hashem your Elohim..." (I Shmuel 25:29) and, "and the spirit shall return to Elohim who gave it" (Kohelet 12:7). And there is a Gehenom above, as it is written: "and the souls of your enemies, these shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29).

244. The Garden of Eden below is as we have said. The Garden of Eden above is for the souls of the completely righteous, so that they may be replenished by the Great Light of above. Gehenom down below is for those wicked who refused to perform circumcision, did not believe in the Holy One, blessed be He, nor in His religion, and did not keep the Shabbat. And these are those who worship the stars and constellations, and who are condemned with fire. As it is written: "and they came out from fire, and fire shall devour them..." (Yechezkel 15:7) and, "And they shall go forth, and look upon the carcasses of the men..." (Yeshayah 66:24)

245. The Gehenom above is for those sinners of Yisrael who have transgressed the precepts of Torah, and have not repented. They are rejected and stay outside until they are punished. And they wander around the whole world, as it is written: "The wicked walk on every side..." (Tehilim 12:9)

240. דָּאָמַר ר' אַחָא, לֹא בְרָא הַקּוֹדֵשׁ בְּרִיךְ הוּא לִיצְהָרָה, אֲלֵא לְנִסּוֹת בּוֹ בְּנֵי אָדָם. וּמִי בְּעֵי קוֹדֵשׁ בְּרִיךְ הוּא לְנִסּוֹתָא בְּבְנֵי נָשָׂא. אִין. דָּאָמַר ר' אַחָא, מִנְּלִי, מִדְּכְתִּיב בֵּי יְקוּם בְּקִרְבְּךָ נְבִיא וְגו'. וּבְאֵי הָאוֹת וְהַמוֹפְתִּים וְגו'. כִּי מִנְּסָה ה' אֱלֹקֵיכֶם וְגו'.

241. וּלְמָה בְּעֵי נִסּוֹתָא, דְּהָא כָּל עוֹבְדוּי דְּבֵר נִשְׁ אֲתַגְלִי קַמֵּיהּ, אֲלֵא שְׁלֵא לְתַת פְּתַחוֹן פֶּה לְבְנֵי אָדָם, רְאֵה מַה כְּתִיב וְלוֹט יוֹשֵׁב בְּשַׁעַר סְדוֹם דְּהוּה יְתִיב לְנִסּוֹתָא לְבְרִייתָא. אָמַר רַבִּי יִצְחָק, מֵאִי דְכְתִיב וְהִרְשָׁעִים כִּיִּם נִגְרַשׁ וְגו'. אֲפִילוּ בְּשַׁעַת דִּינּוּ שְׁל רִשָּׁע הוּא מַעִיז פְּנִיו, וְאִזִּי הוּא בְּרִשָּׁעֵתוֹ קַיִים, רְאֵה מַה כְּתִיב טָרַם יִשְׁכְּבוּ וְגו'.

242. אָמַר ר' יִצְחָק, כְּשֵׁם שְׁבָרָא קוֹדֵשׁ בְּרִיךְ הוּא גֵן עֵדֶן בְּאַרְץ, כֵּן בְּרָא גֵיהֶנֶם בְּאַרְץ. וּכְשֵׁם שְׁבָרָא גֵן עֵדֶן לְמַעְלָה, כֵּן בְּרָא גֵיהֶנֶם לְמַעְלָה. גֵּן עֵדֶן בְּאַרְץ, דְּכְתִיב וַיִּטַּע ה' אֱלֹקִים גֵּן עֵדֶן וְגו'. גֵּיהֶנֶם בְּאַרְץ, דְּכְתִיב אֶרֶץ עַפְתָּה כְּמוֹ אֶמֶל וְגו'.

243. גֵּן עֵדֶן לְמַעְלָה, דְּכְתִיב וְהִיְתָה נַפְשׁ אֲרוֹנֵי צְרוּרָה בְּצְרוּר הַחַיִּים אֶת ה' אֱלֹקֶיךָ. וּכְתִיב וְהִרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים אֲשֶׁר נִתְּנָה. גֵּיהֶנֶם לְמַעְלָה דְּכְתִיב וְאֵת נַפְשׁ אֵיבֶיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקְּלַע.

244. גֵּן עֵדֶן לְמַטָּה בְּדְקָאמְרוֹן. גֵּן עֵדֶן לְמַעְלָה, לְנִשְׁמַתָּן שְׁל צְדִיקִים גְּמוּרִים, לְהִיּוֹת נְזוֹנִין מֵאוּר הַגְּדוֹל שְׁל מַעְלָה. גֵּיהֶנֶם לְמַטָּה, לְאוֹתָם הִרְשָׁעִים שְׁלֵא קְבִלוּ בְרִית מִיְלָה, וְלֹא הֶאֱמִינוּ בְּהַקּוֹדֵשׁ בְּרִיךְ הוּא וְאוֹדְרָתוֹ, וְלֹא שְׁמְרוּ שַׁבָּת, וְאֵלוּ הֵם עֲבוּרִים, שְׁנֵדוֹנִים בְּאֵשׁ, שְׁנֵאמַר מֵהָאֵשׁ יִצְאוּ וְהָאֵשׁ תֹּאכְלֵם וְגו'. וּכְתִיב וַיִּצְאוּ וַרְאוּ בְּפִגְרֵי הָאֲנָשִׁים וְגו'.

245. גֵּיהֶנֶם לְמַעְלָה, לְאוֹתָם פּוֹשְׁעֵי יִשְׂרָאֵל שְׁעִבְרוּ עַל מִצְוֹת הַתּוֹרָה, וְלֹא חָזְרוּ בְּתִשְׁבּוּבָה, שְׁדוּחִים אוֹתָם לְחוּץ, עַד שִׁיקְבְּלוּ עוֹנָשָׁם. וְהוֹלְכִים וְסוֹבְבִים כָּל הָעוֹלָם, שְׁנֵאמַר סָבִיב רִשָּׁעִים יִתְהַלְכוּן.

246. And they are sentenced to stay there for twelve months. Later, they reside with those who received their punishment at their death, each to a place according to what he deserves. The sinners who worship the stars and the constellations are constantly punished by fire and water, and they never emerge again, as it is written: "neither shall their fire be quenched" (Yeshayah 66:24).

246. וְשֵׁם נְדוּוֹנִים שְׁנַיִם עָשָׂר חֳדָשׁ לְאַחַר כֵּן, מְדוּרָם עִם אוֹתָם שֶׁקָּבְלוּ עָנָשׁ בְּמוֹתָם כֹּל אֶחָד וְאֶחָד כְּפִי הַמָּקוֹם הָרְאוּי לוֹ. וְהַרְשָׁעִים שֶׁל עֲכוּ"ם, נְדוּוֹנִים תְּמִיד בְּאֵשׁ וּבַמַּיִם, וְשׁוֹב אֵינָם עוֹלָיִם, שְׁנֵאמַר וְאִשָּׁם לֹא תִכְבֵּה.

247. The sinners are sentenced in Gehenom according to what is written: "Then Hashem rained upon S'dom and upon Amorah brimstone and fire..." (Beresheet 19:24). And they never emerged from there and shall not rise for the Day of Judgment, as it is written: "which Hashem overthrew in His anger, and in His wrath" (Devarim 29:22). "In His anger" refers to this world; "and in His wrath" refers to the world to come.

247. מִשֵּׁפֶט הַרְשָׁעִים בְּגֵיהֶנֶם, כְּמָה דִּכְתִּיב, וְהַ' הַמְטִיר עַל סֹדֶם וְעַל עֲמֹרָה גְפְרִית וְאֵשׁ וּגּו'. וְשׁוֹב אֵינָם עוֹלָיִם, וְלֹא יִקּוּמוּ לְיוֹם הַדִּין, שְׁנֵאמַר אֲשֶׁר הִפְךָ ה' בְּאִפּוֹ וּבַחֲמָתוֹ, בְּאִפּוֹ: בְּעוֹלָם הַזֶּה. וּבַחֲמָתוֹ: בְּעוֹלָם הַבָּא.

248. Rabbi Yitzchak said: In keeping with what I have explained, there is a Garden of Eden above and another below; there is a Gehenom below and another above. Rabbi Ya'akov said: The wicked who have defiled their circumcision, desecrated the Shabbat in public, desecrated the festivals, and have rejected the Torah, the resurrection of the dead, and so on, all shall enter Gehenom below. They shall be punished there and shall never rise up again.

248. אָמַר ר' יִצְחָק לְהָאֵי גֵוּוֹנָא אֵית גֵּן עַדָּן לְמַעְלָה, וְאֵית גֵּן עַדָּן לְמַטָּה. אֵית גֵּיהֶנֶם לְמַטָּה, וְאֵית גֵּיהֶנֶם לְמַעְלָה. אָמַר ר' יִצְחָק, הַרְשָׁעִים שֶׁקָּלְקְלוּ בְרִית מִילָה שְׁבָהֵם, וְחָלְלוּ שַׁבַּת בְּפִרְהֶסְיָא, וְחָלְלוּ אֶת הַמוֹעֲדוֹת, וְשִׁכְפְּרוּ בַתּוֹרָה, וְשִׁכְפְּרוּ בַתְּחִיַּית הַמֵּתִים, וְכִדּוּמָה לָהֶם, יוֹרְדִים לְגֵיהֶנֶם שְׁלֵמָטָה, וְנְדוּוֹנִים שָׁם וְשׁוֹב אֵינָם עוֹלָיִם.

249. But they shall rise on the Day of Judgment and for the resurrection of the dead. They are described by the words: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). And they are also described by the words, "and they shall be abhorrent to all flesh" (Heb. dera'on) (Yeshayah 66:24). What is dera'on? Dai-Ra'on, WHICH MEANS that all shall say, Dai ('enough') - Ra'on ('of seeing them')--THEY SHALL HAVE HAD ENOUGH OF SEEING THEM. But of the righteous in Yisrael, it is said: "Your people shall also be all righteous..." (Yeshayah 60:21). End of Midrash Hane'elam

249. אָבֵל יִקּוּמוּ לְיוֹם הַדִּין, וְיִקּוּמוּ לְתַחֲיִית הַמֵּתִים, וְעֲלִיָּהֶם נֵאמַר וּרְבִים מִיּוֹשְׁנֵי אֲדָמַת עֶפְרַיִם יִקְיָצוּ אֵלֶּה לְחַיֵּי עוֹלָם וּגּו'. וְעֲלִיָּהֶם נֵאמַר וְהָיוּ דְרָאוֹן לְכָל בָּשָׂר. מַה דְרָאוֹן, הֵי רָאוֹן, שֶׁהֵבֵל יֵאמְרוּ הֵי בְרָאִיָּתָם, וְעַל הַצְדִּיקִים שְׁבִישְׂרָאֵל נֵאמַר, וְעַמֵּךְ כָּלֵם צְדִיקִים וּגּו'. (ע"כ מדרה"נ).

20. "And Hashem rained upon S'dom"

The various levels of judgment that occur in Hell are expounded upon by the sages of the Zohar. These judgments were expressed in our physical world during the time of Sodom and Gomorrah and the time of Noah and the flood. The implements of water, fire, and brimstone were used to bring about judgment during these times of intense negativity. The Zohar reveals that the 72 Names of G-d, along with the angels who are connected to each particular sequence of Hebrew Letters that form the 72 Names, were the conduits by which the force of judgment expressed itself in our physical realm.

The Relevance of this Passage

The 72 Names of God is an ancient formula encoded in the Torah passage that tells the story of the parting of the Red Sea. This instrument emits both merciful and judgmental forces into our world. Through this passage of Zohar we arouse the protection and positive aspects from the 72 Names and the corresponding angels, thereby removing negative elements and judgments from our life.

250. Next is the verse: "And Hashem rained upon S'dom and upon Amorah..." Rabbi Chiya opened the discussion with the verse: "Behold, the day of Hashem comes, cruel both with wrath and fierce anger..." (Yeshayah 13:9) "Behold, the day of Hashem comes" alludes to the earthly Courthouse, WHICH REFERS TO THE JUDGMENTS THAT ISSUE FROM MALCHUT, DURING THE TIME WHEN SHE IS AT THE STAGE OF ILLUMINATION FROM THE LEFT, BEFORE BEING COMBINED WITH THE CENTRAL COLUMN, WHICH IS CALLED THE DECREE OF JUDGMENT. "Comes" is as explained IN REFERENCE TO THE PHRASE, "WHICH HAS COME TO ME," WHICH MEANS THAT SHE ALWAYS COMES AT THE BEGINNING OF EVERY UNION. "Which has come to me" is so because it does not execute Judgment before it enters and receives permission. The same is explained by the verse, "The end of all flesh has come before ?Me," WHICH MEANS THAT IT CAME TO ASK FOR PERMISSION.

251. Another explanation of "Behold, the day of Hashem comes" is that it refers to the Saboteur of Below, NAMELY THE ANGEL OF DEATH, when he takes the soul away. This is why THE VERSE CALLS HIM "cruel both with wrath...to lay the land desolate," ALLUDING TO S'dom and Amorah, WHICH WERE THROWN OVER AND DESERTED. The phrase, "and he shall destroy the sinners thereof out of it," REFERS TO those who inhabited that land.

252. After this, it is written: "For the stars of heaven and the constellations thereof..." (Yeshayah 13:10) because it was from the heavens that He rained fire down on them and wiped them out of the world. Then, it is written: "I will make men more rare than fine gold..." (Ibid. 12). This is Avraham, whom the Holy One, blessed be He, raised up and cherished more than any other person in the world.

253. Rabbi Yehuda related these verses to the day when the Temple was destroyed. On that day, both the celestial and earthly beings darkened, along with the stars and heavens. Rabbi Elazar explained these verses as follows: The day on which the Holy One, blessed be He, shall raise the Congregation of Yisrael up from the dust, NAMELY AT THE TIME OF REDEMPTION, shall be known on high and down below. As it is written: "But it shall be one day which shall be known to Hashem..." (Zecharyah 14: 7) And on that day, the Holy One, blessed be He, shall take revenge on the idol worshippers.

254. So when the Holy One, blessed be He, takes revenge on the worshipers of the planets and constellations, it shall be said: "I will make men more rare than fine gold." This is King Mashiach, who shall rise up over all peoples of the world and be so honored that all of humanity will bow before him and obey him. This is as it is written: "They that dwell in the wilderness shall bow before him...the kings of Tarshish...shall bring presents..." (Tehilim 72:9-10).

250. וְהָיָה הַמָּטֵיר עַל סֹדֶם וְעַל עֲמֹרָה וּגְו', ר' חַיָּיא פִתַח, הִנֵּה יוֹם ה' בָּא אֲכֹרֵי וּגְו'. הִנֵּה יוֹם ה' בָּא, דָּא בֵי דִינָא לְתַתָּא. בָּא: כְּמָה דְאִתְמַר הַבָּאָה אֵלַי, בְּגִין דְלֹא עֵבִיד דִּינָא, עַד דְעָאֵל, וְנָטִיל רִשׁוֹ, כְּגִוּוּנָא דָּא, קִץ כָּל בֶּשָׂר בָּא לְפָנַי.

251. דְּבַר אַחֵר הִנֵּה יוֹם ה' בָּא. דָּא הוּא מְחַבְּלָא לְתַתָּא, כְּד נָטִיל נִשְׁמַתָּא. בְּגִינֵי כֶךְ אֲכֹרֵי, וְעֵבֵרָה, לְשׁוּם הָאָרֶץ לְשִׁמְהָ. דָּא סֹדֶם וְעֲמֹרָה, וְחֻטְאֵיהֶּ יִשְׁמִיד מִמֶּנָּה. אֵלִין יִתְבִי אַרְעָא.

252. מַה כְּתִיב בְּתַרְיָה, כִּי כִכְבֵּי הַשָּׁמַיִם וּכְסִילֵיהֶם וּגְו'. דְּהָא מִן שְׁמַיָּא אֲמַטֵּר עֲלֵיהוֹן אִשָּׁא, וְאֵעֲבַר לוֹן מִן עֲלְמָא. לְבַתֵּר מַה כְּתִיב, אֹקִיר אֲנוּשׁ מִפְּזוֹ וּגְו'. דָּא אֲבֵרָהֶם, דְּקוּדְשָׁא בְּרִיךְ הוּא סְלִיק לֵיהּ, עַל כָּל בְּנֵי עֲלְמָא.

253. ר' יְהוּדָה אֹקִים לוֹן לְהַנִּי קְרָאֵי בְיוֹמָא דְאִתְחַרְבַּב בֵּי מְקַדְשָׁא, דְּבַהּ הוּא יוֹמָא, אִתְחַשְׁכוּ עֲלָאֵי וְתַתָּאֵי, וְאִתְחַשְׁכוּן שְׁמַיָּא וְכִכְבֵּיא. ר' אֶלְעָזָר, מוֹקִים לְהַנִּי קְרָאֵי, בְיוֹמֵי דִיּוֹקִים קוּדְשָׁא בְרִיךְ הוּא לְכַנְסַת יִשְׂרָאֵל מִעַפְרָא, וְהָהוּא יוֹמָא, יִתְיַדַע לְעִילָא וְתַתָּא, דְּכְתִיב וְהָיָה יוֹם אֶחָד הוּא יוֹדַע לֵה'. וְהָהוּא יוֹמָא, יוֹמָא דְנֹקְמָא אִיהוּ, דְּזַמִּין קוּדְשָׁא בְרִיךְ הוּא לְנֹקְמָא מִשְׂאָר עַמִּין עוֹבְדֵי עֲבוֹ"ם.

254. וְכֵד קוּדְשָׁא בְרִיךְ הוּא יַעֲבִיד נֹקְמִין בְּשְׂאָר עַמִּין עֲבוֹ"ם, כְּדִין אֹקִיר אֲנוּשׁ מִפְּזוֹ. דָּא מְלַכָּא מְשִׁיחָא, דִּיִּסְתַּלַּק וְיִתְיַקֵּר עַל כָּל בְּנֵי עֲלְמָא, וְכָל בְּנֵי עֲלְמָא יִפְלַחוּן וְיִסְגְּדוּן קַמֵּיהּ, דְּכְתִיב לְפָנָיו יִכְרַעוּ צִיּוּם וּגְו', מְלַכֵּי תַרְשִׁישׁ וּגְו'.

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255. Come and behold: even though this prophecy--REFERRING TO THE VERSES THAT READ "BEHOLD, THE DAY OF HASHEM..." AND "I WILL MAKE MAN..."--was said specifically about Babylon AS WRITTEN, 'THE BURDEN OF BAVEL' (YESHAYAH 13:1), it is said NEVERTHELESS about everything. It is also written in this same passage: "For Hashem will have mercy on Ya'akov...And the people shall take them, and bring them to their place..." (Yeshayah 14:1-2). IT SEEMS THAT THE SAGES OF THE ZOHAR HAD A DIFFERENT SECTIONING OF THE BIBLE, BECAUSE IN OUR BOOKS, THESE VERSES APPEAR IN THE FOLLOWING CHAPTER.

256. The phrase, "Then Hashem rained upon S'dom," refers to the level of the earthly Courthouse, which is granted permission from above. Rabbi Yitzchak said that the Judgment was executed with Mercy, as it is written: "from Hashem out of heaven," FOR THE NAME YUD-HEI-VAV-HEI IMPLIES MERCY. This is so that Judgment will be mixed with Mercy. You might ask: What Mercy is there here? HE REPLIES: As it is written: "And it came to pass, when Elohim destroyed the cities of the plain, that Elohim remembered Avraham..." (Bereshheet 19:29) And after this, two whole nations issued from LOT. And he had the honor of being the great ancestor of David and King Solomon.

257. See what is written: "And it came to pass, when they had brought them outside abroad, that he said: ESCAPE FOR YOUR LIFE" (Bereshheet 19:17). Come and behold: we have learned that when Judgment hangs over the world, people should not be at the marketplace. This is because when Judgment comes, it does not distinguish between the righteous and the wicked. Therefore, one should not be there. And it has been explained that this is why Noach hid in the ark and did not look upon the world as judgment was executed. And so it is written: "and none of you shall go out of the door of his house until the morning," (Shemot 12:22) THAT IS, until judgment is executed. And this is why it is written: "Escape for your life, look not behind you..."

258. As they were walking, Rabbi Yehuda said to Rabbi Yitzchak: The Judgment that the Holy One, blessed be He, executed at the Great Flood and the Judgment of S'dom were both Judgments of Gehenom, because the sinners in Gehenom are punished by water and fire.

259. Rabbi Yitzchak responded that S'dom was sentenced by the Judgment of Gehenom, as it is written: "Then Hashem rained upon S'dom and upon Amorah brimstone and fire from Hashem out of heaven." One was punished with the aspect of water; the other with the aspect of fire; and both are the punishments of Gehenom. The sinners in Gehenom are punished with both these aspects of Judgment BECAUSE THERE IS THE 'GEHENOM OF SNOW,' WHICH IS WATER, AND THERE IS THE 'GEHENOM OF FIRE.'

255. תָּא חֲזִי, אִף עַל גַּב דְּנִבּוּאָה דָּא, אֲתָמַר עַל בָּבֶל, בְּכֹלָא אֲתָמַר. דִּהּא חֲמִינָן בְּהַאי פְּרִשְׁתָּא, דְּכִתְיִב כִּי יִרְחַם ה' אֶת יַעֲקֹב. וְכִתְיִב וּלְקָחוּם עִמָּיִם וְהִבְיָאוּם אֶל מְקוֹמָם.

256. וְה' הִמְטִיר עַל סְדוֹם. דָּא דְרָגָא דְבֵי דִינָא לְתַתָּא, דְנִטִּיל רְשׁוּ מַעֲלָא. ר' יִצְחָק אָמַר דְּעֵבִיד דִּינָא בְּרַחֲמֵי. דְּכִתְיִב, מֵאֵת ה' מִן הַשָּׁמַיִם. בְּגִין לְאַשְׁתַּכְּחָא, דִּינָא בְּרַחֲמֵי, וְאִי תִימָא מֵאִי רַחֲמֵי הָכָא, דְּכִתְיִב, וַיְהִי בַשַּׁחַת אֱלֹקִים אֶת עָרֵי הַכְּפָר וַיִּזְכֹּר אֱלֹקִים אֶת אַבְרָהָם וּגְו', וּלְבַתֵּר נִמְקוּ מִנִּיהַ תְּרִין אֹמִינִן שְׁלָמִין, וְזָכָה דְנִמְיָק מִנִּיהַ דְּדוּד וּשְׁלָמָה מְלָכָא.

257. חֲמֵי מַה כְּתִיב וַיְהִי כְּהוֹצִיאֵם אוֹתָם הַחוּצָה וַיֹּאמֶר וּגְו'. תָּא חֲזִי בַשַּׁעֲתָא דִּינָא שְׂרִי בְּעֵלְמָא, הָא אֲתָמַר דִּלָּא לִיבְעִי לְפִר נְשִׁלָּא שְׁתַּכְּחָא בְּשׁוּקָא, בְּגִין דְּכִיּוֹן דְּשְׂרִיָּא דִּינָא, לָא אֲשַׁגַּח בֵּין זַבְּאָה וְחִיבָא, וְלָא בְּעִי לְאַשְׁתַּכְּחָא תַּמָּן. וְהָא אֲתָמַר דְּבִגִּין כְּרָאֲסִתִּים נַח בְּתִיבָה, וְלָא יִשְׁגַּח בְּעֵלְמָא בַשַּׁעֲתָא דִּינָא יִתְעַבִּיד. וְכִתְיִב וְאַתֶּם לָא תִצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֶּקֶר. עַד דִּיתְעַבִּיד דִּינָא. וּבְגִין כְּרִינָאמַר הַמֶּלֶט עַל נַפְשָׁךְ אֶל תִּבְטֵ אַחֲרֶיךָ וּגְו'.

258. ר' יִצְחָק וַר' יְהוּדָה הוּוּ אֲזִלוּ בְּאַרְחָא. אָמַר ר' יְהוּדָה ל' יִצְחָק, דִּינָא דְּעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא בְּמַבּוּל, וְדִינָא דְּסְדוֹם, תְּרוּוּיָהּוּ דִּינָן דְּגִיְהֵנָם הוּוּ. בְּגִין דְּחִיבֵי גִיְהֵנָם, אֲתַדְּנוּ בְּמֵיא וּבְאַשָׁא.

259. אָמַר ר' יִצְחָק, סְדוֹם בְּדִינָא דְּגִיְהֵנָם אֲתַדְּן, דְּכִתְיִב, וְה' הִמְטִיר עַל סְדוֹם וְעַל עַמְרָה גְּמְרִית וְאַשׁ מֵאֵת ה' מִן הַשָּׁמַיִם. דָּא מַסְטְרָא דְּמֵיָא וְדָא מַסְטְרָא דְּאַשָׁא. דָּא וְדָא הוּא דִּינָא דְּגִיְהֵנָם, וְחִיבִין דְּגִיְהֵנָם בְּתִרִין דִּינָן אֲלִין אֲתַדְּנוּ.

260. He said to him: The sinners are sentenced to twelve months in Gehenom, WHERE THEY ARE CLEANSED, THAT IS PURIFIED. LATER, the Holy One, blessed be He, raises them from Gehenom and makes them sit at its gates watching other sinners enter and receive punishment. And they ask for Mercy for them. And after this, the Holy One, blessed be He, is merciful to them. HE RAISES THEM UP AND AWAY FROM THE GATES OF GEHENOM, bringing them to the place required for them. From that day onward, the body rests in the dust while the soul inherits its appropriate place.

261. Come and behold: we have learned that even the generation of the Great Flood was punished with fire and water only. Cold water came down from above and boiling water from below, FROM THE BOTTOM OF THE EARTH, as fire. So they were punished by the two Judgments, because the Judgment of above is executed WITH TWO KINDS OF JUDGMENT: WATER AND FIIRE. And this is why there was brimstone and fire in S'dom--BECAUSE THE BRIMSTONE COMES FROM WATER, AS IS KNOWN.

262. He asked him: Will THE PEOPLE OF S'DOM rise IN THE FUTURE for the Day of Judgment? He responded: We have already learned this. Those PEOPLE of S'dom and Amarah will not rise FOR JUDGMENT IN THE FUTURE DURING THE RESURRECTION OF THE DEAD. This is proven by the verse: "And that the whole land there is of brimstone, and salt, and burning...which Hashem overthrew in His anger, and in His wrath" (Devarim 29:22). "Which Hashem overthrew" means in the present world; "in His anger" means in the world to come; and "in His wrath" means at the time when the Holy One, blessed be He, shall resurrect the dead.

263. He said to him: "Come and behold. Just as their land was destroyed forever, so were they destroyed forever. Behold, the Judgment of the Holy One, blessed be He, is Judgment for Judgment, NAMELY, A JUST RETRIBUTION. Just as they did not revive the soul of the poor with food or with drink, so in the same way, the Holy One, blessed be He, does not give their soul back to them in the world to come.

264. Come and behold: they refrained from giving charity, which is called life. Thus, the Holy One, blessed be He, withheld life from them in this world and in the world to come. And just as they blocked the pathways and routes for other people, so did the Holy One, blessed be He, block the pathways and routes of mercy from them, so that they could not receive Mercy in this world or in the world to come.

260. אָמַר לוֹ, דִּינָא דְחַיִּיבֵי דְגֵיהֶנּוּם, תְּרִיסַר יָרְחֵי, וְקוּדְשָׁא בְרִיךְ הוּא־סְלִיק לֹון מְגִיְהֶנּוּם, וְתַמְן מִתְּלַבְנִין, וְיִתְבִּין לְתַרְעָא דְגֵיהֶנּוּם וְחַמָּאן אִינוּן חַיִּיבִין דְעָאֲלִין, וְדִנִּין לֹון תַּמְן, וְאִינוּן תְּבַעֵי רַחֲמֵי עֲלֵיהוּ. וְלִבְתַּר, קוּדְשָׁא בְרִיךְ הוּא־חַיִּיס עֲלֵיהוּ, וְאֵעִיל לֹון לְדוּכְתָא דְאַצְטְרִיךְ לֹון. מִהֵהוּא יוֹמָא וְלֵהֲלָאָה, גּוּפָא אֲשַׁתְּכַךְ בְּעַפְרָא, וְנִשְׁמַתָּא יִרְתָּא אַתְרָה בְּרַחֲוֵי לָהּ.

261. תָּא חַזִּי, דְהָא אַתְמָר, דְאִפִּילוּ אִינוּן בְּנֵי טוּפְנָא, לָא אַתְדִּנּוּ, אֲלָא בְּאִשָּׁא וּמֵיָא. מֵיָא קְרִירָן נַחְתֵי מְלַעִילָא, וּמֵיָא רְתִיחָן סְלִקֵי מִתְתָּא בְּאִשָּׁא. וְאַתְדִּנּוּ בְתַרֵי דִינִין, בְּגִין דְדִינָא דְלַעִילָא, הֲכִי הוּא, בְּגִין כְּבִבְסָדוּם גְּפָרִית וְאִשׁ.

262. אָמַר לוֹ, אִי יְקוּמוּן לְיוּם דִּינָא, אָמַר לוֹ הָא אַתְמָר. אָבַל אֲלִין דְסָדוּם וְעַמּוּרָה, לָא יְקוּמוּן, וְקָרָא אוּכַח, דְכְתִיב גְּפָרִית וּמִלַּח שְׂרָפָה כָּל אֶרֶצָה לָא תִזְרַע וְלָא תִצְמִיחַ וְגו'. אֲשֶׁר הִפְךָ ה' בְּאִפּוֹ וּבְחַמָּתוֹ. אֲשֶׁר הִפְךָ ה': בְּעֵלְמָא דִּין. בְּאִפּוֹ: בְּעֵלְמָא דְאֲתֵי. וּבְחַמָּתוֹ: בְּזַמְנָא דְזַמִּין קוּדְשָׁא בְרִיךְ הוּא לְאַחֲוֵיָא מִתֵּיָא.

263. אָמַר לוֹ תָא חַזִּי, כַּמָּה דְאַרְעָא דְלַהוּן אַתְאָבִיד לְעֵלְמָא וְלַעֲלָמֵי עֲלָמֵיָא, הֲכִי נְמִי אַתְאָבִידוּ אִינוּן, לְעֵלְמָא וְלַעֲלָמֵי עֲלָמֵיָא. וְתָא חַזִּי, דִּינָא דְקוּדְשָׁא בְרִיךְ הוּא, דִּינָא לְקַבֵּל דִּינָא, אִינוּן לָא הוּא תִיַּיבִין נַפְשָׁא דְמִסְכְּנָא, בְּמִיכְלָא וּבְמִשְׁתֵּיָא, אוּף הֲכִי קוּדְשָׁא בְרִיךְ הוּא לָא אַתִּיב לֹון נַפְשֵׁיהוּ לְעֵלְמָא דְאֲתֵי.

264. וְתָא חַזִּי, אִינוּן אַתְמַנְעוּ מִצְדָּקָה, דְאַקְרִי חַיִּים, אוּף קוּדְשָׁא בְרִיךְ הוּא, מְנַע מְנִיְהוּ חַיִּים, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאֲתֵי. וְכַמָּה דְאִינוּן מְנַעוּ אוּרְחִין וּשְׂבִילִין מִבְּנֵי עֲלָמָא, ה"נ קוּדְשָׁא בְרִיךְ הוּא מְנַע מְנִיְהוּ אוּרְחִין וּשְׂבִילִין דְרַחֲמֵי, לְרַחֲמָא עֲלֵיהוּ בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאֲתֵי.

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265. Rabbi Aba then said: All the people of the world will rise AT THE RESURRECTION OF THE DEAD and be judged. But of THE PEOPLE OF S'DOM, it is said: "and some to shame and everlasting contempt" (Daniel 12:2). Yet the Holy One, blessed be He, is merciful. Because He punished them in this world and they accepted His punishment, they shall not be punished in the future with all Judgments, BUT ONLY WITH A FEW OF THEM.

266. Rabbi Chiya said that it is written: "and sent Lot out of the midst of the overthrow..." AND HE ASKS: What is MEANT BY "when He overthrew the cities in which Lot dwelt," SINCE HE DWELT ONLY IN ONE OF THEM? AND HE REPLIES: Lot did dwell in all of them. As it is written: "and Lot dwelt in the cities of the plain and pitched his tent toward S'dom" (Bereshheet 13:12). But nobody accepted him in S'dom, except for the King of S'dom, for the sake of Avraham, WHO RETURNED HIS PEOPLE AND THE GOODS THAT HE HAD LOST DURING THE WAR OF THE FOUR KINGS.

Sitrei Torah (Concealed Torah)

267. Tosefta (Addendum). Sublime Connections, NAMELY THOSE RIGHTEOUS PEOPLE WHOSE NEFESH, RUACH, AND NESHAMAH, ARE CONNECTED AND ATTACHED TO THE GREATNESS OF THE HOLY ONE, BLESSED BE HE: Governors who shatter THE POWERS OF THE OTHER SIDE, the Wise in understanding, look to know. The White Head, NAMELY ARICH ANPIN WHOSE HAIR IS LIKE PURE SHEAF, prepares the Throne, WHICH IS AN ALLUSION TO BINAH, and sets it upon pillars of precious stones and gems--WHICH IS A REFERENCE TO CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN AND THE NUKVA, WHICH ARE THE FOUR 'LEGS' OF THE THRONE, WHICH IS BINAH.

268. Among these stones, there is a particular gem. THIS IS A REFERENCE TO THE NUKVA OF ZEIR-ANPIN, which is beautiful and glamorous; it is the place where the smoke and fire gather and glow through seventy aspects. THIS REFERS TO THE DECREE OF JUDGMENT, WHICH IS THE ILLUMINATION OF THE LEFT SIDE IN THE NUKVA, BEFORE IT IS INCLUDED WITHIN THE RIGHT. THEN SHE IS A PLACE OF JUDGMENT ACCORDING TO THE SECRET OF A 'BURNING FIRE AND HOT STEAM OF THE FURNACE.' These seventy aspects glow in all directions, THAT IS, TO ALL 'FOUR WINDS' (DIRECTIONS) OF THE WORLD, WHICH ARE NAMED CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

269. These seventy ASPECTS issue from the three colors, WHICH ARE WHITE, RED, AND GREEN, WHILE THE COLOR OF MALCHUT, WHICH IS BLACK, DOES NOT APPEAR THERE. These sparks ARE INCLUDED within the sparks that sparkle in the four directions of the world. A strong spark lies to the left side, which clings to the heavens, NAMELY ZEIR ANPIN. The Judgments that are in these seventy aspects are modified, and the books are open, AS IF TO SAY THAT EVEN THOUGH THE BOOKS IN WHICH THE JUDGMENTS (OR 'SENTENCES') ARE WRITTEN ARE OPEN AND SEEN BY ALL, THE JUDGMENT IS NEVERTHELESS MODIFIED AND DOES NOT EXECUTE ANY PUNISHMENT.

270. From here the Arrows, Swords, Spears, and the Fire of the Tower go forth. And a strong Fire comes out of the heavens, ZEIR ANPIN clinging to it, NAMELY, TO THE NUKVA. Thus, when the upper Fire, NAMELY THE JUDGMENTS OF ZEIR ANPIN, clings to the lower Fire, NAMELY THE SEVENTY JUDGMENTS OF THE NUKVA, no one can cancel the wrath and Judgment THAT BELONG TO THE JUDGMENTS OF THE NUKVA.

265. ר' אבא אמר, כלהו בני עלמא יקומון, ויקומון לדינא. ועלייהו כתיב ואלה לחרפות ולדראון עולם. וקודשא בריך הוא מארי דרחמין איהו, בין דין להו בהאי עלמא, וקבילו דינא, לא אתדנו בכלהו דינין.

266. אמר רביחיא כתיב וישלח את לוט מתוך ההפכה וגו'. מהו בהפך את הערים אשר ישב בהן לוט. אלא, בכלהו עבד דיוריה לוט, דכתיב ולוט ישב בערי הכפר ויאהל עד סדום. ולא קבילו ליה, בר דמלך סדום קביל ליה בסדום, בגיניה דאברהם.

סתרי תורה

267. תוספתא. קטורי רמאי, הורמני דברורי, חבימין, בסכלתנו יסתכלון למנדע, בשעתא דרישא חורא אתקין ברסייא, על גבסמכין דאבנין דמרגליטן טבן.

268. בין אינון אבנין, אית חד מרגליטא, שפירא בחיזו, יאה בריוא, קומטרא דקיטרא, דמלהטא בע' גוונין, אינון ע' גוונין מלהטן לכל סטר.

269. אלין ע', מתפרשאן מגו ג' גוונין. אלין זיקין, בזיקין הנציצין לד' סטרי עלמא, הכא איתא זיקא תקיפא, דסטר שמאלא, דאתאחיד בשמיא. אינון גוונין שבעין, דינא יתיב וספרין פתיחו.

270. מהכא נפקי גירין, וסייפין, ורומחין, ואשא דקוסטרא. ואתאחיד אשא תקיפא, דנפקא משמים ביה, וכד אתאחד אשא עלאה, באלין דלתתא, לית מאן דיכול לאתבר רוגזא ודינא.

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271. ZEIR ANPIN comes down to the world with the eyes glowing like the fiery flames of fire, THAT IS, WITH EYES GLOWING WITH FIRE, ACCORDING TO THE SECRET OF THE VERSE, "I WILL GO DOWN NOW, AND SEE..." Woe to he who shall run into Him when He is armed with Swords. THIS REFERS TO THE JUDGMENTS, WHICH ARE CALLED 'SWORDS.' He has a sharp Sword in His hand and has pity on neither the good nor the bad. The verdict of those seventy COLORS comes down by the left hand, with permission granted by the Unison to which that 'Side of the Heavens' is attached.

272. He changes into many kinds of Judgment. Every day He changes into many colors. THIS MEANS THAT THEY RECEIVE A DIFFERENT SHAPE EACH TIME. It happens when offensive speech is exalted and collected cheaply among the rulers of men. All sorts of Judgments appear in the 'Vessel of Wrath' of the Holy One, blessed be He. And THESE JUDGMENTS remain at the top of the world, while human beings, because of their ignorance, are not aware of them.

273. "Brimstone and fire" REFERS TO the waste of water and fire that have been drawn from the heavens, combined together, and released upon S'dom. Woe to the wicked, who do not pay attention for the glory of their Master.

274. Ten Names are engraved by the King's authority. THE TEN NAMES REFER TO THE TEN SFIROT; there are ten SFIROT, AS EXPLAINED IN SEFER YETZIRAH (THE BOOK OF FORMATION); TEN EXACTLY, NOT NINE OR ELEVEN. NEVERTHELESS, THEY ALSO add up to a greater number, WHICH IS A REFERENCE TO THE 72 NAMES. THIS CAN BE EXPLAINED FURTHER. These seventy colors that glow in all directions derive from these Names, THAT IS, FROM THE 72 NAMES. AND THESE SEVENTY COLORS WERE ENGRAVED and formed into the secret of the seventy Names of the angels, which are the secret of the heavens.

275. And they are Michael, Gavriel, Refael, Nuriel. Kamatz (a vowel): Kedumiel, Malkiel, Tzadkiel. Patach (a vowel): Pedael, Tumiel, Chasdiel. Tzere (a vowel): Tzuriel, Raziell, Yofiel. Segol (a vowel): Stuteriyah, Gazriel, Vatriel, Lamael. Chirik (a vowel): Chazkiel, Rehatiell, Kadshiel. Sheva (a vowel): Shemaell, Barchiel, Ahieil. Cholem (a vowel): Chanieil, Lahadieil, Machnieil. Shuruk (a vowel): Shamshieil, Rehavieil, Kamshieil. Shuruk (a vowel) called melafum. Shemar'el, Rehatiell, Karshieil.

276. Ahanieil, Barkieil, Gadieil, Dumieil, Hadrieil, Vadergaziyah, Zaharieil, Chanieil, Taharieil, Ya'azrieil, Karieil, Lamdieil, Malkieil, Neharieil, Saniyah, Anael, Patchieil, Tzuriel, Kanael, Remieil, Sha'arieil, Tavkieil.

271. עֵינָיו לְהִטִּין כְּטִיסִין דְּנוּרָא, נְחִית בְּהוּ לְעֵלְמָא. וְוִי מֵאן דְּאֶעְרַע בֵּיהּ, חָגִיר חֲרָבִין, אִיהוּ חֲרָבָא שְׁנָנָא בִּידֵיהּ, לֹא חִיִּיס עַל טַב וְעַל בִּישׁ, דְּהָא פְּסָקָא דְּאִינוּן שְׁבַעִין, בְּרִשׁוֹ דְּאֶתְאַחִיד הֵהוּא סְטְרָא דְּשְׁמַיָא, נְחִית בִּידָא שְׁמַאלָא.

272. בְּכִמְהָ דִּינִין אֶתְהַפֵּךְ, בְּכִמְהָ גּוּוּנִין הַפּוֹךְ בְּכֹל יוֹמָא, אִיהוּ אֶקְרִי כְרָם זֹלַת, דְּמִתְקַנָּא לְגַבֵּי בְּנֵי אָדָם. כֹּל גּוּוּנִין דְּכֹלֵי זַעְמוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא, בֵּיהּ אֶתְחַזְוִין. וְאִינוּן יִתְבִּין בְּרוּמֵי דְּעֵלְמָא, וּבְנֵי נֶשָׂא בְּסַכְלוֹתָא דְּלְהוּן, לֹא מִשְׁגַּחֵי בְּהוּן.

273. גַּפְרִית וְאֵשׁ, הֵתוּכָא דְּמֵיָא וְאֶשָׁא, דְּמִתְהַתְּבִי מִן שְׁמַיָא אֶתְאַחֲדוּ דָא בְּדָא, וְנַחַת עַל סְדוּם. וְוִי לְחִיבֵיָא דְּלֹא מִשְׁגַּיְחִין עַל יְקָרָא דְּמֵאֲרִיְהוּן.

274. עֶשְׂרֵה שְׁמֵהוּן, גְּלִיפִן בְּהוּרְמִנוּתָא דְּמִלְכָא, עֶשֶׂר אִינוּן, וְסַלְקִין לְחוּשְׁבִּין סְגִין שְׁבַעִין גּוּוּנִין, מְלֵהִטֵי לְכֹל סְטֵר. נִפְקֵי מִגּוֹ שְׁמֵהוּן דְּאֶגְלִיף רְזָא דְּעַ שְׁמֵהוּן דְּמִלְאכֵיָא. דְּאִינוּן בְּרִזָּא דְּשְׁמַיָא.

275. וְאִינוּן: מִיכָאֵל, גַּבְרִיֵּאל, רַפָּאֵל, נוּרִיֵּאל. קַמְצִי: קְדוּמִיֵּאל, מִלְכִּיֵּאל, צְדִיקִיֵּאל. פְּתַח: פְּדָאֵל, תּוּמִיֵּאל. חֶסֶדִיֵּאל. צִרִי: צוּרִיֵּאל, רִזִּיֵּאל, יוֹפִיֵּאל. סְגוּל: סְטוּטְרִיָּה, גּוּזִיֵּאל, וְתִרִיֵּאל, לְמֵאֵל. חֶרֶק: חֲזִיקִיֵּאל, רְהִטִּיֵּאל, קְדֻשִׁיֵּאל. שְׁבָא: שְׁמַעֵאל, בְּרִכִּיֵּאל, אֱהִיֵּאל. חֶלֶם: חֲנִיֵּאל, לְהִדִּיֵּאל, מַחְנִיֵּאל. שֶׁרֶק: שְׁמֻשִׁיֵּאל, רְהִבִּיֵּאל, קַמְשִׁיֵּאל. שֶׁרֶק: שְׁמֵרֵאל, רְהִטִּיֵּאל, קְרֻשִׁיֵּאל.

276. אֱהִנִּיֵּאל. בְּרִיקִיֵּאל. גְּדִיֵּאל. דּוּמִיֵּאל. הִרִּיֵּאל. וּדְרִגְזִיָּה. זְהִרִּיֵּאל. חֲנִיֵּאל. טְהִרִּיֵּאל. יַעֲזִרִיֵּאל. כְּרַעִיֵּאל. לְמִדִּיֵּאל. מִלְכִּיֵּאל. נְהִרִּיֵּאל. סְנִיָּה. עִנָּאֵל. פְּתַחִיֵּאל. צוּרִיֵּאל. קְנָאֵל. רְמִיֵּאל. שְׁעִרִּיֵּאל. תְּבִכִּיֵּאל.

277. Tefuriya, Shachniel, Renael, Kamriyah, Tzuriyah, Psisiyah, Iriel, Samchiel, Neriell, Madoniyah, Lasniyah, Kamsariyah, Yeriell, Tasmasiyah, Chaniel, Zachriell, Vadriell, Hinael, Denabael, Gadiell, Bedael, Adiriron. Adonai is above them all.

278. When they are all joined together as one, in one secret, by the power of the Almighty, NAMELY ZEIR ANPIN, then He is called Vav-Yud-Hei-Vav-Hei, WHICH MEANS THAT all are united as one. THIS REFERS TO ZEIR ANPIN AND THE NUKVA TOGETHER WITH THE SEVENTY ANGELS BELOW HER. The phrase, "from Hashem out of heaven" REFERS TO the Holy Name that is engraved with the other seventy Names of the secret of the heavens--WHICH ALLUDE TO ZEIR-ANPIN, WHICH IS THE NAME OF 72 THAT ARE IN THE MOCHIN OF ZEIR-ANPIN, WHILE IN ESSENCE IT INCLUDES SEVENTY. So these are the seventy OF ZEIR ANPIN that control the seventy Judgments OF THE NUKVA THAT GLOW IN ALL DIRECTIONS. They are the secret of Vav-Yud-Vav-Hei-Hei. And these seventy names of holiness, NAMELY THE MOCHIN OF ZEIR ANPIN, ARE THE SECRET OF Yud-Hei-Vav-Hei WITHOUT THE LETTER VAV, CALLED the "heavens."

279. These SEVENTY JUDGMENTS WITHIN THE NUKVA receive from those SEVENTY NAMES OF ZEIR ANPIN. Vav-Yud-Hei-Vav-Hei, WHICH INCLUDES SEVENTY JUDGMENTS, receives from Yud-Hei-Vav-Hei, WHICH IS THE SECRET OF THE SEVENTY NAMES WITHIN ZEIR ANPIN, the one from the other. So these are dependent on those, WHICH MEANS THAT the lower ones, WHICH ARE THE SEVENTY JUDGMENTS, ARE DEPENDENT on the upper ones, WHICH ARE THE SEVENTY NAMES OF ZEIR ANPIN. They are all connected together AND THEY ALL SHINE SIMULTANEOUSLY. And thus, the Holy One, blessed be He, appears in His glory. AS WE HAVE STATED the heavens have a numerical value of seventy and the secret of Yud-Hei-Vav-Hei WITHOUT THE LETTER VAV is the secret of the 72 names derived from the three verses, "and he went... and he came...and he stretched out," (Shemot 14:19-21) WHICH APPEAR IN THE PORTION OF THE PARTING OF THE RED SEA.

280. Vav-Hei-Vav, Yud-Lamed-Yud, Samech-Yud-Tet, Ayin-Lamed-Mem, Mem-Hei-Shin, Lamed-Lamed-Hei, Aleph-Kaf-Aleph, Kaf-Hei-Tav, Hei-Zayin-Yud, Aleph-Lamed-Dalet, Lamed-Aleph-Vav, Hei-Hei-Ayin.

First part: Yud-Zayin-Lamed, Mem-Bet-Hei, Hei-Resh-Yud, Hei-Kuf-Mem, Lamed-Aleph-Vav, Kaf-Lamed-Yud, Lamed-Vav-Vav, Pei-Hei-Lamed, Nun-Lamed-Kaf, Yud-Yud-Yud, Mem-Lamed-Hei, Chet-Hei-Vav.

Second part: Nun-Tav-Hei, Hei-Aleph-Aleph, Yud-Resh-Tav, Shin-Aleph-Hei, Resh-Yud-Yud, Aleph-Vav-Mem, Lamed-Kaf-Bet, Vav-Shin-Resh, Yud-Chet-Vav, Lamed-Hei-Chet, Kaf-Vav-Kuf, Mem-Nun-Dalet.

Third part: Aleph-Nun-Yud, Chet-Ayin-Mem, Resh-Hei-Ayin, Yud-Yud-Zayin, Hei-Hei-Hei, Mem-Yud-Kaf, Vav-Vav-Lamed, Yud-Lamed-Hei, Samech-Aleph-Lamed, Ayin-Resh-Yud, Ayin-Shin-Lamed, Mem-Yud-Hei.

Fourth part: Vav-Hei-Vav, Dalet-Nun-Yud, Hei-Chet-Shin, Ayin-Mem-Mem, Nun-Nun-Aleph, Nun-Yud-Tav, Mem-Bet-Hei, Pei-Vav-Yud, Nun-Mem-Mem, Yud-Yud-Lamed, Hei-Resh-Chet, Mem-Tzadi-Resh.

Fifth part: Vav-Mem-Bet, Yud-Hei-Hei, Ayin-Nun-Vav, Mem-Chet-Yud, Dalet-Mem-Bet, Mem-Nun-Kuf, Aleph-Yud-Ayin, Chet-Bet-Vav, Resh-Aleph-Hei, Yud-Bet-Mem, Hei-Yud-Yud, Mem-Vav-Mem.

The sixth part 'Blessed is the Name of His glorious kingdom Forever and ever.

277. תפוריא. שכניאל. רנאל. קמריה. צוריה. פסיסיה. עוריאל. סמכיאל. נריאל. מדוניה. לסניה. כמסריה. יריאל. טסמסיה. חניאל. זכריאל. ודריאל. הינאל. דנבאל. גדיאל. בדאל. אדירירון. אדני על בלהו.

278. בד מתחברן בלהו כחדא, ברזא חדא, בחילא עלאה, ברין אקרי וידוד, בלא בכללא חדא. מאת יי' מן השמים, שמא קדישא, דאתגלף בע' שמהן אחרנין, רזא דשמים. ואלין אינון שבעין, דשלטין על אלין ע' דינון, רזא דויהוה, ואלין שבעין שמהן בקדושה יהוה שמים.

279. אלין נטלין מאלין, וידוד נטיל מאת ידוד, דא מן דא. ואלין תליין מאלין, תתאין בעלאין, וכלא קשורא חדא. ובהאי קודשא ברין הואאשתמודע ביקריה. שמים דאינון ע', רזא ידוד, דא איהו, ברזא דשבעין ותרין שמהן, ואלין אינון דנמקי מן ויסע, ויבא, ויט.

280. והו', ול'י, סו"ט, על"ם, מה"ש, לל"ה, אכ"א, כה"ת, הז"י, אל"ד, לא"ו, הה"ע. חלק ראשון יז"ל, מב"ה, הר"י, הק"ם, לא"ו, כל"י, לו"ו, מה"ל, גל"ך, יו"י, מל"ה, חה"ו. חלק שני נת"ה, הא"א, יר"ת, שא"ה, רי"י, או"ם לכ"ב, וש"ר, יח"ו, לה"ח, כו"ק, מנ"ד. חלק שלישי אנ"י, חע"ם, רה"ע, יו"ז, הה"ה, מו"ך, וו"ל, ול"ה, סא"ל, ער"י, עש"ל, מי"ה. חלק רביעי והו', דנ"י, הח"ש, עמ"ם, נג"א, ניו"ת, מב"ה, בו"י, נמ"מ, יו"ל, הר"ח, מצ"ר. חלק חמישי ומ"ב, יה"ה, ענ"ו, מח"י, דמ"ב, מנ"ק, אי"ע, חב"ו, רא"ה, יב"מ, הי"י, מו"ם. חלק ששי: בשכמל"ו

281. And these are the seventy names that control the seventy lower grades, WHICH ARE the secret of Vav-Yud-Hei-Vav-Hei, TOGETHER WITH THE LETTER VAV. And these are the seventy names, WHICH ARE THE SECRET OF Yud-Hei-Vav-Hei WITHOUT THE LETTER VAV, ACCORDING TO the secret of the "heavens," NAMELY ZEIR ANPIN. There are seven firmaments, WHICH CORRESPOND TO THE SEVEN SFIROT OF ZEIR ANPIN THAT ARE CALLED THE "HEAVENS." EACH INCLUDES TEN, THEREBY adding up to the seventy names of the Holy Name YUD-HEI-VAV-HEI.

And this IS THE SECRET OF THE VERSES, "And Hashem (Vav-Yud-Hei-Vav-Hei) rained,"--WHICH IS THE SECRET OF THE SEVENTY JUDGMENTS OF THE NUKVA, AND "from Hashem out of heaven"--WHICH IS THE SECRET THAT IS CALLED SEVENTY NAMES INCLUDED WITHIN THE HOLY NAME YUD-HEI-VAV-HEI.

282. A very deep secret was passed on to the wise in relation to this name that is called 'the heavens.' From this secret, the sublime mystery that is called man was created, and the number of a person's body parts is 248.

283. The number of letters IN THE 72 NAMES adds up to 216. EACH NAME HAS THREE LETTERS; THREE TIMES 72 EQUALS 216. This Name OF THE 72 NAMES is the secret and most sublime mystery; it is the essence of the Torah. And IT IS INCLUDED in the 22 letters and the ten 'Sayings,' THEIR NUMERICAL VALUE IS 32, WHICH IS ALSO THE SECRET OF THE 32 PATHS OF WISDOM. Therefore, this name is composed of 216 letters and 32 pathways, which total 248 together. And these are the 248 parts of the body.

284. This is the secret OF WHY ZEIR ANPIN IS called 'Man', who rules over the Throne, WHICH IS the secret of the lower seventy, WHICH REFERS TO THE SEVENTY KINDS OF JUDGMENT AND THE SEVENTY ANGELS THAT ISSUE FROM THEM. THESE ARE CALLED THE 'THRONE.' And this is the secret of what is written: "and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). THIS IS ZEIR ANPIN, WHO IS CALLED 'MAN'. HE IS ABOVE ON THE THRONE, WHICH IS THE SECRET OF THE NUKVA AND HER SEVENTY KINDS OF JUDGMENT. And this is the secret of what is written: "Then (And) Hashem rained upon S'dom," WHICH ALLUDES TO THE NUKVA AND HER SEVENTY KINDS OF JUDGMENT, WHICH IS THE SECRET OF THE THRONE. The phrase, "from Hashem out of heaven" REFERS TO THE SECRET OF ZEIR ANPIN, WHO IS ABOVE UPON THE THRONE. And everything belongs to the same issue and the same secret. This has been passed on to those wise men at heart. Happy are they in this world and in the world to come.

285. As for S'dom, its people were punished because they refrained from giving charity. As it is written: "neither did she strengthen the hand of the poor and needy" (Yechezkel 16:49). And this is why the Judgment upon them came solely from heaven--because "charity" and "heaven" are one. As it is written: "For your kindness is great above the heavens," (Tehilim 108:5) INDICATING THAT "CHARITY" AND "KINDNESS" ARE BOTH DRAWN FROM THE HEAVENS ABOVE. Because charity depends on the heavens, their Judgment is also drawn down from the heavens, as it is written: "from Hashem out of heaven."

281. וְאֵלֵּין אֵינּוֹן שְׁבַעִין שְׁמֵהּן, דְּשִׁלְטִין עַל שְׁבַעִין דְּרַגְוֵן תְּתַאֲוִין, רְזָא וִידוּד. אֵלֵּין שְׁבַעִין שְׁמֵהּן יוּדוּד, רְזָא דְאֶקְרִי שְׁמַיִם, שְׁבַעָא רְקִיעֵין אֵינּוֹן, דְּסִלְקִין לְשְׁבַעִין שְׁמֵהּן, שְׁמָא קְדִישָׁא, וְדָא אִיהוּ וִידוּד הַמְטִיר, מֵאֵת יוּדוּד מִן הַשְׁמַיִם.

282. סִתְרָא דְסִתְרִין לְחַכְיִמִין אֲתַמְסֹר, שְׁמָא דָא דְאֶקְרִי שְׁמַיִם, מְנִיָּה אֲתַבְרִי סִתְרָא, דְאֶקְרִי אֲדָם. חֲשַׁבֵּן שְׁיִיפֵי גּוֹפָא, דְאֵינּוֹן חוּשְׁבָן מְאֵתָן וְאַרְבַּעִין וַתְּמַנִּיא שְׁיִיפִין.

283. חֲשַׁבֵּן אֲתוּוּהִי מְאֵתָן וְשִׁית סְרִי, שְׁמָא דָא דְאִיהוּ רְזָא וְסִתְרָא כְּלָלָא דְכָל אֲוִרִיתָא, בְּכ"ב אֲתוּוֹן וְעֶשֶׂר אֲמִירָן, בְּגִין דְהָא שְׁמָא דָא, מְאֵתָן וְשִׁית סְרִי אֲתוּוֹן, וַתְּלַתִּין וַתְּרִין שְׁבִילִין דְאֲתַכְּלִילִין בֵּיהּ, הָא מְאֵתָן אֲרַבְעִין וַתְּמַנִּיא שְׁיִיפִין דְגּוֹפָא.

284. רְזָא דְאֶקְרִי אֲדָם, דְשִׁלִּיט עַל כְּרִסְיָא, רְזָא דְשְׁבַעִין דְלִתְתָא, וְסִתְרָא דָא, דְכִתְיִב וְעַל דְמוֹת הַכְּסָא דְמוֹת כְּמֵרָאָה אֲדָם עֲלִיו מְלַמְעֵלָה, וְדָא הוּא סִתְרָא דְכִתְיִב וַיִּי הַמְטִיר עַל סְדוֹם וְגו'. מֵאֵת יִי מִן הַשְׁמַיִם. וְכָלָא חֵד, וְנִמְלָה חֵדָא, וְסִתְרָא חֵדָא, לְחַכְיִמִי לְבָא אֲתַמְסֹר זְכָאָה חוּלְקָהוֹן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֲתִי.

285. סְדוֹם גְּזַר דִּינָא דְלֵהוֹן, עַל דְמִנְעוּ צְדָקָה מְנִיָּהוּ, כְּדָבָר אַחְרוּיָד עֵנִי וְאַבְיוֹן לֹא הִצְדִּיקָהּ. וּבְגִין כֵּן, דִּינָא לֹא הוּא, אֲלֵא מִן שְׁמַיִם, צְדָקָה וְשְׁמַיִם כְּלָלָא חֵד, וְכִתְיִב כִּי גְדוֹל מַעַל שְׁמַיִם חֲסֵדְךָ, וּבְגִין דְתִלְיָא צְדָקָה בְּשְׁמַיִם, דִּינָא הוּא מִשְׁמַיִם, דְכִתְיִב מֵאֵת יִי מִן הַשְׁמַיִם.

286. The Judgment upon Yisrael comes from that place as well, REFERRING TO THE HEAVENS, as it is written: "For the iniquity of the daughter of my people is greater than the sin of S'dom," (Eichah 4:6) where Jerusalem is called the 'Sister of S'dom'. As it is written: "Behold, this was the iniquity of your sister S'dom" (Yechezkel 16:49). And THIS IS WHY their Judgment came upon them from the heavens--the same Judgment as fell on S'dom--because they refused to give charity. The only difference is that one was overthrown, NAMELY S'DOM, while the other, JERUSALEM, was destroyed. The second shall be reconstructed, REFERRING TO JERUSALEM, while the other, S'DOM, shall not.
End of Sitrei Torah

286. דִּינָא דְיִשְׂרָאֵל מֵהָאֵי אֲתָר, דְּכָתִיב וַיִּגְדַּל עֵוֹן
בֵּת עַמִּי מִחֻטְאֵת סְדוֹם. וְאֶקְרִי יְרוּשָׁלַיִם, אֲחוֹת
לְסְדוֹם, כְּדַבֵּר אַחֲרָהֵנָּה זֶה הָיָה עֵוֹן סְדוֹם אֲחוֹתִךְ,
וְדִינָהוֹן הָיָה מִן שְׁמִיָּא, דִּינָא חָדָא בְּסְדוֹם, עַל
דְּמָנְעוּ צְדָקָה מִנֵּיהּ. בְּרִדָּא אֲתֵהֲפֵךְ, וְדָא
אֲתֵחֲרַב, דָּא אֵית לָהּ תְּקוּמָה, וְדָא לֵית לָהּ תְּקוּמָה
(ע"כ ס"ת).

21. "But his wife looked back"

The Zohar divulges the spiritual significance of a Biblical story about Lot and his wife. In the literal story, Lot's wife is turned into a pillar of salt when she turns to look behind her husband. In reality, she looked into the face of the Angel of Destruction. The Angel of Destruction can only wreak havoc and devastation when we look him in the face.

The Relevance of this Passage

Our five senses restrict us to a narrow, limited view of reality. We journey through life wearing blinders. Consequently, we stumble into negative circumstances that create upheaval and turmoil. We receive assistance from the Creator, enlightening our consciousness to His spiritual direction. This assistance guides and protects us so that we never come face-to-face with destructive entities at anytime in our life.

287. Of the verse, "But his wife looked back from behind him," (Beresheet 19:26) he ASKED: Why is it written "from behind him" rather than 'From behind her,' namely, behind the Shechinah. AND Rabbi Yosi replied: "from behind him" MEANS from behind Lot, as the Angel of Destruction went behind him. AND HE ASKS: How could THE ANGEL OF DESTRUCTION have followed behind him after sending him away? AND HE REPLIES: The Angel of Destruction refrained from destroying any place where Lot went. But the Angel of Destruction overthrew the place from which he had departed.

287. וַתִּבֶּט אִשְׁתּוֹ מֵאַחֲרָיו, מֵאַחֲרֶיהָ מִבְּעֵי לֵיָּהּ,
אֲלֵא מִבְּתֵר שְׂכִינְתָּא, ר' יוֹסִי אָמַר, מִבְּתֵרִיהָ דְלוֹט,
דְּמִחְבְּלָא אָזִיל אֲבִתְרִיהָ, וְכִי אֲבִתְרִיהָ אָזִיל, וְהָא
הוּא שְׂדֵר לֵיָּהּ, אֲלֵא בְּכָל אֲתָר דְּהוּא אָזִיל לוֹט,
אֲתַעֲבֵב מִחְבְּלָא לְחִבְלָא, וְכָל אֲתָר דְּאָזִיל כְּבָר,
וְשִׁבִיק לְאַחֲרֵיהָ, הָיָה מֵהֲפֵךְ לֵיָּהּ מִחְבְּלָא.

288. This is why THE ANGEL OF DESTRUCTION said to him, "Look not behind you," because everything behind you I will destroy. Therefore, it is written: "But his wife looked from behind him," and saw the Angel of Destruction. As a result, "she became a pillar of salt." As long as the Angel of Destruction does not see a person's face, he does not destroy them. But as Lot's wife did turn her face back to look "from behind him," she immediately "became a pillar of salt."

288. וּבְגִין כֵּן, אָמַר לֵיָּהּ, אַל תִּבֶּט אַחֲרֶיךָ, דְּהָא
אַנָּא אֲחֻבֵּל בְּתַרְךָ, וְעַל דָּא כְּתִיב, וַתִּבֶּט אִשְׁתּוֹ
מֵאַחֲרָיו. וְחֻמַּת מִחְבְּלָא, כְּדִין וְתַהֵי נְצִיב מֶלֶח. דְּהָא
בְּכָל זְמָנָא דְּמִחְבְּלָא, לֹא חָמִי אֲנַפּוּי דְּבַר נֶשׁ, לֹא
מִחְבִּיל לֵיָּהּ, בֵּינּוֹן דְּאֲתֵתִיָּה אֵהֲדַרַּת אֲנַפְהָא,
לְאַסְתַּבְּלָא אֲבִתְרִיהָ, מִיַּד וְתַהֵי נְצִיב מֶלֶח.

22. "A land in which you shall eat bread without scarceness"

The power emanating from the Land of Israel is the source of all spiritual energy for the entire world. Whenever we pray, our thoughts and consciousness should be directed towards the Land of Israel so that we connect ourselves to this fountainhead of spiritual nourishment.

The Relevance of this Passage

There are many regions on the planet that emit powerful spiritual forces. These geographical locations are the portals through which the Light of the Upper Worlds enters into the physical dimension. The Land of Israel is the energy centre and source for the entire world and for this reason, it has remained front and center on the world stage for millennia. This passage creates a powerful conduit, connecting our souls to the Land of Israel and ultimately, the Creator, the source of all spiritual nourishment.

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289. Rabbi Elazar and Rabbi Yosi were standing one day and discussing this passage. Rabbi Elazar said: It is written, "A land in which (Lit. 'which in it') you shall eat bread without scarceness; you shall not lack anything in it..." (Devarim 8:9). Why are the words "in it" repeated twice? It has already been stated that the Holy One, blessed be He, divided all the peoples and the lands according to appointed Messengers. But the land of Yisrael has no angel or Governor controlling it, only THE HOLY ONE, BLESSED BE HE alone. This is why He brought the people over whom no one rules, EXCEPT THE HOLY ONE, BLESSED BE HE, to the land over which no one rules, EXCEPT THE HOLY ONE, BLESSED BE HE.

290. Come and behold: the Holy One, blessed be He, supplied THE LAND OF YISRAEL with provisions and food first, and then to the rest of the world. So all the other nations that worship planets and constellations "eat in scarceness," while in the land of Yisrael it is not so--because the land of Yisrael is nourished first and only then the rest of the world, WHICH FEEDS ON THE LEFTOVERS.

291. This is why IT IS WRITTEN: "A land which in it you shall eat bread without scarceness," in which you shall eat in abundance. Thus, "in it you shall eat," but only "in it," and not in any other place. Thus, "in it" ALLUDES TO the holiness of the land; "in it" the supernal Faith resides, "in it" rests the blessing from above, but only "in it" and in no other place. HENCE, THE VERSE MENTIONS "IN IT" TWICE, ALLUDING TO ALL THAT IS DESCRIBED ABOVE.

292. Come and behold: it is written, "as the garden of Hashem, like the land of Egypt, AS YOU COME TO TZOAR" (Bereshheet 13:10). AND HE ASKS: It is still not clear FROM THE VERSE if Egypt or S'dom is "as the garden of Hashem," or if the "garden of Hashem" is the garden that is called the Garden of Eden? AND HE REPLIES: Actually, THE PHRASE "as the garden of Hashem," WHICH IS THE GARDEN OF EDEN AND which is full of abundance and pleasure for all, refers to S'dom and Egypt. Just as the garden of Hashem did not require irrigation, neither did Egypt, which was irrigated by the river Nile.

293. Come and behold: it is written, "And whosoever does not come up of all the families of the earth to Jerusalem..." (Zecharyah 14:17)--would be punished by having rain withheld. But "if the family of Egypt does not go up, and does not come Jerusalem," (Ibid. 18) it is not written that "upon them shall be no rain," because it usually does not rain in Egypt, and the people there are in no need of it. So what is their punishment? It is as the verse continues, "this shall be the plague, with which Hashem will smite the nations..." (Ibid.), since the Egyptians don't need rain. S'dom, as well, was "well watered everywhere..." (Bereshheet 13:10) WHICH MEANS THAT it had all the worldly pleasures and delights. For they did not want any other person to share these delights or receive these pleasures there, THE PEOPLE DID NOT RECEIVE ANY GUESTS.

289. רַבִּי אֶלְעָזָר וְרַבִּי יוֹסִי, הָיוּ קַיְימֵי יוֹמָא חַד, וְעִסְקֵי בְּהַאי קְרָא, אָמַר רַבִּי אֶלְעָזָר, כְּתִיב אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנוֹת תֹּאכַל בָּהּ לֶחֶם לֹא תַחְסֹר כָּל בָּהּ. הָאִי בָּהּ בָּהּ, תְּרֵי זְמַנֵּי, אֲמַאי. אֲלֵא הָא אֲתַמַּר, דְּקוּדְשָׁא בְּרִיךְ הוּא, פְּלִיג כָּל עֵמִין וְאַרְעָאן לְמַמְנָן שְׁלִיחֵן, וְאַרְעָא דִּישְׂרָאֵל, לֹא שְׁלִיט בָּהּ מְלֹאכְא, וְלֹא מְמַנָּא אַחְרָא, אֲלֵא אִיהוּ בְּלַחְדוּוֹ, בְּגִין כִּן אַעִיל לְעַמָּא דְלֹא שְׁלִיט בְּהוּ אַחְרָא, לְאַרְעָא דְלֹא שְׁלִיט בָּהּ אַחְרָא.

290. תָּא חֲזִי, קוּדְשָׁא בְּרִיךְ הוּא, יְהִיב מְזוּנָא תַמָּן בְּקַדְמִיתָא, וּלְבַתָּר לְכָל עֲלְמָא. כָּל שְׂאָר עֵמִין עִבוּם בְּמִסְכָּנוֹת, וְאַרְעָא דִּישְׂרָאֵל לֹא הִכִּי, אֲלֵא אֶרֶץ יִשְׂרָאֵל אֲתוֹן בְּקַדְמִיתָא, וּלְבַתָּר כָּל עֲלְמָא.

291. וּבְגִין כִּן אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנוֹת תֹּאכַל בָּהּ לֶחֶם. אֲלֵא בְּעִתִּירוֹ, בְּסַפּוּקָא דְכָלְא. תֹּאכַל בָּהּ, וְלֹא בְּאַתָּר אַחְרָא. בָּהּ בְּקַדְשֵׁי דְאַרְעָא. בָּהּ שְׂרִיא מְהִימְנוֹתָא עֲלָא. בָּהּ שְׂרִיא בְּרַכְתָּא דְלַעִילָא, וְלֹא בְּאַתָּר אַחְרָא.

292. תָּא חֲזִי כְּתִיב כִּן יִי בְּאַרְץ מִצְרַיִם. עַד הֵכָא לֹא אֲתִידַע, גֵּן יִי אִי הוּא אֶרֶץ מִצְרַיִם, וְאִי אִיהוּ אֶרֶץ סְדוּם, וְאִי אִיהוּ גֵן יִי, דְאַקְרִי גֵן עַדְן. אֲלֵא, כִּן יִי דְאִית בֵּיהּ סַפּוּקָא, וְעַדוּנָא דְכָלְא, הִכִּי נְמִי הוּהוּ סְדוּם, וְהִכִּי נְמִי מִצְרַיִם. מַה גֵּן יִי, לֹא אֲצַטְרִיךְ בְּרִי נֶשׁ לְאַשְׁקָאָה לִיהּ, אוֹף מִצְרַיִם לֹא אֲצַטְרִיךְ אַחְרָא לְאַשְׁקָאָה לִיהּ, בְּגִין דְנִילוּס אִיהוּ אֲסִיק, וְאַשְׁקִי לְכָל אֶרְעָא דְמִצְרַיִם.

293. תָּא חֲזִי מַה כְּתִיב וְהִיא אֲשֶׁר לֹא יַעֲלֶה מֵאֵת מְשַׁפְּחוֹת הָאֶרֶץ אֶל יְרוּשָׁלַם וְגו'. דָּא הוּא עוֹנְשָׂא דְלַהוֹן, דְאַתְמַנַּע מְנַהוֹן מְטְרָא, מַה כְּתִיב, וְאִם מְשַׁפְּחַת מִצְרַיִם לֹא תַעֲלֶה וְלֹא בָּאָה וְגו'. חֲמִי דְלֹא כְּתִיב, וְלֹא עֲלִיהֶם יְהִיָּה הַגָּשֶׁם, בְּגִין דְלֹא נַחִית מְטְרָא לְמִצְרַיִם, וְלֹא אֲצַטְרִיכֵן לִיהּ, אֲלֵא עוֹנְשָׂא דְלַהוֹן מַה הוּא, דְכְּתִיב וְזֹאת תִּהְיֶה הַמַּגָּפָה אֲשֶׁר יִגּוֹף ה' אֶת כָּל הַגּוֹיִם וְגו'. בְּגִין דְמִצְרַיִם לֹא צְרִיכִין לְמְטְרָא, אוֹף סְדוּם, מַה כְּתִיב בֵּיהּ, כִּי כֻלָּה מִשְׁקָה, כָּל עַדוּנִין דְעֲלְמָא הוּוּ בָּהּ, וְעַל דָּא לֹא בְּעָאן דְבִנְי נֶשָׂא אַחְרָנִין יַתְעַדְנֹן בָּהּ.

294. Rabbi Chiya said: THE PEOPLE OF S'DOM were wicked because of themselves and their possessions AND NOT BECAUSE OF THEIR FERTILE LAND. THIS IS TRUE, BECAUSE THEY REFUSED TO GIVE CHARITY. A person who is stingy with the poor is not worthy of continued existence in the world. In addition, he has no life in the world to come. But whoever is goodhearted towards the needy is worthy of existence in the world, and the world exists because of his merit. He shall have life and longevity in the world to come.

294. רבי חייא אמר, אינון הוו חייבין מגרמייהו, וממונהון, דכל בר נש דאיהו צר עינא לגבי מסכנא, יאות הוא דלא יתקיים בעלמא. ולא עוד, אלא דלית ליה חיים לעלמא דאתי. וכל מאן דאיהו וותרן לגבי מסכנא יאות הוא דיתקיים בעלמא, ויתקיים עלמא בגיניה, ואית ליה חיים ואורכא דחיי לעלמא דאתי.

23. "And Lot went up out of Tzoar"

There are no coincidences in life. No matter how accidental or random an event may appear to be, there is always an existing and underlying order and root cause. For example, Lot is taken advantage of by his daughters. He gets drunk with wine and his daughters engage in an incestuous relationship with their father. The Zohar explains that the wine corresponds to negative Left Column energy in this specific situation because it was used for immoral purposes. Remarkably, King David's ancestry is rooted in this incestuous relationship, and from the House of King David, will emerge the Messiah. A profound lesson of life is distilled through this controversial chain of events. Kabbalistically, the spiritual and physical worlds are perfectly balanced-the greater the force of negativity, the greater potential for revelation of a positive force. The Messiah is destined to generate the greatest possible spiritual Light in this world and therefore, the Messiah must emerge from the lowest and darkest realm. A union between Lot and his wife cannot be considered darkness, so this relationship could not plant the seed of the Messiah. Incest is considered the lowest and darkest form of union and therefore, it can also be transformed into the highest and brightest form of spiritual Light.

The Relevance of this Passage

The flaming light of a candle holds no genuine value or worth when measured against the brilliant radiance of the sun. Though, in a darkened room, a single flame assumes great importance and significance. We are born into a world of darkness so that our spiritual efforts achieve significance and illumination. Constant striving against our dark side bestows value and worth upon our positive attributes. Awareness and recognition of the importance of confronting our dark side and transforming our negative characteristics into positive attributes, arise through the words and wisdom of these verses.

295. "And Lot went up out of Tzoar, and dwelt in the mountain and his two daughters with him..." (Bereshheet 19:30). HE ASKS: Why DID HE GO UP OUT OF TZOAR? AND HE REPLIES: Because he noticed that Tzoar was close to S'dom. That is why he left there.

295. ויעל לוט מצוער וישב בהר הוא ושתי בנותיו עמו וגו'. מאי טעמא. בגין דחמא דהיה קריב לסדום, ואסתלק מתמן.

296. Rabbi Yitzchak then began the discussion by quoting: "And it is turned around and about by His counsels, that they may do whatsoever He commands them..." (Iyov 37:12). THIS MEANS THAT the Holy One, blessed be He, arranges events in the world and creates destructive lights to accomplish His actions. And afterward, He turns them around again and again in different ways.

296. רבי יצחק פתח והוא מסבות מתהפך בתחבולתו לפעלם וגו'. קודשא בריך הוא, מסבב סבובין דעלמא, ואייתי קומרין טהירין, למעבד עובדיו ולבתר מהפך לון, ועביר לון כגונא אחרא.

297. HE ASKS: And with what DOES HE TURN THEM AROUND? AND HE REPLIES: THIS IS DONE by His counsels, THAT IS, THE HOLY ONE, BLESSED BE HE, plans schemes and invents reasons to turn things around, so that they are completely changed and are not similar to what they seemed to be previously. "...that they may do..." refers to the doings of people and the ways in which they accomplish their deeds. This is how He turns things around AND CHANGES THE ACTIVITIES OF THE DESTRUCTIVE LIGHTS. And "whatsoever He commands them upon the face of the world in the earth" MEANS THAT events change because the activities of people change, thereby turning around those same activities that THE HOLY ONE, BLESSED BE HE, commands them to accomplish upon earth. AND THEY ARE CHANGED INTO MANY DIFFERENT FORMS IN THE WORLD, ALL ACCORDING TO THE QUALITY OF THE ACTIVITIES OF THE PEOPLE. WITH THESE WORDS, RABBI YITZCHAK BEGAN THE DISCUSSION TO UNDERSTAND THE ISSUE OF AMON AND MOAV, AND HOW THEY WERE FORMED AS A RESULT OF A CORRUPT ACTION, AND HOW ALL THE KINGS OF YEHUDA ISSUED FROM THEM, EVEN KING MASHIACH.

297. ובמה בתחבולותיו, עביר תחבולין, ומסבב סבובין, לאפקא לון, ולא כאינון קדמאי. לפעלם, בגין פעלם דבני נשא, כמה דאינון עבדין עובדין, הכי מהפך לון. כל אשר יצום על פני תבל ארצה. בגין דעובדין דבני נשא, מהפך לאינון מסבות, בכל מה דאיהו פקיר לון על פני תבל וגו'.

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298. Rabbi Elazar said: "And it is turned around and about by His schemes..." This means that the Holy One, blessed be He, guides the course of events and causes certain actions to be performed in the world. As soon as the people are convinced that events are stable, the Holy One, blessed be He, turns them "around and about" and completely changes them again. HERE, RABBI ELAZAR DISAGREES WITH RABBI YITZCHAK'S EXPLANATION THAT IN THE BEGINNING THE ACTIVITIES WERE DISRUPTED BY DESTRUCTIVE LIGHTS, BUT LATER WERE TURNED "AROUND AND ABOUT" AND AMENDED BY THE HOLY ONE, BLESSED BE HE. RABBI ELAZAR EXPLAINS THAT IN THE BEGINNING THEY WERE GOOD AND WORTHY OF EXISTING IN THE WORLD, BUT WERE EVENTUALLY CORRUPTED BY THE DOINGS OF THE PEOPLE. AS A RESULT, THE HOLY ONE, BLESSED BE HE, TURNED THEM "AROUND AND ABOUT" FOR THE BETTER, IF THE PEOPLE REPENT AND ATONE FOR THEIR MISDOINGS.

299. The word, "by His counsels" is spelled without a Yud, WHICH INDICATES THE SINGULAR FORM, and could be compared to a potter who shapes vessels from clay. As long as the stone wheel is still revolving, he can fashion the pot according to his taste and even change its shape. This is possible only while the pots are still turning.

300. Similarly, the Holy One, blessed be He, turns His actions "around and about by His counsel(s)," minus the Yud, WHICH IS THE SINGULAR FORM. But what is "HIS COUNSEL?" His counsel is the lower court of Judgment, THAT IS, THE NUKVA OF ZEIR ANPIN, which corresponds to the pots of clay turning in front of the potter. And he changes them from one vessels to another.

301. And all is done to reflect people's actions. THE HOLY ONE, BLESSED BE HE, CHANGES THE FORM OF THE VESSELS in accordance with the actions of people. If the people perform good deeds, the clay pots revolve to the right, WHICH IS CHESED. If their actions benefit humanity, CHASSADIM AND ALL GOODNESS WILL BE DRAWN DOWN INTO THE WORLD. As long as the stone wheel turns to the right, events will be positive. The world will revolve with it AND RECEIVE THE DOINGS AND ACTIONS FROM THE RIGHT COLUMN, WHICH IS CHESED.

302. But, if people intend to sin, then the Holy One, blessed be He will direct "His counsel," WHICH IS THE NUKVA that constantly moves and which was revolving to the right, to turn around and revolve to the left. And He turn the objects and the vessels, which were to the right, to the left.

303. As a result, the stone wheels change direction and become actions that will hurt humankind. And these stone wheels keep turning in that direction--TO THE LEFT--until people perform good deeds again. So the direction in which the stone wheels turn depends on the actions of humankind. THEREFORE, IT IS WRITTEN: "AND IT IS TURNED AROUND AND ABOUT BY HIS COUNSELS THAT THEY MAY DO WHATSOEVER HE COMMANDS THEM," because the "counsel," WHICH IS THE SECRET OF THE STONE WHEELS, depends upon the actions OF HUMANKIND. And it never stands still; IT CONSTANTLY REVOLVES EITHER TO THE RIGHT OR TO THE LEFT.

298. רבי אלעזר אָמר, וְהוּא מְסַבּוֹת מִתְהַפֵּךְ. הַקּוֹדֵשׁ בְּרִיךְ הוּא מְסַבּב סְבוּבִין, וְאֵינִי, עוֹבְדִין בְּעֵלְמָא לְאַתְקִימָא, וּלְבַתָּר דְּחָשִׁיבוּ בְּנֵי נֶשְׁא דִּיתְקִימוּן אִינּוּן עוֹבְדִין, קוֹדֵשׁ בְּרִיךְ הוּא מְהַפֵּךְ לֹון לְאִינּוּן עוֹבְדִין, מִכְּמָה דְּהוּוּ בְּקִדְמִיתָא.

299. בְּתַחְבוּלוֹתָיו. בְּתַחְבוּלוֹתוֹ כְּתִיב, כֹּהֲאֵי אֹמְנָא דְּעֵבִיד מְאִנִּין דְּחֶרְסָא, בְּעוֹד דְּהָיָא טִיקְלָא, אֶסְתַּחֲרַת קַמִּיהּ, חָשִׁיב לְמַעַבְד כְּגוֹנָא דָא, עֵבִיד. חָשִׁיב לְמַעַבְד כְּגוֹנָא אַחְרָא, עֵבִיד. מְהַפֵּךְ מְאִנָּא דָא לְמְאִנָּא דָא, בְּגִין דְּהוּוּ טִיקְלָא אֶסְתַּחֲרַת קַמִּיהּ.

300. כֵּךְ קוֹדֵשׁ בְּרִיךְ הוּא, מְהַפֵּךְ עוֹבְדוֹ, דְּאִיהוּ עֵבִיד. בְּתַחְבוּלוֹתוֹ חֶסֶר יו"ד, וּמֵאֵן אִיהוּ, דָא בִּי דִּינָא לְתַתָּא, דְּאִיהוּ טְקֵלָא, דְּאֶסְתַּחֲרַת קַמִּיהּ, וְעַל דָא, מְהַפֵּךְ מְאִנִּין, מְמִאנָּא דָא, לְמְאִנָּא אַחְרָא.

301. וְכֹל דָא כְּמִי פְעֵלָם דְּבְנֵי נֶשְׁא, אִי מְטִיבִין בְּנֵי נֶשְׁא עוֹבְדִיהוּן, הֵהוּא טְקֵלָא דְּסַחְרָא, אֶסְחָרַת לֹון לְיִמִּינָא, וּכְדִין אֶתְעֵבִידוּ עוֹבְדִין בְּעֵלְמָא, לְאוֹטְבָא לֹון כְּדָקָא זָאוֹת. וְטִיקְלָא אֶסְחָרַת תְּדִיר, וְלֹא שְׂכִיךְ, בְּהוּוּ סְטְרָא דִּימִינָא, וְעֵלְמָא מִתְגַּלְגַּלָּא בֵּיהּ.

302. אָתוּ בְּנֵי נֶשְׁא לְאַבְאָשָׁא תַחְבוּלוֹתוֹ, דְּאֶסְחָר תְּדִיר, וְהוּוּ קַיִמָּא בְּאַסְחָרוֹתָא דִּימִינָא, קוֹדֵשׁ בְּרִיךְ הוּא אֶסְחָר לִיהּ בְּסְטְרָא דְּשְׂמַאלָא, וּמְהַפֵּךְ מְסַבּוֹת וּמְאִנִּין, דְּהוּוּ בְּקִדְמִיתָא, לְהֵהוּא סְטְרָ שְׂמַאלָא.

303. וּכְדִין טְקֵלָא אֶסְחָרָא, וְאֶתְעֵבִידוּ עוֹבְדִין בְּעֵלְמָא, לְאַבְאָשָׁא לֹון לְבְנֵי נֶשְׁא. וְטְקֵלָא אֶסְחָר לְהוּוּ סְטְרָא, עַד דְּבְנֵי נֶשְׁא תֵיבִיבִין לְאוֹטְבָא עוֹבְדִיהוּן. וְטְקֵלָא קַיִמָּא בְּעוֹבְדִין דְּבְנֵי נֶשְׁא. וְעַל דָא בְּתַחְבוּלוֹתוֹ לְפְעֵלָם וְלֹא קַיִמָּא תְּדִיר.

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304. Come and behold: the Holy One, blessed be He, has created all the events and actions necessary to accomplish everything properly. And everything comes down AND IS DRAWN INTO THE WORLD from the main source and root above. THE HOLY ONE, BLESSED BE HE, brought Avraham to be close to Him. He then begot Yishmael, who was born before Avraham was circumcised. Thus, Yishmael was born down below and was not perfected by the sign of the Covenant.

305. Later on, the Holy One, blessed be He, guided the course of events by His counsel, and Avraham was circumcised and joined the Covenant. His name was completed, and he was called Avraham, WITH THE ADDITION OF THE HEI. So the first Hei OF THE HOLY NAME, YUD-HEI-VAV-HEI, WHICH IS BINAH, became his crown, according to the secret of deriving water from air.

306. As soon as this secret was perfected and Avraham was circumcised, Yitzchak was born to him. He was a "Holy Seed" and was attached up above according to the secret of deriving fire from water. And so it is written: "Yet I had planted you a noble vine, wholly a right seed..." (Yirmeyah 2:21). Hence, he was not related to the Other Side, WHICH REFERS TO THE LEFT SIDE ALONE. INSTEAD, HE WAS INCLUDED WITHIN THE RIGHT SIDE.

307. Come and behold: two separate nations came forth from Lot and his daughters, which were attached to the side that was appropriate for them, NAMELY THE OTHER SIDE. This is why the Holy One, blessed be He, manipulates events and turns things around in the world; He wants everything to be well arranged and related to its place IN HOLINESS. THIS MEANS THAT EVERYTHING SHOULD BE CAREFULLY ARRANGED AND PROPERLY PLANNED TO ENSURE THE PROPER ISSUING OF THE KINGS OF YEHUDA AND KING MASHIACH. THIS IS THE MEANING OF THE VERSE, "AND IT IS TURNED AROUND AND ABOUT BY HIS COUNSEL(S) THAT THEY MAY DO WHATSOEVER HE COMMANDS THEM."

308. Come and behold: Lot was worthy of having the Holy One, blessed be He, produce these two nations from his union with his wife. But in order to attach them to their predestined place, HE PRODUCED THEM FROM HIS DAUGHTERS. AND THIS was achieved with the help of wine, AS IT IS WRITTEN: "AND THEY MADE THEIR FATHER DRINK WINE" (BERESHEET 19:33). This wine, which is the secret explanation of their actions, was prepared ESPECIALLY for them and was found on that specific night in the cave. IF THERE HAD BEEN NO WINE, THESE TWO NATIONS WOULD NOT HAVE COME INTO THE WORLD. Therefore, it is written: "And he drank of the wine, and was drunk," (Beresheet 9:21) and this has already been explained.

309. Come and behold: they called their sons Moav and Amon. SHE CALLED HIM Moav, BECAUSE HE WAS Me-av (lit. 'from father'). Rabbi Yosi said: The elder daughter cried out boldly--Mo-av, he is born from my father! "And the younger daughter also bore a son, whom she called Ben-Ami (lit. 'the son of my people')," in a cryptic way (Beresheet 19:38) but she did not declare who fathered him.

304. תָּא חֲזִי, קוֹדֶשׁא בְּרִיךְ הוּא גְרַם סְבוּבִין וְעוֹבְדִין בְּעֵלְמָא, בְּגִין לְמַעַבְד כְּלָא כְּדָקָא יְאוּת. וְכֵלָא נִפְקָא מֵעַקְרָא וְשִׁרְשָׁא דְלַעִילָא. אֶקְרִיב אַבְרָהָם לְגַבְיָהּ, נִפְק מְנִיָּה יִשְׁמַעֵאל, דְלֵא הוּא אַבְרָהָם גְּזִיר, כְּד נִפְק מְנִיָּה, בְּגִין דְאִיְהוּ לְתַתָּא, וְלֵא אֲשֵׁתַיִלִים בְּאֵת קִיּוּמָא קְדִישָׁא.

305. לְבַתֵּר קוֹדֶשׁא בְּרִיךְ הוּא סַבֵּב סְבוּבִין בְּתַחְבוּלוֹתָיו, וְאִתְגְּזֵר אַבְרָהָם, וְעָאֵל בְּבְרִית, וְאֲשֵׁתַיִלִים בְּשָׁמַיָּה, וְאֶקְרִי אַבְרָהָם, וְהִ' עֵלְאָה אֲעֻטְרָת לִיָּהּ, בְּרִזָּא דְמִים מְרוּחַ.

306. כִּיּוֹן דְרִזָּא אֲשֵׁתַיִלִים, וְאִתְגְּזֵר, נִפְק מְנִיָּה יִצְחָק, וְהוּא זִרְעָא קְדִישָׁא, וְאִתְקֻשְׁר לְעֵילָא, בְּרִזָּא דְאֵשׁ מְמִים, וְעַל דָּא כְּתִיב, וְאִנְכִי נִטְעַתִּיךְ שׁוֹרֵק כְּלָה זִרְעָא מֵתָא. וְלֵא אִתְקֻשְׁר בְּהוּא סְטְרָא אַחְרָא.

307. תָּא חֲזִי, לוּט נִפְקוּ מְנִיָּה, וּמִבְּנֵי תְרִין אוּמִין, מִתְפָּרְשֵׁן, וְאִתְקֻשְׁרוּ בְּהוּא סְטְרָא, דְאִתְחַזִּי לוּן, וְעַל דָּא קוֹדֶשׁא בְּרִיךְ הוּא מְסַבֵּב סְבוּבִין, וּמַגְלִיל גְּלוּלִין בְּעֵלְמָא, דִּיתְעַבִּיד כְּלָא כְּדָקָא יְאוּת, וְיִתְקֻשְׁר כְּלָא בְּאִתְרִיָּהּ.

308. תָּא חֲזִי, יְאוּת הוּא לְלוּט, דְקוֹדֶשׁא בְּרִיךְ הוּא יִפְקֵי מְנִיָּה וּמֵאִתְתִּיָּהּ, תְרִין אוּמִין אֵלִין, אֵלָא בְּגִין לְאִתְקֻשְׁרָא בְּאִתְרִיָּהּ, דְאִתְחַזִּי לְהוּ. וְאִתְעַבִּידוּ מִגּוּ יִנָּא, וְהוּא יִנָּא, אִזְדְּמֵן לְהוּן בְּמַעֲרָתָא, הֵיִיא לִילִיָּא, וְדָא הוּא רִזָּא דְאִתְעַבִּידוּ, כְּמָה דְאֵת אִמְר וְיִשֵּׁת מִן הֵיּינ וְיִשְׁכְּר. וְהָא אִתְמַר וְאוּקְמוּהּ.

309. תָּא חֲזִי, מוֹאָב וְעַמּוֹן, אִינּוֹן קְרָאן לוּן שְׁמֵהוּן, מוֹאָב מֵאָב. ר' יוֹסִי אָמַר, בְּכִירָה בְּחֻצִימוּ אִמְרָה, מוֹאָב מֵאָבָא הוּא. וְהַצְעִירָה גַם הִיא יִלְדָה בֵּן וְתִקְרָא שְׁמוֹ בֵּן עַמִּי. בְּצַנְיָעוּ, אִמְרָה בֵּן עַמִּי, בְּרַ עַמִּי, וְלֵא אִמְרָה מִמָּאן הוּא.

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310. Come and behold. Of the elder daughter, it is written: "and he perceived not when she lay down, nor when she arose" (Ibid. 33). The phrase, "when she arose" is spelled with a Vav with a dot above it. This indicates that there was help from above in performing that action, which was to ultimately result in the birth of Mashiach. Of the younger daughter, however, it is written: "nor when she arose," (Ibid. 35) without a Vav, because her issue was not for the sake of the Holy One, blessed be He. This is why when writing "when she arose," about the elder sister, there is a dot over the Vav. **EVEN THOUGH THE YOUNGER DAUGHTER ALSO PRODUCED KINGS--NAAMAH THE AMMONITE WAS KING SOLOMON'S WIFE AND THE MOTHER OF REHAV'AM--NEVERTHELSS KING DAVID, CERTAINLY, IS THE MOST IMPORTANT OF ALL, AS HE IS MASHIACH.**

311. Rabbi Shimon then said: **THE MEANING OF THE VERSE, "HE PERCEIVED NOT WHEN SHE LAY DOWN, NOR WHEN SHE AROSE" IS THAT** he did not know that the Holy One, blessed be He, intended to raise from her King David and KING Solomon, and all the other kings, along with Mashiach. Furthermore, **THE PHRASE, "when she arose" is ANALOGOUS TO** what was said of Rut: "and she rose up before one could discern another" (Rut 3:14). And on that day, she certainly had an issue, because Boaz mated with her to preserve the name of the dead and his lineage. Thus, all these kings and all the noble men in Yisrael were raised through her. **ACCORDING TO ANOTHER EXPLANATION, "and he perceived not when she lay down" RESEMBLES THE WORDS, "And she lay at his feet until the morning."** It is written: "when she arose" and, "she rose up before one could discern another..." This is **WHY "when she arose" IS SPELLED with a Vav with a dot above it. THE DIFFERENCE BETWEEN THIS EXPLANATION AND THE FIRST ONE IS THAT HERE HE EXPLAINED THE VERSE, "AND HE PERCEIVED NOT WHEN SHE LAY DOWN" AS WELL. IN THE FIRST EXPLANATION HE DID NOT EXPLAIN THIS VERSE.**

312. Come and behold: see how modest Avraham was. From the beginning, when the Holy One, blessed be He, determined to execute His Judgment on S'dom, **AVRAHAM PLEADED FOR MERCY, BUT** he did not plead for Mercy for Lot. Later, when it is written: "and, lo, the smoke of the country went up as the smoke of a furnace," (Bereshheet 19:28) Avraham still did not intercede for Lot and said nothing to the Holy One, blessed be He, in Lot's favor. And the Holy One, blessed be he, did not mention anything to him, so that Avraham would not think that the Holy One, blessed be He, had drawn on Avraham's merits **BECAUSE OF THAT.**

313. We know that Avraham cared about Lot because Avraham risked his life for Lot by waging war against four powerful kings. As it is written: "And when Avram heard that his brother was taken captive...And he divided himself against them...by night...And he brought back all the goods, and also brought back his brother Lot, and his possessions" (Bereshheet 14:14-16). However, because of **AVRAHAM'S** love for the Holy One, blessed be He, and because he knew of Lot's misconduct, he did not ask that the Holy One, blessed be He, overlook Lot's actions. Thus, he did not plead for Mercy on Lot's account--neither in the beginning, nor in the end. Beginning with paragraph 314 and onward, we find what is known as midrash hane'elam--"hidden explanations." These hidden explanations of the Zohar appear primarily in the first few sections of Genesis. This particular section explains that the story of Lot and his daughters is a parable referring to man and his Evil Inclination. The Zohar explains how the Evil Inclination always catches us and how we can protect ourselves from it. Midrash Hane'elam (Homiletical interpretations on the obscure)

310. תָּא חֲזִי, בְּקִדְמִיתָא כְּתִיב, וְלֹא יָדַע בְּשֹׁכְבָהּ וּבִקְוֵמָה. בּוֹא וְנִקְוֵד עַל וֹא"ו, בְּגִין דְּסִיּוּעָא דְעִילָא הוּוּ אֲשֵׁתִּיכָּה בְּהוּוּא עוּבְרָא, דְּזִמִּין מְלָכָא מְשִׁיחָא לְנַפְקָא מִנִּיהּ, וּבְגִין כֵּן, אֲשֵׁתִּילִים הָכָא בּוֹא"ו. וּבְאַחְרָא, כְּתִיב וּבִקְוֵמָה חֶסֶר וּו"ו בְּגִין דְּלֹא נִפְקָ מִנִּיהּ חוּלְקָא לְקוּדְשָׁא בְּרִיךְ הוּוּא, כְּהֵאֵי אַחְרָא, וְעַל דָּא כְּתִיב בְּהֵאֵי אַחְרָא קְשִׁישָׁא, וּבִקְוֵמָה בּוֹא"ו מְלָא, וְנִקְוֵד עָלֵהּ.

311. ר' שִׁמְעוֹן אָמַר לֹא יָדַע, דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּוּא לְאוּקְמָא מִנִּיהּ, דְּוֹד מְלָכָא וּשְׁלֵמָה, וְכָל שְׂאָר מְלָכִין, וּמְלָכָא מְשִׁיחָא. תּוּ וּבִקְוֵמָה דְכְּתִיב בְּרוּתָא, וְתַקַּם בְּטָרַם יִבִּיר אִישׁ אֶת רֵעֵהוּ וּגו'. וּבְהוּוּא יוּמָא הוּוּא לֵה קִימָה וְדָאי אֶתְחַבֵּר עִמָּה בְּעוּ, לְהַקִּים שָׁם הַמַּת עַל נַחְלָתוֹ, וְאַתְקַם מִנָּה כָּל הַנִּי מְלָכִין וְכָל עֲלוּיָא דְיִשְׂרָאֵל. וְלֹא יָדַע בְּשֹׁכְבָהּ, דְכְּתִיב וְתִשְׁכַּב מְרַגְלוֹתָיו עַד הַבֶּקֶר. וּבִקְוֵמָה, דְכְּתִיב וְתַקַּם בְּטָרוֹם (בְּטָרַם) יִבִּיר אִישׁ אֶת רֵעֵהוּ וּגו'. בְּגִין כֵּן וּבִקְוֵמָה נִקְוֵד וֹא"ו.

312. תָּא חֲזִי, עֲגוּתְנוּתָא דְאַבְרָהָם, דְּהָא אִמְלוּוּ בְּקִדְמִיתָא, כְּדִ בְּעָא קוּדְשָׁא בְּרִיךְ הוּוּא לְמַעְבַּד דִּינָא בְּסָדוּם, לֹא בְּעָא מִנִּיהּ רַחֲמֵי עַל לוּט, לְבַתֵּר דְכְּתִיב, וַיִּרְא וְהִנֵּה עָלָה קִיטֵר הָאָרֶץ כְּקִיטֵר הַכְּבָשָׁן. לֹא תִבַּע עָלֵיהּ דְלוּט, וְלֹא אָמַר עָלֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּוּא כְּלוּם, אֹחַף הֵכִי קוּדְשָׁא בְּרִיךְ הוּוּא, לֹא אָמַר לֵיהּ מַדִּי, בְּגִין דְּלֹא יַחֲשַׁב אַבְרָהָם דְּקוּדְשָׁא בְּרִיךְ הוּוּא גְּרַע מְזַכּוּתֵיהּ כְּלוּם.

313. וְאִי תִימָא, דְּאַבְרָהָם לֹא הוּוּא חָשִׁיב לֵיהּ לְלוּט בְּלָפִיָּה כְּלוּם, הָא מָסַר נַפְשֵׁיהּ, לְמִיָּהָר לְאַגְחָא קְרָבָא, בְּחַמְשָׁה מְלָכִין תְּקִיפִין, כְּדָא וַיִּשְׁמַע אַבְרָם כִּי נִשְׁבָּה אָחִיו וּגו'. וְכְּתִיב וַיַּחֲלַק עֲלֵיהֶם לַיְלָה. וְכְּתִיב וַיִּשָּׁב אֶת כָּל הָרֶכֶשׁ וּגַם אֶת לוּט אָחִיו וּרְכֻשׁוֹ הֵשִׁיב וּגו'. אֲבָל בְּרַחֲמֵי דְרַחֲמֵי לְקוּדְשָׁא בְּרִיךְ הוּוּא, וְחַמָּא עוּבְדוּי דְלוּט, דְּלֹא כְּשֶׁרֶן כְּדָקָא יָאוּת, לֹא בְּעָא אַבְרָהָם, דְּבִגְיָנִיהּ יִשְׁבּוּק קוּדְשָׁא בְּרִיךְ הוּוּא כְּלוּם מִדִּילֵיהּ, וּבִגְיָנִי כֵּן, לֹא תִבַּע עָלֵיהּ רַחֲמֵי, לֹא בְּקִדְמִיתָא וְלֹא בְּסוּפָא.

314. "And Lot went up out of Tzoar." Rabbi Avahu said: Behold what is written about the Evil Inclination. You should know that it will always exist in human beings until that time, of which it is written: "and I will take away the stony heart out of your flesh" (Yechezkel 36:26). And even though it sees human beings punished in Gehenom, it returns again in people. This is as it is written: "And Lot went up out of Tzoar," that is, out of the agony (Heb. tza'ar) of Gehenom. From there, he goes up to seduce people.

315. Rabbi Yehuda said: There are three directing powers in people. One is the directing power of the mind and wisdom, which is the power of the Holy Neshamah. Next is the directing power of lust, which craves all kinds of evil desires. And finally, the directing power that controls human beings in their behavior and strengthens the body. This is called the Nefesh of the body, of which Rabbi Dimi said: This is the Maintaining Power.

316. Rabbi Yehuda said: Come and behold. The Evil Inclination has control over the last two powers. The lusting Nefesh always follows the Evil Inclination. We learn this from what is written: "And the firstborn said to the younger, Our father is old..." (Beresheet 19:31) The lusting Nefesh arouses the other and seduces it through the body to cleave to the Evil Inclination. And it says: "Come, let us make our father drink wine, and we will lie with him." What is for us in the world to come? Let us pursue the Evil Inclination and the lustful pleasures of this world. So what did they do? They agreed to cling to it. Thus, it is written: "And they made their father drink wine." They feed ravenously in order to arouse themselves and reach the Evil Inclination through food and drink.

317. "...and the first born went in, and lay with her father" (Ibid. 33). When a person lies in bed at night, the lusting Nefesh arouses the Evil Inclination. It clings to it until he cling to every evil thought, and it conceives a little, which brings that evil thought into the heart of man. And it clings to it and remains in the heart without being fulfilled, until that lustful desire arouses the power of the body, as it did at first, to cling to the Evil Inclination. And then evil is achieved, as it is written: "Thus were both the daughters of Lot with child by their father" (Ibid. 36).

מִדְרַשׁ הַנְּעֻלָּם

314. וַיַּעַל לוֹט מִצּוֹעַר וְגו'. אָמַר רַבִּי אַבְהוּ, בֵּא ורֵאָה מֵה כְּתוּב בְּיֶצֶר הָרַע, תִּדְע לָךְ, שְׂאִינוּ מִתְבַּטֵּל לְעוֹלָם מִבְּנֵי אָדָם, עַד אוֹתוֹ זְמַן, הַכְּתוּב וְהִסְתְּרֵי אֶת לֵב הָאָבֶן וְגו'. שָׁאֵף עַל פִּי שְׂרוּאָה בְּנֵי אָדָם נִדְוָנִין בְּגִיּהָנָם, הוּא בֵּא וְחוֹזֵר לוֹ אֵצֶל בְּנֵי אָדָם, הִדְא הוּא דְכְּתוּב וַיַּעַל לוֹט מִצּוֹעַר. מִצְעָרָה שֶׁל גִּיּהָנָם, מִשָּׁם עוֹלָה לְפִתּוֹת בְּנֵי אָדָם.

315. אָמַר רַבִּי יְהוּדָה, שְׁלֹשׁ הַנְּהַגוֹת, יֵשׁ בְּאָדָם: הַנְּהַגַת הַשִּׁכּוֹל וְהַחֲכָמָה, וְזוֹ הִיא כַח הַנְּשִׁמָּה הַקְּדוּשָׁה. וְהַנְּהַגַת הַתְּאוּהָ, שֶׁהִיא מִתְאוּהָ בְּכָל תְּאוּת רְעוּת, וְזֶהוּ כַח הַתְּאוּהָ. וְהַנְּהַגָה, הַמְּנַהֶגֶת לְבָנֵי אָדָם, וּמְחַזֶּקֶת הַגּוּף, וְהִיא נִקְרָאת נֶפֶשׁ הַגּוּף. אָמַר רַב דִּימִי, זֶהוּ כַח הַמְּחַזֵּק.

316. אָמַר רַבִּי יְהוּדָה, בֵּא ורֵאָה, לְעוֹלָם אֵין יֵצֶר הָרַע שׁוֹלֵט, אֲלֵא בְּאֵלוֹ ב' כַּחוֹת אֵלֶיךָ דְאִמְרֵן: נֶפֶשׁ הַמְּתְאוּהָ, הִיא הַרְדּוּפֶת אַחַר יֵצֶר הָרַע לְעוֹלָם, מִשְׁמַע, דְּכְּתוּב וְתִאמַר הַבְּכִירָה אֶל הַצְּעִירָה אַבִּינוּ זְקֵן. נֶפֶשׁ הַמְּתְאוּהָ, הִיא מְעוֹרֶרֶת אֶת הָאֲחֵרֶת, וּמְפַתָּה אוֹתָהּ, עִם הַגּוּף, לְהִדְבֵּק בְּיֵצֶר הָרַע, וְהִיא אוֹמְרַת, לְכֵה נִשְׁקָה אֶת אַבִּינוּ יִין וְנִשְׁכְּבָה עִמּוֹ. מֵה יֵשׁ לָנוּ בְּעוֹלָם הַבֵּא, גַּלְךָ וְנִרְדּוּף אַחַר יֵצֶר הָרַע, וְאַחַר תְּשׁוּקַת חֲמַדַת הָעוֹלָם הַזֶּה, וּמֵה עוֹשׂוֹת, שְׂתִיחֵן מִסְכִּימוֹת לְהִדְבֵּק בּוֹ, מֵה כְּתוּב וְתִשְׁקִין אֶת אַבִּיהֶן יִין. מִתְפַּטְמוֹת, לְהִתְעוֹרֵר לְיֵצֶר הָרַע, בְּאֲכִילָה וּבִשְׂתִיָּה.

317. וְתִקַּם הַבְּכִירָה וְתִשְׁכַּב אֶת אַבִּיהָ. כְּשֶׁאָדָם שׁוֹכֵב עַל מִטּוֹת בְּלִילָה, נֶפֶשׁ הַמְּתְאוּהָ הִיא הַמְּעוֹרֶרֶת לְיֵצֶר הָרַע, וּמְהַרְהֶרֶת בּוֹ, וְהוּא דִּבֵּק בְּכָל הַרְהוּרֵי רַע, עַד שֶׁמִּתְעַבְּרַת מֵעַט שְׂמִיבִיא בְּלֵב הָאָדָם, אוֹתָהּ הַמְּחַשְׁבָה הָרַעָה, וְדִבְקָה בּוֹ, וְעִדִּין יֵשׁ בְּלִבּוֹ, וְלֹא נִגְמַר לְעִשׂוֹתָהּ, עַד שֶׁזָּאת הַתְּאוּהָ, מְעוֹרֶרֶת לְכַח הַגּוּף כְּמִתְחַלְלָה, לְהִדְבֵּק בְּיֵצֶר הָרַע, וְאִזּוֹ הוּא תְּשׁוּלָם הָרַעָה, הַהִ"ד וְתִהְיֶין שְׂתֵי בָנוֹת לוֹט מֵאֲבִיהֶן.

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318. Rabbi Yitzchak said: The Evil Inclination can be seduced only by eating and drinking, and by the merriment of wine. Then it controls humankind. As for the righteous, what is written of him? It is written: "The righteous eats to the satisfying of his soul," (Mishlei 13:25) and never becomes drunk. As Rabbi Yehuda said: A Torah scholar who gets drunk is described as "A jewel of gold in a swine's snout" (Mishlei 11:22). And as well as that, he desecrates the Celestial Name. How do sinners behave? It is written: "And behold joy and gladness..." (Yeshayah 22:13). At this stage, wine takes over a person, "slaying oxen, and killing sheep, eating flesh and drinking wine" (Ibid.). Of them the Scriptures say: "Woe to them that rise up early in the morning, that they may follow strong drink..." (Yeshayah 5:11) to arouse the Evil Inclination, as this inclination is not aroused without wine. Therefore, it is written: "And they made their father drink wine."

319. Rabbi Avahu then said: It is written that, "he perceived not when she lay down, nor when she arose." This means that the Evil Inclination is not aware of its lying down in this world, nor of its rising up to the world to come. It is aroused through the power of the body to accomplish its lustful desires in this world. As Rabbi Avahu said: When the sinners enter into Gehenom, the Evil Inclination is brought there to see them. As it is written: "when Lot entered into Tzoar (Heb. tza'ar, 'agony')," (Bereshheet 19:23) that is, into the agony of Gehenom. And from there it rises to seduce people. Therefore, it is written: "And Lot went up out of Tzoar," out of the agony of Gehenom.

320. "...and dwelt in the mountain..." (Ibid. 30) Rabbi Yitzchak said: What we learn from the words, "in the mountain" is that this is the dwelling place of Lot and his two daughters, who are the two forces mentioned before. In the mountain means in the body, which is as wasted as a mountain that has no goodness in it. Because "he feared to dwell in Tzoar," (Ibid. 30) fear and anxiety overtook him, as he saw the agony of Gehenom and the misery of the wicked. And it thinks it will be punished there. However, as soon as it realizes that it shall not be punished there, the Evil Inclination goes out and seeks to seduce human beings to follow it.

321. Rabbi Huna discussed this subject in an effort to warn people. He would say to them: My children, beware of the 'messenger from Gehenom'. And who is this messenger? It is the Evil Inclination, which is the 'messenger from Gehenom'.

318. אָמַר רַבִּי יִצְחָק, מֵעוֹלָם אֵין יֵצֵר הָרַע מִתַּפְתָּהּ, אֶלֶּא בְּאִכִּילָהּ וּשְׂתִיָּהּ, וּמִתּוֹךְ שְׂמִיחַת הַיַּיִן, אִזּוּ שׁוֹלֵט בְּאָדָם. בְּצַדִּיק, מֵה כְּתִיב בֵּיהּ, צַדִּיק אֵכֵל לְשִׁבְע נִפְשׁוֹ. וְאִינוּ מִשְׁתַּכְּר לְעוֹלָם, דְּאָמַר רַבִּי יְהוּדָה, הָאִי צוֹרְבָא מִרְבַּנָּן, דְּמֵרוּי קֵרִינָא עֲלֵיהּ, נָזַם זֶהָב בְּאַף חֲזִיר. וְלֹא עוֹד, אֶלֶּא שְׂמַחֲלָל שָׁם שָׁמַיִם. מִנְהֵג הָרָשָׁעִים מֵהֵג, וְהֵנָּה שָׁשׂוֹן וְשְׂמִיחָה. הַיַּיִן אִזּוּ שׁוֹלֵט בְּאָדָם, הָרַג בְּקֵר וְשָׁחַט צֶאֱן וְגו'. עֲלֵיהֶם אָמַר הַכְּתוּב הוּי מִשְׁכִּימֵי בְּבִקֵּר שְׂכָר יִרְדְּפוּ וְגו'. כְּדִי לְעוֹרֵר לִיצֵר הָרַע, שְׂאִין יֵצֵר הָרַע מִתְּעוֹרֵר אֶלֶּא מִתּוֹךְ הַיַּיִן, הֲדָא הוּא דְכְּתִיב וּתְשַׁקֵּן . אֶת אַבְיָהֶן יִי.

319. אָמַר רַבִּי אַבְהוּ, מֵה כְּתִיב וְלֹא יָדַע בְּשִׁכְבָּהּ, וּבְקוּמָהּ. כְּלוּמַר, יֵצֵר הָרַע אִינוּ מִשְׁגִּיחַ בָּהּ, בְּשִׁכְבָּהּ בְּעוֹלָם הַזֶּה, וּבְקוּמָהּ לְעוֹלָם הַבָּא, אֶלֶּא מִתְּעוֹרֵר עִם כַּח הַגּוֹף, לְעֵבוֹד תְּאֹתוֹ בְּעוֹלָם הַזֶּה. דְּאָמַר ר' אַבְהוּ, בְּשַׁעָה שְׁנֹכְנִסִין הָרָשָׁעִים בְּגִיהֶנָם, מְכַנְיָסִים לִיצֵר הָרַע, לְרֵאוֹת בָּהֶן, הֲדָא הוּא דְכְּתִיב, וְלוֹט בָּא צַעְרָה, לְצַעְרָהּ שֶׁל גִּיהֶנָם, וּנְפַק לֵיהּ מִתַּמָּן, לְנִסּוֹתָא לְבְרִייתָא, כְּדַקְאֲמַרְן. הֲדָא הוּא דְכְּתִיב, וַיַּעַל לוֹט מִצּוּעַר, מִצַּעְרָהּ שֶׁל גִּיהֶנָם.

320. וַיֵּשֶׁב בְּהַר, אָמַר ר' יִצְחָק, מִשְׁמַע דְכְּתִיב בְּהַר, מְלַמֵּד שֶׁהוּא שָׁם מוֹשְׁבוֹ, בְּמִקּוּם הַר, גּוֹף שֶׁהוּא חָרֵב בְּהַר, דְּלִית בֵּיהּ טִיבוּתָא, וּב' בְּנוֹתָיו עִמּוֹ. אֵלוּ הֵב' כַּחוֹת, דְּאָמַרְן. כִּי יֵרָא לְשַׁבַּת בְּצוּעַר, יִרְאֶה וְחֲרָדָה נּוֹפֶלֶת עֲלָיו בְּשַׁעָה שְׂרוּאָה צַעַר גִּיהֶנָם, שְׂמַצְעֵרִין לְרָשָׁעִים, וְחוֹשֵׁב שְׁשָׁם יְדוֹן, כִּינּוֹן שְׂרוּאָה שְׂאִינוּ נְדוֹן שָׁם, יוֹצֵא וְהוֹלֵךְ לְפָתוֹת בְּנֵי אָדָם אַחֲרָיו.

321. רַב הוּנָא כְּד הוּא דְרִישׁ, לְאִזְדַּהֲרָא לְבְנֵי אָדָם, הוּא אָמַר לְהוּ, בְּנֵי, אֶסְתַּמְרוּ מִשְׁלִיחָא שֶׁל גִּיהֶנָם, וּמֵאֵן הוּא, זְהוּ יֵצֵר הָרַע, שֶׁהוּא שְׁלִיחַ שֶׁל גִּיהֶנָם.

322. Rabbi Aba then asked: Why is it written, "The leech has two daughters, crying: Give, give" (Mishlei 30:15)? These refer to the two daughters of Lot, who correspond to the lusting Nefesh and the Nefesh that takes part in the body and constantly pursues the Evil Inclination. Rabbi Yehoshua said: About Lot, it is written, "he feared to dwell in Tzoar." It is also written there that "the leech has two daughters, crying: Give, give." The numerical value of 'feared' equals that of 'leech.' Rabbi Yitzchak said: If he was afraid, why then does the Evil Inclination come to misguide people? But, this is indeed the way of the wicked. When he sees evil, his fear lasts only a moment. He then immediately returns to his wicked ways and fears nothing. Similarly, when the Evil Inclination sees the wicked being punished, it is afraid. But as soon as it leaves, it fears nothing."

323. Rabbi Aba said: In reference to the verse, "And the firstborn said to the younger, Our father is old..." what is "our father is old"? This alludes to the Evil Inclination, that is called 'old', as it is written: "an old and foolish king" (Kohelet 4:13). It is old because it is born together with person. As we have learned, Rabbi Yehuda said: Rabbi Yosi said that the lusting Nefesh says to the other one--Our father is old, so let us follow him and cling to him, like all the other wicked people in the world. "...and there is not a man in the earth to come to us" means that there is no righteous person upon earth, and there is no one who has control over his lustful desires. So there are many sinners in the world and we therefore will not be the only guilty ones. Let us do as all the people on earth do--let us sin, since until now this is the way all people on earth conduct themselves. "Let us make our father drink wine," let us be happy in this world by eating and drinking and getting drunk. We will then cling to our "father," namely the Evil Inclination, and "we will lie with him." And the Holy Spirit cries out loud and says: "But they also have erred through wine and through strong drink are out of the way..." (Yeshayah 28:7)

324. Rabbi Yehuda then said: Come and behold. It is written: "And they made their father drink wine" (Bereshheet 19:33). The way of the wicked is to go astray by drinking wine, to indulge the Evil Inclination with pleasures and arouse it until it rejoices in drunkenness and lies in its bed. Immediately then, "the firstborn went in and lay with her father"; she joins him and begins to imagine all kinds of bad thoughts. The Evil Inclination joins her and clings to her, and ceases to be aware of her or of what it does to her "when she lay down" in this world or, "when she arose" to the world to come. "...when she lay down..." in the world to come, she will account for her deeds and be judged for them. And "When she arose" for the Day of Judgment, it is written: "And many of them that sleep in the dust of the earth shall awake" (Daniel 12:2). Here the Evil Inclination has no perception at all, so it clings to her, and she clings to it. Later, she arouses the other. Thus, after the great thought is attached to the Evil Inclination, the other one comes and clings to it.

322. רבי אבא אמר, מאי דכתיב לעלוקה שתי בנות הב הב. אלו שתי בנות לוט דאמרן, שהיא נפש המתאוה, ונפש המשתתפת בגוף, הרודפת אחר יצר הרע לעולם. אמר ר' יהושע, כתיב הכא בלוט, כי ירא לשבת בצוער, וכתיב התם לעלוקה שתי בנות הב הב. יר"א בגימטריא הוא עלוק"ה. אמר ר' יצחק, אי ירא הוא, למאי אתי למטעי ברייתא, אלא כן דרך כל עושה עולה, כשרואה הרע, מתירא לפי שעה, מיד חוזר לרשעתו, ואינו חושש לכלום, כן יצר הרע, בשעה שרואה דין ברשעים, ירא, כיון שיוצא לחוץ, אינו חושש כלום.

323. רבי אבא אמר, מ"ד ותאמר הבכירה אל הצעירה אבינו זקן. מאי אבינו זקן. זהו יצר הרע, שנקרא זקן, שנאמר מלך זקן וכסיל. שהוא זקן, שנולד עם האדם, דתנינן, אמר רבי יהודה אמר רבי יוסי, אותה נפש המתאוה, אומרת לאחרת, אבינו זקן, נרדוף אחריו, ונדבק בו, כשאר כל הרשעים שבעולם. ואיש אין בארץ לבא עלינו, אין איש צדיק בארץ, ואין איש שליט על יצרו, הרבה רשעים בארץ, לית אנן בלחודנא חייבין, נעשה כדרך כל הארץ, שהם חייבים, שער היום דרך כל הארץ הוא. לכה נשקה את אבינו יין, נשמח בעולם הזה, נאכל ונשתה, ונרוה חמרא, ונדבק באבינו, ביצה"ר, ונשכבה עמו. ורוח הקודש צוחת ואומרת, גם אלה ביין שגו ובשכר תעו.

324. אמר רבי יהודה, תא חזי, מה כתיב, ותשקין את אביהן יין. דרך הרשעים לטעות אחרי היין, לפנק ליצה"ר ולעוררו, ועד שהוא שמח בשכרותו, שוכב על מטתו, מיד ותקם הבכירה, ותשכב את אביה. היא מזומנת עמו, ומתאוה ומהרהרת בכל הרהורים רעים, ויצר הרע מתחבר עמה ונדבק בה, ואינו משגיח בה מה הוא ממנה. בשכבה ובקומה. בשכבה בעולם הזה. ובקומה לעתיד לבא. בשכבה בעולם הבא, כשתתן דין וחשבון. ובקומה, ליום הדין, דכתיב ורבים מישני אדמת עפר יקיצו וגו'. בשום ענין מאלו, אין משגיח בה יצר הרע, אלא דבק בה, והיא נדבקת בו, ולאחר כן, מעוררת לאחרא, לאחר שהרהור גדול, נדבק ביצר הרע, באה האחרת, ונדבקת בו.

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325. "And they made their father drink wine," (Beresheet 19:35) to arouse the Evil Inclination and cling to it. And then they fulfilled their evil thoughts through action, and they both became pregnant to the Evil Inclination. As it is written: "Thus were both the daughters of Lot with child by their father" (Idib. 36). Now that their deeds are done, each one "bears its evil." This is the way of the wicked. They interact with the Evil Inclination until it kills them, and then drags them down into Gehenom, where it leaves them. Afterward, it goes out to seduce more people, as has been explained. So he who recognizes its ways is saved from it and never joins it.

326. Rabbi Yitzchak said: This is similar to the example of a group of bandits that prepares ambushes along the roads to rob and kill people. They choose one person from among them, who knows how to deceive other men with soft words. What does he do? He first goes among the intended victims to welcome and serve them until the foolish among them trust him--his affection and his way of speech--and rejoice with him. He leads them on with his soothing words, so that they follow the route along which the other bandits are hiding. And as soon as they reach the hiding place, he is the first to kill them. The other bandits come, kill them, and take their money. While the victims shout and cry: Woe to us for listening to him, NAMELY TO THE EVIL INCLINATION, and to his soothing words. After they are killed, he emerges and goes to deceive other people, as before. What do those who are clever do? When they see him coming to seduce them, they recognize him as the one who ambushes their souls. So they kill him and travel a different route. This is the way of the Evil Inclination. It emerges from among the group of bandits, that is, it leaves Gehenom to welcome people and seduces them with its sweet tongue. As it is written: "And Lot went up out of Tzoar, and dwelt in the mountain," just like the bandits did, to prey on people. What does it do? It walks in front of them. And the fools have faith in it and in its love, through which it deceives them. It serves them as a slave who supplies them with beautiful, forbidden women. It allows people to be bad, and frees them from the commitments of Torah and the yoke of the Heavenly Kingdom. The fools see all this and trust in its love, accept its guidance, and follow it along the same path where the bandits are hidden, the path to Gehenom, along which there is no way of turning to the right or to the left. And as soon as it arrives with them at that place, it is the first to kill them and become the Angel of Death for them. Then it makes them enter Gehenom and brings them down to the Angels of Destruction. And they cry out, saying: Woe to us for listening to it--NAMELY, TO THE EVIL INCLINATION--but their cries serve no purpose. REPENTANCE AND REMORSE ARE ONLY EFFECTIVE DURING ONE'S LIFETIME, NOT AFTER DEATH. Afterward, the Evil Inclination leaves Gehenom and goes to seduce other people. The clever, who immediately recognize it, will overcome it until they have full control over it. Then they choose a different route to save themselves.

325. וְתִשְׁקִין אֶת אֲבִיהֶן יַיִן. כְּמוֹ כֵן, לְעוֹרֵר לִיְצֵר הָרַע, וְנִדְבַקַת בּוֹ, וְאִזֵּי תִשְׁלֹם הָרְעוֹת לְעִשׂוֹת, וּמִתְעַבְרוֹת שְׂתִיהֶן, מִיְצֵר הָרַע, הִדָּא הוּא דְכִתְיֵב, וְתִהְיִין שְׂתֵי בָנוֹת לוֹט מֵאֲבִיהֶן. עַד שְׂיֵצֵא לְפֹעֵל מַעֲשֵׂיהֶן, זֶה יוֹלְדֵת רִשְׁעָתָהּ, וְזוֹ יוֹלְדֵת רִשְׁעָתָהּ, וְכֵן דְרָכָם שֶׁל רִשְׁעִים, בְּעֵנִין זֶה, עִם יְצֵר הָרַע, עַד שֶׁהוֹרֵג לְאָדָם וּמוֹלִיכּוֹ לְגִיהֶנֶם וּמְכַנִּיסוֹ שָׁם, וְאִחֲ"כ עוֹלָה מִשָּׁם לְפָתוֹת לְבַנֵּי אָדָם, כְּמוֹ כֵן. וּמִי שֶׁמִּכִּיר בּוֹ, נִצּוֹל מִמֶּנּוּ, וְאִינוּ מִתְחַבֵּר עִמּוֹ.

326. אָמַר רַבִּי יִצְחָק, מִשָּׁל לְמָה הִדְבֵּר דּוּמָה, לְכַת לְסֻטִים, שֶׁהֵיוּ אוֹרְבִים בְּדַרְכֵים, לְגִזּוֹל וּלְהַרוֹג לְבַנֵּי אָדָם, וּמְפָרִישִׁים מֵהֶם אֶחָד, שְׂיֹדֵעַ לְהִסִּית לְבַנֵּי אָדָם וּלְשׁוֹנוֹ רַךְ, מֵה עֲבִיר, מְקַדִּים וְהוֹלֵךְ לְקַבְּלָם, וְנַעֲשֶׂה כְּעֵבֶד לְפָנֵיהֶם, עַד שֶׁמֵּאֲמִינִים הִטְפְּשִׁים בּוֹ, וּבוֹטְחִים בְּאַהֲבָתוֹ וּבְשִׂיחָתוֹ, וּשְׂמֵחִים עִמּוֹ, וּמוֹלִיכִם בַּחֲלֵק דְּבָרָיו, בְּאוֹתוֹ הַדֶּרֶךְ שֶׁהִלְסֻטִים שָׁם, כִּיּוֹן שְׂמִיגֵיעַ עִמָּהֶם לְשֵׁם הוּא הִרְאִשׁוֹן שֶׁהוֹרֵג בָּם, לְאַחַר שְׁנוֹתָנָם בְּיַד הִלְסֻטִים לְהַרְגֵם, וְלִקְחַת מִמוֹנָם וְאִינּוֹן צְוֹחִין וְאִמְרִין, וְוִי דְאֶצִּיתְנָא לְדִין וְלְרַבִּיכָא דְלִישְׁנִיָּה, לְאַחַר שֶׁהֲרִגוּ אֵלֶּה, עוֹלָה מִשָּׁם וְיֹצֵא לְפָתוֹת לְבַנֵּי אָדָם, כְּמִתְחַלֵּה. הַפְּקָחִים מָה הֵם עוֹשִׂים, כְּשֶׁרוֹאִים לָזֶה, יוֹצֵא לְקִרְאָתָם וּמְפַתֵּה לָהֶם, מְכִירִין בּוֹ, שֶׁהוּא צוֹדֵה אֶת נַפְשָׁם וְהוֹרְגִים אוֹתוֹ, וְהוֹלְכִים בְּדֶרֶךְ אַחֲרָת. כֵּן הוּא יְצֵר הָרַע, יוֹצֵא מִכַּת הִלְסֻטִים, עוֹלָה מִגִּיהֶנֶם לְקַבְּלָא דְּבַנֵּי נָשָׂא, וּלְפָתוֹת לָהֶם בַּחֲלֵק מֵתָק דְּבָרָיו, הִדָּא הוּא דְכִתְיֵב, וְיַעֲלֵ לֹט מִצּוֹעֵר וְיֹשֵׁב בְּהַר וְגו'. כְּמוֹ לְסֻטִים, לְאַרְוֵב לְבַנֵּי אָדָם, מֵה עוֹשֶׂה, עוֹבֵר לְפָנֵיהֶם, וְהִטְפְּשִׁים מֵאֲמִינִים בּוֹ וּבְאַהֲבָתוֹ, שֶׁהוּא הוֹלֵךְ לְפָתוֹתָם, וְעוֹבֵד לָהֶם כְּעֵבֶד, שְׁנוֹתֵן לָהֶם נָשִׁים יָפוֹת אֲסוּרוֹת, נוֹתֵן לָהֶם בְּנֵי אָדָם לְהָרַע, מְפָרֵק מֵהֶם עוֹל תּוֹרָה, וְעוֹל מַלְכוּת שָׁמַיִם. הִטְפְּשִׁים רוֹאִים כֵּן, בּוֹטְחִים בְּאַהֲבָתוֹ, עַד שֶׁהוֹלֵךְ עִמָּהֶם, וּמוֹלִיכִם בְּאוֹתוֹ דֶּרֶךְ שֶׁהִלְסֻטִים שָׁם, בְּדֶרֶךְ גִּיהֶנֶם, אֲשֶׁר אֵין דֶּרֶךְ לְנֻטוֹת יָמִין וּשְׂמָאל, כִּיּוֹן שְׂמִיגֵיעַ עִמָּהֶם לְשֵׁם, הוּא הִרְאִשׁוֹן שֶׁהוֹרֵג לָהֶם, וְנַעֲשֶׂה לָהֶם מֵה"מ, וּמְכַנִּיסֵן לְגִיהֶנֶם, וּמוֹרִידִין לְהוֹן מִלְּאֲבֵי חֲבָלָה, וְאִינּוֹן צְוֹחִין וְאִמְרִין, וְוִי דְאֶצִּיתְנָא לְדִין, וְלֹא מֵהֲנִיא לּוֹן. לְאַחַר כֵּן עוֹלָה מִשָּׁם, וְיֹצֵא לְפָתוֹת לְבַנֵּי אָדָם. הַפְּקָחִין כְּשֶׁרוֹאִין אוֹתוֹ, מְכִירִים אוֹתוֹ, וּמִתְגַּבְּרִים עָלָיו, עַד שֶׁשׁוֹלְטִין עָלָיו, וְסָאטִין מִזֶּה הַדֶּרֶךְ, וְלוֹקְחִין דֶּרֶךְ אַחֲרָת לְהַנְצִל מִמֶּנּוּ.

327. Rabbi Yosef traveled to Babylon where he saw young lads WHO WERE NOT YET MARRIED. They walked freely among beautiful women and did not commit any sin. He asked them: Are you not afraid of the Evil Inclination? They answered: We do not come from a mixture of good and bad, but were hewn out of the Holy of the Holies. THIS MEANS THAT THEIR PARENTS HAD NO EVIL THOUGHTS AT THE TIME OF THEIR MATING, WHEN THE YOUNG LADS WERE 'HEWN OUT' OF THEM. BECAUSE THEY HAD ONLY HOLY THOUGHTS, THE YOUNG LADS WERE NOT AFRAID OF THE EVIL INCLINATION. As Rabbi Yehuda said that Rav said: A person should sanctify himself during sexual intercourse in order to produce holy children, sons with holy attributes who have no fear of the Evil Inclination. This is according to the verse: "Sanctify yourselves therefore, and be holy" (Vayikra 20:7).

327. רב יוסף בדר הוה נחית לבבל, חמא אינון רווקיא, דהוו עיילי ונפקי בני נשי שפירין, ולא חטאן, אמר לון לא מסתפו אלון מיצה"ר, אמרו ליה, לא מקונדיטון בישא קאתינא, מקדושתא דקדישא אתגזרנא, דאמר רב יהודה אמר רב, צריך אדם לקדש עצמו בשעת תשמיש, ונפקי מניה בני קדישי, בני מעלי, דלא מסתפו מיצה"ר. שנאמר והתקדשתם והייתם קדושים.

328. Rabbi Aba asked: What is MEANT BY THE VERSE: "And hallow My Shabbatot...(Heb. plural)" (Yechezkel 20:20)? THIS MEANS that the 'mating period' of the sages are timed every Shabbat. And he warns them that because sexual intercourse is a precept, 'hallow' means that you should sanctify yourselves during 'My Shabbatot (Heb. plural)' through the precept of mating. Rav Yehuda said that Rav said: Whoever arrives at a city and sees nice women should lower his eyes and say--Look how I have been 'hewn' from highly important parents. You dangerous obstacle--WHICH IS A REFERENCE TO THE KLIPAH THAT CAUSES THE THOUGHT OF WOMEN--get out, get out OF ME. As he is a 'holy fruit' of Shabbat, WHICH MEANS THAT HE WAS BORN FROM A MATING DURING SHABBAT, THE KLIPAH HAS NO CONTROL OVER HIM. SO HE ASKS: Why then SHOULD HE WHISPER THESE PHRASES AS HE ENTERS THE CITY? AND HE ANSWERS: BECAUSE the heat OF THE HARDSHIP of traveling overcomes him. So the Evil Inclination might also overcome him.
End of Midrash Hane'elam

328. ר' אבא אמר, מאי דכתיב ואת שבתותי קדשו, אלא אין עונתן של תא חזי, אלא משבת לשבת, ומזהר להו, דהואיל דתשמיש המטה דמצוה הוא, קדשו. כלומר, קדשו עצמכם בשבתותי, בההוא תשמיש דמצוה אמר רב יהודה אמר רב, האי מאן דעייל לקרתא, וחמי נשי שפירין ירכין עינוי, ויימא הכי סך ספאן, איגזר איגזרנא קרדינא תקיל פוק פוק, דאבוי קדישא דשבתא הוא. מ"ט דחמימות דארחא שלט ביה, ויכול יצה"ר לשלטא עלוי.
(ער כאן מדרש הנעלם).

24. Amon and Moav

The original Serpent in the Garden of Eden ate fruits from the tree, which is also interpreted as drinking wine. Through this action, two negative energy forces came into existence--[do not pronounce] malcon, and peor. The Zohar expounds upon these two negative forces and how they manifest into our world to influence man. The two children born from an incestuous relationship between Lot and his two daughters were the physical manifestation of these two forces. King David, who is a descendant of these offspring, used this tremendous negativity as a tool to take control over the two negative forces. According to the laws of spirituality, in order to attain genuine control over any situation or force, one must have some connection to it. It was destined that King David be seeded with this negativity because he was ingrained with the spiritual strength necessary to take control over it. The moment man seizes control over any negative aspect of his nature, for example, the trait of jealousy, he immediately influences and minimizes the force of jealousy in the entire world. The envy that lurks within in the hearts of all men is rooted in one source. This principle holds true for all negative qualities.

The Relevance of this Passage

Mankind's natural instinct is to treat multiple symptoms, as opposed to curing the one underlying and unseen cause. All of our negative traits are rooted in one source. We gain control over our own negativity and reactive impulses and their source and origin by virtue of this passage. Moreover, we connect ourselves to any negativity that we came into contact with at prior times in our life and take control over and diminish the root of these forces as well.

Sitrei Torah (Concealed Torah)

329. "And Lot went up out of Tzoar..." Because of the desire of the King, a bit of refuse, which bears an engraved image, is separated from the right side and clings to the refuse of the gold that comes from the left side. And it resides within the 'unholiness,' which was shaped into the image of the tree.

סְתְרֵי תוֹרָה
329. וַיַּעַל לוֹט מִצּוֹעַר וְגו', מִגּוֹ הוֹרְמְנוּתָא דְמַלְכָא, אֲתַפְרָשָׁא מִסְטְרָא דִימִינָא, חֵד הַתּוֹכָא דְקִטּוֹרָא דִּגְלָמָא, מִתְדַבְּקָא בְּגוֹ הַתּוֹכָא דְדֶהֱבָא, מִסְטְרָא דְשִׁמְאָלָא, בְּגוֹ מְסָאבוּ, דִּיּוֹרִיָּה. וְאֲתַעְבִּיד קִטּוֹרָא חֵדָא דְאִילָנָא.

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330. When Yitzchak, WHO IS THE LEFT COLUMN OF HOLINESS, wanted to rise up in the world, by the might of the harsh Judgment, he overcame the grades OF THE LEFT AND severed them from their sustenance. THIS IS HOW THE RIGHT COLUMN, CALLED Avraham, became strong. He therefore separated that figure from the Unholiness.

331. The primordial Serpent penetrated the fruits of that Tree, this being the wine that it drank. And it begot two grades that are interrelated and surround the side of Unholiness. One is called Malcom, and the other Peor.

332. One is a hidden advice. The other is an open advice. AND HE EXPLAINED THAT Peor is revealed, and all its actions, ITS DEEDS, are performed in the open. Malcom, in contrast, is hidden, and all its actions, ITS DEEDS, are secretive. These kinds of Unholy elements were separated and went forth, surrounding the Great Sea, WHICH IS THE NUKVA, and each and every aspect of impurity turns towards its place.

333. In the same manner, WHAT OCCURS IN THE UPPER WORLDS HAPPENS WITH THE SOULS down below. Lot, WHO IS THE REFUSE OF THE RIGHT, separated himself from Avraham and dwelt among the people of S'dom, WHO ARE THE REFUSE OF THE GOLD THAT COMES FROM THE LEFT. AND HE ACHIEVED COMPLETION FROM THEM, AS IS EXPLAINED IN THE UPPER WORLDS. When the Judgment was aroused and they were overthrown, THE HOLY ONE, BLESSED BE HE, remembered Avraham, and saved LOT. Thus, Lot was separated from THE UNHOLINESS OF S'DOM AND RETURNED TO THE HOLY SIDE.

334. His daughters made him drink wine, WHICH IS THE SECRET OF THE PRIMORDIAL SERPENT, and they bore him two nations. One was named Amon, which is hidden, and the other Moav, which is revealed. The grade of Amon is THE IDOL Malcom, the adviser of concealment. The grade of Moav is Peor, which is completely revealed.

335. His daughters behaved similarly. One said, "Ben-Ami (lit. 'son of my people') I have a son from my nation," but she did not name the father. This is why he is related to the concealed aspect. The other daughter said, "Moav he came from my father (Me'av). I have borne a son from my father." Thus, this son's grade is Peor, the unconcealed aspect.

336. King David was attached to both AMON AND MOAV, because Rut issued from Moav and King David from her. And David was enthroned by the crown of Amon, which was a testimony to the seed of David. As it is written: "And he brought forth the king's son, and put the crown upon him, and gave him the testimony" (II Melachim 11:12). This crown came from Malcom, which is the grade of the children of Amon, as it is written: "And he took their king's (Heb. malcam) crown" (II Shmuel 12:30).

330. כִּד בַּעַא יִצְחָק לְאַתְעָרָא בְּעֵלְמָא, בְּתוֹקְמִיהּ, דְּיִנְיָא קְשִׁיָּא, אֲתַתְקַף, וּפְרִישׁ דְּרִגְוִן מְקוּמִיּוּהוּ, וְאַתְתְּקַף אֲבֵרְהֶם, וּפְרִישׁ הוּא דְקִטּוּרָא חֲדָא דְאִילְנָא, מִגּוּ הוּא מְסָאבוּ.

331. הוּא נְחַשׁ קְדָמָהּ, עָל בְּאַנְבִּיָּה דְהוּא אִילְנָא, וְאִיהוּ חֲמָרָא דְשִׁתָּא, וְאוּלִיד תְּרִין דְרִגְוִן, קִטּוּרִין דָּא בְּדָא. וְאִינּוּן דְרִגְוִן דְסַחְרָן בְּסִטְר מְסָאבוּ, חֵד אֲקָרִי מְלָכוֹ"ם, וְחֵד אֲקָרִי פְעוֹ"ר.

332. דָּא עֵיטָא דְאַתְבְּסִיָּא, וְדָא עֵיטָא דְאַתְגְּלִיָּא. פְּעוֹר דְאַתְגְּלִיָּא אִיהוּ, וְכָל עוֹבְדוֹי בְּאַתְגְּלִיָּא, מְלָכוֹ"ם דְאַתְבְּסִיָּא אִיהוּ, וְכָל עוֹבְדוֹי בְּאַתְבְּסִיָּא. מְאִלִין תְּרִין אֲתַפְרִשֵׁן זִינִין סְגִיָּאִין לְזַנְיָיָהּ, וְסַחְרָן יִמָּא רְבָא, וְלְכָל אֵלִין סְטְרִי מְסָאבוּ, וְכָל חֵד וְחֵד שִׁף לְדוֹכְתִיָּהּ.

333. כְּגוֹוְנָא דָּא אִיהוּ לְתַתָּא, לוֹט אֲתַפְרִשׁ מְאֲבְרָהֶם, וְשׁוּי דִיּוּרִיָּה בְּאַנְשֵׁי סְדוּם, כִּד אֲתַעַר דִּינָא בְּהוּ, אֲדַכְּר לְאַבְרָהֶם, וְשִׁלַּח לִיָּה מִתְמָן, וְאַתְפְּרִישׁ מְנִיּוּהוּ.

334. יִין אֲשְׁקִיאוּ לִיָּה בְּנִתְיָהּ, וְאוּלִידוּ בְּהוּ תְרִין אוּמִין, חֵד אֲקָרִי עֵמוֹן, וְחֵד אֲקָרִי מוֹאֵב, חֵד בְּאַתְגְּלִיָּא, וְחֵד בְּאַתְבְּסִיָּא. עֵמוֹן דְרִגָּא דִילִיָּה מְלָכוֹ"ם, עֵיטָא דְאַתְבְּסִיָּא, מוֹאֵב דְרִגָּא דִילִיָּה פְעוֹ"ר, כֹּלָא בְּאַתְגְּלִיָּא.

335. כְּגוֹוְנָא דָּא בְּנִתְיָהּ, דָּא אֲמַרְת בֶּן עַמִּי, בְּרָא אִית לִי מְעַמִּי, וְלֹא אֲמַרְת מִמָּאן הוּא, בְּגִין כֶּךָ, אִיהוּ הוּא בְּאַתְבְּסִיָּא. דָּא אֲמַרְת מוֹאֵב, מִאֵב הוּא דָּנָא, מִאֵבָא אוּלִידַת לִיָּה, דְרִגָּא דִילִיָּה פְעוֹ"ר מְלָה בְּאַתְגְּלִיָּא.

336. וּבְתִרִין אֵלִין, אֲחִיד דְוֹד מְלָכָא לְבִתְרָא, מִן מוֹאֵב אֲתַת רוּת, וְנִפְק מִנָּה דְוֹד מְלָכָא. מִן עֵמוֹן אֲתַעֲטָר דְוֹד מְלָכָא, בְּהֵאֵי עֲטָרָא, דְאִיְהִי סְהֵדוּתָא לְזֹרְעָא דְדוּד, דְכְּתִיב וַיִּתֵּן עֲלָיו אֶת הַגִּזְרִ וְאֶת הָעֵדוּת. וְהֵאֵי הוּת מִן מְלָכִם, דְרִגָּא דְבְנֵי עֵמוֹן, דְכְּתִיב וַיִּקַּח אֶת עֲטָרַת מְלָכִם.

337. Malcom is the grade of the children of Amon. As it is written: "and it was set on David's head" (II Shmuel 12:30). And from then on, it became an everlasting testimony for his sons after him. Through it, it became evident who are of the sons of David and worthy of kingship. IF HE WAS ABLE TO BEAR THE CROWN UPON HIS HEAD, then they said that he is certainly from the seed of David. Even on the day he was born, he was already able to bear the weight of the crown upon his head, though it was heavy with gold and a precious stone. Others, WHO WERE NOT FROM DAVID'S SEED, could not bear it. Therefore, it is written about Yoash: "and he put the crown upon him, and gave him the testimony."

338. King David was attached to both of these grades. They are the might of his kingdom. Through them, he was able to overcome all other nations. If he had not been included within their aspects, he would not have been able to overcome them. So all the grades of all the other nations of the world were included within David, so that he could overcome them.

339. "And Lot went up out of Tzoar, and dwelt in the mountain." It is written: "The leech hath two daughters, crying: Give, give..." (Mishlei 30:15). These are the two daughters of the Evil Inclination who arouse the Evil Inclination to rule the body. One is the Nefesh that constantly grows within the body; the other is the Nefesh that lusts after evil desires of this world. The latter is the firstborn, while the former, THE FIRST ONE, is the younger.

340. The Evil Inclination always clings to both of these SOULS in order to seduce human beings and make them trust it, SO THAT IT MAY lead them to the place WHERE THEY ARE SHOT BY the 'Arrows of Death' and torn into shreds, as it is written: "Till a dart strike through his liver..." (Mishlei 7:23).

341. AND THIS IS SIMILAR to those thieving bandits in the mountains who hide in a frightening spot to which most people refrain from traveling. How do they bring people to that place? They choose from among them the one who has the sharpest tongue, one who knows how to tempt people. This one leaves them and travels on the main path TO THE PLACE through which all people pass. As soon as he arrives there and meets them, NAMELY, THE INHABITANTS OF THE WORLD, he joins them. HE PULLS THEM INTO HIS NET AND BRINGS THEM TO THAT EVIL SPOT WHERE THE OTHER BANDITS WAIT TO ROB AND MURDER THEM. THIS IS HOW THE EVIL INCLINATION WORKS. IT SEDUCES HUMAN BEINGS AND PERSUADES THEM TO HAVE FAITH IN IT, WHILE IT BRINGS THEM TO THE PLACE OF THE "ARROWS OF DEATH."
End of Sitrei Torah

337. מלכם, דרגא דבני עמון הוא, דכתיב ותהי על ראש דוד, ומתמן הוה סהדותא לבנוי לעלמין, ובה אשתמודע מאן דאיהו מן בנוי דדוד דאתחזי למלכא ודאי, דאמרין מן דוד הוא. דאפילו אתיליד בההוא יומא, וכול הוה למסבל ההיא עטרא על רישיה, דהות משקל ככר זהב, ואבן יקרה הות. ובר נשאחרא לא יכיל למסבלא. ודא הוא דכתיב ביואש ויתן עליו את הגזר ואת הערות.

338. ובתרין דרגין אתאחיד דוד מלכא, ואינון תוקפא דמלכותיה, לאתתקפא על שאר עמין, דאי לא אתכליל בסטרא דלהון, לא יכיל לאתתקפא עליהו, כל דרגין דשאר עמין כלילן ביה בדוד, לאתגברא ולאתתקפא עליהו.

339. ויעל לוט מצוער וישב בהר. כתיב לעלוקה שתי בנות הב הב. אליו שתי בנות דיצר הרע, דאינון מתערין ליה, לשלטא בגופא. חדא איהי נפש, דאתרביאת תדיר בגופא. וחדא איהי נפש, דכסיפת בתיאובתין בישין, ובכל כסופין בישין דהאי עלמא. דא איהי בכיר"ה ודא איהי צעיר"ה.

340. ויצה"ר לא אתחבר תדיר, אלא בתרין אליו, בגין לפתאה לבני נשא ובגין דיהמנון ליה לאובדא להו, לאתר גירין דמותא, ויפלהון ליה. כד"א עד יפלה חץ כבדו.

341. ללסטים דמקפחי בטוריא, וטמירו גרמייהו באתר דחיל דטוריא, וידעין דהא בני נשא אתטמרן גרמייהו, למיהך באינון דוכתי, מה עבדי, ברירו מנייהו ההוא דחדירא בלישניה מכלא, ההוא דידע למפתי בני נשא, ויפוק מבינייהו, ויטיב באורח מישר, דכל בני עלמא עברין תמן, כיון דמטא לגבייהו, שרי לאתחברא תמן.
(ער כאן סתרי תורה).

25. "She is my sister"

Before Avraham goes down into the land of Egypt, he attaches himself to the divine presence known as the Shechinah. The word Egypt is a code for negativity and darkness. The spiritual principle concealed in this story can be revealed by analogy. If a person lowers himself into a deep, darkened pit, filled with deadly snakes, to retrieve a great treasure, he first secures himself to a powerful rope to ensure a safe retreat. The rope becomes his lifeline as he enters into a dangerous environment. Avraham attached himself to the force called Shechinah before he entered into the pit of negativity [Egypt] so that he would maintain a lifeline to the Creator.

The Relevance of this Passage

There are moments in life when negative situations consume us. Without supernal assistance, we fall prey to the traps and lures set up by the forces

of negativity. We are building for ourselves a secure lifeline to the Creator for those difficult moments in life when we stumble and fall into negativity.

342. "And Avraham journeyed from there toward the south country" (Beresheet 20:1). All of Avraham's journeys were to the south, WHICH IS CHESED, rather than in any other direction. He planned wisely, so that he would be attached to the south.

343. "And Avraham said of Sarah his wife, She is my sister..." (Beresheet 20:2). We have learned that a person should not rely on miracles. If the Holy One, blessed be He, performs a miracle for somebody, he should not rely on a miracle another time, because miracles do not simply occur at any given time.

344. A person who knowingly puts himself in danger may use up all of his merits, because, as it is written: "I am unworthy of the least of all the mercies, and of all the trust..." (Beresheet 32:11). AND HE ASKS: If Avraham knew that his emergence from Egypt was a miracle, why did he put himself into difficulty again by saying, "She is my sister?"

345. AND HE REPLIES: Avraham did not rely on himself at all, but saw the Shechinah dwelling constantly in Sarah's residence, from which She never moved. And because THE SHECHINAH was there, Avraham relied on Her and said, "She is my sister," as it is written: "Say to Wisdom, You are my sister" (Mishlei 7:4). THIS MEANS THAT THE SHECHINAH IS ALSO CALLED WISDOM. Therefore he said, "She is my sister."

346. "But Elohim came to Avimelech..." HE ASKS: Could it be that the Holy One, blessed be He, visits the wicked, as it is written: "and Elohim came to Bilaam" (Bemidbar 22:9) and "Elohim came to Lavan" (Beresheet 31:24)? AND HE REPLIES: This was only a Governor, a messenger who was in charge over them, as EVERY NATION HAS A CELESTIAL GOVERNOR. When ANGELS complete their missions, WHICH THEY RECEIVE FROM HASHEM, they are called by the holy name ELOHIM, because they represented the aspect of Judgment AND THE NAME ELOHIM IS AN INDICATION OF JUDGMENT. This is why it is written: "But Elohim came to Avimelech, in a dream by night, and said to him, Behold, you are but a dead man for the woman which you have taken," (Beresheet 20:3) REFERRING ONLY TO THE ANGEL THAT GOVERNS HIS NATION AND NOT TO THE HOLY ONE, BLESSED BE HE.

347. Rabbi Shimon opened the discourse with the verse: "The language of truth shall be established forever..." (Mishlei 12:19) This refers to Avraham, whose words were always truthful. The phrase, "but a lying tongue is but for a moment" (Ibid.), however, refers to Avimelech.

342. וַיֵּסַע מִשָּׁם אַבְרָהָם אֶרְצָה הַנֶּגֶב. כָּל מַטְלָנוּי הוּוּ לְסִטְרָא דְדְרוּמָא, יְתִיר מְסִטְרָא אַחְרָא, בְּגִין דִּהָא בְּחֻכְמָתָא עֵבֵר, לְאַתְדַּבְקָא בְּדְרוּמָא.

343. וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ אַחֹתִי הִיא. תְּנִינָן לָא לִיבְעִי לִיָּה לְבַר נֶשׁ לְסַמְכָא עַל נִיסָא, וְאִי קוּדְשָׁא בְרִיךְ הוּא אֶרְחִישׁ נִיסָא לְבַר נֶשׁ, לָא אִית לִיָּה לְסַמְכָא עַל נִיסָא זְמָנָא אַחְרָא, בְּגִין דְלָאוּ בְכָל שְׁעָתָא וְשְׁעָתָא אֶתְרַחִישׁ נִיסָא.

344. וְאִי יִיעוּל בַּר נֶשׁ גְּרַמְיָה בְּאַתְרֵי דְנִזְקָא אִשְׁתַּכַּח לְעִינָא, הָא פִקַּע כָּל זְכוּתֵיהּ דְעֵבֵר בְּקַדְמִיתָא, וְאוּקְמוּהּ. כַּד "אֶקְטוֹנְתִי מִכָּל הַחֲסָדִים וּמִכָּל הָאֱמֶת וְגו'." וְאַבְרָהָם בִּיּוֹן דְסָלִיק מִמִּצְרַיִם, וְאִשְׁתַּזְיֵב זְמָנָא חָדָא, הִשְׁתָּא אֱמָאִי אֵעִיל גְּרַמְיָה בְּצַעְרָא בְּקַדְמִיתָא, וְאֹמֵר אַחֹתִי הִיא.

345. אֵלָא אַבְרָהָם לָא סָמִיךְ עַל גְּרַמְיָה כְּלוּם, וְחָמָא שְׂכִינְתָא תְדִיר בְּדִיּוּרָה דְשָׂרָה, וְלָא אֵעֲדִי מִתְמָן, וּבְגִין דִּהוּת תְּמָן, אִסְמִיךְ אַבְרָהָם וְאֹמֵר אַחֹתִי הִיא, כְּמָה דְכְתִיב אֹמֵר לַחֲכָמָה אַחֹתִי אַתְּ, וּבְגִין כֶּן אֹמֵר אַחֹתִי הִיא.

346. וַיָּבֵא אֱלֹקִים אֶל אַבִּימֶלֶךְ וְגו'. וְכִי קוּדְשָׁא בְרִיךְ הוּא אֶתָּא לְגַבְיֵיהּ דְרִשְׁוֵינָא, כְּמָה דְכְתִיב וַיָּבֵא אֱלֹקִים אֶל בְּלַעַם. וַיָּבֵא אֱלֹקִים אֶל לָבָן. אֵלָא הֵהוּא מְמָנָא שְׁלִיחָא דְאַתְפַּקְדָּא עֲלֵיהּ הוּא, בְּגִין דְכָלְהוּ בַּד עֲבָדֵי שְׁלִיחֹתָא, נְטִלֵי שְׂמָא דָא, וּמְסִטְרָא דְדִינָא קָא אֶתְיִין. וְעַל דָּא, וַיָּבֵא אֱלֹקִים אֶל אַבִּימֶלֶךְ בְּחֻלּוֹם הַלִּילָה וַיֹּאמֶר לוֹ הֲנָךְ מֵת עַל הָאִשָּׁה אֲשֶׁר לָקַחְתָּ וְגו'.

347. רַבִּי שִׁמְעוֹן פֶּתַח וְאֹמֵר שְׁפַת אֱמֶת וְגו'. שְׁפַת אֱמֶת תְּכוּן לְעַד. דָּא אַבְרָהָם, דְכָל מְלוֹי בְּקַדְמִיתָא וּבְסוּפָא הוּוּ בְּאֱמֶת. וְעַד אֶרְגִּיעָה לְשׁוֹן שְׂקֵר. דָּא אַבִּימֶלֶךְ.

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348. Of Avraham it is written: "And Avraham said of Sarah his wife, She is my sister." This is similar to what he said IN EGYPT, when he said to the Shechinah that accompanied Sarah, "She is my sister." SO TWICE AVRAHAM SAID, "SHE IS MY SISTER," AND REFERRED TO THE SHECHINAH WHEN HE SAID IT. And Avraham did EVERYTHING wisely.

349. HE ASKS: Why IS THE SHECHINAH CALLED SISTER? AND HE RESPONDS: Because Avraham is related to the right side, he said, "She is my sister." And the secret corresponds to what is written: "my sister, my love, my dove, my undefiled" (Shir Hashirim 5:2). And Avraham always called Her "my sister" because he cleaved to Her and they were never separated.

350. In the end, it is written: "And yet indeed she is my sister, she is the daughter of my father, but not the daughter of my mother" (Beresheet 20:12). SO HE ASKS: Was IT REALLY so? WAS SHE NOT THE DAUGHTER OF HARAN? AND HE REPLIES: Everything that he said was a reference to the Shechinah. "She is my sister," that he said in the beginning is similar to, "Say to Wisdom, You are my sister." And he concluded, "And yet indeed." What is MEANT BY "And"? It expands THE EXPLANATION with: "she is my sister, the daughter of my father," WHICH MEANS THAT THE SHECHINAH is a daughter of the supernal Chochmah, WHICH IS THE SUPERNAL ABA AND IMA, BOTH OF WHICH ARE CALLED ABA. This is why THE SHECHINAH is called his 'Sister' and 'Wisdom', but not, AS STATED IN THE PRECEDING PARAGRAPH, "the daughter of my mother." THIS MEANS THAT "MY MOTHER" IS DRAWN from the place where everything begins and where everything is concealed, WHICH IS ARICH ANPIN. FROM ARICH ANPIN, THE SECRET OF BINAH THAT RETURNS TO BECOME CHOCHMAH IS DRAWN. BINAH BECOMES ENCLOSED BY YISRAEL-SABA AND TENUVAH, COLLECTIVELY CALLED IMA. SO THE SHECHINAH HERE IS NOT A "DAUGHTER," BUT RATHER A "MOTHER" HERSELF, AS SHE ENCLOTHES HER. Therefore, BECAUSE SHE IS THE ASPECT OF THE LEFT, FROM THE SIDE OF THE MOTHER, "she became my wife" in fondness and affection as expressed in the verse, "and his right hand embraces me" (Shir Hashirim 8:3). SHE LONGS FOR THE CHASSADIM OF THE RIGHT, SO THAT HER CHOCHMAH MAY BE ENCLOSED BY THE CHASSADIM. All this is according to the secret of Wisdom.

351. Come and behold: when they first went down to Egypt, he said, "SHE IS MY SISTER" in order to cleave to the Faith. Therefore, he called Her "my sister," so that they would not be mistaken and follow those grades outside HOLINESS. So here as well, WITH AVIMELECH, he said, "my sister" in order not to be diverted from the proper Faith.

352. This is because Avimelech and all the inhabitants of the land followed idolatry, while AVRAHAM cleaved to the Faith. So when he entered there, he said OF THE SHECHINAH, "She is my sister." Just as a sister can never be separated from a brother, so here as well, AVRAHAM WAS ATTACHED TO THE SHECHINAH IN SUCH A MANNER THAT THEY COULD NEVER BE SEPARATED. Although a wife can be separated FROM HER HUSBAND, a sister can never be separated FROM HER BROTHER, because two siblings can never ever be separated.

348. בְּאַבְרָהָם נֹאמֵר, וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה אִשְׁתּוֹ אַחֹתִי הוּא. דָּא בְּקַדְמִיתָא, דְּאָמַר בְּגִין שְׂכִינְתָא דְהוּת עִמָּה דְשָׂרָה, אַחֹתִי הִיא, וַאֲבַרְהֵם בְּחֻכְמַתָּא עֲבַד.

349. מ"ט, בְּגִין דְאַבְרָהָם, מְסַטְרָא דִימִינָא אִיהוּ, אָמַר אַחֹתִי הִיא וְרָזָא, כְּדִ"א אַחֹתִי רַעִיתִי יוֹנְתִי תַמְתִּי. וְעַל דָּא, אַבְרָהָם קָרָא לָהּ תְדִיר אַחֹתִי, בְּגִין דְאִתְדַבֵּק בְּהֵדָה, וְלֹא יִתְעַדּוּן דָּא מִן דָּא לְעֵלְמִין.

350. לְסוּף מַה כְּתִיב, וְגַם אִמְנָה אַחֹתִי בֵּת אָבִי הוּא אֲךָ לֹא בֵּת אִמִּי. וְכִי הֲכִי הוּהוּ. אֶלָּא, כְּלָא בְּגִין שְׂכִינְתָא קְאָמַר, אַחֹתִי הִיא בְּקַדְמִיתָא, דְכְתִיב אָמַר לְחֻכְמָה אַחֹתִי אַתָּה. וְלִבְתֵּר וְגַם אִמְנָה. מֵאִי וְגַם, לְאַתּוּסְפָּא, עַל מַה דְקְאָמַר בְּקַדְמִיתָא. אַחֹתִי בֵּת אָבִי הִיא. בְּרַתִּיהּ דְחֻכְמָה עֲלָאָה, וּבְגִין כֶּךָ אִתְקַרֵּי אַחֹתִי, וְאִתְקַרֵּי חֻכְמָה. אֲךָ לֹא בֵּת אִמִּי. מֵאִתֵּר דְשִׁירוּתָא דְכְלָא, סְתִימָא עֲלָאָה. וְעַל דָּא, וְתַהִי לִי לְאִשָּׁה. בְּאַחֻזָּה בְּחִבְיּוּתָא, דְכְתִיב וַיִּמְיֵנוּ תְחַבְּקֵנוּ. וְכְלָא רָזָא דְחֻכְמַתָּא אִיהוּ.

351. תָּא חֲזִי, בְּקַדְמִיתָא כְּדִ נְחָתוּ לְמִצְרַיִם, הֲכִי קְאָמַר, בְּגִין לְאַתְדַבֵּקָא בְּגוּ מְהִימְנוּתָא, וְקָרָא לָהּ אַחֹתִי, בְּגִין דְלֹא יִטְעוּן גּוֹ אֵינּוֹן דְרִגִין דְלִבְר. אוּף הֲכָא אַחֹתִי, בְּגִין דְלֹא אִתְעִדִי מִגּוֹ מְהִימְנוּתָא, כְּדָקָא יֹאוּת.

352. דְהָא אַבִּימֶלֶךְ, וְכָל אֵינּוֹן יְתִבִי אַרְעָא, הוּוּ אֲזִלוּ בְתֵר פּוֹלְחָנָא נּוֹכְרָאָה, וְאִיהוּ אִתְדַבֵּק גּוֹ מְהִימְנוּתָא, וּבְגִין כֶּךָ, עֹאֵל לְתַמּוֹן, וְאָמַר אַחֹתִי, מַה אַחֹת לֹא אִתְפָּרַשׁ מֵאַחָא לְעֵלְמִין, אוּף הֲכָא. דְהָא אִתְתָּא יְכִילַת לְאַתְפָּרַשָׁא, אֲבָל אַחֹת לֹא אִתְפָּרַשׁ, דְהָא תְרִין אַחִין לֹא יְכִלִין לְאַתְפָּרַשָׁא, לְעֵלְמִין וְלְעֵלְמִי עֵלְמִין.

353. Thus Avraham said, "She is my sister." Everybody was enthusiastic about running after and worshipping the lights of the stars and constellations, but Avraham cleaved to the Faith and said ABOUT THE SHECHINAH, "She is my sister," and we shall never be separated from each other. You may derive this FROM THE WORDS: "And for his sister a virgin," (Vayikra 21:3) which has been said about the priest, but signifies the place where Avraham, WHO IS THE RIGHT COLUMN AND CHESED, resides. THE SHECHINAH IS CALLED HIS "VIRGIN SISTER" BECAUSE, FROM THE ASPECT OF THE RIGHT SIDE, THE SHECHINAH IS CALLED BOTH A "SISTER" AND A "DAUGHTER."

354. It is written: "You shall fear Hashem your Elohim, Him you shall serve, and to Him you shall cleave, and swear by his Name" (Devarim 10:20). This phrase has already been explained, but nevertheless, come and behold. It is not written: 'Hashem (to Hashem) your Elohim you shall have fear,' USING THE DATIVE CASE, but only "fear (Heb. et) Hashem." So what does THE ACCUSATIVE PARTICLE Et mean? It refers to the first grade OF THE TEN SFIROT, COUNTING UPWARD, NAMELY THE NUKVA, WHICH IS the region of fear of the Holy One, blessed be He. Therefore, it is written: "You shall fear," because there, IN THE NUKVA, a person should fear his Master, as She represents Judgment.

355. "And him (Heb. oto) you shall serve" alludes to the upper grade, NAMELY YESOD OF ZEIR ANPIN, which resides above this lower grade, WHICH IS THE NUKVA, and they are never separated from each other. THESE TWO WORDS, Et ('the') and Oto ('him') cleave to each other and are never separated. SO HE ASKS: What does "Oto" mean? AND HE ANSWERS: This is the region of the Holy Covenant, an everlasting sign (Heb. ot) THAT REFERS TO YESOD, because no worshipping is done in Et ('the'), which does not pertain to service, but to fear. But service is above IN YESOD OF ZEIR ANPIN, WHICH IS NAMED OTO. And this is why IT IS WRITTEN: "him (Heb. oto) you shall serve."

356. The phrase, "and to Him you shall cleave" refers to the region where cleaving occurs, which is the center of the body, NAMELY IN THE CENTRAL COLUMN, WHICH IS TIFERET AND LIES BETWEEN THE TWO ARMS, WHICH ARE CHESED AND GVURAH, WHO REPRESENT THE TWO COLUMNS—LEFT AND RIGHT. The words, "and swear (Heb. tishave'a) by His name" refer to the seventh (Heb. sheva) region among the grades, NAMELY THE NUKVA, WHICH IS RELATED TO THE SECRET OF SHABBAT. And this is learned from the verse: "and David their king, whom I will raise up for them" (Yirmeyah 30:9).

357. This is how Avraham cleaved to the Faith. THIS IS AN ALLUSION TO THE SECRET OF THE SHECHINAH AT THE GRADE OF 'SISTER', when he went down to Egypt and when he went to the land of the Philistines. This is similar to a person who plans to descend into a deep pit, but is afraid that he may not be able to climb back out. What does he do? He fastens a rope high above the pit, and says to himself: Now that I have tied this knot, I will enter the pit. Similarly, before Avraham went to Egypt, he secured himself with the knot of Faith. Only after this was secure did he travel to Egypt.

353. ובגין כך אמר אברהם אחותי היא, והא בלהון הוה להוטין גו טהרי בכביא ומזלי, ומלחי לון, ואברהם הוה מתדבק גו מהימנותא, ואמר אחותי, דלא נתפרש לעלמין. וסימניך ולאחותו הבתולה. דאתמר לכהן, אתרא דאברהם שריא ביה.

354. כתיב את יי' אלהיך תירא אתו תעבד ובו תדבק ובשמו תשבע. האי קרא אוקמוה. אבל תא חזי, ליי' אלהיך תירא, לא כתיב, אלא את יי', מאי את, דא דרגא קדמאה, אתר דחלא דקדשא בריך הוא, ובגין כך כתיב תירא, דתמן בעי בר נש לדחלא קמי מאריה, בגין דאיהו דינא.

355. ואותו תעבוד. דא דרגא עלאה, דקיימא על האי דרגא תתאה, ולא מתפרשא לעלמין, את ואותו, דא בדא דבקינ, ולא אתפרשן. מאי ואותו. דא אתר ברית קדישא. אות לעלמין, דהא פולחנא לא שריא באת, ולא או איהו לממלח, אלא למדחל, אבל פולחנא איהו לעילא, ובגין כך ואותו תעבוד.

356. ובו תדבק. באתר דאיהו דבקוהא לאתדבקה, דאיהו גומא, דשרי באמצעיתא. ובשמו תשבע, אתר שביעאה דדרגין. וסימניך ואת דוד מלכם אשר אקים להם.

357. בגין כך אתדבק אברהם במהימנותא, כד נחת למצרים, וכד אזל לארעא דפלשתים. לבר נש, דבעא לנחתא גו גובא עמיקא, דחיל דלא יכיל לסלקא מגו גובא, מה עבד, קשר חד קשרא דחבל לעילא מן גובא, אמר, הואיל דקשירנא קשרא דא, מכאן ולהלאה אעול תמן. כך אברהם, בשעתא דבעא לנחתא למצרים, עד לא ייחות תמן, קשר קשרא דמהימנותא בקדמיתא, לאתתקפא ביה, ולבתר נחת.

358. And he did the same when he entered the land of the Philistines. This is why it is written: "The language of truth is established forever, but a lying tongue is but for a moment." (Mishlei 12:19) THIS APPLIES TO Avimelech, who said: "In the integrity of my heart and the innocency of my hands have I done this" (Beresheet 20:5). But ELOHIM answered him by saying: "I know that you did this in the simplicity of your heart" (Ibid. 6). He did not say, 'and innocency of your hands,' AS AVIMELECH CLAIMED. THUS, AVIMELECH LIED WHEN HE SAID, "AND THE INNOCENCY OF MY HANDS," AND THIS IS WHY IT IS WRITTEN OF HIM: "BUT A LYING TONGUE IS BUT FOR A MOMENT."

359. "Now, restore to the man his wife, for he is a prophet" (Beresheet 20:7). Rabbi Yehuda began the discussion with the verse, "He guards the feet of his pious ones (Heb. chasidav)..." (I Shmuel 2:9). Chasidav is spelled WITHOUT THE LETTER YUD, WHICH INDICATES THAT THE VERSE APPLIES to one PIOUS MAN. And this is Avraham, who is always protected by the Holy One, blessed be He, as He never removed His protection from over him. It is written, "He guards the feet" BECAUSE "THE FEET" allude to AVRAHAM'S wife, along with whom, in order to guard her, the Holy One, blessed be He, sent His Shechinah.

360. Another explanation of the verse: "He guards the feet of his pious ones" IS THAT CHASIDAV IS WRITTEN WITHOUT THE LETTER YUD, WHICH IMPLIES One. That one was Avraham, who was always accompanied by the Holy One, blessed be He, so that nobody could harm him. "...and the wicked shall be silent in darkness..." refers to the kings whom the Holy One, blessed be He, had slain during that night that Avraham pursued them.

361. Therefore, it is written: "shall be silent in darkness," WHICH MEANS the night, NAMELY THE NUKVA. Avraham pursued the kings, and the night, as it became united with the darkness, slew the kings. Thus, it is written: "And he divided himself against them, he and his servants, by night (lit. 'And the night divided upon them) and smote them" (Beresheet 14:15). Therefore, the phrase, "And the night divided upon them" refers to the Holy One, blessed be He, who separated Judgment from Mercy, in order to avenge Avraham. Thus, IT IS WRITTEN: "and the wicked shall be silent in darkness...and (he) smote them." It should have been written: 'and (they) smote them' IN THE PLURAL, BECAUSE AVRAHAM AND HIS SERVANTS SMOTE THEM. But of course, it was the Holy One, blessed be He, WHO REALLY SMOTE THEM, "for by strength shall no man prevail," (I Shmuel 2:9) as he was alone there with Eliezer. THE NUMERICAL VALUE OF ELIEZER IS 318 AND AVRAHAM HAD 318 SERVANTS, WHICH ARE MENTIONED IN THE SCRIPTURES.

362. Rabbi Yitzchak said: But we have learned that where harm is expected, a person should not depend on a miracle to save him. And there is no place more dangerous than that into which Avraham pursued the four kings to wage war against them. WHY, THEN, DID HE RELY ON A MIRACLE TO HAPPEN? Rabbi Yehuda responded: Avraham did not set out with the intention of waging war, nor did he rely on the occurrence of a miracle. Rather, he left his house because of the distress of Lot, whom he planned to ransom and free. And had he not been able to free him, he would have died with him in captivity. But as soon as he began his journey, he saw the Shechinah shining in front of him and armies OF ANGELS surrounding him. At that time, he started to pursue them while the Holy One, blessed be He, slew them. This is why it is written: "and the wicked shall be silent in darkness."

358. אוף הכי נמי, כד עאל לארעא דמלשתים. בגין כרשפת אמת תבון לעד. ועד ארגיעה לשון שקר, דא אבימלך, דאמר בתום לבבי ובנקיון כפי. וכד אהדרו ליה, מה כתיב, גם אנכי ידעתי כי בתם לבבך עשית זאת ולא כתיב נקיון כפיים.

359. ועתה השב אשת האיש כי נביא הוא. ר' יהודה פתח ואמר, רגלי חסידו ישמר וגו'. חסידו כתיב, חד, ודא אברהם, דקודשא בריך הוא נטיר ליה תדיר, ולא אעדי נטירו מניה לעלמין. ומה דאמר רגלי, דא אתתיה, דקודשא בריך הוא שדר שכינתיה עמה, ונטר לה תדיר.

360. דבר אחר רגלי חסידו ישמר. חד, דא אברהם, דקודשא בריך הוא אזיל עמיה תדיר, בגין דלא יוכלון לנזקא ליה. ורשעים בחשך ידמו. אלין אינון מלכין. דקטל קודשא בריך הוא בהוא ליליא, דרדה בתרייהו.

361. הה"ד בחשך ידמו, דא ליליא, דאתקשר בחשוכא, וקטל לון, ואברהם רדיף, וליליא קטיל לון, הה"ד ויחלק עליהם לילה הוא ועבדיו ויכם. ויחלק עליהם לילה, דא קודשא בריך הוא דפליג רחמי מן דינא, בגין למעבד נוקמין לאברהם, ובגין כך ורשעים בחשך ידמו. ויכם, ויכום מפעי ליה. אלא, דא קודשא בריך הוא. כי לא בכח יגבר איש. דאיהו ואליעזר, הוו בלחודייהו.

362. ר' יצחק אמר, והא תנינן באתר דנזקא שכיח, לא יסמוך בר נשעל ניסא, ולא הוה אתר דנזקא אשתכח כהאי, דאברהם אזיל בתר חמשה מלכין למרדה בתרייהו, ולאגחא קרבא. אמר ר' יהודה כד אזיל אברהם להאי, לא אזיל לאגחא קרבא, ולא סמך על ניסא, אלא צערא דלוט, אפקיה מביתיה, ונטיל ממונא למפרק ליה, ואי לאו, דימות בהדיה גו שביה. ביון דנפק חמא שכינתא דנהרא קמיה, וכמה חילין סחרניה, בההיא שעתא רדה בתרייהו וקודשא בריך הוא קטיל לון, הדא הוא דכתיב ורשעים בחשך ידמו.

363. Rabbi Shimon said: There is a secret hidden in the verse, "He guards the feet of his pious," who is Avraham. When Avraham set out TO WAGE WAR ON THE KINGS, Yitzchak joined him. And they fell before him. If Yitzchak had not joined Avraham, he would not have been able to slay them, as it is written: "and the wicked shall be silent in darkness." "...by strength shall no man prevail." Even though strength always lies with the right, WHICH IS AVRAHAM, if THE RIGHT was not included within the left side, WHICH IS YITZCHAK, then THE KINGS would not have retreated before him.

363. ר' שמעון אמר, רזא איהו, רגלי חסידו ישמר, דא אברהם. וכד נמק אשתתף יצחק בהדיה, ונפלו קמיה, ואי לאו דאשתתף יצחק בהדיה דאברהם, לא אשתציאו, הה"ד ורשעים בחשך ידמו. כי לא בכח יגבר איש. אף על גבדחילא אשתכח תדיר בימינא, אי לא הוה בסטרא דשמאלא, לא אתדחין קמיה.

364. Another explanation of the verse, "He guards the feet of his pious ones" is that when a person loves the Holy One, blessed be He, the Holy One, blessed be He, returns that love by guarding all that he does and his journeys. As it is written: "Hashem shall preserve your going out and your coming in from this time forth and even for evermore" (Tehilim 121:8).

364. דבר אחר רגלי חסידו ישמר, בשעתא דבר נשרחים ליה לקודשא בריך הוא, קודשא בריך הוא רחים ליה, בכל מה דאיהו עביר, ונטיר ארחוי, כד"א יי' ישמר צאתך ובואך מעתה ועד עולם.

365. Come and behold: observe how much Avraham loved the Holy One, blessed be He. Wherever he went, he had no regard for his possessions at all. All his thoughts were directed toward cleaving to the Holy One, blessed be He, alone. Therefore, the verse "He guards the feet of his pious" alludes to his wife, BECAUSE HIS FEET ALLUDE TO HIS WIFE, about whom it is written: "Now Avimelech had not come near her," (Bereshheet 20:4) and also, "therefore I did not allow you to touch her" (Ibid. 6).

365. תא חזי כמה חביבותיה דאברהם, לגבי קודשא בריך הוא, דבכל אתר דהוה אזיל, לא הוה חייס על דיליה כלום, אלא, בגין לאתדבקא ביה בקודשא בריך הוא, ובגין כך רגלי חסידו ישמר. ודא היא אתתיה, דכתיב ואבימלך לא קרב אליה. וכתיב כי על פן לא נתתיך לנגע אליה.

366. About Pharaoh, it is written: "And Hashem plagued Pharaoh, and his house with great plagues" (Bereshheet 12:17). SARAH spoke out directly to the Holy One, blessed be He, ASKING HIM TO SMITE, and He smote. It is written: "He guards the feet of the pious (ones), and the wicked are silent in darkness," BECAUSE it was Pharaoh and Avimelech on whom the Holy One, blessed be He, inflicted Judgments at night--BY DARKNESS. Who is the "man" referred to in the verse: "for by strength shall no man prevail?" This man is Avraham, as it is written: "Now therefore, restore the man his wife..." (Bereshheet 20:7)

366. בפרעה מה כתיב, וינגע יי' את פרעה וגו' על דבר. איהו אמרה, וקודשא בריך הוא הוה מחי, ובגין כך רגלי חסידו ישמר. ורשעים בחשך ידמו, אליו פרעה ואבימלך, דקודשא בריך הוא עבד בהו דינין בליליא. כי לא בכח יגבר איש. מאן איש, דא אברהם, דכתיב ועתה השב אשת האישי וגו'.

26. "And the Satan standing at his right to prosecute him"

The negative angel, Satan, stands on the right side of the High Priest Joshua, who has just been thrown into a pit of fire. Kabbalistically, the right side signifies the attribute of mercy, and fire signifies the concept of severe judgment. In this story, the angel Satan tells the Creator that if He is going to show mercy upon Joshua, then He should be obligated to save all the people who were with Joshua, even though they are unworthy. In other words, Satan is cleverly implying that the Creator cannot possibly save Joshua because of these special circumstances. Nonetheless, the Creator emancipates Joshua. The spiritual lesson of this story is as follows: During a time of intense judgment, the righteous can still be saved amidst all the upheaval and destruction. According to the Kabbalah, another example of the Creator performing the difficult task of concurrently emitting the forces of mercy and judgment, was during the splitting of the Red Sea, when the Israelites crossed over to safety while the Egyptians were drowning.

The Relevance of this Passage

Both wicked and righteous people dwell among us and their behavioral actions have an appropriate effect on the state of the world. By mending our own ways and choosing the path of spirituality, we are securely connected, by this section, to the Creator's attributes of mercy during times of severe judgment.

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367. "And Hashem visited Sarah as He had said..." (Beresheet 21:1) Rabbi Chiya opened the discussion with the verse: "And he showed me Yehoshua the high priest standing before the angel of Hashem, and the Satan standing at his right to prosecute him" (Zecharyah 3:1). This passage should be studied carefully. "And he showed me Yehoshua the high priest" refers to Yehoshua, the son of Yehotzadak. In the phrase, "standing before the angel of Hashem," who is the "angel of Hashem"? It is the region THAT IS CALLED the Bundle, TO WHICH the soul of the righteous is attached. And all the souls of the righteous are there. This is the "angel of Hashem," WHICH IS MENTIONED IN THE VERSE.

368. The phrase, "and the Satan standing at his right to prosecute him" refers to the Evil Inclination, which roams the world snatching souls and taking spirits FROM HUMAN BEINGS by bringing accusations against humankind, above as well as below. This occurred when Nevuchadnetzar cast YEHOSHUA, THE HIGH PRIEST, into the fire, together with all the false prophets. At that time, the Satan brought accusations against him above, so that he would be burned with them.

369. This is the way OF THE SATAN, who shows his indictment at the hour of danger or when the world is in distress. At those times, he is allowed to prosecute and punish, even without justice, as it is written: "but sometimes ruin comes for want of judgment" (Mishlei 13:23). What is meant by "to prosecute him"? IN OTHER WORDS, WHAT DID HE ACCUSE HIM OF? He was asking that they all be saved or all be burned. When the Angel of Destruction is granted permission to destroy, the righteous are in as much danger as the wicked.

370. Therefore, when Judgment hangs over a city, a man should flee before he is captured there AND FALLS INTO THE HANDS OF THE DESTROYER. Once the Angel of Destruction resides IN A PLACE, he treats the righteous the same as the wicked. All the more so, as all three of them were together. THIS REFERS TO YEHOSHUA, THE HIGH PRIEST, AND THE OTHER TWO FALSE PROPHETS--ACHAV, THE SON OF KOLYAH, AND TZIDKIYAHU, THE SON OF MA'ASSIYAH. THE SATAN was demanded that all be burned or all be saved, because if a miracle is to occur, there cannot be half a miracle. It must be the same for all--either miracle or Judgment.

371. Rabbi Yosi said to him: That is not so. For when the Holy One, blessed be He, split the sea for Yisrael, He divided the sea only for those, NAMELY, THE CHILDREN OF YISRAEL. They walked on dry land while the waters came together again and drowned the others, NAMELY, THE EGYPTIANS who perished. So there was a miracle on one side and judgment on the other, EVEN THOUGH they both occurred together.

367. וַיִּי פֶקֶד אֶת שָׂרָה כְּאֲשֶׁר אָמַר וְגו'. רַבִּי חִיָּיא, פִּתַח וְאָמַר, וַיִּרְאֵנִי אֶת יְהוֹשֻׁעַ הַגָּדוֹל עוֹמֵד לִפְנֵי מַלְאָךְ יי' וְהִשְׁטָן עוֹמֵד עַל יְמִינוֹ לְשֹׁטֵנוּ. הַאִי קָרָא אֵיךְ לְאַסְתַּכְּלָא בֵּיהּ. וַיִּרְאֵנִי אֶת יְהוֹשֻׁעַ הַגָּדוֹל, דָּא יְהוֹשֻׁעַ בֶּן יְהוֹצֶדֶק. עוֹמֵד לִפְנֵי מַלְאָךְ יי', מֵאַן מַלְאָךְ יי'. דָּא אַתְרָא צְרוּרָא דְנִשְׁמַתִּיהּ דְצַדִּיק צְרִירָא בֵּיהּ, וְכָל אֵינֻן נִשְׁמַתִּין דְצַדִּיקֵי קִיּוּמִין תַּמָּן, וְדָא הוּא מַלְאָךְ יי'.

368. וְהִשְׁטָן עוֹמֵד עַל יְמִינוֹ לְשֹׁטֵנוּ. דָּא יֵצֵר הָרַע, דְאִיהוּ מְשׁוּטֵט וְאִזִּיל בְּעַלְמָא, לְנַטְלָא נִשְׁמַתִּין, וְלֹא־פִקָא רוּחִין, וְלִמְסַטִּי לֹון לְבְרִיתָא, לְעִילָא וְתַתָּא. וְדָא הוּא בְּשַׁעְתָּא דְאֵטִיל לִיהּ נְבוּכַדְנֶצַּר לְאִשָּׁא, עִם אֵינֻן נְבִיאֵי הַשֶּׁקֶר, וְהַאִי הוּא מְסַטִּין לְעִילָא, בְּגִין דִּיתוּקֵד עִמְהוּן.

369. דְהִכִּי הוּא אֹרְחֻי, דְלָאו אִיהוּ מְקַטְרַג, אֶלָּא בּוֹמְנָא דְסַכְנָה וּבּוֹמְנָא דְצַעְרָא שְׂרִיא בְּעַלְמָא, וְאִית לִיהּ רְשׁוּ, לְמְסַטִּי וְלִמְעַבֵּד דִּינָא אֶפִּילוּ בְלָא דִינָא, כְּדָבָר אַחַר וַיֵּשׁ נִסְפָה בְלָא מְשַׁפֵּט. מְהוּ לְשֹׁטֵנוּ, דְהוּא אָמַר, אוּ כְלֵהוּ יִשְׁתַּזְבֹּן, אוּ כְלֵהוּ יִתּוּקֵדוּן. דְהָא בְּשַׁעְתָּא דְאִתִּיְהִיב רְשׁוּתָא לְמַחְבְּלָא לְחַבְּלָא, לֹא אִשְׁתַּזְבִּיב זַכָּאָה מִן חִיבֵיא.

370. וּבְגִין כֵּךְ בְּשַׁעְתָּא דְדִינָא שְׂרִינָא בְּמַתָּא, בְּעֵי בַר נֶשׁ לְעַרְקָא, עַד לֹא אֶתְפַּס תַּמָּן, דְהָא מַחְבְּלָא בֵּינָן דְשְׂרִי, הִכִּי נִמְי עֵבִיד לְזַכָּאָה כְּחִיבָא. וְכָל שְׂכָן דְהוּוּ תַלְתִּיהוּן כְּחַד, וְהוּוּ תְבַע דִּיתוּקֵדוּן כְּלֵהוּ, אוּ יִשְׁתַּזְבֹּן כְּלֵהוּ. בְּגִין דְכַד אֶתְעֵבִיד נִיסָא, לֹא אֶתְעֵבִיד פְּלִגּוּ נִיסָא, וּפְלִגּוּ דִינָא, אֶלָּא כְּלָא כְּחַדָּא, אוּ נִיסָא אוּ דִינָא.

371. אָמַר לוּ ר' יוֹסִי, וְלֹא, וְהָא בּוֹמְנָא דְבִקְעָה קוּדְשָׁא בְרִיךְ הוּא יִמָּא לְיִשְׂרָאֵל, הוּוּ קָרַע יִמָּא לְאַלִּין, וְאַזְלוּן בְּנִיבְשַׁתָּא, וּמִיָּא הוּוּ תְבִין מְסַטְרָא אַחְרָא, וְטְבַעִין לְאַלִּין, וּמִתִּין, וְאַשְׁתַּכַּח נִיסָא הִכָּא, וְדִינָא הִכָּא כְּלָא כְּחַדָּא.

372. He said to him: This is why THE SPLITTING OF THE RED SEA was so difficult for Him. When the Holy One, blessed be He, simultaneously performs a miracle and executes His Judgment, it does not usually happen in the same place, nor even in the same house. If it occurs IN THE SAME PLACE, AS HAPPENED AT THE RED SEA, then it is difficult for Him. In Heaven, everything is done to perfection. EVERYTHING IS as one and at one place--either a miracle or doom, but not usually half and half, HALF MIRACLE AND HALF DOOM.

373. This is why the Holy One, blessed be He, does not punish the guilty until they have all filled their measure of sin. THIS WAY, HE DOES NOT HAVE TO SAVE ANY OF THEM FROM PUNISHMENT. As it is written: "for the iniquity of the Emori is not yet full," (Bereshet 15:16) and "You should punish it in exact measure" (Yeshayah 27:8). Therefore, THE SATAN demanded that Yehoshua be burned together with the rest, SO THERE WOULD NOT BE HALF MIRACLE HALF DOOM, until he said to him: "May Hashem rebuke you, Satan" (Zecharyah 3:2). AND HE ASKS: Who said to him, "May HASHEM REBUKE YOU, SATAN"? AND HE REPLIES: It was the Angel of Hashem WHO SAID SO.

374. You may say that since IT IS WRITTEN: "And Hashem said to the Satan, Hashem rebuke you, Satan," THEREFORE IT IS HASHEM WHO SAYS SO, AND NOT AN ANGEL. Come and behold: the same is true of Moshe in the bush, about which it is written: "And the angel of Hashem appeared to him in a flame of fire" (Shemot 3:2) and, "And when Hashem saw that he turned aside to see" (Ibid. 4). Sometimes IT IS WRITTEN: "the angel of Hashem," sometimes "an angel," and sometimes, "Hashem." THEREFORE, HERE AS BEFORE, "AND HASHEM SAID TO THE SATAN" MAY REFER TO AN ANGEL, AS WITH MOSHE. This is why he said to him: "May Hashem rebuke you, Satan" rather than 'I hereby rebuke you, Satan.' HAD IT BEEN HASHEM WHO HAD SAID THIS, IT WOULD HAVE BEEN WRITTEN: 'I HEREBY REBUKE YOU, SATAN.' THEREFORE, WE CONCLUDE THAT THE ONE WHO SAID THIS WAS AN ANGEL.

375. Come and behold: the same applies when Judgment hangs over the world, and the Holy One, blessed be He, sits upon the Throne of Judgment. Then the Satan, who accuses above and below, comes to destroy the world and snatch away the souls OF HUMAN BEINGS, BECAUSE THE SATAN IS ALSO THE ANGEL OF DEATH, AS IS ALREADY KNOWN.

27. "And the elders of that city shall break the heifer's neck in the ravine"

When someone is murdered and the killer is not brought to justice for whatever reason, the soul of the dead person remains in this realm as a negative force and influence upon the community. In ancient times, the Elders of the town performed a ritual slaughter on a Heifer [calf] to remove this negativity.

The Relevance of this Passage

Situations in life unexpectedly turn negative for no apparent reason. Whatever can possibly go wrong does so to the detriment of our well being. . There are no coincidences in life, no random events of chaos. It is our inability to perceive the metaphysical influences that manifest in our environment, that creates the illusion of disorder. The spiritual energy of this passage eliminates unseen negative forces and influences from our life.

376. While studying Torah, Rabbi Shimon examined the meaning of the verse: "And the elders of that city shall bring down the heifer to a rough ravine...and shall break the heifer's neck in the ravine" (Devarim 21:4). According to the law, its head should be severed with a hatchet, THAT IS, WITH AN AX. Rabbi Elazar asked him why.

372. אָמַר לוֹ, וְדָא הוּא דְקָשְׁיָא קַמִּיהּ, דְּכִד קוּדְשָׁא בְרִיךְ הוּא עֵבִיד דִּינָא וְנִיסָא בְּחָדָא, לָאו בְּאַתְרַּ חַד, וְלֹא בְּבֵיתָא חַדָּא, וְאִי אַתְעֵבִיד, קָשְׁיָא קַמִּיהּ, דְּהָא לְעִילָא, לֹא אַתְעֵבִיד כְּלָא, אֲלֵא בְּשִׁלְמוֹ בְּחָדָא, אִו נִיסָא, אִו דִּינָא בְּאַתְרַּ חַד, וְלֹא בְּפִלְגוּ.

373. בְּגִין כֶּךָ, לֹא עֵבִיד קוּדְשָׁא בְרִיךְ הוּא דִּינָא בְּחֵיבָא, עַד דְּאַשְׁתְּלִימוּ בְּחֻבֵיהוּ הַה"ד כִּי לֹא שְׁלָם עוֹן הָאֲמִירֵי עַד הֵנָּה. וְכַתִּיב בְּסֵאֶסְאָה בְּשִׁלְחָה תְּרִיבְנָה. וְעַל דָּא, הוּא אֶסְטִין לִיהּ לִיהוֹשֻׁעַ, דִּיתוּקֵי בְּהוּ, עַד דְּאָמַר לִיהּ, יִגְעַר יִי בְּךָ הַשֵּׁטָן. מֵאֵן אָמַר לִיהּ, דָּא, מִלְּאֲךָ יִי.

374. וְאִי תִימָא וְיֹאמַר יִי אֶל הַשֵּׁטָן יִגְעַר יִי בְּךָ וְגו'. תָּא חֲזִי הֵכִי נִמְי לְמֹשֶׁה בְּסִנְיָה, דְּכַתִּיב וַיִּרְא מִלְּאֲךָ יִי אֱלֹו בְּלִבַּת אִשׁ. וְכַתִּיב וַיִּרְא יִי כִי סַר לְרֵאוֹת. לְזַמְנִין מִלְּאֲךָ יִי, וְלְזַמְנִין מִלְּאֲךָ, וְלְזַמְנִין יִי. וּבְגִין כֶּךָ, אָמַר לִיהּ יִגְעַר יִי בְּךָ הַשֵּׁטָן, וְלֹא אָמַר הֲנִי גוֹעַר בְּךָ.

375. תָּא חֲזִי, כְּגוּוֹנָא דָּא, בְּיוֹמָא דְּאַשְׁתַּכַּח דִּינָא בְּעֵלְמָא, וְקוּדְשָׁא בְרִיךְ הוּא יְתִיב עַל כְּרִסְיָא דְּדִינָא, בְּדִין אֶשְׁתַּכַּח הָאִי שֵׁטָן, דְּאֶסְטִי לְעִילָא וְתַתָּא, וְאַשְׁתַּכַּח אִיהוּ לְחַבְלָא עֵלְמָא, וְלִישׁוּל נְשַׁמְתִּין.

376. רַבִּי שִׁמְעוֹן הוּוּ יְתִיב וְלֵעִי בְּאוּרֵייתָא, וְהוּוּ מְשַׁתְּדֵל בְּהָאִי קָרָא. וְלִקְחוּ זִקְנֵי הָעִיר הַהִיא עֶגְלַת בְּקָר וְגו'. וְעָרְפוּ שָׁם אֶת הָעֶגְלָה בְּנַחַל. וְדִינָא אִיהוּ בְּקוּפִין לְעָרְפָא לָהּ. אָמַר לִיהּ רַבִּי אֶלְעָזָר הָאִי לְמָאִי אֶצְטְרִיךְ.

377. Rabbi Shimon wept and said: Woe to the world that has been lured after this, REFERRING TO THE HEIFER. BECAUSE OF THIS, THEY HAVE TO BREAK ITS NECK. Ever since the day that Adam was enticed by that evil Serpent, it obtained control over Adam and all the people in the world. And so the Serpent persecutes humankind, who cannot evade its inflictions--NAMELY THE PUNISHMENT OF DEATH--until King Mashiach appears. Then the Holy One, blessed be He, will revive those who sleep in the dust, as it is written: "He will swallow up death for ever," (Yeshayah 25:8) and, "I will cause the unclean spirit to pass out of the land" (Zecharyah 13:2). But until then, He remains to seize the souls from all human beings WHO LIVE IN THIS WORLD.

378. Come and behold. It is written: "If a corpse is found slain..." (Devarim 21:1) The souls of all human beings are taken away by the Angel of Death. But if you say that the Angel of Death took away the soul of this person, WHO WAS FOUND SLAIN, you would be in error. He who killed him has taken his soul away before it was time for the Angel of Death to rule.

379. This is why it is written: "and the land cannot be cleansed" (Bemidbar 35:33). THE KILLERS are not satisfied that THE EVIL SERPENT inflicts punishments on the world without reason, and falsely accuses them constantly of sins so that they have to take away that which he is entitled to receive. But the Holy One, blessed be He, has Mercy on His children. This is why they sacrifice a heifer. In so doing, they correct TWO THINGS: (a) that the soul of the man was taken from him, REFERRING TO THE MAN FOUND SLAIN, AND (b) they prevent him from prosecuting the world.

380. We have here a deep and sublime secret, because a bull, a cow, calf, and a heifer all follow a supernal and secret pattern. Therefore, with the heifer, everything is properly atoned for. As it is written: "Our hands have not shed this blood..." (Devarim 21:7) Thus, we "have not shed" this blood, nor have we caused his death. As a result, they are free from any accusations. Thus, the Holy One, blessed be He, provides a solution for every problem in the world.

377. בְּכֹה ר' שִׁמְעוֹן וְאָמַר, וַיִּוֵּי לְעֵלְמָא, דְּאִתְמַשְׁךְ בְּתַר דָּא, דְּהָא מִן הֵוּא יוֹמָא, דְּהֵוּא חוּיָא בּוּשָׂא, דְּאִתְפַּתָּה בֵּיהּ אַדָּם, שְׁלִיט עַל אַדָּם וְשְׁלִיט עַל בְּנֵי עֵלְמָא, אִיהוּ קָאִים לְמַסְטֵי עֵלְמָא, וְעֵלְמָא לָא יְכִיל לְנַפְקָא מֵעוֹנְשֵׂיהּ עַד דִּי יִתִּי מַלְכָּא מְשִׁיחָא, וַיּוֹקִים קוּדְשָׁא בְּרִיךְ הוּא לְדַמְיֵי עֵפְרָא, דְּכָתִיב בְּלַע הַמּוֹת לְנִצְחָ וְגו'. וְכָתִיב וְאֵת רוּחַ הַטְּוֵמָאָה אֶעְבִּיר מִן הָאָרֶץ. וְאִיהוּ קָאִים עַל עֵלְמָא דָּא, לְמִיטַל נִשְׁמַתִּין דְּכָל בְּנֵי נֶשְׂא.

378. וְתָא חֲזִי, הָא כְּתִיב כִּי יִמְצָא חָלָל וְגו', תָּא חֲזִי כָּל בְּנֵי עֵלְמָא, ע"י מַלְאָךְ הַמּוֹת נִפְקָא נִשְׁמַתֵּיהוּ, אִי תִּימָא דְּבַר נֶשְׂדָּא, עַל יְדָא דְּהֵוּא מַלְאָךְ הַמּוֹת, נִפְקָא נִשְׁמַתֵּיהּ, לָאוּ הֲבִי, אֶלָּא מֵאֵן דְּקִטִּיל לֵיהּ, אִפִּיק נִשְׁמַתֵּיהּ, עַד לָא מָטָא זְמַנֵּיהּ, לְשַׁלְטָאָה בֵּיהּ הֵוּא מַלְאָךְ הַמּוֹת.

379. וּבְגִין כֵּן וְלֹאֲרֵץ לָא יִכְפֹּר וְגו', וְלֹאֲרֵץ הִילָּךְ. וְלָא דִּי לֹון, דְּקָאִים אִיהוּ לְמַסְטֵי עֵלְמָא לְמַגְנָא, וְלְקַטְרָגָא תְּדִיר, כ"ש דְּגִזְלִין מִיְנֵיהּ, מַה דְּאִית לֵיהּ לְנִטְלָא, וְקוּדְשָׁא בְּרִיךְ הוּא חֲוִיס עַל בְּנוֹי, וּבְגִין כֵּן, קְרִבִין עַל הָאֵי עֵגְלָא, בְּגִין לְתַקְנָא עֲמִיהּ, מַה דְּאִתְנַטִּיל, הֵוּא נִשְׁמַתָּא דְּבַר נִשְׁמַתֵּיהּ, וְלָא יִשְׁתַּכַּח מְקַטְרָגָא עַל עֵלְמָא.

380. וְרָזָא עֵלְאָה תְּנִינָן הֲכָא, שׁוֹר, פָּרָה, עֵגֶל, עֵגְלָה, כְּלֵהוּ בְּרָזָא עֵלְאָה אִשְׁתַּכַּחוּ, וּבְגִין כֵּן, בְּרָא מִתְקַנִּין לֵיהּ, וְדָא הוּא דְּכָתִיב יְדִינוּ לָא שְׁפַכְהָ אֶת הַדָּם הַזֶּה וְגו', לָא שְׁפַכְהָ, וְלָא גְרִימָנָא מִיתְתִּיהּ וּבְדָא לָא אִשְׁתַּכַּח מְקַטְרָגָא עֲלֵיהּ, וּבְכֵלָא יְהִיב קוּדְשָׁא בְּרִיךְ עֵיטָא לְעֵלְמָא.

28. Rosh Hashanah and Yom Hakippurim

Through the Zohar, various mysteries about Rosh Hashanah and Yom Kippur are revealed. The penetrating sound of the Shofar has the power to confuse the negative angel called Satan, who acts as prosecutor during these days of judgment and repentance. The ten days that fall between Rosh Hashanah and Yom Kippur are likened to a great gift. This time frame provides us with the chance to remove all the negativity and decrees of judgment that we have brought down upon ourselves through our wrongful actions over the prior year. The prerequisite for accomplishing this goal is accountability and genuine permanent change in our character.

The Relevance of this Passage

The act of repentance is a profound tool available to each of us anytime we truly choose to change our ways. The energy radiating from the verses revealing the hidden mysteries of Rosh Hashanah and Yom Kippur, allow us to continually draw upon the forces of purification throughout the entire year.

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381. Come and behold: the same applies for Rosh Hashanah and Yom Hakippurim, when Judgment hovers over the world and the Satan is there to prosecute. The children of Yisrael should be aroused by the Shofar, to create a voice (also: 'sound') that is a combination of water, fire, and wind, WHICH ARE CHESED, GVURAH, AND TIFERET, which become one in it, and sound that voice from within the Shfar.

382. And this voice rises up to the Throne of Judgment, strikes it, and rises further. And after this voice has reached above, then the voice of Ya'akov is established on high and the Holy One, blessed be He, is aroused with Mercy. Just as Yisrael uses the Shofar to release a voice from below, which includes fire, water, and air, so a voice is released from on high from the supernal Shofar, WHICH IS BINAH. THE POWER TO BLOW THE SHOFAR IS FIRE, AND THE VOICE IS FORMED BY THE AIR. THE AIR IS MINGLED WITH SWEAT AND HOT BREATH, WHICH ARE THE SECRET OF WATER, AND THESE AROUSE THE THREE UPPER COLUMNS OF BINAH, FROM WHERE THE MOCHIN ARE DRAWN DOWN TO ZEIR ANPIN AND MALCHUT. And this voice, which consists of fire, water, and air, AND HAS RISEN FROM BELOW; it is established and appears from below, and another appears from above. So the world, WHICH IS MALCHUT, is established and Mercy prevails.

383. Now the prosecutor is confused, because he thought that by executing Judgment, he would punish the world. But when he realizes that Mercy was aroused, he is perplexed, his strength fails, and he is unable to do anything. Then the Holy One, blessed be He, judges the world with Mercy. You may say that Judgment has been executed, but it is not so. Judgment and Mercy are joined, and the world is judged Mercifully.

384. Come and behold. It is written: "Blow the Shofar at the new moon, at the time appointed (lit. 'when the moon is covered') on our solemn feast day," (Tehilim 81:4) when the moon, WHICH IS MALCHUT, is covered, because at that time, AS A RESULT OF THE ILLUMINATION OF THE LEFT, that evil Serpent prevails and may bring harm to the world. But when Mercy is aroused BY BLOWING THE SHOFAR, the moon rises and moves away FROM THE ILLUMINATION OF THE LEFT. THUS, THE SATAN is confused and loses control. Then he is removed FROM THE MOON and never comes near again. This is why on Rosh Hashanah (New Year), THE SATAN IS dumbfounded, as is a person who has just been awakened and is still half asleep.

385. On Yom Hakippurim, we should pacify and appease THE SATAN by offering him a scapegoat. BY SENDING IT TO THE DESERT, WHICH IS HIS PLACE, then he will become a defender for Yisrael. But on Rosh Hashanah, he is confused, and loses his abilities. He does not know, nor is he able to do anything, as he sees Mercy aroused from below and endowed from on high. And the moon, WHICH IS THE MALCHUT, rises in between them. This is when he is perplexed and no longer knows anything. Thus, he loses his power.

381. תָּא חֲזִי, כְּגֹוֹנָא דָא, בְּיוֹם ר"ה, וְיוֹם הַכַּפּוּרִים, דְּדִינָא אֲשֶׁתִּכַּח בְּעֵלְמָא, אִיהוּ קָאִים לְקַטְרָגָא, וְיִשְׂרָאֵל בְּעֵינָן לְאַתְעָרָא בְּשׁוֹפָר, וְלְאַתְעָרָא קוּל, דְּכִלְיָל בְּאֲש"א וּמִי"א וְרוּח"א, וְאַתְעִבִידוּ חַד, וְלֹאֲשִׁמְעָא הֵהוּא קוּל, מְגוּ שׁוֹפָר.

382. וְהֵהוּא קוּל, סְלֵקָא עַד אֲתָר, דְּכַרְסִינְיָא דְּדִינָא יִתְבָּא, וּבִטְשׁ בֵּה, וְסְלֵקָא, בֵּינָן דְּמֵטָא הֵאֵי קוּל מִתְתָּא, קוּל דִּיעֵקֵב אֲתִתְקֵן לְעִילָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲתֵעַר רַחֲמֵי, דְּהָא כְּגֹוֹנָא דְּיִשְׂרָאֵל מִתְעֵרִי לְתִתָּא, קוּל חַד, כְּלִיל בְּאֲש"א וְרוּח"א וּמִי"א, דְּנִפְקֵי בְּחַדָּא, מְגוּ שׁוֹפָר, הֵכִי נָמִי אֲתֵעַר לְעִילָא שׁוֹפָר, וְהֵהוּא קוּל דְּכִלְיָל בְּאֲש"א וּמִי"א וְרוּח"א אֲתִתְקֵן, וְנִפְקֵ דָא מִתְתָּא, וְדָא מְעִילָא, וְאַתְתְּקֵן עֵלְמָא, וְרַחֲמֵי אֲשֶׁתִּכַּחוּ.

383. וְהֵהוּא מְקַטְרָגָא אֲעֲרַבְבֵי, דְּחֲשִׁיב לְשִׁלְטָאָה בְּדִינָא, וְלְקַטְרָגָא בְּעֵלְמָא, וְחֲמֵי דְּמִתְעֵרִי רַחֲמֵי, כְּדִין אֲעֲרַבְבֵי, וְאַתְשֵׁשׁ חִילִיָּהּ, וְלֹא יָכִיל לְמַעַבְדֵי מְדִי, וְקוּדְשָׁא בְּרִיךְ הוּא דְּאִין עֵלְמָא בְּרַחֲמֵי, דְּאִי תִימָא דְּדִינָא אֲתֵעִבִיד, לֹאֵו הֵכִי, אֶלָּא אֲתַחְבְּרוּ רַחֲמֵי בְּדִינָא, וְעֵלְמָא אֲתֵדֵן בְּרַחֲמֵי.

384. תָּא חֲזִי, כְּתִיב תְּקַעוּ בַּחֲדָשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חֲגִגּוֹ דְּאַתְכַּסִּיא סִיְהָרָא, דְּהָא כְּדִין, שְׁלֵטָא הֵאֵי חִיּוּיָא בִּישָׁא, וְיָכִיל לְנֹזְקָא עֵלְמָא, וְכַד מִתְעֵרִי רַחֲמֵי, סְלֵקָא סִיְהָרָא, וְאַתְעִבְרַת מִתְמָן, וְאִיהוּ אֲתֵעֲרַבְבֵי, וְלֹא יָכִיל לְשִׁלְטָאָה, וְאַתְעִבְרֵי, דְּלֹא יִתְקַרֵב תְּמָן, וְעַל דָּא, בְּיוֹם ר"ה, בְּעֵי לְעֲרַבְבָא לִיָּה, כְּמָאן דְּאַתְעֵר מִשְׁנִתִּיהּ, וְלֹא יָדַע כְּלוּם.

385. בִּי"ה בְּעֵי לְנִיּוּחָא, וְלְמַעַבְדֵי לִיָּה נִיּוּחָא דְּרוּחָא, בְּשַׁעִיר דְּקִרְבִּין לִיָּה, וְכְדִין אֲתַהֲפֵךְ סְנִיגוּרִיא, עֲלִיּוּהוּ דְּיִשְׂרָאֵל, אֲבָל בְּיוֹמָא דְּר"ה, אֲתֵעֲרַבְבֵי, דְּלֹא יָדַע וְלֹא יָכִיל לְמַעַבְדֵי כְּלוּם. חֲמֵי אֲתֵעֲרוּתָא דְּרַחֲמֵי סְלֵקִין מִתְתָּא, וְרַחֲמֵי מְלֵעִילָא, וְסִיְהָרָא סְלֵקָא בִּינִיּוּהוּ, כְּדִין אֲתֵעֲרַבְבֵי וְלֹא יָדַע כְּלוּם, וְלֹא יָכִיל לְשִׁלְטָאָה.

386. Then the Holy One, blessed be He, judges Yisrael with Mercy. He has pity on the children of Yisrael and gives them time--the ten days between Rosh Hashanah and Yom Hakippurim--to accept those who repent before Him, and atone for their sins. Then He raises them up to THE SANCTITY OF Yom Hakippurim.

386. וְקוֹדֵשׁ בְּרִיךְ הוּא הֵן לְהוֹ לְיִשְׂרָאֵל בְּרַחֲמֵי, וְחַיִּים עָלֵיהֶוּ, וְאַשְׁתַּכַּח לְהוֹ זְמַנָּא כֹּל אֵינּוֹן י' יוֹמִין, דְּבִין ר"ה לְיוֹם הַכַּפּוּרִים, לְקַבֵּל אֵינּוֹן דְּתִיבִין קַמִּיהוּ, וְלַכַּפֵּר לֹן מַחֲבִיבִיהוּ, וְסָלִיק לֹן לְיוֹמָא דְכַפּוּרִי.

387. From that day forward, to keep all in order, the Holy One, blessed be He, commanded Yisrael to perform the precept OF 'THE BLOWING OF THE SHOFAR' so that the Satan would not have dominion over them. THIS MEANS TO ABOLISH THE SATAN AND HIS PERSECUTION, so that Mercy, and not Judgment, will prevail, and so they will be worthy on earth OF THE MERCY OF THE HOLY ONE, BLESSED BE HE, which is like the Mercy of a father towards his children. All this depends on THE AROUSAL OF THE LOWER BEINGS by action and words. And all this has already been explained.

387. וְעַל דָּא, בְּכֹל אֵי קוֹדֵשׁ בְּרִיךְ הוּא אֶפְקִיד לֹן לְיִשְׂרָאֵל, לְמַעַבְד עוֹבְדָא, בְּגִין דְּלֹא יִשְׁלוּט עָלֵיהֶוּ, מֵאֵן דְּלֹא אֶצְטְרִיךְ, וְלֹא יִשְׁלוּט עָלֵיהֶוּ דִּינָא, וְיִהוּן כְּלֵהוּן זְכַאִין בְּאַרְעָא, בְּרַחֲמֵיהוּ דְּאָבָא עַל בְּנִין, וְכֹל אֵי בְּעוֹבְדָא וּבְמִלִּין תְּלִין, וְהָא אֹקִימָנָא מְלִין.

29. "And Hashem visited Sarah"

A beautiful discussion takes place between the great sages concerning the mysteries of the resurrection of the dead and the events that will unfold at the End of Days. The End of Days will see the dawning of an abundance of spiritual energy, unprecedented in human history. The determining factor as to who will harness this energy and generate a radiance of Light and who will short-circuit and suffer, will be based upon one parameter: treating our fellow man with human dignity. Whereas in the past, the consequences of our intolerant behavior were delayed for years or even lifetimes, the End of Days will see the distance between cause and effect contract and the repercussions of our actions, positive or negative, will be felt immediately. Judgment and mercy will co-exist side-by-side.

The Relevance of this Passage

According to the wisdom of Kabbalah, it is the behavioral interactions of mankind that drive the cosmos, establishing the positive and negative conditions of our global and personal existence. We arouse compassion and mercy towards our fellow man in order to ensure that we connect to a positive manifestation of the End of Days.

Midrash Hane'elam (Homiletical interpretations on the obscure)

388. "And Hashem visited Sarah as He had said..." (Beresheet 21:1) Rabbi Yochanan opened the discussion with this verse: "Your head upon you is like Carmel, and the hair of your head like purple; the king is held in the galleries" (Shir Hashirim 7:6). The Holy One, blessed be He, placed governors on high and down below. When the Holy One, blessed be He, raises the governors on high, He grants the same elevation to the kings below. Thus, because He gave the governor of Babylon rise, Nevuchadnetzar the Wicked also received it, as it is written about him: "You are this head of gold" (Daniel 2:38). And the entire world was enslaved by him, by his son, and by the son of his son. It is written, "Your head upon you is like Carmel," which applies to Nevuchadnetzar. And it is also written: "the beasts of the field had shadow under it" (Daniel 4:9). The phrase, "and the hair of your head like purple" applies to Belshatzar, who said: "shall be clothed with scarlet (purple)" (Daniel 5:7). "The king is held in the galleries" refers to Evil Merodach (the king of Babylon), who was imprisoned until the death of his father, and then ruled in his place.

מְדַרְשׁ הַנֶּעְלָם

388. וְה' פָּקַד אֶת שָׂרָה כְּאֲשֶׁר אָמַר. ר' יוֹחָנָן פָּתַח, בְּהַאי קְרָא, רֵאשֶׁן עָלֶיךָ כְּבַרְמֶל וְדַלַת רֵאשֶׁן כְּאַרְגָּמָן מֶלֶךְ אֲסוּר בְּרֵהֲטִים. עָשָׂה קוֹדֵשׁ בְּרִיךְ הוּא שְׁלֹטוֹנִים לְמַעְלָה, וְשְׁלֹטוֹנִים לְמַטָּה, כְּשִׁנּוּתוֹן קוֹדֵשׁ בְּרִיךְ הוּא מַעְלָה לְשָׂרִים שֶׁל מַעְלָה נוֹטְלִים מַעְלָה הַמְּלָכִים שֶׁל מַטָּה, נָתַן מַעְלָה לְשָׂרוֹ שֶׁל בָּבֶל, נָטַל מַעְלָה נְבוּכַדְנֶצַּר הַרְשָׁע, דְּכַתִּיב בֵּיהּ אֲנִי הוּא רֵאשָׁה דִּי דְהָבָא, וְהָיוּ כֹּל הָעוֹלָם, מְשׁוּעָבְדִים תַּחַת יָדוֹ, וּבְנוּ וּבְנוּ בְנוֹ, הַה"ד רֵאשֶׁן עָלֶיךָ כְּבַרְמֶל, זֶהוּ נְבוּכַדְנֶצַּר הַה"ד תַּחַתְּוֵהּ תַּטְלַל חַיּוֹת בְּרָא. וְדַלַת רֵאשֶׁן כְּאַרְגָּמָן, זֶהוּ בִלְשַׁצַּר, דְּאָמַר אַרְגוּנָא וּלְבָשׁ. מֶלֶךְ אֲסוּר בְּרֵהֲטִים, זֶהוּ אוּל מְרוּדְךָ, שְׁהִיָּה אֲסוּר, עַד שְׁמַת אָבִיו נְבוּכַדְנֶצַּר, וּמֶלֶךְ תַּחַתְּוֵי.

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389. Rabbi Yehuda asked: Why does this description appear in the Song of Songs? Then he continued to explain that seven items were created before the creation of the universe. The first is the Throne of Glory, as it is written: "Your throne is established of old, You are from everlasting" (Tehilim 93:2) and "A glorious high throne from the beginning" (Yirmeyah 17:12). Hence, this was the beginning; it preceded everything else. And the Holy One, blessed be He, took the pure soul from the Throne of Glory, so it would shine on the body. This is as it is written: "Your head upon you is like Carmel," which refers to the Throne of Glory, which is the "head" over everything. And the phrase, "the hair of your head like purple" refers to the soul that is taken from it. "...the king is held in the galleries" is the body imprisoned in the grave and consumed in the dust. Nothing remains of it except for a scrap of rot, but from this, the entire body will be rebuilt. And when the Holy One, blessed be He, visits the body, He will tell the earth to cast it out, as it is written: "and the earth shall cast out the dead" (Yeshayah 26:19).

390. Rabbi Yochanan said: The dead of the land (of Yisrael) shall be the first to live, as it is written: "Your dead men shall live..." (Yeshayah 26:19); "dead bodies shall arise," refers to those who have died away from the land (of Yisrael). "Awake and sing, you who dwell in dust" refers to those who have died in the desert. As Rabbi Yochanan asked: Why did Moshe die away from the land (of Yisrael)? It was to show the entire world that just as the Holy One, blessed be He, shall resurrect Moshe in the future, so shall He resurrect his generation, who received the Torah. And of them it is written: "I remember in your favor, the kindness of your youth, the love of your espousals, when you went after me in the wilderness, in a land that was not sown" (Yirmeyah 2:2).

391. Another explanation of the verse, "Awake and sing, you that dwell in dust" is that it refers to the Patriarchs. And the bodies of those who died away from the land (of Yisrael) will be rebuilt, and they shall roll under the ground until they reach the land of Yisrael. There, and not away from the land (of Yisrael), they shall receive their souls. As it is written: "Therefore prophecy, and say to them: Thus says Hashem Elohim, Behold, my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Yisrael" (Yechezkel 37:12), which is followed by: "And I shall put my spirit in you, and you shall live..." (Ibid. 14)

389. אָמַר ר' יְהוּדָה, לְמַאי אָתָּא, הָאֵי טַעַם בְּשׁוּר הַשִּׁירִים. אֲלֵא אָמַר ר' יְהוּדָה, שְׁבַעַה דְּבָרִים נִבְרָאוּ, קוּדְם שְׁנִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן וְכוּ', כֶּסֶא הַכְּבוֹד, שְׁנֵאמַר נִכּוֹן כֶּסֶאֲךָ מֵאִז מְעוֹלָם אָתָּה. וְכִתִּיב, כֶּסֶא כְבוֹד מְרוֹם מְרֵאשׁוֹן. שְׁהוּא הִיָּה רֵאשׁ, הַנִּקְדָּם לְכָל, וְנִטְלָה, הַקּוּדְשָׁא בְּרִיךְ הוּא, אֶת הַנְּשֻׁמָּה הַטְּהוּרָה, מִכֶּסֶא הַכְּבוֹד, לְהִיּוֹת מֵאִירָה לְגוּף, הַדָּא הוּא דְכִתִּיב, רֵאשׁךָ עֲלֶיךָ כְּבָרְמֵל, זְהוּ כֶּסֶא הַכְּבוֹד, שְׁהוּא רֵאשׁ עַל הַכָּל. וְדַלִּת רֵאשׁךָ כְּאַרְגָּמָן, זוּ הִיא הַנְּשֻׁמָּה, הַנִּטְלָת מִמֶּנּוּ. מֶלֶךְ אֲסוּר בְּרֵהֻטִים, זְהוּ הַגּוּף, שְׁהוּא אֲסוּר בְּקִבְרָה, וְכֹלָה בְּעַפְרָה, וְלֹא נִשְׁאַר מִמֶּנּוּ, אֲלֵא כְּמֵלֵא תְרוּוד רִקְבָה, וּמִמֶּנּוּ יִבְנֶה כָּל הַגּוּף. וְכִשְׁפוּקְד הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת הַגּוּף, הוּא אוֹמֵר לְאַרְץ, שְׁתַּמְלִיט אוֹתוֹ לְחוּץ, דְּכִתִּיב וְאַרְץ רַפְאִים תַּמְלִי.

390. אָמַר רַבִּי יוֹחָנָן, הַמֵּתִים שְׁבַאֲרֵץ, הֵם חַיִּים תַּחֲלָה, הַדָּא הוּא דְכִתִּיב יַחֲיוּ מֵתֶיךָ, נִבְלַתִּי יְקוּמוּן, אֵלּוּ שְׁבַחוּצָה לְאַרְץ. הַקִּיצוּ וְרַנְּנוּ שׁוֹכְנֵי עֶפְרָה, אֵלּוּ הַמֵּתִים שְׁבַמְדָּבָר. דְּאָמַר רַבִּי יוֹחָנָן, לְמַה מֵת מֹשֶׁה, בַּחוּצָה לְאַרְץ. לְהֵרְאוֹת לְכָל בְּאֵי עוֹלָם, כִּשְׁם שְׁעֵתִיד הַקְּדוֹשׁ בְּרוּךְ הוּא, לְהַחֲיוֹת לְמֹשֶׁה, כִּן עֵתִיד לְהַחֲיוֹת לְדוּרוֹ, שְׁהֵם קָבְלוּ הַתּוֹרָה. וְעֲלִיהֶם נֵאמַר, זְכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֲהַבֵּת כְּלוּלוֹתֶיךָ לְכַתֵּךְ אַחֲרֵי בְּמִדְבָר בְּאַרְץ לֹא זְרוּעָה.

391. דְּבַר אַחֵר, הַקִּיצוּ וְרַנְּנוּ שׁוֹכְנֵי עֶפְרָה, אֵלּוּ הֵם הָאֲבוֹת. וְהַמֵּתִים בַּחוּצָה לְאַרְץ, יִבְנֶה גּוּפָם, וּמִתְגַּלְגְּלִים תַּחַת הָאָרֶץ, עַד אֲרֵץ יִשְׂרָאֵל, וְשָׁם יִקָּבְלוּ נִשְׁמָתָם, וְלֹא בַּחוּצָה לְאַרְץ, הַדָּא הוּא דְכִתִּיב, לְכֵן הִנְבֵּא וְאָמַרְתָּ אֵלֵיהֶם הִנֵּה אֲנִכִּי פוֹתַח אֶת קְבֻרוֹתֵיכֶם וְהַעֲלִיתִי אֶתְכֶם מִקְבֻרוֹתֵיכֶם עִמִּי וְהִבֵּאתִי אֶתְכֶם אֶל אֲדַמַּת יִשְׂרָאֵל. מַה כְּתִיב אַחֲרָיו, וְנָתַתִּי רוּחִי בְכֶם וְחִייתֶם.

392. Rabbi Pinchas said: The soul is taken from the Throne of Glory, which is the "head," as it is written: "Your head upon you is like Carmel." "...and the hair of your head like purple" means the soul that is the hair of the head. Finally, "the king is held in the galleries" means the body that is held in the grave. This refers to the body, Sarah, and the King. So the Holy One, blessed be He, shall visit it at the appointed time, as it is written: "And Hashem visited Sarah as He had said." He shall visit the body at the appointed time, when He shall visit upon the righteous."

393. Rabbi Pinchas said: In the future, the Holy One, blessed be He, will make the bodies of the righteous as beautiful as Adam was when he entered the Garden of Eden, as it is written: "And Hashem shall guide you continually...and you shall be like a watered garden" (Yeshayah 58:11) Rabbi Levi then said: As long as the soul remains in its exalted position, it is nourished by the Light from above and is en clothed with It. And when it enters the body in the future, it shall enter with that same Light. Then the body will shine as the brightness of the firmament. This is as it is written: "And they that are wise shall shine as the brightness of the firmament..." (Daniel 12:3) And people will attain full knowledge, as it is written: "for the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9). How do we reach this conclusion? From the verse: "And Hashem shall guide you continually, and satisfy your soul in drought" (Yeshayah 58:11). This is the Light of above. "... and make fat your bones" is the visiting of the body, while "and you shall be like a watered garden, and like a spring of water, whose waters fail not" is the knowledge of the Blessed Creator. Then all creatures shall know of the soul that entered them--that it is the soul of Life, the soul of Delight, which has received all pleasures and delights for the body from above. And all are amazed by it, saying: "How fair and how pleasant are you, love, in delights," (Shir Hashirim 7:3) all of which refers to the soul.

394. Rabbi Yehuda said: Come and behold. It is indeed so. It is written: "the king is held in the galleries," and then, "How fair and how pleasant are you..." Rabbi Yehuda continued: At that time, the Holy One, blessed be He, will make His world happy, and rejoice in His created beings, as it is written, "Hashem shall rejoice in his works" (Tehilim 104:31). And then there will be laughter in the world, which we do not see now, as it is written: "Then will our mouth be filled with laughter..." (Tehilim 126:2) This is according to the verse: "And Sarah said, 'Elohim has made for me to laugh..." (Bereshheet 21:6). So at that time, people will chant songs, as it is a time of laughter. Rabbi Aba added that on the day when the Holy One, blessed be He, will rejoice together with His created beings, there will be joy such as has not existed since the world was created. And the righteous that remain in Jerusalem shall return no more to dust, as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy," (Yeshayah 4:3) precisely "he that is left in Tzion, and he that remains in Jerusalem."

392. רבי פנחס אמר, הנשמה נטלה מכסא הכבוד, שהוא הראש, כדקאמר ראשך עליון ככרמל. ודלת ראשך כארגמן. זו היא הנשמה שהיא דלת הראש. מלך אסור ברהטים, הוא הגוף, שהוא אסור בקברים, זהו הגוף, וזהו שרה, וזהו מלך. וקודשא בריך הוא פוקדה, למועד אשר דבר אליו, הה"ד וה' פקד את שרה כאשר אמר. פוקד את הגוף, לזמן הידוע שבו יפקוד הצדיקים.

393. אמר רבי פנחס, עתיד הקודשא בריך הוא, ליפות לגוף הצדיקים לעתיד לבא, כיומי של אדם הראשון כשנכנס לגן עדן, שנאמר ונחך ה' תמיד וגו' והיית כגן רוח. אמר רבי לוי, הנשמה בעודה במעלתה, ניזונת באור של מעלה, ומתלבשת בו, וכשתכנס לגוף לעתיד לבא, באותו האור ממש תכנס, ואזי הגוף יאיר, כזוהר הרקיע, הה"ד, והמשכילים יזהירו כזוהר הרקיע, וישיגו בני אדם דעה שלימה, שנאמר כי מלאה הארץ דעה את ה'. מנ"ל הא, ממה דכתיב, ונחך ה' תמיד והשביע בצחצחות נפשך. זה אור של מעלה. ועצמותיך יחליץ, זה פקידת הגוף. והיית כגן רוח וכמוצא מים אשר לא יכזבו מימיו. זהו דעת הבורא יתברך, ואזי ידעו הבריות, שהנשמה הנכנסת בהם, שהיא נשמת החיים, נשמת התענוגים, שהיא קבלה תענוגים מלמעלה, ומעדנות לגוף, והכל תמהים בה, ואומרים מה יפית ומה נעמת אהבה בתענוגים. זו היא הנשמה, לע"ל.

394. אמר רבי יהודה תא חזי שכך הוא, דכתיב מלך אסור ברהטים. וכתיב בתריה מה יפית ומה נעמת. ואמר ר' יהודה, באותו זמן, עתיד הקודשא בריך הוא לשמח עולמו, ולשמח בבריותיו, שנאמר ישמח ה' במעשיו. ואזי יהיה שחוק בעולם, מה שאין עכשיו, דכתיב אז ימלא שחוק פינו וגו'. הה"ד ותאמר שרה צחוק עשה לי אלהים. שאזי עתידים בני אדם לומר שירה, שהוא עת שחוק. רבי אבא אמר, היום שישמח הקודשא בריך הוא עם בריותיו, לא היתה שמחה כמותה, מיום שנברא העולם, והצדיקים הנשארים בירושלים, לא ישונו עוד לעפרם, דכתיב והיה הנשאר בציון והנותר בירושלם קדוש יאמר לו. הנותר בציון ובירושלם דייקא.

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395. Rabbi Acha asked: Then there will only be a few? Rather, the rule that applies to Jerusalem and Tzion applies to all those who remained in the holy land of Yisrael. This teaches us that the whole land of Yisrael is included within Jerusalem, based on what is written: "And when you shall come into the land..." (Vayikra 19:23)--the entire land as a whole.

396. Rabbi Yehuda, the son of Rabbi Elazar, asked Rabbi Chizkiyah about the dead that the Holy One, blessed be He, shall resurrect: Why does He not give them back their souls in the places where they were buried and let them come to live in the land of Yisrael? Rabbi Chizkiyah responded: The Holy One, blessed be He, took an oath to build Jerusalem and to see that it shall never be destroyed. As Rabbi Yirmeyah said, The Holy One, blessed be He, shall renew His world, and build Jerusalem. He shall bring it down from above completely built, so that it may never be destroyed. And he took a solemn oath that the Congregation of Yisrael shall never be exiled again and that Jerusalem shall never be destroyed, as it is written: "You shall no more be termed Forsaken, neither shall your land any more be termed Desolate..." (Yeshayah 62:4). Everywhere you find a double negative, there is an oath, as it is written: "neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth" (Beresheet 9:11), and it is written: "for as I have sworn that the waters of Noach should no more go over the earth" (Yeshayah 54:9). From this we conclude that a double negative is a solemn oath, and from that negative, we can hear an affirmative. So the Holy One, blessed be He, shall reestablish His world in the future in such a manner that the Congregation of Yisrael shall never be exiled and the Temple will never be destroyed. Therefore, they shall not be given back their souls except in a place that is forever established, so that the soul will forever dwell in the body. Thus, it is written: "he that is left in Tzion, and he that remains in Jerusalem, shall be called holy."

397. Rabbi Chizkiyah said: Thus, He is holy, Jerusalem is holy, and he who remains in it is holy. He is holy, as it is written: "holy is Hashem Tzva'ot," (Yeshayah 6:3) and "the Holy One in your midst" (Hoshea 11:9); Jerusalem is holy, as is written: "had gone from the holy place" (Kohelet 8:10); and he that remains in it is holy, as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy" (Yeshayah 4:3). So as the first holy one is established, so are the other two holy ones.

395. אָמַר רַבִּי אַחָא, אִם כֵּן זְעִירִין אֵינּוּן, אֲלֵא כֹל אֵינּוּן דְּאִשְׁתָּאֲרוּ בְּאַרְעָא קְדִישָׁא דְיִשְׂרָאֵל, דִּינָא דְלָהוּן, בִּירוּשָׁלַם, וּכְצִיּוֹן לְכֹל דְּבַר, מִלְּמַד דְּכֹל אֶרֶץ יִשְׂרָאֵל בְּכֻלָּל יְרוּשָׁלַם הִיא, מִמִּשְׁמַע דְּכֹתִיב וְכִי תְּבֹאוּ אֶל הָאָרֶץ, הֵבֵל בְּכֻלָּל.

396. ר' יְהוּדָה בְּר' אֶלְעָזָר, שָׁאֵל לְרַבִּי חִזְקִיָּה, אָמַר לוֹ, מֵתִים שְׁעֵתִיד הַקּוֹדֶשׁא בְּרִיךְ הוּא לְהַחְיֹתָם, לְמָה לֹא יְהִיב נִשְׁמַתְהוֹן, בְּאַתְר דְּאִתְקַבְּרוּ תַּמְן, וְיִיתוּן לְאַחֵינָא בְּאַרְעָא דְיִשְׂרָאֵל. אָמַר לוֹ, נִשְׁבַּע הַקּוֹדֶשׁא בְּרִיךְ הוּא, לְבִנּוֹת יְרוּשָׁלַם, וְשֵׁלָא תְהִרַס לְעוֹלָמִים, דְּאָמַר ר' יִרְמְיָה, עֵתִיד הַקּוֹדֶשׁא בְּרִיךְ הוּא לְחַדֵּשׁ עוֹלָמוֹ, וְלְבִנּוֹת יְרוּשָׁלַם, וְלְהוֹרִידָהּ בְּנוֹיָה מִלְּמַעְלָה, בְּגִין שֵׁלָא תְהִרַס, וְנִשְׁבַּע שֵׁלָא תִּגְלָה עוֹד בְּנִסְתַּת יִשְׂרָאֵל, וְנִשְׁבַּע שֵׁלָא יְהִרַס בְּנִין יְרוּשָׁלַם, שְׁנֵאמַר לֹא יֵאמַר לֶךְ עוֹד עֲזוּבָה וְלְאַרְצֶךָ לֹא יֵאמַר עוֹד שְׁמָמָה. וּבְכֹל מְקוֹם, שְׁאִתָּה מוֹצֵא לֹא לֹא, הִיא שְׁבוּעָה, הֵהָ"ד וְלֹא יִכְרַת כֹּל בֶּשֶׁר עוֹד מִמֵּי הַמַּבּוּל. וְלֹא יְהִיָּה עוֹד מַבּוּל וְגו'. וְכֹתִיב אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבְר מִי נַח. מִכָּאן שֵׁלָא לֹא שְׁבוּעָה, וּמִן לֹא אִתָּה שׁוֹמֵעַ הֵן. וְעֵתִיד הַקּוֹדֶשׁא בְּרִיךְ הוּא לְקַיֵּים עוֹלָמוֹ, קִיּוּם שֵׁלָא תִּגְלָה בְּנִסְתַּת יִשְׂרָאֵל, וְלֹא תְהִרַס בְּנִין בֵּית הַמִּקְדָּשׁ, לְמִיכָךְ, אֵין מְקַבְּלִין נִשְׁמַתָּן, אֲלֵא בְּמְקוֹם קִיּוּם לְעוֹלָמִים, כְּדִי שְׁתִּהְיֶה הַנִּשְׁמָה קִיּוּמָת בְּגוֹף לְעוֹלָמִים, וְדָא הוּא דְכֹתִיב, הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם קְדוֹשׁ יֵאמַר לוֹ וְגו'.

397. אָמַר רַבִּי חִזְקִיָּה, מֵהֵכָא, הוּא קְדוֹשׁ, יְרוּשָׁלַם קְדוֹשׁ, הַנּוֹתָר בָּהּ קְדוֹשׁ, הוּא קְדוֹשׁ, דְּכֹתִיב קְדוֹשׁ ה' צְבָאוֹת. וְכֹתִיב בְּקִרְבֶּךָ קְדוֹשׁ. יְרוּשָׁלַם קְדוֹשׁ, דְּכֹתִיב וּמִמְקוֹם קְדוֹשׁ יִהְיֶכָה. הַנּוֹתָר בָּהּ קְדוֹשׁ, דְּכֹתִיב וְהִיא הַנִּשְׁאָר בְּצִיּוֹן וְהַנּוֹתָר בִּירוּשָׁלַם קְדוֹשׁ יֵאמַר לוֹ. מֵה קְדוֹשׁ הָרֵאשׁוֹן קִיּוּם, אִף הַשְּׂאָר קְדוֹשׁ קְדוֹשׁ קִיּוּם.

398. Rabbi Yitzchak asked: What is meant by the verse: "Once again old men and old women will dwell in the streets of Jerusalem, and every man with his staff in his hand because of old age" (Zechariah 8:4)? What is the good in phrasing it thus: "and every man with his staff"? Rabbi Yitzchak replied that the righteous shall revive the dead in the future as did Elisha the prophet, as it is written: "and take my staff in your hand, and go your way..." "and lay my staff upon the face of the child" (II Melachim 4:29). The Holy One, blessed be He, said to him: 'What the righteous are to perform in the future which is to come, you wish to accomplish now.' And what is written? "...and he laid the staff upon the face of the child; but there was neither voice nor sound." (Ibid. 31). But the righteous in the future shall succeed in accomplishing this promise, as it is written: "and every man with this staff in his hand" will use it to revive the dead, those who have converted from among the nations of the world, as it is written of him: "for the child shall die a hundred years old; and the sinner being a hundred years old shall be deemed cursed" (Yeshayah 65:20). Rabbi Yitzchak said that the end of this passage confirms this, as it is written: "because of old age."

399. A different explanation of the verse: "And Sarah said: Elohim has made for me to laugh," is that it is written: "Rejoice you with Jerusalem, and be glad with her, all you who love her, rejoice for joy with her, all you who mourn for her" (Yeshayah 66:10). Rabbi Yehuda said that since the world was created, there is no greater joy for the Holy One, blessed be He, as the joy in rejoicing with the righteous in the future. Each and every one shall point his finger and say: "This is our Elohim: we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9), and "Sing to Hashem; for He has done wonders: this is known in all the earth" (Yeshayah 12:5).

400. Rabbi Yochanan said that we have not seen a person who has explained this term better than King David, who said: "You hide your face, they are troubled" (Tehilim 104:29). According to this, the Holy One, blessed be He, never harms anyone. But if He does not supervise a person, he simply dies on his own, as it is written: "You hide your face, they are troubled: You take away their breath (spirit), they die and return to their dust," (Ibid.) then, "You send forth Your spirit, they are created..." and finally, "The glory of Hashem shall endure for ever, Hashem shall rejoice in His works" (Ibid. 30-31). Then shall there be laughter in the world, as it is written: "Then will our mouth be filled with laughter, and our tongue with singing." This is as we read "And Sarah said: Elohim has made for me to laugh," to rejoice in his salvation.

398. אָמַר רַבִּי יִצְחָק, מֵאֵי דְכֹתִיב, עוֹד יִשְׁבוּ זְקֵנִים וְזִקְנוֹת בְּרַחוּבוֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעֲנָתוֹ בְּיָדוֹ מְרוֹב יָמִים. מֵאֵי טִיבוֹתָא דָא לְמִיזַל כְּדִין, דְכֹתִיב וְאִישׁ מִשְׁעֲנָתוֹ בְּיָדוֹ. אֲלֵא אָמַר רַבִּי יִצְחָק, עֲתִידִים הַצְּדִיקִים לְעֵתִיד לָבֵא, לְהַחְיֹת מֵתִים כְּאֵלִישָׁע הַנְּבִיא, דְכֹתִיב וְקַח מִשְׁעֲנָתִי בְיַדְךָ וְלֶךְ. וְכֹתִיב וְשָׂמַת מִשְׁעֲנָתִי עַל פְּנֵי הַנְּעָר. אָמַר לוֹ קוֹדֶשׁא בְּרִיךְ הוּא, דְּבַר שְׁעֵתִידִים לַעֲשׂוֹת הַצְּדִיקִים, לְעֵתִיד לָבֵא, אֲתָה רוֹצֵה עֲכָשׂוּי לַעֲשׂוֹת, מֵה כְּתִיב וְיִשֵׁם אֶת הַמִּשְׁעֲנָת עַל פְּנֵי הַנְּעָר וְאִין קוֹל וְאִין עוֹנָה וְאִין קֶשֶׁב. אֲבָל הַצְּדִיקִים לְעֵתִיד לָבֵא, עֲלֵה בְיָדֶם, הַבְּטָחָה זֹה, דְכֹתִיב וְאִישׁ מִשְׁעֲנָתוֹ בְּיָדוֹ, כְּדִי לְהַחְיֹת בּוֹ אֶת הַמֵּתִים, מֵהַגְּרִים שְׁנַתְּגִירוֹ מֵאוּ"ה, דְכֹתִיב בְּהוּ כִי הַנְּעָר בֶּן מֵאָה שָׁנָה יָמוֹת וְהַחוּטָא בֶּן מֵאָה שָׁנָה יְקוּלָל. אָמַר רַבִּי יִצְחָק, סוּפִיָה דְקָרָא מוֹכִיחַ, דְכֹתִיב מְרוֹב יָמִים.

399. דְּבַר אַחַר, וְתֹאמַר שְׂרָה צְחוּק עָשָׂה לִי אֱלֹהִים. כְּתִיב שְׂמַחוּ אֶת יְרוּשָׁלַם וְגִילוּ בָהּ כָּל אֲהַבֶּיהָ שִׂישׁוּ אֲתָה מְשׁוֹשׁ כָּל הַמִּתְאַבְּלִים עֲלֶיהָ. אָמַר רַבִּי יְהוּדָה, לֹא הִיְתָה שְׂמֵחָה, לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא, מִיּוֹם שְׁנִבְרָא הָעוֹלָם, כְּאוֹתָהּ שְׂמֵחָה, שְׁעֵתִיד לְשִׂמּוֹחַ עִם הַצְּדִיקִים, לְעֵתִיד לָבוֹא. וְכָל אַחַד וְאַחַד, מֵרְאֵה בְּאֶצְבַּע, וְאוֹמֵר הִנֵּה אֱלֹהֵינוּ זֶה קֵוִינוּ לוֹ וְיִוֹשִׁיעֵנוּ זֶה ה' קֵוִינוּ לוֹ נְגִילָה וְנִשְׂמַחָה בִּישׁוּעָתוֹ. וְכֹתִיב זָמְרוּ ה' כִּי גֵאוֹת עָשָׂה מוֹדַעַת זֹאת בְּכָל הָאָרֶץ.

400. רַבִּי יוֹחָנָן אָמַר, לֹא חִזִּינָן מֵאֵן דְּפָרִישׁ הָאִי מְלָה כְּדוֹד מְלָכָא, דְּאָמַר תְּסַתִּיר פְּנִיךָ יְבַהֲלֹן וְגו'. מִכָּאֵן שְׂאִין הַקּוֹדֶשׁא בְּרִיךְ הוּא עוֹשֶׂה רְעָה לְשׁוֹם אָדָם, אֲלֵא כְּשֵׁאִינוּ מְשֻׁגָּח בּוֹ, הוּא כָּלָה מֵאֲלִיו, דְכֹתִיב תְּסַתִּיר פְּנִיךָ יְבַהֲלֹן תּוֹסֵף רוּחָם יְגוּעוֹן וְגו'. וְאַחַרְכֶּתְשִׁלַח רוּחְךָ יְבִרְאוּן וְגו'. וְאַחַרְכֶּתְיָהִי כְבוֹד ה' לְעוֹלָם יִשְׂמַח ה' בְּמַעֲשָׂיו. וְאִזִּי הַשְּׂחוּק בְּעוֹלָם, דְכֹתִיב אִזִּי יִמְלֵא שְׂחוּק פִּינוּ וְלִשׁוֹנֵנוּ רְנָה. הַה"ד, וְתֹאמַר שְׂרָה צְחוּק עָשָׂה לִי אֱלֹהִים לְשִׂמּוֹחַ בִּישׁוּעָתוֹ.

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401. Rabbi Chiya said: Come and behold. When the body exists in this world, it has not yet reached perfection. After it becomes righteous, walks the paths of honesty, and dies in its righteousness, then it is called 'Sarah' (lit. 'provided what is necessary'), as it has been perfected. When it reaches the Resurrection of the Dead, it is still called Sarah, so that nobody will say that the Holy One, blessed be He, has revived a different body. And after it becomes alive and rejoices with the Shechinah, and the Holy One, blessed be He, has wiped all distress from the world, as it is written: "He will swallow up death forever; and Hashem Elohim will wipe away tears from off all faces" (Yeshayah 25:8). Then it shall be called Yitzchak (lit. 'be laugh'), because of the laughter and happiness of the righteous in the future.

402. Rabbi Yehuda arrived at the village of Chanan, and all the inhabitants sent him a gift. Rabbi Aba came to him and asked: Sir, when are you leaving? He replied: I shall pay for what the people of the village have given me and be on my way. He said to him: Sir, do not feel troubled because of the gift. It was offered for (in honor of) the Torah, so they will not accept anything from you. He responded: Will they accept words of Torah? He said: Yes. All the people of the village came. Rabbi Yehuda said: Are they all Yeshivah deans? He then said: If there is anyone who does not attend the Yeshivah, let him get up and leave. Rabbi Aba stood up and separated ten men from them all to receive the leanings from Rabbi Yehuda. Rabbi Aba said to them: Be seated here you masters (teachers), while the rest of us will sit with him tomorrow and receive the learnings. They went, and the ten who stayed sat down. But he said nothing. They said to him: If it pleases Sir, let us welcome the Shechinah. He said to them: While Rabbi Aba is not here? So, they sent for him, and he came.

403. He opened the discussion with the verse: "And Hashem visited Sarah as He had said." Why is it written this way? It should have been written: 'And Hashem remembered Sarah,' as he said, "And Elohim remembered Rachel" (Bereshheet 30: 22). This is because there is no visiting unless it was previously mentioned, but it was previously written: "I will certainly return to you this season" (Bereshheet 18:10). And, in relation to this issue, it is now said that He visited. This we derive from the words, "as He had said," because had it not been said, "as He had said," it would have said 'He remembered'. So the visiting is connected to the phrase, "He said, 'At the time appointed I will return to you'" (Ibid. 14).

404. Afterward he said: The image of this righteous man, who has merited to be elevated up to that Glory on high, is engraved on the Throne of Glory. And each and every righteous person has his image above, IN THE GARDEN OF EDEN, just as it was down below IN THIS WORLD. This secures the holy soul AND ENSURES ITS RESURRECTION IN A BODY IN THIS WORLD.

401. רבי חייא אמר, תא חזי, עד שהגוף עומד בעולם הזה, הוא חסר מן התשלום, לאחר שהוא צדיק, והולך בדרכי יושר, ומת ביושרו, נקרא שרה בתשלומו, הגיע לתחיית המתים הוא שרה, כרי שלא יאמרו שאחר הוא שהחיה קודשא בריך הוא. לאחר שהוא חי, ושמח עם השכינה, ומעביר הקודשא בריך הוא, היגון מן העולם, דכתיב בלע המות לנצח ומחה ה' אלהים דמעה מעל כל פנים וגו'. אזי נקרא יצחק, בשביל הצחוק והשמחה, שיהיה לצדיקים לעתיד לבא.

402. רבי יהודה אתא להווא אתר דכפר חנן, שדרו ליה תקרובתא, כל בני מאתא, עאל לגביה ר' אבא, אמר לו אימתי ליזיל מר, אמר לו, אפרע מה דיהבו לי בני מאתא ואיזיל, אמר ליה, לא ליחוש מר להאי תקרובתא, לאורייתא הוא דעבדו, ולא יקבלו מנך כלום, אמר ליה, ולא מקבלי מלי דאורייתא, אמר אין. אתו כל בני מאתא. אמר לו רבי יהודה, בלהון מארי מתיבתא, אמר ליה, ואי אית מאן דלא יאות למיתב הכא ליקום וליזיל. קם רבי אבא, ואבדיל מנייהו עשרה, די יקבלון מניה, אמר להו, תיבו בהדי גברא רבא דנא, ואנא ואינון נקבל למחר, ונתיב עמיה. אזלו. ואינון עשרה דאשתארו עמיה, יתיבו, ולא אמר כלום, אמרו ליה, אי רעותיה דמר, נקבל אפי שכינתא. אמר להו, והא רבי אבא לית הכא, שדרו בהדיה ואתא.

403. פתח ואמר, וה' פקד את שרה כאשר אמר. מאי שנויא הוה הכא, הוה ליה למימר וה' זכר את שרה. במה דאמר ויזכר אלהים את רחל. דאין פקידה, אלא על מה דהוה בקדמיתא. אלא בקדמיתא הוה, דכתיב שוב אשוב אליך כעת חיה, ועל אותו ענין נאמר, שפקד עכשיו, משמע דכתיב כאשר אמר, דאלמלא לא נאמר כאשר אמר, לימא זכירה, אבל פקד ההיא מלה דאמר, למועד אשוב אליך.

404. לבתר אמר הכי, האי צדיק, דזכי למיסק, להווא יקר עלאה, דיוקניה מתפתח בכרסי יקרניה, וכן לכל צדיק וצדיק, דיוקניה לעילא, כד הוה לתתא, לאבטחא להווא נשמתא קדישא.

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405. This is what Rabbi Yochanan said that the verse: "The sun and moon stood still in their habitation," (Chavakuk 3:11) TEACHES US that the body and the soul are in the Holy Supernal Chamber above, and shine in the same image there as they had on the earth in this world. And the sustenance of this image, OF THIS WORLD, comes from the pleasure of the soul. And it shall enter into this bone, WHICH IS CALLED LUZ that remains intact in the earth UNTIL THE DEAD SHALL RISE. The earth is conceived by it and throws out its refuse. This IMAGE is called 'Holy'.

406. So when this image OF THIS WORLD exists above, it then comes on every first day of the month to bow before the Holy One, blessed be He, as it is written: "And it shall come to pass, that from one new moon to another..." (Yeshayah 66:23). And He, THE HOLY KING, says to it: "At the time appointed I will return to you," REFERRING to the time when He shall resurrect the dead in the future, when it will be visited, as was promised. And this is why it is written: "And Hashem visited Sarah, as He had said." This is the day when the Holy One, blessed be He, shall rejoice with His creations, as it is written: "Hashem shall rejoice in His works" (Tehilim 104:31).

407. Rabbi Aba said to him, AS HE HEARD HIM BEGIN WITH THE VERSE, "HASHEM SHALL REJOICE IN HIS WORKS": May Sir speak and tell us his explanation of THE VERSES IN this portion, AND NOT OF THE VERSES OF TEHILIM. RABBI YEHUDA said to them: It is appropriate for you to open with this passage. He said: "And it came to pass after these things, that the Elohim did test Avraham...And He said, Take now your son, your only son, whom you love..." (Bereshheet 22:1-2). We should study this verse carefully. THIS IS SIMILAR TO a craftsman who takes silver from the earth. What does he do with it? First he puts the raw material into the burning fire until all the dirt of the earth is removed and only the silver remains. But even this is not yet pure silver. So what does he do next? He puts it into the fire again and extracts the dross, as we may read: "Take away the dross from the silver" (Mishlei 25:4). And then the silver is pure.

408. So does the Holy One, blessed be He, put the body under the ground until it is completely petrified and all the rotten defilement completely leaves it. And a handful of rot is all that is left. Then the body is rebuilt from this, but it is still an incomplete body.

405. והיינו דאמר רבי יוחנן, מאי דכתיב שמש ירח עמד זבלה, דזהרן גופא ונשמתא, דקיימין באדרא קדישא עלאה דלעילא, בדיוקנא דהוה קאים בארעא, וההיא דיוקנא ממזונה הנאת נשמתא, וההיא, עתידה לאתלבש, בהאי גרמא, דאשתאר בארעא, וארעא מתעבר מניה, ופלט טיגיה לברא, ודא הוא דאתקרי קדושה.

406. וכד קיימא דיוקנא ההיא דלעילא, אתא בכל ירחא לסגדא, קמי מלכא קדישא בריך הוא, דכתיב והיה מדי חדש בחדשו. והוא מבשר ליה, ואמר למועד אשוב אליך, לההוא זמן דעתיד לאחיא מיתוא, עד דאתפקדת לההוא זמנא, כמה דאתבשר, הה"ד וה' פקד את שרה כאשר אמר. וההוא יומא, דחדי קודשא בריך הוא בעובדוי, הה"ד ישמח ה' במעשיו.

407. אמר לו ר' אבא, לימא לן מר, על פרשתא, לבתר אמר, וזאת לכון למפתח פרשתא דא. פתח ואמר, ויהי אחר הדברים האלה והאלהים נסה את אברהם וגו'. ויאמר קח נא את בנך את יחידך אשר אהבת וגו'. הכא אית לאסתכלא האי אומנא, דאפיק בספא, ממקורא דארעא, מאי עבד, בקדמיתא, מעייל ליה בנור דליק, עד דנפיק מניה כל זוהמא דארעא, והא אשתארת בספא, אבל לא בספא שלימתא, לבתר מאי עבד, מעייל ליה בנורא, בדבקדמיתא, ומפיק מניה סטויפי, בדבר אחר הגו סיגים מכסף וגו'. וכדין, הוא בספא שלימתא, בלא ערבוביא.

408. כך הקודשא בריך הוא, מעייל האי גופא תחות ארעא, עד דמתרקב כוליה, ונפיק מניה כל זוהמא בישא, ואשתאר ההוא תרווד רקב, ואתבני גופא מניה, ועד כען הוא גופא לא שלים.

409. This is after that Great Day, as it is written: "But it shall be one day which shall be known to Hashem, not day nor night..." (Zecharyah 14:7). This is the day when everyone shall hide in the earth as they did in the beginning, THAT IS, AS THEY WERE IN THE GRAVE BEFORE THE RESURRECTION, because of the fear and the mighty power of the Holy One, blessed be He. As it is written: "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Hashem, and for the glory of His majesty..." (Yeshayah 2:19). And their souls shall leave and the handful of rot shall be digested there. The body that is rebuilt shall remain there as the light of the sun and the splendor of the firmament. As it is written: "And they who are wise shall shine as the brightness of the firmament" (Daniel 12:3). And then the silver is pure, WHICH MEANS THAT the body is pure without any other mixture.

410. As Rabbi Ya'akov said, the Holy One, blessed be He, shall cast down a shining body from above, as it is written: "for your dew is as the dew (Heb. tal) of the herbs..." (Yeshayah 26:19) and, "Behold Hashem will carry you away (Heb. metaltelcha)" (Yeshayah 22:17). And then they shall be called Celestial Holy Ones, as it is written: "and he...shall be called holy" (Yeshayah 4:3). This is what is called the last resurrection of the dead, as they shall never taste death anymore, as it is written: "By Myself I have sworn, says Hashem, because you have done this thing...that I will exceedingly bless you..." (Bereshheet 22:16-17). During that period, the righteous pray that they may never experience this again.

411. What is then written? "And Avraham lifted up his eyes and looked, and behold behind him a ram..." (Bereshheet 22:13) WHICH ALLUDES TO the other wicked people of the world who are called 'rams,' as it is written: "the rams of Nevayot shall minister to you" (Yeshayah 60:7). And this PHRASE is translated INTO ARAMAIC as: "the high ranks (also: 'the proud people') of Nevayot...". "caught in a thicket..." This is as you may read: "All the horns of the wicked also will I cut off" (Tehilim 75:11). The phrase: "and Avraham went and took the ram," means that they are about to go through all kinds of bad experiences. But the righteous, in the future, shall remain as the holy supernal angels, to bring about the unison of His Name. Therefore it is written: "in that day Hashem shall be one, and His Name One" (Zecharyah 14:9).

412. Rabbi Yehuda said to him: From here on, open up the gate, WHICH MEANS THAT FROM NOW ON, WHOEVER WANTS TO ENTER MAY DO SO, BECAUSE HE HAS FINISHED REVEALING ALL THE MOST SUBLIME MYSTERIES. All the people of the village came to him. They said: May Sir tell us a few words of the Torah about the portion of the week that we read on the day of Shabbat, "and Hashem visited Sarah." He stood up between the pillars, opened, and said: "And Hashem visited Sarah..."--The Holy One, blessed be He, has three keys in His hands, which He did not hand over to any angel. They are: the Key of Life, the Key of Rain, and the Key of Resurrecting the Dead. Eliyahu came and took two: the one of rain and the one of resurrecting the dead. Rabbi Yochanan disagreed and said: Eliyahu was handed only one. Rabbi Yochanan explained: When Eliyahu wanted to revive the son of the woman of Tzarfat, the Holy One, blessed be He, said to him: It is not proper for you to take two keys and hold them in your hands. So give Me the key of rain, and go and and revive the dead. This is as it is written: "Go, show yourself to Achav, and I will send rain upon the earth" (I Melachim 18:1). He did not say, 'and send rain,' but rather, "and I will send rain."

409. לְבַתֵּר, הֵהוּא יוֹמָא רַבָּא, דְּכָתִיב וְהָיָה יוֹם אֶחָד הוּא וְיֻדַע לֵה' לֹא יוֹם וְלֹא לַיְלָה. מִתְטַמְרֵן כְּלֵהוּ בְּעַפְרָא כְּדַבְקֵרְמִיתָא, מִן קֳדָם דְּחִילוּ וְתִקְיֻפוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הֵה"ד וּבָאוּ בְּמַעְרוֹת צְרוּיִם וּבְמַחְלוֹת עֶפֶר מִפְּנֵי פַחַד ה' וּמֵהֲדַר גְּאוּנוּ וְגו'. וְנִפְיֵק נִשְׁמַתֵּיהוּ, וּמִתְעַבֵּל הֵהוּא תְרוּוד רַקְב, וְאַשְׁתָּאֵר גּוּפָא דְאַתְבְּנֵי תַמֵּן נְהוּרָא, דִּילִיָּה כְּנֵהוּרָא דְשִׁמְשָׁא, וּכְזֵהרָא דְרִקִיעָא, דְכָתִיב וְהַמְשַׁכִּילִים יִזְהִירוּ כְּזֵהר הַרְקִיעַ וְגו'. וּכְדִין כְּסַפָּא שְׁלִים, גּוּפָא שְׁלִימָא, בְּלֹא עֲרֻבוּבָא אַחֲרֵינִיתָא.

410. דְּאָמַר ר' יַעֲקֹב, גּוּפָא דְנֵהוּר, יִרְמֵי קוּדְשָׁא בְּרִיךְ הוּא מְלַעִילָא, דְכָתִיב כִּי טַל אִוְרוֹת טַלִּיךְ. וְכָתִיב הִנֵּה ה' מְטַלְטֵלְךָ וְגו'. וּכְדִין יִתְקָרוּן, קְדִישֵׁין עֲלָאִין, דְכָתִיב קְדוֹשׁ יֵאמַר לוֹ. וְדָא הוּא, דְאַתְקֵרִי תַחֲוִית הַמַּתִּים דְּבַתְרֵינִיתָא, וְדָא הוּא נְסִיוְנָא בְּתַרִּינִיתָא, וְלֹא יִטְעֻמוּן עוֹד טַעֻמָּא דְמוֹתָא, דְכָתִיב כִּי נִשְׁבַּעְתִּי נֶאֱמַר ה' כִּי יַעַן אֲשֶׁר עָשִׂיתָ וְגו' כִּי בְּרַךְ אֲבָרְכְךָ וְגו'. וּבֵההוּא זְמַנָּא, מְצִלוּ צְדִיקֵינָא. דְלֹא יִתְנַסּוּן בְּדָא יִתִּיר.

411. מַה כָּתִיב וַיִּשָׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא וְהִנֵּה אֵיל וְגו'. אֵלִין שְׂאָר חַיִּיבֵי עֲלֻמָּא. דְאַתְקָרוּן אֵילִים, כְּדַבֵּר אַחַר אֵילֵי נְבוֹיֹת יִשְׂרָאֵל וּמִתְרַגְּמִינֵן רַבְרְבֵי נְבוֹיֹת. אַחַר נֶאֱחַז בְּסַבְּךָ וְגו'. כְּדַבֵּר אַחַר וְכָל קְרַנֵי רְשָׁעִים אֲגַדַּע וַיִּלַּךְ אַבְרָהָם וַיִּקַּח אֶת הָאֵיל וְגו'. דְאִינוּן מְזוּמְנִין, לְאַתְנַסָּאָה בְּכָל נְסִיוְנָא בִישָׂא, וַיִּשְׁתָּאֲרוּן הַצְדִיקִים, לְעֲלֻמָּא דְאַתֵּי, כְּמִלְאַכִּין עֲלָאִין קְדִישֵׁין, לִיַּחְדָּא שְׁמִיָּה, וּבְגִין כֶּךָ כָּתִיב, בַּיּוֹם הַהוּא יְהִיָּה ה' אֶחָד וְשִׁמוֹ אֶחָד וְגו'.

412. אָמַר לוֹ רַבִּי יְהוּדָה מִכָּאן וּלְהֵלָאָה, אֶצְלָחוּ פְתָחָא. עָאל יוֹמָא אַחְרָא, עָאלוּ קַמֵּיהּ כָּל בְּנֵי מְתָא, אָמְרוּ לֵיהּ, לֵימָא לָן מַר, מַלְיָא דְאֹרִינְתָא, בְּפִרְשָׁתָא דְקַרִינָן בַּהּ יוֹמָא דְשַׁבְּתָא, וְה' פִּקֵּד אֶת שָׂרָה שָׂרָה. קָם בִּינֵי עֲמוּדֵי, פְתַח וְאָמַר וְה' פִּקֵּד אֶת שָׂרָה וְגו'. ג' מִפְתָּחוֹת בִּידוֹ שֶׁל הַקּוֹדֶשׁא בְּרִיךְ הוּא, וְלֹא מִסֵּרָם לֹא בִיד מְלָאךְ, וְלֹא בִיד שָׂרָף, מִפְתָּח שֶׁל חַיָּה, וְשֶׁל גְּשָׁמִים, וְשֶׁל תְּחִיַּת הַמֵּתִים. בָּא אֵלֵיהּ, וְנָטַל הַשָּׁנִים, שֶׁל גְּשָׁמִים וְשֶׁל תְּחִיַּת הַמֵּתִים. וְאָמַר רַבִּי יוֹחָנָן, לֹא נִמְסַר בִּיד אֵלֵיהּ, אֲלֵא אַחַת. דָּאָמַר ר' יוֹחָנָן, כְּשֶׁבִקֵּשׁ אֵלֵיהּ, לְהַחֲיוֹת בֶּן הַצְּרִפִּית, אָמַר לוֹ קוֹדֶשׁא בְּרִיךְ הוּא, לֹא יֵאוֹת לָךְ, לְמִיּוֹסֵב בִּידְךָ, שְׁתֵּי מִפְתָּחוֹת, אֲלֵא תָן לִי מִפְתָּח הַגְּשָׁמִים, וְתַחֲיָה הַמֵּת. וְהֵינְנוּ דְכֹתִיב לָךְ הִרְאָה אֶל אַחָב וְגו'. וְאִתְּנָה מָטָר. לֹא אָמַר, וְתָן מָטָר, אֲלֵא וְאִתְּנָה.

413. And then Elisha had to establish a double portion of Eliyahu's spirit. Nevertheless, the Holy Once, blessed be He, did not hand three of them over to any messenger. As Rabbi Simon said: Come and behold the might of the Holy One, blessed be He. Simultaneously He resurrects the dead, He "brings down to the grave and brings up," (I Shmuel 2:6), He makes the luminaries shine, brings down rain, "causes the grass to grow," (Tehilim 104:14) fertilizes the crop, visits barren women, supplies food, helps the needy, supports those who have fallen, makes those who are bent down stand erect, removes kings, and raises kings. He does all this at the same time and at the same moment, a task no messenger can ever accomplish.

413. וְהָא אֵלִישַׁע הוּוּ לֵיהּ. אֵינן. לְקִיָּים פִּי שָׁנִים בְּרוּחוֹ שֶׁל אֵלֵיהּ, אֲלֵא, שְׁלֹשֶׁתָם לֹא מִסֵּרָם הַקּוֹדֶשׁא בְּרִיךְ הוּא, בִּיד שְׁלִיחַ, דָּאָמַר רַבִּי סִימוֹן, בָּא וּרְאָה כַּחוֹ שֶׁל הַקּוֹדֶשׁא בְּרִיךְ הוּא, בְּפַעַם אַחַת מְחִיָּה מֵתִים, וּמוֹרִיד שְׂאוֹל וְיַעַל, מְזַרְיַח מְאוֹרוֹת, וּמוֹרִיד גְּשָׁמִים, מְצַמִּיחַ חֲצִיר, מְדַשֵּׁן יְבוּלִים, פּוֹקֵד עֲקָרוֹת, נוֹתֵן פְּרִנְסוֹת, עוֹזֵר דְּלִים, סוֹמֵךְ גּוֹפְלִים, זוֹקֵף כְּפוּפִים, מְהַעֲדָא מְלַכִּין, וּמְהַקֵּם מְלַכִּין, וְהַבֵּל בְּזָמַן אַחַד, וּבְרִגְעָא אַחַד, וּבְבֵת אַחַת, מַה שְׂאִין שְׁלִיחַ, לְעוֹלָם יְכוּל לַעֲשׂוֹתוֹ.

414. We have learned, as Rabbi Yosi said: All that the Holy One, blessed be He, does, He can do by a word. As soon as He says from the place of His Holiness 'let this be done', it immediately occurs. Behold the power of the Holy One, blessed be He, and His might, as it is written: "By the word of Hashem were the heavens made" (Tehilim 33:6). Rabbi Yochanan then asked: Why is it written: "For I will pass through the land of Egypt, I and not an angel" (Shemot 12:12)?

414. תִּנְיָא אָמַר רַבִּי יוֹסִי, כָּל מַה שְׁעוֹשֶׂה הַקּוֹדֶשׁא בְּרִיךְ הוּא, אֵינּוּ צְרִיךְ לַעֲשׂוֹת, אֲלֵא בְּדַבָּר, דְּכִיּוֹן דָּאָמַר, מִמְּקוֹם קְדוּשָׁתוֹ יְהֵא כֶּךָ, מִיָּד נַעֲשֶׂה. בָּא וּרְאָה כַּח גְּבוּרָתוֹ שֶׁל הַקּוֹדֶשׁא בְּרִיךְ הוּא, דְּכֹתִיב בְּדַבָּר ה' שָׁמַיִם נַעֲשׂוּ. דָּאָמַר ר' יוֹחָנָן מַאי דְכֹתִיב וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם אֲנִי וְלֹא מְלָאךְ וְגו'.

415. If so, it is a great honor for Egypt, because it is not the same to be caught by a king and as to be caught by a simple man. Even more so, as there is no nation that is as defiled with all sorts of impurity as Egypt, of which it is written: "whose flesh is as the flesh of asses," (Yechezkel 23:20) because they are suspected of sodomy. And they issue from Cham, who did what he did to his father, who then cursed him and his son Cna'an. Did not the Holy One, blessed be He, have an angel or a messenger to send to take revenge on Egypt, as he had done to Ashur who was the son of Shem, as it is written: "The children of Shem, Elam and Ashur..." (Bereshheet 10:22)? And Shem was a high priest who was blessed, as it is written: "Blessed be Hashem, the Elohim of Shem" (Bereshheet 9:26). Thus, Shem received blessings and attained superiority over his brothers. Of them, it is written: "Then the angel of Hashem went forth and smote in the camp of Ashur" (Yeshayah 37:36). So this revenge was accomplished by a messenger. So much more so with Egypt, the most impure of all nations. Nevertheless, He said, "I and not an angel."

416. Rabbi Yehuda said that from this we learn the great might of the Holy One, blessed be He, and His exaltedness, which is high above all. The Holy One, blessed be He, said: This nation of Egypt is impure and full of filth, so it is not proper to send an angel or anything holy among filthy, impure, and cursedly wicked people. So I will perform what cannot be done by an angel or a messenger or a saraph. From the place of My holiness I announce, Let this be done. And immediately what cannot be done by an angel is done. So the Holy One, blessed be He, from His place of holiness, announces: Let thus happen so! And all that He wanted done occurs immediately. Therefore, this revenge was not accomplished by an angel or a messenger, for the dishonor of the Egyptians, and to display the greatness of the Creator, who did not want anything holy to enter among them. According to this, it is written: "I and not an angel"; I alone am able to perform this.

417. Rabbi Yehuda continued by asking: Why is it written: "And Hashem spoke to the fish..." (Yonah 2:11)? How many righteous and pious men of Yisrael did the Holy One, blessed be He, never speak to, while He came to speak to the fish, who does not know or recognize Him? Rabbi Yehuda continued: Because Yonah's prayers reached to the Holy One, blessed be He, He spoke, from the place of His holiness, so that the fish would vomit Yonah out and cast him ashore. So why did He speak to the fish? Hashem spoke to the fish, so that Yonah would be thrown back to the shore. So from the place of His Holiness, the Holy One, blessed be He, said: Let this happen. And immediately it was done, something that no messenger was able to do.

415. אִי הָכִי, יִקְרָא סְגִיָּאָה הוּא לְמִצְרָאִי, דְּלֹא דְמִי מֵאֵן דְּתַמֵּשׁ מְלָכָא, לְמֵאֵן דְּתַמֵּשׁ הַדְּיוּטָא. וְעוֹד אֵין לְךָ אוֹמְהָ מְזוּהָמַת בְּכָל טוּמְאָה, כְּמוֹ הַמִּצְרִים, דְּכַתִּיב בְּהוּ אֲשֶׁר בָּשָׂר חַמּוּרִים בְּשָׂרָם וּגּו'. שְׁהִם חֲשׂוּדִים עַל מִשְׁכַּב זָכוּר, וְהֵם בָּאִים מִחֵם, שְׁעֵשָׂה מַה שְׁעֵשָׂה לְאָבִיו, וְקָלַל אוֹתוֹ, וּלְכַנְעַן בְּנוֹ. וְכִי לֹא הִיָּה לְהַקּוּדְשָׁא בְּרִיךְ הוּא, מְלָאךְ, אוֹ שְׁלִיחַ, לְשַׁגְרַ לְעֵשׂוֹת נִקְמָה בְּמִצְרַיִם, כְּמוֹ שְׁעֵשָׂה בְּאַשׁוּר, שְׁהִיָּה בְּנוֹ שֶׁל שָׁם, דְּכַתִּיב וּבְנֵי שָׁם עֵילָם וְאַשׁוּר. וְשָׁם הִיָּה כְּהֵן גְּדוֹל וְנִתְבָּרַךְ, שְׁנֵאֲמַר בְּרוּךְ ה' אֱלֹהֵי שָׁם. וְהִיָּה לְשָׁם הַגְּדוּלָּה וְהַבְּרָכָה עַל אַחֲיוֹ. וְכַתִּיב בָּם, וַיֵּצֵא מְלָאךְ ה' וַיַּכֶּה בְּמַחְנֵה אַשׁוּר. וְעַל יְדֵי שְׁלִיחַ נַעֲשָׂה, כ"ש הַמִּצְרִים, שְׁהִם מְזוּהָמִים, יוֹתֵר מִכָּל אוֹמְהָ, וְאָמַר אֲנִי וְלֹא מְלָאךְ.

416. אֵלֶּא אָמַר רַבִּי יְהוּדָה, מִכַּאֵן לְמַדְנֵנוּ כַּח גְּבוּרַתוֹ שֶׁל הַקּוּדְשָׁא בְּרִיךְ הוּא, וּמַעֲלָתוֹ, שְׁהוּא גְבוּהָ עַל הַכָּל. אָמַר הַקּוּדְשָׁא בְּרוּךְ הוּא, אוֹמְהָ זֶה שֶׁל מִצְרַיִם, מְזוּהָמַת וּמְטוּנַפְת, וְאֵין רְאוּי לְשַׁגְרַ מְלָאךְ, וְלֹא שָׂרָף, דְּבַר קְדוּשָׁא בֵּין רְשָׁעִים אַרְוּרִים מְטוּנַפְתִּים, אֵלֶּא אֲנִי עוֹשֶׂה, מַה שְׁאֵין יָכוֹל לְעֵשׂוֹת מְלָאךְ, וְלֹא שָׂרָף, וְלֹא שְׁלִיחַ. שְׁאֲנִי אוֹמַר מִמְּקוֹם קְדוּשָׁתִי, יְהֵא כַךְ, וּמִיָּד נַעֲשָׂה, מַה שְׁאֵין הַמְּלָאךְ יָכוֹל לְעֵשׂוֹתוֹ. אֲבָל הַקּוּדְשָׁא בְּרִיךְ הוּא, מִמְּקוֹם קְדוּשָׁתוֹ, אוֹמַר יְהֵא כַךְ, וּמִיָּד נַעֲשָׂה, מַה שְׁהוּא רוֹצֵה לְעֵשׂוֹת. וְלִפְיֶכֶךְ לֹא נַעֲשִׂית נִקְמָה זֶה, ע"י מְלָאךְ וְשְׁלִיחַ, בְּשִׁבִיל קְלוּן הַמִּצְרַיִם, וְלְהַרְאוֹת גְּדוּלָּתוֹ שֶׁל מְקוֹם, שְׁלֹא רָצָה שְׁיִכְנַס בִּינֵיהֶם דְּבַר קְדוּשָׁא, וְעַל הַדְּרָךְ הַזֶּה נֵאֱמַר, אֲנִי וְלֹא מְלָאךְ, אֲנִי יָכוֹל לְעֵשׂוֹתוֹ וְלֹא מְלָאךְ.

417. כִּיֵּצֵא בּוֹ אָמַר רַבִּי יְהוּדָה, מֵאִי דְכַתִּיב וַיֹּאמֶר ה' לְדָג. וְכַמָּה צְדִיקִים וְחַסִּידִים מִיִּשְׂרָאֵל, שְׁלֹא דְבַר עֲמָהֶם הַקּוּדְשָׁא בְּרִיךְ הוּא, וּבֵא לְדַבֵּר עִם הַדָּג, דְּבַר שְׁאֵינוֹ מְכִיר וְיוֹדֵעַ. אֵלֶּא אָמַר ר' יְהוּדָה, בֵּינוֹן שְׁעֵלְתָה תַּפְלָתוֹ שֶׁל יוֹנָה, לְפָנֵי הַקּוּדְשָׁא בְּרִיךְ הוּא, מִמְּקוֹם קְדוּשָׁתוֹ אָמַר, בְּשִׁבִיל שְׁיִקְיָא הַדָּג אֶת יוֹנָה אֶל הַיַּבְשָׁה, לְמַד לְדָג, כְּמוֹ בְּשִׁבִיל, כְּלוּמַר, וַיֹּאמֶר ה' בְּשִׁבִיל הַדָּג, שְׁיִקְיָא אֶת יוֹנָה אֶל הַיַּבְשָׁה, מִמְּקוֹם קְדוּשָׁתוֹ אָמַר הַקּוּדְשָׁא בְּרִיךְ הוּא יְהֵא כַךְ, וּמִיָּד נַעֲשָׂה, מַה שְׁאֵין שְׁלִיחַ, יָכוֹל לְעֵשׂוֹתוֹ.

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418. We learned as Rabbi Shimon said: The key of Life is in the hands of the Holy One, blessed be He. So while the mother still lies in labor, the Holy One, blessed be He, examines the newborn. If he is worthy of emerging and coming into this world, then He opens the gates of her womb and he comes out. If not, then He shuts the gates and they both die. If so, an evil person will never come into the world. Rather we have learned that women die because of three transgressions. Rabbi Yitzchak asked: Why should any woman have a miscarriage and lose the fruit of her womb? Rabbi Yitzchak responded: The Holy One, blessed be He, examines that fetus that is not fit to come into the world and kills it while it is still in the womb of its mother, as it is written: "there were giants (Heb. nefilim) on the earth in those days..." (Bereshheet 6:4) Nefilim is spelled without the first Yud (Heb. nefalim or: 'miscarriages'). And why? Because later, "the sons of Elohim came onto the daughters of men, and they bore children to them," by prostitution. And so the number of bastards grew in the world.

419. "...they were the men of renown which were of old..." (Bereshheet 6:4) because there is no greater tyrant, robber, or mighty man than a bastard. They were recognized as "...men of renown (lit. 'men of the name')" by all, and called by that known brand, 'bastard'. Because they all see by his actions that he is a tyrant, a robber, and mighty man, they call him by that name. And Rabbi Shimon said that the Holy One, blessed be He examines the newborn. There is no wicked person in the world who is not examined by the Holy One, blessed be He. And He checks whether that person will ever beget a righteous son or save somebody from Yisrael from a cruel death or do even one good deed. And if the answer is yes, the Holy One, blessed be He, allows him to come out into the world.

420. In the days of Rabbi Yosi, there were bandits who robbed people in the mountains, along with bandits from other nations of the world. When they found someone, they seized him for the purpose of killing him. They said to him: What is your name? If he was a Jew, they accompanied him, bringing him out and away from the mountains. But if he was not a Jew, they killed him. Rabbi Yosi said: Nevertheless, they are yet suitable to enter the world to come and attain its life.

418. תְּנִיָא אָמַר רַבִּי שִׁמְעוֹן, מִפְּתַח שֶׁל חַיָּה, בְּיַד שֶׁל הַקּוֹדֵשׁא בְּרִיךְ הוּא הִיא, וּבְעוֹד שֶׁהִיא יוֹשֶׁבֶת עַל הַמִּשְׁבֵּר, הַקְּדוֹשׁ בְּרוּךְ הוּא, מְעִיֵן בְּאוֹתוֹ הַיּוֹלֵד, אִם רְאוּי הוּא לְצֵאת לְעוֹלָם, פּוֹתַח דְּלִתוֹת בְּטֶנֶה וְיוֹצֵא, וְאִם לֹא סוּגֵר דְּלִתוֹתֶיהָ, וּמֵתוּ שְׁנֵיהֶם. אִי הָכִי, לֹא יֵצֵא רִשְׁע לְעוֹלָם. אֲלֵא הָכִי תְּנִינָן, עַל שְׁלֹשׁ עֲבִירוֹת נְשִׁים מֵתוֹת וְכוּ'. וְאָמַר רַבִּי יִצְחָק, לְמַה אֲשֶׁה מִפְּלֵת פְּרִי בְּטֶנֶה. אֲלֵא אָמַר רַבִּי יִצְחָק, הַקְּדוֹשׁ בְּרוּךְ הוּא רוֹאֵה אוֹתוֹ הָעוֹבֵר, שְׂאִינוּ רְאוּי לְצֵאת לְעוֹלָם, וּמִקְדִּים לְהַמִּיתוֹ בְּמַעֲי אָמוֹ, שְׁנֵאמַר הַנִּפְלִים הָיוּ בְּאֶרֶץ בִּימֵי הָהֵם. הַנִּפְלִים כְּתִיב, בְּלֹא יוֹ"ד רֵאשׁוֹנָה. וְלְמַה, בְּשִׁבִיל שְׂאֲחָרֵי כֵן, בְּאוּ בְּנֵי הָאֱלֹהִים אֶל בְּנוֹת הָאָדָם, וַיִּלְדוּ לָהֶם בְּזָנוּת, וַיִּרְבוּ מִמִּזְרִים בְּעוֹלָם.

419. הֵמָּה הַגְּבוּרִים אֲשֶׁר מְעוֹלָם. שְׂאִין גְּבוּר וּפְרִיץ וְעָרִיץ, כְּמוֹ הַמִּמְזֵר. אֲנָשֵׁי הַשֵּׁם, שֶׁהִכֵּל יִכְירוּ, לְקִרְוַתוֹ הַשֵּׁם הַיְדוּעַ מִמִּזְר, דְּכִיּוֹן שְׂרוּאִים מְעֻשׂוּ, שֶׁהוּא פְּרִיץ וְעָרִיץ וְגְבוּר, הִכֵּל יִקְרְאוּהוּ אוֹתוֹ שֵׁם. וְמַה דְּאָמַר רַבִּי שִׁמְעוֹן הַקּוֹדֵשׁא בְּרִיךְ הוּא מְעִיֵן בְּאוֹתוֹ הַיּוֹלֵד. אִין לָךְ רִשְׁע בְּעוֹלָם, מֵאוֹתָם הַרְשָׁעִים הַיּוֹצֵאִים לְעוֹלָם, שְׂאִין הַקּוֹדֵשׁא בְּרִיךְ הוּא מְעִיֵן בוּ, וְרוֹאֵה אִם אוֹתוֹ הַגּוֹף, יִנִּיחַ בֵּן צְדִיק וְכֹשֶׁר, אוּ שְׂיַצִּיל לְאָדָם מִיִּשְׂרָאֵל מִמִּיתָה מְשׁוּנָה, אוּ שְׂיַעֲשֶׂה טוֹבָה אַחַת, וּבְשִׁבִיל כֵּן הַקְּדוֹשׁ בְּרוּךְ הוּא מוֹצִיא לְעוֹלָם.

420. בְּיוֹמוֹי דְּרַבִּי יוֹסִי, הוּוּ אִינוּן פְּרִיזִי, דְּהוּוּ מְשַׁדְּדֵי בְּטוּרְיָא, עִם פְּרִיזִי אוּמוֹת הָעוֹלָם, וְכַד מְשַׁבְּחֵי בְּרַ נֶשׁ, וְתַפְשִׁי לִיהָ לְקַטְלִיהָ, הוּוּ אֲמַרִין לִיהָ, מַה שְׂמַךְ, אִי הוּוּ יוֹדָאֵי, הוּוּ אֲזִלִין עֲמִינָה, וּמִפְקִין לִיהָ מִן טוּרְיָא, וְאִי הוּוּ בְּרַ נֶשׁ אַחְרִינָא, קַטְלֵי לִיהָ, וְהוּוּ אָמַר רַבִּי יוֹסִי, אַתְחַזוּן אִינוּן, בְּכָל הָאֵי, לְמִיעַל לְעֵלְמָא דְּאֲתֵי.

421. The sages taught that the following three things do not come into the world except through voices: the voice of a woman giving birth, as it is written: "in sorrow shall you bring forth children," (Beresheet 3:16) and "and Elohim hearkened to her" (Beresheet 30:22); the voice of the rains, as it is written: "The voice of Hashem is upon the waters" (Tehilim 29:3) and, "a sound of the rumbling of the rainstorm" (I Melachim 18:41); the voice of the resurrection of the dead, as it is written: "A voice cries...in the wilderness" (Yeshayah 40:3). What is the purpose of the voice in the wilderness? Rabbi Zrika says this voice came to raise the dead of the wilderness. From this we derive that it is true for the whole world. Rabbi Yochanan says we learned that when a man enters the grave he does so with voices. And when they rise at the resurrection of the dead, should they not also rise with great voices?

422. Rabbi Ya'akov said that a divine voice will burst in the graveyards, saying: "Awake and sing, you who dwell in dust," (Yeshayah 26:19) and they will live by the dew of a great supernal light from above, as it is written: "for your dew is as the dew of the herbs ('lights'), and the earth shall cast out the dead" (Yeshayah 26:19). Amen, may it be so.
End of Midrash Hane'elam

423. "And Hashem visited Sarah, as He had said..." This is IN ACCORDANCE WITH what is written: "I will certainly return to you, at this season, and Sarah shall have a son." And we have learned in relation to "visited Sarah," that visitation is related to the female, while remembrance is related to the male. Therefore, IT IS WRITTEN ABOUT SARAH: "And Hashem visited Sarah." AND HASHEM (VAV-YUD-HEI-VAV-HEI) IS THE SECRET OF THE NUKVA, NAMELY HIM AND HIS COURT OF JUDGMENT. The words, "as He had said" REFER TO WHAT is written: "As the time appointed I will return to you..." From this we learn THAT THE VERSE: "And he said: As the time appointed I will return to you..." IS WRITTEN AS "He said," in a general way. Thus, it was he, NAMELY THE NUKVA, WHO "HAD SAID" and not any other messenger. OTHERWISE, HOW COULD IT BE WRITTEN HERE: "AND HASHEM (VAV-YUD-HEI-VAV-HEI) VISITED SARAH, AS HE HAD SAID." WHERE ELSE DID HE SAY THIS?

30. "And Hashem did to Sarah"

Children help their parents earn and enhance a connection to the Light of the Creator when they pursue a spiritual path in life.

The Relevance of this Passage

A spiritual umbilical cord between parent and child remains in place for all eternity. Hence, the actions of a parent influence the child, and the actions of the child bear spiritual consequences for the parents. We arouse and bestow tremendous Light upon our children that will help motivate and guide them towards a spiritual lifestyle and existence.

421. ת"ר, ג' דברים הללו, אינן באן לעולם אלא בקולות, קול חיה, דכתיב בעצב תלדי בנים. וכתיב וישמע אליה אלהים. קול גשמים, דכתיב, קול ה' על המים. וכתיב כי קול המון הגשם. קול תחיית המתים, דכתיב קול קורא במדבר. מאי בעי הכא קלא במדברא. אלא אמר רבי זריקא אלין אינון קלייא, לאתערא מתי מדבר, ומכאן דהוא הדין לכל העולם. אמר רבי יוחנן, הא תנן, בשנכנס אדם לקבר, נכנס בקולות. בשיקומו בתחיית המתים, אינו הין שיקומו בקולי קולות.

422. אמר רביינא, עתידה בת קול, להיות מתפוצצת, בבתי קברות, ואומרת, הקיצו ורננו שוכני עפר, ועתידים לחיות, בטל של אור גדול של מעלה, דכתיב כי טל אורות טלך וארץ רפאים תפיל, אכ"ר.
(ע"כ מדרש הנעלם).

423. ויי' פקד את שרה כאשר אמר, דכתיב, למועד אשוב אליך בעת חיה ולשרה בן. ותנינן פקד את שרה, פקידה לנוקבא, זכירה לדכורא ובגין כך, ויי' פקד את שרה כאשר אמר, דכתיב שוב אשוב אליך בעת חיה וגו', מהכא משמע דאמר, ויאמר שוב אשוב אליך, ויאמר סתם, דאיהו הוה, ולא שליחא אחרא.

424. "And Hashem did to Sarah..." (Beresheet 21:9). HE ASKS: It is said, "And Hashem visited Sarah." Why, then, DO WE ALSO NEED "And Hashem did to Sarah"? AND HE REPLIED: We have learned that the 'fruits' of the works of the Holy One, blessed be He, come from the river that flows and issues from Eden, WHICH IS ZEIR ANPIN, and are the souls of the righteous. IN OTHER WORDS, HIS WORKS ARE THE SOULS OF THE RIGHTEOUS. And this is Mazal (lit. 'Flow') from where all the good blessings and blessed rains flow. And from there they issue, as it is written: "to water the garden," (Beresheet 2:10) as it flows and irrigates from above downward, because (bearing) children depends on Mazal and no other place.

425. So in reference to this, it is written: "And Hashem visited Sarah," IN WHICH "visit," only WHICH IS THE SECRET OF NUKVA, IS MENTIONED. In the phrase, "And Hashem did to Sarah," THIS 'doing,' WHICH IS THE SECRET OF CHILDREN AND THE SOULS OF THE RIGHTEOUS, WHICH ARE THE FRUITS OF HIS HANDIWORK, is higher than the grade OF THE "VISIT," which depends on Mazal, as previously explained. This is why IT IS DESCRIBED here AS a "visit," WHICH IS RELATED TO THE NUKVA, and there as a 'doing,' WHICH IS RELATED TO ZEIR ANPIN. And therefore it is said, "And Hashem," and again, "And Hashem," both being the same. OF THE "VISIT," IT IS WRITTEN: "AND HASHEM (VAV-YUD-HEI-VAV-HEI) VISITED," WHICH IS THE SECRET OF HIM AND HIS COURT OF JUDGMENT, WHICH IS THE NUKVA--WHILE IN THE 'DOING,' IT IS WRITTEN: "HASHEM (YUD-HEI-VAV-HEI) DID," WHICH RELATES TO ZEIR ANPIN.

426. Rabbi Elazar opened the discussion with the verse: "For children are the heritage of Hashem, and fruit of the womb is a reward" (Tehilim 127:3). "For children are the heritage of Hashem" MEANS "a heritage" by which one can cleave to Hashem and never turn away from Him, because a person who merits the virtue of having children in this world shall, as a result of those children, deserve to join the company OF THE HOLY ONCE, BLESSED BE HE, in the world to come. Thus, that child, whom that person merited and left behind in this world, shall in return bring him merit in the world to come. Thereby, he shall merit to enter the "heritage of Hashem."

427. HE ASKS: What is the "heritage of Hashem?" AND HE ANSWERS: This is the 'Land of the Living', NAMELY THE NUKVA. And King David called the land of Yisrael, which is the 'Land of the living,' also, the "heritage of Hashem," as it is written: "for they have driven me out this day from abiding in the heritage of Hashem, saying, Go, serve other Elohim" (I Shmuel 26:19). And this is why THE SCRIPTURE SAYS, "For children are the heritage of Hashem." Who enables a person to inherit THE HERITAGE OF HASHEM? Children ENABLE HIM. So if he has the merit of BEGETTING CHILDREN in this world, "the fruit of the womb is a reward," because they are the reward and good portion in that ETERNAL world. So because of this "fruit of the womb," a person deserves to enter the Eternal World.

428. Come and behold: "For children are the heritage of Hashem." THIS REFERS TO the inheritance and heritage of the fruit of the handiwork of the Holy One, blessed be He--NAMELY, the 'Tree of Life', AS THE HOLY ONE, BLESSED BE HE, IS CALLED THE 'TREE OF LIFE', because a person merits his children from there. As it is written: "From me is your fruit found" (Hoshea 14:9). What is written? "Happy is the man that has his quiver full of them, they shall not be ashamed..." (Tehilim 127:5). Happy is he in this world, and happy is he in the world to come.

424. וַיַּעַשׂ יי' לְשָׂרָה וְגו'. בֵּינוֹן דְּאָמַר וַיִּי פֶקַד אֶת שָׂרָה, מֵהוּ וַיַּעַשׂ יי' לְשָׂרָה. אֶלֶּא הֲכִי תְנִינָן דְּאִיבָא דְּעוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, מֵהוּא נְהַר דְּנִגְיָד וְנִפְיָק מֵעֵרְן אִיהוּ, וְאִיהוּ נִשְׁמַתְהוֹן דְּצִדִּיקֵינָא, וְאִיהוּ מְזֵלָא, דְּכָל בְּרַכָּאן טְבָאן, וְגִשְׁמֵי בְּרַכָּאן, נְזִלֵי מִנְיָה, וּמִתְמָן נִפְקִי, דְּכִתִּיב לְהִשְׁקוֹת אֶת הַגֶּן, דְּאִיהוּ מְזִיל, וּמִשְׁקָה מְעִילָא לְתַתָּא, בְּגִין דְּבָנֵי בְּהַאי מְזֵלָא תְלִינָן, וְלֹא בְּאַתְרַּא אַחְרָא.

425. וְעַל דָּא כְּתִיב, וַיִּי פֶקַד אֶת שָׂרָה, פְּקִידָה בְּלַחְדוּדֵי. וַיַּעַשׂ יי' לְשָׂרָה. עֲשִׂינָה אִיהוּ, לְעִילָא מֵהַאי דְּרָגָא, כְּמָה דְּאִתְמַר דְּהָא בְּמִזְלָא תְלִינָא, וְעַל דָּא, כָּאן פְּקִידָה, וְכָאן עֲשִׂינָה. וּבְגִין כֵּן אָמַר יי' וַיִּי, וְכִלְא חַד.

426. רַבֵּי אֶלְעָזָר, פִּתַּח וְאָמַר, הִנֵּה נִחְלַת יי' בְּנִים שְׂכָר פְּרֵי הַבֶּטֶן. הִנֵּה נִחְלַת יי', אַחְסַנְתָּא לְאַתְאֲחָרָא בְּיִי, דְּלֹא יִתְעַבֵּר מִינְהָ לְעַלְמִין, דְּבַר נֶשׁ דְּזָכִי לְבָנִין בְּהַאי עֲלָמָא, זָכִי בְּהוּ לְמִיעַל לְפִרְגוּדָא, בְּעַלְמָא דְּאִתֵּי. בְּגִין, דְּהָהוּא בְּרָא דְּשְׁבִיק בְּר נֶשׁ, וְזָכִי בִיָּה בְּעַלְמָא דָּא, אִיהוּ יִזְכִּי לִיָּה לְעַלְמָא דְּאִתֵּי וְזָכִי לְאַעְלָא בִיָּה, לְנִחְלַת יי'.

427. מֵאֵן נִחְלַת יי', דָּא אֶרֶץ הַחַיִּים. וְהֲכִי קָרָא לָהּ לְאַרְץ יִשְׂרָאֵל, דְּאִיהִי אֶרֶץ הַחַיִּים. דוּד מְלַכָּא, קָרָא לִיָּה נִחְלַת יי' דְּכִתִּיב בֵּי גְרִשׁוֹנֵי הַיּוֹם מֵהִסְתַּפַּח בְּנִחְלַת יי' לְאָמַר לֵךְ עִבְד אֱלֹהִים אַחְרִים, וּבְגִין כֵּן, הִנֵּה נִחְלַת יי' בְּנִים. מֵאֵן אֲזָכִי לִיָּה, לְבַר נֶשׁ. בְּנִין. אִי זָכִי בְּהוּ בְּהַאי עֲלָמָא, שְׂכָר פְּרֵי הַבֶּטֶן, אֲגָרָא וְחוּלְקָא טְבָא, בְּהִיא עֲלָמָא, בְּהָהוּא אִיבָא דִּמְעוּי, אִיהוּ דְּזָכִי בְּר נֶשׁ, בְּהָהוּא עֲלָמָא, בְּהוּ.

428. תָּא חֲזִי הִנֵּה נִחְלַת יי' בְּנִים. יְרוּתָא וְאַחְסַנְתָּא, דְּאִיבִין דְּעוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא מְלַעִילָא, אִיהוּ מְאִילְנָא דְּחַיִּי, דְּהָא מִתְמָן זָכִי בְּר נֶשׁ לְבָנִין, כַּד "א מִמְּנֵי פְּרִיךְ נִמְצָא. מֵה כְּתִיב, אֲשֶׁרֵי הַגִּבֹּר אֲשֶׁר מְלֹא אֶת אֲשֶׁפְתּוֹ מֵהֶם לֹא יִבוֹשׁוּ וְגו'. אֲשֶׁרֵי בְּעַלְמָא דִּין, וְאֲשֶׁרֵי בְּעַלְמָא דְּאִתֵּי.

429. Of the verse: "they shall not be ashamed when they shall speak with the enemies at the gate," (Ibid.) HE ASKS: Who are the 'enemies at the gate'? AND HE ANSWERS: These are the accusers, because when the soul departs from this world many accusers are standing ready before it, as it enters into its place. "The gate" is the gate through which it enters TO REACH ITS PLACE, AND THERE THEY WAIT. BUT IT IS SAVED FROM THEM, because he has left offspring in this world, REFERRING TO HIS CHILDREN. And because of them, he shall merit the world OF ETERNITY. This is why: "they shall not be ashamed when they shall speak with the enemies at the gate."

430. While walking together, Rabbi Yehuda said to Rabbi Yosi: Open your mouth and delve into the teachings of Torah, for the Shechinah dwells upon you. Whenever a person delves into the study of Torah, the Shechinah joins him, and even more so when walking along the road. Then the Shechinah comes and welcomes him and goes in front of those who have merited the Faith in the Holy One, blessed be He.

31. "Your wife shall be as a fruitful vine"

The importance of modesty and spiritual behavior for the wife of a man is examined through the teachings of the holy Zohar. A woman corresponds to the Sfirah of Malchut, which is the receptacle and vessel for the Light of the Creator in this physical realm. A woman plays the same role in the physical world of family, manifesting spiritual energy for the entire household. The more pure her vessel is, the more Light she generates for her loved ones.

The Relevance of this Passage

The letters that form these mystical texts arouse a greater sense of appreciation for the dynamic role that a woman's virtue plays in the family. This appreciation helps to purify a woman's vessel, making her a more effective channel of energy for her family.

431. Rabbi Yosi began the discussion with the verse: "Your wife shall be as a fruitful vine by the sides of your house, your children like olive plants round about your table" (Tehilim 128:3). "Your wife shall be as a fruitful vine" MEANS THAT as long as the woman remains by the sides of the house and does not go outside, she is modest and worthy of bearing worthy children. "As a fruitful vine" means that just as a vine is always planted with its own kind, so shall an honorable wife never grow any sprouts, NAMELY CHILDREN, from another man. And just as a vine is never grafted with another kind of tree, so an honorable wife NEVER MATES WITH ANOTHER MAN.

432. What is her reward? It is "your children like olive plants." Just as the leaves of the olive plants never fall, but are attached to the tree all the time, so "the children like olive plants round about your table" SHALL ALWAYS BE ATTACHED TO YOU.

429. לֹא יִבוֹשׁוּ כִּי יִדְבְּרוּ אֶת אוֹיְבֵי בִשְׁעָר. מֵאֵן אוֹיְבֵי בִשְׁעָר. אֵלֶיךָ מֵאֵרִיחוֹן דְּרִינִין, דְּכַד נִשְׁמַתָּא נִפְקַת מֵהַאי עֲלָמָא, כְּמָה אֵינּוֹן מְרִיחוֹן דְּרִינִין, דְּזִמְיִנִין קְמִיָּה, עַד לֹא יִיעוּל לְדוּכְתִּיָּה, בִּשְׁעָר. בְּהָהוּא תִרְעָא, דְּיִיעוּל תַּמָּן, בְּגִין דְּמִשְׁבוּנִין, שְׂבִיק בְּהַאי עֲלָמָא, וּבְגִינִיחוֹן יִזְכִּי בְּהָהוּא עֲלָמָא, וְעַל דָּא, לֹא יִבוֹשׁוּ כִּי יִדְבְּרוּ אֶת אוֹיְבֵי בִשְׁעָר.

430. רַבִּי יְהוּדָה וְרַבִּי יוֹסִי, הוּוּ אֶזְלֵי בְּאַרְחָא, אָמַר לוֹ רַבִּי יְהוּדָה לְרַבִּי יוֹסִי, פִּתַּח פּוּמְךָ, וְלַעֲי בְּאוּרִייתָא, דְּהָא שְׂכִינְתָּא אֲשֶׁתְּכַחַת גַּבְךָ, דְּכָל זְמַן דְּבַמְלֵי דְּאוּרִייתָא לְעָאן, שְׂכִינְתָּא אֲתִיָּא וּמִתְחַבְּרָא וְכָל שָׁבִין בְּאוּרְחָא, דְּשְׂכִינְתָּא קְדָמָא וְאֲתִיָּא וְאִזְלָא קְמִיָּהוּ דְּבְגִי נִשְׂא, דְּזִכְאֵן בְּמַהִימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

431. פִּתַּח רַבִּי יוֹסִי וְאָמַר, אֲשֶׁתְּךָ כְּגַפְן פְּרִיָּה בִּירְכַתִּי בֵּיתְךָ בְּנִיךָ כְּשִׁתְּיֵלֵי זֵיתִים סָבִיב לְשַׁלְחַנְךָ. אֲשֶׁתְּךָ כְּגַפְן פְּרִיָּה, כָּל זְמַנָּא, דְּאֲתַתָּא בִּירְכַתִּי בֵּיתָא, וְלֹא נִפְקָא לְבַר, הִיא צְנוּעָה, וְאֲתַחְזִי לְאוּלְדָּא בְּנִין דְּכִשְׁרֹן. כְּגַפְן, מַה גַּפְן, לֹא אֲתַנְטַעָא אֶלָּא בְּזִינָה, וְלֹא בְּזִינָא אַחְרָא. כִּן אֲתַתָּא דְּכִשְׁרָא, לֹא תַעֲבֵד נְטִיעֵן בְּבַר נֶשׂ אַחְרָא. מַה גַּפְן, לֹא אֵיִת בֵּיהּ רְכִיבָה מְאִילָנָא אַחְרָא, אוֹף הִכִּי אֲתַתָּא דְּכִשְׁרָא הִכִּי נָמִי.

432. חָמִי מַה אַגְרָה, בְּנִיךָ כְּשִׁתְּיֵלֵי זֵיתִים. מַה זֵיתִים לֹא נִפְלִי טְרַפְיָהוּ, כָּל יוֹמֵי שְׁתָּא, וְכִלְהוּ קְשׁוּרִין תְּדִיר. אוֹף הִכִּי בְּנִיךָ כְּשִׁתְּיֵלֵי זֵיתִים סָבִיב לְשַׁלְחַנְךָ.

433. What is written next? "Behold, that thus shall the man be blessed, that fears Hashem" (Tehilim 128:4). AND HE ASKS: What is MEANT BY "Behold, that thus shall the man be blessed." SHOULD IT NOT BE WRITTEN: 'BEHOLD--THUS'? AND HE REPLIES: This is another issue that is learned from her. As long as the Shechinah was kept modestly in Her place, as is properly suited for Her, then it is as though "your children like olive plants." These are the children of Yisrael living in the land OF YISRAEL "round about your table," as they eat, drink, offer sacrifices, and rejoice before the Holy One, blessed be He. And the upper and lower beings are blessed because of them.

434. After the Shechinah departed FROM HER PLACE, the children of Yisrael were exiled from the table of their Father and dispersed among the nations. And they cry out all day long, but there is no one who takes heed except the Holy One, blessed be He, as it is written: "And yet for all that, when they are in the land of their enemies..." (Vayikra 26:44) And we do see how many holy and saintly men did perish under harsh decrees, all this being a punishment of the Torah, which Yisrael did not observe when they lived in the Holy Land.

435. As it is written: "Because you do not serve Hashem your Elohim with joyfulness and with gladness of heart, for the abundance of all things" (Devarim 28:47). There is a secret in this verse. The verse "Because you serve not Hashem your Elohim with joyfulness" refers to when the priests offered sacrifices and burned offerings, which is done "...with joyfulness." "And with gladness of heart..." refers to the Levites. And "for the abundance of all things" refers to the Yisraelites, who are positioned in the middle, between THE PRIESTS AND THE LEVITES, and receive blessings from both sides--FROM THE RIGHT AND THE LEFT.

436. As it is written: "You have multiplied the nation, and increased its joy" (Yeshayah 9:2). This refers to the priests. "Yisrael rejoiced before You as the joy in harvest" refers to the Yisraelites, who are blessed by the Holy One, blessed be He, with the harvest OF the fields, as they offer a tenth of everything. "...and as men rejoice when they divide the spoil" refers to the Levites, who receive a tenth from the threshing floor.

437. A different meaning of "You have multiplied the nation" is that it refers to Yisrael, who properly keep Faith in the Holy One, blessed be He. THIS IS THE SECRET OF THE CENTRAL COLUMN, WHICH INCLUDES THE RIGHT AND LEFT COLUMNS, AS WAS SAID BEFORE. The words "and increased its joy" mean the grade of the supernal Head, REFERRING TO CHESED THAT HAS BECOME CHOCHMAH, to which Avraham has cleaved, because it is called 'Great' and joyfulness can be found in it. THIS IS THE SECRET OF THE RIGHT COLUMN, WHICH IS CHESED.

433. מֵה כְּתוּב בְּתַרְיָהּ, הִנֵּה כִּי כֵן יִבְרַךְ גְּבֵר יִרְאֵי יי'. מֵאֵי הִנֵּה כִּי כֵן יִבְרַךְ גְּבֵר. הִנֵּה כֵן מִבְּעֵי לִיָּהּ. אֲלֵא לְאַסְגָּאָה מְלֵא אַחֲרָא, דְּאוֹלִיפְנָא דָּא מְנָה, דְּכָל זְמַנָּא דְּשְׁכִינְתָּא הוּא צְנוּעָא בְּאַתְרָהּ, בְּדָקָא חֲזִי לָהּ, כְּבִיכּוּל, בְּנִיךְ כְּשִׁתְּלוּ זֵיתִים, אֵלֶיךָ יִשְׂרָאֵל בְּדִ שְׂרָאן בְּאַרְעָא. סְבִיב לְשַׁלְחָנְךָ. דְּאֲכָלִי וְשִׁתְּאֵן, וְקָרְבִין קְרַבְנִין וְחֲדָאן קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וּמִתְבָּרַכְן עֲלָיִן וְתַתְּאִין בְּגִינֵיהוּ.

434. לְבַתֵּר דְּשְׁכִינְתָּא נִפְקַת, אֲתַגְלוּ יִשְׂרָאֵל, מֵעַל פְּתוּרָא דְּאַבּוּהוֹן, וְהוּוּ בִינֵי עַמְמֵינָא, וְצוּחִין כָּל יוֹמָא, וְלִית דְּאַשְׁגַּח בְּהוּ, בְּרִי קוּדְשָׁא בְּרִיךְ הוּא, דְּכְתוּב וְאֵף גַּם זֹאת בְּהִיּוֹתֵם בְּאַרְץ אוֹיְבֵיהֶם וּגו'. וְחֲמִינֵן, כְּמָה קְדִישִׁין עֲלָיִן, מִיתוּ בְּגִזְרִין תְּקִיפִין, וְכָל דָּא, בְּגִין עוֹנְשָׁא דְּאוֹרִייתָא, דְּלֵא קִימוּ יִשְׂרָאֵל, בְּדִ הוּוּ שְׂרָאן בְּאַרְעָא קְדִישָׁא.

435. חֲמִי מֵה כְּתוּב, תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת יי' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרֹב כָּל. הֵאֵי קְרָא, אִיהוּ רְזָא תַּחַת, אֲשֶׁר לֹא עֲבַדְתָּ בְּשִׂמְחָה בְּזִמְן דְּכַהֲנֵי הוּוּ קְרַבִּין קְרַבְנִין וְעֵלוּן, וְדָא הִיא בְּשִׂמְחָה. וּבְטוֹב לֵב, אֵלֶיךָ לְיוֹאֵי. מְרֹב כָּל, אֵלֶיךָ יִשְׂרָאֵל, דְּהוּוּ אֲמֻצְעִים בִּינֵיהוּ, וְנִטְלֵי בְּרַכָּאן מְכָל סְטְרִין.

436. דְּכְתוּב הַרְבִּיתְ הַגּוֹי לֹו הַגְּדֵלְתָּ הַשְּׂמֵחָה. אֵלֶיךָ כְּהֵנִי. שְׂמֵחוּ לְפָנֶיךָ בְּשִׂמְחָת בְּקִצִּיר, אֵלֶיךָ יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּרִיךְ לֹון, עֲבוּרָא דְּחַקְלָא, וְיַהֲבֵי מֵעֵשְׂרָא מְכָלָא. כְּאֲשֶׁר יִגְלוּ בְּחַלְקֵם שְׁלָל. אֵלֶיךָ לְיוֹאֵי, דְּנִטְלָא מֵעֵשְׂרָא, מִגּוּ אֲרָא.

437. דְּבֵר אַחַר הַרְבִּיתְ הַגּוֹי. אֵלֶיךָ יִשְׂרָאֵל דְּמַהִימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהוּ, בְּדָקָא חֲזִי לֹו הַגְּדֵלְתָּ הַשְּׂמֵחָה. דָּא אִיהוּ דְּרַגָּא, רִישָׁא עֲלָאָה דְּאַבְרָהָם דְּאַתְדַּבֵּק בָּהּ, דְּאִיהוּ גְּדוּל, וְחֲדוּהָ בֵיהּ אֲשִׁתְּכָח.

438. "They rejoiced before You" refers to the time when they rose to cleave to You "as the joy in harvest," which is the Congregation of Yisrael, NAMELY THE NUKVA, which rejoiced in His harvest. THIS IS THE SECRET OF THE LEFT COLUMN, BECAUSE THE REAPING OF THE CROP OF A FIELD COMES FROM THE ILLUMINATION OF THE LEFT. AND THE "HARVEST" IS THE DESIRED RESULT OF WORKING THE FIELDS. SO WHEN IT IS SAID, "THE JOY IN HARVEST," THIS IS THE SECRET OF HER HUSBAND BEING CROWNED BY HER, WHILE SHE IN RETURN IS NOT CROWNED BY HER HUSBAND. "...as men rejoice when they divide the spoil" refers to rejoicing by the other hosts and Chariots, THOSE BENEATH THE NUKVA, while they divide among themselves the spoil and fall upon the prey before everyone else. THIS REFERS TO THE SUPERNAL HEAD, WHICH AVRAHAM CLEAVED TO AND WHICH IS THE SECRET OF THE RIGHT COLUMN, WHICH IS CHESED.

438. שִׂמְחוּ לִפְנֵיךְ בְּשַׁעֲתָא דְסִלְקִין לְאַתְרֵבְקָא בְּךָ. בְּשִׂמְחַת בְּקִצּוֹר. דָּא בְּנִסְתַּי יִשְׂרָאֵל, דְּשִׂמְחַת בְּקִצּוֹר דִּילִיָּהּ הוּא. כְּאִשְׁרֵי יִגְלוּ בְּחִלְקָם שְׁלָל. כְּאִשְׁרֵי יִגְלוּ, אֵלִין שְׂאֵר חֵילִין, וּרְתִיבִין לְתַתָּא, בְּזִמְנָא דְמַחְלְקֵי שְׁלָל, וְטְרַפֵּי טְרַפָּא, בְּרֵאשִׁיתָא דְכָלֵּא.

32. The reckoning of the Messianic era

The Zohar reveals two potential ways in which the Messiah will appear in our world: one is the path of mercy, the other is the path of harsh judgment. When we facilitate this process through our own proactive initiative towards self-transformation, we can usher in the age of Messiah through the path of mercy. If, however, [Heaven forbid] man remains in his self-indulgent ways, it will be through a path of judgment that the Messiah will appear.

The Relevance of this Passage

Kabbalistically, the Messiah is not a righteous individual who will emancipate the world, performing all the spiritual work on our behalf. Rather, the concept of Messiah refers to both a personal state of existence and a global happening. The toil of our own spiritual work will produce personal peace through a merciful path. Global turmoil will force change upon those who reject transformation. As people change, a critical mass will eventually be met and the global Messiah will appear to signify a new world. A proactive desire for self-transformation is awakened within us so that our spiritual development occurs within a framework of mercy and positivity.

439. Rabbi Yehuda opened with the verse: "It is time to work for Hashem, for they have made void Your Torah" (Tehilim 119:126). AND HE ASKS: What is the meaning of "It is time to work for Hashem"? AND HE REPLIES: This has already been explained. Nevertheless, "time" alludes to the Congregation of Yisrael, NAMELY THE NUKVA, which is called "time." As it is written: "that he come not at all times into the holy place" (Vayikra 16:2). And what is MEANT BY "that he come not at all times?" The meaning is similar to what is written: "That they may keep you from a strange woman" (Mishlei 7:5). And this also relates to the verse: "and offered strange fire before Hashem" (Vayikra 10:1). IN OTHER WORDS, THE NUKVA OF THE KLIPOT IS ALSO CALLED 'TIME', WHICH IS A STRANGE WOMAN, A STRANGE FIRE. THIS IS WHY IT IS WRITTEN: "THAT HE COME NOT AT ALL TIMES INTO THE HOLY PLACE," BUT ONLY AT THE TIMES OF HOLINESS. AND HE ASKS: Why is THE NUKVA CALLED 'Time'? AND HE REPLIES: Because there is a time and a period for everything. THIS REFERS TO THE 28 PERIODS OF TIME THAT APPEAR IN THE BOOK OF KOHELET IN ORDER to come closer to shine from and cleave TO ZEIR ANPIN properly, as it is written: "But as for me, my prayer is to You, Hashem, in an acceptable time" (Tehilim 69:14).

439. ר' יהודה פתח ואמר, עת לעשות ליי' הפרו תורתך. עת לעשות ליי' מהו אלא, הא אוקמוה. אבל עת: דא בנסת ישראל, דאקרי עת. במה דאת אמר, ואל יבא בכל עת אל הקדש. מאי ואל יבא בכל עת. במה דאת אמר, לשמרך מאשה זרה. ודא הוא ויקריבו לפני יי' אש זרה וגו'. מאי טעמא עת. בגין, דאית לה עת וזמן לכלא, לקרבא, לאתנהרא, לאתחברא בדקא נאות. כד"א ואני תפילתי לך יי' עת רצון.

440. "To work (or make) for Hashem" is similar to what is written: "and David made himself a name," (II Shmuel 8:13) WHICH MEANS THAT HE AMENDED THE NUKVA THAT IS CALLED "A NAME." AND IN THE SAME MANNER, whoever studies Torah, it is as though he "made" and prepared the "time," WHICH IS THE NUKVA, to attach Her to the Holy One, blessed be He. And why do all that? WHY SHOULD ANYONE HAVE TO WORK AND PREPARE THE NUKVA? Because "they have made void Your Torah." Had they not "made void Your Torah," then there would not have ever been a separation of the Holy One, blessed be He, from Yisrael, BECAUSE THE UNION OF THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH WOULD NEVER HAVE BEEN INTERRUPTED.

440. לְעִשׂוֹת לַיְיָ. בְּמַה דְכָתִיב, וַיַּעַשׂ דָּוִד שֵׁם. דְּכָל מֵאן דְּאַשְׁתַּדַּל בְּאוּרֵינְתָא, בְּאִילוֹ עֵבִיד וְתַקַּן, הָאִי עֵת, לְחַבְרָא לָהּ בְּקוּדְשָׁא בְרִיךְ הוּא. וְכָל כֵּן לְמַה, בְּגִין דְּהִפְרוּ תוֹרַתְךָ, דְּאִילוֹ לֹא הִפְרוּ תוֹרַתְךָ, לֹא אֲשַׁתַּבַּח פְּרוּדָא דְקוּדְשָׁא בְרִיךְ הוּא מִיִּשְׂרָאֵל לְעַלְמִין.

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441. Rabbi Yosi said that the same applies to the verse: "I Hashem will hasten it in its time" (Yeshayah 60:22). What does "in its time (Heb. itah)" mean? IT MEANS at the time (et) when Hei, WHICH IS THE NUKVA, shall rise up from Her dust--then I "will hasten it." IN OTHER WORDS, BY MY POWER, NOT BY HER OWN STRENGTH, SHE SHALL RISE FROM THE DUST OF EXILE. Rabbi Yosi said that in spite of all this, the Congregation of Yisrael lies only for one day in the dust OF EXILE, and no more. THIS REFERS TO THE ONE DAY OF THE HOLY ONE, BLESSED BE HE, WHICH LASTS A THOUSAND YEARS, AS IT IS WRITTEN: "FOR A THOUSAND YEARS IN YOUR EYES ARE BUT AS YESTERDAY..." (TEHILIM 90:4) AND THIS ALLUDES TO THE FIFTH MILLENNIUM, AS IS FURTHER EXPLAINED, BECAUSE THE FOURTH MILLENNIUM WAS NOT FULL, AS IT LACKED 172 YEARS BECAUSE THE DESTRUCTION OF THE TEMPLE OCCURRED IN THE YEAR 3828.

442. Rabbi Yehuda then said: So it has been said. Nevertheless, come and behold the secret that I learned. At the time when the Congregation of Yisrael was exiled from Her place, it was as if the letters of the Holy Name were separated from one another. Hei was separated from Vav IN THE NAME YUD-HEI-VAV-HEI. As a result of this separation, it is written: "I was dumb with stillness" (Tehilim 39:3). Because the Vav departed from the Hei, the voice disappeared. As a result, Speech was silenced.

443. And because of this, She lies in the dust OF EXILE during all that day of the Hei. And when is this? It is during the fifth millennium, even though She was exiled before it began--BECAUSE THE TEMPLE WAS DESTROYED DURING THE FOURTH MILLENNIUM, IT WAS NOT A FULL MILLENNIUM AND WE DO NOT COUNT IT.

444. And when the sixth millennium arrives, which is the secret of the Vav--NAMELY THE YESOD, SPELLED WITH THE VAV, WHICH IS ZEIR ANPIN--then the Vav shall elevate the Hei, WHICH IS THE NUKVA, at the time of "six multiplied by ten", as the Vav (= six) rises up to the Yud (= ten) OF YUD-HEI-VAV-HEI, WHICH IS CHOCHMAH. AND THEN the Vav descends to the Hei, AND BRINGS TO IT ABUNDANCE.

445. And when the Vav, WHICH IS THE SECRET OF ZEIR ANPIN, reaches completion by reaching sixty (by multiplying six times ten), THE NUKVA is raised from the dust. So every sixty years during the sixth millennium, the Hei is strengthened and rises up through its own grades to become firm. And in the year 600 of the sixth millennium, the gates of Wisdom of above and the fountains of Wisdom below shall be opened. And the world shall be prepared to enter the seventh MILLENNIUM, as a person who prepares himself on the sixth day (Friday), as the sun sets, to enter the Shabbat. And as a mnemonic for this, we take the verse: "in the six hundredth year of Noach's life...all the fountains of the great deep were broken open" (Bereshheet 7:11)

441. אָמַר ר' יוֹסִי, כְּגוֹזֵנָא דָא כְּתִיב, אֲנִי יוֹי בְעֵתָהּ אַחִישָׁנָה. מֵהוּ בְעֵתָהּ. בְּעֵת ה' דְּתְקוּם מֵעַפְרָא, כְּדִין אַחִישָׁנָה. אָמַר רַבִּי יוֹסִי, וְעַם כָּל דָּא, יוֹמָא חַד, אִיהִי כְּנִסְתַּי יִשְׂרָאֵל, גּוֹ עַפְרָא וְלֹא יְתִיר.

442. אָמַר ר' יְהוּדָה, הֵכִי אָמְרוּ. אָבֵל תָּא חֲזִי, רְזָא דְאֹלִיפְנָא, בְּשַׁעְתָּא דְּכְנֻסַּת יִשְׂרָאֵל אַתְּגְלוּיָא מֵאַתְרָהּ, כְּדִין אַתְּוּן דְּשִׁמְא קְדִישָׁא, כְּבִיכּוּל אַתְּפְרְשׁוּ. דְּאַתְּפְרְשָׁא ה"א, מִן וַוֹ, וּבְגִין דְּאַתְּפְרְשׁוּ, מַה כְּתִיב, נְאֻלְמַתִּי דּוּמִיָּה, בְּגִין דְּאַסְתַּלַּק, וַוֹ מִן ה"א, וְקוּל לֹא אֲשַׁתְּבַח, כְּדִין דְּבוּר אַתְּאֵלִם.

443. וּבְגִין כֵּן, הִיא שְׁכִיבַת בְּעַפְרָא, כָּל הַהוּא יוֹמָא דְה"א. וּמֵאן אִיהוּ, אֶלְף חֲמִשָּׁאָה, וְאֶף עַל גְּבַדְאִקְדִימַת בְּגִלּוּתָא, עַד לֹא יִיעוּל הַהוּא אֶלְף חֲמִשָּׁאָה, רְזָא דְה"א.

444. וְכַד יִיתִי אֶלְף שְׁתִּיתָאָה דְאִיהוּ רְזָא דְוַוֹ, כְּדִין וַוֹ יוֹקִים לְה"א. בְּזִמְנָא שִׁית זְמַנִּין עֶשְׂרִי, וַוֹ סְלֵקָא בֵּי, וַוֹ נְחָתָא בְּה"א.

445. אֲשַׁתְּלִים וַוֹ גּוֹ עֶשְׂרִי, שִׁית זְמַנִּין, כְּדִין הוּוּ שְׁתִּין, לְאֶקְמָא מֵעַפְרָא, וּבְכָל שְׁתִּין וְשְׁתִּין, מֵהַהוּא אֶלְף שְׁתִּיתָאָה, אַתְּתַקֵּף ה"א, וְסְלֵקָא בְּדִרְגוּי, לְאַתְתַּקֵּמָא. וּבְשִׁית מֵאָה שְׁנִין לְשְׁתִּיתָאָה, יִתְפַּתְחוּן תְּרַעֵי דְחֻכְמַתָּא לְעִילָא, וּמִבּוּעֵי דְחֻכְמַתָּא לְתַתָּא, וְיִתְתַּקֵּן עֲלֵמָא, לְאֶעֱלָא בְּשִׁבְעֵאָה. כְּבַר נֶשׁ, דְּמִתְתַּקֵּן בְּיוֹמָא שְׁתִּיתָאָה, מִכִּי עֲרַב שְׁמִשָּׁא, לְאֶעֱלָא בְּשַׁבְתָּא. אוּף הֵכִי נִמְי. וְסִימְנִין בְּשִׁנַּת שֵׁשׁ מֵאוֹת שָׁנָה לְחִינֵי נַח וְגו'. נְבַקְעוּ כָּל מַעֲיִינוֹת תְּהוּם רַבָּה.

446. Rabbi Yosi said to him: This is more time than the friends have said--the exile of the Congregation of Yisrael is only for one day and no more, as it is written: "he has made me desolate and faint all the day" (Eichah 1:13). **THIS IS THE SECRET OF "ONE DAY" OF THE HOLY ONE, BLESSED BE HE, WHICH IS 1000 YEARS, AS EXPLAINED ABOVE.** He said to him: I have learned so from my father among the secrets of the letters of the holy name, YUD-HEI-VAV-HEI, and in the years of the world, and the days of Creation, all is one secret.

447. And then the rainbow will be seen in the clouds in shining colors, as a woman who adorns herself for her husband--**BECAUSE THE RAINBOW IS THE MYSTERY OF THE NUKVA.** As it is written: "and I will look upon it, that I may remember the everlasting covenant" (Beresheet 9:16). And this has already been carefully explained. **HOWEVER, "and I will look upon it" MEANS in its shining colors, as should properly be.**

448. And then **IT SHALL BE SAID,** "that I may remember the everlasting covenant." And what is the "everlasting covenant"? It is the Congregation of Yisrael, **NAMELY THE NUKVA, WHICH IS THE COVENANT.** And the Vav will join the Hei and raise it from the dust, as it is written: "and Elohim remembered his covenant" (Shemot 2:24). This is the Congregation of Yisrael, which is the covenant, as it is written: "and it shall be for a sign of a covenant" (Beresheet 9:13).

449. When the Vav, **WHICH IS ZEIR ANPIN,** is aroused toward the Hei, **WHICH IS THE NUKVA,** then signs from above shall reach the world. The children of Reuven shall wage war throughout the world and the Holy One, blessed be He, shall remember the Congregation of Yisrael, and raise Her up and out from the dust of exile.

450. And the Holy One, blessed be He, shall be with Her in exile, **DURING THE SIXTH MILLENNIUM,** according to the count of Vav: Vav (six) times Yud (ten) **EQUALS SIXTY,** and ten (Yud) times sixty **EQUALS 600, NAMELY, THE YEAR 600 OF THE SIXTH MILLENNIUM.** And then He shall rise and visit the world, **WHICH IS THE NUKVA,** to execute vengeance. And whoever is humble shall be elevated.

451. Rabbi Yosi said to him: You have spoken well, because **YOU HAVE EXPLAINED** the secret of the letters **OF THE NAME YUD-HEI-VAV-HEI.** And we should not delve into the other calculations and 'end of times,' **WHICH ARE NOT RELATED TO THE SECRET OF THESE LETTERS,** for we have found **AN ESSAY SIMILAR IN CONTENT TO this calculation OF YOURS** in the book of Rav Yeba Saba (the elder.) As it is written: "Then shall the land enjoy (or desire) **HER SHABBATS**" (Vayikra 26:34). And this is the secret of the Vav, **WHICH MEANS THAT THIS DESIRE SHALL NOT BE REVEALED TO THE LAND, WHICH IS THE NUKVA, EXCEPT WHEN THE VAV HAS REACHED COMPLETION, AS RABBI YEHUDA HAS EXPLAINED.** And it is written: "And I will remember My covenant with Ya'akov" (Vayikra 26:42). **OBSERVE THAT YA'AKOV IS SPELLED WITH A VAV.** This is Vav, fully spelled as Vav-Vav, **BECAUSE WHEN THE LETTER VAV IS PRONOUNCED, WE HEAR ANOTHER VAV.** THE FIRST VAV ALLUDES TO YA'AKOV, WHO IS TIFERET, AND THE SECOND VAV ALLUDES TO THE YESOD OF ZEIR ANPIN, WHICH IS THE SECRET OF THE VAV THAT APPEARS IN THE NAME YA'AKOV. And all is one, **WHICH MEANS THAT IN THE NAME YA'AKOV SPELLED WITH VAV, TIFERET AND YESOD ARE UNITED AS ONE.** And this is why the verse is written: "I will remember," and later, "I will remember the land," (Ibid.) which is the Congregation of Yisrael, **NAMELY THE NUKVA.** "Enjoy" (or 'be appeased') **MEANS THAT the land shall be appeased by the Holy**

446. אָמַר לוֹ רַבִּי יוֹסִי, כֹּל דָּא, אָרִיכוּ זְמַנָּא יְתִיר, מִכְּמָה דְּאוּקְמוּהּ חֲבַרְיָא, דְּאִיהוּ יוּמָא חַד, גְּלוּתָא דְּכִנְסַת יִשְׂרָאֵל, וְלֹא יְתִיר, דְּכִתִּיב נִתְּנִי שׁוּמְמָה כֹּל הַיּוֹם דְּהוּא. אָמַר לוֹ, הֵכִי אוּלִימָנָא מֵאַבָּא, בְּרִזִּין דְּאַתְוּוֹן דְּשִׁמְא קְדִישָׁא, וּבְיוֹמֵי דְּשָׁנֵי עֲלָמָא, וּבְיוֹמֵי דְּבְרָאשִׁית, וְכֹלָא רְזָא חֲדָא אִיהוּ.

447. וּכְדִין יִתְחַזֵּי קִשְׁתָּא בְּעֵנָא, בְּגוּוּנֵי נְהִירִין, כְּאַתְתָּא דְּמִתְקַשְׁטָא לְבַעֲלָהּ, דְּכִתִּיב וּרְאִיתִיהּ לְזֹכֵר בְּרִית עוֹלָם. וְהָא אוּקְמוּהּ וְשִׁפִּיר הוּא. וּרְאִיתִיהּ: בְּגוּוּנֵי נְהִירִין כְּדָקָא יְאוּת.

448. וּכְדִין לְזִכּוֹר בְּרִית עוֹלָם. מֵאַן בְּרִית עוֹלָם. דָּא כְּנִסַּת יִשְׂרָאֵל וְיִתְחַבֵּר וַאֲ"ו בְּה"א, וְיִוְקִים לָהּ מֵעַמְרָא, כְּד"א וְיִזְכּוֹר אֱלֹהִים אֶת בְּרִיתוֹ. דָּא כְּנִסַּת יִשְׂרָאֵל. דְּאִיהוּ בְּרִית, כְּד"אוֹהֵיתָהּ לְאוּת בְּרִית וּגו'.

449. כְּדִ יִתְעַר וַאֲ"ו, לְגַבֵּי ה"א, כְּדִין אֲתִין עֲלֵאִין, יִתְעָרוּן בְּעֲלָמָא. וּבְנוֹי דְּרֵאוּבֵן, זְמִינִין דִּיתְעָרוּן קְרִבִּין, בְּכֹל עֲלָמָא, וְכִנְסַת יִשְׂרָאֵל יוֹקִים לָהּ מֵעַמְרָא, וְיִדְבֵּר לָהּ קוּדְשָׁא בְּרִיךְ הוּא.

450. וְיִשְׁתַּבַּח קוּדְשָׁא בְּרִיךְ הוּא לְגַבְהּ, גּו גְּלוּתָא כְּחוּשְׁבָן וַאֲ"ו, שִׁית זְמַנִּין י'. עֶשֶׂר זְמַנִּין שִׁית שְׁנִין, וּכְדִין תִּיקוּם, וְיִתְפַּקֵּד עֲלָמָא, לְמַעַבְד נּוֹקְמִין, וּמֵאַן דְּאִיהוּ מֵאִיךְ יִתְרַמֵּי.

451. אָמַר לוֹ ר' יוֹסִי, שִׁפִּיר קְאָמַרְתָּ, בְּגִין דְּאִיהוּ גּו רְזָא דְּאַתְוּוֹן. וְלִית לָן לְאַתְעָרָא, חוּשְׁבָן וְקִצִּין אֲחֻרְנִין, דְּהָא בְּסַפְרָא דְּרַב יִיבָא סְבָא אֲשַׁכְּחָן, חוּשְׁבָן דָּא, דְּכִתִּיב אִז תְּרַצָּה הָאֲרֵץ. וְהוּא רְזָא דְּוַאֲ"ו, דְּכִתִּיב, וְחִכְרַתִּי אֶת בְּרִיתִי יַעֲקֹב. וְדָא הוּא וַאֲ"ו, כֹּלָא כְּחֲדָא, וְעַל דָּא אֲזַכּוֹר, וּלְבַתֵּר וְהָאֲרֵץ אֲזַכּוֹר, דָּא כְּנִסַּת יִשְׂרָאֵל. תְּרַצָּה: תְּתַרְעֵי אֲרַעָא, לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא.

One, blessed be He, AS HE SHALL RAISE HER. ENJOY IS READ AS PASSIVE "BE APPEASED," FOR DESIRE DOES NOT DEPEND ON THE NUKVA HERSELF, BUT ON THE WILL OF ZEIR ANPIN.

452. As for that "one day," which our friends have mentioned IN RELATION TO THE TIME OF EXILE, it is certain that everything is hidden and concealed before the Holy One, blessed be He. And everything is revealed through the secret of the letters of the Holy Name. Thus the exile, WHICH IS THE SECRET OF CONCEALMENT, has been revealed to us by Rabbi Yesa through these letters. And now, through these letters, THE SECRET OF REDEMPTION is revealed to us, WHICH MEANS THAT IT DEPENDS ON THE VAV OF THE NAME YUD-HEI-VAV-HEI ACHIEVING COMPLETION.

453. He said to him: Come and behold. Even when Sarah was visited, she was not visited by this grade OF VISITATION, WHICH IS THE NUKVA, THE LOWER HEI OF YUD-HEI-VAV-HEI, but by the secret of the Vav, as written: "And Hashem visited Sarah..."--BECAUSE "AND HASHEM (VAV-YUD-HEI-VAV-HEI)" REFERS TO HIM AND HIS COURT OF JUDGMENT. 'HIM' IS THE SECRET OF ZEIR ANPIN, NAMELY THE VAV, WHILE HIS COURT OF JUDGMENT IS THE NUKVA. THEREFORE, EVEN THE VISITATION OF SARAH WAS BY THE LETTER VAV OF YUD-HEI-VAV-HEI, because everything is according to the secret of the Vav and everything is included within it. THAT IS, EVERYTHING IS CONCEALED WITHIN THE LETTER VAV and everything is revealed there as well. IN OTHER WORDS, EVERYTHING BECOMES REVEALED BY THE COMPLETION OF THE LETTER VAV. For everything that is concealed may reveal all that is concealed, but nothing that is revealed may come and reveal what is concealed.

454. Rabbi Yosi said: How long do we have to endure the exile until we reach that time? And the Holy One, blessed be He, made everything depend on whether they atone for their sins and repented, whether they merited REDEMPTION or not, WHETHER THEY REPENTED OR NOT. As it is written: "I Hashem will hasten it in its time" (Yeshayah 60:22). If they are worthy, THAT IS, IF THEY REPENT, "...will hasten it," but if they are unworthy, THAT IS, THEY DO NOT REPENT, then, "in its time."

455. As they walked on, Rabbi Yosi said: I have just remembered that I once sat in this place with my father. He said to me: My son, when you are sixty years old, you will find in this place a treasure of sublime Wisdom. And I have just reached this age, yet I have still found nothing. And I do not know if these new explanations are that Wisdom that he told me I SHALL FIND.

456. And he further said to me: When strikes of fire shall reach the palms of your hands, then the wisdom shall disappear from you. I said to him: My father, how do you know this? He replied: I know this by these two birds that have passed over your head.

457. In the meantime, Rabbi Yosi left RABBI YEHUDA and entered a cave where he found a hidden book in a cleft of a rock at the far end. HE TOOK IT AND left with it.

452. אַבֵּל יוֹמָא חֵד, דְּאָמְרוּ חֲבֵרֵינָא, וְדַאי כִּלְא הוּא גְּנִיז, קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְכִלְא אֲשַׁתְּכַח בְּרוּזָא דְּאֲתוּן, דְּשִׁמְא קְדִישָׁא, דְּהָא גְלוּתָא, בְּאִינוּן אֲתוּן, גְּלִי לֹון רַבִּי יִיסָא הֶכָּא, וְהִשְׁתָּא בְּאִינוּן אֲתוּן אֲתַגְּלִיין, וְגִלִי לֹון.

453. אָמַר לוֹ תָּא חֲזִי, דְּאִמִּילוּ כֵּד אֲתַמְקְדָּא שָׂרָה, מֵהָאֵי דְּרִגָּא, לָא פְּקִיד לָהּ, אֶלָּא בְּרוּזָא דְּוָא"ו, דְּכִתִּיב וַיִּי פֶקֶד אֶת שָׂרָה וְגו'. בְּגִין דְּכִלְא בְּרוּזָא דְּוָא"ו אִיהוּ, וּבְהָא כִּלִּיל כִּלְא, וּבִיָּה אֲתַגְּלִיא כִּלְא, בְּגִין דְּכֹל מְלָה דְּאִיהִי סְתִימָא, אִיהִי גְּלִי כֹל סְתִימָא, וְלָא אֲתִי מֵאֵן דְּאִיהוּ בְּאֲתַגְּלִיא, וַיִּגְלִי מֵה דְּאִיהוּ סְתִימָא.

454. אָמַר רַבִּי יוֹסִי, כַּמָּה אֵיִת לָן לְאֲתַמְשַׁכָּא גוּ גְלוּתָא, עַד הָהוּא זְמַנָּא, וְכִלְא תְּלִי לִיָּה קוּדְשָׁא בְּרִיךְ הוּא, כֵּד יִתּוּבּוֹן בְּתִיּוּבְתָא, אִי יִזְכוּ, וְאִי לָא יִזְכוּ כַּמָּה דְּאֲתַמְרוּ בְּהָאֵי קְרָא, דְּכִתִּיב אֲנִי יוֹי בְּעַתָּה אַחִישָׁנָה. זְכוּ אַחִישָׁנָה, לָא זְכוּ בְּעַתָּה.

455. אָזְלוּ עַד דְּהוּוּ אֲזִלִּי, אָמַר רַבִּי יוֹסִי, אֲדַכְּרֵנָא הִשְׁתָּא, דְּהָא בְּאֲתַר דָּא יִתִּיבְנָא, יוֹמָא חֵד עִם אָבָא, וְאָמַר לִי בְּרִי, זְמִין אַנְתָּ, כֵּד מִטּוֹן יוֹמָךְ, לְשִׁיתִין שְׁנִין, לְאֲשַׁכְּחָא בְּהָאֵי אֲתַר סִימָא, דְּחִכְמַתָּא עֲלָאָה, וְהָא זְכִינָא לְאִינוּן יוֹמִין, וְלָא אֲשַׁכְּחָנָא, וְלָא יִדְעָנָא, אִי הֲנִי מְלִין דְּקָאמְרוּן, אוּ הֲהִיא חִכְמַתָּא, דְּאִיהוּ אָמַר.

456. וְאָמַר לִי כֵּד יִמְטוֹן קוּלְמִין דְּנוּרָא, גוּ טְהִירִי יִדְךָ, אֲתַאבִּיד מִינְךָ. אָמִינָא לִיָּה אָבָא כַּמָּה יִדְעָתָּ. אָמַר לוֹ, בְּהִנֵּי תְּרִין צְפוּרִין, דְּאֲעֵבְרוּ עַל רִישְׁךָ יִדְעָנָא.

457. אֲדַהֲבִי, אֲתַפְּרֵשׁ ר' יוֹסִי, וְעָאֵל גוּ מְעַרְתָּא חֲדָא, וְאֲשַׁכְּחַ סְפָרָא חֵד, דְּהוּוּ נְעִיץ גוּ נּוֹקְבָא דְּטַנְרָא, בְּסוּיְמֵי מְעַרְתָּא, נִמְקַ בִּיָּה.

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458. As he opened the book, he saw 72 forms of letters that were handed down to Adam. By these letters, Adam knew the entire Wisdom of the Holy Supernal Beings and all the Klipot that abide "behind the millstones," which revolve around behind the veil THAT COVERS the supernal Lights, together with all the things that are destined to come upon the world until the day when a cloud will rise from the west and the world will be darkened.

459. He called to Rabbi Yehuda and they both started to study the book. After examining only two or three pages, they were already contemplating the supernal Wisdom. As soon as they read further and spoke with each other, a flame and a strong wind struck their hands, and the book vanished. Rabbi Yosi wept and said: It could be that we have sinned, or we are not worthy of knowing this.

460. When they told Rabbi Shimon the story, he said: Maybe you delved into those letters that deal with the Days of Mashiach? They answered: We do not know, because we have forgotten everything. Rabbi Shimon continued: The Holy One, blessed be He, does not wish that too much be revealed to the world. But when the Days of Mashiach are near, even infants in the world will discover the secrets of Wisdom and, through them, know how to calculate THE TIME OF THE REDEMPTION and figure the End of Days. At that time, it will be revealed to everyone. Therefore, it is written: "For then will I turn to the peoples a pure language..." (Tzefanyah 3:9). What is meant by "then"? It means at the time when the Congregation of Yisrael shall rise from the dust, and the Holy One, blessed be He, shall raise Her up. Then, "I will turn to the peoples a pure language that they may all call upon Hashem and serve Him with one consent" (Ibid.).

461. Come and behold. Even though it is written of Avraham: "And he journeyed still toward the south," (Bereshheet 12:9) and all his journeys were southward, WHICH IS THE RIGHT COLUMN, OR CHESED, to which he was attached, he did not rise to his proper place until Yitzchak was born. As soon as Yitzchak was born, he immediately rose to his place, THAT IS, TO THE NORTH, THE LEFT COLUMN. And Avraham joined him, and they became united. THROUGH THEIR JOINING AND INCLUSION IN EACH OTHER, THEY BOTH REACHED COMPLETION.

462. This is why AVRAHAM called him Yitzchak, and not any other NAME, so as to join fire with water, AS THE ATTRIBUTE OF AVRAHAM IS WATER AND THAT OF YITZCHAK IS FIRE, as it is written: "And Avraham called the name of his son that was born to him, whom Sarah bore to him, Yitzchak" (Bereshheet 21:3). AND HE ASKS: Why DOES THE VERSE EMPHASIZE "that was born to him?" AND HE REPLIES: Fire from water.

458. בִּינוֹן דְּפִתּוּחַ לֵיהּ, חֲמָא שְׁבַעִין וַתְּרִין גְּלִיפִין דְּאַתּוּן, דְּאַתְמַסְרוּ לְאַדָּם הָרִאשׁוֹן, וּבְהוּ הוּהוּ יָדַע, כָּל חֲכָמְתָא דְעֵלְאִין קְדִישִׁין, וְכָל אֵינוֹן דְּבִתְרָ רִיחִיא, דְּמִתְגַּלְגֵּלָן בְּתַר פְּרוּכְתָא, גּוּ טְהִירִין עֵלְאִין, וְכָל אֵינוֹן מְלִין, דְּזַמְיָנִין לְמִיתִי לְעֵלְמָא, עַד יוֹמָא, דִּיקוּם עֲנָא, דְּבַסְטָר מְעַרְב, וַיַּחֲשִׁיךְ עֵלְמָא.

459. קָרָא לְרַבֵּי יְהוּדָה, וְשָׂרוּ לְמַלְעִי, בַּהוּא סִפְרָא, לֹא סָמִיקוּ לְמַלְעִי, תְּרִי אוּ תִלְתָּא סְטָרִין, דְּאֵינוֹן אַתּוּן, עַד דְּהוּוּ מְסַתְבְּלִין, בַּהוּא חֲכָמָה עֵלְאָה, בִּינוֹן דְּמָטוּ, לְמַלְעִי בְּסִתְרוֹ דְּסִפְרָא, וּמִשְׁתַּעוּ דָּא עִם דָּא, נִפְקַ שְׁבִיבָא דְאַשָּׁא, וְעֵלְעוּלָא דְרוּחָא, וּבְטַשׁ בִּידֵיהוֹן, וְאַתְאַבִּיד מְנִייהוּ. בְּכַה ר' יוֹסִי וְאָמַר דִּילְמָא ח'ו', חוּבָה אִיהוּ גְבַן, אוּ דִלְאוּ אֲנִן זְכָאִין, לְמַנְדַּע לֵיהּ.

460. כִּד אַתּוֹן לְגַבֵּי דְר' שְׁמַעוֹן, אֲשַׁתְּעוּ לֵיהּ עוּבְרָא דָּא, אָמַר לוֹן, דִּילְמָא בְּקַץ מְשִׁיחָא דְאֵינוֹן אַתּוּן, הוּיְתוֹן מְשַׁתְּדְּלִי, אָמְרוּ לֵיהּ, דָּא לֹא יַדְעִינָן, דְּהָא כִּלְא אַתְנָשִׁי מִינָן. אָמַר לוֹן רַבֵּי שְׁמַעוֹן. לִית רַעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּדָא, דִּיתְגַּלִּי כָּל כֶּךָ לְעֵלְמָא, וְכִד יְהָא קְרִיב לְיוֹמֵי מְשִׁיחָא, אָפִילוּ רַבֵּי דְעֵלְמָא, זְמִינִין לְאַשְׁכַּחַא טְמִירִין דְּחֲכָמְתָא, וְלְמַנְדַּע בִּיהּ קִצִּין, וְחוּשְׁבָנִין, וּבַהוּא זְמָנָא, אַתְגַּלִּיא לְכִלְא, הַה"ד, כִּי אִז אַהֲפֵךְ אֶל עַמִּים וְגו'. מַהוּ אִז. בְּזְמָנָא דְתִיקוּם בְּנִסְתַּ יִשְׂרָאֵל מְעַפְרָא, וַיּוֹקִים לֵהּ קוּדְשָׁא בְּרִיךְ הוּא, כְּדִין אַהֲפֵךְ אֶל עַמִּים שְׁפָה בְּרוּרָה לְקָרָא כְּלָם בְּשֵׁם יי' וְלַעֲבָדוּ שְׁכֵם אַחַד.

461. תָּא חַזִּי, אִף עַל גְּבַדְאַבְרָהָם כְּתִיב בִּיהּ, וַיִּסַּע אַבְרָם הַלּוֹךְ וְנִסּוּעַ הַנִּגְבָּה. וְכָל מְטַלְנוּי, הוּוּ לְדְרוּמָא, וְאַתְקַשֵּׁר בִּיהּ, לֹא סָלִיק לְדוּכְתִיָּה כְּדָקָא יְאוּת, עַד דְּאַתִּילִיד יִצְחָק, בִּינוֹן דְּאַתִּילִיד יִצְחָק, אֲסַתְלַק לְאַתְרֵיהּ, וְאִיהוּ אֲשַׁתְּתַף בְּהַדְּיָה, וְאַתְקַשְׁרוּ דָּא בְּדָא.

462. בְּגִין כֶּךָ, אִיהוּ קְרִי לֵיהּ יִצְחָק, וְלֹא אַחְרָא, בְּגִין לְשַׁתְּפָא מִיָּא בְּאַשָּׁא, דְּכְתִיב וַיִּקְרָא אַבְרָהָם אֶת שֵׁם בְּנוֹ הַנוֹלָד לוֹ אֲשֶׁר יָלְדָה לוֹ שָׂרָה יִצְחָק, מֵאֵן הַנוֹלָד לוֹ, אִשׁ מִמִּים.

33. "The son of the Hagar the Egyptian"

Sarah, the wife of the patriarch Avraham, banishes one of her husband's concubines from her home, a woman called Hagar. Hagar is the mother of Yishmael, who signifies the force of negativity. The banishment of Hagar pertains to the removal of man's desire to receive for the self alone.

The Relevance of this Passage

The first step in transformation involves a recognition and admittance of our self-indulgent desires. This self-acknowledgment is 90% of the battle. The Light of the Creator is then free to enter and eradicate the dark recesses of our nature. Towards that end, this passage arouses self-awareness, thus banishing our own Evil Inclinations and negative attributes from our character.

463. "And Sarah saw the son of Hagar the Egyptian, which she had born to Avraham, mocking." (Beresheet 21:9) Rabbi Chiya said: From that day when Yitzchak was born, Yishmael was not mentioned by his name as long as he was still present in the house of Avraham. This is because in the presence of gold, refuse cannot be mentioned. Why is it written: "the son of Hagar the Egyptian" AND NOT "YISHMAEL THE SON OF HAGAR"? Because his name should not be mentioned in the presence of Yitzchak.

463 וַתֵּרָא שָׂרָה אֶת בֶּן הַגֵּר הַמִּצְרִית אֲשֶׁר יָלְדָה לְאַבְרָהָם מִצְחָק. אָמַר רַבִּי חֵינָא, מִיּוֹמָא דְאַתְיָלִיד יִצְחָק, וְהוּא יִשְׁמַעְאֵל בְּבֵיתָא דְאַבְרָהָם, לֹא אֶסְתַּלַּק יִשְׁמַעְאֵל בְּשֵׁמָא, בְּאַתְרֵי דְדִהְבָּא שְׂרִיָא, סוֹסְמִיתָא לֹא אֲדַבֵּר קַמֵּיהּ, וּבִגִּין כֵּן אֶת בֶּן הַגֵּר הַמִּצְרִית, גְּבַר דְלֹא יִתְחַזֵּי לְאַדְבָּרָא, קַמֵּיהּ דְיִצְחָק.

464. Rabbi Yitzchak said: "And Sarah saw." She looked at him disdainfully, as she did not look at him as the son of Avraham, but rather as the son of Hagar the Egyptian. Thus, it is written: "And Sarah saw," because only Sarah saw him this way, not Avraham. So with Avraham, it is not written: 'the son of Hagar,' but "his son."

464. אָמַר רַבִּי יִצְחָק, וַתֵּרָא שָׂרָה, בְּעֵינָא דְקַלְנָא, חֲמַת לִיהּ שָׂרָה דְלֹא חֲמַת לִיהּ בְּעֵינָא, דְאִיהּוּ בְּרָא דְאַבְרָהָם, אֲלֵא דְאִיהּוּ בְּרָא, דְהִגֵּר הַמִּצְרִית, וּבִגִּין כֵּן וַתֵּרָא שָׂרָה: דְשָׂרָה חֲמַת לִיהּ בְּעֵינָא דֵא, וְלֹא אַבְרָהָם, דְאִילוּ בְּאַבְרָהָם, לֹא כְתִיב אֶת בֶּן הַגֵּר, אֲלֵא אֶת בְּנוֹ.

465. Come and behold. After this, it is written: "And the thing was very grievous in Avraham's eyes because of his son" (Beresheet 21:11). It is not written: 'because of the son of Hagar the Egyptian.' And in contrast to this, it is written: "And Sarah saw the son of Hagar the Egyptian," as she did not see him as the 'son of Avraham.'

465. תָּא חֲזִי לְבַתֵּר מַה כְּתִיב, וַיֵּרַע הַדְּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדוֹת בְּנוֹ. וְלֹא כְתִיב, עַל אוֹדוֹת בֶּן הַגֵּר הַמִּצְרִית. בְּגִין כֵּן, וַתֵּרָא שָׂרָה אֶת בֶּן הַגֵּר הַמִּצְרִית. וְלֹא חֲמַת דְאִיהּוּ בְרִיהּ דְאַבְרָהָם.

466. Rabbi Shimon said: This passage shows that Sarah is praiseworthy. Because she saw him participating in idolatrous practices, she said: This boy is definitely not the son of Avraham, who shall follow the example of Avraham. Rather, he is the son of Hagar the Egyptian, as he has returned to his mother's way of life. Because of this, "she said to Avraham, 'Cast out this bondswoman and her son: for the son of this bondswoman shall not be heir with my son, with Yitzchak'" (Ibid. 10).

466. רַבִּי שִׁמְעוֹן אָמַר, הָאִי קָרָא, תּוֹשַׁבְחָתָא דְשָׂרָה אִיהּוּ, בְּגִין דְחֲמַת לִיהּ, דְקָא מִצְחָק לְכוּ"ם, אָמְרָה, וְהָאִי לֹאוּ בְּרָא דֵא, בְּרָא דְאַבְרָהָם, לְמַעַבְד עוֹבְדוֹי דְאַבְרָהָם, אֲלֵא בְרָא דְהִגֵּר הַמִּצְרִית אִיהּוּ, אֶהְדֵּר לְחוּלְקָא דְאִמִּיהּ, בְּגִין כֵּן, וַתֵּאמֶר לְאַבְרָהָם גֵּרֶשׁ הָאִמָּה הַזֹּאת וְאֶת בְּנָהּ כִּי לֹא יִירֶשׁ בֶּן הָאִמָּה הַזֹּאת עִם בְּנֵי עַם יִצְחָק.

467. Now Sarah was not jealous or envious of her or her son. If she were, the Holy One, blessed be He, would not have supported with the words, "in all that Sarah says to you, hearken to her voice" (Beresheet 21:12). In fact, it was only because she saw him indulging in idolatrous practices and his mother teaching him the laws of idol worshipping that she said, "for the son of this bondswoman shall not be heir." I know that he shall never inherit a portion of the Faith, and he shall have no share with my son, not in this world and not in the world to come. And this is why the Holy One, blessed be He, supported her.

467. וְכִי ס"ד, דְקַנֵּי לֶהּ שָׂרָה, אוּ לְבָרָהּ, אִי הָכִי, לֹא אוֹדֵי קוֹדֶשׁא בְרִיךְ הוּא עִמָּה, דְכְתִיב כָּל אֲשֶׁר תֹּאמַר אֵלַיִךְ שָׂרָה שְׁמַע בְּקוּלָהּ. אֲלֵא, בְּגִין דְחֲמַת לִיהּ בְּכוּ"ם, וְאִמִּיהּ אוּלְפָא לִיהּ נְמוּסֵי דְכוּ"ם, בְּגִין כֵּן, אָמַרְת שָׂרָה, כִּי לֹא יִירֶשׁ בֶּן הָאִמָּה הַזֹּאת, אֲנָא יִדְעָנָא, דְלֹא יִרִית לְעֵלְמִין, חוּלְקָא דְמֵהִימְנוּתָא, וְלֹא יִהְיֶה לִיהּ, עִם בְּרֵי חוּלְקָא, לֹא בְעֵלְמָא דִין, וְלֹא בְעֵלְמָא דְאִתֵּי, וּבִגִּין כֵּן אוֹדֵי עִמָּה קוֹדֶשׁא בְרִיךְ הוּא.

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468. And the Holy One, blessed be He, wanted the Holy Seed separated, for that was why He created the world. Yisrael was already in the mind of the Holy One, blessed be He, even before He created the world. This is why Avraham appeared in the world, which continued to exist because of him. So Avraham and Yitzchak remained insecurely in their places, until Ya'akov appeared in the world.

469. As soon as Ya'akov came into the world, Avraham and Yitzchak were established, as was the whole world. From there, FROM YA'AKOV, the Holy Nation was born in a holy way. This is why the Holy One, blessed be He, said to him, "in all that Sarah says to you, hearken to her voice, for in Yitzchak shall your seed be called"--and not in Yishmael.

470. After this, it is written: "and she departed and wandered in the wilderness of Beer Sheva" (Beresheet 21:14). It is written here, "and wandered (Heb. vateta) in the wilderness," and elsewhere it is written: "They are vanity, and the works of delusion (Heb. ta'atu'im)" (Yirmeyah 10:15). FROM THIS WE LEARN BY ANALOGY THAT BECAUSE IT REFERS TO IDOL WORSHIPPING IN THE LATTER VERSE, SO IT REFERS TO IDOL WORSHIPPING IN THE FORMER. And for the sake of Avraham, the Holy One, blessed be He, did not abandon her and her son, BUT SAVED THEM FROM THIRST, EVEN THOUGH SHE INDULGED IN IDOL WORSHIPPING.

471. Come and behold. In the beginning, when she ran away from Sarah, it is written: "because Hashem has heard your affliction" (Beresheet 16:11). Now, however, that she went astray and followed idolatrous practices, even though it is written: "and she lifted up her voice, and wept" (Beresheet 21:16), "Elohim heard the voice of the lad" (Ibid. 17), instead of: 'And Elohim heard your voice.'

472. The words, "where he is" (Ibid.) have already been explained. YISHMAEL was not yet punishable by the heavenly Court of Judgment. At the earthly Court of Judgment, a person can be punished after the age of thirteen, but at the heavenly Court of Judgment, a person must be at least twenty years of age to be punished. AS A RESULT, even though he was wicked, he was too young to be punished. This is why it is written: "where he is," WHICH MEANS THAT BECAUSE HE WAS YOUNGER THAN TWENTY YEARS OF AGE, THE HOLY ONE, BLESSED BE HE, SPARED HIS LIFE.

473. Rabbi Elazar asked: If this is so, then why punish anyone before he reaches the age of twenty? Under the age of thirteen years, even though he is not yet punishable, he can be sentenced to death because of the sins of his father, BECAUSE HE IS UNDER HIS FATHER'S AUTHORITY. But after the age of thirteen, why does this happen? AS HE IS NO LONGER SUBJECT TO HIS FATHER'S AUTHORITY, COULD IT BE THAT HE IS PUNISHED AND SENTENCED TO DEATH WHILE HE IS STILL TOO YOUNG AND THEREFORE UNPUNISHABLE? He replied: The Holy One, blessed be He, has Mercy on him, so that he may die as a righteous person. And He gives him a good reward in the World OF ETERNITY, so that he may not die as a wicked person and be punished in that world. This has already been explained.

468. וְקוֹדֵשׁ בְּרִיךְ הוּא, בָּעַא לְאַפְרָשָׁא בְּלַחְדוּי, זְרַע קְדִישָׁא כְּדָקָא יְאוּת, דְּבִגִּין כֶּךָ, בְּרָא עֲלֵמָא, דְּהוּא יִשְׂרָאֵל, סְלִיק בְּרַעוּתָא דְּקוֹדֵשׁא בְּרִיךְ הוּא, עַד לֹא יִבְרִי עֲלֵמָא, וּבִגִּין כֶּךָ, נִפְק אַבְרָהָם לְעֲלֵמָא, וְעֲלֵמָא מִתְקִיִּים בְּגִינֵיהּ, וְאַבְרָהָם וַיִּצְחָק קִיּוּמוֹ, וְלֹא אֲתִישְׁבוּ בְּדוּכְתִיּוּהוּ, עַד דְּנִפְק יַעֲקֹב לְעֲלֵמָא.

469. בֵּינון דְּנִפְק יַעֲקֹב לְעֲלֵמָא אֲתִקְיִמוּ, אַבְרָהָם וַיִּצְחָק, וְאַתְקִיִּים כֹּל עֲלֵמָא, וּמִתְמֵן נִפְק עֲמָא קְדִישָׁא לְעֲלֵמָא, וְאַתְקִיִּים כֹּלָא, כְּגִוּוֹנָא קְדִישָׁא, כְּדָקָא יְאוּת, וּבִגִּין כֶּךָ, אֲמַר לוֹ קוֹדֵשׁא בְּרִיךְ הוּא, כֹּל אֲשֶׁר תֹּאמַר אֲלֶיךָ שְׂרָה שְׁמַע בְּקוֹלָהּ כִּי בִיִּצְחָק יִקְרָא לָךְ זְרַע, וְלֹא בִישְׁמַעְאֵל.

470. מַה כְּתִיב לְבַתֵּר, וְתִלְךְ וְתִתַּע בְּמַדְבַּר בְּאֶרֶץ שֶׁבַע. כְּתִיב הֲכֵא וְתִתַּע וְכְתִיב הֲתָם הַבֵּל הִמָּה מַעֲשֵׂה תַעֲתוּעִים. וְקוֹדֵשׁא בְּרִיךְ הוּא, בְּגִינֵיהּ דְּאַבְרָהָם, לֹא שְׁבִיק לָהּ, וְלִבְרָהּ.

471. תָּא חֲזִי, בְּקַדְמִיתָא כִּד אֲזַלְת מִקְמַה דְּשָׂרָה, מַה כְּתִיב, כִּי שְׁמַע יְיָ אֶל עֲנִיָּךְ. וְהִשְׁתָּא דְּטַעֲתָא בְּתַר כּו"ם, אִף עַל גַּב דְּכְתִיב, וְתִשָּׂא אֶת קוֹלָהּ וְתִבְךְ. מַה כְּתִיב, כִּי שְׁמַע אֱלֹהִים אֶל קוֹל הַנְּעִר. וְלֹא כְתִיב כִּי שְׁמַע אֱלֹהִים אֶת קוֹלְךָ.

472. בְּאֲשֶׁר הוּא שָׁם. הָא אוֹקְמוּהָ, דְּלֹא בְּרַעוּתָא עוֹנָשָׁא הוּא, לְגַבֵּי בִי דִינָא דְּלַעִילָא, דְּהָא בִי דִינָא דְּלַתְתָּא, עֲנָשִׁין מִתְלִיסֵר שְׁנִין וְלַעִילָא, וּבִי דִינָא דְּלַעִילָא, מַעֲשָׂרִים שְׁנִין וְלַהֲלָאָה. וְאִף עַל גַּבְדְּחֵיבָא הוּא, לֹא בְּרַעוּתָא עוֹנָשָׁא אִידוּ. וְהָא אוֹקְמוּהָ, וְדָא הוּא דְּכְתִיב, בְּאֲשֶׁר הוּא שָׁם.

473. אֲמַר רַבִּינְאֲלַעְזָר, אִי הָכִי, מֵאֵן דְּאִסְתַּלַּק מִעֲלֵמָא, עַד לֹא מִטּוֹן יוּמוֹי, לְעֲשָׂרִין שְׁנִין, מֵאֵן אַתְר אַתְעֵנֵשׁ, בְּגִין דְּהָא מִתְלִיסֵר שְׁנִין וְלַתְתָּא, לֹא בְּרַעוּתָא עוֹנָשָׁא אִידוּ, אֲלֵא בְּחֲטָאוֹי דְּאֲבוּי, אֲבָל מִתְלִיסֵר שְׁנִין וְלַעִילָא מַהוּ. אֲמַר לוֹ, קוֹדֵשׁא בְּרִיךְ הוּא חָס עֲלֵיהּ, דְּלִימוּת זִכְאִי, וַיְהִיב לֵיהּ אֲגַר טַב, בְּהוּא עֲלֵמָא, וְלֹא לִימוּת חֵיב, דִּיתְעַנֵּשׁ בְּהוּא עֲלֵמָא, וְאוֹקְמוּהָ.

474. He said to him: If he is a wicked person who has not yet reached the age of twenty years, how is this resolved? If he departs from this world, where is he punished? YOU CAN NOT SAY THAT HE MAY DIE A RIGHTEOUS PERSON, BECAUSE HE IS A WICKED PERSON AND A NOT RIGHTEOUS ONE. He responded: In this case THE VERSE, "But sometimes ruin comes for want of judgment" (Mishlei 13:23) is fulfilled. HE IS PUNISHED WITHOUT JUDGMENT, because when a punishment descends into the world, he, REFERRING TO THE PERSON UNDER TWENTY YEARS OF AGE, meets the Angel of Destruction, WHO PUNISHES HIM without it being intended from above or below. THIS MEANS THAT WITHOUT ANY EXPRESS INTENTION FROM THE HEAVENLY COURT OF JUDGMENT above or EARTHLY COURT OF JUDGMENT below, he is punished, for the sole reason that he was not protected FROM THE ANGEL OF DESTRUCTION from above. ONCE HE MEETS THE ANGEL OF DESTRUCTION, HE NO LONGER DISTINGUISHES BETWEEN GOOD AND BAD.

475. Of him it is written: "His own iniquities shall trap the wicked man" (Mishlei 5:22). Here, the particle Et ('the') is written to include those who are not of punishable age. "His own iniquities shall trap the wicked man," and not the heavenly Court of Judgment; "and he shall be caught fast in the cords of his sins," and not by the earthly Court of Judgment. This is why it is written: "For Elohim has heard the voice of the lad where he is," AS HE WAS NOT YET OLD ENOUGH TO BE PUNISHED FOR HIS SINS. THEREFORE, ELOHIM HEARD HIS VOICE, EVEN THOUGH HE WAS EVIL.

34. The signs heralding Mashiach

There are various windows of opportunity during a 6000-year period of transformation where we can bring about world peace through a proactive change of our nature. The Zohar expounds upon these opportunities and the signs that signal their arrival.

The Relevance of this Passage

Often times, hardships and obstacles appear to provide us with an opportunity to grow and evolve spiritually. If we are not cognizant of this truth, our tendency is to react in despair and with distress. Consciousness creates our reality; therefore, our negative thoughts and doubts become akin to self-fulfilling prophecies. The Light of this passage helps us recognize and connect to positive transformational opportunities when they appear throughout our life. This ensures a life filled with meaning, as opposed to the illusion of random chaos.

476. Rabbi Shimon opened the discourse with the verse: "And I will remember my covenant with Ya'akov" (Vayikra 26:42). THE NAME YA'AKOV IS WRITTEN in full; it includes the Vav. HE ASKS: Why? AND HE ANSWERS: It appears from two sides. The first is the secret of Wisdom, NAMELY THE VAV, which is the secret of the grade of Chochmah where Ya'akov dwells. THE SECOND IS BECAUSE this passage refers to the exile of the children of Yisrael. While in captivity, they will be visited (also: 'redeemed') by the power of the letter Vav, which symbolizes the sixth millenium. Through the letter Vav, their exile is ended. THIS IS WHY YA'AKOV IS SPELLED WITH VAV. THE CHILDREN OF YISRAEL SHALL BE REDEEMED FROM EXILE BY THE VAV (= SIX), WHICH REPRESENTS THE SIXTH MILLENNIUM.

477. And the visitation, according to the secret of the Vav, occurs at six and one half moments. After the sixtieth year to the bar on the door of the sixth millenium--THE VAV, NAMELY TIFERET, WHICH IS THE SECRET OF THE MIDDLE BAR (OF THE TABERNACLE) THAT RUNS THROUGH THE BOARDS FROM ONE END TO THE OTHER, AND IS THEREFORE DESCRIBED AS THE "BAR OF THE DOOR"--shall Elohim of heaven visit the "Daughter of Ya'akov." And after six and a half years have passed, she shall be remembered. THIS IS THE DURATION OF THE VISITATION. And from that time, another six years shall pass, WHICH IS THE DURATION OF THE REMEMBRANCE. This totals 72 and a half years.

474. אָמַר לוֹ אִי חַיִּיבָא הוּא, וְלֹא מְטוֹן יוֹמוֹי, לְעֶשְׂרֵין שָׁנִין, מֵהוּ, בֵּינָן דְּאִסְתַּלַּק מֵעֲלָמָא, בְּמֵאֵי הוּא עוֹנְשִׂיהּ. אָמַר לוֹ בְּדָא אֲתִקְיִים וַיֵּשׁ נִסְפָּה בְּלֹא מִשְׁפָּט. דְּכִד עוֹנְשָׁא נְחִית לְעֲלָמָא, אִיהוּ אֶעְרַע בְּלֹא בּוֹנָה, לְעִילָא וְתַתָּא, בְּהוּא מְחַבְּלָא, וַיִּתְעַנֵּשׁ, כִּד לֹא אֲשַׁחֲזוּ עֲלֵיהּ מְלַעִילָא.

475. וְעֲלֵיהּ כְּתִיב עוֹנוֹתָיו וְלִבְדָּנוּ אֶת הַרְשָׁע. א"ת לְאִסְגָּאָה, מֵאֵן דְּלֹא מְטוֹן יוֹמוֹי, לְאִתְעַנְשָׁא, עוֹנוֹתָיו וְלִבְדָּנוּ וְלֹא בִּי דִינָא דְלַעִילָא, וּבְחַבְלֵי חֲטָאתוֹ יִתְמַךְ, וְלֹא בִּי דִינָא דְלַתַּתָּא בְּגִין כֶּךָ כְּתִיב בִּי שָׁמַע אֱלֹהִים אֶל קוֹל הַנְּעַר בְּאֲשֶׁר הוּא שָׁם.

476. רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר וּזְכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב, מֵלֹא בּוֹא"ו, אִמְאֵי. אֱלֹא, בְּתַרִּין סְטָרִין אִיהוּ, רְזָא דְחֻכְמָתָא, חֲדָא, דְּאִיהוּ רְזָא דְרִגָּא דְחֻכְמָתָא אַתְר דְּשָׂרֵי בֵיהּ יַעֲקֹב. אֲבַל הָאִי קָרָא, עַל גְּלוּתָא דִּישְׂרָאֵל אַתְמַר, דְּכִד אֵינּוֹן גּוּ גְלוּתָא, הָהוּא זְמַנָּא דִּיתְפַקְדוֹן, יִתְפַקְדוֹן בְּרִזָּא דּוּא"ו. וְאִיהוּ בְּאַלְף שְׁתִּיתָאָה.

477. וּפְקִידָה בְּרִזָּא דּוּא"ו, שִׁית רְגָעֵי, וּפְלַג עֵידָן. וּבְזְמַנָּא דְשְׁתֵּין שָׁנִין, לְעַבּוּרָא דְרִשָּׁא, בְּאַלְף שְׁתִּיתָאָה, יָקִים אֱלֹהֵי שְׁמִיָּא, פְּקִידוֹ לְבְרִיתֵיהּ דִּיעֲקֹב. וּמֵהוּא זְמַנָּא, עַד דִּיְהֵא לָהּ זְכִירָה, שִׁית שָׁנִין וּפְלַגָּא. וּמֵהוּא זְמַנָּא, שִׁית שָׁנִין אַחֲרָנִין, וְאֵינּוֹן שְׁבַעִין וְתַרִּין וּפְלַגָּא.

478. In the year 66, the King Mashiach will appear in the land of Galilee, AND HE IS CALLED MASHIACH BEN YOSEF (MESSIAH, THE SON OF YOSEF) HE WILL THEREFORE APPEAR IN THE GALILEE, IN THE POSSESSION OF YOSEF. A star from the east will swallow up seven stars from the north, and a flame of black fire will be suspended from the heavens for sixty days. Wars will be begun in the world from the north, and two kings will fall in these wars.

479. And all the nations will be united against the Daughter of Ya'akov, in order to drive her out of this world. And of that time it is written: "And it is a time of trouble for Ya'akov, but out of it he shall be saved" (Yirmeyah 30:7). Then all the souls shall be gone from the body; they will have to come back and be renewed. And your proof is the verse: "All the souls of the house of Ya'akov that came into Egypt...were 66" (Bereshheet 46:26).

480. In the 73rd year, THAT IS, SEVEN YEARS AFTER MASHIACH BEN YOSEF WAS REVEALED, all the kings of the world shall assemble in the great city of Rome. And the Holy One, blessed be He, will shower fire and hail and meteoric stones upon them, until they are wiped out from the world. And only those kings who did not go to Rome will remain in the world. And they shall return and wage other wars. During this time, the King Mashiach will declare himself throughout the whole world, and many nations will gather around him together with many armies from all corners of the world. And all the children of Yisrael will assemble together in their places.

481. When the century is completed, the Vav will join the Hei. And "they shall bring all your brethren out of all the nations for an offering to Hashem" (Yeshayah 66:20). THIS IS WHEN THEY SHALL BE GATHERED FROM THE DIASPORA. The children of Yishmael--WHO ARE THE HEAD (ALSO: LEADERS) OF ALL THE FORCES OF THE KLIPAH FROM THE RIGHT, AS ROME IS FOR THE LEFT--shall join together at that time with all the nations of the world WHO HAVE NOT GONE TO ROME and come to Jerusalem to wage war, as it is written: "For I will gather all nations against Jerusalem to battle" (Zecharyah 14:2); "The kings of the earth stand up and the rulers take counsel together, against Hashem and against his anointed" (Tehilim 2:2); and, "He that sits in heaven laughs, Hashem has them in derision" (Tehilim 2:4)

482. After ALL THE FORCES OF THE OTHER SIDE, THE RIGHT AND THE LEFT, ARE WIPED OUT OF THE WORLD, the small Vav, WHICH IS YESOD OF ZEIR ANPIN, will join THE HEI and renew old souls--NAMESLY ALL THE SOULS THAT WERE IN A BODY SINCE THE CREATION OF THE WORLD--in order to renew the world, WHICH IS MALCHUT. As it is written: "let Hashem rejoice in His works," and: "May the glory of Hashem endure forever," (Tehilim 104:31) WHICH MEANS THAT in order FOR THE HEI to join THE VAV properly, "let Hashem rejoice in His works." Let Him bring HIS WORKS down, REFERRING TO THE RENEWED SOULS, into the world, so they all become new creatures and all the worlds are united.

478. בְּשִׁיתֵינוּ וְשִׁית, יִתְגַּלֵּי מֶלֶכָא מְשִׁיחָא בְּאַרְעָא דְגַלִּיל, וְכֵן כִּכְבָּא דְּבַסְטֵר מְזֻרְחָ, יִבְלַע שְׁבַע כִּכְבֵּי מַסְטֵר צַפּוֹן, וְשִׁלְהוּבָא דְאַשָׁא אוֹכְמָא, תְּהֵא תְּלִיא בְּרַקִּיעָא שִׁיתֵינוּ יוֹמִין, וְקִרְבִּין יִתְעָרוּן בְּעֵלְמָא, לְסִטְר צַפּוֹן, וְתֵרִין מַלְכִין יִפְלוּן, בְּאִינוּן קִרְבִּין.

479. וַיִּזְדוּגוּן כְּלָהוֹן עַמְמֵיָא, עַל בְּרִיתֵיהּ דִּיעֵקֵב, לְאַדְחִינָא לָהּ מֵעֵלְמָא. וְעַל הָהוּא זְמַנָּא כְּתִיב, וְעַת צָרָה הִיא לְיַעֲקֹב וּמִמֶּנָּה יוֹשַׁע, וּכְדִין, יִסְתַּיִמוּן נַפְשֵׁין מְגוּפָא, וּבְעֵינֵין לְאַתְחַדְשָׁא, וְסִימְנִין כָּל הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרִימָה וְגו', כָּל נֶפֶשׁ, שְׁשִׁים וְשָׁשׁ.

480. בְּשִׁבְעֵין וְתֵלַת, כָּל מַלְכֵי עֵלְמָא, יִתְכַנְּשׁוּן לְגוֹ קִרְתָּא רַבְתָּא דְרוּמֵי, וְקוּדְשָׁא בְּרִין הוּא, יִתְעַר עֲלֵיהוּ, אֶשָׁא וּבִרְדָּא, וְאַבְנֵי אֲלֻגְבִּישׁ, וְיִתְאַבְדּוּן מֵעֵלְמָא, בְּרֵי אִינוּן מַלְכִין, דְּלֹא יִמְטוּן לְתַמּוּן, וְיִהְיֶדּוּן לְאַגְחָא קִרְבִּין אַחֲרָנִין. וּמַהֲהוּא זְמַנָּא, מֶלֶכָא מְשִׁיחָא, יִתְעַר בְּכָל עֵלְמָא, וְיִתְכַנְּשׁוּן עִמֵּיהּ, כְּמַה עַמִּין, וְכַמַּה חַיִּילִין, מִכָּל סִימְנֵי עֵלְמָא, וְכָל בְּנֵי יִשְׂרָאֵל, יִתְכַנְּשׁוּן בְּכָל אִינוּן אַתְרֵי.

481. עַד דְּאַשְׁתַּלִּימוּ אִינוּן שְׁנֵין לְמַאָה, כְּדִין, וְאִ"ו יִתְחַבֵּר בֵּה"א, וּכְדִין וְהִבִּיאוּ אֶת כָּל אַחִיכֶם מִכָּל הַגּוֹיִם מִנְחָה לַי"ו וְגו'. וּבְנֵי יִשְׁמַעֵאל זְמִינִין בְּהֵוּא זְמַנָּא לְאַתְעָרָא עִם כָּל עַמִּין דְּעֵלְמָא, לְמִיתֵי עַל יְרוּשָׁלַם, דְּכְתִיב וְאַסְפַּתִּי אֶת כָּל הַגּוֹיִם אֶל יְרוּשָׁלַם לְמַלְחָמָה וְגו'. וְכְתִיב יִתְיַצְבוּ מַלְכֵי אֶרֶץ וְרוֹזְנִים נֹסְדוּ יַחַד עַל י"ו וְעַל מְשִׁיחוֹ. וְכְתִיב יוֹשֵׁב בְּשָׁמַיִם יִשְׁחַק י"ו יִלְעַג לָמוֹ.

482. לְבִתְרֵי וְאִ"ו זְעִירָא, יִתְעַר, לְאַתְחַבְרָא, וְלְחַדְשָׁא נְשַׁמְתִּין, דְּהוּוּ עֲתִיקִין, בְּגִין לְחַדְתָּא עֵלְמָא, כְּמַה דְּכְתִיב, יִשְׁמַח י"ו בְּמַעֲשָׂיו. וְכְתִיב יְהִי כְבוֹד י"ו לְעוֹלָם. לְאַתְחַבְרָא בְּרַקָּא יְאוֹת. יִשְׁמַח י"ו בְּמַעֲשָׂיו, לְנַחְתָּא לֹון לְעֵלְמָא, וְלִמְהוּי כְּלָהוֹן בְּרִין חַדְתִּין, לְחַבְרָא עֵלְמִין כְּלָהוּ בְּחַד.

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483. Happy are all those who shall remain in the world at the end of the sixth millennium and enter the Shabbat, WHICH IS THE SEVENTH MILLENNIUM--Because that is a "day" for Hashem alone to join THE HEI properly, and cull new souls IN ORDER TO BRING THEM into the world. THIS REFERS TO THE SOULS THAT HAVE NOT YET COME INTO THE WORLD, together with THE RENEWED SOULS that have been there from the beginning, as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy, everyone that is written for life in Jerusalem" (Yeshayah 4:3).

483. זְכַאִין אֵינֻן, כָּל אֵינֻן, דִּישְׁתַּאֲרוֹן בְּעֵלְמָא בְּסִינְיַי אֶלְף שְׁתִּיתָא, לְמִיעַל בְּשַׁבְּתָא, דְּהָא בְּרִין, אִיהוּ יוֹמָא חַד לְקוּדְשָׁא בְּרִין הוּא בְּלַחְדוּי לְאַזְרוּגָא כְּדָקָא יָאוּת, וּלְמַלְקֻט נְשַׁמְתִּין חֲדַתִּין, לְמַהוּי בְּעֵלְמָא, עִם אֵינֻן דְּאִשְׁתַּאֲרוּ בְּקְדַמִּיתָא, דְּכַתִּיב וְהִיּהּ הַנְּשֹׂאֵר בְּצִיּוֹן וְהַנּוֹתֵר בִּירוּשָׁלַם קְדוּשׁ יֹאמֵר לוֹ כָּל הַכְּתוּב לְחַיִּים בִּירוּשָׁלַם.

35. "And Elohim tested Avraham"

The Zohar explores the story of the binding of Isaac. The biblical character of Isaac is a code referring to the Left Column energy, our reactive, self-centered nature. Avraham corresponds to the Right Column, our positive sharing attributes. The story is a metaphor for man's spiritual work, which is to bind and transform his selfish, reactive desires into positive and sharing qualities that embody care and concern for others.

The Relevance of this Passage

Repeatedly, something in our nature provokes us to indulge in negative behavior, even though it goes against our very will. Likewise, we're compelled to forsake positive actions despite our best intentions to follow through. This uniquely human idiosyncrasy is a depiction of the ongoing conflict between the body's desire to receive and the soul's desire to share. We arouse the inner strength and willpower to bind our own Evil Inclination and negative impulses, known Kabbalistically, as the desire to receive for the self alone.

484. "And it came to pass after these things, that Elohim tested Avraham and said to him, 'Avraham,' and he replied, 'Behold, here I am'" (Beresheet 22:1). Rabbi Yehuda began the discussion with the verse: "You are my king, Elohim" (Tehilim 44:5). This symbolizes the complete unification of all the grades as one; they ARE ATTACHED to one another. THIS IS BECAUSE IN THIS VERSE ARE THE SFIROT--CHESED, GVURAH, TIFERET, AND MALCHUT--WHICH REPRESENT ALL THE GRADES, BECAUSE "YOU" ALLUDES TO CHESED, ACCORDING TO THE MYSTERY OF THE VERSE, "YOU ARE A PRIEST FOR EVER" (TEHILIM 110:4); "ELOHIM" IS GVURAH; "ARE" IS TIFERET; AND "MY KING" IS MALCHUT.

484. וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי. רַבִּי יְהוּדָה, פֶּתַח וְאָמַר, אֵתָּה הוּא מְלֻכִי וְגו' דָּא הוּא שְׁלִימו, דְּכָל דְּרִגִין כְּחֻדָּא, דָּא בְּדָא.

485. "...command deliverances for Ya'akov..." (Tehilim 44:5) MEANS THAT all the messengers who accomplish their missions in the world shall be from the side of Mercy and not from the side of Judgment. There are emissaries from both sides--some from the side of Mercy and some from the side of harsh Judgment. Those messengers who come from the side of Mercy never take on themselves a mission of Judgment in the world.

485. צִוָּה יְשׁוּעוֹת יַעֲקֹב, כָּל אֵינֻן שְׁלִיחֵן, דְּעֵבְרֵי שְׁלִיחוּתָא בְּעֵלְמָא דְּלִיהוּי כְּלָהוּ, מְסַטְרָא דְּרַחֲמֵי, וְלֹא לְהוּוּ מְסַטְרָא דְּדִינָא, בְּגִין דְּאִית מְאִרֵי שְׁלִיחֵן, מְסַטְרָא דְּרַחֲמֵי, וּמְסַטְרָא דְּדִינָא קְשִׁיא. אֵינֻן שְׁלִיחֵן, דְּאִתִּיין מְסַטְרָא דְּרַחֲמֵי, לֹא עֵבְדֵי שְׁלִיחוּתָא דְּדִינָא בְּעֵלְמָא כָּלֵל.

486. You might say: But we have learned that the angel that was revealed to Bilaam was a messenger of Mercy who changed to a messenger of Judgment, THEREBY SHOWING THAT A MESSENGER OF MERCY CAN EXECUTE JUDGMENT. HOWEVER, THE ANSWER IS no. He never changed TO EXECUTE JUDGMENT. Rather, he was a messenger of Mercy who came to protect Yisrael and to be in their favor. But toward Bila'am, he was a messenger of Judgment. So these are the ways of the Holy One, blessed be He, when He does good to someone. We can see that this benefit to one person may be a punishment for another person. And so first, he was a messenger of Mercy for Yisrael. But for Bilaam he was a messenger of Judgment. Because of this, HE PLEADED, "Command deliverances for Ya'akov." Thus, David said, "Command this for the world so that when a messenger will be sent, he will be from the side of Mercy."

486. וְאִי תִימָא, הָא מְלֹאכָא, דְּאִתְגַּלִּי לִיהּ לְבַלְעָם, הָא תְּנִינָן, שְׁלִיחָא דְּרַחֲמֵי הוּא, וְאִתְהַפֵּךְ לְדִינָא. לֹא. לְעוֹלָם לֹא אִשְׁתַּנִּי, אֶלְא שְׁלִיחָא דְּרַחֲמֵי הוּא, לְאַגְנָא עֲלִייהוּ דִּישְׂרָאֵל, וּלְמַהוּי סְנִיגוּרִיא עֲלִייהוּ, וּלְקַבְּלִיהּ, הוּא דִּינָא, וְכֵן אֹרְחוּי דְּקוּדְשָׁא בְּרִין הוּא, כְּדֵ אֹטִיב לְדָא, הֵוּא טִיב, דִּינָא לְדָא. כֵּן הָא שְׁלִיחָא דְּרַחֲמֵי, הוּא לְהוּ לִישְׂרָאֵל, וּלְבַלְעָם אִתְהַפֵּךְ לְדִינָא. בְּגִין כֵּן צִוָּה יְשׁוּעוֹת יַעֲקֹב, אִמְר דוּד, פְּקִיד עַל עֵלְמָא, כְּדֵ יִשְׁתַּלְחוֹן שְׁלִיחָא, דִּי לְהוּיין מְסַטְרָא דְּרַחֲמֵי.

487. Rabbi Aba said: "command deliverances for Ya'akov" MEANS THAT HE PRAYED FOR YA'AKOV, prayed for those in exile, that they might receive salvation. Come and behold: Ya'akov was the glory of the Patriarchs. Had it not been for Yitzchak, Ya'akov would not have appeared in the world. For this reason, "command deliverances for Ya'akov" alludes to Yitzchak, WHO IS THE DELIVERER OF YA'AKOV, because when Yitzchak was saved DURING THE BINDING OF YITZCHAK, this was the deliverance of Ya'akov.

488. "And it came to pass after these things..." Rabbi Shimon said: We have learned that the words "And it came to pass (Heb. vayehi) in the days" are said concerning trouble. Thus, even though it is not written 'in the days of,' there is still a certain tinge of distress, as it says, "Vayehi." "And it came to pass after" MEANS that it happened after the lowest of the supernal grades OF ATZILUT. And what is it? IT IS "these things (Heb. d'varim)," NAMELY MALCHUT, as it is written: "I am not a man of words (Heb. d'varim)" (Shemot 4:10).

489. And what is "after" this grade, THAT IS, AFTER MALCHUT? THIS IS A REFERENCE TO THE WORDS, "that Elohim tested Avraham," which mean that the Evil Inclination came from there to lay accusations before the Holy One, blessed be He. THEREFORE, "ELOHIM TESTED AVRAHAM." This phrase should be studied carefully. It should have been written, 'tested Yitzchak,' because Yitzchak was already 37 years old and his father could no longer be punished for his sins. So if Yitzchak had said, 'I refuse to obey,' his father would not have been punished because of him. So then why is it written: "that Elohim tested Avraham," rather than, 'tested Yitzchak?'

490. AND HE REPLIES: IT SHOULD definitely BE WRITTEN: "tested Avraham," because he was supposed to be included within Judgment, as there was no judgment in Avraham previously--HE HAD CONSISTED ENTIRELY OF CHESED. Now water was mixed with fire; CHESED WAS MIXED WITH JUDGMENT. So Avraham did not achieve perfection until he crowned (prepared) himself to execute Judgment and establish it in its place.

491. So all his life, he did not reach perfection until now, until water mixed with fire--RIGHT MIXED WITH LEFT--and fire with water--LEFT WITH RIGHT. This is why: "Elohim tested Avraham" and not Yitzchak. Because THE HOLY ONE, BLESSED BE HE, invited Avraham to be included with Judgment ACCORDING TO THE SECRET OF THE LEFT. So when he performed THE ACT OF BINDING YITZCHAK, the fire entered the water, THAT IS, JUDGMENT ENTERED CHESED, and they were perfected by each other, AS WAS SAID BEFORE. This is what the act of Judgment accomplished: it included one within the other. This is also the reason why the Evil Inclination came and accused Avraham of not being properly perfected until he performed the act of Judgment by BINDING Yitzchak. THE PLACE of the Evil Inclination is "after" (beyond) these "things," WHICH ALLUDES TO MALCHUT ACCORDING TO THE SECRET OF THE VERSE, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). And so he came to persecute.

487. רבי אבא אמר, צוה ישועות יעקב, דאינון גו גלותא, וישתכח מורקנא להון, גו גלותהון. תא חזי, תושבחן דאבהן, יעקב הוה, ואלמלא יצחק, לא אתא יעקב לעלמא, ובגין כך, צוה ישועות יעקב דא יצחק, דכיון דאשתזיב יצחק, ישועות יעקב הוה.

488. ויהי אחר הדברים האלה, ר' שמעון אמר, הא תנינן, ויהי בימי, על צערא אתמר, ויהי אף על גב דלא כתיב בימי, טפסי דצערא אית ביה. ויהי אחר, בתר דרגא תתאה, דכל דרגין עלאין, ומאן איהו, דברים, בדבר אחר, לא איש דברים אנכי.

489. ומאן הוה בתר דרגא דא, והאלהים נסה את אברהם. דאתיא יצר הרע, לקטרגא קמי קודשא בריך הוא. הכא אית לאסתכלא, והאלהים נסה את אברהם. את יצחק מבעי ליה. דהא יצחק, בר תלתין ושבע שנין הוה, והא אבוי, לאו בר עונשא דיליה הוה, דאלמלא אמר יצחק, לא בעינא, לא אתענש אבוי עליה, מאי טעמא, והאלהים נסה את אברהם, ולא כתיב נסה את יצחק.

490. אלא, את אברהם ודאי, דבעי לאתכללא בדינא, דהא אברהם, לא הוה ביה דינא כלל, מקדמת דנא, והשתא אתכליל מיני"א באש"א. ואברהם, לא הוה שלים, עד השתא, דאתעטר למעבד דינא, ולא תקנא ליה באתריה.

491. וכל יומיו, לא הוה שלים, עד השתא דאתכליל מי"א באש"א, ואש"א במי"א, ובגין כך והאלהים נסה את אברהם, ולא את יצחק, דאזמין אברהם, לאתכללא בדינא, וכד עביד דא, עאל אש"א במי"א, ואשתלים דא עם דא. ודא עביד דינא, לאתכללא דא בדא, וכדין יצר הרע, אתא לקטרגא עליה דאברהם, דלא אשתלים בדקא יאות, עד דיעביד דינא ביצחק, דיצר הרע, אחר הדברים איהו, ואתא לקטרגא.

492. Come and behold: observe the mystery behind this issue. Even though it is written: "Avraham" and not Yitzchak, Yitzchak is still included in the passage. It is written: "Elohim tested (et) Avraham," rather than 'tested Avraham.' Instead of a dative particle, it uses Et. Et is accurate and ALLUDES TO Yitzchak, because at that time YITZCHAK resided in lower Gvurah, WHICH REFERS TO THE NUKVA. And as he was bound and underwent the trial of Judgment performed by Avraham, YITZCHAK was crowned in his place together with Avraham, and the fire combined with the water and rose upward. AND AVRAHAM WITH CHESED ROSE UP TO CHOCHMAH, AND YITZCHAK WITH GVURAH ROSE UP TO BINAH. Then the dispute was settled properly, BECAUSE THEY MADE PEACE BETWEEN THEMSELVES, AS fire and water WERE COMBINED AND BECAME INCLUSIVE OF EACH OTHER.

493. Who has ever seen a merciful father do a cruel thing TO HIS SON? It is only to settle the dispute and combine water with fire. THIS REFERS TO THE ATTRIBUTE OF CHESED OF AVRAHAM WITH THE FIRE OF YITZCHAK, and each one is properly crowned in its place. AND THIS REMAINED SO until Ya'akov appeared, WHO WAS THE SECRET OF THE CENTRAL COLUMN. Then, everything was properly established, and all three Patriarchs achieved perfection, WHICH MEANS THAT THEY BECAME A CHARIOT FOR THE UPPER THREE COLUMNS, and so the upper and lower beings were properly established.

494. Of the verse, "And He said, Take now your son," (Beresheet 22:2) HE ASKS: How could Avraham HAVE TAKEN YITZCHAK, HIS SON, by force, when he was old? If you say THAT Yitzchak was still under his authority AND THEREFORE HAD TO OBEY HIS FATHER'S COMMANDMENTS, IT WOULD BE a good explanation. But this is similar to: "take Aharon and Elazar his son," (Bemidbar 20:25) WHERE THE MEANING IS only to convince them with words and remind them THAT THEY SHOULD FULFILL the will of the Holy One, blessed be He. So here as well, WITH AVRAHAM, THE MEANING IS to "take," by verbal persuasion, "your son, your only son, whom you love, Yitzchak, and go to the land of Moriah," as it is written: "I will go to the mountain of myrrh (Heb. mor)," (Shir Hashirim 4:6) to be established in a proper place.

36. "And he saw the place afar off"

As Avraham walks with Isaac to the place of sacrifice, Avraham is granted a crystal clear vision of his future grandson, Jacob, the predestined son of Isaac. Avraham perceives the important role that Jacob will play in the world; nonetheless, he remains true to his commitment to sacrifice his son, despite his compelling vision. Avraham surrenders total control, placing all his trust in the Creator's words.

The Relevance of this Passage

Man's nature is to succumb to the temptations of the material world, to give in to the lure of immediate gratification at the expense of long-term fulfillment. The wisdom and strength to place our trust in the spiritual laws of life and relinquish control to the Creator are granted to our soul. This portion allows the radiance of the Creator to enlighten and direct us along the darkened corridors of life.

492. וְתָא חֲזוּ, רְזָא דְמַלְהָ, אִף עַל גַּב דְקֶאֱמַרְן
דְאִבְרָהִם כְּתִיב, וְלֹא יִצְחָק, יִצְחָק נְמִי אֲתַכְלִיל בֵּיהּ,
בְּהֵאִי קְרָא, רְזָא רְכְתִיב, וְהֵאֱלֹהִים נִסָּה אֶת אֲבְרָהִם.
נִסָּה לְאֲבְרָהִם, לֹא כְתִיב, אֶלָּא אֶת אֲבְרָהִם, אֶת
דִּיִּיקָא, וְדָא יִצְחָק. דְּהָא בְּהֵיִיא שְׁעָתָא, בְּגִבּוֹרָה
תְּתָא שְׂרִיא, כִּיּוֹן דְאֲתַעְקֵד, וְאֲזִרְמֵן בְּדִינָא, עַל
יְדָא דְאֲבְרָהִם, כְּדָקָא יְאוּת, כְּדִין אֲתַעְטֵר בְּאַתְרֵיהּ,
בְּהִרְיָה דְאֲבְרָהִם, וְאֲתַכְלִילוּ אִשׁ אֲבִינָא, וְסִלְיֻקוּ
לְעִילָא, וְכִדִּין אֲשַׁתְּכַח מַחְלֻקַּת כְּדָקָא יְאוּת, מִיָּא
בְּאִשָּׁא.

493. מֵאֵן חָמָא אָבָא רַחֲמָנָא, דְאֲתַעְבִּיר אֲכוּר.
אֶלָּא, בְּגִין לְאֲשַׁתְּכַח מַחְלֻקַּת מִיָּא בְּאִשָּׁא,
וְלְאֲתַעְטֵרָא בְּאַתְרֵיהּ, עַד דְאֲתָא יַעֲקֹב, וְאֲתַתְּקַן
כֻּלָּא, כְּדָקָא יְאוּת, וְאֲתַעְבִּירוּ תְּלַתָּא אֲבָהֵן שְׁלָמִין,
וְאֲתַתְּקִנוּ עֲלָיִי וְתַתָּאִי.

494. וַיֹּאמֶר קַח נָא אֶת בְּנֶךְ. וְכִי הָיָךְ יָכִיל אֲבְרָהִם,
דְּאִיהוּ סָבָא. אִי תִימָא, בְּגִין דִּיִּצְחָק, לֹא נְמִי
מְרִשׁוּתִיָּה כֻּלָּל, יְאוּת. אָבֵל, כְּדָבָר אַחֵר קַח אֶת
אַהֲרֹן וְאֶת אֱלֶעָזָר בְּנֵו. אֶלָּא, בְּגִין לְאֲמַשְׁכַּא לֹון
בְּמַלְיָן, וְלְאֲדַבְרָא לֹון, לְרַעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא,
אוּף הָכָא קַח בְּמַלְיָן. אֶת בְּנֶךְ אֶת יַחֲדָךְ אֲשֶׁר
אֲהַבְתָּ. הָא אוֹקְמוּהּ. וְלָךְ לָךְ אֶל אֶרֶץ הַמּוֹרִיָּה,
כְּדָבָר אַחֵר אֶלְךָ לִי אֶל הַר הַמּוֹר. לְאֲתַקְנָא בְּאַתְרָא
דִּיתְחוּזִי.

495. "On the third day, Avraham lifted up his eyes and saw the place afar off" (Beresheet 22:4). The meaning of "on the third day" has already been explained, but since it has already been stated: "and he rose up and went to the place of which the Elohim had told him," (Ibid. 3) ONE SHOULD ASK why does it then say, "On the third day...and he saw the place afar off"? WHAT DO WE LEARN FROM THIS REPETITION? HE REPLIES: It is written, "for in Yitzchak shall your seed be called," (Beresheet 21:12) because Ya'akov came from him. YITZCHAK IS THE SECRET OF THE LEFT COLUMN, WHICH HAS NO EXISTENCE WITHOUT THE CENTRAL COLUMN, WHICH IS YA'AKOV. And, he is called "the third day," BECAUSE AVRAHAM, YITZCHAK, AND YA'AKOV ARE THE SECRET OF CHESED, GVURAH, AND TIFERET, WHICH ARE CALLED 'THREE DAYS.' THUS, YA'AKOV, WHO IS TIFERET, IS EQUIVALENT TO THE THIRD DAY. THIS IS WHY HE LOOKED FOR YA'AKOV, WHO IS THE CAUSE OF THE EXISTENCE OF YITZCHAK.

496. The words, "and saw the place afar off," are similar to: "from afar off has Hashem appeared to me," (Yirmeyah 31:3) WHICH IS THE SECRET OF THE CENTRAL COLUMN. The phrase, "and he saw the place" refers to Ya'akov, of whom it is written: "and he took of the stones of that place" (Beresheet 28:11). SO Avraham looked into the "third day," which is the third grade, NAMELY TIFERET, and there he saw Ya'akov, who was to issue from him. BUT "afar off" MEANS at some distant time, as we have already explained, rather than in the near future.

497. Rabbi Elazar said to him: What is Avraham praised for, as he already saw that Ya'akov was destined to issue from him? Since he was on his way to sacrifice Yitzchak, this cannot be such a great praise for him. THIS IS PARTICULARLY TRUE BECAUSE THIS MUST HAVE BROUGHT SOME DOUBT INTO HIS MIND ABOUT THE HOLY ONE, BLESSED BE HE. IF HE IS ABOUT TO OFFER HIM AS A SACRIFICE, HOW THEN WILL YA'AKOV BE BORN?

498. He said to him: It is certain that he saw Ya'akov, because even before THE SACRIFICE, Avraham had knowledge of wisdom. THIS MEANS THAT HE HAD ALREADY ATTAINED THE SUPERNAL MOCHIN THAT FLOW OVER THE THREE COLUMNS, THE THIRD COLUMN OF WHICH IS YA'AKOV. So now he looked into the "third day," which is the third grade, TIFERET, to draw perfection from it—THAT IS, TO COMPLETE HIS MOCHIN, BECAUSE PERFECTION CANNOT BE REACHED EXCEPT THROUGH THE CENTRAL COLUMN. Then THE SCRIPTURES SAY THAT he saw Ya'akov, as it is written: "and he saw the place," MEANING HE SAW THE CENTRAL COLUMN, WHICH IS CALLED YA'AKOV. But this still remained "afar off" from him, AS HE COULD NOT ACHIEVE IT NOW. He was on his way to bind Yitzchak and did not wish to have any doubts about the Holy One, blessed be He, WHO TOLD HIM TO OFFER YITZCHAK AS A SACRIFICE. AND THEREFORE, HE DID NOT ACHIEVE THE CENTRAL COLUMN COMPLETELY, AS IS FURTHER EXPLAINED.

499. The words "afar off" MEAN THAT he only saw him through a clouded mirror, which is why he did not see him clearly. If the illuminating mirror had been over the opaque mirror, then Avraham would have grasped him properly, BUT THIS WAS NOT THE CASE. THUS, AVRAHAM SAW HIM only from "afar off."

495. בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא אֶת הַמָּקוֹם מֵרְחוֹק. בַּיּוֹם הַשְּׁלִישִׁי, הָא אֹקְמוּהָ, אֵלָא, בֵּינָן דְּאַתְמָר, וַיִּקָּם וַיֵּלֶךְ אֶל הַמָּקוֹם אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים, מֵאֵי טַעְמָא, בַּיּוֹם הַשְּׁלִישִׁי וַיִּרְא אֶת הַמָּקוֹם מֵרְחוֹק. אֵלָא, בְּגִין דְּכַתִּיב, כִּי בִיִּצְחָק יִקְרָא לְךָ זָרַע. וְדָא הוּא יַעֲקֹב, דְּנִפְק מִנֵּיהּ. וְהָאֵי הוּא בַּיּוֹם הַשְּׁלִישִׁי.

496. וַיִּרְא אֶת הַמָּקוֹם מֵרְחוֹק. כְּדָבַר אַחַר מֵרְחוֹק וַיִּרְא לִי. וַיִּרְא אֶת הַמָּקוֹם. דָּא הוּא יַעֲקֹב, דְּכַתִּיב וַיִּקַּח מֵאֲבֵנֵי הַמָּקוֹם. אֶסְתַּכַּל אַבְרָהָם, בַּיּוֹם הַשְּׁלִישִׁי דְּאִיהוּ דְּרָגָא תְּלִיתָא, וְחָמָא לֵיהּ לַיַּעֲקֹב, דְּזִמְיָן לְמִיפְק מִנֵּיהּ. מֵרְחוֹק, כְּמָה דְּאִמְרָן, מֵרְחוֹק, וְלֹא לְזִמְיָן קָרִיב.

497. אָמַר לֵיהּ רַבִּי אֶלְעָזָר, מֵאֵי שְׂבַחָא אִיהוּ לְאַבְרָהָם, כִּד אֶסְתַּכַּל, וְחָמָא דְּזִמְיָן לְמִיפְק, מִנֵּיהּ יַעֲקֹב. דְּהָא כִּד אֲזִיל לְמִיעַקֵּד לֵיהּ לַיִּצְחָק, לֹא שְׂבַחָא כָּל כֵּן אִיהוּ דִּילֵיהּ.

498. אָמַר לוֹ וְדָאֵי חָמָא לֵיהּ לַיַּעֲקֹב, דְּהָא מִקְדַּמַּת דְּנָא, יָדַע אַבְרָהָם חֲכַמְתָּא, וְאֶסְתַּכַּל הַשְּׁתָּא, בַּיּוֹם הַשְּׁלִישִׁי, דְּאִיהוּ דְּרָגָא תְּלִיתָא, לְמַעַבְד שְׁלִימוּ, וְכַדִּין חָמָא לֵיהּ לַיַּעֲקֹב, דְּכַתִּיב וַיִּרְא אֶת הַמָּקוֹם. אֲבַל הַשְּׁתָּא, קִיּוּמָא לֵיהּ מְלֵה מֵרְחוֹק, בְּגִין דְּאֲזִיל לְמִיעַקֵּד לֵיהּ לַיִּצְחָק, וְלֹא בַּעַא לְהַרְהֵר אַבְתְּרִיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

499. מֵרְחוֹק: חָמָא לֵיהּ, גּוֹ אֶסְפַּקְלָרִיָּא דְּלֹא נִהְרָא בְּלַחְדוּדֵי, וּבְגִין כֵּן, חָמָא לֵיהּ, וְלֹא אֶתְגַּלִּי כְּלָא, דְּאֵלוֹ אֶסְפַּקְלָרִיָּא דְּנִהְרָא, הוּוּה שְׂכִיחַ, עַל הָאֵי אֶסְפַּקְלָרִיָּא דְּלֹא נִהְרָא, אֶתְקִיָּים עֲלֵיהּ אַבְרָהָם, כְּדָקָא יְאוּת, אֲבַל מֵרְחוֹק בְּלַחְדוּדֵי הוּוּה, מֵרְחוֹק.

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500. AND HE ASKS: Why did the clear shining mirror disappear? AND HE REPLIES: Because this is the grade of Ya'akov, and as Ya'akov was not yet born, his aspect was not yet present over this grade. Furthermore, it disappeared so that Avraham could go AND BIND HIS SON and receive his reward. SO ACCORDINGLY, "he saw the place afar off" MEANS THAT HE SAW Ya'akov, as is explained, "afar off," MEANING THAT he did not reach him.

501. The verse: "And they came to the place which the Elohim had told him of" (Beresheet 22:9) implies that even though he had the ability to "see" Ya'akov, Avraham said that the Holy One, blessed be He, WHO TOLD HIM TO BIND YITZCHAK, certainly knows another way to achieve this end. So immediately, "Avraham built an altar there," WHICH MEANS THAT EVEN THOUGH HE SAW THAT YITZCHAK WOULD BEAR YA'AKOV, HE HAD NO DOUBTS ABOUT THE COMMANDS OF THE HOLY ONE, BLESSED BE HE. AND BECAUSE OF HIS TRUST IN THE HOLY ONE, BLESSED BE HE, HE BUILT AN ALTAR.

502. But before this, it is written: "And Yitzchak spoke to Avraham his father, and said, 'My father...'" (Ibid. 7) which has already been explained. But why did he not reply to him at all? AND HE REPLIED: Because Avraham ceased to have the mercy of a father towards his son. INSTEAD, THE ATTRIBUTE OF JUDGMENT CAME UPON HIM. THIS IS THE REASON WHY HE DID NOT ANSWER HIM THE FIRST TIME. Thus, it is written: "Here I am, my son." "Here I am," AS IF TO SAY--the Mercy has gone and changed into Judgment.

503. Note that it is written: "And Avraham said," rather than 'And his father said.' This is because he was no longer like a father; but had become an adversary. Of the verse: "Elohim will provide himself a lamb," HE SAID: It should have been written, 'will provide us' and not "Himself." AND HE REPLIES THAT he said to him: Elohim will provide for His own needs at the time when He shall need it. But now my son, and not the lamb, IS THE OFFERING. Immediately, it is written: "they went both of them together," WHICH MEANS THAT YITZCHAK FOLLOWED THE WILL OF HIS FATHER.

504. Rabbi Shimon began with the verse: "Behold, the mighty ones shall cry outside, ambassadors of peace shall weep bitterly" (Yeshayah 33:7). In this verse, "the mighty ones (also: 'angels')" are the celestial angels who cried out at the time WHEN YITZCHAK WAS BOUND UPON THE ALTAR and wanted the Holy One, blessed be He, to remember and fulfill the promise in the verse, "And He took him outside," (Beresheet 15:5) WHICH ALLUDES TO THE BLESSING OF HIS OFFSPRING. Therefore, they "shall cry outside" IS WRITTEN.

505. "...ambassadors of peace" are other angels, who were destined to walk in front of Ya'akov. For Ya'akov's sake, the Holy One, blessed be He, promised them perfection, as it is written: "And Ya'akov went on his way, and the angels of Elohim met him" (Beresheet 32:2). These are called the 'Angels of Peace,' and they all wept as they saw Avraham binding Yitzchak. The upper and lower beings trembled and shook for the sake of Yitzchak.

500. מאי טעמא אסתלק, מהאי מלה, אספקלריאה דנהרא בגין דהאי, דרגא דיעקב הוה, ובגין דיעקב עד לא אתייליד, לא אשתכח השתא על האי דרגא. ותג, בגין דיהך ויקבל אגרא. וירא את המקום מרחוק. דא יעקב, כמה דאתמר מרחוק, דלא זכה ביה.

501. ויבאו אל המקום אשר אמר לו האלהים וגו'. רמיז הכא, דאף על גבדאתו לההוא ראיה, וחמא ליעקב, אמר אברהם, ודאי קודשא בריך הוא ידע בגוונא אחרא דאתחזי, מיד ויבן שם אברהם את המזבח וגו'.

502. מה כתיב לעילא, ויאמר יצחק אל אברהם אביו ויאמר אבי, הא אוקמוה. אבל מאי טעמא, לא אתיב ליה מיד. אלא, בגין דהא אסתלק, מרחמי דאבא על ברא, ובגין כך, כתיב הנני בני, הנני דאסתלקו רחמי, ואתהפך לדינא.

503. ויאמר אברהם, ולא כתיב, ויאמר אביו. דהא לא קאים עליה כאבא, אלא בעל מחלוקת, הוה ביה. אלהים יראה לו השם. יראה לנו מבעי ליה, מאי יראה לו. אלא, אמר לו אלהים יראה לו לגרמיה, בד איהו יצטריך, אבל השתא בני, ולא אמרא. מיד וילכו שניהם יחדו.

504. רבי שמעון, פתח ואמר, הן אראלם צעקו חוצה מלאכי שלום מר יבכיון. הן אראלם, אליו מלאכי עלאי. צעקו בההיא שעתא, ובעו לקוימא, על ההיא מלה, דכתיב, ויוצא אותו החוצה. בגין כך, צעקו חוצה.

505. מלאכי שלום. אליו אינון מלאכין אחרנין, דהוו זמינין, למיהך קמיה דיעקב, ובגיניה דיעקב, אבטח לון שלימו קודשא בריך הוא, דכתיב ויעקב הלך לדרך ויפגעו בו מלאכי אלהים. ואליו אקרון מלאכי שלום, כלהו בכו, בד חמו ליה לאברהם, דעקיד ליה ליצחק, ואזהעזעו עלאי ותתאי, וכלהו עליה דיצחק.

37. "Avraham, Avraham"

During the binding of Yitzchak, an angel calls out the name of Avraham twice. Kabbalistically, Isaac corresponds to man's negative and selfish desire to receive, the root of all egotistic and self-centered behavior. Avraham is a metaphor for the positive sharing attributes of man. Avraham's willingness to sacrifice his son Isaac, is a code signifying the complete subjugation of Avraham's negative desire to receive. The second utterance of Avraham's name by the angel indicates the complete transformation of Avraham's nature into the desire to share.

The Relevance of this Passage

Avraham's extraordinary actions and faith created a reservoir of spiritual energy for all future generations to draw upon in their effort to completely transform their nature. The change in Avraham's name and its appearance in this text of Zohar is the portal through which the energy flows. These metaphysical forces arouse an awareness of our own negative attributes and generates the desire and strength to subjugate our ego, transforming all our wanton desires into positive attributes that embody care and compassion for others.

506. "And the angel of Hashem called to him...AVRAHAM, AVRAHAM" (Beresheet 22:11). There is a disjunctive mark between the two Avrahams, WHICH MEANS THAT the second "Avraham" is not the same as the first. Avraham AFTER THE BINDING has achieved perfection, BECAUSE HE HAS BEEN INCLUDED WITH YITZCHAK, while the first "AVRAHAM" HAS not yet achieved perfection, BECAUSE HE WAS NOT YET INCLUDED WITHIN YITZCHAK. Similarly, "Shmuel, Shmuel" (I Shmuel 3:10) ALSO HAS A DISJUNCTIVE MARK BETWEEN THE TWO NAMES, WHICH MEANS THAT the latter is perfected while the first is not. WHY? BECAUSE the latter was already a prophet, while the former had not yet achieved that grade. But in "Moshe Moshe," (Shemot 3:4) there is no pause BETWEEN THE NAMES, because ever since the day Moshe was born, the Shechinah never left him. THUS, THERE IS NO DIFFERENCE BETWEEN THE LATTER AND THE FORMER. "Avraham, Avraham," Rabbi Chiya said. The reason WHY HE CALLED HIS NAME TWICE was to arouse him with a different spirit, a different action, and a different heart.

507. Rabbi Yehuda said: Yitzchak was purified and elevated properly before the Holy One, blessed be He, BY BEING BOUND UPON THE ALTAR, like the odor of the incense of spices which the priests offered before Him twice a day. Thus, the sacrifice was perfected AS IF IT WERE OFFERED AND BURNED AS A SWEET SAVOR BEFORE HASHEM. Avraham felt sorry when he was told: "Lay not your hand upon the lad, neither do anything to him," (Beresheet 22:12) BECAUSE he thought it meant that his offering was not perfect--that all his preparations and the building of the altar were in vain. But immediately, it is written: "And Avraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket" (Ibid. 13); AND HE OFFERED IT INSTEAD OF YITZCHAK, AND SO ACHIEVED PERFECTION.

508. We have learned that this ram was the one that was created at twilight (on Friday of Creation). But he was one year old, as it is written: "one he-lamb a year old" (Bemidbar 7:63). It was required FOR HIM TO BE ONE YEAR OLD, JUST AS THE DAILY OFFERING. If so, how can you say that the ram was born at twilight? AND HE REPLIES: It was predestined THEN, AT TWILIGHT ON SHABBAT EVE, that the ram would be at hand for Avraham when he should be in need of it. SO IT WAS REALLY BORN AT TWILIGHT, AND WHEN IT WAS ONE YEAR OLD, IT CHANCED UPON AVRAHAM. It was like all the other things created on Shabbat eve at twilight, WHICH MEANS THAT THEY WERE predestined to actually appear at the time of need. And so was that ram, which was sacrificed instead of Yitzchak.

506. וַיִּקְרָא אֱלֹהֵי מִלְאָךְ יי' וְגו', פְּסִיק טַעְמָא בְּגוּוּיָהוּ, דְּלֹא אַבְרָהָם בְּתִרְאָה, כְּקִדְמָא, בְּתִרְאָה שְׁלִים, קִדְמָא לֹא שְׁלִים, כְּגוּוּנָא דָא, שְׁמוּאֵל שְׁמוּאֵל, בְּתִרְאָה שְׁלִים, קִדְמָא לֹא שְׁלִים. בְּתִרְאָה נְבִיא, קִדְמָא לֹא נְבִיא. אֲבָל מִשָּׁה מִשָּׁה, לֹא פְּסִיק, בְּגִין דְּמִיּוּמָא דְּאֲתִיּוּלִיד, לֹא אַעֲרִי מְנִיָּה שְׂכִינְתָא. אַבְרָהָם אַבְרָהָם: רַבִּי חֵיָא אָמַר, בְּגִין לְאַתְעֵרָא לֵיהּ, בְּרוּחָא אַחְרָא, בְּעוֹבְדָא אַחְרָא, בְּלִבָּא אַחְרָא.

507. ר' יהודה אמר, אתבריר יצחק, ואסתליק ברעותא, קמי קורשא ברין הוא, בריחא דקטרת בוסמין, דקרבין כהנייא קמיה, תרין זמנין ביומא, ואשתלים קרבנא. דהא צערא דאברהם הוה, בשעתא דאתמר ליה, אל תשלח ירך אל הנער ואל תעש לו מאומה. חשיב דקרבניה לא אשתלים, ולמנא עבד וסדר כלא, ובנה מזבח. מיר וישא אברהם את עיניו וירא והנה איל אחר וגו'.

508. הא תנינן הוא אין דאתברי בין השמשות הוה. ובן שנתו היה, כדבר אחר כבש אחד בן שנתו. והכי אצטריך, ואת אמרת בין השמשות. אלא אתפקד חילא, לאודמנא ההוא אימרא, בשעתא דאצטריך ליה לאברהם. כמה דכל אינון מלין, דהוו בין השמשות, אתמנא חילא, לאודמנא ההוא מלה בשעתא דאצטריך ליה. הכי נמי, האי איל, דאתקריב תחותיה דיצחק.

38. "In all their affliction He was afflicted"

In the same way that a parent suffers when his or her child is hurting, the Zohar reveals that the Creator equally suffers when anyone in this world undergoes pain.

The Relevance of this Passage

The conventional religious view of the Creator is of a deity who metes out punishments and rewards. In reality, the Creator is an infinite force of sharing whose essence is only goodness, whose sole desire is to bestow unending pleasure upon the souls of man. The Creator neither punishes nor rewards. It is man's actions that determine which path to endless fulfillment he will journey. The gifts of the Torah and the Zohar were revealed so that man could choose the path of mercy and fulfillment. When we suffer or hurt, it is the inherent nature of the Creator to feel and experience this pain along with us. Awareness of this profound truth connects our soul to the Creator helping to quickly dissipate any darkness that is causing

pain in our life. We create the consciousness that the Creator is always with us, feeling our pain whenever we hurt.

509. He opened the discussion with the verse: "In all their affliction He was (Heb. lo) afflicted, and the angel of His presence saved them" (Yeshayah 63:9). Come and behold: during the time when Yisrael are afflicted with troubles, "lo ('not')" is spelled with the letter Aleph, but pronounced "LO ('HE WAS')" with the letter Vav, because the Holy One, blessed be He, is distressed by their affliction. So lo with an Aleph, WHICH MEANS THAT HE WAS NOT DISTRESSED, refers to a higher place. Even though there is no sorrow or grief up there at the place DESCRIBED BY THE WORDS, "STRENGTH AND GLADNESS ARE IN HIS PLACE," (I DIVREI HAYAMIM 16:27) NEVERTHELESS, the afflictions of Yisrael reach this high place. The term "lo" with an Aleph is used similarly in "it is He that has made us and not (Heb. lo) ourselves," (Tehilim 100:3) where "lo" is written with an Aleph, but pronounced with a Vav, WHICH LITERALLY MEANS 'AND WE BELONG TO HIM (Heb. LO).'

510. Of the verse, "and the angel of His presence saved them," (Yeshayah 63:9) HE ASKED: But He is together with them in their affliction, AS THE BEGINNING OF THE VERSE STATES. Now you are saying that He "saved them." IF HE IS STILL TOGETHER WITH THEM IN THEIR AFFLICTION, THEN HE HAS NOT YET "SAVED THEM." AND HE REPLIES: It is not written, 'saves them,' but "saved them," IN THE PAST TENSE, meaning that they had already been saved. THIS MEANS THAT HE "SAVED THEM" by staying together with them in the same affliction and suffering with them. Come and behold: every time the children of Yisrael are in exile, the Shechinah is with them; this has already been explained, as it is written: "Then Hashem your Elohim will return your captivity, and have compassion upon you" (Devarim 30:3). THE VERSE 'WILL RETURN YOUR CAPTIVITY,' LITERALLY MEANS 'WILL RETURN' USING THE INTRANSITIVE, MEANING TO INFORM US THAT THE SHECHINAH IS WITH THEM IN EXILE NAMLY 'WILL SIT'.

511. A different explanation of the verse: "and the angel of His presence saved them" is that it refers to the Shechinah, which is with them in exile, AS IS STATED IN THE BEGINNING OF THE VERSE. You claim that He "saved them," BUT IF HE IS TOGETHER WITH THEM IN EXILE, THEN HE HAS NOT YET "SAVED THEM." AND HE REPLIES: IT is certainly true that the residing places of the Holy One, blessed be He, in exile are WHEREVER THE AFFLICTIONS OF YISRAEL ARE--MEANING THAT THE HOLY ONE, BLESSED BE HE, IS PRESENT IN EVERY SINGLE AFFLICTION AND SORROW BROUGHT UPON YISRAEL. And because the Shechinah resides with them, the Holy One, blessed be He, remembers to benefit them and draw them out of exile, as it is first written: "and I have remembered my covenant," (Shemot 6:5) WHICH REFERS TO THE SHECHINAH. Later, it is written: "and now, behold, the cry of the children of Yisrael has come to me" (Shemot 3:9). SO HE ACTUALLY "SAVED THEM" BY BEING WITH THEM IN THEIR AFFLICTION. AND EVEN THOUGH THE FORMER VERSE APPEARS AFTER THE LATTER, THERE IS NO CONTRADICTION HERE, BECAUSE THERE IS NO CHRONOLOGICAL SEQUENCE IN THE TORAH.

509. פֶּתַח וְאָמַר בְּכָל צָרָתָם לֹא צָר וּמְלַאךְ פָּנָיו הוֹשִׁיעֵם וּגּו'. תָּא חֲזִי, בְּכָל צָרָתָם דִּישְׂרָאֵל, בְּד אֲזַדְמֵן לֹון עֲאֻקֵּן, כְּתִיב לֹא בְּאֵל־הָ, וּקְרִי בּוֹא־ו', בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא עֲמַהוּן בְּעָקוּ. לֹא בְּאֵל־הָ, אֲתֵר עֲלָאָה יִתִּיר, אִף עַל גַּב, דְּלֹאוּ בְּהוּא אֲתֵר, רוּגְזָא וְעָקוּ, לְהֵתֵם לְעִילָא, מָטָא עֻקְתָּא דִּישְׂרָאֵל. לֹא בְּאֵל־הָ, בְּדָבָר אַחַר הוּא עֲשָׂנוּ וְלֹא אֲנַחְנוּ. כְּתִיב בְּאֵל־הָ, וּקְרִי בּוֹא־ו'.

510. וּמְלַאךְ פָּנָיו הוֹשִׁיעֵם. וְהָא אִיהוּ עֲמַהוּן, בְּהוּא עָקוּ, וְאֵת אֲמַרְתְּ הוֹשִׁיעֵם. אֲלֵא מוֹשִׁיעֵם לֹא כְּתִיב אֲלֵא הוֹשִׁיעֵם, מְקַדְמַת דְּנָא, דְּאִיהוּ זְמִין, בְּהוּא עָקוּ, לְמַסְכַּל עֲמַהוּן. תָּא חֲזִי, בְּכָל זְמַנָּא דִּישְׂרָאֵל אִינוּן בְּגִלוּתָא, שְׂכִינְתָּא עֲמַהוּן בְּגִלוּתָא, וְהָא אוֹקְמוּהָ, דְּכְתִיב וְשָׁב יי' אֱלֹהֶיךָ אֶת שְׁבוּתְךָ וּרְחַמְךָ וּגּו'.

511. דְּבַר אַחַר וּמְלַאךְ פָּנָיו הוֹשִׁיעֵם, דָּא שְׂכִינְתָּא, דְּאִיהוּ עֲמַהוּן בְּגִלוּתָא וְאֵת אֲמַרְתְּ דְּאִיהוּ הוֹשִׁיעֵם. אֲלֵא הֵכִי הוּא וְדָאִי, דְּאֵלִין אִינוּן, מְשַׁכְּנוּתֵי דְּקוּדְשָׁא בְּרִיךְ הוּא בְּגִלוּתָא, וּבְגִין דְּשְׂכִינְתָּא עֲמַהוּן, קוּדְשָׁא בְּרִיךְ הוּא אֲדָבָר לֹון, לְאוּטְבָא לֹון, וְלֵאמָקָא לֹון מִן גִּלוּתָא, דְּכְתִיב וְאָזְכַּר אֶת בְּרִיתִי, בְּקַדְמִיתָא, וּלְבַתֵּר וְעַתָּה הִנֵּה צִעַקְתָּ בְּנֵי יִשְׂרָאֵל בָּאָה אֵלַי.

512. The phrase, "moreover I have seen" includes another 'seeing,' which is the first among all, as it is written: "And Elohim remembered His covenant," (Shemot 2:24) which is the Shechinah. THIS VERSE APPEARS BEFORE THE VERSE: "AND I HAVE REMEMBERED MY COVENANT...with (et) Avraham." HE ASKS: It should have been written 'REMEMBERED HIS COVENANT for Avraham's sake'? AND HE ANSWERS: "with Avraham" alludes to the unison and joining OF THE SHECHINAH with the Patriarchs, BECAUSE THE PARTICLE "ET", WRITTEN BEFORE "AVRAHAM", IS THE NAME OF THE SHECHINAH. SO "with Avraham" means the Southwest, THAT IS, THE "EMBRACING" OF THE RIGHT, BECAUSE THE SOUTH IS THE SECRET OF THE RIGHT AND OF CHESED, WHICH IS AVRAHAM. THE WEST IS THE SECRET OF THE SHECHINAH, WHICH IS CALLED ET AND WHICH AVRAHAM 'EMBRACES' WITH CHASSADIM. "...with Yitzchak..." refers to the Northwest, NAMELY THE 'EMBRACING' OF THE LEFT, BECAUSE THE NORTH IS THE SECRET OF THE LEFT AND OF GVURAH, WHICH IS CALLED YITZCHAK. AND THE WEST IS THE SECRET OF THE SHECHINAH, WHICH IS CALLED "ET" AND WHICH YITZCHAK 'EMBRACES' WITH HIS GEVUROT. "...and with Ya'akov..." means One Union, One Whole--a perfect and complete union, as should properly be. THIS ALLUDES TO THE MATING OF ZEIR ANPIN, WHICH IS CALLED YA'AKOV, WITH THE SHECHINAH, WHICH IS CALLED "ET." AND THE MATING CANNOT BE COMPLETED WITHOUT THE CENTRAL COLUMN, WHICH IS YA'AKOV. SO WITH AVRAHAM AND YITZCHAK, THERE WAS ONLY 'EMBRACING'. THEREFORE, IT IS WRITTEN OF YA'AKOV: ONE UNION. THUS THE PHRASE "AND WITH (HEB. VE-ET) YA'AKOV" CONSISTS OF THEM BOTH, AS ONE WHOLE. SO THE EXTRA LETTER VAV IN "VE-ET" ALLUDES TO THE PERFECTION OF THIS MATING, WHICH IS A PERFECT AND COMPLETE MATING.

513. Similarly, IT IS WRITTEN: "(et) the heavens" (Beresheet 1:1), which is the quality of the night, WHICH IS THE NUKVA, with day, WHICH IS ZEIR ANPIN. "...and the (ve'et) earth..." refers to the union of the quality of the day with THE QUALITY OF the night as one. THIS REFERS TO THE INCLUSION OF ZEIR ANPIN IN THE NUKVA, BECAUSE THE LETTER VAV IN "VE'ET ('AND THE')" ALLUDES TO UNION OF THE MALE WITH THE FEMALE. So the term "et" ('the')" appears in them all, AS IN WITH (ET) AVRAHAM AND WITH (ET) YITZCHAK. However, in reference to Ya'akov it is written: "and with (ve-et)," WHICH SHOWS THAT they are in complete unison, for the Male and Female never depart from each other. And the Holy One, blessed be He, in the future shall make His voice heard and announce to all the world, "For He said, Surely, they are My people, children that will not deal falsely; so He was their savior" (Yeshayah 63:8).

Blessed be Hashem for evermore. Amen and Amen.

512. וְגַם רָאִיתִי. לְאַסְגָּאָה רְאִיָּה אַחֲרָא, דְּאִיְהוּ קְדַמָּא דְכֹלָא, וְכַתִּיב וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ, דָּא שְׂכִינְתָא. אֶת אַבְרָהָם, לְאַבְרָהָם מִבְּעֵי לִיָּה, אֶלָּא אֶת אַבְרָהָם, דָּא הוּא, חֲבֵרוֹתָא וְזוּגָא דִּילָהּ, בְּאַבְהָן. אֶת אַבְרָהָם, דָּא הוּא, מְעַרְבִית דְרוֹמִית. אֶת יִצְחָק, דָּא הוּא, צְפוֹנִית מְעַרְבִית. וְאֶת יַעֲקֹב, דָּא הוּא, זְוּגָא חֲדָא, כְּלָלָא חֲדָא, זְוּגָא שְׁלִים, כְּדָקָא יְאוּת.

513. כְּגוּוֹנָא דָּא, אֶת הַשָּׁמַיִם, דָּא הוּא, כְּלָלָא מַדְתָּ לִּילָהּ בַּיּוֹם. וְאֶת הָאָרֶץ, דָּא מַדְתָּ יוֹם בְּלִילָהּ כְּחֲדָא. אוֹף הָכָא, בְּכֹלְהוּ אֶת, וּבִיעֲקֹב וְאֶת, לְמַהוּי כְּלָא, זְוּגָא חֲדָא, דְּלֹא מִתְפָּרְשִׁין דְּכַר וְנוֹקְבָא לְעֵלְמִין. וְזִמִּין קוֹדֶשָׁא בְּרִיךְ הוּא, לְאַכְרִזָּא בְּכֹל עֲלָמָא, וְלֹא שְׁמַעָא קֹל, דְּיוֹמָא, וַיֹּאמֶר אַךְ עִמִּי הֵמָּה בְּנֵים לֹא יִשְׁקְרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ. בְּרוּךְ י' לְעוֹלָם אָמֵן וְאָמֵן.

1. "So they took up Yonah, and cast him into the sea"

Here Rabbi Yosi explains the hidden meaning of the biblical story of Yonah and the whale, and the nature of the symbols used in the story. We learn that the soul is judged each night while we sleep, and that this judgment is twofold. People are not judged according to the evil that they are destined to commit, but rather for the good that they have done and will go on to do. The question of whether The Creator takes pleasure in punishing the wicked is then raised. In answer, it is pointed out that all human beings have a predetermined amount of evil they are allowed to commit. Once this limit passed, there is pleasure at their demise.

The Relevance of this Passage

The universal law of cause and effect is deeply embedded into our reality. For every negative action there is an equal negative reaction. The concept of time, however, creates a separation between cause and effect in our physical world. When man commits a negative deed, time delays the inevitable consequences. Repercussions from wrongful actions appear at a later date, creating the illusion that these repercussions are random events. Our negative inclination then tempts us to point the finger of blame at God because the original cause--our negative action--is forgotten and hidden somewhere in the past. A reading of this section makes us more keenly aware of our actions and the judgments they invariably bring, arousing a stronger intention to ardently walk the path of righteousness.

1. "And Sarah's life was a hundred year and twenty year and seven years" (Bereshheet 23:1). Rabbi Yosi opened the discussion with the verse, "So they took up Yonah, and cast him into the sea, and the sea ceased from its raging" (Yonah 1:15). We have to examine this text carefully. Why did the sea rage upon Yonah and not the earth, NAMELY THE NUKVA CALLED EARTH? He was leaving the land, so that the Shechinah would not hover above him. IN OTHER WORDS, HE WAS RUNNING AWAY FROM THE LAND OF YISRAEL-FROM THE SECRET OF THE NUKVA. If so, why did the sea seize him when he went away, AND NOT THE LAND FROM WHICH HE RAN?

1. וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעֵי שָׁנִים. רַבִּי יוֹסִי, פָּתַח וְאָמַר, וַיִּשְׂאוּ אֶת יוֹנָה וַיִּטְלֶהוּ אֶל הַיָּם וַיַּעֲמֵד הַיָּם מִזְעָפוֹ. הֲבֵיא אֵיךְ לְאַסְתֵּבְלָהּ, מִט, אֶרְעִישָׁת יָמָא, עֲלֶיהָ דִּיּוֹנָה, וְלֹא אֶרְעִישָׁת עֲלֶיהָ אֶרְעָא, בֵּינּוֹן דִּהוּה אַזִּיל, בְּגִין דְּלֹא תִּשְׂרִי עֲלֶיהָ שְׂכִינְתָא, יָמָא אַמְאֵי אַחִיד בֵּיהּ, כַּד הוּה אַזִּיל.

2. RABBI YOSI ANSWERS THAT the verse was accurate, for the sea resembles the firmament, and the firmament resembles the throne of glory. For that reason, the sea grabbed him and received him in its midst. He was fleeing from the sea, NAMELY FROM THE PROPHECY THAT IS DRAWN FROM THE MOCHIN OF THE NUKVA, WHICH IS AN ASPECT OF THE SEA. THUS, THE SEA RAGED UPON HIM, NOT THE LAND. HE WAS CAST INTO THE SEA TO RETURN HIM TO THE PROPHECY FROM WHICH HE WAS FLEEING.

2. אֵלָא, וְדֵאֵי מְלָה בְּאַתְרֵיהּ הוּה. יָם, תַּנּוּן, יָם דְּמֵיָא לְרַקִּיעַ, וְרַקִּיעַ לְכֶסֶף הַכְּבוֹד, וּבְגִין כֵּן, יָמָא אַחִיד בֵּיהּ וְנִטַּל לִיהּ, מִקְמֵי יָמָא עָרְק.

3. "So they took up Yonah, and cast him into the sea." We learned that when they cast him into the sea and immersed him to his knees, the sea calmed. When they lifted him, the sea raged. The deeper they immersed him, the calmer the sea became, until he said, "Take me up, and cast me into the sea" (Yonah 1:12). Immediately, "they took up Yonah, and cast him into the sea."

3. וַיִּשְׂאוּ אֶת יוֹנָה וַיִּטְלֶהוּ אֶל הַיָּם. אוֹלִיפְנָא, כַּד הוּה נִטְלֵי לִיהּ וְטַבְעֵי יָרְכוּי בֵּימָא, הוּה יָמָא שְׂכִיךְ, זְקַפִּין לִיהּ, אֶתְרַעִישׁ יָמָא, כַּל מַה דְּטַבְעֵי לִיהּ, הֲכִי אֶשְׁתַּכִּיךְ יָמָא, עַד דְּאִיהוּ אָמַר, שְׂאוּנִי וְהִטִּילְנִי אֶל הַיָּם, מִיָּד וַיִּשְׂאוּ אֶת יוֹנָה וַיִּטְלֶהוּ אֶל הַיָּם.

4. When he was thrown into the sea, his soul soared and ascended to the King's throne to be judged. When his soul was returned to him, he entered the mouth of that fish, which died and later came back to life.

4. בֵּינּוֹן דְּאַתְרֵמֵי בֵּינָם פְּרַחַה מְנִיָּה נִשְׁמַתִּיהּ וְסַלְקָא עַד בְּרִסְיָא דְּמַלְכָא, וְאַתְדַּנַּת קְמִיָּה, וְאַתְדַּרְת לִיהּ נִשְׁמַתִּיהּ, וְעָל בְּפּוּמָא דִּהוּא נּוֹנָא, וּמִית נּוֹנָא לְבַתֵּר אֶתְקִינִים הוּא נּוֹנָא, וְאוֹקְמוּהּ.

5. Come and behold: When a man goes to sleep each night, his soul leaves him to be judged before the King's court. If it merits life, his soul is returned to this world.

5. תָּא חֲזִי, בְּשַׁעְתָּא דְּבֵר נִשׁ סְלִיךְ בְּעַרְסִיָּה, כַּל לִילֵיא וְלִילֵיא נִשְׁמַתִּיהּ נִפְקַת מְנִיָּה, וְאַתְדַּנַּת קְמִי בֵּי דִינָא דְּמַלְכָא, אִי זְכָאָה לְאַתְקִינֵימָא, אֶתְהַדְרַת לְהֵאֵי עֲלֵמָא.

6. The judgement is twofold, for man is not judged for the evil he is destined to commit. "For Elohim has heard the voice of the lad where he is" (Beresheet 21:17) is written, NOT IN THE FUTURE TENSE. You should not say that man is judged only for the good he has already done, rather he is rewarded for his present good as was said above, and he is also judged for the good he will do in the future. He is saved for their sake, as they said, even though he is now wicked. The Holy One, blessed be He, does good with all people and does everything to benefit all, therefore He does not sentence man for the evil he is about to do. Hence, man is judged before the Holy One, blessed be He, WHO KNOWS THE FUTURE.

7. Come and behold. Once they cast Yonah into the sea, it is written: "And the sea ceased (lit. 'stood') from its raging." THIS IS the supernal sea, THE NUKVA. It stood where it was, for when anger calms down, it stands. When judgement is passed upon the world, that court, NAMELY THE NUKVA, is like a pregnant woman experiencing severe labor pains. When she gives birth, the panic ceases. Similarly, when judgement is passed upon the world, it does not calm or rest until justice is administered to the wicked. Then it rests, wholly standing in its place and perfectly maintained. This is what the verse meant by the words: "But when the wicked perish, there is jubilation" (Mishlei 11:10). This has already been explained.

8. HE THEN ASKS ABOUT THE VERSE, "But when the wicked perish, there is jubilation." Is it not written, "Have I any pleasure at all that the wicked should die" (Yechezkel 18:23)? This would mean that there is no pleasure for the Holy One, blessed be He, when judgement is administered to the wicked. HE ANSWERS, Before their measure was filled, THE HOLY ONE, BLESSED BE HE, DID NOT HAVE PLEASURE THAT THE WICKED SHOULD DIE. But now, after the measure is full, "WHEN THE WICKED PERISH, THERE IS JUBILATION."

6. וְדִינָא הוּא בְּתָרִין גּוֹנוּן, דְּהָא לֹא דִינִין לִיה לְבַר נֶשׁ, עַל בּוֹשֵׁין דְּאִיהוּ עֲתִיד וְזִמִּין לְמַעְבַּד, דְּכִתּוּב בִּי שְׁמַע אֱלֹהִים וּגו' בְּאִשְׁרֵי הוּא שָׁם. וְלֹא תִימָא, דְּדִנִּין לִיה עַל טְבִין דְּעָבִיד לְחוּד, אֲלֵא לְאוֹטְבָא לִיה עַל אִינוּן טְבִין דְּהִשְׁתָּא, כְּמָה דְּאִתְמַר, וְדִנִּין לִיה עַל זְכוּיִן דְּאִיהוּ זִמִּין לְמַעְבַּד, וּבְגִינִייהוּ אֲשִׁתְּזִיב, אַע"ג דְּאִיהוּ הִשְׁתָּא חַיִּיבָא. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא עָבִיד טִיבוּ, עִם כָּל בְּרִיין, וְכָל אֲרַחוּי דְּאִיהוּ עָבִיד, לְאוֹטְבָא לְכֻלָּא, וְלֹא דְאִין לְב"נ, עַל בּוֹשֵׁין דְּאִיהוּ זִמִּין לְמַעְבַּד, וּבְגִין כֶּן אִתְדִן בְּר נֶשׁ, קִמֵי קוּדְשָׁא בְּרִיךְ הוּא.

7. תָּא חַזִי, כִּינִין דְּאִטְלוּ לִיה לִיוֹנָה בְּיָמָא, מַה כְּתִיב, וַיַּעֲמֵד הַיָּם מִזְעַפּוֹ. הַיָּם עֲלָא, מֵאִי וַיַּעֲמֵד, דְּקָאִים בְּקִיּוּמִיהּ, בְּדָקָא יָאוּת, בְּעַמִּידָהּ אִיהוּ, בְּדִינָא שְׂכִיךְ, בְּשַׁעֲתָא דְּדִינָא שְׂרִיא בְּעֵלְמָא, הַהוּא בִּי דִינָא, אִיהוּ כְּאִתְתָּא דְּמִתְעַבְרָא, וְקִשְׂיָא לְאוֹלְדָא, וְכִד אֹלִידַת שְׂכִיךְ רֹגְזָא. הֵכִי נְמִי, בְּדִינָא שְׂרִיא בְּעֵלְמָא לֹא שְׂכִיךְ וְלֹא נַח, עַד דְּאִתְעַבִּיד דִּינָא בְּחַיִּיבָא, כְּדִין הוּא נִיחָא דִּילִיה, לְמִיקָם בְּדוּכְתָא שְׁלִים, וְלְמִיקָם בְּקִיּוּמִיהּ, הַה"ד וּבְאַבְד רְשָׁעִים רְנָה. וְהָא אוֹקְמוּהּ.

8. בְּאַבְד רְשָׁעִים רְנָה. וְהִכְתִּיב הַחֲפֵץ אַחֲפֵץ מוֹת הַרְשָׁע. וְהָא לִית נִיחָא קִמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּדִינָא אִתְעַבִּיד דִּינָא בְּרִשְׁוִיעֵינָא. אֲלֵא, כְּאִן קוּדְשָׁא דְּאִשְׁתְּלִים קִיסְטָא, כְּאִן לְבַתְר דְּאִשְׁתְּלִים קִיסְטָא.

2. And Dumah rises, and receives the reckoning

The Zohar describes disturbing details concerning the fate awaiting the wicked at the time of the Resurrection of the Dead, emphasizing the urgent need for all of us to replace our bad deeds with good ones immediately.

The Relevance of this Passage

Intellectual blockages in our consciousness prevent us from completely accepting and beholding the truth of the World To Come and the gravity of our erring actions. Though we might accept the notion of a Creator and other spiritual principles on a purely intellectual level, internalizing and living these truths is a much more difficult task, and the basis of our spiritual work. The intent of this passage is to remove impediments and doubts, opening our eyes to spiritual truths and stimulating greater awareness. As we become more devout in our pursuit of righteousness, replacing the bad we have done in this world becomes an intrinsic part of our nature. And this process is furthered by the Light emanating from this portion.

Tosefta (Addendum)

9. "And Sarah's life was..." The body of the Mishnah, NAMELY ITS ESSENCE, WAS LONG AND IS NOW ABRIDGED. We, WHO ARE VERSED IN THE MISHNAH, were close TO THE INNER SIDE OF THE GRADE and heard a voice that travels down from above and expands throughout the world. This voice uproots mountains and smashes strong rocks, NAMELY ITS ILLUMINATION UPROOTS AND SMASHES ALL THE KLIPOT. Great spirits rise, and ears are open.

10. As THE VOICE TRAVELS TO THREE PLACES, it says: cut off a portion, how the still ones, who are still sleeping, maintain their guard and stand in position. The king, NUKVA, guards the gates, as the ruler over many armies stands by his post.

11. Nobody notices or knows that the book is open, and is written in by a name, and Dumah rises to receive the reckoning. The dwellers of dust, NAMELY THE WICKED, go back outside. The good part, THE CENTRAL COLUMN, THAT IS YESOD, WHICH IS CALLED GOOD APPROCHES, to be counted among them, but they do not wish for rolling and reversing.

12. BECAUSE THEY DO NOT WANT THE ROLLING AND REVERSING, they fall and do not come back to life. THUS, the wicked are wiped from the book of Dumah. Who then shall claim them AT THE TIME OF THE RESURRECTION OF THE DEAD, AS IT IS SAID THAT AT THE TIME OF THE RESURRECTION, THE ANGEL MATATRON WILL RECEIVE A NOTE AT THE CEMETERIES FROM DUMAH. BUT WHO WILL CLAIM THOSE WICKED WHO ARE NOT ACCOUNTED FOR IN THE RECKONING OF DUMAH AT THE RESURRECTION? And who will care for their accounts? THIS ALLUDES TO THE HARSH KLIPAH NAMED "SICHON," WHO DOES THE RECKONING AND CORRESPONDS TO "DUMAH", FOR "DUMAH" MEANS SILENCE, WHILE "SICHON" MEANS CONVERSATION OR TALKING. Woe to them, woe to their lives, woe to their pains. For them, the verse says: "Let them be blotted out of the Book of the Living" (Tehilim 69:29).

End of Tosefta (Addendum)

תוספתא

9. ויהיו חיי שרה. גופא דמתניתין, אנו קריבין הוינא, שמענא קלא מתהפך מעילא לתתא, אתפשט בעלמא, קל מתבר טורין, ומתבר טורין תקיפין, עלעולין רברבין סלקין, אודנא פתיחן.

10. הוה אמר במטלנוי קוץ קוציתא, דמיכן דמימין דשינתא בחוריהון, קיימין בקיומיהון. מלכא דממללא, נטרי תרעין, שליטא דחילין סגיאין, קם בקיומיה.

11. בלהו לא מרגשן, ולא ידעי דספרא פתיח, ובשמא אכתוב, ודומה קאים, ונטיל בחושבנא, ודיירי עפרא תיבין לבר, וקריב טב לאתמנאה בהו, לא תאיבין, גלגולא והפוך.

12. נפלין ולא קיימין, אתמחון חייבין מספרא דדומה, מאן יתבע לון, ומאן יתיב בחושבנהון, ווי לון, ווי לחייהון, ווי לרגשיהון, בגינהון אתקרי, ימחו מספר חיים וגו'.
(ער כאן תוספתא)

3. "He who tills a field is a king"

There is a hidden meaning in the mention of Sarah's exact life span in the Torah, for such details are given for no other women--nor does any other woman have a portion of the scriptures devoted to her name, as Sarah does. The symbols employed by passages concerning Sarah are pointed out and explained, along with the meaning of various statements that cannot be unlocked without the key of Kabbalah. We learn that, like Avraham, Sarah did not in any way cling to negative inclinations. This earned supernal life for herself, her husband, and later, her son.

The Relevance of this Passage

Man, on his own, does not possess the inner power necessary to eradicate the dark side of his nature. Scriptural giants like Avraham and Sarah, however, are generators of such spiritual forces. Their existence in this physical realm and their presence in the Torah, serve as a wellspring of this energy, from which all generations can draw. Sarah's grace and godliness, together with the energy of supernal life, reach us through the medium of the Aramaic words comprising this passage.

13. "And Sarah's life was...": HE ASKS: Of all the women in the world, Why is Sarah the only one whose death is mentioned in Torah? Rabbi Chiya answered, This is not so, for it is written: "And Rachel died, and was buried in the way to Efrat" (Bereshheet 35:19), "and Miriam died there" (Bemidbar 20:1), "and D'vorah, Rivkah's nurse, died" (Bereshheet 35:8), and "the daughter of Shua, Yehuda's wife died" (Bereshheet 38:12). THE DEATH OF MANY WOMEN IS MENTIONED IN THE TORAH.

13. ויהיו חיי שרה. מאי שנא הכא שרה, דכתיב מיתתה באורייתא, מכל נשי דעלמא, דלא כתיב הכי מיתתהון באורייתא. אמר רבי חייא, ולא, והכתיב ותמת רחל ותקבר בדרך אפרתה. וכתיב ותמת שם מרים וגו'. וכתיב, ותמת דבורה מינקת רבקה. וכתיב ותמת בת שוע אשת יהודה.

14. Rabbi Yosi responded: But it is not written of them as it is written of Sarah, of whom it is said, "And Sarah's life was a hundred and twenty seven years old: these were the years of Sarah's life" (Beresheet 23:1). No other woman's days and years were specified as they were for Sarah. Furthermore, none of them has a portion of the scriptures devoted to them, as does Sarah. There is an esoteric reason for this. IN THE SCRIPTURES, SARAH'S DAYS AND YEARS ARE SPECIFIED, but the secret is that the days and years of all men depend on this grade. THIS MEANS THAT THE MOCHIN, WHICH IS THE SECRET OF THE LIFE SPAN OF SARAH, IS ALLUDED TO IN THE NUMBER "127 YEARS." FROM THIS, THE LIFE SPAN OF MAN IS ALSO DRAWN.

15. He opened with the verse, "Moreover, land has an advantage for everyone: he who tills a field is a king" (Kohelet 5:8). "Moreover, land has an advantage" IS THE NUKVA "for everyone." Certainly, THIS IS THE SECRET OF YESOD OF ZEIR ANPIN, CALLED "All" (Heb. kol). Because FROM YESOD emanate spirits and souls and goods to the world. Of the verse, "He who tills a field is a king," IT IS ASKED, Who is the king? He is the Holy One, blessed be He, who "tills a field" when it is properly cultivated. The King is the supernal King, NAMELY ZEIR ANPIN, who is joined to the field when it is tilled. IT IS ASKED, What is the field? This is a field which Hashem has blessed, NAMELY THE NUKVA, AS IT IS WRITTEN: "Like the smell of a field which Hashem has blessed" (Beresheet 27:27). For when it is tilled and cultivated properly, the supernal King, ZEIR ANPIN, unites with it.

16. Rabbi Elazar asks: How many mysteries are alluded to in the verse, "He who tills a field is a king"! A king is the Shechinah, which only dwells in a man's house when he is married and mates with his wife to beget children and bear fruit. And she, THE SHECHINAH, brings out souls to dwell in her, which is why THE SHECHINAH IS CONNECTED only to a tilled field.

17. Another explanation: A king is "a woman who fears Hashem," as it is written: "A woman who fears Hashem, she shall be praised" (Mishlei 31:30). THIS IS THE SHECHINAH. A tilled field is a strange woman, NAMELY THE OTHER SIDE, as it is written: "That they may keep you from the strange woman" (Mishlei 7:5). For there is a field, and there is a field. There is a field in which all blessings and holiness dwell, as it is written: "Like the smell of a field which Hashem has blessed," NAMELY THE SHECHINAH. And there is a field, in which destruction and defilement, extinction, killings and war reside, NAMELY THE OTHER SIDE. This king, NAMELY THE SHECHINAH, sometimes tills the second field, THE OTHER SIDE, as it is written: "For three things the earth is disquieted...and a handmaid that is heir to her mistress" (Mishlei 30:21). IN THIS CASE, HEAVEN FORBID, THE FIELD OF THE OTHER SIDE INHERITS THE SHECHINAH, AND THE LIGHT OF THE SHECHINAH is covered and darkened until it is purified and joins ZEIR ANPIN above.

14. אָמַר ר' יוֹסִי, בְּכֻלָּהוּ לֹא כָתוּב, כִּמְה דְכָתוּב בְּשָׂרָה, דְּאִתְמַר, וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים שְׁנֵי חַיֵּי שָׂרָה. דְּהָא בְּכֻלָּהוּ, לֹא אִתְמַנּוּן יוֹמִין וְשָׁנִין, כְּמוֹ לְשָׂרָה. בְּכֻלָּהוּ לֹא כָתוּב פְּרֻשָׁתָא חֲדָא בְּלַחֲדָהּ, כְּמוֹ לְשָׂרָה. אֲלֵא, רָזָא אִיהוּ, בְּגִין הָהוּא דְרָגָא, דְּכָל יוֹמִין וְשָׁנִין דְּבַר נֶשׁ, בֵּיה תְלִינן.

15. פִּתַּח וְאָמַר, וַיִּתְרוֹן אֶרֶץ כָּל הַיָּמִין מֶלֶךְ לְשָׂרָה נְעֻבָּד. וַיִּתְרוֹן אֶרֶץ כָּל הַיָּמִין וְדָאֵי, דְּהָא מִתְמַן נִמְקִין רוּחִין וְנִשְׁמָתִין, וְתוֹעֵלְתָא לְעֵלְמָא. מֶלֶךְ לְשָׂרָה נְעֻבָּד, מֵאֵן מֶלֶךְ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. לְשָׂרָה נְעֻבָּד, כִּד אִיהוּ אִתְתַּקֵּן בְּדָקָא יָאוּת. וּמֶלֶךְ, דָּא מֶלֶךְ עֲלָאָה, דְּאִתְחַבַּר לְשָׂרָה, כִּד אִיהוּ נְעֻבָּד. מֵאֵן שָׂרָה, דָּא שָׂרָה אֲשֶׁר בְּרָכּוּ ה'. דְּכָתוּב בְּרִיחַ שָׂרָה אֲשֶׁר בְּרָכּוּ ה'. דְּכִד אִיהוּ נְעֻבָּד וְאִתְתַּקֵּן, בְּכָל מַה דְּאִצְטְרִיךְ לֵיהּ, בְּדָקָא יָאוּת, בְּדִין מֶלֶךְ עֲלָאָה אִתְחַבַּר עִמֵּיהּ.

16. רַבִּי אֱלֵעָזָר אָמַר, מֶלֶךְ לְשָׂרָה נְעֻבָּד. כִּמְה גּוֹוִינִי, רִזִּין עֲלָאִין הַכָּא. מֶלֶךְ: דָּא שְׂכִינְתָא, דְּלֹא שְׂרִיא בְּבֵיתָא, לְאִתְתַּקְנָא בֵּיהּ, אֲלֵא בְּזִמְנָא דְּאִתְנַסִּיב בִּרְ נֶשׁ, וְאִזְדְּוּג בְּאַנְתְּתִיהּ, לְאוּלְדָא וְלִמְעַבְד אִיבִין, וְאִיהִי אִמִּיקַת נִשְׁמָתִין, לְאַשְׂרָאָה בֵּיהּ, וּבְגִין כִּן לְשָׂרָה נְעֻבָּד, וְלֹא לְאַחֲרָא.

17. דְּבַר אַחַר, מֶלֶךְ: דָּא אִשָּׁה יִרְאֵת ה', כְּדָבַר אַחַר אִשָּׁה יִרְאֵת ה' הִיא תִתְהַלֵּל. לְשָׂרָה נְעֻבָּד, דָּא אִשָּׁה זָרָה, כְּדָבַר אַחַר לְשִׁמְרִין מֵאִשָּׁה זָרָה. בְּגִין דְּאִית שָׂרָה, וְאִית שָׂרָה. אִית שָׂרָה, דְּכָל בְּרָכָאן וְקוּדְשִׁין, בֵּיה שְׂרִיין, כִּמְה דְּאִתְ אָמַר, כְּרִיחַ שָׂרָה אֲשֶׁר בְּרָכּוּ ה'. וְאִית שָׂרָה, דְּכָל חִירוּב וּמִסָּאבוּ, וְשִׁיזָאָה, וְקִטּוּלִין, וְקִרְבִּין, בֵּיה שְׂרִיין. וְהֵאֵן מֶלֶךְ, זְמַנִּין דְּאִיהוּ נְעֻבָּד לְהֵאֵן שָׂרָה, דְּכָתוּב, תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ וְגו', תַּחַת עֶבֶד כִּי יִמְלֹךְ, וְגו', וְשִׁפְחָה כִּי תִירֶשׁ גְּבִירָתָהּ. וְהֵאֵן מֶלֶךְ, אִתְכַּסִּיא נְהוּרִיָּה וְאִתְחַשְׁךְ עַד דְּאִתְדַבֵּי, וְאִתְחַבַּר לְעֵילָא.

18. This is the purpose of offering the goat on the first day of the month, when no blessings dwell upon the second field, THE OTHER SIDE, as it is separated from the holy king, THE SHECHINAH. When that field is tilled FOR THE OTHER SIDE, then it is written: "For he found her in the field, AND THE BETROTHED MAIDEN CRIED OUT, BUT THERE WAS NONE TO SAVE HER" (Devarim 22:27), the field is THE OTHER SIDE, as has been explained.

19. Come and behold: Chavah came into the world and clung to the serpent. He injected impurities into her, and she brought death to the world and to her husband. Sarah then came and went down INTO THE PLACE OF THE OTHER SIDE, BUT she rose again without any KLIPOT clinging to her, as it is written: "And Avram went up out of Egypt, he, and his wife, and all that he had" (Beresheet 13:1). When Noach came to the world, it is written that "he drank of the wine, and was drunk, and he was uncovered within his tent" (Beresheet 9:21).

20. Because Avraham and Sarah did not cling to THE OTHER SIDE, Sarah earned supernal life for herself, her husband, and her son after her. This is the meaning of the verse: "Look at the rock whence you are hewn [AVRAHAM], and to the hole of the pit from which you were dug out [SARAH]" (Yeshayah 51:1). Therefore, it is written: "And Sarah's life was..." , for she merited all THE YEARS. It is not so for the rest of the women, FOR IT IS NOT WRITTEN: "And Chavah's life was..." and so on. Sarah clung to life. Therefore, her life was her own.

4. He who is small and he who is great

The inner meaning of Sarah's age, as cited in the Torah, relates to the importance of approaching life with reverence and humility--for The Creator delights in those who transcend pride and self-interest, raising them in stature, whereas He diminishes those who inflate themselves with self-importance and vanity. Greatness in the world above is attained by behaving with humility and selflessness here in the physical realm.

The Relevance of this Passage

When people succumb to the demands of their ego, preoccupying themselves with affairs in the material world, they receive immediate, but short-lived gratification and rewards. Their self-love deepens and their hearts harden. In contrast, spiritual accomplishments do not gratify the ego. For this reason, humility and selflessness are more difficult to kindle, though their rewards are far greater and long-lasting. Kabbalah teaches that the eternal World To Come is not somewhere in the future, but is readily attainable here and now, according to our degree of spiritual transformation. A reading of this section helps us to resist pride and arrogance by raising our awareness of their consequences in the physical and spiritual realms. Tosefta (Addendum)

21. Happy is he who makes less of himself in this world. How great and high he is in the eternal world. The head of the Yeshivah spoke to that effect, saying that whoever is small IN THIS WORLD is great IN THE ETERNAL WORLD. He who is great IN THIS WORLD is small IN THE ETERNAL WORLD, as it is written: "And Sarah's life was a hundred year..." A hundred, which is a large number, is followed by the word "year", FOR IT IS LESSENER TO A YEAR. Seven, WHICH IS A SMALL NUMBER, was greatly increased, for it is followed by the word "years." Come and behold: The Holy One, blessed be He, only makes greater the person who lessens himself. He diminishes only the person who makes himself great. Happy is he who diminishes himself in this world. How great he is above in the eternal world. End of Tosefta (Addendum)

18. וּבְגִין כֵּן שְׁעִיר דְרִ"ח, בְּגִין דְּאִתְפָּרֵשׁ הוּא שָׂרָה מִמְּלֶכָא קְדִישָׁא, וְלֹא שְׂרִיין בְּהַאי שָׂרָה בְּרַכְאָן, מֵהַאי מַלְךְ. וְכֵד אִיהוּ נֶעְבֵּד לְהַאי שָׂרָה, כְּדִין כְּתִיב, כִּי בַשָּׂדֶה מִצָּאָהּ וְגו'. כִּי בַשָּׂדֶה כְּמָה דְאִתְמַר.

19. תָּא חֲזִי, אֲתַת חוּדָה לְעֵלְמָא, אֲתַדְבַּקַת בְּהַאי חוּיָא, וְאִטִּיל בַּה זוּהֵמָא. וְגִרְמָא מוּתָא לְעֵלְמָא, וְלִבְעֵלָה. אֲתַת שָׂרָה, וְנַחְתַת וְסִלְקַת, וְלֹא אֲתַדְבַּקַת בֵּיה, כְּדִ"א וְיַעֲלֵ אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוּ וְכֹל אֲשֶׁר לוֹ. אֲתָא נַח לְעֵלְמָא, מַה כְּתִיב, וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל וְגו'.

20. וּבְגִין דְּאִבְרָהִם וְשָׂרָה, לֹא אֲתַדְבַּקוּ בֵּיה, בְּגִין כֵּן שָׂרָה זְכָתָה לְחִינֵין עֲלָיִן, לָהּ, וְלִבְעֵלָה, וְלִבְנֵהָא בְּתַרְאָה, הַה"ד הִבִּיטוּ אֶל צוּר חוּצַבְתָּם וְאֵל מִקְבַּת בּוֹר נֹקְרָתָם. וְעַל דָּא, וַיְהִי חַיֵּי שָׂרָה, דְּזָכָתָה בַּהּ בְּכֹלְהוּ, וְלֹא כְּתִיב בְּכֹלְהוּ נָשִׁי, וַיְהִי חַיֵּי חוּדָה, וְכֵן בְּכֹלְא, הוּא אֲתַדְבַּקַת בְּחִינֵין, וְעַל דָּא דִּילָהּ הוּוּ חִינֵין.

תּוֹסֵפְתָא

21. זְכָאָה אִיהוּ, מֵאֵן דְּאִזְעִיר גְּרַמְיָה, בְּהַאי עֵלְמָא, כְּמָה אִיהוּ רַב וְעֵלְאָה, בְּהַהוּא עֵלְמָא. וְהִכִּי פְתַח רַב מְתִיבְתָא, מֵאֵן דְּאִיהוּ זְעִיר, אִיהוּ רַב. מֵאֵן דְּאִיהוּ רַב, אִיהוּ זְעִיר. דְּכְתִיב וַיְהִי חַיֵּי שָׂרָה וְגו'. מֵאָה, דְּאִיהוּ חוּשְׁבָן רַב, כְּתִיב בֵּיה שְׁנָה, זְעִירוּ דְּשָׁנִין, חַד, אִזְעִיר לִיה. שְׁבַע דְּאִיהוּ חוּשְׁבָן זְעִיר, אִסְגִּי לִיה וְרַבִּי לִיה, דְּכְתִיב שְׁנַיִם. תָּא חֲזִי, דְּלֹא רַבִּי קוּדְשָׁא בְּרִיךְ הוּא, אֶלְא לְדָאִעִיר, וְלֹא אִזְעִיר, אֶלְא לְדְרַבִּי, זְכָאָה אִיהוּ, מֵאֵן דְּאִזְעִיר גְּרַמְיָה בְּהַאי עֵלְמָא, כְּמָה אִיהוּ רַב בְּעֵלְוָא. לְהַהוּא עֵלְמָא (עַר כְּאֵן).

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22. This paragraph does not belong here. It belongs to another portion, where it is explained.

22. מאן דפסק יתפסק. מאן דקצר, יתקצר. מאן דקצר, יתארך. ר"ל, מאן דפסק מלין דאורייתא, על מלין בטלין, יתפסקון חיוהי מהאי עלמא, ודיניה קיימא בהוא עלמא. מאן דקצר אמן, ולא מאריך גו נייחא, יתקצר מחיין דהאי עלמא. מאן דאמר אחר, אצטריך לחטפא אל"ף, ולקצר קריאה דיליה, ולא יעבב בהאי אות כלל, ומאן דיעביד דא יתארכון חייו.

. "And Sarah's life"

Sarah's life is connected to the Mochin [another term for Spiritual Light] and the secret of Ten Sfirot that are contained within the dimension of Binah. The number 37 appears frequently here. This was Yitzchak's age at the time of his binding, for example, and it was because of his binding that Sarah died. The Angel of Death appeared before Sarah and told her that Avraham was about to sacrifice their son. These events convey the various levels of spiritual Light that Sarah's life revealed in this world.

The Relevance of this Passage

The metaphysical forces embodied by Sarah are instilled within us through thoughtful meditation upon these verses.

23. "And Sarah's life was..." All this life is above IN BINAH. A hundred year REFERS TO KETER above. "Twenty year" IS CHOCHMAH AND BINAH above. The seven years ARE THE SEVEN LOWER SFIROT above. THIS IS THE SECRET OF THE FIRST THREE AND THE LOWER SEVEN SFIROT OF BINAH, WHERE SARAH RECEIVED LIFE, WHICH IS MOCHIN. Rabbi Shimon said, Come and look at the secret of all this. Why is the number seven followed by the word "years", while all other numbers are followed by the word "year"?

23. ויהיו חיי שרה. אינון חיון, בלהו לעילא, מאה שנה לעילא. ועשרים שנה לעילא, ושבע שנים לעילא, בלהו הוּוּ בְדָקָא יֵאוּת. אָמַר רַבִּי שְׁמַעוֹן, תָּא חַזִּי, רְזָא דְמַלְאָה, מְאִי שְׁנָא בְכֻלְהוּ, דְאָמַר שְׁנָה שְׁנָה, וּבְאִינוֹן שְׁבַע, דְאָמַר שְׁנִים. דְכָתִיב מֵאָה שְׁנָה וְעֶשְׂרִים שְׁנָה וּלְבַתָּר שְׁבַע שְׁנִים.

24. The "hundred year" includes everything, NAMELY KETER, WHICH INCLUDES ALL TEN SFIROT. EACH SFIRAH COMPRISES TEN, AND TOGETHER THEY COMPRISE ONE HUNDRED. For there is included the highest and most secret place of all, WHICH IS ARICH ANPIN, with the hundred daily benedictions, MEANING THAT IT DAILY GIVES THE ABUNDANCE OF A HUNDRED BENEDICTIONS UPON MALCHUT FROM THE HUNDRED SFIROT IN IT. ARICH ANPIN IS THE SECRET OF KETER OF ATZILUT. Also, the "twenty year," WHICH ARE CHOCHMAH AND BINAH, INCLUDE ARICH ANPIN, the most concealed of all. For that reason, it is written "year" IN THE SINGULAR, which is the secret of unison, for a thought and a jubilee (Heb. yovel). THE SECRET OF CHOCHMAH AND BINAH never separate from each other, AS THE FIRST THREE SFIROT ARE JOINED TO EACH OTHER AS ONE.

24. אָלָא מֵאָה שְׁנָה, כְּלָלָא דְכֻלָּא תַּמּוֹן, דְאֵתְבַלְלִיל אַתְרַּ עֲלָאָה, כְּלָא בְּחֻדָּא, בְּרְזָא דְמֵאָה בְּרַכָּאָן, בְּכַל יוֹמָא. וְכֵן עֶשְׂרִים שְׁנָה, דְאֵתְבַלְלִיל עֲלָאָה סְתִימָא דְכָל סְתִימִין, וּבְגִין כֵּן כְּתִיב שְׁנָה רְזָא דִּיחֻדָּא, דְלֵא אֲתַפְרֵשׁ מַחֲשָׁבָה וְיֻבְלָא לְעֵלְמִין.

25. But the seven years, WHICH ARE THE SEVEN LOWER SFIROT OF BINAH, are separated from each other and from that which is hidden above, ARICH ANPIN. Although everything is united and all are equal, THE LOWER SEVEN pertain to Judgement and Mercy in many aspects and paths. This is not so IN THE FIRST THREE SFIROT OF BINAH, FOR ARICH ANPIN IS ENCLOSED IN THEM above THE CHEST, WHERE THERE IS NO JUDGEMENT AT ALL. For that reason, it is WRITTEN "SEVEN YEARS" AND NOT 'SEVEN year', AS WITH THE FIRST THREE SFIROT. THE WHOLE TEN SFIROT, THE FIRST THREE AND LOWER SEVEN, are called life. Therefore it is written: "And Sarah's life was...", for it existed. It was created substantively and existed above, IN THE TEN SFIROT OF BINAH.

25. שְׁבַע שְׁנִים: אֵלִין אֲתַפְרֵשׁ, וְנִפְקָאן מְכֻלָּא סְתִימָאָה דְלְעֵילָא. וְאַף עַל גְּבֻדְכֻלָּא יְחֻדָּא חֻדָּא, אֲבַל מִתַּפְרֵשׁ, בְּדִינָא וְרַחֲמִי, בְּכַמָּה סְטֵרִין וְאוּרְחִין, מַה דְלֵא הָוִי הֵכִי לְעֵילָא. וּבְגִין כֵּן כְּתִיב שְׁנָה, רְזָא דִּיחֻדָּא, דְלֵא אֲתַפְרֵשׁ לְעֵלְמִין. וְכֻלְהוּ אֶקְרוּן חַיִּים, וְיֵהִיו חַיִּי שְׁרָה, דְהוּוּ מִמֶּשׁ, דְאֵתְבַרְיָאוּ וְאֵתְקִימוּ לְעֵילָא.

26. Rabbi Chiya said that it has been explained WHY THE DEATH OF SARAH IS WRITTEN RATHER THAN THAT OF THE OTHER WOMEN. Yitzchak was 37 years old when he was bound, and because he was bound, Sarah died, as is written: "And Avraham came to mourn for Sarah, and to weep for her" (Beresheet 23:2). From where did he come? From mount Moriyah, where he was binding Yitzchak. The 37 years from the time that Yitzchak was born until the time he was bound were the life of Sarah, for "vayihyu (was)" is 37 years in numerical value--the years from Yitzchak's birth to his binding. IN ORDER TO MENTION THIS, SARAH'S DEATH IS MENTIONED IN THE TORAH.

26. אָמַר רַבִּי חִיָּיא, הָא אֻקְמוּהָ, דְהָא כִּד אֲתַעְקֵד יִצְחָק, בַּר תְּלַתִּין וְשִׁבְעַ שְׁנִין הוּהוּ, וְכִיּוֹן דְאֲתַעְקֵד יִצְחָק, מִיַּתַּת שָׂרָה, דְכָתִיב וַיָּבֵא אַבְרָהָם לְסַפֵּר לְשָׂרָה וּלְבַכְתָּהּ. מֵאִין בָּא, מֵהַר הַמּוֹרְיָה, בָּא מִלְמַעְקֵד לִיּוֹה לִיצְחָק, וְאִינּוֹן תְּלַתִּין וְשִׁבְעַ שְׁנִין, מִיּוֹמָא דְאֲתִיּוּלִיד יִצְחָק, עַד שְׁעֵתָא דְאֲתַעְקֵד, אִינּוֹן הוּוּ חִיָּי שָׂרָה וְדַאי, כְּחוּשְׁבָן וַיְהִי, בְּגִימְטְרִי"א תְּלַתִּין וְשִׁבְעַ שְׁנִין הוּוּ, כְּמָה דְאֲתַמַּר, מִדְּאֲתִיּוּלִיד יִצְחָק עַד דְאֲתַעְקֵד.

6. "And the cows took the straight way"

The meaning of this difficult scriptural passage is expounded by Rabbi Yosi. We learn that while they carried the Ark, the cows were able to sing--although this gift vanished as soon as they no longer performed this work. Rabbi Chiya explains that a psalm of David referring to a "new song", refers to a time when the psalm or Holy Spirit or Nukva--that is, our physical world, also known as Malchut--will glow with the light of the sun, which itself is a coded reference to the concept of Mashiach. It is after this that the Resurrection of the Dead takes place, a time when the world will be renewed and set free from death's rule.

The Relevance of this Passage

A cow is both a metaphor and physical expression of an intense desire to receive. In view of this, cows are seen as powerful tools for attracting spiritual energy. Thus, red meat is a recommended dish for the first meal of the Shabbat, since the internal energy of the meat serves to draw down the Light of the Creator. The Torah's parchment, which functions as an antenna to arouse metaphysical forces, is produced from the skin of a calf. The Zohar, therefore, uses the cow as a symbol for man's own insatiable desire to receive for the self alone--and the image of a singing cow reveals a creature rising above its inborn nature. This power emerged the moment the cows began transporting the Ark and the scrolls contained inside. Here the Zohar alludes to the Torah's ability to help overcome innate immoral tendencies and self-seeking desires. When mankind has completely removed all his Evil Inclinations, death will be removed from the landscape of human existence. World peace and fulfillment will be eternally achieved, signified by the Zohar's reference to the light of the sun, which represents Mashiach. An ability to hasten a personal and global redemption is awarded to us by means of these verses and their corresponding spiritual influences. We remove the force of death from our lives. Bear in mind the fact that "death" can refer to the demise of a business, the end of an important relationship, or the collapse of our emotional well-being.

27. Rabbi Yosi began with the verse, "A psalm, O sing (Heb. shiru) to Hashem a new song; for He has done marvelous things: His right hand, and his holy arm have gained Him the victory" (Tehilim 98:1). The friends explained that this was said by cows, as it is written: "And the cows took the straight way (Heb. vayisharnah)" (I Shmuel 6:12). The word "vayisharnah" also means that they sang (Heb. sharu) a new song. What new song? "A psalm. O sing to Hashem a new song."

27. רַבִּי יוֹסִי פָתַח, מִזְמוֹר שִׁירוּ לַה' שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה לּוֹ יְמִינוּ וְזִרְעֵ קִדְשׁוֹ. הָאִי קָרָא, אֻקְמוּהָ חֲבֵרִיא, דְּפִרוֹת אֲמַרְוּהָ. כְּמָה דְכָתִיב וַיִּשְׂרְנָה הַפָּרוֹת בְּדֶרֶךְ. מֵאִי וַיִּשְׂרְנָה, דְהוּוּ אֲמַרִי שִׁירְתָא חֲדָתָא. וְמֵאִי שִׁירָה אֲמַרוּ. מִזְמוֹר שִׁירוּ לַה' שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה.

28. We should examine this verse carefully. Everything that the Holy One, blessed be He, created in the world offers praises and songs to Him, either above or below. If you thus say THAT THE COWS sang this song, it is assuredly so, for there is a deep secret here. When they carried the Ark, they sang, but once the Ark was taken from them, they again behaved like other cows in the world and did not sing. Surely, the Ark above them made them sing.

28. הֵכָא אֵיִת לְאַסְתַּבְּלָא, דְכָל מַה דְבִרָא קוּדְשָׁא בְרִיךְ הוּא בְּעֵלְמָא, כְּלֵהוּ אֲמַרִי תּוֹשְׁבָחוֹן וְשִׁירְתָא קָמִיָה, בֵּין לְעֵילָא בֵּין לְתַתָּא, וְאִי תִימָא, דְאִינְהוּ מְגַרְמִיָהוּ אֲמַרִי שִׁירְתָא דָא, הֵכִי הוּא וְדַאי, דְרָזָא עֲלָאָה אִיְהוּ, אֲבַל הֵינִי, אַרְוֵנָא הוּהוּ עַל גְּבִיָהוּ, וְכִיּוֹן דְאַרְוֵנָא אֲשַׁתְּקִיל עֲלֵיָהוּ, וְשׁוּוּהָ לְעֵילָא, אִינּוֹן שְׁרִירוּ שִׁירְתָא, דְהָא בֵּין דְאֲתַנְטִיל מְנִיָהוּ אַרְוֵנָא, הוּוּ גַעְאֵן, כְּאֹרַח שְׁאָר פְּרוֹת דְעֵלְמָא, וְלֹא אֲמַרוּ שִׁירְתָא, וְדַאי אַרְוֵנָא דְעַל גְּבִיָהוּ עֲבִיד לוֹן לְזַמְרָא.

29. IT IS WRITTEN: "A psalm" unlike other places, where it is written: 'A psalm of David' or 'David's psalm.' Here David is not mentioned at all, just "a psalm." This is because the Holy Spirit is destined to sing it, when the Holy One, blessed be He, raises the children of Yisrael from the dust. THEREFORE, DAVID IS NOT MENTIONED HERE. Then "O sing to Hashem a new song", for this is a new song that has not been sung since the world was created.

30. Rabbi Chiya said that it is written: "There is nothing new under the sun" (Kohelet 1:9), but lo, this song is new and under the sun, for it will be under the sun. What is this NEW SONG? It is the moon, WHICH IS THE NUKVA. For then the moon will be new under the sun, MEANING THAT ITS LIGHT WILL BECOME AGAIN LIKE THE LIGHT OF THE SUN, WHICH IS ZEIR ANPIN. What is meant by the phrase: "IT WILL BE NEW UNDER THE SUN?" IT IS THE MEANING OF THE VERSE: "For He has done marvelous things." What are these marvelous things? They are "His right hand, and His holy arm have gained Him the victory." THIS IS THE SECRET OF HIS RIGHT AND LEFT HANDS, CHESED AND GVURAH, "have gained Him the victory." For whom did they gain victory? For the grade that sang this song, THE HOLY SPIRIT, WHICH IS THE NUKVA. THE NUKVA was supported by right and left, AS IT IS WRITTEN: "HAVE GAINED HIM THE VICTORY." Therefore "His right hand...gained Him victory," the grade called psalm, NAMELY THE HOLY SPIRIT, WHICH IS THE NUKVA, WHOSE LIGHT WILL BE AS THE LIGHT OF THE SUN. When will that be? When the dead of the world rise from the dust, then what has not yet been done in the world will be new.

31. Rabbi Yosi said, When the Holy One, blessed be He, takes revenge on the world for Yisrael, He will sing this new song, NAMELY AT THE COMING OF MASHIACH, WHICH IS NOT THE TIME OF RESURRECTION. For after THE COMING OF MASHIACH, the dead of the world will rise from the dust and the world will be completely renewed. It will be different in that death will not rule the world, as it had since the serpent brought death to all, defiled the world, and darkened the faces of men.

7. "And I will put enmity between you and the woman"

This troublesome phrase, uttered by The Creator in the Garden of Eden, refers to the unbridgeable gulf between the godly and the godless of this world, which will never be made whole as long as the serpent of death retains his power. We also learn how seven of the Sfirot create and sustain the days of man. In spite of all the misery they cause, the wicked are ultimately erased, as if they never existed, while the righteous enjoy eternal life. The Relevance of this Passage

Without the Light of the Zohar, the inner meaning of the Torah remains obscured by confusion and misunderstanding. The work of deciphering the language of the Torah is itself a step toward spiritual growth. By endeavoring to comprehend the Torah's mysteries, we earn spiritual Light and fulfillment. In particular, the Zohar clarifies the significance of women in Torah, whose meaning is always spiritual and never merely literal. Thus, the term man refers to the upper spiritual realm and the desire to share, while woman denotes our physical realm and the desire to receive. Spiritual Light arising from the upper world can only illuminate our lower world when our Evil Inclination--termed 'the serpent of death'--is conquered and our character transformed. Man's evil tendencies are the lifeblood of the serpent. As long as our negative aspects remain within us, the Angel of Death will prevail over our physical existence. We must learn to loathe our Evil Inclination; to have enmity for our own desire to receive for the self alone. In this particular passage we acquire strength for building a deep aversion toward these negative traits.

32. Come and behold: It is written, "And I will put enmity between you and the woman..." (Beresheet 3:15). HE ASKS, What is enmity (Heb. eyvah)? He replied that it is as written: "They pass away with swift (Heb. eveh) ships" (Iyov 9:26), for among the ships sailing in the great sea, some, called enemy ships, are the ships of the serpent sailing amongst them.

29. מְזִמּוֹר. הָא אֹקִימָנָא וְאִתְמַר בְּכֻלָּא כְּתִיב, מְזִמּוֹר לְדוֹד, אוּ לְדוֹד מְזִמּוֹר, וְהִכָּא לֹא אָמַר דּוֹד בְּלָל, אֲלֵא מְזִמּוֹר. דְּרוּחַ קוּדְשָׁא, זְמִין לְזַמְרָא לֵיהּ לְזַמְנָא דְיוֹקִים קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל מַעְפְּרָא, וְכַדִּין שִׁירוּ לֵה' שִׁיר חֲדָשׁ, כְּדִין אִיהוּ חֲדָשׁ, דְּהָא שִׁירְתָּא כְּהָא, לֹא אִתְמַר מִיּוֹמָא דְאַתְבְּרִי עֲלֵמָא.

30. אָמַר רַבִּי חִיָּיא, כְּתִיב אִין כָּל חֲדָשׁ תַּחַת הַשָּׁמֶשׁ. וְהִכָּא שִׁירְתָּא דָא, אִיהוּ חֲדָשׁ, וְאִיהוּ תַּחַת הַשָּׁמֶשׁ, דְּהָא תַּחַת שָׁמְשָׁא לְהוּי, וּמַאי אִיהוּ, דָּא סִיְהָרָא, וְכַדִּין הוּי חֲדָשׁ תַּחַת הַשָּׁמֶשׁ. מַאי טַעְמָא, בְּגִין כִּי נַפְלְאוֹת עָשָׂה. וּמַאן אֵינּוּן נַפְלְאוֹת, הָאִי דְכְּתִיב הוֹשִׁיעָה לוֹ יְמִינוּ זִרְוּעַ קְדָשׁוֹ. הוֹשִׁיעָה לוֹ, לְמַאן לְהֵהוּא דְרַגָּא, דְּאָמַר שִׁירְתָּא דָּא, בְּגִין דְּבָהוּ אֶסְתַּמֵּיךְ בְּיַמִּינָא וּבְשִׁמְאַלָּא. הוֹשִׁיעָה לוֹ יְמִינוּ וְדָאִי, לְהֵהוּא דְרַגָּא, דְּהָאִי מְזִמּוֹר, אִימְתִי, בְּזַמְנָא דִּיקוּמוּן מִתִּי עֲלֵמָא, וְיִתְעֲרוּן מַעְפְּרָא, כְּדִין יְהָא חֲדָשׁ, מַה דְּלֹא אִתְעֲבִיד בְּהָאִי עֲלֵמָא.

31. רַבִּי יוֹסִי אָמַר, בְּזַמְנָא דִּיעֲבִיד קוּדְשָׁא בְּרִיךְ הוּא נּוֹקְמִין בְּעֲלֵמָא, בְּגִינֵיהּוּ דְיִשְׂרָאֵל, כְּדִין יִתְאַמַּר שִׁירְתָּא, דְּהָא לְבַתּוּר יִתְעֲרוּן מַעְפְּרָא מִתִּי עֲלֵמָא, וְיִתְחַדְּשׁ עֲלֵמָא, בְּקִיּוּם שְׁלִימִים, דְּלֹא לִיהוּ כְּקַדְמִיתָא דְשְׁלִיט מוֹתָא בְּעֲלֵמָא בְּגִין דְּחֻיָּא גְרִים מוֹתָא בְּעֲלֵמָא לְכֻלָּא, וְאֶסְתַּאב עֲלֵמָא, וְאַתְחַשִּׁיךְ אַנְפּוּי.

32. תָּא חֲזוּי, כְּתִיב וְאִיבָה אֲשִׁית בֵּינְךָ וּבֵין הָאֲשָׁה, מַאי וְאִיבָה, כְּדְכְּתִיב חֲלַפּוּ עִם אֲנִיּוֹת אָבָה. דְּהָא כְּמַה אַרְבִּין שְׁטָאן גּוֹ יְמָא רַבָּא, וְאִית אַרְבִּין וּסְפִינָן, מִתְפַּרְשֵׁן דָּא מִן דָּא, וְאֵינּוּן אַרְבִּין דְּהָאִי נְחָשׁ שְׂאֵט בְּגִוּוּיָהּ, אַקְרוּן אֲנִיּוֹת אָבָה.

33. The phrase "between you and the woman" refers to "the woman who fears Hashem" (Mishlei 31:30), MALCHUT. The words "and between your seed" refer to the rest of the heathen nations, THE SEED OF THE SERPENT, WHILE "and her seed", namely Yisrael, MEANS THE SEED OF MALCHUT. "He shall bruise your head" is a reference to the Holy One, blessed be He, who will remove the serpent from the world, as it is written: "He will destroy death forever" (Yeshayah: 25:8) and "also I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2).

34. The word "head" means in the future when the dead will live, for then the world will be maintained by the head. THAT MEANS THE FIRST THREE SFIROT, THE SUPERNAL WORLD, WILL SHINE UPON IT. "and you shall bruise his heel" means now in this world, before all is perfected. The world is not whole as long as the serpent bites the world and darkens the faces of the people.

35. Come and behold: The days of man were created and sustained by the supernal grades, NAMELY THE SEVEN SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. Once they do not exist by these grades, as it is written: "The days of our years are seventy" (Tehilim 90:10), there is no other grade by which to be maintained. THE NUMBER 70 CORRESPONDS TO THE SEVEN SFIROT, EACH COMPRISING TEN. For this reason, "their pride is but trouble and wretchedness" (Zecharyah 13:2.), and then it is as if they never existed.

36. But the days of the righteous are eternal. THEY LIVE LONGER THAN SEVENTY YEARS BECAUSE THEY RECEIVE FROM THE SUPERNAL MAZAL, WHICH ADDS LIFE OVER SEVENTY YEARS, AS MUCH AS THEY WANT. This is as written: "And Sarah's life was..." and "these are the days of the years of Avraham's life which he lived" (Bereshheet 25:7). If you say it is also written of Yishmael: "And these are the years of the life of Yishmael" (Zecharyah 13:17), ALTHOUGH HE WAS NOT RIGHTEOUS this is only because he repented. Therefore, it is written "these are" of his days AS OF AVRAHAM.

33. בֵּינְךָ וּבֵין הָאִשָּׁה. דָּא אִשָּׁה יִרְאֵת ה'. וּבֵין זְרַעְךָ, אֵלֶיךָ שְׂאֵר עַמִּין עֵבֹו"ם. וּבֵין זְרַעָהּ, אֵלֶיךָ יִשְׂרָאֵל. הוּא יִשׁוּפֵךְ רֹאשׁ, דָּא קוּדְשָׁא בְרִיךְ הוּא, דְּזִמְיִן לְבַעְרָא לִיהּ מַעְלָמָא, דְּכִתִּיב בְּלַע הַמּוֹת לְנִצְחָ. וְכִתִּיב וְאֵת רוּחַ הַטְּמָאָה אֶעֱבִיר מִן הָאָרֶץ.

34. רֹאשׁ, דָּא לְזִמְנָא דְּאֵתִי דִּיתְעָרוֹן מִתְיָא, דְּהָא בְּדִין לְהוּי עֲלָמָא רֵא"ש, דִּיתְקִינִים בְּרֵא"ש, דְּאִיהוּ עֲלָמָא עֲלָאָה. וְאֵתָה תְּשׁוּפְנוּ עָקֵב. דָּא בְּהַאי עֲלָמָא, הַשְׁתָּא דְּאִיהוּ עָקֵב, וְלֹא אִיהוּ בְּקִיּוּמָא, וְהָוָא חֻיָּא נְשִׁיךְ לְעֲלָמָא, וְאַחֲשִׁיךְ אֲנַפּוּי בְּרִיּוּן.

35. תָּא חֲזִי, יוֹמִין דְּבַר נֶשׁ אֲתַבְּרִיאָ, וְקִיּוּמוֹ בְּאִינוּן דְּרִגִּין עֲלָאִין, כִּיּוֹן דְּמַסִּיּוּמוֹ לְאֲתַקְיָמָא בְּאִינוּן דְּרִגִּין, דְּכִתִּיב יְמֵי שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה וּגו', מִכָּאֵן וְלְהֵלָאָה, לִית דְּרָגָא לְאֲתַקְיָמָא. וּבְגִין כֶּךָ, וְרַבִּים עֲמַל וְאִינוּן כֹּלָא הוּוּ.

36. אֲבָל אִינוּן יוֹמִין דְּצַדִּיקָא הוּוּ וְאֲתַקְיָמוֹ, כְּדָבָר אַחֲרָ, וְיִהְיוּ חֲזִי שְׂרָה. וְכֵן וְאֵלָה יְמֵי שְׁנֵי חֲזִי אַבְרָהָם. וְאִי תִימָא, הֲכִי נִמְי כְּתִיב בִּישְׁמַעְאֵל, דְּכִתִּיב שְׁנֵי חֲזִי יִשְׁמַעְאֵל. אֵלָא בְּתַשׁוּבָה אֶהְדֵּר, וְעַל דָּא קְרִי בִּיּוֹמוּי, וְיִהְיוּ.

8. "Your eyes did see my unshaped flesh"

Here we learn how the three prayers recited by a traveler can be embodied in one blessing. Then Rabbi Yehuda teaches that all of our deeds--good and bad--are recorded in a heavenly book. Knowing this reveals the importance of praying before embarking on any action. Rabbi Bo and Rabbi Yitzchak next debate the meaning of "unshaped flesh" and how this bestial state applies respectively to David and Adam. Unshaped flesh refers to the desire to receive for the self alone, which is akin to an animal's primal desires. We learn why no one was left who bore a resemblance, even vaguely, to the original Adam. Before the sin, Adam was a being of untold spiritual and physical beauty, which man later attempted to use for negative purposes.

Rabbi Yehuda goes on to explain that the gifts of The Creator are given solely to support spiritual goals. If a man takes pride in his wealth or his children, instead of using them in divine service, he will ultimately be destroyed by them. So it is with the beauty of Adam, which the Creator gives in order that a man can become still more devout and connected to the Law. Those who fail to keep pure what the Creator has given, are soon driven from the world. We are told that each night is divided into three 'shifts', when the soul of man leaves the 'unshaped flesh' of his body to be examined by the Holy One on three separate issues. If the soul fails this test, Rabbi Shimon is quoted by Rabbi Yehuda as saying, it is ejected from this divine realm. Great emphasis is placed on the fact that every single one of our actions is seen and recorded. Therefore, nothing should be done without due care for its consequences.

The Relevance of this Passage

Man's nature is to regard wealth and luxury as prized attributes. All of us are inclined to place more value on physical beauty and external appearances than on the intangible inner qualities of life. Intellectually, we might accept the ideal that the only possessions worth having are those that cannot be bought and sold. But living a life that truly embodies this ideal is a formidable task, for the ego holds sway over all our thoughts and actions. The spiritual intent of this segment is to keep our consciousness focused on the Light of Creator, even during sleep. The spiritual Light that emerges here makes us more cognizant of our actions and their repercussions, and helps us value and appreciate life's real treasures.

Midrash Hane'elam (Homiletical interpretations on the obscure)

37. "And...was" (Beresheet 23:1). Our sages began with the verse, "Come, my beloved, let us go forth into the field; let us lodge in the villages" (Shir Hashirim 7:13). The sages have taught that a person who is traveling should recite three prayers: the obligatory daily prayer; the prayer for protection on the way; and a prayer to return home in peace. THE RECITATION OF THESE PRAYERS does not require three BENEDECTIONS, for it can be done in one BLESSING, as we have learned that everything a man asks can be included within the blessing: "Blessed are you, O Eternal, who hears our prayers."

38. Rabbi Yehuda said that all of man's deeds-both good and evil-are written in a book IN THE SUPERNAL WORLD, and that each man will be judged according to them. For we have learned from Rav Yehuda who quoted Rav that the verse suffices which reads, "Your eyes did see my unshaped flesh" (Tehilim 139:16). It means that the shapeless flesh REFERS TO THE BODY, which does not care about the world to come. "Your eyes did see" everything it did, since You have looked carefully at it. "For in Your book all things are written" (Ibid.) to be judged in the world to come. Therefore, it behooves man to hasten to pray before he acts, which may bring him good.

39. Rabbi Yitzchak said that a man does not transgress; only he who is a shapeless matter and is not a man transgresses. This is a man who cares not for THE NEEDS OF the holy soul. He behaves like a beast, which does not care or know. Rabbi Bo asked RABBI YITZCHAK, Was David called a shapeless matter, NAMELY HE WHO CARES NOT FOR THE SOUL, BECAUSE it was he who wrote the verse? Rabbi Yitzchak replied that Adam said, "Your eyes did see my unshaped flesh," FOR "UNSHAPED FLESH" MEANS MATTER WHOSE SHAPE IS NOT YET FINISHED. He said that before You gave me my soul, WHEN I WAS STILL UNSHAPED FLESH, Your eyes sought to create men in my image. "For in Your book all things are written," FOR IT WILL BE WRITTEN DOWN who they are IN NAME. "The days also in which they are to be fashioned" (Tehilim 139:16) means that they will be created in his image. The phrase: "And not one of them" means that none survived.

40. Rabbi Bo ASKS: Why WAS NO ONE LEFT OF THOSE WHO BORE A RESEMBLANCE TO THE IMAGE OF ADAM? He answers, Come and behold: Those who resembled Adam even slightly, THAT IS, VAGUELY, did not die a natural death. All were struck FOR RESEMBLING ADAM. SHIMSHON'S FORCE FAILED HIM, AS DID SHAUL'S NECK, AND SO ON. Come and behold: Rabbi Yehuda said that the image of Adam and his beauty were as the splendor of the supreme firmament above all the firmaments, as the light that the Holy One, blessed be He, saved for the righteous in the world to come. Therefore, all who had something of Adam's image were stricken by it and died, AS WILL BE EXPLAINED.

מדרש הנעלם

37. ויהיו, רבנן פתחי בהאי קרא, לכה דודי נצא השדה נלינה בכפרים. ת"ר, היוצא לדרך, יתפלל שלש תפלות: תפלה שהיא חובה של יום. ותפלת הדרך, על הדרך שהוא עושה. ותפלה, שיחזור לביתו לשלום. ולימא להו להני שלשה, אמלו באחד, יכיל למעבדיה, דתנינן כל שאלותיו של אדם, יכיל למכללינהו, בשומע תפלה.

38. אמר רבי יהודה, כל עובדוי דבר נש, כתיבין בספרא, הן טב, הן ביש, ועל בלהון, עתיד למיתן דינא, דתנינן, אמר רב יהודה אמר רב, מאי דכתיב, גלמי ראו עיניך, אותם הדברים שעשה הגולם, שאינו משגיח בעולם הבא, כולם ראו עיניך, שעיינת בהם. ועל ספרך כולם יכתבו, לתן עליהם דין וחשבון, לעולם הבא, הלכך, יקדים אדם תפלתו תמיד, ויועיל ליה.

39. אמר רבי יצחק אין אדם עושה עברות אלא מי שהוא גולם ולא אדם, והיינו ההוא דלא מסתבל בגשמתא קדישא, אלא כל עובדוי, בהאי בעירא, דלא משגחת ולא ידעת. אמר רבי בא, וכי גולם, מתקרי דוד, דאמר האי פסוקא. אמר לו רבי יצחק, אדם הראשון אמרו, גלמי ראו עיניך, קודם שזרקת בי גשמה, ראו עיניך, למעבד בדיוקני, בני נשא דדמו לי. ועל ספרך כלם יכתבו, מאן אינון. ימים יוצרו, בהאי צורה דידי. ולא אחד בהם, דלא אשתאר חד מנהון.

40. אמר רבי בא, למה. אמר ליה תא חזי, בלהו דדמי ליה, או ברמיזא דיליה, לא מתו במיתת נפשון, וכלהו לקו, בההוא עניינא ממש. תא חזי, אמר רבי יהודה, דיוקניה דאדם הראשון, ושפירוותיה, הוה כזהרא דרקיעא עלאה, דעל גבי שאר רקיעי, וכההוא נהורא, דגניז קודשא בריך הוא, לצדיקניא לעלמא דאתי, וכל אינון דהוו רמיזא ביה מדיוקניה דאדם הראשון, ביה לקו ומיתו.

41. These are the ways of the Holy One, blessed be He. If He gives a man wealth, it is for the purpose of sustaining the world and performing His commandments. If man does not do so, but instead takes pride in his wealth, he will be destroyed by it, as it is written: "Riches kept for their owner to his hurt" (Kohelet 5:12). If the Holy One, blessed be He, gives him children, He gives them so they can learn the ways of the Holy One, blessed be He, and to keep His commandments. It is written of Avraham: "For I have known him, that he shall command his children and his household after him, and they shall keep the way of Hashem, to do justice and judgement" (Beresheet 18:19). If he does not do so, but instead takes pride in them, he is hurt by them, as it is written: "No great grandchild has he and no grandchild among his people" (Iyov 18:19). Similarly, when the Holy One, blessed be He, gives the good and supernal beauty of Adam, He gives it to them so they will keep His commandments and abide by His wishes. If they instead take pride in it, they will be hurt by the beauty with which they were blessed.

42. Rabbi Yehuda said that when the Holy One, blessed be He, first created Adam-while he still was unshaped flesh and had no soul-He said to the angel who was assigned over the images of men, "Look, and shape in this form six men: SHIMSHON, SHAUL, ASael, YOSHIYAHU, TZIDKIYAHU, AND AVSHALOM. This is the meaning of the verse: "And begot a son in his own likeness, after his image and called his name Shet" (Beresheet 5:3). The Aramaic word shet means six AND REFERS TO THE SIX PEOPLE MENTIONED.

43. Rabbi Yitzchak said that the Holy One, blessed be He, created these six men from the same dust that was used to create Adam. The words: "And called his name Shet" is derived from the Aramaic word "sheeta," which translates as six. IT MEANS THAT HE CREATED SIX MEN. This is the meaning of: "And begot...in his own likeness, after his image" (Ibid.)-from the same dough that his unshaped flesh was created. Therefore, it is written: "Your eyes did see my unshaped flesh," WHICH MEANS that You looked well to create in his image. "For in Your book all are written" means that those who did not keep what the Holy One, blessed be He, gave them were driven from the world.

44. In relation to this, Rabbi Yehuda quoted Rav as saying that the night is divided into three shifts OF FOUR HOURS EACH. During each shift, the Holy One, blessed be He, has a special matter of interest with man. It is when the soul leaves him and the unshaped flesh, NAMELY THE BODY, remains asleep in his bed. The soul ascends each night before the Holy One, blessed be He, AND HE DEALS WITH IT EVERY SHIFT. Rabbi Yitzchak said those above are happy with it if it has merit; if not, it is pushed out.

9. "To mourn for Sarah, and to weep for her"

Through the rabbis' Kabbalistic discussion of the relationship between soul and body, we explore the allegorical nature of the Torah's stories and characters. For example, Avraham represents the righteous soul after it has departed this world, while Sarah represents the physical body left behind. Next we are informed of what occurs immediately after death: the soul usually revisits and mourns its body for seven days before ascending to the higher world. In the case of a wicked person, however, the soul may find itself bound to the earth and the discarded body for up to a year. But at the death of spiritually advanced people, such as Avraham, the holiness of the body itself merits special protection until the time when all the dead shall rise from their dust. This phenomenon, we discover, explains several otherwise baffling passages of scripture.

41. דְּכַךְ אֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, יְהִיב עוֹתְרָא לְבַר אִינִישׁ, לְמַה, לְמִיזֵן עֲנִיין, וּלְמַעַבְד פְּקוּדוֹי. לֹא עֵבִיד הָאִי, וְאַתְגָּאִי בְּהוּא עוֹתְרָא, בֵּיה יִלְקִי, דְּכִתִּיב עֶשֶׂר שְׁמוֹר לְכַעֲלוֹ לְרַעְתּוֹ. יְהִיב לִיה בְּנִין, לְמַה, לְמִילָף לְהוּ אֹרְחוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, וּלְמִיטְר פְּקוּדוֹי, כְּדָא מוֹר בְּאַבְרָהָם, כִּי יִדְעָתּוֹ לְמַעַן אֲשֶׁר יֵצֵה אֶת בְּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשְׁמָרוּ דְרַךְ ה' לְעִשׂוֹת צְדָקָה וְגו'. לֹא עֵבִיד הָאִי וּמִתְגָּאֵה בְּהוּ, בְּהוּ לְקִי, דְּכִתִּיב לֹא נִין לוֹ וְלֹא נִכְד בְּעַמּוֹ וְגו'. וְכֵן כְּהָאִי גּוֹנָא, כִּד יְהִיב קוּדְשָׁא בְּרִיךְ הוּא, מְשִׁירוֹתָא טְבָא עֲלָאָה דְאֲדָם הֲרָאשׁוֹן לְהוּ, לְמַה, בְּגִין לְמִיטְר פְּקוּדוֹי, וּלְמַעַבְד רַעוּתִיה, לֹא עֵבְדוּ כְדִין, אֶלֶּא אֲתַגָּאוּ בֵּיה. בֵּיה לְקו, בְּהָאִי שְׁפִירוֹתָא.

42. אָמַר רַב יְהוּדָה, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא, אֲדָם הֲרָאשׁוֹן, הוּהוּ גּוֹלָם, עַד לֹא זְרִיק בֵּיה נְשִׁמְתָא, וְקָרָא לְהוּא מְלֶאכָא, דְּהוּא מְמוּנָה עַל דְּיוֹקְנָא דְּבְנֵי נְשָׂא, וְאָמַר לוֹ, עֵינִין, וְצַר בְּדִיוֹקְנָא דְרִין, שִׁיתָא בְּנֵי נְשָׂא, הַה"ד וְיוֹלֵד בְּדַמּוֹתָא כְּצֻלְמוֹ וְיִקְרָא אֶת שְׁמוֹ שֵׁת, כְּלוּמַר שִׁיתָא.

43. אָמַר רַבִּי יִצְחָק, מִהוּא עֲפָרָא מִמֶּשׁ, דְּאַתְבְּרֵי אֲדָם הֲרָאשׁוֹן, נְסִיב קוּדְשָׁא בְּרִיךְ הוּא, לְאַתְבְּרָאָה אֲלִין שִׁיתָא, וְקָרָא לִיה שֵׁת, שִׁיתָא, הַה"ד וְיוֹלֵד בְּדַמּוֹתוֹ כְּצֻלְמוֹ, מֵאוֹתָהּ הַעִיסָה, שְׁנַבְרָא הַגּוֹלָם שְׁלוֹ, וְעַל כֵּךְ נֶאֱמַר, גְּלַמִּי רְאוּ עֵינֵיךְ, וְעֵינֵיךְ בּוּ, לְעִשׂוֹת דְּדָאמוֹ לִיה. וְעַל סַפְרֵךְ כָּלָם יִכְתְּבוּ, מֵאֵן אִינּוֹן, כְּלָהוּ דְלֹא נְטֵרוּ, מֵאִי דִּיהִב קוּדְשָׁא בְּרִיךְ הוּא לֹון, וְאַתְטְרְדוּ מִן עֲלָמָא.

44. תַּנּוּן הַתָּם, אָמַר רַב יְהוּדָה אָמַר רַב אֲשַׁכְּחָנָא, דְּתַלְת מְטָרָן הוּי לִילִיא, וְכָל חַד וְחַד, אִית עֲנִינָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּבַר נֶשׁ. כִּד נְפִיק נְשִׁמְתִּיה מְנִיָּה, וְאַשְׁתָּאֵר הוּא גּוֹלְמָא נְאִים עַל עַרְסִיָּה, וְנְשִׁמְתִּיה סְלָקָא בְּכָל לִילִיא, קַמִּי קוּדְשָׁא בְּרִיךְ הוּא, אָמַר רַבִּי יִצְחָק, אִי זְכָאָה הִיא, חֲדָאן עֲמָה, וְאִי לֹא דְחִינּוּן לָה לְבַר.

The Relevance of this Passage

The Torah's message and the Zohar's mystical insights are intended for the here and now, so that our future may be peaceful and secure. By gathering the forces released through the name Avraham and these revered words of wisdom, we elevate our physical body to a higher level of spiritual purity.

45. Rav Yehuda stated that Rav asked, Why is it written, "I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him that I am sick with love" (Shir Hashirim 5:8)? Rabbi Pinchas said that Rabbi Yehuda responded, "I charge you, O daughters of Jerusalem" is what the soul says to the souls who are worthy of entering Jerusalem above. They are called daughters of Jerusalem for having the merit to enter. Therefore, the soul says to them, "I charge you, O daughters of Jerusalem, if you find my beloved", which is a reference to the Holy One, blessed be He. Rav said that this is the splendor of the upper mirror. Tell him that I am sick with love" to rejoice in His splendor and to sit often in His shadow. Rav Huna said, "I am sick with love" because of the passion, the longing I feel for everything in the world, therefore I am sick.

46. Rabbi Yehuda said that this is the love the soul has for the body. When the body dies, as when "Sarah's life was..." it is written: "And Avraham stood up from before his dead" (Beresheet 23:3). Rav Yehuda said that according to the Rav, it is written in the previous verse: "And Sarah died in Kiryat Arba, that is Chevron, in the land of Cna'an" (Ibid. 2).

47. Rabbi Yitzchak referred to Rabbi Yochanan as stating that the Holy One, blessed be He, created Adam and then inserted in him four things that are divided in the body. Rabbi Yehuda said, "That are connected to the body," while Rabbi Yitzchak said, "That are divided in the body. Each is separated to its element when man leaves this world." Rabbi Yehuda said, They are connected to the body during its life, namely as it is written: "And Sarah died", which refers to the body. "In Kiryat Arba (lit. 'city of the four')," these are the four elements. The words: "that is Chevron" mean that they were connected in the body during a person's lifetime (Chevron is derived from the word chibur, connected). "In the land of Cna'an" means in this world, the world in which man dwells for a short period of time.

48. "And Avraham came to mourn for Sarah, and to weep for her" (Beresheet 23:2.). We are taught that the soul of man visits the body for seven days and mourns for it. This is the meaning of: "Only when his flesh is upon him does he feel pain, and while his soul is within him does he mourn" (Iyov 14:22). Similarly, "Avraham came to mourn for Sarah, and to weep for her." "Avraham came" refers to the soul, while "to mourn for Sarah" refers to the body.

45. אָמַר רַב יְהוּדָה אָמַר רַב, מֵאֵי דְכִתְיִב הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם אִם תִּמְצְאוּ אֶת דּוּדֵי מַה תִּגִּידוּ לוֹ שְׁחוּלַת אֶהְבֶּה אֲנִי. אָמַר רַבִּי פִּנְחָס אָמַר רַבִּי יְהוּדָה, הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם, הַנְּשָׂמָה אוֹמֶרֶת לְאוֹתָם הַנְּשָׂמוֹת, הַזּוֹכוֹת לִיְבֻנָּס לִירוּשָׁלַם שֶׁל מַעְלָה, וְהֵם הַנִּקְרָאוֹת בְּנוֹת יְרוּשָׁלַם, עַל שְׁזוֹכוֹת לִיְבֻנָּס שָׁם, וּלְפִיכֵךְ הַנְּשָׂמָה אוֹמֶרֶת לָהֶם, הַשְּׁבַעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם אִם תִּמְצְאוּ אֶת דּוּדֵי, דָּא קוּדְשָׁא בְרִיךְ הוּא. רַב אָמַר, זֶה זִיו אֶסְפְּקִלְרִינְיָה שֶׁל מַעְלָה. מַה תִּגִּידוּ לוֹ שְׁחוּלַת אֶהְבֶּה אֲנִי, לִיְהִנּוֹת מִזִּיו שְׁלוֹ, וְלִהְסְתוּפָה בְּצִלוֹ. רַב הוּנָא אָמַר, שְׁחוּלַת אֶהְבֶּה אֲנִי, אוֹתָהּ הַתְּשׁוּקָה, וְהַכְּסוּף שֶׁכְּסַפְתִּי בְּעוֹלָם עַל הַכֹּל, לְפִיכֵךְ אֲנִי חוֹלָה.

46. רַבִּי יְהוּדָה אָמַר, זֶה אֶהְבֶּה, שְׁאוּהֶבֶת הַנְּשָׂמָה לְגוּף, דְּכִיּוֹן שְׁנִשְׁלַם קִצּוֹ שֶׁל גּוּף, אוֹתָם הַיָּמִים שְׁנִגְזְרוּ עֲלָיו, כְּמָה דָּאֵת אָמַר וַיְהִי חַיִּי שָׂרָה, מַה כְּתִיב, וַיִּקַּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וְגו'. אָמַר רַב יְהוּדָה אָמַר רַב, מַה כְּתִיב בְּפֶסוּק קוּדֶם זֶה, דְּכִתְיִב וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הַיָּא חֲבֵרוֹן בְּאַרְץ כְּנַעַן.

47. רַבִּי יִצְחָק אָמַר רַבִּי יוֹחָנָן, בְּרָא קוּדְשָׁא בְרִיךְ הוּא לְאָדָם, וְהִכְנִיס בּוֹ אַרְבַּעָה דְּבָרִים, הַנְּחַלְקִים בְּגוּף. אָמַר רַבִּי יְהוּדָה, הַמְּחוּבְּרִים בְּגוּף. רַבִּי יִצְחָק אָמַר, הַנְּחַלְקִים בְּגוּף, שְׁהֵם חוֹלְקִים לְהַתְּפָרֵשׁ, כֹּל אַחַד לִיסוּדוֹ, כְּשִׁיּוּצָא הָאָדָם מִן הָעוֹלָם הַזֶּה. רַבִּי יְהוּדָה אָמַר, הַמְּחוּבְּרִים בְּגוּף, בְּחַיָּיו, מִשְׁמַע מִקְרָא דְּכִתְיִב, וַתָּמָת שָׂרָה, זֶה הַגּוּף. בְּקִרְיַת אַרְבַּע, אֵלּוּ הָאֲרַבַּע יְסוּדוֹת. הַיָּא חֲבֵרוֹן, שְׁהִיּוּ מְחוּבְּרִים בְּגוּפוֹ, בְּחַיָּיו. בְּאַרְץ כְּנַעַן, בְּעוֹלָם הַזֶּה, הַבּוֹחֵר אָדָם בְּזִמְן מוֹעֵט.

48. וַיָּבֵא אַבְרָהָם לְסַפֵּר לְשָׂרָה וּלְבַכְתָּהּ. הִינֵנו דְּתַנּוּן, כֹּל שְׁבַעַת הַיָּמִים, נִמְשׂוּ שֶׁל אָדָם, פּוֹקֶדֶת לְגוּפוֹ, וּמִתְאַבְּלַת עֲלָיו, הִדָּא הוּא דְּכִתְיִב, אַךְ בְּשָׂרוֹ עֲלָיו יְכָאָב וְנִמְשׂוּ עֲלָיו תְּאַבֵּל. כְּהֵאֵי גּוּוּנָא, וַיָּבֵא אַבְרָהָם לְסַפֵּר לְשָׂרָה וּלְבַכְתָּהּ. וַיָּבֵא אַבְרָהָם, זֶה הוּא הַנְּשָׂמָה. לְסַפֵּר לְשָׂרָה, זֶה הַגּוּף.

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49. Rabbi Yitzchak said that the body rests in peace and lies in its grave when the soul has merit and rises to its high place. This is referred to in the verse: "He that walks in his uprightness shall enter in peace to them that rest in their graves" (Yeshayah 57:2). Who is it that "walks in his uprightness"? Rabbi Yitzchak says that it is the soul that goes upright to Eden that lies concealed in wait for it. What does this mean? Rabbi Yehuda says: This is why NECHOCHOH (his uprightness) is written with the letter Hei. If it has no merit and deserves punishment, it walks about desolately and visits the body and the grave daily.

50. Rabbi Yosi said that the hard bone, NAMELY THE FEMUR THAT WAS HIT AND DISLOCATED, moves here and there with its stench, coming and visiting its place for twelve months. So does the soul that is worthy of punishment. It goes out in the world, visiting its place in the world and the graveyard for twelve months.

51. Rabbi Yehuda said, Come and behold the verse: "And Avraham stood up from before his dead." Rabbi Aba raised A DIFFICULT POINT. We learned that when the soul is in supernal complement, NAMELY IN BINAH, the letter Hei joins it, and it is called Avraham in supernal wholeness. Now you hint that he is not that righteous, as it is written: "And Avraham stood up." You cause the one who sits in the great throne to come down to sit in the small and lower THRONE.

52. But I reach a decision WHEN I EXPLAIN THE VERSE: "And Avraham stood up from before his dead." As Rabbi Bo said, Rabbi Zrika said that the soul first protects the holy body from which it came when it is worthy of ascending to Eden. Then it ascends to its elevated place. This is the meaning of: "And Avraham stood up from before his dead," namely the body.

53. The phrase: "And spoke to the sons of Chet" (Yeshayah 57:2) refers to the rest of the bodies of the righteous, who are frightened and beaten in the world for the fear of their Possessor. They are afraid and in terror (Heb. chat) for being dwellers of the dust. HE ASKS: Why does THE SOUL need THE BODIES OF THE RIGHTEOUS? Rabbi Yehuda responded, Because they are all written down in the reckoning, THAT IS, THEY ARE PUT INTO THE ACCOUNTS AND ARE MADE TO COME OUT ACCORDING TO THE RECKONING AT THE RESURRECTION OF THE DEAD. THUS, THE SOUL SPOKE WITH THEM so that the body would be numbered in their lists. THIS IS THE MEANING OF: "AND SPOKE TO THE SONS OF CHET."

49. אָמַר רַבִּי יִצְחָק, בְּשַׁעַה שֶׁהַנְּשָׁמָה זֹכָה, וְעוֹלָה לְמָקוֹם מַעְלָתָהּ, הַגּוֹף שׁוֹכֵב בְּשָׁלוֹם, וְיִנּוּחַ עַל מְשַׁכְּבוֹ, הִדָּא הוּא דְכְתִיב, יָבֵא שָׁלוֹם וְנַחוּ עַל מְשַׁכְּבוֹתֵם הַלֵּךְ נִכְחָה, מֵאֵי הוֹלֵךְ נִכְחָה. אָמַר רַבִּי יִצְחָק, הַנְּשָׁמָה הוֹלֵךְ נִכְחָה, לְמָקוֹם הָעֵדֶן, הַגָּנוּז לָהּ. מֵאֵי מְשַׁמַּע. אָמַר רַבִּי יְהוּדָה, מֵהֵאֵי מְשַׁמַּע, נִכְחָה כְּתִיב, בַּה"א. וּבְשַׁעַה שֶׁאֵינָה זֹכָה, וְהִיא רְאוּיָה לְקַבֵּל עוֹנָשָׁה, הוֹלֶכֶת מְשׁוּמָמֶת, וּמְבַקֶּרֶת בְּכָל יוֹם לְגוֹף, וּלְקֶבֶר.

50. אָמַר רַבִּי יוֹסִי, הָאֵי קוּלִיתָא דְקַרְדִּינּוּתָא, בְּדִ אֲזִיל בְּסַרְיַחוּתָא לְכָאן וּלְכָאן, אֲזִיל וּמְבַקֵּר לָהּ לְאַתְרָהּ, תְּרִיסַר יָרְחֵי. כֶּךָ נִשְׁמַתָּא, הֵיאֵא דְאַתְחִיזָא לְקַבְלָא עֲנָשָׁא, אֲזִלָּה לְבֵר בְּעֵלְמָא, וּמְסַקְדַת לָהּ לְאַתְרָהּ, תְּרִיסַר יָרְחֵי, בְּבֵיתֵי קַבְרֵי וּבְעֵלְמָא.

51. אָמַר רַבִּי יְהוּדָה, תָּא חֲזִי דְכְתִיב וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וְגו', אָמַר רַבִּי אַבָּא, וְהָא תַנֵּן, דִּכְדִּ נִשְׁמַתָּא הִיא בְּתַשְׁלוּמָא עֲלָאָה, נְתוּסָף בַּהּ ה' וְנִקְרָאת אַבְרָהָם, בְּתַשְׁלוּמָא עֲלָאָה. וְהִכָּא אַתָּא אָמַר, דִּכְדִּ לִיתָא זִכָּאָה כָּל כֶּךָ, דְכְתִיב וַיִּקָּם אַבְרָהָם. עֲבַדְתָּ מֵאֵן דִּיכְתִיב בְּכַרְסֵינָא, נְחִית בְּגוֹ זוּטַר תַּתָּאָה.

52. אֵלָא הֵכִי גִזְרְנָא, וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ, דְאָמַר ר' בּוֹ אָמַר רַבִּי זְרִיקָא, בְּשַׁהֲנִשְׁמָה רְאוּיָה לְעֵלוֹת לְמָקוֹם עֲדָנָה, קוֹדֵם מְגִינָה עַל הַגּוֹף הַקָּרוֹשׁ, שְׂיוּצָאֵת מִשָּׁם, וְאַחֲרַכְךָ עוֹלָה, לְמָקוֹם מַעְלָתָהּ, הֵה"ד וַיִּקָּם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ, זֶהוּ הַגּוֹף.

53. וַיְדַבֵּר אֶל בְּנֵי חֵת, אֵלּוּ שָׂאֵר גּוּפּוֹת הַצְּדִיקִים, שֶׁהֵם חֲתַחְתִּים וְנִהְלָמִים בְּעוֹלָם, לְמַעַן יִרְאֵת קוֹנָם, חֲתִים עַל שֶׁהֵם שׁוֹכְנֵי עֵפֶר, וְאִמְאֵי צְרִיכָה לָהּ, אָמַר ר' יְהוּדָה, כֹּלָא בְּמַנְיִנָא כְּתִיבִין, וְעַל דִּהּוּי גּוּפָא בְּמַנְיִנָא עֲמֵהוּן.

54. What did THE SOUL CALLED AVRAHAM say to them? It said in a conciliatory and respectful manner, "I am a stranger and a sojourner with you" (Bereshheet 23:3), MEANING this body will be counted with you in one quorum by this union. Rabbi said, Look at what is written: "And the children of Chet answered Avraham..." (Yeshayah 57:4). They also answered him in a respectful and conciliatory manner. This is the meaning of: "Hear us, my lord, you are a mighty prince among us."

54. ומהאמרלו, בדרך פיוס וברך כבוד, גר ותושב אנכי עמכם וגו', דהאי גופא, יהוי במנינא חד עמכון בחבורא דא. אמר רבי, ראה מה כתיב ויענו בני חת את אברהם וגו'. כמו כן, בדרך כבוד, בדרך פיוס דא הוא דכתיב שמענו אדוני נשיא אלהים אתה בתוכנו.

10. Dumah brings them into and out of reckoning

The role of Dumah, angel in charge of graveyards, is discussed. The rabbis agree that he is in charge of all bodies--good and wicked--sorting them into graves according to merit, until the Day of Reckoning. Torah interpretation tells us that Avraham's body was granted a special "treasure of peace and great rest." Also, according to various rabbis, those who have kept the Law, studied Torah, and performed acts of great piety, may inherit either 200 or 400 "worlds in the World to Come."

The Relevance of this Passage

A righteous person is not necessarily one who has attained the same level of spirituality and wisdom as the eminent sages of antiquity or the great Kabbalists cited in the Zohar. We are not expected to reach their level, but we are expected to at least strive for it. Therefore, an individual who consistently endeavors toward high spiritual goals is defined as righteous. More important than the level attained is the degree of change that we achieve through spiritual growth. Hence, we need to awaken loftier aspirations and goals. Moreover, we require inner strength and determination to pursue higher levels of righteousness. These qualities take root within us as we meditatively study this section of Zohar.

55. What is meant by the phrase: "You are a mighty prince (or: a prince of Elohim)" (Bereshheet 23:5)? Rabbi Pinchas responded that, before the righteous leave the world, a divine voice echoes every day among the righteous in the Garden of Eden to 'prepare a place for so-and-so who will come here'. Therefore, they say, from Elohim above, "You are a prince" every day among us: "in the choicest of our graves" (Ibid.): among the choicest company of the righteous he should be counted. No one will prevent fulfillment of the quorum, for we all rejoice in him and hasten to greet him.

55. מאי נשיא אלהים אתה. אמר ר' פנחס, קודם שיצא הצדיק מן העולם, בת קול יוצאת בכל יום, על אותם הצדיקים בגן עדן, הכינו מקום למלוני שיבא לכאן. ועל כן הם אומרים, מאת אלהים מלמעלה, אתה נשיא, בכל יום בתוכנו, במבחר קברינו, במבחר הצדיקים, בחבורת הצדיקים המובחרים, מנה אותו, הכניסו בחשבון עמנו, ואיש ממנו לא ימנע, את המנין, כי כולנו שמחים בו, ומקדימים לו שלום.

56. Rabbi Yosi ben Pazi said, Come and behold: after the soul meets them, it is sentenced. It meets the angel appointed over them, the angel in charge of the graveyards, named Dumah. He announces among them, every day, the names of the righteous who are about to come among them. It immediately entreats him to lodge the body in tranquillity, safety, rest, and pleasure. This is the meaning of: "And he spoke to Efron" (Yeshayah 57:11).

56. אמר רבי יוסי בן פזי, תא חזי, כיון שהנשמה פוגעת בהם, ותרון, לאחר כך, פוגעת לאותו המלאך, הממנה עליהם, דתנן, מלאך ממונה, על בתי קברי, ודומה שמו, והוא מכריז ביניהם, בכל יום, על הצדיקים, העתידים ליכנס ביניהם, ומיד פוגעת בו, כדי לשכן הגוף, בהשקט, ובבטחה, ובמנוחה, ובהנאה, דא הוא דכתיב, וידבר אל עפרון.

57. Rabbi Yesa asked, Why is the angel Dumah called Efron? He responded, Because he is in charge over the dwellers of dust (Heb. afar). All the lists of the righteous and companies of the pious that dwell in the dust were given to him, and he will bring them out according to the reckoning.

57. אמר רבי ייסא, זה המלאך הנקרא דומה, ולמה נתבנה שמו עפרון, על שהוא ממונה על שוכני עפר, והופקדו בידו, כל פנקסי הצדיקים, וחבורות החסידים, השוכנים בעפר, והוא עתיד להוציאם בחשבון.

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58. Rabbi Elazar said, When the Holy One, blessed be He, comes to raise the dead in the future, He shall call the angel named Dumah, who is appointed over the graves. He will ask him for an enumeration of all the dead, the righteous and the pious, and all the sincere proselytes killed for the sake of His name. He will bring them out according to the reckoning, the same as he put them into it. This is the meaning of the verse: "That brings out their host by number... not one is missing" (Yeshayah 40:26).

59. In the name of Rabbi Ya'akov, Rabbi Shmuel said that the souls of the evil are in the hands of the angel Dumah, who will send them to Gehenom to be sentenced. Once they are put in Dumah's hands, they do not return again before going to Gehenom. This is what David feared when he committed that sin, as it is written: "Unless Hashem had been my help, my soul had soon dwelt in Dumah" (Tehilim 94:17). Rabbi Yesa said, The soul entreats him to put the body with the bodies of the other righteous and be enumerated in their numbers. This is the meaning of: "And he spoke to Efron..."

60. Rabbi Tanchum added that the angel first addresses him. Look at what was written before the verse. It is: "And Efron dwelt among the children of Chet" (Beresheet 23:9), who were afraid of dwelling in the dust. He hastens to instruct Dumah to put that body in the reckoning of the righteous. Then the verse reads, "And Efron the Chitite answered Avraham in the ear of the children of Chet, even of all that went in at the gate of his city, saying" (Ibid.). Who went in at the gate of his city? Rabbi Nachman said, Those who were written in the list. As Rabbi Nachman said, and so is decreed, by the reckoning made by Dumah, they enter, the cemeteries. And by the reckoning he will take them out. And he is in charge of the dwellers of dust.

61. What is meant by: "The field I give you, and the cave, that is in it" (Beresheet 5:10)? Rabbi Yosi said that it is a treasure of peace and great rest. Rabbi Shalom ben Manyumi said, There is not one righteous of those who are occupied in Torah, who has not 200 bright worlds for the sake of Torah. It is written, "And those that keep its fruit 200" (Shir Hashirim 8:12), for they renounce themselves daily, as if they are killed to sanctify His name and His eternity. Whoever surrenders his soul to sanctify His name, the scripture says it is as if he were killed daily for His sake, as it is written: "But for your sake are we killed all the day long" (Tehilim 44:23). Rabbi Nachman said that whoever surrenders his soul according to this verse inherits 400 worlds in the world to come. Rabbi Yosef said, We were taught that there are 200. According to Rabbi Nachman, it is 200 for Torah and 200 for surrendering every day for the sake of the holiness of His name.
End of Midrash Hane'elam (homiletical interpretations on the obscure)

58. ותאנא אמר רבי אלעזר, לעתיד לבא, כשימקוד הקודשא בריך הוא להחיות המתים, יקרא למלאך הממונה על הקברות, ודומה שמו ויתבע ממנו מנין כל המתים, הצדיקים והחסידים, ואותם גרי הצדק, ושנהרגו על שמו, והוא מוציאם בחשבון, כמו שנטלם בחשבון, הלא הוא דכתיב המוציא במספר צבאם וגו' איש לא נעדר.

59. ותאנא, אמר רבי שמואל ברבי יעקב, נפשות הרשעים, נתונות בידו של מלאך זה, ששמו דומה, להכניסם בגיהנם, ולדון שם, וכיון שנמסרות בידו, שוב אינן חוזרות, עד שיכנסו לגיהנם, וזה יראת יוד שנתתירא, כשעשה אותו עון, שנאמר לולי ה' עזרתה לי כמעט שכנה דומה נפשי. אמר רבי ייסא, הנשמה פוגעת לו, להכניס אותו גוף, עם שאר גופות הצדיקים, בחשבונם, הלא הוא דכתיב וידבר אל עפרון וגו'.

60. אמר רבי תנחום, המלאך קודם ואומר לו. ראה מה כתיב למעלה, ועפרון יושב בתוך בני חת, שחתו לשכון בעפר, והוא מקדים ואומר לו, להכניס אותו הגוף, בחשבון הצדיקים, הה"ד ויען עפרון החתי את אברהם באזני בני חת לכל באי שער עירו לאמר. מאי לכל באי שער עירו, רב נחמן אמר, אינון דעאלא, בכתב חושבן פנקסיה דאמר רב נחמן, והכי אתגזר, בחשבון על ידוי דדומה, עאלין בבתי קברי, ובחושבן פתקא, זמין לאפקא לון, והוא ממונה על דיירי עפרא.

61. מהו השדה נתתי לך והמערה אשר בו. אמר רבי יוסי, הפקדא דשלוחה, ומנוחה רבה. אמר ר' שלום בר מניומי, אין לך כל צדיק וצדיק מאותם העוסקים בתורה, שאין לו מאתים עולמות וכסופין בשביל התורה, הה"ד ומאתים לנוטרים את פרו, ומאתים, על שמוסרים עצמם בכל יום, כאילו נהרגו על קדושת שמו, נצחו, כהאי פסוקא למסור נפשו על קדושת שמו, מעלה עליו הכתוב כאלו נהרג בכל יום עליו, הה"ד כי עליך הורגנו כל היום. אמר רב נחמן, כל המוסר נפשו כהאי פסוקא, נוחל ארבע מאות עולמות לעולם הבא. אמר רב יוסף, והא תנן מאתים. אמר רב נחמן מאתים על התורה, ומאתים על שמסר עצמו בכל יום, על קדושת שמו. (ע' באן מדרש הנעלם).

11. "And Sarah died in Kiryat Arba"

Here the Zohar explores the ways in which people's lives determine the quality and nature of their death. The rabbis also resume a discussion of Sarah's uniqueness among women, now comparing her with Miriam, whose age is not mentioned in scripture. Associated with water, Miriam's death is emblematic of the ancient sins of the children of Israel. They, it is explained, owe their happiness and stability solely to the Torah--which is a gift of the Holy One, intended to reveal the true nature and purpose of His creation. Rabbi Yehuda goes on to make an analogy between the effect of a weak king on his kingdom and that of an unrighteous man on his own life. The exploration finally circles back on itself with the assertion that death has no power over someone as pure as Sarah, who died in the place where David was united with the patriarchs. This spiritual locale is the point at which the physical world joins with the spiritual. David represents our material realm, known as Malchut, while the patriarchs signify the spiritual domain. Bridging these two worlds exemplifies the concept of perfection. In this way, the righteousness of the individual soul, the righteousness of the ruler and his people, and the holiness of the land itself, are shown to be one and the same. We learn that as long as a man's soul is nurtured by the Light--which is portrayed here as filtering through the seven lower Sfirot--both his life and his death will remain in harmony with the divine, for a righteous existence alone spares us defilement by the Angel of Death.

The Relevance of this Passage

In practical terms, the Upper World, or the patriarchs, refers to our soul and the desire to share. Our physical world of Malchut or David, refers to our material body and the desire to receive for the self alone. Our ultimate objective in life is to balance and enjoin these two worlds, creating a new dynamic, known in lay terms as the desire to receive for the sake of sharing. When we receive for the sake of imparting to others, we achieve perfect harmony with the sharing nature of the Creator. This assures a life and an afterlife filled with Light. Both the Torah and the Zohar serve to gradually sweeten the trait of receiving for the self into receiving for the purpose of sharing. Here, the Zohar invokes the 'energy of Sarah' to help achieve this effect, strengthening our resolve whenever the temptation to satisfy our own desires arises.

62. "And Sarah died in Kiryat Arba" (Beresheet 23:2). Rabbi Aba noted that, of all the women in the world, only for Sarah are the number of her days and years and the time of her life in the world mentioned, as well as the place in which she was buried. This shows that there was no other woman in the world like Sarah.

62. וְתַמַּת שָׂרָה בְּקִרְיַת אַרְבַּע. ר' אַבָּא אָמַר, כְּגוֹנוֹנָא דָא, לָא הוּוּ בְּכָל נָשִׁי עֲלֵמָא, דְּהָא אֲתַמַּר חוֹשְׁבֵן יוֹמָהָ, וְשָׁנָהָ, וְקִיּוּמָהָ בְּעֲלֵמָא, וְהָדוּא אֲתַר דְּאֲתַקְבַּרַת בֵּיהּ. אֲלֵא לְאַחְזָאָה, דְּלֵא הוּוּ כְּשָׂרָה, בְּכָל נָשִׁי עֲלֵמָא

63. If you say that it is written of Miriam: "And Miriam died there, and was buried there" (Bemidbar 20:1) AS IT IS WRITTEN OF SARAH, NOTE THAT THIS WAS WRITTEN only to show that Yisrael sinned, AS SAID IN THE NEXT VERSE: "AND THERE WAS NO WATER FOR THE CONGREGATION: AND THEY GATHERED THEMSELVES TOGETHER" (IBID. 2). Yisrael had no water there without Miriam, and HER DAYS AND YEARS were not specified when describing her death, as was done for Sarah.

63. וְאִי תִימָא הָא מַרְיָם, דְּכִתְיִב וְתַמַּת שֵׁם מַרְיָם וְתַקְבַּר שָׁם. בְּגִין לְאַחְזָאָה סְרַחְנָא דִּישְׂרָאֵל קָא אֲתַא, דְּהָא מִיּוּא לָא אֲזִילִי לְהוּ בִּישְׂרָאֵל, אֲלֵא בְּזִכּוּתָא דְּמַרְיָם. אֲבָל לָא אֲתַמַּר בְּמִיתַתָּהּ, כְּמָה דְּאֲתַמַּר בְּשָׂרָה.

64. Rabbi Yehuda opened the discussion saying, "Happy are you, O land, that your king is a man of freedom, and your princes eat in due season" (Kohelet 10:17). This verse was explained by the friends. Nevertheless, we have studied that the children of Yisrael are happy because the Holy One, blessed be He, gave them Torah with which to know the hidden ways and reveal the supreme mysteries.

64. רַבִּי יְהוּדָה פִּתַּח אֲשֶׁרִיךְ שְׁמֵלְכֶךָ בֶן חוּרִים וְשֶׁרִיךְ בַּעַת יֹאכְלוּ, הָאִי קָרָא אוֹקְמוּהָ חֲבֵרְיָא, אֲבָל אֵית לֶן לְאַסְתַּבְּלָא בֵּיהּ, דְּזַבְּאִין אֵינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לֶזֶן אוֹרֵייתָא, לְמַנְדַּע כָּל אוֹרְחִין סְתִימִין, וְלֵאֲתַגְלִינָא לֶזֶן רְזִין עַלְאִין.

65. "Happy are you, O land" refers to the land of the living, NAMELY THE NUKVA, WHICH CLOTHES THE LIVING ELOHIM, IMA, because her king, ZEIR ANPIN, prepared for her all the blessings he had received from the supernal fathers--THE SUPERNAL ABA AND IMA. THAT KING IS the secret of the letter Vav, which is always in readiness to pour blessing over her. He is called "a man of freedom", the son of a Yovel (jubilee), WHICH IS BINAH, NAMELY YISRAEL-SABA, AND TEVUNAH, THE MOCHIN who liberates slaves and gives them freedom, THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH. He is also a son of the supernal world--THE SUPERNAL ABA AND IMA--who gives generously FROM THEIR EVERLASTING UNION all life and illumination, the oil of greatness, and honor. Thus it is written, "Yisrael is my son, my firstborn" (Shemot 4:22). Therefore, "Happy are you, O land."

65. וְהָא אֲתַמַּר, אֲשֶׁרִיךְ אֶרֶץ, דָּא אֶרֶץ הַחַיִּים, בְּגִין דְּמֵלְכָא דִּילָהּ, אֲזִמִּין לָהּ כָּל בְּרַכָּאן, דְּאֲתַבְּרָכָא מֵאַבְהֶן עֲלָאִין, רְזָא דּוּא"ו, דְּאֵיהּ קִיּוּמָא לְאַרְקָא עֲלֵה בְּרַכָּאן תְּדִיר, וְאֵיהּ בֶּן חוּרִין, בֶּן יוֹבְלָא, דְּאֵפִיק עֲבָדִין לְחִירוֹ, בְּרָא דְּעֲלֵמָא עֲלָאָה, דְּאֵפִיק תְּדִיר כָּל חַיִּין, וְכָל נְהִירוֹ, וְכָל מְשַׁח רְבוּת, וְכָל אֲנִיגֵד הָאִי בְּרָא בּוֹכְרָא, לְהָאִי אֶרֶץ, כַּד"א בְּנֵי בְּכָרֵי יִשְׂרָאֵל, וּבְגִין כֶּךָ, אֲשֶׁרִיךְ אֶרֶץ.

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66. The verse "Woe to you, O land, when your king is a child" (Kohelet 10:16) is explained as follows. This is the nether land, and the nether world draws nourishment from the uncircumcised foreskin alone. All is drawn down only from the king called child, NAMELY MATATRON, as was explained. Woe to the world that must nourish this way.

67. Come and behold this child, MATATRON, who has nothing of himself, but the blessings he receives FROM THE NUKVA at appointed times. Each time these blessings are withheld when the moon, NUKVA, is rendered defective and becomes dark. Woe to the world that depends on him for survival. Moreover, the world suffers many judgments before it draws nourishment from him, NAMELY FROM THE KLIPOT, for all is established and maintained through judgments, as has been explained.

68. The verse: "And Sarah died..." also contains a secret, which is that she did not die by the tortuous serpent, NAMELY THE ANGEL OF DEATH. It had no power over her, as it has over the people of the world. As a result of Adam's sin, all the people in the world die by the serpent except Moshe, Aharon, and Miriam, WHO DIED BY A KISS, as is written: "Upon the mouth of Hashem" (Bemidbar 33:38). In honor of the Shechinah, it is not mentioned of Miriam, "upon the mouth of Hashem," ALTHOUGH SHE, TOO, DIED BY A KISS.

69. Yet of Sarah it is written: "And Sarah died in Kiryat Arba" because she died in and by the hands of Kiryat Arba, and not by the serpent. She died by the hands of Kiryat Arba that is Chevron, where David was united with the patriarchs. Therefore she died not by another, but in Kiryat Arba.

70. Come and behold: When man's days are maintained by the supernal grades, NAMELY THE SEVEN LOWER SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT-man thrives in the world. If he is not sustained by the supernal grades, MEANING HE HAS LIVED SEVENTY YEARS DRAWN FROM THE SEVEN LOWER SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT-his days come out OF THE SFIROT and beneath THE SFIROT until they approach the level where death dwells. NAMELY, THE ANGEL OF DEATH UNDERNEATH MALCHUT, OF WHICH IT IS SAID, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). Then the Angel of Death receives permission to take out the man's soul. He flies through the world in one flight, takes the soul and defiles the body, which remains defiled. Happy are the righteous who were not defiled by him, for no defilement remained in their bodies.

12. The serpent of the firmament

The stars of the Milky Way--called here 'the serpent of the firmament'--perform a special function in the lives of men, assisting both those who wish to be purified, and those who wish to defile themselves.

Rabbi Yitzchak and Rabbi Yosi discuss the evil man, Bila'am, the sorcerer. From their discussion we learn that the primordial serpent is the source of all enchantment and magic. It is in sorcery that the seeds of defilement lie. Those who wish to cast spells draw to themselves the unholy spirit, just as anyone wishing to do good will draw the Light.

The Relevance of this Passage

The stars that glint in the heavens are portals through which spiritual influences enter this material existence. The structure of electricity helps us

66. ומה דאתמר אי לך ארץ שמלכך נער, כמה דאוקמוה, דהאי ארץ תתאה, ועלמא תתאה, לא ינקא אלא מגו שלטנותא דערלה, וכלא מדהוא מלכא דאקרי נער, כמה דאוקמוה. ווי לארעא דאצטריך לינקא הכי.

67. תא חזי האי נער לית ליה מגרמיה כלום, בר כד נטיל ברכאן לזמנין ידיען, וכל זמנין דאתמנעו מניה, ואתפגים סיהרא, ואתחשך, וברכאן אתמנעו מניה, ווי לעלמא, דאצטריך לינקא בההיא שעתא. ועוד בכמה דינין אתדן האי עלמא, עד לא ינקא מניה, דכלא בדינא אתקנים ואתעבד ואוקמוה.

68. תא חזי, ותמת שרה בקרית ארבע, רזא איהו, בגין דלא הוה מיתתה, על ידא דההוא נחש עקימאה, ולא שלט בה כשאר בני עלמא. דאיהו שליט בהו, ועל ידיה, מתו בני עלמא, מיומא דגרים לון אדם, בר מש"ה ואהר"ן ומרי"ם, דכתיב בהו על פי ה'. ובגין יקרא דשכינתא, לא כתיב במרים על פי ה'.

69. אבל בשרה, כתיב בקרית ארבע, רזא דקרית ארבע, ברזא עלאה ולא על ידא אחרא, בקרית ארבע ולא בנחש. בקרית ארבע היא חברון, דאתחבר דוד מלכא באבהו, ועל דא לא הוה מיתתה בידיא אחרא, אלא בקרית ארבע.

70. תא חזי, כד יומין דבר נש, אתקיימו בדרגין עלאין, אתקנים בר נש בעלמא, כיון דלא אתקנים בדרגין עלאין, נפקי ונחתי לתתא, עד דקריבו להאי דרגא דמותא שריא ביה, וכדין נטיל רשו לאפיק נשמתא, וטאס עלמא בזמנא חדא, ונטיל נשמתא, וסאיב ליה לגופא, ואשתאר מסאבא. זכאין אינון צדיקיא דלא אסתאבו, ולא אשתאר בהו מסאבותא.

understand their role: Electrical current can light entire cities. The same current, however, can also cause great destruction. The manner in which we employ the energy, determines its positive or destructive quality, but the nature of the energy never changes. Man was given free will to choose how to draw spiritual energy-via the desire to receive for the self alone, or the desire to receive for the sake of sharing. This passage summons up forces that awaken us to the dual nature of our desires, impelling us to seek purification rather than defilement.

71. Come and behold: In the middle of the firmament is a glowing trail. This is the serpent of the firmament THAT ASTRONOMERS CALL THE MILKY WAY. All the small stars are attached to it in groups, THAT IS, THEY ARE GATHERED AND STAND IN IT LIKE COUNTLESS MOUNTAINS. They are in charge of the secret deeds of the inhabitants of the world.

72. Similarly, there are bunches of lights of Klipot that come into the world from the supernal primordial serpent that seduced Adam. They are appointed to learn the secret deeds of the world. Therefore when a man wishes to be purified, he receives help from above, and the help of his Master encircles and protects him. He is then called 'holy'.

73. If a man wishes to be defiled, several groups of lights of Klipot are waiting for him. They all hover about and around him. They defile him, so he is called unholy. They go before him and proclaim, Unholy, unholy, as it is written: "And shall cry, 'Unclean, unclean'" (Vayikra 17:45). They are all connected to the primordial serpent and are hidden in the deeds of the people of the world.

74. Rabbi Yitzchak and Rabbi Yosi were walking from Tiberias to Lod. Rabbi Yitzchak said, I wonder about the evil man Bila'am. All he did was from the side of defilement. Here we learn a secret, which is that all kinds of sorcery and witchcraft of the world are connected and derive from the primordial serpent, which is the impure spirit of defilement. Therefore all enchantment (Heb. nechashim) is named AFTER THE PRIMORDIAL SERPENT (HEB. NACHASH). They all derive from that side, and anyone who is drawn to that MAGIC is defiled.

75. Moreover, one should be impure to cast a spell. One has to draw upon oneself that side of the unholy spirit. As man is aroused from below, he draws upon himself from above. If he is aroused below on the side of holiness, he draws upon himself the supernal holiness and is sanctified. If he is aroused below on the side of defilement, he draws upon himself the spirit of defilement and becomes unholy. Upon this, they said that whoever wishes to be defiled is defiled.

71. וְתָא חֲזִי, בְּאֲמֻצְעוֹת דְּרִקִּיעָא, אֲתִקְטֵר חַד אֹרְחָא קְסֻטְרִירָא. וְאִיהוּ חוּיָא דְרִקִּיעָא, דְּכָל כְּכַבִּין דְּקִיקִין, בְּלָהוּ קְטִירִין בֵּיהּ, וְקִימִי בֵּיהּ, תְּלִי תְּלִין, וְאִינוּן מְמַנְן בְּסִתְרֵיהּ עוֹבְדֵי בְּנֵי עֲלָמָא.

72. כְּגוֹנוּנָא דָא, כְּמָה חֲבִילֵי טְהִירִין, נִפְקִי לְעֲלָמָא, מֵהָאֵי חוּיָא עֲלָאָה קְדָמָאָה, דְּאֲתַפְתָּא בֵּיהּ אָדָם, וְכִלְהוּ מְמַנְן בְּסִתְרֵיהּ עוֹבְדֵי עֲלָמָא, וּבְגִין כֶּךָ, אֲתִי בְר נֶשׁ לְאֲתַדְכָּאָה, מְסִייעִין לִיהּ מְלַעִילָא, וְסִיּוּעָא דְמֵאֲרִיָּה סַחְרָא לִיהּ, וְאֲסַתְמֵר וְאֲקִרִי קְדוֹשׁ.

73. אֲתִי בְר נֶשׁ לְאֲסַתְאָבָא, כְּמָה חֲבִילִין טְהִירִין אֲזַדְמַנּוּ לִיהּ וְכִלְהוּ שְׂרִיין בֵּיהּ, וּמְסַחְרִין לִיהּ, וּמְסַאֲבִין לִיהּ, וְאֲקִרִי טָמָא, וְכִלְהוּ אֲזֻלִי, וּמְכַרְזִי קָמִי, טָמָא טָמָא, כְּמָה דָאֵת אֲמֵר וְטָמָא טָמָא יִקְרָא. וְכִלְהוּ קְטִירִין בְּהֵוּא חוּיָא קְדָמָאָה, וְסִתְרִין בְּכִמָּה עוֹבְדֵי עֲלָמָא.

74. ר' יִצְחָק וְרַבִּי יוֹסִי, הוּוּ אֲזֻלִי מְטַבְרִיא לְלוּד. אֲמֵר ר' יִצְחָק, תְּוֹהֵנָא עַל הֵהוּא רִשְׁע דְּבַלְעָם, דְּכָל עוֹבְדֵי דֵהֵוּא רִשְׁע, הוּוּ מְסַטְרָא דְמְסַאֲבָא. וְהֵכָא אֹלִיפְנָא רְזָא חַדָּא, דְּכָל זִינֵי נַחְשֵׁיא דְעֲלָמָא, בְּלָהוּן מְתַקְטְרִין וְנִפְקִין, מֵהֵוּא נַחֵשׁ קְדָמוּנִי, דְּאִיהוּ רוּחַ מְסַאֲבָא מְזוּהָמָא, וּבְגִין כֶּךָ, כָּל חַרְשִׁין דְעֲלָמָא, אֲקִרוּן עַל שְׂמָא דָא, נַחֲשִׁים, וְכִלְהוּ מֵהָאֵי סְטְרָא נִפְקִי. וּמֵאֵן דְּאֲתַמְשַׁךְ בְּהָאֵי הָא אֲסַתְאָב.

75. וְלָא עוֹד, אֲלָא דְבַעֵי לְאֲסַתְאָבָא, בְּגִין לְאֲמַשְׁכָּא עֲלֵיהּ הֵהוּא סְטְרָא דְרוּחַ מְסַאֲבָא. דְּהָא תְּנִינָן, כְּגוֹנוּנָא דְאֲתַעַר בְּר נֶשׁ, הֵכִי נְמִי אֲמַשִּׁיךְ עֲלֵיהּ מְלַעִילָא, אִי אִיהוּ אֲתַעַר בְּסִטְרָא דְקְדוּשָׁה, אֲמַשִּׁיךְ עֲלֵיהּ קְדוּשָׁה מְלַעִילָא וְאֲתַקְדֵּשׁ. וְאִי אִיהוּ אֲתַעַר, בְּסִטְרָא דְמְסַאֲבָא, הֵכִי אֲמַשִּׁיךְ עֲלֵיהּ רוּחַ מְסַאֲבָא, וְאֲסַתְאָב. דְּהָא אֲתַמֵּר, עַל מַה דְּתְנִינָן, אֲתִי בְר נֶשׁ לְאֲסַתְאָבָא, מְסַאֲבִין לִיהּ.

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76. For that purpose, the wicked Bila'am defiled himself nightly by mating with his ass in order to draw upon himself the unholy spirit from the supernal serpent, thereby drawing on himself the spirit of unholiness. Then he cast his spells and enchantments.

77. First he took one of the serpents, tied it in front of him, split his head, and removed its tongue. Then he took certain herbs and burned them to incense. He took the serpent's head, cut it into four pieces, and made from it another incense offering.

78. He drew a circle round himself, uttered words, and performed other deeds until he drew to himself the spirits of defilement, who told him what he needed to know. He acted according to their information, which they knew from the side of that serpent in the firmament.

79. This is how he acquired his knowledge, enchantments, and spells. For that reason, it is written: "He went not, as at other times, to seek for enchantments" (Bemidbar 24:1), which alludes to real snakes. As has already been explained, the essence and origin of defilement begins with the serpent.

13. All kinds of witchcraft and sorcery abide only in women

When the serpent came upon Eve it injected impurities into her. For this reason, women are more susceptible to the allure of magic and witchcraft than men. Rabbi Yosi asks why this is so, since the children of Israel were cleansed of impurities at Mount Sinai. Rabbi Yitzchak replies that the Torah was only given to males. Furthermore, since women are of the left side, it is more difficult for them to cleanse themselves of defilement. Various kinds of impurity are discussed, and we learn that anything attached to the world-as are unholy spirits - holds the potential to defile.

The Relevance of this Passage

The term woman is used as a metaphor for man's evil inclination. Kabbalistically, women are on a much higher level of spirituality, as evidenced by their great intuition and heightened sensitivity. Therefore, only the male is required to work at eradicating his Evil Inclination through Torah. When a woman, however, uses her natural gifts for negative purposes, it is referred to as witchcraft. A reading of this section helps men and women subjugate their negative desires.

80. Rabbi Yosi asked why all kinds of witchcraft and sorcery abide only in women. He said that when the serpent came upon Chavah, he injected impurities only into her and not into her husband. BECAUSE WITCHCRAFT RADIATES FROM THE POLLUTION OF THE SERPENT, WITCHCRAFT IS THEREFORE IN WOMEN. He said, Assuredly this is so. Rabbi Yosi kissed Rabbi Yitzchak and said, Many times have I asked upon this matter, but never deserved to understand it until now.

76. בְּגִין כֵּן הָיָה רָשָׁע דְּבַלְעָם, בְּגִין לְאַמְשַׁכָּא עֲלֵיהּ רוּחַ מְסֻאָבָא, מִהָיָה נָחַשׁ עֲלָאָה, הָיָה אֶסְתָּאב בְּכָל לַיְלִיָּא בְּאַתְנִיָּה, וְהוּא עֵבִיד עִמָּה עוֹבְדֵי אִישׁוֹת, בְּגִין לְאַסְתָּאבָא, וְלְאַמְשַׁכָּא עֲלֵיהּ רוּחַ מְסֻאָבָא, וְכֵדִין עֵבִיד חֲרָשׁוּי וְעוֹבְדוּי.

77. וְשִׁירוֹתָא דְּעוֹבְדוּי הוּי, נָטִיל נָחַשׁ, מֵאִינוֹן חוּיִין, וְקִטוּר לִיָּה קְמִיָּה, וּבִזַע רִישׁוּיָהּ, וְאַפִּיק לִישְׁנִיָּה וְנָטִיל עֲשָׁבִין יָדִיעֵן, וְאוֹקִיד כֻּלָּא, וְעֵבִיד מְנִיָּה קְטָרְתָא חֲדָא, לְבַתֵּר נָטִיל רִישָׁא דְּהָיָה חוּיָא, וּבִזַע לִיָּה לְאַרְבַּע סְטָרִין, וְעֵבִיד מְנִיָּה קְטָרְתָא אַחֲרָא.

78. וְעֵבִיד עֲגוּלָא חֲדָא, וְהָיָה אָמַר מְלִין, וְעֵבִיד עוֹבְדֵין אַחֲרֵינִין, עַד דְּאַמְשִׁיךְ עֲלֵיהּ רוּחִין מְסֻאָבִין, וְאוֹדִיעִין לִיָּה, מַה דְּאַצְטָרִיךְ, וְעֵבִיד בְּהוּ עוֹבְדוּי, כְּפֹמֹם מַה דְּאִינוֹן יָדִיעֵן, מְסֻטְרָא דְּהָיָה חוּיָא דְּרִקִיעָא. מִתְמַן אֲתַמְשַׁךְ בְּעוֹבְדוּי וְחֲרָשׁוּי, עַד דְּאַמְשִׁיךְ עֲלֵיהּ רוּחַ, מִהָיָה נָחַשׁ קְדַמָּאָה.

79. וּמִהֲכָא הוּא יָדַע, יָדִיעֵן, וְחֲרָשׁוּי, וְקוֹסְמִין. וּבְגִין כֵּן כְּתִיב וְלֹא הֵלַךְ כְּפִעַם בְּפִעַם לְקִרְאָת נְחָשִׁים, נְחָשִׁים וְדָאִי, וְעִקְרָא וְשִׁרְשָׁא בְּמִסְאָבוֹתָא אִיהוּ, כְּמַה דְּאַתְמַר, וּלְבַתֵּר שִׁירוֹתָא דְּכֻלָּא, לֹא אִיהוּ אֶלָּא בְּנָחַשׁ.

80. אָמַר רַבִּי יוֹסִי, אֲמַאי כֹּל זַיְיִנִי חֲרָשִׁין וְקוֹסְמִין, לֹא אֶשְׁתַּבְּחוּ אֶלָּא בְּנִשְׁוִיָּא. אָמַר לִיָּה, הֲכִי אֹלִיפְנָא, מִדְּאַתָּא נָחַשׁ עַל חוּיָהּ, הֲטִיל בָּהּ זוּהֲמָא בְּהָ אֲטוּל, וְלֹא בְּבַעֲלָהּ. אָמַר, הֲכִי הוּא וְדָאִי. אֲתָא רַבִּי יוֹסִי, וְנִשְׁקִיָּה לְרַבִּי יִצְחָק, אָמַר כְּמַה זְמַנִּין שְׁאִילְנָא הָאִי מְלָה, וְלֹא זְכִינָא בָּהּ, אֶלָּא הֲשָׁתָא.

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81. He asked, Where did Bila'am learn everything that he did, NAMELY ALL HIS SORCERY, and all that he knew? He answers, He learned it from his father. But in "the mountains of the east" (Bemidbar 23:7), in the land of the east, he learned MOST OF the enchantments and kinds of magic, for in these mountains abide the angels Aza and Azazel, whom the Holy One, blessed be He, caused to fall from heaven BECAUSE THEY DENOUNCED THE CREATION OF MAN. They are tied in chains of iron there and reveal spells to men. This is where Bila'am gained knowledge, as it is written: "Balak the king of Moav has led me from Aram, out of the mountains of the east" (Ibid.), WHERE AZA AND AZAZEL ARE.

82. He said, It is written: "He went not, as at other time, to seek for enchantments, but he set his face toward the wilderness" (Bemidbar 24:1), WHICH MEANS THAT HE DID NOT ALWAYS LOOK FOR ENCHANTMENTS (ALSO: 'SNAKES'). Rabbi Yitzchak said that the lower side, which comes from the unholy spirit above, is the unholy spirit that ruled over the wilderness at the time when the children of Yisrael defiled themselves by committing the sin of the golden calf. THEREFORE, "HE SET HIS FACE TOWARD THE WILDERNESS." He cast his spells to all directions in order to uproot the children of Yisrael, but could not do so.

83. Rabbi Yosi said, When you earlier explained why witchcraft abides in women, you said that the serpent came upon Chavah and injected impurity into her. This is well, but we have learned that when Yisrael stood by Mount Sinai and received Torah, their impurities were cleansed. But the heathens who did not receive Torah remained impure, SO IMPURITY IS ALREADY GONE FROM WOMEN. THEREFORE, MY QUESTION IS STILL UNANSWERED, WHY IS WITCHCRAFT MOSTLY IN WOMEN?

84. He said to him, You spoke well. Nevertheless, come and behold: Torah was given to males only, as it is written: "And this is the Torah which Moshe set before the children (lit. 'sons') of Yisrael" (Devarim: 4:44). As women were exempt from the commandments of Torah, NAMELY FROM THE COMMANDMENTS VALID AT A FIXED TIME THEREFORE THEY REMAINED IMPURE AT THE GIVING OF TORAH. FOR THAT REASON, WITCHCRAFT, WHICH DERIVES FROM THE IMPURITY OF THE SERPENT, ABIDES MAINLY IN WOMEN.

85. Moreover, everyone became defiled again after the sin, EVEN THE MEN. It is more difficult for women to cleanse impurities from themselves than for men. Thus, women practice sorcery and abide in defilement more so than men. THE REASON WHY IT IS DIFFICULT FOR WOMEN TO BE CLEANSED FROM DEFILEMENT IS THAT women come from the left side and are attached to the strict Judgment OF THE LEFT. This side cleaves to them more than to men, because they come from strict Judgment. Everything is attached to and follows its own kind.

81. אָמַר לִיה, כָּל הַיּוֹנֵי עוֹבְדִים וְכָל מַה דִּינֵדע בְּלָעָם, מֵאֵן אַתָּר אֲוִלִיף לִיה. אָמַר לִיה, מֵאֲבוֹי. אָבֵל, בְּאִינוֹן הַרְרֵי קָדֶם, דְּאִיהוּ אֶרֶץ קָדֶם, אֲוִלִיף כָּל חֲרָשִׁין וְכָל זִינֵי קוֹדְמִין, בְּגִין דְּבְאִינוֹן טוּרֵי, אִינוֹן מְלֵאבֵי עִזֵּי אֵי וְעִזֵּי לְדֵאפִיל לֹון קוֹדְשָׁא בְרִיךְ הוּא מִן שְׁמַיָא, וְאִינוֹן קְטִירִין, בְּשִׁלְשָׁלַי דְּפְרוּזָלָא, וְאוֹדִיעִין חֲרָשִׁין לְבְנֵי נִשָּׂא, וּמִתְמָן הוּא יֵדע בְּלָעָם, כְּמַה דְּאֵת אָמַר מִן אֶרֶם יִנְחֵנִי בְּלֶק מְלַךְ מוֹאָב מֵהַרְרֵי קָדֶם.

82. אָמַר לוֹ, וְהָא כְתִיב וְלֹא הֵלַךְ כְּפַעַם בְּפַעַם לְקִרְאָת נַחְשִׁים וַיִּשֶׁת אֶל הַמִּדְבָּר פָּנָיו. אָמַר לוֹ, סְטָרָא תְתָאָה דְּאֵתִיא מְרוּחַ מְסֵאָבָא דְלַעִילָא, הוּא רִיחַ מְסֵאָבָא, דְּשִׁלִּיט בְּמִדְבָּרָא, כְּד עֲבָדוּ בְנֵי יִשְׂרָאֵל יֵת עֲגָלָא, בְּגִין לְאַסְתָּאָבָא בְּהַדִּיה, דְּאִיהוּ תְתָאָה, וּבְכָלָא עֲבָד חֲרָשׁוֹי בְּגִין דִּיכּוֹל לְאַעְקָרָא לֹון לְיִשְׂרָאֵל, וְלֹא יִכּוֹל.

83. אָמַר רַבִּי יוֹסִי, הָאִי דְאֵמַרְתָּ בְּקִדְמִיתָא, דְּכַד נַחֵשׁ אֵתָא עַל חוּהָ אֵטִיל בְּהָ זוּהֵמָא, שְׁפִיר, אָבֵל הָא תְנִינָן, דְּכַד קְאִימוּ יִשְׂרָאֵל, עַל טוּרָא דְסִינֵי, פְּסֵק מְנִייהוּ זוּהֵמָא. יִשְׂרָאֵל דְקִבְלוּ אוּרִייתָא, פְּסֵק מְנִייהוּ זוּהֵמָא, אָבֵל שְׂאָר עִמִּין עֵעֵבוּם, דְּלֹא קִבְלוּ אוּרִייתָא, לֹא פְּסֵקָא זוּהֵמָא מְנִייהוּ.

84. אָמַר לִיה שְׁפִיר קְאֵמַרְתָּ, אָבֵל תָּא חֲזִי, אוּרִייתָא לֹא אֵתִייהִיבַת אֵלָא לְדְכוּרֵי, דְכְתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל. דְּהָא נִשִּׁי, פְּטִירִין מְפַקְדֵי אוּרִייתָא.

85. וְעוֹד, דְּאֵהֲדַרוּ בְּלָהוּ לְזוּהֵמַתָּן בְּקִדְמִיתָא, בְּתֵר דְחָטוּ, וְאֵתָתָא קְשִׁיא לְאַתְפָּרְשָׁא זוּהֵמָא מְנָה, יֵתִיר מְגַבְרָא, וּבְגִין כֶּךָ, אֲשִׁתְּכַחוּ נִשִּׁין בְּחֲרָשִׁיא, וּבְזוּהֵמָא דָּא יֵתִיר מְגוּבְרִין. דְּהָא נִשִּׁיא מְסֵטְרָא דְשְׁמָאֵלָא קָא אֵתִיין וְאֵתְדַבְּקוּ בְּדִינָא קְשִׁיא, וְסְטָרָא דָּא, אֵתְדַבְּק בְּהוּ, יֵתִיר מְגוּבְרִין, כְּמַה דְאֵתְמַר, בְּגִין דְּאֵתִיא מְסֵטְרָא דְדִינָא קְשִׁיא, וְכָלָא אֵתְדַבְּק וְאֵזִיל בְּתֵר זִינִיהָ.

86. Come and behold: As I have said, ENCHANTMENT COMES FROM THE DEFILEMENT OF THE SERPENT, for Bila'am used to defile himself first to draw upon him the unholy spirit. THEN HE PRACTICED SORCERY. Similarly, it behooves man to stay away from a woman during menstruation LEST HE TOUCH HER, because she is attached to the spirit of defilement. If she practices sorcery at that time, she will be more successful than at other times. Whatever she touches is therefore defiled, and all the more so whomever approaches her. Happy are the children of Yisrael, for the Holy One, blessed be He, gave them Torah, and told them, "Also you shall not approach to a woman in the impurity of her menstrual flow, to uncover her nakedness...I am Hashem" (Vayikra 18:19-21).

86. תָּא חֲזוּי, דְּהֵכִי הוּא, כְּמָה דְאִמְינָא, דְּבִלְעָם הוּא אֶסְתָּאב בְּקִדְמִיתָא, בְּגִין לְאִמְשָׁכָא עֲלֵיהּ רוּחַ מְסָאבָא. כְּגוּוּנָא דָא, אֶתְתָא בְיוֹמֵי דְמְסָאבוּ דִלְיָה, אִית לִיה לְבַר נֶשׁ לְאֶסְתְּמָרָא מְנָה, בְּגִין דְּבְרוּחַ מְסָאבָא אֶתְדַבְּקַת וּבִהוּא זְמָנָא, אִי אִיהִי תַעֲבִיד חֲרָשִׁין, אֶצְלָחוּ בִידְהָא, יִתִּיר מְזִמְנָא אַחֲרָא דְהָא רוּחַ מְסָאבָא שְׂרִיא עִמָּה, וְעַל דָּא, בְּכָל מַה דְקָרִיבַת אֶסְתָּאב, כָּל שְׂכָן מֵאֵן דְקָרִיב בְּהֵדָה. זְכָאִין אִינוּן יִשְׂרָאֵל, דְקוּדְשָׁא בְרִיךְ הוּא, יְהִיב לֹון, אִוְרִייתָא, וְאִמַר לֹון, וְאֵל אִשָּׁה בְנִדַת טְמֵאתָה לֹא תִקְרַב לְגִלּוֹת עֶרְוַתָּה אֲנִי ה'.

87. He asks, Why is it called sorcery if someone uses the chirping of birds TO TELL THE FUTURE? It is because the unholy spirit abides in that bird, which is drawn from this side OF DEFILEMENT. That unholy spirit foretells events. Every defiled spirit, is attached to and comes to the world from the serpent and no one in this world is safe from it, because it is everywhere, until the time when the Holy One, blessed be He, will remove it from the world, as it is written: "He will destroy death for ever" (Yeshayah 25:8) and "I will also cause...the unclean spirit to pass out of the land" (Zecharyah 13:2).

87. אָמַר לִיה, הָאִי מֵאֵן דְאֶסְתְּבַל, בְּצַמְצוּמוֹי דְעוֹפִי, אִמְאִי אֶקְרִי נַחֲשׁ. אִמְרִלוּדְהָא מֵהוּא סְטְרָא קְאָתוּי, דְרוּחַ מְסָאבָא, שְׂרִיא עַל הוּא עוֹפָא, וְאוֹדַע מְלִין בְּעֵלְמָא. וְכָל רוּחַ מְסָאבָא, בְּנַחֲשׁ אֶתְדַבְּקוּ, וְאֶתְיִין לְעֵלְמָא, וְלִית מֵאֵן דִּישְׁתַּזְיִב מְנִיָּה בְּעֵלְמָא, דְהָא אִיהוּ אֶשְׁתַּכַּח עִם כְּלָא, עַד זְמָנָא, דְזִמִּין קוּדְשָׁא בְרִיךְ הוּא לְאֶעֱבְרָא לִיה מֵעֵלְמָא, כְּמָה דְאֶתְמַר, דְכִתִּיב בְּלַע הַמּוֹת לְנֶצַח וּמַחָה ה' אֱלֹהִים דְמַעָה מֵעַל כָּל פְּנִים וּגו'. וְכִתִּיב וְאֶת רוּחַ הַטְּמֵאָה אֶעֱבִיר מִן הָאָרֶץ וּגו'.

14. The cave of Machpelah (Part One)

Rabbi Yehuda tells us how it was that Avraham recognized the significance of the cave of Machpelah, and that he deserved to be buried there. We learn that an ordinary man sees Adam at the moment of death. Yet Avraham saw him, along with a vision of the Garden of Eden, and still lived. This was because Avraham had been in Eden during his own lifetime, and thus looked upon something he was already merited to see when he was alive. He acquires the cave through spiritual wisdom, not through any form of self-centered desire.

The Relevance of this Passage

Our egocentric desires compel us to covet possessions that provide temporary satisfaction. But there is a downside: chaos and darkness appear when the thrill has ended. The soul, however, is in search of permanent fulfillment, and people who achieve that fulfillment are willing and able to forsake short-term, ego-based pleasures. Avraham exemplifies this principle in the story of the cave of Machpelah. By remaining true to a spiritual path, Avraham sought out the cave through his wisdom, not his ego, and therefore merited the greatest possible fulfillment: the Light of the Garden of Eden. The mystical words of the Zohar allow us to glimpse shards of Light gleaming in the Garden. During our lives, this Light helps us to fulfill the needs of our soul, instead of foolishly catering to our ego.

88. Rabbi Yehuda said, Avraham recognized a sign in that cave, NAMELY THE CAVE OF MACHPELAH, and his heart and desire were there. For he had entered it before and seen Adam and Chavah interred there. HE ASKS: How did he know it was they, FOR HE DID NOT KNOW THEM? HE ANSWERS, He saw the shape OF ADAM and looked at it. Then a door to the Garden of Eden opened before him AND HE UNDERSTOOD that this was the shape of Adam before him. HE UNDERSTOOD THAT HE DESERVED TO BE BURIED IN THE GATE OF THE GARDEN OF EDEN BECAUSE HE HAD BEEN IN THE GARDEN OF EDEN DURING HIS LIFETIME.

88. רַבִּי יְהוּדָה אָמַר, אַבְרָהָם יָדַע, בְּהֵיכָא מְעֵרְתָא סִימְנָא, וְלִבִּיהּ וְרַעֲוִיתִיהּ תַּמָּן הוּא, בְּגִין דְּמִקְדַּמַּת דְּנָא עָאֵל לְתַמָּן, וְחָמָא לְאָדָם וְחַוָּה, טְמִירִין תַּמָּן. וּמְנָא הוּא יָדַע, דְאִינוּן הוּו. אֵלָא חָמָא דִּיוֹקְנִיהּ, וְאֶסְתְּבַל וְאֶתְפַּתַּח לִיה, חַד פְּתַחָא דִּגְנַתָּא דְעַדְן תַּמָּן, וְהוּא דִּיוֹקְנָא דְאָדָם, הוּא קָאִים לְגַבִּיָּה.

89. Come and behold: Whoever beholds the shape of Adam cannot escape death. THAT PERSON HAS TO DIE THAT INSTANT, for man sees Adam the moment that he dies and passes from the world. But Avraham looked at him, saw his shape, and lived. He saw a light shining from within the cave and a candle burning. Then he wanted to dwell in that cave, and his heart and desire were always there.

90. Come and behold: Avraham behaved wisely when he asked for a grave for Sarah, for he did not ask for the cave immediately or say that he wanted to be separated from them. Instead, he said, "Give me a possession of a burying place with you, that I may bury my dead out of my sight" (Bereshheet 23:3). HE DID NOT MENTION EITHER EFRON OR THE CAVE. If you say that Efron was not there, IT IS NOT SO. INDEED he was present, as it is written: "And Efron dwelt among the children of Chet" (Ibid. 9). NEVERTHELESS, Avraham said nothing to him for the time being.

91. He spoke with them further, as it is written: "And spoke to the sons of Chet" (Ibid. 3). Could you conceive that Avraham wanted to be buried among the defiled or that he wanted to join them, when he said, "Give me a possession of a burying place with you"? But he behaved wisely.

92. And we learn proper conduct from the way Avraham acted, because he desired and wished for that cave. Although Efron was there, he did not want to ask him immediately. He did not ask for the cave but rather for what he did not want, and asked another, not Efron, AS HE SAID TO THE SONS OF CHET: "GIVE ME A POSSESSION OF A BURYING PLACE WITH YOU..."

93. Once the sons of Chet said to him in the presence of Efron, "Hear us, my lord, you are a mighty prince among us" (Bereshheet 23:5), it is written: "And Efron dwelt (lit. 'dwells') among the children of Chet." 'Dwells' is written without vowels and can be conjugated as 'dwelt', which would mean that Efron was already there as they started talking. Then Avraham said, "Hear me, and entreat for me to Efron, the son of Tzochar, that he may give me the cave of Machpelah, which he has" (Ibid. 8). If you say that since my honor is greater than yours I ASK FOR THE CAVE OF THE MACHPELAH FROM EFRON because I do not want to dwell among you, THIS IS NOT TRUE. But "with you" AND "AMONGST YOU" (IBID. 10)-IN OTHER WORDS, to be interred among you. THIS IS WHAT I MEANT, because I want you, so that I shall not be separated from you.

15. "Four hundred shekels"

The secret of what becomes of the body and soul at death, is explored by Rabbi Yosi bar Yehuda and Rabbi Chiya. When soul and body are parted, the angel Dumah becomes custodian of the body, which must show its worthiness to receive the reward of 400 worlds. According to the rabbis, this worthiness takes the form of a deep longing for purity and righteousness; desiring those qualities makes us worthy. Those who did not feel this yearning will not be resurrected on the Day of Reckoning.

The Relevance of this Passage

The Kabbalists have long taught that the Light of the Creator reveals itself only to genuine seekers of the truth. Through our desire for

89. ותא חזי, כל מאן דאסתפל, בדיוקנא דאדם, לא אשתויב לעלמין ממיתה, בגין דהא בשעתא דבר נש אסתלק מעלמא, חמי ליה לאדם, ובהוא זמנא מית. אבל אברהם אסתפל ביה, וחמא דיוקניה, ואתקנים, וחמא נהורא דנהיר במערתא, וחד שרגא דליק, כדון תאיב אברהם, דנוריה בההוא אתר ולפיה ורעותיה הוה תדיר במערתא.

90. תא חזי, השתא אברהם בחכמתא עבד בזמנא דתבע קברא לשרה, דהא כד תבע, לא תבע למערתא בההוא זמנא, ולא אמר דבעי לאתפרשא מנייהו, אלא אמר, תנו לי אחוזת קבר עמכם ואקברה מתי מלפני. ואי תימא דלא הוה עפרון תמן, תמן הוה, דכתיב ועפרון יושב בתוך בני חת, ואברהם לא אמר ליה בההוא שעתא כלום.

91. אלא מה דאמר לון, אמר כמה דכתיב וידבר אל בני חת וגו'. וכי סלקא דעתך דאברהם בעא לאתקברא בינייהו בין מסאבין, או דתאובתיה הוה עמהון, אלא בחכמה עבד.

92. וילמין אורח ארעא הכא, במה דעבד אברהם, דהא בגין דתאובתיה ורעותיה הוה בההוא מערעתא, אף על גב דהוה תמן, לא בעא למשאל ליה מיד, ההוא רעותא דהוה ליה במערתא, ושאייל בקדמיתא, מה דלא אצטרין ליה, לאינון אחרנין, ולא לעפרון.

93. בין דאמרו ליה, קמי עפרון, שמענו ארני נשוי אלהים אתה בתוכנו וגו', מה כתיב ועפרון ישב בתוך בני חת, ישב כתיב, משירותא דמלין דאמר אברהם, תמן הוה, כדון אמר שמעוני ופגעו לי בעפרון בן צחר ויתן לי את מערת המכפלה אשר לו וגו'. ואי תימא בגין יקרא דילי נהיר מנייכו, אנא עביד, דלא רעינא בכו, בתוככם, בגין לאתקברא בינייכו, דרעינא בכו, בגין דלא אתפרש מנייכו.

righteousness, we earn the Light and become active participants in the process of Creation. Many people turn to the Creator only when tragedy or hardship strikes. Longing for the Light is easily kindled during moments of adversity. But when times are good, we tend to forget our spiritual aspirations. And as desire for the Light ceases, periods of prosperity inevitably come to an end. This passage sustains and increases our yearning for the Light so that it illuminates our lives without end.

Tosefta (Addendum)

94. Rabbi Yosi, the son of Rabbi Yehuda, visited Rabbi Chiya and asked, Sir, have you heard how those who are versed in the Mishnah explained this portion of the scripture as concerning the subject of the soul, AVRAHAM BEING THE SOUL AND SARAH THE BODY? He said, Happy is the fate of the righteous in the world to come, for Torah in their hearts is like a great stream. Although they block it, the water breaks through and creates smaller streams in all directions.

95. Come and listen: Rabbi Yosi, you are beloved. I will tell you about this portion of the scripture. In the reckoning of the righteous, Dumah never enters a man's body after his demise until the soul shows him a letter as a sign that the Cherubs gave it in the Garden of Eden. Rabbi Yosi said, I heard that when the soul enters THE GARDEN OF EDEN it ascends to its place, TO BINAH, and does not descend TO MALCHUT. But before the soul ascends, Dumah makes it a custodian of the body. The soul then shows Dumah that the body is worthy to receive 400 worlds as a reward.

96. Rabbi Chiya argued, yet Rabbi Elazar said that Dumah knows THAT THE BODY IS WORTHY OF THE 400 WORLDS AS ITS REWARD before THE BODY SHOWS HIM, because it is announced in the Garden of Eden. But I have heard that when the soul is given the letter as a token, it returns to the body to enter it in the reckoning of the righteous at the hands of Dumah. It is written: "But if you will give it, I pray you, hear me: I will give you the price of the field, take it of me" (Beresheet 23:12). The price (Heb. kesef) of the field is the longing (Heb. kisuf) and desire for the 400 worlds given as an heirloom FOR THE BODY.

97. When he heard this explained by the heads of the Yeshivah, Rav Yosef said, Whoever is made of dust may merit all this, NAMELY THE 400 BRIGHT WORLDS? Who shall merit it? Who shall stand? It is written: "Who shall ascend into the mountain of Hashem or who shall stand in his holy place?" (Tehilim 24:3).

תּוֹסֵפֶתָא

94. רבּי יוֹסִי ב"ר יְהוּדָה, אָזִיל לְמִיחְמֵי לְר' חִיָּיא, אָמְרוּ, לִימָא מַר, אִי שְׁמַע הָאִי פְּרִשְׁתָּא, הִיךְ אָמְרוּ מֵאֲרִי מִתְנִיתָא, דְּפִרְשׁוּהּ בְּעֵנִינָא דְנִשְׁמָתָא. אָמַר, זְכָאָה חוֹלְקִיהוּן דְּצִדִיקָיָא, בְּעֵלְמָא דְאַתִּי, דְּכִךְ הִיא אוֹרִינְתָא בְּלַבְהוּן, כְּמַבּוּעָא רַבָּא דְמִיָּא, דְאַף עַל גְּבַדְמִסְתִּימִין לִיה, מְסַגִּיאֹת מִיָּא, פְּתַחִין מְבּוּעִין דְנִבְעִין לְכָל עֵיבַר.

95. ת"ש, ר' יוֹסִי, רַחֲמִיָּא אֲתָּ, אָנָּא אִימָא לְךָ בְּהָאִי פְּרִשְׁתָּא, לְעוֹלָם אִין גּוֹף הָאָדָם נִכְנַס בְּחֻשְׁבוֹן הַצִּדִיקִים, עַל יַד דּוּמָה, עַד שֶׁתִּרְאֶה הַנִּשְׁמָה, פְּנִקְס סִימְנָה, שְׁנוֹתְנִין לָהּ הַכְּרוּבִים בְּג"ע. אָמַר רַבִּי יוֹסִי, אָנָּא שְׁמַעְנָא, דְהָא נִשְׁמָתָא, בְּתַר דְעִיִּילַת תַּמָּן, הִיא אֲזֵלַת לְסַלְקָא לְאַתְרָא לְעִילָא, וְלֹא לְמִיחַת לְתַתָּא, אֲבָל קוֹדֵם שֶׁתַּעֲלֶה וְתִכְנַס, נַעֲשִׂית אִפְטְרוּפּוֹס הַגּוֹף, עַל יַד דּוּמָה, וּמִרְאֶה לוֹ, שְׂרָאוּי הוּא, לְקַבֵּל שְׂכָר אַרְבַּע מֵאוֹת עוֹלָמוֹת.

96. אָמַר רַבִּי חִיָּיא, הָא רַבִּי אֶלְעָזָר אָמַר, דְהָא דּוּמָה יַדַּע קוֹדֵם, מְשׁוּם דְמִכְרִזִי עֲלָהּ בְּגִנְתָּא דְעָרִין. אֲבָל אָנָּא כִךְ שְׁמַעְנָא, דִּי בְּעַדְנָא דִּיהִבִּין לִיה פְּנִקְסָא, חִזַּר עַל גּוֹפָא, לְאַעִּיל לִיה בְּפִתְקָא דְצִדִיקָיָא, עַל יַדֵּי דְדוּמָה. הָדָא הוּא דְכִתְיִב, אִךְ אִם אַתָּה לוֹ שְׁמַעְנִי נִתְתִּי כֶסֶף הַשְּׂדֵה קַח מִמֶּנִּי. מְהוּ כֶסֶף הַשְּׂדֵה, דָּא כְּסוּפָא דְעֵלְמִין אַרְבַּע מֵאוֹת, דִּיהִבִּין לִיה לְאַחְסָנָא.

97. רַב יוֹסֵף, כִּד הוּהּ שְׁמַע פְּרִשְׁתָּא דָּא, מִמְאֲרִיהוּן דְמִתְיַבְתָּא, הוּהּ אָמַר, מֵאֵן דְאִיהוּ עַפְרָא, מֵאִי קָא זְכִי לְהָאִי, מֵאֵן יִזְכֶּה, וּמֵאֵן יְקוּם הָדָא הוּא דְכִתְיִב מִי יַעֲלֶה בְּהַר ה' וְגו'.

98. Rabbi Aba said, Come and behold, it is written: "And Avraham hearkened to Efron, and Avraham weighed to Efron the silver..." This is the longing for those desirable worlds. The "400 shekels of silver" are the 400 worlds of pleasure and desire. As Rabbi Nachman said, "Current money with the merchant" means that one may pass all the gates of heaven and Jerusalem the terrestrial with it, without being detained.

99. Come and behold: It is written, "And after this, Avraham buried Sarah his wife" (Bereshheet 18:19). THIS REFERS TO THE BODY, which was numbered in the company of the other righteous by a note of the chieftain Dumah. Rabbi Yitzchak said, So I have learned that all the bodies registered and visited by Dumah will be resurrected when THE HOLY ONE, BLESSED BE HE, revives the dwellers of dust. Woe to the wicked who are not registered by him in writing, for they will be lost in Gehenom forever. Of this, it is said, "And at that time your people shall be delivered, every one who shall be found written in the book" (Daniel 12:1).
End of Tosefta (Addendum)

16. The cave of Machpelah (Part Two)

A discussion of the events surrounding Avraham's purchase of the Machpelah cave ensues. We learn that Avraham managed to purchase both the cave and the field it stood in for a reasonable price, because he neither outwardly displayed nor inwardly harbored a desire to own either one. He knew that they were his by right--by virtue of his spiritual effort--and this is something very different from a selfish desire for ownership. Indeed, it is Avraham's spiritual elevation that causes the property to seem like a burden to Efron, its original owner. Rabbi Shimon then recounts what transpired between Adam and Avraham in the cave. Adam at first believes that his original humiliation and sin will be compounded in comparison with Avraham's righteousness. But a remarkable truth is now brought to light, when Avraham agrees to pray for Adam. Both Adam and Eve are said to have lived for Avraham's sake, for he was the first man to become aware and cognizant of the Creator. This startling fact concerning Avraham's connection to Adam and Eve is further illuminated when Avraham restores Eve--for whose sin he has not prayed--to Adam's side, an event paralleled by the burial of Sarah. After questions from Rabbi Shimon's son, Rabbi Elazar, we are then taken deep into the secret of the difference between the field of Machpelah and the cave. This difference exists, ultimately, to show that the Holy One's actions in this world are simply intended to bring the Light and sweetness of the Upper Realms. The differences between the cave and the field is a code, referring to the different frequencies of spiritual Light that are present in the physical realm, like the colors of the spectrum.

The Relevance of this Passage

This section helps explain how right conduct and resistance to our avaricious impulses allow us to receive the infinite delight waiting to pour down from the heavenly realm. In turn, we draw the strength to triumph over these self-seeking whims.

100. Rabbi Elazar asks, How did Avraham enter the cave? WHY DID HE ENTER? HE RESPONDED, He was running after a calf, about which it is written: "And Avraham ran to the herd..." (Bereshheet 18:7). This calf ran to the cave. Avraham ran after it and saw what he saw.

101. Another REASON was that Avraham prayed every day. He came out to the field that was fragrant with heavenly perfumes, saw light coming out of the cave, and entered there to pray. There the Holy One, blessed be He, spoke with him. As a result, Avraham wanted the cave and always harbored a desire for it.

98. אָמַר רַבִּי אַבְרָהָם, הֵאָחֳזִי, מֵאֵי דְכִתְיִב, וַיִּשְׁמַע אַבְרָהָם אֶל עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת הַכֶּסֶף, דָּא הוּא כְּסוּפָא רַבְתָּא, דְּאִינוּן עֲלָמִין וְכְסוּפִין. אַרְבַּע מֵאוֹת שְׁקָל כֶּסֶף, אַרְבַּע מֵאוֹת עוֹלָמוֹת, וְהֵנְאוֹת, וְכְסוּפִין, עוֹבֵר לְסוֹחֵר. רַב נַחֲמָן אָמַר, שְׂיַעְבוּר כָּל שְׁעָרֵי שָׁמַיִם, וִירוּשָׁלַיִם שֶׁל מַעְלָה וְאִין מוֹחָה בִּידָה.

99. תָּא חֲזִי, מַה כְּתִיב, וְאַחֲרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ, וְנִמְנָה, עִם שָׂרָה הַצַּדִּיקִים בְּחִבּוּרָתָם, מִפְּתָקָא דְמִמְנָא עַל יְדוּי דְרוּמָה. אָמַר רַבִּי יִצְחָק, הָכִי גְמִירְנָא, כָּל אִינוּן דְּכִתְיִבִין בִּידוּי דְרוּמָה, וּמִמְנָן עַל יְדוּי, יְקוּמוּן לְזִמְנָא דְזִמְיִן לְאַחֲרֵי דִינְרֵי עֶפְרָא, וְוִי לְהוֹן לְרִשְׁיַעֲיָא דְלֹא כְתִיבִין עַל יְדוּי בְּפְתָקָא, שְׂיַאבְדוּ בְּגִיהָנָם לְעֲלָמִין, וְעַל דָּא נֶאֱמַר וּבַעַת הַהִיא יִמְלֹט עִמָּךְ כָּל הַנִּמְצָא כְּתוּב בְּסִפְרָא. (עַד כָּאן תּוֹסֵפְתָא).

100 רַבִּי אֶלְעָזָר אָמַר, בְּשַׁעֲתָא דְעָאֵל אַבְרָהָם בְּמַעֲרַתָא, הֵיךְ עָאֵל. בְּגִין דְּהוּא רְהִיט אַבְתְּרִיָּה דְּהוּא עָגְלָא, דְּכִתְיִב וְאֵל הַבָּקָר רָץ אַבְרָהָם וְגו', וְהוּא בֶן בָּקָר, עָרַק עַד הָהוּא מַעֲרַתָא, וְעָאֵל אַבְתְּרִיָּה, וְחָמָא מַה דְּחָמָא.

101. תּוּ בְּגִין דְּאִיהוּ צְלִי כָּל יוּמָא וְיוּמָא, וְהוּא נִפְיָק עַד הָהוּא חָקַל, דְּהוּא סְלִיק רִיחִין עֲלָאִין, וְחָמָא נְהוּרָא דְנִפְיָק מִגּוּ מַעֲרַתָא, וְצְלִי תַמָּן, וְתַמָּן מְלִיל עֵמִיָּה קוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כֵּן בְּעָא לִיהָ, דְּתִיאובְתִּיָּה הָוָה בְּהוּא אֶתְרָא תְּרִירָא.

102. You may ask, why did he not seek to buy it until then? HE SAYS: Because he had no need for it, he was afraid that they would check it, UNDERSTAND HIS WISH AND THE IMPORTANCE OF THE CAVE, AND THEN ASK FOR MORE MONEY. OR THEY COULD REFUSE TO SELL IT ALTOGETHER. Now that he needed it, the time had come to ask for it.

103. Come and behold: If Efron had seen in the cave what Avraham saw, he would never have sold it. But because Efron saw nothing in it, as nothing is revealed except to its owner, it was revealed to Avraham only and not to Efron. It was revealed to Avraham because it was his, and not Efron's, for Efron had no share in it. Therefore Efron saw nothing of the cave. He saw only darkness and therefore, he sold it.

104. Moreover, he also sold him what Avraham did not ask him to sell, because Avraham said only, "That he may give me the cave of the Machpelah...for the full price he shall give it me" (Beresheet 23:8) and did not mention the field. And Efron said, "The field I give you, and the cave that is in it, I give it you" (Ibid. 10), for Efron knew not what it was and found it all loathsome. EVEN THE FIELD, IN WHICH THE CAVE WAS, WAS LOATHSOME TO HIM. THEREFORE HE SOLD THE FIELD TOO, ALTHOUGH AVRAHAM DID NOT ASK FOR IT.

105. Come and behold: When Avraham entered the cave for the first time, he saw a light. The dust was removed from before him, revealing two graves. Adam rose from his grave in his rightful form, saw Avraham, and laughed. By that, Avraham knew that he was destined to be buried there.

106. Avraham said to him, 'If you please, is there an unroofed castle here?' HE ASKED THIS BECAUSE THE CAVE OF THE MACHPELAH IS DERIVED FROM THE WORD DOUBLE, THAT IS, A CAVE WITHIN A CAVE. INSTEAD OF COMPLETE DARKNESS, HE SAW LIGHT THERE, AS ONE WOULD IN AN OPEN HOUSE WITH NO ROOF. ADAM answered him, 'The Holy One, blessed be He, hid me here. From then until now, I have been hidden as a fish in a ditch. Since you came into the world, from now on, I and the world are maintained for your sake.'

107. Look at what is written: "And the field, and the cave that is in it, were made over (also: 'raised') to" (Beresheet 18:20). The field was truly raised, which had not happened previously. By BEING IN AVRAHAM'S POSSESSION, THE FIELD GAINED IN IMPORTANCE. THEREFORE IT IS WRITTEN, "RAISED." Rabbi Aba said, "And he raised the field" means actual raising, as the field was raised and elevated by Avraham, for nothing was seen there until then. Now, IN THE POSSESSION OF AVRAHAM, all that was hidden was raised and elevated according to its worth, as it should be.

102. וְאִי תִימָא אִי הָכִי, אֲמַאי לֹא בִעַא לֵה עַד הַשְׁתָּא. בְּגִין דְּלֹא יִשְׁגַּחוּן עֲלֵיהּ, הוּאִיל וְלֹא אֶצְטְרִיךְ לֵיהּ, הַשְׁתָּא דְּאֶצְטְרִיךְ לֵיהּ, אֲמַר הָא שְׁעָתָא לְמַתְבַּע לֵיהּ.

103. תָּא חֲזִי, אִי עֶפְרוֹן הוּהּ חֲמִי בְּמַעְרַתָּא, מַה דְּהוּהּ חֲמִי אַבְרָהָם בְּהּ, לֹא יוֹבִין לֵה לְעֵלְמִין, אֶלֹא וְדַאי לֹא חֲמָא בְּהּ וְלֹא כְּלוּם, דְּהָא לִית מְלֵה אֲתַגְלוּיָא, אֶלֹא לְמֵאֲרִיָּהּ, וּבְגִין כֶּךָ, לְאַבְרָהָם אֲתַגְלוּיָא, וְלֹא לְעֶפְרוֹן, לְאַבְרָהָם אֲתַגְלוּיָא, דִּילֵיהּ הוּהּ לְעֶפְרוֹן לֹא הוּת אֲתַגְלוּיָא לֵיהּ, דְּלֹא הוּהּ לֵיהּ חוּלְקָא בֵּיהּ. וּבְגִין כֶּךָ, לֹא אֲתַגְלִי לְעֶפְרוֹן כְּלוּם, וְלֹא הוּהּ חֲמִי אֶלֹא חֲשׂוּכָא, וְעַל דָּא זְבִין לֵהּ.

104. וּמַה דְּלֹא תִבַּע אַבְרָהָם בְּקַדְמִיתָא, דִּיזְבִין לֵיהּ זְבִין, דְּהָא אַבְרָהָם לֹא קָאֲמַר, אֶלֹא וּיְתֵן לִי אֶת מַעְרַת הַמַּכְפֵּלָה אֲשֶׁר לִּי וְגו', בְּכַסְףּ מְלֵא יִתְנַנֵּה לִי וְגו', וְאִיהוּ אֲמַר הַשְׁדָּה נִתְתִּי לְךָ וְהַמַּעְרָה אֲשֶׁר בּוֹ לְךָ נִתְתִּיָּהּ וְגו'. בְּגִין דְּכֹלֵא הוּהּ מְאִיס עֲלֵיהּ דְּעֶפְרוֹן, דְּלֹא יָדַע מַה הִיא.

105. וְתָא חֲזִי, כִּד עָאל אַבְרָהָם בְּמַעְרַתָּא, בְּקַדְמִיתָא חֲמָא תַּמְן נְהוּרָא, וְאֲתַרְמִי עֶפְרָא קְמִיָּהּ, וְאֲתַגְלִי לֵיהּ תְּרִין קְבָרִין, אֲדַהְבִּי אֶסְתַּלַּק אֲדָם בְּדִיוקְנִיָּהּ, וְחֲמָא לֵיהּ לְאַבְרָהָם, וְחֲנִיךְ, וּבֵיהּ יָדַע אַבְרָהָם, דְּתַמְן הוּא זְמִין לְאַתְקַבְרָא.

106. אֲמַרְלוּ אַבְרָהָם, בְּמַטוּ מִינְךָ, קוּסְטְרָא קְטוּר אִית הָכָא, אֲמַר לֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא טְמַרְנִי הָכָא, וּמַה הוּא זְמָנָא עַד הַשְׁתָּא, אֲתַטְמַרְנָא כְּגִילְדָא דְּקִירְטָא, עַד דְּאֲתִית אַנְתָּ בְּעֵלְמָא, הַשְׁתָּא מְכָאן וְאִילְךָ, הָא קִיּוּמָא לִי, וְלְעֵלְמָא, הוּהּ בְּגִינְךָ.

107. חֲמִי מַה כְּתִיב וַיִּקַּם הַשְׁדָּה וְהַמַּעְרָה אֲשֶׁר בּוֹ, קִימָה מִמֶּשׁ הוּהּ לֵיהּ, מַה דְּלֹא הוּהּ לֵיהּ עַד הַשְׁתָּא. רַבִּי אַבָּא אָמַר, וַיִּקַּם הַשְׁדָּה, וְדַאי קִימָה מִמֶּשׁ, דְּקָם וְאֶסְתַּלַּק קְמִיָּהּ דְּאַבְרָהָם, בְּגִין דְּעַד הַשְׁתָּא, לֹא אֲתַחֲזִי תַּמְן כְּלוּם, וְהַשְׁתָּא מַה דְּהוּהּ טְמִיר, קָם וְאֶסְתַּלַּיק, וּכְדִין קָם כֹּלֵא בְּנַמוּסוּי.

108. Rabbi Shimon said, When Avraham entered the cave and brought Sarah thither, Adam and Chavah rose and did not want Sarah to be buried there. They said, It is not enough for us that we are in disgrace in the world before the Holy One, blessed be He, because of the sin that we committed, but now we will further be put to shame because of your good deeds.

109. Avraham said, I am ready to pray for you before the Holy One, blessed be He, so you shall never be disgraced before Him, NAMELY SO HE WILL FORGIVE YOU COMPLETELY FOR YOUR SIN. "And after this, Avraham buried Sarah his wife" (Beresheet 18:19). What is the meaning of: "And after this"? IT MEANS after Avraham undertook TO PRAY FOR ADAM.

110. Adam returned to his place, but Chavah did not, AS SHE HAD MADE ADAM SIN, AS IT IS WRITTEN: "THE WOMAN WHOM YOU DID GIVE TO BE WITH ME" (BERESHEET 3:12). SHE WAS AFRAID THAT ADAM WOULD NOT RECEIVE HER. Then Avraham approached and put her with Adam, who received her for Avraham's sake. This is the meaning of: "And after this, Avraham buried Sarah his wife." The particle Et before "Sarah" is meant to add Chavah, WHOM AVRAHAM RETURNED TO THE GRAVE, AS WAS SAID. Then ADAM AND CHAVAH were properly settled in their places, as it is written: "These are the generations of the heaven and of the earth when they were created (Heb. behibar'am)" (Beresheet 2:4). We learned that behibar'am HAS THE SAME LETTERS AS beAvraham (lit. 'by Avraham'), WHICH INDICATES THAT THEY WERE CREATED FOR HIM. The generations of the heaven and the earth are Adam and Chavah. It is not written 'the heaven and the earth,' but "the generations of the heaven and of the earth", WHICH REFERS TO ADAM AND CHAVAH, WHO DWELT THERE. THE WORDS "BY AVRAHAM" MEAN FOR AVRAHAM. IT IS SHOWN THAT ADAM AND CHAVAH WERE SUSTAINED FOR AVRAHAM'S SAKE.

111. Rabbi Elazar asks Rabbi Shimon, his father, if the cave is really the Machpelah, for although it is written: "The cave of Machpelah" (Beresheet 23:8), it is later written "the cave of the field of Machpelah" (Ibid. 19). Thus, the field is called Machpelah AND NOT THE CAVE.

112. RABBI SHIMON replied that indeed it is called the cave of Machpelah, as it is written: "That he may give me the cave of Machpelah" (Beresheet 23:8), but neither the cave nor the field along is Machpelah. It refers instead to the field with the cave, TOGETHER they are called Machpelah. Only the field is of Machpelah, not the cave, WHICH MEANS THAT ONLY THE FIELD BEARS THE NAME OF THE MACHPELAH, NOT THE CAVE, because the cave is in the field, and the field is in something else, AS WILL BE DISCUSSED PRESENTLY.

108. אָמַר רַבִּי שִׁמְעוֹן, בְּשַׁעֲתָא דְעָאֵל אַבְרָהָם בְּמַעֲרַתָּא, וְאָעִיל שָׂרָה תַּמּוֹן, קָמוּ אָדָם וְחַוָּה, וְלֹא קָבִילוּ לְאַתְקַבְּרָא תַּמּוֹן, אָמְרוּ וּמָה אָנּוּן בְּכַסּוּפָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, בְּהָהוּא עֲלָמָא, בְּגִין הָהוּא חוּבָא דְגְרִימָנָא, וְהִשְׁתָּא יְתוּסָף לָן כְּסוּפָא אַחְרָא, מְקָמִי עוֹבְדִין טְבִין דְּבָכוּ.

109. אָמַר אַבְרָהָם, הָא אָנָּא זְמִין קָמִי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִינְךָ דְלֹא תִכְסִיף קָמִיָּה לְעֲלָמִין. מִיָּד וְאַחְרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ, מֵאִי וְאַחְרֵי כֵן. בְּתַר דְקָבִיל אַבְרָהָם עָלֶיהָ מְלָה דָא.

110. אָדָם עָאֵל בְּדוּכְתֵיהּ, חוּהָ לֹא עָאֵלְתָּ, עַד דְקָרִיב אַבְרָהָם, וְאָעִיל לָהּ לְגַבֵּי אָדָם, וְקָבִיל לָהּ בְּגִינָהּ, הַה"ד וְאַחְרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ, לְשָׂרָה לֹא כְתִיב, אֲלֵא אֶת שָׂרָה, לְאַסְגָּאָה חוּהָ, וּכְדִין אֲתִישְׁבוּ בְּדוּכְתֵיהוּ בְּדָקָא יְאוּת, הַה"ד אֲלֵא תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם, וְתַנִּינּוּן בְּאַבְרָהָם. תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, דָּא אָדָם וְחַוָּה, אֲלֵא הַשָּׁמַיִם וְהָאָרֶץ לֹא כְתִיב, אֲלֵא תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ, וְלֹא תוֹלְדוֹת בְּרַ נֶשׁ. וְאִינּוּן אֲתַקְיִימוּ בְּגִינָהּ דְאַבְרָהָם. וּמָנָא לָן דְאַתְקִיִּימוּ בְּגִינָהּ דְאַבְרָהָם. דְכְתִיב וַיְקַם הַשָּׂדֶה וְהַמְעָרָה אֲשֶׁר בּוֹ לְאַבְרָהָם, וְעַד דְאַתָּא אַבְרָהָם, לֹא אֲתַקְיִימוּ אָדָם וְחַוָּה בְּדוּכְתֵיהוּ, בְּהָהוּא עֲלָמָא.

111. ר' אֵלְעָזָר שְׂאִיל לְרַבִּי שִׁמְעוֹן אַבּוּי, אָמַר הָאִי מַעֲרַתָּא לָאוּ אִיהוּ כְּפִילְתָּא, דְהָא כְתִיב מַעֲרַת הַמַּכְפֵּלָה וְקָרָא קְרִי לָהּ לְבַתָּר, מַעֲרַת שָׂדֶה הַמַּכְפֵּלָה, מַכְפֵּלָה קָא קְרִי לִיהָ לְשָׂדֶה.

112. אָמַר לִיהָ, הֲכִי קָאֲרִי לִיהָ, מַעֲרַת הַמַּכְפֵּלָה, כְּמָה דְאַתָּא אָמַר, וַיִּתֵּן לִי אֶת מַעֲרַת הַמַּכְפֵּלָה, אֲבָל וְדָאִי, חוּיָךְ, לָאוּ מַעֲרַתָּא אִיהוּ מַכְפֵּלָה, וְלָאוּ שָׂדֶה אֲקָרִי מַכְפֵּלָה, אֲלֵא הָאִי שָׂדֶה וּמַעֲרַתָּא, עַל שׁוּם מַכְפֵּלָה אֲקָרוּן, שָׂדֶה הַמַּכְפֵּלָה וְדָאִי, וְלֹא מַעֲרַתָּא, דְהָא מַעֲרַתָּא בְּשָׂדֶה אִיהִי, וְהָהוּא שָׂדֶה קָאִים בְּמַלְאָ אַחְרָא.

113. Come and behold: The whole land of Yisrael is enfolded beneath Jerusalem, WHICH IS THE SECRET OF MALCHUT. It is above and below in the following manner. THERE IS the upper Jerusalem, WHICH IS BINAH, and there is the lower Jerusalem, WHICH IS MALCHUT, for it is held above and held below. The upper Jerusalem is held on two sides-above and below-and, therefore, it is doubled.

114. Thus, the field is of that Machpelah (lit. 'double'), WHICH IS MALCHUT, for it dwells there, as it is written: "See, the smell of my son is like the smell of a field which Hashem has blessed" (Bereshheet 27:27), WHICH IS MALCHUT. BECAUSE IT IS DOUBLE, above and below, it is written: "the field of Machpelah" and not "a double field", BECAUSE THIS WOULD ALLUDE TO THE DOUBLE MALCHUT CALLED FIELD.

115. Moreover, the secret of the matter relates to the field of Machpelah. What is the Machpelah (double)? It is the Hei of the holy name, which is double, FOR THERE ARE TWO HEIS IN THE NAME YUD-HEI-VAV-HEI, and both are as one. For that reason, the scriptures say vaguely the (=Hei) Machpelah, for this is the only double letter in the holy Name. AND THE WORD "THE MACHPELAH" WITH THE HEI ALLUDES TO THE DOUBLE HEI, NAMELY THE LOWER HEI OF THE NAME YUD-HEI-VAV-HEI, WHICH IS THE SECRET OF MALCHUT SWEETENED BY BINAH, THE FIRST HEI OF YUD-HEI-VAV-HEI.

116. Although the cave was indeed double, a cave within a cave, it is called the cave of the field of Machpelah for a different reason as we said, AFTER THE SWEETENING OF MALCHUT BY BINAH. Avraham knew that, and when he spoke to the sons of Chet, he concealed it by saying "that he may give me the cave of Machpelah," which was called by that name because it was double. HE DID NOT SAY THE FIELD OF MACHPELAH CALLED AFTER THE SWEETENING BY BINAH. In Torah, though, it is called the cave of the field of Machpelah, as it ought to be called, FOR THE SWEETENING OF MALCHUT BY BINAH WAS ONLY OVER THE FIELD AND NOT IN THE CAVE.

117. The Holy One, blessed be He, does everything so whatever is in this world, MALCHUT, will resemble what there in above, in BINAH. AS A RESULT, they are connected, and His glory is established above and below. Happy is the portions of the righteous that the Holy One, blessed be He, desires them in this world and in the world to come.

113. תָּא חֲזִי, יְרוּשָׁלַם כָּל אֶרְעָא דִּישְׂרָאֵל אֲתַכְפֵּל תַּחֲוֹתָהּ, וְאִיהִי קְיֻמָּא לְעִילָא וְתַתָּא, כְּגֻוְנָא דָא, יְרוּשָׁלַם לְעִילָא וְרוּשָׁלַם לְתַתָּא, אַחִידָא לְעִילָא, וְאַחִידָא לְתַתָּא, יְרוּשָׁלַם לְעִילָא אַחִידָת בְּתֵרִין סְטְרִין, לְעִילָא וְתַתָּא, וּבְגִין כֵּךְ, כְּפַלְתָּא הִיא.

114. וְעַל דָּא, הָאִי שָׂדֵה מֵהֵיָא כְּפַלְתָּא אִיהוּ, דְּבִיָּה שְׂרִיא. כְּגֻוְנָא דָא כְּתִיב בְּרִיחַ שָׂדֵה אֲשֶׁר בְּרָכוּ ה', לְעִילָא וְתַתָּא, וּבְגִין כֵּךְ שָׂדֵה הַמְכַפֵּלָה וְדָאִי וְלֹא שָׂדֵה כְּפֹל.

115. תו, רְזָא דְמַלְהָ, שָׂדֵה הַמְכַפֵּלָה וְדָאִי, מֵאֵן מְכַפֵּלָה, ה' דְּבִשְׂמָא קְדִישָׁא, דְּאִיהִי מְכַפֵּלָה. וְכֹלָא קְיֻמָּא כְּחַד, וּבְגִינֵיהּ קְאָמַר, בְּאוּרַח סְתִימ, ה' מְכַפֵּלָה, דְּלֹא הוּי בְּשְׂמָא קְדִישָׁא, אֶת אַחְרָא מְכַפֵּלָה, בַּר אִיהִי.

116. וְאִף עַל גַּב דְּמַעְרְתָּא כְּפַלְתָּא הוּהּ, וְדָאִי, דְּאִיהִי מַעְרְתָּא, גּוּ מַעְרְתָּא, אֲבַל עַל שׁוּם אַחְרָא, אֲקָרִי מַעְרַת שָׂדֵה הַמְכַפֵּלָה, כְּמָה דְּאֲתַמַּר. וְאַבְרָהָם יָדַע, וְכַד אָמַר לְבְנֵי חֵת, בְּסִי מַלְהָ, וְאָמַר וַיִּתֵּן לִי אֶת מַעְרַת הַמְכַפֵּלָה, עַל שׁוּם דְּאִיהִי מַעְרְתָּא כְּפַלְתָּא, וְאוּרִינְתָּא לֹא קָרִי לָהּ, אֶלָּא מַעְרַת שָׂדֵה הַמְכַפֵּלָה בְּדַקָּא יָאוּת.

117. וְקוּדְשָׁא בְּרִיךְ הוּא, עֲבַד כֹּלָא לְאַשְׁתַּכְּחָא הָאִי עֲלֵמָא, כְּגֻוְנָא דְלְעִילָא, וְלְאַתְדַּבְּקָא דָא בְּדָא, לְמַהוּי יְקָרִיָּה לְעִילָא וְתַתָּא, זְכָאָה חוּלְקִיָּהוּן דְּצַדִּיקָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, בְּהָאִי עֲלֵמָא וּבְעֵלְמָא דְּאֲתִי.

17. "And Avraham was old, advanced in age"

Using Avraham and David as examples, Rabbi Yehuda explains the difference between the righteousness and contrition. While the soul of a contrite person immediately enters the supernal realm, where it cleaves to the Holy One, merely righteous souls may take many years to acquire such a blessing. Even Avraham and David were unable to enter the world where the truly contrite are made welcome. Rabbi Yosi further adds that a contrite soul is closer to the Creator than all others, drawing down more Light from above, in proportion to its yearning and penitence.

The Relevance of this Passage

The Zohar values a spiritual state of mind far above a religious, dogmatic one. Some people observe the Law, but at the expense of hurting those around them. Righteousness turns to self-righteousness and negative action, all in the name of God. Uninterrupted humbleness and repentance for our misdeeds protects us from this fate. This passage helps us raise our consciousness so we can differentiate our desire for righteousness from our need for penitence. Concentrating on penitence hastens us into the Light, rather than merely flattering our egotistical pride.

118. "And Avraham was old, advanced in age (lit. 'coming with the days'), and Hashem blessed Avraham in all things" (Bereshheet 24:1). Rabbi Yehuda opened with the verse, "Happy is the man You choose, and cause to approach to You, that he may dwell in Your courts" (Tehilim 65:5). This verse has already been explained. Nevertheless, happy is the man whose ways are acceptable to the Holy One, blessed be He, who wants to bring himself nearer to Him.

119. Come and behold: Avraham came closer to THE HOLY ONE, BLESSED BE HE. All his days, his desire was TO COME CLOSER TO HIM. Avraham did not come closer through one day or at one time, but his GOOD deeds brought him closer every day as he moved from one grade to another, until his grade was elevated.

120. When he was old, he entered the supernal grades as he deserved, as it is written: "And Avraham was old" and then "coming with the days." This refers to the supernal days, the days known by the secret of the faith. "And Hashem blessed Avraham in all," NAMELY BY YESOD OF THE SUPERNAL ABA AND IMA CALLED ALL, where blessings and every goodness come from, AS ITS PLENTY NEVER STOPS FLOWING.

121. Happy are the penitent, who in one hour, one day, one moment, get as close to the Holy One, blessed be He, as most righteous come to the Holy One, blessed be He, over several years. Avraham did not come into the supernal days until he was old, as has been explained. Neither did David, as it is written: "Now King David was old, advanced in years (lit. 'coming with the days')" (I Melachim 1:1). But a penitent comes right in and cleaves to the Holy One, blessed be He.

122. Rabbi Yosi said, We learned that the wholly righteous have no permission to be in that place where the contrite stand. They are closer to the King than everyone else and draw plenty from above with a more intent heart and greater force in order to come closer to the King.

118. וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וְה' בֵּרַךְ אֶת אַבְרָהָם
בְּכֹל. רַבִּי יְהוּדָה פָּתַח, אֲשֶׁרֵי תִבְחַר וּתְקַרֵב יִשְׁכַּן
חֲצִירֶיךָ, הָאִי קָרָא אֶתְמֹר, אֲבָל זִפְאָה הוּא בַר נֶשׁ,
דְּאוּרְחוּי אֶתְבְּשָׁרְךָ קָמִי קוּדְשָׁא בְרִיךְ הוּא וְאִיהוּ
אֶתְרַעֵי בֵיהּ, לְקַרְבָּא לִיהּ לְגַבִּיָּהּ.

119. תָּא חַזִּי, אַבְרָהָם אֶתְקָרִיב לְגַבִּיָּהּ, וְתִיאוּבְתִיָּהּ
דִּילִיָּהּ הָוָה כָּל יוֹמוֹי בְּהָאִי, וְלֹא אֶתְקָרִיב אַבְרָהָם
בְּיוֹמָא חֲדָא, אוּ בְזִמְנָא חֲדָא, אֲלֵא עוּבְדוּי קְרִיבּוּ
לִיהּ בְּכֹל יוֹמוֹי, מִדְּרַגָּא לְדְרַגָּא, עַד דְּאֶסְתַּלַּק
בְּדְרַגּוּי.

120. כִּד הָוָה סִיב, וְעָל בְּדְרַגּוּיִן עֲלֵאִין בְּדָקָא חַזִּי,
דְּכִתִּיב וְאַבְרָהָם זָקֵן, וְכִדִּין בָּא בַּיָּמִים, בְּאִינוּן יוֹמִין
עֲלֵאִין, בְּאִינוּן יוֹמִין יְדִיעָאן בְּרָזָא דְמַהִימְנוּתָא. וְה'
בְּרַךְ אֶת אַבְרָהָם בְּכֹל, דְּמִתְמַן נִמְקִין כָּל בְּרַכָּאן,
וְכָל טִיבּוּ.

121. זִכְאִין אִינוּן מְאָרִיָּהוּן דְּתִשׁוּבָה, דְּהָא בְּשַׁעְתָּא
חֲדָא, בְּיוֹמָא חֲדָא, בְּרַגְעָא חֲדָא, קְרִיבִין לְגַבִּי
קוּדְשָׁא בְרִיךְ הוּא, מַה דְּלֹא הָוָה הֲכִי אִמְלוּ
לְצַדִּיקִים גְּמוּרִים, דְּאֶתְקָרִיבּוּ גַבִּי קוּדְשָׁא בְרִיךְ הוּא
בְּכַמְהָ שְׁנִין. אַבְרָהָם לֹא עָל בְּאִינוּן יוֹמִין עֲלֵאִין,
עַד דְּהָוָה סִיב, כְּמַה דְּאֶתְמֹר. וְכֵן דוּד, דְּכִתִּיב
וְהַמֶּלֶךְ דוּד זָקֵן בָּא בַּיָּמִים. אֲבָל מְאָרִיָּהּ דְּתִשׁוּבָה,
מִיָּד עָל, וְאֶתְדַבֵּק בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא.

122. ר' יוֹסִי אָמַר, תְּנִינָן, אֶתְר דְּמְאָרִיָּהוּן דְּתִשׁוּבָה
קְוִימֵי בֵיהּ, בְּהֵוָה עֲלֵמָא, צַדִּיקִים גְּמוּרִים לִית לוֹן
רְשׁוּ לְקוִימָא בֵיהּ, בְּגִין דְּאִינוּן קְרִיבִין לְמַלְכָּא וְתִיר
מְבַלְהוּ, וְאִינוּן מְשַׁכֵּי עֲלִיָּהוּ בְּרַעוּתָא דְּלִבָּא וְתִיר,
וּבְחִילָא סְגִיא לְאֶתְקָרְבָּא לְמַלְכָּא.

18. There are many places for the righteous

The relationship of a man's good deeds to the place allotted to him in the World to Come is expounded by the rabbis. We learn that there are ultimately as many different places in upper world as there are varieties of good deeds in this one. Just as the wicked receive a judgment each night while they are asleep, so the righteous nightly receive a blessing, as their souls ascend to carve out their future path to the supernal realms. The righteous souls also enjoy a dialogue with the angels and saints, who in exchange for information from the lower world, confer gifts of wisdom. It was such wisdom, says Rabbi Chiya, that enabled Avraham to understand, locate, and avoid the sources from which unholy spirits bring defilement and negativity to the unwary and unrighteous in this world.

The Relevance of this Passage

In simplest terms, reality includes two basic realms--the upper world, and our existence in the physical dimension. The upper world is the source of our intuition and the force behind moments of mystical insight. When a dream comes true, for example, contact has been made with the upper worlds. When instinct impelled you to make an illogical decision that brought good fortune, this is another form of connection to the upper world. Unfortunately, these acute moments of insight and clarity are rare. We seem to have no control over how or when we make contact with the supernal realms. When we must make decisions and choices based on the evidence of our physical existence, the result is often turmoil and turbulence. The author of the Zohar understood this difficulty, and prescribed this portion as a remedy. A reading of this passage helps us utilize our sleep as a tool for spiritual enlightenment. The 'energy of Avraham' is summoned forth through these verses, strengthening our powers of judgment in matters that

help or hinder the entrance of the Light into our world.

123. Come and behold: The Holy One, blessed be He, has several places in that world. In them all, there are apartments for the righteous, each according to his deserved grade.

124. It is written, "Happy is the man whom You choose, and cause to approach You, that he may dwell in Your courts" (Tehilim 65:5). This verse refers to those whom the Holy One, blessed be He, causes to approach Him, as these are the souls that ascend to join the inheritance prepared for them. "That he may dwell in Your courts" alludes to the outer halls and the grades outside THE TEMPLE. To whom does it refer? The allusion here is as written: "Then I will give you free access among these who stand by..." (Zechariah 3:7). This is a specific grade assigned among the celestial holy beings.

125. All those who merit this grade are the messengers of the Master of the universe like the angels, FOR THOSE WHO STAND BY ARE MESSENGERS. They always do the errands according to their Master's wish, for they are forever in holiness and are never defiled.

126. Similarly, whoever is defiled in this world draws the spirit of unholiness to himself. When his soul leaves him, he is defiled BY THE OTHER SIDE, and his dwelling is with the unclean, with the fiends of the world. As a man draws upon himself in this world, his dwelling will likewise be determined IN THE ETERNAL WORLD. The defiled spirits defile him and bring him into Gehenom.

127. Come and behold: Whoever sanctifies himself and is on guard against defilement in this world will find his dwelling in the next world among the celestial holy beings who eternally carry forth the missions OF THE HOLY ONE, BLESSED BE HE. They stand by in the court, as it is written: "The court of the tabernacle" (Shemot 27:9), UPON WHICH THE SCRIPTURES FURTHER STATE, "HAPPY IS HE... THAT HE MAY DWELL IN YOUR COURTS."

128. Others are in a more inner place, not in the court but in the house, as it is written: "We will be satisfied with the goodness of Your house" (Tehilim 65:5). David said, "We will be satisfied with the goodness of Your house." HE ASKS, if he said "that he may dwell in Your courts," why is it written: "We will be satisfied with the goodness of Your house"? Should it not have been written: 'He will be satisfied', as "he may dwell"? But we learned that sitting in the Temple court is solely for the kings of the house of David. THEREFORE HE SAID, AS SPEAKING FOR HIMSELF, "WE WILL BE SATISFIED WITH THE GOODNESS OF YOUR HOUSE" MEANING HIMSELF AND THE OTHER KINGS, WHO HAVE A PLACE IN THE TEMPLE COURT IN THE SECRET OF THE HOUSE, NAMELY THE TEMPLE.

123. תָּא חֲזִי, כִּמָּה אֲתָרִין מִתּוֹקֵנִין לִיָּה לְקוֹדֶשׁא בְּרִיךְ הוּא בְּהוּא עֲלֵמָא, וּבְכֻלְהוּ בִּי מוֹתְבֵי לֹון לְצִדִּיקִים. כָּל חֵד וְחֵד לְמוֹם דְּרִגְיָה בְּדִקָּא חֲזִי לִיָּה.

124. כְּתִיב אֲשֶׁרִי תִבְחַר וּתְקַרֵב יִשְׁכֵּן חֲצֵרֶיךָ, דְּקוֹדֶשׁא בְּרִיךְ הוּא קְרִיב לֹון לְגַבְיָה, דְּסַלְקִין אֵינֹון נִשְׁמָתִין מִתְתָּא לְעֵילָא, וְלֹאֲתֹאֲחָדָא בְּאַחְסַנְתִּיהוֹן, דְּאֲתִתְקַנֵּן לְהוּ. יִשְׁכֵּן חֲצֵרֶיךָ, אֵלִין אֲתָרִין וְדִרְגִין לְבַר, וּמֵאן אֵינֹון, כְּדָבָר אַחַר וְנִתְתִי לְךָ מֵהֲלָכִים בֵּין הָעוֹמְדִים הָאֵלֶּה. וְהֵאֵי הוּא, דְּרָגָא בֵּין קְדִישִׁין עֲלָאִין.

125. וּמֵאן דְּזֻכְאִין לְדִרְגָּא דָּא, אֵינֹון שְׁלִיחֵן דְּמֵאֲרִי עֲלֵמָא, כְּאֵינֹון מְלָאכִין, וְעִבְדִּין שְׁלִיחוּתָא תְּדִיר בְּרַעוּתָא דְּמֵאֲרִיהוֹן, בְּגִין דְּאֵלִין תְּדִיר בְּקְרוּשָׁה וְלֹא אֲסִתָּאבוּ.

126. כְּגוֹוְנָא דָּא, מֵאן דְּאֲסִתָּאב בְּהֵאֵי עֲלֵמָא, אִיְהוּ מְשִׁיךְ עֲלֵיהּ רוּחַ מְסֹאֵב, וְכֵד נִפְקַּ גְּשַׁמְתִּיהּ מִנִּיהּ, מְסֹאֵבִין לִיָּה, וּמְדוּרִיָּה בֵּין אֵינֹון מְסֹאֵבִין, וְאֵלִין אֵינֹון מְזִיקִין דְּעֲלֵמָא. כִּמָּה דְּאֲתַמְשַׁךְ בַּר נֶשׁ גְּרַמִּיָּה בְּהֵאֵי עֲלֵמָא, הֵכִי הוּא מְדוּרִיָּה, וְאֲתַמְשַׁךְ בְּהוּא עֲלֵמָא, וְאֵינֹון רוּחֵי מְסֹאֵבִי מְסֹאֵבִין לִיָּה, וְאֵעֲלִין לִיָּה לְגִיְהֵנָם.

127. תָּא חֲזִי מֵאן דְּאֲתַקְדֵּשׁ, וְנִטִּיר גְּרַמִּיָּה בְּהֵאֵי עֲלֵמָא, דְּלֹא אֲסִתָּאב, מְדוּרִיָּה בְּהוּא עֲלֵמָא, בֵּין אֵינֹון קְדִישִׁין עֲלָאִין, וְעִבְדִּין שְׁלִיחוּתָא תְּדִיר, וְאֵלִין קִיּוּמֵי בְּחֻצְרָא, כִּמָּה דָּאֲתָא אֲמַר אֶת חֻצְרָא הִמְשַׁכֵּן.

128. וְאִיתְ אַחְרָנִין, דְּאֵינֹון לְגוּ יִתִּיר, דְּלֹאוּ אֵינֹון בְּחֻצְרָא, אֲלֵא בְּבֵיתָא, כִּד "א נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ. אֲמַר דּוֹד, נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ, בֵּינֹון דְּאֲמַר יִשְׁכֵּן חֲצֵרֶיךָ, אֲמֵאֵי כְּתִיב נִשְׁבַּעָה בְּטוֹב בֵּיתְךָ, יִשְׁבַּע בְּטוֹב בֵּיתְךָ מִיּוֹבְעֵי לִיָּה, כִּמָּה דְּכְתִיב יִשְׁכֵּן. אֲלֵא הָא תְּנִינֵן, לִית יִשְׁבִּיבָה בְּעִזְרָה, אֲלֵא לְמַלְכֵי בֵּית דּוֹד בְּלַחֲוִדְיָהוּ.

129. There is a place for the most pious who receive EVEN MORE inward, TO THE ASPECT OF THE TEMPLE. Who are they? They are "those that encamp before the tabernacle toward the east, before the Tent of Meeting eastward, shall be Moshe and Aharon and his sons..." (Bemidbar 3:38). OF THEM, IT IS WRITTEN: "YOUR HOLY TEMPLE" (TEHILIM 65:5). Many compartments upon compartments, lights upon lights exist in that world, each different from the other, each feeling ashamed by its fellow's light. For as good deeds are different FROM EACH OTHER in this world, so the places FOR THE COMPARTMENTS and their lights are different in that world.

130. Come and behold: We have learned that even in this world when man is asleep in his bed and the soul comes out of his body to hover about the world, not every soul rises to see the glory of the face of Atik Yomin. His soul ascends as he generally draws upon himself, and according to his deeds.

131. When a defiled person sleeps, his soul leaves and the spirits of defilement seize it. It is attached to the lower grades that hover about the world and tell it things that will happen in the world in the future, THINGS THEY HEARD BEHIND THE CURTAIN. And sometimes they tell it false things and laugh at it, as has already been explained.

132. If the man has merit, then his soul ascends when he sleeps. It goes around and paves a way among the spirits of defilement. All say, Make way, make way, this one is not of our side. And it ascends among the saints, who tell accurate information to it.

133. And when the soul descends again, the mixed legions OF ANGELS, IN WHOM HOLINESS IS MINGLED WITH DEFILEMENT, want to approach the soul in order to learn the information it received. In return, they tell it other things. But what it learned from holy beings compares to what it learned from THE MIXED LEGIONS, as grain compares with straw and chaff. This is the most meritorious reward while one is still among the living-that is, while the soul is still in this world.

134. Similarly, when souls in this world leave their bodies, I.E. AFTER THEY DIE, they wish to ascend by passing through gates at which one finds harmful hordes that seize the souls of their own side and deliver them into the hands of Dumah, so that he may take them to Gehenom.

129. ואית אתר לחסידיו עליונן, דעוילי לגו, ומאי אינון, בדכתיב והחונים לפני המשכן קדמה לפני אהל מועד מזרחה משה ואהרן ובניו וגו'. וכמה מדורין על מדורין, ונהורין על נהורין, מתפרשן בהוא עלמא, וכל חד אכסיף מנהורא דחבריה, כמה דעובדין אתפרשן בהאי עלמא, הכי נמי, דוכתיב ונהורין, מתפרשן בהוא עלמא.

130. ותא חזי, הא אתמר, דאפילו בהאי עלמא, בד בר נש נאים על ערסיה, ונשמתין אצטריכו לאתשוטטא בעלמא, ונפקו מגו גופא, לאו כל נשמתא ונשמתא, סלקא ושטיא, למחזי ביקר סבר אפי דעתיק יומין, אלא במא דאתמשיך תדיר, וכסום עובדי, הכי נשמתיה סלקא.

131. אי אסתאב, איהו נאים ונשמתא נפקא, וכל אינון רוחין מסאבין נקטין לה, ואתדבקת בהו באינון דרגין תתאין דשטיין בעלמא, ואינון מודיעין לה מלין דאינון קריבין למיתי בעלמא, ולזמנין דמודיעין לה, מלין כדריבן, וחויבן בה, והא אוקמוה.

132. ואי זכי בר נש, בד איהו נאים ונשמתיה סלקא, אזלא ושטיא, ובקעא בין אלין רוחין מסאבין, וכלהו מכריזין ואמרין פגון אתר, פגון, לאו דא מסטרנא, ואיהי סלקא בין אינון קדישין, ומודעי לה מלה חדא דקשוט.

133. וכד נחתא, כל אינון חבילין טריקין, בעאן לאתקרבא בהדה, למנדע ההיא מלה, ואינון מודיעין לה, מלין אחרנין, וההיא מלה דנטלא גו אינון קדישין, בין אינון אחרנין, איהו בעבורא גו תיבנא. והאי איהו דזכי יתיר, בעוד דאיהו קאים, ונשמתא קיימא, בהאי עלמא.

134. בגוונא דא בד נפקין נשמתין מגופא מהאי עלמא, בעאן לסלקא, וכמה תרעין חבילי טהירין קיימי, אי אינון מסטריהו, בלהו אחרין בהו, באינון נפשאן, ומסרי לון בינדא דדומה, לאעלא לון בגיהנם.

135. Later, as they ascend from Gehenom, the demons grab the souls and proclaim, These transgressed the precepts of their Master. Then, they travel throughout the world, bringing these souls back to Gehenom. THUS, THEY REPEATEDLY TAKE THE SOULS OUT OF GEHENOM, MAKE THEIR PROCLAMATIONS, AND AGAIN RETURN THEM TO GEHENOM for twelve months. After twelve months appeased, they are quieted and rise to the place that they deserve. Meritorious souls ascend and receive their places, as has already been explained.

136. Come and behold: Happy are the righteous, for much goodness is put aside for them in that world. The innermost place is reserved for the righteous, those who know the secret of their Master and cleave to Him every day. Of these, it is written: "Neither has the eye seen, that an Elohim, beside you, should do such a thing for him that waits for Him" (Yeshayah 64:3).

137. HE ASKS, What is meant by: "For him that waits for Him?" He replied that it is similar to the verse: "waited to speak to Iyov" (Iyov 32:4). This refers to those who are anxious TO FULLY UNDERSTAND some words of wisdom, thereby better understanding their Master. In them, the Master takes pride daily. They enter the upper gates and come among the supernal saints without meeting any obstacles. Happy is their portion in this world and the world to come.

138. Come and behold: Avraham thus entered to properly know and cleave to his Master. First he performed good deeds to merit the supernal days, and was therefore blessed by the place from where all the blessings derive, as it is written: "And Hashem had blessed Avraham in all" (Bereshheet 42:1). What is the meaning of "in all"? It means the dwelling place of the river, in which water never stops flowing, NAMELY YESOD OF THE SUPERNAL ABA AND IMA, WHOSE UNION IS ETERNAL.

139. Rabbi Chiya said, Come and behold that Avraham did not want to mix with the women of the world and cling to the heathen nations because the wives of the heathen nations defiled their husbands and those attached to them. Because Avraham had the knowledge of wisdom, he knew the essence and root of the place from which the unholy spirits come out to hover in the world. Therefore, he made his servant swear not to take a wife for his son from among the other nations.

135. וּלְבַתֵּר סִלְקֵן וְאַחֲדָן בְּהוּ, וְאִינוּן נְטְלֵי לְהוּן, וּמְכַרְזֵי בְּהוּ, אֵלֵין אִינוּן דְּעֵבְרוּ עַל פְּקוּדֵי דְמֵאֲרִיהוּן, וְכֵן שְׁטִינֵן בְּכָל עֲלָמָא. וּלְבַתֵּר מֵהֲדָרֵי לְהוּ לְגִיּהֲנֵם, וְכֵן עַד תְּרִיסַר יָרְחֵי. לְבַתֵּר תְּרִיסַר יָרְחֵי, מִשְׁתַּכְּכִי, בְּהוּא אֲתֵר דְּאֲתַחְזִי לֹון, אִינוּן נִשְׁמַתִּין דְּזֻכְג, סִלְקֵי לְעֵילָא, כְּמָה דְּאֲתַמֵּר, וְזֻכְאן בְּדוּכְתִייהוּ.

136. תָּא חַזִי, זְכָאִין אִינוּן צְדִיקָא, דְּאֲתַגְנִיז לְהוּ, כְּמָה טְבִין לְהוּא עֲלָמָא, וְלִית אֲתֵר פְּנִימָאָה בְּכָל אִינוּן, בְּאִינוּן דִּידְעֵי רְזָא דְמֵאֲרִיהוּן, וְיִדְעֵי לְאֲתַדְבָּקָא בְּהוּ, בְּכָל יוֹמָא עַל אֵלֵין כְּתִיב עֵין לֹא רָאָתָה אֱלֹהִים זּוֹלַתֵךְ יַעֲשֶׂה לְמַחְכָּה לּוּ.

137. מַאי לְמַחְכָּה לּוּ, בְּדַבֵּר אַחַר חֶכֶה אֶת אִינוּב בְּדַבְרִים. וְאֵלֵין אִינוּן דְּדַחֲקִין לְמַלְה דְּחֻכְמָתָא, וְדִיּוּקִין לְהוּ, וּמַחְכָּאן לְהוּ, לְמַנְדַּע בְּרִירָא דְמַלְה, וְאֲשַׁתְּמוּדְעָא לְמֵאֲרִיהוּן, אֵלֵין אִינוּן דְּמֵאֲרִיהוּן מִשְׁתַּבַּח בְּהוּן בְּכָל יוֹמָא, אֵלֵין אִינוּן, דְּעֵאלִין בֵּין עֲלָאִין קְדִישִׁין, וְאֵלֵין עֵאלִין כָּל תְּרַעֵי דְלְעֵילָא, וְלִית מָאן דִּימְחִי בִידְהוּן, זְכָאָה חוּלְקִיהוּן בְּעֲלָמָא דִין, וּבְעֲלָמָא דְאֲתֵי.

138. תָּא חַזִי, אַבְרָהָם עָאל לְמַנְדַּע וּלְאֲתַדְבָּקָא בְּמֵאֲרִיָּה בְּדָקָא יָאוּת, לְבַתֵּר דְּאֶקְדִים עוּבְדוּי בְּקַדְמִיתָא, וְזָכָה בְּאִינוּן יוֹמִין עֲלָאִין, וְאֲתַבְרַךְ מֵאֲתֵר דְּכָל בְּרַכָּאן נְפָקֵי מִתַּמָּן, דְּכְתִיב וְה' בֵּרַךְ אֶת אַבְרָהָם בְּכָל. מַאי בְּכָל. אֲתֵר דְּנִהְרָא, דְּלֹא פְסָקֵי מִיּוֹמֵי לְעֲלָמִין.

139. אָמַר רַבִּי חִיָּיא, תָּא חַזִי, דְּאַבְרָהָם לֹא בְעָא לְאֲתַעֲרְבָא בְּנִשְׁי עֲלָמָא, וּלְאֲתַדְבָּקָא בְּשָׂר עַמִּין עַעְכוּ"ם, בְּגִין דְּנִשְׁיָא דְשָׂר עַמִּין עַעְכוּ"ם, אִינוּן סְאֲבִין, לְגוּבְרִייהוּ, וְלֹאִינוּן דְּמִתְדַּבְּקִין בְּהוּן, בְּגִין דְּכַד אַבְרָהָם יָדַע חֻכְמָתָא, יָדַע עֲקָרָא וְשִׂרְשָׁא, וּמֵאֵן אֲתֵר נְפָקֵי וְשְׁטִינֵן רוּחֵי מְסֻאֲבִין בְּעֲלָמָא, וְעַל דָּא אִוְמֵי לְעַבְדֵיהוּ, דְּלֹא יִסַּב אֲתַתָּא לְבְרִיָּה, מִשָּׂר עַמִּין.

19. Eden drips upon the garden

The rabbis display their profound and comprehensive knowledge of the scriptures and writings, in a complex discussion of an image in Yechezkel, "Behold one wheel upon the earth..." While replete with the arcane wisdom of gematria (numerology) and Kabbalah, and the profound mystical beauty of Solomon's great 'Song', this debate has a surprisingly straightforward resolution--one that echoes previous sections of the Zohar in its

emphasis on the importance of a pure heart and good deeds in this world for bringing mercy and peace in the next. Rabbi Yitzchak concludes with a simple exposition of the reason for mentions of Avraham's age. Avraham, literally, "came into the days"; his soul had reached its high-allotted place, where its great longevity was assured.

The Relevance of this Passage

The Talmud reveals the difference between man and beast. A wild animal, according to Talmudic sages, instinctively knows to flee the raging fire. Man's nature, on the other hand, compels him to jump head first into the fiery blaze. Our natural tendency is to invite chaos and mayhem into our lives. We complicate and intellectualize life and its challenges, and we rationalize our responses to them. We refuse to heed the simple principles that create happiness--good deeds and persistent spiritual development. In reading this passage, we clear away the barriers to knowledge, and recognize that even the most complex mysteries arise from the same simple and eternal issues. Indeed, complexity itself is merely another excuse to avoid the quest to draw down Light. This excuse must be overcome like any other.

Midrash Hane'elam (Homiletical interpretations on the obscure)

140. "And Avraham was old, advanced in age" (Beresheet 24:1). We learned in the Mishnah: Rabbi Elazar said, In any case, this Mishnah well EXPLAINS THE VERSE: "Behold one ofan (wheel) upon the earth by the living creatures, with its four faces" (Yechezkel 1:15). It becomes a Neshamah as said in the earlier Mishnah. THUS, ALTHOUGH OFAN (WHEEL) IS ALWAYS A NAME OF THE NEFESH, THE MISHNAH STATES THAT THE OFAN IN THIS VERSE BECAME A NESHAMAH AGAIN. THERE IS NO QUESTION ABOUT THIS FACT, AND THE EXPLANATION IS ACCURATE, BUT THE MISHNAH DOES NOT EXPLAIN WHY.

141. Rabbi Aba responded, Tell us, sir, about this Mishnah. What is it? He replied: THE HIDDEN MEANING OF THE VERSE, "BEHOLD ONE WHEEL UPON THE EARTH," AS EXPLAINED IN THE MISHNAH, IS THAT THE OFAN BECOMES A NESHAMAH. This was also explained in another section--the one about the thirteen divine attributes of mercy. But here we have to explain THIS PORTION. He began with the verse: "My dove, my undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9), FOR THIS VERSE ALLUDES TO THE NESHAMAH. Rabbi Elazar asked, Why do we refer to it here in Shir Hashirim as a female, NAMELY "MY DOVE, SHE...IS BUT ONE", but in the Torah we refer to it as male, NAMELY AVRAHAM?

142. Rabbi Elazar said, In Torah, THE SOUL is male in relation to the body because the body to the soul is like a woman to a man. In relation to a higher grade, the soul is as a female to a male. Each receives its grade according to the context. THEREFORE, IN THE SONG OF SONGS, WHEN THE KING THAT PEACE IS HIS TALKS OF THE SOUL, BEING OF A HIGHER GRADE, IT IS THEREFORE CONSIDERED AS A FEMALE AND CALLED, "MY DOVE, MY UNDEFILED..." BUT IN TORAH, THE SOUL IS IN ITSELF AND IS THEREFORE REFERRED TO AS A MALE, NAMELY AVRAHAM.

143. It was taught in the Mishnah that four times an hour every day, Eden drips upon the garden. The result of these drops is a river which separates into four branches. Each day, 48 drops fall on the seventy trees in the garden, as it is written: "The trees of Hashem have their fill" (Tehilim 104:15). Rabbi Tanchum said, It is written: "He waters the hills from His upper chambers" (Ibid. 13). What is his upper chamber? It is Eden. And where is Eden? Rabbi Yehuda said, It is above Aravot (sweet firmament). Rabbi Yosi said that it is in Aravot, where are treasures of good life, blessing and peace, and the souls of the righteous, as was taught. This is the upper chamber, while the Garden of Eden is lower, and an earthly garden is in apposition and draws from it daily.

מדרש הנעלם

140. וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וְגו'. מִתְּנִיתִין. אָמַר רַבִּי אֱלֶעָזָר, עַל כָּל פָּנִים כֵּן הוּא, דְּהָאִי מִתְּנִיתִין שְׁפִיר, דְּאִתְעֵבִיד נִשְׁמָתָא, הֵהוּא דְכָתִיב בֵּיה, וְהִנֵּה אוֹפֵן אַחַד בְּאַרְץ אֶצֶל הַחַיּוֹת לְאַרְבַּעַת פָּנָיו, כְּדָאִמּוּר בְּהֵיִיא מִתְּנִיתָא קַמֵּיתָא.

141. אָמַר לִיה רַבִּי אַבָּא, לֵימָא לָן מַר, מֵהֵיִיא מִתְּנִיתִין, אָמַר לִיה הַכִּי אֲתַפְרֵשׁ, בְּתַלְתַּת עֶשְׂרֵי מְכִילָן דִּרְחֻמֵי, בְּפִרְשָׁתָא דִּילִיָּה, אֲבַל הַכָּא אִית לָן לְמִימַר, פְּתַח וְאָמַר, אַחַת הִיא יוֹנָתִי תַמְתִּי אַחַת הִיא לְאִמָּה וְגו'. אָמַר רַבִּי אֱלֶעָזָר, מַאי הִיא, דְּאָנָן קְרִינָן הַכָּא, בְּשִׁיר הַשִּׁירִים, לִישְׁנָא דְנוֹקְבָתָא, וְהֵתָם בְּאוּרִייתָא, לִישְׁנָא דְדְכוּרָא.

142. אֵלָא אָמַר רַבִּי אֱלֶעָזָר, הַכָּא בְּתוֹרָה, נִקְרָא בְּלִשׁוֹן זָכָר, אֶצֶל הַגּוֹף, מִפְּנֵי שְׁהַגּוֹף, אֶצֶל הַנְּשָׁמָה, כְּאִשָּׁה אֶצֶל הַזָּכָר, וְהַנְּשָׁמָה לְגַבֵּי מַעְלָה, כְּנוֹקְבָה בְּפְנֵי הַזָּכָר, וְכָל אַחַד מֵעֲלָתוֹ יוֹרֵשׁ.

143. תַּנְּן הֵתָם, בְּאַרְבַּעַת פְּעָמִים בְּשַׁעָה, בְּכָל יוֹם, עַדן מְנַטֵף עַל הַגֶּן, וְיוֹצֵא מֵאוֹתָם הַטְּפוֹת נְהַר גְּדוֹל, הַמִּתְחַלֵּק לְאַרְבַּעַת רְאשִׁים, וְשִׁמְנָה וְאַרְבַּעִים טְפוֹת, מְנַטֵף בְּכָל יוֹם, וּמִשָּׁם שְׁבַעִים אֵילָנֵי הַגֶּן, הַהִ"ד יִשְׁבְּעוּ עֲצֵי ה'. ר' תַּנְחוּם אָמַר מֵהַכָּא, מִשְׁקָה הָרִים מֵעֲלִיּוֹתָיו, אֵיזוֹ הִיא עֲלֵיהָ, זֶהוּ עַדן. וְעַדן בְּאִיזָה מְקוֹם הוּא. ר' יְהוּדָה אָמַר, לְמַעְלָה מֵעֲרֻבוֹת הוּא. ר' יוֹסִי אָמַר בְּעֲרֻבוֹת הוּא, דְּהָא תַּנְּן, שָׁם גְּנִזֵי חַיִּים טוֹבִים בְּרַכָּה וְשְׁלוֹם, וְנִשְׁמָתָן שֶׁל צְדִיקִים, הוּא הַעֲלִיּוֹן. עַדן לְמַטָּה, מִכּוּוֹן כְּנַגְדוֹ גֵן בְּאַרְץ, וְנוֹטֵל מִמֶּנּוּ שִׁמְעַ בְּכָל יוֹם.

144. Rabbi Abahu said that 48 prophets stood for Yisrael. Each one took his share, which was the essence of one drop from the drops of Eden. If every prophet who took one drop had the grade of the holy spirit, this was more true for Adam, who received the 48 drops. From this, you learn the scope of his wisdom.

145. Rabbi Bo said that Rabbi Kahana asked, Where did the prophets get these drops? We learned each drop that comes out of Eden includes the spirit of wisdom. Therefore, it was decreed that there is water that raises wise men and water that raises fools. This water that drops from Eden raises wise ones.

146. Rabbi Yosi said, So the water containing the drops comes from the most ancient of four rivers, as it is written: "The name of the first is Pishon" (Beresheet 2:11). Why is it written: "the name of the first is Pishon?" Pishon is different from the rest because it flows into the land of Egypt. Therefore, the wisdom of Egypt is greater than that of the rest of the world.

147. When it was decreed that the wisdom of Egypt was lost, the Holy One, blessed be He, took the drops and threw them across the garden into the river of the Garden of Eden, as it is written: "And a river went out of Eden to water the garden" (Beresheet 2:10). AND WHEN THE DROPS, WHICH REMAIN IN THE GARDEN, WERE TAKEN FROM EGYPT, WISDOM WAS GONE FROM EGYPT. It separated into four other rivers, of which the most special was Pishon. Wisdom was thus lost in Egypt when the drops were taken from Egypt and left in the garden.

148. Every prophet was sucking from that spirit that came out of Eden. This is the meaning of "walking in the garden in the breeze of the day" (Beresheet 3:8). It is stored in the Garden of Eden for the future. This is the river that Yechezkel saw in his prophecy. Therefore the scripture reads, "For the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9), as this water always causes the knowledge in the world to increase.

149. The sages said that the souls of all the righteous are above in Eden, and wisdom is strengthened in the world because of what descends from Eden. How much more so for every one of those who stand in it and take their fill of its pleasure and brightness.

144. אָמַר רַבִּי אַבְהוּ, שְׁמֵנָה וָאַרְבָּעִים נְבִיאִים, עָמְדוּ לָהֶם לְיִשְׂרָאֵל, וְכָל אֶחָד נָטַל בְּחֶלְקוֹ, תְּמִצִּית טֵפָה אַחַת מֵאוֹתָם טֵפוֹת שֶׁל עֵדֶן, שֶׁהֵם שְׁמֵנָה וָאַרְבָּעִים טֵפוֹת. וְמָה אִם כָּל נְבִיא, שֶׁנָּטַל טֵפָה אַחַת מֵהֶן, הִטְתָּה מֵעֲלָתוֹ בְּרוּחַ הַקֹּדֶשׁ, עַל כָּל הַשָּׂאֵר, אֲדָם הָרְאִישׁוֹן, שֶׁהִיָּה מְקַבֵּל מִשְׁמֵנָה וָאַרְבָּעִים לֹא כָּל שָׂכָן, מִכָּאֵן אֲתָה לְמַד, כַּמָּה הִיָּתָה חֲכָמָתוֹ.

145. רַבִּי בָּא אָמַר רַב כַּהֲנָא, וְכִי מֵאֵין הָיָה לָהֶם לְנְבִיאִים, מֵאוֹתָם הַטֵּפוֹת, אֲלֵא הֵכִי תֵּנֵן, בְּכָל טֵפָה וְטֵפָה, הַיּוֹצֵאת מֵעֵדֶן, רוּחַ חֲכָמָה יּוֹצֵא עִמּוֹ, וְעַל כֵּן אֲתַגְזֹר בְּמִתְנִיתֶיךָ, אֵיךְ מֵיָא מְגַדְלֵן חֲכִימִין, וְאֵיךְ מֵיָא מְגַדְלֵן טֵפְשִׁין, וְאֵינּוֹן מֵיָא דְמְגַדְלֵן חֲכִימִין, אֵינּוֹן מֵיָא, הוּוּ מְטַפִּין דְעֵדֶן.

146. דָּאָמַר רַבִּי יוֹסִי, מֵיָא דְבִיָּה טֵפִין יִתְבִּין, מִכָּל אֵינּוֹן אַרְבַּע נְהָרִי, קְדָמָאָה הוּא, דְכָתִיב שֵׁם הָאֶחָד פִּישׁוֹן. מֵאֵי שֵׁם הָאֶחָד פִּישׁוֹן. הַמֵּיוֹחֵד מִכּוֹלֵם פִּישׁוֹן, וְהוּא הַנוֹפֵל בְּאַרְץ מִצְרַיִם, וְלִפְיֶכָךְ, הִיָּתָה חֲכָמַת מִצְרַיִם יוֹתֵר מִכָּל הָעוֹלָם.

147. וּמִשְׁנִגְזְרָה גְזָרָה, שֶׁאֲבָדָה חֲכָמַת מִצְרַיִם, נָטַל קוֹדֶשׁא בְּרִיךְ הוּא, אוֹתָם טֵפִין וְזָרַק לֹן בְּהוּא גָזָא, בְּהוּא נְהָרָא דְגִנְתָּא דְעֵדֶן, דְכָתִיב, וְנָהָר יּוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֵּן. וְזֶה הָיָה מוֹלִיד אַרְבָּעָה אַחֲרָיִם, וְהָאֶחָד הַמֵּיוֹחֵד, הַנוֹלָד מִמֶּנּוּ, פִּישׁוֹן הָיָה. מִשְׁנָטְלוּ אֵלּוֹ הַטֵּפוֹת שְׁלֹא יֵצְאוּ מֵהַגֵּן, אֲבָדָה הַחֲכָמָה מִמִּצְרַיִם.

148. וּמֵאוֹתוֹ הַרוּחַ שֶׁהִיָּה יּוֹצֵא מֵעֵדֶן, הַמֵּצֵו כָּל נְבִיא וְנְבִיא, וְהֵינּוּ דְכָתִיב, מִתְהַלֵּךְ בְּגֵן לְרוּחַ הַיּוֹם. וְגִנּוּ זֶה בְּגֵן עֵדֶן, לְעֵתִיד לְבוֹא, וְזֶה הוּא הַנְּהָר, שֶׁרָאָה יְחֻזְקָאֵל בְּנְבוּאָתוֹ. וְעַל כֵּן אָמַר הַכְּתוּב כִּי מְלֵאָה הָאָרֶץ דְעָה אֶת ה' וְגו'. שֶׁאוֹתָם מַיִם, תְּמִיד מְגַדְלִים הַיִּדְרִיעָה בְּעוֹלָם.

149. ת"ר, כָּל נִשְׁמָתָן שֶׁל צְדִיקִים, לְמַעַלָּה בְּעֵדֶן הֵן, וְמָה מִמָּה שִׁיּוּרָד מֵעֵדֶן, יִשְׁגָּא הַחֲכָמָה בְּעוֹלָם, לְעוֹמְדִים בּוֹ, וְנִהְיִין מֵהֵנְאוֹתָיו וְכִסּוּפָיו, עַל אַחַת כַּמָּה וְכַמָּה.

150. Rabbi Yitzchak said, If the soul deserves to pass through the gates of the terrestrial Jerusalem, the great angel Michael hastens to greet and walk with it. The ministering angels wonder about this and ask, "Who is that, coming up from the wilderness" (Shir Hashirim 8:5). Who rises to be among the high ones from the destroyed body, which resembles a breath, as is written: "Man is like a breath" (Tehilim 144:4)? He answers by saying, "My dove, my undefiled is but one; she is distinguished she is the only one of her mother" (Shir Hashirim 6:9). Her mother is the throne of glory, a mother for the soul that gives it birth, for the soul is derived from her.

150. אָמַר רַבִּי יִצְחָק בֵּינּוֹן שֶׁהַנְּשָׁמָה זֹכָה, לִיכַנֵּס בְּשַׁעְרֵי יְרוּשָׁלַיִם שֶׁל מַעְלָה, מִיכָאֵל הַשָּׂר הַגָּדוֹל, הוֹלֵךְ עִמָּהּ, וּמְקַדִּים לָהּ שְׁלוֹם. מִלְּאֲכֵי הַשָּׂרֵת, תִּמְהָיִים בּוֹ, וְשׂוֹאֲלִים עָלֶיהָ, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר. מִי זֹאת, עוֹלָה בֵּין הָעֲלִיוֹנִים, מִהַגּוֹף הַחָרֵב, שְׂדוּמָה לְהַבֵּל, הַכְּתִיב אֲדָם לְהַבֵּל דְּמָה. הוּא מְשִׁיב וְאוֹמֵר, אַחַת הִיא יוֹנְתִי תַמְתִּי, אַחַת הִיא מִיּוֹחַדָּת הִיא. אַחַת הִיא לְאֵמָה וְגו', לְאֵמָה. זֶה הִיא כֶּסֶף הַכְּבוֹד, שֶׁהִיא אִם לְנִשְׁמָה, וְיוֹלְדֵת לָהּ, שְׁנַגְזְרָה מִמֶּנָּה.

151. "The daughters saw her, and called her happy" (Ibid.). This refers to the other souls, whose rank is high and who are called the daughters of Jerusalem. According to Rabbi Yosi, they are called the daughters of Jerusalem while the other ones are called the daughters of Lot. "The daughters saw her, the rest of the souls praise it and say to it, Come in peace. "The queens and the concubines praised her" (Ibid.). The queens are the patriarchs that are queens. The concubines are the proselytes. They all praise and laud it until it enters above. Then the soul is in its ascended place, and longevity is maintained, as it is written: "And Avraham was old, advanced in age (lit. 'coming into the days')" (Beresheet 24:1), as he entered longevity in the world to come.

151. רָאוּהָ בָנוֹת וַיֵּאֲשְׁרוּהָ, אֵלּוּ שְׂאֵר הַנְּשָׁמוֹת, שֶׁהֵן בְּמַעְלָתָן לְמַעְלָה, וְהֵם הַנִּקְרָאוֹת בָּנוֹת יְרוּשָׁלַיִם. אָמַר רַבִּי יוֹסִי, הֵיא חֲזוֹרְנָא עַל מַה דְּאָמְרִין, אֵלּוּ נִקְרָאוֹת בָּנוֹת יְרוּשָׁלַיִם, וְהָאֲחֵרוֹת נִקְרָאוֹת בָּנוֹת לוֹט. רָאוּהָ בָנוֹת וַיֵּאֲשְׁרוּהָ, שְׂאֵר הַנְּשָׁמוֹת, מִשְׁבַּחוֹת לָהּ, וְאוֹמְרוֹת שְׁלוֹם בּוֹאֵךְ. מַלְכוּת וּפְלִגְשִׁים וַיְהִלְלוּהָ מַלְכוּת אֵלּוּ הָאֲבוֹת, שֶׁהֵם מַלְכוּת. וּפְלִגְשִׁים: הֵן גִּירֵי הַצֶּדֶק, כּוֹלֵם מִשְׁבַּחוֹת, וּמְקַלְסוֹת אוֹתָהּ, עַד שְׁנִכְנַסְתָּ לְמַעְלָה, וְאִזִּי הַנְּשָׁמָה בְּמַעְלָתָהּ, וּמְתַקֵּימָא אַרְיִכוֹת הַיָּמִים, הַה"ד, וְאֲבַרְהָם זָקֵן בָּא בַּיָּמִים. נִכְנַס בְּאַרְיִכוֹת הַיָּמִים, לַעוֹה"ב.

20. About the resurrection of the dead

In this long and complex section, the rabbis first discuss the nature of souls at the time of the Resurrection. They then examine Torah verses concerning difficult questions on the amount of Light souls will merit from the Throne of the Holy One, based upon the souls' deeds and the role of angels in the body's resurrection. We then hear an account of Rabbi Eliezer's visit to his rabbi, Yochanan ben Zakai, on the day of the new moon. They discuss the 'Secret of Ten'--ten dimensions composing reality--through which the primordial Light functions in this world. We learn that the Light of the soul is greater than the Light of angels. The friends then continue their study of Torah, uncovering hidden meanings in phrases concerning the relationship between soul and body in the story of Avraham.

The Relevance of this Passage

The Light derived from the letters and lessons of this portion hastens the coming of the Resurrection in a merciful manner. The resolve to perform good deeds is also kindled in our hearts, enabling us to overcome the seductive lure of physical impulse, serve the true needs our souls, and merit a share in the world to come.

152. Rabbi Aba Saba (the elder) stood up and said, May peace and tranquillity come to you, Rabbi Shimon, the son of Yochai, for restoring the diadem to its former splendor. For we learned in the first Mishnah that since the soul is perfected in the supernal place, it does not return to the body. It remains in the same condition, but other souls are created and come out of it. Then Rabbi Shimon, the son of Yochai, taught that although this world is vanity and the body is a putrid drop of semen, yet the soul enters it. In the future, when everyone will be refined and the body will be more pure, sustained and complete, there will be no reason for the soul to enter it with all its completeness.

152. רַבִּי אַבָּא סָבָא, קָם עַל רִגְלוֹי, וְאָמַר, מִנּוּחָה וְשְׁלוֹם גְרָמִין יְהֵא לָךְ רַבִּי שְׁמַעוֹן בֶּן יוֹחָאי, דְּחֻזְרַת עֵטְרָה לְיוֹשְׁנָה. דְּתַנִּינָן בְּמִתְנִיחָא קְדָמָא, דְּכִיּוֹן שֶׁהַנְּשָׁמָה הִיא בְּתַשְׁלוּמָהּ, בְּאַתֵּר עֲלָא, לֹא תִבְאֵת לְגוּפָא אֲלֵא אֲתַבְרִיאָן מִנָּה, נִשְׁמִי אַחֲרֵינוּן, דְּנִפְקֵי מִנָּה, וְאִיהִי אֲשֵׁתְאֲרַת בְּקִיּוּמָא, עַד דְּאֲתָא רַבִּי שְׁמַעוֹן בֶּן יוֹחָאי וְדַרְשׁ, וּמָה אִם בְּעוֹלָם הַזֶּה, שֶׁהוּא הַבֵּל, וְהַגּוֹף שֶׁהוּא טֶפֶה סְרוּחָה, נִכְנַסְתָּ בּוֹ, אוֹתָהּ הַנְּשָׁמָה. לְעֵתִיד לָבֵא, שְׁיִצְרַפּוּ כּוֹלֵם, וַיְהִי הַגּוֹף מוּבָחַר, בְּקִיּוּם וְתַשְׁלוּם יוֹתֵר, אִינוּ דִין לְהַכְנִס אוֹתָהּ הַנְּשָׁמָה בּוֹ, בְּכֹל הַתַּשְׁלוּמִין, וְהַעֲלוּיִין שְׁבָה.

153. Rabbi Acha said, The Holy One, blessed be He, will give the very soul and very body existence in the future, but both will be whole and have completeness of knowledge so they can achieve what they did not achieve in this world.

154. "And Avraham was old, advanced in age (lit. 'coming with the days')." Rabbi Bo said that, according to Rabbi Yochanan, this refers to the world of days, NAMELY LIGHT, and not to that world which is night. Rabbi Ya'akov said, COMING WITH THE DAYS MEANS THAT HE CAME TO those worlds called days because of all the pleasures and the brightness that he inherits. RABBI YA'AKOV IS NOT DIFFERING FROM RABBI YOCHANAN, HE IS SIMPLY EXPLAINING THE VERSE MORE FULLY. "And Hashem had blessed Avraham in all" (Beresheet 24:1) refers to the office, NAMELY TO THE AUTHORITY that the Holy One, blessed be He, gave him of His name, which is the letter Hei by which the world was created.

155. We learned that Rabbi Yochanan said, Matatron, the great minister, is a boy, a servant whose Rabbi, his master, rules him. He is in charge of the soul and gives it daily of the light he was ordered TO GIVE IT. In the future, he will receive an account in writing from the cemetery, from Dumah FOR EACH BODY that he can show to his Master. He will turn that backbone into yeast TO BUILD THE BODY under the ground, to mend and wholly revive the body, AS IS PROPER FOR a body without a soul. Later, the Holy One, blessed be He, will send the soul to its place WITHIN THE BODY. THIS WILL BE AFTER IT COMES TO THE LAND OF YISRAEL.

156. Rabbi Yitzchak said, it is then written, "And Avraham said to the eldest servant of his house, that ruled..." (Beresheet 24:2). If we look at this from the aspect of wisdom, NAMELY AS IT CONCERNS THE RESURRECTION OF THE DEAD, what is THE MEANING OF THE WORDS, "his servant"? BECAUSE AVRAHAM IS THE SECRET OF THE SOUL "AND AVRAHAM SAID TO THE...SERVANT" REFERS TO THE SERVANT OF THE SOUL. HOW DO WE KNOW THAT THERE IS A SERVANT TO THE SOUL? Rabbi Nehorai responded, We need look only at the words "his servant" AND NOT CONNECT THEM TO AVRAHAM IN THE MEANING OF THE VERSE. THEN, THE MEANING IS the servant of Hashem, close to His worship. Who is he? He is Matatron, who will beatify the body in the grave, as we have said.

157. Thus the words, "And Avraham said to his eldest servant" refer to Matatron, the servant of Hashem. The phrase: "The eldest servant of his house" is the beginning of the creations of Hashem. "That ruled over all that he had" means that the Holy One, blessed be He, gave him power over all His hosts, NAMELY OVER THE UPPER ANGELS.

153. אָמַר רַבִּי אַחָא, אוֹתָהּ הַנְּשֵׁמָה מִמָּשׁ, וְאוֹתוֹ הַגּוּף מִמָּשׁ, עֲתִיד הַקּוֹדֵשׁ בְּרִיךְ הוּא, לְהַעֲמִידֵן בְּקִיּוּמָן לְעֲתִיד לָבָא, אֲבָל שְׁנֵיהֶם יִהְיוּ שְׁלֵמִים, בְּתִשְׁלוּם הַדַּעַת, לְהַשִּׁיג מַה שְּׁלֵא הִשִּׁיגוּ בְּעוֹלָם הַזֶּה.

154. וְאַבְרָהָם זָקֵן בָּא בְּיָמִים וְגו'. ר' בּו אָמַר רַבִּי יוֹחָנָן, בְּאוֹתוֹ הָעוֹלָם: שֶׁהוּא יָמִים, וְלֹא בְּעוֹלָם הַזֶּה, שֶׁהוּא לַיְלָה. אָמַר ר' יַעֲקֹב, בְּאוֹתָם הָעוֹלָמוֹת, שֶׁהֵם יָמִים, בְּאוֹתָם הַהֲנָאוֹת וְהַכְּסוּפִין, שֶׁהוּא נֹחַל. וְה' בְּרִיךְ אֶת אַבְרָהָם בְּכֹל. בְּאוֹתוֹ הַמְּשֻׁרָה שֶׁנָּתַן לוֹ הַקּוֹדֵשׁ בְּרִיךְ הוּא מְשֻׁמוּ, שֶׁהִיא אוֹת ה"א שְׁבוּ נִבְרָא הָעוֹלָם.

155. וְתַנְיָא, אָמַר ר' יוֹחָנָן, מִטְטְרוֹן שֶׁר הַפְּנִים, שֶׁהוּא נֶעֱר, עֶבֶד מְרַבּוּ, הָאֲדוֹן הַמוֹשֵׁל עָלָיו, מְמוּנָה עַל הַנְּשֵׁמָה, בְּכֹל יוֹם, לְהַסְפִּיק לָהּ, מֵאוֹתוֹ הָאוֹר שֶׁנִּצְטָוָה, וְהוּא עֲתִיד לְמִיּוֹסֵב, חוֹשֵׁבֵן פְּתָקָא, בְּבֵיתֵי קְבָרֵי, מִן דּוּמָה, וְלֹאחֲזָאָה לִיהָ קָמִי מֵאַרְיָה, וְהוּא זְמִין, לְמַעַבְדַּר חֲמִיר, הֵהוּא גְרָמָא, תַּחוֹת אֶרְעָא, לְתַקְנָא לְגוּפֵיּוּא, וְלְקִיּוּמָא לוֹן בְּשְׁלִימוֹתָא דְגוּפָא, בְּלֹא נִשְׁמַתָּא, דְּקוֹדֵשׁ בְּרִיךְ הוּא יִשְׁדַּר לָהּ לְאַתְרָהּ.

156. אָמַר ר' יִצְחָק, בְּאוֹתָהּ שְׁעָה, מַה כְּתִיב, וַיֹּאמֶר אַבְרָהָם אֶל עֶבְדוֹ זָקֵן בֵּיתוֹ הַמוֹשֵׁל וְגו'. מַהוּ אֶל עֶבְדוֹ, אֵי בְּחֻכְמַתָּא דָּא נִסְתַּבֵּל, מַהוּ אֶל עֶבְדוֹ, אָמַר רַבִּי נְהוֹרָאִי, לֹא נִסְתַּבֵּל, אֲלֵא בְּמַה שֶׁאָמַר עֶבְדוֹ, עֶבְדוֹ שֶׁל מְקוּם. הַקְּרוֹב לְעִבּוּדָתוֹ, וּמֵאַן אִיהוּ, זֶה מִטְטְרוֹן, כְּדַקְאֲמַרְן, דְּאִיהוּ עֲתִיד לְיַפּוֹת לְגוּף בְּבֵיתֵי קְבָרֵי.

157. הֵדָּא הוּא דְכְתִיב, וַיֹּאמֶר אַבְרָהָם אֶל עֶבְדוֹ, זֶה מִטְטְרוֹן, עֶבְדוֹ שֶׁל מְקוּם. זָקֵן בֵּיתוֹ, שֶׁהוּא תַּחֲלַת בְּרִיּוֹתָיו, שֶׁל מְקוּם. הַמוֹשֵׁל בְּכֹל אֲשֶׁר לוֹ, שֶׁנָּתַן לוֹ קוֹדֵשׁ בְּרִיךְ הוּא, מִמְּשָׁלָה, עַל כָּל צְבָאוֹתָיו.

158. We learned that Rabbi Shimon quoted Rabbi Yosi who quoted Rav saying that all the hosts of the servant receive light and delight in the splendor of the soul, as the light of the soul in the world to come is greater than the light of the throne, NAMELY THE THRONE OF GLORY. AND THE ANGELS RECEIVE THEIR LIGHT FROM THE THRONE, SO THE LIGHT OF THE SOUL IS GREATER THAN THAT OF THE THRONE. A DIFFICULT POINT IS THEN RAISED. It seems that the soul was taken from the throne, AND THE RECEIVER IS SMALLER THAN THE GIVER OF NECESSITY. THE EXPLANATION IS THAT each had according to what was appropriate for it. Rav Nachman added that it is actually greater than the light of the throne, as it is written: "The likeness as the appearance of a man above upon it" (Yechezkel 1:26), above it in splendor.

159. When he goes to perform the errand OF THE HOLY ONE, BLESSED BE HE, all his hosts and his Chariot are nourished by that splendor OF THE SOUL. And the soul says to him, "Put...your hand"--namely, your escort, NAMELY THE HOSTS OF MATATRON--"under my thigh" (Bereshheet 24:2). This is the light that flows from the soul.

160. Rabbi Yehuda the son of Rabbi Shalom said that we have been taught that when he goes on an errand for the Holy One, blessed be He, He moves His upper hosts by one letter of His name, NAMELY BY THE LETTER YUD OF THE NAME YUD-HEI-VAV-HEI. HEI IS THE SECRET OF IMA AND ABA, THE ROOT OF THE SOUL'S LIGHT. Rabbi Huna said, Yerechi (my thigh) has the same numerical value as ram (lit. 'high'), which is what the soul says, that is, "Put...your hand," your escort, under the grade of the high and elevated, that rules over all. After the soul commanded the escort of high ones to be under Him, IT TOLD HIM, I make you swear a great oath.

161. Rabbi Yitzchak said, It is written: "Elohim of the heaven, and Elohim of the earth" (Yechezkel 1:26). Since he already mentioned Hashem, NAMELY "I WILL MAKE YOU SWEAR BY HASHEM," why add "Elohim of the heaven, AND ELOHIM OF THE EARTH"? HE ASKS RABBI YEHUDA, WHO SAID THAT HE MOVES ALL HIS HOSTS BY ONE LETTER OF HIS NAME WHEN HE GOES. Rabbi Yehuda said, IT IS WRITTEN: "ELOHIM OF THE HEAVEN, AND ELOHIM OF THE EARTH" to show that He is Master over everything simultaneously. In one instant, He moves everything, and everything is nothing compared to Him. THIS IS WHY HE MENTIONS HEAVEN AND EARTH IN THE OATH, WHICH IS THE SECRET OF THE LETTER YUD, WHICH INDICATES THAT THIS LIGHT GOVERNS ALL THE GRADES AND EVREYTHING IS AS NAUGHT COMPARED TO IT. Rabbi Yitzchak said that by two letters of His name HE MOVES HIS WHOLE HOSTS, WHEN MATATRON GOES TO DO HIS ERRAND. This is to show that He is all, and there is nothing save Him.

162. "And I will make you swear by Hashem, Elohim of the heaven..." Rabbi Huna said, If he had been with those versed in the Baraitha at the time that they revealed the secret of this verse, he would not have left them without knowing everything, for he saw great depth in their utterances. They revealed much, but man does not understand what they revealed. Come and behold: The soul causes to swear this oath of the covenant, as it is written: "That you shall not take a wife to my son" (Bereshheet 24:3)). AVRAHAM IS ALLUDING TO THE SOUL, AS HAS BEEN EXPLAINED.

158. וְתֵאנָא, אָמַר רַבִּי שְׁמַעוֹן אָמַר רַבִּי יוֹסִי אָמַר רַב, כָּל צְבָאוֹתָיו שֶׁל אוֹתוֹ עֶבֶד, נוֹטְלִים אוֹר, וְנִהְנִינ מִזֵּיו הַנִּשְׁמָה, דִּתְאָנָא אוֹר הַנִּשְׁמָה, לַעֲהָ"ב, גְּדוֹל מְאוֹר הַכֶּסֶּא. וְהָא מִהֲכֶסֶּא נִטְלָה הַנִּשְׁמָה. אֲלָא זֶה לְפָנֵי הָרְאוּי לּוֹ, וְזֶה לְפָנֵי הָרְאוּי לּוֹ. רַב נִחְמַן אָמַר גְּדוֹל מְאוֹר הַכֶּסֶּא מִמֶּשׁ, דְּכִתְיִב, דְּמוֹת כְּמִרְאָה אֲדָם עָלָיו מִלְמַעְלָה מְאִי עָלָיו עַל זֵהָרוּ.

159. וּכְשֶׁהוּא הוֹלֵךְ לַעֲשׂוֹת שְׁלִיחוּתוֹ, כָּל צְבָאוֹתָיו וְהַמְרַכְבָּה שֶׁלוֹ נִזְוָנִין מֵאוֹתוֹ הַזֹּהָר. הֲדָא הוּא שֶׁהַנִּשְׁמָה אוֹמֶרֶת לוֹ, שִׁים נָא יָדְךָ כְּלוֹמַר סִיעֲתְךָ, תַּחַת יָרְכִי, זֶהוּ אוֹר הַנִּשְׁפָּע מִן הַנִּשְׁמָה עֲלֵיהֶם.

160. אָמַר רַבִּי יְהוּדָה בְּרַבִּי שְׁלוֹם, כִּךְ קִבְלָנוּ, בְּשַׁעָה שְׁזָה הוֹלֵךְ בְּשְׁלִיחוּתוֹ שֶׁל מְקוֹם, קוֹדֶשׁא בְּרַךְ הוּא, מְנִיעַ כָּל צְבָאוֹתָיו שֶׁל מַעְלָה, בְּאוֹת אַחַת מִשְׁמוֹ. אָמַר רַב הוֹנָא, כִּךְ יָרְכִי בְּגִימְטְרִיא ר"ם. כְּלוֹמַר הַנִּשְׁמָה אוֹמֶרֶת, שִׁים נָא יָדְךָ, סִיעֲתְךָ, תַּחַת מַעְלָתוֹ שֶׁל רַם וְנִשְׂא הַמוֹשֵׁל עַל הַכֹּל. וְלֵאחַר שְׁצוּהָ סִיעֵת עֲלִיוֹנִים, תַּחַת יָדוֹ, אֲנִי מִשְׁבִּיעֶךָ, שְׁבוּעָה גְּדוֹלָה בּוֹ.

161. אָמַר רַבִּי יִצְחָק, אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ. הוֹאִיל וְאָמַר בַּהּ שֶׁהוּא הַכֹּל, לָמָּה נֶאֱמַר, אֱלֹהֵי הַשָּׁמַיִם, אָמַר רַבִּי יְהוּדָה שֶׁהוּא אֲדוֹן עַל הַכֹּל, בְּבַת אַחַת, וּבְרַגַע אֶחָד הוּא מְנִיעַ לְכֹל, וְכֹלָם כְּאִין נִגְדוּ. רַבִּי יִצְחָק אוֹמֵר, עַל שְׁתֵּים אוֹתִיּוֹת מִשְׁמוֹ, לַהוֹרוֹת, שֶׁהוּא הַכֹּל וְאִין אַחַר בְּלָתוֹ.

162. וְאִשְׁבִּיעֶךָ בַּהּ אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ. אָמַר רַב הוֹנָא, וְאִי הוִינָא עִמְהוֹן, דְּמֵאֲרִי מִתְנִיתָא, כִּד גְּלוּ רְזָא דְנָא, לֹא אִינְפְרִשְׁנָא מִנְהוֹן הַכִּי, דְּהָא אָנָּא חֲזִי, עִמִּיקִין סְגִיאִין בְּפּוּמִיּוּהוּ, דְּגְלוּ וְלֹא אִתְחַזְיִין לְכֹל אִינִישׁ. תָּא חֲזִי, שְׁבוּעַת קִיּוּמָא דָא, אוֹמֵי לָהּ נִשְׁמַתָּא, דְּכִתְיִב אֲשֶׁר לֹא תִקַּח אִשָּׁה לְבָנִי.

163. Rabbi Yitzchak said, from here, it is understood THAT THE SOUL SAID TO MATATRON, Because you are going on this mission TO RESURRECT THE DEAD, "you shall not take a wife for my son." This means you shall not take a body for my son, BECAUSE THE BODY IN RELATION TO THE SOUL IS CALLED A WIFE. He cannot enter another body, an idolatrous body, a body not worthy of him, but only the body which is actually my own, the very one I came from. And this is what is meant by the verse: "But you shall go to my country, and to my kindred" (Ibid. 4).

164. Rabbi Yosi said, What is meant by the verse: "And take a wife to my son Yitzchak"? IF THIS REFERS TO THE ENCLOTHING OF THE SOUL, SHOULD IT NOT HAVE SAID AVRAHAM? Rabbi Yitzchak replied: The very body that suffered with me in that world and had no pleasure or content for fear of its Possessor IS A REFERENCE TO THE LUZ BONE, WHICH DOES NOT DELIGHT IN EATING AND DRINKING IN THIS WORLD. This very body shall you take to laugh with, in that rejoicing of the righteous, to take delight in it in the joy of the Holy One, blessed be He. Have pleasure with it, because it is time for laughter AT THE RESURRECTION OF THE DEAD, as it is written: "Then was our mouth filled with laughter" (Tehilim 126:2).

165. Rabbi Yehuda, the son of Rabbi Yitzchak, said, Come and listen: An angel does only one errand, not two at the same time. THERE ARE, HOWEVER, TWO ERRANDS TO PERFORM: TO RESURRECT THE BODY IN THE GRAVE AND TO MAKE IT RISE TO THE LAND OF YISRAEL, WHERE THE SOUL WILL BE ENCLOTHED IN IT. BUT ONE ANGEL DOES NOT PERFORM TWO ERRANDS. Rabbi Aba said, There is one angel with an inkstand at his waist. THIS IS GAVRIEL. He will put a mark on the brow of each, MEANING THAT HE WILL MEND THE BODY. Afterward, the great minister MATATRON will go and mend each one, preparing it to receive its soul. This is the meaning of the verse: "He shall send his angel before you, and you shall take a wife" (Bereshheet 24:7). What is meant by "before you"? It indicates that THE HOLY ONE, BLESSED BE HE, WILL SEND AN ANGEL TO MEND THE BODY before your errand. THEN MATATRON WILL BRING THE SOUL WITH WHICH MAN IS ENCLOTHED, AS NO ONE ANGEL DOES TWO ERRANDS.

166. Rabbi Eliezer went to see his Rabbi, Rabban Yochanan ben Zakai, on the first day of the month. When he arrived he told him, 'O Well for those who see, filled WITH DRAWN WATER, yet gushing more from its own source. What does it seek here?'

167. He answers, It behooves a man to greet his Rabbi ON THE DAY OF A NEW MOON. He said to him, Not for that reason I said, 'WHAT DOES IT SEEK HERE?' I see in your face that there is a new deep secret about which you are going to ask. THEREFORE I ASKED, WHAT DOES SOMEONE AS GREAT AS YOU WANT WITH ME?

168. He responded, I see that primordial light, THAT WAS IN USE AT THE TIME OF THE CREATION AND WAS THEN STORED FOR THE RIGHTEOUS IN THE FUTURE, travels by ten and conducts everything according to the secret of ten. We learned that there are ten writings, ten keys to the hospital in its hands. It takes these and ten notes in the Garden of Eden to mend the earth for the bodies of the righteous.

163. אָמַר רַבִּי יִצְחָק, מֵהֵכָא מְשַׁמְעַ, שְׁהוֹאִיל וְאַתָּה הוֹלֵךְ בְּשְׁלִיחוֹת זֶה, לֹא תִקַּח אִשָּׁה לְבָנִי, כְּלוּמַר שְׁלֹא תִקַּח גּוֹף לְבָנִי, לִיכְנֹס בְּגוֹף אַחֵר, בְּגוֹף זֶר, בְּגוֹף שְׂאִינוּ רְאוּי לוֹ, אֲלֵא בְּהוּא מִמֶּשׁ, שְׁהוּא שְׁלִי, בְּהוּא מִמֶּשׁ, שְׁיִצְאָתִי מִמֶּנּוּ, הִדָּא הוּא דְכִתִּיב כִּי אִם אֵל אֶרְצִי וְאֵל מוֹלַדְתִּי תֵלֵךְ.

164. אָמַר ר' יוֹסִי, מֵהוּ וְלִקְחַת אִשָּׁה לְבָנִי לִיִצְחָק. אָמַר רַבִּי יִצְחָק, אוֹתוֹ הַגּוֹף שְׁנִצְטַעַר עִמִּי בְּאוֹתוֹ הָעוֹלָם, וְלֹא הִיָּה לוֹ הַנְּאִיָּה וְכִסּוּף בּוֹ, מִפְּנֵי יִרְאָת קוֹנּוֹ, אוֹתוֹ הַגּוֹף מִמֶּשׁ, תִּקַּח לִיִצְחָק עִמוֹ בְּהֵאֵי שְׁמַחַת הַצְּדִיקִים, לִיִצְחָק עִמוֹ בְּשְׁמַחַת הַקּוֹדֶשׁא בְּרִיךְ הוּא, לִיִצְחָק עִמוֹ דַּעֲכִשׁוּ עֵת שְׁחוֹק בְּעוֹלָם, הַה"ד אִזּוּ יִמְלֵא שְׁחוֹק פִּינוּ וְגו'.

165. אָמַר רַבִּי יְהוּדָה בְּרַי יִצְחָק, ת"ש, אֵין מְלַאֲךָ אַחַד עוֹשֶׂה אֵלֵא שְׁלִיחוֹת אַחַד וְלֹא ב' שְׁלִיחוֹת בְּבֵת אַחַת. וְתַנְיָא, אָמַר רַבִּי אַבָּא, מְלַאֲךָ אַחַד, אֲשֶׁר קִסַּת הַסּוּפֵר בְּמִתְנִיּוֹ, עֵתִיד לְהִרְשִׁים כָּל אַחַד וְאַחַד, עַל מִצְחוֹ, וְלֵאחֵר בֶּן, הַשֶּׁר הַגְּדוֹל, הוֹלֵךְ לְתַקֵּן כָּל אַחַד וְאַחַד, וְלֵהַעֲמִידוֹ לְקַבֵּל גְּשֻׁמְתּוֹ, הַה"ד הוּא יִשְׁלַח מְלַאֲכּוֹ לְפָנֶיךָ וְלִקְחַת אִשָּׁה, מֵאֵי לְפָנֶיךָ. לְפָנֵי שְׁלִיחוֹתֶיךָ.

166. רַבִּי אֱלִיעֶזֶר אָזַל לְמַחְמֵי לְרַבֵּן יוֹחָנָן בֶּן זְכַאִי רַבִּינָה, וְהוּא יוֹמָא רִישׁ יִרְחָא הוּדָה, כְּדִ מְטָא גְבִינָה, אָמַר לִיה, בִּירָא דְלִסְרִיּוֹן, וּמְלִיּוֹן לִיה, וְהוּא נְבִיעַ מְהִידִיָּה יִתִּיר, מֵאֵי בְעָא הֵכָא.

167. אָמַר לִיה חַיִּיב אֲדָם לְהַקְבִּיל פָּנֵי רַבּוֹ. אָמַר לִיה, לָאוּ עַל כֵּךְ אָמַרְתִּי. אֲלֵא אֲנָא חַמִּי בְּאַנְפֵךְ, דְּמֵלָה חֲדַתָּא אִית גַּבְךָ, מֵאִינוֹן עִמִּיקִים, דְּאֵת עֵתִיד לְמַתְבַּע.

168. אָמַר לוֹ, חַמִּינָא הָאֵי אוֹר הָרֵאשׁוֹן, דְּמִטְלָנוּי עֶשְׂרָה, וּבְעֶשְׂרָה נְטִיל, וּבְרָזָא דְעֶשְׂרָה נְהִיג לְכֻלָּא, וּבְאַתּוֹתָא דְעֶשְׂרָה עֵבִיד עוֹבְדוּי. וְתַאנָּא, עֶשְׂרָה פְּתִיקִין, עֶשְׂרָה מִפְתָּחוֹן דְּבֵי קְצָרֵי בִירוּי, וּפְתִיקוֹן עֶשְׂרָה, נְטִיל בְּגִינְתָא דְעֶדְן, לְאַתְקְנָא אֶרְעָא, עַל גּוּפִיהוֹן דְּצִדִיקָא.

169. He said, Eliezer my son, you have seen more than a holy angel, FOR THE LIGHT OF THE SOUL IS GREATER THAN THE LIGHT OF ANGELS. BECAUSE RABBI ELIEZER EXPLAINED THE SECRET OF THE TEN ONLY BY THE UPPER THREE COLUMNS-CHOCHMAH, BINAH, AND DA'AT-RABBI YOCHANAN BEN ZAKAI IS GOING TO EXPLAIN THE SECRET OF THE TEN ALSO IN THE LOWER SEVEN SFIROT. HE SAYS: The world, MALCHUT, is created by ten, and it is conducted by ten. THIS IS YESOD THAT LEADS MALCHUT CALLED WORLD. The holy throne, NETZACH AND HOD CALLED THE LOWER THRONE, is according to ten. The Torah, THE SECRET OF TIFERET, is by ten. Its traveling, NAMELY GVURAH, is by ten. The supernal worlds, CHESED, WHICH IS SUPERIOR TO THE LOWER SEVEN, are by ten. And there is the supernal one above them all, blessed be He, NAMELY KETER, FROM WHICH EVERYTHING IS DRAWN, BOTH THE LIGHT OF CHASSADIM ALLUDED TO IN THE SECRET OF TEN, AND THE LIGHT OF CHOCHMAH.

170. I will tell you something else. Those versed in the Mishnah put some thought into it, as it is written: "And the servant took ten camels" (Beresheet 42:10). RABBI ELIEZER said to him, Master, I know this verse, MEANING YOU DO NOT HAVE TO EXPLAIN IT TO ME, but what is the meaning of: "For all the goods of him master were in his hands" (Ibid.)? I DO NOT KNOW HOW TO EXPLAIN IT. HOW COULD IT BE THAT HE CARRIED ALL THE PROPERTY OF AVRAHAM IN HIS HANDS? He replied: This is the name of his Master, NAMELY THE SHECHINAH CALLED NAME, that went with him to bring him TO THE DESIRABLE PLACE and to protect him, SO THAT NOTHING WOULD HAPPEN TO HIM. RABBI ELIEZER SAID, Assuredly this is THE SECRET OF THE VERSE: "For My name was in him" (Shemot 23:21).

171. Rabbi Abahu said, Come and behold: He who knows His name perfectly knows that He and his Name are one. The Holy One, blessed be He, and His Name, THE SHECHINAH, are one, as it is written: "Hashem shall be one, and his Name One" (Zecharyah 14:9). That is, the name, THE SHECHINAH, and He, ZEIR ANPIN, are one.

172. Rabbi Aba said, We should look at the verse, "And he made his camels kneel down outside the city by a well of water" (Beresheet: 24:11). According to Rabbi Aba, outside the city means in the cemetery. "By a well of water" refers, as we learnt, that those who are the first TO BE REVIVED FROM THE DEAD in the cemetery, are those who dealt in Torah. As we have learned, when a man comes into his grave, he is first asked if he set appointed times to study Torah, as it is written: "And he shall be the faith of your times" (Yeshayah 33:6). Without question, he who responds yes, is revived first.

173. Rabbi Aba said that "at the time of evening" (Beresheet 24:11) refers to Friday, Shabbat eve, the time of the resurrection of the dead. HE ASKS, What is the meaning OF THESE THINGS? HE RESPONDS: We have learned that the world exists for 6,000 years and that SHABBAT EVE is the 6th millennium, the ending of all. Thus "at the time of evening" means the time of ending for everything. The phrase: "At the time that the women go out to draw water" refers to the scholars of the Torah, who draw the water of Torah, the time to go out and shake off the dust, NAMELY THE TIME TO RESURRECT.

169. אָמַר לִיה, אֵלִיעֶזֶר בְּרִי, חֲמִית הָיִית יְתִיר מִמְּלֶאכָא קְדִישָׁא, דְּעִלְמָא בְּעֵשְׂרָה אֲתַבְרִי, בְּעֵשְׂרָה אֲתַנְהִיג, בְּרִסְיָא קְדִישָׁא, בְּעֵשְׂרָה, אֲוִרִיתָא הוּא בְּעֵשְׂרָה, מְטַלְנוּי בְּעֵשְׂרָה, עֲלָמִין עֲלָאִין בְּעֵשְׂרָה, וְחַד עֲלָאָה עַל כֻּלָּא בְּרִיךְ הוּא.

170. וְאִימָא לָךְ מְלָה, דְּעֵתִיָּה דְּמֵאֲרִי דְּמִתְנִיתָא הוּהּ בְּהָאִי, מַה כְּתִיב, וַיִּקַּח הָעֶבֶד עֵשְׂרָה גַמְלִים מִגַּמְלֵי אֲדָנָיו וַיֵּלֶךְ. אָמַר לִיה, רַבִּי, זְכִינָא לְפִסּוּקָא דָא, אֲבַל וְכֹל טוֹב אֲדָנָיו בִּידּוֹ מֵהוּ. אָמַר לִיה, הוּא שְׁמִיָּה דְּמֵאֲרִיָּה, דְּאִזִּיל גַּבִּי, לְאֶעְלָא לִיה, וְלֹאֲנַהֲגָא לִיה, אָמַר דָּא וְדָאִי הוּא, כִּי שְׁמִי בְּקַרְבּוֹ.

171. תֵּנָן, אָמַר רַבִּי אַבְהוּ, תָּא חֲזִי, מֵאֵן דִּידַע שְׁמִיָּה עַל בּוֹרִיָּה, יָדַע דְּהוּא וְשְׁמִיָּה חַד הוּא, קוֹדֶשָׁא בְּרִיךְ הוּא וְשְׁמִיָּה חַד, דְּכְתִיב ה' אֶחָד וְגו'. כְּלוּמַר הַשֵּׁם וְהוּא אֶחָד.

172. אָמַר רַבִּי אַבָּא, אִית לְאַסְתַּכְלָא בְּמַרְשֵׁתָא דָא, וַיִּבְרַךְ הַגַּמְלִים מִחוּץ לְעִיר אֶל בְּאֵר הַמַּיִם. אָמַר רַבִּי אַבָּא, מִחוּץ לְעִיר, דָּא הוּא בִּי קְבָרִי. אֶל בְּאֵר הַמַּיִם, דְּתַנְיָא, הַנִּקְדָּמִים בְּבֵתִי קְבָרִי אוֹתָם שָׁנְשָׂאוּ וְנָתְנוּ בְּתוֹרָה, דְּהָא תֵּנָן, כְּשָׁנְכַנְס אֲדָם לְקָבֵר, מַה דְּשָׁאֲלוּ לִיה תְּחִילָה, אִם קָבַע עֵתִים לְתוֹרָה, דְּכְתִיב וְהָיָה אֲמוֹנַת עֲתָךְ וְגו'. וְכַשִּׁיצֵא אִינוּ דִּין לְהַקִּימָם בְּתַחֲלָה.

173. אָמַר רַבִּי אַבָּא, לְעַת עָרְב, זְהוּ יוֹם שְׁשִׁי, שְׁהוּא עָרְב הַשַּׁבָּת, שָׂאז הַזְּמַן לְקוּיָמָא מִתְיָא, מֵאִי מִשְׁמַע, דְּתֵנָן, שִׁיתָא אֲלֵפִי שְׁנִין הוּי עֲלָמָא וְהוּא אֲלֵף הַשְּׁשִׁי, שְׁהוּא סִיּוּם הַכֹּל, וְהֵינּוּ לְעַת עָרְב, זְמַן סִיּוּם הַכֹּל. לְעַת צֵאת הַשּׁוֹאֲבוֹת, אֲלוּ הֵם תְּלַמְדוּרֵי חֲכָמִים, הַשּׁוֹאֲבִים מִימִיָּה שֶׁל תּוֹרָה, שְׁהוּא עַת לְצֵאת וְלְהַתְנַעַר מִן הָעֶפֶר.

174. Rabbi Aba added that there is more to know, as we have learned that those occupied in knowing their Master in this world and their soul to perfection in the world to come, deserve to get out OF THE GRAVE by the oath of the soul MATATRON WAS MADE IT SWEAR. FOR MATATRON comes to know which is the soul's proper body, AS THE SOUL MADE HIM SWEAR, and it is written: "Behold, I stand here by the well of water" (Bereshheet 24:43). Although it is A BODY OF the scholar of the Torah, MATATRON GOES to look for perfection, as it is written: "And it shall come to pass, that the maid who comes forth to draw, and I say to her, 'Give me, I pray you, a little water from your pitcher'" (Ibid. 44), which means 'tell me by hint, the knowledge of the name, from what you conceived'.

175. "And she says to me, 'Both drink you'" (Bereshheet 24:44). THIS MEANS THAT SHE LET HIM KNOW THREE THINGS: 1) You are a servant like me; 2) The knowledge of you does not compare with the knowledge of Hashem, blessed be He, AND 3) It behooves you to conceive that you are a creature like me AND, ALTHOUGH YOU ARE AN ANGEL, YOU ARE LIKE A CREATURE; NAMELY, THERE IS WANT IN YOU, AS THERE IS IN ME.

176. "I will draw water for your camels also" (Bereshheet 24:19) INDICATES THAT IT ALSO DREW FORTH FOR HIS ATTENDANTS FROM WHAT IT PERCEIVED. THE WORDS "YOUR CAMELS" MEANS "YOUR RETINUE." IN OTHER WORDS, my understanding is that: 1) Your retinue was not aware, THEY ARE UNABLE TO CONCEIVE HIM; 2) "I know that I have an advantage over you" I.E. FROM THE ASPECT OF BEING INCLUDED IN A POINT IN THIS WORLD, WHICH IS LACKING IN SUPERNAL ANGELS; AND 3) I know how you were created from the radiance that was placed with you. THAT IS, IT ALSO UNDERSTOOD THE SECRET OF HIS CREATION. IF THE BODY MENTIONS ALL THESE PERCEPTIONS, let this sign THAT WAS PRINTED ON ME be delivered to me. IF THE BODY SHALL SAY THESE THINGS AND NOT ONE SHALL BE MISSING, then I shall know she is the woman. She is the body from the same soul according to the oath it made me swear.

177. "And it came to pass, before he had done speaking" (Bereshheet 24:15). According to Rabbi Yitzchak, Rabbi Yehuda said while he was thinking of how to try the body, it is written: "Behold, Rivkah came out," which is the holy body that is occupied in Torah. It pounds the body for knowledge of the conception of his Possessor, "who was born to Betuel" (Ibid.) Rav Yehuda said she was the daughter (Heb. bat) of El, the "son of Milkah" (Ibid.), who is a son to the king (Heb. Malkah) of the universe. "The wife of Nachor, Avraham's brother" alludes to the company of the mind, the body attached to the mind, and is the brother of the soul, and the phrase: "With her pitcher upon her shoulder" alludes to the weight of wisdom upon it.

178. "And the servant ran to meet her" (Bereshheet 24:17) refers to Matatron. And said, "Let me, I pray you, drink a little water of your pitcher" give me a hint of the wisdom of the knowledge of your Maker that you dealt with in the world you left. Rabbi Aba said, We have explained that after that it is written: "And I put the ring upon her nose, and the bracelets upon her hands" (Ibid. 47). Rabbi Aba said that these are the bones that were scattered here and there. He puts them together and weighs them one upon the other, as is written: "And strengthen your bones" (Yeshayah 58:11).

174. וְאָמַר רַבִּי אַבָּא, עוֹד יֵשׁ לְדַעַת, דְּתַנּוּן, אוֹתָם הַמִּתְעַסְקִים לְדַעַת אֶת בּוֹרְאָם בְּעוֹה"ז, וְנִשְׁמָתָם בְּתִשְׁלוּמָה, לְעוֹה"ב זְכוּ לְצֵאת מִשְׁבוּעַת הַנִּשְׁמָה, הוֹלֵךְ לְדַעַת מִי הוּא גּוֹפָה מִמֶּשׁ, וּמֵאִי הוּא. הִנֵּה אֲנֹכִי נֹצֵב עַל עֵינַי הַמַּיִם, אֵף עַל גַּב שְׁתַּלְמִיד חֲכָם הוּא, הוֹלֵךְ אַחֵר הַתְּשֻׁלוּם, הַכְּתִיב וְהִיָּה הָעֵלְמָה הַיּוֹצֵאת לְשֹׂאֵב וְאִמְרָתִי אֵלֶיהָ הַשְׁקִינִי נָא מֵעֵט מַיִם מִכַּדָּךְ, אֲמוֹר לִי רְמוֹז יַדִּיעָתוֹ מִמָּה שֶׁהִשְׁגַּת.

175. וְאִמְרָה אֵלַי גַּם אֶתָּה שְׂתָה, אֵף אֶתָּה עֶבֶד כְּמוֹנִי, וְלֹא נִתְחַלַּף לִי יַדִּיעָתְךָ, בִּידִיעָתוֹ שֶׁל מְקוֹם בְּרוּךְ הוּא, וְצִרִיךְ אֶתָּה לְהַשִּׁיג שְׂאֵתָה נִבְרָא כְּמוֹנִי.

176. וְגַם לְגַמְלִיךְ אֲשָׂאב, כְּלוֹמַר יַדִּיעַת הַשְּׁגָתִי, שְׁלֹא הַשִּׁיגוֹ סִיעַתְךָ וְיַדִּיעָתִי כִּי מַעֲלָה יֵשׁ לִי עֲלִיךָ, וְהֵיֵאָךְ נִבְרָא אֶתָּה מִזִּיּוֹ הַנְּתוּן אֶצְלְךָ. אִם הוּא אוֹמֵר סִימָן זֶה, יְהִי מְסוּר בְּיַדִּי, עַל כָּל הַדְּבָרִים אֵלַי, וְאִדַּע שֶׁהִיא הָאִשָּׁה, הוּא הַגּוֹף, מֵאוֹתָהּ הַנִּשְׁמָה הַשְּׁבוּעָה שֶׁהִשְׁבִּיעֵנִי.

177. וְהִי הוּא טָרַם כְּלָה לְדַבֵּר וְגו'. רַבִּי יִצְחָק אָמַר רַבִּי יְהוּדָה, בְּעוֹד שְׁכַל הָעֲנַנִּים, הוּא רוֹצֵה לְנִסּוֹת עַל הַגּוֹף, מֵאִי כְּתִיב, וְהִנֵּה רִבְקָה יּוֹצֵאת, זֶהוּ הַגּוֹף קְדוֹשׁ, שְׁנִתְעַסַּק בְּדָת, וְכִתְתָּ גּוֹפוֹ לְהַשִּׁיג וְלְדַעַת אֶת קוֹנוֹ. אֲשֶׁר יִלְדָה לְבִתּוֹאֵל, אָמַר רַב יְהוּדָה, בְּתוֹ שֶׁל אֵל. בֶּן מַלְכָּה, בֶּן מַלְכָּה שֶׁל עוֹלָם. אִשְׁתִּי נַחֲוֹר אֲחִי אַבְרָהָם. חֲבֵרַת הַשְּׁכָל, גּוֹף שְׁנֹדֵבֵק בְּשִׁכְל, וְהִיא אֶחָ הַנִּשְׁמָה. וְכִדָּה עַל שְׁכָמָה, מִשָּׂא הַחֲכָמָה עָלֶיהָ.

178. וַיִּרְץ הָעֶבֶד לִקְרֹאתָהּ, זֶה מִטְטְרוֹן. וַיֹּאמֶר הַגַּמְיָאִנִּי נָא מֵעֵט מַיִם מִכַּדָּךְ, אֲמוֹר לִי רְמוֹז חֲכָמָתָא, בִּידִיעַת בּוֹרְאֵךְ, מִמָּה שֶׁעִסְקָתָ בְּעוֹלָם שִׁיִּצְאָת מִמּוֹנֵךְ. אָמַר רַבִּי אַבָּא, כְּדַפְרִישִׁינָן, אַחֵר כָּל זֶה מָה כְּתִיב, וְאִשִּׁים הַנּוֹם עַל אִפָּהּ וְהַצְמִידִים עַל יַדֶּיהָ, אָמַר רַבִּי אַבָּא, אוֹתָם הָעֲצָמוֹת שֶׁנִּפְזְרוּ לְכָאן וּלְכָאן, הוּא צוֹמֵד אוֹתָם, וְשׁוֹקְלָם זֶה עֲלוּהָ, כְּמָה דָּאת אָמַר וְעֲצָמוֹתֶיךָ יַחְלִיץ.

179. Rabbi Aba said, At that time, the body stands in the land of Yisrael, where the soul enters it. Rabbi Yochanan asked, Who conducts the body to the land of Yisrael? Rabbi Zira said, The Holy One, blessed be He, digs caverns under the ground and they roll to the land of Yisrael. Hence it is written: "And the earth shall cast out the shades of the dead" (Yeshayah 26:19).

180. Rabbi Yitzchak said, Gavriel conducts them to the land of Yisrael. How do we know that? From the verse: "Will you go with this man?" (Bereshheet 24:58). Elsewhere, it is written: "The man Gavriel" (Daniel 9:21). Rabbi Yosi asked, Why is it written: "And Rivkah had a brother and his name was Lavan" (Ibid. 29)? Rabbi Yitzchak answered, The Evil Inclination does not pass away from the world, and though it is not entirely present, some of it is.

181. Come and behold: When it was in this world, it was called Lot. In the world to come, it will be partly canceled and called Lavan, it not as corrupt as before, but as one who washed the filth off of himself. HE ASKS, Why is there need of Lavan? NAMELY, WHY IS IT NEEDED? TO REMAIN IN THE WORLD Rabbi Shimon said, It is needed for being fruitful and multiply. If there is no Evil Inclination, nothing is fruitful or multiplies.

182. Come and listen: Since the body was constructed and established, why is it then written, "And they sent away Rivkah, their sister, and her nurse..." (Bereshheet 24:59). What does the phrase "and her nurse" imply? It is the power of movement. Rabbi Yitzchak further clarifies this by explaining that this is the power of the body.

183. Rabbi Abahu opened with the verse, "Come with me from Levanon, my bride, with me from Levanon..." (Shir Hashirim 4:8). Rabbi Abahu said, Once the body was built and established, it is brought to the land of Yisrael to receive its soul. The soul awaits it there and comes out to greet it, as is written: "And Yitzchak went out to meditate in the field" (Bereshheet 24:63). "Come with me from Levanon, my bride" is the soul, and "Look from the top of Amana" (Ibid.) corresponds to: "And he lifted his eyes and saw" (Ibid.).

184. Rabbi Yehuda said, If this is the soul, Avraham is satisfactory, as was said. What then is Yitzchak? Rabbi Abahu said, The friends said it is now called Yitzchak because of the increased joy in the world.

179. אָמַר רַבִּי אַבָּא, בְּאוֹתָהּ שָׁעָה, אוֹתוֹ הַגּוֹף עוֹמֵד בְּאֶרֶץ יִשְׂרָאֵל, וְשֵׁם נִכְנָס בּוֹ נִשְׁמָתוֹ. אָמַר רַבִּי יוֹחָנָן, מִי מוֹלִיךְ הַגּוֹף לְאֶרֶץ יִשְׂרָאֵל, אָמַר רַבִּי זִירָא, קוֹדֵשׁ בְּרִיךְ הוּא עוֹשֶׂה מַחִילוֹת תַּחַת הָאָרֶץ, וְהֵם מִתְגַּלְגְּלִים וְהוֹלְכִים לְאֶרֶץ יִשְׂרָאֵל, הֲדָא הוּא דְכִתְיִב וְאֶרֶץ רַפְאִים תַּפִּיל.

180. אָמַר רַבִּי יִצְחָק, גַּבְרִיאֵל מוֹלִיךְ אוֹתָם לְאֶרֶץ יִשְׂרָאֵל, מִנֵּל, דְכִתְיִב הִתְלַכְי עִם הָאִישׁ הַזֶּה, וְכִתְיִב הָתָם וְהָאִישׁ גַּבְרִיאֵל. אָמַר רַבִּי יוֹסִי, מֵאִי דְכִתְיִב, וְלִרְבֵּקָה אַח וְשִׁמוֹ לָבָן. אָמַר רַבִּי יִצְחָק, אִין יֵצֵה רַבִּי בְטֵל מִן הָעוֹלָם אִף עַל פִּי שְׂכָלוֹ לֹא נִמְצָא קִצְתוֹ נִמְצָא.

181. הָא חֲזִי בְּתַחֲלָה כְּשֶׁהָיָה מוּטָל בַּעֲהָ"ז נִקְרָא לוֹט, לְעַה"ב יִבְטָל מִן הָעוֹלָם, אָבֵל לֹא כּוֹלוֹ וְנִקְרָא לָבָן, לֹא מִנוּוֹל כְּבִרְאשׁוֹנָה, אֲלֵא כְּמֵאן דְּסָחִי מִנוּוֹלוֹ. לָבָן לְמֵאִי אֶצְטְרִיךְ. אָמַר רַבִּי שְׁמַעוֹן, לְמַעַבְד פְּרִיָּה וּרְבִיָּה אֶצְטְרִיךְ, דְּאָמַר רַבִּי שְׁמַעוֹן, אִם אִין יֵצֵר הָרַע נִמְצָא, פְּרִיָּה וּרְבִיָּה אִינוּ מְצוּי.

182. ת"ש, בֵּינָן שֶׁהַגּוֹף נִבְנָה וְעוֹמֵד בְּקִיּוּמוֹ, מֵאִי כְּתִיב וַיִּשְׁלַח אֶת רַבֵּקָה אַחֹתָם וְגו'. מֵאִי וְאֵת מְנִיקְתָּהּ זֶה כִּחַ הַתְנוּעָה. רַבִּי יִצְחָק אָמַר זֶה כִּחַ הַגּוֹף.

183. רַבִּי אַבְהוּ פָּתַח בְּהָאִי קְרָא, אֲתִי מִלְבָּנוֹן כְּלָה אֲתִי מִלְבָּנוֹן תְּבֹאִי וְגו', אָמַר רַבִּי אַבְהוּ, בֵּינָן שֶׁהַגּוֹף נִבְנָה עַל קִיּוּמוֹ, וּמִבִּיאִין אוֹתוֹ, לְקַבֵּל נִשְׁמָתוֹ, לְאֶרֶץ יִשְׂרָאֵל, הַנִּשְׁמָה מִמִּתְנַת אֵלָיו, וַיּוֹצֵאת לְקִרְאָתוֹ, כְּמָה דְּאֵת אָמַר וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂדֵה. הֲדָא הוּא דְכִתְיִב אֲתִי מִלְבָּנוֹן כְּלָה. זֶה הוּא הַנִּשְׁמָה תְּשׁוּרֵי מֵרֹאשׁ אֲמָנָה, הֵינָנו דְכִתְיִב וַיִּשָּׂא עֵינָיו וַיִּרְא.

184. אָמַר ר' יְהוּדָה, אִם הוּא הַנִּשְׁמָה, תֵּינַח אַבְרָהָם כְּדִקְאָמְרֵן, אָבֵל יִצְחָק מֵהוּ. אָמַר ר' אַבְהוּ, הָא חֲבֵרִיאִי אָמְרוּ, דְּעִכְשָׁיו אֲתִקְרִי יִצְחָק, עַל שׁוּם חֲדוּתָא סְגִיָּא דְבַעֲלָמָא.

185. Rabbi Abahu said, First the soul was called Avraham and the body Sarah. Now the soul is called Yitzchak and the body Rivkah. Rabbi Shimon said, It was taught in the Mishnah that the soul awaited the body in the land of Yisrael forty years before the body existed. Where? At the Temple.

186. Rabbi Abahu said, Look at the verse: "And took Rivkah, and she became his wife, and he loved her; and Yitzchak was comforted after his mother's death" (Bereshheet 24:67). When he loves the body and is comforted by it, it is time for laughter and delight in the world.

187. Rabbi Yehuda said, Now this whole portion of the scripture is made clear, but I do not know the meaning of the verse: "Then again Avraham took a wife, and her name was Kturah" (Bereshheet 25:1). To a reasonable mind, this text is contradictory. IT CONTRADICTS THE EXPLANATION CONCERNING THE SOUL AND BODY AT THE TIME OF RESURRECTION.

188. Rav Dimi arrived and said, I have heard an explanation for this portion, but I do not remember it. They said that the high and strong, NAMELY THE UPPER GRADES, did not present it for revelation. What have we to say? Rabbi Yehuda stood up and said that the portion is revealed in the Yeshivah of our friends, the sages of the Mishnah.

189. They stood up and began walking, he, Rabbi Yesa, and Rabbi Chiya. They found Rabbi Elazar ben Rabbi Shimon, who was revealing the secret of Tfilin. They came before him and asked, Sir, what are you engaged in? He replied: I am recounting the reason for the Tfilin, for blessed is the man who dons Tfilin and knows the sense thereof.

190. They said, If it is well before you, Sir, may you tell us something. They said, We learned from your father that the Holy One, blessed be He, in His great love for the children of Yisrael, told them to build Him a tabernacle, reflecting the supernal high Chariot, so He might come and dwell among them. This is the meaning of: "And let them make Me a sanctuary: so that I may dwell among them" (Shemot 25:8). We learned from your father that the reason for the Tfilin was hidden in this verse.

191. He said to them, Come and behold: The Temple was made to reflect the upper one in THE SHAPES OF its holy Chariots. And then the Holy One, blessed be He, caused His Shechinah to dwell among them. In this manner, those versed in the Mishnah discussed the reason for the Tfilin. Any man WHO WEARS TFILIN will be patterned after the upper Chariots: the lower Chariot and the upper Chariot so that His kingdom will come and the Shechinah will dwell upon him.

185. אָמַר ר' אַבְהוּ, בַּתְּחִלָּה נִקְרְאת הַנְּשָׁמָה אַבְרָהָם, וְהַגּוּף שָׂרָה עַכְשָׁיו נִקְרְאת הַנְּשָׁמָה יִצְחָק וְהַגּוּף רִבְקָה. תֵּנֵן בְּמִתְנִיתֶיךָ, אָמַר ר' שְׁמַעוֹן, אַרְבָּעִים שָׁנָה קוֹדֵם קִיּוֹם הַגּוּף, מִמִּתְּנַת הַנְּשָׁמָה לַגּוּף בְּאֶרֶץ יִשְׂרָאֵל. בְּאִיזָה מְקוֹם, בְּמְקוֹם הַמִּקְדָּשׁ.

186. אָמַר ר' אַבְהוּ, תָּא חֲזִי, וַיִּקַּח אֶת רִבְקָה וַתְּהִי לוֹ לְאִשָּׁה וַיֵּאָהֲבָה וַיִּנָּחֵם יִצְחָק אַחֲרֵי אִמּוֹ. אוֹהֵב לְאוֹתוֹ הַגּוּף, וּמִתְנַחֵם עִמּוֹ וְהוּא עֵת לְשִׂחוּק וְהַחֲדוּהָ בְּעוֹלָם.

187. אָמַר רַבִּי יְהוּדָה, הָא כֹּל פְּרֻשָׁתָא דָּא אַתְּבַרְרִי לָן, אֲבָל לֹא יְכִילְנָא לְמַנְדַּע מַהוּ, וַיּוֹסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וְשְׁמָהּ קְטוּרָה. וְלִשְׁקוּלָא דְרַעֲתָא כֹּל פְּרֻשָׁתָא דָּא לִיסְתוּרִי.

188. כִּד אַתָּא רַב דִּימִי, אָמַר הָאִי פְּרֻשָׁתָא דָּא שְׁמַעְנָא, וְלֹא אֲדַבְרַנָּא, אָמְרוּ, דַּעֲלִינן תְּקִיפִין, לֹא זְמַנָּה לְגַלְיָה, וְאַנֵּן מֵאִי גִימָא. קָם רַבִּי יְהוּדָה וְאָמַר, מִמִּתְיַבְתָּא דְּחַבְרַנָּא, מֵאִרֵּי מִתְנִיתָא גְּלִיָּא.

189. קָמוּ וְאָזְלוּ, הוּא וְרַבִּי יִיסָא וְרַבִּי חִינְיָא, אֲשַׁכְּחוּהָ לְרַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן, וְהוּהוּ מְגַלְיָה רִזִּין דְּתַפִּילִין, עָאלוּ קָמִיהּ, וְאָמְרוּ בְּמֵאִי אַתְּעַסֵּק מַר, אָמַר לֹון, טַעְמָא דְּתַפִּילִין אֲמִינָא, דְּהָא זִבְאָה הוּא בְּרַ גֵּשׁ, דְּמִנַּח תַּפִּילִין, וַיִּדַּע טַעְמָא דִּידְהוּ.

190. אָמְרוּ אִי נִיחָא קָמִיהּ דְּמַר, לִימָא לָן מְלָה. אָמְרוּ, שְׁמַעְנָא מֵאַבּוּךָ, דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּרַחֲמֵימוּ סְגִיָּא דְּהוּהוּ לִיָּה עִם יִשְׂרָאֵל, אָמַר לֹון לְמַעַבְדַּ לִּיָּה בֵּי מִשְׁכְּנָא, כְּגוּוֹנָא דְּרִתִּיכָא עֲלָאָה דְּלַעֲיִלָּא, וַיִּיתִי דִּינִירִיָּה עִמָּהוֹן, הַה"ד וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכְנִתִּי בְּתוֹכֵם. וְשְׁמַעְנָא מֵאַבּוּךָ דְּהִכָּא סְתִים טַעְמָא דְּתַפִּילִין, בְּהָאִי פְּסוּקָא.

191. אָמַר לוֹ תָּא חֲזִי, כְּגוּוֹנָא עֲלָאָה, אַתְּעַבְדַּ מִקְדָּשׁ בְּרִתִּיכוֹי קְדִישִׁין, וּבִתְרַ כֵּן, אֲשֵׁרִי קוּדְשָׁא בְּרִיךְ הוּא דִּינִירִיָּה עִמָּהוֹן, כְּעַנְיִינָא דָּא, וּכְגוּוֹנָא דָּא, אַתְּעַרוּ חַבְרִיָּא מֵאִרֵּי מִתְנִיתָא בְּטַעְמָא דְּתַפִּילִין, לְמַדּוּי הוּוּא גְּבֵרָא דּוּגְמָא דְּרִתִּיכֵי עֲלֵאִין, רִתִּיכָא תַתָּאָה, רִתִּיכָא עֲלָאָה, לְמִיתִי מְלַכּוּתָא דִּילִיָּה, וַיִּשְׁרִי דִּינִירִיָּה עֲלִוָּה.

192. We learned that there are deep secrets in THE TFILIN and its patterns. There are three Chariots within them, like the high and holy ones, reflecting the secrets of the three letters of His holy name, YUD-HEI-VAV. For these three Chariots ARE the three letters YUD-HEI-VAV. The four sections govern the four LETTERS OF HIS HOLY NAME. This is therefore the secret of the Shin of three crowns and Shin of four crowns, WHICH MEANS the three kings ruling over the body, CORRESPONDING TO THE SHIN WITH THREE HEADS and the Tfilin upon the Holy One, blessed be He, above the head Tfilin and the hand Tfilin, AMOUNTING TO four sections, WHICH CORRESPOND TO THE SHIN WITH FOUR HEADS.

193. Similarly, the heart rides as if on the lower Chariot, THE SECRET OF THE NUKVA. And the lower one, THE NUKVA is mounted. We have also learned that this Chariot of the arm, THE NUKVA, is below, NAMELY THE SECRET OF THE HAND TFILIN, CALLED THE ARM. The heart rides as if beneath. It was given to it to bring in all the heavenly hosts. So the heart rides down below and all the limbs of the body are given to it.

194. Above THE HEART are the four sections of the brain. The Holy One, blessed be He, is supreme ruler over them. He is King of all. And the secret of wisdom resembles the Temple, as it is written: "And make one Cherub on the one end, and the other Cherub on the other end" (Shemot 25:19). Above them is the King's Shechinah, within the four letters YUD-HEI-VAV-HEI. YUD-HEI IS ON THE RIGHT CHERUB, AND VAV-HEI ON THE LEFT CHERUB. Within the two Chariots, THE UPPER CHARIOT IS ON THE RIGHT CHERUB AND THE LOWER CHARIOT IS ON THE LEFT CHERUB.

195. Similarly, the heart and the brain, THE HAND TFILIN AND THE HEAD TFILIN, the heart is on one side and the brain on the other side. Upon them is the King's Shechinah in four sections. Rabbi Elazar said, From now on, the secrets of the crowns of the letters, and the sections in their bodies, NAMELY THEIR COMPARTMENTS, and the straps are an ancient tradition that Moshe received in Sinai. They were already explained by allusion, NAMELY BY THE EXPLANATION BEFORE US, and the sense of all this is in the secret of the thirteen divine attributes OF MERCY.

196. Rabbi Yehuda said, Even if we came only for this secret, it would have sufficed. They said to him, Happy is your lot in the world to come, for no secret is withheld from you. They said to him, We came before you, Sir, to know the secret of the verse: "Then again Abraham took a wife, and her name was Kturah" (Beresheet 25:1).

197. He said, the explanation of this verse is revealed by the friends versed in the Mishnah. When the soul enters its holy body, these words, NAMELY "THEN AGAIN..." WILL BE SAID of the wicked, who will be resurrected and make better their deeds. And the soul will grant them its precious splendor, so they will know, repent and have full merit again.

192. וְתַנִּינָן, אֵיךְ בֵּיה, רִזִּין עֲלָאִין, וְדוּגְמִיהוּן, וְאֵיךְ בֵּיה תִּלְתָּ רִתִּיכִין, דּוּגְמַת עֲלָאִין קְדִישִׁין, רִזִּין דְּתִלְתָּ אַתּוּתָא, דְּשִׁמְהֵן קְדִישִׁי, עֲלָאִין תִּלְתָּ, רִתִּיכִין, תִּלְתָּ אַתּוּתָא, אַרְבַּע פְּרָשִׁיּוֹת שְׁלִיט עַל אַרְבַּע, וְעַל כֶּךָ, רִזָּא דְּשִׁי"ן דְּתִלְתָּ כְּתָרִין, וְשִׁי"ן דְּאַרְבַּע כְּתָרִין, תִּלְתָּ מַלְכִין שְׁלִיטִין בְּגוּפָא, תְּפִילִין עֲלוּי קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, אֲלִין תְּפִילִין דְּרִישָׁא, תְּפִילִין דְּרוּעָא אַרְבַּע פְּרָשִׁיּוֹן.

193. לְבָא, רְכִיב דּוּגְמָא דְּרִתִּיכָא תִּתָּא, וְתִתָּא רְכִיב. עוּד תְּנִינָן, דָּא רְכִיבָא דְּרוּעָא לְתִתָּא. וְלְבָא רְכִיב דּוּגְמָא דָּאִיהוּ לְתִתָּא, וְאַתְמַסְרוֹן בִּידֵיהּ לְאַעֲלָא לֹון כָּל חִילֵי שְׁמַיָא, כֶּךָ לְבָא הוּא רְכִיב לְתִתָּא, וְאַתְמַסְרוּ בִידֵיו כָּל אַבְרֵי גוּפָא.

194. וְעֵילָא מְנִיָּה אַרְבַּע פְּרָשִׁיּוֹן עַל מוּחָא דְּרִישָׁא אִיהוּ, אֲבַל קוּדְשָׁא בְּרִיךְ הוּא, שְׁלִיטָא עֲלָא מְלָכָא מְכַלָּא. וְרִזָּא דְּחֻכְמַתָּא דָּא, הוּא, כְּגוּוֹנָא דְּמַקְדְּשָׁא דְּכְתִיב, וְעֵשָׂה כְּרוּב אֶחָד מְקַצָּה מִזָּה וְכְרוּב אֶחָד מְקַצָּה מִזָּה, וְעֵלְיָהּ דִּינִרְיָה דְּמְלָכָא, בְּאַרְבַּע אַתּוּן, תְּרִין רִתִּיכִין.

195. וְכֵהָאִי גּוּוֹנָא, לְבָא וּמוּחָא, לְבָא מְכָאן, וּמוּחָא מְכָאן, וְעֵלְיָהּ מְדוּרְיָה דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּאַרְבַּע פְּרָשִׁיּוֹן. אֲמַר רַבִּי אֶלְעָזָר, מְכָאן וְלֵהֲלָאָה רִזִּי דְּכְתָרֵי אַתּוּתָא, וּפְרָשִׁיּוֹן בְּגוּפֵיהוּ וּרְצוּעוֹתֵיהוּן, הֲלָכָה לְמֹשֶׁה מְסִינֵי, וְרַמְזָא דְּלֵהוּן אַתְגְּלִי, וְטַעְמָא דְּכָלָא בְּתִלְתָּ עֶשֶׂר מְכִילִין.

196. אֲמַר רַבִּי יְהוּדָה אֲלֵמְלָא לָא אַתִּינָא, אֲלָא בְּדִיל רִזָּא דָּא דִּינֵי. אֲמַרוּ לֵיה, זְכָאָה חוּלְקֵךְ לְעֵלְמָא דְּאַתִּי דְּכָל רִזָּ לָא אָנִיס לָךְ. אֲמַרוּ לֵיה אַתִּינָא קְמִיָּה דְּמַר, לְמַנְדַּע רִזָּא דְּהָאִי פְּסוּקָא, וְיוֹסֵף אַבְרָהָם וַיִּקַּח אִשָּׁה וְשִׁמָּה קְטוּרָה.

197. אֲמַר, פִּירוּשָׁא דְּהָאִי פְּסוּקָא, כְּמָה דְּגִלּוּ חֲבַרְנָא, מְאַרִי מְתַנִּיתִין, דְּכַד נִשְׁמַתָּא יִיתֵי בְּהוּא גוּפָא קְדִישָׁא דִּילָהּ, הָא מִילֵינָא הוּוּ, עַל חֲיִיבָנָא, דִּיקוּמוּן וַיִּכְשְׁרוּן עוּבְדִין, וַיִּתֵּן לָהּ מְזִינָא וַיִּקְרָא דִּילָהּ, דִּינְדַּעֵן, וַיִּתּוּבּוּן, וַיִּזְכּוּן זְכוּתָא שְׁלִימַתָּא.

198. When Solomon saw this, he wondered very much, and said, "And so I saw the wicked buried, and come to their rest...gone from the holy place" (Kohelet 8:10), WHICH MEANS THAT THEY WILL COME AND LIVE AT THE HOLY PLACE, NAMELY THEY WILL RISE AT THE RESURRECTION OF THE DEAD. Rabbi Aba quoted Rabbi Yochanan, saying it is written: "Can the Kushite change his skin, or the leopard his spots?" (Yirmeyah 13:23), similarly the wicked who did not deserve to repent in this world and offer good deeds as sacrifices will never burn sacrifices in the world to come. THOUGH THEY WILL RISE FROM THE DEAD, THEY WILL NOT BE ABLE TO DO GOOD DEEDS, BECAUSE THEY DID NOT LEAD MERITORIOUS LIVES. It is written: "Then again Avraham took a wife" and wanted to produce a soul for their bodies and bring them closer in repentance, as it is written: "And the souls that they had made in Charan" (Beresheet 12:5).

199. Rabbi Elazar said, Look at the verse: "And she bore him Zimran, and Yokshan" (Beresheet 25:2). They did many evil deeds, until they were driven from the world, as it is written: "And sent them away from his son Yitzchak" (Ibid.). Of them it is written, "And many of those who sleep in the dust of the earth shall awake..." (Daniel 12:2). Of the others, it is written: "And they who are wise shall shine like the brightness of the firmament" (Ibid. 3).

200. Rabbi Yehuda said, This is the meaning of the text indicating that it was called Avraham at one time, and is now called Yitzchak in his place, as it is written: "And it came to pass after the death of Avraham, that Elohim blessed his son Yitzchak; and Yitzchak dwelt by Be'er Lachai Roi (lit. 'the well of living and seeing')" (Beresheet 25:11). Through the knowledge of the living, the life of the world, he may know and conceive what he had not conceived in this world, as it is written: "For the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9). End of Midrash Hane'elam (homiletical interpretations on the obscure)

201. Rabbi Yitzchak opened with the verse: "And the dust returns to the earth as it was: and the spirit returns to Elohim who gave it" (Kohelet 12:7). Come and behold: When the Holy One, blessed be He, created Adam, He took the dust from the place of the Temple and built his body from the four directions of the world, each of which gave him strength. Later, He poured the spirit of life upon him, as it is written: "And breathed into his nostrils the breath of life" (Beresheet 2:7). Then he stood up and knew that he comprised both high and low; he cleaved to Hashem and knew the supernal wisdom.

202. Similarly, all people in the world are included from the upper and the lower. When all those who know how to properly sanctify themselves in this world beget a child, they draw on it a holy spirit from that place where all that is holy originates. These are called children to the Holy One, blessed be He, because their bodies were properly made in sanctity. He is also given a spirit from the holy supernal place, as he deserves. This has already been explained.

198. וְכֵן חָמָא שְׁלֵמָה דָּא הוּהּ סְגִי וְאָמַר וּבְכֵן רְאִיתִי רְשָׁעִים קְבוּרִים וּבָאוּ וּמִמְקוֹם קְדוּשׁ יִהְיוּ שׁוֹבְאוּ וְיַחֲיוּ, מִמְקוֹם קְדוּשׁ. וְתַנִּינָן, אָמַר רַבִּי אַבְא אָמַר רַבִּי יוֹחָנָן, כְּתִיב הִיְהִיכֶךָ בּוֹשֵׁי עוּרוּ וְנִמְר חֲבַרְבְּרָתוֹ, כֶּךָ הֲרִשְׁעִים, שְׁלֵא זָכוּ לְשׁוּב בְּעוֹלָם הַזֶּה, וְלִהְיֵיטוּר מַעֲשִׂים טוֹבִים, לְעוֹלָם לֹא יִקְטִירוּ בְּעוֹלָם הַבָּא. רְאָה מָה כְּתִיב, וַיֹּסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה, וְשָׂרׁוּצָה לַעֲשׂוֹת לָהֶם נִשְׁמָה לְגוּפָם, וְלִקְרֹבם בְּתִשׁוּבָה, כִּד"א וְאֵת הַנַּפְשׁ אֲשֶׁר עָשׂוּ בַּחֲרָן.

199. אָמַר רַבִּי אֶלְעָזָר, תָּא חֲזִי, מָה כְּתִיב, וְתִלְד לּוֹ אֵת זְמַרְן וְאֵת יִצְחָן, הֲרֵבָה מַעֲשִׂים רְעִים, עַד שְׁנִגְרָשִׁים מִן הָעוֹלָם, דְּכְתִיב וַיִּשְׁלַחם מֵעַל יִצְחָק בְּנֹו. וְעֲלֵיהֶם נֶאֱמַר וְרַבִּים מִיִּשְׁנֵי אֲדַמַּת עֶפְרַיִם יִקְיָצוּ וְגו', וְעַל הָאַחֲרִים נֶאֱמַר וְהַמְשָׁכִילִים יִזְהִירוּ כְּזֹהֶר הַרְקִיעַ וְגו'.

200. אָמַר, רַבִּי יְהוּדָה הָאִי מִשְׁמַע עַל פְּרִשְׁתָּא, וּמִשְׁמַע דְּאוֹתוֹ זְמַן נִקְרָא אַבְרָהָם וּבְמִקְוֹמוֹ נִקְרָא יִצְחָק, כְּדִקְאִמְרָן, הַה"ד וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרַךְ אֱלֹהִים אֵת יִצְחָק בְּנֹו וַיֵּשֶׁב יִצְחָק עִם בְּאֵר לַחַי רֵאִי. עִם יְדִיעַת הַחַי, שְׁהוּא חַי הָעוֹלָמִים, לְדַעַת וְלִהְשִׁיג, מָה שְׁלֵא הִשִּׁיג בְּעוֹלָם הַזֶּה הַה"ד כִּי מְלֵאָה הָאָרֶץ דְּעָה אֵת ה' (עַד כָּאן מִדְּרַשׁ הַנֶּעְלָם)

201. רַבִּי יִצְחָק פָּתַח וְאָמַר, וַיֵּשֶׁב הָעֶפְרַיִם עַל הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תִּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה. תָּא חֲזִי, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, נָטַל עֶפְרַיָה מֵאַתְרַי דְּמִקְדְּשָׁא, וּבְנָה גּוֹפִיָה מֵאַרְבַּע סְטְרִין דְּעֵלְמָא, דְּכִלְהוּ יִהְיֹו לִיהּ חֵילָא, לְבַתֵּר אֲתַרְק עֲלֵיהּ רִוּחָא דְחַיִּי, כִּד"א וַיִּפַּח בְּאַפִּיו נְשַׁמַּת חַיִּים וְגו'. לְבַתֵּר קָם וַיִּדַע דְּאִיהוּ מַעֲיִלָא וְתַתָּא, וּכְדִין אֲתַדְּבַק וַיִּדַע חֲכָמָה עֲלָאָה.

202. כְּגוֹוְנָא דָּא, כָּל בַּר נִשׁ דְּעֵלְמָא, אִיהוּ כְּלִיל מַעֲיִלָא וְתַתָּא, וְכָל אִינוּן דִּיִּדְעִין לְאַתְקַדְּשָׁא בְּהָאִי עֵלְמָא כְּדִקָּא יְאוֹת, כִּד אוֹלִידוּ בַר, מִשְׁכִּין עֲלֵיהּ רוּחַ קְדִישָׁא, מֵאַתְרַי דְּכָל קְדִישֵׁי נְפָקִין מִנִּיהּ, וְאַלִּין אֲקִרוּן בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּגּוּפָא אֲתַעֲבִיד בְּקוּדְשָׁה כְּדִקָּא יְאוֹת, הִכִּי נְמִי יִהְיִין לִיהּ רִוּחָא מֵאַתְרַי עֲלָאָה קְדִישָׁא כְּדִקָּא חֲזִי, וְהָא אֲתַמַּר.

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203. Come and behold: When man is called to account for his deeds before leaving this world, there will be a day of reckoning, a day when both the soul and body give reckoning. The soul then LEAVES THE BODY AND is separated from it, while the body, WHICH WAS CREATED FROM DUST, returns to dust, and all returns to the place from which it was taken. It has already been explained that everything will be stored before the Holy One, blessed be He, until the time when He resurrects the dead.

204. The Holy One, blessed be He, will return that very body and that very soul to the world as before, and renew the face of the world. This is according to the verse: "The dead men of your people shall live, my dead body shall arise" (Yeshayah 26:19). The same soul is stored before the Holy One, blessed be He, as it returns to its proper place AFTER THE DEATH OF THAT PERSON, according to its deeds, as it is written: "And the spirit returns to Elohim who gave it." At that time, He will revive the dead and pour dew from His head upon them. All the bodies will be resurrected from the dust by that dew.

205. It is written: "For your dew is as the dew on herbs (lit. 'of lights')" (Yeshayah 26:19). HE ASKS, What is the dew of lights? AND HE ANSWERS, These are real lights, the Lights of above, by which He will pour life upon the world, because the Tree of Life, ZEIR ANPIN, will then provide never-ending life. For now, there is an end to life, since WHEN the evil serpent has its way, the moon is covered, NAMELY THE UNION OF THE SUPERNAL SUN AND MOON, ZEIR ANPIN AND NUKVA, STOPS. For that reason, the water OF ZEIR ANPIN, THE SECRET OF THE TREE OF LIFE as it were, stops flowing. Therefore, life does not exist properly in the world.

206. At that time, the Evil Inclination, which is the wicked serpent, will be removed from the world, and the Holy One, blessed be He, will cause it to pass away, as written: "And I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2). After it passes from the world, the moon will no longer be covered and the sources of the river that flow out OF EDEN, WHICH IS ZEIR ANPIN, will never stop flowing. Then, it is written: "The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Yeshayah 30:26).

207. Rabbi Chizkiyah said, If you say that all the bodies in the world will rise to life and wake up from the dust, it behooves us to ask about the bodies that were planted with the same soul, MEANING THAT ONE SOUL INCARNATED WITHIN SEVERAL BODIES, ONE AFTER THE OTHER, AS IS KNOWN. What will become of them? WILL ALL OF THEM RISE AT THE REVIVAL OF THE DEAD, OR ONLY THE LAST ONE? Rabbi Yosi said, It is as if the bodies, which did not have merit THROUGH GOOD DEEDS and did not succeed IN COMPLETING THE SOUL, never were. They are as a dried tree in that world, and so they will be at the time OF THE RESURRECTION OF THE DEAD. Only the last body that was planted and worthily received its SPIRITUAL roots will be revived AT THE RESURRECTION OF THE DEAD.

203. תָּא חֲזִי, בְּשַׁעֲתָא דְזִמְיִן בְּרִיךְ נֶשְׁ, לְמִיָּהֵב חוֹשְׁבֵין עוֹבְדוּי, עַד לֹא יִפּוֹק מֵעֲלָמָא, הֵהוּא יוֹמָא, יוֹמָא דְחוֹשְׁבֵין אִיהוּ, דְגוּפָא וְנִשְׁמָתָא יְהִיב חוֹשְׁבֵנָא. לְבִתֵּר נִשְׁמָתָא אֲתַפְרָשָׁא מִיְנִיָּה, וְגוּפָא תֵב לְאַרְעָא, וְכֹלָא תֵב לְאַתְרֵיהּ דְאַתְנָסִיב מִתְמֵן, וְהָא אוֹקְמוּהָ, עַד זְמַנָּא דְקוּדְשָׁא בְרִיךְ הוּא זְמִין לְאַחֲיָא מִתְיָא, כִּלְא גְנִיז קַמִּיהָ.

204. וְהֵהוּא גוּפָא מִמֶּשׁ, וְהֵהוּא נִשְׁמָתָא מִמֶּשׁ, זְמִין קוּדְשָׁא בְרִיךְ הוּא לְאַתְבָּא לְעֲלָמָא כְּמִלְקַדְמִין, וְלַחֲדַתָּא אֲנָפִי עֲלָמָא, הֵה"ד יְחִיז מִתִּיךְ נִבְלָתִי יְקוּמוּן. וְהֵהוּא נִשְׁמָתָא מִמֶּשׁ, גְּנִיזָא קַמִּי קוּדְשָׁא בְרִיךְ הוּא, וְתֵבֵת לְאַתְרָהּ, כְּפֹסֵם אֲרַחְהָא. כִּד"א וְהִרְחֵחַ תְּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַנָּה. וְלְזַמְנָא דְזְמִין קוּדְשָׁא בְרִיךְ הוּא לְאַחֲיָא מִתְיָא זְמִין אִיהוּ לְאַרְקָא טְלָא מְרִישִׁיָּה עֲלֵיָּהּ, וּבִהֵהוּא טְלָא יְקוּמוּן כִּלְא מֵעַפְרָא.

205. הֵה"ד בִּי טַל אֹרוֹת טַלְךְ. מֵאֵי טַל אֹרוֹת, אֹרוֹת מִמֶּשׁ, מֵאִינוּן נְהוּרִין דְלַעִילָא, דְבַהוּן זְמִין לְאַרְקָא חֲיִין לְעֲלָמָא, בְּגִין דְאֵילְנָאֲדַחֲיִי, יְרִיק חֲיִין דְלֹא פְסָקִין לְעֲלָמִין, דְהָא הִשְׁתָּא פְסָקִין, בְּגִין דְהָא חוּיָא בִישָׁא שְׁלֵטָא, וְאַתְכֶּסִי סִיְהָרָא, וּבְגִין כֶּךְ, כְּבִיכּוֹל פְסָקִין מִיְמוּי, וְחֲיִין לֹא שְׁלֵטִין בְּעֲלָמָא כְּדָקָא יְאוּת.

206. וּבִהֵהוּא זְמַנָּא, הֵהוּא יֵצֵר הָרַע, דְאִיהוּ חוּיָא בִישָׁא, יִסְתַּלַּק מֵעֲלָמָא, וְיַעֲבֵר לֵיהּ קוּדְשָׁא בְרִיךְ הוּא, כְּמָה דְאֵת אָמַר וְאֵת רוּחַ הַטְּמָאָה אֲעִבִיר מִן הָאָרֶץ. וְלְבִתֵּר דְאִיהוּ יִתְעַבֵּר מֵעֲלָמָא, סִיְהָרָא לֹא אֲתַכְסִּיא, וְנִהָרָא דְנִגִּיד, וְנִפְיָק, לֹא יִפְסָקוּן מִבּוֹעוּי, וְכִדִּין כְּתִיב וְהָיָה אֹרֶךְ הַלְּבָנָה כְּאֹרֶךְ הַחֲמָה וְאֹרֶךְ הַחֲמָה יִהְיֶה שְׁבַעֲתַיִם כְּאֹרֶךְ שְׁבַעֲתַיִם הַיָּמִים וְגו'.

207. אָמַר ר' חֲזַקְיָה, אֵי תִימָא, דְכֹל גּוּפִין דְעֲלָמָא, יְקוּמוּן וְיִתְעַרוּן מֵעַפְרָא, אִינוּן גּוּפִי דְאַתְנָטִיעוּ בְּנִשְׁמָתָא חֲדָא, מַה תְּהָא מְנִיָּהּ. אָמַר רַבִּי יוֹסִי, אִינוּן גּוּפִין, דְלֹא זָכוּ וְלֹא אֲצַלְחוּ, הֲרִי אִינוּן כִּלְא הוּוּ, כְּמָה דְהוּוּ עַץ יָבֵשׁ בְּהֵיָא עֲלָמָא, הֲכִי נְמִי בְּהֵהוּא זְמַנָּא, וְגוּפָא בְתַרְאָה, דְאַתְנָטֵע וְאַצְלַח, וְנִטַל שְׂרָשׁוּי, כְּדָקָא יְאוּת, יְקוּם.

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208. Of this, it is written: "For he shall be like a tree planted by the waters... and its leaf shall be green" (Yirmeyah 17:8), because it bore fruit, NAMELY GOOD DEEDS, and struck roots properly ABOVE IN THE UPPER WORLD. EACH PRECEPT CORRESPONDS TO A SPIRITUAL ROOT THAT IS REVEALED ABOVE, AS IS KNOWN. Of the earlier body that did not bear fruit or strike roots, it is written: "For he shall be like the juniper tree in the desert, and shall not see when good comes" (Ibid. 6). "When good comes" refers to the resurrection of the dead.

209. And the Light that will illuminate the righteous will shine. It has been stored before Him since the day that the world was created, as written: "And Elohim saw the light, that it was good" (Bereshheet 1:3). In the future, the Holy One, blessed be He, will revive the dead. It is written: "But to you who fear my name the sun of righteousness shall arise, etc." (Malachi 3:20), for then good will have the upper hand in the world, and that which is called evil will pass away from the world, as we said, then, the bodies that preceded the last one will be as if they never existed.

210. Rabbi Yitzchak said, The Holy One, blessed be He, will pour other spirits upon the bodies THAT CAME BEFORE THE LAST ONE. They will be properly revived in the world if they merit the spirits BY FOLLOWING THE RIGHT PATH. If they do not, they will be ashes under the feet of the righteous, as it is written: "And many of those who sleep in the dust of the earth shall awake, etc." (Daniel 12:2). Everything was established and prepared before the Holy One, blessed be He, and all were numbered for the time of resurrection, as it is written: "That brings out their host by number, etc." (Yeshayah 40:26).

211. Come and behold: We have learned that all the dead in the land of Yisrael will be resurrected first, because the Holy One, blessed be He, will arouse them WITH A SPIRIT and revive them. Of them it is written: "The dead...shall live" (Yeshayah 26:19) This verse refers to those buried in the land of Yisrael. "My dead body shall arise" refers to those buried in other countries, for whom the term "restoration" is used in place of "resurrection." This is because the spirit of life dwells only in the Holy Land of Yisrael. Therefore, "The dead man of your people shall live" refers only to those buried in the land Yisrael. The bodies of those outside THE LAND OF YISRAEL will be created, but they will be resurrected as a body with no spirit. Thereafter, they will roll under the soil of the land until they reach the land of Yisrael, where they will receive a soul. They will not receive this soul under any other authority, so they will be well established in the world.

208. וְעַלֶּיהָ כָּתוּב וְהָיָה כַּעֵץ שֶׁתּוֹל עַל מַיִם וְגו', וְהָיָה עָלֶיהָ רֵעָן וְגו'. דַּעֲבַד אֵיבּוֹן, וְנִטַּע שְׂרָשׁוּן, וְאַצְלַח בְּדָקָא יְאוּת. וְעַל הַהוּא גּוּפָא קְדָמָא, דְּלֹא עֲבַד אֵיבּוֹן, וְלֹא נִטַּע שְׂרָשׁוּן, כָּתוּב וְהָיָה כַּעֲרֵעַר בְּעֵרְבָה וְלֹא יֵרְאֶה כִּי יָבֵא טוֹב וְגו'. כִּי יָבֵא טוֹב, דָּא תַּחֲיִית הַמֵּתִים.

209. וְיִתְנַהֵיר הַהוּא נְהוּרָא, דְּזַמִּין לְאַנְהָרָא לְהוּ לְצַדִּיקָא, דְּהוּה גְּנִיז קַמֵּיהּ, מִיּוּמָא דְּאַתְבְּרִי עֲלֵמָא, דְּכָתוּב, וְיֵרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וְכַדִּין, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַחֲוִיָּא מִתְּוִיָּא, וְכָתוּב וְזָרְחָה לְכֶם יֵרְאִי שְׁמִי שֶׁשֶׁשׁ צְדָקָה וְגו', וְכַדִּין יִתְגַּבֵּר טוֹב בְּעֲלָמָא, וְהַהוּא דְּאַתְקְרִי רַע, יִתְעַבֵּר מֵעֲלָמָא, בְּדָאֲמָרָן. וְכַדִּין אֵינּוֹן גּוּפִין קְדָמָאֵי, לְהוּוּ כְּלָא הוּוּ.

210. אָמַר רַבִּי יִצְחָק זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַרְקָא עֲלֵיהוּ, עַל אֵינּוֹן גּוּפִין, רוּחִין אַחֲרָנִין, וְאֵי זְכָאן בְּהוֹן, יְקוּמוֹן בְּעֲלָמָא בְּדָקָא יְאוּת, וְאֵי לֹא, יְהוֹן קְטָמָא, תַּחֲוֹת רַגְלֵיהוֹן דְּצַדִּיקָא, דְּכָתוּב וּרְבִים מִיּוֹשְׁנֵי אֲדָמַת עֵפֶר יִקִּיצוּ וְגו'. וְכֹלְא אַתְקָם, וְאַתְעַתֵּד קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְכֹלְהוּ בְּמַנְיֵינָא הוּוּ, כַּד"א הַמוּצִיא בְּמַסְפֵּר צְבָאָם וְגו'.

211. תָּא חֲזִי, הָא אַתְמָר, כֹּל אֵינּוֹן מִתִּין דְּבְּאַרְעָא דִּישְׂרָאֵל, יְקוּמוֹן בְּקַדְמֵיתָא, בְּגִין, דְּקוּדְשָׁא בְּרִיךְ הוּא יִתְעַר עֲלֵיהוּ, וְיִזְקִים לוֹן, עֲלֵיהוּ כָּתוּב יַחֲוֵי מִתִּין, אֵלִין אֵינּוֹן דִּי בְּאַרְעָא דִּישְׂרָאֵל. נִבְלַתִּי יְקוּמוֹן, אֵלִין אֵינּוֹן דְּבָגוּ אַרְעָאן אַחֲרָנִין, דְּלֹא כָּתוּב בְּהוּ תַּחֲוִיָּה, אֵלָא קִימָה. דְּהָא רוּחָא דְּחַיִּי, לֹא תִשְׂרִי אֵלָא בְּאַרְעָא קְדִישָׁא דִּישְׂרָאֵל, וּבְגִין כֵּן, כָּתוּב בְּהוּ, יַחֲוֵי מִתִּין, וְאֵינּוֹן דְּלִבְרִי, יִתְבְּרִי גּוּפָא דְּלְהוֹן, וְיִקוּמוֹן גּוּפָא, בְּלֹא רוּחָא, וּלְבַתֵּר יִתְגַּלְגְּלוֹן תַּחֲוֹת עֵפֶרָא, עַד דִּימְטוֹן לֹא"י, וְתַמֵּן יִקְבְּלוֹן נִשְׁמַתָּא, וְלֹא בְּרִשׁוּ אַחֲרָא, בְּגִין דִּי תִקְוִימוֹן בְּעֲלָמָא בְּדָקָא חֲזִי.

212. Rabbi Elazar and Rabbi Yosa were sitting one night, studying Torah. Rabbi Elazar said, Come and behold: In the future, when the Holy One, blessed be He, resurrects the dead, all the souls that will be aroused before Him will stand before Him in the very shape they had in this world. And the Holy One, blessed be He, will bring them down TO THEIR BODIES and call them by name, as written: "He calls them all by names" (Yeshayah 40:26). Each soul will enter its place IN THE BODY and be properly revived in the world. Then, the world will be perfected. Of that time it is written: "And the disgrace of his people shall He take away" (Yeshayah 25:8). What is "the disgrace of his people shall He take away"? It is the Evil Inclination THAT HE WILL REMOVE FROM THE WORLD, which darkens the faces of the people and rules over them.

213. Rabbi Yosi said, We see that whenever the spirit is in a man, he is not defiled. Once his soul leaves him, he is defiled. HE WANTED TO KNOW THE MEANING OF THIS. He said to him, Assuredly this is so. We have also learned that when the Evil Inclination, WHICH IS THE ANGEL OF DEATH, takes the spirit of man, he becomes defiled and the body remains unclean. FOR WITH THE STRENGTH OF POLLUTION OF THE TREE OF KNOWLEDGE, THIS STRENGTH BEING THE ROOT OF ALL DEFILEMENT, IT TAKES AWAY MAN'S SOUL. THE REVERSE IS TRUE for the heathen nations. They are unclean while they live because their souls are drawn from the side of defilement. Once their bodies are emptied of that defilement, NAMELY WHEN THEY DIE AND THE SOUL LEAVES, the body stays without unholiness AND THEREFORE DOES NOT CAUSE DEFILEMENT. RABBI SHIMON SAID THAT THE CANOPIED GRAVES OF THE HEATHEN DO NOT DEFILE.

214. For that reason, he who cleaves to a woman from the heathen nations is defiled, and the child that she bears him receives the spirit of defilement. You may ask, Is it not of Yisrael from the side of its father? If so, why should it receive the spirit of defilement? Come and behold: First its father was besmirched when he united with that tainted woman. All the more so, the child that she bears will receive the spirit of defilement upon it. Furthermore, he also transgressed the Torah, as it is written: "For you shall worship no other El; for Hashem whose name is jealous, is a jealous El" (Shemot 34:14), which means that He is zealous of the covenant, SO THAT IT WILL NOT BE TAINTED BY HEATHEN WOMEN.

212. רבי אלעזר ורבי יוסא, הוו יתבי ליליא חדר, ועסקי באוריותא. אמר רבי אלעזר, תא חזי, בשעתא דקודשא בריך הוא, זמין לאחויי מתייא, כל אינון נשמתין דיתערון קמיה, בלהו קיימין, דיוקנין דיוקנין קמיה, בההוא דיוקנא ממש, דהוו בהאי עלמא, ונחית לון קודשא בריך הוא, ויקרי לון בשמהו, כמה דאת אמר לכלם בשם יקרא. וכל נשמתא תיעול לדוכתה, ויקומון בקיומא בעלמא בדקא חזי, וכדין יהא עלמא שלים, ועל ההוא זמנא כתיב, וחרפת עמו יסיר וגו', מאי וחרפת עמו יסיר. דא יצר הרע, דאחשיך אנפי בריין, ושליט בהו.

213. אמר רבי יוסי, הא חמינן, כל זמנא דבר נש קאים ברוחא דא. לאו איהו מסאב, נפקא נשמתיה מניה, איהו מסאב. אמר ליה ודאי הכי הוא והכי אתמר, דהא ההוא יצר הרע, כד נטיל רוחא דבר נש, סאיב ליה ואשתאר גופא מסאב, ושאר עמין עעכו"ם, כד אינון בחייהו אינון מסאבין, דהא מסטרא מסאבא אית לון נשמתין, וכד אתריק מניה ההוא מסאבו, אשתאר גופא בלא מסאבו כלל.

214. בגין כך מאן דאתדבק באתתא דשאר עמין עעכו"ם, אסתאב איהו. וההוא ברא דאתיליד ליה, יקבל עליה רוח מסאבא. ואי תימא, הא בסטרא דאבוי מישראל קא אתיא, אמאי יקבל עליה רוח מסאבא. תא חזי, דהא בקדמיתא אסתאב אבוי, בשעתא דאתדבק בההיא אתתא, דאיהי מסאבא, וכיון דאב איהו אסתאב, בההיא אתתא דאיהי מסאבא, כל שבן דאיהו ברא דאתיליד מנה, יקבל עליה רוח מסאבא. ולא עוד, אלא דעבר על אורייתא דכתיב, כי לא תשתחוה לאל אחר כי ה' קנא שמו, בגין דקני על האי ברית קדישא.

21. "You shall not take a wife... of the daughters of the Canaanite"

The rabbis discuss the dangers of a man marrying a woman of the heathen nations, and Avraham's desire that Yitzchak remain in the Central Column, where he would learn the ways of the Holy One.

The Relevance of this Passage

This pertains to the importance of our relationships in life, including, their effect on the spiritual state of things. Marriage is the union of two halves of one soul, and is considered an important tool for drawing the Light of the upper worlds [husband] into the lower world [wife]. All our actions in this material realm, including marital transactions, are a microcosm of the ebb-and-flow relationship endlessly playing out between the physical and metaphysical worlds. To secure a personal connection to the macrocosmic level of reality, thus ensuring its positive influence in our life, we must surround ourselves with those in whom the love of The Creator burns strongly, rather than those whose godlessness seeks to infect us with unbelief. Consciousness creates reality. People who are not conscious of the Creator create for themselves a Godless reality devoid of spiritual Light. Whether in business, social, or marital relationships, the Zohar helps prevent us from becoming entangled with negative partners, and to attract like-minded, virtuous people into our life.

215. Rabbi Elazar said, Come and behold: We have learned that because Avraham had wisdom, he wanted to be separated from and not cleave to all other nations. Therefore it is written: "And I will make you swear by Hashem, the Elohim of heaven, and the Elohim of the earth, that you shall not take a wife to my son..." (Bereshheet 24:3). The phrase "of the daughters of the Cna'anite" (Ibid.) surely contains a secret, as it is written: "And has married the daughter of a strange El" (Malachi 2:11). In the phrase: "Among whom I dwell" (Bereshheet 24:3), the "I" is exactly the same as that mentioned in "I have made the earth" (Yeshayah 45:12). THE "I" IN THE FIRST CASE REFERS TO THE SHECHINAH AS IT IN THE SECOND CASE, BECAUSE SHE WAS IN EXILE. HE MADE HIM SWEAR all that so to prevent him from being defiled by them.

215. אָמַר רַבִּי אֶלְעָזָר, תָּא חֲזִי, דְּהָא אֲתָמַר, דְּכִיּוֹן דִּידַע אַבְרָהָם אֲבִינוּ חֲכָמָתָא, בְּעָא לְהַתְפָּרְשָׁא מִכָּל שְׂאָר עַמִּין, וְלֹא לְאַתְדַּבְּקָא בְּהוּ, וּבְגִין כִּךְ כְּתִיב, וְאִשְׁבִּיעַךְ בַּה' אֱלֹקֵי הַשָּׁמַיִם וְאֱלֹקֵי הָאָרֶץ אֲשֶׁר לֹא תִקַּח אִשָּׁה לְבָנִי מִבְּנוֹת הַכְּנַעֲנִי וְגו', מִבְּנוֹת הַכְּנַעֲנִי וְדַאי רִזָּא אִיהוּ, בְּדַבְרֵי אַחַר וּבַעַל בַּת אֶל נֹכְרִי. אֲשֶׁר אֲנֹכִי יוֹשֵׁב בְּקִרְבּוֹ, אֲנֹכִי דְיִיקָא, כְּתִיב הֲכֵא אֲשֶׁר אֲנֹכִי, וּכְתִיב הֲתָם אֲנֹכִי עֲשִׂיתִי אָרֶץ. וְכָל דָּא, בְּגִין דְּלֹא לְאַסְתָּאבָא בְּהוּ.

216. Come and behold: Whoever puts the holy covenant in a woman of a heathen nation causes another place to be defiled; NAMELY, HE BLEMISHES THE SUPERNAL COVENANT AND CAUSES IT TO GIVE PLENTY TO THE HANDMAID. Thus, it is written: "For three things the earth is disquieted..." (Mishlei 30:21). And though he made him swear by the covenant, Avraham did not yet trust him, but prayed before the Holy One, blessed be He, saying "Hashem, Elohim of the heaven...He shall send his angel before you" (Bereshheet 24:7). His angel assuredly MEANS the angel of the covenant, whom He shall send so that the covenant will be kept and not defiled among the nations.

216. תָּא חֲזִי, הָאִי מֵאֵן דְּאֵעִיל הָאִי בְּרִית קְדִישָׁא, בְּהֵיא אֲתָתָא דְשְׂאָר עַמִּין עַעְכוּ"ם, גְּרִים לְאַסְתָּאבָא אַתְרֵי אַחְרָא, וְעַל דָּא כְּתִיב תַּחַת שְׁלֹשׁ רִגְזָה אָרֶץ וְגו'. וְאַף עַל גַּבְדָּאוּמֵי לִיה בְּהֵיא בְּרִית, לֹא אֲבִטַח בֵּיה אַבְרָהָם, עַד דְּצִלִי צְלוּתִיה קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְאָמַר ה' אֱלֹקֵי הַשָּׁמַיִם וְגו' הוּא יִשְׁלַח מַלְאָכוֹ, וְדַאי דָּא מִלְּאֲךָ הַבְּרִית, בְּגִין דִּיתְנַטִּיר הָאִי בְּרִית, וְלֹא יִתְחַלַּל בֵּין אִינוּן עַמִּין.

217. He asks the meaning of the verse: "Only bring not my son back there" (Bereshheet 24:8). HE RESPONDS that Avraham alone-and no one else IN HIS FAMILY-recognized the Holy One, blessed be He. Avraham did not want Yitzchak to dwell among the heathen nations, but wanted him to remain with him, where he would learn the ways of the Holy One, blessed be He. Avraham did not want Yitzchak to turn right or left, BUT RATHER TO REMAIN IN THE CENTRAL COLUMN. For that reason Avraham did not want Yitzchak's dwelling place to be among the heathen nations.

217. רַק אַתְּ בְּנִי לֹא תִשָּׁב שָׁמָּה. מ"ט, בְּגִין דִּידַע אַבְרָהָם, דְּהָא בְּכַלְהוּ, לֹא הוּהּ מֵאֵן דְּאִשְׁתַּמוּדַע לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, בַּר אִיהוּ בְּלַחוּדוּי, וְלֹא בְּעָא דְלַהוּ מְדוּרִיה דִּיצְחָק בִּינֵייהוּ, אֶלָּא דִּיהָא מְדוּרִיה עַמִּיָּה, וְיִצְחָק יוֹלִיף מִנֵּיהּ תְּדִיר אַרְחוּי דְקוּדְשָׁא בְּרִיךְ הוּא וְלֹא יִסְטִי לִימִינָא וְלִשְׂמָאלָא. וְעַל דָּא לֹא בְּעָא אַבְרָהָם דְלַהוּ מְדוּרִיה דִּיצְחָק תַּמָּן.

218. Rabbi Yesa said, Assuredly the merit of Avraham was with the servant, for he arrived at the well that very day he went, as is written: "And I came this day to the well" (Bereshheet 24:42). This has already been explained.

218. אָמַר רַבִּי יֵיסָא, וְדַאי זְכוּתִיה דְאַבְרָהָם, אֶעְרַע קָמִיה דְהָהוּא עַבְדָּא, דְהָהוּא יוֹמָא נָפֵק, וְהָהוּא יוֹמָא מְטָא לְעֵינָא דְמֵיא, דְכְּתִיב וְאָבָא הַיּוֹם אֶל הָעֵינָן. וְהָא אוֹקְמוּהָ.

22. In Torah is the whole life
 Rabbi Elazar, here, emphasizes the importance of Torah study, saying that the Angel of Death has no power over those who are diligent in their study of the scriptures. Rabbi Yesa asks why, if this is so, Moshe died. We learn that although Moshe did indeed die, his death was not caused by the Angel of Death; instead, he cleaved directly to the Shechinah, the Divine presence of the Creator, and went on to eternal life. All those who seek and approach The Creator, we're told, are called 'living.' Because of their diligent study of Torah, no reckoning is demanded of them in the World To Come.
 The Relevance of this Passage
 People regularly experience some form of death. We die a little bit each day, whether financially, emotionally, spiritually, or physically. The death of the body, the loss of an individual's sanity, or the end of one's career-are all likewise executed by one Angel of Death. The intent of these verses is to help ease these transitions from death to rebirth, from the end of one phase in our life, into a new phase filled with continuity and Light.

219. Rabbi Elazar opened with the verse, "Open you my eyes, that I may behold wondrous things out of Your Torah" (Tehilim 119:17). How foolish men are, for they do not know, and do not seek to be occupied with, Torah. Torah is the whole life. All freedom and all goodness in this world and in the world to come are contained within it. HE EXPLAINED THAT it is life in this world; namely, they may merit full days in this world, as it is written: "The number of your days I will fulfill" (Shemot 23:26). And one will merit long days in the world to come, for this whole life is a life of joy, life without sadness, life that is real life, freedom in this world, freedom from everything, because other nations cannot rule over anyone who is engaged in the study of Torah.

220. You may say that there were those who were persecuted, NAMELY THE MARTYRS WHO WERE EXECUTED FOR STUDYING TORAH WHEN SUCH STUDY WAS FORBIDDEN. HE ANSWERS THAT this is a decree from above, such as the one for Rabbi Akiva and his companions, WHO WERE KILLED FOR STUDYING TORAH, and so it came to THE SUPREME mind WHEN THE WORLD WAS CREATED. BUT USUALLY, STUDYING TORAH MEANS freedom from the Angel of Death, who cannot have sway over him. Assuredly this is so. If Adam had cleaved to the Tree of Life, which is Torah, death would not have been brought upon him and the whole world. BUT BECAUSE HE FORSOOK THE TREE OF LIFE, WHICH IS TORAH, AND ATE FROM THE TREE OF KNOWLEDGE, HE BROUGHT DEATH UPON HIMSELF AND THE WHOLE WORLD. It was "engraved upon the tablets" (Shemot 32:16) when the Holy One, blessed be He, gave Torah to Yisrael. This has already been explained. DO NOT PRONOUNCE IT "ENGRAVED" (HEB. CHARUT), BUT FREEDOM (HEB. CHERUT), BECAUSE THERE WAS FREEDOM FROM THE ANGEL OF DEATH. If it were not for THE CHILDREN OF YISRAEL committing the sin OF THE CALF and leaving the Tree of Life, WHICH IS TORAH, they would not have brought death back to the world. And the Holy One, blessed be He, said, "I had said, 'You are angels, all of you sons of the most High'" (Tehilim 82:6), NAMELY AT THE GIVING OF TORAH. You defiled yourself BY SINNING, "therefore, you shall die like a man" (Ibid. 7). Therefore, the evil serpent which darkened the world cannot have power over anyone occupied in the study of Torah.

221. Rabbi Yesa said, If this is so, it should be true that he who does not sin will not die. If so, why then did Moshe die? He said to him, Moshe died, but THE ANGEL OF DEATH had no sway over him. He did not die by him, nor was he defiled by him. Therefore, it is considered that Moshe did not really die, but rather that he cleaved to the Shechinah and has gone on to life eternal.

222. As such, he is called "living", as we have explained in discussing the verse: "And Bnyahu, son of Yehoyada, the son of a valiant (lit. 'living') man" (II Shmuel 23:20). WHOEVER APPROACHES HASHEM IS CALLED LIVING. Thus, he who is occupied in studying Torah has freedom from everything, including freedom in this world from the enslavement of heathen nations and freedom in the world to come, for no reckoning will be demanded from him in that world at all.

219. רבי אלעזר פתח ואמר, גל עיני ואביטה נפלאות מתורתך. כמה אינון בני נשא טמשיין, דלא ידעין, ולא מסתכלין, לאשתדל באורייתא, בגין דאורייתא, כל חיין וכל חירו, וכל טוב, בעלמא דין ובעלמא דאתי. חיין אינון בעלמא דין, דיזבון ליומין שלמין, בהאי עלמא, כד"א את מספר ימיך אמלא. וליומין אריכין בעלמא דאתי. בגין דאינון חיין שלמין, אינון חיין דחידו חיין בלא עציבו, חיין דאינון חיין, חירו בעלמא דין, חירו דכלא, דכל מאן דאשתדל באורייתא, לא יכלין לשלטאה עלוי כל עמין דעלמא.

220. ואי תימא אינון בני שמד. גזרה היא מלעילא, כגון רבי עקיבא וחברוי, וכך סליק במחשבה. חירו דמלאך המות, דלא יכיל לשלטאה עלוי, והכי הוא ודאי, דאי אדם הוה אתדבק באילנא דחיי, דאיהו אורייתא, לא גרים מותא ליה ולכל עלמא. ובגין כך, כד יתב קודשא בריך הוא אורייתא לישראל, מה בתיב בה חרות על הלוחות והא אוקמוה. ואלמלא אינון לא חטו ושבקו אילנא דחיי, לא גרמו מותא לעלמא במלקדמין. וקודשא בריך הוא אמר אני אמרתי אלהים אתם ובני עליון כלכם. חבלתון גרמיכון, אכן כאדם תמותון וגו'. ועל דא, כל מאן דאשתדל באורייתא, לא יכיל לשלטאה עלוי ההוא חויה בישא, דאחשיך עלמא.

221. אמר רבי ייסא, אי הכי, משה אמאי מית, דאי הכי ביון דלא חב לא ימות. אמר ליה, ודאי מית, אבל לא שלטא ביה קאמרינן, אלא לא מית על ידוי, ולא אסתאב ביה, ולא מית ודאי, אלא אתדבק בשכינתא, ואזיל לחיי עלמא.

222. והאי חי אקרי, כמה דאוקימנא, דכתיב, ובניהו בן יהודע בן איש חי וגו'. ועל דא, כל מאן דאשתדל באורייתא, חירו אית ליה מכלא, בעלמא דין, משעבודא דשאר עמין עעכו"ם, חירו בעלמא דאתי, בגין דלא יתבעון מניה דינא בהוא עלמא כלל.

223. Come and behold how many supernal mysteries exist in the Torah. For that reason, it is written: "She is more precious than pearls" (Mishlei 3:15). How many hidden treasures there are in it. For that reason, when David looked AT THE TORAH in the spirit of wisdom, he said, "Open you my eyes, that I may behold wondrous things out of Your Torah."

223. תָּא חֲזִי, בְּאוֹרֵי תֹרָה כַּמָּה רוֹזֵן עֲלָאִין סְתִימִין, אֵית בָּהּ, בְּגִין כִּךְ כְּתִיב יְקָרָה הִיא מְפָנִינִים. כַּמָּה גְּנִיזִין טְמִירִין אֵית בָּהּ, וְעַל דָּא כִּד אֶסְתַּבֵּל דְּוֵד, בְּרוּחָא דְחֻכְמָתָא, וַיִּדַע כַּמָּה פְּלִיאָן נִפְקִין מֵאוֹרֵי תֹרָה, פְּתַח וְאָמַר, גַּל עֵינַי וְאֶבְיֹטָה נִפְלְאוֹת מִתּוֹרָתְךָ.

23. "Behold, Rivkah came out"

The Zohar explains that although Rivkah was brought up in an evil town and an evil home, she was protected by her exceptional soul. Rivkah is preparing to marry Yitzchak. The Torah story shows that a connection existed between Yitzchak and Rivkah before they were married; this is indicated by her coming out at evening time. Here evening refers to the time of afternoon prayer, and we learn that Yitzchak was in fact performing his afternoon prayers. The phrase 'came out' also refers to Rivkah's liberation from the house of evil owing to the elevation of her soul.

The Relevance of this Passage

Man is born into this world with untamed desires and animal instincts. The will of a man's body is given dominion over his soul, so that man can work and strive toward spiritual transformation. The evil setting in which Rivkah was raised symbolizes the physical world and our self-indulgent desires. Each of us can 'come out' of our own 'house of evil'--that is, remove our own self-centered desires--through the energy of Rivkah's soul and the power of the patriarch Yitzchak. All this can be gained through a meditative reading of this passage.

224. Come and behold: "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15). HE ASKS, WHY IS IT WRITTEN "came out"? It should have been written 'came', AS IT IS WRITTEN: "RACHEL CAME WITH HER FATHER'S SHEEP" (BERESHEET 29:6). Why is it written "came out"? HE RESPONDED, IT INDICATES that the Holy One, blessed be He, brought her away from the people of the town who were all evil. She was separated from THE TOWNSPEOPLE BECAUSE SHE WAS RIGHTEOUS. The verse: "And she went down to the well (Heb. ha'eynah)" (Beresheet 24:16) is spelled with a Hei. This is a secret because Miriam's well, THE SECRET OF THE NUKVA OF ZEIR ANPIN SHINING BY THE ILLUMINATION OF CHOCHMAH, chanced before her there. For that reason "to the well" is written with a Hei, WHICH ALLUDES TO THE NUKVA, THE SECRET OF THE LOWER HEI OF YUD-HEI-VAV-HEI. ALSO THE WORD HA'EYNAH IS DERIVED FROM THE WORD FOR EYES (HEB. EYNAYIM), WHICH IS A NAME OF CHOCHMAH. And the water rose toward Rivkah.

224. תָּא חֲזִי, וַיְהִי הוּא טָרַם כֻּלָּה לְדַבֵּר וְהִנֵּה רִבְקָה יוֹצֵאת. יוֹצֵאת, בָּאָה מִבְּעֵי לֵיהּ, מֵאִי יוֹצֵאת. דְּקוּדְשָׁא בְּרִיךְ הוּא אֶפִּיק לָהּ, מִכָּל אֵינּוֹן בְּנֵי מֵתָא, דְּכֻלְּהוּ חֲיִיבִין, וְהִיא יוֹצֵאת מִכָּלְלָא דְלֵהוּן. וְתִרְדּוּ הָעֵינָה, כְּתִיב בְּה"א, רָזָא אִיהוּ, דְּאֶעְרַעַת תְּמֵן בִּירָא דְמַרְיָם, וּבְגִין כִּךְ, כְּתִיב הָעֵינָה בְּה"א, וְסִלְקוּ לָהּ מֵיָא.

225. Another explanation is that in the verse: "And, behold, Rivkah came out," the words "came out" have a similar meaning to that in the verse "AND THE DAUGHTERS OF THE CITY come out to draw water" (Beresheet 24:13). Why is it written: "Come out", rather than 'go' or 'come'? This is an allusion to their proper conduct. They remained at home all day and came out at a specific time toward evening to draw water. Avraham's servant recognized her by this sign.

225. דְּבַר אַחַר, וְהִנֵּה רִבְקָה יוֹצֵאת, כַּמָּה דְּכְתִיב, יוֹצֵאוֹת לְשֹׂאבוּ מַיִם, אֲמַאי יוֹצֵאוֹת, וְלֹא הוֹלְכוֹת, וְלֹא בָאוֹת. אֶלָּא בְּגִין דְּטְמִירִין הוּוּ כָּל יוֹמָא, וּבְהִיא שַׁעְתָּא, נִפְקִין לְשֹׂאבָא מֵיָא, וְסִימְנָא נְקִיט בִּידֵיהּ.

226. Come and behold: When the servant reached Charan and found Rivkah "at the time of evening" (Beresheet 24:11), it was time for the afternoon prayer. At the exact time when Yitzchak said his afternoon prayer, the servant reached Rivkah. Rivkah came to him again at that time when he prayed Minchah. THIS IS IN ACCORDANCE WITH THE VERSE: "AND YITZCHAK WENT OUT TO MEDITATE IN THE FIELD AT THE EVENING TIME" (IBID. 63). This happened so that everything would be in its proper place, as indicated by the supernal Wisdom. Therefore, the servant reached the well of water, which is the secret of the verse "a fountain of gardens, a well of living water, and streams from Levanon" (Shir Hashirim 4:15). We established everything to pertain to that secret.

226. תָּא חֲזִי, כִּד מֵטָא עֲבָדָא לְחָרָן וְאֶשְׁכַּח לָהּ לְרִבְקָה לַעַת עֶרֶב, הוּוּה עֵידוֹן צְלוֹתָא דְמִנְחָה. בְּהִיא שַׁעְתָּא, דְּמֵטָא יִצְחָק לְצִלְאָה צְלוֹתָא דְמִנְחָה, בְּהִיא שַׁעְתָּא מֵטָא עֲבָדָא לְגַבְהַ דְרִבְקָה. וּבְהִיא שַׁעְתָּא, דְּמֵטָא יִצְחָק, לְצְלוֹתָא דְמִנְחָה כַּמְלַקְדָּמִין, מֵטָאת רִבְקָה לְגַבְהַ. לְאֶשְׁתַּכַּח כָּלָא בְּאַתְרֵיהּ דְּאַצְטְרִיךְ, בְּדָקָא יָאוֹת, וְכֻלָּא מֵטָא בְּרוּזָא דְחֻכְמָתָא, וְעַל דָּא, אֲתָא הוּוּא עֲבָדָא, לְבָאֵר הַמַּיִם, רָזָא דְכְתִיב מֵעֵין גִּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן. וְאוֹקִימְנָא, וְכֻלָּא רָזָא אִיהוּ.

24. Prayer, cry, tears

While walking to Tiberias, Rabbi Shimon and Rabbi Aba are approached by a Jew who has come to seek Rabbi Shimon's wisdom on the subject of prayer. As the great rabbi discourses on the threefold nature of prayer, the man asks why the prayers of the patriarchs, composed before the Temple existed, are still considered most important. He is told that these prayers are designed to unite Zeir Anpin [the upper world] with his fate, the Nukva [our lower world]. After this, all else is superfluous.

The Relevance of this Passage

Prayer is often misunderstood as an offering of thanks and praise to our Creator. Kabbalistically, an omnipotent Force of Creation has no need for thanks or praise. It is because of this misunderstanding that many prayers go unanswered. In truth, prayer creates a connection between the lower and upper worlds. Once the connection is established, the person 'praying' can draw from a wellspring of spiritual energy to remove unwanted traits and negative attributes from his own nature. It is our own negative qualities that prohibit us from attaining permanent fulfillment. By strengthening our connection to the upper worlds, reading this section endows our prayers with greater power.

227. Rabbi Shimon was walking to Tiberias with Rabbi Aba. Rabbi Shimon said, Let us go, because a man is about to come to us with new words of Torah. Rabbi Aba said, I already know that, wherever my master goes, the Holy One, blessed be He, sends flying angels to give him pleasure.

227. רַבִּי שִׁמְעוֹן הָוּה אֲתִי לְטַבְרִיָּה וְהוּה עֲמִיָּה רַבִּי אָבָא. אָמַר רַבִּי שִׁמְעוֹן לְרַבִּי אָבָא, נִזְיֹל, דְּהָא אָנִן חֲמִינָן, דְּבַר נֶשׁ חָד, יִמְטִי הַשְׁתָּא לְגַבָּן וּמְלִין חֲדָתִין בְּסוּמִיָּה, וְאִינוּן מְלִין דְּאוּרִייתָא. אָמַר רַבִּי אָבָא, הָא יִדְעָא, דְּבַכֵּל אֲתֵר דְּמַר אֲזִיל, קוּדְשָׁא בְּרִיךְ הוּא מְשַׁדֵּר לִיה מְלָאכִין, טָסִין בְּגַדְפִין לְאַשְׁתַּעֲשָׂא בֵּיה.

228. While they were traveling, Rabbi Shimon lifted up his eyes and saw a man who was running. They sat down TO WAIT FOR HIM. When he arrived, Rabbi Shimon asked him, Who are you? He responded, I am a Jew from the city of Cappadocia and I am going to the hiding place of the son of Yochai, THAT IS, TO HEAR HIDDEN MATTERS FROM HIM. The friends determined AND EXPLAINED certain things, and sent me to him TO KNOW WHETHER HE AGREES WITH THEM. Rabbi Shimon said to him, My son, talk. He asked, You are the son of Yochai? He told him, I am the son of Yochai.

228. עַד דְּהוּוּ אֲזִילִי, סָלִיק רַבִּי שִׁמְעוֹן עֵינָיו, וְחָמָא בַּר נֶשׁ, דְּהוּוּ רְהִיט וְאֲזִיל. יָתְבוּ רַבִּי שִׁמְעוֹן וְרַבִּי אָבָא. כִּד מָטָא גְבִייהוּ, אָמַר לִיה רַבִּי שִׁמְעוֹן, מָאן אַנְתָּ. אָמַר לִיה יוֹדָאי אָנָא, וּמְקַפּוּטְקִיא קְאֲתִינָא, וְאָנָא אֲזִילָנָא אֲטִיטְרִיה דְּבַר יוֹחָאי, דְּאֲתַמְנֹן חֲבַרְיָא בְּמְלִין יִדְעֵן, וְשִׁדְרוּנִי גְבִיָּה. אָמַר לִיה אִימָא בְּרִי. אָמַר לִיה אַנְתָּ בַּר יוֹחָאי. אָמַר לִיה אָנָא בַּר יוֹחָאי.

229. The friends said that when a man prays nothing may come between him and the wall, as it is written: "Then Chizkiyahu turned his face toward the wall" (Yeshayah 38:2). When a man prays, no one may come within four cubits of him on every side. They said this means four cubits on every side except in front, AS IT IS FORBIDDEN TO COME BETWEEN HIM AND THE WALL. And they said that a man should not pray behind his Rabbi. They appointed me TO HEAR WHAT YOU HAVE TO SAY about these matters.

229. אָמַר לִיה הָא אוֹקִימָנָא דְּלָא יַפְסִיק בַּר נֶשׁ בְּצִלּוֹתֶיהָ, בֵּינִיה לְבֵין כּוּתְלָא, כְּמָה דְּכַתִּיב וַיִּסָּב חֲזַקְיָהוּ פָּנָיו אֶל הַקִּיר וְגו'. וּמָאן דְּצִלִּי, אָסִיר לְמַעַבְר אַרְבַּע אַמּוֹת סָמִיךְ לִיה, וְאוֹקְמוּהָ לְהַנִּי אַרְבַּע אַמּוֹת לְכָל סָטֵר, בַּר לְקַמִּיָּה. וְאוֹקְמוּהָ, דְּלָא יִצְלִי בַּר נֶשׁ, אַחוּרֵי רַבִּיָּה וְכו'. וְאֲתַמְנֹן בְּכָל הַנִּי מִלִּי.

230. THE JEW opened with the verse, "Hear my prayer, Hashem, and give ear to my cry; keep not silence at my tears" (Tehilim 39:13). HE ASKS, Why is it written "hear" (Heb. shim'ah) and not 'sh'ma'? AND WHY is it written in one place: "Hear (Heb. sh'ma), Hashem, and be gracious to me" (Tehilim 30:11), and in another place, 'shim'ah'? The reason is that it is written now Shma referring to the male, NAMELY TO ZEIR ANPIN, and now Shim'ah referring to the female, NAMELY TO THE NUKVA OF ZEIR ANPIN. For example, shim'ah is used in "Hear the right, Hashem" (Tehilim 17:1), WHERE THE RIGHT (HEB. TZEDEK) IS THE SECRET OF THE NUKVA OF ZEIR ANPIN. Sh'ma is used in "Hear (Heb. sh'ma) Hashem, and be gracious to me," AS HASHEM IS THE NAME OF ZEIR ANPIN. The masculine is also used in "Hear, Hashem" AS HASHEM IS THE NAME OF ZEIR ANPIN, "my son, hear (Heb. sh'ma) the instructions" (Mishlei 1:8) and "Take heed, and hearken (Heb. sh'ma)" (Devarim 27:9).

231. "Hear (Heb. shim'ah) my prayer, Hashem" REFERS TO THE NUKVA, which is the grade that receives all the prayers in the world. We learned that THE NUKVA creates a diadem from the prayers and puts in on the head of the Righteous the life of the world. This is the meaning of the verse: "Blessings are upon the head of the just" (Mishlei 10:6). Hence SCRIPTURE SAYS: "Hear (Heb. shim'ah) my prayer, Hashem."

232. "Hear my prayer, Hashem" refers to the silent prayer, NAMELY THE AMIDAH, WHICH WE WHISPER. IN CONTRAST, "And give ear to my cry" is a prayer cried out loud. A man raises his voice AND CRIES TO HASHEM in his trouble, as it is written: "And their cry rose up to the Elohim" (Shemot 2:23). What is the cry MENTIONED IN THE VERSE? It is the cry heard when one raises one's voice in prayer and lifts up one's eyes above, as it is written: "And a shouting to the mountains" (Yeshayah 22:5). This prayer breaks open all gates upon which he knocks to present his prayer BEFORE HASHEM. "Keep not silence at my tears," which enter before the King and cannot be stopped by any gate or turned away in vain.

233. There are three grades of prayer. They are prayer, cry, and tears, AS IT IS WRITTEN: "HEAR MY PRAYER...GIVE EAR TO MY CRY...KEEP NOT SILENCE AT MY TEARS." These correspond to three other grades mentioned at the end of the verse: "For I am a stranger with you," then "a sojourner," and then "all my fathers" (Tehilim 39:13), who were the main founders of the world. A STRANGER CORRESPONDS TO A PRAYER, A SOJOURNER TO A CRY, AND ALL MY FATHERS TO A TEAR.

234. Come and behold: A man's prayer is done standing up, for a man can pray in two ways, sitting down or standing up, which two are one, corresponding to the two grades of prayers, the hand Tfilin and the head Tfilin, also known as day and night. THEY CORRESPOND TO THE GRADE OF ZEIR ANPIN, CALLED HEAD TFILIN OR DAY, AND TO THE GRADE OF THE NUKVA, CALLED THE HAND TFILIN OR NIGHT, AND THEY ARE ONE IN THEIR UNION. A prayer said sitting down, NAMELY THE PRAYERS OF "WHO HAS FORMED THE LIGHT" BEFORE THE AMIDAH, is for the sake of the hand Tfilin, NAMELY, FOR THE NUKVA, to fix her as one prepares a bride and adorns her for the Chupah (marriage canopy). Thus, THE NUKVA is decorated in the secret of the Chariots and the troops ALLUDED TO IN THE WORDS: "Who formed ministering messengers, ministers who all do stand aloft" and "the Ofanim (wheels) and the holy living creatures." THESE ARE FOR THE ADORNMENT OF THE NUKVA.

230. פתח ואמר שמעה תפילתי ה' ושועתי האזינה אל דמעתי אל תחרש. מאי טעמא שמעה, ולא שמע, באתר חר כתיב שמע ה' וחנני וגו', ובאתר אחרא שמעה. אלא, בכל אתר, לזמנין שמע לדכורא, ולזמנין שמעה לנוקבא. שמעה: במה דאת אמר שמעה ה' צדק וגו'. שמע: בדבר אחר שמע ה' וחנני. שמע בני הסכת ושמע.

231. והכא שמעה תפילתי ה', בגין דהאי דרגא, דמקבלא כל צלותין דעלמא. והא תנינן, דעבדא מנייהו עטרה, ושוו לה ברישא דצדיק חי עולמים, דכתיב ברכות לראש צדיק. ועל דא שמעה תפילתי ה'.

232. שמעה תפילתי ה', דא צלותא די בלחש. ושועתי האזינא, דא צלותא, דארים בר נש קליה בעקתיה, בדבר אחר ותעל שועתם אל האלקים. ומדו שועתם, אלא דבצלותיה, ארים קליה, חקיף עינוי לעילא, בדבר אחר ושוע אל ההר. וצלותא דא מתבר תרעין, ודפיק לון לאעלא צלותיה. אל דמעתי אל תחרש, דא אעיל קמי מלכא, ולית תרעא דקאים קמיה, ולעולם לא אהדרו דמעין בריקניא.

233. תו הא כתיב הכא תלת דרגין, תפלה, שועה, דמעה, לקביל אליון תלת אחרנין: כי גר אנכי עמך, לבתר תושב, לבתר בכל אבותי, עקרא דעלמא.

234. תא חזי, צלותא דבר נש מעומד, בגין דתרי צלותא נינהו: חר מיושב, וחד מעומד, ואינון חר. לקביל תרין דרגין: תפלה של יד ותפלה של ראש. לגבי יום ולילה, וכלא חר. אוף הכא, תפלה מיושב לגבי תפלה של יד, לאתקין לה במה דאתקין לכלה, וקשיט לה לאעלא לחופה, הכי נמי מקשטין לה, ברזא דרתיכאה ומשירייהא, יוצר משרתים ואשר משרתיו, והאופנים וחיות הקדש וכו'.

235. After the prayer said sitting down, WHICH IS THE DECORATED NUKVA, enters the presence of the Supreme King, ZEIR ANPIN, NAMELY, DURING THE AMIDAH PRAYER, and he comes to receive her, we stand before the Supernal King, BECAUSE THEN ZEIR ANPIN IS UNITED WITH THE NUKVA. For this reason, it behooves us not to stop between "redemption" and the prayer, as the prayer sitting down and the prayer standing up should be joined.

236. When a man stands before the Supernal King, he needs four cubits for his prayer. This is the length of a rope in "who forms all." In all that pertains to the side of the male, it behooves a man to stand up. In the same way, whoever kneels, kneels when pronouncing 'blessed', WHICH IS THE SECRET OF THE NUKVA. Whoever stands up does so WHEN PRONOUNCING THE WORD 'Name,' WHICH IS THE SECRET OF THE MALE, to show the superiority of the male over the female.

237. Come and behold: A man must not pray behind his Rabbi's back, as it is written: "You shall fear Hashem your Elohim" (Devarim 6:13). The particle Et before "Hashem" indicates that he should fear his Rabbi as much as he fears the Shechinah, and the disciple fears his Rabbi. But at the time of prayer, he should place before himself only the fear of the Holy One, blessed be He, and not any other fear.

238. Come and behold: Yitzchak composed the afternoon prayer, as Avraham composed the morning prayer in relation to the grade to which he cleaved, NAMELY THE GRADE OF CHESED AND THE RIGHT COLUMN. So Yitzchak composed the afternoon prayer in relation to the grade to which he cleaved, THE GRADE OF GVURAH AND THE LEFT COLUMN. Therefore, THE TIME OF the afternoon prayer service is when the sun sets down with its grades to the west; NAMELY, IMMEDIATELY AFTER MIDDAY.

239. As long as the sun does not set toward the west, it is day-that is, from morning till noon-as it is written: "The kindness of El endures for all time (lit. 'all the day')" (Tehilim 52:3). You may say that it is considered day until dark. But come and study the verse: "Woe to us, for the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4). "For the day declines" refers to the morning service, as it is written: "The kindness (Lit. 'Chesed') of El endures for all the day," for then the sun is to the east. Once the sun sets and declines toward the west, it is time for the afternoon prayer, because "the day declines, for the shadows of the evening are lengthened," and harsh Judgment is upon the world.

235. ועל דא צלותא מיושב בין דעאלת לגבי מלכא עלאה, ואיהו אתי לקבלא לה, כדין אנן קיימין קמי מלכא עלאה, דהא כדין דכורא אתחבר בנוקבא, ובגין כך לא יפסיק בין גאולה לתפלה.

236. ובגין דבר נש קאים קמי מלכא עלאה, נטל ארבע אמות לצלותיה, ואוקמוה דבשיעורא דסורטא דיוצר כלא. וכל מה דאתי בסטרטא דכורא, בעי ליה לאיניש למיקם בקיומיה ואזדקף. כגוונא דא, כד איהו כרע, כרע בכרוך, וכד איהו זקיף, זקיף בשם, בגין לאחזאה שבחא דכורא על נוקבא.

237. ותא חזי, דהא אוקמוה, לא יצלי בר נש אחורי רביה, ואתמר, כמה דכתיב, את ה' אלקיך תירא. את לאכללא דבעי למדחל מרביה כמורא דשכינתא, ודחילו דתלמיד, רביה איהו. בגין כך, בשעתא דצלותא, לא ישוי ההוא מורא לקמיה, אלא מורא דקודשא בריך הוא בלחודוי, ולא מורא אחרא.

238. ותא חזי, צלותא דמנחה, אתקין ליה יצחק. ודאי כמה דאתקין אברהם צלותא דצפרא, לקבל ההוא דרגא דאתדבק ביה. וכן יצחק, אתקין צלותא דמנחה, לקבל ההוא דרגא דאתדבק ביה. וע"ד צלותא דמנחה, מכי גטי שמשא לנחתא בדרגוי לסטר מערב.

239. דהא עד לא נטה שמשא לצד מערב, אקרי יום, מצפרא עד ההוא זמנא, דכתיב חסד אל כל היום. ואי תימא עד חשכה, תא חזי, דכתיב אוי נא לנו כי פנה היום כי ינטו צללי ערב. כי פנה היום, לקבל צלותא דצפרא, דכתיב חסד אל כל היום, דהא כדין, שמשא איהו לסטר מזרח, בין דנטה שמשא, ונחתא לסטר מערב, הא כדין איהו זמן צלותא דמנחה, וכבר פנה היום, ואתי צללי ערב, ואתער דינא קשיא בעלמא.

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240. "The day declines" refers to the grade of Chesed, while "the shadows of the evening are lengthened" refers to the grades of the harsh Judgment. Then the Temple was destroyed and the Holy of Holies burned. Therefore, it behooves a man to be careful to attend the afternoon prayer service, because it is the time when harsh Judgment hovers about the world.

241. Ya'akov composed the evening service, because he fixes THE NUKVA and nourishes her with whatever she needs. For the Vav OF YUD-HEI-VAV-HEI, WHICH REPRESENTS TIFERET, corrects the Hei OF YUD-HEI-VAV-HEI, WHICH IS THE NUKVA, and the Hei is nourished by the Vav, as THE NUKVA has nothing of herself. SHE RECEIVES EVERYTHING FROM TIFERET, WHICH IS THE VAV OF YUD-HEI-VAV-HEI CALLED YA'AKOV.

242. The evening service is optional for this reason, for only as a continuation of the afternoon service does it shine. But now AT NIGHT, there is no time for that. And we have explained that daylight does not shine upon THE NUKVA, and she rules in the dark until midnight, when the Holy One, blessed be He, enjoys Himself with the righteous in the Garden of Eden. Then it is time for man to study Torah.

243. Come and behold: David came and said, There are three times for services, as it is written: "Evening, and morning, and at noon, I PRAY, AND CRY ALOUD, AND HE HEARS MY VOICE" (Tehilim 55:18). There are three times in all, but David prayed at only two of them, as is written: "I pray, and cry aloud" and no more. One is the morning service and the other the afternoon service. Therefore he said, "I pray, and cry aloud" because "I pray" suffices for the morning itself, the time of Chesed, but there is need for crying aloud during the afternoon, AS IT IS A TIME OF HARSH JUDGMENT. Therefore he added, "And cry aloud." BUT HE DID NOT PRAY AT THE EVENING SERVICE. At midnight, he would rise and sing chants and praises, as it is written: "And in the night His song shall be with me" (Tehilim 42:9). This has already been explained.

244. Rabbi Shimon rose and they traveled with that man until Tiberias. While they were walking, Rabbi Shimon said, Come and behold that prayers correspond to the daily offerings. This was established by the sages of the Great Assembly. There are two DAILY OFFERINGS, as it is written: "The one lamb shall you offer in the morning, and the other lamb shall you offer at evening" (Bemidbar 28:4), and they are offered at the same times each day, the times of prayer. THEY ESTABLISHED TWO ESSENTIAL PRAYERS, THE MORNING SERVICE AND THE AFTERNOON SERVICE. THE EVENING SERVICE IS OPTIONAL.

245. The man said, But the patriarchs composed these prayers before THE MEN OF THE GREAT ASSEMBLY DID, AND THEY DID NOT ADJUST THEM TO CORRESPOND TO THE DAILY OFFERINGS. Why is what Avraham and Yitzchak established more important? And why is that what Ya'akov, who is chosen among the patriarchs, composed is considered optional and not as essential as those?

240. וּמָנָה הַיּוֹם, דְּאִיהוּ דְּרַגְא דְּחֶסֶד, וְנָטוּ צִלְיָו עָרְב, דְּאִינוּן דְּרַגְא דְּרִינָא קְשִׁיא, וּכְדִין אֲתַחֲרַב בִּי מִקְדָּשָׁא, וְאֲתוּקַד הַיִּכְלָא. וְעַד תְּנִינוּן, דִּיהָא בִּנְזִיר בְּצִלּוֹתָא דְּמִנְחָה, דְּאִיהוּ זְמַנָּא דְּרִינָא קְשִׁיא, שְׂרִינָא בְּעֵלְמָא.

241. יַעֲקֹב אֲתַקִּין צִלּוֹתָא דְּעֶרְבִית, דְּהָא אִיהוּ אֲתַקִּין לָהּ, וְזֶן לָהּ, בְּכָל מָה דְּאֲצַטְרִיךְ, וְדָאנִי, וְאִי אֲתַקִּין לָהּ א, וְהָא אֲתַזְנַת מִן וְאִי, דְּלִית לָהּ נְהוּרָא מִגְרָמָה כָּלִל.

242. וּבְגִין כֶּךָ, תַּמְלַת עֶרְבִית רְשׁוּת, דְּהָא אֲתַבְּלִילת בְּצִלּוֹתָא דְּיוֹמָא, בְּגִין לְאֲתַנְהֵרָא, וְהִשְׁתָּא לָאו זְמַנָּא אִיהוּ. וְאוּקִימָנָא לָהּ, דְּהָא לָא אֲתַגְלוּנָא נְהוּרָא דְּיִמְמָא, דִּינְהִיר לָהּ, וְאִיהוּ שְׁלֵטָא בְּחִשׁוּכָא, עַד זְמַנָּא דְּפִלְגוּת לִילִיא, דְּאֲשַׁתְּעִשַׁע קוּדְשָׁא בְּרִיךְ הוּא עִם צְדִיקָיָא, בְּגַנְתָּא דְּעֶדֶן, וּכְדִין אִיהוּ זְמַנָּא לְאֲשַׁתְּעִשָׂא בְּרִיךְ נֶשׁ בְּאוּרִייתָא, כְּמָה דְּאֲתַמַּר.

243. תָּא חַזִּי, דוּר אֲתָא, וְאִמַר אֵלִין תְּלַת זְמַנִּין דְּצִלּוֹתִי, דְּכְתִיב עָרְב וּבֹקֵר וְצַהֲרַיִם, הָא תְּלַתָּא, וְאִיהוּ לָא צִלִּי, אֲלָא תְּרִי מְנִייהוּ, דְּכְתִיב אֲשִׁיחָה וְאֶהְמָה, וְלֹא יִתִּיר, דָּא לְצִלּוֹתָא דְּצַפְרָא, וְדָא לְצִלּוֹתָא דְּמִנְחָה, בְּגִין כֶּךָ אֲשִׁיחָה וְאֶהְמָה דִּינִיקָא, בְּצַפְרָא, דְּאִיהוּ שְׁעֵתָא דְּחֶסֶד, סְגִי לִיהַּ בְּחֶסֶד בְּאֲשִׁיחָה, וּבְמִנְחָה, דְּהוּא שְׁעֵתָא דְּרִינָא קְשִׁיא, בְּעֵי הַמַּיִיחָה, וּבְגִין כֶּךָ וְאֶהְמָה, וּלְבַתֵּר כֶּד אֲתַפְּלִיג לִילִיא, הוּהוּ קַם בְּשִׁירִין וְתוֹשְׁבָחִין, כְּדָקָא יָאוּת, דְּכְתִיב וּבְלִילָהּ שִׁירָה עִמִּי, וְהָא אֲתַמַּר.

244. קַם ר' שְׁמַעוֹן וְאֶזְלוּ. אֶזְלֵ הוּא בְּרִיךְ נֶשׁ בְּהַרְיָה, עַד טְבָרְיָה. עַד דְּהוּוּ אֶזְלוּ, אִמַר רַבִּי שְׁמַעוֹן, תָּא חַזִּי, תַּמְלּוֹת כְּנֹגַד תַּמִּידִין, תְּקִנּוּם רַבְּנָן דְּאֲנָשִׁי כְּנֹסֶת הַגְּדוּלָה, בְּגִין דְּאֲשַׁכְּחִין תְּרִי, דְּכְתִיב אֲתַּ הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַּבֹּקֵר וְאֲתַּ הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים. וְאִינוּן מִתְקַרְבִּין בְּהַנִּי תְּרִי זְמַנֵּי דְּיוֹמָא, דְּאִינוּן זְמַנִּין לְצִלּוֹתָא.

245. אִמַר הוּא גְבָרָא הָא בְּקַדְמִיתָא, אָבוֹת תְּקִנּוּם לְהַנִּי צִלּוֹתִי, וּמָה דְּאֲתַקִּינוּ אֲבָרְהָם וַיִּצְחָק, הוּא עֲקָרָא, וּמָה דְּאֲתַקִּין יַעֲקֹב, דְּאִיהוּ שְׁבַחָא דְּאֲבָהִין, אִמָּאִי אִיהוּ רְשׁוּת, וְלֹא עֲקָרָא כְּהַנִּי.

246. Rabbi Shimon responded, this has already been explained, yet come and behold, the times for the morning and afternoon services are designed to unite Ya'akov, WHO IS ZEIR ANPIN, with his fate, THE NUKVA. Once they are united, we do not have to do anything else. AS THE NUKVA is put between the two arms-AVRAHAM AND YITZCHAK, WHICH CORRESPOND TO THE RIGHT AND LEFT COLUMNS-she is joined to the body, AS THE TORSO IS BUT THE INCLUSION OF THE TWO ARMS, and there is no more need to amend anything else. Thus, we should encourage the union of the two arms BY OBSERVING MORNING AND AFTERNOON PARYER SERVICES, because THE NUKVA was put between them. ONE NEEDS TO DRAW ILLUMINATION INTO THE NUKVA. After she is put between them, then the body, THE CENTRAL COLUMN CALLED YA'AKOV, and the Nukva whisper, so as not to mention THE ASPECT OF JUDGMENT IN HER.

246. אָמַר רַבִּי שִׁמּוֹן, הָא אֲתָמֵר. אָבֵל תָּא חֲזִי, הַנִּי תְּרִי זְמַנֵּי, דְּתֵרִי צְלוֹתֵי לָאו אִינוּן, אֶלָּא לְחַבְרָא לְיַעֲקֹב בְּעַדְבֵיהּ, בֵּינָן דְּאֲתַחְבְּרוּ דָא בְּדָא, אֲנָן לָא צְרִיכִין יְתִיר, דְּכֵינָן דְּאֲתִיְהִיבַת אֲתָתָא בֵּין תְּרִין דְּרוּעִין, וְאֲתַחְבְּרַת בְּגוּפָא, לָא אֲצַטְרִיךְ יְתִיר, וְעַל דָּא אֲנָן בְּעֵינָן לְאֲתַעְרָא תְּרִין דְּרוּעִין, בְּגִין דְּאֲתִיְהִיבַת בִּינֵיהוּ, בֵּינָן דְּאִיהִי בִּינֵיהוּ, גּוּפָא וְאֲתָתָא מְלִייהוּ בְּלַחֲשֵׁי, דְּלָא לְאֲדַכְרָא.

247. For that reason, THE WORDS ARE WHISPERED AND HER VOICE IS NOT HEARD, and Ya'akov serves up high. We learned the meaning of "up high" is as written in the verse: "And you, Hashem, are most high for evermore" (Tehilim 92:9). All this is a secret known to those who understand Judgment NAMELY FOR THOSE VERSED IN THE MYSTERIES OF THE TORAH. Rabbi Aba and the Jew came and kissed the hands of Rabbi Shimon. Rabbi Aba said, Until this day, I did not understand this matter. Only now do I comprehend its meaning. Blessed is my fate, that I deserved to hear it.

247. וּבְגִין כֶּךָ, יַעֲקֹב מְשַׁמֵּשׁ בְּמָרוֹם תְּנִינָן, מֵאֵי בְּמָרוֹם. כִּמְהָ דְּאֵת אָמַר וְאֵתָּה מָרוֹם לְעוֹלָם ה'. וְכֹלָא אִיהוּ רְזָא לְיַדְעֵי מְדִין. אֲתוּ רַבִּי אַבָּא, וְהוּא יוֹדָאי, וְנִשְׁקֻוּ יַדָּו. אָמַר רַבִּי אַבָּא, עַד יוֹמָא דִּין, לָא קְאִימְנָא בְּמַלְהָ דָּא, בַּר הַשְׁתָּא. זְכָאָה חוּלְקֵי, דְּזַכִּינָא לְמִשְׁמַע לֵיהּ.

25. "And Yitzchak brought her into his mother Sarah's tent" As Rabbi Yosi opens the discussion of this difficult verse, we learn that the images of Yitzchak and Rivkah were exactly the same as the images of Avraham and Sarah, in both physical and spiritual terms. The rabbis then reveal the hidden meaning in the stories of the patriarchs. They, we are told, all lived by the secret of Zeir Anpin, and thus each had four wives representing the Sfirot of Chochmah, Binah, Tiferet, and Malchut of the Nukva of Zeir Anpin. The entire physical world of the patriarchs was designed to mirror the structure and form of the spiritual dimension, thereby creating affinity and attachment to the Light of the Creator. Finally, we hear Rabbi Shimon's succinct explanation of the secret of holiness, and how all mysteries are really one secret, included within the secret of the Nukva of Zeir Anpin alone.

The Relevance of this Passage
Succeeding generations of mankind are not on the same spiritual level as the patriarchs. Nevertheless, we can still create affinity and attachment to their world and its superior spiritual structure, through the mystical words that bespeak their wonders, a privilege afforded to us through a thoughtful reading of this passage. This attachment invokes the Light of Creator, removing darkness and iniquity from our existence.

248. "And Yitzchak brought her into his mother Sarah's tent" (Beresheet 24:67). Rabbi Yosi said that this is a difficult verse. It is literally written: "...to the tent, Sarah his mother," but it should have been written 'Sarah's tent.' What is the meaning of "to the tent"? He says that the Shechinah returned, THAT IS CALLED TENT. THEREFORE IT SAYS 'HA'OHELAH (TO THE TENT), WHICH IS THE SHECHINAH, for the Shechinah never left Sarah as long as she was in the world. And the candle burned in the tent all the days of the week, from Shabbat eve to Shabbat eve. After she died, the candle was extinguished. Since Rivkah came, the Shechinah returned and the candle burned again. "Sarah his mother" means that she resembled Sarah in everything she did.

248. וַיְבִיֵאֶה יִצְחָק הָאֵהֳלָה שָׂרָה אִמּוֹ. אָמַר רַבִּי יוֹסִי, הָאִי קְרָא קְשׂוּאָה, הָאֵהֳלָה, לְאֵהֳלָה שָׂרָה אִמּוֹ מִבְּעֵי לֵיהּ, מֵאֵי הָאֵהֳלָה. דְּאֵהֳלָתָא תַּמָּן שְׂכִינְתָּא, בְּגִין דְּכָל זְמַנָּא דְּשָׂרָה קְוִימָא בְּעַלְמָא, שְׂכִינְתָּא לָא אַעֲדִי מִינָהּ, וְשָׂרְגָא הוּוּ דְּלִיקַת, מְעַרְבַּ שַׁבַּת לְעַרְבַּ שַׁבַּת, וְהוּוּ נְהִיר כָּל אִינוּן יוֹמֵי דְּשַׁבְּתָא, בְּתַר דְּמִיתַת, כְּבַתָּהּ הָיִיא שָׂרְגָא, בֵּינָן דְּאֵתָּה רַבְּקָה, אֵהֳלָתָא שְׂכִינְתָּא, וְשָׂרְגָא אֲדִלִיקַת. שָׂרָה אִמּוֹ: דְּדִמְיָא לְשָׂרָה בְּכָל עוֹבְדָהָ.

249. Rabbi Yehuda said, "SARAH HIS MOTHER" MEANS THAT because the image of Yitzchak was the same as the image of Avraham, whoever saw Yitzchak said it was Avraham. Of course, they knew that Avraham begot Yitzchak, so the image of Rivkah was exactly the same as the image of Sarah. For that reason it is written, "Sarah his mother." THE IMAGES OF YITZCHAK AND RIVKAH WERE EXACTLY THE SAME AS THE IMAGES OF AVRAHAM AND SARAH. IT WAS APPARENT THAT AVRAHAM BEGAT YITZCHAK AND SARAH BORE RIVKAH.

249. רַבִּי יְהוּדָה אָמַר כִּמְהָ דְּדִיוֹקְנֵיהּ דְּיִצְחָק, הוּוּ כְּדִיוֹקְנֵיהּ דְּאַבְרָהָם, וְכָל מֵאן דְּחָמֵי לְיִצְחָק, אָמַר דָּא אַבְרָהָם, וְדָאי, אַבְרָהָם הוּוּ לִידָא אֵת יִצְחָק, הַכִּי נְמִי רַבְּקָה, דִּיוֹקְנָהּ מִמֶּשׁ הוּוּ דִּיוֹקְנָא דְּשָׂרָה, וּבְגִין כֶּךָ שָׂרָה אִמּוֹ וְדָאי.

250. Rabbi Elazar said, This EXPLANATION is exactly right, but come and behold this secret. Although Sarah died, her image did not leave the house. It remained unseen from the day she died until Rivkah came. Once Rivkah came, the image of Sarah was seen again, as it is written: "And Yitzchak brought her into his mother Sarah's tent", but it was seen only by Yitzchak when he entered the tent. Therefore, "Yitzchak was comforted after his mother" (Bereshheet 24:67), because his mother was seen and chanced before him in the house. Therefore it is not written: 'After his mother's death', but rather "after his mother", BECAUSE SHE NEVER DIED FOR YITZCHAK.

251. Rabbi Shimon then discoursed on the difference in verse that is written of Yitzchak: "And took Rivkah, and she became his wife; and he loved her" (Bereshheet 24:67). Because it is written that "she became his wife", we should assume that he loved her as all the inhabitants of the world love their wives. What was different here, that made it necessary to add, "And he loved her"?

252. HE ANSWERS, Assuredly the awakening of the love of the male for the female is from the Left COLUMN, as it is written: "His left hand is under my head" (Shir Hashirim 8:3). Darkness, THE LEFT COLUMN, and night, THE NUKVA, are as one, because the left always arouses love to the Nukva and holds on to her. Therefore, although Avraham loved Sarah, it is not written of him: "And he loved her", but only of Yitzchak, WHO IS THE LEFT COLUMN OF ZEIR ANPIN. If you say, however, that it is written: "And Ya'akov loved Rachel" (Bereshheet 29:18); THOUGH HE IS NOT OF THE LEFT COLUMN, it is because that side of Yitzchak was included within him.

253. Come and behold: When Avraham, THE SECRET OF THE RIGHT COLUMN OF ZEIR ANPIN, saw Sarah, THE NUKVA OF ZEIR ANPIN, he only embraced her, AS IT IS WRITTEN: "AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 8:3). But Yitzchak, THE LEFT COLUMN OF ZEIR ANPIN, her husband, took her and put his arm under her head, as it is written: "His left hand is under my head" (Ibid.). When Ya'akov, THE CENTRAL COLUMN OF ZEIR ANPIN, arrived afterward, he performed his marital duty and begot twelve tribes. All is as it should be.

254. Come and behold: The patriarchs all lived by one secret, NAMELY THE SECRET OF ZEIR ANPIN. Therefore, they each had four wives REPRESENTING CHOCHMAH, BINAH, TIFERET AND MALCHUT OF THE NUKVA OF ZEIR ANPIN. Avraham also had four wives-Sarah, Hagar, and two concubines-as it is written: "But to the sons of the concubines, which Avraham had" (Bereshheet 25:6). IT IS WRITTEN concubines, WHICH MEANS two, AND TOGETHER WITH SARAH AND HAGAR, there were four.

255. Yitzchak also had four WIVES, all contained within Rivkah, as it is written: "And took Rivkah", which is one, "and she became his wife," which is two; "and he loved her," which is three "and Yitzchak was comforted after his mother," which is four. Correspondingly Ya'akov had four wives, and all of them, THE TWELVE WIVES, are one secret, NAMELY THE NUKVA OF ZEIR ANPIN ALONE, WHO CONTAINED ALL TWELVE ASPECTS.

250. אָמַר רַבִּי אֶלְעָזָר, בְּכֻלָּא הֵכִי הוּא, אֲבָל תָּא חַזִּי, רְזָא אִיהוּ, דְּאָף עַל גַּב דְּשָׂרָה מִיַּתָּת, דְּיוֹקְנָה לָא אַעֲדִי מִן בֵּיתָא וְלֹא אֶתְחַזִּי תַּמָּן, מִיּוֹמָא דְּמִיַּתָּת, עַד דְּאַתָּת רַבְּקָה, בִּיּוֹן דְּעֶאֱלֵת רַבְּקָה, אֶתְחַזִּיאַת דְּיוֹקְנָא דְּשָׂרָה, דְּכֶתִיב וַיְבִיֵּא יִצְחָק הָאֵהָלָה וְגו', מִיַּד שָׂרָה אִמּוֹ אֶתְחַזִּיאַת תַּמָּן, וְלֹא הוּוּ חָמִי לָהּ בְּרַ יִצְחָק בְּלַחֲדוּדֵי, כְּדִ אַעִיל תַּמָּן, וְעַל דָּא וַיִּנְחָם יִצְחָק אַחֲרֵי אִמּוֹ. דְּאִמּוֹ אֶתְחַזִּיאַת וְאִזְדַּמְנָא בְּבֵיתָא, וְעַל דָּא לֹא כְּתִיב אַחֲרֵי מִיַּתָּת אִמּוֹ, אֲלֵא אַחֲרֵי אִמּוֹ.

251. רַבִּי שִׁמְעוֹן אָמַר, מֵאִי שָׂנֵא דְּכֶתִיב בֵּיהּ בִּיצְחָק, וַיִּקַּח אֶת רַבְּקָה וַתְּהִי לוֹ לְאִשָּׁה וַיֵּאָהֲבָהּ. בִּיּוֹן דְּאָמַר וַתְּהִי לוֹ לְאִשָּׁה, לֹא יִדְעָנָא דְּהוּא רַחִים לָהּ, דְּהָא כָּל בְּנֵי עֲלָמָא רַחֲמֵי לְנַשְׂיֵיהּ. מֵאִי שָׂנֵא בִּיצְחָק, דְּכֶתִיב בֵּיהּ וַיֵּאָהֲבָהּ.

252. אֲלֵא וְדָאִי אֶתְעֲרוּתָא דְּרַחֲמֵי דְּדְכוּרָא לְגַבֵּי אֶתְתָּא, לֹאֹ אִיהוּ אֲלֵא שְׂמֵאלָא, דְּכֶתִיב שְׂמֵאלוֹ תַּחַת לְרֵאשִׁי. וְחֲשַׁךְ וְלִילָה כְּחַד אֵינּוֹן, וְשְׂמֵאלָא אֶתְעַר רַחֲמֵי תְּדִיר, לְגַבֵּי נּוֹקְבָא, וְאַחִיד בָּהּ, וְעַל דָּא אָף עַל גַּב דְּאַבְרָהָם רַחֲמֵי לָהּ לְשָׂרָה, לֹא כְּתִיב בֵּיהּ וַיֵּאָהֲבָהּ, אֲלֵא בִּיצְחָק. וְאִי תִימָא וַיֵּאָהֲבָהּ יַעֲקֹב אֶת רַחֵל, סְטָרָא דִּיצְחָק, דְּהוּוּ בֵּיהּ, קַעֲבִיד לֵיהּ.

253. תָּא חַזִּי, אַבְרָהָם כְּדִ חָמָא לְשָׂרָה, הוּוּ מְחַבֵּק לָהּ, וְלֹא יִתִּיר, אֲבָל יִצְחָק דְּאִיהוּ בְּעֵלָהּ, אַחִיד בָּהּ, וְשׁוּי דְּרוּעִיָּה תַּחַת רִישָׁהּ, דְּכֶתִיב שְׂמֵאלוֹ תַּחַת לְרֵאשִׁי וַיִּמְיֵנוּ תַּחֲבָקְנִי. לְבַתָּר אֶתָּא יַעֲקֹב, וְשִׁמְשׁ עֲרָסָא, וְאוֹלִיד תְּרִיסַר שְׁבַטִין, כְּלָא כְּדָקָא יָאוּת.

254. וְתָא חַזִּי, אֲבָהֵן כְּלָהּ בְּרָזָא חֲדָא אֲזֻלָּהּ, וְכְלָהּ שְׁמֵשׁוּ בְּאַרְבַּע נְשִׁין, כָּל חַד מְנִיִּיהוּ. אַבְרָהָם בְּאַרְבַּע: שָׂרָה, וְהָגָר, וְתִרְנֵי פְּלִגְשִׁים. דְּכֶתִיב וְלִבְנֵי הַפְּלִגְשִׁים אֲשֶׁר לְאַבְרָהָם, פְּלִגְשִׁים תְּרֵי, הָא אַרְבַּע.

255. יִצְחָק בְּרָזָא דְּאַרְבַּע, דְּסְטִירוֹ דְּרַבְּקָה, דְּכֶתִיב וַיִּקַּח אֶת רַבְּקָה חַד, וַתְּהִי לוֹ לְאִשָּׁה תְּרֵי, וַיֵּאָהֲבָהּ תְּלַת, וַיִּנְחָם יִצְחָק אַחֲרֵי אִמּוֹ הָא אַרְבַּע. לְקַבֵּל דָּא, הוּוּ לְיַעֲקֹב, אַרְבַּע נְשִׁין. וְכֻלָּא בְּרָזָא חֲדָא.

256. Rabbi Chiya said that Avraham and Yitzchak each performed their marital duties with one wife on the side of holiness, BECAUSE HAGAR AND THE CONCUBINES WERE NOT OF HOLINESS. Avraham did so with Sarah, and Yitzchak with Rivkah. In comparison, Ya'akov had four wives, two each REPRESENTING THE HOLY AND THE NOT HOLY. LEAH AND RACHEL REPRESENTED HOLINESS, BILHAH AND ZILPAH REPRESENTED THE NOT HOLY THAT HE CHANGED TO HOLY. Rabbi Shimon said that these matters have reached their proper place IN HOLINESS. EVEN HAGAR AND THE CONCUBINES WERE PART OF THE SECRET OF HOLINESS, AS RABBI SHIMON EXPLAINS THAT THE TWELVE WOMEN WERE BUT TWELVE ASPECTS OF THE NUKVA. For everything is done in the secret of holiness, and all is one secret; NAMELY, ALL OF THEM ARE INCLUDED WITHIN THE SECRET OF THE NUKVA OF ZEIR ANPIN ALONE.

256. רבי חייא אמר, אברהם ויצחק, שמשו כל חד באתתא חדא, ברזא דקודשא. אברהם בשרה, יצחק ברבקה, ולקבל תרווייהו, הוי ארבע נשין ליעקב, בתרין חולקין. רבי שמעון אמר סליקו מלין לאתרייהו. דהא בלא ברזא קדישא אתעבר, וכלא ברזא חדא.

26. "Then again Avraham took a wife"

Here we learn that Kturah, Avraham's wife, was really Hagar, who had atoned for her transgressions and had taken a new name reflecting this atonement. The rest of the discussion focuses on the meaning of Avraham's bequest to Yitzchak of "all that he had." We're told that the two patriarchs should be included one within the other, since they represent the Right and Left Columns in the secret of supernal faith, which is Binah. The Relevance of this Passage

Man is endowed with three unique forces of intelligence—the desire to receive, the desire to share, and the free will to choose and manage between the two. Desire to Share is termed 'Right Column' by the Zohar. Avraham is the embodiment of Right Column and its particular sharing intelligence. Desire to Receive is termed 'Left Column', and 'Yitzchak' is the vessel that expresses its energy of receiving. The absence of either Column creates an extreme imbalance. Thus, sharing without receiving quickly depletes our resources. If we pour water from a glass to share with others without replenishment, the glass will soon be empty. And receiving without sharing is like casting a dehydrated man into the middle of the sea. Though he is in desperate need of water, the overabundance eventually drowns him. Reading this section has a stabilizing effect on our spirituality and on the decisions we make. Intuitively, our choices begin to strike a delicate balance between knowing when to share and when to receive.

257. "Then again Avraham took a wife, and her name was Kturah" (Beresheet 25:1). Kturah is Hagar, for we learned that after Hagar separated from Avraham and whored after her father's idols, she repented and was associated with good deeds. For that reason, her name was changed to Kturah, which alludes to her good deeds, FOR KTURAH MEANS CONNECTED. Then Avraham sent and took her for a wife. From this, it is understood that changing a name atones for transgressions, because her name was changed TO KTURAH AFTER SHE ATONED FOR HER SINS.

257. ויוסף אברהם ויקח אשה ושמה קטורה. קטורה דא היא הגר. דהא תנינן, בתר דאתפרשא הגר מניה דאברהם, וטעת בתר גלולי דאבוה, לבתר, אתקשרא בעובדין דכשרן, ובגין כן, אשתני שמה, ואקרי קטורה, בעובדין דכשרן, ושדר אברהם, ונסכה ליה לאנתו. מכאן דשנוי שמה מכפר חובין, ועל דא אשתני שמה.

258. In the phrase: "Then again Avraham", what is meant by "again (lit. 'he added')"? If you say that Avraham took another wife in addition to Sarah, this is not so. Rather, in the days of Sarah he had already mated once with Hagar and then drove her away because of the deeds of Yishmael, WHO MOCKED YITZCHAK. The word "again" MEANS that he TOOK her again, a second time, because she atoned for her evil deeds. As a result, her name was changed AND SHE WAS CALLED KTURAH.

258. ויוסף אברהם, מאי ויוסף, אי תימא דעל שרה איהו דאוסוף, לאו הכי. אלא ביומאה דשרה, אזדווג בהדה זמנא חדא, ולבתר תריך לה, על עסקי דישמעאל, ולבתר ויוסף כמלקדמין, זמנא אחרא, על מה דנסיב לה בקדמיתא. וכסום דשני עובדהא, הכי נמי שני שמה.

259. Come and behold: Rabbi Elazar said about the verse: "And Yitzchak brought her into his mother Sarah's tent" (Beresheet 24:67) that the image of Sarah was revealed WITH RIVKAH'S ARRIVAL, and Yitzchak was comforted by the image of his mother, which he saw every day. Although Avraham married, he did not enter Sarah's house, nor did he allow that woman to enter, because a handmaid cannot be heir to her mistress. No other woman was seen in Sarah's tent except for Rivkah.

259. תא חזי, דאמר רבי אלעזר, ויביאה יצחק האהלה שרה אמו. דאתגליא דיוקנא דשרה, ויצחק אתנחם, אחרי דאתגליא אמו, ודיוקנאה הוה חמי כל יומא. ואברהם אף על גב דאינסיב, לא עאל בההוא ביתא, ולא אעיל לה להאי אתתא תמן, בגין דשמחה לא תירש גברתה. ובאהל דשרה, לא אתחזי אתתא אחרא, אלא רבקה.

260. And although Avraham knew that Sarah's image was revealed there, he left the tent to Yitzchak, so he could see the image of his mother daily. Yitzchak, not Avraham, SAW HER IMAGE. This is the meaning of the verse: "And Avraham gave all that he had to Yitzchak" (Beresheet 25:5). "All that he had" alludes precisely to the image of Sarah that was inside the tent, FOR HE GAVE IT TO YITZCHAK TO LOOK AT HER.

260. וְאַבְרָהָם אָף עַל גַּב דְּהוּה יָדַע דְּדִיוֹקְנָא דְשָׂרָה אֲתַגְלִיּוּא תַּמָּן, שְׁבִקִּיה לְיִצְחָק הֵוּא אֵהָל, לְמַחְמֵי דִיוֹקְנָא דְאִמְיָה כָּל יוֹמָא. יִצְחָק, וְלֹא אַבְרָהָם, הָדָא הוּא דְכַתִּיב וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק. אֶת כָּל אֲשֶׁר לוֹ דֵּיּיקָא, דָּא הֵוּא דִּיוֹקְנָא דְשָׂרָה בְּהֵוּא מְשַׁכְּנָא.

261. Another explanation of the verse: "And Avraham gave all that he had to Yitzchak," IS THAT HE GAVE HIM THE SECRET OF THE SUPERNAL FAITH, WHICH IS BINAH, so that Yitzchak would be attached to his appropriate grade. IF HE HAD NOT GIVEN HIM THE SECRET OF BINAH, HE WOULD NOT HAVE BEEN ABLE TO CLEAVE TO THE LEFT COLUMN. Come and behold: Fire, WHICH IS LEFT, is here included within water, WHICH IS RIGHT. Assuredly fire took water, AS LEFT INCLUDED RIGHT WITHIN IT. This is understood from the verse: "And Avraham gave all that he had to Yitzchak." This is water included within fire, AS AVRAHAM, WHO IS THE SECRET OF WATER, GAVE HIS ASPECT TO YITZCHAK, THE SECRET OF FIRE. At first, fire was included within water. When was that? When Avraham bound Yitzchak to execute judgement upon him, NAMELY TO SACRIFICE HIM. Then, fire was included within water. Now, water is included within fire, so that all will be in the secret of the supernal faith, WHICH IS BINAH. FOR THE TWO COLUMNS-RIGHT AND LEFT-IN BINAH WERE INCLUDED WITHIN EACH OTHER, THEN THEY REACHED PERFECTION. THEREFORE, BOTH AVRAHAM AND YITZCHAK, WHO ARE DRAWN FROM THE TWO COLUMNS IN BINAH, SHOULD ALSO BE INCLUDED WITHIN ONE ANOTHER. FIRST, THE LEFT WAS INCLUDED WITHIN THE RIGHT AT THE TIME OF SACRIFICE. AND NOW, WHEN AVRAHAM GAVE ALL HE HAD TO YITZCHAK, THE RIGHT WAS INCLUDED WITHIN THE LEFT.

261. דְּבַר אַחַר, וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק, רְזָא דְמַהִימְנוּתָא עֲלָאָה, לְאַתְדַּבְּקָא, יִצְחָק בְּדִרְגָּא דְחוּלְקִיה בְּדָקָא יֹאֲוֵת. תָּא חַוִּי, הִכָּא אֲתַכְלִיל אֲשָׁא בְּמִיָּא וְדָאי, אֲשָׁא נְטִיל מִיָּא, מִשְׁמַע וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק, דָּא מִיָּא דְאַתְכְּלִיל בְּאֲשָׁא, וּבְקַדְמִיתָא, אֲתַכְלִיל בְּחָדָא אֲשָׁא בְּמִיָּא. אִימְתִּי, בְּשַׁעְתָּא דְעַקְדָּא לִיָּה לְיִצְחָק, לְמַעַבְדָּא בִּיָּה דִינָא, כְּדִין אֲתַכְלִיל אֲשָׁא בְּמִיָּא. וְהִשְׁתָּא אֲתַכְלִילוּ מִיָּא בְּאֲשָׁא, לְמַהוּי כְּלָא רְזָא דְמַהִימְנוּתָא עֲלָאָה.

27. "But to the sons of the concubines...Avraham gave gifts"

This very brief passage discusses questions relating to the concubines of Avraham. Rabbi Chiya maintains that the term does not allude to Keturah, one of Avraham's wives, but there is no unanimous agreement. In section 26 of the Zohar, we're told that Avraham gave "all that he had" to his son Yitzchak. Here it is said that Avraham now "gave gifts" to the "sons of the concubines." It is speculated that these sons then went on to become great sorcerers and mystics living "in the east."

The Relevance of this Passage

This seemingly simple section of Zohar sheds light on the origins of spiritual disciplines found in the Far East. The Zohar tells us that Avraham gave everything he had to his son Yitzchak. Thereafter, the patriarch gave gifts to the sons of his concubines and sent them to live "in the east." Clearly, the Zohar is not referring to material items, for if Avraham gave away all his physical possessions to his son Yitzchak, there would be nothing left to give to the sons of his concubines. A candle flame provides an analogy: One candle can share its flame and light with countless others, without ever diminishing itself. The Zohar is referring to the light of wisdom when speaking of Abraham's possessions and gifts. The term "all that he had" pertains to the complete wisdom of Kabbalah, also known as the Three Column System. These Three Columns are the pillars of all spiritual wisdom. The "gifts" given to the sons of the concubines refer to other spiritual teachings that offered their own unique pathway to the Light of the Creator, described accordingly as One and Two Column spiritual systems. The sons of the concubines, we're told, were sent by Avraham to live "in the east" where, to this day, there exist spiritual doctrines that exemplify the Two Column system--such as the Ying/Yang principle of Taoist cosmology. A connection can be made between the name Avraham--or Abraham--and the Eastern religious concept of Brahman, which refers to the absolute reality or Self, as explained in the Hindu Upanishads. The words of wisdom portrayed in this passage strengthen our bond to the original seed of spiritual wisdom-Kabbalah-and its Three Column System of desire to share, desire to receive, and free will to choose and balance between the two. The wisdom to use our free will in a spiritually correct manner is instilled within us.

262. "But to the sons of the concubines, which Avraham had, Avraham gave gifts" (Beresheet 25:6). HE ASKS, What are these gifts? AND HE ANSWERS, These are all kinds of lower UNBALANCED grades OF UNHOLINESS, names of all sorts of impure spirits. HE GAVE THEM to perfect the grades, SO THAT THEY WOULD PURIFY THEM AND PERFECT THE GRADES OF HOLINESS. And Yitzchak was elevated above them all in the proper supernal faith, WHICH IS BINAH.

262. וּלְבָנֵי הַפְּיִלְגָּשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מִתְּנוּת. מֵאי מִתְּנוּת. אֵלִין סְטֵרֵי דְרִגְוִין תַּתְּאִין, דְּאִינּוֹן שְׁמֵהֶן דְּסְטֵרֵי רוּחַ מְסַאבָּא, בְּגִין לְאַשְׁלֵמָא דְרִגְוִין, וְאַסְתַּלַּק יִצְחָק עַל כְּלָא, בְּמַהִימְנוּתָא עֲלָאָה בְּדָקָא חַוִּי.

263. "The sons of the concubines" are the children of Kturah, WHO IS CALLED CONCUBINES because she was a concubine before AVRAHAM SENT HER AWAY and was a concubine now THAT HE TOOK HER BACK AGAIN. Rabbi Chiya said that this alludes to actual concubines AND IN NO WAY DOES IT ALLUDE TO KTURAH. "And sent them away from his son, Yitzchak" (Ibid.), so that they would not have control over Yitzchak "while he yet lived", while Avraham was alive and well in this world. This way, they would not quarrel with him later, and Yitzchak would be strengthened and subjugate everyone before him. "Eastward, to the east country," (Ibid.) because one finds there all kinds of witchcraft.

264. Come and behold: It is written, "And Solomon's wisdom excelled the wisdom of all the children of the east country" (I Melachim 5:10). These are the sons of the concubines of Avraham. It was said that those who teach sorcery to men are found in these east mountains. And from the east country came Lavan, Beor, his son Bila'am and all the sorcerers, as has already been explained.

28. "Who gave Ya'akov for a spoil"

Here the rabbis discuss the above verse and its various, intricate meanings, which relate both to the time of the Exile and the time of the Resurrection, when The Creator will rebuild the Temple. We learn that these stories are all really metaphors for the spiritual work of unification, which is always here and now.

The Relevance of this Passage

The Torah and Zohar are not books of recorded history or mystical fables of antiquity. Rather, both are links to the upper world which connect man to the fountainhead and primal source of spiritual Light. Each passage offers a particular blend of energy that can be put to use in the present moment. Here, the spiritual influence to hasten the final Redemption, quicken the Resurrection, and accelerate the process of rebuilding the Temple, is summoned forth through the letters forming these verses. All three happenings will occur both individually and globally. Thus, every individual has his own "rock" in the Temple, which becomes manifest through personal acts of spiritual elevation.

265. Rabbi Chizkiyah opened with the verse, "Who gave Ya'akov for a spoil, and Yisrael to the robbers? Did not Hashem..." (Yeshayah 42:24). Come and behold: From the time the Temple was destroyed, no blessings hovered about the world. They stopped, as if detained above IN THE UPPER WORLDS and below IN THE LOWER WORLDS. All these lower grades were strengthened and ruled over Yisrael, because Yisrael had brought it about by their transgression. THIS ABSENCE OF BLESSINGS IN THE UPPER WORLDS OCCURRED BECAUSE THE LOWER ONES WERE NOT WORTHY OF RECEIVING THEM, AND ALL THE ABUNDANCE THAT THEY SHOULD HAVE GIVEN TO THE LOWER WORLDS WAS WITHHELD, FOR THERE WAS NO ONE TO GIVE TO.

266. This verse contains a contradiction. It is written: "Who gave Ya'akov for a spoil, AND YISRAEL TO THE ROBBERS? DID NOT HASHEM, HE AGAINST WHOM WE HAVE SINNED." After it said, "Who gave Ya'akov for a spoil, and Yisrael", why does it continue with "we have sinned"? It should have said, "They sinned"; NAMELY, IT SHOULD HAVE USED THE THIRD PERSON AND NOT SPOKEN AS IF THEY WERE TALKING FOR THEMSELVES. Since it said, "We have sinned," NAMELY THEY REFER TO THEMSELVES, why does it continue with, "They would not walk" IN WHICH HE USES THE THIRD PERSON AGAIN, instead of saying, 'We would not walk', AS IF THEY WERE SPEAKING FOR THEMSELVES.

263. בְּנֵי הַפִּילִגְשִׁים אֵלֶיךָ הוּוּ בְּנֵי קְטוּרָה, פִּלְגָשִׁים בְּקִרְמִיתָא, וּפְלִגְשִׁים הִשְׁתָּא. ר' חִיָּיא אָמַר, פִּילְגְשִׁים מִמֶּשׁ. וַיִּשְׁלַח מֵעַל יִצְחָק בְּנוֹ, דְּלֹא לְשִׁלְטָא לְגַבִּיָּה דִּיצְחָק. בְּעוֹרְנוּ חֵי, בְּעוֹר דִּהוּ אַבְרָהָם חֵי וְקַיִם בְּעֵלְמָא, דְּלֹא יִקְטַרְגֵּן לִיה לְבַתְרָא, וּבְגִין דִּיתְתַּקֵּן יִצְחָק בְּסִטְרָא דִּינָא קְשִׁיא עֲלָאָה, לְאַתְתַּקְפָּא עַל כְּלָהוּ, וְכִלְהוּ אַתְבַּפְּיִין קַמִּיהָ. קְדָמָה אֶל אַרְץ קָדָם, בְּגִין דְּתַמְן אֵינוֹן סְטְרֵי חֲרָשֵׁי מְסָאֲבֵי.

264. תָּא חִיָּי, כְּתִיב וְתִרְבַּח חֲכָמַת שְׁלֹמֹה מִחֲכָמַת כָּל בְּנֵי קָדָם. אֵלֶיךָ אֵינוֹן דִּהוּוּ מִבְּנֵי בְּנֵי פִילְגְשִׁים דְּאַבְרָהָם, וְהָא אֹקִימָנָא, דְּהָא בְּאֵינוֹן הֲרָרֵי קָדָם, אֵינוֹן דְּאוֹלְפִין חֲרָשִׁין לְבְנֵי נְשָׂא, וּמַהֲהִיא אַרְץ קָדָם, נְמָקוּ: לְבָן, וּבְעוֹר, וּבְלַעַם בְּנוֹ, וְכִלְהוּ חֲרָשֵׁי, וְהָא אֹקִימוּהָ.

265. רַבִּי חִזְקִיָּה פָּתַח וְאָמַר, מִי נָתַן לְמַשִּׁסָּה יַעֲקֹב וְיִשְׂרָאֵל לְבוֹזִים הֵלֵא ה' וְגו'. תָּא חִיָּי, מִזְּמַנָּא דְּאַתְחַרְבַּ בֵּי מַקְדְּשָׁא, בְּרַכָּאן לֹא שְׂרִיין בְּעֵלְמָא, וְאַתְמַנְעוּ, כְּבִיכּוֹל, אַתְמַנְעוּ מֵעִילָא וְתַתָּא, וְכָל אֵינוֹן שְׂאָר דְּרַגִּין, תַּתְּאִין מִתְתַּקְפִּי וְאֲזִלִּי וְשִׁלְטִי עֲלֵיהוּ דִּישְׂרָאֵל, בְּגִין דְּאֵינוֹן גְּרַמוּ בְּחוֹבִיָּהוּ.

266. הָאֵי קָרָא לֹא אֶתְיִשְׁבֵּן מִלִּיהָ, דְּכְתִיב מִי נָתַן לְמַשִּׁסָּה יַעֲקֹב בֵּינוֹן דְּאָמַר מִי נָתַן לְמַשִּׁסָּה יַעֲקֹב וְיִשְׂרָאֵל, מַהוּ חֲטָאנוּ לוֹ, חֲטָאוּ לוֹ מִבְּעֵי לִיהָ, וְאֵי אָמַר חֲטָאנוּ לוֹ, מֵאֵי וְלֹא אָבוּ, וְלֹא אָבִינוּ מִבְּעֵי לִיהָ.

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267. HE ANSWERS THAT when the Temple was destroyed, the Holy of Holies burned and the people were exiled. The Shechinah wanted to move from Her place and go into exile with them. THE SHECHINAH said, I will first go and see my house and palace and visit the places of the priests and the Levites, who worshipped in my house.

268. Rabbi Elazar said that at the same time, the congregation of Yisrael, THE SHECHINAH, looked up and saw that Her husband, ZEIR ANPIN, had left Her and ascended up high. She went down, entered the Temple, and looked at places. SHE WEPT and the sound was heard up above IN HEAVEN and below ON EARTH. This is the meaning of the verse: "A voice was heard up high, lamentation, and bitter weeping; Rachel weeping for her children" (Yirmeyah 31:14). This has been explained.

269. When She went into exile, She looked at the people and saw how they were pushed and trampled under the feet of other nations in exile. Then She said, "Who gave Ya'akov for a spoil..." And YISRAEL responded, "Did not Hashem, He against whom we have sinned." IN THIS IT IS UNDERSTOOD THAT HE SPEAKS FOR HIMSELF. The Shechinah asked, "And in whose ways they would not walk, and to whose Torah they were not obedient?" (Yeshayah 42:24) THUS, THE QUESTION OF WHY IT IS WRITTEN IN THE THIRD PERSON IS AGAIN SETTLED.

270. When the Holy One, blessed be He, visits His people, the Congregation of Yisrael, TO TAKE THEM OUT OF EXILE, THE SHECHINAH will return first and go to the Temple, because the Temple will be built before THE GATHERING OF THE EXILES, WHERE THE DWELLING OF THE SHECHINAH RESTS. THEREFORE, THE SHECHINAH IS ALSO ANXIOUS TO GET OUT OF EXILE. And the Holy One, blessed be He, said to Her, "Rise from the dust." But the Shechinah responded, Whither do I go? My house is destroyed and my palace is burned. This will continue until the Holy One, blessed be He, will first rebuild the Temple, fix the palace, and establish the city of Jerusalem. Only then does He raise THE SHECHINAH from the dust, as it is written: "Hashem builds Jerusalem" (Tehilim 147:2). Then "He gathers together the outcasts of Yisrael" (Ibid.) and tells Her, "Shake yourself from the dust; arise, and sit down, O Jerusalem" (Yeshayah 42:2). Then He gathers the exiles of Yisrael. Thus it first says: "Hashem builds Jerusalem" and then "He gathers together the outcasts of Yisrael." Then: "He heals the brokenhearted, and binds up their wounds" (Tehilim 147:3), which refers to the resurrection of the dead. And it is written: "And I will put my spirit within you, and cause you to follow my statutes, and you shall keep my judgments, and do them" (Yechezkel 36:27). Blessed is Hashem for ever. Amen, amen.

267. אֵלֵא, בְּשַׁעֲתָא דְאַתְחַרְבַּ מְקֻדְשָׁא, וְאַתְוֹקֵד הַיְכָלָא, וְעָמָא אֲתַגְלִי, בְּעֵינָא שְׂכִינְתָא לְאַתְעַקְרָא מְדוּכְתָהּ, וְלִמְיַהֵךְ עִמְהוֹן בְּגִלוּתָא, אֲמַרְהָ אִיהֵךְ בְּקֻדְמִיתָא לְמַחְמֵי בֵיתָי וְהַיְכָלָי, וְאַמְקוֹד עַל דְּוֹכְתֵי דְּכַהֲנֵי וְלִיּוּאֵי, דְּהוּוּ פְּלַחִין בְּבֵיתָי.

268. אָמַר רַבִּי אֶלְעָזָר, בַּהֵיּוֹא שַׁעֲתָא, אֶסְתַּבְּלַת בְּנֶסֶת יִשְׂרָאֵל לְעֵילָא, וְחִמַּאת דְּבַעֲלָה אֶסְתַּלַּק מִנָּה לְעֵילָא לְעֵילָא, נְחַת לְתַתָּא, עָאלַת בְּבֵיתָא, וְאַסְתַּבְּלַת בְּכָל אֵינוֹן דְּוֹכְתֵי, וְאַשְׁתַּמַּע קְלָא, לְעֵילָא לְעֵילָא, וְאַשְׁתַּמַּע קְלָא לְתַתָּא, הֲדָא הוּא דְּכַתִּיב קוֹל בְּרַמָּה נִשְׁמַע נְהִי בְּכֵי תַמְרוּרִים רַחַל מְבַכָּה עַל בְּנֵיהּ וְגו', וְאוֹקְמוּהָ.

269. בֵּיוֹן דְּעָאלַת בְּגִלוּתָא, אֶסְתַּבְּלַת בְּעָמָא, וְחִמַּאת דְּרַחֲקֵי לֹון, וְרַמְסֵי לֹון בְּגִלוּתָא, בֵּין רַגְלֵיהוּ דְּשָׂאָר עַמִּין, כְּדִין אֲמַרַת מִי נָתַן לְמַשְׁסָה יַעֲקֹב וְגו'. וְאַיְנוֹן אֲמַרִין, הֲלֵא ה' זֶו חֲטָאנוּ לוֹ. וְהִיא אֲמַרַת וְלֵא אָבוּ בְּדַרְכֵי הַלֹּוךְ וְלֵא שְׁמַעוּ בְּתוֹרַתוֹ.

270. וּבְשַׁעֲתָא דְּזַמִּין קוֹדְשָׁא בְּרִיךְ הוּא, לְמַמְקֵד עַל עַמִּיהָ, בְּנֶסֶת יִשְׂרָאֵל תִּיתּוּב מִן גְּלוּתָא בְּקֻדְמִיתָא, תַּהֵךְ לְבֵיתָא, בְּגִין דְּבֵית הַמְקֻדָּשׁ יִתְבַּנֵּי בְּקֻדְמִיתָא, וְיִימָא לָהּ קוֹדְשָׁא בְּרִיךְ הוּא, קוּמֵי מַעְפְּרָא. הִיא תַּבַּת וְאַמְרָה, לֵאן אַתְרַ אִיהֵךְ, בֵּיתָי חָרַב, הַיְכָלֵי אַתְוֹקֵד בְּנוּרָא. עַד דְּקוֹדְשָׁא בְּרִיךְ הוּא, יְבַנֵּי בֵי מְקֻדְשָׁא בְּקֻדְמִיתָא, וְיִתְקִין הַיְכָלָא, וְיְבַנֵּי קִרְתָּא דְּיְרוּשָׁלַם, וְלְבַתֵּר יוֹקִים לָהּ מַעְפְּרָא. הֲדָא הוּא דְּכַתִּיב, בּוֹנֵה יְרוּשָׁלַם ה' וְגו'. בּוֹנֵה יְרוּשָׁלַם בְּקֻדְמִיתָא, וְלְבַתֵּר נְדַחֵי יִשְׂרָאֵל יְכַנְּס, וְיִימָא לָהּ הַתְּנַעֲרֵי מַעְפְּרֵי קוּמֵי שְׂבִי יְרוּשָׁלַם וְגו'. וְיִתְבַּנֵּי גְלוּתְהוֹן דְּיִשְׂרָאֵל. הֲדָא הוּא דְּכַתִּיב בּוֹנֵה יְרוּשָׁלַם ה' בְּקֻדְמִיתָא, וְלְבַתֵּר נְדַחֵי יִשְׂרָאֵל יְכַנְּס. וְכְדִין הָרוּפָא לְשַׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעַצְבוֹתֵם, דָּא תַּחֲוִית הַמַּתִּים. וְכַתִּיב וְאַתְ רוּחֵי אֲתָן בְּקֻרְבָּכֶם וְעִשְׂתִּי אַתְ אֲשֶׁר בַּחֲקֵי תִלְכוּ וְגו'. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאַמֵּן:

1. "And these are the generations of Yitzchak"

Rabbi Chiya leads us to an understanding of the relationship between The Creator and the Torah. We learn how the world is maintained by Torah study, and why it is man's supreme duty to continue this study. Rabbi Yitzchak and Rabbi Yehuda explain the significance of the forms of blessing from Avraham to Yitzchak to Ya'akov, in whom all that has come before is manifested. We learn that true servants of The Creator are not only those from Yisrael, but anyone anywhere who studies the Torah.

The Relevance of this Passage

"The study of Torah" does not refer to a cerebral, academic approach to thousands of words on parchment. Through the eyes of the Kabbalists, the Torah is understood as the medium through which the energy of The Creator is expressed in our physical dimension of existence. The sinewy parchment, the coal black ink, and the primordial letters are all intricate components of a divine communication instrument serving one express purpose: to help willing students uproot all their character flaws, in order to attain similarity of nature and thus, closeness to the Light of The Creator. That said, Avraham, Yitzchak, and Ya'akov signify the Right, Left, and Central Column forces--that is, the desire to share, the desire to receive, and the free will to choose between and balance the two.

Ya'akov also corresponds to the Sfirah of Yesod, the gateway through which all the Light of the supernal realms enters our world. Essentially, the purpose of this passage is to ignite the primordial Light of the Torah. As we meditate upon the words, the emitted Light refines our imperfections. The strength of the patriarchs, and especially The Central Column Force of Ya'akov, enhances our ability to resist and triumph over our reactive, self-indulgent drives. Finally, the Light accumulated through our interaction with the Zohar shines universally, helping to awaken the world to the internal truths of the Torah and all that the Light of The Creator can offer us.

1. "And these are the generations of Yitzchak..." (Bereshheet 25:19). Rabbi Chiya opened the discussion with the verse: "Who can utter the mighty acts of Hashem? Who can declare all His praise?" (Tehilim 106:2). Come and behold: when the Holy One, blessed be He, wished to create the world, He did so according to the Torah. And every act that the Holy One, blessed be He, used to create the world was done according to the Torah. This is the meaning of: "then I was by him, as a nursling: and I was daily his delight" (Mishlei 8:30). Do not pronounce it as "a nursling," (Heb. amon) but rather 'a craftsman' (Heb. oman), **BECAUSE IT WAS A TOOL FOR HIS CRAFT.**

1. וְאֵלֶּה תּוֹלְדוֹת יִצְחָק וְגו'. פֶּתַח ר' חַיִּיא וְאָמַר מִי יִמְלֵל גְּבוּרוֹת יְיָ וְשָׁמִיעַ כָּל תְּהִלָּתוֹ, תָּא חַיִּי, בְּעָא קוּדְשָׁא בְּרִיךְ הוּא וְסָלִיק בְּרַעוּתָא קַמִּיהּ לְמַבְרִי עֲלֵמָא, הוּהּ מְסַתְּבַל בְּאוּרֵייתָא, וּבְרָא לֵיהּ, וּבְכָל עוֹבְדָא וְעוֹבְדָא דְבְרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעֲלֵמָא, הוּהּ מְסַתְּבַל בְּאוּרֵייתָא, וּבְרָא לֵיהּ, הָדָא הוּא דְכַתִּיב, וְאֵהִיָּה אֲצִלוֹ אֱמוּן וְאֵהִיָּה שְׁעִשׂוּעִים יוֹם אֶל תִּקְרִי אֱמוּן, אֶלָּא אוּמָן

2. When He wanted to create man, the Torah said to him: 'If man is created, he will sin, and you will punish him. Would not Your handwork then be in vain? After all, he will not be able to endure the punishment.' The Holy One, blessed be He, replied: 'I created repentance before I created the world. **IF HE WILL SIN, HE WILL BE ABLE TO REPENT AND BE FORGIVEN.**' When the Holy One, blessed be He, created the world and created Adam, He said to it: 'World, world, you and your nature are based solely upon the Torah, and for that reason I created man in you, to be occupied with the study of the Torah. And if he does not **STUDY THE TORAH**, I will return you to chaos. Everything is for man.' This is the meaning of the verse: "I have made the earth, and created man upon it" (Yeshayah 45:12). The Torah proclaims to men to be occupied with and endeavor in the study of the Torah, but no one lends an ear.

2. כִּד בְּעָא לְמַבְרִי אָדָם אִמְרָה תּוֹרָה קַמִּיהּ, אִי בְר נָשׁ יִתְבְּרִי, וּלְבַתֵּר יַחְסִי, וְאַנְתָּ תִּיְדוֹן לֵיהּ, אִמָּא יְהוֹן עוֹבְדֵי יְדָךְ לְמַגְנָא, דְּהָא לָא יִיכּוֹל לְמַסְבֵּל דִּינָךְ, אִמַּר לֵה קוּדְשָׁא בְּרִיךְ הוּא, הָא אֲתַקִּינַת תְּשׁוּבָה, עַד לָא בְּרָאתִי עֲלֵמָא, אִמַּר קוּדְשָׁא בְּרִיךְ הוּא לְעֲלֵמָא, בְּשַׁעֲתַע דְּעַבְד לֵיהּ, וּבְרָא לְאָדָם אִמַּר לוֹעֲלֵמָא עֲלֵמָא, אַנְתָּ וְנִימוּסָךְ, לָא קִיּוּמִין אֶלָּא עַל אוּרֵייתָא וּבְגִין כֶּךָ בְּרָאתִי לֵיהּ לְאָדָם בְּךָ, בְּגִין דִּיתַעֲסַק בֵּהּ. וְאִי לָאו, הָא אֲנָא אֶהְדֵּר לָךְ, לְתַהוּ וְכַהוּ וְכַלָּא בְּגִינִיָּה דְאָדָם קִיּוּמָא, הַה"ד אֲנֹכִי עֲשִׂיתִי אֶרֶץ וְאָדָם עָלֶיהָ בְּרָאתִי. וְאוּרֵייתָא קִיּוּמָא וּמְכַרְזָא קַמִּיָּהוּ דְבְנֵי נָשָׂא, בְּגִין דִּיתַעֲסָקוּ וְיִשְׁתַּדְּלוּ בֵּהּ וְלִית מֵאן דִּירְכִין אוּדְגִיָּה

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3. Come and behold: whoever studies the Torah sustains the world and properly sustains every act in the world. There is no part within man that does not have a counterpart creature in the world. Just as the body of man is composed of levels of parts that act together to form a unified body, so is the world. All the creatures in the world are hierarchical parts that act on and react with each other, so they will actually be as one body. Everything, WHETHER IT BE MAN OR THE WORLD, resembles the Torah, because the Torah is made of different parts and sections that support each other. When they are all correct, they will become as one body. When David looked at this work, he said: "Hashem, how manifold are your works! In wisdom You have made them all: the earth is full of Your creatures" (Tehilim 104:24).

4. The Torah contains supernal, sealed mysteries, that man cannot grasp; it contains all supernal matters--those revealed and those not revealed. BECAUSE OF THEIR DEPTH, THEY ARE REVEALED TO THE SCHOLAR, BUT DISAPPEAR IMMEDIATELY ONLY TO BE REVEALED IN THE NEXT INSTANT AND DISAPPEAR AGAIN. AND SO IT CONTINUES FOR THOSE WHO STUDY THEM. The Torah contains all the matters above IN THE SUPERNAL WORLDS and below. Everything in this world and everything in the world to come is in the Torah, but there is no one to observe and understand them. Thus, it is written, "Who can utter the mighty acts of Hashem? Who can declare all His praise?" (Tehilim 106:2).

5. Come and behold: when Solomon unsuccessfully tried to understand the words and subtleties of the Torah, he said: "I said, 'I will be wise'; but it was far from me" (Kohelet 7:23). David said: "Open my eyes that I may behold wondrous things out of Your Torah" (Tehilim 119:18). Come and behold: it is written of Solomon that he "spoke 3,000 proverbs, and his poems were a 1,005" (I Melachim 5:12). This is because there were 5,000 interpretations of each proverb he told. If this is true of the words of Solomon, who was flesh and blood, how many proverbs, chants, praises, mysteries, and wise thoughts are contained in the words of the Torah, as spoken by the Holy One, blessed be He? Therefore, it is written: "Who can utter the mighty acts of Hashem."

3. תָּא חֲזִי כָּל מֵאן דְּאַשְׁתַּדֵּל בְּאוֹרֵייתָא אִיהוּ קִיּוּם
עֲלָמָא, וְקִיּוּם כָּל עוֹבְדָא וְעוֹבְדָא עַל תְּקוּנָהּ בְּדָקָא
יָאוּת, וְלִית לָךְ כָּל שׁוּיפָא וְשׁוּיפָא דְקִיּוּמָא בִּיהּ בְּבַר
נֶשׁ, דְּלֵא הוּי לְקַבְּלִיהּ בְּרִיָּה בְּעֲלָמָא. דְּהָא כְּמָה דְּבַר
נֶשׁ אִיהוּ מִתְּפַלֵּג שׁוּיפִין, וְכִלְהוּ קִיּוּמִין דְּרִגִּין עַל
דְּרִגִּין מִתְּתַקְּנִין אֶלְיָן עַל אֶלְיָן וְכִלְהוּ חַד גּוּפָא, הֲכִי
נְמִי עֲלָמָא, כָּל אֵינּוֹן בְּרִיּוּן כְּלָהוּ שׁוּיפִין שׁוּיפִין,
וְקִיּוּמִין אֶלְיָן עַל אֶלְיָן, וְכִדְמִתְּתַקְּנִין כְּלָהוּ, הָא גּוּפָא
מִמֶּשׁ. וְכֵלָא כְּגוּוּנָא דְאוֹרֵייתָא, דְּהָא אוֹרֵייתָא כְּלָא,
שׁוּיפִין וּפְרָקִין, וְקִיּוּמִין אֶלְיָן עַל אֶלְיָן, וְכִד מִתְּתַקְּנִין
כְּלָהוּ, אֲתַעְבִּירוּ חַד גּוּפָא. כִּיּוֹן דְּאַסְתַּכֵּל דּוּד
בְּעוֹבְדָא דָּא, פְּתַח וְאִמַר מַה רַבּוּ מַעֲשֵׂיךָ יי' כְּלָם
בְּחֻכְמָה עֲשִׂית מְלָאָה הָאֲרִץ קִנְיִנְךָ

4. בְּאוֹרֵייתָא אֵינּוֹן כָּל רְזִין עֲלָיִן חֲתִימִין, דְּלֵא
יְכַלִּין לְאַתְדַּבְּקָא, בְּאוֹרֵייתָא כָּל אֵינּוֹן מְלִין עֲלָיִן,
דְּאַתְגַּלִּיין וְלֵא אֲתַגְּלִיין, בְּאוֹרֵייתָא אֵינּוֹן כָּל מְלִין
דְּלַעֲיִלָא וְלִתְתָא, כָּל מְלִין דְּעֲלָמָא דִּין, וְכָל מְלִין
דְּעֲלָמָא דְּאֲתִי בְּאוֹרֵייתָא אֵינּוֹן, וְלִית מֵאן דְּיִשְׁגַּח
וְיַדַע לֹוֹן, וּבִגִּין כֶּךָ כְּתִיב, מִי יִמְלַל גְּבוּרוֹת יי'
יִשְׁמִיעַ כָּל תְּהִלָּתוֹ

5. תָּא חֲזִי אֲתָא שְׁלָמָה וּבְעָא לְמִיקָם עַל מְלוּי
דְּאוֹרֵייתָא, וְעַל דְּקְדוּקֵי אוֹרֵייתָא, וְלֵא יְכִיל, אִמַר
אֲמַרְתִּי אַחְכְּמָא וְהִיא רְחוּקָה מִמֶּנִּי. דּוּד אִמַר, גַּל
עֵינֵי וְאֲבִיטָה נְפִלְאוֹת מִתּוֹרַתְךָ. תָּא חֲזִי כְּתִיב
בְּשְׁלָמָה וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מִשָּׁל וַיְהִי שִׁירוֹ
חֲמִשָּׁה וְאַלְף. וְהָא אוֹקְמוּהָ. דְּחֲמִשָּׁה וְאַלְף טַעֲמִים,
הוּוּ בְּכָל מִשָּׁל וּמִשָּׁל דְּהוּוּ אִמַר. וְמַה שְׁלָמָה, דְּאִיהוּ
בְּשָׂר וְדָם, כֶּךָ הוּוּ בְּמִלוּי. מְלִין דְּאוֹרֵייתָא דְּקִאֲמַר
קוֹדְשָׁא בְּרִין הוּוּ, עַל אַחַת כְּמָה וְכְמָה, דְּבְכָל מְלָה
וּמְלָה, אִית בָּהּ כְּמָה מְשָׁלִים, כְּמָה שִׁירִין, כְּמָה
תּוֹשְׁבָחוֹן, כְּמָה רְזִין עֲלָיִן, כְּמָה חֲכְמָאן, וְעַל דָּא
כְּתִיב מִי יִמְלַל גְּבוּרוֹת יי'.

6. Come and behold: it is written, "Now these are the generations of Yishmael" (Bereshheet 25:12), and they are twelve princes. Then it is written: "And these are the generations of Yitzchak" (Ibid. 19). Is it possible that because it is written that Yishmael sired twelve princes and Yitzchak sired two, he (Yishmael) is more RIGHTEOUS THAN YITZCHAK? It is therefore written: "Who can utter the mighty (Heb. gvurot) acts of Hashem." This refers to Yitzchak--AS YITZCHAK IS GVURAH OF ZEIR ANPIN--for Yitzchak sired Ya'akov, who alone is more important than all of them, for he fathered the twelve tribes, and sustained the upper and the lower, while Yitzchak supported the higher in supernal holiness and Yishmael only below. Therefore the verse, "Who can utter the mighty acts of Hashem," REFERS TO YITZCHAK, AS EXPLAINED ABOVE. The words, "declare all His praises," refers to Ya'akov, BECAUSE YA'AKOV, REPRESENTING EXISTENCE BOTH ABOVE AND BELOW, CONTAINS ALL HIS PRAISES. When the sun, ZEIR ANPIN, connects with the moon, NUKVA, many stars shine from them. THEY ARE THE TWELVE TRIBES OF YAH, LIKENED TO THE STARS IN YOSEF'S DREAM.

7. "And these are the generations of Yitzchak, Avraham's son." Rabbi Yosi asks: What has changed? It did not say, "Avraham's son" previously. For although it is written, "Elohim blessed his son Yitzchak," (Bereshheet 25:11) Avraham is now dead; THAT IS, HE BLESSED AND RAISED THE LEVEL OF YITZCHAK, WHICH IS GVURAH, AFTER THE DEATH OF AVRAHAM. THUS, the image of Avraham was upon Yitzchak and stayed with him--WHICH MEANS THAT THE QUALITY OF AVRAHAM, WHICH IS CHESED, REMAINED WITHIN YITZCHAK--so that whoever saw Yitzchak said: "...this is surely Avraham," and pronounced that Avraham begot Yitzchak--WHO WAS INCLUDED IN AND CLOTHED WITH THE QUALITY OF AVRAHAM, WHICH IS CHESED. THEREFORE, THE SCRIPTURE HERE SPECIFICALLY READS, "AVRAHAM'S SON," AS WELL AS, "AVRAHAM BEGOT YITZCHAK."

8. Rabbi Yitzchak rose one night to study Torah, while Rabbi Yehuda, who was in the city of Caesarea, also rose at the same hour TO STUDY TORAH. Rabbi Yehuda said: I will walk to Rabbi Yitzchak and study Torah together with him. He went with his son, Chizkiyah, who was then a boy. When he approached the door, he heard Rabbi Yitzchak say, "And it came to pass after the death of Avraham, that Elohim blessed his son Yitzchak; and Yitzchak dwelt at Be'er Lachai Ro'i" (Bereshheet 25:11). HE THEN ASKS A DIFFICULT QUESTION: In this verse, the beginning does not fit the end and the end does not fit the beginning; IT BEGINS WITH THE DEATH OF AVRAHAM AND ENDS WITH THE BLESSING OF YITZCHAK, AND THERE IS NO CONNECTION BETWEEN THESE EVENTS. HE THEN POSED ANOTHER DIFFICULT QUESTION: Why this change? Why should the Holy One, blessed be He, bless Yitzchak AND NOT AVRAHAM? HE ANSWERS: Since Avraham did not bless Yitzchak, HASHEM BLESSED HIM AFTER HE DIED. THIS IS THE CONNECTION BETWEEN THE BEGINNING AND END OF THE VERSE: "AND IT CAME TO PASS..." HE ASKS: Why did Avraham not bless him? AND HE REPLIED: So that Esav, HIS SON, would not be blessed with him--THAT IS, SO THAT ESAV WOULD NOT DRAW DOWN THE ILLUMINATION OF THE LEFT AS IS HIS UNHOLY WONT. Therefore these blessings passed to the Holy One, blessed be He, AND THE HOLY ONE, BLESSED BE HE, BLESSED YITZCHAK. Of the verse, "and Yitzchak dwelt at Be'er Lachai Ro'i," HE ASKS: What is the meaning of "Lachai Ro'i," AND ANSWERS that he was united with the Shechinah, as the Aramaic translation reads, "the well where the angel of the covenant was seen." THIS IS THE WELL, NAMELY, THE SHECHINAH, UPON WHICH THE ANGEL OF THE COVENANT, YESOD, WAS SEEN. Therefore He blessed him. BY THIS WE MAY UNDERSTAND THE CONNECTION OF THE THREE PARTS OF THIS VERSE: "AND IT CAME TO PASS AFTER THE DEATH OF AVRAHAM," WHO DID NOT BLESS YITZCHAK, "THAT ELOHIM BLESSED HIS SON YITZCHAK." WHY DID HE BLESS HIM? BECAUSE "YITZCHAK DWELT AT BE'ER LACHAI RO'I," FOR HE

6. תא חזי, מה כתיב לעילא, ואלה תולדות ישמעאל, דאינון תריסר נשיאין, לבתר אמר ואלה תולדות יצחק, ס"ד, דכיון דכתיב ביה בישמעאל דאוליד תריסר נשיאין, ויצחק אוליד תרין בנין, דדא אסתלק, ודא לא אסתלק, על דא כתיב מי ימלל גבורות יי, דא יצחק, ויצחק אפיק ליה ליצקב, דההו איהו בלחודוי, יתיר מכלהו, דאוליד תריסר שבטין, קיומא דלעילא ותתא, אבל יצחק לעילא בקדושה עלאה וישמעאל לתתא, ועל דא כתיב, מי ימלל גבורות יי ושמיע כל תהלתו, דא יצקב כד אתדבק שמשא בסיהרא, כמה ככביא נהירין מנייהו

7. ואלה תולדות יצחק בן אברהם. אמר רבי יוסי, מאי שנא דעד הכא, לא כתיב בן אברהם, והשתא אמר, אלא אף על גב דכתיב ויברך אלהים את יצחק בנו השתא דמית אברהם, דיוקניה הוה ביה, ואשתאר ביה ביצחק, דכל מאן דחמי ליצחק, הוה אמר דא אברהם ודאי, והוה סהיד ואמר אברהם הוליד את יצחק

8. ר' יצחק קם ליליא חד למלעי באורייתא, ור' יהודה קם בקסרוי, בההיא שעתא. אמר ר' יהודה, איקום ואיזיל לגבי רבי יצחק, ואלעי באורייתא ונתחבר כחדא אזל עמיה חזקיה ברביה, דהוה רביא, כד קריב אבבא, שמע ליה לרבי יצחק, דהוה אמר, ויהי אחרי מות אברהם ויברך אלקים את יצחק בנו וישב יצחק עם באר לחי רואי, האי קרא, לאו רישיה סיפיה ולא סיפיה רישיה, מאי שנא דקודשא בריך הוא אצטריך לברכא ליה ליצחק, בגין דאברהם לא ברכיה. מאי טעמא, משום דלא יתברך עשו, וע"ד סליקו אינון ברכאן לקודשא בריך הוא, ואוקמוהו. וישב יצחק עם באר לחי רואי, מאי לחי רואי, אלא דאתחבר בה בשכינתא, בירא דמלאך קיימא אתחזי עלה, כתרגומו ובגין כך ברכיה

9. In the meantime, Rabbi Yehuda knocked on the door, entered, and joined him. Rabbi Yitzchak said: Now the Shechinah is with us. Rabbi Yehuda said that this explanation concerning "Be'er Lachai Ro'i" is good, but there is more to be understood from the words. **ONE SHOULD UNDERSTAND YOUR INTERPRETATION FROM THE WORDS THEMSELVES.** He began with the verse: "a fountain of gardens, a well of living waters, and streams from Levanon" (Shir Hashirim 4:15). This verse was already explained: "a fountain of gardens" is Avraham; "a well of living waters" is Yitzchak; and "streams from the Levanon" is Ya'akov. **HE EXPLAINED THAT** "a well of living waters" is Yitzchak, as it is written: "and Yitzchak dwelt at Be'er Lachai Ro'i" (lit. 'a well of living and seeing'). What is 'a well'? It is the Shechinah, while 'living' is he who is the Life of the Worlds, namely, the Righteous--YESOD who is the Life of the Worlds--and they are not to be separated. He lives in both worlds--he lives above, in the higher world, **NAMELY BINAH**, and he lives in the lower world, **WHICH IS MALCHUT**. The lower world lives and shines from his strength.

10. Come and behold: the moon, NUKVA, shines only when she sees the sun, ZEIR ANPIN. When she sees him, she shines. Therefore this is called 'Be'er Lachai Ro'i,' for assuredly then she shines and stands filled with living water, "Lachai Ro'i," 'living and seeing', so as to be filled and illuminated by that which lives, **YESOD OF ZEIR ANPIN, AS MENTIONED.**

11. Come and behold: it is written, "And Brayah the son of Yehoyada, the son of a valiant (lit. 'living') man" (II Shmuel 23:20). This means that he was righteous and illuminated his generation as the living one above, **YESOD OF ZEIR ANPIN**, illuminates the world, NUKVA. Thus, the well, **WHICH IS NUKVA**, constantly looks to the living one, **WHO IS YESOD**, in order to be illuminated. "And Yitzchak dwelt by Be'er Lachai Ro'i." It is written, "When he took Rivkah," **FOR THE WELL IS THE SECRET OF RIVKAH, NAMELY THE NUKVA OF ZEIR ANPIN**, and as he united with her, **IT REPRESENTED** the joining of darkness and night, as it is written: "his left hand is under my head" (Shir Hashirim 2:6) Come and behold: Yitzchak was in Kiryat Arba after Avraham died. **HE ASKS:** What about the verse that reads, "And Yitzchak dwelt by Be'er Lachai Ro'i?" **THE RESPONSE IS THAT THIS DOES NOT NECESSARILY INDICATE HIS ABODE, BUT RATHER THE NAME OF THE NUKVA** with which he joined and was united in that well, to stir up love, as we said.

12. Rabbi Yitzchak began the discussion with the verse: "The sun also rises and the sun goes down and hastens to its place where it rises again" (Kohelet 1:5). "The sun also rises," refers to the sun, **ZEIR ANPIN**, which shines on the moon, **THE NUKVA**. For when the sun is seen by her, she shines, **AND THE SUN** illuminates and shines from the supreme place that is above it, **WHICH IS BINAH**, from where **IT RECEIVES HIS ILLUMINATION, AND** it always rises. "And the sun goes down," means that when it comes to mate with the moon, NUKVA, it "goes towards the south," (Ibid. 6) which is the **Right COLUMN OF ZEIR ANPIN**, and there reposes its strength. **THIS MEANS THAT ITS MAIN ILLUMINATION IS IN THE RIGHT, WHICH IS CHASSADIM**, because its strength is in the right. As a result, all the strength of a man's body is in the right side, from which stems the strength of the body. Later **IT READS**, "and veers to the north," and shines upon this side, **NAMELY, THE SOUTH**, and shines upon that side, **NAMELY, THE NORTH**. "Round and round goes the wind" (Ibid.). **HE ASKS:** Why is it first written, "sun," and now **IT IS CALLED "wind."** **HE RESPONDED THAT** all is one secret, **BECAUSE ZEIR ANPIN IS THE INNER MEANING OF THE LIGHT OF THE WIND,**

9. אֲדַהְכִי, בְּטֵשׁ ר' יְהוּדָה אֲבָבָא, וְעָאֵל, וְאַתְחַבְרוּ
 אָמַר ר' יִצְחָק, הִשְׁתָּא זְוּגָא דְשְׂכִינְתָא בְּהַדָּן. אָמַר
 רַבִּי יְהוּדָה, הָאִי בָּאֵר לַחֵי רוּאֵי דְקָאֲמַרְתָּ שְׁפִיר,
 אָבֵל בְּמַלְהָ אֲשַׁתְּמַע. פִּתַּח וְאָמַר מַעֲיֵן גְּנִים בָּאֵר
 מֵיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן, הָאִי קָרָא אֲתָמַר אָבֵל
 הָאִי אֻקְמוּהָ, מַעֲיֵן גְּנִים דְּאֲבַרְהָם בָּאֵר מֵיִם חַיִּים
 דָּא יִצְחָק, וְנוֹזְלִים מִן לְבָנוֹן דָּא יַעֲקֹב. בָּאֵר מֵיִם
 חַיִּים דָּא יִצְחָק, הֵינְנוּ דְכֹתִיב וַיֵּשֶׁב יִצְחָק עִם בָּאֵר
 לַחֵי רְאִי. וּמֵאֵי בָּאֵר, דָּא שְׂכִינְתָא, לַחֵי דָא חֵי
 הָעוֹלָמִים, צְדִיק חֵי הָעוֹלָמִים וְלִית לְאֲפֻרְשָׁא לֹוֹן, חֵי
 הוּא בְּתַרֵּי עֲלָמִין, חֵי לְעִילָא, דְּאִיהוּ עֲלָמָא עֲלָאָה,
 חֵי לְגַבֵּי עֲלָמָא תַּתָּאָה, וְעֲלָמָא תַּתָּאָה בְּגִינְיָה
 קְיַימָא וְנַהֲרָא

10. תָּא חֲזִי, סִיְהֵרָא לָא אֲתַנְהִירַת, אָלָא כִּד חֲזִיָּא
 לִיָּה לְשִׁמְשָׁא, וְכִיּוֹן דְּחֲזִיָּא לִיָּה, אֲתַנְהִיר. וְעַד הָאִי
 בָּאֵר לַחֵי רוּאֵי וְדָאִי, וְכַדִּין אֲתַנְהֵרָא, וְקְיַימָא בְּמִיּוֹן
 חֲזִיין, לַחֵי רְאִי, בְּגִין לְאַתְמַלִּיא וְלְאַתְנַהֲרָא מֵהָאִי חֵי

11. תָּא חֲזִי, כְּתִיב וּבְנִיָּהוּ בֶן יְהוֹנָדָע בֶּן אִישׁ חֵי
 דִּהוּ צְדִיק, וְנַהֲיֵר לְדַרְיָה, כְּמָה דְּחֵי דְלְעִילָא, נַהֲיֵר
 לְעֲלָמָא, וּבְכָל זְמַנָּא, הָאִי בָּאֵר, לַחֵי אֲסַתְבַּל וְחַמֵּי,
 בְּגִין לְאַתְנַהֲרָא, כְּדְקָאֲמַרְן. וַיֵּשֶׁב יִצְחָק עִם בָּאֵר לַחֵי
 רְאִי. הֵינְנוּ דְכֹתִיב בְּקַחְתּוּ אֶת רִבְקָה, וַיִּתֵּיב בְּהַרְהָ,
 וְאַתְאֲחִיד עִמָּה, חֲשַׁךְ בְּלִילָהּ, דְכֹתִיב שְׂמָאֵלוּ תַחַת
 לְרֵאשִׁי. וְתָא חֲזִי, יִצְחָק בְּקִרְיַת אַרְבַּע הוּא בְּתַר
 דְּמִית אַבְרָהָם, מַהוּ וַיֵּשֶׁב יִצְחָק עִם בָּאֵר לַחֵי רוּאֵי,
 דְּאֲזַדְוּוּג בֵּיה, וְאַחִיד בֵּיה בְּהוּא בִּירָא, לְאַתְעַרָּא
 רְחִימוּתָא כְּדְקָאֲמַרְן

1
AND IS CALLED 'SUN'. And all this happens--"ROUND AND ROUND GOES THE WIND"--so that the moon will illuminate by its light and the two will join.

13. Come and behold: when Avraham came into the world, he embraced the moon and brought her near. When Yitzchak came, he took her and held her and drew her lovingly, as it is written: "his left hand is under my head" (Shir Hashirim 2:6). When Ya'akov came, he united the sun, ZEIR ANPIN, with the moon, THE NUKVA, and THE NUKVA shone. So Ya'akov became whole in every aspect, and the moon shone, and was perfected by the twelve tribes.

14. Rabbi Yehuda opened the discussion with the verse: "Behold, bless Hashem, all you servants of Hashem..." (Tehilim 134:1). This verse was explained, yet come and behold: it is written, "Behold, bless Hashem." Who are those worthy of blessing the Holy One, blessed be He? THE SCRIPTURE SAYS, "all you servants of Hashem." Although anyone from Yisrael is worthy of blessing the Holy One, blessed be He, NEVERTHELESS, who gives the blessings for the sake of the supernal and lower beings? THE SCRIPTURE SAYS, "all you servants of Hashem," yet not everyone. Whose blessing is considered a blessing? THE SCRIPTURE SAYS, THOSE "who stand by night in the house of Hashem" (Ibid.); those who wake up at midnight to study Torah. These are those "who stand by night in the house of Hashem." ACCORDING TO THE SCRIPTURE, THEY MUST BE BOTH THE SERVANTS OF HASHEM AND ALSO RISE AT MIDNIGHT. For then the Holy One, blessed be He, comes to delight with the righteous in the Garden of Eden. And we are here awakened by the words of the Torah. Let us discuss Yitzchak, for we are on his level.

12. פתח רבי יצחק ואמר, וזרח השמש ובא השמש ואל מקומו שואף זורח הוא שם. וזרח השמש, דא שמשא, דנהיר לסיהרא, דכד אתחזי בהדה, כדין נהרא, ואתנהיר וזרח, מאתר עלאה, דקיימא עליה, מתמן זרח תדיר. ובא השמש, לאזדווגא בהדה דסיהרא. הולך אל דרום, דאיהו ימינא, ושוי תוקפיה ביה, ובגין דתוקפיה ביה, כל חילא דגופא בימינא הוא, וביה תליא. ולבתר סובב אל צפון, נהיר לסטרא דא, ונהיר לסטרא דא. סובב סובב הולך הרוח, בקדמיתא כתיב שמש, והשתא רוח. אלא כלא חר, ורזא חדא, וכל דא, בגין דסיהרא אתנהרא מניה, ויתחברון תרווייהו

13. תא חזי, כד אתא אברהם לעלמא חביק לה לסיהרא וקריב לה, בין דאתא יצחק אחיד בה, ואתקיף בה כדקא יאות, ומשיך לה ברחימו, כמה דאתמר, דכתיב שמאלו תחת לראש. בין דאתא יעקב, כדין אתחבר שמשא בסיהרא, ואתנהיר, ואשתכח יעקב שלים בכל סטרין, וסיהרא אתנהיר, ואתתקנת בתריסר שבטין

14. פתח רבי יהודה ואמר הנה ברכו את יי כל עבדי יי, וגו'. האי קרא אוקמוה, אבל תא חזי, הנה ברכו את יי, ומאן אינון, דיתחזון לברכא ליה לקודשא בריך הוא, כל עבדי יי, בגין דכל בר נש בעלמא מישראל, אף על גב דכלא יתחזון לברכא ליה לקודשא בריך הוא, ברכתא דבגינייהו יתברכון עלאין ותתאין מאן היא, ההיא דברכין ליה עבדי יי, ולא כלהו. ומאן אינון דברכתהון ברכתא, העומדים בבית יי בלילות, אלין אינון דקיימו בפלגות ליליא, ואתערי למקרי באורייתא, אלין קיימי בבית יי בלילות, דהא כדין קודשא בריך הוא אתי לאשתעשאא עם צדיקא בגנתא דעדן. ואנן קיימי הכא לאתערא במלי דאורייתא, נימא במלי דיצחק, דאנן ביה.

2. "And Yitzchak was forty years old"

We learn that Rivkah, because she was "like the lily among thorns", countervails the harsh judgments of Avraham and Yitzchak. Next, Rabbi Yitzchak teaches the inner meaning of the marriage of Yitzchak to Rivkah: how she represents his opposite, and how their union provides the balance that sweetens the world.

The Relevance of this Passage

"Thorns" signify the severe judgments that appear in our world. The "lily" represents the tenderness and beauty of life. Yitzchak [thorns] and Rivkah [the lily] are the vessels through which these spiritual forces are established. The key to any fulfilling relationship lies in a delicate balance between both qualities. A husband and wife bring their own particular attributes to a marriage. By harnessing the forces of Yitzchak and Rivkah, we create greater balance in all our human interactions, and particularly in our marital ties.

15. THE SCRIPTURE READS: "and Yitzchak was forty years old when he took Rivkah for a wife" (Beresheet 25:20). Why is Yitzchak's age given here? Why does it say he was forty years old when he married Rivkah? HE BEGAN HIS ANSWER BY SAYING THAT Yitzchak was included within north and south, which are fire and water, and was then forty years old when he took Rivkah. Further, the text, "As the appearance of the bow," (Yechezkel 1:28) means THAT RIVKAH HAD "THE APPEARANCE OF THE RAINBOW," WHICH IS green, white, and red, WHICH ARE CHESED, GVURAH AND TIFERET OF NUKVA. She (the Nukva) was three years old when he seized it, when he took Rivkah, THAT IS, MARRIED HER. And he sired a son when he was sixty, WHICH WAS AFTER ATTAINING THE SIX SFIROT--CHESED TO YESOD--so that he would properly sire Ya'akov who, as the issue of a man of sixty years, held on to all THE SIX SFIROT and became a whole man.

16. Why are we told: "The daughter of Betu'el the Arammian of Paddan-aram, the sister to Lavan the Arammian?" Why should we care to know all this--it had already been written, "And Betu'el sired Rivkah," (Beresheet 22:23) and now she is described as "of Paddan-aram, the sister to Lavan the Arammian." HE ANSWERS THAT IT IS to teach us that ALTHOUGH she was born among the misled, she did not follow their ways. Therefore it is written that she was the daughter of Betu'el, of Paddan-aram, and the sister of Lavan, who were all wicked and evil doers; but she did good deeds and did not behave as they did.

17. Now we should study this further. If Rivkah was twenty years old, or at least thirteen, it would be considered praiseworthy that she did not do as they did. But since she was only three years old, how can she be praised for her actions? Rabbi Yehuda replied that although she was only three years old, she can be judged by how she behaved toward the servant. THIS MUST MEAN THAT SHE HAD THE WISDOM OF A TWENTY YEAR OLD, AND THEREFORE SHE MAY BE PRAISED FOR NOT LEARNING FROM WHAT THEY DID.

18. Rabbi Yitzchak said: Though she acted WISELY TOWARD THE SERVANT, I do not yet know if her behavior was right or not. Come and behold: it is written, "Like the lily among thorns, so is my love among the daughters" (Shir Hashirim 2:2). The lily is the congregation of Yisrael, NAMELY, THE NUKVA OF ZEIR ANPIN, which is among the legions as a lily among the thorns. The hidden meaning is that Yitzchak came from the side of Avraham, supernal Chesed, who is kind to all creatures. And although he represented Severe Judgment, HE NEVERTHELESS DRAWS CHESED FROM AVRAHAM. Rivkah also came from the side of Harsh Judgment OF BETU'EL AND LAVAN. Although she was herself of Weak Judgment, IN THE SECRET OF THE REDNESS OF THE LILY, and a thread of Chesed was attached to her, IN THE SECRET OF THE WHITENESS OF THE LILY, nevertheless she came from Severe Judgment. Thus, because Yitzchak was severe in his judgment and Rivkah was softer in her Judgment, she was as a lily among the thorns. AND IF THE NUKVA were not of Weak Judgment, the world would not have been able to bear the Harsh Judgment of Yitzchak. In this manner, the Holy One, blessed be He, joins couples in the world--the severe with the weak. THUS YITZCHAK WAS OF SEVERE JUDGMENT AND RIVKAH OF SOFT JUDGMENT, so as to balance everything. THEY WOULD BE ABLE TO RECEIVE THE ILLUMINATION OF CHOCHMAH, and the world would be sweetened.

15. פֶּתַח רַבִּי יִצְחָק וְאָמַר. וַיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה בִּקְחָתוֹ אֶת רִבְקָה וְגו' בֶּן אַרְבָּעִים שָׁנָה, אִמָּאֵי אֶתָּא לְמַמְנֵי הָכָא, דְּהוּוּ בֶּן אַרְבָּעִים שָׁנָה, כִּד נָסִיב לָהּ לְרִבְקָה, אֲלָא וְדָאֵי, הָא אֶתְכַלִּיל יִצְחָק בְּצַפּוֹן וְדָרוּם, בְּאֶשָׁא וּמֵיָא, וּכְדִין, הוּוּ יִצְחָק בֶּן אַרְבָּעִים שָׁנָה בִּקְחָתוֹ אֶת רִבְקָה. כְּמַרְאָה הַקְּשֵׁת, יְרוּק חוּור סוּמָק. בַּת שְׁלֹשׁ שָׁנִים אַחִיד בָּהּ כִּד אַחִיד בָּהּ בְּרִבְקָה, וְכִד אֹלִיד, אֹלִיד בֶּן שְׁשִׁים, לְאוּלְדָא כְּדָקָא יְאוּת, בְּגִין דִּיפּוֹק יַעֲקֹב שְׁלָם, מִבְּן שְׁשִׁים שָׁנָה כְּדָקָא יְאוּת, וְכִלְהוּ אַחִיד לָהּ יַעֲקֹב לְבַתָּר, וְאֶתְעֵבִיד גְּבַר שְׁלָיִם

16. בַּת בְּתוּאֵל הָאֲרָמִי מִפְּדַן אֲרָם אַחוֹת לְבֶן הָאֲרָמִי, מֵאֵי אַכְפַּת לָן כּוּלֵי הָאֵי, דְּהָא כְּבַר אֶתְמַר וּבְתוּאֵל יָלַד אֶת רִבְקָה וְגו', וְהִשְׁתָּא אָמַר בַּת בְּתוּאֵל הָאֲרָמִי, וְלִבְתָּר מִפְּדַן אֲרָם, וְלִבְתָּר אַחוֹת לְבֶן הָאֲרָמִי, אֲלָא אוֹקְמוּהָ, דְּהוּוּ בֵּין רְשָׁעִים וְאִיהִי לֹא עֲבַדַּת כְּעוֹבְדֵייהוּ, דְּהוּוּ בַת בְּתוּאֵל וּמִפְּדַן אֲרָם, וְאַחוֹת לְבֶן, וְכִלְהוּ חֵיבִין לְאַבְרָאָשָׁא, וְהִיא סְלֵקָא עוֹבְדִין דְּכֶשֶׁרֶן, וְלֹא עֲבַדַּת כְּעוֹבְדֵייהוּ

17. הִשְׁתָּא אֵיִת לְאַסְתַּכְּלָא, אֵי רִבְקָה הוּוּ בַת עֶשְׂרִין שָׁנִין, אוּ יְתִיר, אוּ בַת שְׁלֹשׁ עֶשְׂרֵה, כְּדִין הוּוּ שְׁבַחָא דִּילָהּ, דִּלָּא עֲבַדַּת כְּעוֹבְדֵייהוּ, אֲבָל עַד כְּעַן בַּת שְׁלֹשׁ שָׁנִים הוּוּ, מֵאֵי שְׁבַחָא דִּילְהָאֲמַר רַבִּי יְהוּדָה בַת שְׁלֹשׁ שָׁנִים הוּוּ, וְעֵבִידַת לְעֲבַדָּא כָּל הַהוּוּ עוֹבְדָא

18. אָמַר רַבִּי יִצְחָק, אֵף עַל גַּב דְּכוּלֵי הַאי עֲבַדְתָּ, לֹא יִדְעָנָא עוֹבְדָהָא אִי אִינוּן בְּשֵׂרָאן, אוּ לֹאוּ. אֲלֵא, תָּא חַיִּי, כְּתִיב בְּשׁוֹשְׁנָה בֵּין הַחוּחִים בֶּן רַעֲיָתִי בֵּין הַבְּנוֹת. בְּשׁוֹשְׁנָה: דָּא כְּנִסְתָּ יִשְׂרָאֵל, דְּאִיהִי בֵּין אוּכְלוּסְתָּהָ, כְּוֹרְדָּא בֵּין כּוּבִין וְרִזָּא דְמַלְהָ, יִצְחָק אֲתִי מְסֻטְרָא דְאַבְרָהָם דְּאִיהוּ חֶסֶד עֲלָאָה, וְעֵבִיד חֶסֶד עִם כָּל בְּרִיּוּן, וְאֵף עַל גַּב דְּאִיהוּ דִּינָא קְשִׁיא. וְרִבְקָה אֲתַת מְסֻטְרָא דְדִינָא קְשִׁיא, וְאַסְתַּלְקַת מִבִּינֵיהוּ, וְאַתְחַבְרַת בִּיצְחָק, דְּהָא רִבְקָה מְסֻטְרָא דְדִינָא קְשִׁיא אֲתִיא, וְאֵף עַל גַּב דְּאִיהִי מְסֻטְרָא דְדִינָא רַפִּיא הוּת, וְחוּטָא דְחֶסֶד תְּלִי בָּהּ, וְיִצְחָק דִּינָא קְשִׁיא, וְאִיהִי רַפִּיא, בְּשׁוֹשְׁנָה בֵּין הַחוּחִים הוּוּ. וְאִי לֹאוּ דְאִיהִי רַפִּיא, לֹא יָכִיל עֲלֵמָא לְמַסְבֵּל דִּינָא קְשִׁיא דִּיצְחָק. כְּגוּוּנָא דָּא, קוּדְשָׁא בְּרִיךְ הוּא מְזוּוג זְווגִין בְּעֲלֵמָא, חַד תְּקִיף וְחַד רַפִּיא, בְּגִין לְאַתְתַּקְנָא כְּלָא, וְיִתְבַּסֵּם עֲלֵמָא

3. "And Yitzchak entreated..."

We are instructed in the prayer and spiritual actions practiced by Yitzchak in order for the child Ya'akov to be born. We see also how The Creator responded to Yitzchak's entreaties. This discussion enlightens us about the structure of prayer, and of how the prayers of the righteous allow the prayers of less good men to be heard. Next, the puzzling fact that Yitzchak loved Esav more than Ya'akov is explained in terms of its spiritual significance: the son of Avraham represents Left Column Energy, which expresses judgment. Esav, we're told, denotes this same negative force, which is an indication that Yitzchak has not yet learned to modify and balance the severity of his own judgment.

The Relevance of this Passage

This powerful passage influences many areas of life, including the miracle of childbirth.

Though our own prayers might not have wings to ascend to the highest worlds, we can still contact the Upper Realms through the updraft created by the prayers of the righteous. Finally, the text points out that our tendency is to welcome and embrace people into our lives whose nature is similar to our own. In contrast, we're quick to pass judgment and distance ourselves from those who differ from us. This negative predisposition is weakened and abated so that we can live according to the principle, "Love thy neighbor as thyself."

19. Rabbi Yehuda continued with the verse: "And Yitzchak entreated Hashem for his wife" (Bereshheet 25:21). HE ASKS: What is the meaning of "entreated?" AND HE REPLIED that he offered a sacrifice and prayed for her. What offering did he sacrifice? A burnt offering. IT IS UNDERSTOOD THAT "ENTREATED" INDICATES THAT HE SACRIFICED by studying the verses "and Hashem was entreated of him" (Ibid.), and "So Hashem was entreated for the land" (II Shmuel 24:25). There it means that a sacrifice has been offered, SO here too it means, a sacrifice has been offered.

It is written: "And Yitzchak entreated," "and Hashem was entreated." IF "ENTREATED" INDICATE A SACRIFICE, WHAT IS THE MEANING OF, "AND HASHEM WAS ENTREATED"? HE REPLIED THAT THIS TOO REFERS TO AN OFFERING, a celestial fire that came to meet the lower fire. FOR TWO FIRES ARE NEEDED TO CONSUME THE OFFERING, THE FIRE OF A HOLY MAN AND THE FIRE OF A LAYMAN. THEREFORE "YITZCHAK ENTREATED," WHICH REFERS TO THE LOWER FIRE, AND "HASHEM WAS ENTREATED," WHICH CORRESPONDS TO THE UPPER FIRE.

19. פִּתַּח רַבִּי יְהוּדָה אֲבִתְרִיהּ וְאָמַר, וַיַּעֲתֵר יִצְחָק לַיְי' לְנֹכַח אֲשֶׁתּוֹ. מֵהוּ וַיַּעֲתֵר, דְּקָרִיב לִיָּה קִרְבָּנָא, וַצִּלֵּי עֲלָהּ. וּמַה קִּרְבָּנָא קָרִיב. עוֹלָה קָרִיב, דְּכְתִיב וַיַּעֲתֵר לוֹ יי', כְּתִיב הֵתֵם וַיַּעֲתֵר אֱלֹהִים לְאַרְץ וְגו', מַה לְהֵלֵן קִרְבָּן, אֵף כָּאן קִרְבָּן. כְּתִיב וַיַּעֲתֵר יִצְחָק, וְכְתִיב וַיַּעֲתֵר לוֹ, דְּנִמְק אֲשָׁא מְלַעִילָא, לְקַבֵּלָא אֲשָׁא דְלִתְתָא

20. Another explanation for, "And Yitzchak entreated," is that by his prayer he hollowed out a passage that reached above to Mazal that bestows children. It is upon that place--IN MAZAL, WHICH IS THE DIKNA OF ARICH ANPIN--that giving birth to children depends, as it is written, "and she prayed to (lit. 'above') Hashem," (I Shmuel 1:10) WHICH IS ZEIR ANPIN. "...ABOVE HASHEM..." REFERS TO DIKNA OF ARICH ANPIN, WHICH ENCIRCLES ZEIR ANPIN, CALLED 'MAZAL'. Then, "Hashem was entreated of him." Do not pronounce it "entreated," (Heb. vaye'ater) but "hollowed out" (Heb. vayechater). For the Holy One, blessed be He, cleared the way and accepted the prayer. Then, "Rivkah his wife conceived."

21. Come and behold: Yitzchak was with his wife for twenty years, but she did not give birth until he had said his prayer This is because the Holy One, blessed be He, desires the prayer of the righteous, when they ask Him in prayer for their needs. Why? Because the anointing oil will be increased by the prayer of the righteous for all those in need of it. FOR THE RIGHTEOUS IN THEIR PRAYER OPEN THE SUPERNAL CHANNEL, AND THEN EVEN THE PRAYERS OF THE UNWORTHY ARE ANSWERED.

22. Come and behold: Avraham did not pray before the Holy One, blessed be He, so that He would give him sons, even though Sarah was barren. And although it may be said that he prayed, saying, "Behold, to me You gave no seed," (Beresheet 15:3) it is not a prayer, but simply a statement to his Master. But Yitzchak prayed for his wife because he knew that his wife, and not he, was sterile. And although Yitzchak knew by the inner meaning of wisdom that Ya'akov was bound to come from him and produce the twelve tribes, he did not know whether this would be from this wife or from another. Therefore the scripture reads, "for his wife" (Beresheet 25:21), and not specifically "for Rivkah."

23. Rabbi Yehuda's son asks: Why then did not Yitzchak love Ya'akov as he loved Esav, if he knew that he would sire the twelve tribes? He replied: Well said. HE LOVED ESAV BETTER BECAUSE everyone loves and is attracted to his own kind.

24. Come and behold: Esav was born all red, as it is written, "And the first came out red all over" (Beresheet 25:25). Thus, he is the same as Yitzchak, who is of Harsh Judgment above, IN HOLINESS, and Esav, who issued from him, is the Harsh Judgment below. ESAV'S HEAD WAS IN THE HOLY SYSTEM, BUT HIS BODY WAS NOT. THEREFORE, he resembled Yitzchak. And because each is drawn to his own kind, Yitzchak loved Esav more than Ya'akov, as it is written, "And Yitzchak loved Esav, he relished his venison" (Ibid. 28), WHICH MEANS THAT HIS HEAD IS IN THE HOLY SYSTEM. Here it is written, "For he relished his venison," which is similar to, "wherefore it is said, 'like Nimrod the mighty hunter before Hashem'" (Beresheet 10:9). IN BOTH PLACES, HUNTING REFERS TO HARSH JUDGMENT, AND THE SCRIPTURES TELL US THAT HE LOVED HIM BECAUSE THEY WERE BOTH OF SEVERE JUDGMENT.

20. דָּבַר אַחֲרוּיַעְתֵּר יִצְחָק, הִצְלִי צְלוֹתָהּ, וְחָתַר חֲתִירָה לְעֵילָא, לְגַבֵּי מְזָלָא עַל בְּנִין, דְּהָא בְּהָוָא אַתְר תְּלִיין בְּנִין, דְּכְתִיב וַתִּתְפַּלֵּל עַל ה', וּכְדִין וַיַּעְתֵּר לוֹ יי', אֶל תְּקָרִי וַיַּעְתֵּר לוֹ, אֲלֵא וַיַּחְתֵּר לוֹ, חֲתִירָה חָתַר לִיה קוּדְשָׁא בְּרִיךְ הוּא, וְקָבִיל לִיה, וּכְדִין וַתֵּהֵר רִבְקָה אִשְׁתּוֹ

21. תָּא חֲזִי, עֲשְׂרִין שָׁנִין, אִשְׁתְּהִי יִצְחָק עִם אִתְתֵּיהּ, וְלֹא אוֹלִידַת, עַד הִצְלִי צְלוֹתָהּ בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעִי בְּצְלוֹתְהוֹן דְּצַדִּיקָא, בְּשַׁעְתָּא דְּבַעָאן קַמִּיה צְלוֹתְהוֹן, עַל מַה דְּאַצְטְרִיכוּ, מַאי טַעְמָא, בְּגִין דִּיתְרַבֵּי וַיְתוּסֹף רַבּוֹת קוּדְשָׁא, לְכָל מַאן דְּאַצְטְרִיךְ בְּצְלוֹתְהוֹן דְּצַדִּיקָא

22. תָּא חֲזִי, אַבְרָהָם לֹא צִלִּי קַמִּי קוּדְשָׁא בְּרִיךְ הוּא, דִּיתֵן לִיה בְּנִין, אִף עַל גַּב דְּשָׂרָה עַקְרָה הוּת. וְאִי תִימָא, הָא כְּתִיב, הֵן לִי לֹא נָתַת זֶרַע, הֵהוּא לֹא בְּגִין צְלוֹתָא הוּה אֲלֵא כְּמַאן דְּמִשְׁתַּעֵי קַמִּי מְרִיה. אֲבָל יִצְחָק, צִלִּי עַל אִתְתֵּיהּ, בְּגִין דְּהָא אִיהוּ הוּה יָדַע, דְּלֹא אִיהוּ עַקְר, אֲלֵא אִתְתֵּיהּ, דִּיִּצְחָק הוּה יָדַע בְּרָזָא דְּחֻכְמָתָא, דִּיעֻקֵּב זְמִין לְמִיפְק מִנִּיה, בְּתַרִּיסַר שְׁבַטִין, אֲבָל לֹא יָדַע, אִי בְּהָאֵי אִתְתָּא, אִי בְּאַחְרָא, וְעַל דָּא לְנֹכַח אִשְׁתּוֹ, וְלֹא לְנֹכַח רִבְקָה

23. אָמַר הֵהוּא רַבִּינָא, בְּרִיה דְּרַבִּי יְהוּדָה, אִי הָכִי אָמַאי לֹא רַחִים לִיה יִצְחָק לְיַעֲקֹב, כֹּל כֵּךְ כְּמוֹ לְעֶשָׂו, הוּאִיל וְהוּה יָדַע דְּזְמִין אִיהוּ לְקִיּוּמָא מְנִיה תְּרִיסַר שְׁבַטִין. אָמַר לוֹ שְׁמִיר קְאֻמְרַת, אֲלֵא כֹל זִינָא רַחִים לִיה לְזִינִיה, וְאִתְמַשִּׁיךְ וְאִזִּיל זִינָא בְּתַר זִינִיה

24. תָּא חֲזִי, עֲשׂו נִפְק סוּמְק, כְּמַה דְּכְתִיב וַיֵּצֵא הָרִאשׁוֹן אֲדָמוֹנִי כֹלֹ וְגו', וְאִיהוּ זִינָא דִּיִּצְחָק, דְּאִיהוּ דִּינָא קְשִׁיָּא דְּלְעִילָא, וְנִפְק מְנִיה עֲשׂו, דִּינָא קְשִׁיָּא לְתַתָּא, דְּדִמִּיא לְזִינִיה, וְכֹל זִינָא אִזִּיל לְזִינִיה, וְעַל דָּא רַחִים לִיה לְעֶשָׂו יְתִיר מִיַּעֲקֹב, כְּמַה דְּכְתִיב וַיִּאָהֵב יִצְחָק אֶת עֲשׂו כִּי צִיד בְּפִיּו. כְּתִיב הֲכָא כִּי צִיד בְּפִיּו, וְכְתִיב הָתָם עַל כֵּן יֹאמַר כְּנַמְרֹד גְּבוּר צִיד לְפָנָי יי'.

4. "And the children struggled together within her" (A)

Here we explore the relationship of Ya'akov to Esav. We are shown Esau's identification with the serpent, and the necessity of Ya'akov to deal with this evil in order transform Holy Yisrael into the chosen part and portion of The Creator. Ya'akov's battles with Esav are a metaphor denoting the

establishment of a spiritual system that expresses the paradigm of good versus evil in human existence. We see more clearly how the naming of Ya'akov signifies his special role, and his difference from Avraham and Yitzchak. The importance of the struggle of Ya'akov with Esav for the future is also explained, along with the methods used in this ongoing battle with evil.

The Relevance of this Passage

Ya'akov and Esav were born together in the womb of Rivkah. On a macrocosmic level, Ya'akov represents the forces of good, Esav, the forces of evil, and the womb of Rivkah symbolizes our physical world. On the micro-level, this dynamic represents the positive and negative aspects of our own nature. This portion of Zohar gives us power over our dark side, so that we can overcome our internal demons.

25. Rabbi Yitzchak said: It is written, "And the children struggled together within her; and she said, 'if it be so, why am I thus?' And she went to inquire of Hashem" (Beresheet 25:22). Where did she go? To the academy of Shem and Ever. "...the children struggled together within her," because the wicked Esav was warring against Ya'akov there. The term 'struggle' (Heb. vayitrotzatzu) is similar to the expression 'to break' (Heb. ratzatz) one's head, for they struggled and were divided. Come and behold: ESAV was of the side of he who rides the serpent, SAMAEL, while YA'AKOV was of the side who rides the perfect Holy Throne, of the side of the sun, ZEIR ANPIN, that is united with the moon, THE NUKVA.

26. Come and behold: since Esav followed on the serpent, Ya'akov dealt with him slyly, as the serpent was cunning and had crooked ways. As it is written, "the serpent was craftier" (Beresheet 3:1), which means that he was cunning AND SLY. What Ya'akov did with Esav was serpent-like. This was as it ought to have been; by making Esav go after that serpent, so that he would be separated from Ya'akov, and thus share nothing with him in this world or in the world to come. Thus we learn, "he who comes to kill you, hasten to kill him first." It is written: "in the womb he took his brother by the (Hoshea 12:4), which means that he lowered him down by the heel, THAT IS, SEPARATED HIM FROM HOLINESS AND LOWERED HIM INTO THE SIDE OF DEFILEMENT CALLED 'HEEL', WHICH WAS AT THE END OF HOLINESS. This is the meaning of, "and his hand took hold of Esav's heel" (Beresheet 25:26), for he put his hands on the heel to subjugate him TO HOLINESS.

27. Another explanation of the verse, "and his hand took hold..." is that Ya'akov could not be separated from him entirely, so his hand held the heel of Esav. His hand is the moon, WHICH IS THE NUKVA, CALLED THE 'HAND OF TIFERET', WHICH IS YA'AKOV, whose light was darkened because he held Esav's heel. Therefore, Ya'akov needed to be clever with him, to push him down, so he would cleave to his place IN THE OTHER SIDE AND BE COMPLETELY SEVERED FROM HOLINESS.

28. "And he called his name Ya'akov," MEANS THAT the Holy One, blessed be He, assuredly called him 'Ya'akov'. Come and behold: it is written, "and he called his name 'Ya'akov'" (Beresheet 27:36), and not, 'and his name was called Ya'akov'. But "Did he not rightly call him 'Ya'akov?' for he has supplanted me (Heb. ya'akveni)?" (Ibid.) THIS REFERS TO THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM 'YA'AKOV'. Surely the Holy One, blessed be He, saw that the primordial serpent was wise in an evil way. When Ya'akov came, THE HOLY ONE, BLESSED BE HE, said that he must be wiser than the serpent. Therefore He called him 'Ya'akov', WHO BECAME KNOWN FOR HIS WISDOM. HE KNEW HOW TO DECEIVE THE SERPENT AND TO SEPARATE HIM FROM ALL THINGS HOLY.

25. אָמַר רַבִּי יִצְחָק, כְּתִיב וַיִּתְרַצְצוּ הַבָּנִים בְּקִרְבָּהּ וַתֹּאמֶר אִם כֵּן לָמָּה זֶה אֲנֹכִי וַתֵּלֶךְ לְדַרְשׁ אֶת יוֹי, לֵאמֹן אַתְּרָא אֲזִילַת. לְבֵי מִדְרָשׁא דְשֵׁם וְעֵבֶר. וַיִּתְרַצְצוּ הַבָּנִים בְּקִרְבָּהּ, דְּתַמְנָן הוּוּהּ הָהוּא רִשְׁעָ דְעֵשׂוּ אֲגַח קִרְבָּא בֵּיהּ בִּיעֵקֵב. וַיִּתְרַצְצוּ: אֲתַבְרוּ כְּמָה דְאַמְרִינָן, רִצְץ אֶת מוֹחוֹ אֲתַבְרוּ דָּא עִם דָּא, וְאַתְפְּלָגוּ. תָּא חֲזִי, דָּא סְטָרָא דְרוֹכֵב נַחֲשׁ, וְדָא סְטָרָא דְרוֹכֵב עַל כְּרִסְיָא שְׁלִימְתָא קְדִישָׁא, בְּסְטָרָא דְשִׁמְשָׁא, לְשִׁמְשָׁא בְּסִיְהָרָא

26. וְתָא חֲזִי, בְּגִין דְאַתְמַשְׁךְ עֵשׂוּ אֲבַתְרִיהּ דְּהָהוּא נַחֲשׁ, אֲזִיל עֲמִיהּ יַעֲקֹב בְּעֵקִימָא, כְּנַחֲשׁ, דְּאִיהוּ חֲכִים, וְאִיהוּ אֲזִיל בְּעֵקִימוֹ, כְּדִבְרֵי אַחַר וְהַנַּחֲשׁ הִיָּה עָרוֹם וְגו', חֲכִים. וְעוֹבְדוֹ דְיַעֲקֹב לְגַבִּיָּהּ, הוּוּ לִיָּה כְּנַחֲשׁ, וְהִכִּי אֲצַטְרִיךְ לִיָּה, בְּגִין לְאַמְשַׁכָּא לִיָּה לְעֵשׂוּ, בְּתַרְיָה דְּהָהוּא נַחֲשׁ, וַיִּתְפַּרֵּשׂ מִנִּיָּה, וְלֹא יִהְיֶה לִיָּה חוֹלְקָא עֲמִיהּ בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי. וְתַנִּינָן, בָּא לְהַרְגֵךְ, אֲקֵדִים אֲנִי וְקַטְלִיָּהּ. כְּתִיב, בְּבִטָן עֵקֵב אֶת אַחִיו דְּאִשְׁרֵי לִיָּה לְתַתָּא, בְּהָהוּא עֵקֵב, הַה"ד וַיִּרְדּוּ אוֹחֲזֵת בְּעֵקֵב עֵשׂוּ, דְּשׁוּי יִרְדּוּ עַל הָהוּא עֵקֵב, לְאַכְפִּיָּא לִיָּה

27. דְּבֵר אַחַר וַיִּרְדּוּ אוֹחֲזֵת, דְּלֹא יָכִיל לְמִיפֵק מִנִּיָּה מִכָּל וְכָל, אֲלֵא וַיִּרְדּוּ אוֹחֲזֵת בְּעֵקֵב עֵשׂוּ, דָּא סִיְהָרָא, דְּאַתְכַּסִּיָּא נְהוּרָא, בְּגִין עֵקֵב דְעֵשׂוּ, וְעַל דָּא אֲצַטְרִיךְ לִיָּה, לְמִיָּהֵךְ עֲמִיהּ בְּחֲכִמְתָּא, בְּגִין לְדַחֲוִיא לִיָּה לְתַתָּא, וַיִּתְדַבֵּק בְּאַתְרִיָּה

28. וַיִּקְרָא שְׁמוֹ יַעֲקֹב. קוֹדֶשׁא בְּרִיךְ הוּא קְרִי לִיָּה יַעֲקֹב וְדָאִי. תָּא חֲזִי, כְּתִיב הִכִּי קָרָא שְׁמוֹ יַעֲקֹב, נִקְרָא שְׁמוֹ לֹא כְּתִיב, אֲלֵא קָרָא שְׁמוֹ, וַיַּעֲקֹבֵנִי, וְדָאִי חֲמָא לִיָּה קוֹדֶשׁא בְּרִיךְ הוּא, דְּהָא הָהוּא חוּיָא קְדִמָּאָה, אִיהוּ חֲכִים לְאַבְאָשָׁא, כִּיּוֹן דְאַתָּא יַעֲקֹב, אָמַר הָא וְדָאִי חֲכִים לְקַבְּלִיָּהּ, וּבְגִין כֵּן קָרָא לִיָּה יַעֲקֹב

29. We have already explained that wherever it is written, "He called," WITHOUT ALLUDING TO WHO CALLED, it is the lower grade, THE NUKVA, as it is written: "And ...called Moshe" (Vayikra 1:1). IT IS THE NUKVA, WHO CALLED TO MOSHE. And here it is written, "and he called his name 'Ya'akov'" (Bereshheet 25:26). HERE, TOO, IT IS THE NUKVA OF ZEIR ANPIN WHO CALLED HIS NAME 'YA'AKOV'. For no man even named Ya'akov, as it is written elsewhere, "And called it (lit. 'him') El the Elohim Yisrael" (Bereshheet 33:20). This is the Holy One, blessed be He, who called Ya'akov 'El'. He said to him: 'I am El among the upper, and you are El among the lower.' THIS IS TO SHOW THAT HE WAS NOT NAMED BY FLESH AND BLOOD, BUT BY THE HOLY ONE, BLESSED BE HE.

30. Come and behold: Ya'akov knew that Esav had to cleave to the tortuous serpent. As a result, in all that Esav did, he acted as slyly and crookedly, just like another tortuous serpent. This is as it ought to be. This agrees with the words of Rabbi Shimon, "And Elohim created the great crocodiles," which refer to Ya'akov and Esav, "and every living creature that moves" (Bereshheet 1:21), refers to the levels between them. FOR YA'AKOV AND ESAV ARE CALLED 'CROCODILES', THAT IS, 'SERPENTS', AS HAS BEEN EXPLAINED. ESAV WAS THE TORTUOUS SERPENT, AND YA'AKOV DREW AGAINST HIMSELF A KIND OF TORTUOUS SERPENT. By necessity, Ya'akov needed to behave wisely TO STAND against the other serpent. This is as it must be.

31. For that reason, one he goat is sacrificed monthly, to draw the serpent to his place so that he will be separated from the moon, THE NUKVA OF ZEIR ANPIN, WHOSE LIGHT WAS COVERED BY ESAV'S HEEL. In addition, a he goat should be sacrificed on Yom Kippur. This is done with wisdom, so as to control the serpent, so that he can not do evil. This is the meaning of the verse: "and the goat (Heb. sa'ir) shall bear upon it all their iniquities..." (Vayikra 16:22). This refers to Esav, who is hairy (Heb. sa'ir). All of this was done wisely and cleverly. Why? Because it is written: "and with the perverse you will show yourself subtle" (Tehilim 18:27). This is the evil serpent, the tortuous spirit, wise in wickedness, who accuses above and incites below.

32. For this reason, the children of Yisrael hasten to treat him with sly wisdom, so he will not be able to cause evil and rule. Therefore Ya'akov, who is imbued with the true Faith, treated Esav in all that he did so that there would be no place for that serpent to defile the Temple, or approach it and thereby rule the world. Thus, Avraham did not need to behave slyly, and neither did Yitzchak. For Esav, who was on the side of the serpent, had not yet come into the world. But Ya'akov, the landlord, THE HUSBAND OF THE SHECHINAH, had to stand against that serpent to prevent him from ruling and defiling the Temple of Ya'akov, THE NUKVA. Therefore, Ya'akov had to FIGHT HIM more CLEVERLY than the rest of the people in the world. Hence, BECAUSE YA'AKOV FOUGHT WITH HIM SLYLY AND BOUGHT HIS BIRTHRIGHT AND BLESSINGS FROM HIM, Holy Yisrael were chosen to be the part and portion of the Holy One, blessed be He, as it is written, "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9).

29. הָא אֹקִימָנָא בְּכָל אֶתְרָא, וַיִּקְרָא סֵתֶם, הָאִי הוּא דְרָגָא בְּתִרְאָה, בְּמַה דְכִתִּיב, וַיִּקְרָא אֶל מֹשֶׁה וְגו'. וְהִכָּא וַיִּקְרָא שְׁמוֹ יַעֲקֹב, בְּכָל אֶתְרָא, שְׁמִיָּה לֹא אִקְרִי עַל יְדָא דְבֵר נֶשׁ, בְּאַתְרָא אַחְרָא מַה כְּתִיב, וַיִּקְרָא לוֹ אֶל אֱלֹהֵי יִשְׂרָאֵל קוֹדֶשׁא בְּרִיךְ הוּא קְרָא לִיה לַיַּעֲקֹב אֶל. אֲמַר לוֹ אֲנָא אֱלֹהָא בְּעֵלְאִי, וְאַנְתָּ אֱלֹהָא בְּתַתְּאִי

30. וְתָא חֲזִי, יַעֲקֹב הוּא יָדַע, דְּעֵשָׂו הוּא לִיה לְאַתְדִּבְקָא, בְּהוּא חוּיָא עֲקִימָא, וְעַל דָּא, בְּכָל עוֹבְדוּי, אֲתַמְשֵׁךְ עֲלֵיהּ, בְּחוּיָא עֲקִימָא אַחְרָא, בְּחֻכְמָתָא בְּעֲקִימוֹ, וְהִכִּי אֲצַטְרִיךְ. וְאַתְּוִיָּא דָּא, כִּי הָא דְאֲמַר רַבִּי שְׁמַעוֹן, מֵאִי דְכִתִּיב, וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדוֹלִים, דָּא יַעֲקֹב וְעֵשָׂו. וְאַתְּ כָּל נֶפֶשׁ הַחַיָּה הַרוֹמֶשֶׁת, אֵלִין שְׂאֵר דְרָגִין דְּבִינְיָהּ, וְדָאִי אֲתַעֲבִיד יַעֲקֹב חֲכִים, לְקַבְּלִיהּ דֵּהוּא חוּיָא אַחְרָא, וְהִכִּי אֲצַטְרִיךְ

31. וּבְגִין כֵּךְ, בְּכָל יִרְחָא וַיִּרְחָא, חַד שְׁעִיר, בְּגִין לְאַמְשָׁכָא לִיה לְאַתְרֵיהּ וַיִּתְפָּרֵשׁ מִן סִיְהָרָא, וְכֵן בְּיוֹמֵי דְכַפּוּרֵי, לְאַקְרַבָּא הוּא שְׁעִיר, וְדָא בְּחֻכְמָה, לְשַׁלְטָאָה עֲלֵיהּ, וְלֹא יָכִיל לְאַבְאָשָׁא, דְכִתִּיב, וְנִשְׂאָה שְׁעִיר עָלָיו אֶת כָּל עֲוֹנוֹתָם אֶל אֶרֶץ גֹּזְרָה, וְאֹקְמוּהּ דְדָא עֵשָׂו, דְאִיהוּ שְׁעִיר, וְכֹלָא בְּחֻכְמָה וּבְרַמְאוּת לְגַבְיָהּ. מֵאִי טַעְמָא, מִשּׁוּם דְכִתִּיב, וְעַם עֲקֹשׁ תִּתְפַּתֵּל, בְּגִין דְאִיהוּ חוּיָא בִישָׂא, עֲקִים, רַחֲמָא חֲכִים לְאַבְאָשָׁא, אֲסִטִּי לְעִילָא, וְאַסִּטִּי לְתַתָּא

32. וּבְגִין כֵּךְ, יִשְׂרָאֵל מְקַדְמִין, וְחֻכְמִין לִיה בְּחֻכְמָה, בְּעֲקִימוֹ, בְּגִין דְלֹא יָכִיל לְאַבְאָשָׁא, וְלְשַׁלְטָאָה. וְעַל דָּא, יַעֲקֹב דְאִיהוּ בְּרָזָא דְמַהִימְנוּתָא, כָּל עוֹבְדוּי לְגַבֵּי דְעֵשָׂו, בְּגִין דְלֹא יָהֵב דּוּכְתָא לִיה, לְהוּא חוּיָא, לְסַאבָּא מְקַדְשָׁא וְלֹא יִקְרִיב לְגַבְיָהּ וְלֹא יִשְׁלוּט בְּעֵלְמָא, וְעַל דָּא, לֹא אֲצַטְרִיךְ לִיה לְאַבְרָהָם, לְאַתְנַהֲגָא בְּעוֹקְמָא, וְלֹא לְיִצְחָק, בְּגִין דְעֵשָׂו, דְאִיהוּ סְטְרָא דֵּהוּא חוּיָא, עַד לֹא אֲתָא לְעֵלְמָא. אֲבָל יַעֲקֹב, דְאִיהוּ מְאֵרִיָּה דְבֵיתָא, אִיבְעִי לִיה, לְקִיּוּמָא לְקַבְּלִיהּ דֵּהוּא חוּיָא, דְלֹא יָהִיב לִיה שְׁלִטְנוּתָא כָּלָל, לְסַאבָּא בִּי מְקַדְשָׁא דְיַעֲקֹב, וְעַל דָּא, אֲצַטְרִיךְ לְיַעֲקֹב, וְתִיר מְכַלְבְּנֵי עֵלְמָא, וּבְגִין כֵּךְ, יִשְׂרָאֵל קְדִישִׁין, אֲתַפְּרִירוּ חוּלְק עֲרִבְיָה דְקוֹדֶשׁא בְּרִיךְ הוּא, דְכִתִּיב, כִּי חֵלֶק יִי עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ

5. The feast of the righteous in the future to come

Here the Rabbis discuss the shape of things to come—the time when The Creator will raise the dead. The discussion first centers on the physical nature of this event, then explores the question of the soul's place in heaven, along with its movement into a new body no longer made of dust. The feast that The Creator will prepare for His people is described in all its many levels of meaning, from mundane food and drink, to the meal of supernal splendor. This meal, we're told, includes no physical food or drink, and is the kind of meal that was eaten by Moses during his forty days and forty nights with The Creator. We learn, too, about who will partake of each kind of meal and what comprises the meals. The passage concludes with an inspiring vision of the future, which is described as begetting laughter and joy in the world.

The Relevance of this Passage

As usual, the wisdom of the Zohar pertains to both cosmic and personal realms. The supernal feast of joy that awaits us in the future can be tasted today through a reflective reading of this passage. Moreover, our interaction with these holy verses helps hasten the universal redemption.

Midrash Hane'elam (The Obscure Commentary)

33. "And these are the generations of Yitzchak, Avraham's son: Avraham begot Yitzchak" (Beresheet 25:19). Rabbi Yitzchak began the discussion with the verse: "The mandrakes give a fragrance..." (Shir Hashirim 7:14). The sages taught that in the future, the Holy One, blessed be He, will raise the dead and shake the dust off them. As a result, they will no longer be made of dust, as they were when first created from dust, which does not endure, as it is written, "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7).

34. The instant they shake the dust from their bodily frames, they will have enduring frames, as it is written: "Shake yourself from the dust; arise, and sit down, Jerusalem" (Yeshayah 52:2). They will endure and rise from beneath the ground to receive their souls in the land of Yisrael. At that time, the Holy One, blessed be He, will pour upon them all the kinds of fragrances that are in the Garden of Eden, as it is written, "The mandrakes give a fragrance."

35. Rabbi Yitzchak said: Do not pronounce it dudaim ('mandrakes'), but rather dodim ('lovers'). They are the body and the soul, who are lovers and friends to each other. Rav Nachman said: They are real mandrakes. As the mandrakes bring love into the world, so they create love in the world. And they give off a fragrance, which is how they know and recognize their Creator.

36. The verse: "And at our gates..." (Shir Hashirim 7:14) refers to the gates of heaven, which are open to bring down souls for cadavers. "...all manner of choice fruits..." refers to the souls; "new and old" refers to those whose souls left them years ago and those whose souls left them only a few days ago. They merited, by their skillful deeds, to enter the world to come. All of them are destined to descend simultaneously to enter the bodies that are prepared for them.

מִדְרַשׁ הַנְּעֵלָם

33. וְאֵלֶּה תּוֹלְדוֹת יִצְחָק בֶּן אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת יִצְחָק. רַבִּי יִצְחָק פָּתַח, הַדּוּדָאִים נִתְּנוּ רִיחַ וּגו'. ת"ר, לְעֵתִיד לְבָא, הַקּוֹדֵשׁ אֵלֶּיךָ הוּא מְחַיֶּה אֶת הַמֵּתִים, וַיִּנְעֵר אוֹתָם מֵעַפְרָם, שֶׁלֹּא יִהְיוּ בְּנִין עֵפֶר, כְּמוֹת שֶׁהָיוּ בְּתַחֲלָה, שֶׁנִּבְרְאוּ מֵעַפֵּר מִמַּשׁ, דְּבַר שְׂאִינוֹ מִתְקַיִּים, הַה"ד וַיִּיצֵר ה' אֱלֹקִים אֶת הָאָדָם עֵפֶר מִן הָאָדָמָה

34. וּבְאוֹתָהּ שָׁעָה יִתְנַעְרוּ מֵעַפֵּר, מֵאוֹתוֹ הַבְּנִין, וַיַּעֲמֵדוּ בְּבִנְיָן מְקוּיִים, לְהִיּוֹת לָהֶם קְיוּמָא, הַה"ד הַתְּנַעְרִי מֵעַפֵּר קוּמִי שְׂבִי יְרוּשָׁלַם, יִתְקַיִּמוּ בְּקְיוּמָא. וַיַּעֲלוּ מִתַּחַת לָאָרֶץ, וַיִּקְבְּלוּ נִשְׁמָתָם בְּאֶרֶץ יִשְׂרָאֵל. בְּאוֹתָהּ שָׁעָה, יִצִּיף קוֹדֵשׁ אֵלֶיךָ הוּא, כֹּל מִיּוֹנֵי רִיחִין שֶׁבְּגַ'ע עֲלֵיהֶם, הַה"ד הַדּוּדָאִים נִתְּנוּ רִיחַ

35. אָמַר רַבִּי יִצְחָק, אֵל תִּקְרִי הַדּוּדָאִים, אֵלֶּא הַדּוּדִים, זֶהוּ הַגּוֹף וְהַנְּשָׁמָה, שֶׁהֵם דּוּדִים וְרַעִים זֶה עִם זֶה. רַב נַחֲמָן אָמַר, דּוּדָאִים מִמַּשׁ, מֵהַ הַדּוּדָאִים מוֹלִידִים אֶהְבֶּה בְּעוֹלָם, אֵף הֵם מוֹלִידִים אֶהְבֶּה בְּעוֹלָם. וּמֵאֵי נִתְּנוּ רִיחַ, כְּשֶׁרוֹן מַעֲשֵׂיהֶם, לְרַעַת וּלְהַבִּיר לְבוֹרָאם

36. וְעַל פְּתַחֵינוּ: אֵלּוּ פְּתַחֵי שָׁמַיִם, שֶׁהֵם פְּתוּחִים לְהוֹרִיד נִשְׁמוֹת לַפְּגָרִים. כֹּל מְגַדִּים: אֵלּוּ הַנְּשָׁמוֹת. חֲדָשִׁים גַּם יְשָׁנִים: אוֹתָם שְׂיִצְאוּ נִשְׁמָתָם מֵהַיּוֹם כְּמֵה שָׁנִים, וְאוֹתָם שְׂיִצְאוּ נִשְׁמָתָם מִיּוֹמִים מוֹעֲטִים, וְזָכוּ בְּכֶשֶׁרוֹן מַעֲשֵׂיהֶם, לְהַכְנִס בְּעוֹלָם הַבָּא, כֹּלֵם עֵתִידִים לִירֵד בְּבֵת אַחַת, לְהַכְנִס בְּגוֹבוֹת הַמוֹכְנִים לָהֶם

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37. Rabbi Acha bar Ya'akov, said that a divine voice resounded, saying: "new and old, which I have laid up for you, O my beloved" (Shir Hashirim 7:14). "I have laid up for you"--in these same worlds. "...for you..." means because of you, because you are a holy and clean body. Another explanation is that these mandrakes are the Angels of Peace. "...give a fragrance..." refers to souls, the fragrance of the world; "give" means to allow, as it is written: "and Sichon would not allow Yisrael" (Bemidbar 21:23).

38. Rabbi Yehuda said that three classes of ministering angels appear at the beginning of every month and on every Shabbat to escort the soul to its place of ascension. What does the verse, "And at our gates are all manner of choice fruits," refer to? Rabbi Yehuda said: These are bodies standing at the openings of the graves to receive their souls. And Dumah offers a note of reckoning, and proclaims: Master of the Universe, "old and new," those who were buried long ago, and those buried not so long ago, all these "I have laid up for you," to take them into account.

39. In the name of the Rav, Rabbi Yehuda said that in the future, the Holy One, blessed be He, will rejoice with the righteous, and will let His Shechinah dwell among them. Everybody will rejoice in that joy, as it is written: "let Hashem rejoice in His works" (Tehilim 104:31). Rabbi Yehuda said that at that time the righteous will create worlds and raise the dead. Rabbi Yosi said to him: We have learned that "there is nothing new under the sun" (Kohelet 1:9). Rabbi Yehuda responded: Come and hearken. While the wicked are in the world and multiply, the whole world does not endure, but when the Righteous are in the world, it does endure. And in the future they will raise the dead, as it is written: "Old men and old women shall yet again dwell in the streets of Jerusalem, and every man with his staff in his hand for very age" (Zechariah 8:4).

40. At that time, the Righteous will attain complete knowledge, for as Rabbi Yosi said: When "Hashem rejoices in His works," then the Righteous are destined to grasp the Holy One, blessed be He, in their hearts. And wisdom will abound in their hearts, as if they are seeing Him with their eyes. This is the meaning of the verse: "And it shall be said on that day, this is our Elohim" (Yeshayah 25:9). And for their existence together, the soul shall delight in the body more than anything, and that they shall have knowledge and perception of their Master, and shall have the enjoyment of the splendor of the Shechinah. This is the goodness hidden for the Righteous in the future to come. Thus, "And these are the generations of Yitzchak, Avraham's son," refers to the generations of gladness and laughter that will exist at that time. Avraham's son is the soul worthy of it and is perfect in its ascent; "Avraham begot Yitzchak," means that the soul sires joy and laughter in the world.

37. אָמַר רַבִּי אַחָא בַר יַעֲקֹב, בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת, חֲדָשִׁים גַּם יִשְׁנִים דּוֹרֵי צַמְנָתִי לָךְ. צַמְנָתִי אוֹתָם, בְּאוֹתָם הָעוֹלָמוֹת. לָךְ: בְּשִׁבְלֶךָ, בְּשִׁבְלֵי שְׂאֵתָהּ גּוֹף קָדוֹשׁ וְנָקִי. דְּבַר אַחַר הַיְהוּדָאִים, אֱלוֹ מְלֵאכֵי־שְׁלוֹם. נָתַנוּ רֵיחַ, אֱלוֹ הַנְּשֻׁמוֹת, שֶׁהֵם רֵיחַ הָעוֹלָם. נָתַנוּ: שִׁבְקוּ, כְּדַבֵּר אַחַר וְלֹא נָתַן סִיחוֹן אֶת יִשְׂרָאֵל

38. דִּתְאַנָּא אָמַר רַבִּי יְהוּדָה, שְׁלֹשׁ בְּתוֹת שֶׁל מְלֵאכֵי הַשָּׁרֵת, הוֹלְכִים בְּכָל חֹדֶשׁ וּבְכָל שַׁבָּת, לְלוֹוֹת לְנִשְׁמָה עַד מְקוֹם מַעְלָתָהּ. וּבִמְאֵן נוֹקִים עַל פְּתַחֲנָא כָּל מְגַדִּים. אָמַר רַבִּי יְהוּדָה, אֱלוֹ הֵן הַגּוֹפּוֹת, שֶׁהֵם עוֹמְדִים בְּפִתְחֵי קְבָרוֹת לְקַבֵּל נִשְׁמָתָן. וְדוּמָ"ה נוֹתֵן פֶּתַק דְּחֻשְׁבָּנָא, וְהוּא מְכַרִּיז וְאוֹמֵר, רַבּוֹנוֹ שֶׁל עוֹלָם, חֲדָשִׁים גַּם יִשְׁנִים, אוֹתָם שְׁנִקְבְּרוּ מִכַּמָּה יָמִים, וְאוֹתָם שְׁנִקְבְּרוּ מִזְמַן מוֹעֵט, כֻּלָּם צַמְנָתִי לָךְ, לְמִיפֵק לָהּ בְּחוֹשְׁבָּנָא

39. אָמַר רַב יְהוּדָה אָמַר רַב, עֲתִיד הַקּוֹדֶשׁא בְּרִיךְ הוּא, לְשִׂמּוֹחַ בְּאוֹתוֹ זְמַן, עִם הַצְּדִיקִים, לְהַשְׁרוֹת שְׂכִינָתוֹ עִמָּהֶם, וְהַכֵּל יִשְׂמְחוּ בְּאוֹתָהּ שְׂמֵחָה, הַה"ד יִשְׂמַח ה' בְּמַעֲשָׂיו. אָמַר רַבִּי יְהוּדָה, עֲתִידִים הַצְּדִיקִים בְּאוֹתוֹ זְמַן, לְבָרָא עוֹלָמוֹת, וְלַהֲחַיֹּת מֵתִים. אָמַר לִיה רַבִּי יוֹסִי, וְהִתְנַן אֵין כָּל חֹדֶשׁ תַּחַת הַשָּׁמֶשׁ. אָמַר לוֹ רַבִּי יְהוּדָה, ת"ש, בְּעוֹד שֶׁהַרְשָׁעִים בְּעוֹלָם, וַיִּרְבוּ, כָּל הָעוֹלָם אֵינוֹ בְּקִיּוֹם, וּכְשֶׁהַצְּדִיקִים בְּעוֹלָם, אֵזִי הָעוֹלָם מֵתְקַיִּים. וְעֲתִידִים לְהַחַיֹּת מֵתִים, כְּדַקְאֲמַרְן, עוֹד יִשְׁבוּ זְקֵנִים וְזְקֵנוֹת בְּרַחוּבוֹת יְרוּשָׁלַם וְאִישׁ מִשְׁעֲנָתוֹ בִּידוֹ מְרֹב יָמִים, כְּדַכְתִּיב לְעִיל

40. באותו זמן, ושיגו הצדיקים דעת שלמה, דאמר רבי יוסי, ביומא היחדי קודשא בריך הוא בעובדוי, זמינן אינון צדיקאי, למנדע ליה בלבהון, וכדין יסגי סכלתנו בלבהון, כאילו חזו ליה בעינא, הדא הוא דכתיב, ואמר ביום ההוא הנה אלהינו זה וגו'. ושמחת הנשמה בגוף, יתר מכולם, על שהיו שניהם קיימים, וידעו ושיגו את בוראם, ויהנו מזיו השכינה, וזהו הטוב הגנוז לצדיקים לעתיד לבא. הה"ד, ואלה תולדות יצחק בן אברהם, אלו הם תולדות השמחה, והשחוק, שיהא בעולם באותו זמן. בן אברהם, היא הנשמה הזוכה לכך, ולהיות שלימה במעלתה. אברהם הוליד את יצחק, הנשמה מולידה השמחה והשחוק הזה בעולם.

41. Rabbi Yehuda said to Rabbi Chiya: We have learned that the Holy One, blessed be He, will prepare a feast for the righteous in the future. What is this feast? He replied: Before you went before these holy angels, the sages of the Mishnah, I heard what Rabbi Elazar said. It set my heart at peace. For Rabbi Elazar said that the feast of the Righteous in the future is as it is written: "and they beheld the Elohim, and did eat and drink" (Shemot 24:11). Here it is written, "eat," but Rabbi Elazar noted that in one place it is explained as, "enjoy" and in another, "eat." What is the difference? He responded: Woe to the Righteous who do not have as much merit; they enjoy the splendor, though they do not understand everything. However, the Righteous who merit the divine splendor eat until they grasp it fully. Food and drink refers to this feast and eating alone. From whom do we know this? From Moshe, as it is written: "he did neither eat bread, nor drink water" (Shemot 34:28). Why so? Because he ate another meal, which is the supernal splendor. The meal of the Righteous in the future will be in that manner.

41. אמר רבי יהודה לרבי חייא, הא דתנינן דעתיד הקודשא בריך הוא לעשות סעודה לצדיקים לעתיד לבא, מאי היא. אמר ליה, עד לא אזלית קמי אינון מלאכין קדישין, מארי מתניתין, הכי שמיע לי, בין דשמעית הא דאמר רבי אלעזר, אתישבא בלבאי, דאמר רבי אלעזר, סעודת הצדיקים לעתיד לבא, כהאי דכתיב ויחזו את האלהים ויאכלו וישתו. ודא הוא דתנן גיזונין. ואמר רבי אלעזר באתר חד תנינן נהנין, ובאתר אחרא תנינן גיזונין, מאי בין האי להאי. אלא הכי אמר אבוי, הצדיקים שלא זכו כל כך, נהנין מאותו זיו, שלא ישיגו כל כך, אבל הצדיקים שזכו, גזונין, עד שישגו השגה שלמה. ואין אכילה ושתיה אלא זו, וזו היא הסעודה והאכילה. ומנא לן הא, ממשא, דכתיב ויהי שם עם ה' ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה. מ"ט לחם לא אכל, ומים לא שתה. מפני שהיה נזון מסעודה אחרת, מאותו זיו של מעלה, וכהאי גוונא סעודתן של צדיקים לעתיד לבא.

42. Rabbi Yehuda said that the feast of the Righteous in the future is to partake of His joy, according to the verse: "the humble shall hear of it, and be glad" (Tehilim 34:3). Rav Huna said that it is understood from the verse: "But let all those that put their trust in You rejoice: let them ever shout for joy" (Tehilim 5:12). Rabbi Yitzchak said: Both will occur in the future. We were taught by Rabbi Yosi that cellared wine with its grapes, from the six days of Creation, contains the ancient matters that were not revealed to man from the day the world was created. These are destined to be revealed to the Righteous in the future; this is assuredly their food and drink.

42. אמר רבי יהודה סעודת הצדיקים לעתיד לבא, לשמוח בשמחתו, הה"ד ישמעו ענוים וישמחו. רב הונא אמר מהכא, וישמחו כל חוסי בך לעולם ירננו. אמר רבי יצחק, האי והאי איתא לעתיד לבא. ותאנא אמר רבי יוסי, ויין המשומר בענביו, מששת ימי בראשית, אלו דברים עתיקים, שלא נגלו לאדם, מיום שנברא העולם, ועתידיים להגלות לצדיקים לעתיד לבא, וזו היא השתיה ואכילה, ודאי דא היא.

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43. In the name of Rabbi Shalom, Rabbi Yehuda said that if that is true, what about the Livyatan and the bull, as it is written: "Surely the mountains bring him forth food" (Iyov 40:20). Rabbi Yosi said that it is also written: "On that day, Hashem with His sore and great and strong sword will punish Livyatan the flying serpent, and the Livyatan that crooked serpent; and He will slay the crocodile that is in the sea" (Yeshayah 27:1). This was said thrice, to hint at the kingdom. Rabbi Tanchum added that there is nothing to reveal in addition to what the wise men said. This is assuredly so.

44. Rabbi Yitzchak said: I was present before Rabbi Yehoshua and asked him about this. I said that this feast of the Righteous that will be held in the future WAS SAID TO CONSIST OF THE LIVYATAN AND THE WILD BULL. If this is so, there is a contradiction, because Rabbi Elazar said that the feast of the Righteous in the future will be as it is written in the verse: "and they beheld the Elohim, and did eat and drink." Rabbi Yehoshua said that Rabbi Elazar was correct.

45. Rabbi Yehoshua further stated the belief that the sages communicated to most of the people: that they are invited to this meal of the Livyatan and the wild bull, where they will drink of the good CELLARED wine preserved from the time of the Creation. They came upon this verse: "and you shall eat your bread to the full" (Vayikra 26:5), and interpreted it thus. Rabbi Zira said: The Holy One, blessed be He, used all kinds of enticements to encourage the children of Yisrael to return to the good path. The greatest of them all was when He said to them, "and you shall eat your bread to the full," or among the curses, the worst is: "and you shall eat, and not be satisfied" (Ibid. 26). Why so? Because it is written: "Would we had died by the hand of Hashem in the land of Egypt" (Shemot 16:3). Rabbi Zira said: This teaches us that for the sake of eating, sacrificed their lives to die by their hands. When the Holy One, blessed be He, noticed their lust, He said to them: "If you will hearken to keep the commandments, you shall eat your bread to the full", in order to appease their minds. In this manner, the wise men saw that the exile would continue. They relied on the verses in the Torah, and said that they would eat and be merry at the great feast that the Holy One, blessed be He, will hold for them. Therefore, most of the people in the world suffer this exile for the sake of that feast.

43. אָמַר רַבִּי יְהוּדָה בְּרַבִּי שְׁלום, א"כ מֵהוּ לְוִיתָן, וּמֵהוּ הַשּׁוֹר, דְּכָתִיב, כִּי בּוֹל הָרִים יִשְׂאוּ לוֹ. אָמַר רַבִּי יוֹסִי, וְהָא כְּתִיב בְּעַת הַהִיא יִפְקֹד ה' בַּחֲרָבוֹ הַקָּשָׁה וְהַגְּדוּלָּה וְהַחֲזָקָה עַל לְוִיתָן נַחֵשׁ בְּרִיחַ וְעַל לְוִיתָן נַחֵשׁ עֵקְלָתוֹן וְהָרַג אֶת הַתַּנִּינִן אֲשֶׁר בַּיָּם. הָא הֵכָא תִּלְתָּא, אֲלֵא רַמְזוּ הוּא, דְּקָא רַמְזוּ עַל מַלְכוּתָא. אָמַר רַבִּי תַנְחוּם לִית לְמִימַר, עַל מַה דְּאָמְרוּ רַבָּנָן, וְדָאי כֶּךָ הִיא

44. אָמַר רַבִּי יִצְחָק, אָנָּא הוּינָא קַמִּיה דְּרַבִּי יְהוֹשֻׁעַ, וְשְׂאִילָנָא הִיא מְלָה, אָמְרָנָא הִיא סְעוּדָתָא דְּצַדִּיקָא לְעַתִּיד לָבָא, אִי כֶּךָ הוּא, לֹא אֲתִישְׁבָא בְּלָבָאִי, דְּהָא אָמַר רַבִּי אֲלֵעָזָר, סְעוּדַת הַצַּדִּיקִים לְעַתִּיד לָבָא, כְּהֵאִי גְוֹנָא דְּכָתִיב, וַיַּחֲזוּ אֶת הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׂתּוּ. אָמַר רַבִּי יְהוֹשֻׁעַ שְׁפִיר קָאִמַר רַבִּי אֲלֵעָזָר, וְכֶךָ הוּא

45. עוֹד אָמַר רַבִּי יְהוֹשֻׁעַ, הִיא מֵהִימְנוּתָא, דְּאָמְרוּ רַבָּנָן לְרוּבָא דְּעֵלְמָא, דְּזַמִּינִן אִינוּן בְּהֵאִי סְעוּדָתָא דְּלוִיתָן וְהֵוָה תּוֹרָא, וְלִמְשַׁתִּי חֲמַרָא טַב, דְּאֲתַנְטֵר מִכַּד אֲתַבְרִי עֵלְמָא, קָרָא אֲשַׁכְּחוּ וְדַרְשׁוּ, דְּכָתִיב וְאָכַלְתֶּם לַחֲמֶכֶם לְשׁוֹבַע, דְּאָמַר רַבִּי זִירָא, כֹּל מִינֵי פִיתוּי, פִּתְהּ הַקּוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, לְהַחְזִירָם לְמוּטָב, וְדָא הוּא יִתִּיר מִכְּלֵהוֹן, דְּאָמַר לְהוּ וְאָכַלְתֶּם לַחֲמֶכֶם לְשׁוֹבַע. וּבְקַלְלוֹת, וְאָכַלְתֶּם וְלֹא תִשְׁבְּעוּ, וְדָא קִשְׂיָא לְהוּ מְכֵלְהוּ. מ"ט, דְּכָתִיב מִי יִתֵּן מוֹתְנֵנוּ בְּיַד ה' בְּאֶרֶץ מִצְרַיִם וְגו'. אָמַר רַבִּי זִירָא, מְלַמֵּד, דְּמִשּׁוּם הַאֲכִילָה מְסֵרוּ נַפְשָׁם לְמוֹת בְּיָדָם. כִּיּוֹן שְׂרָאָה הַקּוּדְשָׁא בְּרִיךְ הוּא תְּאוּתָם, אָמַר לְהֵם, אִם תִּשְׁמְעוּ לְקוֹל הַמִּצְוֹת, וְאָכַלְתֶּם לְשׁוֹבַע כְּדִי לְהַנִּיחַ דְּעַתָּם. כה"ג, חֲמוּ רַבָּנָן דְּגִלּוּתָא אֲתַמְשַׁךְ, אֲסַתְכֵמוּ עַל קְרָאִי דְּאוּרִייתָא, וְאָמְרוּ דְּזַמִּינִן לְמִיכַל וְלִמְחַדִּי בְּסְעוּדָתָא רַבָּה, דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמַעַבְדַּ לְהוּ, וְע"ד רוּבָא דְּעֵלְמָא סְבָלוּ גְלוּתָא בְּגִין הִיא סְעוּדָתָא.

46. Rabbi Yochanan said that we should not contradict this belief, but support the idea THAT THE FEAST CONSISTS OF EATING AND DRINKING, because the Torah bears witness to it IN THE VERSE: "AND YOU SHALL EAT YOUR BREAD TO THE FULL" (VAYIKRA 26:5). We already know the Faith of the Righteous and their desire from the verses: "we will be glad and rejoice in You" (Shir Hashirim 1:4), and not in eating, and "we will praise you love more than wine" (Vayikra 26:5), WHICH ALLUDES TO THE WINE OF THE TORAH. That feast, that they--MOST OF THE PEOPLE IN THE WORLD--are destined for, FOR EATING AND DRINKING, we will partake of it too. This is the part of joy and laughter. "And these are the generations of Yitzchak (lit. 'will laugh')," for the righteous will laugh in the future. "Avraham begot Yitzchak," as it is the virtue of the soul that begets that laughter and joy in the world.

46. אָמַר רַבִּי יוֹחָנָן, לִית לָן לְסִתּוֹר מֵהַיִּמְנוּתָא דְכָלָא, אֶלָּא לְקַיִּימָא לֵיהּ, דְּהָא אוּרְוִיתָא אֶסְהִידַת עֲלוּי, דְּהָא אֲנִן יַדְעִין מֵהַיִּמְנוּתָא דְצַדִּיקָיָא, וְכַסּוּפָא דְלֵהוֹן מָאִי הִיא, דְכַתִּיב נְגִילָה וְנִשְׁמַחָה בָךְ, וְלֹא בְאֲכִילָה. נְזַכִּירָה דוֹרִיךְ מֵיִן. וְהִיא סְעוּדַתָּא דְזַמְנִין בָּהּ, יְהֵא לָן חוּלְק לְמַהֲנֵי מְנָה, וְזוּ הִיא הַשְׁמָחָה וְהַשְׁחֹק. וְאַלְהַתּוֹלְדוֹת יִצְחָק, שְׂיִצְחָקוּ הַצַּדִּיקִים לְעֵתִיד לְבוֹא, אַבְרָהָם הוֹלִיד אֶת יִצְחָק, זְכוֹת הַנְּשָׂמָה, מוֹלִיד הַשְׁחֹק הַזֶּה, וְהַשְׁמָחָה בְּעוֹלָם

6. The combining of the attribute of Mercy with Judgment

The discussion continues to explore the uniting of Ya'akov and Rivkah. It evolves toward a more complete understanding, explaining the more subtle meanings that arise from this combination of Malchut (an aspect of judgment) and Binah (an aspect of mercy). The Rabbis also discuss the role of the Evil Inclination, explaining how this, too, derives from The Creator. They describe how evil is placed in the human heart, discuss its formidably enduring nature, and explain its role in reproduction. The creation of the Evil Inclination actually denotes the Creation of the Desire to Receive.

This Desire to Receive is a vital and necessary component in man, for without it, The Creator cannot share His infinite beneficence. There must be a willing recipient in order for sharing to take place. The angel Satan, however, manipulates this vital desire to receive into a desire to receive for the self alone. This additional aspect of receiving in a selfish manner is the "root of all evil." Man's spiritual work is to negate the Satan's influence and to express our desire to receive through sharing.

The Relevance of this Passage

A story is told of an arrogant tycoon who tosses a few gold coins to a poverty-stricken man in the streets. The poor man is of high principles and refuses the condescending handout. The tycoon is taken aback and insists that the pauper accept his gift. The poor man refuses. Initially, the tycoon was indifferent to the plight of the poor man. His charity was more an act of haughty self-regard, but now the tycoon is overcome with guilt and embarrassment. He pleads with the poor man to accept the gift. Seeing how much distress and anxiety his refusal is causing the wealthy man, the poor man decides to accept the gold coins so that his benefactor will feel better about himself. Kabbalistically, the poor man's receiving has taken the form of sharing.

A reading of this section helps us transform our selfish desires into actions that embody the principle of receiving for the sake of sharing.

47. "And Yitzchak was forty years old." Rabbi Bo began in the name of Rabbi Yosi with the verse: "Let him kiss me with the kisses of his mouth..." (Shir Hashirim 1:2). With how many GOOD qualities was the world created? We have learned that Rabbi Acha bar Ya'akov said that everything the Holy One, blessed be He, created in His worlds, outside of Himself, was in collaboration--THAT IS, THE COMBINING OF MALCHUT, AN ASPECT OF JUDGMENT, WITH BINAH, AN ASPECT OF MERCY. IT IS FROM THESE PARTNERSHIPS THAT MANY QUALITIES ARE FOUND IN THE WORLD. ONE THOUGHT THIS PARTNERSHIP OF GOOD AND EVIL APPLIES TO CREATURES, SO HE RAISED A QUESTION. Rabbi Acha asks: Is that so? Heaven forbid, for this will add dissension in the world, FOR EVERYBODY WHO HEARS HIM WILL DISAGREE. For if you say that it means that the angels, created as the Holy Spirit itself, have a blend OF GOOD AND EVIL in them, then their faces and ours are the same--THAT IS, ANGELS AND MEN ARE EQUAL.

47. וַיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה. רַבִּי בּוֹ בּוֹ בִשְׁם רַבִּי יוֹסִי, פִּתַּח וְאָמַר, יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ וְגו', בְּכַמָּה מַעֲלוֹת נִבְרָא הָעוֹלָם, דְּתַנִּינָן אָמַר רַבִּי אַחָא בְרַי יַעֲקֹב כָּל מַה שְׁבָרָא קוּדְשָׁא בְרִיךְ הוּא בְּעוֹלָמוֹת שְׁלוֹ, חוּץ מִמֶּנּוּ, הָיוּ בְּשִׁתּוּף. וּמִי אָמַר רַבִּי אַחָא הָכִי, חֶסֶד וְשְׁלוֹם, דְּהָא בְּמַלְהָ דָּא יִסְגִי פְּלוּגְתָּא בְּעֵלְמָא, דְּאִי תִימָא הָכִי, הַמְּלָאכִים שְׁהֵם נִבְרָאִים רִיחַ הַקֹּדֶשׁ מִמֶּשׁ, יֹאמַר שְׂיֵשׁ שִׁתּוּף בָּהֶם, הָא כָּל אֲפִיָּא דְדֵהוֹן וְדִידָן שׁוּיִין

48. Rabbi Aba said THAT IT IS TRUE, and through this, dissension will increase in the world. For we learned in the Mishnah that all that the Holy One, blessed be He, did, He made as body and soul. THE HOLY ONE, BLESSED BE HE, JOINED TOGETHER THE BODY FROM MALCHUT AND THE SOUL FROM BINAH. THIS IS THE SECRET OF JOINING JUDGMENT WITH MERCY. One may argue that the angels have no bodies and cannot perform actions until the Holy Soul, THE LIGHT OF BINAH, joins them which is help from above.

48. אָמַר רַבִּי אַבָּא, בְּמַלְהָ דָּא יִסְגִי פְּלוּגְתָּא בְּעֵלְמָא, דְּהָא תַנּוּן בְּמִתְנִיתִין דִּידָן, דְּכָל דְּעֵבַד קוּדְשָׁא בְרִיךְ הוּא, עֵבַד כְּגוֹן גּוּפָא וְנִשְׁמַתָּא, וְאִי תִימָא דְהָא לִית גּוּפָא לְמַלְאכִים, כְּךָ הוּא, אֲבָל לִית אִינוּן יְכַלִּין לְמַעַבְד עֲבִידַתָּא, עַד שְׂיִשְׁתַּתֵּף בָּהּ הִיא נִשְׁמַתָּא קְדִישָׁא, דְּהִיא סִיעוּתָא דְלַעֲוִילָא, וּבְהָאִי גּוּוֹנֵי כָּל מָאִי דְעֵבִיד אֶצְטְרִיךְ לְהֵיָא סִיעוּתָא דְלַעֲוִילָא מִנֵּיהּ

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49. Rabbi Yosi said that the instant the Holy One blessed be He, resurrects the dead, all troubles will end, on the fortieth year FOLLOWING THE GATHERING OF THE EXILES. It has been resolved by law "Forty stripes he may give him, and not exceed" (Devarim 25:3). The journey of Yisrael in the desert WAS COMPLETED in the fortieth year. Forty years before the body is resurrected, the soul awaits it in the land of Yisrael. IT APPEARS THEN that in the fortieth year OF THE WAITING OF THE SOUL IN THE LAND OF YISRAEL, the bodies will rise from the dust. After forty days the rain stopped, this is the meaning of the verses "And the rain was upon the earth forty days and forty nights" (Beresheet 7:12), and "it came to pass at the end of forty days, that Noach opened" (Beresheet 8:6). Also, the time of the Redemption of Yisrael is during the fortieth year. During the fiftieth year the world, which is Yovel (Jubilee), will be populated. The return of the soul to the body occurs after forty years of waiting in the land of Yisrael. This is the meaning of, "and Yitzchak was forty years old." That is, he was waiting for the body. "When he took Rivkah," who was put in the body prepared for him. Their passion and longing at that moment was for the splendor of the Shechinah only and to nourish of Her splendor. This is the meaning of the verse, "Let him kiss me with the kisses of his mouth." Rabbi Aba said: "Let him kiss me" means let him nourish me. Their sole nourishment is the enjoyment and sustenance of the supernal splendor. Rabbi Yosi said that this is proven by the end of the verse, which reads: "for your love is better than wine" (Shir Hashirim 1:2).

50. "The daughter of Betu'el" means the daughter (Heb. bat) of El. Rav Huna disagreed with this. He said that BETU'EL is not ONE OF MALCHUT'S NAMES. I have been to distant lands, and heard there that this is the name of the bone of the spine. Of all the bones this one remains in the grave, AND DOES NOT ROT. It is called 'Betu'el the deceitful', THAT IS, THE 'SCOUNDREL'. I asked about it, ABOUT ITS NATURE, and they said that its shape resembles a head of a serpent, which is deceitful. And that more than any other bone in the body, this bone is deceitful.

51. For we have learned that Rabbi Shimon asks: Why does this bone endure longer than the other bones? This is because it is deceitful and does not bear the taste of human food like the other bones. For that reason, it is stronger than all the other bones. And at the resurrection of the dead, the body will be built on this root. This is the meaning of the verse, "the daughter of Betu'el the Arammian."

49. אָמַר רַבִּי יוֹסִי, בְּהֵיכָא שְׁעָתָא דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַחֵיא מִתַּיָא, וְהָא סוּפָא כָּל עֲקָתִין, בְּאַרְבַּעִים לַהּוּי. וְגַזַּר קַיָּים, אַרְבַּעִים יִכְנוּ לֹא יוֹסִיף. סוּף הַלִּיכְתָּם שֶׁל יִשְׂרָאֵל בְּמַדְבָּר, בְּשָׁנַת הָאַרְבַּעִים. אַרְבַּעִים שָׁנָה, קוּדְם תְּחִיית הַגּוּף, מִמִּתְנַת לוֹ הַנְּשֵׁמָה בְּאַרְץ יִשְׂרָאֵל. בְּשָׁנַת הָאַרְבַּעִים יְקוּמוּן הַגּוּפוֹת מֵעַמְרָא. בְּאַרְבַּעִים נִכְלָא הַגֶּשֶׁם, הַה"ד וַיְהִי הַגֶּשֶׁם עַל הָאָרֶץ אַרְבַּעִים יוֹם, וְכָתִיב וַיְהִי מִקֵּץ אַרְבַּעִים יוֹם וַיִּפְתַּח נֹחַ. זָמַן גְּאוּלְתָּם שֶׁל יִשְׂרָאֵל, בְּשָׁנַת הָאַרְבַּעִים הוּא. וּבְחַמְשִׁים אֶתָּא יֵשׁוּב עַלְמָא, דְּהִיא הַיּוֹבֵל. הַחֲזֵרַת הַנְּשֵׁמָה לַגּוּף, בְּשָׁנַת הָאַרְבַּעִים, שְׁהִמְתִּינָה לוֹ בְּאַרְץ יִשְׂרָאֵל, הֲדָא הוּא דְכָתִיב וַיְהִי יִצְחָק בֶּן אַרְבַּעִים שָׁנָה, שְׁהִמְתִּין לַגּוּף. בְּקַחְתּוּ אֶת רִבְקָה, בְּהַכְנָסְתָּהּ בְּגוּף הַמְּזוּמָן לוֹ. בְּאוֹתָהּ שְׁעָה, בְּהַכְנָסְתָּהּ בּוֹ, אִין תְּאוֹתָם וְכִסּוּפָם, אֵלֹא לִיהֲנוֹת מִזֵּיו הַשְּׂכִינָה, וְלִיזוּן מִזֵּיוֹה, הַה"ד יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהּ. אָמַר רַבִּי אַבָּא, יִשְׁקֵנִי יִפְרִסְנִי, שְׂאִין פְּרִנְסְתָן אֵלֹא לִיהֲנוֹת וְלִיזוּן מִזֵּיוֹה שֶׁל מַעְלָה. אָמַר רַבִּי יוֹסִי סוּפִיָּה דְּקָרָא מוֹכַח דְּכָתִיב כִּי טוֹבִים דוֹדִיךְ מִיַּיִן

50. בַּת בְּתוּאֵל בַּת בְּתוֹ שֶׁל אֵל. רַב הוֹנָא אָמַר, לֹא כֵן הוּא, וְאַנָּא הוּיַת בְּכַרְבֵּי הַיָּם, וְשִׁמְעָנָא דְּהוּוּ קְרָאן לְהוּוּא גְרָמָא דְּשַׁדְרָה, הוּוּא דְּאַשְׁתָּאֵר בְּקַבְרָא מְכַל גּוּפָא, בְּתוּאֵל רַמָּאָה, שְׂאֵלִית עֲלֵיהּ, אָמְרוּ דְּהוּא כְּרִישָׁא דְּחוּיָא, דְּאִיהוּ רַמָּאָה, וְהוּוּא גְרָמָא הוּא רַמָּאָה, מְכַל שְׂאָר גְרָמֵי

51. דְּתַאנָּא אָמַר רַבִּי שְׁמַעוֹן, הוּוּא גְרָמָא, לְמָה אֲשְׁתָּאֵר בְּקִיּוּמָא, וְתִיר מְכַל שְׂאָר גְרָמֵי. מִשּׁוּם דְּאִיהוּ רַמָּאָה, וְלִית סְבִיל טַעְמָא דְּמִזוּנָא דְּבַנֵּי נֶשְׂאָה כְּשְׂאָר גְרָמֵי, וּבְגִינֵי כֵן הוּא תְּקִיף מְכַל גְרָמֵי, וְהוּוּא לִיהוּי עֲקָרָא, דְּגוּפָא אֲתַבְּנֵי מִנֵּיהּ. הֲדָא הוּא דְּכָתִיב בַּת בְּתוּאֵל הָאַרְמִי

52. We learned that Rabbi Shimon said: It, THE BONE OF THE SPINE, is deceitful, and IT CAME from a deceitful world, NAMELY, FROM PADDAN-ARAM. Also, deceitful is the Evil Inclination, WHICH IS THE HEAD OF THE SERPENT, WHICH IS THE EVIL INCLINATION, THE ANGEL OF DEATH. This is the meaning of the verse: "the daughter of Betu'el the Arammian," who is the deceitful bone of the spine. The words, "of Paddan-Aram," WHICH MEANS THAT HE CAME FROM A DECEITFUL (HEB. RAMAI) WORLD, represent two deceivers, as we have learned that Paddana means a 'couple'. The two deceivers are "the sister of Lavan," NAMELY, the sister of the deceitful Evil Inclination. At first, when it was corrupted by sins in this world, it was called 'Lot'. In the future, when it will no longer be as corrupted, IT WILL BE as someone who has washed and was cleansed of his impurities, and it will be called 'Lavan' (lit. 'white'). Nevertheless, the Evil Inclination is not eliminated from the world.

53. Come and hearken: we learned from the Mishnah that the two daughters of Lot symbolize the two forces of the body that arouse the Evil Inclination. Because it has bathed and is no longer so impure, it is called 'Lavan'. And the two daughters are not completely negated, as it is written, "And Lavan had two daughters" (Beresheet 29:16). Rabbi Yosi asks: Why are they there referred to as the firstborn and the younger, and here the elder and the younger?

54. Rabbi Yosi said that they no longer have the power to do evil or arouse the Evil Inclination. This is understood from the verse, "the name of the elder (lit. 'bigger') was Leah," (Beresheet 29:16) for she was weary (Heb. Leah) from her wickedness and evil, while Rachel, "the younger (lit. 'smaller')," did not have the power to incite. As it is written, "and as a sheep (lit. 'Rachel') before her shearers is dumb" (Yeshayah 53:7). Rav Huna said: This is the Evil Inclination. Its two daughters are different than they were at first. First it was Lot, cursed and corrupted; now it is Lavan (lit. 'white'), who has been cleansed, not as cursed and corrupted as it was before. First its two daughters were strong; each had her individual strength. Now the name of the elder was Leah--weary ('Leah') without power; weary without strength; Leah, fatigued from her former deeds. And the name of the younger was Rachel, as we have said, not as they were at first.

55. Rabbi Acha bar Ya'akov, said: Come and behold. It is written, "And Yitzchak entreated Hashem for his wife, because she was barren" (Beresheet 25:21). Rabbi Acha asks: Why is she barren? Because the Evil Inclination does not have its full strength in the world, the only fruition and multiplying comes through prayer. It is then written: "and Hashem was entreated by him, and Rivkah his wife conceived." Once the Evil Inclination is aroused, there is procreation!

52. וְתֵאֵנָה אָמַר רַבִּי שִׁמְעוֹן, הוּא רַמְאֵי, וּמַעֲוֹלִים רַמְאֵי, וְשִׁבְן יֵצֵר הָרַע, דְּאִיהוּ רַמְאֵי. הֲדָא הוּא דְכִתְיִב בֵּת בְּתוּאֵל הָאֲרַמִּי גְרַמָּא רַמְאָה, מִפְּדָן אַרְם, מִצְמַד רַמְאִין, כְּדִתְנִן פְּדָנָא דְתוּרָא שְׁהוּא צְמַד. אַחוּת לְבָן, אַחוּת יֵצֵר הָרַע הָאֲרַמִּי, כְּדִתְנִן, בְּתַחֲלָה שְׁהִיָּה מְנוּוֹל בְּחֻטְאוֹת בּוּזָה הָעוֹלָם, נִקְרָא לוֹט. לְעֵתִיד לְבָא, שְׁלֵא יִהְיֶה מְנוּוֹל כְּדְבִקְדָמִיתָא, כְּמֵאן דְסָחִי וּמַטְבִּיל מְסַאֲבוּתִיהּ, קְרָאן לִיה לְבָן. עַל כֵּל פְּנִים אִין יֵצֵר הָרַע בְּטַל מִן הָעוֹלָם

53. ת"ש, דְּהִכִּי אָנָּן אוֹקִימְנָא בְּמִתְנִיתָא. שְׁתֵּי בְנוֹת לוֹט, שְׁהֵן שְׁתֵּי כַחוֹת הַגּוֹף, הַמְעוֹרְרוֹת לְיֵצֵר הָרַע, עֲכָשׂוּ שְׁאִינוּ מְנוּוֹל כ"כ, וְנִטְבַּל מִלְּכְלוּכוֹ, נִקְרָא לְבָן, וְאוֹתָן שְׁתֵּי בְנוֹת אִינָן בְּטוֹלוֹת מִמֶּשׁ, הַה"ד וְלְלָבָן שְׁתֵּי בְנוֹת. אָמַר רַבִּי יוֹסִי כֵךְ הוּא, תַּמָּן כְּתִיב בְּכִירָה וְיֵצֵירָהּ, וְהִכָּא כְּתִיב גְדוּלָה וְקִטְנָה

54. אָמַר רַבִּי יוֹסִי, אָבֵל אִינָן בְּכַח לַעֲשׂוֹת רַע, וְלִהְתְּעוֹרֵר לְיֵצֵר הָרַע בְּמִתְחַלְלָהּ, מִשְׁמַע דְּכִתְיִב שֵׁם הַגְּדוּלָה לְאָה, שְׁלֵאָה מִכַּחַה וּמִרְשַׁעְתָּהּ, וְשֵׁם הַקִּטְנָה רַחֵל, שְׁאִין בַּה כַח הַמְתְּעוֹרֵר, כְּמָה דְאֵת אָמַר וּכְרַחֵל לִפְנֵי גּוֹזְזִיָּה נְאֻלְמָה. אָמַר רַב הוּנָא, זֶה יֵצֵר הָרַע, וְשְׁתֵּי בְנוֹתָיו, מִתְחַלְּפוֹת מְכַמּוֹת שְׁהִיוּ בְּרֵאשׁוֹנָה. בְּתַחֲלָה לוֹט, מְקוּלָל מְנוּוֹל, עֲכָשׂוּ לְבָן, מְלוּבָן, שְׁאִינוּ מְקוּלָל וּמְנוּוֹל בְּנוּוֹלוֹ בְּבְרֵאשׁוֹנָה. בְּתַחֲלָה שְׁתֵּי בְנוֹתָיו חֲזָקוֹת, כֵּל אַחַת וְאַחַת בְּכַחַה, וְעֲכָשׂוּ שֵׁם הַגְּדוּלָה לְאָה: לְאָה בְּלֵא כַח, לְאָה בְּלֵא חֲזָקָה. לְאָה מִמַּעֲשֵׂיָהּ הָרֵאשׁוֹנִים. וְשֵׁם הַקִּטְנָה רַחֵל, כְּדִקְאֻמְרָן, וְלֵא כְּמוֹת שְׁהִיוּ בְּרֵאשׁוֹנָה

55. אָמַר רַבִּי אַחָא בְּרַי יַעֲקֹב, תָּא חֲזִי, מַה כְּתִיב, וְיַעֲתֵר יִצְחָק לֵה' לְנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִיא. אָמַר רַבִּי אַחָא מִפְּנֵי מַה הִיא עֲקָרָה, מִפְּנֵי שִׁינְצֵר הָרַע אִינוּ נִמְצָא בְּכַחוֹ בְּעוֹלָם, וְעַל כֵּךְ אִין נִמְצָא פְרִיָּה וְרִבְיָה, זוּלָתֵי בְּתַמְלָהּ, מַה כְּתִיב, וְיַעֲתֵר לוֹ ה', וְתִהְיֶה רַבָּקָה אִשְׁתּוֹ. כִּיּוֹן שְׁמִתְעוֹרֵר יֵצֵר הָרַע, נִמְצָא פְרִיָּה וְרִבְיָה

56. Rabbi Yosi asks: What then is the difference between this world and the world at that time; WILL THERE BE EVIL INCLINATION TOO? The scripture also says, "AND HASHEM WAS ENTREATED BY HIM, AND RIVKAH HIS WIFE CONCEIVED," WHICH MEANS that the Holy One, blessed be He, does it Himself, AND AWAKENS THE EVIL INCLINATION AT THAT TIME, WHICH IS ALSO PUZZLING. Rabbi Acha said: It is so. The Holy One, blessed be He, arouses THE EVIL INCLINATION for the specific purpose of mating, but not all the time, so that the Evil Inclination may be with men always, and they sin because of it. But it is aroused only for mating, and the arousal OF THE EVIL INCLINATION AT THE TIME OF UNION will be caused by the Holy One, blessed be He. This is the meaning of the verse: "and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Yechezkel 36:26). What is a heart of flesh? Rabbi Yehuda replied: It is a heart that would issue flesh and nothing else, AS, FOR EXAMPLE, A HEART THAT WOULD ONLY BEGET CHILDREN. THEREFORE IT IS WRITTEN, "AND I WILL GIVE YOU," FOR THE HOLY ONE, BLESSED BE HE, WILL HIMSELF AROUSE THE EVIL INCLINATION AT THE TIME OF MATING.

57. Rabbi Yitzchak, the son of Rabbi Yosi, traveled from Cappadocia to Lod, where he met Rabbi Yehuda. Rabbi Yitzchak asks him: Why are the companions, the sages of the Mishnah, not aroused in this matter of removing the Evil Inclination from the world, except at the time of mating? He replied: Upon your life! The world needs the Evil Inclination as much as it needs rain, because without the Evil Inclination there would not be the joy of study in the world. But it also would not be as corrupted as it was before, which caused sinning. This is the meaning of the verse: "They shall not hurt or destroy in all My holy mountain" (Yeshayah 11:9). Rabbi Shimon said: "MY HOLY MOUNTAIN" is the heart," the dwelling place of the Evil Inclination. Rabbi Eliezer said: A good heart is the foundation of the body and soul. For that reason, it is written: "And you shall love Hashem your Elohim with all your heart," (Devarim 6:5) for the heart is the essence of all!

7. "And the children struggled together within her" (B)

The story of Esav and Ya'akov is illuminated using an analogy with man's body and internal organs. The "children struggling together within her" refers to the brain and heart. Their struggle for primacy between these two is metaphorically expressed in Esav's selling his birthright to Ya'akov in exchange for porridge, which signifies the world. We also learn that the heart and liver are the most important organs. Next, the Rabbis more deeply explore the nature of life after the Resurrection, identifying the elements of our prior existence that will still be present after the Final Redemption

The Relevance of this Passage

Man is inclined to sacrifice long-term fulfillment and well-being for immediate ego gratification. This is the true significance of Esav selling his birthright to his brother. We settle for bowls of porridge every day, blinded by the moment, carrying only for our self-interest at the expense of our loved ones. Moreover, we delude ourselves with the belief that our selfish actions are really for the sake of our families. This delusion is fabricated by the dark side of our nature. This passage removes the veils of illusion, giving us the strength and foresight not to sell our souls when temptation for self-indulgence arises.

58. When Rav Kahana arrived, he said that this was said in the name of those versed in the Mishnah. The body is built upon the liver and the heart. As Rabbi Yehuda said, the heart and the liver are the leaders of the various organs of the body. The leaders of the head is the brain, but there are two leaders in the body. The first is the liver and the second is the heart. This is the meaning of the verse: "And the children struggled together within her." These are the two foundations of the body: THE BRAIN AND THE HEART.

56. אָמַר רַבִּי יוֹסִי, אִם כֵּן מֵה הַפֶּרֶשׁ בֵּין הָעוֹלָם הַזֶּה, לְאוֹתוֹ הַזְּמַן, וְעוֹד דֵּהָא קָרָא קְאָמַר, דְּקוּדְשָׁא בְרִיךְ הוּא עֵבִיד. אָמַר רַבִּי אַחָא, כֵּן הוּא, דְּקוּדְשָׁא בְרִיךְ הוּא אֲתַעֵר לִיה לְהֵוּא עֲנִינָא, דְּצָרִיךְ לְזוּגָא, וְלֹא לְכָל שַׁעְתָּא, דִּיהָא תְּדִיר עִם בַּר נֶשׁ כְּמוֹ כַּעֲן, דְּאִיהוּ אֲשַׁתְּבַח תְּדִיר, וְחֻטְאָן בֵּיה בְּנֵי נֶשָׁא, אֲלֵא לְהֵוּא זְוּגָא בְּלַחֲדוּדֵי, וְאֲתַעֲרוּתָא הֵיא, אֲתַעֲרוּתָא דְּקוּדְשָׁא בְרִיךְ הוּא לִיהוּי, הֲדָא הוּא דְּכַתִּיב וְהִסִּירוּתִי אֶת לֵב הָאֲבָן מִבְּשָׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר. מֵהוּ לֵב בָּשָׂר. אָמַר רַבִּי יְהוּדָה, לֵב לְהוֹצִיא בָּשָׂר, וְלֹא לְדַבֵּר אַחֵר

57. רַבִּי יִצְחָק בְּרַבִּי יוֹסִי, הוּהוּ אֲתֵי מִקַּפּוּטְקִינָא לְלוּד, פָּגַע בֵּיה רַבִּי יְהוּדָה, אָמַר לוֹ רַבִּי יִצְחָק, תֵּאמַר דְּחֻבִּירָנָא חֲבִימֵי מִתְּנִיתָא, אֲתַעֲרוּ לְהֵאִי עֲנִינָא, דִּיצַר הָרַע יִתְנָשִׁי מִן עֲלְמָא, בַּר הֵיא שַׁעְתָּא לְזוּגָא. א"ל, חִינְךָ הֵכִי אֲצַטְרִיךְ יִצַר הָרַע לְעוֹלָם, כְּמִטְרָא לְעוֹלָם, דְּאֲלִמְלָא יִצַר הָרַע, חֲדוּתָא דְּשַׁמְעָתָא לֹא לִיהוּי, אֲבַל לֹא מְנוּוֹלָה כְּקִדְמִיתָא, לְמַחְטֵי בֵיה, הֵה"ד לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הַר קִדְשֵׁי וְגו'. אָמַר רַבִּי שְׁמַעוֹן, הוּא לְבָא דְּמִדּוּרִיָּה דִּיצַר הָרַע בֵּיה. רַבִּי אֱלִיעֶזֶר אָמַר, לְבָא טְבָא, בְּנִינָא דְּגוּפָא וְנִשְׁמָתָא, וּבְגִין כֵּן כְּתִיב וְאִהְבֵת אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְבְּךָ הוּא עֲקָרָא דְּכָלָא

58. כַּד אָתָא רַב כְּהָנָא אָמַר, הֵכִי אָמְרִין מִשְׁמִיהוּן דְּמֵאֲרֵי מִתְּנִיתָא, תְּרֵי בְּנִינֵין דְּגוּפָא אִינוּן, כְּבָרָא וְלְבָא, דְּאָמַר רַבִּי שְׁמַעוֹן אָמַר רַבִּי יְהוּדָה, כְּבָרָא וְלְבָא, אִינוּן מְנַהֲגֵי גוּפָא בְּכָל סְטְרֵי אַבְרוּי, מְנַהֲגָא דְּרִישָׁא מוּחָא, אֲבַל דְּגוּפָא אִינוּן תְּרִין, וְקִדְמָאָה הוּא כְּבָרָא, תְּנִינָא לְבָא. וְהֵינּוּ דְּכַתִּיב בְּפִרְשָׁתָא, וְיִתְרוֹצְצוּ הַבְּנִים בְּקִרְבָּה אֵלֶיךָ תְּרִין בְּנֵינֵי דְּגוּפָא

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59. HE ASKS: Why did THE HEART AND THE LIVER struggle? AND HE REPLIED: Because the Evil Inclination was abolished from the heart. HE THEN WONDERED WHY, IF THE EVIL INCLINATION WAS ABOLISHED, IT IS WRITTEN, "struggled." It should have been written, 'And they were at peace'. Rav Huna explained that "struggled" means that the strength and vigor OF THE HEART AND LIVER, THE LEADERS OF THE BODY, were broken, BECAUSE THE EVIL INCLINATION WAS REMOVED. Rabbi Yehuda asks: What does the body say then? The body asks: 'If it be so, why am I thus?' and 'Why was I created?' Immediately, "she went to inquire of Hashem" (Beresheet 25:22).

60. "And Hashem said to her, 'Two nations are in your womb, and two peoples...'" (Beresheet 25:23). These are the two proud ones, the liver and the heart. Rabbi Yosi said that these are the brain and the heart, but Rabbi Yehuda said: The brain is not included in this, for it is written, "in your womb (lit. 'belly')," and the brain is not in the belly, but in the head. "And two peoples...from your bowels...and the elder (lit. 'great') shall serve the younger." This is the liver, which is great and big, and which serves the heart, as Rabbi Yehuda said: The liver receives the blood, and serves it to the heart!

61. "And the first came out red" (Beresheet 25:21). Rav Kahana explained that the liver is the first and is red. Why is it red? Because it is first to swallow the blood. Rabbi Eliezer asks: Why is it called 'first'? Because it is the first to swallow the blood from all the food; the first in blood but not in creation. And why is it that "the great shall serve the younger?" Because despite its being greater and bigger in size than the heart, it serves the heart. Rabbi Aba then asks: What is the purpose of this text if not to teach the people in the world that though there will be perfection upon earth, the path and nature of the world will not change? Rabbi Yisa said: Come and behold. The liver hunts and has venison in its mouth, while the heart contemplates and is "dwelling in tents" (Ibid. 27). As it is written, "And Ya'akov cooked pottage," (Ibid. 29) while thinking deep thoughts and occupying himself with the Torah.

62. "And Ya'akov cooked pottage." In the name of Rabbi Acha, Rabbi Bo said that the nature of the world never changes. Come and behold: it is written, "And Ya'akov cooked pottage (Heb. nazid)," as in the verse "they dealt (Heb. zadu)," (Shemot 18.11) which was translated into Aramaic as "they thought." It means that the heart thinks of and contemplates Torah, which represents the knowledge of its Creator. Thus, it is written: "and Esav came from the field, and he was faint" (Beresheet 25:29). It is the nature of the liver to go out hunting and swallow with its mouth. If it does not find any prey, it becomes tired and says to the heart: 'Before you think of the words of Torah, think of eating and drinking to nourish your body.' This is the meaning of the verse, "and Esav said to Ya'akov 'Give me to swallow, I pray you, of that red pottage,'" for it is my way to swallow the blood and transmit it to the other parts; "for I am faint," without food and drink. And the heart replies: 'Give me the first and choicest of whatever you swallow, give me your birthright,' this is the meaning of "Sell me this day your birthright" (Ibid. 31). That is, swear by your desire. As the heart contemplates food, the liver swallows. If it were not for the heart, longing and thinking about food, the liver and other organs would not be able to swallow. As Rabbi Yosi said: This is the way of slaves, who do not to eat before their master.

59. מַאי טַעמָא וַיִּתְרוּצְצוּ. מִשּׁוּם דְּלִבָּא אֲתַנְשִׁי מִנִּיהּ יִצַר הָרַע. וַיִּתְרוּצְצוּ וַיִּשְׁלִיּוּ מִבְּעֵי לִיהּ. אֶלָּא אָמַר רַב הוּנָא, וַיִּתְרוּצְצוּ וַיִּשְׁבְּרוּ, כְּלוּמַר, נִשְׁבַּר כַּחֲם וְחִילָם. אָמַר רַבִּי יְהוּדָה, הַגּוֹף מֵהוּ אֹמֵר, אִם כֵּן לָמָּה זֶה אֲנֹכִי, וְלָמָּה נִבְרָאתִי. מִיָּד וְתִלְךְ לְדַרְשָׁא אֵת ה'.

60. וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנְךָ וְשְׁנֵי לְאֻמִּים וְגו'. אֵלּוּ הַשְּׁנַיִם גְּאִים, הַכְּבֵד וְהַלֵּב. רַבִּי יוֹסִי אָמַר, הַמוֹחַ וְהַלֵּב. רַבִּי יְהוּדָה אָמַר, הַמוֹחַ אֵין בְּכֻלָּל זֶה, מִשְׁמַע דְּכֹתִיב בְּבִטְנְךָ, וְהַמוֹחַ אֵין בְּבִטּוֹן אֶלָּא בְּרֹאשׁ. וְשְׁנֵי לְאֻמִּים מִמַּעֲיַךְ וְגו', וְרַב יַעֲבֹד צַעִיר, זֶהוּ הַכְּבֵד, שֶׁהוּא רַב וְגִדּוֹל, וְהוּא מִשְׁמַשׁ לְפָנֵי הַלֵּב, דְּאָמַר רַבִּי יְהוּדָה, הַכְּבֵד קוֹלֵט הַדָּם, וּמִשְׁמַשׁ בּוֹ לְפָנֵי הַלֵּב

61. וַיֵּצֵא הָרֹאשׁוֹן אֲדָמוֹנִי. אָמַר רַב כְּהֵנָּא, הַכְּבֵד הוּא הָרֹאשׁוֹן וְהוּא אֲדָמוֹנִי, לָמָּה הוּא אֲדָמוֹנִי, עַל שְׂבוּלַע אֵת הַדָּם תַּחֲלָה. רַבִּי אֱלִיעֶזֶר אֹמֵר, לָמָּה נִקְרָא שְׁמוֹ רֹאשׁוֹן, עַל שֶׁהוּא רֹאשׁוֹן, לְבִלּוּעַ הַדָּם, מִכָּל הַמֵּאכֵל, וְהוּא רֹאשׁוֹן לְדָם אֲבָל לֹא לְיִצְיָרָה. וּבְמֵאן נֹקִים וְרַב יַעֲבֹד צַעִיר, עַל שֶׁהוּא רַב וְגִדּוֹל בְּשַׁעֲרוֹ מִן הַלֵּב, וְהוּא עוֹבֵד לְלֵב. אָמַר רַבִּי אַבָּא, לָמָּה אֲתָא פְּרֻשְׁתָּא דָּא, אֶלָּא לְאַחֲזָאָה לְבָנֵי עֲלָמָא, דְּאָף עַל גַּב דֵּהֵיא שְׁלִימוּתָא לִיהוּי בְּאַרְעָא, אֲרַחֲיָה וְטַבְעִיָּה דְעֲלָמָא לֹא אֲשַׁתְּנִי. רַבִּי יוֹסָא אָמַר בְּאִ וְרָאָה הַכְּבֵד הוּא הַצַּד צִיד וְהוּא צִיד בְּפִיּוֹ, וְהַלֵּב הוּא הַחוֹשֵׁב, וְהוּא יוֹשֵׁב אֶהְלִים הַהַד וַיִּזְדַּר יַעֲקֹב נִזִּיד, חוֹשֵׁב מִחֻשְׁבוֹת, נוֹשֵׂא וְנוֹתֵן בְּתוֹרָה

62. וַיִּזְדַּר יַעֲקֹב נְזִיד. רַבִּי בַּא בְּשֵׁם רַבִּי אַחָא אָמַר, לְעוֹלָם טְבָעוּ שְׁל עוֹלָם אֵינוּ מִשְׁתַּנָּה, בָּא וּרְאֵה, מַה כְּתִיב, וַיִּזְדַּר יַעֲקֹב נְזִיד, כְּדַבֵּר אַחַר אֲשֶׁר זָדוּ עֲלֵיהֶם, וַתִּרְגְּמוּ דַחֲשִׁיבוּ. כְּלוּמַר, הֵלֵב חוֹשֵׁב וּמְהַרְהֵר בַּתּוֹרָה, בִּיְדִיעַת בּוֹרְאוֹ, מַה כְּתִיב, וַיָּבֵא עֲשׂוּ מִן הַשָּׂדֶה וְהוּא עֵינָף. הַכְּבֵד שְׁדָרְךָ טְבָעוּ, לְצֵאת וּלְצוּד צִיד בְּמִיּוֹ לְבָלוּעַ, וְאֵינוּ מוֹצֵא, נִקְרָא עֵינָף, וְהוּא אוֹמֵר לֵלֵב, עַד שֶׁאַתָּה מְהַרְהֵר בְּדַבְרִים אֱלוֹ בְּדִ"ת, הֲרֵהֵר בְּאֲכִילָה וּבִשְׁתִּיָּה, לְקִיּוּם גּוֹמֵךְ, הַה"ד, וַיֹּאמֶר עֲשׂוּ אֵל יַעֲקֹב הַלְעִיטְנִי נָא מִן הָאָדָם הָאָדָם הַזֶּה, כִּי כֵן דְּרַבִּי לְבָלוּעַ הַדָּם, וּלְשֹׁגֵר לְשֹׁאֵר הָאֲבָרִים, כִּי עֵינָף אֲנֹכִי, בְּלֹא אֲכִילָה וּשְׁתִּיָּה. וְהֵלֵב אוֹמֵר, תָּן לִי הָרֵאשׁוֹן וְהַמּוּבָחָר מִכָּל מַה שֶׁתְּבַלֵּעַ, תָּן לִי בְּכוֹרְתְךָ, הֲדָא הוּא דְכְתִיב מִכְרָה כִּיּוֹם אֶת בְּכוֹרְתְךָ לִי, קוֹנְמִיתָא דְתַאיבָא, עַד שֶׁהֵלֵב מְהַרְהֵר וְחוֹשֵׁב בְּמֵאֲכָל, בּוֹלֵעַ הַכְּבֵד, דְּאֲלֵמְלִי הוּא כְּסוּפָא וְהַרְהוּרָא דְלֵבָא בְּמֵאֲכָל, לֹא יוֹכְלוּ הַכְּבֵד, וְהָאֲבָרִים לְבָלוּעַ דְאָמַר רַבִּי יוֹסִי, כֵּן דְרַךְ הָעֵבְרִים, שְׂאִינָם אוֹכְלִים עַד שֶׁהָאֲדוֹן אוֹכֵל

63. Rabbi Yosi said: It is later written, "Then Ya'akov gave Esav bread and pottage of lentils" (Beresheet 25:34). What are these lentils? HE ANSWERS: They are round as a circle, and as the circle which revolves around the world does not deviate from its path, so man in that time will never deviate from his. Although there will yet be all that is good and precious and perfect, with all that, the worldly habit of eating and drinking will not change.

63. אָמַר רַבִּי יוֹסִי, כְּתִיב לְאַחַר כֵּן, וַיַּעֲקֹב נָתַן לְעֲשׂוֹ לֶחֶם וְנִזְיָד עֲדָשִׁים, מַהוּ עֲדָשִׁים, סְגֻלָּגְלִין כְּגֻלְגֻלְתָּא, וְגֻלְגֻלָּא סְבִיב בְּעֵלְמָא, כְּלוּמַר, דְּלֹא אֲתַנְשִׁי מְאַרְחִיָּה. כֵּךְ הוּא בְּרַ נֶשׁ, בְּהֵוּא זְמַנָּא אִף עַל גַּב דְּכָל הוּוּא טִיבוּ, וַיִּקַּר וּשְׁלִימוּתָא לִיהוּי, אֲרַחֲיָה דְעֵלְמָא לְמִיכַל וּלְמִשְׁתִּי לֹא יִתְנַשִּׁי

64. We learned in the Mishnah that four winds blow in the world, and the Holy One, blessed be He, will raise one spirit to establish the body to include four spirits, as it is written: "Come from the four winds, O breath" (or: spirit) (Yechezkel 37:9). It is not written, 'in the four,' but, "from the four winds," for it will be composed of the four of them. We learned that this spirit (or: wind) is the wind that procreates, the wind that eats and drinks. And there is no difference between this world and the days of Mashiach's coming, save the delivery from servitude to the empires alone, and there is no difference between this world and the resurrection of the dead, save cleanliness and the attainment of knowledge. Rav Nachman added longevity.

64. מִתְנִיתִין, תָּנִן אַרְבַּע רוּחוֹת הָעוֹלָם מִנְשָׁבָן, וְעֵתִיד קוֹדֶשָׁא בְרִיךְ הוּא לְהַתְעוֹרֵר רוּחַ אַחַד, לְקִיּוּם הַגּוֹף, שִׁיָּהָא כְּלוּל מִד' רוּחוֹת, הַה"ד מְאַרְבַּע רוּחוֹת בְּאֵי הָרוּחַ, בְּאַרְבַּע לֹא כְתִיב, אֲלֵא מְאַרְבַּע רוּחוֹת הָעוֹלָם, שִׁיָּהָא כְּלוּל מְאַרְבַּעַתָּם. וְתַאנָּא, אוֹתוּ הָרוּחַ, הוּא רוּחַ הַמּוֹלִיד, הוּא הָרוּחַ הָאוֹכֵל וְשׁוֹתָה וְאֵין בֵּין הָעוֹלָם הַזֶּה לְיָמֵי הַמְּשִׁיחַ, אֲלֵא שְׁעִבוּר מְלַכְיוֹת בְּלָבָד, וְאֵין בֵּין עוֹלָם הַזֶּה, לְתַחֲיוֹת הַמֵּתִים, אֲלֵא נְקִיּוֹת וְהַשְׁגַּת יְדִיעָה. רַב נַחֲמָן אָמַר וְאַרְיִכוּת יָמִים

8. The gathering of the exiles and the resurrection of the dead

The Rabbis, here, discuss the timing of the Resurrection after the coming of Mashiach. Using Torah verses, they demonstrate that it is possible to tell the difference between the timing of the Resurrection of the righteous from that of the good. We're told that the evil people of our world will not experience Resurrection. Rabbi Elazar expresses his sorrow at the thought that the vast majority of mankind will have to wait longer than the righteous--although those who repent during their lives help advance the time of their own Resurrection.

The Relevance of this Passage

Evolving a consciousness of repentance is the first step in hastening our own redemption and eventual Resurrection after the arrival of the

Mashiach. The Light of this passage stimulates feelings of repentance and helps hasten the arrival of the Mashiach, and thus, Resurrection for the entire world.

65. Rav Yosef asks if the days of Mashiach's coming and the resurrection of the dead are the same. He responded: No, as we have learned that the building of the Temple precedes the gathering of the exiles, which precedes the resurrection of the dead. The resurrection of the dead is the last act of all. We know this from the verse, "Hashem builds Jerusalem: He gathers together the outcasts of Yisrael. He heals the broken-hearted, and binds up their wounds" (Tehilim 147:2-3). This refers to the resurrection of the dead, which is the healing of the brokenhearted and their dead. First He builds Jerusalem; then He gathers the outcasts of Yisrael; last of all, He heals the brokenhearted.

66. We have learned that the gathering of the exiles preceded the raising of the dead by forty years, as it is written: "And Yitzchak was forty years old." What is to be made of these forty years? According to Rav Kahana, Rabbi Broka said: How many troubles, how many wars waged against the children of Yisrael will there be from the gathering of the exiles until the resurrection of the dead. He who escapes them is happy, as it is written, "and at that time your people shall be delivered, every one who shall be found written in the book" (Daniel 12:1). Rabbi Yehuda said that this teaches us, "Many shall purify themselves, and make themselves white, and be tried" (Ibid. 10). Rabbi Yitzchak added, "and will refine them as silver is refined, and will try them as gold is tried" (Zechariah. 13:9). During these very days, there will be days when people will say, "I have no pleasure in them" (Kohelet 12:1). And from the time the troubles disappear until the resurrection of the dead there will be forty years.

67. Rav Huna said: Come and behold. "For the children of Yisrael walked forty years in the wilderness...because they obeyed not the voice of Hashem" (Yehoshua 5:6). In this verse, it is the same. Rabbi Yosef said: Everything that was said is the same, but for one thing. At the end of forty years, when the troubles pass away and the wicked are exterminated, the dead, the dwellers of the dust, shall live. Why? Because it is written: "affliction shall not rise up the second time" (Nechemyah 1:9). They had their fill with what they had. After the resurrection of the dead, the world will be settled, as it is written, "on that day Hashem shall be One and His Name One" (Zechariah 14:9).

65. אָמַר רַב יוֹסֵף וְכִי יָמוּת הַמָּשִׁיחַ וְתַחֲיִית הַמֵּתִים לֹא חָד הוּא. אָמַר לוֹ לֹא, דִּתְנִן, בֵּית הַמִּקְדָּשׁ, קוֹדֵם לְקַבּוּץ גְּלוּת, קַבּוּץ גְּלוּת, קוֹדֵם לְתַחֲיִית הַמֵּתִים, וְתַחֲיִית הַמֵּתִים הוּא אַחֲרוֹן שְׁבָכְלָם. מִנִּי הַכְּתִיב בּוֹנֵה יְרוּשָׁלַיִם ה' נִדְחֵי יִשְׂרָאֵל יִכְנֹס הַרוּפָא לְשִׁבּוּרֵי לֵב וּמַחְבֵּשׁ לְעַצְבוֹתָם. זוֹ הִיא תַחֲיִית הַמֵּתִים, שֶׁהִיא הַרְפוּאָה לְשִׁבּוּרֵי לֵב, עַל מִתְיָהֵם. בּוֹנֵה יְרוּשָׁלַם תַּחֲלָה, וְאַחֲרָיו נִדְחֵי יִשְׂרָאֵל יִכְנֹס, וְהַרוּפָא לְשִׁבּוּרֵי לֵב אַחֲרוֹן עַל הַכֹּל

66. תְּנִן, מ' שָׁנָה קוֹדֵם הַקַּבּוּץ גְּלוּת, לְתַחֲיִית הַמֵּתִים, בְּדֹאמְרִינָן וְיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה. הָאִי מ' שָׁנָה, מֵאִי עֲבִידֵתֵיהּוּ. אָמַר רַב כְּהֵנָא אָמַר רַבִּי בְרוּקָא, מְקַבּוּץ גְּלוּת עַד תַּחֲיִית הַמֵּתִים, כַּמָּה צָרוֹת, כַּמָּה מַלְחָמוֹת יִתְעוֹרְרוּ עַל יִשְׂרָאֵל, וְאֲשֶׁרֵי הַנְּמַלְט מֵהֶם, דְּכְתִיב בְּעַת הַהִיא יִמְלֹט עִמָּךְ כָּל הַנְּמַצָּא כְּתוּב בְּסֵפֶר. רַבִּי יְהוּדָה אָמַר מֵהֵכָא, יִתְבָּרוּ וְיִתְלַבְּנוּ וְיִצְרְפוּ רַבִּים. רַבִּי יִצְחָק אָמַר מֵהֵכָא, וְיִצְרְפְתִים כְּצֵרוֹף אֶת הַכֶּסֶף וּבַחֲנֻתִים כְּבַחוֹן אֶת הַזָּהָב. וּבְאוֹתָם הַיָּמִים, יְהִיו יָמִים, אֲשֶׁר יֹאמְרוּ אִינּוֹלֵי בְהֶם חִפְץ, וּמִשְׁעָה שִׁיעֲבֵרוּ הַצָּרוֹת עַד תַּחֲיִית הַמֵּתִים מ' שָׁנָה

67. רַב הוּנָא אָמַר תָּא חֲזִי כִי אַרְבָּעִים שָׁנָה הִלְכוּ בְּנֵי יִשְׂרָאֵל בְּמִדְבָר וְגו' אֲשֶׁר לֹא שָׁמְעוּ בְּקוֹל ה', כְּהֵאִי גּוֹוֹנָא הֵכָא. אָמַר רַבִּי יוֹסֵף, כָּל אֵלִין חָד מְלָה אָמְרוּ, וְלִסוּף מ' שָׁנָה, שֶׁהַצָּרוֹת יַעֲבֵרוּ, וְהַרְשָׁעִים יִכְלָו, וְחִיו הַמֵּתִים שׁוֹכְנֵי עֶפְרַיִם, מ' ט, מִשׁוּם דְּכְתִיב לֹא תִקּוּם פְּעַמִּים צָרָה, וְדִי לְהֶם כַּמָּה שֶׁעֲבֵרוּ. וּמוֹמֵן תַּחֲיִית הַמֵּתִים, יִתְיַשֵּׁב עַלְמָא בִישׁוּבוֹ, הַה"ד בְּיוֹם הַהוּא יְהִיָה ה' אַחַד וְשִׁמוֹ אַחַד

68. Rabbi Elazar was sitting and was exceedingly sad. Rabbi Yehoshua came before him and asks why the appearance of the candlelight of the world had become dark. He said: Great fear entered me, for I see how the companions versed in the Mishnah have responded on whom the spirit of saints dwells. They said that redemption will be in the sixth millennium. This was well said, but I see a longer time for the dwellers of the dust, who shall wait until the four hundred and eighth year of the sixth millennium, when they will rise. For this reason, the companions were stimulated by the verse that referred to THE DWELLERS OF DUST as the children of Chet, for Chet alludes to their rising after four hundred and eight (Heb. Chet Tav) years. As it is written, "In the year of this Yovel ('Jubilee') you shall return every man to his possession," (Vayikra 25:13) when this (Heb. hazot) shall be finished. The numerical value of Hazot is 5,408, AS THE HEI OF HAZOT ALLUDES TO THE HEI (FIVE) THOUSANDS; AND ZOT IS 408 IN NUMERICAL VALUE. Then, "you shall return every man to his possession," means that THE BODY will return to its soul, which is its possession and lot.

69. Rabbi Yehoshua said: This LENGTH OF TIME should not be difficult for you, as we have learned that there are three classes: the Completely Righteous, the Completely Wicked, and the Average. The completely righteous will rise with the resurrection of the dead of the land of Yisrael a few years earlier THAN THE FOUR HUNDRED AND EIGHTH YEAR, namely, at the fortieth year after the gathering of the exiles. In the end, everybody will rise at the four hundred and eighth year of the sixth millennium. Who will merit this length of time? He who will keep the precepts at that time. For that reason, I am sad.

70. He said to him: Rabbi, we have studied the verse, "Let there be light," (Bereshheet 1:2) which means let there be secret, BECAUSE LIGHT IS THE SECRET OF REDEMPTION. AND THE NUMERICAL VALUE OF OR ('LIGHT') IS RAZ ('SECRET'). THUS, THE VERSE, "LET THERE BE LIGHT," HINTS THAT THE TIME OF REDEMPTION WILL BE A SECRET UNKNOWN TO ALL MEN. RABBI ELAZAR BEN ARACH HINTED THAT HE DISAGREED WITH THIS LONG PERIOD. Again, he said that through repentance everyone will RISE FROM THE DEAD early. Rabbi Yehoshua said: Unless you said so, we would not have left an opening for those waiting daily for redemption, as it is written, "a store of salvation" (Yeshayah 33:6). What is this "salvation"? It alludes to those who seek salvation daily. IF REDEMPTION IS TIED TO A SPECIFIC TIME, HOW CAN IT BE EXPECTED DAILY? THIS ASSUREDLY DEPENDS UPON REPENTANCE. WHEN THEY REPENT, THEY WILL BE REDEEMED. AND FORTY YEARS AFTER REDEMPTION THE RESURRECTION OF THE DEAD WILL COME, AS WAS SAID.

68. ר' אלעזר בן ערך, הוה יתיב, והוה קא מצטער בנפשוי טמי, עאל לקמיה רבי יהושע, א"ל, חיזו נהירו דבוצינא דעלמא למה חשוכן, אמר ליה, חיזו ודחילו סגי עאל בי, דהא אנא חמי מה דאתערו חברנא, מארי מתניתא, דשראת עליהו רוח קדישין, והוא דאתערו, דבשתיאי יהא פורקנא שפיר, אבלאנא חמי אורכא יתירא, על אינון דיירא עמרא, דבאלף שתיאי לזמן ארבע מאות ותמניא שנין מניה, יהיו קיימין כל דיירי עמרא בקיומיהון, ובגיני כך אתערו חבירנא, על פסוקא דקרא לון בני חת, ח"ת, דיתערו ל"ח"ת שנה, והיינו דכתיב בשנת היובל הזאת תשובו איש אל אחוזתו, כשישתלם הזאת, שהוא חמשת אלפים וארבע מאות ותמניא, תשובו איש אל אחוזתו, אל נשמתו, שהיא אחוזתו ונחלתו

69. אמר רבי יהושע לא תקשי לך האי, דהא תנינן ג' בתות הן, של צדיקים גמורים, ושל רשעים גמורים, ושל בינונים, צדיקים גמורים וקומון בקימה של מתי ארץ ישראל, מהיום כמה שנים, שהם קודמים בתחלה, בשנת הארבעים של קבוצ גליות, והאחרונים כלם, לזמן ארבע מאות ושמונה שנה, לאלף הששי, כדקאמרן. מאן יזכה להאי ארכא, מאן יתקיים בקיום דתיה בין האי זמנא, ועל דא אצטעירנא בנפשאי

70. אמר ליה, רבי, הא תנינן, יהי אור, יהי ר"ז. חזר ואמר, בתשובה יתקדם כלא. אמר רבי יהושע, אי לא דאמרת הכי, אחסימנא פומין, למצפי פורקנא כל יומא, דכתיב חסן ישועות, מהו ישועות, אלו המצפים ישועות בכל יום

71. HE ASKS HIM: What is the opinion of Rabbi Elazar, WHO SAID THAT IT DEPENDED ON REPENTANCE? HOW DID HE KNOW THIS? HE ANSWERS: From the verse, "And many of those who sleep in the dust of the earth shall awake" (Daniel 12:2). It is understood by, "those who sleep," THAT ONLY SOME WILL RISE; these are the Righteous WHO REPENTED while they were alive, who will rise early. FOR THROUGH REPENTANCE, THEY SHALL RISE A FEW YEARS EARLY. HE ASKS: By how many years do they precede other people? Rabbi Yehuda replied: By two hundred and ten years. Rabbi Yitzchak said: Resh Dalet Yud ('210') years, as it is written, "Out of Ya'akov shall come (Heb. Yerd, Yud Resh Dalet) a ruler" (Bemidbar 24:19). This indicates that the Righteous precede other men by two hundred and ten years. Rav Nachman said: Precedence depends on how much the body is worn in the dust, THAT IS, THE SOONER THE BODY WEARS OUT IN THE DUST, THE SOONER IT RISES. Rabbi Yosi said to him: If this be true, then there are many resurrections, FOR EACH BODY HAS ITS OWN RESURRECTION ACCORDING TO ITS WEARING OUT IN THE DUST. HE ANSWERS: All revivals will occur at the same time, as was said in the vision: "and the word was true, and for a long period ahead" (Daniel 10:1).

72. "And there was a famine in the land, beside the first famine that was in the days of Avraham" (Beresheet 26:1). Rabbi Abahu opened the discussion with the verse: "While the king was reclining at his board, my spike nard sent forth its fragrance" (Shir Hashirim 1:12). We learned that the righteous will pass through four eras and four times, each different from the other. During the first, knowledge will increase in the world, and the righteous will conceive what they have not conceived in this world. As we have learned from Rabbi Pinchas, in the future, the perception of the righteous will be greater than that of the ministering angels, as it is written, "as the waters cover the sea" (Yeshayah 11:9). During the second time, you shall be occupied.
(End of Midrash Hane'elam)

9. "And the boys grew...for he relished his venison"

The discussion moves to a more profound understanding of the metaphor of Esav as a hunter. Even in the womb, Ya'akov was drawn to The Creator, while Esav was drawn to idolatry. As a cunning hunter, Esav stole the minds of men and led them astray so that they would rebel against The Creator. As the Rabbis probe the issue of why Yitzchak did not know these things about his son, we discover that the Shechinah wanted only Ya'akov to be blessed with the spirit of The Creator, which is precisely what transpired.

The Relevance of this Passage

The verses pertaining to Esav's coercing men into idolatry, function as a kind of spiritual homeopathy. Just as the cure for a deadly snake bite resides within the venom of the snake, the remedy for strengthening our consciousness against temptations of the material world resides within the verses that speak these matters. We also draw the Light of the Shechinah into our lives through the merit of Ya'akov.

73. "And the boys grew..." (Beresheet 25:27). This refers to the side of Avraham, THE RIGHT SIDE, WHICH IS CHASSADIM AND which caused them to grow. His merit supported them, for he was teaching them the precepts, as it is written: "For I know him, that he will command (Et) his children" (Beresheet 18:19). THE PARTICLE ET means that Ya'akov and Esav are included AMONG HIS SONS. Therefore, the explanation of, "And the boys grew," IS THAT THEY GREW IN HOLINESS, ONLY AFTERWARDS ESAV BECAME CORRUPTED. Rabbi Elazar disagreed. HE BELIEVES THAT each went his own way --one toward s faith, and the other towards idolatry.

71. מאי הוא דעתוי דרבי אלעזר. היינו דכתיב, ורבים מישניאדמת עפר וקיצו, משמע דכתיב מישני, אלו הם הצדיקים, הנקדמים בחייהם קודם זה. וכמה שנים הם נקדמים, רבי יהודה אומר מאתים ועשר שנים. רבי יצחק אומר, רד"י שנה, דכתיב ויר"ד מיעקב וגו'. יר"ד שנה, נקדמים הצדיקים, לשאר כל אדם. רב נחמן אמר, לפי השיעור שנבלה בעפר. אמר לו רבי יוסי, אם בן הרבה תחיות הו, אלא כל התחיות יהיו באותו הזמן והאי דאתמר בחזון ואמת הדבר וצבא גדול

72. ויהי רעב בארץ מלכד הרעב הראשון אשר היה בימי אברהם. רבי אבהו פתח ואמר, עד שהמלך במסבו נרדי נתן ריחו. דתנינן ארבע תקופות, וארבע זמנים משונים זו מזו, ועברו הצדיקים לעתיד לבא. האחד, אותו זמן ישגא החכמה בעולם, וישגו השגה, מה שלא השיגו בזה העולם, דתנינן, אמר רבי פנחס, השגת הצדיקים לעתיד לבא, יותר ממלאכי השרת דכתיב במים לים מכסים השני התעסקון(עד כאן מדרש הנעלם

73. ויגדלו הנערים. סטרא דאברהם גרים לון לאתגדלא, וזכותיה סיע לון, הוא הוה מחנך לון במצות, דכתיב, כי ידעתיו למען אשר יצוה את בניו וגו', לאסגאה יעקב ועשו. ויגדלו הנערים ויהי עשו איש יודע ציד וגו'. אמר רבי אלעזר, כל חד וחד, אתפרשלארחה דא לסטרא דמהימנותא, ודא לסטרא דעבודה זרה

74. So it was. While still in Rivkah's womb, each went toward his own side. When she was performing good deeds or passing near a place that is favorable to the precepts of Torah, Ya'akov was glad and struggled to come out. And when she walked past a place of idolatry, the wicked one struggled to come out. This has already been explained. For that reason, when they were born into the world, each was drawn to the place he deserved. Therefore it is written, "And the boys grew: and Esav was a cunning hunter..." WHICH MEANS THAT HE LED PEOPLE ASTRAY TO REBEL AGAINST HASHEM.

75. "And Yitzchak loved Esav, for he relished his venison" (Beresheet 24:28). This verse has been explained. Here, it is written: "a cunning hunter, a man of the field," while elsewhere it is written, "he was a mighty hunter" (Beresheet 10:9). THERE IT MEANS THAT HE DELUDED MEN AND LED THEM ASTRAY TO REBEL AGAINST HASHEM; HERE, IT MEANS THE SAME. THUS, "a man of the field" is one who robbed and murdered people. And ESAV said HE WENT TO THE FIELD to pray, AS IT IS WRITTEN OF YITZCHAK: "AND YITZCHAK WENT OUT TO MEDITATE IN THE FIELD" (BERESHEET 24:63). He hunted AND CHEATED YITZCHAK through his mouth, AS IT IS WRITTEN, "HE RELISHED HIS VENISON (LIT. THERE WAS VENISON IN HIS MOUTH)." HE WAS CALLED "a man of the field," because his lot was not in a populated place, but in a desolate place, in the open wilderness, in the field. Thus, he was called "a man of the field."

76. You may ask why Yitzchak did not know of all the wicked deeds of Esav, as the Shechinah was with him AND HE SHOULD HAVE KNOWN IT THROUGH THE HOLY SPIRIT. For without the Shechinah, how could he have blessed Ya'akov when he did? Assuredly, the Shechinah dwelt in his house and was with him always. But the Shechinah did not inform him of that, because Ya'akov was to be blessed only with the knowledge of the Holy One, blessed be He. And so it had to be. For when Ya'akov came before his father, the Shechinah came with him, and then Yitzchak saw in his mind that Ya'akov was worthy of being blessed and that he would be blessed by the approval of the Shechinah.

10. "And Ya'akov cooked a pottage..."

Rabbi Shimon discourses on the character of Ya'akov, and the fact that Esav despised his birthright. The Torah tells us that Yitzchak bestowed numerous blessings upon his son Ya'akov, all the while thinking it was Esav. Although Yitzchak did not know Esav's evil side, this was in order to preserve the purity of his blessing of Ya'akov. However, Ya'akov did know about Esav, and he dealt with his brother in a manner that enabled him to avoid defilement. The discussion also describes the exact manner in which Ya'akov embodied judgment, mercy, and subtlety.

The Relevance of this Passage

Despite his highly spiritual nature, Ya'akov was cunning enough to receive his father's blessing--for he was fully aware of the enemy he confronted in his brother Esav. The dark side of our nature is cunning and sly, endlessly deceiving us into making wrong choices. We must be as cunning and clever as our Evil Inclination. If we remain passive and complacent, our negative traits will control us. Summoning the shrewdness of Ya'akov through the spiritual influences of this passage, imbues us with artful and deft intellectual power to outwit the Other Side.

74. וְכֵן הָיָה בְּמַעוֹי דְרִבְקָה, דְּתַמֵּן כָּל חַד אֲזִיל לְסַטְרִיהּ, דְּכַד אִיהִי אֲשַׁדְּלַת בְּעוֹבְדֵין דְּכִשְׁרֹן, אוּ עֲבַרַת סְמִיךְ לְאַתְרֵי טַב, לְמַעַבְדַּ פְּקוּדֵי דְאֹרִייתָא, הָיָה יַעֲקֹב חָדִי, וְדַחִיק לְנַפְקָא, וְכַד הָוּת אֲזִלָּא, סְמִיךְ לְאַתְרֵי ע"ז, הֵהוּא רָשַׁע בְּטַשׁ לְנַפְקָא, וְאֹקְמוּהּ וּבְגִין כֶּךָ, כַּד אֲתַבְרִיאֻ וּנְפִקוּ לְעֵלְמָא, כָּל חַד אֲתַפְרֵשׁ, וְאֲזִיל וְאֲתַמְשֵׁךְ בְּדוּכְתִיָּה. דְּאֲתַחְזִי לִיהּ, וְעַל דָּא, וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֹשֵׂו אִישׁ יוֹדֵעַ צִיד וְגו'.

75. וַיֶּאֱהָב יִצְחָק אֶת עֵשָׂו כִּי צִיד בִּפְיוֹ, הָא אֹקְמוּהּ, דְּכַתִּיב, אִישׁ יוֹדֵעַ צִיד אִישׁ שָׂדֶה. וְכַתִּיב הֵתָם, הוּא הֵיָה גְבוּר צִיד אִישׁ שָׂדֶה, לְקַפְחָא לֹון לְבַנֵי נִשְׂא, וְלְקַטְלָא לֹון, וְאִיהוּ אָמַר דְּעֵבִיד צְלוּתָא, וְצִיד לִיהּ בְּטוּמִיָּה. אִישׁ שָׂדֶה, בְּגִין דְּחוּלַק עַרְבִיָּה, לֹאוּ אִיהִי בִישׁוּבָא, אֲלֹא בְּאַתְרֵי חָרוֹב, בְּמַדְבְּרָא, בְּחַקְלָא, וְעַל דָּא אִישׁ שָׂדֶה

76. וְאִי תִימָא, הִיךְ לֹא יָדַע יִצְחָק, כָּל עוֹבְדוֹי בִישׁוּן דְּעֵשָׂו, וְהָא שְׂכִינְתָא הָוּת עִמִּיהּ, דְּאִי לֹא שְׂרִיא עִמִּיהּ שְׂכִינְתָא, הִיךְ יָכִיל לְבָרְכָא לִיהּ לְיַעֲקֹב, בְּשַׁעֲתָא דְּבָרְכִיָּה. אֲלֹא וְדֹאֵי, שְׂכִינְתָא הָוּת דִּיּוּרָא עִמִּיהּ בְּבִיתָא, וְדִיּוּרָא עִמִּיהּ תְּדִיר, אֲבַל לֹא אֹדְעָא לִיהּ, בְּגִין דִּיּתְבַרְךְ יַעֲקֹב בְּלֹא דַעֲתִיָּה, אֲלֹא בְּדַעֲתִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְהָכִי אֲצַטְרִיךְ, דְּבַהֲהִיא שַׁעֲתָא דְּעָאֵל יַעֲקֹב קָמִי אָבוּהִי, עָאֵלַת עִמִּיהּ שְׂכִינְתָא, וְכַדִּין חָמָא בְּדַעֲתוֹי יִצְחָק, דְּאֲתַחְזִי לְבָרְכָא, וַיִּתְבְּרִיךְ מִדַּעֲתָא דְּשְׂכִינְתָא

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77. Come and behold: Rabbi Shimon was sitting with the other friends, when his son, Rabbi Elazar, appeared. The friend said to Rabbi Shimon: We have an important question to ask you concerning Ya'akov and Esav. Why was Ya'akov unwilling to give Esav a pottage of lentils unless he sold him his birthright? In addition, Esav said to Yitzchak, his father, "for he has supplanted me these two times" (Beresheet 27:36). HOW CAN YA'AKOV DECEIVE ESAV?

78. He responded: Now you deserve a whipping, because you believed Esav and lied about Ya'akov's words. The scripture bears witness that "Ya'akov was a plain man" (Beresheet 25:27), WHICH MEANS THAT HE CAN NOT CHEAT. Also, it is written: "You will show truth to Ya'akov" (Michah 7:20). This was the situation concerning Ya'akov and Esav. Even before, Esav detested his birthright, and he asked Ya'akov to take the birthright without payment! Thus, it is as written: "and he did eat and drink, and rose up, and went his way: thus Esav despised the birthright" (Beresheet 25:34).

79. Of the verse, "And Ya'akov cooked a pottage: and Esav came from the field, and he was faint," Rabbi Elazar explained that, "And Ya'akov cooked," refers to the mourning for Avraham, WHO HAD DIED ON THAT DAY. AND YA'AKOV COOKED ROUND LENTILS, WHICH HAVE NO MOUTH. THIS ALLUDES TO THE MOURNERS, WHO ARE WITHOUT A MOUTH. HE ASKS: But should not it have been written, 'And Yitzchak cooked a pottage,' SINCE HE, AND NOT YA'AKOV, WAS THE MOURNER? HE ANSWERS: "Ya'akov cooked a pottage," because Ya'akov knew the origin of Esav and the side he cleaved to. Therefore, he cooked red dishes, namely, red lentils, for this dish breaks the power and might of the red blood, AND CAN BREAK THE POWER AND MIGHT OF ESAV, WHO IS THE SECRET OF THE RED BLOOD, AS IT IS WRITTEN: "AND THE FIRST CAME OUT RED" (BERESHEET 25:25).

80. For that dish, by selling Ya'akov his birthright, Esav became a slave. Instantly, Ya'akov knew that for the one goat that the children of Yisrael sacrificed on Yom Kippur to his level--NAMELY, "TO AZAZEL INTO THE WILDERNESS," (VAYIKRA 16:10) THE SECRET OF THE SAMAEL, THE MINISTER OF ESAV--he becomes a slave to his descendants and will not accuse them. And because of the level of wisdom of Esav, Ya'akov dealt wisely with Esav everywhere, so that Esav was unable to rule and was submissive. Ya'akov was not defiled by him, but ruled over him.

77. תָּא חֲזוּ זְמַנָּא חֲדָא, הוּהּ יְתִיבְרַבִּי שְׁמַעוֹן, וְשָׂאֵר חֲבֵרָיִיא, עָאֵל קַמֵּיהּ רַבִּי אֶלְעָזָר בְּרִיהּ, אָמְרוּ לֵיהּ לְרִי שְׁמַעוֹן, מַלְתָּא רַבְתָּא בְּעִינֵן לְמַבְעֵי קַמָּךְ, בְּעַנְיֵינָא דִיעֶקֶב וְעָשׂו, אִיךְ לֹא בַעָא יַעֲקֹב, לְמִיּהֵב לְעָשׂו, תְּבַשִּׁיל דְטְלוּפְחִין, עַד דְזַבִּין לֵיהּ בְּכִירוּתָא דִילֵיהּ, וְעוֹד דְאָמַר עָשׂו לִיצְחָק אָבוּהִי, וַיַּעֲקֹבֵנִי זֶה פְעַמִּים

78. אָמַר לוֹן, בְּהַדִּין שַׁעְתָּא, אַתָּון חֲנִיבִים לְקַבְלָא מַלְקוֹת, דְּהָאֲמַנְתָּון לְפַתְגְּמֵי דְעָשׂו, וְשִׁקְרַתָּון לְפַתְגְּמֵי דִיעֶקֶב, דְּהָא קָרָא אַסְהַד עֲלֵיהּ, וַיַּעֲקֹב אִישׁ הֵם, וְתוּ כְתִיב תַּתָּן אֵמֶת לַיעֶקֶב. אֲלֵא, כִּן הוּא עַנְיֵינָא דִיעֶקֶב עִם עָשׂו, בְּגִין דְעָשׂו הוּהּ סַנִּי לְבְכִירוּתָא בְּקַדְמִיתָא, וְהוּהּ בְּעֵי מַנְיָה דִיעֶקֶב, דְּלַסְבָּה לֵיהּ אֲמִילוּ בְּלֹא כֶסֶף, הַה"ד וַיֹּאכֵל וַיִּשְׂתֶּה וַיִּקַּם וַיֵּלֶךְ וַיִּבֹז עָשׂו אֶת הַבְּכוֹרָה

79. וַיִּזְדַּר יַעֲקֹב נָזִיד וַיִּבֹא עָשׂו מִן הַשָּׂדֶה וְהוּא עָיִף. אָמַר רַבִּי אֶלְעָזָר, וַיִּזְדַּר יַעֲקֹב, הָא אֹקְמוּהּ דְהָא בְּגִין אַבְלוּתָא דְאַבְרָהָם הוּהּ, אַבְל וַיִּזְדַּר יַצְחָק נָזִיד מַבְעֵי לֵיהּ, אֲלֵא וַיִּזְדַּר יַעֲקֹב נָזִיד, דְּאִיהוּ הוּהּ יָדַע עִקְרָא דִילֵיהּ, בְּהַהוּא סְטְרָא דְאַתְדַּבֵּק בֵּיהּ, וּבְגִין כִּן עֶבֶד תְּבַשִּׁילִין סוּמְקִין, עֲדָשִׁים, תְּבַשִּׁיל סוּמְקָא, דְּתְבַשִּׁילָא דָא, מִתְּבַר חִילָא וְתוּקְפָא דְרַמָּא סוּמְקָא בְּגִין לְתַבְרָא תוּקְפִיהּ וְחִילֵיהּ, וּבְגִין כִּן, עֶבֶד לֵיהּ בְּחַכְמָתָא, כְּהַהוּא גּוֹנָא סוּמְקָא

80. וְעַל הַהוּא תְּבַשִּׁילָא, אֲזַדְבֵּן לֵיהּ לְעַבְדָּא, וּזְבִין בְּכִירוּתֵיהּ לַיעֶקֶב וּבַהֲהוּא שַׁעְתָּא יָדַע יַעֲקֹב, דְּבְגִין שְׁעִיר חַד, דִּיקְרַבּוֹן יִשְׂרָאֵל לְגַבִּי דְרַגָּא דִילֵיהּ, יְתַהַפֵּךְ לְעַבְדָּא לְבָנוּי, וְלֹא יִקְטַרְג לוֹן, וּבְכֹלֵא אֲזַל יַעֲקֹב לְגַבִּי דְעָשׂו בְּחַכְמָה, בְּגִין הַהוּא דְרַגָּא חַכִּים דְעָשׂו, וְלֹא יָכִיל לְשַׁלְטָאָה, וְאַתְכַּפִּיא וְלֹא אַסְתָּאֵב בֵּיתֵיהּ וְאִיהוּ יִגִּין עֲלֵיהּ

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81. We do not accept this paragraph, for it does not belong in the discussion.

81. וַיֹּאמֶר עֲשׂוּ אֶל יַעֲקֹב הַלְעִיטְנִי נָא מִן הָאָדָם הָאָדָם הַזֶּה, אֲמַאי כְּתִיב תְּרִי זְמַנִּי הָאָדָם, אֶלֹא, בְּגִין דְּכָל מַה דְּאִית בֵּיה אָדָם, כְּדָבָר אַחַר וַיֵּצֵא הָרֵאשׁוֹן אֲדַמּוֹנִי. וְתַבְשִׁילוֹ אָדָם, דְּכְתִיב מִן הָאָדָם הָאָדָם הַזֶּה, וְאַרְעָא דִּילִיָּה אָדוּמָה, דְּכְתִיב אַרְעָא שְׁעִיר שָׂדֵה אָדָם, וְגוֹבְרִין דִּילִיָּה אָדוּמִין, דְּכְתִיב הוּא עֲשׂוּ אֲבִי אָדָם, וּמֵאן דְּזָמִין לְאַתְפְּרֵעָא מְנִיָּה אָדָם, דְּכְתִיב דּוּדֵי צַח וְאָדָם, וּלְבוּשִׁיָּה אָדָם, דְּכְתִיב מְדוּעַ אָדָם לְלְבוּשֶׁךָ, וְכְתִיב מִי זֶה בֶּא מְאָדָם

82. Rabbi Yehuda said that this should have been true of Lavan as well, because he was also a sorcerer, as it is written: "I have learned by signs that Hashem has blessed me for your sake" (Beresheet 30:27). THEREFORE YA'AKOV WAS DECEITFUL TOWARD HIM. And although Ya'akov was a plain and whole man, he was merciful with whomever he had to be merciful with. He was strict in judgment and deceitful when necessary. For he consisted of two parts, CHESED AND JUDGMENT, FOR YA'AKOV IS THE SECRET OF THE CENTRAL COLUMN, WHICH COMPRISES THE TWO COLUMNS, CHESED AND GVURAH. It is written of him: "With the merciful you will show yourself merciful; ...and with the perverse you will show yourself subtle" (Tehilim 18:26), which means that with the merciful HE DEALT on the side of Chesed, and with the perverse on the side of Strict Judgment, all as it ought to be.

82. אָמַר רַבִּי יְהוּדָה, וְכֵן בְּלָבָן אֲתַחֲזִי הֵכִי, בְּגִין דְּהָא אִיהוּ חֲרָשָׁא הוּא, כְּמַה דְּכְתִיב נַחֲשֵׁתִי וַיְבַרְכֵנִי יי' בְּגִלְלֶךָ, וְאַף עַל גַּב דְּיַעֲקֹב אֶקְרִי גִבְרַת שְׁלִים, בְּגִין כֵּן הוּא שְׁלִים, עִם מֵאן דְּאַצְטְרִיךְ לִיָּה לְמִיָּהָר עֲמִיָּה בְּרַחֲמֵי הוּא אֲזִיל, וְעִם מֵאן דְּאַצְטְרִיךְ לְמִיָּהָר עֲמִיָּה בְּדִינָא קְשִׁיא, וּבְעֵקִימוֹ, הוּא אֲזִיל, בְּגִין דְּתְרִי חוּלְקֵי הוּוּ בֵּיה, וְעֵלִיָּה כְּתִיב עִם חֲסִיד תַּתְּחַסֵּד, וְעִם עֲקֵשׁ תַּתְּפַל. עִם חֲסִיד בְּסִטְרָא דְּחֲסִיד, וְעִם עֲקֵשׁ בְּסִטְרָא דְּדִינָא קְשִׁיא, כֵּלָא כְּדָקָא יָאוּת

11. "And there was a famine in the land..."

The Rabbis discuss The Creator's testing of the righteous, and His treatment of the wicked. There is a delay in executing judgment against the wicked in order to give them time to repent. The Creator, we're told, tests the righteous in order to help them lift up their heads. The discussion shows how this applies to Adam, Avraham, Noach, and Yitzchak; then Rabbi Shimon expounds on the need for an understanding of the relationship between soul, body, and the Shechinah. We learn that it is only when the soul is reunited with Shechinah that is truly worthy.

The Relevance of this Passage

A child learns to walk by falling down and standing up again. Measured against a lifetime of walking, this period of continual stumbling is relatively short. Similarly, the hardships and afflictions in our lives are learning opportunities. They are sent to us to help us learn to walk in the ways of The Creator. When we understand our afflictions in this way, their duration is brief compared to a lifetime of spiritual fulfillment. Conversely, when life appears strangely calm and placid, The Creator may be delaying judgments against us for self-centered behavior. We should be wary of our connection to the Light during these moments and begin to reflect with humility and repentance.

83. "And there was a famine in the land..." (Beresheet 26:1). Rabbi Yehuda opened the discussion with the verse: "Hashem tries the righteous: but the wicked and him who loves violence His soul hates" (Tehilim 11:5). How orderly and right are the deeds of the Holy One, blessed be He, and all He does is according to justice and truth, as it is written, "He is the Rock, His work is perfect..." (Devarim 32:4).

83. וַיְהִי רָעַב בְּאֶרֶץ מִלְכָד הָרָעַב הָרֵאשׁוֹן וְגו'. ר' יְהוּדָה פָּתַח וַאֲמַר, יי' צְדִיק יִבְחֵן וְרָשָׁע וְאוֹהֵב חַמְסָא שְׂנֵאָה נַפְשׁוֹ. כְּמַה עוֹבְדוֹי דְּקוֹדְשָׁא בְּרִיךְ הוּא מִתְתַקְנָן, וְכָל מַה דְּאִיהוּ עֲבִיד, כֵּלָא עַל דִּינָא וְקִשׁוּט, כְּמַה דְּכְתִיב הַצּוֹר תְּמִים פָּעִלוּ כִּי כָל דְּרָכָיו מִשְׁפָּט אֶל אֲמוֹנָה וְאִין עוֹל צְדִיק וַיִּשֶׁר הוּא

84. Come and behold: the Holy One, blessed be He, did not judge Adam before He commanded him for his own good not to let his heart and will stray in another direction--THAT IS, NOT TO EAT FROM THE TREE OF KNOWLEDGE--so that he would not be defiled. But he was not careful, and transgressed the precepts of his Master BY EATING FROM THE TREE OF KNOWLEDGE. Then the Holy One, blessed be He, judged him.

84. תָּא חֲזִי, לֹא דָן קוֹדְשָׁא בְּרִיךְ הוּא לְאָדָם קְדָמָא, עַד דְּפָקִיד לִיָּה לְתוּעֵלְתִּיָּה, דְּלֹא יִסְטִי לְבִיָּה וְרַעוּתִיָּה לְאַרְחָא אַחְרָא, בְּגִין דְּלֹא יִסְתָּאב, וְאִיהוּ לֹא אֶסְתַּמֵּר, וְעֵבֵר עַל פְּקוּדֵי דְּמֵאֲרִיָּה, וְלִבְתַּר כֵּן דָּן לִיָּה דִּינָא

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85. Even then, the Holy One, blessed be He, did not judge him as harshly as he deserved, THAT IS, ACCORDING TO THE VERSE: "FOR ON THE DAY THAT YOU EAT OF IT YOU SHALL SURELY DIE" (BERESHEET 2:17). He refrained from wrath and let him be among the living for one day, THAT IS, THE DAY OF THE HOLY ONE, BLESSED BE HE, which is one thousand years, AS IT IS WRITTEN: "FOR A THOUSAND YEARS IN YOUR SIGHT ARE BUT LIKE YESTERDAY WHEN IT IS PAST" (TEHILIM 90:4), minus the seventy years that he gave to king David, who had no life of his own. THEREFORE HE LIVED 930 YEARS, NAMELY, ONE THOUSAND YEARS MINUS SEVENTY.

86. Similarly, THE HOLY ONE, BLESSED BE HE, does not judge man according to his evil deeds, which he continually does, for if He did so, the world would not have survived. But the Holy One, blessed be He, refrains from wrath with the Righteous and the wicked. With the wicked, HE IS EVEN more FORBEARING than with the righteous, so that they may repent completely and exist in this world and in the world to come. As it is written: "'As I live,' says Adonai Elohim. 'I have no pleasure in the death of the wicked; but that the wicked turn from his way and live,'" (Yechezkel 33:11) WHICH MEANS to live in this world and in the world to come. For that reason, He is always forbearing. Another reason is that good stock may issue from them, as Avraham was begotten of Terach, who issued good stock and good origin and portion in the world.

87. But the Holy One, blessed be He, is always strict with the Righteous in every deed they do. Because He knows they will not turn away, neither to the right nor the left, He constantly tests them. Not for His own sake DOES THE HOLY ONE, BLESSED BE HE, TEST THEM, as He knows their desire and the firmness of their faith and has no need of trying them. He tries them only to lift up their heads, to give them confidence as they earn their merits through these EXPERIENCES.

88. THE HOLY ONE, BLESSED BE HE, behaved similarly toward Avraham, as it is written: "that the Elohim did test Avraham" (Bereshheet 22:1). What is meant by "test (Heb. nisah)?" It means the raising of the banner (Heb. nes), as it is written: "lift up a standard," (Yeshayah 62:10) and "set up the standard" (Yirmeyah 4:6). He raised his standard over the whole world. And for this, FOR THE TEST AT THE SACRIFICE, the Holy One, blessed be He, raised the banner of Avraham before everybody's eyes, as it is written: "did test Avraham." Thus the Holy One, blessed be He, in order to lift the standard of the righteous, tries them, so they will lift up their heads throughout the world.

85. ועם כל דא, לא דן ליה, בדקא חזי ליה, ואוריך עמיה רוגזיה, ואתקיים יומא חד, דאיהו אלף שנין, בר אינון שבועים שנים, דמסר ליה לדוד מלכא, דלא הוה ליה מגרמיה בלום

86. כגוונא דא, לא דן ליה לבר נש, בעוברוי בישין דאיהו עביד תדיר, דאי הכי, לא יכיל עלמא לאתקיימא, אלא קודשא בריך הוא, אריך רוגזיה עם צדיקא, ועם רשיעא, יתיר מצדיקא, עם רשיעא, בגין דיתובון בתשובתא שלימתא, דיתקיימון בהאי עלמא, ובעלמא דאתי, כמה דכתיב חי אני נאם יי' וגו' אם אחפץ וגו' כי אם בשוב רשע מדרכו וחייה. וחייה בעלמא דין, וחייה בעלמא דאתי, ועל דא אוריך רוגזיה לון תדיר. או בגין דיפוק מנהון גזעא טבא בעלמא, כמה דאפיק אברהם מתרח, דאיהו גזעא טבא, ושרשא וחולקא טבא לעלמא

87. אבל קודשא בריך הוא מדקדק עם צדיקא תדיר, בכל עובדין דאינון עבדין בגין הידע דלא יסטון לימינא ושמאלא, ובגין כך אבחין לון, לאו בגיניה, דהא איהו ידע יצרא ותוקפא דמהימנותא דלהון, אלא בגין לארמא רישיהון בגיניהו

88. כגוונא דא, עבד ליה לאברהם, דכתיב והאלהים נסה את אברהם, מאי נסה, הרמת נס, כמה דאת אמר הרימו נס, שאו נס, ארים דגלא דיליה בכל עלמא, ואף על גב דהא אתמר, בגין דא קודשא בריך הוא ארים דגלא דאברהם, בעיניהון דכלא, דהא הוא דכתיב נסה את אברהם, אוף הכי קודשא בריך הוא, בגין לארמא דגלא דצדיקא, איהו בחין לון, לארמא רישיהו בכל עלמא

89. "...tries the Righteous..." (Tehilim 11:5): What is the reason thereof? According to Rabbi Shimon, it is because the Holy One, blessed be He, wishes for the Righteous. As it is written, "But it pleased Hashem to crush him by disease" (Yeshayah 53:10). This has already been explained. The Holy One, blessed be He, wishes for the soul and not the body, because the soul resembles the supernal soul, NAMELY, THE SHECHINAH, and the body is not worthy of being united WITH THE SHECHINAH above. Thus, although the shape of the body is in the image of the supernal secret, THAT IS, ALTHOUGH THE BODY IS DRAWN FROM THE SHECHINAH, NAMELY MALCHUT, NEVERTHELESS IT IS NOT WORTHY OF BEING UNITED WITH HER.

90. Come and behold: when the Holy One, blessed be He, wishes to illuminate the soul of a man, He crushes the body so that the soul will govern. As long as the soul is with the body, THEY ARE EQUAL, AND the soul can not rule. After the body is crushed, the soul becomes powerful. What is the meaning of the verse: "...tries the righteous..." (Tehilim 11:5)? It is as is written: "...a tried stone..." (Yeshayah 28:16); in the same way He "tries the righteous," which means that He strengthens him by this "tried stone," which is a precious cornerstone. So does He try the righteous!

91. "but the wicked and him who loves violence his soul hates" (Tehilim 11:5). What is the meaning of "his soul (lit. Nefesh) hates"? COULD IT POSSIBLY BE THAT IT ALLUDES TO THE HOLY ONE, BLESSED BE HE, WHOSE NEFESH HATES THE WICKED? FOR THE WORD NEFESH IS NOT APPROPRIATE FOR THE HOLY ONE, BLESSED BE HE. The explanation is that the very level upon which all souls depend, MALCHUT, hates the Nefesh of that wicked man. For it does not want it [this soul] TO CLEAVE TO IT in this world or in the world to come. For that reason, it is written, "but the wicked and him who loves violence his soul hates." Another explanation of, "His soul hates," is as it is written: "Adonai Elohim has sworn by His Nefesh," (Amos 6:8) WHICH MEANS THAT THE WORD NEFESH IS USED IN RELATION TO HASHEM. IF SO, THEN THE EXPLANATION IS SIMPLY THAT THE SOUL OF HASHEM HATES THE WICKED AND HIM WHO LOVES VIOLENCE. For that reason He "tries the Righteous," for He loves him.

92. Come and behold: when the Holy One, blessed be He, created Adam, He commanded him NOT TO EAT OF THE TREE OF KNOWLEDGE, in order to benefit him. He gave him wisdom, so he would ascend through the grades TO THE HOLY ONE, BLESSED BE HE. When he descended, he saw the desires of the Evil Inclination and clung to it, thereby forgetting all that he beheld of the Supernal Glory of his Master.

93. Of Noach, it is first written: "Noach was a just man and perfect" (Beresheet 6:9). Then he descended and saw strong wine that was one day old and not clear, AS IT WAS FULL OF DREGS. He drank from it, became drunk, and was uncovered, as it is written: "and he drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9:21).

89. צְדִיק יִבְחֵן, מֵאֵי טַעֲמָא, אָמַר רַבִּי שְׁמַעוֹן בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כְּדָא אֲתַרְעֵי בְּהוּ בְּצַדִּיקָא, מַה כְּתִיב, וַיִּי חֲפֵץ דְּכָאוּ הִחְלִי. וְאוֹקְמוּהָ. אָבֵל בְּגִין דְּרַעוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לֹא אֲתַרְעֵי, אֲלֵא בְּנִשְׁמָתָא, אָבֵל בְּגוּפָא לֹא, דְּהָא נִשְׁמָתָא, אִיהִי דְּמִיָּא לְנִשְׁמָתָא דְּלַעִילָא, וְגוּפָא לֹא אִיהוּ חֲוֵי לְאַתְאַחְדָּא לְעִילָא, וְאִף עַל גַּב דְּרִיוּקְנָא דְּגוּפָא בְּרָזָא עֲלָאָה אִיהוּ

90. וְתָא חֲוֵי, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּנִשְׁמָתִיהָ דְּבַר נֶשׁ, לְאַתְנַהֵרָא בְּהּ, מַחֵי לְגוּפָא, בְּגִין דְּתַשְׁלוּט נִשְׁמָתָא, דְּהָא בְּעוֹד דְּנִשְׁמָתָא עִם גּוּפָא, נִשְׁמָתָא לֹא יִכְלָא לְשַׁלְטָאָה, דְּכַד אֲתַרְעֵי גּוּפָא, נִשְׁמָתָא שְׁלֵטָא. צְדִיק יִבְחֵן, מֵאֵי צְדִיק יִבְחֵן, כְּדָבָר אַחַר אָבֵן בַּחֹן, הֵכִי נִמְי צְדִיק יִבְחֵן, אֲתַקִּיף לִיָּה, כְּהֵאֵי אָבֵן בַּחֹן, דְּהִיא פְּנֵת יְקָרָת, הֵכִי נִמְי צְדִיק יִבְחֵן

91. וְרַשַׁע וְאוֹהֵב חָמְס שְׁנָאָה נִפְשׁוּ, מֵאֵי שְׁנָאָה נִפְשׁוּ, ס"ד דְּקוּדְשָׁא בְּרִיךְ הוּא הוּי דְּנִפְשׁוּ שְׁנָאָה לְהֵהוּא רַשַׁע. אֲלֵא, הֵהוּא דְּרָגָא דְּכָל נִשְׁמָתִין תְּלִינִין בֵּיהּ, שְׁנָאָה נִפְשׁוּ דְּהֵהוּא רַשַׁע, דְּלֹא בְּעִיָּא לֵהּ כְּלָל, לֹא בְּעִיָּא לֵהּ לֹא בְּעִלְמָא דִּין וְלֹא בְּעִלְמָא דְּאֲתִי, וּבְגִין כֵּךְ כְּתִיב, וְרַשַׁע וְאוֹהֵב חָמְס שְׁנָאָה נִפְשׁוּ, וְדֵאֵי. דְּבַר אַחַר שְׁנָאָה נִפְשׁוּ, כְּדָבָר אַחַר נִשְׁבַּע אֲדֹנֵי יְהוָה בְּנִפְשׁוּ, וּבְגִין כֵּךְ צְדִיק יִבְחֵן

92. תָּא חֲוֵי, כְּדָ בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, פְּקִיד לִיָּה, לְאוּטְבָא לִיָּה, יְהֵב לִיָּה חֲכָמָתָא אֲסַתְלָק בְּדְרָגוֹי לְעִילָא, כְּדָ נַחַת לְתַתָּא, חָמָא תִּיאוּבָתָא דִּיצַר הָרַע, וְאַתְדַּבֵּק בֵּיהּ, וְאֲנָשִׁי כָּל מַה דְּאֲסַתְלָק, בִּיקְרָא עֲלָאָה דְּמַרְיָה

93. אַתָּא נַח, בְּקַדְמִיתָא כְּתִיב נַח אִישׁ צְדִיק תְּמִים הִיָּה, וּלְבַתֵּר נַחַת לְתַתָּא, וְחָמָא חֲמָרָא תְּקִיף, דְּלֹא צְלִיל, מִחַד יוּמָא, וְאֲשֵׁתֵי מְנִיָּה, וְאֲשֵׁתְכֶר וְאַתְגְּלוּ, כְּמַה דְּכְתִיב, וַיִּשְׁתֵּי מִן הַיַּיִן וַיִּשְׁכָּרוּ וַיִּתְגַּל בְּתוֹךְ אֹהֶלָה

94. Then Avraham was elevated with wisdom and beheld the glory of his Master. Subsequently, it is written, "And there was famine in the land: and Avram went down to Egypt" (Beresheet 12:10), and "And Avram went up out of Egypt..." (Beresheet 13:1) and was elevated to the grade he had at the beginning. He came in peace and went in peace.

94. אַתָּא אַבְרָהָם, אֶסְתַּלַּק בְּחִכְמָתָא, וְאֶסְתַּבֵּל בִּיקְרָא דְמֵאֲרִיָּה, לְבַתְרָא וַיְהִי רָעַב בְּאֶרֶץ וַיֵּרַד אַבְרָם מִצְרֵימָה לְגֹר שָׁם כִּי כָבֵד הָרָעַב בְּאֶרֶץ וְגו', לְבַתְרָא מַה כְּתִיב, וַיַּעַל אַבְרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל אֲשֶׁר לוֹ וְלוֹט עִמּוֹ הַנְּגַבָּה, וְאֶסְתַּלַּק לְדִרְגָּיָה קְדָמָא, דְּהוּא בֵּיהּ בְּקִדְמִיתָא, וְעָאֵל בְּשָׁלָם, וְנִמְק בְּשָׁלָם

95. And then Yitzchak, of whom it is written: "And there was a famine in the land..." (Beresheet 26:1). And Yitzchak went TO GERAR. From there, he later ascended peacefully. And so all the Righteous are tested by the Holy One, blessed be He, to raise their heads in this world and in the world to come.

95. אַתָּא יִצְחָק, מַה כְּתִיב, וַיְהִי רָעַב בְּאֶרֶץ, מִלְּבַד הָרָעַב הָרֵאשׁוֹן וְגו'. וְאִזְל יִצְחָק וְאֶסְתַּלַּק מִתַּמָּן לְבַתְרָא בְּשָׁלָם, וְכִלְהוּ צְדִיקָיָא, כִּלְהוּ בְּחִין לֹן קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין לְאַרְמָא רִישׁוּיָהּ, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי

12. "And he said, 'She is my sister'"

Here the discussion explains why Avraham and Yitzchak replied as above when they were asked about their wives. This episode is linked to the Shechinah, the Divine Presence of Creator in the physical realm. The dual meaning of the word sister is revealed as an allusion to the patriarchs own connection to the Shechinah, which is the source of human happiness and protection. The Rabbis further discuss the nature and whereabouts of the dwelling place of the Shechinah, which resides both in their wives and in the Holy Land.

The Relevance of this Passage

The Shechinah can only dwell within us, offering protection and fulfillment, when we are in an appreciative and joyful state of mind. The moment a person feels depressed, negative, or victimized, the Shechinah departs. A positive state of mind and appreciation is summoned forth in this passage, thus drawing the Shechinah into our lives. This Light also serves to enrich our marital relationships.

96. "And the men of the place asked him of his wife; and he said, 'She is my sister' (Beresheet 26:7), that is, just like Avraham said, "SHE IS MY SISTER," REFERRING TO THE SHECHINAH. For the Shechinah was with Yitzchak and his wife, and he said of the Shechinah, "SHE IS MY SISTER," as it is written, "Say to wisdom: 'you are my sister'" (Mishlei 7:4). Thus, he was strengthened BY THE SHECHINAH and said, "She is my sister." Avraham and Yitzchak deserved TO SAY OF THE SHECHINAH, "SHE IS MY SISTER." This is assuredly so because of the verse IN WHICH ZEIR ANPIN SAID TO THE SHECHINAH, "My sister, my love, my dove, my undefiled" (Shir Hashirim 5:2). AVRAHAM AND YITZCHAK WERE A CHARIOT TO ZEIR ANPIN and were therefore worthy, LIKE ZEIR ANPIN, of saying ABOUT THE SHECHINAH, "She is my sister." Thus, the Righteous were strengthened by the Holy One, blessed be He, THAT IS, THEY BECAME A CHARIOT TO HIM.

96. וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחֹתִי הִיא, כְּמָה דְאָמַר אַבְרָהָם, בְּגִין דְשְׂכִינְתָא הוּא עִמָּיה, וְעַם אֲתִתִּיהּ, וּבְגִין שְׂכִינְתָא קְאָמַר, דְכְתִיב אָמַר לְחִכְמָה אַחֹתִי אַתְּ, וְעַל דָּא אֲתַתְּקַף, וְאָמַר אַחֹתִי הִיא. תו, אַבְרָהָם וַיִּצְחָק, הִכִּי אֲתַחֲזִי, דְוַדְאִי בְּגִין קְרָא דְכְתִיב אַחֹתִי רַעִיתִי יוֹנְתִי תַמְתִּי, וּבְגִין כֶּן וַדְאִי, אֲתַחֲזִי לֹן לֹמַר, אַחֹתִי הִיא, וְעַד אֲתַתְּקַפוּ צְדִיקָיָא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא

97. "And it came to pass, when he had been there a long time...with Rivkah his wife" (Beresheet 26:8): IT IS SAID "with (Heb. et) Rivkah his wife," precisely, which alludes to the Shechinah that was with Rivkah, BECAUSE ET ("WITH"), AS WE KNOW, IS THE NAME OF THE SHECHINAH. Another explanation asks if we could possibly conceive of Yitzchak performing his marital duties during the daytime. We have learned that the children of Yisrael are holy and abstain from cohabitation in the daytime. Therefore, how could Yitzchak, who was holy, cohabit during the day?

97. וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וְגו'. אֶת רִבְקָה אִשְׁתּוֹ דְיִיקָא, דָּא שְׂכִינְתָא, דְהוּת עִמָּה דְרִבְקָה. דְבַר אַחַר, וְכִי ס"ד דִּיצְחָק הוּא מְשַׁמֵּשׂ עַרְסִיָּה בִּימָמָא, דְהָא תְּנִינָן יִשְׂרָאֵל קְדִישִׁין אֵינּוּן, וְלֹא מְשַׁמְשֵׁי עַרְסִיָּהּ בִּימָמָא, וַיִּצְחָק דְהוּא קְדִישׁ הוּא מְשַׁמֵּשׂ עַרְסִיָּה בִּימָמָא

98. HE ANSWERS: Assuredly Avimelech was wise and looked at the wisdom of the stars, that is called a 'window', as it is written here, "out at a window" (Beresheet 26:8), and elsewhere, "The mother of Sisra looked out at a window" (Shoftim 5:28). As THE WINDOW there REFERS TO astrology, so THE WINDOW here REFERS to astrology. And he saw there that it was not as Yitzchak said, but that he surely was sporting with her, and she was his wife. Then, "Avimelech called Yitzchak..." (Beresheet 26:9) Rabbi Yosi said that it would have befitted Avimelech to do this to Yitzchak AND TAKE HIS WIFE, as he did to Avraham, were it not for the Holy One, blessed be He, who reproved him earlier FOR WHAT HE DID TO AVRAHAM, SAYING "BEHOLD, YOU ARE A DEAD MAN, BECAUSE OF THE WOMAN..." (BERESHEET 20:3).

99. Come and behold: it is written, "Because I thought, 'Surely the fear of Elohim is not in this place'" (Beresheet 20:11). According to Rabbi Aba, this is the reason why he said, "She is my sister." He wanted to cleave to the Shechinah, as it is written, "Say to wisdom: [NAMELY, THE SHECHINAH] you are my sister." Why? Because they had no faith in them, for if they had faith, he would not have needed that. But because they had no faith, he said, 'SHE IS MY SISTER'. He therefore said, "Because I thought, 'Surely the fear of Elohim is not in this place.'" The fear of Elohim is Faith.

100. Rabbi Elazar said that this is because the Shechinah does not live outside the Holy Land. Therefore, there is no fear of Elohim in this place, AS FEAR MEANS THE SHECHINAH. This is not Her place, and She does not dwell here. And Yitzchak was strengthened by the faith, WHICH IS THE SHECHINAH, when he saw the Shechinah dwelling in his wife.

13. "And Avimelech charged"

We learn how the actions and conduct of the righteous people, such as the patriarch Yitzchak, help to build and strengthen our physical dimension of Malchut. These acts of the righteous are mirrored in our own spiritually significant actions, as in the laying of Tfilin and the donning of Tzitzit.

The Relevance of this Passage

By drawing on the metaphysical power of righteous personages such as Yitzchak, and also on the spiritual forces released by laying Tfilin and wearing Tzitzit, we build and strengthen our souls. In this way, we ensure that our sojourn in this physical existence will be filled with spiritual growth and enlightenment.

101. "And Avimelech charged all his people, saying, 'He that touches this man or his wife shall surely be put to death'" (Beresheet 26:11). Come and behold: how long had the Holy One, blessed be He, refrained from avenging the wicked, for as a result of the good Avimelech did with the first patriarchs, the children of Yisrael did not rule over the Philistines until generations later. Avimelech did well to act properly toward Yitzchak, as he said TO AVRAHAM, "Behold, my land is before you: dwell where it pleases you" (Beresheet 20:15). THIS SAYING ALSO ENCOMPASSES THE DESCENDANTS OF AVRAHAM. THIS IS WHY HE KEPT HIS WORD WITH YITZCHAK AS WELL, AND RABBI ELAZAR PRAISES HIM FOR KEEPING HIS PROMISE.

98. אֵלָא, וְדַאי אַבְימֶלֶךְ חָכִים הוּא, וְאִיהוּ אֶסְתַּבֵּל בְּאַצְטַגְנִינוּתָא דִּילֵיהּ, דְּאִיהוּ חַלּוֹן, כְּתִיב הֵכָא בְּעַד הַחַלּוֹן, וְכְתִיב הָתָם בְּעַד הַחַלּוֹן נִשְׁקַמָּה וְתִיבֵב אִם סִיסְרָא, מַה לְהֵלֵן בְּאַצְטַגְנִינוּתָא, אוֹף ה"נ בְּאַצְטַגְנִינוּתָא, וְחָמָא, דְּלֹא הוּא, כְּמַה דְּהוּא אָמַר יִצְחָק, אֵלָא וְדַאי אִיהוּ מִצְחָק עִמָּה, וְאִיהִי אֶתְתִּיהּ. וְכִדִּין וַיִּקְרָא אַבְימֶלֶךְ לַיִצְחָק וַיֹּאמֶר וְגו'. רַבִּי יוֹסִי אָמַר, יְאוֹת הוּא אַבְימֶלֶךְ לְמַעַבְד לַיִצְחָק, כְּמַה דְּעַבְד לְאַבְרָהָם, בַּר דְּהָא אוֹכַח לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּקַדְמִיתָא

99. תָּא חֲזִי, כְּתִיב כִּי אָמַרְתִּי רַק אֵין יִרְאֵת אֱלֹהִים בְּמָקוֹם הַזֶּה, אָמַר רַבִּי אַבָּא, בְּג"כ אָמַר אַחוּתִי הִיא, בְּגִין לְאַתְדַּבְּקָא בְּשְׂכִינְתָא, דְּכְתִיב אָמַר לְחַכְמָה אַחוּתִי אַתְּ. מַאי טַעְמָא, בְּגִין דְּבָהוּ לֹא הוּא מְהֵימְנוּתָא, דְּאִי מְהֵימְנוּתָא, אֶשְׁתַּבַּח בִּינֵייהוּ, לֹא הוּא אֶצְטְרִיךְ, אֲבָל מְגוּ דְּלֹא הוּא בִּינֵייהוּ מְהֵימְנוּתָא, אָמַר הֵכִי, וּבְגִין כֶּךָ אָמַר כִּי אָמַרְתִּי רַק אֵין יִרְאֵת אֱלֹהִים בְּמָקוֹם הַזֶּה, אֵין יִרְאֵת אֱלֹהִים, דָּא מְהֵימְנוּתָא

100. אָמַר רַבִּי אֶלְעָזָר, בְּגִין דְּלֹא שְׂרִיא שְׂכִינְתָא, לְבַר מֵאַרְעָא קְדִישָׁא, וְעַל דָּא אֵין יִרְאֵת אֱלֹהִים בְּמָקוֹם הַזֶּה, דְּלֹא אֶתְרִיהּ הוּא, וְלֹא שְׂרִיא הֵכָא, וַיִּצְחָק אֶתְתַּקַּף בֵּיהּ בְּמְהֵימְנוּתָא, דְּחָמָא דְּהָא שְׂכִינְתָא גו אֶתְתִּיהּ שְׂרִיא

101. וַיִּצֹו אַבְימֶלֶךְ אֶת כָּל הָעָם לֵאמֹר הַנּוֹגֵעַ בְּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוּמָת. תָּא חֲזִי, כְּמַה אוֹרִיךְ לְהוּ קוּדְשָׁא בְּרִיךְ הוּא, לְרִשְׁיַעֲיָא, בְּגִין הֵהוּא טִיבוּ דְּעַבְד עִם אַבְהֵן קְמָאִי, דְּהָא בְּגִין דָּא לֹא שְׁלִיטוּ בְּהוּ יִשְׂרָאֵל, עַד לְבַתַּר דְּרִין בְּתְרָאִין, יְאוֹת עַבְד אַבְימֶלֶךְ, דְּעַבְד טִיבוּ עִם יִצְחָק, דְּאָמַר לוֹ הִנֵּה אֶרְצִי לְפָנֶיךָ בְּטוֹב בְּעֵינֶיךָ שֶׁב

102. Rabbi Yehuda said: Woe to the wicked, whose generosity is not complete. Come and behold: Efron first said, "my lord, hear me: the field I give you, and the cave that is in it" (Bereshheet 23:11). Later he said, "four hundred shekels" (Ibid. 14), and then, "and Avraham weighed to Efron...current money with the merchant" (Ibid. 16). Here too, it is written at first WHAT HE SAID TO AVRAHAM, "Behold, my land is before you," WHICH INCLUDES YITZCHAK. Then he said TO YITZCHAK, "Go from us; for you are much mightier than we" (Bereshheet 26:16). Rabbi Elazar said to him: This is the benevolence Avimelech had for Yitzchak. He took nothing from him and sent him away with his money and possessions. Then, he went after him to make a covenant with him.

102. רבי יהודה אמר, חבל עליהו דרשועינא, דטיבותא דלהון לאו איהו שלים, תא חזי, עפרון בקדמיתא אמר, אדוני שמעני השדה נתתי לך והמערה אשר בו לך נתתיה וגו'. ולבתר אמר, ארץ ארבע מאות שקל כסף וגו', וכתיב וישקול אברהם לעפרון וגו', עובר לסוחר. אוף הכא, כתיב בקדמיתא, הנה ארצי לפניך וגו'. ולבתר אמר לו, לך מעמנו כי עצמת ממנו מאד. אמר ליה רבי אלעזר, דא הוא טיבו דעבד עמיה, דלא נסיב מדיליה אבימלך כלום, ושדריה בכל ממוניה, ולבתר אזל בתריה, למגזר עמיה קנים

103. And Rabbi Elazar said that Yitzchak did well because he knew the secret of wisdom. He strove and dug a well of water, THAT IS, HE FIXED THE NUKVA CALLED A 'WELL OF WATER', so as to be properly invigorated by Faith, WHICH IS THE NUKVA. Avraham also strove and dug a well of water. Ya'akov found it completed and settled by it. Everybody went after it and strove by it, so as to be strengthened by the true Faith, as is proper.

103. ואמר רבי אלעזר, יאות עבד יצחק, דהא בגין דידיע רזא דחכמתא, אשתדל וחרר בירא דמיין, בגין לאתתקפא במהימנותא בדקא יאות, וכן אברהם, אשתדל וחרר בירא דמיא, יעקב אשבח ליה מתתקן, ויטיב עליה וכלהו אזלו בתריה, ואשתדלו, בגין לאתתקפא במהימנותא שלימתא בדקא יאות

104. Presently, the children of Yisrael are strengthened by THE WELL OF WATER, THE SECRET OF THE NUKVA, according to the secret of keeping the commandments of the Torah; NAMELY, every day a man is strengthened and enveloped by the commandment of the Tzitzit ('fringes'), as he also is by the Tefilin he puts on his head and arm. This is as it should be, for they are the supernal mystery. For the Holy One, blessed be He, dwells with the man who is crowned by Tefilin and clothed with the fringes. All is in the secret of high Faith, NAMELY, THE NUKVA, MEANING THAT SHE IS AMENDED BY THE PRECEPTS A MAN FOLLOWS.

104. והשתא ישראל, אתתקפו ביה ברזי דפקודי אורייתא, כגון דכל יומא ויומא אתתקף בר נש בציצית, דאיהו מצוה, ובר נש אתעטף ביה. הכי נמי בתפלי, דמנח ארישיה ובדרועיה, דאינון רזא עלאה, בדקא חזי, בגין דקודשא בריך הוא אשתכח ביה בבר נש, דאתעטר ביה בתפלו, ואתעטף בציצית, וכלא רזא דמהימנותא עלאה

105. Therefore, whoever does not wear the fringes and is not invigorated by the Tefilin daily, appears as if faith does not dwell with him. The fear of his Master is removed from him, and his prayer is no proper prayer. For this reason, the fathers were strengthened by the supreme faith, since within the supernal well dwells whole faith, NAMELY, THE CORRECTED NUKVA.

105. ועל דא, מאן דלא אתעטף בהאי, ולא אתעטר לאתתקפא בתפלי בכל יומא, דמי ליה דלא שריא עמיה מהימנותא, ואתעדי מניה דחילו דמאריה, וצלותיה לאו צלותא בדקא יאות. ובגין כך אבהן הוה מתתקפי גו מהימנותא עלאה, בגין דבירא עלאה דרזא דמהימנותא שלימתא, שריא ביה

14. "And he called the name of it Rechovot"

Here, the Rabbis expound meaning of the Sfirot through a discussion of the World To Come. It is said that the Torah's more mundane verses possess hidden meanings pertaining to the spiritual processes that the patriarchs endured in Upper Worlds. With this insight, we see that the deeds of the righteous are performed in order to preserve our world. This is why they are able to draw down the Shechinah into our lower realm.

The Relevance of this Passage

If we are unaware of the meaning and metaphysical power concealed in the Torah's seemingly uninteresting verses, we are prevented from deriving immense Light and strength from Torah study. This passage offers us the opportunity to ignite sparks of Light by connecting to these veiled meanings. In so doing, we tilt our own actions towards the side of righteousness, thus helping to sustain this world by our very existence.

106. "And he removed from there, and dug another well..." (Beresheet 26:22). Rabbi Chiya opened the discussion with the verse, "and Hashem shall guide you continually, and satisfy your soul in drought, and make strong your bones" (Yeshayah 58:11). This verse had already been explained, but by this verse the faithful were strengthened, for it promises them the world to come. "And Hashem shall guide you continually" in this world and the world to come.

"And Hashem shall guide you." HE ASKS: Because he said, "And Hashem shall guide you," why add the word "continually (Heb. tamid)?" For this hints at the daily offering (lit. 'continue') made at dusk that receives its strength from underneath Yitzchak's arm, AS IT CORRESPONDS TO THE SERVICE OF MINCHAH, THAT YITZCHAK COMPOSED, WHO IS THE SECRET OF THE ILLUMINATION OF THE LEFT.

It is the portion of the world to come, NAMELY, THE NUKVA, THAT RECEIVES THE PORTION OF CHOCHMAH FROM YISRAEL-SABA AND TEVUNAH, CALLED 'THE WORLD TO COME'. How do we know that "HASHEM SHALL GUIDE YOU CONTINUALLY" REFERS TO THE ILLUMINATION OF THE LEFT? From David, as it is written, "He leads me in the paths of righteousness for His name's sake" (Tehilim 23:3). JUST AS THE WORD "LEADS," SPOKEN BY DAVID, MEANS THE ILLUMINATION OF THE LEFT, AS IT IS WRITTEN, "IN THE PATHS OF RIGHTEOUSNESS," WHICH IS A NAME OF THE NUKVA WHEN SHE SHINES FROM THE LEFT, HERE TOO WHEN IT SAYS "GUIDE," IT ALLUDES TO THE ILLUMINATION OF THE LEFT.

107. "And satisfy your soul in drought (also: brightness)" (Yeshayah 58:11) refers to the shining lamp, NAMELY, ZEIR ANPIN, THE SECRET OF THE ILLUMINATION OF THE RIGHT, THE SECRET OF CHASSADIM, that all the souls delight in and take pleasure in beholding. The verse ends, "and make strong your bones" (Ibid.). The end does not suit the beginning, for if the soul of the righteous IS SATISFIED, AS SAID BEFORE "AND SATISFY YOUR SOUL IN BRIGHTNESS," WHICH SPEAKS ABOUT THE NEFESH AND NESHAMAH OF THE RIGHTEOUS, why does it now say "and make strong your bones," WHICH TALKS ABOUT THE BONES OF THE BODY? BUT HE ANSWERS that this has already been explained. It refers to the resurrection of the dead, the fact that the Holy One blessed be He, will revive the dead and fix man's bones as they were at first, in a whole body. And Light will be added from the shining lamp so the soul will be illuminated together with the body in a complete whole. THIS WAY, IT REFERS TO THE SOUL OF THE RIGHTEOUS, TO WHICH THE HOLY ONE, BLESSED BE HE, WILL GIVE A WHOLE BODY IN WHICH TO BE CLOTHED FOR ETERNITY.

108. For this reason, it is written, "you shall be like a watered garden, and like a spring of water" (Yeshayah 58:11). HE ASKS: What is this watered garden? AND HE ANSWERS: Its supernal water, THAT IS, THE ABUNDANT YIELD OF BINAH, never ceases its eternal flow. This garden, MALCHUT, always slakes its thirst from it. "a spring of water" refers to that river, which emerges and flows out of Eden, which waters never cease flowing.

109. HE THEN EXPLAINED THE DIFFERENCE BETWEEN THE WATERED GARDEN AND THE SPRING OF WATER. Come and behold: A well of living water is the supreme secret, WHICH IS BINAH, within the faith, WHICH IS MALCHUT. THEN SHE IS a cistern, from where the spring of water, and a cistern that is filled by that spring of water. These two grades are one, namely, male and female properly as one.

106. וַיֵּתֶק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֶרֶת וּגּוֹ', רַבִּי חֵיָא פָתַח וְאָמַר וְנַחֲךָ יִי תְמִיד וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשְׁךָ וְעֲצַמְתֶּיךָ יַחְלִיץ וּגּוֹ'. הָאֵי קָרָא אוֹקְמוּהָ וְאִתְמַר. אֲבָל בְּהָאֵי קָרָא, בִּיה אִתְתַּקְפוּ מְאִרֵי מְהֵימְנוּתָא, דְּאֲבִטַח לֹון לְעֵלְמָא דְאַתִּי. וְנַחֲךָ יִי תְמִיד, בְּהָאֵי עֵלְמָא, וּבְעֵלְמָא דְאַתִּי. וְנַחֲךָ יִי, כִּיּוֹן דְאָמַר וְנַחֲךָ יִי, אֲמַאי תְמִיד. אֶלָּא דָא תְמִיד דְבִין הָעֵרְבִים, דְאִיהוּ אִתְתַּקַּף תַּחוּת דְרוּעִיה דְיִצְחָק, וְדָא הוּא חוֹלְקָא לְעֵלְמָא דְאַתִּי, מְנַלְן מְדוּד דְכִתִּיב יַנְחֵנִי בְּמַעְגְלֵי צְדָק לְמַעַן שְׁמוּ

107. וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשְׁךָ, דָא אֶסְפַּקְלֵרֵיָא דְנְהָרָא, דְכָל נִשְׁמַתִּין אִתְהֵנֵן, לְאֶסְתַּבְלָא וּלְאִתְעַנְגָא בְּגוּוּהָ. וְעֲצַמְתֶּיךָ יַחְלִיץ, הָאֵי קָרָא, לְאוּ רִישִׁיה סוּפִיָה, אִי נִשְׁמַתִּיה דְצַדִּיקָא, סְלָקָא לְעֵילָא מְאִי וְעֲצַמְתֶּיךָ יַחְלִיץ. אֶלָּא הָא אוֹקְמוּהָ, דָא תַּחֲוִית הַמְתִּים, דְזִמִּין קוּדְשָא בְרִיךְ הוּא לְאַחֲוִיא מִתְנָא, וּלְאִתְקַנָא לֹון לְגִרְמוּי דְבַר נֶשׁ, לְמַהוּי בְּקַדְמִיתָא, בְּגוּפָא שְׁלִים, וְנִשְׁמַתָא אִתּוּסַפַת נְהוּרָא גּוֹ אֶסְפַּקְלֵרֵיָא דְנְהָרָא, לְאִתְנַהֵרָא עִם גּוּפָא, לְקִיּוּמָא שְׁלִים כְּדָקָא חַוִּי

108. וּבְגִין כֶּךָ כְּתִיב, וְהִיִּית כְּגֵן רוּהָ. מְאִי כְּגֵן רוּהָ, דְלָא פְסָקוּ מִיּוּמֵי עֵלְאִין, לְעֵלְם וּלְעֵלְמֵי עֵלְמִין, וְהָאֵי גִינְתָא אִתְשַׁקִּי מְנִיָה, וְאִתְרוּי מְנִיָה תְדִיר. וּכְמוּצָא מִים, דָא הוּא נְהָר, דְנִגִיד וְנִפִיק מֵעַרְן, וְלָא פְסָקִין מִיּוּמֵי לְעֵלְמִין

109. תָא חַוִּי, בִּירָא דְמִיּוּן נְבִעִין, הָאֵי אִיהוּרָזָא עֵלְאָה, בְּגוֹ רְזָא דְמְהֵימְנוּתָא, בִּירָא דְאִית בִּיה מוּצָא מִים, וְאִיהוּ בִּירָא דְאִתְמַלֵּיא מְהוּא מוּצָא מִים, וְאִינּוֹן תְרִין דְרִגִין דְאִינּוֹן חַד, דְכַר וְנוֹקְבָא כְּחַדָא כְּדָקָא יְאוּת

110. Come and behold: This spring of water and the cistern are one. Together they are called 'a well'. FOR THE SPRING IS DERIVES FROM ALEPH, AND MALCHUT IS A CISTERN (HEB. BOR). TOGETHER THEY FORM THE WELL (HEB. BE'ER). For this spring flows INTO MALCHUT and never ceases, so the cistern is always filled. And whoever looks at the well, NAMELY, AT MALCHUT, looks on the supernal mystery of faith, NAMELY, BINAH. And this is the reasoning behind THE LABOR OF the patriarchs, who strove to dig a well of water in the supernal secret, BINAH. There must be no division between the source, WHICH IS THE SPRING OF WATER, and the cistern itself, for all is one.

111. THEN, "and he called the name of it Rechovot" (Bereshheet 26:22). For this reason, its springs will spread on all sides, THAT IS, TO THE RIGHT AND THE LEFT, WHICH ARE CHOCHMAH AND CHASSADIM, as it is written, "So will your spring be dispersed abroad, and streams of water will flow in the broad places (Heb. rechovot)" (Mishlei 5:16). For this reason, "he called the name of it Rechovot."

112. Rabbi Shimon began with the verse, "Wisdoms cry aloud in the streets; she utters her voice in the squares (Heb. rechovot)" (Mishlei 1:20). This verse contains a deep mystery. Why IS IT WRITTEN IN THE PLURAL, THAT IS, "wisdoms," AND NOT WISDOM? HE SAID: They are the upper wisdom, CHOCHMAH OF ARICH ANPIN, and the lower wisdom that is included and dwells within the upper one, THE LOWER CHOCHMAH, NAMELY, THE NUKVA

113. "Cry aloud in the streets": Come and behold: The upper Chochmah OF ARICH ANPIN is the most concealed of all. It is not to be known or revealed, as it is written, "Man cannot know its price" (Iyov 28:13), for when it was diffused in order to illuminate, it shone on the secret of the world to come. This world to come was created from it, ARICH ANPIN, as we learned, that the world to come was created by the Yud, in which Chochmah was covered. And they became one WITH THE HEAD OF ARICH ANPIN, when everything was adorned with the secret of the world to come. Everything then is joyfully luminous, everything is silent, never heard outside.

114. It wanted to illuminate further. Thus, from this place came fire, water, and wind, as we have learned. And they became one voice that went out and was heard. From then on, it assumed the aspect of "out." For inside it is silent, SOUNDLESS, never to be heard. Now that the secret is heard, it is called "out." From here on, it behooves a man to improve his deeds and ask, NAMELY TO PRAY AND ELEVATE FEMALE WATER AND DRAW CHOCHMAH. THIS IS LIKE ASKING FOR RAIN.

110. וְתָא חֲזִי, הֵהוּא מוֹצֵא מַיִם, וְהֵהוּא בִּירָא, אֵינּוֹן
חַד, וְאֶקְרִי כֹּלָא בְּאֵר, דְּהָא הֵהוּא מְקוֹרָא דְעֵייל,
וְלֹא פְסִיק לְעֵלְמִין, וּבִירָא אֲתַמְלִי. וּמֵאֵן דְּאֶסְתַּבֵּל
בְּבִירָא דָא, אֶסְתַּבֵּל בְּרִזָּא עֲלָאָה דְמַהִימְנוּתָא, וְדָא
הוּא סִימְנָא דְאֶבְהֵן, דְּמִשְׁתַּדְּלִי לְחַפּוֹר בִּירָא דְמֵיָא,
גּוֹ רִזָּא עֲלָאָה, וְלִית לְאֶמְרָשָׁא בֵּין מְקוֹרָא וּבִירָא,
וּכְלָא חַד

111. וַיִּקְרָא שְׁמָהּ רְחוּבוֹת. (רְמִיז, דְּזִמְיִנִין בְּנוֹי,
לְמַפְלַח וּלְאֲתַקְנָא הָאֵי בִירָא בְּדִקָּא חֲזִי, בְּרִזָּא
דְּקֶרְבָּנִין וְעֵלְוִין. כְּגוֹוְנָא דָא, וַיִּנְיַחְהוּ בְּגֵן עֵדֵן
לְעַבְדָּהּ וּלְשִׁמְרָהּ, אֵלִין קֶרְבָּנִין וְעֵלְוִין) וּבְגֵן דָּא,
יִתְפַּשְׁטוֹן מִבּוֹעֵזֵי לְכָל סְטָרִין כְּדִבְרֵי אַחַר וַיִּפּוּצּוּ
מֵעֵינְתֵיךְ חוּצָה בְּרְחוּבַת פְּלָגֵי מַיִם, וּבְגֵן כֶּךָ וַיִּקְרָא
שְׁמָהּ רְחוּבוֹת

112. רַבִּי שִׁמְעוֹן פְּתַח וְאָמַר, חֲכָמוֹת בַּחוּץ תְּרוּנָה
בְּרְחוּבוֹת תֵּתֵן קוֹלָהּ הָאֵי קְרָא אִיהוּ רִזָּא עֲלָאָה.
מֵאֵי חֲכָמוֹת, אֵלִין חֲכָמָה עֲלָאָה, וּחֲכָמְתָא זְעִירָא
דְּאֲתַבְּלִילַת בַּהּ בְּעֲלָאָה, וּשְׂרִיָא בַּהּ

113. בַּחוּץ תְּרוּנָה. תָּא חֲזִי, חֲכָמָה עֲלָאָה, אִיהוּ
סְתוּמָא דְכָל סְתוּמִין, וְלֹא אֲתִיידַע, וְלֹא אִיהוּ
בְּאֲתַגְלִיא, כְּדִבְרֵי אַחַר לֹא יָדַע אֲנוּשׁ עֲרֵכָה וּגּוֹ, כִּד
אֲתַפְּשֵׁט לְאֲתַנְהֵרָא, אֲתַנְהֵרָא בְּרִזָּא דְעֵלְמָא דְאֲתִי,
וְעֵלְמָא דְאֲתִי אֲתַבְּרִי מְנִיָּה, בְּדַתְנֵן עֵלְמָא דְאֲתִי
אֲתַבְּרִי בִּיּוֹד, וְאֲתַכְּסִיא הָאֵי חֲכָמָה תְּמֵן, וְאֵינּוֹן
חַד, בְּזִמְנָא דְאֲתַעְטֹר כֹּלָא בְּרִזָּא דְעֵלְמָא דְאֲתִי,
כְּדִקְאֲמַרְן, כְּדִין הוּא חֲדוּה, לְאֲתַנְהֵרָא, וּכְלָא
בַּחֲשָׁאֵי, דְלֹא אֲשַׁתְּמַע לְבַר לְעֵלְמִין

114. תּוּ בְעֵיָא לְאֲתַפְּשֵׁטָא, וְנִפְיֵק מֵהָאֵי אֲתֵר, אֲשָׁא
וּמֵיָא וְרוּחָא, כְּמָה דְאֲתַמַּר, וְאֲתַעְבִּיד חַד קְלָא,
דְּנִפְקָא לְבַר וְאֲשַׁתְּמַע, כְּמָה דְאֲתַמַּר, כְּדִין מִתְמַן
וְלֵהֲלֵן אִיהוּ חוּץ, דְּהָא לְגוֹ בַּחֲשָׁאֵי אִיהוּ, דְלֹא
אֲשַׁתְּמַע לְעֵלְמִין, הֲשַׁתָּא דְאֲשַׁתְּמַע רִזָּא, אֶקְרִי חוּץ,
מִכָּאֵן בְּעֵי בַר נֶשׁ לְאֲתַקְנָא בְּעִבְדֵיהּ וּלְשִׁאֲלָא

115. "In the squares (Heb. rechovot)." HE ASKS: What is the meaning of squares? HE REPLIED, this is the firmament where all the stars are shining, YESOD OF BINAH IN WHICH ARE SUSPENDED THE ENTIRE MOCHIN OF MALE AND FEMALE, AND THE SOULS, WHICH ARE CALLED 'STARS'. It is a spring "whose waters fail not" (Yeshayah 58:11), as it is written, "And a river went out of Eden to water the garden" (Beresheet 2:10). It is called 'Rechovot'. There "she utters her voice," the upper, BINAH, and the lower, MALCHUT. And all is one.

116. For that reason Solomon said, "Prepare your work outside, and make it fit for yourself in the field" (Mishlei 24: 27). "Prepare... outside" MEANS, as it is written, "cry aloud in the streets," FOR CHOCHMAH IS NOT REVEALED UNTIL IT IS REMOVED FROM INSIDE OUT. For here, IN ZEIR ANPIN, CALLED 'OUTSIDE', work, THE SECRET OF THE NUKVA, can be corrected. And this may be sought, as it is written, "For ask now of the days that are past...and from the one side of heaven to the other" (Devarim 4:32).

117. "And make it fit for yourself in the field." This is THE NUKVA CALLED "a field which Hashem has blessed" (Beresheet 27: 27). After learning the mystery of wisdom and perfecting himself therein, it is then written, "and afterwards build your house" (Mishlei 24: 27). A HOUSE IS a man's soul, that he will then fix within his body, to become a whole man. Therefore, when Yitzchak dug and formed the well peacefully, he called that "peace" Rechovot. And all was properly done. Happy are the Righteous, whose deeds before the Holy One, blessed be He, are to preserve the world, THAT IS, TO BUILD AND MAINTAIN THE NUKVA CALLED 'WORLD', as it is written, "For the upright shall dwell in the land" (Mishlei 2:21), which should be read as, 'cause to dwell' WHICH MEANS THAT THEY WILL DRAW THE SHECHINAH CALLED 'LAND', UPON THE LOWER BEINGS, as was already explained.

15. "his eyes were dim, so that he could not see"

Rabbi Shimon and his son Rabbi Elazar discuss differences in the eyesight of Avraham, Yitzchak, and Ya'akov as they grow older, and the significance of this for our realm of Malchut and the supernal mysteries. The patriarchs were connected to Left Column, which denotes judgement and darkness. This is the secret meaning behind the concept of blindness in the Torah. Yitzchak embodied a complete connection to the Left Column; therefore, were are told that he is totally blind. Ya'akov's connection to both the Right and Left Columns is indicated by his only partial blindness.

The Relevance of this Passage

Our physical bodies are directly affected by our connection to the Light during our lives. These effects can be both positive and negative. Illness and health are merely expressions of how we balance the Right and Left Columns--sharing and receiving-- throughout our lives. We are often judgmental [Left Column] during moments when we should be merciful [Right Column] and vice-versa. The wisdom to balance these two Columns is awakened within us.

118. "And it came to pass, that when Yitzchak was old" (Beresheet 27:1). Rabbi Shimon said: It is written, "And Elohim called the light Day, and the darkness he called Night" (Beresheet 1:5). This verse had already been explained; nevertheless come and behold: All the actions that the Holy One, blessed be He, performs, are true, and in the secret of the upper world. And all the words of the Torah are words of faith, WHICH IS THE SECRET OF THE NUKVA, and supernal mysteries, WHICH ILLUMINATE IT as they should.

115. בְּרְחוֹבוֹת, מֵאֵן רְחוֹבוֹת, דָּא הוּא רְקִיעָא, דְּבִיָּה כָּל כְּכֹבֵּיִא דְנִהְרִין וְאִיהוּ מְבוּעָא דְמִימוּי לָא פְּסִיקִין, כְּדָבָר אַחַר, וְנִהְרַיּוּצָא מֵעֵדֶן לְהִשְׁקוּת אֶת הַגֶּן, וְאִיהוּ רְחוֹבוֹת, וְתַמֵּן תַּתֵּן קוֹלָהּ, עַל־אֵה וְתַתְּאָה, וְכֹלָא חַד

116. וּבְגִין דָּא אָמַר שְׁלֹמֹה, הִכֵּן בַּחוּץ מְלַאכְתֵּךְ וְעִתְדָה בְּשָׂדֶה לָךְ וּגו'. הִכֵּן בַּחוּץ, כְּמָה דְאִתְמַר. דְּכִתִּיב בַּחוּץ תְּרוּנָה, דְּהָא מְכָאן קִיּוּמָא עֲבִידָא לְאִתְתַּקְנָא, וּמְלָה לְשִׂאלָה, דְּכִתִּיב, כִּי שְׂאֵל נָא לְיָמִים רַאשׁוֹנִים וּגו', וְלִמְקַצֵּה הַשָּׁמַיִם וְעַד קֶצֶה הַשָּׁמַיִם

117. וְעִתְדָה בְּשָׂדֶה לָךְ, דָּא שְׂדֵה אֲשֶׁר בְּרָכוּ יי'. וּבְתֵר דִּינִדְעַ בְּרַ נֶשׁ רָזָא דְחֻכְמָתָא, וְיִתְקִין גְּרַמִּיָּה בְּה, מַה כְּתִיב אַחַר וּבְנִיתָ בֵּיתְךָ, דָּא נִשְׁמַתָּא דְבַר נֶשׁ בְּגוּמִיָּה, דִּיִּתְתַּקֵּן וְיִתְעַבִּיד גְּבַר שְׁלִים, וְעַל דָּא, כִּד חֲפַר יִצְחָק וְעַבְדַּ בִּירָא בְּשִׁלְמָה, לְהִהוּא שְׁלָם קְרִי לִיָּה רְחוֹבוֹת, וְכֹלָא כְּדָקָא יָאוּת. זְכָאִין אִינּוּן צְדִיקָא, דְּעוֹבְדִיהוּן לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא לְקִיּוּמָא עַלְמָא. דְּכִתִּיב כִּי יִשְׂרָיִם יִשְׁכְּנוּ אֶרֶץ, יִשְׁכְּנוּ אֶרֶץ. וְהָא אוֹקְמוּהָ

118. וַיְהִי כִּי זָקֵן יִצְחָק. אָמַר רַבִּי שְׁמַעוֹן כְּתִיב, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קֶרָא לַיְלָה, הָאִי קֶרָא אוֹקְמוּהָ וְאִתְמַר. אֲבָל תָּא חֲזִי, כָּל עוֹבְדוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּלָהוּ אִינּוּן מְלִין דְּקִשׁוּט, וְכֹלָא בְּרָזָא עַל־אֵה, וְכָל מְלוּי דְּאוֹרִיָּתָא, כְּלָהוּ מְלִי מְהִימְנוּתָא, וְרִזִּין עַל־אִין, כְּדָקָאִיאוּת

119. Come and behold: Yitzchak did not have the merit of Avraham, whose eyes were not blinded or dimmed. Here, however, is a supernal secret, the secret of faith. For we have learned that "And Elohim called the light Day" refers to Avraham, the light of day, THE SECRET OF THE RIGHT COLUMN, whose light grows stronger as the day advances, THE SECRET OF THE LIGHT OF CHASSADIM.

120. Thus, it is written, "And Avraham was old, advanced in age" (Beresheet 24:1), that is, in the shining lights OF CHASSADIM. And he is old, as it is written, "that shines ever more brightly until the height of noonday" (Mishlei 4:18). Therefore IT IS WRITTEN OF HIM, "And Elohim called the light Day." "And the darkness he called Night." This is Yitzchak, who is dark, and gets DARKER to receive the night within him. Therefore, when he grew older, it is written, "And it came to pass, that when Yitzchak was old, and his eyes were dim, so that he could not see" (Beresheet 27:1). FOR HE BECAME COMPLETELY DARK. Assuredly he had to be COMPLETELY dark, to cleave well to his grade.

121. Rabbi Elazar, his son, kissed his hands and said: This is well. Avraham shines on the side of his grade, and Yitzchak is darkened on the side of his grade. But why did Ya'akov GROW DARKER, as it is written, "Now the eyes of Yisrael were dim (lit. 'heavy') from age" (Beresheet 48:10). He answers: Assuredly it is AS I SAID, for it is written, "heavy", and not dim, AS WAS WRITTEN OF YITZCHAK; It is written "from age", not 'his age'. "from age" is to be interpreted as the age of Yitzchak, FOR HE INCLUDED BOTH AVRAHAM AND YITZCHAK. THEREFORE on the side OF YITZCHAK his eyes "were heavy...so that he could not see" (Ibid.), not properly, but he was not absolutely blind. But Yitzchak's eyes were completely dim, and it became darkness, for night, WHICH IS THE NUKVA, clove to him and it was fulfilled, "and the darkness he called Night."

119. וְתָא חוּזִי, לֹא זָכָה יִצְחָק כְּאַבְרָהָם, דְּלֹא סְמוּ עֵינָיו, וְלֹא כְהוּ. אָבֵל רָזָא עֲלָאָה אִיהוּ הֵבָא, רָזָא דְמַהִימְנוּתָא, כְּמַה דְאַתְמָר, דְכְתִיב וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם, דָּא אַבְרָהָם, דְאִיהוּ נְהוּרָא דִימְמָא, וְנְהוּרָא דִילִיָּה אֲזִיל וְנְהִיר, וְאַתְתַּקַּף בְּתַקּוּנָא דִיוּמָא

120. וּבְגִין כֵּן, מַה כְּתִיב, וְאַבְרָהָם זָקֵן בָּא בְיָמִים, בְּאִינוּן נְהוּרִין דְנְהָרִין, וְאִיהוּ סִיב, כְּדָבָר אַחַר הוּלְךְ וְאוֹר עַד נְכוּן הַיּוֹם, וּבְגִין כֵּן, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם. וְלַחֲשַׁךְ קָרָא לַיְלָה, דָּא יִצְחָק, דְאִיהוּ חֲשַׁךְ, וְאִיהוּ אֲזִיל לְקַבְּלָא לַיְלָא בְגוּיָה, וּבְגִין כֵּן, אִיהוּ כְּדִ סִיב, מַה כְּתִיב, וַיְהִי כִי זָקֵן יִצְחָק וַתְּכַהֵן עֵינָיו מֵרְאוּת. הֵכִי הוּא וְדָאִי, דְבַעָא לְאַתְחַשְׁכָּא, וְלְאַתְדַּבְּקָא בְדַרְגִּיָּה כְדָקָא יְאוּת

121. אַתָּא רַבִּי אֶלְעָזָר בְּרִיָּה, וּנְשִׁיק יָדָיו. אָמַר לוֹ שְׁפִיר. אַבְרָהָם נְהִיר, מְסֻטְרָא דְרִגְוָא דִילִיָּה, יִצְחָק אַתְחַשְׁךְ, מְסֻטְרָא דְרִגְוָא דִילִיָּה, יַעֲקֹב אֲמַאיִךְ דְכְתִיב וַעֲיִנֵי יִשְׂרָאֵל כְּבָדוּ מִזְקֵן. אָמַר לוֹ הֵכִי הוּא וְדָאִי, כְּבָדוּ כְתִיב, וְלֹא כְהוּ. מִזְקֵן כְּתִיב, וְלֹא מִזְקֵנוּ, אֶלָּא מִזְקֵן, מִזְקֵן דִּיצְחָק, מִהוּוּא סְטְרָא כְּבָדוּ. לֹא יוּכַל לְרְאוּת, לְאַסְתַּכְּלָא כְדָקָא חוּזִי, אָבֵל לֹא כְהוּ. אָבֵל יִצְחָק, כְּהוּ וְדָאִי מְכַל וְכַל, וְאַתְעֵבִיד חֲשַׁךְ, דְהָא כְּדִין אַתְאַחִיד בֵּיה לַיְלָה, וְאַתְקִיִּים וְלַחֲשַׁךְ קָרָא לַיְלָה

16. "And he said, Behold now, I am old, I know not the day of my death"

The events leading to Yitzchak's 'mistaken-identity' blessing of Ya'akov are discussed by Rabbi Elazar, as he expounds upon the significance of trust in the story of the fiery furnace. In the story, three righteous people are tossed into a fire. The men possess unshakable trust in The Creator, and have no regard for their survival or destruction. For this reason, these righteous men miraculously avoid injury.

Through this story, Rabbi Elazar shows, in great depth, that only complete trust in the Light of The Creator can bring forth Divine assistance. There must be no expectation or desire for a specific result--as is written, "according to his need." We're told of the importance of being prepared, and of dwelling on the Name of The Creator, and of how these qualities are intricately related to Torah study. Such study, we learn, requires a profound intention to extol The Creator. Our efforts must be for the sake of the whole world, not for ourselves, so the earth shall be full of the Knowledge of The Creator. The Rabbis then return to the story of the blessing, its significance for future generations, and its relation to both the Shechinah and this mundane realm of Malchut.

The Relevance of this Passage

People may unknowingly embark on a spiritual path for selfish reasons. They have hidden expectations of self-serving gain. Though this is not always their conscious intention, it's the reality. We can know if our desires and efforts are pure when we ask the Light for what we need and not just what we want. We then trust in the spiritual path, regardless of any tests and obstacles we encounter. These verses increase our level of trust in The Creator. They invoke certainty in times of distress, strength during times of strife. We can embrace whatever life brings, certain of the spiritual purpose behind it.

122. "He called Esav his eldest son..." This means that he was included within strict Judgment, WHICH IS THE ASPECT OF ESAV. THEREFORE HE CALLED ESAV. "And he said, Behold now, I am old, I know not the day of my death." Rabbi Elazar opened the discussion with the verse, "Happy is the man, whose strength is in You..." (Tehilim 84:6), happy is the man who is strengthened by the Holy One, blessed be He, and puts his trust in Him.

123. This trust could be interpreted as the trust that Chananyah, Mishael, and Azaryah put in Him when they said, "Behold, our Elohim whom we serve is able to deliver us; He can deliver us from the burning fiery furnace, and out of your hand, king..." (Daniel 3:17), MEANING, THAT THEY TRUSTED THAT THE HOLY ONE, BLESSED BE HE, WOULD SURELY SAVE THEM FROM THE FIERY FURNACE. HE SAYS THAT THIS IS NOT SO, ONLY come and see, if He would not save them and be with them, it would come to pass that the name of the Holy One, blessed be He, would not be sanctified before the eyes of everyone, as they said. But when they realized they did not speak properly, they spoke again, saying "But if He does not, be it known to you, king..." (Ibid. 18), THAT IS, whether He will save them or not, let it be known to you that we will not worship an image. It was made known to them by Yechezkel, whom they heard and believed, that the Holy One, blessed be He, would not be with them, TO SAVE THEM. AND HE TOLD THEM THAT, so that they would SURRENDER THEIR SOULS AND be rewarded. Then they spoke again, saying, "be it known to you, King..."

124. A man should not assume and think, the Holy One, blessed be He, will save us, or, that the Holy One, blessed be He, will do such and such for me. However, it behooves man to place his trust in the Holy One, blessed be He, to help him ACCORDING TO HIS NEED, as long as he strives to keep the precepts of Torah and to walk the path of truth. When a man wishes to be purified, he is surely helped, and he should trust the Holy One, blessed be He, to help him in this. And he should put his trust in Him, and not in another. Therefore, it is written, "whose strength is in you." "In whose heart are your highways" (Tehilim 84:6) MEANS that it behooves him to prepare his heart as fit, so that no strange thoughts will come into it, but to be as a mended way to pass through, where ever one needs to, EITHER RIGHT OR LEFT. THUS WHETHER THE HOLY ONE, BLESSED BE HE, DOES GOOD FOR HIM OR NOT, HIS HEART SHOULD BE READY AND PREPARED, AND NOT HARBOR STRANGE THOUGHTS IN ANY CASE WHATSOEVER.

125. Another explanation for, "Happy is the man, whose strength is in You." Strength as in "Hashem gives strength to His people" (Tehilim 29:11), MEANS THE TORAH. AND "WHOSE STRENGTH IS IN YOU" MEANS that it is incumbent on a man to be occupied in studying Torah for the name (sake) of the Holy One, blessed be He, NAMELY, THE SHECHINAH, THAT IS CALLED 'NAME'. For whoever is occupied in the Torah, but does not care for its name, would have been better never born. What is meant by the verse, "in whose heart are Your highways (Heb. mesilot)?" It is as in the verse, "extol (Heb. solu) Him who rides upon the clouds; Yah is His name" (Tehilim 68:5), WHICH REFERS BOTH TO EXTOLLING THE RIDER ON THE CLOUDS AND THE HIGHWAYS IN THEIR HEARTS. THIS MEANS that when he studies the Torah, HE SHOULD BE INTENT UPON extolling the Holy One, blessed be He, and glorifying and extolling Him throughout the world. THUS STUDYING TORAH FOR ITS OWN SAKE (NAME) IS FOR THOSE "IN WHOSE HEART ARE YOUR HIGHWAYS." THIS MEANS THAT ONE MUST BE INTENT WHEN STUDYING TORAH TO DRAW THE BOUNTY OF

122. וַיִּקְרָא אֶת עֶשָׂו בְּנוֹ הַגָּדוֹל, דְּאֵתְבַלְל מִסְטְרִיהּ דְּדִינָא קְשִׁיָּא וַיֹּאמֶר הִנֵּה נָא זְקַנְתִּי לֹא יָדַעְתִּי יוֹם מוֹתִי. רַבִּי אֱלֶעָזָר פִּתַּח וַאֲמַר, אֲשֶׁרִי אָדָם עוֹז לוֹ בְּךָ וְגו', זְכָאָה בַר נֶשׁ, דְּאֵתְתַקֵּף בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא וַיִּשׁוּי תוֹקְפִיהּ בֵּיהּ

123. יְכוּל כְּחַנְנִיָּה מִיִּשְׂאֵל וְעִזְרִיָּה, דְּאֵתְתַקְפוּ וַאֲמַרוּ, הֵן אִיתִי אֱלֹהֵנָא דִּי אֲנַחְנָא פְּלַחִין, יְכַל לְשִׁיזְבוּתָנָא מִן אֲתוֹן נוֹרָא וְקִדְתָּא וּמִן יַדְךָ מַלְכָּא יִשְׁיֹב. תָּא חַזִּי, דְּאִי לֹאִישׁוּיב, וְלֹא אֲתַקִּיִּים עַלְיֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, אֲשֶׁתַּכַּח שְׁמִיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא יִתְקַדֵּשׁ בְּעִינֵיהּ דְּכָלְא, כְּמָה דְּאֲמַרוּ. אֲלֹא, כִּיּוֹן דִּידְעוּ דְּלֹא אֲמַרוּ כְּדָקָא יָאוּת, אֲהֲדַרוּ וַאֲמַרוּ, וְהֵן לֹא יָדִיעַ לְהוּא לָךְ מַלְכָּא וְגו'. בִּין יִשְׁיֹב בִּין לֹא יִשְׁיֹב יָדִיעַ לְהוּי לָךְ מַלְכָּא וְגו'. וְתַנִּינִן דְּמַלְאָה אוֹדַע לְהוּ יַחְזַקְאֵל, וְשִׁמְעוּ וְקְבִילוּ מִנִּיהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא לֹא אֲתַקִּיִּים עַלְיֵיהּ, בְּגִין דִּיקְבַּלּוֹן אֲגָרָא. וְכַדִּין אֲהֲדַרוּ וַאֲמַרוּ, וְהֵן לֹא יָדִיעַ לְהוּי לָךְ מַלְכָּא וְגו'.

124. אֲלֹא לֹא יִתְתַקֵּף בַּר נֶשׁ, דִּיִּימָא קוּדְשָׁא בְּרִיךְ הוּא יִשְׁזַבְינִי, אוֹ אִיהוּ עֲבִיד לִי כְךָ וְכַךְ, אֲבַל יִשׁוּי תוֹקְפִיהּ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דִּיִּסְיִיעַ לִיהּ, כַּד אִיהוּ אֲשֶׁתַּדַּל בְּאִינּוֹן פְּקוּדִין דְּאוּרִייתָא, וְלַמִּיהָךְ בְּאַרְחַ קְשׁוּט, דְּכִיּוֹן דְּאִתִּי בַר נֶשׁ לְאֵתְדַכָּאָה, מְסִייעִין לִיהּ וְדֹאִי, וְכַדָּא יִתְתַקֵּף בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ יִסְיִיעַ לִיהּ, וְיִתְתַקֵּף בֵּיהּ, דְּלֹא יִשׁוּי תוֹקְפִיהּ בְּאַחְרָא, וּבְגִין כְךָ עוֹז לוֹ בְךָ. מְסִלוֹת בְּלַבְבָּם, דִּיעֲבִיד לְבִיהּ כְּדָקָא יָאוּת, בְּלֹא הֲרַהוּרָא אַחְרָא, אֲלֹא כְּהֵאֵי מְסִלָּה, דְּאִיהוּ מְתִישְׁבָּא, לְאֵעֲבָרָא בְּכָל אֲתוֹ דְּאֵצְטְרִיךְ, הֲכִי נְמִי

125. דְּבַר אַחַר אֲשֶׁרִי אָדָם עוֹז לוֹ בְךָ, עוֹ: כְּדָבַר אַחַר יוּי עוֹ לְעַמּוֹ יִתֵּן, בְּגִין דְּאֵצְטְרִיךְ לִיהּ לְבַר נֶשׁ, דִּיִּתְעַסַּק בְּאוּרִייתָא לְשְׁמִיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מֵאֵן דְּאֵתְעַסַּק בְּאוּרִייתָא, וְלֹא אֲשֶׁתַּדַּל לְשְׁמָהּ, טַב לִיהּ דְּלֹא אֲתַבְרִי. מְסִלוֹת בְּלַבְבָּם, מֵאֵי מְסִלוֹת בְּלַבְבָּם, כְּדָבַר אַחַר סוּלוֹ לְרוּכַב בְּעַרְבוֹת בֵּיהּ שְׁמוֹ. דְּאִי הֵיאֵא אוּרִייתָא, דְּאִיהוּ אֲשֶׁתַּדַּל בַּהּ, לְאַרְמָא לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְלְמַעַבְדַּ לִיהּ חֲטִיבָא בְּעַלְמָא

KNOWLEDGE FOR ONE AND FOR THE WHOLE WORLD, SO THAT THE NAME OF THE HOLY ONE, BLESSED BE HE, WILL GROW IN THE WORLD, AS IT IS WRITTEN, "FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF HASHEM" (YESHAYAH 11:9) AND "HASHEM SHALL BE KING OVER ALL THE EARTH" (ZECHARYAH 14:9).

126. Come and behold: Ya'akov, all that he did was for the sake of the Holy One, blessed be He, and for that reason the Holy One, blessed be He, was with him always, by that the Shechinah never moved from him. For when Yitzchak called for Esav, his son, Ya'akov was not there. The Shechinah told this to Rivkah, who informed Ya'akov.

127. Rabbi Yosi said, come and behold: If, heaven forbid, Esav would have been blessed at that time, Ya'akov would not have ruled over the world, BUT STAYED, HEAVEN FORBID, IN EXILE ALWAYS. But it was decreed by the Holy One, blessed be He, THAT YA'AKOV WILL BE BLESSED, and everything happened as it should. Come and behold: It is written, "but Rivkah loved Ya'akov" (Beresheet 25:28), as has been explained. Therefore, she sent for Ya'akov and said to him "Behold, I heard your father speak to Esav your brother" (Beresheet 27:6).

128. "Now therefore, my son, obey my voice..." (Beresheet 27:8): It was then Pesach (Passover) eve, and the Evil Inclination had to be exterminated from the world, and the moon, the secret of faith, NUKVA, had to govern. Therefore, Rivkah cooked two dishes.

129. Rabbi Yehuda said that this alludes to the descendants of Ya'akov, who in the future offered two goats on Yom Kippur, one for Hashem and one to Azazel. For this reason, Rivkah offered "two kids of the goats," one for the supernal grade and one to subjugate the grade of Esav, so he would not rule over Ya'akov. Thus, there were two kids of the goats. From both, Yitzchak tasted and ate.

130. It is written, "and he brought him wine, and he drank" (Beresheet 27: 25), AND NOT, "AND HE SERVED HIM WINE." By this he hints that he served him wine from afar. According to Rabbi Elazar, this means that he brought him wine in which there is complete joy, THAT IS, THE WINE "WHICH CHEERS ELOHIM AND MAN" (SHOFTIM 9:13), to gladden Yitzchak, for he needed cheering, as the side of the Levites needs cheering, TO WIT, THE LEFT SIDE. FOR SINCE JUDGMENTS TAKE HOLD OF THE LEFT SIDE, THEREFORE, SADNESS DWELLS IN IT, AND THERE IS NEED OF HEARTENING ALL THOSE WHO ARE DRAWN FROM IT: THE LEVITES AND YITZCHAK AS WELL. Therefore, "he brought him wine, and he drank."

17. "The best clothes of her eldest son Esav"

In this section the Rabbis continue their analysis of events leading to Yitzchak's "mistaken" blessing of Ya'akov. They explain the origin of Esav's clothing, which was given by Rivkah to Ya'akov. In truth, Yitzchak was not deceived into believing Ya'akov was actually Esav. Ya'akov's clothing radiated a scent direct from the Garden of Eden. Yitzchak blessed Ya'akov because the garments emitted this holy aroma--not because he was deceived. Yitzchak realized that this fragrance could only accompany someone worthy of the blessing. Thus, we learn that Ya'akov embodied the power and soul of Adam. Rabbi Elazar describes the relationship of Ya'akov to Adam in terms of Ya'akov's beauty. This also illuminates his relationship to the realm of Binah.

126. תָּא חֲזִי, יַעֲקֹב כָּל עֹבְדָיו הוּוּ לְשֵׁמָא דְקוּדְשָׁא בְרִיךְ הוּא, וּבְגִין כֵּךְ, קוּדְשָׁא בְרִיךְ הוּא הוּוּ עִמָּיה תְדִיר, דְּלֹא אֲעִדִי מְנִיחָא שְׁכִינְתָא, דְּהָא בְּשַׁעְתָּא דְקָרָא לִיה יִצְחָק, לַעֲשׂוּ בְרִיחָא, יַעֲקֹב לֹא הוּוּ תַמָּן, וְשְׁכִינְתָא אֹדְעַת לָהּ לְרַבְקָה, וְרַבְקָה אֹדְעַת לִיה לַיעֲקֹב

127. רַבִּי יוֹסִי אָמַר, תָּא חֲזִי, אִי ח"ו בְּהוּא זְמַנָּא יִתְבַּרַךְ עֲשׂוּ, לֹא יִשְׁלוּט יַעֲקֹב לְעֵלְמִין. אֲלֵא מַעֲם קוּדְשָׁא בְרִיךְ הוּא הוּוּ, וְכֹלֵא בְּאַתְרֵיהּ אַתָּא, כְּדָקָא חֲזִי. תָּא חֲזִי, וְרַבְקָה אֹהֲבַת אֶת יַעֲקֹב כְּתִיב, וְהָא אֲתָמַר. וּבְגִין כֵּךְ, שְׂרֵרַת בְּגִינָה דִיעֲקֹב, הִנֵּה שְׁמַעְתִּי אֶת אַבְיךָ מְדַבֵּר אֶל עֲשׂוּ אַחֲיךָ לֵאמֹר

128. וְעַתָּה בְּנֵי שְׁמַע בְּקוֹלִי וּגו'. בְּהוּא זְמַנָּא, עֶרֶב פֶּסַח הוּוּ, וּבְעֵי יִצְרָה לְאַתְבַּעְרָא וּלְשַׁלְטָאָה סִיְהָרָא. רְזָא דְמַהִימְנוּתָא. וְע"ד עֲבֵרַת תְּרִי תְבַשְׂלוּן

129. רַבִּי יְהוּדָה אָמַר, רִמּוּ הֵכָא, דִּזְמִינִין בְּנוֹי דִיעֲקֹב, לְקַרְבָּא שְׁנֵי שְׁעִירִים, חֵד לִינִי, וְחֵד לְעִזְאֹזֵל בְּיוֹמָא דְכַפּוּרִי. וּבְגִין כֵּךְ, קְרִיבַת שְׁנֵי גְדֵי עִזִּים, חֵדְבִּינִין דְרִגָּא דְלַעִילָא, וְחֵד בְּגִין לְכַפְּיָא דְרִגְיָה דִיעֲשׂוּ, דְלֹא יִשְׁלוּט עֲלֵיהּ דִיעֲקֹב, וְע"ד שְׁנֵי גְדֵי עִזִּים, וּמִתְרוּוּיָהּ טַעִים יִצְחָק וְאָכִיל

130. וַיָּבֵא לוֹ יַיִן וַיִּשְׂתֵּי, וַיָּבֵא לוֹ יַיִן, רִמּוּ רְמִיז, מֵאַתְרֵי רְחִיק קְרִיב לִיה. רַבִּי אֲלֵעָזָר אָמַר, רִמּוּ, מֵהוּא יַיִן דְּכָל חֵדוֹ אֲשַׁתְּכַח בֵּיהּ, בְּגִין לְחֵדְתָּא לִיה לַיִצְחָק, דְּבְעֵי חֵדוֹהּ, כְּדָקָא בְּעִינֵי חֵדוֹהּ, לְחֵדְתָּא סְטְרָא דְלִיּוּאֵי, וְעַל דָּא וַיָּבֵא לוֹ יַיִן וַיִּשְׂתֵּי

The Relevance of this Passage

Adam originally wore the garments mentioned above in the Garden of Eden, thus, the garments' Divine scent when Ya'akov wore them. Ya'akov, we are told, is the embodiment of Adam, and his original clothes are returned to him by Rivkah. The Zohar is evolving a lesson concerning a natural law: all things eventually return to their rightful owners. Nothing that truly belongs to us can ever really leave us. Whatever we lose, we never really had. This enlightened view of life is awakened within us. The scent of the Garden of Eden is infused within us, so that we emit this fragrance [Light] in our lives, wherever we go. People around us will sense this Light.

131. "And Rivkah took the best clothes of her eldest son Esav" (Bereshheet 27:15). These are the garments Esav took from Nimrod. They are the precious garments from Adam, which came to the hands of Nimrod, who used them when he hunted, as it is written, "He was a mighty hunter before Hashem" (Bereshheet 10:9). And Esav went into the field, where he fought with and killed Nimrod, removing the garments from him. This is the meaning of "and Esav came the field, and he was faint" (Bereshheet 25:29). It has already been explained why it is here written, "and he was faint," and elsewhere, "for my soul faints before the slayers" (Yirmeyah 4:31). THESE ARE ANALOGOUS. THERE IT IS WRITTEN "FAINT" TO REFER TO KILLING. HERE TOO, THERE IS KILLING, BECAUSE ESAV MURDERED NIMROD.

132. Esav hid these garments with Rivkah and wore them when he went hunting. On the day, WHEN YITZCHAK SENT FOR HIM TO RECEIVE THE BLESSINGS, he did not take them to the field and was therefore late. When Esav wore them, they put forth no scent at all, but when Ya'akov wore them, the lost object was restored AS THEY RETURNED TO THE ASPECT OF ADAM. For the beauty of Ya'akov was the beauty of Adam. They therefore returned to their place and emitted fragrance.

133. Rabbi Yosi said: YOU SAY THAT Ya'akov's beauty was the beauty of Adam. How could this be? We learned that the apple of Adam's heel eclipsed the orb of the sun. Could you say that for Ya'akov? Rabbi Elazar replied, assuredly before Adam sinned no creature could behold his beauty. But after he sinned, his beauty changed, his stature diminished, and he was a hundred cubits high. BUT BEFORE THE SIN, HIS HEIGHT WAS FROM EARTH TO HEAVEN. THE BEAUTY OF YA'AKOV WAS LIKE THE BEAUTY OF ADAM AFTER HE SINNED. Come and behold: Adam's beauty is a mystery on which supernal faith, BINAH, stems. THAT IS, HE ACHIEVED THE LIGHT OF BINAH AND THERE ATTAINED THIS BEAUTY. Of this, the scripture says "And let the beauty of Adonai our Elohim be upon us" (Tehilim 90:17), AS THE LIGHT OF BINAH IS CALLED 'BEAUTY'. It is also written, "to behold the beauty of Hashem" (Tehilim 27:4). This is, assuredly, the beauty of Ya'akov, THAT IS, HE ACHIEVED THE LIGHT OF BINAH, AS DID ADAM. And all is in the supernal mystery.

131. וְתַקַּח רִבְקָה אֶת בְּגָדֵי עֵשָׂו וּגּו', אֵלֶיךָ אֵינֹן לְבוּשֵׁי הַרְוּחַ עֵשָׂו מִנְמֵרוֹד, וְאֵלֶיךָ לְבוּשֵׁי יָקָר, הַהוּ מִן אֲדָם הָרִאשׁוֹן, וְאֵתוֹ לִיָּדָא דְנִמְרוֹד, וּבְהוּ הוּהוּ צַד צִיָּדָה, נִמְרוֹד, דְּכִתִּיב הוּא הִיָּה גְבוּר צִיָּד לְפָנַי יו' וּגּו', וְעֵשָׂו נִמְק לְחַקְלָא, וְאַגַּח בֵּיה קֶרְבָּא בְּנִמְרוֹד, וְקִטְל לֵיה, וְנִסַּב אֵלֶיךָ לְבוּשֵׁי מְנִיָּה, הַה"ד וְיִבֵּא עֵשָׂו מִן הַשָּׂדֶה וְהוּא עֵיף, וְאַוְקִמּוּהָ, כְּתִיב הִכָּא וְהוּא עֵיף, וְכִתִּיב הָתָם כִּי עֵיפָה נַפְשֵׁי לְהַרְגִּים

132. וְעֵשָׂו הוּהוּ סְלִיך לֹון לְאֵינֹן לְבוּשֵׁי, לְגַבְהָ דְרִבְקָה, וּבְהוּ הוּהוּ נִפְיָך וְצַד צִיָּדָה, וְהוּא יוֹמָא לָא נִטְל לֹון, וְנִמְק לְחַקְלָא, וְאַתְעַבְב תַּמּוֹן. וְכִד הוּהוּ לְבִיש לֹון עֵשָׂו, לָא הוּוּסְלִיךִין רִיחִין כְּלָל, בִּיּוֹן דְלְבִיש לֹון יַעֲקֹב, כְּדִין תְּבַת אַבְדָּה לְאַתְרָהּ, וְסְלִיכוּ רִיחִין, בְּגִין דְשׁוּפְרִיָּה דִיעַקֵב, שׁוּפְרִיָּה דְאֲדָם הוּהוּ. וּבְגִין כֶּךָ אֶהְדְּרוּ בְּהֵיאָ שַׁעְתָּא לְאַתְרֵיהּ, וְסְלִיכוּ רִיחִין

133. אָמַר רַבִּי יוֹסִי, שׁוּפְרִיָּה דִיעַקֵב דְאֵיהוּ שׁוּפְרִיָּה דְאֲדָם אֵיךְ אֶפְשָׁר, וְהָא תְנִינָן, תַּפּוּחַ עֵקְבוּ דְאֲדָם הָרִאשׁוֹן, מְכַהָה גְלָגַל חֲמָה, וְאֵי תִימָא דְכֶךָ הוּהוּ יַעֲקֹב. אָמַר לוֹ רַבִּי אֶלְעָזָר, וְדָאֵי הִכִּי הוּהוּ, בְּקִדְמִיתָא עַד לָא חֵב אֲדָם הָרִאשׁוֹן, לָא הוּוּ יְכַלִּין כָּל בְּרִיּוֹן לְאַסְתַּבְלָא בְשׁוּפְרִיָּה, בִּיּוֹן דְחָטָא, אֶשְׁתַּנִּי שׁוּפְרִיָּה, וְנִתְמַאךְ רוּמִיָּה, וְאַתְעַבִּיד בְּרַ מָאָה אֲמִין. וְתָא חֲזִי, שׁוּפְרִיָּה דְאֲדָם הָרִאשׁוֹן, רְזָא אֵיהוּ, דְמַהִימְנוּתָא עֲלָאָה תְלִיאָ בְּהוּא שׁוּפְרָא, וּבְגִין כֶּךָ, וְיְהִי נַעַם יו' אֶלְהִינוּ עֲלִינוּ. וְכִתִּיב לְחֻזּוֹת בְּנַעַם יו', וְדָא הוּא שׁוּפְרִיָּה דִיעַקֵב וְדָאֵי, וְכִלָּא רְזָא עֲלָאָה אֵיהוּ

134. "And he smelled the smell of his garments, and blessed him" (Beresheet 27:27). Come and behold: It is not written, "and he smelled the smell of the garments" but "the smell of his garments." This is according to the verse, "Who covers Himself with light as with a garment: who stretches out the heavens like a curtain" (Tehilim 104:2). Another explanation is that once Ya'akov wore them, they emitted an aroma. As long as Yitzchak did not smell the aroma of the garments, he did not bless him. But then, WHEN THEY EMITTED AN AROMA, he knew that the wearer was worthy of being blessed. For if he did not deserve to be blessed, no holy aroma would be put forth. This is the meaning of the verse "and he smelled the smell of his garments, and blessed him."

135. "And said, See, the smell of my son is like the smell of a field which Hashem has blessed" (Beresheet 27:27). The meaning of "and said" is not clear, FOR IT IS NOT KNOWN WHO SAID IT. Some say it is the Shechinah; some say it was Yitzchak who said "like the smell of a field which Hashem has blessed." HE ASKS: What is this field? AND HE ANSWERS: This is a field of apple trees, NAMELY, THE NUKVA CALLED 'THE FIELD OF HOLY APPLES', which the supernal patriarchs, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN support and cultivate.

18. "In my distress I cried to Hashem, and He heard me"

We learn why Ya'akov's cunning in receiving Yitzchak's blessing was actually necessary to save the world from the same serpent that had earlier caused the fall of Adam. The Rabbis next give counsel on the meaning for all Yisrael of the multiple blessings given to Ya'akov and those given to Esav, both for the present and for the time of the coming of Mashiach. The blessings given to Ya'akov are explained with respect to their meaning throughout history. These blessings act as portals through which particular blends of energy flow to mankind at the appropriate periods. We also learn the central meaning of Ya'akov for Yisrael in a spiritual, historical context. Ya'akov, as the embodiment of Adam, encompasses the entire story of man. Ya'akov represents the complete drama of human existence, represented by the Sfirah of Tiferet. Specifically, this refers to the bringing together, in one place, of all that has happened and that will happen from the time of Adam, to the final coming of the Mashiach. The section concludes with an apportioning of the blessings, each one in its appropriate time, in relation to the history of Yisrael and the coming of the end of the Correction of the souls of man.

The Relevance of this Passage

Through the story of the children of Yisrael, we learn that the threads of the Torah are spiritually woven into the history of the world. We secure a powerful connection to Ya'akov, and in turn, to the ancient and timeless blessings that we presently need in order to hasten the final redemption. We awaken our awareness of the role and significance our lives play in the overall spiritual plan.

136. "Therefore the Elohim give you of the dew of heaven, and the fatness of the earth, and plenty of corn and wine" (Beresheet 27:28). Rabbi Aba said: This verse has already been explained. Nevertheless, come and look at the verse, "A song of ascent. In my distress I cried to Hashem, and He heard me" (Tehilim 120:1). How many songs and praises did David say before the Holy One, blessed be He, all in order to fix his grade, THE SECRET OF THE NUKVA, and to make himself a name, NAMELY, TO DRAW MOCHIN UPON IT, as it is written, "And David got him a name" (II Shmuel 8:13). This song he said when he saw what Ya'akov accomplished, THAT HE WAS ANSWERED AND RECEIVED THE BLESSINGS. HE SAID: "IN MY DISTRESS I CRIED TO HASHEM, AND HE HEARD ME." IF IT WERE NOT FOR YA'AKOV, WHO RECEIVED THE BLESSINGS, THE SECRET OF THE WHOLE MOCHIN TO CONSTRUCT THE NUKVA, DAVID COULD NOT HAVE MADE HER A NAME.

134. וַיִּרְחַאת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ. תָּא חֲזִי, וַיִּרַח אֶת רִיחַ הַבְּגָדִים לֹא כְּתִיב, אֲלֵא רִיחַ בְּגָדָיו, כְּדָבָר אַחֵר עוֹטָה אֹרֶז כְּשֶׁלְמָה נוֹטָה שָׁמַיִם בְּיָרִיעָהּ. דְּבַר אַחֵר וַיִּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ. דְּכִיּוֹן דְּאַלְפִישׁ לִוְן יַעֲקֹב, סְלִיקוּ רִיחִין בְּהֵיא שְׁעָתָא, וְעַד דְּלֵא אֶרַח רִיחִין דְּלְבוּשִׁיהּ, לֹא בְּרַכִּיהּ, דְּהָא בְּרִין יָרַע דְּאַתְחֲזִי הוּא לְאַתְבָּרְכָא, דְּאִי לֹא אֶתְחֲזִי לְאַתְבָּרְכָא, לֹא סְלִיקוּ כָּל הַיָּי רִיחִין קְדִישִׁין בְּהֵרִיבָהּ, הַה"ד וַיִּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ.

135. וַיֹּאמֶר רֵאֵה רִיחַ בְּנֵי כְּרִיחַ שְׂדֵה אֲשֶׁר בְּרַכּוּ יְיָ. וַיֹּאמֶר: מַלְּה סְתִים הוּא. אֵית דְּאַמְרֵי שְׂכִינְתָא הוּת, וְאֵית דְּאַמְרֵי יִצְחָק הוּהוּ. כְּרִיחַ שְׂדֵה אֲשֶׁר בְּרַכּוּ יְיָ, מֵאַן שְׂדֵה, דְּא שְׂדֵה דְּתַפּוּחִים. שְׂדֵה דְּאַבְהֵן עֲלֵאִין סְמִיכוּ לֵיהּ וּמְתַקְנִין לֵיהּ.

136. וַיִּתֵּן לָךְ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵי הָאָרֶץ וְרֹב דָּגָן וְתִירוֹשׁ. אָמַר רַבִּי אַבָּא, הָאִי קָרָא אוֹקְמוּהָ, אֲבָל תָּא חֲזִי, שִׁיר הַמַּעֲלוֹת אֶל יְיָ בְּצִרְתָּהּ לִי קָרָאתִי וַיַּעֲנֵנִי. כְּמָה שִׁירִין וְתוֹשְׁבָחוֹן, אָמַר דְּוֹד מְלָכָא קַמֵּי קוֹדְשָׁא בְּרִיךְ הוּא, וְכֹלֵא בְּגִין לְאַתְקְנָא דְּרַגְיָהּ, וְלִמְעַבְדַּ לֵיהּ שְׂמָא, כְּדָבָר אַחֵר וַיַּעַשׂ דְּוֹד שֵׁם, וְשִׁירְתָּא דְּא אָמַר כְּדִ חָמָא עוֹבְדָא דְּא לִיעֲקֹב

137. Rabbi Elazar said: It was Ya'akov who sang this song, when his father said to him, "Come near, I pray you, that I may feel you, my son, whether you are really my son Esav or not" (Beresheet 27:21). Then was Ya'akov in great distress, for he feared that his father will recognize and know him. Then it is written, "and he recognized him not, because his hands were hairy, as his brother Esav's hands: so he blessed him" (Beresheet 27: 23). So he said: "In my distress I cried to Hashem, and He heard me."

137. רְבִי אֶלְעָזָר אָמַר, יַעֲקֹב אָמַר שִׁירָתָא דָא, בְּשַׁעֲתָא דְאָמַר לִיה אָבוּי, גָּשָׁה נָא וְאִמְשַׁךְ בְּנֵי הָאֵתָה זֶה בְּנֵי עֵשׂוֹ אִם לֹא, כְּדִין הוּא יַעֲקֹב בְּעֵאקוּ סָגִי, דְדָחִיל דְאָבוּי יָדַע לִיה, וְאִשְׁתַּמּוּדַע קַמִּיה. מַה כְּתִיב וְלֹא הִכִּירוּ כִּי הָיוּ יָדָיו כְּיָדֵי עֵשׂוֹ אָחִיו שְׁעִירוֹת וַיְבָרְכֵהוּ. כְּדִין אָמַר, אֵל יִי בְצָרְתָה לִי קָרָאתִי וַיַּעֲנֵנִי

138. "Deliver my soul, Hashem, from lying lips, from a deceitful tongue" (Tehilim 120:2). This is the portion where Esav is, NAMELY, THE SERPENT, who has lying lips. What are the lying lips OF HIS GRADE? When the serpent brought curses upon the world, BY INCITING ADAM TO EAT OF THE TREE OF KNOWLEDGE, he brought them deceitfully and crookedly.

138. יִי הַצִּילָה נַפְשִׁי מִשִּׁפְתַי שֶׁקֶר מִלְשׁוֹן רַמְיָה, דָּא הוּא דְרָגָא, דְעֵשׂוֹ שְׂרִיָא בֵיה, דְאִיהוּ שִׁפְתַי שֶׁקֶר. שִׁפְתַי שֶׁקֶר, בְּשַׁעֲתָא דְאִיִּתִי הוּא חוּיָא, לוֹוֹטִין עַל עֲלָמָא, וּבְעַקְיָמוֹ, אִיִּתִי לוֹוֹטִין, דְאִתְלַטֵּיא עֲלָמָא

19. The Blessings

The Zohar expounds upon the blessings that were originally intended for Esav but deceitfully appropriated by Ya'akov.

Like all stories in scripture, this one is imbued with deeper meaning. In truth, the episode of "The Blessings" concerns the establishment of the universal spiritual system that mankind would utilize in its quest for transformation. The patriarchs represent the various spiritual components that comprise the system. At this particular point in its development, a critical moment is at hand. The battle for dominion over the dimension of physicality is being determined. Thus, we learn that Ya'akov's "stealing" of the blessing away from his brother Esav, signifies the victory of the Light over the forces of darkness.

The Zohar then explicates upon the secret behind the blessing: Some blessings are to be utilized in the age before the End of Days, while other blessings are designated for the Final Redemption.

The Relevance of this Passage

The power to triumph over dark forces within us, and those in our midst, is given to us through the Light of the Blessings that shine in the verses, revealing deeper, mystical truths.

139. Come and behold: When Yitzchak said to Esav "and go out to the field, and catch me some venison (Heb. tzeidah)" (Beresheet 27:3), with a Hei, INSTEAD OF USING TZAYID, WITHOUT A HEI. This has already been explained. And Esav went HUNTING to be blessed by Yitzchak, who said to him "and bless you before Hashem" (Ibid. 7). It would have been well to say just "and I will bless you," but since he added "before Hashem," the throne of glory of the Holy One, blessed be He, then trembled and said: Could it be, that the serpent is freed from these curses, and Ya'akov remains subject to them?

139. תָּא חוּי, בְּשַׁעֲתָא דְאָמַר יִצְחָק לְעֵשׂוֹ, וְצִא הַשָּׂדֶה וְצִוְדָה לִי צִוְדָה, בְּה"א, וְאִקְמוּה, וּנְפֹק עֵשׂוֹ, בְּגִין דִּיתְבַּרְךְ מִיִּצְחָק, דְקָאֵמַר לִיה, וְאִבְרַכְכָּה לְפָנֵי יִי, דְאֵלוֹ אָמַר וְאִבְרַכְכָּה, וְלֹא יִתִיר, יֵאוּת. כִּינּוֹן דְאָמַר לְפָנֵי יִי, בְּהֵיא שַׁעֲתָא, אִזְדַּעַז עַרְסֵי יִקְרָא דְקוּדְשָׁא בְרִיךְ הוּא, אָמְרָה, וּמַה דִּיפּוֹק חוּיָא מֵאִינוֹן לוֹוֹטִין, וַיִּשְׁתָּאֵר יַעֲקֹב בְּהוּ

140. At that time Michael came before Ya'akov with the Shechinah. Yitzchak knew that and saw that the Garden of Eden is with Ya'akov, so he blessed him. When Esav entered, Gehenom entered with him. Therefore: "And Yitzchak trembled very much" (Beresheet 27:33), because he had previously thought that Esav was not of that side. Therefore he said "AND HAVE BLESSED HIM? Moreover, he shall be blessed."

140. בְּהֵיא שַׁעֲתָא, אִזְדַּמֵּן מִיכָאֵל, וְאֵתָא קַמִּיה דְיַעֲקֹב, וּשְׂכִינְתָא בְּהַדִּיָה, וַיִּדַע יִצְחָק, וְחָמָא לְגִן עֵדֶן, בְּהַדִּיָה דְיַעֲקֹב, וּבְרַכִּיָה קַמִּיה, וְכַד עָאֵל עֵשׂוֹ, עָאֵל בְּהַדִּיָה גִיְהוֹם, וְעַל דָּא וַיַּחֲרַד יִצְחָק חֲרָדָה גְדוֹלָה עַד מְאֹד, דְחָשַׁב דְלֹא הוּא עֵשׂוֹ בְּהוּא סְטְרָא, פְּתַח וְאָמַר, גַּם בְּרוּךְ יִהְיֶה

141. For that reason Ya'akov behaved with cunning and guile, and brought blessings on Ya'akov, who resembled Adam, that were taken from the serpent of the lying lips, who talked and acted deceitfully, in order to incite ADAM TO EAT FROM THE TREE OF KNOWLEDGE and bring curses upon the world. For that reason, Ya'akov behaved with cunning and misled his father, so as to bring blessings upon the world and snatch from the serpent what he withheld from the world, THAT IS, THE BLESSINGS HE WITHHELD FROM THE WORLD. This was measure for measure, of which it is written, "For he loved cursing, and it came to him: and he delighted not in blessings, and it was far from him" (Tehilim 109:17). About him, the verse reads, "you are cursed above all cattle, and above every beast of the field" (Beresheet 3:14). He stayed accursed forever more, and Ya'akov came and took the blessings from him.

142. From the time of Adam, Ya'akov was destined to take from the serpent all these blessings, and the serpent was to remain accursed, NEVER to be released from them. And David, inspired by the Holy Spirit, asked, "What shall be given to you? Or what shall be done to you, you false tongue? Sharp arrows of the mighty" (Tehilim 120:3-4). What causes this evil serpent to bring curses upon the world, when he is, as they said, a serpent that bites and kills, but draws no pleasure from it?

143. "...False tongue." For the serpent deceived Adam and his wife and brought evil on him and the world. Then came Ya'akov, who took the blessings that were his own. "Sharp arrows of the mighty" refers to Esav, who harbored hatred toward Ya'akov on account of the blessings, as it is written, "and Esav hated Ya'akov because of the blessing" (Beresheet 27:41).

144. "Therefore the Elohim gives you of the dew of heaven, and the fatness of the earth" (Beresheet 27:28), NAMELY, from above and below, ZEIR ANPIN AND NUKVA, joined together, AS HEAVEN IS ZEIR ANPIN AND THE EARTH IS THE NUKVA. "...and plenty of corn and wine" (Ibid.) has already been explained. It is similar to the verse, "yet I have not seen a just man forsaken, and his seed begging bread" (Tehilim 37:25). Come and behold: "I have been young, and now am old" (Ibid.). This verse was said by the minister of the world, NAMELY, MATATRON. And therefore he said "and plenty of corn and wine."

145. "Let peoples serve you" (Beresheet 27:29). THIS WAS when king Solomon reigned in Jerusalem, as it is written, "And all the kings of the earth...brought every man his present" (II Divrei Hayamim 9:23-24). "...and nations bow down to you" at the advent of Mashiach, according to the verse, "And may all Kings fall down before him." Rabbi Yehuda said: all this will occur with the coming of the King Mashiach, as written: "And may all kings fall down before him; all nations serve him" (Tehilim 72:11).

141. בגין כך, אִזְדַּמְן יַעֲקֹב, בְּחֻמָּתָא וּבְעֻקְמוֹ דְּאִייתִי בְּרַכָּאן עֲלֵיהּ דִּיעֲקֹב, דְּאִיהוּ כְּגוֹוֹנָא דְּאֶרֶם הָרֵאשׁוֹן, וְאֶתְנַטְלוּ מֵהוּאֲחֻיָּא דְּאִיהוּ שְׂפַת שְׂקֵר. דְּכַמְה שְׂקֵרָא אָמַר, וְכַמְה מְלִי דְּשְׂקֵרָא עֲבַד, בְּגִין לְאַטְעָאָה וּלְאִייתָאָה לְוֹטִין עַל עֲלָמָא, בְּגִין כֵּךְ, אֲתָא יַעֲקֹב בְּחֻמָּה, וְאַטְעִי לְאַבּוּי, בְּגִין לְאִייתָאָה בְּרַכָּאן עַל עֲלָמָא, וּלְנַטְלָא מִנִּיהּ, מַה דְּמִנְע מֵעֲלָמָא, וּמְדָה לְקַבֵּל מְדָה הוּא, וְע"ד כְּתִיב וַיֵּאָהֵב קָלְלָהּ וַתְּבוֹאֶהוּ וְלֹא חִפֵּץ בְּבִרְכָּהּ וַתִּרְחַק מִמֶּנּוּ. עֲלֵיהּ כְּתִיב, אֲרוּר אֲתָהּ מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה. וְאַשְׁתָּאֵר בֵּיהּ לְדַרְי דְּרִין, וְאַתָּא יַעֲקֹב וּנְטִיל מִנִּיהּ בְּרַכָּאן

142. וּמִן יוֹמוֹי דְּאֶרֶם, אִזְדַּמְן יַעֲקֹב, לְנַטְלָא מֵהוּאֲחֻיָּא חַיָּוּיָא, כֹּל הַנִּי בְּרַכָּאן, וְאַשְׁתָּאֵר אִיהוּ בְּלֹוֹטִין, וְלֹא נִפְק מִנִּיְהוּ. וְדוּד אָמַר בְּרוּחַ קוֹדֶשָׁא, מַה יִּתֵּן לְךָ וּמַה יוֹסִיף לְךָ לְשׁוֹן רְמִיָּה חֲצִי גְבוּר שְׁנוּנִים. מַה אִיכְפַּת לִיהּ לְהוּא חַוּיָּא בִּישָׂא, דְּאִייתִי לְוֹטִין עַל עֲלָמָא, כְּמַה דְּאָמְרוּ, נַחֵשׁ נוֹשֵׁךְ וּמְמִית, וְלִית לִיהּ הִנָּאָה מִנִּיהּ

143. לְשׁוֹן רְמִיָּה: דְּרַמִּי לִיהּ לְאֶרֶם וּלְאַתְתִּיָּהּ, וְאִייתִי בִּישָׂא עֲלֵיהּ, וְעַל עֲלָמָא. לְבַתָּר אֲתָא יַעֲקֹב, וּנְטִיל מִדִּילִיָּהּ כֹּל אִינוּן בְּרַכָּאן. חֲצִי גְבוּר שְׁנוּנִים, דָּא עֲשׂוּ דְנִטְר דְּבָבוּ לְיַעֲקֹב, עַל אִינוּן בְּרַכָּאן, כְּדָבָר אַחַר וַיִּשְׁטֹם עֲשׂוּ אֶת יַעֲקֹב עַל הַבְּרִכָּה וְגו'.

144. וַיִּתֵּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ, הָא מְלַעֲיָלָא וּמַתָּתָא בְּחַבּוּרָא חֲדָא. וְרוּב דְּגִן וְתִירוּשׁ, הָא אוֹקְמוּהּ, אֲבַל כְּדְכְתִיב וְלֹאֲרָאִיתִי צְדִיק נֶעֱזָב וְזָרְעוֹ מִבְּקֵשׁ לֶחֶם. תָּא חַוּי, נַעַר הָיִיתִי וְגו' וְאוֹקְמוּהּ, הָאִי קָרָא שְׂרוּ שֶׁל עוֹלָם אָמְרוּ וְכו'. וּבְגִין כֵּךְ אָמַר וְרוּב דְּגִן וְתִירוּשׁ

145. יַעֲבֻדוּךָ עַמִּים בְּזַמְנָא דְּשְׁלִיט שְׁלֵמָה מְלָכָא בִּירוּשָׁלַם, דְּכְתִיב וְכָל מְלָכֵי הָאָרֶץ וְגו' מְבִיעִים אִישׁ מִנְחָתוֹ וְגו'. וַיִּשְׁתַּחֲווּ לְךָ לְאוּמִים, בְּזַמְנָא דִּייתִי מְלָכָא מְשִׁיחָא, דְּכְתִיב וַיִּשְׁתַּחֲווּ לוֹ כָּל מְלָכִים. רַבִּי יְהוּדָה אָמַר, כֹּלָא בְּזַמְנָא דִּייתִי מְלָכָא מְשִׁיחָא, כְּדְכְתִיב וַיִּשְׁתַּחֲווּ לוֹ כָּל מְלָכִים כָּל גּוֹיִם יַעֲבֻדוּהוּ.

146. "Be lord over your brethren" (Beresheet 27:29). HE ASKS: WHY DOES SCRIPTURE USE Heveh (be), instead of the more accepted Heyeh or Tih'yeh? HE ANSWERS: This is a supernal mystery of faith, for these letters, HEI-VAV-HEI are mysteries of faith. The upper Hei above IS BINAH, Vav in the middle IS TIFERET, and the last Hei IS MALCHUT. Therefore he said "Heveh (be) a lord over your brethren," rule over them, and govern them BY THE POWER OF THESE LETTERS, when king David will appear. Rabbi Yosi said that all that will happen when Mashiach will come, THAT IS, ALL THESE BLESSINGS ALLUDE TO THE TIME OF THE END OF CORRECTION AND AFTER THE ADVENT OF MASHIACH, AND NOT BEFORE. For AS LONG AS Yisrael transgress the words of the Torah, then, IT IS WRITTEN, "you shall break his yoke from off your neck" (Ibid. 40). THEREFORE, BLESSINGS WILL PREVAIL ONLY AFTER THE ADVENT OF MASHIACH, WHEN THEY WILL REPENT AND SIN NO MORE.

147. "Therefore the Elohim give you" (Beresheet 27:28). Rabbi Yosi said that all these blessings on the side of Ya'akov's portion were his, and he took his own. And Yitzchak wanted to bestow the blessings THAT BELONGED TO YA'AKOV upon Esav. Therefore, the Holy One, blessed be He, caused them to revert to Ya'akov, that he may take that which is his own.

148. Come and behold: Of the time when the serpent brought curses upon the world, and the land was accursed, it is written, "And to the man he said: Because you have hearkened to the voice of your wife... cursed is the ground for your sake" (Beresheet 3:17), for it will not produce fruit nor vegetation in a proper measure. Correspondingly YA'AKOV WAS GIVEN BLESSINGS FOR THE TIME AFTER THE ADVENT OF MASHIACH, WHEN THE SIN OF THE TREE OF KNOWLEDGE WILL HAVE BEEN ATONED FOR: "...and the fatness of the earth" MEANS THAT THE EARTH WILL BE WHOLE AGAIN; AGAINST THE CURSE "in sorrow shall you eat of it" (Ibid.), HE WAS BLESSED "of the dew of heaven"; CORRESPONDING TO THE CURSE "thorns and thistles shall it bring forth to you," HE WAS BLESSED accordingly with "plenty of corn and wine." In opposition to THE CURSE "in the sweat of your face shall you eat bread," HE WAS BLESSED, AS IT IS WRITTEN, "let peoples serve you, and nations bow down to you," as they will cultivate the land and till the field, as it is written, "and the sons of the alien shall be your plowmen and your vinedressers" (Yeshayah 61:5). Ya'akov took it all measure for measure, EACH BLESSING CORRESPONDING TO ONE CURSE OF THE TREE OF KNOWLEDGE, and of his own he took. The Holy One, blessed be He, caused Ya'akov to receive these blessings and cleave to his place and portion, while Esav cleaved to his own place and portion. RABBI YOSI SUPPORTS WHAT WAS SAID, THAT THE BLESSINGS WERE VALID FOR THE END OF CORRECTION, BY SAYING THAT THEN WILL THE SIN OF THE TREE OF KNOWLEDGE BE ATONED FOR, AND IT WOULD BE POSSIBLE TO MERIT A BLESSING INSTEAD OF A CURSE, WHICH WAS NOT TRUE BEFORE ATONING FOR THE SIN OF THE TREE OF KNOWLEDGE.

149. Rabbi Chizkiyah said: We see that the fatness of the earth and the dew of heaven were the blessing Esav later received, as it is written, "of the fatness of the earth, and of the dew of heaven from above" (Beresheet 27:39). CAN YOU SAY THAT THESE CORRESPOND TO THE CURSES OF THE TREE OF KNOWLEDGE AFTER THE PENITENCE AT THE ADVENT OF MASHIACH?

146. הוּה גְבִיר לְאַחֶיךָ, הוּה, וְלֹא אָמַר הִיּה, או תְּהִיּה. אֵלֶּא דָּא רְזָא עֲלָא דְמַהִימְנוּתָא, דְּאֵלִין אֲתוּן אֲנוּן רְזִי דְמַהִימְנוּתָא, ה' לְעִילָא, וְאִ"ו בְּאַמְצְעִיתָא, ה' לְבִתְרָא. וּבְגִין כֵּן אָמַר, הוּה גְבִיר לְאַחֶיךָ, לְשִׁלְטָא עֲלֵיהוּ, וּלְרִדָּא לֹון, בְּזִמְנָא דְאַתָּא דוּד מְלָכָא. רַבִּי יוֹסִי אָמַר, כֹּלֹא אִיהוּ בְּזִמְנָא דִּינִיתִי מְלָכָא מְשִׁיחָא, דְּהָא בְּגִין דְּעִבְרוּ יִשְׂרָאֵל עַל פְּתִגְמֵי אוּרִייתָא, כְּדִין וּפְרַקְתָּ עֵלּוּ מֵעַל צוּאֲרַךְ.

147. וַיִּתֵּן לָךְ הָאֱלֹהִים רַבִּי יוֹסִי אָמַר, כֹּל הַנִּי בְּרַכָּאן, מְסֻטְרָא דְחוּלְקִיָּה דִּיעֵקֵב הוּו, וּמְדִילִיָּה נְטֵל, וְאֵלִין בְּרַכָּאן, הוּה קָא בְּעִי יִצְחָק לְבְרַכָּא לִיָּה לְעֵשׂו, וּבְגִין כֵּן עִבַד קוּדְשָׁא בְּרִיךְ הוּא, וּגְרַם לִיָּה לְיֵעֵקֵב, לְנִטְלָא מְדִילִיָּה

148. תָּא חֲזִי, בְּשַׁעְתָּא דְּהוּא נַחֵשׁ, אֵינִיתִי לְוֹטִין עַל עֲלָמָא, וְאַתְלִטְיָא אַרְעָא, מִהַכְּתִיב, וְלֹאדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וּגו', אַרְוֵרָה הָאֲדָמָה בְּעִבּוּרְךָ וּגו', דְּלֹא תְּהָא עֲבָדָא פִּירִין וְאִיבִין בְּדִקָּא יָאוּת, לְקַבֵּל דָּא, וּמְשִׁמְנֵי הָאֲרֶץ. בְּעִצְבוֹן תֹּאכְלֶנָּה, לְקַבֵּל דָּא מִטֵּל הַשָּׁמַיִם. וְקוֹץ וְדִרְדַר תִּצְמִיחַ לָךְ, לְקַבֵּל דָּא, וְרוֹב דְּגֵן וְתִירוֹשׁ. בְּזַעַת אַפְּךָ תֹּאכֵל לֶחֶם, לְקַבֵּל דָּא, יַעֲבֹדוּךָ עַמִּים וַיִּשְׁתַּחֲוּוּ לָךְ לְאוּמִים, דְּאִינּוּן יַעֲבֹדוּן אַרְעָא, וַיִּפְלְחוּן בְּחֻקְלָא, כְּדָבַר אַחַר וּבְנֵי נֹכַר אֲבָרִיכֶם וְכוּרְמִיכֶם. וְכֹלֹא נְטֵל יַעֲקֹב, דָּא לְקַבֵּל דָּא, וּמְדִילִיָּה נְטֵל. וְקוּדְשָׁא בְּרִיךְ הוּא גְרַם לִיָּה לְיֵעֵקֵב, דִּיטֵל הַנִּי בְּרַכָּאן, לְאַתְדַּבְּקָא בְּאַתְרֵיהּ וְחוּלְקִיָּה, וְעֵשׂו לְאַתְדַּבְּקָא בְּאַתְרֵיהּ וְחוּלְקִיָּה

149. אָמַר ר' חִזְקִיָּה, וְהָא חֲמִינָן, דְּמְשִׁמְנֵי הָאֲרֶץ וְטֵל הַשָּׁמַיִם, אִינּוּן בְּרַכָּאן נְטֵל עֵשׂו לְבִתְרָא, כְּדָבַר אַחַר הַנִּי מְשִׁמְנֵי הָאֲרֶץ יְהִיָּה מוֹשְׁבֵךְ וְטֵל הַשָּׁמַיִם מֵעַל

150. Rabbi Shimon said: The one is not like the other; ESAV IS NOT LIKE YA'AKOV, and this does not resemble that. THE BLESSING OF ESAV DOES NOT RESEMBLE THE BLESSING OF YA'AKOV. How different are the grades! of Ya'akov, it is written, "Therefore the Elohim give you." And of Esav, it is written, "YOUR DWELLING shall be." ELOHIM IS NOT MENTIONED IN THIS BLESSING, SO IT WILL NOT COMPRISE HOLINESS. It is written of Ya'akov, "of the dew of heaven, and the fatness of the earth," and of Esav, "of the fatness of the earth, and of the dew of heaven," WITH THE EARTH PRECEDING HEAVEN, for there is no resemblance between them.

151. Their grades differ considerably from each other. It is written of Ya'akov, "Therefore the Elohim give you of the dew of heaven" (Beresheet 27:28). This is the supernal dew drawn from Atik Yomin, which is called 'the dew of heaven', THAT IS, THE DEW FROM ABOVE, drawn from the grade called 'heaven', ZEIR ANPIN, from which it flows into the field of holy apple trees, MALCHUT, ABOUT WHICH IT IS THEN WRITTEN, "of the fatness of the earth." The earth refers to the land of the living above, THAT IS, MALCHUT, WHILE ATTIRING THE SFIRAH BINAH CALLED 'LIVING ELOHIM', IS THEN CALLED 'THE LAND OF THE LIVING'. And Ya'akov inherited THE BLESSING in the upper earth, MALCHUT, and upper heaven. THE BLESSING OF Esav was in the lower land here and in the lower heaven here IN THIS WORLD. Ya'akov WAS BLESSED high above, IN THE HEAVEN AND EARTH OF ATZILUT, and Esav down below, IN THE HEAVEN AND EARTH OF THIS WORLD.

152. Also, Ya'akov WAS BLESSED above and below IN THE UPPER HEAVEN AND EARTH, AND IN THIS WORLD AT THE ADVENT OF MASHIACH. And Esav only below IN HEAVEN AND EARTH OF THIS WORLD. And though it is written, "and it shall come to pass when you shall have the dominion, that you shall break his yoke from off your neck" (Beresheet 27:40), WHICH MEANS THAT IF YISRAEL WILL SIN, THE BLESSINGS WILL BE ANNULLED, this was SAID CONCERNING HEAVEN AND EARTH here IN THIS WORLD, but up above, nothing IS CANCELED, as it is written, "For Hashem's portion is his people: Ya'akov is the lot of His inheritance" (Devarim 32:9). Come and behold: When Ya'akov and Esav started to avail themselves of the blessings, Ya'akov received his share from above, and Esav took his share below.

153. Rabbi Yosi, the son of Rabbi Shimon, son of Lakunia, asked Rabbi Elazar, has your father explained why the blessings with which Yitzchak blessed Ya'akov did not prevail, while the blessings Yitzchak bestowed on Esav all did?

154. He replied that all these blessings prevailed, along with other blessings that the Holy One, blessed be He, gave to Ya'akov. But at first, Ya'akov received ALL HIS BLESSINGS above only, FROM THE UPPER HEAVEN AND EARTH. THEY WERE THEREFORE INCOMPLETE, UNTIL HE ALSO RECEIVED THE BLESSINGS FROM BELOW. And Esav received below. After King Mashiach will arise, Ya'akov will receive above and below, THAT IS, FROM THE LOWER HEAVEN AND EARTH AS WELL, and Esav will lose everything. He will have no portion and inheritance or remembrance in the world. This is the meaning of the verse, "And the house of Ya'akov shall be fire, and the house of Yosef flame, and the house of Esav for stubble" (Ovadyah 1:8), for Esav will lose everything, and Ya'akov will inherit both worlds, this world, NAMELY, THE LOWER HEAVEN AND EARTH, and the world to come, NAMELY, THE UPPER HEAVEN AND EARTH. IT GOES WITHOUT SAYING THAT EVEN BEFORE THE ADVENT OF MASHIACH, YA'AKOV RECEIVES BLESSINGS FROM THE LOWER HEAVEN AND EARTH, THAT IS, WHEN THE TEMPLE EXISTED, ON SHABBATOT AND HOLIDAYS AND ALSO THROUGH PRAYERS. BUT BECAUSE THEY ARE NOT CONSTANT, IT IS NOT

150. אָמַר רַבִּי שִׁמּוֹן, לֹא הָאֵי כְּהָאֵי, וְלֹא הָאֵי כְּהָאֵי, כִּימָה אֶתְפָּרְשָׁן דְּרַגִּין, בְּיַעֲקֹב כְּתִיב, וַיִּתֵּן לְךָ הָאֱלֹהִים, וּבְדָא כְּתִיב וַיְהִי. בְּיַעֲקֹב כְּתִיב, מִטֵּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ, בְּעֵשָׂו כְּתִיב מִשְׁמַנֵּי הָאָרֶץ וּטֵל הַשָּׁמַיִם, דְּהָא לֹא דָא אִיהוּ כְּדָא

151. וְדְרַגִּין אֶתְפָּרְשָׁן כִּימָה וְכִמָּה. בְּגִין דְּבְרָא דִּיעֲקֹב כְּתִיב בֵּיהּ, וַיִּתֵּן לְךָ הָאֱלֹהִים מִטֵּל הַשָּׁמַיִם, דָּא טַל עֲלָא דְנִגִיד מֵעֵתִיק יוֹמִין, דְּאֶקְרִי טַל הַשָּׁמַיִם, הַשָּׁמַיִם דְּלַעֲיֹלָא, טַל דְנִגִיד בְּדְרַגָּא דְשָׁמַיִם, וּמִתְמָן לְחַקֵּל תְּפּוּחֵין קְדִישֵׁין. וּמִשְׁמַנֵּי הָאָרֶץ, הָאָרֶץ: דָּא אָרֶץ הַחַיִּים דְּלַעֲיֹלָא, וַיְרִית לָהּ בְּאֶרְעָא דְלַעֲיֹלָא, וּבְשָׁמַיִם דְּלַעֲיֹלָא. וְלַעֲשׂוּ בְּאֶרְעָא דְהִכָּא לְתַתָּא, וּבְשָׁמַיִם דְּהִכָּא לְתַתָּא. יַעֲקֹב לַעֲיֹלָא לַעֲיֹלָא. עֲשׂוּ לְתַתָּא לְתַתָּא

152. תּוּ, יַעֲקֹב לַעֲיֹלָא וְתַתָּא, וְעֲשׂוּ לְתַתָּא. וְאִף עַל גַּב דְּכְתִיב וַיְהִי כַּאֲשֶׁר תִּרְיַד וּפְרַקְתָּ עָלָיו מֵעַל צְוֹאֲרָךְ. מֵהָאֵי דְהִכָּא לְתַתָּא, אֲבָל לַעֲיֹלָא לֹא כְּלוּם, דְּכְתִיב כִּי חֶלֶק יְיָ עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ. תָּא חֲזִי, בְּשַׁעֲתָא דְשֵׁרוּ לְנִטְלָא בְּרַכָּאן דְּלַהוּן, יַעֲקֹב וְעֲשׂוּ. יַעֲקֹב נִטֵּל חוּלְקִיָּה דְלַעֲיֹלָא, וְעֲשׂוּ נִטֵּל חוּלְקִיָּה לְתַתָּא

153. רַבִּי יוֹסִי בְּרַבִּי שִׁמּוֹן בֶּן לְקוּנְיָא אָמַר לְרַבִּי אֶלְעָזָר, כְּלוּם שְׁמַעְתָּ מֵאֲבִיךָ, אֲמַאי לֹא אֶתְקִימוּ בְּרַכָּאן, דְּבְרַכִּיָּה יִצְחָק לְיַעֲקֹב, וְאִינוּן בְּרַכָּאן דְּבְרִין יִצְחָק לַעֲשׂוּ, אֶתְקִימוּ כְּלָהוּ

154. א"ל, כֹּל אִינוּן בְּרַכָּאן מִתְקִימִי, וּבְרַכָּאן אַחֲרֵינִין דְּבְרַכִּיָּה קוֹדֶשָׁא בְּרִין הוּא לְיַעֲקֹב. אֲבָל מִיָּד, יַעֲקֹב נִטֵּל לַעֲיֹלָא, וְעֲשׂוּ נִטֵּל לְתַתָּא. לְבַתְרָא, כִּד יְקוּם מַלְכָּא מְשִׁיחָא, יִטֵּל יַעֲקֹב לַעֲיֹלָא וְתַתָּא, וַיִּתְאַבֵּיד עֲשׂוּ מַכְלָא, וְלֹא יְהִי לִיהּ חוּלְקָא וְאַחְסָנָא וְדוּכְרָנָא בְּעֵלְמָא, כְּדָבַר אַחַר, וַיְהִי בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהַבָּה וּבֵית עֲשׂוּ לְקֶשׁ וּגו'. בְּגִין דִּיתְאַבֵּיד עֲשׂוּ מַכְלָא, וַיְרִית יַעֲקֹב תְּרִין עֲלָמִין, עֲלָמָא דִּין וְעֲלָמָא דְאַתֵּי

1
CONSIDERED RECEIVING. BUT IN THE FUTURE IT SHALL BE PERMANENT.

155. At that point, it is written, "And liberators shall ascend upon mount Tzion to judge the mountain of Esav; and the kingdom shall be Hashem's" (Ibid.). The kingdom that Esav received in this world shall be for the Holy One, blessed be He, alone. HE ASKS IF this kingdom did not already belong to the Holy One, blessed be He? AND HE ANSWERS: Although the Holy One, blessed be He, rules above and below, He lets other peoples rule, giving each a part and inheritance in this world for their use. At that time He will take the kingdom from them all, and it will be solely His, as it is written, "And Hashem shall be king over all the earth: on that day Hashem shall be one, and His name One" (Zecharyah 14:9).

156. "And Ya'akov was scarce gone out (lit. 'went out going')" (Bereshheet 27:30): Rabbi Shimon said: "...went out, going" refers to two goings out. Why? Because one is of the Shechinah and one of Ya'akov. For when Ya'akov entered, the Shechinah came in with him, and he was blessed before the Shechinah. Yitzchak said the blessings and the Shechinah approved. Therefore, when Ya'akov went out, the Shechinah went out with him. This is the hidden meaning of the phrase "and Ya'akov went out going," which mentions two goings out together.

157. "Esav his brother came in from his hunting" (Ibid.): HE ASKS: Why is it written "his hunting", and not "the hunting." HE SAYS THAT THIS INDICATES THAT it is Esav's hunting that contains no blessing. And the holy spirit cried out, "Do not eat the bread of him who has an evil eye" (Mishlei 23:6).

158. "And he also had made savory food...Let my father arise" (Bereshheet 27:31). His speech was impertinent, rough, and impolite. Come and behold the difference between Ya'akov and Esav. Ya'akov talked to his father humbly, with humility. It is written, "And he came to his father, and said, My father" (Ibid. 18). The difference between the language of Esav and Ya'akov is that Ya'akov did not want to frighten him. Thus, he spoke humbly, saying "arise, I pray you, sit and eat of my venison." Esav, however, said "Let my father arise," as if he was not speaking to him, BUT TO HIMSELF.

155. וּבְהָאֵי זְמַנָּא כְּתִיב וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשַׁמֵּט אֶת הַר עֵשָׂו וְהָיְתָה לַיְי הַמְּלוּכָה. הַהוּא מַלְכוּת דְּעֵשָׂו, דְּנִטְל בְּהָאֵי עֲלָמָא, יְהֵא לִיה לְקוֹדֶשָׁא בְּרִיךְ הוּא בְּלַחְדוּי. וְכִי הִשְׁתָּא לָאו אִיהִי מַלְכוּת מְקוֹדֶשָׁא בְּרִיךְ הוּא אֶלָּא אֶף עַל גַּב דְּשְׁלִיט קוֹדֶשָׁא בְּרִיךְ הוּא לְעִילָא וְתַתָּא, הָא יְהֵב לֹון לְשָׂאָר עַמִּין, לְכָל חַד וְחַד, חוֹלֵק וְאַחְסֵנְתָא בְּהָאֵי עֲלָמָא, לְאַשְׁתַּמְשָׁא בֵיה, וּבְהָאֵי זְמַנָּא, וְטַל מִכְלָהוּ מַלְכוּתָא, וְתַהָא דִּילִיה כְּלָא, דְּכְתִיב וְהָיְתָה לַיְי הַמְּלוּכָה, לִיה בְּלַחְדוּי, דְּכְתִיב וְהָיְתָה לַיְי לְמַלְךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהֵי יְי אֶחָד וְשְׁמוֹ אֶחָד

156. וְהָיְתָה אֶךְ יֵצֵא יֵצֵא וְעֵקֵב וְגו'. רַבִּי שִׁמְעוֹן אָמַר, אֶךְ יֵצֵא יֵצֵא, תְּרֵי יֵצִיאוֹת הִלְלוּ לָמָּה. אֶלָּא חַד דְּשְׁכִינְתָּא, וְחַד דְּיַעֲקֹב, דְּהָא בְּד עָאֵל יַעֲקֹב, שְׁכִינְתָּא עָאֵלַת עֵמִיה, וְקָמִי שְׁכִינְתָּא אֲתַבְּרַךְ, דְּיִצְחָק הוּא אָמַר בְּרַכָּאן, וְשְׁכִינְתָּא אוֹדִי לְהוּ עֲלִייהוּ. וְכַד נִמְק יַעֲקֹב, שְׁכִינְתָּא נִמְקַת עֵמִיה, דְּהָא הוּא דְּכְתִיב אֶךְ יֵצֵא יַעֲקֹב, תְּרֵי יֵצִיאוֹת בְּחַד

157. וְעֵשָׂו אָחִיו בָּא מִצִּידוֹ. מִן הַצִּיד לָא כְּתִיב, אֶלָּא מִצִּידוֹ, דְּאִיהוּ צִידָה דִּילִיה, דְּלָא הוּא בֵיה בְּרַכָּה, וְרוּחַ הַקֹּדֶשׁ צוּחָה וְאַמְרָה, אֵל תִּלְחַסְּאֵת לָחֶם רַע עֵינַן

158. וַיַּעַשׂ גַּם הוּא מִטְעָמִים וְגו'. יְקוּם אָבִי, דְּבוּרִיה, הוּא בְּעִזּוֹת, בְּתַקִּיפוֹ רוּחָא, מְלָה דְּלִית בְּה טְעָמָא, יְקוּם אָבִי. תָּא חֲזִי, מַה בֵּין יַעֲקֹב לְעֵשָׂו, יַעֲקֹב אָמַר בְּכִסְיֹפוֹ דְּאָבוּי, בְּעִנּוּה, מַה כְּתִיב וַיִּבֵּא אֶל אָבִיו וַיֹּאמֶר אָבִי. מַה בֵּין הָאֵי לְהָאֵי, אֶלָּא, דְּלָא בְּעָא לְאַזְדַּעְזַע לִיה, מְלִיל בְּלִשׁוֹן תַּחְנוּנִים, קוּם נָא שְׁבֵה וְאֶכְלֵה מִצִּידִי. וְעֵשָׂו אָמַר, יְקוּם אָבִי, כְּמָאן דְּלָא מְלִיל עֵמִיה

159. Come and behold: When Esav entered, Gehenom came with him, and Yitzchak trembled with fear, as it is written, "And Yitzchak trembled very much" (Bereshheet 27:33). HE ASKS: Why is "very much" used to describe "trembled." HE SAID: Yitzchak never felt such fear and terror during his life. Even when he was strapped upon the altar and saw the knife, he did not tremble as when Esav entered and brought Gehenom with him. Then he said: "before you came, and have blessed him? moreover, he shall be blessed." For I saw the Shechinah approving those blessings.

160. There is another explanation: Yitzchak said, "and have blessed him." A voice came forth, saying "moreover, he shall be blessed." Yitzchak wanted to curse Ya'akov, but the Holy One, blessed be He, said to him, Yitzchak, it is you whom you curse, for you have said to him "cursed be those that curse you, and blessed be those that bless you" (Bereshheet 27:29).

161. Come and behold: Everyone acknowledged these blessings, the upper and lower, and even he, NAMELY, SAMAEL, THE MINISTER OF ESAV, the part and portion of Esav, acknowledged them. And he blessed him and approved of the blessings, and raised him above his head, THAT IS, HE WAS SUBMISSIVE TO HIM.

162. From where do we know this? From the verse, "And he said, Let me go, for the day breaks. And he said, I will not let you go, unless you bless me" (Bereshheet 32:27). It is written, "And he said, Let me go" because Ya'akov had seized him. HE ASKS: How can a man, flesh and blood, take hold of an angel, which is pure spirit, as it is written, "who makes the winds His messengers; the flames of fire His ministers" (Tehilim 104:4)?

163. HE ANSWERS: It is understood from this that when angels, the messengers of the Holy One, blessed be He, descend into this world, they are clothed in a body in the likeness of this world, for it is not seemly to deviate from the custom of the place one visits.

159. תָּא חֲזִי, בְּשַׁעֲתָא דְּעָאֵל עֵשׂוֹ, עָאֵל עֲמִיָּה גִיְהֵנָם, אֲזִדְעִזַּע יִצְחָק, וּדְחִיל. דְּכִתְיִב וַיִּחַרְדּוּ יִצְחָק חֲרָדָה גְּדוּלָה עַד מְאֹד. בֵּינָן דְּכִתְיִב וַיִּחַרְדּוּ יִצְחָק חֲרָדָה גְּדוּלָה דִּי מְהוּ עַד מְאֹד. אֱלֹא, דְּלֵא הוּוּ דְּחִילוֹ וַאֲיַמְתָּא. דְּנִפְלַל עֲלֵיהּ דִּיִּצְחָק, רַבְתָּא, מִיּוּמֵי דְּאַתְבְּרִי, וְאַפִּי בְּהֵיאֵא שַׁעֲתָא, דְּאַתְעַקֵּד יִצְחָק עַל גְּבִי מִדְּבַחָא, וְחָמָא סְכִינָא עֲלֵיהּ, לֹא אֲזִדְעִזַּע, כְּהֵיאֵא שַׁעֲתָא, דְּעָאֵל עֵשׂוֹ, וְחָמָא גִיְהֵנָם דְּעָאֵל עֲמִיָּה, כְּדִין אָמַר, בְּטָרַם תְּבֵא וְאַבְרַכְהוּ גַם בְּרוּךְ יִהְיֶה, בְּגִין דְּחֲמִית שְׂכִינְתָא דְּאוּרֵי עַל אֵינוֹן בְּרַכָּאן

160. דְּבַר אַחַר, יִצְחָק אָמַר וְאַבְרַכְהוּ, נִפְקַל קְלָא וְאָמַר, גַּם בְּרוּךְ יִהְיֶה, בְּעָא יִצְחָק לְמִילַט לֵיהּ לְיַעֲקֹב, אָמַר לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, יִצְחָק, גְּרַמְךָ אָנָּא לִי, דְּהָא כְּבֹר אָמַרְתָּ לֵיהּ, אוּרְרִיךְ אַרוּר וּמְבַרְכִיךָ בְּרוּךְ

161. תָּא חֲזִי כְּלָא אֲדוּרָא עַל אֵינוֹן בְּרַכָּאן, עֲלֵיאֵי וְתַתָּאֵי, וְאַפִּילוּ אֵיהּ חוּלְקָא עַדְבִּיָּה דְּעֵשׂוֹ, אֲדוּרֵי עֲלֵיָּהּ, וּבְרַכְיָה אֵיהּ, וְאוּרֵי עַל אֵינוֹן בְּרַכָּאן, וְסַלְקִיהָ עַל רִישֵׁיהָ לְעִילָא

162. מְנַלְן, דְּכִתְיִב וַיִּאמֶר וַיִּשְׁחַרְחֹרֶץ בִּי עַלֵּהּ הַשָּׁחַר וַיִּאמֶר לֹא אֲשַׁלְּחֶךָ כִּי אִם בְּרַכְתֵּנִי. וַיִּאמֶר שְׁלַחֲנִי, בְּגִין דְּאַתְקִיף בֵּיהּ יַעֲקֹב. וְכִי הֵיךְ יָכִיל בַּר נֶשׁ דְּאֵיהּ גּוּפָא וּבִשְׂרָא, לְאַתְתַּקְפָּא בֵּיהּ בְּמִלְאָכָא, דְּאֵיהּ רוּחַ מְמַשׁ, דְּכִתְיִב עוֹשֶׂה מְלָאכֵי רוּחוֹת מִשְׁרָתֵינוּ אִשׁ לֹוֹהֵט

163. אֱלֹא, מִכָּאן דְּמִלְאכֵי שְׁלִיחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, כִּד אֵינוֹן נַחְתִּין לְהֵאֵי עֲלָמָא גְּלִימִין, וְאַתְגְּלִימוּ, וּמִתְלַבְּשִׁין בְּגוּפָא, כְּגוּוֹנָא דְּהֵאֵי עֲלָמָא, בְּגִין דְּהֵכִי אַתְחֲזִי, דְּלֵא לְהַשְׁנֵאָה מִמְּנַהֲגָא דְּהֵוָא אַתְרָא דְּאֲזִיל תַּמָּן

164. We have learned that when Moshe went up, "he was there with Hashem forty days and forty nights; he did neither eat bread, nor drink water" (Shemot 34:28) in order not to deviate from the custom of the place he went to. And of the angels, WHO VISITED AVRAHAM when they descended, it is written, "and he stood by them under the tree, and they ate" (Bereshit 18:8). Here also, the descending angel could not struggle with Ya'akov unless clothed in a body, as is done in this world. Therefore Ya'akov wrestled with him the whole night. But if he were not clothed (in human form), Ya'akov could not have wrestled with him.

165. Come and behold: Because this those OF THE OTHER SIDE dominate only during the night, assuredly this is why Esav rules only in exile, which is night, WHEN IT IS DARK FOR US. Hence, THE ANGEL wrestled and struggled with Ya'akov during the night. But when morning came, the strength of the angel failed, and he did not prevail. Then Ya'akov got stronger, as the dominion of Ya'akov is during the day.

166. Therefore, it is written, "The burden of Dumah. One calls to me out of Se'ir, Watchman, what of the night? Watchman, what of the night?" (Yeshayah 21:11), for the dominion of Esav, who is called 'Se'ir', is during the night. Therefore the angel weakened when morning came, and then "he said, Let me go, for the day breaks."

167. "And he said, I will not let you go, unless you bless me" (Beresheet 32:27). HE COMMENTED, IT IS WRITTEN, "Unless you bless me," but it should have been "unless you will bless me", IN THE FUTURE TENSE. Why, therefore, is it written literally, "unless you have blessed me" IN THE PAST TENSE? THE REASON IS THAT HE TOLD HIM if you will acknowledge the blessings my father gave to me and not denounce me for them, THEN I WILL LET YOU GO. FOR THAT REASON, IT IS WRITTEN, "UNLESS YOU HAVE BLESSED ME" IN THE PAST TENSE, FOR IT REFERS TO THE BLESSINGS OF YITZCHAK. It is also written, "And he said, Your name shall be called no more 'Ya'akov', but Yisrael" (Beresheet 32:29). HE ASKS: Why did he call him Yisrael? AND HE ANSWERS that he told him, we are compelled to serve you, for through your exceeding might, you have been crowned above, in the highest grade. THEREFORE your name shall surely be Yisrael.

168. "For you have striven with Elohim." HE ASKS: What is the meaning of the phrase "with Elohim?" Could it be that he referred to himself WHEN HE SAID "FOR YOU HAVE STRIVEN WITH ELOHIM?" HE ANSWERS "have striven" to be joined and united "with Elohim," THE SHECHINAH, as the union of the sun and moon, WHICH ARE ZEIR ANPIN AND NUKVA. Hence it is not written "against Elohim," but rather "with Elohim," WHICH INDICATES JOINING TOGETHER WITH ELOHIM in a union.

164. וְהָא אֲתָמֵר, דְּמִשָּׁה כַּד סָלִיק לְעִילָא, מַה כְּתִיב וַיְהִי שָׁם עִם יוֹי אַרְבַּעַיִם יוֹם וְאַרְבַּעַיִם לַיְלָה לְחַם לֹא אָכַל וּזְמִים לֹא שָׁתָה, בְּגִין מְנַהֲגָא, דְּלֹא לְהַשְׁנֵאָה מְדַהוּא אֲתֵר דְּאִזִּיל לְתַמָּן, וְאִינוּן מְלֹאכִין כַּד נַחְתּוּ לְתַתָּא כְּתִיב וְהוּא עוֹמֵד עֲלֵיהֶם תַּחַת הָעֵץ וַיֹּאכְלוּ. וְכֵן הִכָּא, הָאִי מְלֹאכָא, כַּד נַחַת לְתַתָּא, לֹא אֲתַאבֵּק עֲמִיה דְּיַעֲקֹב, אֲלֵא מְגוּ דְּהוּא אֲתַלְבֵּשׁ בְּגוּפָא בְּגוּוּנָא דְּהָאִי עֲלֵמָא. וְעַל דָּא אֲתַאבֵּק יַעֲקֹב בְּהַרְדִּיה, כֹּל הוּא לִילֵינָא

165. תָּא חֲזִי, בְּגִין דְּשִׁלְטְנוּתָא דְּהַנְי, לֹא אִיהוּ אֲלֵא בְּלִילֵינָא וְדָאִי, וּבְגִין כֶּךָ, שִׁלְטְנוּתָא דְּעִשׂוֹ, לֹא אִיהוּ אֲלֵא בְּגִלּוּתָא, דְּאִיהוּ לַיְלָה, וְעַל דָּא בְּלִילֵינָא אֲתַתְּקֵף עֲמִיה דְּיַעֲקֹב, וְאֲתַאבֵּק עֲמִיה. וְכַד אֲתָא צַמְרָא, אֲתַחְלֵשׁ חִילֵיה, וְלֹא יָכִיל, וְכַדִּין אֲתַתְּקֵף יַעֲקֹב, בְּגִין דְּיַעֲקֹב, שִׁלְטְנוּתִיה בִּימְמָא

166. וּבְגִין כֶּךָ, כְּתִיב מִשָּׂא דְּיוֹמָה אֵלֵי קְרֵא מִשְׁעִיר שְׁמֵר מַה מְלִילָה שְׁמֵר מַה מְלִיל. דְּהָא כְּדִין שׁוֹלְטְנוּתִיה דְּיִרְדִּיה דְּעִשׂוֹ, דְּאִיהוּ שְׁעִיר, בְּלִילָה אִיהוּ, וּבְגִין כֶּךָ אֲתַחְלֵשׁ, כַּד אֲתָא צַמְרָא, וְכַדִּין וַיֹּאמֶר שְׁלַחְנִי כִי עָלָה הַשָּׁחַר

167. וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ כִּי אִם בְּרַכְתֵּנִי, כִּי אִם בְּרַכְתֵּנִי, כִּי אִם תְּבָרַכְנִי מִבְּעֵי לִיה מָאִי כִּי אִם בְּרַכְתֵּנִי. אִם אֹדֵית, עַל אִינוּן בְּרַכָּאן דְּבְרַכְנִי אָבָא, וְלֹא תְהָא מְקַטְרָגָא לִי בְּגִינֵיהוּ, מַה כְּתִיב, וַיֹּאמֶר לֹא יַעֲקֹב וַיֹּאמֶר עוֹד שְׁמֶךָ כִּי אִם יִשְׂרָאֵל וְגו', אֲמָאִי יִשְׂרָאֵל, אֲמַר לוֹ בְּעַל כְּרַחֲוּן אִית לָן לְשִׁמְשָׁא לָךְ, דְּהָא אַנְתְּ אֲתַעֲטַרְת בְּחִילְךָ, לְעִילָא בְּדִרְגָא עֲלָאָה, יִשְׂרָאֵל וַיְהִי שְׁמֶךָ וְדָאִי

168. כִּי שְׂרִית עִם אֱלֹהִים, מָאִי עִם אֱלֹהִים, ס"ד דְּעִלְיָה הוּא אֲמַר, אֲלֵא אֲמַר לִיה, שְׂרִית לְאֲתַחְבְּרָא וְלֹא זְדוּוּגָא עִם אֱלֹהִים בְּחַבּוּרָא, בְּזוּוּגָא דְּשִׁמְשָׁא וְסִיְהָרָא, וְע"ד לֹא כְּתִיב אֵת אֱלֹהִים, אֲלֵא עִם אֱלֹהִים, בְּחַבּוּרָא וְזוּוּגָא חֲדָא

169. Another explanation of "And he said" has the same meaning as "and He said, If you will diligently hearken to the voice of Hashem your Elohim" (Shemot 15:26). AS "AND HE SAID" REFERS TO THE AWAKENING TO STRIVE TO HEarken TO THE VOICE OF HASHEM. Here too "And he said" MEANS THAT HE WOKE HIM AND SAID "Your name shall be called no more 'Ya'akov', but Yisrael." Then was Ya'akov crowned by his grade, FOR HE STROVE TO AND ROSE TO THE GRADE OF THE NAME YISRAEL, WHICH IS THE MOCHIN OF THE FIRST THREE SFIROT, YISRAEL BEING COMPOSED OF THE LETTERS OF 'LI ROSH (LIT. 'I HAVE A HEAD'), by which he will include all the patriarchs, THAT IS, BE THE CENTRAL COLUMN, WHICH INCLUDES THE LEFT AND RIGHT COLUMNS, THE SECRET OF THE PATRIARCHS AVRAHAM AND YITZCHAK. It is written, "And he blessed him there" (Bereshheet 32:30). WHY IS THE CONTENT OF THE BLESSING NOT SPECIFIED? HE ANSWERS: It means that he acknowledged all the blessings with which his father blessed him.

170. Rabbi Shimon began the discourse with the verse, "When a man's ways please Hashem, He makes even his enemies to be at peace with him" (Mishlei 16:7). Come and behold: Man has much to do if he wants to improve his behavior toward the Holy One, blessed be He, by keeping the precepts of the Torah. For we have learned that assuredly man has two angels, who are messengers that join him from above. One is on his right and the other on his left. They observe man in everything he does. They are called 'the Good Inclination' and 'the Evil Inclination'.

171. When a man wishes to be purified and strives to observe the precepts of the Torah, the Good Inclination that joined him overpowers the Evil Inclination and makes peace with it. As a result, the Evil Inclination becomes a slave to the Good Inclination. When a man wishes to be defiled, the Evil Inclination is strengthened and overpowers the Good Inclination. This has already been explained. Assuredly, when man wishes to be purified, he has much to overcome. When the Good Inclination is strengthened, then "He makes even his enemies to be at peace with him." For the Evil Inclination, WHICH IS HIS ENEMY, is submissive to the Good Inclination. Of this Solomon said: "Better is he that is lightly esteemed, and has a servant" (Mishlei 12:9). The servant is the Evil Inclination, WHICH BECOMES A SERVANT TO THE GOOD INCLINATION. Then, when a man walks by the precepts of the Torah, "he makes even his enemies to be at peace with him," including the Evil Inclination and its escorts.

172. Come and behold: Because Ya'akov put his trust in the Holy One, blessed be He, and all that he did was for His sake, his enemies made peace with him: specifically Samael, who is the strength and might of Esav, made peace with Ya'akov. Because Samael made peace with Ya'akov and acknowledged all his blessings, Esav made peace with Ya'akov. Yet, as long as Ya'akov did not make peace with SAMAEL, the minister in charge of Esav, then Esav did not have made peace with him. This is because strength below always depends on strength above. As long as the strength of the ministers in charge over them is not weakened above, it is not possible to weaken the strength in this world.

169. דָּבַר אַחֵר , וַיֹּאמֶר: כְּדָבַר אַחֵר וַיֹּאמֶר אִם שָׁמַע תִּשְׁמַע לְקוֹל יְיָ אֱלֹהֶיךָ, אוֹף הִכָּא, וַיֹּאמֶר לֹא יֹאמֶר עוֹד שְׁמַךְ יַעֲקֹב כִּי אִם יִשְׂרָאֵל, כְּדִין אֶתְעַטֵּר יַעֲקֹב בְּדַרְגֵּיחָא, לְמַהוּי כְּלָלָא דְאַבְהֵן. מַה כְּתִיב, וַיְבָרֶךְ אֹתוֹ שָׁם. מֵאִי וַיְבָרֶךְ אֹתוֹ שָׁם, דְּאוֹדֵי לִיהַ עַל כְּלָהוּ בְּרַכָּאן, דְּבְרַכִּיהַ אָבוּי

170. רַבִּי שִׁמְעוֹן פִּתַּח וַאֲמַר, בְּרִצּוֹת יְיָ דְרַכִּי אִישׁ גַּם אוֹיְבֵי וְשָׁלִים אֲתוֹ, תָּא חֲזִי, כְּמַה אֵית לִיהַ לְבַר נֶשׁ, לְאַתְתְּקְנָא שְׁבִילוֹי, בֵּיהַ בְּקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין לְמַעַבְדַּ פְּקוּדֵי דְאוֹרִייתָא, דְּהָא אוֹקְמוּהַ, דוּדְאֵי תְרִין מְלָאכִין שְׁלִיחִין, אֵית לְבַר נֶשׁ מְלַעֲיִלָא, לְאַזְדוּגָא בְּהַדִּיהַ, חַד לִימִנָא, וְחַד לְשְׁמַאלָא, וַאיִנּוֹן סְהַרִּין בֵּיהַ בְּבַר נֶשׁ, בְּכָל מַה דְּאִיהוּ עֵבִיד, אִינּוֹן מִשְׁתַּכְּחֵי תַמְן, וְקִרִינֵן לֹון יֶצֶר טוֹב וַיֶּצֶר רַע

171. אֲתֵי בַר נֶשׁ לְאַתְדַּכְּאָה, וְלֹא שְׁתַּדְּלָא בְּפְקוּדֵי דְאוֹרִייתָא, הֵהוּא יֶצֶר טוֹב דְּאַזְדוּגַ בֵּיהַ, כְּבַר אִיהוּ אֶתְתַּקַּף עַל יֶצֶר הָרַע, וְאַשְׁתַּלִּים בְּהַדִּיהַ, וְאַתְהַפִּיךְ לִיהַ לְעַבְדָּא. וְכַד בַּר נֶשׁ אֲזִיל לְאַסְתַּאבָּא, הֵהוּא יֶצֶר הָרַע, אֶתְתַּקַּף וְאַתְגַּבְרַעַל הֵהוּא יֶצֶר טוֹב, וְהָא אוֹקִימָנָא, וְדֵאִי כַד הֵהוּא בַר נֶשׁ אֲתֵי לְאַתְדַּכְּאָה, כְּמַה תְּקִיף אֶתְתַּקַּף בַּר נֶשׁ, כַּד אֶתְגַּבְּרָא הֵהוּא יֶצֶר טוֹב כְּדִין אוֹיְבֵי וְשָׁלִים אֲתוֹ, דְּהֵהוּא יֶצֶר הָרַע אֶתְכַפֵּיָא קַמִּיהַ דְּיֶצֶר טוֹב. וְעַל דָּא אָמַר שְׁלֵמָה, טוֹב נִקְלָה וְעַבְדַּ לּוֹ, מֵאִי וְעַבְדַּ לּוֹ, דָּא יֶצֶר הָרַע. וְכַדִּין כַּד אֲזִיל בַּר נֶשׁ בְּפְקוּדֵי אוֹרִייתָא, כְּדִין גַּם אוֹיְבֵי וְשָׁלִים אֲתוֹ, דָּא יֶצֶר הָרַע, וְדָתָא מְסֻטְרוֹי

172. תָּא חֲזִי, בְּגִין דְּיַעֲקֹב, אֲבִטַח בֵּיהַ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל אַרְחוּי הוּוּ לְשִׁמְיָהַ, עַל דָּא אוֹיְבֵי וְשָׁלִים אֲתוֹ. וְדָא סְמַאל, חִילָא וְתוֹקְפָא דְעָשׂוּ, דְּאַשְׁלִים עִמִּיהַ דְּיַעֲקֹב, וּבְגִין דְּאַשְׁלִים עִמִּיהַ דְּיַעֲקֹב, וְאוֹדֵי לִיהַ עַל אִינּוֹן בְּרַכָּאן, כְּדִין אֲשָׁלִים עִמִּיהַ עָשׂוּ, וְעַד דְּלֹא אֲשְׁתַּלִּים עִמִּיהַ יַעֲקֹב, לְגַבִּי הֵהוּא מְמַנָּא דְּאַתְתַּקְּדַ עֲלֵיהַ, לֹא אֲשָׁלִים עִמִּיהַ עָשׂוּ, בְּגִין כֶּךָ, בְּכָל אֲתַר תּוֹקְפָא דְּלְתַתָּא, תְּלִיָא בְּתוֹקְפָא דְּלַעֲיִלָא

173. "And Yitzchak trembled very much, and said, Who then (Heb. eifoh) is he" (Bereshheet 27:33). HE ASKS: What is the meaning of "Who then?" It should have been "Who is it?" FOR 'EIFOH' LITERALLY MEANS WHERE. HE ANSWERS: "Who then" is correct because the Shechinah stood there when Yitzchak blessed Ya'akov! Thus he said "Who then," WHICH MEANS where is he who stood here and approved the blessings, whom I blessed. Assuredly "he shall be blessed," for the Holy One, blessed be He, approved these blessings.

174. Rabbi Yehuda said that for this trembling that Ya'akov brought upon Yitzchak his father, Ya'akov was punished by THE SELLING OF Yosef, and he trembled when they said to him "This we have found" (Bereshheet 37:32). Yitzchak said "Who then (Heb. eifoh)." And by "eifoh," Ya'akov was punished. And although the Holy One, blessed be He, approved all the blessings, nevertheless he was punished by "eifoh" as it is written, "where (eifoh) they feed their flock" (Bereshheet 37:6), where Yosef was lost to him, and he was thereby punished.

175. "...and Yitzchak trembled very much (lit. 'trembled very great trembling')." HE ASKS: What is the meaning of the word "great" as used in the scripture? AND HE ANSWERS: It is written "great" here and elsewhere, as in "and this great fire" (Devarim 18:16). IN BOTH VERSES, IT REFERS TO A GREAT FIRE, MEANING that Gehenom entered with him. HE THEN ASKS: What does "very" mean? AND HE ANSWERS: It is written "very" here and elsewhere, as in "and, behold, it was very good" (Bereshheet 1:31). AGAIN, BOTH REFER TO the Angel of Death; IN THIS CASE, IT IS AN ALLUSION TO THE ANGEL OF DEATH, WHO CAME IN WITH ESAV. He then said "Who then...MOREOVER, HE SHALL BE BLESSED" (Bereshheet 27:33), WHEN HE UNDERSTOOD THAT THE BLESSINGS BELONGED TO YA'AKOV AND NOT ESAV.

176. "And when Esav heard the words of his father..." (Bereshheet 27:34). Rabbi Chiya said: These tears brought so much evil UPON YISRAEL, that Esav cried to be blessed before his father, whose words were very important to him. BECAUSE OF THEM, ACCUSATIONS WERE MADE THAT YISRAEL DID NOT HONOR THEIR FATHERS AS HE DID. "Is not he rightly named Ya'akov" (Ibid. 36) means, So He named him, He who did so," NAMELY, THE HOLY ONE, BLESSED BE HE. He uttered this as if spitting, to degrade HE WHO CALLED HIM 'YA'AKOV'. It is not written, "Is not he rightly named," but literally "Did not He rightly named him." THIS INDICATES THAT HE DID NOT MEAN TO DEGRADE YA'AKOV, BUT HE WHO NAMED HIM YA'AKOV.

173. וַיִּחַרְדַּד יִצְחָק חֲרָדָה גְּדוֹלָה עַד מְאֹד וַיֹּאמֶר מִי אֵיפֹה. מִי אֵיפֹה: מֵאִי מִי אֵיפֹה, מִי הוּא זֶה מִבְּעֵי לִיָּה, אֲלֵא מִי אֵיפֹה, דְּקִיּוּמָא שְׂכִינְתָא תַּמָּן, כַּד בְּרִיךְ לִיָּה יִצְחָק לְיַעֲקֹב, וְעַל דָּא אָמַר, מִי אֵיפֹה, מֵאֵן הוּא דְּקָאִים הָכָא, וְאוּדֵי עַל אֵינֹן בְּרַכְאן, דְּבְרִכִּית לִיָּה, וְדֵאִי גַם בְּרוּךְ יְהִיָּה. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבֵּם בְּאֵינֹן בְּרַכְאן

174. רַבִּי יְהוּדָה אָמַר, בְּגִין הָיָא חֲרָדָה דְּאֶחָרִיד יַעֲקֹב, לְיִצְחָק אָבוּי, אֶתְעַנְשׂ יַעֲקֹב, בְּעוֹנְשָׂא דְיוֹסֵף, דְּחָרַד חֲרָדָה כְּהָאִי, בְּשַׁעֲתָא דְאָמְרוּ לִיָּה, זֹאת מִצְאָנֹו. יִצְחָק אָמַר מִי אֵיפֹה. בְּאֵיפֹה אֶתְעַנְשׂ יַעֲקֹב, דְּכִתִּיב אֵיפֹה הֵם רוּעִים, וְתַמָּן יוֹסֵף אֶתְאַבִּיד, וְאֶתְעַנְשׂ יַעֲקֹב. וְאִף עַל גַּב דְּקוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבֵּם עַל יְדוּי, בְּאֵינֹן בְּרַכְאן, אִיהוּ אֶתְעַנְשׂ בְּאֵיפֹה, דְּכִתִּיב אֵיפֹה הֵם רוּעִים. וּמִתַּמָּן אֶתְאַבִּיד מְנִיָּה, וְאֶתְעַנְשׂ כֹּל הַהוּא עוֹנְשָׂא

175. וַיִּחַרְדַּד יִצְחָק חֲרָדָה גְּדוֹלָה, מֵאִי גְּדוֹלָה, כְּתִיב הָכָא גְּדוֹלָה, וְכְתִיב הַתָּם וְאֵת הָאֵשׁ הַגְּדוֹלָה הַזֹּאת וְגו', דְּעָאֵל עֵמִיָּה גִיְהֵנָם. עַד מְאֹד. מֵאִי עַד מְאֹד. כְּתִיב הָכָא מְאֹד, וְכְתִיב הַתָּם וְהִנֵּה טוֹב מְאֹד, דָּא מְלֶאךְ הַמּוֹת, כְּדִין אָמַר מִי אֵיפֹה

176. כְּשִׁמוּעַ עֲשׂוֹ אֵת דְּבָרֵי אָבוּי וְגו'. אָמַר רַבִּי חִיָּיא, כְּמָה בִישׁוּן עֲבָדוּ אֵינֹן דְּמַעִין, דְּבִכָּה וְאֶפִּיק עֲשׂוֹ קָמִי אָבוּי, בְּגִין דִּיתְבַּרְךְ מְנִיָּה, בְּגִין דִּיהוּה חָשִׁיב מְלָה דְאָבוּי וְתִיר. הֲכִי קָרָא שְׁמוֹ, יַעֲקֹב. הֲכִי קָרָא שְׁמוֹ, קָרָא שְׁמוֹ הַהוּא דְקָרָא לִיָּה, אֶפִּיק צִיצָא דְרוּקָא, בְּגִין קְלָנָא. הֲכִי נְקָרָא שְׁמוֹ לֹא כְתִיב, אֲלֵא קָרָא שְׁמוֹ

177. "For he has supplanted these (Heb. zeh; lit. 'this') two times." HE ASKS: Why ADD THE WORD Zeh to modify "supplanted two times?" HE ANSWERS: It means two matters are contained in one. The word bechorati (my birthright) became at another time birchati (my blessing), FOR THEY CONSIST OF THE SAME LETTERS two times, WHICH INDICATES THAT THE SAME MATTER WAS REPEATED TWICE. FOR THE BIRTHRIGHT BELONGS TO THE FIRSTBORN, AND BECAUSE HE TOOK HIS BIRTHRIGHT, HE ALSO TOOK HIS BLESSING. THUS, THE TWO DECEPTIONS ARE ONE. In the same manner, the verse "surely now we had returned this (Heb. zeh) second time" (Bereshheet 43:10) MEANS that two matters are in one: 1) we would have returned (Heb. shavnu) by now and not be put to shame (Heb. boshnu) by that man, and 2) LITERALLY, we would have been back already. THE HEBREW LETTERS OF SHAVNU ARE THE SAME AS OF BOSHNU.

178. Similarly, Iyov said, "and hold me for Your enemy" (Iyov 13:24). THE LETTER COMBINATION Iyov turned into oyev (enemy). This was explained according to the verse, "For He crushes me with a tempest" (Iyov 9:17). He said before Him, Master of the universe, "perhaps a tempest stormed at You," AND IYOV TURNED INTO YOUR ENEMY. Here also, "he took away my birthright" (Heb. bechorati), and the combination turned INTO "MY BLESSING (HEB. BIRCHATI), as in "he has taken away my blessing."

179. "Behold, I have made him your lord...and what shall I do now for you, my son" (Bereshheet 27:37). This means that there is no one present who gives consent THAT YOU WILL RECEIVE BLESSINGS. THEREFORE IT IS WRITTEN, "what shall I do now for you, my son." He then blessed him in this world. He looked at his grade and said to him "and by your sword shall you live," for it is fitting of you to shed blood and wage wars, SINCE YOU CLEAVE TO THE LEFT, WHICH IS OF JUDGMENTS. Therefore he said: "what shall I do now for you, my son," AS YOUR GRADE MERITS NO BLESSING.

180. Rabbi Elazar discussed the verse, "what shall I do now for you." Why add "my son?" This is because he asked him "what shall I do now for you?" I have seen you in judgment, sword, and blood. And I have seen your brother walking the path of peace. He added "my son," for surely I brought all this upon you, as you are my son. Therefore "by your sword shall you live, and you shall serve your brother." This has not yet happened, for Esav is not yet a servant of Ya'akov. This is because Ya'akov has no need for him now. And he repeatedly called Esav "my master," because Ya'akov looked far ahead and saved it to the end of days, as we said above.

177. וַיַּעֲקֹבֵנִי זֶה פַעַמִּים. זֶה. מֵהוּ זֶה, וַיַּעֲקֹבֵנִי פַעַמִּים מִבְּעֵי לִיָּהּ. אֶלֵּא, מִלֵּה חֵד הוּי תְּרִי זְמַנִּי, בְּכוֹרְתִי, אֶהְדֵּר לִיָּהּ זְמַנָּא אַחְרָא בְּרִכְתִּי, זֶה הוּא תְּרִי זְמַנִּין. כְּגוּוֹנָא דָא, כִּי עֵתָה שְׁבַנּוּ זֶה פַעַמִּים, מִלֵּה חֵד, תְּרִין זְמַנִּין. חֵד דִּהָא אֶהְדֵּרְנָא לִיָּהּ, וְלֵא נִהוּי בְּכִסּוּפָא קַמִּיָּה דִּהוּוּא בְּרִ נֶשׁ. שְׁבַנּוּ: בְּשַׁנּוּ. אֲנִן בְּכִסּוּפָא מַנִּיָּה, וּכְבֵר אֶהְדֵּרְנָא

178. כְּגוּוֹנָא דָא, אָמַר אִיּוֹב, וְתַחֲשַׁבְנִי לְאִוִּיב לָךְ, אֶהְדֵּר אִיּוֹב: אִוִּיב. וְאוֹקְמוּהָ דִּכְתִּיב אֲשֶׁר בְּסַעֲרָה יִשׁוּפְנִי וְגו', אָמַר לְפָנָיו, רַב־שׁ"ע, שְׁמָא רוּחַ סַעֲרָה עִבְרָה לְפָנֶיךָ. וְהִכָּא בְּכוֹרְתִי לְקַח וְהִנֵּה עֵתָה אֶהְדֵּר מִלֵּה וְנִטִּיל בְּרִכְתִּי

179. הֵן גְּבִיר שְׁמַתִּיו לָךְ וְגו', וְלָכֵה אִיּוּפָא מָה אַעֲשֶׂה בְּנִי. וְלָכֵה אִיּוּפָא, לִית קִיּוּמָא הִכָּא, מֵאן דְּמַסְתַּבֵּם עֲלֶיךָ. מָה אַעֲשֶׂה בְּנִי. כְּדִין, בְּרִכְיָה בְּהָאֵי עֲלֵמָא, וְאַסְתַּכַּל בְּדַרְגִּיָּה, וְאָמַר וְעַל חֲרַבְךָ תַּחֲיָה, דִּהָא הִכִּי אַתְחַזִּי לָךְ לְאוּשְׁדָא דְּמִין, וְלִמְעַבְד קְרַבִּין, וְעַל דָּא אָמַר מָה אַעֲשֶׂה בְּנִי

180. רַבִּי אֶלְעָזָר אָמַר, וְלָךְ אִיּוּפָה מָה אַעֲשֶׂה, בִּיּוֹן דְּאָמַר הָאֵי, אִמְאֵי בְּנִי. אֶלֵּא אָמַר לִיָּהּ, וְלָךְ אִיּוּפָה מָה אַעֲשֶׂה, דְּאַנְתָּ דְּבִינָא וּבְחַרְבָּא וּבְדַמָּא חֲזִינָא לָךְ, וְלֵאחִיךָ בְּאַרְחַ שְׁלִים. אֶלֵּא בְּנִי, בְּנִי וְדָאֵי, אֲנָא גְּרִימָנָא לָךְ, בְּגִין דְּאַנְתָּ בְּנִי. וְעַל דָּא עַל חֲרַבְךָ תַּחֲיָה וְאַתְּ אַחִיךָ תַּעֲבֵד. וְעַדִּין לֵא אַתְקִינִים, דִּהָא לֵא מַלַּח לִיָּהּ עֲשׂו לִיעֲקֵב. בְּגִין דִּיעֲקֵב לֵא בְּעָא לִיָּהּ הִשְׁתָּא, וְאִיָּהּ אֶהְדֵּר וְקָרָא לִיָּהּ אֲדִנִי כְּמָה זְמַנִּי, בְּגִין דְּאַסְתַּכַּל לְמִרְחֹק, וְסָלִיק לִיָּהּ, לְסוּף יוּמָא, כְּדַקְאֲמַרְן

181. As Rabbi Chiya and Rabbi Yosi were walking together, they noticed that Rabbi Yosi Saba was behind them. They sat down until he caught up to them. When he did, he said: 'now the path is readied before us,' and they went on. Rabbi Chiya quoted the verse, "It is time to act for Hashem" (Tehilim 119:126), while Rabbi Yosi began with the verse, "She opened her mouth with wisdom; and on her tongue is a Torah of steadfast love" (Tehilim 31:6). "She opened her mouth with wisdom" alludes to the Congregation of Yisrael, WHICH IS THE SHECHINAH; "and on her tongue is a Torah of steadfast love" refers to Yisrael, who are the tongue of the Torah, which is on their lips day and night.

182. "She opened her mouth with wisdom." This is the letter Bet of Beresheet (Eng. 'In the beginning'). IT IS THE SECRET OF THE NUKVA, CALLED 'HOUSE' (HEB. BAYIT). "And on her tongue is a Torah of steadfast love (lit. 'Chesed')" refers to Avraham, THE SECRET OF THE COLUMN OF CHESED, with which He created the world, and he speaks always OF THE TORAH, WHICH IS THE DRAWING DOWN OF CHESED. THEREFORE, IT IS SAID "AND ON HER TONGUE IS A TORAH OF CHESED." HE FURTHER EXPLAINS THAT the letter Bet is closed on one side and open on the other. It is closed on one side, as it is written, "and you shall see My back" (Shemot 33:23). On the other side Bet is open, so that its face will shine upward TOWARD ZEIR ANPIN. It is also open to receive from ZEIR ANPIN above, AS WIDE OPEN as a foyer to receive BRIGHT LIGHT. FOR A FOYER RECEIVES MORE SUNSHINE THAN A HOUSE. For that reason, THE LETTER BET stands at the beginning of the Torah. THIS IS THE SECRET OF THE VERSE, "SHE OPENED HER MOUTH WITH WISDOM," and later was filled WITH ALL THE WORDS OF THE TORAH, WHICH IS THE SECRET OF "AND ON HER TONGUE IS A TORAH OF STEADFAST LOVE."

Another explanation for the verse, "She opened her mouth with wisdom," IS THAT IT ALLUDES TO THE TORAH, which assuredly opens with wisdom, as it is written, "In the beginning Elohim created" (Beresheet 1:1), FOR "IN THE BEGINNING" IS 'WISDOM' in the Aramaic translation. Of the verse, "And on her tongue is a Torah of steadfast love (lit. Chesed)," the Torah later reads, "And Elohim said, Let there be light, and there was light" (Ibid. 3), WHICH IS THE LIGHT OF CHESED. ANOTHER EXPLANATION FOR THE VERSE, "She opened her mouth with wisdom," is that it is the first Hei of the holy name YUD-HEI-VAV-HEI, WHICH IS BINAH, in which everything is contained. It is concealed and revealed, comprising both what is above and below!

183. "She opened her mouth with wisdom" because it is concealed and utterly unrevealed, as it is written, "Seeing it is hidden from the eyes of all living, and kept close from the birds of the sky" (Iyov 28:21). When BINAH started to spread together with Chochmah that cleaved to it and was clothed in it, NAMELY, IN THE SECRET OF THE VERSE, "SHE OPENED HER MOUTH WITH WISDOM." IT COULD NOT SPREAD UNTIL it issued a sound, NAMELY, ZEIR ANPIN, THE CENTRAL COLUMN, which is "a Torah of Chesed," OF WHICH IT IS WRITTEN, "AND ON HER TONGUE IS A TORAH OF CHESED."

181. רַבִּי חֵיָא וְרַבִּי יוֹסִי הָיוּ אֹזְלֵי בְּאַרְחָא, עַד דִּהּוּ אֹזְלֵי, חָמוּ לֵיהּ לְרַבִּי יוֹסִי סָבָא, דִּהּוּ אֹזְלֵי בְּתַרְיֵיהּ וְיָתְבוּ, עַד דְּמָטָא לְגַבְיֵיהּ. בֵּינָן דְּמָטָא לְגַבְיֵיהּ, אָמְרוּ הֲשָׁתָא אַרְחָא מִתְתַּקְנָא קַמָּן, אֹזְלוֹ, אָמַר רַבִּי חֵיָא עַתָּה לַעֲשׂוֹת לִי. פִּתַּח רַבִּי יוֹסִיָא אָמַר, פִּיָּה פִּתְחָה בְּחַכְמָה וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה. פִּיָּה פִּתְחָה בְּחַכְמָה, דָּא כ"י, וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה אֵלִין אֵינּוֹן יִשְׂרָאֵל, דְּאֵינּוֹן לִישָׁנָא דְּאוּרִייתָא, דְּמִשְׁתַּעֵי בֵּהּ יוֹמֵי וְלֵילַי

182. פִּיָּה פִּתְחָה בְּחַכְמָה, דָּא ב' דְּבְרָאשִׁית, וְאוֹקְמוּהּ. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה דָּא אַבְרָהָם, דְּבִיהַּ בְּרָא עֲלֵמָא, וְבִיהַּ מִשְׁתַּעֵי תְּדִיר. ב' סְתִים מֵהָאֵי גִיסָא, וּפְתִיחָה מֵהָאֵי גִיסָא סְתִימָא מֵהָאֵי גִיסָא, כְּדָבָר אַחַר וְרֵאִיתָ אֶת אַחֲוֵי. פְּתִיחָא מֵהָאֵי גִיסָא, בְּגִין לְאַנְהָרָא אַנְפָּהָא לְגַבֵּי עֵילָא, וּפְתִיחָא מֵהָאֵי גִיסָא, בְּגִין לְקַבְּלָא מְלַעֲיָלָא, וְאִיהִי אַכְסַדְרָה לְקַבְּלָא. וּבְגִין כֵּן קִיּוּמָא בְּרִישָׁא דְּאוּרִייתָא וְאַתְמַלִּיא לְבַתֵּר, פִּיָּה פִּתְחָה בְּחַכְמָה, בְּחַכְמָה וְדָאֵי, דְּכַתִּיב בְּרָאשִׁית בְּרָא אֱלֹהִים, כְּתַרְגוּמוֹ. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה, דִּהּוּ לְבַתֵּר מִשְׁתַּעֲדֵי וְאָמַר וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. פִּיָּה פִּתְחָה בְּחַכְמָה, דָּא ה' דְּשִׁמָּא קְדִישָׁא, דְּכֻלָּא בֵּהּ, וְאִיהִי סְתִים וְגַלְיָא, בְּלִילָא דְּעֵילָא וְתַתָּא, רְזָא דְּעֵילָא וְתַתָּא

183. פִּיָּה פִּתְחָה בְּחַכְמָה, בְּגִין דְּאִיהִי סְתִימָא דְּלֵא אֲתִיידַע כְּלָל, דְּכַתִּיב וְנִעְלָמָה מֵעֵינֵי כָל חַי וּמְעוֹף הַשָּׁמַיִם נִסְתַּרָה. וְכַד שָׂאֵרֵי לְאַתְפְּשָׁטָא, בְּחַכְמָה דְּאַתְדַּבֵּק בֵּהּ, וְאִיהִי בְּגוּוּהָ, אֲפִיקַת קְלָא, דְּאִיהִי תוֹרַת חֶסֶד

184. STILL ANOTHER EXPLANATION OF THE VERSE, "She opened her mouth with wisdom" is that the last Hei OF THE NAME YUD-HEI-VAV-HEI, NAMELY, THE NUKVA, refers to speech, which depends on wisdom. THIS MEANS THAT THERE IS NO SPEECH WITHOUT WISDOM AND THOUGHT. THEREFORE IT IS SAID OF THE NUKVA, "SHE OPENED HER MOUTH WITH WISDOM." THE VERSE, "and on her tongue is a Torah of Chesed" alludes to the voice, NAMELY, ZEIR ANPIN, which controls and conducts speech, THE NUKVA. A FURTHER EXPLANATION OF "A Torah of Chesed love" is Ya'akov, NAMELY, ZEIR ANPIN CALLED 'TORAH', AND CHESED. He is "on her tongue," OVER THE SPEECH, to guide the word and be united with it, for there is no speech without sound.

185. Rabbi Chiya then quoted the verse, "I, wisdom, dwell with prudence, and find knowledge in crafty schemes" (Mishlei 8:12). "I, wisdom" refers to the Congregation of Yisrael, NAMELY, THE NUKVA, CALLED 'THE LOWER CHOCHMAH'; "dwell with prudence" is Ya'akov, who is prudent BECAUSE HE TOOK THE BLESSINGS PRUDENTLY AND WITH CUNNING; AND "find knowledge in crafty schemes" alludes to Yitzchak, who used knowledge and stratagems to bless Esav. Wisdom, THE SHECHINAH CALLED 'WISDOM', was joined with Ya'akov, who dealt with prudence. Therefore Ya'akov WAS TO "find knowledge in crafty devices," by which he was blessed by his father, WHO HAD KNOWLEDGE OF STRATAGEMS TO BLESS ESAV, and all the blessings rested upon him and prevailed upon him and his descendents forever.

186. Some have prevailed in this world, and all will prevail at the advent of King Mashiach, when Yisrael will be "one nation in the land" (Yechezkel 37:22), one nation before the Holy One, blessed be He. This is the meaning of the verse "and I will make them one nation in the land," and they will reign above and below, as it is written, "and, behold, one like a son of man came with the clouds of heaven" (Daniel 7:13). This is King Mashiach, as it is written, "And in the days of these kings shall the Elohim of heaven set up a kingdom..." (Daniel 2:44). Therefore, Ya'akov wanted his blessings to be postponed and did not take them at once.

187. Rabbi Yosi then quoted the verse, "But fear not, O My servant Ya'akov, and be not dismayed, Yisrael" (Yirmeyah 46:27). This verse has already been explained. Nevertheless, after Ya'akov had received his father's blessings, he searched himself and said: I want these very blessings to be postponed for the time, so they will last. He was frightened LEST THE BLESSINGS DWELL UPON HIM NOW, FOR THEY MIGHT BE NEGATED IF YISRAEL SINNED. A voice resounded, saying "Fear not, O Ya'akov My servant, says Hashem: for I am with you" (Ibid. 28), and I will never leave you, for, "behold, I will save you from afar" (Ibid. 27) at the time for which the blessings were reserved.

184. פִּיהָ פִּתְחָה בְּחֶכְמָה, דָּא ה"א בְּתַרְאָה, דְּאִיהוּ דְּבוּר, וּמְלָה תְּלִיא בְּחֶכְמָה. וְתוֹרַת חֶסֶד עַל לְשׁוֹנָה. דָּא קוּל דְּקוּימָא עַל דְּבוּר, לְאַנְהָגָא לִיה. וְתוֹרַת חֶסֶד, דָּא יַעֲקֹב, דְּאִיהוּ עַל לְשׁוֹנָה, לְאַנְהָגָא מְלָה, וְלֹאֲחַדָּא לָהּ, דְּהָא לִית דְּבוּר בְּלֹא קוּל, וְאוֹקְמוּהָ

185. פִּתַּח רַבִּי חֵיָא אֲבַתְרִיה וְאָמַר, אֲנִי חֶכְמָה שְׂכַנְתִּי עִרְמָה וְדַעַת מְזֻמוֹת אֲמַצָּא. אֲנִי חֶכְמָה, דָּא כ"י. שְׂכַנְתִּי עִרְמָה, דָּא יַעֲקֹב, דְּאִיהוּ חַכִּים, וְדַעַת מְזֻמוֹת אֲמַצָּא, דָּא יִצְחָק, דְּהוּה לִיה דַּעַת מְזֻמוֹת, לְבִרְכָא לִיה לַעֲשׂו. וּבְגִין דְּחֶכְמָה אֲשַׁתְּתַף בְּהַדְּיָה דִּיעֲקֹב, דְּאִיהוּ עִרְמָה, וְדַעַת מְזֻמוֹת אֲמַצָּא, דְּאֲתַבְרַךְ יַעֲקֹב מֵאֲבוּי, וְשָׂרוּ עֲלֵיהּ כָּל אֵינּוֹן בְּרַכָּאן, וְאֲתַקְיִמוּ בֵּיהּ וּבְבָנוּי, לְעֵלַם וּלְעֵלְמוּ עֲלַמִּין

186. מֵאֵינּוֹן אֲתַקְיִמוּ בְּהָאֵי עֲלַמָּא, וּכְלָהּ וְיִתְקַיְיִמוּן, לְזַמְנָא דְּמַלְכָּא מְשִׁיחָא, דְּכַדִּין יְהוֹן יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְץ, וְעַם אֶחָד לְקוּדְשָׁא בְּרִיךְ הוּא, הַה"ד וְעֲשִׂיתִי אֲתֶם לְגוֹי אֶחָד בְּאַרְץ. וְיִשְׁלַטוּן לְעֵילָא וְתַתָּא, דְּכַתִּיב וְאָרוּ עִם עֲנָנֵי שָׁמַיָא כְּבַר אֲנָשׁ אֲתֶה, דָּא מַלְכָּא מְשִׁיחָא, דְּכַתִּיב וּבִיּוֹמֵיהוֹן דִּי מַלְכֵיָא אֲנּוֹן יָקִים אֱלֹהֵי שָׁמַיָא מַלְכוּ וְגו'. וְע"ד בַּעַל יַעֲקֹב, דִּיִּסְתַּלְקוֹן בְּרַכּוּי לְהַהוּא זְמַנָּא דְּאֲתֵי, וְלֹא נָטַל לֹון לְאַלְתֵּר

187. פִּתַּח רַבִּי יוֹסֵא אֲבַתְרִיה וְאָמַר, וְאַתָּה אֲלֵתִירָא עַבְדֵי יַעֲקֹב נָאם יי' וְאֵל תַּחַת יִשְׂרָאֵל וְגו'. הָאֵי קְרָא אוֹקְמוּהָ. אֲבָל בְּהֵיא שַׁעְתָּא, דְּנַפְק יַעֲקֹב מִקְמֵי אֲבוּי, בְּאֵינּוֹן בְּרַכָּאן, אֲסַתְּכַל בְּנַפְשֵׁיהּ, אָמַר, הָא אֵלִין בְּרַכָּאן, בְּעִינָא לְסַלְקָא לֹון לְבֵיתֵי, לְאַרְיִכוּ וְזַמִּין, וְהוּה דְּחִיל וּמְסַתְּפֵי, נַפְק קְלָא וְאָמַר, וְאַתָּה אֵל תִּירָא עַבְדֵי יַעֲקֹב נָאם יי' כִּי אֲתֵךְ אֲנִי, לֹא אֲשַׁבּוֹק לָךְ בְּהָאֵי עֲלַמָּא. כִּי הֲנִי מוֹשַׁעַךְ מִרְחוֹק, לְהַהוּא זְמַנָּא דְּאֲנֵת סְלִיק לֹון לְאֵינּוֹן בְּרַכָּאן

188. The verse, "and your seed from the land of their captivity," means that although Esav now took the blessings and HIS CHILDREN will enslave your children, I will free them from his hands. Then, your children will enslave him. Then, "Ya'akov shall return," MEANING RETURN to these blessings, TO THE SHECHINAH THAT WILL BE WITH YA'AKOV AGAIN. "And Ya'akov will return" assuredly "and be quiet and at ease," as has been explained THAT HE WILL HAVE REST from the kingdoms of Babylon, Media, Greece, and Edom, which were enslaving Yisrael." And none shall make him afraid" for ever and ever.

189. As they continued walking, Rabbi Yosi said: Assuredly, whatever the Holy One, blessed be He, does in the world is in the secret of wisdom. It is intended to teach the greatest wisdom to mankind, so man will learn from those acts the secrets of wisdom. And everything is as it should be. His works are all the ways of Torah, since the ways of Torah are the ways of the Holy One, blessed be He. And even in the smallest thing, there are ways and paths and secrets of high wisdom.

190. Come and behold: Rabbi Yochanan ben Zakai used to say that 300 legal decisions are derived from the verse, "and his wife's name was Mehetav'el, daughter of Matred, daughter of Mey-zahav" (Bereshheet 36:39). This he revealed only to Rabbi Eliezer, who was with him. That shows how many secrets of the Torah are in every deed in the Torah. In each word, there is wisdom and true doctrine. Therefore the words of the Torah are holy words, by which to conceive wondrous things, as it is written, "Open you my eyes that I may behold wondrous things out of Your Torah" (Tehilim 119:18).

191. Come and behold: When the serpent deceived Adam and his wife, when he approached her and injected impurity into her, Adam succumbed to temptation. Then the world was defiled and the land became accursed because of him. He brought death to the world. And the world was punished because of him, until the Tree of Life came, atoned for Adam, and subjugated the serpent, so that his seed will never rule the seed of Ya'akov.

188. וְאֵת זֶרַעַךְ מֵאֶרֶץ שְׁבוּיִם, דָּאֵף עַל גַּב דְּהִשְׁתָּא נְטוּל בְּרַכּוּי עֶשׂוֹ, וַיִּשְׁתַּעְבְּדוּן בְּבִנְךָ, אֲנָא אֶפִיק לֹון מִיְדוּי, וְכִדְיִן יִשְׁעַבְדוּן בְּנִיךָ בֵּיה. וְשָׁב יַעֲקֹב, לְאִינוּן בְּרַכָּאן, וְשָׁב יַעֲקֹב, דָּא שְׁכִינְתָּא. וְשָׁב יַעֲקֹב וְדָאֵי. וְשָׁקֵט וְשָׁאנָן, כְּמָה דְּאוֹקְמוּהָ, מֵאִינוּן מְלַכּוּוּן: מִבְּבֶל, מִמְדֵי, וּמִיּוֹן, וּמֵאֲדוּם. דְּאִינְהוּ הוּוּ דְּאִשְׁתַּעְבְּדוּ בְּהוּ בְּיִשְׂרָאֵל. וְאִין מַחְרִיד, לְעֵלַם וְלְעֵלְמֵי עֵלְמוּא

189. אֲזֵלוּ, עַד דְּהוּוּ אֲזֵלֵי, אֲמַר רַבִּי יוֹסֵי, וְדָאֵי, כֹּל מַה דְּעֵבִיד קְדוּשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כֹּלָּא הוּוּ בְּרָזָא דְּחֻכְמָתָא, וְכֹלָּא בְּגִין לְאַחְזָאָה חֻכְמָתָא עֲלָאָה, לְהוּ לְבַר נֶשׁ, בְּגִין דִּילְפֹון מַהֲהוּאֵעוּבְדָא, רְזִין דְּחֻכְמָתָא, וְכֹלָּא אִינוּן כְּדָקָא יְאוּת, וְעוּבְדוּי כְּלָהוּ, אֲוֹרְחֵי דְּאוֹרֵייתָא, בְּגִין דְּאוֹרְחֵי דְּאוֹרֵייתָא, אִינוּן אֲרַחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלִית מְלָה זַעִירָא, דְּלִית בֵּהּ כְּמָה אֲוֹרְחִין וְשְׁבִילִין, וְרְזִין דְּחֻכְמָתָא עֲלָאָה

190. תָּא חֲזִי, דְּהָא רַבִּי יוֹחָנָן בֶּן זַכַּאֵי הוּוּ אֲמַר, תְּלַת מַאָה הֶלְכוֹת פְּסוּקוֹת, בְּרָזָא דְּחֻכְמָתָא עֲלָאָה, בְּפִסּוּק וְשֵׁם אִשְׁתּוּ מַהִיטְבָּאֵל בַּת מִטְרַד בַּת מִי זְהָב, וְלֹא גְלִי לֹון, אֶלָּא לְרַבִּי אֲלִיעֶזֶר, דְּהוּוּ עַמִּיָּה, בְּגִין לְמַנְדַּע, דְּכְמָה רְזִין עֲלָאִין אִינוּן, בְּכָל עוּבְדָא וְעוּבְדָא, דְּאִיְהִי בְּאוֹרֵייתָא, וּבְכָל מְלָה וּמְלָה, חֻכְמָתָא אִיְהִי, וְאוֹרֵייתָא דְּקִשׁוּט, בְּגִ"כּ אִינוּן מְלִין דְּאוֹרֵייתָא, מְלִין קְדִישִׁין אִינוּן, לְאַחְזָאָה מִינְהָ נִפְלְאוֹת, כְּדָבַר אַחַר, גַּל עֵינֵי וְאִבִּיטָה נִפְלְאוֹת מִתּוֹרַתְךָ

191. תָּא חֲזִי, בְּשַׁעֲתָא דְּעֵקִים הוּוּא חוּיָא, לְאֲדָם וְלְאֲתָתִיָּה, דְּאֶקְרִיב לְאֲתָתָא, וְאֶטִּיל בֵּה זוּהֵמָא, וְאֲתַפְתָּא בֵּיה אָדָם, כְּדִין אֶסְתַּאב עֲלֵמָא, וְאֲתַלְטִיָּא אֲרַעָא בְּגִינְיָה, וְגָרִים מוֹתָא לְכָל עֲלֵמָא, וְקוּימָא עֲלֵמָא לְאֲתַפְרַעָא מְנִיָּה, עַד דְּאֲתָא אִילְנָא דְּחַיִּי, וְכַפִּי עַל אָדָם, וְכַפִּיָּא לִיָּה לְהוּוּא נַחַש דְּלֹא יִשְׁלוּט לְעֵלְמוּן, עַל זֶרַעַא דְּיַעֲקֹב

192. For when Yisrael offered a goat, the serpent was subdued and became a slave OF YISRAEL as we learned. Therefore, Ya'akov served his father two goats (Heb. se'irim), one with which to subjugate Esav, who is hairy (Heb. sa'ir), and the other for the grade upon which Esav depended and to which he cleaved. THIS WAS SAMAEL, THE MINISTER OF ESAV.

193. Therefore the world is accursed until a woman comes, who resembles Chavah, and a man, who resembles Adam. They will deceive and beguile the serpent and the one ruling him, NAMELY, SAMAEL. We have already learned this.

194. He opened the discussion with the verse, "and Esav was a cunning hunter, a man of the field: and Ya'akov was a plain man, dwelling in tents" (Beresheet 25:27). The phrase "a plain man" MEANS a whole man, according to the Aramaic translation, AS ILLUSTRATED BY THE FACT THAT HE WAS "dwelling in tents." He was plain because he dwelt in tents, WHICH MEANS THAT he held fast the two sides, RIGHT AND LEFT, WHICH ARE Avraham and Yitzchak, AND HE WAS FOUND WHOLE BOTH ON THE RIGHT, THE LIGHT OF CHASSADIM, AND THE LEFT, THE ILLUMINATION OF CHOCHMAH. Because HE COMPRISES OF BOTH SIDES, Ya'akov came to Esav from the side of Yitzchak THAT WAS INCLUDED IN HIM. THIS IS THE SECRET OF THE TWO HE GOATS HE SERVED YITZCHAK, WHICH CAME FROM THE ILLUMINATION OF THE LEFT, THE ASPECT OF YITZCHAK. As we learned from the verse, "With the merciful you will show yourself merciful...and with the perverse you will show yourself subtle" (Tehilim 18:26-27). When he came to receive the blessings, he came with support of Avraham and Yitzchak from above, NAMELY, SUPPORT FROM BOTH THE RIGHT AND LIEFT SIDES, and so all was done wisely.

195. Come and behold: When Ya'akov arose against Samael, the grade of Esav, Samael fought and wrestled with him, but Ya'akov overpowered him in several ways. He conquered the serpent with cunning and subtlety, but he was only overpowered by the goat, THAT IS, BY THE TWO HE GOATS HE SERVED TO YITZCHAK HIS FATHER. WITH THESE, HE CONQUERED ESAV, THE GRADE OF THE SERPENT, AS HAS BEEN SAID. And though all is one, NAMELY, THE SERPENT AND SAMAEL, nevertheless he also conquered and overpowered Samael in another battle. This is derived from the verse, "and there wrestled a man with him until the breaking of the day. And when he saw that he did not prevail against him" (Beresheet 32:25-26).

196. Come and behold: The merit of Ya'akov was such, that he, SAMAEL, wanted to exterminate Ya'akov from the world. That night was the night when the moon was created, THAT IS, WEDNESDAY EVE, A TIME OF DANGER. And Ya'akov stayed alone, and no one was with him, as we have learned that a man must not venture out alone at night. This is even more true on the night when the luminaries were created, for then the moon is defective, as it is written, "Let there be lights (Heb. me'orot)" (Beresheet 1:14), and the word Me'orot is spelled without THE LETTER VAV, WHICH IS A SIGN OF A CURSE. Because Ya'akov remained alone that night, HE WAS IN GREAT DANGER, because when the moon is defective, the evil serpent is strengthened and rules. Then Samael came and denounced Ya'akov and wanted him to perish from the world.

192. דְּהָא בְּזִמְנָא דְאֶקְרִיבוּ יִשְׂרָאֵל שְׂעִיר, הוּא אֲתַכְמִיָּא הֵוּא נַחֵשׁ וְאֲתַהֲפֵךְ לְעֵבְרָא, כְּמָה דְאֲתַמְר. וְעַד אֶקְרִיב יַעֲקֹב לְאֲבוּי, תְּרִין שְׂעִירִין חַד, לְאֲכַמְיָא לְעֵשׂו, דְאִיהוּ שְׂעִיר, וְחַד, בְּגִין דְרָגָא דְהוּא תְּלִי בִיה עֵשׂו וְאֲתַרְבֵּק בִּיה וְאֲתַמְר.

193. וּבְגִין כֶּךָ קִיּוּמָא עֲלֵמָא, עַד דְתִיתִי אֲתַתָּא, כְּגוּוּנָא דְחוּה, וּבְרַנֵּשׁ כְּגוּוּנָא דְאָדָם, וְיַעֲקִימוּ וְיַחֲכִימוּ לִיה לְהוּא חוּיָא בִישָׂא וְהוּא דְרִכִּיב עֲלִיה וְכֹלָא אֲתַמְר

194. פִּתַח וְאָמַר, וְיְהִי עֵשׂו אִישׁ יוֹדֵעַ צִיד אִישׁ שְׂדֵה, וְהָא אֲתַמְר וְיַעֲקֹב אִישׁ תָּם יוֹשֵׁב אֱהֻלִים. אִישׁ תָּם: גְּבַר שְׁלִים, כְּתַרְגוּמוֹ. יוֹשֵׁב אֱהֻלִים, אֲמַאי אִיהוּ תָּם, בְּגִין דְאִיהוּ יוֹשֵׁב אֱהֻלִים, דְאֲחִיד לְתִרִין סְטְרִין, לְאֲבְרָהָם וְלִיִּצְחָק. וְעַד, יַעֲקֹב בְּסֵטְרָא דִיִּצְחָק אֲתָא לְגַבֵּי דְעֵשׂו, כְּמָה דְאֲתַמְר, דְכַתִּיב, עִם חֲסִיד תִּתְחַסֵּד וְעִם עֲקֵשׁ תִּתְפַּל. וְכַד אֲתָא עִם בְּרַכְאָן, בְּסִיוַעָא דְלַעִילָא קָא אֲתָא, בְּסִיוַעָא דְאֲבְרָהָם וְיִצְחָק, וּבְגִין כֶּךָ בְּחֻכְמַתָּא הוּא, כְּמָה דְאֲתַמְר

195. תָּא חוּי, כַּד יַעֲקֹב אֲתַעַר, לְגַבֵּי סַמְא"ל, דְרָגָא דְעֵשׂו, וְקַבִּיל עֲלִיה לְיַעֲקֹב, וְיַעֲקֹב נִצַּח לִיה, בְּכַמָּה סְטְרִין, נִצַּח לְחוּיָה, בְּחֻכְמַתָּא, וּבְעַקִּימוּ, וְלֹא אֲתַנְצַח, בַּר בְּשְׂעִיר. וְאִף עַל גַּב דְכֹלָא חַד, נִצַּח כְּמוֹ כֶּן לְסַמְא"ל, בְּנִצְחוּנָא אַחְרָא, וְנִצְחִיָּה, הַה"ד וְיַאֲבֹק אִישׁ עֵמו עַד עֲלוֹת הַשָּׁחַר. וְיִרָא כִּי לֹא יוֹכֹל לוֹ

196. תָּא חוּי, זְכוּתִיה דְיַעֲקֹב כְּמָה הוּא, דְאִיהוּ אֲתָא, וּבַעָא לְאֲעֵבְרָא לִיה מַעֲלָמָא, וְהוּא לִילִיָּא, הוּא לִילִיָּא דְאֲתַבְרִי בִיה סִיְהָרָא, וְיַעֲקֹב אֲשַׁתָּאֵר בְּלַחֲדוּי, דְלֹא הוּא עֵמִיָּה אַחְרָא, דְתַנֵּן לֹא יִפּוֹק בַּר נֶשׁ יַחֲדָאִי בְלִילִיָּא, וְכ"ש בְלִילִיָּא דְאֲתַבְרִיאוּ בִיה נְהוּרִין, דְהָא סִיְהָרָא אִיהוּ חֲסָרָא, דְכַתִּיב יְהִי מְאֹרֹת חֲסֵר, וְהוּא לִילִיָּא, אֲשַׁתָּאֵר בְּלַחֲדוּי, בְּגִין דְכַד סִיְהָרָא חֲסָרָא, חוּיָא בִישָׂא אֲתַתְּקַף וְשַׁלְטָא, וְכַדִּין אֲתָא סַמְא"ל, וְקַטְרִיג לִיה, וּבַעָא לְאוּבְרָא לִיה מַעֲלָמָא

197. But Ya'akov was strong on all sides, on the side of Yitzchak and the side of Avraham. SAMAEL came to the right and saw Avraham strong with the vigor of day, namely, the right side, which is Chesed. He came to the left, and saw Yitzchak powerful with the strength of rigorous judgment. He came to the body, NAMELY, TO THE CENTRAL COLUMN, and saw Ya'akov strong on these two sides. AVRAHAM AND YITZCHAK surrounded him, one from here and one from there. Then "when he saw that he did not prevail against him, he touched the hollow of his thigh" (Beresheet 32:26), a place outside the body, the one pillar of the body ON WHICH THE WHOLE BODY IS SUPPORTED, NAMELY, NETZACH, THE PILLAR OF TIFERET, CALLED 'BODY'. Then "and the hollow of Ya'akov's thigh was put out of joint, as he wrestled with him..." (Ibid.).

198. Once day broke and night departed, Ya'akov was strengthened, and the power of Samael diminished. Then he said: "Let me go" (Ibid. 27), for it was his time to say the morning hymns and he had to leave. He confirmed his blessings and added a blessing of his own, as it is written, "And he blessed him there" (Ibid. 30).

199. Come and behold how many were the blessings Ya'akov received. The one from his father he earned through cunning, and that gained him all these many blessings; the one of the Shechinah he received from the Holy One, blessed be He, when he returned from Lavan, as it is written, "And Elohim...blessed him" (Beresheet 35:9). He was given one by the minister of Esav and one from his father when he went to Paddan-Aram, as it is written, "And El Shadai bless you..." (Beresheet 28:3).

200. At the time when Ya'akov saw himself with all these blessings, he said, Which shall I use now? He decided to use the weakest blessing of all. And which is that? It is the last blessing from his father. And although this too is a powerful blessing, it is not as strong for having power over the world as the first ones.

201. Ya'akov said: I will avail myself of this blessing and use it. The others I will reserve until the time when I and my children after me will need them. When WILL THIS BE? At the time the nations gather to exterminate my children from the world, as it is written, "All nations compassed me about: but in the name of Hashem I cut them off. They compassed me about; indeed, they compassed me...They compassed me about like bees..." (Tehilim 118:10-12). There are three VERSES that correspond to the three blessings THAT HE DID NOT USE. The one is the blessing from his father; the second is the blessing from the Holy One, blessed be He; and the third is the blessing he was given by the angel.

197. וַיַּעֲקֹב הָיָה תְּקִיף בְּכָל סְטָרִין, בְּסִטְרָא דִּיצְחָק, וּבְסִטְרָא דְאַבְרָהָם, דְּאִינוּן הוּוּ תְּקִיפוּ דִּיעֲקֹב. אֲתָא לְיַמִּינָא חֲמָא לְאַבְרָהָם, תְּקִיף בְּתְקִיפוּ דְיוֹמָא, בְּסִטְרָא דִּימִינָא דְחֶסֶד. אֲתָא לְשִׁמְאַלָא, חֲמָא לְיַצְחָק, תְּקִיף בְּדִינָא קְשִׁיָא. אֲתָא לְגוּפָא, חֲמָא לְיַעֲקֹב, תְּקִיף מִתְרִין סְטָרִין אֵלִין, דְּסַחְרִין לִיהּ, חַד מִכָּאן, וְחַד מִכָּאן, כְּדִין, וַיֵּרָא כִּי לֹא יָכוֹל לוֹ וַיַּגַּע בְּכַף יָרְכוֹ דְּאִיהוּ אֲתֵר לְבַר מְגוּפָא, וְאִיהוּ חַד עֲמוּדָא דְגּוּפָא, כְּדִין וַתִּקַּע כַּף יָרֵךְ יַעֲקֹב בְּהַאֲבָקוּ עֲמוּ וְגו'.

198. בֵּינון דְּאֲתַעֵר צַפְרָא, וְעֵבֵר לִילִיָא, אֲתַתְּקֵף יַעֲקֹב, וְאַתְחַלֵּשׁ חִילִּיהּ דְּסַמְא"ל, כְּדִין אָמַר שְׁלַחְנִי, דְּמִטָּא זְמַנָּא, לֹמַר שִׁירְתָּא דְּצַפְרָא, וּבְעֵי לְמִיזַל, וְאוּדֵי לִיהּ, עַל אִינוּן בְּרַכָּאן, וְאוּסִיף לִיהּ בְּרַכְתָּא אַחְרָא, דְּכִתִּיב וַיְבָרֶךְ אֹתוֹ שָׁם

199. תָּא חֲזִי, כַּמָּה בְּרַכָּאן, אֲתַבְּרֵךְ יַעֲקֹב, חַד דְּאָבוּי, בַּהֲהוּא עֲקִימוּ, וְרוּחַ כָּל אִינוּן בְּרַכָּאן. וְחַד דְּשְׁכִינְתָּא דְּבְרִיךְ לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, כִּד הוּוּ אֲתֵי מִלְבָּן, דְּכִתִּיב וַיְבָרֶךְ אֱלֹהִים אֶת יַעֲקֹב. וְחַד, דְּבְרַכְיָה לִיהּ הוּוּ מְלָאכָא, מִמְנָא דְּעִשׂוּ. וְחַד, בְּרַכָּה אַחְרָא, דְּבְרַכְיָה לִיהּ אָבוּהּ, כִּד הוּוּ אֲזִיל לְפָדָן אַרְם, דְּכִתִּיב וְאֵל שַׁדַי יְבָרֶךְ אֶתְךָ וְגו'.

200. בַּהֲהוּא זְמַנָּא, דְּחֲמָא יַעֲקֹב גְּרַמְיָה, בְּכָל הַיָּי בְּרַכָּאן, אָמַר, בְּמָאן בְּרַכְתָּא דְּמַנִּיהוּ אֲשַׁתְּמַשׁ הַשְׁתָּא. אָמַר, בְּחַלְשָׁא מְנִיָּהוּ אֲשַׁתְּמַשׁ הַשְׁתָּא, וּמָאן אִיהוּ, דָּא בְּתַרְיִיתָא, דְּבְרַכְיָה אָבוּהּ, וְאַף עַל גַּב דְּאִיהוּ תְּקִיפָא, אָמַר, לֹא אִיהוּ תְּקִיפָא, בְּשִׁלְטְנוּתָא דְּהַאי עֲלְמָא כְּקַדְמָא

201. אָמַר יַעֲקֹב, אֲטוּל הַשְׁתָּא דָּא וְאַשְׁתַּמֵּשׁ בָּהּ, וְאַסְלַק כָּל אִינוּן אַחְרָנִין, לְזַמְנָא דְּאַצְטְרִיךְ לִי, וּלְבָנָי בְּתַרְאֵי. אִימְתִי, בְּזַמְנָא דִּיתְכַנְשׁוּן כָּל עַמְמִיָא, לְאוּבְדָא בְּנֵי מַעֲלָמָא, דְּכִתִּיב כָּל גּוֹיִם סְבֻבוּנִי בְּשֵׁם יי' כִּי אֲמִילֵם. סְבוּנִי גַם סְבֻבוּנִי וְגו'. סְבוּנִי כְּדְבוּרִים וְגו'. הָא הֵכָא תִּלְתָּא, לְגַבֵּי תִּלְתָּא דְּאַשְׁתָּארוּ. חַד, אִינוּן בְּרַכָּאן קְדָמָי, דְּאָבוּהּ. תְּרִין, אִינוּן בְּרַכָּאן, דְּבְרַכְיָה קוּדְשָׁא בְּרִיךְ הוּא. תִּלְתָּא, אִינוּן בְּרַכָּאן, דְּבְרַכְיָה הוּוּ מְלָאכָא

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202. Ya'akov said: At that time, I will need ALL THE BLESSINGS TO PROTECT ME from the kings and all the nations in the world THAT WILL SURROUND ME. THEREFORE, I will reserve these blessings for that time. And now, for Esav, this blessing should suffice, TO WIT, THE SECOND BLESSING HIS FATHER GAVE HIM. This is like a king, who had several battalions of mighty warriors and several qualified ministers of war capable of engaging in warfare against mighty kings. In the meantime, when he learned about a great robber, he sent his gatekeepers TO FIGHT HIM. When HIS SERVANTS asked him, why did you choose to send the gatekeepers when you have such strong battalions available, the king replied, these will suffice to cope with this robber. I will reserve the battalions and ministers for war against the mighty kings, so they will be available when I need them.

203. Ya'akov said the same: To cope with Esav, these blessings HE RECEIVED FROM HIS FATHER WHEN HE WENT TO PADDAN-ARAM, will suffice. But THE REST OF THE BLESSINGS, I shall reserve for that time when my children will need them to fight the kings and rulers in the world, who will rise against them.

204. When that time arrives, all the blessings will be aroused on all sides TOWARDS YISRAEL, and the world will be properly established. From that day on, this kingdom shall rise, THAT IS, THE SUPERNAL KINGDOM, THE NUKVA OF ZEIR ANPIN, above all the other kingdoms, as was explained when discoursing on the verse, "but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44). This is the stone that was cut out of the mountain and not by man, WHICH WAS MENTIONED IN THE SCRIPTURE, as it is written, "from thence from the shepherd, the Stone of Yisrael" (Beresheet 49:24). What is this stone? It is the congregation of Yisrael, THE NUKVA OF ZEIR ANPIN, as written, "and this stone, which I have set for a pillar..." (Beresheet 28:22), WHICH IS THE NUKVA.

205. Rabbi Chiya said that from this IT IS UNDERSTOOD THAT THE REST OF THE BLESSINGS OF YA'AKOV REMAIN FOR YISRAEL TO USE IN THE FUTURE, as it is written, "A remnant shall return, even the remnant of Ya'akov" (Yeshayah 10:21). About these remaining blessings, IT HAS BEEN WRITTEN, "A REMNANT SHALL RETURN," MEANING THAT THEY WILL RETURN TO YISRAEL. It is also written, "And the remnant of Ya'akov shall be in the midst of many peoples" (Michah 5:6), THAT IS, among all the nations, not Esav alone, FOR THEN THE REST OF THE BLESSINGS WILL BE AROUSED, as it is written, "And the remnant...like dew from Hashem."

206. Rabbi Yisa quoted the verse, "A son honors his father, and a servant his master" (Malachi 1:6). "A son" refers to Esav, for in the whole world there was no man who respected his father as Esav did; the homage he paid him made him ruler of the world.

202. אָמַר יַעֲקֹב, לְהִתֵּן אֶצְטְרִיכוֹ, לְגִבֵּי מַלְכֵי וְכָל עַמּוּיֵי דְכָל עֲלָמָא, וְאַסְלִיק לֹון לְהִתֵּן, וְהִשְׁתָּא לְגִבֵּי דְעֵשָׂו, דִּי לִי בְהָאִי. לְמַלְכָא, דְהוּוּ לִיָּה כְמָה לְגִיּוּנֵי תְקִיפִין, כְּמָה מְאִרֵי מְגִיחֵי קְרָבָא, לְאַגְחָא קְרָבִין, דְזַמְיָנִין לְגִבֵּי מַלְכֵי תְקִיפִין, לְאַגְחָא בְהוּ קְרָבָא. אֲדַהֲבֵי שְׁמַע עַל לְסֻטִים חֲדָא קְפָחָא, אָמַר, הֲנִי בְנֵי תְרַעֲנִי, יְהִכּוֹן תַּמָּן. א"ל, מִכָּל לְגִיּוּנֵי דִילְךָ, לִית אַנְתָּ מְשַׁדְרֵי הִתָּם, אֲלֵא אֲלִין. אָמַר, לְגִבֵּי הַהוּא לְסֻטִים, דִּי בְּאֲלִין, דְהָא כָּל לְגִיּוּנֹתַי, וּמְאִרֵי קְרָבָא, אֶסְתַּלַּק לְגִבֵּי אִינוּן מַלְכֵי תְקִיפִין, בְּיוֹמָא דְקְרָבָא, דְאֶצְטְרִיכוֹ לִי, לִיְהוּוּ.

203. אוֹף הֲבֵי, יַעֲקֹב אָמַר לְגִבֵּי עֵשָׂו, דִּי לִי הִשְׁתָּא בְּאֲלִין בְּרַכָּאן. אָבַל לְהַהוּא זְמָנָא, דְאֶצְטְרִיכוֹ לְבְנֵי, לְגִבֵּי כָּל מַלְכֵי וְשְׁלִיטֵין דְכָל עֲלָמָא, אֶסְלַק לֹון

204. כִּד יַמְטֵי הַהוּא זְמָנָא, יִתְעֲרוּן אִינוּן בְּרַכָּאן, מִכָּל סְטְרִין, וְיִתְקִיִים עֲלָמָא עַל קִיּוּמֵיהּ כְּדָקָא יְאוּת, וּמַהֲהוּא יוֹמָא וְלַהֲלָאָה, יְקוּם מַלְכוּתָא דָא עַל כָּל שְׂאָר מַלְכוּתֵי אַחְרָא, כְּמָה דְאֻקְמוּהּ, דְכְּתִיב תְּדַק וְתִסַּף כָּל אֲלִין מַלְכוּתָא וְהִיא תְקוּם לְעֲלָמָא. וְהִינּוּ הֵיא אַבְנָא, דְאֶתְגַּזְרַת מִן טוּרָא דִּי לֹא בִידִין, כְּדָבָר אַחַר מְשֵׁם רוּעָה אַבְן יִשְׂרָאֵל, מֵאן אַבְן דָא. דָא כְּנִסַּת יִשְׂרָאֵל, כְּמָה דָאֵת אָמַר וְהָאֲבָן הַזֹּאת אֲשֶׁר שְׁמַתִּי מִצְבָּה וְגו'.

205. ר' חִיָּיא אָמַר, מַהֲכָא שְׂאָר יִשׁוּב שְׂאָר יַעֲקֹב, אֲלִין בְּרַכָּאן אַחְרָנִין, דְאֶשְׁתְּאַרוּ, וּכְתִיב, וְהִיָּה שְׂאִרִית יַעֲקֹב בְּגוּיִם בְּקִרְבַּ עַמִּים רַבִּים בְּגוּיִם כְּלַהוּ, וְלֹא בְעֵשָׂו בְּלַחֲדוּדֵיהּ, וּכְתִיב וְהִיָּה שְׂאִרִית וְגו', כְּטַל מֵאֵת יי'.

206. פְּתַח ר' יִיסָא וְאָמַר בֵּן יִכְבֵּד אָב וְעַבְד אֲדוּנֵיוּ, בֵּן: דָא עֵשָׂו דְלֹא הוּוּ בְר נֶשׁ בְּעֲלָמָא, דִּיּוֹקִיר לְאַבּוּי, כְּמָה דְאֻקִּיר עֵשָׂו לְאַבּוּי. וְהַהוּא יִקִּירוּ דְאֻקִּיר לִיָּה אֲשִׁלִּיט לִיָּה בְהָאִי עֲלָמָא

207. "...and a servant his master" refers to Eliezer, the servant of Avraham. This has been explained. The man came to Charan with great wealth and camels loaded with many gifts to lavish, yet he did not say to Betu'el and Lavan, that he is Avraham's friend, or any other man, who came at Avraham's request, but when he started his speech, it is written, "And he said, I am Avraham's servant" (Beresheet 24:34). Later, he repeated SEVERAL TIMES, 'my master'. Because he respected Avraham with honor and kindness, they were patient with him for some time.

208. By right of that honor that he showed to his father, the Holy One, blessed be He, was forbearing with him when he ruled this world. And these are the tears that Yisrael shed under his yoke, until Yisrael will return to the Holy One, blessed be He, with crying in tears and weeping, as it is written, "They shall come with weeping..." (Yirmeyah 31:8) and then, "And liberators shall ascend upon mount Tzion to judge the mountain of Esav; and the kingdom shall be Hashem's" (Ovadyah. 1:21).
Blessed be Hashem for ever and ever. Amen and Amen.

207. וְעַבְד אֲדוֹנָיו: דָּא אֱלִיעֶזֶר עֶבֶד אַבְרָהָם
וְאוֹקְמוּהוּ, דְּהָא בְּר נִשְׁ דִּהּוּה אֶתִּי לְחָרָן, בְּכַמָּה
עוֹתְרָא, וְכַמָּה מִתְנָן וְנִבְזֻזִין, וְגַמְלִין טְעִינָן, דְּלֵא
אָמַר לְבַתּוּאֵל וּלְבָן, דְּאִיהוּרְחִימוּ דְּאַבְרָהָם, אוּ בְר
נִשְׁ אַחְרָא, דְּאִתִּי בְּפִיּוּסָא דְּאַבְרָהָם, אֶלֵּא עַד לֵא
יִמְלִל מְלוּזֵי מַה כְּתִיב, וַיֹּאמֶר עֶבֶד אַבְרָהָם אָנֹכִי,
וּלְבַתֵּר אֲדֹנִי אֲדֹנִי, בְּגִין דִּיּוֹקִיר לִיָּה לְאַבְרָהָם, הֵהוּא
יִקְרָא, וְהֵהוּא טִיב, אוּרִיךְ לִיָּה לְכַמָּה זְמַנִּין

208. כִּךְ עֲשׂו, הֵהוּא יִקְרָא דְּאוֹקִיר לִיָּה לְאַבּוּי,
אוּרִיךְ לִיָּה כָּל הַנִּי זְמַנִּין דִּישְׁלוּט בְּעֵלְמָא דָּא,
וְאִינּוֹן דְּמַעִין, אוּרִידוּ לֹון לְיִשְׂרָאֵל בְּשַׁעְבוּדָא דִּילִיָּה
עַד דִּיתּוּבוּן יִשְׂרָאֵל לְקַב"ה, בְּבִכְיָה וּבְדַמְעִין,
דְּכְתִיב בְּכִי יָבֵאוּ וְגו', וּכְדִין כְּתִיב, וְעָלוּ מוֹשִׁיעִים
בְּהַר צִיּוֹן לְשַׁפֵּט אֶת הַר עֲשׂו וְהִיְתָה לִיָּי הַמְּלוּכָה.
בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן

1. "And Ya'akov went out from Be'er Sheva..."

In this section of secret Torah teachings, Rabbi Chiya discusses the symbolism and meaning of Ecclesiastes' resonant verse, "The sun also rises, and the sun goes down, and hastens to its place where it rises again." The verse refers to Ya'akov, when he was in Be'er Sheva and went to Charan, where Beresheet tells us he "tarried...all night, for the sun was set." The solar directions, north and south, indicate the Left Column and the Right Columns of energy, or, respectively, the negative and positive forces. Rabbi Ashlag's commentary further clarifies the word "place" as referring to Malchut, our physical world. Both Ya'akov and "the sun" represent Zeir Anpin--the Upper World, the source of our spiritual Light. We learn that the divine emanation alluded to in the text--"And Ya'akov went out"--is a complete one, combining the secrets of Chochmah and Chassadim; that is, both the Right and Left Columns. Rabbi Chiya explains Ya'akov's journey in terms of the Light of Zeir Anpin descending into the material world of darkness, the Malchut; and Rabbi Yosi further elucidates the journey of Ya'akov in relation to the Exile of the Jews. These explanations are used to explore the nature of The Creator's more awesome aspect, His "fierce indignation..." The Rabbis proceed into a brief discussion of the Tefilin, which are emblems of the divine presence as well as antennae-like instruments for evoking the Light, which is present even in the most seemingly dark and demonic situations. The reader comes to understand that such stories from Torah are really mullet-layered allegories, revealing the structures of reality and both the inner and the outer universe, as well as the essential harmony of God's Creation. Lastly, in the secret of 22, it is shown that the driving force of the universe on every scale comprises the desire for union between Zeir Anpin, the Upper World, and the Nukva, the Malchut, our lower physical dimension. This includes such seemingly opposed aspects of the divine as male and female, darkness and light, anger and mercy. The rabbis then state that this duality that also lies at the root of our own confusion, fear, rage, and loneliness--everything that prevents us from attaining transcendence and union with the One.

The Relevance of this Passage

The patriarch Ya'akov is the living embodiment of the Central Column force, known in lay terms as Restriction or Resistance. While the Right and Left Columns correspond to the positive and negative poles of an incandescent light bulb, the Central Column correlates to the filament, which creates light through resistance. Spiritual Light operates under the same principle. We draw Light from the Upper World of Zeir Anpin into our physical world of Malchut when we apply the concept of Restriction in our own life. This is achieved by resisting our impulsive, self-centered desires. Tefilin also assists us towards that end. Tefilin is bound upon the left arm, which denotes the negative power of the Left Column. Binding and restricting the power of the left arm weakens our own Left Column, the source of our selfish, wanton desires. The forces released through our visual connection to the Hebrew letters helps strengthen our connection to the Light, so that we may resolve the inner conflicts that cause our sense of separation from the Eternal. By invoking the power of Ya'akov and Tefilin through our attention to these passages, we receive the emotional strength, willpower, and foresight to rise above the power of impulse, creating union between ourselves and the Light of the Creator.

1. "And Ya'akov went out from Be'er Sheva, and went toward Charan" (Beresheet 28:10). Rabbi Chiya opened the discussion with the verse: "The sun also rises, and the sun goes down, and hastens to its place where it rises again" (Kohelet 1:5). This verse has been explained. The phrase, "the sun also rises," refers to Ya'akov, WHO IS ZEIR ANPIN, when he was in Be'er Sheva, WHICH IS BINAH. The phrase, "and the sun goes down," refers to Ya'akov when he went to Charan, THE NUKVA OF ZEIR ANPIN, as it is written: "and tarried there all night, for the sun was set" (Beresheet 28:11). The passage: "and hastens to its place where it rises again," is similar to the verse: "and lay down in that place to sleep" (Ibid. 11). THIS REFERS TO THE NUKVA, CALLED 'PLACE', WHERE THE SUN HASTENS TO SHINE.

1. וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חָרָנָה. ר' חַיִּיא פְתַח וְאָמַר, וְזֶרַח הַשֶּׁמֶשׁ וּבֵא הַשֶּׁמֶשׁ וְאֵל מְקוֹמוֹ שׁוֹאֵף זֶרַח הוּא שֶׁם, הָאִי קָרָא אִוְקְמוּהָ. אֲבָל וְזֶרַח הַשֶּׁמֶשׁ, דָּא יַעֲקֹב, כַּד הוּהּ בְּבֵאֵר שֶׁבַע. וּבֵא הַשֶּׁמֶשׁ, כַּד אֵזֵל לְחָרָן, דְּכִתְיִב וַיֵּלֶךְ שֶׁם כִּי בֵּא הַשֶּׁמֶשׁ. וְאֵל מְקוֹמוֹ שׁוֹאֵף זֶרַח, דְּכִתְיִב וַיִּשְׁכֵּב בְּמָקוֹם הַהוּא.

2. Come and behold: although the sun illuminates the whole world, it travels in only two directions, as it is written: "goes towards the south, and veers to the north," (Kohelet 1:6) for south is the Right COLUMN and north is the Left COLUMN. And the sun rises every day from the east side, FROM ITS OWN ASPECT, TIFERET, and travels toward the south side, TO THE RIGHT COLUMN, CHESED. It then veers to the north side, TO THE LEFT COLUMN, GVURAH. THAT IS, IT EVENTUALLY COMBINES THE ILLUMINATION FROM BOTH COLUMNS. And from the north it veers toward the west, THE NUKVA. Then the sun moves to the west, where it sets. HE EXPLAINED THAT the sun rises in the east, as it is written: "And Ya'akov went out from Be'er Sheva," WHEN THE TWO COLUMNS, SOUTH AND NORTH, WERE COMBINED IN HIM. The sun goes west TO THE NUKVA, as it is written: "and went toward Charan." THIS TEACHES US THAT THE ILLUMINATION ALLUDED TO IN THE TEXT, "AND YA'AKOV WENT OUT," IS A COMPLETE ILLUMINATION COMPRISING THE TWO COLUMNS, RIGHT AND LEFT, WHICH IS THE SECRET OF CHOCHMAH AND CHASSADIM COMBINED.

2 וְתָא חַיִּיא, שְׁמֵשׁ אֵף עַל גַּב דְּנִהִיר לְכָל עֲלָמָא, מְטַלְנוּי בְּתֵרִין סְטֵרִין אִינוּן, כַּד"א הוּלֵךְ אֵל דְּרוּם וְסוּבָב אֵל צִפּוֹן, בְּגִין דְּדָא יְמִינָא, וְדָא שְׂמָאלָא. וְנִגִּיד וְנִפִּיק כָּל יוֹמָא מִסְטֵרָא דְּמִזְרַח, וְאֵזֵל לְסְטֵרָא דְּדְרוּם, וְלִבְתֵּר לְסְטֵרָא דְּצִפּוֹן וּמִסְטֵרָא דְּצִפּוֹן, לְסְטֵרָא דְּמַעְרָב, וְכַדִּין שְׁמֵשׁ אֲתַכְנִישׁ, וְאֵזֵל לְגַבֵּי מַעְרָב. נִפִּיק מִמִּזְרַח: דְּכִתְיִב וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע. וְאֵזֵל לְמַעְרָב: דְּכִתְיִב וַיֵּלֶךְ חָרָנָה.

3. Rabbi Shimon said that Ya'akov went out of the ambit of the land of Yisrael, as it is written: "And Ya'akov went out from Be'er Sheva," WHICH IS THE NUKVA IN ITS ENTIRETY, CALLED 'BE'ER SHEVA', AND CALLED THE 'LAND OF YISRAEL'. And he went to another domain, as it is written: "and went toward Charan," OUTSIDE THE LAND OF YISRAEL, WHERE THE OTHER SIDE RULES. THUS, Ya'akov came from the east, THE SECRET OF THE CENTRAL COLUMN THAT COMPRISES THE RIGHT AND LEFT COLUMNS, as it is written: "And Ya'akov went out from Be'er Sheva." This means that during the Shmitah, NAMELY, THE NUKVA, Ya'akov took the shining light from the supernal depth, BINAH, and traveled west. THAT IS, HE TOOK THE LIGHT WHICH SETS IN THE WEST, THE LEFT COLUMN WITHOUT THE RIGHT, "and went toward Charan," a place of Judgment and wrath (Heb. charon), WHICH IS THE DOMAIN OF THE OTHER SIDE.

4. According to Rabbi Yosi, this verse refers to the exile. For at first, the light descended from the supernal depth, WHICH IS BINAH, and Ya'akov, ZEIR ANPIN, took it with him and went to POUR IT on Be'er Sheva. THIS IS THE SECRET OF: "the well that the princes dug out" (Bemidbar 21:18). IT IS THE NUKVA, BUILT OF ABA AND IMA THAT ARE CALLED 'PRINCES', FROM where Ya'akov received his illumination, and perfected the well (Heb. be'er) in all its wholeness. During the days of exile, he wanders from Be'er Sheva to Charan, as written: "and went toward Charan"--that is, to fierce indignation (Heb. Charon). What is the fierce indignation of the Holy One, blessed be He? It is the evil grade, the land of the dominion of another, NAMELY, MALCHUT OF THE KLIPOT.

5. Rabbi Chiya said that when the sun, ZEIR ANPIN, goes west, THE NUKVA, the west, represents the throne of the sun, the place upon which the sun dwells. This is the meaning of the verse, "and hastens to its place where it rises again," for it goes to that place to shine upon it. It takes all the lights FROM THE RIGHT AND LEFT COLUMNS and gathers them to itself, THAT IS, IT BESTOWS THEM UPON THE NUKVA.

6. So we have learned that the Holy One, blessed be He, NAMELY, ZEIR ANPIN, puts on Tefilin which means He takes all the supernal crowns when he. What are they? They are the secret of the supernal ABA and supernal IMA; THEY ARE THE MOCHIN OF CHOCHMAH AND BINAH, THE SECRET OF THE TWO PASSAGES: "KADESH (SANCTIFY TO ME)" (DEVARIM 11:13) AND "VEHAYAH KI YEVIACHA (AND IT SHALL BE WHEN HASHEM SHALL BRING YOU)" (SHMOT 13:11-16). KADESH IS THE MOCHIN OF THE SUPERNAL ABA, WHICH IS CHOCHMAH. VEHAYAH KI YEVIACHA IS THE MOCHIN OF THE SUPERNAL IMA, BINAH. They are the head Tefilin, THE FIRST THREE SFIROT OF THE TEFILIN, THE SECRET OF YUD-HEI, CALLED 'HEAD'. Thus, we have learned that the High Priest takes the first (lit. 'in the head'), WHICH MEANS HE TAKES THE FIRST THREE SFIROT. After he took THE MOCHIN OF ABA and IMA, YUD-HEI, he received from the right and left OF THE MOACH OF DA'AT THE MYSTERY OF THE TWO PASSAGES, "SH'MA (HEAR, O YISRAEL)" (DEVARIM 6:4) AND "VEHAYAH IM SHAMOA (AND IT SHALL COME TO PASS, IF YOU HEARKEN)" (DEVARIM 11:13), THE SECRET OF VAV-HEI. So it is found that ZEIR ANPIN took all THE MOCHIN, THE CHOCHMAH, BINAH, CHESED, AND GVURAH, THE SECRET OF THE FOUR PASSAGES CALLED THE 'TEFILIN OF THE HOLY ONE, BLESSED BE HE.'

3. רבי שמעון אמר, נפיק מכללא דארעא דישראל, דכתיב ויצא ועקב מבאר שבע. ואזל לרשו אחרא, דכתיב וילך חרנה. נפיק ממזרח, דכתיב ויצא ועקב מבאר שבע, דא שמשא, דנטיל מעומקא עלאה, נהירו דנהיר, ואזיל למערב, דכתיב וילך חרנה, אתר דינא ורוגזא תמן.

4. ר' יוסי, מוקי האי קרא, בגלותא, בקדמיתא הוה נחית נהירו מעומקא עלאה ועקב הוה נטיל ליה, ואזיל לגבי באר שבע, באר דחפרוה שרים, דהוה נהיר מתמן, ואשלים להווא באר בכל שלימו. וביומי דגלותא, נטיל מהאי באר שבע, ואזיל לגבי חרנה, דכתיב וילך חרנה, כלומר חרון אף, ומאי היא חרון אפו דקודשא בריך הוא, דרגא בישא, ארעא דרשו אחרא.

5. אמר ר' חייא, כד אזיל שמשא למערב, האי מערב, אקרי מקומו דשמשא, כרסניא דיליה, אתר דשריא עליה, הה"ד ואל מקומו שואף זורח הוא שם, דאזיל לגביה, לאנהרא עליה, ונטיל כל נהורין, וכניש לון לגביה.

6. והיינו כמה דתנינן, קודשא בריך הוא אגח תפלין, בגין דנטיל כל כתרין עלאין, ומאן נינהו, רזא דאבא עלאה, ורזא דאמא עלאה. ואינון תפלין שבראש כמה דתנינן כהן גדול נוטל בראש. ולבתר דנטיל אבא ואמא, נטיל ימינא ושמאלא, ואשתבח דנטיל כלא.

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7. Rabbi Elazar SUPPORTS RABBI CHIYA by saying: The "splendor (Tiferet) of Yisrael," ZEIR ANPIN, takes all THE FOUR MOCHIN: CHOCHMAH, BINAH, TIFERET, AND MALCHUT. And when the Congregation of Yisrael is drawn upward TOWARDS BINAH, it too takes them all, LIKE ZEIR ANPIN, AND COMPRISES the male world of the Holy One, blessed be He, NAMELY BINAH, and the female world of the Holy One, blessed be He, ITS OWN ASPECT. And just as all the lights are emitted from this world OF BINAH, the world OF THE NUKVA ALSO absorbs them all. For the worlds are equal, THAT IS, BINAH IS NOW EQUAL TO THE NUKVA, SINCE THE LATTER WENT UP TO CLOTHE IT, AND THE LOWER THAT ASCENDS TO THE UPPER ASSUMS ITS IMAGE. Therefore, Be'er Sheva is a Yovel (Jubilee year,) WHICH IS BINAH, and Be'er Sheva is the Sabbatical (Heb. Shmitah) year, WHICH IS THE NUKVA. THIS MEANS THAT THE LIGHTS OF BINAH AND THE NUKVA ARE EQUAL, AND BOTH ARE CALLED 'BE'ER SHEVA'. Because this sun illuminates only from the Yovel the scripture reads: "And Ya'akov went out from Be'er Sheva," WHICH IS BINAH, ALSO CALLED 'BE'ER SHEVA', "and went toward Charan," the west, which is the Shmitah, NAMELY, THE NUKVA.

8. Rabbi Shimon said: "And Ya'akov went out from Be'er Sheva" is the west, the Shmitah year, NAMELY, THE NUKVA; "and went toward Charan" is the year of orlah. For as he fled from his brother, he went out from the sacred domain into another domain. And when he reached Bet-El, which is a sacred domain, it is written: "And he alighted on a certain place" (Bereshheet 28:11).

9. HE ASKS: What is this place THAT SCRIPTURE MENTIONS? Rabbi Chiya said: This is the place OF ZEIR ANPIN, NAMELY, THE NUKVA, as it is written: "and hastens to its place," "and tarried there all night, because the sun was set," as is written: "and hastens to its place where it rises again," for he came there to shine upon it.

10. Notice that it is written: "and he took of the stones of that place," and not, 'the stones of the place'. THIS MEANS THAT HE CHOSE CERTAIN STONES FROM THERE. HE SAYS: These are precious stones, the twelve supernal pearls, as written: "twelve stones," (I Melachim 18:31) underneath which are twelve thousands and tens of thousands of polished stones, all of which are called stones. Therefore, the scripture reads, "of the stones," and not, 'the stones'. The place is the place mentioned, NAMELY, THE NUKVA.

11. Of the phrase, "and put them under his head (lit. 'heads')," HE ASKS: Whose head? AND HE ANSWERS: The heads of that place, WHICH IS THE NUKVA. HE ASKS: What is the meaning of "heads"? It is not, as may be said, someone who puts something under his head, but rather alludes to the four heads of the universe. THESE ARE THE FOUR WINDS: SOUTH, NORTH, EAST, WEST--THE SECRET OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. THIS IS DERIVED FROM THE VERSE: "AND FROM THENCE IT WAS PARTED, AND BRANCHED INTO FOUR STREAMS (LIT. 'HEADS'))" (BERESHEET 2:10). HE GAVE three stones to the north wind, three to the west wind, three to the south wind, and three to the east wind. And that place is above them, to be established by them. THAT IS, THIS IS THE SECRET OF THE VERSE: "HE MADE A SEA" (II DIVREI HAYAMIM 4:2); "IT STOOD UPON TWELVE OXEN, THREE LOOKING TOWARDS THE NORTH, AND THREE LOOKING TOWARDS THE WEST, AND THREE LOOKING TOWARDS THE SOUTH, AND THREE LOOKING TOWARDS THE EAST" (IBID. 4).

7. רבי אלעזר אמר, תפארת ישראל נטיל כלל, וכד אתמשכא בנסת ישראל לעילא, נטלא אוף הכא כלל, עלמא דדכורא דקודשא בריך הוא, וכן עלמא דנוקבא דקודשא בריך הוא, כמה דנפקי כל נהורין מהאי עלמא, הכי נמי נטיל כלל האי עלמא, דהא דא כגוונא דא, ובגין כך באר שבע דא יובלא, באר שבע דא איהי שמטה. ושמשא לא נהיר, אלא מיובלא, ובגין כך ויצא יעקב מבאר שבע וילך חרנה, דא מערב, דאיהי שמטה.

8. רבי שמעון אמר, ויצא יעקב מבאר שבע, דא מערב, שנת השמטה. וילך חרנה, דא שנת ערלה, בגין דנפק מרשו קדישא לרשו אחרא, דהוה עריק מאחוי, כמה דאתמר. וכד מטא לבית אל, דאיהו ברשו קדישא, מה כתיב ויפגע במקום.

9. מאן מקום. רבי חייא אמר, דא הוא מקומו דקאמרן, דכתיב ואל מקומו שואף. וילן שם כי בא השמש. כד"א שואף זורח הוא שם, דהא בגין לאנהרא ליה קאתיא.

10. ויקח מאבני המקום. אבני המקום לא כתיב, אלא מאבני המקום, אליו אינון אבני יקר, מרגלאן טבאן, דאינון תריסר אבנין עלאין, כמה דכתיב שתים עשרה אבנים, ותחות אליו, תריסר אלה, ורבוון, אבני פסילן, וכלהו אקרון אבנין, בגין כך מאבני המקום, ולא אבני המקום דא הוא מקום דקאמר.

11. וישם מראשתיו, מראשותיו דמאן. אלא מראשותיו דהוא מקום. מאי מראשותיו. אי תימא כמאן דשוי תחות רישיה, לא. אלא מראשותיו, לארבע סטרין דעלמא, תלת אבנין לסטר צפון, ותלת לסטר מערב, ותלת לסטר דרום, ותלת לסטר מזרח, והוא מקום עליהו לאתתקנא בהו.

12. In the phrase, "and he lay down (Heb. vayishkav) in that place," the word vayishkav CONTAINS THE WORDS VEYESH CAF BET ('AND THERE IS 22'). THESE REPRESENT THE TWELVE LOWER PEARLS UPON WHICH THE NUKVA RESTS. IT REFERS TO CHOCHMAH IN IT. And all the grades over this place, WHICH ARE THE TEN SFIROT, THEIR NUMBER REPRESENT THE ILLUMINATION OF CHASSADIM IN IT. Together, there are twenty-two, WHICH MEANS THAT IT IS MADE WHOLE FROM BOTH CHOCHMAH AND CHASSADIM. Once the couch was prepared, IN THE SECRET OF THE 22, he lay down in it. HE ASKS: Who lay down in it? AND HE ANSWERS: The sun, ZEIR ANPIN, DID. Therefore, it is written of Ya'akov, WHO IS ZEIR ANPIN: "and sat upon the bed" (Beresheet 48:2). It was proper for him, and for no other, FOR IT IS THE NUKVA OF ZEIR ANPIN. And therefore, "he lay down on that place," of which scripture says, "And the sun also rises, and the sun goes down."

12. וְכִדִּין וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא. וַיִּשְׁכַּב, מְרַגְלָאן לְתַתָּא, וְכָל אֵינֹן דְּרִגְיִן דְּאֵינֹן עַל הָאֵי מָקוֹם הָאֵי אֵינֹן כ"ב, בֵּינֹן דְּאֵתְתִקֵּן עֲרֵסָא, שְׂכִיב בֵּיהּ, מֵאֵן שְׂכִיב בֵּיהּ, שְׂמַשָּׁא. וְע"ד כְּתִיב בְּיַעֲקֹב, וַיֵּשֶׁב עַל הַמֶּטֶה, דְּהָא לִיהּ אֲתַחְזִי, וְלֹא לְאַחְרָא, וְע"ד וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא. וּבְגִין כֶּךָ כְּתִיב, וַזְרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ.

2. Seven vanities

The hidden meaning of Ecclesiastes' maxim, "Vanity of vanities, vanity of vanities, all is vanity" is revealed here. Rabbi Elazar comments that the apparent frustrations and disappointments of life are in fact blessings in disguise. He calls them "holy and necessary," because they establish the limits within which Man can find authentic happiness. "The Sun Also Rises and The Sun Goes Down," refers to the negative aspect of the seven vanities. In its dark midnight or sundown aspect, the inescapable vanity of human existence is compared to a man "Trying To Catch The Wind"--a futile and useless activity that is harmful to the spirit, and thus evil. Such habits or vices must be left behind.

The Relevance of this Passage

The spiritual influences radiating through this section help us overcome inner weaknesses that impede our progress toward the Light. These positive forces foster deeper awareness of the aspects of life that can bring us lasting happiness and true fulfillment.

Sitrei Torah (Secrets of the Torah)

13. "And the sun also rises, and the sun goes down" (Kohelet 1:5). HE ASKS: Why did King Solomon begin his book of wisdom with this SECRET OF THE RISING AND SETTING OF THE SUN? Rabbi Elazar said that King Solomon based his book upon the seven Vanities upon which the world is established. The pillars and foundations that sustain the world are called 'vanities', for just as the body cannot endure without vanity (also: 'breath'), so the world cannot endure without these vanities mentioned by King Solomon. And these are seven, as it is written: "Vanity of vanities, says Kohelet, vanity of vanities; all is vanity" (Ibid. 2). Altogether, there are seven VANITIES IN THE VERSE: VANITY IS ONE; VANITIES IS IN THE PLURAL, AND SINCE THE PLURAL MEANS AT LEAST TWO, THAT MAKES TWO VANITIES; TOGETHER THERE ARE THREE VANITIES. AND AGAIN HE SAYS, "VANITY OF VANITIES," WHICH MAKES SIX IN TOTAL. AND IF WE ADD, "ALL IS VANITY," AT THE END, THERE ARE SEVEN VANITIES.

סְתְרֵי תוֹרָה

13. וַזְרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ. מֵאֵי קָא חֲמָא שְׁלֵמָה מְלַכָּא, דְּשִׁירוּתָא דְּסַפְרָא דְּחֻכְמָתָא דִּילִיָּהּ מֵהֲכָא אִיהוּ. אֶלָּא אָמַר ר' אֲלֵעָזָר, שְׁלֵמָה מְלַכָּא, הָאֵי סַפְרָא, אֹקִים לִיהּ עַל שְׁבַע הַבְּלִים, וְעֲלֵמָא קֵאִים עֲלִיָּהּ. וְאֵינֹן עֲמוּדִין וְסַמְכִין, קִיּוּמָא דְּעֲלֵמָא. דְּבִג"כ אֶקְרוּן הַבְּלִים, מֵה גּוֹפָא, לֹא אֲתַקִּים בְּלֹא הַבֵּל, אֹף הָכִי עֲלֵמָא, לֹא אֲתַקִּים אֶלָּא עַל הַבְּלִים, דְּאָמַר שְׁלֵמָה מְלַכָּא. וְאֵינֹן שְׁבַע, דְּכְתִיב: הַבֵּל הַבְּלִים אָמַר קִהְלַת הַבֵּל הַבְּלִים הַבֵּל הַבֵּל, הָא שְׁבַע.

14. You may say that if this be so, the world is sustained on precious pearls. Yet elsewhere it is written of evil vanities that cause the destruction of the universe, as in: "this is vanity and an evil disease," (Kohelet 6:2) and "This...is vanity and harmful spirit" (Ibid. 4). HE ANSWERS THAT assuredly this is so. Although these seven vanities are holy and necessary for the existence of the world, there are corresponding vanities from which every judgment in the world radiates. These other vanities punish men and correct them, so they will walk the path of righteousness. They are called 'a vanity in which there is evil disease', and 'a vanity which is striving after wind'. And they maintain the world because they ensure that men tread the path of righteousness in fear of the Holy One, blessed be He. Therefore, there are many EVIL vanities that spread from these seven HOLY VANITIES, FOR THEY ARE ALSO THE SUSTENANCE OF THE UNIVERSE.

14. וְאֵי תִימָא, אֵי הָכִי דְּאֵינֹן מְרַגְלָאן טְבָאן דְּעֲלֵמָא קִיּוּמָא עֲלִיָּהּ, הָא בְּאַתְרָא אַחְרָא כְּתִיב הַבְּלִים בִּישׁוּן, וְאֵינֹן סְתִירוּ דְּעֲלֵמָא, כְּגוֹן זֶה הַבֵּל וְחֲלוּ רַע הוּא. זֶה הַבֵּל וְרַעוּת רֹחַ. אֶלָּא וְדָאֵי אָף עַל גַּב דְּהֵנִי שְׁבַע הַבְּלִים, דְּאֵינֹן קְדִישׁוּן קִיּוּמָא דְּעֲלֵמָא, אֵינֹן לְקַבֵּל הֵנִי ז' הַבְּלִים דְּכָל דִּינִין דְּעֲלֵמָא נִמְקִין, וּמְנִיָּהּ מִתְּפַשְׁטִין. וְאֶקְרוּן הַבְּלִים אַחְרָנִין, לְאַלְקָא בְּנֵי נֶשָׁא, וְלֹאֲתַקְנָא לֹון, דִּיהִכּוּן בְּאַרְח מִיִּשְׂרָאֵל, וְאֶקְרוּן הַבֵּל דְּשִׁרְיָא בְּהוּ חֲלוּ רַע, הַבֵּל דְּאִיהוּ רַעוּת רֹחַ. וְאֵינֹן קִיּוּמָא, דְּבִגְיָנִיהוּ בְּנֵי נֶשָׁא אֲזֵלִין בְּאַרְח מִיִּשְׂרָאֵל, וְדִחִילוּ מְקוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא סְגִיאִין אֵינֹן הַבְּלִים דְּמִתְּפַשְׁטִי מֵהֵנִי שְׁבַע.

15. The reason he began with the mystery of the sun, THAT IS, HE BEGAN HIS BOOK WITH THE VERSE, "AND THE SUN ALSO RISES, AND THE SUN GOES DOWN," IS THAT it is a vanity that sustains the world—a secret for bringing man to the supernal faith of the Holy One, blessed be He, SO THAT HE WILL MERIT THE SUPERNAL MOCHIN OF BINAH, CALLED THE 'SUPERNAL FAITH OF THE HOLY ONE, BLESSED BE HE'. Therefore, whatever is beneath this grade, THAT IS, UNDERNEATH THE SUN, is not the secret of the faith AND DOES NOT PERTAIN TO HOLINESS. Therefore it is written: "and there was no profit under the sun" (Kohelet 2:11), and, "in any thing that is done under the sun," (Kohelet. 9:6) for we should not cleave underneath it.

16. And the sun is within the moon, NAMELY, ZEIR ANPIN IS UNITED WITH THE NUKVA. They are one without separation, and although the moon is under the sun, AS THE NUKVA IS UNDER THE GRADE OF ZEIR ANPIN, AT THE TIME OF UNION everything becomes the sun. THAT IS, EVEN THE MOON IS THEN CONSIDERED PART OF THE SUN, BECAUSE THE SPIRITUAL CLINGING MEANS SIMILARITY OF FORM. THEN THE MOON MAY RECEIVE CHOCHMAH FROM THE SUN, WHICH IS ZEIR ANPIN, without being considered under the sun. And everything under this is harmful spirit. IF CHOCHMAH IS DRAWN BENEATH THE SUN TO ZEIR ANPIN AND NUKVA, IT BECOMES A VANITY THAT STRIVES AFTER WIND, THAT IS, IT BECOMES A KLIPAH AND A FIEND, and it is forbidden to cleave to it.

3. The splendor of the shining mirror

This section discusses the true nature of the patriarch Ya'akov. "As the Color Purple includes all the colors, So the shining mirror comprises all the lights." Just as the mirror includes all the lights, Ya'akov springs from the same mystical source as the Fathers who preceded him, from Adam and Noah to Abraham and Yitzchak. Like the earlier patriarchs, Ya'akov's potent self and soul are forged by the fires of sexuality, the union of opposites whose power the Other Side finds irresistibly attractive. Just as Adam was tempted by the serpent, Jacob had to "bring a gift to the other side;" that is, he had to survive a similar trial of darkness and desire. Although there were differences in the formative ordeals of the five patriarchs, we are told that they were essentially alike in nature. Thus, they produced similarly potent identities in the men who survived them. After Ya'akov endured his own trial-by-desire, he was given the name of the descendants who would share the identity he had gained for them--"Israel."

The Relevance of this Passage

The Light arising from these verses cleanses negativity created through previous impure sexual thoughts and behavior. We become more enlightened to the power and potency of sexual union, and are inspired to keep the act free from the influences of the Other Side that always attend it. The Hebrew letters summon forth the might of the five patriarchs to help us conquer the obstacles and temptations employed by the devious evil inclination dwelling both within us and around us.

17. "And Ya'akov went out" of the closed labyrinth; and from the closed mystery emerges the splendor of the shining mirror, which is composed of two colors joined together. Because they are included within one another, all the colors are visible in it. All the appearing lights are included in the color purple. THAT IS, AS THE COLOR PURPLE INCLUDES ALL THE COLORS, SO THE SPLENDOR OF THE SHINING MIRROR COMPRISES ALL THE LIGHTS. These lights run and return, FOR THEY RUN FROM THE ILLUMINATION OF THE RIGHT TO THE ILLUMINATION OF THE LEFT TO BE INCLUDED IN IT. BUT THEN THEY IMMEDIATELY RETURN TO THEIR PLACE IN THE ILLUMINATION OF THE RIGHT. And they do not stop to see--THAT IS, TO DRAW OUT CHOCHMAH--BUT IMMEDIATELY RETURN TO THEIR PLACE. THE ILLUMINATIONS OF THE RIGHT AND LEFT are joined within that splendor, BRINGING BOTH TO THE RIGHT IN THE ILLUMINATION OF CHASSADIM. AND THE ILLUMINATION OF THE LEFT IS NOT SEEN AT ALL, BUT IS NEAGTED AND INCLUDED WITHIN THE RIGHT.

15. וְשִׁירוֹתָא דְאִיהוּ אָמַר, רְזָא דְשִׁמְשָׁא, דְאִיהוּ הֶבֶל, דְקַיִים עֲלֵמָא, וְאִיהוּ רְזָא לְאֵעֲלָא בְרַ נֶשׁ לְגוּ מְהִימְנוֹתָא עֲלָאָה דְקוּדְשָׁא בְרִיךְ הוּא. וּבְגִין כֵּךְ, כֹּל מַה דְתַחֲוֹת הָאִי דְרָגָא, לְאוּ אִיהוּ רְזָא דְמְהִימְנוֹתָא, וְעַד כְּתִיב, וְאִין יִתְרוֹן תַּחַת הַשֶּׁמֶשׁ בְּכֹל אֲשֶׁר נַעֲשֶׂה תַּחַת הַשֶּׁמֶשׁ, דִּהָא תַּחֲוֹת הָאִי, לֹא אֶצְטְרִיךְ לְאִתְדַבְּקָא.

16. שִׁמְשָׁא בְּסִיְהָרָא, חָדָא אִינּוֹן בְּלֹא פְרוּדָא, וְסִיְהָרָא אֶף עַל גַּב דְאִיהוּ תַּחֲוֹת שִׁמְשָׁא, כֹּלֵא אִיהוּ שִׁמְשָׁא, בְּלֹא פְרוּדָא. וְתַחֲוֹת הָאִי, כֹּלֵא אִיהוּ רַעוּת רִוַח, וְאִסִּיר לְאִתְדַבְּקָא בֵּיהּ.

17. וַיֵּצֵא יַעֲקֹב, בְּקִטְרָא דְסְתִימוּ, מִגּוֹ סְתִרָא סְתִימָא נֶפְקָא, זֶהֲרֵ אֶסְפֵּקְלָרִיָּאָה דְנִהָרָא, כְּלִילָא מִתְרִין גּוּוֹנִין, דְמִתְחַבְּרֵן בְּחָדָא, בֵּינּוֹן דְאֵלִין אֲתַבְּלִילוּ דָא בְּדָא, אֲתַחֲזוֹן בֵּיהּ כֹּל גּוּוֹנִין. אֲרַגְמָן אִיהוּ, כֹּל חִיזוּ דְנִהוּרִין, בֵּיהּ כְּלִילָן. רְצוּא וְשׁוּב, אִינּוֹן נִהוּרִין, לֹא מִתְעַכְּבֵן לְמַחְמִי, חֲבוּרָא חָדָא אֲתַחְבְּרֵן בִּיהוּא זֶהֲרֵ.

18. In that splendor dwells whoever dwells, YUD-HEI-VAV-HEI, WHICH IS THE FIRST THREE SFIROT. This is a name that describes something closed and utterly unknown. THAT IS, THE NAME DWELLS ON THE ILLUMINATION OF THE RIGHT, WHOSE LABYRINTH IS NOT YET OPENED OR KNOWN. IT DOES NOT DWELL ON THE LEFT, WHOSE LABYRINTH WAS OPENED AND ITS EXISTENCE BECAME KNOWN. THIS SPLENDOR is called the 'voice of Ya'akov', NOT 'A GREAT VOICE'. In this SPLENDOR, THE LIGHT OF THE FIRST THREE SFIROT OF BINAH, CALLED 'the Whole Faith', is seen. THESE CHASSADIM ARE ALSO CONSIDERED PART OF THE FIRST THREE SFIROT, AS THE CHASSADIM OF THE FIRST THREE OF BINAH. And within this closed LABYRINTH OF THE ILLUMINATION OF THE RIGHT, which is utterly unknown, the Name of Yud-Hei-Vav-Hei dwells. It is whole on all sides, for the upper and the lower, BINAH AND THE NUKVA, are here INCLUDED WITHIN THIS SPLENDOR. Therefore, Ya'akov was selected to be the chosen among the Fathers, for he is included in all sides. This splendor OF YA'AKOV'S GRADE, AS A RESULT OF THE purification of his name, WHICH REACHED MALCHUT, IS CALLED 'THE CHOSEN AMONG THE FATHERS', as it is written: "Ya'akov whom I have chosen" (Yeshayah 41:8). He is called by two names: Ya'akov and Yisrael. First, HE WAS CALLED 'Ya'akov'. AT THAT TIME, HE LET THE RIGHT RULE. After HE ESTABLISHED THE ILLUMINATION OF BOTH LEFT AND RIGHT, FOR CHOCHMAH SHINES ONLY AFTER IT IS INCLUDED WITHIN CHASSADIM, HE WAS CALLED 'Yisrael'.

19. This is a great mystery, for the beginning, BEFORE HE WENT TO CHARAN, he was at the end of this thought, which is the explanation of the Written Torah, called the 'Oral Torah', WHICH IS THE NUKVA. THOUGHT MEANS BINAH; THE END OF THOUGHT IS THE NUKVA WHEN SWEETENED BY BINAH. It is therefore called a 'well' (Heb. be'er), as it is written: "Moshe began to declare (Heb. be'er) this Torah" (Devarim 1:5). For it is a well, which is an explanation (heb. be'ur) of that which is referred to as seven (Heb. sheva), BINAH, WHICH EXPLAINS AND REVEALS THE CHOCHMAH IN IT, as it is written: "So was he seven years in building it" (I Melachim 6:38). AND THE FIRST TEMPLE IS THE SECRET OF BINAH, which is a great voice. AND WHEN THE NUKVA RECEIVES CHOCHMAH FROM BINAH, IT IS CONSIDERED TO HAVE A GREAT VOICE, NOT YA'AKOV'S VOICE, SINCE IT IS CHASSADIM.

20. The end of this thought occurs in Be'er Sheva where Ya'akov attained the top of his faith, THAT IS, HE ATTAINED THE FIRST THREE SFIROT FROM THE ASPECT OF CHASSADIM WHICH ARE CALLED 'THE TOP OF FAITH'. Because YA'AKOV cleaved to this faith, THE FIRST THREE SFIROT OF CHASSADIM, he has to be tried in the same place his fathers were tried, the place where they came and whence they left in peace.

21. Adam was tried first: HE WAS TEMPTED BY THE SERPENT. Because he was not careful, he was seduced, and he sinned with "a wife of harlotry," (Hoshea 1:2) the primordial serpent. Noach was tried, but did not take heed. He was seduced BY A WIFE OF HARLOTRY and sinned, as it was written: "and he drank of the wine, and was drunk; and he was uncovered within his tent" (Bereshheet 9:21). Avraham went in and departed, as it is written: "And Avram went down to Egypt," (Bereshheet 12:10) and, "And Avram went up out of Egypt" (Bereshheet 13:1). Yitzchak went in and departed, as it is written: "And Yitzchak went to Avimelech, king of the Philistines," (Bereshheet 26:1) and, "And he went up from there to Be'er Sheva" (Ibid. 23).

18. בְּהַאי זֶה"ר שְׂאֲרֵי מֵאן דְּשִׂאֲרֵי, שְׂמָא אִיהוּ, לְהֵוּא דְּסִתִּים דְּלֹא יָדִיעַ כְּלָל, קוֹל יַעֲקֹב אַקְרִי, בְּהַאי אֲתַחְזִי מֵהֵימְנוּתָא דְּכָלֵּא. הֵוּא דְּסִתִּים וְלֹא יָדִיעַ כְּלָל, בְּהַאי שְׂרִיָּא יְדוּ"ד. שְׂלִימוּ דְּכָל סְטְרִין אִיהוּ, עֲלָאָה וְתַתְּאָה, הֵכָא אֲשַׁתְּכַח, יַעֲקֹב שְׂלִימוּ דְּאַבְהֵן דְּאַחִיד מְכַל סְטְרִין. זֶה"ר דָּא, עַל בְּרִירוּ דְּשְׂמָא דָּא אַקְרִי, דְּכַתִּיב יַעֲקֹב אֲשֶׁר בַּחֲרִיתִךְ. תְּרִין שְׂמֵהן אַקְרִי, יַעֲקֹב וְיִשְׂרָאֵל, בְּקַדְמֵיתָא יַעֲקֹב, וְלִבְתֵּר יִשְׂרָאֵל.

19. סִתְרָא דְּסִתְרָא דָּא, כִּד הוּהּ בְּקַדְמֵיתָא בְּהַאי סוּפָא דְּמַחְשְׁבָה, דְּאִיהוּ פְּרוּשָׁא דְּאוּרִייתָא דְּבִכְתָּב, וְאִיהוּ תוֹרָה שְׂבַעַל פֶּה, וְעַל דָּא אַקְרִי בְּאֵר, שְׂנַאמֵר הוּאִיל מִשָּׁה בְּאֵר אֶת הַתּוֹרָה, בְּאֵר אִיהוּ לְהֵוּא דְּאַקְרִי שְׂבַע, דְּכַתִּיב וַיִּבְנֶהוּ שְׂבַע שָׁנִים. וְהֵינּוּ קוֹל גְּדוֹל.

20. וְדָא סוּפָא דְּמַחְשְׁבָה, בְּאֵר שְׂבַע אִיהוּ. וְיַעֲקֹב עָאֵל בְּהַאי רִישָׁא לְמֵהֵימְנוּתָא, בֵּינּוּן דְּאַתְדַּבֵּק בְּמֵהֵימְנוּתָא דָּא, אַצְטְרִיךְ לִיהּ לְאַתְבַּחְנָא, בְּהֵוּא אֲתֵר דְּאַתְבַּחֲנֵנוּ אַבְהֵן דִּילִיָּה, דְּעָאֵלוּ בְּשָׁלָם וְנִפְקוּ בְּשָׁלָם.

21. אָדָם עָאֵל וְלֹא אֲסַתְמֵר, וְאַתְפַּתָּא אַבְתְּרָה, וְחָטָא בְּהֵוּא אֲשֶׁת זְוֹנִים, נָחַשׁ קַדְמָאָה. נָח עָאֵל, וְלֹא אֲסַתְמֵר, וְאַתְפַּתָּא אַבְתְּרָה, וְחָטָא, דְּכַתִּיב וַיִּשֶׁת מִן הַיַּיִן וַיִּשְׁכַּר וַיִּתְגַּל בַּתּוֹךְ אֱהֵלָה. אַבְרָהָם עָאֵל וְנִפְק דְּכַתִּיב וַיֵּרֵד אַבְרָם מִצְרִימָה, וְכַתִּיב וַיַּעֲלֵ אַבְרָם מִמִּצְרַיִם. יִצְחָק עָאֵל וְנִפְק, דְּכַתִּיב וַיֵּלֶךְ יִצְחָק אֶל אַבְימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים גֵּרָרָה, וְכַתִּיבוּעַל מִשָּׁם בְּאֵר שְׂבַע.

22. After Ya'akov entered the grade of faith, WHICH WAS THE DOMINION OF THE ILLUMINATION OF THE RIGHT--he had to bring a gift to that side--THAT IS, TO THE RULER OF THE ILLUMINATION OF THE LEFT, BY SURVIVING A TRIAL. For whoever survives THE TRIAL is beloved of and chosen by the Holy One, blessed be He. It is written: "And Ya'akov went out from Be'er Sheva," from the side of faith, FROM THE RIGHT SIDE, "and went toward Charan," which is the LEFT side, where a wife of harlotry TAKES HOLD, a fornicating wife. AND ALTHOUGH THERE ARE MANY DIFFERENCES AMONG THESE FIVE TRIALS--THE TREE OF KNOWLEDGE, THE HEADY WINE, EGYPT, THE PHILISTINES, AND CHARAN, WHICH WERE THE TRIALS OF ADAM, NOACH, AVRAHAM, YITZCHAK, AND YA'AKOV--NEVERTHELESS, THEY HAVE THE SAME ROOT, NAMELY, THE DRAWING OF CHOCHMAH ONLY FROM DOWN UPWARDS, WHICH IS CALLED A 'WIFE OF HARLOTRY'.

22. יַעֲקֹב בֵּינוֹן דְּעָאֵל בְּמַהִימְנוּתָא, אֶצְטְרִיךְ לְמִיעֵל מִנְחָתָא לְהֵיכָא סְטְרָא, בְּגִין דְּמָאֵן דְּאַשְׁתִּיב מִתַּמָּן אִיהוּ רְחִימָא וּבְרִירָא דְקוֹדֶשׁא בְּרִיךְ הוּא. מֵאֵי כְּתִיב, וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע, סְטְרָא דְרִזָּא דְמַהִימְנוּתָא. וַיֵּלֶךְ חַרְנָה, סְטְרָא דְאַשְׁתִּי זְנוּנִים, אֲשֶׁר מְנַאֶפֶת.

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4. Samael and the wife of harlotry

This is a discussion of the dual nature of evil, as revealed by Ya'akov's story. The Klipot, or 'shells' of negativity, have both male and female aspects. The text personifies the softer, female aspect of evil as a whore - "the wife of harlotry"- dressed up in her finery to seduce men. A foolish man is seduced by evil's glittering facade and by distracting displays of false affection. After an individual has consorted with evil, its illusion of softness melts away, replaced by the hard and punitive male aspect, [do not pronounce this name] Samael, who is an avenger and a killer. Ya'akov, a wise man, is tempted by the evil's feminine charms, and is almost seduced by the Other Side--but at the last moment, he sees its true nature and turns away. Samael is so vexed at losing a victim that he fights Ya'akov, as it is written: "and there wrestled a man with him..." Ya'akov is strong enough to defeat Samael, yet he is also forever scarred by the struggle when the demon "touched the hollow of his thigh." This mark is his badge of honor.

The Relevance of this Passage
Far too frequently, we fall prey to the illusions of our material existence, and this is never without cost. Our egos may be seduced by flattery and opportunities for gaining prestige and honor. Pride and social pressures make true spiritual growth and fulfillment almost impossible to achieve, setting the stage for perhaps the greatest of all metaphysical battles: the struggle with our own ego. The sages understood this challenge, and gave us the ability to invoke the might of Ya'akov through the Hebrew letters that compose this passage. As we are strengthened in the face of evil, we gain the power to see through its attractive faade, and to overcome the temptations that hinder our journey towards the Light.

23. A deep mystery is found in the strength of Yitzchak's light OF HOLINESS, and from the dregs of wine, WHICH ARE KLIPOT. One shape emerged FROM BOTH, made of GOOD AND EVIL, male and female, as one. It is red as a rose and extends to many sides and paths, HAVING MANY ASPECTS. The male is called 'Samael' and the female is always included within him. As on the side of holiness, ZEIR ANPIN AND NUKVA ARE ALWAYS INCLUDED ONE WITHIN THE OTHER; so it is on the Other Side, a male and female are included within one another. The female of Samael is called a 'serpent', "a wife of harlotry," "The end of all flesh," (Bereshheet 6:13) and the end of days.

23. סְטְרָא דְסְטְרִין, מְגוּ דְתוֹקְפָא דְטִיהֵרָא דִיִּצְחָק, מְגוּ דְוִרְדִּינָא דְחַמְרָא, נֶפֶק חַד נְעִיצוּ קְטִירָא, בְּלִיל חַד דְכֹר וְנוֹקְבָא, סוּמְקָא בְּוִוְרָא, מִתְפָּרְשֵׁן לְכַמְהָ סְטְרִין וְשְׁבִילִין. דְכּוֹרָא אֶקְרִי סַמְא"ל, נוֹקְבִיָּה בְּלִילָא בְּגוּיָה תְדִיר. בְּמָה דְאִיהוּ בְּסֵטֶר קְדוּשָׁה, הֵכִי נְמִי בְּסֵטֶרָא אַחְרָא, דְכֹר וְנוֹקְבָא בְּלִילֵן דָּא בְּדָא. נוֹקְבָא דְסַמְא"ל, נַחֲשׁ, אֶקְרִי: אֲשֶׁת זְנוּנִים, קַץ כָּל בָּשָׂר, קַץ הַיָּמִים.

24. Two evil spirits cling together. THE ILLUMINATION OF the spirit of the male is a thin light, NAMELY, ONLY THE SIX EXTREMITIES WITHOUT THE HEAD. And the spirit of the female materializes in many ways and paths, BEING AN ENTIRE PARTZUF, HEAD, AND BODY, FOR IN THE KLIPAH, THE FEMALE IS LARGER THAN THE MALE. She cleaves to the spirit of the male, wearing ample jewelry like an abominable whore standing on main roads and pathways to seduce men. THIS TEACHES US THAT SHE VALUES ONLY THOSE WHO START WALKING THE PATH OF HASHEM AND ARE APT TO FALL INTO HER TRAP. THEREFORE, SHE IS VIEWED AS STANDING AT THE MAIN (LIT. 'START OF') ROAD TO HASHEM'S DEVOTION. BUT FOR THOSE WHO ARE ACCUSTOMED TO THE WAYS OF HASHEM, THE WHORE IS SEPARATED FROM THEM AND HAS NO POWER OVER THEM.

24. תְּרִין רוּחִין בִּישִׁין מִתְדַבְּקֵן בְּחָדָא, רוּחָא דְדְכּוֹרָא דְקִיק. רוּחָא דְנוֹקְבָא, בְּכַמְהָ אוּרְחִין וְשְׁבִילִין מִתְפָּרְשָׁא, וּמִתְדַבְּקָא בְּהוּא רוּחָא דְדְכּוֹרָא. קְשִׁיטָת גְּרָמָה בְּכַמְהָ תְכַשִׁיטִין, בְּזוּנָה, מְרַחֵקָא קְיִימַת בְּרִישׁ אוּרְחִין וְשְׁבִילִין, לְפִתְאָה בְּנִי נְשָׂא.

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25. When a fool approaches her, she holds and kisses him, and she pours him wine full of dregs and snake's venom. After he drinks, he whores after her. When she sees him whoring after her and turning from the path of truth, she removes all the decorations she put on for that fool, AS WILL BE EXPLAINED.

26. Her seductive features include her hair, which is red as a rose, and her face, which is white and red. In her ears there are six earrings of Egyptian fabric. On her neck hang all the powers of Eastern lands. Her mouth is decorated by a small slit of a comely shape; her tongue is sharp as a sword; her speech as smooth as oil; and her lips as beautiful and red as a rose. Wearing purple and having forty decorations less one, she is sweeter than all that is sweet in the world.

27. The fool follows her, drinks of her wine, and fornicates with her. What does she do? She leaves him sleeping in his bed, goes up to denounce him, and receives permission TO KILL HIM. She then descends ON HIM. The fool awakes thinking of lusting after her, as before. At this point, she has taken off the decorations and has become a mighty oppressor who wears a garment of burning fire that causes great horror and frightens the body and soul. That oppressor has horrible eyes and a sharp sword on which there are bitter drops. The oppressor kills the fool and throws him into Gehenom.

28. Ya'akov went down to her, TO THE WIFE OF HARLOTRY, and went to her place, as it is written: "and went toward Charan," A PLACE OF WRATH AND JUDGMENTS. He saw all the decoration of her house there and was saved from her, AND SO HE RETURNED TO THE LAND OF YISRAEL. Her male, Samael, was vexed THAT HE WAS SAVED FROM HER. He came down to fight with him but to no avail, as it is written: "and there wrestled a man with him..." (Bereshheet 32:25). Then was he saved from them all, completely perfected, and raised by a whole grade. And he was named Yisrael, WHICH CONSISTS OF THE LETTERS LI-ROSH (LIT. 'IT IS MY HEAD'). Wholly perfected, he became the middle pillar, of which it is written: "And the middle bar..." (Shemot 26:28).

29. What is meant by: "he touched the hollow of his thigh" (Bereshheet 32:26)? He could not prevail against him, so he touched the hollow of his thigh, denoting Nadav and Avihu, who came from Aharon's thighs. And of Ya'akov it is written: "and the middle bar in the midst of the boards shall reach from end to end." (We do not consider this paragraph part of the article.)
End of Sitrei Torah (Secrets of the Torah)

25. שְׁטִיָּא דְקָרִיב בְּהֵדָה, אֶתְקִיפַת בֵּיהּ, וְנִשְׁקַת לִיהּ, מִסַּכַּת לִיהּ חֲמָרָא דְדוֹרְדִיא, דְמֵרֹרֶת פְּתָנִים. בֵּינָן דְשִׁתִּי, אֶסְטִי אֲבִתְרָה, לְבַתְרָא דְחֲמַת לִיהּ סְטִי אֲבִתְרָה, מְאוֹרְחָא דְקִשׁוּט, אֲמַשִּׁיטַת גְּרָמָה, מִכָּל אֵינּוֹן תְּקוּנִין דְהוּת מִתְתַּקְנָא לְגַבֵּי דְהוּא שְׁטִיָּא.

26. תְּקוּנִין דִּילָהּ, לְפִתְאָה לְבַנֵּי נִשְׂא: שְׁעָרָהּ מִתְקַנֵּין סוּמְקִין בְּוֹרְדָא, אֲנַפְהָא חוּוֹרִין וְסוּמְקִין, בְּאוֹדְנָהּ תְּלִין שִׁתָּא תְּקוּנִין אֶטוּנָא דְמִצְרַיִם, תְּלִין עַל קְדֻלָּהּ כָּל חִילֵי דְאַרְעָא דְקָדָם, פִּיהּ מִתְתַּקְנָא בְּפִתְחוֹ דְקִיק יָאָה בְּתַקְוָנָהּ, לִישְׁנָא חֲדִידָא בְּחֻרְבָא, שְׁעִיעַן מְלָהּ כְּמַשְׁחָא, שְׁפוּוּהָּ יָאֵן סוּמְקִין בְּוֹרְדָא, מִתִּיקוּ בְּכָל מִתִּיקוּ דְעִלְמָא, אֲרִגּוּנָא לְבִשְׁת, אֶתְתַּקְנַת בְּאַרְבַּעִין תְּקוּנִין, חֶסֶר חֲד.

27. שְׁטִיָּא סְטִי אֲבִתְרָהּ, וְשִׁתִּי מַכְסָא דְחֲמָרָא, וְעֵבִיר בֵּהּ נִיאוּפִין, וְאַסְטִי אֲבִתְרָהּ. מַה עֲבַדַּת, שְׁבַקַת לִיהּ נְאִים בְּעַרְסָא, וְסִלְקַת לְעִילָא, וְאַלְשִׁינַת עֲלִיהּ, וְנִטְלָא רְשׁוּ, וְנַחַתָּא, אֶתְעַר הוּא שְׁטִיָּא, וְחֻשְׁב לְחִיּוּכָא בְּהֵדָה בְּקִדְמִיתָא, וְהִיא אֶעֱדִיאת תְּקוּנָהּ מִינָהּ, וְאַתְהֵדַרַת גִּיבַר תְּקִיף קְאִים לְקַבְלִיהּ, לְבִישׁ לְבוּשָא דְנוּרָא מְלֵהטָא, בְּדַחִילוֹ תְּקִיף מִרְתַּתָּא גְרָמָא וְנַפְשָא. מְלִיּוּא דְעֵינִין דְחֶלְן, חֲרָבָא שְׁנָנָא בִידֵיהּ, טִיפִין מְרִירָן תְּלִין מֵהוּא חֲרָבָא, קְטִיל לִיהּ לְהוּא שְׁטִיָּא, וְאַרְמִי לִיהּ לְגוּ גִיהֶנֶם.

28. יַעֲקֹב נָחַת לְגַבְהָ, וְאֹזַל לְאַתְרָהּ, שְׁנַאֲמַר וַיֵּלֶךְ חֲרָנָה, וְחֲמָא כָּל תְּקוּן בֵּיתָא, וְאַשְׁתַּזִּיב מִינָהּ. דְכוּרָא דִילָהּ סַמְאָל, אֲבַאִישׁ קְמִיָהּ, וְנַחַת לְאַגְחָא בֵּיהּ קְרָבָא, וְלֹא יָכִיל לִיהּ, דְכַתִּיב וַיִּאָּבֶק אִישׁ עִמּוֹ וְגו'. כְּדִין אֲשְׁתַּזִּיב מִכָּלָא, וְאַשְׁתַּלִּים בְּשְׁלִימוֹ, וְאַסְתַּלַּק בְּדַרְגָּא שְׁלִים, וְאַתְקְרִי יִשְׂרָאֵל. כְּדִין סְלִיק בְּדַרְגָּא עֲלָאָה, וְאַשְׁתַּלִּים בְּכָלָא, וְהוּא עִמּוּדָא דְאַמְצַעִיתָא, וְעֲלִיהּ כְּתִיב וְהַבְרִיחַ הַתְּכוּן וְגו'.

29. מַהוּ וַיִּגַע בְּכַף יָרְכוּ, לִיהּ לֹא יָכִיל, אֲבָל נִגַע בְּכַף יָרְכוּ, דְאֵינְהוּ נָרְב וְאַבִּיהוּא, דְנִפְקוּ מִן יָרְכוּ דְאַהֲרֹן, וְעַל יַעֲקֹב כְּתִיב וְהַבְרִיחַ הַתְּכוּן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִיחַ מִן הַקְּצֵה אֶל הַקְּצֵה.
עד כאן סתרי תורה

5. "And Ya'akov went out from Be'er Sheva," part two

In an addendum to the previous section, an analogy is made between the pattern of Ya'akov's physical movements and the structure of the Tree of Life, which is Kabbalah's great symbol for the attributes of God. The Tree of Life is also spoken of as the Ten Sfirot, or ten dimensions. The rabbis discuss some of the relationships between the various attributes of the Tree, such as "the 32 paths" which are woven into the structure of the Ten Sfirot. An anecdote concerning Rabbi Yitzchak further explains the powerful attraction among the three pillars or columns which comprise the 'trunk' of the Tree of Life. From these grow the branches that represent the complex interconnection of all aspects of Creation.

The Relevance of this Passage

All events that transpire throughout the cosmos, from the budding of a seed in the forest to the birth of a new star in a distant galaxy, are reflections of creative processes unfolding in the Upper World, through the agency of the Ten Sfirot. Our world is a reflection--a branch automatically responding to influences that emanate from the seed that is the Upper Reality. Physical existence can be likened to a marionette, whose strings are manipulated from dimensions on high. There is, however, one exception to this metaphor--man. Man has the power to influence and control the Upper World and the Ten Sfirot through his own conduct. Prayer, meditation, rituals, and most importantly, actions are the mechanism through which we exert control over the Sfirot. Thus, we determine which influences will rebound into our realm. The spiritual forces arising from this passage help us exert positive influence upon the Tree of Life through the actions of Ya'akov. This brings more Light in our lives and diminishes the presence of darkness and evil in the world as a whole.

Tosefta (Addendum)

30. People of the world, beloved of the High One, chosen of the government: THE TOSEFTA INVITES THOSE WHO ATTAINED THE ILLUMINATION OF THE THREE COLUMNS. ON THE SIDE OF THE CENTRAL COLUMN, THEY ARE CALLED 'THE PEOPLE OF THE WORLD', BECAUSE ZEIR ANPIN, THE CENTRAL COLUMN, IS CALLED 'WORLD', AND ON THE SIDE OF THE ILLUMINATION OF THE RIGHT COLUMN, THEY ARE CALLED 'BELOVED' BY THE HIGH ONE. ON THE SIDE OF THE ILLUMINATION OF THE LEFT COLUMN, THEY ARE CALLED 'CHOSEN OF THE GOVERNMENT', WHICH MEANS THAT THEY WERE CHOSEN TO RULE THE WORLD, AS THE POWER TO RULE COMES FROM THE LEFT COLUMN. Draw near and listen: whoever is wise among you, of intelligent eyes--NAMELY, WHOEVER IS VERSED IN CHOCHMAH OF TEVUNAH, FOR 'EYES' IS A DESCRIPTIVE NAME OF CHOCHMAH, TO BRING OUT CHOCHMAH OF STRAIGHT LIGHT--let him come and know that when the 'White Head', ATIKA KADISHA, took and engraved the three letters Aleph, Yud, and a final Nun, then was engraved Ayin (nothingness, Aleph Yud Nun). For Aleph is the head, high above all, the most hidden of all, NAMELY, THE HEAD OF ARICH ANPIN. Yud is the rising of desire, constructed from the head up, THE HEAD OF ARICH ANPIN. IT CAME AFTER ITS CONSTRUCTION, TO MALE AND FEMALE. HE EXPLAINED THAT it came down FROM THE HEAD OF ARICH ANPIN and resulted in 32 paths, WHEN IT AGAIN ENTERED THE HEAD OF ARICH ANPIN, until they were engraved between precious burning stones. These were connected with the final Nun, AND THIS IS THE SECRET OF THE JOINING OF male and female, two lovers, with strong contact between them, and the Holy Name, YUD-HEI-VAV-HEI, is connected to them. From them nourishment is drawn for all, and the worlds, ZEIR ANPIN AND NUKVA, are constructed.

31. THE ZOHAR REPEATS AND FURTHER EXPLAINS THESE WORDS, SAYING: Therefore, the vertically extended straight, final Nun was engraved, FOR IT REPRESENTS the union OF MALE AND FEMALE, ZEIR ANPIN AND NUKVA. For the bent Nun represents the Nukva alone, WITHOUT A MALE. The letter Yud--'desire', BINAH, which produced 32 paths--struck between the letters, NAMELY, THE 22 LETTERS, WHICH ARE MALE AND FEMALE, and formed the firmament, which is Ya'akov, NAMELY, THE CENTRAL COLUMN between the two winds: THE SOUTH AND NORTH, RIGHT AND LEFT COLUMNS. It then joined the pieces. Then Ya'akov descended toward the bent Nun, THE NUKVA, and HIS RIGHT AND LEFT COLUMNS north and south, were joined in It as one. BY THIS, THE NUKVA IS BUILT AND BECOMES READY FOR UNION. Then YA'AKOV AND THE NUKVA were joined as one, AND BECAME A STRAIGHT, FINAL NUN, WHICH INCLUDES YA'AKOV AND THE NUKVA. This bent Nun, WHICH IS THE NUKVA AND INCLUDES THE STRAIGHT, FINAL NUN, is called 'Be'er Sheva' and is filled by Ya'akov to water the flocks of sheep, NAMELY, TO GIVE PLENTY TO THE LOWER BEINGS. As it is written: "And Ya'akov went out from Be'er Sheva, and went toward Charan." Further, "from Be'er Sheva" MEANS above, NAMELY, IN BINAH. For he came out of it AND

תוספתא

30. בְּנֵי עֲלָמָא, רַחֲמֵי עֲלָמָא, הוֹרְמָנָא דְּבוֹרֵיִרֵי, קְרִיבוֹ שְׁמֵעוּ, מֵאֵן חֲבִימֵי בְּכוּ, מֵאֵרִי דְּעֵיִנִין בְּסוֹכְלָתְנֹו, לִיְתִי וְלִינְדַע, בְּשַׁעְתָּא דְּרִישָׁא חוֹרָא נְטִיל תְּלַת אַתּוּן, וְגַלִּיף לֹוֹן, בְּגִלּוּפָא בְּגִלּוּפִין, חַד א', חַד י', וְחַד ך', וְאַתְגְּלִיף אֵיִן, א' רִישָׁא עֲלָמָא דְּכֵלָא, טְמִירָא דְּכָל טְמִירִין, י' סְלִיקוּ דְּרַעוּתָא הוּי, אֲשַׁתְּכֵלֵל מְרִישָׁא לְעִילָא, וְנַחַת לְתַתָּא, נֶפֶק וְאַפִּיק תְּלַתִין וְתֵרִין שְׁבִילִין, עַד דְּאַתְגְּלִיפוּ בֵּין אַבְנֵי יֶקֶר דְּמַתְלַהֲטֵן. וְאַתְקַשְׁרוּ בְּאוֹת נוֹן, דְּאֵיהוּ דְּכַר וְנוֹקְבָא, תֵּרִין רַחֲמִין. קְשׁוּרָא תְּקִיפָא, בְּהוּ אֲשַׁתְּכֵלְלוּ, וְשְׁמָא קְדִישָׁא בְּהוּ אֲתַקְשֵׁר, מְנִייהוּ אֲשַׁתְּבַח מְזוּנָא לְכֵלָא, אֲשַׁתְּכֵלְלוּ עֲלֵמִין.

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THERE RECEIVED PLENTY. THEREFORE, IT IS WRITTEN: "AND YA'AKOV WENT OUT FROM BE'ER SHEVA." Then he went to water Charan, the lower well, THAT IS, THE NUKVA, WHERE THERE ARE JUDGMENTS CALLED the 'Wrath of Hashem', and the 'Sword of Hashem', IN WHICH LIES the judgment of the court house named Elohim. THEREFORE, SCRIPTURE MENTIONS THE NAME OF Elohim, as in: "Elohim, heathen nations have come into Your inheritance" (Tehilim 79:1).
End of Tosefta (Addendum)

31. ועל דא אתגליף ן פשוטה, כלל דתרין: נ' כפופה נוקבא חדא, י דאיהי רעותא דאפיק שבילין, בטש בין אתון, ועבד רקיעא דיעקב, בין תרין רוחין, ואטיל ביני שנימי מלולי, עד הנחת להאי נ', דאיהי כפופה, וחברו לה כחדא, צפון ודרום, לבתר אתקשרו כחדא. האי נ' כפופה, באר שבע אקרי, ואתמלי מעקב, לאשקאה כל עדרי ענא, וע"ד ויצא יעקב מבאר שבע וילך חרנה. תו, מבאר שבע לעילא, דהא מינה נמיק, לבתר אזיל לאשקאה לחרנה, דאיהו בירא דלתתא, חרון אף ה', חרב ה', דינא, בי דינא, אלקים. וע"ד אלקים באו גוים בנחלתך.
(עד כאן תוספתא)

32. Rabbi Yitzchak was sitting one day by the cave of Apikuta. A man passed with his two sons, one of whom said that the vigor of the sun, ZEIR ANPIN, is from the south side, WHICH IS THE SECRET OF THE RIGHT, CHASSADIM. And the world, THE NUKVA, does not exist save by wind, WHICH IS THE CENTRAL COLUMN, because the wind represents existence and perfection on all sides. THIS IS BECAUSE THE CENTRAL COLUMN, WHICH IS THE WIND, INCLUDES THE SOUTH AND NORTH SIDES, WHICH ARE RIGHT AND LEFT, THE SECRET OF CHOCHMAH AND CHASSADIM. If it were not complete, the world, THE NUKVA, would not have been able to survive.

32. רבי יצחק הוה יתיב יומא חד, קמי מערתא דאפיקותא, אעבר חד בר נש, ותרין בנין עמיה, והוה אמר חד לחד, דא תוקפא דשמשא, מסטרא דדרום איהו, ועלמא לא אתקיים אלא על רוח, בגין דרוח, איהו קיומא שלימו דכל סטרין, ואלמלא דאיהו קיומא בשלימו, לא יכיל עלמא לאתקיימא.

33. The younger brother said that if it were not for Ya'akov, the world would not have existed. Come and behold: whenever his children proclaim the unity of the supernal union saying, "Hear Yisrael; Hashem our Elohim; Hashem is one," (Devarim 6:4) which is the perfection of the High One, FROM ABA AND IMA, SO AS TO BE joined in one unison, Ya'akov their father, THE CENTRAL COLUMN, TIFERET, then joins and takes possession of his house, THE NUKVA, SECRET OF THE LOWER UNION. And he sits in it united with the fathers, THE RIGHT AND LEFT COLUMNS, so as to join male and female as one. BECAUSE THERE IS NO UNION OF MALE AND FEMALE BEFORE THE CENTRAL COLUMN, YA'AKOV, MEDIATES AND ATTACHES THE TWO COLUMNS, RIGHT AND LEFT, WHO ARE AVRAHAM AND YITZCHAK.

33. אמרלו אחוה זעירע, אלמלא יעקב, לא אתקיים עלמא. תא חזי, בשעתא דייחדו בנוי יחודא דלעילא, ואמרו שמע ישראל יי אלהינו יי אחד, דא הוא שלימו עלאה, לאתיחדא ביחודא חד, כרי אתחבר יעקב אבוהון, ונטיל ביתיה, ויתוב ביה בחבורא חדא עם אבהן, לאתחברא דכר ונוקבא כחדא.

6. "Arise, Hashem"

This section continues the anecdote concerning Rabbi Yitzchak, in which the secret meaning of the phrase "arise The Creator," is debated. Both Moshe and David uttered the phrase; the text focuses on David's meaning, which concerns the intermingling of wisdom and laughter--the jesting "Levites" of the Right Column and the priests of the Left. The Creator recognizes that in David's kingdom on earth, truth often expresses itself in humorous form.

The Relevance of this Passage

Laughter denotes the Left Column energy of receiving, for laughter arouses immediate and direct pleasure. The name Yitzchak, the patriarch and father of Ya'akov, also means laughter. We access the wisdom of Yitzchak through these verses, thereby strengthening our trust in the Creator and bringing true happiness and laughter into our life. In addition, we gain strength to laugh in the face of hardship. Laughter during spiritual tests ensures that hardships pass quickly and easily. We regain control of our own happiness, rather than surrendering to external circumstances.

34. Rabbi Yitzchak said to himself: I shall join them and hear what they say. He went with them. The man opened the discussion with the verse: "Arise, Hashem, to Your resting place; You, and the ark of Your strength" (Tehilim 132:8). "Arise, Hashem, to Your resting place" MEANS may the King rise to His house of rest, to His abode.

34. אמר רבי יצחק, אשתתף בהדייהו, ואשמע מאי קאמרי, אזל בהדייהו. פתח ההוא בר נש ואמר, קומה יי למנוחתך אתה וארון עזך. קומה יי למנוחתך, במאן דאמר, יקום מלפא, לבי ניוחא דמשכניה.

35. Two men said, "Arise, Hashem," Moshe and David, Moshe said: "Arise, Hashem, and let Your enemies be scattered" (Bemidbar 10:35). David said: "Arise, Hashem, to Your resting place." What is the difference between them? Moshe, THE HUSBAND OF THE QUEEN, said it as if commanding his household. He ordered his wife to engage in warfare with his enemies. David invited him to repose, as a man who invites his sovereign TO HIS HOUSE. He invited the King and His consort with Him. This is the meaning of the verse: "Arise, Hashem, to Your resting place; You, and the ark of Your strength"--You, THE KING, and the ark of Your strength, THE NUKVA, so as not to separate them.

36. "Let Your priests be clothed with righteousness; and let Your pious ones shout for joy" (Tehilim 132:9). From this we learn that whoever invites the King should change his customs to bring joy to the King. If the King wants to be entertained by common jesters, he should arrange before him worthy jesters and great ministers. Unless he does so, he will not make the King happy.

37. Come and behold: David invited the King and His consort to repose, AS IT IS WRITTEN: "ARISE, HASHEM, TO YOUR RESTING PLACE..." How did he do this? By changing the King's jesters into distinguished ministers, who are, as it is written: "Let Your priests be clothed with righteousness; and let Your pious ones shout for joy." It is written: "and let Your pious ones shout for joy," but it should have been, 'and let Your Levites shout for joy', for the Levites are the King's jesters. But when David invited the King to rest, he ordered the priests and the pious ones, not the Levites, to be the King's jesters.

38. The Holy One, blessed be He, said TO DAVID: David, I do not wish to trouble them, THE PRIESTS AND THE PIOUS ONES TO DRAW THE ILLUMINATION OF THE LEFT. THEY ARE THE MYSTERY BEHIND THE VERSE: "BECAUSE HE DELIGHTS IN MERCY" (MICHAH 7:18). David answered: Master, when You are in Your palace, You do as You please. THAT IS SIMILAR TO MOSHE WHO SAID, "ARISE, HASHEM, AND LET YOUR ENEMIES BE SCATTERED," WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT WHEN ON ITS OWN. THEN ONLY THE LEVITES, AND NOT THE PRIESTS OR THE PIOUS ONES, ARE THE JESTERS OF THE KING. Now that I have invited You, my wish is to bring before You those of a higher order TO BE YOUR JESTERS, NAMELY THE PRIESTS AND PIOUS ONES, even though it is not their custom, AS THEY PERTAIN TO THE SECRET OF THE VERSE: "BECAUSE HE DELIGHTS IN MERCY."

39. From here we learn that a man may arrange things as he pleases in his own house, but when invited somewhere else, it behooves him to follow the customs of his host. For when David replaced the Levites with the priests, the Holy One, blessed be He, accepted it according to his wishes.

35. תָּרִין אֵינּוֹן הוּוּ דְאָמְרוּ קוּמָה יי, מִשֶּׁה וְדוֹד, מִשֶּׁה אָמַר, קוּמָה יי וְיִפְּצוּ אוֹיְבֶיךָ. וְדוֹד אָמַר, קוּמָה יי לְמִנוּחַתְךָ. מֵאֵי אֵיכָא בִּינֵייהוּ. אֶלָּא מִשֶּׁה כְּמֵאן דְּפָקִיד לְבֵיתִיהָ קְאָמַר, מִשֶּׁה פָּקִיד לָהּ, לְאִגְחָא קְרָבָא, לְקַבִּיל שְׁנָאוֹי. הוּוּ זְמִין לִיהָ לְגַיְיחָא, כְּמָה דְּמִזְמִין לְמַרְיָה זְמִין לְמַלְכָּא וְלְמַטְרוֹנִיתָא עֲמִיָּה, הָהּ דְּקוּמָה יי לְמִנוּחַתְךָ אַתָּה וְאֶרֶוֹן עֲזָרְךָ, בְּגִין דְּלֹא לְאַפְרָשָׁא לֹוֹן.

36. כְּהֵנִיךְ יִלְבָּשׁוּ צַדִּיק וְחַסִּידֶיךָ יִרְנְנוּ. מְכָאן אוֹלִיפְנָא, דְּמֵאן דְּמִזְמִין לְמַלְכָּא, יִשְׁנֵי עוֹבְדוֹי בְּגִין לְמִיָּהֵב חֲדוּהָ לְמַלְכָּא, אֵי אֶרְחִיָּה דְּמַלְכָּא, דְּחֲדָאן לִיהָ בְּדִיחֵי הַדְּיוּטִי, יִסְדֵּר קְמִיָּה בְּדִיחֵי רוֹפִינּוּס וּפְרִדְשָׁכִי, וְאֵי לָאו, לָאו אִיהוּ בְּדִיחוּתָא דְּמַלְכָּא.

37. תָּא חַזִּי, הוּוּ זְמִין לִיהָ לְמַלְכָּא וְלְמַטְרוֹנִיתָא לְגַיְיחָא, מָה עֵבֵד, שְׁנֵי בְּדִיחֵי דְּמַלְכָּא, בְּגִין רוֹפִינּוּס. וּמֵאן נִינְהוּ, דְּכִתִּיב כְּהֵנִיךְ יִלְבָּשׁוּ צַדִּיק וְחַסִּידֶיךָ יִרְנְנוּ, וְחַסִּידֶיךָ יִרְנְנוּ, לוֹיִךְ יִרְנְנוּ מִבְּעֵי לִיהָ, דְּהָא לִיּוֹאֵי, אֵינּוֹן בְּדִיחֵי מַלְכָּא, וְהִשְׁתָּא הוּוּ דְּזְמִין לִיהָ לְגַיְיחָא, עֵבֵד כְּהֵנִי וְחַסִּידֵי, דְּלִיָּהוּ אֵינּוֹן בְּדִיחֵי מַלְכָּא.

38. אָמַר לוֹ קוּדְשָׁא בְּרִיךְ הוּא, הוּוּ, לָא בְּעִינָא לְאַטְרַחָא עֲלֶךָ. אָמַר לִיהָ הוּוּ, מֵאֵרִי, כִּד אַנְתְּ בְּהִיכְלֶךָ, אַתְּ עֵבִיד רְעוּתְךָ, הִשְׁתָּא דְּזְמִינְנָא לְךָ, בְּרְעוּתֵי קוּיָמָא מְלָה, לְאַקְרָבָא אֵלִין, דְּאֵינּוֹן חֲשִׁיבֵי יְתִיר, אֶף עַל גַּב דְּלָאו אֶרְחִיָּהוּ בְּהָאֵי.

39. מְכָאן אוֹלִיפְנָא, דְּמֵאן דְּאִיהוּ בְּבֵיתִיהָ, יִסְדֵּר אוֹרְחִיָּה וְעוֹבְדֵיהָ בְּרְעוּתִיהָ, אֵי מְזְמִינִין לִיהָ, יַעֲבִיד רְעוּתִיהָ דְּאוֹשְׁפִיזִיָּה, כְּמָה דְּמַסְדֵּר עֲלוּי, דְּהָא הוּוּ דְּחֲלֵף לִיּוֹאֵי וְסִדֵּר כְּהֵנִי, וְקוּדְשָׁא בְּרִיךְ הוּא אוֹקִים מְלָה בְּרְעוּתִיהָ.

7. "And Ya'akov went out," part three

Rabbi Yitzchak discusses the meaning of "And Ya'akov went out..." This text refers to the exile of the Jews, the children of Ya'akov, and their need to accommodate themselves to the customs of the lands of exile--just as the Holy One Creator adjusts Himself to changes taking place in the Eternal Female, the feminine principle or Malchut. Israel must accomplish this adjustment in order to spread the message of Torah, and to nourish the world

with spiritual Light. It was for this task that Israel was chosen, and for nothing else.

The Relevance of this Passage

The Hebrew term for 'Chosen People' is Am Segulah, which is derived from the Hebrew word Segol. Segol is the name of a particular Hebrew vowel whose shape illuminates the hidden significance of "Chosen People."

The vowel Segol includes three dots, as follows: These three dots signify the Right, Left and Central Column forces. The three Columns correlate to the positive and negative poles in a light bulb, and to the resisting function of the filament. A bulb without a filament immediately short circuits, producing momentary sparks followed by sudden darkness. "Chosen People" refers to the spiritual concept of Restriction or Resistance as it applies to human behavior. The children of Israel throughout all generations represent the filament; they are therefore responsible for bringing Light to the peoples of the world. This is achieved when we, as individuals, begin to resist our self-serving aspirations. Living life in a reactive manner causes a spiritual short-circuit, leaving the rest of world empty and dark--which, according to Zoharic wisdom, is the root of anti-Semitism. A truly spiritual person seeks to exemplify the sharing principle, resisting social pressures and subjugating the ego. This passage imbues us with the fortitude to apply Resistance to rash and intolerant behavior, so that we become beacons of Light to everyone we meet.

40. David said: "For Your servant David's sake do not turn away the face of Your anointed" (Tehilim 132:10). The way I ordered things may not be changed back, THAT IS, REPEALED. The Holy One, blessed be He, responded: David, upon your life, I shall not even use My own vessels; I shall use yours. And the Holy one, blessed be He, was not gone before He lavished gifts and presents on him, as it is written: "Hashem has sworn in truth to David; He will not turn from it; One of the sons of your body will I set upon your throne" (Tehilim 132:11). Rabbi Yitzchak kissed him and said: Had I come this all way only to learn this, it is enough.

40. אָמַר דָּוִד, בְּעִבּוֹר דָּוִד עֲבַדְךָ אֶל תִּשָּׁב פָּנָי מְשִׁיחְךָ סְדוּרָא דְקָא סְדַרְנָא, לֹא יִתּוּב לְאַחֲרָא. אָמַר לוֹ קוּדְשָׁא בְרִיךְ הוּא, דָּוִד, חֲיִיךָ, אֶפְלוּ בְּמֵאֲנִין דִּילּוּ לֹא אֲשַׁתְּמֵשׁ, אֲלֵא בְּמֵאֲנִין דִּילְךָ. וְלֹא זֶה קוּדְשָׁא בְרִיךְ הוּא מִתְמַן, עַד דִּיהֵיב לֵיה נְבוּזַבְזָן וּמִתְנָן, דְּכִתִּיב נִשְׁבַּע יי' לְדָוִד אֲמַת לֹא יִשׁוּב מִמֶּנָּה מִפְּרִי בִטְנָךְ אֲשִׁית לְכֶסֶף לְךָ. אַתָּא רַבִּי יִצְחָק וּנְשָׁקִיה, אָמַר אֵי לֹא אֲתִינָא לְהֵאִי אֲרַחָא, אֲלֵא לְמִשְׁמַע דָּא דֵּי.

41. One son OF THIS MAN opened the discussion with the verse: "And Ya'akov went out from Be'er Sheva, and went toward Charan." This resembles the verse: "Therefore shall a man leave his father and his mother, and cleave to his wife" (Bereshheet 2:24). FOR YA'AKOV WENT OUT FROM BE'ER SHEVA, LEAVING HIS FATHER AND MOTHER BEHIND, TO GO TO CHARAN AND TAKE A WIFE. Another explanation of: "And Ya'akov went..." is that it alludes to the children of Yisrael who left the Temple and were exiled among the nations, as it is written: "And from the daughter of Tzion all her splendor is departed," (Eichah 1:6) and "Yehuda is gone into exile because of affliction..." (Ibid. 3)

41. פֶּתַח חַד בְּרִיה וְאָמַר, וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חָרָנָה, הֵינֵנו דְּכִתִּיב עַל כֵּן יַעֲזֹב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ. דְּבַר אַחַר וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חָרָנָה, רִמּוֹז כַּד נִפְקוּ יִשְׂרָאֵל מִבְּי מִקְדָּשָׁא, וְאַתְּגַלוּ בֵּינֵי עַמְמֵי, כַּד"א וַיֵּצֵא מִן בֵּית צִיּוֹן כָּל הַדְּרָה, וְכִתִּיב גַּלְתָּה יְהוּדָה מִעוֹנֵי וְגו'.

42. The other, younger son began with the verse: "And he lighted upon the place and tarried there" (Bereshheet 28:11). HE ASKS: What is the meaning of the phrase, "And he lighted upon the place"? IT IS SIMILAR to the king who goes to the house of the consort. He needs to gain her favor and please her with substantial things so as to treat her with respect. Even if the king has His own gold bed with artistically embroidered covers and bedding, if she prepares him a bed of rocks on the ground in a room of fodder, he will neglect his own place and sleep in hers to please her, to harmonize their desires without coercion. As we have learned, as soon as YA'AKOV went to her, it is written: "And he took of the stones of that place, and put them under his head, and lay down in that place to sleep," THE SECRET OF THE NUKVA, to give her pleasure, so that even building stones were pleasant to tarry on.

42. פֶּתַח אַחֲרָא זְעִירָא וְאָמַר, וַיִּפְגַּע בְּמָקוֹם וַיֵּלֶן שָׁם כִּי בֵּא הַשֶּׁמֶשׁ וְגו', מֵאִי וַיִּפְגַּע בְּמָקוֹם, לְמַלְכָּא דְּאִזִּיל לְבֵי מִטְרוּנֵיתָא, בְּעֵי לְמַפְגַּע לָהּ וּלְבַסְמָא לָהּ בְּמַלְיָן, בְּגִין דְּלֹא תִשְׁתַּכַּח גַּבִּיהַּ כְּהַפְקִירָא. וְלֹא עוֹד, אֲלֵא דְּאֶפְלוּ אֵית לֵיה עֶרְסָא דְּדַהֲבָא, וְכִסּוּתוֹתַי מְרַקְמָן בְּאֶפְלִטְוֵיָא, לְמִיבַת בְּהוּ, וְאִיהִי מִתְקַנָּא עֶרְסִיהַּ בְּאֶבְנֵין, בְּאַרְעָא, וּבְקִיסְטָרָא דְּתִיבְנָא, יִשְׁבּוּק דִּידִיהַּ, וַיְבִית בְּהוּ, לְמִיבַת לָהּ נִיּוּחָא, וּבְגִין דִּיהֵא רַעוּתָא דְּלֵהוֹן בְּחָדָא, בְּדָלָא אָנִיסוּ. כְּמָה דְּאוֹלִיפְנָא הָכָא, דְּכִיּוֹן דְּאִזִּל לְגַבְהַּ מַה כְּתִיב, וַיִּקַּח מֵאֶבְנֵי הַמָּקוֹם וַיִּשָּׁם מֵרֵאשׁוֹתָיו וַיִּשְׁכַּב בְּמָקוֹם הַהוּא, בְּגִין לְמִיבַת לָהּ נִיּוּחָא, דְּאֶפְלוּ אֶבְנֵי בֵיתָא, רַחֲמִין קַמִּיהַּ, לְמִיבַת בְּהוּ.

43. Rabbi Yitzchak wept and rejoiced. He said: These pearls are in your hands. How can I not follow you? They replied: You shall go your own way, and we shall enter the city to attend the marriage feast of my son. Rabbi Yitzchak said: Now I must go my way--FOR HE SAW THAT THEY DID NOT WANT HIM TO WALK FURTHER WITH THEM. He set their words before Rabbi Shimon, who said: Assuredly they have spoken well. And everything THAT WAS SAID OF YA'AKOV was spoken of the Holy One, blessed be He. RABBI SHIMON said: These words are from the descendants of Rabbi Tzadok, the invalid. Why was he called an invalid? Because he fasted for forty years for Jerusalem, so that it would not be destroyed during his life. He used to find supernal secrets in every word of the Torah, and he paved in them a path on which the children of the world may live according to its teachings.

44. Rabbi Yitzchak said: Not many days passed before I met that man and his younger son. I asked--where is your other son? He replied: I wed him, and now he stays with his wife. He recognized me and therefore said: Truly, I did not invite you to the marriage celebration of my son for three reasons. One is that I neither knew nor recognized you, and a man is invited according to his honor. I thought that perhaps you were a dignified man, and I might slight your honor. Another is that you may have been hurrying on your way, and I did not wish to inconvenience you. And the last was so that you would not be put to shame by the members of the party, for it is our custom that all who eat at the table of a bride and groom, lavish gifts and presents on them. I responded: May the Holy One, blessed be He, judge you kindly. I asked: What is your name? He said: Tzadok the Little. At that time, I learned thirteen supernal secrets of the Torah from him. And from his son I learned three secrets, one pertaining to prophecy and one to dreams--WHICH MEANS HE LEARNED FROM HIM THREE SECRETS ABOUT THE DIFFERENCE BETWEEN PROPHECY AND DREAM.

43. בְּכֹה רַבִּי יִצְחָק, וְחָרִי, אָמַר מְרַגְלָאן אֵלָיו, תַּחֲתוֹת יִדְיוֹכּוּ, וְלֹא אֲזִיל בְּתַרְיִיכּוּ. אָמְרוּ לִיה אֵת תִּזְלוּ לְאוֹרְחָךְ, וְאַנָּן גִּיעוּל לְמַתָּא, לְהַלּוּלָא דְהָאִי בְרִי. אָמַר רַבִּי יִצְחָק, הִשְׁתָּא אֵית לִי לְמַהֲךְ לְאַרְחִי. אֲזִיל לִיה, וְסַדְר מַלְיָן קַמִּיה דְרַבִּי שְׁמַעוֹן. אָמַר רַבִּי שְׁמַעוֹן וְדָאִי שְׁפִיר קְאָמְרוּ, וְכֹלָא בְּקַדְשָׁא בְרִיךְ הוּא אֲתַמְר. אָמַר, מַלְיָן אֵלָיו, מִבְּנֵי בְנוֹי דְרַבִּי צְדוֹק חֲלָשָׁא נִינְהוּ. מָאִי טַעְמָא אֶקְרִי חֲלָשָׁא, בְּגִין דְאַרְבַּעִין שָׁנִין אֲתַעֲנִי עַל יְרוּשָׁלַם, דְלֹא יִתְחַרְבּ בְּיוֹמוֹי, וְהוּה פְרִישׁ עַל כָּל מְלָה וּמְלָה דְאוֹרִייתָא, רְזִין עֲלָאִין, וְיֵהִיב בְּהוּ אֲרַחָא לְבְנֵי עֲלָמָא, לְאַתְנַהֲגָא בְּהוּ.

44. אָמַר רַבִּי יִצְחָק, לֹא הוּוּ יוֹמִין זְעִירִין, עַד דְאַעֲרַעֲנָא בְּהוּא בְר נֶשׁ, וּבְרִיה זְעִירָא עִמִּיה. אָמִינָא לִיה, אֵן הוּא בְרַךְ אַחְרָא. אָמַר לוּ, עֲבִידְנָא לִיה הַלּוּלָא, וְאַשְׁתָּאֵר בְּדְבִיתְהוּ. כִּיּוֹן דְאַשְׁתַּמוּדַע בִּי, אָמַר לוּ חֲיִיךְ, דְלֹא זְמִינָא לְךָ, לְהַלּוּלָא דְבְרִי, בְּגִין תְּלַת מַלְיָן: חָד, דְלֹא יִדְעָנָא בְּךָ, וְלֹא אֲשְׁתַּמוּדַעָנָא לְךָ, דְהֵכִי מְזַמְנִין לִיה לְבַר נֶשׁ, כְּמוֹם יִקְרִיה, וְדִילְמָא אַנְתָּ גַבְרָא רַבָּא, וְאַפְגִים יִקְרַךְ. וְחָד, דִּילְמָא אַנְתָּ אֲזִיל בְּאַרְחָךְ בְּבַהִילוּ, וְלֹא אֲטַרַח עֲלֶיךָ. וְחָד, דְלֹא תִכְסִיף קַמִּי אֲנָשִׁי דְחַבּוּרָא, דְאוֹרְחָא דִילּוֹ, דְכָל אִינוּן דְאַכְלִי לְפַתּוּרָא דְחַתָּן וְכֹלָה, כְּלֵהוּ יְהִיב נְבִזְבּוֹן וּמַתָּנָן לוֹן. אָמִינָא לִיה, קוּדְשָׁא בְרִיךְ הוּא יִדִין לְךָ לְטַב. אָמִינָא לִיה, מַה שְׁמַךְ, אָמַר לוּ צְדוֹק זּוּטָא. בְּהוּא שְׁעָתָא, אוֹלִיפְנָא מְנִיה, תְּלִיסַר רְזִין עֲלָאִין בְּאוֹרִייתָא, וּמִן בְּרִיה תְּלַת, חָד בְּנְבוּאָה, וְחָד בְּחֲלָמָא.

8. Prophecy vision, dream

In this extremely important and mysterious section of the Zohar, the rabbis make complex and subtle distinctions concerning the nature of prophecy, visions, and dreams. They then apply their conclusions to the role of the Jews in exile. Rabbi Yitzchak continues his discussion with Tzadok the Little, his companion of the previous verses. Although dreams, prophecies, and visions are all sent by the Angel Gabriel, we learn that dreams are a relatively inferior means of enlightenment. Visions and dreams may dramatically vary in nature, according to the level of consciousness of those who receive them, and of those who are able-or unable--to interpret them. Moreover, a dream can sometimes be used to explain the meaning of a waking vision. The rabbis use the powerful symbolism of the story of Ya'akov's Ladder to explain how dreams and visions link human consciousness to the upper realms. When the children of Israel are sinful, their sin expresses itself partly through The Creator's turning away from them and granting the gift of His inspiration to great leaders in other lands, who may one day become the enemies of Israel. Similarly, when King Solomon falls into sin, he is denied the level of vision that had once inspired him to build Jerusalem's Temple; henceforth he must rely only on dreams for inspiration. This culminates in the sad decline into paganism, and the political and financial ruin that the king and his kingdom suffered in later years. Finally, we are told that as a man ages, his inner vision dims as much as his outer vision or eyesight.

The Relevance of this Passage

The Light released through the Hebrew letters inspires us to foster and follow the guidance of visions and dreams on both conscious and subconscious levels. During sleep, our dreams ascend to the higher levels of the spiritual realms, where we are assisted, in subtle ways, by the wisdom and supernal Light of the Creator in all our endeavors.

45. He asks: What is the difference between a prophecy and a dream? 1) A prophecy is part of the world of the male, and a dream is part of the world of the female, THE NUKVA OF ZEIR ANPIN. Between them are six grades, AS PROPHECY IS PART OF NETZACH AND HOD OF ZEIR ANPIN, AND DREAM IS PART OF HOD OF THE NUKVA. BETWEEN THEM IS YESOD OF ZEIR ANPIN AND CHESED, GVURAH, TIFERET, NETZACH, AND HOD OF THE NUKVA, WHICH CONSTITUTE SIX GRADES. 2) A prophecy is in right and left, THAT IS, NETZACH AND HOD, and dream is in the left, NAMELY, IN HOD. (3) A dream emanates downward a few grades TO THE ANGEL GAVRIEL, FROM WHOM MEN RECEIVE THE ILLUMINATION OF DREAMS. Therefore, dreams abide everywhere in the world, EVEN OUTSIDE YISRAEL. Nevertheless, a man sees according to his grade, and according to the man, so is his grade. THIS MEANS THAT IT IS NOT THE SAME FOR EVERY MAN. But prophecy does not emanate DOWNWARD FROM MALCHUT OF ATZILUT, but shines where it is, IN THE NUKVA, THE PLACE OF ZEIR ANPIN, WHICH IS THE SECRET OF THE LAND OF YISRAEL, AND THE PROPHETS THAT ARE INSPIRED FROM IT.

46. Come and see, it is written: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). He opened the discussion with the verse: "the word of Hashem came (Heb. hayoh hayah,) to Yechezkel the son of Buzi, in the land of Casdim, by the river K'var, and the hand of Hashem was there upon him" (Yechezkel 1:3). The words hayoh hayah (lit. 'being, was') INDICATE THAT this prophecy was specific to that time, for it was needed to strengthen those in exile in order to let them know the Shechinah had gone into exile with them. Therefore, Yechezkel saw what he saw, which applied to that time only. And although the place was not worthy of it, FOR PLACES OUTSIDE YISRAEL ARE NOT WORTHY OF PROPHECY, THE SCRIPTURE READS hayoh hayah, WHICH MEANS THAT THERE IS SOMETHING NEW HERE, THAT PROPHECY LIVES OUTSIDE YISRAEL. HE ASKS: Why DOES THE SCRIPTURE SAY TWICE, hayo hayah? HE ANSWERS: One is above IN ZEIR ANPIN, and one is below IN THE NUKVA, as it is written: "a ladder set up on the earth, and the top of it reached to heaven," WHICH MEANS THAT it receives THE LIGHT OF CHASSADIM above IN HEAVEN, ZEIR ANPIN, and receives below, FROM THE NUKVA CALLED 'EARTH', THE LIGHT OF CHOCHMAH. So in Hayo Hayah, one MEANS THE BEING OF CHASSADIM above, and the other MEANS THE BEING OF CHOCHMAH below.

47. Come and behold: this ladder was strengthened by two worlds, above IN ZEIR ANPIN and below IN THE NUKVA. THUS: "in the land of Casdim by the river K'var" (Yechezkel 1:3). The land of Casdim is the place of exile, NAMELY, THE LAND OUTSIDE YISRAEL. Nevertheless, it is "by the river K'var." What is the river K'var? IT MEANS THAT She was already (Heb. K'var) there; the Shechinah dwelt upon it before that, as it is written: "And a river went out of Eden to water the garden," (Beresheet 2:10) THE RIVER BEING THE SECRET OF BINAH. AND THE RIVER K'VAR IS one of the four rivers THAT FLOWED FROM THE RIVER THAT BEGAN IN EDEN, THE RIVER OF EUPHRATES IN BABYLON. Because it dwelt upon him before and was upon it already (k'var), now too it dwells upon it and was revealed to Yechezkel.

45. וְאָמַר מֶה בֵּין נְבוּאָה לְחֵלְמָא. נְבוּאָה בְּעֵלְמָא דְדְכוּרָא אִיהוּ, וְחֵלְמָא בְּעֵלְמָא דְנוּקְבָא, וּמֵהָא לְהָא, כְּשִׁיתָא דְרִגְיִן נְחָתָא. נְבוּאָה בִּימִינָא וּבְשִׁמְאַלָא, וְחֵלְמָא בְּשִׁמְאַלָא. וְחֵלְמָא מִתְפָּרְשָׁא לְכַמְהָ דְרִגְיִן לְתַתָּא, בְּגִין כֶּךָ חֵלְמָא אִיהוּ בְּכָל עֵלְמָא, אֲבָל כְּפֹסֵם דְרִגְיָה, הֲכִי חֲמִי, כְּפֹסֵם בְּרִנְשׁ, הֲכִי דְרִגְיָה, נְבוּאָה לֹא אֶתְפָּשְׁטָא אֱלָא בְּאַתְרֵיהּ.

46. תָּא חֲזִי מַה כְּתִיב וַיַּחְלֹם וְהִנֵּה סֻלָּם מוּצֵב אֶרְצָה וְרֵאשׁוּ מַגִּיעַ הַשְּׁמַיִמָה וְהִנֵּה מַלְאָכֵי אֱלֹהִים עֹלִים וְיֹרְדִים בּוֹ. פִּתַּח וְאָמַר, הִיָּה הִיָּה דְבַר ה' אֵל יַחְזְקָאֵל בֶּן בּוּזִי הִכְהֵן בְּאֶרֶץ כַּשְׂדִּים עַל נְהַר כְּבַר וַתְּהִי עָלָיו שֵׁם יְד ה'. הִיָּה הִיָּה, נְבוּאָה לְשַׁעֲתָה הִיָּתָה, דְאַצְטְרִיךְ עַל גְּלוּתָא בְּגִין דְשְׁכִינְתָא נְחָתָת בְּהוּ בְּיִשְׂרָאֵל בְּגְלוּתָא, וְחֲמָא יַחְזְקָאֵל מַה דְחֲמָא, לְפֻסֵם שַׁעֲתָא, וְאַף עַל גַּב דְלֹא אֶתְחַזִּי הֵהוּא אֶתְר לְהָא, בְּגִינֵי כֶּךָ הִיָּה הִיָּה. מֵאִי הִיָּה הִיָּה. אֱלָא הִיָּה לְעֵילָא, הִיָּה לְתַתָּא. דְכְתִיב סֻלָּם מוּצֵב אֶרְצָה וְרֵאשׁוּ מַגִּיעַ הַשְּׁמַיִמָה, נְטִיל לְעֵילָא וְנְטִיל לְתַתָּא. הִיָּה הִיָּה, חֵד לְעֵילָא, וְחֵד לְתַתָּא.

47. תָּא חֲזִי, הָאִי סֻלָּם בְּתַרֵּי עֵלְמִין אֶתְתַּקַּף, בְּעֵילָא וְתַתָּא. בְּאֶרֶץ כַּשְׂדִּים עַל נְהַר כְּבַר. בְּאֶרֶץ כַּשְׂדִּים: בְּאַתְר דְּגְלוּתָא שְׂרִיָּא בֵּיהּ, וְעַכְ"ד עַל נְהַר כְּבַר. מֵאִי נְהַר כְּבַר. אֱלָא דְהוּא כְּבַר, מְקַדְמַת דְנָא, דְשְׁכִינְתָא שְׂרִיָּא עָלָיו, דְכְתִיב וְנְהַר יוֹצֵא מֵעַדֵּן לְהַשְׁקוֹת אֶת הַגֶּן וְגו'. וְדָא הוּא נְהַרָא חֵד, מֵאִינוֹן אַרְבַּע נְהַרִין, וּבְגִין דְשְׂרִיָּא עָלָיו מְקַדְמַת דְנָא, וְהוּא עָלָיו כְּבַר, שְׂרִיָּא בֵּיהּ הַשְׁתָּא, וְאַתְגְּלוּ לִיהּ לִיחְזְקָאֵל.

48. Come and behold: "And he dreamed." HE ASKS: How could it be that to holy Ya'akov, the chosen of the patriarchs, Hashem was revealed in a dream; and in such a sacred place, BET-EL, WHICH IS PART OF YISRAEL, A PLACE WORTHY OF THE DWELLING OF THE SHECHINAH, he saw HASHEM only in a dream? HE ANSWERS: Ya'akov was not yet married, AND WAS THEREFORE INCOMPLETE IN HIS BODY. Also, Yitzchak was still alive AND THE TIME OF HIS ASCENDANCY HAD NOT YET ARRIVED. THEREFORE, IT IS WRITTEN THAT HE DREAMED AND NOT THAT HE SAW A VISION WHILE AWAKE. You may wonder why, after he was married, it is written: "I...saw in a dream" (Beresheet 31:10). This was because he was outside Yisrael IN PADDAN ARAM, and Yitzchak was yet alive. Therefore it is written that he dreamed.

49. Afterwards, when he came to the Holy Land with the tribes and "the barren woman" was perfected with them: "and be a joyful mother of children" (Tehilim 113:9), AND HE WAS NOW WHOLE WITH HIS SPOUSE AND WAS IN THE LAND OF YISRAEL, it is written: "And Elohim appeared to Ya'akov," (Beresheet 35:9) "And Elohim spoke to Yisrael in the vision of the night" (Beresheet 46:2). No dream was mentioned here because he was of another, superior grade, WORTHY OF BEHOLDING A VISION WHILE AWAKE.

50. Come and behold: a dream comes from Gavriel, and A DREAM is six grades lower than a prophecy. THIS MEANS THAT GAVRIEL RECEIVES THE DREAM FROM HOD OF THE NUKVA, WHICH IS THE SIXTH GRADE FROM PROPHECY, AND PEOPLE RECEIVE IT THROUGH GAVRIEL. A vision IS RECEIVED from the grade of the living creature, which rules by night. BECAUSE VISION IS THE NUKVA OF ZEIR ANPIN IN HER ACTUAL PLACE, ABOUT WHICH IS SAID: "AND SHE RISES ALSO WHILE IT IS YET NIGHT," (MISHLEI 31:15) IT IS THEREFORE A VISION WHILE AWAKE, AND NOT A DREAM. You may contend that it is written: "and said, Gavriel, make this man understand the vision (Heb. mar'ah)," (Daniel 8:16) AND THEREFORE, ONE COULD CONCLUDE THAT A VISION IS ALSO RECEIVED FROM GAVRIEL. HE ANSWERS: Assuredly this is so, but a vision is unclear and a dream is more precise. Therefore, a dream explains that which is not clear in the vision. Thus, Gavriel, WHO IS IN CHARGE OF DREAMS, was chosen to explain the vague words of the vision.

51. Therefore, it is written: "in the vision (mar'eh)," WHICH IS DERIVED FROM THE SAME ROOT AS "AND HE LOOKED (HEB. VA'ERA)" AND "AND I SAW (HEB. VA'ERA)." The reason is that the mirror is like a mirror (Heb. mar'ah) OF POLISHED GLASS, in which all the shapes IN FRONT OF IT are seen. Therefore, it is written of it: "and I appeared (va'era) TO AVRAHAM... BY THE NAME OF EL SHADAI," (Shemot 6:3) FOR THE MIRROR, THE NUKVA, SAID: I have shown the image OF HASHEM by El Shadai. For this is the mirror in which the images of others and all the shapes of the supernal GRADES are seen.

48. תָּא חֲזִי וַיְחַלּוֹם, וְכִי יַעֲקֹב קִדְּוִשָׁא, דְּאִיהוּ שְׁלִימָא דְאַבְהֵן, בְּחַלְמָא אֲתַגְּלִי עֲלוּי, וּבְאַתְרֵי דְא קִדְּוִשָׁא לֹא חֲמָא אֲלָא בְּחַלְמָא. אֲלָא יַעֲקֹב בְּהוּוּא זְמַנָּא, לֹא הוּוּ נְסִיב, וַיִּצְחָק הוּוּ קַיָּים. וְאִי תִימָא וְהָא לְבַתֵּר דְּאַתְנַסִּיב בְּתִיב וְאַרְא בְּחַלּוֹם. תַּמָּן אַתְר גְּרִים, וַיִּצְחָק הוּוּ קַיָּים, וְעַל דָּא בְּתִיב בִּיה חַלּוֹם.

49. וּלְבַתֵּר דְּאַתָּא לְאַרְעָא קִדְּוִשָׁא, עִם שְׁבִטִין, וְאַשְׁתִּילִים לְהוֹן עֲקֵרַת הַבֵּית, וְאִם הַבְּנִים שְׂמַחָה, כְּתִיב וַיִּרְא אֱלֹהִים אֶל יַעֲקֹב וְגו'. וְכְתִיב וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמֵרְאוֹת הַלַּיְלָה, הֲכֹא לֹא כְּתִיב בִּיה חַלּוֹם דְּהָא מְדַרְגָּא אַחְרָא עֲלָאָה הוּוּ.

50. תָּא חֲזִי, חַלְמָא אִיהוּ ע"י דְּגַבְרִיאֵל, דְּאִיהוּ לְתַתָּא, בְּדַרְגָּא שְׁתִּיתָאָה מְנַבּוּאָה. מְרָאָה: עַל יְדָא דְּהוּוּא דְּרַגָּא, דְּהוּוּא חַיָּה, דְּשִׁלְטָא בְּלֵילִיא. וְאִי תִימָא, הָא כְּתִיב גַּבְרִיאֵל הִבֵּן לְהַלּוֹז אֶת הַמְרָאָה. הֲכִי הוּוּ וְדָאִי, דְּמְרָאָה מְלוּי סְתִימִין יְתִיר, וּבְחַלְמָא פְּרִישׁ יְתִיר, וּפְרִישׁ סְתִימִין דְּמְרָאָה, וְע"ד אֲתַפְקֵד גַּבְרִיאֵל, דִּיפְרֵשׁ מְלוּי דְּמְרָאָה, דְּאִיהוּ סְתִים יְתִיר.

51. וְע"ד כְּתִיב בְּמֵרְאָה, וַיִּרְא, וְאַרְא, מְאִי טַעְמָא, בְּגִין דְּמְרָאָה אִיהוּ, כְּהֵאִי מְרָאָה, דְּאַתְחַזִּי, כֹּל דְּיוֹקְנִין בְּגִיָּיה, בְּגִינֵי כֶךְ וְאַרְא, אַחְמִית דְּיוֹקְנֵיה, בְּאֵל שְׁדֵי, דְּאִיהוּ מְרָאָה, דְּאַתְחַמֵּי דְּיוֹקְנָא אַחְרָא בְּגִיָּיה, וְכֹל דְּיוֹקְנִין עֲלָאִין בִּיה אֲתַחְזוּן.

52. Therefore, at the time BEFORE YA'AKOV WED, it is written of him: "And he dreamed, and behold a ladder set up on the earth" (Bereshheet 28:12). What is this ladder? It is a grade from which all other grades stem, NAMELY, THE NUKVA, THE GATE OF ALL GRADES, "and the top of it reached to heaven." It does reach up to connect to heaven. HE ASKS: What top? HE ANSWERS: The top of the ladder. And what is that? That of which it is written: "the top (lit. 'head') of the couch," (Bereshheet 47:31) NAMELY, YESOD, THE HEAD OF THE NUKVA CALLED 'COUCH'. AND YESOD IS 'THE HEAD OF THE COUCH' because it is at the head of the couch, THE NUKVA, who shines with its light FROM YESOD. IT IS THEREFORE CONSIDERED HER HEAD. And "reached to heaven," because it is the final part of the body, TIFERET, CALLED 'HEAVEN'. FOR YESOD IS ATTACHED UNDERNEATH TIFERET, situated between the higher, ZEIR ANPIN and the lower, NUKVA, as the member of the Covenant, the final part of the body, lies between the thighs and the body. Therefore, THE SCRIPTURE READS, "reached to heaven," FOR THE TOP OF THE LADDER, YESOD OF ZEIR ANPIN, REACHES HEAVEN, AS IT CLEAVES TO ZEIR ANPIN, CALLED 'HEAVEN'.

53. "...and behold the angels of Elohim ascending and descending on it..." (Bereshheet 28:12). These are the ministers of all the nations who ascend and descend this ladder. When the children of Yisrael are sinful, the ladder is lowered and the ministers rise. When the children of Yisrael improve their deeds, the ladder is raised; all the ministers descend and their government is annulled. All depends on this ladder. Here, Ya'akov saw Esav's government and that of the rest of the nations in his dream.

54. Another explanation of the verse, "and behold the angels of Elohim ascending and descending on it," is that the ladder is used to ascend and descend through its top. For when the top, YESOD, is removed, the ladder gives in and all the ministers rule again. When the top is attached again, it is elevated and they all lose their power to govern. All this is one matter, AND BOTH EXPLANATIONS ARE ESSENTIALLY IN AGREEMENT.

55. It is written: "Hashem appeared to Solomon in a dream by night: and Elohim said, ask what I shall give you" (I Melachim 3:5). HE ASKS: One may wonder why it was a dream, THAT IS, WHY IT WAS RECEIVED THROUGH GAVRIEL. What right does the grade of a dream have TO SAY TO HIM, SINCE HE IS BUT AN ANGEL: "ASK WHAT I SHALL GIVE YOU"? HE ANSWERS: Here a grade was included within a grade; the supernal grade, THE NUKVA OF ZEIR ANPIN, THE ROOT OF THE DREAM, WAS INCLUDED WITHIN AND CLOTHED by the grade down below, NAMELY, THE GRADE OF GAVRIEL. THE NUKVA SAID TO HIM, "ASK WHAT I SHALL GIVE YOU," BECAUSE IT IS WRITTEN: "AND ELOHIM SAID," WHICH IS ONE NAME OF THE NUKVA. THE REASON HE APPEARS TO HIM ONLY IN A DREAM IS THAT until then Solomon was not complete. Once he was perfected, it is written: "And Hashem gave Solomon wisdom" (I Melachim 5:26) and "Solomon's wisdom excelled," (Ibid. 10) for the moon, THE NUKVA, was then full and the Temple was built. Only then did Solomon see wisdom while awake; he had no further need of dreams.

56. After he sinned, however, he had to resort to dreams again. Therefore, it is written: "who had twice appeared to him" (I Melachim 11:9). IT APPEARS PROBLEMATIC THAT He was seen to him twice only, but THE EXPLANATION IS THAT from the side of the grade of a dream, He was seen to him only twice.

52. בגיני כך, יעקב בִּהְיוֹא זְמַנָּא, כְּתִיב, וַיַּחְלֵם וְהָנָה סֵלֶם מִצֵּב אֶרֶצָה, מֵהוּ סֵלֶם, דְּרָגָא דְשָׂאֵר דְּרָגִין בִּיהַ תְּלִינן, וְהוּא יוֹסֵד דְעֵלְמָא. וְרָאִישׁוּ מְגִיעַ הַשְּׁמַיְמָה, הִכִּי הוּא, לְאַתְקִשְׂרָא בְהַדְיָה. וְרָאִישׁוּ מְגִיעַ הַשְּׁמַיְמָה, מֵאַן רָאִישׁוּ. רָאִישׁוּ דֵהְיוֹא סֵלֶם. וּמֵאַן אִיהוּ, דָּא דְכְתִיב בִּיהַ רָאִישׁ הַמְטָה, בְּגִין דְאִיהוּ רָאִישׁ לְהָאִי מְטָה וּמְנָה נְהִיר. מְגִיעַ הַשְּׁמַיְמָה, בְּגִין דְאִיהוּ סִיּוּמָא דְגּוּפָא, וְקָאִים בִּין עֵלְמָה וְתַתָּא, כְּמָה דְבְרִית אִיהוּ סִיּוּמָא דְגּוּפָא, וְקָאִים בִּין יְרִיכִין וּגּוּפָא, וְעַל דָּא מְגִיעַ הַשְּׁמַיְמָה.

53. וְהָנָה מְלָאכִי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ, אֲלִין מִמֶּנּוּ דְכָל עַמִּין, דְאִינוּן סְלִקִין וְנַחְתִין בְּהָאִי סֵלֶם, כִּד יִשְׂרָאֵל חֲטָאן, מֵאַיִן הָאִי סֵלֶם וְסְלִקִין אִינְהוּ מִמֶּנּוּ, וְכִד יִשְׂרָאֵל מִתְכַּשְׂרֵן עוֹבְדֵייהוּ, אִסְתַּלַּק הָאִי סֵלֶם, וְכִלְהוּ מִמֶּנּוּ נַחְתִין לְתַתָּא, וְאַתְעֵבֵר שׁוֹלְטְנוּתָא דְלְהוֹן, כִּלְא בְּהָאִי סֵלֶם קִיּוּמָא. הִכָּא חֲמָא יַעֲקֹב בְּחֵלְמִיהַ, שְׁלֻטְנוּתָא דְעֵשׂוֹ, וְשְׁלֻטְנוּתָא דְשָׂאֵר עַמִּין.

54. דְּבַר אַחַר וְהָנָה מְלָאכִי אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוֹ. בְּמֵאַן, בְּהָיוֹא רָאִישׁוּ, דֵהְיוֹא סֵלֶם. דְּכִד אִסְתַּלַּק רָאִישׁוּ מִנְיָה, סֵלֶם אִתְכַּמֵּיא וְסְלִקִין כִּלְהוּ מִמֶּנּוּ, וְכִד אִתְחַבֵּר רָאִישׁוּ בְּהָיוֹא סֵלֶם, אִסְתַּלַּק, וְכִלְהוּ מִמֶּנּוּ נַחְתִין. וְכִלְא חַד מְלָא.

55. כְּתִיב נִרְאָה ה' אֵל שְׁלֹמֹה בְּחֵלֹם הַלַּיְלָה וַיֹּאמֶר אֱלֹהִים שְׂאֵל מָה אֶתֶן לְךָ. וְאִי תִיּוּמָא הִכָּא בְּחֵלֹם, וְכִי מָה רְשׁוֹ אִית לִיהַ לְחֵלֹם בְּהָאִי. אֲלָא הִכָּא אִתְכַּלִּיל דְרָגָא בְּרָגָא, דְרָגָא עֵלְמָה בְּרָגָא תַתָּא, בְּגִין דְעַד כְּעַן, שְׁלֹמָה לָא הוּהוּ שְׁלִים, בִּיּוֹן דְאִשְׁתַּלִּים, כְּתִיב וְה' נָתַן חֲכֵמָה לְשְׁלֹמֹה. וְכְתִיב וַתִּרְבַּ חֲכֵמַת שְׁלֹמֹה. דְקִיּוּמָא סִיְהֵרָא בְּאִשְׁלֻמוּתָא, וְכִי מְקַדְשָׁא אִתְבְּנִי. וְכִדִּין, הוּהוּ חֲמִי שְׁלֹמָה, עִינָא בְּעִינָא חֲכֵמַתָּא, וְלֹא אֶצְטְרִיךְ לְחֵלְמָא.

56. לְבַתֵּר דְחֲטָא, אֶצְטְרִיךְ לִיהַ לְחֵלְמָא בְּקַדְמִיתָא, וְעַל דָּא כְּתִיב הַנִּרְאָה אֵלָיו פְּעַמִּים, וְכִי פְּעַמִּים הוּהוּ וְלֹא יִתִּיר. אֲלָא סְטְרָא דְחֵלְמָא הוּהוּ לִיהַ פְּעַמִּים, סְטְרָא דְחֲכֵמַתָּא כִּל יוּמָא הוּהוּ.

57. With all that, the dream grade of Solomon was greater than the dream grade of all other men; including one grade within another grade, VISION WHEN AWAKE, WHICH IS THE NUKVA, WAS INCLUDED within vision IN A DREAM, WHICH IS THE GRADE OF GAVRIEL. At the end of his days, the dream grade was considerably darkened. THEREFORE, SCRIPTURE REMINDS HIM OF THE TWO DREAMS THAT USED TO SHINE UPON HIM, AS IT IS WRITTEN: "ELOHIM OF YISRAEL WHO HAD TWICE APPEARED TO HIM." This happened because he sinned, and the moon, THE NUKVA, began to wane, because he did not keep the Holy Covenant and pursued foreign women. This is the condition the Holy One, blessed be He, gave to David, as it is written: "If your children will keep my covenant...their children shall also sit upon your throne for evermore" (Tehilim 132:12).

58. What is the meaning of "for evermore?" This is as it is written: "as the days of heaven upon the earth" (Devarim 11:21). Because Solomon did not keep the Covenant as he ought to have done, the moon began to wane. At the end, he had to resort to dreams again. This was also true of Ya'akov, BECAUSE HE WAS NOT COMPLETE, as we mentioned before.

9. "And, behold, Hashem stood above it"

This passage further explicates Ya'akov's vision of the Ladder. It clarifies his special role amongst the Chosen People and his position among the other patriarchs in the Tree of Life.

The Relevance of this Passage

Ya'akov represents the Central Column force of Free Will and/or Resistance, which brings about the subjugation of the ego. Of the three patriarchs, Ya'akov embodies the delicate balance between the will of the soul-sharing and the primal urges of the body-receiving for the self. The Ladder in Ya'akov's vision corresponds to the Ten Sfirot and the array of spiritual Lights that radiates from each respective realm. Because we as individuals do not possess the strength to triumph over our egos and our selfish drives, the Zohar provides us with the additional power of the patriarch Ya'akov, whose strength is instilled within us through the Light that that radiates from this passage. We also achieve a connection to the Lights of the Sfirot, which brightens our lives and the world with tranquility and joy.

59. "And, behold, Hashem stood above it" (Beresheet 28:13) means that Ya'akov saw here, IN THE LADDER, the Knot of Faith, WHICH IS THE NUKVA, BINDING ALL THE SFIROT as one. "...stood (Heb. nitzav) above it..." as "a pillar (Heb. netziv) of salt" (Beresheet 19:26) ALLUDES TO a mound, for all the grades are as one on that ladder, THE NUKVA, so that all will be connected into one knot. For this ladder was put between the two sides, and this is the meaning of the verse: "and said, I am Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak..." These are the two sides, right and left-- AVRAHAM IS RIGHT AND YITZCHAK IS LEFT.

60. Another explanation of the verse, "And, behold, Hashem stood above it," IS THAT IT DOES NOT MEAN THAT HE STOOD UPON THE LADDER, BUT RATHER THAT HE STOOD on Ya'akov, so that a holy Chariot would be made. Then, between the right and left is Ya'akov, CHESED, GVURAH, TIFERET, and the Congregation of Yisrael, NAMELY, THE NUKVA, will be tied with them. This is the meaning of, "Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak." How do we know that Ya'akov is in the middle OF AVRAHAM AND YITZCHAK? We know from the verse, "Hashem the Elohim of Avraham your father, and the Elohim of Yitzchak." Note that it is not written 'the Elohim of Yitzchak your father', WHICH WOULD MAKE HIM THIRD AMONG THE FATHERS, NAMELY, THE SON OF YITZCHAK. FROM THIS WE LEARN THAT because he was connected to Avraham, AND WAS CONSIDERED HIS SON, HE WAS FOUND TO BE BEFORE YITZCHAK. THEREFORE, HE IS IN THE MIDDLE, BETWEEN AVRAHAM AND YITZCHAK. FOR THIS IS THE SECRET OF THE CHARIOT: AVRAHAM AND YITZCHAK ARE RIGHT AND LEFT, AND YA'AKOV IS BETWEEN THEM. Then, it is written: "the land on which you lie," WHICH IS THE NUKVA. This makes all,

57. וְעַם כָּל דָּא, סֵטְרָא דְחַלְמָא, הוּא יְתִיר עַל כָּל שְׂאָר בְּנֵי נִשְׂא, בְּגִין דְּאִתְבְּלִיל דְּרָגָא בְּרָגָא, מֵרָא"ה בְּמֵרָא"ה. וְהָא הִשְׁתָּא בְּסוּף יוֹמוֹי חֲשִׁיךְ יְתִיר, וְדָא, בְּגִין דְּחֻטָּא, וְסִיְהָרָא קְוִימָא לְאַתְפַּגְמָא. מֵאֵי טַעְמָא, בְּגִין דְּלֹא נָטִיר בְּרִית קְדִישָׁא, בְּאַשְׁתְּדַלּוּתֶיהָ בְּנִשְׂיָם נְכָרִיּוֹת. וְדָא הוּא תְנַאי דְּעֵבֶד קוֹדֶשָׁא בְּרִיךְ הוּא עִם דְּוֹד, דְּכִתִּיב אִם יִשְׁמְרוּ בְּנֵיךְ בְּרִיתִי וְגו'. גַּם בְּנֵיהֶם עָרִי עַד יִשְׁבוּ לְכֶסֶא לְךָ.

58. מֵאֵי עָרִי עַד. הֵייוֹנוּ דְּכִתִּיב, כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ. וּבְגִין דְּשִׁלְמָה לֹא נָטִיר הָאֵי בְּרִית כְּדָקָא יְאוּת, שְׂרִיא סִיְהָרָא לְאַתְפַּגְמָא, וְעַל דָּא, בְּסוּפָא אֲצִטְרִיךְ חַלְמָא, וְכֵן יַעֲקֹב אֲצִטְרִיךְ לִיהָ לְחַלְמָא כְּדָאֲמָרֵן.

59. וְהִנֵּה ה' נֹצֵב עָלָיו וְגו'. הֵכָא חֲמָא יַעֲקֹב. קְשׁוּרָא דְּמַהִימְנוּתָא בְּחָד. נֹצֵב עָלָיו, כְּד"א נֹצִיב מֶלֶךְ. תְּלָא, דְּכָל דְּרָגִין קְוִימִין בְּלֵהוּ בְּחָד עַל הוּא סְלָם, לְאַתְקְשָׁרָא כְּלָא בְּחָד קְשָׁרָא. בְּגִין דְּאִתִּיהֵיב הוּא סְלָם בֵּין תְּרִין סְטְרִין, הַה"ד אֲנִי ה' אֱלֹהֵי אַבְרָהָם אֲבִיךָ וְאֱלֹהֵי יִצְחָק הָאָרֶץ וְגו', אֵלִין אֲנִין תְּרִין סְטְרִין, בִּימִינָא וּשְׂמָאלָא.

60. דְּבַר אַחַר וְהִנֵּה ה' נֹצֵב עָלָיו, עָלִיהָ דִּיעֲקֹב, לְמַהוּ כְּלָא רְתִיכָא קְדִישָׁא, יְמִינָא וּשְׂמָאלָא, וְיַעֲקֹב בְּגוּיְהוּ, כְּנִסְתָּא יִשְׂרָאֵל לְאַתְקְשָׁרָא, בִּינִיְהוּ, הַה"ד אֲנִי ה' אֱלֹהֵי אַבְרָהָם אֲבִיךָ וְאֱלֹהֵי יִצְחָק. מְנַלְן דִּיעֲקֹב בְּאַמְצְעִיתָא, מִשְׁמַע דְּכִתִּיב, אֱלֹהֵי אַבְרָהָם אֲבִיךָ וְאֱלֹהֵי יִצְחָק, וְלֹא כְּתִיב אֱלֹהֵי יִצְחָק אֲבִיךָ. דְּכִינּוֹן דְּאַתְקְשָׁר בֵּיהּ בְּאַבְרָהָם, אֲשֶׁתַּכַּח דְּאִיהוּ בְּאַמְצְעִיתָא. וְלִבְתָּר הָאָרֶץ אֲשֶׁר אֵתָּה שׁוֹכֵב עָלֶיהָ, הָא כְּלָא רְתִיכָא חָדָא קְדִישָׁא. וְהֵכָא חֲמָא דִּיהוּי שְׁלִימוֹ דְּאַבְהֵן.

THAT IS, THE THREE COLUMNS WITH THE NUKVA, into one holy Chariot. Here, Ya'akov saw that he would be the chosen of the fathers.

61. Come and behold: "Hashem the Elohim of Avraham your father." Because He said, "Avraham your father," assuredly he is in between AVRAHAM AND YITZCHAK. And "the Elohim of Yitzchak" alludes to the fact that Ya'akov was bound to the two sides--RIGHT AND LEFT--and was part of them. He is tied on the one side TO THE RIGHT, as it is written: "Hashem the Elohim of Avraham your father"; and on the other side he is tied TO THE LEFT, as it is written: "and the Elohim of Yitzchak." In the latter case, the letter Vav ('and') is added TO "AND THE ELOHIM," when Yitzchak is mentioned. This indicates that Ya'akov seized both sides, FOR VAV ALLUDES TO TIFERET, WHICH IS YA'AKOV, ATTACHED TO THE ELOHIM OF YITZCHAK, THE SECRET OF THE LEFT. THE SCRIPTURE CONNECTS HIM TO AVRAHAM BY CALLING HIM "YOUR FATHER," AND CONNECTS HIM TO "THE ELOHIM OF YITZCHAK" VIA THE VAV.

62. As long as Ya'akov was not married, this was not said of him openly, AS WAS SAID HERE, FOR IT IS NOT SPECIFICALLY WRITTEN: "THE ELOHIM OF YA'AKOV," AS IT WAS OF AVRAHAM AND YITZCHAK. It is only said openly of he who knows the ways of the Torah. THIS MEANS THAT HE WILL BECOME A CHARIOT OF THE TWO WAYS, THE RIGHT AND LEFT, AFTER HE IS MARRIED. UNTIL THEN, HE CAN BE A CHARIOT ONLY OF ZEIR ANPIN, THE SECRET OF THE RIGHT, AND NOT OF THE NUKVA, THE SECRET OF THE LEFT. After he married and begot children, it was said of him openly, as is written in the verse: "And he erected there an altar, and called it El Elohei ('the Elohim of') Yisrael" (Bereshheet 33:20). Thus, we learn that whoever is not perfected below, AS MALE AND FEMALE THAT IS, WHOEVER IS NOT MARRIED, cannot be perfected above. This is not so for Ya'akov, who was perfected above and below EVEN BEFORE HE MARRIED. However, it was not proclaimed openly, BECAUSE HE DID NOT YET PROFESS HIS UNITY OVER HIM.

63. You may wonder how he was completely perfected BEFORE HE WAS MARRIED. This is not actually accurate. He was not perfected, but saw that he would eventually be perfected. If you say that it is written: "And, behold, I am with you, and will keep you wherever you go" (Bereshheet 28:15), WHICH MEANS THAT HE WAS COMPLETELY PERFECTED, IT WOULD BE INACCURATE. Rather, the explanation is that the keeping of the Holy One, blessed be He, and His protection will never leave Ya'akov without whatever he needs in this world. But in the upper world, he can not have true perception until he is perfected, NAMELY, MARRIES.

10. "And Ya'akov awoke...How dreadful is this place"

The patriarch Ya'akov awakens at the future site of the Temple. As Ya'akov recognizes the power of the sacred ground, great spiritual Light is revealed to him.

The Relevance of this Passage

Sometimes a simple observation conveys more than many words can describe. Such is the case with this passage. Suffice it to say that our souls tread the sacred ground upon which Ya'akov slept, and upon which the Temple stood.

64. "And Ya'akov awoke out of his sleep, and he said: Surely Hashem is in this place; and I knew it not" (Bereshheet 28:16). HE ASKS: It is a wonder that he did not conceive such great knowledge. HE ANSWERS: The meaning of "and I (Heb. anochi) knew it not" is similar to the meaning of the verse: "and I have not made supplications to Hashem" (I Shmuel 13:12). THAT IS, "I KNEW IT NOT" ARE WORDS OF UNION AND DEVOTION, AS ARE THE WORDS, "I HAVE NOT MADE SUPPLICATION." Ya'akov said: This was all revealed to me, though I have not attentively searched to know THE HOLY NAME Anochi ('I'), WHICH IS THE SHECHINAH, and come under the wings of the Shechinah to become a whole man.

61. תָּא חֲזִי, אֱלֹהֵי אַבְרָהָם אָבִיךָ, דְּכִיּוֹן דְּאָמַר אַבְרָהָם אָבִיךָ, וְדָאֵי אִיהוּ בְּאַמְצְעִיתָא, וְאֱלֹהֵי יִצְחָק, הֵבֵא אֶתְרֵמִיזוּ, דְּקָשִׁיר לְתֵרִין סְטָרִין, וְאֶחִיד לֹון. קָשִׁיר לְסְטָרָא חָד, דְּכִתִּיב אַבְרָהָם אָבִיךָ. וְקָשִׁיר לְסְטָרָא אַחְרָא, דְּכִתִּיב וְאֱלֹהֵי יִצְחָק, תּוֹסַפֶּת וְאִ"ו לְגַבֵּי יִצְחָק, לְאַחֲזָא דִיעֶקֶב אֶחִיד לְתֵרִין סְטָרִין.

62. וְעַד דִּיעֶקֶב לֹא אֶתְנַסִּיב, לֹא אֶתְמַר בְּאַתְגְּלוּיָא יְתִיר, וְאֶתְמַר בְּאַתְגְּלוּיָא, לְמָאן דִּידַע אֹרְחוּי דְּאוּרִייתָא. לְבִתְר דְּאַתְנַסִּיב וְאוּלִיד, אֶתְמַר לִיה בְּאַתְגְּלוּיָא, הֵה"ד וַיֵּצֵב שֵׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. מֵהֵכָא אוּלִיפְנָא, מָאן דְּלֹא אֶשְׁתְּלִים לְתַתָּא, לֹא אֶשְׁתְּלִים לְעִילָא, שְׁאֲנִי יַעֲקֹב, דְּאֶשְׁתְּלִים לְעִילָא וְתַתָּא, אֲבַל לֹא בְּאַתְגְּלוּיָא.

63. וְאִי תִימָא דְּאֶשְׁתְּלִים בְּהֵיּא שְׁעָתָא, לֹא. אֶלָּא חֶמָא דִּישְׁתְּלִים לְבִתְר זְמַנָּא. וְאִי תִימָא הָא כְּתִיב וְהִגַּה אֲנֹכִי עִמָּךְ וְשִׁמְרְתִיךָ בְּכָל אֲשֶׁר תֵּלֵךְ. אֶלָּא, אֶשְׁחַחֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְנִטְרוּ דִּילִיָּה, לֹא אֶשְׁתְּבִיק מְנִיָּה דִּיעֶקֶב לְעֵלְמִין, בְּכָל מַה דְּאַצְטְרִיךְ לִיָּה, בְּהָאֵי עֵלְמָא, אֲבַל בְּעֵלְמָא עֵלְאָה עַד דְּאֶשְׁתְּלִים.

64. וַיִּיקֶץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אָכֵן יֵשׁ ה' בַּמָּקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי. וְכִי תוֹוֵהָא הוּא דְּלֹא יָדַע. אֶלָּא מֵאִי וְאֲנֹכִי לֹא יָדַעְתִּי, כְּד"א וּפְנֵי ה' לֹא חִלִּיתִי. אָמַר, וְכִי כָל הָאִי אֶתְגְּלִי לִי, וְלֹא אֶסְתַּבְּלְנָא לְמַנְדַּע אֲנֹכִי, וְלִמְיַעַל תַּחֲוֹת גְּרַמִּי דְּשְׁכִינְתָּא, לְמַדּוּי שְׁלִים.

65. Come and behold. It is written: "and she said, If it be so, why am I (anochi) thus" (Beresheet 25:22). Rivkah beheld the light of the Shechinah daily because the Shechinah was in her tent where she prayed. When Rivkah began to experience the pains of childbirth, it is written: "And she went to inquire of Hashem (Yud-Hei-Vav-Hei)" (Beresheet 25:22). She went from the grade of Anochi ('I') to the other grade of Yud-Hei-Vav-Hei. SO ANOCHI IS A NAME OF THE SHECHINAH. Therefore, Ya'akov said: 'I have seen so much, yet did not know I...' (anochi). This is because he was not married and did not yet come under the wings of the Shechinah.

66. Next, it is written: "And he was afraid, and said, How dreadful is this place." "...place..." has two meanings reflecting the two sides. "How dreadful is this place," refers to the place he mentioned before, THE SHECHINAH, and to the sign of the Holy Covenant, which must not be annulled.

67. Although these are two aspects, YESOD AND MALCHUT, they are actually the same. He said, "this is none other than the house of Elohim." 'This', WHICH IS YESOD CALLED 'THIS', must not be neglected; "this" should not be left alone. Its existence is no other than the house of Elohim, WHICH IS THE NUKVA, with which it unites to produce offspring and to pour blessings upon her from all the organs of the body. For this, WHICH IS YESOD, is the gate to the entire body, WHICH IS TIFERET, as the scripture reads: "and this is the gate of heaven" (Beresheet 28:17). THAT IS, TIFERET IS CALLED BOTH 'BODY' AND 'HEAVEN'. Assuredly, this is the gate to the body by which blessings flow down TO THE NUKVA. It is attached above TO HEAVEN, WHICH IS TIFERET, and attached below TO THE NUKVA, WHICH IS CALLED 'PLACE', AND ALSO 'THE HOUSE OF ELOHIM'. HE EXPLAINED: It is attached above, as it is written: "and this is the gate of heaven," AS YESOD IS THE GATE OF TIFERET, WHICH IS CALLED 'HEAVEN'. It is attached below, as it is written: "this is no other than the house of Elohim," WHICH MEANS THAT THIS, YESOD, IS FOUND ONLY IN THE HOUSE OF ELOHIM, WHICH IS THE NUKVA. Therefore, "he was afraid, and said, How dreadful is this place." THE PLACE IS THE NUKVA, AND "THIS" IS YESOD. But men disregard the preciousness OF YESOD, of being perfected through it. The father of the young man went to him and kissed him.

68. Rabbi Yitzchak said: When I heard these words from his mouth, I wept. I said, blessed be the Merciful One for not letting high wisdom disappear from the world. I traveled with them three parasangs and entered the city with them. Shortly after they had arrived, the man affianced his son. I said to him: Your words have not been in vain, FOR AFTER DISCUSSING THE PERFECTION THAT COMES WITH MARRIAGE, HE TOLD HIM THAT HIS WORDS WOULD PREVAIL.

69. Rabbi Shimon said that the words CONCERNING THE LADDER contain secrets of wisdom and have hidden meaning. When I presented these matters to Rabbi Shimon, he said: These are not the words of a youth, but rather descriptions of supernal mysteries. They all bear the mark of wisdom.

65. תָּא חֲזִי, כְּתִיב וְתֹאמַר אִם כֵּן לְמָה זֶה אֲנֹכִי, כָּל יוֹמָא וְיוֹמָא, חֲמַאת רַבְקָה נְהוּרָא דְשְׂכִינְתָא, דְּהוּא שְׂכִינְתָא בְּמִשְׁכְּנָהּ, וְצִלְיָתָא תַּמָּן. בֵּינון דְּחַמַּאת עֲאִקוּ דִּילָהּ בְּמַעְהָא, מַה כְּתִיב וְתִלְךְ לְדַרְשׁ אֶת ה', נִפְקַת מִדְּרַגָּא דָּא, לְדְרַגָּא אַחְרָא, דְּאִיהוּ הוּי"ה. בְּגִינֵי כֵךְ אָמַר יַעֲקֹב, וְכִי כָל כֵּךְ חֲמִינָא, וְאֲנֹכִי לֹא יִדְעָמִי, בְּגִין דְּהוּא בְּלַחֲדוּי, וְלֹא עָאל תַּחוּת גְּדַפֵּי דְשְׂכִינְתָא.

66. מִיַּד וְיִירָא וְיֹאמַר מַה נּוֹרָא הַמְּקוֹם הַזֶּה. מַלְאָה דָּא לְתַרְיִן סְטָרִין אִיהוּ. מַה נּוֹרָא הַמְּקוֹם הַזֶּה, חַד עַל הַהוּא מְקוֹם דְּקָאמַר בְּקַדְמִיתָא. וְחַד עַל אֶת קִיּוּמָא קְדִישָׁא, דְּלֹא בְעִיָא לְאַתְבַּטְלָא.

67. וְאִף עַל גַּב דְּאִינְהוּ תְרֵי סְטָרִי, חַד הוּא. אָמַר אִין זֶה כִּי אִם בֵּית אֱלֹהִים, אִין זֶה, לְמַהוּי בְּטוּל. אִין זֶה, לְאַשְׁתַּבַּחַא בְּלַחֲדוּי, קִיּוּמָא דִּילִיָּה לְאוּ אִיהוּ, אֲלֵא בֵּית אֱלֹהִים, לְאַשְׁתַּמְשָׁא בֵּיהּ, וְלְמַעַבְד בֵּיהּ פִּירִין, וְלְאַרְקָא בֵּיהּ בְּרַכָּאן, מְכַל שְׂיוּפֵי גּוּפָא, דְּהֵאִי הוּא תְרַעָא, דְּכָל גּוּפָא, הַה"ד וְזֶה שְׁעַר הַשָּׁמַיִם, דָּא תְרַעָא דְגּוּפָא וְדָאִי, תְרַעָא אִיהוּ, לְאַרְקָא בְּרַכָּאן לְתַתָּא, אַחִיד לְעִילָא, וְאַחִיד לְתַתָּא. אַחִיד לְעִילָא, דְּכְתִיב וְזֶה שְׁעַר הַשָּׁמַיִם. לְתַתָּא, דְּכְתִיב אִין זֶה כִּי אִם בֵּית אֱלֹהִים. וְעַל דָּא וְיִירָא וְיֹאמַר מַה נּוֹרָא הַמְּקוֹם הַזֶּה, וּבְנֵי נֶשָׂא לֹא מִשְׁגָּחוּן בִּיקְרָא דְּבֵיהּ, לְמַהוּי בֵּיהּ שְׁלִים, לְעִילָא וְתַתָּא. אֲתָא אָבוּי וּנְשָׁקִיָּהּ.

68. אָמַר רַבִּי יִצְחָק, כַּד מְלִין אִינוּן שְׂמַעְנָא מְפּוּמִיָּה בְּכִינָא, וְאֲמִינָא בְּרִיךְ רַחֲמָנָא, דְּלֹא בְטוּל מַעֲלָמָא, חֲכַמְתָּא עֲלָאָה. אֲזִלִּינָא עֲמַהוּן עַד תְּלַת פְּרָסִי, עַד דְּעֲאֲלָנָא עֲמַהוּן לְמַתָּא. לֹא סְפִיקוּ לְמִיעֵל, עַד דְּשַׁדְּךְ הָהוּא בַר נֶשׁ לְבָרִיָּהּ, וְאֲמַרִי לִיָּהּ, מְלִיךְ לֹא יְהוּן לְבַטְלָהּ.

69. אֲמִינָא, הָא דְאָמַר רַבִּי שְׂמַעוֹן, דְּמְלִין אֲלִין, כְּלָהוּ בְּרִזָּא דְּחַכְמַתָּא נִינְהוּ, וְלֹאחֲזָאָה מְלִין אַחְרָנִין. כַּד סְדְרָנָא מְלִין קַמִּיָּה דְר' שְׂמַעוֹן, אָמַר לוּ, לֹא תִימָא דְּמְלִין אֲלִין, דִּינוּקָא נִינְהוּ, אֲלֵא מְלִין דְּרִזִּין עֲלָאִין נִינְהוּ, וְכֹלָא בְּרִזָּא דְּחַכְמַתָּא רְשִׁימִין.

11. "and behold a ladder set up on the earth"

The Zohar describes Ya'akov's dream of the ladder, in which he sees his children receiving the Torah on Mount Sinai. The passage explicates the secret meaning of the reception of the Torah: that is, the Torah as the key to mastery of the world through the Angel Matatron, who is in effect a gatekeeper for the angelic messengers of wisdom.

The Relevance of this Passage

The Torah is the divine instrument that imbues the children of Israel with the strength to gradually eliminate the Evil Inclination from their nature. This process takes place both in our physical world and in the supernal worlds above. We connect ourselves to the primordial spiritual Light that shone on Sinai during Revelation. This sacred emanation was so intense that all forms of darkness were eradicated, including death and decay. Through these verses we further arouse the forces of immortality and bring renewal, restoration, and rebirth to our lives.

Sitrei Torah (Secrets of the Torah)

70. "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven" (Bereshheet 28:12). It is six grades up from the level of a dream, HOD OF THE NUKVA, to the two grades of prophecy, NETZACH AND HOD OF ZEIR ANPIN. The six grades are YESOD OF ZEIR ANPIN, CHESED, GVURAH, TIFERET, NETZACH, AND HOD OF THE NUKVA. Therefore, a dream is one part out of sixty of prophecy, FOR EACH OF THESE SIX SFIROT INCLUDES TEN SFIROT, AND TEN TIMES SIX IS SIXTY. AND A DREAM, WHICH IS THE LOWEST, CONTAINS ONE OUT OF SIXTY. The ladder alludes to him seeing his children receive the Torah on Mount Sinai in the future, because the ladder represents Sinai, for MOUNT SINAI, AS SCRIPTURE READS, "is on the ground," "and its top," NAMELY, ITS HIGHEST POINT, reaches heaven. And all the Chariots and troops of the High Angels descended there with the Holy One, blessed be He, when he gave them the Torah, AS IT IS WRITTEN: "THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT."

71. YA'AKOV saw all this IN HIS DREAM. He saw THE ANGEL Matatron, the elder in the house OF THE HOLY ONE, BLESSED BE HE, ruling over what is His and governing the world by THE STRENGTH OF his mastery of the name Shadai. He rises above with the ascension of his Master's name, Yud-Hei-Vav-Hei, which is the place in which Ya'akov was perfected. Afterward, the beginning of the name Shadai, which is the letter Yud, reaches heaven. After this letter rises to this place, NAMELY, TO HEAVEN, THE ANGEL MATATRON is perfected and is given his Master's name, Yud-Hei-Vav-Hei.

72. The verse: "and behold the angels of Elohim ascending and descending on it" (Bereshheet 28:12) refers to holy angels close to Malchut who ascend BY WAY OF MATATRON. The other angels who are not close TO MALCHUT, THAT IS, THOSE THAT COME FROM THE OTHER SIDE, descend, AND THERE IS NO RECOVERY FOR THEM.

73. Moreover, through him, THE ANGEL MATATRON, they ascend and descend. When he rises, THE ANGELS OF ELOHIM rise with him, and when he descends, THE ANGELS OF ELOHIM go down with him. These angels are the twelve precious pearls, known as Michael, Kadmiel, Pedael, Gavriel, Tzadkiel, Chasdiel, Refael, Raziel, S'turiyah, Nuriel, Yofiel, and Anael. They are "thousands upon thousands (Heb. Shin'an)" (Tehilim 68:18). They are the letters Shin'an (Shin, Nun, Aleph, final Nun) which consist of the initials of an ox (shor), an eagle (neshar), and a lion (aryeh); the final Nun alludes to a man who includes male and female. They rise when MATATRON rises, and descend when he descends.

סְתַרֵי תוֹרָה

70. וַיַּחְלוּם וַהֲנִיחָהּ סֵלֶם מֵצֵב אֶרְצָה וְרָאִשׁוּ מַגִּיעַ הַשְּׁמַיִמָה. חֲלֵמָא, מְדֻרְגָא שְׁתִּיתָאָה, מְאִינוּן דְּרֵגִין תְּרִין דְּנִבּוּאָה עַד הָהוּא דְּרֵגָא, שֵׁית דְּרֵגִין אִינוּן, וְעַל דָּא, חֲלֵמָא, חֵד מִשְׁתִּין דְּרֵגִין דְּנִבּוּאָה. סֵלֶם, חֲמָא בְּנוֹי דְּזַמְיָנִין לְקַבְּלָא אֹרִייתָא, בְּטוּרָא דְּסִינַי. סֵלֶם: דָּא סִינַי. בְּגִין דָּאִיהוּ נְעִיץ בְּאַרְעָא, וְחָשִׁיב בְּסֻלְיָקוֹ לְשָׁמַיָא. וְכֹל רְתִיבִין וּמִשְׁרִינִין עֲלָאִין, כְּלֵהוּ נַחְתֵי תַמָּן בְּהַדֵי קוּדְשָׁא בְּרִיךְ הוּא, כַּד יְהִיב לֹון אֹרִייתָא.

71. וְכֹלְלָא חֲמָא. חֲמָא מְטַטְרוֹן, סְבָא דְּבֵיתָא, דְּשֻׁלֵיט בְּכָל הַיְלִיָה. דָּאִיהוּ קָאִי בְּשֻׁלְטָנוֹ עַל עֲלֵמָא. בְּשֻׁלְטָנוֹ בְּשֵׁם שַׁדַּי. וְסֻלְיָק לְעֵילָא, בְּסֻלְיָקוֹ דְּשָׁמַיָא דְּמַרְיָה הוּיָהּ, אֲתֵר דִּיעֻקֵּב אֲשֵׁתִלִּים בִּיהַ לְבַתֵּר. וְרָאִשׁוּ, דְּשֵׁם שַׁדַּי, אִיהוּ י', וְדָא מַגִּיעַ הַשְּׁמַיִמָה. בֵּינוֹן דְּמַטִּי וְסֻלְיָק אֶת דָּא, לְהָהוּא אֲתֵר, אֲשֵׁתִלִּים וְאֲתִקְרִי בְּהָהוּא שְׁמָא דְּמַרְיָה הוּיָהּ.

72. וַהֲנִיחָהּ מְלַאכֵי אֱלֹהִים עֲלֵיהֶם וַיֵּרְדוּ בּוֹ, אִינוּן מְלַאכֵי קְדִישִׁין, דְּקָרְבִין לְמַלְכוּתָא סֻלְיָקִין, וְאִינוּן אֲחֵרִין דְּלֹא קָרְבִין, הֵם נַחְתֵי.

73. וְתוֹ, בּוֹ סֻלְיָקִין וְנַחְתֵי, כַּד אִיהוּ סֻלְיָקִין, סֻלְיָקִין בְּהַדֵיָה, כַּד נַחְתֵי, נַחְתִּין בְּהַדֵיָה. מְלַאכֵי אֱלֹהִים, תְּרִיסַר מְרַגְלִיטָאן טְבָאן, וְאִינוּן: מִיכָאֵל קַדְמִיָאֵל, פְּדָאֵל, גְּבִרְיָאֵל, צְדֻקִיאֵל, חַסְדִיאֵל, רְפָאֵל, רוּיָאֵל, סְטוּרִיָה, נוּרִיָאֵל. יִפּוּיָאֵל, עֲנָאֵל, אֲלָפִי שְׁנָאֵן, שְׁנָאֵן: שׁוּר, נֶשֶׁר, אַרְיָה, יָן אֲדָם כְּלִיל דְּכַר וְנוּקְבָא. וְאִינוּן סֻלְיָקִין, כַּד אִיהוּ סֻלְיָקִין, וְאֵלִין נַחְתֵי, כַּד אִיהוּ נַחְתֵי.

74. And moreover, those who dominate in this world do so through him, MATATRON. And those who are prevented from ruling fall through him. They all are dependent on this ladder, MATATRON. Yud-Hei-Vav-Hei dominates them all. As it is written: "And, behold, Hashem stood above it." When he awoke, it is written: "this is no other than the house of Elohim, and this is the gate of heaven." Assuredly, MATATRON is the House of Elohim, the gate through which one passes to come within, as it is written: "Open to me the gates of righteousness: I will go in to them, and I will praise Yah (Yud-Hei)" (Tehilim 118:19). And "this is the gate to Hashem (Yud-Hei-Vav-Hei)" (Tehilim 118:20) is the gate of heaven. And all is one, WHICH MEANS THAT THE GATES OF RIGHTEOUSNESS--THE GATE OF HASHEM AND THE GATE OF HEAVEN--ARE ONE, AND THAT ONE IS MATATRON.
End of Sitrei Torah (Secrets of the Torah)

74. ותו, כל אינון דשלטי בשלטנו דהאי עלמא, על ידיה סלקין, וכל אינון דנחתי על ידיה נחתי, בלהו בהאי סלם. הויה שלטא על כלא, דכתיב והנה ה' נצב עליו. בד אתער, כתיב, אין זה כי אם בית אלהים וזה שער השמים. בית אלהים ודאי. ואיהו תרעא לאעלא לגו, דכתיב פתחו לי שערי צדק אבא במ אודה יה. זה השער לה'. זה שער השמים כלא חד.
(ער כאן סתרי תורה)

12. "And Ya'akov vowed a vow"

This passage explicates the story of Jacob in terms of the Sfirot and their interactions. Rabbi Chiya gives an interpretation concerning King David and his fear of the wickedness of the world: "the place where the books of the wicked are opened." Other rabbis add that the pillar of the left, Judgment, is necessary for the subjugation of the Klipot.

The Relevance of this Passage

Ya'akov corresponds to the Central Column, the Sfirah of Tiferet, whose position is squarely in the middle of the Tree of Life. Ya'akov is the balancing force between the Right Column energy of Mercy and the Left Column force of Judgment. Through the Sfirot, the attributes of mercy and judgment are carefully mingled, balanced, and disseminated in the physical realm, in accordance with the interactions of human beings to one another. In our world-signified by King David-wicked forces incite us to inflict judgment upon one another. Through the light of Ya'akov's soul we can temper our judgment, sweeten it with mercy, and therefore treat one another with compassion and kindness. Doing so produces the same effect in the Upper World, and the Sfirot shower our physical domain with an equal measure of mercy. Reading these passages with a pure heart will set this light in motion.

75. "And Ya'akov vowed a vow, saying, If Elohim will be with me..." (Bereshheet 28:20). Rabbi Yehuda said: Although the Holy One, blessed be He, promised him all that WHEN HE SAID TO HIM, "AND, BEHOLD, I AM WITH YOU, AND WILL KEEP YOU" (BERESHEET 28:15), why did Ya'akov not believe this? Rather, he questioned, "If Elohim will be with me...?" HE REPLIED: Only Ya'akov said, I have dreamed a dream, and some dreams are true, and some are not. If the events in the dream come to pass, then I shall know that the dream is true. Therefore, he said, "If Elohim will be with me," as I dreamed, "then Hashem shall be to me for Elohim" (Ibid. 21); I will draw blessings from the source of the spring of life, BINAH, to the place called 'Elohim'.

75. וידר יעקב נדר לאמר אם יהיה אלהים עמדי וגו', אמר רבי יהודה בין דכל האי אבטח ליה קודשא בריך הוא, אמאי לא האמינן, דאמר אם יהיה אלהים עמדי וגו', אלא, אמר יעקב, חלמא חלמנא, וחלמין מנייהו קשוט, ומנייהו לא קשוט, ואם יתקיים, הא ידענא דחלמא קשוט הוא, ועל דא אמר אם יהיה אלהים וגו', כמה דחלמנא, והיה יי' לי לאלהים, אנא אהא משיך ברכאן, ממבועא דנחלא דכלא, לאתר דא, דאקרי אלהים.

76. Come and behold: Yisrael, NAMELY, THE CENTRAL COLUMN, who is in the middle of everything, receives plenty first from the source of life, BINAH. What he receives, he draws to the place, THE NUKVA. This is understood from the verse that begins, "then Hashem shall be to me"--WHICH MEANS THAT HE IS THE FIRST TO RECEIVE--and continues, "for Elohim," WHICH IS THE NUKVA. THIS MEANS THAT HE WILL THEN PASS IT TO THE NUKVA. As Elohim will preserve me and do all this kindness by me, so will I draw from my place, NAMELY, ZEIR ANPIN, all these blessings, and the general connection, YESOD, will be tied to it. When will that be? In time, "so that I come back to my father's house in peace" (Bereshheet 28:21), which means when I will be perfect in my grade, TIFERET, and perfect in the grade of peace, YESOD, to correct "my father's house," WHICH IS THE NUKVA, CALLED 'HOUSE'. "I come back...in peace" is precise, ALLUDING TO YESOD; "Then Hashem shall be to me for Elohim."

76. תא חזי ישראל דאיהו באמצעיתא, כלא נטיל הוא בקדמיתא, ממקורא דכלא, ולבתר דימטי ליה, מניה, נגיד ואמשיך להאי אתר, משמע דכתיב, והיה יי' לי בקדמיתא, ולבתר כלא לאלהים. כמה דאלהים, יהא נטור ועביד לי, כל אלין טבאן, אוף אנא, אהא משיך ליה מאתר דילי, כל אינון ברכאן, ויתחבר קשרא דכלא ביה. אימתי, ושבתו בשלום אל בית אבי, בד אהא יתיב בדרגא דילי, ואהא יתיב בדרגא דשלום, לתקנא בית אבי, ושבתו בשלום דיוקא, כדין והיה יי' לי לאלהים.

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77. Another explanation for: "So that I come back to my father's house in peace." There, IN MY FATHER'S HOUSE, is the Holy Land, where I will be perfected and "Hashem shall be to me for Elohim." In that place I will properly rise from this grade to another, where I will worship Him.

78. Rabbi Chiya opened the discussion with the verse: "Iniquities prevail against me: as for our transgressions, You shall purge them away" (Tehilim 65:4). This verse is difficult to understand because its two halves do not fit together--IT STARTS IN THE SINGULAR AND ENDS IN THE PLURAL. Only David asked forgiveness first for himself, and then for everyone else. "Iniquities prevail against me," means that David said: I know I myself have sinned, but some wicked in the world have sins more grievous than mine. For that reason, I AM AFRAID AND ask first for me and then for them: "as for our transgressions, You shall purge them away."

79. THE REASON DAVID WAS AFRAID OF THE MANY SINS OF THE WICKED OF THE WORLD IS AS FOLLOWS. Come and behold: when there are many in the world who are wicked, they rise up to the place where the books of the wicked are opened. THIS IS THE NUKVA OF ZEIR ANPIN CALLED 'BOOK', as it is written: "they sat in judgment and the books were opened" (Daniel 7:10). Then judgment rests upon that book, THE NUKVA, WHICH IS FLAWED BECAUSE OF JUDGMENTS. THEREFORE, DAVID WAS AFRAID LEST OUR TRANSGRESSIONS FLAW THE NUKVA, AND HE ASKED TO BE PARDONED, saying, "Iniquities prevail against me: as for our transgressions, You shall purge them away."

80. Similarly, Ya'akov TOO WAS AFRAID THAT HE MIGHT SIN, AND THAT BECAUSE OF THE MANY WICKED IN THE WORLD, THE FLAW WOULD REACH THE NUKVA. Therefore, he did not trust THE PROMISE OF HASHEM THAT WAS GIVEN HIM. However, do not say that he did not trust the Holy One, blessed be He. It is not so. He simply did not believe in himself, and he was afraid that he might sin AND THAT HIS SIN, TOGETHER WITH THE OTHER SINS IN THE WORLD, would prevent him from returning home in peace. And as a result, the keeping would be removed from him. Therefore, he did not trust himself. "And Hashem will be to me for Elohim" means when I will return in peace, I will put even mercy before judgment, so I will worship Him always.

81. Rabbi Acha EXPLAINED THE MATTER BY saying that Ya'akov said: Now I have no need of Judgment, ONLY CHESED, AS IT IS THE GRADE OF YA'AKOV. When I return to my father's house, I will include Judgment also--THAT IS, THE RIGHT WILL INCLUDE THE LEFT--and I will be connected TO THE LEFT AS I AM TO THE RIGHT, THAT IS, THE GRADE OF YISRAEL, THE CENTRAL PILLAR. Rabbi Yosi said: This is not so. He said, "If Elohim will be with me," AND THE NAME ELOHIM IS JUDGMENT, I NOW HAVE NEED OF Judgment to keep me until I return in peace to my father's house. FOR SUBJUGATION OF THE KLIPTOT REQUIRES THE ILLUMINATION OF THE LEFT, WHICH IS JUDGMENT. But once I have safely returned, I will include Mercy within Judgment, THAT IS, THE RIGHT WILL BE INCLUDED WITHIN THE LEFT, AND LEFT WITHIN THE RIGHT. And I will be bound in the tie of faith to make all THE SFIROT as one. "...and this stone, which I have set for a pillar, shall be Elohim's house..." because then, AFTER THE RIGHT AND LEFT ARE INCLUDED WITHIN EACH OTHER, all will become one. And this stone, THE NUKVA, will be blessed from right and left, CHOCHMAH AND BINAH, from above and below, TIFERET AND MALCHUT. Therefore, I will give a tenth from all. THAT IS, THE TENTH, THE NUKVA, WHICH IS ONE OUT OF TEN, WILL INCLUDE OF ALL TEN SFIROT FROM SOUTH AND NORTH, FROM ABOVE AND BELOW,

77. דָּבַר אַחַר וּשְׁבַתִּי בְּשֵׁלום אֶל בַּיִת אָבִי, דִּתְמַן
הוּא אֶרְעָא קְדִישָׁא, תְּמַן אֲשֶׁתְּלִים. וְהִיָּה יוֹי לִי
לְאֱלֹהִים. בְּאַתֵּר דָּא, אֲסַלֵּק מִדְּרָגָא דָּא, לְדְרָגָא
אַחְרָא בְּדִקָּא יְאוּת, וְתִמְן אַפְלַח פּוֹלְחָנִיָּה.

78. רַבִּי חִיָּיא פִּתַּח וְאָמַר, דְּבְרֵי עֲוֹנוֹת גְּבֵרוּ מִנִּי
פְּשְׁעֵינוּ אַתָּה תְּכַפְּרֵם. הָא קְרָא קְשִׁיָּא, דְּלָאו סוּפִיָּה
רִישִׁיָּה, וְלָאו רִישִׁיָּה סוּפִיָּה. אֲלָא דוּד בְּעָא עַל
גְּרַמִּיָּה, וּלְבַתֵּר בְּעִיָּא עַל כֻּלָּא. דְּבְרֵי עֲוֹנוֹת גְּבֵרוּ
מִנִּי. אָמַר דוּד, אָנָּא יִדְעָנָא בְּגִרְמֵי דְּחַבְנָא, אֲבָל
כְּמָה חִיבִין אִינוּן בְּעֵלְמָא, דְּאִתְגְּבֵרוּ חוּבִיָּהוּ
עֲלֵיהוּ, יִתִּיר מִנִּי. הוּאִיל וְכֵן, לִי וְלַהוּן, פְּשְׁעֵינוּ
אַתָּה תְּכַפְּרֵם.

79. תָּא חֲזִי, בְּשַׁעְתָּא דְּחִיבִין סְגִיָּאִין בְּעֵלְמָא, אִינוּן
סְלִקִין, עַד הָהוּא אַתֵּר, דְּסַפְרֵי דְּחִיבִיָּא אִתְפְּתַחוּ,
כְּד"א דִּינָא יִתִּיב וְסַפְרִין פְּתִיחוּ, וְהָהוּא סַפֵּר דִּינָא
עַלָּה קִיּוּמָא, בְּגִינֵי כֵךְ, דְּבְרֵי עֲוֹנוֹת גְּבֵרוּ מִנִּי, וְעַל
דָּא פְּשְׁעֵינוּ אַתָּה תְּכַפְּרֵם.

80. יַעֲקֹב, בְּגוּוֹנָא דָּא בְּגִין כֵךְ לֹא הִימִין, אִי תִימָא
דְּלֹא הִימִין בְּקוּדְשָׁא בְּרִין הוּא, לֹא. אֲלָא, דְּלֹא
הִימִין בֵּיהּ בְּגִרְמִיָּה, דִּילְמָא יְחֻב, וְהָהוּא חוּבָא,
יִמְנַע לִיָּה, דְּלֹא יִתּוּב בְּשֵׁלָם, וְיִסְתַּלֵּק נְטִירוּ מִנִּיָּה,
וּבְגִין כֵךְ, לֹא הִימִין בְּגִרְמִיָּה. וְהִיָּה יוֹי לִי לְאֱלֹהִים,
אֲפִילוּ רַחֲמֵי, כְּדֵי אִיתּוּב בְּשֵׁלָם, אֲשׁוּי לְקַבְּלֵי לְדִינָא,
בְּגִין דְּאָנָּא פִּלַּח קַמִּיָּה תְּדִיר.

81. אָמַר רַבִּי אַחָא, אָמַר יַעֲקֹב, הֲשִׁתְּאֲלָא
אֲצַטְרִיכְנָא לְדִינָא, כְּדֵי אִיתּוּב לְבֵית אָבָא,
אֲתַכְּלִילְנָא בְּדִינָא, וְאֲתַקְשֵׁר בֵּיהּ. אָמַר רַבִּי יוֹסִי,
לֹא הִכִּי, אֲלָא אָמַר, הֲשִׁתָּא אִם יִהְיֶה אֱלֹהִים עִמָּדִי,
דִּינָא אֲצַטְרִיכְנָא לְנִטְרָא לִי, עַד דְּאִיתּוּב בְּשֵׁלָם
לְבֵית אָבָא, אֲבָל בִּיּוֹן דְּאִיתּוּב בְּשֵׁלָם, אֲתַכְּלִילְנָא
רַחֲמֵי בְּדִינָא, וְאֲתַקְשֵׁר בְּקִשּׁוּרָא מִהִימָנָא, לְאֲכַלְלָא
כֻּלָּא כְּחַד. וְהָאֵבֶן הַזֹּאת אֲשֶׁר שָׂמֵתִי מִצְבֵּה יִהְיֶה
בַּיִת אֱלֹהִים. דְּהָא כְּדִין יִהְיֶה כֻּלָּא קִשּׁוּרָא חֲדָא,
וְהָאֵי אֵבֶן אֲתַבְּרָכָא מִימִינָא וּמִשְׂמָאלָא, אֲתַבְּרָכָא
מִעֵילָא וּמִתַּתָּא, בְּגִין דְּאִתְּן מַעֲשָׂרָא מְכֻלָּא.

WHICH ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT.

82. Rabbi ABA said: It is written, "and he took of the stones of that place." THESE ARE THE TWELVE STONES ON WHICH THE NUKVA RESTS; THEY ARE NOT THE NUKVA HERSELF. It may be said that the stone he took is superior to all the other stones HE TOOK for his place of abode to rest on, THIS BEING THE NUKVA ABOVE THE TWELVE STONES. BUT THIS IS NOT SO, as it is written: "and this stone, which I have set for a pillar." He should have said 'the upper' ACCORDING TO WHAT YOU SAY. HE ANSWERS: This is because he said, "this is no other than the house of Elohim." Here he lifted the supernal pillar, for he put all the praise OF THIS, YESOD, on THE UPPER STONE, saying, "this is" able to provide, NAMELY TO PASS MOCHIN, "to no other than the house of Elohim," TO THE STONE ABOVE, WHICH IS THE HOUSE OF ELOHIM. And this is well. Therefore, it is written: "which I have set for a pillar," AND NOT 'THE UPPER'.

83. The phrase, "shall be Elohim's house," MEANS forever, SO THAT PLENTY WILL UNCEASINGLY POUR ON HER FROM YESOD. HE ASKS: WHY DOES THE SCRIPTURE SAY, "Elohim's house," when it should have read 'Hashem's house', as it is written: "and build the house of Hashem," (Ezra 1:3) and "Let us go into the house of Hashem" (Tehilim 122:1). HE REPLIES: THE NUKVA IS a court, A PLACE OF JUDGMENTS, from two supernal sides on the side of the Jubilee (Heb. yoval), YISRAEL-SABA, AND TEVUNAH, called 'Living Elohim', FOR THE SEVEN LOWER SFIROT OF BINAH, YISRAEL-SABA, AND TEVUNAH ARE ALSO CALLED 'ELOHIM' AFTER CHOCHMAH--THAT IS, 'GIVING PLENTY--AND ARE CALLED 'LIFE' (LIT. 'LIVING'). On the side of Yitzchak, THE SECRET OF GVURAH OF ZEIR ANPIN, it is ALSO CALLED 'Elohim'. THEREFORE, THE SCRIPTURE SAYS OF THE NUKVA, "ELOHIM'S HOUSE," WHICH IS JUDGMENT, AND NOT 'HASHEM'S HOUSE', WHICH IS MERCY.

84. Rabbi Elazar said that the Jubilee--YISRAEL-SABA, AND TEVUNAH, WHICH IS BINAH--is full of mercy, even though judgments will arise from it. Every joy comes out of it. It is the joy of all. THEREFORE, IT IS NOT TO BE SAID, AS RABBI ABA DID, THAT THE NUKVA IS CALLED "ELOHIM'S HOUSE," BECAUSE SHE RECEIVES JUDGMENTS FROM THE JUBILEE. Rather, "Elohim's house," BY ITS NAME, INDICATES that it is of the side of severe judgment, GVURAH OF ZEIR ANPIN, ITS LEFT. It is either for good, as the love OF UNION is from the left, it is written: "His left hand is under my head" (Shir Hahirim 2:6); or it is for evil, as severe judgment is aroused from the left, it is written: "Out of the north shall evil break forth upon all the inhabitants of the land" (Yirmeyah 1:14). It is THEREFORE assuredly CALLED "Elohim's house." Rabbi Shimon said: "Elohim's house" is, as written: "the city of the great king" (Tehilim 48:3). THE NUKVA IS THE CITY OF BINAH, CALLED 'GREAT KING'. HERE ALSO, THE NUKVA IS "ELOHIM'S HOUSE," WHICH IS BINAH. For there is a 'plain king', THE NUKVA, and there is a 'great king'. Assuredly, the supernal world is BINAH, CALLED 'great king'. And A 'PLAIN KING' is the city of the 'great king', BINAH.

82. אָמַר רַבִּי אַבָּא, הָא כְּתִיב וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם. וְאִי תִימָא דְאַבְנָא דָא, עֲלָאָה עַל כְּמָה אַבְנִין לְאַתְרַּ מוֹתְבִיָּה, לְמִשְׁרֵי עֲלִיּוּהוּ, וְהָא כְּתִיב וְהֶאֱבֹן הַזֹּאת אֲשֶׁר שָׁמְתִי מִצְבָּה, עֲלִיּוּנָה מִבְּעֵי לִיָּה. בְּגִין דְאָמַר אִין זֶה כִּי אִם בֵּית אֱלֹהִים, הֲכָא אָרִים לָהּ, קָמָא עֲלָאָה, בְּגִין דְתֵלָא כָּל שְׁבַחָא דְזָה בְּהָ, דְאִין זֶה לְקִיּוּמָא כִּי אִם בֵּית אֱלֹהִים. וְשִׁפּוּר. וְעַל דָּא אֲשֶׁר שָׁמְתִי מִצְבָּה כְּתִיב.

83. יְהִיָּה בֵּית אֱלֹהִים לְעֹלָמִין, בֵּית אֱלֹהִים, בֵּית יוֹי מִיבְּעֵי לִיָּה, כְּדָא לְכוּנֵן אֶת בֵּית יוֹי. וְכֵן בֵּית יוֹי נִלְךְ. אֲלָא, אֲתֵר דְבֵי דִינָא אִיְהוּ מִתְרִין סְטְרִין עֲלָאִין, מִסְטְרָא דְיוֹבְלָא, דְאִיְהוּ אֱלֹהִים חַיִּים. וּמִסְטְרָא דְיִצְחָק אֱלֹהִים.

84. אָמַר רַבִּי אֶלְעָזָר, יוֹבְלָא, אֶף עַל גַּב דְדִנִּין מִתְעֲרִין מִינָהּ, וְכִלְהוּ רַחֲמֵי, כָּל חִירוֹ מִינָהּ נִמְקִין, וְהוּא חֲדוּתָא דְכָלָא. אֲלָא בֵּית אֱלֹהִים, סְטְרָא דְדִינָא קְשִׁיא, אִי לְטַב, בְּסְטְרָא דְשְׁמָאֲלָא, אֲתֵעַר בֵּיהּ רַחֲמִיּוּתָא, כְּמָה דְאֵת אָמַר, שְׁמָאֲלוּ תַחַת לְרָאשֵׁי. אִי לְבִישׁ, בְּסְטְרָא דְשְׁמָאֲלָא, אֲתֵעַר בֵּיהּ דִינָא קְשִׁיא, כְּמָה דְאֵת אָמַר, מִצְפּוֹן תִּפְתַּח הַרְעָה עַל כָּל יוֹשְׁבֵי הָאָרֶץ, וְדָאֵי בֵּית אֱלֹהִים. רַבִּי שִׁמְעוֹן אָמַר, בֵּית אֱלֹהִים הֵינּוּ דְכְתִיב קְרִית מֶלֶךְ רַב. אִית מֶלֶךְ סַתָּם, וְאִית מֶלֶךְ רַב, וְדָאֵי עֲלֵמָא עֲלָאָה, מֶלֶךְ רַב אִיְהוּ, וְדָא הוּא קְרִית מֶלֶךְ רַב.

13. Rabbi Chiya sees Eliyahu

In a dream of Rabbi Chiya's, the prophet Elijah announces the imminent destruction of the holy city within if men cease to study Torah. When Rabbi Chiya wakes and discusses his dream with the sages, Rabbi Yesa comments that although the wisdom of Torah watches over those who study it, the same is not true of "men who are strong in this world"--that is, who manifest the energy of the Left Column. Thus, the Holy City, in its external aspect, is doomed to destruction over and over again.

The Relevance of this Passage

The Talmud teaches us that the Temple was destroyed, not for lack of academic study of the Torah, but because of hatred and intolerance among the children of Israel for no reason. The spiritual meaning of "Torah study" concerns character transformation, not scholarship. Torah study is a means to an end--learning to love thy neighbor as thyself. Everything else, according to the sage Hillel, is merely commentary. Negative forces attempt to focus our attention on the study itself, arousing self-righteousness and self-importance. When this happens, the sages warn us, the Torah actually becomes poison to the body and soul. If we hold to our intolerant ways, the Temple will be destroyed repeatedly. Moreover, each year the Temple is not rebuilt represents the spiritual equivalent of its destruction. The Light activated as we read these verses hastens the rebuilding of the

Temple and the final redemption.

85. Rabbi Chiya and Rabbi Chizkiyah were sitting underneath the trees in the field of Ono. Rabbi Chiya dozed and saw Eliyahu. RABBI CHIYA said TO ELIJAHU: Because of my master showing the way, the field, THE NUKVA, is shining. ELIJAHU said: I have come to announce that Jerusalem, together with the cities where the sages dwell, is about to be destroyed. For Jerusalem, THE NUKVA, is judgment and is established upon it, and judgment now calls for its destruction. And Samael has already been given power over it and over the powerful men of the world. I have come to let the wise men know so they can try to extend Jerusalem's years SO IT SHALL NOT BE DESTROYED; for as long as the Torah, which is the Tree of Life on which everything is maintained, dwells in it, it remains standing. Thus, as long as the Torah is awakened from below AND MEN ARE OCCUPIED IN ITS STUDY, the Tree of Life, ZEIR ANPIN, does not leave the celestial JERUSALEM. When the Torah is no longer studied below, WHEN MEN ARE NOT OCCUPIED IN ITS STUDY, the Tree of Life, ZEIR ANPIN, is gone from the world, THE NUKVA, CALLED 'WORLD', AND ALSO JERUSALEM. THIS DOES NOT REFER TO TERRESTRIAL JERUSALEM SINCE THESE SAGES LIVED LONG AFTER THE DESTRUCTION OF JERUSALEM.

86. Therefore, as long as sages are happy in their study of the Torah, Samael cannot prevail against them, as it is written: "the voice is Ya'akov's voice, but the hands are the hands of Esav" (Beresheet 27:22). This is the supernal Torah, ZEIR ANPIN, called 'Ya'akov's Voice'. As long as the voice does not stop, speech rules and reigns, and study of the Torah can continue. Rabbi Chiya awoke. They went and told WHAT THEY HAD HEARD FROM ELIJAHU to the sages.

87. Rabbi Yesa said, that everybody knew WHAT ELIJAHU SAID. IT WAS REVEALED TO THE SAGES THAT WHOEVER TURNS TOWARD THE LEFT DESTROYS THE NUKVA. This is so, as it is written: "unless Hashem keeps the city, the watchman stays awake in vain" (Tehilim 127:1). The Holy City, THE NUKVA, is maintained by those who study the Torah, WHO CLEAVE TO THE CENTRAL COLUMN CALLED 'TORAH'. THEN, YUD-HEI-VAV-HEI, THE SECRET OF THE CENTRAL COLUMN, PRESERVES THE CITY, and not by men who are strong in this world, THAT IS, WHO CLEAVE TO THE LEFT. This is as it is written: "unless Hashem (THE CENTRAL COLUMN) keeps the city, the watchman stays awake in vain," FOR IT IS DESTINED TO BE DESTROYED, AS HAS BEEN EXPLAINED.

14. "And he looked, and behold a well in the field"

Here the Zohar reveals the regenerative power of love tempered by justice. It explains how King David fled from his son Avshalom, and was comforted by the notion that his predecessors Jacob and Moses had also fled. Like them, he was consoled by the power of unconditional love, or the Eternal Female, "Nukva" or Malchut. This is symbolized by the phrase, "the well in the field." Protecting this well is a stone, which represents the rigor of severe judgment. When the spirit is regenerated by love, the stone of judgment is rolled back into place because it is necessary to protect the "waters" from the wicked. In its negative aspect, this stone of severe judgment is evil. "The other side is forever present at the well's mouth." Here once again the Zohar defines evil as judgment without mercy.

The Relevance of this Passage

Just as hatred for no reason is the singular cause of the destruction of the Temple and the resulting spiritual darkness, unconditional love has the power to remove even the most severe judgments decreed against mankind. Love is awakened in our hearts by this section—a love for others, particularly our enemies, that sweetens and removes looming judgments.

85. רבי חייא ורבי חזקיה, הוו יתבי תחות אילני, דחקל אונו, אדמוך רבי חייא, חמא ליה לאליהו, אמר מקסטיטורא דמר, חקלא נהיר. אמר, השתא אתינא לאודעא, דירושלם קריב איהו לאתחרבא, וכל אינון קרתין דחכימין, בגין דירושלם דינא איהו, ועל דינא קיימא, ועל דינא אתחרב, והא, אתיהיב רשו לסמאל עלה, ועל תקימי עלמא, ואתינא לאודעא לחכימין דילמא יורכוך שני דירושלם, דהא כל זמנא דאורייתא אשתכח בה, היא קיימא, בגין דאורייתא אילנא דחיי דקיימי עלה, כל זמנא דאורייתא אתער לתתא אילנא דחיי לא אעדי לעילא, פסק אורייתא לתתא אילנא דחיי אסתלק מעלמא.

86. ועל דא, כל זמנא דחכימין יחרון בה באורייתא, לא יכיל סמאל בהו, דהא כתיב הקול קול יעקב והידיים ידי עשו, דא הוא אורייתא עלאה, דאקרי קול יעקב, בעוד דההוא קול לא פסק, דבור שלטא ויכלא, ועל דא לא אצטרין אורייתא למפסק. ואתער רבי חייא, ואזלו ואמרו מלה דא, לחכימין.

87. אמר רבי יוסא, כלא ידעין דא, והכי הוא, דכתיב אם ה' לא ישמר עיר שוא שקד שומר, אלון אנון דמשתדלין באורייתא, קרתא קדישא קיימא עליהו, ולא על גברין תקימין דעלמא, היינו דכתיב אם ה' לא ישמר עיר וגו'.

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88. "And he looked, and behold a well in the field" (Beresheet 29:2). Rabbi Yehuda opened the discussion and said: "A psalm of David, when he fled from Avshalom his son" (Tehilim 3:1). This verse was known to the friends, WHO HAVE ALREADY DISCUSSED AND EXPLAINED IT. Yet "a psalm of David" IS PERPLEXING, FOR why did he sing? Perhaps it is because his son, and not a stranger, rose against him, AND HIS SON WOULD HAVE PITY ON HIM AND A STRANGER WOULD NOT. BUT THIS INTERPRETATION WOULD NOT BE TRUE because this was supposed to be a greater lament for him. A man grieves more over a small hurt from his kin than a great hurt from others. HE ANSWERS: "A psalm of David" means that he sang because it was David's wish. At first he thought that the Holy One, blessed be He, would punish him for his sins in the world to come. When he saw that He would take revenge in this world, he rejoiced AND SANG.

89. Another reason is that DAVID saw that men of greater importance in this world fled alone. Ya'akov fled, as it is written: "And Ya'akov fled into the country of Aram" (Hoshea 12:13), and he fled alone. Moshe fled, as it is written: "But Moshe fled from before Pharaoh" (Shemot 2:15), and he was alone. When David fled, all the rulers of the land, the valiant men of the country and the chiefs of Yisrael, all fled with him, surrounding him from right and left to guard him on all sides. When he thus saw himself valued, he sang.

90. Rabbi Yehuda said that the others all passed by this well, THE NUKVA, WHILE THEY WERE FLEEING. HE ASKS: Why was David an exception? HE ANSWERS: David was then considered to be its foe BECAUSE IT PUNISHED HIM FOR THE SIN OF BAT-SHEVA, and therefore he did not come across it. But the well gladly accepted Ya'akov and Moshe, and wished to approach them. Therefore, when the well saw them, the water rose before them, as a wife happy with her husband.

91. You may wonder why, when Eliyahu ran away, he did not come across THE WELL? HE ANSWERS: Eliyahu is beneath the well, BEING THE CHARIOT TO THE NUKVA CALLED 'WELL', and not above the well, as were Moshe and Ya'akov. Therefore, ELIYAHU was a messenger performing the errands OF THE NUKVA, while Ya'akov and Moshe were above the well, BEING A CHARIOT TO ZEIR ANPIN. THEREFORE, the well rejoiced to see them and the water rose to receive them. THIS IS THE SECRET OF THE ASCENSION OF THE FEMALE WATERS TOWARD THE MALE WATERS, as a wife rejoices to see and welcome her husband.

88. וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֶה וּגְו'. ר' יְהוּדָה פָּתַח וְאָמַר, מִזְמוֹר לְדָוִד בְּבְרַחוֹ מִפְּנֵי אַבְשָׁלוֹם בְּנֹו. הָאִי קָרָא אֶתְעָרוּ בֵּיהַ חֲבֵרָיָא. אֲבָל מִזְמוֹר לְדָוִד, אֲמַאי קָאֵמַר שִׁירָה, אִי בְּגִין דְּבְרִיָּה אִיהוּ דְּקָם עֲלֵיהַ, קִינָה יִתִּיר מִפְּעֵי לֵיהַ, דְּהָא אֲבָאִישׁ עֲלוּי דְּבַר נֶשׁ זַעִיר מִקְרִיבֹוי, מִדְּאֲחָרָא סָגִי. אֲלָא, מִזְמוֹר לְדָוִד, אֲמַר שִׁירָה, וְהָכִי בְּעֵי דָוִד, דְּחָשִׁיב דְּקוֹדֶשׁא בְּרִיךְ הוּא סְלִיק לֵיהַ חוּבֹוי, לְהֵוּא עֲלֵמָא, בִּיּוֹן דְּחָמָא, דְּהָכָא בְּהָאֵי עֲלֵמָא, בְּעֵי לְמַגְבִּיָּה מְנִיָּה, חֲדִי.

89. תו, דְּחָמָא דְּעֲלָאי מְנִיָּה הוּוּ בְּעֲלֵמָא, דְּקָא בְּרַחוֹ, וְכִלְהוּ בְּלַחֲדוּיָיהוּ. יַעֲקֹב עָרַק, דְּכִתִּיב וַיִּבְרַח יַעֲקֹב שָׂדֶה אָרֶם, וְעָרַק בְּלַחֲדוּי. מִשֶּׁה עָרַק דְּכִתִּיב וַיִּבְרַח מִשֶּׁה מִפְּנֵי פְרַעֲה, וְעָרַק בְּלַחֲדוּי. וְדָוִד בְּרַח, כָּל אֵינֹון שׁוֹלְטָנֵי אֲרַעָא, וְכָל אֵינֹון גִּבְרֵי אֲרַעָא, וְרִישֵׁיהוֹן דִּישְׂרָאֵל, כִּלְהוּ עָרַקִין עֲמִיָּה, וְסַחְרִין לֵיהַ, מִימִינִיָּה וּמִשְׂמָאלִיָּה, לְנִטְרָא לֵיהַ מִכָּל סְטְרִין, בִּיּוֹן דְּחָמָא שְׁבַחָא דָא, אֲמַר שִׁירָתָא.

90. וְאָמַר רַבִּי יְהוּדָה, כִּלְהוּ אֶעְרַעוּ בְּהָאֵי בְּאֵר. וְדָוִד אֲמַאי לֹא אֶעְרַע בֵּיהַ. אֲלָא, דָוִד מֵאֵרִי דְּבָבוּ, הוּוּ לְקַבְּלֵיהַ, בְּהֵוּא זְמָנָא, וּבְגִין כֶּךָ, לֹא אֶעְרַע בֵּיהַ. לִיעֲקֹב וּמִשֶּׁה, בְּחֻדְוָה קַבִּיל לֹון הָאֵי בְּאֵר, וּבְעָא לְאֲתַקְרָבָא בְּהַדִּיָּהוּ, וְעַל דָא בִּיּוֹן דְּחָמָא לֹון הָאֵי בְּאֵר סְלִיקוּ מִנָּא לְגַבִּיָּהוּ, כְּאֲתַתָּא דְּחֻדְיָתָא עִם בְּעֵלָה.

91. וְאִי תִימָא הָא אֲלֵיהוּ בְּרַח, וְלֹא אֶעְרַע בֵּיהַ, אֲמַאי. אֲלָא, אֲלֵיהוּ לְתַתָּא מִן בְּאֵר הוּא, וְלֹא לְעִילָא, כְּמָה דְּהוּוּ מִשֶּׁה וַיַּעֲקֹב, וּבְגִין כֶּךָ, מִלְּאֲךְ אִיהוּ, וְעֵבִיד שְׁלִיחוּתָא, וּבְגִין דִּיעֲקֹב וּמִשֶּׁה, לְעִילָא אֵינֹון מִן הַבְּאֵר, בְּאֵר חֲדִי לְגַבִּיָּהוּ, וְסְלִיק לְקַבְּלָא לֹון, כְּאֲתַתָּא דְּחֻדְיָתָא לְגַבִּי בְּעֵלָה, וּמִקַּבְּלָא לֵיהַ.

92. The verse, "And he looked, and behold a well in the field," contains a secret. For he saw that the upper well, THE NUKVA, resembled THE LOWER OTHER WELL, WHICH WAS IN TUNE TO IT. As it is written: "and, lo, there were three flocks of sheep lying by it" (Beresheet 29:2). THIS MEANS THAT THE THREE FLOCKS OF SHEEP ARE CONSTANTLY AT THE MOUTH OF THE WELL. HE ASKS: If there are three, why is it later written: "And there all the flocks gathered," WHICH MEANS THAT THERE ARE MORE HERDS? HE ANSWERS: There are three AND NO MORE: south, east, and north--NAMELY, CHESED, GVURAH, AND TIFERET. South is on the RIGHT side, north on the LEFT side, and east is THE CENTRAL COLUMN between them. And those who stand on this well and join it, fill it. Why DO THEY WATER IT? Because, "for out of that well they watered the flocks," THAT IS, THE LOWER SOULS OF BRIYAH, YETZIRAH, ASIYAH, as it is written: "they give drink to every wild beast" (Tehilim 104:11), WHICH ARE THE SOULS OF BRIYAH, YETZIRAH, ASIYAH. IN THAT WAY, HE EXPLAINS THE VERSE, "AND THERE WERE ALL THE FLOCKS GATHERED," WHICH MEANS ALL THE SOULS OF BRIYAH, YETZIRAH, ASIYAH. BUT ONLY THREE WATER THE WELL--THE THREE COLUMNS CHESED, GVURAH, AND TIFERET.

93. The verse, "And there were all the flocks gathered," is similar to the verse, "All the rivers run into the sea" (Kohelet 1:7). AS THE RIVERS ARE SOULS, SO ARE THE HERDS. "...and they rolled the stone from the well's mouth..." MEANS THAT they remove from THE WELL the vigor of severe Judgment, which was congealed and frozen as a stone, thereby preventing the water from coming out. And when these rivers run to the sea, THE NUKVA, south--which is Right, CHESED--is strengthened, and north, GVURAH, cannot freeze the water. Thus, the water of the river remains abundant and does not congeal as in a river of little water.

94. Therefore, when these rivers run, south, which is the Right COLUMN, is strengthened. And the water thaws so that it can flow and water the herds, THE SOULS, as we have already said, "they give drink to every wild beast," WHICH ARE THE SOULS. "...and put the stone back upon the well's mouth in its place..." because the world needs the judgments OF THE NUKVA. There must be Judgment in order to reprimand the wicked. THEREFORE, THEY RETURN THE STONE TO ITS PLACE SO THAT THE NUKVA SHINES ONLY AT THE TIME OF UNION, WHEN SOULS RAISE FEMALE WATERS. AFTER THE UNION IS ACHIEVED, IT IS CLOSED AGAIN.

95. Come and behold: when Ya'akov, who sat upon the well, saw the water rising up to him, he knew he would meet his wife there. After Moshe, who also sat upon the well, saw the water rising toward him, he too knew his wife would come there. And so it was that Ya'akov met his wife there, as it is written: "And while he was still speaking with them, Rachel came with her father's sheep...And it came to pass, when Ya'akov saw Rachel..." It is also written of Moshe: "And the shepherds came and drove them away..." (Shemot 22:17). And there he met Tziporah, his wife. This well caused all of this BECAUSE THE WELL IS THE SECRET OF THE SUPERNAL NUKVA. THUS, THEY MET THE NUKVA OF THIS WORLD.

92. וַיֵּרָא וְהִנֵּה בְּאֵר בַּשָּׂדֶה, רְאָא אִיהוּ, דְּחַמָּא הָאֵי בְּאֵר לְעֵילָא, דָּא כְּגֻוּנָא דָּא, כְּתִיב שְׁלֹשָׁה עֲדָרֵי צֹאן רֹבְצִים עָלֶיהָ, אִי אִינוּן שְׁלֹשָׁה, אִמְאֵי כְּתִיב, וְנֶאֱסָפוּ שָׁמָּה כָּל הָעֲדָרִים. אֶלָּא, אִינוּן שְׁלֹשָׁה: דְּרוּם, מְזֻרְחָ, צְפוּן. דְּרוּם מֵהָאֵי סְטְרָא, וְצְפוּן מֵהָאֵי סְטְרָא, וּמְזֻרְחָ בִּינְיֵיהוּ, וְאֶלִּין קְיֻימִין עַל הָאֵי בְּאֵר, וְאֶחֱדָן לִיהָ, וּמְלִיִּין לִיהָ, מֵאֵי טַעְמָא, בְּגִין, כִּי מִן הַבְּאֵר הָאֵי יִשְׁקוּ הָעֲדָרִים. הֵיִינוּ דְּכְתִיב, יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי.

93. וְנֶאֱסָפוּ שָׁמָּה כָּל הָעֲדָרִים, הֵיִינוּ דְּכְתִיב, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם. וּגְלָלוּ אֶת הָאֶבֶן, מֵעֵבִירִין מִינָהּ תְּקִיפוּ דְּרִינָא קְשִׁיא, הָהוּא דְּגָלִיד וְקָרִישׁ, דְּכַדִּין אֶקְרִי אֶבֶן, וְלֹא נִפְקִי מִינָהּ מִיּוֹא לְבַר. וְכַד אִינוּן נְחָלִין אֲתֵיִין, אֲתַתְּקַף דְּרוּם, דְּאִיהוּ יְמִינָא, וְלֹא יִכְלָא צְפוּן לְמַקְרֵשׁ מִיִּין, כְּהָאֵי נְהָרָא, כַּד מִיּוּמֵי סְגִיָּאִין, לֹא גְלִידִין וְקָרִישֵׁי מִיָּא, כְּנִהְרָא דְּמִיּוּמֵי זְעִירִין.

94. וְעַל דָּא, כַּד אִינוּן נְחָלִין אֲתֵיִין, אֲתַתְּקַף דְּרוּם, דְּאִיהוּ יְמִינָא, וּמִיִּין אֲשַׁתְּרִיִּין, וְנִגְדִין וְאֲשַׁקְיִין עֲדָרֵינָא, כְּמָה דְּאֶמְרָן דְּכְתִיב יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי. וְהִשְׁבִּיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר, לְמַקּוּמָהּ, בְּגִין דְּעֵלְמָא אֲצַטְרִיךְ דִּינָא דִּילָהּ, דְּתַהוּי בְּדִינָא, לְאוֹכְחָא בֵּיהּ חֵיבָיָא.

95. תָּא חֲזִי, יַעֲקֹב כַּד הוּוּ יָתִיב עַל בִּירָא, וְחַמָּא מִיָּא דְּסַלְקִין לְגַבִּיָּהּ, יַדַּע דְּתַמְן תְּזַדְּמָן לִיהָ אֲתַתִּיהָ. וְכֵן בְּמֹשֶׁה, כַּד יָתִיב עַל בִּירָא, כִּיּוֹן דְּחַמָּא דְּמִיָּא סַלְקִין לְגַבִּיָּהּ, יַדַּע דְּאֲתַתִּיהָ אֲזַדְּמִנַת לִיהָ תַמְן, וְהִכִּי הוּוּ לִיהָ לְיַעֲקֹב, דְּתַמְן אֲזַדְּמִינַת לִיהָ אֲתַתִּיהָ, כְּמָה דְּכְתִיב עוֹדְנוּ מְדַבֵּר עִמָּם וְרַחַל בָּאָה עִם הַצֹּאן, וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת רַחֵל וְגו'. מֹשֶׁה, דְּכְתִיב וַיָּבֹאוּ הָרוּעִים וַיִּגְרְשׁוּם וְגו', וְתַמְן אֲזַדְּמִנַת לִיהָ צְפוּרָה, בְּגִין דְּהָהוּא בְּאֵר גְּרָמָא לֹן.

96. Come and behold: this well is mentioned in this text seven times because seven IS THE NUKVA OF ZEIR ANPIN, THE SECRET OF SEVEN, WHICH INCLUDES SEVEN SFIROT. It also alludes to Be'er Sheva (lit. 'a well of seven'). HE EXPLAINED THAT this well is mentioned seven times in this text, as it is written: "And he looked, and behold a well in the field...for out of that well...and a great stone was upon the well's mount...and they rolled the stone from the well's mouth...and put the stone back upon the well's mouth...and till they roll the stone from the well's mouth...and rolled the stone from the well's mouth." There are seven mentions. Assuredly this is so, because it includes seven grades.

97. In the text about Moshe, THE WELL is mentioned only once, as it is written: "and dwelt in the land of Midyan: and he sat down upon a well" (Shemot 2:15). This is because Moshe renounced his house below. Ya'akov, HOWEVER, did not renounce his house below at all. Therefore, a well is mentioned only once in regard to Moshe, as it is written: "My dove, my undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9). Therefore, Moshe is the owner of the house, AS HIS ROOT IS ABOVE THE LOWER NUKVA CALLED 'HOUSE' and he rose above it. Therefore, it is written of Moshe, "and he sat down upon a well," THAT IS, ABOVE THE WELL. Of Ya'akov it is written: "And he looked, and behold a well in the field," and not "and he sat down upon a well."
Sitrei Torah (Secrets of the Torah)

98. In the verse, "And he looked, and behold a well in the field, and, behold, there were three flocks of sheep lying by it" (Bereshheet 29:2) the well is a grade called the 'Master of all the Earth'. HE EXPLAINED: "the field" means the field of holy apple trees, NAMELY, THE NUKVA FROM THE CHEST BELOW. The "three flocks of sheep" are the three supernal holy grades that are set on that well. They are Netzach, Hod, and Yesod of the world. And these draw water, NAMELY, PLENTY, from above, ZEIR ANPIN, and fill the well.

99. This is because this source, the foundation (Yesod) of the world, dwells inside that well, producing fruits and forever flowing. And the well is filled by it, MEANING THAT YESOD POURS INTO THE WELL, THE NUKVA, TWO KINDS OF PLENTY FOR THE PURPOSES OF: 1) PRODUCING SOULS, WHICH ARE FRUITS AND 2) SUSTAINING THE LOWER BEINGS. Because the well is filled WITH PLENTY, assuredly, "out of that well they watered the flocks," which are the multitude of souls and holy armies that drink from that well, each according to its merit.

100. "...and a great stone was upon the well's mouth..." alludes to a stone upon which stumble people in the world, "a stone of stumbling and...a rock of offense" (Yeshayah 8:14). THE OTHER SIDE is forever present at the well's mouth, THAT IS, BY ITS COMMAND, to seek justice from the entire world, so that no sustenance and goodness shall descend upon the world. THIS OCCURS WHEN THE NUKVA RECEIVES FROM THE LEFT, BUT NOT THE RIGHT, AND THEN PUNISHES AND DEMANDS JUSTICE.

96. תָּא חֲזוּ הָאֵי בְּאֵר, שֶׁבַע זְמַנִּין, כְּתִיב בְּפִרְשָׁתָא דָּא, בְּגִין דְּאִיהוּ רְמִזוּ לְשִׁבְעָה. וְהָכִי אֶקְרִי בְּאֵר שֶׁבַע, בְּאֵר דָּא, אֲדַכְּרָה שֶׁבַע זְמַנִּין, בְּפִרְשָׁתָא דָּא, דְּכְתִיב: וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה. כִּי מִן הַבְּאֵר הָיָא. וְהָאֵבֶן גְּדוֹלָה עַל פִּי הַבְּאֵר. וְנֹאסְפוּ שְׁמָה כָּל הָעֵדְרִים וְגו' מֵעַל פִּי הַבְּאֵר. וְהִשְׁקוּ אֶת הַצֹּאן וְהִשִּׁיבוּ אֶת הָאֵבֶן עַל פִּי הַבְּאֵר. וַיְגַל אֶת הָאֵבֶן מֵעַל פִּי הַבְּאֵר. הָא שֶׁבְעָה. וּבּוֹדָאֵי דְהָכִי הוּא.

97. בְּמֹשֶׁה לֹא כְּתִיב אֲלָא זְמַנָּא חֲדָא, דְּכְתִיב וַיֵּשֶׁב בְּאֶרֶץ מִדְיָן וַיֵּשֶׁב עַל הַבְּאֵר. בְּגִין דְּמֹשֶׁה, אֲתַפְרֹשׁ מִכָּל וְכָל, מִבֵּיתָא דְלִתְתָּא, וַיַּעֲקֹב לֹא אֲתַפְרֹשׁ כָּלָל. בְּמֹשֶׁה חֲדָא, כְּמָה דְכְתִיב, אַחַת הִיא יוֹנְתִי תַמְתִּי. אַחַת הִיא לְאִמָּה. וּבְגִין כֶּן מֹשֶׁה מְאֵרִיהָ דְבֵיתָא הִוָּה, וְאַסְתַּלַּק לְעֵילָא, בְּמֹשֶׁה כְּתִיב וַיֵּשֶׁב עַל הַבְּאֵר, בְּיַעֲקֹב וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה, וְלֹא כְּתִיב וַיֵּשֶׁב עַל הַבְּאֵר.

סְתְרֵי תוֹרָה

98. וַיֵּרָא וְהִנֵּה בְּאֵר בְּשָׂדֵה וְהִנֵּה שָׁם שְׁלֹשָׁה עֵדְרֵי צֹאן רֹבְצִים עָלֶיהָ. בְּאֵר: דְּרֵגָא דְּאֲרוֹן כָּל הָאֶרֶץ. בְּשָׂדֵה: חֻקַּל, תַּפְחוּץ קַדִּישִׁין. שְׁלֹשָׁה עֵדְרֵי צֹאן: תַּלְתַּת דְּרֵגִין עֲלָאִין קַדִּישִׁין, מִתְתַּקְנָן עַל הַהוּא בִּירָא, וְאִינּוֹן: נְצ"ח וְהו"ד וַיִּסּוּדָא דְעֲלָמָא. וְאֵלִין מְשַׁכִּין מֵיָא מְלַעֲיָלָא, וּמְלִיִּין לְהָאֵי בִּירָא.

99. בְּגִין דְּהוּא מְקוּרָא, יִסּוּדָא דְעֲלָמָא, כִּד שְׂאֵרֵי בְּגוּ הוּא בִּירָא, עֵבִיד פִּירֵי, וְנִבְיַע תְּדִיר, וְאַתְמַלְוִיא הוּא בִּירָא מְנִיָּה. כִּיּוֹן דְּאַתְמַלְוִיא, וְדָאֵי כִּי מִן הַבְּאֵר הָיָא יִשְׁקוּ הָעֵדְרִים, אֵלִין אִינּוֹן כָּל אוֹכְלוֹסִין, וּמְשַׁרְיִין קַדִּישִׁין, דְּכֻלְהוּ שְׁקִינִין וְשִׁתָּאן מֵהוּא בִּירָא, וְכָל חֲדָא וְחֲדָא כְּמָה דְאַתְחֲזִי לִיהָ.

100. וְהָאֵבֶן גְּדוֹלָה עַל פִּי הַבְּאֵר. דָּא אֵבֶן, דְּמִינָהּ כְּשִׁלֵּי בְּנֵי עֲלָמָא, אֵבֶן נְגַף וְצוּר מְכַשֵּׁל, דְּקִיּוּמָא תְּדִיר עַל פִּי הָאֵי בְּאֵר, עַל מִימְרֵיהָ, לְמַתְבַּע דִּינָא דְכָל עֲלָמָא, דְּלֹא יַחֲזִית מְזוּנָא וְטֵב לְעֲלָמָא.

101. Of the verse, "And there were all the flocks gathered," HE ASKS: why is it not written: 'And there were the flocks gathered', INSTEAD OF "ALL THE FLOCKS"? WHAT DOES "ALL" MEAN? All these flocks are the holy troops above, THE ANGELS, and the holy troops below, THE RIGHTEOUS. By singing and praising above and by prayers and petitions below, they immediately "rolled the stone from the well's mouth." They roll it and remove it from holiness; THE WELL is then separated from the Judgment, CALLED 'STONE'. Then "they watered the sheep," the supernal angels received above, and Yisrael below.

102. Then the words, "and put the stone back," mean that according to the command of the well THEY PUT THE STONE BACK IN ITS PLACE so it will be ready to demand judgment from the world--to act according to Judgment. And so it ought to be, for the world needs judgment to survive, to ensure that all will be done according to Truth and Righteousness.

103. After Ya'akov was perfected, WHEN HE FOUND HIS SPOUSE, RACHEL, he had no further need of that stone. It is then written: "and rolled the stone from the well's mouth." HE ASKS: Why is it written: "and (he) rolled," and "they rolled," instead of 'he removed', and 'they removed'? Because "they rolled" is the rolling of the Satan, for they roll everything upon him and shake him so he cannot accuse.

104. And Ya'akov alone ROLLED THE STONE and needed help from no one. For Ya'akov was the chosen of the fathers, THE CENTRAL COLUMN. Because he prevailed against Esav in this world, he could prevail above. In everything, there is need first of an action BELOW.

105. Ya'akov inherited two worlds, the Revealed World and the Hidden World. Accordingly, from the Hidden World, FROM LEAH, the six tribes were issued. And from the Revealed world, FROM RACHEL, the other two tribes were issued. Also, the Hidden world, LEAH, THE NUKVA OF ZEIR ANPIN, issued six ends, and the Revealed world, RACHEL, issued two. They are the two Cherubs, Matatron and Sandalfon. And Ya'akov was located between the two worlds, THE REVEALED AND THE HIDDEN, in their very shape. Therefore, all Leah said was covered, and all that Rachel said was in the open.
End of Sitrei Torah (Secrets of the Torah)
Tosefta (Addendum)

101. וְנֶאֱסָפוּ שָׁמָּה כָּל הָעֶדְרִים, וְנֶאֱסָפוּ שָׁמָּה הָעֶדְרִים, לֹא כְּתִיב, אֲלֵא כָּל הָעֶדְרִים, מִשְׁרִיין קְדִישִׁין לְעֵילָא, וּמִשְׁרִיין קְדִישִׁין לְתַתָּא, אֵלִין בְּשִׁירִין וְתוֹשְׁבָחִין לְעֵילָא, וְאֵלִין בְּצִלוֹתֵין וּבְעוֹתֵין לְתַתָּא, אֵלִין וְאֵלִין מִיַּד וּגְלָלוּ אֶת הָאֶבֶן מֵעַל פִּי הַבַּּאֵר, מִגְּנֻדְרִין לָהּ, וּמַעֲבְרִין לָהּ מִן קוֹדֶשָׁא וְאִסְתְּלִיק מִן דִּינָא. מִיַּד וְהִשְׁקוּ אֶת הָצֹאן, נִטְלוּ מִלְּאֲבֵי עֲלָאֵי לְעֵילָא, וְנִטְלוּ יִשְׂרָאֵל לְתַתָּא.

102. לְבַתֵּר וְהִשִּׁיבוּ אֶת הָאֶבֶן, עַל מִימְרָא, דְּהֵאֵי בָּאֵר, לְאַתְעֵטְרָא קַמִּיהּ, וּלְמַתְבַּע דִּינָא דְעֵלְמָא, לְאַתְנַהֲגָא עֲלֵמָא בְּדִינָא, וְהֵכִי אֶצְטְרִיךְ דְּהֵא לֹא יְכִיל עֲלֵמָא לְמִיקָם אֲלֵא עַל דִּינָא, לְמַהוּ כְּלָא בְּקִשׁוּט וּזְכוּ.

103. בֵּינָן דְּאַשְׁתְּלִים יַעֲקֹב, לֹא אֶצְטְרִיךְ לְהֵאֵי אֶבֶן סִיוַעָא אַחְרָא, מַה כְּתִיב וַיִּגֹּשׁ יַעֲקֹב וַיִּגַּל אֶת הָאֶבֶן. וַיִּגַּל וַיִּגְלָלָהּ, וְלֹא כְּתִיב וַיִּסֶר וְהִסִּירוּ. אֲלֵא וַיִּגְלָלוּ, הֵינָנו עֲרֻבֹבָא דְשֵׁטָן, דְּמַעֲרַבְבִין לֵיהּ, דְּלֹא יְכִיל לְקַטְרָגָא.

104. וַיַּעֲקֹב בְּלַחֲדִיָּה, לֹא אֶצְטְרִיךְ לְסִיוַעָא אַחְרָא, אֲלֵא אִיהוּ בְּלַחֲדִיָּה, דְּהֵא שְׁלִימוּ דְאַבְהֵתָא הוּהוּ יַעֲקֹב, דְּכִיּוֹן דִּיכִיל בֵּיהּ בַּעֲשׂוּ בְּהֵאֵי עֲלֵמָא יְכִיל לְעֵילָא. וּבְכֵלָא אֶצְטְרִיךְ עוֹבְדָא.

105. תְּרִין עֲלָמִין אַחְסִין יַעֲקֹב, חַד עֲלָמָא דְאַתְגְּלִיא, וְחַד עֲלָמָא דְאַתְכַּסְיָא כְּגוּוֹנָא דְלַהוֹן מִמֶּשׁ, מַחְד נִמְקוּ שֵׁית שְׁבִטִין, וּמַחְד נִמְקוּ תְּרִין שְׁבִטִין. עֲלָמָא דְאַתְכַּסְיָא אִפִּיק שֵׁית סְטְרִין, עֲלָמָא דְאַתְגְּלִיא אִפִּיק תְּרִין, וְאִינוּן תְּרִין כְּרוּבִין דְתַחוּתָהּ, וַיַּעֲקֹב בֵּין תְּרִין עֲלָמִין אֶשְׁתַּבַּח, בְּדִיוֹקְנָא דְלַהוֹן מִמֶּשׁ, וּבְגִין כֶּךָ, כָּל מְלוֹי דְלֵאָה, הוּוּ בְּאַתְכַּסְיָא, וְדַרְחַל בְּאַתְגְּלִיא.

עד כאן סתרי תורה

106. "And he looked, and behold a well is in the field." Rabbi Elazar said: It is written, "Hearken to me, you that follow after Righteousness" (Yeshayah 51:1), MEANING THOSE WHO FOLLOW THE NUKVA, THAT IS CALLED 'RIGHTEOUSNESS', TO AMEND IT; those who claim the secret of the faith AND THEREBY THE JUDGMENT TO CORRECT THE NUKVA, WHICH IS THE SECRET OF THE LEFT COLUMN; those who cleave to the bond of the faith, THE SECRET OF THE BOND IN THE RIGHT COLUMN; AND those who know the ways of the Supernal King, THE SECRET OF THE CENTRAL COLUMN. THE ADDENDUM HEREBY INVITES THOSE WHO ATTAINED THE THREE COLUMNS, WHO FOLLOW THE NUKVA, TO AMEND HER, TO HEarken TO THESE WORDS.

107. When the two COLUMNS move toward the one COLUMN, they receive it between their arms. Thus, two COLUMNS travel with the third between them. The first two are the seat of the prophets, from which they derive sustenance. The one in the middle is attached to both of them, and receives from AND INCLUDES them all.

108. The holy well is beneath them. It is THEN CALLED a 'field of holy apple trees', "for out of that well they watered the flocks," which are the Chariots of the winged ANGELS. Three are found lying upon the well. And this well is filled by them. This is the meaning of the verse: "for out of that well they watered the flocks." It is called 'Adonai', as it is written: "Adonai Elohim, You have begun" (Devarim 3:24), and, "and cause Your face to shine upon Your sanctuary that is desolate, for Adonai's sake" (Daniel 9:17). IT IS CALLED the 'Master (Heb. adon) of all the Earth', as it is written: "Behold, the Ark of the Covenant, (of) the Master of all the earth" (Yehoshua 3:11).

תוספתא

106. וַיִּרְא וְהִנֵּה בְּאֵר בַּשָּׂדֶה. רַבִּי אֶלְעָזָר אָמַר, כְּתִיב שָׁמְעוּ אֵלַי רוֹדְמֵי צְדָקָה, אֵינֹן דְּתַבְעֵי רְזָא דְמַהִימְנוּתָא, אֵינֹן דְּאֶתְדַבְּקוּ בְּקִשׁוּרָא דְמַהִימְנוּתָא, אֵינֹן דְּיַדְעִין אֶרְחוּי דְמַלְכָא עֲלָאָה.

107. בְּדִ סְלִיקוּ תְרִין, וְנִפְקוּ לְקַדְמוֹת חַד, מִקְבְּלִין לִיה, בֵּין תְרִין דְרוּעִין. תְרִי נַחְתִי לְתַתָּא, תְרִין אֵינֹן, חַד בִּינִייהוּ. תְרִין אֵלִין מוֹתְבָא דְנִבְיָאֵי, אֶתְר דִּינְקֵי בִיה, חַד בִּינִייהוּ, דְאִיהוּ אֶתְחַבֵּר בְּכֻלָּא, הוּא נְטִיל בְלָא.

108. הַהוּא בִירָא קְדִישָׁא קָאִים תְּחוֹתֵיהוּ, חֻקְלָא דְתַפְחִין קְדִישִׁין אִיהוּ. מַהִאי בִירָא מִתְשַׁקְוִין עֲרִיָא, כָּל אֵינֹן רְתִיכִין, כָּל אֵינֹן מְאִרֵי גְדַפִּין. ג' קִיּוּמִין רְבוּעִין עַל הָאֵי בִירָא, הָאֵי בִירָא מְנִייהוּ אֶתְמַלִּי, הַה"ד כִּי מִן הַבְּאֵר הָיִיא יִשְׁקוּ הָעֲרִירִים וְגו'. דָּא, אֲדִנִּי אֶתְקָרִי, עַל דָּא כְּתִיב, אֲדִנִּי אֱלֹהִים אֶתָּה הַחִילוֹת, וְכְתִיב וְהָאֵר פְּנִיךָ עַל מִקְדָּשְׁךָ הַשָּׁמַיִם לְמַעַן אֲדִנִּי. אֲדוֹן כָּל הָאָרֶץ, הַה"ד הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ.

15. "And Ya'akov went out of Be'er Sheva," part two

Rabbi Aba explains the verse by citing another: "Happy are they who maintain justice and do Righteousness at all times." Those who study Torah and follow God's ways are freed from ruin--that is, "the power of death." Those unrighteous, on the other hand, are abandoned by the Shekinah and become vulnerable to the Evil Inclination, the temptation to do harm. This temptation is a powerful force in the world. One verse explains the other, Rabbi Elazar replies to Rabbi Aba, the sense that Ya'akov's leaving of the land of Israel symbolizes departure from a holy way of life.

The Relevance of this Passage

Ya'akov's departure from the Land of Israel is a metaphor for a man's departure from a pure and positive existence. Throughout life, we are lured by the material world where short-lived achievements are based on egocentric drives and ambitions. Spiritual achievements-which are eternal-come about through struggle to remain on the path of spiritual development. Here, we arouse the divine presence of the Shechinah, which protects us from seductions of the external world and the compelling impulses ignited by our Evil Inclination.

109. There is another explanation OF THE VERSE: "And Ya'akov went out from Be'er Sheva, and went toward Charan." Rabbi Aba opened the discussion with the verse: "Happy are they who maintain justice, and do righteousness at all times" (Tehilim 106:3). "Happy are they who maintain justice," happy are the children of Yisrael to whom the Holy One, blessed be He, gave the true Torah to study day and night. And whoever is occupied in studying the Torah attains freedom from everything, but especially freedom from death, which has no power over him. He who studies the Torah and attaches himself to it, holds the Tree of Life. If he relaxes his hold on the Tree of Life, the Tree of Death dwells upon him and seizes him. This is the meaning of the verse: "If you relax in the day of adversity, your strength is narrow" (Mishlei 24:10). The word "relax" means relaxing one's hold on the Torah.

109. דְּבַר אַחַר וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיִּלְךְ חֲרָנָה, רַבִּי אָבָא פָתַח וַאֲמַר, אֲשֶׁרִי שׁוֹמְרֵי מִשְׁפָּט עֲשֵׂה צְדָקָה בְּכָל עֵת. אֲשֶׁרִי שׁוֹמְרֵי מִשְׁפָּט, זָכָאִין אִינוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בִּיהּ יְהֵב לֹון אֹרְיִיתָא דְקָשׁוּט, לְאִשְׁתַּדְּלָא בְּהּ יַמְמָא וְלִילִי, דְּהָא כָּל מָאן דְּאִשְׁתַּדְּלָא בְּאֹרְיִיתָא, אֵית לִיהּ חִירוּ מְכֻלָּא, חִירוּ מִן מוֹתָא, דְּלֹא יִכְלָא לְשַׁלְטָאָה עֲלֵיהּ, וְהָא אֹקְמוּהּ, בְּגִין דְּכָל מָאן דְּאִשְׁתַּדְּלָא בְּאֹרְיִיתָא, וְאִתְאַחֵיד בְּהּ, אִתְאַחֵיד בְּאִלְנָא דְחַיִּי, וְאִי אֲרַפִּי גְרַמִּיהּ מְאִילְנָא דְחַיִּי, הָא אִילְנָא דְמוֹתָא שְׂרִיא עֲלוּי, וְאִתְאַחֵיד בִּיהּ, הַהִ"ד, הִתְרַפִּית בְּיוֹם צָרָה צָר כַּחֲכָה. הִתְרַפִּית: אִי אֲרַפִּי יְדוּי מְאֹרְיִיתָא.

110. "...in the day of adversity, your strength (Heb. kochechah) is narrow." HE ASKS: What is the meaning of, "your strength is narrow?" AND HE ANSWERS: The strength (ko'ach) of koh, WHICH TWO SEGMENTS CONSTITUTE KOCHECHAH, is narrow. IF HE RELAXES HIS HOLD ON THE TORAH, THEN THE STRENGTH OF THE SHECHINAH, CALLED 'KOH', IS NARROW, AND SHE DOES NOT PROTECT HIM. This is because THE SHECHINAH is always within the right, and always protects man when he walks the paths of the Torah. She pushes the evil out so it will not come near the man to denounce him. But when a man deviates from the ways of the Torah and relaxes his hold on it, then the strength of koh, THE SHECHINAH, is narrow, because the evil, the left, has power over that man and pushes koh, THE SHECHINAH, out until the place becomes narrow with hardship.

111. Another explanation of the verse, "your strength is narrow," is that when a man holds on to the ways of the Torah, he is beloved above and below. He becomes the beloved of the Holy One, blessed be He, as it is written: "and Hashem loved him" (II Shmuel 2:24). But when a man deviates from the ways of the Torah, then the strength is narrow (Heb. tzar) of koh, THE SHECHINAH. SHE becomes his enemy (Heb. tzar), and he becomes hers. And that evil, THE EVIL INCLINATION, rules over him and becomes his accuser in this world and the world to come.

112. Come and behold: this evil, the Evil Inclination, reigns in the world in many ways and has much power in the world. It is the tyrant serpent by which Adam sinned and by which people in the world fail. They draw it upon themselves, until it takes their souls from them.

110. בְּיוֹם צָרָה צָר כַּחֲכָה, מְאִי צָר כַּחֲכָה. צָר כַּח כָּה, כֹּה, דְּהָא אֵיהּ תְּדִיר לִימִינָא, וְנִטְוִירוּ דִּילָהּ תְּדִיר עַל בְּרַ נֶשׁ, כַּד אָזִיל בְּאֹרְחוּי דְּאֹרְיִיתָא, וְכַדִּין דְּחִי לִיהּ לְרַע לְבַר דְּלֹא יִקְרַב לְגַבְיָהּ דְּבַר נֶשׁ, וְלֹא יִכִּיל לְקַטְרְגָא לִיהּ. וְכַד בְּרַ נֶשׁ אֲסִטִּי מְאֹרְחוּי דְּאֹרְיִיתָא, וְאִתְרַפִּי מִנָּה, כַּדִּין צָר כַּח כֹּה, בְּגִין דְּהָוֹא רַע, דְּאֵיהּוּ שְׂמֵאלָא, שְׁלִיט עֲלֵיהּ דְּבַר נֶשׁ, וְדְחִי לִיהּ לְהָאִי כֹה לְבַר, עַד דְּדְחִיק לִיהּ אֶתְרַ בְּעָקוּ.

111. דְּבַר אַחַר צָר כַּחֲכָה, דְּכַד בְּרַ נֶשׁ אֲחִיד בְּאַרְחֵי דְּאֹרְיִיתָא, אִתְרַחִים לְעִילָא, וְאִתְרַחִים לְתַתָּא, וְרַחִימָא דְּקוּדְשָׁא בְּרִיךְ הוּא הוּי, כַּד"א וַיִּי אֶהְבֹּ, דְּהוּוּ רַחִימוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְרַחִים לִיהּ. וְכַד בְּרַ נֶשׁ אֲסִטִּי מְאֹרְחוּי דְּאֹרְיִיתָא, כַּדִּין צָר כַּח מְה, צָר דִּילָהּ, וּמְאִרִי דְּבַבוּ אֵיהּוּ לְגַבְיָהּ, וְשְׁלִיט עֲלוּי הָהוּא דְּאִקְרִי רַע. עַד דְּמְקַטְרַג בִּיהּ בְּהָאִי עֲלֵמָא, וּבְעֲלֵמָא דְּאֶתִּי.

112. תָּא חֲזִי, הָאִי רַע, דְּאֵיהּוּ יַצַּר הָרַע, שְׁלִיט עַל עֲלֵמָא, בְּכַמְהָ סְטְרִין, וְכַמְהָ שְׁלִטְנוּ אֵית לִיהּ בְּעֲלֵמָא, וְאֵיהּוּ חֲזִיא תְּקִיפָא, דְּחַב בִּיהּ אָדָם, וְכַשְׁלִין בִּיהּ בְּנֵי עֲלֵמָא, וּמְשַׁכִּי לִיהּ עֲלִיּוּהּ, עַד דְּאִפִּיק לֹון נְשַׁמְתִּיּוּהּ.

113. Come and behold: when that EVIL INCLINATION reigns, it reigns over the body, because as soon as it takes control over the body, the soul leaves it. For once the body is defiled, the soul leaves it and ascends. But the Evil Inclination has no power TO REMOVE A MAN'S SOUL until it receives permission to do so. Many that come from the side OF THE EVIL INCLINATION rule over the world. We learned that all the deeds done in the world rule over them THROUGH TEMPTATIONS. It has ministers and servants whose service pertains to worldly deeds, WHO TEMPT MEN TO DO EVIL.

114. Therefore, it is the end of the left. It has been explained that there is the end of the right and the end of the left. This end of the left is "the end of all flesh," (Bereshheet 6:13) and not the end of all spirit. The secret IS THAT THERE ARE TWO ENDS. One is the end of all flesh, NAMELY, THE ONE IN CHARGE OF THE BODY. The other is the end of all spirit, THE ONE IN CHARGE OVER A MAN'S SPIRIT. Therefore, THE END OF ALL SPIRIT is internal AND THE END OF ALL FLESH is external. The INTERNAL one is holy and the EXTERNAL one is defiled. This has already been explained.

115. Come and behold: WITHIN THE RIGHT SIDE, THE SOUTH, there is a deep mystery of the faith, the mystery of the male world, ZEIR ANPIN, and the female world, THE NUKVA OF ZEIR ANPIN. And the holiest and deepest secrets of the faith, THE NUKVA, come from here. All life and freedom, goodness and lights are from here. All benedictions and spreading of alms and loving love--everything comes from this side, THE RIGHT SIDE. This is the secret of the south.

116. From the north side, the grades spread until the dross of gold reaches down TO BRIYAH, YETZIRAH, AND ASIYAH of the unholy side. The unholy filth grasps THE MALE above and THE FEMALE below. Here, male and female join together. They are the rider ON THE SERPENT and the serpent, which is the secret of the male and female. This is the secret of Azazel, WHICH INCLUDES THE MALE AND FEMALE OF DEFILEMENT.

117. From here the grades are divided, and several aspects come into the world. They emanate from here and rule over the world. All of them are aspects of defilement and are ministers in charge of the world. Come and behold: when Esav was born into the world, he was red as a rose--AS THE RED COLOR ALLUDES TO THE LEFT--and hairy as a goat--WHICH ALLUDES TO DEFILEMENT, AS IT IS WRITTEN: "AND GOATS SHALL HOP ABOUT THERE" (YESHAYAH 13:21). From here came all the chiefs and powerful officials who rule over the world. This has already been explained.

118. Come and behold: "happy are they who maintain justice" (Tehilim 106:3). THAT IS, happy are those who preserve the faith of the Holy One, blessed be He, because He is called 'Justice', and it behooves man to maintain justice and keep himself from turning the other way. This is because the Holy One, blessed be He, is Justice, and all His ways are just.

113. ותא חזי, כד איהו שליט, שליט על גופא, וכיון דעל גופא שליט, נשמתא נפקא מניה, בגין דגופא אסתאב, ונשמתא סלקא. ולא שליט עליה, עד הנטיל רשו. וכמה אינון דאתיון מסטריה, ושלטין על עלמא. והא תנינן דכל עובדין דעלמא דאתעבידו, ושלטי בהו, ואית ליה ממנן ושמשיין, בלהו שמשיין בעובדין דעלמא.

114. ועל דא איהו קץ דשמאלא, והא אוקמוה, דאית קץ לימינא, ואית קץ לשמאלא, והאי קץ דשמאלא, איהו קץ כל בשר. קץ כל בשר אקרי, קץ כל רוחא לא אקרי, ורזא דמלה, דא איהו קץ ודא איהו קץ, דא קץ על בשרא ודא על רוחא, בגין כך, דא פנימי, ודא חיצוני. דא ימינא, ודא שמאלא. דא קדישא, ודא מסאבא. והא אוקמוה.

115. ותא חזי, רזא עלאה קדישא דמהימנותא, רזא דעלמא דדכורא, ועלמא דנוקבא, וכל קדושא דקדישין ביה, וכל רזי דמהימנותא מהכא נפקו, וכל חיון, וכל חירו, וכל טבין, וכל נהורין מהכא אינון, וכל ברכאן וטלי נדבאן וכל רחימו דרחימותא כלא מסטרא דא, רזא דדרום.

116. מסטרא דצפון, מתפשטי דרגין, עד דמטא לתתא קסטופא דדהבא, בסטרא מסאבא, לכלוכא דמסאב, ואחיד להאי לעילא, ואחיד להאי לתתא, והכא מזדווגי דכר ונוקבא כחדא, ואינון רוכב נחש, רזא דדכר ונוקבא, ורזא דא עזא"ל.

117. ומהכא מתפרשין דרגין, ונפקין כמה סטריין לעלמא, דמתפשטין מהכא, ושלטין על עלמא, וכלהו סטרי מסאבא, ורבבין ממנן, גו עלמא, תא חזי עשו כד נפק לעלמא, כוליה סומקא כורדא, בשערא בגוונא דשעיר, ומתמן אלופין, ממנן תריסין, דשלטין בעלמא, והא אוקמוה.

118. תא חזי, אשרי שמרי משפט, דנטרי מיהימנותא, דקודשא בריך הוא, בגין דקודשא בריך הוא, איהו משפט, ובעי ליה לבר נש, לנטרא, דלא יסטי לאורחא אחרא, אלא דיהא נטיר משפט בגין דקודשא בריך הוא איהו משפט, דכל ארחוי משפט.

119. "...and do righteousness at all times..." (Ibid.). HE ASKS: Can a man possibly do righteous deeds at all times? HE ANSWERS: He who walks in the path of the Torah and performs righteous deeds for those who need them IS JUDGED TO BE PERFORMING RIGHTEOUSNESS AT ALL TIMES. For whoever is charitable to the poor, increases righteousness, NAMELY, THE NUKVA CALLED 'RIGHTEOUSNESS', above and below, BY BRINGING ABOUT A UNION OF MALE AND FEMALE ABOVE AND THE POURING OF PLENTY OF BLESSINGS DOWNWARD.

120. Come and behold: when whoever is striving to perform righteousness does so, that righteousness rises and reaches that place of Ya'akov, the upper Chariot, THE NUKVA CALLED 'PLACE', and draws blessings on that place from the source of all springs, FROM BINAH, FROM WHICH COME ALL MOCHIN. From that righteousness, THE NUKVA, AFTER RECEIVING BLESSINGS FROM BINAH, he blesses the lower ones and all the Chariots OF THE ANGELS and the supernal armies. All are blessed, and the lights are properly added. All THE LOWER BEINGS AND THE ANGELS are called "time," BECAUSE THEY ARE DRAWN FROM THE NUKVA CALLED 'TIME'. Therefore, it is written: "and do righteousness at all times," WHICH MEANS THEY INCREASES ABUNDANTLY FOR ALL THE INHABITANTS OF THE THREE WORLDS--BRIYAH, YETZIRAH AND ASIYAH--THAT EMANATE FROM THE NUKVA, AND ARE CALLED 'TIME,' LIKE THE NUKVA.

121. Come and behold: when the children of Yisrael were in the Holy Land, they drew blessings downward. When the children of Yisrael left the Holy Land and came under the dominion of another, blessings were withheld from the world.

122. Come and behold: Ya'akov was under the Holy Government IN THE LAND OF YISRAEL. After he left the land, he came under another dominion, WHICH IS NOT HOLY. Before he came under another dominion, the Holy One, blessed be He, was revealed to him in a dream. He saw what he saw, and the holy angels walked with him until he sat upon the well. After he sat on the well, the water rose toward him. So it was with Moshe because there his wife chanced to meet him. The secret OF THE RISING WATER of the well is that it only rises when it sees its union, NAMELY, ITS SPOUSE to be joined with him.

123. Rabbi Aba said that all these verses contradict each other. First, it is written: "And Ya'akov went out from Be'er Sheva, and went toward Charan," and Lavan dwelt in Charan. IF IT BE SO, why then did Ya'akov leave Charan, as it is written: "Then Ya'akov lifted up his feet, and went to the land of the people of the east" (Bereshheet 29:1)? How do we know that Lavan dwelt in Charan? Because it is written: "And Ya'akov said to them, 'My brethren, where are you from?' And they said, 'of Charan are we.' And he said to them, 'Do you know Lavan the son of Nachor?' And they said, 'We know'" (Ibid. 4-5). This teaches us that Lavan then lived in Charan. WHY DID YA'AKOV TRAVEL TO THE LAND OF THE PEOPLE OF THE EAST?

119. עוֹשֶׂה צְדָקָה בְּכֹל עֵת, וְכִי בְּכֹל עֵת, יָכִיל בְּרֵנֶשׁ, לְמַעַבְד צְדָקָה. אֲלֵא, מֵאֵן דִּישְׁתַּדֵּל בְּאוֹרְחוֹי דְּאוֹרֵייתָא, וְעֵבִיד צְדָקָה, עִם אֵינוֹן דְּאַצְטְרִיכוּ לָהּ, דְּכָל מֵאֵן דְּעֵבִיד צְדָקָה עִם מִסְכְּנָא, אֲסָגִי הָהִיא צְדָקָה לְעֵילָא וְתַתָּא.

120. תָּא חֲזִי, מֵאֵן דְּאַשְׁתַּדֵּל בְּצְדָקָה, הָהִיא צְדָקָה דְּעֵבִיד, סְלִיק לְעֵילָא, וּמְטָא לְעֵילָא, לְהֵוּא אַתְרָא דִּיעֻקֵּב, דְּאִיהוּ רְתִיבָא עֲלָא, וְאַמְשִׁין בְּרַכָּאן, לְהֵוּא אַתְר, מִמְבוּעָא רְכָל מְבוּעִין, וּמֵהֵוּא צְדָקָה, אֲמְשִׁין וְאַרְבֵּי בְרַכָּאן, לְכָל אֵינוֹן תַּתָּא, וְלְכָל רְתִיבִין, וְלְכָל חֵילִין, וְכֵלְהוּ אַתְּבְּרָכָאן, וְאַתּוּסְפִין נְהוּרִין, בְּדָקָא יְאוּת, בְּגִין דְּכֵלְהוּ אַקְרוּ עֵת, וְדָא הוּא דְכֵתִיב, עוֹשֶׂה צְדָקָה בְּכֹל עֵת.

121. תָּא חֲזִי, בְּזִמְנָא דְהוּוּ יִשְׂרָאֵל, בְּאַרְעָא קְדִישָׁא, אֵינוֹן הוּוּ מְשַׁכֵּי בְרַכָּאן, מִלְעֵילָא לְתַתָּא, וְכֵד נִפְקוּ יִשְׂרָאֵל, מֵאַרְעָא קְדִישָׁא, עָלוּ תַּחוּת רְשׁוֹ אַחְרָא, וּבְרַכָּאן אַתְּמַנְעוּ מֵעֲלָמָא.

122. תָּא חֲזִי, יַעֲקֹב הוּוּ תַּחוּת רְשׁוֹ קְדִישָׁא, בֵּינוֹן דְּנִפְק מֵאַרְעָא, עָל בְּרִשׁוֹ אַחְרָא, וְעַד לָא עָל תַּחוּת רְשׁוֹ אַחְרָא, אַתְּגַלִּי עֲלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּחֵלְמָא, וְחֵמָא כָּל מַה דְּחֵמָא, וְאַזְלוּ עִמֵּיהּ מִלְּאַכִּין קְדִישִׁין, עַד דִּיתִיב עַל בִּירָא, וְכֵינוֹן דִּיתִיב עַל בִּירָא, סְלִיקוּ מִיָּא לְגַבִּיָּה, וְכֵן הוּוּ מִשָּׁה, דִּמְתַּמֵּן אֲזַדְמַנַּת לֵיהּ אַתְתִּיהּ. רָזָא דְמֵלָה, בִּירָא לָא סְלִקָא, אֲלֵא כֵד חֵמָא קִשְׂרָא דִּילֵיהּ, לְאַתְחַבְּרָא בְּהַדְרִיהּ.

123. וְאַמְר רַבִּי אַבָּא, כָּל הַנִּי קְרָאִי קְשִׁינִין אַהֲדָרִי, בְּקְדָמֵיתָא כְּתִיב וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ חָרָנָה, וְלָבֵן בַּחֲרֹן הוּוּ יְתִיב, אֲמָאִי נָטִיל מִתְּמֵן, דְּכֵתִיב וַיֵּשֶׂא יַעֲקֹב רִגְלָיו וַיֵּלֶךְ אֶרְצָה בְּנֵי קְדָם. וּמְנַלֵּן דְּבַחֲרֹן הוּוּ דִּיוּרִיָּה דְּלָבֵן, דְּכֵתִיב וַיֹּאמֶר לָהֶם יַעֲקֹב אַחֵי מֵאֵין אַתֶּם וַיֹּאמְרוּ מִחָרָן אֲנַחְנוּ. וַיֹּאמֶר הִידְעַתֶּם אֵת לָבֵן בֶּן נַחוֹר וַיֹּאמְרוּ יָדְעָנוּ. מִשְׁמַע דִּיוּרִיָּה דְּלָבֵן, בַּחֲרֹן הוּוּ.

124. Only Ya'akov thought: I want to join the Shechinah, THE SECRET OF THE WELL, because I want to take a wife. My father, when he was to be married, sent a servant to find a source of water where a wife chanced to be found for my father. But in this place, CHARAN, I did not find a source, a well, or water. Immediately, therefore, "Ya'akov lifted up his feet, and went to the land of the people of the east," where he chanced upon the well and met his wife, as we have said.

124. אֵלָא, יַעֲקֹב אָמַר, אֲנִי בַעֲיִנָא לְמִיעַל בְּשִׁכְיִנְתָּא, בְּגִין דְּבַעֲיִנָא לְאַזְדוּגָא. אָבָא בְּדִ אֲתַנְסִיב, וְשָׂדֵר לְעַבְדָּא, אֲשַׁכַּח עֵינָא דְמִיָּא, וְכַדִּין אֲזַדְמַנַּת לִיהּ לְאַבָּא אֲתַתָּא, וְהָא בְּאַתְרֵי דָא, לָא אֲשַׁכְחָנָא, לָא עֵינָא, וְלָא בִירָא, וְלָא מִיָּא, וּמִיָּד וַיִּשָּׂא יַעֲקֹב רַגְלָיו וַיֵּלֶךְ אֶרְצָה בְּנֵי קֶדֶם, וַתִּמְן אֲזַדְמַנַּת לִיהּ בִירָא, בְּדַקְאֲמָרָן, וְאֲזַדְמַנַּת לִיהּ אֲתַתִּיהּ.

125. Rabbi Elazar said: Assuredly, YA'AKOV was in Charan, WHICH IS THE LAND OF THE EAST. And this well was in the jurisdiction OF CHARAN. If this be so, why is it written: "and she ran and told her father" (Bereshheet 29:12)? This is because it was close to the town.

125. רַבִּי אֶלְעָזָר אָמַר, חֶרֶן, תִּמְנָן הוּא וְדָאִי, וְהָאִי בִירָא בְּחַקְלָא הוּא, דָּאִי לָאוּ הֵכִי, אֲמַאי כְּתִיב וַתֵּרֶץ וַתַּגֵּד לְאָבִיהָ, אֵלָא בְּגִין דְּהוּא סְמִיךְ לְמַתָּא.

126. Rabbi Elazar mused that if a wife chanced to Ya'akov by the well, why not Leah? She gave to Ya'akov all those tribes. HE ANSWERS: The Holy One, blessed be He, did not want to unite her with Ya'akov openly, as it is written: "And it came to pass, that in the morning, behold, it was Leah," (Bereshheet 29:25) but this was not revealed earlier, FOR THIS WAS THE WILL OF THE HOLY ONE, BLESSED BE HE.

126. וְאָמַר רַבִּי אֶלְעָזָר, יַעֲקֹב דְּאֲזַדְמַנַּת לִיהּ עַל בִּירָא אֲתַתָּא, אֲמַאי לָא אֲזַדְמַנַּת לִיהּ לְאַה, דְּהָא קִיַּימָא לִיהּ לְיַעֲקֹב, כָּל אֵינֻן שְׁבַטִין. אֵלָא לְאַה, לָא בְּעָא קֹדֶשׁא בְּרִיךְ הוּא, לְזוּגָא לִיהּ לְיַעֲקֹב בְּאַתְגְּלִיָּא, דְּכְתִיב וַיְהִי בַבֶּקֶר וַהֲנִהּ הִיא לְאַה, דְּהָא קֹדֶם לְכֵן לָא אֲתַגְּלִיָּא מְלָה.

127. Another reason WHY RACHEL WAS SEEN AND NOT LEAH was so that Rachel's beauty would catch the eye and heart of Ya'akov, so he would establish his dwelling there. Because of her, Leah too was united with him, and gave birth to all those tribes. HE ASKS: How did Ya'akov recognize Rachel, AS HE KNEW HER NOT? The shepherds told him, as it is written: "and behold, Rachel his daughter comes with the sheep" (Bereshheet 29:6).

127. וְתוּ, בְּגִין לְאַמְשַׁכָּא עֵינָא וְלָבָא דְיַעֲקֹב, בְּשִׁמְרוֹ דְּרַחֵל, לְמַעַבְדֵי דִּיזוּרִיָּה תִמְנָן, וּבְגִינְהָ אֲזַדְוּגַת לִיהּ לְאַה, וְאוֹקִימַת כָּל אֵינֻן שְׁבַטִין. בְּמָה יֵרַע יַעֲקֹב מֵאֵן הִיא רַחֵל. אֵלָא דְּאֵינֻן רַעִיָּין אֲמָרוּ לִיהּ, דְּכְתִיב וַהֲנִהּ רַחֵל בָּתוּ בְּאֵה עִם הַצֹּאן.

16. "I will serve you seven years"

This mysterious passage interprets the seven years Ya'akov served Lavan to win Rachel's hand as symbolizing the seven Sfirot. The secret in the matter is in the phrase, "and they seemed to him but a few days"--since they were served in the hidden or unrevealed world.

The Relevance of this Passage

A man cannot win the hand of his soulmate until he merits her through his own spiritual growth and transformation. Ya'akov's seven years of service corresponds to the years, or lifetimes, that we must endure before the reunification of two halves can take place. When this spiritual truth is ingrained in our consciousness, and if we are proactive in the removal of our negative traits, we can hasten the arrival of our true soulmate.

128. Come and behold. It is written: "I will serve you seven years for Rachel your younger daughter" (Bereshheet 29:18). HE ASKS: Why did Ya'akov say "seven years" instead of ten months or one year? HE ANSWERS: Ya'akov acted wisely so that people would not say that he lusted after Rachel's beauty, but WOULD KNOW that he acted wisely. For the moon, THE NUKVA OF ZEIR ANPIN, is seven years old, MEANING IT NEEDS TO BE BUILT BY THE SEVEN SFIROT--CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And all the seven upper years--CHESED, GVURAH, TIFERET, NETZACH, HOD YESOD AND MALCHUT OF BINAH--rested on Ya'akov before he married Rachel so that they would suit her properly, THAT IS, GIVE OF THE SEVEN SFIROT OF BINAH TO HER SEVEN SFIROT. For at first Ya'akov took everything FROM BINAH and then he came to her, so that he should be CONSIDERED AS ZEIR ANPIN, the heaven, and she should be CONSIDERED THE NUKVA OF ZEIR ANPIN, the earth.

128. תָּא חֲזִי מַה כְּתִיב, וַיֹּאמֶר אֶעֱבֹדךָ שֶׁבַע שָׁנִים בְּרַחֵל בְּתַךְ הַקֶּטְנָה, וְכִי מַה דְּעַתִּיהּ דְיַעֲקֹב, דְּלָא קָאֵמַר עֶשֶׂר יָרְחִין, אוּ שְׁתָּא חֹדָא, אֵלָא שֶׁבַע שָׁנִים אֲמַאי. אֵלָא יַעֲקֹב בְּחֻכְמַתָּא עֵבֵד, בְּגִין דְּלָא וַיִּמְרוּן, דְּבְגִין תִּיאוּבַתָּא דְשִׁמְרוֹ דְּרַחֵל עֵבֵד, אֵלָא בְּגִין חֻכְמַתָּא, דְּסִיְהֵרָא בַת שֶׁבַע שָׁנִין, הִיא, וְכֻלְהוּ שֶׁבַע שָׁנִין עֲלָאִין, שָׂרוּ עֲלֶיהָ דְיַעֲקֹב, עַד לָא נְסִיב לָהּ לְרַחֵל לְמִיתַב גְּבַהּ בְּדַקָּא יְאוּת, דְּהָא יַעֲקֹב נָטַל כְּלָהּ בְּקֶדְמִיתָא, וְלִבְתֵּר אֲתָא לְגַבְהָ, בְּגִין לְאַשְׁתַּכְּחָא אִיהוּ שָׁמַיִם, וְאִיהוּ אֶרֶץ.

129. The secret of the matter is in the phrase, "and they seemed to him but a few days." HE ASKS: What is "a few (Heb. achadim) days?" HE ANSWERED that he considered all seven years as the SEVEN upper YEARS FROM BINAH, which are united (Heb. achadot) BY ONE UNION and never separated. They are bound to each other. "...for the love he had to her..." MEANS THAT HE LOVED HER, because she is to him as the supernal UNION WITHIN BINAH.

130. Come and behold: even Lavan hinted at these seven SFIROT--although he did not know what he was saying, for he opened the discussion with the words, "It is better (lit. 'good') that I give her to you..." Rabbi Aba said: Surely this is so. He worked seven years, WHICH ARE THE SEVEN SFIROT, to be united with the Shmitah (Sabbatical year,) NAMELY, TO PASS THE SEVEN SFIROT TO THE NUKVA, RACHEL CALLED 'SABBATICAL YEAR'. Rabbi Elazar said: Come and behold. Everywhere the Jubilee is undisclosed, while the Shmitah is disclosed.

131. Come and behold: when Ya'akov served the first seven years, a voice resounded, saying, "from the world to the world" (Tehilim 106:48). THIS MEANS THAT THERE IS A DRAWING FROM THE HIDDEN WORLD, LEAH, TO THE DISCLOSED WORLD, RACHEL. The undisclosed world above, which is jubilee, NAMELY LEAH, is the starting point, AND NOT THE REVEALED WORLD, WHICH IS RACHEL. And these GRADES, which are undisclosed and not revealed to us, are from the Jubilee and were therefore hidden from Ya'akov, who did not even know THAT THEY WERE FOR LEAH, THE JUBILEE. He thought they were for the Shmitah, THAT IS, FOR RACHEL. ANOTHER REASON WAS to make him start from the supernal world, LEAH, it was hidden from him THAT THEY BELONGED TO LEAH, because the Jubilee is undisclosed. BEING CLOSED AND COVERED BY CHOCHMAH, HE DID NOT WANT TO START AND DRAW FROM IT, UNLESS HE THOUGHT THEY BELONGED TO THE DISCLOSED WORLD. Later, when the seven undisclosed years of the Jubilee were over, Ya'akov served the seven disclosed Shmitah FOR RACHEL, and YA'AKOV was adorned in both worlds, THE UNDISCLOSED AND THE DISCLOSED WORLD, and was united with them.

17. Upper Righteous and lower Righteous

This passage concerns the hidden significance of Ya'akov's sons with Leah and Rachel, especially the righteous Yosef and Benjamin. The Zohar is again employing the language of metaphor to trace the flow of Light through the complex structure of the spiritual worlds. The Zohar intricately describes a perfect and exact system--a science of the supernal worlds, a physics of spiritual Light.

The Relevance of this Passage

This section connects the reader to the metaphysical infrastructure of reality, the source of our soul, our light, and, ultimately, our happiness and fulfillment.

132. Come and behold: Leah gave birth to six sons and one daughter, and so it should be, because six directions are established upon her, THAT IS YA'AKOV, WHO IS TIFERET, INCLUDING CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD. These six and the one daughter came out according to a supernal mystery. THE SIX SONS CORRESPOND TO THE SIX EXTREMITIES, CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF YA'AKOV, AND THE ONE DAUGHTER CORRESPONDS TO MALCHUT.

129. וְרָזָא דְמַלְהָ, וַיְהִיּוּ בְעֵינָיו בְּיָמִים אַחָדִים, מֵאֵי בְיָמִים אַחָדִים, אֲלֵא, כִּלְהוּ שְׁבַע שָׁנִין, שְׁקִיל לֹון בְּעֵינָיו, כְּאִינוֹן עֲלָיִן, דְּאִינוֹן אַחָדִין דְּלֵא מִתְפָּרְשָׁן, וְכִלְהוּ חַד, דְּמִתְקַשְׁרָן דֵּא בְדֵא. בְּאַהֲבַתּוֹ אוֹתָהּ, לְאַשְׁתַּכְחָא כְּגוֹוֹנָא עֲלָהּ.

130. תָּא חֲזִי, דְּאִפִּילוּ לְבָן רִמְזוּ לֵיהּ בְּאִינוֹן שְׁבַע, וְלֵא יָדַע מֵאֵי קְאָמַר, דְּפִתַּח וְאָמַר טוֹב, דְּכִתִּיב טוֹב תְּהִי וְגו'. אָמַר רַבִּי אַבָּא, הֲכִי הוּא וְדֵאֵי, פִּלַּח שְׁבַע שָׁנִין לְאַזְדוּגָא בְּשִׁמְטָה. אָמַר רַבִּי אֲלֵעֶזֶר, תָּא חֲזִי, בְּכָל אֲתַר יוֹבְלָא סְתִים, דְּלֵא אֲתַגְלִיא, וְשִׁמְטָה אֲתַגְלִיא.

131. תָּא חֲזִי, בְּשַׁעֲתָא דִּיעֻקֵּב פִּלַּח שְׁבַע שָׁנִין קְדַמְאִין, נִפְקָא קְלָא וְאָמַר, יַעֲקֹב, מִן הָעוֹלָם וְעַד הָעוֹלָם כְּתִיב, עוֹלָם סְתִים דְּלַעִילָא יוֹבְלָא מִתְמַן שִׁירוּתָא. דְּאֵלִין דְּאִינוֹן סְתִימִין, דְּלֵא אֲתַגְלִיא לֹון מִן יוֹבְלָא אִינוֹן, בְּגִין כֶּךָ אִסְתִּימוּ, מִיַּעֲקֹב, דְּלֵא יָדַע, דְּחָשַׁב דְּהָא מִן שִׁמְטָה אִינוֹן, וּבְגִין דִּיעֻבַּד שִׁירוּתָא מִעוֹלָם דְּלַעִילָא, אֲתַכְסִּין מְנִיָּה, בְּגִין דִּיּוֹבְלָא אִיְהוּ סְתִים, וְלִבְתַּר דְּעֵבְרוּ שְׁנֵי יוֹבְלָא דְּאֲתַכְסִּיא, עֵבַד שְׁנֵי שִׁמְטָה דְּאֲתַגְלִיין, וְאַתְעֵטַר בְּתֵרִין עֲלִמִין וְאַחִיד לֹון.

132. תָּא חֲזִי, לֵאָה אוֹלִידַת שֵׁית בְּנִין וּבִרְתָּא חַדָּא. וְהִכִּי אֲתַחֲזִי, דְּהָא שֵׁית סְטֵרִין, קִימִין עֲלֵהּ וְאֵלִין שֵׁית, וּבִרְתָּא חַדָּא, בְּרָזָא עֲלָהּ נִפְקָא.

133. Rachel bore two righteous sons, and so it should be, BECAUSE RACHEL is THE SECRET OF the Shmitah that sits forever between two righteous ones, as it is written: "The righteous shall inherit the land" (Tehilim 37:29). These are the righteous above IN ZEIR ANPIN, and the righteous below IN THE NUKVA. From the righteous above, the supernal waters are drawn, THE SECRET OF DIRECT LIGHT FROM ABOVE DOWNWARD, and from the righteous below, the Nukva wells up water to the male, THE SECRET OF REFLECTED LIGHT FROM BELOW UPWARD, in complete passion. AND SO IT COMES TO PASS THAT SHE HAS the righteous ones on both sides. As the supernal male, ZEIR ANPIN is situated between two females, BINAH AND NUKVA, so the lower female--MEANING THE NUKVA OF THE CHEST AND BELOW ZEIR ANPIN--is situated between two righteous ones, YOSEF AND BINYAMIN.

134. Therefore Yosef and Binyamin are both righteous. Yosef merited to be the righteous above, IN ZEIR ANPIN, because he kept the sign of the Covenant. Binyamin is the righteous below, IN THE NUKVA HERSELF, so that the Sabbatical year, THE NUKVA, shall be adorned between the two righteous ones, Yosef, and Binyamin.

135. HE ASKS: Was Binyamin righteous? AND HE ANSWERS: Yes, because never in his life did he transgress in regard to the sign of the Covenant, although he was not tried by deeds as was Yosef. HE ASKS: If this be so, why is he called 'Righteous' IF HE WAS NEVER CONFRONTED BY TEMPTATION? THERE ARE MANY WHO KEEP THE COVENANT ALL THEIR LIVES, BUT THEY ARE NOT CALLED 'RIGHTEOUS' UNLESS THEY ARE TRIED. HE ANSWERS: All the days Ya'akov was in mourning for Yosef, he did not perform his marital duty. FOR THAT, HE DESERVED TO BE CALLED 'RIGHTEOUS'. You may say that when Yosef was taken from Ya'akov, Binyamin was a mere child and not married. HE ANSWERS: Even when he married later, he did not want to perform his marital duty.

136. HE INSISTED AGAIN, YET we learned that when Yosef asked Binyamin "have you a wife?", he answers: "yes." He asked him, "have you sons?" He said, "yes." He then said to him, "what are their names." He replied, "they are named after my brothers, Gera and Na'aman..." as it is written: "And the sons of Binyamin were Bela and Becher..." (Bereshheet 46:21). But you say he did not have conjugal intercourse.

137. He said to him: I do. At that time, he did not yet have sons. HE THUS DISAGREES WITH THAT AGGADAH. And if you say IT IS EXPLICIT FROM THE VERSE, "And the sons of Binyamin were Bela and Becher," when they came to Egypt, this is surely so, FOR HE ALREADY HAD SONS. Yet as long as Ya'akov mourned for Yosef, Binyamin did not perform his marital duty or beget any children. Binyamin said: My brother Yosef was the sign of the Covenant of my Father, AS YA'AKOV IS TIFERET, WHICH INCLUDES CHESOD, GVURAH, TIFERET, NETZACH, HOD AND YESOD, AND YOSEF IS YESOD OF YA'AKOV, because the Covenant, YESOD, is the final part of the body, TIFERET. Because he is lost, I will guard my brother's place, THAT IS, I WILL BE THE ASPECT OF THE RIGHTEOUS YESOD, THE ENDING OF TIFERET, LIKE YOSEF.

133. רחל אולידת תרין צדיקים. והכי אתחזי, הא שמטה, הבין תרי צדיקי יתבא לעלמין, דכתיב צדיקים יורשו ארץ, צדיק לעילא, וצדיק לתתא. צדיק לעילא, מניה נגדן מיינ עלאין. צדיק לתתא, מניה נבעא נוקבא, מיא לגבי דכורא, בתיאובתא שלים. צדיק מסטרא דא, וצדיק מסטרא דא, כמא דדכורא לעילא, יתיב בין תרי נוקבי, הכי נמי נוקבא לתתא, יתבא בין תרי צדיקי.

134. ועל דא, יוסף ובנימין, תרין צדיקין נינהו. יוסף זכה למהוי צדיק לעילא בגין דנטר את קיימא. בנימין איהו צדיק לתתא, לאתעטרא שמטה, בין תרי צדיקי: יוסף הצדיק, ובנימין הצדיק.

135. וכי בנימין צדיק הוה, אין, דכל יומיו, לא חטא בהאי את קיימא. ואף על גב דלא אודמן ליה עובדא כיוסף, אי הכי אמאי אקרי צדיק. אלא כל יומיו דיעקב הוה באבלא דיוסף, לא שמש ערסיה. ואי תימא דכד אתנטיל יוסף מיעקב, רביא הוה ולא נסיב, ואת אמרת דלא שמש ערסיה, אלא אף על גב דאזדווג לבתר לא בעא לשמשא ערסיה.

136. ואנן הכי תנן, בשעה דשאל יוסף לבנימין, אמר ליה אית לך אינתו. אמר לו אין. אמר לו אית לך בנין, אמר לו אין. והיך אקרון, אמר לו על שום אחי וכו' גרא ונעמן וגו' דכתיב ובני בנימין בלע ובכר וגו', ואת אמרת דלא שמש.

137. אמר לו אין, דהא בההיא שעתא לא הוו ליה, ואי תימא ובני בנימין בלע ובכר, כד עאלו למצרים, הכי הוא ודאי, דכל זמנא דאתאבל ועקב על יוסף לא שמש ערסיה, ואוליד בנין. ואמר בנימין, הא יוסף אחי, את קיימא דאבא הוה, דהא ברית סיומא דגופא איהו, פיון דאיהו אתאביד, אנא אהא נטיר אתריה דאחי.

138. You may say that when Yosef was lost, he was not yet righteous, because one cannot be righteous before one is tried, AND AT THAT TIME HE WAS NOT YET TEMPTED. HE ANSWERS: Everybody knew it from Ya'akov, who knew that Yosef would inherit this place, MEANING THAT HE KNEW FROM THE HOLY SPIRIT THAT HE WOULD BE TRIED BY THE WIFE OF POTIFAR AND WOULD MERIT TO BE CALLED 'RIGHTEOUS'. Therefore, he stopped a long time at the house of Lavan AND DID NOT RETURN HOME before the body was perfected. And the final part of the body is the Covenant, NAMELY, YOSEF. Therefore it is written: "And it came to pass, when Rachel had born Yosef, THAT YA'AKOV SAID TO LAVAN, SEND ME AWAY..." (Bereshheet 30:25). He said: Now THAT YOSEF, YESOD, IS BORN, surely the body, TIFERET, is perfected. Because the body is perfected, I desire to go "TO MY OWN PLACE, AND TO MY COUNTRY," AS YA'AKOV KNEW FROM THE HOLY SPIRIT THAT YOSEF IS OF THE ASPECT OF YESOD, AND FROM HIM EVERYONE ELSE KNEW AS WELL. Therefore, Binyamin knew and guarded his brother's way, THAT IS, HE BECAME THE RIGHTEOUS, YESOD, FOR HIS FATHER, INSTEAD YOSEF, AFTER HE WAS LOST.

139. When he came to Yosef, and he was found, NAMELY MADE HIMSELF KNOWN TO HIS BROTHERS, Binyamin returned home and performed his marital duty and begot children. Therefore the Holy One, blessed be He, made him Righteous below IN THE NUKVA, as Yosef was Righteous above IN ZEIR ANPIN. Thus did Rachel bear two sons, and Leah six sons and a daughter.

140. Therefore, the first seven years were undisclosed, because Ya'akov did not know THEY WERE FOR LEAH, as they stem from the Jubilee year, WHICH IS BINAH, THE SECRET OF THE HIDDEN WORLD. And the SEVEN YEARS of the Sabbatical year, THE DISCLOSED WORLD, were revealed, AS HE KNEW HE WAS SERVING FOR RACHEL. Because of the Sabbatical year, the Disclosed WORLD, he ACTUALLY served for the Jubilee year, the Hidden WORLD. THAT IS, HE THOUGHT HE SERVED FOR RACHEL, THE SECRET OF THE SABBATICAL YEAR, BUT ACTUALLY HE SERVED FOR LEAH, THE SECRET OF THE JUBILEE YEAR, as it is written: "And Ya'akov served seven years for Rachel." He served seven undisclosed years--NAMELY, FROM THE ASPECT OF THE HIDDEN WORLD, LEAH--for Rachel, and served the supernal seven years, THE SEVEN SFIROT OF LEAH, and so became attached through them to the two worlds. WHILE HE THOUGHT HE SERVED FOR THE DISCLOSED WORLD, HE WAS SERVING FOR THE HIDDEN WORLD. From this we learn that from the disclosed, a man reaches that which is hidden.

141. You may say that he served the first seven years for the Jubilee, WHICH IS LEAH, and it is written of the Jubilee, "seven times seven years" (Vayikra 25:8). There are seven years, AS IT IS WRITTEN: "AND HE SERVED SEVEN YEARS," BUT what happened to seven times SEVEN? DID HE HAVE TO WORK 49 YEARS, THE NUMBER OF THE YEARS OF THE JUBILEE? HE ANSWERS: These are the seven days he kept at the feast of Leah, AS IT IS WRITTEN: "AND FULFILLED HER WEEK" (BERESHEET 29:28)--which amounts TO 49, because each day represents one SEVEN, as it is written: "Seven times a day I praise You because of Your righteous Judgments" (Tehilim 119:164). THUS, there are seven in each day called one, seven times seven AMOUNTS TO 49, THE NUMBER OF THE YEARS OF THE JUBILEE.

138. ואי תימא הא ביהווא זמנא דאתאביד לא הוה צדיק, דצדיק לא הוה עד דאערע עובדא ביה. אלא, בלהו הוו ידעי מיעקב, דיעקב הוה ידע, דאתר דא ירית יוסף, ובגיני כך אוריך בלבן כ"ב, עד דיסתיים גופא, ומאן הוא סיומא דגופא, ברית. ועל דא כתיב, ויהי כאשר ילדה רחל את יוסף וגו', דהא ודאי השתא אשתלים גופא, בין דגופא אשתלים בעינא למיזל. ובגיני כך, בנימן ידע, ונטר אורחיה דאחוי.

139. בין דאתא ליוסף, ואשתבח, בנימן הדר לביתיה, ושמש ערסיה ואוליד בנין. ועל דא קודשא ברין הוא עביד ליה צדיק לתתא, ויוסף צדיק לעילא, ובגיני כך, רחל תרין בנין אולידת, ולאה שית בנין וברתא.

140. ועל דא, אינון שבע שנין קדמאי אתבסוין, דלא ידע בהו יעקב בגין דהו דיובלא, ואינון דשמטה אתגליון, ובשמטה דאתגליא, פלח ליובלא דאתבסויא, דכתיב ויעבר יעקב ברחל שבע שנים. שבע שנים סתם, ברחל פלח שבע שנין עלאין, ואתאחיד בהו בתרי עלמין. מכאן אוליפנא, מגו דאתגליא, אתי בר נש לסתימאה.

141. ואי תימא, אי הכי דשנין קדמאי מיובלא אינון, הא ביובלא כתיב שבע שנים, שבע פעמים, שבע שנים שכיחי, שבע פעמים אן אינון. אלא, אינון שבעה יומין דנטר בהלולא דלאה אשלימו חושבנא, דהא כל יומא פעם אחת אקרי, דכתיב שבע ביום הללתיוך על משפטי צדקך. וכל שבעה אשתלים בשבעה יומין, ד בכל יומא, דאקרי פעם אחת.

142. In regards to Rachel it was not so, for he did not keep the seven days OF HER FEAST, but seven years only after HER MARRIAGE. You may say, if this be so, he should have served first the years of the Shmitah and then joined the Sabbatical year, RACHEL. FOR HE HAD TO DRAW FIRST THE SFIROT FOR HER, AS HE DID FOR THE JUBILEE YEAR, LEAH. HE ANSWERS THAT because he was intent upon serving, it was considered as if he already did serve, AND IMMEDIATELY THE SEVEN SFIROT FOR RACHEL WERE DRAWN TO HIM. Rabbi Aba came to him and kissed him. He said: Blessed be the Merciful One, that I merited an understanding of this verse. It is written of this place--FROM THE CHEST AND DOWN OF ZEIR ANPIN, NAMELY THE DISCLOSED WORLD, RACHEL--"Hashem was well pleased for his Righteousness' sake, to magnify Torah, and to make it glorious" (Yeshayah 42:21).

142. וּבְרַחֵל לֹא הָיָה כֵן, דְּלֹא נָטַר ז' יוֹמִין, אֲלָא שִׁבְעַת שָׁנִין דְּפָלַח לְבִתְרָא. וְאִי תִימָא, אִי הָכִי, שְׁנֵין דְּשִׁמְטָה הָיָה לִיהּ לְמַפְלַח קוּרְסָא, וּלְבִתְרָא לְאַזְדְּוּגָא בְּשִׁמְטָה. אֲלָא בֵּין דְּקָבִיל עֲלֵיהּ לְמַפְלַח, בְּאִילּוּ פָּלַח לֹון. אֲתָא רַבִּי אַבְא וּנְשָׁקִיה. אָמַר בְּרִיךְ רַחֲמֵנָא דְּזִכְיָנָא לְהָאִי קְרָא, עַל הָהוּא אֲתֵר כְּתִיב ה' חֲפֵץ לְמַעַן צְדָקוֹ יַגְדִּיל תּוֹרָה וַיֵּאדָּוֶר.

18. Four joints

This passage seems to assign lesser importance to the four sons that Ya'akov had with the handmaidens of Leah and Rachel. However, the Zohar reveals that the spiritual system and supernal structure of reality is perfect, complete, and includes all components, no matter how irrelevant they might appear. Though the four children are not present among the Sfirot, they are included in the symbolic body of Adam Kadmon as the joints of his arms and legs.

The Relevance of this Passage

A good computer system depends on a powerful microprocessor. If a tiny, "insignificant" wire is absent or defective, the entire system is rendered inoperable. All the elements are, in a manner of speaking, equally important. Similarly, everyone in this world is as important as the most righteous sage, including those we might consider to be on a lower level of spirituality than ourselves. It behooves us to stop judging others, and to recognize that every person plays a vital role in the spiritual structure of humanity. This passage instills this wisdom in our consciousness, so that we may begin living it every day.

143. Rabbi Elazar continued the discussion: We have learned that Leah surely bore six sons and one daughter, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And Rachel bore two sons, THE TWO UPPER AND LOWER RIGHTEOUS ONES. This is also so. But what of the four sons of the handmaids? What is their connection? AS IN THE SONS OF RACHEL AND LEAH THERE ARE ALREADY ALL THE SFIROT. HE ANSWERS: They are the four knots called 'hinder parts', of whom it is written: "and all their hinder parts were inward" (I Melachim 7:25).

143. תּוֹ אָמַר רַבִּי אֶלְעָזָר, הָא דְּאֲתָמַר, לֵאָה אוֹלִידַת שֵׁית בְּנֵין וּבִרְתָא חֲדָא, הָכִי הוּא וְדָאִי, רַחֵל תְּרֵי בְנֵין וְדָאִי, בְּנֵי שְׁפָחוֹת אַרְבַּעָה, תְּקוּנָא דְּלֵהוֹן הֵיךְ קִיּוּמֵי. אֲלָא אֵינּוּן אַרְבַּע קְשָׁרִים דְּאֶקְרוּן אַחֲוִירִים, דְּכְתִיב וְכֹל אַחֲוִירֵיהֶם בִּיתָה.

144. In the right arm, CHESED, there are three joints, AS THE ARM IS DIVIDED INTO THREE PARTS--THE BICEPS, THE ARM, AND THE HAND. THE PARTS ARE CONNECTED BY THREE JOINTS. However the joint in the middle is bigger than the others and is CONSIDERED AS a hinder part protruding outward. Similarly, there is ONE MIDDLE JOINT OF THE THREE JOINTS in the left arm; one OF THE THREE JOINTS in the right leg; and one OF THE THREE JOINTS in the left leg. When everything is properly arranged, all four hind joints COME inside THE BODY, in keeping with the verse, "and all their hinder parts were inward."

144. דְּהָא בְּדְרוּעָא יְמִינָא, תְּלַת קְשָׁרִין אֲבַל קְשָׁרָא חַד בְּאֲמֻצְעֵיתָא דְּאִיהוּ רַב וְאִיהוּ אַחֲוֹר, דְּאֲשַׁתָּאָר לְבַר. וְכֵן חַד בְּדְרוּעָא שְׂמָאלָא, וְכֵן חַד בִּירְכָא יְמִינָא, וְכֵן חַד בִּירְכָא שְׂמָאלָא, וְכֵן אֲתַתְּקֵן בְּלָא, אֲשַׁתְּבַחוּ בְּלֵהוּ בִּיתָה, לְקִיּוּמָא קְרָא דְּכְתִיב וְכֹל אַחֲוִירֵיהֶם בִּיתָה.

145. All the other joints, EXCEPT FOR THESE FOUR, are on the same plane WITH THE MEMBERS OF THE BODY; only these four protrude out of the arms and legs to indicate the sons of the handmaids. For although they are of the twelve TRIBES, they are not of the same rank as the sons of Leah and Rachel. Therefore, they protrude out OF THE ARMS AND LEGS.

145. כֹּל שְׂאָר קְשָׁרִין, בְּלֵהוּ אֲתַחְזִיין בְּמִישַׁר וְאֵלִין נְפִקִין, לְבַר מְדְרוּעֵין, וּלְבַר מִירְכִין, לְאַתְחַזָּא בְּבֵין הַשְּׁפָחוֹת, דְּאֵף עַל גַּב דְּאֵינּוּן בְּמַנְיָנָא, לֹא חֲשִׁיבֵי כְּבֵין רַחֵל וְלֵאָה. וּבְגִינֵי כֵן נְפִקֵי לְבַר.

146. Another explanation is that these SONS OF THE HANDMAIDS are the four JOINTS which force all the other joints to move; these four knots carry the others. Rabbi Aba said: Surely this is so, and therefore they are all connected as one.

146. דְּבַר אַחַר אֵלִין אֵינּוּן אַרְבַּע, דְּכֹל שְׂאָר קְשָׁרִין נְטִלֵי בְּגִינֵיהוּ, וְאֵלִין נְטִלֵי לֹון. אָמַר רַבִּי אַבְא, הָכִי הוּא וְדָאִי, וְעַד בְּלָא מִתְתַּקֵּן בְּחֲדָא.

19. "And Hashem saw that Leah was hated"

The Zohar reflects on the symbolic importance of Ya'akov's relations with Leah, whom he hated in public but loved in private, and who bore him six sons and one daughter. Ya'akov was unaware that his true relationship with Leah was hidden. She had a direct relation to the Eternal Mother, and therefore most of Ya'akov's sons came from her. In this same way, God's true intentions hidden from us.

The Relevance of this Passage

Our perceptions often deceive us, as hidden truths lurk behind the physical existence. Though it appeared that Ya'akov hated Leah, a profound spiritual love existed on a deeper level. The lives of many of us are like that. Hence, the Light of this passage instills within us a keen awareness and desire to probe to hidden levels of the relationships and events that life presents us.

147. "And Hashem saw that Leah was hated" (Beresheet 29:31). Rabbi Elazar opened the discussion with the verse: "He makes the barren woman to keep house, and be a joyful mother of sons, Haleluyah" (Tehilim 113:9). The verse, "He makes the barren woman (also: 'the principal part') to keep house," refers to Rachel, the principal part of the house, and "a joyful mother of sons" refers to Leah, WHO BORE SIX SONS AND ONE DAUGHTER.

148. According to another explanation, "He makes the barren woman to keep house," refers to the Sabbatical year, THE NUKVA OF ZEIR ANPIN, which is the principal part, because the whole world is guided by her. "...a joyful mother of sons..." refers to the Jubilee year, BINAH, on which all joy and bliss in all the worlds OF BRIYAH, YETZIRAH, AND ASIYAH depend. FOR THE NUKVA OF ZEIR ANPIN HAS NOTHING OF HERSELF EXCEPT WHAT ZEIR ANPIN RECEIVES FROM BINAH AND PASSES ON TO HER. THEN SHE PASSES IT ON TO ALL THE WORLDS. THUS, ALL JOY IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH COMES FROM BINAH. This verse comprises everything, because it includes all in the secrets of Holiness, NAMELY, THE HIDDEN WORLD AND THE DISCLOSED WORLD. Therefore, the verse ends with Halleluyah, WHICH IS THE HIGHEST OF ALL PRAISES IN THE BOOK OF TEHILIM.

149. "And Hashem saw that Leah was hated." HE ASKS: Why was she hated? The sons of a hated wife cannot be decent sons, yet we see that all the good sons came from Leah. Now you say that Leah was hated. HE ANSWERS: Assuredly, the Jubilee year is always the Hidden World, and its words are never revealed. Therefore, all its acts were hidden from Ya'akov. THAT MEANS THAT SHE WAS LOVED BY HIM IN PRIVATE, BUT IN PUBLIC IT SEEMED AS IF SHE WAS HATED.

150. Come and behold: the lower world, WHICH IS RACHEL, THE NUKVA OF ZEIR ANPIN, is revealed; it is the beginning of the ascension of the grades. The supernal Chochmah OF ARICH ANPIN is the starting point for everything FROM ABOVE DOWNWARD, as the lower world is Chochmah, the starting point FROM BELOW UPWARD. Therefore, it is called "You," because it is a Sabbatical year and therefore disclosed.

151. And the supernal world is the Jubilee year, NAMELY, LEAH WHO IS DRAWN FROM IMA, and we call it "he," because all of its words are hidden. FOR THE WORD "HE" ALLUDES TO THE HIDDEN WORLD. The secret is as it is written of Leah: "And he lay with her that night (lit. 'that night he')" (Beresheet 30:16). It is therefore written: "And the Levite shall serve he," (Bemidbar 18:23) WHICH MEANS THAT THE LEVITE SERVES in order to draw blessings from "he" to all THE WORLDS. "He" is ever the supernal secret world, and Ya'akov willingly cleaved only to what was revealed. This is the secret of the verse: "and cleave to his wife" (Beresheet 2:24).

147. וַיֵּרָא ה' כִּי שְׂנוּאָה לְאָה וּגְוִי. ר' אֶלְעָזָר פֶּתַח, מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אִם הַבְּנִים שְׂמֵחָה הַלְלוּיָהּ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, דָּא רְחֵל, דְּאִיהִי עֵקֶרֶא דְּבֵיתָא. אִם הַבְּנִים שְׂמֵחָה, דָּא לְאָה.

148. דְּבַר אַחֵר, מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, דָּא שְׂמֵחָה, דְּאִיהִי עֵקֶרֶא, דְּהָאֵי עֲלֵמָא, עֲלֵיהּ אֶתְדַבֵּר. אִם הַבְּנִים שְׂמֵחָה, דָּא יוֹבֵלָא, דְּכָל חִירוֹ, וְכָל חֲרוּה דְּכֻלְהוּ עֲלֵמִין בֵּיהּ תְּלִין. וְהָאֵי קֶרָא, בְּלָלָא דְּכֻלָּא הוּא, בְּגִין דְּהָאֵי כְּלִיל כְּלָא, בְּרִזָּא קְדִישָׁא, וְעַל דָּא, סִימָא דְּקֶרָא הַלְלוּיָהּ.

149. וַיֵּרָא ה' כִּי שְׂנוּאָה לְאָה, וְכִי אִמָּאֵי הִיא שְׂנוּאָה, וְהָא בְּנֵי שְׂנוּאָה, לְאוּ בְּנֵי מַעְלִיא נִינְהוּ, וְחֻזִּין דְּכָל אֵינֻן בְּנֵי מַעְלִי, מִלְּאָה נִמְקוּ, וְאֵת אִמְרַת כִּי שְׂנוּאָה לְאָה. אֲלָא, וְדָאֵי יוֹבֵלָא אִיהוּ תְּדִיר עֲלֵמָא דְּאֶתְכַסִּיא, וְכָל מִילּוּי לְאוּ בְּאֶתְגְּלִיא נִינְהוּ, וּבְגִין כֶּךָ, יַעֲקֹב אֶתְכַסִּין מִנִּיהּ כָּל עוֹבְדוּי.

150. תָּא חֻזִי, עֲלֵמָא תְּתָאָה בְּאֶתְגְּלִיא אִיהוּ, וְהוּא שִׁירוּתָא דְּכֻלָּא, לְסַלְקָא בְּדִרְגוֹנֵי, בְּמָה דְּחֻכְמָה עֲלָאָה, הוּא שִׁירוּתָא דְּכֻלָּא, הִכִּי נִמִּי עֲלֵמָא תְּתָאָה, חֻכְמָה אִיהוּ, וְהִיא שִׁירוּתָא דְּכֻלָּא, וּבְגִין כֶּךָ, קְרִינֵן אֶתָּה, בְּגִין דְּאִיהוּ שְׂמֵחָה, וְאֶתְגְּלִיא.

151. וְעֲלֵמָא עֲלָאָה, דְּאִיהוּ יוֹבֵלָא, קְרִינָא, הוּא, דְּכָל מִלּוּי בְּאֶתְכַסִּיא אֵינֻן. וְרִזָּא דְּמִלְּה דְּלְאָה, דְּכֻתִּיב וַיִּשְׁכַּב עִמָּה בַּלַּיְלָה הוּא. וְע"ד כְּתִיב וְעַבְד הִלּוּי הוּא. בְּגִין לְאִמְשָׁכָא מִנִּיהּ בְּרַכָּאן לְכֻלָּא. הוּא: עֲלֵמָא עֲלָאָה דְּאֶתְכַסִּיא תְּדִיר, וְיַעֲקֹב בְּמָה דְּאֶתְכַסִּיא, לֹא אֶתְדַבֵּק בְּרַעוּתֶיהָ, אֲלָא בְּמָה דְּאֶתְגְּלִיא, וְרִזָּא דָּא דְּכֻתִּיב וְדָבַק בְּאִשְׁתּוֹ.

152. "And Hashem saw that Leah was hated," BECAUSE SHE IS DRAWN FROM IMA. From here it is understood that man has an aversion toward incest with his mother, BECAUSE HIS MOTHER IS THE SECRET OF THE HIDDEN WORLD, OF WHICH IT IS SAID, "THEREFORE SHALL A MAN LEAVE HIS FATHER AND MOTHER." Moreover, a man may stay alone with his mother anywhere, and not fear OF BEING ALONE WITH HER. Thus, all was unknown to Ya'akov, because the supernal world, LEAH DRAWN FROM IMA, is completely undisclosed.

152. וַיִּרְא ה' כִּי שְׂנוֹאָה לֵאָה. מֵהֶכָּא, דְּסָאנִי בְּרִי נִשְׁעָרִין דְּאִמִּיהָ, וַיִּתְיַחַדְבֵּר נֶשׁ עִם אִמִּיהָ בְּכָל אֶתְרָא, וְלֹא יִתְחַשֵּׁשׁ, וְהָא אֶתְעָרוּ, בֵּין מִתְיַחַד עִם אִמּוֹ. וְכֹלֵא אֶתְכִסִּי מִיַּעֲקֹב, דְּעֵלְמָא עֵלְאָה לֹא אֶתְגְּלִיא בְּלָל.

20. The tribes

The Zohar reflects that civilization as we know it started with Ya'akov. Before him, civilizations rose and fell without a trace. The sons of Ya'akov commence the twelve tribes of Israel. This too has a hidden significance.

The Relevance of this Passage

The twelve tribes correspond to the celestial influences emanating from the twelve constellations. The power of Ya'akov and the patriarchs is in their ability to rise above any negative influences streaming down from the heavens. Using the mystic secrets of the Torah, they took control over the signs and captained their own destiny. This governing power over the stars is bequeathed to the reader of this passage.

153. Come and behold: the world perseveres for Ya'akov's sake. It may be said that it does so for Avraham's sake, as it is written: "THESE ARE THE GENERATIONS OF THE HEAVEN AND OF THE EARTH when they were created (Heb. behibar'am)" (Beresheet 2:4); the Hebrew word contains the letters of the name of Avraham. THIS MEANS THAT THE GENERATIONS OF THE HEAVEN AND OF THE EARTH EXISTED DUE TO AVRAHAM. HE ANSWERS: Yet Avraham existed for the sake of Ya'akov, as it is written: "Therefore thus says Hashem, concerning the house of Ya'akov, who redeemed Avraham" (Yeshayah 29:22). Before that, the Holy One, blessed be He, used to build and destroy worlds. After Ya'akov came, the worlds were constructed from him and were not destroyed as before. This is the meaning of the verse: "thus says Hashem that created you, Ya'akov, and He that formed you, Yisrael..." (Yeshayah 43:1)

153. תָּא חֲזִי, בְּגִינִיהָ דְיַעֲקֹב, אֶתְקִיִּים עֵלְמָא, וְאִי תִימָא הָא בְּגִינִיהָ דְאַבְרָהָם, כַּד"א בְּהַבְרָאָם, אֶל תְּקִרִי בְּהַבְרָאָם אֶלֶּא בְּאַבְרָהָם. אֶלֶּא בְּגִינִיהָ דְיַעֲקֹב אֶתְקִיִּים אַבְרָהָם, דְּכִתִּיב כֹּה אָמַר ה' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם. וּמִקְדַּמַּת דְּנָא, הוּא קוּדְשָׁא בְּרִיךְ הוּא בְּנֵי עֵלְמִין וְחָרִיב לֹון, בֵּינָן דְּאֵתָא יַעֲקֹב מִנִּיהָ אֲשֶׁתְּכַלְלוּ עֵלְמִין, וְלֹא אֶתְחַרְבוּ בְּקַדְמֵיתָא, הֲדָא הוּא דְכִתִּיב, כֹּה אָמַר ה' בְּרַאךְ יַעֲקֹב וַיַּצְרַךְ יִשְׂרָאֵל וְגו'.

154. Come and behold. It is written: "Yisrael is My son, My firstborn... Let My son go, that he may serve me" (Shemot 4:22-23). For Yisrael is called 'a son to the Holy One, blessed be He,' because he cleaved to him, as it is written: "and what is his son's name, if you can tell" (Mishlei 30:4).

154. תָּא חֲזִי מַה כְּתִיב, בְּנֵי בְּכוֹרֵי יִשְׂרָאֵל, וְכִתִּיב שְׁלַח אֶת בְּנֵי וַיַּעֲבֹדֵנִי, יִשְׂרָאֵל אֶקְרִי בֵּן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּאֶתְדַבֵּק בֵּיהּ, כְּמַה דְּאֵתָא אָמַר מַה שְּׁמוֹ וּמַה שְּׁם בְּנוֹ כִּי תִדַע.

155. When Leah bore Reuven, it is written: "and she called his name Reuven," (Beresheet 29:32) simply Reuven (lit. 'see, a son'), WITHOUT FURTHER EXPLANATION, AS SHE GAVE FOR SHIMON, SAYING "BECAUSE HASHEM HAS HEARD..." AND AS SHE GAVE FOR HER OTHER SONS. BECAUSE HE IS OF THE ASPECT OF CHESED, WHY DID SHE NOT CALL HIM BINYAMIN (LIT. 'SON OF THE RIGHT')? HE ANSWERS: This is because he was included within the three Columns which join to become one, THAT IS, WITH Shimon and Levi, THE LEFT AND THE CENTRAL COLUMNS. Why then DID SHE CALL THE THIRD SON Levi? The name Levi means accompaniment, which indicates the joining of all the aspects.

155. לֵאָה, כַּד אֹולִידַת לְרֵאוּבֵן מַה כְּתִיב, וְתִקְרָא אֶת שְׁמוֹ רֵאוּבֵן, רֵאוּבֵן סֵתָם, בְּגִין דְּאֶתְכַלִּיל בְּתַלְתָּ סֵטְרִין מִתְחַבְרִין כְּחָדָא שְׁמַעוֹן וְלוֹי. מֵאִי טַעְמָא לוֹי, כַּד"א לִיּוֹת, חֲבוּרָא דְכָל סֵטְרִין.

156. Rabbi Yehuda said that from this it is understood THAT HE COMPRISES THE THREE COLUMNS, as it is written: "the excellency of dignity, and the excellency of power" (Beresheet 49:3). The translation into Aramaic is as follows: Birthright, THE CENTRAL COLUMN; Priesthood, THE RIGHT COLUMN; AND Kingdom, THE LEFT COLUMN," because Malchut is on the side of Gvurah. Therefore she simply called him Reuven, 'see, a son', TO SHOW THAT HE COMPRISES THE THREE COLUMNS.

156. אָמַר רַבִּי יְהוּדָה, מֵהֶכָּא, דְּכִתִּיב יִתֵּר שְׂאֵת וַיִּתֵּר עֲזוֹ, כְּתַרְגוּמוֹ בְּכִירוּתָא, כְּהוֹנָתָא, וּמַלְכוּתָא. וּמַלְכוֹ בְּסֵטְרָא דְגְבוּרָה אִיהוּ, וְעַל דָּא רֵאוּבֵן סֵתָם.

157. Rabbi Aba said THAT SHE simply SAID: "see, a son," AND NOT, 'SON OF THE RIGHT', because he was included with Shimon and Levi. Thus, Leah reasoned, INCLUDING HIM WITHIN THE TWO OTHER SONS, as it is written: "Now this time will my husband be joined to me, because I have born him three sons," (Bereshheet 29:34) which indicates that there are three united as one, SO THAT EACH INCLUDES ALL THREE. SHE COULD THEREFORE NOT CALL HIM BINYAMIN ('SON OF THE RIGHT'), BECAUSE HE ALSO INCLUDED THE LEFT.

158. Come and behold: this is so, because the supernal Chariot comprises the fathers: AVRAHAM, YITZCHAK, YA'AKOV, and King David, who joined them. And all these four supernal Chariots are the secret of the Holy Name, YUD-HEI-VAV-HEI. THE YUD-HEI-VAV ARE THE FATHERS, NAMELY THE THREE COLUMNS, AND THE LAST HEI IS THE SECRET OF KING DAVID, NAMELY, THE NUKVA. According TO THE SAME SECRET, Reuven, Shimon, and Levi ARE THE THREE COLUMNS, YUD-HEI-VAV, and Yehuda, who inherited the kingdom (Malchut,) IS THE SECRET OF THE LAST HEI OF THE NAME OF YUD-HEI-VAV-HEI. Therefore, they are all in this place, THAT IS, IN THE MYSTERY OF THE CHARIOT. AS EACH OF THE THREE COLUMNS IS INCLUDED WITHIN THE CHARIOT, SO EACH OF THE TRIBES INCLUDES THE THREE COLUMNS.

159. It is written: "Now will I praise Hashem...and she left off (lit. 'stood from') bearing." This is because in here, YEHUDA, were completed the four legs OF THE THRONE, CHESED, GVURAH, TIFERET AND MALCHUT. REUVEN IS THE SECRET OF CHESED; SHIMON OF GVURAH; LEVI OF TIFERET; AND YEHUDA OF MALCHUT. HE ASKS: IN THE VERSE, "Now will I praise Hashem," why did she say OF THIS SON, "Now will I praise Hashem," why she did not say it OF THE REST OF THE SONS? HE ANSWERS: It is understood that as long as the Congregation of Yisrael, NAMELY, MALCHUT, was in exile, the Holy Name was not complete. Come and behold: although she had three sons before she bore Yehuda, WHO ARE CHESED, GVURAH AND TIFERET, the throne was not perfected. ONLY WITH YEHUDA'S BIRTH, MALCHUT, WAS THE THRONE PERFECTED. She therefore said, "Now will I praise Hashem," ONLY IN REGARD TO YEHUDA and not in regard to all of them. Therefore, "she stood off bearing." What is the meaning of this verse? It is that the chair stood on its legs, FOR WITH YEHUDA, THE FOUR LEGS OF THE THRONE, CHESED, GVURAH, TIFERET, AND MALCHUT WERE COMPLETED.

160. "And she stood" NEEDS FURTHER EXPLANATION. Until now, MEANING UNTIL YEHUDA, WHO IS MALCHUT, she stood united. From here and down, NAMELY, BELOW MALCHUT OF ATZILUT, the World of Separation, IN THE THREE WORLDS, BRIYAH, YETZIRAH, AND ASYAH OF SEPARATION. It may be said that the two sons she bore after YEHUDA, YISASCHAR AND ZVULUN, are of this aspect, NAMELY, OF SEPARATION, BECAUSE THEY WERE BORN AFTER MALCHUT, YEHUDA. HE ANSWERS: No. These two sons, YISASCHAR AND ZVULUN, were joined TO REUVEN, SHIMON, AND LEVI, because the six directions of the worlds are as one.

157. אָמַר רַבִּי אַבָּא רְאוּ בֶן סָתָם, דְּאִתְבְּלִיל בְּשִׁמְעוֹן וְלוֹי. לֵאמָר הֵבִי הוּא דַעְתָּהּ. דְּכַתִּיב הַפֶּעַם יִלְוֶה אִישִׁי אֵלַי כִּי יִלְדֵתִי לוֹ שְׁלֹשָׁה בָנִים. בְּגִין דִּיהוּהַ תִּלְתָּא דִּמְתַחְבְּרָן כַּחְדָּא.

158. וְתָא חֲזִי, דְּהִכָּא הוּא, דְּהָא רְתִיבָא עֲלָאָה, אַבְהָן וְדוֹד מְלָכָא דְאַתְחַבְרָ בְּהוּ, וְכִלְהוּ אַרְבַּע אֵינֻן רְתִיבִין עֲלָאִין, רְזָא דְשִׁמְאָ קְדִישָׁא, וְעַל דָּא, רְאוּבֵן שִׁמְעוֹן לְוִי, לְבַתֵּר יְהוּדָה דִּנְרִית מְלָכוֹ, וְעַל דָּא, כִּלְהוּ בְּאַתֵּר דָּא.

159. וְכַתִּיב הַפֶּעַם אוֹדָה אֶת ה' וְגו' וְתַעֲמַד מְלָדָת, בְּגִין דְּהִכָּא אֲשַׁתְּכִלְלוּ אַרְבַּע סְמִכִין. הַפֶּעַם אוֹדָה אֶת ה', מ"ט אָמְרָה אוֹדָה אֶת ה' בְּהַאי, וְלֹא בְּכִלְהוּ. אֵלָא מְהִכָּא, כָּל זְמַנָּא דְכַנְסַת יִשְׂרָאֵל בְּגִלּוּתָא, שִׁמְאָ קְדִישָׁא לֹא שְׁלִים הוּא, תָּא חֲזִי, אֶף עַל גַּב דְּתִלְתָּ בְּנִין הוּוּ עַד דְּאוּלִּידַת לִיהוּדָה, לֹא שְׁלִים כְּרִסְיָא, וּבְגִינֵי כֶּן הַפֶּעַם אוֹדָה אֶת ה', וְלֹא בְּכִלְהוּ, וְעַל דָּא וְתַעֲמַד מְלָדָת. מְאִי וְתַעֲמַד, דְּקִיּוּמָא כְּרִסְיָא עַל סְמִכּוּהֵי.

160. וְתַעֲמַד, דְּהָא עַד הִכָּא, וְתַעֲמַד בִּיחּוּדָא חַד, מִכָּאן וְלַתְתָּא עֲלֵמָא דְפְרוּדָא אִיהוּ. וְאִי תִימָא אֵינֻן תְּרִין בְּנִין דְּאוּלִּידַת לְבַתֵּר, כְּגוּוֹנָא דָּא. לָא, דְּהָא אֵינֻן תְּרִין בְּאֵלִין אֲתַחְבְּרוּ, בְּגִין דְּשִׁית סְטְרִין דְּעֲלָמָא כַּחְדָּא אֵינֻן.

161. Come and behold: all twelve tribes are the essential parts of the congregation of Yisrael in this world. They properly strengthen the supernal black light. FOR THIS IS THE PERFECTION OF THE LEFT, BECAUSE CHOCHMAH WITHOUT CHASSADIM IS A BLACK LIGHT, WHICH IS THE SECRET OF the DARKNESS OF IMA. They also restore the foundation to its place, FOR THE SECRET OF CORRECTING THE RIGHT IS TO ALLOW CHASSADIM TO RULE. CHASSADIM ARE THE FOUNDATION; WITHOUT THEM, THERE IS NO ILLUMINATION THROUGHOUT THE WORLDS, BECAUSE EVEN THE ILLUMINATION OF THE LEFT IS BLACK AND DARK WITHOUT IT. All the worlds are identical; WHATEVER IS IN THE UPPER WORLD IS ALSO IN THE LOWER. Through this--NAMELY, THE TWELVE--the lower world, THE NUKVA, was constructed according to the supernal world, BINAH.

162. Yisaschar and Zvulun ARE NETZACH AND HOD. Now there are six sons who represent the six directions of the world. REUVEN, SHIMON, LEVI, AND YEHUDA ARE CHESED, GEVURAH, TIFERET, AND MALCHUT; YISASCHAR AND ZVULUN ARE NETZACH AND HOD. THIS IS THE SECRET OF THE PERFECTION OF THE RIGHT, THE SIX EXTREMITIES OF CHASSADIM. Similarly, there are the four sons of the handmaids, who are joined WITH THE SIX EXTREMITIES. The four sons are the four joints that are attached to them, THE TWO JOINTS OF CHESED AND GVURAH AND THE TWO JOINTS OF NETZACH AND HOD. THEY ARE THE PERFECTION OF THE LEFT. BECAUSE THEY WERE CONNECTED TO THE RIGHT, it is written: "and their hinder parts inward" (I Melachim 7:25), SO THAT THE HINDER PARTS CAME TO BE INNER PARTS. Though they are the sons of the handmaids, OF THE ASPECT OF DARKNESS AND HINDER PARTS, YET they are inward.

163. Rabbi Chizkiyah said: If this be so, we have learned that whatever the lower world, THE NUKVA AT THE END OF ATZILUT, begets is separated, as it is written: "and from thence it was parted" (Bereshheet 2:10). What would you say, then, about Yosef and Binyamin? If you say that they are of one world, OF THE ASPECT OF UNION OF THE WORLD OF ATZILUT, this is not so, for they did not come from the upper world. So it is found that whatever the lower world begets, it begets below, MEANING THAT ITS GENERATIONS ARE BENEATH THE BOTTOM OF ATZILUT, and not above. If it is so, they are separated--THAT IS, THEY ARE OF THE WORLD OF BRIYAH OF SEPARATION.

164. Rabbi Aba went to him and kissed him. He said: This matter is difficult because the upper world is perfected by the twelve that are its own. Yet come and behold: the Righteous constantly leaves and enters the lower world. He is therefore built in this place. Thus, he is of importance above and below, but constantly in the lower world, as it is written: "And it came to pass, as her soul was departing, for she died" (Bereshheet 35:18).

165. Come and behold: the Righteous both enters and leaves the lower world, THE NUKVA. When he enters, he is in the secret of Yosef the Righteous, and when he leaves, he is in the secret of Binyamin THE RIGHTEOUS. This is the meaning of the verse: "And it came to pass, as her soul (Nefesh) was departing, for she died." HE ASKS: What is her Nefesh? HE ANSWERS: This is the Righteous, who came out from it.

161. ותא חזי, בלהו תריסר שבטין, תקוני דכנסת ישראל בהאי עלמא ניהו: לאתקנא נהורא עלאה אוכמא במה דאתחזי, ולא תבא עקרא דכלא לאתריה. בלהו עלמין בגוונא חד קיימי, ובהאי אשתכליל עלמא תתאה בגוונא דעלמא דלעילא.

162. וששכר זבולון, הכא אשתכללו שית בנין, שית סטרין דעלמא. בגוונא דא, בני השפחות אינון ארבע, ואתחברו באלין, ואלין ארבע קשרין דמתחברן בהו, ואוקמוה, ועל דא כתיב וכל אחריהם ביתה, אף על גב דבני שפחות ניהו, ביתה.

163. רבי חזקיה אמר, אי הכי, הא אתמר כל מה דאוליד עלמא תתאה, פרודא איהו, דהא כתיב ומשם יפרד, מה תימא ביוסף ובנימין, אי תימא דעלמא חד בהני, לאו איהו, דהא לא נפקו מעלמא עלאה, ועלמא תתאה מה דאולידת אולידת לתתא ולא לעילא, ואי הכי פרודא איהו.

164. אתא רבי אבא ונשקיה. אמר ליה מלה דא סתים איהו, דהא עלמא עלאה אתתקן בתריסר דאינון מדיליה. אבל תא חזי רזא דמלה, בכל זמנא צדיק מעלמא תתאה נפיק ועייל, ביה עייל, ומניה נפיק, ובגין כך, אתבני באתר דא, ועקרא הוא לעילא, ועקרא הוא לתתא, ובעלמא תתאה איהו תדיר, לעולם, כתיב ויהי בצאת נפשה כי מתה.

165. תא חזי בהאי עלמא תתאה, צדיק ביה עייל, ומניה נפיק, כד עייל, איהו ברזא דיוסף הצדיק, כד נפיק ברזא דבנימין הה"ד, ויהי בצאת נפשה כי מתה, מאן נפשה, דא צדיק דנפיק מנה.

166. Therefore, Binyamin was called "the son of my sorrow" (Beresheet 25:18), because she thought she bore him beneath ATZILUT, in the World of Separation, so that there remained eleven within the supernal TRIBES, NAMELY, IN ATZILUT. Yet it is written: "but his father called him Binyamin," WHICH MEANS 'Son of the Right', because he had gone up to the supernal world; for when Yosef was lost, Binyamin took his place. Therefore, the righteous enters and leaves the lower world. And so Yosef and Binyamin, and all the twelve tribes, are in the image of the supernal TWELVE united together. THE SIX SONS OF LEAH ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD; THE FOUR SONS OF THE HANDMAIDS ARE THE SECRET OF THE FOUR JOINTS; THE TWO SONS OF RACHEL ARE THE SECRET OF THE TWO RIGHTEOUS ONES.

166. וְדָא בְּנִימִין, נִקְרָא בֶן אוֹנִי, דְּחֻשִׁיבַת דְּאוֹלִיכְתָּ לְתַתָּא, בְּעֵלְמָא דְּמִרוּדָא, וְאַשְׁתָּארוּ חַד סְרִי בְּאִינוּן לְעֵילָא, מַה כְּתִיב וְאָבִיו קָרָא לוֹ בְּנִימִין בֶּן יַמִּין, דְּהָא אֶסְתַּלֵּק לְעֵילָא, בְּעֵלְמָא עֲלָאָה, דְּכַד אֶתְאַבִּיד יוֹסֵף, בְּנִימִין אֲשֵׁלִים אֶתְרִיהּ. וְעַד צְדִיק בְּעֵלְמָא תַתָּאָה עֵייל וְנִפְק, בְּגִין כֶּךָ יוֹסֵף וּבְנִימִין וּכְלָהוּ תְרִיסֵר, כְּגוּוּנָא דְּלְעֵילָא בִּיחְדָא חַד.

21. "Now I will praise...And she called his name Yehuda"

Here the Zohar relates a discussion between Rabbis Shimon, Rabbi Chiya and Rabbi Yosi concerning the secrets of the name "Yehuda." Once again, the unity of all things is stressed in the verse, "I will praise The Creator with my whole heart." Both the good and evil in one's soul must be brought to God in prayer--that is, with total honesty. "Yehuda embraces all sides."

The Relevance of this Passage

Kabbalah's unique perspective on the evil that men do is revealed in this section. The ultimate objective of spirituality is not to remove the existence of evil or humanity's negative traits. Instead, we must confront and transform these dark forces, for it is only through the struggle of transformation that we ignite the spark of divinity within us. The name "Yehuda" expresses this profound kabbalistic notion, and our connection to this name invokes in us the courage to confront and triumph over our evil tendencies.

167. "Now will I praise Hashem..." Rabbi Shimon opened the discussion with the verse: "I will praise Hashem with my whole heart, in the assembly of the upright, and in the congregation" (Tehilim 111:1). HE ASKS: Why is it written: "with my whole heart (Heb. levav)," instead of THE MORE COMMON lev? HE ANSWERS: David, in the supernal secret of the Holy Name, YUD-HEI-VAV-HEI, wanted to praise the Holy One, blessed be He. "I will praise Hashem with my whole heart," MEANS with both the Good Inclination and the Evil Inclination, THE TWO HEARTS, THAT IS, THE TWO INCLINATIONS THAT DWELL IN THE HEART, the two sides, right and left.

167. הַפֶּעַם אוֹדָה אֶת ה', רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, אוֹדָה ה' בְּכָל לֵב בְּסוּד יִשְׂרָיִם וְעַדָּה, בְּכָל לֵב, בְּכָל לֵב מִבְּעֵי לֵיהּ. אֵלָא, דוּד בְּרוּזָא עֲלָאָה דְּשִׁמְא קְדִישָׁא, קָא בְּעֵי לֵיהּ לְאוֹדָאָה לֵיהּ לְקוֹדֶשָׁא בְּרִיךְ הוּא, אוֹדָה ה' בְּכָל לֵב בִּיצֵר טוֹב וּבִיצֵר רַע, וְאֵלִין תְּרִין סְטְרִין, חַד יְמִינָא וְחַד שְׁמָאֲלָא.

168. "...in the assembly of the upright, and in the congregation..." refers to the other aspects of this world, THE NUKVA, for the whole heart resembles south and north, CHESED AND GVURAH. "In the assembly of the upright," are the other sides, which are altogether six EXTREMITIES formed in the likeness of above, THAT IS, IN THE IMAGE OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. They abide "in the assembly of the upright," NAMELY, TIFERET, NETZACH, HOD AND YESOD, "and in the congregation (Heb. edah)," which refers to the place of Yehuda, NAMELY, MALCHUT. It is also written: "and my Testimony (Heb. edoti) that I shall teach them" (Tehilim 132:12), WHICH REFERS TO THE ORAL TORAH, MALCHUT.

168. בְּסוּד יִשְׂרָיִם וְעַדָּה, אֵלִין אִינוּן שְׁאָר סְטְרִין, דְּהָא עֲלָמָא, דְּהָא לֵב, כְּגוּוּנָא דְּרוּם וְצִפּוֹן. בְּסוּד יִשְׂרָיִם: אֵלִין אִינוּן שְׁאָר סְטְרֵי עֲלָמָא, דְּאִינוּן שִׁית כְּגוּוּנָא דְּלְעֵילָא. וְעַדָּה: דָּא הוּא אֶתְר דִּיהוּדָה, וּכְתִיב וְעַדוֹתַי זֹו אֶלְמַדִּים.

169. It is written: "Yehuda still rules (Heb. rad) with EI" (Hoshea 12:1). THIS MEANS THAT YEHUDA--MALCHUT CONNECTED TO YUD-HEI-VAV- HEI--WENT DOWN (HEB. YARAD) FROM THE SIX-SIDED NAME OF YUD-HEI-VAV-HEI TO THE NAME EI, A NAME OF MALCHUT, IN THE SECRET OF THE VERSE: "AND AN EI WHO HAS INDIGNATION EVERY DAY" (TEHILIM 7:12). It is also written: "I will praise You with my whole heart: before princes (lit. 'Elohim') I will sing praise to You" (Tehilim 138:1), TO THE NAME ELOHIM, AND NOT THE NAME YUD-HEI-VAV-HEI, because he praised this grade OF MALCHUT, CALLED 'ELOHIM', in order to unite it with the right side OF CHASSADIM. THEREFORE, IT IS WRITTEN HERE: "I WILL PRAISE YOU WITH MY WHOLE HEART (HEB. LIBI)," AND NOT LEVAVI, BECAUSE HE PRAISED ONE PLACE ONLY, THAT IS, MALCHUT OF THE LEFT, WHICH DOES NOT CLEAVE TO THE NAME OF YUD-HEI-VAV-HEI.

169. וּכְתִיב וַיְהוּדָה עוֹד רָד עִם אֵל וְגו'. כְּתִיב אוֹרְךָ בְּכָל לְבָבִי נִגַד אֱלֹהִים אֲזַמְרֵךְ, הֵכָא בְּאֶתְר חַד קְאָמַר, דְּכְתִיב נִגַד אֱלֹהִים אֲזַמְרֵךְ. דְּהָא לְגַבִּי הָאִי דְּרָגָא קְאָמַר שִׁירְתָּא, לְחַפְרָא לֵיהּ בִּימִינָא.

170. Come and behold: THE NAME Yehuda is attached all sides. It is attached to the south and the east because YEHUDA comes from the left side. It starts in the north and holds to the south. From there it goes to the right side, CHESED, and takes hold of the body, TIFERET. AND SO IT HOLDS ALL THE SIDES. Therefore, it is written: "Now will I praise Hashem," WHICH INDICATES THAT IT INCLUDES ALL THE SIDES. In the phrase, "and she left off (lit. 'stood from') bearing," 'stood' means that she stood firm, stood properly, FOR NOW THAT SHE HAS BORN FOUR SONS, REUVEN, SHIMON, LEVI, AND YEHUDA--CHESED, GVURAH, TIFERET, AND MALCHUT--the entire holy Chariot is fixed, WHICH IS CHESED, GVURAH, TIFERET AND MALCHUT.

171. Rabbi Shimon went to the country, where he chanced to meet Rabbi Aba, Rabbi Chiya, and Rabbi Yosi. When he saw them, he said: It behooves us to hear new expositions of the Torah. The three sat with him. When Rabbi Shimon turned to leave, each of them opened the discussion with a verse IN HONOR OF RABBI SHIMON.

172. Rabbi Aba opened the discussion with the verse: "And Hashem said to Avram, after Lot was separated from him: Lift up now your eyes, and look" (Bereshheet 13:14). HE ASKS: Is Avraham to inherit land according to his range of vision? For how far can a man see--three, four, or five parasangs? And the scripture says: "for all the land which you see..." (Ibid. 15).

173. HE ANSWERS: Because he saw the four winds of the world, AS IT IS WRITTEN: "NORTHWARD, AND SOUTHWARD, AND EASTWARD, AND WESTWARD," he saw the whole land. For the four winds of the world comprise the whole world. Another explanation is that the Holy One, blessed be He, lifted him above the land of Yisrael, THE SECRET OF THE NUKVA, and showed him that it is connected to the winds of the world, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THE SECRET OF THE CHARIOT. Then he saw everything. Similarly, whoever sees Rabbi Shimon sees the whole world, BECAUSE HE, TOO, COMPRISES THE WHOLE WORLD. He is the joy of high and low.

174. Rabbi Chiya opened the discussion with the verse: "the land on which you lie, to you will I give it, and to your seed" (Bereshheet 28:13). HE ASKS: Did the Holy One, blessed be He, promise him only this place, a mere four or five cubits, and no more? HE ANSWERS: At that time the Holy One, blessed be He, folded the whole land of Yisrael underneath him, so that this place included the whole land. If this place included the whole land, then Rabbi Shimon, the lamp of the whole land, is of equal value with the whole world.

170. תָּא חֲזִי יְהוּדָה אֶחָיד בְּכָל סְטְרִין, אֶחָיד בְּדָרוֹם, וְאֶחָיד בְּמִזְרָח, דְּהָא אִיהוּ מְסִטְר שְׂמַאלָא קַא אֲתִיָא, וְשִׁירוּתֵיהּ בְּצַפּוֹן, וְאֶחָיד בְּדָרוֹם, בְּגִין דְּאִיהוּ אֲזִיל לְיְמִינָא, וְאֲתֵאחֵיד בְּגוּפָא, בְּגִין כְּרַהֲפַעַם אֹרְדָה אֶת ה'. וְתַעֲמַד מְלָדָת, וְתַעֲמַד, דְּקִיּוּמָא בְּקִיּוּמָא דְּקִיּוּמָא בְּדָקָא יְאוּת, דְּהָא אֲתַתְּקִן בְּלֵא רְתִיבָא קְדִישָׁא.

171. ר' שְׁמַעוֹן נִפְק לְקַרְיֵיתָא, אֲזַדְמֵן לִיה ר' אָבָא, וְר' חִיָּיא, וְר' יוֹסִי, בִּיּוֹן דְּחֻמָּא לֹון, אָמַר חֲדַתּוּתֵי דְּאוּרִייתָא אֶצְטְרִיךְ הֵכָא, יִתְבוּ תַלְתָּא אֲלֵיךְ, בְּדַ בְּעָא לְמִיזַל, פְּתַח כָּל חַד וְחַד קְרָא.

172. רַבִּי אָבָא פְּתַח וְאָמַר וְה' אָמַר אֶל אַבְרָם אַחֲרֵי הַפָּרָד לוֹט מֵעֵמּוֹ וְגו', שָׂא נָא עֵינֶיךָ וּרְאֵה וְגו'. וְכִי לְפֻם חִיזוּ דְּאַבְרָהָם יְרִית אַרְעָא וְלֹא יִתִּיר, עַד כַּמָּה חֲמֵי בַר נֶשׁ, תַּלְתַּת פְּרָסֵי, אוֹ אַרְבַּע, אוֹ חֲמִשׁ פְּרָסֵי, וְאִיהוּ אָמַר כִּי אֶת כָּל הָאָרֶץ אֲשֶׁר אַתָּה רוֹאֵה וְגו'.

173. אָלָא, בִּיּוֹן דְּאַרְבַּע סְטְרִין דְּעֵלְמָא חֲמֵי, כָּל אַרְעָא חֲמֵי, דְּהָא אַרְבַּע סְטְרֵי דְּעֵלְמָא, כְּלָלָא דְּכָל עֵלְמָא. תּוּ, זִקְף לִיה קוּדְשָׁא בְּרִיךְ הוּא עַל אַרְעָא דְּיִשְׂרָאֵל, וְאַחֲמֵי לִיה, דְּאִיהוּ קְשִׁירָא בְּסְטְרֵי דְּעֵלְמָא, וְהוּהוּ חֲמֵי כְּלָא. בְּגוּזוּנָא דָּא, מֵאֵן דְּחֲמֵי לִיה, לְרַבִּי שְׁמַעוֹן, כָּל עֵלְמָא חֲמֵי, חֲדוּתָא דְּעִילָא וְתַתָּא.

174. פְּתַח רַבִּי חִיָּיא וְאָמַר הָאָרֶץ אֲשֶׁר אַתָּה שׁוֹכֵב עָלֶיהָ לָךְ אֲתַנְנָה וְלִזְרַעְךָ, וְכִי הוּא אֲתַר בְּלַחֲדוּדֵי, אַבְטַח לִיה קוּדְשָׁא בְּרִיךְ הוּא, דְּהָא אַרְבַּע אַמּוּן, אוֹ חֲמִשָּׁא הוּוּ, וְלֹא יִתִּיר. אָלָא, בְּזַמְנָא הוּא, בְּאִינוּן אַרְבַּע אַמּוּן, כְּפִיל לִיה קוּדְשָׁא בְּרִיךְ הוּא, כָּל אַרְעָא דְּיִשְׂרָאֵל, אֲשַׁתְּכַח הוּא אֲתַר, כְּלָלָא דְּכָל אַרְעָא, וּמָה הוּא אֲתַר אִיהוּ כְּלָלָא דְּכָל אַרְעָא, רַבִּי שְׁמַעוֹן דְּאִיהוּ בּוּצִינָא דְּכָל אַרְעָא, עַל אַחַת כַּמָּה וְכַמָּה, דְּשִׁקִּיל כְּכָל עֵלְמָא.

175. Rabbi Yosi opened the discussion with the verse: "Now will I praise Hashem." HE ASKS: Did it not behoove her to praise the Holy One, blessed be He, for each of the sons she bore and not only this son? HE ANSWERS: Yehuda is the fourth son of the throne, BEING MALCHUT, THE FOURTH LEG, and he completed the throne. Therefore, Yehuda alone perfects the throne; he is the pillar that supports all the other pillars, BECAUSE HE COMPLETES THE THRONE. How many lights shine because of Rabbi Shimon, who illuminates the world much more with the Torah, BEING THE PILLAR OF ALL PILLARS.

175. פתח רבי יוסי ואמר, הפעם אודה את ה', וכל בכלהו דאולירת, לא אתחזי לאודאה ליה לקודשא בריך הוא, אלא בהאי. אלא יהודה איהו ברא רביעאה לכרסויא, ואיהו אשלים לכרסויא, ובגין כך, יהודה בלחודוי, תקונא דכרסויא וסמכא דכלהו סמכין. רבי שמעון דנהיר כל עלמא באורייתא וכמה בוציגין נהרין בגיניה, על אחת כמה וכמה.

22. His thought was with Rachel

Ya'akov thought of Rachel while making love with Leah. This act cost Reuven his patrimony. This is a very important and insightful passage that illuminates the relation of thought to action. Wisdom can be seen on a man's face and in his eyes. On the other hand, whoever indulges in evil contemplation lives in lies, or false consciousness. Such a person is not to be able to see good when it comes. Accordingly, bad acts follow bad contemplation.

The Relevance of this Passage

Consciousness creates reality. For this reason, the Other Side attempts to raise doubts, create uncertainties, and induce immoral and negative thinking. The great gift of contemplation and consciousness even has the power to determine the grade of soul that is drawn to an unborn child at the moment of conception. The spiritual influences of this passage help us abolish doubts and negative thoughts, particularly during moments of intimacy and times of adversity. It is then that we are most vulnerable, and it is then that the Other Side unleashes a mindstorm of negativity.

Sitrei Torah (Secrets of the Torah)

176. Mishnah. Children of the High One, supernal sages, Blessed of the World, of the inner part of the nut, gather and know: a bird descends every day, and is awakened in the garden with a flame of fire in her wings and three shovels in her left hand as sharp as a sword, and the keys to the treasures in her right hand.

סְתְרֵי תוֹרָה
176. מִתְנִיתִין. בְּנֵי עֲלִיּוֹן, קְדִישֵׁי עֲלִיּוֹנִין, בְּרִיכָן דְּעֵלְמָא, מוּחָא דְּאֶגּוּזָא, כְּנָשׁוּ לְמַנְדַּע, הָא צְפָרָא נְחִית בְּכָל יוּמָא, אֲתַעַר בְּגַנְתָּא. שְׁלֵהוּבָא דְּנוּרָא, בְּגַדְפָּהָא. בִּידָהָא, תִּלְתָּא מְגֻרּוּפִיין שְׁנִינָן כְּחַרְבָּא. מִפְתָּחַן גְּנִיזִין, בִּידָא יְמִינָא.

177. She cries out loud, saying TO THE RIGHTEOUS IN THE GARDEN OF EDEN: Whoever among you has a shining face--THAT IS, WHO MERITED WISDOM, AS IT IS WRITTEN: "A MAN'S WISDOM MAKES HIS FACE SHINE" (KOHLELET 8:1)--who entered, left and was strengthened by the Tree of Life. THAT IS, WHOEVER ENTERED BY MEANS OF THE RIGHT COLUMN, LEFT BY MEANS OF THE LEFT COLUMN, AND WAS STRENGTHENED BY THE TREE OF LIFE, THE CENTRAL COLUMN. Whoever touched its branches--CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, INCLUDED WITHIN ZEIR ANPIN, THE SECRET OF THE TREE OF LIFE--whoever grasped the roots, THE FIRST THREE SFIROT OF ZEIR ANPIN; whoever eats from its fruits which are sweeter than honey, THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE NUKVA OF ZEIR ANPIN, THE SECRET OF ITS FRUITS. IT IS SWEET, ACCORDING TO THE MYSTERY IN THE VERSE: "TRULY THE LIGHT IS SWEET...FOR THE EYES" (KOHLELET 11:7), AND THE EYES ARE THE SECRET OF CHOCHMAH, who revives the soul and heals the body.

177. קְרִי בַחִיל וְאָמַר, מֵאֵן מְנַכּוֹן דִּי נְהִירוֹ אֲנַפּוּי, דִּי עָאֵל וְנַפֵּק וְאַתְתְּקִיף בְּאֵילָנָא דְּחַיִּי, מְטָא בְּעַנְפּוּי, אַחִיד בְּשֶׁרֶשׁוּי, אֲכִיל מְאִיבִיהַּ מְתִיק מְדוּבָשָׂא, יְהִיב חַיִּין לְנַפְשָׂא, אֲסוּתָא לְגַרְמִיָּה.

178. SHE ANNOUNCES THAT WHOEVER MERITS ALL THAT IS the one who is kept from the evil contemplation that defiles the Tree of Life; from CONTEMPLATION that defiles the river and the spring, which is the source of Yisrael; and from CONTEMPLATION that results in death to the soul and breaking of oneself, so that he has no existence.

178. אֲסַתְמַר, מְהִרְהוּרָא בִישָׂא, מְהִרְהוּרָא דְּמִשְׁקַר בְּאֵילָנָא דְּחַיִּי, מְסָאִיב נְהָרָא וְנַחְלָא מְקוּרָא דְּיִשְׂרָאֵל, דִּיהִיב מוּתָא לְנַפְשָׂא, וְתַבִּירוֹ לְגַרְמִיָּה לִית לִיהַּ קִיּוּמָא כְּלָל.

179. The contemplation, which defiles the source OF THE TREE OF LIFE, ZEIR ANPIN, produces a tree of lies because that contemplation rises and exchanges one soul for another, THAT IS, THE SOUL (NEFESH) OF THE LIGHTS OF THE OTHER SIDE IS EXCHANGED FOR THE SOUL (NEFESH) OF THE LIGHTS OF HOLINESS. FOR BECAUSE OF THAT CONTEMPLATION, the Tree of Life is gone and the Tree of Death, from which he draws his soul, clings to him.

180. Woe to him who, because of that contemplation, is uprooted from the Tree of Life and attached to the Tree of Death, which has no branches. THIS MEANS THAT ITS LIGHT NO LONGER ILLUMINATES. He who clings to it never sees goodness. He is dry, without moisture OF LIGHT, his fruits as bitter as wormwood. Of him it is said: "For he shall be like the juniper tree in the desert, and shall not see when good comes" (Yirmeyah 17:6).

181. But good contemplation ascends and seizes the Tree of Life, WHICH IS THE CENTRAL COLUMN, embracing its branches and eating its fruits. All that is holy and all blessings come from it. He inherits life for his soul and healing for himself. Of him it is said: "For he shall be like a tree planted by the waters, and that spreads out its roots by the river..." (Ibid. 8)

182. Every act in the world follows thought and contemplation. Of this the scripture reads: "you shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44), because sanctities in the world are manifested and drawn by means of good contemplation.

183. He who is defiled by the evil contemplation of thinking about another woman while inseminating his wife, will confuse the supernal high grades BY SWITCHING the Holy grade with the grade of Defilement. As he changes his thoughts from his wife to another woman, so he causes change above.

184. As the body of the son he begets is called a 'changed son', so his soul is also called 'changed son', as his contemplation was not drawn from holiness, and his soul was thus changed into another grade, NAMELY, A GRADE FROM THE OTHER SIDE.

185. It was revealed before the Holy One, blessed be He, that all Ya'akov, the perfect one, did was true, and that he harbored thoughts of Truth. The night he had intercourse with Leah, his thoughts were of Rachel. He was with Leah and thought of Rachel, and his issue came from that thought.

179. הַרְהוּרָא דְמַסְאִיב הֵוּא מְקוּרָא דִּילִיָּה, עֲבִיד אֵילָנָא דְשְׁקָרָא, בְּגִין דִּהוּא הַרְהוּרָא סְלֵקָא, וְאַחֲלָף נַפְשָׁא תַּחוּת נַפְשָׁא. אֵילָנָא דְחַיִּי אֶסְתַּלֵּק, וְאֵילָנָא דְמוֹתָא אֶתְתַּקִּיף בֵּיהּ, נַפְשָׁא מִתְמָן מְשִׁיךְ.

180. ווִי לִיָּה, דְאַתְעַקֵּר בְּהוּרָא, מִגּוּ אֵילָנָא דְחַיִּי, וְאַתְדַּבֵּק בְּאֵילָנָא דְמוֹתָא. עֲנַפִּין לִית בֵּיהּ, לָא חֲמָא טְבָא לְעֵלְמִין, יִבְשָׂא אִיהוּ בְּלָא לְחוּתָא כְּלָל, אֲנַבִּיָּה מְרִיר כְּלַעְנָה, עֲלִיָּה אֶתְמַר וְהִיא כְּעֶרְעֵר בְּעֶרְבָה וְלֹא יֵרָאֵה כִּי יָבֵא טוֹב וְגו'.

181. בְּגִין דִּהַרְהוּרָא טְבָא סְלִיק לְעֵילָא, אַחִיד בְּאֵילָנָא דְחַיִּי, אֶתְקִיף בְּעַנְפוּי, אֲכִיל מֵאֲנַבִּיָּה, כֹּל קְדוּשִׁין וְכֹל בְּרַכָּאן נַפְקִין מִנֶּיהּ, אַחְסִין חַיִּין לְנַפְשִׁיהּ וְאַסּוּתָא לְגַרְמִיָּה, עֲלִיָּה אֶתְמַר וְהִיא כְּעֵץ שְׁתוּל עַל מַיִם וְעַל יוֹבֵל יִשְׁלַח שְׁרָשָׁיו וְלֹא יֵרָאֵה כִּי יָבֵא חוּם וְגו'.

182. כֹּל מְלִין דְעֵלְמָא, אֲזִלִּין בְּתַר מַחְשְׁבָה וְהַרְהוּרָא, וְע"ד וְהַתְקַדְשָׁתֶם וְהֵייתֶם קְדוּשִׁים, בְּגִין דְכֹל קְדוּשִׁין דְעֵלְמָא אִפִּיק וּמְשִׁיךְ בְּהַרְהוּרָא טְבָא.

183. מֵאֵן דְאַסְתָּאב בְּהַרְהוּרָא בִּישָׂא, כִּד אֶתִּי לְאַזְדוּגָא בְּאַתְתִּיָּה וְשׁוּי רַעוּתִיָּה וְהַרְהוּרִיָּה בְּאַתְתָּא אַחְרָא, וְזַרַע זֶרַעַא בְּהַרְהוּרָא אַחְרָא, דָּא הוּא דְאַחֲלָף הַרְגִין, עֲלֵאִין דְלְעֵילָא, דְרָגָא דְקוּדְשָׁא, בְּגִין דְרָגָא דְמַסְאִיבָא. כְּמָה דִּהַרְהוּרָא דִּילִיָּה עֲבִיד חְלוּפִין לְתַתָּא, אוּף הֵכִי עֲבַד חְלוּפִין לְעֵילָא.

184. כְּמָה דְגוּפָא דִּהוּא בְּרָא דִּיּוּלִיד, אֲקָרִי בִּן תְּמוּרָה, אוּף הֵכִי בְּנַפְשָׁא בִּן תְּמוּרָה אֲקָרִי. דָּהּ לָא מְשִׁיךְ מְשִׁיכוֹ קְדִישָׁא בְּהוּרָא הַרְהוּרָא, וְנַפְשָׁא דִּילִיָּה אֶתְחַלֵּף בְּדְרָגָא אַחְרָא.

185. יַעֲקֹב שְׁלִימָא דְכֹלָא, גְּלִי קְמִי קוּדְשָׁא בְּרִיךְ הוּא דְכֹל אֲרַחוּי בְּקִשׁוּט הוּוּ, וְהַרְהוּרָא דְקִשׁוּט הַרְהוּרָא תְדִיר בְּכֹלָא, בְּהוּרָא לִילִיָּא דְמִשְׁמֵשׁ בְּאַתְתִּיָּה בְּלֵאָה, הַרְהוּרָא דִּילִיָּה בְּרַחֵל הוּוּ, מִשְׁמֵשׁ בְּלֵאָה וְחָשִׁיב בְּרַחֵל, וּמְקוּרָא דִּילִיָּה בְּהוּרָא הַרְהוּרָא דִּילִיָּה אֲזִלָּא.

186. Unknowingly HE DID THIS, because he did not know IT WAS LEAH. Therefore Reuven was not given a proper name. Yet the Holy One, blessed be He, knew IT WAS LEAH, and He showed him, and said: See, a son is born into the world. It is therefore written: "Can any hide himself in secret places that I shall not see him?" (Yirmeyah 23:24) Do not read er'enu ('see him'), but ar'enu ('show him'). It was known before the Holy One, blessed be He, that it was not intentional and that Ya'akov wished to contemplate the way of Truth. Thus, Reuven was not disqualified as a member of the holy tribes; THAT IS, HE WAS NOT CONSIDERED A CHANGED SON. If it were not so, he would have been disqualified.

187. Because contemplation is so important and translates into action, the Holy One, blessed be He, who knew the place to which that contemplation clung during THE INSEMINATION OF the first drop, kept the birthright FOR THAT PLACE--as it is written: "for he was the firstborn; but since he defiled his father's bed, his birthright was given to Yosef" (I Divrei Hayamim 5:1). For to the place to which contemplation followed at the time of insemination of the first drop, the birthright was taken from Reuven and given to the place he thought of. He thought of Rachel and the desire clung to her; thus, the birthright was attached to Rachel, and everything followed thought and contemplation.

188. In the same manner, WE FOUND THAT contemplation and thought result in deeds and draw from what man secretly attaches himself to, as it is written: "the wife of the dead shall not marry abroad to a stranger: her husband's brother shall go in to her" (Devarim 25:5). Here, his thought and desire should cleave TO THE SOUL OF HIS DEAD BROTHER, and by that desire and thought he draws and does his duty, so that the dead man's name shall not be erased from the world.

189. This is the secret of the verse: "If he set his heart upon man, if he gather to himself his spirit and his breath (Ruach and Neshamah)" (Iyov 34:14). Assuredly this is so. Will and thought produce flowing and perform action in everything needed. Therefore in prayer, we need to desire and contemplate upon it. Thus, in every service of the Holy One, blessed be He, contemplation and thought act and are drawn to that which is in need of them.
End of Sitrei Torah (Secrets of the Torah)

186. וְלֹא לְדַעְתָּא, דְּהָא לֹא הוּוּ יָדַע, בְּגִין כֶּךָ, לֹא סָלִיק רְאוּבֵן בְּשֵׁמָא. קוּדְשָׁא בְּרִיךְ הוּא דְהוּוּ יָדַע, אַחְמֵי לֵיהּ, וְאָמַר רְאוּ בֵן דְּאִתְיֵלִיד בְּעֵלְמָא. וְעַד כְּתִיב אִם יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא אֶרְאֶנּוּ, אֶל תִּקְרִי אֶרְאֶנּוּ, אֶלֹא אֶרְאֶנּוּ, דִּיִּסְתַּכְּלוֹן בֵּיהּ, וּבְגִין דְּאִתְגַּלִּי קִמְיָה דְקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא לֹא לְדַעְתָּא הוּוּ וּבְאֶרְחַ קְשׁוּט הִרְהֵר בְּרַעוּתֵיהּ יַעֲקֹב, לֹא אִימְסַל מְגוּ שְׁבַטִין קְדִישִׁין, דְּאִי לֹא הֲכִי הוּוּ אִימְסַל.

187. וּבְגִין דְּהִרְהוּרָא עֶקְרָא אִיהוּ, וְעֵבִיד עוּבְדָא, קוּדְשָׁא בְּרִיךְ הוּא דְהוּוּ יָדַע הֵהוּא הִרְהוּרָא, בְּאִתְרֵי דְאִתְדַבְּקָא. בְּהֵיִא טַפָּה קְדַמָּהּ, אִסְתַּמַּר לֵיהּ בְּכִירוּתָא, דְכְתִיב כִּי הוּא הַבְּכוֹר וְגו', נִתְּנָה בְכוּרְתוֹ לְיוֹסֵף, בְּהֵוּא אִתְרֵי דְהִרְהוּרָא אֲזֵלָא וְאִתְדַבְּקָ בְּהֵיִא טַפָּה, תַּמָּן אִתְדַבְּק וְאִתְמַסֵּר הֵהוּא בְכוּרָה, וְאִתְנַטִּילַת בְּכוּרָה מֵרְאוּבֵן, וְאִתְמַסֵּר בְּאִתְרֵי דְהִרְהוּרָא אִתְדַבְּק בֵּיהּ, בְּרַחֵל הִרְהֵר וְאִתְדַבְּק רַעוּתָא, בְּרַחֵל אִתְדַבְּק בְּכִירוּתָא, וְכֹלֵא אִתְהִדַּר בְּתֵר הִרְהוּרָא וּמְחַשְׁבָּה.

188. כְּגוּוּנָא דָא, הִרְהוּרָא וּמְחַשְׁבָּה, עֵבִיד עוּבְדָא, וְאִתְמַשְׁךְ מְשִׁיכוֹ, בְּכֹל מַה דְאִתְדַבְּק בֵּר נֶשׁ בְּסִתְרָא, דְכְתִיב לֹא תִהְיֶה אִשֶׁת הַמֵּת הַחוּצָה לְאִישׁ זָר, יְבָמָה יָבֵא עֲלֶיהָ, וְהָכֵא אֶצְטְרִיךְ הִרְהוּרָא וְרַעוּתָא לְאִתְדַבְּקָא, וּבְהֵוּא רַעוּתָא וּמְחַשְׁבָּה, מְשִׁיךְ מְשִׁיכוֹ, וְעֵבִיד עוּבְדָא דְאֶצְטְרִיךְ, וְלֹא יִשְׁתַּצִּי שְׁמָא דְמִיתָא מֵעֵלְמָא.

189. וְסִתְרָא דָא אִם יִשִּׁים אֱלִיו לְבוֹ רֹחוֹ וְנִשְׁמָתוֹ אֱלִיו וְאִסְפָּה, דְּהָא וְדֵאִי רַעוּתָא וּמְחַשְׁבָּה, מְשִׁיךְ מְשִׁיכוֹ, וְעֵבִיד עוּבְדָא בְּכֹל מַה דְאֶצְטְרִיךְ. וְעַל דָא, בְּצִלּוֹתָא אֶצְטְרִיךְ רַעוּתָא וְהִרְהוּרָא לְכוּוּנָא, וְכֵן בְּכֹל אִינוּן פּוֹלְחָנִין דְקוּדְשָׁא בְּרִיךְ הוּא, הִרְהוּרָא וּמְחַשְׁבָּה עֵבִיד עוּבְדָא, וּמְשִׁיךְ מְשִׁיכוֹ בְּכֹל מַה דְאֶצְטְרִיךְ.

עד כאן סתרי תורה

23. "and found mandrakes in the field"

This is a lengthy and mysterious passage concerning birth and Creation. It is an explanation of the phrase "the world was formed by word and spirit together, Male and Female." The hidden world is male, this one female. The Zohar reflects on the allegorical importance of the mandrake root, whose magical properties allowed Rachel to conceive. The Rabbis Chiya and Rabbi Yosi continue their discussion with a person called The Man of Arka, connecting the passage concerning the mandrakes, Rachel, and the birth of Reuven with the secret meaning of matzoh in the Passover story. "Out of the earth comes bread." That is, the birth of a child is like the creation of worlds.

The Relevance of this Passage

The creation of the cosmos is the same creative process that unfolds with the birth of each new child in this world. Each of us, therefore, is a supernal world, imbued with the divine Light of the Creator. Along with this comes the responsibility of recognizing the Godliness within and around us. Evolving this awareness constitutes the work of spiritual development.

190. "And Reuven went in the days of the wheat harvest, and found mandrakes in the field" (Beresheet 30:14). Rabbi Yitzchak opened the discussion with the verse: "how manifold are Your works, Hashem, in wisdom have You made them all: the earth is full of Your creatures" (Tehilim 104:24). This verse has already been explained in several places. Yet who can count the works of the Holy One, blessed be He? For there are many different armies and legions OF GRADES AND ANGELS. They are countless, AS IS INDICATED IN THE VERSE, "HOW MANIFOLD ARE YOUR WORKS." THIS SHOWS THAT THEY ARE WITHOUT NUMBER, WHICH IS AN ALLUSION TO MOCHIN OF CHASSADIM. THE PHRASE, "IN WISDOM HAVE YOU MADE THEM ALL," REFERS TO MOCHIN OF NUMBER, CHOCHMAH. HE SAYS THAT ALTHOUGH THEY DIFFER FROM ONE ANOTHER, they were created together. Just as a hammer striking a stone or a red hot iron produces sparks on all sides simultaneously, the Holy One, blessed be He, brought forth countless, different kinds of legions all at once.

191. Come and behold. The world was formed by word and spirit together, MALE AND FEMALE, as it is written: "By the word of Hashem were the heavens made; and all the host of them by the breath (spirit) of His mouth" (Tehilim 33:6). Thus, "the word of Hashem" is speech, THE NUKVA, WHICH SHINES WITH CHOCHMAH, and "the breath of His mouth" is the spirit, ZEIR ANPIN, WHICH SHINES WITH CHASSADIM. The one cannot exist without the other, and so they are included within each other, and several armies upon armies, legions upon legions were issued all at once, DIFFERING FROM EACH OTHER IN THEIR ILLUMINATION, THE ONE WITH CHOCHMAH AND THE OTHER WITH CHASSADIM.

192. Come and behold: when the Holy One, blessed be He, wished to create the worlds, He produced one closed Light, THE LIGHT OF BINAH, BY INSERTING THE LETTER YUD WITHIN THE LIGHT (OR: ALEPH, VAV, RESH) AND PRODUCING AIR (AVIR: ALEPH, VAV, YUD, RESH). From that light, all the revealed lights radiated, THAT IS, BY TAKING OUT THE YUD FROM AVIR, THE AIR BECAME LIGHT AGAIN. From that light, all other lights radiated. This is the supernal world, BINAH.

193. That Supernal Light, BINAH, spread further, and from it the artist, THE EMANATOR, created a light that does not illuminate. Thus, He made the lower world, THE NUKVA. Because this light does not shine, it needs to be attached above and below. Through the attachment below, it is connected so as to illumine through the connection above.

194. This light that does not shine, NAMELY, THE LEFT COLUMN of the connection OF THE THREE COLUMNS above IN BINAH produces all the different armies and legions--THOSE IN CHOCHMAH AND THOSE IN CHASSADIM. This is the meaning of, "how manifold are Your works, Hashem in wisdom have You made them all."

190. וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר חֲטִים וַיִּמְצָא דוּרְאִים בְּשָׂדֵה. רַבִּי יִצְחָק פֶּתַח וַאֲמַר, מָה רַבּוּ מַעֲשֵׂיךָ ה' כָּלֵם בְּחֻכְמָה עֲשִׂית מְלֵאָה הָאָרֶץ קִנְיָנְךָ. הַאִי קָרָא אוֹקְמוּהָ, בְּכֻמָּה אֶתְר. אֶלָּא, מֵאֵן יִכּוּל לְמַמְנֵי עוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּהָא כְּמָה חִילִין וּמִשְׁרִיין, מְשַׁנְיִין דָּא מִן דָּא, דְּלִית לֹון חוֹשְׁבְּנָא, וְכֻלְהוּ בְּזִמְנָא חֲדָא, כְּמַרְזָפָא דְּאִפִּיק זִיקִין לְכָל סְטְרִין, בְּזִמְנָא חֲדָא, כְּךָ קוּדְשָׁא בְּרִיךְ הוּא, אִפִּיק כְּמָה זִינִין וּמִשְׁרִיין, מְשַׁנְיִין דָּא מִן דָּא, דְּלִית לֹון חוֹשְׁבְּנָא וְכֻלְהוּ בְּזִמְנָא חֲדָא.

191. תָּא חֲזִי, בְּדְבוּרָא וּבְרוּחָא כְּחֲדָא, אֶתְעֵבִיד עֲלֵמָא, דְּכְתִיב בְּדְבַר ה' שְׁמַיִם נִעְשׂוּ וּבְרוּחַ פִּיו כָּל צְבָאָם. בְּדְבַר ה': דָּא דְבוּרָא. וּבְרוּחַ פִּיו: דָּא רוּחָא. דָּא בְּלָא דָּא לָא אֲזִיל, וְאֶתְכֵלִיל דָּא בְּדָא, וְנִפְיֵק מְנִיחֵהוּ, כְּמָה חִילִין, לְחִילִין, וּמִשְׁרִיין לְמִשְׁרִיין, וְכֻלָּא בְּזִמְנָא חֲדָא.

192. תָּא חֲזִי כְּד בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַבְרִי עֲלֵמִין, אִפִּיק חַד נְהוּרָא סְתִימָאָה, דְּמֵן הֵוּא נְהוּרָא, נִפְקִין וְנְהָרִין כָּל אֵינֻן נְהוּרִין דְּאֶתְגְּלִיין, וּמֵהֵוּא נְהוּרָא, נִפְקִין וְאֶתְפְּשְׁטוּ, וְאֶתְעֵבִידוּ שְׂאָר נְהוּרִין וְאֵיהוּ עֲלֵמָא עֲלָאָה.

193. תוּ, אֶתְפְּשְׁט הַאי נְהוּרָא עֲלָאָה, וְעֵבִיד אוּמְנָא, נְהוּרָא דְּלָא נְהִיר, וְעֵבִיד עֲלֵמָא תְּתָאָה. וּבְגִין דְּאֵיהוּ נְהוּרָא דְּלָא נְהִיר, בְּעֵי לְאֶתְקַשְׂרָא לְעִילָא, בְּעֵי לְאֶתְקַשְׂרָא לְתַתָּא, וּבְקַשְׁוֹרָא דְּלְתַתָּא, אֶתְקַשְׁר לְאֶתְנַהֲרָא בְּקַשְׁוֹרָא דְּלְעִילָא.

194. וְהַאי נְהוּרָא דְּלָא נְהִיר, בְּקַשְׁוֹרָא דְּלְעִילָא, אִפִּיק כָּל חִילִין, וּמִשְׁרִיין, לְזִינִין סְגִיאִין, הֲדָא הוּא דְּכְתִיב מָה רַבּוּ מַעֲשֵׂיךָ ה' כָּלֵם בְּחֻכְמָה עֲשִׂית וְגו'.

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195. Whatever exists down on earth also exists above. There is nothing in this world, IN THE NUKVA, be it ever so small, which does not depend on something appointed over it above, IN BINAH. WHAT EXISTS IN THE NUKVA IS WHAT SHE RECEIVES FROM BINAH. THEREFORE, THERE IS NOTHING IN THE NUKVA THAT DOES NOT HAVE ITS ROOT IN BINAH. Thus, when something is aroused below IN THE NUKVA, ITS ORIGIN, appointed over it from above IN BINAH, is aroused because everything is united.

196. Come and behold: "Give me, I pray you, of your son's mandrakes" (Bereshheet 30:14). This does not mean THAT the mandrakes caused Rachel to bear children, BUT RATHER that the Holy One, blessed be He, arranged for the birth of Yisaschar, who was destined to observe the Torah more than the other tribes, just as Rachel held fast to Ya'akov and did not let him go to Leah. This is the meaning of the verse: "Is it a small matter that you have taken my husband? ...Therefore he shall lie with you tonight for your son's mandrakes."

197. The mandrakes caused Yisaschar to come into the world so that the fragrance of the Torah ascended before the Holy One, blessed be He. Thus scripture reads, "The mandrakes give a fragrance" (Shir Hashirim 7:14), BECAUSE YISASCHAR HELD FAST TO THE TORAH MORE THAN THE OTHER TRIBES. It is written: "And he lay with her that night (lit. 'that night he')" (Bereshheet 30:16). Assuredly, it is "he," AND NOT 'THAT HE'. It has already been explained that the supernal world is called "he," because it is neither disclosed nor revealed. Because the Torah came out from the supernal world, WHICH IS UNDISCLOSED AND NOT REVEALED, THE UNION THAT RESULTED IN YISASCHAR WAS ALLUDED TO IN THE WORDS: "AND HE LAY WITH HER THAT NIGHT HE"--BECAUSE YISASCHAR IS A CHARIOT TO THE TORAH, AS HAS BEEN SAID.

198. The supernal world is uniformly called "he" because it is undisclosed, as it is written: "But the Levite shall serve he," (Bemidbar 18:23) WHICH MEANS THAT HE SERVES THE SUPERNAL WORLD CALLED "HE," in order to draw from there blessings on all the worlds. And Yisaschar held TO THE SUPERNAL WORLD. Therefore, we call ZEIR ANPIN the Tree of Life, as it is a tree THAT COMES from the supernal life OF THE SUPERNAL HIDDEN WORLD, called "he," and not 'you', AS THE PRONOUN 'YOU' INDICATES THE KNOWN, AND THE PRONOUN "HE," THE HIDDEN.

199. It may be said that the mandrakes opened Rachel's womb. This is not so, as it is written: "and Elohim hearkened to her and opened her womb" (Bereshheet 30:22). Thus the Holy One, blessed be He, OPENED HER WOMB, and nothing else. As for the mandrakes, although they have the power of action above, it is not in their power to give children, because children depend upon Mazal, and nothing else.

195. וְכָל מָה דִּי בְּאַרְעָא, הִכִּי נִמְי לְעֵילָא. וְלִית לָךְ מְלָה זְעִירָא, בְּהָאֵי עֲלֵמָא, דְּלֵא תְלִינָא בְּמֵלָה אַחְרָא עֲלָא דְאַתְפְּקֵדָא עֲלֵיהּ לְעֵילָא, בְּגִין דְּכַד אַתְעַר הָאֵי לְתַתָּא, אַתְעַר הֵהוּא דְאַתְפְּקֵדָא עֲלֵיהּ לְעֵילָא, דְּכֻלָּא אַתְאַחַד דָּא בְּרָא.

196. תָּא חֲזִי כְּתִיב, תְּנִי נָא לִי מַדּוּדָאֵי בְּנָךְ. לָאו דְּיודָאִים אֹלִידוּ לָהּ לְרַחֵל, אֲלֵא קוּדְשָׁא בְּרִיךְ הוּא, קָא גִלְגַּל מְלָה, עַל יְדֵי דְאִינוּן דְּיודָאִים, בְּגִין דִּיפּוּק יִשְׁשָׁכֵר, דְּאַחִיד בְּאוּרֵייתָא יְתִיר מְכַלְהוּ שְׁבִטִין, בְּגִין דְּהָא רַחֵל אַחִידָא בֵּיהּ בִּיעֶקֶב, לֵא שְׁבַקְתָּ לִּיהּ לְגַבֵּי לֵאָה, הִדָּא הוּא דְכְּתִיב הִמְעַט קַחְתָּךְ אֶת אִישִׁי, וְכְּתִיב לָכֵן יִשְׁכַּב עִמָּךְ הַלַּיְלָה תַּחַת דְּיודָאֵי בְּנָךְ.

197. אִינוּן גְּרָמוּ, דִּיפּוּק יִשְׁשָׁכֵר לְעֵלְמָא, בְּגִין דְּסֵלִיק רִיחָא דְאוּרֵייתָא, קְמִי קוּדְשָׁא בְּרִיךְ הוּא, הִדָּא הוּא דְכְּתִיב הַדּוּדָאִים נָתַנוּ רִיחַ וּגּו'. וְכְּתִיב וַיִּשְׁכַּב עִמָּהּ בַּלַּיְלָה הוּא: הוּא וְדָאֵי, וְהָא אֹקְמוּהָ, דְּעֵלְמָא עֲלָאָה: הוּא, דְּסֵתִים וְלֵא גִלְגַּל, בְּגִין דְּהָא אֹרֵייתָא מֵעֵלְמָא עֲלָאָה נִמְקַת.

198. וּבְכָל אֶתֶר, עֲלֵמָא עֲלָאָה: הוּא, דְּלֵא אַתְגְּלִיא, וְהָא אַתְמַר, וְעַבַּד הִלּוּי הוּא, בְּגִין לְאַמְשַׁכָּא מְנִיָּה בְּרַכָּאן לְכֻלָּא, וַיִּשְׁשָׁכֵר בֵּיהּ אַתְאַחִיד, וְעַל דָּא קְרִינָן עַץ הַחַיִּים, אִילָנָא דְאִינוּן חַיִּין עֲלָאִין, דְּאֶקְרִי הוּא וְלֵא אַתָּה.

199. וְאִי תִימָא דְאֵלִין דְּיודָאִים פְּתַחוּ מְעָהָ דְרַחֵל. לָאו, דְּהָא כְּתִיב, וַיִּשְׁמַע אֱלֹהִים אֶלְיָהּ וַיִּפְתַּח אֶת רַחְמָהּ, קוּדְשָׁא בְּרִיךְ הוּא, וְלֵא מְלָה אַחְרָא, בְּגִין דְּאִינוּן דְּיודָאִים, אֶף עַל גַּב דְּחִילָא דְלַהוּן לְעֵילָא, בְּהֵהוּא חִילָא דְלַהוּן, לֵא אַתְמַנִּי פְקִידָא דְבְּנִין, דְּהָא בְּגִין בְּמַזְלָא תְלִינָן, וְלֵאוּ בְּמֵלָה אַחְרָא.

200. It may be said that the mandrakes were created for nothing, NAMELY, THAT THEY HAVE NO POWER TO ACT. This is not so. THEY HAVE A SPECIFIC RESPONSIBILITY even concerning this BEARING OF CHILDREN. They help those who are slow to give birth but are not barren, although it was decreed that they give birth through Mazal. THIS MEANS THAT IF THIS WAS DECREED IN THE SECRET OF MAZAL, BUT THEY ARE DETAINED FOR SOME REASON, THE MANDRAKES HELP.
Sitrei Torah (Secrets of the Torah)

201. "And Reuven went in the days of the wheat harvest, and found mandrakes in the field." We have learned that the cup of blessings-- THE SECRET OF THE NUKVA IN HER ASPECT OF ILLUMINATION OF CHOCHMAH THAT SHINES IN THE SECRET OF, "WINE THAT CAUSES TO REJOICE ELOHIM AND MEN" (TEHILIM 104:15)--is blessed only on the right side, CHASSADIM, AS CHOCHMAH WITHOUT CHASSADIM IS DARKNESS. Therefore, while the right awakens TO POUR to the cup of blessing, THE NUKVA, the left, is unsupported because within the cup the right found a cause for its arousal toward the supernal world, WHICH IS CHASSADIM COVERED BY CHOCHMAH.

202. This is the secret of: "And Reuven went." Reuven is the south side, NAMELY, THE RIGHT COLUMN, CHASSADIM. Because of this, his standard faces south, which is the head and beginning of the twelve borders. THE SECRET OF THE TWELVE BORDERS IS THE SECRET OF THE FOUR DIRECTIONS, CHESED, GVURAH, TIFERET AND MALCHUT. EACH HAS THREE COLUMNS, SO CHESED IS THE BEGINNING OF THE TWELVE BORDERS. The desire of the south side is to find a reason for and to give a present to the Matron, NAMELY, THE NUKVA, so as to bless her.

203. It is written: "and found mandrakes in the field." He searched the treasures OF THE NUKVA and found the mandrakes in the field, WHICH IS THE NUKVA. The scripture reads, "The mandrakes give a fragrance" (Shir Hashirim 7:14). These are the two Cherubs, the emendation OF THE NUKVA, who are awakened by the arousal above TOWARD BINAH. Because of all the amendments in that field, only the Cherubs aroused BINAH.

204. When is the south side, CHESED, aroused toward her? When does it find a reason to bless her, THAT IS, TO DRAW CHASSADIM UPON HER? In the days of the wheat harvest, MEANING, the spoils are divided among her armies, THAT IS, THE ANGELS--ACCORDING TO THE MYSTERY IN THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT, AND GIVES FOOD TO HER HOUSEHOLD" (MISHLEI 31:15)--and given to all the reapers of the field, THAT IS, THE SOULS WHO MERIT TO RECEIVE THE FRUITS OF THE NUKVA CALLED 'FIELD'. He immediately "brought them to his mother Leah," WHICH MEANS THAT he elevated their fragrance and desire to the covered supernal world, CALLED 'LEAH', to bring blessings on the lower world, RACHEL.

205. When the mandrakes are blessed, THAT IS, CLOTHED IN CHASSADIM, they receive and give to all the worlds, as it is written: "And the mandrakes give a fragrance..." When they give a fragrance, NAMELY, WHEN THEY SHINE UPWARD WITH CHOCHMAH FROM BELOW, WHICH IS CONSIDERED FRAGRANCE, that fragrance receives the south side, CHESED, and uses it to raise it towards the supernal world, THAT IS, TO ILLUMINE UPWARD FROM BELOW. Immediately, it is written: "and at our gates are all manner of choice fruits" (Shir Hashirim 7:14), and no goodness is absent from the world.

200. וְאִי תִימָא דְהָא אֵינּוֹן לְמַגְנָא אֲתַבְרִיאוּ, לָאוּ, דְהָא אֲמִילוּ לְמַלְהָ דָּא, סִינְעָא אֵינּוֹן לְאֵינּוֹן דְּמַתְעַבְבִּי, וְלָאוּ אֵינּוּ עֶקְרָאן. וְלֹא אֲתַגְזֹר עַלְיֵיהּוּ אֶלֶא בְּמַזְלָא.

סְתְרֵי תוֹרָה

201. וַיֵּלֶךְ רְאוּבֵן בְּיָמֵי קְצִיר חֲטִים וַיִּמְצֵא דוּדָאִים בְּשָׂדֵה וְגו'. תֵּנָן, כּוֹס שֶׁל בְּרָכָה, לֹא אֲתַבְרַכָּא, אֶלֶא בְּסֵטֶר יְמִינָא, וּבְגִין כֵּךְ, בְּעוֹד דְּאֲתַעֵר יְמִינָא לְגַבֵּי כּוֹס שֶׁל בְּרָכָה, שְׂמֵאלָא לֹא תְסִיַע תֵּמָן, דְּהָא יְמִינָא, אֲשַׁכַּח עֵילָה בְּהֵוֹא כּוֹס, לְאֲתַעֵרָא לְגַבֵּי עֲלֵמָא עֲלָאָה.

202. וְסְתְרָא דָּא, וַיֵּלֶךְ רְאוּבֵן, דָּא סְטְרָא דְדְרוּם, בְּגִין כֵּךְ דְּגַלְיָה בְּדְרוּם, דְּאֵיהּוּ רִישָׁא לְתַרְיִסֶר תְּחוּמִין, וְתִיאוּבְתִיָּה דְסֵטֶר דְרוּם, לְאֲשַׁכַּח עֵילָה וְתַקְרוּבָא לְמַטְרוּנִיתָא לְבְרַכָּא לָהּ.

203. מַה כְּתִיב, וַיִּמְצֵא דוּדָאִים בְּשָׂדֵה, אֲזַל לְחַפְשָׁא בְּכָל אֵינּוֹן גְּנִיזִין דִּילָהּ, וְאֲשַׁכַּח בְּהַאי שָׂדֵה, אֵינּוֹן דוּדָאִים, וְעַלְיֵיהּוּ אֲתַמֵּר הַדּוּדָאִים נְתַנּוּ רִיחַ, וְאֵינּוֹן תְּרִין כְּרוּבִים, דְּאֵינּוֹן תְּקוּנִין דִּילָהּ, לְאֲתַעֵרָא אֲתַעֵרוּ לְעֵילָא, דְּהָא בְּכָל אֵינּוֹן תְּקוּנִין דְּהַאי שָׂדֵה, לִית תְּקוּנָא דִּיתַעֵר לְגַבֵּי עֵילָא, בְּר כְּרוּבִים.

204. סֵטֶר דְרוּם, אֵינְתִי אֲתַעֵר לְגַבֵּהּ, לְאֲשַׁכַּח עֵילָה לְבְרַכָּה לָהּ. בְּיָמֵי קְצִיר חֲטִים, בּוֹמְנָא דְפְלִיגַת חוּלְק שְׁלָלָא לְאוּבְלוּסְהָא, וְכִלְהוּ חֲצָרֵי חֶקְלָא. מִיָּד וַיָּבֵא אוֹתָם אֶל לֵאָה אִמּוֹ, סָלִיק רִיחָא, וְאֲתַעֵרוּ דְלֵהוֹן לְגַבֵּי עֲלֵמָא עֲלָאָה, עֲלֵמָא דְאֲתַכְפְּסִיא, בְּגִין דְּאֲתַעֵר בְּרַכָּאן לְעֵלְמָא תְּתָאָה.

205. וְכֵד אֲתַבְרַכָּא, אֵינּוֹן דוּדָאִים נְקֻטִין, וַיְהִינּוּ לְכָל עֲלָמִין, דְּכְתִיב הַדּוּדָאִים נְתַנּוּ רִיחַ וְעַל פְּתַחֲיוֹנוּ כָּל מְגַדִּים. כֵּד אֵינּוֹן נְתַנּוּ רִיחַ, הֵוֹא רִיחָא נְקִיט לִיָּה סֵטֶר דְרוּם, לְאֲתַעֵרָא לְגַבֵּי עֲלֵמָא עֲלָאָה, מִיָּד עַל פְּתַחֲיוֹנוּ כָּל מְגַדִּים, וְכָל טוּבָא לֹא חָסִיר מֵעֲלֵמָא.

206. The lower world is not awakened toward the supernal world, TO RECEIVE MOCHIN FROM IT, except when the mandrakes give a fragrance to the right. Once they do and the right is aroused toward the supernal world, the lower world is immediately aroused to ask for whatever it needs. Thus, it is written: "Then Rachel said to Leah, 'Give me, I pray you, of your son's mandrakes'," WHICH MEANS: give me blessings from the arousal of the mandrakes which were aroused to be included within the right side, THAT IS, TO BE CLOTHED IN CHASSADIM OF THE RIGHT.

207. Then the supernal world answers pleasantly and joyfully, saying, "Is it a small matter that you have taken my husband?"--as a mother who is DELIGHTED WITH her daughter, AND IS NOT REPRIMANDING HER. HE ASKS: If this is so, then IT SOUNDS AS IF the husband of the upper world, BINAH, is Ya'akov, AS SHE SAID CONCERNING YA'AKOV, "IS IT A SMALL MATTER THAT YOU HAVE TAKEN MY HUSBAND?" YET CHOCHMAH IS THE HUSBAND OF BINAH. HE ANSWERS: This is not so. The love of the father, CHOCHMAH, is always toward the daughter, THE NUKVA OF ZEIR ANPIN, because he loves his daughter always, for she is an only daughter among the six sons, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. To all six sons he gave portions, delights, and presents, but to her he dealt nothing, and she inherits nothing BECAUSE THE NUKVA HAS NOTHING FROM HERSELF EXCEPT WHAT HER HUSBAND ZEIR ANPIN--THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THE SIX SONS--GIVES HER. Therefore, he regards her with more love and friendship than all of them.

208. In his love he called her 'daughter'. As this did not suffice, he called her 'sister'. As this did not suffice, he called her 'mother', after his own mother. As this did not suffice, he called her by his name, as it is written: "But where shall wisdom be found" (Iyov 28:12), and thus he did surely call her Chochmah. Thus the upper world, BINAH, IMA ('MOTHER'), said to her, "Is it a small matter that you have taken my husband?"--CHOCHMAH, NAMELY, ABA ('FATHER'), for all his love is drawn toward you. Thus, the mother talked to the daughter fondly, with love.

209. HE INSISTED: IF THE MOTHER DID NOT SPEAK HARSHLY WHEN SHE SAID, "IS IT A SMALL MATTER THAT YOU HAVE TAKEN MY HUSBAND?" Why then did RACHEL respond, "Therefore he shall lie with you tonight?" HE ANSWERS: Wherever the word "therefore" is used, it is an oath. HE ASKS: In the verse, "he shall lay..." what is the meaning of the word "lay"? HE ANSWERS: Any mention of the word "lay" refers to the amendment of the Nukva by the male, who will insert into her the shapes of all the letters. Yishcav (lit. 'he shall lay') contains Yesh ('there is'), Caf Bet (= 22). Yesh is the upper world, BINAH, THAT CAME TO BE CHOCHMAH AGAIN; Caf Bet is the secret of the Torah, ZEIR ANPIN, a hidden point, where the twenty-two letters are aroused. This is the meaning of Yesh Caf Bet ('there are twenty-two'). Thus, Yesh is the world to come, as it is written: "That I may cause those who love me to inherit substance (yesh)" (Mishlei 8:21). (Yesh) Caf Bet is the supernal point that brings forth all the twenty-two letters, the secret of the whole Torah.

206. עֲלֵמָא תִתְתָּא לֹא אֲתַעַר לְגַבֵּי עֲלֵמָא עֲלָאָה, אֶלָּא בְּדִ אֵינּוֹן דְּוִדָּאִים יְהִיבִין רִיחָא לְיִמִּינָא, בֵּינּוֹן דְּאֵינּוֹן יְהִיבִין רִיחָא לְיִמִּינָא, וְיִמִּינָא אֲתַעַר לְגַבֵּי עֲלֵמָא עֲלָאָה, מִיַּד עֲלֵמָא תִתְתָּא אֲתַעַר לְשִׂאלָא מַה דְּאֶצְטְרִיךְ. מַה בְּתִיב, וְתֵאמֹר רַחֵל אֵל לָאָה תְּנִי נָא לִי מְדוּדָאֵי בְּנִךְ, הֵב לִי בְּרַכָּאן, מַהֲהוּא אֲתַעְרוּ, דְּאֵינּוֹן דְּוִדָּאִים, דְּאֲתַעַר לְגַבֵּי סֵטֵר יְמִינָא.

207. בְּרִין עֲלֵמָא עֲלָאָה בְּחֶדְוָה, בְּשַׁעֲשׂוּעַ, אֲתִיב לְגַבְיָהּ, וְאִמְרַת הַמַּעַט קַחְתְּךָ אֶת אִישִׁי, כְּאִמָּא לְגַבֵּי בְּרַתָּא. וְאִי הָכִי בַּעֲלָה דְעֲלֵמָא עֲלָאָה יַעֲקֹב אִיהוּ. לֹא הָכִי, אֶלָּא תִיאוּבְתָא דְאַבָּא תְּדִיר, לֹא אִיהוּ, אֶלָּא לְגַבֵּי בְּרַתָּא דְנָא, דְּהָאֵי בֵּת, רַחִימוּ דִּילֵיהּ לְגַבְיָהּ תְּדִיר, בְּגִין דְּאִיהִי בֵּת יַחֲדָאָה בֵּין שִׁית בְּנִין, וְלְכֹל אֵינּוֹן שִׁית בְּנִין, פְּלִיג לֹון חוֹלְקִין וְנִבְזָבְזִין וּמִתְנָן, וְלָהּ לֹא פְּלִיג, וְלִית לָהּ יְרוּתָא כְּלוּם, וְעַל כֹּל דָּא, אִיהוּ אֲשַׁגַּח בַּהּ בְּתִיאוּבְתָא וְרַחִימוּ יְתִיר מִכֹּלָא.

208. בְּרַחִימוּ דִּילֵיהּ קְרָא לָהּ בֵּת, לֹא סְפִיק לִיהּ דָּא וְקְרָא לָהּ אַחוּת, לֹא סְפִיק לִיהּ דָּא, קְרָא לָהּ אִם בְּשׁוּם אַמִּיָּה, לֹא סְפִיק לִיהּ דָּא, קְרָא לָהּ בְּשִׁמְיָהּ, דְּכִתִּיב וְהַחֲכֵמָה מֵאִין תִּמְצָא, חֲכֵמָה וְדָאֵי. וְעַל דָּא, עֲלֵמָא עֲלָאָה אִמְרַת לְגַבְיָהּ, הַמַּעַט קַחְתְּךָ אֶת אִישִׁי, דְּכֹל רַחִימוּ דִּילֵיהּ אֲתַמְשַׁךְ לָךְ לְגַבְיָךְ וְעַל דָּא. בְּשַׁעֲשׂוּעָא וְרַחִימוּ אִימָא לְגַבֵּי בְּרַתָּא.

209. מַה אֲתִיבַת אִיהִי, לְכֹן יִשְׁכַּב עִמָּךְ הַלַּיְלָה. בְּכֹל אֲתֵר לְכֹן שְׂבוּעָה אִיהִי. יִשְׁכַּב, מַהוּ יִשְׁכַּב. אֶלָּא שְׂכִיבָה בְּכֹל אֲתֵר תְּקוּנָא דְנוֹקְבָא לְגַבֵּי דְכוּרָא, לְאֶעֱלָא בַּהּ צִיּוּרָא דְאֲתוּוֹן כְּלָהּ, וְדָא אִיהוּ יִשְׁכַּב, וְי"ש ב"ב. וְי"ש דָּא אִיהוּ עֲלֵמָא עֲלָאָה, כ"ב, רְזָא דְאוּרִייתָא נְקוּדָה טְמִירָא, דְּאֲתַעַר לְגַבְיָהּ כ"ב אֲתוּוֹן, וְדָא הוּא יִשְׁכַּב, וְי"ש עֲלֵמָא דְאֲתִי, דְּכִתִּיב לְהִנְחִיל אוֹהֲבֵי יֵשׁ. כ"ב נְקוּדָה עֲלָאָה דְאֶעֱלָא כֹּל כ"ב אֲתוּוֹן. רְזָא דְכֹל אוּרִייתָא.

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210. This is the meaning of, "he shall lay." It is PLAINLY written: "he shall lay with you," instead of, "Ya'akov shall lay with you." This ALLUDES TO the hidden one, NAMELY, THE SUPERNAL ABA, who is worthy of joining you.

211. "And Ya'akov came out of the field in the evening." "And Ya'akov came," refers to the holy Tiferet, ZEIR ANPIN, who came from the field that embraces all the blessings, of which the scripture reads: "which Hashem has blessed" (Beresheet 27:27), THE NUKVA OF ZEIR ANPIN. Why is it written: "in the evening?" HE ANSWERS: It is as it is written: "And Yitzchak went out to meditate in the field at the evening time" (Beresheet 24:63); THAT IS, WHEN THE NUKVA RECEIVES THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT, THE SECRET OF CHOCHMAH WITHOUT CHASSADIM, IT IS DARKENED AND CALLED 'EVENING'. This is when Yitzchak, his father, used to be aroused toward this field and hold it, for Yitzchak is not aroused toward this field, SINCE IT BELONGS TO YA'AKOV, THE SECRET OF ZEIR ANPIN. Only in the evening after Ya'akov had gone, BECAUSE THE DAY DECLINED, THE SECRET OF CHASSADIM, AND IT BECAME DARK, he left the field to Yitzchak his father, THE SECRET OF THE LEFT SIDE. Ya'akov then ascended TO BINAH.

212. It is written: "and Leah went out to meet him" (Beresheet 30:16), that is, the supernal mother, BINAH, went out to meet her only son, ZEIR ANPIN. "...and said, 'You must come in to me'," which means, under my wings, so I can bless and satiate you with pleasures and supernal joys. Now is a time of goodwill and delight, a time to give you much satisfaction, for that field, THE NUKVA, before it is burned because of the Judgment of Yitzchak, THE LEFT COLUMN, WHICH ILLUMINATES WITHOUT CHASSADIM OF THE RIGHT, AND IS THEN CONSIDERED TO BE A BURNING FIRE.

213. Because she receives Ya'akov under her wings, "he lay with her that night (lit. 'that night he')." "IT IS NOT WRITTEN "THAT ONE" BUT RATHER HE" THAT REFERS TO THE HIDDEN, the most undisclosed "he"; "he" from which all blessings and sanctities derive. THIS IS THE SUPERNAL ABA. It is not written: 'and Ya'akov lay', but rather, "and he lay," which refers to he who is worthy of being united with her, THAT IS, THE SUPERNAL ABA, WHO GIVES PLENTY TO BINAH.

214. Before YA'AKOV, who receives the sanctities and blessings, came under its wings OF BINAH, the supernal world was not filled with blessings and sanctities from the undisclosed point. Therefore mandrakes rouse everything, and everything is in the likeness of the supernal secret, WHICH MEANS THAT ALL THIS REFERS TO THE SUPERNAL SECRET. What is Reuven? THAT IS, WHO NAMED HIM SO AND SAID OF HIM, 'REU-BEN' (LIT. SEE, A SON)? HE ANSWERS, the Holy One, blessed be He, gave names (Heb. shemot) in the land, THAT IS, THE HOLY ONE, BLESSED BE HE, CALLED HIM REUVEN, as written, "Come, behold the works of Hashem, who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9).
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210. וְדָא הוּא יִשְׁכַּב, יִשְׁכַּב עִמָּךְ יַעֲקֹב לֹא כְּתִיב, אֲלֵא יִשְׁכַּב עִמָּךְ. הֵהוּא טְמִירָא דְאַתְחֲזִי לְאַתְעֲרָא לְגַבְךָ, וְכֹלֵא בְּאַתְעֲרוּ דְאַיְנוּן דְּוֹדָאִים, וְכֹלֵא כְּתִיב בְּרַחֲמֵינוּ.

211. וַיָּבֵא יַעֲקֹב מִן הַשָּׂדֶה בַּעֲרֵב. וַיָּבֵא יַעֲקֹב, דָּא תַּמְאָרְת קַדִּישָׁא, מֵהֵהוּא שָׂדֶה דְנִקִּיט כָּל בְּרַכָּאן, דְּכְתִיב בֵּיה אֲשֶׁר בְּרַכּוּ יִי. בַּעֲרֵב, אֲמַאי בַּעֲרֵב, אֲלֵא בַּעֲרֵב, דְּכְתִיב וַיֵּצֵא יִצְחָק לְשׁוּחַ בַּשָּׂדֶה לְמִנּוֹת עֲרֵב. בְּזִמְנָא דְאַתְעֲרַר יִצְחָק אָבוּי לְגַבֵּי הַאי שָׂדֶה, וְנִקִּיט לֵיה, דְּהָא יִצְחָק לֹא אֶתְעֲרַר לְגַבֵּי הַאי שָׂדֶה, כִּיּוֹן דְּאַסְתַּלַּק יַעֲקֹב מִתַּמָּן בַּעֲרֵב, שְׂבִיךְ הַאי שָׂדֶה לְיִצְחָק אָבוּי, וְאַיְהוּ סִלִּיק בְּהֵהוּא זְמַנָּא לְגַבֵּי עֵילָא.

212. מֵה כְּתִיב וַתֵּצֵא לֵאָה לִקְרָאתוּ. אֲמַאי עֵלָא, לְגַבֵּי בְרָא יַחֲדָא. וַתֹּאמֶר אֵלַי תְּבוֹא, תַּחֲוֹת גְּדַפְתָּא, לְבְרַכָּא לָךְ, וּלְרוּוֹאָה לָךְ בְּתַמְנוּקִין וְעֵדוּגִין עֵלְאִין. הָא עֵידִן רַעוּא וְעֵנוּגָא לְמֵיהֵב לָךְ גִּיחָא דְרוּחָא עֵלָא, לְגַבֵּי הֵהוּא שָׂדֶה, עַד לֹא יִתּוּקֵד בְּתוּקְפָא דְיִצְחָק.

213. כִּיּוֹן דְנִקִּטָּא לְיַעֲקֹב תַּחֲוֹת גְּדַפְתָּא, כְּדִין וַיִּשְׁכַּב עִמָּה בְּלֵילָה הוּא. הוּא: דְּסִתִּים מְכֹלֵא. הוּא: דְּכָל בְּרַכָּאן וְכָל קַדוּשִׁין נִפְקִי מִתַּמָּן. יַעֲקֹב לֹא כְּתִיב אֲלֵא הוּא: מֵאן דְּאַתְחֲזִי לְאַתְעֲרָא לְגַבָּה.

214. וְעַד דְּלֹא זְמִין לְגַבָּה תַּחֲוֹת גְּדַפְתָּא, מֵאן דְנִקִּיט אֵינוּן קַדִּישָׁאן וּבְרַכָּאן לֹא אֶתְמַלִּי מְנֻקֹּדָה טְמִירָא, הֵהוּא עֵלְמָא עֵלָא. וְעַד דְּוֹדָאִים מִתְעֲרִי כֹלֵא, וְכֹלֵא כְּגִוּוֹנָא דְרִזָּא עֵלָא. רַאוּבֵן מַאי רַאוּבֵן, קוּדְשָׁא בְרִיךְ הוּא שׁוּי שְׂמֵהּ בְּאַרְעָא, דְּכְתִיב לְכוּ חֲזוּ מַפְעֻלוֹת יִי אֲשֶׁר שָׂם שְׁמוֹת בְּאַרְץ.
(עַד כַּאן סִתְרֵי תוֹרָה).

215. "...and Leah went out to meet him, and said, 'You must come in to me...'" HE WONDERED IF the phrase, "YOU MUST COME IN TO ME," is impertinent. HE ANSWERS: No. Rather, THE OPPOSITE, for here we learn of Leah's modesty. She did not say it in the presence of her sister, but hastened to the road, and whispered to him to let him know that she had obtained Rachel's permission, as it is written: "for indeed I have hired you" (Beresheet 30:16). From Rachel, I obtained permission. In order that Rachel should not be displeased by it, she said it to him outside and not at home.

216. Moreover, Leah's tent faced the road, and she let Ya'akov in through the outside entrance before he entered Rachel's tent. Why? So that she would not have to say anything in the presence of Rachel and sound bold. Also, Leah said: If Ya'akov enters Rachel's tent, it is not right to make him leave it. Therefore, she hastened to meet him outside.

217. HE ASKS: What is the purpose of all this? HE ANSWERS: The Holy Spirit stirred within Leah, and she knew that all the Supernal Holy Tribes would come from her. She hastened to do it for love of the Holy One, blessed be He. For that reason, THAT SHE MERITED THE HOLY SPIRIT; she KNEW HOW TO name them according to the secret of wisdom.

218. While walking together, Rabbi Yosi said to Rabbi Chiya: Each time we discuss the Torah, the Holy One, blessed be He, performs miracles before us. The way before us is long. Therefore, let us study the Torah, and the Holy One, blessed be He, will join us.

219. Rabbi Chiya began the discussion with the verses: "In the first month, on the fourteenth day of the month at evening, shall you eat unleavened bread," (Shemot 12:18) and "seven days shall you eat unleavened bread with it, the bread of affliction (lit. 'of poverty')" (Devarim 16:3). Note that "bread of poverty (Heb. oni)" is spelled WITHOUT THE LETTER VAV. The friends were already engaged on this account. But come and behold: when Yisrael were in Egypt, they were under an alien power. When the Holy One, blessed be He, wanted to bring them near to Him, He gave them the grade of the bread of poverty. HE ASKS: Who is the poor referred to in, "bread of poverty?" HE ANSWERS: He is King David, of whom it is written: "for I am poor and needy" (Tehilim 86:1).

215. וַתֵּצֵא לֵאָה לִקְרָאתוֹ וַתֹּאמֶר אֵלַי תָּבוֹא וְגו'. הָאִי מְלָה חֲצִיפוּתָא אִיהוּ. לָאוּ אִיהוּ הִכִּי, אֶלָּא מֵהֵכָא אוֹלִיפְנָא, עֲנוּתְנוּתָא דְלֵאָה, דְּלֹא אִמְרָה קָמִי אַחְתָּהּ מֵדִי, וְאִיהִי אֶקְדִּימַת לְאוֹרְחָא, וְאִמְרָה לִיהּ בַּחֲשָׁאִי, וְאוֹדְעָא לִיהּ. דְּהָא בְּרִשׁוּתָא דְרַחֵל הוּא, דְּכָתִיב כִּי שָׁכֹר שְׂכָרְתִּיךָ, מִרַחֵל נְטִילַת רִשׁוֹ, וּבִגִּין דְּלֹא יִבְאִישׁ בְּעֵינָאָה דְרַחֵל, אָמַר לוֹ לְבָר, וְלֹא בְּבֵיתָא.

216. וְלֹא עוֹד אֶלָּא פִתְחָא מִשְׁכְּנָא דְלֵאָה, נִמְקַת לְבָר, וְעֵיילַת לִיהּ לִיעֶקֶב בְּפִתְחָא דְלְבָר, עַד לֹא יִיעוֹל לְמִשְׁכְּנָא דְרַחֵל. מֵאִי טַעמָא, בִּגִּין דְּלֹא תִימָא מְלָה קָמִי דְרַחֵל, וְלֹא תִחְצִיף קָמִי אַחְתָּהּ. וְלֹא עוֹד, אֶלָּא אִמְרָה לֵאָה, אִי יִיעוֹל יַעֲקֹב, בְּמִשְׁכְּנָא דְרַחֵל, לָאוּ דִין הוּא לְאַמְקִיָּה מִתְמַן, בִּגִּין כִּךְ אֶקְדִּימַת לִיהּ לְבָר.

217. וְכֹל הָאִי לְמָה, אֶלָּא לֵאָה רוּחָא דְקוּדְשָׁא אַתְעֵרַת בֵּהּ, וְיִדְעַת דְכֹל הַיְיָ שְׁבִטִין עֲלֵאִין, בְּלֵהוּ קְדִישִׁין יִמְקֹן מְנָה, וְדַחַקַת שַׁעֲתָא, בַּחֲבִיבוּתָא לְקוּדְשָׁא בְרִיךְ הוּא, וּבִגִּין כִּךְ הִיא קְרֵאת לֹון שְׁמֵהּ, בְּרִזָּא דְחֻכְמָתָא.

218. ר' חִיָּיא וְר' יוֹסִי, הוּוּ אֲזִילִי בְאוֹרְחָא, אָמַר רַבִּי יוֹסִי לְר' חִיָּיא, בְּכֹל זְמַנָּא דְאֲזִילִין בְּאוֹרְחָא, וְלַעִינָן בְּאוֹרֵייתָא, קוּדְשָׁא בְרִיךְ הוּא מִרְחִישׁ לָן נְסִין, וְהִשְׁתָּא אוֹרְחָא דָּא אֲרִיךְ לָן, נִתְעַסֵּק בְּאוֹרֵייתָא, וְקוּדְשָׁא בְרִיךְ הוּא יִזְדְּוֹג בְּהֵדֵן.

219. פִּתַּח רַבִּי חִיָּיא וַאֲמַר, בְּרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בְּעֶרֶב תֹּאכְלוּ מִצּוֹת, וְכָתִיב שִׁבְעַת יָמִים תֹּאכְלוּ עֲלֵיו מִצּוֹת לֶחֶם עָנִי, לֶחֶם עָנִי כְּתִיב, הָאִי מְלָה אַתְעֵרוּ בֵּהּ חֲבֵרְיָא. אֲבָל תָּא חוּי, כִּד הוּוּ יִשְׂרָאֵל בְּמִצְרַיִם, הוּוּ בְרִשׁוּתָא אַחְרָא, כִּד בַּעָא קוּדְשָׁא בְרִיךְ הוּא לְקַרְבָּא לֹון לְגַבְיָהּ, יְהֵב לֹון אַתְר דְּלֶחֶם עָנִי. לֶחֶם עָנִי, מֵאֵן עָנִי, דָּא דוֹד מְלָכָא, דְּכָתִיב בֵּיהּ כִּי עָנִי וְאֲבִיוֹן אָנִי.

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220. This bread of poverty is called Matzah, WITHOUT THE LETTER VAV, ZEIR ANPIN, because the female without the male is poor. First, YISRAEL approached the ASPECT OF Matzah, BEING THE FIRST GRADE. Afterward, the Holy One, blessed be He, raised them to higher grades and the male joined the female, THAT IS, SHE WAS UNITED WITH ZEIR ANPIN, AND RECEIVED CHASSADIM FROM HIM. Then, when Matzah was united with the male, it was called 'precept' (mitzvah), with the letter Vav, FOR IT ALLUDES TO ZEIR ANPIN. This is the meaning of the verse, "For this commandment" (Devarim 30:11). Therefore, in its first GRADE, it is called Matzah; later, IN HIGHER GRADES, it becomes a precept.

221. While they were walking, they heard a voice say: A group of murderers lurk in wait for you on the way. Therefore, turn upward and do not descend through the unroofed castle below. Rabbi Yosi said: One may derive from this that the Holy One, blessed be He, wishes to guard our way. They ascended a mountain located between strong rocks. They said: Since the Holy One, blessed be He, wishes us to take this path, we should expect to behold something noteworthy, perhaps a miracle.

222. They sat down by a cleft in a rock and were surprised when a man appeared before them. Rabbi Yosi asked: Who are you? The man replied: I am from the people of Arka. When asked: Are there people there? He said: Yes, and they sew and reap. Some are of a strange shape that is different from my own; THEY HAVE TWO HEADS. I came up to you to learn the name of the land in which you dwell.

223. He said: It is called the 'earth' (Heb. eretz), because it is the land of the living, as it is written: "As for earth (eretz), out of it comes bread" (Iyov 28:5). Bread comes from this earth. Other lands do not have bread or, if they do, it is not of the seven kinds. He returned to his place. They wondered and said: Assuredly, the Holy One, blessed be He, desires to awaken us by this.

224. Rabbi Chiya said: Assuredly, it happened because of the verse you quoted. I remember learning about a supernal matter concerning Pesach from my grandfather. The Holy One, blessed be He, gave Yisrael this bread from the land of the living, NAMELY, THE NUKVA CALLED 'MATZAH'. Later, this bread became bread from the heaven, NAMELY, FROM ZEIR ANPIN CALLED 'HEAVEN'. This has already been explained.

220. וְהָאֵי לֶחֶם עָנִי אֶקְרִי מַצָּה, נּוֹקְבָא בְּלֹא דְכוּרָא, מְסַכְּנוֹתָא הֵי, אֶתְקְרִיבוּ לְגַבֵּי מַצָּה בְּקַדְמִיתָא, בֵּינָן דְּקְרִיבוּ לֹון יִתִיר, עֵייל לֹון קוּדְשָׁא בְּרִיךְ הוּא, בְּדַרְגִּין אַחֲרָנִין, וְאַתְחַבֵּר דְּכוּרָא בְּנוֹקְבָא. וּכְדִין, מַצָּה כַּד אֶתְחַבְּרַת בְּדְכוּרָא, אֶקְרִי מַצָּה, בְּתוֹסַפַּת וְא"ו, הַה"ד כִּי הַמַּצָּה הַזֹּאת, בְּגִינֵי כֶךְ, מַצָּה בְּקַדְמִיתָא, וּלְבַתֵּר מַצָּה.

221. עַד דְּהוּוּ אֲזֵלִי, שְׁמַעוּ חַד קְלָא דְאָמַר, טוֹפְסָרָא דְקַטְנוֹן, עֶקִימָן בְּאוּרְחָא, סְטוּ לְעֵילָא, לֹא תַחְתּוֹן בְּקוֹסְטָרָא דְקַטְרָא דְלִתְתָא. אָמַר רַבִּי יוֹסִי, שְׁמַע מִינָהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְנִטְרָא אוּרְחִין. סְלִיקוּ לְעֵילָא, וְעָלוּ בְּחַד טוּרָא, בֵּין טַנְרִין תְּקִיפִין, אָמַרו, הוּאִיל וְקוּדְשָׁא בְּרִיךְ הוּא בְּעָא בְּאוּרְחָא דָא, מְלָה נַחְמִי, אוּ גִיסָא אֶתְרַחֵישׁ לָן.

222. אֲזֵלִי, יִתְבִּי גַבֵּי בְּקִיעֵי דְטַנְרָא. סְלִיק לֹון חַד בְּרִי נֶשׁ, תְּוֹהוּ, אָמַר רַבִּי יוֹסִי מֵאֵן אֲנִת. אָמַר מֵאֲנִשֵּׁי אַרְקָא אֲנָא, אָמַר לִיה, וְתַמְן אֵית בְּנֵי נֶשָׂא, אָמַר אִין, וְחַרְעִין וְחַצְרִין, מְנִייהוּ בְּחִיזוּ אַחֲרָא מְשַׁנְיִין מְנָאי, וְסְלִיקְנָא גַבֵּיכוּ, לְמַנְדַּע מְנִיכוּ, מַה שְׁמִייה דְאַרְעָא דְאֲתוֹן בַּהּ.

223. אָמַר לִיה, אַרְץ, בְּגִין דְּהִכָּא אַרְץ הַחַיִּים שְׂרִיא, דְכְתִיב אַרְץ מְמֹנָה יֵצֵא לֶחֶם, מֵהָאֵי יֵצֵא לֶחֶם, בְּשָׂאֵר אַרְעָא לֹא יֵצֵא לֶחֶם, וְאִי נִפְיָא, לֹא מְשַׁבַּעַת הַמִּינִין. אֲדַהֲכִי עָאֵל לְאַתְרִיהּ. תְּוֹהוּ, אָמַרו וְדָאי קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְאַתְעָרָא לָן בְּמְלָה.

224. אָמַר רַבִּי חִיָּיא, וְדָאי עַל הָאֵי קְרָא דְאֶמְרַת, דְּכִירְנָא דְאוּלִּיפְנָא מְסַבָּאי, חַד מְלָה עֲלָאָה, בְּפַסְחָא, דִּיהֵב לֹון קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל לֶחֶם דָא, מְאַרְעָא דְחַיִּי, וּלְבַתֵּר לֶחֶם מִן הַשָּׁמַיִם, לֶחֶם דָא, וְהָא אוּקִימְנָא מְלָה.

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225. He also said that when a man comes into this world, he knows nothing before he tastes bread. After he does, he is motivated to know and perceive. So when Yisrael went out from Egypt, they knew nothing until the Holy One, blessed be He, gave them bread from this land, THE NUKVA, CALLED 'MATZAH', as it is written: "As for earth, out of it comes bread." Then Yisrael came to know and conceive the Holy One, blessed be He, like a baby who knows or conceives nothing before he tastes the bread of this world.

226. The children of Yisrael had no knowledge or conception of higher matters, UPPER GRADES, until they ate of the supernal bread, WHICH IS DRAWN FROM ZEIR ANPIN CALLED 'HEAVEN'. BEFORE THEY ATE OF THE SUPERNAL BREAD, they knew and conceived only that place, THE NUKVA, AND NO MORE. The Holy One, blessed be He, desired that the children of Yisrael should know more of the place, which is worthy of this land--THAT IS, THE UPPER GRADES THAT SHINE FROM THE PLACE OF ZEIR ANPIN TO THE NUKVA--but they could not until they tasted bread of that SUPERNAL place. What is that? That which is called 'heaven', NAMELY, ZEIR ANPIN, as it is written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Then did they know and conceive that SUPERNAL place. But before that, they knew nothing and had no conception OF THAT SUPERNAL PLACE, ZEIR ANPIN.

227. Rabbi Yosi came to him and kissed him. He said: Assuredly this is why the Holy One, blessed be He, aroused us TO SPEAK WITH THE MAN OF THE PEOPLE OF ARKA, FOR BECAUSE OF HIM WE CAME TO DISCUSS THIS VERSE. Therefore, the beginning of the knowledge of Yisrael was bread, NAMELY, THE BREAD OF AFFLICTION. They stood to go. While they were walking, they saw two Damascene plum trees, a male and a female. Rabbi Yosi said: There is nothing in the world that is not male and female. Moreover, whatever is on earth, exists also in the sea.

228. Rabbi Yosi began with the verse: "And Ya'akov came out of the field in the evening, and Leah went out to meet him." HE ASKS: How did she know HE WAS COMING? HE ANSWERS: They said his ass was braying, so Leah knew and went toward him. Thus, the ass caused Yisaschar to come from Leah. This is the meaning of the verse: "Yisaschar is a strong (Heb. garem) ass" (Bereshheet 49:14). Do not read garem, but rather garam, meaning 'caused', BECAUSE the ass caused him TO BE BORN. Leah said: Surely I know that if Ya'akov enters Rachel's tent, I cannot make him leave. Therefore, I shall wait for him here, and he shall come into my tent.

229. "...for indeed I have hired you with my son's mandrakes." HE ASKS: Why did she say, "with my son's mandrakes?" WAS NOT IT ENOUGH TO SAY, 'WITH MANDRAKES'? HE ANSWERS: So that Ya'akov will draw satisfaction from their help in childbirth. Yet Ya'akov knew that this matter did not depend on the mandrakes, but on above, ON MAZAL.

225. תו הוה אָמַר, דְּבַר נֶשׁ, כִּד נִפְיָק לְהַאי עֵלְמָא,
לֹא יָדַע מַדְּי, עַד דְּאִטְעִים נְהֵמָא, כִּיּוֹן דְּאִכְיֹל
נְהֵמָא, אֲתַעַר לְמַנְדַּע וְלֹא שְׁתַּמּוּדְעָא. כִּךְ כִּד נִפְקוּ
יִשְׂרָאֵל מִמִּצְרַיִם, לֹא הוּוּ יָדְעֵי מַדְּי, עַד דְּאִטְעִים לוֹ
קוּדְשָׁא בְּרִיךְ הוּא לֶחֶם מֵהַאי אַרְץ, דְּכֹתִיב אַרְץ
מִמְנָה יֵצֵא לֶחֶם, וּכְדִין עָאלוּ יִשְׂרָאֵל, לְמַנְדַּע,
וְלֹא שְׁתַּמּוּדְעָא לִיּהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וַיִּנּוּקָא לֹא
יָדַע, וְלֹא אֲשְׁתַּמּוּדְעָא, עַד דְּטַעִים נְהֵמָא דְּהַאי
עֵלְמָא.

226. יִשְׂרָאֵל לֹא יָדְעוּ, וְלֹא אֲשְׁתַּמּוּדְעוּ בְּמַלְיוֹן
דְּלַעֲיֹלָא, עַד דְּאִכְלוּ לֶחֶם עֲלָאָה, וּכְדִין יָדְעוּ
וְאֲשְׁתַּמּוּדְעוּ בְּהוּא אֲתַר, וּבְעָא קוּדְשָׁא בְּרִיךְ הוּא
דְּיִנְדַּעוֹן יִשְׂרָאֵל יְתִיר, בְּהוּא אֲתַר, דְּאֲתַחְזוּי לְהַאי
אַרְץ, וְלֹא יִכְלוּ, עַד דְּטַעְמוּ לֶחֶם, מֵהוּא אֲתַר,
וּמֵאֵן אִיהוּ שְׁמַיִם, דְּכֹתִיב הִנְנִי מִמְטִיר לָכֶם לֶחֶם
מִן הַשָּׁמַיִם, וּכְדִין יָדְעוּ וְאֲסַתְּבְלוּ בְּהוּא אֲתַר, וְעַד
דְּאִכְלוּ לֶחֶם מֵהוּא אֲתַר, לֹא יָדְעוּ מַדְּי וְלֹא
אֲשְׁתַּמּוּדְעוּ.

227. אַתָּא ר' יוֹסִי וְנִשְׁקִיָּה. אָמַר, וְדַאי עַל דָּא
אֲתַעַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא בְּהַאי, וְעַל דָּא שִׁירוּתָא
דְּיִשְׂרָאֵל לְמַנְדַּע, לֶחֶם הוּוּ. קָמוּ וְאִזְלוּ, עַד דְּהוּוּ
אִזְלוּ, חָמוּ תְּרֵי דְּרִמוּסְקִין, חַד דְּכַר וְחַד נּוֹקְבָא. אָמַר
רַבִּי יוֹסִי, לִית לָן מְלָה בְּעֵלְמָא, דְּלֹא הוּוּ דְּכַר
וְנוֹקְבָא, וְכָל מַה דִּי בְּאַרְעָא, הִכִּי נִמְי בְּיַמָּא.

228. פְּתַח רַבִּי יוֹסִי וְאָמַר, וַיִּבֵּא יַעֲקֹב מִן הַשָּׂדֶה
בְּעֶרְבַּ וַתֵּצֵא לָאָה לְקִרְאתוֹ וְגו', וַתֵּצֵא לָאָה
לְקִרְאתוֹ, מִנָּא יָדַעַת. הָא אָמְרוּ דְּגַעָא חֲמָרָא, וְלָאָה
יָדַעַת, וְנִפְקַת לִיָּהּ, וְגַרְיִים לִיָּהּ, דְּנִפְקַת מִנָּה יִשְׁשֹׁכֶר,
הַה"ד יִשְׁשֹׁכֶר, חֲמוּר גָּרִם, אֵל תְּקִרֵי גָרִם, אֵלָא גָרִם
דְּחֲמָרָא גָרְמָא לִיָּהּ. אָמַרְתָּ לָאָה, וְדַאי יָדַעְנָא דְּאִי
וַיַּעֲזֹב יַעֲקֹב בְּמִשְׁכַּנָּא דְּרַחֵל, לִית לוֹ לְאַפְקָא לִיָּהּ,
אֵלָא אוֹרִיךְ לִיָּהּ הֲבָא, וַיַּיַּעֲזֹב בְּמִשְׁכַּנִּי.

229. כִּי שָׁכַר שְׁכַרְתִּיךְ בְּדוּדְאֵי בְּנֵי, מַאי בְּדוּדְאֵי
בְּנֵי, בְּגִין דְּנִיחָא לִיָּהּ לְיַעֲקֹב עַל דָּא, דְּאֵלִין מְסוּיַעֲיִין
לְאוּלְדָּא. וַיַּעֲקֹב הוּוּ יָדַע, דְּמַלְהָ לֹא קוּימָא
בְּדוּדְאֵים, אֵלָא לַעֲיֹלָא.

230. He began by quoting: "He makes the barren woman to keep house, and be a joyful mother of children. Haleluyah" (Tehilim 113:9). Rabbi Chiya said: The holy spirit said, "He makes the barren woman to keep house," refers to Rachel, and "a joyful mother of children," refers to Leah. HE EXPLAINED FURTHER THAT "He makes the barren woman to keep house," refers to the lower world, THE NUKVA OF ZEIR ANPIN, CALLED 'RACHEL', AND "a joyful mother of children," refers to the upper world, BINAH, CALLED 'LEAH'. Therefore, Haleluyah CONTAINS THE LETTERS OF HALLELU ('PRAISE'), YUD-HEI, BECAUSE THE UPPER WORLD WAS CREATED BY THE YUD, AND THE LOWER WORLD CREATED BY THE HEI.

231. Rabbi Yehuda said that all the tribes are the result of correcting down below, NAMELY, OF THE NUKVA; they were all amended to resemble above, BINAH. "For I have hired you" to take from him a body. And what is it? It is the Torah. "...for indeed I have hired you..." MEANS you, your own body. "I have hired you" to bear your very shape.

232. From this we understand that whoever studies the Torah inherits the world to come, THE MOCHIN OF BINAH, and the portion of Ya'akov, THE MOCHIN OF THE SUPERNAL ABA AND IMA, as it is written: "Yisaschar"--which contains the letters of Yesh sachar ('there is a reward'), as in: "for your work shall be rewarded (sachar)" (Yirmeyah 31:15). THE WORK IS THE STUDY OF THE TORAH, as it is written: "That I may cause those who love me to inherit substance (Heb. yesh); and I will fill their treasures" (Mishlei 8:21).

233. "...because I have born him six sons..." Rabbi Chizkiyah said: They are above and below, NETZACH AND HOD, and to the four winds of the world, CHESED, GVURAH, TIFERET AND YESOD. Whoever prolongs the "one" IN KRIAT SH'MA should claim the sovereignty of the Holy One, blessed be He, above and below, and on the four directions of the world, namely, one.

234. Rabbi Chizkiyah said: It is written: "mountains of separation" (Shir Hashirim 2:17) and, "mountains of spices" (Shir Hashirim 8:14). HE ASKS: What are the mountains of spices? HE ANSWERS: They are the six sons of Leah, who include the other six, YOSEF, BINYAMIN, AND THE SONS OF THE HANDMAIDS. Together they are twelve and six, WHICH MEANS THAT THEY MAY BE COUNTED AS EITHER TWELVE OR SIX, because they include each other. IF YOU COUNT THE MAIN ONES, THEY ARE SIX, BUT IF YOU ALSO COUNT THOSE INCLUDED WITHIN THEM, THEY ARE TWELVE. And Leah presides over them, to fulfill the verse, "a joyful mother of sons. Haleluyah."

235. It is therefore written: "you shall not take the mother bird together with the young," (Devarim 22:6) because she is of the hidden world which is not revealed, BECAUSE THE LOWER BEINGS HAVE NO CONCEPTION OF IT. Therefore, "you shall surely let the mother go, and take the young to you" (Ibid. 7), because the dam is of the hidden world, which is never revealed.

230. פֶּתַח וְאָמַר, מוֹשִׁיבֵי עֶקְרַת הַבַּיִת אִם הַבְּנִים שְׂמִיחָה הַלְלוּהָ. אָמַר רַבִּי חִיָּיא רוּחָא דְקוּדְשָׁא קְאָמַר, מוֹשִׁיבֵי עֶקְרַת הַבַּיִת, דָּא רַחֵל. אִם הַבְּנִים שְׂמִיחָה, דָּא לֵאָה. מוֹשִׁיבֵי עֶקְרַת הַבַּיִת, דָּא עֲלֵמָא תַתָּא. אִם הַבְּנִים שְׂמִיחָה, דָּא עֲלֵמָא עֲלָא, בְּגִינֵי כֵן הַלְלוּהָ.

231. אָמַר רַבִּי יְהוּדָה, כָּל אֲלִין שְׁבִטִין, תְּקוּנִין דִּלְתַתָּא אִינוּן, וְכִלְהוּ בְּגוּוּנָא דְלַעִילָא. תָּא חֲזִי, כִּי שְׂכַר שְׂכָרְתִּיךְ, לְנִסְבָּא מְנִיָּה גּוּפָא, וּמֵאֵן אִיהוּ תוֹרָה. שְׂכַר שְׂכָרְתִּיךְ, לָךְ, לְגוּפְךָ מִמֶּש. שְׂכַר שְׂכָרְתִּיךְ, לְאוּלְדָא דִּיוקְנֵךְ.

232. מֵהֶבֶא, מֵאֵן דְלַעִי בְּאוּרֵייתָא, אַחְסִין עֲלֵמָא דְאֲתִי, וְאַחְסִין אַחְסֵנְתָא דִיעֻקְב. אַחְסִין עֲלֵמָא דְאֲתִי, דְכָתִיב יֵשׁ שְׂכָר יֵשׁ שְׂכָר, כִּי יֵשׁ שְׂכָר לְפַעֲלָתְךָ. וְכָתִיב לְהִנְחִיל אֶהְיֵי יֵשׁ וְאַצְרִיתִיהֶם אֲמֵלָא.

233. כִּי יִלְדִתִּי לוֹ שֵׁשׁ בְּנִים. אָמַר רַבִּי חֲזִקְיָה, אֲלִין עֵילָא וְתַתָּא וְאַרְבַּע סְטְרִין דְעֵלְמָא. וּמֵאֵן דְאֲרִיךְ בְּאַחַד, בְּעֵי לִיָּה לְאַמְלָכָא לְקוּדְשָׁא בְרִיךְ הוּא לְעֵילָא וְתַתָּא, וְלְאַרְבַּע סְטְרֵי דְעֵלְמָא, וְהוּיָנוּ אַחַד.

234. אָמַר רַבִּי חֲזִקְיָה, כְּתִיב עַל הָרִי בְּתַר, וְכְתִיב עַל הָרִי בְּשָׂמִים, מֵאֵן אִינוּן הָרִי בְּשָׂמִים. אֲלִין שֵׁית בְּגִין דְלֵאָה, דְאִכְלָלֵן שֵׁית אַחְרָנִין, וְאִינוּן תְּרִיסַר, וְאִינוּן שֵׁית, בְּגִין דְכָל חַד כָּלִיל בְּחִבְרִיָּה, וְלֵאָה עֲלִיָּהּ, לְקוּיָמָא אִם הַבְּנִים שְׂמִיחָה הַלְלוּהָ.

235. וְעַל דָּא כְּתִיב לֹא תִקַּח הָאֵם עִל הַבְּנִים, בְּגִין דְאִיהוּ עֲלֵמָא דְאַתְכַּסְיָא, וְלֹא אַתְגְּלוּיָא, וְעַד שְׁלַח תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבְּנִים תִּקַּח לָךְ. בְּגִין דְאִיהוּ עֲלֵמָא דְאַתְכַּסְיָא, וְלֹא אַתְגְּלוּיָא כָּלֵל.

236. "...and take the young to you..." This resembles the verse: "For ask now of the days that are past...and from one side of the heaven to the other" (Devarim 4:32)--FROM CHESED, THE SIDE OF ZEIR ANPIN CALLED 'HEAVEN', TO YESOD, THE OTHER SIDE OF ZEIR ANPIN, THAT IS, THE SIX EXTREMITIES CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN, CALLED THE 'SIX SONS OF LEAH'. They are all called "the mountains of spices." From there downward, BENEATH MALCHUT OF ATZILUT, they are called "mountains of separation," as it is written: "and from thence it was parted, and branched into four streams" (Bereshheet 2:10).

237. Rabbi Yesa said: The sons of the handmaids tied knots, the four knots that need correcting. Rabbi Elazar said: Therefore the knots (joints) protrude from the body. And although they are all one, NAMELY, EVEN THOUGH THEY WERE CORRECTED IN THE SECRET OF THE VERSE, "AND ALL THEIR HINDER PARTS WERE INWARD" (I MELACHIM 7:25), THEY NEVERTHELESS PROTRUDE FROM THE BODY, BEING AT FIRST, BEFORE THE UNION, EMPTY WITHOUT LIGHT. THIS MEANS THAT THE OTHER JOINTS are all on one plane, AND DO NOT PROTRUDE OUT OF THE BODY. Therefore, all the tribes ascend as testimony above, as it is written: "there the tribes used to go up, the tribes of Yah, as a testimony to Yisrael, to give thanks to the name of Hashem" (Tehilim 122:4).

24. "And it came to pass, when Rachel had born Yosef"

This is an enigmatic passage in which the rabbis comment on the symbolic and mystical importance of Ya'akov's leaving his father-in-law, Lavan, and going into the land of Israel, once Yosef has been born and Benyamin has been conceived. For these commentators, Leah symbolizes the upper world, or all that is mysterious in life.

The Relevance of this Passage

Ya'akov's ability to evolve spiritually was limited during his stay with his Lavan. His going into the Land of Israel is a metaphor for his readiness to ascend to the level of the Upper World. The lesson for the reader is this: our physical location is a mirror of where we are spiritually. This passage awakens us to the importance of constant forward motion, both physically and spiritually, in order to continue the evolution of our souls, which is the very purpose of our life. Moreover, the act of meditating upon these verses helps our soul ascend to higher levels.

238. Rabbi Elazar quoted the verse: "And it came to pass, when Rachel had born Yosef" (Bereshheet 30:25). HE ASKS: Why did Ya'akov ask to leave only after Yosef was born? Before Yosef was born, he did not ask to leave. HE ANSWERS: As it was explained, he saw that the adversary of Esav was born, as YOSEF WOULD BE THE ADVERSARY OF ESAV, AS IT IS WRITTEN: "AND THE HOUSE OF YA'AKOV SHALL BE FIRE, AND THE HOUSE OF YOSEF FLAME, AND THE HOUSE OF ESAV FOR STUBBLE" (OVADYAH 1:18).

239. Come and behold: Yosef perfected the place OF YA'AKOV after him, BEING THE SFIRAH OF YESOD, THE LAST SFIRAH OF YA'AKOV. Also, Yosef deserved to be called 'Righteous', NAMELY, YESOD, where the ending of the body is, THE LAST SFIRAH. After Ya'akov saw that the body was perfected WITH THE BIRTH OF YOSEF, the body asked to leave. The final part of the body is the member of the Covenant, NAMELY, YOSEF. With all that, Binyamin completed the number, because with him the number twelve was reached.

236. וְאֵת הַבָּנִים תִּקַּח לָךְ, הַיְיִנוּ דְכֶתִיב כִּי שְׁאֵל נָא לְיָמִים רִאשׁוֹנִים וּגּו' וּלְמִקְצֵה הַשָּׁמַיִם וְעַד קִצְּהַ שָּׁמַיִם. וְכֹל הַיָּי, אֶקְרוֹן הָרִי בְשָׁמַיִם, מִכָּאן וּלְתַתָּא אֶקְרוֹן הָרִי בְתַר, דְכֶתִיב וּמִשָּׁם יִפְרֹד, וְהִיָּה לְאַרְבַּעַה רְאשִׁים, טוּרֵי דְפִרּוּדָא.

237. אָמַר רַבִּי יוֹסֵא, בְּנֵי הַשְּׂפָחוֹת, קִשְׁרוּ קִשְׁרֵין, אַרְבַּע קִשְׁרֵין, דְּאַצְטְרִיכוּ לְתַקּוּנָא. וְאָמַר רַבִּי אֶלְעָזָר, דְּבָגִין כִּךְ נִפְקִי לְבַר אֵינּוֹן קִשְׁרֵין, וְאִף עַל גַּב דְּכִלְהוּ חַד, וּמִכָּאן וּלְהֵלָאָה כִלְהוּ חַד, בְּאוּרַח מִיִּשְׂרָאֵל וְעַל דָּא, כִלְהוּ שְׁבִטֵין סְלָקִין בְּסִדְרוּתָא דְלַעִילָלָא, הֲדָא הוּא דְכֶתִיב, שְׁשָׁם עָלוּ שְׁבִטֵים שְׁבִטֵי יִהְיֶה עֵדוּת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם ה'.

238. וְאָמַר רַבִּי אֶלְעָזָר, כְּתִיב וַיְהִי כַּאֲשֶׁר יִלְדָה רַחֵל אֶת יוֹסֵף וּגּו', מַה חָמָא יַעֲקֹב לְמִיָּהָךְ לְאוּרְחִיָּה, כִּךְ אֶתִּילִיד יוֹסֵף, וְעַד לֹא אֶתִּילִיד יוֹסֵף, לֹא בְעָא לְמִיָּהָךְ לְאוּרְחִיָּה, הָא אוּקְמוּהָ, דְחָמָא דְאֶתִּילִיד שְׁטַנָּא דְעֵשׂוּ.

239. וְתָא חֲזִי, יוֹסֵף אֲשֵׁלִים דּוּכְתִיב בְּתַרִּיהּ וְיוֹסֵף זְכִי לִיָּה, דְּאֶקְרִי צְדִיק, וְהֵכָא סִיּוּמָא דְגּוּפָא. כִּיּוֹן דְּחָמָא יַעֲקֹב, דְּאֲשֵׁתִּים גּוּפָא, בְּעָא גּוּפָא לְמִיָּהָךְ לְאוּרְחִיָּה, וְסִיּוּמָא דְגּוּפָא הוּא בְרִית. וְעַם כָּל דָּא בְּנִימָן אֲשֵׁלִים חוּשְׁבָנָא, דְּבִיָּה אֲשֵׁתִּים תְּרִיסָר.

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240. One may wonder if Ya'akov knew that until this time the number of the tribes was not yet complete, even though Yosef had been born. Why, then, did he not wait for Binyamin to be born and the tribes to reach completion? HE ANSWERS: Ya'akov acted wisely, and he did know THAT THE TRIBES WERE NOT YET COMPLETED. He said: Surely if the tribes are completed here, then perfection will be achieved here; yet I do not want them to be perfected in this country--only in the Holy Land.

241. Come and behold: the twelve tribes are the perfection of the lower world, THE NUKVA OF ZEIR ANPIN FROM THE CHEST DOWNWARD. After Binyamin was born, AND THE TWELVE TRIBES WERE COMPLETED, Rachel died, and the lower world, THE NUKVA OF ZEIR ANPIN, assumed its place and was perfected through them. Therefore, Binyamin was born only in the Holy Land. This is the meaning of the verse: "And as for me, when I came from Paddan, Rachel died by me in the land of Cna'an on the way" (Bereshheet 48:7). Rachel died there, and was replaced by the lower world, which received a house in which to dwell. As long as Rachel was alive, the lower world was not yet perfected BY THE TWELVE TRIBES. Rachel died, BECAME ONE WITH THE UPPER NUKVA, and received a completed house.

242. HE ASKS: You may wonder why Leah did not die at the same time, WHEN THE TWELVE TRIBES WERE COMPLETED. HE ANSWERS: This is because the house is in the lower world, IN THE NUKVA FROM THE CHEST DOWNWARD, CALLED 'RACHEL'. And it behooves all to be perfected by it, WHICH MEANS THAT THE PERFECTION OF ALL THE LOWER BEINGS, IN BRIYAH, YETZIRAH, AND ASIYAH, DEPEND ON IT and not on the upper world. Therefore, Leah did not die at the same time. All that concerns Leah is hidden, as the upper world is covered and not discovered. Therefore, Leah did not die at that time, AS SHE WAS NOT ANNULLED.

243. Come and behold: this is assuredly so. All that pertains to the upper world, LEAH, is hidden, and all that pertains to the lower world is revealed. Therefore, Leah was hidden and buried in the cave of the Machpelah, and Rachel was buried by the open road. The one is hidden, and the other is open. Thus, the upper world excels in secrecy, as it is written: "And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher" (Bereshheet 30: 13).

240. ואי תימא, וכי לא הוה ידע יעקב, דעד בען לא אשתלימו שבטין, אף על גב דאתיליד יוסף, מאי טעמא לא אוריך עד דיתיליד בנימין, וישתלימו שבטין. אלא, יעקב בחכמתא עבד, ומלה ידע, אמר, ודאי אי אשתלימו הכא בלהו שבטין, הא ידענא, דתקנא דלעילא שריא עליהו כדקא יאות, ובארעא דא, לא ליבעי דישתלימו, אלא בארעא קדישא.

241. תא חזי, דהכי הוא, דכלהו תריסר שבטין, תקנא דעלמא תתאה גינהו, וכיון דאתיליד בנימין, מיתת רחל, ונטלא דוכתא האי עלמא תתאה, לאתתקנא בהו. וע"ד לא אתיליד בנימין, אלא בארעא קדישא, דא הוא דכתיב, ואני בבואי מפרן מתה עלי רחל בארץ כנען בדרך, ותמן מיתת רחל ונטלא דוכתא, האי עלמא תתאה, לאתישבא בביתא שלימתא, וכל זמנא דרחל קיימא, עלמא תתאה לא אתתקנא בהו, מיתת רחל נטלא, ביתא בשלימו.

242. ואי תימא, לאה אמאי לא מיתת, בההוא זמנא. אלא בגין דביתא בעלמא תתאה איהו, וכלא מניה הוו לאתתקנא, ולא מעלמא עלאה, ובגין כךלא מיתת בההיא שעתא. וכל עוברוי דלאה באתבסיא אינון, בגין דעלמא עלאה איהו באתבסיא, ולא באתגליא, ובגין כך לא אדבר מיתתה דלאה, כמיתתה דרחל.

243. ותא חזי, דהכי הוא ודאי. בגין דעלמא עלאה, כל מלוי באתבסיא, ועלמא תתאה כל מלוי באתגליא בגין כך, אתבסיא לאה במערתא דכפלתא, ורחל בגלויא דאורחא, דא בסתרא, ודא באתגליא. ובאתבסיא עלמא עלאה אתרשים, דכתיב ותאמר לאה באשרי כי אשרוני בנות, ובגין כך קראה שמיה אשר.

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244. Thus, all became one, because all comes from the upper world. This is true everywhere, BOTH WHEN ALL IS PERFECT AND WHEN ALL IS NOT PERFECT. There are two worlds: the one disclosed and the other hidden. We bless the Holy One, blessed be He, only through both worlds, as it is written: "Blessed be Hashem the Elohim of Yisrael from the world to the world" (Tehilim 106:48). We therefore call the upper world "he," IN THE THIRD, HIDDEN PERSON, and the lower world "you," IN THE SECOND, PRESENT PERSON. And because He is blessed from the upper world by the Righteous, it is written: "Blessed be Hashem out of Tzion, He who dwells at Jerusalem" (Tehilim 135:21). BECAUSE THE LOWER WORLD IS BLESSED BY CHASSADIM FROM THE UPPER WORLD, IT IS REVEALED TO US. This is so because it is from Tzion, YESOD OF THE UPPER WORLD, that it is blessed. THEREFORE, THE UPPER WORLD SHOULD ALWAYS EXIST IN THIS ASPECT.

245. Come and behold: "Hashem, Hashem," AT THE BEGINNING OF THE THIRTEEN ATTRIBUTES, refers to the two worlds, the revealed and the hidden. Therefore, there is a comma between the two. But in, "from the world to the world," all is one, BECAUSE THE DISCLOSED WORLD HAS NOTHING OF ITS OWN. EVERYTHING IT HAS IS GIVEN FROM THE HIDDEN WORLD.

246. "And it came to pass, when Rachel had born Yosef." Rabbi Yehuda said: Come and behold the perfection of Ya'akov, who did not wish to leave without Lavan's permission. It may be said that at another time he did not take his leave, but rather fled from him. HE ANSWERS: This was because Ya'akov was afraid that Lavan would not let him go; then the twelve tribes would have been completed in a foreign land. Therefore, after Ya'akov saw that the time has come for Binyamin to be born, he fled, as it is written: "So he fled with all that he had" (Beresheet 31:21).

247. This was because after Binyamin was born, the Shechinah attached herself to all the tribes and lived with them. Ya'akov, who understood the mystery of wisdom, saw that once the twelve tribes were perfected, the Shechinah would be adorned and attached to them, Rachel would die, and the Shechinah would receive the house.

248. Come and behold: we have learned as much. The lower world, THE SHECHINAH, was worthy of being united with Ya'akov, as it was worthy of Moshe. However, it could not achieve union until there were twelve tribes in the house for her to be connected with. When the twelve tribes were completed, Rachel was removed, and THE SHECHINAH received the house containing the twelve tribes and became its foundation (Heb. ikar). Then, it was written: "He makes the barren (Heb. akarah) woman to keep house" (Tehilim 113:9).

249. Ya'akov said: The time has come FOR BINYAMIN TO BE BORN, AND for the twelve tribes to be completed. Surely the world above descended to the house to be connected with them--and for this poor woman, RACHEL, to be removed from before it. If she dies here, I shall never leave. Moreover, this land is not worthy of completing the house, ONLY THE HOLY LAND IS WORTHY. Therefore, "And it came to pass, when Rachel had born Yosef," means before the tribes were completed.

244. וּבְגִין דָּא, כֻּלָּא חַד, דְּהָא כֻּלָּא הוּי מֵעֲלָמָא
עֲלָא. הֲכִי נְמִי, וּבְכַל אַתְר, תְּרִין עֲלָמִין, דָּא
בְּאַתְגְּלִיא, וְדָא בְּאַתְכַּסְיָא, וְאַנְן לָא מְבָרְכִין
לְקוּדְשָׁא בְּרִיךְ הוּא, אֶלָּא בְּתִרִין עֲלָמִין, דְּכַתִּיב
בְּרוּךְ ה' אֱלֹהֵי יִשְׂרָאֵל מִן הָעוֹלָם וְעַד הָעוֹלָם. בְּגִינֵי
כֵן, עֲלָמָא עֲלָא קְרִינָן הוּ"א, וְקְרִינָן לְעֲלָמָא
תַּתָּא, אֶת"ה, בְּגִין דְּאִיהוּ בְּרוּךְ מֵעֲלָמָא עֲלָא, עַל
יְדָא דְצַדִּיק, הֲדָא הוּא דְכַתִּיב בְּרוּךְ ה' מִצִּיּוֹן שׁוֹכֵן
יְרוּשָׁלַם וְגו'. וְדָאֵי מִצִּיּוֹן אִיהוּ בְּרוּךְ.

245. תָּא חֲזִי, כְּגוּוֹנָא דָּא ה' ה' תְּרִין עֲלָמִין נִינְהוּ,
דָּא בְּאַתְגְּלִיא, וְדָא בְּאַתְכַּסְיָא, וְעַל דָּא פְּסִיק טַעמָא
בְּגוּוֹיָהוּ, וּמֵעֲלָמָא דָּא, עַד עֲלָמָא דָּא, כֻּלָּא חַד.

246. וַיְהִי כַּאֲשֶׁר יִלְדָה רַחֵל אֶת יוֹסֵף וְגו', אָמַר רַבִּי
יְהוּדָה, תָּא חֲזִי, שְׁלִימוּתָא דִיעֵקֵב, דְּלָא בְעָא לְמִיזַל
אֶלָּא בְּרִשׁוּתֵיהּ דְּלָבָן. וְאִי תִימָא, זְמָנָא אַחְרִינָא
אָמַאי לָא אֲזִיל בְּרִשׁוּתֵיהּ. אֶלָּא בְּגִין דְּרַחֵל יַעֲקֹב,
דְּלָא יִשְׁבּוֹק לֵיהּ, וְיִשְׁתַּלְּמוּ תְרִיסַר שְׁבֻטִין, בְּאַרְעָא
אַחְרָא. וְעַל דָּא בִּינּוֹן דְּחָמָא, דְּמֵטָא שְׁעֵתָא דְּבִנְיָמִין,
בְּרַח, כְּמָה דְּאַתְּ אָמַר, וַיְבָרַח הוּא, וְכַל אֲשֶׁר לוֹ.

247. דְּכִיּוֹן דְּאַתִּילִיד בְּנִימִין, אֶתְקַשְׂרַת שְׁכִינְתָּא
בְּכֻלְהוּ שְׁבֻטִין, וְנִטְלָא בֵּיתָא בְּכֻלְהוּ. וַיַּעֲקֹב הוּא יָדַע
בְּרָזָא דְּחֻכְמָתָא, דְּכַד יִשְׁתַּלְּמוּ תְרִיסַר שְׁבֻטִין,
דְּשְׁכִינְתָּא תִתְקַשֵּׁט וְתִתְקַשֵּׁר בְּהוּ, וְרַחֵל תָּמוּת,
וְאִיהִי נִטְלָא בֵּיתָא.

248. תָּא חֲזִי, הֲכִי אֹלִיפְנָא, עֲלָמָא תַתָּא אֶתְחֲזִי
לֵיהּ לִיעֵקֵב, כְּמָה דְּאַתְחֲזִי לְמֹשֶׁה, אֶלָּא דְּלָא יְכִילַת,
עַד דְּהוּוּ תְרִיסַר שְׁבֻטִין בְּבֵיתָא, לְאַתְקַשְׂרָא בְּהוּ,
וְכַדִּין אֶתְדַּבְּרִינָא רַחֵל, וְנִטְלָא אִיהִי בֵּיתָא בְּכֻלְהוּ
שְׁבֻטִין, וְהוּוּ עֲקָרָא דְּבֵיתָא, וְכַדִּין מוֹשִׁיבֵי עֲקָרַת
הַבַּיִת וְדָאֵי.

249. אָמַר יַעֲקֹב, הָא מֵטָא זְמָנָא, דְּאַשְׁתַּלְּמוּ תְרִיסַר
שְׁבֻטִין, וְדָאֵי עֲלָמָא דְּלַעִילָא יַחוּת הוּא לְבֵיתָא,
לְאַתְקַשְׂרָא בְּהוּ, וּמִסְכְּנוּתָא דָּא אֶתְדַּחֲזִי קַמֵּיהּ, אִי
תָּמוּת הָכָא, לָא אָפּוֹק מֵהָכָא לְעֲלָמִין, וְלָא עוּד,
אֶלָּא בְּאַרְעָא דָּא, לָא אֶתְחֲזִי לְאַשְׁלָמָא בֵּיתָא, בְּגִין
כֵּן וַיְהִי כַּאֲשֶׁר יִלְדָה וְגו', עַד לָא אֶשְׁתַּלְּמוּ שְׁבֻטִין.

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250. Rabbi Shimon heard. He said: All Rabbi Yehuda's words were correct, but the last surpasses them all. You may wonder why he did not leave immediately, BUT RATHER STAYED AND WORKED SIX YEARS WITH LAVAN'S CATTLE. This was because as long as Rachel was not yet pregnant with Binyamin, he was delayed. Once the time had come AND SHE WAS PREGNANT with Binyamin, he fled. And he did not request his leave FROM LAVAN so that he would not be detained, and so that Ya'akov would be connected with all the tribes in the proper place IN THE HOLY LAND.

251. Rabbi Aba began with the verse: "And Moshe went and returned to Yeter his father in law" (Shemot 4:18). Come and behold: Moshe was a shepherd for the cattle of Yitro, his father-in-law, and dwelled with him. When he desired to leave, he first obtained Yitro's permission. But why did not Ya'akov, who was a perfect man and dwelled constantly with Lavan, ask permission AS MOSHE DID? HE ANSWERS: We have learned THAT YA'AKOV DID NOT ASK LAVAN'S PERMISSION BECAUSE HE WAS AFRAID Lavan would find excuses to make him stay. Once before he had told Lavan HE WISHED TO GO HOME. Immediately Lavan found excuses, and he stayed. Therefore, since he was afraid of him, HE DID NOT ASK HIS LEAVE.

252. But Yitro did not oppose Moshe as Lavan, who was a sorcerer, opposed Ya'akov. Lavan used sorcery in everything he did against Ya'akov. Now Ya'akov did not desire to be delayed, because the Holy One, blessed be He, told him, "Return to the land of your fathers" (Beresheet 31:3). He therefore did not wish to be delayed and forsake the command of his Master. HE THEREFORE DID NOT ASK HIS PERMISSION.

25. "A song to Alamot"

The Friends discuss the mystical meaning of angels or 'messengers', who are grouped in ranks of three in the heavens, singing to the "Alamot," or the maidens of song. We learn that true spiritual songs are songs of the soul, connecting us to the supernal realm of the angels, and drawing their positive influences into our lives.

The Relevance of this Passage

Here we connect our souls to the realms where angels reside, and where they serve as a metaphysical interface between the mortal and the Divine. The sacred Light received through this bonding attunes us to the positive influences of these angelic forces, so that we hear their whispers and melodies over the distractions of everyday life.

253. Come and behold. It is written: "And Elohim remembered Rachel..." (Beresheet 30: 22) He began by quoting the verse: "To the chief musician for the sons of Korach, A song to Alamot" (Tehilim 46:1). We need to study this verse because it contains the secret of wisdom. All the songs and praises that the sons of Korach uttered WERE NOT NEW. RATHER, THEY WERE OLD songs and praises sung anew. The songs and praises David sang with his followers, WHO ARE MENTIONED IN THE BEGINNING OF WITH PSALMS IN TEHILIM, were part of the secret of the upper one, BINAH, in the secret of Chochmah.

250. שָׁמַע רַבִּי שְׁמַעוֹן, אָמַר, וְדָאֵי כָּל מְלוֹי דְרַבִּי יְהוּדָה שְׁפִיר, וְדָא סְלִיק עַל כֻּלָּא. וְאֵי תִימָא אֲמַאי לָא אֶזְל לִיה לְאוּרְחִיָּה מִיַּד, אֲלֵא, כָּל זְמַן דְרַחֵל לָא מִתְעַבְרָא מִבְּנֵימִין, אֲתַעֲבַב תַּמָּן, כִּיּוֹן דְמִטָּא זְמַנָּא דְבְּנֵימִין, עָרַק, וְלֹא בְעָא רְשׁוּתָא, בְּגִין דְלֹא יִתְעַבַּב תַּמָּן, וְיִתְחַבֵּר יַעֲקֹב בְּכוּלְהוּ שְׁבֻטִין, בְּאַתְרָא דְאַצְטְרִיךְ.

251. רַבִּי אַבָּא פָּתַח, וַיֵּלֶךְ מֹשֶׁה וַיָּשָׁב אֶל יִתְרֵי חוּתְנוֹ וְגו'. תָּא חֲזִי, מֹשֶׁה רַעִי עֲנָא דִּיתְרוֹ חֲמוּי הוּהוּ, וְדִיּוּרִיָּה הוּהוּ בֵּיה, וְכַד בְּעֵי לְמִיזֵל, לָא אֶזְל אֲלֵא בְרְשׁוּתָא דִּירִיָּה, וַיַּעֲקֹב דִּהוּהוּ שְׁלִים, וְדִיּוּרִיָּה הוּהוּ תְדִיר עֲמִיָּה דְלָבָן, אֲמַאי לָא בְעָא רְשׁוּתָא מְנִיָּה. אֲלֵא הָא אֲתַמַּר דְלֹא יִגְלַגְל לָבָן, עֲמִיָּה גְלַגְלוּיִן, וַיִּשְׁתָּאֵר תַּמָּן, דִּהָא בְּקַדְמִיתָא אָמַר לִיה, וּמִיָּד גְלַגְל עֲלֵיה גְלַגְלוּיִן, וְאַשְׁתָּאֵר תַּמָּן, וְהִשְׁתָּאֵר דְחִיל מְנִיָּה.

252. אָבֵל יִתְרוֹ, לָא הוּהוּ הָכִי לְגַבֵּי מֹשֶׁה. בְּגִין דְלָבָן חָרְשָׂא הוּהוּ, וּבְחָרְשָׂא הוּהוּ כָּל עוֹבְדוּי, לְגַבֵּי דִיעֲקֹב, וְהִשְׁתָּאֵר לָא בְעָא יַעֲקֹב לְאַתְעַבְבָּא תַּמָּן, דִּהָא קוּדְשָׁא בְרִיךְ הוּא אָמַר לוֹ שׁוּב אֶל אֶרֶץ אֲבוֹתֶיךָ וְגו', וְעַד לָא בְעָא לְאַתְעַבְבָּא וּלְמִישְׁבֵּךְ פְּקוּדָא דְמִרְיָה.

253. תָּא חֲזִי כְּתִיב וַיִּזְכֹּר אֱלֹהִים אֶת רַחֵל וְגו', פָּתַח וְאָמַר, לְמַנְצַח לְבָנֵי קְרַח עַל עֲלְמוֹת שִׁיר. הָאֵי קְרָא, אֵיִת לְאַסְתַּבְּלָא בֵּיה, דְרִזָּא דְחֲכַמְתָּא אִיהוּ, וְכָל הַנִּי שִׁירִין וְתוֹשְׁבַחְתָּן, דִּהוּוּ אֲמַרֵי בְנֵי קְרַח, כְּלָהוּ מְחַדְתִּין אֵינּוֹן שִׁירִין וְתוֹשְׁבַחְתָּן דִּהוּוּ מְלַקְדְּמִין, וְכֵן כָּל אֵינּוֹן שִׁירִין וְתוֹשְׁבַחְתָּן דְאָמַר דוּד, וְכָל אֵינּוֹן דִּהוּוּ עֲמִיָּה, כְּלָהוּ הוּוּ בְרִזָּא עֲלָאָה, בְּרִזָּא דְחֲכַמְתָּא.

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254. Come and behold: the Holy One, blessed be He, formed the lower world, THE NUKVA, so that it resembled the upper world, BINAH, AS IT RECEIVES FROM IT. And all that David, his son Solomon, and the true prophets arranged, they arranged IN THE LOWER WORLD in the image of above, BINAH.

254. תָּא חֲזִי עֶבֶר קֹדֶשׁא בְּרִיךְ הוּא עֲלֵמָא תַתָּא
בְּגוּוֹנָא דְעֲלֵמָא עֲלָאָה, וְכַל אֵינּוֹן סְדֵרִין דְסֵדְרוּ דְיֹד
וְשִׁלְמָה בְרִיָּה, וְכַל אֵינּוֹן נְבִיאֵי קְשׁוּט בְּלָהוּ סְדְרוּ
בְּגוּוֹנָא דְלַעִילָא.

255. Come and behold: as there are watches on earth, AND THE TWELVE HOURS OF THE NIGHT ARE DIVIDED INTO THREE TIMES FOUR, so it is that in the firmament THERE ARE THREE GROUPS OF ANGELS chanting to their Master, singing always. They stand one above the other ACCORDING TO THEIR RANK, WHICH IS THE SECRET OF THE VERSE: "FOR THERE IS A HIGH ONE WHO WATCHES OVER HIM THAT IS HIGH; AND THERE ARE YET HIGHER ONES OVER THEM" (KOHLELET 5:7). They sing and praise standing in rows, EACH GROUP CHANTING ACCORDING TO ITS RANK. This has already been explained by the friends.

255. תָּא חֲזִי, בְּגוּוֹנָא דְאִיכָא מְשֻׁמְרוֹת בְּאַרְעָא, הֵכִי
נְמִי בְּרַקִיעָא, דְמִזְמְרֵי לְמַרְיָהוּ, וְאַמְרֵי שִׁירְתָּא
תְּדִיר. וְכַלְהוּ קַיִמִין אֵלִין לְקַבֵּל אֵלִין, וְכַלָּא בְּסֵדְרָן
דְּשִׁירִין וְתוֹשְׁבָחָן, וְהָא אוֹקְמוּהָ חֲבַרְיָא.

256. HE ASKS: WHAT is the meaning of "A song to Alamot? (lit. 'maidens')" HE ANSWERS: It is similar to the verse, "There are sixty queens, and eighty concubines and young maidens without number" (Shir Hashirim 6:8). The "young maidens without number" are the same as in the verse, "Is there any number to His armies" (Iyov 25:3). As they are countless, it is written: "and young maidens without number."

256. עֲלָמוֹת שִׁיר, מְאֵי עֲלָמוֹת שִׁיר. אֵלָא בְּמָה דְאִתְּ
אָמַר, שְׁשִׁים הֵמָּה מַלְכוֹת וְשְׁמוֹנִים פְּלִגְשִׁים וְעֲלָמוֹת
אֵין מְסַפֵּר. מְאֵי וְעֲלָמוֹת אֵין מְסַפֵּר. כַּד"א הֵישׁ
מְסַפֵּר לְגִדּוּדֵיו. וּבְגִין דְלִית חוֹשְׁבָנָא, כְּתִיב וְעֲלָמוֹת
אֵין מְסַפֵּר.

257. They are arranged in rows facing each other, singing and praising their Master. These is "A song to Alamot (lit. 'maidens')," in the verse, for there are maidens who do not sing as these do. Thus, these are called 'maidens of song'.

257. וְכַלְהוּ שׁוּרִין שׁוּרִין, מְסַחְרָן סְדֵרִין, אֵלִין
לְקַבִּיל אֵלִין, לְזַמְרָא וּלְשַׁבְּחָא לְמַרְיָהוּן, וְאֵלִין אֵינּוֹן
עֲלָמוֹת שִׁיר. וּבְגִין דְאִית עֲלָמוֹת דְלֵא מְזַמְרִין
בְּאֵלִין, אֵלִין אֶקְרוּן עֲלָמוֹת שִׁיר.

26. Every order is by three

The Zohar explains how relations between letter and number, earth and heaven, and male and female are structured in the form of a three part structure, or triad.

The Relevance of this Passage

Before the creation of our universe, the infinite Light of the Creator shared its untold fulfillment with the infinite Vessel: Sharing and Receiving; Two Columns. The birth of our universe occurred when the primordial Vessel-composed of all the souls of humanity-purposely stopped receiving the Light of the Creator for the chance to create its own Light, and thus become the cause of its own fulfillment through spiritual development. This act brought into being a third force: Resistance. These three Columns--sharing, receiving, and resistance--are present throughout every scale of reality. In our own lives, we must use our free will as the force of resistance to control impulsive and self-serving drives. As a light bulb glows brightly when the filament performs resistance, our lives shine brilliantly when we apply restraining force. Life then has true circuitry. The strength and consciousness to live in accord with the three Columns is imbued into our nature by these passages.

258. There are three orders divided among the four directions of the universe. Every order in each direction contains three other orders, SO THAT the first order of the eastern wind comprises three orders which are actually nine. In this way, every order contains three other orders. Thus, the three orders of each direction are actually nine orders. Underneath them, there are thousands and myriads of angels.

258. תֵּלַת סְדֵרִין מִתְפָּרְשֵׁן לְכָל סֵטֵר, לְד' סֵטְרֵי
עֲלֵמָא, וּבְכָל סְדְרָא וְסְדְרָא, דְאִיהֵי לְכָל סֵטֵר, תֵּלַת
סְדֵרִין אַחֲרָנִין. סְדְרָא קְדָמָא דְלִסְטֵר מְזַרְחָ, תֵּלַת
סְדֵרִין אֵינּוֹן, וְאֵינּוֹן תְּשַׁעָּה סְדֵרִין, בְּגִין דְכָל סְדְרָא
מְאֵינּוֹן תֵּלַת, אִית לֵיה תֵּלַת סְדֵרִין, וְאַשְׁתַּכְּחוּ
דְאֵינּוֹן תְּשַׁעָּה, וְכַמָּה אֶלְף וְרַבְבֵּן תַּחוֹתֵיהוּ.

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259. These nine orders all follow CERTAIN engraved letters, and each order constantly looks up SO AS TO RECEIVE PLENTY from these engraved letters WHICH PERTAIN TO IT. When these letters soar in the air of the spirit, which is assigned over everything, they travel. One letter below is struck, and it travels up and down, the two letters soaring above it. The letter below elevates the lower order and joins THE TWO SOARING LETTERS to become three letters, similar to the letters Yud-Hei-Vav, which are the three of the shining mirror, ZEIR ANPIN. These letters, YUD-HEI-VAV, divide into three orders--the two letters and the letter that joins them to form a trio.

260. Come and behold: the two supernal letters that ascend in the air, THE RIGHT LETTER AND THE LEFT LETTER, are included within each other, as Mercy is included within Judgment. FOR THE RIGHT LETTER IS THE SECRET OF CHASSADIM AND MERCY, AND THE LEFT LETTER IS CHOCHMAH WITHOUT CHASSADIM AND JUDGMENT. BECAUSE OF THE DIFFERENCE BETWEEN THEM, they are considered two. They are of the supernal world, the secret of the male. The letter that ascends to join them, NAMELY, THE MIDDLE LETTER, is a female and is included within both of them. THIS MEANS THAT THE RIGHT AND LEFT LETTERS ARE UNITED WITH THE MIDDLE LETTER, WHICH TURNS INTO THREE LETTERS OF THE RIGHT, LEFT, AND MIDDLE. As the Nukva in her entirety comprises both the right and left sides--WHICH SHE RECEIVES FROM ZEIR ANPIN IN THE SECRET OF THE VERSE, "HIS LEFT HAND IS UNDER MY HEAD, AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 8:3)--and joins them, so does the MIDDLE letter, the Nukva, join the other two letters. And they TURN WITHIN THE MIDDLE LETTER into the RIGHT AND LEFT sides. THE TWO LETTERS IN IT become supernal, and it stands below them. All three letters become one, male and female IN THE SECRET OF THE UNION, LIKE A MALE AND A FEMALE--TWO UPPER ONES ARE MALE AND THE MIDDLE ONE FEMALE. For when the world was created, the two letters from the supernal world issued all the deeds below in their very shape--BUT NOT THE CENTRAL COLUMN. HENCE, THESE TWO LETTERS ARE CONSIDERED MALE. Therefore, whoever conceives them and is careful of them is beloved above and below.

261. Rabbi Shimon said that all the letters, THE 27 LETTERS OF THE ALPHABET, are males and females included within each other as one. THE LETTERS OF THE RIGHT AND LEFT ARE MALES; THOSE OF THE CENTRAL COLUMN ARE FEMALES--in the secret of the supernal and female waters. THE MALE LETTERS POUR SUPERNAL WATERS AND THE FEMALE LETTERS RAISE FEMALE WATERS. All is joined and becomes one. This is the complete union. Therefore, whoever knows of these UNIONS and is careful IN MEDITATION upon them will have a happy lot in this world and the world to come. For the main part of the properly perfected union contains groups of threes, AS THE LETTERS ARE DIVIDED INTO GROUPS OF THREE: TWO MALES ABOVE AND ONE FEMALE BELOW, on this side and that side in one unity--WHICH MEANS THAT RIGHT AND LEFT WILL BE PROPERLY UNITED BY THE MIDDLE ONE, the perfection of all. Everything is in the secret of the high order, which is in the likeness of above, IN BINAH, which is arranged by groups of threes in the secret of one.

259. הַנִּי סְדְרִין תִּשְׁעָה, כּוֹלְהוּ מִתְנַהֲגֵי בְּאַתּוּן רְשִׁימִין, וְכֹל סְדְרָא אִסְתְּכִי לְאַיְנוּן אַתּוּן רְשִׁימִין, וּמִתְחַבְרֵן כְּלֵהוּ, וְאַמְרֵי שִׁירְתָּא, וְכַד אִינּוּן אַתּוּן פְּרַחֵי גּוֹ אֲוִירָא דְרוּחָא דְמִמְנָא עַל כֻּלָּא, בְּדִין אִינּוּן נְטִילֵי, וְשִׁירְתָּא אֲתַבְּסָם, וְחַד אֶת אֲתַבְּשַׁשׁ מִתְתָּא וְזֵהוּא אֶת סְלֶקָא וְנַחְתָּא וְתֵרִין אַתּוּן פְּרַחֵי עֲלִיּוּהוּ, וְהָאֵי אֶת מִתְתָּא, סְלֶקָא סְדְרָא מִתְתָּא לְעִילָא, וְאַתְחַבְרֵן בְּהוּ, וְאַתְעַבִּירוּ תֵּלַת אַתּוּן, כְּלֵהוּ לְמוֹם אַתּוּן יִהְיֶה, דְּאַיְנוּן תֵּלַת גּוֹ אִסְפְּקִלְרֵיָא הַמְּאִירָה. מְאִילִין אֲתַפְּרְשׁוּ תֵּלַת סְדְרִין, וְאַיְנוּן תֵּרִין אַתּוּן, וְזֵהוּא אֶת דְּסְלֶקָא, מִתְחַבְרָא עִמְהוּן וְאַיְנוּן תֵּלַת.

260. תָּא חֲזִי, אִינּוּן תֵּרֵי אַתּוּן עֲלָאִין, דְּסְלֶקִין בְּאֲוִירָא, אִינּוּן כְּלִילֵן דָּא בְּדָא, רַחֲמֵי בְּדִינָא, וּבְגִין כֶּן אִינּוּן תֵּרִין, וְאַיְנוּן מְעֵלְמָא עֲלָא, בְּרִזָּא דְכּוֹרָא, וְהָאֵי דְסְלֶקָא וְאַתְחַבְרָא עִמְהוּן אִיְהִי נּוֹקְבָא, וְאַתְכְּלִילַת בְּתֵרוּוִיּוּהוּ. כְּגִוּוֹנָא דְנוֹקְבָא אֲתַכְּלִילַת בְּתֵרֵי סְטְרֵי, בִּימִינָא וּבְשִׁמְאַלָא, וְאַתְחַבְרַת בְּהוּ, דְכִי נְמִי הָאֵי אֶת נּוֹקְבָא, דְאַתְחַבְרַת בְּתֵרֵי אַתּוּן אַחֲרָנִין, וְאַיְנוּן בְּתֵרִין סְטְרִין, אֵלִין עֲלָאִין, וְדָא לְתַתָּא, וְכֹלָא אִיְהוּ חַד, דְכַר וְנוֹקְבָא. דְכַד אֲתַבְרֵי עֲלְמָא, דְאַיְנוּן אַתּוּן מְעֵלְמָא עֲלָא, נִינְהוּ, דְאַיְנוּן אֲוִלִּידוּ כֹּל עֹבְדִין לְתַתָּא, כְּגִוּוֹנָא דְלֵהוּן מִמֶּשׁ, וּבְגִין כֶּן מֵאֵן דִּינְדַע לֹון וְאַזְדַּהֵר בְּהוּ, רַחִים לְעִילָא וְרַחִים לְתַתָּא.

261. רַבִּי שְׁמַעוֹן אָמַר, אֵלִין אַתּוּן כְּלֵהוּ, דְכַר וְנוֹקְבָא, לְאַתְכְּלִילָא כְּחַדָּא בְּרִזָּא דְמִיּוּן עֲלָאִין וּמִיּוּן תְּתָאִין, וְכֹלָא חַד, וְדָא אִיְהוּ יַחְוּדָא שְׁלִים. וּבְגִין כֶּן, מֵאֵן דִּינְדַע לֵהוּ, וְאַזְדַּהֵר בְּהוּ, זְכָאָה אִיְהוּ חוּלְקִיָּה בְּהָאֵי עֲלְמָא, וּבְעֵלְמָא דְאַתֵּי, בְּגִין דְאַיְהוּ עֶקְרָא דִּיחְוּדָא שְׁלִים כְּדָקָא וְאוֹת, תֵּלַת תֵּלַת מְסֻטְרָא דָּא וּמְסֻטְרָא דָּא, בִּיחְוּדָא חַדָּא בְּשְׁלִימוּ דְכֹלָא. וְכֵלְהוּ רִזָּא דְסְדְרָא עֲלָא בְּדָקָא חֲזִי, כְּגִוּוֹנָא דְלְעִילָא, דִּיְהוּא סְדְרָא תֵּלַת תֵּלַת בְּרִזָּא חַדָּא.

262. After explaining the nine orders in the first arrangement towards the east, Tiferet, he now explains that the second order is of the southern wind, CHESED. There are three orders in that direction, and each is further divided into three orders. Thus, there are nine orders, as was explained IN RELATION TO THE SOUTHERN WIND. They all emerge from the order of the patriarchs, the three Columns above IN BINAH, CALLED 'AVRAHAM', 'YITZCHAK', AND 'YA'AKOV', according to the arrangement of the letters Yud-Hei-Vav of the Holy Name, as has been explained. These nine orders follow certain letters, THAT IS, THE THREE GROUPS OF THE THREE LETTERS THAT ARE RIGHT, LEFT, AND MIDDLE. They travel after them, and armies and myriads of angels below IN BRIYAH, YETZIRAH, AND ASIYAH travel and follow that order OF THE SOUTHERN DIRECTION.

262. סִדְרָא תְּנִינָא, דְּלִסְטֵר דְּרוּם, תְּלַת סְדְרִין אִינוּן לְהוּא סְטְרָא, וְכָל סְדְרָא וְסְדְרָא תְּלַת תְּלַת, וְאִינוּן תְּשַׁע, כְּמָה דְּאִתְמַר. וְאִתּוּן אֲתַפְּלְגוּ הַכִּי. לְכָל סְטְרִי, לְאֲתַחְבְּרָא בְּלֹא בְּחַד, בְּגִין דְּאִית אֲתוּן בְּרִזָּא דְּנוּקְבָא, וְאֲתוּן בְּרִזָּא דְּרְכוּרָא, וְאֲתַחְבְּרוּ בְּלֹהוּ בְּחַדָּא, וְהוּוּ חַד, בְּרִזָּא דְּשִׁמְא קְדִישָׁא שְׁלִים, וְלִגְבִייהוּ סְדְרִין מִמֶּנּוּ, תְּלַת תְּלַת, כְּמָה דְּאִתְמַר. וְכָלֹא נִמְקָא מִסְדְרָא דְּאַבְהֵן דְּלַעִילָא, בְּסְדְרָא דְּאֲתַתְקְנָא אֲתוּן דְּשִׁמְא קְדִישָׁא יְהוּ, כְּמָה דְּאִתְמַר. הֵנִי סְדְרִין בְּלֹהוּ, מִתְנַהֲגִי בְּאַלִין אֲתוּן יְדִיעֵן, וְנִטְלִי בְּהוּ, וְכְמָה חִילִין וְרַבּוּן כְּלֹהוּ לְתַתָּא, דְּנִטְלִי וְאֲתַנְהֲגִי בְּסְדְרָא דָּא.

263. The third order is of the northern wind, GVURAH. There are three orders of that direction, each of which contains three orders. These nine orders are of the three sides--RIGHT, LEFT, AND MIDDLE, as has been explained.

263. סִדְרָא תְּלִיתָאָה, דְּלִסְטֵר צְפוֹן, בְּתַלַּת סְדְרִין אִינוּן לְהוּא סְטְרָא, וְאִינוּן תְּשַׁע, וּבְתַלַּת סְטְרִין תְּלַת תְּלַת לְכָל סְטְרִי, אִינוּן תְּשַׁע, וְאִינוּן סְדְרִין מִתְלַת סְטְרִין כְּמָה דְּאִתְמַר.

264. The 27 ORDERS are the secret of the 27 letters. Although there are only 22 letters, the entire alphabet, TOGETHER WITH THE FINAL LETTERS MEM, NUN, TZADIK, PEI, CAF, comprises 27 LETTERS. So does this order. There are 27 orders DIVIDED into three orders for each wind: THREE TO THE EAST WIND, THREE TO THE SOUTH WIND, AND THREE TO THE NORTH WIND. BECAUSE EACH OF THE THREE IN EACH DIRECTION INCLUDES THE OTHERS, the three of each direction become nine. Altogether, there are 27 LETTERS.

264. שְׁבַעָה וְעֶשְׂרִים, בְּרִזָּא דְּאִתּוּן דְּאִינוּן שְׁבַעָה וְעֶשְׂרִין. וְאַף עַל גַּב דְּאִינוּן תְּרִין וְעֶשְׂרִין, שְׁלִימוּ דְּאִתּוּן אִינוּן שְׁבַעָה וְעֶשְׂרִין. וְהַכִּי סְדוּרָא דְּסְדְרִין אִלִין, שְׁבַעָה וְעֶשְׂרִין, לְתַלַּת תְּלַת סְדְרִין לְכָל סְטְרִי, וְאֲשַׁתְּכּוּ אִלִין ג' מֵהָאֵי סְטְרָא דְּאִינוּן ט', וְאִלִין תְּלַת מֵהָאֵי סְטְרָא דְּאִינוּן תְּשַׁע, וְאִלִין תְּלַת דְּהָאֵי סְטְרָא דְּאִינוּן תְּשַׁע. אֲשַׁתְּכּוּ כְּלֹהוּ שְׁבַעָה וְעֶשְׂרִין.

265. The secret is that these 27 are the secret of the nine female letters that are united with the other 18 orders in the secret of the males. All is as it is ought to be.

265. וְרִזָּא דְּאַלִין שְׁבַעָה וְעֶשְׂרִין, אִינוּן תְּשַׁעָה אֲתוּן דְּאִינוּן בְּרִזָּא דְּנוּקְבִי, לְאֲתַחְבְּרָא בְּהוּ נּוּקְבָא, עִם אִינוּן תְּמַנִי סְרִי סְטְרִי אַחְרָנִין, בְּרִזָּא דְּדְכָר, וְכָלֹא אִיהוּ בְּדְקָא חֲזִי.

266. Come and behold: resembling the letters in the supernal world, IN BINAH, there are other letters below, IN THE NUKVA. The supernal letters IN BINAH are big, and the lower letters IN THE NUKVA are small. Each resembles the other, and whatever is true for the LETTERS IN BINAH is true for the LETTERS IN THE NUKVA. The secrets within the mystery of male and female within the letters also apply to them, and all is perfected, WHICH MEANS THAT WHATEVER APPLIES TO THE SUPERNAL WORLD ALSO APPLIES TO THE LOWER WORLD.

266. תָּא חֲזִי, כְּגוּוּנָא דְּאִינוּן אֲתוּן עַלְאִין דְּעַלְמָא עַלְאָה, הַכִּי נִמְי אֲתוּן אַחְרָנִין לְתַתָּא, אֲתוּן עַלְאִין רְבִרְבִין, וְאֲתוּן תְּתַאִין זְעִירִין, וְכָלֹא דָּא כְּגוּוּנָא דָּא, וְכָל הֵנִי רִזִין, בְּרִזָּא דְּדְכָר וְנוּקְבָא, בְּלֹא חַד בְּשְׁלִימוּ.

27. To remember and to visit

Here the friends discuss the nature of luck in terms of remembrance in the upper world and the resulting effects in the world below. Good luck attends those without sin. Bad luck originates in remembrance on the other side, followed by a visit from its messengers, who are known as The Accusers. Their visit results in punishment and misfortune. The Relevance of this Passage

As with many of the Zohar's discourses, inner meanings are often obscured by the literal text. Good and bad luck are not authentic concepts. They are simply codes for the principle of cause and effect. We create our own luck through our behavior and interactions with other people. Actions that are selfish, abusive, or inconsiderate propagates misfortune in our lives which we mistakenly interpret as bad luck. The wisdom of this truth is awakened in our souls so that we may see the future consequences of our present actions.

267. "And Elohim remembered Rachel." This is because CHILD BEARING depends on Mazal, THE SECRET OF THE RIVER THAT FLOWS OUT OF EDEN AND WATERS THE GARDEN, THE SECRET OF ZEIR ANPIN. Therefore the term "remembering" is used. IT IS DERIVED FROM THE WORD "REMEMBER," WHICH IS THE SECRET OF ZEIR ANPIN, WHILE VISITATION IS DERIVED FROM THE NUKVA. HE ASKS: Does the verse, "And Hashem visited Sarah" (Bereshheet 21:1), not come from Mazal, AS THE TERM "REMEMBER" IS NOT MENTIONED? It may be said that childbearing does depend on Mazal and not on a lower place, THE NUKVA. So here, there was no Mazal ('luck') for Sarah. HE ANSWERS: There is Vav-Yud-Hei-Vav-Hei, AS IT IS WRITTEN: "AND THE HASHEM (IN THE TEXT: VAV-YUD-HEI-VAV-HEI) VISITED....," which comprises all in one. FOR VAV-YUD-HEI-VAV-HEI ALLUDES TO HIM AND HIS COURT OF LAW, ZEIR ANPIN TOGETHER WITH THE NUKVA. THUS, REMEMBRANCE FROM ZEIR ANPIN, THE SECRET OF MAZAL, IS ALSO MENTIONED IN CONNECTION WITH SARAH.

268. HE ASKS: If it be true THAT VAV-YUD-HEI-VAV-HEI ('AND HASHEM') INCLUDES BOTH ZEIR ANPIN AND NUKVA, THE SECRET OF REMEMBERING AND VISITING, why then is the term "visiting" used? VAV-YUD-HEI-VAV-HEI ALSO INCLUDES "VISITING". HE ANSWERS: Because remembrance had already occurred, and the key FOR CHILDREN was delivered downward, as it is written: "But My covenant will I establish with Yitzchak, whom Sarah shall bear to you at this time..." (Bereshheet 17:21). Afterward, it is similarly written: "AND HASHEM SAID...I WILL RETURN TO YOU, AT THIS SEASON, AND SARAH SHALL HAVE A SON" (BERESHEET 18:13-14). Because remembrance has already been mentioned in the secret of above, OF ZEIR ANPIN--AS WRITTEN: "MY COVENANT," WHICH IS YESOD OF ZEIR ANPIN--it was said in the secret of visiting, the Nukva, so that all will be united into one, and both REMEMBRANCE AND VISITATION will be together for her.

269. "And Elohim remembered Rachel." Rabbi Chiya opened the discussion with the verse: "And I have also heard the groaning of the children of Yisrael, kept in bondage by Egypt; and I have remembered My covenant" (Shemot 6:5). "I have remembered" refers to remembrance (Heb. zachor), for it is above IN ZEIR ANPIN, because Mazal, which abides above in the male (Heb. zachar), comes upon visitation, the Nukva below, while she is in exile, TO REDEEM HER. It is similarly written: "And Elohim remembered Rachel," which has the same meaning as, "and I have remembered My covenant."

270. Come and see: It is written: "I have surely visited you" (Shemot 3:16). HE ASKS: COULD THE SCRIPTURE USE THE WORD "visited," while visitation was in the Nukva, who was in exile at the time? How could she say, "I have surely visited," WHEN SHE WAS IN EXILE? HE ANSWERS: Here we should look at the mystery of wisdom, AND ASK: 1) Since she was in exile, how was she revealed to Moshe, and 2) how could she say, "I have surely visited?"

267. וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל, דְּהָא בְּמִזְלָא תְּלִיא, וּבְגִין כִּךְ כְּתִיב בְּהָ זְכִירָה. וְהָ פֶקֶד אֶת שָׂרָה, לְאוּ מִמִּזְלָא הוּהוּ, וְאִי תִימָא דְהָא בְּגִין בְּמִזְלָא תְּלִיין, וְלֹא לְתַתָּא, הִכָּא בְּשָׂרָה לְאוּ בְּמִזְלָא הוּהוּ. אֲלֵא וְהָ כְּתִיב, כֹּלָא כְּחֻדָּא.

268. אִי הִכִּי אֲמַאי כְּתִיב פְּקִידָה, אֲלֵא וְדֵאִי זְכִירָה, הוּת מְקַדְמַת דְּנָא, וְאַתְמָסֵר מִפְתָּחָא דָּא לְתַתָּא, כְּמָה דְכְּתִיב וְאַתְ בְּרִיתִי אֲקִים אֶת יִצְחָק אֲשֶׁר תֵּלֵד לְךָ שָׂרָה לְמוֹעֵד הַזֶּה וְגו'. וּלְבַתֵּר כְּגוּוֹנָא דָּא, וּכְיוּן דְּאִדְכֹר, בְּרֻזָּא דְלַעִילָא, לְבַתֵּר אֲתַמֵּר בְּרֻזָּא דְנוֹקְבָא פְּקִידָה, לְמַהוּי כֹּלָּא דְכֹלָּא כְּחֻדָּא.

269. וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל. ר' חִיָּיא פִּתַּח וְאָמַר וְגַם אֲנִי שָׁמַעְתִּי אֶת נֹאקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מִעֲבִידִים אֲתָם וְאִזְכֹּר אֶת בְּרִיתִי. וְאִזְכֹּר הָא זְכִירָה, בְּגִין דְּאִיהוּ לַעִילָא, דְּהָאִי מִזְלָא דְּאִיהוּ בְּדִכּוּרָא, אֲתָא עַל פְּקִידָה דְּאִיהוּ בְּגִלּוּתָא לְתַתָּא בְּנוֹקְבָא. כְּגוּוֹנָא דָּא וַיִּזְכֹּר אֱלֹהִים אֶת רָחֵל, כְּמָה דָּאֲתָא אֲמַר וְאִזְכֹּר אֶת בְּרִיתִי.

270. תָּא חִזִּי, כְּתִיב פֶּקֶד פְּקִידָתִי אֲתָכֶם, וְכִי פֶקֶד פְּקִידָתִי, וְהָא פְּקִידָה בְּנוֹקְבָא קְוִימָא, וּבְהָהוּא זְמַנָּא בְּגִלּוּתָא הוּת, וְאִיהוּ אֲמַרְתָּ פֶקֶד פְּקִידָתִי. אֲלֵא הִכָּא אִיתָ לְאַסְתַּכְלָא, וְרֻזָּא דְחֻכְמַתָּא הִכָּא וְאִיהוּ בְּגִלּוּתָא הִיךְ אֲתַחֲזִי לְמֹשֶׁה הִכָּא, וְהִיךְ אֲמַרְתָּ פֶקֶד פְּקִידָתִי.

271. HE ANSWERS: We have learned that when the sun shines, it is in heaven, and its power and strength everywhere on earth. Similarly, it was said OF HASHEM that "the whole earth is full of His glory," while the Temple was in existence. This verse refers to the Holy Land, NAMELY, THE NUKVA. THE SHECHINAH IS THEN WONT TO BE REVEALED. Now when Yisrael are in exile, THE SHECHINAH is above YET her power IS DRAWN TOWARD THE EARTH LIKE THE SUN, WHICH HIDES IN THE SKY, YET ITS POWER AND STRENGTH FILL THE EARTH. SHE encircles Yisrael to protect them, although they are IN EXILE in a different land.

272. HE FURTHER EXPLAINED: Come and behold. There is the Shechinah below and above THE CHEST OF ZEIR ANPIN. The Shechinah above abides in the twelve borders of the holy Chariots and the twelve supernal living creatures. The Shechinah below abides in the twelve holy tribes. The Shechinah includes of above and below and they all shine simultaneously. AND THEN, "THE WHOLE EARTH IS FULL OF HIS GLORY" (YESHAYAH 6:3), AND THE SHECHINAH IS REVEALED BELOW IN THIS WORLD. When the children of Yisrael were in exile, the Shechinah was not perfected below or above. This is because the Shechinah is in exile with them.

273. HE ASKS: How is the Shechinah amended DURING HER EXILE SO AS TO BE REVEALED BELOW? HE SAID: This is like a king whose son died. What did he do? He even turned down his bed for the mourning, and did not make it, but threw thorns and thistles under it and lay on them. So did the Holy One, blessed be He, behave when Yisrael went into exile, and the Temple was destroyed. He put thorns and thistles underneath Him. This is the meaning of the verse: "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). HE DID THIS because Yisrael were in exile. THIS EXPLAINS HOW THE SHECHINAH WAS REVEALED TO MOSHE IN EXILE. SHE APPEARS TO MOSHE IN A THORNBUSH, WHICH IS UNPERFECT AND FULL OF JUDGMENT, FOR SHE CAN APPEAR IN THIS MANNER EVEN IN EXILE.

274. "I have surely visited you." HE RETURNED TO THE OTHER QUESTION: whom can a person who is not in his own domain, BUT IS IN EXILE, visit? What can he do? HOW COULD THE SHECHINAH SAY, "I HAVE SURELY VISITED YOU (LIT. 'VISIT I HAVE VISITED YOU')," WHEN SHE WAS IN EXILE? HE ANSWERS: "visit" means from above, ZEIR ANPIN, THE SECRET OF REMEMBRANCE, and "visited" is below IN THE NUKVA. He did not mention the word "remember," because remembrance has been over Her earlier, as it is written: "and I have remembered My covenant." Once it was written: "and I have remembered," remembrance had been inserted into Her. Therefore she later said, "Visit I have visited you," THE WORD "VISIT" ALLUDING TO THE REMEMBRANCE ALREADY GIVEN HER, because She held to that sign--IN THE WORDS "VISIT, I HAVE VISITED YOU," beforehand. The same applies to Sarah, as it is written: "And Hashem visited Sarah." As for Rachel, who was not remembered before, the term "visiting" is not used. Rather, "remembrance" is used. Everything that pertains to "remembrance" is in the secret meaning of Mazal.

271. אֵלָא הָכִי אוֹלִיפְנָא שְׁמֵשׁא כּד נְהִיר, אִיהוּ בְּשָׁמַיָא, וְתוֹקְפִיהּ וְחִלְיָהּ שְׁלֵטָא עַל אַרְעָא בְּכָל אַתְר. כְּגוּוֹנָא דָא מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ, בְּזִמְנָא דִּמְקַדְּשָׁא קָאִים, מְלֵא כָל הָאָרֶץ כְּבוֹדוֹ, דָּא אַרְעָא קְדִישָׁא. וְהִשְׁתָּא דִּישְׂרָאֵל בְּגִלוּתָא, אִיהוּ לְעִילָא, וְתוֹקְפָא סַחְרָא לְהוּ לִישְׂרָאֵל, לְאַגְנָא עֲלֵיהּ, וְאַף עַל גַּב דְּאִינוּן בְּאַרְעָא אַחְרָא.

272. וְתָא חֲזִי שְׂכִינְתָא לְתַתָּא, וְשְׂכִינְתָא לְעִילָא. שְׂכִינְתָא לְעִילָא בְּתַרִּיסַר תְּחוּמֵי רְתִיכִין קְדִישִׁין, וְתַרִּיסַר חִיוּן עֲלָאִין, שְׂכִינְתָא לְתַתָּא, בְּתַרִּיסַר שְׁבֻטִין קְדִישִׁין, וְכַדִּין אֲתַבְּלִילַת שְׂכִינְתָא לְעִילָא וְתַתָּא, וְכֹלָא, בְּחַד זְמַנָּא פְּחָדָא, וְאַף עַל גַּב דְּבְזִמְנָא דִּישְׂרָאֵל בְּגִלוּתָא לְתַתָּא, לֹא אֲתַתְּקַנַּת לְעִילָא, הָכִי נִמְי לֹא אֲתַתְּקַנַּת, בְּגִין דְּלְתַתָּא לֹא אֲתַתְּקַנַּת, וְדָא הוּא בְּגִלוּתָא עֲמַהוּן דִּישְׂרָאֵל, דְּאִיהוּ בְּגִלוּתָא עֲמַהוּן.

273. בְּמָה אֲתַתְּקַנַּת, לְמַלְכָּא דְּמִית בְּרִיהּ, מָה עֲבַד כְּפָא לִיהּ לְעַרְסִיהּ עַל אַבְלָא דְּבְרִיהּ, וְלֹא אֲתַקִּין לִיהּ לְעַרְסִיהּ, אֵלָא נָטַל כּוּבִין וְדַרְדְּרִין, וְאַטִּיל תַּחוּת עַרְסִיהּ, וְשָׁכִיב עֲלֵיהּ, כֶּךָ קוּדְשָׁא בְּרִיךְ הוּא, כִּיּוֹן דְּאֲתַגְלוּ יִשְׂרָאֵל, וְאֲתַחַרְבּ מְקַדְּשָׁא, נָטַל כּוּבִין וְדַרְדְּרִין וְשׁוּי תַּחוּתֵיהּ, הָדָא הוּא דְּכַתִּיב וַיֵּרָא מִלְּאָךְ ה' אֵלָיו בְּלֶבֶת אֵשׁ מִתּוֹךְ הַסֵּנֶה. בְּגִין דִּישְׂרָאֵל הוּוּ בְּגִלוּתָא.

274. פְּקַד פְּקַדְתִּי אֲתַכֶּם, מֵאֵן דְּלֹא קִימַא בְּרִשׁוּתֵיהּ, מָה פְּקִיד, וְמָה עֲבִיד אֵלָא פְּקַד מְלַעִילָא, פְּקַדְתִּי מִלְּתַתָּא, מֵאֵי טַעְמָא, בְּגִין דְּהָאִי זְכוּרָה הוּוּת עֲלָהּ מְקַדְּמַת דְּנָא, דְּכַתִּיב וְאֶזְכְּרָה אֶת בְּרִיתִי, כִּיּוֹן דְּכַתִּיב וְאֶזְכְּרָה, הָא זְכוּרָה אֲתַמְנָא עֲלָהּ, וּבְגִין כֶּךָ אֲמַרְתָּ לְבַתְּרָא פְּקַד פְּקַדְתִּי דְּהָא סִימְנָא נְקֻטַּת מְקַדְּמַת דְּנָא. כְּגוּוֹנָא דָא שְׂרָה דְּכַתִּיב וְה' פְּקַד אֶת שְׂרָה. אַבְל הֵכָא רַחֵל, דְּלֹא אֲרַבְרַת מְקַדְּמַת דְּנָא, לֹא אֲתַמַּר בַּהּ פְּקִידָה, אֵלָא זְכוּרָה, וְכֹלָא בְּזְכוּרָה אִיהוּ, בְּרָזָא דְּמִזְלָא.

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275. Rabbi Yehuda and Rabbi Chizkiyah were going from Cappadocia to Lod. Rabbi Yehuda was riding, and Rabbi Chizkiyah was on foot. As they traveled, Rabbi Yehuda dismounted FROM THE ASS and said: From now on let us be occupied with the Torah, as it is written: "ascribe greatness to our Elohim" (Devarim 32:3).

276. He said to him: It would be better if there were three of us, because one would speak and the other two would respond. He replied: This is true only for benedictions, when one mentions the name of the Holy One, blessed be He, and two respond, as it is written: "because I will call on the name of Hashem: ascribe greatness to our Elohim." "...because I will call on the name of Hashem..." is the one WHO UTTERS THE NAME; "ascribe greatness to our Elohim," refers to the two WHO RESPOND. But in regard to the Torah, even two who sit AND STUDY THE TORAH ascribe greatness, might, and the splendor of the Torah to the Holy One, blessed be He.

277. Rabbi Chizkiyah asked: In regard to the benedictions, why do we need three? He replied: This has already been explained, concerning the verse, "ascribe greatness to our Elohim," WHICH MEANS THAT TWO NEED TO RESPOND. The secret of the benedictions is that one blesses and two answer in order to raise the praise of the Holy One, blessed be He, by the secret of three--THE SECRET OF THE THREE COLUMNS: the one who blesses IS THE CENTRAL COLUMN, WHICH REVEALS THE LIGHT; the two who affirm AND SUSTAIN THE BLESSINGS ARE THE LEFT AND RIGHT COLUMNS, WHICH EMBRACE THE CENTRAL COLUMN AND SHINE WITH ITS POWER. Thus, the benedictions are sustained to be fitting in the supernal secret and according to the secret of three, as explained.

278. While they were walking, Rabbi Yehuda said: We learned that there is a remembering for good and a remembering for evil; there is a visiting for good and a visiting for evil. HE EXPLAINS: The remembering for good is as it is written: "But I will for their sakes remember the covenant of their ancestors" (Vayikra 26:45); "And Elohim remembered Noach" (Beresheet 8:1); "And Elohim remembered His covenant" (Shemot 2:24). There is a remembering for evil, as it is written: "For He remembered that they were but flesh; a wind that passes away, and comes not again" (Tehilim 78:39). There is a visiting for good, as it is written: "I have surely visited you" (Shemot 3:16), and there is a visiting for evil, as it is written: "then I will punish (lit. 'visit') their transgression with the rod, and their iniquity with strokes" (Tehilim 89:33). All these are deep mysteries.

275. רבי יהודה ורבי חזקיה, הוו אזלי מקפוטקיא ללוד, והוה רבי יהודה רכיב, ורבי חזקיה על רגליו, אדהכי נחת רבי יהודה, אמר מכאן ולהלאה נתעסק באורייתא, כמה דכתיב הבו גדל לאלהינו.

276. אמר לו אלו הוינא תלתא, יאות הוא, דחד יימא, ותרינ יתיבו ליה. אמר לו, הני מלי בברכאן, בגין דאדבר חד שמא דקודשא בריך הוא, ותרינ יתיבו ליה. הה"ד כי שם ה' אקרא הבו גדל לאלהינו. כי שם ה' אקרא, דא חד דמברך, הבו גדל לאלהינו, אלין תרינ אחרנין. אבל באורייתא אמילו תרי יתבי ויהבי רבו ותוקפא דשכחא דאורייתא לקודשא בריך הוא.

277. אמר ליה רבי חזקיה, לגבי ברכאן, אמאי תלת. אמר ליה, הא אוקמוה ואתמר, דכתיב הבו גדל לאלהינו. אבל רזא דמלה הכא, דהא כל רזין דברכאן הכי איהו, חד לברכא, ותרינ לאתבא, בגין דיסלק שבחא דקודשא בריך הוא, ברזא דתלתא, חד מברך, ותרינ דאודו, ודא הוא קיומא דברכאן, וברזא עלאה פדקא יאות, וברזא דתלת כמה דאוקמוה.

278. עד דהוו אזלי, אמר רבי יהודה, תנינן, אית זכירה לטב, ואית זכירה לביש, אית פקידה לטב, ואית פקידה לביש. אית זכירה לטב: כמה דאוקמוה, דכתיב וזכרתי להם ברית ראשונים וגו'. וזכור אלהים את נח. וזכור אלהים את בריתו. ואית זכירה לביש: דכתיב וזכור כי בשר המה רוח הולך ולא ישוב. פקידה לטב: דכתיב פקד פקדתי אתכם. פקידה לביש: דכתיב ופקדתי בשבט פשעם ובנגעים עונם. וכלהו רזין עלאין.

279. All the remembering and visiting for good represent specific grades of the mystery of the faith. Remembering and visiting symbolize the male and female of one mystery; REMEMBERING IS THE SECRET OF THE MALE AND VISITING OF THE FEMALE. Both are for good. The remembering and visiting for evil are the mystery of the Other Side, which is in the secret of strange Elohim, both male and female, as one. The remembering is FROM THE MALE, and visiting FROM THE FEMALE. They are always intent upon evil. Their sides correspond to each other. THE MALE AND FEMALE OF THE OTHER SIDE STAND IN OPPOSITION TO THE MALE AND FEMALE OF HOLINESS. From THE REMEMBERING AND VISITING OF HOLINESS come all the mysteries of the faith and all the holy upper GRADES, as has been explained. From THE REMEMBERING AND VISITING OF THE OTHER SIDE come out all sorts of evil, all kinds of deaths and aspects of wickedness in the world. It was explained that THE OTHER SIDE is in opposition TO HOLINESS.

280. Rabbi Chizkiyah said: This is surely so. Happy is he whose lot is with the good side. He turns not to the Other Side, but escapes it. Rabbi Yehuda answered: Assuredly this is so; happy is he who can be saved from that side, and happy are the Righteous who escape it and wage war against that side. Rabbi Chizkiyah said to him: How DO THEY WAGE WAR? His answer began with the quotation, "For by wise counsel you shall make war..." (Mishlei 24:6) What war is that? The war that a man must fight against the evil side in order to escape it.

281. Come and behold: this is what Ya'akov did to SUBDUE, deceive, and outwit Esav when it was needed in order to rule over him in the beginning and the end, so that all will be as it ought to be. The beginning and the end were as one, each resembling the other, as it is written: IN THE BEGINNING "my birthright" (bechorati, Bet Caf Resh Tav Yud), and in the end "my blessing" birchati (Bet Resh Caf Tav Yud) (Bereshheet 27:36). THEY ARE WRITTEN USING THE SAME LETTERS, BECAUSE the beginning and the end were one and the same. The purpose of all this was to dominate him by the right means as befits him. Thus, happy is he who escapes THE OTHER SIDE and can govern it.

282. Come and behold: remembrance and visiting are for good, that is, when they are as one in the mystery of the faith, THE NUKVA--NAMESLY, WHEN ZEIR ANPIN, THE SECRET OF REMEMBERING, AND THE NUKVA, THE SECRET OF VISITING, ARE UNITED. Happy is he who strives to be worthy of the faith, as it is written: "They shall walk after Hashem, Who shall roar like a lion..." (Hoshea 11:10) Rabbi Chizkiyah said: This is surely so.

279. כָּל הַנּוֹי זְכוּרָה וּמְקִידָה לְטֹב, אֵלֶּיךָ אֵינֹן דְּרִיבֵיךָ יִדְעֵן, רָזָא דְמַהִימְנוּתָא, דְּכַר וְנוֹקְבָא, רָזָא חֲדָא, זְכוּרָה וּמְקִידָה, וְאֵלֶּיךָ אֵינֹן לְטֹב. זְכוּרָה וּמְקִידָה לְבִישׁ, אֵלֶּיךָ אֵינֹן רָזָא דְסִטְרָא אַחְרָא, דְקִיּוּמָא בְרָזָא דְאֱלֹהִים אַחְרִים, דְּכַר וְנוֹקְבָא כְּחֲדָא, זְכוּרָה בְּהַאי, וּמְקִידָה בְּהַאי, וְאֵלֶּיךָ אֵינֹן דְקִיּוּמִין תְּדִיר לְבִישׁ. וְאֵלֶּיךָ לְקַבִּיל אֵלֶּיךָ. מִהֲכָא נִמְקִי כָּל רְזֵי דְמַהִימְנוּתָא, וְכָל קְדוּשִׁין עֲלֵיךָ, כְּמָה דְאֻקְמוּהּ. וּמִהֲכָא נִמְקִי כָּל זִינִין בִּישׁוּן, וְכָל מוֹתָא, וְכָל סִטְרִין וְזִינִין בִּישׁוּן בְּעֵלְמָא וְאֻקְמוּהּ. וְדָא בְּהַפּוּכָא מִן דָּא.

280. אָמַר רַבִּי חִזְקִיָּה, הֵכִי הוּא וְדָאִי, זְכָאָה אִיהוּ, מֵאֵן דְּחוֹלְקִיה אֲתַקִּיִּים בְּסִטְרָא טְבָא, וְלֹא יִרְכִּין גְּרַמִּיה לְסִטְרָא אַחְרָא, וְיִשְׁתַּזְיֵב מִנְהוּן. אָמַר לִיה רַבִּי יְהוּדָה, הֵכִי הוּא וְדָאִי, וְזְכָאָה מֵאֵן דִּיכִיל לְאַשְׁתַּזְבָּא מִנִּיהּ מַהִימְנוּתָא, וְזְכָאִין אֵינֹן צְדִיקָאִי, דִּיכִיל לְאַשְׁתַּזְבָּא מִנִּיהוּ, וְלֹאנְחָא קְרָבָא בְּהוּא סִטְרָא. אָמַר רַבִּי חִזְקִיָּה בְּמָה, פִּתַּח וְאָמַר, כִּי בְּתַחבּוּלוֹת תַּעֲשֶׂה לָךְ מִלְחָמָה וְגו', מֵאֵן מִלְחָמָה, דָּא מִלְחָמָה דְּהוּא סִטְרָא בִּישָׁא, דְּאֻצְטְרִיךְ בְּרִישׁ לְאַנְחָא בִּיהּ קְרָבָא, וְלִשְׁלֹטָא עֲלוּי, וְלֹא אֲשַׁתַּזְבָּא מִנִּיהּ.

281. תָּא חֲזִי, דִּיעֲקֵב הֵכִי אֲשַׁתַּדֵּל לְגַבִּי עֲשׂו, בְּגִין הִהוּא סִטְרָא דִּילִיה, לְאַתְחַכְמָא עֲלוּי, וְלִמְיֻזְל עֲמִיה בְּעִקְמוֹ, בְּכָל מַה דְּאֻצְטְרִיךְ, בְּגִין לְשִׁלְטָאָה עֲלוּי בְּרִישָׁא וְסוּפָא, וְכָלֹא כְּדָקָא יֵאוּת. וְרִישָׁא וְסוּפָא כְּחֲדָא, דָּא כְּגוּוֹנָא דָּא, כְּמָה דְכָתִיב, בְּכַרְתִּי, וְלִבְתַּר בְּרַכְתִּי, שִׁירוּתָא וְסוּפָא כְּחֲדָא, דָּא כְּגוּוֹנָא דָּא, בְּגִין לְשִׁלְטָאָה עֲלוּי בְּאוּרַח מִישַׁר כְּדָקָא חֲזִי לִיה, וּבְגִין כִּךְ זְכָאָה אִיהוּ, מֵאֵן דְּאֲשַׁתַּזְיֵב מִנִּיהוּ, וְיִכִּיל לְשִׁלְטָאָה עֲלוּיָהוּ.

282. תָּא חֲזִי, זְכוּרָה וּמְקִידָה לְטֹב, אֵינֹן כְּחֲדָא בְּרָזָא דְמַהִימְנוּתָא, וְזְכָאָה אִיהוּ מֵאֵן דְּאֲשַׁתַּדֵּל בְּתַר מַהִימְנוּתָא, כְּד"א אַחְרֵי ה' יִלְכוּ כְּאַרְיֵה וְיִשָּׂאגּוּ. אָמַר רַבִּי חִזְקִיָּה הֵכִי הוּא וְדָאִי.

283. Come and behold: when a man says his prayer, he should refrain from asking, "remember me and visit me," for himself, because there is remembering and visiting for good, and remembering and visiting for evil. The accusers might receive the words, "REMEMBER ME" AND "VISIT ME," from his mouth, and then recall his sins and punish him. THIS MEANS THEY WILL BRING UPON HIM REMEMBERING AND VISITING FOR EVIL, unless he is absolutely righteous; in that case, the remembering and visiting for evil, THE MALE AND THE FEMALE OF THE KLIPAH, will look for his sins, but will not find any. ONLY THEN MAY HE SAY, "REMEMBER ME," "VISIT ME," as did Ezra, who said, "Remember me, O my Elohim, for good" (Nechemyah 13:31).

284. Whenever a man prays, it behooves him to include himself within the multitude, among the crowd. Come and behold: Elisha said to the Shunamitess, "Would you be spoken for to the king, or to the captain of the host?" (II Melachim 4:13). "Would you be spoken for to the king" means that it was the holiday of Rosh Hashanah, when the kingdom of heaven sits in judgment on the world. The Holy One, blessed be He, is then called "the King of Judgment." Therefore, he asked her, "Would you be spoken for to the king?" THIS IS A REFERENCE TO THE HOLY ONE, BLESSED BE HE, AS A KING.

285. It is written: "And she answered, I dwell among my own people" (Ibid.). HE ASKS: WHAT did she say? WHAT DID SHE MEAN BY THAT? HE ANSWERS: SHE SAID, I do not wish to be distinguished above as extraordinary, but rather to be one of many. Thus, it behooves a man to be included within the crowd and not be singled out, so that THE ACCUSERS shall not look at him and remember his sins.

28. Death and the shadow of death

The rabbis discuss death and how it may be escaped. God does not kill humankind. Men die when they walk in the shadow of the Angel of Death. When God's wisdom prevails on Earth, death will vanish forever.

The Relevance of this Passage

Death is an illusion of this physical world. It helps correct the soul when the accumulation of negativity in the body becomes too great a task to correct in the present lifetime. Negativity is aroused when behavior is rooted in Evil Inclination. When mankind has fully abolished this aspect of his nature, immortality will become the new reality. This can be hastened by a concentrated, meditative connection to the Hebrew texts that distill this wisdom.

286. Rabbi Yehuda began the discussion with the verse: "have the gates of death been opened to you? Or have you seen the gates of the shadow of death?" (Iyov 38:17). The Holy One, blessed be He, said this to Iyov, who was aggravated by the judgments of the Holy One, blessed be He. Come and behold: Iyov said, "Though He slay me, yet will I trust in Him (Heb. lo)" (Iyov 13:15). It is written "lo (Lamed Aleph)," (lit.'not'), but read as with lo (Lamed Vav) ('in him')". Thus, it includes everything, AND ALSO SAYS THAT THOUGH HE SLAYS HIM, HE WILL NOT TRUST IN HIM.

283. וְתָא חֲזִי, בַּר נֶשׁ כַּד צִלִּי צְלוֹתִיה, לֹא יוֹמָא עֲלִיה זְכַרְנִי וּמְקַרְנִי. בְּגִין דְּאִיפֵא זְכִירָה וּמְקִירָה לְטַב, וּזְכִירָה וּמְקִירָה לְבִישׁ, וּזְמִינִין לְנִטְלָא מִלְּה מִן פּוֹמָא, וְאַתִּינִין לְאַדְכְּרָא חוּבוֹי דְּבַר נֶשׁ וְלַעֲנָשָׁא לִיה. בַּר אִי אִיהוּ זְכָאָה שְׁלִים, דְּכַד בְּדַקִּי חוּבוֹי הֵיִיא זְכִירָה וּמְקִירָה לְבִישׁ, לֹא יִשְׁכַּחוּן לּוֹן, בְּגִין עֲזָרָא דְּאָמַר זְכָרָה לִי אֱלֹהֵי לְטוֹבָה.

284. דְּהָא בְּכַל אַתְר, דְּבַר נֶשׁ צִלִּי צְלוֹתִיה, וּכְלִיל גְּרַמְיָה בֵּין סְגִיאִין בְּכַלְלָא דְּסְגִיאִין. וְתָא חֲזִי שׁוֹנְמִית, כַּד אָמַר לָהּ אֱלִישָׁע, הִישׁ לְדַבְּר לָךְ אֶל הַמֶּלֶךְ אוֹ אֶל שַׂר הַצְּבָא. הִישׁ לְדַבְּר לָךְ אֶל הַמֶּלֶךְ, הֵהוּא יוֹמָא, יוֹם טוֹב דְּרֵאשׁ הַשָּׁנָה הוּוּה, וְהֵהוּא יוֹמָא דְּמַלְכוּתָא דְּרַקִּיעָא שְׁלֵטָא לְמִידָן עֲלֵמָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֶקְרִי מֶלֶךְ הַמִּשְׁפָּט בְּהֵהוּא זְמַנָּא. וּבְגִין כֵּן אָמַר לָהּ, הִישׁ לְדַבְּר לָךְ אֶל הַמֶּלֶךְ.

285. מַה כְּתִיב, וְתָאמַר בְּתוֹךְ עַמִּי אֲנֹכִי יוֹשֶׁבֶת. מֵאֵי קְאָמְרָה, לֹא בְּעִינָא, לְמַהוּי רְשִׁימָאָה לְעִילָא, אֶלָּא לְאַעְלָאָה רִישָׁאֵי בֵּין סְגִיאִין, וְלֹא לְאַמְקָא מְכַלְלָא דְּלֵהוֹן. וְכֵן בְּעִי לִיה לְבַר נֶשׁ, לְאַתְכַּלְלָא בְּכַלְלָא דְּסְגִיאִין וְלֹא לְאַתְיַחְדָּא בְּלַחוּדוּי, בְּגִין דְּלֹא יִשְׁגַּחוּן עֲלִיה, לְאַדְכְּרָא חוּבוֹי כַּדְקָאמְרוּן.

286. פְּתַח רַבִּי יְהוּדָה וְאָמַר הֲנִגְלוּ לָךְ שַׁעְרֵי מוֹת וְשַׁעְרֵי צְלָמוֹת תְּרָאָה. הָאֵי קְרָא, קוּדְשָׁא בְּרִיךְ הוּא אָמַר לִיה לְאִיּוֹב, כַּד חָמָא, דְּאִיּוֹב דְּחִיק גְּרַמְיָה עַל דִּינוּי דְּקוּדְשָׁא בְּרִיךְ הוּא. תָּא חֲזִי, אִיּוֹב אָמַר הֵן יִקְטַלְנִי לוֹ אֵינְחַל, כְּתִיב לֹא בְּאֶלֶף, וְקָרִינֵן לוֹ בּוֹא"ו, וְכִלְאֵי אִיהוּ.

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287. The Holy One, blessed be He, asked him: 'Do I kill people?' "... have the gates of death been opened to you? Or have you seen the gates of the shadow of death?" How many gates are open on that side THROUGH WHICH YOU CAN ESCAPE DEATH? BUT EVERYWHERE death controls them, because the gates are not opened to men who do not know of them. IN THE FUTURE, HOWEVER, WHEN THE VERSE IS FULFILLED, "FOR THE EARTH SHALL BE FULL OF THE KNOWLEDGE OF HASHEM" (YESHAYAH 11:9), THEN, "HE WILL DESTROY DEATH FOR EVER" (YESHAYAH 25:8). THUS, THEY DIE BECAUSE THEY DO NOT KNOW HOW TO BE GUARDED, AND NOT BECAUSE THE HOLY ONE, BLESSED BE HE, KILLS THEM.

288. "Or have you seen the gates of the shadow of death." HE ASKS: What are the gates of death, and what are the gates of the shadow of death? HE ANSWERS: They are as one, joined together LIKE MALE AND FEMALE ARE JOINED TO BE ONE. We learned that "death" means the Angel of Death. It has already been explained TO BE THE SECRET OF THE SERPENT, WHICH IS FEMALE. The shadow of death is he who rides upon death, NAMELY, SAMAEL WHO RIDES UPON THE SERPENT. It is its shadow and gives it the power to be united into one bond. And so they are one.

289. All the grades issued by them are connected TO THE MALE AND THE FEMALE OF THE KLIPOT; THEY are their gates. It is the same above, IN HOLINESS, as it is written: "Lift up your heads, O gates" (Tehilim 24:7). They are called 'rivers and springs', THAT IS, THE FOUNDATIONS OF the six ends of the world, THE MALE AND THE FEMALE OF HOLINESS. Here also, there are gates of death and gates of the shadow of death of the Other Side. They are grades that rule over the world. The gates of death and the gates of the shadow of death are male and female, clinging together.

290. Therefore, the Holy One, blessed be He, addressed these words to Iyov: "As the cloud is consumed and vanishes away: so he who goes down to the grave shall come up no more" (Iyov 7:8). together with, "have the gates of death been opened to you?" Thus he may know that they are all under My authority, and in the future they will be removed from the world, as it is written: "He will destroy death forever."

287. אָמַר לוֹ קוֹדֶשׁא בְּרִיךְ הוּא, וְכִי אֲנִי קָטוּל בְּנֵי נֶשָׂא, הִנְגְלוּ לְךָ שַׁעְרֵי מוֹת וְשַׁעְרֵי צְלָמוֹת תְּרָאָה, כְּמֵה תִרְעִין אֵינּוֹן פְּתִיחֵן בְּהוּא סְטְרָא. וּמוֹתָא שְׁלֵטָא עֲלֵיהוּ, וּכְלֵהוּ סְתִימִין מִבְּנֵי נֶשָׂא, וְלֹא יִדְעִין אֵינּוֹן שַׁעְרִים.

288. וְשַׁעְרֵי צְלָמוֹת תְּרָאָה. מֵאן אֵינּוֹן שַׁעְרֵי מוֹת וּמֵאן אֵינּוֹן שַׁעְרֵי צְלָמוֹת. אֲלֵא מוֹת וּצְלָמוֹת כְּחָדָא אֵינּוֹן, וְזוּגָא חָדָא אֵינּוֹן. מוֹת הָא אֲתָמַר, דְּהָא מְלֶאךְ הַמּוֹת, וְהָא אוֹקְמוּהָ. צְלָמוֹת: צֵל מוֹת. הָאִי אִיהוּ מֵאן דְּרָכִיב עֲלֵיהּ, וְאִיהוּ צֵלָא דְרִילֵיהּ, וְתוֹקְפָא דִילֵלֵיהּ, לְאַזְדוּגָא כְּחָדָא, בְּקִשׁוּרָא חַד וְאֵינּוֹן חַד.

289. וְכֹל אֵינּוֹן דְּרִגִין דְּנַפְקֵי מִנֵּיהּ, וּמִתְקַשְׁרֵן בְּהוּ אֵינּוֹן שַׁעְרִים דְּלֵהוֹן, כְּמֵה דְלַעִילָא, כְּמֵה דְאֵת אָמַר, שְׂאוּ שַׁעְרִים רִאשִׁיכֶם וּגּו'. וְאֵלִין אִיקְרוּ נְהַרִין וְנַחְלִין, שִׁית סְטְרִין דְּעֵלְמָא. אוֹף הֵבֵי אֵינּוֹן שַׁעְרֵי מוֹת, וְשַׁעְרֵי צְלָמוֹת מְסֻטְרָא אַחֲרָא, דְּרִגִין יִדְעִין דְּשִׁלְטִין בְּעֵלְמָא, שַׁעְרֵי מוֹת, וְשַׁעְרֵי צְלָמוֹת, דְּהָא נּוֹקְבָא, וְדָא דְכוּרָא, וְתִירוּוֵיהּ כְּחָדָא.

290. וְעַל דָּא, אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לְאִיּוֹב, בְּגִין כָּל אֵינּוֹן מְלִין, דְּאִיהוּ אָמַר כְּלָה עֵנָן וְיִלְךְ בֶּן יוֹרֵד שְׂאוּל לֹא יַעֲלֶה, וְכֹל אֵינּוֹן שְׂאוּר מְלִין. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא הִנְגְלוּ לְךָ שַׁעְרֵי מוֹת, לְמַנְדַּע דְּהָא כְּלֵהוּ בְּרִשׁוּתֵי, וּכְלֵהוּ זְמִינִין לְאַתְבַּעְרָא מֵעֵלְמָא, דְּכַתִּיב בְּלַע הַמּוֹת לְנֶצַח וּגּו'.

29. And Elohim remembered Rachel

The Zohar discusses the ability of Rachel to give birth to Binyamen, which came about through the spiritual level of Mazal. This spiritual realm is where all child-bearing originates.

The Relevance of this Passage

Though it may be a person's destiny to be unable to bear children as a result of a prior incarnation, spiritual transformation of character gives one the power to rise above destiny-the stars and planets in the heavens-and experience in the miracle of childbirth.

We can reach this spiritual level, which lies above the plane of the planets, through the Light that shines in Rachel's soul. Our connection to the matriarch's soul is made through this passage and we can share her energy with people who are struggling to bear children.

291. Come and behold: "And Elohim remembered Rachel, and Elohim hearkened to her, and opened her womb" (Bereshheet 30:22). HE ASKS: Why is Elohim mentioned twice? WOULD IT NOT BE ENOUGH TO SAY, 'AND HE HEARKENED TO HER AND OPENED HER WOMB?' HE ANSWERS: This is because one is from the world of the male, NAMELY, BINAH, WHICH IS CALLED 'ELOHIM'; and one is from the world of the female, NAMELY, THE NUKVA OF ZEIR ANPIN, ALSO CALLED 'ELOHIM'. For it depends upon Mazal, WHICH IS OF THE MALE WORLD, AS IT HAS ALREADY BEEN EXPLAINED THAT CHILDBEARING DEPENDS ON MAZAL.

292. When Rachel was inspired by the name OF BINYAMIN, as it is written: "Hashem shall add (Heb. yosef) to me another son" (Bereshheet 30:23), Ya'akov knew that it would be so because she is worthy of increasing the number of the tribes TO TWELVE. He also knew THAT AFTER THAT, she would no longer live in the world. That is why he wanted to go TO THE LAND OF YISRAEL: SO THAT THE TRIBES WOULD BE COMPLETED IN THE LAND OF YISRAEL AND RACHEL SHOULD NOT DIE OUTSIDE OF YISRAEL. He could not go BECAUSE LAVAN DETAINED HIM. So when Binyamin was due, NAMELY, AFTER SHE CONCEIVED HIM, he ran away so that the House would not be perfected BY THE TWELVE TRIBES, and the Holy World, THE NUKVA OF ZEIR ANPIN, would not be attached to it in a foreign country.

293. This is the meaning of the verse: "And Hashem said to Ya'akov, 'Return to the land of your fathers, and to your kindred; and I will be with you'" (Bereshheet 31:3). HE ASKS: What is THE MEANING OF, "and I will be with you?" HE ANSWERS: THE Holy One, blessed be He, said to him--Until now Rachel, the foundation of the house, was with you. From now on, I shall be with you and take the House, NAMELY, THE SHECHINAH, with you by the twelve tribes. This is what is meant by the verse: "And as for me, when I came from Paddan, Rachel died by me" (Bereshheet 48:7). It was because of me that Rachel was removed, and another tenant, NAMELY, THE SHECHINAH, came in and dwelt with me in the House.

30. "Appoint me your wages"

The rabbis comment on Ya'akov's payment by his father-in-law, Lavan. Because Ya'akov was whole-hearted and sincere in his relations with Lavan, God rescued him and took him into the Holy Land, even though Lavan dealt with him unfairly. Through his honesty, Ya'akov was testing his luck—a necessary precaution before he could take the next step out of exile. This verse teaches us to deal honestly even with those who exploit us. Time will bring our reward.

The Relevance of this Passage

Our rewards in life are often delayed by time, to test the authenticity of our virtuous behavior. The delay may create the illusion that honest behavior goes unrewarded, and that the wicked prosper from their negative deeds. This severely limited view of life only generates affliction and judgment at a later point in our lives. Here the ability to perceive the cause and effect principle that governs the cosmos is aroused in our consciousness.

294. "Appoint me your wages, and I will give it" (Bereshheet 30:28). HE ASKS: What is the meaning of "Appoint?" Rabbi Yitzchak said: The wicked one said—I see that Ya'akov has eyes only for females, therefore he shall serve me. He then said: "Appoint (Heb. nokvah) me your wages," a female (Heb. nekevah) shall be your wages, as before. "...and I will give it..." means 'tell me what woman you have cast your eyes on, and you shall serve me for her.'

291. תא חזי, ויזכר אלהים את רחל וישמע אליה אלהים ויפתח את רחמה. תרי זמנין, אלהים אלהים, אמאי, אלא, חד מעלמא דרכורא, וחד מעלמא דנוקבא, בגין דבמזלא תלויא מלתא.

292. וכד אתערת רחל בשמא דא, דכתיב יוסף ה' לי בן אחר, ידע ועקב, דאיהו אתחזינא לאשלמא בלהו שבטין, ולא תתקיים בעלמא, בגין כך בעא למיזל, ולא יכיל, וכד מטא זמנא דבנימין, ערק ואזל ליה, בגין דבארעא אחרא לא ישתלים ביתא, לאתקשרא עלמא קדישא ביה.

293. והיינו דכתיב ויאמר ה' אל יעקב שוב אל ארץ אבותיך ולמולדתך ואהיה עמך. מאי ואהיה עמך, אלא אמר ליה, עד הכא, רחל הות עמך עקרא דביתא, מכאן ולהלאה, אנא אהא עמך, ואטול ביתא בהדך, בתריסר שבטין. והיינו דכתיב, ואני בבאי מפקן מתה עלי רחל. עלי הוה, ובגיני הוה מלה, דאתדחיא איהו, ואתיא דיורא אחרא, ונטלא ביתא בגיני לדיורא עמי.

294. ויאמר נקבה שכרך עלי ואתנה, מאי נקבה. אמר רבי יצחק, ההוא רשע אמר, אנא חמי, דייעקב לא אסתכל אלא בנוקבי, ובגין כך יפלח לי, אמר נקבה שכרך, הא נקבה, דאיהו שכרך, כד בקדמיתא. ואתנה, אימא מאן נקבה אסתכלת בה, ואתנה, ופלח לי בגינה.

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295. "And Ya'akov said, 'You shall not give me anything'" (Beresheet 30:31). Ya'akov said, heaven forbid! whatever I did, I did for the glory of the holy King AND NOT FOR MY PASSIONS. Therefore, "You shall not give me anything," because it was NEVER my intention but, "if you will do this thing for me..."

296. "And he removed that day the he goats" (Beresheet 30:35). Rabbi Elazar began the discussion with the verse: "Hashem, who shall abide in Your tent" (Tehilim 15:1) This was explained by the friends. "He that walks in perfection" is Avraham, for when he was circumcised, he became perfect; "works Righteousness" refers to Yitzchak; and he who "speaks truth" is Ya'akov. Assuredly, Ya'akov cleaved to the attribute of Truth, why did he behave as he did with Lavan, NAMELY, WHEN PEELING THE RODS?

297. HE ANSWERS: Ya'akov was testing his luck BY WHAT HE DID. It is permissible for a man to see if fortune is with him before he returns to his country. If his luck stands by him, all is well; if it does not, he shall not set foot to go until the time is favorable.

298. Come and see: It is written: "So shall my righteousness answer for me in time to come..." (Beresheet 30:33) for he did not attempt to obtain something from Lavan for nothing, but did everything truthfully and wholeheartedly. Moreover, he received permission from Lavan to do this. Thus, it is written THAT HE ANSWERS HIM: "I have learned by signs that Hashem has blessed me for your sake" (Ibid. 27). Lavan used magic and sorcery and tested his luck to find out WHETHER HE SUCCEEDED because of Ya'akov. He found that every month he added a hundred sheep, a hundred lambs, and a hundred male goats to his flocks because of Ya'akov, AND THEREFORE GAVE HIM PERMISSION.

299. Rabbi Aba said: Ya'akov used to bring an additional thousand cattle, thousand lambs, and thousand male goats every month. This is what is meant by the verse: "For the little which you had before I came is now increased to a multitude; and Hashem has blessed you since my coming" (Beresheet 30:30). Blessing from above does not dwell on less than a thousand of each kind. So there were a thousand sheep, a thousand lambs, and a thousand male goats, since blessing from above does not dwell on a lesser number. Thus, Ya'akov brought Lavan great wealth.

300. When Ya'akov asked for his wages, he found only ten of each kind, yet he thought it generous. He saw THE DIFFERENCE between the small amount he received from Lavan and what Lavan received as a result of his efforts. And what Ya'akov received was given reluctantly, as a result of the rods he placed against the cattle.

295. וַיֹּאמֶר יַעֲקֹב לֹא תִתֶּן לִי מֵאוֹמָה, אָמַר יַעֲקֹב חֲלִילָה, דְּהָא אֲנָא כּל מַה דְּעֵבִידְנָא, לְשֵׁם יִקְרָא דְּמַלְכָּא קְדִישָׁא עֵבִידְנָא, וְעַל דָּא לֹא תִתֶּן לִי מֵאוֹמָה, דְּהָא לֹאוּ דְּעִתָּאי בְּהָאֵי, אֲלֵא אִם תַּעֲשֶׂה לִי הַדְּבַר הַזֶּה וְגו'.

296. וַיִּסֶר בַּיּוֹם הַהוּא אֶת הַתִּישִׁים. רַבִּי אֲלֶעָזָר פָּתַח וַאֲמַר, יִי מִי יִגּוֹר בְּאַהֲלֵךְ וְגו', הָא אוֹקִימְנָא, וְאוֹקְמוּהָ חֲבָרְיָא, הוֹלֵךְ תַּמִּים, דָּא אֲבָרְהָם. דְּכַד אֲתַגְזֹר, תַּמִּים אֶקְרִי. וּפּוֹעֵל צְדָקָה, דָּא יִצְחָק. וְדוֹבֵר אֱמֶת, דָּא יַעֲקֹב. וְדָאֵי יַעֲקֹב בְּאֵמֶת אֲתַדְּבֵק, אִי הוּא בְּאֵמֶת אֲתַדְּבֵק, מִטְּ עֵבֶד עִם לְבָן כְּגוֹזָנָא דָּא.

297. אֲלֵא, יַעֲקֹב בַּחִין שְׁעֵתָא דְּמַזְלִיָּה הוּהוּ. דְּשָׂרֵי לִיָּה לְאִינְשׁ, לְמַבְחָן שְׁעֵתִיָּה, עַד לֹא יִתּוּב לְאַרְעִיָּה, וְאִי מַזְלִיָּה קָאִים בְּמַה דְּעֵבִיד שְׁפִיר, וְאִי לֹאוּ לֹא יוֹשִׁט רַגְלוֹ, עַד דְּיִסְלַק לְגַבִּיָּה.

298. תָּא חֲזִי כְּתִיב וְעֲנֵתָהּ בִּי צְדָקָתִי בַּיּוֹם מָחָר וְגו', דְּהָא אִיהוּ לֹא עֵבֶד בְּגִין דְּיִטּוֹל מְדִילִיָּה לְמַגְנָא, אֲלֵא כִּלְא בְּקוֹשְׁטָא וּשְׁלִימוּ דְּרַעוּתָא וְלֹא עוֹד אֲלֵא דְּאִיהוּ נְטִיל רְשׁוּ מַלְכָּן, וְעַד כְּתִיב נַחֲשָׁתִי וַיְבָרְכֵנִי יִי בְּגַלְלָךְ. כְּמַה חֲרָשִׁין וְזִינִין עֵבֶד לְבָן, וּבַחִין מַזְלִיָּה, בְּגִינִיָּה דְּיַעֲקֹב, וְהוּהוּ אֲשַׁבַּח בְּגִינִיָּה דְּיַעֲקֹב, מֵאָה עֲאֲנָא כֹּל יִרְחָא, וּמֵאָה אֲמַרִּין, וּמֵאָה עֲזִין יִתִּיר עַל עֲאֲנִיָּה.

299. ר' אבא אמר, אֵלֶּף עֲאֲנִין, וְאֵלֶּף אֲמַרִּין, וְאֵלֶּף עֲזִין, הוּהוּ מִיִּיתִי לִיָּה יַעֲקֹב יִתִּיר בְּכֹל יִרְחָא וְיִרְחָא, הַה"ד כִּי מַעֲט אֲשֶׁר הִיָּה לָךְ לְפָנַי וַיִּפְרָץ לְרֹב וַיִּבְרַךְ יִי אוֹתְךָ לְרַגְלִי, וּבְרַכְתָּא דְּלַעֲיִלָּא לֹאוּ אִיהוּ, פְּחוּת מֵאֵלֶּף, מְכֹל זִינָא וְזִינָא, מֵעֲאֲנִין אֵלֶּף אֲשַׁתְּפַח, מֵאֲמַרִּין אֵלֶּף אֲשַׁתְּפַח, מֵעֲזִין אֵלֶּף אֲשַׁתְּפַח, עַל כֹּל מַה דְּשָׂרִיא בְּרַכְתָּא דְּלַעֲיִלָּא, לֹא פְּחוּת מֵאֵלֶּף, עַד דְּבְּגִינִיָּה דְּיַעֲקֹב, אֲסַתְּלַק לְבָן לְכַמָּה עוֹתְרָא.

300. וְכַד בְּעָא יַעֲקֹב לְנִטְלִיָּה אֲגְרִיָּה, לֹא אֲשַׁבַּח אֲלֵא עֲשָׂרָה מְכֹל זִינָא וְזִינָא, וַיַּעֲקֹב חָשִׁיב לִיָּה לְעוֹתְרָא סְגִי. חֲמִי כְּמַה נְטִיל מְדִילִיָּה, מִמַּה דְּהוּהוּ יְהִיב אִיהוּ בְּזַכּוּתִיָּה לְלְבָן. וְכֹל דָּא דְּסְלִיק בֵּיָּה יַעֲקֹב, לֹא הוּהוּ, אֲלֵא בְּזוּרְע דְּאִינּוֹן מְקִלוֹת, דְּשׁוּי לְגַבִּי עֲנָא.

301. Come and behold: how much did the perfect Ya'akov toil for Lavan? It is written: "And he set three days' journey between himself and Ya'akov" (Beresheet 30:36), and he brought him much wealth. Yet because Lavan did not want to pay Ya'akov's wages, he gave Ya'akov ten of this kind and ten of that kind, and said to him: Take these, and if they issue as you said, SPECKLED AND SPOTTED, they will be your wages. THIS MEANS HE MAY TAKE TEN OF EACH. This is the meaning of the verse, "and changed my wages ten times (Heb. monim)," (Beresheet 31:7) that is, ten of (Heb. min) this and ten of (Heb. min) that. It is written: "And your father has deceived me, and changed my wages ten times." By these ten, he strove after the Holy One, blessed be He, and blessed Him. With all his conditions, Lavan went back on his words and took everything from Ya'akov, until the Holy One, blessed be He, took pity on him and took from Lavan by force.

301. תָּא חֲזִי בְּמָה טָרַח הָהוּא שְׁלִימָא דִּיעֶקֶב, אֲבִתְרִיהּ דְּלָבָן. כְּתִיב, וַיִּשֶׂם דְּרַךְ שְׁלֹשֶׁת יָמִים וְגו', וְהוּא אֵייתִי יְהִי כָּל הָאֵי עוֹתְרָא, וְעַם כָּל דָּא, לֹא בְעָא לָבָן דִּיהָא אַגְרִיָּה דִּיעֶקֶב הֵכִי, אֲלֵא נָטַל עֲשָׂרָה מִן דָּא, וְעֲשָׂרָה מִן דָּא, וַיְהִיב לֵיהּ, וְאָמַר לֵיהּ, טוּל הֵנִי, וְאִי יוֹלִידוּ כְּמָה דְאִמְרַתְּ, בְּהָאֵי גוּוּנָא יְהִי אַגְרָךְ, הֵה"ד וַתְּחַלֵּף אֶת מִשְׁכּוֹרְתֵי עֲשָׂרַת מוֹנִים, עֲשָׂרָה מִן דָּא וְעֲשָׂרָה מִן דָּא, וְכִתְיִב וְאֲבִיכֵן הִתַּל בֵּי וְהַחֲלִיף אֶת מִשְׁכּוֹרְתֵי עֲשָׂרַת מוֹנִים. אֲשַׁתְּדַּל בְּתַר קוּדְשָׁא בְּרִיךְ הוּא, וּבְרַכְיָהּ. וּמִכָּל מָה דְשׁוּי לָבָן עֲמִיָּה דִּיעֶקֶב, אֲהַדְרַר בְּמִלּוּלֵיהּ, וְנָטַל מִיַּעֲקֹב כֹּלָא, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא חָס עֲלֵיהּ, וְנָטַל מִדִּילֵיהּ בְּזוּעָא.

31. The rods

In this passage the rabbis discuss the allegorical meaning of the rods, or peeled branches of poplar, that Jacob used to separate his flocks from those of Laban at the drinking troughs. These rods represent the power of judgment, or the ability to make distinctions. Rabbi Elazar says, "All these verses instruct us wisely," even the most trivial.

The Relevance of this Passage

In our material existence, the differences between good and evil, and truth and falsehood, are often blurred. This makes our spiritual efforts very challenging, and thus very rewarding also. The power of discernment is instilled in our consciousness, so that our choices in life keep us secure in our spiritual path.

302. Rabbi Elazar said: All these verses instruct us wisdom. We have learned that in supernal matters, some depend on actions, SUCH AS TEFILIN AND THE TZIZIT (FRINGES); some depend on speech, LIKE THE RECITAL OF THE SH'MA AND PRAYER; and some on devotion, SUCH AS LOVE AND FEAR. Whoever wishes to receive blessings should do so through prayer, speech, and devotion. Yet some are not DRAWN through prayer, but depend on actions.

302. אָמַר רַבִּי אֶלְעָזָר כָּל הַנִּי קְרָאֵי, לְאַחְזָאָה חֲכָמְתָא קָא אֲתִיין, דְּתַנִּינֵן מְלִין דְּלֵעִילָא, מְנַהוּן תְּלִיין בְּעוֹבְדָא, וּמְנַהוּן בְּמִלּוּלָא, וּמְנַהוּן בְּרַעוּתָא דְּלָבָא. וּמֵאֵן דְּבַעֵי לְאַמְשַׁכָּא בְּרַכָּאן, בְּצִלוּתָא, בְּמִלּוּלָא, וּרְעוּתָא. וּמְנַהוּן דְּלֹא בְּצִלוּתָא, אֲלֵא בְּעוֹבְדָא תְּלִיין.

303. Come and behold: all that honest Ya'akov did was wise. It is written: "And he set the rods which he had peeled before the flocks in the gutters in the watering troughs" (Beresheet 30:38). All this he did in wisdom, to draw blessings from the source of all to the supernal grades, which are his lot.

303. תָּא חֲזִי יַעֲקֹב שְׁלִים, כָּל מָה דְּעֵבַד, בְּחֲכָמְתָא עֵבִיד, כְּתִיב וַיִּצַּג אֶת הַמְּקָלוֹת אֲשֶׁר פָּצַל בְּרֵהֻטִים בְּשִׁקְתוֹת הַמַּיִם, כֹּלָא בְּחֲכָמְתָא, לְאַמְשַׁכָּא בְּרַכָּאן, מִמְּבוּעָא דְּכֹלָא, לְכַלְהוּ דְּרֵגִין עֲלָאִין, דְּאִינוּן חוּלְקִיָּה וְעַדְבִּיָּה.

304. HE ASKS: What are "the rods?" AND HE ANSWERS: They are the grades of Judgment, "which he had peeled," NAMELY, from which he removed Judgment; "in the gutters" (Heb. rehatim) is similar to the verse, "a king is caught in its tresses (Heb. rehatim)" (Shir Hashirim 7:6), because from that king, THE SUPERNAL KING, blessings come to all the worlds.

304. אֶת הַמְּקָלוֹת. מֵאֵן מְקָלוֹת, אֲלִין דְּרֵגִין דְּאִינוּן בֵּי דִּינָא. אֲשֶׁר פָּצַל, דְּאֵעֵבַר מְנַהוּן דִּינָא. בְּרֵהֻטִים: הֵינֵנו דְּכִתְיִב מֶלֶךְ אֲסוּר בְּרֵהֻטִים, דְּהָא מֵהוּא מֶלֶךְ, אֲתִיין בְּרַכָּאן לְכַלְהוּ עֲלָמִין.

305. Another explanation for the verse, "a king is caught in its tresses," is that this King, NAMELY ZEIR ANPIN, is bound and tied to the supernal gutters through which everything is watered by the high King. "...in the watering troughs..." refers to the rivers that run until they come to the place where they gather. "...when the flocks came to drink..." is similar to the verse, "they give drink to every wild beast: the wild asses quench their thirst" (Tehilim 104:11), which refers to the place where the water gathers, THE NUKVA, and everyone, THE INHABITANTS OF BRIYAH, YETZIRAH AND ASIYAH, comes to drink of it.

306. And they were heated." HE ASKS: What is the meaning of this verse? HE ANSWERS: When the north wind blows UPON THE NUKVA, NAMELY THE ILLUMINATION OF THE LEFT, CHOCHMAH WITHOUT CHASSADIM, water, which is plenty, congeals and does not flow. When the south wind, THE ILLUMINATION OF THE RIGHT, CHASSADIM, RISES, the water is heated, the ice breaks, and it flows TO THE THREE WORLDS: BRIYAH, YETZIRAH AND ASIYAH. Then everyone drinks, because the heat from the south breaks THE FROZEN WATER. Everyone is heated and drinks with joy, because the coldness of the north HAS PASSED. This is the meaning of the verse, "And they were heated." HE ASKS: Why is it written IN THE FEMININE, WHEN 'CATTLE' IS MASCULINE? HE ANSWERS: Because they are all females.

32. "And he took a fresh poplar rod"

This verse continues the discussion of the secret meaning of the rods Ya'akov used to separate his animals from those of Lavan. Rabbi Elazar comments that God selected Ya'akov as his Chosen, and that Ya'akov also chose God. Typically, the Zohar here conflates cause and effect as one: that is, God choosing Ya'akov and Ya'akov choosing God are one and the same, indicating interrelated nature of creation. In Rabbi Elazar's interpretation, "Man is the measure of all things." God not only chooses his flock, but each of us has the power to choose God as well.

The Relevance of this Passage

The power of the spiritual truths throughout this section awakens a realization of the power of choice God has bestowed upon us. We begin to recognize the daily opportunities to choose the Light of God over the evil of Darkness.

307. Ya'akov meant to perform the following act wisely, NAMELY, TO DIRECT HIS ACTIONS ACCORDING TO SUPERNAL GRADES, as it is written: "And Ya'akov took him rods of fresh poplar" (Bereshheet 30:37). Rabbi Elazar opened the discussion with the verse: "For Yah has chosen Ya'akov to Himself, Yisrael for His peculiar possession" (Tehilim 135:4). Come and behold: we do not know from the verse, "For Yah has chosen Ya'akov to Himself," who chose whom. Did the Holy One, blessed be He, choose Ya'akov, or did Ya'akov choose the Holy One, blessed be He. IN HEBREW, IT CAN BE INTERPRETED BOTH WAYS. HE ANSWERS: From what the scripture tells us, I know that the Holy One, blessed be He, took Ya'akov for Himself as His portion. As it is written: "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9).

308. Come and behold: Ya'akov also chose his inheritance and lot as his portion; he rose above all the grades and took as his portion, "rods of fresh poplar (Heb. livneh)," namely, the white (Heb. lavan) grade of the right side, and "almond and plane tree," the red grade of the left side.

305. דָּבַר אַחַר מֶלֶךְ אֲסוּר בְּרֵהוּטִים, מֶלֶךְ דָּא, אֲסוּר וְקָשׁוּר בְּאִינוּן רֵהוּטִין עֲלָאִין, דְּמַנְיָהּוּ אֲשִׁתְּקִינִין כֻּלָּא, מִמֶּלֶךְ עֲלָאָה. בְּשִׁקְתוֹת הַמַּיִם: אֵלִין אִינוּן, נִחְלִין דְּנִמְקִין וְאִתִּין, עַד דְּמָטוּ לְאַתֵּר דְּמִתְבְּנָשִׁי תַמְן. אֲשֶׁר תְּבַאנָה הַצֵּאֵן לְשִׁתוֹת, כִּד"א יִשְׁקוּ כָּל חַיְתוֹ שְׂדֵי יִשְׁבְּרוּ מְרָאִים צְמָאָם. וּבִהוּא אֵתֵר, דְּמִתְבְּנָשִׁי תַמְן מֵיָא, כֻּלְּהוּ אִתִּין לְאֲשִׁקָּאָה מַנְיָה.

306. וַיִּחַמְנָה, מֵאִי וַיִּחַמְנָה. תָּא חֲזִי בְּשַׁעְתָּא רוּחַ צְפוֹן נָשִׁיב, מִיּוֹן גְּלִידִין, וְלֹא נִגְדִין לְבַר, וְלֹא אֲשִׁתְּקִינִין, בְּגִין דְּדִינָא תְּלִיא, וְקָרִירוּ דְּצִפּוֹן גְּלִיד מֵיָא. וְכִד אִתְעַר רוּחַ דְּרוּם, מִתְחַמְמֵי מֵיָא, וְאִתְעַבְּר גְּלִירוּ דְּלֵהוּן, וְנִגְדִין, כְּדִין אִתְשַׁקִּינִין כֻּלָּא. בְּגִין דְּחַמְיָמוּ דְּרוּם, שְׂרָאֵן מֵיָא, וְכֻלְּהוּ מִתְחַמְמֵי וְחֵדָאֵן לְמִשְׁתֵּי מֵהוּא קָרִירוּ דְּצִפּוֹן, דְּהוּא לֹון בְּקִדְמִיתָא, הַה"ד וַיִּחַמְנָה. וַיִּחַמְנָה, וְלֹא כְּתִיב וַיִּחַמּוּ. אֵלָא דְּאִינוּן כֻּלְּהוּ נִוּקְבִי.

307. וְעַל דָּא אִתְבְּוֹן יַעֲקֹב, לְמַעַבְד עוֹבְדָא בְּחֻכְמָתָא, וְדָא הוּא דְּכְתִיב וַיִּקַּח לוֹ יַעֲקֹב מִקַּל לְבָנָה לַח וְגו'. פְּתַח וְאָמַר בִּי יַעֲקֹב בְּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְלָתוֹ, תָּא חֲזִי בִּי יַעֲקֹב בְּחַר לוֹ יְהוָה, עַד כָּאֵן לֹא יִדְעָנָא מֵאֵן בְּרִיר לְמֵאֵן, אִי קוּדְשָׁא בְּרִיךְ הוּא בְּרִיר לֵיה לְיַעֲקֹב, אִי יַעֲקֹב בְּרִיר לֵיה לְקוּדְשָׁא בְּרִיךְ הוּא. אֵלָא מִמָּה דְּגִלִי קְרָא, יִדְעָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא נְטִיל לֵיה לְיַעֲקֹב לְעַדְבִּיָּה, דְּכְתִיב בִּי חֵלֶק יְיָ עִמּוֹ יַעֲקֹב חֶבֶל נִחְלָתוֹ.

308. תָּא חֲזִי, הֵכִי נְמִי יַעֲקֹב, בִּירַר אַחְסַנְתִּיָּה וְעַדְבִּיָּה לְחוּלְקִיָּה, וְסִלִּיק לְעֵילָא מִכָּל דְּרִגִין, וְנְטִיל לֵיה לְעַדְבִּיָּה. מִקַּל לְבָנָה לַח, הֵיִינוּ דְּרִגָּא חוּרָא, דְּסִטֵּר יְמִינָא. וְלֹחַ וְעַרְמוֹן, הֵיִינוּ דְּרִגָּא סוּמְקָא, דְּסִטֵּר שְׂמָאלָא.

309. "...and peeled white streaks in them..." He removed the Judgment FROM THE ALMOND AND THE PLANE TREE THAT ARE OF THE LEFT, and connected them to the right. He himself, THE CENTRAL COLUMN, came between them and brought them together so that they became one with two colors. With all that, he "made the white appear" IN SUCH A MANNER that the white dominated the red. Why should he do that? To pour blessings on his portion, THE CENTRAL COLUMN, from the universal source, and to perfect this grade by the three COLUMNS, so the three COLUMNS shall become as one.

310. We already explained the verse, "in the gutters in the watering troughs." By this wise act, BY THE PERFECTION OF THE THREE COLUMNS, blessings flow downward; all the worlds are watered, and blessings dwell on them, as was explained when discussing the verses, "in the morning he shall devour the prey" (Beresheet 49:27), and, then "at night he shall divide the spoil" (Ibid.). Then all the worlds below will be blessed, THE THREE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. And Ya'akov took his portion from the blessings which dwell on him below, because it is the lot of the Holy One, blessed be He.

Sitrei Torah (Secrets of the Torah)

311. "And Ya'akov took him rods of fresh poplar..." The intention of this act was for the bonds of Faith--TO DRAW THREE KNOTS, THE THREE COLUMNS, ON THE NUKVA, CALLED 'FAITH'. The sound of sounds was brought from above downward, and our eyes opened. HE EXPLAINED: The wheel turned a few times and the melodious sound was heard. Those who slumber and sleep, who have sleep in their eye sockets, awake! They do not know, or look, or see, for they shut their ears, heavy hearted, asleep without knowledge. The Torah is before them, yet they pay not attention, nor know what they look at. They see, yet do not see. The Torah raises sounds. Behold, fools, open your eyes, and know. But there is no one to notice, no one to lend an ear. How long will you be in darkness because of your evil desires? Look to know, and the shining light shall be revealed to you.

312. As a result of his problems in a foreign country and rule with strange grades, INSTEAD OF IN THE HOLY LAND, honest Ya'akov rejected them all and chose as his inheritance--NAMELY, WITHIN THE CENTRAL COLUMN--a light out of darkness, THE RIGHT COLUMN, and wisdom out of stupidity, THE LEFT COLUMN. He honored his Master while still under foreign rule IN PADDAN ARAM, HE BEING THE CENTRAL COLUMN. Then it was said of him:

"Ya'akov shall not now be ashamed, neither shall his face now grow pale" (Yeshayah 29:22).

End of Sitrei Torah (Secrets of the Torah)

Tosefta (Addendum)

309. וַיִּפְצֵל בָּהֶן פְּצִלוֹת לְבָנוֹת, דָּאֵעֲבַר דִּינָא מִן דָּא, וְאִתְחַבַּר לֵיהּ בִּימִינָא, וְהוּא עָאֵל בִּינִייהוּ, וְנָטִיל לֹון בְּחָדָא וְאִתְעֵבִיר כְּלָא חַד, בְּתַרֵּי גֻוּנִי. וְעַם כָּל דָּא, מִחֲשָׁף הַלְבָן, דִּיתְגְּלִי חוּרָא עַל סוּמְקָא. וְכָל דָּא לְמֵאִי, לְאִמְשָׁכָא לְדִרְגָא דָּא דְעַדְבִּיָּה בְּרַכָּאן מִמְבוּעָא דְכָלָא, וְלִשְׁוֹאָה לְדִרְגָא דָּא דֵּאִיהוּ תְלִתָא בְּחָדָא.

310. בְּרֵהֻטִים בְּשִׁקְתוֹת הַמַּיִם, בְּמָה דְאֻקִּימָנָא, וְכִדִּין בְּעוֹבְדָא דָּא דְחֻכְמָתָא, נִגְדִין בְּרַכָּאן לְתַתָּא, וּמִתְשַׁקִּיין כְּלָהוּ עֲלֵמִין, וְשִׁרְיִין עֲלֵיהּ בְּרַכָּאן, בְּמָה דְאֻקְמוּהָ, דְכְּתִיב בְּבִקְרָא יֹאכַל עַד וְגו', וְלִבְתַּר מִכָּאן, וְלְעַרְבֵי יַחְלַק שְׁלָל, לְאִתְבְּרָכָא כְּלָהוּ עֲלֵמִין לְתַתָּא. וְיַעֲקֹב נָטַל חוּלְקִיָּהּ, מֵאִינוֹן בְּרַכָּאן, דְשִׁרְיִין עֲלֵיהּ לְתַתָּא, בְּגִין דֵּאִיהוּ חוּלְקִיָּהּ וְעַדְבָּא דְקוּדְשָׁא בְּרִיךְ הוּא.

סתרי תורה

311. וַיִּקַּח לוֹ יַעֲקֹב מִקָּל לְבָנָהּ וְגו', מִתְנִיתִין, רְעוּתָא דְעוֹבְדָא, קְטְרֵי דְמַהִּימְנוּתָא, קָל קְלָא דְקִלְיָא, אִתְעַר מְעִילָא לְתַתָּא, אֲנָן פְּתִיחִין עֵינֵינוּ הוֹיָנָן. גִּלְגְּלָא אִסְחָר מְעִילָא לְכַמָּה סְטְרִין, קָל נְעִימוּתָא אִתְעַר. אִתְעַרְוּ נִימִין דְמִיכִין, דְשִׁינְתָא בְּחוּרִיָּהוֹן, וְלֹא יָדְעִי, וְלֹא מְסַתְבְּלָן, וְלֹא חֲמָאן אִימִין אֹדְגִין, כְּבָדִין דְלִבָּא, נִימִין, וְלֹא יָדְעִין. אֹרִייתָא קֵימָא קְמִייהוּ, וְלֹא מְשַׁגְּיחִין וְלֹא יָדְעִין בְּמָה מְסַתְבְּלָן, חֲמָאן וְלֹא חֲמָאן. אֹרִייתָא רְמַאת קִלִּין אִסְתְּבְּלוּ טַפְשִׁין, פְּתַחוּ עֵינֵינוּ, וְתַנְדְּעוּן. לִית מָאן דִּישַׁגַּח, וְלִית מָאן דִּירְכִין אֹדְגִיָּה, עַד מָה תְּהוּן בְּגוֹ חֲשׂוּכָא דְרְעוּתֵיהוּ. אִסְתְּבְּלוּ לְמַנְדַּע, וְאִתְגְּלִי לְכוּן נְהוּרָא דְנְהִיר.

312. בְּזִמְנָא דִּיעֲקֹב שְׁלִימָא, מִגּוֹ עָאקוּ דְאַרְעָא וְרִשׁוּ אַחְרָא, בְּגוֹ דִּרְגִין נוֹכְרָאִין, דְחָה לְכְּלָהוּ, וּבְרִיר חוּלְקֵי עַדְבִּיָּה וְאַחְסַנְתִּיָּה, נְהוּרָא מִגּוֹ חֲשׂוּכָא, חֻכְמָתָא מִגּוֹ טַפְשׁוּתָא, וְאֻקִּיר לֵיהּ לְמַאֲרִיָּה, כִּד הוּא קְאִים בְּגוֹ רְשׁוּתָא דְאֵל זָר. ע"ד כְּתִיב לֹא עֵתָהּ יְבוֹשׁ יַעֲקֹב וְלֹא עֵתָהּ פָּנָיו יְחֹרוּ. (עַד כָּאן סְתְרֵי תוֹרָה)

313. The pure knot rose in the innermost place. Before it found an inhabited place, that place did not exist; it was lost to all, and ruin was everywhere. Ruin alludes to the male, Samael, who was created from the impurities of the might of Yitzchak. Death is its female, the primordial serpent called a 'wife of harlotry', about whom it is written: "Her feet go down to death" (Mishlei 5:5). These two, Ruin and Death, heard the strong commandment of the King.

314. There is a deeply held mystery, undisclosed and not revealed, that is, hidden more than any thought. From it came the letter Yud, the supernal point from which everything else develops. THE YUD drew and issued the letter Hei, the supernal mother, who waters all. From this Hei comes the letter Vav, the secret of the six SFIROT, which unites all the sides. It is " the rods of fresh poplar and almond and plane tree."

315. It contains two arms. THE ARMS come out and are included within the last Hei, to bind the tabernacle into one. Then the thirteen attributes of Mercy become one, AS THE NUMERICAL VALUE OF ECHAD ('ONE') IS THIRTEEN. White was engraved on the colors and predominates, as it is written: "white appear." Then it reads, "Hashem shall be one and His name One" (Zecharyah 14:9) and "Hashem is my shepherd; I shall not want. He makes me to lie down in green pastures: He leads me in the paths of Righteousness" (Tehilim 23:1).
End of Tosefta (Addendum)
Sitrei Torah (Secrets of the Torah)

316. "And Ya'akov took him," means that he chose his lot and portion. "The rod of fresh (also: 'moist') poplar," is the Right COLUMN, the white color. It is moist, FROM THE ASPECT of water, CHASSADIM. The almond is the Left COLUMN, red as a rose, and the plane tree combines them together, BEING THE RIGHT COLUMN, WHICH CAUSES THE RIGHT AND THE LEFT TO BE INCLUDED WITHIN EACH OTHER. Right embraces and overpowers them through its WHITE color, as it is written: "white appears." THIS INDICATES THAT THOUGH ZEIR ANPIN, THE CENTRAL COLUMN, is connected to the two Columns, RIGHT AND LEFT, its lot is with the Right Column. It engraved THE ILLUMINATION OF THE RIGHT on both COLUMNS. He was then called a 'perfect man', complete in every respect.

תוספתא

313. קוּטְרָא דְקוּטְרָא דְכִנְיָא, הוּהּ סְלִיק לְגוּ לְגוּ, עַד לֹא אֲשַׁבַּח אֶתְרָא בֵּית מוֹתְבָא, הָהוּא אֶתְרָא לֹא אֶתְרָא, לֹא אֲשַׁתְּבַּח לְעִילָא וְתַתָּא, מַכְלָא אֶתְאָבִיד, אַבְדוּן הוּי מַכְלָא, אַבְדוּן דְכּוּרָא, סַמָּא לְדַנְפֵּק מֵהַתּוּבָא, דְתוּקְפָא דִי־צַחֵק. וּמּוֹת נּוֹקְבָא דִילִיָּה, נְחַשׁ קְרַמָּאָה, אֲשֶׁת זְנוּנִים, דְכְּתִיב רַגְלֵיהּ יוֹרְדוֹת מוֹת. וְאֵלִין תְּרִין: אַבְדוּן וּמּוֹת, שְׁמַעוּ תוּקְפָא דְהוּרְמָנוּ דְמַלְכָּא.

314. רְזָא וְסַתְרָא סְתִימָא עֲלָאָה טְמִיר מַכְלָא, טְמִיר מְרַעֲיוֹנִין וְהִרְהוּרִין, מְנִיָּה נִפְק אֶת י', נְקוּדָה עֲלָאָה. מֵהַאי נְקוּדָה עֲלָאָה, נִפְק כְּלָא, אֲמַשִּׁיךְ וְאִפִּיק ה', אֲמָא עֲלָאָה, דְאֲשַׁקֵּי לְכְלָא. מֵהַאי נִפִּיק ו', רְזָא דְשִׁית, דְאֲחִיד לְכָל סְטְרִין, דְאִיְהוּ: מַקְל לְבָנָה לַח, וְלֹז, וְעֶרְמוֹן.

315. תְּרִין דְרוּעִין דְאֲחִידֵן בֵּיהּ, אֵלִין נִפְקֵי וְאֲחִידוּ בַּה"א תַּתָּאָה, לְחַבְרָא מְשֻׁכּוֹנָא בְּחַד, וְלַמְהוּי חַד. כְּדִין, תְּלִיסַר מְכִילֵן, הוּוּ חַד. וְחַוְרָא אֶתְגַּלִּיף עַל גּוּוּנִין וְסְלִיק עַל גּוּוֹן כְּלָהוּ, הַה"ד מַחְשֵׁף הַלְבָן, וְכְדִין אֶקְרִי יי' אַחַד וְשְׁמוֹ אַחַד. וְכְדִין יי' רוּעֵי לֹא אַחְסֵר. וְכְתִיב בְּנֹאוֹת דְשָׂא יִרְבִּיצְנִי עַל מִי מִנְחוֹת יִנְהַלְנִי נִפְשֵׁי יִשׁוּבָב וְגו'.

(ע"כ תוספתא)

סתרי תורה

316. וַיִּקַּח לוֹ יַעֲקֹב, בְּרִיר לִיָּה לְחוּלְקִיָּה לְעַדְבִּיָּה, מַקְל לְבָנָה לַח, סְטְרָא דִימִינָא, גּוּוֹן חַוּוּר, לַח: סְטְרָא אִיְהוּ דְמִינִים. וְלֹז: דָּא סְטְרָא דְשְׁמָאֲלָא, סוּמְקָא כּוּוּרְדָּא. וְעֶרְמוֹן: כְּלִיל דָּא בְּדָא. וְכְלָהוּ אֲחִיד יְמִינָא חַוְרָא בְּגוּוּנִיָּה, וְסַלְקָא בְּהוּ. דְכְּתִיב מַחְשֵׁף הַלְבָן, דְאֵף עַל גַּב דְאֲחִיד לְתִרִין סְטְרִין, נְטַל חוּלְקִיָּה לְסְטֵר יְמִינָא, וְאִגְלִיף בְּכְלָא, בְּהַאי סְטְרָא וּבְהַאי סְטְרָא, כְּדִין אֶקְרִי גְבַר שְׁלִים, שְׁלִים בְּכְלָא.

317. It is written in the scriptures: "And it came to pass, whenever the stronger cattle did conceive, that Ya'akov laid the rods..." This mystery of mysteries was transmitted to those who were wise of heart. Within the legions of High Angels, there are grades and higher grades. Some are internal and some external. The internal are attached to the Holy King, ZEIR ANPIN, and are attached to Yisrael, the holy children of the Holy One, blessed be He. They are called "the stronger (also: 'attached') cattle," NAMELY, the troops OF ANGELS attached above TO THE RIGHT SIDE and TO THE CENTRAL COLUMN below.

318. When the passion of the angels is for the supernal splendor of above, the middle pillar, the perfected Ya'akov, takes the rods, THE PORTIONS OF the head Tefilin, AND PUTS THEM in the gutters, the place and receptacle of the Tefilin. From this place, all the supernal armies and battalions, which are attached above TO THE RIGHT COLUMN and below TO THE CENTRAL COLUMN, NAMELY, THE STRONGER CATTLE, receive light and resplendence. IN THE SAME MANNER, once they receive illumination from the gutters and the troughs of water, they become springs and sources which flow down ON BRIYAH, YETZIRAH, AND ASIYAH generously.

319. For this reason, Ya'akov distinguished between the supernal holy grades and the other grades of the rest of the nations, as it is written: "and he put his own flocks by themselves and put them not to Lavan's cattle." He separated cattle for himself so that his portion would not be like that of the other nations. In the same manner, Ya'akov separated the grades of faith above. HE SEPARATED THE STRONGER CATTLE, BORN OF THE NUKVA CALLED 'FAITH', FROM THE EXTERNAL TROOPS DRAWN FROM THE LEFT. He also had to separate the grades of the holy armies below--THE HEALTHY LAMBS BORN TO THE CATTLE WERE SEPARATED FROM THE FEEBLE ONES BORN TO THE EXTERNAL ARMIES--to attach them to the palaces of the Queen, THE NUKVA.

320. All bear the mark of the High King, ZEIR ANPIN, THE CENTRAL COLUMN, because as the children of Yisrael are marked AND DISTINGUISHED among the nations, so are the grades of the supernal troops of HOLY angels distinguished as the portion of the Holy One, blessed be He, from the other armies and legions of angels, WHICH ARE NOT OF THE CENTRAL COLUMN. Therefore, Ya'akov chose for his lot and portion the secret of the Faith, THE NUKVA. And the Holy One, blessed be He, chose Ya'akov from among the other armies and legions of the world.

317. מה כתיב בתריה, והיה בכל יחם הצאן המקשרות ושם יעקב את המקלות וגו'. סתרא דסתרין, לחכימי לבא אתמסר, בגו משריין עלאין קדישין אית דרגין עלאין, אלין על אלין, אלין פנימאין, ואלין לבר. אינון פנימאין מתקשרין במלכא קדישא, ומתקשרין בישראל, בנין קדישין לקודשא בריך הוא, ואלין אקרון הצאן המקשרות משריין דאינון מקשרות, עילא ותתא.

318. בשעתא דתיאובתא דלהון, לגבי זוהרא עלאה דלעילא, עמודא דאמצעיתא, יעקב שלימא נטל אינון מקלות, תפלין דרישא, ברהטים: אתר ודוכתא, לדיורי תפלין. ומהכא נטלי נהורא וזיווא, כל חילין ומשריין עלאין, אינון דמתקשרין לעילא, ומתקשרין לתתא, ביון דאינון נטלי מגו רהטין שקתות המים, כדיון, אינון הוו מקורין ומבעין, לנחתא לתתא, ולמיהב לכלא.

319. ובגין כך, אפריש יעקב, בין דרגין עלאין קדישין, לדרגין אחרנין, דשאר עממין, כד"א וישת לו עדרים לבדו ולא שתם על צאן לבן. עדרים אפריש ליה לגרמיה, דלא יהא ליה חולק בשאר עממין, כמה דאפריש ליה, דרגי דמהימנותא לעילא, לחולקיה ועדביה, הכי אצטריך לאפרישא, דרגין דמשריין קדישין לתתא, לקשרא לון בהדיה, באינון היכלין דמטרוניתא.

320. וכלהו רשימין, ברשימו דמלכא עלאה. כמה דישראל, רשימין לתתא, בין כל שאר עממין, אוף דרגין דמשריין עלאין, רשימין אינון לחולקיה לקודשא בריך הוא, בין כל שאר חילין, ומשריין עלאין. וע"ד בריר יעקב לחולקיה ועדביה, ברזא דמהימנותא, אוף הכי קודשא בריך הוא, בריר ליה, מכל שאר חילין ומשריין דעלמא.

321. The supernal legions are divided among themselves, because when the brightness of the fire within the illumination of the Shechinah is revealed, all the other grades, DRAWN FROM THE LEFT, are ashamed and enfeebled; THAT IS, THEY ARE WEAK IN THEIR PASSION for the splendor they can not approach. But the holy grades are all perfected BY THE CENTRAL COLUMN, YA'AKOV. When the splendor is revealed, they joyously ascend to approach it and cling to it. And the splendor is thus improved because of them. This is the secret of, "so the feebler were Lavan's," BECAUSE THEY ARE DRAWN FROM THE LEFT AND THEY ARE ENFEEBLED WHEN THE SPLENDOR IS REVEALED. "...and the stronger Ya'akov's..." ARE THOSE WHO ARE PURIFIED AND CAN BE ATTACHED TO IT.

322. Ya'akov had to choose and divide the STRONGER holy grades as his portion, from the FEEBLE grades of other nations. Ya'akov had to do all this. Therefore, the Holy One, blessed be He, wrote in the Torah about the faithfulness AND RIGHTEOUSNESS of Ya'akov in these secret words. Happy is his portion. End of Sitrei Torah (Secrets of the Torah)

33. "Blessings are upon the head of the righteous"

Rabbi Shimon explains the verse "Blessings are upon the head of the righteous." When blessings flow into this world, they emanate from those people who read Torah and keep God's commandments.

The Relevance of this Passage

The truly righteous souls in our world uphold and sustain its existence. Their souls are worth far more than the souls of millions of wicked human beings. The deeds of the few outweigh the abundance of negative deeds performed by the multitudes. We gain the power of the righteous to help to counter any negative deeds that we have committed.

323. Rabbi Yesa Junior frequently visited Rabbi Shimon. He said to him: It is written, "Blessings are upon the head of the righteous" (Mishlei 10:6), when it should have been written: 'upon the righteous'. Why, then, is it written: "head of the righteous?" He replied: The "head of the Righteous" is the holy crown, THE CROWN OF YESOD. This has already been explained. Moreover, Ya'akov is the head of the righteous. He is TIFERET, AND THE BODY, AND IS CALLED THE "HEAD OF THE RIGHTEOUS" because he receives blessings and showers them on the righteous, NAMELY, ON YESOD, CALLED 'RIGHTEOUS', from where they flow in every direction, THAT IS, RIGHT AND LEFT OF MALCHUT. Thus, all the worlds are blessed.

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

321. ומשריין עלאין, מתפרשאן אלון מאלין. בשעתא דזהרא דנורא בנהירו דשכינתא אתגלוא, כל אינון דרגין אחרנין, אתבסמן, ומתעטפי מדהוא זהרא ולא יכלו לקרבא לגביה. וכל אינון דרגין קדישין, דאינון תקונא דיליה, בשעתא דאתגלוא ההוא זהרא, מיד חדאן, וסלקן לאתקרבא בהדיה, ולא תקשרא לגביה, ואיהו בהו אתתקנת, וסתרא דא והיו העטופים ללבן והקשורים ליעקב.

322. ואצטריך לבררא ולא תפרשא דרגין קדישין דחולקיה. מאינון דרגין דשאר עמין, ובכללא אצטריך יעקב קדישא וע"ד קודשא ברין הוא כתיב באורייתא, מהימנותא דיליה, בגו סתרי מלין אלין. זכאה חולקיה. (ער כאן סתרי תורה)

323. רבי ייסא זוטא, הוה שכיח קמיה דרבי שמעון, אמר ליה, האי דכתיב ברכות לראש צדיק, לצדיק מבעי ליה, מאי לראש צדיק. אמר ליה, ראש צדיק: דא היא עטרה קדישא, ואוקמוה. תו, ראש צדיק, דא יעקב, דאיהו נטיל ברכאן, ונגיד לון לצדיק, ומתמן אזדריקו לכל עיבר, ומתברכן כלהו עלמין.

324. אבל הא אוקימנא, ברכות לראש צדיק, צדיק אקרי, ההוא אתר דברית, דמניה נפקין מבועין לבר, נוקבא דקיסטא, דחמרא נפיק מניה איהו רישא, כך ראש צדיק, ההוא אתר, בד זריק מבועין לנוקבא, אקרי ראש צדיק. צדיק איהו ראש בגין דכל ברכאן ביה שריין.

325. We should further explain that a man who succeeded in keeping the sign of the Covenant and observing the precepts of the Torah is called 'righteous', and is considered righteous from head to feet. OF HIM THE SCRIPTURE SAYS, "BLESSINGS ARE UPON THE HEAD OF THE RIGHTEOUS." For when blessings flow into the world, they dwell on his head, and it is because of him that blessings abide in the world--through the holy, righteous children that are his issue.

326. Rabbi Yesa further said: It is written, "I have been young, and now am old..." (Tehilim 37:24). This verse was said to have been uttered by the Minister of the World. He said it with greater wisdom than most people think. HE THEREFORE WISHED TO UNDERSTAND ITS MEANING. Rabbi Shimon said: My son, indeed THIS VERSE WAS WRITTEN WITH GREAT WISDOM, because the words, "I have been young, and now am old," refer to the holy union.

34. "I have not seen a just man forsaken"

This verse refers to the fact that a righteous person, even in exile, cannot be abandoned by the eternal Light of the Creator, regardless of the changes that are taking place in the supernal world.

The Relevance of this Passage

Sometimes, the presence of negativity in our environment is so intense, it can attach itself to even the most spiritual of people, even though it's unwarranted. However, through the Light of this passage, we can connect ourselves to a higher spiritual level where the negative vibrations of the physical environment are unable to exert any form of influence.

327. The verse, "yet I have not seen a just (lit. 'righteous') man forsaken" (Tehilim 37:24), praises the union OF ZEIR ANPIN AND THE NUKVA. THIS TEACHES US THAT there is no day, ZEIR ANPIN, without night, THE NUKVA. For night always clings to day, ZEIR ANPIN TO THE NUKVA. The Righteous, YESOD, is attached above TO ZEIR ANPIN, DAY, and below TO THE NUKVA, NIGHT. THIS IS THE SECRET OF JOINING TOGETHER IN UNENDING UNITY.

328. What is the meaning of the verse: "and his seed begging bread" (Tehilim 37:24)? HE SAID: As long as his seed flows, he claims and asks not for the Nukva, because she is with him in a never ending union. She is then ready for him, because the seed is not ejaculated until the female is ready. Their passion is as one, in unending devotion. Therefore, he does not have to ask for her.

329. He said to him: This is not so in exile. ZEIR ANPIN AND NUKVA ARE IN AN UNENDING UNION ONLY WHEN THE CHILDREN OF YISRAEL ARE IN THEIR LAND AND THE TEMPLE STANDS, NOT DURING THE TIME OF EXILE. HE ANSWERS: It is written, "his seed BEGGING BREAD," rather than, 'he BEGGING BREAD'. When is THE SEED ejaculated? When the female is united with the male. It may be said that the scripture also reads, "yet I have not seen a just man forsaken," WHICH REFERS TO THE MALE HIMSELF. YOU MAY FURTHER ASK how it is in exile, WHEN A JUST MAN IS FORSAKEN AND NOT UNITED WITH THE NUKVA?

325. תו, ההוא בר נש, דזכי למנטר את קיימא קדישא, ועביר פקודי דאורייתא, צדיק אקרי, ומרישיה ועד רגלוי הכי אקרי. וכד ברכאן נגדין לעלמא, שריון על רישיה, ומניה קיימי ברכאן לעלמא, בבנין קדישין זכאין דאוקים.

326. רבי ייסא תו שאיל ואמר, בתיב נער הייתי גם זקנתי וגו'. האי קרא אוקמוה דשרו דעלמא אמרו, איהו אמרו בחכמתא, יתיר ממה דחשבין בני נשא. אמר ליה ברי זאת הוא, דהא ביחודא קדישא אתמר נער הייתי גם זקנתי.

327. והכי הוא. ולא ראיתי צדיק נעזב, דא הוא שבחא דיחודא, דלא אשתבח יום בלא לילה, דהא לילה ביה אשתבח תדירא, וצדיק אחיד לעילא, ואחיד לתתא.

328. וזרעו מבקש לחם, מאי הוא. אלא, בשעתא דזריק ואתנגיד זרעא, לא תבע לנוקבא, דהא בהדיה שריא, דלא התפרשא מניה לעלמין, וזמינא היא לגביה, דהא זרעא לא נגיד, אלא בשעתא דנוקבא זמינא, ותיאובתא דתרווייהו בחדא בדבוקא חד דלא מתפרשן, וע"ד לא אצטריך למתבע עלה.

329. אמר ליה, ובזמנא דגלותא לאו הכי. אמר לו זרעו בתיב, ולא איהו, אימתי נפיק, כד נוקבא בדבוקא חד עם דכורא. ואי תימא לא ראיתי צדיק נעזב, בזמנא דגלותא מאי היא.

330. HE ANSWERS THAT even during THE TIME OF EXILE, he is attached above TO ZEIR ANPIN, who never forsakes him. THEREFORE, THE SCRIPTURE READS, "YET I HAVE NOT SEEN A JUST MAN FORSAKEN," EVEN IN EXILE. At another time, AS LONG AS THE TEMPLE STANDS, the righteous are never forsaken by the Nukva. He is then attached above TO ZEIR ANPIN and below TO THE NUKVA. We therefore find that at the time of exile, he is attached above TO ZEIR ANPIN, and at another time, he is attached to both sides, above and below, ZEIR ANPIN AND NUKVA. In either case, he is never left alone.

330. אֵלָא, הָא אַחִיד לְעִילָא. וְלֹא נַעֲזֹב לְעַלְמִין, בְּזִמְנָא אַחְרָא, לֹא נַעֲזֹב מִנוּקְבָא, אַחִיד לְעִילָא, וְאַחִיד לְתַתָּא, אַחִיד לְעִילָא, בְּזִמְנָא דְגְלוּתָא. בְּזִמְנָא אַחְרָא, אַחִיד לְתַרִּין סְטְרִין, לְעִילָא וְתַתָּא, וְלְעוֹלָם אֵינוּ נַעֲזֹב.

35. "And He set them in the firmament of heaven"

This paradoxical passage locates "the firmament of heaven" in the "final" or most earthy part of the human body, the genitals. The end is the beginning; the lowest is most high.

The Relevance of this Passage

Our physical world is the lowest of all dimensions. Yet, because the desires implanted within physical human beings are the most intense, the physical world has the power to reveal the greatest amount of spiritual Light. When we transform our most extreme desires from negative to positive, we create Light for all the worlds. Our most powerful instinctive desires are our sexual impulses. When these desires are tamed and directed towards spiritual endeavors-sharing love with your spouse, bringing down positive energy from above, bringing forth new life-the Light aroused is of untold luminance. Thus, the wisdom and strength to utilize our sexual desires for positive purposes is instilled within us.

331. It is written: "And Elohim set them in the firmament of heaven" (Beresheet 1:17). This is the Righteous, NAMELY, YESOD, even though it says, "in the firmament of heaven," AND THE HEAVEN IS ZEIR ANPIN, NOT YESOD. But it is assuredly called "the firmament of heaven," being the final part of the body.

331. כְּתִיב וַיִּתֵּן אֱלֹהִים בְּרִקִיעַ הַשָּׁמַיִם, הָא צְדִיק, וְאֵף עַל גַּב דְּאִתְמַר בְּרִקִיעַ הַשָּׁמַיִם, אֵלָא בְּרִקִיעַ הַשָּׁמַיִם וְדָא, דְּאִיהוּ סִיּוּמָא דְּגּוֹפָא.

36. "Two firmaments: beginning and end"

This verse expands on the ideas introduced in article number 35. It asserts that the highest, starry firmament of the heavens is identical to the lowest, or 'the river'. Both are endless and eternal.

The Relevance of this Passage

The lowest world is furthest from the Light of the Endless. Thus, it feels the greatest emptiness. This painful void also creates the greatest longing for Light. When this longing and desire is used in a spiritual manner, Light is drawn in equal measure to desire. Thus, the full radiance of Light in the uppermost realm can shine forth in the darkest realm--when desire to receive the Light exists for the purpose of sharing it with others. Then both worlds, the Upper and Lower shine with equal intensity. When we transform negative desires into actions of sharing, we in turn draw the greatest amount of Light into our own lives. The ability to control and transform our most intense longings is awarded to us through the Light of wisdom emanating from these Hebrew words.

332. Come and behold: there are two firmaments, the beginning and the end, created in the same pattern. The beginning is the eighth firmament, where all the stars, great and small, are set. This is the upper, undisclosed firmament, which creates and sustains everything. It is the eighth one, counting from below, the beginning from which everything emerges.

332. תָּא חֲזִי תַרִּין רְקִיעֵין אֵינוּן, וְאֵינוּן שִׁירוּתָא וְסִיּוּמָא, דָּא כְּגוֹנָא דָּא. שִׁירוּתָא רְקִיעָא תְּמִינָאָה, בִּיה שְׁקִיעֵן כָּל כְּכַבֵּי, זְעִירִין וְרַבְרַבִּין, וְדָא הוּא רְקִיעָא עֲלָאָה סְתִימָאָה, דְּקָאִים כָּלָא, וּמְנִיָּה נְפִיק כָּלָא, וְאִיהוּ תְּמִינָאָה, מִתַּתָּא לְעִילָא, וְהוּא שִׁירוּתָא, לְאַפְקָא מְנִיָּה כָּלָא.

333. The eighth firmament from above follows the same pattern. In it, all the beginnings, all the lights and candles are set. It receives all, because it represents the end. The UPPER eighth firmament is the starting point of everything, that on which all the lights depend. It receives everything FROM ABOVE, and everything emerges from it. Similarly, the LOWER eighth firmament receives the lights from its superiors and it releases the lights into all the worlds.

333. כִּן אִיהוּ רְקִיעָא תְּמִינָאָה מֵעִילָא לְתַתָּא, דְּבִיה שְׁקִיעֵין כָּל כְּכַבֵּי, כָּל נְהוּרִין וּבּוֹצִינִין. וְהוּא נְטִיל כָּלָא וְדָא סִיּוּמָא דְּכָלָא. כְּמָה דְּהוּא רְקִיעָא תְּמִינָאָה, דְּאִיהוּ שִׁירוּתָא דְּכָלָא, תְּלִינ בִּיה כָּל נְהוּרִין, וְנְטִיל לֹון, וּמְנִיָּה נְפִיק, הֵכִי נְמִי הָאִי, אִיהוּ רְקִיעָא תְּמִינָאָה, תְּלִינ בִּיה כָּל נְהוּרִין, וְנְטִיל לֹון, וּמְנִיָּה נְפִיקוּ לְכָלְהוּ עַלְמִין.

334. The beginning and the end, THE TWO FIRMAMENTS, are alike, and therefore THE LOWER FIRMAMENT is the river from which water comes out and never stops flowing. The purpose is to pattern the end after the beginning. Therefore, "Elohim set them in the firmament of heaven" (Bereshheet 1:17), THE LOWER FIRMAMENT. They are there to shine on the earth, WHICH IS THE NUKVA AND BRIYAH, YETZIRAH AND ASIYAH.

335. Although THE UPPER AND LOWER FIRMAMENTS clearly resemble each other, THERE MUST BE a difference between them. IT BEHOOVES US TO ASK what it is. HE ANSWERS: THE UPPER FIRMAMENT nourishes and sustains the supernal aspects, and THE LOWER FIRMAMENT nourishes and sustains the lower world, THE NUKVA and all the lower aspects OF BRIYAH, YETZIRAH, AND ASIYAH.

336. It may be asked, What is the upper world? For the eighth upper, undisclosed firmament is itself the upper world, and is so called, for there are only two worlds, as we have already learned. HOW CAN IT BE SAID, THEN, THAT IT NOURISHES THE UPPER WORLD, WHICH MEANS THAT IT IS BUT ONE ASPECT OF THE UPPER WORLD? HE ANSWERS: THE UPPER FIRMAMENT itself is the upper world, and all the grades issued from it are named after it, NAMELY, THE UPPER WORLD. The one and the other, THE UPPER AND LOWER FIRMAMENTS, are all one. Blessed be He, forever and ever.

37. "The trees of Hashem have their fill"

In this passage the Zohar explains the dual nature of Binah. Although it is female because it is reflective Mind, Binah is also male--that is, active--because it gives understanding. Unlike the dark and sorrowing Malkut, which is located on a lower level of existence, Binah is all Light, and therefore full of gladness.

The Relevance of this Passage

Kabbalistically, the realm of Binah is a cosmic repository of spiritual Light. Touching this realm awakens the full Light of the Creator in our lives, producing great gladness in our hearts and souls. Connection to Binah is established when we make visual connection to the words that tell of these supernal wonders. Thus, the Light of Gladness and Happiness fills our souls, especially if we meditate to share the Light with others as we peruse these verses.

337. Come and behold, it is written: "The trees of Hashem have their fill; the cedars of Levanon which He has planted" (Tehilim 104:16). What does "Levanon" mean? As has already been explained, IT IS THE SECRET OF BINAH RETURNED TO CHOCHMAH. THE WORD LEVANON CONTAINS THE LETTERS LEV ("HEART"), WHICH HAS A NUMERICAL VALUE OF 32, AND NUN, WHICH HAS A NUMERICAL VALUE OF FIFTY. THUS, THE WORD LEVANON MEANS THERE ARE 32 PATHS OF WISDOM AND FIFTY GATES OF BINAH. They also discussed the verse: "where the birds make their nests" (Ibid. 17). Where does this happen? HE ANSWERS: In Levanon, THE SUPERNAL BINAH OF ARICH ANPIN RETURNED TO CHOCHMAH. These are the two birds mentioned in several places, THAT IS, THE TWO NUKVAS, LEAH AND RACHEL. From them several other birds come out, IN BRIYAH, YETZIRAH, ASIYAH. But these two birds are supernal IN ATZILUT. They come from Levanon above. This is the secret meaning of the verse: "And Lavan had two daughters" (Bereshheet 29:16). THESE ARE THE TWO BIRDS LEAH AND RACHEL. LAVAN IS THE SECRET OF LEVANON, WHICH IS THE SECRET OF THE MALE, WHILE LEVANON IS THE MALE JOINED WITH THE FEMALE.

334. שִׁירוֹתָא וְסִיּוּמָא, כְּגוּוּנָא חַד קִיּוּמִי, וְעַל דָּא, אִיהוּ נְהַר דְּנִגִּיד וְנַפְיָא, וְלֹא פְסָקִי מִיּוּמוֹ לְעֵלְמִין, כֹּלָּא לְמַהּוּי סִיּוּמָא כְּשִׁירוֹתָא, וּבְגִין כֵּךְ וַיִּתֵּן אֶתֶם אֱלֹהִים בְּרִקִיעַ הַשָּׁמַיִם, וְלִמָּה, לְהַאִיר עַל הָאָרֶץ.

335. וְאִף עַל גַּב דְּאִתְמַר כֹּלָּא כְּגוּוּנָא חַדָּא קִיּוּמִי, וְדָא הוּא בְּרִירָא דְּמַלְאָה, מַה בֵּין הָאִי לְהָאִי. אֲלֵא, דָּא אֹקִים וְזֶן לְעֵלְמָא עֲלָאָה דְּאִיהוּ בֵּיהּ, וְלִכְל אִינוּן סְטְרִין עֲלָאִין, וְדָא אֹקִים וְזֶן לְעֵלְמָא תַּתָּאָה, וְלִכְל אִינוּן סְטְרִין תַּתָּאִין.

336. וְאִי תִיּוּמָא, עֲלְמָא דְּלְעִילָא, מֵאֵן אִיהוּ, וְהָא הוּא רִקִיעַ תְּמִינָאָה עֲלָאָה סְתִימָאָה, עֲלְמָא דְּלְעִילָא אִיהוּ, וְהִבֵּי אֶקְרִי, דְּהָא תְּרִין עֲלְמִין נִינְהוּ כְּמַה דְּאִתְמַר. אֲלֵא, אִיהוּ עֲלְמָא עֲלָאָה, וְכֹל אִינוּן דְּנַפְקִי מִנֵּיהּ, עַל שְׁמֵיהּ אֶקְרוּן, וְאִינוּן דְּנַפְקִי מֵעֲלְמָא תַּתָּאָה, עַל שְׁמֵיהּ אֶקְרוּן, וְכֹל הָאִי וְהָאִי כֹלָּא חַד, בְּרִין הוּא לְעֵלְמִי וְלְעֵלְמִי עֲלְמִין.

337. תָּא חֲזִי יִשְׁבְּעוּ עֲצֵי ה' אֲרִזֵי לְבָנוֹן אֲשֶׁר נָטַע. מֵאֵן לְבָנוֹן. הָא אֹקְמוּהּ וְאִתְמַר, הָאִי קָרָא אֲשֶׁר שָׁם צִפְרִים יִקְנֶנּוּ וְקִנְיָן חֲסִידָה בְּרוּשִׁים בֵּיתָהּ. אֲשֶׁר שָׁם צִפְרִים יִקְנֶנּוּ, בְּאֵן אֶתְר, בְּלְבָנוֹן. וְאֵלִין אִינוּן תְּרִין צִפְרִים, דְּקָאֲמְרִין בְּכַמְהָ אֶתְר, וּמֵאֵלִין, אִתְפָּרְשֵׁן כְּמַה צִפְרִין אֲחֲרֵנִין, אֲבָל אֵלִין עֲלָאִין, וְנַפְקִין מִלְבָּנוֹן, דְּאִיהוּ לְעִילָא, וְרִזָּא דְּמַלְאָה, וְלִלְבָן שְׁתֵּי בְנוֹת וְגו'.

338. "...as for the stork, the cypress trees are her house..." (Tehilim 104:17). This refers to the six supernal sons, THE SIX ENDS OF THE WORLD, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. It has been explained THAT THEY EMERGE FROM THE SUPERNAL WORLD, BINAH, AND ARE CONSIDERED TO BE ITS HOUSE. Why is BINAH called a 'stork'? HE ANSWERS: Because this supernal world, although it is female, NAMELY BINAH, is referred to as male, because when goodness and lights issue, it is from her that it appears and expands. AND, WHATEVER GIVES IS REFERRED TO AS MALE.

339. Because BINAH is a 'stork' (Heb. chasidah), the light of Chesed emanates from Her--the primordial light, about which the scripture reads, "And Elohim said, Let there be light" (Bereshheet 1:3). Therefore, it is written: "the cypress trees are her house." "Broshim" ('cypress trees') should be read "Berashim" ('in the heads'), BECAUSE BINAH IS THE FIRST THREE SFIROT, AND HER HOUSE IS HER SIX ENDS, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. AND THESE ARE IN HER HEAD, THAT IS, IN THE ASPECT OF HEAD AND THE FIRST THREE SFIROT. But the LOWER world, THE NUKVA, lives in the lower beings, AND NOT IN THE HEADS. She is called the 'Law Court of the World'. Sometimes THE LOWER WORLD, THE NUKVA, is named as the upper world, BINAH, by all its names. THIS IS WHEN THE NUKVA RISES AND CLOTHES BINAH.

340. Of this place, THE NUKVA, the scripture says, "And Hashem repented...and it grieved Him at His heart" (Bereshheet 6:6). This is because judgments and sadness are from this place. But above, IN BINAH, all is light and full of life. From this we derive that there is no sadness before Hashem; 'before' is precise, INDICATING THE INNER PART, BINAH. ONLY THERE, NO SADNESS ABIDES. IN THE OUTER PLACE, THE NUKVA, THERE IS SADNESS. It is therefore written: "Serve Hashem with gladness: come before His presence with singing" (Tehilim 100:2). The first part corresponds to the supernal world; the second part to the lower world. Happy are the children of Yisrael in this world and in the world to come. Thus, the scripture says, "Happy are you, O Yisrael: Who is like to you? O people saved by Hashem, the shield of your help, and the sword of your excellence..." (Devarim 33:29)

338. חֲסִידָה בְרוּשִׁים בֵּיתָהּ, בְּאִינוֹן שִׁית בְּנֵי עֲלָאִין, שִׁית סְטְרִין דְּעֲלָמָא, כְּמָה דְּאִתְמַר. אִמְרֵי אֲקָרִי חֲסִידָה. אֵלָא, הָאִי עֲלָמָא עֲלָאָה, אִף עַל גַּב דְּנוֹקְבָא אִיהִי, קְרִינָן לָהּ דְּכָר, דְּכָר אִתְפָּשֵׁט, כָּל טִיבוֹ, וְכָל נְהִירוֹ, מִנִּיהּ נְפִיק.

339. וּבְגִין כֵּךְ דְּאִיהִי חֲסִידָה, נְפִיק מִנִּיהּ חֲסִידָה, דְּאִיהִי נְהוּרָא קְדָמָאָה, דְּכִתְיִב וַיֹּאמֶר אֱלֹהִים יְהִי אֹר. וְעַל דָּא בְרוּשִׁים בֵּיתָהּ. בְרוּשִׁים: אֵל תְּקָרִי בְרוּשִׁים, אֵלָא בְּרָאשִׁים. דְּהָא עֲלָמָא אַחְרָא, בְּתַתְּאִין בֵּיתָהּ, וְאִיהִי בִי דִינָא דְּעֲלָמָא. וְלִזְמַנִּין אֲקָרִי כְּגוּוֹנָא דְּלְעִילָא, בְּכָל אִינוֹן שְׁמֵהּ.

340. וְעַל אֲתֵר דָּא כְּתִיב, וַיִּנָּחֵם יי' וַיִּתְעַצֵּב אֵל לְבוֹ. חֲרוֹן אִף יי'. דְּהָא בְּאֲתֵר דָּא תְּלִיא, דְּהָא כָּל מַה דְּלְעִילָא, כְּלָא אִיהִי בְּנְהִירוֹ, חִינִין לְכָל סְטְרִין, וְעַל דָּא תְּנִינִין, אִין עֲצָבוֹת לְפָנֵי הַמְּקוֹם, לְפָנֵי דִּיִּיקָא, וְעַל דָּא כְּתִיב עֲבָדוּ אֵת יי' בְּשִׂמְחָה בָּאוּ לְפָנֵי בְּרִנְנָה. עֲבָדוּ אֵת יי' בְּשִׂמְחָה, לְקַבִּיל עֲלָמָא עֲלָאָה, בָּאוּ לְפָנֵי בְּרִנְנָה לְקַבִּיל עֲלָמָא תְּתָאָה. זְכָאִין אִינוֹן יִשְׂרָאֵל, בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאֲתֵי, בְּגִין כֵּךְ כְּתִיב, אֲשֶׁרֶךְ יִשְׂרָאֵל מִי כְּמוֹךְ עִם נוֹשַׁע בֵּינִי מִגַּן עֶזְרֶךְ וְאֲשֶׁר חָרַב גְּאוֹתְךָ וַיִּכְחָשׁוּ וְגו'.

38. The rods
Rabbi Elazar further speculates on the secret meaning of Ya'akov's rods. He reflects on the verse; "If you are wise, you are wise for yourself; and if you scorn, you alone shall bear it." A man benefits from the wisdom of the Torah; if he fails to understand it, it is he who languishes in ignorance; the Torah itself is not diminished at all. Rabbi Aba adds that when Ya'akov in his wisdom separated his flocks from those of Lavan, he created the singular nation of Israel, which was set off from the heathen peoples.
The Relevance of this Passage
The most critical part of spiritual work is learning how to identify and thus separate good from evil; to distinguish the whims of the ego from the longings of the soul. This passage raises our consciousness so that we can begin to differentiate darkness from Light when the temptations of the physical world and the seductive drives of our ego attempt to blur the lines.

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341. "And he set the rods..." Rabbi Elazar opened the discussion with the verse: "If you are wise, you are wise for yourself: and if you scorn, you alone shall bear it" (Mishlei 9:12). Come and behold: woe to the wicked of the world, who do not know or look at the words of the Torah. And if they do, as they have no intelligence, the words of the Torah seem empty and useless to them. This is because they themselves are empty of knowledge and intelligence. But all the words of the Torah are high and precious, each of its words is dearer than pearls, "and all the things that may be desired are not to be compared to it" (Mishlei 8:11).

342. When all those stout-hearted fools see the words of the Torah, they fail to understand and say things of no value. Woe to them, at the time when the Holy One, blessed be He, will exact from them the shame of the Torah, and they will be punished for rebelling against their Master.

343. It is written in the Torah: "For it is not an empty thing for you" (Devarim 32:47), for the whole Torah is full of precious stones and pearls and all the goodness in the world. This is as it is written: "and all the things that may be desired are not to be compared to it." How can they say the Torah is empty?

344. King Solomon said: "If you are wise, you are wise for yourself." When a man is wise in understanding the Torah, he benefits from that wisdom. HIS WISDOM DOES NOT BENEFIT THE TORAH, because he can not add even one letter. It is further written: "and if you scorn, you alone shall bear it," because the value of the Torah shall not be diminished one wit, and his jesting is his alone. He dwells in it, and it causes him to perish from this world and the world to come.

345. Come and behold: when the supernal letters, THE GRADES OF BINAH, are attached to this grade, the ending of all the holy, supernal grades, THE NUKVA, it is filled from them and blessed by the supernal world, BINAH. This grade then waters all the flocks, each according to its worth. Each one of them is watered by Judgment and Mercy.

341. וַיַּצַּג אֶת הַמַּקְלוֹת אֲשֶׁר פָּצַל בְּרֹהֲטִים וְגו'. פָּתַח ר' אֱלֶעָזָר וְאָמַר, אִם חֲכַמַּת חֲכַמַּת לָךְ וּלְצַת לְבַדְךָ תִּשָּׂא. אִם חֲכַמַּת חֲכַמַּת לָךְ, תָּא חֲזִי, וְוִי לְאִינוֹן חֲזִיבֵי עֲלָמָא, דְּלֹא יִדְעִין, וְלֹא מִשְׁגִּיחִין, בְּמִלֵּי דְאֹרִייתָא. וְכֵד אִינוֹן מִשְׁגִּיחִין בֵּהּ, בְּגִין דְּלִית לֹון סְכֻלְתָּנִי, מְלִין דְּאֹרִייתָא דְּמִיִּין בְּעִינֵיהוּ, כְּאִילוּ כְּלֵהוּ מְלֵי רִיקְנִיא, וְלִית בֵּהּ תוֹעֵלְתָא, וְכֻלָּא בְּגִין דְּאִינוֹן רִקְנִין מִדְּעֵתָא וְסְכֻלְתָּנִי. דְּהָא כֻלָּא מִלֵּי דְּאֹרִייתָא, כְּלֵהוּ מְלִין עֲלָיִן וְיִקְרִין, וְכֻלָּא מְלֵה וְמְלֵה בְּתִיב בֵּהּ יִקְרָה הִיא מִפְּנִינִים, וְכֻלָּא חֲפְצִים לֹא יִשׁוּ בֵּהּ.

342. וְכֻלָּא אִינוֹן טַפְשִׁין, אֲטִימִין דְּלֵבָא, כֵּד חֲמָאן מְלֵי דְּאֹרִייתָא, לֹא דִי לֹון דְּלֹא יִדְעִי, אֲלֵא דְּאִינוֹן אֲמַרִי, דְּאִינְהוּ מְלִין פְּגִימִין, מְלֵי דְּלִית בֵּהּ תוֹעֵלְתָא. וְוִי לֹון, כֵּד יִתְבַּע לֹון קוֹדֶשָׁא בְּרִיךְ הוּא, עֲלִבּוֹנָא דְּאֹרִייתָא, וְיִתְעַנְשׁוּן עוֹנְשָׁא דְּמִרְדֵי בְּמֵאֲרִיהוֹן.

343. מַה כְּתִיב בְּאֹרִייתָא, כִּי לֹא דְּבַר רַק הוּא מִכֶּם, וְאִי אִיהוּ רַק מִכֶּם אִיהוּ, דְּהָא אֹרִייתָא כְּלָא, מְלִינֵי מִכֶּל אֲבָנִין טְבִין, וְמִרְגְּלָאן יִקְרִין, מִכֶּל טְבִין דְּעֲלָמָא, כֵּד"א וְכֻלָּא חֲפְצִים לֹא יִשׁוּ בֵּהּ, וְהִיךְ יִימְרוּן דְּאִיְהִי רִיקְנִיא.

344. וְשִׁלְמָה מְלִכָּא אָמַר, אִם חֲכַמַּת חֲכַמַּת לָךְ, דְּכֵד יִתְחַכֵּם בְּרֵי נֶשׁ בְּאֹרִייתָא, תוֹעֵלְתָא דִּילִיָּה אִיהוּ, דְּהָא בְּאֹרִייתָא לֹא יִכִּיל לְאוֹסְפָא, אֲמִילוּ אֶת אַחַת. וְלְצַת לְבַדְךָ תִּשָּׂא, דְּהָא אֹרִייתָא, לֹא יִגְרַע מִשְׁבַּחָהּא כְּלוּם, וְלִיִּצְנוּתָא, דִּילִיָּה אִיהוּ, וְאִשְׁתַּאֲרַ בֵּיהּ, לְאוֹבְדָא לִיָּה מֵהָאֵי עֲלָמָא וּמֵעֲלָמָא דְּאִתֵּי.

345. תָּא חֲזִי, כֵּד אֲתוּוֹן עֲלָיִן, מִתְחַבְּרִין כְּלֵהוּ, בְּהָאֵי דְּרָגָא, סוּפָא דְּכֻלָּא דְּרָגִין קְדִישִׁין עֲלָיִן, וְאֲתַמְלִיא מְנִיָּהוּ, וְאֲתַבְּרָכָא מֵעֲלָמָא עֲלָהּ, כְּדִין, הָאֵי דְּרָגָא קִיּוּמָא, לְאִשְׁקָאָה לְכֻלְהוּ עֲדִרִין, כֻּלָּא חֵד וְחֵד בְּדָקָא חֲזִי לִיָּה, וְכֻלָּא חֵד וְחֵד אֲתַשְׁקִי מִן דִּינָא וְרַחֲמֵי.

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346. Come and behold, it is written: "And he set the rods." Ya'akov wanted to compose the evening prayer, WHICH THE LEFT SIDE, THE NUKVA, WHICH IS DARK, and to shine on the moon, THE NUKVA OF THE NIGHT, to water her and bless her on all sides, RIGHT AND LEFT. As it is written: "And he set the rods," the judgments OF MALCHUT, and the Gvurot from the supernal Gvurah, THE LEFT COLUMN OF BINAH.

347. When Ya'akov wanted to amend this grade, THE NUKVA, he removed all Judgments and Gvurot from the rods OF WHOSE JUDGMENTS IT IS SAID, "AND MADE THE WHITE APPEAR." He set THE RODS in the gutters, the four gutters WHICH ARE THE FOUR VESSELS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT, abiding underneath, "the well that the princes dug out" (Bemidbar 21:18). THE NUKVA, CALLED 'WELL', IS AMENDED BY CHESD, GVURAH, AND TIFERET OF BINAH, CALLED 'PRINCES', COMPRISING THE FOUR VESSELS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT CALLED 'GUTTERS'. When it is filled by the higher rivers and sources, THE SFIROT OF BINAH, the water flows from that holy well, and the four VESSELS take it all. They are therefore called 'gutters', where THE ANGELS AND SOULS come to drink.

348. These judgments and Gvurot, WHICH HE REMOVED FROM THE RODS, stand IN THE GUTTERS, so that each will receive its proper share. In the verse, "when the flocks came to drink...and the flocks conceived before the rods," THE TWO USES OF THE WORD 'FLOCK' correspond the ones to the others--THE GRADES WORTHY OF RECEIVING CHASSADIM AND THE GRADES WORTHY OF RECEIVING JUDGMENTS AND GVUROT. He asks: What is the meaning of "heat" in the verse, "that they should conceive (lit. 'heat')"? HE ANSWERS: When THE ANGELS, THE FLOCKS, are crowned by CHASSADIM AND RECEIVE Judgment, they are heated by that Judgment, BECAUSE RECEIVING JUDGMENT IS CALLED 'HEATING'. They then roam the world inspecting the ways of men for either good or evil, IN ORDER TO REWARD OR PUNISH THEM, BECAUSE THEY INCLUDE CHASSADIM AND JUDGMENTS.

349. Come and behold, it is next written: "And the flocks conceived before (lit. 'were heated against') the rods." This is because these rods, JUDGMENTS AND GVUROT, were heated, and they are now in charge of the Judgments in the world. People are judged by them, as it is written: "This matter is by the decree of the watchers, and the sentence by the word of the holy ones..." (Daniel 4:14).

350. Rabbi Chiya began the discussion with the verse: "My soul clings to You: Your right hand upholds me" (Tehilim 63:9). We have to study this verse carefully. It reads, "My soul clings to You." David himself always cleaved to the Holy One, blessed be He. He cared not for other, WORLDLY matters, but cleaved to the Holy One, blessed be He, with his heart and soul. Because his only wish was to cleave to Him, the Holy One, blessed be He, supported him and never left him, AS IT IS WRITTEN: "YOUR RIGHT HAND UPHOLDS ME." From this we understand that when a man cleaves to the Holy One, blessed be He, He upholds him and never leaves him.

346. תָּא חֲזִי, מֵה כְּתִיב, וַיִּצַּג אֶת הַמַּקְלוֹת אֲשֶׁר פִּצַּל בְּרֵהִטִים וְגו', דִּיעֲקֵב בְּעַא לְאַתְקֵנָא תַּמְלָה שֶׁל עֲרֵבִית, וְלֹאנְהֲרָא לְסִיְהֲרָא, וְלֹאשְׁקָאָה וְלִבְרַכָּא לָהּ מִכָּל סְטְרִין, דְּכְתִיב וַיִּצַּג אֶת הַמַּקְלוֹת. אֵלִין דִּינִין וְגִבּוּרִין, דְּנַפְקֵי מִגְּבוּרָה דְּלַעִילָא.

347. וַיִּעֲקֵב כִּד בְּעַא לְאַתְקֵנָא לְהֵאִי דְרָגָא, סְלִיק לְכָל אֵינּוֹן דִּינִין וְגִבּוּרִין מִיְנָה, וְאוּקִים לֹון בְּרֵהִטִים, בְּאֵינּוֹן רֵהִטִים אַרְבַּע, דְּקִיּוּמֵי תַּחוּת הֵאִי בְּאֵר חַפְרוּה שְׂרִים, דְּאַתְמַלִּיא מֵאֵינּוֹן נַחְלִין וּמְבוּעֵין עֲלָאִין, בְּגִין דְּכִד נַפְקִין מִיּוֹן, מֵהֵאִי בְּאֵר קְדִישָׁא, אֵלִין אַרְבַּע נְטִלֵי כְּלָא, וְעַל דָּא אַקְרוּן רֵהִטִים, וּמַתְמֵן אַתְיִין כְּלָא לְמִשְׁתֵּי.

348. וְאֵינּוֹן דִּינִין וְגִבּוּרִין, כְּלָהוּ קִיּוּמֵי תַּמָּן, לְנִטְלָא לְכָל חַד וְחַד כְּדָקָא חֲזִי לִיה. אֲשֶׁר תְּבֹאנָה הִצָּאן לְשִׁתּוֹת לְנִכַח הִצָּאן, אֵלִין לְקַבִּיל אֵלִין. וַיַּחַמְנָה, מֵאִי וַיַּחַמְנָה, דְּכִד מִתְעַטְרֵן בְּדִינָא, מִתְחַמְמִין בְּהֵוֹא דִינָא, וְאִזְלִין וְשֹׁאטִין בְּעֵלְמָא, וּמְעֵינֵי בְּאַרְחִיּוֹן דְּבְנֵי נְשָׂא, הֵן לְטַב הֵן לְבִישׁ.

349. תָּא חֲזִי, מֵה כְּתִיב בְּתֵרִיה, וַיַּחֲמוּ הִצָּאן אֶל הַמַּקְלוֹת, בְּגִין דְּאֵינּוֹן מַקְלוֹת הֵוּ מִתְחַמְמִין, וּמִשְׁגִּיחִין בְּדִינֵי עֵלְמָא, וְאַתְפַּקְדֵן עֲלֵיה, וְאַתְדַּנּוּ בְּנֵי נְשָׂא עֲלֵיהוּ, כְּדָא בְּגִזְרַת עִירִין פְּתַגְמָא וּמֵאֵמֵר קְדִישִׁין שְׁאַלְתָּא וְגו'.

350. רַבִּי חִיָּיא פְּתַח וְאָמַר, דְּבִקָּה נַפְשֵׁי אַחֲרִיךְ בִּי תַּמְכָּה יְמִינְךָ, הֵאִי קְרָא אֵית לְאַסְתַּכְּלָא בֵּיה, דְּבִקָּה נַפְשֵׁי אַחֲרִיךְ, בְּגִין דְּדוֹד מְלַכָּא, הוּוּ מִתְדַבֵּק נַפְשֵׁיהּ תְּדִיר, אַבְתְּרִיה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא חֲוִישׁ לְמִלִּין אַחֲרֵינִין דְּעֵלְמָא, אֶלָּא לְאַתְדַבְּקָא נַפְשֵׁיהּ וְרַעֲוֵתִיהּ בֵּיה, וְכִיּוֹן דְּאִיהוּ הוּוּ מִתְדַבֵּק בְּקוּדְשָׁא בְּרִיךְ הוּא, הוּוּ תַּמִּיךְ בֵּיה וְלֹא שְׁבִקִיהּ. מִכָּאן, לְבַר נֶשׁ כִּד אַתָּא לְאַתְדַבְּקָא בְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא אַחֲרִיד בֵּיה, וְלֹא שְׁבִיק לִיה.

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351. Another explanation for: "My soul clings to You." This David does so that his grade may be crowned above. For when his grade is attached to the supernal grades and rises to them, the right, CHASSADIM, embraces him, raises him, and joins him WITH THE RIGHT into a worthy union. This is echoed in the verses, "and Your right hand shall hold me," (Tehilim 139:10) and, "His right hand embraces me" (Shir Hashirim 8:3). Therefore, the scripture reads, "Your right hand upholds me."

352. When he cleaves to the Holy One, blessed be He, it is written: "His left hand is under my head, and His right hand embraces me." This is his union with THE HOLY ONE, BLESSED BE HE. When he joins HIM in a union, his grade is filled and blessed.

353. When all the gutters are filled on all four sides of the world, all the flocks are given water, each according to its grade, FROM THE FOUR ASPECTS OF CHOCHMAH, BINAH, TIFERET, AND MALCHUT. When Ya'akov came to purify this grade, THE NUKVA, he chose the right side, which was worthy of him. The Other Side, which was not worthy, was separated from him, as it is written: "and he put his own flocks apart and put them not to Lavan's cattle." He was "apart," on his own, and did not worship strange Elohim from the other sides. Happy is the portion of Yisrael, of whom it is written: "For you are a holy people to Hashem your Elohim, and Hashem has chosen you..." (Devarim 14:2).

354. Come and behold: Ya'akov, the chosen of the fathers, includes all of them, BECAUSE THE CENTRAL COLUMN, YA'AKOV, INCLUDES THE RIGHT AND LEFT COLUMNS, AVRAHAM AND YITZCHAK. He includes them all and thus strives to shine upon the moon, THE NUKVA, since it is for Ya'akov to compose the evening service, THE NUKVA.

355. He made all the preparations correctly and installed all the holy aspects with his aspect OF THE CENTRAL COLUMN. He thus separated his share from that of the other nations OF THE LEFT. Those were the holy, supernal grades of high holiness; the others were the grades defiled with the fifth of impurity.

356. We have already explained that the verse, "and he put his own flocks apart," means that he established for the faith, THE NUKVA, alone, according to the verse: "For you are a holy people to the Hashem your Elohim and Hashem has chosen you" (Devarim 14:2). "...and put them not to Lavan's cattle..." because he did not share his lot and portion with them.

351. דָּבַר אַחַר דְּבַקָּה נַפְשִׁי אַחֲרֶיךָ, לְאַתְעֵטְרָא דְרִגְוִיהָ לְעֵילָא, דְּהָא כַּד אַתְדַּבֵּק הֵוּא דְרִגְוֵא בְּדְרִגְוֵינָא עֲלָאִין לְסַלְקָא בְּתַרְוִיָּהוּ, בְּדִין יְמִינָא אַחִיד בֵּיהּ לְסַלְקָא לִיָּהּ, וְלַחְבֵּרָא לִיָּהּ, בְּחַבּוּרָא חַד כְּדָקָא יְאוּת, כַּד"א וְתֵאחֲזִינִי יְמִינֵךָ, וְכָתִיב וְיִמִּינוּ תַחֲבַקְנִי, וְעַל דָּא בֵּי תַמְכָּה יְמִינֵךָ.

352. וְכַד אַחִיד בֵּיהּ בְּקֹדֶשׁא בְּרִיךְ הוּא, בְּדִין כְּתִיב שְׂמָאלוּ תַחַת לְרַאשִׁי וְיִמִּינוּ תַחֲבַקְנִי, וְאִיהוּ יַחְדָּא חַד, וְחַבּוּרָא חַד, וְכַד אִיהוּ חַבּוּרָא חַד, בְּדִין אַתְמַלִּיא הֵוּא דְרִגְוֵא דִּילִיָּהּ, וְאַתְבָּרְכָא.

353. וְכַד אַתְמַלִּינָא כָּל אֵינּוֹן רַהֲטוּן, אַתְמַלִּינָא לְאַרְבַּע סְטְרִין דְּעֵלְמָא, וְכִלְהוּ עֲדְרִינֵי אַשְׁתַּקְיִין, כָּל חַד וְחַד לְסְטְרִיָּהּ. וְכַד אַתָּא יַעֲקֹב, לְאַתְקַנָּא אִי דְרִגְוֵא, בְּרִיר לִיָּהּ סְטְרָא דִּימִינָא, דְּאַתְחַזִּי לִיָּהּ, וְסְטְרָא אַחֲרָא דְּלֹא אַתְחַזִּי לִיָּהּ אַתְפָּרֶשֶׁת מִיָּנִיָּהּ, כְּמָה דְּכָתִיב, וַיִּשֶׁת לוֹ עֲדָרִים לְבָדוֹ וְלֹא שָׂתָם עַל צֹאן לְבָן. לְבָדוֹ: הוּא בְּלַחְדוּי, דְּלֹא יִשְׁתַּמֵּשׁ בְּטַעוּן אַחֲרָנִין דְּבַסְטְרִין אַחֲרָנִין. זְכָאָה חוּלְקָהוֹן דִּישְׂרָאֵל, דְּעֵלְוִיָּהוּ כְּתִיב כִּי עִם קְדוּשָׁא אַתָּה לִי אֱלֹהֶיךָ וּבְךָ בָּחַר יי' וְגו'.

354. וְתָא חַזִּי, יַעֲקֹב אִיהוּ תּוֹשַׁבְחָא דְאַבְרָהָם, וְאִיהוּ כָּלְלָא דְכִלְהוּ, וּבְגִין דְּאִיהוּ כָּלְלָא דְכִלְלָא, בְּגִין כֶּךָ אִיהוּ קָאִים לְאַנְהָרָא לְסִיְהָרָא, דִּיעֲקֹב אִיהוּ קָאִים לְאַתְקַנָּא לְתַמְלַת עֲרִבִית.

355. וְכֹל הֵוּא תְקוּנָא, אִיהוּ בְּדָקָא חַזִּי לִיָּהּ, כָּל אֵינּוֹן סְטְרִין קְדִישִׁין כִּלְהוּ בְּתַקּוּנָא אַתְקִין בְּסְטְרוּי, וְאַפְרִישׁ חוּלְקִיָּהּ, מְחוּלְקָא דְשָׂאֵר עַמִּין. אֵלִין סְטְרִין עֲלָאִין קְדִישִׁין בְּקְדוּשָׁה עֲלָאָה, וְאֵלִין סְטְרִין מְסָאבִין, בְּמִסָּאבִין דְּמִסָּאבּוּתָא.

356. וְהָא אִוְקִימָנָא, דְּכָתִיב וַיִּשֶׁת לוֹ עֲדָרִים לְבָדוֹ. וַיִּשֶׁת לוֹ: דְּאַתְקִין תְּקוּנִין לְמַהִימְנוּתָא. לְבָדוֹ: כַּד"א וּבְךָ בָּחַר יי' לְהֵיוֹת לוֹ לְעַם סְגֻלָּה מִכָּל הָעַמִּים. וְלֹא שָׂתָם עַל צֹאן לְבָן, דְּלֹא שָׂוִי חוּלְקִיָּהּ וְעַדְבִּיָּה עֲמַהוּן.

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357. Therefore Ya'akov, the chosen among the fathers, established the mystery of faith and separated his lot and portion from that of other nations. Of this the scripture reads, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

358. Rabbi Aba said: Happy is the portion of Yisrael who are superior to the heathen nations, because their grade is high AND THEY RECEIVE THE ILLUMINATION OF THE LEFT FROM BELOW. The grades of the heathen nations are below, BECAUSE THEY DRAW THE ILLUMINATION OF THE LEFT FROM ABOVE. The first, those of the right, are on the side of Holiness. The second, those on the left, on the side of Defilement.

359. After the destruction of the Temple, it is written: "He has drawn back His right hand from before the enemy" (Eichah 2:3). It is also written: "save with Your right hand, and answer me" (Tehilim 60:7), because as the left becomes stronger, the impure are strengthened. This will continue until the Holy One, blessed be He, rebuilds the Temple and establishes and amends the world properly. Then everything shall be set aright again, and the side of Defilement will pass from the world. We have learned this from the verses, "and...I will cause the...unclean spirit to pass out of the land" (Zecharyah 13:2, and, "He will destroy death for ever" (Yeshayah 25:8).

360. The Holy One, blessed be He, alone shall remain, as it is written: "And the idols shall utterly be abolished," (Yeshayah 2:18) and, "Hashem alone shall be exalted on that day," (Yeshayah 2:17) because "there was no strange El with him" (Devarim 32:12). For the force of defilement will be annihilated from the world, and there will be no one left above and below except the Holy One, blessed be He. And the children of Yisrael, His Holy Nation which serves Him, shall be called 'holy', as it is written: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy, every one in Jerusalem that is written to life" (Yeshayah 4:3). Then there will be one King above and below, and one people to serve Him, as it is written: "And who is like Your people Yisrael, a singular nation on earth" (I Divrei Hayamim 17:21).

357. ועל דא יעקב שלימו דאבהן, אתקין רזא דמהימנותא, ואפריש חולקיה וערביה, מחולקא וערבא דשאר עמין. ועל דא כתיב, ואתם הדבקים ביי' אלהיכם חיים כלכם היום.

358. רבי אבא אמר, זבאה חולקהון הישראל, דאינון עלאין על עמין עכו"ם, בגין דרגא דלהון לעילא, ודרגין דעמין עכו"ם לתתא, אלין בסטרא דקדושה, ואלין בסטרא דמסאבא, אלין לימינא, ואלין לשמאלא.

359. ביון דאתחרב בי מקדשא, מה כתיב, השיב אחור ימינו מפני אויב, ובגין כך כתיב, הושיעה ימינך וענני. ושמאלא אתגבר ומסאבא אתתקף, עד דיבני קודשא בריך הוא בי מקדשא, ויתקין עלמא על תקונו, ויהדרון מליה כדקא יאות ויתעבר סטרא מסאבא מן עלמא. והא אתמר, דכתיב ואת רוח הטמאה אעביר מן הארץ וגו', וכתיב בלע המות לנצח וגו'.

360. וישתאר קודשא בריך הוא בלחודו, במה דכתיב, והאילולים כליל יחלף, וכתיב ונשגב יי' לברו ביום ההוא. הוא בלחודו, במה דכתיב, ואין עמו אל נכר, בגין דישתצי חילא מסאבא מעלמא, ולא ישתאר לעילא ותתא, אלא קודשא בריך הוא בלחודו, וישראל לפולחניה, עם קדיש, ויתקרי קדיש, דכתיב, והיה הנשאר בציון והנותר בירושלים קדוש יאמר לו כל הכתוב לחיים בירושלים. וכדין יהא מלבא יחידאי, לעילא ותתא, ועמא יחידאה לפולחניה, במה דכתיב ומי כעמך ישראל גוי אחד בארץ.

39. "Hashem lives; and blessed is my rock"

Rabbi Yitzchak and Rabbi Yesa assert that the Holy Spirit attaches itself to travelers such as themselves, especially when they discuss Torah. On the road, Rabbi Yitzchak speculates on the verse "The Creator lives; and blessed is my rock." For the Righteous, the Lord is a living presence. When united with the Malchut of Zeir Anpin, the Eternal Female or Rock, blessings of abundance flow.

The Relevance of this Passage

When two sages are said to be traveling, it refers to the spiritual travels of their souls in the Upper Worlds. Our constant physical trek in this material existence, directly influences and guides the journey of our souls in the Upper World. Thus, our travels through the darkened corridors of life can be divinely illuminated when we connect to the Light of the Torah. This is accomplished through the study of the spiritual wisdom of the Torah-The Kabbalah-and by the application of its wisdom to our lives. For instance, when we are busy helping others, the Light of the Creator will in turn help and attend to us. The consciousness to think of others before ourselves is stirred within us through these passages.

361. Rabbi Yitzchak and Rabbi Yesa were walking along the road. Rabbi Yesa said: The Shechinah is with us, BECAUSE SHE ATTACHES HERSELF TO TRAVELERS ON THE ROAD TO PROTECT THEM. Let us study the words of the Torah, for whoever studies the Torah and shines in her draws the Shechinah nearer, AS HE DRAWS ZEIR ANPIN, THE SECRET OF THE TORAH. THEN ZEIR ANPIN AND HIS FEMALE, THE SHECHNAH, WILL BE JOINTLY CONNECTED TO THEM.

361. רבי יצחק ור' ייסא, הוו אזלי בארְחא, אַמר רבי ייסא, הָא שְׁכִינְתָא לְגַבְנָן נְתַעֲסַק בְּמַלְי דְּאֹרִייתָא, דְּכָל מָאן דְּעָסִיק בְּמַלְי דְּאֹרִייתָא וְיִשְׁתַּדַּל בָּהּ, זְכוּ לְאַמְשַׁכָּא לִיהּ בְּהַדְיָהּ.

362. Rabbi Yitzchak opened the discussion with the verse: "Hashem lives; and blessed is my rock; and let the Elohim of my salvation be exalted" (Tehilim 18:47). This verse contains a mystery. It is written: "Hashem lives". Do I not know that the Holy One, blessed be He, lives? HE ANSWERS: Even the righteous, YESOD, is referred to as "living (Heb. chay)," BECAUSE THE RIGHTEOUS DRAWS THE ILLUMINATION OF CHOCHMAH, CALLED THE 'LIGHT OF CHAYAH', AND IS THEREFORE CALLED "CHAY." "Living" refers to the righteous above and below-his ZEIR ANPIN, ABOVE, AND HIS YESOD, BELOW, ARE BOTH REFERRED TO AS "LIVING". The Holy One, blessed be He, above, ZEIR ANPIN, is called "living," AS IT IS WRITTEN: "HASHEM LIVES." And the righteous below is called "living," NAMELY, YESOD OF ZEIR ANPIN, as it is written: "And Bnayahu the son of Yehoyada, the son of a living man" (II Shmuel. 23:20), WHICH ALLUDES TO YESOD. Why is THE HOLY ONE, BLESSED BE HE, called "living?" Because He is Righteous, BECAUSE HE INCLUDES THE ASPECT OF THE RIGHTEOUS, YESOD, AS WELL, and the righteous is called "the life of the worlds." The phrase, "and blessed is my rock," has a similar meaning. These are all one because the living and the blessed are never separated. THE LIVING MEANS THE ILLUMINATION OF CHOCHMAH, AND THE BLESSED REFERS TO THE ILLUMINATION OF CHASSADIM. THEY HAVE TO BE CLOTHED BY EACH OTHER BECAUSE CHOCHMAH WITHOUT CHASSADIM IS DARKNESS. "HASHEM LIVES; AND BLESSED IS MY ROCK," ALLUDES TO CHOCHMAH AND CHASSADIM TOGETHER; "MY ROCK" IS THE NUKVA OF ZEIR ANPIN. When "HASHEM LIVES; AND BLESSED BE MY ROCK" are joined together, THE ROCK becomes a well of living water. The water flows from the inside OF THE WELL, NAMELY, FROM THE LIVING AND THE BLESSED, and fills THE ROCK, WHICH IS THE WELL.

362. פֶּתַח רַבִּי יִצְחָק וְאָמַר, חֵי יי' וּבְרוּךְ צוּרִי וְיִרוּם אֱלֹהֵי יִשְׁעֵי, הָאִי קָרָא אִיהוּ רְזָא. חֵי יי', וְכוּי לָא יִדְעָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֶקְרִי חֵי, אֶלָּא אֲמִילוּ צַדִּיק, אִיהוּ אֶקְרִי חֵי, דְּהָא חֵי, צַדִּיק אִיהוּ לְעִילָא, וְצַדִּיק אִיהוּ לְתַתָּא. לְעִילָא קוּדְשָׁא בְּרִיךְ הוּא אֶקְרִי חֵי. לְתַתָּא צַדִּיק אֶקְרִי חֵי, דְּכִתְיִב וּבְנֵיהוּ בֶן יְהוּדָע בֶּן אִישׁ חֵי, אֲמַאי אֶקְרִי חֵי בְּגִין דְּאִיהוּ צַדִּיק, דְּהָא צַדִּיק חֵי אֶקְרִי, חֵי הַעוֹלָמִים. וּבְרוּךְ צוּרִי, כִּלְא חַד, חֵי וּבְרוּךְ, דְּלָא מִתְפָּרְשִׁי מֵהַדְרִי, דְּכַד מִתְחַבְרִין כְּחַדָּא, אֶקְרִי בְּאֵר מִים חַיִּים. דָּא נְבִיעַ לְגוּ, וְדָא אֲתַמְלִיזָא מְנִיָּה.

363. The verse, "and let the Elohim of my salvation be exalted," refers to the supernal world, BINAH, which is exalted and uplifted. Everything is issued from it, and every spring that fills the well IS DERIVED FROM IT. THE NUKVA is blessed from there and shines upon all those beneath ATZILUT. When everyone is filled WITH PLENTY from her, then "the Elohim of my salvation be exalted," BECAUSE IT IS EXALTED AND UPLIFTED BY THE WEALTH IT SHOWERS ON THE LOWER BEINGES.

363. וְיִרוּם אֱלֹהֵי יִשְׁעֵי, דָּא עֲלֵמָא עֲלָאָה, דְּאִיהוּ רֶם וְנִשְׂא, רֶם עַל כִּלְאָ, דְּהָא מְיֻנְיָה נְפִיק כִּלְאָ, וְכָל נְבִיעוּ דְּנְבִיעַ, לְאַתְמִלְיָא בִּירָא, כְּדָקָא יְאוּת, וּמִתְמַן אֲתַבְרַכָּא, לְאַנְהָרָא לְכָל אִינוּן דְּלִתְתָּא, וְכַד אֲתַמְלִיזָא, כִּלְאָ כְּדָקָא יְאוּת, בְּדִין וְיִרוּם אֱלֹהֵי יִשְׁעֵי.

40. "He withdraws not his eyes from the righteous"

As the rabbis travel, the discussion continues. Quoting scripture, Rabbi Yesa asserts that the wicked will perish and the righteous will prevail. They meet a man with a child on his shoulders, fleeing the wicked. The man says people can achieve merit by giving him alms. The rabbis give him alms and food to eat.

The Relevance of this Passage

Actions of charity have the power to remove decrees of death against us. Often, before a judgment is executed against us, the Light will send us an opportunity to share and truly go outside of ourselves so that we can sweeten the judgment. The Evil Inclination, however, blinds us to these opportunities and we remain in our selfish, uncaring ways. The wisdom and foresight to recognize opportunities to give charity is aroused in our consciousness. Moreover, the strength to take the initiative and perform charitable contributions is also stirred within our souls. We just have to listen to the whispers arising from words of this portion.

364. Rabbi Yesa opened the discussion with the verse: "He withdraws not His eyes from the Righteous: but with kings on He throne the establishes them for ever, and they are exalted" (Iyov 36:7). Come and behold: when the wicked lose their power and perish from the world, the Righteous then rules the world. This is the meaning of the verse: "He preserves not the life of the wicked: but gives to the poor their right" (Ibid. 6), **THAT IS, THE WICKED WILL PERISH FROM THE WORLD.** It is then written: "He withdraws not His eyes from the Righteous," which is similar to the verse, "The eyes of Hashem are towards the Righteous" (Tehilim 34:16).

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

366. While they were walking, they saw a man with a child riding on his shoulders. Rabbi Yitzchak said: Surely this man is Jewish and has come to help people attain merit, **THAT IS, HE IS COMING TO RECEIVE CHARITY AND ALLOW PEOPLE TO MERIT THE WORLD TO COME.** Rabbi Yesa said: Let us be the first to merit by him.

367. When he reached them, Rabbi Yesa asked: Where is YOUR bag of food? **RABBI YESA SAW THAT THE MAN CARRIED NOTHING SAVE THE CHILD ON HIS SHOULDERS.** He replied: I HAVE NOTHING, so that people can achieve merit **BY GIVING ALMS TO ME.** I had two sons, but the army came into town and took them captive. Now I am walking to afford people the opportunity to earn merit **BY GIVING RANSOM MONEY.** And they did, by giving him **ALMS AND food TO EAT.**

41. "My offering, the provision of my sacrifices made by fire"

The man the Rabbis meet on the road enlightens them to the hidden benefits of giving charity.

The Relevance of this Passage

The wisdom and insight to recognize opportunities for sharing, combined with the motivation to give beyond our comfort zones is instilled within the reader. We must, however, be cognizant of the importance of concealed blessings. When one gives to receive honor and acclaim for his philanthropy, it is not considered true sharing. Thus, the prudence to give anonymously is also awakened in our souls.

368. The Jew then opened the discussion with the verse: "My offering, the provision of my sacrifices made by fire" (Bemidbar 28:2). The daily sacrifice of the Holy One, blessed be He, sustains the world and gives nourishment above and below. Because there is stirring below **AS A RESULT OF THE DAILY OFFERING, THE POURING OF PLENTY** is bestirred above, and all are adequately sustained.

364. פתח רבי ייסא ואמר, לא יגרע מצדיק עיניו ואת מלכים לכסא וישיבם לנצח ויגבהו, תא חזי, כד חויבויא לא שלטין בעלמא, ואתאבידו מיניה, כדין צדק איהו שליט בעלמא, הה"ד לא יחיה רשע ומשפט עניים יתן, מה כתיב בתריה, לא יגרע מצדיק עיניו, מהו עיניו, כד"א עיניו יי' אל צדיקים.

365. ואת מלכים לכסא, אלין אינון מלכין שליטין, דאתאחדן לכסא, וישיבם לנצח, דאתקיימו בכרסויא, בקיומא שלים. ויגבהו, אמאי ויגבהו, לשלטאה בעלמא, ויתקיים, כרסויא על סמכוהי. דבר אחר ויגבהו, דנטלי כרסויא, וחקמין לה לעילא, לאתאחדא באתריה כדקא נאות, וכדין כלא יחודא חדא.

366. עד דהוו אזלי, חמו חר בר נש, דהוה אתי, וחד ינוקא עמיה, רכיב על בתפיה, אמר רבי יצחק, ודאי האי בר נש יודאי איהו, ובגין לזכאה לבני נשא קא אתי. אמר רבי ייסא, נזכה אנן בקדמיתא ביה.

367. כד מטא לגבייהו, אמר רבי ייסא אן קיסתא דטרימא בקירטוי דאורחא, אמר בגין דיזכון בני נשא, דהא תרין בנין אית לי, ואתא טורנא למתא, ואשתבו, ודאיידנא אזילנא, בגין דיזכון בהו בני נשא. זכו בהדיה, ויהבו ליה למיכל.

368. אדהכי פתח ההוא יודאי ואמר, את קרבני לחמי לאשי וגו'. קרבנא דקודשא בריך הוא בכל יומא, בגין למיזן עלמא, ולמיהב ספוקא לעילא ותתא, דהא באתערותא דלתתא, אתער לעילא, ובדא מסתפקין כל חד וחד כדקא נאות.

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369. "My offering, the provision of my sacrifices" corresponds with the verse, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1); THEY BOTH ALLUDE TO SUSTENANCE. The words "made by fire," like, "Eat, O friends" (Ibid.) ALLUDE TO NOURISHMENT. The Holy One, blessed be He, provides that nourishment from above to pour down sustenance to the lower world from that nourishment ABOVE. How much more blessed is a man who gives food TO THE POOR, to sustain his soul; the Holy One, blessed be He, blesses him and showers on him supernal nourishment, and the world is blessed for him.

370. Rabbi Yitzchak said: HE EXPLAINED this mystery very well indeed. Rabbi Yesa replied: Surely this is why it has been said that a man should refrain from contempt toward any one, BECAUSE THOUGH AT FIRST THEY THOUGHT HIM BOORISH AND WERE CLOSE TO SHOWING HIM DISRESPECT, I twice attained merit through this man.

371. The man discoursed on the following verse, as discussed by Rabbi Elazar: "My offering, the provisions of my sacrifices made by fire." "...an offering..." is the secret of the Congregation of Yisrael, THE NUKVA. The particle 'et' BEFORE "MY OFFERING" REFERS TO THE NUKVA. "...my offering (Heb. korban)..." is derived from proximity (Heb. kirvah) and attachment. IT ATTACHES AND CONNECTS THE NUKVA WITH ZEIR ANPIN. "...the provision..." is the nourishment flowing from above, bestirred from below BY THE DAILY OFFERING. "...made by fire..." comes to include the other angels that are nourished here, each according to his rank. "...for a sweet savour to me..." is the desire and union caused by the secret of the supernal world, BINAH.

372. "...shall you observe to offer to Me in their due season..." (Bemidbar 28:2). HE ASKS: What is their season? HE ANSWERS: THE time when Avraham awoke to carry out the wishes OF THE HOLY ONE, BLESSED BE HE, as it is written: "And Avraham rose early in the morning" (Beresheet 22:3); THE TIME OF THE MORNING OFFERING; the time when Yitzchak was bound to the altar; was at sunset, THE TIME FOR THE EVENTIDE DAILY OFFERING. Rabbi Yesa asked: Why, if there are two seasons, is it written "in their season" in the singular, instead of in the plural, SEEING AS THERE ARE TWO SEASONS? He replied: At the time OF THE OFFERING, fire was included within water, and water within fire, THE ATTRIBUTE OF AVRAHAM, WATER, WAS INCLUDED WITHIN THE ATTRIBUTE OF YITZCHAK, FIRE, AND VICE VERSA. It is therefore written: "in their season," in the singular, FOR THEY BECAME ONE.

373. Come and behold, of no offering is it written: "observe," as it is here in the phrase, "shall you observe to offer to Me." This is because "observe" is the secret of "keep," THE NUKVA, which needs to be summoned up TO ZEIR ANPIN, as it is written: "shall you observe to offer to Me," TO OFFER THE NUKVA "in their season," by right and left OF ZEIR ANPIN. These were explained above to be Avraham and Yitzchak. All this is in accordance with the supernal mystery.

369. אֶת קִרְבָּנִי לַחֲמִי, הֲדָא הוּא דְכִתְיִב, אֶכְלֵתִי וְעָרִי עִם דְּבָשִׁי שְׁתִּיתִי וַיְנִי עִם חֲלָבִי. לְאִשִּׁי: הֲדָא הוּא דְכִתְיִב, אֶכְלוּ רַעִים וְגו', וּמָה קוֹדֶשׁא בְּרִיךְ הוּא פְּקִיד לְאַתְעָרָא מְזוֹנָא לְעֵילָא בְּגִין לְאַתְעָרָא מְזוֹנָא לְתַתָּא מֵהוּא מְזוֹנָא, מֵאן דִּיהִיב מְזוֹנָא לְקִיּוּמָא נִמְשָׂא, עַל אַחַת כַּמָּה וְכַמָּה, דְּקוֹדֶשׁא בְּרִיךְ הוּא בְּרִיךְ לִיה, וַיִּתְעַר לִיה מְזוֹנָא דְלְעֵילָא, וַיִּתְבַּרַךְ עֲלֵמָא בְּגִינֵיהּ.

370. אָמַר רַבִּי יִצְחָק, וְדָאִי רָזָא דָּא בְּדַקָּא חֲזִי, וְשִׁמְיִר קְאָמַר. אָמַר רַבִּי יֵיסָא, וְדָאִי עַל דָּא אָמַרוּ, דְּלֹא יִזְלֹל בְּר נֶשׁ, לְשׁוּם בְּר נֶשׁ אַחְרָא בְּעֲלֵמָא, בְּתַרִּי גּוּוּנֵי זְכִינָא לְהָאִי בְּר נֶשׁ.

371. פִּתַּח וְאָמַר, הָאִי קְרָא אָמַרְרַבִּי אֲלַעְזֹר אֶת קִרְבָּנִי לַחֲמִי לְאִשִּׁי, אֶת קִרְבָּנִי, רָזָא דְכִנְסַת יִשְׂרָאֵל, דְּכִתְיִב אֶת, אֶת דִּיּוּקָא. קִרְבָּנִי: דָּא אִיהוּ קִרְבָּנָא, וְקִשׁוּרָא לְאַתְקִשְׂרָא. לַחֲמִי: דָּא מְזוֹנָא, דָּאִתִּי מְלַעֲיָלָא, בְּאַתְעָרוּתָא דְלְתַתָּא. לְאִשִּׁי: לְאַתְכַּלְלָא שְׂאֵר חֵילִין אַחְרָנִין, דְּאַצְטְרִיכוּ לְאַתְזוֹנָא, כָּל חַד וְחַד בְּדַקָּא חֲזִי לִיה. רִיחַ נִיחָחִי: דָּא רַעוּתָא וְקִשׁוּרָא, דְּאַתְאַחְדָּא כְּלָא, בְּרָזָא דְעֲלֵמָא עֲלָאָה.

372. תְּשַׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֵדוֹ, מֵאן מוֹעֵדוֹ, בְּזִמְן דְּאַתְעַר אַבְרָהָם, לְמַעַבְד רַעוּתֵיהּ, דְּכִתְיִב וַיִּשְׁכֶּם אַבְרָהָם בְּבֶקֶר. וּבְזִמְנָא דְאַתְעַקֵּד יִצְחָק עַל גְּבִי מִדְּבַחָא, דְּהָיָא שַׁעְתָּא, בֵּין הָעֶרְפִּים הוּא. וְאָמַר רַבִּי יֵיסָא, אִי הֲכִי, הָאִי דְכִתְיִב בְּמוֹעֵדוֹ, בְּמוֹעֵדִים מִבְּעֵי לִיה. אָמַר לוֹ, הָיָא שַׁעְתָּא, אֶתְכַלִּיל אֶשָׁא בְּמִיא, וּמִיא בְּאֶשָׁא, וּבְגִין כֵּן כְּתִיב בְּמוֹעֵדוֹ.

373. תָּא חֲזִי, בְּכָל קִרְבָּנִין, לֹא כְתִיב כַּמָּה דְכִתְיִב הֲכָא, תְּשַׁמְרוּ לְהַקְרִיב לִי. תְּשַׁמְרוּ: רָזָא דְשִׁמּוּר, דְּאִיהוּ צְרִיכָא לְקִרְבָּא לְגַבִּי עֵילָא, דְּכִתְיִב תְּשַׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֵדוֹ, בְּיִמִּינָא וּשְׂמָאלָא, כַּמָּה דְּאַתְמֹר, בְּאַבְרָהָם וַיִּצְחָק, וְכָלֵא בְּרָזָא עֲלָאָה.

374. Rabbi Yesa said: Had I come only to hear these words, it was worth my while. Happy are the children of Yisrael in this world and in the world to come. Of this, the scripture says: "Your people also shall be all righteous: they shall inherit the land for ever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60:21).

374. אָמַר רַבִּי יוֹסֵא לֹא אֶתִינָא הֶכָּא, אֶלָּא לְמִשְׁמַע מַלְיָן אֲלִין, דִּינִי זְכָאִין אִינוּן יִשְׂרָאֵל, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאִתִּי. עַל דָּא כְּתִיב וְעִמְךָ כָּלֵם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נִצְר מִטְעֵי מַעֲשֵׂה יְדֵי לְהִתְפָּאֵר.

42. The images

In this verse, the rabbis comment wryly on the low nature of Lavan's idols or "images." Lavan communicated with the statues representing his gods, and thus was able to make black magic. Rachel took these images when she and Ya'akov fled, and hid them under her skirts in order to cure her father of idolatry and also to prevent him from successful pursuit.

The Relevance of this Passage

The negative forces who dwell in our midst have the power to help us achieve many objectives in life, but there is a price to be paid at a later date. The rewards are short-lived and they leave a residue that creates chaos and turmoil somewhere in our lives. Idols do not refer only to statues depicting Gods. Anything that is ego-based--such as money, power, prestige and material possessions--is considered to be an Idol if it holds sway over our thoughts and behavior. Through the spiritual power of Rachel and Ya'akov, we are now rising above the temptations and trappings of physical existence in order to discover the true and eternal treasures of life.

375. "And Lavan went to shear his sheep..." (Beresheet 31:19). Rabbi Yosi asked: What are the images? HE REPLIED: They pertain to idolatry. They were called Terafim in offensive language, after the place of the toref, A WOMAN'S PUDENDA. How do we know they pertained to idolatry? From the verses: "yet why have you stolen my Elohim" (Ibid. 30), and "Anyone with whom you find your Elohim" (Ibid. 32). Lavan was the greatest sorcerer in the world, and by means OF THE IMAGES he knew whatever he needed to know.

375. וְלָבָן הֵלַךְ לְגַזֹּז אֶת צֹאנֹו וּגְוֹ. אָמַר רַבִּי יוֹסֵי מֵאַן תְּרַפִּים, אֶלָּא ע"ז הוּו, וְאַמְאֵי אֶקְרִי תְרַפִּים, לְגַנְאֵי הוּו, כְּמָה דְתַנִּינָן בְּמִקּוּם הַתּוֹרָה. וּמְנַלָּן דַּע"ז הוּו, דְכְתִיב לְמָה גִּנְבַת אֶת אֱלֹהֵי. וְכְתִיב עִם אֲשֶׁר תִּמְצָא אֶת אֱלֹהֶיךָ וּגְוֹ. וְלָבָן חֲרָשָׁא דְכָל חֲרָשִׁין דְעֵלְמָא הוּו, וּבְהֵאֵי הוּו יָדַע בְּכָל מֵאַן דְבַעֵי לְמַנְדַּע.

376. Rabbi Chiya said that the images were created through magic; Rabbi Yosi said that it was by means of divination. Rabbi Yehuda said: They are made only at certain times. They were called Terafim, because one must know when to shape them and when to wait, as it is written: "stay (Heb. here) now your hand" (Il Shmuel 24:16). BECAUSE ONE HAS TO RELAX ONE'S HAND AT CERTAIN HOURS, THEY ARE CALLED TERAFIG.

376. אָמַר רַבִּי חִיָּיא, בְּקָסָם אֶתְעַבִּיד. רַבִּי יוֹסֵי אוֹמַר בְּנַחֲשׁ. אָמַר רַבִּי יְהוּדָה, לֹא אֶתְעַבִּידוּ, אֶלָּא בְשַׁעֲתֵי יָדֵיעָן. וְאַמְאֵי אֶקְרִי תְרַפִּים. בְּגִין דְבִטְשֵׁי הָאֵי שַׁעֲתָא, וְהָאֵי שַׁעֲתָא אֶרְפִּי יָדָא, כְּמָה דָּאֵת אָמַר רַב עֵתָה הֲרָף יָדְךָ.

377. When the craftsman makes it, a man who knows the moments and hours, WHO KNOWS WHEN TO STRIKE AND WHEN TO STAY, stands by him, telling him when to act and when to rest. There is no other action that needs holding off AT A CERTAIN HOUR as that of THE IMAGES. The image constantly speaks and gives advice on how to harm a man's soul.

377. אוּמְנָא כַּד עֵבִיד לֵיה, הָהוּא דִינְדַע רְגֵיעֵי וְשַׁעֲתֵי קָאִים עֲלֵיה, וְאַמַר, הַשַּׁתָּא אֶרְפִּי, וְהַשַּׁתָּא עֵבִיד. וְלֹא תִשְׁכַּח עֵבִידתָא דְאַצְטְרִיךְ דִּירְפוֹן מִינָה אֶלָּא הָאֵי. וְאִיהוּ מְלִיל תְדִיר, וְיְהִיב עֵיטוֹן בִּישִׁין לְאַבְאָשָׁא לְנַפְשֵׁיה דְבַר נֶשׁ.

378. Rachel feared lest the images would give counsel on how to harm Ya'akov. She placed them under her to show disrespect to the idolatry, so that they would not be able to speak. For when one prepares them to talk he sweeps and cleans before them, to show them respect. But now it is written: "and she sat upon them" (Beresheet 31:34), BECAUSE SHE SHAMED THEM INTO NOT TALKING. THE IMAGES were male and female, and much prayer was needed to encourage them to speak. Because THE IMAGES WERE NOT IN HIS POSSESSION, Lavan was held for three days, as he did not know Ya'akov had fled. As it is written: "And it was told Lavan on the third day that Ya'akov was fled."

378. וְרַחֵל דְחִילתָּ, בְּגִין דְיְהִיב עֵיטָא לְאַבְאָשָׁא לֵיה לְיַעֲקֹב, וּבְגִין בְּזִיוְנָא דַּע"ז, שְׂוֵי לֹון תַּחוּתָהּ, עַד דְלֹא יָכִיל לְמַלְלָא. דְהָא כַּד אִיהוּ מִתְתַּקֵּן לְמַלְלָא, מְכַבְּרִין וּמְרַבִּיצִין קַמֵּיה, וְהַשַּׁתָּא מַה כְּתִיב, וְתִשָּׁב עֲלֵיהֶם. דְכַר וְנוֹקְבָא הוּו, וּפּוֹלְחָנִין סְגִיאִין קַא עֵבִידִין, עַד לֹא מְמַלְלָן. וּבְגִינֵי כֵךְ, אֶתְעַכֵּב לָבָן תְּלַת יוֹמִין, דְלֹא יָדַע דַּעֲרַק יַעֲקֹב, דְכְתִיב וַיִּגַּד לְלָבָן בַּיּוֹם הַשְּׁלִישִׁי כִּי בָרַח יַעֲקֹב.

379. Rabbi Yehuda said that he prepared himself in two ways: by gathering together all the magic he had and all the weapons he had in order to destroy YA'AKOV, as it is written: "An Arammian was going to destroy my father" (Devarim 26:5). When the Holy One, blessed be He, saw that he wanted to destroy Ya'akov, it is written: "Take heed that you speak not to Ya'akov either good or bad." This is because, "It is in the power of my hand to hurt you" (Beresheet 31:29). HE ASKS: What made him so sure of himself? HE ANSWERS: He trusted the magic means he had.

380. Come and behold: Lavan covered in one day the same distance that Ya'akov needed seven days to walk. He did this to destroy YA'AKOV, first because Ya'akov fled, and second, because of the images, WHICH WERE STOLEN FROM HIM. And although Rachel did this to wean her father from idolatry, she was punished in spite of her good intentions by not bringing up Binyamin or spending even a single hour in this world with him, due to her father's sorrow.

381. Rabbi Yitzchak said: All the reproof Ya'akov administered to Lavan caused him to repent and acknowledge the Holy One, blessed be He, as it is written: "see, Elohim is witness between me and you" (Beresheet 31:50), THUS MENTIONING THE NAME OF ELOHIM. Yet come and behold. It is written: "The Elohim of Avraham, and the Elohim of Nahor judge between us," because he returned to his evil ways, saying "the Elohim of Avraham," WHO IS HOLY, and then mentioning "the Elohim of Nahor," WHO IS IDOLATROUS.

382. "And Ya'akov swore by the Fear of his father Ya'akov". HE ASKS: Why did Yitzchak swear by the Fear of Yitzchak and not by the Elohim of Avraham?" HE ANSWERS: Because he did not want to lean heavily on the right, AVRAHAM, and draw it to Lavan. HE THEREFORE DID NOT SWEAR BY THE ELOHIM OF AVRAHAM, THE SECRET OF THE RIGHT. Moreover, a man should not swear by a lofty place at all times, even though he is telling the truth.

383. Rabbi Yosi said: Assuredly, Ya'akov swore to further emphasize his oath, NAMELY, HE MEANT TO STRENGTHEN HIS OATH BY MENTIONING THE FEAR OF HIS FATHER YITZCHAK. This ought to be so. Ya'akov also studied it carefully, and said: Lavan already mentioned the Elohim of Avraham, but not my father YITZCHAK. I shall complete it. Immediately, "Ya'akov swore by the Fear of his father Yitzchak." Another explanation is that he meant to be included within Judgment, to be firm against Lavan.

379. וְאָמַר רַבִּי יְהוּדָה, זְמַן גְּרַמְיָה בְּתָרִין מְלִין, אֲזָרְזוּ בְּכָל חֲרָשִׁין דְּהוּה לִיה, וְאֲזָרְזוּ בְּזַיְוִינִין, בְּגִין לְאוֹבְדָא לִיה מִן עֲלְמָא, דְּכְתִיב אֲרַמִּי אֲבַד אָבִי. בֵּין דְּחָמָא קוֹדֶשָׁא בְּרִיךְ הוּא, דְּבַעַא לְאוֹבְדָא לְיַעֲקֹב, מַה כְּתִיב הַשְׁמַר לָךְ פֶּן תִּדְבַר עִם יַעֲקֹב מִטּוֹב עַד רָע. וְהַיְוִנוּ דְּכְתִיב יֵשׁ לְאֵל יָדֵי לַעֲשׂוֹת עִמָּכֶם רָע. בְּמַה אֲתַרְחִיץ, בְּחֲרָשִׁין דְּהוּוּ בִּידֵיה.

380. תָּא חַזִּי, לְבָן אֲזַל בְּיוֹמָא חַד, אֲרַח שְׂבַעָה יָמִים דְּאֲזַל יַעֲקֹב, בְּגִין לְאַעְקָרָא לִיה מִן עֲלְמָא. חַד, עַל דְּאֲזַל. וְחַד, עַל אִינוּן תְּרַפִּים. וְאִף עַל גַּב דְּרַחֲלִי אִיהִי עֲבַדְתָּ, לְאַעְקָרָא לִיה לְאַבּוּהָ מִבְּתַר ע"ז, אֲתַעֲנֶשֶׁת, דְּלֹא רַבִּיאת לִיה לְבַנְיָמִן, וְלֹא קְיָיְמָא בְּהַדְרִיה שְׁעֵתָא חַדָּא, בְּגִין צַעֲרָא דְּאַבּוּהָ, אִף עַל גַּב דְּאֲתַכּוּוֹנְתָּ לְטַב.

381. רַבִּי יִצְחָק אָמַר, כָּל הָהִיא תּוֹכַחְתָּא דְּהוּה לִיה לְיַעֲקֹב בְּלָבָן, אֲהַדְרִי לִיה לְלָבָן, לְאוֹדָאָה לִיה לְקוֹדֶשָׁא בְּרִיךְ הוּא, דְּכְתִיב רָאָה אֱלֹהִים עַד בֵּינֵי וּבֵינֵינוּ. תָּא חַזִּי, כְּתִיב אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי נַחֲוֹר וְשִׁפְטוּ בֵּינֵינוּ, אֲהַדְרִי הַהוּא רָשַׁע לְתַקְלִיָּה, בֵּין דְּאָמַר אֱלֹהֵי אַבְרָהָם, אֲהַדְרִי וְאָמַר וְאֱלֹהֵי נַחֲוֹר.

382. וַיִּשְׁבַּע יַעֲקֹב בְּפִיחַד אָבִיו יִצְחָק, מֵאֵי טַעֲמָא בְּפִיחַד יִצְחָק, וְלֹא בְּאֱלֹהֵי אַבְרָהָם. אֲלֵא, דְּלֹא בַּעַא לְאַטְרַחָא לְיִמִּינָא, בְּגִינֵיה דְּלָבָן. וְלֹא עוֹד, אֲלֵא דְּלֹא לְבַעֵי לִיה לְאִינוּשׁ, אִף עַל גַּב דְּאוּמֵי בְּקוֹשְׁטָא, לְאוּמָאָה בְּאֲתַר עֲלָאָה דְּכֻלָּא.

383. אָמַר רַבִּי יוֹסִי, וְדֵאֵי לְקִיּוּמָא בְּדָקָא יְאוּת, אוּמֵי יַעֲקֹב כְּךָ, וְהֵכִי אֲתַחֲזִי, וַיַּעֲקֹב אֲשַׁגַּח בְּמִלָּה, אָמַר, הָא אִיהוּ אָמַר אֱלֹהֵי אַבְרָהָם, וְשִׁבְקָ לְאַבָּא, אֲנָא אֲשֵׁלִים כֻּלָּא, מִיָּד וַיִּשְׁבַּע יַעֲקֹב בְּפִיחַד אָבִיו יִצְחָק. דְּבַר אַחַר, לְאַתְכַּלְלָא בְּדִינָא, לְמִיָּקָם עֲלֵיה דְּלָבָן.

43. "and angels of Elohim met him"

This last passage of the section reiterates some of the first principles of Kabbalah: the existence in all things of an eternal male and female. This reflects the underlying duality of God's creation--which paradoxically also contains the idea of an eternal reality where 'all is one'.

The Relevance of this Passage

The terms "male" and "female" are code words denoting two basic traits of humanity, desire to share and the desire to receive, respectively. Balancing these two traits is critical if we are to achieve fulfillment and Light in our lives. The wisdom to manage our sharing and receiving attributes is stimulated within us so that we can reconcile and unify these opposite qualities for the purpose of reuniting with the Light of the Creator.

384. "And Ya'akov went on his way, and angels of Elohim met him..." (Beresheet 32:2). Rabbi Aba began with the verse: "male and female He created them" (Beresheet 5:2). How much it behooves us to look into the words of the Torah, THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN. Woe to all the hard hearted and blindfolded, WHO CLEAVE TO THE LEFT COLUMN, BLOCKED FROM CHOCHMAH, WHICH IS 'EYES', AND FROM BINAH, CALLED 'HEART'. For the Torah, WHICH IS OF THE CENTRAL COLUMN, calls to them: "Come, eat of my bread (WHICH IS DRAWN FROM THE RIGHT COLUMN OF THE TORAH), and drink of the wine which I have mingled (WHICH IS DRAWN FROM THE LEFT COLUMN OF THE TORAH)" (Mishlei 9:5). "Whoever is simple, WHOEVER CLINGS TO THE LEFT, let him turn in here: as for him that lacks understanding, she says to him" (Mishlei 9:4). But there is no one to pay attention to her.

385. Come and behold: "MALE AND FEMALE HE CREATED THEM," for it contains deep mysteries. It alludes inwardly TO THE MALE AND FEMALE and outwardly TO ADAM AND CHAVAH. THIS MEANS THAT THERE IS A CONNECTION BETWEEN THE INNER MALE AND FEMALE, IN GREATNESS, AND A CONNECTION BETWEEN THE OUTER MALE AND FEMALE, IN SMALLNESS. It may be understood in this INNER manner, and that OUTER manner. One way to understand this is that the sun and moon, MALE AND FEMALE, are bound as one, about which it is written: "He created them," and "The sun and moon stood still in her habitation" (Chavakuk 3:11). THEY ARE THE SECRET OF THE INNER MALE AND FEMALE. It is also understood FROM THIS VERSE that Adam and Chavah were created AND COME from the union OF THE SUPERNAL, OUTER MALE AND FEMALE. Once they were joined as one, Elohim "blessed them" (Beresheet 5:2). This is because blessing dwells only where male and female are found.

386. Come and behold: when Ya'akov turned to go toward Charan, he was unmarried. It is written: "and he lighted on a certain place" (Beresheet 28:11). Then he was answered only in a dream. After he was married and came to all the tribes, the supernal camps met him and entreated him, as it is written: "and angels of Elohim met (also: 'entreated') him." Now they came to meet him, NAMELY, TO ENTREAT HIM. First he WAS BEGGING, as it is written: "and he lighted (Heb. vayifga) on a certain place." Now they BEGGED, AS IT IS WRITTEN "and angels of Elohim met (Heb. vayifgeu) him."

387. The reason is that Ya'akov and the tribes were given water from the great sea, THE PLENTY OF THE NUKVA AT TIME OF GREATNESS, THEN CALLED THE 'GREAT SEA'. THEY THEREFORE ENTREATED HIM TO DRAW PLENTY ON THEM. Also, at first, he saw them at night in a dream, AS IT IS WRITTEN: "AND HE DREAMED... AND BEHOLD THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT." Now he saw them with his eyes during the daytime, as it is written: "And when Ya'akov saw them, he said: This is Elohim's camp" (Beresheet 32:2).

388. HE ASKS: How did he recognize them TO BE ANGELS OF ELOHIM? HE ANSWERS: He saw they were the same angels as in his dream. He therefore called them "Machanayim (lit. 'two camps')," THAT IS, AFTER THE VERSE, "AND BEHOLD THE ANGELS OF ELOHIM ASCENDING AND DESCENDING ON IT," WHOM HE SAW IN HIS DREAM. Those who were seen above and below FORMED TWO CAMPS.

384. וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹהִים. רַבִּי אָבָא פָתַח וַאֲמַר זָכַר וּנְקֵבָה בְּרֵאִם וְגו', כַּמָּה אֵיךְ לֵן לְאַסְתַּכְלָא בְּמַלְי דְּאוּרִייתָא, וְוִי לֹון, לְאִינוּן אֲטִימִי לְבָא, וְסַתִּימִין עֵינִין, הָא אוּרִייתָא קִאֲרִי קַמִּייהוּ, לְכוּ לְחַמוּ בְּלַחְמִי וּשְׁתוּ בֵּינָן מִסְכַּתִּי. מִי פְתִי יִסוּר הִנֵּה חֶסֶר לֵב אִמְרָה לוֹ, וְלִית מֵאֵן דִּישְׁגַּח.

385. תָּא חֲזִי, הָאִי קִרְא, אֵיךְ בֵּיה רְזִין עֲלָאִין, אִיהוּ לְגוּ, וְאִיהוּ לְבַר. זָכַר וּנְקֵבָה בְּרֵאִם, אֲשַׁתְּמַע לְהָאִי גְוּנָא, וְאֲשַׁתְּמַע לְהָאִי גְוּנָא, וְאֲשַׁתְּמַע דְּשַׁמְשָׁא וְסִיְהָרָא בְּחַבּוּרָא חֲדָא אִינוּן, דְּכַתִּיב בְּרֵאִם, כַּמָּה דָּאֵת אִמְר שְׁמֵשׁ יִרַח עֵמֶד זְבוּלָה. וְאֲשַׁתְּמַע, דְּאֲרַם וְחוּהָ, בְּחֲדָא אֲתַבְּרִיאוּ, בְּזוּגָא חֲד, וְכִיוּן דְּאֲשַׁתְּכַחוּ בְּזוּגָא חֲד, מִיָּד וַיִּבְרַךְ אֹתָם, דְּלִית בְּרַכְתָּא שְׂרִיא, אֶלָּא בְּאֲתַר דְּאֲשַׁתְּכַחוּ דְּכַר וּנְקֵבָא.

386. תָּא חֲזִי, כַּד נִפְקַע יַעֲקֹב לְמִיְהָרָא לְחָרָן, בְּלַחְדוּי הוּהוּ, דְּלֵא אֲתַנְסִיב, מַה כְּתִיב וַיִּפְגַּע בְּמִקּוֹם וְגו', וְלֵא אֲתִיבּוּ לִי, אֶלָּא בְּחַלְמָא, הֲשַׁתָּא דְּאֲנָסִיב, וְהוּהוּ אֲתִי בְּכַלְהוּ שְׁבִטִין, כְּבִיכּוּל מְשַׁרְיִין עֲלָאִין, פִּגְעִין בֵּיה, וְאֲתַחַנְנוּ לִי, דְּכַתִּיב וַיִּפְגְּעוּ בּוֹ, אִינוּן אֲהֲדַרוּ לְמַפְגַּע בֵּיה. בְּקַדְמִיתָא אִיהוּ וַיִּפְגַּע בְּמִקּוֹם, הֲשַׁתָּא אִינוּן וַיִּפְגְּעוּ בּוֹ.

387. בְּגִין דְּבִגִּינִיה דִּיעֲקֹב, וּבְאִינוּן שְׁבִטִין, אֲתַשְׁקִיין אִינוּן, מִמִּיא דִּימָא רַבָּא, וְלֵא עוּד, אֶלָּא בְּקַדְמִיתָא בְּלִילָה בְּחַלְמָא. הֲשַׁתָּא בְּחִיזוּ דְּעִינָא, וּבִימָמָא. הֵה"ד וַיִּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאִם מַחְנֵה אֱלֹהִים זֶה וְגו'.

388. בְּמַה אֲשַׁתְּמוּרַע לֹון, אֶלָּא חֲמָא, דְּאִינוּן הוּוּ, אִינוּן דְּחֲמָא בְּחַלְמָא, בְּגִינֵי כֶךְ קִרְא לֹון מַחְנִים, מְשַׁרְיִין דְּאֲתַחַזּוּ לְעִילָא, וּמְשַׁרְיִין דְּאֲתַחַזּוּ לְתַתָּא.

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389. HE ASKS: Why were THE ANGELS now revealed to him to entreat him? HE ANSWERS: The Shechinah went to take Ya'akov his house, SO AS TO HAVE THE WHOLE HOUSEHOLD OF YA'AKOV. THE SHECHINAH waited for Binyamin to take the house together with Ya'akov properly, NAMELY, WITH ALL THE TWELVE TRIBES. THE ANGELS WERE THEN REVEALED TO HIM, TO COMPLETE HIM. Then scripture reads, "And Ya'akov shall return, and be quiet and at ease, and none shall make him afraid" (Yirmeyah 46:27). Blessed be Hashem forever and ever. Amen and amen. Sitrei Torah (Secrets of the Torah)

390. "And Ya'akov went on his way, and angels of Elohim met him." Mishen: The shields of the ministers are standing upright, and the bright blade of the revolving sword is appointed over all the armies and camps.

391. That bright, revolving sword is a red sword, about which it is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6). On this sword the revolving OF THE ANGELS WHO ARE now men, now women, depends. From this ASPECT several other aspects of grades are derived.

392. From the side of the Tree of Life come those who are joined by the union of the bond. These holy ones are always filled by the dew of the heaven. THEY ARE CALLED THE 'DEW OF HEAVEN'. The name of Elohim is perfected through them. By the four winds of the world, THE MOCHIN WERE MADE for the legs of the throne. They are all pearls, limbs and pillars, and are never divided from that name. They are tied to Ya'akov, who chose them as his portion, and was perfected with this name. They all issued from Ya'akov.

393. When Ya'akov went on his way, the four sides, the four corners of the world, surrounded and guarded him. Only for a short time did the supernal place stir in order to maintain the tree below. Then "And Ya'akov said, when he saw them 'this is a camp (Heb. machaneh) of Elohim'" then "he called the place Machanaim." (Bereshheet 32:3).

394. FROM HERE UNTIL THE END OF THE PORTION HAS BEEN EXPLAINED ABOVE, PRARGRAPHS 246-251.

389. אַמַּי אֲתַגְלִיאוּ לְמַסְנֵעַ לִיָּהּ. אֵלָא שְׂכִינְתָא אֲזֵלָא לְגַבְיָהּ, לְנִטְלָא לְבֵיתֶיהָ, וּמַחְבָּא לִיָּהּ לְבִנְיָמִן, לְנִטְלָא בֵּיתָא עִמֶיהָ דִּיעֵקֵב בְּדַקָּא יְאוּת, וְכַדִּין כְּתִיב וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאנָן וְאִין מַחְרִיד. בִּילָא ו'.

סתרי תורה

390. וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹקִים. מִתְנִיתִין, תּוֹקֵפֵי דְהוֹרְמָנִי, זְקִיפִין מְלַעִילָא, וְשִׁנְא דְחַרְבָּא דְמְלַהֲטָא מְמַנָּא עַל כָּל חֵילִין וּמִשְׁרִינִין.

391. הַהוּא חַרְבָּא מְלַהֲטָא, הִיא חַרְבָּא סוּמְקָא, דְכְּתִיב חַרְבַּ לַיְיָ מְלֵאָה דָם, הַהוּא חַרְבָּא, דְתַלְיָא בֵּיהּ הַפּוּכָא, אִינוּן דְמַהֲפְכֵי לְכַמָּה גּוּוּנִין, הוּא נְשִׁינִין, הוּא גּוּבְרִין, בְּסִטְרִין סְגִיאִין, מִתְפָּרְשִׁין גּוּוּנִין אַחֲרָנִין לְכַמָּה דְרָגִין.

392. מְסִטְרָא דְאִילָנָא דְחַיִּי, נְפָקֵי אִינוּן, דְמִתְיַחֲדֵי בִּיחּוּדָא בְּקִשּׁוּרָא. קְדִישִׁין אֵלִין, אֲשֶׁתְּאֲבָן תְּדִיר מְטַל הַשְּׁמַיִם, שְׁמִיָּה דְאֱלֹקִים, אֲתַתְּקִין בְּהוּ. בְּאַרְבַּע סִטְרִין דְעֵלְמָא, אֲתַעֲבִידוּ סְמִכִין דְכְּרִסְיָא, בְּלָהוּ מְרַגְלִיטִין, שְׁוִיפִין וְסְמִכִין, לָא מִתְפָּרְשִׁין לְעֵלְמָא, מְגוּ דָּא שְׁמָא, אִינוּן קִשּׁוּרִין דִּיעֵקֵב, דְבְּרִיר לְחוּלְקִיָּהּ, וּמִתְקַשְּׂרִין בְּשְׁמָא דָּא, בְּלָהוּ נְפָקוּ בִּיעֵקֵב.

393. בְּדִן נְפָק לְמִיזַל לְאַרְחִיָּהּ, לְאַרְבַּע סִטְרִין אֲקִיפוּ לִיָּהּ, לְאַרְבַּע זְוּוּיִין דְעֵלְמָא נְטְרוּ לִיָּהּ, בְּשַׁעֲתָא קְלָה אֲתַרְגִּישׁ מְאִילָנָא לְעֵילָא, לְמוֹטֵר אִילָנָא דְלִתְתָא, וְכַדִּין וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹקִים זֶה. כְּדִין וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחְנֵיִם.

394. אָמַר ר' יְהוּדָה, תָּא חַזִּי שְׁלֵמוֹתֶיהָ דִּיעֵקֵב, דְלָא בְּעֵי לְמִיזַל אֵלָא בְּרִשּׁוֹתֶיהָ דְלִבָּן, וְאִי תִימָא, זְמַנָּא אַחֲרָא אַמַּי לָא, אֵלָא בְּגִין דְדְּחִיל יַעֲקֹב, דְלָא יִשְׁבּוֹק לִיָּהּ, וַיִּשְׁתַּלִּימוּ תְרִיסֵר שְׁבִטִין בְּאַרְעָא אַחֲרָא, וְע"ד כִּיּוֹן דְחָמָא דְמָטָא שַׁעֲתָא דְבִנְיָמִין, בְּרַח, כְּד"א וַיִּבְרַח הוּא וְכָל אֲשֶׁר לוֹ. דְכִיּוֹן דְאֲתַלִּיד בְּנִימָן, אֲתַקְשֵׁר שְׂכִינְתָא בְּכֵלְהוּ שְׁבִטִין, וְנִטְלָא בֵּיתָא בְּהוּ. וַיַּעֲקֹב הוּא יָדַע בְּרוּחָא דְחַכְמָתָא, דְכַד יִשְׁתַּלִּימוּ תְרִיסֵר שְׁבִטִין, דְשְׂכִינְתָא תַתְּקַשֵׁר בְּהוּ, וְרַחֵל תָּמוּת, וְאִיהִי נִטְלָא בֵּיתָא.

395. וְתֵא חֲזוּ, הֲכִי אוֹלִיפְנָא, עֲלֵמָא תְתַאָּה, אֲתַחְזוּ לִיָּה לְיַעֲקֹב, כְּמָה דְאֲתַחְזוּ לִיָּה לְמֹשֶׁה, אֲלֵא דְלֵא יִכְיֹלֵת, עַד דְּהוּוּ י"ב שְׁבַטִין בְּבֵיתָא, לְאֲתַקְשְׂרָא בְּהוּ. וְכַדִּין, אֲתַדְחִיית רְחֵל, וְנָטְלָת אִיהִי בֵיתָא, בְּכֹלְהוּ שְׁבַטִין, וְהוּת עֲקָרָא דְבֵיתָא, וְכַדִּין מוֹשִׁיבֵי עֲקָרַת הַבַּיִת, אָמַר יַעֲקֹב, הָא מָטָא זְמַנָּא דִּישְׁתַּלְיִמוּ י"ב שְׁבַטִין, וּוְדֵאֵי עֲלֵמָא דְלַעִילָא יַחֲוֹת לִיָּה לְבֵיתָא, וְאֲתַקְשְׂרָא בְּהוּ, וּמְסַכְנָתָא דָּא אֲתַדְחִיָּיא קָמִיָּה, אִי תִימּוֹת הֲכָא, לֹא אֶפּוֹק מִכָּאן לְעֵלְמִין. וְלֹא עוֹד, אֲלֵא בְּאַרְעָא דָּא, לֹא אֲתַחְזוּ לְאַשְׁלָמָא בֵיתָא, בְּגִין כֶּךָ, וַיְהִי כַּאֲשֶׁר יִלְדָה רְחֵל אֶת יוֹסֵף, עַד לֹא יִשְׁתַּלְיִמוּ שְׁבַטִין.

396. שְׁמַע רַבִּי שְׁמַעוֹן, אָמַר, וְדֵאֵי כָּל מְלוֹי דְרַבִּי יְהוּדָה שְׁפִיר, וְדָא סְלִיק עַל כֻּלָּא. וְאִי תִימָא, אֲמַאי לֹא אָזַל לִיָּה לְאַרְחִיָּיה מִיַּד. אֲלֵא, כָּל זְמַנָּא דְרְחֵל לֹא מִתְעַבְרָא מִבְּנִימָן, אֲתַעֲכַב תַּמָּן, כִּיּוֹן דְמָטָא זְמַנָּא דְבְנִימָן. עַרְק, וְלֹא בְעָא רְשׁוּתָא, בְּגִין דְלֵא יִתְעַכַּב תַּמָּן, וְאֲתַחֲבַר יַעֲקֹב בְּכֹלְהוּ שְׁבַטִין, בְּאַתְרֵי דְאַצְטְרִיךְ.

1. "And Ya'akov sent messengers"

Rabbi Yehuda begins with a discussion of the Good Inclination and the Evil Inclination, two angels that constantly abide by man. When man is virtuous, the Good Inclination gains dominion over the Evil Inclination, and the right side prevails over the left. Rabbi Elazar then speaks of the Shechinah and the legions of holy angels who protected David from the King of Gat, and Ya'akov when he was delivered from Lavan. In the ensuing dialogue, the rabbis analyze when and why Ya'akov was "left alone" by the angels and how he managed to prevail over Esav's minister. Finally, Rabbi Shimon explains Ya'akov's actions in sending a band of angels to Esav in order to bring about a reconciliation, in fulfillment of the verse, "Better is one lightly esteemed..."

The Relevance of this Passage

When we know that a specific action is positive and in our best interests, another voice inside inevitably talks us out of it. When we know that a particular behavior or action is negative, something impels us to engage in it anyway, even though we don't really want to. These are the Good and Evil Inclinations at work. We must recognize these two urges as distinct voices battling for control over our behavior. The moment we recognize the Evil Inclination as our true enemy, we can begin to remove its influence over us. The spiritual forces arising from this section reveal this metaphysical truth, endowing us with the strength to resist and overcome our negative tendencies.

1. "And Ya'akov sent messengers..." (Beresheet 32:4). Rabbi Yehuda began the discussion with the verse: "For He shall give His angels charge over you, to keep you in all your ways" (Tehilim 91:11). This verse has already been explained by the friends. When man is born, the Evil Inclination enters with him and constantly denounces him, as it is written, "sin crouches at the door" (Beresheet 4:7). What is meant by "sin crouches"? It refers to the Evil Inclination. "...AT THE DOOR" MEANS AT THE OPENING OF THE WOMB--AT A PERSON'S BIRTH.

1. וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים וְגו'. רַבִּי יְהוּדָה פָּתַח, כִּי מַלְאָכָיו יֵצְאוּ לָךְ לְשֹׁמְרֶיךָ בְּכָל דְּרָכֶיךָ, הָאֵי קָרָא אוֹקְמוּהָ חֲבֵרָיוֹא, דְּהָא בְּשַׁעֲתָא דְּבַר נֶשׁ אֲתִי לְעֵלְמָא, מִיָּד אֲזַדְמֵן בְּהַדְיָה יֵצֵר הָרַע, דְּאִיהוּ מְקַטְרַג לִיָּה לְבַר נֶשׁ תְּדִיר, כַּד"א לְפִתְחָ חֲטָאת רֹבֵץ. מֵאֵי חֲטָאת רֹבֵץ, דָּא יֵצֵר הָרַע.

2. David also called THE EVIL INCLINATION BY THE NAME 'sin', as it is written, "and my sin is ever before me" (Tehilim 51:5). This is because it tempts man every day to sin before his Master. The Evil Inclination never leaves man, from the day of his birth. The Good Inclination comes to man only when he seeks purity.

2. וְדוֹד הָכֵי נִמְי קְרִינָה חֲטָאת, דְּכָתִיב וְחֲטָאתִי נִגְדִי תָמִיד, בְּגִין דְּאִיהוּ עֵבִיר לִיָּה לְבַר נֶשׁ כָּל יוֹמָא לְמַחְטִי קָמִי מְרִיָּה, וַיֵּצֵר הָרַע דָּא, לֹא אֲתַעֲדִי מִבְּר נֶשׁ, מִיּוֹמָא דְּאֲתִילִיד בְּר נֶשׁ לְעֵלְמִין. וַיֵּצֵר הַטּוֹב אֲתִי לְבַר נֶשׁ, מִיּוֹמָא דְּאֲתִי לְאֲתַדְכָּאָה.

3. And when does man seek purity? On his thirteenth birthday, man joins with the Good Inclination on the right and the Evil Inclination on the left. They are literally two appointed angels found constantly with man.

3. וְאִימְתִי אֲתִי בְר נֶשׁ לְאֲתַדְכָּאָה, כַּד אִיהוּ בְר תְּלִיסַר שָׁנִין, כְּדִין אֲזַדְוּג בְּר נֶשׁ בְּתַרְוּוּיָהּ, חַד מִיּוֹמָא, וְחַד מִשְׁמַאלָא, יֵצֵר טוֹב לִיּוֹמָא, וַיֵּצֵר רַע לְשְׁמַאלָא. וְאֵלִין אֵינּוֹן תְּרִין מַלְאָכִין מִמֶּשׁ, מִמֶּנָּן, וְאֵינּוֹן מִשְׁתַּבְּחִין תְּדִיר בְּהַדְיָה דְּבַר נֶשׁ.

4. When man seeks to be purified, the Evil Inclination is humbled before him, and the right rules over the left. And both--THE GOOD INCLINATION AND THE EVIL INCLINATION--watch over man whichever way he travels. This is the essence of the verse: "For He shall give His angels charge over you to keep you all your ways" (Tehilim 91:11).

4. אֲתִי בְר נֶשׁ לְאֲתַדְכָּאָה, הֵהוּא יֵצֵר הָרַע אֲתַכְפִּיָּא קָמִיָּה, וְשְׁלִיט יְמִינָא עַל שְׁמַאלָא, וְתַרְוּוּיָהּ מְזַדְוּגִין, לְנִטְרָא לִיָּה לְבַר נֶשׁ, בְּכָל אֲרָחוּי דְּהוּא עֵבִיר, דְּדָא הוּא דְּכָתִיב כִּי מַלְאָכָיו יֵצְאוּ לָךְ לְשֹׁמְרֶיךָ בְּכָל דְּרָכֶיךָ.

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5. Rabbi Elazar applies this verse to Ya'akov. As the Holy One, blessed be He, surrounded Ya'akov with legions of angels, because he came complete with the supernal tribes, who were in a state of perfection. As it is written: "And Ya'akov continued on his way, and angels of Elohim met him" (Beresheet 32:2). It has been explained that after being saved from Lavan, and departing from him, the Shechinah joined Ya'akov, and legions of saintly angels surrounded him. At that point "Ya'akov said when he saw them" (Ibid. 3). From these angels, he sent a group to Esav. This is the meaning of the verse: "And Ya'akov sent messengers (also angels)." Surely these were real angels.

6. Rabbi Yitzchak said: It is written, "The angel of Hashem encamps round about those who fear Him, and he delivers them" (Tehilim 34:8). This verse has already been explained. But in another place, it is written, "For He shall give His angels charge over you," NAMELY, many angels, whereas here ONLY one is mentioned, as it is written, "The angel of Hashem encamps." HE ANSWERS: The verse, "For He shall give His angels charge over you," refers to angels in general, but THE VERSE, "The angel of Hashem," refers to the Shechinah, as it is written: "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). JUST AS IT REFERS TO THE SHECHINAH IN THE FIRST VERSE, SO THE ANGEL MENTIONED HERE ALSO POINTS TO THE SHECHINAH. And so, "the angel of Hashem encamps round about those who fear Him," to encircle them in every direction so as to deliver them. And when the Shechinah resides inside man, all the holy hosts come there.

7. Come and behold. When King David was saved from Achish, King of Gat, he said: "THE ANGEL OF HASHEM ENCAMPS..." For the Shechinah surrounded him and saved him from Achish, his people, and those who attacked him. As it is written, "Vayitholel (Eng. 'feigned himself mad') in their hands" (I Shmuel 21:14). HE ASKS: Why is it written "Vayitholel" rather than 'Vayishtage'a', as it is written, "you have brought this fellow to play the mad man (Heb. lehishtage'a) in my presence?" (I Shmuel 21:16).

8. HE ANSWERS: THIS VERSE refers to what David said earlier. As it is written: "For I was envious of the Holelim ('madmen')..." (Tehilim 73:3). So the Holy One, blessed be He, said to him: Upon your life, you shall be in need of that yet. And when he came to the house of Achish and was attacked, it is written, "He feigned himself mad in their hands," like those Holelim ('madmen') he first envied WHEN HE SAID, "FOR I WAS ENVIOUS OF THE MADMEN." Only then did the Shechinah come and protect him. She dwelt there, around David.

9. You may ask, if the Shechinah resides only in Her own place, which is the Holy Land, WHY WAS THE SHECHINAH UPON HIM IN GAT, WHICH IS OUTSIDE THE HOLY LAND? HE ANSWERS: She certainly does not dwell outside the land of Yisrael for people to draw PLENTY from Her, but can dwell OUTSIDE to rescue men. Thus, when Ya'akov arrived from the house of Lavan, all the holy camps encircled him and did not leave him alone.

5. רבי אלעזר, מוקים ליה להאי קרא ביעקב, דקודשא בריך הוא אומין בהדיה מלאכין משריין ממנן, בגין דהא איהו אתי שלים, בשבטין עלאין, בלהו שלמין בדקא יאות, כמה דאתמר ויעקב הלך לדרבו ויפגעו בו מלאכי אלקים, ואתמר. והכא כיון דאשתזיב מניה דלכן, והא אתפרש מניה כדיון אודווגת עמיה שכנתא, ואתו משריין קדישין לסחרא ליה, וכדיון ויאמר יעקב כאשר ראם וגו'. ומאינון מלאכין שדר ליה לעשו, הה"ד וישלח יעקב מלאכים, מלאכים ממש הוו ודאי.

6. פתח רבי יצחק ואמר, בתיב חונה מלאך ה' סביב ליראיו ויחלצם, הא אוקמוה. אבל באתר חד בתיב, כי מלאכיו יצוה לך, מלאכיו סגיאין, והכא חד, דכתיב חונה מלאך ה' סביב ליראיו ויחלצם. אלא כי מלאכיו יצוה לך, אליון שאר מלאכין. מלאך ה' סביב, דא שכנתא, כד"א וירא מלאך ה' אליו בלפת אש מתוך הסנה. ובגין כך, חונה מלאך ה' סביב ליראיו, לאקפא ליה בכל סטריין, בגין לשזבא ליה. וכד שכנתא שריא בגויה דבר נש, כמה משריין קדישין, בלהו אודמונו לתמן.

7. תא חזי, כד דוד מלכא אשתזיב מאכיש מלך גת, כדיון אמר האי, בגין דשכנתא סחרא ליה, ואשתזיב מנייהו, מאכיש ומעמיה, כל אינון דאתקיפו ביה, מה בתיב, ויתהולל בידם, אמאי ויתהולל, וישתגע מבעי ליה, כדבר אחר כי הבאתם את זה להשתגע עלי.

8. אלא, אהדר על ההוא מלה דאמר דוד בקדמיתא, דכתיב כי קנאתי בהוללים וגו'. אמרלו קודשא בריך הוא, חייך, עדיין אנת אצטריך להאי, כיון דעאל לבי אכיש, ואתקיפו ביה, מה בתיב, ויתהולל בידם, כאינון הוללים דקנו בקדמיתא, וכדיון אתיא שכנתא, ושריא סחרגיה דרוד.

9. ואי תימא שכנתא לא שריא אלא באחסנתיה, דאיהו ארעא קדישא. ודאי לא שריא, בגין לינקא מנה, אבל לאגנא שריא. והכא כד אתא יעקב מבי לכן, בלהו משריין קדישין סחרן ליה, ולא אשתאר בלחודיו.

10. Rabbi Chizkiyah asked: If this is so, why is it written, "And Ya'akov remained alone" (Bereshheet 32:35)? WHERE WERE THE LEGIONS OF ANGELS WHO ENCIRCLED HIM AND CAME WITH HIM? Rabbi Yehuda replied: Because he led himself into danger BY REMAINING ALONE AT NIGHT and saw clearly the danger he was in, the angels deserted him, FOR THEY CAME TO GUARD HIM ONLY FROM UNSEEN DANGERS. Then, BEFORE ENTERING INTO DANGER, he stated: "I am unworthy of the least of all the mercies and all the truth, which You have shown Your servant" (Ibid. 11). WITH THIS, he referred to the holy camps OF ANGELS WHO USUALLY ENCIRCLED HIM, BUT HAD left him BECAUSE HE HAD LED HIMSELF TO A VISIBLE DANGER.

11. Rabbi Yitzchak said: THEREFORE, THE ANGELS left him alone with the officer appointed for Esav, who arrived with heavenly approval. At just that time, the others left to sing before the Holy One, blessed be He, as was required at that precise moment. Later, they returned to him. This is the meaning of the verse, "I am unworthy of the least of all the mercies, and of all the truth...and now I have become two camps." The camp of the Shechinah and his own household, however, CONSIST OF ONE CAMP, AS IT IS WRITTEN: "THIS IS ELOHIM'S CAMP" (IBID. 3). THEREFORE, WHY IS IT WRITTEN "two camps"? IT IS TO TEACH THAT he was perfect in both aspects; from the white and red, DENOTING CHASSADIM AND CHOCHMAH, FROM RIGHT AND LEFT. HENCE HE SAYS, "TWO CAMPS."

12. Rabbi Elazar said: We have learned, night was under the control of Esav, MEANING THE LEFT SIDE WITHOUT THE RIGHT. At that time, it is written, "Let there be lights (Heb. me'orot)" (Bereshheet 1:14), written without the letter Vav, BEING WEDNESDAY EVE, WHICH COULD NOT GIVE LIGHT WITHOUT CHASSADIM. For this reason, "Ya'akov remained alone," as Ya'akov, representing the sun, DENOTING ZEIR ANPIN, remained alone WITHOUT THE NUKVA, as the moon, THE NUKVA was concealed from the sun, NAMELY ZEIR ANPIN, CALLED 'YA'AKOV'. Yet, the Holy One, blessed be He, continued to guard Ya'akov enough so that Esav's officer could not overcome him, as it is written: "He saw that he did not prevail against him" (Bereshheet 32:25).

13. HE EXPLAINED WHY HE COULD NOT PREVAIL AGAINST HIM. THE ANGEL looked to the right OF YA'AKOV and saw Avraham, THE PERFECTION OF THE RIGHT COLUMN; he looked to the left OF YA'AKOV and saw Yitzchak, THE PERFECTION OF THE LEFT COLUMN. He looked at the body OF YA'AKOV and saw it was comprised of parts of both THE RIGHT AND LEFT SIDES, BEING THE PERFECTION OF THE CENTRAL COLUMN. SINCE THE OTHER SIDE CAN HAVE NO HOLD ON PERFECTION, ONLY ON IMPERFECTION, HE COULD NOT OVERCOME HIM. Then, "he touched the hollow of his thigh," the one pillar nearest to the body, but somewhat removed from it. THUS, IT POSSESSES AN ASPECT OF IMPERFECTION AND THE ANGEL SEIZED IT, AND "THE HOLLOW OF YA'AKOV'S THIGH WAS PUT OUT OF JOINT."

14. For this reason it is written, "The angel of Hashem encamps round about those who fear Him, and he delivers them." He circled him on all sides in order to save him FROM THE OFFICER OF ESAV. And when the Shechinah resided with him, numerous camps of angels accompanied him. From these angels, Ya'akov sent some to Esav.

10. אָמַר רַבִּי חִזְקִיָּה, אִי הָכִי, אֲמַאי כְּתִיב, וַיּוֹתֵר יַעֲקֹב לְבַדּוֹ וְגו'. אָמַר רַבִּי יְהוּדָה, בְּגִין דְּאֵעִיל גְּרַמִּיה לְסַכְּנָה, וְהוּה חָמִי לְהֵיכָא סַכְּנָה בְּעֵינָיו, אֵינּוֹן אֲתַפְּרְשׁוּ מִנִּיה, וְכַדִּין אָמַר קְטַנְתִּי מִכָּל הַחֲסָדִים וּמִכָּל הָאֱמֶת, אֵלִין אֵינּוֹן מִשְׂרִיין קְדִישִׁין, דְּאֲתַפְּרְשׁוּ מִנִּיה.

11. רַבִּי יִצְחָק אָמַר, בְּגִין לְשַׁבְּקָא לִיה עִם הַהוּא מִמְּנָא דְעֵשׂו, דְּבִרְשׁוּתָא עֲלָאָה הוּה אֲתִי. וְאֵלִין אֲזִלוּ לְמִימַר שִׁירְתָּא, דְּמָטָא זְמַנִּיהוּ לְשַׁבְּחָא לִיה לְקוּדְשָׁא בְּרִין הוּאֲבַהֲיָא שְׁעָתָא, וּלְבַתֵּר אֲהַדְּרוּ, הַה"ד קְטַנְתִּי מִכָּל הַחֲסָדִים וּמִכָּל הָאֱמֶת אֲשֶׁר עָשִׂיתָ אֵת עַבְדְּךָ וְגו', וְעָתָה הֵייתִי לְשָׁנֵי מַחְנוֹת, מַחְנֵה שְׁכִינְתָּא וְכָל בֵּיתֶיהָ, לְשָׁנֵי מַחְנוֹת, דְּהוּה שְׁלִים מִכָּל סְטָרִין, מִתְּרִין חוּלְקִין, חוּר וְסוּמָק.

12. רַבִּי אֶלְעָזָר אָמַר, הָא אֲתַמַּר, הַהוּא לִילֵיָא שׁוּלְטָנוּתָא דְסְטָרָא דְעֵשׂו הוּה בְּהֵיכָא שְׁעָתָא, דְּהָא כְּתִיב יְהִי מֵאֲרַת חֶסֶר, וּבְגִין כֵּן וַיּוֹתֵר יַעֲקֹב לְבַדּוֹ, דְּאֲשַׁתָּאֵר יַעֲקֹב דְּאִיהוּ שְׁמֵשׂא בְּלַחֲדוּי, דְּאֲתַבְּסִיא סִיְהָרָא מִן שְׁמֵשׂא, וְאֶף עַל גְּבַדְנִטִירוּ דְקוּדְשָׁא בְּרִין הוּאֲלָא אֲתַעֲדִי מִנִּיה מִכָּל וְכָל, וְע"ד לָא יָכוֹל לוֹ, דְּכְתִיב וַיֵּרָא כִּי לָא יָכוֹל לוֹ.

13. אֲסַתְּבַל לְיִמִּינָא, וְחָמָא לְאַבְרָהָם, אֲסַתְּבַל לְשְׁמַאלָא, וְחָמָא לְיִצְחָק, אֲסַתְּבַל בְּגוּפָא, וְחָמָא דְאֲתַבְּלִיל מְסִטְרָא דָא, וְאֲתַבְּלִיל מְסִטְרָא דָא, כְּדִין וַיַּגַּע בְּכַף יָרְכוּ, בְּחַד עַמּוּדָא דְסָמִיךְ לְגוּפָא, דְּאִיהוּ לְבָר מִן גּוּפָא.

14. וּבְגִין כֵּן חוֹנָה מִלְּאֲךָ ה' סָבִיב לִירְאִיו וַיַּחְלַצֵם, אֲקִיף לִיה בְּכָל סְטָרוֹי, בְּגִין לְשׁוּבָא לִיה, וְכַד שְׂרָא שְׁכִינְתָּא בְּגוּיָה, כַּמָּה חִילִין וּמִשְׂרִיין אֲתוּ בְּהַרְיָה, וּמַאינּוֹן מִלְּאֲכִין שְׂדֵר לְגַבְיָה דְעֵשׂו.

15. "And Ya'akov sent messengers." Rabbi Aba asks: What motivated Ya'akov TO SEND MESSENGERS to Esav? Would it not have been better to refrain from sending any to him? HE ANSWERS: Ya'akov said, I know that Esav reveres the father's honor and has never troubled him. As long as I know that my father is alive, so I do not fear Esav. So as long as my father is alive I wish to appease him. Thus, he immediately HASTENED, "and Ya'akov sent messengers before him."

16. "And Ya'akov sent messengers." Rabbi Shimon began the discussion with the verse: "Better is one lightly esteemed who owns a servant, than one who pranks himself but lacks bread" (Mishlei 12:9). This verse refers to the Evil Inclination, who constantly accuses man. The Evil Inclination causes man to become haughty and proud, encouraging man to curl his hair until the Evil Inclination towers over him and drags him to Gehenom.

17. "Better is one lightly esteemed..." means one who does not follow the Evil Inclination, and does not act haughtily but humbles his spirit, heart, and will before the Holy One, blessed be He. Then the Evil Inclination becomes his servant, as it cannot control him. ON THE CONTRARY, the person controls it, as it is written: "Yet you may rule over him" (Bereshheet 4:7).

18. "...than one who pranks himself..." is as we said, that he puts on airs, curls his hair, and acts haughtily, "but lacks bread." THIS MEANS a lack of faith, as it is written: "to offer the bread of his Elohim" (Vayikra 21:17), and "the bread of their Elohim they do offer" (Ibid. 6). BREAD IS THE SHECHINAH IN BOTH VERSES. FAITH IS THE SHECHINAH, SO LAKING BREAD MEANS LACKING FAITH.

19. Another interpretation of, "Better is one lightly esteemed..." is that it refers to Ya'akov, who humbled himself before Esav so that Esav should later become his servant. By controlling him, he fulfilled the meaning of the verse: "Let peoples serve you, and nations bow down to you" (Bereshheet 27:29). It was not yet time FOR YA'AKOV TO RULE OVER ESAV. Ya'akov left this to happen at a later time, for he was lowly then. Later, however, the one who pranks himself will become his servant, and then he will "lack bread." THIS REFERS TO ESAV, who will become YA'AKOV'S servant, who was given "plenty of corn and wine" (Ibid. 28).

15. וישלח יעקב מלאכים, אמר רבי אבא, וכי אמאי אתער איהו לגביה דעשו, וטב הוה ליה לאשתוקי מניה. אלא, אמר יעקב, ידענא, דעשו חייש ליה ליקרא דאבא, ולעלם לא ארגיז קמיה, והא ידענא, הואיל ואבא קיים לא מסתפינא מניה, אבל השתא דאבא קאים, בעינא לאתפייס עמיה, מיד וישלח יעקב מלאכים לפניו.

16. וישלח יעקב מלאכים, רבי שמעון פתח ואמר, טוב נקלה ועבד לו ממתכבד וחסר לחם, האי קרא, על יצר הרע אתמר, בגין דאיהו מקטרגא תדיר לגבי בני נשא, ויצר הרע, איהו ארים לביה ורעותיה דבר נש בגאותא, ואזיל אבתריה, מסלסל שעריה וברישיה, עד דאיהו אתגאי עליה, ומשיך ליה לגיהנם.

17. אבל טוב נקלה, ההוא דלא אזיל אבתריה דיצר הרע, ולא אתגאי כלל, ומאיך רוחיה ולביה ורעותיה לגבי קודשא בריך הוא, וכדין ההוא יצר הרע, מתהפך לעבד לו, דלא יכול לשלטא עלוי, וההוא בר נש שליט עלוי, כמה דאת אמר ואתה תמשל בו.

18. ממתכבד: כמה דאמרן דאיהו אוקיר גרמיה, מסלסל בשעריה, אתגאי ברוחיה, ואיהו חסר לחם, חסר מהימנותא, כד"א לחם אלהיו וגו' לחם אלהיהם הם מקריבים וגו'.

19. דבר אחר, טוב נקלה, דא יעקב, דמאיך רוחיה לגביה דעשו, בגין דלבתר ליהוי עבד לו, וישלוט עלוי, ויתקיים ביה, ועבדון עמים וישתחוו לך לאומים וגו', ועדין לא הוה זמניה כלל, אלא בגין דסליק ליה יעקב, לבתר יומיא, ועל דא הוה מיד נקלה, ולבתר, ההוא דאיהו מתכבד, יהא עבד לו, ההוא דאיהו חסר לחם, יהא עבדא, לההוא דיהבו ליה רוב דגן ותירוש.

20. Come and behold: Ya'akov knew that he needed him now. Therefore, he appeared as if he was lightly esteemed. By doing so, he showed more wisdom and guile than he had ever shown against Esav. Had Esav been aware of this wisdom, he would have killed himself rather than coming to this. However, Ya'akov did all this with wisdom, and about him Chanah said, "The adversaries of Hashem shall be broken in pieces...and He shall give strength to his king" (I Shmuel 2:10).

20. תָּא חֲזוּ, עַל דָּא, בְּגִין דִּידַע יַעֲקֹב, דְּאַצְטְרִיךְ לִי הַשְׁתָּא, אַתְּהֶפֶךְ לִי נִקְלָה. וְיִוְתֵר חֲכָמָה וְעִקְמוּ עֵבֶד בְּדָא, מִכָּל מַה דְּעֵבֶד לְגַבִּי דְעָשׂוּ, דְּאִילוּ הוּהוּ יַדַּע עָשׂוּ חֲכָמָה דָּא, וְקָטִיל לִי הַגְּרָמִיָּה, וְלֹא יִיתִי לְדָא, אֲבָל כְּלָא עֵבֶד בְּחֲכָמָתָא, וְעַלִּיָּה אָמְרָה חָנָה, ה' יַחֲתוּ מְרִיבֵי וְגו' וְיִתֵּן עֹז לְמַלְכוּ וְגו'.

2. "I have sojourned with Lavan"

Rabbi Yehuda begins a discussion of Ya'akov's message to Esav, "I have sojourned with Lavan..." interpreting Ya'akov's words as threatening to Esav, who desired to destroy Ya'akov. There follows a discussion of Lavan, the universally feared magician and sorcerer who was powerless against Ya'akov, just as Bila'am was powerless when he tried to destroy the children of Israel with the same magical arts. The reason for their failure, we're told, is that the power of sorcery is subservient to the children of Israel and God. Finally, Rabbi Yosi interprets Ya'akov's message to Lavan as indicating that Ya'akov humbled himself in order to divert Esav's attention from Ya'akov's true blessings, so that Esav would not harbor envy and hate for him.

The Relevance of this Passage

The path of the Torah and the power of the Zohar empower us to rise above unseen mystical powers. The ego, however, is like a leg iron that anchors us to this physical dimension and its influences. Humility is a key trait that can unlock the shackles. This passage arouses humility, enabling us to avert the effects of negative cosmic forces. We elevate into the sphere of the supernal wisdoms, which protect and bless us in all our endeavors.

21. "And he commanded them, saying: 'Thus shall you speak to my lord Esav. Your servant Ya'akov says thus, I have sojourned with Lavan, and stayed there until now'" (Bereshheet 32:5). At once Ya'akov introduced himself as Esav's servant, so that Esav would not take heed of the blessings that his father bestowed on him. Ya'akov put them aside for the end of days.

21. וַיִּצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לְאֲדֹנָי לְעָשׂוּ כֹה אָמַר עֲבָדְךָ יַעֲקֹב עִם לְבָן גִּרְתִּי וְאַחַר עַד עָתָה. מִיַּד פָּתַח יַעֲקֹב, לְאַתְהֶפְכָּא לִי הַלְעֵבְדָא, בְּגִין דְּלֹא יִסְתַּבֵּל עָשׂוּ בְּאִינוּן בְּרַכָּאן דְּבְרַכִּיָּה אָבוּי, דְּהָא יַעֲקֹב סָלִיק לֹוּן לְבִתְרָא, כְּדַקָּא אֲמַרְן.

22. Rabbi Yehuda asked: What did Ya'akov have in mind when he sent Esav a message reading, "I HAVE SOJOURNED WITH LAVAN?" Did this message accomplish anything regarding his mission to Esav? HE ANSWERS: A rumor circulated that no one had ever escaped the clutches of Lavan of Aram, as he was well versed in sorcery and wizardry. He was also the father of Beor, who in turn was the father of Bila'am. As it is written: "Bila'am the son of Beor the sorcerer" (Yehoshua 13:22). Yet although Lavan was the greatest practitioner of sorcery and wizardry, he could not overcome Ya'akov, whom he attempted to annihilate in several ways, as it is written: "An Arammian wanted to destroy my father" (Devarim 26:5). AND SO HE SENT HIM THE MESSAGE, "I HAVE SOJOURNED WITH LAVAN," TO MAKE HIM AWARE OF HIS POWER.

22. אָמַר רַבִּי יְהוּדָה, מַאי חֲמָא יַעֲקֹב דְּשַׁדְרָא לִי הַלְעָשׂוּ, וְאָמַר עִם לְבָן גִּרְתִּי, וְכִי מַה עֵבִיד בְּשִׁלְחוּתֵיהּ דְּעָשׂוּ, מִלָּה דָּא. אֲלֵא לְבָן הָאֲרָמִי, קָלִיָּה אָזִיל בְּעַלְמָא, דְּלֹא הוּהוּ בְּרַ נֶשׁ דִּישְׁתַּזִּיב מִנִּיהּ דְּהוּא הוּהוּ חֲרָשׁ בְּחֲרָשִׁין, וְרַב בְּקוּסְמִין, וְאָבוּי דְּבַעוֹר הוּהוּ, וְבַעוֹר אָבוּי דְּבַלְעָם, דְּכְתִיב בְּלַעַם בֶּן בְּעוֹר הַקּוּסִם, וְלְבָן חֲכָם בְּחֲרָשִׁין וְקוּסְמִין יִתִּיר מִכְלָהוּ, וְעַם כָּל דָּא לֹא יָכִיל בּוּיַעֲקֹב. וְבַעָא לְאוּבְדָא לְיַעֲקֹב, בְּכַמָּה זַיִינִין, הַה"ד אֲרַמִּי אוּבְדָא אָבִי.

23. Rabbi Aba said: Everyone was aware that Lavan was the best at sorcery and wizardry, and he could use sorcery to do away with anyone he wished. All that Bila'am knew came from Lavan. Regarding Bila'am, it is written: "for I know that he whom you bless is blessed, and he whom you curse is cursed" (Bemidbar 22:6). Because everyone feared Lavan and his sorcery, the first words that Ya'akov sent Esav were, "I have sojourned with Lavan." In case Esav thought it was for a short period, perhaps a month or a year, Ya'akov advised, "and stayed there until now"--twenty years did I stay with him.

23. אָמַר רַבִּי אַבָּא, כּוּלִי עַלְמָא הוּוּי יַדְעִי, דְּלְבָן הוּהוּ רַב חֲכִימִין וְחֲרָשִׁין וְקוּסְמִין, וְמֵאן דְּבַעִי לְאוּבְדָא בְּחֲרָשׁוּי, לֹא אִשְׁתַּזִּיב מִנִּיהּ, וְכָל מַה דִּידַע בְּלַעַם, מִנִּיהּ הוּהוּ. וְכְתִיב בֵּיהּ בְּבַלְעָם כִּי יַדְעִתִּי אֵת אֲשֶׁר תִּבְרַךְ מִבְּרַךְ וְאֲשֶׁר תֹּארוּ וְיֹארוּ. וְכּוּלִי עַלְמָא הוּוּ מִסְתַּמֵּי מִלְבָּן וּמְחֲרָשׁוּי, וּמִלָּה קְדַמָּא דְּשַׁדְרָא יַעֲקֹב לְעָשׂוּ, אָמַר עִם לְבָן גִּרְתִּי. וְאִי תִימָא דְּזַעִיר הוּהוּ, יִרַח אוּ שְׁתָּא. לֹאוּ הָכִי, אֲלֵא וְאַחַר עַד עָתָה, עֲשְׂרִין שָׁנִין אַתְּאַחֲרִית עִמִּיָּה.

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24. You may say that he gained nothing, BUT HE SAID TO HIM, "and I have oxen and asses" (Beresheet 32: 6). These are sentences of judgment, THAT IS, DEMONS. When these two collaborate, they cooperate to harm the world, MEANING IT IS NOT THEIR NATURE TO INFLICT DAMAGE EXCEPT WHEN THEY ARE JOINED. For this reason, it is written, "You shall not plow with an ox and an ass together" (Devarim 22:10). FOR THIS CAUSES THESE TWO DEMONS, NAMELY THE OX AND THE ASS, TO BE JOINED, AND TO INFLICT DAMAGE ON THE WORLD.

25. THE VERSE, "flocks, and menservants, and women servants," refers to lower crowns OF THE KLIPOT, which the Holy One, blessed be He, slew in Egypt. They are called "the firstborn of cattle" (Shemot 12:29), "the firstborn of the captive" (Ibid.), and "the firstborn of the maidservant" (Shemot 11:5). Esav took fright and came toward him; he feared Ya'akov as much as Ya'akov feared him.

26. THIS IS LIKE THE STORY OF a man who was walking along the road when he heard a robber was lurking along the way. When another man approached him, he asked: Where are you from? The man replied that he was from an army brigade. He said: Stay away from me. I have a snake that will kill anyone who approaches me. That man returned to the chief of the brigade, and said: There is a man coming who has a snake that bites and kills anyone who approaches him.

27. The chief heard and was frightened. He said: It is best to go meet and appease him. When the traveler saw the chief, HE WAS AFRAID. He said: Woe is me. Now the chief will kill me. He began to bow and kneel before him. The chief then said: If he really had a snake that kills, he would not have bowed before me. Thus the chief regained his composure, and said: Since he bows so much before me, I shall spare him.

28. This is why Ya'akov said, "I have sojourned with Lavan, and stayed there until now." I lingered with him these twenty years, and I bring with me a snake, which kills people.' Esav heard this and said, 'Woe to me, who shall stand before him, for now Ya'akov shall kill me with his mouth.' HE THOUGHT THAT BECAUSE HE OVERPOWERED LAVAN, BILA'AM'S GRANDFATHER, HIS STRENGTH WAS SURELY AS GREAT AS THAT OF BILA'AM, OF WHOM IT IS SAID, "FOR I KNOW THAT HE WHOM YOU BLESS IS BLESSED, AND HE WHOM YOU CURSE IS CURSED," AND HE CAN KILL WITH HIS MOUTH.' He then came out to meet him, to appease him.

29. Once he saw him, it is written: "Then Ya'akov was greatly afraid and distressed" (Beresheet 32:8). When he approached him, he began to bow and prostrate himself before him, as it is written: "and bowed himself to the ground seven times, until he came near to his brother" (Beresheet 33:3). Esav said: 'If he had so much power, he would not have bowed before me.' He then began to become haughty again.

24. וְאִי תִימָא דְלֵא סְלִיק בְּיָדֵי כְלוּם, וַיְהִי לִי שׁוֹר וְחֲמוֹר, אֵינּוֹן תְּרִין גְּזֵרֵי דִינִין, דְּכַד מִתְחַבְּרָן תְּרוּוּיָהּוּ בְּחָדָא, לֹא מִתְחַבְּרָן אֲלֵא לְאַבְאָשָׁא עֲלֵמָא, וּבְגִין כֵּן כְּתִיב לֹא תַחְרֹשׁ בְּשׁוֹר וּבְחֲמוֹר יַחְדָּו.

25. צֵאן וְעֵבֵד וְשִׁפְחָה: אֲלִין אֵינּוֹן כְּתָרֵי תַתָּאֵי דְקָטַל קוֹדֶשָׁא בְרִיךְ הוּא בְּמִצְרַיִם, בְּכוֹר בְּהֵמָה, בְּכוֹר הַשְּׂבִי, בְּכוֹר הַשִּׁפְחָה, הַה"ד צֵאן וְעֵבֵד וְשִׁפְחָה. מִיַּד מִסְתַּמֵּי הוּא עָשׂוּ, וּנְפִק לְקַדְמוּתֵיהּ, וּדְחִילוּ הוּא לֵיהּ מִיַּעֲקֹב, כְּמָה דְהוּא לֵיהּ לִיעֲקֹב מִעָשׂוּ.

26. לְבַר נֶשׁ דְּהוּא אֲזִיל בְּאַרְחָא, עַד דְּהוּא אֲזִיל, שָׁמַע עַל חַד לְסֻטִים דְּהוּא כְּמִן בְּאַרְחָא, פִּגַּע בֵּיהּ בַּר נֶשׁ אַחְרָא. אָמַר לוֹ מִמָּאן אַנְתָּה, אָמַר לוֹ מִפְּלוּנִי לְגִיוֹן אָנָּא, אָמַר לוֹ סְטִי לָךְ מִגַּבְאֵי, דְּכָל מָאן דְּקָרִיב בְּהֵרָאֵי, חַד חוּיָא אָנָּא מִיִּיתֵי, וְקָטִיל לֵיהּ. אֲזִיל הוּא בַּר נֶשׁ לְהוּא לְגִיוֹן, אָמַר לוֹ חַד בַּר נֶשׁ אֲתֵי, וְכָל מָאן דִּי קָרִיב בְּהֵרָאֵי, נִשְׁכִּיחַ חַד חוּיָא, דְּהוּא מִיִּיתֵי וּמִיִּיתֵי.

27. שָׁמַע הוּא לְגִיוֹן וּדְחִיל. אָמַר, יֵאוֹת דְּאֲזִיל לְקַבְלֵיהּ, וְאַתְפִּיִס בְּהֵרָאֵי. עַד דְּחָמָא לֵיהּ הוּא בַּר נֶשׁ, אָמַר ווֵי, דְּהִשְׁתָּא יְקַטְלִינֵיהּ הוּא לְגִיוֹן, שְׂאֵרֵי סְגִיד וְכַרַע לְקַבְלֵיהּ, אָמַר הוּא לְגִיוֹן, אֲלֵמְלֵא הוּא לֵיהּ בִּידֵיהּ חוּיָא לְקַטְלָא, לֹא סְגִיד כּוּלֵי הָאֵי לְקַבְלֵי, שְׂאֵרֵי לְגִיוֹנָא לְאַתְגָּאָה, אָמַר הוּאִיל וְכָל כֵּן כְּרַע לְקַבְלֵי, לֹא אֲקַטְלִינֵיהּ.

28. כֵּן אָמַר יַעֲקֹב, עִם לְבָן גְּרַתִּי וְאַחַר עַד עָתָה, עֲשְׂרִין שָׁנִין אֲתֵאֲחֵרִית עִמִּיהּ, וְאַנָּא מִיִּיתֵי חוּיָא, לְקַטְלָא בְּנֵי נֶשָׁא. שָׁמַע עָשׂוּ, אָמַר ווֵי, מָאן יְקוּם קַמִּיהּ, דְּהִשְׁתָּא יְקַטְלִינֵיהּ יַעֲקֹב בְּפּוּמִיהּ, שְׂאֵרֵי נְפִיק לְקַדְמוּתֵיהּ, לְאַתְפִּיִסָא עִמִּיהּ.

29. כֵּינּוֹן דְּחָמָא לֵיהּ, מַה כְּתִיב וַיִּירָא יַעֲקֹב מְאֹד וַיִּצַר לוֹ, כֵּינּוֹן דְּקָרִיב בְּהֵרָאֵי, שְׂאֵרֵי כְּרַע וְסְגִיד לְקַבְלֵיהּ, הִדָּא הוּא דְכְתִיב, וַיִּשְׁתַּחוּ אֶרְצָה שִׁבַע פְּעָמִים עַד גִּשְׁתּוֹ עַד אָחִיו. אָמַר עָשׂוּ, אֲלֵמְלֵא כָּל כֵּן הוּא עִמִּיהּ, לֹא סְגִיד לְקַבְלֵי, שְׂאֵרֵי לְאַתְגָּאָה.

30. Come and behold: it is written of Bila'am, "And Elohim came to Bila'am at night" (Bemidbar 22:20). Of Lavan, the verse says, "And Elohim came to Lavan the Arammian in a dream by night, and said to him, Take heed that you speak not to Ya'akov..." (Bereshheet 31:24). THIS SHOWS US THAT LAVAN WAS AS GREAT AS BILA'AM. HE ASKS: Why is it written, "that you speak not," rather than 'that you harm not?' HE ANSWERS: Lavan did not chase Ya'akov with an army of men to wage war against him, for the power of Ya'akov and his sons is greater than that of Lavan. But he chased him to kill him with his mouth and destroy everything, as it is written, "An Arammian wanted to destroy my father." This is why it says, "that you speak not," and not, 'that you harm not'. It is also written, "It is in the power of my hand to do." How did he know he had the power? From that which "Elohim of your father spoke to me last night..."

31. This is the testimony that the Holy One, blessed be He, commanded to pronounce, as it is written: "And you shall speak and say before Hashem your Elohim, an Arammian wanted to destroy my father." "And you shall speak" is similar to the verses, "You shall not bear false witness" (Shemot 20:13), AND ALSO, "and has testified... against his brother" (Devarim 19:18).

32. It is written of Bila'am that "he went not, as at other times, to seek for enchantments" (Bemidbar 24:1), as was his wont, being a diviner. Of Lavan TOO, the scripture says: "I have learnt by signs" (Bereshheet 30:27), which means that he consulted magic and sorcery TO LEARN OF Ya'akov's plans. When he wanted to destroy Ya'akov, he planned to do it by enchantment and sorcery, but the Holy One, blessed be He, did not permit him to do so. RATHER, HE SAID TO HIM: "THAT YOU SPEAK NOT."

33. This is the meaning of what Bila'am, LAVAN'S grandson, said: "Surely there is no enchantment in Ya'akov, nor divination in Yisrael" (Bemidbar 23:23). For who could prevail against them when my grandfather wished to destroy their father with divination and enchantment but could not, not having obtained permission to curse FROM THE HOLY ONE, BLESSED BE HE, as it is written: "Surely there is no enchantment in Ya'akov, nor divination in Yisrael."

34. Lavan used ten kinds of divination and enchantments from the illumination of the lower crowns, but could not prevail against Ya'akov. In connection with this, it is written: "and you have changed my wages ten times" (Bereshheet 31:41). Lavan used all these tools against him, but could not harm him, as it is written: "and changed my wages ten times; but Elohim did not allow him to hurt me" (Ibid. 7). HE ASKS: What is the meaning of "times (Heb. monim)?" HE ANSWERS: It was translated into "kinds (Heb. minim)." It is also written: "the demons, after whom they have gone astray (Heb. zonim)" (Vayikra 17:7). "Times" are literally 'kinds' (Aramaic zinin), the ten kinds of sorcery and divination of the lower crowns OF THE KLIPOT. LAVAN employed all of these against him.

30. תָּא חֲזוּ, מֵה כְּתִיב בְּבַלְעָם, וַיָּבֵא אֱלֹהִים אֶל בְּלָעַם לַיְלָה. בְּלָבָן כְּתִיב, וַיָּבֵא אֱלֹהִים אֶל לָבָן הָאֲרָמִי בַחֲלוֹם הַלַּיְלָה וַיֹּאמֶר לוֹ הַשְּׁמֹר לְךָ פֶּן תִּדְבֹר עִם יַעֲקֹב מִטּוֹב וּגְו'. פֶּן תִּדְבֹר, פֶּן תַּעֲשֶׂה לַיַּעֲקֹב רָעָה מִבְּעֵי לֵיָהּ. אֲלֵא, לָבָן לֹא רָדַף אֶבְתָּרִיָּה דַיַּעֲקֹב, בַּחֲלֵלָא דְגּוֹבְרִין, לְאַגְחָא בֵּיהּ קִרְבָּא, דְּהָא חֲלֵלָא דַיַּעֲקֹב וּבְנוֹי, רַב מְנִיָּה, אֲלֵא לְמַקְטְלֵיהּ בְּמוֹמִיָּה, וְלִשְׂיַצָּאָה כְּלָא, הָדָא הוּא דְכְתִיב, אֲרָמִי אוֹבֵד אָבִי, וּבְגִין כֵּךְ, פֶּן תִּדְבֹר, וְלֹא כְתִיב פֶּן תַּעֲשֶׂה. וְכְתִיב יֵשׁ לֹאֵל יָדֵי לַעֲשׂוֹת, מְנִין הוּא יָדַע, דַּיְכְלֵתָא הוּא בִּידֵיהּ. אֲלֵא, כְּמָה דְאִתְמַר, אֱלֹהֵי אֲבִיכֶם אָמַשׁ אָמַר אֵלַי וּגְו'.

31. וְדָא הוּא סְהֵדוּתָא, דְּפָקִיד קוּדְשָׁא בְּרִיךְ הוּא לְאַסְהָדָא, דְּכְתִיב וְעֵנִית וְאִמַרְתָּ לִפְנֵי ה' אֱלֹהֶיךָ אֲרָמִי אוֹבֵד אָבִי וּגְו'. וְעֵנִית: כַּד"א לֹא תַעֲנֶה בְּרַעַךְ. עָנָה בְּאֲחִיו.

32. כְּתִיב בֵּיהּ בְּבַלְעָם, וְלֹא הֵלֵךְ כְּמַעַם בְּמַעַם לְקִרְאָת נַחְשִׁים, דְּהִכִּי הוּא אֲרַחֲיָה, דְּאִיהוּ הוּא מְנַחֵשׁ. בְּלָבָן כְּתִיב, נַחֲשֵׁתִי, דְּאִשְׁגַח בַּחֲרָשׁוּי וּבְקַסְמוּי, בְּעַסְקָא דַיַּעֲקֹב, וְכַד בְּעָא לְאוֹבְדָא לַיַּעֲקֹב, בְּנַחֲשָׁא וּבַחֲרָשָׁא דִּילֵיהּ בְּעָא לְאוֹבְדֵיהּ, וְלֹא שְׁבָקִיָּה קוּדְשָׁא בְּרִיךְ הוּא.

33. וְהֵינּוּ דְאִמַר בְּלָעַם בַּר בְּרִיָּה, כִּי לֹא נַחֵשׁ בַּיַּעֲקֹב וְלֹא קַסַם בְּיִשְׂרָאֵל, מֵאֵן יָכִיל לְהוֹן, דְּהָא סְבָאֵי בְּעָא לְאוֹבְדָא לְאַבוֹהוֹן, בְּנַחֲשִׁים וּבְקַסְמוּי דִּילֵיהּ, וְלֹא סְלִיקָא בִּידוּי, דְּלֹא שְׁבָקִיָּה לְלִטְאָא, הַה"ד כִּי לֹא נַחֵשׁ בַּיַּעֲקֹב וְלֹא קַסַם בְּיִשְׂרָאֵל.

34. וּבְכִלְהוּ עֲשָׂרָה זִינֵי חֲרָשִׁין וְקוּסְמִין, דְּקוּזְטֵי דְּכְתָרִין תְּתַאֲוִין, עֵבֵד לָבָן לְקַבְלֵיהּ דַיַּעֲקֹב, וְלֹא יָכִיל, הַה"ד וַתְּחַלֵּף אֶת מִשְׁכְּרֹתַי עֲשָׂרַת מוֹנִים, דְּכִלְהוּ עֵבֵד לָבָן לְקַבְלֵיהּ, וְלֹא סְלִיקוּ בִּידוּי לְאַבְאָשָׁא לֵיָהּ, דְּכְתִיב וְהַחֲלִיף אֶת מִשְׁכְּרֹתַי עֲשָׂרַת מוֹנִים, וְלֹא נִתְּנוּ אֱלֹהִים לְהַרְעַ עַמְדֵי מְאֵי מוֹנִים, כְּתָרְגוּם זִינִין, וְכְתִיב לְשַׁעִירִים אֲשֶׁר הֵם זִוְנִים אַחֲרֵיהֶם. מוֹנִים: מֵינִים כְּמִשְׁמַעוּ. וְעֲשָׂרָה זִינִין אֵינּוּן, דְּחֲרָשִׁין וְקוּסְמִין בְּכְתָרִין תְּתַאֲוִין, וְכִלְהוּ עֵבֵד לְקַבְלֵיהּ.

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35. These ten kinds are: "a diviner, that uses divinations, a soothsayer, or an enchanter, or a witch, or a charmer, or a medium, or a wizard, or a necromancer" (Devarim 18:10-11). There are ten in all, WITH THE DIVINATIONS, IT SEEMS, COUNTED AS TWO KINDS, SINCE IT IS WRITTEN IN THE PLURAL.

36. Rabbi Yosi said: Enchantment and divination are two kinds with the same level of strength. When Bila'am came to hurt Yisrael, he used divination, as it is written: "with divinations in their hand" (Bemidbar 22:7). Lavan used enchantment against Ya'akov, but neither succeeded. This is the meaning of the verse, "Surely there is no enchantment in Ya'akov, nor divination in Yisrael." The words, "there is no enchantment in Ya'akov," refer to the days of Lavan, and "divination in Yisrael" refers to the latter days of Bila'am.

37. Bila'am said to Balak: Come and behold. Who can prevail over them, seeing that all the divination and witchcraft in our crowns are adorned by the illumination of the upper Malchut, and he, ZEIR ANPIN, is bound to them, YISRAEL, as it is written: "Hashem his Elohim is with him, and the trumpet blast of a king is among them" (Bemidbar 23:21). THEREFORE, WE CAN NOT USE OUR WITCHCRAFT TO HARM THEM.

38. Rabbi Yehuda said: Heaven forbid that Bila'am would have any knowledge of the upper holiness. HE DISAGREES WITH WHAT WAS SAID--THAT BILA'AM KNEW THAT HIS DIVINATION CAME FROM THE MALCHUT OF HOLINESS. This is because the Holy One, blessed be He, desires no other people or tongue to make use of His glory, but His holy children alone, THAT IS, THE CHILDREN OF YISRAEL, WHO ARE CALLED 'CHILDREN TO HASHEM'. He said: "you shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44), WHICH MEANS THAT THOSE who are holy shall use holy things. And only the children of Yisrael are holy, as it is written: "For you are a holy people" (Devarim 14:2); you, and no other people, are holy.

39. Those who are unholy find that defilement awaits them. Of them, the scripture says: "he is unclean: he shall dwell alone; outside the camp shall his habitation be" (Vayikra 13:46), THAT IS, AWAY FROM HOLINESS. The impure touches on the impure, as it is written: "and shall cry, unclean, unclean" (Ibid. 45), WHICH MEANS THAT whoever is unclean cries to the unclean; one seeks out one's own kind.

40. IN COMMENTING ON RABBI YEHUDA'S OBSERVATION THAT ONE SEEKS OUT ONE'S OWN KIND, Rabbi Yitzchak said: Is it becoming for Ya'akov, who was holy, to say that he was defiled by Lavan and his magic? Could it be possibly be considered a credit to him TO SAY, "I HAVE SOJOURNED WITH LAVAN?" Despite what Rabbi Yehuda said, THAT EVERYTHING FOLLOWS ITS OWN KIND, Rabbi Yosi gave another explanation for the difficulty in that verse. It is written: "I am Esav your firstborn" (Bereshheet 27:19). HERE, WE SHOULD ASK, is it becoming to a righteous man such as Ya'akov to change his name to that of an impure one? The explanation is that under the "I," there is a tonal pause. BELOW THE "I" IS WRITTEN THE (TONE) PASHTA, WHEREAS BELOW "ESAV, YOUR FIRST BORN," IS FOUND THE (TONE) ZAKEF KATON, WHOSE TONE SEPARATES THE WORD "I" FROM "ESAV YOUR FIRSTBORN." What he actually said was "I am who I am, though Esav is your firstborn," as has already been explained.

35. עֲשָׂרָה זִינּוּן אֵינּוּן: דְּכֵתִיב, קוֹסֵם, קְסָמִים, מְעוֹנָן, וּמְנַחֵשׁ, וּמְכַשֵּׁף, וְחוֹבֵר חֶבֶר, וְשׂוֹאֵל אוֹב, וְיַדְעוֹנִי, וְדוֹרֵשׁ אֶל הַמֵּתִים, הֵא עֲשָׂרָה אֵינּוּן.

36. אָמַר רַבִּי יוֹסִי, נַחֵשׁ וְקָסֵם, תְּרֵי זִינּוּ אֵינּוּן, וּבִדְרָגָא חַד סְלִיקִין, וְכַד אֶתָּא בְּלַעַם, בְּקָסֵם עֵבֶד לְקַבְּלֵיהוֹן דִּישְׂרָאֵל, וְהֵינּוּ דְכֵתִיב וְקָסָמִים בְּיָדָם. וְלְקַבְּלֵיהוֹן דִּיעֻקֵּב אֶתָּא לְבָן בְּנַחֵשׁ, הָאִי וְהָאִי לֹא סְלִיקוּ בִּידֵיהוֹן, הֲדָא הוּא דְכֵתִיב, כִּי לֹא נַחֵשׁ בְּיַעֲקֹב וְלֹא קָסֵם בְּיִשְׂרָאֵל. כִּי לֹא נַחֵשׁ בְּיַעֲקֹב, בְּקַדְמֵיתָא, בְּיוֹמוֹי דְּלָבָן. וְלֹא קָסֵם בְּיִשְׂרָאֵל, לְבַתָּר, בְּיוֹמוֹי דְּבַלְעָם.

37. אָמַר בְּלַעַם לְבַלְק, תָּא חֲזִי, מֵאֵן יָכִיל לְהוֹן, דְּכָל קְסָמִין וְחַרְשִׁין דְּבַכְתָּרִין דִּילָן, מְקִיזְמָא דְּמַלְכוּתָא דְּלַעֲיִלָא, מִתְעַטְרָן וְהוּא אֶתְקַשֵּׁר בְּהוּ, דְּכֵתִיב יי' אֱלֹהֵיו עִמּוֹ וְתִרְעַת מַלְךְ בּוּ.

38. אָמַר רַבִּי יְהוּדָה, ח"ו דְּהוּא יַדַּע בְּלַעַם בְּקְרוּשָׁה דְּלַעֲיִלָא כְּלָל, דְּהָא קוֹדֵשׁא בְּרִיךְ הוּא, לֹא אֶתְרַעֵי בְּעַם וְלִישָׁן אַחֲרָא, דִּישְׁתַּמֵּשׁ בִּיקְרִיָּה, אֲלֵא בְּנוֹי קְדִישִׁין, וְאִמַּר וְהִתְקַדְּשְׁתֶּם וְהִיִּיתֶם קְדוּשִׁים, מֵאֵן דְּאֵינּוּן קְדִישִׁין, יִשְׁתַּמְשׁוּן בְּקְרוּשָׁה, יִשְׂרָאֵל אֵינּוּן קְדִישִׁין, דְּכֵתִיב כִּי עִם קְדוּשׁ אֶתָּה. אֶתָּה קְדוּשׁ, וְלֹא עִם אַחֲרָא.

39. מֵאֵן דְּאֵינּוּן מְסַאֲבִין, מְסַאֲבוּ אֲזַדְמָן לוֹן לְאַסְתָּאבָא, עֲלֵיהּ כְּתִיב טְמֵא הוּא בְּרַד יִשָּׁב מִחוּץ לְמַחֲנֵה מוֹשְׁבוֹ, וּמְסַאֲבָא לְמְסַאֲבָא קְרִי דְּכֵתִיב וְטְמֵא טְמֵא יִקְרָא, מֵאֵן דְּאֵיהוּ טְמֵא, לְטְמֵא יִקְרָא, כֹּלָא אֲזִיל בְּתַר זִינְיָה.

40. אָמַר רַבִּי יִצְחָק, יְאוּת הוּא לְיַעֲקֹב, דְּהוּא קְדִישָׁא, לֹאמַר דְּאַסְתָּאב בְּלָבָן וּבְחַרְשׁוֹי, אוֹ שְׁבָחָא הוּא דִּילֵיהּ. אָמַר לִיה רַבִּי יוֹסִי, אִף עַל גַּב דְּקָאמַר ר' יְהוּדָה, אֲנָא מְסִייע לָךְ, דְּהָא כְּתִיב אֲנֹכִי עָשׂוּ בְּכוֹרְךָ, וְכִי יְאוּת הוּא לְצַדִּיקָא כְּיַעֲקֹב לְמַחֲלָף שְׁמִיָּה בְּשֵׁמָא דְּמְסַאֲבָא, אֲלֵא אֲנֹכִי, פְּסָקָא טְעֵמָא, וְאִמַּר אֲנֹכִי: מֵאֵן דְּאֵנָא, אֲבַל עָשׂוּ בְּכוֹרְךָ, וְהָא אוֹקְמוּהָ.

41. Here also IT IS WRITTEN: "I have oxen and asses," that is, do not pay attention to the blessing my father bestowed on me, TO THINK that it was fulfilled in me. He blessed me: "be lord over your brethren, and let your mother's sons bow down to you" (Beresheet 27:29). Hence, I SAY TO YOU, "to my master Esav; Your servant Ya'akov." He blessed me with "plenty of corn and wine," yet I have no stock of these; "I have oxen, and asses, flocks and menservants," as a shepherd in the field. He blessed me with "the dew of heaven, and the fatness of the earth," yet instead I "have sojourned with Lavan," a sojourner without even a house, let alone "the fatness of the earth." THE LAST WAS NOT FULFILLED IN ME, AS I HAVE NO LAND. I HAVE ONLY SOJOURNED WITH LAVAN. HE SAID all this so that Esav would not be jealous of him, on account of the blessings he received, and bring accusations against him.

42. Rabbi Aba said: It is written that Ya'akov was "a plain man, dwelling in tents" (Beresheet 25:27). HE WAS CALLED "a plain man," because his abode was in two supernal temples, BINAH AND MALCHUT, THE SECRET OF THE TENT OF RACHEL AND THE TENT OF LEAH. He reconciles both sides, WHICH MEANT THAT HE BALANCED AND PERFECTED THE RIGHT AND REFT COLUMNS. Do not conclude FROM THE VERSE, "I HAVE SOJOURNED WITH LAVAN," that he was contaminated by the divination OF LAVAN. But in light of Rabbi Yehuda's observation THAT ONE SEEKS OUT ONE'S OWN KIND, ACCORDING TO THE QUESTION OF RABBI YITZCHAK, THE EXPLANATION FOR, "I HAVE SOJOURNED WITH LAVAN," is that he was wholeheartedly THANKFUL for the grace and truth shown him by the Holy One, blessed be He. For everybody knows that although no one can be saved from Lavan's accusations, the Holy One, blessed be He, rescued me from his hands when Lavan wanted to destroy me. THIS IS WHAT HE MEANT BY THE VERSE, "I HAVE SOJOURNED WITH LAVAN." FURTHERMORE, he said all this so that Esav would not envy him his blessings, but rather think that they were not fulfilled in him. Thus, Esav would not harbor any hate for him--AS RABBI YOSI EXPLAINED. Of this, the scripture says: "for the ways of Hashem are right" (Hoshea 14:10), and, "You shall be perfect with Hashem your Elohim" (Devarim 18:13).

41. אוף הקא, ויהי לי שור וחמור, לומר, לא תשוני לבן ורעותך להיאי ברכתא, דברין לי אבא, דאתקיים בי, הוא ברין לי, הוה גביר לאחיך וישתחוו לך בני אמך, בגין כך עבדך יעקב לאדני לעשו. הוא ברין לי ברוב דגן ותירוש, הא לא אתקיים בי, דלא אוצרנא לון, אלא ויהי לי שור וחמור צאן ועבד, רעי ענא בחקלא. הוא ברין לי מטל השמים ומשמני הארץ. הא לא אתקיים בי, בגין דהא עם לבן גרתי, כגיורא, דלא הוה לי ביתא חדא, כל שבן משמני הארץ. וכל דא, בגין דלא יסתכל ביה בייעקב, על אינון ברכאן, ויקטרג עמיה.

42. רבי אבא אמר, כתיב ביה בייעקב, איש תם יושב אהלים גבר שלים, בגין דאיהו יתיב בתרין משכנין עלאין, ואשלים להאי גיסא, ולהאי גיסא, ואיהו לא אמר דאסתאב בחרשו, אבל על מה דקאמר רבי יהודה, בגין דלבוי שלים, על טיבו וקשוט דעביד ליה קודשא ברין הוא, דכל עלמא ידעי עובדוי דלבן מאן אינון, ומאן יכיל לאשתזבא מקטרוגא דיליה, דבעי לאוברא לי, וקודשא ברין הואשזבני מניה. וכלא הוה, בגין דלא יסתכל ביה עשו, דאתקיימו ביה אינון ברכאן, ולא ינטר ליה דבבו, ועל דא כתיב, כי ישרים דרכי יי' וגו', וכתיב תמים תהיה עם יי' אלהיך.

3. The prayers of the righteous

The rabbis teach us that the combined prayers of the righteous are more powerful than those of any individual. Although Ya'akov was spiritually complete--he embodied all three Columns--he was afraid of Esav because he did not consider himself worthy of a miracle, and because he desired to reserve his merits for the benefit of his descendants. Thus, Ya'akov fulfills and reinforces the verse, "Happy is the man who fears always..." After Rabbi Shimon describes Ya'akov's role as the firmest support among the Patriarchs who sustain the world, he turns to the subject of the years which Ya'akov, Yosef, and Avraham conceded to King David. David, we learn, had no life portion of his own because he, like Yitzchak, was of the side of darkness. Rabbi Yosi then discourses on the models for prayer supplied by both David and Ya'akov. Prayer, we learn, is divisible into two parts, corresponding to the lower grade of Malchut, and the higher, inner grade of Binah.

The Relevance of this Passage

Our prayers receive the assistance of the righteous by virtue of this passage, so that our spiritual requests reach the highest realm of the Upper Worlds. Humility before the Light of The Creator is also awakened within us, further supporting our prayers. Finally, the wisdom of David and Ya'akov, and their insights into the divine structure of prayer, provide our own prayers with additional power and guidance to ensure that they reach their proper destination.

43. "And the messengers returned to Ya'akov, saying: 'We came to your brother Esav, and he is also coming to meet you, and four hundred men with him'" (Bereshheet 32:7). HE ASKS: After saying, "We came to your brother," do we not know they referred to Esav, as he had no other brothers? HE ANSWERS: "We came to your brother" MEANS THAT he did not repent and walk the path of righteousness, as may be thought, but remained the evil Esav as before. "...and he is also coming to meet you..." does not mean, as you may say, by himself, but rather he has "four hundred men with him."

44. Why was all this specified? Because the Holy One, blessed be He, always longs for the prayers of the righteous and adorns Himself with them. As we have already said, the angel in charge of the prayers of the children of Yisrael, whose name is Sandalfon, receives all their prayers and weaves them into a crown for the Life of the Worlds. The Holy One, blessed be He, desires the prayers of the righteous all the more; they become a crown with which to adorn the Holy One, blessed be He. You may wonder why Ya'akov was fearful, since camps of holy angels accompanied him. He was fearful because the righteous do not rely on their merit, but on their prayers and supplications before their Master.

45. Come and behold: Rabbi Shimon said that the prayer of the congregation rises before the Holy One, blessed be He, and He is adorned by that prayer because it ascends in several ways: ONE ASKING FOR CHASSADIM, ANOTHER FOR GVUROT, AND THE THIRD FOR MERCY. IT consists of several sides, THE RIGHT SIDE, THE LEFT, AND THE MIDDLE, AS CHASSADIM ARE DRAWN FROM THE RIGHT, GVUROT FROM THE LEFT, AND MERCY FROM THE MIDDLE. Because it comprises several aspects, it is woven into a wreath and put on the head of the righteous One, the Life of the Worlds--THAT IS, YESOD, WHICH GIVES SALVATION TO THE NUKVA AND FROM HER, TO THE WHOLE CONGREGATION. But a solitary prayer does not include all the sides; rather, it contains only one aspect. ONE CAN ONLY ASK FOR CHASSADIM, GVUROT, OR MERCY. Therefore, the solitary prayer is not prepared and accepted as is that of the congregation; IT IS NOT INCLUDED WITHIN ALL THE THREE COLUMNS AS IS THE PRAYER OF THE CONGREGATION. Come and behold: Ya'akov included all THREE COLUMNS, BEING THE CHARIOT OF THE CENTRAL COLUMN, WHICH INCLUDES BOTH. Therefore, the Holy One, blessed be He, desired his prayer PERFECTED BY ALL THREE COLUMNS. It is therefore written, "Then Ya'akov was greatly afraid and distressed." THE HOLY ONE, BLESSED BE HE, DID ALL THAT TO ENCOURAGE YA'AKOV TO PRAY, FOR HE CRAVED HIS PRAYER.

43. וַיָּשׁוּבוּ הַמַּלְאָכִים אֶל יַעֲקֹב לֵאמֹר בָּאנוּ אֶל אַחִיךָ אֶל עֵשָׂו וְגַם הוֹלֵךְ לִקְרַאתְךָ וְאַרְבַּע מֵאוֹת אִישׁ עִמּוֹ. בֵּינָם דִּבְרַם בָּאנוּ אֶל אַחִיךָ, לֹא יָדַעְנָא דְאִיהוּ עֵשָׂו, וְכִי אַחִיךָ אַחֲרֵינִי הוּוּ לְיַעֲקֹב. אֲלֵא בָּאנוּ אֶל אַחִיךָ, וְאִי תִימָא, דְהָדָר בְּתִשְׁבָּה, וְאִזְל בְּאַרְחַ מִתְקַנָּא, לָאו הֵכִי, אֲלֵא עֵשָׂו הִרְשַׁע בְּדַמְעִיקְרָא. וְגַם הוֹלֵךְ לִקְרַאתְךָ, וְאִי תִימָא דְאִיהוּ בְּלַחְדוּי אִזְל, לָאו, אֲלֵא אַרְבַּע מֵאוֹת אִישׁ עִמּוֹ.

44. וְכֹל כֵּן לְמַה אָמְרוּ לֵיהּ, בְּגִין דְקוּדְשָׁא בְרִיךְ הוּא אֲתֵרְעֵי תְדִיר בְּצִלּוֹתְהוֹן דְּצַדִּיקָא, וּמִתְעַטֵּר בְּצִלּוֹתְהוֹן, כְּדִאֲמַרִּינָן דְהָהוּא מְלֹאכָא דְמִמְנָא עַל צִלּוֹתְהוֹן דְיִשְׂרָאֵל, סְנַדְלָפוֹן שְׁמִיהּ, נְטִיל כָּל אִינוּן צִלּוֹתֵין וְעֵבִיד מְנִיְהוּ עֵטְרָה לְחֵי הָעוֹלָמִים וְאוֹקְמוּהָ, וְכֹל שְׁבָן צִלּוֹתְהוֹן דְּצַדִּיקָא, דְקוּדְשָׁא בְרִיךְ הוּא אֲתֵרְעֵי בְהוּ, וְאֲתַעְבְּדָן עֵטְרָה, לְאַתְעֵטְרָא בְּאִינוּן צִלּוֹתֵין לְקוּדְשָׁא בְרִיךְ הוּא. וְאִי תִימָא, מְשַׁרְיִין קְדִישִׁין הוּוּ אֲתִינָן עִמֵּיהּ, אֲמַאי דְחִיל. אֲלֵא צַדִּיקָא לֹא סְמִיכִין עַל זְכוּתֵיהּ, אֲלֵא עַל צִלּוֹתְהוֹן וּבְעוֹתְהוֹן לְגַבֵּי מְאִרְיָהוֹן.

45. וְתָא חֲזִי, דִּאֲמַר ר"ש, צִלּוֹתָא דְסַגִּיאִין, סְלִיק קְמִי קוּדְשָׁא בְרִיךְ הוּא, וּמִתְעַטֵּר בְּהוּא צִלּוֹתָא, בְּגִין דְסַלְקָא בְּגוּוֹנִין סַגִּיאִין, וְאֲתַכְלִילַת מְכַמָּה סְטְרִין, וּבְגִין דְאַתְכְלִילַת מְכַמָּה גוּוֹנִין, אֲתַעְבְּיַד עֵטְרָה, וּמְנַחָא עַל רִישָׁא דְצַדִּיק חֵי הָעוֹלָמִים, וְצִלּוֹתָא דִּיחִיד, לָאו אִיהִי כְּלִילָא, וְלָאו אִיהִי אֲלֵא בְּגוּוֹן חַד, וְעַל דָּא, צִלּוֹתָא דִּיחִיד לָאו אִיהִי מִתְתַּקְנָא לְאַתְקַבְּלָא בְּצִלּוֹתָא דְסַגִּיאִין. וְתָא חֲזִי, יַעֲקֹב כְּלִיל הוּוּ, וְעַל דָּא צִלּוֹתֵיהּ תֵּאִיב לָהּ קוּדְשָׁא בְרִיךְ הוּא. מַה כְּתִיב וַיִּירָא יַעֲקֹב מְאֹד וַיִּצַר לוֹ

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46. Rabbi Yehuda began the discussion with the verse: "Happy is the man who fears always: but he who hardens his heart shall fall into evil" (Mishlei 28:14). Happy are the children of Yisrael, whom the Holy One, blessed be He, desires and to whom He gave the Torah of Truth with which to attain eternal life. For whoever is occupied with the study of the Torah receives supernal life from the Holy One, blessed be He, and is ushered into the life of the world to come, as it is written: "for He is your life, and the length of your days" (Devarim 30:20), and, "and through this word you shall prolong your days" (Devarim 32:47)--for it is life in this world and life in the World to Come.

47. Rabbi Elazar said: Whoever studies the Torah for its own sake does not die by the hand of the Evil Inclination, WHICH IS THE ANGEL OF DEATH, because he holds onto the Tree of Life and does not relax his grip. Therefore, the bodies of the righteous, who are occupied in the study of the Torah, are not defiled AFTER DEATH, because the Spirit of Defilement does not dwell with them.

48. HE ASKS: Why was Ya'akov, who was the Tree of Life, afraid OF ESAV even though THE OTHER SIDE cannot rule over him, since THE HOLY ONE, BLESSED BE HE, SAID TO HIM, "And, behold, I am with you" (Bereshheet 28:15), and since "angels of Elohim met him"? With all of these camps of holy angels, why was he afraid?

49. HE ANSWERS: It is all true THAT THERE WAS NO NEED TO BE AFRAID, but Ya'akov did not want to rely on a miracle from the Holy One, blessed be He, because he thought he was unworthy of such a miracle. Why? Because he was of no service to his father and mother, did not study the Torah DURING THE 22 YEARS HE SPENT WITH LAVAN, and married two sisters. And although it was settled THAT YA'AKOV DID NOT SIN AT ALL IN THAT, nevertheless, it behooves a man to be always afraid and ask in his prayer before the Holy One, blessed be He, as it is written: "Happy is the man who fears always." This has already been explained.

50. Come and behold: the prayer of the patriarchs sustained the world. Upon their merit the people in the world survive and receive support. The merit of the fathers is never ever forgotten, because it supports the worlds above and below. The support from Ya'akov is more whole than that of the others, and because of this, when trouble comes to the children of Ya'akov, the Holy One, blessed be He, sees the image of Ya'akov before Him and takes pity upon the world, as it is written: "Then will I remember my covenant with Ya'akov" (Vayikra 26:42). The word Ya'akov is WRITTEN with a superfluous Vav, because it is the very image of Ya'akov.

46. רבי יהודה פתח ואמר, אשרי אדם מפחד תמיד ומקשה לבו יפול ברעה. זכאין אינון ישראל, דקודשא בריך הוא אתרעי בהו, ויהב לון אורייתא דקשוט, בגין למזכי בה לחיי עלמא, דכל מאן דאשתדל באורייתא, קודשא בריך הוא משין עליה חיים עלאין, ואעיל ליה, לחיי עלמא דאתי, דכתיב כי הוא חייך וארך ימיך. וכתיב ובדבר הזה תאריכו ימים, חיים בהאי עלמא, וחיים בעלמא דאתי.

47. רבי אלעזר אמר, כל מאן דאשתדל באורייתא לשמה, לאו מיתתיה על ידא דיצר הרע, בגין דאתתקיף באילנא דחיי, ולא ארפי מניה, ובגין כך, צדיקא דמשתדל באורייתא, לא מסתאבי גופא דלהון, דלא שרא עליהו רוח מסאבא.

48. יעקב אילנא דחיי הוה, אמאי דחיל, דהא לא יכול לשלטאה עלוי. ועוד, דהא כתיב והנה אנכי עמך וגו', אמאי הוה דחיל. ותו דהא כתיב ויפגעו בו מלאכי אלהים, אי משריין קדישין הוו עמיה, אמאי הוה דחיל.

49. אלא, בלא יאות הוה, ויעקב לא הוה בעי למסמך על ניסא דקודשא בריך הוא, בגין דחשיב דלאו איהו בדאי, דקודשא בריך הוא יעביד ליה ניסא, מאי טעמא, בגין דלא מלח לאבוי ולאמיה בדקא יאות, ולא אשתדל באורייתא, ונטל תרי אחיות, ואף על גב דכלא אתמר, ועם כל דא, בעי ליה לבר נש למרחל תדיר, ולצלאה קמי קודשא בריך הוא בצלותא, דכתיב אשרי אדם מפחד תמיד. והא אוקמוה.

50. תא חזי, צלותא דאבהן קיימו עלמא, וכל בני עלמא, עליהו קיימי וסמכין, לעלם ולעלמי עלמין לא אתנשי זכותא דאבהן, בגין דזכותא דאבהן, איהו קיומא דעילא ותתא, וקיומא דיעקב, איהו קיומא שלים, יתיר מכלהו, ובגין כך, בשעתא דעאקו לבנוי דיעקב, קודשא בריך הוא אחמי קמיה דיוקנא דיעקב, וחייס על עלמא, בדבר אחר וזכרתי את בריתי יעקוב. יעקוב בוא"ו, אמאי בוא"ו, בגין דאיהו דיוקנא דיעקב ממש.

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51. Come and behold: whoever looked at Ya'akov beheld the shining mirror, ZEIR ANPIN. We learned that the beauty of Ya'akov was like the beauty of Adam. Rabbi Yesa said: I heard that whoever beholds Ya'akov in his dream, wrapped in his clothes, has his life prolonged.

52. Rabbi Shimon said: We have already learned that before King David entered the world, he had no life at all, except for the seventy years given him by Adam. So King David lived seventy years, and Adam lived a thousand years less seventy years. So Adam and David existed within the first millennium AFTER THE CREATION OF THE WORLD.

53. He began the discussion with the verse: "He asked life of you, and you did give it Him; length of days for ever and ever" (Tehilim 21:5). "He asked life of you" refers to King David, for when the Holy One, blessed be He, created The Garden of Eden and put the soul of King David in it, He looked at it and saw it had no life of its own. It thus stood before Him all day long. When He created Adam, He said: Here is life for David. From Adam came the seventy years that King David lived in the world.

54. Another explanation is that the fathers each gave him years from their own lives. Avraham gave him from his own life, as did Ya'akov and Yosef. Yitzchak did not give him anything, because King David belonged to the same side as he did.

55. Avraham surely gave King David five of his years, for he lived only 175 of his 180 years, five years less than his due, LIKE YITZCHAK. Ya'akov could have lived as long as Avraham, 175 YEARS, but he lived only 147, 28 years less than his due. Thus, Avraham and Ya'akov gave King David 33 years of life. Yosef lived only 110 years, instead of 147, which is 37 years less than Ya'akov. TOGETHER WITH THE 33 YEARS FROM AVRAHAM AND YA'AKOV, King David received a total of seventy years for his existence, and he lived all these years which the patriarchs left him.

51. תָּא חֲזִי, כֹּל מֵאן דְּחָמֵי לִיהּ לִיעֻקְבָּ, כְּמֵאן דְּאֶסְתַּבֵּל בְּאֶסְפִּקְלֵרִיָּא דְּנִהְרָא, וְהָא אֲתָמֵר. דְּשׁוּפְרִיָּה דִּיעֻקְבָּ, כְּשׁוּפְרִיָּה דְּאָדָם קְדָמָא. אָמַר רַבִּי יֵיסָא, אָנָּא שְׁמַעְנָא, דְּכֹל מֵאן דְּאֶסְתַּבֵּל בְּחֻלְמִיָּה, וְחָמָא לִיהּ לִיעֻקְבָּ, מְקַסְטֵר בְּקוֹסְפוּי, חֲזִינן אֲתוּסְמֵן לִיהּ.

52. רַבִּי שְׁמַעוֹן אָמַר, הָא אֲתָמֵר, דְּדוֹד מְלָכָא, עַד לֹא הוּוּ, לֹא הוּוּ לִיהּ חַיִּים כְּלָל, בְּרֵי דְאָדָם קְדָמָא, יְהִיב לִיהּ שְׁבַעִין שָׁנִין מְדִילִיָּה, וְכֹךְ הוּוּ קִיּוּמִיָּה דְּדוֹד מְלָכָא, שְׁבַעִין שָׁנִין הוּוּ. וְקִיּוּמָא דְּאָדָם קְדָמָא, אֶלְף שָׁנִין חָסֵר שְׁבַעִין. אֲשַׁתְּכַחוּ בְּהַנִּי אֶלְף שָׁנִין קְדָמָא, אָדָם הָרֵאשׁוֹן, וְדוֹד מְלָכָא.

53. פְּתַח וְאָמַר חַיִּים שְׁאֵל מִמֶּךָ נָתַתָּ לּוֹ אַרְךָ יָמִים עוֹלָם וְעַד. חַיִּים שְׁאֵל מִמֶּךָ, דָּא הוּוּ מְלָכָא, דְּהָא כְּדִ בְּרָא קוֹדְשָׁא בְּרִיךְ הוּוּ אֲטוּל בֵּיהּ נִשְׁמַתָּא דְּדוֹד מְלָכָא, וְאֶסְתַּבֵּל בֵּיהּ, וְחָמֵי דְּלִית לִיהּ חַיִּים מְדִילִיָּה כְּלוּם, וְקִיּוּמָא קִיּוּמִיָּה כֹּל יוּמָא, בֵּינן דְּבְרָא אָדָם הָרֵאשׁוֹן, אָמַר הָא וְדָאֵי קִיּוּמִיָּה, וּמֵאָדָם קְדָמָא, הוּוּ שְׁבַעִין שָׁנִין, דְּאֶתְקִיִּים דוֹד מְלָכָא בְּעֵלְמָא.

54. תּוּ, אָבְהֵן שְׁבָקוּ לִיהּ מַחֲיִיָּהוּן, כֹּל חַד וְחַד, אַבְרָהָם שְׁבָק לִיהּ, וְכֹן יַעֲקֹב, וְיוֹסֵף. יִצְחָק לֹא שְׁבָק לִיהּ כְּלוּם, בְּגִין דְּדוֹד מְלָכָא, מְסֻטְרִיָּה קָא אָתָּא.

55. וְדָאֵי אַבְרָהָם שְׁבָק לִיהּ חֲמֵשׁ שָׁנִין, דְּהוּוּ לִיהּ לְאֶתְקִיּוּמָא מָאָה וְתַמְנִין שָׁנִין, וְאֶתְקִיִּים מָאָה וְשְׁבַעִין וְחֲמֵשׁ שָׁנִין, חָסְרִין חֲמֵשׁ. יַעֲקֹב הוּוּ לִיהּ לְאֶתְקִיּוּמָא בְּעֵלְמָא כִּיּוּמִי דְּאַבְרָהָם, וְלֹא אֶתְקִיִּים, אֲלָא מָאָה וְאַרְבַּעִין וְשֶׁבַע שָׁנִין, חָסְרִים תַּמְנִיָּא וְעֶשְׂרִין. אֲשַׁתְּכַחוּ דְּאַבְרָהָם וְיַעֲקֹב שְׁבָקוּ לִיהּ מַחֲיִיָּהוּן תְּלַתִּין וְתַלְתִּין שָׁנִין. יוֹסֵף דְּאֶתְקִיִּים מָאָה וְעֶשְׂרִין שָׁנִין, הוּוּ לִיהּ לְאֶתְקִיּוּמָא מָאָה וְאַרְבַּעִין וְשֶׁבַע שָׁנִין, כִּיּוּמִי דִּיעֻקְבָּ, וְחָסֵר מְנַהוּן תְּלַתִּין וְשֶׁבַע שָׁנִין. הָא שְׁבַעִין שָׁנִין, דְּשְׁבָקוּ לִיהּ לְדוֹד מְלָכָא, לְאֶתְקִיּוּמָא בְּהוּן, וְבָהוּ אֶתְקִיִּים דוֹד, בְּכֹל אֵינּוּן שָׁנִין דְּשְׁבָקוּ לִיהּ אָבְהֵן.

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56. You may wonder why Yitzchak did not leave him any of his years, as did AVRAHAM, YA'AKOV, AND YOSEF. HE ANSWERS: Because YITZCHAK represented darkness, THAT IS, THE LEFT COLUMN, WHICH IS DARK BEFORE IT IS INCLUDED WITHIN THE RIGHT. David also came from the side of darkness, NAMELY, FROM THE LEFT SIDE, and whoever is in darkness has no light or life at all. David, therefore, had no life. But AVRAHAM, YA'AKOV, AND YOSEF, BEING OF THE RIGHT, did have light and shone it on King David. From them, he had to illuminate and receive life, WHICH MEANS THAT HE HAD TO BE INCLUDED WITHIN THE RIGHT, for there is no life on the side of darkness, THE LEFT. Thus, Yitzchak did not join the reckoning.

57. Why, you may ask, did Yosef GIVE HIM MORE LIFE than the others? YOSEF GAVE HIM 37 YEARS, WHILE THE OTHERS GAVE HIM A TOTAL OF 33. HE ANSWERS: Yosef, by himself, was THE EQUIVALENT of all the others, because he was called 'Righteous', NAMELY YESOD, WHICH INCLUDES ALL THE SFIROT. He shines on the moon, THE NUKVA, more than everybody else, and therefore gave King David a greater share of life than all the others, as it is written: "And Elohim set them in the firmament of heaven to give light upon the earth" (Beresheet 1:17).

58. Come and behold: Ya'akov's prayer protected him from Esav, AND NOT HIS MERIT, because he wished to keep it in reserve for his descendants and not spend it to serve his own needs against Esav. He therefore prayed to the Holy One, blessed be He, and did not rely upon his merit for his rescue.

59. "...and said: If Esav come to the one camp, and smite it, then the camp which is left shall escape" (Beresheet 32:9). Come and behold: it is written, "and he divided the people that were with him, and the flocks, and herds, and the camels, into two camps." HE ASKS: Why did he divide them into two camps? HE ANSWERS: Because, "If Esav comes to the one camp, and smite it, then the camp which is left shall escape." ONE MAY ASK, CAN NOT ESAV SMITE BOTH CAMPS? WHEREFROM COMES THE CERTAINTY THAT ONE CAMP SHALL SURVIVE?

60. HE REPLIS: Come and behold. The Shechinah did not stray from the tents of Leah and Rachel. Ya'akov said: I know that the Holy One, blessed be He, protects them. SO, "he put the handmaids and their children foremost" (Ibid. 2), saying that if Esav will smite, he will smite these, but I am not afraid for the children OF THE LADIES, because the Shechinah is with them. ACCORDING TO THIS, "FOREMOST" MEANS THE FIRST TO ENCOUNTER DANGER. Thus, HE SAID: "then the camp which is left shall escape," BECAUSE THE SHECHINAH HOVERS ABOUT THEM. After the preparations, he prayed FOR THE HANDMAIDS AND THEIR CHILDREN, saying, "and Ya'akov said, Elohim of my father Avraham, and Elohim of my father Yitzchak, Hashem who did say to me, Return to your country, and to your kindred, and I will deal well with you" (Ibid. 10).

56. וְאִי תִימָא, יִצְחָק אֲמַאי לֹא שָׁבַק לִיה בְּלוּם בְּהַנִּי, בְּגִין דְּאִיהוּ חֲשָׁךְ, וְדוּד מִסְטְרָא דְחֲשָׁךְ קָא אָתָא, וּמֵאֵן דְּאִיהוּ בְּחֲשָׁךְ, לִית לִיה נְהוּרָא בְּלָל, וְלִית לִיה חַיִּים, וּבְגִין כֵּךְ לֹא הוּוּ לְדוּד חַיִּים בְּלָל. אֲבָל אֲלִין דְּהוּוּ לְהוּן נְהוּרָא, נְהִירוּ לִיה לְדוּד מְלָכָא, וּמְנִייהוּ אֲצִטְרִיךְ לְאַנְהָרָא, וּלְמַהוּי לִיה חַיִּים, דְּהָא מִסְטְרָא דְחֲשָׁךְ לִית לִיה חַיִּים בְּלָל, וְעַל דָּא לֹא אָתָא יִצְחָק בְּחוּשְׁבָנָא.

57. וְאִי תִימָא, יוֹסֵף אֲמַאי יִתִּיר מִכְּלָהּ. אֲלֵא וְדֵאֵי יוֹסֵף בְּלַחְדוּדוֹ, בְּכְלָהּ. בְּגִין דְּאֲקָרִי צְדִיק, וְדָא הוּא דְאַנְהִיר לְסִיחָרָא, יִתִּיר מִכְּלָהּ. וּבְגִין כֵּךְ, הָאֵי שָׁבַק לִיה לְדוּד מְלָכָא יִתִּיר מִכְּלָהּ חַיִּין, דְּכִתִּיב וַיִּתֵּן אֲתָם אֱלֹהִים בְּרִקִיעַ הַשָּׁמַיִם לְהַאִיר עַל הָאָרֶץ.

58. תָּא חַזִּי, יַעֲקֹב, צְלוּתִיה אֲגִין לִיה מַעֲשׂוֹ, בְּגִין דְּבַעַא לְסַלְקָא זְכוּתִיה, לְבַנּוּי אֲבִתְרִיה, וְלֹא לְאַמְקָא לִיה הַשְׁתָּא לְגַבִּיה דְּעִשׂוֹ. וְעַל דָּא, צְלִי צְלוּתִיה לְקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא אִסְתַּמֵּיךְ עַל זְכוּתִיה, לְשִׁיזְבָּא לִיה בְּגִינִיה.

59. וַיֹּאמֶר אִם יָבֹא עֲשׂוֹ אֶל הַמַּחֲנֶה הָאֶחָד וְהִכָּהוּ וְהָיָה הַמַּחֲנֶה הַנֶּשְׂאָר לְפִלִיטָה. תָּא חַזִּי, מַה כְּתִיב וַיַּחֲץ אֶת הָעָם אֲשֶׁר אִתּוֹ וְאֶת הַצֹּאן וְאֶת הַבְּקָר וְהַגְּמָלִים לְשָׁנֵי מַחֲנוֹת. אֲמַאי לְשָׁנֵי מַחֲנוֹת. בְּגִין דְּאֹמְרִי, אִם יָבֹא עֲשׂוֹ אֶל הַמַּחֲנֶה הָאֶחָד וְהִכָּהוּ וְהָיָה הַמַּחֲנֶה הַנֶּשְׂאָר לְפִלִיטָה.

60. תָּא חַזִּי, שְׂכִינְתָא לֹא עֲדִיאת מֵאֵהֶל לֵאָה, וּמֵאֵהֶל רַחֵל, אֲמַר יַעֲקֹב, יִדְעָנָא דְּהָא נְטִירוּ לּוֹ לְאֲלִין מִן קוּדְשָׁא בְּרִיךְ הוּא. מַה עֲבַד, וַיִּשֶׂם אֶת הַשְּׂפָחוֹת וְאֶת יְלָדֵיהֶן רֵאשׁוֹנָה, אֲמַר, אִם יִקְטִיל עֲשׂוֹ, לְאֲלִין יִקְטִיל, אֲבָל אֲלִין, לֹא מִסְתַּמֵּינָא מְנִייהוּ, בְּגִין דְּשְׂכִינְתָא עִמְהוֹן, וְעַל דָּא וְהָיָה הַמַּחֲנֶה הַנֶּשְׂאָר לְפִלִיטָה. כִּיּוֹן דְּעֵבִיד הָאֵי, אֲתַקִּין צְלוּתִיה עֲלֵיהוּ, מַה כְּתִיב, וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אֲבָרְהָם וְאֱלֹהֵי אָבִי יִצְחָק יְיָ הָאֹמֵר אֵלַי שׁוּב לְאָרְצְךָ וְלְמוֹלַדְתְּךָ וְאִטִּיבָה עִמָּךְ.

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61. Rabbi Yosi began the discussion with the verse: "A prayer of the poor, when he faints, and pours out his complaint before Hashem" (Tehilim 102:1). This verse has been explained several times. Yet King David said this when he watched and contemplated the ways of the poor, while fleeing from his father-in-law, KING SHAUL. Then did he say, "A prayer of the poor." This is the prayer the poor say to the Holy One, blessed be He. It is the first TO BE RECEIVED among all the prayers in the world.

62. It is here written, "A prayer of the poor," and elsewhere, "A prayer of Moshe the man of Elohim" (Tehilim 90:1). HE ASKS about the difference between them. HE ANSWERS that PRAYER OF THE POOR is the hand Tefilin, THE SECRET OF THE NUKVA. THE NUKVA IS CALLED 'POOR', BECAUSE SHE HAS NOTHING OF HERSELF AND RECEIVES EVERYTHING FROM ZEIR ANPIN. THAT PRAYER OF MOSHE is the head Tefilin, ZEIR ANPIN. There should be no separation between the prayer of the poor and the prayer of Moshe, THE NUKVA AND ZEIR ANPIN, BECAUSE THEY SHOULD ALWAYS BE UNITED. Both are considered as one.

63. The prayer of the poor is therefore the first TO BE RECEIVED into the presence of the Holy One, blessed be He. It is received before all other prayers in the world, as it is written: "For he has not despised nor abhorred the affliction of the afflicted" (Tehilim 22:25). Come and behold: the prayer of the poor is the hand Tefilin, THAT IS, THE NUKVA, WHICH IS THE PRAYER OF the poor who are deep in poverty, as one who has nothing of his own.

64. Another explanation is that the prayer ALLUDES TO Moshe, ZEIR ANPIN; "the poor" to David, THE NUKVA; "when he faints" refers to the moon, THE NUKVA, when it is concealed and the sun, ZEIR ANPIN, is gone from her. "...before Hashem," ZEIR ANPIN, he "pours out his complaint," in order to be joined with the sun, ZEIR ANPIN.

65. Come and behold: the prayer of every man is considered prayer, but when the prayer of the poor comes before the Holy One, blessed be He, it breaks down gates and doors to be received and shown into His presence. This is the meaning of the verse: "And it shall come to pass, when he cries to me, that I will hear; for I am gracious" (Shemot 22:26), and "I will surely hear his cry" (Ibid. 22). He "pours out his complaint before Hashem," NAMELY, as one who complains about the judgments of the Holy One, blessed be He.

66. Rabbi Elazar said: The prayer of the righteous causes joy to the Congregation of Yisrael, THE NUKVA, which adorns itself WITH THE PRAYER before the Holy One, blessed be He. The Holy One, blessed be He, loves it better than THE PRAYER OF THE POOR. The Holy One, blessed be He, desires the prayer of the righteous when they pray in time of need, because they know HOW to appease their Master.

61. רבי יוסי פתח ואמר, תפלה לעני כי יעטף ולפניו יו' ישפך שיחו. האי קרא אוקמוה בכמה אתר. אלא דוד מלכא אמר דא, בד אסתבל וחמא במלי דמסבנא, ואסתבל ביה, בד הוה אזיל וערק מקמי חמוי, אמר דא תפלה לעני, דא הוא צלותא, דבעי מסבנא קמי קודשא בריך הוא, ודא צלותא, דאקדימת לכל צלותהון דעלמא.

62. בתיב הכא תפלה לעני, ובתיב התם תפלה למשה איש האלהים, מה בין האי להאי. אלא, דא תפלה של יד, ודא תפלה של ראש, ולית לאפרשא בין האי תפלה לעני, ובין תפלה למשה, ותרווייהו שקילין בחד.

63. ועל דא צלותא דעני, אקדימת קמי קודשא בריך הוא, מכל צלותין דעלמא, בגין דכתיב, כי לא בזה ולא שקץ ענות עני וגו'. תא חזי, תפלה לעני, דא תפלה של יד, דעני אתדבק במסבנותיה, כמאן דלית ליה מגרמיה כלום.

64. דבר אחר, תפלה: דא משה. לעני: דא דוד. כי יעטף: בד אתבסאי סיהרא, ואתבסי שמשא מינה. ולפניו ה' ישפך שיחו: בגין לאתחברא בהדי שמשא.

65. תא חזי, צלותא דכל בני נשא, צלותא. וצלותא דמסבנא, איהי צלותא דקוימא קמיה דקודשא בריך הוא, ותבר תרעין ופתחין, ועאלת לאתקבלא קמיה, הה"ד והיה כי יצעק אלי ושמעתי כי חנון אני וכתיב שמע אשמע צעקתו. ולפניו ה' ישפך שיחו, כמאן דמתרעם על דינוי דקודשא בריך הוא.

66. אמר רבי אלעזר, צלותהון דצדיקאי חרותא לכי לאתעטרא קמיה קודשא בריך הוא, בג"כ, חביבא הוא יתיר קמיה קודשא בריך הוא, ובגין כך קודשא בריך הוא תאיב לצלותהון דצדיקאי בשעתא דאצטריך לון, בגין דינדעי לרצווי למריהון.

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67. It is written that Ya'akov PRAYED, "Elohim of my father Avraham, and Elohim of my father Yitzchak, Hashem who did say to me...". He joined everything together into one knot, saying, "Elohim of my father Avraham," who is of the right and, "Elohim of my father Yitzchak," who is of the left, "who did say to me," NAMELY, TO HIMSELF, WHO REPRESENTS THE BALANCING CENTRAL COLUMN. It depends ON THE CENTRAL COLUMN to adorn His place between AVRAHAM AND YITZCHAK, RIGHT AND LEFT. HE THEREFORE SAID TO HIM, "Return to your country, and to your kindred, and I will deal well with you."

68. "I am unworthy of the least of all the mercies." HE ASKS: What made YA'AKOV say, "I AM UNWORTHY...", together with, "RETURN TO YOUR COUNTRY, AND TO YOUR KINDRED, AND I WILL DEAL WELL WITH YOU"? HE ANSWERS: Ya'akov said, You promised to deal well with me, and I know that whatever You do has conditions, THAT YOUR WILL SHALL BE DONE, yet I have no merit, because "I am unworthy of the least of all the mercies, and of all the truth, which You have shown Your servant." THERE IS NO NEED, THEN, TO KEEP YOUR PROMISE. Whatever You did for me until now was not for my merits, but because of YOUR GOODNESS. All those mercies and truths were BECAUSE OF YOUR GOODNESS, for when I first crossed THE RIVER JORDAN, when I fled Esav, I was alone, and You gave me mercies and truths so that now I cross the river with two camps, THAT IS, the two camps he divided.

69. Up to this point, Ya'akov recited the praises of his Master. Then he asked for what he needed. This teaches people that it behooves man to first praise his Master, and only then to pray for himself. This is what Ya'akov did. He first praised his Master, and when he finished, he asked for what he needed.

70. This is the meaning of the verse: "Deliver me, I pray You, from the hand of my brother, from the hand of Esav: for I fear him, lest he come and smite me, the mother with the children." THIS MEANS THAT AFTER PRAISING HIS MASTER, HE BEGAN TO PRAY. IT IS UNDERSTOOD from this that when one prays, one's words should be precise. HE SAID: "Deliver me, I pray You," WHICH APPEARS AS IF IT SHOULD SUFFICE, BECAUSE HE ONLY NEEDED DELIVERANCE. YET HE SAID TO THE HOLY ONE, BLESSED BE HE: Lest You say that You already rescued me from Lavan, I add, "from the hand of my brother." It may be said that other relatives are also referred to as brothers, AS IN WHAT LAVAN SAID TO YA'AKOV, "BECAUSE YOU ARE MY BROTHER, SHOULD YOU THEREFORE SERVE ME FOR NOTHING?" (BERESHEET 29:15). HE THEN EXPLAINED, saying, "from the hand of Esav." The reason is that it behooves us to explain ourselves fully. HE THEREFORE CONTINUED BY SAYING: In case You ask why I need DELIVERY, "I fear him, lest he come and smite me." ALL THIS HE SAID to explain and fully clarify things above, so there would be no misunderstanding.

71. "And You did say, I will surely do you good..." (Beresheet 32:13). HE ASKS: What is meant by "And You?" HE ANSWERS: It is the same as in the verse, "and You do preserve them all" (Nechemyah 9:6), WHICH ALLUDES TO THE NUKVA, CALLED 'YOU'. Here also, "And You did say," ALLUDES TO THE NUKVA.

67. מה כתיב ביה ביעקב, אלהי אבי אברהם ואלהי אבי יצחק ה' האומר אלי שוב וגו', אעטר ואקשר בקשורא חד, בדקא חזי. אלהי אבי אברהם, לימינא, ואלהי אבי יצחק, לשמאלא. האומר אלי, הכא תלי מלה, לאתעטרא לאתריה בינייהו. שוב לארצך ולמודדתך ואיטיבה עמך.

68. קטנתי מכל החסדים, אמאי הוה אצטריך האי עם האי. אלא, אמר ועקב, את אבטחת לי לאוטבא עמי, ואנא ידענא, דכל עובדך בלהו על תנאי, הא אנא לית בי זכותא, דהא קטנתי מכל החסדים ומכל האמת אשר עשית את עבדך, וכל מה דעבדת לי עד יומא, לאו בגין זכותאי הוה, אלא בגינך הוא דעבדת לי, והוא טיבו וקשוט בגינך הוה. דהא בד עברנא בקדמיתא, דהוונא אויל מקמי דעשו, יחידאי עברנא ליה להווא נהרא, ואנת עבדית עמי טיבו וקשוט, והא אנא השתא, מעבר ליה בתרי משיריין, אינון תרין משיריין דפליג.

69. עד הכא סדורא דשבחא דמריה, מכאן ולהלאה בעא מה דאצטריך ליה. לאחזאה לכל בני עלמא, דאצטריך ליה לבר נש, לסדרא שבחא דמאריה בקדמיתא, ולבתר יבעי בעותיה, דהכי עבד יעקב, בקדמיתא סדר שבחא דמריה, ולבתר הסדר שבחא, אמר בעותיה דאצטריך ליה.

70. הה"ד הצילני נא מיד אחי מיד עשו בי ירא אנכי אתו פן יבא והכני אם על בני. מכאן, מאן דצילי צלותיה, דבעי לפרשא מלוי בדקא יאות. הצילני נא, ואי תימא, דהא שזבת לי מלבן. מיד אחי. ואי תימא, קריבין אוחרנין סתם, אחין אקרונ. מיד עשו. מ"ט בגין לפרשא מלה בדקא יאות. ואי תימא, אנא אמאי אצטריך, בי ירא אנכי אתו פן יבא והכני. בגין לאשתמודעא מלה לעילא, ולפרשא לה בדקא יאות, ולא יסתים מלה.

71. ואתה אמרת היטב איטיב עמך וגו'. ואתה אמרת היטב איטיב, מאי ואתה. כד"א, ואתה מחיה את כלם, אוף הכא ואתה אמרת.

72. Come and behold: King David said, "Let the words of my mouth... be acceptable in Your sight" (Tehilim 19:15). This refers to explicit things, while the phrase, "and the meditation of my heart," refers to undisclosed things that can not be expressed by mouth. They are the meditation of the heart, which can not be explained.

72. תָּא חֲזִי, דְּוֹד מַלְכָּא אָמַר, וְהִיּוּ לְרִצּוֹן אִמְרֵי פִי:
אֵלִין מַלְיִן דְּאַתְפְּרִשׁוּן. וְהִגְיוֹן לְבִי: אֵלִין מַלְיִן
דְּסִתְיָמֵן, דְּלֹא יָכִיל בְּרִשׁ לְפִי לְפִי לְפִי, דְּלֹא
הוּא הִגְיוֹן, דְּאִיהוּ בְּלָבָא, דְּלֹא יָכִיל לְאַתְפְּרִשָּׁא.

73. Thus, there should BE a matter that is explained by mouth--AS IN "THE WORDS OF MY MOUTH"--and a matter which depends upon the heart AND IS NOT EXPLICIT--THAT IS, "THE MEDITATION OF MY HEART"--for it is all a mystery. One corresponds to the lower grade, THE NUKVA, and the other to the upper grade, BINAH. That which is expressed BY MOUTH corresponds to the lower grade, which needs to be expressed, THE SECRET OF THE DISCLOSED WORLD. That which depends on the heart corresponds to the inner grade, BINAH, THE HIDDEN WORLD. And everything is one, THAT IS, THERE IS NEED OF BOTH. He therefore said: "Let the words of my mouth and the meditation of my heart be acceptable in Your sight."

73. וְעַל דָּא אֲצַטְרִיךְ מְלָה, לְאַתְפְּרִשָּׁא בְּפִי, וּמְלָה דְּתַלְיָא בְּלָבָא, וְכֹלָא רְזָא אִיהוּ, חֵד לְקַבֵּל דְּרָגָא תַתָּא, וְחֵד לְקַבֵּל דְּרָגָא עֲלָא. מְלָה דְּאַתְפְּרִשָּׁא, לְקַבֵּל דְּרָגָא תַתָּא, דְּאַצְטְרִיךְ לְאַתְפְּרִשָּׁא. הוּא דְּתַלְיָא בְּלָבָא, אִיהוּ לְקַבֵּל דְּרָגָא פְּנִימָא וְתִיר, וְכֹלָא בְּחֵדָא אִיהוּ. וְעַל דָּא אָמַר וְהִיּוּ לְרִצּוֹן אִמְרֵי פִי וְהִגְיוֹן לְבִי לְפָנֶיךָ וְגו'.

74. Ya'akov spoke in the same manner. He first explained the matter fully, and then vaguely talked of what depends on the meditation of the heart, which needs no explanation, as it is written: "and make your seed like the sand of the sea, which cannot be numbered for multitude" (Beresheet 32:13). This matter depends on the meditation of the heart and does not require explanation. It should be thus, as we said, that both must be joined together into a complete union. Happy are the righteous who know how to properly arrange the praises of their Master, and AFTERWARD say their prayers. The scripture therefore reads, "and said to Me, you are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

74. כְּגִוּוֹנָא דָּא אָמַר יַעֲקֹב, בְּקִדְמִיתָא פְּרִישׁ מְלָה כְּדָקָא יָאוּת, וְלִבְתֵּר סְתִים מְלָה, דְּאִיהוּ תַלְיָא בְּהִגְיוֹנָא דְּלָבָא, דְּלֹא אֲצַטְרִיךְ לְפִי לְפִי, דְּכִתִּיב וְשִׁמְתִי אֶת זֶרַעְךָ כְּחוֹל הַיָּם אֲשֶׁר לֹא יִסְפֵּר מִרְבּוֹ. הֵכָא אִיהוּ מְלָה, דְּתַלְיָא בְּלָבָא, דְּלֹא אֲצַטְרִיךְ לְפִי לְפִי. וְכֵן אֲצַטְרִיךְ כְּדָקָא מִן, בְּגִין לִיחְדָּא יַחְדָּא שְׁלִים, כְּדָקָא יָאוּת. זְכָאִין אִינּוּן צְדִיקָא, דִּידְעִי לְסִדְרָא שְׂבַחָא דְּמֵאֲרִיהוֹן כְּדָקָא יָאוּת. וְלִמְבַעֵי בְּעוֹתְהוֹן, וּבְגִין כֵּן כְּתִיב, וַיֹּאמֶר לִי עֲבָדִי אֶתְּהָא יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאֵר.

4. "And Ya'akov was left alone"

Rabbi Chiya leads a discussion on the evil spirits that gain influence as a result of the diminution of the moon. These spirits assail people when they are sleeping--since this is a time when the soul leaves the body--and cause people to defile themselves. Thus, we learn, it is incumbent on man to purify himself and follow the paths of the Torah.

The rabbis also warn us not to travel a lonely road by ourselves or to go out at night when there are no people about, especially without the light of the moon. At these times, evil spirits--those with whom Bila'am was associated--are at large.

The Relevance of this Passage

Discord and turmoil in our lives can be traced to negative influences and evil forces that dwell in our midst. Our negative behavior creates openings for destructive entities, but the Light of this passage seals these openings shut. Moreover, the spiritual energy purifies our soul, raises our consciousness, and inspires us to eliminate self-destructive impulses that create the cracks and crevices through which dark forces enter our lives.

75. "And Ya'akov was left alone" (Beresheet 32:25). Rabbi Chiya opened the discussion with the verse: "No evil shall befall you, nor shall any plague come near your dwelling" (Tehilim 91:10). Come and behold: when the Holy One, blessed be He, created the world, He performed in each day the work appropriate for that day, as has been explained. It has been said that on the fourth day He created the lights, but the moon was created lacking, because it is a light that diminishes itself. For that reason, the word "lights" is spelled without the letter Vav, which leaves room for the spirits, demons, storm winds, devils, and all the Spirits of Defilement to exercise sway.

75. וַיִּתֵּר יַעֲקֹב לְבִדּוֹ וְגו'. רַבִּי חִיָּיא פִּתַּח וְאָמַר לֹא תֵאָנְהָ אֵלֶיךָ רָעָה וְנֹגַע לֹא יִקְרַב בְּאַהֲלֶךָ, תָּא חֲזִי, כְּדִ בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, עֲבַד בְּכָל יוֹמָא וַיּוֹמַא עֲבִידְתִּיהָ דְּאַתְחִזִּי לִיהָ, וְהָא אוֹקְמוּהָ. וְאַתְמַר, בְּיוֹמָא רְבִיעָא עֲבַד נְהוּרִין, וְכִדִּין אֲתַבְּרִי סִיְהָרָא חֶסֶר, נְהוּרָא דְּאַזְעִירַת גְּרָמָה, וּבְגִין דְּאִיהוּ מְאֲרַת חֶסֶר וְא"ו, אֲתִיְהִיב דּוּכְתָא, לְשִׁלְטָאָה כָּל רוּחִין וְשִׁרְיָן, וְעַלְעוּלִין וּמְזִיקִין וְכָל רוּחֵי מְסֻאָבִי.

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76. They all come to hover about the world and seduce MEN. They occupy deserted places, infertile fields NOT FIT FOR SOWING, and wasted deserts. They are all from the Side of Defilement. We have learned that the Spirit of Defilement comes from the corrupt serpent, WHICH IS LILIT. It is a very spirit of uncleanness that is appointed in the world to seduce people to it to him. Thus, the Evil Inclination gains mastery over the world.

77. It is appointed over people and dwells among them. It uses witchcraft and stealth to turn them from the ways of the Holy One, blessed be He, just as it seduced Adam and brought death to the world. So does it seduce men and cause them to be defiled.

78. Whoever wishes to be defiled draws upon himself that Spirit of Defilement and cleaves to it. Numerous SPIRITS OF DEFILEMENT await to defile him and make him unclean. They corrupt him in this world and in the world to come, as has already been explained.

79. When a man strives to be purified, however, the Spirit of Defilement is subdued and loses its sway over him. Then, it is written: "No evil shall befall you, nor shall any plague come near your dwelling." Rabbi Yosi said: "No evil shall befall you," refers to Lilit and, "nor shall any plague come near your dwelling," refers to the other harmful demons. This has already been explained.

80. Rabbi Elazar said: Man has been warned not to venture out alone at night, especially when the moon was created lacking, AND DOES NOT FULLY SHINE. It has been explained that the Spirit of Defilement, an evil spirit, governs at that time. HE ASKS: Who is this evil spirit? HE ANSWERS: It is the evil serpent, and "the plague" is the rider of the serpent, SAMAEL. THUS, evil and plague are as one.

81. And yet we have learned that plague also refers to the plagues of those born to Adam. For all those years when Adam did not approach his wife, spirits of Defilement would come, conceive from him, and bear him offsprings called the 'plagues of the sons of men'.

76. בָּלְהוּ סִלְקִין וְשֹׁטִין בְּעֵלְמָא לְאַסְטָאָה, וְאַתְמָנוּן בְּדוּכְתֵי דְאַתְחַרְיָבוּ, וּבְחַקְלִין תְּקִימִין, וּבְמַדְבְּרִין חַרְיָבִין. וּכְלָהוּ מְסֹטְרֵי רוּחַ מְסֹאֲבָא. וְהָא אֲתָמֵר, דְּהָא רוּחַ מְסֹאֲבָא דְאַתֵּיא מִנְחָשׁ עֵקִימָאָה, אִיהוּ רוּחַ מְסֹאֲבָא מִמֶּשׁ. וְאִיהוּ אֲתָמְנָא בְּעֵלְמָא, לְאַסְטָאָה בְּרֵשׁ נֶשׁ לְגַבְיָהּ, וְעַל דָּא יִצַּר הָרַע שְׁלִיט בְּעֵלְמָא.

77. וְאִיהוּ אֲתָמְנֵי לְגַבְיָהּ דְּבְנֵי נֶשׂא, וְאַשְׁתַּבַּח עִמְהוֹן, וּבְעֵקִימוּ וּבְתַסְקוּמִין אֲתֵי לְגַבְיָהּ, לְאַסְטָאָה לֹון, מֵאַרְחוּי דְקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְאַסְטֵי לְאַדָם קְדַמָּאָה, וְגָרִים מוֹתָא לְכָל עֵלְמָא, הֵכִי נְמִי אֲסֵטִי לְהוּ לְבְנֵי נֶשׂא, וְגָרִים לֹון לְאַסְתָּאָבָא.

78. וּמֵאַן דְאַתֵּי לְאַסְתָּאָבָא, אִיהוּ מְשִׁיךְ עֲלֵיהּ הוּא רוּחַ מְסֹאֲבָא, וְאַתְדַּבֵּיק בְּהַדְיָה, וּכְמָה אֵינֹון דְזִמְיָנִין לְסֹאֲבָא לֵיהּ, וּמְסֹאֲבִין לֵיהּ, וְאִיהוּ מְסֹאֲבִין וְסֹאֲבִין לֵיהּ בְּהָאֵי עֵלְמָא, וּבְהָהוּא עֵלְמָא. וְהָא אֲתָמֵר.

79. וּבְשַׁעֲתָא דְאַתֵּי בְּרֵשׁ לְאַתְדַּכָּאָה, הוּא רוּחַ מְסֹאֲבָא אֲתַכְפִּיּוּא קְמִיָה, וְלֹא יָכִיל לְשַׁלְטָאָה עֲלוּי, וּכְדִין כְּתִיב, לֹא תֵאָנָה אֲלֵיךְ רַעָה וְנִגַע לֹא יִקְרַב בְּאַהֲלֶךְ. אָמַר ר' יוֹסֵי, לֹא תֵאָנָה אֲלֵיךְ רַעָה, דָּא לִילִית, וְנִגַע לֹא יִקְרַב בְּאַהֲלֶךְ, אֲלֵיךְ שְׂאֵר מְזִיקִין, וְהָא אוֹקְמוּהָ וְאַתְמֵר.

80. רַבִּי אֶלְעָזָר אָמַר, הָא אָמְרֵן, דְּלֹא יִפּוּק בְּרֵשׁ יְחִידָאָה בְּלִילִיא, וְכָל שְׁכָן בְּזִמְנָא דְסִיְהָרָא אֲתַבְּרִיאַת, וְהוּא חֲסֵרָה, וְאוֹקְמוּהָ. דְּהָא כְּדִין, רוּחָא מְסֹאֲבָא שְׁלֵטָא, וְדָא הוּא רוּחַ רַעָה, מֵאַן רַעָה, דָּא חוּיָא בִישָׂא. וְנִגַע, דָּא הוּא מֵאַן דְרַכִּיב עַל חוּיָא רַעָה, וְנִגַע, כְּחַדָּא אֵינֹון.

81. וְאַף עַל גַּב דְתַנִּינֵן, דְנִגַע אֲלֵיךְ נִגְעֵי בְנֵי אָדָם, דְנִפְקוּ מֵאָדָם, דְּהָא כָּל אֵינֹון שְׁנִין, דְּלֹא קְרִיב אָדָם עִם אֲתַתִּיָהּ, רַחוּי מְסֹאֲבֵי הוּוּ קָא אֲתִינֵן, וּמִתְחַמְמֵן מְנִיָה, וְאוֹלִידֵן מְנִיָה, וְהֵי אֶקְרוּן נִגְעֵי בְנֵי אָדָם.

82. We learned that when man dreams, he has no control over his body; the body is silent, and the Spirit of Defilement comes to rest on him. Sometimes, impure female spirits come and draw him to them. Then they conceive from him and bear spirits and demons, who sometimes look like men but without hair on their heads.

83. A man should protect himself from them with all his might. He should walk the paths of the Torah to avoid being defiled by them. For there is no one who sleeps in his bed at night who does not taste death. His soul leaves him, and when the body is left without the sacred soul, the Spirit of Defilement comes and hovers about him, and he becomes unclean. Thus, a man should not pass his hands over his eyes in the morning, because the Spirit of Defilement dwells on them.

84. Come and behold: though he was beloved by the Holy One, blessed be He, NEVERTHELESS since he, Ya'akov, was alone, another spirit came to join him.

85. Rabbi Shimon said: Come and behold. It is written about the wicked Bila'am, "and he went shefi ('to a steep place')" (Bemidbar 23:3). What does shefi mean? It means 'alone', as in the verse, "an adder (Heb. shefifon) in the path" (Bereshheet 49:17). THAT IS, Bila'am walks alone as does a snake that lurks in byways and paths. What is the purpose of this? To draw upon himself the Spirit of Defilement, for he who walks alone at certain times, even in town, in certain places, draws upon himself the Defiled Spirit.

86. Thus, a man should walk alone on the road and in the city only where other people are about. And a man should not walk alone at night, because no other people are present. For the same reason, "... his body shall not remain all night upon the tree." The spiritless corpse should not be left during the night. This is why the wicked Bila'am was walking along like a snake.

82. וְהָא אֲתָמֵר, דְּכֵד בְּר נֶשׁ בְּחַלְמִיָּה, וְלֹא שְׁלִיט
בְּגוּפִיָּה, וּגּוּפָא אֲשֶׁתְּכֶךָ, רוּחַ מְסֻאָבָא אֲתֵינָא וְשְׂרִינָא
עֲלֵיהּ, וְאִית זְמַנִּין, דְּרוּחֵי נּוֹקְבִין מְסֻאָבִין, אֲתֵינָן
וְקִרְבָן בְּהַדְרִיָּה, וּמִשְׁכִּין לִיה בְּהַדְרִיָּהוּ, וּמִתְחַמְמָן
מִנְיָה, וְאוֹלִידוּ לְבִתְר רּוּחִין וּמְזִיקִין, וּלְזְמַנִּין
אֲתַחְזִינָן כְּחִיזוּ בְּנֵי נֶשָׂא, בְּר דְלִית לֹון שְׁעָרֵי
בְּרִישָׁא.

83. וּבְכֹלֵא אִית לִיה לְבַר נֶשׁ לְאַסְתְּמָרָא מְקַמְיָהוּ,
בְּגִין דִּיהֵךְ בְּאַרְחֵי דְאוּרִייתָא, וְלֹא יִסְתָּאב בְּהַדְרִיָּהוּ,
דְּהָא לִית לֶךְ מֵאן דְּנָאִים בְּלִילִיא בְּעַרְסִיָּה דְלֹא
טְעִים טְעֵמָא דְמוֹתָא, וְנִפְקַת נְשִׁמְתִיָּה מִנְיָה, וְכִיּוֹן
דְּאֲשֶׁתָּאֵר גּוּפָא בְּלֹא נְשִׁמְתָא קְדִישָׁא, רוּחַ מְסֻאָבָא
זְמִין וְשְׂרִינָא עֲלֵיהּ וְאַסְתָּאב, וְהָא אוֹקִימְנָא מְלָה,
דְּלִית לִיה לְבַר נֶשׁ, לְאַעְבְּרָא יְדוּי עַל עֵינוּי בְּצַפְרָא,
בְּגִין דְּהָא רוּחָא מְסֻאָבָא שְׂרִינָא עֲלֵיהּ וְכוּ', וְהָא
אֲתָמֵר.

84. תָּא חֲזִי, דְּהָא יַעֲקֹב, אֶף עַל גַּב דְּאֲתַרְחִים קַמֵּיהּ
קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּאֲשֶׁתָּאֵר בְּלַחְדוּדֵי, רוּחָא
אַחְרָא הוּהוּ זְמִין לְאַזְדוּגָא בְּהַדְרִיָּה.

85. רַבִּי שִׁמְעוֹן אָמַר, תָּא חֲזִי, מַה כְּתִיב בֵּיה בְּהֵוָה
רְשַׁע דְּבַלְעָם, וְיִלְךְ שְׁפִי, מַהוּ שְׁפִי, יְחִידָאִי. כְּמַה
דְּאֵת אָמַר שְׁפִיפוֹן עַלֵי אֶרֶץ, כְּהֵאִי חוּיָא דְאִזִּיל
יְחִידָאִי, וְכַמִּין עַלֵי אֶרֶץ וּשְׁבִילִין, הֵכִי נְמִי בַלְעָם,
הוּהוּ אִזִּיל יְחִידָאִי, מֵאִי טְעֵמָא, בְּגִין לְאַמְשָׁכָא עֲלֵיהּ
רוּחָא מְסֻאָבָא, דְּכֹל מֵאן דְּאִזִּיל יְחִידָאִי בְּזְמַנִּין
יְדִיעָן, אֶפִּילוּ בְּמֵתָא, בְּאַתְרִין יְדִיעָן, מִשִּׁיךְ עֲלֵיהּ
רוּחָא מְסֻאָבָא.

86. בְּג"כ, בְּכֹל זְמַנָּא, לֹא יֵהֵךְ בְּר נֶשׁ יְחִידָאִי
בְּאַרְחָא וּבְמֵתָא, אֶלֵא בְּאַתְר דְּבְנֵי נֶשָׂא אִזִּילִין וְתַבִּין
וּמִשְׁתַּכְּחִין תַּמָּן, וְעַל דָּא לֹא יֵהֵךְ בְּר נֶשׁ יְחִידָאִי
בְּלִילִיא, הוּאִיל וּבְנֵי נֶשָׂא לֹא מִשְׁתַּכְּחִין, וְהֵינּוּ
טְעֵמָא, דְּלֹא תִלִּין נְבִלְתוּ עַל הַעֵץ, דְּלֹא לְקוּימָא
גּוּפָא מֵיִתָּא בְּלֹא רוּחָא, עַל אֶרְעָא בְּלִילִיא. בְּגִין כֶּךָ
הֵוָה רְשַׁע דְּבַלְעָם, הוּהוּ אִזִּיל יְחִידָאִי, כְּהֵאִי נַחֵשׁ,
כְּמַה דְּאוּקְמוּהּ.

5. "And there wrestled a man with him"
Rabbi Shimon explains the difference between dust and earth. Dust is barren and less important than the earth, from which arises all the goodness

of the world. When Rabbi Yehuda questions him about the meaning of the verse, "He raises the poor out of the dust..." Rabbi Shimon explains that dust also signifies humility, and the moon, when she is not united with Zeir Anpin. He then applies this metaphor to the children of Israel, who are ruled by dust in Exile. This dust resembles night. When light appears and shines, however, the children of Israel shall obtain power and the Kingdom of Glory.

The Relevance of this Passage

Without the Light of The Creator, man remains dark, barren, and as spiritually worthless as dust on the ground--because, like the moon, man has no Light of his own. Just as the moon derives its light from the sun, we receive our Light and spiritual sustenance from the realm of Zeir Anpin [the Upper Worlds]. When imbued with this Light, we receive divine fruits of goodness through our marriage partners, our children, and all of life's endeavors.

87. "And there wrestled a man with him." HE ASKS: What does "wrestled (Heb. yeavek)" mean? Rabbi Shimon replied: HE CAME TO HIM from the dust (Heb. avak), AS SHALL BE EXPLAINED. Dust is of lesser importance than earth. HE ASKS: What is the difference between dust and earth? HE ANSWERS: Dust is the residue of fire, THAT IS, WHAT IS LEFT FROM A FIRE IS CALLED 'DUST'. It never produces fruits. From earth, however, all fruits grow, as it comprises everything above and below.

88. Rabbi Yehuda said: If this is so, AND EARTH IS OF SUCH CONSEQUENCE, then what is THE MEANING OF THE VERSE, "He raises the poor out of the dust (lit. 'earth')" (I Shmuel 2:8)? He replied: Literally, IT MEANS HUMILITY. In such a way He raises the poor out of the earth--because THE NUKVA, CALLED 'EARTH', has nothing of her own, BUT RECEIVES EVERYTHING FROM ZEIR ANPIN. Then out of the earth, WHICH POSSESSES NOTHING AS LONG AS IT IS NOT UNITED WITH ZEIR ANPIN, come the poor, who possess nothing. But out of earth, AT THE TIME OF UNION WITH ZEIR ANPIN, come all the fruits and goodness of the world. All that is done in the world is made from the earth, as it is written: "all are of the earth, and all return to earth" (Kohelet 3:20). We have learned that all is of the earth, even the wheel of the sun, but dust never produces fruits and plants. Therefore, "there wrestled a man," SAMAEEL, who came out of the dust, HIS NUKVA, and rides upon it to accuse Ya'akov.

89. "...until the breaking of the day..." is the time when his power goes away and disappears, as will occur in the future. For the exile resembles the night; NAMELY, IT IS DARK, a time when the dust rules over Yisrael, and the people are thrown to the earth until light appears and daylight shines. Then Yisrael will have power and will be given the Kingdom, for they will be high saints, as it is written: "And the kingdom and dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the holy ones of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Daniel 7:27).

6. "Let me go, for the day breaks"

Rabbi Yehuda begins this discussion by quoting the verse, "who is she that looks out like the dawn..." to describe the process of raising the children of Israel out of Exile. This redemption, we're told, shall be accomplished gradually, as an illumination that increases measure by measure. This is matched by a decrease in the illumination and strength of Esav, until Esav is completely destroyed. After the children of Israel are raised from Exile, they will wonder with sorrow at all they endured, just as at daybreak, Ya'akov was filled with pain and sorrow for what he suffered in his struggle with Esav.

The Relevance of this Passage

Spiritual development arouses goodness and Light in our lives, but not through the pursuit of fulfillment or the search for happiness. Rather, it is achieved through the work of confronting our internal demons and negative traits. These dark forces are like a curtain dimming and blocking the Light. As the negative forces are diminished and the curtain gradually opens, the Light of Creation illuminates our lives. This process is hastened by these verses.

87. וַיֵּאבֶק אִישׁ עִמוֹ, מֵאִי וַיֵּאבֶק. רַבִּי שִׁמְעוֹן אָמַר, מִן אָבֶק. אָבֶק טַפַּל לְעַפְרָה, מֵהַ בֵּין עַפְרָה לְאָבֶק. הָאָבֶק דְּאַשְׁתָּאֵר מִן נוֹרָא, וְלֹא עֵבֶד אִיבִין לְעֵלְמִין. עַפְרָה: דְּכָל אִיבִין נִפְקֵי מִנֶּיהָ, וְאִיהוּ כְּלָלָא, בְּעֵילָא וְתַתָּא.

88. אָמַר רַבִּי יְהוּדָה, אִי הֵכִי, מֵאִי מִמְּקִים מֵעַפְרָה דָּל. אָמַר לוֹ כְּמִשְׁמַעוֹ, אָבֶל בְּהֵאִי גּוֹוֹנָא, מְקִים מֵעַפְרָה דָּל, בְּגִין דְּלִית לֶיהָ מִגְרָמִיהָ כְּלוּם, וּמֵהָהוּא עַפְרָה נִפְקָ דָּל, דְּלִית לֶיהָ כְּלוּם, וּמֵהָהוּא עַפְרָה, כָּל אִיבִין וְכָל טִיבוֹ דְּעֵלְמָא נִפְקֵי מִנֶּיהָ, וּבִיהָ אֲתַעֲבִידוּ כָּל עוֹבְדִין דְּעֵלְמָא, כְּמַה דְּכֹתִיב הֲבַל הִיָּה מִן הָעַפְרָה וְהֲבַל שָׁב אֶל הָעַפְרָה, וְתַנִּין הֲבַל הִיָּה מִן הָעַפְרָה, וְאִמְלוּ גִלְגַּל חֲמָה. אָבֶל אָבֶק, לֹא עֵבִיד פִּירִין וְאִיבִין לְעֵלְמִין, וּבְגִין כֶּךָ וַיֵּאבֶק אִישׁ, דְּאַתֵּיָא בְּהָהוּא אָבֶק, וּרְכִיב עֲלֶיהָ, בְּגִין לְקַטְרָגָא לֶיהָ לְיַעֲקֹב.

89. עַד עֵלוֹת הַשָּׁחַר, דְּאַתְעֵבֶר שׁוֹלְטָנוּתִיהָ וְאַתְחַלְףָּהּ, וְכֶךָ הוּא לְזַמְנָא דְאַתֵּי, בְּגִין דְּגִלְוָתָא הַשְׁתָּא, כְּלִילִיא דְמוֹא, וְאִיהוּ לִילִיא, וְשִׁלְטָא הָהוּא אָבֶק עַל יִשְׂרָאֵל, וְאִינוּן שְׂכִיבֵי לְעַפְרָה, עַד דְּיִסְתַּלַּק נְהוּרָא, וְיִתְנַהֵר יַמְמָא, וּכְדִין יִשְׁלַטוּן יִשְׂרָאֵל, וְלֵהוּן יִתְיַהֵב מַלְכוּתָא, דְּאִינוּן קְדִישֵׁי עֲלִיוֹנִין, כְּדָא וּמַלְכוּתָא וְשִׁלְטָנָא וּרְבוּתָא דִּי מַלְכוּת תַּחוּת כָּל שְׁמַיָא יְהִיבַת לְעַם קְדִישֵׁי עֲלִיוֹנִין מַלְכוּתָהּ מַלְכוּת עֲלֵם וְכָל שִׁלְטָנָא לֵהּ וּמַלְחוֹן וַיִּשְׁתַּמְעוּן.

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90. "And he said: 'Let me go, for the day breaks'. And he said: 'I will not let you go, unless you bless me'" (Bereshheet 32:27). Rabbi Yehuda quoted the verse: "Who is she that looks out like the dawn, fair as the moon, clear as the sun, and terrible as an army with banners?" (Shir Hashirim 6:10). Although this verse has been taught, "Who is she that looks," refers to Yisrael, at the time when the Holy One, blessed be He, will raise them and bring them out of exile. He will first open a tiny, very thin aperture of light for them. Then HE WILL OPEN FOR THEM a slightly larger opening, until the Holy One, blessed be He, opens wide the supernal gates of the four directions of the world.

91. Everything that the Holy One, blessed be He, does to the children of Yisrael and the righteous among them is done in this way, TO ACHIEVE REDEMPTION LITTLE BY LITTLE instead of all at once. THIS IS SIMILAR TO a person who always dwells in the dark. To give him light, first we should shine upon him a small light, thin as a needle, and then a slightly stronger one, and so on until full light shines upon him.

92. This is true for Yisrael, as it is written, "Little by little I will drive them out from before you, until you be increased" (Shemot 23:30). It is also true for a man who is recuperating. He does recover all at once, but becomes well little by little. This is not so for Esav, for he received illumination at one time, and it was lost to him little by little, and will continue until Yisrael become stronger and wipe him from this world and the world to come. Because AT FIRST, light shone on him instantly, he was completely destroyed. However, the light of Yisrael shines brighter, little by little, until they are strong. Then the Holy One, blessed be He, will shine on them forever.

93. Everyone asked about them, as it is written: "Who is she that looks out like the dawn?" THE DAWN (HEB. SHACHAR, FROM SHACHOR, MEANING 'BLACK') refers to the early morning, NAMELY, TO THE DARKNESS THAT GROWS STRONGER BEFORE MORNING LIGHT. It is the thinnest light MENTIONED. Then, "fair as the moon," because the light of the moon is stronger than that of dawn. Then, she is "clear as the sun," whose light is stronger even than that of the moon. And finally, she is as "terrible as an army with banners," WHICH MEANS that her light has reached full strength.

90. וַיֹּאמֶר שְׁלַחְנִי בִּי עֲלֵה הַשָּׁחַר וַיֹּאמֶר לֹא אֶשְׁלַחְךָ בִּי אִם בְּרַכְתָּנִי. רַבִּי יְהוּדָה פָּתַח וַאֲמַר, מִי זֹאת הַנְּשֻׁקָפָה כְּמוֹ שָׁחַר יִפָּה כְּלַבְנָה בְּרַחֲמֵי אֵימָה בְּנִדְגָלוֹת. הָאִי קָרָא אוֹקְמוּהָ וַאֲתַמְרָא, אָבֵל מִי זֹאת הַנְּשֻׁקָפָה, אֵלֶיךָ אֵינֻן יִשְׂרָאֵל, בְּזִמְנָא דְקוּדְשָׁא בְּרִיךְ הוּאִיזְקִים לֹון, וַיִּפִּיק מִן גְּלוּתָא, בְּדִין יִפְתַּח לֹון פְּתַחא דְנְהוּרָא, דְקִיק זְעִיר, וּלְבַתֵּר פְּתַחא אַחְרֵינָא, דְאִיהוּ רַב מִינֵיהּ, עַד דְקוּדְשָׁא בְרִיךְ הוּא יִפְתַּח לֹון תְּרַעִין עֲלָאִין, פְּתִיחִין לְאַרְבַּע רַחֲוֵי עֲלֵמָא.

91. וְכֵן כָּל מַה דְעָבִיד קוּדְשָׁא בְרִיךְ הוּא לְיִשְׂרָאֵל, וְלְצַדִּיקָא דִּי בְהוּ, הֵכִי כְלֵהוּ, וְלֹאוּ בְזִמְנָא חֲדָא. לְבַר נֶשׁ דְאִתְיְהִיב בְּחֻשׁוּכָא, וְדִינִירֵיהּ הוּא בְּחֻשׁוּכָא תְדִיר, כַּד יִבְעוֹן לְאַנְהָרָא לֵיהּ, בְּעִינֵין לְאַפְתַּחָא לֵיהּ נְהוּרָא זְעִירָתָא, כְּעִינָא דְמַחְסָא, וּלְבַתֵּר רַב מִנֵּיהּ, וְכַדִּין בְּכָל זִמְנָא, עַד דִּינְהֲרוֹן לֵיהּ כָּל נְהוּרָא, כְּדָקָא יְאוּת.

92. כִּךְ אֵינֻן יִשְׂרָאֵל, כְּדַבֵּר אַחַר מַעַט מַעַט אֲגַרְשָׁנוּ מִפְּנֵיךָ עַד אֲשֶׁר תִּפְרָה וְגו'. וְכֵן לְמֵאן דְאִתֵּי אֲסוּוּתָא, לֹאוּ אִיהוּ בְשַׁעְתָּא חֲדָא, אֲלֵא זְעִיר זְעִיר, עַד דִּיתְתַּקֵּף. אָבֵל לְעֵשׂוֹ, לֹאוּ הֵכִי, אֲלֵא בְזִמְנָא חֲדָא נְהִיר לֵיהּ, וַאֲתַאבִּיד מִנֵּיהּ זְעִיר זְעִיר, עַד דִּיתְתַּקְמוֹן יִשְׂרָאֵל, וַיִּשְׂיַצוֹן לֵיהּ מְכַלָּא, מַעֲלָמָא דִּין וּמַעֲלָמָא דְאִתֵּי. וּבְגִין דְנְהִיר בְשַׁעְתָּא חֲדָא, הוּא לֵיהּ שְׂצִיאוֹ מְכַלָּא. אָבֵל יִשְׂרָאֵל, נְהוּרָא דְלֵהוֹן זְעִיר זְעִיר, עַד דִּיתְתַּקְמוֹן, וַיִּנְהִיר לֹון קוּדְשָׁא בְרִיךְ הוּא לְעֲלֵמִין. מִשׁוּם

93. וְכֵלָא שְׂאֵלֵי לֹון וַאֲמַרֵי, מִי זֹאת הַנְּשֻׁקָפָה כְּמוֹ שָׁחַר, אִיהוּ קְדוּוּתָא דְצַפְרָא, וְדָא אִיהוּ נְהוּרָא דְקִיק. וּלְבַתֵּר יִפָּה כְּלַבְנָה, בְּגִין דְסִיְהָרָא, נְהוּרָא דִילֵהּ נְהִיר וְתִיר מִשְׁחֹר. וּלְבַתֵּר בְּרַחֲמֵיהּ, בְּגִין דְנְהוּרֵיהּ, תְּקִיף וְנְהִיר וְתִיר מְסִיְהָרָא. וּלְבַתֵּר אֵימָה בְּנִדְגָלוֹת, תְּקִיפָא בְנְהוּרָא תְּקִיף, כְּדָקָא יְאוּת.

94. Come and behold: in the early morning, it is dark and the light is concealed. Then, the morning begins to light up. It shines little by little until the light reaches its full strength. Similarly, the Holy One, blessed be He, will shine on the Congregation of Yisrael. First He will shine like the dawn, which is black, then "fair as the moon," and later, "clear as the sun." Eventually He will shine "terrible as an army with banners."

95. Come and behold: IT IS LITERALLY WRITTEN that "dawn has gone up," rather than 'day breaks'. This is because when dawn comes, the minister OF ESAV grows stronger and attacks Ya'akov. This act enables Esav to recover and grow stronger.

96. But as the darkness of dawn emerges, the light comes and Ya'akov becomes stronger, for it is his time to shine, as it is written: "And as he passed over Penuel the sun rose upon him, and he limped upon his thigh" (Beresheet 32:32). Thus, "the sun rose upon him," because it was the time to shine.

97. The verse, "and he limped upon his thigh," alludes to the fact that as long as Yisrael are in exile, they suffer pain, sorrow, and evil mishaps. However, as soon as day breaks after they have rested, they will look back with sorrow in their hearts on all the afflictions and pain they have suffered, and they will wonder about them. Therefore THE SCRIPTURE SAYS, "the sun rose upon him," NAMELY, THE SUN of the time of rest, when "he limped upon his thigh," WHICH MEANS THAT he was filled with pain and sorrow for what he had suffered.

98. When dawn rose, YA'AKOV grew stronger and seized him, for the strength OF THE ANGEL failed, since he is only powerful at night, while Ya'akov rules during the day. Therefore it is written, "And he said, 'Let me go, for the day breaks'," and I am in your hands. This we have already learned.

94. תָּא חֲזִי, בְּעוֹד דְּאִתְחַשְׁךְ יַמְמָא, וְאִתְבְּסִיא נְהוּרָא, וְאִתִּי צַפְרָא, יִתְנַהֵר בְּקִדְמֵיתָא זְעִיר זְעִיר, עַד דִּי תִרְבִּי נְהוּרָא בְּדָקָא יֵאוּת, דְּהָא בֵּינּוּ דְקוּדְשָׁא בְּרִיךְ הוּא יִתְעַר לְאַנְהָרָא לֵה לְכַנְסֵת יִשְׂרָאֵל, יִתְנַהֵר בְּקִדְמֵיתָא כְּמוֹ שְׁחַר, דְּאִיהִי אוּכְמָא, וּלְבַתֵּר יִפְהַ כְּלַבְנָה, וּלְבַתֵּר בְּרַה כְּחָמָה. וּלְבַתֵּר אֵימָה כְּנִדְגָלוֹת, כְּמָה דְּאִתְמַר.

95. וְתָא חֲזִי, בֵּינּוּ דְאִסְתַּלַּק צַפְרָא, דְּהָא לֹא כְתִיב כִּי בָא הַשְּׁחַר, אֲלֵא כִּי עָלָה, דְּהָא בְּזִמְנָא כִּי בָא הַשְּׁחַר, כְּדִין אִתְתַּקַּף הוּא מִמְנָא, וְאִכִּישׁ לִיה לִיעֶקֶב, בְּגִין דְּהוּא מִמְנָא אִכִּישׁ לִיעֶקֶב, לְמִיָּהֵב תְּקִימוֹ לְאִתְתַּקְמָא לְעִשׂוֹ.

96. וְכִד סְלִיק הוּא אוּכְמָא דְשְׁחַר, אִתָּא נְהוּרָא, וְאִתְתַּקַּף יַעֲקֹב, דְּהָא כְּדִין מְטָא זְמַנִּיה לְאִתְנַהֵרָא, מַה כְּתִיב, וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת פְּנוּאֵל וְהוּא צוֹלַע עַל יָרְכּוֹ. וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ, דְּהָא כְּדִין זְמַנָּא לְאִתְנַהֵרָא.

97. וְהוּא צוֹלַע עַל יָרְכּוֹ. כְּדִין אִיהוּ רְמוּז, דְּהָא בְּעוֹד דִּישְׂרָאֵל בְּגִלּוּתָא, וְסַבְלִין כְּאִבִּין וְצַעְרִין, וְכְמָה בִּישִׁין, כִּד אִתְנַהֵר לֹון יַמְמָא, וַיִּתִּי לֹון נְיִיחָא, כְּדִין יִסְתַּבְּלוּן, וַיִּכְאֲבוּן בְּגִרְמֵייהוּ, מְכַמָּה בִּישִׁין וְצַעְרִין, דְּסַבְלוּ, וַיִּתְמַהוּ עַלֵייהוּ, בְּגִין כִּךְ וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ. דְּהוּא זְמַנָּא דְנִיחָא, וְכְדִין וְהוּא צוֹלַע עַל יָרְכּוֹ, אִתְכַּאֵב וְצַעִיר גְרַמִּיהוּ, עַל מַה דְּעָבַר.

98. וְאִיהוּ כִד אִסְתַּלַּק קְדֻרוּתָא דְשְׁחַרָא, כְּדִין אִתְתַּקַּף וְאִתְאַחִיד בֵּיה, דְכִד אִתְחַלַּשׁ חֵילִיהוּ, דְלִית לִיה שׁוֹלְטָנוּתָא אֲלֵא בְלִילִיָא, וַיַּעֲקֹב שְׁלֹטְנוּתִיה בִּימְמָא. וְעַל דָּא אָמַר, וַיֹּאמֶר שְׁלַחֲנִי כִי עָלָה הַשְּׁחַר, דְּהָא אָנָּא בְרְשׁוּתֵךְ קְאִימְנָא, וְהָא אִתְמַר וְאוּקְמוּהּ.

7. The sinew of the vein

Rabbi Chiya opens a discussion on the significance of the sinew of Ya'akov's thigh, which we can now identify as the sciatic nerve. Had the sinew not failed Ya'akov on the night he struggled with Esav's minister, Ya'akov would have prevailed over Esav's power completely, both on high and here below. Rabbi Shimon then explains that because the energy of Ya'akov's thigh was broken; the strength of the upholders of the Torah was diminished. As a result, none of the prophets, except Moses, were able to retain their faculties unimpaired when receiving divine messages. Thus, it is incumbent on the children of Israel to preserve the sinew of the thigh vein. The dark side controls the sciatic nerve in all creatures, including cows, so that none may be defiled by eating or benefiting from it in other ways. In addition, we learn, the children of Israel are responsible for preserving the power of the Torah by supporting those who toil in it.

The Relevance of this Passage

The sciatic nerve affects the lower back and extends down through the thigh, which supports and upholds the body. The thigh corresponds to the students of a righteous sage who support their master, or to benefactors who financially assist those who engage in Torah study and the revelation

of spiritual Light. When the dark side seeks to penetrate an individual, it will often attack supporting elements that are not as strong as the person himself. The Evil Inclination will strike first at our vulnerabilities and weaknesses. These verses fortify our defenses. In addition, we arouse great spiritual Light to strengthen those who support the righteous in their endeavor to reveal the Light of the Torah to all the world.

99. "Therefore the children of Yisrael eat not of the sinew of the vein... because he touched the hollow of Ya'akov's thigh in the sinew of the vein." It is forbidden to enjoy it or even to give it to a dog. HE ASKS: Why is it called the 'sinew of the vein' (Heb. nashe)? HE ANSWERS: The sinew SEDUCES (Heb. menasheh) men from serving their Master. There lies the Evil Inclination.

100. When the angel wrestled with Ya'akov, he could not find a weak place in his body through which to overcome Ya'akov, because the parts of his body were all strong and without weakness--AND THE KLIPAH TAKES HOLD ONLY IN A PLACE OF WANT AND WEAKNESS. What did he do then? "...he touched the hollow of his thigh," the sinew of the vein, his own kind, that is, the Evil Inclination which is his own kind. And there is the place OF THE EVIL INCLINATION, from where it comes to harm people.

101. For that reason the Torah reads, "Therefore the children of Yisrael eat not of the sinew of the vein." The friends said that a man's body parts allude to higher places. IF THE MEMBER is good, IT DRAWS goodness; if it be evil, IT DRAWS evil. Thus, each ANIMAL member WE EAT strengthens the CORRESPONDING member OF THE MAN WHO EATS IT. Assuredly, the sinew of the vein strengthens the Evil Inclination, which is its own kind, and therefore the children of Yisrael do not eat it. But the heathen nations may eat it, as they are of the side and kind of their angel Samael, for it strengthens their hearts.

102. Man has 248 members in his body corresponding to the 248 positive commandments in the Torah and to the 248 angels, with whom the Shechinah is clothed, named after their Master.

103. There are 365 sinews, corresponding to 365 prohibitory precepts, AND THE SINEW OF THE VEIN IS ONE OF THEM. They correspond to the 365 days of the year, THAT IS, TOGETHER WITH THE TEN PENITENTIARY DAYS, the ninth of Av being one of them. It corresponds to THE ANGEL Samael, who is one of the 365 angels RULING OVER THE 365 DAYS OF THE YEAR. THE NINTH OF AV IS ONE OF THE DAYS OF THE YEAR, AND THE SINEW OF THE VEIN IS ONE OF THE 365 SINEWS. BOTH BELONG TO THE SAME CATEGORY. Thus, the Torah reads, "Therefore the children of Yisrael eat not of the sinew of the vein." The particle "Et" ('the') here includes the ninth of Av, when it is forbidden to eat and drink, BEING IN THE SAME CATEGORY AS THE SINEW OF THE VEIN.

99. על בן לא יאכלו בני ישראל את גיד הנשה וגו', כי נגע בכף ירך יעקב בגיד הנשה, האפילו בהנאה אסור, ואפילו ליהביה לכלבא. ואמאי אקרי גיד הנשה. כלומר, גיד דאיהו מנשה לבני נשא, מפולחנא דמאריהון, ותמן הוא יצר הרע רביע.

100. וכיון דאתדבק עם יעקב, לא אשכח אתר דיכיל לאתגברא עליה דיעקב, בגין דכל שויפי גופא סויעי ליעקב, וכלהו הוו תקיפין, ולא הוו בהון חולשא, מה עבד, ונגע בכף ירכו בגיד הנשה, בזיניה, ביצר הרע דאיהו זיניה ואתריה, ומתמן אתי יצר הרע על בני נשא.

101. ובגין כך אמרה אורייתא לא יאכלו בני ישראל את גיד הנשה. כמה דאמרו חברייא, בשויפין דבר נש, דרמיז לעילא, אי טב טב, ואי ביש ביש, ובגין כך, כל שויפא מתקיף שויפא, ודאי גיד הנשה מתקיף ליצר הרע, דהוא זיניה, ובני ישראל לא יאכלו ליה, דלאו אינון מסטריה ומזיניה, אבל עמין עע"ז, יאכלו ליה, דאיהו מסטרא ומזינא דמלאכא דלהון, דאיהו סמא"ל, בגין לתקפא לבהון.

102. בגין דאית בבר נש, רמ"ח שויפין, לקבל רמ"ח פקודין דאורייתא, דאינון למעבר אתיהבו, ולקבל רמ"ח מלאכין, דאתלבשת בהון שכינתא, ושמא דלהון כשמא דמאריהון.

103. ואית בבר נש שס"ה גידין, ולקבלהון שס"ה פקודין, דלאו אינון, אתיהיבו למעבר, ולקבל שס"ה יומי שתא, והא תשעה באב חד מנהון, דאיהו לקבל סמא"ל, דאיהו חד מאינון שס"ה מלאכין, ובג"כ אמרה אורייתא, לא יאכלו בני ישראל את גיד הנשה, א"ת לאסגאה תשעה באב, דלא אכלין ביה, ולא שתין.

104. The Holy One, blessed be He, saw it all, and there is a hint to Ya'akov IN THE VERSE: "And there wrestled a man with him," all the days of the year and with all of Ya'akov's members, but found NO PLACE TO HOLD ON TO but the sinew of the vein. Immediately, Ya'akov's strength diminished. Among the day of the year, he found the Ninth of Av, when SAMAEL was stronger, and we were sentenced, and the Temple destroyed. He who eats on the ninth of Av, eats as if of the sinew of the vein. Rabbi Chiya says: Had the strength of Ya'akov's THIGH not weakened, Ya'akov would have prevailed, and Esav's power would have been broken above and below.

105. Rabbi Shimon opened the discussion with the verse: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem, And when I saw it, I fell upon my face" (Yechezkel 1:28). We have already studied this verse, yet come and behold: it is written, "And there arose not a prophet since in Yisrael like Moshe" (Devarim 34:10). HE ASKS: What is the difference between Moshe and the other prophets? HE ANSWERS: Moshe looked into a clear mirror, ZEIR ANPIN; the other prophets beheld only a clouded mirror, THE NUKVA. Moshe heard the prophecy standing, and his power was strengthened. He understood the matter thoroughly, as it is written: "manifestly, and not in dark speeches" (Bemidbar 12:8). The other prophets fell upon their faces AT THE TIME OF PROPHECY, and became weak because they could not understand it clearly. This was because "he touched the hollow of Ya'akov's thigh," "and he limped upon his thigh."

106. No prophet knew what the Holy One, blessed be He, was destined to do to Esav, except the prophet Ovadyah, who was a proselyte from the side of Esav. He understood clearly what pertained to Esav, yet his strength did not diminish, AS RECORDED IN THE BOOK OF OVADYAH.

107. This is why the other prophets were weakened and could not perceive and grasp the prophecy as they ought. The reason is that "he touched the hollow of Ya'akov's thigh in the sinew of the vein." He drew and sucked away the power of the thigh. The power of the thigh broke, leaving him limping on his thigh and all the prophets in the world limited in their conception and understanding. Come and behold: all the prophets except Moshe did not understand things clearly.

104. וּבְגִין כֵּן חָזָא קוּדְשָׁא בְרִיךְ הוּא בְלָא, וְנִרְמַז בְּהוֹן רְמִז לְיַעֲקֹב, וַיֵּאבֶק אִישׁ עִמּוֹ, בְּכָל יוֹמֵי שְׁתָּא, וּבְכָל שְׁוִימִין דְּיַעֲקֹב, וְלֹא אֲשַׁכַּח בְּרַ הַהוּא גִיד הַנֶּשֶׂה, מִיַּד תַּשֵּׁשׁ חִילִיָּה דְיַעֲקֹב, וּבְיוֹמֵי שְׁתָּא אֲשַׁכַּח יוֹם תַּשְׁעָה בָּאָב, דְּבִיָּה אֲתַתְּקַף וְאֲתַגְזֹר דִּינָא עֲלֵנָא, וְאֲתַחֲרַב בֵּי מַקְדְּשָׁא, וְכָל מָאן דְּאָכִיל בְּתַשְׁעָה בָּאָב, כְּאִילוּ אָכִיל גִּיד הַנֶּשֶׂה. ר' חֵיָא אָמַר, אֲלֵמָלֵא לֹא אֲתַחֲלַשׁ חִילָא דָא דְיַעֲקֹב, הוּוּ אֲתַקְיָים יַעֲקֹב לְגַבְיָהּ, וְאֲתַבַּר חִילָא דְעָשׂוּ, לְעִילָא וְתַתָּא.

105. רַבִּי שִׁמְעוֹן פְּתַח וְאָמַר, כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יְהִיָּה בְּעַנְן בְּיוֹם הַגֶּשֶׁם כֵּן מַרְאֵה הַנֶּגְהָ סָבִיב הוּא מַרְאֵה דְמוֹת כְּבוֹד י"י וְאֲרָאָה וְאֶפֶל עַל פְּנֵי וְגו'. הָאִי קָרָא אֲתַמָּא. אָבַל תָּא חֲזִי, דְּהָא כְּתִיב וְלֹא קָם נְבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. מַה בֵּין מֹשֶׁה לְשָׂאֵר נְבִיאֵי עֲלֵמָא. מֹשֶׁה אֲסַתְּבַל בְּאַסְפַּקְלַרְיָא דְנִהְרָא, שָׂאֵר נְבִיאֵי, לֹא הוּוּ מִסְתְּבַלִּי, אֲלֵא בְּאַסְפַּקְלַרְיָא דְלֵא נִהְרָא. מֹשֶׁה הוּוּ שָׁמַע וְקָאִים עַל רַגְלוּי, וְחִילִיָּה אֲתַתְּקַף, וְהוּוּ יָדַע מְלָה עַל בּוּרְיָהּ, כְּמַה דְּכְתִיב וּמַרְאֵה וְלֹא בַחִידוֹת. שָׂאֵר נְבִיאֵי, הוּוּ נִפְלִי עַל אַנְפִּיָּהּ, וְאֲתַחֲלַשׁ חִילָא דְלַהוֹן, וְלֹא הוּוּ יְכַלִּי לְקִיּוּמָא עַל בּוּרְיָהּ דְמְלָה, מָאן גְּרַם לוֹן דָּא, בְּגִין דְּכְתִיב, כִּי נָגַע בְּכַף יַרְךָ יַעֲקֹב וְהוּא צוֹלַע עַל יַרְכוּ.

106. וְכָל אִינוּן נְבִיאִין, לֹא יְכִילוּ לְקִיּוּמָא, עַל מַה דְּזִמִּין קוּדְשָׁא בְרִיךְ הוּא לְמַעַבְדַּ לֵיהּ לְעָשׂוּ, בְּרַ עוֹבְדֵיהּ נְבִיאָהּ, דְּהוּוּ גִיּוּרָא, דְּאֲתֵי מַסְטְרָא דְעָשׂוּ, דָּא קָאִים בְּקִיּוּמֵיהּ עֲלֵיהּ דְעָשׂוּ, וְלֹא אֲתַחֲלַשׁ חִילִיָּהּ.

107. וְעַד כָּל שָׂאֵר נְבִיאֵי, אֲתַחֲלַשׁ תּוֹקְפִיָּהּ, וְלֹא הוּוּ יְכַלִּין לְאֲתַקְיָמָא, לְקַבְּלָא מְלָה עַל בּוּרְיָהּ בְּדַקָּא יְאוּת, מָאִי טַעְמָא, בְּגִין כִּי נָגַע בְּכַף יַרְךָ יַעֲקֹב בְּגִין הַנֶּשֶׂה, דְּנִסְיֹב וְשָׁאִיב כָּל חִילָא דִּירְכָא, וְעַל דָּא אֲתַבַּר חִילָא דִּירְכָא, וְאֲשַׁתָּאֵר צוֹלַע עַל יַרְכוּ, דְּהָא כָּל נְבִיאִין דְעֵלְמָא, לֹא יְכִילוּ לְאַדְבָּקָא וְלְקִיּוּמָא בֵּיהּ. תָּא חֲזִי, נְבִיאִין כְּלַהוּ, בְּרַ מֹשֶׁה, לֹא קִיּוּמוֹ בְּתוֹקְפִיָּהּ בְּדַקָּא חֲזִי.

108. There is no one to support the students of the Torah, to give them MONEY for their needs in their pockets and thereby strengthen them. The Torah is forgotten with every generation and its power is daily diminished because the students of the Torah have no support. THE SECRET OF, "HE LIMPED UPON HIS THIGH," IS THAT NO ONE GIVES SUPPORT AND STRENGTH FOR THE STUDENTS OF THE TORAH, AND THEY ARE UNABLE TO CONTINUE TO STUDY IT. THEREFORE, the evil kingdom grows stronger every day. Behold what this sin causes when no one supports the Torah, ZEIR ANPIN, properly. The supports OF ZEIR ANPIN are weakened--THAT IS, NETZACH AND HOD OF ZEIR ANPIN, CALLED 'SUPPORTS'--and as a result, he who has no legs or thighs, on which to stand THE PRIMORDIAL SERPENT, is thereby strengthened.

109. He began the discussion with the verse: "And Hashem Elohim said to the serpent, because you have done this, you are cursed above all cattle...upon your belly shall you go" (Bereshheet 3:14). HE ASKS: What is the meaning of, "upon your belly shall you go"? HE ANSWERS: Its supports were broken. Its legs were cut off and it had nothing to stand on. Thus, when the children of Yisrael do not support the Torah, THAT IS, PROVIDE FOR THOSE WHO ARE OCCUPIED IN ITS STUDY, they strengthen THE SERPENT by giving it legs on which to stand. FOR THE OTHER SIDE IS BUILT ON LACKIN HOLINESS.

110. Come and behold: how much deceit and crookedness did that rider of the serpent, SAMAEI, employ against Ya'akov that night. He knew well the verse, "The voice is Ya'akov's voice, but the hands are the hands of Esav" (Bereshheet 27:22), WHICH MEANS THAT if the voice of Ya'akov, THE VOICE OF THE TORAH, is interrupted, POWER IS TRANSFERRED TO the hands of Esav. He therefore searched on every side to harm Ya'akov and stop the voice OF HIS TORAH.

111. He found him strong IN EVERY RESPECT; HE SAW THAT his arms on this and that side, CHESED AND GVURAH CALLED 'AVRAHAM' AND 'YITZCHAK', are strong; HE SAW the body, THE SECRET OF YA'AKOV, WHO CONNECTS THE TWO ARMS, strengthened between them. He saw the power of his Torah strong IN EVERY RESPECT and was afraid lest he would not prevail against him. What did he do? At once, "he touched the hollow of his thigh," THE SUPPORTS OF THE TORAH. He employed cunning against him, saying: Now that the supports of the Torah are broken, the Torah can no longer be strong, and their father's words shall be fulfilled: "The voice is Ya'akov's voice, but the hands are the hands of Esav," and, "and it shall come to pass when you shall have the dominance, that you shall break his yoke from off your neck" (Bereshheet 27:40).

112. He acted craftily against Ya'akov, for in order to break the power of the Torah, Esav grew stronger. When he saw he could not hurt the Torah, he weakened those who supported ITS STUDENTS. For when there is no support to be found for THE STUDENTS OF the Torah, there will be none of "Ya'akov's voice, but the hands" will be "the hands of Esav."

108. ומאן דלעי באורייתא, ולית מאן דסמיך ליה, ולא אשתכח מאן דאטיל מלאי לכיסיה לאתתקפא, על דא, אורייתא קא משתכחא בכל דרא ודרא, ואתחלש תוקפא דאורייתא כל יומא ויומא, בגין דלית לון לאיננון דלעאן בה, על מה דסמכין, ומלכו חייבא אתתקף בכל יומא ויומא. כמה גרים חובא דא, ובגין דלית מאן דאסמיך לאורייתא בדקא יאות, איננון סמכין חלשין, וגרמין לאתתקפא, להווא דלית ליה שוקין ורגלין לקיימא עלייהו.

109. פתח ואמר, ויאמר יי' אלהים אל הנחש כי עשית זאת ארור אתה מפל הבהמה וגו', על גחונך תלך. מאי על גחונך תלך. דאתברו סמכין דיליה, וקציצו רגליו, ולית ליה על מה דקאים. כד ישראל לא בעאן לסמכא ליה לאורייתא, איננון ידבין ליה, סמכין ושוקין, לקיימא ולאשתקפא בהו.

110. תא חזי, כמה עקימו וחכימו, אתחכם בהווא ליליא, ההוא דרכיב נחש, לקבליה דיעקב, דהא איהו הוה ידע, דכתיב הקול קול יעקב והידיים ידי עשו, ואי פסיק קלא דיעקב, בדין והידיים ידי עשו, בגין כך, אסתפל לכל סטריון, לאבאשא ליה ליעקב, ולאפסקא קליה.

111. וחמא ליה תקיף בכלא. דרועין מסטרא דא ומסטרא דא, דאיננון תקמין. גופא, דאתתקף בינייהו, וחמא תוקפא דאורייתא, ואתתקף בכלא, כדני וירא כי לא יכול לו. מה עבד, מיד ויגע בכף ירכו, דאתחכם לקבליה, אמר בין דאתברו סמכין דאורייתא, מיד אורייתא לא אתתקף, וכדין יתקיים מה דאמר אבהון, הקול קול יעקב והידיים ידי עשו. והיה כאשר תריד ופרקת עלו מעל צוארך.

112. ובדא אתחכם לקבליה דיעקב, דהא בגין דיתבר חילא דאורייתא, אזיל ואתתקף עשו. וכד חמא דלא יכול לה לאורייתא, בדין חליש תוקפא, דאיננון דסמכין לה, וכד לא ישתכח מאן דסמיך לאורייתא בדין לא יהא קול קול יעקב, ויהוון ידיים ידי עשו.

113. When Ya'akov saw this, he struck and overpowered him at dawn, until he blessed him and confirmed to him the blessings, saying: "Your name shall be called no more Ya'akov, but Yisrael" (Beresheet 32:29). THIS MEANS: YOUR NAME IS NO LONGER Ya'akov, which indicates deceit--AS IT IS WRITTEN, "FOR HE HAS SUPPLANTED (HEB. YA'AKVENI) ME THESE TWO TIMES" (BERESHEET 27:36)--BUT YISRAEL, WHICH MEANS with pride and might, for no one can prevail against you. FOR THE NAME YISRAEL INDICATES PRIDE AND AUTHORITY, AS IT IS WRITTEN, "FOR YOU HAVE CONTENDED (HEB. SARITA) WITH ELOHIM AND WITH MEN, AND HAVE PREVAILED."

114. Come and behold: the serpent releases many armies to all sides. They abide in the world among men. It is incumbent upon us, then, to maintain the sinew of the vein, because although the rider of the serpent, SAMAEL, approached it, it has not lost its color and is still intact.

115. It behooves us to increase the power OF HOLINESS in the world and to show that "you have contended with Elohim and with men, and have prevailed." When he sees that THE SINEW OF THE VEIN is intact, AS LIGHT IS DRAWN ON IT TO PRESERVE IT, and the place is not consumed, THAT IS, IF PEOPLE REFRAIN FROM EATING IT, then the power and vigor OF SAMAEL is broken, and he is unable to harm the children of Ya'akov. Thus, the inhabitants of the world can not eat the sinew of the vein and enjoy it.

116. Rabbi Yesa Saba explained that the verse, "touched the hollow of Ya'akov's thigh," is similar to the verse, "Whoever touches the dead body of any man that has died" (Bemidbar 19:13). Both refer to impurity, because SAMAEL has defiled that place, THE SINEW OF THE VEIN, and no enjoyment may be derived from an unholy place, particularly if the Side of Defilement, SAMAEL, has touched the place. The Torah does not add more than, "for he touched," as in, "he touched the hollow of his thigh," which is similar to, "And whatever the unclean person touches shall be unclean" (Ibid. 22). HENCE, WE LEARN THAT SAMAEL DEFILED THIS PLACE BY TOUCHING IT. Blessed be the Merciful One who gave the Torah to Yisrael, to merit this world and the world to come, as it is written, "Length of days in her right hand; and in her left hand are riches and honor" (Mishlei 3:16).

113. וְכַד חָמָא יַעֲקֹב הָכִי, בְּד סְלִיק צַפְרָא, אֶתְקִיף בֵּיה, וְאֶתְגַּבַּר עָלֶיהָ, עַד דְּאִיהוּ בְּרִיךְ לֵיה, וְאוּדִי לֵיה עַל אֵינוֹן בְּרַכְאָן, וְאָמַר לֵיה, לֹא יַעֲקֹב יֹאמַר עוֹד שְׂמִיךְ בִּי אִם יִשְׂרָאֵל, לֹאֹו יַעֲקֹב בְּעֻקְמוֹ, אֶלֹא בְּגִאוּתָא וְתוֹקְפָא, דְּלִית מֵאֵן דִּיכִיל לָךְ.

114. וְתָא חַזִּי, מֵהָאֵי נַחֲשׁ, כְּמָה חִילִין מִתְפָּרְשָׁן לְכָל סֵטֶר, וְאֶשְׁתַּכְּחוּ בְּעֵלְמָא לְגַבִּי בְּנֵי נָשָׂא. וּבְעֵינָן לְקִיּוּמָא לְהֵוּא גִיד הַנְּשָׂה, דְּאָף עַל גַּב דְּקָרִיב בֵּיה הֵוּא דְרָכִיב עַל חוּזָא, קָיִים אִיהוּ, וְאֶתְקִים בְּגוּזוֹן וְלֹא אֶתְבַּר.

115. וְחִילָא בְּעֵינָן לְאֶתְתַּקְפָּא בְּעֵלְמָא, וְלֹא חֻזָּא בִּי שְׂרִית עִם אֱלֹהִים וְעִם אַנְשִׁים וְתוֹכֵל. וְכַד חָמִי, דְּהָא לֹא אֶתְבַּר, וְלֹא אֶתְאֵכִיל הֵוּא אֶתְר, בְּדִין אֶתְבַּר חִילִיה וְתוֹקְפִיה, וְלֹא יָכִיל לְאַבְאָשָׁא לְבָנוּ דִּיעֲקֹב. וְעַל דָּא, לֹא בְּעֵינָן לְמִיָּהֵב דְּזוֹכְתָא לְבְּרִייתָא דְּעֵלְמָא, לְמִיכֵל לֵיה, וְלֹא לְאֶתְהַנָּא מִיָּנִיה כְּלָל.

116. ר' יֵיסָא סְבָא דְרֶשׁ, בִּי נִגַּע בְּכַף יָרֵךְ יַעֲקֹב. כְּתִיב הֵכָא בִּי נִגַּע בְּכַף, וּכְתִיב הָתָם, כָּל הַנּוֹגֵעַ בְּמַת בְּנַפְשׁ הָאָדָם וְגו'. מַה לְהֵלֵן מְסַאבָּא, אוֹף הֵכָא נְמִי מְסַאבָּא, דְּסָאִיב הֵוּא אֶתְר, וּמֵאֶתְר מְסַאבָּא, לִית לָן לְאֶתְהַנָּא מִנִּיה כְּלָל, כ"ש בְּאֶתְר דְּקָרִיב הֵוּא סֵטֶר מְסַאבָּא, וְאוּרִייתָא לֹא קָאמַר, אֶלֹא בִּי נִגַּע, וּכְתִיב וַיִּגַּע בְּכַף יָרֵכוֹ, כַּד"א וְכָל אֲשֶׁר יִגַּע בּוֹ הִטְמָא יִטְמָא, בְּרִיךְ רַחֲמָנָא, דִּיהִיב אוּרִייתָא לְיִשְׂרָאֵל, לְמִזְכֵּי בֵּה בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאֶתִי, כְּמָה דְּכְתִיב אַרְךְ יָמִים בְּיָמִינָהּ בְּשִׁמְאֵלָה עֲשֶׂר וּכְבוֹד.

8. "...and bowed to the ground"

Rabbi Elazar asks a question regarding the title verse and its implication that Ya'akov bowed to Esav, who was of the side of another god, This leads to a reinterpretation of the verse, revealing that Ya'akov actually offered praise to God when kneeling before Esav. Similarly, the blessed greeting that King David sent Naval, a sorcerer spoken of in the books of the Prophets, is also often misconstrued. This blessing was not addressed to Naval, as Naval thought, but rather to God. Through the Light of the Zohar, we learn that both Ya'akov and David were righteous, and all their deeds were for the glory of their Creator.

The Relevance of this Passage

A literal reading of Biblical scripture completely falsifies the spiritual truth and inner meaning of the stories. Thus, we must refrain from passing judgment in life until we discern the true meaning that is always concealed beneath the surface. The wisdom and discretion to restrain judgment are imbued into our awareness. We also receive the will power to direct our own consciousness towards The Creator when temptations and dark forces confront us in life.

117. "And he passed before them, and bowed to the ground seven times." Rabbi Elazar quoted the verse: "for you shall worship no other El: for Hashem, whose name is Jealous, is a jealous El" (Shemot 34:14). HE ASKS: How could Ya'akov, the greatest of the patriarchs, the one chosen to be the perfect portion of the Holy One, blessed be He, and the one very close to Him, bow before this evil Esav, who stands on the side of another El? For bowing to him is the same as bowing to another El! You may find the answer by referring to the saying that when the fox is in the ascendent, bow to him. THERE IS A PARABLE DESCRIBING A TIME WHEN THE FOX REIGNS OVER THE ANIMALS. ALTHOUGH THE FOX IS THE SMALLEST OF THE BEASTS, EVERYONE BOWS BEFORE IT. AND HERE TOO YOU MIGHT SAY THAT YA'AKOV BOWED TO ESAV BECAUSE THE HOUR WAS FAVORABLE FOR HIM. This, however, is not so, for Esav is considered as another El, and Ya'akov would never bow to that side and portion.

118. HE ANSWERS: It is written, "and thus shall you say to him: A hearty greeting (lit. 'to the living One')! Peace be both to you, and peace to your house, and peace to all that you have" (I Shmuel 25:6). HE ASKS: If it is forbidden to give the first greeting to wicked people, why did David said this to THE WICKED Naval? HE SAID: He said this to the Holy One, blessed be He, in order to connect Naval with the Living One, THE HOLY ONE, BLESSED BE HE. THUS THE VERSE, "TO THE LIVING ONE," WAS ADDRESSED TO THE HOLY ONE, BLESSED BE HE, AND NOT TO NAVAL, although Naval thought it was addressed to him.

119. Similarly, "Yisrael bowed himself upon the bed's head" (Bereshheet 47:31). HE ASKS: Did he bow to his son? No, he bowed to the place where the Shechinah rested; SHE WAS AT THE HEAD OF THE BED, FOR THE SHECHINAH IS FOUND NEAR THE HEAD OF THE ILL. Here, too, "HE passed over before them," which means that the supernal Shechinah went before him. This is the supernal guardian, who kept him. When Ya'akov saw Her walking in front of him, he said, "it is time to bow before the Holy One, blessed be He," who went before him.

120. He knelt and bowed seven times, "until he came near to his brother." It is not written, 'He bowed himself before Esav', but when he saw the Holy One, blessed be He, walking in front of him, he bowed before Him. This indicated that he was not paying respect or worshipping someone else. All was done appropriately. Happy are the righteous, whose every deed is for the glory of their Master, so as not to deviate right or left FROM THE STRAIGHT AND MIDDLE PATH.

117. והוא עבר לפניהם וישתחו ארצה שבע פעמים עד גשתו עד אחיו. ר' אלעזר פתח ואמר כי לא תשתחוה לאל אחר כי ה' קנא שמו. וכי יעקב דאיהו שלימא דאבהן, דאתבריר חולקא שלימתא לקודשא בריך הוא, ואיהו אתקריב לגביה יתיר, הין סגיד ליה לההוא רשע דעשו, דאיהו בסטרא דאל אחר, ומאן דסגיד ליה, סגיד לאל אחר. אי תימא, בגין דאמרו תעלא בעדניה סגיד ליה, לאו הכי, דהא עשו כאל אחר הוה, ויעקב לא יסגוד לההוא סטרא, ולההוא חולקא כלל.

118. אלא, בתיב ואמרתם בה לחי ואתה שלום ובינתך שלום וכל אשר לך שלום. והא אתמר, דאסיר לאקדומי להו שלם לרשיעיא, וכיון דאסיר, היכי אשבחנא דוד אמר האי קרא לנבל, אלא הא אוקמוה דלקודשא בריך הואקאמר, בגין לקשרא ליה לחי. וחשיב נבל דעליה קאמר.

119. בגוונא דא, וישתחו ישראל על ראש המטה, וכי לגבי דבריה סגיד. אלא לאתריה דשכינתא קא ברע וסגיד, אוף הכא, והוא עבר לפנייהם, מאי והוא, דא שכינתא עלאה, דהוה אזלא קמיה, ודא הוא נטירו עלאה. כיון דחמא יעקב, אמר, הא עידן לסגרא לגביה דקודשא בריך הוא, דהוה אזיל קמיה.

120. ברע וסגיד שבע זמנין, עד גשתו עד אחיו, ולא בתיב וישתחו לעשו, אלא כיון דחמא דהא קודשא בריך הוא אזיל קמיה, כדין סגיד לקבליה, בגין דלא למיהב יקר למסגד לאחרא בר מניה, וכלא איהו בדקא זאות. זכאין אינון צדיקיא, דכל עובדיהון דקא עבדי, בגין יקרא דמאריהון איהו, ובגין דלא יסטון לימינא ולשמאלא.

9. "...and embraced him, and fell on his neck"

There are many methods by which Scripture conveys obscure allusions. Rabbi Yitzchak offers the example of the title verse in conjunction with "But the wicked are like the troubled sea." This, we learn, contains an indication that the seed of Esav would destroy one of the two Temples. Rabbi Aba then expounds Ya'akov's eventual prevailing over Esav. His success was granted by the world above, without whose permission no power can be exerted in the physical realm.

The Relevance of this Passage

Our egos perpetrate the illusion that we are in full control of our lives, when in reality we are subject to dark forces created by our own self-involved behavior. This deception keeps us ignorant of the Negative Inclination, and of the spiritual tools that can eradicate it. Only the Light of The Creator can enlighten and strengthen us in the struggle to overthrow our dark side. Alone, we remain convinced that we are captains of our fate, until chaos strikes and leaves us stunned, vulnerable, and broken. The Light of this passage internalizes these spiritual truths, deepening our connection to the mystical power of the Zohar, and drawing Divine assistance from worlds on high.

121. "And Esav ran to meet him, and embraced him, and fell on his neck" (lit. 'necks') (Beresheet 33:4). The word "neck" is written without the letter Yud. It is written, "and kissed him: and they wept." Rabbi Yitzchak said: "But the wicked are like the troubled sea, which cannot be still, and whose waters cast up mire and dirt" (Yeshayah 57:20). This verse has already been explained. How many deep mysteries are there in the words of the Torah! They are different from each other, yet all is one.

122. "But the wicked are like the troubled sea, which cannot be still." This verse refers to Esav, all of whose deeds were sinful and wicked. He was not sincere in his approach to Ya'akov. He fell upon his neck, namely, the one neck--FOR THE LETTER YUD IS MISSING (WHICH IMPLIES THE PLURAL FORM, 'NECKS')--of Jerusalem, which is the neck of the world. THE SCRIPTURE READS, "And fell on his neck," and not, 'on his necks', WITH A YUD, for the Temple was destroyed twice, first by Babylonians and then by the seed of Esav. The result is that Esav besieged and destroyed Jerusalem only once. Therefore it is written, "and fell on his neck," in the singular, WITHOUT A YUD, WHICH MEANS HE DESTROYED IT ONLY ONCE.

123. The word FOR, "and kissed him," is written with dots above THE LETTERS, WHICH INDICATES that he did not kiss him willingly. We learned that the verse, "the kisses of an enemy are importunate," (Mishlei 27:6) refers to Bila'am, who blessed Yisrael unwillingly. Here, too, "the kisses of an enemy are importunate," refers to Esav.

124. Rabbi Yosi said: It is written, "Arise, Hashem; save me, my Elohim: for You have smitten all my enemies upon Your cheek; You have broken the teeth of the wicked" (Tehilim 3:8). We have already learned that "broken" (Heb. shibarta) may be read as 'lengthened' (Heb. shirbavta). THIS WAS SAID OF ESAV, whose teeth were lengthened because he planned to bite him.

125. They therefore wept, the one and the other. Come and behold: Esav was so disposed to harm Ya'akov that even when KISSING HIM, he thought to denounce him and bring evil on him in the future. Therefore, "they wept," the one because he thought he might not be saved from him, and the other because his father was still alive and he could not KILL HIM.

126. Rabbi Aba said: Assuredly Esav's anger was weakened when he saw Ya'akov, because Esav's minister agreed with him, ACCEPTING AND AFFIRMING THE BLESSINGS. Thus, Esav could not vent his anger, because everything in this world depends on the world above, and whatever is agreed upon above is also accepted below. And so there is no government below until power is given from above. Moreover, everything is interdependent, FOR WHATEVER IS DONE IN THIS WORLD DEPENDS ON WHAT IS DONE UP HIGH.

121. וַיִּרְץ עֶשָׂו לִקְרָאתוֹ וַיַּחְבְּקֵהוּ וַיִּפֹּל עַל צַוְאָרוֹ.
צִוְאָרוֹ כְּתִיב חֶסֶד. וַיִּשְׁקֵהוּ וַיִּבְכּוּ. ר' יִצְחָק אָמַר,
וְהִרְשָׁעִים בֵּינָם נִגְרָשׁ בִּי הַשְּׁקֵט לֹא יוֹכֵל וַיִּגְרָשׁוּ
מִימֵיו רַפֵּשׁ וְטִיט, הָאֵי קָרָא אֶתְמַר. וּמְלִי דְאֹרִייתָא,
כְּמָה רְזִין עֲלָאִין אֵית בְּהוּ, מְשַׁנְיִין דָּא מִן דָּא וְכֹלָא
חַד.

122. וְהִרְשָׁעִים בֵּינָם נִגְרָשׁ בִּי הַשְּׁקֵט לֹא יוֹכֵל, דָּא
עֶשָׂו, דְּכָל עֹבְדֵי בְּרִשְׁיָעוֹ וּבְחִיּוּבָא, דְּהָא כִּד אֶתָּא
לְגַבִּיָּה דִיעֶקֶב, עֹבְדֵי לֹא הוּוּ בְּשָׁלָם, וַיִּפֹּל עַל
צִוְאָרוֹ חַד, צִוְאָרוֹ דָּא יְרוּשָׁלַם, דְּאִיהוּ צִוְאָרוֹ דְּכָל
עֲלָמָא. וַיִּפֹּל עַל צִוְאָרוֹ, וְלֹא עַל צִוְאָרָיו, בְּגִין דְּתֵרִין
זְמַנִּין אֶתְחַרִּיב בִּי מִקְדְּשָׁא, חַד מִבְּבַל, וְחַד מִזְרַעִיָּה
דִּיעֶשָׂו, דְּאִפִּיל גְּרַמִּיָּה עֲלֵיהּ זְמַנָּא חַדָּא, וְחַרִּיב לִיָּה,
וְעַל דָּא וַיִּפֹּל עַל צִוְאָרוֹ, חַד.

123. וַיִּשְׁקֵהוּ נִקְוֵד לְעִיל, דְּלֹא נִשְׁקִיָּה בְּרַעוּתִיָּה,
וְתַנֵּן מֵאֵי דְכְּתִיב וְנִעְתָּרוֹת נִשְׁיִקוֹת שׁוֹנָא, דָּא בְּלַעַם
כִּד בְּרִיךְ לֹון לְיִשְׂרָאֵל, דְּהָא לֹא בְּרִיךְ לֹון בְּרַעוּתָא
דְּלַבָּא, אוֹף הֶכָּא נִעְתָּרוֹת נִשְׁיִקוֹת שׁוֹנָא, דָּא עֶשָׂו.

124. אָמַר רַבִּי יוֹסִי, כְּתִיב קוּמָה ה' הוֹשִׁיעֵנִי אֱלֹהֵי
בִּי הִבִּית אֶת כָּל אוֹיְבֵי לְחֵי שְׁנַי רִשְׁעִים שְׁבַרְתָּ. וְתַנֵּן
אֵל תִּקְרֵי שְׁבַרְתָּ, אֵלֹא שְׂרַבְבַת, דְּהָא אֶסְגִּיאֵוּ שִׁנּוּי,
וְחֻשִׁיב לְנִשְׁכָּא לִיָּה וְכוּ'.

125. וְעַל דָּא וַיִּבְכּוּ, דָּא בְּכִי, וְדָא בְּכִי, וְאוֹקְמוּהָ
חֲבַרְיָא. תָּא חֲזִי כְּמָה הוּוּ לְבִיָּה וְרַעוּתִיָּה דִּיעֶשָׂו
לְגַבִּי דִיעֶקֶב, דְּהָא אֶפִּילוּ בַּהֲוָא שְׁעַתָּא, חֻשִׁיב,
לְאַרְךָ דְּיוֹמִין, לְמַעַבְד לִיָּה בִישׁוּן, וְלִקְטָרְגָא לִיָּה,
וְעַל דָּא וַיִּבְכּוּ, דָּא הוּוּ בְּכִי, דְּלֹא הוּוּ חֻשִׁיב
לְאַשְׁתַּזְבָּא מִן יְדוּי, וְדָא הוּוּ בְּכִי, בְּגִין דְּאֲבּוּי הוּוּ
קָיִים, וְלֹא יְכִיל לִיָּה.

126. אָמַר רַבִּי אַבָּא, וְדָאֵי אֶתְחַלֵּשׁ רוּגְזִיָּה דִּיעֶשָׂו,
בְּשַׁעְתָּא דְחָמָא לִיָּה לְעֶקֶב. מֵאֵי טַעְמָא, בְּגִין דְּהָא
אֶסְתַּבֵּם בְּהַדְּיָה הֲוָא מְמַנָּא דִּיעֶשָׂו, וְעַל דָּא לֹא
יְכִיל עֶשָׂו לְשַׁלְטָאָה בְּרוּגְזִיָּה, דְּהִכִּי כָּל מְלִין דְּהָאֵי
עֲלָמָא, תְּלִיין לְעִילָא, וְכִד אֶסְתַּבְּמוּ לְעִילָא
בְּקַדְמִיתָא, אֶסְתַּבְּמוּ לְתַתָּא, שְׁלַטְנוּתָא לָאוּ אִיהוּ
לְתַתָּא, עַד דְּאִיתִיָּהִיב שְׁלַטְנוּתָא לְעִילָא, וְכֹלָא דָּא
בְּדָא תְּלִיא.

10. "Let my lord, I pray you, pass over before his servant"

Rabbi Elazar explains the title quotation as Ya'akov's wish to save his blessings for future generations in their struggle against the nations of the world. Ya'akov rejected partnership with Esav and accepted subjugation, we are told, knowing that in the world to come, he would rule over the "mount of Esav."

The Relevance of this Passage

Our tendency is to sacrifice tomorrow's rewards for immediate ego gratification. This tendency derives from our Evil Inclination, which seeks to influence us in all our endeavors. When we succumb to urges from this dark side, our Evil Inclination creates a partnership with us, tainting and defiling all our efforts. Impatience is a powerful form of reactive, self-indulgent behavior and usually underlies our decisions to accept this partnership. Patience is divine and it is nurtured in us as we read this section.

127. "Let my lord, I pray you, pass over before his servant: and I will lead on slowly" (Bereshheet 33:14). According to Rabbi Elazar, this agrees with what we have already said. Ya'akov did not wish to avail himself at this time of the first blessings his father bestowed on him. Not one had yet been fulfilled, because he was reserving them to the end of days, when his descendants would need TO UTILIZE THEM in the fight against the other nations of the world.

127. יַעֲבֹר נָא אֲדֹנָי לִפְנֵי עַבְדּוֹ וְאֲנִי אֶתְנַהֵלָה לְאִטִּי וְגו'. אָמַר רַבִּי אֶלְעָזָר, הֵינְנו דְקַאֲמְרִינָן בְּקַדְמֵיתָא, דִּיעֲקֹב לָא בַעָא הַשְׁתָּא, אֵינּוּן בְּרַכָּאן קַדְמָא דְבְּרַכְיָה אָבוּי, וְעַדִּיין לָא אֶתְקִימוּ בֵּיה אֶפִּילוּ חַד מִנְיָהוּ, בְּגִין דְּסָלִיק לֹון לְסוּף יוֹמָא, בְּשַׁעְתָּא דְאֶצְטְרִיכוּ לְבָנוּי, לְגַבִּי כָּל עַמּוּיִן דְּעֵלְמָא.

128. Thus, when Esav said, "Let us take our journey, and let us go" (Bereshheet 33:12), "Let us divide the world between us and rule over it together," YA'AKOV replied, "Let my lord, I pray you, pass over before his servant," MEANING, let Esav be the first to exercise his dominion over the world. "Let my lord...pass" IS AN INDICATION OF PRIORITY, as in: "and their king passes on before them, and Hashem at the head of them" (Michah 2:13). YA'AKOV SAID TO HIM: You can be the first to rule over the world, "and I will lead on slowly," and raise myself for the world to come and for the end of days, the days that pass slowly.

128. וּבְגִין כֵּן, בְּשַׁעְתָּא דְאָמַר עֵשׂו, נִסְעָה וְנִלְכָה, וְנִפְלֹוג הָאִי עֵלְמָא בְּחַדָּא, וְנִשְׁלוּט בְּחַדָּא. מַה אָמַר, יַעֲבֹר נָא אֲדֹנָי לִפְנֵי עַבְדּוֹ, יְקָדִים עֵשׂו שְׁלֹטְנֵיה הַשְׁתָּא בְּהָאֵי עֵלְמָא. יַעֲבֹר נָא, כַּד"א וַיַּעֲבֹר מֶלֶכְם לִפְנֵיהֶם וְה' בְּרֹאשׁם, אֶקְדִים אֹנֶת שׁוֹלְטְנוֹתֶיךָ בְּקַדְמֵיתָא בְּהָאֵי עֵלְמָא, וְאֲנִי אֶתְנַהֵלָה לְאִטִּי, אֲנָא אֶסְלַק גְּרַמִּי, לְהָהוּא עֵלְמָא דְאֵתִי, וְלְסוּף יוֹמָא, לְאֵינּוּן יוֹמָא דְאֶזְלִין לְאִט.

129. "According to the pace of the cattle (also: 'work')." HE ASKS: What is meant by the work? HE ANSWERS: It is the dim mirror, THE NUKVA OF ZEIR ANPIN, through which all work in the world is done. "...that goes before me..." REFERS TO THE NUKVA, always means before Hashem, ZEIR ANPIN; "according to the pace of the children" alludes to the secret of the Cherubs, to point at the secret of the faith, THE NUKVA, to whom Ya'akov cleaved.

129. לְרַגְל הַמְּלָאכָה, מֵאֵן מְלָאכָה. דָּא אֶסְפַּקְלָרִיא דְלָא נְהָרָא, דִּבְהָ אֶתְעַבִּיד עֲבִידְתָּא דְעֵלְמָא. אֲשֶׁר לִפְנֵי, דָּא הִיא מִן קָדָם ה', בְּכָל אֶתְר. וְלְרַגְל הַיְלָדִים, דָּא הוּא רִזָּא דְכְרוּבִים, לְאַחֲזָא רִזָּא דְמַהִימְנוּתָא, דְאִיהוּ אֶתְדַבֵּק בְּהוּ.

130. "Until I come to my lord, to Se'ir..." YA'AKOV SAID TO HIM: I shall suffer your exile and subjugation until my time to rule over the mount of Esav is come. As it is written: "And liberators shall ascend upon Mount Tzion to judge the mountain of Esav; and the kingdom shall be Hashem's" (Ovadyah 1:21).

130. עַד אֲשֶׁר אָבָא אֶל אֲדֹנָי שְׁעִירָה, אֲנָא אֶסְבּוּל גְּלוּתָא דִּילָךְ, עַד דְּיִיתִי וַיִּמְטִי זְמַנָּא דִּילִי, לְשִׁלְטָאָה עַל הַר עֵשׂו, כַּד"א וְעָלוּ מוֹשִׁיעִים בְּהַר צִיּוֹן לְשַׁפֵּט אֶת הַר עֵשׂו, וּכְדִין וְהִיְתָה לְה' הַמְּלוּכָה.

11. "...and built him a house"

Rabbi Chiya leads a discussion on God's creation of the House of the World. This highly metaphorical discourse describes the process of creation. From the midst of the House, we're told, a tree, visible only by day, reaches up into heaven and the House is watered by this tree. When night falls and the doors of the House are closed, a flame erupts out of the darkness. While a myriad on either side chant praises and hymns, a herald ascends to make proclamations. Then Zeir Anpin [The dimension of Light in the Upper World] enters and the House is lit by six lights of Mercy, from which flow the rivers that water all the animals of the field. God builds and perfects this House as long as the energy of prayer ascends from below in proper form. The discussion then turns to God's nightly protection of "the city" from the Other Side, and His guarding of the Sanctuary from the primordial serpent. Rabbi Elazar then concludes the discussion by explaining the complete perfection of Ya'akov both above and below.

The Relevance of this Passage

Using the language of metaphor, the Zohar draws upon mystical power of the Hebrew letters to connect us to the primordial forces of Creation, which sustain and protect the world. Through this passage, we draw the energy of creation into our lives, for renewal, healing, and protection.

131. "And Ya'akov journeyed to Sukkot, and built him a house, and made booths (Heb. Sukkot) for his cattle; therefore the name of the place is called Sukot" (Bereshheet 33:17). Rabbi Chiya opened the discussion with the verse: "A Ma'alot poem for Solomon. Unless Hashem builds the house...unless Hashem keeps the city..." (Tehilim 127:1). Come and behold: when the Holy One, blessed be He, ZEIR ANPIN, desired to create the world, MEANING TO BUILD THE FACE OF THE NUKVA, CALLED 'WORK', He released a knot from the rough spark. It flashed in the darkness, remained up high, and then descended below. That darkness shone in a hundred ways in the thinnest paths and broadest WAYS, which became the House of the World.

132. That house is the center of everything, WHICH MEANS IT IS IN THE CENTRAL COLUMN OF ALL ROADS AND PATHS. THE NUKVA has many doors and hallways around the high and holy places, where the birds of the sky nest, each according to its species. In the center, there is a huge tree, WHICH IS ZEIR ANPIN THAT PURS PLENTY UPON THE HOUSE. It has many branches and fruits for everyone. The tree reaches to the clouds of heaven and is hidden behind three mountains. Underneath these three mountains it comes out, rises upwards, and descends.

133. This house, THE NUKVA, RECEIVED TWO TYPES OF LIGHTS FROM ZEIR ANPIN: (1) It is watered by him, NAMELY THE ILLUMINATION OF CHOCHMAH, REFERRED TO AS WATERING. (2) ZEIR ANPIN stores within THE HOUSE many unidentified supernal treasures THAT WERE LIGHTS OF CHASSADIM. By this, the house is constructed and built. The tree, ZEIR ANPIN, is visible during the day and hidden at night, while the house, THE NUKVA, rules by night and is hidden by day.

134. When darkness falls, THE NUKVA is in power AND she is bound to it, SHE RULES BECAUSE SHE LACKS CHASSADIM, AND SHINES WITH CHOCHMAH. All her doors are closed on all sides, WHICH MEANS THAT ALL THE LIGHTS ARE FROZEN AND THERE IS NO OPENING THROUGH WHICH ANY LIGHT CAN BE REVEALED. Many spirits OF RIGHTEOUS PEOPLE soar in the air, desirous to know, NAMELY, RECEIVE CHOCHMAH, and enter THE NUKVA. They come among the birds to receive testimony, and then roam and see whatever they can see.

135. THE CLOSING OF ALL OPENINGS CONTINUES until the darkness is stirred, to which THE NUKVA is bound, and one flame is produced, which strikes open the doors and cleaves rocks with heavy hammers (THE KLIPOT). The flame moves up and down, and strikes the world. Sounds are heard above and below.

131. וַיַּעֲקֹב נֹסַע סִכְתָּהּ וַיִּבֶן לוֹ בַּיִת וְלִמְקָנָהּ עֲשָׂה סִכְתָּה עַל כֵּן קָרָא שֵׁם הַמָּקוֹם סִכּוֹת. רַבִּי חִיָּיא פָּתַח וְאָמַר שִׁיר הַמַּעֲלוֹת לְשִׁלְמָה אִם ה' לֹא יִבְנֶה בַּיִת וְגו', אִם ה' לֹא יִשְׁמַר עִיר וְגו'. תָּא חֲזִי בְּשַׁעֲתָא דְסָלִיק בְּרַעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא, לְמַבְרִי עֲלֵמָא, אֲפִיק מְבוּצִינָא דְקַרְדִּינּוּתָא, חַד קְטוּרָא, וְאִתְלֵהִיט מִגּו חֲשׂוּכָא, וְאִשְׁתָּאֵר בְּסָלִיקוּ. וְנַחְתָּא לְתַתָּא, הָיִיא חֲשֻׁכָה, לְהִיט בְּמֵאָה שְׁבִילִין, אֹרְחִין דְקִיקִין, רַבְרַבֵּן, וְאִתְעֵבִיד בַּיִתָא דְעֲלֵמָא.

132. הָיִי בַּיִתָא, אִיהוּ גּוֹ אֲמֻצְעִיתָא דְכֻלָּא, כְּמָה פְתַחִין וְאֲדַרְרִין לֵיהּ, סְחֹר סְחֹר דּוּכְתִין עֲלָאִין קְדִישִׁין, תַּמָּן מְקַנְנֵי צְפָרֵי שְׁמַיָא, כָּל חַד וְחַד לְזֻנְיָהּ, בְּגֻוִיָּה נָפִיק חַד אֵילָנָא רַבְרָבָא וְתַקִּיפָה, עַמִּיָּיה וְאַנְבִּיָּיה סְגִי, מְזוּנָא לְכֻלָּא בֵּיהּ, הֵהוּא אֵילָנָא סָלִיק לְעַנְנֵי שְׁמַיָא, וְאִתְטַמַּר בֵּין תַּלְתָּ טוּרִין מִתַּחַת אֵילִין תַּלְתָּ טוּרִין, נָפִיק, סָלִיק לְעֵילָא, נַחִית לְתַתָּא.

133. הָיִי בַּיִתָא אִתְשַׁקִּיָּא מִנִּיהּ, וְגִנְזֵי בְּגֻוִיָּה כְּמָה גְנִזִין עֲלָאִין דְלָא אִתִּירְעוּ, בְּדָא אִתְבְּנֵי הָיִי בַּיִתָא, וְאִשְׁתַּכְּלַל. הֵהוּא אֵילָנָא אִתְגַּלְיָא בִּימְמָא, וְאִתְכַּסִּיָּא בְּלֵילִיָא, וְהָיִי בַּיִתָא שְׁלֵטָא בְּלֵילִיָא, וְאִתְכַּסִּיָּא בִּימְמָא.

134. בְּשַׁעֲתָא דְעָאֵל חֲשׂוּכָא וְאִתְקַטִּיר בֵּיהּ שְׁלֵטָא, וְכָל פְתַחִין סְתִימִין מִכָּל סְטְרִין, בְּדִין כְּמָה רוּחִין פָּרַחִין בְּאֹוִירָא, תְּאִיבִין לְמַנְדַּע וְלַמִּיעַל בֵּיהּ, וְעָאֵלִין בֵּין אֵינּוֹן צְפוּרִין, וְנִטְלִין סְהֻדָּתָא, וְשִׁטְוִין, וְחֻמָּאן מַה דְחֻמָּאן.

135. עַד דְאִתְעַר הֵהוּא חֲשׂוּכָא דְאִתְקַטִּיר בֵּיהּ, וְאֲפִיק חַד שְׁלֵהוּבָא. וּבִטְשׁ בְּכָל פְּטִישִׁין תְּקִיפִין, וּפְתַח פְתַחִין, וּבְקַע טְנָרִין, סִלְקָא וְנַחְתָּא הֵהוּא שְׁלֵהוּבָא, וּבִטְשׁ בְּעֲלֵמָא, וְאִתְעַר קִלִין לְעֵילָא וְתַתָּא.

136. A crier then ascends, attaches himself to the air, and proclaims. The air comes from the pillar of cloud of the inner altar, and, when it emerges, it spreads out in all directions, with thousands on its left side and myriads on its right. Then the crier stands firm and proclaims in a strong voice. Many chant songs and render homage. Two doors are open, one on the south FOR THE LIGHT OF CHASSADIM and the other on the north FOR THE LIGHT OF CHOCHMAH.

137. This house, THE NUKVA, ascends and attaches itself TO THE RIGHT AND LEFT SIDES OF ZEIR ANPIN, while hymns are sung and praises offered on high. Then ZEIR ANPIN silently enters and the house is lit up by six lights OF CHASSIDIM-CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD which spread splendor in every direction, CHASSADIM INCLUDED IN CHOCHMAH. Rivers flow from it, THE SECRET OF THE ILLUMINATION OF CHOCHMAH INCLUDED IN CHASSADIM, to water the animals of the field, as it is written: "they give drink to every wild beast: the wild asses quench their thirst" (Tehilim 104:11). They sing until the day rises. When daylight breaks, the stars, signs, and their followers all begin to sing praises and chants, as it is written: "when the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7).

138. Come and behold: IT IS WRITTEN, "Unless Hashem builds the house, they who build it labor in vain (Tehilim 127:1). Hashem is the Supernal King, ZEIR ANPIN, who is constantly building and perfecting the house. When does He bestow plenty on it? When worship is raised with proper attention, from below.

139. "Unless Hashem keeps the city." When does this happen? This occurs at nightfall, when armed parties FROM THE OTHER SIDE hover and roam the world; when the gates are closed and guarded on all sides. The doors remain shut lest an uncircumcised and unclean person approaches THE SANCTUARY, as it is written: "for henceforth there shall no more come into you the uncircumcised and the unclean" (Yeshayah 52:1). For in the future, the Holy One, blessed be He, will remove them from the face of the earth.

140. HE ASKS: Who are the uncircumcised, and who are the unclean? HE ANSWERS: They are all one, the same one who seduced Adam and his wife. Adam and his wife followed him, THE PRIMORDIAL SERPENT, and brought death to the whole world. He defiles the house, THE NUKVA, until the Holy One, blessed be He, shall remove him from the world, THE NUKVA. Therefore "unless Hashem keeps the city" ASSUREDLY "THE WATCHMAN STAYS AWAKE IN VAIN."

136. בְּדִין חֵד כְּרוֹזָא סְלִיק וְאַתְקָטִיר בְּאִוִּירָא, וְקָרִי, הֵהוּא אִוִּירָא נִמְקָא מִגּוּ עֲמוּדָא דְעֵנְנָא דְמִדְבַּחָא פְּנִימָאָה, וְכֵד נִמְקָא, אֲתַפְּשֵׁט בְּאַרְבַּע סְטְרֵי עֲלֵמָא. אֶלְף אֶלְפִין קִיּוּמִין מִסְטְרָא דְאִיהוּ שְׁמַאלָא, וְרְבוּא רְבוּון קִיּוּמִין מִסְטְרָא דְאִיהוּ יְמִינָא, וְכְרוֹזָא קָאִים בְּקִיּוּמִיָּה. קָרָא בְּחִיל וְאַכְרִיז, בְּדִין כְּמָה אִינּוּן דְּמִתְקַנֵּי שִׁירְתָּא, וּפְלַחִין פּוֹלְחָנָא, וְתָרִין פְּתַחִין פְּתִיחוּ, חֵד לְסֵטֶר דְּרוּמָא, וְחֵד לְסֵטֶר צְפוּן.

137. סְלֵקָא הָאִי בֵּיתָא, וְאַתִּיְהִיבַת וְאַתְקָטַרְת בֵּין תְּרִין סְטְרִין, וְשִׁירִין מְזֻמְרִין, וְתוֹשְׁבַחֵן סְלֵקִין. בְּדִין עָאֵל מֵאֵן דְּעָאֵל בְּלַחִישָׁא, וּבֵיתָא מִתְלַהֲטָא בְּשִׁית נְהוּרִין, נְהָרִין זִינָא לְכָל סֵטֶר, וְנְהָרִין דְּבוֹסְמָא נִמְקִין, וְאַתְשַׁקִּיין כָּל חַיּוֹת בְּרָא, בְּדָבָר אַחַר יִשְׁקוּ כָּל חַיּוֹת שְׂדֵי יִשְׁבְּרוּ פְּרָאִים צְמָאָם וְגו'. וְזֻמְרִין עַד דְּסֵלְקָא צְפָרָא, וְכֵד סְלֵקָא צְפָרָא, בְּדִין כְּכַבִּיא וּמְזֻלֵי שְׁמִיא וְחִילִיהוּן, כְּלֵהוּן מִשְׁבַּחֵן וְאַמְרֵי שִׁירְתָּא, כִּד"א בְּרִן יְחֵד כְּכַבִּי בְּקֶר וְיָרִיעוּ כָּל בְּנֵי אֱלֹהִים.

138. תָּא חֲזִי, אִם ה' לֹא יִבְנֶה בַּיִת שׁוֹא עֲמֻלוֹ בּוֹנֵי בּוֹ. אִם ה' לֹא יִשְׁמֵר עִיר שׁוֹא שְׂקֵד שׁוֹמֵר. אִם ה' וְגו', דָּא מְלַכָּא עֲלָאָה דְּאִיהוּ בּוֹנֵה לְהָאִי בֵּיתָא תְּדִיר, וְאַתְקִין לִיה, אִימְתִי, כִּד סְלֵקִין רְעוּתִין פּוֹלְחָנִין מִתַּתָּא בְּדָקָא יְאוּת.

139. אִם ה' לֹא יִשְׁמֵר עִיר, אִימְתִי, בְּשַׁעֲתָא דְּאַתְחַשְׁבָּא לִילּוּא, וְסְטְרִין מְזִינִין שְׂרָאן וְשְׂטָאן בְּעֲלֵמָא, וּפְתַחִין סְתִימִין, וְאַתְנַטִּיר מִכָּל סְטְרִין, דְּלֹא יִקְרַב בֵּיה עֵרֶל וּמְסַאָבָא, כִּד"א לֹא יוֹסִיף וּבֹא בֶן עוֹד עֵרֶל וְטָמֵא, דְּזֻמִּין קוֹדֶשָׁא בְּרִיךְ הוּא לְאַעֲבְרָא לֹון מֵעֲלֵמָא.

140. מֵאֵן עֵרֶל וּמֵאֵן טָמֵא. אֶלָּא בְּלֹא חֵד, עֵרֶל וְטָמֵא, דָּא הוּא דְּאַתְפַּתָּא בֵּיה וְאַזִּיל אֲבַתְרִיָּה אָדָם וְאַנְתְּתִיָּה, וְגָרִימוּ מוֹתָא לְכָל עֲלֵמָא. וְאִיהוּ דְּמְסַאָיִב הָאִי בֵּיתָא, עַד הֵהוּא זְמַנָּא, דְּיַעֲבֵר לִיה קוֹדֶשָׁא בְּרִיךְ הוּא מֵעֲלֵמָא, בְּג"כ אִם ה' לֹא יִשְׁמֵר עִיר שׁוֹא וְדָאִי.

141. "And Ya'akov journeyed to Sukkot." He journeyed TO BINAH, to receive the portion of the faith, THE NUKVA. As it is written, "So Esav returned that day on his way to Se'ir," and "And Ya'akov journeyed to Sukot." Each traveled to his own side, Esav to the side of Se'ir, which is a foreign woman, a strange El; Ya'akov to Sukkot, the supernal faith, WHICH IS BINAH.

142. "And built him a house," has a similar meaning to the verse, "house of Ya'akov," (Yeshayah 2:5) WHICH REFERS TO THE NUKVA. According to Rabbi Elazar, this is because he composed the evening service, THE NUKVA, as was befitting to Her, and he "made booths for his cattle," namely, other booths (Heb. sukkot) to keep them; this is his own portion.

143. "And Ya'akov came to Shalem (lit. 'whole')," because he was then whole in every respect, BOTH IN CHOCHMAH AND CHASSADIM, as has been explained. It is written: "In Shalem also is his tabernacle (Heb. sukko)" (Tehilim 76:3). This verse has been explained. It pertains to the mystery OF ATTAINING PERFECTION THROUGH THE CENTRAL COLUMN OF ZEIR ANPIN, CALLED 'YA'AKOV' AND TO "SUKKO," WHICH IS THE NUKVA. When he was whole, Faith joined him WHICH IS THE NUKVA, and when he was adorned in the place worthy of him, MEANING THE CENTRAL COLUMN, the tabernacle, WHICH IS THE NUKVA, was adorned with him, AND THEN, "IN SHALEM ASLO IS HIS TABERANACLE" APPLIED TO HER AS WELL because he was perfected by the fathers and his sons. He was then considered whole, perfected above and below, whole in heaven and whole on earth. HE EXPLAINS, he is whole above IN ZEIR ANPIN, for he comprises the fathers, BEING the glory of Yisrael, ENCOMPASSING AVRAHAM AND YITZCHAK, BEING CHESED AND GVURAH, and below IN THE NUKVA through his Holy Sons, THE TWELVE TRIBES WHO ARE THE CHARIOT OF THE NUKVA. THUS, he is perfected in heaven, IN ZEIR ANPIN, FOR WHICH REASON IT SAYS, "AND YA'AKOV CAME TO SHALEM." And he was perfected on earth, IN THE NUKVA, OF WHICH IT IS now SAID, "In Shalem also is his tabernacle."

12. "You shall not plow with an ox and an ass together"

An ox and an ass together represents the unification of the defiled spirits of the Other Side against man. This is applied to the struggle between Shimon and Chamor, a conflict in which Shimon—who was under the astrological sign of the ox—fought Chamor, of the side of the ass, to prevent the two from joining. We learn that Shimon first brought the blood of circumcision on the males and slew them, just as God did to the Egyptians (who represent asses) through Moshe, when Yosef (the ox) was removed from them. In the final Exile, we're told, Ya'akov and Yosef will rise against Esav and prevail.

The Relevance of this Passage

Unity is recognized as the supreme power in our world. United evil can easily defeat disunited good. Therefore, the only way to defeat unified evil is through the unification of the good and the righteous. Through the cleansing power of circumcision, this passage creates disunity and separation within the unseen evil forces lurking in our midst.

144. Next, it is written, "And Dinah the daughter of Leah went out." This has already been explained by the friends. Come and behold: innumerable grades are divided above. SOME BELONG TO HOLINESS AND OTHERS TO THE OTHER SIDE, AS IT IS WRITTEN, "ELOHIM MADE THE ONE AS WELL AS THE OTHER." (KHOHELET 7:14). Each is different from the other, SOME PERTAINING TO CHESED AND SOME TO JUDGMENTS. There are different kinds of animals trying to gain mastery over each other and devour prey, each according to its kind.

141. תָּא חָזַי וַיַּעֲקֹב נֹסַע סִכְתָּהּ, אֶתְנַטִּיל לְקַבֵּל אַ חוֹלְקִיהָ דְמַהִימְנוֹתָא. מִהּ בְּתִיב לְעֵילָא, וַיֵּשֶׁב בַּיּוֹם הַהוּא עָשׂוּ לְדַרְכּוֹ שְׁעִירָה, וּבְתִיב וַיַּעֲקֹב נֹסַע סִכְתָּהּ. אֶלָּא כָּל חַד אֶתְפָּרַשׁ לְסִטְרָא דִּילֵיהּ, עָשׂוּ לְסִטְרָא דְשְׁעִיר, מֵאֵן שְׁעִיר, דָּא הִיא אִשָּׁה זָרָה אֵל נָכֵר. וַיַּעֲקֹב נֹסַע סִכְתָּהּ, דָּא מַהִימְנוֹתָא עֲלָאָה.

142. וַיִּבְנֶן לוֹ בַּיִת, כְּדַבְּרֵי אַחֲרֵי בַּיִת יַעֲקֹב. אָמַר רַבִּי אֱלֵעָזָר, דְּאֶתְקִין תְּמִלַּת עֲרַבִּית בְּדִקְא יְאוּת. וְלִמְקָנָהּ עָשָׂה סִכְתָּא, שְׂאֵר סִכְתָּא לְנִטְרָא לֹון, וְדָא הוּא חוֹלְקִיהָ.

143. וּבְדִין וַיָּבֵא יַעֲקֹב שְׁלָם. שְׁלָם מְכֻלָּא, וְאוֹקְמוּהָ. וּבְתִיב וַיְהִי בְשָׁלָם סָכוּ וְגו', וְאוֹקְמוּהָ, וְכֻלָּא רְזָא חָדָא, כְּדִין אֶתְחַבֵּר עִמֶיהָ מַהִימְנוֹתָא, כְּדִ הוּא שְׁלָם, כְּדִ אֶתְעֵטֵר בְּרוּכְתִיהָ דְאֶתְחַזֵּי לֵיהּ. וּבְדִין הֵאֵי סָכָה, אֶתְעֵטֵרַת בְּהַדְיָה, דְּהוּא שְׁלָם מְאֻבְהָן, דְּהוּא שְׁלָם מְבֻנוּי, וְדָא הוּא שְׁלָם, שְׁלָם לְעֵילָא, שְׁלָם לְתַתָּא, שְׁלָם בְּשָׁמַיָא, שְׁלָם בְּאַרְעָא. שְׁלָם לְעֵילָא: דְּאִיהוּ כְּלָלָא דְאַבְהָן, תְּמַאֲרַת יִשְׂרָאֵל. שְׁלָם לְתַתָּא: בְּבֻנוּי קְדִישִׁין. שְׁלָם בְּשָׁמַיָא, שְׁלָם בְּאַרְעָא, וּבְדִין וַיְהִי בְשָׁלָם סָכוּ, וְאוֹקְמוּהָ.

144. מִיָּד מַה בְּתִיב וַתֵּצֵא דִינָה בַת לֵאָה, וְאוֹקְמוּהָ חֲבַרְיָא. תָּא חָזַי, כְּמַה דְרִגִין וְסִטְרִין מִתְפָּרַשֵׁן לְעֵילָא, וְכֻלְהוּ מְשַׁנְיִין דָּא מֵן דָּא. חִיוּן מְשַׁנְיִין אֵלִין מְאֵלִין, אֵלִין מְקַטְרְגִין לְשִׁלְטָאָה עַל אֵלִין, וְלִמְטַרְף טְרַפִּין כָּל חַד וְחַד לְזִינְיָהּ.

145. From the side of the Defiled Spirit many grades divide. All of them harbor enmity TOWARD HOLINESS, the ones against the others, as it is written, "You shall not plow with an ox and an ass together," (Devarim 22:10) for when they are together, they ruin the world.

146. Come and behold: all that the grades of defilement crave is to damage the holy grades. They all lurk in wait to damage the holy Ya'akov. First a serpent bit him, as it is written, "he touched the hollow of his thigh," WHICH REFERS TO THE MINISTER OF ESAV WHO RIDES A SERPENT. Then an ass bit him, THAT IS, SHCHEM THE SON OF CHAMOR (LIT. 'ASS'), THE RIGHT SIDE OF THE KLIPAH.

147. When THE SERPENT BIT HIM, he himself stood against him. When THAT ASS BIT HIM, Shimon and Levi, who come from the side of strict Judgment, fought the ass, charging on all sides until he surrendered before them, as it is written: "And they slew Chamor and Shchem his son with the edge of the sword" (Bereshheet 34:26). Shimon, whose astrological sign was Taurus (ox), GVURAH, AND THE LEFT SIDE OF HOLINESS, attacked Chamor, THE RIGHT SIDE OF THE KLIPAH, and was hostile towards him to prevent THE OX AND ASS OF THE KLIPAH from joining. Shimon is his adversary, AND NOT YA'AKOV.

148. They all brought accusations against Ya'akov, but he was delivered from them, and later, he ruled over them. Then came the ox, YOSEF, who perfected himself among the asses, THE EGYPTIANS HE RULED OVER. They were all of the side of THE KLIPAH OF an ass. HE EXPLAINED: Yosef is an ox, and the Egyptians are asses, of whom the scripture says: "whose flesh is as the flesh of asses" (Yechezkel 23:20).

149. Therefore, the sons of Ya'akov later fell among the asses, THE EGYPTIANS, because an ox joined them, YOSEF, THROUGH WHOM AN OX AND AN ASS WERE JOINED TOGETHER. And they bit Yisrael's flesh and marrow, AS IT IS THE NATURE OF THE ASS TO BITE AND BREAK BONES, until Levi was again aroused to scatter the asses, THAT IS, HE SEPARATED THE OX FROM THE ASS in order to subdue them. He broke their strength and removed the ox from there, as it is written: "And Moshe took the bones of Yosef with him" (Shemot 13:19), MOSHE BEING A LEVITE AND YOSEF THE OX THAT JOINED THEM.

150. Come and behold: on the first occasion, when Shimon came TO FIGHT with Chamor, he brought blood upon them, the blood of circumcision. Then they "slew all the males" (Bereshheet 34:25). The Holy One, blessed be He, did the same by the Levite, Moshe, to the asses, the Egyptians. First He brought upon them THE PLAGUE OF blood, and then, "Hashem slew all the firstborn in the land of Egypt" (Shemot 13:15). Regarding Chamor, THE FATHER OF SHCHEM, it is written: "and all their wealth, and all their little ones," (Bereshheet 34:29) and their animals, AS IT IS WRITTEN, "THEIR SHEEP, AND THEIR OXEN, AND THEIR ASSES, AND THAT WHICH WAS IN THE CITY AND THAT WHICH WAS IN THE FIELD." Regarding the other asses, THE EGYPTIANS, it is written: "jewels of silver, and jewels of gold, and garments," (Shemot 12:35) WHICH CORRESPONDS TO THE WEALTH HERE. It is also written: "And a mixed multitude went up also with them," (Ibid. 38) WHICH CORRESPONDS TO THE "LITTLE ONES" MENTIONED, the "flocks and herds" (Ibid.) THAT CORRESPOND TO, "THEIR SHEEP AND THEIR OXEN."

145. מִסְטֵרָא דְרוּחָא מְסַאבָא כְּמַה דְרִגְוִין מִתְפָּרְשִׁין, וְכִלְהוּ כְּמִן לְקֵטְרָגָא, אֵלִין לְקַבִּיל אֵלִין, דְּהָא כְּתִיב לֹא תַחַרֵּשׁ בְּשׂוֹר וּבַחֲמֹר יַחְדָּו, דְּכַד קָא מִתְחַבְּרָן מְקֵטְרֵי עֲלָמָא.

146. וְתָא חֲזִי, תִּיאוּבְתָא דְרִגְוִין מְסַאבִּין, לֹא אִיהוּ, אֶלָּא לְקֵטְרָגָא בְּסֵטְרִין קְדִישִׁין. יַעֲקֹב דְּאִיהוּ קְדִישָׁא, כְּלָהוּ כְּמִן לִיָּה, וְקֵטְרֵגוּ בְּהַדִּיָּה. בְּקְדָמִיתָא נִשְׁכִּיָּה חוּיָא, כְּמַה דְּאֵת אֲמֹר וַיִּגַע בְּכַף יָרְכוּ, הִשְׁתָּא נִשְׁכִּיָּה חֲמֹר.

147. תִּמְן אִיהוּ קָאִים לְגַבִּי חוּיָא, הִשְׁתָּא, שְׁמַעוֹן וְלוֹי, דְּאֵתוּ מְסֵטְרָא דְדִינָא קְשׂוּא, קִינְמוּ לְגַבִּיָּה דְחֲמֹר, וְשְׁלִיטוּ עֲלוּי בְּכָל סֵטְרִין, וְאִתְכַּפִּיָּא קְמִיָּיהוּ, כְּד"א וְאֵת חֲמֹר וְאֵת שְׂכָם בְּנוּ הֲרִגוּ לְמִי חֲרַב, וְשְׁמַעוֹן דְּהוּ מְזִלִּיָּה שׂוֹר, אֵתָא עַל חֲמֹר וְקֵטְרֵג בֵּיָה, בְּגִין דְּלֹא יִתְחַבְּרוּן כַּחְדָּא, וְאִשְׁתַּבַּח אִיהוּ מְקֵטְרָגָא דִּלְיָה.

148. וְכִלְהוּ אֶתִּי לְקֵטְרָגָא לִיָּה לִיעֲקֹב וְאִשְׁתַּזִּיב, וְלִבְתֵּר אִיהוּ שְׁלִיט עֲלִיָּיהוּ. לִבְתֵּר אֵתָא שׂוֹר, וְאִשְׁתִּלִּים בְּחֲמֹרִים, דְּכִלְהוּ מְסֵטְרָא דְחֲמֹר, יוֹסֵף דְּאִיהוּ שׂוֹר, וּמְצָרִים דְּאִינֹון חֲמֹרִים, דְּכְתִיב בְּהוּ אֲשֶׁר בְּשׂוֹר חֲמֹרִים בְּשָׂרָם.

149. וְעַל דָּא, לִבְתֵּר, בְּנֵי יַעֲקֹב נִפְלוּ בֵּין אִינֹון חֲמֹרִים, בְּגִין דְּאִזְדְּוּג שׂוֹר בְּהַדִּיָּהוּ, וְנִשְׁכוּ לוֹן גְּרַמִּיָּא וּבִשְׂרָא, עַד דְּאִתְעַר לוֹי כְּמִלְקָדְמִין, וּבְדֵר לְאִינֹון חֲמֹרִים, לְכַפִּיָּא לוֹן, וְתִבְר תּוּקְפֵהוֹן מֵעֲלָמָא, וְאִפִּיק לְשׂוֹר מִתְּמָן, הֲדָא הוּא דְכְתִיב וַיִּקַּח מֹשֶׁה אֶת עֲצָמוֹת יוֹסֵף עִמּוֹ.

150. תָּא חֲזִי, כִּד אֵתָא שְׁמַעוֹן בְּקְדָמִיתָא עַל הֵהוּא חֲמֹר, אִתְעַר עֲלִיָּהוֹן דֵּם דְּאִתְגַּזְרוּ, וְלִבְתֵּר וַיִּהְרִגוּ כָּל זָכָר. כְּגִוּוֹנָא דָּא, עֲבַד קוּדְשָׁא בְּרִיךְ הוּא עַל יְדָא דְלוֹי, דָּא מֹשֶׁה, בְּאִינֹון חֲמֹרִים בְּמְצָרִים, בְּקְדָמִיתָא דֵּם, וְלִבְתֵּר וַיִּהְרַג יוֹי כָּל בְּכוֹר בְּאֶרֶץ מְצָרִים וְגו', הֲכָא בְּהַאי חֲמֹר כְּתִיב, וְאֵת כָּל חִילָם וְאֵת כָּל טַפָּם וְאֵת כָּל בְּהֵמָתָם וְגו'. הֵתָם בְּאִינֹון חֲמֹרִים כְּתִיב, כְּלִי כֶסֶף וְכִלֵּי זָהָב וְשִׁמְלוֹת, וְכְתִיב וְגַם עֲרַב רַב עֲלֵה אִתָּם וְצֹאן וּבָקָר וְגו'.

151. Shimon rose against Chamor ('ass'), THE FATHER OF SHCHEM, WHO WAS NOT JOINED WITH AN OX. Levi rose against all the asses, EVEN THOSE JOINED WITH AN OX, LIKE THE EGYPTIANS. They all came to join Ya'akov and prepared to bite him, but he withstood and subdued them through his sons.

151. וְשִׁמְעוֹן וְלֵוִי, דָּא קָאִים לְגַבֵּי הַאי חָמוֹר, וְדָא קָאִים לְגַבֵּי כָּל אֵינֹן חָמוֹרִים, כְּלָהוּ בְעוֹ לְאַשְׁתַּתְּפָא בְּהַרְיָה דִּיעֶקֶב קְדִישָׁא, וְאַתְתַּקְנוּ לְנִשְׁכָּא לֵיהּ, וְאִיהוּ בְּבִנוֹי קָאִים לְגַבֵּיהוּ, וְכִיִּף לֹן תְּחוּתֵיהּ.

152. HE ASKS: Now IN THE LAST EXILE that Esav is biting him and his sons, who shall rise against him? HE REPLIS: Ya'akov and Yosef WILL RISE AGAINST HIM, the one on this side and the other on that side, YA'AKOV ON THE RIGHT AND YOSEF ON THE LEFT, as it is written: "And the house of Ya'akov shall be fire, and the house of Yosef flame, and the house of Esav for stubble" (Ovadyah 1:18).

152. הַשְׁתָּא דְעָשׂוּ נָשִׁיךְ לֵיהּ וּלְבָנוֹי, מֵאֵן יְקוּם לְגַבֵּיהּ. יַעֲקֹב וְיוֹסֵף, דָּא מְסַטְרָא דָּא, וְדָא מְסַטְרָא דָּא, דְכַתִּיב וְהִיא בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהַבָּה וּבֵית עֵשׂוּ לְקֶשׁ וְגו'.

153. "And the terror of Elohim was upon the cities that were round about them, and they did not pursue after the sons of Ya'akov" (Beresheet 35:5). Rabbi Yosi said: They all gathered to fight them, but while they were girding their weapons, they took fright and dropped them. Therefore, they did not chase the sons of Ya'akov.

153. וַיִּסְעוּ וַיְהִי חֲתַת אֱלֹהִים עַל הָעָרִים אֲשֶׁר סְבִיבוֹתֵיהֶם וְלֹא רָדְפוּ אַחֲרֵי בְנֵי יַעֲקֹב. אָמַר רַבִּי יוֹסִי, כְּלָהוּ הוּוּ מִתְכַּנְּשֵׁי, וְכַד הוּוּ חֲגָרֵי זֵינֵי קָרְבָּא, הוּוּ מִרְתַּתִּי, וְשִׁבְקִין לֹן, וּבְגִין כֶּךָ וְלֹא רָדְפוּ אַחֲרֵי בְנֵי יַעֲקֹב.

13. "Put away the strange Elohim"

While walking, Rabbi Chizkiyah questions Rabbi Yehuda as to why the crown of Malcam was considered the crown of an idol and "an abomination," and why it was permitted to be set on David's head. After Rabbi Yehuda explains that the image of the idol on the crown was broken, thus making it permissible for wear. Rabbi Yitzchak proceeds to interpret the title verse. He reveals that Ya'akov hid the idolatrous gold and silver images so that his people could not derive any benefit from these representations of false deities. There follows a discussion of man's responsibility to thank and praise God for His miracles and His goodness. This is why Ya'akov alone prepared the altar at Bet-El--although his sons were with him, Ya'akov alone suffered the tribulations that run throughout his story, making him worthy and deserving of the task.

The Relevance of this Passage

It is a man's natural tendency to worship his own ego and credit himself for all of his accomplishments. This is true idol worshipping. The concept of praising and thanking God is a code denoting the need for true appreciation and awareness of the existence of the Creator's beneficence. Appreciation is for our own benefit and not in any way for the Creator, who has no need or desire for praise and thanks. Appreciation and awareness are spiritual forces that help to protect all that we have received from negative entities. The goal of an evil entity is to lower our guard and make us vulnerable. When there is no consciousness of the Creator's role in our good fortune, dark forces can loot us of our spiritual Light. This manifests physically as the loss of blessing, whether in relationships, health, or financial prosperity. This passage stirs appreciation for the Creator within us. This gratitude is derived through Ya'akov, who recognized and warned his children about the idols in their midst.

154. "Put away the strange Elohim" (Beresheet 35:2) that they took from Shchem, vessels of silver and gold, upon which were engraved the images of their deities. Rabbi Yehuda said these were the images of strange Elohim made of silver and gold, AND NOT VESSELS WITH THEIR IMAGES. Ya'akov hid them there, so that they would not derive benefit from idolatry. A man should never derive benefit from it.

154. הָסִירוּ אֶת אֱלֹהֵי הַנֹּכֶר וְגו'. הָסִירוּ אֶת אֱלֹהֵי הַנֹּכֶר, אֵלִין אֵינֹן דְּנִטְלוּ מִשְׁכָּם, מֵאֵנִי כְּסָפָא וְדַהָבָא, דְּהָוָה חֲקִיק עֲלֵיהוּ טַעֲוָא דְלָהוֹן. רַבִּי יְהוּדָה אָמַר, טַעֲוֹן הוּוּ מִכְּסָפָא וְדַהָבָא, וְיַעֲקֹב אֲטָמִין לֹן תַּמָּן, בְּגִין דְּלֹא יִתְהַנֹּן מְסַטְרָא דְעַבּוּדָה זָרָה, דְּאָסִיר לֵיהּ לְבַר נֶשׁ, לְאַתְהָנִי מִנִּיהּ לְעֵלְמִין.

155. As Rabbi Yehuda and Rabbi Chizkiyah were walking along the road, Rabbi Chizkiyah asked: Why is it written, "And he took the crown of Malkam from off his head and its weight was a talent of gold, with the precious stones; and it was set on David's head" (II Shmuel 12:30)? We have learned that Milkom was the abominable idol of the children of Amon, as it is written, "the crown of Malkam." Why, therefore, was it set on David's head, and why it is called 'abomination'? While other deities of the heathen nations are called the 'Elohim of the people', 'other Elohim', 'strange El', 'another Elohim', and the like, only Malkam is called an 'abomination'.

156. He answers that the Holy One, blessed be He, calls all the deities of the idolatrous nations, NOT ONLY MALKAM, by this name, as it is written: "and you have seen their abominations, and their idols" (Devarim 29:16). What of the verse, "And he took the crown of Malkam" the idol Milkom? HE ASKS: HOW COULD DAVID SET IT ON HIS HEAD? Assuredly, IT WAS THE CROWN OF AN IDOL, but before Itai the Gittite became a proselyte, THAT IS, WHILE HE WAS STILL A HEATHEN, he broke Milkom's heathen crown, destroying the image engraved on it. He thereby made it permissible for use. THEN DAVID put it on his head. Come and behold: the abomination of the children of Amon was a serpent deeply engraved on the crown. It was therefore called an 'abomination', WHICH MEANS filth. THIS IS THE SECOND ANSWER FOR THE QUESTION THAT RABBI CHIZKIYAH ASKED RABBI YEHUDA: WHY IS THIS IDOL CALLED AN ABOMINATION?

157. Rabbi Yitzchak said that the verse, "Put away the strange Elohim that are among you," refers to other women who, WHEN TAKEN CAPTIVE, brought with them all their jewels. Thus, it is written, "And they gave to Ya'akov all the strange Elohim," which are the women and all their jewels, and their deities of silver and gold. "And Ya'akov hid them," THE GOLD AND SILVER, so that his people would derive no benefit whatsoever from them, the aspects of idolatry.

158. Come and behold: how much Ya'akov was a perfected man, and how he cleaved to the Holy One, blessed be He. It is written: "and let us arise, and go up to Bet-El; and I will make there an altar to El, who answers me in the day of my distress, and was with me in the way on which I went" (Beresheet 35:3). At once, "they gave to Ya'akov" (Ibid. 4). From this, we learn that it is incumbent on man to praise the Holy One, blessed be He, and give thanks to Him for all the miracles and goodness He did by him. This is the meaning of the verse: "and was with me in the way on which I went."

155. רַבִּי יְהוּדָה וְרַבִּי חִזְקִיָּה הָיוּ אֹזְלֵי בְּאַרְחָא, אָמַר רַבִּי חִזְקִיָּה לְרַבִּי יְהוּדָה, מַאי דְכָתִיב וַיִּקַּח אֶת עֵטֶרֶת מַלְכָם מֵעַל רֹאשׁוֹ וּמִשְׁקָלָהּ כֶּבֶר זָהָב וְאֶבֶן יָקָרָה וַתְּהִי עַל רֹאשׁ דָּוִד. וַתִּנְיֶנָּן, שְׂקוּץ בְּנֵי עַמּוּן מַלְכָם שְׁמִיָּה, וְדָא הוּא עֵטֶרֶת מַלְכָם. מ"ט וַתְּהִי עַל רֹאשׁ דָּוִד. וּמַאי טַעְמָא כְּתִיב שְׂקוּץ, דְּהָא בְּשֵׁאֵר טַעּוּן עַמּוּיָא עַ"ז כְּתִיב אֱלֹהֵי הָעַמִּים, אֱלֹהִים אֲחֵרִים, אֵל נֹכַר, אֵל אֲחֵר, וּבְהָאֵי אָמַר שְׂקוּץ חַד.

156. אָמַר לוֹ וּבְכָל טַעּוּן עַמּוּיָא עַ"ז, הֲכִי קָרָא לֹון קוֹדֶשׁא בְּרִיךְ הוּא, דְכָתִיב וַתִּרְאוּ אֶת שְׂקוּצֵיהֶם וְאֶת גְּלוּלֵיהֶם. וּמָה דְאָמַר וַיִּקַּח אֶת עֵטֶרֶת מַלְכָם דְּאִיהוּ מַלְכוּם, הֲכִי הוּא וְדָאֵי, אֶלָּא אִיתֵי הַגְּתֵי, עַד דְּלֹא אֲתַגְּיִיר, כְּדִין אִיהוּ תְּבַר לָהּ לְהַהוּא עֵטֶרֶת, דְּאִיהוּ מַלְכוּם, הַהוּא דִּיּוֹקְנָא דְחֻקִּיק עֲלֵהּ, וּפְגִים לָהּ, כְּדִין אִיהוּ עֵבֶד לָהּ הֵיטֵר, לְאַתְהֵנִי מִנָּה, וְהוּת עַל רִישֵׁיהּ. וְתָא חֲזִי, שְׂקוּץ בְּנֵי עַמּוּן, חַד חוּיָא, בְּסוֹרְטָא, הוּהוּ חֻקִּיק עַל הַהוּא כְּתָרָא, וּבְגִין כֶּן אֶקְרִי שְׂקוּץ זוּהֵמָא.

157. רַבִּי יִצְחָק אָמַר, הִסִּירוּ אֶת אֱלֹהֵי הַנֹּכַר, אֵלִין שְׂאֵר נְשִׁין, דְּהוּוּ מֵיִיתֵי בְּגוּיָהוּ, כָּל נְבֻזְבֻּן דְּלַהוּן, וְעַל דָּא כְּתִיב, וַיִּתְּנוּ אֵל יַעֲקֹב אֶת כָּל אֱלֹהֵי הַנֹּכַר, אֵלִין נְשִׁין, כָּל נְבֻזְבֻּן, וְכָל טַעּוּן דְּדַהְבָּא וְכֶסֶפָא. וַיִּטְמוּן אוֹתָם יַעֲקֹב בְּגִין דְּלֹא יִתְהַנּוּן מִסְטְרָא דְעֵבוּדָה זְרָה כְּלָל.

158. תָּא חֲזִי, דִּיעֲקֹב גְּבַר שְׁלִים בְּכֹלָא הוּהוּ, וְהוּהוּ מִתְדַבֵּק בֵּיהּ בְּקוֹדֶשׁא בְּרִיךְ הוּא, מַה כְּתִיב וְנִקְוָמָה וְנַעֲלָה בֵּית אֵל וְאַעֲשֶׂה שֵׁם מְזִבַּח לְאֵל הָעוֹנָה אוֹתֵי בְּיוֹם צָרְתִי וַיְהִי עִמָּדִי בְּדֶרֶךְ אֲשֶׁר הִלְכֹתִי, מִיַּד וַיִּתְּנוּ אֵל יַעֲקֹב. מִכָּאן דְּבַעֲי בְּרַ נֶשׁ, לְשִׁבְחָא לְקוֹדֶשׁא בְּרִיךְ הוּא וְאוֹלְאוּדָאָה לֵיהּ, עַל גְּסִין וְעַל טְבָאן דְּעֵבֶד עַמִּיָּה, הַה"ד וַיְהִי עִמָּדִי בְּדֶרֶךְ אֲשֶׁר הִלְכֹתִי.

159. Come and behold: first it is written, "and let us arise, and go up to Bet-El" IN THE PLURAL, because he counted his sons with him; then it is written, "and I will make there an altar" IN THE SINGULAR, and not 'and we will make', because he excluded his sons from this act. Why? Because it was for him alone to do it. Ya'akov surely composed the evening prayer, THE CORRECTION OF THE NUKVA, and built the altar, THE CORRECTION OF THE NUKVA. It was for him to do, NOT FOR HIS SONS, for his children were not born until after he had fled from his brother and had gone through the troubles that followed, as it is written, "and was with me in the way on which I went." Thus, he did not include them in PREPARING THE ALTAR, BUT SAID, "AND I WILL MAKE THERE AN ALTAR," INSTEAD OF 'WE WILL MAKE'.

160. Rabbi Elazar said: From this we learn that whoever received a miracle should give thanks, and whoever ate bread should say grace, and not the person who ate nothing. YA'AKOV THEN SAID, "I WILL MAKE AN ALTAR," AND NOT 'WE WILL MAKE'.

14. "And he built there an altar"

The Zohar tells us that Ya'akov is beginning a very difficult spiritual journey, which involves enjoining the two worlds of Zeir Anpin and Malchut. Here, Ya'akov is coming full circle--completing his journey and thereby unifying Zeir Anpin and Malchut.

The Relevance of this Passage

Passion and enthusiasm for spiritual wisdom and growth are easily aroused when one begins to walk the spiritual path. However, when the inevitable obstacles surface to test our commitment and shed light on our negative qualities so that we can confront and extract them from our nature, we lose the fire and most of us fail to complete journey. It's much easier to start a new search elsewhere and feel new passion again, than it is to confront the dark side of our nature and complete our journey. Constant seeking, however, will not enjoin the two spiritual worlds; thus it delivers short-lived passion, and fails to provide long term fulfillment. The Evil Inclination will always stand by us and help rationalize and justify our quitting and giving up. In response, the Zohar verses herein give us the energy and will power to complete our path and finish what we start, so that we can achieve true and eternal contentment.

161. "And he built there an altar" (Beresheet 35:7). Come and behold: it is written that "he built there an altar," but not that he offered libations and sacrifices. This is because he completed the grade worthy of perfection, "an altar to Hashem," means, he fixed the lower grade, THE NUKVA, and attached it to the upper grade, ZEIR ANPIN. Thus, "And he built there an altar" is the lower grade, THE NUKVA; "to Hashem" is the upper grade, ZEIR ANPIN; "and called the place El Bet-El," WHICH IS THE NAME HE GAVE THE NUKVA, is that of the supernal BINAH. For when THE NUKVA shone FROM ZEIR ANPIN, the daughter, THE NUKVA, became like her mother, BINAH. THEREFORE, YA'AKOV NAMED HER EL, AFTER HER MOTHER. AND ALL IS ONE.

162. "Because there the Elohim was (lit. 'were') revealed to him." THIS VERSE SIGNIFIES THAT ANGELS "WERE REVEALED," IN THE PLURAL AND NOT IN THE SINGULAR. WHY DID HE CALL THE ALTAR "EL BET-EL"? BECAUSE they are found only with the Shechinah. These seventy angels are always with Her, and seventy thrones stand around the Shechinah. WHEREVER ANGELS ARE FOUND, THE SHECHINAH IS REVEALED. Therefore, THE SCRIPTURE SAYS, "because there the Elohim were revealed to him," in an open place, THE NUKVA, as it is written: "And, behold, Hashem stood above it," (Beresheet 28:13) NAMELY, UPON THE LADDER, WHICH IS THE NUKVA.

15. "And Elohim went up from him"

Here Rabbi Shimon discusses Ya'akov's unique and privileged position as revealed by the title quotation. Because Ya'akov encompasses all the

159. תָּא חֲזִי, בְּקִדְמִיתָא כְּתִיב וְנִקְוָמָה וְנִעְלָה בֵּית אֵל וְגו', אֲכַלִּיל בְּנוֹי בְּהַדְרִיה. וְלִבְתֵּר כְּתִיב וְאֶעֱשֶׂה שֵׁם מִזְבֵּחַ, וְלֹא כְּתִיב וְנִעְשֶׂה. דְּאִמִּיק לֹון מְכַלְלָא דָא, מֵאֵי טַעְמָא, בְּגִין דְּעֵלִיָּה הָוָה מְלָה. יַעֲקֹב אֲתַקִּין תְּפִלַּת עֶרְבִית וְדָאֵי, וְאִיהוּ עֶבֶד מִדְּבַחָא, וְעֵלִיָּה הָוָה מְלָה, וּבְגִין דְּאִיהוּ עֶבֶר כָּל אֵינֹון עֲקֵתִין מִן יוֹמָא דְּעֶרְק קַמֵּיה דְּאֲחוּהָ, דְּכְתִיב וַיְהִי עִמָּדֵי בְּדֶרֶךְ אֲשֶׁר הִלְכְּתִי, וְאֵינֹון אֲתוּ לְבִתֵּר לְעֵלְמָא, וְעַל דָּא לֹא אֶעִיל לֹון בְּהַדְרִיה.

160. רַבִּי אֶלְעָזָר אָמַר, מִכָּאן מֵאן דִּיתְעֵבִיד לִיה נִסָּא, אִיהוּ בְּעֵי לְאוּדָאָה. מֵאן דְּאֲכִיל נֶהְמָא בְּפִתּוּרָא, אִיהוּ בְּעֵי לְבִרְכָא, וְלֹא אַחֲרָא דְּלֹא אֲכִיל מִיָּדֵי.

161. וַיְכֵן שֵׁם מִזְבֵּחַ וְגו', תָּא חֲזִי, כְּתִיב וַיְכֵן שֵׁם מִזְבֵּחַ, וְלֹא כְּתִיב דְּאִסִּיק עֲלֵיה נִסְכִּין וְעֵלּוֹן, אֶלָּא בְּגִין דְּאֲתַקִּין הָוָה דְּרִגָא, דְּאֲתַחֲזִי לְאֲתַתְּקֵנָא. מִזְבֵּחַ לֵה: לְאֲתַקְנָא דְּרִגָא תְּתָאָה, לְחִבְרָא לִיה בְּדִרְגָא עֲלָאָה, וְעַד וַיְכֵן שֵׁם מִזְבֵּחַ: דָּא דְּרִגָא תְּתָאָה. לֵה: דָּא דְּרִגָא עֲלָאָה. וַיִּקְרָא לְמָקוֹם אֵל בֵּית אֵל, שְׁמָא דָא, כְּשִׁמָּא עֲלָאָה, בְּגִין דְּכַד אֲתַנְהָרָא, כְּדִין כְּאֵמָה בְּתָה, וְכֹלָא חֲדָ.

162. כִּי שֵׁם נִגְלוּ אֱלֹוִי הָאֱלֹהִים, בְּגִין דְּאֵינֹון לֹא אֲשַׁתְּבַחוּ, אֶלָּא בְּשְׁכִינְתָא, דְּהָא שְׁבַעִין הָווּ, דְּאֵינֹון מִשְׁתַּבְּחֵי תְּדִיר בְּהַדְרֵי שְׁכִינְתָא, וְשְׁבַעִין קַתְרָדָאֵי סַחְרָנִיָּה דְּשְׁכִינְתָא, וְעַד כִּי שֵׁם נִגְלוּ אֱלֹוִי הָאֱלֹהִים, בְּאֲתַרָא דָא דְּאֲתַגְלִיא, דְּהָא כְּתִיב וְהִנֵּה ה' נֹצֵב עֲלָיו.

patriarchs, he is a holy Chariot to Zeir Anpin by himself. Indeed, his perfection was completed by the name 'Israel', which the Shechinah bestowed upon him. We learn of the great good fortune of the children of Israel, who alone among nations have God to receive their prayers and petitions.

The Relevance of this Passage

A reading of this section helps elevate us to experience some of the perfection embodied by the patriarchs, inspiring us to follow the path of righteousness and summon down more Light.

163. "And Elohim went up from him in the place where He talked with him" (Beresheet 35:13). Rabbi Shimon said: Here we learn that Ya'akov, together with the other patriarchs, became a holy Chariot TO HASHEM. Come and behold: Ya'akov is a supernal, holy Chariot TO ZEIR ANPIN, shining on the moon, THE NUKVA. He is a Chariot by himself, BECAUSE HE INCLUDES THE PATRIARCHS, CHESED AND GVURAH, AS TIFERET INCLUDES THEM BOTH. This is the meaning of the verse, "And Elohim went up from him," AS SOMEONE ALIGHTING FROM HIS CHARIOT.

163. וַיַּעַל מֵעָלוּ אֱלֹהִים בְּמָקוֹם אֲשֶׁר דִּבֶּר אֲתוֹ, רַבִּי שִׁמְעוֹן אָמַר מִכָּאן דְּאִתְעִבִיד רְתִיבָא קְדִישָׁא, בְּהַרֵי אַבְהָן. וְתָא חֲזִי, יַעֲקֹב אִיהוּ רְתִיבָא קְדִישָׁא עֲלָא, דְקַיִמָא לְאַנְהָרָא לְסִיְהָרָא, וְאִיהוּ רְתִיבָא בְּלַחְדוּרֵי, הָדָא הוּא דְכִתִּיב וַיַּעַל מֵעָלוּ אֱלֹהִים.

164. He began the discussion with the verse: "For what nation is there so great that has Elohim so near to them, as Hashem our Elohim is in all things that we call upon Him for" (Devarim 4:4). Come and behold: how fond the Holy One, blessed be He, is of Yisrael, for no nation or tongue among all the heathen people in the world will have Elohim to receive their prayers, as the Holy One, blessed be He, will in the future receive the prayers and petitions of Yisrael in their hour of need, when they pray for the sake of their grade alone, THE SHECHINAH, THAT IS, WHENEVER THEIR PRAYER IS FOR THE PERFECTING OF THE SHECHINAH.

164. פִּתַּח וְאָמַר, כִּי מִי גוֹי גָדוֹל אֲשֶׁר לוֹ אֱלֹהִים קְרוֹבִים אֵלָיו כֹּה' אֶלְקֵינוּ בְּכֹל קְרָאנוּ אֵלָיו. תָּא חֲזִי, כִּמָּה אֵינוֹן חֲבִיבִין יִשְׂרָאֵל קִמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְלִית לֶךְ עִם וְלִישָׁן בְּכֹל עֲמִין עַ"ז דְּעֵלְמָא, דְאִית לֵיהּ אֱלֹהָא דִישְׁמַע לוֹן, כִּמָּה דְקוּדְשָׁא בְּרִיךְ הוּא זְמִין לְקַבְּלָא צְלוֹתְהוֹן וּבְעוֹתְהוֹן דִישְׂרָאֵל, בְּכֹל שְׁעָתָא דְאַצְטְרִיךְ לוֹן לְמִשְׁמַע צְלוֹתָא, דְאֵינוֹן בְּעָאן, בְּגִין הֵהוּא דְרָגָא דְלֵהוֹן.

165. Come and behold: the Holy One, blessed be He, called Ya'akov by the name Yisrael, NAMELY, THAT IS THE SHECHINAH DID, as it is written: "your name shall not be called any more Ya'akov, but Yisrael shall be your name: and he called his name." Who gave him that name? The Shechinah did, as in, "and He called to Moshe," WRITTEN WITH A SMALL ALEPH, WHICH IS THE SHECHINAH. IT IS ALSO WRITTEN, "And Elohim said to him," (Beresheet 35:10) WHICH IS A NAME FOR THE SHECHINAH.

165. תָּא חֲזִי, יַעֲקֹב קְרִי לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא יִשְׂרָאֵל, דְכִתִּיב לֹא יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ, וַיִּקְרָא אֶת שְׁמוֹ, מֵאֵן וַיִּקְרָא. הָא שְׁכִינְתָּא, בְּדַבְרֵי אַחֵר וַיִּקְרָא אֶל מֹשֶׁה. וַיֹּאמֶר לוֹ אֱלֹהִים.

166. We explained that after he achieved perfection he was raised in his grade, and was perfected by that name. Therefore, "and He called his name Yisrael," has already been explained.

166. לְעֵיל אוֹקִימָנָא, יִשְׂרָאֵל, דְהָא אֲשִׁתְּלִים בְּכֹלָא בְּדָקָא יְאוֹת, וּכְדִין אֲשִׁתְּלַק בְּדַרְגִּיָּה, וְאֲשִׁתְּלִים בְּשֵׁמָא דָא, וְעַל דָּא וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל וְהָא אֲתַמַּר.

16. Ya'akov - Yisrael

Rabbi Yosi and Rabbi Elazar discuss the issue of Ya'akov's two names, Ya'akov and Yisrael. Rabbi Elazar explains why Ya'akov is only sometimes called Yisrael, while after Avram's renaming, he is always referred to as Avraham. Avraham's original name was imperfect, whereas Ya'akov's name denoted a higher level of spirituality.

The Relevance of this Passage

The name is a link between the body and soul.

We connect to our name and soul, which helps us fulfill our mission in this world.

167. As Rabbi Elazar and Rabbi Yosi were walking together, Rabbi Yosi said: What you said is true, that Ya'akov is the most perfect of the fathers. He includes all sides, NAMELY, RIGHT AND LEFT. For that reason, he was called Yisrael, as it is written: "your name shall not be called any more Ya'akov, but Yisrael shall be your name, and He called his name Yisrael" (Bereshheet 35:10). Why then, HE INSISTED, does the Holy One, blessed be He, repeatedly call him Ya'akov as he was commonly called before? What then is the meaning of, "your name shall not be called any more Ya'akov"?

168. He replies: You have spoken well. THIS IS A GOOD QUESTION. He then quoted the verse: "Hashem shall go forth as a mighty man, He shall stir up ardor like a man of war" (Yeshayah 42:13), which has already been explained. Yet come and behold: it is written, "as a mighty man" instead of 'a mighty man', and "like a man of war" instead of 'a man of war'.

169. HE EXPLAINS: We learned that Hashem refers uniformly to Mercy, and the Name of the Holy One, blessed be He, is Yud-Hei-Vav-Hei, as it is written, "I am Hashem: that is My name" (Yeshayah 42:8). Yet we see that He is sometimes called Elohim, which everywhere alludes to Judgment. Whenever there are many righteous in the world, His name is Yud-Hei-Vav-Hei and He is called Mercy. But when the wicked multiply in the world, His name is Elohim, and He is thus called. When Ya'akov is not among his enemies or in a foreign country, he is called Yisrael, but when he is among foes or out of Yisrael, he is called Ya'akov.

170. He said to him: The matter is not fully explained, because it is written, "shall not be called any more," yet we do call him Ya'akov when he is among enemies or in a foreign land. Come and study the verse: "And Ya'akov dwelt in the land in which his father had sojourned, in the land of Cna'an" (Bereshheet 37:1). He was not in a foreign land, but HE IS NEVERTHELESS CALLED YA'AKOV.

171. He replied: I said, in the beginning, that just as the Holy One, blessed be He, is sometimes called Yud-Hei-Vav-Hei and sometimes Elohim, ACCORDING TO THE GRADE, so Ya'akov is sometimes called Yisrael and sometimes Ya'akov, all according to certain grades. And the words, "shall not be called any more Ya'akov," MEAN THAT he will not have this name only, YA'AKOV, BUT TWO NAMES, YA'AKOV AND YISRAEL, ACCORDING TO HIS GRADE.

167. רַבִּי אֶלְעָזָר וְרַבִּי יוֹסִי הָיוּ אֹזְלֵי בְּאַרְחָא, אָמַר רַבִּי יוֹסִי לְר' אֶלְעָזָר, וְדַאי הָא דְאִמְרַתְּ דִּיעֻקֵּב שְׁלִימָא דְאִבְהֵן אִיהוּ, וְאִיהוּ אַחִיר לְכָל סְטָרִין וְקָרָא שְׁמִיהּ יִשְׂרָאֵל, וְכַתִּיב לֹא יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ. וְכַתִּיב וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל. אֲמַאי אֶהְדֵּר קוֹדֶשׁא בְּרִיךְ הוּא וְקָרָא לִיהּ יַעֲקֹב בְּכַמְהָ זְמַנִּין, וְכֹלָא קְרוֹן לִיהּ יַעֲקֹב כְּמִלְקָדְמִין, אִי הֲכִי, מַהוּ וְלֹא יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב.

168. אָמַר לוֹ שְׁפִיר קָא אִמְרַתְּ. פְּתַח וְאָמַר, ה' כְּגִבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יַעִיר קְנָאָה, הָאִי קָרָא אֹקְמוּהָ. אֲבָל תָּא חֲזִי, כְּגִבּוֹר יֵצֵא, גְּבוֹר מִבְּעֵי לִיהּ. כְּאִישׁ מִלְחָמוֹת, אִישׁ מִלְחָמוֹת מִבְּעֵי לִיהּ.

169. אֵלָא הָא אֶתְמַר, ה' בְּכָל אֶתְרָא, רַחֲמֵי אִיהוּ וְדַאי. קוֹדֶשׁא בְּרִיךְ הוּא ה' שְׁמִיהּ אִיהוּ, דְכַתִּיב אֲנִי ה' הוּא שְׁמִי, וְחֲמִינָן דְלִזְמַנִּין אֶתְקָרִי שְׁמִיהּ אֱלֹקִים, וְהוּא דִינָא בְּכָל אֶתְרָא. אֵלָא, בְּזַמְנָא דְאֶסְגִּיאוֹ זְכַאִין בְּעֵלְמָא, ה' שְׁמִיהּ, וְאֶתְקָרִי בְּשֵׁמָא דְרַחֲמֵי. וּבְזַמְנָא דְאֶסְגִּיאוֹ חֲזִיבִין בְּעֵלְמָא, אֱלֹקִים שְׁמִיהּ, וְאֶתְקָרִי בְּשֵׁמָא דְאֱלֹקִים. כֶּךָ, בְּזַמְנָא דִיעֻקֵּב לֹא הוּא בֵּין שְׁנַאִין, וְלֹא הוּא בְּאַרְעָא אַחְרָא, קְרִי לִיהּ יִשְׂרָאֵל, וְכֵד הוּא בֵּין שְׁנַאִין, אוֹ בְּאַרְעָא אַחְרָא, קְרִי לִיהּ יַעֲקֹב.

170. אָמַר לוֹ, עֲדִינָן לֹא אֶתִּישְׁבָא מְלָה, דְכַתִּיב לֹא יִקְרָא, וְהָא אֲנִן קְרִינָן לִיהּ. וְמַאי דְאִמְרַתְּ דְכֵד הוּא בֵּין שְׁנַאִין, אוֹ בְּאַרְעָא אַחְרָא, קְרִי לִיהּ יַעֲקֹב, תָּא חֲזִי, כַּתִּיב וַיֵּשֶׁב יַעֲקֹב בְּאַרְץ מִגּוּרֵי אָבִיו בְּאַרְץ כְּנַעַן, וְהָא לֹא הוּא בְּאַרְעָא אַחְרָא.

171. אָמַר לוֹ, הָא בְּקִדְמִיתָא אֶתְמַר, כְּמַה דְקוֹדֶשׁא בְּרִיךְ הוּא, לִזְמַנִּין אֶתְקָרִי ה', וְלִזְמַנִּין אֶתְקָרִי אֱלֹקִים, הֲכִי נְמִי, לִזְמַנִּין אֶתְקָרִי יִשְׂרָאֵל, וְלִזְמַנִּין אֶתְקָרִי יַעֲקֹב, וְכֹלָא בְּדִרְגִין יִדְעֵן. וְמַה דְאֶתְמַר יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב, לְאֶתִּישְׁבָא בְּשֵׁמָא דָא.

172. He said: So it was with Avraham, about whom it is written, "Neither shall your name any more be called Avram, but your name shall be Avraham" (Bereshheet 17:5). YET THIS DOES NOT MEAN THAT HE WILL BE CALLED BY TWO NAMES: AVRAM AND AVRAHAM, BUT RATHER ONLY AVRAHAM. He answers: The scripture says, "but YOUR NAME SHALL BE (HEB. VEHAYAH) AVRAHAM," therefore only this name remained. Yet here the word "vehayah" is not used. Rather, it reads, "but Yisrael shall be (Heb. yih'yeh) your name." It does not read, 'Yisrael shall be (Heb. vehayah) your name'. ACCORDING TO THIS, it is sufficient to call him Yisrael on only one occasion, TO FULFILL THE VERSE, WHICH READS, "BUT YISRAEL SHALL BE YOUR NAME." This is all the more true because although he is sometimes called Ya'akov, there are other times he is called Yisrael. When his sons are adorned with priests and Levites, he will be called by the name YISRAEL for all times.

172. אָמַר לוֹ, אִי הָכִי, הָא כְּתִיב וְלֹא יִקְרָא עוֹד אֶת שְׁמֶךָ אַבְרָם וְהָיָה שְׁמֶךָ אַבְרָהָם. אָמַר לוֹ, הֲתָם כְּתִיב וְהָיָה, וְעַל דָּא קֵיִימָא בְּהוּא שְׁמָא, אַבְל הֲכָא לֹא כְּתִיב וְהָיָה, אֶלָּא כִּי אִם יִשְׂרָאֵל יְהִיָּה שְׁמֶךָ, וְלֹא כְּתִיב וְהָיָה שְׁמֶךָ יִשְׂרָאֵל, וְאִמְלוּ בְּזִמְנָא חֲדָא סְגִי לִיָּה, בִּ"ש דְּלִזְמִינִין כֶּךָ וְלִזְמִינִין כֶּךָ. וְכַד אֲתַעֲטְרוּ בְּנוֹי בְּכַהְנֵי וְלִיוָאֵי, וְאֲסַתְּלְקוּ בְּדַרְגִּין עַלְאִין, כְּדִין אֲתַעֲטְר בְּשִׁמָּא דָּא תְּדִיר.

17. Every beginning is difficult

Rabbi Yosi and Rabbi Elazar discuss the idea that the beginning of any manifestation involves strain and death, which is later followed by relief and ease. Thus, Rachel's death after the birth of Benyamin was a necessary sacrifice in order that the Shechinah could resume Her proper place. Similarly, on Rosh Hashanah the world passes under severe Judgment, followed by relief, forgiveness, and atonement on Yom Kippur. The reason for this, Rabbi Elazar explains, is that beginning is from the left side, which brings harsh Judgment until the right side is aroused and provides relief. However, for idolaters the reverse is true. God shall first treat them gently and then later He will destroy them.

The Relevance of this Passage

Each new beginning in our lives represents the seed of all that will follow. The birth of a child, the outset of a new business enterprise, the start of a marriage--these are all examples of beginnings. Through the mystical words of the sages appearing in this ancient text, we help infuse our beginnings with extraordinary Light and positive energy, so that the seed of all that comes afterward is healthy and strong. We derive the strength to endure through the strains and obstacles of beginnings, and to accelerate the arrival of relief and fruition.

173. While they were walking, Rabbi Yosi said to Rabbi Elazar: We learned that when Rachel died, THE SHECHINAH, who needed the twelve tribes to achieve perfection, took Her house. HE ASKS: Why did Rachel die at that time? WAS THIS CONNECTED TO HER DEATH? He replied: The reason was to enable the Shechinah to be properly crowned and become "a joyful mother of children" (Tehilim 113:9). With BINYAMIN, THE SHECHINAH began to take the house and achieve perfection. HE IS OF THE ASPECT OF YESOD OF THE TWELVE TRIBES, AND IS THEREFORE THE FIRST TO PERFECT THE SHECHINAH. Therefore, THE STANDARD OF Binyamin is always facing west--AS YESOD IS CONSIDERED TO BE OF THE WEST--and not any other side.

173. עַד דְּהוּוּ אֶזְלוּ, אָמַר לוֹ רַבִּי יוֹסִי לְרַבִּי אֶלְעָזָר, הָא אֲתַמְר דְּכַד מֵיִתַּת רַחֵל, נִטְלָא בֵּיתָא מֵאֵן דְּאֶצְטְרִיךְ, לְאַתְתַּקְנָא בְּתַרִּיסַר שְׁבַטִין, כְּדָקָא יֵאוּת, אִמְאֵי מֵיִתַּת רַחֵל מֵיִד, אָמַר לוֹ, הָא לְמַהוּי שְׁכִינְתָּא מִתַּעֲטְרָא כְּדָקָא יֵאוּת, וְלְמַהוּי אִם הַבְּנִים שְׂמַחָה. וְבִיָּה שְׂרִיא לְנִטְלָא בֵּיתָא וְלְאַתְתַּקְנָא. וְעַד, בְּנִימִין הוּא תְּדִיר בְּמַעֲרַב, וְלֹא בְּסִטְרָא אַחֲרָא.

174. With BINYAMIN, the Shechinah begins to achieve perfection through of the twelve tribes. Through him, the Kingdom of Heaven begins to manifest itself on earth, AS THE FIRST KING IN YISRAEL, SHAUL, WAS HIS DESCENDANT. It is a mystery that every manifestation begins with difficulties and contains the sentence of death, but the difficulties are later resolved.

174. וְבִיָּה שְׂרִיא לְאַתְתַּקְנָא, בְּתַרִּיסַר שְׁבַטִין, וְבִיָּה שְׂרִיא מְלָכוּתָא דְּרַקִּיעָא, לְאַשְׁתַּמוּדְעָא בְּאַרְעָא. וְרָזָא דָּא, בְּכָל שִׁירוּתָא, דְּאַתִּיא לְאַשְׁתַּמוּדְעָא, בְּקִשְׁוֹ אִיהוּ, וְעַל דָּא אֵיִת בַּה דִּינָא דְּמוּתָא, וּמִתְּמִן אֲתִישְׁבַּת.

175. When THE SHECHINAH desired to be perfected and take over the house, WITH THE TWELVE TRIBES COMPLETED, judgment was exacted from Rachel AND SHE DIED. Later, She prepared to assume Her proper place. Similarly, when the kingdom wished to establish itself on earth, it started with judgment against Shaul, who was THEN KILLED ON THE MOUNTAINS OF GILBOA, according to his deeds. Only after this judgment was exacted from Shaul the kingdom established and settled ON DAVID.

175. הֲכָא כְּדָ בְּעָא לְאַתְתַּקְנָא, וְלְנִטְלָא בֵּיתָא, אֲתַעֲבִיד דִּינָא בְּרַחֵל, וּבְתַר כֵּן אֲתַתְּקַנְתָּ לְאַתִּישְׁבַּא. כְּדָ בְּעָא לְאַשְׁתַּמוּדְעָא מְלָכוּתָא בְּאַרְעָא, שְׂרִיא כְּדִינָא, וְלֹא אֲתִישְׁבַּת מְלָכוּתָא בְּדוּכְתָא כְּדָקָא יֵאוּת, עַד דְּאַתְעַר דִּינָא בְּשָׂאוּל, לְמוֹם עוֹבְדוּי, וּלְבַתַּר אֲתִישְׁבַּת מְלָכוּתָא וְאַתְתַּקַּנְתָּ.

176. Come and behold: all beginnings are hard, but are followed by relief. Thus, on Rosh Hashanah everyone in the world is judged according to his own actions. Then comes relief and forgiveness and atonement ON YOM KIPPUR. THIS IS FOLLOWED BY THE SUKKOT ('THE FEAST OF TABERNACLES'). The reason is that every beginning has the aspect of the left, whose judgment is severe, but later the right is aroused, AS IT IS WRITTEN, "HIS LEFT HAND IS UNDER MY HEAD," AND THEN, "HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 2:6). Then relief comes.

177. THE REVERSE IS TRUE FOR THE IDOLATROUS PEOPLE OF THE WORLD. In the future, the Holy One, blessed be He, will deal with them gently at first, but afterward with severe Judgment. This is the meaning of the verse: "Hashem shall go forth as a mighty man, He shall stir up ardor like a man of war." First comes "Hashem," the Merciful; then He comes "as a mighty man," not a REAL mighty man; and later, "like a man of war," not a REAL man of war. Finally, Judgment will be given against them, and He will destroy them, as it is written: "He shall cry, indeed, roar, He shall show Himself mighty against His foes" (Yeshayah 42:13), and "Then shall Hashem go out, and fight against those nations, as when He fought in the day of battle" (Zechariah 14:3), and "Who is this that comes from Edom, with crimsoned garments from Bozra..." (Yeshayah 63:1)

178. "And it came to pass, as her soul was departing, for she died, that she called his name Ben-oni: but his father called him Binyamin" (Beresheet 35:18). Rabbi Yehuda began the discussion with the verse: "Hashem is good, a stronghold in the day of trouble: He knows them that trust in Him" (Nachum 1:7). Happy is the lot of one who is strengthened by the Holy One, blessed be He, because the stronghold of the Holy One, blessed be He, is indeed a stronghold, as it is written: "Hashem is good," as in, "good to all" (Tehilim 145:9); "a stronghold" of salvations, as it is written, "he is the saving strength of His anointed" (Tehilim 28:8). "...in the day of trouble..." is when trouble comes, and the other nations attack Yisrael.

18. "If you faint in the day of adversity"

The rabbis show us that it is incumbent upon man to walk the path of righteousness and to hold tightly to the Torah. This way, we're told, the Evil Inclination becomes our Advocate rather than our Accuser, and rises to vouch for us before God. The sacrifice of the he-goat on Yom Kippur follows this principle. The sacrifice engages the Evil Inclination so that he will ascend and deliver favorable testimony to God. This principle, we learn, is seen in the example of Rachel's death, which was a punishment for Ya'akov. Because Ya'akov did not fulfill his vow to God, and because he uttered a "causeless curse" when he said to Lavan, "Anyone with whom you find your Elohim," the Evil Inclination accused Rachel during a time of danger, and she perished.

The Relevance of this Passage

Spiritual Light gleams on this page, cleansing us of curses we have uttered in the past. A portion of this Light is given to the Evil Inclination, so that his words of praise replace his condemnation in the supernal courts protecting us from Judgments caused by our own negative deeds.

179. Come and behold. HE ASKS: In the verse, "If you faint in the day of adversity, your strength is small" (Mishlei 24:10), what is the meaning of "you faint?" HE REPLIS: A man whose hands do not firmly hold on to the Holy One, blessed be He, to receive strength from Him. A man can be strengthened by stronger association with the Torah, for whoever is strengthened by the Torah holds more firmly to the Tree of Life, thereby giving power and strength to the Congregation of Yisrael, THE SHECHINAH.

176. תָּא חֲזִי, כָּל שִׁירוֹתָא תְּקִיף, וְלִבְתָּר נִיּוּחָא. בְּרֵאשׁ הַשָּׁנָה, שִׁירוֹתָא תְּקִיף. דְּכָל עֲלָמָא אֲתֵדֵן, כָּל חַד וְחַד לְמוֹם עוֹבְדוּי, וְלִבְתָּר נִיּוּחָא, סְלִיחָה וְכַפּוּרִי. בְּגִין דְּשִׁירוֹתָא אִיהוּ מִשְׁמַלְלָא, וְעַל דָּא דִּינוּי תְּקִיפִין, וְלִבְתָּר אֲתַעַר יְמִינָא, וְעַל דָּא הוּי נִיּוּחָא.

177. וְלִזְמַנָּא דְּאֲתִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא, לְאַתְעָרָא בְּנִיּוּחָא עַל שְׂאָר עַמִּין עֲכוּ"ם, וְלִבְתָּר יִתְתַּקֵּף עַלֵּיהוּ בְּדִינָא קְשִׁיָּא, הֵה"ד ה' כְּגִבּוֹר יֵצֵא כְּאִישׁ מִלְחָמוֹת יַעִיר קְנָאָה יִרְיעַ אֶף יִצְרִיחַ עַל אוֹיְבֵי וְיִתְגַּבֵּר. ה' בְּקִדְמִיתָא, דְּאִיהוּ רַחֲמִי, וְלִבְתָּר כְּגִבּוֹר, וְלֹא גִבּוֹר, וְלִבְתָּר כְּאִישׁ מִלְחָמוֹת, וְלֹא אִישׁ מִלְחָמוֹת, לְבַתָּר אֲתַגְּלִי תוֹקְפָא עַלֵּיהוּ, וְיִתְתַּקֵּף לְשִׁינְפָּאָה לֹון, דְּכִתִּיב יִרְיעַ אֶף יִצְרִיחַ עַל אוֹיְבֵי וְיִתְגַּבֵּר. וְכִתִּיב וַיֵּצֵא ה' וְנִלְחַם בְּגוֹיִם הֵם כְּיוֹם הַלְחָמוֹ בְּיוֹם קָרֵב. וְכִתִּיב מִי זֶה בָּא מֵאֲדוֹם חֲמוּץ בְּגָדִים מִבְּצָרָה וְגו'.

178. וַיְהִי בְּצֵאת נַפְשָׁה כִּי מֵתָה וְתִקְרָא שְׁמוֹ בֶן אוֹנִי וְאָבִיו קָרָא לוֹ בְּנִימָן. רַבִּי יְהוּדָה פָּתַח וְאָמַר, טוֹב ה' לְמַעוֹז בְּיוֹם צָרָה וְיִדְעַ חֲסִי בּוֹ. וְכֹפֵּא חוֹלְקִיָּה דְּבַר נֶשׁ, דְּאַתְתַּקֵּף בֵּיהּ בְּקוּדְשָׁא ב"ה, בְּגִין דְּתוֹקְפָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ תוֹקְפָא, וְאִיִּתְקוּ. טוֹב ה', כְּד"א טוֹב ה' לְכָל. לְמַעוֹז דָּא הוּא תוֹקְפָא, דְּאִית בֵּיהּ יְשׁוּעוֹת. דְּכִתִּיב וּמַעוֹז יְשׁוּעוֹת מְשִׁיחוֹ הוּא. בְּיוֹם צָרָה: בְּיוֹמָא דְּעָקוּ, דְּעָקִין שְׂאָר עַמִּין לְיִשְׂרָאֵל.

179. תָּא חֲזִי, מַה כְּתִיב, הִתְרַפִּית בְּיוֹם צָרָה צַר כְּחֻכָּה. מַאי הִתְרַפִּית. מֵאֵן דְּאַתְרַפִּי יְדוּי מְקוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא לְאַתְתַּקֵּפָא בֵּיהּ. וְהִיךְ יִתְקַף בַּר נֶשׁ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. יִתְקִיף בְּאוּרִייתָא, דְּכָל מֵאֵן דְּאַתְתַּקֵּף בְּאוּרִייתָא, אֲתַתְקֵף בְּאֵילָנָא דְּחַיִּי, כְּבִיכּוֹל, וְהֵב תוֹקְפָא לְכִנְסַת יִשְׂרָאֵל לְאַתְתַּקֵּפָא.

180. But if he relaxes his hold on the Torah, then he faints, and if he is faint in his hold on the Torah, then "in the day of adversity," his "strength is small." When trouble comes, he presses the Shechinah, which is the power of the world.

181. Another explanation of the phrase, "your strength is small," is that when a man is faint in his hold on the Torah and walks a crooked path, many enemies wait to oppress him in a day of adversity. Even his own soul, his power and strength, become his foes and enemy. HE EXPLAINED THE WORDS, "YOUR STRENGTH IS SMALL (HEB. TZAR)," AS "YOUR STRENGTH IS AN ENEMY (HEB. TZAR)," WHICH REFERS TO HIS SOUL, WHICH REFLECTS A MAN'S STRENGTH.

182. Rabbi Aba said that when a man walks the path of the Torah and his ways are duly straight, many advocates stand ready to speak well of him. He opened the discussion with the verse: "If there be an angel over him, an intercessor, one among a thousand, to vouch for a man's uprightness, then He is gracious to him, and says: Deliver him from going down to the pit: I have found a ransom" (Iyov 33:23-24). We should study these verses carefully. Is not all revealed before the Holy One, blessed be He? Does He need an angel to announce before Him good and evil?

183. HE ANSWERS: ALTHOUGH HE KNOWS EVERYTHING, He surely requires AN ANGEL TO AROUSE MERCY, because when a man has good intercessors who remind the Holy One, blessed be He, of his merits, and no one who speaks of his sins, then "He is gracious to him, and says: Deliver him from going down to the pit: I have found a ransom."

184. Come and behold: this verse clarifies the matter. It is written, "If there be an angel over him," which should be sufficient. Yet it continues, "an intercessor, one among a thousand." WE SHOULD THEREFORE FIND OUT who he is. HE SAID: This is the angel whose duty it is to be on the left side of man, as it is written: "A thousand shall fall at your side" (Tehilim 91:7). We know this to be the left side from the following words, "and ten thousand at your right hand," (Ibid.) WHICH MEANS THAT "AT YOUR SIDE," WHICH WAS WRITTEN EARLIER, REFERS TO THE LEFT SIDE.

185. The "one among a thousand" is the Evil Inclination, one of the thousand DEMONS of the left side. He ascends to receive permission TO COME DOWN AND KILL. But when a man walks the path of Righteousness, the Evil Inclination becomes his servant, as it is written: "Better is one lightly esteemed who owns a servant" (Mishlei 12:9). He then ascends and becomes his advocate, recalling his merits before the Holy One, blessed be He, and the Holy One, blessed be He, says: "Deliver him from going down to the pit: I have found a ransom."

180. וְאִי הוּא יִתְרַפָּא מֵאוּרֵייתָא, מַה כְּתִיב, הִתְרַפִּית, אִי אִיהוּ אִתְרַפֵּי מִן אוּרֵייתָא, בְּיוֹם צָרָה צַר כַּחֲכָה, בְּיוֹמָא דִּייתִי לִיהּ עֲקוּ, כְּבִיבּוּל דְּחִיק לָהּ לְשִׁכְנַתָּא, דְּאִיהוּ חִילָא דְעֵלְמָא.

181. ד"א צַר כַּחֲכָה, תָּא חֲזִי, בְּשַׁעְתָּא דְּבַר נֶשׁ אִתְרַפֵּי מֵאוּרֵייתָא, וְאִזִּיל בְּאַרְחָא דְלָא כְּשָׂרָא, כַּמָּה בְּעָלֵי דְבָבוּ זְמִינִין לִיהּ, לְמַהוּי לִיהּ קְטִיגוּרִין בְּיוֹמָא דְעֲקוּ. וְאִפִּילוּ נִשְׁמַתִּיהּ דְּבַר נֶשׁ, דְּאִיהוּ חִילָא וְתוֹקְפָא דִּילִיהּ, אִיהוּ מְאָרִי דְבָבוּ לְקַבְּלִיהּ, דְּכְתִיב צַר כַּחֲכָה, בְּגִין דְּאִיהוּ צַר לְגַבִּיּהּ.

182. אָמַר רַבִּי אַבָּא, בְּשַׁעְתָּא דְּבַר נֶשׁ אִזִּיל בְּאַרְחֵי דְאוּרֵייתָא, וְכָל אַרְחֵי מִתְתַּקְּנִין כְּדָקָא יָאוּת, כַּמָּה סְנִיגוּרִין קְיִימִין עֲלֵיהּ, לְאַדְכָּרָא לִיהּ לְטַב. פְּתַח וְאָמַר, אִם יֵשׁ עָלָיו מְלָאךְ מְלִיץ אַחַד מִנֵּי אֱלֹף לְהַגִּיד לְאָדָם יִשְׂרָאֵל וַיַּחֲנֶנּוּ וַיֹּאמֶר פְּדֵהוּ מִרְדַּת שַׁחַת מִצְאֲתֵי כְפָר. הֲנִי קְרָאִי אֵיךְ לְאַסְתַּכְּלָא בְּהוּ, וְכִי לָא אִתְגַּלִּי כְּלָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ צְרִיךְ לְמִלְאכָא, דִּימָא קָמִיהּ טַב אוּ בִישׁ.

183. אֵלָא וְדָאִי אִצְטְרִיךְ, דְּכַד אֵיךְ לִיהּ לְבַר נֶשׁ סְנִיגוּרִין, לְאַדְכָּרָא זְכוּ דִּינֵיהּ קָמִיהּ, וְלָא אֵיךְ לִיהּ קְטִיגוּרִין, כְּדִין וַיַּחֲנֶנּוּ וַיֹּאמֶר פְּדֵהוּ מִרְדַּת שַׁחַת מִצְאֲתֵי כְפָר.

184. תָּא חֲזִי, בְּהָאִי קְרָא תְּשַׁכַּח בְּרִירָא דְמַלְּהָ, כְּתִיב אִם יֵשׁ עָלָיו מְלָאךְ, אִי לָא כְּתִיב יְתִיר, יָאוּת הוּא. אֲבָל מְלָאךְ מְלִיץ אַחַד מִנֵּי אֱלֹף כְּתִיב, וּמֵאֵן אִיהוּ. דָּא הוּא מְלָאךְ, דְּמִמְנָא עָמִיהּ דְּבַר נֶשׁ, בְּסִטְר שְׂמָאלָא, דְּכְתִיב וּפַל מִצְדָּךְ אֱלֹף, וְדָא הוּא סִטְרָא דְשְׂמָאלָא, דְּכְתִיב בְּתַרְיָה וּרְבִבָה מִימִינֶךָ.

185. אֲבָל אַחַד מִנֵּי אֱלֹף, דָּא הוּא יִצַר הָרַע, דְּאִיהוּ אַחַד מֵאַנּוּן אֱלֹף, דְּהוּוּ לְסִטְר שְׂמָאלָא, בְּגִין דְּאִיהוּ סְלִיק לְעֵילָא, וְנָטִיל רְשׁוּ. וְע"ד, אִי בַר נֶשׁ אִזִּיל בְּאַרְחָ קְשׁוּט, הֵהוּא יִצַר הָרַע, אִיהוּ עֶבֶד לוֹ, כַּמָּה דְאַתְמֹר דְּכְתִיב טוֹב נִקְלָה וְעֶבֶד לוֹ, כְּדִין אִיהוּ סְלִיק, וְאַתְעֵבִיד סְנִיגוּרָא, וְאָמַר קָמִי קוּדְשָׁא בְּרִיךְ הוּא זְכוּ עֲלֵיהּ דְּבַר נֶשׁ. כְּדִין קוּדְשָׁא בְּרִיךְ הוּא אָמַר, פְּדֵהוּ מִרְדַּת שַׁחַת.

186. With all that, the Evil Inclination does not return empty handed. Another man is delivered to him, one whose soul he may take because this man's sins are already known. HE IS CHARGED FOR THEM and is held ransom for the man who escaped. This is the meaning of the sentence, "I have found a ransom," to redeem him.

187. Another explanation of the words, "I have found a ransom," is that THE HOLY ONE, BLESSED BE HE, SAYS TO THE ANGEL: The merit you mentioned shall be THAT MAN'S ransom. It will redeem him from dying and going down to Gehenom. Therefore, it behooves a man to walk the path of Truth, so that his accuser shall turn into his advocate.

188. Similarly, the children of Yisrael employ such means on Yom Kippur, by giving THE EVIL INCLINATION, SAMAEL, a goat, NAMELY, A SCAPEGOAT, and thus engaging it until it becomes their servant and ascends to testify before the Holy One, blessed be He, as their intercessor. Solomon said of the Evil Inclination, "If your enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink" (Mishlei 25:21).

189. Therefore, "on a day of adversity," when man's hold on the Torah is faint, it is as if he brings the Holy One, blessed be He, to HEAR THE ACCUSATIONS OF the Evil Inclination, who becomes his persecutor. THEN, IT IS A DAY OF ADVERSITY, WHEN "your strength is small," (Heb. tzar kochechah) WHICH CONSISTS OF THE WORD tzar koach koh. THIS MAKES SMALL THE POWER (KOACH) OF THE SHECHINAH, REFERRED TO AS KOH, because THE EVIL INCLINATION approaches the presence of THE HOLY ONE, BLESSED BE HE, to accuse, and the strength OF THE SHECHINAH is diminished BECAUSE OF IT.

190. Come and behold: "Hashem is good, a stronghold in the day of trouble." HE ASKS: What is this "day of trouble?" HE ANSWERS: The time when Esav came to accuse Ya'akov. "He knows them that trust in Him" is when Judgment was severe upon him AND RACHEL DIED, AS WILL BE EXPLAINED.

191. Come and behold: the Accuser is upon man only at a time of danger. Come and see, because Ya'akov was late COMPLETING his vow, which he made before the Holy One, blessed be He, the Accuser exacted Judgment from him and demanded justice at the time when Rachel was in danger. He said to the Holy One, blessed be He: Ya'akov did not fulfill his vow. Although he has wealth and many sons, and lacks nothing, he did not fulfill his vow made before You, and yet You have exacted no punishment. Immediately, "Rachel travailed and was in hard labor," (Beresheet 35:16) because this was the severe judgment that the Angel of Death exacted from him.

186. ועם כל דא, לא אהדר בריקניא, בגין דאתיהיב ליה אחרא, לשלטאה עלוי, וליטול נשמתיה מניה, בגין דאקדים חובוי דהוא בר נש, ואיהו כפר על האי, הדא הוא דכתיב מצאתי כפר למפדי ליה.

187. ד"א מצאתי כפר, ההוא זכו דאמרת, איהו עליה כפר, למפדי ליה. דלא יחות לגיהנום, ולא ימות. ועל דא מבעי ליה לבר נש, למיהך בארץ קשוט, ובגין דיהא ליה ההוא קטיגורא, סניגורא.

188. כגוונא דא, ישראל ביוזמא דכפורי, דיהבי ליה שער, ואתעסיקו בהדיה, עד דאתהדר עבד להו, וסליק וסהיר סהדותא קמי קודשא בריך הוא, ואתעביד להו סניגורא. ועל דא אמר שלמה, אם רעב שנאך האכילהו לחם ואם צמא השקהו מים. ועל האי יצר הרע אתמר.

189. ובגין דא, ביום צרה, כד בר נש אתרפי מאורייתא, כביכול דחיק ליה קודשא בריך הוא, בהדיה דהוא יצר הרע, דאיהו אתעביד קטיגורא. צר כחכה: צר כח כה, בגין דאתקרב קמיה לקטרגא, ואתחלש חילא.

190. תא חזי, טוב יי' למעוז ביום צרה, מאי ביום צרה. דא יעקב כד אתא עליה עשו, לקטרגא ליה. ויודע חוסי בו, כד אתא עליה עקו דדינא.

191. ותא חזי, לית מקטרגא אשתבח עליה דבר נש, אלא בזמנא דסכנה, ותא חזי, בגין דיעקב אחר נדריה, דנדיר קמי קודשא בריך הוא, אתתקף דינא על ידא דמקטרגא, דקטריג עליה דיעקב, ובעא דינא בשעתא דסכנה, דהות רחל בה, אמר קמיה קודשא בריך הוא, והא יעקב נדר נדריה ולא שלים, והא איהו תקיף מכלא, בעותרא, ובבנין, בכל מה דאצטריך, ולא שלים נדריה דנדר קמך, ולא נסבת עונשא מניה, מיד ותלד רחל ותקש בלדתה. מאי ותקש. דאתקשי דינא לעילא, גבי מלאך המות.

192. HE ASKS: Why was Ya'akov punished in this manner? HE REPLIES: This is in accordance with the verse, "If you have nothing with which to pay, why should he take away your bed from under you" (Mishlei 22:27). Therefore Rachel died; this was the judgment exacted by the Angel of Death.

193. Come and behold: what did YA'AKOV do when Esav came? "And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Yosef last of all" (Bereshheet 33:2). What prompted him to do so? He was afraid for Rachel, lest that wicked man should behold her beauty and attack him because of it.

194. It is also written, "Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves," (Bereshheet 33:6) the women before the men. But of Rachel the verse says, "and after came Yosef near and Rachel." Yosef stood before his mother, covering and concealing her. Thus the words, "Yosef is a fruitful bough, a fruitful bough by a well," (Bereshheet 49:22) whose body grew bigger to protect his mother; "by a well (lit. 'an eye')" refers to that wicked man's eye, THAT MAN WHO MUST NOT CAST AN EYE ON HER.

195. Here, RACHEL was punished by the Evil Inclination, which accused her in a time of danger and punished Ya'akov for his unfulfilled vow. This was harder for Ya'akov than all his previous troubles. We know that RACHEL DIED because of Ya'akov from the words, "Rachel died by me"; (Bereshheet 48:7) surely this happened because of me, because I tarried in FULFILLING my vow.

196. Rabbi Yosi said: It is written, "a curse that is causeless shall (lit. 'not'; Heb. lo, Lamed Aleph) come home" (Mishlei 26:2). This has been interpreted as lo (Lamed Vav) - "to him," SO IT WOULD SAY: "A CURSE THAT IS CAUSELESS SHALL COME TO HIM." THIS TEACHES US THAT once a righteous man curses, even if he did not mean TO CURSE, it is received by the Evil Inclination, who uses it to accuse in times of danger.

197. Ya'akov said, "Anyone with whom you find your Elohim, let him not live" (Bereshheet 31:32). Although he did not know THAT RACHEL HAD STOLEN THEM, the Satan, who constantly abides among men, heard these words AND USED THEM TO ACCUSE IN A TIME OF DANGER. We therefore learned that a man should never open his mouth for the Satan, because he takes that utterance and uses it to accuse above and below, especially if the utterance came from the mouth of a righteous man or a sage. Rachel was punished for two reasons: BECAUSE YA'AKOV WAS LATE IN FULFILLING HIS VOW, AND BECAUSE OF THE CURSE HE UTTERED.

192. וְאֶתְעַנֵּשׂ יַעֲקֹב בְּהָאֵי, מֵאֵי טַעֲמָא. בְּגִין דְּכִתְיִב, וְאִם אֵין לֶךְ לְשִׁלְמִים לְמַה יִּקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ, וְעַל דָּא מִיתַת רַחֵל, וְאֶתְמַסֵּר דִּינָא, עַל יְדָא דְמַלְאָךְ הַמּוֹת.

193. וְתָא חֲזִי, בְּשַׁעְתָּא דְאֶתָּא עֲשׂוּ, מַה עֲבַד, וְיִשֵּׁם אֶת הַשְּׁמֻחוֹת וְאֶת יְלִדְהֶן רַאשׁוֹנָה וְאֶת לֵאָה וְיְלִדְהֶיהָ אַחֲרוֹנִים וְאֶת רַחֵל וְאֶת יוֹסֵף אַחֲרוֹנִים, מֵאֵי טַעֲמָא, בְּגִין דְּרַחֵל עָלָה דְרַחֵל, דְּלֵא יִסְתַּבֵּל הֵוּא רָשַׁע, בְּשַׁפִּירוֹ דִּילָהּ, וְלֵא יִקְטַרְגַּ לִּיהּ עָלָהּ.

194. תּוּ, מַה כְּתִיב, וְתַגְשֵׁן הַשְּׁמֻחוֹת הִנֵּה וְיְלִדְהֶן וְתַשְׁתַּחֲוֶינן וְתַגֵּשׁ גַּם לֵאָה וְיְלִדְהֶיהָ וְיִשְׁתַּחֲוּ, נְשִׁין מִקְמֵי גּוּבְרִין. אֲבָל בְּרַחֵל מַה כְּתִיב, וְאַחַר נִגַּשׁ יוֹסֵף וְרַחֵל, וְיוֹסֵף מִקְמֵי אִמִּיהּ, וְאִיהּ חָפָא עָלָהּ, וְעַל דָּא כְּתִיב, בֶּן פּוֹרֵת יוֹסֵף בֶּן פּוֹרֵת עָלֵי עֵינִי, דְּאִסְגִּי גּוּפִיהּ, וְחָפָא עַל אִמִּיהּ. עָלֵי עֵינִי: עָלֵי עֵינָא דְהֵוּא רָשַׁע.

195. וְהִכָּא אֶתְעַנֵּשֶׁת עַל יְדָא דִּיִּצְרַר הָרַע, דְּקַטְרַג בְּשַׁעְתָּא דְסַכְנָה, וְאֶתְעַנֵּשׂ יַעֲקֹב, עַל נִדְרָא דְלֵא שְׁלִים, וְדָא קִשְׂיָא לִיהּ לִיעֲקֹב, מִכָּל עָקוּ דְעִבְרוּ עָלֶיהּ. וּמְנַלֵּן דְּבִגְיָנִיהּ דִּיעֲקֹב הוּא, דְּכִתְיִב מִתָּה עָלֵי רַחֵל: עָלֵי וְדָאֵי, עַל דְאַחֲרִית נִדְרֵי.

196. רַבִּי יוֹסִי אָמַר, כְּתִיב קָלַלְתָּ חֲנָם לֹא תִבָּא. וְאוֹקְמוּהָ לּוֹ בּוּי"ו, דָּאֵי קָלַלְתָּ צְדִיקָא הִיא, אֲמִילּוּ דְלֵא אֶתְכּוֹן בָּהּ, בֵּינָן דְנִמְקָא מִפּוּמִיָּה, נִטְלָה לָהּ הֵוּא יִצְרַר הָרַע, וְקַטְרַג בָּהּ בְּשַׁעְתָּא דְסַכְנָה.

197. יַעֲקֹב אָמַר, עִם אֲשֶׁר תִּמְצָא אֶת אֱלֹהֶיךָ לֹא יִחֶיהָ. וְאִף עַל גַּב דְאִיהּ לֹא הוּא יָדַע, נִטְוִיל לָהּ לְהֵיבָא מְלָה הֵוּא שְׁטָן, דְאֶשְׁתַּבַּח גְּבִייהּ תְדִיר בְּבִנֵי נִשְׂא. וְעַל דָּא תְּגִינָן, לְעוֹלָם לֹא יִפְתַּח בְּרַשׁ פּוּמִיָּה לְשַׁטְנָא, בְּגִין דְנִטְוִיל הֵוּא מְלָה, וְקַטְרַג בָּהּ, לְעִילָא וְתַתָּא, כָּל שְׁכָן מְלָה דְחָכָם, אוּ מְלָה דְצְדִיקָא, וְעַל תְּרִין אֲלִין אֶתְעַנֵּשֶׁת רַחֵל.

19. "And it came to pass, as her soul was departing"

Although the soul may depart the body and return during one's lifetime, Rachel's soul did not return and she died. Before she died, she named her last-born child Ben-oni, because of the severe Judgment against her. Ya'akov then renamed his youngest son Benjamin, also to bind him to the right side, just as he attached Rachel to Mercy.

The Relevance of this Passage

This section helps deepen our understanding of the importance of names, and of their influence on our destiny through the attraction or deflection

of the Light. We achieve a greater connection to our own name and the particular influences that it radiates.

198. "And it came to pass, as her soul was departing for she died." Rabbi Aba asked: If the words, "as her soul was departing," mean that she died, WHY DOES THE VERSE CONTINUE WITH THE WORDS, "FOR SHE DIED?" HE REPLIED: THE WORDS, "FOR SHE DIED," were necessary TO INDICATE THAT THE SOUL did not return to the body, and she died bodily. THE DEPARTURE OF THE SOUL IS NOT AN INDICATION OF BODILY DEATH, for there are people whose souls departed and later returned to their places. This is the meaning of the verses: "And his spirit returned to him" (I Shmuel 30:12), "And their heart departed" (Beresheet 42:28), "My soul departed" (Shir Hashirim 5:6), and, "until there was no soul left in him" (I Melachim 17:17). But when RACHEL'S soul departed, it did not return, and she died.

198. וַיְהִי בִצְאֵת נַפְשָׁהּ כִּי מָתָה. אָמַר רַבִּי אַבָּא, וְכִי כִּיּוֹן דְּאָמַר וַיְהִי בִצְאֵת נַפְשָׁהּ, לֹא יִדְעֵנָא כִּי מָתָה. אֶלָּא אֶצְטְרִיךְ, בְּגִין דְּלֹא אֶהְדְּרֵת לְגוּפָא יְתִיר, וּמִיתַת רַחֵל מִיַּת גּוּפָא, בְּגִין דְּאִית בְּנֵי נְשָׂא, דְּנַפְקֵי נִשְׁמַתֵּיהוּ וְאֶהְדְּרֵן לְאַתְרֵיהוּ, וְכַד"א, וְתִשָּׁב נַפְשׁוֹ אֵלָיו, וַיֵּצֵא לָבָם, נַפְשֵׁי יֵצְאָה בְּדַבְּרוֹ, לֹא נוֹתְרָה בּוֹ נִשְׁמָה. אֲבָל הָאִי, נִפְקַת נִשְׁמַתָּה, וְלֹא אֶתְהַדְּרֵת לְאַתְרָהּ, וּמִיתַת רַחֵל.

199. "That she called his name Ben-oni," because of the severe Judgment decided against her. Ya'akov, however, turned him to the right, NAMELY, TO CHASSADIM, to bind the west, THE NUKVA, to the right. And though he is Ben-oni (lit. 'the son of sorrow') OF THE NUKVA from the aspect of rigorous Judgment, NEVERTHELESS he is the son of the right, because THE NUKVA became attached to the right. HE THEREFORE CALLED HIM 'BINYAMIN', THE 'SON OF RIGHT', BECAUSE HE ATTACHED RACHEL TO THE RIGHT, TO CHASSADIM.

199. וְתִקְרָא שְׁמוֹ בֶן אוֹנִי. דְּקָשְׁיוּ דְּרִינָא דְּאַתְגָּזֵר עָלָהּ. וַיַּעֲקֹב אֶהְדֵּר לִיהָ, וְקָשְׁיִר לִיהָ בִּימִינָא, בְּגִין דְּמַעְרַב אֶצְטְרִיךְ לְקִשְׁרָא לִיהָ לִימִינָא, וְאִף עַל גַּב דְּאִיהוּ בֶן אוֹנִי, סְטָרָא דְּרִינָא קָשְׁיָא, בֶּן יְמִין אִיהוּ, דְּהָא בִּימִינָא אֶתְקַשְׁרֵת.

200. She was buried by the road. Her death and place of burial were known, AND SHE WAS BURIED BY THE ROAD IN AN OPEN PLACE. But the death and burial place of Leah are not recorded, although the four mothers share a secret, as has already been explained.

200. וְאַתְקַבְּרַת בְּאַרְחָא, כְּמָה דְּאַתְמַר, הָאִי אֶתְגַּלִּיא מִיַּתָּהּ וְקְבוּרָתָהּ, אֲבָל לֵאָה לֹא אֶתְגַּלִּיא מִיַּתָּהּ וְקְבוּרָתָהּ. וְאִף עַל גַּב דְּהֵינִי אַרְבַּע אִמְהָן רָזָא אִית לֹוֹן, וְהָא אוֹקְמוּהָ.

20. "And Ya'akov set a pillar"

This section explains the significance of the phrase, "to this day," which is attached to the title quotation. While Rabbi Yosi interprets this as a reference to the day when God resurrects the dead, Rabbi Yehuda explains that it is a reference to the day when the children of Yisrael return from exile, in accordance with the oath that God swore to the Shechinah. At that time, the children of Israel will weep for Rachel, as she wept for their exile--and Rachel, Yisrael, and the Shechinah shall rejoice together by the side of the road.

The Relevance of this Passage

A reading of this section accelerates the end of exile for the children of Israel. Moreover, this Light hastens the final Redemption and Resurrection for mankind. On a personal level, this Divine energy helps resurrect areas of our lives that have been disconnected from the Light. We literally gain freedom from the forces of death.

201. "And Ya'akov set a pillar upon her grave." Rabbi Yosi asked: Why DOES THE SCRIPTURE ADD THE WORDS, "TO THIS DAY?" HE REPLIED: Because her burial place will remain uncovered until the day when the Holy One, blessed be He, will raise the dead. Thus, it is said, "to this day," the very day OF RESURRECTION.

201. וַיִּצַב יַעֲקֹב מִצְבָּה עַל קְבוּרָתָהּ, אָמַר רַבִּי יוֹסִי, מָאי טַעְמָא. בְּגִין דְּלֹא אֶתְבַּסֵּיא אֶתְרָהּ, עַד יוֹמָא דְּזִמְיִן קוּדְשָׁא בְּרִיךְ הוּא, לְאַחֲיָא מִתְיָא, כְּמָה דְּאַתְמַר, עַד הַיּוֹם, עַד הֵוּא יוֹמָא מְמַשׁ.

202. Rabbi Yehuda said that "to this day" refers to the day when the Shechinah shall repatriate the children of Yisrael from exile to RACHEL'S BURIAL place, as it is written: "And there is hope for your future, says Hashem, and your children shall come back again to their own border" (Yirmeyah 31:16). This is the oath the Holy One, blessed be He, swore TO THE SHECHINAH. And the children of Yisrael, when they return from exile, will stand by Rachel's grave and weep, as she wept for the exile of the children of Yisrael. The scripture therefore reads, "They shall come with weeping, and with supplications will I lead them" (Ibid. 8), and "for your work shall be rewarded" (Ibid. 15). At that time, Rachel will rejoice by the road together with Yisrael and the Shechinah, as has already been explained.

202. רבי יהודה אמר, עד יומא, דתהדר שכינתא בגלותהון דישראל, בהוא אתר, בדבר אחר ויש תקוה לאחרייתך נאם יי' ושבנו בנים לגבולם. ודא אומאה, דאומי לה קודשא בריך הוא. וזמינן ישראל, כד יתובון מן גלותא, לקיימא על ההיא קבורה דרחל, ולמבכי תמן, במה דאיהי בכאת על גלותהון דישראל, ועל דא כתיב, בבכי יבאו ובתחנונים אובילים וגו'. וכתיב כי יש שכר לפעולתך. ובהיא שעתא, זמינת רחל, דאיהי בארחה, למחדי בהו בישראל, ועם שכינתא, ואוקמוה חבריאי.

21. "Reuven went...Now the sons of Ya'akov were twelve"

Rabbi Yehuda discusses the power and influence of the Torah for the dead. When the soul of one who labors in the Torah departs this world, it ascends by the Torah's familiar ways, and the Torah preserves the body and guards it against the Judgments of the other world until the day of resurrection. However, when the soul of one who does not labor in the Torah leaves this world, it does not know the paths to follow. Therefore, it "stumbles" and receives punishment.

This section also provides an explanation of Reuven's questionable actions, as related in the title verse. The discussion of this issue reveals that Reuven did not actually lie with Bilhah; rather, he disarranged the couch in order to prevent the Shechinah from performing her conjugal duty with Ya'akov. Thus, Reuven was punished. He was deprived of his birthright, which was transferred to Yosef, in accordance with God's Wisdom. However, Reuven's merits remained intact and his descendants remained worthy of inclusion among the twelve tribes. Similarly, the actions of Eli's son--recounted in the verse, "Now Eli was very old..."--do not mean that he lay with the women at the entrance to the Temple. Instead, he detained them, preventing them from entering until the other sacrifices had been offered, as was appropriate.

The Relevance of this Passage

The quality of life we create for ourselves in the physical realm mirrors the quality of life awaiting us after our departure from this existence. Our quality of life is determined by our actions and their degree of spiritual development via the path of Torah. This section enlightens us to the power of Torah and the path it offers. The radiating Light helps us clearly see the darkened corridors of this life, in order to avoid traveling darkened byways in the hereafter.

203. "And it came to pass, when Yisrael dwelt in that land, that Reuven went and lay with Bilhah his father's concubine: and Yisrael heard of it. Now the sons of Ya'akov were twelve" (Bereshheet 35:22-23). Rabbi Elazar said: "when Yisrael dwelt (Heb. shkon) in that land," REFERS TO THE SHECHINAH CALLED 'LAND', for at that time when Leah and Rachel died, THE SHECHINAH became mistress of the house.

203. ויהי בשכן ישראל בארץ ההיא וילך ראובן וישכב את בלהה פלגש אביו וישמע ישראל ויהיו בני יעקב שנים עשר. רבי אלעזר אמר, ויהי בשכן ישראל בארץ ההיא, דהא לאה ורחל מיתו, ונטלא ביתא מאן דנטיל.

204. HE ASKS: Could you possibly think that Reuven lay with Bilhah? HE ANSWERS: As long as Leah and Rachel were ALIVE, the Shechinah hovered over them; once they died, the Shechinah never departed from the house, but dwelt in Bilhah's abode. HE ASKS: Although it was appropriate that the Shechinah should be mistress of the house, THAT IS, BE UNITED WITH YA'AKOV AFTER RACHEL'S DEATH, WHY WAS IT SAID THAT THE SHECHINAH DWELT WITH BILHAH? HE ANSWERS: She would not hover openly about the house if Ya'akov had not formed a union of male and female. Therefore, the Shechinah was to be found in Bilhah's tent, WHERE THERE WAS A UNION OF MALE AND FEMALE.

204. וכי סלקא דעתך, דראובן אזיל ושכיב בהדה דבלהה. אלא, כל יומא דלאה ורחל, שכינתא שרייא עלייהו, והשתא דמיתו, שכינתא לא אתפרשת מן ביתא, ושריא בביתא במשכנא דבלהה, ואף על גב דשכינתא בעיא לנטלא ביתא בדקא יאות, אלמלא יעקב, לא אשתבח בזוגא דכר ונוקבא, לא שריא שכינתא באתגליא בביתא, ועל דא קיימא שכינתא במשכנא דבלהה.

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205. When Reuven saw that Bilhah had inherited his mother's place, he upset YA'AKOV'S bed BY TAKING IT AWAY. As the Shechinah was upon it, it is written as if he "lay with Bilhah." Rabbi Yesa said that he slept on the same bed, thus showing disrespect for the Shechinah. FOR THAT REASON, THE VERSE INTIMATES THAT IT WAS AS IF HE LAY WITH HER. But because HE DID NOT SIN, he was not excluded from the TWELVE tribes. Therefore scripture does the reckoning, SAYING, "NOW THE SONS OF YA'AKOV WERE TWELVE," and then, "Reuven, Ya'akov's first-born," thus appointing him head of all the tribes.

205. וְאַתָּא רְאוּבֵן, וּבְגִין דְּחָמָא דְּבִלְהָה יִרְתָּא אֲתָרָא דְּאִמְיָה, אֲזִיל וּבִלְבַל עֶרְסָא, וְעַל דְּקִיּוּמָא שְׂכִינְתָּא עָלָה, כְּתִיב בֵּיהּ וַיִּשְׁכַּב אֶת בִּלְהָה. ר' יוֹסָא אָמַר, דְּנָאִים עַל הָהוּא עֶרְסָא, וְלֹא חֵיּוּשׁ לִיקְרָא דְּשְׂכִינְתָּא. וּבְגִין כֵּךְ, לֹא אֲתַפְּגִים מִחוּשְׁבָּנָא דְּשִׁבְטֵין, וְאַתָּא קָרָא וְעֵבִיד חוּשְׁבָּנָא, בְּגִין כֵּךְ כְּתִיב, בְּכוֹר יַעֲקֹב רְאוּבֵן, וְאִיהוּ עֵבִיד קָרָא רִישָׁא דְּכָל שְׁבְטֵין.

206. Rabbi Yehuda opened the discussion with the verse, "for the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10). All the ways of the Holy One, blessed be He, are Right and His paths True, but the people in the world do not know or care what they are based upon. "The just do walk in them," because they know the ways of the Holy One, blessed be He, and study the Torah. Whoever is occupied in the study of the Torah is familiar with them and treads THE WAYS OF THE TORAH, never deviating right or left.

206. ר' יְהוּדָה פִּתַּח וְאָמַר, כִּי יִשְׂרָיִם דְּרִכֵּי יוֹי וְגוֹ, כָּל אֲרַחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּלָהוּ יִשְׂרָיִם, וְאֲרַחוּי קְשׁוּט, וּבְנֵי עֲלָמָא לֹא יִדְעִין, וְלֹא מְשַׁגְּיחוּן עַל מַה אֵינּוּן קִיּוּמִין. וְעַל דָּא, וְצַדִּיקִים יִלְכוּ בָם, בְּגִין דְּאֵינּוּן יִדְעִין אֲרַחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, וּמְשַׁתְּדְּלֵי בְּאוּרִייתָא, דְּכָל מָאן דְּאֲשַׁתְּדַּל בְּאוּרִייתָא, אִיהוּ יִדַע, וְאֲזִיל בְּהוּ, דְּלֹא סָטִי לִימִינָא וְלִשְׂמָאלָא.

207. "But the transgressors shall stumble in them." These words refer to the wicked, who do not study the Torah or care for the ways of the Holy One, blessed be He, or know where they are going. Because they do not know how to observe, and do not deal with the Torah, they stumble in this world and in the world to come.

207. וּפּוֹשְׁעִים יִכְשְׁלוּ בָם, אֵלִין אֵינּוּן חֵיבִין, דְּלֹא מְשַׁתְּדְּלֵי בְּאוּרִייתָא, וְלֹא מְסַתְּכְלֵן בְּאֲרַחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא יִדְעִין לְאֵן אֲוֹרְחֵי אֲזִלִין, וּבְגִין דְּלֹא יִדְעִי לְאֲסַתְּכְלָא, וְלֹא מְשַׁתְּדְּלֵי בְּאוּרִייתָא, אֵינּוּן כְּשָׁלִי בְּהוּ, בְּאֵינּוּן אֲרַחוּי, בְּהֵאֵי עֲלָמָא, וּבְעֲלָמָא דְּאַתֵּי.

208. Come and behold: when a man who studies the Torah passes away, his soul ascends through the roads and ways of the Torah, which are known to those who follow the ways of the Torah in this world. After they die, they tread these paths in the other world.

208. תָּא חֲזִי כָּל בַּר נֶשׁ דְּאֲשַׁתְּדַּל בְּאוּרִייתָא כַּד נָפִיק מֵהֵאֵי עֲלָמָא, נִשְׁמַתִּיה סְלָקָא בְּאֵינּוּן אֲרַחוּי וּשְׁבִילֵין דְּאוּרִייתָא, וְאֵינּוּן אֲרַחוּי וּשְׁבִילֵין דְּאוּרִייתָא יִדְעִין אֵינּוּן, וְאֵינּוּן הִידְעִי אֲרַחוּי דְּאוּרִייתָא בְּהֵאֵי עֲלָמָא, יִהְיוּן בְּהוּ בְּהֵאֵי עֲלָמָא, כַּד יִפְקוּן מֵהֵאֵי עֲלָמָא.

209. When those who do not study the Torah in this world, those who are not familiar with its roads and ways, leave this world, they do not know which way to go and they stumble. Because they chose ways that are not of the Torah, many judgments are raised against them, and they are punished.

209. וְאֵי לֹא אֲשַׁתְּדְּלוּ בְּאוּרִייתָא בְּהֵאֵי עֲלָמָא, וְלֹא יִדְעִין אֲרַחוּי וּשְׁבִילֵין, כַּד יִפְקוּן מֵהֵאֵי עֲלָמָא, לֹא יִנְדְּעוּן לְמִיָּהֶן בְּאֵינּוּן אֲרַחוּי וּשְׁבִילֵין, וְכְשָׁלִין בְּהוּן, כַּדִּין יִהְיֶה בְּאֲרַחוּי אַחֲרֵינִין, דְּלֹא אֵינּוּן אֲרַחוּי דְּאוּרִייתָא, וְיִתְעַרְוּן לִיהּ בְּכַמְּהָ דִּינִין, וְאַתְעַנְשׁ בְּהוּ.

210. Of he who studies the Torah, it is written, "When you lie down, it shall watch over you; when you wake, it shall talk to you" (Mishlei 6:22). "When you lie down" in the grave, the Torah shall watch over you from the Judgment of that world; "when you wake" refers to the time when the Holy One, blessed be He, will raise spirits and souls that will resurrect the dead. Then, "it shall talk to you," being an advocate for the body, so that the bodies who studied the Torah shall rise in a proper manner. These are those who will rise first to everlasting life, as it is written, "And many of those who sleep in the dust of the earth shall awake, some to everlasting life" (Daniel 12:2). Those who deal in everlasting life, the Torah, will awake to everlasting life.

211. Come and behold: the bodies of all the students of the Torah will be preserved, and the Torah shall protect them. The reason is that the Holy One, blessed be He, will arouse a wind, comprised of four winds, CHOCHMAH, BINAH, TIFERET, AND MALCHUT. That wind appears before those who studied the Torah and revives them to everlasting life.

212. You may say that it is written OF THE DEAD THAT YEchezkel RESURRECTED, "Come from the four winds, O breath (also: 'wind')" (Yechezkel 37:9). Why, then, did they die again, DERIVING NO BENEFIT FROM THAT WIND--WHICH COMPRISES THE FOUR WINDS--BY LIVING FOREVER? HE ANSWERS: Come and behold. When the Holy One, blessed be He, revived the dead through Yechezkel, that wind, although it did include the four winds, did not descend IN THE FIRST PLACE to revive them forever, but only to show how the Holy One, blessed be He, will in the future resurrect in the same way the dead and revive them by that wind included OF FOUR WINDS. And although the bones returned to what they were, the Holy One, blessed be He, only wanted to show the world that He will raise the dead in the future. And when He will, it will be for a perfect existence in this world. The Torah will THEN stand as an advocate before the Holy One, blessed be He, for those who strove in the Torah.

210. ומאן דאשתדל באורייתא, מה כתיב, בשכבך תשמר עליך והקיצות היא תשיחך. בשכבך: בקברא, אורייתא תצור עליך מדינא דההוא עלמא. והקיצות: כד קודשא בריך הוא, יתער רוחין ונשמתינן, לאחיאי מתיא, בדין היא תשיחך, היא תהא סניגוריא על גופא, בגין דיקומון אינון גופין, דאשתדלו באורייתא כדקא יאות, ואלין אינון דיקומון בקדמיתא לחיי עלמא, כד"א ורבים מישני אדמת עפר וקיצו אלה לחיי עולם וגו', ואלין אינון לחיי עולם, בגין דאתעסקו בחיי עולם, דאיהי אורייתא.

211. ותא חזי, כל אינון דאשתדלו באורייתא, ההוא גופא יתקיים, ואורייתא תגין עליה, מאי טעמא, בגין דבההיא שעתא, יתער קודשא בריך הוא חד רוחא, דכליל מארבע רוחין, וההוא רוחא דכליל מארבע רוחין, אזדמן לכל אינון דאשתדלו באורייתא, לאחיאי לון בהאי רוחא, בגין דיתקיים לעלמין.

212. ואי תימא, הא כתיב, מארבע רוחות באי הרוח, אמאי לא אתקיימו, דהא בלהו מיתו במלקדמין. תא חזי, ההוא זמנא, דאוקים קודשא בריך הוא על ידא דיוחזקאל, אינון מתייא, ההוא רוחא, אף על גב דהוה מארבע רוחיאי, לא נחית לקיימא לון בקיימא, אלא לאחזאה, דזמין קודשא בריך הוא לאחיאי מתייא בההוא גוונא, ולקיימא לון ברוחא דאתכליל בהאי גוונא. ואף על גב דאהדרו גרמין, בההיא שעתא כמה דהוה. קודשא בריך הוא אבטא לאחזאה לכל עלמא, דאיהו זמין לאחיאי מתייא, בגין דקודשא בריך הוא, זמין לקיימא להו קיימא שלים בעלמא כדקא יאות, ואינון דאשתדלו באורייתא בהאי עלמא, היא קיימא עליה דבר נש, ואתעבידת סניגוריא, קמי דקודשא בריך הוא.

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213. Rabbi Shimon said: The Torah and its words, NAMELY, ITS LOGIC, with which man was occupied in this world, stands ALWAYS before the Holy One, blessed be He, uttering speeches and raising voices. It is not silent. At the time OF RESURRECTION, it will talk and speak in accordance with man's devotion to it and his occupation with it in this world. They will therefore rise to complete existence and everlasting life, as we have said. For that reason, "the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them."

214. Rabbi Chiya continued the discussion with the verse: "Now Eli was very old, and heard all that his sons did to all Yisrael; and how they lay with the women that assembled at the door of the Tent of Meeting" (I Shmuel 2: 22). HE ASKS: Could it possibly occur to you that the priests of Hashem would do such a thing? The scripture specifies their sins earlier, as it is written: "for the men dishonored the offering of Hashem" (Ibid. 17); "And the priest's custom with the people was, that, when any man offered..." (Ibid. 13); "Also before they burnt the fat, the priest's lad came, and said to the man that sacrificed, Give some roasting meat for the priest..." (Ibid. 15); "No; but you shall give it me now: and if not, I will take it by force. Wherefore the sin of the lads was very great before Hashem" (Ibid. 16). And although they took only of what was theirs, the priests', to eat, they were nevertheless punished for treating the offering lightly. FROM THIS WE LEARN THAT THEY WERE RIGHTEOUS, AS THEY WERE VERY STRICTLY DEALT WITH. Yet here it is written: "they lay with the women that assembled," AND COMMITTED SUCH A GRAVE OFFENSE.

215. HE ANSWERS: Heaven forbid that they should commit such a transgression, especially in such a holy place, for Yisrael will rise and kill them. But they only detained the women from entering the temple and protested that they must not come in to pray before the offerings were sacrificed. They detained them because their offering held no portion for the priests. This is why THEY DETAINED the women who wanted to enter THE TEMPLE, hence the words, "they lay with the women," that is, held them from entering THE TEMPLE, AS WE HAVE SAID.

213. רבי שמעון אמר כל אינון מלין דאורייתא, וכל ההיא אורייתא, דאשתדל בה בר נש בהאי עלמא, אינון מלין, וההיא אורייתא, קיימא קמי קודשא בריך הוא, ואמרת קמיה, והיא ארימת קלין, ולא אשתכבת, ולהוא זמנא, איהי תשיח ותימא, כפום דאתדבק בר נש, ואשתדל בהאי עלמא, ועל דא אינון יקומון בקיומא שלים לחיי עלמא בדקאמרן, ובגין כך כי ישרים דרכי יי' וצדיקים ילכו בם ופושעים יכשלו בם.

214. ר' חייא פתח ואמר, ועלי זקן מאד ושמע את אשר יעשונו בניו לכל ישראל ואת אשר ישכבן את הנשים הצבאות פתח אהל מועד. וכי ס"ד, דכהני יי', דיעבדון עבידתא דא, והא מקדמת דנא אתמר, ופרישת אורייתא ההוא חובא דלהון, דכתיב כי נאצו האנשים את מנחת יי'. וכתיב ומשפט הכהנים מאת העם כל איש זובח זבח וגו', וכתיב גם בטרם יקטירון את החלב ובא נער הכהן ואמר לאיש הזובח תנה לצלות לכהן וגו'. וכתיב ואמר לו כי עתה תתן ואם לא לקחתי בחזקה. ועל דא ותהי חטאת הנערים גדולה מאד וגו'. וכל דא לא הו נטלין, אלא מאינון חולקין, דהו להו לכהני למיכל מניה, ועל דהו קליל קרבנא בעינייהו אתענשו, והכא אמר את אשר ישכבון את הנשים הצבאות.

215. אלא, ח"ו דהו עבדו עבירה דא, כ"ש באתרא קדישא ההוא, דלא יקומון כל ישראל ויקטלון להון. אלא, בגין דהו מעבבי לון לאעלא למקדשא, ומחאן בידהון, דלא לאעלא למצלי צלותא, עד דקורבניא אתעבדו, בגין דאינון לא מיייתין קרבנין למיטל חולקא מנייהו, ובגין כך מעבבין לון. ובגין כך, אינון נשים הו בעאן מנייהו לאעלא תמן, ועל דא כתיב את אשר ישכבון את הנשים, דמעבבי לון בדקאמרן.

216. There is a similar meaning in the words, "and lay with Bilhah" (Beresheet 35: 22). Heaven forbid that he lay with her; he only stopped her from performing her marital duty with Ya'akov by disarranging the bed. He did this in the presence of the Shechinah, because wherever intercourse is performed according to the law, the Shechinah hovers about and dwells in that place. He who blocks the commandment of intercourse causes the departure of Shechinah from the world. It is therefore written, "you went up to your father's bed; then you did defile it: he went up to my couch," (Beresheet 49:4) and "he lay with Bilhah his father's concubine, and Yisrael heard of it. Now the sons of Ya'akov were twelve," WHICH TEACHES US THAT all of them were counted, and their merit remained intact.

217. Rabbi Elazar asked: Why was he first called Yisrael and then Ya'akov in the verse, "and Yisrael heard of it. Now the sons of Ya'akov were twelve?" HE ANSWERS: When Reuven disarranged the bed, he said, What DOES THIS MEAN? My father had to bring twelve tribes into the world and now he wishes to beget sons. Are we deficient that he desires others IN OUR STEAD? Immediately, he disarranged the bed and intercourse was thwarted. It was CONSIDERED as if he showed contempt toward the Shechinah, who then hovered over the bed. Therefore it is written, "and Yisrael heard of it," for by using this name, he was elevated to the secret twelve GRADES, the twelve rivers of pure balsam.

218. "Now the sons of Ya'akov were twelve." This refers to the twelve tribes by which the Shechinah was perfected. The Torah again enumerated them as it did before REUVEN'S SIN. They are all holy and the Shechinah considered them worthy of beholding the sanctity of their Master. Had Reuven really sinned, he would not have been counted among the tribes.

219. Even so, REUVEN was punished. His birthright was taken from him and given to Yosef, as it is written: "Now the sons of Reuven the firstborn of Yisrael, for he was the firstborn; but since he defiled his father's bed, his birthright was given to the sons of Yosef" (I Divrei Hayamim 5:1). Come and behold: "Blessed be the name of Elohim for ever and ever" (Daniel 2:20). His works are all true, His ways just, and His deeds follow the Supernal Wisdom.

216. כְּגוֹנוֹא דָּא וַיִּשְׁכַּב אֶת בִּלְהָה, חֵס וְשָׁלוֹם דְּאִיהוּ שָׁכַב עִמָּה, אֶלֶּא בְּגִין דְּעַכְבָּ לָּהּ לְשִׁמּוּשָׁא בְּאֲבוּי שְׁמוּשָׁא דְּמִצְוָה, וְדָא הוּא בְּלִבּוּלָא דְּעֶרְסָא. וְעַבְד לְקַבִּיל שְׁכִינְתָא עֲבִידתָּא דָּא, דְּבִכַל אֲתֵר דְּשְׁמוּשָׁא דְּמִצְוָה אֲשֶׁתִּפַּח, שְׁכִינְתָא שְׂרִיָּא עַל הַהוּא אֲתֵר, וְאֲשֶׁתִּפַּח תַּמָּן, וּמֵאֵן דְּגָרִים לְעַכְבָּא שְׁמוּשָׁא דְּמִצְוָה, גָּרִים דִּי־סִתְּלַק שְׁכִינְתָּא מֵעֲלָמָא, וְעַל דָּא כְּתִיב כִּי עָלִית מִשְׁכְּבֵי אֲבִיךָ אִז חֲלַלְתָּ יְצוּעֵי עֲלֵהּ. וּבְגִין דָּא כְּתִיב וַיִּשְׁכַּב אֶת בִּלְהָה פִּלְגָּשׁ אֲבוּי וַיִּשְׁמַע יִשְׂרָאֵל וַיְהִי בְּנֵי יַעֲקֹב שְׁנַיִם עָשָׂר, כִּלְהוּ הוּוּ בְּמַנְיֵינָא, וְלֹא גָרַע מִזְכוּתָא דְּלֵהוּן כְּלוּם.

217. רַבִּי אֶלְעָזָר אָמַר, מ"ט בְּקִדְמִיתָא יִשְׂרָאֵל, וּלְבָתֵר יַעֲקֹב, דְּכְתִיב וַיִּשְׁמַע יִשְׂרָאֵל וַיְהִי בְּנֵי יַעֲקֹב שְׁנַיִם עָשָׂר. אֶלֶּא, כִּד אֲתָא רְאוּבֵן, וּבְלִבָּל הַהוּא עֶרְסָא, אָמַר, וּמָה תְּרִיסָר שְׁבִטִין הוּוּ לֵיהּ לְאַבָּא לְקִיּוּמָא בְּעֲלָמָא, וְלֹא יִתִּיר, וְהִשְׁתָּא בְּעֵי לְאוּלְדָּא בְּנִין, דִּילְמָא אֲנִן פְּגִימִין, דְּאִיהוּ בְּעֵי לְאוּלְדָּא אַחֲרֵינִין בְּמִלְקָדְמִין. מִיָּד בְּלָבַל הַהוּא עֶרְסָא, וְאֲתַעְכַּב הַהוּא שְׁמוּשָׁא, כְּאִילוּ עַבְד קְלָנָא לְגַבֵּי שְׁכִינְתָּא, דְּשְׂרִיָּא עַל הַהוּא עֶרְסָא. וְעַל דָּא כְּתִיב, וַיִּשְׁמַע יִשְׂרָאֵל, דְּהָא בְּשִׁמָּא דָּא, אֲסִתְּלַק גּוֹ תְּרִיסָר דְּאֲתַכְסִּיּוּן, דְּאִינוּן תְּרִיסָר נְהָרֵי אֲפֶרְסִמוּנָא דְּכִיָּא.

218. וַיְהִי בְּנֵי יַעֲקֹב שְׁנַיִם עָשָׂר, אֵלִין תְּרִיסָר שְׁבִטִין, דְּשְׁכִינְתָּא אֲתַתְּקֵנָת בְּהוּ, וּמֵאֵן אִינוּן, אֵלִין דְּאוּרִייתָא אֲהַדְרַת, וְעַבִּיד לֹון חוֹשְׁבָנָא בְּמִלְקָדְמִין, כִּלְהוּ קְדִישִׁין, כִּלְהוּ אֲתַחְזִיין לְגַבֵּי שְׁכִינְתָּא, לְאַסְתַּכְּלָא בְּקְדוּשָׁה דְּמֵאֲרִיְהוּן, דְּאִילוּ עַבְד הַהוּא עוֹבְדָא, לֹא יִתִּי רְאוּבֵן בְּמַנְיֵינָא.

219. וְעַם כָּל דָּא אֲתַעַנְשׁ, דְּאֲתַנְטִיל בְּכוֹרְתִיהּ מְנִיָּה, וְאֲתִיְהִיב לְיוֹסֵף, כִּד"א וּבְנֵי רְאוּבֵן בְּכוֹר יִשְׂרָאֵל כִּי הוּא הַבְּכוֹר וּבְחַלְלוּ יְצוּעֵי אֲבוּי נִתְּנָה בְּכוֹרְתוֹ לְיוֹסֵף. תָּא חֲזִי לְהוּא שְׁמֵהּ דִּי אֱלֹהָא מְבָרַךְ מִן עֲלָמָא וְעַד עֲלָמָא דִּי כָּל מַעֲבְדוּהֵי קְשׁוּט וְאַרְחֻתִיהּ דִּין, וְכָל מָה דְּאִיהוּ עַבִּיד, כִּלְא אִיהוּ בְּחֻכְמָתָא עֲלָאָה.

220. Come and behold: Everything man does has an effect, for it is written and preserved before the Holy One, blessed be He. When Ya'akov came in to Leah, his heart and desires were with Rachel the whole night, because he thought she was Rachel. From that union, from the first seed and desire, Leah conceived. It was explained that if Ya'akov had known SHE WAS LEAH, BUT NEVERTHELESS THOUGHT OF RACHEL, Reuven would not have been considered to be one OF THE TRIBES. HE WOULD HAVE BEEN CONSIDERED A CHANGELING SON. BUT SINCE IT WAS IN THE ABSENCE OF INTENT, the offspring was not given a specific name, but just called 'Reuven' (lit. 'see, a son'.)

220. תָּא חֲזִי, כִּמָּה גְרִים עֹבְדָא דְּבַר נֶשׁ, דִּהָא כָּל מְאִי דְאִיהוּ עֵבִיר, כִּלְא אֲתֵרְשִׁים וְקִיּוּמָא קְמִי דְקוּדְשָׁא בְרִיךְ הוּא, דִּהָא יַעֲקֹב בְּשַׁעֲתָא דְעָל לְגַבָּה דְלֵאָה, כָּל הָהוּא לִילָא, רַעוּתִיהּ וְלִבִּיהּ הוּהּ בְרַחֵל, דְחָשִׁיב דְרַחֵל אִיהִי, וּמַהֲהוּא שְׁמוּשָׁא וְטַפָּה קְדַמָּאָה וּמַהֲהוּא רַעוּתָא, אֲתַעְבְּרַת לָאָה, וְאוֹקְמוּהָ, דִּהָא אֲלִמְלָא דִיעֲקֹב לֹא יָדַע, לֹא יִסְתַּלִּיק רְאוּבֵן בְּחוּשְׁבָנָא. וְעַל דָּא לֹא אִסְתַּלַּק בְּשִׁמָּא יָדִיעָא, אֲלֵא שְׁמִיהּ סָתָם רְאוּבֵן.

221. Nevertheless, everything reverted to its proper place. Because Ya'akov's original desire was for Rachel, the desire reverted to Rachel, since the birthright was returned to Yosef, Rachel's eldest son, the place where the desire was, THAT IS, Rachel. Thus, all was properly settled, because all the works of the Holy One, blessed be He, are true and just.

221. וְעַם כָּל דָּא, אֶהְדֵּר עֹבְדָא לְאֲתֵרִיהּ, כִּמָּה דִּהוּא רַעוּתָא קְדַמָּאָה אֲתַעְבְּרַת בְּרַחֵל, הָהוּא רַעוּתָא אֲתַהְדְּרַת בֵּהּ, דִּהָא בְּכוּרְתִיהּ אֶהְדְּרַת לְיוֹסֵף בּוֹכְרָא דְרַחֵל, אֲתֵר דִּרַעוּתָא הוּת בְּרַחֵל, וְכִלְא סְלִיק בְּאֲתֵרִיהּ, בְּגִין דְכָל עֹבְדוֹ דְקוּדְשָׁא בְרִיךְ הוּא כִלְהוּ קְשׁוּט וְזָכוּ.

22. "Who is this coming out of the wilderness"

Smoke that rises from the fat dropping into the fire while Rabbi Yosi cooks, leads to a discussion and interpretation of the title quotation. Rabbi Yosi explains that when the children of Yisrael offered sacrifices, smoke rising straight up meant that the candle that had been lit was indeed worthy of being lit. However, once the Temple was destroyed, joy was replaced by rage in both the Upper and Lower Worlds, and the children of Israel went into exile under the dominion of other gods. As they traveled through the desert, the Shechinah went before them in a cloud of smoke. The Shechinah was attached to all three columns--that is, to Avraham, Yitzchak, Ya'akov, and Yosef, the latter two being of one essence. The reason for the exile, we're told, is "you would not serve The Creator, your Elohim with joyfulness." Thus, the children of Yisrael shall suffer until God rises up to redeem them among the nations.

The Relevance of this Passage

In a spiritual context, the notion of offering sacrifices for the purpose of "lighting the candle worthy of being lit," refers not to the sacrificial slaughter of animals, but to the sacrifice of ego in order to ignite the Light of the soul. The many sacrifices described in Scripture pertain to the various negative traits dwelling within the consciousness of man. Removing these traits is the basis of all spiritual work. Enlightened with this spiritual perspective, these verses help us sacrifice negative characteristics, allowing the Light of our souls to shine ever more brightly.

222. On a visit to Rabbi Yosi, Rabbi Chizkiyah saw a piece of meat drop FROM HIS POT into the fire. As a result of the dripping of the fat, smoke rose up. He said to him: Had the pillars of smoke from the offering risen from the altar like this smoke, there would have been no wrath upon the world and Yisrael would not have gone into exile from their land.

222. רַבִּי חִזְקִיָּה אֲשַׁכְּחִיהּ יוּמָא חַד לְרַבִּי יוֹסִי, דִּהוּהּ מִסְטָמִיט סַפְסִינָא גּוּ קְטָרִי דְנֹרָא, וְהוּהּ סְלִיק קְטוּרָא דְתַנְנָא לְעִילָא. אֲמַר לוֹ, אֵלּוּ קְטוּרָא דְתַנְנָא דְקַרְבָּנָא, דִּהוּהּ סְלִיק עַל גְּבִי מִדְּבַחָא, הוּהּ סְלִיק תְּדִיר כִּי הָאִי גּוּוּנָא, לֹא שְׂרִיָּא רוּגְזָא בְּעֵלְמָא, וְיִשְׂרָאֵל לֹא אֲתַגְלִי מֵעַל אֶרֶעָא.

223. Rabbi Yosi answered by quoting the verse: "Who is this coming out of the wilderness like columns of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" (Shir Hashirim 3:6) WHAT IS THE MEANING OF, "Who is this coming out?" HE REPLIS: Come and behold. When the children of Yisrael were walking in the desert, the Shechinah went before them. They followed, as it is written, "And Hashem went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; that they might go..." (Shemot 13:21). Therefore, it is written: "Thus says Hashem; I remember in your favor, the devotion of your youth, your love as a bride, when you did go after me in the wilderness" (Yirmeyah 2:2). **THUS, THE SHECHINAH WENT BEFORE THEM, AND THEY FOLLOWED. THIS MEANS THAT THEY RECEIVED FROM HER BACK, AS WILL BE MENTIONED SHORTLY.**

224. The Shechinah advanced with all the clouds of glory about Her. When the Shechinah would go, so would the children of Yisrael, as it is written: "And when the cloud was taken up from the tabernacle, then after that the children of Yisrael journeyed" (Bemidbar 9:17). When She ascended, the cloud rose high, and all the people of the world saw and asked, "Who is this coming out of the wilderness like columns of smoke?"

225. The cloud in which the Shechinah was seen was made of smoke. Why? Because the light kindled by Avraham and Yitzchak, his son, clung to Her and never left Her. Whenever the fire seized Her, smoke would rise up.

226. Moreover, She was "perfumed with myrrh and frankincense." By "perfumed," it is meant that She was attached to the other two sides, MITIGATING AND ENVELOPING ONE ANOTHER, Avraham's cloud on the right and Yitzchak's cloud on the left. The "powders of the merchant" refers to Ya'akov. **THIS MEANS SHE WAS CONNECTED TO THE THREE COLUMNS: "MYRRH" IS THE RIGHT COLUMN, AVRAHAM; "FRANKINCENSE" IS THE LEFT COLUMN, YITZCHAK; AND "ALL THE POWDERS OF THE MERCHANT" IS THE CENTRAL COLUMN THAT CONNECTS BOTH, THIS IS WHY IT IS CALLED A MERCHANT WHO HOLDS BOTH TYPES OF FRAGRANCE IN HIS HANDS.**

227. Another explanation is that the "powders of the merchant" refers to Yosef the Righteous, for his coffin (lit. 'ark'), YESOD, traveled by Her. He was called a merchant (Heb. rochel; also: 'talebearer') because he slandered his brothers (Heb. rechilut) before his father. According to another explanation, he was thus called because just as a merchant possesses all kinds of bundles of incense and perfumed herb powders, so Yosef maintained the Torah, for he observed it as all the precepts of the Torah are connected to keeping the Holy Covenant, **WHICH HE DID.**

223. פתח ר' יוסי ואמר, מי זאת עלה מן המדבר בתימרות עשן מקטרת מר ולבונה מכל אבקת רוכל. מי זאת עולה. תא חזי, בזמנא דהווי ישראל אזלי במדברא, שכינתא אזלא קמייהו, ואינהו הוו אזלי אבתרה, דכתיב וה' הולך לפניהם יומם בעמוד ענן לנחותם הדרך ולילה בעמוד אש להאיר להם וגו'. ובגין כך כתיב, כה אמר ה' זכרתי לך חסד נעוריך אהבת כלולותיך לכתר אחרי במדבר וגו'.

224. ושכינתא הוה אזלא, וכלהו ענני יקר בהדה. וכד הוה שכינתא נטלה, הווי נטלין, כמה דכתיב ובהעלות הענן מעל האהל ואחרי כן יסעו בני ישראל וגו'. וכד איהי סלקא, ההוא עננא סלקא עד לעילא, וכל בני עלמא חמאן, ושאלי ואמרי, מי זאת עולה מן המדבר בתימרות עשן.

225. ההוא עננא דשכינתא אתחזיא עשן, מ"ט איהי עשן, בגין דנורא דאדליק אברהם ויצחק בריה, הוה אחיד בה, ולא אערי מינה, וכד אתאחדת ההוא נורא בגוה, הוה סליק תננא.

226. ועם כל דא, מקטרת מר ולבונה, מאי מקטרת, מתקטרא בתרין סטרין אחרנין, עננא דאברהם לימינא, עננא דיצחק לשמאלא, מכל אבקת רוכל, דא יעקב.

227. דבר אחר, מכל אבקת רוכל דא יוסף הצדיק, בגין דארונא דיוסף, הוה אזיל לגביה, אמאי רוכל, בגין דהוה רכיל לאחוי לגביה דאבוי. דבר אחר אמאי רוכל, אלא מה חנוני דא, קטורי דקוסטרי, ואבקי דפולמי, בלהו בידיה, הכי נמי יוסף, איהו קיומא דאורייתא, בגין דאיהו קיים לה, בגין דכל פקודי אורייתא, מתקשרן בנטירו דברית קדישא.

228. Another explanation connects the powders with Avraham, Yitzchak, Ya'akov, and Yosef, who had one and the same image. This is the meaning of the verse: "These are the generations of Ya'akov. Yosef" (Bereshheet 37:2). Thus, the words, "with all powders of the merchant" refer to the source from which the river is drawn and flows, YESOD, WHICH IS YOSEF. Everything is watered from it and the faces of all are illuminated.

229. Come and behold: when Yisrael dwelt in their land and offered sacrifices, they approached nearer to the Holy One, blessed be He. When the sacrifice was offered and the smoke rose straight, they knew that the smoke from the altar lit the candle worthy of being lit; all faces shone and the candles were burning.

230. Since the Temple was destroyed, not a day passes without wrath and anger, as it is written, "and an El who had indignation every day" (Tehilim 7:12). Joy was banished above and below, and the children of Yisrael went into exile under the dominion of other Elohim. Then, the verse is fulfilled, as it is written: "and there you shall serve other Elohim" (Devarim 28:64).

231. HE ASKS: Why DID YISRAEL DESERVE all this? HE ANSWERS: As it is written, "Because you would not serve Hashem your Elohim with joyfulness, and with gladness of heart, for the abundance of all things" (Ibid. 47-48). HE ASKS: What is the meaning of "the abundance of all things?" HE ANSWERS: Here, there is "the abundance of all things," and there, "want of all things."

232. So it shall be until the Holy One, blessed be He, arouses Himself and redeems us from among the nations, as it is written: "that then Hashem your Elohim will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, amongst whom Hashem your Elohim had scattered you. If your outcasts be at the utmost parts of heaven, from there will Hashem your Elohim gather you..." (Devarim 30:3-4).

23. "Now these are the generations of Esav"

This passage explains why Scripture does not enumerate the sons of Esav until after the death of Yitzchak, while Ya'akov's sons are enumerated long before he dies. This, we learn, is because Esav abandoned the true Faith completely, leaving Ya'akov with an enhanced portion, as well as the heritage of his father and his ancestors.

The Relevance of this Passage

Yitzchak, his son Ya'akov, and their succeeding generations, forged the spiritual path that led to the revelation of the Torah, and therefore, they represent its eternal, supernal Light. Esav, however, embodies the force of darkness and eternal death. This section connects us to Light of the Torah, expressed through the patriarchs Yitzchak and Ya'akov.

228. ועל דא, שכינתא מתקטרא, באברהם יצחק ויעקב ויוסף, פחדא אינון, ודיוקנא חדא להו, הדא הוא דכתיב, אלה תולדות יעקב יוסף. ובגין כך, מכל אבקת רובל, בגין דמאתר דנהרא דנגיד ונפיק, אשתקויא כלא, ונהירו כל אנפין.

229. ותא חזי, כד הוו ישראל בארעא, והוו מקריבין קרבנין, בלהו הוו מתקרבין לגבי קודשא בריך הוא פדקא יאות, וכד קרבנא אתעביד, ותננא סליק בארע מישר, כדי הוו ידעי, דתננא דמרבחא אדליק בוצינא, דאתחזיא לאדלקא, וכל אנפין נהירין ובוצינין דלקין.

230. ומיומא, דאתחריב בי מקדשא, לית לך יומא ויומא, דלית ביה זעימו ורוגזא, כדבר אחר ואל זועם בכל יום, ואתפרש חדוה מעילא ומתתא, וישראל אזלין בגלותא, ואינון ברשו דטעוון אחרנין, וכדין אתקיים קרא דכתיב, ועבדת שם אלהים אחרים.

231. וכל דא למא, בגין דכתיב, תחת אשר לא עבדת את יי' אלהיך בשמחה ובטוב לבב מרוב כל, מאי מרוב כל. הכא מרוב כל, והתם בחסר כל.

232. עד דיתער קודשא בריך הוא ויפרוק לון מביני עממיא, כמא דאת אמר, ושב יי' אלהיך את שבותך ורחמך ושב וקבצך מכל העמים אשר הפיצך יי' אלהיך שמה. וכתיב אם יהיה נדחך בקצה השמים משם יקבצך וגו'.

233. "Now these are the generations of Esav, who is Edom" (Bereshheet 36:1). Come and behold: Esav's sons were not counted while Yitzchak was alive, as were the sons of Ya'akov, who were counted before he died. Of Esav it is written: "And Yitzchak expired, and died, and was gathered to his people, being old and full of days: and his sons Esav and Ya'akov buried him," followed by "Now these are the generations of Esav, who is Edom." Why WERE THEY NOT COUNTED IN HIS LIFETIME? Because only Ya'akov and his sons are the portion, inheritance, and lot OF YITZCHAK. For that reason, Ya'akov and his sons, who are the portion of the Holy One, blessed be He, were counted. Esav, however, had no portion in the side of the faith. Therefore, his accounts were settled only after Yitzchak died, when his portion was separated FROM HOLINESS into another place.

234. Come and behold: after Yitzchak died and Esav went to his side, it is written: "And Esav took his wives...away from his brother Ya'akov" (Bereshheet 36:6). In doing this, he left both capital and profit to Ya'akov, HE RELINQUISHED the bondage of Egypt, WHICH IS THE CAPITAL AND THE PROFIT THEREFROM, THE HERITAGE OF the Land of Yisrael. He sold his share of the cave of the Machpelah and went from the land, the faith, and his portion, thus walking away from AND LEAVING everything.

235. Come and behold: how much Ya'akov's portion was increased in all respects when Esav left him and went to his own lot and portion. Ya'akov thus continued to hold the heritage of his father and his ancestors. And so it is written: "and went into another country away from his brother Ya'akov." HE ASKS: Why is it written, "away from his brother Ya'akov?" HE ANSWERS: Because he did not care for his inheritance or share YA'AKOV'S lot of faith. Happy is the lot of Ya'akov, of whom the verse says, "For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32:9).

24. "And these are the kings"

Rabbi Yesa begins a discussion of the verse, "Behold, I will make you small among nations..." After God created the world, he placed seventy ministers over the seventy nations. These ministers are best described as intelligent supernal influences; they are angelic forces that rule and direct the affairs of the nations on a spiritual level. Of all the ministers, Esav is the most despised before God, as he represents the Side of Defilement. The lower grades, we learn, form a hierarchy and are linked and interlocked by a bond that holds them to their proper side. The Unclean Side diverges into numerous paths and distributes power to the multitudes in the Lower World. The quotation, "These are the kings," refers to the grades of Esav which reigned before there was any king over Yisrael, before the higher grades were perfected and the kingdom of Heaven was established in its own place, never to be removed.

The Relevance of this Passage

A reading of this section arouses the Light of protection against the powers of darkness. Though unseen, these negative entities are as real as the equally invisible atoms or the force of gravity.

233 וְאֵלֶּה תּוֹלְדוֹת עֵשָׂו הוּא אֲדוֹם. תָּא חַזִּי, בְּחַיֵּי יִצְחָק, לֹא אֶתְמַנּוּן בְּנוֵי דְעֵשָׂו, כְּמָה דְאֶתְמַנּוּן בְּנוֵי דְיִעֲקֹב, דְּהָא עַד לֹא מֵית יִצְחָק אֶתְמַנּוּן, אֲבָל בְּעֵשָׂו מַה כְּתִיב, וַיְגַעַע יִצְחָק וַיָּמָת וַיֵּאֶסֶף אֶל עַמּוּי זְקֵן וּשְׁבַע יָמִים וַיִּקְבְּרוּ אֹתוֹ עֵשָׂו וַיַּעֲקֹב בְּנָיו, בְּתַרְיָה מַה כְּתִיב וְאֵלֶּה תּוֹלְדוֹת עֵשָׂו הוּא אֲדוֹם. מֵאֵי טַעְמָא, בְּגִין דְּהָא בְּחוּלְקִיָּהּ וּבְאַחְסַנְתִּיהָ וְעַדְבֵּיהָ, לֹאֻ אִיהוּ, אֲלֵא יַעֲקֹב וּבְנוֹי. וּבְגִין כֵּן, יַעֲקֹב וּבְנוֹי, אִינוּן חוּלְקִיָּהּ דְקוֹדְשָׁא בְרִיךְ הוּא, וְעֵאלִין בְּחוּשְׁבָּנָא. אֲבָל עֵשָׂו, דְּלֹאֻ אִיהוּ בְּחוּלְקָא דְבִסְטָר דְּמַהִימְנוּתָא, עֵבִיד חוּשְׁבָּנִיה, לְבַתַּר דְּמֵית יִצְחָק, וְאֶתְפָּרַשׁ חוּלְקִיָּהּ דְאֶתְרֵי אַחְרָא.

234. תָּא חַזִּי, לְבַתַּר דְּמֵית יִצְחָק, וְעֵשָׂו אֶתְפָּרַשׁ לְסַטְרִיָּהּ, מַה כְּתִיב וַיִּקַּח עֵשָׂו אֶת נְשָׂיו וְגו', מִפְּנֵי יַעֲקֹב אַחִיו, דְּשִׁבְק לִיָּה לְיַעֲקֹב, קָרָן וְרִיחַ, שְׁעִבּוּדָא דְּמַצְרַיִם וְאַרְעָא, וְזַבִּין לִיָּה חוּלְקִיָּהּ מִן מַעְרְתָא דְכַפְלֵתָא, וְאֹזַל לִיָּה מִן אַרְעָא, וּמִן מַהִימְנוּתָא, וּמְחוּלְקִיָּהּ, דְאֹזַל לִיָּה מִכְּלָא.

235. תָּא חַזִּי, כְּמָה הוּא חוּלְקִיָּהּ דְיַעֲקֹב טְבָא בְּכְלָא, בְּגִין דְּלֹא אֶשְׁתָּאר עֵשָׂו בְּהַדְרִיָּה, וְאֶתְפָּרַשׁ מִנְיָה, וְאֹזַל לִיָּה לְחוּלְקִיָּהּ וּלְעַדְבֵּיהָ, וְאֶשְׁתָּאר יַעֲקֹב אַחִיד בְּאַחְסַנְתֵּי אֲבוּי, וּבְאַחְסַנְתֵּי אֲבֹהֵתוּי, וְעַל דָּא וַיִּלְךְ אֶל אֶרֶץ מִפְּנֵי יַעֲקֹב אַחִיו, מֵאֵי מִפְּנֵי יַעֲקֹב אַחִיו. דְּלֹא בְּעָא חוּלְקִיָּהּ, וְאַחְסַנְתִּיהָ וְעַדְבָּא דְּמַהִימְנוּתָא דִּילִיָּהּ. זַכָּאָה חוּלְקִיָּהּ דְיַעֲקֹב, עֲלִיָּה כְּתִיב, כִּי חֵלֶק ה' עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

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236. "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael" (Bereshheet 36:31). Rabbi Yesa began the discussion with the verse: "Behold, I will make you small among the nations: you are greatly despised" (Ovadyah 1:2). Come and behold: when the Holy One, blessed be He, created the world, He divided the earth into seven regions that correspond to the seventy ministers APPOINTED OVER THE NATIONS. THESE ARE THE SECRET OF THE EXTERIOR--CHESD, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT--EACH CONSISTING OF TEN AND THEREBY TOTALING SEVENTY. The Holy One, blessed be He, appointed THE SEVENTY MINISTERS over the seventy nations, each according to its worth, as it is written: "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Yisrael" (Devarim 32:8).

237. Among all the ministers appointed over the nations, no one is as despised before THE HOLY ONE, BLESSED BE HE, as Esav's minister, because Esav represents the Side of Defilement, which is despicable before the Holy One, blessed be He. ESAV'S MINISTER was issued from the small grades behind the millstones. From the emptiness of the red sides came THE MINISTER OF ESAV. Therefore it is written, "Behold, I will make you small among the nations: you are greatly despised," which has the same meaning as "upon your belly shall you go, and dust shall you eat all the days of your life" (Bereshheet 3:14), 'greatly' resembles the words, "You are cursed above all cattle, and above every beast of the field" (Ibid.).

238. Come and behold: within the lower grades, there are grades upon grades that are all different than each other. Yet, they are both detached from and attached to each other IN SUCH A WAY THAT Malchut OF EACH OF THE GRADES is separated, yet each Malchut is interconnected to Malchut. THE REASON IS THAT as one enters, another ascends and thus, they are united by a bond.

239. This bond has one level OF THE CENTRAL COLUMN. Each level contains three bonds; AS THE CENTRAL COLUMN CONTAINS ALL THREE COLUMNS; each bond contains one crown, NAMELY, THE CROWN REFERRED TO IN THE VERSE, "THE CROWN WITH WHICH HIS MOTHER CROWNED HIM" (SHIR HASHIRIM 3:11). And in every crown there is a singular force of command.

240. THE FORCE OF COMMAND was assigned by being crowned from above, and assigned to descend until the stars and constellations are attached to it. Every FORCE OF COMMAND IN EACH OF THE THREE CROWNS contains one star and one constellations. Because all the stars are connected to the upper grades, AND THE CONSTELLATIONS TO THE LOWER GRADES, each grade is crowned in certain places, according to its INDIVIDUAL worth.

236. וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ מֶלֶךְ לִבְנֵי יִשְׂרָאֵל. רַבִּי יוֹסֵא פָתַח וְאָמַר, הִנֵּה קֵטָן נִתְתִּיךָ בְּגוֹיִם בְּזוּי אֶתָּה מְאֹד. תָּא חַזִּי, כִּד עֵבֶד קוֹדֵשׁא בְּרִיךְ הוּא עֲלֵמָא, וּפְלַג אֶרְעָא, לְשִׁבְעָה תַּחּוּמֵי, פְּלִיגִין לְקַבִּיל שְׁבַעִין רַבְרַבִּין מִמֶּנּוּ, וְקוֹדֵשׁא בְּרִיךְ הוּא פְּלִיג לֹון לְשִׁבַּעִין עֲמִין, כֹּל חַד וְחַד כְּדָקָא חַזִּי לִיה, כִּד"א בְּהַנְחֵל עֲלִיוֹן גּוֹיִם בְּהַפְרִידוּ בְּנֵי אָדָם יֵצֵב גְּבוּלוֹת עַמִּים.

237. וּמִכְלָהוּ רַבְרַבִּין מִמֶּנּוּ, דְּאֵתְמַסְרוּ לְשָׂאָר עַמִּין, לֹא אֵית בְּהוּ בְּזוּי קַמִּיה, כְּמִמְנָא דְעֵשׂו. מ"ט, בְּגִין דְּסִטְרָא דְעֵשׂו, סִטְרָא מְסַאָבָא אִיהוּ, וְסִטְרָא דְמְסַאָבָא אִיהוּ קְלָנָא קַמִּיה קוֹדֵשׁא בְּרִיךְ הוּא, מְאִינּוֹן דְרַגִּין זְעִירִין, דְּבִתְר רִיחִיא, סְרִיקְתָא דְקוֹסְטְרֵי סוּמְקֵי קָא אֶתִּיא, וְעַל דָּא, הִנֵּה קֵטָן נִתְתִּיךָ בְּגוֹיִם בְּזוּי אֶתָּה מְאֹד. דְּכִתִּיב עַל גַּחוּנְךָ תֵּלַךְ וְעַפְר תֹּאכַל כֹּל יְמֵי חַיֶּיךָ. מְאֹד: כִּד"א אָרוּר אֶתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה.

238. תָּא חַזִּי, בְּדְרַגִּין תַּתְּאִין, אֵית דְרַגִּין עַל דְרַגִּין, כְּלָהוּ מְשַׁנִּיין דָּא מִן דָּא, וְכְלָהוּ דְרַגִּין, קַפְטִירִין אֵלִין, וְקַשְׁוִירִין אֵלִין בְּאֵלִין, וּמִלְכוּ אֶתְפָּרֵשׁ דָּא מִן דָּא, וּמִלְכוּ אֶתְקַשֵּׁר בְּמִלְכוּ. דָּא עֵייל, וְדָא סְלִיק, אַחִידִן בְּקַשְׁרָא חָדָא.

239. הֵהוּא קַשְׁרָא, מְשַׁחְתָּא חָדָא לִיה, וְתֵלַת קַשְׁרִין לְהֵיָא מְשַׁחְתָּא, בְּכֹל קַשְׁרָא וְקַשְׁרָא, חַד עֵטְרָא, וּבְכֹל עֵטְרָא וְעֵטְרָא, חַד קַפְטוֹרָא.

240. וְאֶתְמַנָּא בְּעֵטוֹרָא דְלְעִילָא, וְאֶתְמַנָּא וְנַחִית לְתַתָּא, עַד דְּאֶתְקַשְׁרוּ בֵּיה, כְּכַבִּיא וּמְזֻלֵי, כֹּל חַד וְחַד אֶתְפָּרֵשׁ בֵּיה, חַד כְּכַבָּא, וְחַד מְזֻלָּא, וְכֹל כְּכַבִּיא זְמִינִין אִינּוֹן, בְּאִינּוֹן דְרַגִּין דְלְעִילָא. וְעַל דָּא, כֹּל דְרַגָּא וְדְרַגָּא, אֶתְעַטֵּר בְּאֶתְרִין יְדִיעֵן כְּדָקָא חַזִּי.

241. When the grades diverge, they form a disrupting link, until it is connected to its worthy place, and the aspects of the defiled grades of the left side all diverge into several ways and paths of the aspects of the red Gvurot THAT RUN FROM BINAH, THE SECRET OF RED, and because lower Gvurot are counted below by the thousands and myriads, then "Behold, I will make you small among the nations: you are greatly despised."

241. וְכֹד מִתְפָּרֵשׁ דְּרָגִין, אֲשֶׁתֵּכָח קְטוֹרָא דְּפוֹסְתָּקָא, עַד דְּאִתְקַשְׂרָא בְּסִטְרָא דְּאִתְחַזֵּי לֹון, וְסִטְרֵי דְּדְרָגֵי מְסֻאֵבִי, דְּאִינוּן בְּסִטְרֵי שְׂמֵאלָא, בְּלֵהוּ מִתְפָּרֵשׁ, לְכַמָּה אֲרַחֲזִין וְשְׂבִילִין, מְסִטְרֵי גְבוּרָן סוּמְקָן. וּבג"כ, תְּלִיין גְבוּרָן לְתַתָּא, לְאַלְף אֲלִפִּין, וְרַבּוּ רַבְבָּן, וְעַל דָּא הִנֵּה קִטְוִן נִתְתִּיךְ בְּגוֹיִם בְּזוּי אִתָּה מְאֹד, בְּדִקְאֻמְרוֹן.

242. Come and behold: "And these are the kings that reigned in the land of Edom." "...the land..." is the side of Esav's grade, as it is written, "Esav, who is Edom." All THESE KINGS came from the side of the unclean spirit. "...before there reigned any king over the children of Yisrael" refers to these grades OF ESAV, which stand at the lower gates and are the first TO BE PERFECTED. The reason Ya'akov said, "Let my lord, I pray you, pass over before his servant" (Beresheet 33:14), is that Esav's grades are the first to enter AND BE PERFECTED, FOR THE LOWER GRADES ARE CORRECTED FIRST AND THE HIGHER GRADES LATER. They were, therefore, "before there reigned any king over the children of Yisrael," for the time had not come for the Kingdom of Heaven to rule and join hands with the children of Yisrael. He therefore said, "Let my lord, I pray you, pass over before his servant."

242. תָּא חֲזִי, וְאֵלֵה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם, בְּאֶרֶץ: בְּסִטְרָא דְּדְרָגָא דִּילֵיהּ, דְּאִיהוּ דְּרָגָא דְּעֵשׂוֹ, דְּכִתְיִב עֵשׂוֹ הוּא אֲדוֹם, וְכִלְהוּ קְאִתּוּ מְסִטְרָא דְּרוּחַ מְסֻאָבָא. לְפָנֵי מֶלֶךְ מֶלֶךְ לְבָנֵי יִשְׂרָאֵל, בְּגִין דְּאִינוּן דְּרָגִין דְּקִיּוּמִין בִּי תִרְעִי לְתַתָּא קְדָמָא, וּבְגִין כֵּךְ אָמַר יַעֲקֹב, יַעֲבֵר נָא אֲדָנִי לְפָנֵי עַבְדּוֹ, בְּגִין דְּרָגִין דִּילֵיהּ, קְדָמָאִין אִינוּן לְאֵעֲלָא, וּבְגִין כֵּךְ, לְפָנֵי מֶלֶךְ מֶלֶךְ לְבָנֵי יִשְׂרָאֵל, דְּעַד כְּעַן לֹא מִטָּא זְמַנָּא דְּמַלְכוּ שְׂמִיא לְשִׁלְטָאָה, וְלֹאֲתֵאֲחֲדָא בְּבָנֵי יִשְׂרָאֵל, וּבְגִין כֵּךְ אָמַר, יַעֲבֵר נָא אֲדָנִי לְפָנֵי עַבְדּוֹ.

243. After these grades are perfected, the Kingdom of Heaven will be aroused to rule over the lower beings. Its rulership shall start with Binyamin, the youngest of the tribes, NAMELY, WITH SHAUL WHO IS OF THE TRIBE OF BINYAMIN. This is the meaning of the verse, "There is Binyamin, the youngest, ruling them" (Tehilim 68: 28). The Kingdom began to take root in him, later coming into its own place, TO KING DAVID, to be established and never to depart.

243. וְכֹד שְׁלִימוֹ אֲלִין דְּרָגִין בְּקְדָמִיתָא, לְבַתָּר אֲתַעֲר מְלָכוּ שְׂמִיא, לְשִׁלְטָאָה עַל תַּתָּאִי. וְכֹד שְׂרָא, שְׂרָא בְּזַעֲיָרָא דְּכָל שְׂבִטִין, דְּאִיהוּ בְּנֵימִין, כַּד"א שְׂם בְּנֵימִין צָעִיר רוּדֵם וּגוֹ. וּבִיהַ שְׂאִרֵי לְאִתְעָרָא מְלָכוּתָא, לְבַתָּר אֲתָא מְלָכוּתָא בְּאִתְרִיהּ וְאִתְקַיֵּים בְּהַדְּיָה, דְּלֹא תַעֲדִי לְעֵלְמִין.

25. Ya'akov, Yisrael and Yeshurun

Rabbi Chiya discourses on the names Ya'akov, Yisrael, and Yeshurun, which appear in the verse, "Yet now hear, O Ya'akov My servant..." These names represent three different grades, yet all amount to one. Similarly, the terms, "created," "formed," and "made," which also appear in the verse, represent three different grades, yet all are one. We learn that the children of Israel, to whom God gave the Torah so that they might merit the Holy Land and a portion in the world to come, are fortunate indeed, while the idolaters will one day be destroyed.

The Relevance of this Passage

When the light of the sun passes through a prism, the beam refracts into the seven colors of the spectrum. The colors are many, but they are one. Spiritual Light follows the same profound principle, with each grade of Light offering another frequency of fulfillment. Three "colors" in the Divine spectrum of Light shine through to our souls in this passage through the words, "created," "formed," and "made," and "Ya'akov," "Yisrael," and "Yeshurun." These three help us to merit a portion in the world to come, and connect us to the Divine energy radiating from the Land of Yisrael.

244. Rabbi Chiya continued with the verse: "Yet now hear, O Ya'akov my servant; and Yisrael whom I have chosen: thus says Hashem that made you, and formed you from the womb, who will help you; Fear not O Ya'akov my servant; and you, Yeshurun, whom I have chosen" (Yeshayah 44:1-2). Come and behold: how many times did the Holy One, blessed be He, promise the children of Yisrael that He would cause them to inherit the world to come. For He desired no other nation or tongue for His portion but Yisrael alone. Therefore, the Torah of Truth was given to them, through which to merit and learn the ways of the Holy One, blessed be He, and thus inherit the Holy Land. For whoever merits this Holy Land has a portion in the world to come, as it is written: "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21). This has already been explained.

245. There are three grades IN THE VERSE BEFORE US: First Ya'akov, then Yisrael, and Yeshurun last, AND WE SHOULD KNOW THE DIFFERENCE BETWEEN THEM. Come and behold: we already explained Ya'akov and Yisrael, though both grades are the same.

246. HE ASKS: Why are Yisrael called by the name of Yeshurun? HE ANSWERS: Yisrael and Yeshurun are one. The meaning of Yeshurun, as it is written, "He should then assemble (Heb. yashor) a row of men" (Iyov 33:27), is that he takes a row from the one side and a row from the other side. Because there are two rows, he is called 'Yeshurun', IN THE PLURAL. Also, Yisrael IS DERIVED FROM 'ROW' (HEB. SHURAH), BEING THE LETTERS OF YASHOR EL, IN THE SINGULAR.

247. Yisrael is pronounced WITH THE LETTER SIN, WHICH ALLUDES TO OFFICIALDOM (HEB. SERARAH), for having command and power over all. Yeshurun IS THUS NAMED after the two parts, the RIGHT AND LEFT sides, the two rows already mentioned. They are all one.

248. He explained that all these names amount to one. "Ya'akov my servant," for he is a servant at times and abides his Master's command and executes His wishes. Also, "Yisrael whom I have chosen," MEANS to dwell on. All is according to a deep mystery. It is thus written: "that created you, O Ya'akov, and He that formed you, O Yisrael" (Yeshayah 43:1), and "Hashem that made you." All these grades are counted as one. Therefore, the verbs: created, formed, and acted are related to them respectively: one grade is over the other and all these grades are one.

249. Happy is the portion of Yisrael that the Holy One, blessed be He, desired them above all the idolatrous nations, of which the scripture says: "They are vanity, the work of delusion: in the time of their punishment they shall perish," (Yirmeyah 10:15) when the Holy One, blessed be He, will wipe them away from the earth, and He will remain alone, as it is written, "and Hashem alone shall be exalted on that day" (Yeshayah 2:11).

244. רבי חייא פתח ואמר, ועתה שמע יעקב עבדי וישראל בחרתי בו. כה אמר ה' עשך ויצרך מבטן יעזרך אל תירא עבדי יעקב וישרון בחרתי בו. תא חזי, כמה אבטח לון קודשא בריך הוא לישראל בכמה אתר, למזכי להו לעלמא דאתי, דהא לא אתרעי לחולקיה לכל עם ולישן, בר לישראל בלחודוי. ובגין כך, יתב לון אורייתא דקשוט. למזכי בה, ולמנדע ארחוי דקודשא בריך הוא, בגין דירתון ארעא קדישא. דכל מאן דזכי בהאי ארעא קדישא, אית ליה חולקא לעלמא דאתי, כד"א ועמך כלם צדיקים לעולם ירשו ארץ. והא אתמר.

245. תלת דרגין הכא, בקדמיתא יעקב, ולבתר ישראל, ולבתר ישרון. תא חזי, יעקב הא אוקמוה. ישראל, אוף הכי נמי. ואף על גב דדרגין אינון חד.

246. ישרון, אמאי אקרון ישראל בשמא דא. אלא, ישראל וישרון כלא חד, ישרון: כד"א ישר על אנשים, בגין דנטיל שורה, להאי סטרא, ולהאי סטרא, ובגין אינון תרין שורין, אקרי ישרון, ודא הוא ישראל.

247. ישראל, על דנטיל רבו ותוקפא מכלא. ישרון, על אינון חולקי תרין סטרין, תרין שורין, כדקא אמרן, וכלא חד.

248. ואינון שמהן בלהו, סלקי לחד. יעקב עבדי, זמנין דאיהו עבד, כעבדא דאית ליה פקודא דמאריה, ולמעבד רעותיה. וכן ישראל בחרתי בו, לאשראה עליה, וכלא ברזא עלאה איהו. כתיב בראך יעקב ויצרך ישראל, וכתיב כה אמר ה' עשך, כל אלין דרגין סלקין לחד, והא אתמר, בור"א, יוצר. עוש"ה. וכלהו דרגין, אלין על אלין וכלהו חד.

249. זכאה חולקהון הישראל, דקודשא בריך הוא אתרעי בהו, מכל עמין עעכו"ם, בגין דבכלהו כתיב, הבל המה מעשה תעתעים בעת פקדתם יאבדו, בשעתא דקודשא בריך הוא ואזמין, לבער א לון מן עלמא, וישתאר הוא בלחודוי, כדבר אחר ונשגב ה' לבדו ביום ההוא.

26. "Fear not, you worm Ya'akov"

Rabbi Yehuda leads a discussion of the title verse and the regenerative power of the children of Yisrael. There are two explanations for the comparison of the children of Yisrael to the "worm," as well as an explanation of the comparison of the children of Yisrael to clay, which actually signifies glass. Finally, an interpretation of "O men of Israel" reveals it to represent the Tree of Life. Because the children of Yisrael cleave to the Tree of Life, we're told, they shall one day rise from the dust and be established as one nation to serve God.

The Relevance of this Passage

The Tree of Life is a realm of pure Light and energy, devoid of darkness, death and decay. While our world is a domain of constant desire for Light, the Tree of Life reality embodies infinite Light. Standing in the way of our deepest desires, and the endless Light that can fulfill them, is a single curtain--the ego of man. Our darkened world gives us the opportunity to earn and create the Light by striving to remove all aspects and influences of our ego, via Torah. This spiritual commitment is how a man cleaves to the Tree of Life. By helping us eradicate our egos, these verses connect our souls to the Tree of Life reality.

250. Rabbi Yehuda began the discussion with the verse: "Fear not, you worm, Ya'akov, O men of Yisrael; I will help you, says Hashem, and your redeemer, the holy One of Yisrael" (Yeshayah 41:14). Come and behold: the Holy One, blessed be He, put all the heathen nations in the world under certain ministers, as we learned, and they all follow their Elohim, as it is written: "For let all people walk each in the name of his Elohim" (Michah 4: 5). They all shed blood, wage war, rob, beat, and fornicate. They mingle with those who cause evil. Thus, their power to harm increases.

251. The children of Yisrael have no might or power to overcome them except through their mouths, THAT IS, PRAYER, as a worm has no might or power, save in its mouth. But by its mouth, it wears through everything. Thus, the children of Yisrael are called "worm."

252. Another EXPLANATION OF, "Fear not, you worm Ya'akov," is that there is no creature like the silkworm, which produces glorious garments that are the raiments of kings. After ITS SPINNING, it produces a seed and dies. Later, from that very seed it lives again. The children of Yisrael are like this worm. Although they die, they are revived and live in the world as before.

253. It is also written: "Behold, as the clay is in the potter's hand, so are you in My hand, O house of Yisrael" (Yirmeyah 18:6). HE ASKS: What is this clay? HE ANSWERS: It is the material of glass. Although it may break, it is mended and may be used again. IN THE SAME MANNER, ALTHOUGH THE CHILDREN OF YISRAEL DIE, THEY ARE RESURRECTED.

254. "O men of Yisrael" is the Tree of Life, NAMELY, ZEIR ANPIN CALLED 'YISRAEL', because the children of Yisrael cleave to the Tree of Life. As a result, they will be endowed with life and rise from the dust to be established in the world as the one nation that will serve the Holy One, blessed be He. As it is written, "that they may all call upon the name of Hashem, to serve Him with one consent" (Tzefanyah 3:9).

250. רְבִי יְהוּדָה פָּתַח וַאֲמַר, אֵל תִּירְאֵי תוֹלַעַת יַעֲקֹב מִתִּי יִשְׂרָאֵל אֲנִי עֲזָרְתִּיךָ נָאִם ה' וּגְאֹלְךָ קְדוֹשׁ יִשְׂרָאֵל. תָּא חֲזִי, כָּל עַמִּין עֵבֹוֹם דְּעֵלְמָא, קוֹדֶשׁא בְּרִיךְ הוּא יְהִיב לֹון לְמַמְנָן שְׁלִטְנִין יְדִיעִין, כְּמָה דְאַתְמַר. וְכִלְהוּ אֲזוּלֵי בְתַר אֱלֹהִין, כְּמָה דְכְתִיב בֵּי כָל הָעַמִּים יִלְכוּ אִישׁ בְּשֵׁם אֱלֹהֵיו. וְכִלְהוּ אוֹשְׁרִין דְּמִין, וּמְגִיחִין קְרָבָא גְזֻלִין, קַפְחִין וּמְנַאֲמִין וְאַתְעַרְבִי בְּכִמְהָ עוֹבְדִין לְבִישׁ, וְאַתְתַּקְפוּ בְּחִילְהוֹן לְאַבְאָשָׁא.

251. וְיִשְׂרָאֵל, לִית לֹון תּוֹקְפָא וְחִילָא לְנִצְחָאָה לֹון בְּרַ בְּסוּמְהוֹן, כְּתוֹלַעְתָּא דָּא, דְּלִית לָהּ תּוֹקְפָא וְחִילָא אֲלָא בְּסוּמָא, וּבְסוּמָא מִתְבַּר כְּלָא, וְעַל דָּא אֶקְרוּן יִשְׂרָאֵל תּוֹלַעַת.

252. תוּ אֵל תִּירְאֵי תוֹלַעַת יַעֲקֹב, מַה תּוֹלַעַת, לִית לְבְרִיָּה דְּעֵלְמָא כְּהַאי תּוֹלַעַת דְּמָשִׁי דְּסִיסְטְרָא, דְּמִנָּה נִפְקֵי כָּל לְבוּשֵׁי יִקְר, טִיסְטְרֵי דְּמַלְכִין, לְבַתַּר זֶרַע זֶרַעִין וּמִית, וּלְבַתַּר מֵהוּא זֶרַעָא דְּאַשְׁתָּאֵר מְנִיָּה אֲתַקְנִים כְּמַלְקְדִּמִין, וְהָא אִיהוּ בְּקִיּוּמָא. כִּךְ יִשְׂרָאֵל אֵינּוּן כְּהַאי תּוֹלַעַת, דְּאָף עַל גַּב דְּמִתִּין, יִתְהַדְרוּן וְיִתְקִימוּן בְּעֵלְמָא כְּמַלְקְדִּמִין.

253. וְהָא אֲתַמַּר כִּי כַחֲמַר בֵּינַד הַיּוֹצֵר כִּן אֲתָם בִּינְדֵי בֵּית יִשְׂרָאֵל. מַאי כַחֲמַר. אֲלָא דָּא הוּא חֲמַר דְּהוּא זְכוּכִית, דְּאָף עַל גַּב דְּאַתְבַּר, אֲתַתְקַן, וְאִית לִיהַ תְּקִנָּה כְּמַלְקְדִּמִין.

254. מִתִּי יִשְׂרָאֵל, דָּא אֵילְנָא דְּחַיִּי, דְּבִגִּין דְּיִשְׂרָאֵל אֵינּוּן אֲתַדְבְּקוּ בְּאֵילְנָא דְּחַיִּי, בִּגִּין כִּךְ יְהִי חַיִּין לְהוֹן, וְיִקּוּמוּן מְעַפְרָא, וְיִתְקִימוּן בְּעֵלְמָא, וְיִהוּן לְעַם חַד, לְמַפְלַח לִיהַ לְקוֹדֶשׁא בְּרִיךְ הוּא, כַּד"א לְקֹרָא כְּלָם בְּשֵׁם יי' לְעַבְדוּ שְׁכָם אַחַד.

27. Midnight and the morning prayer

After Rabbi Elazar recites the Sh'ma and says his prayers, Rabbi Yitzchak begins a discussion of the proper times to pray. Before commencing a journey, for example, we should first consult God and offer prayer. We should also offer prayers at midnight and in the morning after the sun rises, but not in the darkness of early morning, since this is a time when husband and wife are bound up as one in the secret of union.

The Relevance of this Passage

In truth, prayers are non-material cables that transmit specific spiritual influences to our souls. Different influences are "broadcast" at intervals during the earth's rotation and orbit around the sun. The ancient sages understood these timetables and constructed the appropriate "cables" in the form of prayers. Reading this passage helps align and tune our prayers to their highest frequency, maximizing their strength and effectiveness.

255. Rabbi Elazar and Rabbi Yitzchak were walking together when the time arrived for reciting the Sh'ma. Rabbi Elazar stood up, recited the Sh'ma, and said his prayers. Afterwards, Rabbi Yitzchak said to him: We learned that a man should, before going on his way, obtain permission from his Master and say his prayers.

255. רַבִּי אֶלְעָזָר, וְרַבִּי יִצְחָק, הָיוּ אֹזְלֵי בְּאַרְחָא, וּמָטָא זְמַנָּא דִּק"ש, וְקָם ר' אֶלְעָזָר וּקְרָא ק"ש, וְצִלֵּי צְלוּתִיה. לְבַתְר, אָמַר לִיה רַבִּי יִצְחָק, וְהָא תְּנִינָן, דְּעַד לָא יוֹפּוּק בְּרִישׁ לְאַרְחָא, אַבְעֵי לִיה לְגַטְלָא רְשׁוּ מִמָּאֲרִיחָ, וּלְצִלֵּי צְלוּתִיה.

256. He replied: When I started it was not yet time for prayer or for reading the Sh'ma. Now that the sun has risen, I prayed. Still, before I left I beseeched Him and asked for His counsel, although I had not yet recited the MORNING service.

256. אָמַר לִיה, בְּגִין דְּכַד נִפְיִקְנָא, לָא הוּה זְמַן צְלוּתָא, וְלָא מָטָא זְמַנָּא דִּק"ש, הֲשַׁתָּא דְּשִׁמְשָׁא נְהִיר, צִלִּינָא, אַבְל עַד לָא נִפְקִנָּא לְאַרְחָא, בְּעִינָא בְּעוּתָא מְנִיחָ, וְאַמְלִכְנָא בִּיחָ, אַבְל צְלוּתָא דָּא, לָא צִלִּינָא.

257. I have been delving in the Torah since midnight. When morning broke, it was not yet time to pray, because during the darkness of early morning, the wife and husband converse and are in the secret of union as one. Then, she retires to her abode with her maids, who sit with her THERE. Thus, a man must not interrupt them with another matter, when they are united as one.

257. דְּהָא אָנָּא אֲשַׁתְּדַלְנָא בְּאוֹרֵייתָא מִפְּלִגּוּת לִילִינָא, וְכַד אַתָּא צַפְרָא, עַד בְּעֵן, לָא הוּה עֲדָנָא לְצִלֵּי צְלוּתָא, בְּגִין דְּהָיָא שְׁעָתָא דְּקִדְרוּתָא דְּצַפְרָא אֲשַׁתְּבַח, אַתָּתָא מִשְׁתַּעֵינָא בְּבַעֲלָהּ, וְאַיְנוּן בְּרִזָּא בְּחֻדָּא, דְּבַעֵינָא אִיחֵי לְמִיחָךְ לְמִשְׁכְּנָא בְּעוֹלְמִתְהָא דִּיתְבִּי בְּהֵרָה, וּבְגִין כֵּן לָא בְּעֵי לִיה לְבַר נֶשׁ, לְמַפְסַק מְלִייהוּ דְּמִתְחַבְרָן בְּחֻדָּא, וְלֹאֲעֵלָא מְלָה אַחְרָא בִּינִייהוּ.

258. Now that the sun is shining, the time for prayer has come, as has been explained in connection with the verse, "May they fear with the sun" (Tehilim 72:5). The words "with the sun" MEAN to keep with us the light of the sun IN ORDER to shine on THE NUKVA, WHICH IS CALLED 'FEAR'. For fear, THE NUKVA, should be UNITED with the sun, ZEIR ANPIN, and not separated. As long as there is no daylight, fear is not with the sun. THEREFORE, WHEN THE SUN SHINES, we should unite them. This is the meaning of the verse: "...with the sun."

258. וְהֲשַׁתָּא דְּנְהִיר שִׁמְשָׁא, הוּא עֲדָן צְלוּתָא לְצִלְאָה, כְּמָה דְּאוֹקְמוּהּ, דְּכַתִּיב יִירְאוּךְ עִם שִׁמְשׁ. מְהוּ עִם שִׁמְשׁ, לְנִטְרָא נְהוּרָא דְּשִׁמְשָׁא בְּהֵדָן, לְאַנְהָרָא לָהּ, דְּהָא יִרְאָה בְּהֵרָא שִׁמְשָׁא אֲצִטְרִיךְ, וְלָא לְאַפְרָשָׁא לֹוֹן. וְכַד לָא נְהִיר יִמְמָא, לָאוּ הוּא יִרְאָה בְּהֵרָא שִׁמְשָׁא, וְצִרְיִכָּא לְחַבְרָא לֹוֹן בְּחֻדָּא. וְדָא הוּא עִם שִׁמְשׁ.

28. "...who found the Yemim in the wilderness"

As Rabbi Elazar and Rabbi Yitzchak travel, they see a mountain with strange creatures circling its peak. Rabbi Elazar assures Rabbi Yitzchak that they need not fear these creatures, since only he who fears his sins has cause to fear, and he begins a discussion of the title verse. The Yemim, we're told, are descendants of Kayin. They are unnatural beings created from the side of evil spirits at the moment when the Sabbath was about to be sanctified. Though they are able to put on bodies once a day, they remain bodiless because they were disowned by both the sixth and the seventh days. Because the Defiled Spirit cleaved to him, we further learn, Ana was able to find these spirits and they taught him of matters pertaining to defilement. But whoever walks in the ways of God may encounter them without fear.

The Relevance of this Passage

We have all felt the influences of the dark forces roaming through this physical dimension. The energy of this particular passage wraps us in the protection of the Light. This spares us harm from evil spirits, while strengthening our resolve to connect more devoutly to the Light in all our endeavors.

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259. RABBI ELAZER AND RABBI YITZCHAK continued their travels until they reached a field, where they sat down. They lifted up their heads and saw a mountain with strange creatures circling its peak. When Rabbi Yitzchak became frightened, Rabbi Elazar asked: Why are you afraid? He replied: I see this huge mountain with strange creatures on it, and I am afraid lest they will attack us. He said: Whoever is fearful should be fearful for the sins he committed. Come and behold: these are not the same creatures who used to haunt the mountains.

260. He began the discussion by quoting the verse: "And these are the children of Tziv'on; both Aya and Ana: this is Ana who found the Yemim in the wilderness" (Beresheet 36:24). This verse has already been explained, yet come and behold: these are not those mentioned in the verse, "The Emim dwelt there in times past...but the children of Esav succeeded them" (Devarim 2:10-12).

261. But in the verse, "who found the Yemim in the wilderness," Yemim is spelled defectively, WITHOUT THE LETTER YUD, WHICH IS AN INDICATION OF WANT, because THE DESCENDANTS OF KAYIN, after he was driven from the face of the earth, are strange creatures, as it is written: "Behold, You have driven me out this day from the face of the earth; and from Your face I shall be hid" (Beresheet 4:14), and "and dwelt in the land of Nod" (Ibid. 16). This has already been explained.

262. KAYIN'S descendants are from the side of spirits, storms, and fiends, for when Shabbat was about to be sanctified AT SUNSET, ghosts that were created from that side roamed about without a body. They were born neither on the sixth nor on the seventh day, BEING BORN AT SUNSET, and thus there is doubt as to which day they were from, as they are disowned by both this DAY and that DAY.

263. They kept on spreading from that side of Kayin, THAT IS, BEING HIS DESCENDANTS, clothed by that side yet without TANGIBLE EXISTENCE. Yemim is THEREFORE spelled without a Yud, for they are disowned by both days, THAT IS, BY BOTH FRIDAY AND SHABBAT, BECAUSE THEY WERE CREATED AT SUNSET. They may be seen by men, THAT IS, DESPITE BEING GHOSTS, ONCE A DAY THEY DON A BODY. ANA found THE SPIRITS CALLED YEMIM, and they taught him how to bring bastards into the world, THAT IS, BY MATING AN ASS AND A HORSE SO THEY WOULD ISSUE A MULE. They haunt the mountains and don a body once a day, then strip themselves AND REMAIN BODILESS.

264. Come and behold: Ana was a bastard from Tziv'on, who came to Ana's mother and begot a bastard. He THEREFORE came from the Defiled Spirit that cleaved to him and enabled him to find THESE SPIRITS, who taught him matters that pertain to The Side of Defilement.

259. אָזְלִי, כִּד מְטוֹ חֵד בִּי חֶקֶל, יִתְבוּ. זָקְפוּ עֵינֵיהֶוּ, וְחָמָא לִיה לְטוֹרָא, דְּהוּוּ סִלְקוּ בְרוּמִיה, בְּרִינִין מְשַׁנִּין, דְּחִיל רְבִי יִצְחָק, אָמַר לִיה רְבִי אֲלֶעָזֵר, אָמַאי דְּחִילַת. אָמַר לִיה, חָמִינָא דְּהָאִי טוֹרָא אִיהוּ תְּקִיף, וְחָמִינָא אֲלִין בְּרִינִין, דְּאִינֻן מְשַׁנִּין. וְדְחִילנָא דְּלֹא יִקְטְרֵגוּ לֹן, אָמַר לוֹ, מֵאן דְּדְחִיל, מְחֻטְאוּי דְּבִידִיה אִית לִיה לְמַדְחַל, תָּא חֲזִי, לֹא אֲלִין, מֵאִינֻן בְּרִינִין תְּקִיפִין, דְּהוּוּ מְשַׁתְּכַחִין בְּטוֹרִיא.

260. פִּתַּח וְאָמַר, וְאֵלֶּה בְּנֵי צְבָעוֹן וְאִיה וְעֵנָה וְגו', הוּא עֵנָה אֲשֶׁר מְצָא אֶת הַיְמִים וְגו', הָאִי קְרָא אוֹקְמוּהָ, אָבֵל תָּא חֲזִי, לֹא אֲלִין אִינֻן, דְּכִתִּיב בְּהוּ, הָאִימִים לְפָנִים יִשְׁבוּ בְּה וְגו', וּבְנֵי עֵשׂוּ יִירָשׁוּם וְגו'.

261. אָבֵל אֲלִין דְּקָאֻמַר קְרָא, אֲשֶׁר מְצָא אֶת הַיְמִים בְּמַדְבָּר, יַמּוּם כְּתִיב. אֲלִין הוּוּ בְּרִינִין מְשַׁנִּין. דְּכִד הוּוּ אֲתֵרַךְ קִין, מַעַל אִפִּי אֶרְעָא, כְּדִכְתִּיב הֵן גְּרַשְׁתָּ אֶתִּי הַיּוֹם מַעַל פְּנֵי הָאָדָמָה וּמִפְּנֵיךָ אָסַתְרָה, וְכִתִּיב וַיֵּשֶׁב בְּאֶרֶץ נוֹד, וְאוֹקְמוּהָ.

262. מְבַנֵּי בְנוֹי, בְּסִטְרָא דְּרוּחִין וְעֲלֵעוּלִין וּמְזִיקִין, וְאֲלִין קְיִימוּ, דְּהָא כִּד בְּעָא לְאֲתִקְדְּשָׁא יוֹמָא דְּשַׁבְּתָא, אֲתֵבְרוּן מֵהוּוּא סִטְרָא, רוּחִין, קְיִימִין טְסִירִין בְּלֹא גּוּפָא, וְאֲלִין לֹא אִינֻן מִיוֹמָא דְּשַׁבְּתָא, וְלֹא מִיוֹמָא שְׁתִּיתָאָה, וְאֲשַׁתְּאָרוּ אֲלִין תְּרִין יוֹמִין בְּהוּ בְּסַפְקָא, וּבְגִין כֶּךָ לֹא אֲתִקְיִימוּ, לֹא מֵהָאִי, וְלֹא מֵהָאִי.

263. וְאָזְלוּ וְאֲתַפְּשְׁטוּ בְּהוּוּא סִטְרָא דְּקִין, וְאֲגִלִּימוּ בְּהוּוּא סִטְרָא, וְלֹא אֲתַגְּלִימוּ לְאֲתִקְיִימָא, וְאֲקִרוּן יַמּוּם חֶסֶר, דְּלֹא אֲתִקְיִימוּ, לֹא בְּיוֹמָא דָּא, וְלֹא בְּיוֹמָא דָּא, וְאֲתַחְזוּן לְבְנֵי נֶשָׂא. וְאִיהוּ אֲשַׁכַּח לֹן, וְאוּלְפִי לִיה, לְאִייתָאָה מְמִזְרִין לְעֵלְמָא. וְאִינֻן אָזְלִי בְּיַנֵּי טוֹרִיא, וְקְיִימִין בְּגּוּפָא, זְמַנָּא חֵדָּא בְּיוֹמָא, וְלִבְתֵּר מִתַּפְּשְׁטֵי מְנִיָּה.

264. תָּא חֲזִי, עֵנָה דָּא, אִיהוּ מְמִזְרָא הוּוּ, דְּאֲתָא צְבָעוֹן עַל אִמִּיהָ, וְאוּלִיד מְמִזְרָא, וְדָא אֲתָא, מְסִטְרָא דְּרוּחַ מְסֻאָבָא, דְּאֲתַדְּבַק בִּיהָ. וּבְגִין כֶּךָ, אֲשַׁכַּח לֹן, וְהוּוּ אוּלְפִי לִיה, כֹּל זִינִין, דְּסִטְרָא מְסֻאָבָא בְּגִין דָּא.

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265. Come and behold: these and several others who came out from each other were all from that side, THE LEFT SIDE. They may be seen walking in the desert, a desolate place in which they live. FOR DESTRUCTION ALWAYS COMES FROM THE LEFT SIDE. For all this, a man who walks the paths of the Holy One, blessed be He, and fears Him is not afraid of them. They went and climbed onto the mountain, WHICH MEANS THAT THEY EXTENDED THE LIGHT OF THE LEFT INTO THE NUKVA AND FEARED NOT.

265. וְתָא חֲזִי, אֵלֶיךָ, אֵינֻן וְכַמָּה אַחֲרֵינֵי, מִתְפָּרְשִׁין אֵלֶיךָ מֵאֵלֶיךָ, כְּלָהוּ אֶתְיֵן מֵהוּא סִטְרָא, וְאֲזִיל בְּמִדְבָּרָא, וְאֶתְחַזֵּן תַּמָּן, בְּגִין בְּמִדְבָּרָא אֶתְר חֲרוֹב, וְאִיהוּ בִּי מוֹתְבָא דְלֵהוֹן. וְעַם כָּל דָּא, כָּל בַּר נֶשׁ, דְּאֲזִיל בְּאוֹרְחוֹי דְקוּדְשָׁא בְרִיךְ הוּא, וְדַחִיל לֵיהּ לְקוּדְשָׁא בְרִיךְ הוּא, לָא מִסְתַּמֵּי מִנֵּיהּ. אֲזִלוּ וְאֶעְלוּ בְטוֹרָא.

266. Rabbi Yitzchak asked: Are all the desolated mountains also their dwelling place? He replied: Indeed they are, but of those who study the Torah, the scripture says, "Hashem shall preserve you from all evil: He shall preserve your soul. Hashem shall preserve your going out and your coming in form this time forth, and for ever more" (Tehilim 12:1, 7-8).

266. אָמַר רַבִּי יִצְחָק, בְּגוּוֹנָא דָּא, כָּל אֵינֻן טוֹרִין חֲרוֹבִין, אֶתְר בִּי מוֹתְבָא דְלֵהוֹן. אָמַר לוֹ, הֵכִי הוּא, וְכָל אֵינֻן דְּמִשְׁתַּדְּלוּ בְּאוֹרֵייתָא, עֲלֵייהוּ כְּתִיב יי' יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ יי' יִשְׁמַר צֵאתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם.

29. "I will praise Hashem with my whole heart"

Rabbi Elazar quotes the title verse and proceeds to discuss the righteous ways of King David, who devoted his life to God. David knew that when the northern wind stirs at midnight, God joins the righteous in the Garden of Eden. He also knew that the words of the Torah spoken at night ascend before God. Therefore, he would rise at midnight to sing songs and to praise God. Of all the titles that he gave his songs, "Halleluyah" was the greatest--because the word encompasses both the Name of God and the call to praise Him. Rabbi Elazar then concludes by explaining the meaning of "whole heart" and "the assembly of the upright."

The Relevance of this Passage

The might and mystical wisdom of King David stirs within our soul as we peruse this passage. Specifically, the Light aroused at midnight through the actions and songs of David, descends into our world, filling our souls and the souls of mankind. This diminishes the spiritual darkness that gives birth to personal and global strife.

267. Rabbi Elazar then quoted the verse: "Haleluyah. I will praise Hashem with my whole heart, in the assembly of the upright, and in the congregation" (Tehilim 111:1). This verse has already been explained, yet come and behold: King David worshiped the Holy One, blessed be He, all his life. He would rise at midnight to praise and offer thanks in songs and hymns to establish his place in the kingdom above.

267. פִּתַּח רַבִּי אֶלְעָזָר וְאָמַר, הֲלֵלִיָּהּ אוֹדָה יי' בְּכָל לֵבָב בְּסוּד יִשְׂרָאֵל וְעַדָּה, הָאִי קָרָא אוֹקְמוּהָ, אֲבָל תָּא חֲזִי, דּוֹר מְלָכָא, כָּל יוֹמוֹי, הוּא מִשְׁתַּדְּל בְּפוֹלְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא, וְהוּא קָם בְּפִלְגוֹת לִילִיא, וּמִשְׁבַּח וּמוֹדָה בְּשִׁירֵין וְתוֹשְׁבַח, בְּגִין לְאַתְתַּקְנָא דּוֹכְתִּיהּ בְּמַלְכוּ דְלַעִילָא.

268. He knew that when the northern wind stirred at midnight, the Holy One, blessed be He, rose in the Garden of Eden to delight Himself with the Righteous. David therefore rose at that time and strengthened himself with songs and praises until morning.

268. דְּכַד אֶתְעַר רוּחַ צְפוֹן, בְּפִלְגוֹת לִילִיא, הוּא יָדַע, דְקוּדְשָׁא בְרִיךְ הוּא בְּהֵיאָהּ שְׁעֵתָא, יִתְעַר בְּגִנְתָּא דְעֵדֵן, לְאַשְׁתַּעֲשַׁע עִם צְדִיקֵיא, וְאִיהוּ הוּא קָם בְּהֵיאָהּ שְׁעֵתָא, וְאַתְגַּבַּר בְּשִׁירֵין וְתוֹשְׁבַח, עַד דְּסָלִיק צַמְרָא.

269. This is because the Holy One, blessed be He, is then in the Garden of Eden. We have explained that He and all the Righteous in the Garden would listen to his voice, as it is written: "the companions hearken for your voice: cause me to hear it" (Shir Hashirim 8:13). A thread of grace would also be drawn upon him by day, as we learned from the verse: "in the daytime Hashem will command his steadfast love, and in the night His song shall be with me" (Tehilim 42:9). Moreover, the words of Torah he uttered DURING THE NIGHT would rise and be adorned before the Holy One, blessed be He. King David, therefore, would devote the whole night to the worship of his Master.

270. Come and behold: "Haleluyah". From all the songs and hymns David had sung, the greatest was Haleluyah, as has been explained. What is the reason for this? It contains both a name and praise. HE ASKS: What are they? The name is Yah, but what of the praise? The praise is the Congregation of Yisrael, WHICH IS THE NUKVA CALLED HALEL, BECAUSE it perpetually offers praise to the Holy One, blessed be He, and is never silent, as it is written, "Do not keep silence, Elohim: do not hold Your peace, and be still, El" (Tehilim 83:2), because it offers continuous praise before Him. This is why a name and praise together ARE HINTED AT IN THE WORD HALELUYAH (LIT. 'PRAISE YAH').

271. "I will praise Hashem with my whole heart." It has already been explained THAT WITH THE WHOLE HEART MEANS with the Good Inclination and the Evil, which are constant companions to man, as was explained in reference to "with all your heart" (Devarim 6:5). THIS MEANS THAT THE GOOD INCLINATION DWELLS IN THE RIGHT PART OF THE HEART, AND THE EVIL INCLINATION IN THE LEFT PART. IT IS TRUE IN THIS CASE AS WELL.

272. "...in the assembly of the upright..." refers to the children of Yisrael, WHO ARE CALLED 'UPRIGHT', BECAUSE all the grades are adorned through them, the priests and Levites, the Righteous and the pious, who are upright. "...in the congregation," has the same meaning as "stands in the congregation of El" (Tehilim 82:1). They are the mystery with which the Holy One, blessed be He, adorns Himself.

273. It therefore behooves a man to constantly praise the Holy One, blessed be He, because He desires songs and hymns. Whoever knows how to properly praise the Holy One, blessed be He, will find that He accepts his prayer and delivers him. This is the meaning of the verse: "I will set him on high, because he has known My name... with long life will I satisfy him" (Tehilim 91:14-16).

269. בְּגִין, דְּכַד קוֹדֶשׁא בְּרִיךְ הוּא אֲשַׁתְּבַח בְּגִנְתָּא, דְּעָרְךָ, הָא אוֹקִימָנָא, דְּאִיהוּ, וְכָל צְדִיקָיָא דְּבִגְנִיתָא, כְּלֵהוּ צִיּוּתֵי לְקִלְיָה, בְּדַכְתִּיב חֲבָרִים מְקֻשְׁבִים לְקוֹלְךָ הַשְּׁמִיעֵנִי. וְלֹא עוֹד, אֶלָּא דְּחוּטָא דְּחֶסֶד, מְשִׁיךְ עֲלֵיהּ בִּימְמָא, כְּמָה דְּאִתְמַר, דְּכַתִּיב יוֹמָם יִצְוֶה יי' חֶסְדוֹ וּבַלֵּילָה שִׁירָה עִמִּי. וְלֹא עוֹד, אֶלָּא דְּאִינּוֹן מְלִין דְּאוֹרֵייתָא, דְּאִיהוּ אָמַר, כְּלֵהוּ סְלִקִין, וּמִתְעַטְרִין קִמֵי קוֹדֶשׁא בְּרִיךְ הוּא, וּבְגִין כֶּךָ, דְּדוּד מְלָכָא, הוּהּ מְשַׁתְּדֵל בְּלִילָיָא בְּפוֹלְחָנָא דְּמֵאֲרִיָּה.

270. תָּא חֲזִי, הַלְלוּיָהּ, בְּכָל אִינּוֹן שִׁירִין וְתוֹשְׁבָחָן, דְּקָאֻמַר דְּדוּד, הָא תְּנִינָן, דְּלַעִילָא מְכַלְהוֹן, הוּא הַלְלוּיָהּ, וְאוֹקְמוּהָ, מְאִי טַעְמָא, בְּגִין דְּכָלִיל שְׁמָא וְשִׁבְחָא כְּחֶדָא. מְאִי שְׁמָא וְשִׁבְחָא. שְׁמָא: דָּא יי' ה. שִׁבְחָא מְאֵן אִיהוּ, אֶלָּא דָּא כ"י, דְּאִיהוּ מִתְקַנָּא שִׁבְחָא תְּדִיר לְקוֹדֶשׁא בְּרִיךְ הוּא, וְלֹא אֲשַׁתְּכַבֵּת, כְּד"א אֱלֹהִים אֵל דְּמִי לֶךְ אֵל תְּחַרֵּשׁ וְאֵל תִּשְׁקֹט אֵל. בְּגִין, דְּסִדּוּרָא דְּשִׁבְחָא, אִיהִי מְסֻדְרָת, וּמְשִׁבַּחַת תְּדִיר לְגַבְיָהּ, וּבְגִין כֶּךָ שְׁמָא וְשִׁבְחָא כְּחֶדָא.

271. אוֹרְהָ יי' בְּכָל לֵבָב, כְּמָה דְּאוֹקְמוּהָ, בְּיַצֵּר הַטוֹב וּבְיַצֵּר הָרַע, בְּגִין דְּאִינּוֹן מְשַׁתְּכַחֵי תְּדִיר לְגַבְיָהּ דְּבַר נֶשׁ, בְּדַבְרֵי אַחַר בְּכָל לְבַבְךָ, וְאוֹקְמוּהָ.

272. בְּסוּד יִשְׂרָיִם, אֵלִין אִינּוֹן יִשְׂרָאֵל, דְּכָל דְּרִגִין בְּהוּ מְתַעַטְרִין, כְּהִנֵּי, וְלִיוָאֵי, צְדִיקֵי וְחֹסִידֵי, יִשְׂרָיִם. וְעַדָּה: כְּד"א נֶצֶב בְּעַרְתָּ אֵל. וְאִינּוֹן רְזָא, דְּקוֹדֶשׁא בְּרִיךְ הוּא אֲתַעְטֵר בְּהוּ.

273. וּבְג"כ, בְּעֵי בַר נֶשׁ, לְשִׁבְחָא לִיָּה לְקוֹדֶשׁא בְּרִיךְ הוּא תְּדִיר, בְּגִין דְּאִיהוּ אֲתַרְעֵי בְּשִׁירִין וְתוֹשְׁבָחָן, וּמֵאֵן דִּינְדַע לְשִׁבְחָא לִיָּה לְקוֹדֶשׁא בְּרִיךְ הוּא כְּדָא יָאוּת, קוֹדֶשׁא בְּרִיךְ הוּא קְבִיל צְלוּתֵיהּ, וְשׁוּיב לִיָּה, הֵה"ר אֲשַׁגְּבֵהוּ כִּי יִדַע שְׁמִי וְגו' אֲרַךְ יָמִים וְגו'.

30. "You are my hiding place"

Rabbi Elazar explains the terms, "hiding place," "adversary," and "songs of deliverance." All the songs and hymns of David, we learn, contain profound allusions to Wisdom, because they were composed with the direct inspiration of God. Rabbi Elazar then discusses the meaning of the verse, "You did push me hard..." David addressed these words to the Other Side, which presses man to turn away from God. As David knew well, God protects those who guard against the Evil Inclination.

The Relevance of this Passage

King David was a brave and valiant warrior by day's light and a profound mystic during the hours of moonlight. Spiritually, David waged war and

conquered the Evil Inclination within himself. This is the decisive battleground where the greatest of wars and conflicts unfold. Employing the mystical wisdom of Kabbalah, David skillfully wielded the power of the Light and thus triumphed over the forces of Darkness. This spiritual might and courage is instilled within us by these ancient verses. Moreover, the Light of David empowers our prayers, securing for us greater protection against the internal forces of evil, and increasing the Light that pours into our lives, and hence, into the world.

274. Rabbi Yosi quoted the verse: "You are my hiding place; You shall preserve me from the adversary; You do compass me about with songs of deliverance. Sela" (Tehilim 32:7). "...my hiding place," refers to the Holy One, blessed be He, who is a hiding place and a shield to the man who treads the paths of the Torah, THE SECRET OF THE CENTRAL COLUMN, and is hidden under the shadow of His wings so as not to come to harm. HE ASKS: WHY THEN DOES IT READ, "You shall preserve me from the adversary," WHICH HAS THE SAME MEANING AS, "YOU ARE MY HIDING PLACE?" HE ANSWERS: Man has enemies above as well as below FOR WHICH IT SAYS, "YOU ARE MY HIDING PLACE." It is the Evil Inclination, OF WHICH IT IS WRITTEN: "YOU SHALL PRESERVE ME FROM THE ADVERSARY." It attacks above and below--DESCENDS TO INCITE, AND ASCENDS TO BRING ACCUSATIONS. Were it not for the Evil Inclination, man would not have any enemies in the world. Therefore THE SCRIPTURE READS, "You shall preserve me from the adversary," FROM THE EVIL INCLINATION.

275. "...You do compass me about with songs of deliverance, Sela" (Tehilim 32:7). He said: It should have read, 'He does compass me', IN THE THIRD PERSON, BECAUSE IN THE SECOND PERSON IT COULD MEAN 'THE SONGS OF DELIVERANCE COMPASS ME'. Why then does it read, "You do compass," IN THE PRESENT PERSON? HE ANSWERS: Within these songs there are grades of salvation: You will compass me with them to guard me on my way. THE VERSE IS INDEED ADDRESSED TO THE HOLY ONE, BLESSED BE HE SAYING, "YOU DO COMPASS ME." This verse may be read forwards or backwards, from both sides, YET ITS MEANING REMAINS THE SAME.

276. Come and behold: the songs and praises sung by David contain mysteries and high matters of the secret of wisdom, because they were all inspired by the Holy Spirit, which dwelt with David when he recited poetry. Hence they were all said from the Holy Spirit.

277. Rabbi Elazar continued with the verse: "You did push me hard that I might fall: but Hashem helped me" (Tehilim 118:13). HE SAID: IT IS WRITTEN, "You did push me," when it should have been written, 'they did push me'. Why is it written, "You did push me," AS IT WAS NOT THE HOLY ONE, BLESSED BE HE, WHO PUSHED HIM, BUT HIS ENEMIES? HE ANSWERS: This is the Other Side, which always pushes man in an effort to turn him away from the Holy One, blessed be He. It is the Evil Inclination, the constant companion of man, to which David addressed the words, "You did push me hard that I might fall," because it, with all the troubles that came upon him, almost caused him to turn him from the Holy One, blessed be He. In regard to this David said, "You did push me hard that I might fall" into Gehenom, "but Hashem helped me" by not delivering me into your hands.

274. פתח ר' יוסי ואמר, אתה סתר לי מצר תצרני רני פלט תסובבני סלה, אתה סתר לי, דא קודשא בריך הוא, דאיהו סתרא ומגן לבר נש, דאזיל בארחי דאורייתא, ואיהו אסתתר בצלא דגדמוי, דלא יכלין לאבאשא ליה. מצר תצרני, מעילא ומתתא, לעילא אית ליה לבר נש, מארי דבבו, לתתא אוף הכי נמי, ומאן איהו דא יצר הרע, דאיהו צר לעילא, וצר לתתא, ואלמלא יצר הרע, לא אשתפח מארי דבבו לבר נש בעלמא, בגין כך, מצר תצרני.

275. רני פלט תסובבני סלה, יסובבני סלה, מבעי ליה, מאי תסובבני. אלין אינון שירין, דאית בהו דרגין להצלה, תסובבני בהו, לשזבא לי בארחה. והאי קרא איהו כסדרא, ואיהו למפרע, מהאי גיסא, ומהאי גיסא.

276. תא חזי, באלין שירין ותושבחן דקאמר דוד, אית בהון רזין, ומלין עלאין, ברזי דחכמתא, בגין דכלהו ברוח קודשא אתאמרו, דהוה שרא רוח קודשא עליה דדוד, והוה אמר שירתא, ובגין כך, כלהו ברזי דחכמתא אתאמרו.

277. פתח ר' אלעזר ואמר, דחה דחיתני לנפל וה' עזרני, דחה דחיתני, דחה דחוני מבעי ליה, מאי דחה דחיתני. אלא, דא סטרא אחרא, דרחינא ליה לבר נש תדיר, ובעי לרחינא ליה, ולאסטאה ליה, מעם קודשא בריך הוא, ודא הוא יצה"ר, דאשתפח לגביה בר נש תדיר, ולקבליה אהדר דוד ואמר, דחה דחיתני לנפול, בגין דאיהו הוה אשתדל לגביה, בכל אינון עקתין, לאסטאה ליה מעם קודשא בריך הוא, ועליה אמר דוד, דחה דחיתני לנפול, בגיהנום. וה' עזרני, דלא אתמסרנא בידך.

278. It is incumbent on man to guard against it, so it does not obtain mastery over him. Then the Holy One, blessed be He, will guard him in all his ways, as it is written: "Then shall you walk in your way safely, and your foot shall not stumble" (Mishlei 3:23), and "When you go, your steps shall not be confined" (Mishlei 4:12). It is also written: "But the path of just men is like the gleam of sunlight, it shines ever more brightly until the height of noonday" (Mishlei 4:18). Rabbi Yehuda said: Happy are the children of Yisrael, for the Holy One, blessed be He, keeps them in this world and in the world to come, as it is written, "Your people also shall be all righteous; they shall inherit the land for ever" (Yeshayah 60:21). Blessed be Hashem forever. Amen and Amen.

278. וע"ד אית ליה לבר נש לאזדהרא מניה, בגין דלא ושלוט עליה, וקודשא בריך הואבדין נטיר ליה בכל ארחוי. דכתיב אז תלך לבטח דרכך ורגלך לא תגוף בלכתך לא יצר צעדך ואם תרוץ לא תכשל. וכתיב וארח צדיקים כאור נגה הולך ואור עד נכון היום, אמר ר' יהודה, זכאין אינון ישראל, דקודשא בריך הואנטיר לון, בעלמא דין, ובעלמא דאתי, דכתיב ועמך כלם צדיקים לעולם ירשו ארץ. ברוך ה' לעולם אמן ואמן.

1. "And Ya'akov dwelt"

Rabbi Chiya opens a discussion about the most significant choice that each of us must make: whether to follow the Evil Inclination--a force present and persuasive from the moment of human conception--or the Good Inclination, which does not express itself until a person is thirteen years of age. A righteous individual, we learn, is one who does not put credence in the Evil Inclination, but rather, waits for the arrival of the Good.

While those who follow the Evil Inclination shall certainly suffer in the World to Come, the righteous are made to suffer trials and afflictions in this world, precisely because they do not associate with the Other Side, whose realm this is. Yet God will deliver the righteous from all ills. As He did for Ya'akov, God protects the righteous from severe judgment by removing them from the world at the time of judgment, or by postponing judgment. The Relevance of this Passage

Living in a dimension of time and space, we invariably fall under the delusion that our negative behavior bears fruit, while positive deeds go unrewarded. This illusion is fueled by our concept of time, which delays both judgement and reward. Our concepts of space and separation redirect due judgments and Light to different areas of our lives. Thus, we might behave unethically in business and reap financial reward. Judgement might then be directed towards our health, but we may fail to see a connection, believing instead that life is chaotic and random. Likewise, we might conduct our business affairs justly and honorably, yet profits fail to rise. However, we fail to notice that our children--who represent true fulfillment--have suddenly drawn closer to us. Or previous negative behavior may have destined us for chaos involving an auto accident [God Forbid], but the Light generated from a sharing action performed many years earlier averts catastrophe, without any awareness on our part of what might have been. All this is intended to allow us to exercise free will and to play an active role in our own fulfillment. This passage illuminates the forces of cause and effect, so that we may live with them in harmony. We gain time protection, time to change our ways before the severe judgments owed us are executed.

1. "And Ya'akov dwelt in the land in which his father sojourned, in the land of Cna'an" (Bereshheet 31:1). Rabbi Chiya opened the discussion with the verse: "Many are the afflictions of the righteous, and Hashem delivers him out of them all" (Tehilim 34:21). Come and behold: how many enemies a man must face from the day that the Holy One, blessed be He, gives him a soul in this world. As soon as man comes into the world, the Evil Inclination is immediately ready to join him, as it is written: "sin crouches at the door" (Bereshheet 4:7), because that is when evil associates with him.

1. וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן. רַבִּי חֵיָא פָתַח וְאָמַר, רְבוּת רַעוּת צַדִּיק וּמִכְלָם יִצְלָנוּ יי'. הָא חֲזִי, כְּמָה מְקַטְרְגִין אֵית לִיה לְבַר נֶשׁ, מִיּוֹמָא דְקוּדְשָׁא בְרִיךְ הוּא יְהִיב בֵּיה נִשְׁמַתָּא בְּהַאי עֲלֵמָא, דְכִיּוֹן דְנִפְיֵק בְּר נֶשׁ לְאֹיּוּרָא דְעֲלֵמָא, מִיַּד אֲזִדְמָן לְאַשְׁתַּתְּמָא בְּהַרְיָה יִצַר הָרַע, כְּמָה דְאַתְמַר, דְכְּתִיב לְפָתַח חֲסָאת רּוּבֵץ וּגו'. וְכִדִּין אֲשַׁתְּתַּף בְּהַרְיָה יִצַר הָרַע.

2. Come and behold: this is true. From the day of birth, beasts protect themselves by fleeing from fire and evil places. WHEN HE IS BORN, man immediately flings himself into the fire because the Evil Inclination dwells within him and immediately prompts him to follow the path of evil.

2. וְתָא חֲזִי דְהַכִּי הוּא, דְהָא בְּעִירֵי, מִיּוֹמָא דְאַתְנִילִידוֹ, כְּלָהּוּ נִטְרֵי גְרַמְיָהּ, וְעַרְקִין מִן גּוֹ נּוּרָא, וּמִן כָּל אַתְרֵין בִּישׁוּן. וְבַר נֶשׁ, מִיַּד אֲתִי לְאַרְמָא גְרַמְיָה גּוֹ נּוּרָא, בְּגִין דִּיִּצַר הָרַע שָׂאֵרֵי בְּגִיָּה, וּמִיַּד אֲסִטֵּי לִיה לְאַרְחָא בִּישָׁא.

3. For we have learned that it says: "Better is a poor and wise child than an old and foolish king who knows not how to take care of himself" (Kohelet 4:13). "Better is a child," because a child represents the Good Inclination; it has been with man for only a short time. Since the age of 13 years and onward, IT IS WITH MAN, as we have already learned.

3. וְאֹקִימָנָא, דְכְּתִיב טוֹב יֶלֶד מְסַכֵּן וְחֹכֵם מְמַלְךָ זְקֵן וְכַסִּיל אֲשֶׁר לֹא יָדַע לְהַזְהֵר עוֹד. טוֹב יֶלֶד: דָּא הוּא יִצַר טוֹב, דְהוּא יֶלֶד, מִיּוֹמִין זְעִירִין עִמֵּיה דְבַר נֶשׁ, דְהָא מְתַלִּיסַר שְׁנִין וְאֵילָךְ, כְּמָה דְאַתְמַר.

4. In the verse: "...than an old and foolish king" (Kohelet 4:13), "king" refers to the Evil Inclination which is called a 'king' and 'ruler of people in the world'. It is certainly "old," and "foolish," because as soon as man is born and comes into the world, it lives with him. Hence, it is an "old and foolish king."

4. מְמַלְךָ זְקֵן וְכַסִּיל, מְמַלְךָ: דָּא הוּא יִצַר הָרַע, דְאִיהוּ אֲקָרִי מַלְךְ, וְשְׁלִיט בְּעֲלֵמָא עַל בְּנֵי נֶשָׁא. זְקֵן וְכַסִּיל, דְאִיהוּ זְקֵן וְדָאֵי, כְּמָה דְאֹקְמוּהָ, דְכִּד אַתְנִילִיד בְּר נֶשׁ וְנִפְיֵק לְאֹיּוּרָא דְעֲלֵמָא, אִיהוּ אֲזִדְמָן עִמֵּיה דְבַר נֶשׁ, וְעַד אִיהוּ מַלְךְ זְקֵן וְכַסִּיל.

5. Further it reads: "...who knows not how to take care of himself." It is not written: 'to take care of others', but, "to take care of himself". Why? Because it is foolish. About it, Solomon said: "and the fool walks in darkness" (Kohelet 2:14), because it comes from the refuse of darkness and will never have light. BUT HE WHO DOES NOT KNOW HOW TO TAKE CARE OF OTHERS IS NOT YET CONSIDERED FOOLISH.

5. אֲשֶׁר לֹא יָדַע לְהַזְהֵר עוֹד, לְהַזְהִיר לָא כְּתִיב, אֲלֵא לְהַזְהֵר, בְּגִין דְאִיהוּ כַסִּיל, וְעֲלִיָּה אָמַר שְׁלֵמָה ע"ה, וְהַכַּסִּיל בַּחֲשָׁךְ הוֹלֵךְ, דְהָא מְסוּסִיתָא דְחֲשָׁךְ קָא אַתְיָא, וְלִית לִיה נְהוּרָא לְעֲלָמִין.

6. Rabbi Shimon said: Come and behold. It is written: "Better is a poor and wise child." AND HE ASKS: Who is a poor child? AND HE REPLIES: It has been explained, and we learned he is the Good Inclination. But "better is a child," as it is written: "I have been young, and now am old" (Tehilim 37:25). This is the lad who is a poor child and owns nothing. Why is he called a lad? Because he is constantly renewed, like the moon. He is also "a wise child," because wisdom dwells within him.

7. "Than an old...king" refers to the Evil Inclination, WHICH STANDS IN CONTRAST TO MATATRON AND IS CALLED A 'SCOUNDREL'. As we have learned, it never departed from its impure ways from the day it was created. It is foolish, as all its ways lead to evil. It deludes people and does not know how to take care of itself. It accuses people falsely and misleads them from the path of good to the path of wickedness.

8. Come and behold: this is why THE EVIL INCLINATION comes TO JOIN with man as soon as possible, from the day he is born, so that man will believe in it. Later, when the Good Inclination arrives, man will find it difficult to believe in it, AND ITS WORDS will seem burdensome. Similarly, we have learned that he who is a subtle evilmonger hastens to plead his case in front of a judge before the arrival of his colleague, the litigant, as written: "The one who pleads first seems to be in the right" (Mishlei 18:17).

9. "The serpent was craftier" (Beresheet 3:2). He, too, hurries to dwell in man before his colleague, the Good Inclination, comes to dwell in him. And because he arrived early to plead his case, when, his colleague, who is the Good Inclination, comes later, it is difficult for man to unite with it! And he cannot raise his head, as if he carried on his shoulders the burdens of the world. All this is because the Evil One came first. Of this, Solomon said, "The Poor man's wisdom is despised and his words are not heard" (Kohelet 9:16), because the other one arrived earlier.

10. Subsequently, for any judge who accepts the words of a litigant before his colleague arrives, it is as if he accepts another deity to believe in. Otherwise, "his neighbor comes forward, and sifts his case" (Mishlei 18:17), WHICH MEANS ONLY AFTER HIS COLLEAGUE COMES SHOULD HE HEAR HIS WORDS. This is the way of a righteous man because a righteous man does not believe the subtle evilmonger, who is the Evil Inclination, even if he hastens to plead his case before the arrival of his colleague, the Good Inclination. SO IT FULFILLS THE VERSE: "AND HIS NEIGHBOR COMES FORWARD, AND SIFTS HIS CASE." And with this act, people fail TO MERIT the world to come.

6. רבי שמעון אמר, תא חזי, כתיב טוב ילד מסכן וחכם, מאן ילד מסכן, הא אוקמוה ואתמר, דאיהו יצר טוב, אבל טוב ילד, הה"ד נער היתתי גם זקנתי, ודא הוא נער, דאיהו ילד. מסכן: הלית ליה מגרמיה כלום. ואמאי אקרי נער. בגין דאית ליה חרתו דסיהרא, דמתחדשא תדיר, ותדיר איהו ילד מסכן, כמה דאמרן. וחכם: בגין דחכמה שריא ביה.

7. ממלך זקן, דא הוא יצר הרע, כמה דאתמר, דהא מן יומא דהוה, לא נפק ממסאבותיה לעלמין, ואיהו כסיל, דכל ארחוי אינון לארח בישא, ואזיל וסטי לבני נשא, ולא ידע לאזדהרא, ואיהו אתי עם בר נש בתסקומין, בגין לאסטאה לון מארח טבא, לארח בישא.

8. תא חזי, על דא אקדים עם בר נש ביומא דאתיליד, בגין דיהימין ליה, דהא כד אתי יצר טוב, לא יכיל בר נש למהימנא ליה, ודמי עליה כמטולא, כגוונא דא תנינן, מאן הוא רשע ערום, דא הוא מאן דאקדים לאטענא מלוי לקמי דינא, עד לא ייתי חבריה מארי דינא, כד"א צדיק הראשון בריבו וגו'.

9. כגוונא דא האי רשע ערום, כד"א והנחש היה ערום, והוא אקדים ושרי עמיה דבר נש, עד לא ייתי חבריה לאשראה עליה. ובגין דאיהו אקדים, והא אטעין טענתיה עמיה, כד אתי חבריה דאיהו יצר הטוב, אבאיש ליה לבר נש בהדיה, ולא יכיל לזקפא רישיה, כאילו אטעין על כתפיה, כל מטולין דעלמא, בגין ההוא רשע ערום דאקדים עמיה, וע"ד אמר שלמה וחכמת המסכן בזויה, ודבריו אינם נשמעים, בגין דהא אקדים אחרא.

10. וע"ד, כל דינא דקביל מבר נש מלה, עד לא ייתי חבריה, כאילו מקבל עליה טעווא אחרא למהימנותא, אלא ובא רעהו וחקרו, ודא הוא ארח דבר נש זכאה, דהא בר נש זכאה, דא הוא דלא הימין לההוא רשע ערום דיצר הרע, עד דיייתי חבריה דאיהו יצר טוב. ובגין דא, בני נשא אינון כשלין לעלמא דאתי.

11. But the righteous man who fears his Master suffers many afflictions in this world in order not to believe in and join the Evil Inclination. And the Holy One, blessed be He, saves him from them all. As it is written: "Many are the afflictions of the righteous, and Hashem delivers him out of them all" (Tehilim 34:20). Note that it is literally written: "Many afflictions to the righteous," and not 'BUT MANY ARE THE AFFLICTIONS OF the righteous.' THIS SIGNIFIES THAT WHOEVER SUFFERS MANY AFFLICTIONS IS RIGHTEOUS because the Holy One, blessed be He, cares for him--BECAUSE THE AFFLICTIONS HE SUFFERS ALIENATE HIM FROM THE EVIL INCLINATION. For this reason, the Holy One, blessed be He, cares for this man and delivers him from all in this world and the world to come. Happy is his lot.

12. Come and behold: how many afflictions befell Ya'akov to keep him from becoming infected by the Evil Inclination and to keep distant from his lot. That is why he suffered punishments and afflictions, and had no quiet repose. He said: "I had no repose, nor had I rest, nor was I quiet; yet trouble came" (Iyov 3:26). Come and behold: how many afflictions do the righteous suffer in this world? Trouble after trouble, pain after pain, so that they can merit the world to come.

13. How many afflictions did Ya'akov have to suffer! As it is written: "I had no repose" in Lavan's house, and I could not escape from him. "Nor had I rest" because of that suffering that Esav's minister inflicted on me. And after that, there was the fear of Esav HIMSELF. "Nor was I quiet," on account of Dinah and Shchem.

14. "Yet trouble came." It was the trouble and confusion about Yosef, which was the hardest affliction of all. Why? Because Ya'akov loved Yosef, who is the secret of the Covenant through which YA'AKOV entered Egypt. THAT IS WHY YA'AKOV LOVED HIM SO MUCH. AFTER THIS, it is written: "I remembered my covenant" (Bereshheet 9:15). THE WHOLE REDEMPTION WAS FOR HIS SAKE, because the Shechinah was there with him, WITH THE COVENANT, WHO IS YOSEF. THUS, THE CONFUSION ABOUT YOSEF WAS HARDER ON HIM THAN ALL OTHER AFFLICTIONS THAT BEFELL HIM.

15. "And Ya'akov dwelt in the land in which his father had sojourned, in the land of Cna'an." Rabbi Yosi opened the discussion with the verse: "The righteous perishes, and no man lays it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come" (Yeshayah 57:1). "The righteous perishes" when the Holy One, blessed be He, looks on the world and it is not as it should be, and Judgment falls on the world. Then the righteous among them is taken away so that the Judgment will fall only on the others, who will have no protection.

11. אָבֵל הֵהוּא זָכָאָה, דְּאִיהוּ דְּחִיל לְמֵאֲרִיָּה, כְּמָה בִּישׁוּן סָבִיל בְּהָאֵי עֲלֵמָא, בְּגִין דְּלֹא יְהִימֵן, וְלֹא יִשְׁתַּתֵּף בְּהֵוּא יִצְרַר הָרַע, וְקוּדְשָׁא בְּרִיךְ הוּא שׁוֹיב לִיָּה מִכְּלָהוּ, הֵה"ד רְבוֹת רְעוֹת צַדִּיק וּמִכְּלָם יִצְלִנּוּ יוּי. רְבוֹת רְעוֹת לְצַדִּיק לֹא כְּתִיב אֲלֵא צַדִּיק, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בֵּיהּ, וּבְגִין כֶּךָ, קוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהֵוּא בְּרַ נֶשׁ, וְשׁוֹיב לִיָּה מִכְּלָא, בְּהָאֵי עֲלֵמָא וּבְעֲלֵמָא דְּאֲתֵי, זָכָאָה חוּלְקִיָּה.

12. תָּא חֲזִי, כְּמָה בִּישׁוּן עֲבְרוּ עֲלֵיהּ דִּיעֶקֶב, בְּגִין דְּלֹא יִתְדַבֵּק בְּהֵוּא יִצְרַר הָרַע, וְיִתְרַחֵק מִחוּלְקִיָּה, וּבְגִין כֶּךָ סָבִיל כְּמָה עֲנָשׁוּן, כְּמָה בִּישׁוּן, וְלֹא שְׁקִיט. פְּתַח וְאָמַר, לֹא שְׁלוֹתֵי וְלֹא שְׁקֻטֵי וְלֹא נַחְתֵי וְיִבְא רְגֵז. תָּא חֲזִי, כְּמָה בִּישׁוּן סָבִילִין צַדִּיקֵי בְּהָאֵי עֲלֵמָא, בִּישׁוּן עַל בִּישׁוּן, כְּאִבִּין עַל כְּאִבִּין, בְּגִין לְמִזְבֵּי לֹון לְעֲלֵמָא דְּאֲתֵי.

13. יַעֲקֹב כְּמָה סָבִיל, בִּישׁוּן עַל בִּישׁוּן תְּדִיר, כַּד"א לֹא שְׁלוֹתֵי: בְּבֵיתָא דְּלָבָן, וְלֹא יִכִּילְנָא לְאַשְׁתַּזְבָּא מִנִּיהּ. וְלֹא שְׁקֻטֵי: מַעֲשׂוֹ, מַהֵוּא צַעֲרָא דְּצַעֲרָא לֵוי, הֵהוּא מִמְנָא דִּילִיָּהּ, וְלִבְתַר דְּחִילוֹ דְּעֲשׂוֹ. וְלֹא נַחְתֵי: מִן דִּינָה, וּמִן שְׁכָם.

14. וְיִבְא רְגֵז: דָּא רוּגְזָא וְעַרְבוּבֵיָּא דִּיוֹסָף, דְּאִיהוּ קְשִׁיָּא מִכְּלָהוּ, מִגּוֹ רְחוּמוֹתָא דִּיעֶקֶב לְגַבֵּי דִּיוֹסָף, דְּאִיהוּ רְזָא דְּבְרִית, עָאֵל בְּמִצְרַיִם, בְּגִין דְּלִבְתַר כְּתִיב, וְאִזְכֹּר אֶת בְּרִיתִי לְאַשְׁתַּכְּחָא שְׁכִינְתָא תַּמָּן בְּהַרְיָהּ.

15. וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מִגּוּרֵי אָבִיו בְּאֶרֶץ כְּנַעַן, רַבֵּי יוֹסֵי פְּתַח הַצַּדִּיק אָבֵד וְאִין אִישׁ שָׁם עַל לֵב וְאִנְשֵׁי חֶסֶד נִסְפִים בְּאִין מִבִּין כִּי מִפְּנֵי הָרַעָה נֶאֱסָף הַצַּדִּיק. הַצַּדִּיק אָבֵד, בְּזִמְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁגַּח בְּעֲלֵמָא, וְלֹא הוּי עֲלֵמָא כְּדַקָּא יְאוּת, וְאִזְדַּמְן דִּינָא לְשִׁרְיָא עַל עֲלֵמָא, כְּדִין קוּדְשָׁא בְּרִיךְ הוּא, נְטִיל זָכָאָה דְּאַשְׁתַּכַּח בִּינִיָּהּ, בְּגִין דִּישְׁרֵי דִּינָא עַל כְּלָהוּ אַחֲרָנִין, וְלֹא יִשְׁתַּכַּח מֵאֵן דִּיגִין עֲלִיָּהּ.

16. As long as the righteous dwells in this world, Judgment can not be handed down on it. What is the origin of this principle? From Moshe, as it is written: "He said that He would destroy them, had not Moshe His chosen one stood before Him in the breach" (Tehilim 106:23). Thus, the Holy One, blessed be He, takes the righteous from among them and elevates them from this world. Only then does He receive His due retribution from the others--as the last part of the passage reads: "The righteous is taken away from the evil to come." THIS MEANS THAT before evil comes to rule the world, the righteous is taken away. Another explanation is that "from the evil" refers to the Evil Inclination, WHICH CORRUPTED AND MISLED THE WORLD.

17. Come and behold: Ya'akov was the choice of the Fathers. He was about to be sent into exile, but he was righteous, so Judgment was withheld and did not control the world. Thus, Judgment did not befall the world through all of Ya'akov's days, and the famine ended.

18. Similarly, in the days of Yosef, who had his father's image, exile was avoided because he protected them throughout his life. But when he died, exile immediately befell them, as it is written: "And Yosef died..." (Shemot 1:6) which is followed by, "Come, let us deal wisely with them" (Ibid. 10), and "they made their lives bitter" (Ibid. 14).

19. Similarly, wherever a righteous person dwells in the world, the Holy One, blessed be He, protects the world for his sake. And as long as he is alive, Judgment cannot befall the world, as we have learned.

20. Come and behold, it is written: "And Ya'akov dwelt in the land in which his father sojourned" (Bereshheet 37:1). HE ASKS: What is meant by "his father sojourned (Heb. megurei)"? AND HE REPLIED: Terror (Heb. magor) from every side, because he was anxious and afraid all his days. Rabbi Elazar said: "And Ya'akov dwelt" in this place that was unified in darkness. "The land in which his father sojourned" means precisely THIS PANIC AND FEAR OF HIS FATHER, YITZCHAK, WHO IS THE LEFT COLUMN. "In the land of Cna'an" alludes to a place connected to its proper location, WHICH MEANS THAT THE NUKVA IS CALLED 'LAND.' WHEN SHE IS CONNECTED TO THE LEFT COLUMN, WHO WAS THE FATHER OF YA'AKOV, SHE IS CALLED THE 'LAND OF CNA'AN'. As it was said, a place attached to its proper location, WHICH MEANS THAT THE LAND OF CNA'AN IS CONNECTED TO THE LAND OF HIS FATHER'S SOJOURNING, WHICH IS THE LEFT COLUMN. "His father sojourned" is Harsh Judgment, AS IT IS THE SECRET OF THE LEFT COLUMN OF ZEIR ANPIN. The "land in which his father sojourned" is A LAND OF Weak Judgment, as we have learned. This is land that is joined with and emerges from Harsh Judgment, WHICH IS THE LEFT COLUMN. Ya'akov dwelt in, and held on to, this land.

16. דְּהָא כָּל זְמַנָּא דְּזִכְרָא שְׂאֲרֵי בְּעֵלְמָא, דִּינָא לָא יְכִיל לְשַׁלְטָאָה עַל עֵלְמָא. מְנַלְן מִמּוֹשֶׁה, דְּכִתְיִב וַיֹּאמֶר לְהַשְׁמִידֵם לְוִלֵי מֹשֶׁה בַּחֲרִירוֹ עִמָּד בְּפִרְץ לְפָנָיו וְגו'. וּבְגִין כֵּן, קוֹדֶשׁא בְּרִיךְ הוּא, נָטִיל לְזִכְרָא מִבִּינְיָהּ, וְסָלִיק לִיהַּ מֵעֵלְמָא, וְכַדִּין אֲתַפְרַע וְגַבֵּי דִּילֵיהּ. סוּפִיָּה דְקָרָא, כִּי מִפְּנֵי הָרַעָה נֶאֱסַף הַצְּדִיק, עַד דְּלֹא יִתֵּי רַעָה לְשַׁלְטָאָה עַל עֵלְמָא, נֶאֱסַף הַצְּדִיק. דְּבַר אַחַר, כִּי מִפְּנֵי הָרַעָה: דָּא יִצְר הָרַע.

17. תָּא חֲזִי, יַעֲקֹב שְׁלִימוֹ דְּאַבְהֵן הוּהוּ, וְאִיהוּ קָאֵי לְקִיּוּמָא בְּגִלּוּתָא, אָבֵל מְגוֹ דְּאִיהוּ צְדִיק, אֲתַעֲבֵב דִּינָא, דְּלֹא שְׁלֵטָא בְּעֵלְמָא, דְּהָא כָּל יוֹמֵי דִיעֲקֹב, לָא שְׂרָא דִינָא עַל עֵלְמָא, וְכַפְנָא אֲתַבְטְלַת.

18. וְאוּף הֵכִי בִּיּוֹמוֹי דִּיּוֹסָף, דְּאִיהוּ דִּיּוֹקְנָא דְּאַבּוּי, לָא שְׂרָא גְלוּתָא, בְּגִין דְּאִיהוּ אֲגִין עֲלִיָּהּ, כָּל יוֹמוֹי, בִּיּוֹן דְּאִיהוּ מֵת, מִיַּד שְׂרָא עֲלִיָּהּ גְלוּתָא, כַּד"א וַיָּמָת יוֹסֵף וְגו', וְסָמִיךְ לִיהַּ, הֵבֵה נְתַחֲכֵמָה לוֹ. וְכִתְיִב וַיִּמְרְרוּ אֶת חַיֵּיהֶם בַּעֲבוּרָה קֶשֶׁה בַּחֲמֵר וּבִלְבָנִים וְגו'.

19. כְּגוּוֹנָא דָּא, בְּכָל אַתְר דְּשְׂרִיא זִכְרָא בְּעֵלְמָא, בְּגִינָה קוֹדֶשׁא בְּרִיךְ הוּא יְגִין עַל עֵלְמָא, וְכָל זְמַנָּא דְּאִיהוּ קָיִים, דִּינָא לָא שְׂרִיא עַל עֵלְמָא, וְהָא אֲתַמֵּר.

20. תָּא חֲזִי, וַיֵּשֶׁב יַעֲקֹב בְּאַרְץ מְגוּרֵי אָבִיו, מֵאֵי מְגוּרֵי אָבִיו, כַּד"א מְגוּר מְסָבִיב, דְּכָל יוֹמוֹי הוּהוּ דְּחִיל וְהוּהוּ בְּדַחִילוֹ. וַיֵּשֶׁב יַעֲקֹב בְּאַרְץ מְגוּרֵי אָבִיו. רַבֵּי אֶלְעָזָר אָמַר, דְּאֲתַקְשֵׁר וַיִּתֵּיב, בְּהוּא אַתְר דְּאֲתַאחִיד בַּחֲשֵׁךְ. אַרְץ מְגוּרֵי אָבִיו דִּיּוֹקָא. בְּאַרְץ כְּנַעַן, אֲתַקְשֵׁר אַתְרָא בְּאַתְרֵיהּ. מְגוּרֵי אָבִיו: דָּא דִּינָא קֶשֶׁא. בְּאַרְץ מְגוּרֵי אָבִיו, כְּמָה דְּאֲתַמֵּר הוּא דִּינָא רַפִּיא, דְּאִיהוּ אַרְץ, דְּאֲתַאחִיד מִן דִּינָא קֶשֶׁא, וְכִיָּה אֲתִישֵׁב יַעֲקֹב, וְאֲתַאחִיד בֵּיהּ.

2. "These are the generations of Ya'akov"

Here follows a discussion of the significance of Yosef as the first-named in the list of "the generations of Ya'akov." Also, Rabbi Aba comments on the importance of the number seventeen in relation to Ya'akov and Yosef. The Relevance of this Passage

Yosef corresponds to the Sfirah of Yesod, the portal and gateway through which all the Light of the Upper Worlds flows into our world. The patriarchs, Avraham, Yitzchak, and Ya'akov denote this supernal realm, whereas Yosef signifies the funnel through which the sacred Light emerges into physical reality. Here, we connect ourselves to this "cosmic funnel" where we receive the Divine and effulgent Light that shines in the Upper Worlds. The number seventeen is the numerical value of the Hebrew word for good [tov]. Thus, forces of goodness are amassed and drawn into our lives through the mystical powers attached to the number seventeen, as expounded upon in this passage.

21. "These are the generations of Ya'akov: Yosef..." (Beresheet 37:2). After Yosef settled in Ya'akov, and the sun--WHICH IS ZEIR ANPIN--mated with the moon--WHICH IS THE NUKVA--he began to produce generations. And who is he that brings forth offspring? The scripture continues saying, "Yosef." For the river that flows and comes out OF EDEN IS THE YESOD THAT IS DESIGNATED YOSEF. It is he who is the progenitor of the offspring because his waters never cease to flow!

21. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף וְגו', בְּתַר דְּאֲתִישָׁב יוֹסֵף בְּיַעֲקֹב, וְאֶזְדוּג שְׁמֵשׂא בְּסִיְהָרָא, כְּדִין שְׂרָא לְמַעַבְדַּ תּוֹלְדוֹת, וּמֵאֵן אִיהוּ דְּעֵבִיד תּוֹלְדוֹת, אֶהְרַר וְאָמַר יוֹסֵף, דְּהָא הֵוּא נְהַר דְּנִגִיד וְנִפְיָק, אִיהוּ עֵבִיד תּוֹלְדוֹת, בְּגִין דְּלֹא פְּסִקִין מִיּוּמֵי לְעֵלְמִין, וְאִיהוּ עֵבִיד תּוֹלְדוֹת בְּהַאי אַרְץ, וּמִנְיָה נְפִיקִין תּוֹלְדוֹת לְעֵלְמָא.

22. The sun, WHO IS ZEIR ANPIN, unites with the moon, THE FEMININE PRINCIPAL, but can only bear fruit on the grade that is called 'Righteous', and on no other grade--NAMELY YESOD. THUS, IT IS Yosef, who is the grade of Ya'akov, who can bear fruit and bring forth generations to the world. Thus, it is written: "These are the generations of Ya'akov: Yosef..."

22. דְּהָא שְׁמֵשׂא, אֶף עַל גַּב דְּאֲתִקְרַב בְּסִיְהָרָא, לָא עֵבִיד אִיבִין, בַּר הֵוּא דְּרָגָא דְּאֶקְרִי צְדִיקָא, וְיוֹסֵף אִיהוּ דְּרָגָא דְּיַעֲקֹב לְמַעַבְדַּ אִיבִין, וְלֹאֲפִקָא תּוֹלְדִין לְעֵלְמָא, וּבְגִין כֶּן כְּתִיב, אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף.

23. "These are the generations of Ya'akov: Yosef..." ANOTHER INTERPRETATION IS THAT anyone who gazed at the facial image of Yosef thought it was the facial image of Ya'akov. Come and behold: it is not written THIS WAY when referring to any other children of Ya'akov. FOR EXAMPLE, IT IS NOT WRITTEN: 'These are the generations of Ya'akov: Reuven...' OR 'SHIMON' ETC. Only in reference to Yosef IS IT WRITTEN: "THESE ARE THE GENERATIONS OF YA'AKOV: YOSEF..." THE REASON IS THAT the facial image of Yosef was the same as his father's image.

23 אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, כֹּל מֵאֵן דְּהוּה מְסַתְּבַל בְּדִיוֹקְנָא דְּיוֹסֵף, הוּה אָמַר, דְּדָא הוּא דִּיוֹקְנָא דְּיַעֲקֹב. תָּא חֲזִי, דְּבִכְלָהוּ בְּנֵי יַעֲקֹב, לָא כְּתִיב אֵלֶּה תּוֹלְדוֹת יַעֲקֹב רְאוּבֵן, בַּר יוֹסֵף, דְּדִיוֹקְנֵיהּ דְּמִי, לְדִיוֹקְנָא דְּאָבִוי.

24. "Yosef being seventeen years old" (Beresheet 37:2). Rabbi Aba said that the Holy One, blessed be He, indicated to Ya'akov that Yosef was seventeen years old at the time he was lost. All the days that remained AFTER HE REACHED SEVENTEEN YEARS OF AGE, during which time he did not see Yosef, Ya'akov was crying over him. Because he was crying during those years, the Holy One, blessed be He, gave him another seventeen years, during which he lived in the land of Egypt with happiness, honor, and fulfillment. His son, Yosef, was king and all his sons were there before him. Those seventeen years were considered as life for him. Hence, the text informs us that Yosef was seventeen years of age when he lost him.

24. בֶּן שֶׁבַע עָשָׂרָה שָׁנָה. אָמַר רַבִּי אַבָּא, רְמִזָּה לִיה קוּדְשָׁא בְּרִיךְ הוּא דְּהָא כִּד אֲתֵאבִיד מִנְיָה יוֹסֵף, בֶּן שֶׁבַע עָשָׂרָה שָׁנִין הוּה, וְכֹל אִינּוֹן יוּמִין דְּאֲשִׁתְּאָרוּ, דְּלֹא חָמָא לִיה לְיוֹסֵף, הוּה בְּכִי עַל אִינּוֹן שֶׁבַע עָשָׂרָה שָׁנִין, וְכַמָּה דְּהוּה בְּכִי עֲלֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא יְהִיב לִיה, שֶׁבַע עָשָׂרָה שָׁנִין אַחֲרָנִין, דְּאֲתִקְרִיִים בְּאַרְעָא דְּמִצְרַיִם, בְּחַדוֹ בִּיקְרָא וּבְשִׁלְיָמוֹ דְּכֻלָּא, בְּרִיָּה יוֹסֵף הוּה מְלָכָא, וְכֹל בְּנוֵי קַמְיָה הוּוּ, אִינּוֹן שֶׁבַע עָשָׂרָה שָׁנִין, הוּוּ חֲזִין לְגַבְיָהּ, וּבְגִין כֶּן בֶּן שֶׁבַע עָשָׂרָה שָׁנָה הוּה אִיהוּ, כִּד אֲתֵאבִיד מִנְיָה.

3. "For the work of a man shall he pay back to him..."

Rabbi Chiya addresses the problem of why some righteous individuals enjoy prosperity, good health, and happiness, while others endure terrible suffering. The mystery revealed to explain this emphasizes the crucial role of mazal (lit. 'fortune, luck'). Whether sinful or righteous, all individuals shall suffer who receive their souls from the Nukva (moon) during the period when she is defective. God compensates those righteous who suffer in this world, by ensuring their merit in the world to come; their suffering in this world is the result of their souls' misfortune. While we may endeavor to reason why there is such disparity in the fortunes of men, Kabbalah explains that a righteous soul actually chooses the moment of birth and the physical body into which it will incarnate. The righteous will often purposely choose a life of suffering in order to help correct the sins of the generation, thus preventing great judgement and destruction. This section underscores the importance of the strength of the soul of the righteous. God's judgment rests on this strength, and not on physical or material qualities.

The Relevage of this Passage

The physical body is of the same shape and structure in all human beings. However, the internal Vessel--a man's Desire to Receive --is of different measure in each person. For example, a person endowed with a large Vessel may have the power to accumulate enormous wealth. Yet on a purely physical level, there is no distinguishing trait that hints at a wealthy man's financial capabilities and business acumen. In similar fashion, the soul of

a single righteous individual may be far greater than millions of sinful people of the same generation. The suffering endured by this lone Righteous individual can therefore balance all the negativity generated by the actions of others. Through the merit Light of the righteous souls, whose Light shines so radiantly through this passage, we can help correct the effects of our own negative actions; moreover, our own Vessel is expanded, so that our efforts toward righteousness compensate for the sins of others.

25. Rabbi Chiya opened the discussion with the verse: "Therefore listen to me you men of understanding: Far be it from El to do wickedness and from Shadai to commit iniquity. For the work of a man shall He pay back to him, and according to his ways will He cause to befall every man" (Iyov 34:10). Come and behold: when the Holy One, blessed be He, created the world, He created it by Judgment, and it exists upon Judgment. All worldly affairs exist according to the principles of Judgment. Nevertheless, to support the world and prevent its destruction, the Holy One, blessed be He, spreads Mercy over it. This Mercy tempers Judgment, so that it does not put an end to the world. Thus, the world acts according to Mercy, and endures due to it.

26. And if you say that the Holy One, blessed be He, judges man without justice, we have learned that when Judgment prevails on man and he is righteous, it is because of the love of the Holy One, blessed be He. As we have learned, when the Holy One, blessed be He, feels pity for a man, it is to bring the man closer to Him. The Holy One, blessed be He, breaks the body so as to give the soul total control. Then man can come closer to Him with love, as is fitting, and the soul controls man while his body is weakened!

27. A man needs to have a weak body and a strong soul that shall grow stronger still. Then he is beloved by the Holy One, blessed be He. According to the friends, the Holy One, blessed be He, causes sorrow to the righteous in this world so that the righteous may merit the world to come.

28. When the soul is weak and the body strong, man is hated by the Holy One, blessed be He, who does not care for him. Therefore, He inflicts no suffering on him in this world. His life runs smoothly and perfectly, for if this man gives alms or performs a kindness, the Holy One, blessed be He, rewards him in this world so that he will have no portion in the world to come. This is why Onkelos translated the verse: "And he repays them that hate him to their face" (Devarim 7:10) as 'And he repays them that hate him in this world.' Thus, the righteous person, who always experiences pain, is beloved by the Holy One, blessed be He. This is true only if he is found to have committed no sin that merits punishment.

25 רְבִי חַיָּא פְּתַח וְאָמַר, לְכֵן אַנְשֵׁי לִבָּב שְׁמַעוּ לִי חֲלָלָה לְאֵל מִרְשָׁע וְשָׂדֵי מַעוּל. כִּי פַעַל אָדָם יִשְׁלַם לוֹ וּכְאֲרַח אִישׁ יִמְצָאנוּ. תָּא חֲזִי, כַּד בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלָמָא, עֶבֶד לִיהַ עַל דִּינָא, וְעַל דִּינָא אֲתִקְיִים, וְכַל עוֹבְדִין דְּעֲלָמָא, אִינוּן קִיּוּמִין בְּדִינָא, בַּר דְּקוּדְשָׁא בְרִיךְ הוּא בְּגִין לְקִיּוּמָא עֲלָמָא וְלֹא יִתְאַבִּיד, פְּרִישׁ עֲלֵיהּ רַחֲמֵי, וְאִינוּן רַחֲמֵי מְעַכְבֵּי לְדִינָא, דְּלֹא יִשְׁתַּצִּי עֲלָמָא, וְעַל רַחֲמֵי אֲתַנְהִיג עֲלָמָא, וְאֲתִקְיִים בְּגִינְהָ.

26 וְאִי תִימָא דְּקוּדְשָׁא בְרִיךְ הוּא עֶבֶיד דִּינָא בְּבַר נֶשׁ בְּלֹא דִינָא, הָא אֲתַמַּר, דְּכַד דִּינָא שְׂרִיָא עֲלֵיהּ דְּבַר נֶשׁ, כַּד אִיהוּ זְכָאָה, בְּגִין רַחֲמוּתָא דְּקוּדְשָׁא בְרִיךְ הוּא בִּיהַ אִיהוּ, כְּמָה דְּאֲתַמַּר, דְּהָא קוּדְשָׁא בְרִיךְ הוּא רַחִים עֲלֵיהּ בְּרַחֲמֵי, לְקַרְבָּא לִיהַ לְגַבְיָהּ, מְתַבַּר גּוּפָא, בְּגִין לְשִׁלְטָאָה נְשָׁמְתָא, וּכְדִין אֲתַקְרִיב בַּר נֶשׁ לְגַבְיָהּ בְּרַחֲמֵי, כְּדָקָא יָאוּת. וְנְשָׁמְתָא שְׁלֵטָא, וְגּוּפָא אֲתַחְלָשׁ.

27. וּבַעֲיָא גּוּפָא חוּלְשָׁא, וְנִפְשָׁא תְּקִיפָא, דְּאֲתַתְּקַף בְּתְּקִיפּוֹ, וּכְדִין אִיהוּ רַחֲמֵימָא דְּקוּדְשָׁא בְרִיךְ הוּא. כְּמָה דְּאָמְרוּ חֲבֵרְיָא, יְהִיב קוּדְשָׁא בְרִיךְ הוּא לְצַדִּיק צַעֲרָא בְּעֲלָמָא דִּין, בְּגִין לְמַזְכֵּי לִיהַ לְעֲלָמָא דְּאַתֵּי.

28. וְכַד נְשָׁמְתָא חֲלָשָׁא, וְגּוּפָא תְּקִיפָא, אִיהוּ שְׁנֵאִיהַ דְּקוּדְשָׁא בְרִיךְ הוּא, דְּלֹא אֲתַרְעֵי בִּיהַ, לֹא יְהִיב לִיהַ צַעֲרָא בְּהַאי עֲלָמָא, אֶלָּא אֲוִרְחוּי מִתְּתַקְנָן, וְהוּא בְּשִׁלְמוֹ יִתִּיר, בְּגִין דְּאִי עֶבֶד צַדִּיקָה, אִו טִיבּוֹ, קוּדְשָׁא בְרִיךְ הוּא מְשַׁלֵּם לִיהַ אֲגְרִיָּה בְּהַאי עֲלָמָא, וְלֹא יְהוּי לִיהַ חוּלְק בְּהַוּא עֲלָמָא, וְדָא הוּא דְּתַרְגָּם אֲוִנְקְלוּס וּמְשַׁלֵּם לְשׁוּנְאִיו וְגו', וּמְשַׁלֵּם לְשִׁנְאוּהֵי טְבוּון דְּאִינוּן וְגו', וּבְגִין כֶּךָ הֵוּא זְכָאָה דְּאֲתַבַּר תְּדִיר, אִיהוּ רַחֲמֵימָא דְּקוּדְשָׁא בְרִיךְ הוּא, וְהִי מִיּוּלֵי, כַּד בְּדָק וְלֹא אֲשַׁכַּח חוּבָא בִּידֵיהַ, דְּאֲתַעֲנַשׁ עֲלֵיהּ.

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29. There are several aspects to this matter. First, we see that the Shechinah does not dwell in a place of sorrow, but only in a place of joy. If a place has no joy, the Shechinah will not abide there. This is echoed in the verse: "But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of Hashem came upon him" (II Melachim 3:15); for assuredly the Shechinah does not dwell in a place of sadness. From where do we derive this principle? We learn this from Ya'akov, from whom the Shechinah departed during the time he mourned Yosef. When joy came upon him with the good news about Yosef, immediately, "the spirit of Ya'akov their father revived" (Beresheet 45:27). THERE IS A MYSTERY HERE, for where is joy in a Righteous man who is broken by troubles and is weak and suffering? Surely he must be saddened with no joy at all.

30. WE MUST LOOK into another matter, for many just men who are beloved of the Holy One, blessed be He, do not suffer bodily pain or diseases; their bodies never weaken. Why are they not as the other righteous men? WHY IS THERE A DIFFERENCE BETWEEN those who were physically broken and those who were healthy?

31. It is said that those who live well are righteous, the children of righteous men, as has already been explained, while the others, WHOSE BODIES WERE CRUSHED, are righteous, but are not children of righteous men. Yet we see Righteous men whose fathers are righteous, EVEN whose fathers were of righteous men, YET THEY STILL SUFFER MUCH PAIN. Why do they suffer bodily pain and spend their days in grief?

32. There is a mystery here, for all the works of the Holy One, blessed be He, are according to Truth and Justice. "For the work of a man shall he pay back to him, and according to his ways will he cause to befall every man" (Iyov 34:11). I found in ancient books a mystery, and another mystery REVEALED within it--thus, one mystery which is two SECRETS. There are times when the moon, THE NUKVA, is defective and under Judgment, and the sun, ZEIR ANPIN, is hidden from her. She releases souls to give to men, which she first gathered FROM ZEIR ANPIN AT ANY TIME. THEREFORE, she releases THOSE SOULS, EVEN AT A DEFECTIVE TIME, when she is under Judgment. Whoever receives such a soul will always be in want and poverty, ever broken under Judgment and throughout all his life--be he just or wicked. Only prayer annuls all judgmental sentences. A MAN can avert them through prayer.

29. הָכָא אֵית לְאַסְתַּכְלָא בְכַמָּה סְטָרִין, בְּכַמָּה סְטָרִין, חַד, דְּהָא חֲמִינָן דְּשְׂכִינְתָא לֹא שְׂרִיא בְּאַתְרַּךְ עֵצִיבוּ, אֲלֵא בְּאַתְרַּךְ דְּאֵית בֵּיהּ חֲדוּה, אִי חֲדוּה לֵית בֵּיהּ, לֹא שְׂרִיא שְׂכִינְתָא בְּהוּא אַתְרַּךְ, כַּד"א וְעַתָּה קָחוּ לִי מְנַגֵּן וְהִיָּה כְּנֶגֶן הַמְּנַגֵּן וְתִהִי עֲלֵיו רֹחַ אֱלֹהִים, דְּהָא שְׂכִינְתָא, וְדֵאִי לֹא שְׂרִיא בְּאַתְרַּךְ עֵצִיבוּ. מְנַלְן, מִיַּעֲקֹב, דְּבִגִין דְּהוּה עֵצִיב עֲלֵיהּ דִּיּוֹסָף, אֲסְתַּלְקַת שְׂכִינְתָא מִנִּיהּ, בִּיּוֹן דְּאַתָּא לִיהּ חֲדוּה דְּבִשׁוּרָה דִּיּוֹסָף, מִיַּד וְתַחֵי רֹחַ יַעֲקֹב אֲבִיהֶם. הָכָא בְּהֵאִי זַכָּאָה דְּאַתְבַּר, בִּיּוֹן דְּאִיהוּ חֲלָשָׁא. וְאַתְבַּר בְּמַכְאוּבִין, אֲן הוּא חֲדוּה, דְּהָא אִיהוּ בְּעֵצִיבוּ, וְלֵית עֲמִיהּ חֲדוּה כָּלִל.

30. וְחַד, דְּהָא חֲמִינָן, כְּמָה רַחֲמִינָן הוּוּ צְדִיקָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא אַתְבַּרוּ בְּמַרְעִין, וְלֹא בְּמַכְאוּבִין, וְלֹא אַתְחַלְשׁ גּוּפָא דְּלְהוֹן לְעֵלְמִין, אֲמַאי לֹא אֵלִין כְּאֵלִין, דְּאֵלִין אַתְבַּרוּ, וְאֵלִין קִיַּיְמִי בְּגוּפֵיהוּ, כְּדָקָא יְאוּת.

31. וְאִ"ת, דְּהָא אֵלִין דְּקִיַּיְמִי בְּקִיַּמָּא כְּדָקָא יְאוּת, בְּגִין דְּאִינָן צְדִיקֵי בְּנֵי צְדִיקֵי אִינְהוּ, כְּמָה דְּאוּקְמוּהּ, וְאֵלִין אַחֲרָנִין, צְדִיקֵי, וְלֹא בְּנֵי צְדִיקֵי, הָא קָא חֲמִינָן, צְדִיקֵי בְּנֵי צְדִיקֵי, דְּהָא אָבוּי דְּרִין זַכָּאָה בְּרַ זַכָּאָה, וְאִיהוּ זַכָּאָה, אֲמַאי אַתְבַּר גּוּפִיהּ בְּמַכְאוּבִין, וְכֹל יוֹמוּי בְּצַעֲרָא.

32. אֲלֵא הָכָא רְזָא אִיהוּ, דְּהָא כָּל עוֹבְדוּי דְּקוּדְשָׁא בְּרִיךְ הוּא בְּקִשׁוּט וְזָכוּ כִּי לַעַל אַדָּם יִשְׁלַם לוֹ וּכְאֲרַח אִישׁ יִמְצִיאָנּוּ. אֲשַׁכְחָנָא בְּסַפְרֵי קְדָמָאִי, רְזָא חֲדָא, וְלִגְבִיָּהּ רְזָא אַחֲרָא, חַד דְּאִיהוּ תְּרִין, דְּהָא אֵית זְמַנִּין, דְּסִיְהֵרָא אִיהִי בְּפִגְמוּ, וְשְׂרִיא בְּדִינָא, וְשִׁמְשָׁא לֹא אֲשַׁתְּבַח גְּבַהּ, וּבְכָל זְמַנָּא וּבְכָל שְׁעַתָּא, אֵית לָהּ לְאַפְקָא נְשַׁמְתִּין בְּבִנֵי נְשָׂא, כְּמָה דְּלִקְטָא בְּקְדָמִיתָא, וְאַפִּיקַת לֹן הִשְׁתָּא, בְּזְמַנָּא דְּאִיהִי קִיַּיְמָא בְּדִינָא, הֵאִי מֵאֵן דְּנִקִּיט לָהּ בְּהוּא זְמַנָּא, לִיהוּי תְּדִיר בְּגִרְעוּתָא, וּמִסְכְּנוּתָא אֲזֵלָא לִגְבִיָּהּ, וְאַתְבַּר תְּדִיר בְּדִינָא, כָּל יוֹמוּי דְּבֵר נֶשׁ, בִּין חֲיִיבָא, בִּין זַכָּאָה, בְּרַ דְּצִלוּתָא, בְּטִיל כָּל גְּזָרֵי דִּינִין, וְיִכִּיל לְסַלְקָא בְּצִלוּתָא.

33. When that grade, THE NUKVA, is complete, and the river which flows and comes out FROM EDEN, YESOD, unites with her, the soul that she releases cleaves to man. He is complete in all--in riches, children and a healthy body.

34. All this depends upon mazal ('constellation, luck'), YESOD, which is drawn to and attached to that grade, THE NUKVA, for her to be perfected and blessed by it. Therefore, all depends upon Mazal. We have learned that "children, life and livelihood do not depend upon merit but upon mazal." There is no merit until THE NUKVA is filled and shines from mazal, WHICH IS YESOD.

35. Therefore, all those who are sentenced according to justice and crushed in this world, yet are also truly righteous, suffer by reason of the soul (Nefesh) THAT THEY RECEIVED FROM THE NUKVA WHILE SHE WAS DEFECTIVE. Therefore, the Holy One, blessed be He, has compassion for them in the world to come.

36. Rabbi Elazar said that the Holy One, blessed be He, does everything according to Justice. IF HE BRINGS SUFFERING ON A RIGHTEOUS MAN, HE DOES SO to purify that soul (Nefesh) and bring it to the world to come, for all the deeds of the Holy One, blessed be He, are true and just. To remove from the soul the filth it accumulated in this world, the body is crushed and the soul cleansed. Therefore the Holy One, blessed be He, brings pain to the just man, so that he will be cleansed from all sins and thereby merit life in the world TO COME. As it is written: "Hashem tries the righteous" (Tehilim 11:5), as we have already learned.

33. וְהוּא זְמַנָּא דְקַיִמָא הוּא דְרָגָא בְשְׁלִימוֹ,
וְהוּא נְהַר דְנִגְיָד וְנִפְיָא אֲשֶׁתְּמַשׁ בֵּיהּ, כְּדִין הוּא
נִשְׁמַתָּא, דְנִפְקַת וְאִתְדַבְּקַת בֵּיהּ בְּהוּא בְרַ נֶשׁ,
הוּא בְרַ נֶשׁ אֲשֶׁתְּלִים בְּכֻלָּא, בְּעוֹתְרָא, בְּבִנְיָן,
בְּשְׁלִימוֹ דְגוּפָא.

34. וְכֻלָּא בְּגִין הוּא מְזֻלָּא, דְנִגְיָד וְנִפְיָא, וְאִתְחַבְּרַ
בְּהוּא דְרָגָא, לְאֲשֶׁתְּלִמָּא בֵּיהּ, וְלְאִתְבְּרַכָּא מְנִיָּה,
וְעַל דָּא, כֻּלָּא בְּמְזֻלָּא תְּלִיָּא מְלִתָּא. וְעַל דָּא תְּנִינָן,
בְּנֵי חַיִּי וּמְזוּנֵי, לָאוּ בְּזִכּוּתָא תְּלִיָּא מְלִתָּא, אֶלָּא
בְּמְזֻלָּא תְּלִיָּא מְלִתָּא, דְהָא בְּזִכּוּתָא לָאוּ אִיהוּ, אֶלָּא
עַד דְּאִתְמַלִּיָּא וְאִתְנַהֵיר מִן מְזֻלָּא.

35. וּבְגִין כֵּךְ, כֹּל אִינוּן דְּאִתְבְּרוּ בְּהַאי עֲלִמָּא,
וְאִינוּן זְכָאֵי קְשׁוּט, כֻּלְּהוּ אִתְבְּרוּ בְּהַאי עֲלִמָּא,
וְאִתְדַנּוּ בְּדִינָא, מ"ט, בְּגִין דְּהָיָא נַפְשָׁא גְרָמָא לְהוּ,
וְעַל דָּא, חַיִּיטְּ עֲלִיָּוְהוּ קוּדְשָׁא בְּרִיךְ הוּא לְעֲלִמָּא
דְּאִתֵּי.

36. רַבִּי אֶלְעָזָר אָמַר, כֹּל מַה דְּעֵבִיד קוּדְשָׁא בְּרִיךְ
הוּא, בְּדִינָא אִיהוּ, בְּגִין לְדַכָּאָה לְהָיָא נַפְשָׁא,
לְאִיִּתְתָּאָה לָהּ לְעֲלִמָּא דְּאִתֵּי, דְּכֹל עוֹבְדוֹי דְּקוּדְשָׁא
בְּרִיךְ הוּא, אִינוּן בְּדִינָא וְקְשׁוּט, וּבְגִין לְאֶעְבְּרָא
מְנִיָּה הוּא זוּהֲמָא, דְּקַבִּילַת בְּהַאי עֲלִמָּא, וְע"ד
אִתְבְּרַ הוּא גּוּפָא וְאִתְדַכִּיָּא נַפְשָׁא, וּבְגִין כֵּךְ,
קוּדְשָׁא בְּרִיךְ הוּא עֵבִיד לְהָיָא זְכָאָה, דִּיִּסְבּוּל
יְסוּרִין וּמְכָאוּבִין בְּהַאי עֲלִמָּא, וְיִתְנַקֵּי מְכֻלָּא וְיִזְכֵּה
לְחַיֵּי עֲלִמָּא. וְעַל דָּא כְּתִיב יי' צְדִיק יִבְחֶן וְדָאֵי וְהָא
אִתְמַר.

4. "Only he shall not go in to the veil"

Rabbi Shimon discourses on the spiritual significance of, and the benefits enjoyed by, those who receive their souls from the realm of Malchut when she is defective.

The Relevance of this Passage

The energy arising out of these verses helps reduce the pain and suffering that we endure as a result of negative deeds in present and past lives. Meditating to share this energy with others helps to reduce their pain and suffering as well. The spiritual benefits associated with the Moon's positive aspects are aroused in our life, and the negative influences arising from the Moon are averted.

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37. Rabbi Shimon opened the discussion with the verse: "Only he shall not go in to the Veil, nor come near the to altar, because he has a blemish; that he profane not My holy places: for I, Hashem, do sanctify them" (Vayikra 21:23). "He shall not go in to the Veil." Come and behold: at the time the river is flowing and comes out FROM EDEN, WHICH IS YESOD, and issues the souls TO THE NUKVA, the Nukva conceives WITH THEM. And they all abide WITHIN HER in a room within a room, where the walls are covered with wallpaper or carpets.

38. When the moon is rendered defective by the same aspect of the evil serpent, all the souls that are issued AT THAT TIME, although they were all pure and sacred, are flawed. Since they emerged at a defective time, THE BODIES are crushed, and suffer pains and afflictions whoever that these souls reach. The Holy One, blessed be He, cares for AND LOVES those who are broken, although their souls are sad instead of joyous.

39. The secret is that they remain as above IN THE NUKVA. When the body is flawed, the soul inside remains the same AS IN THE NUKVA. BECAUSE THE SOUL RESIDED WITHIN THE FLAWED NUKVA, IT RESIDES NOW WITHIN THE FLAWED BODY. The one state resembles the other. Therefore, they are renewed like the moon, as it is written: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to bow down to the ground before Me, says Hashem" (Yeshayah 66:23). "All flesh" assuredly, for they are in need of renewal along with the moon.

40. THOSE RIGHTEOUS are the constant companions of the moon, THE NUKVA, and have the identical defects. She therefore dwells always within them and never leaves them, as it is written: "him also that is of a contrite and humble spirit" (Yeshayah 57:15) and, "Hashem is near to them who are of a broken heart" (Tehilim 34:19)-- THAT IS, to those who suffered from the same defect as the moon, those who are always near her. "And he saves such as are of a contrite spirit" (Ibid.), by giving them a portion of the life flowing INTO THE NUKVA for renewal, because they who suffered with her shall also be renewed with her.

41. Those DEFECTS FROM WHICH THE RIGHTEOUS SUFFER are called 'sufferings of love', because they are caused by love and not by the man himself. They are of love because the light of the smaller love was impaired when rejected by the greater love. Therefore, THE RIGHTEOUS are her companions and share HER FLAW. Happy is their portion in this world and in the world to come, for they merited to be her friends, as it is written of them: "For my brethren and companions' sakes..." (Tehilim 122:8).

37. רבי שמעון פתח, אך אל הפרכת לא יבא ואֵל המזבח לא יגש כי מום בו ולא יחלל את מקדשי כי אני יי' מקדשו. אך אל הפרכת לא יבא. תא חזי, בהיא שעתא דהוא נהר דנגיד ונפיק אפיק כל אינון נשמתיין, ואתעברת נוקבא, בלהו קיימין לגו, בקורטא דלגו בסיטו קורטא.

38. וכד סיהרא אתפגים, בהוא סטרא דחויא בישא, בדין כל אינון נשמתיין דנפקין, אף על גב דכלהו דכין, וכלהו קדישין, הואיל ונפלו בפגימו, בכל אינון אתרי דמטו אינון נשמתיין, בלהו אתברו, ואתפגמו בכמה צערין, בכמה כאבין, ואילין אינון דאתרעי בהו קודשא בריך הוא, לבתר דאתברו, ואף על גב דנשמתיין בעציבו, ולא בחדון.

39. רזא דמלה שריין בגוונא דלעילא, גופא אתפגים, ונשמתא לגו בגוונא דלעילא, ודא בגוונא דדא, ובגין כך, אלין אינון דבעיין לחדותי בחדותא דסיהרא, ועל אלין כתיב והיה מדי חדש בחדשו ומדי שבת בשבתו יבא כל בשר להשתחוות לפני אמר יי', כל בשר ודאי, דאלין יתחדתון בכלא. ובעיין לחדותי בחדותא דסיהרא.

40. ואלין אינון בשותפותא חדא בסיהרא, פגימין בהוא פגימו דילה, ובגין כך איהי שריא בגווייהו תדיר, דלא שבקא לון, כד"א ואת דכא ושפל רוח, וכתיב קרוב יי' לגשברי לב, לאינון דסבלי עם סיהרא ההוא פגימו, אינון קריבין לה תדיר, ועל דא להחיות לב נדכאים, באינון חיים דאתין לה לאתחדתא, יהא לון חולקהון, אינון דסבלי עמה, יתחדתון עמה.

41. ואלין אקרון יסורין של אהבה, של אהבה אינון, ולא מניה דהוא בר נש. של אהבה אינון, דאתפגם נהורא של אהבה זוטא, דאתרחיאי מאהבה רבה. בגין כך אלין אינון חברים משותפים בהדה. זכאה חולקהון בעלמא דין, ובעלמא דאתי, דאינון זכו להאי, למהוי חברים בהדה, עלייהו כתיב למען אחי ורעי וגו'.

5. "Behold, my servant shall prosper"

In this complex and difficult section, an aspect of the relationship between Zeir Anpin [the upper world] and Malchut [our Lower World] at the time of

the latter's creation is revealed, further explaining why the wicked often seem to prosper while the good suffer. The mystery of the title verse is discussed, revealing that at the end of the period of Correction, faith shall be rekindled in men, and Malchut--presented here as the moon--will once more be warmed and illuminated by the Light. There follows a detailed analysis of Torah verses. In question and answer form, the hidden meaning of the verses is revealed as a parable of the yearning for union by opposites, such as male and female. This is one of the Zohar's major themes. Through the story of Yosef and Ya'akov, we are shown that male and female are meant to be together as one: "For blessings abide only where male and female are united." The Malchut is then described with the same attributes as the male: He is wise, for example, whereas She is wisdom; He is mighty, She is might; He is a King; She is a Kingdom. The male is then described with the same attributes as the Nukva, in a profound exposition of apparent duality that governs material creation. Finally, by suggesting a subtle link between the violation of kosher laws regarding the consumption of living flesh and the illicit yearning of one sex for the other, Rabbi Yehuda resolves a discussion about the meaning of the term "an evil report."

The Relevance of this Passage

The mystical power of these words enriches and deepens our marital relationships, while also helping the unmarried to merit the appearance of their true soulmate. It further arouses the Light of the Upper World to radiate in our physical existence. This Light also helps cleanse prior negative sexual experiences and thoughts.

42. He opened the discussion with the verse: "Behold, My servant shall prosper, he shall be exalted and extolled, and be very high" (Yeshayah 52:13). Happy is the portion of the righteous, to whom the Holy One, blessed be He, revealed the ways of the Torah, so they may follow them. Come and behold: the verse, "Behold, my servant shall prosper," contains a supernal mystery, which has already been explained. Yet come and behold: when the Holy One, blessed be He, created the universe--THE SECRET OF ZEIR ANPIN AND NUKVA--He made the moon AND ENDOWED HER WITH THE SAME STATURE AS THAT OF ZEIR ANPIN. LATER, He decreased her lights in such a way that she had nothing of her own, SAVE WHAT SHE RECEIVED FROM ZEIR ANPIN. Because she made herself small, she shone from the sun, SIGNIFIED BY ZEIR ANPIN, by the power of the Supernal Lights IN IT.

43. While the Temple existed, Yisrael diligently proceeded with sacrifices, offerings and rituals performed by the priests, Levites and the children of Yisrael, creating unification and causing the lights to shine WITHIN THE NUKVA.

44. After the Temple was destroyed, the light darkened and the moon, THE NUKVA, no longer shone from the sun, ZEIR ANPIN. The sun withdrew from her and did not shine. Therefore, as we have learned, no day passes without curses, sorrow, and pain.

45. When the time comes for the moon to shine WITH HER OWN STRENGTH, AT THE END OF CORRECTION, then it is written: "Behold, my servant shall prosper," which is an allusion to the moon. "Behold, my servant shall prosper," refers to the secret of the faith, WHICH IS THE NUKVA. The words, "shall prosper," refer to the Supernal Awakening--WHICH WILL RESEMBLE a man who smells an odor and becomes alert and attentive.

46. "He shall be exalted," means that THE NUKVA SHALL BE FILLED from that facet of the light that is superior to all the lights, INDICATING KETER. "He shall be exalted"--as in, "and therefore will He be exalted, that He may have mercy upon you" (Yeshayah 30:18)--REFERS TO THE LIGHT OF KETER; "and extolled," on the side of Avraham, SIGNIFIES CHESED. "And be high," on the side of Yitzchak, MEANS GVURAH, while "very," on the side of Ya'akov, IS TIFERET. THIS MEANS THAT THE NUKVA WILL THUS BE FILLED BY ALL THESE GRADES. And although this has already been explained DIFFERENTLY, all is one in the secret of wisdom.

42. פֶּתַח וְאָמַר, הִנֵּה יִשְׁכִּיל עַבְדִּי יְרוּם וְנִשְׂא וְגָבַהּ מְאֹד. זָבָאָה חוֹלְקָהוֹן דְּצִדִּיקָיָא, דְּקוּדְשָׁא בְּרִיךְ הוּא גְלִי לֹן אֲרַחֲי דְאֹרִינִתָּא, לְמַהֲךָ בְּהוּ. תָּא חֲזִי, הָאִי קָרָא רְזָא עֲלָאָה אִיהוּ, הִנֵּה יִשְׁכִּיל עַבְדִּי וְאוּקְמוּהוּ. אָבֵל תָּא חֲזִי, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, עֵבֶד לָהּ לְסִיְהָרָא, וְאֲזַעֵר לָהּ נְהוּרָא, דְּהָא לִית לָהּ מְגֻרְמָה כְּלוּם, וּבְגִין דְּאֲזַעִירַת גְּרָמָה, אֲתַנְהָרָא בְּגִין שְׁמֵשָׁא, וּבִתּוּקְפָא דְנְהוּרִין עֲלָאִין.

43. וּבְזִמְנָא דְהוּוּ בֵּי מְקַדְשָׁא קַיָּים, יִשְׂרָאֵל הוּוּ מְשִׁתְּדֵלִין בְּקוּרְבָנִין וְעֵלוּן, וּפּוֹלְחִין דְּהוּוּ עַבְדִּין, כְּהֵנִי וְלִיּוֹאֵי וְיִשְׂרָאֵלִי, בְּגִין לְקַשְׂרָא קִשְׁרִין וְלֵאנְהָרָא נְהוּרִין.

44. וּלְבַתֵּר דְּאֲתַחֲרַב בֵּי מְקַדְשָׁא, אֲתַחֲשַׁךְ נְהוּרָא, וְסִיְהָרָא לֹא אֲתַנְהִירַת מִן שְׁמֵשָׁא, וְשְׁמֵשָׁא אֲסִתְּלַק מִנָּה, וְלֹא אֲתַנְהָרָא, וְלִית לָךְ יוֹמָא, דְּלֹא שְׁלֵטָא בֵּיהּ לְוֹטִינִן, וְצַעֲרִין וּכְאִבִּין, כְּמָה דְּאֲתַמַּר.

45. וּבְהָוָא זְמַנָּא, דְּמִטִּי זְמַנָּא דְּסִיְהָרָא לְאֲתַנְהָרָא, מַה כְּתִיב, הִנֵּה יִשְׁכִּיל עַבְדִּי, עֲלֵיהּ דְּסִיְהָרָא אֲתַמַּר, הִנֵּה יִשְׁכִּיל עַבְדִּי, דָּא הוּא רְזָא דְמַהִימְנוּתָא, הִנֵּה יִשְׁכִּיל: דְּאֲתַעֵר אֲתַעֲרוּתָא לְעֵילָא, כְּמָאן דְּאֲרַח רִיחָא, וְאֲתִי לְאֲתַעֲרָא וְלֵאֲסִתְּכֵלָא.

46. יְרוּם: מְסִטְרָא דְנְהוּרָא עֲלָאָה דְכָל נְהוּרִין. יְרוּם: כְּד"א וְלִכְן יְרוּם לְרַחֲמֵכֶם. וְנִשְׂא: מְסִטְרָא דְאַבְרָהָם. וְגָבַהּ: מְסִטְרָא דְיִצְחָק. מְאֹד: מְסִטְרָא דְיַעֲקֹב. וְאִף עַל גַּב דְּאוּקְמוּהוּ, וְכֵלָא חַד בְּרִזָּא דְחֻכְמָתָא.

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47. At that time, the Holy One, blessed be He, will intensify energy above so as to shine well upon the moon, THE NUKVA. As it is written: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (Yeshayah 30:26). Thus will Supernal Light be added to her own. Then all the dead, BURIED in the dust, will be stirred INTO LIFE.

48. He calls him "servant" (masculine form), THOUGH THIS ALLUDES TO THE NUKVA, for the secret path to his Master's keys is in his hand. THUS, THE PERFECTION OF THE NUKVA IS MADE KNOWN THROUGH HIM, HER MESSENGER. The same applies to the verse: "And Avraham said to the...servant," (Beresheet 24:2) who is the moon, NAMELY THE NUKVA, as we have learned. AND SHE IS REVEALED THROUGH Matatron, the servant messenger of his Master. THEREFORE THE WORD "SERVANT" WAS USED IN BOTH PLACES.

49. "The eldest of his house" (Beresheet 24:2), REFERS TO MATATRON, WHO IS CALLED 'OLD', as in "I have been young, and now am old" (Tehilim 37:25). THE MINISTER OF THE WORLD 'WHO IS MATATRON?' SAID THIS PHRASE. "That ruled over all that he had" (Beresheet 24:2), as all the colors: green, white, and red, are reflected in him.

50. "Put, I pray you, your hand under my thigh" (Ibid.) refers to the righteous, NAMELY, TO YESOD. Since he is the existence AND LIFE of the world WHEN HE HOLDS ON TO YESOD, this servant is appointed to bring life to the dwellers of the dust. And he becomes perfected through the supernal spirit to return spirits and souls to their places, in the skeletons and putrefied cadavers underneath the ground.

51. "And I will make you swear by Hashem, the Elohim of heaven" (Beresheet 24:3). HE SAID THAT IT IS WRITTEN: "And I will make you swear." What is the meaning of, "I will make you swear"? HE ANSWERS THAT IT MEANS he will be clothed in the secret of the seven Supernal Lights--CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT--FOR they are the secret of supernal perfection. ACCORDING TO HIS EXPLANATION, "SWEAR," DERIVED FROM THE ROOT SHIN BET AYIN, IS DERIVED FROM 'SEVEN' (Heb. sheva: Shin-Bet- Ayin). "That you shall not take a wife," refers to the body underneath the ground, IN THE GRAVE, which now rises from the dust AND IS CALLED A 'WIFE'. All those who were buried and deserved to be interred in the Land of Yisrael shall be the first to rise to life, as has been explained in relation to the verse: "The dead men of your people shall live," (Yeshayah 26:19) referring to the dead in the Land of Yisrael. THEN, "my dead body shall arise," (Ibid.) meaning the dead outside Yisrael. For all that, only the bodies of the children of Yisrael, buried IN THE LAND OF YISRAEL, shall rise, but not bodies from other nations, which defile the land.

47. וְבַהּוּא זְמַנָּא, יתְעַר קוּדְשָׁא בְרִיךְ הוּא אֲתַעְרוּתָא עֲלָאָה, לְאַנְהֵרָא לָהּ לְסִיְהֵרָא בְדָקָא יְאוּת, כַּד"א וְהִיא אֹר הַלְבָנָה בְּאֹר הַחֲמָה וְאֹר הַחֲמָה יְהִיָּה שְׁבַעַתִּים כְּאֹר שְׁבַעַת הַיָּמִים. וּבְגִין כֵּן יתוּסֵף בָּהּ רוּחַ עֲלָאָה, וּבְגִין כֵּן יתְעָרוּן כְּדִין כָּל אֵינֹן מִיְתִיָּא דְאֵינֹן גּוּ עֲפָרָא.

48. וְדָא הוּא עֲבָדִי, רְזָא דְמַסְפַּתְחָן דְמֵאֲרִיָּה בִיְדֵיהּ, כַּד"א וַיֹּאמֶר אֲבְרָהָם אֶל עֲבָדוֹ, דָּא סִיְהֵרָא כְּמָה דְאֲתַמָּר, מַטְטְרוּן דְאֵיְהוּ עֲבַד שְׁלִיחָא דְמֵאֲרִיָּה.

49. זְקֵן בֵּיתוֹ, כַּד"א נַעַר הָיִיתִי גַם זְקֵנִתִי. הַמוֹשֵׁל בְּכָל אֲשֶׁר לוֹ, בְּגִין דְכָל גּוֹנִין אֲתַחֲזוּן בֵּיהּ, יְרוּ"ק, חֲחוּ"ר, וְסוּמ"ק.

50. שִׁים נָא יָדְךָ תַּחַת יָרְכִי, דָּא הוּא צְדִיק, רְזָא דְמֵלָה, קִיּוּמָא דְעֲלָמָא, דְהָא כְּדִין, הָאֵי עֲבַד מִמְנָא בְּרְזָא עֲלָאָה, לְאַחֲוִיא לֹון לְדִיְרִי עֲפָרָא, וְיִתְעַבִּיד שְׁלִיחָא בְרוּחָא דְלְעִילָא, וְלֹאֲתַבָּא רַחֲוִין וְנִשְׁמַתִּין לְאֲתַרְוִיהוּ, לְאֵינֹן גּוּפֵי דְאֲתַבְּלוּ וְאֲתַרְקְבוּ תַּחַת עֲפָרָא.

51. וַאֲשְׁבִיעֶךָ בְּיַי אֱלֹהֵי הַשָּׁמַיִם. וַאֲשְׁבִיעֶךָ, מֵאֵי וַאֲשְׁבִיעֶךָ. לְאֲתַלְבֹּשָׁא בְּרְזָא דְשְׁבַע נְהוּרִין עֲלֵאִין, דְאֵינֹן רְזָא דְשְׁלִימוֹ עֲלָאָה. אֲשֶׁר לֹא תִקַּח אִשָּׁה דָּא הוּא גּוּפָא דְתַחֲוֹת עֲפָרָא, דְאֵית לִיהּ קִיּוּמָא לְאַקְמָא מִעֲפָרָא, דְכָל אֵינֹן דְאֲתַקְבְּרוּ בָּהּ, וְזָכוּ לְאֲתַקְבְּרָא בְּאַרְעָא דְיִשְׂרָאֵל, אֵינֹן יִתְעָרוּן בְּקַדְמִיתָא, כְּמָה דְאֹקִימְנָא, דְכְתִיב יָחִיו מֵתֶיךָ, בְּקַדְמִיתָא אֵלִין מֵתִין דְאַרְעָא דְיִשְׂרָאֵל. נְבַלְתִּי יְקוּמוּן, אֵינֹן מֵתִין דְשָׂאֵר אַרְעָאן. וְעַל דָּא, לְאֵינֹן גּוּפֵיהוּן דְיִשְׂרָאֵל דְאֲתַקְבְּרוּ תַּמָּן, וְלֹא לְגוּפֵי דְשָׂאֵר עַמִּין עַ"ז, דְאֲסַתְּאָבָא אַרְעָא מִיְנֵיהוּ.

52. Therefore, in the verse: "That you shall not take a wife to my son," what is meant by "my son"? HE ANSWERS THAT all the souls in the world that come from the river which flows out FROM EDEN, WHICH IS YESOD, are the children of the Holy One, blessed be He. Therefore, "that you shall not take a wife," means a body; "to my son" refers to the soul; "of the daughters of the Cna'an," are the bodies of the heathen nations, which the Holy One, blessed be He, will shake out of the Holy Land. As it is written: "That the wicked might be shaken out of it," (Iyov 38:13) as dirt is shaken out of a garment.

53. "But you shall go to my country, and to my kindred" (Beresheet 24:4). In this verse, "my country" is the Holy Land, which precedes all other countries, as we have learned. Of the verse, "But you shall go to my country, and to my kindred," HE ASKS: WHY REPEAT "my kindred" after saying, "my country?" HE ANSWERS: "My country" is THE HOLY LAND, as we said and "my kindred" are the children of Yisrael!

54. It is written: "And the servant took..." (Beresheet 24:10). As we have learned, THIS IS A REFERENCE TO MATATRON; "ten camels" are the ten grades, which the servant governs. They are a likeness to the above, LIKE THE GRADES OF ATZILUT. "Of the camels of his master" means they bear a likeness to his master's camels--THAT IS, THE GRADES OF THE NUKVA OF ATZILUT, HIS MASTER, as we have learned. And this servant rules over them and is established through them.

55. "For all the goods of his master were in his hand" (Beresheet 24:10), refers to the goodness and the lofty fragrance issued from the Supernal Lights and candles. ANOTHER EXPLANATION OF, "for all the goods of his master were in his hand," is that it refers to the union of the sun, ZEIR ANPIN, which is attracted to the moon, THE NUKVA. FOR THROUGH HIM OCCURS THE UNION OF MALE AND FEMALE.

56. "And he arose, and went to Aram-naharayim" (Beresheet 24:10), the place in the Holy Land where Rachel wept when the Temple was destroyed. "And he made his camels kneel down outside the city by a well of water" (Beresheet 24:11), for he wanted to add to her strength before raising and reviving the bodies.

57. In the verse: "At the time of evening" (Beresheet 24:11), WHAT TIME IS REFERRED TO? HE REPLIED: It is Shabbat eve, NAMELY YESOD, the era of the sixth millennium. FOR THE SIX DAYS OF CREATION ARE THE SECRETS OF 6,000 YEARS AND THE SIXTH DAY, SHABBAT EVE, CORRESPONDS TO THE SIXTH MILLENNIUM, ON WHICH DAY RESURRECTION WILL OCCUR. In the phrase, "At the time of evening," why say "time"? It should have said, 'AT EVENING.' HE ANSWERS: It conveys the meaning of, "And to his labor until the evening" (Tehilim. 104:23), and "For the shadows of the evening are lengthened" (Yirmeyah 6:4). THESE VERSES ARE THE SECRETS OF THE JUDGMENTS REVEALED DURING THE EVENING. "AT THE TIME OF EVENING" ALSO ALLUDES TO THE SECRET OF YESOD, WHICH THE SERVANT HAS MENDED.

52. ועל דא אשר לא תקח אשה לבני. מאי לבני. הכל נשמתין דעלמא דנפקי מההוא נהר דנגיד ונפיק, אינון בנין לקודשא בריך הוא, ועל דא אשר לא תקח אשה: דא גופא. לבני: דא נשמתא. מבנות הכנעני: אלין גופין דעמין ע"ז, דזמין קודשא בריך הוא לנערא לון מארעא קדישא, כד"א וינערו רשעים ממנה. כמאן דמנער טליתא מזוהמא דילה.

53. בי אל ארצו ואל מולדתי תלך. ארצו: דא היא ארעא קדישא, דאיהו קדמא ל כל שאר ארעין, כמה דאתמר. וע"ד בי אל ארצו ואל מולדתי, ביון דאמר אל ארצו, מהו ואל מולדתי, אלא אל ארצו, כמה דאתמר, ואל מולדתי אלין אינון ישראל.

54. תא חזי, מה כתיב, ויקח העבד, כמה דאתמר. עשרה גמלים: אלין אינון עשרה דרגין, דהאי עבד שלטא עליהו, בגוונא דלעילא. מגמלי אדניו: דאינון כההוא גוונא ממש, כמה דאתמר, והאי עבד שלטא ואתתקן בהו.

55. וכל טוב אדניו בידו: כל ההוא טיבו ריחין עלאין, דנפקי מגו אינון נהורין ובוצינין עלאין. וכל טוב אדוניו, ההוא שמושא דשמשא, דאתמשכא בה בסיהרא.

56. ויקם וילך אל ארם נהרים: דא אתר דארעא קדישא, דבכת תמן רחל, בד חריב בי מקדשא. ויברך הגמלים מחוץ לעיר אל באר המים, לאתתקמא חילהא בתוקפהא בדקא יאות, עד לא תיעול לאקמא לון לאינון גופין.

57. לעת ערב, מאי לעת ערב. דא ערב שבת, דאיהו זמנא דאלף שתיתאה. לעת ערב: כד"א, ולעבודתו עדי ערב. וכתיב בי ינטו צללי ערב.

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58. In the verse: "At the time that the women go out to draw water" (Beresheet 24:11), they draw the water of the Torah. At that time, they will be resurrected before any other man because, by drawing the water of the Torah, they are strengthened by the Tree of Life. Thus, they will come out first at the resurrection of the dead, as the Tree of Life causes them to be the first to rise.

59. "And the daughters of the men of the city come out" (Beresheet 24:13). HE ASKS: What is meant by "come out?" HE ANSWERS: It has the same meaning as: "and the earth shall cast out the shades of the dead" (Yeshayah 26:19). That is, it will cast out all the bodies that are in it. Therefore, it is written: "come out," WHICH ALLUDES TO THE BODIES THAT WILL BE CAST OUT BY THE EARTH AT THE TIME OF RESURRECTION. The words, "to draw water," MEAN to accept and properly receive a soul so that it will be perfected.

60. "And let it come to pass that the girl to who I shall say, 'Let down your pitcher, I pray you, that I may drink'..." (Beresheet 24:14). We have learned that every soul that strove in this world to know its Master by means of the mysteries of divine wisdom, will rise to the highest grade--a grade higher than all the souls who neither conceived nor attained knowledge. These will be the first to revive. This is the question that the servant wished to ask so that he could determine what the soul dealt with in this world, AND THUS LEARN WHETHER IT IS WORTHY OF BEING RESURRECTED FIRST. THIS IS THE MEANING OF, "LET DOWN YOUR PITCHER, I PRAY YOU, THAT I MAY DRINK."

61. "And she will say to me 'You may also drink'..." (Beresheet 24:44). You need to drink and receive water yourself first. After [I have served] you: "I will also draw for your camels," because these other Chariots, although they are watered through this grade, are watered mainly from the worship of the righteous, who know well how to serve their Master. For the righteous know how to nourish each grade properly. Therefore, if she says, "I will also draw for your camels," then "she shall be the woman whom Hashem has appointed for my master's son," the body which is surely appointed to that Supernal Soul.

62. Come and behold: we learned that the male yearns for the female, BY WHICH THE ILLUMINATION OF CHOCHMAH IS DRAWN FROM THE NUKVA, and a soul is created. The female yearns for the Male, BY WHICH CHASSADIM ARE DRAWN FROM THE MALE, who rises and mingles WITH THE SOUL upward. Thus, they become included within one another, THE CHOCHMAH OF THE FEMALE WITH THE CHASSADIM OF THE MALE. This forms the soul, THAT IS, COMPLETES IT. From this procedure, THE SERVANT DIVINED THAT IF SHE SAYS 'DRINK' (WHICH ALLUDES TO DRAWING THE CHOCHMAH), 'I WILL ALSO DRAW FOR YOUR CAMELS', NAMELY CONTINUING THE FLOW OF CHASSADIM--then she is indeed the woman, the body, who will execute the wishes of the soul issuing from the male, WHICH IS ZEIR ANPIN, INCLUDING BOTH CHOCHMAH AND CHASSADIM.

58. לַעֲת צֵאת הַשׁוֹאֲבוֹת: דִּהְיוּ זְמַנָּא, זְמַיְנִין לְמִיקָם וְלֵאחֵיוּא בְקַדְמִיתָא, מְכַל שְׁאָר בְּנֵי עֲלָמָא, אִינוּן דְּשִׂאבֵי מִימּוֹי דְּאוּרִייתָא, בְּגִין דְּאַתְעֶסְקוּ לְשִׂאבָא מִמִּימֵי דְּאוּרִייתָא, וְאַתְתְּקֻבוּ בְּאִילָנָא דְּחַיִּי, וְאִינוּן יַפְקֹון בְּקַדְמִיתָא, דְּאִילָנָא דְּחַיִּי גְרָמָא לֹון דִּיקוּמוּן בְּקַדְמִיתָא, כְּמָא דְּאַתְמַר.

59. וּבְנוֹת אַנְשֵׁי הָעִיר יוֹצְאוֹת, מֵאֵי יוֹצְאוֹת. כְּדָא, וְאַרְץ רַפְאִים תְּפִיל, דְּזְמַיְנָא אַרְעָא לְמַפְלֵט מְנָה, כַּל גּוֹפִין דְּאִינוּן בְּגוּוּהָ, וְעַל דָּא כְּתִיב יוֹצְאוֹת. לְשִׂאוּב מִיָּם: לְנִטְלָא נְשֻׁמְתָא, וְלִקְבֵּלָא לָהּ בְּדָקָא יְאוֹת, מִתְקַנָּא מֵאַתְרָהּ, בְּדָקָא חֲזִי.

60. וְהִיּהּ הַנְעִרָה אֲשֶׁר אָמַר אֵלֶיהָ הָטִי נָא כַּדָּךְ וְאַשְׁתֵּה, בְּגִין דִּהָא אַתְמַר, דְּכַל אִינוּן נְשֻׁמְתִין דְּעֲלָמָא, דְּאַתְקִימוּ בְּהָאֵי עֲלָמָא, וְאַשְׁתַּדְלוּ לְמַנְדַּע לְמֵאֲרִיחוֹן בְּרוּזָא דְּחֻכְמַתָּא עֲלָאָה, אִיְהִי סִלְקַת וְאַתְקִימַת בְּדִרְגָא עֲלָאָה, עַל כֹּל אִינוּן דְּלֵא אַתְדַּבְּקוּ, וְלֹא יִדְעוּ, וְאִינוּן אַתְקִימוּן בְּקַדְמִיתָא. וְדָא הוּא שְׁאַלְתָּא, דְּקָאִים הֵהוּא עֶבֶד לְמַנְדַּע וְלְמִשְׁאַל, בְּמָה אַתְעֶסְקַת הֵהִיא נְשֻׁמְתָא, בְּהָאֵי עֲלָמָא.

61. וְאַמְרָה אֵלַי גַּם אַתָּה שְׁתֵּה, אַנְתְּ בְּעֵי לְמִשְׁתֵּי וְלֵאֲתַשְׁקִיָּא בְּקַדְמִיתָא וּבְתַרְךָ וְגַם לְגַמְלִיךָ אֲשֶׁקָה, בְּגִין דְּכַל אִינוּן שְׁאָר רְתִיכִין, אִף עַל גַּב דְּאַתְשְׁקִיָּין מֵהָאֵי דְּרָגָא, כְּלֵהוּ אַתְשְׁקִיָּין מִפּוֹלְחָנָא דְּצִדִּיקִיָּוּא, דִּידְעֵי פּוֹלְחָנָא דְּמֵאֲרִיחוֹן בְּדָקָא יְאוֹת. דְּצִדִּיקִיָּוּא יִדְעֵי לְסַפְקָא לְכַל דְּרָגָא וְדִרְגָא בְּדָקָא יְאוֹת, וְעַל דָּא וְגַם לְגַמְלִיךָ אֲשֶׁקָה, וְדָאֵי הֵיא הָאִשָּׁה אֲשֶׁר הוֹכִיחַ יְי' לְבֵן אֲדָנֵי. וְדָאֵי הֵהִיא אִיְהוּ גּוֹפָא, דְּאַזְדַּמֵּן לְהֵהִיא נְשֻׁמְתָא עֲלָאָה.

62. תָּא חֲזִי, דִּהָא אַתְמַר דְּתִיאוּבְתָא דְּדִכּוּרָא לְגַבֵּי נּוֹקְבָא, עֶבִיד נְשֻׁמְתָא, וְתִיאוּבְתָא דְּנוֹקְבָא לְגַבֵּי דְּכּוּרָא, סִלְקָא וְאַתְעֶרֶב בְּהִדָּה דְּלַעִילָא, וְאַתְבְּלִיל דָּא בְּדָא, וְעֶבִיד נְשֻׁמְתָא, וּבְגִין כֵּן הִיא הָאִשָּׁה, דָּא הוּא גּוֹפָא וְדָאֵי, דְּאִיְהוּ זְמַיְנָא, לְהֵהוּא רְעוּתָא דְּנְשֻׁמְתָא, דְּנִפְקָא מִן דְּכּוּרָא.

63. These bodies will be raised TO LIFE earlier, as we have said. After these are revived, all other bodies outside Yisrael will be raised into perfect existence and resurrected with the renewal of the moon, FOR THE LIGHT OF THE MOON WILL THEN BE AS THE LIGHT OF THE SUN. The world will then be renewed as before. At that time, it is written: "Let Hashem rejoice in his works" (Tehilim 104:31).

64. Therefore, "Behold, my servant shall prosper," MEANS THAT THE SERVANT, MATATRON, WILL KNOW how to return each soul to its own place, THAT IS, TO THE BODY WORTHY OF IT, as was said. "He shall be exalted and extolled, and be very high" (Yeshayah 52:13), on the side of all those supernal grades.

65. "Just as many were astonished at you, saying, 'Surely his visage is too marred to be that of a man, and his form to be that of the sons of man'" (Yeshayah 52:14). Come and behold: we have learned that when the Temple was destroyed and the Shechinah exiled to foreign countries, it is written: "Behold, the mighty ones shall cry outside; ambassadors of peace shall weep bitterly" (Yeshayah 33:7). They all wept for her, they mourned and grieved for the Shechinah who went from her place into exile. EXILE changes her and her husband, ZEIR ANPIN, WHO withholds his light, FOR THERE IS NO ONE TO SHINE UPON, as it is written: "The sun shall be darkened in his going forth" (Yeshayah 13:10). Therefore, "his visage is too marred to be that of a man." Another explanation of the verse, "Surely his visage is too marred to be that of a man," is that it refers to the servant MATATRON, WHO AT THE TIME OF EXILE WAS changed in form and colors, which were GREEN, WHITE, RED.

66. Yet another explanation of, "Surely his visage is too marred to be that of a man," is that it has the same meaning as the verse: "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3). From the day the Temple was destroyed, the heavens, MEANING ZEIR ANPIN, did not hold their light. The secret is that blessings dwell only where there are Male and Female, as has been explained in relation to the verse: "Male and Female He created them. And Elohim blessed them" (Beresheet 1:27-28). But in exile, where male and female are not united, it is written: "His visage is too marred to be that of a man" (Yeshayah 52:14).

67. It is similar to the meaning of: "The righteous perished," (Yeshayah 57:1) which does not read 'perishes' or 'will perish', but rather "perished" ('is lost'), WHICH MEANS THAT THE RIGHTEOUS LOST HIS BLESSINGS. For blessings abide only where male and female are united.

68. Therefore, when the male is not with the female, the souls released FROM HER are different than those issued when the sun, ZEIR ANPIN, was united with the moon, THE NUKVA, as we learned. FOR AS ZEIR ANPIN AND NUKVA WERE CHANGED DURING THE EXILE, SO THE SOULS OF THEIR OFFSPRING WERE DIFFERENT FROM THE PREVIOUS ONES. Of this, it is written: "These are the generations of Ya'akov: Yosef..." (Beresheet 37:2). AFTER YOSEF BECAME LIKE YA'AKOV AND THE SUN UNITED WITH THE MOON, THE VIRTUE OF THE SOULS IS ELEVATED. BUT THEY CHANGE DURING EXILE.

63. וְאִינוּן גּוֹפִין זְמִינִין לְאַתְעָרָא בְקַדְמִיתָא בְדַאמְרֵן. וּלְבַתַּר דְּאֵלִין יְקוּמוּן, יְקוּמוּן כּל אַחֲרָנִין דְּבִשְׂאָר אֶרְעָאן, וּוּתְקִימוּן בְּקִיּוּמָא שְׁלִים, וּוּתְחַדְתּוּן בְּחַדְתּוֹתָא דְּסִיְהֵרָא, וּוּתְחַדַּשׁ עֲלֵמָא בְּמַלְקְדֵימִין, וּכְדִין כְּתִיב בְּהוּא זְמַנָּא יִשְׂמַח יי' בְּמַעֲשָׂיו.

64. וּבְגִין כֵּן, הִנֵּה יִשְׁכִּיל עַבְדִּי, לְאַהֲדָרָא נְשַׁמְתִּין כּל חַד וְחַד לְאַתְרֵיהּ. יְרוּם וְנִשְׂא וְגַבְהָ מְאֹד, מְסֻטְרָא דְּכּל אִינוּן דְּרִגִין עֲלֵאִין בְּדַקְאמְרֵן.

65. בְּאִשְׁרֵי שְׁמֻמוֹ עֲלֵיךְ רַבִּים כֵּן מִשְׁחַת מְאִישׁ מְרָאֵהוּ וְתֹארוֹ מִבְּנֵי אָדָם, תָּא חֲזִי, דְּהָא אֲתַמְר, דְּכֵד אֲתַחֲרַב בִּי מִקְדְּשָׁא, וְשְׁכִינְתָּא אֲתַגְלִי בְּגוֹ אֶרְעָאן נּוֹכְרָאִין בִּינְיֵיהוּ, מֵה כְּתִיב, הֵן אֲרָאִלִם צָעְקוּ חוּצָה מִלְּאֲבֵי שְׁלוֹם מֵר יִבְכִּיּוּן, כְּלָהוּ בְּכוֹ עַל דָּא, וְקִשְׁרוֹ בְּכִיָּה וְאַבְלָא, וְכֵל דָּא עֲלֵה דְּשְׁכִינְתָּא דְּאֲתַגְלִיָּא מֵאַתְרָהּ, וְכַמְּה דְּאִיְהִי מִשְׁתַּנִּית מְכַמְּה דְּהוּת, אוֹף הֵכִי בְּעֵלָה, לֹא נְהִיר נְהוּרֵיהּ, וְאַשְׁתַּנִּי מְכַמְּה דְּהוּהּ, דְּכְתִיב חֲשַׁךְ הַשֶּׁמֶשׁ בְּצִאתוֹ, וְעַל דָּא כְּתִיב כֵּן מִשְׁחַת מְאִישׁ מְרָאֵהוּ.

66. דְּבַר אַחַר כֵּן מִשְׁחַת מְאִישׁ מְרָאֵהוּ, מֵהֵאֵי עַבְדִּי, דְּאִשְׁתַּנִּי דִּיּוֹקְנֵיהּ וְגוּוֹנֵיהּ מְכַמְּה דְּהוּהּ. דְּבַר אַחַר כֵּן מִשְׁחַת מְאִישׁ מְרָאֵהוּ, כַּד"א אֲלַבִּישׁ שְׁמִים קְדְרוֹת וְשִׁק אֲשִׁים כְּסוּתִם. דְּהָא מִיּוּמָא דְּאֲתַחֲרַב בִּי מִקְדְּשָׁא, לֹא קִיּוּמוֹ שְׁמוּם בְּנְהוּרָא דְּלֵהוּן, וְרִזָּא דְּמֵלָה, בְּרַכָּאן לֹא שְׁרִיין, אֲלֵא בְּאַתְרֵי דְּאִשְׁתַּכְחוּ דְּכַר וְנוֹקְבָא, וְאוֹקְמוּהּ כַּד"א זְכַר וְנוֹקְבָה בְּרָאם וּיְבַרְךְ אֲתֵם. וּבְגִין כֵּן מִשְׁחַת מְאִישׁ מְרָאֵהוּ.

67. וְדָא הוּא כְּמָה דְּכְתִיב, הִצְדִּיק אָבְדִי, אָבוֹד אוֹ נֶאָבְדִי, לֹא נֶאָמְרִי, אֲלֵא אָבְדִי, דְּלֹא שְׁרִיין בְּרַכָּאן, אֲלֵא בְּאַתְרֵי דְּאִשְׁתַּכְחוּ דְּכַר וְנוֹקְבָה כְּחַדָּא, כְּמָה דְּאֲתַמְר.

68. בְּהוּא זְמַנָּא, דְּלֹא אִשְׁתַּכְּחַ דְּכוּרָא בְּהַדְּרָה, וּכְדִין כּל אִינוּן נְשַׁמְתִּין דְּנִמְקִי, כְּלָהוּ הוּי לְהוּ שְׁנוּיָא, מְכַמְּה דְּהוּוּ בְּזְמַנָּא דְּשִׁמְשָׁא אֲתַחֲבַר בְּסִיְהֵרָא, כְּמָה דְּאֲתַמְר. וְעַל דָּא אֵלֵה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף וְגו' וְאַתְמַר.

69. "...and the lad..." (Beresheet 37:2) means that because their union is never broken, the righteous, WHICH IS YESOD, and righteousness, WHICH IS THE NUKVA, are constantly together. The Nukva is described with the same attributes as the male, WITH THE ADDITION OF THE FEMALE SUFFIX. FOR EXAMPLE: HE IS WISE, SHE IS WISDOM; HE IS MIGHTY, SHE IS MIGHT; HE IS A KING; SHE IS A KINGDOM. And the male is described with the same attributes as the Nukva. As it is written: "And the lad (Heb. na'ar)..."; AS THE NUKVA IS CALLED 'GIRL' (HEB. NA'ARAH), SO IS YESOD CALLED 'LAD'.

70. "...with the sons of Bilhah, and the sons of Zilpah" (Beresheet 37:2). YOSEF is found within them, all TWELVE TRIBES, EVEN IN THE SONS OF THE HANDMAIDS, THE HIND PARTS OF THE SHECHINAH. He renews them appropriately and delights them with his mirth, for all branches and leaves OF THE SHECHINAH are blessed by his joy; THAT IS, EVEN THE HIND PARTS OF THE SHECHINAH, WHICH ARE CALLED 'LEAVES'--IN ACCORDANCE WITH THE VERSE: "WHOSE LEAF SHALL NOT WITHER" (YEchezkel 47:12)--ARE PERFECTED THROUGH HIM.

71. "And these are the generations of Ya'akov: Yosef..." (Beresheet 37:2). We have learned that Ya'akov's image was reproduced in Yosef. Thus, everything that happened to Ya'akov also happened to Yosef. They shared the same path, according to the secret of the letter Vav--THE FIRST VAV BEING THE SECRET OF YA'AKOV, TIFERET, AND THE SECOND, THE FULLY SPELLED VAV, BEING THE SECRET OF YOSEF, YESOD. And they walk together--AS THEY SOUND LIKE ONE WHEN THE VAV IS PRONOUNCED--because they share one meaning and image.

72. "...and Yosef brought to his father their evil report" (Beresheet 37:2). As has been explained, he told his father that they ate raw meat cut from a living animal. HE INSISTED THAT the sons of the handmaids were part of the twelve tribes. Thus, how could the sons of Leah treat them with contempt and also eat flesh from a living animal, thereby transgressing the commandment of their Master to the sons of Noah? As it is written: "But flesh with its life, which is its blood, you shall not eat" (Beresheet 9:4). Could they have eaten and thus transgressed their Master's commandment? HE ANSWERS: Yosef told this by his own invention, and was therefore punished for it.

73. According to one explanation, Rabbi Yehuda said: Yosef's "evil report" is that they cast their eyes upon the daughters of the land, which is CONSIDERED TO BE evil because IT ALLOWED the unholy grades to nourish the Side of Defilement.

69. והוא נער, בגין דלא מתפרשין לעלמין, צדיק וצד"ק בחדא אינון, כמה דאיהי אתקריאת בשמא דכורא, הכי נמי אתקרי איהו, בשמא דילה, דכתיב והוא נער.

70. את בני בלהה ואת בני זלפה, בכלהו קיימא לחדתא לון בדקא יאות, ולאשתעשעא לון בחדה דיליה. דכלהו ענפין, וכלהו עליון, בלהו אתברכין בחדה דיליה.

71. אלה תולדות יעקב יוסף, כמה דאתמר, דכל דיוקנא דיעקב, הוה ביה ביוסף, וכל מה דאירע להאי, אירע להאי, ותרווייהו בחדא אזלי, ודא הוא דא דא ו"ו, דאזלי תרווייהו בחדא, בגין דאינון דא חדא, ודיוקנא חדא.

72. ויבא יוסף את דבתם רעה, הא אוקמוה, דהוה אמר לאבוי עלייהו, דהוה אכלי שויפא מבעלי חיון, כד אינון חיון. ויבא יוסף את דבתם רעה, וכי הא במניינא הוה, אינון בני שמחות, היך הוה מזלזלין בהון בני לאה והיך הוה אכלין אבר מן החי, והוה עברין על פקודא דמאריהון, דהא פקיד על בני נח פקודא דא, כד"א אך בשר בנפשו דמו לא תאכלו, ואינון הוה אכלי ליה, ועברין על פקודא דמאריהון. אלא, יוסף הוה קאמר, ועל דא אתענש.

73. רבי יהודה אמר, את דבתם רעה, כמה דאוקמוה, דיהבי עינייהו בבנות ארעא, ודא הוא דבתם רעה לינקא לכל אינון דרגין דלא קדישין, דאתין מסטרא מסאבא.

6. "Now Yisrael loved Yosef"

Using the story of Yosef and his many-colored coat as an analogy, Rabbi Elazar discusses the spiritually privileged position of the children of Israel and the enmity this inspires in idolatrous nations. We learn that Ya'akov's love for Yosef over his brothers, and the coat that he gave Yosef, was the immediate cause of the Exile itself, which is, in turn, shown to be a parable of human history.

The Relevance of this Passage

The children of Israel are designated as the Chosen People in response to the measure of their internal Vessel--the Desire to Receive--which is more intense than that of other nations. For this reason, they are the channel through which the Light of The Creator emerges into our world. When the Desire to Receive is directed towards the self alone, there is a lack of Light in our world, and this instigates negative repercussions from other nations. These other nations sense the lack of Light, which creates enmity between them and the children of Israel, and is ultimately the cause for the continuing Exile. Thus, Exile is both a personal and an historical occurrence. When the hardships of life reach their extreme, this is a spiritual connection to the Exile of the children of Israel, which exists to this very day. The Exile is also an effect of our failure to direct our desires towards

positive and sharing causes. The spiritual forces of liberation present in this passage can hasten both our personal redemption and also the Final Redemption of the entire world.

74. "Now Yisrael loved Yosef more than all his children, because he was the son of his old age; and he made him a striped shirt" (Beresheet 37:3). Rabbi Elazar began the discussion with the verse: "Come, My people, enter you into your chambers, and shut your doors about you: hide yourself for a little moment, until the indignation be overpassed" (Yeshayah 26:20). Come and behold: how much did the Holy One, blessed be He, love the children of Yisrael? He had more love for them than for all the other heathen nations. Thus, He warned them and guarded them in their actions.

75. Come and behold: Judgment hovers about the world three times a day. During these times, it behooves a man to take heed and be watchful lest Judgment shall fall on him. This is so at specific times, as has already been explained.

76. The three times are when morning comes and Avraham is awakened into the world, where he holds on to Judgment, so that he is attached to it. Within the first three hours, Judgment is driven from its place to be awakened within Ya'akov, until the time is come for Minchah. Then, the lower Judgment is stirred to be attached to the upper Judgment. Then one Judgment joins another, and it behooves us to be on our guard.

77. Moreover, when Judgment is upon the world and death is in the marketplace, no man should walk alone in a public place, as has been explained elsewhere. Man should shut himself in and never venture out, as Noach did when he shut himself in the ark to avoid being found in the presence of the Angel of Destruction.

78. Therefore: "Come, my people, enter you into your chambers..." (Yeshayah 26:20) MEANS shut yourself inside YOUR HOUSE, "and shut your doors about you," so as not to be seen by the Destroying Angel. "Hide yourself for a little moment, until the anger be over passed," because after the Judgment has past, the Angel of Destruction has no permission to harm you.

79. Come and behold: it is the affection that the Holy One, blessed be He, harbors for Yisrael and His drawing them near Him THAT CAUSES the other heathen nations to hate Yisrael. For they are kept away from the Holy One, blessed be He, while Yisrael are near.

74. וְיִשְׂרָאֵל אָהַב אֶת יוֹסֵף מִכָּל בְּנָיו כִּי בֶן זָקֵנִים הוּא לוֹ וַעֲשָׂה לוֹ כְּתֹנֶת פְּסִים. רַבִּי אֱלֶעָזָר פָּתַח וְאָמַר, לָךְ עָמִי בֹא בַחֲדָרֶיךָ וּסְגֹר דְלִתְךָ בְּעֶדְךָ חֲבִי כְּמַעֲט רִגַע עַד יַעֲבֹר זַעַם. לָךְ עָמִי בֹא בַחֲדָרֶיךָ. תָּא חֲזִי, כְּמָה קוֹדֵשׁא בְרִיךְ הוּא רְחִים לוֹ לְיִשְׂרָאֵל, וּבְגִין רְחִימוּתָא דְלְהוֹן, דְרְחִים לוֹן עַל כָּל עַמִּין עַכְו"ם, אֲזַהֵר לוֹן, וּבְעֵי לְנִטְרָא לוֹן, בְּכָל מָה דְאִינּוֹן עֲבָדִין.

75. תָּא חֲזִי, תְּלַת זְמַנִּין אֵית בְּיוֹמָא, דְדִינָא שְׂרִיא בְּעֵלְמָא, וְכַד אֲתִי הֵוּא זְמַנָּא, מְבַעֵי לִיה לְבַר נֶשׁ, לְאֲזַדְהָרָא, וְלֹאסְתַּמְרָא, דְלֹא יִפְגַע בֵּיה הֵוּא דִינָא, וְאִינּוֹן זְמַנִּין יְדִיעֵן, וְהָא אֹקְמוּהָ.

76. בְּגִין דְהָא כַּד סְלִיק צַפְרָא, אֲבָרְהָם אֲתַעַר בְּעֵלְמָא, וְאֲחִיד לִיה לְדִינָא לְקִשְׂרָא לִיה בְּהַדְיָה, וּבְשִׁירוּתָא דְתְּלַת שְׁעֵי קַמִּיּוּתָא, נְטִיל דִינָא מֵאֲתַרְיָה, לְאֲתַעַרָא בֵּיה בְּיַעֲקֹב, עַד דְאֲתַעַר צְלוּתָא דְמִנְחָה, דְאֲהַדְר דִינָא לְאֲתַרְיָה, וְאֲתַעַר דִינָא דְלִתְתָא, לְאֲתַקְשְׂרָא בְדִינָא דְלַעִילָא, דְהָא כְּדִין אֲתַקְשְׂר דִינָא בְדִינָא, וּבְעֵי לְאֲזַדְהָרָא.

77. תּוּ, כַּד דִינָא אֲתַעַר בְּעֵלְמָא, וּמוּתָא אֲשַׁתְּכַח בְּמִתָּא, לֹא לִיבְעֵי לִיה לְבַר נֶשׁ לְמִיּהָר יַחֲוּדָי בְּשׁוּקָא, וְהָא אֹקִימָנָא מְלִי, אֶלָּא בְּעֵי לְאֲסַגְרָא גְרַמִּיָּה, דְלֹא יִפּוֹק לְבַר, כְּמָה דְאֹקְמוּהָ בְנַח, דְאֲסַגְר גְרַמִּיָּה בְּתִיבּוּתָא, דְלֹא יִשְׁתַּכַּח קַמִּי מַחְבְּלָא.

78. וְעַל דָּא, לָךְ עָמִי בֹא בַחֲדָרֶיךָ, אֲסַגְר גְרַמְךָ. וּסְגֹר דְלִתְךָ בְּעֶדְךָ, דְלֹא יִתְחַזִּי קַמִּיָּה דְמַחְבְּלָא. חֲבִי כְּמַעֲט רִגַע עַד יַעֲבֹר זַעַם, דְבִתְר דְאֲעֵבֵר דִינָא לִית לִיה רֶשׁוּ לְמַחְבְּלָא לְחַבְּלָא.

79. תָּא חֲזִי, דְקוֹדֵשׁא בְרִיךְ הוּא בְגִין רְחִימוּתָא דְאִיהוּ רְחִים לוֹן לְיִשְׂרָאֵל, וְקָרִיב לוֹן לְגַבִּיָּה, כָּל שְׂאָר עַמִּין עַכְו"ם שְׁנֵאִין לוֹן לְיִשְׂרָאֵל, בְּגִין דְאִינּוֹן מִתְרַחֲקִין, וְיִשְׂרָאֵל קָרִיבִין.

80. Come and behold: as a result of the exceptional love Ya'akov had for Yosef, his brothers "conspired against him to slay him" (Beresheet 37:18). How much more do the idolatrous nations HATE Yisrael BECAUSE OF THE LOVE THAT THE HOLY ONE, BLESSED BE HE, HAS FOR YISRAEL ABOVE THEM?

80. וְתֵאֵדָוּ, וְתֵאֵדָוּ, בְּגִין רַחֲמוֹתַי הַרְחִים יַעֲקֹב לְיוֹסֵף יִתִּיר מֵאֲחָיו, אִף עַל גַּב דְּכֻלְהוּ הוּוּ לִיחָא אֲחִין, מֵה כְּתִיב וַיִּתְנַבְּלוּ אֹתוֹ לְהַמִּיתוֹ, כָּל שָׁנָן עִמּוֹן עוֹבְרֵי עֹבֶדֶת בּוֹכְבִים וּמְזֻלֹת לְיִשְׂרָאֵל.

81. Come and behold: see what this love, which Ya'akov had for Yosef OVER HIS BROTHERS, caused. YOSEF was exiled from his father, who then joined him. By this action, he brought exile upon the tribes and the Shechinah. Although it was decreed IN THE COVENANT, THE REASON, NEVERTHELESS, WAS THAT HE LOVED HIM BETTER THAN HIS BROTHERS. It has been explained that all this happened because of the many-colored coat he made him, as it is written: "And when his brethren saw...THEY HATED HIM, AND COULD NOT SPEAK PEACEABLY TO HIM" (Beresheet 37:4).

81. תֵּאֵדָוּ בְּמַה גְּרִים לִיחָא הֵוֵא רַחֲמוֹתַי הַרְחִים לִיחָא יִתִּיר, דְּגָרַם לִיחָא דְאֲתַגְלִי מֵאֲבוּי, וְאֲתַגְלִי אֲבוּי בְּהַדְיָה, וְגָרַם לֵהוּ גְלוּתָא, וְלִשְׁכִינְתָא דְאֲתַגְלִי בִּינְיָהוּ, וְאִף עַל גַּב דְאֲתַגְזִירַת גְּזֵרָה, וְאוֹקְמוּהָ דְבְּגִין כְּתָנַת פְּסִים דְעֵבֶד לִיחָא יִתִּיר, מֵה כְּתִיב וַיִּרְאוּ אֲחָיו.

7. "And Yosef dreamed a dream"

Rabbi Chiya discusses dreams as a form of divine revelation. Situated beneath Prophecy and Vision in the hierarchy of revelatory experiences, dreams comprise a mixture of truth and falsehood, and serve as an admonition to the dreamer. Once given, the interpretation of a dream can influence both its meaning and its fulfillment. According to Rabbi Shimon, the dreamer's awareness and interpretation is not necessary for fulfillment. The interpretation of Yosef's dream by his brothers, whereby they sealed their fate, warns us not to dismiss our dreams too quickly or to share them with those who are not friends.

The Relevance of this Passage

Reading this section raises awareness of the vital information dreams often provide to help in our spiritual development. We learn to protect ourselves against negative dream interpretations and their manifestation.

82. "And Yosef dreamed a dream" (Beresheet 37:5). Rabbi Chiya opened the discussion with the verse: "And he said, 'Hear now my words: If there be a prophet among you, I, Hashem, make myself known to him in a vision, and speak to him in a dream'" (Bemidbar 12:6). Come and behold: how many grades of prophecy the Holy One, blessed be He, formed. They stand upon each other, one grade superior to another, higher than the other. They all nourish each other according to their ability, some from the right and some from the left, as is proper.

82. וַיִּחְלַם יוֹסֵף חֲלוֹם וּגְוֵי, רַבִּי חֵיָא פִּתַּח וְאָמַר, וַיֹּאמֶר שְׁמְעוּ נָא דְבָרֵי אִם יִהְיֶה נְבִיאֵכֶם יוֹי בְּמִרְאָה אֱלֹו אֲתוֹדַע בְּחֲלוֹם אֲדַבֵּר בּוֹ. תֵּאֵדָוּ, בְּמַה דְרָגִין לְדְרָגִין עֵבֶד קוֹדֶשׁא בְרִיךְ הוּא, וְכֻלְהוּ קוֹימֵי דָא עַל דָּא, דְרָגָא עַל דְרָגָא, דָּא לְעֵיל מִן דָּא, וְכֻלְהוּ יִנְקִין אֱלִין מִן אֱלִין, כְּדָקָא חֵיָא לֹוֹן, אֱלִין מִימִינָא וְאֱלִין מִשְׁמָאלָא, וְכֻלְהוּ אֲתַמְנֵן אֱלִין עַל אֱלִין, כִּלָּא כְּדָקָא יָאוֹת.

83. Come and behold: the prophets in the world are nourished from one aspect, from two known grades, NETZACH AND HOD, which are seen within the mirror (Heb. mar'ah) that has no reflection, WHICH IS THE NUKVA. As it is written: "I, Hashem make myself known to him in a vision (Heb. mar'eh)" (Bemidbar 12:6). This is the mirror that reflects all the colors, NAMELY WHITE, RED, AND GREEN, WHICH REPRESENT THE THREE COLUMNS OF ZEIR ANPIN; it is known as the 'dull mirror'. The phrase: "And speak to him in a dream" (Ibid.), refers to the sixtieth part of prophecy. As has been explained, it is Gavriel's grade, the sixth grade BENEATH the grade of prophecy, who supervises dreams.

83. תֵּאֵדָוּ, כִּלָּא נְבִיאֵי דְעֵלְמָא כֻלְהוּ יִנְקֵי מִסְטְרָא חֲדָא, מִגּוֹ תְרִין דְרָגִין יְדִיעֵן, וְאִינֻן דְרָגִין הוּוּ אֲתַחְזִיין בְּגוֹ אֲסַפְקֵלְרִיא דְלָא נְהָרָא, דְכְּתִיב בְּמִרְאָה אֱלֹו אֲתוֹדַע, מֵאִי הוּא מִרְאָה, כְּמַה דְאֲתַמְר חֵיָו דְכֻלָּ גּוֹנֵן אֲתַחְזִיין בְּגוֹוָה, וְדָא הִיא אֲסַפְקֵלְרִיא דְלָא נְהָרָא. בְּחֲלוֹם אֲדַבֵּר בּוֹ, דָּא הוּא חַד מִשְׁתִּין בְּנְבוּאָה, כְּמַה דְאוֹקְמוּהָ, וְאִיחָו דְרָגָא שְׁתִּיתָאָה מֵהֵוֵא דְרָגָא דְנְבוּאָה, וְאִיחָו דְרָגָא דְגְבְרִיאֵל, דְמִמְנָא עַל חֲלֵמָא, וְהָא אֲתַמְר.

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84. Come and behold: every well-formed dream proceeds from that grade OF THE ANGEL GAVRIEL. BECAUSE IT IS FROM AN ANGEL, every dream includes some lies. Therefore, parts of dreams are true and parts are false; no dream is without both.

85. Because a dream has both TRUE AND FALSE ELEMENTS, all the dreams in the world follow verbal interpretations, as was explained in relation to the verse: "And it came to pass, as he interpreted to us, so it was" (Bereshheet 41:13); FOR IT COMES TO PASS ACCORDING TO ITS OWN INTERPRETATION. What is the reason? A dream contains truth and lies; hence, the words of interpretation prevail over everything, in that they determine WHETHER THE TRUE OR THE FALSE PART SHALL PREVAIL. A dream therefore needs a favorable interpretation. Rabbi Yehuda said that because a dream is of a lower grade, THAT OF THE ANGEL GAVRIEL, and speech, THE SECRET OF THE NUKVA, has power OVER THE ANGEL, dreams follow their own interpretations--WHICH COME FROM THE ASPECT OF SPEECH AND PROCEED FROM THE NUKVA, CALLED 'SPEECH', RULING OVER THE ANGEL GAVRIEL'.

86. He continued with the verse: "In a dream, in a vision of the night, when deep sleep falls upon men, in slumbering upon the bed, then He opens the ears of men, and with discipline seals their instruction" (Iyov 33:15-16). Come and behold: when man lies in his bed, he should first acknowledge the Kingdom of Heaven over him, then utter a verse of mercy. The friends explained that when a man sleeps in his bed, his soul leaves him to soar above, each soul according to its own way.

87. When people fall asleep in their beds, the soul departs. "In slumbering upon the bed, then He opens the ears of men." Thus, the Holy One, blessed be He, reveals to the soul through the grade in charge of dreams, NAMELY GAVRIEL, what will happen in the world in the future, or that which corresponds to his innermost thoughts, THAT IS, TRUTH, LIES, OR BOTH. Thus, through admonition, a man receives knowledge of things to come. FOR THIS REASON, HE IS TOLD OF FUTURE EVENTS.

88. A man is not given this knowledge while the body is strong. The angel informs the soul, and the soul informs the man. The dream comes TO THE SOULS from above, when the souls depart from the body and ascend, each according to its merit.

84. תָּא חֲזִי, כָּל חֶלְמָא דְאִיהוּ בְדִקָּא יְאוּת, מֵהַאי דְרָגָא קָא אַתְיָא, וְעַל דָּא, לִית לָךְ חֶלְמָא, דְלֵא יִתְעַרְבוּן עִמֵּיהּ מְלִין בְּדִיבּוּן, בְּמֵה דְאוּקִימָנָא, וּבְגִין כֵּךְ, מְנַיִיהוּ קְשׁוּט, וּמְנַיִיהוּ בְּדִיבּוּן, וְלִית לָךְ חֶלְמָא, דְלֵא אִית בֵּיהּ מֵהַאי גִיסָא וּמֵהַאי גִיסָא.

85. וּבְגִין דְאִית בֵּיהּ בְּחֶלְמָא כְּלָא בְדָאמְרוּן, כָּל חֶלְמוּן דְעֶלְמָא, אֲזִלִּין בְּתֵר פְּשָׂרָא דְפּוּמָא, וְאוּקְמוּהּ דְכִתְיִב, וַיְהִי כַּאֲשֶׁר פִּתְר לָנוּ בֵּן הָיָה, מִ"ט, בְּגִין דְאִית בֵּיהּ בְּחֶלְמָא בְּדִיבּוּ וּקְשׁוּט, וּמֵלֵה שְׁלֵטָא עַל כְּלָא, וּבְגִין כֵּךְ, בְּעֵי חֶלְמָא פְּשָׂרָא טְבָא. רַבִּי יְהוּדָה אָמַר, בְּגִין דְכָל חֶלְמָא, מְדִרְגָּא דְלִתְתָּא אִיהוּ, וְדַבּוּר שְׁלֵטָא עֲלֵיהּ, וּבְגִין כֵּךְ כָּל חֶלְמָא אֲזִלָּא בְּתֵר פְּשָׂרָא.

פִּתַח וְאָמַר, בְּחֵלוֹם חֲזִיוֹן לַיְלָה בְּנִפְל תְּרַדְמָה עַל אַנְשִׁים בְּתַנּוּמוֹת עַלֵי מִשְׁכָּב אֲזִי יִגְלֵה אֲזִן אַנְשִׁים וּבְמִסְרָם יַחְתֵּם. תָּא חֲזִי, בְּדִ סְלִיק בְּרִי נִשְׁ לְעַרְסִיָּה, מִבְּעֵי לֵיהּ, לְאַמְלַכָּא עֲלֵיהּ מַלְכוּתָא דְשְׁמַיָּא בְּקִדְמִיתָא, וּלְבַתֵּר יִימָא חַד פְּסוּקָא דְרַחֲמֵי, וְאוּקְמוּהּ חֲבַרְיָא, בְּגִין דְהָא בְּדִ בְּרִי נִשְׁ נְאִים עַל עַרְסִיָּה, הָא נִשְׁמַתִּיהּ נִפְקָא מִנֵּיהּ, וְאֲזִלָּא וְשִׁטְיָא לְעִילָא, כָּל חַד וְחַד כְּפּוּם אֲרַחֲיָה וְהִכִּי סְלִיקָת, בְּמֵה דְאִתְמַר.

87. מֵה כְּתִיב בְּחֵלוֹן חֲזִיוֹן לַיְלָה, בְּדִ בְּנֵי נִשְׁא שְׁכַבֵּי בְעַרְסִיָּהוּ נְיִימִין, וְנִשְׁמַתָּא נִפְקַת מִנֵּיהּ, הֵה"ד בְּתַנּוּמוֹת עַלֵי מִשְׁכָּב, אֲזִי יִגְלֵה אֲזִן אַנְשִׁים, וּכְדִין קוּדְשָׁא בְּרִיךְ הוּא אֹדַע לֵהּ לְנִשְׁמַתָּא, בְּהוּא דְרָגָא דְקִיּוּמָא עַל חֶלְמָא, אֵינּוֹן מְלִין דְזַמִּינִין לְמִיתֵי עַל עֶלְמָא, אֲזִי אֵינּוֹן מְלִין, כְּפּוּם אֵינּוֹן הִרְהוּרִין דְלִבֵּיהּ, בְּגִין דְבֵר נִשְׁ נְטִיל אֲרַחָא דְתוֹכְחֵי דְעֶלְמָא.

בְּגִין דְשָׂא לָא מוּדְעִין לֵיהּ לְבַר נִשְׁ, בְּעוּר דְאִיהוּ קָאִים בְּתוֹקְפָא דְגּוּפָא, בְּדִקָּאמְרוּן, אֶלָּא מְלֵאכָא אֹדַע לְנִשְׁמַתָּא, וְנִשְׁמַתָּא לְבַר נִשְׁ, וְהוּא חֶלְמָא אִיהוּ מְלֵעִילָא, בְּדִ נִשְׁמַתִּין נִפְקִין מִגּוּפֵי, וְסְלִיקִין כָּל חַד וְחַד כְּפּוּם אֲרַחֲיָה.

89. How many grades are in the secret of the dream, in the secret of wisdom? Come and behold: a dream is one grade, a vision is another, and a prophecy a third. All these grades are in ascending order; THE DREAM IS BENEATH THE VISION, AND THE VISION IS BENEATH THE PROPHECY.

89. וְכַמָּה דְרָגִין עַל דְרָגִין, בְּרָזָא דְחֻלְמָא, בְּלֵהוּ בְרָזָא דְחֻכְמָתָא. וְתָא חֲזִי, חֲלוֹם דְרָגָא חֲדָא, מְרָאָה דְרָגָא חֲדָא, נְבוּאָה דְרָגָא חֲדָא, וְכֻלְהוּ דְרָגִין לְדְרָגִין אֵלִין עַל אֵלִין.

90. "And Yosef dreamed a dream, and told it to his brethren: and they hated him yet the more" (Bereshheet 37:5). From this, we learn that a man should tell his dream only to someone who loves him. If the listener does not LOVE HIM, he shall bring evil upon him; for if the dream changes, he is the reason that THE TRUE MEANING OF THE DREAM is not fulfilled, BECAUSE OF HIS INCORRECT INTERPRETATION.

90. וַיַּחֲלֵם יוֹסֵף חֲלוֹם וַיַּגִּד לְאָחָיו וַיּוֹסִפוּ עוֹד שְׂנֵא אֹתוֹ, עַל חֲלוֹמוֹתָיו. מִהֶכָּא, דְּלֹא מִבְּעֵי לֵיהּ לְבַר נֶשׁ לְמִימַר חֲלֻמִּיהּ, בַּר לְהֵוּא בַּר נֶשׁ דְּרַחֲמִים לֵיהּ, וְאִי לְאוּ, אִיהוּ גְרִים לֵיהּ, דְּאִי הֵוּא חֲלֻמָּא מִתְהַפֵּךְ לְגוּוּנָא אַחְרָא, אִיהוּ גְרִים לְסַלְקָא.

91. Come and behold: Yosef told his dream to his brothers WHO DID NOT LOVE HIM, and so fulfillment of the dream was delayed 22 years. Rabbi Yosi asked: How do we know THAT HATRED PREVENTED THE DREAM FROM BEING CARRIED OUT? From the words: "and they hated him yet the more" (Bereshheet 37:8). This hatred caused accusations to be brought against him, AND THE DREAM WAS DELAYED FOR 22 YEARS.

91. תָּא חֲזִי, דִּיּוֹסֵף אִיהוּ אִמַּר חֲלֻמָּא לְאָחָוְהִי, וְעַל דָּא גְרָמוּ לֵיהּ לְסַלְקָא חֲלֻמִּיהּ, תְּרִין וְעֶשְׂרִין שָׁנִין דְּאִתְעַכְבַּ, רַבִּי יוֹסִי אִמַּר, מִנְלָן, דְּכֻתִּיב וַיּוֹסִיפוּ עוֹד שְׂנֵא אֹתוֹ, מֵאִי שְׂנֵא אֹתוֹ, דְּגְרָמוּ לֵיהּ קְטְרוּגִין בְּדָא.

92. It is written: "And he said to them, 'Hear, I pray you, this dream which I have dreamed'" (Bereshheet 37:6). He begged them to listen to him, yet were it not for them, who gave the dream a different meaning, it would have come true. But they answered: "'Shall you indeed reign over us? Or shall you indeed have dominion over us?'" (Bereshheet 37:8). In their answer, they gave its interpretation, AND TURNED ITS MEANING OF REIGN AND DOMINION INTO SOMETHING ELSE. They decreed THAT HE SHOULD NOT REIGN OVER THEM, and it is therefore written: "And they hated him yet the more," MEANING THEY CAUSED ACCUSATIONS TO BE BROUGHT AGAINST HIM.

92. מַה כְּתִיב וַיֹּאמֶר אֵלֵיהֶם שְׁמְעוּ נָא הַחֲלוֹם הַזֶּה אֲשֶׁר חֲלַמְתִּי, דְּבַעָא מְנִייהוּ דִּישְׁמַעוּן לֵיהּ. וְאִיהוּ אוֹדַע לְהוּ הֵוּא חֲלֻמָּא, דְּאֵלְמָלָא אִינוּן דְּאֵהֲפֹכוּ לֵיהּ לְגוּוּנָא אַחְרָא, הֵכִי אַתְקִינִים, וְאִינוּן אַתִּיבוּ וְאִמְרוּ הַמֶּלֶךְ תְּמַלֵּךְ עַעְלִינוּ אִם מְשׁוּל תְּמַשֵּׁל בְּנוּ, מִיַּד אִמְרוּ לֵיהּ פִּשְׂרָא דְחֲלֻמָּא, וְגִזְרוּ גִזְרָה, וּבְגִין כֶּךָ וַיּוֹסִיפוּ עוֹד שְׂנֵא אֹתוֹ.

93. Rabbi Chiya and Rabbi Yosi were with Rabbi Shimon. Rabbi Chiya said: We have learned an uninterpreted dream resembles an unopened letter. HE ASKS: Does this mean that the dream comes true without the dreamer being conscious of it, or that it does not come true at all? He answers: IT MEANS THAT the dream comes true, but the dreamer does not know it. For there is a power dwelling upon the dream WHICH FORCES IT TO COME TRUE. Only the dreamer is not aware whether the dream comes true or not, JUST AS ONE DOES NOT KNOW THE CONTENTS OF AN UNOPENED LETTER.

93 ר' חִיָּיא וְרַבִּי יוֹסִי, הוּוּ שְׂכִיחֵי קַמִּיהּ דְר' שְׁמַעוֹן, אִמַּר רַבִּי חִיָּיא, הָא תְּנִינָן חֲלֻמָּא דְלֹא אַתְפְּשַׁר, כְּאַגְרָתָא דְלֹא מִתְקְרִיא, אִי בְּגִין דְּאִתְקִינִים וְאִיהוּ לֹא יָדַע, אוּ דְלֹא אַתְקִינִים כְּלָל. אִמַּר לֵיהּ אַתְקִינִים וְלֹא אַתִּיידַע, דְּהָא הֵוּא חֲלֻמָּא, חִילָא תְּלִיא עֲלֵיהּ, וְאִיהוּ לֹא אַתִּיידַע, וְלֹא יָדַע אִי אַתְקִינִים, אִי לֹא אַתְקִינִים.

94. Everything that happens in the world depends on a dream or a proclamation before it becomes reality. We have learned that before any matter enters the world, a proclamation resounds in heaven, from where it is spread throughout the world. It is done by a crier, as it is written: "Surely Hashem Elohim will do nothing without revealing His secret to His servants the prophets" (Amos 3:7). This was when there were prophets in the world. When the prophets were gone, sages took their places. And when THE SAGES were gone, the future was announced by a dream--and if not BY A DREAM, through birds in the sky, as has been already explained.

94. וְלִית לָךְ מַלְאָה בְּעֵלְמָא, דְּעַד לָא יִיתִי לְעֵלְמָא, דְּלָאוּ אִיהוּ תְּלִינָא בְּחֵלְמָא, אוּ עַל יְדָא דְּכְרוּזָא, דְּהָא אֲתָמֵר, דְּכָל מַלְאָה וּמַלְאָה עַד לָא יִיתִי לְעֵלְמָא, מְכַרְזִי עֲלֵיהּ בְּרַקִּיעַ, וּמִתְמַן אֲתַפְשֵׁט בְּעֵלְמָא, וְאֲתִיְהִיב עַל יְדָא דְּכְרוּזָא, וְכֹלָא בְּגִין דְּכֹתִיב בֵּי לָא יַעֲשֶׂה יי' אֱלֹהִים דְּבַר בֵּי אִם גְּלַה סוּדוֹ אֶל עֲבָדֵי הַנְּבִיאִים, בְּזִמְנָא דְּנְבִיאִים אֲשֶׁתְּכַחוּ בְּעֵלְמָא, וְאִי לָאו, אֶף עַל גַּב דְּנְבוּאָה לָא שְׂרִיא, חֲכִימֵי עֲדִימֵי מְנַבִּיאִים, וְאִי לָא, אֲתִיְהִיב בְּחֵלְמָא, וְאִי לָאו, בְּצַפְרֵי שְׂמִיָּא מִשְׁתַּבְּחֵי מַלְאָה, וְהָא אוּקְמָהּ.

8. "And his brothers went to feed"

This section touches upon the role of providence in the story of Yosef and especially of his sale into slavery--since, when Yosef's brothers sold him, they were in collaboration with the Shechinah.

The Relevance of this Passage

The longest and strongest master-slave relationship is that between man and his ego. All of us are in bondage to our reactive whims and egocentric desires. We are also prisoners of other people's perceptions of us. Our ego is our taskmaster--and the ego is so good at its job, most of us don't even realize we are in bondage. Therefore, the Light of The Creator will send us challenging opportunities to provoke our ego and highlight our self-centeredness. The Light of this passage opens our eyes and shows us the way to freedom by allowing us to recognize life's hardships for what they really are--opportunities to rise above the power of impulse and effect inner transformation.

95. "And his brothers went to feed their father's flock in Shchem" (Bereshheet 37:12). Rabbi Shimon asked: Why is the particle Et ('the') added? HE ANSWERS: THE PREPOSITION Et has dots over it, which represent the Shechinah, FOR THE SHECHINAH, NAMED 'ET', dwelt with them as they were a group of ten. WHEREVER THERE ARE TEN MEN, THE SHECHINAH HOVERS ABOVE THEM. They were ten because Yosef was not with them and little Binyamin was at home. When they went, the Shechinah was among them, for which reason there are dots ABOVE THE PARTICLE ET.

95. וַיֵּלְכוּ אַחֲיוּ לְרַעוֹת אֶת צֹאן אֲבִיהֶם בְּשֶׁכֶם. רַבִּי שִׁמְעוֹן אָמַר, לְרַעוֹת צֹאן אֲבִיהֶם מִבְּעֵי לִיהּ, מֵאִי אִ"ת. נְקוּד מְלַעֲיָלָא, לְאַסְגָּאָה עִמָּהוֹן שְׂכִינְתָא, דְּאִיהִי עִמָּהוֹן שְׂרִיָּא, בְּגִין דְּאִינּוֹן הוּוּ עֲשָׂרָה, דְּהָא יוֹסֵף לָא הוּוּ עִמָּהוֹן, וּבְנִימִין אִיהוּ זְעִיר בְּבֵיתָא, וּבְגִין כֶּךָ אִינּוֹן הוּוּ עֲשָׂרָה, וְכַד אֶזְלָה הוּוּת שְׂכִינְתָא בִּינְיָהוּ, וְעַל דָּא נְקוּד מְלַעֲיָלָא.

96. For that reason, they were in collaboration with the Shechinah when they sold Yosef; they made her a partner to their oath and made her vow NOT TO REVEAL THE SALE OF YOSEF. Thus, until THE SALE OF Yosef was made known, the Shechinah did not rest upon Ya'akov.

96. וּבְגִין כֶּךָ בְּזִמְנָא דְּזִבְיָנוּ לִיהּ לְיוֹסֵף, אֲשֶׁתְּתַפּוּ בְּלָהוּ בְּהַדִּי אֶת שְׂכִינְתָא, וְאֲשֶׁתִּיפּוּ לָהּ בְּהַדִּיָּהּ, בְּדַ עֲבִידוּ אוּמָאָה, וְעַד דְּאֲתַגְּלִיָּא מַלְאָה דְּיוֹסֵף, לָא שְׂרִיא שְׂכִינְתָא עֲלֵיהּ דִּיעֻקֵּב.

97. If you say that the Shechinah was not with THE TRIBES, come and behold the verse: "There the tribes used to go up, the tribes of Yah, an appointed practice for Yisrael to give thanks to the name of Hashem" (Tehilim 122:4). They were all just and pious, the sustenance of the inhabitants of the world, FOR THE WHOLE WORLD ENDURED THANKS TO THEM both above and below, IN THE UPPER AND LOWER WORLDS.

97. וְאִי תִימָא דְּשְׂכִינְתָא לָא אֲשֶׁתְּכַחַת עִמָּהוֹן, תָּא חֲזִי, דְּכֹתִיב שְׁשֵׁם עֲלוּ שְׁבֻטִים שְׁבֻטֵי יְהוָה יְעוּדוֹת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יי', בְּלָהוּ צְדִיקֵי וְחַסִּידֵי, קִיּוּמָא דְּכָל עֵלְמָא, קִיּוּמָא אִינּוֹן לְעִילָא וְתַתָּא.

9. "O Jerusalem, built"

This section begins with a brief discussion of the preordained roles of David and Solomon in the construction of the temple, and then proceeds to address the relationship between the terrestrial Jerusalem and the heavenly Jerusalem. It is, we see, mirrored by the relationship of the children of Israel to the Upper and Lower Worlds.

The Relevance of this Passage

Our planet contains many spiritual energy centers that serve as portals through which the supernal Light of the Upper World flows into our dimension. Israel is the energy center of the entire planet. The city of Jerusalem is the energy source of Israel. The Temple is the primal source of energy for Jerusalem, and the Holy of Holies is the Fountainhead of spiritual energy for the Temple. Reading this passage connects us to Jerusalem,

the Temple and ultimately, to the Holy of Holies. It ensures that all our prayers, deeds, and meditations draw their Light from this wellspring of spiritual energy.

98. He then quoted the verse: "I was glad when they said to me, 'Let us go into the house of Hashem'" (Tehilim 122:4). It has been explained that David said this when he set his heart on building the Temple, as it is written: "And it was in the heart of David, my father, to build a house for the name of Hashem, the Elohim of Yisrael" (I Melachim 8:17). But then it is written: "Yet you shall not build the house; but your son that shall come forth out of your loins, he shall build the house to My Name" (I Melachim 8:19). All the children of Yisrael knew that and asked: When will David die so that his son Solomon can rise and build the Temple, as "our feet are standing within your gates, O Jerusalem" (Tehilim 122:2), and we will go up to offer sacrifices?

99. For all that they used to ask, 'When will this old man die?' David was nevertheless "glad," and rejoiced on account of his son, who, it was said, would reign in his stead and carry out the building the Temple. Then he began to praise THE SHECHINAH, saying: "O Jerusalem, built as a city that is joined together" (Tehilim. 122:3).

100. We learned that the Holy One, blessed be He, formed the terrestrial Jerusalem, THE NUKVA, in the image of the heavenly Jerusalem, BINAH, with each facing the other, FOR THE NUKVA IS ESTABLISHED WITH ALL THE AMENDMENTS OF BINAH. As it is written: "In the place, Hashem, which You have made for you to dwell in" (Shemot 15:17). "Built" means that the Holy One, blessed be He, will cause Jerusalem to descend from above, completely BUILT. Therefore, HE SAYS "built." "That is joined together," as has already been explained. HE SAID: It should have been 'are joined', IN THE PLURAL. HE ANSWERS: The mother, BINAH, joined her daughter, THE NUKVA, and they became as one. HENCE IT IS WRITTEN IN THE SINGULAR, as has been explained.

101. "There the tribes used to go up..." (Tehilim 122:4). They sustain the world and support the lower world. And not just the lower world, but also the upper world, as it is written: "The tribes of Yah, an appointed practice (also: 'testimony') for Yisrael"-precisely, "for Yisrael." Because the children of Yisrael support the lower world, they bear testimony above IN THE UPPER WORLD. All this is to thank the Holy One, blessed be He, on all sides, as it is written: "To give thanks to the name of Hashem" (Ibid.).

10. "And a certain man found him"

This section addresses the role of providence in the sale of Yosef to the Egyptians and illustrates our inability to interpret events and their causal relationships as positive or negative, since we are ignorant of their role in God's preordained design.

The Relevance of this Passage

The selling of Yosef into slavery, and his subsequent rise from the status of prisoner to the second in command of Egypt, alludes to our ability to take control over the physical reality and triumph over our most base desires, thereby freeing our souls. The strength to accomplish this is aroused within us by the liberating Light set aflame by these Kabbalistic verses. In addition, we become more cognizant of our limited perspectives on life, particularly when hardships strike. Just as Yosef's imprisonment was a dire and tragic predicament that was eventually turned into triumph, our afflictions can be transformed into conquests given the right state of enlightened consciousness. That is, the foresight and wisdom to see beyond the immediate circumstances. Enlightenment is thus awakened in us by the lessons and Light emitted through the luminous letters of the Hebrew language appearing in this passage.

98. פֶּתַח וְאָמַר שְׂמַחְתִּי בְּאוֹמְרִים לִי בַיִת יְיָ נִלְכָּךְ. הָאִי קָרָא אוֹקְמוּהָ, דְּדוֹד הוּא עִם לְבִיָּה לְמַבְנֵי בֵּיתָא, כְּדָ"א וַיְהִי עִם לִבְבֵּי דְדוֹד אָבִי לְבָנוֹת בֵּית לְשֵׁם יְיָ וְגו'. וְלִבְתֵּר מַה כְּתִיב, רַק אֶתָּה לֹא תִבְנֶה הַבַּיִת כִּי אִם בְּנֵךְ הַיּוֹצֵא מִחֻלְצִיךָ הוּא יִבְנֶה הַבַּיִת לְשֵׁמִי, וְכָל יִשְׂרָאֵל הוּוּ יִדְעֵי דָא, וְהוּוּ אָמְרוּ, אֵימַתִּי יָמוֹת דְּדוֹד, וַיְקוּם שְׁלֹמֹה בְּרִיָּה וַיִּבְנֶה בֵּיתָא, וְכַדִּין עוֹמְדוֹת הָיוּ רְגֵלֵינוּ בְּשַׁעְרֵיךָ יְרוּשָׁלַיִם, כְּדִין נִיֶּסֶק וְנִקְרִיב תַּמָּן קְרַבְנִין.

99. וְעַם כָּל דָּא, אִף עַל גַּב דְּהוּוּ אָמְרוּ אֵימַתִּי יָמוֹת סָבָא דָא, כְּדִין שְׂמַחְתִּי וְחֻדְוָה הוּוּ לִי, בְּגִין בְּרִי, דְּהוּוּ אָמְרֵי דְבְּרֵי יְקוּם תַּחֲוֹתִי, לְמַגְמַר פְּקוּדָא לְמַבְנֵי בֵּיתָא, כְּדִין שְׂרֵי וְשַׁבַּח לָהּ, וְאָמַר יְרוּשָׁלַיִם הַבְּנוּיָה כְּעִיר שְׁחַבְרָה לָהּ יַחְדוּ.

100. תַּנּוּן, עֲבַד קוּדְשָׁא בְּרִיךְ הוּא יְרוּשָׁלַיִם לְתַתָּא, כְּגוּוֹנָא דְלַעִילָא, וְדָא מִתַּתְּקָנָא, לְקַבֵּל דָּא, דְּכְתִיב מִכּוֹן לְשַׁבְּתָךְ פְּעַלְתָּ יְיָ. הַבְּנוּיָה: דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְנַחְתָּא לָהּ יְרוּשָׁלַיִם דְלַעִילָא כְּדָקָא יָאוּת, וְכַדִּין כֵּךְ הַבְּנוּיָה. שְׁחַבְרָה לָהּ יַחְדוּ, וְהָא אוֹקְמוּהָ, שְׁחַבְרָה שְׁחַבְרוּ מִבְּעֵי לִיָּה. אֵלָא דְאִתְחַבְרַת אִמָּא בְּבֵרְתָא, וְהוּוּ כְּדָא, וְאוֹקְמוּהָ.

101. וְאִתְמַר. שְׁשֵׁם עָלוּ שְׁבֵטִים, אֵלִין אִינוּן קִיּוּמָא דְעֵלְמָא, וְתַקּוּנָא דְעֵלְמָא תַתָּא, וְלֹא תִימָא דְעֵלְמָא תַתָּא בְּלַחְדוּי, אֵלָא אִמִּילוּ דְעֵלְמָא עֲלָא, דְכְתִיב שְׁבֵטֵי יְהוָה עֵדוֹת לְיִשְׂרָאֵל, לְיִשְׂרָאֵל דִּיּוֹקָא, בְּגִין דְאִינוּן קִיּוּמָא לְתַתָּא, סְהַדוּתָא אִינוּן לַעִילָא, וְכָלָא לְהוֹדוֹת לְשֵׁם יְיָ, לְאוּדָאָה שְׁמִיָּה דְקוּדְשָׁא בְּרִיךְ הוּא, לְכָל סְטְרִין, דְכְתִיב לְהוֹדוֹת לְשֵׁם יְיָ.

102. "And a certain man found him, and behold, he was wandering in the field; and the man asked him, saying, 'What are you seeking?'" (Bereshheet 37:15). It is written earlier: "And Yisrael said to Yosef, 'Do not your brothers feed the flock in Shchem? Come, and I will send you to them'" (Ibid. 13). Why did the perfected Ya'akov, who loved Yosef better than his other sons and knew that his brothers hated him, send Yosef to them? HE ANSWERS: Because he knew they were righteous, he did not distrust them. The Holy One, blessed be He, caused all this to carry out the decree he made TO AVRAHAM in the Covenant, between the pieces.

103. We have found it stated in ancient books that it was imperative that the sons of Ya'akov have mastery over Yosef before he descended to Egypt. For if he had gone there before they dominated him, the Egyptians, would have ruled over Yisrael in perpetuity, AND YISRAEL WOULD NOT HAVE BEEN ABLE TO LEAVE. THEREFORE, it came to pass that HIS BROTHERS were Yosef's masters and sold him as a slave. THUS, when Yosef was later crowned king of Egypt, Yisrael ruled over them all. FOR THEY OBTAINED MASTERY OVER YOSEF, THEIR KING, BY SELLING HIM TO BE A SLAVE. IT WAS AS IF THEY RULED OVER THE EGYPTIANS THEMSELVES. THIS WEAKENED EGYPTIAN POWER AND ENABLED YISRAEL TO BE FREED FROM IT.

104. Come and behold: Yosef was the Supernal Covenant, YESOD OF ZEIR ANPIN, and as long as the Covenant, YOSEF, endured, the Shechinah lived within Yisrael in peace. Once Yosef, the Supernal Covenant, was gone from the world AND SOLD AS A SLAVE, the Covenant, the Shechinah, and Yisrael all went into exile. This has been explained in connection with the verse: "Now there arose a new king over Egypt, who knew not Yosef" (Shemot 1:8). THIS INDICATES THAT HIS RANK HAD BEEN REVOKED AND HE WENT INTO EXILE. The Holy One, blessed be He, caused all this, and it happened as it had to.

105. "And a certain man found him" refers to Gavriel. It has been explained here that it is written: "And a certain man found him," and elsewhere it is written: "The man Gavriel, whom I had seen in the vision at the beginning" (Daniel 9:21). BY ANALOGY, WE LEARN THAT THE MAN IN THE FIRST SENTENCE IS ALSO GAVRIEL, and "he was wandering" (Bereshheet 37:15) in every way, for trusting his brothers, for seeking fraternity but not obtaining it, and for looking for them without finding them. Therefore, "the man asked him, saying, 'What are you seeking?'"

102. וַיִּמְצְאוּ אִישׁ וְהָנָה תַּעֲהָ בַשָּׂדֶה וַיִּשְׁאַלְהוּ
הָאִישׁ לֵאמֹר מַה תִּבְקֶשׁ. מַה כְּתִיב לְעִילָא, וַיֹּאמֶר
יִשְׂרָאֵל אֶל יוֹסֵף הֲלוֹא אַחִיךָ רְעִים בְּשִׁבְם לָכֶה
וְאֶשְׁלַחךָ אֵלֵיהֶם. וְכִי יַעֲקֹב שָׁלִימָא, דְּהוּוּ רַחִים לִיה
לְיוֹסֵף מִכָּל בְּנוֹי, וְהוּא יָדַע דְּכָל אַחֵיו הוּוּ סְנַאִין
לִיה, אִמְאֵי שְׂדֵר לִיה לְגַבְיֵיהוּ, אֶלָּא אִיהוּ לֹא חָשִׁיד
עֲלֵייהוּ, דְּהוּוּ יָדַע דְּכָלְהוּ הוּוּ זְכַאִין, וְלֹא חָשִׁיד
לוֹן, אֶלָּא גְרִים קוֹדֶשׁא בְרִיךְ הוּא כָּל דָּא, בְּגִין
לְקַיִמָא גְזֵרָה דְּגִזֹּר בֵּין הַבְּתָרִים.

103. אֲשַׁבְּחָנָא בְּסַפְרֵי קְדָמָאי, דְּבַעֲיוּן אֲלִין בְּנֵי
יַעֲקֹב, לְשִׁלְטָאָה עֲלוּי, עַד לֹא יְחוּת לְמִצְרַיִם, דְּאִילוּ
הוּא יְחוּת לְמִצְרַיִם וְאִינוּן לֹא שְׁלֹטוּ בֵּיה בְּקְדָמִיתָא,
יְכֻלֵי מִצְרַאִי לְשִׁלְטָאָה לְעֲלָמִין עֲלֵייהוּ דִּישְׂרָאֵל,
וְאֶתְקַיִמָא בֵּיה בְּיוֹסֵף, דְּאֶזְרְבֵן לְעַבְדָּא, וְאִינוּן
שְׁלֹטוּ עֲלוּי, וְאֶף עַל גַּב דִּישְׁלֹטָה הוּוּ מְלַכָּא לְבַתְרָא,
וּמִצְרַאִי הוּוּ עַבְדִּין לִיה, אֲשַׁתְּבַחוּ יִשְׂרָאֵל דְּשְׁלֹטוּ
עַל כְּלָהוּ.

104. תָּא חֲזִי, דִּישְׁלֹטָה דְּאִיהוּ בְרִית עֲלָאָה, כָּל זְמַנָּא
דְּאֶתְקַיִמָא בְרִית, שְׂכִינְתָא אֶתְקַיִמָא בְּהַדְרֵיהוּ דִּישְׂרָאֵל
בְּשִׁלְמָא, בְּדָקָא וְאוּת, בֵּינָן דְּאֶסְתַּלַּק יוֹסֵף בְרִית
עֲלָאָה מִעֲלָמָא, בְּדִין בְרִית, שְׂכִינְתָא, וּישְׂרָאֵל כְּלָהוּ
בְּגִלּוּתָא נַפְקָא, וְהוּא אֶתְקַיִמָא דְּכְתִיב, וַיִּקַּם מֶלֶךְ
חָדָשׁ עַל מִצְרַיִם אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף, וְכֻלָּא הוּוּ
מִעַם קוֹדֶשׁא בְרִיךְ הוּא, בְּדָקָא וְאוּת.

105. תָּא חֲזִי, וַיִּמְצְאוּ אִישׁ, דָּא גְבַרְיָאֵל, וְאוֹקְמוּהָ
כְּתִיב הִכָּא וַיִּמְצְאוּ אִישׁ, וְכְתִיב הִתָּם וְהָאִישׁ
גְבַרְיָאֵל אֲשֶׁר רָאִיתִי בַחֲזוֹן בְּתַחֲלָה. וְהָנָה תּוֹעָה,
בְּכֻלָּא תּוֹעָה, דְּאֶבְטַח עַל אַחֵיו, דְּהוּוּ מִתְבַּע אַחֵיהּ
דְּלָהוֹן, וְלֹא אֲשַׁבַּח, וְתַבַּע לָהּ, וְלֹא אֲשַׁבַּח. וְעַל דָּא
תּוֹעָה בְּכֻלָּא, וְעַל דָּא וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מַה
תִּבְקֶשׁ.

11. "I seek my brothers..."

Rabbi Yehuda interprets the title quotation to indicate Yosef's intimate association with righteousness and the Shechinah. We are also shown how Joseph's enduring love and loyalty toward his brothers provide a human demonstration of God's compassionate love for the children of Israel.

The Relevance of this Passage

The drama of human existence is more than a one-act play. It's a production that encompasses many lifetimes, where credits and debits accrue according to our actions. Therefore, forgiving those who have inflicted harm upon us really has nothing to do with the other person. Kabbalistically, the people who hurt us in life are messengers. Everything that befalls us is a result of our prior deeds. The consequences of our actions eventually return through the agency of others, in order to help us achieve spiritual growth and correction. The strength to display compassion and forgiveness, even when we feel it is not deserved, is stimulated by the words of this passage.

106. "And he said, 'I seek my brothers'...And the man said, 'They are departed from here.'" Rabbi Yehuda quoted the verse: "O that you were as my brother, that sucked the breasts of my mother! when I should find you outside, I would kiss you; and none would scorn me" (Shir Hashirim 8:1). This verse has already been explained by the friends. The congregation of Yisrael, THE NUKVA, said to the King to whom peace belongs, TO ZEIR ANPIN: "O that you were as my brother," as Yosef was to his brothers. Yosef said to them, "Now therefore fear not: I will nourish you, and your little ones" (Beresheet 50:21) and he provided for them in time of famine. Therefore, THE CONGREGATION OF YISRAEL SAID TO ZEIR ANPIN, "O that you were as my brother," AS YOSEF WAS TO HIS BROTHERS.

107. According to another explanation of "O that you were as my brother...", Yosef, YESOD, said this to the Shechinah, whom he joined and to whom he cleaved. "...that sucked the breasts of my mother..." means that WHEN SHE RECEIVES MOCHIN FROM IMA, there is friendship and unity between them. "I should find you outside," in exile in a strange land; "I would kiss you," to merge her spirit with his; "...and none would scorn me"--"although I am in a foreign land".

108. Come and behold: although Yosef's brothers did not act as his brothers when he fell into their hands, he was a brother to them when they fell into his hands. This is understood from the verse: "And he comforted them and spoke kindly to them" (Beresheet 50:21); he spoke kindly in every WAY UNTIL THEY BELIEVED HIM.

12. There is anger, and there is anger

This section provides a discussion on the two species of anger, one blessed and the other cursed. Rabbi Shimon then explains the ritual of cleansing the hands each morning, and why this sanctification is necessary.

The Relevance of this Passage

At times we must exert judgement or anger that is rooted in love and sharing. Positive anger is a form of love, as when a parent disciplines a child out concern for the child's safety. Ego-based anger, however, creates negative energy. If a parent punishes a child as an expression of inner frustration, this anger is cursed. One version of anger generates love; the other creates darkness. The words that reveal these truths help us attain the wisdom to mete out anger rooted in love, which is, therefore, blessed with the Light of The Creator.

109. Come and behold: "And they said one to another (lit. 'a man to his brother')" (Beresheet 37:19). These are Shimon and Levi, who were brothers in every respect, because they both came from the side of Harsh Judgment, and their anger was murderous anger, as it is written: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel" (Beresheet 49:7).

110. Come and behold the secret of this matter. There are two kinds of anger. One kind of anger is blessed above and below, and is called 'blessed', as we learned from the verse: "Blessed be Avram of the most high El, possessor of heaven and earth" (Beresheet 14:19). IT HAS ALREADY BEEN EXPLAINED THAT ALTHOUGH AVRAHAM WAS ENGAGED IN WAR AND KILLED PEOPLE, IT WAS STILL SAID OF HIM, 'BLESSED BE AVRAM,' BECAUSE HE SANCTIFIED THE NAME OF HEAVEN IN DOING IT. Another kind of anger is cursed above and below, and we have learned that it is called 'cursed', as it is written: "You are cursed above all cattle" (Beresheet 3:14), and "Cursed be their anger."

106. וַיֹּאמֶר אֶת אַחֵי אֲנֹכִי מִבְּקֶשׁ וְגו'. וַיֹּאמֶר הָאִישׁ נִסְעוּ מִזֶּה וְגו' ר' יְהוּדָה פָּתַח, מִי יִתְנַךְ בְּאֵחַ לִי יוֹנֵק שְׂדֵי אִמִּי אֲמַצְאָךְ בַּחוּץ אֲשַׁקֶּךָ גַּם לֹא יְבוֹזוּ לִי. הָאִי קָרָא אוֹקְמוּהָ חֲבֵרִיא, אָבֵל הָאִי קָרָא, בְּנִסְתַּי יִשְׂרָאֵל אָמְרוּ לְמַלְכָּא דְשַׁלְמָא דִּילֵיהּ, מִי יִתְנַךְ בְּאֵחַ לִי, בְּיוֹסֵף עַל אַחוּי, דְאָמַר וְעַתָּה אֵל תִּירָאוּ אֲנֹכִי אֲכַלְכֵּל אֶתְכֶם וְאֵת טַפְכֶם, יְהִי לֶזֶן מְזוֹנָא, וְזֶן לְהוּ בְכַפְנָא. בְּגִין כִּךְ מִי יִתְנַךְ בְּאֵחַ לִי.

107. דְּבַר אַחֵר מִי יִתְנַךְ בְּאֵחַ לִי, דָּא יוֹסֵף לְגַבְהָ דְשְׂכִינְתָא, דְאֶתְאַחַד עִמָּהּ וְאֶתְדַבֵּק בְּהָדָה. יוֹנֵק שְׂדֵי אִמִּי, דְהָא בְּדִין אַחֻהּ וּשְׁלִימוּ בְהִדְיָיְהוּ. אֲמַצְאָךְ בַּחוּץ, גּוּ גְלוּתָא, דְאִיהוּ בְּאַרְעָא אַחְרָא. אֲשַׁקֶּךָ, בְּגִין לְאַתְדַבְּקָא רוּחָא בְרוּחָא. גַּם לֹא יְבוֹזוּ לִי, אִף עַל גַּב דְאֵנָא בְּאַרְעָא אַחְרָא.

108. תָּא חֲזִי, דְיוֹסֵף אִף עַל גַּב דְאַחוּי לֹא הוּוּ לֵיהּ בְּאַחִין, כִּד נִפְלַ בְּיַדֵּיהּ, אִיהוּ הוּוּ לֶזֶן בְּאַחָא, כִּד נִפְלוּ בְּיַדֵּיהּ, וְהָא אוֹקְמוּהָ דְכְּתִיב וַיִּנְחַם אוֹתָם וַיְדַבֵּר עַל לִבָּם, בְּכֹלָא דְבַר עַל לְבִיָּהּ.

109. וְתָא חֲזִי מַה בְּתִיב, וַיֹּאמְרוּ אִישׁ אֶל אַחֻי, דָּא שְׂמַעוֹן וְלוֹי, דְאֵינּוֹן הוּוּ אַחִין וְדָאִי בְכֹלָא, בְּגִין דְקָא אָתוּ מְסֻטְרָא דְדִינָא קְשִׁיא, וּבְגִין כִּךְ, רוּגְזָא דְלֵהוֹן, אִיהוּ רוּגְזָא דְקֻטְלָא בְעֵלְמָא, כִּד"א אַרוּר אִפְסֵי בִי עַז וְעִבְרַתֶם בִּי קִשְׁתָּהּ.

110. תָּא חֲזִי רְזָא דְמַלְהָ, אִית רוּגְזָא וְאִית רוּגְזָא. אִית רוּגְזָא דְאִיהוּ מְבֻרְכָא מֵעִילָא וּמִתַּתָּא, וְאִקְרִי בְרוּךְ, כְּמָה דְאֶתְמַר דְכְּתִיב בְּרוּךְ אַבְרָם לְאֵל עֵלְיוֹן קוֹנֵה שָׁמַיִם וְאָרֶץ, וְהָא אוֹקְמוּהָ. וְאִית רוּגְזָא, דְאִיהִי אֶתְלֻטָּא לְעִילָא וְתַתָּא, כְּמָה דְאֶתְמַר דְאִקְרִי אַרוּר, דְכְּתִיב אַרוּר אֶתָּה מִכָּל הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה. אַרוּר אִפְסֵי בִי עַז.

111. Two mountains rely on this mystery, as it is written: "That you shall put the blessing upon mount Gerizim, and the curse upon mount Eval" (Devarim 11:29). They correspond to the two grades, THE ONE CALLED 'BLESSED' AND THE OTHER 'CURSED'. OF THESE MOUNTAINS AS WELL, one is called 'cursed' and the other 'blessed'. Shimon and Levi are from the side of Harsh Judgment, and from this harsh and rigorous Judgment, the accursed anger, WHICH IS CALLED 'CURSED', is issued.

112. Come and behold: from the side of Harsh Judgment, anger travels in two directions, one blessed and the other accursed. Similarly, two sons issued from Yitzchak, the one blessed and the other accursed, above and below. Each went to his own side. One dwelled in the Holy Land, while the other was in the mount of Seir, as "a cunning hunter, a man of the field" (Beresheet 25:27). One dwelled in a place of desolation and ruin, while the other was "dwelling in tents," as it should be.

113. Therefore, each of the two grades, blessed and cursed, goes to its own side. From the former comes all the blessings in the world from above and below—all goodness, illumination, redemption, and salvation. From the latter comes all the curses, ruin, blood, waste, evil, and all that is defiled in the world.

114. Rabbi Shimon quoted the verse: "I wash my hands in innocence: so I compass your altar, Hashem" (Tehilim 26:6). This has already been explained, yet come and behold: the mystery is that no man in the world avoids tasting death at night. As a result, the Spirit of Defilement hovers above his body. The reason is that the Holy Soul leaves him at that time and, once it leaves, the Spirit of Defilement hovers above his body, and he is defiled.

115. When the soul returns to the body, the filth passes away; yet it remains on the hands. Thus, a man should not pass his hands across his eyes since the Spirit of Defilement rests on them until they are washed. When a man properly washes them, he is then sanctified and called 'holy'.

111. וְעַל רִזָּא דָא, אֵית תְּרִין טוּרִין, דְּכְתִיב וְנָתַתְּ אֶת הַבְּרָכָה עַל הַר גְּרִיזִים וְאֶת הַקְּלָלָה עַל הַר עֵיבָל, לְקַבֵּיל אֵלֶיךָ תְּרִין דְּרָגִין, וְעַל דָּא, דָּא אֶקְרִי אַרְוּר וְדָא אֶקְרִי בְרוּךְ, וְשִׁמְעוּן וְלוֹי אֵינּוּן מִסְטְרָא דְדִינָא קְשִׁיא, וּמִן סְטְרָא דְדִינָא קְשִׁיא תְּקִיפָא, נִפְקַת רוּגְזָא דְאֶתְלֻטָא.

112. וְתָא חֲזִי, מִסְטְרָא דְדִינָא קְשִׁיא, נִפְקִי רוּגְזָא לְתַרְי סְטְרִין, חַד דְּאֶתְבְּרַךְ, וְחַד דְּאֶתְלֻטָא. חַד בְּרוּךְ, וְחַד אַרְוּר. כְּגֹוּנָא דָא, מִסְטְרָא דִּיצְחָק, נִפְקִי תְּרִין בְּנִין, חַד מְבוֹרֵךְ וְחַד דְּאֶתְלֻטָא לְעֵילָא וְתַתָּא, דָּא אֶתְפָּרֵשׁ לְסְטְרִיהּ, וְדָא אֶתְפָּרֵשׁ לְסְטְרִיהּ, דָּא דִּינִירָה בְּאַרְעָא קְדִישָׁא, וְדָא דִּינִירָה בְּטוּרָא דְשַׁעִיר, דְּכְתִיב אִישׁ יוֹדֵעַ צִיד אִישׁ שָׂדֶה. דָּא אֶתְרִיהּ בְּאֶתְרַי דְּמִדְבָּרָא וְחֶרְבָא וְשִׁמְמָה, וְדָא יוֹשֵׁב אֶהְלִים. וְכָלֵא כְּגֹוּנָא דְאֵיצְטְרִין.

113. וּבְגִין כֵּךְ, תְּרִין דְּרָגִין אֵינּוּן: בְּרוּךְ וְאַרְוּר, דָּא לְסְטְרִיהּ, וְדָא לְסְטְרִיהּ, מֵהַאי נִפְקִין כָּל בְּרָכָאן דְּעֵלְמִין לְעֵילָא וְתַתָּא, וְכָל טִיבוֹ, וְכָל נְהִירוֹ, וְכָל פּוּרְקָן, וְכָל שְׁזִבוּתָא. וּמֵהַאי נִפְקִין, כָּל לוֹטִין, וְכָל חֶרְבָא, וְכָל דְּמָא, וְכָל שִׁמְמָא, וְכָל בִּישׁוּן, וְכָל מִסְאַבוֹ דְּעֵלְמָא.

114. רַבִּי שִׁמְעוּן פָּתַח וְאָמַר, אֶרְחֹץ בְּנִקְיוֹן כַּפַּי וְאֶסּוּבְכָה אֶת מִזְבִּיחְךָ ה', הַאי קְרָא אוֹקְמוּהָ. אִבָּל תָּא חֲזִי רִזָּא דְּמַלְהַ הַכָּא, דְּהָא לִית לָךְ בַּר נֶשׁ בְּעֵלְמָא, דְּלֵא טַעִים טַעְמָא דְּמוֹתָא בְּלִילִיא, וְרוּחַ מִסְאַבָּא שְׂרִיא עַל הַהוּא גּוּפָא, מֵאֵי טַעְמָא, בְּגִין דְּנִשְׁמַתָּא קְדִישָׁא, אֶסְתַּלְקַת מִנִּיהּ דְּבַר נֶשׁ, וְנִפְקַת מִנִּיהּ. וְעַל דְּנִשְׁמַתָּא קְדִישָׁא נִפְקַת וְאֶסְתַּלְקַת מִנִּיהּ, שְׂרִיא רוּחָא מִסְאַבָּא עַל הַהוּא גּוּפָא, וְאֶסְתַּאב.

115. וְכֵד נִשְׁמַתָּא אֶתְהַדְרִת לְגּוּפָא, אֶתְעַבֵּר הַהוּא זוּהֵמָא, וְהָא אֶתְמַר דִּירוֹי דְּבַר נֶשׁ, זוּהֵמָא דְּמִסְאַבוֹ אֶשְׁתָּאֵר בְּהוּ, וְעַל דָּא לֵא יַעֲבֵר יְדוֹי עַל עֵינוֹי, בְּגִין דְּהַהוּא רוּחַ מִסְאַבָּא שְׂרִיא עֲלוֹי, עַד דְּנִטִיל לוֹן, וְכֵד נִטִיל יְדוֹי כְּדָקָא חֲזִי, כְּדִין אֶתְקַדֵּשׁ, וְאֶקְרִי קְדוּשָׁא.

116. HE ASKS: How should we sanctify ourselves WITH HAND WASHING? HE RESPONDED THAT we need a vessel beneath and a vessel above. To be sanctified from the vessel above, the vessel below must receive the filth of impurity and hold the contaminated WATER, while the vessel ABOVE is used for sanctification, AS ITS WATER IS Poured ON THE HANDS. The one ABOVE is blessed, and the one BENEATH is cursed. We must not empty the impure water within the house so that no one will come near it, for HARMFUL SPIRITS gather to it and a man might be harmed by the unclean water.

117. A man should not say a blessing before he removes the filth from his hands. It has been explained that a man is called 'unclean' before he washes his hands in the morning. Once he washes his hands, he is called 'pure'. Therefore, a man's hands should be washed only by the hands of a clean man, as it is written: "And the clean person shall sprinkle upon the unclean" (Bemidbar 19:19). He WHO ALREADY WASHED HIS HANDS is called 'pure', while he WHO HAS NOT is called 'impure'.

118. Therefore, the vessel above is pure, and the vessel below is impure. It is forbidden to put the impure water to any use; it needs be emptied where no one shall use it or pass over it. It must not be kept in the house at night, for once it is spilt on the ground, the Spirit of Defilement abides there and might cause harm. It is considered wise to dig a hole for it under the ground, where it can flow unseen.

119. It must not be given to witches who may use it to harm people, because it is water that causes the curse. The Holy One, blessed be He, wishes to purify Yisrael and make the people holy, as it is written: "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25).

116. והיך בעי לאתקדשא. בעי חד בלי לתתא, וחד בלי מלעילא, בגין דיתקדש מההוא דלעילא, וההוא דלתתא דיתיב בזוהמא דמסאבו ביה, ודא בלי לקבלא מסאבו, ודא לאתקדשא מניה, דא ברור, ודא ארור, ולא בעין אינון מין דזוהמא, לאושדא לון בביתא, דלא יקרב בהו בר נש, דהא בהו מתבנשי סטרא דלהון, ויכיל לקבלא נזקא מאינון מין מסאבין.

117. ועד דיתעבר זוהמא מן ידוי, לא יברך, ואוקימנא. ובגין כך, בר נש עד לא יקדש ידוי בצפרא, אקרי טמא, בין דאתקדש אקרי טהור, ובגין כך, לא יטול, אלא מן ידא דאדכי בקדמיתא, דכתיב והזה הטהור על הטמא דא אקרי טהור, ודא אקרי טמא.

118. בגין כך, חד בלי לעילא, וחד בלי לתתא, דא קדישא, ודא מסאבא. ומאינון מין אסיר למעבד בהו מירי, אלא בעי לאושדא לון, באתר הבני נשא לא עברין עלייהו, ולא יבית לון בביתא, דהא בין דאתושדן בארעא, רוחא מסאבא אשתבח תמן, ויכיל לנזקא, ואי חפר לון מדרון תחות ארעא דלא יתחזון, שפיר.

119. ולא יהיב לון לנשי חרשיא, דיכלון לאבאשא בהו לבני נשא, בגין דאינון מין דאתלטיון, וקודשא בריך הוא בעי לדכאה לון לישראל, ולמהוי קדישין, דכתיב וזרקתי עליכם מים טהורים וטהרתם מכל טמאותיכם ומכל גלוליכם אטהר אתכם.

13. "And that pit was empty; there was no water in it"

This section opens with a description of the rich rewards of studying Torah, both in this world and the world to come. Those who neglect study, we are told, receive punishment. As Rabbi Yehuda points out, the children of Israel were exiled from the Holy Land because they abandoned the Torah. The discussion moves from various interpretations of the "empty pit" to the actions of Joseph's brothers--including Reuven's repentance and redemption, the punishment of Ya'akov, and the removal of Yehuda as king of the tribe.

The Relevance of this Passage

Kabbalistic concepts of retribution are not based on a Creator who metes out penalties and rewards. The Light of The Creator is a Divine Force whose only attributes are sharing and goodness. This can be compared to an electrical current--which can bring light to a city, or can be destructive if we carelessly poke a finger into a wall socket. Our own free will determines whether we short-circuit [receive punishment] or turn on the "light switch" [gain reward]. The Torah is a blueprint to show us how the universe is "wired," so that we harness spiritual forces in a positive and productive way. This wisdom and enlightenment comes to us through the intricate "wiring" of the words that compose these passages, and the spiritual Light they emit.

120. "And they took him, and cast him into a pit: and that pit was empty; there was no water in it" (Bereshheet 37:24). Rabbi Yehuda opened the discussion with the verse: "The Torah of Hashem is perfect, restoring the soul" (Tehilim 19:8). Men should endeavor to study the Torah as much as possible, for whoever does so gains life in this world and in the world to come, and he merits both worlds. Even he who strives to study the Torah, but does it for worldly reasons, merits reward in this world and escapes Judgment in the next.

121. Come and behold, it is written: "Length of days is in her right hand; and in her left hand are riches and honor" (Mishlei 3:16). "Length of days," refers to that person who endeavors to study the Torah for its own sake, for he has length of days in a world of long days, SIGNIFYING THE EVERLASTING WORLD. These long days, which are found in the everlasting world, are certainly days. THIS MEANS THAT THEY ARE SURELY GOOD AND WORTHY DAYS. In addition, there is the certainty of sacredness above, NAMELY THE HOPED FOR REWARD. A man who trusts in this world should study the Torah diligently to be happy in the EVERLASTING world. "And in her left hand are riches and honor," for he receives good reward and peace in this world.

122. Whoever studies the Torah for its own sake will find that when he passes from the world, the Torah goes before him with proclamations and protects him from approaching accusers. When the body lies in the grave, it guards him and when the soul departs to ascend to its place, it precedes the soul. Many CLOSED gates are thrown open before the Torah until it brings THE SOUL to its place. THE TORAH stands by that man when the dead are resurrected, and speaks in his favor.

123. "When you walk, it shall lead you; when you lie down, it shall keep you and when you awake, it shall talk with you" (Mishlei 6:22). "When you walk, it shall lead you," refers to THE TORAH THAT GOES BEFORE HIM WHEN HE DIES. "When you lie down, it shall keep you," refers to the interval when the body lies in the grave, for at that time the body is judged and sentenced and the Torah acts in its defense. "And when you awake, it shall talk with you," refers to the time at which the dead rise TO LIFE from the dust. "It shall talk with you," means it will speak in your defense.

120. וַיִּקְחֵהוּ וַיִּשְׁלְכוּ אֹתוֹ הַבְּרֵא וְהַבּוֹר רֵק אֵין בּוֹ מַיִם. רַבִּי יְהוּדָה פָּתַח וַאֲמַר, תּוֹרַת ה' תְּמִימָה מְשִׁיבַת נֶפֶשׁ. כַּמָּה אֵית לּוֹן לְבַנֵי נֶשְׂא לְאַשְׁתְּדֵלָא בְּאוֹרֵייתָא, דְּכָל מָאן דְּאַשְׁתְּדֵל בְּאוֹרֵייתָא, לְהוּי לִיה חַיִּים בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי, וְחַיִּי בְּתַרְיָן עֵלְמִין, וְאַמִּילוּ מָאן דְּאַשְׁתְּדֵל בְּאוֹרֵייתָא, וְלֹא יִשְׁתְּדֵל בְּהַ לְשָׁמַיָּה, כְּדַקָּא יְאוּת, זְכִי לְאַגְר טַב בְּעֵלְמָא דִּין, וְלֹא דִּינִין לִיה בְּהַהוּא עֵלְמָא.

121. וְתָא חַיִּי, כְּתִיב אַרְךְּ יָמִים בִּימִינָה בְּשִׁמְאֵלָה עֶשֶׂר וּכְבוֹד. אַרְךְּ יָמִים, בְּהַהוּא דְאַשְׁתְּדֵל בְּאוֹרֵייתָא לְשָׁמַיָּה, דְּאֵית לִיה אַרְךְּ יָמִים בְּהַהוּא עֵלְמָא, דְּבִיָּה אוֹרְכָא דִּיּוֹמִין, וְאִינּוֹן יוֹמִין, אִינּוֹן יוֹמִין וְדְאִי, תַּמָּן אִיהוּ רְחַצְנוּ דְקְדוּשָׁא דְלַעִילָא, דְאַתְרַחֵיץ בְּרֵ נֶשְׂ בְּהַאי עֵלְמָא לְאַשְׁתְּדֵלָא בְּאוֹרֵייתָא, לְאַתְתַּקְפָּא בְּהַהוּא עֵלְמָא, בְּשִׁמְאֵלָה עוֹשֶׂר וּכְבוֹד, אַגְר טַב וְשְׁלוּהָ אֵית לִיה בְּהַאי עֵלְמָא.

122. וְכָל מָאן דְּיִשְׁתְּדֵל בְּאוֹרֵייתָא לְשָׁמַיָּה, כְּד נִפְיָק מְהַאי עֵלְמָא, אוֹרֵייתָא אֲזֵלָא קַמֵּיהּ, וְאַכְרִזַת קַמֵּיהּ, וְאַגִּינַת עֲלֵיהּ, דְּלֹא יִקְרַבּוֹן בְּהַרְיָה מְאַרְיָהוֹן דְּרִינָא. כְּד שְׁכִיב גּוֹפָא בְּקַבְרָא, הִיא נְטַרַת לִיה. כְּד נִשְׁמַתָּא אֲזֵלָא לְאַסְתַּלְקָא לְמִיתַב לְאַתְרָהּ, אִיהוּ אֲזֵלָא קַמָּה דְּהִיא נִשְׁמַתָּא, וְכַמָּה תַרְעִין אֲתַבְרוּ מְקַמָּה דְּאוֹרֵייתָא, עַד דְּעָאֵלַת לְדוּכְתָהּ, וְקִינָא עֲלֵיהּ דְּבַר נֶשְׁ, עַד דְּיִתְעַר, בְּזַמְנָא דִּיקוּמוֹן מִתְיָא דְעֵלְמָא, וְאִיהוּ מְלַפָּא סְנִיגוֹרָא עֲלֵיהּ.

123. הַה"ד בְּהַתְּהַלְכְךָ תִּנְחָה אֲתָךְ בְּשַׁכְּבְךָ תִּשְׁמַר עֲלִיךָ וְהַקִּיצוֹת הִיא תִּשְׁיַחְךָ. בְּהַתְּהַלְכְךָ תִּנְחָה אֲתָךְ, כַּמָּה דְאַתְמַר. בְּשַׁכְּבְךָ תִּשְׁמַר עֲלִיךָ, בְּשַׁעֲתָא דְשְׁכִיב גּוֹפָא בְּקַבְרָא, דְּהָא כְּדִין בְּהַהוּא זְמַנָּא, אֲתַדִּין גּוֹפָא בְּקַבְרָא, וְכְדִין אוֹרֵייתָא אִגִּינַת עֲלֵיהּ. וְהַקִּיצוֹת הִיא תִּשְׁיַחְךָ, כַּמָּה דְאַתְמַר, בְּזַמְנָא דִּיתְעַרוֹן מִתִּי עֵלְמָא מִן עַפְרָא. הִיא תִּשְׁיַחְךָ, לְמַהוּי סְנִיגוֹרָא עֲלִיךָ.

124. Rabbi Elazar quoted the verse: "It shall talk with you" (Mishlei 6:22). What does this mean? HE ANSWERS: It means that although they have just risen from the dust, they will remember the Torah they studied before their death. They will know all they studied before departing from the world. It is penetrates inside them and speak in their innermost parts. THIS MEANS THAT IT DOES NOT COME BACK SLOWLY, AS IS THE NATURE OF THOUGHT, BUT SIMULTANEOUSLY, AS IN DRESSING, AS IS THE NATURE OF THE VISCERA.

125. And everything shall be clearer than it was before HE DIED, for whatever he did not grasp well THEN, whatever he strove to understand yet did not successfully grasp, is now clear in his innermost parts. And the Torah speaks within him. This is the meaning of the verse: "And when you awake, it shall talk with you" (Mishlei 6:22). Rabbi Yehuda said that whoever studied the Torah diligently in this world deserves to be occupied with it in the world to come.

126. Come and behold: a man who did not have the merit to be occupied with the Torah in this world walks in darkness. When he passes from the world, he is put in the lowest place in Gehenom, where no one pities him, a place described as a "gruesome pit", a "miry clay," as it is written: "He brought me up also out of the gruesome pit, out of the miry clay, and set my feet upon a rock, and established my footsteps" (Tehilim 40:3).

127. It is therefore written of he who does not study the Torah in this world, but besmirches himself with the filth of this world: "And they took him, and cast him into a pit" (Beresheet 37:24), into Gehenom, where those who do not study the Torah are sentenced. "And the pit was empty" (Ibid.); it is empty, because there was no water in it--THAT IS, TORAH, CALLED 'WATER'.

128. Come and behold: the punishment for neglecting the study of the Torah. Yisrael were exiled from the Holy Land, only for being removed from and leaving the Torah. This is explained by the verse, "Who is the wise man, that may understand this? Why does the land perish...? Because they have forsaken My Torah which I set before them" (Yirmeyah 9:11-12). Rabbi Yosi said: "Therefore My people are gone into captivity, because they have no knowledge" (Yeshayah 5:13), NAMELY, OF THE TORAH.

129. Hence, everything is based on the existence of the Torah, and the world only endures by means of the Torah, which sustains the worlds above and below. As it is written: "If my Covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth..." (Yirmeyah 33:25).

124. רבי אלעזר אמר, היא תשיחך. מאי היא תשיחך. בגין, דאף על גב דהשתא יקומון מעמרא, אורייתא לא יתנשי מנהון, דהא כדון ינדעון כל היא אורייתא דשבקו, כד אסתלקו מהאי עלמא, היא אורייתא נטירא מההוא זמנא, ותיעול במעייהו כמלקדמין, ואיהי תמלל במעייהו

125. וכל מלין מתתקנן יתיר מכמה דהו בקדמיתא, דהא כל אינון מלין, דאיהו לא יכיל לאדבקא לו כדקא יאות, ואיהו אשתדל בהו, ולא אתדבק בהו, בלהו עאלין במעו מתתקנן, ואורייתא תמלל ביה, הה"ד והקיצות היא תשיחך. רבי יהודה אמר, כגוונא דא, כל מאן דאשתדל באורייתא בהאי עלמא, זכי לאשתדלא בה לעלמא דאתי, והא אתמר.

126. תא חזי, ההוא בר נש דלא זכי לאשתדלא בהאי עלמא באורייתא, ואיהו אזיל בחשוכא, כד נמיק מהאי עלמא, נטלין ליה, ועאלין ליה לגיהנם, אתר תתאה, דלא יהא מרחם עליה, דאקרו בור שאון, טיט היון, כד"א, ויעלני מבור שאון מטיט היון ויקם על סלע רגלי בונן אשורי.

127. ובגין כך, ההוא דלא אשתדל באורייתא בהאי עלמא, ואתטנף בטנופי עלמא, מה כתיב, ויקחהו וישליכו אתו הבורה, דא הוא גיהנם, אתר דדייגין להו, לאינון דלא אשתדלו באורייתא, והבור רק, כמה דאיהו הוה רק, מאי טעמא, בגין דלא הוה ביה מים.

. ותא ששו כמה הוא עונשא דאורייתא, דהא לא אתגלו ישראל מארעא קדישא, אלא בגין דאסתלקו מאורייתא, ואשתבקו מינה, הה"ד, מי האיש החכם ויבן את זאת וגו', על מה אבדה הארץ וגו'. ויאמר ה' על עזבם את תורתי וגו'. רבי יוסי אמר מהכא, לכן גלה עמי מבלי דעת.

129. בגין כך, בלא קיימא על קיומא דאורייתא, ועלמא לא אתקיים בקיומיה, אלא באורייתא, דאיהו קיומא דעלמין, עילא ותתא, דכתיב, אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי.

130. "And they took him, and cast him into a pit" (Bereshheet 37:24). This alludes to the fact that LATER they cast him into Egypt, where the secret of the faith does not abide. WATER IS THE SECRET OF THE FAITH, AND WHEN IT IS WRITTEN: "AND THE PIT WAS EMPTY," IT REFERS TO A LACK OF THE SECRET OF THE FAITH. Rabbi Yitzchak said: If there were snakes and scorpions in the pit--ACCORDING TO THE SAGES, IT CONTAINED SNAKES AND SCORPIONS, BUT NO WATER--why is it written of Reuven, "He might save him out of their hands" (Ibid. 22)? Did not Reuven fear that the snakes and scorpions would harm Yosef? If so, how did he plan "to deliver him back to his father...that he might save him"?

131. HE REPLIED THAT Reuven saw that Yosef would surely come to harm in their hands, for he knew how much they hated him and wished to kill him. Reuven thought it was better to cast him into the pit of snakes and scorpions than to deliver him to his enemies, who have no compassion for him. Thus, the saying: "Rather should a man throw himself into a fire or a pit full of serpents and scorpions, than be delivered into the hands of his enemies."

132. For if a man is righteous here in a place of snakes and scorpions, the Holy One, blessed be He, performs miracles for him, or sometimes he is saved by the merit of his fathers. But once delivered into the hands of enemies, few escape.

133. Therefore, he said: "That he might save him out of their hands," (Bereshheet 37:22) not simply 'that he might save him', but rather, "out of their hands." Reuven said to himself, 'may he be saved from them, and if he dies, it is BETTER FOR HIM to die in the pit.' It is therefore written: "And Reuven heard it, and he delivered him out of their hands." HE SAVED HIM ONLY FROM DYING BY THEIR HANDS, EVEN THOUGH HE MIGHT HAVE DIED IN THE PIT.

134. Come and behold, the piety of Reuven. He knew that Shimon and Levi were ruthless when they joined forces and cunning. When they joined against Shchem, they killed all the males. They were not satisfied, so they took the women and the little ones, gold and silver, and all beasts and precious vessels--in short, everything that was to be found in the city. Yet even this was not enough, so they took what was in the field, as it is written: "And that which was in the city, and that which was in the field they took" (Bereshheet 34:28).

130. וַיִּקְחֵהוּ וַיִּשְׁלִיכוּ אוֹתוֹ הַבּוֹרָה, רְמוּז, עַל דְּאֶרְמִיאוֹ לִיָּה לְגוֹ מִצְרָאִי, אֶתֶר דְּלֹא אֶשְׁתַּבַּח רְזָא דְמַהִימְנוּתָא כְּלָל. רַבִּי יִצְחָק אָמַר, אִי נַחֲשִׁין וְעַקְרָבִין הָווּ בֵּיה, אֲמַאי כְּתִיב בְּרֵאוּבֵן, לְמַעַן הֲצִיל אוֹתוֹ מִיָּדָם לְהִשְׁבִּיבוֹ אֶל אָבִיו, וְכִי לֹא חֵישַׁב רְאוּבֵן לְהָאִי, דְּהָא אֵינּוֹן נַחֲשִׁין וְעַקְרָבִין יִנְזְקוֹן לִיָּה, וְאִיךְ אָמַר לְהִשְׁבִּיבוֹ אֶל אָבִיו, וְכְתִיב לְמַעַן הֲצִיל אוֹתוֹ.

131. אֵלֶּא, חָמָא רְאוּבֵן, דְּנִזְקָא אֶשְׁתַּבַּח בִּידֵייהוּ דְאַחֵוּי, בְּגִין דְיִדְעַ כְּמַה שְׁנֵאִין לִיָּה, וְרַעוּתָא דְלֵהוֹן לְקַטְלָא לִיָּה, אָמַר רְאוּבֵן, טַב לְמַנְפַּל לִיָּה לְגוֹ גּוֹבָא דְנַחֲשִׁין וְעַקְרָבִין, וְלֹא יִתְמַסֵּר בִּידָא דְשְׁנֵאוֹוֹ, דְלֹא מִרְחַמֵי עֲלֵיה. מִכָּאֵן אָמְרוּ, יִפִּיל בַּר נֶשׁ גְּרַמִּיָּה לְאֶשָּׁא, אוֹ לְגוֹבָא דְנַחֲשִׁין וְעַקְרָבִין, וְלֹא יִתְמַסֵּר בִּידָא דְשְׁנֵאוֹוֹ.

132. בְּגִין, דְּהִכָּא אֶתֶר דְנַחֲשִׁים וְעַקְרָבִים, אִי אִיהוּ צְדִיקָא, קוֹדֶשָׁא בְרִיךְ הוּא יִרְחִישׁ לִיָּה נִיסָא, וְלִזְמַנִּין דְזָכוּ דְאַבְהֵן מְסִייעִין לִיָּה לְבַר נֶשׁ, וְיִשְׁתַּזְיַב מִנֵּיהוּ, אָבַל כֵּיּוֹן דִּיתְמַסֵּר בִּידָא דְשְׁנֵאוֹוֹ, זְעִירִין אֵינּוֹן דִּיכְלִין לְאֶשְׁתַּזְבָּא.

133. וּבְגִין כֶּךָ אָמַר לְמַעַן הֲצִיל אוֹתוֹ מִיָּדָם. מִיָּדָם דִּיִּיקָא, וְלֹא כְּתִיב לְמַעַן הֲצִיל אוֹתוֹ וְתוֹ לֹא, אֵלֶּא אָמַר רְאוּבֵן, וְיִשְׁתַּזְיַב מִן יַדֵּיהוּ, וְאִי יָמוּת בְּגוֹבָא יָמוּת, וּבְגִין כֶּךָ כְּתִיב וַיִּשְׁמַע רְאוּבֵן וַיִּצִילֵהוּ מִיָּדָם.

134. תָּא חֲזִי, כְּמַה חֲסִידוּתִיָּה דְרְאוּבֵן, דְבְּגִין דְיִדְעַ, דְשְׁמַעוֹן וְלוֹי, שׁוֹתְפוֹתָא וְחֲכִימוֹתָא וְחֲבֵרוֹתָא דְלֵהוֹן קִשְׁיָא אֵינּוֹן, דְכַד אֶתְחַבְּרוּ בְּשַׁכְּם, קִטְלוּ כָּל דְכּוֹרָא, לֹא דִי לוֹן, אֵלֶּא דְנִטְלִין נְשִׁין וְטָף, וְכִסְפָּא וְדִהְבָּא, וְכָל בְּעִירֵי, וְכָל מְאֲנֵי דִיקַר, וְכָל מְאֵן דְאֶשְׁתַּבַּח בְּקִרְתָּא, וְלֹא דִי כָּל דָּא, אֵלֶּא דְאִפִּילוּ כָּל מַה דְבַחְקָלָא נִטְלוּ, דְכְּתִיב וְאֶת אֲשֶׁר בְּעִיר וְאֶת אֲשֶׁר בְּשָׂדֵה לְקַחוּ.

135. Reuven said, 'If such a great city did not escape them, then if this boy falls in their hands, not a shred of flesh will remain. Therefore, it is better to save him from them, for they will leave no sign of him for my father to see.'

135. אָמַר, וּמֵה קָרְתָּא רַבְתָּא כִּי הָאִי, לֹא אֲשַׁתְּיֵיב מִנְהוֹן, אֲלֵמְלֵא רַבִּינָא דָּא יַפּוּל בִּידְיֵיהוּ, לֹא יִשְׁאַרֹן מְנִיָּה אֹמְצָא בְּעֵלְמָא, וְעַל דָּא אָמַר, טַב לְאֲשַׁתְּזַבְּא מְנִיָּהוּ, דְּלֹא יִשְׁאַרֹן מְנִיָּה אֲשַׁתְּאַרְוֹתָא בְּעֵלְמָא, וְלֹא יַחֲמִי אָבֵא מְנִיָּה כְּלוּם לְעֵלְמִין.

136. 'Even if he dies IN THE PIT, his brothers will not prevail against him. His body will remain intact and I will return him whole to my father.' Therefore, it is written: "that he might save him out of their hands, to deliver him back to his father." 'I WILL BE ABLE TO RETURN HIM TO MY FATHER even though he will die there.' He therefore said, "The child is not," (Beresheet 37:30) instead of 'not alive', because he was not even dead.

136. וְהֵכָא, אִי יָמוּת, לֹא יִכְלִין לֵיהּ, וַיִּשְׁתְּאַר כָּל גּוּפִיָּה שְׁלִים, וְאַתֵּיב לֵיהּ לְאַבָּא שְׁלִים, וְעַל דָּא לְמַעַן הֲצִיל אוֹתוֹ מִיָּדָם לְהַשִּׁיבּוֹ אֶל אָבִיו, אַף עַל גַּב דִּימוּת הָתָם. וּבְגִין כֵּן אָמַר הַיֵּלֶד אֵינְנוּ, וְלֹא אָמַר אֵינְנוּ חַי, אֲלֵא אָמַר אֵינְנוּ אִפְּלוּ מֵת.

137. Come and behold what Reuven did. He wisely joined them and said, "Let us not kill him" (Beresheet 37:21), instead of 'Do not you take his life', for he was not there when Yosef was sold. They each then attended their father for one day. When it was Reuven's day, he did not want Yosef to perish. It is therefore written: "And Reuven returned to the pit and, behold, Yosef was not in the pit"--NOT EVEN DEAD--"and he rent his clothes." Immediately, "he returned to his brothers, and said, 'The child is not'."

137. תָּא חֲזִי, מַאי דְעֵבַד, דְּאִיהוּ בְּחֻכְמָתָא הוּהוּ, שְׂמִיף גְרַמִּיָּה בְּהַדְרִיָּהוּ, דְכַתִּיב לֹא נִכְנּוּ נַפְשׁ, וְלֹא כְתִיב לֹא תִכּוּהוּ, וְאִיהוּ לֹא הוּהוּ תַמָּן, כִּד אֲזַדְבִּין יוֹסֵף, דְּהָא כְּלָהּוּ מִשְׁמֻשׁוֹ לְאַבּוּהוֹן, כָּל חַד וְחַד יוֹמָא חַד, וְהָהוּא יוֹמָא דְרֵאוּבֵן הוּהוּ, וְע"ד בְּעָא, דְּבַהֲהוּא יוֹמָא דְהוּהוּ שְׁמוּשָׁא דִלְיָהּ, לֹא יִתְאַבִּיד יוֹסֵף, וּבְגִין כֵּן כְּתִיב, וַיֹּשֶׁב רֵאוּבֵן אֶל הַבּוֹר וְהִנֵּה אֵין יוֹסֵף בְּבוֹר וַיִּקְרַע אֶת בְּגָדָיו. וְהִנֵּה אֵין יוֹסֵף דִּיִּיקָא, אִפְּלוּ מֵיַת, מִיָּד וַיֹּשֶׁב אֶל אַחָיו וַיֹּאמֶר הַיֵּלֶד אֵינְנוּ.

138. Even Reuven was not informed of the sale of Yosef. It has already been explained that the Shechinah was a partner IN THE VOW NOT TO REVEAL THE SALE OF YOSEF. Therefore Reuven did not know of it, and it was not revealed to him until Yosef made himself known to his brothers!

. וְאַפְּשָׁלוּ רֵאוּבֵן, לֹא יָדַע מֵהָהוּא זְבִינָא דִּיִּוֹסֵף, וְהָא אֹקְמוּהָ דְאֲשַׁתְּתִיף בְּהוּ שְׂכִינְתָּא, וְע"ד, לֹא יָדַע רֵאוּבֵן, מֵהָהוּא זְבִינָא דִּיִּוֹסֵף, וְלֹא אֲתַגְלִיָּיא לֵיהּ, עַד הָהוּא זְמַנָּא, דְּאֲתַגְלִי יוֹסֵף לְאַחוּהִי.

139. Come and behold the pleasure Reuven attained in trying to save Yosef's life. It is written: "Let Reuven live, and not die" (Devarim 33:6). For although he knew that the birthright was taken from him and given to Yosef, nevertheless he tried to save his life. Therefore Moshe prayed for him, saying, "Let Reuven live, and not die," and be supported in this world and in the world to come. What is the reason - it is this SAVING YOSEF'S LIFE and repenting for DEFILING HIS FATHER'S BED! If a man repents his sins, the Holy One, blessed be He, will revive him in this world and in the world to come.

. תָּא סַעֲזֵן, בְּמָה גְרִים לֵיהּ לְרֵאוּבֵן, בְּגִין דְּאִיהוּ אֲשַׁתְּדַל לְאַחֵינָא לֵיהּ לְיוֹסֵף, מַה כְּתִיב, יַחֲי רֵאוּבֵן וְאֵל יָמוּת וּגו'. דְּהָא בְּגִין דָּא אַף עַל גַּב דִּיִּדַע דְּאֲשַׁתְּקִיל בְּכִירוּתִיהּ מְנִיָּה, וְאַתֵּיחֵיב לְיוֹסֵף, אֲשַׁתְּדַל לְאַחֵינָא לֵיהּ, וְצִלִּי מִשָּׂה וְאָמַר, יַחֲי רֵאוּבֵן וְאֵל יָמוּת, וְאַתְקִיִּים בְּעֵלְמָא דִּין, וְאַתְקִיִּים בְּעֵלְמָא דְאַתֵּי. מַאי טַעְמָא, בְּגִין דָּא, וּבְגִין דְּעֵבַד תְּשׁוּבָה מֵהָהוּא עוֹבְדָא. דְּכָל מָאן דְּעֵבִיד תְּשׁוּבָה, קוּדְשָׁא בְרִיךְ הוּא קִיִּים לֵיהּ, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתֵּי.

140. Come and behold: "And they took Yosef's coat..." (Beresheet 37:31). It has been explained that this is because a coat's blood resembles human blood. Yet come and behold: even when an act is well executed--WITHOUT COMMITTING ANY SIN--the Holy One, blessed be He, is strict with the righteous, even to a hair's breadth.

140. תָּא חֲזִי, מֵה כְּתִיב וַיִּקְחוּ אֶת כְּתֹנֶת יוֹסֵף וְגו', הָא אוֹקְמוּהָ, דְּבִגְיִן דְּדָמָא דְּשַׁעִיר, דְּמֵיָא לְדָמָא דְּבַר נֶשׁ. אָבֵל תָּא חֲזִי, אִף עַל גַּב דְּמִלָּה אֲתֵיָא בְּדָקָא חֲזִי, קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק בְּצַדִּיקָיָא, אִמְלוּ כְּחוּט הַשְּׁעָרָה.

141. Ya'akov did well to kill a goat for his father. Yet by offering a goat, which comes from the side of Harsh Judgment, he weakened THE ASPECT OF THE STRICT JUDGMENT OF his father since he is of its aspect, AS YITZCHAK TOO PERTAINS TO SEVERE JUDGMENT. AND ALTHOUGH THE JUDGMENT TOOK HOLD OF THE GOAT, Ya'akov was punished in that his sons brought its blood before him.

141. יַעֲקֹב עֲבַד עוֹבְדָא בְּדָקָא יְאוּת, בְּמֵאי בְּגִין דְּאֶקְרִיב לְגַבֵּי אָבוּי שַׁעִיר, דְּאִיהוּ סְטְרָא דְּרִינָא קִשְׂיָא, וְעַם כָּל דָּא, בְּגִין דְּאִיהוּ אֶקְרִיב שַׁעִיר, וְאֶכְחִישׁ לִיה לְאָבוּי, דְּאִיהוּ סְטְרָא דִּילִיָּה, אֲתַעֲנֵשׁ בְּהֵאי שַׁעִיר אַחְרָא, דְּאֶקְרִיבוּ לֵיב בְּנוֹי דְּמָא דִּילִיָּה.

142. It is written OF YA'AKOV: "And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck" (Beresheet 27:16). Therefore it is said OF HIS SONS: "And they dipped the coat in the blood" (Beresheet 37:31). This was measure for measure. Since he caused that "Yitzchak trembled very much" (Ibid. 33), HIS SONS made him tremble when they said, "Know now whether it be your son's coat or not" (Ibid. 32).

142. בְּאִיהוּ כְּתִיב, וְאֵת עוֹרוֹת גְּדֵי הַעִזִּים הִלְבִּישָׁה עַל יָדָיו וְעַל חֶלְקֵת צוּאָרָיו, בְּגִין כֶּךָ וַיִּטְבְּלוּ אֶת הַכְּתֹנֶת בַּדָּם, אֶקְרִיבוּ לִיה כְּתוּנָתָא, לְאֶכְחִישָׁא לִיה, וְכֹלָא דָּא לְקַבֵּל דָּא, אִיהוּ גְרִים דְּכְתִיב וַיַּחֲרֵד וַיִּצְחַק חֲרָדָה גְדוֹלָה עַד מְאֹד, בְּגִין כֶּךָ גְרָמוּ לִיה, דְּחָרַד חֲרָדָה, בְּהוּא זְמַנָּא, דְּכְתִיב הִכָּר נָא הַכְּתֹנֶת בְּנֵךְ הִיא אִם לֹא.

143. Rabbi Chiya said it is written concerning him (Ya'akov): "Are you my son Esav or not" (Beresheet 27:21), and addressing him (they said), "is it your son's coat or not" (Beresheet 37:32). This is because the Holy One, blessed be He, is strict with the righteous to a hair's breadth in everything they do.

143. רַבִּי חִיָּיא אָמַר, בֵּיה כְּתִיב, הֲאֵתָּה זֶה בְּנֵי עֵשָׂו אִם לֹא. לִיה כְּתִיב, הַכְּתֹנֶת בְּנֵךְ הִיא אִם לֹא. וּבְגִין כֶּךָ, קוּדְשָׁא בְּרִיךְ הוּא מְדַקְדֵּק בְּהוּ בְּצַדִּיקָיָא, בְּכָל מַה דְּאִינוּן עֲבָדִין.

144. Rabbi Aba said that when the tribes saw their father's grief, they surely regretting SELLING YOSEF and determined to rescue him if they could find him. When they saw they could not RESCUE HIM, they turned to Yehuda, WHO ADVISED THEM TO SELL HIM and rejected him from among them. For he now was their king, and when they deposed him, it is written: "And it came to pass at that time, that Yehuda went down from his brothers" (Beresheet 38:1).

144. רַבִּי אַבָּא אָמַר, בֵּינן דְּחָמוּ כְּלָהוּ שְׂבֻטִין, הֵוּא צַעֲרָא דְּאָבוּהוּן, אֲתַנְחָמוּ וְוָדָאי, וַיְהִיבוּ גְרָמֵינְהוּ עֲלֵיהּ דִּיוֹסָף, דִּיפְרוּן לִיה, אֲלֵמָלָא יִשְׁכַּחֵן לִיה, בֵּינן דְּחָמוּ דְּלֹא יִכִּילוּ, אֲהֲדָרוּ לְגַבֵּיהּ דִּיהוּדָה, וְאֶעֱבְרוּ לִיה מֵעֲלִיָּיהוּ, בְּגִין דְּאִיהוּ הוּא מַלְכָּא עֲלִיָּיהוּ, אֶעֱבְרוּהוּ מֵעֲלִיָּיהוּ, מַה כְּתִיב וַיְהִי בַעַת הַהִיא וַיֵּרֵד יְהוּדָה וְגו'.

14. Tzion and Jerusalem

Here, Rabbi Yehuda discusses the creation of the universal structure that issued from Zion, the central point of faith and perfection. While Zion and Jerusalem are one, they represent the two grades of judgment and mercy. Through Binah, which correlates to understanding, the attributes of mercy and judgment are commingled and reconciled in the world.

The Relevance of this Passage

Throughout life, our actions disrupt and misalign the supernal forces that embody the attributes of judgement and mercy. This occurs on both a personal and universal level, in line with individual and collective actions of humanity. Consequently, judgement may occur in place of mercy; the world may seem especially hard and judgmental toward us. In response, we may find ourselves overreacting to situations where we'd normally respond with restraint and patience. Balancing these two attributes in our behavior is vital.

An example of judgement and mercy is illustrated by the following parent-child situation. A child terribly misbehaves. The parent becomes extremely upset and immediately spans the youngster. The parent reacted to the situation, and the act of judgement was rooted in selfish frustration. The child might attempt to change his behavior, but he does so only out of fear. Kabbalistically, the parent needs to balance judgement with mercy. That is, sharing and care for the child must be the intent behind any disciplinary action. The parent might still gently spank the child, but out of love and concern, rather than anger and frustration. The child's motivation for change will now be rooted in love and respect, not fear.

If a soul descends into a human being from the lineage of Avraham [Right Column], it is said that the person's nature will be shaped and influenced

by the quality of mercy. If a soul descends from the lineage of Yitzchak [Left Column], the individual is imbued with a greater proportion of judgement in his nature, and behavior is influenced in that direction. Reading this section helps balance the forces of judgement and mercy in our interactions with the world. Moreover, these verses open us to the Light so that we ourselves can be worthy of mercy, rather than judgement, when the time comes for them to appear in our lives.

145. Rabbi Yehuda quoted the verse: "Hashem also thundered in the heavens, and the highest gave His voice; hail and coals of fire" (Tehilim 18:14). Come and behold: when the Holy One, blessed be He, created the universe, THAT IS, WHEN THE HOLY ONE, BLESSED BE HE, EMANATED THE NUKVA, CALLED 'WORLD', He made seven pillars for it BY ILLUMINATING ON HER WITH THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN. All of them are supported by one single pillar, NAMELY YESOD OF ZEIR ANPIN'. In the verse: "Wisdom has built her house, she has hewn out her seven pillars" (Mishlei 9:1), it was explained that they all stand on one grade called 'YESOD OF ZEIR ANPIN'; "the righteous is an everlasting foundation" (Mishlei 10:25).

146. When the universe was created, it issued from the spot that included, along with its improvements, the point in the middle of the world, which is Tzion, THE INNER YESOD OF THE NUKVA. As it is written: "A psalm of Asaf. The mighty one, El, Elohim Hashem, has spoken and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). Where did He speak from? From Tzion, as it is written: "Out of Tzion, the perfection of beauty, Elohim has shone forth" (Tehilim 50:2), the place that constructs faith to perfection. Tzion is the strength, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, and the point of the whole world--THAT IS THE SECRET OF THE LIGHT OF CHASSADIM--on which the world has been constructed BY THE CHOCHMAH IN IT, and wherein it is nourished, BY THE LIGHT OF CHASSADIM IN IT.

147. Come and behold: after stating, "Hashem also thundered in the heavens" (Tehilim 18:14), why add, "and the Highest gave His voice," WHICH IS REDUNDANT? RABBI YEHUDA ANSWERS: Here is the secret of the faith I mentioned. For Tzion constructs and beautifies the world, and the world is nourished by Tzion FROM ITS TWO ASPECTS, NAMELY CHOCHMAH AND CHASSADIM. This is similar to the two grades that are one, namely Tzion and Jerusalem; the former of Judgment and the latter of Mercy, and both are one. Judgment is issued from one, and Mercy is issued from the other.

145. רַבִּי יְהוּדָה פָּתַח וַאֲמַר, וַיִּרְעַם בְּשָׁמַיִם יי' וְעֲלִיּוֹן יִתֵּן קוֹלוֹ בְּרָד וּגְחָלֵי אֵשׁ. תָּא חֲזִי, כִּד בְּרָא קוֹדֶשׁא בְּרִיךְ הוּא עֲלֵמָא, אֲתִקִּין לִיה שְׁבַע סְמִכִין, עַל מַה דְּקִיּוּמָא, וְכִלְהוּ סְמִכִין, קִיּוּמֵי בְּחַד סְמִכָא יְחִידָאֵי, וְהָא אוֹקְמוּהָ דְכְתִיב חֲכָמוֹת בְּנִתָּה בֵּיתָה חֲצֵבָה עֲמוּדֵיהָ שְׁבַע, וְאֵלִין כִּלְהוּ, אֵינּוֹן קִיּוּמֵי בְּחַד דְּרָגָא מְנִייהוּ, דְּאֶקְרִי צְדִיק יְסוּד עוֹלָם.

146. וְעֲלֵמָא כִּד אֲתַבְרִי, מֵהוּא אֲתַר אֲתַבְרִי, דְּאִיהוּ שְׁכִלּוּלָא דְעֲלֵמָא וְתַקּוּנוֹ, דְּאִיהוּ חַד נְקוּדָה דְעֲלֵמָא, וְאֲמַצְעִיתָא דְכֻלָּא, וּמֵאֵן אִיהוּ, צִיּוֹן, דְכְתִיב מִזְמוֹר לְאַסָּף אֶל אֱלֹהִים יי' דְּבַר וַיִּקְרָא אֶרֶץ מִמִּזְרַח שֶׁמֶשׁ עַד מְבֹאוֹ. וּמֵאֵן אֲתַר, מִצִּיּוֹן, דְכְתִיב מִצִּיּוֹן מְכַלֵּל יוֹסֵי אֱלֹהִים הוֹסִיעַ, מֵהוּא אֲתַר, דְּאִיהוּ סִטְרָא דְשְׁכִלּוּלָא דְמֵהֵימְנוּתָא שְׁלִימָתָא כְּדָקָא יְאוּת, וְצִיּוֹן תְּקִיפּוּ וְנְקוּדָה דְכֻלָּא עֲלֵמָא, וּמֵהוּא אֲתַר אֲשֶׁתְּכַלֵּל כֻּלָּא עֲלֵמָא וְאֲתַעֲבִיד, וּמִגִּיּוּהָ כֻּלָּא עֲלֵמָא אֲתַזֵּן.

147. וְתָא חֲזִי, וַיִּרְעַם בְּשָׁמַיִם ה' וְעֲלִיּוֹן יִתֵּן קוֹלוֹ וְגו', כִּיּוֹן דְּאֲמַר וַיִּרְעַם בְּשָׁמַיִם ה' אֲמַאי כְּתִיב וְעֲלִיּוֹן יִתֵּן קוֹלוֹ, הָא הֵכָא רְזָא דְמֵהֵימְנוּתָא דְאֲמִינָא דְצִיּוֹן אִיהוּ שְׁכִלּוּלָא וְשִׁמְרוּ דְעֲלֵמָא, וְעֲלֵמָא מְנִיָּה אֲתַזֵּן, בְּגִין דְתַרִּין דְרָגִין אֵינּוֹן, וְאֵינּוֹן חַד, אֵינּוֹן: צִיּוֹן וִירוּשָׁלַם, דָּא דִינָא, וְדָא רַחֲמֵי, וְתַרְוֵיהוּ חַד, מֵהֵכָא דִינָא וּמֵהֵכָא רַחֲמֵי.

148. From high up, REFERRING TO THE SFIRAH OF BINAH, a voice resounds. THIS IS THE CENTRAL RECONCILING COLUMN OF BINAH. When it is heard, WHEN IT RECONCILES THE NUKVA, AND THE LIGHTS OF RIGHT AND LEFT ARE HEARD, Judgments issue forth FROM THE NUKVA and the paths of Judgment and Mercy may be seen diverging. "Hashem also thundered in the heavens," refers to the Merciful Court. And although the Highest, BINAH may be neither found nor known, because the same voice comes out AND RECONCILES RIGHT AND LEFT, all is then under Judgment and Mercy. AS THE HIGHEST, BINAH GIVES ITS VOICE TO THE NUKVA AND RECONCILES HER TWO COLUMNS. So it is written: "And the Highest gave His voice" (Tehilim 18:14). Then came "hail and coals of fire"--water and fire.

149. Come and behold: when Yehuda was born, it was written: "And she left off bearing" (Beresheet 29:35). This refers to the fourth of the four foundations, CALLED CHESED, GVURAH, TIFERET, AND MALCHUT, because they are the Supernal Chariot OF BINAH, and this is one of the four legs of the throne, CALLED MALCHUT. THEREFORE, IT WAS WRITTEN WITH REGARD TO HIM, "AND SHE LEFT OFF BEARING," FOR HE IS THE LAST SFIRAH, MALCHUT. It is written of him: "And it came to pass at that time, that Yehuda went down from his brothers" (Beresheet 38:1). He was their king, BEING OF MALCHUT, BUT AFTER SELLING YOSEF, HE WAS DEPOSED. Why? Because Yosef was brought down to Egypt.

15. "And he called his name Er"

The interconnection of the upper and lower worlds is exemplified in this section concerning the fate of Yehuda's firstborn son, Er. Yehuda's fall and descent, we're told, signify the descent and obscuring of the moon and the supernal Light; consequently, his son was born of the Side of Defilement, and was therefore later slain by the Lord.

The Relevance of this Passage

In order to grow spiritually and bring greater fulfillment to our lives, we must abolish all the character traits within us that emerge from the side of Defilement and Darkness. The end of darkness occurs the instant the 'Light' is turned on--which, in turn, occurs at the moment we peruse these profound words of wisdom.

150. "And Yehuda saw there a daughter of a certain Cna'anite" (Beresheet 38:2). HE ASKS: Was he Cnaanite? DID NOT THE FATHERS AVOID MARRYING AMONG THE CNA'ANITES? HE REPLIED: It has been explained by the friends THAT THE WORD CNA'ANITE MEANS 'MERCHANT'. "And she conceived, and bore a son, and he called his name Er" (Ibid. 3). Yehuda had three sons, but only one, Shelah, remained BECAUSE YEHUDA WENT DOWN, AND WAS PUNISHED FOR IT BY BEGETTING SONS AND THEN BURYING THEM.

151. Rabbi Elazar, Rabbi Yosi, and Rabbi Chiya were walking along the road. Rabbi Yosi asked Rabbi Elazar: Why is it written in relation to Yehuda's firstborn: "And he called his name Er," USING THE MALE PRONOUN, and of the other two sons, "she called his name Onan," and "she called his name Shelah," USING THE FEMALE PRONOUN?

מעטא לעילא נפקא קול דאשתמע, לבתר דההוא קול נפקא ואשתמע, נפקי דינין, וארחי דדינא ורחמי נפקין ומתפרשן מתמן, וירעם בשמים ה', דא בי דינא ברחמי. ועליון: אף על גב דלא אשתבח ולא אתיידע, כיון דההוא קול נפיק, כדון אשתבח בלא דינא ורחמי, הה"ד ועליון יתן קולו, כיון דימתן קולו, כדון ברך וגחלי אש, מיא ואשא.

149. תא חזי, בשעתא דאתיליד יהודה, מה כתיב, ותעמד מלדת, בגין דדא הוא יסודא רביעאה מאינן ארבע, דאינן רתיכא עלאה, סמכא חד, מאינן ארבע סמכין, מה כתיב ביה, ויהי בעת ההיא ויורד יהודה מאת אחיו דהוה מלכא עליהו, מאי טעמא, בגין דיוסף נחתו ליה למצרים כדקאמרן.

150. וירא שם יהודה בת איש כנעני. וכי כנעני הוה, אלא הא אוקמוה חברינא. ותהר ותלד בן ויקרא את שמו ער, תלת בנין הוו ליה ליהודה, ולא אשתארו מנייהו בר חד, ודא הוא שלה.

151. רבי אלעזר, ורבי יוסי, ורבי חייא, הוו אזלי בארחה. אמר רבי יוסי לרבי אלעזר, אמאי כתיב בבנוי דיהודה בקדמאה, ויקרא את שמו ער, ובתרין אחרנין כתיב, ויקרא את שמו אונן, ויקרא את שמו שלה.

152. He said to him: Come and behold. This portion contains a profound secret, and all is proper. "Yehuda went down from his brothers" because the moon, THE NUKVA, became obscure and descended from the upright grade to another grade to which the serpent is attached. It is written: "And turned into a certain Adullamite, whose name was Chirah."

152. אָמְרָלוּ תָא חֲזִי, הָאִי פְרִשְׁתָּא רְזָא עֲלָאָה אִיהוּ, וְכֹלָא אִיהוּ בְדִקָּא חֲזִי. וַיֵּרַד יְהוּדָה מֵאֵת אָחָיו, דְּהָא אֲתַכְסִיָּא סִיְהֵרָא, וְנַחְתַּת מִדְּרָגָא דְתַקְנָא, לְגוּ דְרָגָא אוּחְרָא דְאֲתַחְבַּר בֵּיהּ חֲזִיָּא, כַּד"א וַיֵּט עַד אִישׁ עַדְלָמִי וּשְׁמוּ חִירָה.

153. "And she conceived, and bore a son; and he called his name Er (Ayin Resh)" (Bereshheet 38:3). He was evil (Heb. Resh Ayin)-which amounts to the same thing, FOR 'EVIL' AND ER ARE SPELLED WITH THE SAME HEBREW LETTERS. Because he came from the side of the Evil Inclination, it is written: "And he called (Heb. et) his name Er." The particle et adds yet another grade of filth of defilement, from which he was born. This is why Er and Ra ('evil') are identical, NAMELY, SPELLED WITH THE SAME HEBREW LETTERS!

153. וַתַּהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת שְׁמוֹ עֵר, וְאִיהוּ רַע, וְכֹלָא חַד, דְּאֲתֵיָא מִסְטְרָא דִּיצַר הָרַע. וּבְגִין כֶּן כְּתִיב, וַיִּקְרָא אֶת שְׁמוֹ, וְלֹא כְתִיב וַיִּקְרָא שְׁמוֹ בְּיַעֲקֹב כְּתִיב, וַיִּקְרָא שְׁמוֹ, דְּקוּדְשָׁא בְרִיךְ הוּא קְרָא לִיהּ יַעֲקֹב, וְהֵכָא א"ת, לְאַסְגָּאָה דְרָגָא אַחְרָא דְזוּהָמָא דְמִסְאָבָא אֲתִילִיד, וְדָא הוּא עֵר רַע, וְכֹלָא חַד.

154. With the second son, the place was not yet sweetened AND RETURNED TO HOLINESS. That happened only when Shelah, who was the most important of them all, came. It is written: "And Er, Yehuda's firstborn, was wicked in the sight of Hashem" (Bereshheet 38:7), and "for the inclination of man's heart is evil from his youth" (Bereshheet 8:21). THERE IT MEANS 'SPILLING SEMEN IN VAIN'; THUS, HERE IT MEANS HE WAS SPILLING blood, for he spilt semen on the ground. That is why "Hashem slew him" (Ibid.). Then, "Yehuda said to Onan, 'Go in to your brother's wife...'"

154. לְבַתֵּר לֹא אֲתַבְּסַם אֲתֵרָא, עַד דְּאֲתָא שְׁלָה, דְּהוּוּ עֲקָרָא דְכֻלְהוּ. מַה כְּתִיב וַיְהִי עַר בְּכֹר יְהוּדָה רַע בְּעֵינֵי ה', כְּתִיב הֵכָא רַע, וְכְתִיב הֵתָם, כִּי יִצַר לֵב הָאָדָם רַע מִנְעוּרָיו, רַע: דְּאוֹשִׁיד דְּמִין, אוֹשִׁיד זֹרְעָא עַל אַרְעָא, וּבְגִין כֶּן וַיִּמִּיתֵהוּ ה', מַה כְּתִיב בְּתַרְיָה, וַיֹּאמֶר יְהוּדָה לְאוֹנָן בָּא אֶל אִשְׁתִּי אַחִיךָ וְגו'.

16. "Go in to your brother's wife, and perform the duty of a brother in law"

Rabbi Shimon begins by discussing the responsibility of the righteous man to beget children in order to ensure a place for his soul in the world to come. By perpetuating the image of the Holy King through offspring, the righteous man may prevent the reincarnation of his soul. Thus, the section addresses the necessity of marriage and of levirate marriage. We are also reminded of the futility and vanity of the individual who endeavors to provide only for himself, without creating a family.

The Relevance of this Passage

A dark room becomes progressively brighter with each lighting of a new candle. Every soul that comes into this world is likened to a candle. Though true reality, which is our ultimate destination, offers immortality and endless fulfillment, during the course of human spiritual evolution, the Light is temporarily dimmed. Immortality is relegated to the act of procreation and childbearing, which ensures the ongoing entrance of new souls into this world for the purpose of bringing about the final correction of humanity. In other words, the chain of humanity is immortal, while the individual body remains perishable and finite. All men live for the existence of the chain until such time as humanity completes its spiritual correction and transformation. At that juncture, the force of immortality will expand and bring endless life. This transformation, the final redemption, is hastened by bringing new souls into this world, whose Light, through the path of Torah, helps diminish darkness and death and accelerate the process of correction. This Light is also generated through the spiritual influences that radiate from these ancient Hebrew verses.

155. "And Yehuda said to Onan, 'Go in to your brother's wife...'" (Bereshheet 38:21). Rabbi Shimon then quoted: "'I have raised up one from the north, and he is come from the rising of the sun, and he shall call upon my name; and he shall come upon princes as upon mortar, and as the potter treads clay" (Yeshayah 41:25). Come and behold: how foolish are men who neither know nor care for the ways of the Holy One, blessed be He. They are all asleep, and sleep never leaves their eyes.

155. וַיֹּאמֶר יְהוּדָה לְאוֹנָן בָּא אֶל אִשְׁתִּי אַחִיךָ וְגו'. רַבִּי שִׁמְעוֹן פִּתַּח וַיֹּאמֶר הֵעִירוֹתִי מִצְפּוֹן וַיֵּאת מִמְזֹרַח שָׁמַשׁ יִקְרָא בְשֵׁמִי וַיָּבֵא סִגְנִים כְּמוֹ חֹמֶר וְכְמוֹ יוֹצֵר יִרְמָס טִיט. תָּא חֲזִי, כְּמַה אֵינּוֹן בְּנֵי נִשָּׂא טַפְשִׁין, דְּלֹא יַדְעִין וְלֹא מִסְתַּבְּלִין לְמַנְדַּע אַרְחוּי דְּקוּדְשָׁא בְרִיךְ הוּא, דְּהָא כְּלָהוּ גַּיְמִין, דְּלֹא מִתְעַרְי, שׁוֹנְתָא בְּחוּרֵיהוֹן.

156. Come and behold: the Holy One, blessed be He, wisely created man in the image of above. There is neither a member nor an organ within man that was not created by Divine Wisdom, AS EACH ORGAN ALLUDES TO A SPECIFIC GRADE. After the body is complete with all its members, the Holy One, blessed be He, joins them and inserts a sacred soul to teach the man to tread the paths of the Torah and keep its commandments, so that the man will be properly perfected IN ACCORDANCE WITH THE APHORISM: 'A MAN'S SOUL SHALL TEACH HIM.'

157. Now that the sacred soul is within him, HE IS WORTHY OF BEGETTING CHILDREN IN THE IMAGE AND LIKENESS OF THE HOLY ONE, BLESSED BE HE. Therefore, a man should multiply to perpetuate the image of the highest King in the universe. The secret of this is the river which issues forth: SUPERNAL YESOD, whose water never stops. Similarly, a man should never stop the flowing of his river and the source in this world, BUT SHOULD BEGET CHILDREN. When a man is unsuccessful IN BEGETTING CHILDREN in this world, the Holy One, blessed be He, uproots him FROM THIS WORLD and replants him again and again. THAT IS, HE DIES AND IS BORN AGAIN INTO THE WORLD UNTIL HE SUCCEEDS IN BEGETTING CHILDREN.

158. Come and behold, it is written: "I have raised up one from the North, and he is come" (Yeshayah 41:25). "I have raised up," refers to a man's desire to mate in this world, which is raised by the north side FROM THE LEFT, FOR THE DESIRE TO MATE COMES FROM THE LEFT. "And he is come," refers to the sacred soul, which comes from above, sent by the Holy One, blessed be He, into this world, where it enters people.

159. "...from the rising of the sun..." (Yeshayah 41:25) The place from which the river issues forth is TIFERET, THE ABODE OF YESOD, from which the shining soul comes and is born, AS ALL SOULS COME FROM THE UNION OF TIFERET AND MALCHUT. "And he shall come upon princes" (Ibid.), means that the armies of the world--THE NUKVA CALLED 'WORLD', WHOSE ARMIES ARE ANGELS--come with the stirring of the souls, NAMELY, ARE BORN WITH THEM. AND, "as upon mortar" (Ibid.), means as a man awakening into his body, WHICH IS CALLED 'MORTAR'.

160. Therefore, the Holy One, blessed be He, couples souls and sends them into this world, causing union between above and below, and thus the source of all is blessed. Therefore, the Holy One, blessed be He, created man so that he will strive to walk in His ways and never stop his river, RATHER HE WILL BEGET CHILDREN.

156. תָּא חֲזִי, קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא עֹבֵד לֵיה לְבַר נֶשׁ, כְּגוֹנוֹן דְּלַעִילָא, בְּלֹא אִיהוּ בְּחֻכְמָתָא, דְּלִית לֵךְ שְׂוִיפָא וְשְׂוִיפָא בְּבַר נֶשׁ, דְּלֹא קִיּוּמָא בְּחֻכְמָתָא עֲלָא, דְּהָא כִּיּוֹן דְּאִתְתַּקֵּן כָּל גּוּפָא, בְּשְׂוִיפּוּי כְּדָקָא יְאוּת, קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא אֲשֶׁתִּתֵּף בְּהִרְיָה, וְאֵעִיל בֵּיה נֶשְׁמָתָא קְדִישָׁא, בְּגִין לְאוּלְפָא לֵיה לְבַר נֶשׁ, לְמַהֵךְ בְּאַרְחוּי דְּאוּרִייתָא, וְלְמִיטְר פְּקוּדוּי, בְּגִין דִּיתְתַּקֵּן בְּרִיךְ נֶשׁ כְּדָקָא יְאוּת.

157. וּבְגִין דְּאִית בֵּיה נֶשְׁמָתָא קְדִישָׁא, מְבַעֵי לֵיה לְבַר נֶשׁ, לְאַסְגָּא דְּיוֹקְנָא דְּמַלְכָא עֲלָא בְּעֵלְמָא. וְרָזָא דָא, דְּהָא הֵהוּא נְהַר דְּנִגִיד וְנִפְיָא, לֹא פִסְקֵן מִיּוּמֵי לְעֵלְמִין, וְעַל דָּא מְבַעֵי לֵיה לְבַר נֶשׁ, דְּלֹא יִפְסִיק נְהַרָא וּמְקוּרָא דִּילֵיה בְּהַאי עֵלְמָא. וְכָל זְמַנָּא דְּבַר נֶשׁ לֹא יִצְלַח בְּהַאי עֵלְמָא קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא עָקֵר לֵיה, וְנִטְע לֵיה בְּכַמָּה זְמַנִּין כְּמַלְקָדְמִין.

158. תָּא חֲזִי מַה כְּתִיב, הַעִירוֹתִי מִצְפוֹן וַיֵּאָתֶר הַעִירוֹתִי: דָּא אֲתַעְרוּתָא, דְּזוּגָא דְּבַר נֶשׁ בְּהַאי עֵלְמָא, דְּאִיהוּ אֲתַעְרוּתָא מְסֻטְרָא דְּצְפוֹן. וַיֵּאָתֶר דָּא הֵיא נֶשְׁמָתָא קְדִישָׁא, דְּאִתֵּיא מְלַעִילָא, וְקוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא מְשַׁדֵּר לָהּ מְלַעִילָא, אֲתֵיא בְּהַאי עֵלְמָא, וְעֲלִית בְּגוּ בְּנֵי נֶשָׁא, כְּדָקָא מְרִן.

159. מִמְזֻרַח שְׁמֶשׁ: דָּא אֲתֵר דְּהֵהוּא נְהַר דְּנִגִיד וְנִפְיָא, דְּמִתְמָן נִפְקֵת נֶשְׁמָתָא, וְאֲתַנְהִירָת. וַיִּבֵּא סַגְנִים. אֵלִין אֵינֻן חִילִין דְּעֵלְמָא, דְּאִתֵּינן בְּגִין הֵהוּא אֲתַעְרוּתָא דְּנֶשְׁמָתִין. כְּמוֹ חוּמְרָא כְּגוֹנוֹן דְּאִתְעַר בְּרִיךְ נֶשׁ, בְּגוּפָא.

160. דְּהָא בְּגִין דָּא, קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא עֹבֵד זְוֹגִין, וְאֵטִיל נֶשְׁמָתִין בְּעֵלְמָא, וְחִבְרוּתָא אֲשֶׁתִּכַּח לְעֵילָא וְתַתָּא, וּמְקוּרָא דְּכֹלָא הוּא בְּרוּךְ. וּבְגִין כֵּךְ, קוֹדֵשׁ אֱלֹהִים בְּרִיךְ הוּא עֹבֵד לֵיה לְבַר נֶשׁ, בְּגִין לְאַשְׁתַּדְּלָא בְּאַרְחוּי, וְלֹא יִפְסִיק מְקוּרֵיהּ וּמְבוּעָא דִּילֵיה לְעֵלְמִין.

161. He whose source is dried up AND DOES NOT BEGET CHILDREN cannot enter the presence of the Holy One, blessed be He, when he passes from the world, and he does not participate in that world. Come and behold, it is written: "He did not create it a waste land; He formed it to be inhabited" (Yeshayah 45:18). Therefore, He created man IN THE LIKENESS OF ABOVE, for the Holy One, blessed be He, is kind to the world. Come and behold, it is written: "Then again Avraham took a wife, and her name was Kturah" (Beresheet 25:1). This is the secret of the soul returning INTO A BODY to be perfected.

162. Come and behold: it is written of the body, "But it pleased Hashem to crush man by disease: if his soul shall consider it a recompense for guilt, he shall see his seed, he shall prolong his days, and the purpose of Hashem shall prosper in his hand" (Yeshayah 53:10). We have to study this verse further. Why does it so please HIM? HE ANSWERS: Because it purifies him! HE ASKS: Why the feminine gender INSTEAD OF THE MASCULINE in the verse, "If his soul shall consider (feminine) it a recompense for guilt"? HE ANSWERS: Because the phrase, "shall consider," alludes to the soul. THUS, if the soul wishes to perfect herself properly, then "he shall see his seed," because the soul roams around without rest and is destined to enter the seed of a man who observed THE COMMANDMENT OF being fruitful and multiplying. He shall then "prolong his days...and the purpose of Hashem," referring to the study of the Torah, "shall prosper in his hand." BUT IF HE DID NOT HAVE CHILDREN, THE TORAH DOES NOT HELP HIM.

163. Come and behold: if a man studies the Torah day and night, but does not use his source and fountain of life TO BEGET CHILDREN, he is not permitted in the presence of the Holy One, blessed be He. We have learned that a well of water is no well unless the source feeds it, for the well and the source are of one secret. And we have explained THAT WHOEVER HAS NO CHILDREN IS JUDGED AS IF THE SOURCE DID NOT FLOW INTO HIM, NAMELY DID NO WORK WITHIN HIM.

164. It is written: "It is vain for you to rise up early, to sit up late, to eat the bread of sadness; for truly to His beloved He gives tranquillity" (Tehilim 127:2). Come and behold: how precious are the words of the Torah, for each contains high and holy mysteries. We have learned that when the Holy One, blessed be He, gave Yisrael the Torah, he included within it all the holy and supernal mysteries that were given to the children of Yisrael when they received the Torah on Mount Sinai.

161. וְכֹל מֵאֵן דְּפָסִיק מְקוּרִיהָ, כִּד נִפְיָק מֵהָאֵי עֲלָמָא, הֵהוּא בְרַ נֶשׁ לֹא עָאֵל בְּפִרְגוּדָא, וְלֹא נָטוּל חוּלְק בְּהֵהוּא עֲלָמָא. תָּא חֲזִי, כְּתִיב לֹא תְהוּ בְרָאָה לְשַׁבַּת יִצְרָה, דְּקוּדְשָׁא בְרִיךְ הוּא בְּגִין דָּא עֵבֵד לִיהָ לְבַר נֶשׁ כְּדָקָא יְאוּת, כְּדָאֲמַרְן, וְקוּדְשָׁא בְרִיךְ הוּא, עֵבֵד טִיבוּ עִם עֲלָמָא. תָּא חֲזִי, מַה כְּתִיב, וַיֹּסֶף אֲבָרָהֶם וַיִּקַּח אִשָּׁה וְשֵׁמָהּ קְטוּרָה, רְזָא, דְנִשְׁמַתָּא אֲתַת לְאֲתַתְקָנָא, כְּמַלְקָדְמִין.

162. תָּא חֲזִי, הֵהוּא גּוּפָא, מַה כְּתִיב, וְה' חִפֵּץ דְּכָאוּ הַחֲלִי אִם תִּשִּׁים אִשֶּׁם נִפְשׁוֹ יִרְאֶה זֶרַע יְאֲרִיךְ יָמִים וְחִפֵּץ ה' בְּיָדוֹ יִצְלַח. וְה' חִפֵּץ דְּכָאוּ, הָאֵי קָרָא אֵינִת לְאִסְתַּכְלָה בִּיהָ, אֲמַאי חִפֵּץ, בְּגִין דִּיתְדַכְּבִי. אִם תִּשִּׁים אִשֶּׁם, אִם יוֹשִׁים אִשֶּׁם מִבְּעֵי לִיהָ, מַאי אִם תִּשִּׁים. אֲלֵא לְנִשְׁמַתָּא אֲהֲדַר מְלָה, אִי הֵהוּא נִשְׁמַתָּא בְּעֵינָא לְאֲתַתְקָנָא כְּדָקָא יְאוּת, יִרְאֶה זֶרַע, בְּגִין דִּהֵהוּא נִשְׁמַתָּא אֲזֵלֶת וְשִׁאטָּת, וְאִיהִי זְמִינָא לְאֲעֵלָא בְּהֵהוּא זֶרַע, דְּאֲתַעֲסַק בַּהּ בְּרַ נֶשׁ בְּפִרְיָהּ וּרְבִיָּהּ, וּכְדִין יְאֲרִיךְ יָמִים, וְחִפֵּץ ה' דָּא אֲוִרִיתָא, בְּיָדֶיהָ אֲצֵלַח.

163. תָּא חֲזִי, אִף עַל גַּב דְּבַר נֶשׁ אֲשַׁתְּדַל בְּאוּרִיתָא יִמְמָא וְלִילִיָא, וּמְקוּרִיהָ וּמְבוּעֵיהָ קִיּוּמָא בִּיהָ לְמַגְנָא, לִית לִיהָ אֲתַר לְאֲעֵלָא לְפִרְגוּדָא, וְהָא אֲתַמָּר, דְּבִירָא דְּמִיָּא, אִי הֵהוּא מְקוּרָא וּמְבוּעָא לֹא עָאֵל בִּיהָ, לֹא אִיהוּ בְּאֵר, דְּבִירָא וּמְקוּרָא כְּחֲדָא אִינּוּן, וְרְזָא חֲדָא אִיהוּ וְאוּקִימָנָא.

164. כְּתִיב, שׁוּא לְכֶם מִשְׁכִּימֵי קוּם מֵאַחֲרֵי שַׁבַּת אוֹכְלֵי לֶחֶם הָעֲצָבִים בֶּן יִתֵּן לִידִידוֹ שָׁנָה. תָּא חֲזִי, כְּמַה חֲבִיבִין אִינּוּן מְלֵי דְאוּרִיתָא, דְּכָל מְלָה וּמְלָה דְאוּרִיתָא, אִית בִּיהָ רְזִין עֲלָאִין קְדִישִׁין, וְהָא אֲתַמָּר, דְּכִד יְהֵב קוּדְשָׁא בְרִיךְ הוּא אֲוִרִיתָא לְיִשְׂרָאֵל, כָּל גְּנוּזִין עֲלָאִין קְדִישִׁין, כְּלָהוּ יְהֵב לְהוּ בְּאוּרִיתָא, וְכָלָהוּ אֲתִיבְהוּ לְהוּ לְיִשְׂרָאֵל, בְּשַׁעֲתָא דְקִבְלוּ אוּרִיתָא בְּסִינֵי.

165. Come and behold: "It is vain for you to rise early," refers to single men without wives who are not as they should be, without union with a woman. They rise up early to do their work, as is manifest in the verse: "There is one alone, without a companion... yet there is no end of all his labor" (Kohelet 4:8). "...to sit up late..." refers to those who retire late, WHO ARE LATE TO MARRY, FOR IT MEANS 'REST', as in "because in it he rested" (Beresheet 2:3); for a woman is considered a repose for man.

166. Of the verse, "To eat the bread of sadness" (Tehilim 127:2), HE ASKS: What is the bread of sadness? HE ANSWERS THAT when a man has children, he eats his bread joyously, with a glad heart. If he does not have children, he eats the bread of sadness. These are assuredly those who "eat the bread of sadness."

167. HE ASKS: What is meant by the verse, "For truly to His beloved He gives tranquillity" (Tehilim 127:2)? HE ANSWERS: To he whose source is blessed WITH CHILDREN, the Holy One, blessed be He, gives sleep in this world, in accordance with the verse, "You shall lie down, and your sleep shall be sweet" (Mishlei 3:24). This is because he has a part in the world to come, and he therefore lies IN THE GRAVE and enjoys the world to come.

168. "There is one alone without a companion" (Kohelet 4:8), refers to the man who is alone in the world, but not appropriately; HE IS without a wife. He is "without a companion," having no wife to help him. "...he has neither son..." to preserve his name in Yisrael after him, "nor brother" to amend for him BY LEVIRATE MARRIAGE.

169. "...yet there is no end of all his labor..." (Kohelet 4:8) means that he labors constantly, from early day to night. "Neither is his eye satisfied with riches" (Ibid.), and he has not the sense to ask, "For whom then do I labor, and bereave my soul of good?" It may be said that if he toils to have more food and drink to feast every day, this is not so, because the soul does not derive any enjoyment from it. Assuredly, he denies his soul good, of the light of the world to come, because the soul is defective; that is, it is not properly perfected. Come and behold: how compassionate is the Holy One, blessed be He, toward His creatures, IN BRINGING HIM BACK IN ANOTHER INCARNATION SO HE CAN PERFECT HIMSELF. For He wishes him to be perfected and not to be cut off from the world to come.

165. תָּא חֲזִי, שׁוֹא לְכֶם מִשְׁכִּימֵי קוֹם, אֲלֵיךְ אֵינוֹן יְחִידִים דְּאִשְׁתַּבְּחוּ דְּלֹאוּ אֵינוֹן דְּכֵר וְנוֹקְבָא בְּדָקָא יָאוֹת, וְאִקְדָּמֵן בְּצַפְרָא לְעֵבִידְתֵּיהוֹ, כְּמָה דְּאֵת אָמַר, יֵשׁ אַחַד וְאֵין שְׁנֵי וְגו', וְאֵין קֶץ לְכָל עֲמָלוֹ. מֵאַחֲרֵי שַׁבָּת: מֵאַחֲרֵין נֵיחָא, כְּמָה דְּאֵת אָמַר, כִּי בּוּ שַׁבָּת, בְּגִין דְּאִתְתָּא לְגַבֵּי בַר נֶשׁ, אִיהִי נֵיחָא לְגַבֵּיהּ וְדֵאֵי.

. אוֹכְלֵס לֶחֶם הָעֵצִיבִים, מֵאֵי לֶחֶם הָעֵצִיבִים, דְּכֵר בַּר נֶשׁ אֵית לֵיהּ בְּנִין, הֵהוּא נִהְמָא דְּאִכִּיל, אִכִּיל לֵיהּ בַּחֲדוּהָ, וּבְרַעוּתָא דְּלִבָּא, וְהֵהוּא דְּלִית לֵיהּ בְּנִין, הֵהוּא נִהְמָא דְּאִכִּיל, אִיהוּ נִהְמָא דְּעֵצִיבוֹ. וְאֲלֵיךְ אֵינוֹן אוֹכְלֵי לֶחֶם הָעֵצִיבִים וְדֵאֵי.

. כֵּן יִדְעוּ לִידִירוֹ שְׁנָה, מֵאֵי יִתֵּן לִידִירוֹ, דָּא הוּא דְּמִקּוּרִיהּ מְבַרַךְ, דְּקוּדְשָׁא בְּרִיךְ הוּא יֵהֵב לֵיהּ שִׁנְיָה בְּהֵהוּא עֲלֵמָא, כְּד"א וְשִׁכְבֵתָּ וְעֵרְבָה שְׁנֵתְךָ. בְּגִין דְּאֵית לֵיהּ חוּלְקָא בְּעֲלֵמָא דְּאֵתִי, בְּגִין דְּהֵהוּא בַר נֶשׁ שְׂכִיב, וְיִתְהַנֵּי בְּהֵהוּא עֲלֵמָא דְּאֵתִי בְּדָקָא יָאוֹת.

168. יֵשׁ אַחַד וְאֵין שְׁנֵי וְגו'. יֵשׁ אַחַד: דָּא הוּא בַר נֶשׁ דְּאִיהוּ יְחִידָאֵי בְּעֲלֵמָא, לֹא יְחִידָאֵי בְּדָקָא יָאוֹת, אֲלֵא דְּאִיהוּ בְּלֹא זְווגָא. וְאֵין שְׁנֵי: דְּלִית עִמֵּיהּ סַמְךָ. גַּם כֵּן דִּיּוֹקִים שְׁמִיָּהּ בִּישְׂרָאֵל לֹא שְׂבַק. וְאַח לְאֵייתָאָה לֵיהּ לְתַקּוּנָא.

169. וְאֵין קֶץ לְכָל עֲמָלוֹ, דְּאִיהוּ עֲמַל תְּדִיר, דְּאִקְדָּיִם יִמְמָא וְלִילֵיא. גַּם עֵינֵי לֹא תִשְׁבַּע עֵשֶׂר, וְלִית לֵיהּ לִבָּא לְאַשְׁגָּחָא, וְלִמְיָמֵר לְמִי אֲנִי עֲמַל, וּמְחַסֵּר אֶת נַפְשִׁי מִטּוֹבָה. וְאֵי תִימָא דְּבְגִין דִּיּוֹכּוּל וְיִשְׁתִּי יִתִּיר, וְיַעֲבֵד מִשְׁתֵּיא בְּכָל יוֹמָא תְּדִיר, לֹאוּ הֵכִי, דְּהָא נַפְשָׁא לֹא אִתְהַנֵּי מִנִּיהּ, אֲלֵא וְדֵאֵי אִיהוּ מְחַסֵּר לְנַפְשִׁיהּ, מִטּוֹבוֹ דְּנִהוּרָא דְּעֲלֵמָא דְּאֵתִי, בְּגִין דְּדָא הֵיא נַפְשָׁא חֲסָרָא, דְּלֹא אִשְׁתְּלִימַת בְּדָקָא יָאוֹת. תָּא חֲזִי, כְּמָה חָס קוּדְשָׁא בְּרִיךְ הוּא עַל עוֹבְדוֹי, בְּגִין דְּקָא בְּעֵי דִּיתְתַקֵּן, וְלֹא יִתְאַבִּיד מֵהֵהוּא עֲלֵמָא דְּאֵתִי, בְּדָקָא מְרָן.

170. Rabbi Chiya asks: What is the position in the world to come of a thoroughly righteous man who engages in the study of the Torah day and night and devotes all his deeds to the Name of the Holy One, blessed be He, yet does not have children in this world? Or a man who tries but can not have children, or has children who die? Rabbi Yosi replied: His deeds and the Torah protect him, so he is worthy of the world to come.

171. Rabbi Yitzchak said: It is written of them and of the truly just: "For thus says Hashem to the eunuchs that keep My Shabbatot (plural), and choose the things that please Me, and take hold of My Covenant. And to them will I give in My house and within My walls a memorial better than sons and daughters: I will give them an everlasting name, that shall not be cut off" (Yeshayah 56:4-5), for they have a portion in the world to come. Rabbi Yosi said to him: This is good and well; THAT IS, HE AGREED WITH HIM.

172. Come and behold: a thoroughly righteous man who attained all THE AFOREMENTIONED VIRTUES and reached perfection, but died without children, inherits his place in the world to come. HE ASKS: Does his wife have to marry his brother or not? If she does, it is in vain, FOR HE DOES NOT NEED HIS BROTHER TO PERFECT HIM, having already attained his place in the world to come!

173. HE ANSWERS: Assuredly his wife should marry his brother, for we can not tell whether he was whole in his deeds or not. If his wife marries his brother, it is not in vain, EVEN IF HE ATTAINED PERFECTION. For the Holy One, blessed be He, keeps a place FOR THOSE WHO DIE WITHOUT CHILDREN OR A BROTHER TO MARRY THEIR WIFE. When a thoroughly righteous man dies and his wife marries his brother, he has already inherited his place AND DOES NOT NEED THE CORRECTION OF THE LEVIRATE MARRIAGE. Then comes a MAN WHO DIED CHILDLESS, WITHOUT A REDEEMER IN THE WORLD, and is perfected by the marriage OF THE RIGHTEOUS MAN'S WIFE. In the meanwhile, the Holy One, blessed be He, prepares a place FOR THE MAN WITHOUT THE REDEEMER until the righteous man dies. Then, he may be perfected in the world THROUGH A LEVIRATE MARRIAGE. This is the meaning of the verse: "Because he should have remained in the city of his refuge until the death of the high priest" (Bemidbar 35:28).

174. In relation to this, we have learned that the righteous are destined to have children through their death; THAT IS, THE CHILDREN OF THE LEVIRATE MARRIAGE WHO PERFECT THOSE WHO HAVE DIED CHILDLESS AND WITHOUT A BROTHER. They attain in their deaths what they did not attain during their lives. Hence, all the works of the Holy One, blessed be He, are true, just, and compassionate toward all, EVEN THOSE WHO HAVE NO BROTHER.

170. רבי חייא בעא, האי דאיהו זכאה שלימא, ואשתדל באורייתא יומי ולילי, וכל עובדוי לשמא דקודשא בריך הוא, ולא זכה לבנין בהאי עלמא, כגון דאשתדל בהו ולא זכה, או דהו ליה ומיתו, מה אינון לעלמא דאתי. אמרלו רבי יוסי, עובדוי, וההיא אורייתא, קא מגינן עליה, לההוא עלמא.

171. אמר רבי יצחק, עליוהו, ועל אינון זכאי קשוט, עליוהו כתיב, כה אמר ה' לסריסים אשר ישמרו את שבתותי ובחרו באשר חמצתי ומחזיקים בביתתי, מה כתיב בתריה ונתתי להם בביתי ובחומותי יד ושם טוב מבנים ומבנות שם עולם אתן לו אשר לא יכרת, בגין דאלין אית לון חולקא לעלמא דאתי. אמר ליה רבי יוסי, יאות הוא ושמיר.

172. תא חזי, זכאה שלים דהו כל אלין ביה, ואשתלים כדקא יאות, ומית בלא בנין, והא קא ירית דזכתייה בההוא עלמא, אתתיה בעיא ליבומי, או לא. אי תימא דלבעי ליבומי, הא בריקנא איהו, דהא אתריה קא ירית בההוא עלמא.

173. אלא, ודאי בעיא ליבומי, בגין דלא ידעינן אי הוה שלים בעובדוי אי לאו. והיא אי אתייבמת, לא הוה בריקנא, בגין דאתר אית ליה לקודשא בריך הוא, דהא בר נש הוה בעלמא, ומית בלא בנין, ומורקא לא הוי ליה בעלמא, כיון דמית האי זכאה שלים, ואתתיה אתייבמת, ואיהו אתריה ירית, אתא ההוא בר נש ואשתלים הכא, ובין כך ובין כך, קודשא בריך הוא אתר זמין ליה לעלמא, עד דיימות האי זכאה שלים, וישתלים איהו בעלמא, הה"ד כי בעיר מקלטו ישב עד מות הכהן הגדול וגו'.

174. ודא הוא דתנינן, בנין זמינן אינון לצדיקא במיתתהון, בחייהון לא זכו, ובמיתתהון זכו, ובגין כך כל עובדוי דקודשא בריך הוא כלהו קשוט וזכו, וחייוס על כלא.

175. He began by quoting the verse: "Two are better than one because they have a good reward for their labor" (Kohelet 4:9). This refers to those who strive to beget children in this world. For the sake of the children they leave after them, they receive a good reward in this world. For their sake, their fathers inherit a portion of the world to come.

176. Come and behold: the Holy One, blessed be He, plants trees in the world. If they grow well, it is good; if they do not, He uproots them and replants them SOMEWHERE ELSE as many times as required. Such are the ways of the Holy One, blessed be He, in tending to the good and to the correction of the world.

177. "Go in to your brother's wife, and perform the duty of a brother-in-law" (Bereshheet 38:8) IS REDUNDANT, for Yehuda and the other tribes knew this. The ONLY important thing he told him was, "and raise up seed", for seed was needed for purification and for preparing an embryo to receive the remedy, so that the stock would not be severed from the root. This is the meaning of: "and man shall return to dust" (Iyov 34:15).

178. Having been prepared properly AFTER THE SAID INCARNATION, they are well praised in the world to come, for they please the Holy One, blessed be He. It is therefore written: "So I praised the dead that are already dead more than the living that are yet (Heb. adenah) alive" (Kohelet 4:2). FOR THEY COME BACK TO LIFE AND RETURN TO A TENDER AGE. The word "adenah" as in, "After I am grown old shall I have pleasure (Heb. ednah)" (Bereshheet 18:12), and "he shall return to the days of his youth" (Iyov 33:24), MEANS THE DAYS OF YOUTH AND PLEASURE TO WHICH HE RETURNED IN INCARNATION.

179. "...but better than both of them is he who has not yet been, who has not seen the evil work that is done under the sun" (Kohelet 4:3, refers to he who has not returned to his youth AND BEEN REINCARNATED. HE IS A THOROUGHLY RIGHTEOUS PERSON, who does not need a new incarnation to achieve perfection and is not burdened by former sins, like one incarnated who suffers for sins he committed in former life. The Holy One, blessed be He, prepared for him a fitting place in the world to come.

180. Come and behold, it is written: "And so I saw the wicked buried, and come to their rest" (Kohelet 8:10), as we said THAT THEY WERE BORN AGAIN TO MEND THEIR DEEDS. For the Holy One, blessed be He, is kind and does not want the world to perish, BUT PREFERS TO REFORM THE WICKED THROUGH REINCARNATION. All His ways are true and gracious and benefit them in this world and in the world to come. Happy is the portion of the righteous who walk the true path, of whom it is written: "The righteous shall inherit the land" (Tehilim 37:29).

175. פָּתַח וְאָמַר טוֹבִים הַשָּׁנִים מִן הָאֶחָד אֲשֶׁר יִשְׁלַח לָהֶם שָׂכָר טוֹב בְּעַמְלָם, אֵלֶּיךָ אֵינֹן דְּמַתְּעַסְקִין בְּהָאֵי עֲלָמָא, לְאוֹלְדָא בְּנִין, דְּאֵינֹן בְּנִין דְּשִׁבְקוּ, וּבְגִינֵיהוֹן אֵית לֹן אַגְר טב בְּהָאֵי עֲלָמָא, וּבְגִינֵיהוֹן יִרְתִּין אָבֵהֶן דְּלֵהוֹן, חוֹלְקָא בְּהוּא עֲלָמָא, וְאוֹקְמוּהָ.

176. תָּא חַזִּי, קוֹדֶשָׁא בְּרִיךְ הוּא נָטַע אֵילָנִין בְּהָאֵי עֲלָמָא, אֵי אֲעֲלָחוּ יְאוּת, לֹא אֲעֲלָחוּ, אֲעֲקֵר לֹן, וְשִׁתֵּל לֹן, אֲפִילוּ כְּמָה זְמַנִּין, וּבְגִין כֵּךְ, כֹּל אֲרַחוּי דְּקוֹדֶשָׁא בְּרִיךְ הוּא, כְּלָהוּ לְטַב וּלְאַתְקֵנָא עֲלָמָא.

177. בָּא אֶל אִשְׁתֵּי אַחֵיךָ וַיִּבְּסוּ אוֹתָהּ, דְּהָא יְהוּדָה וְכָלְהוּ שְׁבָטִין, הוּוּ יִדְעֵי דָא, וְעֲקֵרָא דְּמַלְתָּא, וְהָקַם זֶרַע, בְּגִין דְּהוּא זֶרַע, אֲעֲטֵרִיךָ לְאַתְתְּקֵנָא מְלָה, וְלִמְגַלְמִים גּוֹלְמָא, לְתַקּוּנָא, דְּלֹא יִתְפָּרֵשׁ גְּזַעָא מִשְׁרָשִׁיָּה כְּדָקָא יְאוּת, דְּדָא הוּא דְּכְתוּב וְאָדָם עַל עֵפֶר יָשׁוּב.

178. וְכֵד מִתְתַּקֵּן לְבִתֵּר כְּדָקָא יְאוּת, אֵלֶּיךָ מִשְׁתַּבְּחִין בְּהוּא עֲלָמָא, בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֲתֵרְעֵי בְּהוּ, וּבְגִין כֵּךְ כְּתוּב, וְשִׁבַּח אֲנִי אֶת הַמֵּתִים שְׁכָבֵר מִתּוּ דִּיִּקָּא, מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עֲדָנָה. מֵאֵי עֲדָנָה, כִּד"א אַחֲרֵי בְּלוּתֵי הַיְתָה לִי עֲדָנָה. וְכְתוּב יָשׁוּב לְיָמֵי עֲלוּמִיו.

179. וְטוֹב מִשְׁנֵיהֶם אֶת אֲשֶׁר עֲדָן לֹא הָיָה אֲשֶׁר לֹא רָאָה אֶת הַמַּעֲשֵׂה הָרַע אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמֶשׁ. וְטוֹב מִשְׁנֵיהֶם אֶת אֲשֶׁר עֲדָן לֹא הָיָה, דְּלֹא שָׁב לְיָמֵי עֲלוּמִיו, וְלֹא אֲעֲטֵרִיךָ לְאַתְתְּקֵנָא, וְלֹא סְבִיל חוּבִין קְדָמָי, בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא יְהִיב לֵיה אֶתֵר מִתְקֵנָא בְּהוּא עֲלָמָא, כְּדָקָא יְאוּת.

180. תָּא חַזִּי, מַה כְּתוּב, וּבְכֵן רְאִיתִי רְשָׁעִים קְבוּרִים וְגו', כְּמָה דְּאֲתַמֵּר, בְּגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא עֲבִיד טִיבו, וְלֹא בְּעָא לְשַׁצָּאָה עֲלָמָא, אֶלָּא כְּמָה דְּאֲתַמֵּר, וְכֹל אֲרַחוּי כְּלָהוּ קְשׁוּט וְזָכוּ, לְאוּטְבָא לְהוּ בְּהָאֵי עֲלָמָא, וּבְעֲלָמָא דְּאֲתֵי. זְכָאָה חוֹלְקָהוֹן דְּצִדִּיקוּיָא, דְּאֵינֹן אֲזִלִּי בְּאַרְחָ קְשׁוּט, עֲלִייהוּ כְּתוּב, צִדִּיקִים יִרְשׁוּ אֶרֶץ.

17. "And the thing which he did displeased Hashem..."

This section addresses the sin which, we're told, defiles man most in this world and in the world to come: masturbation. This judgment is not based upon moral or ethical principles, but rather upon the metaphysical structure of the Upper Worlds. The dark forces that challenge us throughout our spiritual development derive their strength and sustenance from the Light they steal from us. Thus, when we react or behave with intolerance towards others, the Light we lose strengthens the Evil Inclination. Masturbation is condemned for the simple reason that a man's seed is the substance that is closest in form to the Light of The Creator. It is raw, naked energy, and therefore requires concealment when it is revealed in our physical world. This concealment takes place when a man's seed is used for the direct purpose of creating life. Moreover, sexual relations between a man and wife express the ultimate in sharing, with both parties imparting pleasure to one another. In this loving and protected environment, the Light and power of a man's sperm cannot be appropriated or defiled by the Evil Inclination. The spilling of a man's seed is an act that is done for immediate self-gratification. Consequently, negative forces immediately appropriate this Light and our lives grow a little bit darker. Hardships and misfortunes in life--whether emotional, financial, marital, or otherwise--result from a lack of spiritual Light. We also learn of the great rewards in the world to come for a man who has trained his children to draw close to God and live by the spiritual wisdom of Torah.

The Relevance of this Passage

When a man refrains from pleasuring himself through the wanton spilling of his seed, his spiritual life force grows increasingly stronger. This manifests in many ways, including more intense sexual desire for his mate, and greater emotional stability and inner peace. The Light of this passage helps to cleanse and eradicate the dark forces that attach to us as a result of our sexually self-gratifying actions. This Light helps us to recognize the spiritual benefits associated with directing our carnal desires towards sharing pleasure with our mate, and drawing the Light of the Creator into this darkened world.

181. "And the thing which he did displeased Hashem: So He slew him also" (Bereshheet 38:10). Rabbi Chiya opened the discussion with the verse: "In the morning sow your seed, and in the evening do not withhold your hand" (Kohelet 11:6). Come and behold: it behooves man much to be careful lest he sin and to be heedful in his actions before the Holy One, blessed be He. For there are numerous messengers and chieftains in the world who roam about observing the deeds of man and bearing testimony of him, recording everything in a book.

181. וַיִּרַע בְּעֵינָיו ה' אֲשֶׁר עָשָׂה וַיִּמַּת גַּם אֹתוֹ. רַבִּי חִיָּיא פִּתַּח בְּבִקְרָא זֶרַע אֶת זֶרְעֶךָ וְלַעֲרֹב אֶל תִּנַּח יָדְךָ וְגו'. תָּא חֲזִי, כַּמָּה אֲתַחֲזִי לֵיהּ לְבַר נֶשׁ, לְאַזְדַּהֲרָא מִחֻבּוּבֵי וְלְאַזְדַּהֲרָא בְּעוֹבְדֵי קַמֵּי קוֹדֶשָׁא בְּרִיךְ הוּא, בְּגִין דְּכַמָּה שְׁלִיחֵן וְכַמָּה מְמַנֵּן אֵינוּן בְּעֵלְמָא, דְּאֵינוּן אֲזֵלִין וְשׁוֹיטֵן, וְחַמָּאן עוֹבְדֵיהוֹן דְּבַנֵּי נֶשָׁא, וְסִהְרִין עֲלוּי, וְכֹלָא בְּסַפְרָא כְּתִיבִין.

182. Come and behold: of all the sins that defile a man in this world, that which defiles him the most in this world and in the world to come is spilling his semen in vain. Letting it out in vain by the hand or leg brings impurity on man, as it is written: "For you are not an El that has pleasure in wickedness: nor shall evil dwell with you" (Tehilim 5:5).

182. וְתָא חֲזִי, בְּכֹל אֵינוּן חוֹבִין דְּאַסְתָּאב בְּהוּ בַר נֶשׁ בְּהָאֵי עֲלְמָא, דָּא אִיהוּ חוֹבָא דְּאַסְתָּאב בֵּיהּ בַר נֶשׁ יַתִּיר בְּהָאֵי עֲלְמָא, וּבְעֵלְמָא דְּאִתִּי, מֵאֵן דְּאוֹשִׁיד זֶרְעִיהּ בְּרִיקְנֵיא, וְאַפִּיק זֶרְעָא לְמַגְנָא, בִּידָא אוּ בְּרַגְלָא וְאַסְתָּאב בֵּיהּ, כַּמָּה דָּאֵת אָמַר כִּי לֹא אֵל חַפֵּץ רָשַׁע אֶתָּה לֹא יִגוֹרְךָ רַע.

183. He therefore does not come inside the curtain OF THE HOLY ONE, BLESSED BE HE, or behold the presence of Atik Yomin, as is learned from the verses: "Nor shall evil dwell with you" (Tehilim 5:5), and "And Er, Yehuda's firstborn, was wicked in the sight of Hashem" (Bereshheet 38:7). BOTH VERSES INDICATE THAT HE DOES NOT BEHOLD THE FACE OF HASHEM. Hence, it is written: "Your hands are full of blood" (Yeshayah 1:15), WHICH REFERS TO LETTING SEMEN BY THE HAND, WHICH IS LIKENED TO SHEDDING BLOOD. Happy is the portion of the man who fears Hashem and is guarded from the evil path, and purifies himself to be occupied in the fear of his Master.

183. בְּגִ"ד, לֹא עָאֵל לְפָרְגוּדָא, וְלֹא חָמֵי סַבְרָא אִפִּי עֵתִיק יוֹמִין, כַּמָּה דְּתַנִּינֵן, כְּתִיב הֲכֹא לֹא יִגוֹרְךָ רַע, וְכְתִיב וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה', וּבְגִין כֶּךָ כְּתִיב, יָדִיכֶם דְּמִים מְלֹאוּ. זְכָאָה חוֹלְקִיהּ דְּבַר נֶשׁ דְּדַחִיל לְמַאֲרִיָּה, וַיְהִי נָטוּר מְאוֹרַח בִּישָׁא, וַיְדַבְּרֵי גְרַמֵּיהּ, לְאַשְׁתַּדְּלָא בְּדַחִילוּ דְּמַאֲרִיָּה.

184. The verse, "In the morning sow your seed" (Kohelet 11:6), has already been explained. The morning is the time of man's strength and youth. He should then strive to beget children with the wife appropriate for him, according to the verse: "In the morning sow your seed."

184. תָּא חֲזִי, בְּבִקְרָא זֶרַע אֶת זֶרְעֶךָ, הָאֵי קְרָא אוֹקְמוּהּ, בְּבִקְרָא: דָּא הוּא, בְּזַמְנָא דְּבַר נֶשׁ אֲתַקִּיִּים בְּחִילֵיהּ, וַיְהִי בְּעוֹלִימוֹ, בְּדִין אֲשְׁתַּדְּלָא לְאוֹלְדָא בְּנִין, בְּאִיתְתָּא דְּחֻזָּא לֵיהּ, דְּכְתִיב בְּבִקְרָא זֶרַע אֶת זֶרְעֶךָ.

185. Then it is his time TO BEGET CHILDREN, as it is written: "As arrows in the hand of a mighty man, so are the children of one's youth" (Tehilim 127:4). Then he is able to teach them the ways of the Holy One, blessed be He, and to receive good reward for the world to come, as it is written: "Happy is the man that has his quiver full of them, they shall not be put to shame, but they shall speak with their enemies in the gate" (Tehilim 127:5). "They shall not be put to shame" in the World of Truth when the Accusers bring accusations on them, for there is no better reward in that world than THE REWARD of he who teaches his child the fear of Hashem in the ways of the Torah.

186. Come and behold: it is written about Avraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of Hashem, to do justice and judgment" (Bereshheet 18:19). This merit stood him well in the world to come against all Accusers.

187. It is therefore written: "In the morning sow your seed, and in the evening do not withhold your hand" (Kohelet 11:6). Even in old age, CALLED 'EVENING', it is written: "Do not withhold your hand" from begetting children. Why? "For you know not which shall prosper, whether this of that," before Elohim, and which will defend them in the World of Truth.

188. Hence it is written: "Lo, children are the heritage of Hashem" (Tehilim 127:3). This is the Eternal Life (lit. 'bundle of LIFE') of the soul, THE SECRET OF THE VERSE, "YET THE SOUL OF MY LORD SHALL BE BOUND IN THE BOND OF LIFE" (I SHMUEL 25:29), CONSIDERED AS the world to come and called 'heritage' BY THE SCRIPTURE. Who causes man to merit the heritage of Hashem? Children do. The children cause man to merit the heritage of Hashem! Therefore, happy is the man who has children to whom he may teach the ways of the Torah.

185. דְּהָא כְּרִין זְמַנָּא אִיהוּ, כּד"א, כְּחַצִּים בְּיַד גְּבוּר
כֵּן בְּנֵי הַנְּעוּרִים, בְּגִין דִּיכּוּל לְמִילָף לְהוּ אֲרַחוּי
דְּקוּדְשָׁא בְּרִין הוּא, וְיֵהָא לִיָּה אֲגָרָא טְבָא לְעֵלְמָא
דְּאֵתִי, דְּכְתִיב אֲשֵׁרִי הַגְּבַר אֲשֵׁר מְלֵא אֶת אֲשַׁפְתּוֹ
מֵהֶם לֹא יִבְשׁוּ כִי יִדְבְּרוּ אֶת אוֹיְבִים בְּשַׁעַר. לֹא
יִבּוֹשׁוּ בְּהוּא עֵלְמָא, בּוֹזְמָנָא דְּמֵאֲרִיהוּן דְּרִינָא וִיתוּן
לְקִטְרָגָא עֲלוּי, דְּלִית לֶךְ אֲגָרָא טְבָא בְּהוּא עֵלְמָא,
כְּהוּא דְּאוּלִּיף לִיָּה לְבְרִיָּה דְּחִילוֹ דְּמֵרִיָּה, בְּאֲרַחוּי
דְּאוּרִיָּתָא.

186. תָּא חֲזִי, מַה אָמַר בְּאַבְרָהָם דְּכְתִיב כִּי יִדְעָתִיו
לְמַעַן אֲשֵׁר יִצְוָה אֶת בְּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ
דְּרַךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט, וְעַל דָּא הָהוּא זְכוּ
קִיָּמָא לִיָּה בְּהוּא עֵלְמָא, לְגַבִּי כָּל מֵאֲרִיהוּן
דְּרִינָא.

187. וּבְגִין כֶּךָ בְּבַקֵּר זֵרַע אֶת זֵרַעְךָ וְלַעֲרֵב אֶל תַּנַּח
יְדְךָ אֲמִילוּ בִּיּוֹמֵי דְּזַקְנָה, דְּאִיהוּ זְמַנָּא דְּסִיב בַּר נֶשׁ,
מַה כְּתִיב אֶל תַּנַּח יְדְךָ, לֹא יִשְׁבּוּק מְלֵאוּלְדָא בְּהָאֵי
עֵלְמָא, מֵאֵי טַעְמָא, בְּגִין דְּלֹא תִדַּע אֵיזָה יִכְשֵׁר הַזֶּה
אוּ זֶה לְפָנֵי הָאֱלֹהִים, בְּגִין דִּיקוּמוּן בְּגִינֵיהּ בְּהוּא
עֵלְמָא.

188. וְעַל דָּא כְּתִיב, הִנֵּה נִחְלַת ה' בָּנִים, דָּא צְרוּרָא
דְּנִשְׁמָתָא, סְטְרָא דְּעֵלְמָא דְּאֵתִי, וְלֵהָאֵי נִחְלָה. מֵאֵן
זְכוּ לִיָּה לְבַר נֶשׁ לְאַעְלָא בְּהוּא נִחְלַת ה', בָּנִים,
אֵינּוּן בָּנִין, זְכָאן לִיָּה לְנִחְלַת ה', וְעַל דָּא זְכָאָה
הָהוּא בַּר נֶשׁ, דְּזְכוּי לֹון דִּיּוּלִּיף לֹון אֲרַחוּי
דְּאוּרִיָּתָא, כְּמַה דְּאֵתְמַר.

18. "And she put off her widow's garments..."

This section explains the actions of Ruth and Tamar, two women who lost their first husbands and later conceived through levirate marriage. We learn that both acted piously and with the help of God, because the fruitful seed of Yehuda was established through them.

The Relevance of this Passage

This story concerns the eventual birth of King David and the Messiah. What's most relevant to the reader is the Messianic Light concealed inside the passage. A simple reading of the text sets the Light aglow, helping to hasten the emergence of the Messiah within us, and in turn, the arrival of the global Mashiach and Final Redemption.

189. "And she put off her widow's garments..." (Beresheet 38:14). Come and behold: could it be that Tamar, a priest's daughter, who was always modest, would commit incest with her father-in-law? HE ANSWERS: She was a righteous woman AND did this with wisdom. She was not lewd, but wise, and KNEW WHAT WOULD BECOME OF IT. SHE approached him to do kindness and truth by him.

190. Come and behold: because she knew what would become of her efforts, the Holy One, blessed be He, aided her in the act, and she conceived immediately. All this was from THE HOLY ONE, BLESSED BE HE. It may be wondered why the Holy One, blessed be He, did not use another woman to bear these sons, but this one, TAMAR. HE ANSWERS: Assuredly, she was needed for this and no other woman would do.

191. The seed of Yehuda was established with two women, who bore King David, King Solomon, and Mashiach. The two women, Tamar and Rut, resembled each other. Both Tamar and Rut lost their first husbands and replaced them through similar efforts.

192. Tamar approached her father-in-law, who was next of kin to his dead sons AND THUS WORTHY OF TAKING HER IN LEVIRATE MARRIAGE. The reason for her act is stated in the verse: "For she saw that Shelah was grown, and she was not given to him to wife" (Beresheet 38:14). She therefore did this by her father-in-law.

193. Rut's first husband died as did that of Tamar, and then she did the deed by Boaz, as it is written: "And uncovered his feet, and laid herself down" (Rut 3:7). She then gave birth to Oved. You might ask why Oved was not born to another woman, INSTEAD OF IN THIS MANNER. HE ANSWERS: Assuredly, it was necessary that she, and not any other woman, bore him. From these two, the seed of Yehuda was built and established. Both did well and brought kindness upon the dead, so they would later be perfected in the world.

189. ותסר בגדי אלמנותה מעליה וגו', תא חזי, תמר בת כהן הות, וכי ס"ד דאיהי אזלא בגין לאזנאה עם חמוה, דהא איהי צניעותא אשתבחת בה תדיר. אלא איהי צדקת הות, ובחכמה עבדת האי, דהא איהי לא אפקרת גרמה לגביה, אלא בגין דידיעה ידעת, וחכמתא אסתכלת, וע"ד איהי אתת לגביה, למעבד טיבו וקשוט, ועל דא אתת ואשתדלת בעסקא דא.

190. תא חזי, בגין דאיהי ידעת ידיעה, ואשתדלת בעסקא דא, קודשא בריך הוא עבד סיועא תמן בההוא עובדא, ואתעברת מיד, וכלא הוה מניה. ואי תימא, אמאי לא אייתי קודשא בריך הוא אינון בגין מאתתא אחרא, אמאי מן דא. אלא, ודאי איהי אצטריכא לעובדא דא, ולא אתתא אחרא.

191. תרין נשין הוו, דמנייהו אתבני זרעא דיהודה, ואתו מנייהו דוד מלכא, ושלמה מלכא, ומלכא משיחא. ואלין תרין נשין, דא כגוונא דדא, תמר ורות, דמיתו בעלייהו בקדמיתא, ואינון אשתדלו לעובדא דא.

192. תמר אשתדלת לגבי חמוה, דאיהו קריב יתיר לבנוי דמיתו, מאי טעמא איהי אשתדלת לגביה, דכתיב כי ראתה כי גדל שלה והיא לא נתנה לו לאשה. ובגין דא, אשתדלת בעובדא דא, לגבי חמוה.

193. רות מית בעלה, ולבתר אשתדלת בעובדא דא, לגביה דבעז, דכתיב, ותגל מרגלותיו ותשכב, ואשתדלת בהדיה, ולבתר אולידת ליה לעובד. ואי תימא אמאי לא נפיק עובד מאתתא אחרא, אלא ודאי היא אצטריכת ולא אתתא אחרא. ומתרין אלין אתבני ואשתכלל זרעא דיהודה, ותרווייהו בכשרות עבדו, למעבד טיבו עם אינון מיתויא, לאתתקנא עלמא לבתר.

194. This is the explanation of the verse: "So I praised the dead that are already dead" (Kohelet 4:2). As long as THE HUSBANDS OF TAMAR AND RUT were alive, there was no praise to their name. After they died, THEIR WIVES WERE TAKEN IN LEVIRATE MARRIAGE AND THE KINGDOM OF DAVID, SOLOMON, AND MASHIACH DESCENDED FROM THEM. Both TAMAR AND RUT did kindness and truth by the dead, and the Holy One, blessed be He, helped them in the very act. Thus, all is fitting as it should be. Happy is he who studies the Torah day and night, as it is written: "But you shall meditate therein day and night, that you may observe to do according to all that is written in it: for then you shall make your way prosperous, and then you shall have good success" (Yehoshua 1:8).

194. וְדָא הוּא כְּמָה דְאִתְמַר, וְשִׁבַּח אֲנִי אֶת הַמֵּתִים שְׁכַבְרֵי מֵתוּ, דְהָא כִּד הוּוּ חַיִּין בְּקִדְמֵיתָא לֹא הוּוּ בְּהוּ שְׁבַחָא, וְתִרְוּיָהוּ אֲשַׁתְּדְלוּ לְמַעְבַּד טִיבוּ וְקִשׁוּט עִם אַנּוּן מִיִּתְיָא, וְקוּדְשָׁא בְרִיךְ הוּא סִייעַ בְּהֵוּא עוֹבְדָא, וְכֹלָא הוּוּ כְּדָקָא יְאוּת, זְכָאָה אִיהוּ מֵאֵן דְאֲשַׁתְּדַל בְּאוּרֵיִתָּא יִמְמָא וְלִילֵיָא, כִּד "א, וְהִגִּיתָ בּוּ יוֹמָם וְלִילָה לְמַעַן תִּשְׁמַר לַעֲשׂוֹת כְּכֹל הַכְּתוּב בּוּ כִּי אַז תִּצְלִיחַ אֶת דְרָבִיךָ וְגו'.

19. "And Yosef was brought down to Egypt..."

This section begins by interpreting the phrasing of the title quotation as indicating God's approval of this act; it was necessary in order to fulfill His announcement to Avraham.

A discussion follows concerning the legions of angels who sing praises to the glory of God throughout the night. It is the role of the children of Israel to offer praises to God through litanies three times daily. In this way, God is glorified both day and night, from above and below. Rabbi Shimon next offers two explanations of the phrase, "who commands the sun," in the context of Ya'akov and Yosef. One explanation interprets this as an allusion to Yosef, when he was sold. The other understands it to be concerned with Ya'akov, when his sons showed him evidence of Yosef's death.

The Relevance of this Passage

In the course of spiritual development, we sometimes have to fail in order to build a greater vessel that can hold all the Light that awaits us as we ascend to the next level. This is what happened to Yosef when he was "brought down to Egypt." Egypt is a code word for darkness and disconnection from the Light of The Creator. Reading these passages helps attune us to the angelic hierarchies and the spiritual energy forces they transmit. These forces give us power to rise when we fall, strength to stand after we stumble--and this serves to increase the size of our vessel, so that we can receive even greater Light in our lives. These verses also help us expand our vessel so that it is not necessary for us to fall quite so far down or to stumble quite so often.

195. In the verse, "And Yosef was brought down to Egypt; and Potifar bought him" (Beresheet 39:1), why is it written: "brought down" RATHER THAN 'WENT DOWN TO EGYPT'? HE ANSWERS: The Holy One, blessed be He, consented to the act OF SELLING YOSEF TO EGYPT, so that the decree He made between the pieces would be fulfilled, as it is written: "Know surely that your seed shall be a stranger" (Beresheet 15:13). "And Potifar bought him," to commit sin with him, NAMELY SODOMY.

195. וְיִוְסֵף הוּרַד מִצְרַיִמָּה וַיִּקְנֵהוּ פוֹטִיפָר וְגו'. מֵאֵי הוּרַד. דְאִסְתַּבְּחַם קוּדְשָׁא בְרִיךְ הוּא בְּהֵוּא עוֹבְדָא, לְקִיּוּמָא גְזֵרָה דִּילֵיהּ דְגִזֵּר בֵּית הַבְּתָרִים, דְכִתְיִב יְדוּעַ תְּדַע כִּי גֵר יִהְיֶה זֶרַעְךָ וְגו'. וַיִּקְנֵהוּ פוֹטִיפָר לְסַטָּר חֲטָאָה קָנָה לֵיהּ.

196. He quoted the verse: "Who commands the sun, and it rises not; and seals up the stars" (Iyov 9:7). Come and behold: the Holy One, blessed be He, made seven stars in the firmament THAT CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. Each firmament contains numerous attendants who wait upon the Holy One, blessed be He.

196. פֶּתַח וְאָמַר, הָאוֹמֵר לְחָרָס וְלֹא יִזְרַח וּבָעַד כְּכַבִּים יַחְתָּם. תָּא חֲזִי שְׁבַעָה כְּכַבּוּיָא עַבְדֵי קוּדְשָׁא בְרִיךְ הוּא בְּרִקְיעָא, וְכֹל רִקְיעָא וּרְקִיעָא, אֵית בֵּיהּ כְּמָה שְׁמֹשִׁין מְמַנִּין, לְשִׁמְשָׁא לֵיהּ לְקוּדְשָׁא בְרִיךְ הוּא.

197. There is no attendant or appointee who does not have a specific task and service to perform for the Holy One, blessed be He, and each knows his own task.

197. בְּגִין דְלִית לָךְ שְׁמֵשָׁא, אוּ מְמַנָּא, דְלִית לֵיהּ פּוֹלְחָנָא וְשִׁמּוּשָׁא לְמֵאֲרִיָּה, וְקִיּוּמֵי כָּל חַד וְחַד, עַל הֵוּא שְׁמוּשָׁא דְאִתְמַקְרָא בֵּיהּ, וְכֹל חַד יְדַע עִבְדִּיתֵיהּ לְשִׁמְשָׁא.

198. Some act as their Master's messengers, appointed in this world to oversee men's deeds. There are those who sing CHANTS AND HYMNS before Him, and those in charge of poetry. And even they are in charge of poetry, there is no host, no star or constellation that does not praise the Holy One, blessed be He.

199. For when night falls, three legions are divided into the three directions of the world, each containing thousands and tens of thousands OF ANGELS, whose task it is to sing.

200. There are three hosts OF ANGELS and one living creature, THE NUKVA, that stands in charge of them. They all praise the Holy One, blessed be He, until morning comes, when those of the south side and the luminous stars, THE ANGELS, praise and recite poetry before the Holy One, blessed be He. It is written: "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). "The morning stars" are the stars on the south side, NAMELY CHESED, as it is written: "And Avraham went early in the morning" (Beresheet 19:27). "All the sons of Elohim shouted for joy," refers to the stars on the left side, which are included within the right.

201. When daylight breaks, the children of Yisrael sing the praises of the Holy One, blessed be He, three times a day, corresponding to the three night WATCHES. They stand before each other until the glory of the Holy One, blessed be He, is duly risen day and night. The Holy One, blessed be He, ascends by means of the six litanies, THREE IN THE DAY AND THREE AT NIGHT.

202. The living creature that stands above them, THE NUKVA, also stands on Yisrael below to properly fix everything, as it is written: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). "And gives food to her household," refers to the upper THREE hosts and, "a portion to her maidens," alludes to the camp of Yisrael below. Thus the glory of the Holy One, blessed be He, is extolled on every side, above and below; everything exists by His permission and according to His wish.

198. מְנַהוֹן מְשֻׁמְשֵׁי בְּשִׁלְיחוֹתָא דְּמַרְיָהוֹן, וְאַתְּפַקְדָן בְּעֵלְמָא עַל כָּל עוֹבְדֵיהוֹן דְּבְנֵי נְשָׂא, וּמְנַהוֹן דְּקָא מְשַׁבְּחִין לֵיהּ, וְאִינוּן אַתְּפַקְדָן עַל שִׁירְתָּא, וְאִף עַל גַּב דְּאִינוּן אַתְּפַקְדָן בְּהַאי, לִית לָךְ כָּל חֵילָא בְּשַׁמְיָא, וּכְכַבִּין וּמְזֻלֵי, דְּכֻלְהוּ לָא מְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְּרִין הוּא.

199. דְּהָא בְּשַׁעְתָּא דְּעָאֵל לֵילֵיא, כְּדִין אַתְּפַרְשָׁן תְּלַת סְטָרִין מְשַׁרְיָין, לְתַלְתַּת סְטָרֵי עֵלְמָא, וּבְכָל סְטָרָא וְסְטָרָא, אֶלְף אֶלְפִין, וְרַבּוּא, וְכֻלְהוּ מְמַנָּן עַל שִׁירְתָּא.

200. תְּלַת מְשַׁרְיָין אִינוּן, וְחַד חֵיוֹתָא קְדִישָׁא מְמַנָּא עֲלֵיהוּ, וְקִיּוּמָא עֲלֵיהוּ, וְכֻלְהוּ קָא מְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְּרִין הוּא, עַד דְּאִתֵּי צַפְרָא, כְּדִ אִתֵּי צַפְרָא, כָּל אִינוּן דְּבַסְטָר דְּרוּם, וְכָל כְּכַבִּיא דְּנִהְרֵי, כֻּלְהוּ מְשַׁבְּחִין, וְאִמְרֵי שִׁירְתָּא לְקוּדְשָׁא בְּרִין הוּא, כְּדִ"א, בְּרִין יַחַד כְּכַבִּי בְּקָר וּיְרִיעוּ כָּל בְּנֵי אֱלֹהִים. בְּרִין יַחַד כְּכַבִּי בְּקָר, אֵלִין כְּכַבִּיא דְּבַסְטָר דְּרוּם, כְּדִ"א וְיִשְׁכַּם אַבְרָהָם בְּבִקְרָא. וּיְרִיעוּ כָּל בְּנֵי אֱלֹהִים, אֵלִין אִינוּן, דְּבַסְטָר שְׁמַאלָא, דְּאַתְּכַלִּילוּ בִּימִינָא.

201. וּבְדִין צַפְרָא נְהִיר, וְיִשְׂרָאֵל גָּטְלֵי שִׁירְתָּא, וּמְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְּרִין הוּא, בִּימְמָא, תְּלַת זְמַנִּין בִּימְמָא, לְקַבֵּל תְּלַת זְמַנִּין דְּלֵילֵיא, וְקִיּוּמִין אֵלִין לְקַבִּיל אֵלִין, עַד דְּיִסְתַּלַּק יְקָרָא דְּקוּדְשָׁא בְּרִין הוּא, בִּימְמָא וּבְלֵילֵיא כְּדָקָא יְאוּת, וְקוּדְשָׁא בְּרִין הוּא אֶסְתַּלַּק בְּהוּ בְּשִׁית אֵלִין.

202. הוּא חֵיוֹתָא קְדִישָׁא, דְּקִיּוּמָא עֲלֵיהוּ לְעֵילָא, קִיּוּמָא עַל יִשְׂרָאֵל לְתַתָּא, בְּגִין לְאַתְקְנָא כָּלָא כְּדָקָא יְאוּת, מַה כְּתִיב בְּהּ, וְתַקַּם בְּעוֹד לֵילָא וְתַתָּן טָרְף לְבֵיתָהּ וְחַק לְנַעֲרוֹתֶיהָ. וְתַתָּן טָרְף לְבֵיתָהּ אֵלִין אִינוּן מְשַׁרְיָין דְּלְעֵילָא, וְחַק לְנַעֲרוֹתֶיהָ, אֵלִין מְשַׁרְיָין דְּיִשְׂרָאֵל לְתַתָּא, וּבְגִין כֶּךָ יְקָרָא דְּקוּדְשָׁא בְּרִין הוּא אֶסְתַּלַּק מִכָּל סְטָרִין, מְעֵילָא וּמִתַּתָּא. וְעַל דָּא כָּלָא הוּא בְּרִשׁוּתֶיהָ קִיּוּמָא, וְכָלָא אִיהוּ בְּרַעוּתֶיהָ.

203. "...who commands the sun, and it rises not..." (Iyov 9:7). Rabbi Shimon says this refers to Yosef WHEN HE WAS SOLD INTO EGYPT. "And seals up the stars" are his brothers, about whom it is written: "And the eleven stars bowed down to me" (Bereshheet 37:9). In another explanation, "Who commands the sun," refers to Ya'akov at the time he was told: "know now WHETHER IT BE YOUR SON'S COAT OR NOT" (Bereshheet 37:32). "...and it rises not..." means when the Shechinah was gone from him; "and seals up the stars," means his sons, and his light was sealed and closed upon him because of them. The sun darkened and the stars did not shine because Yosef was separated from his father. Come and behold: since Yosef was sold, Ya'akov abstained from marital intercourse and remained in mourning until he heard the good tidings of Yosef.

203. האומר לחרס ולא יזרח. רבי שמעון אמר, הא יוסף. ובעד כוכבים יחתום, אליו אינון אחיו, דכתיב בהו, ואחד עשר כוכבים משתחווים לו. דבר אחר האומר לחרס, הא יעקב, בשעתא דאמרו לו הכר נא. ולא יזרח, בשעתא דאסתלקת שכינתא מניה. ובעד ככבים יחתום, בגין בנוי, אתחתם ואסתים נהורא דיליה, שמשא אתחשך, וככביא לא נהירו, בגין דיוסף אתפרש מאבוי. ותא חזי מיהוא יומא דהוא עובדא דיוסף, אתפרש יעקב משמושא דערסא, ואשתאר אבלא, עד ההוא יומא דאתבשר בשורה דיוסף.

20. "And Hashem was with Yosef"

Rabbi Yosi quotes the verse, "For The Creator loves justice," in order to lead a discussion on the protection that God offers the righteous. Through the examples of David and Yosef, both of whom walked "through the valley of the shadow of death," we are shown that God never abandons the righteous. In His mercy, He even guards the wicked, who, we learn, receive blessings and are sustained by the spiritual elevation of the righteous. Ultimately, though, we see that fortunate, indeed, are the righteous in this world and in the World to Come.

The Relevance of this Passage

Kabbalistically, mercy represents the concept of time. Time is defined as the distance between cause and effect; the separation between action and reaction; the space between deed and dividend; the span between a person's behavior and the inevitable repercussion; the divide between crime and consequence. Within this gap, it is hoped that a person becomes enlightened to the senselessness of negative ways, and recognizes the rewards of spiritual growth and positive, unselfish behavior. Time, however, can cause us to mistakenly believe that goodness goes unrewarded, while the wicked go unpunished. Yet time merely creates a delay-- a window of opportunity in which our free will can earn us fulfillment, transformation, and recognition of the cause-and-effect principle that is at work in our world. Without time, a person would be instantly punished the moment he sinned. The wicked would be obliterated the moment they transgressed. They would lose the opportunity to change their ways and partake of the endless fulfillment in the world to come. Mercy [time] is awarded to the wicked on the merit of the righteous who love humanity unconditionally. Awareness and a deeper understanding of mercy and the cause-and-effect principle are aroused within us through the merit of the righteous, whose spiritual power surges through this passage.

204. "And Hashem was with Yosef, and he was a successful man; and he was in the house of his master the Egyptian" (Bereshheet 39:2). Rabbi Yosi opened the discussion with the verse: "For Hashem loves justice, and forsakes not His pious ones; they are preserved forever" (Tehilim 37:28). It has been explained that this refers to Avraham, because "His pious ones" is spelled 'pious one' IN THE SINGULAR, as has already been explained.

. ויהי 204 את יוסף ויהי איש מצליח ויהי בבית אדוניו וגו'. רבי יוסי פתח, כי ה' אהב משפט ולא יעזב את חסידיו לעולם נשמרו. האי קרא אוקמוה באברהם, את חסידיו, חסידו כתיב, והא אתמר.

205. Come and behold: wherever the Righteous go, the Holy One, blessed be He, protects them and never abandons them. As David said, "Even though I walk through the valley of the shadow of death, I will fear no evil: for You are with me; Your rod and Your staff" (Tehilim 23:4). For wherever the Righteous go, the Shechinah never leaves them.

205. תא חזי, בכל אתר דצדיקא אזלי, קודשא בריך הוא נטיר לון, ולא שביק לון. דוד אמר, גם כי אלך בגיא צלמות לא אירא רע כי אתה עמדי שבטך ומשענתך וגו', בכל אתר דצדיקא אזלי, שכינתא אזלא עמהון, ולא שביק לון.

206. When Yosef walked the valley of the shadow of death and was brought down to Egypt, the Shechinah was with him, as it is written: "And Hashem was with Yosef" (Bereshheet 39:2). Because the Shechinah was with him, whatever he did in his hand prospered. If he had something in his hand, but his master asked for something else, what was in his hand would turn into that which his master wanted, as it is written: "And his master saw that Hashem was with him, and that Hashem made all that he did prosper in his hand" (Bereshheet 39:3). Assuredly, it "did prosper in his hand," for Hashem was with him.

207. Come and behold, it is not written: 'And his master knew that Hashem was with him,' but rather "And his master saw." THIS TEACHES US THAT he saw with his own eyes the miracles that the Holy One, blessed be He, performed by His hand. Therefore, "Hashem blessed the Egyptian house for Yosef's sake" (Bereshheet 39:5). The Holy One, blessed be He, preserves the righteous. For their sakes, He also protects the wicked. This is said in the verse: "Hashem has blessed the house of Oved Edom... because of the ark of Elohim" (II Shmuel 6:12).

208. Other people are blessed for the sake of the righteous, but they themselves can not be saved by their own merits. This has been explained: Yosef's master has been blessed for his sake, yet Yosef could not be saved by his merits and gain his freedom.

209. He was later put in prison, as it is written: "Whose foot they hurt with fetters he was laid in iron" (Tehilim 105:18). Subsequently, the Holy One, blessed be He, set him free and made him ruler over Egypt. Thus, it is written: "For Hashem loves justice and forsakes not His pious ones; they are preserved forever" (Tehilim 37:28). It is spelled as has already been explained, and the Holy One, blessed be He, protects the righteous in this world and in the world to come, as it is written: "But let all those that put their trust in You rejoice: let them ever shout for joy, because You do defend them; and let those who love Your name be joyful in You" (Tehilim 5:12).

206. יוסף אזל בגיא צלמות, ונחתו ליה למצרים, שכינתא הות עמיה, הה"ד, ויהי ה' את יוסף, ובגין דהות עמיה שכינתא, בכל מה דהוה עביר, הוה מצלח בידיה. דאפילו מאי דהוה בידיה, והוה תבע ליה מאריה בגוונא אחרא, הוה מתהפך בידיה, ליהווא גוונא דרעותא דמאריה הוה רעי ביה, כד"א וירא אדוניו כי ה' אתו וכל אשר הוא עושה ה' מצליח בידו, מצליח בידו ודאי, כי ה' אתו.

207. תא חזי, וידע אדניו כי ה' אתו לא כתיב, אלא וירא אדניו, דהא בעינוי הוה חמי, עובדא דנסין בכל יומא, דקודשא בריך הוא עביר בידיה, ועל דא ויברך ה' את בית המצרי בגלל יוסף. קודשא בריך הוא נטיר לון לצדיקא, ובגינהון נטר לון לרשיעא, דהא רשיעא מתברכין בגינהון דצדיקא. כגוונא דא, כתיב ויברך ה' את בית עובד אדום הגתי בעבור ארון האלקים.

208. צדיקא, אחרנין מתברכין בגיניהו, ואינן לא יכלו לאשתזבא בזכותיהו, והא אוקמוה. יוסף אתברך מאריה בגיניה, ואיהו לא יכיל לאשתזבא בזכותיה מניה, ולנפקא לחירו.

209. ולבתר אעיל ליה בבית הסהר, כד"א ענו בכבל רגלו ברזל באה נפשו, עד דלבתר קודשא בריך הוא אפיק ליה לחירו, ושלטיה על כל ארעא דמצרים. ובגין כך כתיב, ולא יעזב את חסידיו לעולם נשמרו, חסידו כתיב ואתמר, וקודשא בריך הוא אגין עלייהו דצדיקא, בעלמא דין ובעלמא דאתי, דכתיב וישמחו כל חוסי בך לעולם ירננו ותסך עלימו ויעלצו בך אוהבי שמך.

21. "His master's wife cast her eyes"

This section pointedly reminds us that we must constantly be on guard to avoid being led astray by the Evil Inclination. As the Accusers assail man daily, he must cleave to the dimension and Sfirah known as Gvurah to become mightier than the Evil Inclination. As the rabbis point out, Yosef exemplifies this endeavor. He exposed himself to unfounded accusations because of the enormous care he took over his personal appearance. The rabbis next address the importance of guarding and preserving the Holy Covenant. The Covenant, we're told, upholds heaven and Earth. When it is properly guarded, God showers the world with blessings, but if God's judgment finds the world full of wicked people, heaven and earth will dry up and their natural, life-sustaining functions will cease.

The Relevance of this Passage

A reading of this section strengthens our resistance to evil and vain impulses, and steels our resolve to pursue positive change, for the sake of our soul and for all humankind. The collective intolerant, self-centered actions of man can become so great that they create a mass of negativity that literally blocks the Light from flowing into our world. Our connection to this passage helps dissolve this blockage, to allow the penetration of the Light.

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210. "And it came to pass after these things that his master's wife cast her eyes upon Yosef" (Beresheet 39:7). Rabbi Chiya began the discussion with the verse: "Bless Hashem, you angels of His, you mighty in strength who perform His bidding, hearkening to the voice of His word" (Tehilim 103:20). Come and behold: a man should be very careful to avoid sinning and should walk the path of righteousness so as not to be led astray by the Evil Inclination, who daily brings accusations against him.

211. Because the Evil Inclination constantly accuses him, it behooves a man to overcome it and stand firmly, SO THAT THE EVIL INCLINATION CANNOT MOVE HIM. Man must be mightier than it and be attached to the place of Gvurah ('might'), for when man overpowers it, he cleaves to the side of Gvurah and is strengthened. Because the Evil Inclination is mighty, it behooves a man to be mightier.

212. Those who overcome it are described as "mighty in strength," FOR BY OVERCOMING THE MIGHTY ONE, THEY BECOME AS MIGHTY AS IT. These are the angels of the Holy One, blessed be He, NAMELY THE RIGHTEOUS, who come from the side of Harsh Gvurah to overcome THE EVIL INCLINATION. THEY ARE CALLED the "mighty in strength who perform His bidding" (Tehilim 103:20). "Bless Hashem, you angels of His," such as Yosef, who was called 'righteous' and 'mighty' and preserved the Holy Covenant, which was imprinted upon him.

213. Rabbi Elazar asks: What is THE MEANING OF THE VERSE, "And it came to pass after these things" (Beresheet 39:7)? HE SAYS: It has been explained that the place from which the Evil Inclination brings forth accusations is the grade CALLED "after these things." Yosef gave it an opening for accusations, while THE EVIL INCLINATION said that Yosef's father was mourning over him and that he, Yosef, adorned himself and curled his hair. Thus, it aroused against him the bear, NAMELY POTIFAR'S WIFE, and it assailed him.

214. "And it came to pass after these things." Come and behold: when the Holy One, blessed be He, inspects the world to judge it and finds wicked people therein, then "He shut up the heavens, that there be no rain, and that the land yield not its fruit and, according to justice you perish quickly" (Devarim 11:17). Because of the sins of men, the heavens and earth stop performing their natural functions.

וַיְהִי סָאֵמֶר הַדְּבָרִים הָאֵלֶּה וַתִּשָּׂא אִשְׁתְּ אֲדֹנָיו
אֶת עֵינֶיהָ אֶל יוֹסֵף. רַבִּי חִיָּיא פָּתַח וְאָמַר, בְּרָכוּ ה'
מְלָאכְיוֹ גְבוּרֵי כַח עוֹשֵׂי דְבָרוֹ לְשִׁמוּעַ בְּקוֹל דְּבָרוֹ.
תָּא חֲזִי, בְּמַה אֶצְטְרִיךְ לִיה לְבַר נֶשׁ לְאַסְתַּמְרָא
מְחֻבְּבוּי, וְלִמְיֵהָ בְּאַרְחַ מִתְתַּקְנָא, בְּגִין דְּלֹא יִסְטִי
לִיה הֵהוּא יֵצֵר הָרַע, דְּאִיהוּ מְקַטְרְגָא לִיה כּל יוֹמָא
וְיוֹמָא, בְּמַה דְּאַתְמַר.

211. וּבְגִין דְּאִיהוּ מְקַטְרְגָא לִיה תְּדִיר, בְּעֵי בַר נֶשׁ
לְאַתְתַּקְפָא עֲלֵיה, וְלֹאסְתַּלְקָא עֲלֵיה, בְּאַתְרַ תְּקִימוּ,
דְּבְעֵי לְמַהוּי גְבוּר עֲלֵיה, וְלֹאסְתַּתְפָא בְּאַתְרַ דְּגְבוּרָה,
בְּגִין דְּכַד בַּר נֶשׁ אֶתְקַף עֲלֵיה, כְּדִין אִיהוּ בְּסִטְר
גְבוּרָה, וְאַתְדַּבֵּק בֵּיה לְאַתְתַּקְפָא, וּבְגִין דְּהֵהוּא יֵצֵר
הָרַע תְּקִיף, בְּעֵי בַר נֶשׁ דִּיהָא תְּקִיף מִיְנִיה.

212. וְאֵלִין בְּנֵי נֶשׂא דְּאַתְתַּקְמו עֲלֵיה, אֶקְרוּן גְבוּרֵי
כַח, לְאַשְׁתַּכַּחא זִינָא עִם זִינִיה, וְאֵלִין אִינּוּן מְלָאכְיוֹ
דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאַתִּינּוּן מְסִטְרָא דְּגְבוּרָה קְשִׁיא,
לְאַתְתַּקְפָא עֲלֵיה, גְבוּרֵי כַח עוֹשֵׂי דְבָרוֹ. בְּרָכוּ ה'
מְלָאכְיוֹ, כְּיוֹסֵף, דְּאֶקְרִי צְדִיק וְגְבוּר וְנִטְר בְּרִית
קְדִישָׁא דְּאַתְרֵשִׁים בְּגוּיָה.

213. רַבִּי אֶלְעָזָר אָמַר, וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה,
מַאי הִיא, הָא אֹקְמוּהָ, אַתְרַ דָּא דִּיצְהָר מְקַטְרְג,
דְּאִיהוּ דְּרָגָא אַחַר הַדְּבָרִים. בְּגִין דִּיוֹסֵף יֵהֵב לִיה
דּוּכְתָא לְקַטְרְגָא, דְּהוּהוּ יוֹסֵף מְסַלְסֵל בְּשַׁעְרֵיהָ,
וְאַתְקִין גְּרַמְיָה, וְקְשִׁיט לִיה, כְּדִין אֶתְיֵהִיב דּוּכְתָא
לִיצְהָר לְקַטְרְגָא, דְּאָמַר וּמַה אָבוּי דְּאִיהוּ מִתְאַבֵּל
עֲלֵיה, וְיוֹסֵף מְקְשִׁיט גְּרַמְיָה, וּמְסַלְסֵל בְּשַׁעְרֵיהָ,
כְּדִין אֶתְגְּרִי בֵּיה דּוּבָא וְקַטְרִיג לִיה.

214. וַיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה. תָּא חֲזִי, בְּזִמְנָא
דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁחַּח בֵּיה בְּעֵלְמָא, לְמִידָן
יְתִיָה, וְאַשְׁכַּח חֲיִיבִין בְּעֵלְמָא, מַה כְּתִיב, וְעֵצֵר אֶת
הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת
יְבוּלָהּ, וּכְדִין וְאַבְדָּתֶם מֵהָרָה, דְּהָא בְּגִין חוּבִין דְּבְנֵי
נֶשׂא, שְׁמִיא וְאַרְעָא אֶתְעֵצְרוּ, וְלֹא נְהִיגִי נְמוּסִיהוּן
כְּדָקָא יְאוּת.

215. Come and behold: those who do not keep the Holy Covenant cause separation between the children of Yisrael and their father in heaven. For it is written: "And you turn aside, and serve other Elohim, and worship them; and then Hashem's anger be inflamed against you and He shut up the heavens, that there be no rain" (Devarim 11:16-17). He WHO GUARDS NOT THE COVENANT is equal to a person who serves other Elohim, for he is false to the Holy Covenant.

215. וְתָא חֲזִי, אִינּוּן דְּלֹא נִטְרוּ לְהָא קֵינְמָא דְּקוּדְשָׁא, גְּרַמִּי פְּרִישׁוּ בֵּין יִשְׂרָאֵל לְאַבּוּהוֹן דְּבִשְׂמַיָּא, בְּגִין דְּכְתִיב וְסִרְתֶּם וְעִבְדִּתֶם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם, וְכְתִיב וְעָצַר אֶת הַשָּׁמַיִם וְלֹא יִהְיֶה מָטָר. דְּהָא אִיהוּ כְּמֵאן דְּסָגִיד לְאַלְהָא אַחְרָא, דְּמִשְׁקֵר בְּהָא אֶת קֵינְמָא קְדִישָׁא.

216. When the holy Covenant is well kept in the world, the Holy One, blessed be He, pours blessings from above, which are showered over the world, as it is written: "You Elohim, did send a plentiful rain, whereby You did strengthen your inheritance when it languished" (Tehilim 68:10). The "plentiful rain" is a rain of favor that pours when the Holy One, blessed be He, is favorable toward the congregation of Yisrael and desires to pour blessings upon it. Then, "you did strengthen your inheritance when it languished."

216. וְכֵד קֵינְמָא קְדִישָׁא אֲתַנְטִיר בְּעֵלְמָא כְּדָקָא יְאוּת, כְּדִין קוּדְשָׁא בְּרִיךְ הוּא יְהִיב בְּרַכָּאן לְעִילָא, לְאַתְרָקָא בְּעֵלְמָא, כְּד"א, גְּשֶׁם נְדָבוֹת תַּנִּיף אֱלֹהִים נַחְלַתְךָ וְנִלְאָה אַתָּה כּוֹנְנָתָה. גְּשֶׁם נְדָבוֹת, דָּא גְּשֶׁם דְּרַעוּתָא, כְּד אֲתַרְעִי קוּדְשָׁא בְּרִיךְ הוּא בְּכַנְסַת יִשְׂרָאֵל, וּבְעִי לְאַרְקָא לָהּ בְּרַכָּאן, כְּדִין נַחְלַתְךָ וְנִלְאָה אַתָּה כּוֹנְנָתָה.

217. Your inheritance is Yisrael, the inheritance of the Holy One, blessed be He, as it is written: "Ya'akov is the lot of his inheritance" (Devarim 32:9). The 'languishing' is the Congregation of Yisrael which languishes in a strange land. It is thirsty for water BUT CANNOT SLAKE ITS THIRST and is thus weary. With favorable rain then, "You did strengthen."

217. נַחְלַתְךָ: אִינּוּן יִשְׂרָאֵל, דְּאִינּוּן אַחְסַנְתִּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּד"א, יַעֲקֹב חֶבֶל נַחְלָתוֹ. וְנִלְאָה: דָּא כְּנַסַּת יִשְׂרָאֵל, דְּאִיהִי גִלְאָה בְּאַרְעָא אַחְרָא, דְּאִיהִי צַחִיא לְמִשְׁתִּי, וְכְדִין אִיהִי גִלְאָה. וְכֵד הֵהוּא גְּשֶׁם דְּרַעוּתָא אֲתִיהִיב, כְּדִין אַתָּה כּוֹנְנָתָה.

218. Thus, the heavens, the earth, and all their armies are all established on the principles of the Covenant, as it is written: "If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). We should guard it, as has already been explained. It is therefore first written: "And Yosef was of beautiful form and fair to look upon," and then, "his master's wife cast her eyes upon Yosef," WHICH MEANS THAT BECAUSE HE WAS NOT ON HIS GUARD, BUT ADORNED HIMSELF BY CURLING HIS HAIR, AND WAS GOOD LOOKING AND WELL FAVORED, HIS MASTER'S WIFE CAST HER EYES UPON HIM.

218. וְעַל דָּא, שְׂמַיָּא וְאַרְעָא, וְכָל חִילִיּוּהוֹן, בְּלָהוּ קֵינְמָא עַל קֵינְמָא דָּא, דְּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֲקוֹת שָׁמַיִם וְאַרְץ לֹא שְׁמַתִּי. וּבְגִין כֵּן, בְּעִי לְאַזְדַּהֲרָא בְּדָא, וְהָא אֹקְמוּהָ. וּבְגִין כֵּן כְּתִיב, וַיְהִי יוֹסֵף יָפֵה תֹאֵר וַיִּפֶּה מְרָאֵה, וּבִתְרִיָּה כְּתִיב וַתִּשָּׂא אֶשֶׁת אֲדֹנָיו אֶת עֵינֶיהָ אֶל יוֹסֵף.

22. "...she spoke to Yosef day by day"

This section discusses the struggle of the individual to resist the seduction of the Evil Inclination. God has provided certain devices that preserve us from accusations of the Evil Side. The most important of these is, of course, the Torah. Those who study the Torah for its own sake, we are told, shall inherit both the upper and lower worlds, and will rejoice when God finally banishes the Evil Inclination from this world. Those who succumb to the Defiled Side, however, shall be punished in Gehenom, or Hell. There they shall weep with anguish that they did not overcome the Evil Inclination.

The Relevance of this Passage

Physical creation came about when the collective souls of man rejected the endless Light of Fulfillment that was originally bestowed upon them by The Creator. We did this in order to gain the opportunity to earn and create this fulfillment through our own effort. Moreover, just as an athlete requires competition to give meaning to the concept of victory, the Evil Inclination was created to challenge us during this process. The Torah represents the path to victory over our Evil Inclination, not from a strictly religious standpoint, but from a spiritual perspective. The Torah, through the lens of Kabbalah, is a tool that imbues us with strength and courage to conquer our negative impulses --even those that may have been barely noticeable. A reading of these passages provides us with spiritual strength to reject the temptation of the ego-based desires that are our true adversaries in life.

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219. "And it came to pass, as she spoke to Yosef day by day" (Bereshheet 39:10). Rabbi Elazar began the discussion with the verse: "To keep you from the evil woman" (Mishlei 6:24). Happy are the righteous who know the paths of the Holy One, blessed be He, and tread them, for they are occupied in the study of the Torah day and night. And whoever is occupied with the Torah day and night inherits two worlds, the upper and the lower. He inherits this world even though he does not study it for its own sake, and inherits the upper world if he does study it for its own sake.

220. Come and behold, it is written: "Length of days is in her right hand; and in her left hand are riches and honor" (Mishlei 3:16). "Length of days is in her right hand," means that whoever studies the Torah for its own sake has length of days in the world to come, where he attains the glory of the Torah. This is the Glory and Crown which adorn everything, for the crown of the Torah abides only in the world to come. "And in her left hand are riches and honor," in this world, for he who does not study the Torah for its own sake merits riches and honor in this world.

221. When Rabbi Chiya came FROM BABYLON to the land of Yisrael, he read the Torah until his face shone like the sun. Those who studied the Torah stood before him, and he would say this one studied it for its own sake and this one did not. He would pray for the one who studied it for its own sake, prayed that he would do so always and merit the world to come. And he prayed for he who did not study it for its own sake, that he would come to do so and thereby merit everlasting life.

222. One day, he saw a student who studied the Torah. The student's face was pale. He said to himself that he assuredly contemplates sin. He made him come before him and spoke to him the words of the Torah until he composed himself. From that day on, the student resolved not to seek evil thoughts, but to study the Torah for its own sake

223. Rabbi Yosi said that when a man notices that he is assailed by evil thoughts, he should study the Torah and they will pass. Rabbi Elazar said that when the Evil Side comes to crush man, he should draw it toward the Torah and it will part from him.

219. וַיְהִי כַּדְּבָרָה אֵלָיו יוֹם יוֹם. רַבִּי אֶלְעָזָר פִּתַּח וְאָמַר, לְשִׁמְרַךְ מֵאִשֶׁת רַע וּגּוֹ', זָכָאִין אֵינּוֹן צְדִיקָא, דִּידְעֵי אַרְחוּי דְקוּדְשָׁא בְּרִיךְ הוּא, לְמִיּוּזַל בְּהוּ, בְּגִין דְּאֵינּוֹן מְשַׁתְּדְּלֵי בְּאוּרִייתָא יִמְמָא וְלִילֵיא, דְּכָל מֵאן דְּאִשְׁתְּדַל בְּאוּרִייתָא יוֹמֵי וְלִילֵי, אַחְסִין תְּרִין עֲלָמִין: עֲלָמָא עֲלָאָה, וְעֲלָמָא תַּתָּאָה. אַחְסִין הָאֵי עֲלָמָא, אֶף עַל גַּב דְּלֵא אַתְּעַסַּק בְּהַ בְּרַ נֶשׁ לְשִׁמְהָ, וְאַחְסִין הֵהוּא עֲלָמָא עֲלָאָה, כַּד אַתְּעַסַּק בְּהַ בְּרַ נֶשׁ לְשִׁמְהָ.

220. תָּא חֲזִי, מַה כְּתִיב אַרְךְ יָמִים בִּימִינָהּ בְּשִׁמְאֵלָה עֶשֶׂר וּכְבוֹד, אַרְךְ יָמִים בִּימִינָהּ, מֵאן דְּאֵזִיל לְיִמִּינָא דְּאוּרִייתָא, אַרְכָּא רַחֲוִין אִיהוּ לְעֲלָמָא דְּאִתִּי, דְּזָכִי תַמְּן לִיקְרָא דְּאוּרִייתָא, דְּאִיהוּ יְקָרָא וּכְתָרָא, לְאַתְּעַטְרָא עַל כֹּלָא, דְּכַתְרָא דְּאוּרִייתָא בְּהֵהוּא עֲלָמָא אִיהוּ. בְּשִׁמְאֵלָה עֶשֶׂר וּכְבוֹד, בְּהָאֵי עֲלָמָא, דְּאֶף עַל גַּב דְּלֵא אַתְּעַסַּק בְּהַ לְשִׁמְהָ, זָכִי בְּהָאֵי עֲלָמָא בְּעוֹתְרָא וִיקְרָא.

221. דְּהָא רַבִּי חִיָּיא, כַּד אַתָּא מֵהַתָּם, לְאַרְעָא דְּיִשְׂרָאֵל קָרָא בְּאוּרִייתָא, עַד דְּהוּוּ אֲנַפּוּי נְהִירִין כְּשִׁמְשָׁא, וְכַד הוּוּ קְוִימִין קַמֵּיהּ כָּל אֵינּוֹן דְּלַעָאן בְּאוּרִייתָא, הוּוּ אָמַר, דָּא אִשְׁתְּדַל בְּאוּרִייתָא לְשִׁמְהָ, וְדָא לֵא אִשְׁתְּדַל לְשִׁמְהָ, וְהוּוּ צִלִּי עַל הֵהוּא דְּאַתְּעַסַּק לְשִׁמְהָ, דְּלִיהוּי הִכִּי תְדִיר, וְיִזְכִּי לְעֲלָמָא דְּאִתִּי, וְצִלִּי עַל הֵהוּא דְּלֵא אַתְּעַסַּק בְּהַ לְשִׁמְהָ, דִּיִּיתִי לְאַתְּעַסַּקָא בְּהַ לְשִׁמְהָ, וְיִזְכִּי לְחֵי עֲלָמָא.

222. יוֹמָא חַד, חָמָא חַד תְּלַמִּיד, דְּהוּוּ לַעֵי בְּאוּרִייתָא, וְאֲנַפּוּי מוֹרִיקָן, אָמַר וְדָאֵי מְהַרְהַר בַּחֲטָאָה אִיהוּ דְּנָא, אַחִיד לִיהַ לְקַמֵּיהּ, וְאַמְשִׁיךְ עֲלֵיהּ בְּמַלְיָן דְּאוּרִייתָא, עַד דְּאִתְּיִשֵּׁב רוּחִיהּ בְּגוּיָהּ, מִן הֵהוּא יוֹמָא וְלְהֵלָאָה, שׂוּי עַל רוּחִיהּ, דְּלֵא יִרְדֵּף בְּתַר אֵינּוֹן הֲרַהוּרִין בִּישׁוּן, וְיִשְׁתְּדַל בְּאוּרִייתָא לְשִׁמְהָ.

223. אָמַר רַבִּי יוֹסִי, כַּד חָמֵי בְּרַ נֶשׁ דְּהֲרַהוּרִין בִּישׁוּן אִתְּיָן לְגַבִּיהּ, יִתְּעַסַּק בְּאוּרִייתָא, וְכַדִּין יִתְּעַבְרוּן מִנֵּיהּ. אָמַר רַבִּי אֶלְעָזָר, כַּד הֵהוּא סְטְרָא בִּישָׁא אִתִּי לְמַפְתִּי לִיהַ לְבַר נֶשׁ, יְהֵא מְשִׁיךְ לִיהַ לְגַבִּי אוּרִייתָא, וְיִתְּפַרֵּשׁ מִנֵּיהּ.

224. Come and behold: we have learned that when the Evil Side stands before the Holy One, blessed be He, and indicts the world for its evil sins, the Holy One, blessed be He, pities it and advises men on how to be saved from it, so it will not control them or their deeds. The advice is to escape the Evil Side by studying the Torah diligently. HE ASKS: How do we know this? HE ANSWERS: From the verse, "For Your commandment is a lamp; and Torah is light; and reproofs of instruction are your way of life," which is followed by the verse: "To keep you from the evil woman, from the smoothness of the tongue of an alien" (Mishlei 6:23-24). THE TORAH THEN PRESERVES ONE FROM THE EVIL INCLINATION.

225. The Side of Defilement, the Other Side, is always before the Holy One, blessed be He, blaming men for their transgressions. It also stands below to accuse men for their sins. HE EXPLAINED THAT it stands above to remind men of their sins and to accuse them for their deeds, because they were given over to its power, as was Iyov WHEN THE HOLY ONE, BLESSED BE HE, SAID TO THE SATAN: "HE IS IN YOUR HAND" (IYOV 2:6).

226. It also accuses them and when the Holy One, blessed be He, judges them ON ROSH HASHANAH (NEW YEAR'S DAY) AND YOM KIPPUR, it remembers every sin and deed. It stands over them and brings accusations, but the Holy One, blessed be He, pities Yisrael and advises them on how to escape the Evil Side. How? By blowing the Shofar on Rosh Hashanah day and giving of the scapegoat on Yom Kippur, so the Evil One will leave them and busy himself with the portion GIVEN HIM.

227. Come and behold, it is written: "Her feet go down to death; her steps take hold of Sheol (Hell)" (Mishlei 5:5). Of the secret of the faith it is said, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17). These are the ways and paths of the Torah, and all are one; THAT IS, THE ROADS --THOSE OF DEFILEMENT AND THOSE OF HOLINESS--ARE ALL ONE. This one is of Peace, and the other is of Death. And they are complete opposites to each other, FOR EACH AND EVERY PATH LEADING TO DEFILEMENT HAS AN OPPOSING PATH LEADING TO HOLINESS.

228. Happy is the portion of Yisrael who cleave faithfully to the Holy One, blessed be He, for He advises them on how to be saved from all the other sides in the world. Because they are a Holy Nation--His lot and portion--He helps them in every THING. Happy are they in this world and in the world to come.

224. תָּא חֲזִי, דְּהָא תְּנִינָן, דְּכַד הָאִי סְטְרָא בִּישָׁא. קִיּוּמָא קַמֵּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, לְאַסְטָאָה עַל עֲלָמָא, בְּגִין עוֹבְדִין בִּישׁוּן. קוּדְשָׁא בְּרִיךְ הוּא חָס עַל עֲלָמָא, וְיִהִיב עֵיטָא לְבַנֵּי נָשָׂא, לְאַשְׁתַּזְבָּא מִנִּיהּ, וְלֹא יִכִּיל לְשַׁלְטָאָה עֲלֵיהוֹן, וְלֹא עַל עוֹבְדֵיהוֹן, וּמֵאִי אִיהוּ עֵיטָא, לְאַשְׁתַּדְּלָא בְּאוּרֵייתָא, וְאַשְׁתַּזְבּוּ מִנִּיהּ, מְנַלְן, דְּכַתִּיב כִּי גַר מִצְוָה וְתוֹרָה אִוֵּר וְדַרְךְ חַיִּים תּוֹכַחֹת מוֹסֵר, מַה כְּתִיב בְּתַרְיָה לְשִׁמְרֵךְ מֵאַשְׁתִּרַע מַחֲלֶקֶת לְשׁוֹן נְכַרְיָה.

225. וְדָא הוּא סְטְרָא מְסַבְבָּא, סְטְרָא אַחְרָא, דְּאִיהִי קִיּוּמָא תְּדִיר קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, לְאַסְטָאָה עַל חוֹבֵיהוֹן דְּבַנֵּי נָשָׂא, וְקִיּוּמָא תְּדִיר לְאַסְטָאָה לְתַתָּא לְבַנֵּי נָשָׂא. קִיּוּמָא תְּדִיר לְעֵילָא, בְּגִין לְאַדְכְּרָא חוֹבֵיהוֹן דְּבַנֵּי נָשָׂא, וְלְאַסְטָאָה לֹון עַל עוֹבְדֵיהוֹן, וּבְגִין דְּאַתֵּיהִיבוּ בְּרִשׁוּתֵיהּ, בְּמַה דְּעֵבֵד לִיהּ לְאִיּוֹב.

226. וְכֵן קִיּוּמָא עֲלֵיהוּ לְאַסְטָאָה, וְלְאַדְכְּרָא חוֹבֵיהוֹן, בְּכָל מַה דְּעֵבֵדוּ, בְּאִינוּן זְמַנֵּין דְּקוּדְשָׁא בְּרִיךְ הוּא קִיּוּמָא עֲלֵיהוּ בְּדִינָא, כְּדִין קְאִים לְאַסְטָאָה לֹון, וְלְאַדְכְּרָא חוֹבֵיהוֹן, וְקוּדְשָׁא בְּרִיךְ הוּא חָס עֲלֵיהוּ דִּישְׂרָאֵל, וְיִהִיב לֹון עֵיטָא לְאַשְׁתַּזְבָּא מִנִּיהּ, וּבְמַה, בְּשׁוּמֵר בְּיוֹמָא דְּרֵאשׁ הַשָּׁנָה, וּבְיוֹמָא דְּכַפּוּרֵי בְּשַׁעִיר הַמִּשְׁתַּלַּח, דִּיהִבִּין לִיהּ, בְּגִין לְאַתְפָּרְשָׂא מִנִּיהּ, וְלְאַשְׁתַּדְּלָא בְּהָהוּא חוֹלְקִיהּ, וְהָא אוֹקְמוּהּ.

227. תָּא חֲזִי, מַה כְּתִיב, רַגְלֵיהּ יוֹרְדוֹת מוֹת שְׂאוּל צַעֲדֵיהּ יִתְמוֹכוּ. וּבְרִזָּא דְּמַהִימְנוּתָא מַה כְּתִיב דְּרַכִּיָּה דְּרַכִּי נוֹעַם וְכָל גְּתִיבוּתֵיהּ שְׁלוֹם. וְאַלִּין אִינוּן אֲרַחֲוִין וְשְׁבִילִין דְּאוּרֵייתָא, וְכָלֵא חַד, הָאִי שְׁלוֹם, וְהָאִי מוֹת, וְכָלֵא הַפּוֹכֵן דָּא מִן דָּא.

228. זְכָאָה חוֹלְקֵהוֹן דִּישְׂרָאֵל, דְּאִינוּן מִתְּדַבְּקִין בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא כְּדָק חֲזִי, וְיִהִיב לֹון עֵיטָא לְאַשְׁתַּזְבָּא מִכָּל סְטְרִין אַחְרָנִין דְּעֲלָמָא, בְּגִין דְּאִינוּן עֵמָא קְדִישָׁא לְאַחְסַנְתֵּיהּ וְחוֹלְקֵיהּ, וְעַל דָּא יִהִיב לֹון עֵיטָא בְּכָלֵא. זְכָאִין אִינוּן בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאַתֵּי.

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229. Come and behold: the Evil Side comes down to hover about the world, and when it sees the deeds of men who deviated from their ways in the world, it goes up to accuse them. And were it not for the Holy One, blessed be He, who feels pity for His creatures, they would not remain in the world.

230. It is written: "And it came to pass, as she spoke to Yosef day by day" (Beresheet 39:10). "As she spoke," REFERS TO THE EVIL SIDE, who daily ascends to bring accusations before the Holy One, blessed be He--SINCE YOSEF ALLUDES TO THE HOLY ONE, BLESSED BE HE--as well as evil reports and slander, in order to destroy men.

231. It is written: "that he hearkened not to her, to lie by her, or to be with her" (Beresheet 39:10). "He hearkened not to her," because THE HOLY ONE, BLESSED BE HE, is compassionate towards the world; "to lie by her" means to allow her to rule over the world, for she cannot govern without permission.

232. Another explanation of the phrase, "to lie by her," has the same meaning as: "and of him that lies with her that is unclean" (Vayikra 15:33). "...to be with her..." means to give her power, blessings, and help. Were it not for the help she obtained from above, not one man would remain in the world. But the Holy One, blessed be He, pities the world AND HELPS IT WHEN THE OTHER SIDE RULES THE WORLD, so the world continues to exist.

233. Rabbi Aba said: THE TWO EXPLANATIONS are really the same, but the Evil Inclination roams about seducing men, diverting their paths and cleaving to them. Each day, it seduces men from the Path of Truth and pushes them from the Path of Life to Gehenom.

234. Happy is he whose deeds ARE GOOD, who keeps his ways so that THE EVIL INCLINATION shall not be attached to him, as it is written: "And it came to pass, as she spoke to Yosef day by day that he hearkened not to her" (Beresheet 39:10). HE DID NOT HEARKEN to what she said to him daily, as the Spirit of Defilement, which is the Evil Inclination, seduces man every day "to lie by her" in Gehenom, and thus be sentenced there "to be with her."

229. תָּא חֲזִי, כִּד הָאֵי סֵטְרָא בִּישָׁא, נַחַת וְשָׂאֵת
בְּעֵלְמָא, וְחֲמִי עוֹבְדִין דְּבִנֵי נָשָׂא, דְּאִינוּן כְּלֵהוּ
סֵטְאִין אֲרַחֲוִיָּהוּ בְּעֵלְמָא, סְלִיק לְעֵילָא, וְאַסְטִין לֹון,
וְאַלְמָלָא דְקוּדְשָׁא בְּרִין הוּא חֲיִיס עַל עוֹבְדֵי יְדוּי,
לֹא יִשְׁתְּאָרוּן בְּעֵלְמָא.

230. מַה כְּתִיב וַיְהִי כִּדְבָרָה אֶל יוֹסֵף יוֹם יוֹם.
כְּדְבָרָה: דְּסִלְקָא וְסֵטְאֵי בְּכָל יוֹמָא וְיוֹמָא, וְאָמַר קָמִי
קוּדְשָׁא בְּרִין הוּא, כְּמַה בִּישׁוּן, כְּמַה דְּלְטוּרִין, בְּגִין
לְשִׁיצָאָה בְּנֵי עֵלְמָא.

231. מַה כְּתִיב, וְלֹא שָׁמַע אֵלֶיהָ לְשֹׁכֵב אֶצְלָהּ
לְהִיּוֹת עִמָּה. וְלֹא שָׁמַע אֵלֶיהָ, בְּגִין דְּאִיהוּ חֲיִיס עַל
עֵלְמָא. לְשֹׁכֵב אֶצְלָהּ, מַהוּ לְשֹׁכֵב אֶצְלָהּ. בְּגִין
לְנִסְבָּא שְׁלִטְנוּ, לְשִׁלְטָאָה עַל עֵלְמָא, וְשְׁלִטְנוּ לֹא
שְׁלִטְא, עַד דְּאִתְיָהִיב לִיהָ רְשׁוּ.

232. דְּבַר אַחַר לְשֹׁכֵב אֶצְלָהּ: כִּד"א וְלֹאִישׁ אֲשֶׁר
יִשְׁכַּב עִם טְמֵאָה. לְהִיּוֹת עִמָּה: לְמִיָּהֵב לָהּ רְבוּ,
וּבְרִכָּאן, וְסִייעָתָא, דְּאַלְמָלָא סִינְעָא הוּא לָהּ
מְלַעֲיָלָא, לֹא אֲשֶׁתָּאֵר בְּעֵלְמָא אֲפִילוּ חַד, אֲבָל בְּגִין
דְּקוּדְשָׁא בְּרִין הוּא חֲיִיס עַל עֵלְמָא, אֲשֶׁתָּאֵר עֵלְמָא
בְּקִיּוּמֵיהָ.

233. ר' אַבָּא אָמַר, כְּלָא אִיהוּ אֲרַחָא חָדָא, אֲבָל
יִצְהָר, הוּא דְקָא אֲזִיל וּמַפְתִּי לֹון לְבִנֵי נָשָׂא, בְּגִין
לְאַסְטָאָה אֲרַחֲוִיָּהוּ, וְלֹאֲתַדְבַּקָא בְּהוּ, בְּכָל יוֹמָא
וְיוֹמָא, וּבְכָל עֵידָן וְעֵידָן, סְטִי לִיהָ לְבַר נֶשׁ, מֵאַרְחָא
דְּקִשׁוּט, בְּגִין לְדַחֲוִיא לִיהָ, מֵאַרְחָא דְחֲוִי, לְאַמְשַׁכָּא
לִיהָ לְגִיָּהֲנָם.

234. זְכָאָה אִיהוּ, מֵאֵן דְּעֵבִיד וְנָטִיר אֲרַחֲוִי וְשְׁבִילוּי,
בְּגִין דְּלֹא יִתְדַבֵּק בֵּיהּ, הֵינֵנוּ דְכְּתִיב וַיְהִי כִּדְבָרָה אֶל
יוֹסֵף יוֹם יוֹם וְלֹא שָׁמַע אֵלֶיהָ, כְּמַה דְּאִיהִי אֲמַרַת
לִיהָ בְּכָל יוֹמָא, דְּהָא רוּחַ מְסֻאָבָא, יִצַר הָרַע, אִיהוּ
מַפְתִּי לִיהָ לְבַר נֶשׁ, בְּכָל יוֹמָא, לְשֹׁכֵב אֶצְלָהּ, גוּ
גִיָּהֲנָם, וְלֹאֲתַדְנָא תַמָּן, לְהִיּוֹת עִמָּה.

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235. Come and behold: when a man cleaves to that side, he is drawn after her. He defiles himself with her in this world and in the next. Come and behold: the Side of Impurity is dirty and filthy, as it is written: "You shall say to it, 'Get you hence (Heb. tze)'" (Yeshayah 30:22). Actual excrement is implied (Heb. tzoah), and with 'EXCREMENT', we proclaim that whoever turns from the ways of the Torah is condemned to excrement, to which were sentenced all the wicked people in the world who had no faith in the Holy One, blessed be He.

236. It is written: "And it came to pass about this day, that he went into the house to do his work; and there was none of the men of the house there within" (Beresheet 39:11). "This day" is when the Evil Inclination rules over the world and goes down to lead men astray. HE ASKS: When will that be? HE ANSWERS: When men repent their sins or study the Torah and observe its precepts, THE EVIL INCLINATION comes down to lead them astray AND THUS PREVENT THEIR REPENTANCE AND OCCUPATION WITH THE TORAH AND ITS PRECEPTS.

237. "He went into the house to do his work" (Beresheet 39:11) to study the Torah and observe its precepts, which are man's work in this world. Because a man's work in this world is the service of the Holy One, blessed be He, NAMELY THE STUDY OF THE TORAH AND ITS PRECEPTS, a man should be as strong as a lion on all sides, so that the Other Side will not have power over him and seduce him. It is written: "And there was none of the men," namely nobody to rise before the Evil Inclination and wage war against it.

238. When it sees no one standing against it, it is the way of the Evil Inclination to wage war with him immediately: "She caught him by his garment, saying, 'Lie with she'." "She caught him by his garment," because when the Evil Inclination obtains mastery over man, HE FIRST adorns and mends his clothes and curls his hair, as it is written: "She caught him by his garment, saying, 'Lie with me'" and cleave to me.

239. The Righteous stands against him and engages in war against him (Beresheet 39:12). It is written: "And he left his garment in her hand, and fled, and went outside." He should leave it, be strong against it, flee from it, and escape it so that it will have no power over him.

235. תָּא חֲזִי, כִּד בַּר נֶשׁ אֶתְדַבֵּק בִּהְיוֹא סְטְרָא, אֶתְמַשֵּׁךְ אֶבְתְּרָהּ, וְאֶסְתָּאב עִמָּה בְּהַאי עֲלָמָא, וְאֶסְתָּאב עִמָּה בְּעֲלָמָא אַחְרָא. תָּא חֲזִי, הַאי סְטְרָא מְסֻאָבָא, מְנוּוֹלָא אִיהוּ, לְכַלּוּכָא אִיהוּ, כְּדַכְתִּיב, צָא תֵאמֵר לוֹ, צוּאָה מִמֶּשׁ, וּבִיָּה אֶתְדַן מֵאֵן דְּאֶסְטִי אַרְחוּי מִן אוּרִייתָא, וּבִיָּה אֶתְדַנּוּ אֵינוּן חֲיִבִין דְּעֲלָמָא, דְּלִית לֹן מְהִימְנוּתָא בְּקוּדְשָׁא בְּרִיךְ הוּא.

236. מַה כְּתִיב וַיְהִי כִּהְיוֹם הַזֶּה וַיָּבֵא הַבַּיִתָּה לַעֲשׂוֹת מְלֹאכְתּוֹ וַאֲיִן אִישׁ מֵאֲנָשֵׁי הַבַּיִת שֶׁם בְּבַיִת. וַיְהִי כִּהְיוֹם הַזֶּה: יוֹמָא דִּיצֵה"ר שְׁלֵטָא בְּעֲלָמָא, וְנַחְתָּא לְאֶסְטָאָה לְבָנֵי נֶשׁ. אֵימַתִּי, יוֹמָא דְאַתִּי בַר נֶשׁ לְאַתְבָּא בְּתִיבְתָא עַל חוּבוּי, אוּ לְאַשְׁתְּדִלָּא בְּאוּרִייתָא, וְלִמְעַבְד פְּקוּדֵי דְאוּרִייתָא, וּכְדִין בִּהְיוֹא זְמַנָּא נַחְתָּא, בְּגִין לְאֶסְטָאָה לְבָנֵי עֲלָמָא.

237. וַיָּבֵא הַבַּיִתָּה לַעֲשׂוֹת מְלֹאכְתּוֹ, בְּגִין לְאַשְׁתְּדִלָּא בְּאוּרִייתָא, וְלִמְעַבְד פְּקוּדֵי דְאוּרִייתָא, דְּאִיהוּ מְלֹאכְתּוֹ דְּבַר נֶשׁ בְּהַאי עֲלָמָא, וְכִיּוֹן דְּעִבִידְתָּא דְּבַר נֶשׁ בְּהַאי עֲלָמָא, הוּא עִבִידְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּעֵי לִיה לְבַר נֶשׁ, לְמַדּוּי תְּקִיפָא כְּאַרְיָא בְּכָל סְטְרוּי, בְּגִין דְּלֹא יִשְׁלוּט עֲלוּי סְטְרָא אַחְרָא, וְלֹא יִכִּיל לְמַפְתִּי לִיה, מַה כְּתִיב וַאֲיִן אִישׁ, לִית גְּבַר דִּיקוּם לְקַבְּלִיה דִּיצֵר הָרַע, וַיִּגַּח בֵּיה קָרְבָּא כְּדָקָא יְאוּת.

238. מַאי אוּרְחִיה דִּיצֵר הָרַע, בֵּיּוֹן דְּחַמֵּי דְּלִית בַּר נֶשׁ קְאִים לְקַבְּלִיה, וְלֹאֲגַחָא בֵּיה קָרְבָּא, מִיָּד, וְתַתְּפִשְׁהוּ בְּבַגְדוֹ לְאֵמֵר שְׂכַבָּה עִמִּי. וְתַתְּפִשְׁהוּ בְּבַגְדוֹ, בְּגִין דְּכַד שְׁלִיט יִצְה"ר עֲלִיה דְּבַר נֶשׁ, אֶתְקִין לִיה, וְקִשִּׁיט לִיה לְבוּשׁוּי, מְסַלְסֵל בְּשַׁעְרֵיה, הַה"ד וְתַתְּפִשְׁהוּ בְּבַגְדוֹ לְאֵמֵר שְׂכַבָּה עִמִּי: אֶתְדַבֵּק עִמִּי.

239. מֵאֵן דְּאִיהוּ זְכָאָה, אֶתְתַּקַּף לְקַבְּלִיה, וְאִגַּח בֵּיה קָרְבָּא, מַה כְּתִיב, וַיַּעֲזֹב בְּגָדוֹ בְּיָדָהּ וַיִּנָּס וַיֵּצֵא הַחוּצָה, וַיִּשְׁבֹּק לִיה, וַיִּתְתַּקַּף לְקַבְּלִיה. וַיַּעֲרוֹק מִנְיָה, בְּגִין לְאַשְׁתְּזָבָא מִנְיָה, וְלֹא יִשְׁלוּט עֲלוּי.

240. Rabbi Yitzchak said that IN THE FUTURE, the righteous will see the Evil Inclination as a high mountain and wonder how we could have conquered such a high and huge mountain. The wicked will see the Evil Inclination as a thread that is as thin as a hair. They will marvel and ask: How could we not have overcome such a tiny thread of hair? These weep, and the others weep. The Holy One, blessed be He, will sweep the wicked from the world and slay him before their eyes, so he will not have dominion over the world anymore. The Righteous will see it and rejoice, as it is written: "Surely the righteous shall give thanks to your name: the upright shall dwell in your presence" (Tehilim 140:14).

240. אָמַר רַבִּי יִצְחָק, זְמַיְנִין אֵינּוּן צְדִיקָא, לְמַחְמֵי לְיַצֵּר הָרֶע, בְּחַד טוֹרָא רַבְרָבָא, וְיִתְמָהוּן, וְיִימְרוּן אִיךְ יְכִילְנָא לְאַכְפֵּיָא, לִיה לְטוֹרָא רַבְרָבָא הָדִין עֲלָאָה. וְזְמַיְנִין רְשִׁיעֵיָא, לְמַחְמֵי לִיה לְיַצֵּר הָרֶע, דְּקִיק כְּחוּטָא דְשַׁעְרָא, וְיִתְמָהוּן וְיִימְרוּן, הֵיךְ לֹא יְכִילְנָא לְאַכְפֵּיָא לְחוּטָא דְשַׁעְרָא בְּדָא דְקִיק, אֲלִין יְבִכּוּן, וְאֲלִין יְבִכּוּן, וְקוּדְשָׁא בְּרִיךְ הוּא יְבַעַר לִיה מֵעֲלָמָא, וְיִכּוּס לִיה לְעֵינֵיהוּ, וְלֹא יִשְׁלוּט עוֹד בְּעֲלָמָא, וְיַחְמוּן צְדִיקָא וְיַחְדוּן, כְּדָא, אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאֵל אֶת פָּנֶיךָ.

23. "The butler of the king of Egypt and his baker..."

In this section we learn that God regulates the order of nature so He may execute His divine purpose, which is to bestow infinite pleasure to His Creation upon humanity's completion of spiritual transformation. Rabbi Yehuda opens a discussion on the superior position of man in the hierarchy of the animal kingdom. Man, we're told, retains dominion over all species as long as his divine image is not tainted by sin. This point is exemplified by the story of Daniel in the lions' den. We should, therefore, guard against sin and examine our actions every day so that we may repent for any sins we have committed. The text then turns to an examination of God's role in enabling Yosef to achieve greatness because he was righteous. We learn that Yosef was able to provide interpretations of dreams only because he entrusted the task of interpreting them to God.

The Relevance of this Passage

We have the divine capacity to consider others before ourselves, and even to sacrifice our own lives for the good of others. This is a uniquely human trait and a mark of humanity's spiritual superiority throughout Creation. However, if we are intolerant and insensitive to one another, we utterly lose our spiritual value. This passage removes intolerance and judgement of others. It awakens compassion, respect, and sensitivity toward our fellow human beings, especially during moments of hostility and conflict. This passage further assists us in more clearly identifying and more sincerely trusting the many hidden roles played by the Creator in our lives. The purpose of these many roles is to bring Light into the world through human actions and interactions.

241. "And it came to pass after these things, that the butler of the king of Egypt..." (Bereshheet 40:1). Rabbi Yehuda opened with the verse: "Will a lion roar in the forest, when he has no prey? Will a young lion cry out of his den, if he has taken nothing?" (Amos 3:4) Come and behold: how careful should a man be in worshipping the Holy One, blessed be He, for whoever is assiduous in studying the Torah and serving the Holy One, blessed be He, is feared by all.

241. וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָטְאוּ מִשְׁקָה מֶלֶךְ מִצְרַיִם וְגו'. ר' יְהוּדָה פִּתַּח הַיְשָׁאג אַרְיָה בַּיַּעַר וְטָרַף אֵין לוֹ הַיִּתֵּן בְּפִיר קוּלוֹ מִמַּעוֹנָתוֹ בְּלִתֵּי אִם לְכֹד. הַיְשָׁאג אַרְיָה בַּיַּעַר, תָּא חֲזִי כְּמָה אֵית לֹון לְבַנֵּי נִשָּׂא, לְאַשְׁגָּחָא בְּפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מֵאן דְּאַשְׁתַּדֵּל בְּאוּרֵייתָא, וּבְפוּלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּחִלְתִּיה וְאֵימְתִּיה הוּא עַל כֻּלָּא.

242. For when the Holy One, blessed be He, created the universe, He made all the creatures in the world in their appropriate shape. He then created man in the supernal image and made him ruler, by power of this image, over all creatures. As long as man continues in the world, all creatures look up to him, and when they see the Supernal Image of man, they feel dread and tremble before him, as it is written: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird" (Bereshheet 9:2). This is true only when they look and see in him the Supernal Image and the soul IS in him.

242. דְּהָא כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא, עֲבַד כָּל בְּרִיין דְּעֲלָמָא, כָּל חַד וְחַד וְחַד בְּדִיוקְנֵיהּ כְּדָקָא חֲזִי לִיה, וְלִבְתֵּר בְּרָא לִיה לְבַר נִש, בְּדִיוקְנָא עֲלָאָה, וְשִׁלְטִיה עַל כֻּלָּהוּ, בְּדִיוקְנָא דָּא, דְּכָל זְמַנָּא דְּבַר נִש קָאֵי בְּעֲלָמָא, כָּל אֵינּוּן בְּרִיין דְּעֲלָמָא זְקַמִּין רִישָׁא, וּמִסְתַּבְּלָן בְּדִיוקְנָא עֲלָאָה דְּבַר נִש, כְּדִין כֻּלָּהוּ דְּחִלִּין וְזַעִין מִקְמֵיהּ, כְּדָא וּמוֹרָאכֶם וְחִתְכֶם יְהִיה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמַיִם וְגו', וְהֵנִי מִיּוֹלֵי, כִּד מִסְתַּבְּלָן וְחִמָּאן בֵּיה, הָאֵי דִּיוקְנָא, וְנִשְׁמַתָּא בֵּיה.

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243. Rabbi Elazar said that the image of the Righteous does not change, even when the soul is not in them. When a man does not walk in the ways of the Torah, his sacred image is altered, and the beasts of the field and the birds in the sky then prevail against him. When the sacred image was changed, so was the image of man, WHO THEN RECEIVED THE IMAGE OF THE OTHER ANIMALS, SO THAT CREATURES ARE NO LONGER FEARFUL OF HIM AND CAN HAVE POWER OVER HIM.

244. Come and behold: the Holy One, blessed be He, alters the deeds above and below. THAT IS, HE SWITCHES THE SACRED IMAGE ABOVE AND THE IMAGE OF MAN BELOW to bring matters back to their roots, AS THEY WERE BEFORE THE SIN OF THE TREE OF KNOWLEDGE, so that His wish shall abide in all the world's deeds. BY RETRIBUTION, ALL THE DEEDS IN THE WORLD IMPROVE. Daniel's image was not changed when he was cast into the lions' den and, because of that, he was saved. Rabbi Chizkiya asked: If this is true, why is it written: "My Elohim has sent his angel, and he has shut the lions' mouths, that they have no hurt me" (Daniel 6:23). It sounds as if he was not hurt because of the angels who shut the lions' mouths, AND NOT BECAUSE OF HIS SACRED IMAGE.

245. He said to him: Daniel was not hurt because the sacred image of a Righteous man is the very angel who shut the LIONS' mouths and shackled them to keep Daniel safe. Therefore, DANIEL SAID: "My Elohim has sent an angel" (Daniel 6:23). This refers to that angel upon whom all the images of the world are engraved. He strengthened the image in me, so that the lions could not overpower me, and he shut their mouths. Assuredly, He sent His angel.

246. This is the one angel upon whom all the images are engraved. HE IS THE SECRET OF THE NUKVA, CALLED 'ANGEL', FROM WHOM ALL THE SHAPES IN THE WORLD ARE ISSUED. It is written: "He judges among the nations: their land is full of dead bodies" (Tehilim 110:6), FOR ALL THE SHAPES OF THE BODIES ARE BEFORE HIM BECAUSE no shape can change itself before him. Thus, it behooves a man to guard his ways and paths so as not to sin before his Master, and thereby retain the image of Adam.

247. Come and behold: Yechezkel guarded his mouth against forbidden food, as it is written: "Nor did loathsome meat ever come into my mouth" (Yechezkel 4:14). He therefore merited being named the son of Adam. It is written of Daniel: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's food, nor with the wine which he drank" (Daniel 1:8). He then merited preserving the image of Adam. For all the beings in the world were fearful of the image of Adam, who ruled over them all and was king over all.

243. אָמַר ר' אֶלְעָזָר, אִף עַל גַּב הַנְּשַׁמְתָּא לְאוּ בֵיהּ, צְדִיקָא לֹא מִשְׁתַּנֵּין, מִכְּמַה דְּהוּה דְיוֹקְנֵהוּן בְּקִדְמִיתָא, וְכַד בַּר נֶשׁ לֹא אִזִּיל בְּאַרְחוּי דְּאוּרִייתָא, הָאִי דְיוֹקְנָא קִדְיִשָּׁא אֶתְחַלֵּף לֵיהּ, וְכַדִּין חַיּוֹת בְּרָא, וְעוֹפֵא דְשָׁמַיָא, יִכְלִין לְשַׁלְטָא עֲלֵיהּ, בְּגִין דְּאֶתְחַלֵּף לֵיהּ הָאִי דְיוֹקְנָא קִדְיִשָּׁא, אֶתְחַלֵּף לֵיהּ הָאִי דְיוֹקְנָא דְבַר נֶשׁ.

244. וְתָא חַזִּי, קוּדְשָׁא בְּרִיךְ הוּא אֶחְלֵף עוֹבְדִין דְּלַעִילָא וְתָתָא, בְּגִין לְאַהֲרָא מְלִין לְאַתְרֵיהּוּ, וְלֹא שְׁתַּבְּחָא רַעוּתֵיהּ בְּכָל עוֹבְדֵי דְעֵלְמָא. דְּנִיָּאל לֹא אֶשְׁתַּנֵּי דְיוֹקְנֵיהּ, כַּד אֶפִּילוּ לֵיהּ בְּגוֹבָא דְּאַרְיּוֹתָא, וּבְגִין כֵּן אֶשְׁתַּזִּיב. אָמַר רַבִּי חִזְקִיָּה, אִי הֵכִי, הָא כְּתִיב אֱלֹהֵי שְׁלַח מְלָאכִיהּ וְסַגְר פּוּם אַרְיּוֹתָא וְלֹא חֲבַלוּנִי, מִשְׁמַע דְּבְגִין מְלָאכָא דְּאַסְגַּר לְפּוּמֵיהּוּ, לֹא אֶתְחַבֵּל.

245. אָמַר לוֹ, בְּגִין דָּא, לֹא אֶתְחַבֵּל, דְּהָא הָהוּא דְיוֹקְנֵיהּ דְּבַר נֶשׁ זַבְּאָה, אִיהוּ מְלָאכָא מִמֶּשׁ, דְּסַגְרִי פּוּמָא, וְקִשְׁיִר לוֹן, לְנִטְרָא לֵיהּ, דְּלֹא יִחַבְלוּן לֵיהּ, וּבְגִין כֵּן, אֱלֹהֵי שְׁלַח מְלָאכִיהּ, הָהוּא דְּכָל דְיוֹקְנֵין דְּעֵלְמָא מִתְחַקְקוּן בֵּיהּ, וְאִיהוּ אֶתְקִיף דְיוֹקְנֵי בִי, וְלֹא יִכְלוּ לְשַׁלְטָא בִי, וְסַגְר פּוּמֵיהּוּ, וְעַד שְׁלַח מְלָאכִיהּ וְדָאִי.

246. וְהָאִי מְלָאכָא, הָהוּא דְּכָל דְיוֹקְנֵין מִתְחַקְקוּן בֵּיהּ. דְּכְתִיב יָדִין בְּגוֹיִם מְלֹא גּוֹיּוֹת, אִיהוּ דְּלֹא אֶשְׁתַּנֵּי קַמֵּיהּ כָּל דְיוֹקְנֵין דְּעֵלְמָא, וְעַל דָּא מִבְּעֵי לֵיהּ לְבַר נֶשׁ, לְאַסְתַּמְרָא אַרְחוּי וּשְׁבִילוּי, בְּגִין דְּלֹא יִחַטָּא קַמֵּיהּ דְּמַאֲרִיָּה, וְיִתְקַיֵּים בְּדְיוֹקְנָא דְּאַדָּם.

247. תָּא חַזִּי, יִחְזַקְאֵל נִטְר פּוּמֵיהּ מִמַּאכְלֵי דְּאִיסוּרֵי, דְּכְתִיב וְלֹא בָא בְּפִי בֶּשֶׂר פְּגוּל, זָכָה וְאַקְרִי בֶן אָדָם. דְּנִיָּאל מַה כְּתִיב בֵּיהּ, וַיִּשֶׂם דְּנִיָּאל עַל לְבוֹ אֲשֶׁר לֹא יִתְגַּאֵל בְּפִת בַּג הַמֶּלֶךְ וּבִינָן מִשְׁתִּיּוֹ, זָכָה הוּא, וְאַתְקֵיִים בְּדְיוֹקְנֵיהּ דְּאַדָּם, בְּגִין דְּכָל מְלִין דְּעֵלְמָא, כְּלָהוּ דְּחַלִּין מִקַּמֵּי דְיוֹקְנָא דְּאַדָּם, דְּאִיהוּ שְׁלִיטָא עַל כְּלָהוּ, וְאִיהוּ מְלָכָא עַל כְּלָא.

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248. Rabbi Yosi said that a man should beware of sinning and not deviate right or left. ALTHOUGH HE GUARDS HIMSELF, he should search himself daily for sins. For when a man rises from his bed, two witnesses stand before him and accompany him the whole day.

249. When a man wishes to rise, he opens his eyes and the witnesses say to him, "Let your eyes look right on, and let your eyelids look straight before you" (Mishlei 4:25). When he prepares himself to go, they say to him, "Make even the path of your foot" (Ibid. 26). Thus, when a man walks, he should guard against his sins the whole day.

250. When night falls, he should examine and search his actions for that day to repent for his deeds. He should always search them so he can repent before his Master, as it is written: "And my sin is ever before me" (Tehilim 51:5).

251. Come and behold: as long as the children of Yisrael were in the Holy Land, they had no sin on their hands, because--as has been explained--of the sacrifices they offered daily that atoned for their sins. Once Yisrael is exiled from the Holy Land, and there was nothing to atone for them, the Torah and their good deeds atoned for them. Because the Shechinah is with them in exile, whoever does not care for the ways of the Holy One, blessed be He, causes the Shechinah to bend to the dust, as it is written: "He lays it low, even to the ground" (Yeshayah 26:5).

252. Rabbi Yitzchak said that he who devotes himself to the Torah and to good deeds causes the Congregation of Yisrael, THE SHECHINAH, to lift up its head in exile. Happy is the portion of those who devote themselves to the Torah day and night.

253. Come and behold: the Holy One, blessed be He, transforms matters in the world so as to lift the heads of the righteous. To enable Yosef to raise his head for being righteous before Him, He caused the master to be angry with his servants, as it is written: "The butler of the king of Egypt, and his baker, offended their lord the king of Egypt" (Bereshheet 40: 1). All this happened to lift the head of Yosef the righteous. Come and behold: he was humiliated by his brothers through a dream. He obtained greatness over his brothers and was raised above the whole world through a dream, NAMELY BY THE DREAM OF PHARAOH.

248. אָמַר רַבִּי יוֹסִי, בְּגִין דָּא, אֶצְטְרִיךְ לִיה לְבַר נֶשׁ, לְאַסְתְּמַרָא מְחֻבּוּבִי, וְלֹא יִסְטִי לְיַמִּינָא וְלִשְׂמַאלָא. וְעַם כָּל דָּא, בְּעֵי לִיה לְבַר נֶשׁ, לְמַבְדַּק בְּחֻבּוּבִי, בְּכָל יוֹמָא וְיוֹמָא, דְּהָא כַּד בַּר נֶשׁ קָאִים מְעַרְסִיָּה, תְּרִין סְהַדִּין קְיַיְמִין קַמִּיה, וְאֶזְלִי בְּהַרְיָה, כָּל יוֹמָא.

249. בְּעֵי בַר נֶשׁ לְמִיקָם, אֵינּוֹן סְהַדִּי אֲמַרִּין לִיה, בְּשַׁעְתָּא דְאַפְתַּח עֵינּוּי, עֵינּוֹךְ לְנֹכַח יְבִיטוּ וְעַפְעַפְיךְ יִישִׁירוּ נַגְדְךָ. קָם וְאַתְקִין רַגְלוּי לְמַהַךְ, אֵינּוֹן סְהַדִּין אֲמַרִּין לִיה, פְּלִס מְעַגְל רַגְלְךָ וְגו'. וְעַל דָּא כַּד אֶזְלִי בַר נֶשׁ, בְּכָל יוֹמָא, בְּעֵי לִיה לְאַסְתְּמַרָא מְחֻבּוּבִי.

250. בְּכָל יוֹמָא וְיוֹמָא, כַּד אָתִי לִילָא, בְּעֵי לְאַסְתְּפִלָּא, וְלַמְבַּדֵּךְ, בְּכָל מַה דְעַבַד כָּל הַהוּא יוֹמָא, בְּגִין דִּינִיתוּב מַנְיָהוּ, וְיִסְתַּפֵּל בְּהוּ תְדִיר, בְּגִין דִּינִיתוּב קַמִּי מְאָרִיָּה, כְּמַה דְאַתְ אָמַר וְחֻטְאֵתִי נַגְדִי תְמִיד, בְּגִין דִּינִיתוּב מַנְיָהוּ.

251. וְתָא חַזִּי, בְּזַמְנָא דְהוּוּ יִשְׂרָאֵל בְּאַרְעָא קְדִישָׁא, לֹא אֶשְׁתַּבַּח בִּידֵיָּהּ חוּבָא, כְּמַה דְאַוּקְמוּהָ, בְּגִין דְאֵינּוֹן קְרַבְנִין, דְּהוּוּ מְקַרְבִּין בְּכָל יוֹמָא, הוּוּ מְכַפְרִי עֲלֵיָּהּ. הַשְׁתָּא דְאַתְגַּלוֹן יִשְׂרָאֵל מְאַרְעָא, וְלִית מָאן דְמְכַפֵּר עֲלֵיָּהּ, אִוְרִייתָא הִיא מְכַפְרָא עֲלֵיָּהּ, וְעוֹבְדִין דְכֶשֶׁרֶן, בְּגִין דְשְׁכִינְתָא עִמְהוֹן בְּגִלוּתָא, וּמָאן דְאִיהוּ לֹא מְסַתְּפֵל בְּאַרְחוּי דְקוּדְשָׁא בְרִיךְ הוּא, גְרִים לְשְׁכִינְתָא לְאַתְכַּפִּיָּא בְּגוּ עַפְרָא, כַּד"א יִשְׁפִּילְנָה וְשְׁפִילָה עַד אַרְץ וְגו'.

252. אָמַר רַבִּי יִצְחָק, וְכֵן מָאן דְאַשְׁתַּדַּל בְּאוּרִייתָא, וּבְעוֹבְדִין דְכֶשֶׁרֶן, גְרִים לָהּ לְכַנְי, לְאַרְמָא רִישָׁא בְּגוּ גְלוּתָא. זְכָאָה חוּלְקִיהוֹן, דְאֵינּוֹן דְמִשְׁתַּדְּלִי בְּאוּרִייתָא יִמְמָא וְלִילִי.

253. תָּא חַזִּי, גְלַגְל קוּדְשָׁא בְרִיךְ הוּא גְלַגְלוּיִן בְּעֵלְמָא, בְּגִין לְאַרְמָא רִישָׁא דְצַדִּיקֵיָּא, דְהָא בְּגִין דִּירִים יוֹסֵף רִישִׁיָּה בְּעֵלְמָא, עַל דְאַשְׁתַּבַּח זְכָאָה קַמִּיה, אַרְגִּיז רְבוּנָא עַל עַבְדּוּי, כַּד"א חֲטָאוּ מִשְׁקָה מְלַךְ מְצֻרִים וְהָאוּפָה לְאַדְוִינְהֵם לְמַלְךְ מְצֻרִים, וְכָלֵא בְּגִין לְאַרְמָא רִישָׁא דִּיוֹסֵף זְכָאָה. וְתָא חַזִּי, עַל יְדָא דְחֵלְמָא, אֶתְכַפִּיָּא מְעַם אַחוּי, וְעַל יְדָא דְחֵלְמָא אֶתְרַבִּי עַל אַחוּי, וְאַתְרַבִּי עַל כָּל עֵלְמָא.

254. "And they dreamed a dream, both of them, each man on the same night, each man according to the interpretation of his dream" (Bereshheet 40:5). Come and behold: we have learned that all dreams follow their interpretation. IN THIS RESPECT, HE ASKS: When Yosef interpreted their dreams, why did he give one a good interpretation and another a bad one? WHY DID NOT HE GIVE THEM BOTH A GOOD INTERPRETATION? HE ANSWERS: The two dreams concerned Yosef, and because he knew the root of every matter, he interpreted their dreams accordingly, and gave them meaning, so as to return each matter to its own place AND ROOT.

255. It is written: "And Yosef said to them, 'Do not interpretations belong to Elohim? tell me them, I pray you'" (Bereshheet 40:8). HE ASKS: Why DID HE SPEAK THUS? HE ANSWERS: This is the way a dream should be interpreted, by entrusting the interpretation to the Holy One, blessed be He. For the existence of everything is there, and therein lies the interpretation.

256. Come and behold: we have learned that the dream's grade is the sixth below prophecy. For between the grade of prophecy and the grade of dreams lie six grades, and interpretation ascends from the dream's grade into another one. HE EXPLAINS THAT the dream is a low grade OF GAVRIEL, and interpretation is established by it, for it depends upon speech--THE NUKVA--as it is written: "Do not interpretations belong to Elohim" (Bereshheet 40:8); assuredly, "to Elohim," WHICH IS THE NUKVA CALLED 'ELOHIM'.

24. "Let a double portion of your spirit be upon me"

We learn that whoever contemplates the image of his master in the spirit of wisdom shall gain an additional measure of spirit. Thus Elisha, Eliyahu's heir by right, was granted the power to perform a double achievement with the same spirit, if he could penetrate to the deepest core of the spirit that Eliyahu had bequeathed at the moment Eliyahu was taken from him. Yosef also received illumination in this way. This allowed him to interpret the symbolism of the dreams of the chief wine steward and the chief baker, and to grasp the significance these dreams held for the children of Israel. The chief wine steward's dream, it is explained, belonged to "the grade of the moon in lightness" and was thus under the rule of Zeir Anpin; while the chief baker's dream belonged to "the grade of the moon in darkness" and thus came under the rule of the Evil One.

The Relevance of this Passage

Here we receive a powerful connection to the souls of the righteous, which gives us the ability to ascend to spiritual heights unattainable by ordinary men. Moreover, we begin to recognize our spirit's ceaseless yearning for re-union with The Creator, coupled with the wisdom to find our way back to Him

257. It is written: "And the chief butler told his dream to Yosef" (Bereshheet 40:9). Rabbi Elazar opened with the verse: "And it came to pass, when they had gone over, that Eliyahu said to Elisha, 'Ask what I shall do for you, before I am taken away from you.' And Elisha said, 'I pray you, let a double portion of your spirit be upon me'" (II Melachim 2:9). We must study this verse, for the words are surprising. "Eliyahu said to Elisha, 'Ask what I shall do for you.'" It was not for him, but for the Holy One, blessed be He, to grant wishes. Moreover, Elisha also knew HE COULD NOT GRANT HIS REQUEST, ONLY THE HOLY ONE, BLESSED BE HE, COULD. Why did he ask, "I pray you, let a double portion of your spirit be upon me?"

254. וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלוֹמוֹ בַּלַּיְלָה אֶחָד אִישׁ בְּפִתְרוֹן וְגו', תָּא חֲזִי, דְּהָא אֲתָמֵר דְּכָל חֲלָמִין אֲזִלִּין בְּתַר פּוֹמָא, יוֹסֵף כִּד פִּשְׁר לְהוּ חֲלָמָא, אֲמַאי פִּשְׁר לְהַאי פִּישְׁרָא טְבָא, וְלְהַאי פִּישְׁרָא בִּישָׂא. אֲלָא, אֵינּוֹן חֲלָמִין עֲלֵיהּ דִּיוֹסֵף הוּא, וּבְגִין דִּידַע מְלָה עַל עֲקָרָא וּשְׂרָשָׁא דִּילָהּ, בְּגִין כֶּן פִּשְׁר חֲלָמָא לְהוּ כְּמָה דְאַצְטְרִיךְ. לְכָל חַד וְחַד פִּשְׁר לְהוּן פִּישְׁרָא, לְאַהֲדָרָא מְלָה עַל אֲתַרְיָה.

255. מַה כְּתִיב וַיֹּאמֶר אֲלֵיהֶם יוֹסֵף הֲלֹא לְאֱלֹהִים פְּתוּרֹנִים סָפְרוּ נָא לִי, מַאי טַעְמָא, בְּגִין דְּהִכִּי מִבְּעֵי לִיָּה לְמַפְשֵׁר חֲלָמָא, לְפַקְדָא פִּישְׁרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּתַמְנָן אִיהוּ קִיּוּמָא דְכָלָא, וּבִיָּה קִיּוּמָא פִּישְׁרָא.

256. תָּא חֲזִי, הָא אֲתָמֵר, דְּדִרְגָא דְחֲלָמָא לְתַתָּא אִיהוּ, וְאִיהוּ דְּרָגָא שְׁתִּיתָאָה, בְּגִין דְּהָא מֵאֲתַר דְּנִבְוָאָה שְׂרִיא, עַד הָאִי דְּרָגָא דְחֲלָמָא, שִׁיתָא דְּרָגִין אֵינּוֹן, וְסֻלְקָא פִּישְׁרָא מִדְּרָגָא דְחֲלָמָא, לְדִרְגָא אַחְרָא. חֲלָמָא אִיהוּ דְּרָגָא דְלְתַתָּא, וּפִישְׁרָא קִיּוּמָא עֲלִיָּהוּ, וּפִישְׁרָא קִיּוּמָא בְּדַבּוּר, וְעַל דָּא בְּדַבּוּר קִיּוּמָא מְלָה, דְּכְתִיב הֲלֹא לְאֱלֹהִים פְּתוּרֹנִים, הֲלֹא לְאֱלֹהִים וְדָאִי.

257. תָּא חֲזִי מַה כְּתִיב וַיֹּסֶפֶר שֵׁר הַמְּשָׁקִים אֶת חֲלוֹמוֹ לְיוֹסֵף וְגו'. רַבִּי אֶלְעָזָר פִּתַּח וַאֲמַר, וַיְהִי בְּעִבְרָם וְאֵלֵיהּ אָמַר אֶל אֱלִישָׁע שְׂאֵל מַה אַעֲשֶׂה לָךְ בְּטָרָם אֶלְקָח מֵעִמְךָ וַיֹּאמֶר אֱלִישָׁע וַיְהִי נָא פִּי שְׁנַיִם בְּרוּחֶךָ אֵלַי. הִכָּא אֵיִתְּ לְאַסְתַּכְלָא, וְהָאִי קָרָא תְּוֹוָהָ אִיהוּ, וְאֵלֵיהּ אָמַר אֶל אֱלִישָׁע שְׂאֵל מַה אַעֲשֶׂה לָךְ, וְכִי בְּרִשׁוּתֵיהּ קִיּוּמָא, וְהָא בְּרִשׁוּתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ. וְתוּ, דְּאֱלִישָׁע הִכִּי נִמְי אִיהוּ הוּא יָדַע, מַאי טַעְמָא אָמַר, וַיְהִי נָא פִּי שְׁנַיִם בְּרוּחֶךָ אֵלַי.

258. HE ANSWERS THAT He who held heaven and earth and the whole world in His grip could perform this wish. It is a certainty that the Holy One, blessed be He, always fulfills the wishes of Eliyahu and the other Righteous, as it is written: "He will fulfill the desire of those who fear him" (Tehilim 145:19). This is all the more true of he, upon whom the Holy Spirit dwells, who bequeaths it to Elisha the righteous. For Elisha was his servant AND WAS WORTHY OF BEING HIS HEIR, as was expressly said by the Holy One, blessed be He: "And Elisha the son of Shafat of Avel-mecholah shall you anoint to be prophet in your place" (I Melachim 19:16). Elisha was then his heir apparent.

259. "...double portion of your spirit be upon me" (II Melachim 2:9). HE ASKS: What does this mean? Could it possibly mean that he asks two for one, THAT IS, THAT HIS SPIRIT WILL BE DOUBLE ELIYAHU'S SPIRIT? How could he have asked of him for something that he did not possess, AS NO ONE CAN GIVE WHAT HE DOES NOT HAVE? HE REPLIES THAT he did not ask for two spirits for the one he had, but that the same spirit he had performed twice as many miracles AS ELIYAHU PERFORMED.

260. It is written: "And he said, 'You have asked a hard thing: nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so'" (II Melachim 2:10). WHY DID HE MAKE HIS REQUEST CONDITIONAL? HE ANSWERS THAT he said to him: 'If you could understand the essence of the spirit that I leave you when I am taken from you, it shall be yours.' For the essence of the spirit that he discerns while looking at Eliyahu is something he should well cleave to.

261. Come and behold: he who looks into what he learned from his Rabbi and sees in him the wisdom HE LEARNED FROM HIM could receive an additional portion of spirit. Come and behold: in whatever he did, Yosef would see the spirit of wisdom in his father's image. He therefore succeeded in what he did, and another spirit of a superior illumination was added to him.

262. When that wicked man said to him, "Behold, a vine was before me" (Beresheet 40:9), Yosef trembled because he did not know what it meant. But when he added, "And on the vine were three tendrils" (Beresheet 40:10), his spirit rose and received additional illumination. He looked at his father's image and his spirit shone because he understood its meaning.

258. אֵלֶּא וְדַאֵי, מֵאֵן דְּאֶחִיד בְּשָׁמַיָא וְאַרְעָא, וְכֹל עֲלָמִין, הֵינֵךְ לֹא יְהִי בְּרִשְׁוֹתֵיהּ דָּא, וְדַאֵי אֱלֹהֵהּ, וְשָׂאֵר צְדִיקִים, קוּדְשָׁא בְּרִינָה הוּא עֲבִיד רְעוּתְהוֹן דְּצְדִיקַיָא תְּדִיר, דְּכִתְיִב, רְצוֹן יִרְאוּ יַעֲשֶׂה, וְכֹל שְׂכָן דִּיהוּא רֻחָא קְדִישָׁא, דְּדִי עָלֵיהּ, יִרִית לִיהּ לְצְדִיקָא דְּאַלְיִשָׁע, דִּיהוּ שְׁמֵשָׁא דִּילֵיהּ, וְהִיא קוּדְשָׁא בְּרִינָה הוּא אֲמַר לוֹ וְאֵת אֱלִישָׁע בֶּן שֹׁפְטַ מֵאַבְל מְחוּלָה תִּמְשַׁח לְנָבִיא תַּחְתֶּיךָ, וְעַל דָּא הוּא לִיהּ לְאַלְיִשָׁע לְיִרְתָּא לִיהּ.

259. מִי שְׁנַיִם בְּרוּחֶךָ, מֵאֵי פִי שְׁנַיִם בְּרוּחֶךָ אֵלֵי, וְכִי סִלְקָא דְעַתָּךְ, דְּעַל חַד תְּרִין שְׂאִיל, וּמַה דְּלֹא הוּא בְּרִשְׁוֹתֵיהּ, הֵינֵךְ שְׂאֵל מִינֵיהּ. אֵלֶּא, אִיהוּ לֹא שְׂאִיל רֻחַ עַל חַד תְּרִין, אֵלֶּא הֵכִי שְׂאֵל מִינֵיהּ, בְּהוּא רֻחָא דִּיהוּ לִיהּ, דִּיעֲבִיד תְּרִין נְמוּסִין בְּעֲלָמָא, בְּהוּא רֻחָא.

260. מַה כְּתִיב וַיֹּאמֶר הַקָּשִׁית לְשֹׂאֵל אִם תִּרְאֶה אוֹתִי לְקַח מֵאֵתְךָ יְהִי לְךָ בֶּן וְאִם אֵין לֹא יְהִיָּה. מֵאֵי טַעְמָא אִם תִּרְאֶה אוֹתִי. אֵלֶּא, אֲמַר לִיהּ, אִם תִּיכּוּל לְמִיקָם עַל עֶקְרָא דְּרוּחָא דְּשִׁבְקָנָא לְךָ, בְּשַׁעְתָּא דְּאַתְנַסִּיבְנָא מִינֶךָ, יְהִי לְךָ כְּדִין, דְּהָא כֹּל הוּא עֶקְרָא דְּרוּחָא בְּשַׁעְתָּא דִּיסְתַּבֵּל בֵּיהּ, כִּד חֲמִי לִיהּ לְאַלְיָהּ, יְהוּי דְּבִיקוּתָא בֵּיהּ, כְּדָקָא יָאוּת.

261. תָּא חֲזִי, הָאֵי מֵאֵן דְּאַסְתַּבֵּל בְּמַה דְּאוּלִּיף מְרִבֵּיהּ, וְחֲמִי לִיהּ בְּהוּא חֲכַמְתָּא, יְכִיל לְאַתּוּסְפָּא בְּהוּא רֻחָא יְתִיר. תָּא חֲזִי, דְּהָא יוֹסֵף בְּכֹל מַה דְּאִיהוּ עֲבִיד, הוּי חֲמִי בְּרוּחָא דְּחֲכַמְתָּא, לְהוּא דִּיוֹקְנָא דְּאַבּוּי, הוּא מְסַתַּבֵּל. וּבְגִין כֶּךָ הוּא מְסַתַּיְעָא לִיהּ מִלְתָּא, וְאַתּוּסְפָּא לִיהּ רֻחָא אַחְרָא, בְּנִהִירוֹ עֲלָאָה יְתִיר.

262. בְּשַׁעְתָּא דְּאֲמַר לִיהּ הוּא רִשָׁע, וְהִנֵּה גִפְן לְפָנַי, אֲזַדְעִזַע יוֹסֵף, דְּלֹא הוּא יָדַע עַל מַה תִּיתִי מְלָה, בִּיּוֹן דְּאֲמַר וּבְגִפְן שְׁלֹשָׁה שְׂרִיגִים, מִיַּד אֲתַעַר רֻחִיהּ, וְאַתּוּסֵף בְּנִהִירוֹ, וְאַסְתַּבֵּל בְּדִיוֹקְנָא דְּאַבּוּי, כְּדִין אֲתַנְהִיר רֻחִיהּ, וַיִּדַע מְלָה.

263. It is written: "And on the vine were three tendrils" (Beresheet 40:10). Yosef said: 'This is assuredly an altogether good tiding', for the vine indicated the Congregation of Yisrael, THE NUKVA. Yosef was informed THAT HER TIME CAME TO RULE, "and on the vine were three tendrils" that allude to the three supernal grades that came out of the vine: the priests, Levites, and Yisrael--CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, WHICH SHINE WITHIN THE NUKVA WHEN SHE IS WHOLE.

263. מה כתיב, ובגפן שלשה שריגים. אמר יוסף, הא ודאי בשורה דחרוה בשלימו איהו, מאי טעמא, בגין דהאי גפן על כנסת ישראל אתחזי ליה, ואתבשר יוסף בהאי. ובגפן שלשה שריגים: אלון אינון תלתא דרגין עלאין, הנפקי מהאי גפן, כהני ליואי וישראל.

264. "...and it was as though it budded, and its blossoms shot forth" (Beresheet 40:10). For their sake, the congregation of Yisrael mounts TO ZEIR ANPIN and is blessed by the Supernal King, ZEIR ANPIN; "and its clusters brought forth ripe grapes," refers to the righteous men in the world, who are likened to ripened grapes. Another explanation of the verse, "and its clusters brought forth ripe grapes," is that it refers to the wine preserved in its grapes since the six days of Creation.

והכפורחת עלתה נצה, דהא בגיניהון, סלקא כנסת ישראל, ואתברכת מעם מלכא עלאה. הבשילו אשכלותיה ענבים, אלון אינון צדיקיא דעלמא, דאינון בענבים מבושלים בדקא חזי. דבר אחר הבשילו אשכלותיה ענבים, דא הוא יין דאתנטיר בענביהו, מששת ימי בראשית.

265. Thus far was Yosef was informed by this dream OF THE CHIEF BUTLER. The rest of the dream OF THE CHIEF BUTLER is his. Some dreams are for the dreamer as well as for others; THAT IS, PART OF THEM REVEALS FUTURE EVENTS FOR THE DREAMER, AND ANOTHER PART FUTURE EVENTS FOR OTHERS. "...and I took the grapes..." refers to himself--NOT TO YOSEF.

265. עד הכא אתבשר יוסף בחלמיה, מכאן ולהלאה חלמא איהו דיליה, בגין דאית חלמין ליה, ולאחרנין. ואקח את הענבים, דאיהו ליה לגרמיה.

266. We have learned that whoever sees white grapes in his dream sees a good sign for himself. Black grapes are not A GOOD SIGN. What is the reason for this? There are two grades, black and white. One is good and the other is not, FOR WHITE INDICATES MERCY AND BLACK INDICATES JUDGMENT. All grapes, BOTH WHITE AND BLACK, depend on the secret of the faith, THE NUKVA. According to wisdom, their meanings are explained as either good or evil. The BLACK ONES indicate the need for Mercy, and THE WHITE indicates the providential care of Mercy.

266. הנינון, האי מאן דחמי ענבין חורין בחלמא, סימן יפה לו, אוכמי לא, מאי טעמא, בגין דאיהו רזא דתרין דרגין ידיען, אינון אוכמי וחורין, האי איהו טב, והאי איהו דלא טב, וכלהו ענבין ברזא דמהימנותא תליין, וע"ד מתפרשן בחכמתא, הן לטב, הן לביש, אלון צריכין רחמי, ואלון אשגחותא דרחמי.

267. Come and behold: Adam's wife pressed him grapes and brought death upon him, Yisrael, and the whole world. When Noach came upon these grapes, he was not well guarded, as it is written: "He drank of the wine, and was drunk; and he was uncovered within his tent" (Beresheet 9:21). The sons of Aharon drank wine PRESSED FROM THESE GRAPES and offered a sacrifice while still under its influence. Consequently they died, as has been already explained. It is therefore written: "Their grapes are grapes of gall, their clusters are bitter" (Devarim 32:32). It is written thus because of what the grapes caused.

267. תא חזי, אדם הראשון, אנתתיה סחטא ליה ענבין, וגרימת ליה מותא, ולכל ישראל, ולכל עלמא. נח אתא להני ענבין, ולא אתנטר בדקא יאות, מה כתיב, וישת מן היין וישכר ויתגל בתוך אהלה, בה"א. בני אהרן, שתו חמרא מנייהו, וקריבו קרבנא בההוא חמרא, ומיתו, והא אתמר. ובגין כך כתיב, ענבימו ענבי ראש אשכלות מורות למו, בגין דאינון ענבין גרמי האי.

268. THE CHIEF BUTLER saw IN HIS DREAM good grapes, NAMELY WHITE GRAPES, in the vineyard, where they sent forth pleasantness and fragrance in perfectly whole grades. Yosef therefore knew it, looked into the root OF THE MATTER, and solved it thoroughly. Because he received good tidings by that dream, he interpreted it favorably, and so it came to pass.

268. חמא ענבין, דאינון טבין, בההוא ברם, דקא סלקין נייחא וריחא בדרגין שלימין, בדקא יאות. וע"ד יוסף ידע מלה, ואסתכל בעקרא, ופשר חלמא על בורייה. בגין דאתבשר בההוא חלמא, בדקא יאות. ובגין כך פשר פשרא לטב, ואתקיים הכי.

269. Come and behold, it is written: "When the chief baker saw that the interpretation was good, he said to Yosef, 'I also (Heb. af) in my dream, behold: I had three baskets of white bread on my head'" (Bereshheet 40:16). Damned are the wicked, whose every deed is for evil, whose every speech is uttered for evil and to cause evil.

269. מֵה כְּתִיב. וַיֵּרָא שֶׁר הָאוֹמִים כִּי טוֹב פֶּתַר וַיֹּאמֶר אֶל יוֹסֵף אִף אֲנִי בַחֲלוֹמֵי וְהִנֵּה שְׁלֹשָׁה סִלֵּי חֲרִי עַל רֵאשִׁי. תָּא חֲזִי, אֲרוּרִין אֵינּוֹן רְשִׁיעִיא, דְּכָל עוֹבְדֵיהוֹן בְּלֵהוֹן לְבִישׁ, וְכָל אֵינּוֹן מְלִין דְּאֵינּוֹן אֲמַרִין, בְּלֵהוֹן לְבִישׁ, וְלֵאבָאֲשָׁא.

270. He opened his speech with the word "af (also: 'anger')" in the sentence, "I also in my dream..." Immediately, Yosef was seized with fright, for he knew that all his words were of evil intent and that he bore evil tidings. By the verse: "Behold, I had three baskets of white bread on my head," Yosef knew that he was informed of the destruction of the Temple and the exile of Yisrael from the Holy Land.

270. בֵּינּוֹן דְּפִתַח פּוֹמִיָּה בָּאִף, מִיַּד דְּחִיל יוֹסֵף, וַיֵּדַע דְּכָל מְלוֹי אֵינּוֹן לְאֲבָאֲשָׁא, וּבְשׂוּרָה דְּבִישׁ בְּפּוֹמִיָּה. וְהִנֵּה שְׁלֹשָׁה סִלֵּי חֲרִי עַל רֵאשִׁי, בְּדִין יֵדַע יוֹסֵף, דְּאֲתַבְּשֶׁר עַל חֲרִיבוֹ דְּבִי מְקַדְּשָׁא, וַיִּשְׂרָאֵל בְּגִלּוֹתָא, דִּיתְגַּלּוֹן מֵאַרְעָא קְדִישָׁא.

271. Come and behold: "And in the uppermost basket there was all manner of Pharaoh's baked food; and the birds did eat them out of the basket upon my head" (Bereshheet 40:17). This refers to the other nations, who will gather upon Yisrael to kill them, destroy their homes, and scatter them to the four winds of the world. Yosef saw all this and knew that this dream alluded to Yisrael, who would be guilty before the King. He then interpreted his dream in an evil sense, which was fulfilled.

271. חֲמִי מֵה כְּתִיב, וּבִסֵּל הָעֲלִיוֹן מִכָּל מֵאֲכָל פֶּרְעָה מַעֲשָׂה אוֹפָה וְהָעוֹף אוֹכֵל אוֹתָם מִן הַסֵּל מֵעַל רֵאשִׁי אֵלִין אֵינּוֹן שָׂאֵר עִמּוּן, דְּמִתְבַּנְּשִׁי עֲלֵיהוֹ דִּישְׂרָאֵל, וְקַטְלֵי לֹון, וְחֲרַבֵי בֵיתֵיהוֹ, וּמִמְזוּרֵי לֹון לְאַרְבַּע סְטְרֵי דְעֵלְמָא, וְכֹלָא אֶסְתַּבֵּל יוֹסֵף, וַיֵּדַע דְּהָהוּא חֲלָמָא עַל יִשְׂרָאֵל, כִּד יְהוֹן בְּחִיּוּבָא קַמֵי מַלְכָא, מִיַּד פֶּשֶׁר לִיָּה פֶּשֶׁרָא לְבִישׁ, וְאֲתַקְיִים בֵּיה.

272. Come and behold: there were two grades that they had seen. THE CHIEF BUTLER saw the supernal grade, ZEIR ANPIN, ascending to rule, and the moon, THE NUKVA, shining. THE CHIEF BAKER saw darkness and the evil serpent ruling over THE NUKVA. Yosef therefore looked into the dream and gave it an evil interpretation. Thus, all depends on interpretation. The two of them saw the two grades RULING OVER THE NUKVA, ZEIR ANPIN, OR THE EVIL SERPENT. Either the one rules, ZEIR ANPIN, or that EVIL One, THE SERPENT, does.

272. וְתָא חֲזִי, תְרִין דְרָגִין אֵלִין, דְקָא חֲמָא הָאֵי, וְחֲמָא הָאֵי, דָא חֲמָא כִּד סְלִיק, וְקָא שְׁלִיט דְרָגָא עֲלָאָה, וְאֲתַנְהִיר סְהֲרָא. וְדָא חֲמָא, דְאֲתַחֲשַׁךְ וְשְׁלִיט עֲלָה חִיּוּא בִישָׁא, וּבְגִין כֵּךְ אֶסְתַּבֵּל יוֹסֵף בְּהָהוּא חֲלָמָא, וּפֶשֶׁר לִיָּה פֶּשֶׁרָא לְבִישׁ. וְע"ד, כֹּלָא בְּפִישְׂרָא קַיִמָא, וְדָא וְדָא חֲמָו, בְּאֵלִין תְרִין דְרָגִין, דְשְׁלִיט דָא, וְשְׁלִיט דָא.

25. "Create in me a clean heart, Elohim..."

Rabbi Yehuda begins a discussion of the steadfast spirit of Mashiach, which King David invoked to preserve himself from the spirit of confusion, whose task is leading people astray. Rabbi Yosi and Rabbi Elazar then discuss in some detail Achav's crime against Navot, along with the verse, "the lying spirit in the mouth of the prophets." This spirit was not that of Navot, as has been presumed, but rather, the lying spirit which continually ascends and descends to distract people from life's true goal. King David, because he knew full well the rewards of the righteous, often made supplication in order that he might be guarded from defilement by powerful Accusers of this world.

The Relevance of this Passage

Far worse than lying to others is the act of lying to ourselves. It is in our nature to believe our own false tales and then attempt to promote these distortions in the world. Self-deception is the greatest of all deceptions, because our intentions might very well be good. When sunlight shines through the window pain, the dust floating in the air is suddenly revealed. Spiritual Light has the same effect on our negative qualities, which so often remain hidden. Purposefully perusing these passages removes prevarication, so that the true purpose of our existence--identifying and eliminating negative aspects of our character --shines brightly in our lives. It is of equivalent effect to David's supplications, summoning the Light to guard us from the ever-present dangers of self-deception, and allowing us to grow in righteousness and wisdom.

273. Rabbi Yehuda opened the discussion with the verse: "Create in me a clean heart, Elohim, and renew a steadfast spirit within me" (Tehilim 51:12). This verse has already been expounded upon, yet the "clean heart" has the same meaning as in the verses: "Give therefore your servant an understanding heart" (I Melachim 3:9), and "but he that is of a merry heart has a continual feast" (Mishlei 15:15). For that reason, his heart is assuredly clean.

273. רַבִּי יְהוּדָה פִּתַח, לֵב טְהוֹר בְּרָא לִי אֱלֹקִים וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי, הָאֵי קָרָא אוֹקְמוּהָ, אֲבָל לֵב טְהוֹר, כְּד"א, וְנָתַתָּ לְעַבְדְּךָ לֵב שׁוֹמֵעַ וּגּוֹ, וּכְתִיב וְטוֹב לֵב מְשֻׁתָּה תָמִיד, וּבְגִין כֵּךְ לֵב טְהוֹר וְדָאֵי.

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274. "...and renew a steadfast spirit within me" (Tehilim 51:12). This is surely the steadfast spirit mentioned in the verse: "And a spirit from Elohim moved over the surface of the waters" (Bereshheet 1:2). It has been said that this is the spirit of Mashiach, ABOUT WHICH IT IS WRITTEN: "A new spirit will I put within you" (Yechezkel 36:26). David therefore asked, "And renew a steadfast spirit"--THE SPIRIT OF MASHIACH--"within me" (Tehilim 51:12).

275. For on the Other Side, there is a defiled heart and a spirit of confusion that provokes humans to transgress. This is the Defiled Spirit, called "the spirit of confusion," as it is written: "Hashem has mingled a spirit of confusion in the midst of her" (Yeshayah 19:14). Therefore David requested, "renew a steadfast spirit within me" (Tehilim 51:12). HE ASKS: What does "renew" imply? HE ANSWERS: It refers to the renewal of the moon--THAT IS, THE RENEWAL OF THE UNION BETWEEN THE NUKVA AND ZEIR ANPIN. Because at the time that the moon is renewed, it is proven that David, King of Yisrael--SYMBOLIC OF THE NUKVA--is considered alive and well, HAVING ATTAINED MOCHIN OF THE LIGHT OF CHAYAH. Therefore, he asked to be renewed, IMPLYING THE RENEWAL OF THE UNION WITH ZEIR ANPIN.

276. As they were walking together, Rabbi Yosi asked Rabbi Elazar about the verse: "And there came forth a spirit, and stood before Hashem, and said, 'I will persuade him.' And Hashem said to him, 'With what?' And he said, 'I will go out, and I will be a lying spirit in the mouth of all his prophets.' And he said, 'You shall persuade him, and prevail also: go out, and do so'" (I Melachim 22:21-22). We have learned that this was the spirit of Navot the Yizraeli. HE ASKS: Could it be that the souls, after ascending and staying above, return to this world? It is astonishing that he said, "I will go out and I will be a lying spirit..."

277. Also, why was Achav punished for what he did? It was a law decreed by Shmuel to Yisrael, as it is written: "And he will take your fields, and your vineyards, and your best oliveyards" (I Shmuel 8:14). If Achav took the vineyard from Navot, he was within his rights. Moreover, Achav offered him a vineyard or gold in exchange, but he refused. WHY, THEREFORE, WAS HE PUNISHED?

278. Rabbi Elazar replied: This is well asked. Come and behold: we have to look at the assumption that this was Navot's spirit. Could his spirit have risen and stood in the presence of the Holy One, blessed be He, and asked to lie, as it is written: "And there came a spirit...I WILL GO OUT, AND I WILL BE A LYING SPIRIT" (I Melachim 22:22). If he were righteous, how could he have asked to lie in that world, which is the World of Truth? A righteous Man will not ask to lie in this world, let alone in that world. And if he were not righteous, how could he have stood in the presence of the Holy One, blessed be He?

274. וְרוּחַ נְכוֹן חֲדָשׁ בְּקַרְבִּי, דָּא הוּא רוּחַ נְכוֹן וְדָא כד"א, וְרוּחַ אֱלֹקִים מְרַחֶמֶת עַל פְּנֵי הַמַּיִם, וְאֶתְעָרוּ, זֶה רוּחוֹ שֶׁל מָשִׁיחַ, וְאֶתְעָרוּ, וְרוּחַ חֲדָשָׁה אֶתֶן בְּקַרְבְּכֶם, וְצִלִּי דוֹד, הֵהוּא רוּחַ נְכוֹן, חֲדָשׁ בְּקַרְבִּי.

275. בְּגִין דְּאִית מַסְטְרָא אַחְרָא, לֵב טְמֵא, וְרוּחַ עוֹעִים, דְּאֶסְטִי לְבַנֵּי עֲלְמָא, וְדָא הוּא רוּחַ טְמֵאָה, דְּאֶקְרִי רוּחַ עוֹעִים, כד"א, ה' מָסַךְ בְּקַרְבָּה רוּחַ עוֹעִים, וְעַל דָּא וְרוּחַ נְכוֹן חֲדָשׁ בְּקַרְבִּי מֵאֵי חֲדָשׁ. דָּא חֲדוּשָׁא דְסִיְהָרָא, בְּשַׁעֲתָא דְאֶתְחַדָּשׁ סִיְהָרָא, דוֹד מְלַךְ יִשְׂרָאֵל חַי וְקַיִם וּבְגִין כֶּךָ חֲדָשׁ.

276. רַבִּי אֶלְעָזָר, וְרַבִּי יוֹסִי הוּוּ אֶזְלוּ בְּאַרְחָא, אָמַר רַבִּי יוֹסִי לְר' אֶלְעָזָר, הָאֵי דְכִתְיִב, וַיֵּצֵא הַרוּחַ וַיַּעֲמֵד לְפָנָי ה' וַיֹּאמֶר אֲנֹכִי אֶפְתְּנֹו וַיֹּאמְרֵי ה' אֵלָיו בְּמַה וַיֹּאמֶר אֵצֶא וְהִיִּיתִי רוּחַ שֶׁקֶר בְּפִי כָל נְבִיאָיו וַיֹּאמֶר תִּפְתָּהּ וְגַם תּוּכַל צֵא וַעֲשֵׂה כֵן. וְתַנִּינָן, דְּהוּוּ רוּחַ נְבוֹת הַיִּזְרְעֵאלִי, וְכִי נִשְׁמַתִּין, כִּיּוֹן דְּסִלְקִין וְקַיִמִין לְעִילָא, אִינּוֹן יְכַלִּין לְאַתְבָּא בְּהָאֵי עֲלְמָא, וּמְלָה תְמִיָּהָ, דְאָמַר אֵצֶא וְהִיִּיתִי רוּחַ שֶׁקֶר בְּפִי וְגו'.

277. וְתוּ מ"ט אֶתְעַנֵּשׂ עֲלֵיהּ אַחָב, דְּהָא דִּינָא דְאוֹרֵייתָא, דְּשׁוּי שְׁמוּאֵל, קְמִיָּהּ דְיִשְׂרָאֵל, הֵכִי הוּא. דְכִתְיִב, אֶת שְׂדוֹתֵיכֶם וְכַרְמֵיכֶם וְזֵיתֵיכֶם הַטּוֹבִים יִקַּח, וְאִי אַחָב נָטַל הֵהוּא כָרֶם בְּנְבוֹת, דִּינָא הוּוּ. וְתוּ דְהוּוּ יְהִיב לֵיהּ כְּרָמָא אַחְרָא, אוּ דְהָבָא, וְלֹא בְעָא.

278. אָמַר לוֹ יָאוֹת שְׁאַלְתָּ, תָּא חֲזִי, הָאֵי רוּחַ דְקָאֲמְרוּ דְאִיהוּ רוּחַ דְנְבוֹת, הֵכָא אֵית לְאַסְתְּבִלָא, וְכִי רוּחָא דְנְבוֹת, יְכִיל לְסַלְקָא וּלְקַיִמָא קְמִיָּה דְקוּדְשָׁא בְרִיךְ הוּא, לְמַתְבַּע שְׁקָרָא, דְכִתְיִב וַיֵּצֵא הַרוּחַ. וְאִי צְדִיקָא הוּא, אִיךְ יַבְעִי שְׁקָרָא בְּהוּוּא עֲלְמָא, דְאִיהוּ עֲלְמָא דְקְשׁוּט, וּמַה בְּהָאֵי עֲלְמָא, לֹא בְעִי זְכָאָה שְׁקָרָא, בְּהוּוּא עֲלְמָא לֹא כ"ש. וְאִי לֹא זְכָאָה אִיהוּ, הִיךְ יְכִיל לְקַיִמָא קְמִי קוּדְשָׁא בְרִיךְ הוּא.

279. But surely Navot was not righteous enough to stand before the Holy One, blessed be He. It is another spirit that rules over the world, the spirit that always ascends to stand before the Holy One, blessed be He - NAMELY, THE SATAN. He is the one who leads men astray by lying, FOR HE LIES BY THE HOLY NAME. He is wont to lie and constantly resorts to lies. Therefore he said, "I will go out, and I will be a lying spirit." The Holy One, blessed be He, replied, "Go out, and do so." Get you hence, for it has been explained that "He that tells lies shall not remain in my sight" (Tehilim 101:7). He is therefore assuredly a Lying Spirit.

280. Further, WE HAVE TO EXPLAIN WHY HE WAS PUNISHED. IT WAS BECAUSE he killed Navot. If he already took his vineyard, why kill him? It was because he killed him without cause that he was punished. He first killed unjustly and then took his vineyard. Thus, it is written: "Have you killed, and also taken possession?" (I Melachim 21:19). And he was punished. Come and behold: there are innumerable people in the world, whom the Lying Spirit has led astray. He has dominion over the world, using several devices and actions, as we have already explained.

281. King David therefore wished to be guarded from THE LYING SPIRIT and to be removed from impurity, as it is written: "Create me a clean heart, Elohim, and renew a steadfast spirit within me." This is the steadfast spirit; the other is the Lying Spirit. Thus there are two grades, the one holy, THE STEADFAST SPIRIT, and the other impure, THE LYING SPIRIT.

282. He opened with the verse: "And Hashem utters his voice before His army: for His camp is very great: for he is mighty who executes His word" (Yoel 2:11). This verse has already been explained, yet wherever "and Hashem (Vav-Yud-Hei-Vav-Hei)" is mentioned, IT ALLUDES TO ZEIR ANPIN and His court of Justice, THE NUKVA--HE "utters his voice." This is the voice referred to in the verses: "The voice of words" (Devarim 4:12), and "I am not a man of words" (Shemot 4:10), because the man of words is, "the man of Elohim" (Devarim 33:1); "before his army," refers to Yisrael.

283. "...for His camp is very great..." is similar to the verse: "Is there any number to his armies?" (Iyov 25: 3). For there are countless chieftains and messengers to the Holy One, blessed be He, all ready to bring accusations against the children of Yisrael. The Holy One, blessed be He, therefore came before Yisrael, as was stated above "and Hashem utters His voice before His army" (Yoel 2:11), to guard them against the accusations.

279. אֵלֶּא וְדַאי נְבוֹת לֹא זָכָא הוּהּ כ"כ, לְקוּימָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, אֵלֶּא רוּחָא אַחְרָא הוּהּ, דְּשִׁלְטָא בְּעֵלְמָא, דְּדָא הוּא רוּחָא דְקוּימָא תְּדִיר, וְסִלְקָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְדָא הוּא דְאֶסְטִי לְבַנֵּי עֵלְמָא בְּשִׁקְרָא, וּמֵאן דְּאִיהוּ רְגִיל בְּשִׁקְרָא, אֲשִׁתְּדַל תְּדִיר בְּשִׁקְרָא, וְעַל דָּא אָמַר אֵצָא וְהֵייתִי רוּחַ שִׁקְרָא וְגו', וְע"ד קוּדְשָׁא בְּרִיךְ הוּא אָמַר לוֹ צֵא, וְעֵשָׂה כֵן, פּוֹק מֵהֶכָּא, בְּמָה דְאֻקְמוּהָ דְכְּתִיב, דּוּבַר שִׁקְרִים לֹא יִכּוֹן לְנַגְדַּי עֵינֵי. וּבְגִין דָּא אִיהוּ רוּחַ שִׁקְרָא וְדַאי.

280. וְתוּ. עַל מַה דְקִטְל לִיהּ לְנְבוֹת, וְנִטְל בְּרַמָּא דִּילִיהּ, קְטוּלָא אֲמַאי קְטִיל לִיהּ. אֵלֶּא עַל דְקִטְל לִיהּ בְּלֹא דִינָא אֲתַעֲנֵשׁ. קְטִיל לִיהּ בְּלֹא דִינָא, וְנִסִּיב בְּרַמָּא דִּילִיהּ. וּבְגִין כֵּךְ כְּתִיב, הִרְצַחְתָּ וְגַם יִרְשַׁתָּ, וְע"ד אֲתַעֲנֵשׁ. וְתָא חֲזִי, בְּמָה אֵינּוֹן בְּנֵי נִשְׂא בְּעֵלְמָא, דְאֶסְטִי לֹן הַאי רוּחַ שִׁקְרָא בְּשִׁקְרָא, וְשִׁלְטָא אִיהוּ בְּעֵלְמָא, בְּכַמְהָ סְטְרִין, וּבְכַמְהָ עוֹבְדִין וְהָא אֻקְיַמְנָא מְלִי.

281. וְע"ד, דְּדוּד מְלָכָא בְּעָא לְאַסְתְּמָרָא מְנִיָּה, וּבְעָא לְאַפְקָא מִגּוֹ מְסָאבָּו, דְּכְּתִיב לֵב טְהוֹר בְּרָא לִי אֱלֹקִים וְרוּחַ נְכוֹן חֲדָשׁ בְּקִרְבִּי, דָּא הוּא רוּחַ נְכוֹן, וְאַחְרָא אִיהוּ רוּחַ שִׁקְרָא, וְע"ד תְּרִין דְרָגִין אֵינּוֹן, חַד קְדִישָׁא, וְחַד מְסָאבָּא.

282. פִּתַּח וְאָמַר, וְה' נָתַן קוֹלוֹ לְפָנֵי חֵילוֹ כִּי רַב מְאֹד מִחֲנֵהוּ וְכִי עֲצוּם עוֹשֵׂה דְבָרוֹ וְגו', הַאי קְרָא אֻקְמוּהָ. אָבֵל וְה', בְּכָל אֲתַר הוּא וְבִי דִינִיָּה. נָתַן קוֹלוֹ דָּא הוּא קְלָא, דְכְּתִיב, קוֹל דְּבָרִים, וְכְּתִיב הָתָם, לֹא אִישׁ דְּבָרִים, מֵאן אִישׁ דְּבָרִים. כַּד"א אִישׁ הָאֱלֹקִים. לְפָנֵי חֵילוֹ. אֵלִין אֵינּוֹן יִשְׂרָאֵל.

283. כִּי רַב מִחֲנֵהוּ: כַּד"א הִישׁ מְסָפֵר לְגִדּוּדֵיו, דְכַמְהָ מְמַנֵּן וְשִׁלְיָחוּן אֵית לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְכִלְהוּ קוּימֵי לְאַסְטָאָה עֲלִיָּהוּ דִישְׂרָאֵל. וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא אֲזַדְמֵן קְמִיָּהוּ דִישְׂרָאֵל, בְּגִין לְנִטְרָא לְהוּ, וְלֹא יִכּוֹלוּ לְקְטְרָגָא לְהוּ.

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284. "...for he is mighty who executes His word." HE ASKS: Who is mighty? HE REPLIES: It is the righteous who is occupied with the Torah day and night. Another explanation is that "mighty" refers to the Accuser who is always before the Holy One, blessed be He, strong as iron, strong as a stone. He "executes His word." After receiving permission above FROM THE HOLY ONE, BLESSED BE HE, he takes away the soul below.

285. "For the day of Hashem is great and very terrible; and who can abide it" (Yoel 2:11). He is ruler over all, high and mighty, and everything is subject to His dominion. Happy are the righteous, to whom the Holy One, blessed be He, desires always to give merit in the world to come and to enable them to participate in the joy of the righteous in the future to come. It is written: "But let all those that put their trust in You rejoice: Let them ever shout for joy, because You do defend them: and let those who love Your Name be joyful in You" (Tehilim 5:12).
Blessed be Hashem for ever, amen and amen.

284. כִּי עֲצוּם עוֹשֶׂה דְבָרוֹ, מֵאֵן עֲצוּם, דָּא הוּא זְכָאָה, הֵהוּא דְאִשְׁתַּדַּל בְּאוֹרֵייתָא קְדִישָׁא, יִמְמָא וְלִילֵי. דְּבַר אַחַר, כִּי עֲצוּם, דָּא הוּא מְקַטְרָגָא, דְּאִשְׁתַּבַּח קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ תְּקִיפָא בְּפִרְזָלָא. תְּקִיפָא כְּטִינָרָא. עוֹשֶׂה דְבָרוֹ: דְּנִטִּיל רְשׁוּת מְלַעֲיָלָא וְנִטִּיל נְשַׁמְתָּא מִתַּתָּא.

285. כִּי גְדוֹל יוֹם ה' וְנוֹרָא מְאֹד וּמִי יִכְלִנּוּ, דְּאִיהוּ שְׁלִיט עַל כְּלָא, וְעֵלְאָה וְתְּקִיפָא עַל כְּלָהוּ, וְכְלָהוּ תַּחֲתוֹת שְׁלִטְנִיהּ. זְכָאִין אִינּוּן צְדִיקֵינָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ תְּדִיר, לְזְכָאָה לֹון לְעֵלְמָא דְּאִתֵּי, וְלְמַחְדֵּי לְהוּ בְּחִידוֹ דְּצְדִיקֵינָא, דְּזְמִינִין לְמַחְדֵּי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכְתִיב, וַיִּשְׂמְחוּ כָּל חוֹסֵי בְךָ לְעוֹלָם יִרְגְּנוּ וְתִסַּךְ עֲלֵימוֹ וַיַּעֲלֶצּוּ בְךָ אוֹהֲבֵי שְׁמֶךָ. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

1. "He puts an end to darkness"

Rabbi Chiya introduces a discussion on the secret nature of good and evil. Rabbi Shimon then defines evil as "the end of the left"; that is, the lack of "remembrance" or connection between the Left and Right Columns. The friends relate this phenomenon to the dreams of Yosef and the Pharaoh. Yosef's dream of a river signifies the end of darkness and evil, and the beginning of peace and plenty.

The Relevance of this Passage

The energy arising from the mystical shapes of the Hebrew letters enlightens us to the severity of our negative actions and their consequences. Negative behavior rooted in the Left Column refers to selfish indulgence without regard or concern for others. Awareness and careful management of both Columns--of receiving and of sharing--bring lasting Light to our lives. Inattention to either Column creates imbalance. Sharing without receiving [Right Column without Left Column], for example, quickly depletes our resources. If we share water from a glass without replenishment, the glass will soon be empty. Receiving without sharing is like casting a dehydrated man into the middle of a raging sea. Though he is in desperate need of water, overabundance eventually drowns him. Reading this section has a stabilizing effect on our spirituality and on the decisions we make. Intuitively, we begin making that strike a delicate balance between knowing when to share and when to receive.

1. "And it came to pass at the end of two years" (Beresheet 41:1). Rabbi Chiya opened the discussion with the verse, "He puts an end to darkness, and searches out all perfection: the stone of darkness and the shadow of death" (Iyov 28:3). "He puts an end to darkness" is the end of the left, WHICH IS NOT INCLUDED WITHIN THE RIGHT; IT IS THE SATAN, THE ANGEL OF DEATH. He hovers about the world AND INCITES PEOPLE TO SIN; he hovers above and stands before the Holy One, blessed be He, and blames and accuses the world. As it is written, he "searches out all perfection (Heb. tachlit)," for his deeds are not intended to achieve good, but rather to exterminate (Heb. lechalot) and bring extinction to the world, AS HE TAKES THE SOULS OF MEN AND KILLS THEM.

2. "... the stone of darkness and the shadow of death" refers to a stumbling stone, NAMELY THE SATAN, WHO IS CALLED A STUMBLING STONE BECAUSE the wicked stumble and sin on it. It abides in that which is called "a land of gloom, as darkness itself" (Iyov 10:22). Come and behold: There is the land of the living above, which is the land of Yisrael, NAMELY, THE NUKVA OF ZEIR ANPIN. And there is a land below called "darkness and the shadow of death," namely the darkness that is issued from the land of gloom, WHICH IS THE NUKVA OF THE KLIPAH. What are "the stone of darkness and the shadow of death?" They are the end, on the side of darkness. They are THE SATAN, the dross of gold, as we have already learned.

3. Come and behold how much it behooves men to look into the worship of the Holy One, blessed be He, and strive to study the Torah day and night, so they will know and behold His worship. For the Torah proclaims every day before men, saying, "Whoever is simple, let him turn in here: as for him that lacks understanding, she says to him" (Mishlei 9:4). We have already explained this matter.

4. When a man studies the Torah and cleaves to it, he is strengthened in the Tree of Life, WHICH IS ZEIR ANPIN, as it is written: "a Tree of Life..." (Mishlei 3:18). Come and behold: When a man is strengthened in the Tree of Life in this world, he is strengthened in it for the world to come. And when the souls leave this world, grades are prepared for them in the world to come.

1. וַיְהִי מִקֵּץ, רַבִּי חִיָּיא פָּתַח וַאֲמַר, קֵץ שָׁם לַחֲשֶׁךְ וְלִכְל תְּכַלִּית הוּא חוֹקֵר אֲבָן אֶפֶל וְצִלְמוֹת, הָאִי קָרָא אֲתָמֵר, קֵץ שָׁם לַחֲשֶׁךְ, דָּא אִיהוּ קֵץ דְּשִׂמְאֵלָא, דְּאִיהוּ שָׂאט בְּעֵלְמָא, וְשָׂאט לְעֵילָא, וְקִיּוּמָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְאֶסְטִי, וְקִטְרִיג עַל עֵלְמָא, וְהָא אֲתָמֵר. וְלִכְל תְּכַלִּית הוּא חוֹקֵר, דְּהָא כָּל עוֹבְדוֹי לָאו אֵינּוֹן לְטַב, אֶלָּא לְשִׂיבְעָא תְּדִיר, וְלִמְעַבְד כְּלִיה בְּעֵלְמָא.

2. אֲבָן אֶפֶל וְצִלְמוֹת, דָּא אֲבָן נֶגְף, דְּבָהּ כְּשִׁלּוּן חִיָּיבִין, וְקִיּוּמָא בְּהָאִי דְּאֶקְרִי, אֶרֶץ עִפְתָּה כְּמוֹ אֶפֶל. תָּא חִזִּי אִית אֶרֶץ חַיִּים לְעֵילָא, וְהָאִי אִיהוּ אֶרֶץ יִשְׂרָאֵל. וְאִית אֶרֶץ לְתַתָּא וְנִקְרָא אֶפֶל וְצִלְמוֹת, אֶפֶל דְּנִפְקָא מֵאֶרֶץ עִפְתָּה. מָאִי אֲבָן אֶפֶל וְצִלְמוֹת, דָּא הוּא קֵץ, דְּאִיהוּ מִסְטֵרָא רַחֲשֶׁךְ, זוּהֵמָא דְּדִהֲבָא, וְהָא אֲתָמֵר.

3. תָּא חִזִּי, כְּמָה אִית לּוֹן לְבָנֵי נֶשָׂא, לְאַסְתַּבְּלָא בְּפוֹלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלְאַשְׁתַּדְּלָא בְּאוּרִייתָא, יִמְמָא וְלִילִי, בְּגִין דִּינִדְעוֹן וְיִסְתַּבְּלוֹן בְּפוֹלְחָנִיה, דְּהָא אוּרִייתָא אִיהוּ מִכְרְזָא בְּכָל יוֹמָא קָמִיה דְּבֵר נֶשׁ וְאֲמָרָה, מִי פְתִי יִסוּר הֲנָה חֶסֶר לִב וְאֲמָרָה לוֹ, וְהָא אוֹקִימָנָא מְלִי.

4. וְכַד בֵּר נֶשׁ אֲשַׁתְּדַל בְּאוּרִייתָא, וְאֲתַדְּבַק בֵּה, זְכִי לְאַתְתַּקְמָא בְּאִילָנָא דְּחַיִּי, דְּכְתִיב עֵץ חַיִּים וְגו'. וְתָא חִזִּי, כַּד בֵּר נֶשׁ אֲתַתְּקָה בְּאִילָנָא דְּחַיִּי בְּהָאִי עֵלְמָא, אֲתַתְּקָה בֵּיה לְעֵלְמָא דְּאֲתִי, דְּהָא כַּד נִשְׁמָתִין נִפְקִין מֵהָאִי עֵלְמָא, הֲכִי אֲתַתְּקִין לְהוּ דְּרִגִין לְעֵלְמָא דְּאֲתִי.

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5. Come and behold: The Tree of Life is divided into several grades, but they are all unified into one. For in the Tree of Life there are grades upon grades-branches, leaves, husks, the trunk, and the roots. All of them are the tree. In the same manner, whoever strives to study the Torah is strengthened and improved by the Tree of Life, **NAMELY, IN THE TRUNK OF THE TREE.**

5. תא חזי, אילנא דחיי, איהו בכמה דרגין מתפרשן דא מן דא, וכלהו חד. דהא באילנא דחיי, אית דרגין אליון על אליון, ענפין, ועליון, קליפין, גופא דאילנא, שרשין. וכלא הוא אילנא. כגוונא דא, כל מאן דאשתדל באורייתא, איהו אתתקן ואתתקף באילנא דחיי.

6. All those of the faith, Yisrael, are strengthened by the Tree of Life. They all hold onto the tree, but some of them hold on to the trunk, some to the branches, some to the leaves, and some to the roots. It seems, therefore, that they hold onto the Tree of Life. All of those who are occupied in the study of the Torah hold to the trunk of the tree, and for that reason, he who studies the Torah holds onto the whole tree, **BECAUSE THE TREE TRUNK INCLUDES ALL OF IT.** This has already been explained.

6. וכל בני דמהימנותא ישראל, כלהון מתתקפין באילנא דחיי, כלהו אחידין באילנא ממש, מנהון בהוא גופא דביה, מנהון אחידן בענפין, מנהון בעליון, מנהון בשרשין, אשתבחו דכלהו אחידן באילנא דחיי. ואינון דמשתדלין באורייתא כלהו אחידן בגופא דאילנא. ובגין כך, מאן דאשתדל באורייתא, איהו אחיד בכלא, ודהא אוקמוה ואתמר.

7. "And it came to pass at the end." HE ASKS: What is the meaning of "the end?" Rabbi Shimon replied that this is a place in which there is no remembrance-the end of the left. What does this mean? For it is written, "But think of me (lit. 'remember') when it shall be well with you" (Beresheet 40:14). HE ASKS: Is it proper for Yosef the righteous to say, "But remember me." AND HE ANSWERS, When Yosef looked at the dream, he said, 'This is assuredly a dream of remembrance'--but he was wrong, because it all came from the Holy One, blessed be He.

7. ויהי מקץ, מאי מקץ. רבי שמעון אמר, אתר דלית בה זכירה. ודא הוא קץ דשמאלא, מאי טעמא, בגין דכתיב כי אם זכרתני אתך כאשר ייטב לך. וכי הכי אתחזי ליה ליוסף צדיקא, דאיהו אמר כי אם זכרתני אתך, אלא בין דאסתכל יוסף בחלמיה, אמר ודא חלמא דזכירה איהו, ואיהו טעה בהאי, דהא ביה בקודשא ברין הוי כלא.

8. Therefore, the place of forgetfulness rose against him. It is written: "Nevertheless the chief butler did not remember Yosef, but forgot him". HE ASKS: If it is said "the chief butler did not remember," why then add "but forgot him"? HE ANSWERS, "but forgot him" indicates the place in which there is forgetfulness, which is CALLED to the end on the side of darkness. HE ASKS: What are the two years? AND HE ANSWERS: The grade of forgetfulness returned after that time to the grade in which there is remembrance.

8. וע"ד אתר דהוה ביה נשיו קם קמיה, מה כתיב ולא זכר שר המשקים את יוסף וישכחהו. בין דאמר ולא זכר שר המשקים, מהו וישכחהו. אלא וישכחהו אתר דאית ביה שכחה, ודא הוא קץ דסטרא דחשך. שנתים ימים, מאי שנתים. דתב דרגא, לדרגא דאית ביה זכירה.

9. "...that Pharaoh dreamed: and behold, he stood by the river" concerns the dream of Yosef, **NAMELY A DREAM OF REMEMBRANCE THAT REFERS TO YOSEF**, because every river is part of Yosef the Righteous. This is the hidden meaning of the thought that whoever sees a river in his dream sees peace, **WHICH IS THE GRADE OF YESOD, THAT IS, YOSEF**, as it is written, "I will extend peace to her like a river" (Yeshayah 66:12), **AS "RIVER" ALLUDES TO YOSEF.**

9. ופרעה חולם והנה עומד על היאר, דא חלמא דיוסף הוה, בגין דכל נהר דיוסף הצדיק איהו, ורזא דא הוי, האי מאן דחמי נהר בחלום, חמי שלום, דכתיב הנני נוטה אליה כנהר שלום.

2. "And it came to pass at the end of two years"

Here the rabbis discuss Yosef's sojourn in Egypt. Yosef is compared to King David, who at a later time occupied a similar position in relation to the world above and the world below. "The king by justice establishes the land but he who exacts gifts overthrows it." The king is the Pharaoh of Moshes' time. His lack of faith and his inability to interpret the true meaning of his dream bring destruction to his realm.

The Relevance of this Passage

Yosef's sojourn in Egypt is a metaphor for the soul's human incarnation in the material world. Yosef represents the soul, and Egypt, the negativity of the body. King David also represents the realm of Malchut, our lower dimension. Man's spiritual work is to rise above the temptations of material existence by removing the blinders that prevent us from recognizing the Divinity in the world, the foolishness of our negative behavior, and the consequences of our negative deeds. This elevated consciousness is stimulated by reading this section.

10. "And it came to pass at the end of two years." Rabbi Chiya opened the discussion with the verse: "The king by justice establishes the land: but he who exacts gifts overthrows it" (Mishlei 29:4). Come and behold: When the Holy One, blessed be He, created the upper world, BINAH, He made everything properly and created bright lights that shone in all directions. THESE REPRESENT THE THREE COLUMNS, and all is united into one. He created heaven above, WHICH IS ZEIR ANPIN, and the earth below, WHICH IS THE NUKVA, to combine as one--BINAH, ZEIR ANPIN, AND NUKVA--to benefit the lower beings.

11. Come and behold: In the verse, "The king by justice establishes the land", who is the king? He is the Holy One, blessed be He--BINAH. The words "by justice" refer to Ya'akov, THAT IS, ZEIR ANPIN, who forms the foundation of the land. Therefore the letter Vav IN THE NAME YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, is sustained by the upper Hei IN THE NAME YUD-HEI-VAV-HEI, WHICH IS BINAH. The lower Hei IN THE NAME YUD-HEI-VAV-HEI, WHICH IS THE NUKVA, is sustained by the Vav, WHICH IS ZEIR ANPIN, because "justice establishes the land" with all its needs and nourishes it.

12. Another explanation of "the king" is that it refers to the Holy One, blessed be He, while justice refers to Yosef, "who established the land" as it is written: "And all countries (lit. 'and all the land') came to Egypt to Yosef to buy provisions" (Bereshheet 41:57). Because the Holy One, blessed be He, favored Ya'akov, He made him governor of all the land.

13. Rabbi Yosi said: "The king" is Yosef and "by justice" is Ya'akov, because as long as Ya'akov did not come to Egypt, the land was beset by famine. After Ya'akov came to Egypt by his merit, the famine was gone and the land was established.

14. Another explanation is that "The king by justice establishes the land" refers to King David, as it is written: "And David reigned over all Yisrael; and David executed judgment and righteousness to all his people" (II Shmuel 8:15). He established the land DURING HIS LIFETIME, and by his merit, it stood AFTER HIS DEMISE. THE PHRASE, "but he who exacts gifts overthrows it" refers to Rechav'am.

15. Come and behold: For the sake of the righteous, the Holy One, blessed be He, did not impose punishment that had been decreed on the world, so it will not have sway over the world. All the days of King David, the land was established for his sake. After he died, it continued because of his merit, as it is written: "and I will defend this city for my own sake, and for my servant David's sake" (II Melachim 20:6). Similarly, no punishment was inflicted on the world during all the days of Ya'akov and all the days of Yosef, AS THE FAMINE CEASED FOR THEIR SAKES AND THE ENSLAVING BY EGYPT WAS DELAYED.

10. וַיְהִי מִקֵּץ שְׁנָתַיִם. רַבִּי חִיָּיא פָּתַח וְאָמַר, מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ וְאִישׁ תְּרוּמוֹת יִהְרֹסְנָהּ, תָּא חֲזִי, כַּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא עֲלָאָה, אֲתִקִּין כֹּלָא כְּדָקָא יְאוּת, וְאִפִּיק נְהוּרִין עֲלָאִין מְנַהֲרִין לְכָל סְטְרִין, וְכֹלָא אִיהוּ חַד, וּבְרָא שְׁמַיִם דְּלַעִילָא, וְאֶרֶץ דְּלַעִילָא, לְאַתְתַּקְנָא כְּלֵהוּ כְּחַדָּא, לְתוֹעֲלָתָא דְתַתָּאי.

11. תָּא חֲזִי, מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ, מֵאֵן מֶלֶךְ. דָּא קוּדְשָׁא בְּרִיךְ הוּא. בְּמִשְׁפָּט: דָּא יַעֲקֹב, דְּאִיהוּ קִיּוּמָא דְאַרְעָא, וְעַל דָּא ו' אֲתִזְנֵן מִן ה' עֲלָאָה, ה' תְּתָאָה אֲתִזְנֵת מִן ו', דְּקִיּוּמָא דְאַרְעָא אִיהוּ בְּמִשְׁפָּט, דְּהָא מִשְׁפָּט יַעֲמִיד אֶרֶץ בְּכָל תְּקוּנָוִי, וְזֵן לָהּ.

12. דְּבַר אַחֵר, מֶלֶךְ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. בְּמִשְׁפָּט: דָּא יוֹסֵף, יַעֲמִיד אֶרֶץ: דְּכֹתִיב וְכֹל הָאֶרֶץ בָּאוּ מִצְרַיִמָה לְשָׁבוֹר אֶל יוֹסֵף, וּבְגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בֵיהּ בִּיעֲקֹב, עֶבֶד לִיהּ לְיוֹסֵף שְׁלִיטָא עַל אֶרְעָא.

13. רַבִּי יוֹסִי אָמַר, מֶלֶךְ: דָּא יוֹסֵף. בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ: דָּא יַעֲקֹב, דְּהָא עַד לָא אֲתָא יַעֲקֹב לְמִצְרַיִם, לָא הוּוּ קִיּוּמָא בְּאַרְעָא, מְגוּ כְּפִנָּא. בִּיּוֹן דְּאֲתָא יַעֲקֹב לְמִצְרַיִם, בְּזִכּוּתֵיהּ אֲסַתְלַק כְּפִנָּא, וְאֲתִקִּיּוּם אֶרְעָא.

14. דְּבַר אַחֵר מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ: דָּא הוּוּ מֶלֶכָּא, דְּכֹתִיב וַיְהִי הוּוּ עוֹשֶׂה מִשְׁפָּט וְצַדִּיקָה לְכָל עַמּוֹ, וְאִיהוּ קִיּוּם אֶרְעָא, וּבְזִכּוּתֵיהּ קִיּוּמָא לְבִתְרָא דְנָא. וְאִישׁ תְּרוּמוֹת יִהְרֹסְנָהּ: דָּא רְחַבֵּעַם.

15. תָּא חֲזִי, קוּדְשָׁא בְּרִיךְ הוּא בְּגִינֵיהוּן דְּצַדִּיקָא, אֶף עַל גַּב דְּפוּרְעֵנוּתָא אֲתַגְזוֹר עַל עֲלָמָא, מִתְעַכְבָּא בְּגִינֵיהוּן, וְלֹא שְׁלָטָא עַל עֲלָמָא. כֹּל יוֹמוֹי דְּדוּד מֶלֶכָּא, אֲתִקִּיּוּמָא אֶרְעָא בְּגִינֵיהּ, לְבִתְרָא דְּמִית אֲתִקִּיּוּמָא בְּזִכּוּתֵיהּ, דְּכֹתִיב וּגְנוּתִי עַל הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעְנֵי וּלְמַעַן דוּד עֲבָדִי. כְּגִוּוֹנָא דָּא, כֹּל יוֹמוֹי דְּיַעֲקֹב, וְכֹל יוֹמוֹי דְּיוֹסֵף, לָא שְׁלָטָא פּוּרְעֵנוּתָא בְּעֲלָמָא.

16. Come and behold: The verse, "The king by justice establishes the land" refers to Yosef, "but he who exacts gifts overthrows it" refers to Pharaoh. Because Pharaoh hardened his heart against the Holy One, blessed be He, the land of Egypt was destroyed. Before that, the land was thriving through Yosef, in accordance with Pharaoh's dream, as it is written, "And it came to pass at the end of two years..."

17. Rabbi Elazar opened the discussion with the verse, "Hashem lives; and blessed is my Rock; and let the Elohim (Elohai) of my salvation be exalted" (Tehilim 18:47). "Elohai" is spelled with a Vav. This verse requires careful study. The phrase, "Hashem lives" refers to the righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN, who is referred to as the life of the world. The phrase "and blessed is my Rock" is the meaning of "Blessed be Hashem my Rock" (Tehilim 144:1). The world, THAT IS, THE NUKVA, is sustained by the generosity of the Righteous, WHICH IS YESOD OF ZEIR ANPIN. IN THE VERSE, "Let the Elohim of my salvation be exalted": "exalted" refers to the upper world, NAMELY BINAH, and "Elohai" with a Vav is heaven, NAMELY ZEIR ANPIN, as it is written: "The heavens are the heavens of Hashem" (Tehilim 115:16).

18. Come and behold: "Blessed be Adonai who day by day bears our burden" (Tehilim 68:20). The name Adonai is spelled Aleph-Dalet-Nun-Yud, WHICH ALLUDES TO THE NUKVA. This verse contains the mystery of wisdom. "Day by day" is the secret of "two years (lit. 'two years' days)", WHICH ARE THE TWO GRADES BINAH AND ZEIR ANPIN, FOR THE NUKVA IS BLESSED ONLY BY THEM. This is as it is written: "And it came to pass at the end of two years that Pharaoh dreamed: and behold, he stood by the river." We have already learned this secret; it means Yosef, because the words, "a river" refer to Yosef the Righteous.

19. The verse, "And, behold, there came up out of the river seven cows, well favored, and fat of flesh, and they fed in the reed grass" reads "out of the river" because from this river, WHICH IS YESOD, all the grades below are blessed, because the river that flows from Eden, WHICH IS BINAH, waters and sustains everything. And Yosef, WHO IS YESOD, is a river, and the whole land of Egypt is blessed for his sake.

20. Come and behold: From that river, NAMELY YESOD, the seven grades OF THE NUKVA, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT IN HER, THAT WERE EXTENDING FROM HER, AND WERE STANDING IN THE WORLD OF BRIYAH are watered and blessed by it. These are THE SEVEN "well favored, and fat of flesh" COWS, who "fed in the reed grass." THAT IS, they fed together in friendship, and there was no separation among them. All of them stand to be praised, FOR THERE IS NO NOURISHMENT FOR THE OTHER SIDE, for these seven grades are the mystery of the verse: "and the seven maids chosen to be given her, out of the king's house" (Ester 2:9), WHICH REFERS TO THE SEVEN TEMPLES OF BRIYAH, ALL OF WHICH ARE PRAISEWORTHY. And so are the "seven cows well favored," ALL TO BE PRAISED. In contrast, "the seven chamberlains who served in the presence of the king" (Tehilim 1:10) ARE NOT TO BE WHOLLY PRAISED, FOR THEY INCLUDE A PORTION OF THE POWERS OF DEFILEMENT, WHICH IS THE SECRET OF THE SEVEN LEAN COWS.

16. תָּא חֲזִי מַלְךְ בְּמִשְׁפָּט יַעֲמִיד אֶרֶץ: דָּא יוֹסֵף. וְאִישׁ תְּרוּמוֹת יִהְרֶסְנָה: דָּא פְּרַעָה, דְּהָא בְּגִין דְּאִקְשִׁי לְבִיָּה לְגַבֵּי דְקוֹדֶשׁא בְּרִיךְ הוּא, חֲרִיב אֶרְעָא דְמִצְרַיִם, וּבְקִדְמִיתָא עַל יְדָא דְיוֹסֵף אֲתַקְיִים אֶרְעָא, בְּהוּא חֲלָמָא דְחָלָם, דְּכָתִיב וַיְהִי מִקֵּץ שְׁנַתַּיִם יָמִים וּגו'.

17. וַיְהִי מִקֵּץ וּגו'. ר' אֶלְעָזָר פִּתַּח וְאָמַר, חִי ה' וּבְרוּךְ צוּרֵי וַיְרוּם אֱלֹהֵי יִשְׁעֵי. אֱלֹהֵי כְּתִיב, בּוֹיָו. הָאִי קָרָא אִיתַּ לְאַסְתַּכְּלָא בֵּיה, חִי ה': דָּא חִי צְדִיקָא יְסוּדָא דְעֵלְמָא, דְאִקְרִי חִי דְעֵלְמִין. וּבְרוּךְ צוּרֵי: דָּא הוּא דְכְּתִיב בְּרוּךְ ה' צוּרֵי, וְדָא עֵלְמָא דְאֲתַקְיִים עֲלֵיהּ צְדִיקָא דָּא. וַיְרוּם אֱלֹהֵי יִשְׁעֵי. וַיְרוּם: דָּא עֵלְמָא עֲלָאָה. אֱלֹהֵי בּוֹא"ו: דָּא שְׁמַיִם, כַּד"א הַשְּׁמַיִם שְׁמַיִם לָהּ.

18. תָּא חֲזִי בְרוּךְ אֲדֹנָי יוֹם יוֹם יַעֲמֵס לָנוּ, בְּרוּךְ אֲדֹנָי, בְּאֶלְפֵי דְלֵת נוּן יוֹד, וְהָאִי קָרָא רְזָא דְחֻכְמָתָא אִיהוּ. יוֹם יוֹם: אֵלּוּ שְׁנַתַּיִם יָמִים, כַּד"א וַיְהִי מִקֵּץ שְׁנַתַּיִם יָמִים. וּפְרַעָה חוֹלָם וְהִנֵּה עוֹמֵד עַל הַיָּאֹר, רְזָא אִיהוּ, כְּמָה דְאֲתַמַּר דָּא יוֹסֵף, דְּנָהַר דָּא, יוֹסֵף הַצְּדִיק הוּא.

19. וְהִנֵּה מִן הַיָּאֹר עוֹלוֹת שְׁבַע פְּרוֹת יְפוֹת מְרָאָה וּבְרִיאוֹת בִּשְׂר וְתַרְעִינָה בְּאָחוּ. וְהִנֵּה מִן הַיָּאֹר, דְּהָא מְנַהֵר דָּא אֲתַבְּרָכָאן כָּל אֵינּוֹן דְּרִגִּין דְּלִתְתָּא, בְּגִין דְּהוּא נְהַר דְּנִגִּיד וְנַפְיָק, אִיהוּ אֲשֶׁקִי וְזָן לְכֻלָּא, וַיּוֹסֵף אִיהוּ נְהַר, לְאֲתַבְּרָכָא כָּל אֶרְעָא דְמִצְרַיִם בְּגִינָיָה.

20. וְתָא חֲזִי, הוּא נְהַר שְׁבַע דְּרִגִּין אֲתַשְׁקִיין וְאֲתַבְּרָכָן מְנִיָּה, וְאֵלִין אֵינּוֹן יְפוֹת מְרָאָה וּבְרִיאוֹת בִּשְׂר. וְתַרְעִינָה בְּאָחוּ: בְּחַבּוּרָא בְּאֲחוּתָא דְלָא אֲשַׁתְּכַח בְּהוּ פְּרוּדָא, וְכֻלְהוּ לְשַׁבְּחָא קְיָיִמִין, דְּהָא כָּל הַנִּי דְּרִגִּין שְׁבַע דְּקָאֲמַרְן, רְזָא אִיהוּ, כַּד"א וְאִת שְׁבַע הַנְּעוּרוֹת הַרְאוּיוֹת לָתֵת לָהּ מִבֵּית הַמֶּלֶךְ וּגו'. וְע"ד שְׁבַע פְּרוֹת יְפוֹת מְרָאָה, וְלִקְבֵּל דָּא כְּתִיב, שְׁבַעַת הַסְּרִיסִים הַמְּשֻׁרְתִּים אֶת פְּנֵי הַמֶּלֶךְ וּגו'.

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21. Rabbi Yitzchak said: The seven good cows are grades, superior to other grades, whereas the seven ill-favored cows are the grades below. THE UPPER ONES are on the side of holiness, and THE LOWER ONES on the side of defilement.

22. "...the seven ears of grains:" Rabbi Yehuda said that the first SEVEN EARS are good, because they are of the right side, about which it is written, "it was good." The ill and thin SEVEN EARS are beneath them. The seven GOOD ears are on the side of purity, and the ILL ones are on the side of impurity. These grades all stand on top of each other-against each other. Pharaoh saw all of them in his dream.

23. Rabbi Yesa asks: How could they have shown the evil Pharaoh all these grades? Rabbi Yehuda answers, He only saw their likeness, NOT THE GRADES THEMSELVES. For there are grades upon grades, all stand on top of each other, of which Pharaoh saw only their images.

24. We have already learned that a man's character is revealed in his dreams. As his soul ascends, he will perceive that which he deserves according to his grade. Pharaoh, therefore, saw what he was worthy of seeing and no more.

25. "And it came to pass in the end." Rabbi Chizkiyah began with the verse: "To everything there is a season, and a time to every purpose under the heaven" (Kohelet 3:1). Come and behold what the Holy One, blessed be He, did below: He set a time for everything, and fixed a term for it. He fixed a term for light and darkness. He set a time for light for all nations EXCEPT YISRAEL, which now have mastery over the world, and He set time for darkness, when Yisrael are in exile and under the dominion of other nations. The Holy One, blessed be He, appointed a season for all and, therefore: "To everything there is a season, and a time to every purpose." HE ASKS: What is the meaning of, "and a time to every purpose?" HE REPLIES: It means a time and season for everything that is below, that is, for all the goodness found below has a set time and season.

26. Another explanation for "...and a time to every purpose." HE ASKS: What is "time?" HE ANSWERS, It is the same as mentioned in the verses: "It is time to act for Hashem: they have made void your Torah" (Tehilim 119:126) and "that he come not at all times into the holy place" (Vayikra 16:2). This is the grade appointed TO LEAD THE WORLD, NAMELY, THE NUKVA, and has already been explained. Therefore, the scriptures explain that "time", THE NUKVA, is appointed over "every purpose under the heaven." "And it came to pass at the end of two years" refers to the side of the end of darkness, FOR HE SET AN APPOINTED TIME FOR LIGHT AND DARKNESS, that Pharaoh had seen in his dream, this is where he derived his knowledge from, and the dream was revealed to him.

21. רבי יצחק אמר, שבע פרות הטובות, דרגין אינון עלאין על אחרנין. ושבע הפרות הרעות, דרגין אחרנין דלתתא. אלין מסטרא דקדושה, ואלין מסטרא דמסאבא.

22. שבע השבילים, רבי יהודה אמר, אלי קדמאי, אינון טבין, בגין דאינון מסטרא דימינא, דכתיב ביה כי טוב, ואלין בושין אינון לתתא מנייהו. שבע השבילים אינון מסטרא דרכיו, ואלין מסטרא דמסאבו, וכלהו דרגין קיימין אלין על אלין, ואלין לקבל אלין, וכלהו קא חמא פרעה בחלמיה.

23. אמר רבי ייסא, וכי ליהווא חייבא דפרעה אחזיין ליה כל הני. אמרלו ר' יהודה, בגוונא דלהון חמא, דכמה דרגין על דרגין, אלין לקבל אלין, ואלין על אלין, ואיהו חמא באינון דרגין דלתתא.

24. והא תנינן, דהא כמה דאיהו בר נש, הכי אחזיין ליה בחלמיה, והכי חמי, ונשמתא הכי סלקת לאשתמודעא, כל חד וחד פטום דרגיה בדקא חזי ליה, ובגין כך פרעה חמא בדקא חזי ליה, ולא יתיר.

25. ויהי מקץ וגו', רבי חזקיה פתח ואמר לכל זמן ועת לכל חפץ תחת השמים. תא חזי, כל מה דעבד קודשא בריך הוא לתתא, לכלא שוי זמנא וזמן קצוב, זמן שוי לנהורא ולחשוכא, זמנא שוי לנהורא דשאר עמין, דאינון שלטין השתא על עלמא. וזמנא שוי לחשוכא, דאיהו גלותא דישראל, תחות שלטנותא דלהון, זמנא שוי קודשא בריך הוא לכלא, בגין כך לכל זמן ועת לכל חפץ. מאי ועת לכל חפץ. זמנא ועדן הוא לכלא, לכל ההוא רעותא דאשתבח לתתא.

26. דבר אחר ועת לכל חפץ, מאי עת. בדכתיב עת לעשות ליי' הפרו תורתך. וכתיב ואל יבא בכל עת אל הקדש. ואיהו דרגא ממנא, והא אוקמוה. ובגין כך עת איהו ממנא, לכל חפץ תחת השמים. ויהי מקץ שנתים ימים, מסטרא דהווא קץ דחשך, חמא פרעה בחלמיה, ומתמן ידע ואתגלי ליה ההוא חלמא.

3. "His spirit was troubled"

This passage deals with Pharaoh's troubled spirit, caused by his inability to interpret his dream. The rabbis compare Pharaoh's state of mind to that of Nevuchnetzar during the Babylonian captivity. Rabbi Yitzchak maintains that kings and other heads of state are occasionally granted glimpses of the hidden world usually only provided to the prophets of Israel.

The Relevance of this Passage

Each night our soul ascends to higher realms, where it receives dream messages that can influence us in our spiritual endeavors. Depending on our actions and interactions during the previous day, these messages can advance or hinder our efforts. Positive actions arouse prophetic messages of truth, while negative behavior invokes deceitful messages and disingenuous dreams. Here we receive assistance in making positive use of our sleep, so that our dreams can provide reliable glimpses of the future.

27. "And it came to pass in the morning that his spirit was troubled (Heb. vatipaem)." HE ASKS: What does vatipaem mean? Rabbi Yosi said: It has already been explained. Of Pharaoh, it is written, vatipaem, and of Nevuchadnetzar, it is written, "his spirit was troubled (Heb. vatitpaem)" (Daniel 2:1). Pharaoh is described as vatipaem because he comprehended the dream but not its interpretation. Nevuchadnetzar, on the other hand, saw the dream and its interpretation, but forgot everything. IT IS THEREFORE WRITTEN VATITPAEM (WITH AN EXTRA TET).

28. But come and behold: "and his spirit was troubled (Heb. vatipaem)" corresponds to "And the spirit of Hashem began to move him (Heb. lepha'ahmo)" (Shoftim 13:25), for the spirit would appear and disappear, come and go, yet not settle upon him properly. It is therefore written, "And the spirit of Hashem began to move him," when THE SPIRIT just began TO INSPIRE HIM. Here also the spirit would appear and leave, then appear AGAIN, but would not settle upon him, so that he could understand. Of Nevuchadnetzar it is written, "and his spirit was troubled (Heb. vatitpaem)," for the inspiration, THE SPIRIT, was twice as strong, BECAUSE HE UNDERSTOOD NEITHER THE DREAM NOR ITS INTERPRETATION. THE SPIRITS would come and go, as it is written, "as on previous occasions (Heb. kepha'am bepha'am, lit. 'as time to time')" (I Shmuel 3:10), now upon this and now upon that, but his mind was not settled.

29. The verse: "and he sent and called for all the magicians of Egypt," refers to the sorcerers; "and all her wise men" refers to the astrologers. They all tried to understand, but could not.

30. Rabbi Yitzchak said: Although we have learned that a man is shown only what is appropriate to his grade, this is not true for kings. They are shown supernal things that are different from those that other people ARE SHOWN. Because a king is of a superior grade than other men, that which he is shown is of a higher grade than the rest, as it is written, "what the Elohim are about to do He has declared to Pharaoh" (Beresheet 41:25). But to other men, the Holy One, blessed be He, does not reveal his works. He reveals them only to the prophets, the pious, and the wise men of the ages, as has already been explained.

27. וַיְהִי בַבֹּקֶר וַתִּפְעַם רֹחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת כָּל חֲרָטְמֵי מִצְרַיִם וְאֶת כָּל חֲכָמֵיהֶם וְגו'. וַתִּפְעַם רֹחוֹ. מֵאֵי וַתִּפְעַם. רַבִּי יוֹסִי אָמַר, הָא אֹקְמוּהָ בְּפִרְעָה כְּתִיב וַתִּפְעַם, וּבְנֹבְכַדְנֶצַּר כְּתִיב וַתִּתְפַּעַם, וְאֹקְמוּהָ דִּהָא בְּפִרְעָה כְּתִיב וַתִּפְעַם, בְּגִין דִּהוּהּ יָדַע חֲלָמָא, וּפְשָׂרָא לֹא הוּהּ יָדַע, אֲבָל נְבוּכַדְנֶצַּר, חָמָא חֲלָמָא, וְחָמָא פְשָׂרָא, וְאַתְנַשִּׁי כְּלָא מְנִיָּה.

28. אֲבָל תָּא חֲזִי, וַתִּפְעַם רֹחוֹ, כַּד"א לְפַעְמוֹ, דִּהוּהּ אֲתֵי רוּחָא וְאִזְלִי, וְאֲתֵי וְאִזְלִי וְלֹא הוּהּ מְתִישְׁבָא עִמֵּיהּ עַדִּין כְּדָקָא וְאוֹת, וְעַל דָּא כְּתִיב וַתְּחַל רוּחַ יְיָ לְפַעְמוֹ, דְּכַדִּין הוּהּ שִׁירוּתָא, אוֹף הֵכָא רוּחִיהּ אֲתַעַר בֵּיהּ, וְאִזְלִי וְאַתְעַר, וְלֹא הוּהּ מְתִישְׁבָא עִמֵּיהּ לְמַנְדַּע. נְבוּכַדְנֶצַּר וַתִּתְפַּעַם רֹחוֹ, בְּאַתְעַרוּתָא הוּהּ אֲתַעַר עַל חַד תְּרִין, וְאִזְלִין, וְתִיבִין, וְדָא הוּא כַּד"א כְּפַעַם בְּפַעַם, פַּעַם בְּהָאֵי, וּפַעַם בְּהָאֵי, וְלֹא מְתִישְׁבָא דְעִמֵּיהּ וְרוּחִיהּ.

29. וַיִּשְׁלַח וַיִּקְרָא אֶת כָּל חֲרָטְמוֹי מִצְרַיִם, אֵלִין חֲרָשִׁין. וְאֶת כָּל חֲכָמֵיהֶם, אֵלִין חֲכִימִין בְּטִינְרָא, וְכִלְהוּ הוּוּ מְסַתְּבָלָן לְמַנְדַּע וְלֹא יְכִילוּ לְאַדְבָּקָא.

30. אָמַר רַבִּי יִצְחָק, אֵף עַל גַּב דְּאַתְמָר דְּלֹא אֲחֻזִּין לִיהּ לְבַר נֶשׂ אֵלָא בְּהוּא דְּרִגָא דִּילֵיהּ, שְׂאֲנִי לְמַלְכִים, דְּאַחֻזִּין לוֹן מְלִין עֲלָאִין, וּמִשְׁנִין מִבְּנֵי נֶשׂא אַחֲרֵנִין, כְּמָה דְּמַלְכָא דְּרִגִּיהּ עֲלָאָה עַל כָּל שְׂאֵר אַחֲרֵנִין, הֵכִי נְמִי אֲחֻזִּאוּ לִיהּ בְּדְרָגָא עֲלָאָה עַל כָּל שְׂאֵר אַחֲרֵנִין, כַּד"א אֶת אֲשֶׁר הָאֱלֹהִים עוֹשֶׂה הִרְאָה אֶת פִּרְעָה. אֲבָל לְשֶׂאֵר בְּנֵי נֶשׂא לֹא גְלִי לוֹן קוּדְשָׁא בְּרִיךְ הוּא, מַה דְּאִיהוּ עֶבֶד, בְּרִ לְנַבִּיאֵי, אוּ לְחֲסִידֵי, אוּ לְחֲכִימֵי דְרָא, וְהָא אֹקְמוּהָ.

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31. Come and behold: It is written, "me he restored to my office, and him he hanged" (Bereshheet 41:13). From this, we understand that a dream follows its interpretation. Who is referred to in the phrase, "me he restored to my office?" It is Yosef. Also YOSEF hanged him because of his interpretation of the dream, and so it is written: "And it came to pass, as he interpreted to us, so it was" (Ibid.).

31. תָּא חֲזִי, כְּתִיב אוֹתִי הֵשִׁיב עַל בְּנֵי וְאוֹתוֹ תִּלֶּה, מִכָּאן דְּחִלְמָא אֲזִיל בְּתַר פִּישְׁרָא, הֵשִׁיב עַל בְּנֵי מֵאן, אֲלֵא דָא יוֹסֵף. וְאוֹתוֹ תִּלֶּה, בְּהוּא פִישְׁרָא דְקָא פִשְׁר לִיה, וְכְתִיב וַיְהִי כַּאֲשֶׁר פִּתְר לָנוּ כֵּן הָיָה.

4. "And they brought him hastily out of the dungeon"

This passage discourses on the allegorical meaning of Pharaoh's elevation of Yosef. Rabbi Aba maintains that the verse reveals the benefits of standing in awe of God and of studying Torah at night. The text then moves to a discussion of Ecclesiastes (Kohelet). It points out that while we cannot control what comes into our eyes and ears, we can control what comes out of our mouths. Therefore, speak not evil. A discussion follows on the nature of time, the timing of good deeds, the valuable lessons to be learned from our mistakes, and the dilemma of those caught in an evil time.

The Relevance of this Passage

Words are vessels that draw particular blends of energy into our lives. Human speech possesses power that can directly influence the world around us. Hence, we should take great care in choosing what we say. Although we are initially given an unlimited amount of time to live in this world and accomplish our spiritual purpose, every negative word decreases the length of our stay. Positive words do not add time to our lives, but they also do not detract from it. This passage helps us use our speech for spiritual purposes, so that our words inspire Light in others instead of adding darkness to the world.

32. "Then Pharaoh sent and called Yosef, and they brought him hastily out of the dungeon." Rabbi Aba opened the discussion with the verse, "Hashem takes pleasure in those who fear him, in those who hope for His mercy" (Tehilim 147:11). How much the Holy One, blessed be He, delights in the righteous, for they make peace above IN ABA AND IMA, they make peace below IN ZEIR ANPIN AND NUKVA, and they bring the bride to her husband. The Holy One, blessed be He, is therefore pleased with those who fear Him and abide by His wish.

32. וַיִּשְׁלַח פַּרְעֹה וַיִּקְרָא אֶת יוֹסֵף וַיְרִיצֵהוּ מִן הַבּוֹר וְגו'. רַבִּי אַבָּא פָתַח וְאָמַר רוּצָה יִי אֶת יִרְאָיו אֶת הַמִּיחָלִים לְחֶסֶדוֹ. כִּמְהָ קוֹדֶשׁא בְּרִיךְ הוּא, אֶתְרַעֵי בְּהוּ בְצַדִּיקָא, בְּגִין דְּצַדִּיקָא אֵינּוּן עֵבְדִין שְׁלָמָא לְעִילָא, וְעֵבְדֵי שְׁלָמָה לְתַתָּא, וְאֶעְלִין כְּלָה בְּבַעֲלָה, וּבְגִין כֵּךְ קוֹדֶשׁא בְּרִיךְ הוּא אֶתְרַעֵי בְּהוּ, בְּאַנּוּן דְּדַחֲלִין לִיה וְעֵבְדִין רַעוּתִיה.

33. "Those who hope for His mercy." HE ASKS: Who are "those who hope for His mercy?" HE ANSWERS, They are the ones who study the Torah at night and join the Shechinah. When morning comes, they hope for His mercy. It has already been explained that when a man studies the Torah at night, a thread of grace is drawn upon him during the day, as it is written: "Yet Hashem will command His grace in the daytime, and in the night His song shall be with me" (Tehilim 42:9). Why is it said that "Hashem will command His grace in the daytime?" Because "in the night His song shall be with me." Hence the verse, "Hashem takes pleasure (in) those who fear Him," uses the particle Et instead of "in," because HE IS NOT ONLY PLEASED WITH THEM, but act as one who pleases another and wishes to be at peace with him. It is therefore written: "Hashem takes pleasure (in) those who fear him"--WHICH MEANS THAT HE PLEASURES AND APPEASES THEM, rather than "Hashem takes pleasure in those who fear Him," WHICH WOULD ONLY MEAN HE IS PLEASED WITH THEM THEMSELVES.

33. לְמִיחָלִים לְחֶסֶדוֹ, מֵאן אֵינּוּן מִיחָלִים לְחֶסֶדוֹ, הוּי אֵימָא אֵינּוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא בְּלִילִיא, וְאֶשְׁתַּתְּמוּ בְּהַרֵי שְׁכִינְתָא, וְכַד אֶתִי צַמְרָא, אֵינּוּן מִחְכָּאן לְחֶסֶדוֹ, וְהָא אוֹקְמוּהָ, בְּזִמְנָא דְּבֵר נֶשׁ אֶשְׁתַּדְּל בְּאוֹרֵייתָא בְּלִילִיא, חוּטָא דְּחֶסֶד אֶתְמַשְׁיךְ עֲלֵיהָ בִימְמָא, כְּדַכְתִּיב יוֹמָם יִצְוֶה יִי חֶסֶדוֹ וּבְלִילָה שִׁירָה עִמִּי. מֵאִי טַעְמָא יוֹמָם יִצְוֶה יִי חֶסֶדוֹ, מִשּׁוּם דְּבְלִילָה שִׁירָה עִמִּי. וּבְגִין כֵּךְ, רוּצָה יִי אֶת יִרְאָיו כְּתִיב, וְלֵא בִירְאָיו, כִּמְאן דְּרַעֵי בְּרַעוּתִיהָ לְאַחְרָא, וְאַתְרַעֵי לִיה לְאַתְפְּיִיסָא בְּהַרְדִּיהָ, וּבְגִין כֵּךְ רוּצָה יִי אֶת יִרְאָיו, וְלֵא בִירְאָיו.

34. Similarly, Yosef was sad in mind and spirit, BECAUSE he was imprisoned. Once Pharaoh had sent for him, it is written: "and they brought him hastily," which means that he appeased him and addressed him with joyful words that gladden the heart. Why? Because he was dejected FROM SITTING in the dungeon (lit. 'pit'). Come and behold: First he fell into a pit, and from which he later rose to greatness.

34. כְּגוֹנָא דָא, יוֹסֵף הָוָה עָצִיב בְּעַצְבוֹ דְּרוּחָא, בְּעַצְבוֹ דְּלִבָּא, דְּהוּא אֲסִיר תַּמָּן, בִּין דְּשַׁדְּר פַּרְעֹה בְּגִינְיָה מַה כְּתִיב, וַיְרִיצֵהוּ אֶתְפְּיִיסוֹ לִיה, וְאַהֲדַרוּ לִיה מְלִין דְּחַדְרוּהָ, מְלִין לְמַחְדֵי לִבָּא, בְּגִין דְּהוּא עָצִיב מִן בִּירָא. תָּא חֲזִי, בְּקַדְמֵיתָא נֶפֶל בְּבִירָא, בְּבִירָא אֶסְתַּלַּק לְבַתְרָא.

35. Rabbi Shimon said: Before the incident happened, Yosef was not called righteous. After he guarded the Holy Covenant BY NOT SINNING WITH POTIFAR'S WIFE, he was called righteous and the grade of the Holy Covenant, YESOD, decorated him. That which was first in the dungeon, THE KLIPAH, rose with him. It is written: "and they brought him hastily out of the dungeon", for he had ascended from THE KLIPAH and was adorned with a well of living water, THE SHECHINAH.

36. "Then Pharaoh sent and called Yosef." HE SAID: It should have been written "to call Yosef" INSTEAD OF "AND CALLED," WHICH INTERRUPTS THE PHRASE. HE ANSWERS, It was the Holy One, blessed be He, WHO CALLED TO BRING HIM FROM THE PIT, as it is written, "until the time that His word came to pass: the word of Hashem had tested him" (Tehilim 105:19). The verse: "until the time that His word came to pass" is similar to the phrase, "and called Yosef," FOR IT WAS THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM. It is written here "and called Yosef" and elsewhere "And He called to Moshe" (Vayikra 1:1). IN BOTH PASSAGES, IT WAS THE HOLY ONE, BLESSED BE HE, WHO CALLED HIM. "And he shaved himself, and changed his garments" out of respect for the king, AS HE HAD TO STAND BEFORE PHARAOH.

37. Rabbi Elazar opened the discussion with the verse: "So Yisrael came into Egypt; and Ya'akov sojourned in the land of Cham" (Vayikra 1:23). Come and behold: The Holy One, blessed be He, directs events and fulfills vows and oaths in order to fulfill the vow and edict He decreed.

38. We have learned that were it not for the fondness and affection the Holy One, blessed be He, bore for the Patriarchs, Ya'akov would have had to go down to Egypt in iron chains. In His love for them, He made Yosef, His son, ruler and governor over the whole land. The tribes then went to Egypt honored, and Ya'akov was as a king.

39. Come and behold: It is written, "So Yisrael came into Egypt; and Ya'akov sojourned in the land of Cham." HE ASKS: Because it is written, "So Yisrael came into Egypt," it is understood that Ya'akov sojourned in the land of Cham. Why should he have added it? HE REPLIES: "so Yisrael came into Egypt" refers to the Holy One, blessed be He, NAMELY, ZEIR ANPIN CALLED YISRAEL, AND "and Ya'akov sojourned in the land of Cham" refers to Ya'akov, because it was for the sake of Ya'akov, and his sons that the Shechinah came down to Egypt. The Holy One, blessed be He, planned events so that Yosef was brought down first; for as a result of his merit, the covenant dwelt with him and made him ruler over the whole land.

35. רבי שמעון אמר, עד לא אינרע ליוסף ההוא עובדא, לא אקרי צדיק, כיון דנטר ההוא ברית קיימא, אקרי צדיק, וההוא דרגא דברית קדישא אתעטר בהדיה, ומאי דהוה בבור בקדמיתא, אסתלק בהדיה, וכתיב ויריצהו מן הבור, אסתלק מן דא, ואתעטר בבאר מים חיים.

36. וישלח פרעה ויקרא את יוסף, לקרא ליוסף מבעי ליה. אלא ויקרא את יוסף: דא קודשא בריך הוא, דכתיב עד עת בא דברו אמרת יי צרפתהו. עד עת בא דברו, הה"ד ויקרא את יוסף, כתיב הכא ויקרא את יוסף, וכתיב התם ויקרא אל משה. ויגלח ויחלף שמלותיו, בגין יקרא דמלכא, והא אוקמוה.

37. ר' אלעזר פתח, ויבא ישראל מצרים ויעקב גר בארץ חם. תא חזי, דקודשא בריך הוא מגלגל גלגולין בעלמא, ומקיים אסרין וקיומין, בגין לקיימא קיומא וגזרה דאיהו גזיר.

38. דהא תנן, אלמלא חביבו ורחימו דרחים קודשא בריך הוא לאבהן, הוה אתחזי לנחתא יעקב למצרים בשלשלי דפרזלא, וברחימו דלהון, שלטיה ליוסף בריה, ועבד ליה מלכא דשליטא על כל ארעא, ונחתו בלהו שבטין ביקרא, ויעקב כמלכא.

39. תא חזי, מה כתיב ויבא ישראל מצרים ויעקב גר בארץ חם, כיון דכתיב ויבא ישראל מצרים, לא ידענא דיעקב גר בארץ חם, אמאי אצטרין הא. אלא ויבא ישראל מצרים: דא קודשא בריך הוא. ויעקב גר בארץ חם: דא יעקב, דהא בגיגיה דיעקב ובנוי, אתא שכינתא למצרים, וקודשא בריך הוא גלגל גלגולין, ואחית ליה ליוסף בקדמיתא, דבזכותיה אתקיים ברית בהדיה, ושלטיה על כל ארעא.

40. It is written: "The king sent and loosed him: and the ruler of the people let him go free" (Tehilim 105:20). Rabbi Shimon said: It is written, "Hashem looses the prisoners" (Tehilim 146:7), and "The king sent and loosed him." Why DID HE REPEAT THE THOUGHT BY SAYING, "and the ruler of the people let him go free?" HE ANSWERS, "The king" is the Holy One, blessed be He, and the "ruler of the people" is the Holy One, blessed be He. THE MEANING OF THE VERSE IS: "The king" refers to the supernal king, ZEIR ANPIN, who "sent and loosed him." Whom did he send? The redeeming angel, THE NUKVA, who is "ruler of the people" and rules below IN THE LOWER WORLD. All comes from the Holy One, blessed be He.

41. The word, vayritzuhu ("and they brought him hastily") is spelled without the letter Vav TO INDICATE THAT IT IS SINGULAR INSTEAD OF PLURAL. Who BROUGHT HIM HASTILY FROM THE DUNGEON? The Holy One, blessed be He, for there is no one else who imprisons and frees people from prison, as it is written: "He shuts up a man, and there can be no opening" (Iyov 12:14) and "When He gives quietness, who then can condemn? and when He hides His face, who then can behold Him? Whether against a nation, or against a man alike" (Iyov 34:29). For everything depends upon Him, as it is written, "and He does according to His will in the host of heaven, and among the inhabitants of the earth: and none can stay His hand, or say to Him, What do you?" (Daniel 4:32). Hence it is written: "and they (he) brought him hastily out of the dungeon," THAT IS, THE HOLY ONE, BLESSED BE HE, BROUGHT HIM HASTILY OUT OF THE DUNGEON.

42. HE ASKS: What is the meaning of "and he brought him hastily (Heb. vayritzuhu)?" HE REPLIES: As "he shall pray to Eloha, and He will be favorable to him (Heb. vritzuy)" (Iyov 33:26) MEANS THE HOLY ONE, BLESSED BE HE, WAS FAVORABLE TO HIM, so the verse "and he brought him hastily out of the dungeon" MEANS THAT THE HOLY ONE, BLESSED BE HE, WAS FAVORABLE TO HIM. Then he was brought before Pharaoh. Another explanation is that vayritzuhu IS DERIVED FROM WILL (HEB. RATZON) AND GRACE, for He drew upon him a thread of grace so he will find grace before Pharaoh. HE ADDRESSED HIM WITH, "Elohim shall give Pharaoh an answer of peace" to hasten to greet him and open HIS SPEECH with THE WORD "peace."

43. Rabbi Aba said: Come and behold see the wicked Pharaoh, who said: "I know not Hashem (Yud-Hei-Vav-Hei)" (Shemot 5:2). As he was wiser than all his magicians, HOW COULD HE HAVE NOT KNOWN YUD-HEI-VAV-HEI? HE ANSWERS, Assuredly he knew the name of Elohim, as it is written, "Can we find such a one as this is, a man in whom the spirit of Elohim" (Beresheet 41:38). However, because Moshe came before him with the name of Hashem only, it was hard for him to understand anything more, for he knew that ELOHIM was ruler over the land, but he did not know the name Hashem. Therefore he found this name difficult to grasp.

44. This is why it is written, "And Hashem hardened the heart of Pharaoh." It was the word YUD-HEI-VAV-HEI that hardened his heart and made him headstrong. Moshe, therefore, spoke to him only by the name Yud-Hei-Vav-Hei, as has already been explained.

40. מה כתיב, שלח מלך ויתירהו מושל עמים ויפתחהו. ר' שמעון אמר, כתיב וי' מתיר אסורים וגו', והכא כתיב, שלח מלך ויתירהו, אמאי מושל עמים ויפתחהו. אלא שלח מלך: דא קודשא בריך הוא. מושל עמים: דא קודשא בריך הוא. שלח מלך, מלך עלאה שלח ויתירהו, ומאן איהו דשלח, דא מלאך הגואל, דאיהו מושל עמים, דאיהו מושל על תתאי. וכלא מעם קודשא בריך הוא איהו.

41. ויריצהו חסר וא"ו, ומאן איהו, דא קודשא בריך הוא. בגין דהא לית מאן דאסיר ופתח, בר קודשא בריך הוא, דכתיב יסגר על איש ולא יפתח. וכתיב והוא ישקיט ומי ירשיע ויסתר פנים ומי ישורנו ועל גוי ועל אדם יחד, דהא כללא ביה, וכתיב וכמצביה עבד בחיל שמויא. ודארי ארעא ולא איתי די ימחי בידיה ויאמר ליה מה עבדת, ובגין כך כתיב ויריצהו מן הבור וגו'.

42. מאי ויריצהו. כד"א יעתר אל אלוה וירצהו, כגוונא דא ויריצהו מן הבור, ולכתר ויבא אל פרעה. דבר אחר ויריצהו, דאמשיך עליה חוטא דחסד, למיהב ליה חנא קמיה דפרעה, אלהים יענה את שלום פרעה, בגין לאקדמא ליה שלום ולמפתח בשלום

43. רבי אבא אמר, תא חזי, בההוא רשע דפרעה, דאיהו אמר, לא ידעתמי את ה', ופרעה חכים הוה מכל חרשוי, אלא ודאי שמא דאלהים הוה ידע, דהא כתיב הנמצא כזה איש אשר רוח אלקים בו. ובגין דמשה לא אתא לגביה אלא בשמא דה', ולא בשמא דאלהים, ודא הוה קשיא קמיה מכללא, דאיהו הוה ידע דהא שמא דא איהו שליט בארעא, ובשמא דה' לא הוה ידע, ועל דא קשיא קמיה שמא דא.

44. ודא הוא דכתיב ויחזק ה' את לב פרעה, דמלה דא הוה אתקיף לביה, ואקשי ליה, ועל דא משה לא אודע ליה מלה דשמא אחרא, אלא שמא דה' בלחודוי, ואוקמוה.

45. He opened the discussion with the verse: "Who is like Hashem our Elohim, who is enthroned on high, who looks far down to behold" (Tehilim 113:5-6): "Who is like Hashem, who is enthroned on high" MEANS THAT He rises above His throne of glory not to be revealed below. For when there are no righteous to be found in the world, He is gone from them and does not reveal himself to them. The phrase: "who looks far down to behold" REFERS TO the time when the righteous are found in the world, and the Holy One, blessed be He, descends to the lower ones to take care of the world and do good by them.

46. For when there are no righteous men in the world, He is gone, hides His face from them, and does not pay attention to them. This is because the righteous are the foundation and existence of the world, as it is written, "and the righteous is an everlasting foundation" (Mishlei 10:25).

47. The Holy One, blessed be He, therefore revealed His Holy Name to Yisrael alone, who are His portion, lot and inheritance. The Holy One, blessed be He, divided the world among the mighty chieftains, THE SEVENTY MINISTERS. This we have learned from the verse: "He set the borders of the people...For Hashem's portion is His people; Ya'akov is the lot of His inheritance" (Devarim 32: 8-9).

48. Rabbi Chiya and Rabbi Yosi were walking together. Rabbi Yosi said: I wonder about the words of King Solomon, for all his speeches are obscure, and the words of Kohelet are vague.

49. He began with the verse, "All things are full of weariness; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing" (Kohelet 1:8): HE ASKS: If "all things are full of weariness," are they all too weary to speak? SOME THINGS CLEARLY ARE NOT. He also quoted the verse: "man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing." Why did precisely these occur to him? HE ANSWERS, Two of them-eyes and ears-are not under a man's control; the mouth, however, is under his control. THUS, HE TEACHES US THAT ALTHOUGH THESE ORGANS COMPRISE ALL THE FACULTIES OF MAN, THEY cannot comprehend and conceive everything. THE QUESTION IS THEREFORE SETTLED, FOR "ALL THINGS ARE FULL OF WEARINESS" MEANS THAT THE EYES, EARS, AND MOUTH CANNOT COMPREHEND EVERYTHING.

50. Rabbi Chiya said: It is so. A man's speech cannot utter, nor the eyes see and the ears hear "and there is nothing new under the sun" (Kohelet 1:9). Come and behold: Even the ghosts and spirits of the Holy One, blessed be He, formed under the sun cannot say all that there is in the world, nor can the eye see or the ear hear. Solomon, who knew everything, therefore said this.

45. פתח ואמר מי כה' אלקינו המגביהי לשבת וגו' מי כה' אלקינו המגביהי לשבת, דאסתלק מעל כרסי יקריה, ולא אתגלי לתתא, בשעתא דלא אשתכחו זכאין בעלמא, הא איהו אסתלק מנייהו, ולא אתגלי להו. המשפילי לראות, בשעתא דזכאין אינון דאשתכחו בעלמא. קודשא בריך הוא נחית בדרגוי לקבלהון דתתאי, לאשגחא על עלמא, לאוטבא להו.

46. דהא כד זכאין לא אשתכחו בעלמא, איהו אסתלק, ואסתיר אנפין מנייהו, ולא אשגח עלייהו, בגין דצדיקיא אינון יסודא וקיומא דעלמא, דכתיב וצדיק יסוד עולם.

47. ועל דא קודשא בריך הוא לא גלי שמייה קדישא, בר לישראל בלחודוי, דאינון חולק ערביה ואחסנתיה, ועלמא פליג ליה קודשא בריך הוא, לממנן תריסין, והא אתמר דכתיב בהנחל עליון גוים וגו'. וכתיב כי חלק ה' עמו יעקב חבל נחלתו.

48. רבי חייא ורבי יוסי הוו אזלי בארחה, אמר רבי יוסי לרבי חייא תוהנא על האי דקאמר שלמה, כל מלוי סתימין ולא אתיידעון, דהא קהלת סתימין סתימין.

49. פתח ואמר כל הדברים יגעים לא יוכל איש לדבר לא תשבע עין לראות ולא תמלא און משמוע, כל הדברים יגעים. וכי כל הדברים יגעים אינון למלא, דקאמר לא יוכל איש לדבר. ולא תשבע עין לראות. ולא תמלא און משמוע, מ"ט אליון. אלא בגין דתריין מנהון, ואינון עיינין ואודנין, לא קיימיין ברשותיה דבר נש, ופומא איהו ברשותיה, וכל אליון תלת לא יכלין לאשלמא בלא, ולאדבקא בלא.

50. אמר ר' חייא, הכי הוא, דדבורא דבר נש לא יכיל למלא, ועיינין למחמי, ואודנין למשמע, ואין כל חדש תחת השמש. ותא חזי אפי' בריון וקסטורין, דעבד קודשא בריך הוא תחת השמש, לא יכלין למלא כל מליון דעלמא, ועינא לא יכיל למשלט ולמחמי, ואודנא למשמע. ובגין כך שלמה דהוה ידע כל מלה, הוה אמר דא.

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51. Come and behold: All actions in the world depend on many chieftains, FOR THERE IS NOT ONE HERB BELOW THAT HAS NOT A CHIEF OVER IT, WHO COMMANDS, "GROW." Yet all the people in the world do not know or care about THEIR ROOTS OR why they are in the world. For even King Solomon, who was wiser than any other man, could not grasp them.

52. He opened the discussion by quoting: "He has made every thing beautiful in its time: also He has set the world in their heart, so that no man can find out the work which the Elohim has made" (Kohelet 3:11): Come and behold: Happy are those who study the Torah and know how to observe with the spirit of wisdom. "He has made every thing beautiful in its time" REFERS TO all the works that the Holy One, blessed be He, performed in the world. Over every action in the world there is a grade in charge, either for good or for evil. THESE ARE THE 28 TIMES MENTIONED BY KOHELET, FOURTEEN FOR GOOD ON THE RIGHT IN THE SECRET OF THE SHECHINAH, AND FOURTEEN FOR EVIL ON THE LEFT, IN THE SECRET OF THE OTHER SIDE THAT PUNISHES MEN. From them, some grades go to the right and some to the left. When a man goes to the right, the deed he performs, the grade appointed over that RIGHT side, gives him help. If a man goes to the left and performs a certain deed, the chief of the LEFT side denounces him for that deed, conducts him to that side and leads him astray. Therefore when a man acts worthily, the chief of the right side helps him. The "in its time" referred to in the phrase, "beautiful in its time" tells us that the deed was properly connected to "its time," TO THE NUKVA CALLED TIME. THE SECRET OF THE FOURTEEN TIMES FOR GOOD IS THEIR BEING ON THE RIGHT. THROUGH THE PUNISHMENT OF THE FOURTEEN TIMES FOR EVIL, A MAN CHOOSES THE FOURTEEN TIMES ON THE RIGHT AND CLEAVES TO THE SHECHINAH. IT IS FOUND THEN, THAT HE DID EVERYTHING "BEAUTIFUL IN ITS TIME."

53. "...also He has set the world in their heart." This means that the world and all its actions are not bound to holiness but to the heart's desire when desire rises in man, WHICH IS THE SECRET OF THE VERSE, "KNOW THEREFORE THIS DAY, AND CONSIDER IT IN YOUR HEART" (DEVARIM 4:39). Happy are the righteous who draw BY THEIR HEART'S DESIRE good deeds that benefit them and the whole world, and who know how to be attached to the "time of peace" (Kohelet 3:8), THAT IS, TO THE TIME OF HIGH UNION CALLED PEACE. By the strength of charity that they give below, they cause the grade called all (lit. 'everything'), YESOD, to illuminate "in its time," THE NUKVA.

54. Woe to the wicked who do not know the time, NAMELY THE TIME OF PEACE, for the action and do not pay attention, so that they perform their actions for the sake of needed improvement in the world and correct the deed in its appropriate grade. THIS MEANS THAT THEY DO NOT ELEVATE THE MAYIN NUKVIN (FEMALE WATERS) BY THEIR WORKS TO SUPERNAL UNION, WHICH IS THE SECRET OF "TIME OF PEACE." They do not do so, because they do not know this.

51. ותא חזי, כל עובדין דעלמא, בכמה קסטרין תליון, וכל בני עלמא לא ידעין, ולא משגיחין על מה קיימי בעלמא, ואמילו שלמה מלכא, דהוה חכמים מכל בני עלמא, לא יכיל לקיימא בהו.

52. פתח ואמר, את הכל עשה יפה בעתו גם את העולם, נתן בלבם מבלי אשר לא ימצא האדם את המעשה אשר עשה האלקים וגו'. תא חזי, זכאין אינון דמשתדלי באורייתא וידעי לאסתכלא ברוחא דחכמתא. את הכל עשה יפה בעתו, כל עובדין דעבד קודשא בריך הוא בעלמא, בכל עובדא ועובדא, אית דרגא ממנא על ההוא עובדא בעלמא, הן לטב הן לביש. מנהון דרגין לימינא, ומנהון דרגין לשמאלא, אזיל בר נש לימינא, ההוא עובדא דעביד, ההוא דרגא ממנא לההוא סטרא, ועביד ליה סיועא, וכמה אינון דמסויעי ליה. אזל בר נש לשמאלא, ועביד עובדוי, ההוא עובדא דעביד, ממנא איהו לההוא סטרא, וקא מקטרג ליה, ואוביל ליה לההוא סטרא, ואסטי ליה. ובגין כך, ההוא עובדא דעביד בר נש בדקא חזי, ההוא ממנא דסטרי ימינא, קא מסויע ליה, ודא הוא בעתו, יפה בעתו, דההוא עובדא מתקשרא בעתו, בדקא חזי ליה.

53. גם את העולם נתן בלבם. כל עלמא, וכל עובדוי דעלמא, לאו אינון אלא ברעותא דלבא, בד סליק ברעותא דבר נש. זכאין אנון צדיקיא דאמשיכו עובדין טבין, לאוטבא לון, ולכל עלמא, ואינון ידעין לאתדבקא בעת שלום, ובחילא דצדקה דעבדין לתתא, אינון משכין לההוא דרגא דאקרי כל, לאנהרא בעתו.

54. ווי לון לחייבנא, דלא ידעין עת דההוא עובדא, ולא משגיחין למעבד עובדיהון בעלמא על תקונא דאצטריך ליה לעלמא, ולא תקנא עובדא בההוא דרגא דאתחזי ליה, מאי טעמא, בגין דלא ידעין.

55. Therefore everything is given to man's desire, as it is written: "so that no man can find out the work which the Elohim has made from the beginning to the end." Because these deeds were not performed with the intention of correcting them according to their appropriate grades, that is, to include the deeds in their CORRESPONDING grade, they are accomplished according to man's desire, IN STUBBORNNESS. Of this, it is written: "I know that there is nothing good in them, but to rejoice, and to do good in his life" (Kohelet 3:12). "I know there is nothing good in them"-in the deeds that are not properly performed WITH THE PURPOSE OF CORRECTING-"but to rejoice" at whatever comes upon him, EITHER GOOD OR BAD, to thank the Holy One, blessed be He, "and to do good in his life." HE ASKS: WHY SHOULD HE REJOICE AT EVIL? HE ANSWERS, If the deed brought evil consequences because of the grade appointed over it ON THE LEFT SIDE, he should rejoice and be thankful FOR THE EVIL HE DESERVED, for he himself caused all this by going without knowledge as a bird falling into a snare. NOW THAT HE OBTAINED KNOWLEDGE BECAUSE OF THE PUNISHMENT, HE WOULD KNOW "TO DO GOOD IN HIS LIFE." ONE SHOULD, THEREFORE, REJOICE AND BE THANKFUL FOR PUNISHMENT.

55. ועל דא אתייהב כללא ברעותהון דבני נשא, דכתיב מבלי אשר לא ימצא האדם את המעשה אשר עשה האלקים מראש ועד סוף, ובגין כך דאינון עובדין לא אתעבידו לאתקנא בדרגיהו בדקחזי, דיתכליל עובדא דא בדרגא דא, כללא בתקנא אלא כפום רעותא דבר נש, מה כתיב בתריה ידעתי כי אין טוב בם כי אם לשמוח ולעשות טוב בחייו. ידעתי כי אין טוב בם, באינון עובדין, דלא אתעבידו בדקא יאות, כי אם לשמוח, בכל מה דייתי עלוי, ולמיהב הודא לקודשא בריך הוא, ולעשות טוב בחייו, דהא אי ההוא עובדא גרים ליה בישא, בגין ההוא דרגא דקא ממנא עלוי, אית ליה למחדי ביה, ולאודא עליה, דאיהו גרים ליה לנפשיה, ואיהו אזיל בלא ידיעא, כציפרא דא בגו קוסטירא.

56. HE ASKS: how do we know THAT A MAN IS WITHOUT KNOWLEDGE? HE ANSWERS, From the verse, "For man also knows not his time: like the fishes that are taken in an evil net, and like the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falls suddenly upon them" (Kohelet 9:12). HE ASKS: What is the time in "For man also knows not his time?" HE REPLIES: "his time" of the deed he has done, as it is written: "He has made every thing beautiful in its time." He is therefore "like the birds that are caught in the snare." Happy then are those who are occupied in the study of the Torah, who know the ways and roads of the Torah of the most High King, because they can walk in it on the path of truth.

56. וכל דא מנלן, דכתיב כי גם לא ידע האדם את עתו, כדגים הנאחזים במצודה רעה וכצפרים האחוזות בפח כהם יוקשים בני האדם לעת רעה כשתפול עליהם פתאום. כי גם לא ידע האדם את עתו. מאי עתו, עתו דההוא עובדא דקא עביר, כמה דאת אמר, את הכל עשה יפה בעתו, ובגין כך אינון כצפרים האחוזות בפח. ובגין כך זכאין אינון דמשתדלי באורייתא, וידעי אורחוי ושבילוי דאורייתא דמלכא עלאה, למיהך בה בארץ קשוט.

57. Come and behold: A man should never open his mouth to speak evil, for he knows not who receives his word, and when a man does not know, he may stumble. When the righteous open their mouths, they do so peacefully. When Yosef addressed Pharaoh, he first said, "Elohim shall give Pharaoh an answer of peace." Rabbi Yehuda said: We have learned that the Holy One, blessed be He, cares for the peace of the kingdom, as it is written: "and He gave them a charge to the children of Yisrael, and to Pharaoh the king of Egypt" (Shemot 6:13). AND THEY EXPLAINED IT, MEANING TO GIVE HONOR TO PHARAOH.

57. ותא חזי, לעולם אל יפתח בר נש פומיה לביש, דאיהו לא ידע מאן נטיל ההיא מלה, וכד לא ידע בר נש אתכשל בה, וצדיקיא בד פתחי פומיהו בלהו שלם. תא חזי, יוסף בד שרא למללא לפרעה, מה כתיב, אלהים יענה את שלום פרעה. אמר רבי יהודה, הא אתמר, דקודשא בריך הוא חס על שלמא דמלכותא, כד"א ויצום אל בני ישראל ואל פרעה מלך מצרים ואוקמוה.

5. "Since Elohim has shown you all this"

Here the Zohar speculates on the hidden meaning of Yosef's successful interpretation of Pharaoh's dream, and the resulting prosperity for both himself and the people of Israel. The rabbis compare Yosef's experience to that of Daniel in Babylon. They proceed to describe Yosef's work as Pharaoh's Minister of Agriculture and Minister of Finance, and praise his wisdom and discretion in both posts. An interesting passage concerns God's ability to create demand in order to benefit those who are able to supply.

The Relevance of this Passage

A reading of this section helps us to recognize the links between causes and effects, and to govern our actions accordingly. In this way, when life makes demands on us, we can know they are only for our benefit.

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58. Rabbi Chiya said: Pharaoh wished to test Yosef and therefore mixed THE WORDS OF his dream, but Yosef, who recognized the grades ALLUDED TO IN THE DREAM, looked into each matter and said: You have seen it this way and ARRANGED everything in a proper manner.

59. It is written: "And Pharaoh said to Yosef, 'Since Elohim has shown you all this, there is none so discreet and wise as you are.'" The phrase, "since Elohim has shown you" MEANS because you were there when I had this dream. Therefore, he said "all this", because you knew the dream and its interpretation.

60. Rabbi Yitzchak said: If this be so, then Yosef told everything-the dream and its interpretation-just like Daniel, who told the dream and its interpretation. He said to him, There is no resemblance between the cases. Yosef looked into the words of Pharaoh, who told THE CONTENT OF HIS DREAM through certain grades, and saw he was mistaken BECAUSE HE TOLD IT NOT ACCORDING TO THE ORDER THAT PREVAILS IN THE GRADES OF THAT DREAM. He said to Pharaoh, You have not seen it this way but rather that way, for the grades have a particular order. Daniel, on the other hand, did not derive anything from Nevuchadnetzar, but rather told him everything, the dream and its interpretation.

61. In relation to Daniel, the verse says: "Then was the secret revealed to Daniel in a night vision" (Daniel 2:19). HE ASKS: What is the "night vision?" HE REPLIES: It is Gavriel, who is a vision, a vision from a vision.

62. Come and behold: It is written, "and behold the glory of the Elohim of Yisrael came from the way of the east: and His voice was like the sound of many waters: and the earth shone with His glory" (Yechezkel 43:2). This is followed by: "And the appearance of the earth shone with His glory. And the appearance of the vision which I saw was like the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river K'var, and I fell upon my face" (Yechezkel 43:3). All the visions MENTIONED IN THE VERSE correspond to six grades. The vision of a vision, GAVRIEL, has a mirror that reflects the upper hues. Thus, THE SIX MIRRORS OF THE NUKVA reflected in this mirror, GAVRIEL. There are visions upon visions; every vision is on top of another and all within certain grades-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD-where they have dominion by the name of "night vision." All the dreams in the world are interpreted through them. They resemble those above them, THE SIX VISIONS OF THE NUKVA.

63. To Daniel, though "the secret revealed...in a night vision," he did not find it himself. Once the secret had been revealed, one of the grades of the "night vision" told him of the dream and its interpretation. But Yosef, from the words of Pharaoh, beheld the high grades TO WHICH THE DREAM ALLUDED, and revealed ITS INTERPRETATION TO PHARAOH.

58. רבי חייא אמר, פֶּרַעַה בֶּעָא לְנִסְאָה לִיָּה לְיוֹסֵף, וְאַחֲלֵף לִיָּה חֲלֵמָא, וְיוֹסֵף בִּגִין דִּהוּה יַדַּע דְרִגְוִין, אֶסְתַּבֵּל בְּכָל מַלְא וּמַלְא, וְאָמַר כֶּךָ חֲמִיתָא, כָּל מַלְא וּמַלְא בְּדַקָּא חֲזִי.

59. הַה"ד, וַיֹּאמֶר פֶּרַעַה אֶל יוֹסֵף אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֵת כָּל זֹאת אֵין נִבּוֹן וְחָכֵם כְּמוֹךָ. אַחֲרֵי הוֹדִיעַ אֱלֹהִים, אַחֲרֵי הוּיַת בְּהֵיָא שַׁעֲתָא דְחֲלֵמִית חֲלֵמָא, תִּמְנָן הוּיַת שְׂכִיחַ. וּבִגִין כֶּךָ אָמַר אֵת כָּל זֹאת יַדַּעַת חֲלֵמָא הֵיךְ הוּה וַיַּדַּעַת פִּשְׁרִיהּ.

60. אָמַר רַבִּי יִצְחָק, אֵי הֲכִי יוֹסֵף אָמַר כֵּלָא, חֲלֵמָא וּפְשָׁרָא, בְּדַנְיָאֵל דְאָמַר חֲלֵמָא וּפְשָׁרִיהּ. אָמַר לוֹ לֹא הָאֵי בְּהָאֵי, יוֹסֵף אֶסְתַּבֵּל מִגּוּ מַלּוּלָא דְפֶרַעַה, דִּהוּה אָמַר בְּדַרְגְוִין יַדִּיעֵן, וְחֲמָא לִיָּה דְקָא טַעָה, וְאָמַר לוֹ לֹא הֲכִי, אֵלָא הֲכִי הוּא, בִּגִין דְרִגְוִין כְּסַדְרָן אֲתִינָן. אָבַל דְנִיָּאֵל, לֹא אֶסְתַּבֵּל מִגּוּ מַלּוּלָא דְנִבּוּכַדְנֶצַּר כְּלוּם. וְכֵלָא קָאמַר לִיָּה חֲלֵמָא וּפְשָׁרִיהּ.

61. מַה כְּתִיב בְּדַנְיָאֵל, אַדִּין לְדַנְיָאֵל בַּחֲזוּא דִּי לִילִיָּא רְזָא גְלִי. בַּחֲזוּא דִּי לִילִיָּא, מֵאן חֲזוּא דִּי לִילִיָּא, דָּא גְבַרְיָאֵל, דְאִיהוּ חֲזוּא חֲזוּא מִן חֲזוּא.

62. תָּא חֲזִי, מַה כְּתִיב וְהִנֵּה כְבוֹד אֱלֹקֵי יִשְׂרָאֵל בָּא מִדְרָךְ הַקְּדִים וְקוּלוּ בְּקוֹל מִים רַבִּים. וְהָאֵרֶץ הָאִירָה מִכְבוֹדוֹ, מַה כְּתִיב בְּתִרְיָהּ, וּכְמִרְאָה הַמִּרְאָה אֲשֶׁר רָאִיתִי בְּבָאֵי לְשַׁחַת אֵת הָעִיר וּמִרְאֹת כְּמִרְאָה אֲשֶׁר רָאִיתִי עַל נְהַר כְּבַר וְאֶפֶל עַל פְּנֵי. כָּל אֵלִין מִרְאֹת, אֵינּוֹן שִׁית, דְאֵינּוֹן מִרְאֹת, וְחֲזוּ דְחֲזוּא, חֲזוּ אֵית לִיָּה, לְאֵתְחֲזָא בֵּיה גּוֹנִין דְלַעִילָא, וְאֵתְחֲזוּן בְּהוּא חֲזוּא, וְאֵית חֲזוּא לְחֲזוּא, וְחֲזוּ לְחֲזוּא, דָּא עַל דָּא, וְכֵלָהוּ קִיּוּמִין בְּדַרְגְוִין יַדִּיעֵן וְשִׁלְטִי, וְאֶקְרוּן חֲזוּא דְלִילִיָּא, וְכֵהוּ מִתְפָּרְשִׁין כָּל חֲלֵמִין דְעֵלְמָא, וְאֵלִין אֵינּוֹן כְּגוֹנָא דְלַעִילָא, עֲלִיּוּהוּ.

63. וּבִגִין כֶּךָ, דְנִיָּאֵל בַּחֲזוּא דְלִילִיָּא רְזָא גְלִי. אֲתַגְלִי לֹא כְתִיב, אֵלָא רְזָא גְלִי, חַד מֵאֵלִין דְרִגְוִין, גְלִי לִיָּה הוּא חֲלֵמָא וּפְשָׁרִיהּ. אָבַל יוֹסֵף, מִגּוּ מַלּוּי דְפֶרַעַה, אֶסְתַּבֵּל בְּדַרְגְוִין עֲלֵאִין וְקָאמַר.

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64. PHARAOH, therefore, gave him command over the whole land of Egypt, because the Holy One, blessed be He, gave Yosef from His own. Because his mouth did not kiss transgression, it is said: "according to your mouth shall my people be ruled." Because his hand did not come near sinning, it is written: "and put it on Yosef's hand." Because the neck did not approach sin, it is written: "and put a gold chain about his neck." Because the body did not get nigh sin, it is written: "arrayed him in garments of fine linen." Because the foot did not ride to transgression, it is written: "he made him to ride in the second chariot which he had." Because his mind did not harbor SINFUL thought, he was called "discreet and wise" and because his heart did not reflect UPON SIN, "they cried before him Avrech (lit. 'bow the knee')." He received what was properly his.

65. It is written, "And Yosef went out from the presence of Pharaoh and went through all the land of Egypt." Rabbi Chizkiyah asks: Why did he go through all the land of Egypt? HE ANSWERS, He did so to establish his rule OVER THEM, by their crying before him AVRECH. Another reason was to gather grain from every district. Rabbi Elazar said: Yosef gathered the grain of every district, "THE FOOD OF THE FIELD, WHICH WAS ROUND ABOUT EVERY CITY, LAID HE UP WITHIN IT," AND NOT IN ANOTHER PLACE so it would not rot, FOR IT IS THE NATURE OF A PLACE TO PRESERVE ITS FRUIT.

66. Rabbi Shimon said: The Holy One, blessed be He, created everything in such a manner AS TO BENEFIT YISRAEL. This He did because He wanted to fulfill His promise. Come and behold: First He supplied the world with its needs, and then He put man in it and gave him sustenance.

67. Similarly, the Holy One, blessed be He, said to Avraham, "Know surely that your seed shall be a stranger in a land that is not theirs... and afterwards shall they come out with great substance" (Beresheet 15:13-14). When Yosef arrived in Egypt, there was no great substance in it. TO CORRECT THIS, THE HOLY ONE, BLESSED BE HE, brought famine upon the world. People then brought silver and gold to Egypt until the land of Egypt was filled with silver and gold. After great substance was acquired, He brought Ya'akov to Egypt.

68. These are the ways of the Holy One, blessed be he: He first creates the medicine and then inflicts the wound. First He brought great substance TO EGYPT, and then He brought them into exile. He arranged matters and brought famine upon the whole world so that people would bring silver and gold from all over the world into Egypt.

64. ובגין כך פקדיה על כל ארעא דמצרים, בגין דקודשא בריך הוא, מדיליה דיוסף קא יהיב ליה, פומא דלא נשק לעבירה, כתיב ועל פוך ישק כל עמי. ידא דלא קריב לעבירה, כתיב ויתן אותה על יד יוסף. צואר דלא קריב לעבירה, כתיב וישם רביד הזהב על צוארו. גופא דלא קריב לעבירה, וילבש אתו בגדי שש. רגל דלא רכיב לעבירה, כתיב וירכב אתו במרכבת המשנה אשר לו. המחשבה דלא חשב, נקרא נבון וחכם. לב שלא הרהר, ויקראו לפניו אברך. וכלא מדיליה נטל.

65. מה כתיב, ויצא יוסף מלפני פרעה ויעבר בכל ארץ מצרים. אמר רבי חזקיה, מאי טעמא ויעבור בכל ארץ מצרים. בגין לשלטה, דמכרוזי קמי הכי, ובגין למכנש עבורא, בכל אתר ואתר. רבי אלעזר אמר, כנש יוסף עיבור, בכל אתר, בגין דלא יתרכב.

66. אמר רבי שמעון, כל מה דעבר קודשא בריך הוא, כלא איהו לגלגלא גלגולין, בגין דבעי לקיימא קיומא. תא חזי, כד ברא קודשא בריך הוא עלמא, אייתי כל מה דאצטריך עלמא בקדמיתא, ולבתר אייתי ליה לבר נש לעלמא, ואשבח מזונא.

67. כגוונא דא, קודשא בריך הוא אמר לאברהם, ידוע תדע מי גר יהיה זרעך בארץ לא להם וגו', ואחרי כן יצאו ברכוש גדול, כד אתא יוסף לארעא דמצרים, לא אשתכח בה רכוש גדול, גלגל גלגולין, ואייתי כפנא על עלמא, וכל עלמא הוו מייתין כספא ודהבא למצרים, ואתמלי כל ארעא דמצרים כספא ודהבא. לבתר דאתתקן כלא רכוש גדול, אייתי ועקב למצרים.

68. דהכי ארחי דקודשא בריך הוא, בקדמיתא בארי אסוותא, ולבתר מחי, כך בקדמיתא אתקין רכוש גדול, ולבתר אייתי לון לגלותא, וע"ד גלגל גלגולין, ואייתי כפנא על כל עלמא, בגין דליהוי מייתין כספא ודהבא כל עלמא למצרים.

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69. Come and behold: For the sake of the righteous Yosef, he caused Yisrael to obtain riches-silver and gold-as it is written, "He brought them forth also with silver and gold: and there was not one who stumbled among their tribes" (Tehilim 105:37). This came upon Yisrael by the hand of a righteous man, all in order to make them merit the world to come.

70. He opened the discussion with the verse: "Live joyfully with the wife whom you love" (Kohelet. 9:9). Come and behold: This verse is explained according to a supernal secret; thus, "live joyfully (lit. 'see a life')" alludes to life in the world to come, for happy is he who merits it as he should.

71. The phrase, "with the wife whom you love," refers to the congregation of Yisrael, which is referred to with love in, "I have loved you with an everlasting love" (Yirmeyah 31:3). When is that? At the time the right side takes hold of it, as it is written: "Therefore with Chesed have I drawn you" (Ibid.), CHESED BEING THE RIGHT SIDE.

72. The verse continues with "all the days of the life of your vanity." This is because she, THE NUKVA, CALLED THE CONGREGATION OF YISRAEL WHEN IN GREATNESS, is attached to life, NAMELY TO BINAH CALLED LIFE, which is a world full of life. For the other world, THE NUKVA, is without life, being beneath the sun, ZEIR ANPIN. THUS, IT IS CALLED "LIFE OF VANITY." But the rays of the sun do not reach this world; they have been gone from this world since the day the Temple was destroyed, as it is written, "the sun shall be darkened in his going forth" (Yeshayah 13:10). Its light has gone up and does not shine below, as it is written: "The righteous perishes..." (Yeshayah 57:1). THIS REFERS TO THE YESOD OF ZEIR ANPIN, WHICH POURS PLENTY DOWN INTO THIS WORLD, THE NUKVA. THERE IS NEED, THEREFORE, TO DRAW LIFE TO HER FROM BINAH.

73. The verse concludes with: "for that is your portion in life" (Kohelet 9:9), MEANING THE UNION BETWEEN the sun, ZEIR ANPIN, and the moon, THE NUKVA. THE NUKVA IS CALLED PORTION AND THE LIGHT OF THE SUN, LIFE. The sun should come into the moon and the moon into the sun, and they must not be separated. It is a man's responsibility TO EFFECT BY HIS ACTIONS THE SUPERNAL UNION, to come to them in the world to come.

74. The verse is followed by the words, "Whatever your hand finds to do, do it with your strength, for there is no work, nor device, nor knowledge, nor wisdom, in Sh'ol, where you go" (Kohelet 9:10). We have to study the verse, which reads: "Whatever your hand finds to do." Is there no longer any fear of punishment? Can a man do whatever he wishes and is able to do? HE ANSWERED, It is written: "Do it with your strength." Your strength is man's soul, which gives him strength to merit this world and the world to come.

69. תָּא חֲזִי, בְּגִין יוֹסֵף דְּאִיהוּ צְדִיק, אִיהִי גְרִים עוֹתְרָא בְּסַפָּא וְדִהְבָּא, לְנִטְלָא יִשְׂרָאֵל, בְּדַכְתִּיב וּיּוֹצִיאֵם בְּכֶסֶף וְזָהָב וְאִין בְּשִׁבְטֵיו כּוֹשֵׁל. וּמִן יָדָא דְצְדִיק אָתָּא דָּא לְיִשְׂרָאֵל, וְכֹלָא לְמִזְכֵּי לֹון לְעֵלְמָא דְאַתִּי.

70. פְּתַח וְאָמַר רָאָה חַיִּים עִם אִשָּׁה אֲשֶׁר אַהֲבַתּוּ וְגו'. תָּא חֲזִי, הָאִי קְרָא בְּרָזָא עֲלָאָה אִיהוּ, וְאִוְקְמוּהּ. רָאָה חַיִּים: אֲלִין חַיִּין דְּעֵלְמָא דְאַתִּי, דְּזִכָּאָה הוּא בְּרַ נֶשׁ דְּזִכֵּי בִיָּה בְּדִקָּא יְאוּת.

71. עִם אִשָּׁה אֲשֶׁר אַהֲבַתּוּ: דָּא פְּנִסַת יִשְׂרָאֵל, בְּגִין דְּבָּה כְּתִיב אַהֲבָה, דְּכְתִיב וְאַהֲבַת עוֹלָם אַהֲבַתִּיךָ, אִימְתִּי. בְּשַׁעֲתָא דְּסִטְרָא דִּימִינָא אַחִיר בְּהַ, דְּכְתִיב עַל כֵּן מִשְׁכַּתִּיךָ חֶסֶד.

72. כָּל יְמֵי חַיֵּי הַבְּלָךְ, בְּגִין דְּאִיהִי אַתְקַשְׂרַת בְּחַיִּים, וְאִיהִי עוֹלָם דְּחַיִּין שְׂרִיין בִּיָּה. דְּהָא עֲלְמָא דָּא, לָא שְׂרִיין בִּיָּה חַיִּים, בְּגִין דְּאִינֹן תַּחַת הַשֶּׁמֶשׁ, וְלָא מְטָאוּ הֵבָא אִינֹן נְהוּרִין דְּהוּא שְׁמֵשׁ, וְאַסְתַּלְקוּ מֵעֲלְמָא, מִיּוֹמָא דְּאַתְחַרִּיב בֵּי מְקַדְשָׁא, דְּכְתִיב חֲשַׁךְ הַשֶּׁמֶשׁ בְּצִאתוֹ וְגו'. מֵאִי חֲשַׁךְ הַשֶּׁמֶשׁ, דְּסִלְקִי נְהוּרִיָּה, וְלָא נְהִיר, כְּדָּא הַצְדִּיק אָבְדַּ וְגו'.

73. כִּי הוּא חֶלְקֵךְ בְּחַיִּים, דָּא הוּא שְׁמֵשׁא בְּסִיְהֵרָא, וּבְעִינֵן לְמִיעַל סִיְהֵרָא בְּשְׁמֵשׁא וְשְׁמֵשׁא בְּסִיְהֵרָא, דְּלָא לְאַמְרָשָׁא לֹון, וְדָא הוּא חוֹלְקָא דְּבֵר נֶשׁ, לְמִיעַל בְּהוּ לְעֵלְמָא דְאַתִּי.

74. מַה כְּתִיב בְּתַרִּיָּה, כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַךְ עֲשֵׂה כִּי אִין מַעֲשָׂה וְחִשְׁבוֹן וְדַעַת וְחִכְמָה בְּשִׂאוֹל אֲשֶׁר אַתָּה הוֹלֵךְ שָׂמָּה, הָאִי קְרָא אִית לְאַסְתַּבְּלָא בִיָּה, כָּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת, וְכִי הוֹתְרָה רְצוּעָה, לְמַעַבְד בְּרַ נֶשׁ כָּל מַה דִּיכִיל. אֲלָא, לַעֲשׂוֹת בְּכַחַךְ כְּתִיב, מֵאִי בְּכַחַךְ. דָּא נִשְׁמַתִּיָּה דְּבֵר נֶשׁ, דְּאִיהִי חִילָא דְּבֵר נֶשׁ, לְמִזְכֵּי בְּהַ לְעֵלְמָא דִּין, וְלְעֵלְמָא דְאַתִּי.

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75. Another explanation is that "your strength" is the wife we mentioned, THE CONGREGATION OF YISRAEL, who is a source of strength in this world and the world to come. A man should merit this world by means of that strength, so he will be able to draw strength from it in the world to come.

76. Why DO WE HAVE TO STRENGTHEN OURSELVES WITH GOOD DEEDS IN THIS WORLD? Because after a man leaves this world, he has no more power to do anything. He cannot say, from now on I will perform good deeds. Assuredly, this is true "for there is no work, nor device, nor knowledge, nor wisdom, in Sh'ol" and if a man does not acquire merit in this world he will not do so in the world to come. It has been explained that "he who has not laid up provisions for the journey from this world will have nothing to eat in the other world." There are some good deeds a man does in this world, whose fruit he may enjoy here in this world, but the main reward is sustenance in the world to come.

77. Come and behold: Yosef merited this world and merited the world to come, because he wished to be united with a wife who feared Hashem, THE NUKVA, THE SECRET OF THIS WORLD, as it is written, "and sin against Elohim" (Bereshheet 39:9), THE NUKVA CALLED ELOHIM. He, therefore, deserved to be ruler over this world and to cause Yisrael to acquire merit.

78. It is written: "And Yosef gathered all the money" (Bereshheet 47:14). So it should be, for the river which flows from EDEN, YESOD CALLED YOSEF, gathers everything, BY COMPRISING AND RECEIVING FROM ALL THE SFIROT, and comprises all kinds of riches. This is the secret of the verse: "And Elohim set them in the firmament of heaven" (Bereshheet 1:17), FOR YESOD, CALLED FIRMAMENT, SHINES ON THE EARTH, THE SECRET OF THE NUKVA. All is as it should be, for surely Yosef, THE SECRET OF YESOD, should rule over the kingdom (Malchut.) THE NUKVA, AND SHOWER ABUNDANCE UPON HER.

79. Come and behold the verse: "And he made him to ride in the second chariot which he had." HE ASKS: What is the second chariot? HE REPLIED: The Holy One, blessed be He, made the righteous governor because the world, THE NUKVA, is and should be sustained by him. The Holy One, blessed be He, has an upper Chariot-CHESED, GVURAH, TIFERET, AND MALCHUT ABOVE THE CHEST OF ZEIR ANPIN-and a lower chariot-THE SECRET OF THE NUKVA. The lower Chariot is called the second chariot, and Yosef who is called righteous, NAMELY YESOD, is worthy of riding the second chariot of the Holy One, blessed be He, as is his likeness in the world above.

75. דָּבָר אַחֵר בְּכַחַךְ: דָּא הוּא אִשָּׁה דְקָאמְרָן, דְּאִיהִי חוּלָא לְאַתְתְּקַמָּא בֵּהּ, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאִתִּי, וּבְעֵי בַר נָשׁ לְמִזְבֵּי בֵּהּ בְּהַאי עֵלְמָא, בְּהַאי חוּלָא, בְּגִין דִּיתְתַּקַּף בֵּהּ בְּהוּא עֵלְמָא.

76. מַאי טַעְמָא. בְּגִין דְלִבְתָּר דִּיפּוּק בַּר נָשׁ מֵהַאי עֵלְמָא, לִית בֵּיהּ חוּלָא לְמַעְבַּד מְדִי, וְלוֹמַר הֲשַׁתָּא מִכָּאן וְלַהֲלָאָה אֲעֵבִיר עוֹבְדִין טְבִין, דְּהוּאִי אִין מַעֲשָׂה וְחֲשׁוֹן וְדַעַת וְחֻכְמָה בְּשִׂאֹל אֲשֶׁר וּגּו'. אִי לֹא זָכִי בַר נָשׁ בְּהַאי עֵלְמָא, לֹא יִזְכִּי בֵּיהּ לְבַתָּר בְּהוּא עֵלְמָא, וְאוֹקְמוּהָ מֵאן דְּלֹא אֲתַקִּין זְוֹרִין לְמִיּהָר מֵהַאי עֵלְמָא, לֹא יִכּוּל בְּהוּא עֵלְמָא, וְאִית עוֹבְדִין טְבִין דְּעֵבִיר בַּר נָשׁ בְּהַאי עֵלְמָא, דִּיכּוּל מְנִיּהוּ הַכָּא, וְכֹלָא אֲשַׁתָּאֵר לְעֵלְמָא דְאִתִּי, וְלְאַתְזָנָא מְנִיּהוּ.

77. תָּא חֲזִי, יוֹסֵף זָכָה בְּהַאי עֵלְמָא, וְזָכָה בְּעֵלְמָא דְאִתִּי, בְּגִין דְּבַעָא לְאַתְאֲחֻדָּא בְּאִשָּׁה יִרְאֵת יו', כַּד"א וְחֻטְאִתִּי לְאַלְהִים, וּבְגִין כֶּךָ זָכָה לְמַשְׁלַט בְּהַאי עֵלְמָא, וְזָכָה לִזְוֹן לְיִשְׂרָאֵל.

78. מַה כְּתִיב וְיִלְקֹט יוֹסֵף אֶת כָּל הַכֶּסֶף, וְהָכִי אֲתַחֲזִי, דְּהָא הוּא נְהַר דְנִגִּיד וְנִמְיָק, אִיהוּ לְקִיט כֹּלָא, וְכָל עוֹתְרָא בֵּיהּ קִיּוּמָא. וְדָא הוּא רְזָא דְכְּתִיב, וַיִּתֵּן אֲתָם אֱלֹהִים בְּרִקִיעַ הַשָּׁמַיִם, וְכֹלָא אִיהוּ כְּדָקָא יְאוֹת, וְדָאִי יוֹסֵף בְּעֵי לְמַשְׁלַט עַל מַלְכוּתָא.

79. וְתָא חֲזִי, כְּתִיב וַיִּרְכַּב אוֹתוֹ בְּמִרְכַּבַּת הַמִּשְׁנָה, מֵאן מִרְכַּבַּת הַמִּשְׁנָה. קוֹדֶשָׁא בְּרִיךְ הוּא עֵבִיר לִיהּ לְצַדִּיק שְׁלִיטָא, בְּגִין דְּהָא מְנִיּה אֲתַזֵּן עֵלְמָא, וְאַצְטְרִיךְ לְאַתְזָנָא, וְקוֹדֶשָׁא בְּרִיךְ הוּא אִית לִיהּ רְתִיבָא עֲלָאָה, וְאִית לִיהּ רְתִיבָא תַתָּאָה, רְתִיבָא תַתָּאָה אִיהִי מִרְכַּבַּת הַמִּשְׁנָה, וְיוֹסֵף צַדִּיק אַקְרִי וְלִיהּ אֲתַחֲזִי לְמַהוּ רְכִיב עַל מִרְכַּבַּת הַמִּשְׁנָה אֲשֶׁר לוֹ לְקוֹדֶשָׁא בְּרִיךְ הוּא, וְכֹלָא אִיהוּ בְּרְזָא עֲלָאָה, לְמַהוּ כְּגוּוֹנָא דְלַעִילָא.

80. Come and behold: "And they cried before him Avrech." HE ASKS: What is an Avrech? HE ANSWERS, He is the connection between the sun and the moon, THE SECRET OF YESOD, WHICH JOINS ZEIR ANPIN AND THE NUKVA. Everybody kneels to that place, FOR BOWING DURING PRAYER ALLUDES TO YESOD, WHO IS CALLED BLESSED (HEB. BARUCH) AND IS CALLED AVRECH AFTER THE KNEELING, WHICH IS DERIVED FROM THE VERSE, "AND HE MADE HIS CAMELS KNEEL (HEB. VAYAVRECH)" (BERESHEET 24:11), and he rules over the whole world, THE NUKVA, and all the inhabitants of the world are thankful FOR THE PLENTY IT POURS ON THEM. All then proceeds according to the supreme mystery.

81. Come and behold: The Holy One, blessed be He, created the kingdom of the earth in the likeness of the kingdom of heaven. Thus, the one resembles the other, FOR WHATEVER IS ON EARTH HAS A COUNTERPART IN HEAVEN. Whatever is manifest on earth appeared first before the Holy One, blessed be He, IN HEAVEN. Come and behold: The holy Malchut did not reach completion until it was united with the Patriarchs, for the Holy One, blessed be He, made the upper Malchut so it would shine from the secret of the fathers.

82. After Yosef, the Righteous, went down to Egypt, he drew the Shechinah to him, for the Shechinah follows only the righteous. Hence, Yosef first went down to Egypt and received all the wealth of the world as he deserved. Then the Shechinah went down to Egypt with all the tribes.

83. By keeping the HOLY Covenant, Yosef merited to be adorned in his place, THAT IS, TO BECOME A CHARIOT TO YESOD OF ZEIR ANPIN, and attained the upper kingdom and the lower kingdom. Whoever guards the Holy Covenant, is considered to be observing the holy Torah in its entirety, for the Covenant corresponds to the whole Torah.

80. תָּא חֲזִי, וַיִּקְרְאוּ לְפָנָיו אֲבֵרֶךְ, מֵאֵי אֲבֵרֶךְ. קִשְׁרוּ דְאִתְקַשְׁר שְׁמֵשׁא בְּסִיְהֵרָא, וְכֹלָא פְרַעִין לְקַבֵּל אֶתְרָא דָּא. וְנִתּוֹן אוֹתוֹ עַל כָּל עֲלָמָא, וְכִלְהוּ אוֹרְן לְגַבִּיָּה, וּבְגִין דָּא כֹּלָא בְרָזָא עֲלָהָא אִיהוּ.

81. תָּא חֲזִי, קוּדְשָׁא בְרִין הוּא עֲבַד מַלְכוּתָא דְאַרְעָא, בְּעִין מַלְכוּתָא דְרַקִּיעָא, וְכֹלָא דָּא כְּגוּוּנָא דָּא. וְכֹל מַה דְאִתְעֵבִיד בְּאַרְעָא קִיּוּמָא קִמֵּי קוּדְשָׁא בְרִין הוּא בְּקַדְמִיתָא. תָּא חֲזִי, מַלְכוּתָא קְדִישָׁא, לָא קִבִּיל מַלְכוּתָא שְׁלִימָתָא, עַד דְאִתְחַבַּר בְּאַבְהוֹן, בְּגִין דְקוּדְשָׁא בְרִין הוּא עֲבַד לָהּ לְמַלְכוּתָא עֲלָהָא, לְאַתְנַהֵרָא מִרְזָא דְאַבְהוֹן.

82. וְכֹד יוֹסֵף הִצְדִּיק נָחַת לְמִצְרַיִם בְּקַדְמִיתָא, אִיהוּ מְשִׁיךְ לָהּ לְשְׁכִינְתָא לְבַתֵּר עִמֶּיהָ, דְהָא שְׁכִינְתָא לָא אֲזֵלָא אֶלָּא בְתֵרָא דְצַדִּיק, וּבְגִין כֵּן אִתְמַשְׁךְ יוֹסֵף לְמִצְרַיִם בְּקַדְמִיתָא, וְנָטִיל כָּל עוֹתֵרָא דְעֲלָמָא כְּדָקָא יְאוּת, וְלְבַתֵּר נָחַתֵּת שְׁכִינְתָא לְמִצְרַיִם, וְכִלְהוּ שְׁבִטִין בְּהַדָּהּ.

83. וּבְגִינֵי כֵּן, יוֹסֵף דְנָטַר לִיָּה לְבְרִית, זָכָה לְאַתְעֵטְרָא בְּאַתְרֵיהּ, וְזָכָה לְמַלְכוּתָא דְלְעִילָא, וְלְמַלְכוּתָא דְלְתַתָּא, וְעַל דָּא כָּל מֵאֵן דְנָטַר בְּרִית קְדִישָׁא, כְּאִילוּ קִיּוּם אוֹרִייתָא קְדִישָׁא כּוֹלָהּ, דְהָא בְרִית שְׁקִיל כְּכֹל אוֹרִיתָא.

6. "NowYa'akov saw that there were provisions in Egypt"

Rabbi Chiya offers a discourse on the subject of judgment, specifically the manner through which judgment is executed in this physical world. We learn that when a man transgresses, supernal justice-the laws of cause and effect-decrees that an immediate punishment should take place.

However, The Creator, ever merciful, carries our burdens for us, and thus, He inserts time into the process, delaying the consequences of our crimes. This temporary postponement gives man the opportunity to repent and atone for his iniquities. Rabbi Shimon then explicates upon the power of sadness, how it banishes the Light of The Creator from our being. It therefore behooves a man to always maintain a positive outlook and pleased perspective, especially during trying times. As the Rabbi Yesa and Rabbi Chizkiyah embark on their travels, Rabbi Yesa reveals that every man has a definite and clear-cut spiritual path laid out for him. The Other Side, however, constantly diverts man from his true path so that he ends up traveling treacherous mountains, as opposed to a lush green, sun-soaked valley.

The Relevance of this Passage

When life appears to be calm and waters still, we must realize that The Creator is carrying all of our judgments for us. We should use these moments to repent and proactively uproot our negative traits. We should intensify and/or renew our commitments to the spiritual path before the weight of judgments becomes too great to bear and they come crashing down upon us without warning.

84. "NowYa'akov saw that there were provisions in Egypt." THIS VERSE IS DIFFICULT TO UNDERSTAND, BECAUSE THE SHECHINAH LEFT HIM WHEN YOSEF WAS SOLD. THEREFORE, HOW COULD HE HAVE SEEN THAT THERE WERE PROVISIONS IN EGYPT? Rabbi Chiya opened the discussion with the verse: "The burden of the word of Hashem concerning Yisrael. The saying of Hashem, who stretches out the heavens and lays the foundation of the earth and forms the spirit of man within him" (Zechariah 12:1). We have to study this verse carefully. He asks: What is the meaning of burden in the various passages? HE ANSWERS, Whenever the word burden is used in reference to judging other nations, the word has a good meaning; whenever it is used in a reference to Yisrael, it has an evil meaning.

85. HE EXPLAINED, Wherever it speaks of judging the other nations, the word burden has a good meaning, because it is used literally, for the welfare of the idolatrous nations is a burden to the Holy One, blessed be He. But when judgment is upon them, He removes the burden He assumed for their sake. HENCE, WHEN BURDEN IS MENTIONED IN RELATION TO THEM, IT IS FOR GOOD. Wherever judgment has been pronounced upon Yisrael and the word "burden" is used, it is a burden on the Holy One, blessed be He, TO PUNISH YISRAEL. It is a double burden, BECAUSE IT IS A BURDEN FOR HIM WHEN HE DOES PUNISH THEM AND WHEN HE DOES NOT, IT IS A BURDEN FOR HIM. IF HE DOES NOT PUNISH THEM, THEY WILL REMAIN DEFILED BY SIN; IF HE DOES PUNISH THEM HE IS SORRY FOR THEIR TROUBLES. THEREFORE WHEN "BURDEN" IS MENTIONED IN REGARD TO THEM, IT IS FOR EVIL.

86. HE ASKS: After the words: "who stretches out the heavens, and lays the foundation of the earth," why is it added, "and forms the spirit of man within him?" Would not we know He "forms the spirit of man within him" IF IT WERE NOT WRITTEN? HE REPLIES: These words point at a certain grade, where all the spirits and souls of the world are found, NAMELY THE NUKVA, WHERE THE SPIRITS AND SOULS STAND, AND FROM WHOM THE LOWER ONES RECEIVE.

87. Rabbi Shimon said: This verse is difficult. If it said: "forms the spirit of man", it would suffice, but what is the meaning of "within him?" HE ANSWERS, The secret of this verse is on the two sides, YESOD AND THE NUKVA. For from the river, which flows and comes out from EDEN, YESOD, all the souls come out and soar into one place, THE NUKVA. That grade, YESOD, "forms the spirit of man within him," WITHIN THE NUKVA, which resembles a woman, who conceives from a man, whose fetus presses her bowels until it is fully formed in her belly. Thus, He "forms the spirit of man within him," WITHIN THE NUKVA, and THE SPIRIT stands there TO BE FORMED until man enters the world, and she gives him THE SPIRIT.

88. Another explanation for "forms the spirit of man within him" IS THAT IT MEANS within man himself, NOT IN THE SUPERNAL NUKVA; for when a man is created, the Holy One, blessed be He, provides him with His soul. Only then is he born into the world. The spirit finds that it does not have enough room to expand within the body, so it stands on one side, NAMELY THE RIGHT, INSTEAD OF EXPANDING RIGHT AND LEFT.

84. וַיִּרְא יַעֲקֹב כִּי יֵשׁ שָׂבֵר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו וְגו'. ר' חַיִּיא פָּתַח וַאֲמַר, מִשָּׂא דְבַר יִי עַל יִשְׂרָאֵל נָאִם יִי נוֹטָה שָׁמַיִם וַיּוֹסֵד אֶרֶץ וַיּוֹצֵר רוּחַ אֲדָם בְּקִרְבּוֹ, הָאִי קָרָא אֵית לְאַסְתַּבְּלָא בֵּיהּ, מִשָּׂא דְבַר יִי, בְּכַל הַנִּי אֲתֵר דְקָאֵמַר מִשָּׂא, מִשָּׂא אֲמַאי. אֲלָא, בְּכַל אֲתֵר דְאִיהוּ עַל דִּינָא דְשָׂאֵר עַמִּין וַאֲמַר מִשָּׂא, לְטַב. בְּכַל אֲתֵר דְאִיהוּ עַל יִשְׂרָאֵל וַאֲמַר מִשָּׂא, לְבִישׁ.

85. בְּכַל אֲתֵר דְאִיהוּ עַל דִּינָא דְשָׂאֵר עַמִּין, לְטַב, בְּגִין דְמִשָּׂא מְטוּלָא אִיהוּ, כְּבִיכּוּל מְטוּלָא אִיהוּ עֲלֵיהּ דְקוּדְשָׁא בְרִיךְ הוּא, שְׁלוֹם דְעַמִּין עֲכו"ם, וְכַד אֲתַגְזֹר דִּינָא עֲלֵיהּ מְעַבֵּר מְנִיה הוּא מְטוּלָא דְאִיהוּ סְבִיל עֲלֵיהּ. בְּכַל אֲתֵר דִּינָא אֲתַגְזֹר עֲלֵיהּ דִּישְׂרָאֵל, וַאֲמַר מִשָּׂא, כְּבִיכּוּל מְטוּלָא אִיהוּ עֲלֵיהּ דְקוּדְשָׁא בְרִיךְ הוּא, וּבְגִין כֵּן, מִשָּׂא מֵהָאִי גִיסָא, וּמֵהָאִי גִיסָא, מְטוּלָא אִיהוּ.

86. בֵּינן דְאָמַר נוֹטָה שָׁמַיִם וַיּוֹסֵד אֶרֶץ, אֲמַאי אֲצִטְרִיךְ וַיּוֹצֵר רוּחַ אֲדָם בְּקִרְבּוֹ, וְכִי לֹא הוּינָא יַדְעִי, דְאִיהוּ יוֹצֵר רוּחַ אֲדָם, אֲלָא לְאַחְזָא דְרָגָא יַדְעָא, דְכַל רוּחִין וְנִשְׁמַתִּין דְעֵלְמָא, בְּהָהוּא דְרָגָא קְיִימִין.

87. רַבִּי שִׁמְעוֹן אָמַר, הָאִי קָרָא קְשִׁיא, אִי אָמַר וַיּוֹצֵר רוּחַ אֲדָם וְלֹא יִתִּיר יָאוּת, אֲבָל בְּקִרְבּוֹ מֵהוּ. אֲלָא רָזָא אִיהוּ בְתֵרִין סְטֵרִין, דְהָא מֵהָהוּא נְהַר דְנְגִיד וְנִפְיָק, מִתְמָן נִפְקִי וּפְרַחֵי נִשְׁמַתִּין כְּלָהוּ, וְאֲתַכְנִישׁוּ בְאֲתֵר חָד, וְהָהוּא דְרָגָא אִיהוּ יוֹצֵר רוּחַ אֲדָם בְּקִרְבּוֹ, וְהָאִי כְּאֲתֵתָא דְאֲתַעֲבְרָא מִן דְכוּרָא, וְהָהוּא וְלְדָא, צֵרַת לָהּ בְּמַעְהָא. עַד דְאֲצִטְוִיר כְּלָא בְצִיּוּרָא שְׁלִימוּ בְּמַעְהָא, כֵּן וַיּוֹצֵר רוּחַ אֲדָם בְּקִרְבּוֹ, בְּקִרְבּוֹ קְיִימָא, עַד דְאֲתַבְרִי בְר נִשׁ בְּעֵלְמָא וְיֵהֵב לֵיהּ.

88. דְבַר אַחַר, וַיּוֹצֵר רוּחַ אֲדָם בְּקִרְבּוֹ, בְּקִרְבּוֹ דְאֲדָם מִמֶּשׁ. בְּגִין דְכַד אֲתַבְרִיבֵר נִשׁ, וְקוּדְשָׁא בְרִיךְ הוּא יֵהֵב לֵיהּ נִשְׁמַתִּיהּ, וְנִפְיָק לְאוּרָא דְעֵלְמָא, הָהוּא רוּחָא דְבְּגִיָּה, לֹא אֲשַׁכַּח גּוּמָא לְאֲתַפְשָׁטָא בְּגִיָּה, וְקְיִימָא בְּסֵטְרָא חָד בְּגִיָּה.

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89. When a man's body grows, the spirit also grows and gives it strength. When the body grows, the spirit allots it power with which to strengthen itself. Thus, He indeed "forms the spirit of man within him."

90. You may ask about THE MEANING OF the phrase: "forms the spirit of man within him." HE EXPLAINED, Because the spirit needs additional strength as support from above, the Holy One, blessed be He, "forms the spirit of man within him" and thus enables it TO EXPAND within man.

91. Come and behold: When that spirit needs help, it is perfected from above in accordance with man's worth and the condition of his body. It is also given an additional spirit, FOR WHOEVER WISHES TO BE PURIFIED IS HELPED. This is the meaning of "forms the spirit of man within him." MAN IS GIVEN AN ADDITIONAL PORTION OF SPIRIT THAT IS ABLE TO EXPAND WITHIN HIS BODY.

92. Come and behold: When Ya'akov lost Yosef, he lost the additional portion of the spirit that was in him, and the Shechinah departed from him. It is written later: "The spirit of Ya'akov their father revived" (Beresheet 45:27). HE ASKS: Was he dead until then? HE ANSWERS, Only the additional spirit was gone from him. His sadness caused his spirit to withdraw, AND THE FIRST THREE SFIROT, WHICH MAINTAIN THE SPIRIT WITHIN HIM, WERE GONE. The scripture, therefore, reads: "The spirit of Ya'akov their father revived"-THIS WAS BECAUSE THE FIRST THREE SFIROT HAD REVIVED.

93. It is written: "Now Ya'akov saw that there were provisions in Egypt," WHICH MEANS THAT HE SAW IT THROUGH THE HOLY SPIRIT. HE ASKS: Why was he not yet informed THAT YOSEF WAS ALIVE AND WHY WAS THE SHECHINAH STILL GONE FROM HIM? When did he learn THAT THERE WERE PROVISIONS IN EGYPT? HE ANSWERS, "Ya'akov saw" MEANS THAT he saw the inhabitants of the country go to Egypt and bring provisions; HE DID NOT SEE THROUGH THE MEDIUM OF THE HOLY SPIRIT.

94. Rabbi Yitzchak said: Come and behold: King David deserved to be united with the Patriarchs and inherited a place among them, as it is written, "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). (THE END IS MISSING).

95. Rabbi Yesa and Rabbi Chizkiyah were walking from Cappadocia to Lod with a Jew, who was carrying a skin-bottle of wine. As they were walking, Rabbi Yesa said to Rabbi Chizkiyah, Open your mouth and give one of those beautiful expositions on the Torah that you deliver daily before the holy lamp.

89. וְכֵן בָּרַךְ נֶשְׁמַת אֲתַפְשֵׁט גּוֹפִיהָ, הֵוא רֹחַ אֲתַפְשֵׁט, וְיִהְיֶה בֵּיהּ חֵילָא, וְכֵן כְּגֹוֹנָא דְגּוֹפָא אֲתַרְבִּי, הֵכִי רֹחַא יִהְיֶה חֵילָא בֵּיהּ, לְאֲתַתְקַפָּא בְּרֵשׁ בְּהַדְרִיהָ, וּבְגִין כֵּן יוֹצֵר רֹחַ אָדָם בְּקֶרְבוֹ מִמֶּשׁ.

90. וְאִי תִימָא יוֹצֵר רֹחַ אָדָם מֵהוּ, בְּגִין דְּהֵוא רֹחַא, אֲצַטְרִיךְ חֵילָא דְלַעִילָא יִתִּיר לְאֲסַתִּייעָא בְּהַדְרִיהָ, וְעַל דָּא קוֹדֶשׁא בְּרִיךְ הוּא אִיהוּ יוֹצֵר רֹחַ אָדָם בְּקֶרְבוֹ, וְיִהְיֶה לֵיהּ סִיעָא בְּבֵר נֶשׁ.

91. תָּא חֲזִי, כִּד הֵוא רֹחַא אֲצַטְרִיךְ סִיעָא, כְּגֹוֹנָא דְאִיהוּ הֵוא בְּרֵשׁ נֶשׁ, וּכְגֹוֹנָא דְהֵוא גּוֹפָא אֲתַתְקַן, הֵכִי נִמְי הֵוא רֹחַא מִתְקַנֵּין לֵיהּ, וְאוֹסְפִין לֵיהּ רֹחַא לְאֲתַתְקַנָּא, וְדָא הוּא יוֹצֵר רֹחַ אָדָם בְּקֶרְבוֹ.

92. וְתָא חֲזִי בֵּין דְאֲתַאבִּיד יוֹסֵף מֵאֲבוּי, יַעֲקֹב אָבִיד הֵוא תּוֹסַפֵּת רֹחַא דְהוּא לֵיהּ, וְאֲסַתְלַקֵּת מִנֵּיהּ שְׂכִינְתָא, לְבַתֵּר מַה בְּתִיב וְתַחֵי רֹחַ יַעֲקֹב אֲבִיהֶם, וְכִי עַד הִשְׁתָּא מֵיַת הוּא. אֶלָּא הֵוא תּוֹסַפֵּת רֹחַא אֲסַתְלַק מִנֵּיהּ שְׂכִינְתָא, וְלֹא הוּא בְּגִינָהּ, בְּגִין דְעֶצְבוֹנָא דְהוּא בֵּיהּ גְרָמָא לֵיהּ, לֹא הוּא רֹחִיהּ בְּקִיּוּמֵיהּ, וּבְגִין כֵּן וְתַחֵי רֹחַ יַעֲקֹב אֲבִיהֶם.

93. וְהֵכִא בְּתִיב וַיִּרְא יַעֲקֹב, דְעַד בְּעַן לֹא אֲתַבְשֵׁר, מִנָּא הוּא יָדַע, אֶלָּא וַיִּרְא יַעֲקֹב, דְחָמָא לְכָל דְיִירֵי אֶרְעָא דְאֻזְלֵי לְמִצְרַיִם, וּמִיַּתֵּן עֲבוּרָא.

94. ר' יִצְחָק אָמַר, תָּא חֲזִי, דוֹד מְלָכָא, זָכָה לְאֲתַחְבְּרָא בְּאַבְהֵן, וַיִּרִית דּוֹכְתִּיהּ בְּגֹוִיָּיהּ. הַה"ד, אֲבָן מְאָסוּ הַבּוֹנִים הֵיטָה לְרֵאשׁ פְּנֵה.

95. ר' יִיסָא וְר' חֲזַקְיָה הוּוּ אֻזְלֵי מְקַפּוּטְקִינָא לְלוֹד, וְהוּוּ עֲמֵהוּן חַד יוֹדָאי, בְּמַטּוֹל דְקַפְטִירָא דְחַמְרָא, עַד דְהוּוּ אֻזְלֵי אָמַר ר' יִיסָא לְר' חֲזַקְיָה, אֲפַתַח פּוּמְךָ, וְאִימָא חַד מְלָה, מֵאִינוּן מִיְלֵי מַעֲלִינְתָא דְאוּרִינְתָא, דָּאֲתָ אָמַר בְּכָל יוֹמָא קָמִי בּוֹצִינָא קְדִישָׁא.

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96. He opened the discussion with the verse: "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17). "Her ways are ways of pleasantness" refers to the ways of the Torah; for whoever walks in them, the Holy One, blessed be He, causes the pleasantness of the Shechinah to rest upon him and never to pass away. "Her paths are peace," for all the paths of the Torah are peaceful. Thus, he enjoys peace above and below-peace in this world and in the world to come.

97. The Jew said: This verse is like a coin in the pocket BECAUSE THE HIDDEN MEANING OF THE VERSE CONTAINS A SECRET. They asked him, How do you know this? He answered, I learned it from my father. He began his exposition. This verse concerns two matters, NAMELY WAYS AND PATHS, and two aspects, NAMELY PLEASANTNESS AND PEACE. HE ASKS: What are ways and what are paths? What is pleasantness and what is peace?

98. HE ANSWERED, "Her ways are ways of pleasantness" is referred to in the verse: "who makes a way in the sea" (Yeshayah 43:16), for wherever a way is mentioned in the Torah, it is a way open for all, a MATERIAL way accessible to everybody. Thus, "Her ways are ways of pleasantness" are the ways opened by the fathers, NAMELY, CHESED, GVURAH, AND TIFERET CALLED AVRAHAM, YITZCHAK, AND YA'AKOV, who opened them up in the great sea and traversed it. LIGHTS SHINE from them and illuminate every corner across the whole length and breadth of the world.

99. The pleasantness is issued from the world to come, where all the lights shine and diverge in every direction, THAT IS, DIVERGE TO THE THREE COLUMNS-RIGHT, LEFT, AND CENTRAL. The goodness and light of the world to come, which the Patriarchs inherit, are called pleasantness. Another explanation is that the World to Come itself is called pleasantness. When it is aroused to illumination, every joy, goodness, light, and freedom are aroused. Thus, it is called pleasantness.

100. We have learned that when Shabbat comes, the wicked in Gehenom take a rest and obtain freedom and respite. At the end of Shabbat, it behooves us to arouse the supernal joy to save us from the punishment of the wicked, who are condemned from that moment onward. We should arise and say, "And let the pleasantness of Hashem our Elohim be upon us" (Tehilim 90:17), which alludes to the supernal pleasantness that cheers everything.

96. פתח ואמר, דרכיה דרכי נועם וכל נתיבותיה שלום. דרכיה דרכי נועם, אלן ארחין דאורייתא, דמאן דאזיל בארחי דאורייתא, קודשא בריך הוא אשרי עליה נעימותא דשכינתא, די לא תעדי מניה לעלמין. וכל נתיבותיה שלום, דכלהו נתיבין דאורייתא כלהו שלם, שלם ליה לעילא, שלם ליה לתתא, שלם ליה בעלמא דין, שלם ליה בעלמא דאתי.

97. אמר ההוא יודאי, איסיקרא בקיסטרא בהאי קרא אשתכח, אמרו ליה מנין לך, אמר לון מאבא שמענא, ואוליפנא הכא בהאי קרא מלה. פתח ואמר, האי קרא בתרין גוונין איהו, ובתרין סטרין, קרי ביה דרכים, וקרי ביה נתיבות, קרי ביה נועם, וקרי ביה שלום. מאן דרכים, ומאן נתיבות. מאן נועם, ומאן שלום.

98. אלא דרכיה דרכי נועם. היינו דכתיב הנותן בים דרך, דהא בכל אתר דאקרי באורייתא דרך, הוא אורח פתיחא לכלא, בהאי ארחא, דאיהו פתיח לכל בר נש, כך דרכיה דרכי נועם, אילין דרכים דאינון פתיחן מאבהן, דכראן בימא רבא, ועאלין בגייה, ומאינון אורחין מתפתחין לכל עיבר ולכל סטרי עלמא.

99. והאי נועם: הוא נעימו דנפק מעלמא דאתי, ומעלמא דאתי נהרין כל בוצינין, ומתפרשן לכל עיבר, וההוא טיבו וההוא נהורא דעלמא דאתי, דינקין אבהן, אקרי נועם. דבר אחר, עלמא דאתי אקרי נועם, וכד אתער עלמא דאתי, כל חדו, וכל טיבו, וכל נהורין, וכל חירו דעלמא אתער, ובגיני כך אקרי נועם.

100. ועל דא תנינון, חייבין דיגיהנם, בשעתא דעאל שבתא, נייחין כלהו, ואית להו חירות ונייחא. בשעתא דנפיק שבתא, אית לן לאתערא חידו עלאה עלנא, דנשתויב מההוא עונשא דחייביא דאתדנו מדהיא שעתא ולהלאה. ואית לן לאתערא ולימא, ויהי נועם יי' אלקינו עלינו, דא הוא נועם עלאה, חידו דכלא, ועל דא דרכיה דרכי נועם.

101. "And all her paths are peace." HE ASKS: What are her paths? HE REPLIES: They are the paths that descend from above, gathered by the Covenant, YESOD, which is called peace-household peace. It carries the paths into the great sea when it is agitated, and brings it peace. This is the meaning of the verse: "And all her paths are peace." Come and behold: Yosef was the Covenant of Peace, THAT IS, HE RECEIVED THESE PATHS and became ruler over the land, but Ya'akov, from whom the Shechinah departed, did not know it.

102. Nevertheless, Ya'akov had misfortune (Heb. shever) so he had to buy provisions (Heb. shever) in Egypt, and saw misfortune (Heb. shever) after misfortune in his sons going down to Egypt. Hence, "Ya'akov said to his sons, 'Why do you look at one another?'" (Beresheet 42:1); you should show yourselves as hungry people, who have not enough to eat.

103. Rabbi Chizkiyah said: Assuredly a mystery lies here, for whenever there is sorrow in the world, a man should refrain from being seen in the marketplace, so as not to be caught for his sins. THIS IS BECAUSE HIS ACCUSERS MIGHT SEE HIM IN A PUBLIC PLACE, ACCUSE HIM, AND REVEAL HIS MISDEEDS IN ORDER TO PUNISH HIM. YA'AKOV therefore asked them, "Why do you look at one another (also: 'why are you afraid')"; IT BEHOOVES YOU TO BE AWARE OF THE ACCUSERS. This has already been explained.

104. Another explanation of the verse: "Now Ya'akov saw that there were provisions in Egypt" IS THAT THE WORD SHEVER MEANS real provisions AND IS NOT AN ALLUSION TO A CALAMITY, AS WAS SAID EARLIER. The Holy One, blessed be He, sent famine into the world to bring Ya'akov and his sons there. Ya'akov, therefore, saw the people of the country bringing provisions from there.

105. "Now Ya'akov saw that there were provisions in Egypt." When Yitzhak died, Ya'akov and Esav came to divide his inheritance. Esav renounced his share of the land and everything else BY LEAVING AND AVOIDING THE EXILE; Ya'akov received it all by suffering the exile; THAT IS, THIS WAS THEIR COMPROMISE. Ya'akov thus saw the calamity awaiting him and his sons in Egypt-the endurance of the exile. This is why Ya'akov asked his sons, "Why are you afraid" of the supernal justice? ARE YOU NOT AFRAID lest the accuser will find you? "I have heard that there are provisions in Egypt, go down there (Heb. redu)." It has already been explain that the numerical value of redu is 210, the number of years Yisrael stayed in Egypt.

101. וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם, מֵאֵן נְתִיבוֹתֶיהָ. אֵלֶיךָ
אֵינֹן שְׁבִילֵיךָ דְנִמְקִין מִלְעִילָא, וְכִלְהוּ נְקִיט לֹן
בְּרִית יַחֲדָאִי, דְּאִיהוּ אֶקְרִי שְׁלוֹם, שְׁלָמָא דְבֵיתָא,
וְאֶעִיל לֹן לִימָא רַבָּא, כַּד אִיהוּ בְּתוֹקְפֵיהּ, וְכַדִּין
יְהִיב לִיהּ שְׁלָמָא, הֵה"ד וְכָל נְתִיבוֹתֶיהָ שְׁלוֹם. תָּא
חַזִּי, יוֹסֵף בְּרִית שְׁלוֹם הוּא, וְהוּא בְּמִצְרַיִם מְלָכָא,
וְשָׁלִיט עַל אַרְעָא, וְיַעֲקֹב בְּגִין דְּאֶסְתַּלַּק מִגְּוִיָּה
שְׁכִינְתָא, לֹא הוּא יָדַע.

102. וְעַם כָּל דָּא, יַעֲקֹב הוּא לִיהּ תְּבַרָּא, בְּגִין לְמִזְבֵּן
עֲבוּרָא בְּמִצְרַיִם, וְחָמָא דְּאִיהוּ תְּבִירָא עַל תְּבִירָא,
דִּיחֲתוּן בְּנוֹי לְמִצְרַיִם, וַיֹּאמֶר יַעֲקֹב לְבָנָיו לָמָּה
תִּתְרָאוּ, בְּגִין דְּלֹא תַחֲמוּן גּוֹפְיֵיכוֹן, אֶלָּא כְּרַעֲבִין,
כְּגוֹבְרִין דְּלִית לֹן שְׁבַעָא.

103. אָמַר ר' חִזְקִיָּה, וְדָאִי רְזָא הֵכָא, דְּהָא בְּכָל
זְמָנָא דְּצַעֲרָא אִיהוּ בְּעֵלְמָא, לֹא בְּעֵי בַר נֶשׁ,
לְאַחֲזָא גְרָמִיָּה בְּשׁוּקָא, בְּגִין דְּלֹא יִתְמַס בְּחֻבּוּבֵי,
וְעַל דָּא אָמַר לָמָּה תִּתְרָאוּ, וְהָא אֲתָמַר.

104. דְּבַר אַחַר וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שֹׁבֵר בְּמִצְרַיִם,
עֲבוּר מַמַּשׁ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא ע"ד שְׁדַר כְּפִנְא
בְּעֵלְמָא, בְּגִין לְנַחֲתָא לְיַעֲקֹב וּבְנוֹי לְתַמְן, וְעַל דָּא
חָמָא בְּנֵי אַרְעָא, דְּהוּוּ מֵיִיתִין מִתְמַן עֲבוּר.

105. וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שֹׁבֵר בְּצַרִּים, בְּשַׁעֲתָא דְּמִית
יַצְחָק, אָתוּ יַעֲקֹב וְעֵשׂוֹ לְמַפְלָג, וְעֵשׂוֹ נִפְק מְחֻלְקֵיהּ
דְּאַרְעָא וּמְכָלָא, וְיַעֲקֹב דִּיִּסְבּוּל גְּלוּתָא יִטּוּל בְּלָא,
וְעַל דָּא חָמָא, הֵהוּא תְּבִירָא דְּהוּא לִיהּ בְּמִצְרַיִם,
הוּא וּבְנוֹי, לְמַסְבַּל גְּלוּתָא, וְעַל דָּא וַיֹּאמֶר יַעֲקֹב
לְבָנָיו לָמָּה תִּתְרָאוּ. מְקַמֵּי דִּינָא דְּלְעִילָא, דְּלֹא
יִשְׁתַּכַּח עֲלֵיכוֹן מְקַטְרָגָא. וַיֹּאמֶר הִנֵּה שְׁמַעְתִּי כִּי יֵשׁ
שֹׁבֵר בְּמִצְרַיִם רְדוּ שָׁמָּה, הָא אֹקְמוּהָ רְדוּ, חוֹשְׁבֵן
דָּא הוּוּ יִשְׂרָאֵל בְּמִצְרַיִם.

7. "And Yosef was the governor of the land"

This passage speculates on the secret meanings of Yosef's triumph in Egypt. It tells us that his victory was also one against the hidden powers of evil on the Left--that is, "the Evil Inclination."

The Relevance of this Passage

Egypt is a metaphor for the human ego, our Evil Inclination, which is rooted in the Left Column. Strength and discipline to triumph over egocentric desires and evil tendencies are summoned forth in our souls as we scan the Hebrew Letters of this passage.

106. "And Yosef was the governor of the land." Rabbi Yesa opened the discussion with the verse: "And now shall my head be lifted up above my enemies round about me: therefore I will offer in His tabernacle sacrifices with trumpet sound; I will sing, and I will make melody to Hashem" (Tehilim 27:6). Come and behold: When the Holy One, blessed be He, takes pleasure in a man, He raises him above all the inhabitants of the world and makes him ruler over them. All his enemies are subdued under him.

107. King David was hated and rejected by his brothers, and the Holy One, blessed be He, raised him above all the inhabitants of the world. He fled from SHAUL, his father-in-law, and the Holy One, blessed be He, raised him above all kingdoms, and everyone bowed and knelt before him. Yosef was rejected by his brothers, and afterward they all knelt and prostrated themselves before him, as it is written: "And Yosef's brothers came, and bowed themselves down before him with their faces to the earth" (Bereshheet 42:6).

108. "And now (Heb. ve'ata) shall my head be lifted up." HE ASKS: What is the meaning of ve'ata? HE SAID: That of "as you (Heb. ve'ata)." Rabbi Yehuda said: We have learned that et (time) is a supernal grade; that time is the Hei IN THE NAME YUD-HEI-VAV-HEI, NAMELY THE SHECHINAH called ata (now). Ve'ata WITH THE LETTER VAV refers to ZEIR ANPIN and His court of justice, THE NUKVA, JUST AS THE VAV OF VE'ATA ALLUDES TO ZEIR ANPIN.

109. "And now shall my head be lifted up." I will lift up my head through dignity and dominion "above my enemies round about me" the other kings of the land. "Therefore I will offer in His tabernacle" refers to Jerusalem; "sacrifices with trumpet sound" that will sound throughout the world; "I will sing, and I will make melody" from the side of the trumpet sound, for from there, song and melody arise.

110. According to another explanation, "And now shall my head be lifted up" refers to the Congregation of Yisrael, NAMELY THE NUKVA CALLED ATA, and the phrase: "Above my enemies round about me" refers to Esav and his ministers. "I will offer in his tabernacle" in THE MIDST OF Yisrael "sacrifices with trumpet sound (also: 'of breaking')," as it is written: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19), in order to remove Judgment from the world. "I will sing, to make melody" and I will thank the Holy One, blessed be He, continuously, forever.

111. Another explanation of "And now shall my head be lifted up" is that MY HEAD IS AN ALLUSION TO THE GOOD INCLINATION. He prayed that in every respect the Good Inclination SHALL BE LIFTED above the Evil Inclination, as it is written: "Above my enemies round about me", which is an allusion to the Evil Inclination that surrounds and hates man. "I will offer in His tabernacle sacrifices with trumpet-sound" refers to THE STUDY OF THE Torah, which was given from the side of fire, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). Through the Torah shall his head be lifted up and his enemies subjugated before him, as it is written: "You have subdued under me those who rose up against me" (Tehilim 18:40).

106. וְיוֹסֵף הוּא הַשְּׁלִיט עַל הָאָרֶץ וְגו', ר' יוֹסֵף פָּתַח וְאָמַר, וְעַתָּה יְרוּם רֵאשִׁי עַל אוֹיְבֵי סְבִיבוֹתַי וְאֶזְבְּחָה בְּאֵהָלוֹ זְבַחַי תְּרוּעָה אֲשִׁירָה וְאֶזְמְרָה לַיהוָה. תָּא חַיִּי, כִּד קוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בֵּיה בְּבַר נֶשׁ, זְקִיף לֵיה עַל כָּל בְּנֵי עֲלָמָא, וְעֵבִיד לֵיה רִישָׁא דְכָלָא, וּכְלָהוּ שְׁנָאוֹי אֲתַכְפִּינֵן תְּחוֹתַי.

107. יוֹד מְלָכָא, שְׁנָאוּ לֵיה אַחוּי, דְּחוּ לֵיה מְנִיחָהוּ, קוּדְשָׁא בְּרִיךְ הוּא אַרְיִים לֵיה, עַל כָּל בְּנֵי עֲלָמָא, אֲתָא חֲמוּי עֶרְק מְקַמֵּיה, קוּדְשָׁא בְּרִיךְ הוּא אַרְיִים לֵיה, עַל כָּל מְלַכּוֹתֵיה, וְכָלָהוּ הוּוּ כְּרַעִין וְסַגְדִּין קַמֵּיה. וְיוֹסֵף דְּחוּ לֵיה אַחוּי, לְבַתֵּר כְּלָהוּ כְּרַעִין וְסַגְדִּין קַמֵּיה, הֵה"ד וְנִבְאוּ אַחֵי יוֹסֵף וַיִּשְׁתַּחֲווּ לוֹ אִפְסִים אֶרְצָה.

108. דְּבַר אַחַר, וְעַתָּה יְרוּם רֵאשִׁי, מֵאֵי וְעַתָּה, כְּמוֹ וְאֲתָה. ר' יְהוּדָה אָמַר, הָא אֲתַמַּר, עַת דְּאִיהוּ דְּרַגְא עֲלָאָה, וּמֵאֵן אִיהוּ הֵוּא עַת. דָּא ה"א, וְאֶקְרִי עַתָּה, וְעַתָּה: דָּא אִיהוּ וְבֵי דִינֵיה.

109. יְרוּם רֵאשִׁי, לְאַרְמָא לֵה, בְּיֻקְרָא וּמְלַכּוֹתָא. עַל אוֹיְבֵי סְבִיבוֹתַי, אֵלִין שְׁאֵר מְלַכֵי אֶרְעָא. וְאֶזְבְּחָה בְּאֵהָלוֹ, דָּא יְרוּשְׁלָם, בְּאֵהָלוֹ דָּא אֵהֵל מוֹעֵד. זְבַחַי תְּרוּעָה, לְמִשְׁמַע כָּל עֲלָמָא. אֲשִׁירָה וְאֶזְמְרָה, מֵהֵוּא סְטְרָא דְתְרוּעָה הִיא, דְּהָא מִתַּמֵּן, מֵהֵוּא סְטְרָא דְתְרוּעָה, הִיא אֲתֵיא שִׁירָה וְתוֹשְׁבַתָּא.

110. דְּבַר אַחַר, וְעַתָּה יְרוּם רֵאשִׁי, דָּא כְּנִסְתַּת יִשְׂרָאֵל. עַל אוֹיְבֵי סְבִיבוֹתַי, דָּא עֲשׂוּ וְכָל אֲפַרְכִּין דִּילֵיה. וְאֶזְבְּחָה בְּאֵהָלוֹ, אֵלִין יִשְׂרָאֵל. זְבַחַי תְּרוּעָה, דְּכִתִּיב זְבַחַי אֱלֹקִים רוּחַ נְשַׁבְּרָה, בְּגִין לְאַעֲבְרָא דִּינָא מֵעֲלָמָא. אֲשִׁירָה וְאֶזְמְרָה, לְאוֹדָאָה וּלְשַׁבְּחָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּלֵא פְסִיקוּ לְעוֹלָם.

111. דְּבַר אַחַר, וְעַתָּה יְרוּם רֵאשִׁי, בְּכָלָא, יֵצֵר טוֹב עַל יֵצֵר רַע, דְּכִתִּיב עַל אוֹיְבֵי סְבִיבוֹתַי, דָּא יֵצֵר הָרַע, דְּאִיהוּ סַחְרָנִיָּה דְּבַר נֶשׁ, וְאִיהוּ שְׁנָאִיָּה בְּכָלָא. וְאֶזְבְּחָה בְּאֵהָלוֹ זְבַחַי תְּרוּעָה, דָּא אוֹרִייתָא, דְּאֲתִיְהִיבַת מִסְטְרָא דְאַשָׁא, בְּדְכִתִּיב מִימִינוֹ אֵשׁ דִּת לְמוֹ, דְּהָא בְּגִין אוֹרִייתָא, יְרוּם רִישִׁיָּה, וְאֲתַבְּרוּ כָּל שְׁנָאוֹי קְדַמּוּי, בְּדְכִתִּיב תְּכַרִּיעַ קַמֵי תְּחַתֵּי.

112. Another explanation of the verse: "And now shall my head be lifted up" is that it means, that I shall be included with the fathers, for King David had cleaved to the Patriarchs in order to be united with them IN THE SECRET OF THE FOURTH LEG and to be lifted above and bound to them. "Above my enemies round about me" refers to those of the left side, all of them accusers intent upon destruction. WHEN HE IS LIFTED ABOVE THEM, the sun, ZEIR ANPIN, is united with the moon, THE NUKVA, and all becomes one.

112. דְּבַר אַחַר וְעַתָּה יְרוּם רֵאשִׁי, לְאַתְכַלְלָא בְּאַבְהֵן, דְּהָא דוֹר מְלָכָא, אֵית לִיה לְאַתְדַבְקָא בְּאַבְהֵן, וּכְדִין יִתְרוּמֵם וְסָלִיק לְעֵילָא, וְאִיהוּ בְּחַד קְשׁוּרָא בְּהוּ. עַל אוֹיְבֵי סְבִיבוֹתֵי, אֲלִין אֵינוֹן דְּבִסְטֵר שְׂמַאלָא, כְּלֵהוּ מְאִרֵי דִינִין, דְּמִתְכּוֹנִין לְחַבְלָא, וּכְדִין שְׂמַשָּׁא אֶתְחַבֵּר בְּסִיהֲרָא, וְהוּי כְּלָא חַד.

113. Come and behold: It is written, "And Yosef was the governor of the land." YOSEF is the sun, ZEIR ANPIN, FOR YOSEF IS YESOD OF ZEIR ANPIN, which rules over the moon, THE NUKVA, shining upon and sustaining her. "...and he it was that sold to all the people of the land", as the river that flows and comes out FROM EDEN, YESOD CALLED YOSEF, supplies everybody with nourishment. From there the souls OF EVERY MEN emerge. Hence, everyone bows before that place, for there is nothing in the world that does not depend upon Mazal, YESOD, as has already been explained.

113. תָּא חֲזִי, כְּתִיב וַיֹּסֶף הוּא הַשְּׁלִיט עַל הָאָרֶץ, דָּא שְׂמַשָּׁא דְשְׁלִיט בְּסִיהֲרָא, וְנִהִיר לָהּ, וְזֶן לָהּ. הוּא הַמְשָׁבִיר לְכָל עַם הָאָרֶץ, דְּהָא הוּא נִהַר דְּנִגְיִד וְנִפְיָק, מְנִיָּה אֶתְזֵנוּ כְּלֵהוּ, וּמִתְמַן פְּרָחִין נִשְׁמַתִּין לְכַלָּא, וּבְגִין דָּא כְּלֵהוּ סְגִדִין לְגַבִּיָּה דְּהוּא אֶתְרָ, דְּהָא לִית לָךְ מְלָה בְּעֵלְמָא, דְּלָא תְּלִי בְּמִזְלָא וְאוֹקְמוּהָ.

8. "And Yosef recognized his brothers"

The Zohar examines the nature of fear and sin, and tells us that negative sexual activity and masturbation lead to negativity and ruin. Fear and sin, it claims, allows our enemies to behave like Yosef's brothers and gives them an opportunity to punish us without mercy.

The Relevance of this Passage

A man's seminal fluids are the closest reflection of The Creator's essence in the physical world. For this reason, a man's seed brings forth life and generates profound pleasure, both of which are attributes of the Divine. However, negative forces, here to test and challenge us, need their own sustenance of Light, which they retrieve when a man wantonly spills his seed. Keeping our sexual relations within the spiritual boundaries of marriage—for the purpose of sharing with our spouse and for bringing new life into the world—protects the Light from the onslaughts of the Other Side. The result is greater fulfillment and pleasure in every area of life.

114. "And Yosef recognized his brethren, but they recognized him not." Rabbi Elazar quoted the verse: "Why should I fear in the days of evil, when the iniquity of my persecutors (lit. 'my heels') compasses me about" (Tehilim 49:6). Come and behold: As was said by the sages, there are three classes of those who fear, yet do not know what they fear. But in addition to these three, there is he who fears, yet does not know what he fears, because he commits sins unknowingly. He therefore fears the days of evil.

114. וַיִּכְר יוֹסֵף אֶת אָחָיו וְהֵם לֹא הִכִּירוּהוּ. רַבִּי אֱלֶעָזָר פִּתַּח וְאָמַר, לְמָה אִירָא בְּיָמֵי רַע עוֹן עַקְבֵי יִסְבְּנִי. תָּא חֲזִי, תְּלַת אֵינוֹן דְּדַחֲלִין וְלֹא יָדְעִין מַמָּה דְּדַחֲלִין, וְאוֹקְמוּהָ, אֲבָל אֵית מֵאן דְּדַחֲלִיל, וְלֹא יָדַע מַמָּה אִיהוּ דְּחִיל, בְּגִין אֵינוֹן חֲטָאֵי, דְּלֹא יָדַע דְּאֵינוֹן חֲטָאִין, וְלֹא אֲשַׁח בְּהוּ, וְאִיהוּ דְּחִיל מִיָּמֵי רַע.

115. HE ASKS: What are the days of evil? HE SAID: These are days meant for evil. It is the Evil Inclination called evil, which on certain days is given permission in the world to lead astray those who defile their ways BY SPILLING SEMEN IN VAIN. Whoever wishes to be polluted is defiled. They are called days of evil, reserved for PUNISHMENT FOR transgressions that a man treads under his heels.

115. מֵאן אֵינוֹן יָמֵי רַע, אֲלִין אֵינוֹן יוֹמִין דְּאֵינוֹן אֲזַדְמַנְן בְּהוּא רַע, וּמֵאן אֵינוֹן, דָּא יִצַּר הָרַע, דְּאִיהוּ אֶקְרִי רַע, וְאֵית לִיה יוֹמִין יָדְעֵן, דְּאֶתְיָהִיב לִיה רְשׁוּ בְּעֵלְמָא, לְאַסְטָאָה לְכָל אֵינוֹן דְּמִסְאָבֵי אֶרְחֻיָּהוּ, דְּמֵאן דְּאֶתִּי לְאַסְתָּאבָא מִסְאָבֵי לִיה. וְאֲלִין אֵינוֹן אֶקְרוּן יָמֵי רַע, וְאֲלִין מְמַנְן עַל אֵינוֹן חוֹבִין דְּרִשִׁין בְּהוּ בְּנֵי נֶשָׂא בְּעַקְבֵיָּהוּ.

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116. Come and behold: Packs of fiends await to defile those who defile their ways. A man is led in the very way he chooses to walk. A man who wishes to be purified has many helpers.

116. תָּא חֲזִי, כָּל אֵינוֹן דְּמִסְאֲבֵי אֲרַחֲיֵיהּ, כְּמָה
חֲבִילוּ טְהִירִין, אֲזַדְמָנָן לְגַבְיֵיהּ, וּמִסְאֲבֵי לְהוּ.
בְּאַרְחָא דְבַעֵי בַר נֶשׁ לְמִיָּהָר, בְּהֵוּא אֲרַחָא מְדַבְרִין
לִיָּה מְמַשׁ, אֲתִי בַר נֶשׁ לְאַתְרַכָּאָה, כְּמָה אֵינוֹן
דְּמִסְיַעִין לִיָּה.

117. We have learned that when a man wakes up in the morning, he should wash his hands with a laver, and he SHOULD BE WASHED by someone who has already washed, as has been explained. Come and behold: We have learned all this for the sake of the laver. THIS EXPOSITION WAS MEANT TO TEACH US THAT WE NEED A LAVER TO WASH OUR HANDS IN THE MORNING.

117. הָא תְּגִינָן, דְּכִד בַּר נֶשׁ קָם בְּצַפְרָא, בְּעֵי
לְאַסְחָאָה יְדוּי, מְגוּ נְטִלָא דְמִיָּא, דְּאִיְהוּ מְאַנָּא
לְיִטּוּל מְנִיָּה מִיָּא, מְגוּ מְאָן דְּאַסְחֵי יְדוּי בְּקַדְמִיתָא,
כְּמָה דְּאֻקְמוּהָ. וְתָא חֲזִי, בְּגִין נְטִלָא דָּא, אֻקְיַמְנָא
מְלָה.

118. We also learned that a man should wash his right hand with his left hand, SO THAT THE LEFT WILL SERVE THE RIGHT and the right will thus be stronger than the left. The right should be laved by the left. The washing is expressly intended to ensure that THE RIGHT WILL RULE OVER THE LEFT. Therefore, when washing hands, it behooves one to wash the right with the left, thus causing the right to rule over the left, so as not to give the Evil Inclination an opening to rule at all.

118. וְתוּ, דְּבַעֵיָּא לִיָּה לְבַר נֶשׁ, לְנְטִלָא יְדָא יְמִינָא
בְּשְׂמַאלָא, בְּגִין לְשַׁלְטָאָה יְמִינָא עַל שְׂמַאלָא,
וְיִסְתְּחֵי יְמִינָא מִן שְׂמַאלָא, וּבְגִין כֶּךָ אִיְהוּ נְטִילָא,
וְעַל דָּא, מְאָן דְּנְטִיל יְדוּי, יְטוּל יְמִינָא בְּשְׂמַאלָא,
לְאַשְׁלְטָא יְמִינָא עַל שְׂמַאלָא, בְּגִין דְּלֹא יְהִיב
דְּוִכְתָּא לְיַצֵּר הָרַע לְשַׁלְטָאָה כְּלָל, וְהָא אֻקְיַמְנָא.

119. Come and behold: When evil Judgment reigns, it does not refrain from harming EVEN THE RIGHTEOUS, FOR WHEN THE DESTROYER IS GIVEN SWAY, HE DOES NOT DISCRIMINATE BETWEEN GOOD AND EVIL. When the right rules over the idolatrous nations to break them, the Holy One, blessed be He, feels pity for them and does not destroy them. YOU MAY SEE HERE THE GREAT DIFFERENCE BETWEEN THE COMPASSION OF THE RIGHT AND THE JUDGMENT OF THE LEFT.

119. תָּא חֲזִי, בְּשַׁעְתָּא דְּדִינָא בִּישָׂא שְׁלֵטָא, לָא
אַתִּיב יְדִיָּה מְלֵאבָּאשָׂא, וּבְשַׁעְתָּא דִּימִינָא שְׁלֵטָא עַל
עַמּוּין עַעְכוּ"ם, לְתַבְרָא לֹוֹן, חֲיִיס קוּדְשָׁא בְּרִיךְ הוּא
עַלְיֵיהּ, וְלֹא שְׂצִי לֹוֹן.

120. Therefore, when one unknowingly commits sins that are tread under his heels, he is always afraid. King David was always guarded from such sins and, when he went to battle, he searched for them IN ORDER TO REPENT. He therefore was not afraid to wage war.

120. וּבְגִין כֶּךָ, כָּל מְאָן דְּאִיְהוּ חֲטִי, בְּאֵינוֹן חֲטָאִין
דְּדָשׁ בְּהוּ בְּרַגְלוּי, לָא יְדַע בְּהוּ, וְדָחִיל תְּדִירָא. דְּוֹד
מְלָכָא הוּוּ אֶסְתַּמַּר תְּדִיר, מְחֻבֵּין אֲלֵיךְ, וְכִד הוּוּ
נְמִיק לְקִרְבָּא, הוּוּ מְפַשְׁשׁ לֹוֹן, וְעַל דָּא לָא דָּחִיל
לְאַגְחָא עַמְהוֹן קִרְבָּא.

121. Come and behold: There were four kings, each of whom asked for a different thing. David said: "Let me pursue my enemies, and overtake them: neither let me turn back till they are consumed" (Tehilim 18:38). Why did he say that? Because he was guarded from sins THAT ARE TREAD UNDER THE HEELS and gave no opening to his enemies to rule. He therefore pursued them continuously, rather than having them chase him, catch him, and indict him for his sins.

121. וְתָא חֲזִי, אַרְבַּע מְלָכִין הוּוּ, מְאָן דְּשָׂאִיל דָּא,
לָא שָׂאִיל דָּא. דְּוֹד אָמַר, אַרְדּוּף אוּיְבֵי וְאַשְׁיגָם וְלֹא
אַשׁוּב עַד כְּלוּתָם, מְאִי טַעְמָא בְּגִין דְּהוּוּ אֶסְתַּמַּר
מְאֲלִין חֻבֵּין, וְלֹא יְהִיב דְּוִכְתָּא לְשַׁנְאוּי לְשַׁלְטָאָה,
וְעַל דָּא בְּעֵי לְמַרְדָּף אֲבַתְרִיָּהּ תְּדִיר. וְלֹא יְרַדְפוּן
אֵינוֹן אֲבַתְרִיָּהּ, לְמַתְבַּע חֻבּוּי, וְיַפּוּל בִּידְיֵיהּ.

122. Asa was more fearful. Although he searched for his sins, he was not AS THOROUGH as King David. He merely wished to pursue his enemies, but not to fight them, and hoped that the Holy One, blessed be He, would slay them. And so it came to pass, as it is written: "And Asa and the people who were with him pursued them. So Hashem smote the Kushim before Asa, and before Yehuda, and the Kushim fled" (II Divrei Hayamim 14:11-12). Of David, the scripture reads, "And David smote them from the twilight to the evening of the next day" (I Shmuel 30:17). But Asa merely pursued them, and the Holy One, blessed be He, slew them.

123. Yehoshafat, the King of Yehuda, also said: I can neither pursue nor kill them, but I shall sing hymns and you shall kill them. This was because he did not examine himself as Asa did. Yet the Holy One, blessed be He, did as He was requested, as it is written: "And when they began to sing and to praise, Hashem set an ambush against the children of Amon, Moav and mount Seir who were come against Yehuda; and they were routed" (II Divrei Hayamim 20:22).

124. Chizkiyah, the King of Yehuda, said: I can neither chant, pursue nor wage war. For he was afraid of the sins we mentioned THAT ARE TREAD UNDER THE HEELS. It is written: "And it came to pass that night, that the angel of Hashem went out and smote in the camp of Ashur 185,000: and when they arose early in the morning, behold, they were all dead corpses" (II Melachim 19:35). Chizkiyah was then at home lying in bed, and the Holy One, blessed be He, killed them.

125. How fearful were these righteous men on account of their sins? How much more fearful should the inhabitants of the world be? A man should therefore always be on his guard against these sins and search for them, so that the days of evil, which have no mercy on him, will not have control over him.

126. Come and behold: "And Yosef knew his brethren" means that when they fell into his hands, he felt pity for them, because he was whole. "...but they knew him not" REFERS TO Shimon and Levi, who came from the side of harsh Judgment and therefore did not have pity on him. For all those from the side of harsh Judgment have no pity on the people who fall into their hands. THEY ARE OF THE ASPECT OF THE DAYS OF EVIL, WHICH DO NOT PITY MEN, AS HAS ALREADY BEEN SAID.

122. אָסָא הָוּה דְּחִיל יִתִּיר, אִף עַל גַּב דְּהוּה מִמְשַׁשׁ בַּחֲטָאוֹ, וְלֹא כְדוּר מִלְכָּא, אִיהוּ בְעֵי לְמַרְדָּף אֲבַתְרִייהוּ, וְלֹא יִגִּיחַ לֹון, וְיִקְטוּל לֹון קוּדְשָׁא בְרִיךְ הוּא, וְכךָ הוּה, דְּכַתִּיב וַיִּרְדְּפֵם אָסָא וְהָעָם אֲשֶׁר עִמּוֹ וְגו', וְכַתִּיב וַיִּגּוֹף ה' אֶת הַכּוּשִׁים לִפְנֵי אָסָא וּלְפָנֵי יְהוּדָה וַיִּנּוּסוּ הַכּוּשִׁים. דְּוֹד מַה כְּתִיב בֵּיה וַיִּכֶם דְּוֹד מֵהַנֶּשֶׁף וְעַד הָעֶרֶב לְמַחְרָתָם, אֲבַל אָסָא אִיהוּ רְדִיף וְקוּדְשָׁא בְרִיךְ הוּא מַחֵי.

123. יְהוֹשָׁפָט מֶלֶךְ יְהוּדָה, אוֹף הֵכִי נִמְי הוּה שְׂאִיל, וְאָמַר, לֹא יִכְיֹלְנָא לְמַרְדָּף, וְלֹא לְקַטְלָא, אֲלֵא אָנָּא אֲזַמְרָא, וְאֵת קְטִיל לֹון, בְּגִין דְּלֹא הוּה מִמְשַׁשׁ כָּל כֶּךָ כְּאָסָא, וְקוּדְשָׁא בְרִיךְ הוּא עֵבֵד לִיה הֵכִי, דְּכַתִּיב וּבַעַת הַחֲלוֹ בְרַנָּה וַתְּהַלֵּה נָתַן ה' מְאֹרְבִים עַל בְּנֵי עַמּוֹן מוֹאָב וְהָר שְׁעֵיר הַבָּאִים לִיהוּדָה וַיִּנְגַּפוּ.

124. חִזְקִיָּה מֶלֶךְ יְהוּדָה, אוֹף הֵכִי נִמְי אָמַר, אָנָּא לֹא יִכְיֹלְנָא, לֹא לְזַמְרָא, וְלֹא לְמַרְדָּף, וְלֹא לְאַגְחָא קְרָבָא, בְּגִין דְּרְחִיל מְאֲלִין חוּבִין דְּקְאֻמְרָן, מַה כְּתִיב, וַיְהִי בַלִּילָה הַהוּא וַיֵּצֵא מִלֶּאךָ ה' וַיַּךְ בַּמַּחֲנֶה אֲשׁוּר מֵאָה וּשְׁמוֹנִים וַחֲמִשָּׁה אֲלֶף וַיִּשְׁכַּימוּ בַבֶּקֶר וַהֲגָה כָּלֶם פְּגָרִים מֵתִים, וַחֲזַקְיָה הוּה יִתִּיב בְּבֵיתָהּ, וְשָׁכִיב בְּעַרְסִיהָ, וְקוּדְשָׁא בְרִיךְ הוּא קְטִיל לֹון.

125. וּמַה צְדִיקִים אֲלִין, הוּו דְּחֲלִין מְאֲלִין חוּבִין, שְׂאָר בְּנֵי עֲלָמָא עַל אַחַת כְּמַה וְכְמַה. בְּגִין כֶּךָ, אִית לִיה לְבַר נֶשׁ לְאַסְתְּמָרָא מְאֲלִין חוּבִין, וּלְפִשְׁשָׁא בְּהוֹן כְּדְקְאֻמְרָן, בְּגִין דְּלֹא יִשְׁלֹטוּן עֲלוּי אִינוּן יְמֵי רַע, דְּלֹא מְרַחְמֵי עֲלֵיהּ.

126. תָּא חֲזִי, וַיְכַר יוֹסֵף אֶת אָחָיו, בְּשַׁעֲתָא דְנִפְלוּ בְיָדֵיהּ, אִיהוּ רַחִים עֲלֵיהוּ, בְּגִין דְּאִיהוּ שְׁלִים, וְהֵם לֹא הִבִּירוּהוּ, דְּאִינוּן שְׁמַעוֹן וְלוֹי, אֲתוּ מְסֻטְרָא דְדִינָא קְשִׁיא, וְעַל דָּא לֹא רַחִימוּ עֲלֵיהּ, דְּהָא כָּל אִינוּן מְאֲרִיהוֹן דְּדִינָא קְשִׁיא, לֹא מְרַחְמֵי עֲלֵיהוּ דְבְנֵי נֶשׂא, בְּשַׁעֲתָא דְנִפְלוּ בִירֵיהוּ.

127. David therefore said: "Why should I fear THE DAYS OF EVIL?" He did not say, "I feared" IN THE PAST TENSE, but rather "should fear" IN THE PRESENT TENSE, WHICH MEANS THAT HE IS STILL FEARFUL. Thus he said: I should always fear the days of evil, as we have said: "...the iniquity of my persecutors (lit. 'my heels') compasses me about." HE ASKS: What are "my heels?" HE ANSWERS, They are in the secret of the faith, NAMELY, IN HOLINESS, as it is written: "And his hand took hold on Esav's heel" (Bereshheet 25:26). ESAV'S HEEL WAS IN THE SECRET OF THE FAITH, IN HOLINESS, BECAUSE YA'AKOV'S HAND TOOK HOLD OF IT. This heel (Heb. akev), OF WHICH IT IS WRITTEN: "THE INIQUITY OF MY HEELS COMPASSES ME ABOUT," represents the footprints (Heb. akevot) that follow the same transgression that a man constantly treads under his heels.

128. Come and behold the verse: "Woe to them that draw iniquity with cords of vanity, and sin as it were with a cart rope" (Yeshayah 5:18). The "cords of vanity" are the sins that he treads under his heels without thinking of it. They are then strengthened into "a cart rope." The sins become stronger and lead him astray in this world and the world to come.

129. Happy are the righteous, who know how to be guarded against their sins and always examine their deeds, so that no accuser will be found against them in this world nor turn them from their way in the world to come. The Torah prepares for them ways and paths on which to walk, as it is written: "Her ways are ways of pleasantness, and all her paths are peace."

9. "And Yosef remembered the dreams"

The commentators stress the importance of remembering one's dreams and presenting them to a sympathetic audience of friends in order to obtain a favorable interpretation. The necessity of obeying every last precept of the Torah is also discussed. The rabbis use the example of King Solomon, who ruined his posterity by disobeying the injunction against polygamy. Rabbi Yosi comments on the verse "Treasures of wickedness profit nothing." That is to say, wealth gained in an impure manner will soon disappear, but the righteous life of Torah study endures.

The Relevance of this Passage

Dreams can assist us in our spiritual development. However, our dreams should only be interpreted by someone who loves us, since the interpretation itself influences its physical manifestation. The Light of this passage helps bring loving people into our lives when the need for dream interpretation arises. In addition, the passage allows our dreams to be derived from the highest realms of the spiritual atmosphere, ensuring positive and truthful messages. Pertaining to the verse "Treasures of wickedness profit nothing", the Zohar teaches us that a narcissistic, self-serving pursuit for wealth, power, and position will ultimately lead to ruin in some area of life. The influences emanating from the Hebrew verses imbue us with wisdom and strength to resist trading away life's true fulfillment-- marriage, children, friendship, and spiritual fulfillment--for the fleeting pleasure of ego gratification.

130. "And Yosef remembered the dreams which he had dreamed" (Bereshheet 42:9). Rabbi Chiya opened the discussion with the verse: "Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles" (Mishlei 24:17). Come and behold: The Holy One, blessed be He, created man, so that he would be worthy of His glory, serve Him always, and be occupied with the Torah day and night, because the Holy One, blessed be He, ever takes delight in the Torah.

127. וּבִגִּין כִּךְ אָמַר דָּוִד, לָמָּה אֵיךָ. יִרְאֵתִי לֹא כְתִיב, אֶלֶּא אֵיךָ, דְּאֵית לִי לְמַדְחַל מְאִינוּן יָמֵי רַע, כְּדִקְאֻמְרִין. עֹון עֲקֵבֵי יִסְבְּנִי, מֵאֵן עֲקֵבֵי, אֵלִין אִינוּן בְּרָזָא דְמַהִימְנוּתָא, דְּכְתִיב, וַיִּדּוּ אוֹחֻזֹת בְּעֵקֵב עֵשׂוּ, דָּא הוּא עֲקִיבָא, וְאִינוּן עֲקִיבִין דְּמִסְתַּבְּלִין בְּהוּ תְדִיר, בְּהוּא חוֹבְאֵדְרֵשׁ בֵּיה בְּרַ נֶשׁ תְּדִיר בְּעֵקֵבֵי.

128. תָּא חֲזִי, מַה כְּתִיב הוּי מוֹשְׁכֵי הָעֹון בְּחַבְלֵי הַשָּׂוִא וּכְעֵבוֹת הָעֵגְלָה חֲטָאָה. בְּחַבְלֵי הַשָּׂוִא: דְּרֵשׁ בֵּיה בְּעֵקֵבֵי, וְלֹא חֲזִישׁ עֲלֵיהּ, וְלִבְתָּר אֲתַתְּקַף וְאֲתַעֲבִיד כְּעֵבוֹת הָעֵגְלָה, וְאֲתַתְּקַף הֵהוּא חֲטָאָה, וְאֲסִי לֵיה בְּהֵאֵי עֲלָמָא, וּבְעֲלָמָא דְאַתִּי.

129. זְכָאִין אִינוּן צְדִיקֵינָא, דִּידְעִין לְאַסְתַּמְרָא מִחוּבִיחוּן, וְאִינוּן מִפְּשָׁטֵין תְּדִיר בְּעוֹבְרֵינָהּ, בְּגִין דְּלֹא יִשְׁתַּכַּח עֲלֵיהּ מְקַטְרָגָא בְּהֵאֵי עֲלָמָא, וְלֹא יִסְטוּן עֲלֵיהּ לְעֲלָמָא דְאַתִּי, דְּהֵא אֲוֹרֵייתָא מְתַקְנָא לְהוּ אֲרַחִין וְשְׁבִילִין לְמִיחָךְ בְּהוּ, דְּכְתִיב דְּרַכִּיָּה דְרַכִּי נָעַם וְכֹל נְתִיבוֹתֶיהָ שְׁלוֹם.

130. וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלוֹמוֹת אֲשֶׁר חָלַם לָהֶם וְגו'. רַבִּי חֲזִיא פְתַח וְאָמַר, בְּנַפּוּל אוֹיְבֵךְ אַל תִּשְׂמַח וּבְכַשְׁלוֹ אַל יִגַּל לְפָנֶיךָ. תָּא חֲזִי, קוּדְשָׁא בְרִיךְ הוּא עֲבַד לֵיה לְבָר נֶשׁ, דִּיזְכִּי לִיקְרָא דִּילֵיהּ, וְלִשְׂמַשׁ קַמֵּיהּ תְדִירָא, וְלֹא שְׁתַּדְּלָא בְּאוֹרֵייתָא יִמְמָא וְלִילֵי, בְּגִין דְּקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בְּהוּ בְּאוֹרֵייתָא תְדִיר.

131. When the Holy One, blessed be He, created Adam, He put the Torah before him and taught him how to know its ways. How do we know this? From the words: "Then he saw it, and declared it; he established it, yea, and searched it out," which is followed by: "And to man he said: Behold, the fear of Hashem, that is wisdom; and to depart from evil is understanding" (Iyov 28:27-28). Because he inquired into her, but did not keep her, he transgressed the command of his Master and was caught for his sin.

132. All those who transgress one precept of the Torah are caught for it. King Solomon, who was wisest among all the people in the world, transgressed only one precept of the Torah BY HAVING MANY WIVES and caused his kingdom to pass on from him BECAUSE, AS THE SAGES SAID, ASHMEDAI (ASMODEUS) MADE AN IGNORANT MAN OF HIM and caused his kingdom to be divided from the time of his sons. This is even truer for those who transgress MANY PRECEPTS OF the Torah.

133. HE ASKS: Yosef knew the Torah, AND HER WORDS "YOU SHALL NOT AVENGE, NOR BEAR ANY GRUDGE" (VAYIKRA 19:18). Why then, when his brothers fell into his hands, did he bring upon them all these things, when he knew the Torah his father had taught him? HE REPLIED: Heaven forbid TO THINK that Yosef took revenge upon them. He did it only to bring his brother Binyamin to him, for he longed for him. He did not leave his brothers wanting, as it is written: "Then Yosef gave orders to fill their sacks with grain" (Beresheet 42:25), so they would not come to grief.

134. Rabbi Yehuda continued WITH THE VERSE: "THEN HE SAW IT..." (IYOV 28:27). When the Holy One, blessed be He, created the Moon, THE NUKVA, He beheld her constantly, as it is written: "The eyes of Hashem your Elohim are always upon it" (Devarim 11:12), for she was constantly under His care. It is written: "Then he saw"; he saw that the Sun, ZEIR ANPIN, by looking AT THE NUKVA became illumined, FOR HE DOES NOT RECEIVE SIGHT, THE SECRET OF CHOCHMAH, EXCEPT WHEN HE IS UNITED WITH THE NUKVA. He asks: In the phrase: "And declared it (Heb. vaysapera) (Ibid.)," what does "vaysapera" mean? HE ANSWERS, The same as in the verse: "The stones of it are the place of sapphires" (Heb. Sapir) (Ibid. 6); IT IS DERIVED FROM THE SFIROT AND ILLUMINATION.

135. "He established it" together with her mendings so she would be divided into twelve groups and be given to seventy angels. He fixed for her seven supernal pillars through which she would receive lights and exist in wholeness. The phrase: "And searched it out" MEANS HE SEARCHED HER OUT AND attended to her always SO THAT THE OTHER SIDE WILL NOT NOURISH ITSELF FROM HER.

132. וְכִיּוֹן דְּכָרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, יְהִיב קַמֵּיהּ אֹרִייתָא, וְאוּלִיף לִיהּ בְּהּ לְמַנְדַּע אֲרַחָהּ. מְנַלְן, דְּכַתִּיב אִז רָאָה וַיִּסְפְּרָה הַכִּינָה וְגַם חִקְרָה. וּלְבַתָּר, וַיֹּאמֶר לְאָדָם הֵן יִרְאֶת ה' הִיא חֻכְמָה וְסוּר מִרַע בִּינָה. כִּיּוֹן דְּאִסְתַּבֵּל בְּהּ, וְלֹא נָטִיר לָהּ, עֲבַר עַל פְּקוּדָא דְמֵאֲרִיָּה, וְאַתְפֵּס בְּחוּבֵיהּ.

132. וְכָל אִינוּן דְּעֲבָרוּ עַל מְלָה חֲדָא דְאֹרִייתָא, אֲתַפְּסוּ בְּהּ. שְׁלֵמָה מְלַכָּא, דְּאֲתַחֲבַם עַל כָּל בְּנֵי עַלְמָא, עֲבַר עַל מְלָה חֲדָא דְאֹרִייתָא, וְגָרִים לִיהּ לְאֲתַעֲבְרָא מְלַכּוּתֵיהּ מְנִיָּה, וְלֹאֲתַפְּלָגָא מְלַכּוּתָא מִן בְּנוֹי, מֵאַן דְּאֲעֲבַר עַל אֹרִייתָא עַל אַחַת כְּמַה וְכַמַּה.

133. וַיּוֹסֵף דְּהוּהּ יָדַע אֹרִייתָא, וְאַחֵוּי נִפְלוּ בִּידֵיהּ, אֲמַאי גְלִיל עַלְוִיהוּ כָּל גְּלוּלָא דָּא, וְהָא אִיהוּ יָדַע אֹרִייתָא דְאוּלִיף לִיהּ אַבּוּי. אֲלֵא, ח"ו דְּיוֹסֵף גְּלִיל עַלְוִיהוּ גְּלוּלִין לְנַקְמָא מְנִיָּהּ, אֲלֵא כָּל דָּא לֹא עֲבַד, אֲלֵא לְאִייתָאָה לְאַחוּהּ בְּנִימָן לְגַבִּיָּהּ, דְּתִיאֹבְתִיָּה הוּהּ לְגַבִּיָּהּ, וְאִיהוּ לֹא שְׂבַק לְאַחֵוּי לְמַנְפֵּל, דְּהָא כְּתִיב וַיְצַו יוֹסֵף וַיְמַלֵּא אֶת כְּלֵיהֶם בָּרֶגֶץ, וְכָל דָּא בְּגִין דְּלֹא יִנְפְּלוּן.

134. ר' יְהוּדָה אָמַר, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְסִיְהָרָא, הוּהּ אִסְתַּבֵּל בְּהּ תְּדִיר, כְּדַכְּתִיב, תָּמִיד עֵינֵי ה' אֱלֹהֶיךָ בְּהּ, אֲשַׁחֲוֶתָא דִּילִיָּהּ בְּהּ תְּדִיר, וְכַתִּיב אִז רָאָה: דְּהָא שְׁמַשׁ אֲשַׁחֲוֶתָא דִּילִיָּהּ בְּהּ, אֲתַנְהִיר. וַיִּסְפְּרָה, מַאי וַיִּסְפְּרָה, כְּמָא דְּאֵתָא אָמַר מְקוּם סְפִיר אַבְנֵיהּ.

135. הַכִּינָה: דְּאִיְהִי יִתְבָּא בְּתַקּוּנָא, בְּתַרְיִסָּר תַּחּוּמִין, מִתְפַּלְגָּא בְּשִׁבְעִין קְסִירִין, אֲתַקִּין לָהּ בְּשִׁבְעָה סְמִכִין עֲלָאִין, לְאֲתַנְהִירָא וּלְיִתְבָּא עַל שְׁלִימוֹ. וְגַם חִקְרָה: לְאֲשַׁחֲוֶתָא עַלְהּ תְּדִיר, זְמַנָּא בְּתַר זְמַנָּא, דְּלֹא פְּסִיק לְעַלְמִין.

136. He then warned man thus: "And to man he said, 'Behold, the fear of Hashem, that is wisdom; and to depart from evil is understanding'" (Iyov 28:28). Because of "the fear of Hashem," THE NUKVA is adorned with all the lower ones so they will learn to fear and know Hashem through her strength. SHE IS THEREFORE CHOCHMAH and "to depart from evil is understanding (Heb. binah)." The separation of pollution so it will not approach HOLINESS is the purpose of the existence of Binah, THAT IS, the knowledge and beholding of the glory of the highest King.

137. Rabbi Yosi rose one night to study the Torah. There happened to be a Jew there, whom he met in that house. Rabbi Yosi opened the discussion with the verse: "Treasures of wickedness profit nothing: but righteousness (also: 'charity') delivers from death" (Mishlei 10:2). "Treasures of wickedness profit nothing" are those who are not occupied with the study of the Torah, but follow worldly matters and gather wicked treasures. Of them it is written, "But those riches perish by evil adventure" (Kohelet 5:13), because they are wicked treasures.

138. "But righteousness delivers from death" refers to those who are occupied with the study of the Torah and know how to study her ways, for the Torah is called the Tree of Life and Righteousness, as it is written: "And it shall be accounted righteousness in us" (Devarim 6:25). Another explanation of "but righteousness delivers from death" is that it refers to charity given to the poor. There are two ways to read and understand it: THE WORD RIGHTEOUSNESS may be understood as the Torah, or it may simply mean charity, yet all is one.

139. That Jew said you may read IN THE WORD RIGHTEOUSNESS the meaning of peace. Rabbi Yosi said to him, Assuredly, she is called peace. The Jew rose to study THE TORAH with him. The Jew quoted the verse: "He who tills his land shall have plenty of bread: but he who follows after vain persons shall have poverty enough" (Mishlei 28:19). This verse is difficult to understand. How could King Solomon, who was the wisest of all men, say that a man should strive to cultivate the earth, till it, and neglect everlasting life?

140. HE REPLIED: There is a mystery here. He then quoted the verse: "And Hashem Elohim took the man, and put him into the Garden of Eden to till (also: 'to worship') it and to keep" (Beresheet 2:15). It has already been explained that it refers to worship by sacrificing. Come and behold: "to till it" is the Upper King, THAT IS, IT REFERS TO THE DRAWING OF PLENTY OF BLESSINGS FROM THE UPPER KING, ZEIR ANPIN; and "to keep" is the lower king, THAT IS, IT REFERS TO THE KEEPING OF PLENTY RECEIVED BY THE LOWER KING, THE NUKVA. THE VERSE REFERS TO the upper world, ZEIR ANPIN, and the lower world, THE NUKVA. HE FURTHER EXPLAINS THAT "to till it" is in the secret of Remember, ZEIR ANPIN, and keep is in the secret of Keep, THE NUKVA. THEREFORE IN THE FIRST TABLES OF THE TESTIMONY IT IS WRITTEN: "REMEMBER THE SHABBAT DAY" (SHEMOT 20, 8), AND IN THE SECOND TABLES OF THE TESTIMONY IT IS WRITTEN, "KEEP THE SHABBAT DAY" (DEVARIM 5:12).

136. ולבֹּתֵר אֶזְהָר לְיִה לְבַר נֶשׁ, וְאָמַר, וַיֹּאמֶר לְאָדָם הֵן יִרְאֵת ה' הִיא חֻכְמָה וְסוּר מֵרַע בִּינָה, דְּהָאֵי מִתְעַטְרָא עַל תַּתְּאֵי, לְדַחֲלָא, וְלִמְנַדְע לְיִה לְקוּדְשָׁא בְרִיךְ הוּא בְּגִינָה. וְסוּר מֵרַע בִּינָה, בְּרִירוּ מִפְּסָלוֹתָא, דְּלֹא לְמַקְרַב בְּהַדְיָה, וּכְדִין אֲשַׁגְחוּתָא דְּבִינָה, לְמַנְדַּע וְלֹאֲסַתְכֵּלָא בִּיקְרָא דְּמַלְכָּא עֲלָאָה.

137. רַבִּי יוֹסִי קָם בְּלִילְיָא חֹד, לְאַשְׁתַּדְּלָא בְּאוּרִייתָא, וְהוּהוּ תַמֵּן עִמִּיהוּ חֹד יוּדָאֵי, דְּאֶעְרַע בֵּיהּ בְּהוּא בֵּיתָא. פִּתַּח ר' יוֹסִי וְאָמַר, לֹא יוֹעִילוּ אוֹצְרוֹת רִשְׁעֵי וְצַדִּיקָה תִּצְוֵל מִמוֹת. לֹא יוֹעִילוּ אוֹצְרוֹת רִשְׁעֵי, אֲלִין אֵינּוֹן דְּלֹא מִשְׁתַּדְּלֵי בְּאוּרִייתָא, וְאֲזִלֵי בְּתַר מְלֵי דְעֵלְמָא, וְלִמְכַנְשׁ אוֹצְרֵין דְּחַיִּיבָא, מַה כְּתִיב וְאֶבֶד הָעֶשֶׂר הֵהוּא בְּעֵנִין רַע, בְּגִין דְּאֵינּוֹן אוֹצְרוֹת רִשְׁעֵי.

138. וְצַדִּיקָה תִּצְוֵל מִמוֹת, אֲלִין דְּמִשְׁתַּדְּלֵי בְּאוּרִייתָא, וְיִדְעִין אוֹרְחָהָא לְאַשְׁתַּדְּלָא בְּהּ, דְּהָא אוּרִייתָא עֵץ חַיִּים אֶקְרִי, וְאֶתְקַרִּיאת צַדִּיקָה, דְּכְתִיב וְצַדִּיקָה תִּהְיֶה לָנוּ. דְּבַר אַחַר, וְצַדִּיקָה תִּצְוֵל מִמוֹת, דָּא צַדִּיקָה מִמֶּשׁ, וּבְתַרִּין גּוֹוִנִין אִיהוּ, וּבְתַרִּין סְטְרִין, קְרִי בֵּיהּ אוּרִייתָא, וְקְרִי בֵּיהּ צַדִּיקָה, וְכֹלָא חֹד.

139. אָמַר הוּא יוּדָאֵי, וְקְרִי בֵּיהּ שְׁלוֹם, אָמַר רַבִּי יוֹסִי, הֲכִי הוּא וְהָאֵי דְּאֶקְרִי שְׁלוֹם. קָם הוּא יוּדָאֵי, וְאַשְׁתַּתַּף בְּהַדְיָה, פִּתַּח הוּא יוּדָאֵי וְאָמַר, עוֹבֵד אֲדַמְתּוּ יִשְׁבַּע לַחֵם וּמְרַדֵּף רַקִּים יִשְׁבַּע רִישׁ. הָאֵי קְרָא קְשִׁיָּא, וְכִי שְׁלֵמָה מְלַכָּא דְּאִיהוּ חַבִּים מְכַל בְּנֵי עֵלְמָא, הֵיךְ אָמַר דִּישְׁתַּדְּלֵי בְּרַ נֶשׁ לְמַפְלַח אֶרְעָא, וְלְאַשְׁתַּדְּלָא אֲבַתְרִיָּה, וְיִשְׁבּוֹק חַיִּי עֵלְמָא.

140. אֵלָא רְזָא אִיהוּ. פִּתַּח וְאָמַר, וַיִּקַּח ה' אֶלְקִים אֶת הָאָדָם וַיְנַיִחָהוּ בְּגֵן עֵדֶן לְעַבְדָּהּ וּלְשִׁמְרָהּ, וְאוֹקְמוּהָ בְּרִזָּא דְּקַרְבָּנִין אִיהוּ. תָּא חֲזִי, לְעַבְדָּהּ: דָּא מְלַכָּא עֲלָאָה. וּלְשִׁמְרָהּ: דָּא מְלַכָּא תַתְּאָה. עֲלָמָא עֲלָאָה, וְעֲלָמָא תַתְּאָה. לְעַבְדָּהּ בְּרִזָּא דְּזָכוֹר, וּלְשִׁמְרָהּ בְּרִזָּא דְּשִׁמּוֹר.

141. Therefore, "He that tills his land" (Mishlei 12:11) refers to the Garden of Eden, IN THE NUKVA, for man should work and draw blessings on it from ZEIR ANPIN above. When it is blessed and blessings pour on it from above, MAN is blest with it. Come and behold: When the priest blesses, he is also blessed, as it is written: "and I will bless them" (Bemidbar 5:27). Hence, "He that tills his land" TO DRAW PLENTY ON THE NUKVA, "shall have plenty of bread," nourishment from above, WHICH HE EARNS BY HIS WORK, FOR HE WHO BLESSES IS BLESSED. "...but he that follows vain persons," he who cleaves to the Other Side, which follows vain persons, surely "shall have poverty enough." Rabbi Yosi said to him, Happy are you to have merited this.

142. He then cited A VERSE that comes after THE VERSE, "HE THAT TILLS HIS LAND." IT IS, "A faithful man shall abound with blessings" (Mishlei 28:20), which alludes to a man who has faith in the Holy One, blessed be He, such as Rabbi Yesa Saba (the elder), who, though he had food for that day, did not set the table before praying for food before the holy King. After praying and asking for nourishment from the King, he would set the table. He always said: Let us not set the table until NOURISHMENT is given from the King's house.

143. "But he who makes haste to be rich shall not go unpunished" (Mishlei 28:20), because he did not want to study the Torah, which is life in this world and life in the world to come. Now is the time to be occupied with the Torah. Let us do so.

144. The man opened with the mystery of the dream. He said: "And Yosef remembered the dreams which he had dreamed about them." HE ASKS ABOUT THE WORDS: "And Yosef remembered the dreams." Why did Yosef remember the dreams he had about them? What would have happened if he forgot them, as Yosef was wise and studied the verse, "a prudent man acts with knowledge: but a fool lays bare his folly" (Mishlei 13:16)?

145. HE REPLIES: When Yosef saw them bowing before him with their faces to the earth, he remembered the dream he dreamed about them, as it is written, "and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and bowed down to my sheaf" (Bereshheet 37:7). For when he saw his brothers prostrating themselves before him, as it is written, "and Yosef's brothers came, and bowed themselves down before him with their faces to the earth", then, "Yosef remembered of the dreams which he had dreamed," that is, he saw them coming true. **THUS, "AND YOSEF REMEMBERED THE DREAMS" MEANS THAT HE SAW THAT THEY CAME TRUE.**

141. ובגין כך, עובד ארמתו דא גן עדן, דאצטריך למעבד ולמפלח, ולאמשכא לה ברכאן מלעילא, וכד אתברכא ואתמשכא לה ברכאן מלעילא, איהו נמי אתברך בהדה. תא חזי, דכהנא דמברך, מתברך. כד"א ואני אברכם. ובגין כך, עובד ארמתו ישבע לחם, דא הוא מזונא דלעילא. ומרדה רקים: מאן דיתדבק בסטרא אחרא, דאיהו מרדה רקים. ישבע ריש ודאי. אמר רבי יוסי, זכאה אנת, דזכית להאי מלה.

142. תו פתח ואמר קרא אבתריה, איש אמונות רב ברכות, דא הוא בר נש, דמהימנותא דקודשא בריך הוא ביה, כגון רבי ייסא סבא, דאף על גב דהוה ליה מיכלא דהווא יומא למיכל, לא הוה מתקין ליה, עד דשאל מזוניה קמי מלכא קדישא, לבתר דצלי צלותיה, ושאל מזוניה קמי מלכא, כדין הוה מתקין, והוה אמר תדיר, לא נתקין, עד דינתנון מבי מלכא.

143. ואץ להעשיר לא ינקה, בגין דלא בעא לאשתדלא באורייתא, דאיהו חזין דעלמא דין, וחזין דעלמא דאתי, השתא דאיהו שעתא לאשתדלא באורייתא, נשתדל.

144. פתח ההוא גברא ברזא דחלמא ואמר, ויזכור יוסף את החלומות אשר חלם להם וגו'. ויזכור יוסף את החלומות, וכי יוסף אמאי אדבר לון אינון חלומות דחלם להו. ומה סגינא ליה אלו לא אדבר להו, דהא יוסף חכים הוה, וכתיב כל ערום יעשה בדעת וכסיל ופרש אולת.

145. אבל, כיון דחמא דאינון אתו, וסגדי ליה אפין על ארעא, כדין אדבר ממה דחלם להו, כד הוה עמהון, דכתיב והנה קמה אלמתי וגם נצבה והנה תסבינה אלמותיכם ותשתחוינה לאלמתי, בשעתא דחמא דכרעין אחוי קמיה, דכתיב ויבאו אחי יוסף וישתחוו לו אפים ארצה, כדין ויזכור יוסף את החלומות אשר חלם, דהא חמא דהו דהו קיימי.

146. "And Yosef remembered the dreams which he had dreamed" can also mean that he was reminded of them because there is no forgetfulness before the Holy One, blessed be He. A man should remember a good dream, so it is not forgotten, for then it is realized. But if it is forgotten by him, it is forgotten ABOVE AND DOES NOT COME TRUE.

147. Come and behold: A dream that was not interpreted resembles an unopened letter, FOR THE DREAMER DOES NOT DERIVE ANY BENEFIT FROM IT. Come and behold: He who does not remember THE DREAM acts as if he did not know HOW TO INTERPRET IT. Therefore, whoever forgets his dream and cannot recall it, will find his dream unfulfilled. Yosef therefore remembered his dream and never forgot it, so it would come true. He waited for it all the time. He said to them, "You are spies" (Beresheet 42:9). Although he remembered the dream, he said nothing except, "You are spies."

148. Rabbi Yosi continued with the verse, "For a dream comes through a multitude of business; and a fool's voice is known by a multitude of words" (Kohelet 5:2). HE EXPLAINED THAT "a dream comes through a multitude of business" means there are many who help the dream endure, including chiefs and grades upon grades, for some dreams are all truth and some contain both truth and lies, THAT IS, ONE PART WILL COME TRUE AND ANOTHER WILL NOT. But the truly righteous are shown no lies in their dreams; they are shown only truth.

149. Come and behold: It is written of Daniel, "Then to Daniel, in a vision of the night," NAMELY, IN A DREAM, "the secret was revealed" (Daniel 2:19) and "Daniel had a dream and visions of his head as he lay upon his bed: then he wrote his dream" (Daniel 7:1). Had the dream contained lies, the book of Daniel would not be among the scriptures. But when the souls of the truly righteous ascend during sleep, only holy beings join them. These holy beings tell them true words, enduring words, that never lie.

150. You may say that King David never had a good dream. It may be concluded that he saw untrue things. YET IN FACT HE WAS FULL OF KINDNESS AND THE GRACE OF HASHEM. HE ANSWERS, Surely it was because he spent his days shedding blood and engaging in war. Thus all his dreams were bad dreams about destruction, waste, blood, and bloodshed, and not peaceful dreams.

146. תו, ויזכור יוסף את החלומות אשר חלם, אדבר לון, בגין דלית נשיו קמי קדשא בריך הוא, דהא חלמא דאיהו טבא, בעיבר נש לאדברא ליה, דלא יתנשי, וכדין אתקיים, דהא כמה דאתנשי קמיה דבר נש, הכי אתנשי עליה.

147. תא חזי, חלמא דלא אתפשר, באגרתא דלא מתקריא, ותא חזי, בגין דלא אדבר, כמאן דלא ידע ליה, ועל דא, מאן דאתנשי מניה חלמא, ולא ידע ליה, לא קיימא עליה לאתקיימא, ובגין דא, יוסף הוה דכיר חלמיה, בגין לאתקיימא, בגין דלא יתנשי חלמא מניה לעלם, והוה מחכה ליה תדיר. ויאמר אליהם מרגלים אתם, איהו דכיר חלמא, אבל מלה לא אמר לון, אלא מרגלים אתם.

148. פתח ר' יוסי ואמר, כי בא החלום ברוב ענין וקול כסיל ברוב דברים. כי בא החלום ברוב ענין, הא אוקמוה דכמה אינון סמיכינ בחלמא, וממנן דרגין על דרגין, עד דחלמין מנהון קשוט כלהו, ומנהון דאית בהון קשוט וכדיבו. אבל לאינון זכאי קשוט, לא אתגלי לון מלין כדיבן כלום אלא כלהו קשוט.

149. תא חזי, דניאל מה כתיב ביה, אדין לדניאל בחזוא די ליליא רזא גלי, וכתיב דניאל חלם חזה וחזוי ראשה על משכביה באדין חלמא כתב. ואי אית ביה מלין כדיבן, אמאי איכתיב בין כתובים. אלא אינון זכאי קשוט, בשעתא דנשמטהון סלקין, לא מתחברן בהו, אלא מלין קדישין, דאודעין ליה מלי דקשוט, מלין קיימן, דלא משקרן לעלמין.

150. ואי תימא, הא תנן, דדוד מלכא, לא חמא חלמא טבא, הא אשתמע דהוה חמי דוד מלין דלא קשוט. אלא ודאי, כל יומיו הוה משתדל לאושדא דמין, ואגח קרבין, וכל חלמוי לא הו, אלא חלמין בישין, חורבא ושוממותא ודמא ואושידו דדמין, ולא חלמא דשלם.

151. It may be asked how a good man could POSSIBLY be shown a bad dream. HE REPLIES: Surely all the evil is destined to cleave to those who transgress the words of the Torah, and the punishment destined for them in the world of truth was seen BY KING DAVID, so that the fear of his Master will be upon him at all times. THIS SETTLES THE QUESTION, HOW HE COULD HAVE SEEN UNTRUE THINGS? HE SAW THEM IN RELATION TO SINNERS, FOR WHOM THEY WERE REAL. HE WAS SHOWN THIS TO AROUSE THE FEAR OF HEAVEN IN HIM. It has been said with regard to the verse, "and Elohim does it, so that men should fear before him" (Kohelet 3:14) that it is a bad dream WHICH CAUSES A MAN TO BE FEARFUL. A righteous man is therefore shown a bad dream, as we have already said.

152. Come and behold; We have learned that when a man has a dream, he should speak about it.. He SHOULD SEEK AN INTERPRETATION before his friends, whose wishes will be favorable toward him and whose words will be expressed for his good. Thus THEIR wishes and words will be for the good. Their wishes, which is thought, NAMELY CHOCHMAH, is the beginning of everything, OF THE SFIROT, and the word, NAMELY, MALCHUT, is the completion of everything, OF THE SFIROT. Thus it is made whole by the supernal mystery, BECAUSE OF THE PRESENCE OF THE BEGINNING AND THE END OF THE SFIROT, and all of it comes true. MOREOVER, they ask for compassion for that man and ask that the good interpretation THEY GAVE will endure. Thus all is as it should be.

153. The Holy One, blessed be He, then lets each man interpret his dream according to his worth and grade. The Jew said: Assuredly, the dream is but for the righteous man, who sees dreams properly.

154. Come and behold: When a man sleeps in his bed, his soul departs and roams in the world above. It enters wherever it can, and camps of spirits that hover in the world meet the soul. If THAT MAN is righteous, THE SOUL ascends and sees good things. If he is not righteous, THE SOUL holds to the other side and is told lies or things that will happen in the near future.

155. Therefore, a man who is not righteous is shown a good but untruthful dream, so that he will turn from the way of truth. Once he turns, he is defiled, for whoever comes to be purified is purified, and whoever comes to be defiled is defiled. Assuredly this is so, as we have already learned.

151. ואני תימא, לבר נש טב אחזיוא ליה חלמא בישא, הכי הוא ודאי, כל אינון בישין דזמינין לאתדבקא, על אינון דעברו על פתגמי דאורייתא, ואינון עונשין דזמינין לאתענשא בהוא עלמא, בלהו חמי, בגין דכל שעתא יהא דחילו דמריה עליה, והא אתער, דכתיב והאלקים עשה שיראו מלפניו, זה חלום רע. ועל דא, להוא זכאה, אחזיו ליה חלמא בישא, כמה דאתמר.

152. תא חזי, דהא תנינן, דההוא בר נש, דחמי חלמא, בעי ליה למפתח פומיה ביה, קמי בני נשא דרחמי ליה, בגין דיסתלק רעותא דלהון לגביה לטב, ויפתחון פומיהו לטב, וישתבח רעותא ומלה כלא לטב. רעותא דאיהי מחשבה, שרותא דכלא, ומלה דאיהי סיומא דכלא. ועל דא אשתבח דהא שלימו איהו ברזא עלאה, ובגין כן אתקיים כלא, ובעינן רחימין דבר נש לאתקיימא בההוא פשרא טבא, וכלא איהו בדקא נאות.

153. ובגין כן, קודשא בריך הוא אודע ליה לבר נש, כל חד וחד, בההוא דרגא דיליה, כמה דאיהו, ובההוא גוונא דכל חד וחד אמר דיהא חלמא. אמר ההוא יודאי, ודאי דחלמא לאו איהו אלא לבר נש זכאה, דאיהו חמא חלמא בדקא חזי.

154. ותא חזי, דכד בר נש נאים על ערסיה, נשמתייה נפקא ושטיא בעלמא לעילא, ועאלת באתרא דעאלת, וכמה חבילי טהירין, קיימין ואזלין בעלמא, ופגעין בה בההיא נשמתא, אי זכאה היא, סלקא לעילא וחמאת מה דחמאת, ואי לא, אתאחדת בההוא סטרא, ומודיעין לה מלין כדיבן, או מלין דזמינין למיתי לזמן קריב, וכד אתער ההיא נשמתא דביה, איהי מודעא ליה מה דחמאת.

155. ועל דא, לבר נש דלאו איהו זכאה, מודיעין ליה חלמא טבא, דלאו איהו קשוט, כלא בגין לאסטאה ליה, מההוא ארח קשוט, כיון דאיהו אסטי אורחיה מארח קשוט, מסאבין ליה. דכל מאן דאתי לאתדבאה, מרבאין ליה, ומאן דאתי לאסתאבא, מסאבין ליה, הא ודאי אתמר הכי.

156. They sat till dawn. Rabbi Yosi said: Surely the name of Yosef was not mentioned among the standards, as it is written, "the standard of the camp of Ephraim" (Bemidbar 2:18), rather than, "the standard of the camp of Yosef." The reason for this is that he exalted himself above his brothers, as we have already learned.

157. The Jew said: Surely I have heard that Yosef is of the world of the male, BEING OF YESOD OF ZEIR ANPIN, and all the tribes were of the world of the female, NAMELY THE SHECHINAH. Yosef therefore had no part in the standards, being of the world of the male.

158. It is written, "We (Heb. nachnu) are all one man's sons" (Bereshheet 42:11). HE ASKS: Why is it written nachnu instead of the standard form anachnu? Why is the Aleph missing? HE ANSWERS, Because the secret of the Covenant, WHICH IS YOSEF, was not among them, the Aleph was gone AND IT WAS WRITTEN NACHNU. Thus, because the Aleph is male and Bet is female, the Aleph, YOSEF, was gone and only the female LETTERS OF nachnu remained with the Shechinah, WHICH CONTAINS THE SECRET OF THE TRIBES.

159. They later said: "We (Heb. anachnu) are true men" (Bereshheet 42:11) with the letter Aleph added. They said it, yet knew not what they said, for it was because of Yosef that they uttered the complete word anachnu. How do we know this? From the verse, "And they said, 'Your servants are twelve, we are (Heb. anachnu) brothers'" (Bereshheet 42:13), including Yosef. Thus, when YOSEF was included, they said anachnu, and when he was not, they said nachnu.

160. Rabbi Yosi said: All the things we have said delighted the Holy One, blessed be He, because the Shechinah did not depart from here. This is in accordance with the verse, "Then, they who feared Hashem spoke to one another: and Hashem hearkened, and heard it, and a book of remembrance was written before Him for those who feared Hashem and took heed of His name" (Malachi 3:16).

10. "And he put them all together into custody"

The verses relate the twelve signs of the zodiac to the twelve sons of Ya'akov and the twelve tribes of Israel. Yosef, who shows mercy to his treacherous brother, becomes a Patriarch. Rabbi Elazar speculates on the hidden meaning of this occurrence.

The Relevance of this Passage

Celestial influences arising from the twelve Signs impel, but they do not compel.

We have the power to rise above their influence. We transcend the signs and their corresponding negative influences as we visually connect with these ancient mystical texts.

161. "And he put them all together into custody for three days" (Bereshheet 42:17). Rabbi Elazar asked: Why for three days? HE ANSWERS, These three days correspond to the days of Shchem, of which it is written, "And it came to pass on the third day, when they were in pain" (Bereshheet 34: 25).

156. יתבו עד דסליק צפרא, אמר רבי יוסי, ודאי לא זכר שמייה דיוסף, באינון דגלים, דכתיב דגל מחנה אפרים, ולא כתיב דגל מחנה יוסף, בגין דאתגאי על אחוי, והא אתמר.

157. אמר ההוא יודאי, ודאי שמענא, דיוסף איהו בעלמא דדכורא, וכלהו שבטין בעלמא דנוקבא אינון, ועל דא לא אתכליל יוסף עמהון, בגין דאיהו בעלמא דדכורא עמהון.

158. מה כתיב, כלנו בני איש אחד נחנו, נחנו, אנחנו מפעי ליה. אמאי חסר א'. אלא, בגין דרזא דברית לא אשתכח עמהון, אסתלק מתמן א', דהא א' דכורא איהו, ועל דא ב' איהו נוקבא, א' דכורא, ובגין דא, אסתלק א' מתמן, ואשתארו אינון נוקבי, לגבי שכונתא.

159. ולבתר אמרו, בנים אנחנו, אתוסף א', אמרו ולא ידעי מה קאמרו, בגין דיוסף אשתכח תמן, ואשלימו מלה, ואמרו אנחנו, מנלן, דכתיב ויאמרו שנים עשר עבדיך אחים אנחנו, ויוסף איהו בחושבנא, כד עאל בחושבנא, אמרו אנחנו, וכד לא עאל בחושבנא, אמרו נחנו.

160. אמר רבי יוסי, כל הני מלין דקאמרון הכא, קודשא בריך הוא אתרעי בהו, דהא שכונתא לא אעדי מהכא, בדכתיב אז נדרבו יראי יי' איש אל רעהו ויקשב יי' וישמע ויכתב ספר זכרון לפניו ליראי יי' ולחושבי שמו.

161. ויאסוף אותם אל משמר שלשת ימים. אמר רבי אלעזר, הני תלת יומין אמאי. אלא הני תלת יומין, לקביל תלת יומין דשכם, דכתיב ויהי ביום השלישי בהיותם כואבים.

162. Come and behold: It is written with regard to this, "And Yosef said to them on the third day, 'this do, and live'." This teaches us that he did not act toward them as they did toward Shchem. They made the people of Shchem accept upon them this (Heb. zot)-THE NUKVA CALLED 'THIS', and the secret of the covenant, BECAUSE THE COVENANT, WHICH IS THE SECRET OF YESOD, IS ATTACHED TO HER. And when they were circumcised, they were killed and not one witness was left. But he said: It is written, "This do, and live," THAT IS, HE WILL LET THEM LIVE. The reason is that "I fear the Elohim" who keeps the Covenant. And everything he did was only for the sake of Binyamin, THAT IS, TO MAKE THEM BRING BINYAMIN.

163. "And they said one to the other, truly we are guilty" (Beresheet 42:21). The phrase, "one to another (lit. 'man to his brother')" refers to Shimon and Levi, just as in an earlier passage, "And they said one to another, behold, this dreamer comes" (Beresheet 37:19). Both verses refer to Shimon and Levi.

164. Come and behold: Who is the "man" and who is "his brother?" HE ANSWERS, The man is Shimon, who is here mentioned as man, as he is elsewhere, FOR EXAMPLE IN THE VERSE, "And behold, a man of the children of Yisrael came" (Bemidbar 25:6). In both verses, the man is Shimon. And since he repented, he cried and felt remorse for what he did and said to Levi, "Truly we are guilty." Therefore WHEN HE REPENTED, Shimon's sign became Taurus. THERE ARE TWELVE SIGNS THAT CORRESPOND TO THE TWELVE TRIBES, ARIES TO REUVEN, TAURUS TO SHIMON, AND SO ON. Shimon's sign is Taurus, just as Yosef's sign is, as it is written, "His firstling bullock, majesty is his" (Devarim 33:17).

11. "And took from them Shimon"

This passage comments on the mercy Yosef shows his brothers. The commentators assert that even idolaters are not punished if they live in peace. The secret meaning of circumcision and its relation to the Covenant are also discussed. Whoever is charitable in this world is free of harsh judgment in the next. Thus, like Yosef, we are encouraged to turn the other cheek and leave vengeance to the Lord.

The Relevance of this Passage

Judgments decreed against us are measured and meted out in accordance to the degree and severity of the judgments we pass on our friends and foes. Trust in The Creator encompasses certainty in the laws of cause and effect, which dictate that all our enemies will be correctly judged without our having to participate in the correction process. A person who has attained spiritual enlightenment accepts any wrongs committed against him as payment for negative actions he may have committed in the past. This wise perspective is stimulated by the Divine Light of this Hebrew script.

165. He therefore "took from them Shimon" (Beresheet 42:24) so that he would not indict him together with Levi. For when they came together, Shimon and Levi might bring accusations. The phrase, "and bound him before their eyes" means that he arrested him only in front of their eyes. When they left, he gave him food and drink.

166. It may be said that Yosef acted according to the verse, "If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink" (Mishlei 25:21). FOR THIS REASON HE FED SHIMON, WHO WAS HIS ENEMY. How could the righteous Yosef have behaved in such a manner? As he verse ends with the words, "for you shall heap coals of fire on his head, and Hashem shall reward you." IT IS NOT SEEMLY FOR A RIGHTEOUS MAN TO TAKE REVENGE UPON HIS BROTHER.

162. תָּא חֲזִי מַה כָּתִיב בֵּיהּ, וַיֹּאמֶר אֵלֵיהֶם יוֹסֵף בְּיוֹם הַשְּׁלוּשִׁי זֹאת עֲשׂוּ וְחִיו. לְאַחֲזָא, דָּא עֲבַד אִיהוּ, כְּמַה דְּאִינוּן עֲבַדוּ בְּשִׁכְם, דְּגִרְמוּ לְאַנְשֵׁי שִׁכְם לְקַבְּלָא עֲלֵיהוּ הָאִי זֹאת, רְזָא דְבְרִית, וּלְבַתֵּר דְּעֲבַדוּ קִיּוּמָא דָּא, קְטִילוּ לֹון, וְלֹא אֲשַׁתָּאר מְנַהוֹן חַד, וְאִיהוּ מַה כָּתִיב, זֹאת עֲשׂוּ וְחִיו, מ"ט בְּגִין דָּאת הָאֱלֹקִים אָנִי יֵרָא, נְטִיר קִיּוּמָא, וְכָל גְּלוּלָא דָּא לֹא הוּהּ, אֲלֵא בְּגִינֵיהּ דְּבִנְיָמִין.

163. וַיֹּאמְרוּ אִישׁ אֶל אָחִיו אֲבָל אֲשָׁמִים אֲנַחְנוּ עַל אָחִינוּ וְגו'. וַיֹּאמְרוּ אִישׁ אֶל אָחִיו: דָּא שְׁמַעוֹן וְלוֹי, כְּמַה דְּהוּהּ בְּקִדְמִיתָא, דְּכָתִיב וַיֹּאמְרוּ אִישׁ אֶל אָחִיו הִנֵּה בַעַל הַחֲלוּמוֹת הֵלֵךְ בָּא, מַה לְהֵלֵךְ שְׁמַעוֹן וְלוֹי, אוֹף הֵכָא שְׁמַעוֹן וְלוֹי.

164. תָּא חֲזִי, מֵאֵן אִישׁ. וּמֵאֵן אָחִיו. אֲלֵא אִישׁ: דָּא שְׁמַעוֹן, כָּתִיב הֵכָא אִישׁ, וְכָתִיב הֵתָם וְהִנֵּה אִישׁ מִבְּנֵי יִשְׂרָאֵל בָּא, מַה לְהֵלֵךְ מִשְׁמַעוֹן, אוֹף הֵכָא נְמִי שְׁמַעוֹן. וּבְגִין דְּאֵהֲדַר בְּתַשׁוּבָה, בְּכַה וְאֲתַנְחֵם עַל דָּא, וַאֲמַר לְלוֹי, אֲבָל אֲשָׁמִים אֲנַחְנוּ, עַל דָּא אֲתַבְּנִי מְזֻלְיָה שׁוֹר, כְּגוֹנָא דְּמְזֻלְיָה דְּיוֹסֵף שׁוֹר, דְּכָתִיב בְּכוֹר שׁוֹרוֹ הֲדַר לוֹ, וּמְזֻלְיָה דְּשְׁמַעוֹן שׁוֹר אִיהוּ.

165. וְעַל דָּא וַיִּקַּח מֵאֵתָם אֶת שְׁמַעוֹן, בְּגִין דְּלֹא יִקְטַרְגַּ בְּהַדְרִיהּ דְּלוֹי, בְּגִין דְּשְׁמַעוֹן וְלוֹי, כְּדִ מִתְחַבְּרָן תְּרוּוּיָהוּ, יְכָלִי לְקַטְרָגָא. וַיֹּאסֹר אוֹתוֹ לְעֵינֵיהֶם, הָא אוֹקְמוּהּ, לְעֵינֵיהֶם אֲסָרוּ, וּלְבַתֵּר דְּנַמְקוּ הוּהּ מֵאֲכִיל לֵיהּ, וּמִשְׁקֵי לֵיהּ.

166. וְאִי תִימָא דְרַעוּתָא דְּיוֹסֵף אִיהוּ, בְּגִין דְּכָתִיב אִם רָעַב שׁוֹנְאָךְ הֵאֲכִילָהוּ לֶחֶם וְאִם צָמָא הִשְׁקָהוּ מִיָּם, אִי הֵכִי יוֹסֵף דְּאִיהוּ זְבָאָה, הֵיכִי עֲבִיד הֵכִי, דְּהָא כָּתִיב בֵּי גַחְלִים אֲתָה חוֹתָה עַל רֵאשׁוֹ וַיִּי יִשְׁלַם לָךְ.

167. HE ANSWERS, Heaven forbid that Yosef had such intentions. His conduct toward him was only that of a man toward his brother, and in no other way. And not to him alone, but to all his brothers he behaved so, as it is written, "Then Yosef gave orders to fill their sacks with grain, and to restore every man's money into his sack, and to give them provision for the way: and thus it was performed" (Beresheet 42:25), all to be brotherly toward them.

168. Rabbi Yosi continued with the verse, "Though they are at peace, and likewise many, even so they shall be cut down, and it shall pass away. Though I have afflicted you, I will afflict you no more" (Nachum 1:12). This verse has been explained as follows: When the people are peaceful, with no dissension in their midst, the Holy One, blessed be He, has pity on them, and Judgment has no sway. Even if they worship idols, if they are at peace, no judgment has power over them. It can also be explained in relation to the verse, "Efraim is joined to idols: let him alone" (Hoshea 4:17). IT MEANS THAT EVEN THOUGH THEY SERVE IDOLS, IF THEY ARE JOINED, LET HIM ALONE.

169. HE ASKS: What then is the meaning of the phrase, "even so they shall be cut down (also: 'shorn')?" HE ANSWERS, As it talks of peace in the beginning, here IT likewise TALKS of peace, which means charity. For charity is peace, and whoever promotes charity, promotes peace above and below. Hence the scripture reads, "even so they shall be shorn, and it shall pass away." The word "shorn" REFERS TO those who shear their money for charity. "EVEN SO" INDICATES THAT AS THE BEGINNING TALKS OF PEACE, HERE ALSO IT TALKS OF PEACE, NAMELY, CHARITY, AS HAS BEEN EXPLAINED. Of the phrase, "It shall pass away," HE ASKS: Should it have been written: "they shall pass away" IN THE PLURAL, JUST AS IT IS WRITTEN, "THEY WILL...BE CUT DOWN." Why is it written, "it shall pass away?" HE REPLIES: The subject is wrathful judgment, just as in the verse, "until the indignation be overpast" (Yeshayah 26:20); IT MEANS until judgment passes away from them.

170. Another explanation is that the verse: "Thus says Hashem, though (if) they are a peace (also: 'whole')," refers to Yisrael, to whom the Holy One, blessed be He, gave an everlasting covenant, NAMELY, CIRCUMCISION, to keep always, so as to be whole on all sides-CHESED, GVURAH, TIFERET, AND MALCUT above and below, that are NETZACH AND HOD. If man does not guard the covenant at all times, he is defective in every respect. How do we know this? From the verse, "Walk before me, and be perfect" (Beresheet 17:1). Perfect means whole, and we derive from this that before the covenant was established in him, BEFORE HE WAS CIRCUMCISED, he was defective.

171. Therefore, "if they be whole" MEANS if they observe the precept OF CIRCUMCISION, and are therefore whole instead of defective; "and likewise many," NAMELY they will increase and multiply, for souls come into the world only through the covenant. "And they shall be cut down" REFERS TO THE FIRST PHRASE: "If they be whole" and constantly guard THE COVENANT, namely, "they shall be cut down" those who are circumcised, and accept upon hem the covenant. "CUT DOWN" IS DERIVED FROM SHEARING AND CUTTING. Then "it shall pass away", the filth of the foreskin that was upon them.

167. אֵלֵּא, ח"ו דְּיוֹסֵף לְהֵכִי הוּא דְּחַיִּישׁ, אֵלֵּא כְּבָר נִשׁ לְאַחֵי, הֵכִי נִמְי הוּא עֲבִיד, אֲתַנְהִיג עִמּוּיָה בְּאַחֻזָּה, וְלֹא בְּגוּזָא אַחְרָא, וְלֹא עִמּוּיָה בְּלַחְדוּרֵי, אֵלֵּא עִם כָּל אַחֵי, כְּמָה דְּכַתִּיב וַיִּצְו יוֹסֵף וַיִּמְלֵאוּ אֶת כְּלֵיהֶם בָּר וּלְהָשִׁיב כְּסָפֵיהֶם אִישׁ אֶל שְׁקוֹ וּלְתַת לָהֶם צֵדָה לְדַרְךָ וַיַּעַשׂ לָהֶם כֵּן, בְּגִין לְאַנְהָגָא עִמְהוֹן בְּאַחֻזָּה.

168. רַבִּי יוֹסִי פִּתַּח וְאָמַר, אִם שְׁלָמִים וְכֵן רַבִּים וְכֵן נִגְזוּ וְעֵבֵר וְעִנְיָתִיךָ לֹא אֶעֱנֶךָ עוֹד, הָאִי קָרָא אוֹקְמוּהָ, דְּכֵד עִמָּא כְּלָהוּ אֵית בְּהוּ שְׁלָם, וְלֹא אֵית בְּהוּ מְאִרֵי דְּבָבּוּ, קוֹדֶשׁא בְּרִיךְ הוּא חַיִּיס עֲלֵייהוּ, וְדִינָא לֹא שְׁלֵטָא בְּהוּ, וְאִף עַל גַּב דְּכְלָהוּ פְּלַחֵי לְכוּ"ם, וְאִינוּן בְּשְׁלָם, דִּינָא לֹא שְׁלִיט עֲלֵייהוּ, וְאוֹקְמוּהָ דְּכַתִּיב חֲבוֹר עֲצָבִים אֲפָרִים הִנַּח לוֹ.

169. וְכֵן נִגְזוּ וְעֵבֵר, מְאִי וְכֵן נִגְזוּ, וְנִגְזוּ מִבְּעֵי לִיָּה. אֵלֵּא, דָּא הוּא רִישָׁא דְּקָרָא דְּאִיהוּ שְׁלָם, אוּף הֵכָא שְׁלָם, וּמְאִי אִיהוּ, דָּא צְדָקָה, בְּגִין דְּצְדָקָה דָּא הוּא שְׁלָם, וּמֵאן דְּאִסְגִּי בְּצְדָקָה, אִסְגִּי שְׁלָם לְעִילָא, וְאִסְגִּי שְׁלָם לְתַתָּא, וּבְגִין כֵּךְ נִגְזוּ וְעֵבֵר, דְּגִזּוּי מְמוֹנְהוֹן בְּצְדָקָה. וְעֵבֵר, וְעֵבֵרוּ מִבְּעֵי לִיָּה, מְאִי וְעֵבֵר. אֵלֵּא דָּא הוּא דִּינָא דְּרוּגְזָא, כְּד"א עַד יַעֲבֵר זַעַם, עֵבֵר דִּינָא מִעֲלֵייהוּ.

170. דְּבַר אַחְרָא, כֵּה אָמַר יי' אִם שְׁלָמִים, אֵלִין יִשְׂרָאֵל, דְּקוֹדֶשׁא בְּרִיךְ הוּא יְהֵב לוֹן בְּרִית קְיִימָא לְנִטְרָא לִיָּה תְּדִיר, וּלְמַהוּי בִּיָּה בַר נִשׁ שְׁלִים בְּכָל סְטְרִין לְעִילָא וְתַתָּא. וְאִי לֹא נְטִיר לִיָּה בַר נִשׁ תְּדִיר, הָא אִיהוּ פְּגִים, פְּגוּם בְּכָלָא, מְנַלְן, דְּכַתִּיב הִתְהַלַּךְ לִפְנֵי וְהָיָה תָּמִים, מְאִי תָּמִים. שְׁלִים. דְּעַד לֹא אֲתַקִּינִים בִּיָּה בְּרִית, אִיהוּ פְּגִים.

171. וּבְגִין כֵּךְ אִם שְׁלָמִים וְכֵן רַבִּים, אִם שְׁלָמִים דְּנִטְרֵי פְּקוּדָא דָּא, לְמַהוּי שְׁלִימִין, דְּלֹא יְהוּן פְּגִימִין, וְכֵן רַבִּים: יַפְשׁוּן וַיִּסְגּוּן בִּיָּה, בְּגִין דְּנִשְׁמַתִּין לֹא נִפְקִי לְעִלְמָא, אֵלֵּא בְּהָאִי בְּרִית. וְכֵן נִגְזוּ, הָאִי אִם שְׁלָמִים דְּנִטְרֵי לִיָּה תְּדִיר, נִגְזוּ מֵאן דְּאֲתַגְזֹר וְקַבְּל עֲלֵיהֶם קְיִימָא דָּא. וְעֵבֵר, מְאִי וְעֵבֵר. הֵהוּא זוּהֵמָא דְּעַרְלָה, דְּהוּא בִּיָּה בְּקַדְמִיתָא.

172. Another interpretation of "Thus says Hashem, 'If they be whole and likewise many'" is that these are the children of Ya'akov, who, as long as they were with Yosef, were whole, because they were joined with the covenant, WHICH IS YOSEF. "Even so they shall be cut down (Heb. nagozu)" MEANS when they went away and left Yosef and Shimon. NAGOZU IS DERIVED FROM PASSING AWAY, AS IN "IT IS SOON PAST (HEB. GAZ), AND WE FLY AWAY" (TEHILIM 90:10). Then "it shall pass away" means that then Judgment is passed upon them, as it is written, "and Hashem will pass through to smite Egypt" (Shemot 12:23). IN BOTH VERSES, PASS ALLUDES TO JUDGMENT.

173. Come and behold: There is harsh Judgment and mild Judgment. The harsh Judgment is strong, and the mild weak. When the mild Judgment is nourished from the harsh, it becomes powerful.

174. When judgment is executed upon Yisrael, it is mild and not strengthened by harsh Judgment. When executed upon idolatrous nations, the mild Judgment is strengthened by the supernal harsh Judgment. This is the meaning of the verse "and Hashem will pass (Heb. ve'avar) through to smite Egypt." The word "ve'avar" also means that he was filled with wrath (Heb. evra) and indignation, which was supported by harsh Judgment. In this same verse, pass away MEANS THAT HE IS FILLED WITH WRATH, ALTHOUGH IT IS MILD JUDGMENT NOT POWERED BY HARSH JUDGMENT, BECAUSE IT IS EXECUTED UPON YISRAEL. And come and behold: When ten gather together in the synagogue and one of them leaves, then the Holy One, blessed be He, is angered with him. FOR THE BROTHERS OF YOSEF WERE TEN. AFTER THEY SEPARATED FROM YOSEF AND SHIMON THEY REMAINED NINE, AND THE HOLY ONE, BLESSED BE HE, BECAME ANGRY.

175. Another explanation of the verse, "Even so they shall be cut down (Heb. nagozu)" is that when evil actions are removed from them (HEB. NAGOZU, IN THE SAME MEANING AS "IT IS SOON PAST [GAZ]), then "it shall pass away." Who shall pass away? Rabbi Shimon answered, When the soul leaves this world, it is sentenced to several punishments before going to its place. Afterward, all the souls have to pass through and wash in the flowing Nahar Dinur (river of fire). Of whoever will rise and pass the river fearlessly, it is written, "Who shall ascend into the mountain of Hashem?" (Tehilim 24:3) The soul of the righteous passes without fear and "shall stand in his holy place" (Ibid.).

176. Whoever is charitable in the world and gives from his money to charity passes that place, NAHAR DINUR (THE RIVER OF FIRE,) without fear. The crier proclaims before the soul, "and though I have afflicted you, I will afflict you no more" (Nachum 1:12), WHICH IS THE LAST PHRASE IN THE VERSE. For whoever merited to pass Nahar Dinur (the river of fire) is free of judgments.

172. דָּבַר אַחֵר כֹּה אָמַר יי' אִם שְׁלֵמִים וְכֵן רַבִּים, אֵלֶיךָ בָּנֵי יִעֲקֹב, דִּהָא כָּל זְמַנָּא דִּהוּ לְגַבִּיּה דְיוֹסֵף, אֵינֻן שְׁלֵמִים, דְקִיּוּמֵי בְהַרְיָה דְבְרִיתָ. וְכֵן נִגְזוּ, דְאִזְלוּ וְשִׁבְקוּ לֵיהּ לְיוֹסֵף וְלִשְׁמַעוֹן. וְעֵבֵר, כְּדִין דִּינָא שְׂרִיָא בְּגִינֵיהּ, כְּדִי אֵלֵךְ וְעֵבֵר יי' לְנִגּוּף אֶת מִצְרַיִם.

173. תָּא חֲזִי, אֵית דִּינָא קְשִׁיָא, וְאֵית דִּינָא רַפְיָא. דִּינָא קְשִׁיָא תְּקִיף, דִּינָא רַפְיָא חֲלַשׁ, וְכַד יִנְקֵא הָאֵי דִּינָא רַפְיָא, מְדִינָא קְשִׁיָא, כְּדִין אֶתְתַּקֵּף, וְאֵיהּ תְּקִיף.

174. בְּשַׁעְתָּא דְאֶתְעֵבִיד דִּינָא עַל יִשְׂרָאֵל, אֶתְעֵבִיד בְּהָאֵי דִינָא רַפְיָא, וְלֹא אֶתְתַּקֵּף בְּהוּא דִינָא קְשִׁיָא, וְכַד דִּינָא אֶתְעֵבִיד עֲלֵיהּ דְעַמּוּן עֵבֵר, אֶתְתַּקֵּף הָאֵי דִינָא רַפְיָא, כְּדִינָא קְשִׁיָא דְלַעִילָא, בְּגִין לְאֶתְתַּקֵּם, הֵה"ד, וְעֵבֵר ה' לְנִגּוּף אֶת מִצְרַיִם. וְעֵבֵר: דְאֶתְמַלֵּי עֵבְרָה וְזַעְמָא, וְאֶתְתַּקֵּף כְּדִינָא קְשִׁיָא, אוּף הֵכָא וְעֵבֵר. וְתָא חֲזִי, בְּשַׁעְתָּא דְמִתְכַּבְּשֵׁי עֲשָׂרָה בְּבֵי כְּנִישְׁתָּא, וְחַד מְנִייהוּ אֶשְׁתַּמִּיט, כְּדִין קוּדְשָׁא בְּרִיךְ הוּא אֲרַגִּיז עֲלֵיהּ.

175. דָּבַר אַחֵר וְכֵן נִגְזוּ, כַּד מִתְעַבְרֵי מְנִייהוּ אֵינֻן עוֹבְדֵינּוּ בִישִׁין, כְּדִין וְעֵבֵר, מֵאֵי וְעֵבֵר, ר' שְׁמַעוֹן אָמַר בְּזְמַנָּא דְנִשְׁמַתָּא נִפְקַת מֵהָאֵי עֲלָמָא, בְּכַמָּה דִינִין אֶתְדַּנְת, עַד לֹא תִיעוּל לְאַתְרָהּ, לְבַתָּהּ, כָּל אֵינֻן נִשְׁמַתִּין אֵית לֹן לְמַעְבַּר, בְּהַךְ נְהַר דִּינִינֵי דְנִגְיָד וְנִפְיָק, וְלֹאֶסְתַּחֲאָה תַּמָּן, וּמֵאֵן אֵיהּ דִּיקוּם תַּמָּן, וְעֵבֵר בְּלֹא דְחִילוֹ, כְּדִי אֵלֵךְ מִי יַעֲלֵה בְּהַר ה' וְגו', וְנִשְׁמַתָּא דְזַכָּאָה אֶעֱבַר בְּלֹא דְחִילוֹ וְיִקוּם בְּמָקוֹם קְדָשׁוֹ.

176. וּמֵאֵן דְאֶשְׁתַּדַּל בְּצַדְקָה בְּהָאֵי עֲלָמָא, וְיִתָּן מִמְמוֹנֵיהּ בְּצַדְקָה, כְּדִין וְעֵבֵר בְּהוּא אֶתְרָהּ, וְלֹא דְחִיל, וְכַרְזָא קְרִי לָהּ לְהֵיכָא נִשְׁמַתָּא, וְעֵינִיתִיךָ לֹא אֶעֱנֵךְ עוֹד, מֵאֵן דְזָכָה לְמַעְבַּר בְּהָאֵי, לֵית לֵיהּ דִּינָא יִתִּיר כְּלָל.

177. Come and behold: Why was all that passed between Yosef and his brothers RECORDED IN THE TORAH? HE ANSWERS, The Torah is of truth, all her ways are holy. There is not one word in the Torah that does not contain holy and supernal mysteries and ways in which men can be strengthened.

178. He opened the discussion with the verse, "Do not say, I will repay evil" (Mishlei 20:22). Come and behold: The Holy One, blessed be He, created man so he would strengthen himself in the Torah and walk the way of truth, staying on the right side and avoiding the left. Because MEN should walk on the right side, they have to increase love between them, AS LOVE IS OF THE RIGHT SIDE, and avoid hatred among them, AS HATRED IS OF THE LEFT SIDE, so as not to weaken the right, which is the place to which Yisrael cleave.

179. Come and behold: For this purpose, the Good Inclination and the Evil Inclination exist. Yisrael should make the Good Inclination master over the evil through good deeds. If a man turns to the left, the Evil Inclination overpowers the good, and the defective one, THE EVIL INCLINATION, is made whole through his sin, for the ugly one only becomes whole through men's sins.

180. A man should therefore be careful lest the Evil Inclination be made whole through his sins. He should always be guarded, to make whole the Good Inclination instead of the evil. Therefore, "Do not say, I will repay (also: 'complete') evil" BECAUSE THROUGH HATRED YOU SHALL INCREASE THE POWER OF THE LEFT AND COMPLETE THE EVIL INCLINATION. Only say, "wait on Hashem, and He will save you."

181. Another explanation of the verse, "Do not say, I will repay evil," is that it has the same meaning as the verse, "Whoever rewards evil for good" (Mishlei 17:13). One should not repay a person who did him good with evil, because "whoever rewards evil for good, evil shall not depart from his house." But even if a person caused him evil, he must not reward evil with evil, but "wait on Hashem, and He will save you."

182. This verse has been explained in relation to Yosef the Righteous, who did not wish to repay his brothers with evil when they fell into his hands, AS IT IS WRITTEN, "DO NOT SAY, I WILL REPAY EVIL; but wait on Hashem, and He will save you" (Mishlei 20:22). For he feared the Holy One, blessed be He, as it is written, "This do, and live: I fear Elohim" (Beresheet 42:18). He always waited on the Holy One, blessed be He.

177. תָּא חֲזִי, כֹּל דָּא דְיוֹסֵף עִם אָחוּי, וְכֹל הַנִּי מוֹלִי, אֲמַאי אֶצְטְרִיךְ, אֶלֶּא אֹרְיִיתָא דְקָשׁוּט, אִיהִי אֹרְיִיתָא, וְכֹל אֶרְחָא אֶרְחִין קְדִישִׁין, וְלִית לְךָ מְלָה בְּאֹרְיִיתָא דְלֹא אִית בָּהּ רְזִין עֲלֵאִין וְקְדִישִׁין, וְאֶרְחִין לְבַנֵּי נֶשָׂא לְאַתְתַּקְפָּא בְּהוּ.

178. פִּתַּח וְאָמַר, אֵל תֹּאמַר אֶשְׁלֶמָה רַע וְגו'. תָּא חֲזִי, קוּדְשָׁא בְּרִיךְ הוּא עֲבִיד לִיהּ לְבַר נֶשׁ, לְאַתְתַּקְפָּא בְּהּ בְּאֹרְיִיתָא, וְלִמְיַהֲךְ בְּאַרְחָ קָשׁוּט, וְלִסְטֵר יְמִינָא, וְלֹא יַהֲךְ לִסְטֵר שְׁמַאלָא. וּבְגִין דְּבַעֵי לְהוּ לְמִיַּהֲךְ לִסְטֵר יְמִינָא, אִית לֹון לְאַסְגָּאָה רְחִימוּ דָּא עִם דָּא, וְלֹא יְהֵא דְכְבוּ דָּא עִם דָּא, בְּגִין דְּלֹא לְאַכְפָּשָׁא יְמִינָא, דְּאִיהוּ אַתְר דְּיִשְׂרָאֵל מִתְדַבְּקִין בֵּיהּ.

179. וְתָא חֲזִי, בְּגִין כִּךְ אִיהוּ יִצְר טוֹב וְיִצְר רַע, וְיִשְׂרָאֵל בְּעִיִן לְאַתְתַּקְפָּא לְיִצְר טוֹב עַל יִצְר רַע, בְּאִינֹון עוֹבְדִין דְּכֶשֶׁרֶן, וְאִי סְטִי בַר נֶשׁ לְשְׁמַאלָא, כְּדִין אֶתְתַּקֵּף יִצְר רַע עַל יִצְר טוֹב, וּמֵאֵן דְּהוּה פְּגִימ, אֶשְׁלִימ לִיהּ בְּחֶטְאוּי, דְּהֵא לֹא אֶשְׁתְּלִימ דָּא מְנוּוֹלָא, אֶלֶּא בְּחֶטְאִין דְּבַנֵּי נֶשָׂא.

180. וּבְגִין כִּךְ בְּעִי בַר נֶשׁ לְאַזְדַּהֲרָא, דְּלֹא יִשְׁתְּלִימ הֵהוּא יִצְר רַע בְּחֶטְאוּי, וְיִסְתַּמַּר תְּדִיר, דְּהֵא יִצְר טוֹב בְּעִי לְאַשְׁלֵמָא לִיהּ בְּשְׁלִימוֹת תְּדִיר, וְלֹא יִצְר הַרַע. וּבְגִין כִּךְ אֵל תֹּאמַר אֶשְׁלֶמָה רַע קוּה אֵל ה' וְיִוֹשַׁע לְךָ.

181. דְּבַר אַחַר אֵל תֹּאמַר אֶשְׁלֶמָה רַע, כְּדַכְתִּיב וּמְשַׁלְּמֵי רַעָה תַּחַת טוֹבָה, לְמַעַן דְּשְׁלִימ לִיהּ טוֹבָה, דְּלֹא יִשְׁלִימ לִיהּ רַע, בְּגִין דְּכַתִּיב מְשִׁיב רַעָה תַּחַת טוֹבָה לֹא תְמוּשׁ רַעָה מִבֵּיתוֹ, אֶמִּילוּ לְמֵאֵן דְּאֶשְׁלִימוּ לִיהּ בִּישׁוֹן, לֹא אִית לִיהּ לְאַשְׁלֵמָא בִּישָׂא, חֲלַף הֵהוּא בִּישׁוֹ דְּשְׁלִימוּ לִיהּ, אֶלֶּא קוּה לֵה' וְיִוֹשַׁע לְךָ.

182. וְהֵאִי קְרָא אֹקְמוּהָ, בְּיוֹסֵף זְכָאָה, דְּלֹא בְּעָא לְאַשְׁלֵמָא בִּישָׂא לְאַחוּי, בְּשַׁעֲתָא דְּנַפְלוּ בִּידוּי. קוּה לֵה' וְיִוֹשַׁע לְךָ, בְּגִין דְּהוּא הוּה דְּחִיל לְקוּדְשָׁא בְּרִיךְ הוּא, דְּכַתִּיב זֹאת עָשׂוּ וְחִיוּ וְגו', וְאִיהוּ תְּדִיר הוּה מְחַכָּה לְקוּדְשָׁא בְּרִיךְ הוּא.

183. Rabbi Aba opened with the verse, "Counsel in the heart of man is like deep water; but a man of understanding will draw it out" (Mishlei. 20:5). "Counsel in the heart of man is like deep water" refers to the Holy One, blessed be He, who gave counsel by bringing about events by the hands of Yosef to fulfill the decree of famine upon the world. "But a man of understanding will draw it out" refers to Yosef, who revealed the deep meanings of the decree of the Holy One, blessed be He, over the world THROUGH THE INTERPRETATION OF THE DREAM.

184. Come and behold: Yosef not only abstained from causing evil to his brothers, he also did kindness and truth by them. This is always the way of the righteous. Therefore, the Holy One, blessed be He, always has compassion for them in this world and the world to come.

185. "Counsel in the heart of man is like deep water" can also refer to Yehuda when he approached Yosef on behalf of Binyamin. The phrase, "a man of understanding will draw it out," refers to Yosef WHEN HE MADE HIMSELF KNOWN TO HIS BROTHERS.

186. Rabbi Aba sat at the gate of the city Lod. He saw a man sitting on a ledge PROTRUDING from a mountainside. He was weary from the road, so he sat down and slept. While he was sleeping, he saw a snake coming toward him. A reptile emerged and killed the snake. When the man woke, he saw the dead snake. He stood up and the ledge, WHICH HAD BEEN TORN FROM THE MOUNTAIN, fell to the valley below. Thus, he was saved, FOR HAD HE RISEN A MOMENT LATER, HE WOULD HAVE FALLEN TOGETHER WITH THE LEDGE INTO THE VALLEY AND BEEN KILLED.

187. Rabbi Aba came to him and said: What have you done that the Holy One, blessed be He, performed for you two miracles-SAVING YOU FROM THE SNAKE AND FROM THE LEDGE THAT FELL-for these events did not happen without reason.

188. The man said: In all my days, I forgave and made peace with any man who did evil by me. If I could not make peace with him, I did not sleep on my bed before forgiving him and all those who grieved me. Thus, I did not harbor hatred all that day for the harm he did me. Moreover, from that day on, I tried to do kindness by them.

183. ר' אבא פתח ואמר, מים עמוקים עצה בלב איש ואיש תבונה ידלנה. מים עמוקים עצה בלב איש, דא קודשא בריך הוא, בגין דאיהו עביר עצות, דאייתי טעמין לגלגלא גלגולין על עלמא על ידא דיוסף, לקיימא ההוא גזרה, דגזר בפנא על ארעא. ואיש תבונה ידלנה, דא יוסף, דגלי אינון עמיקין, דגזר קודשא בריך הוא על עלמא.

184. תא חזי, יוסף לא די ליה דאיהו לא שלים בישא לאחוי, אלא דעבד עמהון טיבו וקשוט, וכך ארחיהון דזכאי תדיר, בגין דא קודשא בריך הוא חייס עלייהו תדיר, בעלמא דין ובעלמא דאתי.

185. מים עמוקים עצה בלב איש, דא יהודה, והא אוקמוה, בשעתא דאתקריב לגביה דיוסף, על עסקא דבנימין. ואיש תבונה ידלנה דא יוסף.

186. ר' אבא הוה יתיב אתרעא דאבבא דלוד, חמא חד בר נש דהוה אתי, ויתיב בחד קולטא דתלא דארעא, והוה לאי מארחא, ויתיב ונאים תמן, אדהכי חמי חד חויה, דהוה אתי לגביה, נפק קוסטפא דגורדנא, וקטיל ליה לחויה. בר אתער ההוא בר נש, חמא ההוא חויה לקבליה, דהוה מית, אזדקף ההוא בר נש, ונפל ההוא קולטא לעומקא דתחותוי ואשתזיב.

187. אתא ר' אבא לגביה, אמר לו אימא לי מאן עובדך, דהא קודשא בריך הוא רחיש לך אלין תרין נסין, לאו אינון למגנא.

188. אמר לו ההוא בר נש, בכל יומאי לא אשלים לי בר נש בישא בעלמא, דלא אתפייסנא בהדיה, ומחילנא ליה. ותו, אי לא יכילנא לאתפייסא בהדיה, לא סליקנא לערסי, עד דמחילנא ליה, ולכל אינון דמצערו לי, ולא חיושנא כל יומא לההוא בישא דאשלים לי. ולא די לי דא, אלא דמהוה יומא ולהלאה, אשתדלנא למעבד עמהון טבא.

189. Rabbi Aba wept and said: This man's deeds exceed those of Yosef. As for Yosef, those WHO INJURED HIM were his brothers. Assuredly, he should have pitied them FROM BROTHERHOOD. But this one behaved so TO ANY MAN, so he is greater than Yosef and is worthy to have the Holy One, blessed be He, perform one miracle after the other for his sake.

190. He opened the discussion with the verse, "He that walks uprightly walks surely: but he that perverts his ways shall be found out" (Mishlei 10:9). "He that walks uprightly" refers to the man who walks the ways of the Torah. He will "walk surely" for no fiend in the world will be able to harm him. "...but he that perverts his ways shall be found out." HE ASKS: Who shall be found out? HE ANSWERS, He who deviates from the way of truth and plans to repay his friend EVIL FOR EVIL, THEREBY TRANSGRESSING THE STRICTURE IN THE VERSE, "YOU SHALL NOT AVENGE, NOR BEAR ANY GRUDGE" (VAYIKRA 19:18). The phrase, "shall be found out" means that he will be recognized by all the prosecutors, who will not forget the image of that man and will bring him account MEASURE FOR MEASURE. THE SCRIPTURE therefore READS, "shall be found out."

191. Come and behold: He who walks the way of truth is hidden by the Holy One, blessed be He, so that he will not be found nor recognized by the prosecutors, "but he that perverts his ways shall be found out" and will be known to them. Happy are the men who walk the way of truth, walk surely in the world, and have no fear in this world or the world to come.

12. "And the men were afraid, because they were brought into Yosef's house"

The Zohar comments on the fear felt by Yosef's brothers. It meditates on the nature of sin and evil, and asserts that only by concentrating on the Day of Judgment at all times, and by avoiding wine, pride, and fornication, can we be free of the Evil Inclination. Whoever has sins on his hands is always afraid; thus, Joseph's brothers were full of fear when they were brought into his house.

The Relevance of this Passage

A literal interpretation of biblical text limits it to extremist views that can be misconstrued as puritanical. The Kabbalists of antiquity shed light on the deeper significance of the above verses. Fear of sin and the avoidance of wine, pride, and infidelity are not just moral values rooted in religious authority. Rather, there is a practical benefit to engaging in positive behavior. Kabbalah teaches us how to elevate all physical activity to the level of the spiritual. For example, relations between a man and wife are made more passionate when a man directs his sexual drive exclusively towards his spouse, limiting carnal activity to the spiritual confines of his marriage. Similarly, wine draws down enormous spiritual Light when used as part of a blessing, but brings alcoholism and spiritual darkness when used for self-indulgent purposes. Our eyes are opened to these insightful truths as we peruse these passages.

192. "And the men were afraid, because they were brought into Yosef's house" (Bereshheet 43:18): Rabbi Yosi said: Woe to the men, who do not know nor reflect upon the ways of the Torah. Woe to them at the time the Holy One, blessed be He, will demand justice for their deeds, when the body and soul will rise to account for all they did before the soul separated from the body.

189. בְּכֹה ר' אָבָא וְאָמַר, יִתִּיר עֹבְדֵי דִּינָא מִיֹּסֵף, דִּיֹּסֵף הוּוּ אַחֵי וְדָאִי, וְהוּוּ לִיהּ לְרַחֲמָא עֲלוּי, אֲבָל מַה דְּעֵבִיד דָּא, יִתִּיר הוּוּ מִיֹּסֵף, יְאֹת הוּוּ דְקוּדְשָׁא בְּרִיךְ הוּוּ יִרְחִישׁ לִיהּ נִיסָא עַל נִיסָא.

190. פִּתַּח וְאָמַר, הוֹלֵךְ בְּתָם יֵלֵךְ בְּטַח וּמַעֲקֵשׁ דְּרָכָיו יוֹדֵעַ. הוֹלֵךְ בְּתוֹם יֵלֵךְ בְּטַח, דָּא הֵהוּא בְּרַ נֶשׁ, דְּאֵזִיל בְּאַרְחֵין דְּאוּרֵייתָא. יֵלֵךְ בְּטַח, דְּלֹא יִכְלוּ נִזְקֵי דְעֲלָמָא לְאַבְאָשָׁא לִיהּ. וּמַעֲקֵשׁ דְּרָכָיו יוֹדֵעַ, מֵאֵן יוֹדֵעַ. דָּא הוּוּ מֵאֵן דְּאֶסְטִי מְאַרְחָא דְקִשׁוּט, וּבְעֵי גְבִי דְחִבְרִיָּה. יוֹדֵעַ, מַהוּ יוֹדֵעַ: יִשְׁתַּמּוּדַע אִיהוּ בְּעֵינֵיהוּן דְּכָל מְאַרֵי דְדִינָא, דְּלֹא יִתְאַבִּיד מִנֵּיהוּ דִּיֹּקְנָא דְהֵהוּא בְּרַ נֶשׁ, בְּגִין לְאִייתָאָה לִיהּ לְאַתְרָא דִּינִקְמוֹן מִנֵּיהּ, וּבְגִין כֵּךְ יוֹדֵעַ.

191. וְתָא חֲזִי, הֵהוּא דְאֵזִיל בְּאַרְחָא קִשׁוּט, קוּדְשָׁא בְּרִיךְ הוּוּ חֲפִי עֲלֵיהּ, בְּגִין דְּלֹא אֲתִידַע, וְלֹא אֲשְׁתַּמּוּדַע, לְגַבֵּי מְאַרֵיִהוּן דְדִינָא, אֲבָל מַעֲקֵשׁ דְּרָכָיו יוֹדֵעַ, וְיִשְׁתַּמּוּדַע לְגַבֵּיִהוּ. זְכָאִין אִינּוֹן בְּנֵי נֶשָׁא דְאֵזִיל בְּאַרְחָא קִשׁוּט, וְאֵזִיל לְרוּחְצָן עַל עֲלָמָא, דְּלֹא דְחֲלִי אִינּוֹן בְּעֲלָמָא דִּין, וְלֹא בְּעֲלָמָא דְאַתֵּי.

192. וְיִירָאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף. ר' יוֹסֵי אָמַר, וְוִי לֹון, לְבִנֵי נֶשָׁא, דְּלֹא יִדְעִי וְלֹא מִסְתַּבְּלִין בְּאַרְחֵי דְאוּרֵייתָא, וְוִי לֹון, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּוּ יִיתִי לְמַתְבַּע לֹון דִּינָא עַל עֹבְדֵיִהוּן, וְיִקּוּם גּוּפָא וְנַפְשָׁא, לְמִיָּהֵב חוּשְׁבָנָא מְכָל עֹבְדֵיִהוּן, עַד לֹא יִתְפָּרְשׁוּן נַפְשָׁא מִן גּוּפָא.

193. That day is the day of Judgment, when the books WHERE MEN'S DEEDS ARE WRITTEN are open, the prosecutors are in place, and the serpent is ready to bite. All the members of the body quiver before it, and the soul is separated from the body to roam and hover without knowing where it should go and to which place it will be raised.

194. Woe to that day, a day of ire and wrath. It behooves man, then, to face his Evil Inclination and remember that he will have to stand in the King's judgment and that he will be put beneath the ground to rot, while the soul will be separated from him.

195. We have learned that a man should always apply himself to arousing the Good Inclination against the Evil Inclination. If evil departs, that is fine; if not, he should study the Torah, for only the Torah breaks the evil inclination. If evil departs, that is fine; if not, man should remind him of his dying day in order to break him.

196. We have to study this further. The Evil Inclination is the Angel of Death. Why should the Angel of Death be broken just before the day of death, seeing that it is he who delights in killing MEN? Indeed, he leads them astray to bring DEATH upon them.

197. HE ANSWERS, Surely we have learned that it behooves man to be reminded of his dying day in order to break his heart, for the Evil Inclination dwells only in a place of intoxication and pride. When a broken spirit dwells in man, evil departs and does not stay with him. One should therefore be reminded of his dying day so that his spirit will be crushed and the Evil Inclination will go away.

198. Come and behold: The Good Inclination requires the joy of the Torah and the Evil Inclination the joy of wine, fornication, and pride. Therefore, a man should always vex him by mention of that great day, the day of judgment, the day of reckoning, for there is nothing that protects man except the good deeds that he performs in this world.

193. וְהוּא יוֹמָא, יוֹמָא דְדִינָא אִיהוּ, יוֹמָא דְסַפְרִין פְּתִיחַן, וּמְאַרְיֵהוּן דְדִינָא קַיִמִין, בְּגִין דְהוּא זְמַנָּא קַיִמָא נַחַשׁ בְּקִיּוּמֵיהּ, לְנִשְׁכָּא לֵיהּ, וְכָל שׂוּפְיֵי מִתְרַגְּשִׁין לְגַבְיֵיהּ, וְנִשְׁמַתָּא אֶתְפָּרְשָׁא מִן גּוּפָא, וְאִזְלָא וּשְׁטִיָא, וְלֹא יָדַעַת לָאן אֲרַחָא תְהֵךְ, וְלֹאן אֲתֵר סְלִקִין לָהּ.

194. וְוִי לְהוּא יוֹמָא, יוֹמָא דְרוּגְזָא וְנִאֲיָצוּ הוּא יוֹמָא, בְּגִין כֶּךָ אֲבַעֵי לֵיהּ לְבַר נֶשׁ, לְאַרְגָּזָא יִצְרִיָה כָּל יוֹמָא, לְאַדְכְּרָא קַמֵּיהּ הוּא יוֹמָא, דִּיִּיקוּם בְּדִינָא דְמַלְכָא, דְקָא עֲאֲלִין לֵיהּ תַּחַת אֲרַעָא לְאַתְרַקְבָא, וְנִשְׁמַתָּא אֶתְפָּרְשָׁא מִנֵּיהּ.

195. וְתַנּוּן, לְעוֹלָם יִרְגִיזוּ אֲדָם יִצְרָ טוֹב עַל יִצְרָ הָרַע, וְיִשְׁתַּדַּל אֲבַתְרִיָה, אִי אִזִּיל מִנֵּיהּ יְאוּת, וְאִי לֹא יִשְׁתַּדַּל בְּאוּרִייתָא, דְהָא לִית לֶךָ מְלָה לְתַבְרָא יִצְרָ הָרַע אֲלֵא אוּרִייתָא. אִי אִזִּיל מוּטָב, וְאִי לֹא יִדְבַר לֵיהּ יוֹמָא דְמוֹתָא, בְּגִין לְתַבְרָא לֵיהּ.

196. הֵכָא אֵית לְאַסְתַּכְּלָהּ, דְהָא דָא הוּא יִצְרָ הָרַע, וְדָא הוּא מְלַאךְ הַמּוֹת, וְכִי מְלַאךְ הַמּוֹת מִתְבַּר מִקַּמֵּי יוֹמָא דְמוֹתָא, וְהָא אִיהוּ קְטוּלָא דְבַנֵּי נֶשָׁא הוּי, וְאַשְׁתַּמַּע דְחֲדוּהּ הוּא דִילֵיהּ, וּבְגִין כֶּךָ אֲסִטֵי לִוּן לְבַנֵּי נֶשָׁא תְדִיר, בְּגִין לְאַמְשַׁכָּא לִוּן לְדָא.

197. אֲלֵא וְדָאי מַה דְאַתְמַר דִּיִּדְכּוֹר לֵיהּ בַּר נֶשׁ הוּא יוֹמָא דְמוֹתָא, וְדָאי הֵכִי הוּא, בְּגִין דְמִתְבַּר לְבָא דְבַר נֶשׁ, דְהָא יִצְרָ הָרַע לֹא שְׂרִיא, אֲלֵא בְּאַתְרָ דְאַשְׁתַּכַּח חֲדוּהּ דְחַמְרָא, וְגִסוּתָא דְרוּחָא, וְכַד אֲשְׁתַּכַּח רוּחָא תְבִירָא, כְּדִין אֶתְפָּרַשׁ מִנֵּיהּ, וְלֹא שְׂרִיא בְּהַדִּיָה, וּבְגִין כֶּךָ בַּעֵי לְאַדְכְּרָא לֵיהּ יוֹמָא דְמוֹתָא, וְיִתְבַר גּוּפֵיהּ, וְאִיהוּ אִזִּיל לֵיהּ.

198. תָּא חַזִּי, יִצְרָ טוֹב בַּעֵי חֲדוּהּ דְאוּרִייתָא, וְיִצְרָ רַע חֲדוּהּ דְחַמְרָא, וְנִיאוּמִין וְגִסוּתָא דְרוּחָא, וּבְגִין כֶּךָ בַּעֵי בַר נֶשׁ לְאַרְגָּזָא תְדִיר, מֵהוּא יוֹמָא רַבָּא, יוֹמָא דְדִינָא, יוֹמָא דְחוּשְׁבָנָא, דְלִית לֵיהּ לְבַר נֶשׁ לְאַגְנָא עֲלֵיהּ, אֲלֵא עוּבְדוּי דְכַשְׁרָן, דְאִיהוּ עֲבִיד בְּהָא עֲלָמָא, בְּגִין דִּיגִינוּ עֲלֵיהּ בְּהָא שַׁעְתָּא.

199. Come and behold: "And the men were afraid, because they were brought into Yosef's house." With all their might and strength, one youth who brought them into Yosef's house MADE THEM afraid. How much more SHOULD WE BE AFRAID when the Holy One, blessed be He, will demand justice of man?

200. Hence, a man should strive in this world to be strengthened by the Holy One, blessed be He, and put his trust in Him. And though he sinned, if he fully repents, THE HOLY ONE, BLESSED BE HE, is able TO OVERLOOK A WRONG AND FORGIVE HIM. And the man could fortify himself in the Holy One, blessed be He, as if he had never sinned.

201. The tribes were afraid because they sinned in stealing Yosef. They would not have been afraid at all, had they not sinned. For man's sins break his heart and strength. Why? Because the Good Inclination is crushed within him, and he has no power to overcome the evil inclination. It is therefore written, "What man there is that is fearful and fainthearted" (Devarim 20:8), "that is fearful" of the sins upon his hands, which break a man's heart.

202. Come and behold: The Holy One, blessed be He, exacted payments for generations for the tribes' sin OF SELLING YOSEF, for nothing is lost before the Holy One, blessed be He, and He demands payment from one generation to the next. Judgment stands before him constantly until exacted. And judgment abides where it should BE.

203. How do we know this? From Chizkiyahu, who sinned by revealing to the idolatrous nations the mysteries of the Holy One, blessed be He, which he should not have done. The Holy One, blessed be He, sent Yeshayahu, who said to him, "Behold, days are coming that all that is in your house, and that which your fathers have laid up in store until this day, shall be carried to Babylon" (Yeshayah 39:6).

204. Come and behold what that sin caused. It exposed what was hidden and, once it was revealed, an opening was given FOR THE OTHER SIDE TO RULE. Therefore, blessing abides only in secret places, as has been already explained. Blessings dwell on all that is undisclosed. Once it is revealed, there is an opening for another place to have dominion over it.

199. תָּא חֲזִי, וַיִּירָאוּ הָאֲנָשִׁים כִּי הוּבְאוּ בֵּית יוֹסֵף, וּמָה בָּלְהוּ הוּוּ גִבּוֹרִין, כְּלָהוּ תְקִיפִין, וְחָד עוֹלִימָא דְאִינְתֵי לֹון לְבֵיתָא דְיוֹסֵף, דְּחָלוּ. בְּד וַיְתִי קוֹדֶשָׁא בְּרִיךְ הוּא לְמִתְבַּע לִיה לְדִינָא לְבַר נֶשׁ, עַל אַחַת בְּמָה וּכְמָה.

200. בְּגִין כֶּךָ, בְּעֵי לִיה לְבַר נֶשׁ, לְאַזְדַּהֲרָא בְּהַאי עֲלֵמָא, לְאַתְתַּקְפָּא בִּיה בְּקוֹדֶשָׁא בְּרִיךְ הוּא, וַיִּשְׁוִי בִּיה רוּחְצִינְיָה, דְּאָף עַל גַּב דְּאִיהוּ חָטִי, אִי יִהְדַּר מִנִּיה, בְּתִיבְתָא שְׁלִימְתָא, הָא תְקִיף אִיהוּ, וַיְתַתְּקַף בִּיה בְּקוֹדֶשָׁא בְּרִיךְ הוּא, בְּאִילוּ לָא חָטָא.

201. דְּהָא שְׁבֻטִין, בְּגִין דְּחָטוּ עַל גְּנִיבַת יוֹסֵף, הוּוּ דְּחָלִין, דְּאֲלֵמְלָא לָא חָטוּ, לָא הוּוּ דְּחָלִין כְּלָל, בְּגִין דְּחֻבּוּי דְּבַר נֶשׁ מִתְבְּרִין לְבִיה, וְלִית לִיה חִילָא כְּלָל, מ"ט, דְּהָא הוּוּ יִצְר הַטוֹב אֲתַבַּר עִמִּיה, וְלִית לִיה חִילָא לְאַתְתַּקְפָּא עַל הוּוּ יִצְר הַרַע. וְעַל דָּא כְּתִיב, מִי הָאִישׁ הִירָא וְרַךְ הַלֶּבֶב, הִירָא מְחֻבֵּין דְּבִידוּי, דְּאִינוּן תְּבִירָא דְּלֵבָא דְּבַר נֶשׁ.

202. וְתָא חֲזִי, לְכַמָּה דְּרִין אֲתַפְּרַע קוֹדֶשָׁא בְּרִיךְ הוּא, מְאִינוּן חוּבִין דְּשְׁבֻטִין, דְּהָא לָא אֲתַאבִּיד מְקַמִּיה דְּקוֹדֶשָׁא בְּרִיךְ הוּא כְּלוּם, וְאַתְפְּרַע מְדַרְא לְדָרָא, וְדִינָא קוּימָא קַמִּיה תְּדִיר, עַד דְּאַתְפְּרַע, וְשְׂרֵי דִינָא בְּאַתַּר דְּאַצְטְרִיךְ.

203. מְנַלְן, מְחֻזְקִיהוּ. חֻזְקִיהוּ חָב הוּוּ חוּבָא, דְּגַלְי סְתִירִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא, לְשָׂאָר עִמִּין עַעְכוּ"ם, דְּלָא הוּוּ אֲצְטְרִיךְ לְגַלְאָה, וְקוֹדֶשָׁא בְּרִיךְ הוּא שְׂדֵר לִיה לִישְׁעִיהוּ, וְאִמַּר לִיה, הִנֵּה יָמִים בָּאִים וְנִשְׂא כָּל אֲשֶׁר בְּבֵיתְךָ וְאֲשֶׁר אֲצֵרוּ אֲבוֹתֶיךָ עַד הַיּוֹם הַזֶּה וְגו'.

204. תָּא חֲזִי, בְּמָה גְרִים הוּוּ חוּבָא, בְּגִין דְּגַלְי מָה דְּהוּוּ סְתִים, דְּכִיּוֹן דְּאַתְגַּלִּי, אֲתִייהִיב דּוּכְתָא לְאַתַּר אַחְרָא דְּלָא אֲצְטְרִיךְ, לְשִׁלְטָאָה עֲלִיה, בְּגִין כֶּךָ לָאוּ בְּרַכָּה שְׂרִיא, אֲלָא בְּאַתַּר סְתִים. וְאוּקְמוּה, מָה דְּאִיהוּ סְתִים, בְּרַכָּה שְׂרִיא עֲלוּי, כִּיּוֹן דְּאַתְגַּלְי אֲתִייהִיב דּוּכְתָא, לְאַתַּר אַחְרָא לְשִׁלְטָאָה עֲלוּי.

205. It is written, "all that honored her despise her, because they have seen her nakedness" (Eichah 1:8). This alludes to the kingdom of Babylon, where a present was sent to Jerusalem, as it is written, "At that time, Merodach Baladan, the son of Baladan, king of Babylon, sent letters and a present to Chizkiyahu" (Yeshayah 39:1).

205. כְּתִיב כָּל מְכַבְּרֵיהָ הַזִּילוּהָ כִּי רָאוּ עֲרוֹתָהּ וְאוֹקְמוּהָ. אֲבָל כָּל מְכַבְּרֵיהָ הַזִּילוּהָ, דָּא הוּא מַלְכוּת בָּבֶל, דְּהָא מִתְּמַן אֲשַׁתְּרֵר דְּוֵרוֹן לִירוּשָׁלַם דְּכְתִיב בְּעֵת הַהִיא שְׁלַח מְרוּדַךְ בְּלֶאֱדָן בֶּן בְּלֶאֱדָן מֶלֶךְ בָּבֶל סְפָרִים וּמִנְחָה אֶל חִזְקִיָּהוּ.

206. In the letters it was written, Peace be to Chizkiyah, the king of Yehuda, peace be to the great Elohim, and peace be to Jerusalem. Once he delivered the letter, he thought, I have not done well in greeting the servant before his master. He rose from his throne, took three steps, and retrieved the letter. He wrote another letter in its stead, saying, Peace be to the great Elohim, peace to Jerusalem, and peace be to Chizkiyah. These are "all that honored her."

206. וּמָה כְּתִיב בְּהוּ, שְׁלָם לְחִזְקִיָּהוּ מֶלֶךְ יְהוּדָה, וְשְׁלָם לְאֱלֹהֵא רַבָּא וְשְׁלָם לִירוּשָׁלַם, כִּיּוֹן דְּנִפְק פְּתִיקָה מִגִּיָּה, אֶהְדֵּר לְלִבִּיהָ וְאָמַר, לֹא יָאוּת עֲבָדִית לְאֶקְדָּמָא שְׁלָמָא דְעֵבְרָא, לְשְׁלָמָא דְמַאֲרִיָּה, קָם מְבוּרְסִיָּה, וּפְסַע ג' פְּסִיעֵן, וְאֶהְדֵּר פְּתִיקָה, וְכָתַב אַחֲרָנִין תַּחֲוּתֵיהּ, וְכָתַב הַכִּי, שְׁלָם לְאֱלֹהֵא רַבָּא, שְׁלָם לִירוּשָׁלַם, וְשְׁלָם לְחִזְקִיָּה, וְדָא הוּא מְכַבְּרֵיהָ.

207. Afterwards, they "despise her." Why did they "despise her?" "Because they have seen her nakedness", THAT IS, Chizkiyah showed it to them, and were it not for that, they would not have despised her. Because Chizkiyah was righteous, retribution was late in coming and came not in his days, as it is written, "But there shall be peace and truth in my days" (Yeshayah 39:8). Later, the Holy One, blessed be He, visited His children on account of that sin.

207. וּלְבַתֵּר הַזִּילוּהָ, מ"ט הַזִּילוּהָ. בְּגִין כִּי רָאוּ עֲרוֹתָהּ, דְּאֲחִזִּי לֹון חִזְקִיָּה, דְּאֶלְמְלָא כֶּךָ לֹא הַזִּילוּהָ לְבַתֵּר. מִגּוּ דְּהוּהוּ זְכָאָה חִזְקִיָּהוּ יִתִּיר, אֲתַעֲכַב מְלָה מְלֵאִיתָאָה, וְלֹא אֲתָא בִּיּוֹמוּי, דְּכְתִיב כִּי יִהְיֶה שְׁלוֹם וְאִמַת בְּיָמָי. וּלְבַתֵּר פְּקִיד הַהוּא חוּבָא, לְבָנוּי אֲבַתְרִיהָ.

208. Similarly, the sin of the tribes was deferred until a later time, for judgment above had no power over them until the time arrived to exact payments. Thus, whoever has sins on his hands is always afraid, as it is written, "And you shall fear day and night" (Devarim 28:66). Therefore, "And the men were afraid, because they were brought into Yosef's house."

208. כְּגֹוְנָא דָּא, הַהוּא חוּבָא דְשִׁבְטִין, קָאִים עַד לְבַתֵּר, בְּגִין דְּדִינָא דְלַעִילָא, לֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהּ, עַד דְּאֲשַׁתְּבַח שַׁעֲתָא לְאֲתַפְרַעָא, וְאֲתַפְרַע מִינֵיהּ, וּבְגִין כֶּךָ, כָּל מֵאן דְּאִית חוּבִין בִּידוּי, דְּחִיל תְּדִיר, כּד"א וּפְחַדָּת לִילָה וְיוֹמָם וְגו', וְעַל דָּא וַיִּרְאוּ הָאֲנָשִׁים כִּי הוּבְאוּ וְגו'.

13. "And he saw Binyamin"

Hope deferred is a heart sickness but desire fulfilled is a Tree of Life. Rabbi Chiya comments on this verse, to the effect that the negative angel Satan attends those who pray with a specific result in mind--but God quickly answers the prayers of the pure in heart. Thus, Benjamin came quickly to Yosef. The passage then digresses into a lament for the destruction of the Temple and the pains of Exile.

The Relevance of this Passage

The Evil Inclination exploits the action of prayer by stimulating feelings of self-righteousness. For this reason, most prayers go unanswered. A holier-than-thou attitude distinguishes the religious approach to prayer from the authentically spiritual perspective. The latter is replete with humility, while the religious approach fosters conceit and certitude in one's own purity and devotion. The cleansing power of this passage purifies our souls, so that we may humbly ask The Creator for what we truly need.

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209. "And he lifted up his eyes, and saw his brother Binyamin, his mother's son" (Beresheet 43:29). Rabbi Chiya opened the discussion with the verse, "Hope deferred makes the heart sick (lit. 'is a heart sickness'), but desire fulfilled is a Tree of Life" (Mishlei 13:12). From this verse, we have learned that a man should not, when he prays to the Holy One, blessed be He, check whether HIS SALVATION has come or not. What is the reason for this? When he looks for it, many accusers come to examine his deeds.

210. It is a secret that his examination during prayer causes a heart sickness. The sickness of heart is he who always stands by man to indict him above and below, NAMELY THE SATAN.

211. "But desire fulfilled is a Tree of Life." We have learned that he who wants the Holy One, blessed be He, to accept his prayer, should study the Torah, which is the Tree of Life. Then, "desire is fulfilled (lit. 'comes')." Desire is the grade presiding over all the prayers in the world, NAMELY THE NUKVA. It brings them before the highest King, ZEIR ANPIN. This verse says "comes" just as elsewhere it is written, "in the evening she comes" (Ester 2:14). IN BOTH VERSES, THE WORD COMES ALLUDES TO THE NUKVA. The meaning of "desire comes" is that she comes before the highest King TO BE JOINED WITH HIM in order to grant the wish of he WHO PRAYS TO FULFILL HIS REQUEST.

212. Another explanation of the verse, "Hope deferred is a heart sickness" is that it refers to a place where prayer is misdirected, A PLACE CALLED "SICKNESS OF HEART." It is slow in coming and is passed from hand to hand. Sometimes SALVATION never comes. Why? Because it is passed FROM HAND TO HAND by all the chieftains to be brought down into the world.

213. "...but desire comes is a Tree of Life": When hope is not passed by all the chieftains and Chariots FROM HAND TO HAND, the Holy One, blessed be He, gives it immediately. For when it is passed by the chieftains and Chariots, numerous accusers are given permission to examine it and look at the indictments before granting him HIS SALVATION. But whatever comes from the King's house and is given to man, whether he deserves it or not, is given to him at once. This is the meaning of the phrase, "but desire comes is a Tree of Life"; it comes immediately.

209. וַיִּשָּׂא עֵינָיו וַיִּרְא אֶת בְּנִימִין אָחִיו בֶּן אָמוֹ וְגו'. רַבִּי חִיָּיא פִּתַּח וַאֲמַר, תּוֹחֶלֶת מִמוֹשֶׁכָּה מַחְלָה לֵב וְעַץ חַיִּים תְּאוּה בָּאָה, דָּא הוּא דְרַתְנָן, דְּלִית לִיה לְבַר נֶשׁ, לְאַסְתַּבְּלָא בְּבַעוּתִיהָ לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, אִי אֲתִי, אִי לֹא אֲתִי, מ"ט. בְּגִין דְּאִי אִיהוּ אֲסַתְּבַל בִּיּוּה, כְּמַה מְאָרִיּהוּן דְּדִינָא, אָתוּ לְאַסְתַּבְּלָא בִּיּוּה בְּעוֹבְדוּי.

210. וְרַזָּא אִיהוּ, דְּהָא הֵהוּא אֲסַתְּבַלּוּתָא, דְּאִיהוּ מִסְתַּבְּל בְּהֵוּא בְּעוּתָא, גְּרִים לִיה לְמַחְלַת לֵב, מְאִי מַחְלָה לֵב. דָּא אִיהוּ מְאֵן דְּקָאִים תְּדִיר, עֲלִיּוּה דְּבַר נֶשׁ, לְאַסְטָאָה לְעִילָא וְתַתָּא.

211. וְעַץ חַיִּים תְּאוּה בָּאָה, תְּנִינָן, מְאֵן דְּבַעֵי דְּקוּדְשָׁא בְּרִיךְ הוּא יִקְבַּל צְלוּתִיהָ. יִשְׁתַּדַּל בְּאוּרִיּוּתָא, דְּאִיהוּ עַץ חַיִּים, וְכִדִּין תְּאוּה בָּאָה, מְאֵן תְּאוּה. דָּא הוּא דְּרַגָּא דְּכָל צְלוּתִין דְּעֲלָמָא בְּיַדִּיהָ, וְעֲאִיל לֹון קָמִי מְלַכָּא עֲלָאָה. כְּתִיב הִכָּא בָּאָה, וְכְתִיב הֵתֵם בְּעָרְבִי הִיא בָּאָה, וְדָא הוּא תְּאוּה בָּאָה, בָּאָה קָמִי מְלַכָּא עֲלָאָה, לְאַשְׁלָמָא רְעוּתָא דְּהֵוּא בְּרִי נֶשׁ.

212. דְּבַר אַחַר תּוֹחֶלֶת מִמוֹשֶׁכָּה מַחְלָה לֵב, דָּא הוּא אָתַר, דְּאֲתִיּוּהִיב הֵהוּא מְלָה, בְּאַתַּר אַחְרָא, דְּלֹא אֲצַטְרִיךְ, וְאֲתַמְשְׁכָּא עַד דְּאֲתִיּוּהִיב מִיַּדָּא לְיַדָּא, וְלְזַמְנִין דְּלֹא יִיתִי, מ"ט, בְּגִין דְּאֲתַפְּשָׁטָא וְאֲתַמְשְׁכָּא בְּכָל אִינוּן מִמְּנָן, לְנַחְתָּא לִיּוּה לְעֲלָמָא.

213. וְעַץ חַיִּים תְּאוּה בָּאָה, דָּא הוּא תּוֹחֶלֶת, דְּלֹא אֲתַמְשְׁכָּא בְּגִין אִינוּן מִמְּנָן רְתִיכִין, אֲלֹא דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לִיּוּה לְאַלְתַּר, בְּגִין דְּכַד אֲתַמְשְׁכָּא בִּין אִינוּן מִמְּנָן רְתִיכִין, כְּמַה אִינוּן מְאָרִיּהוּן דְּדִינָא, דְּאֲתִיּוּהִיב לֹון רְשׁוּתָא, לְעִינָא וְלְאַסְתַּבְּלָא בְּדִינָהּ, עַד לֹא יִנְתְּנוּ לִיּוּה, וְמַה דְּנַפְיִק מִבִּי מְלַכָּא וְאֲתִיּוּהִיב לִיּוּה לְבַר נֶשׁ, בִּין דְּזָכִי, בִּין דְּלֹא זָכִי, אֲתִיּוּהִיב מִיַּד, וְדָא הוּא עַץ חַיִּים תְּאוּה בָּאָה.

214. Another explanation of "hope deferred" is that it refers to Ya'akov whose hope to see Yosef was long deferred. And "but desire comes is a Tree of Life" refers to Binyamin, for only a short time elapsed between Yosef's request for him and his arrival; the time elapsed was short. It is written, "And he lifted up his eyes, and saw his brother Binyamin, his mother's son." Why does the scripture read, "his mother's son?" Because he had his mother's image, he was her very image. Therefore the verse reads, "And he lifted up his eyes, and saw his brother Binyamin, his mother's son."

215. Rabbi Yosi said: It is written earlier, "And Yosef saw Binyamin with them" (Beresheet 43:16), and now "he lifted up his eyes, and saw his brother Binyamin." What did he see here? HE ANSWERS, He saw through the Holy Spirit that Binyamin will have a place in the Holy Land along with his brothers, and that the Shechinah will dwell in the place of Binyamin and Yehuda, for he saw the Temple standing upon their portion. This is the meaning of the phrase, "And Yosef saw Binyamin with them." But Yosef, his brother, did not see HIMSELF sharing the portion IN WHICH THE TEMPLE WOULD STAND.

216. When "he lifted up his eyes, and saw his brother Binyamin, his mother's son" (Beresheet 43:29) AND SAW THE TEMPLE STANDING ON HIS PORTION, then it is written, "And Yosef made haste, for his affection was kindled towards his brother and he sought where to weep; and he entered into his chamber, and wept there" (Beresheet 43:30), BECAUSE HE SAW THE DESTRUCTION OF THE TEMPLE.

217. Rabbi Chizkiyah quoted the verse, "The burden of the valley of vision. What ails you now, that you are wholly gone up to the housetops" (Yeshayah 22:1). Come and behold: It has been said that when the Temple was destroyed and consumed by fire, all the priests went up to the roofs of the Temple with all the Temple's keys in their hands. They said "until now we have been your treasurers, from now on take what is yours."

218. Yet come and behold: "The valley of vision" is the Shechinah who used to be in the Temple, and all the people in the world drew prophecy from her. And although the prophets used to prophesize from a different place, THAT IS, NETZACH AND HOD OF ZEIR ANPIN, they used to draw their prophecies from her, THE NUKVA. BECAUSE NETZACH AND HOD OF ZEIR ANPIN GAVE PLENTY TO THE SHECHINAH, WHO GAVE THE ILLUMINATION OF NETZACH AND HOD TO THE PROPHETS, She is therefore named after prophecy "the valley of vision" it has been explained THAT SHE IS CALLED vision, because She reflects all the upper hues. THE FOUR HUES OF ZEIR ANPIN, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, ARE REFLECTED ONLY IN HER. SHE IS THEREFORE CALLED VISION.

214. דְּבַר אַחַר תּוֹחֵלֶת מְמוּשָׁכָה, דָּא יַעֲקֹב, דְּאַתְמִשְׁכָּא לִיה תּוֹחֵלֶת דְיוֹסֵף עַד זְמַן אָרִיךְ. וְעַץ חַיִּים תְּאוּהוּ בָּאָה, דָּא הוּא בְּנִימִן, דְּהָא מְזַמְנָא דְתַבַּע לִיה יוֹסֵף, עַד הָהוּא זְמַנָּא דְאַתָּא לְגַבִּיּה, לָא הוּהוּ אֱלָא זְמַנָּא זְעִיר, דְּלֹא אַתְמִשְׁכָּא הָהוּא זְמַנָּא, הֵה"ד וַיִּשָּׂא עֵינָיו וַיִּרְא אֶת בְּנִימִן אָחִיו בֶּן אָמוֹ. מֵאִי בֶן אָמוֹ. דְּדִיוֹקְנִיה דְאַמִּיָּה הָוּה בֵּיה, וְהוּהוּ דְמִי דִיוֹקְנִיה לְדִיוֹקְנָא דְרַחֵל, בְּגִין כֶּךָ כְּתִיב וַיִּשָּׂא עֵינָיו וַיִּרְא אֶת בְּנִימִן אָחִיו בֶּן אָמוֹ.

215. רַבִּי יוֹסִי אָמַר, וְהָא כְּתִיב בְּקַדְמִיתָא, וַיִּרְא יוֹסֵף אֶתְּם אֶת בְּנִימִן, וְהִשְׁתָּא כְּתִיב, וַיִּשָּׂא עֵינָיו וַיִּרְא אֶת בְּנִימִן אָחִיו, מֵאִי רְאִיָּה הָכָא. אֱלָא חֲמָא בְּרוּחָא דְקוּדְשָׁא לְבְּנִימִן, דְּחוּלְקִיָּה הוּהוּ עֲמַהוּן בְּאַרְעָא, וּבְחוּלְקִיָּה דְבְּנִימִן וַיְהוּדָה תְּשֵׁרִי שְׂכִינְתָּא, דְּהָא חֲמָא לִיה לִיהוּדָה וּבְנִימִן דְּבְּחוּלְקִהוּן הוּהוּ מְקַדְשָׁא, וְדָא הוּא וַיִּרְא יוֹסֵף אֶתְּם אֶת בְּנִימִן, לִיה חֲמָא עֲמַהוּן, וַיִּוֹסֵף דְּהוּהוּ אַחוּהָ לָא חֲמָא עֲמַהוּן, בְּהוּוּא חוּלְקָא.

216. אוֹף הָכָא, וַיִּשָּׂא עֵינָיו וַיִּרְא אֶת בְּנִימִן אָחִיו בֶּן אָמוֹ. מַה כְּתִיב בְּתַרְיָה, וַיִּמְהַר יוֹסֵף בִּי נִכְמְרוּ רַחֲמָיו אֶל אָחִיו וַיִּבְקֶשׁ לְבַכּוֹת וַיָּבֵא הַחֲדָרָה וַיִּבְךְ שָׁמָּה.

217. רַבִּי חֲזַקִּיָּה פָּתַח וַאֲמַר, מִשָּׂא גִיא חֲזִיוֹן מַה לָךְ אֵיפָה בִּי עֲלִית בְּלָךְ לַגְּזוֹת. תָּא חֲזִי, הָא אוֹקְמוּהָ, בְּזַמְנָא דְאַתְחַרִּיב בִּי מְקַדְשָׁא, וְהִיּוּ מוֹקְדִין לִיה בְּגוּרָא, סְלִיקוּ כָּל אֵינּוֹן כְּהַנִּי עַל כּוֹתְלֵיהוּן דְּמְקַדְשָׁא, וְכָל מַפְתָּחִין בִּידֵיהוּ, וַאֲמַרו, עַד הָכָא הוּינָא גּוֹזְרִין דִּילָךְ, מִכָּאן וְאֵילָךְ טוֹל דִּילָךְ.

218. אֲבָל תָּא חֲזִי, גִיא חֲזִיוֹן: דָּא שְׂכִינְתָּא, דְּהָוּת בְּמְקַדְשָׁא, וְכָל בְּנֵי עֲלָמָא, מִינָהּ הוּוּ יִנְקִין, יִנְקִין דְּנְבוּאָה. דְּאָף עַל גַּב דְּכָל נְבִיאִין, קָא הוּוּ מִתְנַבְּאִין מֵאַתְרַּא אַחְרָא, מְגוּוּהָ הוּוּ יִנְקִין נְבוּאָתְהוּן, וְע"ד אַתְקֵרִי אֵיְהִי גִיא חֲזִיוֹן. חֲזִיוֹן: הָא אוֹקְמוּהָ, דְּאֵיְהוּ חִיּוֹ, דְּכָל גּוֹוִנִין עֲלָאִין.

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219. "What ails you now, that you are wholly gone up to the housetops": When the Temple was destroyed, the Shechinah stood in all the places She used to inhabit and wept for Her apartment, for Yisrael who went into exile, and for all the righteous and the pious who perished there. How do we know this? From the words, "A voice was heard in Rama, lamentation, and bitter weeping; Rachel weeping for her children" (Yirmeyah 31:14). RACHEL WAS THE NAME OF THE SHECHINAH, as we have already learned. The Holy One, blessed be He, then asked the Shechinah, "What ails you now, that you are wholly gone up to the housetops."

220. HE ASKS: Why does it say that "you are wholly?" It would have been sufficient to say that "you are gone up TO THE HOUSETOPS." What does wholly mean? HE REPLIES: It includes all the other legions and Chariots that all wept with Her for the destruction of the Temple. IT IS THEREFORE WRITTEN "THAT YOU ARE WHOLLY GONE UP TO THE HOUSETOPS."

221. Therefore, HE ASKED HER, "What ails you now..." She replied, My children are in exile and the Temple burnt, AND YOU DO NOT KNOW, and as for me, whatever shall I do here. She said: "You that are full of uproar, a tumultuous city, a joyous city: your slain men are not slain with the sword, nor dead in battle." "Therefore, said I, 'Look away from me; I will weep bitterly'" (Yeshayah 22:2, 4). We have learned that the Holy One, blessed be He, replied: "Thus says Hashem; keep your voice from weeping..." (Yirmeyah 31:15).

222. Come and behold: Since the Temple was destroyed, not a day has passed without curses. This is because as long as the Temple existed, Yisrael could worship and offer burnt offerings and sacrifices. The Shechinah hovered about them in the Temple, as a mother about her children. All faces were shining, until blessings would abide above and below. Not a day passed without blessings and delight. Yisrael dwelt securely in their land, and all the world was nourished for their sake.

223. Now that the Temple is destroyed and the Shechinah has gone with them into exile, there is not a day without curses. The world is accursed, and joys do not dwell above or below.

219. מֵה לָךְ אֵיפֶה כִּי עָלִית בְּלֶךְ לַגְּגוֹת, דִּהָא בְּדִ
אֲתַחֲרַב מִקְדָּשָׁא, שְׁכִינְתָּא אֲתָתָא, וּסְלִיקַת בְּכָל
אֵינּוֹן אֲתֵרִין, דִּהוּה מְדוּרָה בְּהוּ בְּקִדְמִיתָא, וְהוּת
בְּכַת עַל בֵּית מְדוּרָה, וְעַל יִשְׂרָאֵל דִּיאָזְלוּ בְּגָלוּתָא,
וְעַל כָּל אֵינּוֹן צְדִיקֵי וְחֲסִידֵי, דִּהוּו תַּמָּן וְאֲתַאבִּידוּ,
וּמְנַלְן, דְּכִתִּיב כֹּה אָמַר יְיָ קוֹל בְּרָמָה נִשְׁמַע נְהִי
בְּכִי תַמְרוּרִים רַחַל מְבַכָּה עַל בְּנֵיהּ, וְהָא אֲתַמַּר.
וּכְדִין קוֹדֶשָׁא בְּרִיךְ הוּא שְׂאִיל לָהּ לְשְׁכִינְתָּא, וְאָמַר
לָהּ, מֵה לָךְ אֵיפֶה כִּי עָלִית בְּלֶךְ לַגְּגוֹת.

220. מֵהוּ בְּלֶךְ, דִּהָא כִּי עָלִית סְגִיָּא, מֵהוּ בְּלֶךְ.
לְאַכְלֵלָא בְּהֵרָה כָּל חִילִין וְכָל רְתִיכִין אַחֲרֵינִין,
דְּכִלְהוּ בְּכוּ עִמָּה, עַל חֲרַבְנָן בִּי מִקְדָּשָׁא.

221. וּבְגִין כֶּךָ מֵה לָךְ אֵיפֶה, אָמַרְהָ קַמֵּיהּ, וְכִי בְּנֵי
בְּגָלוּתָא, וּמִקְדָּשָׁא אֲתוּקְדָא, וְאָנָּא מֵה לִי הִכָּא,
שְׂרִיאתָ וְאָמַרְתָּ, תִּשְׁוֹאוֹת מְלָאָה עִיר הוֹמֵיָה קְרִיָּה
עַלֵּיָהּ חֲלָלִיךָ לֹא חֲלָלִי חָרַב וְלֹא מֵתִי מִלְחָמָה עַל
כֶּן אָמַרְתִּי שְׁעוּ מִנִּי אֲמַרְר בְּבְכִי וְגו'. וְהָא אוּקִימָנָא,
דְּקוֹדֶשָׁא בְּרִיךְ הוּא אָמַר לָהּ, כֹּה אָמַר יְיָ מִנְעֵי קוֹלְךָ
מִבְּכִי וְגו'.

222. וְתָא חֲזִי, מִיּוֹמָא דִּאֲתַחֲרִיב בִּי מִקְדָּשָׁא, לָא
הוּה יוֹמָא, דְּלֹא אֲשַׁתַּבַּח בֵּיהּ לְוֹטִין, בְּגִין דְּכַד בִּי
מִקְדָּשָׁא הוּה קַיִם, הוּוּ יִשְׂרָאֵל פְּלַחֲתִין פּוֹלְחָנִין
וְקִרְבִּין עֲלוּן וְקִרְבָּנִין, וּשְׁכִינְתָּא שְׂרִיָּא בְּבִי מִקְדָּשָׁא
עַלֵּיהּ, כְּאִמָּא דְּרַבִּיעָא עַל בְּנֵיהּ, וְהוּו כָּל אֲנַמִּין
נְהִירִין, עַד דִּאֲשַׁתַּבְּחוּ בְּרַכָּאן לְעִילָא וְתַתָּא, וְלֹא
הוּה יוֹמָא, דְּלֹא אֲשַׁתַּבַּח בֵּיהּ בְּרַכָּאן וְחֲדוּן, וְהוּו
יִשְׂרָאֵל שְׂרָאן לְרַחֲצָן בְּאַרְעָא, וְכָל עֲלָמָא הוּה אֲתַזֵּן
בְּגִינֵיהּ.

223. הִשְׁתָּא דִּאֲתַחֲרִיב בִּי מִקְדָּשָׁא, וּשְׁכִינְתָּא עִמָּהוּן
בְּגָלוּתָא, לִית לָךְ יוֹמָא דְּלֹא אֲשַׁתַּבַּח בֵּיהּ לְוֹטִין,
וְעֲלָמָא אֲתַלְטִיא, וְחֲדוּן לֹא אֲשַׁתַּבְּחוּ לְעִילָא
וְתַתָּא.

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224. In days to come, the Holy One, blessed be He, will raise the congregation of Yisrael, THE SHECHINAH, from the dust, as it is written, "Even them will I bring to my holy mountain, and make them joyful in my house of prayer" (Yeshayah 56:7). It is also written, "They shall come with weeping, and with supplications will I lead them" (Yirmeyah 31:8). Because at first, it is written, "She weeps sore in the night, and her tears are on her cheeks" (Eichah 1:2), they will afterward return weeping FROM THE EXILE, as it is written, "They shall come with weeping."

224. וְזָמִין קוֹדֵשׁ בְּרִיךְ הוּא, לְאַקְמָא לֵה לְכַנְסַת יִשְׂרָאֵל מֵעַפְרָא, כְּמָה דְאַתְמוּר, וּלְמַחְדֵי עֲלָמָא בְּכֹלָא, כְּד"א וְהִבִּיאֹתִים אֶל הַר קְדְשִׁי וְשִׂמְחַתִּים בְּבֵית תְּפִלָּתִי וְגו' וְכָתִיב בְּבָבִי יָבֹאוּ וּבְתַחֲנוּנִים אוֹבִילִים. כְּמָה דְבִקְדָמִיתָא, דְכָתִיב בְּכָה תִבְכֶּה בְּלֵילָה וּדְמַעְתָּה עַל לַחֲיָה, הֲכִי נִמְי לְכַתְרָא, בְּבָבִי יִתְהַדְרוּן, דְכָתִיב בְּבָבִי יָבֹאוּ וְגו'.

14. "As soon as the morning was light"

This verse speculates on the meaning of the phrase, "the morning was light." Drawing on many precedents from the Torah, it uses the phrase to define the healing powers of God, the bright future of the people of Israel, and the difficulties that will befall their enemies.

The Relevance of this Passage

The Light of The Creator can heal all our ailments--but we must have certainty and trust in its power, and we must be conscious of sharing this energy with all those in need. These healing forces are summoned forth as we meditate upon the primordial letters of creation.

225. "As soon as the morning was light, the men were sent away, they and their asses" (Beresheet 44:3). Rabbi Elazar said: We have to study this verse carefully. If they were sent, why should the Torah add "they and their asses?" HE ANSWERS, Because scripture reads, "and take us for bondsmen, and our asses" (Beresheet 43:18), the verse "the men were sent away, they and their asses" teaches us that they have not stayed, nor have their asses.

225. הַבֶּקֶר אֹר וְהָאֲנָשִׁים שָׁלְחוּ הֵמָּה וְחִמּוּרֵיהֶם, רַבִּי אֶלְעָזָר אָמַר, הֲכָא אֵית לָא סַתְכְּלָה, אִי אִינוּן הוּוּ אֲזִילִי וְאַשְׁתַּדְרוּ, מַה לֵּן לְמַכְתָּב בְּאוּרֵייתָא, הֵמָּה וְחִמּוּרֵיהֶם. אֶלָּא בְּגִין דְכָתִיב, וּלְקַחַת אוֹתָנוּ לְעִבְדִים וְאֵת חִמּוּרֵינוּ, בְּגִין כֶּךָ, וְהָאֲנָשִׁים שָׁלְחוּ הֵמָּה וְחִמּוּרֵיהֶם, בְּגִין דְלֹא יִשְׁתַּאֲרוּן אִינוּן וְחִמּוּרֵיהוֹן, בְּדַקְאֲמוּרָא.

226. He opened the discussion with the verse, "And Avraham rose up early in the morning, and saddled his ass" (Beresheet 22:3). That was the morning of Avraham, WHICH IS CHESED. It shone upon THE TRIBES due to Avraham, whose merit stood for them and enabled them to go in peace and be delivered from Judgment. For at that time, Judgment impended upon them to exact payment, and only the merit of Avraham's morning protected them. Thus they were sent from that place of Judgment, for it had no power over them at the time.

226. פָּתַח וְאָמַר, וַיִּשְׁכֶּם אַבְרָהָם בְּבֹקֶר וַיַּחֲבֹשׂ אֶת חִמּוּרוֹ וְגו', הֵהוּא בִּקְר דְאַבְרָהָם הוּוּ נְהִיר, לְקִיּוּמָא עֲלִיּוּהוּ בְּזִכּוּתֵיהּ, כְּדִין זְכוּתָא דְאַבְרָהָם קִיּוּמָא עֲלִיּוּהוּ, וְאֲזִלוּ בְּשָׁלָם, וְאַשְׁתַּזִּיבוּ מִן דִּינָא, בְּגִין דְהֵיכֵי שְׁעֵתָא, קִיּוּמָא עֲלִיּוּהוּ דִינָא, לְאַתְפָּרְעָא מְנִיּוּהוּ, בִּר דְזְכוּתָא דְהֵהוּא בִּקְר דְאַבְרָהָם, אֲגִין עֲלִיּוּהוּ, וְאַשְׁתַּלְּחוּ מִן דִּינָא, דְלֹא שְׁלִיט עֲלִיּוּהוּ בְּהֵהוּא זְמַנָּא.

227. Rabbi Yehuda continued with the verse, "And he shall be as the light of the morning" (II Shmuel 23:4): This is the light of Avraham's morning, NAMELY, THE LIGHT OF CHESED. "When the sun rises" refers to the sun of Ya'akov, THE LIGHT OF TIFERET, as it is written, "the sun rose upon him" (Beresheet 32:32). "In a morning without clouds" means th? morning, THE LIGHT OF CHESED, is not so cloudy, BECAUSE JUDGMENTS HAVE NO HOLD UPON IT, but "clear shining after rain," WHICH MEANS the brightness that comes through rain, the rain of the side of Yitzchak, THE LIGHT OF GVURAH, for that rain causes that, "the grass springs out of the earth" (II Shmuel 23, 4).

227. רַבִּי יְהוּדָה פָּתַח, וְכֹאֹר בִּקְר יוֹרַח שֶׁמֶשׁ, דָּא הוּא נְהוּרָא, דְהֵהוּא בִּקְר דְאַבְרָהָם. יוֹרַח שֶׁמֶשׁ: דָּא הוּא שֶׁמֶשׁא דִיעֵקֵב, דְכָתִיב וַיּוֹרַח לוֹ הַשֶּׁמֶשׁ. בִּקְר לֹא עֲבוֹת, דְהֵהוּא בִּקְר לֹא אִיהוּ עֲבוֹת כָּל כֶּךָ, אֶלָּא מְנַגְהַ מְמֹטֵר, נְגַה מְמֹטֵר: אִיהוּ מְטָרָא דְאֵתִי מְסֹטְרָא דִיעֵצֵק, דְהֵהוּא מְטָרָא אִפִּיק דְשָׂא מֵאַרְצָא.

228. Another explanation of the phrase, "as the light of the morning," MEANS THAT by the light of Avraham's morning, THE LIGHT OF CHESED, "the sun rises," which is Ya'akov, whose light is as that of that morning OF AVRAHAM, BEING THE SECRET OF TIFERET, AND SHINES WITH COVERED CHASSADIM DRAWN FROM THE LIGHT OF CHESED. The "morning without clouds" is not dark but shining, for when morning, THE LIGHT OF CHESED, comes, no judgment has sway. All is illuminating on the side of Avraham, THE RIGHT SIDE, "in the clear shining after rain": This is the side of Yosef the Righteous, who showers upon the earth, THAT IS, YESOD, WHICH GIVES PLENTY TO THE NUKVA, to produce grass and all the goodness of the world.

229. Rabbi Shimon said: Come and behold: When night falls and spreads its wings upon the world, snow-white asses, WHICH ARE SPIRITS IN THE SHAPES OF FEMALE ASSES, ARE APPOINTED TO TAKE REVENGE ON THOSE WHO TRANSGRESS RELIGION AND THE LAW. They will come out and reign over the world. Numerous accusers are aroused on several sides to rule over the world. When morning breaks, they all vanish and lose their dominion. Each comes to its FIXED position and returns to its place.

230. Another explanation of the phrase, "the morning was light," is that when Avraham's morning breaks, THE REIGN OF THE RIGHT BEGINS. "... the men were sent away" refers to the accusers who rule by night, "they and their asses": These are the female asses THAT ARE APPOINTED OVER THOSE WHO TRANSGRESS religion and the law. They come from the side of defilement, being unholy, and do not rule and are not seen when morning comes. The female asses in charge of sinners are considered the same as male asses.

231. There are no upper grades that are not divided into right and left, into mercy and judgment. There are numerous grades, holy on the side of holiness and defiled on the side of defilement. All grades stand on top of each other.

232. Wherever Avraham's morning is awakened into the world, the forces of the left are gone and have no sway, for they cannot exist on the right side, only on the left. THEREFORE, WHEN MORNING ARRIVES, WHICH IS THE REIGN OF THE RIGHT, THEY ARE FORCED TO VANISH. The Holy One, blessed be He, made day and night to give each its own proper aspect, THE RIGHT TO RULE BY DAY AND THE LEFT TO RULE BY NIGHT. Happy is the portion of Yisrael in this world and the world to come.

233. Rabbi Chiya said: "But to you who fear my name, the sun of righteousness shall arise with healing in its wings" (Malachi 3:20). Come and behold: The Holy One, blessed be He, will cause to shine upon Yisrael the sun, which, from the day the world was created, He concealed from the wicked in the world, as it is written, "And from the wicked their light is withheld" (Iyov 38:15).

228. דְּבַר אַחַר וּכְאוּר בִּקְר, בְּהוּא נְהִירו דְּבִקְר דְּאַבְרָהָם, יִזְרַח שְׁמֵשׁ: דָּא הוּא יַעֲקֹב, דְּנְהִירו דְּלִיָּהּ, כְּנְהִירו דְּהוּא בִּקְר. בִּקְר לֹא עֲבוּת, בְּגִין דְּהוּא בִּקְר, לֹא אִיהו חֲשׁוֹךְ, אֲלֵא נְהִיר, דְּהָא בְּשַׁעְתָּא דְּאִתֵּי בִּקְר, לֹא שְׁלֵטָא דִּינָא כְּלָל, אֲלֵא כְּלָא נְהִיר, בְּסִטְרָא דְּאַבְרָהָם. מְנַגֵּה מִמִּטְר: דָּא הוּא סִטְרָא דִּיוֹסֶף הַצְּדִיק, דְּאִיהו אֲמִטִיר עַל אֶרְעָא, לְאַמְקָא דְּשָׂאָה, וְכָל טִיבו דְּעֵלְמָא.

229. אָמַר רַבִּי שִׁמְעוֹן, תָּא חֲזִי, בְּשַׁעְתָּא דְּלִילֵינָא עָאֵל, וּפְרִישׁ גְּדַפּוּי עַל עֵלְמָא, כְּמַה גְּרִדִּינִי טְהִירִין, זְמִינִין לְנַפְקָא, וְלִשְׁלֵטָאָה בְּעֵלְמָא, וּכְמַה מְאַרְיִהוֹן דְּרִינִין, מִתְעָרִין בְּכְמַה סִטְרִין לְזַנְיִיהוּ, וְשִׁלְטִי עַל עֵלְמָא, כִּיּוֹן דְּאִתֵּי צְפְרָא וְנְהִיר, כְּלֵהוּ מִסְתַּלְקִי, וְלֹא שְׁלֵטִי, וְכָל חַד וְחַד עָאֵל לְדוּכְתִיָּהּ, וְתָב לְאַתְרִיָּהּ.

230. כַּד"א הַבִּקְר אֹר, דָּא בִּקְר דְּאַבְרָהָם. וְהַאֲנָשִׁים שְׁלַחוּ, אֲלֵין מְאַרְיִהוֹן דְּרִינָא, דְּהוּו שְׁלֵטִין בְּלִילֵינָא. הֵמָּה וְחִמּוּרֵיהֶם אֵינּוֹן גְּרִדִּינִי נִימוּסִין, דְּאִתֵּינִין מִסִּטְרָא דְּמִסְאַבָּא, דְּלֹא אֵינּוֹן קְדִישִׁין, וְלֹא שְׁלֵטִין, וְלֹא אֲתַחְזוּן, מְכִי אִתֵּי צְפְרָא. וְאֵינּוֹן מִסִּטְרָא דְּאֵינּוֹן חֲמָרִי, גְּרִדִּינִי נִימוּסִין דְּקָאֲמְרוּ.

231. דְּהָא לִית לָךְ דְּרִגִּין עֵלְאִין. דְּלֹא אִיתָאֵי בְּהוּ יְמִינָא וְשְׁמָאֵלָא, רַחֲמֵי וְרִינָא, דְּרִגִּין עַל דְּרִגִּין קְדִישִׁין, מִסִּטְרָא דְּקְרוּשָׁה, וּמִסְאַבִּין, מִסִּטְרָא דְּמִסְאַבָּא, וְכֵלְהוּ דְּרִגִּין עַל דְּרִגִּין, אֲלֵין עַל אֲלֵין.

232. וּבְכָל אֲתַר דְּבִקְר דְּאַבְרָהָם אֲתַעַר בְּעֵלְמָא, כְּלֵהוּ מִתְעַבְרִי, וְלֹא שְׁלֵטִי, בְּגִין דְּלִית לוֹן לְקִיּוּמָא בְּסִטְר יְמִינָא, אֲלֵא בְּסִטְר שְׁמָאֵלָא. וְקוּדְשָׁא בְּרִיךְ הוּא עֲבַד יְמָמָא וְלִילֵינָא, לְאַנְהָגָא כָּל חַד וְחַד לְסִטְרִיָּהּ כְּדָקָא חֲזִי לִיָּהּ, זְכָאָה חוּלְקִיָּהוֹן דְּיִשְׂרָאֵל, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאִתֵּי.

233. רַבִּי חִיָּיא פְּתַח וְאָמַר, וְזִרְחָה לְכֶם יְרָאֵי שְׁמֵי שְׁמֵשׁ צְדָקָה וּמְרַפָּא בְּכַנְפֵיהָ. תָּא חֲזִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַנְהָרָא לוֹן לְיִשְׂרָאֵל, הוּא שְׁמֵשׁ, דְּגִנְזוּ קוּדְשָׁא בְּרִיךְ הוּא, מִיּוּמָא דְּאִתְבְּרִי עֵלְמָא, מְקָמֵי רְשִׁיעֵי דְּעֵלְמָא, כְּמַה דְּכִתִּיב, וַיִּמְנַע מִרְשָׁעִים אֹרֶם.

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234. The Holy One, blessed be He, stored that light, for when it first came out, it shone from one end of the world to the other. But when He looked upon the generations of Enosh, the generation of the Flood, the generation of the Tower of Babylon and all the wicked ones, He stored the light.

234. וְהָיָה נְהוֹרָא גָּנִיז לִיה קוּדְשָׁא בְּרִיךְ הוּא, דְּכִד נִמְק בְּקַדְמֵיתָא, הָוּה נְהִיר מְסִיפֵי עֲלְמָא, וְעַד סִינֵפֵי עֲלְמָא, בֵּינון דְּאַסְתָּבַל בְּדַרְיָה דְּאַנוּשׁ וּבְדַרְיָה דְּמַבּוּל, וּבְדַרְיָה דְּהַפְלָגָה, וּבְכָל אֵינוּן חַיִּיבֵיא, גָּנִיז לִיה לְהָוּא נְהוֹרָא.

235. When Ya'akov came to contend with Esav's minister, who bit his thigh, he limped. It is then written, "the sun rose upon him" (Beresheet 32:32). What sun is this? It is the sun that was stored away, which has healing in it, to heal his thigh. When he was healed through that sun, it is written, "And Ya'akov came to Shalem (lit. 'whole')" (Beresheet 33:18), meaning he was whole in his body and healed.

235. בֵּינון דְּאַתָּא יַעֲקֹב, וְאַתְדַּבֵּק בְּהָוּא מְמַנָּא רַבְרָבָא דְּעֵשׂוֹ, וְאַכִּישׁ לִיה בִּירְכָא דִּילֵיה, וְהָוּה נְכִי, כְּדִין מַה כְּתִיב, וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ, מֵאַן שְׁמֵשׁ הָוּא שְׁמֵשׁא דְּגָנִיז, בְּגִין דְּאִית בֵּיה אַסּוּתָא, לְאַתְסָאָה לִיה מְאַרְכּוּבְתֵיה, וּלְבַתֵּר אַתְסֵי בְּהָוּא שְׁמֵשׁא, דְּכְתִיב, וַיָּבֵא יַעֲקֹב שָׁלֹם, שְׁלֹם בְּגוּפֵיה דְּאַתְסֵי.

236. The Holy One, blessed be He, will therefore uncover that sun in the future and shine upon Yisrael, as it is written, "But to you who fear my name the sun of righteousness shall arise," the sun of righteousness being the sun with which Ya'akov was healed. It is "with healing in its wings," because everybody will then be healed. When the children of Yisrael rise from the dust, many will be lame and blind. The Holy One, blessed be He, will shine the healing sun upon them, as it is written, "with healing in its wings."

236. וְעַל דָּא, זְמַן קוּדְשָׁא בְּרִיךְ הוּא, לְגַלְאָה הָוּא שְׁמֵשׁא, וְלֹאנְהָרָא לִיה לְיִשְׂרָאֵל, דְּכְתִיב וַיִּזְרַח לְכֶם יְרֵאֵי שְׁמַי שְׁמֵשׁ צְדָקָה, מֵאַי שְׁמֵשׁ צְדָקָה. דָּא שְׁמֵשׁא דִּיעֲקֹב, דְּאַתְסֵי בֵיה. וּמְרַפָּא בְּכַנְפֵיה, דְּהָוּא שְׁמֵשׁא, יִתְסוֹן כְּלָהוּ, בְּגִין דְּהָא בְּזַמְנָא דִּיקוּמוּן יִשְׂרָאֵל מֵעַפְרָא, כְּמַה חֲגָרִין, וְכְמַה סוּמִין, יְהוֹן בְּהוֹן, וְכְדִין קוּדְשָׁא בְּרִיךְ הוּא יְנַהִיר לוֹן הָוּא שְׁמֵשׁא לְאַתְסָאָה בֵּה, דְּכְתִיב וּמְרַפָּא בְּכַנְפֵיה.

237. That sun will then shine from one end of the world to the other. Yisrael will be cured, but the idolatrous nations will be burned by it. Concerning Yisrael, the verse reads, "Then shall your light break forth like the morning, and your health shall spring forth speedily; and your righteousness shall go before you; the glory of Hashem shall be your rearguard" (Yeshayah 58:8).

237. וְכְדִין, יִתְנַהִיר הָוּא שְׁמֵשׁא, מְסִיפֵי עֲלְמָא, עַד סִינֵפֵי עֲלְמָא, וְלְיִשְׂרָאֵל יְהֵא אַסּוּתָא, וְעַמִּין עַעְכוּ"ם בֵּיה יִתְקוּדוֹן, אָבַל לְיִשְׂרָאֵל מַה כְּתִיב, אִזּוּ יִבְקַע כְּשַׁחַר אֹרֶךְ וְאַרְכַּתְךָ מֵהֲרָה תִצְמַח וְהֵלֶךְ לְפָנֶיךָ צְדָקְךָ כְּבוֹד יי' יֵאֲסֹפֶךָ.

15. "And to Yosef were born two sons, before the years of famine came"

The subject of this final passage is the nature of "the days of evil." These are not the days of old age, Rabbi Yitzchak explains, but the "illumination of the left." Man should remain chaste in a bad time and not have children, since these "strange" children would descend from the left side—thus, Yosef had his sons before the famine struck. Neither should a man go forth into the marketplace during the days of evil, since the world is full of "satanic accusers" lying in wait for the unwary.

The Relevance of this Passage

A man and woman's thoughts during sexual relations help determine the purity of their unborn child's soul. The purer our thoughts at the moment of conception, the finer the grade of soul that is drawn from the Upper Worlds. Because of social pressures and our Evil Inclination, purifying and controlling our thoughts is a formidable task. The cleansing attributes of the Hebrew letters in this passage help us to prevail over the world's negative influences, and to elevate our thoughts and desires. We draw Light to our children, which helps purify their souls.

238. Let us return to the subject: "And to Yosef were born two sons before the years of famine came" (Beresheet 41:50). Rabbi Yitzchak quoted the verse, "And the remnant of Ya'akov shall be in the midst of many peoples like dew from Hashem, like the showers upon the grass, that tarries not for man, nor waits for the sons of men" (Michah 5:6). Come and behold: Every day, when light breaks, a bird awakens on a tree in the Garden of Eden and crows three times. The twig is straightened, and the crier loudly warns: Whoever among you see but see not; exist in the world, yet do not know why; do not care for the glory of their Master; and do not study the Torah even though it stands before you, it is better for you never to have been born. Why should you exist without understanding? Woe to you, when the days of evil shall bestir themselves against you and banish you from the world.

239. HE ASKS: What are the days of evil? Can they be days of old age? Not so, for days of old age, if man has children and grandchildren, are good days. What, then, are days of evil?

240. They are mentioned in the verse, "Remember now your creator in the days of your youth, before the evil days come" (Kohelet 12:1). These are not days of old age. The mystery here is that when the Holy One, blessed be He, created the world, He did it through the letters of the Torah. Each letter came before Him, until they came to be established by the letter Bet, WHICH IS IN THE SECRET OF BLESSING (LIT. 'BERACHAH'), FOR WHICH REASON THE WORLD WAS CREATED BY IT. All the alphabets along with their various permutations, THE 231 INWARD ALPHABETS AND THE 231 BACKWARD ALPHABETS, AS WE KNOW, are means WITH WHICH to create the world, HAVING RECEIVED THE SECRET OF BLESSING FROM THE LETTER BET.

241. After the letters were permutated INTO AN ALPHABET IN WHICH THE LETTERS Tet and Resh appear together, the Tet ascended and would not settle together WITH RESH. The Holy One, blessed be He, rebuked her and said: Tet, Tet, why do you ascend and not settle in your place? She replied: You have made me the first letter in the word Tov (good), and the Torah opened by saying "that it was good" IN THE VERSE, "AND ELOHIM SAW THE LIGHT, THAT IT WAS GOOD" (BERESHEET 1:3). How could I be united with RESH, WHICH IS THE FIRST LETTER IN THE WORD Ra (EVIL)?

242. He said to her, return to your place, for you have need OF THE LETTER RA. For I wish to create man and include both of you together in him. Then he will be created, but with you on the right and her on the left. The letters Tet and Resh settled together again.

238. אֶהְרֵנָא לְמִילֵי קְדָמָי: וְלְיוֹסֵף יֶלֶד שְׁנֵי בְנִים
בְּטָרַם תְּבוֹא שְׁנַת הָרָעַב וְגו'. ר' יִצְחָק פִּתַּח, וְהִיא
שְׂאֵרִית יַעֲקֹב בְּגוֹיִם בְּקָרֵב עַמִּים רַבִּים כְּטַל מֵאֵת ה'
כְּרַבִּיבִים עָלָיו עֶשֶׂב אֲשֶׁר לֹא יִקְוֶה לְאִישׁ וְלֹא יִיחַל
לְבְנֵי אָדָם. תָּא חַזֵּי, בְּכָל יוֹמָא וְיוֹמָא, כִּד נְהוּרָא
סְלֵקָא, אֲתַעַר חַד צִיפְרָא, בְּאֵילָנָא דְגִנְתָּא דְעֵדֶן,
וְקָרִי תִלְת זְמַנִּין, וְשִׂרְבִיטָא יִזְדַּקֵּף, וְכְרוּזָא קָרִי
בְּחֵיל, לְכוּן אֲמַרִין, הוּרְמְנֵי דְבוּרִיִּירֵי, מֵאֵן מְנַכוּן
דְחָמִי וְלֹא חָמִי. דְקִיִּימָא בְעֵלְמָא, וְלֹא יִדְעֵי עַל מַה
קִיִּימֵי, לֹא מְשַׁגְיָחִין בִּיקְרָא דְמֵאֲרִיהוּן, אֲוֵרִייתָא
קִיִּימָא קִמְיִיהוּ, וְלֹא מְשַׁתְּדְלֵי בֵּה, טַב לוֹן דְלֹא
יִבְרוּן, עַל מַה יִקְוֹמוּן, בְּלֹא סְכֻלְתֵּנוּ. וְוִי לוֹן, כִּד
יִתְעַרוּן יוֹמֵי דְרַע עֲלֵייהוּ, וְיִטְרְדוּן לְהוּן מֵעֵלְמָא.

239. מֵאֵן אִיוּן יוֹמִין דְרַע, אִי סְלֵקָא דְעֵתָךְ דְאִינוּן
יוֹמִין דְסִיבּוּ, לֹאוּ הֵכִי, דְהָא יוֹמֵי דְסִיבּוּ, אִי זָכָה
בְּבְנִין, וּבְנֵי בְנִין, יוֹמֵי דְטַב אִינוּן, מֵאֵן אִינוּן יוֹמִין
דְרַע.

240. אֵלָא אִינוּן, כְּמַה דְאֲתַמַּר, דְכִתִּיב וּזְכוֹר אֵת
בוֹרְאֵךְ בַּיּוֹמֵי בַחֲרוּתֶיךָ עַד אֲשֶׁר לֹא יִבְאוּ יְמֵי הָרָעָה,
לֹאוּ אִינוּן יוֹמִין דְסִיבּוּ, אֵלָא רְזָא דְמֵלָה, כִּד בְּרָא
קוּדְשָׁא בְרִין הוּא עֵלְמָא, בְּרָא לִיה בְּאֲתוּוֹן
דְאוּרִייתָא, וְכָל אֵת וְאֵת עֲאֵלְת קִמְיָה, עַד
דְאֲתַקִּימוּ בְלָהוּ אֲתוּוֹן בְּאֵת בִּי"ת. וְכָל אִינוּן אֵלְפָא
בִּיתוּת, דְאֲתַגְלַגְלוּ אֲתוּוֹן, בְּלָהוּ קִיִּימֵי לְמַבְרֵי
עֵלְמָא.

241. בִּיּוֹן דְאֲתַגְלַגְלוּ, וְאֲתַחְבְּרוּ תְרִין אֲתוּוֹן אֵלִין
ט"ר בְּחָדָא, סְלֵקָא טִי"ת, וְלֹא אֲתִישְׁבַת, עַד דְגַעַר
בֵּה קוּדְשָׁא בְרִין הוּא, וְאֲמַר לֵה טִי"ת טִי"ת, עַל מַה
אֵת סְלֵקָא, וְלֹא אֲתִישְׁבַת בְּדוּכְתִיךָ, אֲמַרְהָ קִמְיָה,
וְכִי עֲבַדְת לִי לְמַהוּי אֵת בְּרִישָׁא דְטוֹב, דְהָא
אוּרִייתָא פִּתַּח בִּי כִי טוֹב, הִיךְ אֲנָא מִתְחַבְּרָא
לְאֲתִישְׁבַא בְּאֵת רַע.

242. אֲמַר לָהּ, תּוֹב לְאֲתַרִיךְ, דְהָא אֵת צְרִיךְ לָהּ,
דְהָא בְרַ נֶשׁ דְאָנָא בְעֵי לְמַבְרֵי בְכוּן, תְרוּוִיכּוּ
אֲתַכְלִיל בְּחָדָא, וְיִתְבְּרִי, אֲבַל אֵת לִימִינָא, וְאִיהִי
לְשִׁמְאֵלָא. וְכִדִּין, תְּבוּ וְאֲתִישְׁבּוּ דָא בְרָא בְּחָדָא.

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243. The Holy One, blessed be He, then divided them, AND SEPARATED THEIR ILLUMINATION, THE ONE BEING WHOLLY GOOD AND THE OTHER WHOLLY EVIL. And He created for each certain days and years, THE SECRET OF THE 28 TIMES IN KOHELET, the ones to the right and the others to the left, fourteen TIMES FOR GOOD AND FOURTEEN FOR EVIL. The ones to the right are called days of good, and the ones to the left are called days of evil. Solomon said: "before the evil days come" and encompass man on account of the sins he committed. Once the days of good and days of evil were created, TET AND RESH settled together again to be included within man.

244. David therefore asked: "Why should I fear in the days of evil, when the iniquity of my persecutors compasses me about" (Tehilim 49:6), the days of evil assuredly. There is a mystery in that THE ILLUMINATION OF THE LEFT is called days of famine and years of famine, and THE ILLUMINATION OF THE RIGHT is called days of plenty and years of plenty.

245. The secret is that one should not draw forth the source of the holy covenant, THAT IS, NOT PERFORM MARITAL DUTY, in days or years of famine. Yosef, therefore, the secret of the covenant, closed his spring in the year of famine and did not allow it to multiply in the world. HENCE THE WORDS, "AND TO YOSEF WERE BORN... BEFORE THE YEARS OF FAMINE CAME" (BERESHEET 41:50). When the year of famine reigns, it behooves man to withhold the spring of his holy covenant and not enable THE LEFT to multiply in the world.

246. Rabbi Shimon said: It is a very deep mystery that when the year of famine, THE ILLUMINATION OF THE LEFT, has sway, it behooves man to stop his source FROM BEGETTING CHILDREN FOR TWO REASONS: (1) If he does not stop his source, he would draw upon the baby a spirit from the LEFT side, and (2) He would thus give a place to that side, thereby strengthening the side of defilement in this world at the expense of the side of holiness. Regarding this secret, the scripture also reads, "For three things the earth quakes" (Mishlei 30:21).

247. For that reason, Yosef the Righteous, who is the secret of the Covenant, ascended to stop his source during the year of famine, so as not to mingle at all WITH THE LEFT and prevent it from ruling OVER THE RIGHT. Of whoever lets his source flow at that time, it is written, "They have dealt treacherously against Hashem: for they have begotten strange children" (Hoshea 5:7), for the children HE BEGETS DURING THE YEARS OF FAMINE are by necessity strange children. ACCORDING TO THE FIRST REASON GIVEN BY RABBI SHIMON, HE DRAWS UPON THE BABY A SPIRIT OF THAT SIDE. Assuredly, "They have dealt treacherously against Hashem" BECAUSE, ACCORDING TO THE SECOND REASON, THEY LET THE LEFT BE STRONGER THAN THE RIGHT AND THUS BETRAYED THE NAME OF HASHEM. Therefore, happy is the portion of holy Yisrael, who did not replace a place of holiness with that of impurity.

243. בְּהוֹא שֶׁעָתָא פְּרִישׁ לֹון קוּדְשָׁא בְּרִיךְ הוּא, וּבְרָא לֹון לְכָל חַד וְחַד, יוֹמִין וּשְׁנִין יִרְעֵן, אֱלִין לְיִמִּינָא וְאֱלִין לְשְׂמָאלָא. אֱלִין דְּיִמִּינָא, אֲתַקְרוּן יְמֵי הַטּוֹב, וְאֱלִין דְּשְׂמָאלָא אֲתַקְרוּן יְמֵי הָרַעָה, וְעַד אֲמַר שְׁלָמָה, עַד אֲשֶׁר לֹא יִבְאוּ יְמֵי הָרַעָה, דְּאֱלִין מְסַחְרִין לִיהַ לְבַר נֶשׁ, בְּחֻבּוֹי דְּאִיהוּ עֵבִיד. בִּיּוֹן דְּאֲתַבְרוּן יוֹמִין דְּטוֹב, וְיוֹמִין דְּרַע, כְּדִין תְּבוּ וְאֲתִישְׁבוּ, לְאֲתַכְּלָל בְּהוּ בְּבַר נֶשׁ.

244. וּבְגִינֵי כֶךְ אֲמַר דְּוֹד, לְמָה אִירָא בְּיְמֵי רַע עוֹן עֲקָבֵי יִסְבְּנִי, יְמֵי רַע וְדַאי, וְרָזָא דָא, אֱלִין אֲקָרוּן יְמֵי רַעֵב, שְׁנִין דְּרַעֵב, וְאֱלִין אֲקָרוּן יְמֵי שְׁבַע, שְׁנֵי שְׁבַע.

245. וְרָזָא דְּמַלְהַ, דְּלֹא לְאַפְקָא מְבוּעָא דְּבְרִית קְדִישָׁא, בְּיוֹמֵי רַעֵב, בְּשַׁנַּת הָרַעֵב, וּבְגִין כֶךְ יוֹסֶף דְּאִיהוּ רָזָא דְּבְרִית, סְתִים מְבוּעִיהַ בְּשַׁנַּת הָרַעֵב, וְלֹא יְהֵב לִיהַ דְּוֹכְתָא לְאַסְגָּאָה בְּעַלְמָא, וְדָא בְּעֵי לִיהַ לְבַר נֶשׁ, דְּכַד שְׁלֹטָא שְׁנַת הָרַעֵב, דְּיִסְתִים מְבוּעָא דְּבְרִית קְדִישָׁא דִּילִיהַ, בְּגִין דְּלֹא יְהֵב לִיהַ דְּוֹכְתָא לְאַסְגָּאָה בְּעַלְמָא.

246. רַבִּי שְׁמַעוֹן אֲמַר, רָזָא דָא אִיהוּ רָזָא עֲלָאָה, בְּהִיא שְׁנַת הָרַעֵב, בִּיּוֹן דְּאִיהוּ שְׁלֹטָא, בְּעֵי לְאַסְתְּמָא מְבוּעִיהַ, בְּגִין דְּאִי לֹא סְתִים לִיהַ, גְּרִים לְאַמְשַׁכָּא רוּחָא לְהִהוּא וְלְדָא מְהִהוּא סְטְרָא, וְיְהֵיב דְּוֹכְתָא לְהִהוּא סְטְרָא, לְמַפְשֵׁי בְּעַלְמָא, סְטְרָא דְּמַסְאָבָא בְּסְטְרָא דְּקוּדְשָׁא, וְתוּ רָזָא, דְּכְתִיב תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ וְגו'.

247. וּבְגִין כֶךְ, יוֹסֶף צְדִיקָא, רָזָא דְּבְרִית, סְלִיק וְסְתִים מְבוּעִיהַ, בְּשַׁנַּת הָרַעֵב, דְּלֹא לְאַתְעַרְבָא בְּהַדְרָה כְּלָל, וְלְמִיְהֵב לָהּ דְּוֹכְתָא, וּמֵאן דְּאַפְתַּח מְבוּעִיהַ בְּהִהוּא זְמָנָא, עֲלִיהַ כְּתִיב בְּהַ בְּגָדוּ כִי בְּנִים זְרִים וְלָדוּ עִתָּהּ יֹאכְלִים וְגו'. דְּהָא אֱלִין אֲקָרוּן בְּנִים זְרִים וְדַאי. בְּהַ בְּגָדוּ וְדַאי. וּבְגִין כֶךְ, זְכָאָה חוּלְקָהוֹן דִּישְׂרָאֵל קְדִישִׁין, דְּלֹא אֲתַחַלְפוּ דְּוֹכְתָא קְדִישָׁא, בְּדוּכְתָא מְסָאָבָא.

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248. Another explanation of the verse, "And to Yosef were born two sons before the years of famine came" is that ever since the year of famine came to rule, WHICH IS LEFT WITHOUT RIGHT, he closed his spring and raised up his source, so as not to give children to the side of defilement or exchange a holy place for an impure one, THEREBY INCREASING DEFILEMENT AT THE EXPENSE OF HOLINESS. A man should await for his Master to come and rule over the world, as it is written, "And I will wait upon Hashem, that hides His face from the house of Ya'akov, and I will hope for Him" (Yeshayah 8:17).

249. Happy are the righteous who know the ways of the Holy One, blessed be He, observe the precepts of the Torah, and follow their course, as "the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10) and "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

250. The Holy One, blessed be He, therefore admonished Yisrael to sanctify themselves, as it is written, "You shall be holy: for I Hashem your Elohim am holy" (Vayikra 19, 2). HE ASKS: Who is "I?" HE ANSWERS, It is the Holy One, blessed be He, the sacred kingdom of heaven, NAMELY THE NUKVA, while the kingdom of the idolatrous nations is called other, as it is written, "For you shall worship no other El, for Hashem, whose name is Jealous, is a jealous El" (Shemot 34:14).

251. Come and behold: "I" is the government of this world and of the world to come, and everything depends upon it, AS EVERYTHING DEPENDS ON THE NUKVA. Whoever cleaves to the "I", NAMELY TO THE NUKVA, has a portion in this world and the world to come.

252. Whoever cleaves to the other one, THE NUKVA OF THE HEATHEN, perishes from the world of truth, has no part in the world to come and takes part in the impurity of this world. Yet he takes part in the defilement of this world, for the kingdom of the heathen has numerous legions of accusers through whom it rules over this world.

253. Therefore Elisha, the other who descended and clove to that grade, THE KINGDOM OF THE HEATHEN CALLED OTHER, was driven from the world to come. He was not given permission to repent, but was expelled from the world of truth, for which reason he was named other.

248. וע"ד כתיב, וליוסף ילד שני בנים בטרם תבוא שנת הרעב, דהא מההוא זמנא דשלטא שנת הרעב, אסתים מבועיה, וסליק מקוריה, דלא למיהב בנין לסטרא מסאבא, ולא לאחלפא דוכתא דקודשא, בדוכתא דמסאבא, ובעיבר נש לחבאה למאריה דקודשא, בד ייתי וישלוט בדכתיב וחייתי לה' המסתיר פניו מבית יעקב וקויתי לו.

249. זכאין אינון צדיקיא, דידעין אורחוי דקודשא ברין הוא, ונטרי פקודי דאורייתא, למיהך בהו, דכתיב, בי ישראל דרכי ה' וצדיקים ילכו בו ומשעים יכשלו בם. וכתיב ואתם הדבקים בה' אלהיכם חיים כלכם היום.

250. ובגין דא, קודשא ברין הוא אזהר להו לישראל לאתקדשא, דכתיב והייתם קדושים בי קדוש אני. מאן אני. דא קודשא ברין הוא, מלכות שמים קדישא. מלכותא אחרא דעכו"ם, אקרי אחר, דכתיב כי לא תשתחוה לאל אחר כי ה' קנא שמו.

251. ותא חזי, אני: שלטנו דעלמא דין, ועלמא דאתי, וכלא ביה תליא. אחר: סטרא מסאבא, אחר, סטרא אחרא בסטרא מסאבא, ושולטנו דיליה בהאי עלמא, ולית ליה בעלמא דאתי כלום, ובגין דאמאן דאתדבק בהאי אני, אית ליה חולקא בעלמא דין, ובעלמא דאתי.

252. ומאן דאתדבק בהאי אחר, אתאביד מההוא עלמא, ולית ליה חולקא בעלמא דאתי, ואית ליה חולקא בהאי עלמא, במסאבו, בגין דההוא מלכו אחרא עכו"ם, כמה אינון תריסין גרדינין ממנן ביה, לשלטאה בהאי עלמא.

253. ובגין כן, אלישע אחר, דנחת ואתדבק בהאי דרגא, אתטריר מההוא עלמא דאתי, ולא אתייהיב ליה רשו למהדר בתיובתא, ואתטריר מההוא עלמא, ועל דא אקרי אחר.

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254. Thus, a man should separate himself from all these sides in order not to be defiled by that side and thereby merit this world and the world to come. Thus, THIS NUKVA OF HOLINESS is a blessing and that NUKVA OF THE HEATHEN is a curse. The one is plenty and the other famine. They are direct opposites, as has already been explained.

255. At the time of the year of famine, WHEN THE NUKVA OF THE HEATHEN REIGNED, no man should have been seen in the marketplace or let flow his source to beget children to another EI, as has already been explained.

256. Happy is the man who is careful to walk the way of truth and constantly cleaves to his Master. It is written, "To Him shall you hold fast, and by His name shall you swear" (Devarim 10:20). Note that it is not written, "in Him shall you swear," but rather "in His name," WHICH IS THE NUKVA CALLED NAME. What then is the meaning of the words, "you swear?" HE REPLIED: As we have explained, "YOU SWEAR (HEB. TISHAVE'A)" MEANS cleaving to the secret of faith, THE NUKVA CALLED SHEVA (SEVEN) SO NAMED AFTER THE SEVEN SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT-WHICH SHE RECEIVES FROM BINAH, AS WILL BE EXPLAINED PRESENTLY.

257. There are seven grades above IN BINAH THAT ARE superior to all and constitute the secret of the wholeness of faith. THE ULTIMATE PERFECTION OF THE NUKVA IS TO ASCEND AND CLOTHE THESE SEVEN GRADES-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF BINAH. The secret of the seven grades below, IN THE NUKVA HERSELF, is their union and connection with the SEVEN UPPER ONES, so they become one. It is therefore written, "Seven days and seven days, namely, fourteen days" (I Melachim 8:65). All is one, bound as one, FOR THE SEVEN OF THE NUKVA, WHEN THEY ARE WHOLE, ASCEND AND CLOTHE THE SEVEN OF BINAH, AND THEY ARE BOUND AS ONE. And "by His name shall you swear" (Devarim 6:13) ALLUDES TO THE SEVEN above and below-THE JOINING OF THE SEVEN OF BINAH WITH THE SEVEN OF THE NUKVA INTO ONE.

258. Of whoever joins these SEVEN LOWER ONES with the SEVEN UPPER ONES, it is written, "Hashem shall open to you His good treasure, the heaven" (Devarim 28:12), those treasures THE SEVEN OF BINAH above and THE SEVEN OF THE NUKVA below. The seven days OF BINAH and the seven days OF THE NUKVA are as one, and it is written, "His good treasure, the heaven" and "and seven...to the seven which were upon the top of it" (Zechariah 4:2). All of them are one.

259. Rabbi Chiya and Rabbi Yosi were walking together when they saw an armed man wearing fringes, THE TZITZIT. Rabbi Chiya said: This man is either a completely righteous man WHO WEARS A FRINGED TALIT EVEN WHILE TRAVELING or is a deceiver of men WHO CARRIES ARMS AND MIGHT BE A ROBBER, YET WEARS THE TALIT TO DECEIVE PEOPLE AND CAPTURE THEM.

254. וּבְגִין כֵּן, בְּעִיבַר נֶשׁ לְאַתְפָּרְשָׁא מִכָּל סְטְרִין,
דְּלֹא לְאַסְתָּאבָּא, בְּהוּא סְטְרָא, לְמִזְבֵּי בְּהוּא
עֲלֵמָא, וּבְעֲלֵמָא דְּאֵתִי, וְעִ"ד, דָּא בְּרַכָּה, וְדָא קְלָלָה,
דָּא שְׁבַע, וְדָא רַעֲב, כִּלְא בְּהַפּוּכָא דָּא מִן דָּא. וְהָא
אוֹקִימָנָא.

255. וּבְגִין כֵּן, בְּהוּא זְמַנָּא דְּשַׁנַּת הַרְעֵב, לִית לִיה
לְבַר נֶשׁ, לְאַתְחֻזָּא בְּשׁוּקָא, וְלֹא לְאַתְפַּתְחָא
מִבּוּעֵיהּ לְאוּלְדָּא, לְמִיָּהֵב בְּנִין לְאֵל אַחַר, וְהָא
אַתְמַר.

256. זְכָאָה אִיהוּבַר נֶשׁ, דְּאַסְתְּמַר לְמִיָּהֵךְ בְּאַרְח
קְשׁוּט, וְלְאַתְדַּבְּקָא בְּמֵאֲרִיָּה תְּדִיר, דְּכְתִיב וּבו
תְּדַבֵּק. וּבְשִׁמּוֹ תְּשַׁבַּע, וּבו תְּשַׁבַּע לֹא כְּתִיב, אֵלָא
וּבְשִׁמּוֹ, מֵאִי תְּשַׁבַּע. כִּמָּה דְּאוֹקִימָנָא, לְמַהוּי
מִתְדַּבֵּק בְּרִזָּא דְּמַהִימְנוּתָא.

257. שְׁבַעַה דְּרַגִּין לְעֵילָא עֲלָאִין עַל כִּלְא, רִזָּא
דְּשְׁלִימוֹ דְּמַהִימְנוּתָא, וְרִזָּא דְּשַׁבַּעַה דְּרַגִּין דְּלִתְתָּא
מְנִיָּהוּ, דְּאִינּוֹן חֲבוּרָא חַד, וְקְשׁוּרָא חַד, אֵלִין
בְּאֵלִין, לְמַהוּי כִּלְהוּ חַד, וּבְגִין כֵּן כְּתִיב, שְׁבַעַת
יָמִים וְשַׁבַּעַת יָמִים, י"ד יוֹם, וְכִלְא חַד, וְקְשׁוּרָא חַד,
וְעִ"ד כְּתִיב וּבְשִׁמּוֹ תְּשַׁבַּע, מְלַעִילָא וּמִתְתָּא.

258. וּמֵאֵן דְּמִיָּחַד אֵלִין בְּאֵלִין, עֲלִיָּה כְּתִיב וּפְתַח
ה' לְךָ אֶת אוֹצְרוֹ הַטּוֹב אֶת הַשָּׁמַיִם, אֵלִין אוֹצְרִין
דְּלַעִילָא וְתַתָּא. שְׁבַעַת יָמִים וְשַׁבַּעַת יָמִים כִּלְהוּ חַד,
דְּכְתִיב אֶת אוֹצְרוֹ הַטּוֹב אֶת הַשָּׁמַיִם, אוֹצְרוֹ חַד,
וְאִיהוּ אֶת הַשָּׁמַיִם, שְׁבַעַה וְשַׁבַּעַה מוּצְקוֹת, וְאִינּוֹן
חַד.

259. רַבִּי חִיָּיא וְרַבִּי יוֹסִי, הוּוּ אֲזֵלִי בְּאַרְחָא, אֲדַרְהֵכִי
חָמוּ חַד בַּר נֶשׁ, דְּהוּוּ אֲתִי, מִתְעַטֵּף בְּעַטּוּפָא
דְּמִצּוּהָ, וּכְלִי זַיִנִין קְטוּרִין תַּחְתּוּתוּי, אָמַר רַבִּי
חִיָּיא, בַּר נֶשׁ דִּין, חַד מִתְרִין אֵית בֵּיהּ, אוּ זְכָאָה
שְׁלִים אִיהוּ, אוּ לְרַמָּאָה בְּנִי עֲלֵמָא אִיהוּ.

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260. Rabbi Yosi said: The pious have said to judge every man in a favorable sense. We have learned that when a man who sets out on a journey is afraid of robbers, he should meditate upon three things: a present, a war, and a prayer. How do we know this? From Ya'akov, who prepared himself for these three things, and was provisioned for presents, a war, and a prayer, AS IT IS WRITTEN THAT HE "SENT" (BERESHEET 32:4) ESAV A PRESENT, HE DIVIDED THE PEOPLE WITH HIM INTO TWO CAMPS LEST "ESAV COME...AND SMITE IT" IN WAR, AND HE PRAYED TO HASHEM, "DELIVER ME, I PRAY YOU, FROM THE HAND OF MY BROTHER." This man who is walking is wearing the Talit to pray and has arms for war. If he has these two, it is not necessary to look to see if he has the third, THE PRESENT. IF HE HAS THE FIRST TWO, HE MUST HAVE THE THIRD.

261. When he approached them, they greeted him but he did not answer. Rabbi Chiya said: It seems as if one of the three THINGS which should be upon him is absent. BECAUSE HE DOES NOT RESPOND TO OUR GREETINGS OF PEACE. THIS MEANS THAT he did not prepare a present, as a present comprises peace. Rabbi Yosi said: It may be that he is praying or reciting his study so as not to forget it.

262. They walked with him, yet he did not talk to them. Later Rabbi Chiya and Rabbi Yosi stepped aside to study the Torah. When the man saw they were studying the Torah, he approached them and gave them greetings of peace.

263. He said: Gentlemen, what did you think of when you greeted me but I did not answer. Rabbi Yosi said: WE THOUGHT you were engaged in prayer or study. He replied: May the Holy One, blessed be He, judge you favorably.

264. This I shall tell you. I met a man one day when I was walking along the road. I greeted him, but he turned out to be a robber, who fell upon me and grieved me. Had I not overcome him, I would have come to harm. Since that day, I vowed to greet only a man whom I knew was RIGHTEOUS, lest he might otherwise molest and overcome me. Moreover, it is forbidden to greet an evil man, as it is written, "There is no peace, says Hashem, for the wicked" (Yeshayah 48:22).

265. When you greeted me, I did not respond for I suspected that YOU WERE NOT RIGHTEOUS. WHY? Because I did not see any tzitzit on you. I THEREFORE DID NOT RETURN YOUR GREETING. Besides, I was repeating my studies AND THUS COULD NOT ANSWER YOU ANYWAY. But now that I see you are righteous, the way is clear before me.

260. אָמַר לִיה רַבִּי יוֹסִי, הָא חֲסִידֵי עֲלוּיָנִין אָמְרוּ, הוּי דָן לְכָל בַּר נֶשׁ לְזַכּוֹ. הָא תְּנִינָן, בַּר נֶשׁ דְּנִמְיָק לְאַרְחָא, יִתְבּוּיָן לְתַלְתּ מַלְיָן, לְדוּרוֹן, לְקַרְבָּא, לְצִלוֹתָא. מְנַלְן מִיַּעֲקֹב, דְּהָא לְתַלְתּ אֵלִין אֲתַבּוּיָן, וְחִרְזֵי גְרַמִּיָּה לְדוּרוֹן, לְקַרְבָּא, לְצִלוֹתָא. וְהַאי בַר נֶשׁ, אֲזִיל בְּאַרְחָא אִיהוּ, הָא בֵּיה עֲטוּפָא דְמַצּוּה, לְצִלוֹתָא. וְהָא בֵּיה כְּלֵי זְוִינָן, לְקַרְבָּא. כִּינּוֹן דְּתֵרִין אֵלִין אִית בֵּיה, תְּלִיתָאֵי לֹא לְמַרְדָּף אֲבַתְרָה.

261. בְּד קָרִיב לְגַבִּיָּיהוּ, יְהָבו לִיה שְׁלָם, וְלֹא אֲתֵי לִוָן. אָמַר רַבִּי חִיָּיא, הָא חַד מֵאִינוֹן תְּלַת, דְּאֲתַחְזִינָן לְמַהוּי בֵּיה, לִית בֵּיה, דְּהָא לֹא אֲתַקִּין גְּרַמִּיָּה לְדוּרוֹן, וּבְדוּרוֹת שְׁלָמָא כְּלִיל בֵּיה. אָמַר רַבִּי יוֹסִי, דִּילְמָא אִיהוּ מִשְׁתַּדֵּל בְּצִלוֹתֵיה, אוּ מִרְחִישׁ תְּלַמוּדֵיה. בְּגִין דְּלֹא יַעֲקֹר לִיה.

262. אֲזִילֵי כְּחָדָא, וְלֹא מְלִיל הֵהוּא בַר נֶשׁ, בְּהַדִּיָּיהוּ. לְבַתַּר אֲשֶׁתְּמִיטוּ רַבִּי חִיָּיא וְרַבִּי יוֹסִי, וְאֲשֶׁתְּדָלוּ בְּאוּרִיָּיתָא. כִּינּוֹן דְּחָמָא הֵהוּא בַר נֶשׁ, דְּהוּוּ מִשְׁתַּדֵּלֵי בְּאוּרִיָּיתָא, קָרִיב לְגַבִּיָּיהוּ, וְיַהֲיִב לִוָן שְׁלָם.

263. אָמַר לִוָן, רַבּוּתֵי, בְּמַה חֲשַׁדְתוּן לִי, בְּד יְהִיבֵיתוּ לִי שְׁלָם, וְלֹא אֲתִיבְנָא לְכוּ, אָמַר לוֹ ר' יוֹסִי, דִּילְמָא צִלוֹתָא הוּיָת אָמַר, אוּ מִרְחִישׁ בְּתַלְמוּדֵךְ. אָמַר לוֹ, קוּדְשָׁא בְּרִיךְ הוּא יְדִין לְכוּ לְכַף זְכוּ.

264. אָבַל אִימָא לְכוּ, יוּמָא חַד הוּינָא אֲזִיל בְּאַרְחָא, אֲשַׁכְּחָנָא חַד בַּר נֶשׁ, וְאֶקְדִּימְנָא לִיה שְׁלָם, וְהֵהוּא גְּבַרָא הוּוּ לְסֻטִים, וְקָם עָלֵי, וְצַעַר לִי, וְאֶלְמָלֹא דְּאֲתַתְּקַמְנָא בֵּיה אֲצַטְעֵרְנָא. מֵהֵהוּא יוּמָא נְדַרְנָא, דְּלֹא לְאֶקְדָּמָא שְׁלָם, בַּר לְבַר נֶשׁ זְכָאָה, אֶלֹא אִי יְדַעְנָא בֵּיה בְּקַדְמִיתָא, בְּגִין דִּיכִיל לְצַעֲרָא לִי, וְיִתְתַּקֵּף בִּי בְּחִילָא, בְּגִין דְּאֶסִיר לְאֶקְדָּמָא שְׁלָם לְבַר נֶשׁ חִיָּיבָא, דְּכִתִּיב אִין שְׁלוֹם אָמַר ה' לְרַשָּׁעִים.

265. וְהֵהוּא שַׁעְתָּא דְּחִמִּינָא לְכוּ, וְיַהֲבִיתוּ לִי שְׁלָם, וְלֹא אֲתִיבְנָא לְכוּ, חֲשִׁידְנָא לְכוּ, בְּגִין דְּלֹא חִמִּינָא בְּכוּ מַצּוּה דְּאֲתַחְזִי לְבַר, וְהוּינָא כְּמוּ כֵן מְהַדַּר תְּלַמוּדָאֵי, אָבַל הִשְׁתָּא דְּחִמִּינָא בְּכוּ, דְּאֲתוּן זְכָאִין, הָא אֲרַחָא מִתְתַּקְנָא קְדָמֵי.

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266. He then quoted the verse, "A psalm of Asaf. Truly Elohim is good to Yisrael, to such as are of a clean heart" (Tehilim 73:1). Come and behold: The Holy One, blessed be He, made right and left in order to rule over the world. The one, RIGHT, is called good, and the other, LEFT, is called evil. Man includes them both, and in all THINGS comes closer TO HASHEM, AS THE SAGES SAID, 'WITH YOUR TWO INCLINATIONS, THE GOOD INCLINATION AND THE EVIL INCLINATION.'

267. The idolatrous nations are included within evil, the left, which was created for the defilement of their side, as they are uncircumcised of heart and uncircumcised of flesh. But of Yisrael, it is written, "Truly Elohim is good to Yisrael."

268. You may say He is good for all Yisrael, but that is not true. He is good only to those who were not defiled with evil, as it is written, "To such as are of a clean heart." For of good and evil, good is for Yisrael alone, and evil is for the idolatrous nations alone. "Truly" He is "good to Yisrael", so they cleave to THE HOLY ONE, BLESSED BE HE. Thus, Yisrael cleaves to the supreme mystery, ZEIR ANPIN, in the secret of faith, THE NUKVA, so that all shall become one. THAT IS, BY ACHIEVING GOOD, THEY SUCCEED IN UNITING ZEIR ANPIN AND THE NUKVA AS ONE AND THEN CLEAVE TO THEM.

269. Rabbi Yosi said: Happy are we not to have mistaken you, for it is the Holy One, blessed be He, who sent you to us. He continued, Since good is meant for Yisrael, it will then have a portion in this world and the world to come to see the sight of glory eye to eye. It is written, "For they shall see eye to eye, Hashem returning to Tzion" (Yeshayah 52:8). Blessed be Hashem forever. Amen and amen.

266. פֶּתַח וְאָמַר, מִזְמוֹר לְאַסָּף אֲךָ טוֹב לְיִשְׂרָאֵל אֱלֹהִים לְבְרֵי לֵבָב. תָּא חֲזִי, קוּדְשָׁא בְרִיךְ הוּא עֶבֶד יְמִינָא, וְעֶבֶד שְׂמָאלָא, לְאַנְהָגָא עֲלֵמָא, חַד אֶקְרִי טוֹב, וְחַד אֶקְרִי רַע, וּבִתְרִין אֲלִין אֲתַכְלִיל בְּרַע נֶשׁ, וְאֲתַקְרִיב בְּכֻלָּא.

267. וְהָהוּא רַע דְּאִיהוּ שְׂמָאלָא, אֲתַכְלִילוּ בֵּיה עֲמִין עֵעֵבוֹם, וְאֲתִיְהֵב בְּסִטְרָא דְלֵהוֹן, בְּגִין דְּאִינוּן עֲרְלֵי לְבָא, וְעֲרְלֵי בְּשָׂרָא, וְלֹאֲתַחֲלָלָא בֵּיה. אֲבָל בְּיִשְׂרָאֵל מַה בְּתִיב, אֲךָ טוֹב לְיִשְׂרָאֵל.

268. וְאִי תִימָא לְכַלְהוֹ, לָאוּ, אֶלָּא לְאִינוּן דְּלֹא אֲתַחֲלָלֵי בְּהַדְרֵי הָהוּא רַע, דְּכִתְיֵב לְבְרֵי לֵבָב, בְּגִין דְּדָא טוֹב, וְדָא רַע, טוֹב לְיִשְׂרָאֵל בְּלַחֲוֹדֵיהוּ, וְרַע לְעֲמִין עֵעֵבוֹם. אֲךָ טוֹב לְיִשְׂרָאֵל, בְּגִין לְאֲדַבְקָא בֵּיה, וּבִהֲאִי אֲתַדְבְּקוּ יִשְׂרָאֵל, בְּרִזָּא עֲלָאָה, בְּרִזָּא דְּמַהִימְנוּתָא, לְמַהוּי כְּלָא חַד. אָמַר רַבִּי יוֹסִי זְכַאִין אֲנִן, דְּלֹא שְׂבַשְׁנָא בְךָ, חָהָא קוּדְשָׁא בְרִיךְ הוּא שְׂדִרְךָ לְגַבְנִי.

269. אָמַר רַבִּי יוֹסִי, בְּגִין דְּטוֹב הוּא לְיִשְׂרָאֵל, יִשְׂרָאֵל אֵית לֹון חוּלְקָא בְּעֲלֵמָא דִּין, וּבְעֲלֵמָא דְּאֲתֵי לְמַחְמֵי עֵינָא בְּעֵינָא חִיזוּ יִקְרָא, כְּמַה דְּכִתְיֵב, כִּי עֵין בְּעֵין יִרְאוּ בְּשׁוֹב ה' צִיּוֹן. בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

1. "And Yehuda came near to him"

Rabbi Elazar discusses the role and meaning of the letters of the Aleph-Bet. Just as the Torah begins with Bet, so was the world and man created with this letter. The Nukva, we are told, is as the Father, always standing by to bless. The relationship between The Creator and the Nukva is also discussed in some detail, along with its importance for the recitation of blessings.

The Relevance of this Passage

Because Bet is the first letter in the word blessing, Bet was chosen to be the instrument of Creation. The Hebrew letters are very much like DNA--they are the spiritual genetic information through which all existence comes into being. Connecting to the letters through this passage brings renewal, rejuvenation, and the connection with the creative forces of divinity that give rise to the universe as a whole.

1. "Then Yehuda came near to him" (Beresheet 44:18). Rabbi Elazar opened the discussion with the verse: "You are our father, though Avraham be ignorant of us, and Yisrael acknowledge us not. You, Hashem, are our Father, our Redeemer; your name is from everlasting" (Yeshayah 63:16). This verse has already been explained, yet come and behold: When the Holy One, blessed be He, created the world, He did each day the work befitting it. When the sixth day arrived--the time for Adam to be created--the Torah came before Him and said: 'Adam, whom you want to create, will provoke you. Unless You curb Your wrath, it would be better for him not to be created.' The Holy One, blessed be He, asked: 'Am I called long-suffering for no reason?'

1. וַיִּגַּשׁ אֵלָיו יְהוּדָה וּגו', רַבִּי אֶלְעָזָר פָּתַח, בִּי אֲתָה אָבִינוּ בִּי אֲבָרְהָם לֹא יִדְעֵנוּ וְיִשְׂרָאֵל לֹא יִבְיָרְנוּ אֲתָה ה' אָבִינוּ גּוֹאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ. הָאִי קָרָא אוֹקְמוּהָ אָבֵל תָּא חֲזִי, בַּד בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלֵמָא, בַּל יוֹמָא וְיוֹמָא, עֵבִיד עֲבִידְתָּא, בְּדָקָא חֲזִי, בְּכָל יוֹמָא וְיוֹמָא כְּמָה דְאַצְטְרִיךְ, בֵּינָן דְאַתָּא יוֹמָא שְׁתִּיתָאָה, וְאַצְטְרִיךְ לְמַבְרֵי אָדָם, אֲתָת אוֹרִייתָא קַמִּיהָ, אֲמַרְהָ הָאִי אָדָם דְאַתָּ בְּעֵי לְמַבְרֵי, זְמִין הוּא לְאַרְגּוּזָא קַמְךָ, אֲלֵמָלָא לֹא תֵאָרִיךְ רוּגּוּזָא, טַב לִיהָ דְלֹא יִתְבָּרִי. אֲמַר לָהּ קַב"ה, וְכִי לְמַגְנָא אֲתַקְרִינָא אַרְךָ אַפִּים.

2. All was created through the medium of the Torah, and constructed by means of the Torah. AND AS THE TORAH BEGINS WITH THE LETTER BET, SO WAS THE WORLD CREATED WITH THE LETTER BET. For before the Holy One, blessed be He, created the world--THE NUKVA--all the letters were presented before him one by one, in reverse order.

2. אֵלָא, בְּלֹא בְּאוֹרִייתָא אֲתַבְּרִי, וְכֹלָא בְּאוֹרִייתָא אֲשַׁתְּכֵלִיל, בְּגִין דְּעַד לֹא בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלֵמָא, אֲתִיּוּן כָּל אֲתוּוּן קַמִּיהָ, וְעָאֵלוּ כָּל חַד וְחַד לְמַפְרַע.

3. Tav came before him and said: 'Would you create the world through me? The Holy One, blessed be He, responded: "No, for many righteous people are destined to die through you, in accordance with the verse, "and set a mark (Heb. tav) upon the foreheads of the men" (Yechezkel 9:4). We have also learned this from the verse, "and begin with my sanctuary" (Ibid. 6), in which the word 'sanctuary' should be read as 'sanctified'-WHO ARE THE RIGHTEOUS. The world therefore will not be created through you."

3. עָאֵלַת תַּי"ו, אֲמַרְהָ קַמִּיהָ, רַעוּתְךָ לְמַבְרֵי בִי עֲלֵמָא, א"ל לָאו, דְּבַךְ זְמִינִין כְּמָה צְדִיקָא לְמִימַת, דְּכִתִּיב וְהִתְוִיַת תַּי"ו עַל מַצְחוֹת הָאֲנָשִׁים וּגו'. וְתִנְיָנָן, דְּכִתִּיב וּמִמְקַדְשֵׁי תַחֲלוּ אֵל תַּקְרִי מִמְקַדְשֵׁי אֵלָא מִמְקוּדְשֵׁי וּבְגִין כֵּךְ עֲלֵמָא לֹא יִתְבָּרִי בְךָ.

4. The three letters Shin, Kuf, and Resh came before him, each on its own. The Holy One, blessed be He said: 'It is not worthwhile to create the world by you, for you are the letters which combine to create the word 'lie' (Heb. sheker), and no lie deserves to rise before me,' as has already been explained.

4. עָאֵלוּ תַלַּת אֲתוּוּן: שִׁין, קוּף, רִישׁ, כָּל חַד וְחַד בְּלַחֲדוּי, א"ל קוּדְשָׁא בְרִיךְ הוּא, לָאו אֲתוּן בְּדָאִי, לְמַבְרֵי בְּכוּ עֲלֵמָא, דְּהָא אֲתוּן אֲתוּוּן דְאַתְקְרִי בְּכוּ שְׁקֵר, וְשְׁקֵר לָאו אִיהוּ בְּדָאִי לְמִיקָם קַמָּאִי, וְהָא אוֹקְמוּהָ.

5. Then came the letters Pey and Tzadik, and so on until the letter Caf. Once Caf descended from the Crown (Heb. keter), the higher and lower worlds shook until all was established using the letter Bet, a sign of blessing (Heb. beracha)--and the world was created and constructed by it.

5. וְעָלוּ פ"א צַדִּיק, וְכֵן כְּלָהוּ, עַד דְּמָטוּ אֲתוּוּן לְאָת כ"ף, בֵּינָן דְּנִחַת כ"ף מֵעַל בְּתַרָּא, אוֹדְעֵזְעוּ עֲלָאִי וְתַתָּאִי כו', עַד דְאַתְקִיּוּם כָּלָא בָּאת בִּי"ת, דְּאִיהוּ סִימָן בְּרַכָּה, וּבִיָּה אֲשַׁתְּכֵלֵל עֲלֵמָא וְאַתְבָּרִי.

6. You may say that Aleph is the first letter, and THAT THE WORLD should have BEEN CREATED THROUGH IT. HE ANSWERS: True, but because the word damned (Heb. arur) begins with the letter Aleph, the world was not created through it. Thus, although Aleph pertains to a Supernal Secret, the world was not created by means of it, so that no opening--NAMELY, POWER AND STRENGTH--could be given to Other Side, called 'damned'. Rather, the world was constructed and created by Bet.

7. Come and behold: "You are our father" means that this world--THE NUKVA OF ZEIR ANPIN CALLED 'YOU'--was constructed and created in this grade, MARKED BY BLESSING. SIMILARLY, THE WORLD WAS CREATED AND CONSTRUCTED THROUGH BET, WHICH WAS A SIGN OF BLESSING. Man was also created through it--THROUGH THE SIGN OF BLESSING--and was issued into the world. THEREFORE, IN THIS RESPECT, THE NUKVA WAS CONSIDERED THE ROOT OF MAN, AND WE ADDRESS HER AS 'YOU ARE OUR FATHER'--THAT IS, 'YOU ARE OUR ROOT'. HUMANKIND TOO WAS CREATED WITH THE MARK OF BLESSING.

8. The verse, "though Avraham be ignorant of us," means that although the world is sustained by him, THE SECRET OF CHESED--AS IT IS WRITTEN, "THE WORLD IS BUILT BY CHESED" (TEHILIM 89:3)--he nevertheless did not care for us as he did for Yishmael, as it is written, "O that Yishmael might live before you" (Beresheet 17:18). The verse continues, "and Yisrael acknowledge us not," for all the blessings he should have conferred on his sons, he let this grade--THE NUKVA--have to bless all. THUS, ACCORDING TO THE VERSES, "AND THIS IS THAT WHICH THEIR FATHER SPOKE TO THEM" (BERESHEET 49:28), THE NUKVA--CALLED 'THIS'--SPOKE ON BEHALF OF THEIR FATHER AND BLESSED THEM. ALSO WHEN HE BLESSED EPHRAIM AND MENASHE, HE SAID, AS IT IS WRITTEN, "THE ANGEL WHO REDEEMED ME FROM ALL EVIL"--NAMELY, THE NUKVA- "BLESS THE BOYS" (BERESHEET 48:16).

9. "You, Hashem, are our Father"--NAMELY, THE NUKVA--always standing by to bless and care for us, like a father taking care of the needs of children; "our Redeemer; your name is from everlasting," for You (THE NUKVA) are our Redeemer--she is called 'the angel who redeemed'. Thus, in the phrase, "our Redeemer; your name is from everlasting," "your name" is assuredly THE NUKVA CALLED 'THE NAME OF HASHEM'. We have learned that we should not stop between reciting the blessings, "who has redeemed Yisrael," and the Amidah; or between the blessing of the hand Tefilin and that of the head Tefilin--as has already been explained.

2. Nefesh, Ruach, and Neshamah

Rabbi Yitzchak and Rabbi Yehuda explore the idea that all details in the lower world have a counterpart in the Upper World, and that the creation of Adam is the culmination of the entire process of creation. The rabbis then discuss the nature of the emanations known as the Sfirot of The Creator, which gives rise to an extraordinary description of the qualities of the human soul. The three grades of the soul--Ruach, Nefesh, and Neshamah--are discussed and eventually agreed upon.

The Relevance of this Passage

Every action in this physical dimension has a corresponding influence in the Upper Worlds. In truth, both worlds are actually one reality; they are like reflections in a mirror. This passage stimulates the high spiritual realms in which the Light is aroused and then reflected back to us in the physical world to refine and perfect our souls. Perfection refers to the subjugation of the ego, and the transformation of the selfish desire to receive into a desire to receive for the sake of sharing. Because sharing is the nature of the Light, when we share we take on the nature of The Creator. In effect, we "become God." When a stone is returned to the mountain from which it was hewn, oneness is again achieved between the part and the whole. There is no distinguishing feature separating them any longer. This God-like nature is awakened within us as we connect to this passage.

6. ואי תימא, דאל"ף איהו רישא דכל אתון, יאות איהו, אלא בגין דאתקרי ביה ארור, ובג"ד לא אתברי ביה עלמא, אע"ג דאל"ף איהו את דרזא עלאה, בגין דלא למיהב דוכתא לסטרא אחרא, דאקרי ארור, לא אתברי ביה עלמא, ואשתכליל בבי"ת עלמא, וביה אתברי.

7. תא חזוי, כי אתה אבינו, בגין דהאי עלמא, בהאי דרגא אשתכליל ואתברי, ובר נש ביה אתברי, ונפק לעלמא.

8. כי אברהם לא ידענו, דהא אע"ג דביה קיומא דעלמא, לא אשתדל עלן, במה דאשתדל על ישמעאל, דאמר לו ישמעאל יחיה לפניך. וישראל לא יכירנו, בגין דכל ברכאן דאצטריך לברכא לבנוי, שבק להאי דרגא לברכא בלהו.

9. אתה ה' אבינו, דהא אנת קיימת עלן תדיר לברכא, ולאשגחא עלן, באבא דאשגח על בנין, בכל מה דאצטריך לון. גואלנו מעולם שמך, דהא אנת הוא גואל, דהכי אתקרי המלאך הגואל, ודא גואלנו מעולם שמך, שמך ודאי. תנינן אין מפסיקין בין גאולה לתפלה, במה דלא מפסיקין בין תפלה של יד, לתפלה של ראש, דבעי למחזי דכלא חד, דהא אוקמוה.

10. Rabbi Yitzchak and Rabbi Yehuda were studying the Torah one night. Rabbi Yitzchak said: We have learned that when the Holy One, blessed be He, created the universe, He made the lower world after the pattern of the Supernal World, and MADE the one correspond to the other. EVERY DETAIL IN THE LOWER WORLD HAS A COUNTERPART IN THE UPPER WORLD. And He is its Glory, both above and below.

11. Rabbi Yehuda said: Assuredly it is so, and He created Adam above all, WHO INCLUDES AND COMPLETES ALL THE PARTS OF CREATION. This is the meaning of, "I have made the earth, and created man upon it" (Yeshayah 45:12). Surely HE DOES NOT NEED TO REMIND US that He made the earth--so why is it written, "I have made the earth?" Because I "created man upon it," who exists to complete its unification into one wholeness. THIS IS THE PURPOSE OF THE UNIVERSE, AND ITS PERFECTION IS MAN.

12. He opened the discussion with the verse: "Thus says El, Hashem, He that created the heavens, and stretched them out; He that spread forth the earth, and that which comes out of it; He that gives breath (also: 'soul') to the people upon it, and spirit to them that walk therein" (Yeshayah 42:5): This verse has already been explained. Nevertheless, "Thus says El, Hashem, He that created the heavens," refers to the Holy One, blessed be He, high above--NAMELY, BINAH--who "created the heavens," (ZEIR ANPIN), FOR BINAH continuously improves ZEIR ANPIN BY EMANATING AND GIVING HIM MOCHIN. "He that spread forth the earth, and that which comes out of it" -- namely, the Holy Land, the Bundle of Life, THE NUKVA --"gives a soul to the people upon it," is the land, THE NUKVA, that confers souls.

13. Rabbi Yitzchak said: It is all above IN BINAH. HE DISAGREES WITH RABBI YEHUDA, WHO SAID THAT THE PHRASE, "GIVES A SOUL TO THE PEOPLE UPON IT," ALLUDES TO THE NUKVA. For from there, BINAH, the soul of life comes out into the land, THE NUKVA. The land receives the soul and issues it to all, as the river that flows (ZEIR ANPIN) RECEIVES FROM BINAH, holds all the souls and issues them to everyone in the land, THE NUKVA. She receives and distributes them to all MEN WHO ARE WORTHY OF HER.

14. Come and behold: when the Holy One, blessed be He, created Adam, he gathered his dust from the four directions of the world. He created him on the site of the Lower Temple, THE SECRET OF THE NUKVA, and then drew upon him the soul of life from the Upper Temple--THE SECRET OF BINAH.

15. The soul consists of three grades and therefore has three names, just like the Supernal Secret, Nefesh, Ruach, and Neshamah. The Nefesh, as has been explained, is the lowest of them all AND COMES FROM THE NUKVA, THE LOWEST OF THE TEN SFIROT. The Ruach is its sustenance. It rules over the Nefesh, being of a higher grade, AND IS DRAWN FROM ZEIR ANPIN to sustain it well in everything--BOTH IN CHOCHMAH AND CHASSADIM. The Neshamah is the supreme existence--NAMELY, THE LIGHT OF BINAH, WHICH IS HIGHER THAN THE LIGHT OF ZEIR ANPIN AND THE LIGHT OF THE NUKVA, THE RUACH, AND THE NEFESH. It reigns over all, being a holy grade superior to all--TO RUACH AND NEFESH.

10. רבי יצחק ורבי יהודה, הוו יתבי ליליא חד ולעאן באורייתא, אמר ר' יצחק לרבי יהודה, הא תנינן דכד ברא קודשא בריך הוא עלמא, עבד עלמא תתאה, בגוונא דעלמא עלאה. וכלא דא לקבל דא. ואיהו יקריה לעילא ותתא.

11. אמר רבי יהודה, הכי הוא ודאי, וברא אדם על כלא, הה"ד אנכי עשיתי ארץ ואדם עליה בראתי, אנכי עשיתי ארץ ודאי, מ"ט עשיתי ארץ, בגין דאדם עליה בראתי, דאיהו קיומא דעלמא, למהוי כלא בשלימו חד.

12. פתח ואמר, כה אמר האל ה' בורא השמים ונוטיהם רוקע הארץ וצאצאיה נותן נשמה לעם עליה ורוח להולכים בה. האי קרא אוקמוה, אבל כה אמר האל ה' בורא השמים ונוטיהם, דא קודשא בריך הוא, לעילא לעילא, דאיהו בורא השמים, ואתקין ליה תדיר, בכל זמנא. רוקע הארץ וצאצאיה, דא ארעא קדישא, צרורא דחיי. נותן נשמה לעם עליה. הארץ דא היא דיהבה נשמה וגו'.

13. אמר רבי יצחק, כלא איהו לעילא, דהא מתמן נפקא נשמתא דחיי, להאי ארץ. והאי ארץ, נקטא נשמתא למיהב לכלא, בגין דההוא נהר דנגיד ונפיק, איהו יהיב ועייל נשמתין להאי ארץ, ואיהו נקטא לון, ויהבא לכלא.

14. תא חזי, כד ברא קודשא בריך הוא ליה לאדם, אכניש עפריה, מארבע סטרין דעלמא, ועבד גרמיה באתר דמקדשא לתתא, ואמשיך עליה נשמתא דחיי מבי מקדשא לעילא.

15. ונשמתא איהו כלילא בתלת דרגין, ועל דא תלת שמהן אינון לנשמתא, בגוונא דרזא עלאה, נפ"ש, רו"ח, נשמ"ה. נפש, הא אוקמוה, דאיהו תתאה מכלא. רוח, איהו קיומא, דשלטא על נפש, ואיהו דרגא עלאה עלה, לקיומא עלה בכלא, בדקא חזי. נשמה, איהו קיומא עלאה על כלא, ושלטא על כלא, דרגא קדישא, עלאה על כלהו.

16. The three grades, NEFESH, RUACH, AND NESHAMAH, are included within men, who attain them by serving their Master. Thus first, man has a Nefesh with which to be corrected. But when he is intent on purification through this grade, man is corrected and crowned with a Ruach, the holy grade that dwells on the Nefesh, with which the deserving man is adorned.

17. Once he is elevated by Nefesh and Ruach and attains correction through proper service to his Master, Neshamah, a supernal, holy grade that reigns over everything, dwells on him so that he may be adorned by the highest holy grade and be perfect in everything, on all sides, and thereby merit the world to come. He is then beloved of the Holy One, blessed be He, as it is written: "That I may cause those who love me to inherit substance" (Mishlei 8:21). "...those who love me" refers to those in whom the holy souls abides.

18. Rabbi Yehuda asked: If this is true, why is it written, "all in whose nostrils was the breath (Lit. 'the Neshamah') of life..." (Bereshheet 7:22)? IF THOSE WHO ATTAIN NESHAMAH ARE THE LOVERS OF THE HOLY ONE, BLESSED BE HE, WHY DID THEY DIE DURING THE FLOOD? He replied: Surely THEY LOVED THE HOLY ONE, BLESSED BE HE. From all those in whom there was a holy Neshamah, none--such as Chanoch or Yered, or the other righteous Ones--remained to protect the earth so it would not be destroyed in their merit. This is the meaning of, "all in whose nostrils was the breath (lit. 'Neshamah') of life, of all that was on the dry land, died"--they all had already died and departed from the world, and no one remained then to protect the world.

19. Come and behold: There are grades upon grades, Nefesh, Ruach, and Neshamah, grade above grade; first Nefesh, being the lowest grade, as we said, then Ruach, which dwells on Nefesh and is above it. Neshamah is the highest grade, as has already been explained.

20. Nefesh is David's Nefesh, THE NUKVA, which receives the Nefesh from the river that flows (NAMELY, FROM ZEIR ANPIN). Ruach stands over the on Nefesh, which cannot exist without the Ruach, which dwells between fire and water, NAMELY, TIFERET, THE CENTRAL COLUMN BETWEEN GVURAH, CALLED 'FIRE', AND CHESED, CALLED 'WATER'. From here Nefesh is nourished.

21. Ruach depends for its existence on yet a higher grade called 'Neshamah', which is the origin of both Ruach and Nefesh, NAMELY, THE LIGHT OF BINAH, FROM WHICH ORIGINATES THE LIGHT OF ZEIR ANPIN CALLED 'RUACH', AND THE LIGHT OF THE NUKVA CALLED 'NEFESH'. The Ruach is nourished from them. When Ruach travels, Nefesh also travels, and all is one. They approach each other, Nefesh to Ruach and Ruach to Neshamah, and are all one.

16. וְאֵלֶּיךָ תִּלְתָּ דְרָגוֹתַי, כְּלִילֶיךָ בְּהוֹבֵנִי נֶפֶשׁ, לְאִינוֹן דְּזִכְרָן לְפִלְחָנָא דְּמֵאֲרִיחוֹן. דְּהָא בְּקִדְמִיתָא אֵית בֵּיה נֶפֶשׁ, וְאִיהוּ תְּקוּנָא קְדִישָׁא לְאַתְתְּקָנָא בְּהַ בְּר נֶשׁ. בֵּינוֹן דְּאֵתִי בְּר נֶשׁ לְאַתְדַּכְּאָה בְּהֵאִי דְּרָגָא, אֲתַתְּקֵן לְאַתְעֵטְרָא בְּרוּחַ, דְּאִיהוּ דְּרָגָא קְדִישָׁא. דְּשְׂרִיא עַל נֶפֶשׁ לְאַתְעֵטְרָא בֵּיה בְּר נֶשׁ, הֵהוּא דְּזִכְרִי.

17. בֵּינוֹן דְּאֲסִתְּלַק בְּהוֹ: בְּנֶפֶשׁ וְרוּחַ, וְעָאֵל וְאַתְתְּקֵן בְּפִלְחָנָא דְּמֵאֲרִיחָה כְּדָקָא נְאוֹת, כְּדִי שְׂרִיא עֲלֵיה נֶשְׁמָה, דְּרָגָא עֲלָאָה קְדִישָׁא, דְּשִׁלְטָא עַל כְּלָא, בְּגִין לְאַתְעֵטְרָא בְּדְרָגָא עֲלָאָה קְדִישָׁא, וְכַדִּין אִיהוּ שְׁלִימָא דְּכְלָא, שְׁלִים בְּכָל סְטְרִין, לְמִזְבְּי בְּעֵלְמָא דְּאֵתִי, וְאִיהוּ רְחִימָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּד"א לְהַנְחִיל אוֹהֲבֵי נֶשׁ, מֵאֵן אִינוֹן אוֹהֲבֵי, אֵלֶּיךָ אִינוֹן דְּנֶשְׁמָתָא קְדִישָׁא בְּהוֹ.

18. אָמַר ר' יְהוּדָה, אִי הָכִי הָא כְּתִיב, כָּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפִּיו וְגו'. א"ל הָכִי הוּא וְדָאִי, דְּהָא לֹא אֲשֶׁתָּאֵר בְּהוֹ, מְכַל אִינוֹן דְּהוּ בְּהוֹ נִשְׁמָתָא קְדִישָׁא, כְּגוֹן חֲנוּךְ, יֶרֶד, וְכִלְהוּ צְדִיקָא, בְּגִין לְאַגְנָא עַל אֶרְעָא, דְּלֹא יִשְׁתַּצִּי בְּגִינוּיָהוּ, הֵה"ד כָּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפִּיו מְכַל אֲשֶׁר בְּחֻרְבָּה מֵתוּ, כְּבָר מֵתוּ, וְאַסְתְּלִקוּ מֵעֵלְמָא, וְלֹא אֲשֶׁתָּאֵר מִנְהוֹן מֵאֵן דִּיגִין עַל עֵלְמָא, בְּהֵהוּא זְמָנָא.

19. תָּא חֲזִי, כְּלָא אִינוֹן דְּרָגוֹתַי, אֵלֶּיךָ עַל אֵלֶּיךָ, נֶפֶשׁ, רוּחַ, נֶשְׁמָה, דְּרָגָא עַל דְּרָגָא, נֶפֶשׁ בְּקִדְמִיתָא, וְאִיהוּ דְּרָגָא תְּתָאָה, כְּדָקָא מְרָן. רוּחַ לְבַתְרָא, דְּשְׂרִיא עַל נֶפֶשׁ, וְקוּימָא עֲלָה. נֶשְׁמָה, דְּרָגָא דְּסִלְקָא עַל כְּלָא, וְאוֹקְמוּהָ.

20. נֶפֶשׁ: דָּא נֶפֶשׁ דְּדוּד, וְאִיהוּ דְּקוּימָא לְקַבְּלָא נֶפֶשׁ, מֵהֵהוּא נְהַר דְּנִגִּיד וְנִפְיָק. רוּחַ: דָּא רוּחַ דְּקוּימָא עֲלֵיה דְּנֶפֶשׁ, וְלִית קוּימָא לְנֶפֶשׁ, אֵלָא בְּרוּחַ, וְדָא אִיהוּ רוּחַ, דְּשְׂרִיא בֵּין אֲשָׁא וּמִיָּא, וּמֵהֵכָא אֲתִזֵּן הֵאִי נֶפֶשׁ.

21. רוּחַ, קוּימָא בְּקוּימָא דְּדְרָגָא אוּחְרָא עֲלָאָה, דְּאִקְרִי נֶשְׁמָה, דְּהָא מִתְמָן נֶפְקִי נֶפֶשׁ וְרוּחַ. מִתְמָן אֲתִזֵּן רוּחַ, וְכַד נְטִיל רוּחַ, כְּדִין נְטִילָא נֶפֶשׁ, וְכִלְא חַד, וְאַתְקְרִיבוּ דָּא בְּדָא, נֶפֶשׁ אֲתְקְרִיב בְּרוּחַ, וְרוּחַ אֲתְקְרִיב בְּנֶשְׁמָה, וְכִלְא חַד.

22. Come and behold: "...came near to him" refers to the one world approaching the other world, THE ADVANCEMENT OF THE LOWER WORLD, THE NUKVA, THE ASPECT OF NEFESH CALLED 'YEHUDA', TOWARD THE UPPER WORLD, YESOD OF ZEIR ANPIN, THE ASPECT OF RUACH CALLED 'YOSEF', so that all becomes one. Because both Yehuda and Yosef were kings, they approached each other and joined together.

22. תָּא חֲזִי, וַיִּגַּשׁ אֵלָיו, תְּקַרְבָּתָא דְעֵלְמָא בְּעֵלְמָא, לְאַתְאַחְדָּא דָּא בְּדָא, לְמַדּוּי כְּלָא חַד, בְּגִין דִּיהוּדָה אִיהוּ מֶלֶךְ, וַיּוֹסֵף מֶלֶךְ, אֶתְקָרְיבוּ דָּא בְּדָא, וְאַתְאַחֲדוּ דָּא בְּדָא.

3. "For the Kings were assembled"

Rabbis Yehuda and Chiya discourse on the meeting of the Kings, Yehuda and Yosef, which symbolizes the union of the Supernal World--Zeir Anpin--and the Lower World of Malchut. The section explores the significance of the unity of Male and Female, and the conditions most conducive atonement for sins. The positive effects of the symbolic meeting of the Kings is emphasized.

The Relevance of this Passage

Humanity shares important attributes of the moon: like the moon, we generate no light of our own. Just as lunar light is derived from the sun, man's spiritual Light is derived from the bordering dimension known as Zeir Anpin. Light can only flow when these two worlds are enjoined, just as a lamp can only illuminate when connected to electrical current. On a metaphysical level, woman corresponds to Malchut and male denotes the realm of Zeir Anpin. Intimate relations between man and woman thus join Malchut and Zeir Anpin in this world as well as in the Upper Realms. This pleasure that accompanies this union is the Light of the Upper Worlds filling Malchut. When our consciousness is directed towards revealing this spiritual Light during sexual relations, the entire world is brightened and elevated. This section of Zohar raises our consciousness so that we can transform the sexual act into a force for bringing down Light, rather than as a tool of darkness. Moreover, the Light that is evoked through sexual union shines around the world as we meditate upon this passage.

23. Rabbi Yehuda began the discussion with the verse, "For the kings were assembled" (Tehilim 48:5): These are Yehuda and Yosef, who were both kings. The two of them came together to dispute, because Yehuda became surety for Binyamin and pledged himself before his father in this world and the world to come. He therefore came to argue with Yosef on account of Binyamin, so he would not be banned from this world and the world to come, as it is written, "I will be surety for him; of my hand shall you require him: If I bring him not to you, and set him before you" (Berehsit 43:9), "...then I shall have sinned to my father for ever" (Beresheet 44:32) in this world and the world to come.

23. ר' יְהוּדָה פָּתַח וַאֲמַר, כִּי הִנֵּה הַמְּלָכִים נֹעְדוּ, דָּא יְהוּדָה וַיּוֹסֵף, בְּגִין דִּתְרוּוּיָהוּ מְלָכִים, וְאַתְקָרְיבוּ דָּא בְּדָא, לְאַתְוּבַחָא תְרוּוּיָהוּ כְּחָדָא בְּגִין דִּיהוּדָה אֶתְעָרַב בֵּיהּ בְּבִנְיָמִן, וְהוּהוּ עָרַב לְגַבְיָהּ דְאָבוּי בֵּיהּ, בְּהָאֵי עֵלְמָא, וּבְעֵלְמָא דְאִתִּי. וְעַל דָּא אֶתְקָרְיַב קְמִיָּה דִּיּוֹסֵף, לְאַתְוּבַחָא עֲמִיָּה, עַל עֶסְקָא דְבִנְיָמִין, דְּלֹא לְמַדּוּי בְּנִדּוּי, בְּהָאֵי עֵלְמָא, וּבְעֵלְמָא דְאִתִּי, כְּד"א אֲנָכִי אֶעָרְבֶנּוּ מִיַּדֵּי תְבַקֶּשְׁנוּ אִם לֹא הִבִּיאֹתִיו אֵלֶיךָ וְהִצַּגְתִּיו לְפָנֶיךָ וְחָטָאתִי לְאָבוּי כָּל הַיָּמִים, בְּהָאֵי עֵלְמָא, וּבְעֵלְמָא דְאִתִּי.

24. Therefore, "the kings were assembled, they came on together" means that they quarreled together and were angry with each other because of Binyamin. Then, it is written, "As soon as they saw, they were astounded; they were affrighted; they rushed away. Fear took hold of them there" (Tehilim 48:6), of all them who were there.

24. וְעַל דָּא, כִּי הִנֵּה הַמְּלָכִים נֹעְדוּ עָבְרוּ יַחְדָּיו, אֶתְרָגִּיזוּ כְּחָדָא, וְאַתְרָגִּיזוּ דָּא בְּדָא, בְּגִינֵיהּ דְּבִנְיָמִין. מַה כְּתִיב, הִמָּה רָאוּ כִּן תְּמַדּוּ נִבְהָלוּ נִחַפְזוּ רַעְדָּה אַחֲזָתָם שָׁם, לְכָל אִינוּן דִּהוּוּ תַּמָּן.

25. "...and pain, like a woman in travail" (Tehilim 48:7), for they were fearful lest they would kill or be killed on account of Binyamin. For Yosef was sold by Yehuda and was lost to his father. Now that he became surety for Binyamin, he was fearful lest he would perish. Thus, it is written, "Yehuda came near to him."

25. חֵיל כְּפִיּוּלְדָּה, בְּגִין דִּהוּוּ דְחָלִין, לְקַטְלָא, וְלְאַתְקַטְלָא, וְכֹלָא בְּגִינֵיהּ דְּבִנְיָמִין, דְּהָא יוֹסֵף אֲזַדְבָּן בְּגִינֵיהּ דִּיהוּדָה, וְאַתְאַבִּיד מֵאָבוּי. וְהִשְׁתָּא אֶתְעָרַב בֵּיהּ בְּבִנְיָמִין, וְדְחִיל דְּלֹא יִתְאַבִּיד, וּבְגִין כֶּךָ וַיִּגַּשׁ אֵלָיו יְהוּדָה.

26. Another explanation of the verse, "the kings were assembled," is that Yehuda and Yosef came to debate with each other as kings. They met to discuss, the one with the other-the one about Binyamin and the other about Binyamin. [THIS PARAGRAPH IS REDUNDANT, AND THE EXPLANATION IS CONTINUED IN THE NEXT PARAGRAPH.]

26. ד"א, כִּי הִנֵּה הַמְּלָכִים נֹעְדוּ, דָּא יְהוּדָה וַיּוֹסֵף, דְּאֲזַדְמְנוּ לְאַתְוּבַחָא דָּא עִם דָּא, לְאַתְוּבַחָא תְרוּוּיָהוּ כְּחָדָא, בְּגִין דִּיהוּדָה הוּהוּ מֶלֶךְ, וַיּוֹסֵף הוּהוּ מֶלֶךְ, וְתְרוּוּיָהוּ אֲתוּ כְּחָדָא, לְאַתְוּבַחָא דָּא עִם דָּא. דָּא עַל בְּנִיָּמִין, וְדָא עַל בְּנִיָּמִין.

27. Rabbi Yehuda said: "...the kings" alludes to the secret of faith, THE NUKVA. For when desire was revealed and union adorned IN MALE AND FEMALE, both the MALE AND FEMALE worlds were joined together--the one, ZEIR ANPIN, to open the treasure, TO SPREAD IT, and the other, THE NUKVA, to gather and collect PLENTY within it. Then "the kings were assembled, they came on together," both worlds, the Supernal World, ZEIR ANPIN, and the Lower World, THE NUKVA.

28. "...they came on together (also: 'passed')," for no sin in the world is atoned for until THE MALE AND THE FEMALE are united, as it is written, "and forgives (lit. 'passes upon') the transgression" (Michah 7:18), and also "they passed together," the sins passed, because, WITH THE ILLUMINATION OF UNITY, all faces shine and all sins are atoned for.

29. Rabbi Chiya said: The secret of this verse applies to correction through offering, for when a sacrifice is offered, everyone receives their provision, each according to what he deserves, and then all is joined as one, all faces shine, and one bond prevails--NAMELY, ONE UNION. Then, "the kings were assembled" to atone for transgressions and make them pass away. When, "the kings were assembled," MALE AND FEMALE, and were connected, "they passed together"--NAMELY, they atoned for their sins so as to cause all faces to shine and make all of one accord.

30. "As soon as they saw, they were astounded" (Tehilim 58:5-6). HE ASKS: Could it be that the kings SAW AND WERE ASTOUNDED? HE REPLIED: NOT THEY, but the accusers, who delight in executing justice, according to orders they receive. When the kings were assembled with mutual wishes, "they saw" the wish of both worlds, MALE AND FEMALE, and "they were astounded, they were affrighted; they rushed away" because all the accusers were subdued and passed out of the world, for they cannot rule. Both their existence and their government were then interrupted.

31. Rabbi Elazar said: "Then Yehuda came near to him." Why? HE ANSWERS: This is how it ought to have been, for he became surety, as it is written, "For your servant became surety for the boy." The secret is that Yehuda and Yosef should have approached each other simultaneously, because Yosef is righteous, NAMELY, YESOD OF ZEIR ANPIN and Yehuda is a king, NAMELY, MALCHUT, THE NUKVA OF ZEIR ANPIN. Therefore, "Then Yehuda came near to him," because their coming together produced many benefits for the world, resulted in peace among all the tribes, peace between themselves--BETWEEN YEHUDA AND YOSEF--and caused the spirit of Ya'akov to revive, as it is written, "the spirit of Ya'akov their father revived" (Beresheet 45:27). Hence, their joining together was needed by all sides, above and below.

27. כִּי הִנֵּה הַמְּלָכִים, אָמַר ר' יְהוּדָה, רָזָא דְמַהִימְנוּתָא הֵבָא, דְּהָא כִּד רַעוּתָא אֲשַׁתְּבַח, וְקִשּׁוּרָא אֲתַעֲטֵר בְּחָדָא, כְּדִין תְּרִין עֲלָמִין מִתְקַשְׁרִין בְּחָדָא, וְאִזְדַּמְנֵן בְּחָדָא. דָּא לְאַפְתָּחָא אוּצְרָא, וְדָא לְלִקְטָא וּלְמַכְנַשׁ בְּגוּיָה, וְכִדִּין כִּי הִנֵּה הַמְּלָכִים נוֹעְדוּ, תְּרִין עֲלָמִין קְדִישִׁין, עֲלָמָא עֲלָאָה, וְעֲלָמָא תַּתָּאָה.

28. עָבְרוּ יַחְדָּיו, רָזָא דְמַלְהָ, דְּכִד מִתְחַבְרֵן בְּחָדָא, כְּדִין עָבְרוּ יַחְדָּיו, בְּגִין דְּכָל חַיּוּבִין דְּעֲלָמָא, לָא אֲתַעֲבְרֵן לְאַתְכַּפֵּיָא, עַד דְּמִתְחַבְרֵן בְּחָדָא, כְּדִכְתִּיב וְעוֹבֵר עַל פֶּשַׁע, וְעִ"ד עָבְרוּ יַחְדָּיו, עָבְרוּ: אִינוּן חוֹבִין אֲתַכַּפְרוּ, בְּגִין דְּהָא כְּדִין כָּל אַנְפִּין נְהִירִין, וְכָל חוֹבִין אֲתַעֲבְרוּ.

29. ר' חִיָּיא אָמַר, רָזָא דָּא בְּתַקוּנָא דְקַרְבְּנָא אִיהוּ, דְּהָא כִּד קַרְבְּנָא אֲתַקְרִיב, וְכִלָּא מִסְתַּמְקִין, וְכָל חַד וְחַד כְּדָקָא חֲזִי לֵיה, כְּדִין אֲתַקְשֵׁר כִּלָּא בְּחָדָא, וְכָל אַנְפִּין נְהִירִין, וְקִשּׁוּרָא חַד אֲשַׁתְּבַח, וְכִדִּין הַמְּלָכִים נוֹעְדוּ, וְאִזְדַּמְנֵנוּ בְּחָדָא, לְכַפְרָא עַל חוֹבִין, לְאַעֲבְרָא עֲלֵיהוּ, וְכִדִּין הַמְּלָכִים נוֹעְדוּ, וְאֲתַקְשְׁרֵן בְּחָדָא, עָבְרוּ יַחְדָּיו, לְאַנְהָרָא כָּל אַנְפִּין, וְלַמְהוּ כִּלָּא רַעוּתָא חָדָא.

30. הֵמָּה רָאוּ בְּן תַּמְהוּ, ס"ד דְּאִינוּן מְלָכִים, אֲלָא אֲלִין מְאִרְיָהוּן דְּדִינִין, דְּחָדוּה רְלֵהוּן לְמַעַבְדַּ הַהוּא דִּינָא, דְּאֲתַפְקְדוּ עֲלֵיה, וְכִדִּין, כִּד מְלָכִים אִזְדַּמְנֵנוּ תְרוּוּיָהוּ בְּרַעוּתָא חָדָא, כְּדִין הֵמָּה רָאוּ הַהוּא רַעוּתָא דְּתְרִין עֲלָמִין, בְּן תַּמְהוּ נְבַהְלוּ נְחַפְזוּ, בְּגִין דְּכִלְהוּ מְאִרֵי דְּדִינָא אֲתַכַּפֵּיִין וּמִתַּעֲבְרֵן מִעֲלָמָא, וְלָא יְכִלִּי לְשַׁלְטָאָה, וְכִדִּין מִתַּעֲבְרִין קִיּוּמִיהוּן, מִעֲבְרִין שְׁלַטְנָהוּן.

31. ר' אֶלְעָזָר אָמַר וַיִּגַּשׁ אֵלָיו יְהוּדָה, מ"ט יְהוּדָה. בְּגִין דְּהָכִי אֲצַטְרִיךְ, דְּאִיהוּ עָרֵב, כִּד"א כִּי עַבְדְּךָ עָרֵב אֶת הַנֶּעֱר, וְרָזָא דְּמַלְהָ, יְהוּדָה וַיּוֹסֵף הָכִי אֲצַטְרִיכוּ לְאַתְקַרְבָּא בְּחָדָא, בְּגִין דְּיוֹסֵף אִיהוּ צְדִיק, יְהוּדָה אִיהוּ מֶלֶךְ, וְעַל דָּא וַיִּגַּשׁ אֵלָיו יְהוּדָה, בְּגִין דְּקוֹרְבָּא דְּלֵהוּן, דְּאֲתַקְרִיבוּ בְּחָדָא, גְּרַם כְּמָה טְבִין לְעֲלָמָא, גְּרַם שְׁלָמָא לְכִלְהוּ שְׁבִטִין, גְּרַם שְׁלָמָא בִּינֵיהוּ, גְּרַם לְיַעֲקֹב דְּאֲתַקְיִים רוּחָא דִּילֵיה, כִּד"א וְתַחֵי רוּחַ יַעֲקֹב אֲבִיהֶם, וְעַל דָּא קְרִיבוּ דְּדָא עִם דָּא אֲצַטְרִיךְ, בְּכִלְהוּ סְטְרִין, לְעִילָא וְתַתָּא.

4. "Beautiful for situation"

Next, Rabbi Aba further clarifies the meaning of this important passage, relating it to Yosef, then to the Sfirot, and finally to "the Great King." In a beautiful manner, he shows how the secret of faith itself is embodied here.

The Relevance of this Passage

Ten dimensions [Sfirot] comprise our reality. The dimension known as Yesod neighbors our physical realm and it is the gateway through which all the spiritual energy of the Upper World flows into our world. Our connection to Yesod is strengthened by virtue of this passage, infusing our lives with tremendous amounts of positive energy.

32. Rabbi Aba opened the discussion with the verse, "Beautiful for situation, the joy of the whole earth: Mount Tzion, the uttermost parts of the north, the city of the Great King" (Tehilim 48:3). This verse is the secret of faith: "Beautiful for situation" is Yosef the Righteous, of whom scripture says, "And Yosef was good looking, and well favored" (Beresheet 39:6); he is "the joy of the whole earth," the gladness and joy above and below; "Mount Tzion, the uttermost parts of the north" is his portion (YOSEF'S PORTION), where the tabernacle of Shilo stands; "Mount Tzion" is Jerusalem, NAMELY, THE NUKVA; "the uttermost parts of the north" is assuredly above and below, FOR BOTH THE UPPER TEMPLE, THE NUKVA, AND THE LOWER TEMPLE ARE CONSIDERED TO BE OF THE ASPECT OF THE NORTH, NAMELY, THE ILLUMINATION OF THE LEFT OF BINAH, THE SECRET OF THE ILLUMINATION OF CHOCHMAH.

33. "...the city of the Great King" is a place prepared for the Great King, the most high King residing over the Holy of Holies, from whom all Light, Blessings, and Joy comes, so that all faces shine and the Temple is blessed. When it is blessed, the whole world is also blessed.

32. ר' אבא פתח ואמר, יפה נוף משוש כל הארץ
הר ציון ירכתי צפון קרית מלך רב. האי קרא רזא
דמהימנותא איהו. יפה נוף: דא איהו יוסף הצדיק,
דכתיב ביה, ויהי יוסף יפה תאר ויפה מראה. משוש
כל הארץ: איהו חדרה וחרו, לעילא ותתא. הר ציון
ירכתי צפון, בגין דבחולקיה קאים משפנא דשילה,
הר ציון דא ירושלים. ירכתי צפון, הכי הוא ודאי
לעילא ותתא.

33. קרית מלך רב, אתר איהו מתקנא, לקביל מלך
רב, דא מלכא עלאה דכלא, קדש הקדשים, דהא
מתמן אתיא כל נהירו, וכל ברכאן, וכל חירו
דכלא, דהא מתמן נהרין כל אנפין, ובי מקדשא
אתברכא מתמן, וכד איהי מתברכא, מתמן נפקי
ברכאן לכל עלמא, דהא כל עלמא מתמן
אתברכא.

5. Sixty breaths

Rabbis Yehuda and Yosi, later joined by Rabbi Elazar, discuss the meaning of King David and midnight prayer. They are joined by a "commoner," Chizkiyah, whose name means, "strengthened by The Creator." He clarifies the meaning of David praying after midnight, and explores the grades of life and death, arriving at the profound understanding that it is through wisdom alone that everything in the world exists. We are introduced to the concept of the continually evolving nature of Heaven—and thus, to the continually evolving nature of perfection. Through a discussion of the Three Columns and some secrets of the Patriarchs, the rabbis return to King David, to the meaning and concept of his being alive in the present, and how such a miraculous event is possible.

The Relevance of this Passage

The mystical Light aroused during midnight prayer is invoked in our lives. This Light strengthens our soul and opens us to receive greater wisdom through spiritual learning and growth. Kabbalistic wisdom itself, including these very words, is also the sum and substance of spiritual Light. Therefore, each new lesson and each new insight makes us wiser and more pure.

34. Rabbi Yehuda and Rabbi Yosi met in the village of Chanan. While they were sitting at the inn, a man came with a baggage-laden mule and entered the house. Rabbi Yehuda was then saying to Rabbi Yosi: We have learned that King David slept like a horse and had little sleep. If this is true, how did he wake up at midnight? The portion OF SIXTY BREATHS OF A HORSE'S SLEEP is very brief, so he would have awakened before even a third of the night was over.

34. ר' יהודה ור' יוסי, אערעו בכפר חנן, עד דהוו
יתבי בני אושפזייהו, אתא חד בר נש, וחד מטולא
דחמרא קמיה, ועאל בביתא. אדהכי, אמר ר'
יהודה לרבי יוסי, הא תנינן, דדוד מלכא הוה
מתנמנם בסוס, ושינתיה זעיר, היך הוה קם בפלגות
ליליה, האי שעורא זעיר איהו, ולא הוה אתער
אפילו בתלתות ליליא.

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35. He replied: When night fell, he used to sit with the princes of his house to execute justice and study the Torah, WHICH MEANS, THAT HE DID NOT GO TO SLEEP WHEN NIGHT FELL, BUT CLOSER TO MIDNIGHT. He then slept until midnight, when he woke and rose to worship his Master with songs and hymns.

36. The man interposed and asked: Is this what you think? This is the secret of the matter: King David is alive and exists forever and ever. King David was careful to avoid a foretaste of death; and because sleep is a sixtieth part of death, King David, whose domain is the Living, slept only sixty breaths. For up to sixty breaths less one, it is living; from then on, man tastes death, and the side of the impure spirit reigns over him.

37. King David guarded himself from tasting death, lest the side of the impure spirit obtain control over him. For sixty breaths minus one are the Secret of Supernal Life. The first sixty breaths are the supernal sixty breaths, whose secret is that life depends on them. From then downward, it is the secret of death.

38. Therefore King David would measure the night UNTIL MIDNIGHT, so as to remain alive, lest the foretaste of death dominate him. At midnight, David would be in his domain, IN HIS GRADE, WHICH IS LIFE AND EXISTENCE, BY WAKING UP AND UTTERING CHANTS AND HYMNS. For when midnight stirred and the Holy Crown, THE NUKVA, was awakened, David did not wish to be found connected to another domain, the domain of death.

39. When midnight comes Supernal Holiness is awakened, but man is asleep in his bed and does not awaken to regard the glory of his Master; he becomes attached to the secret of death and cleaves to another domain, TO THE OTHER SIDE. King David therefore always woke at midnight, careful of the glory of his Master, alive before the Living One, and he would never sleep long enough to taste death. Thus, he slept like the sixty breaths of a horse-sixty breaths LESS ONE.

35. אָמַר לִיה, בְּשַׁעֲתָא דְעָאֵל לִילֵיא, הוּה יְתִיב עִם כָּל רַבְרָבֵי בֵיתֵיה, וּדְאִין דִּינָא, וְעָסִיק בְּמִלּוֹ דְאוּרִייתָא, וּלְבַתֵּר הוּה נְאִים שִׁינְתִּיה עַד פְּלַגוֹת לִילִיה, וְקָם בְּפִלְגוֹת לִילֵיא, וְאַתְעַר, וְאַשְׁתַּדַּל בְּפוֹלְחָנָא דְמֵאֲרִיָּה, בְּשִׁירִין וְתוֹשְׁבָחִין.

36. אֲדַהְכֵי אָמַר הֵהוּא בַר נֶשׁ, וְכִי הָאִי מֶלֶךְ דְקָאֲמַרִיתוּ, הֵכִי הוּא, רְזָא דְמֶלֶךְ הֵכָא, דְהָא דוּד מֶלֶכָא חַי וְקַיִים, לְעֵלָם וּלְעֵלְמֵי עֲלָמִין, וְדוּד מֶלֶכָא, הוּה נְטִיר כָּל יוֹמוֹ, דְלֹא יִטְעֵם טַעַם מִיתָה, בְּגִין דְשִׁינְתָא חַד מְשַׁתִּין בְּמִיתָה אִיהוּ, וְדוּד בְּגִין דְּוִכְתִּיה דְאִיהוּ חַי, לֹא הוּה נְאִים, אֶלָּא שְׁתִּין נְשָׁמִי, דְעַד שְׁתִּין נְשָׁמִי חָסַר חַד, אִיהוּ חַי, מִתְמָן וְלֵהֲלָאָה, טַעִים בִּ"נ, טַעֲמָא דְמוֹתָא, וְשְׁלִיט בֵּיה סְטְרָא דְרוּחַ מְסָאָבָא.

37. וְדָא הוּה נְטִיר דוּד מֶלֶכָא, דְלֹא יִטְעֵם טַעֲמָא דְמוֹתָא, וְשְׁלִיט בֵּיה סְטְרָא דְרוּחָא אַחְרָא, בְּגִין דְשְׁתִּין נְשָׁמִי חָסַר חַד, אִיהוּ רְזָא דְחַיִּים דְלַעִילָא, עַד שְׁתִּין נְשָׁמִי, דְאִינוּן שְׁתִּין נְשָׁמִי עֲלָאִין, וְאִילִין רְזָא דְלֵהוּן, דְתִלְיִין בְּהוּן חַי, וּמִכָּאן וְלַתְתָּא, רְזָא דְמוֹתָא הוּא.

38. וְע"ד, דוּד מֶלֶכָא, הוּה מְשַׁעַר שַׁעוּרָא דְלִילֵיא, בְּגִין דִּיתְקַיִים בְּחַיִּים, דְלֹא יִשְׁלוּט בֵּיה טַעֲמָא דְמוֹתָא. וְכַד אֲתַפְּלִיג לִילֵיא, הוּה דוּד מִתְקַיִים בְּאַתְרֵיה, בְּגִין דְכַד אֲתַעַר פְּלַגוֹ לִילֵיא, וְכַתְרָא קְדִישָׁא אֲתַעַר, בְּעָא דְלֹא לֹאֲשַׁכְחָא לִיה לְדוּד, מִתְקַשֵּׁר בְּאַתֵּר אַחְרָא, בְּאַתֵּר דְמוֹתָא.

39. בְּגִין דְכַד אֲתַפְּלִיג לִילֵיא, וְקְדוּשָׁה עֲלָאָה אֲתַעַר, וְבַר נֶשׁ דְנְאִים בְּעַרְסִיָּה, וְלֹא אֲתַעַר לֹאֲשַׁחָא בִיקְרָא דְמֵאֲרִיָּה, הָא אִיהוּ אֲתַקְשֵׁר בְּרְזָא דְמוֹתָא, וּמִתְדַבֵּק בְּאַתֵּר אַחְרָא, וְעַל דָּא, דוּד מֶלֶכָא, הוּה קַאִים לֹאֲשַׁחָא בִיקְרָא דְמֵאֲרִיָּה תְדִיר, חַי לְגַבֵּי חַי, וְלֹא נְאִים בְּשִׁינְתָא, לְטַעֲמָא טַעֲמָא דְמוֹתָא, וּבְגִין כֵּן, הוּה מִתְנַמְנֵם כְּסוּס, שְׁתִּין נְשָׁמִי, וְלֹא בְשְׁלִימוֹ.

40. Rabbi Yehuda and Rabbi Yosi came and kissed him, FOR HE REVEALED A NEW EXPLANATION CONCERNING MIDNIGHT PRAYER. They asked him: What is your name? He replied: Chizkiyah (lit. 'strengthened of Hashem'). They said to him: May you be strengthened and may your study of the Torah be augmented. They sat down. Rabbi Yehuda said: Since you have started, tell us more of the Supernal Mysteries to which you have made reference.

41. He opened the discussion with the verse, "Hashem by wisdom founded the earth; by understanding (Heb. tevunah) He established the heavens..." (Mishlei 3:19). Come and behold: When the Holy One, blessed be He, created the universe, He saw that it could not exist, FOR THE UNIVERSE WAS CREATED UNDER THE REIGN OF THE LEFT COLUMN, THE SECRET OF CHOCHMAH WITHOUT CHASSADIM, AND CHOCHMAH CANNOT ILLUMINE WITHOUT CHASSADIM. THEREFORE IT COULD NOT EXIST until He created the Torah, THE CENTRAL COLUMN CALLED 'ZEIR ANPIN', ALSO CALLED 'TORAH'. HE CAUSED THE TWO COLUMNS, RIGHT AND LEFT, TO BE INCLUDED WITHIN EACH OTHER, AND CHOCHMAH WAS INCLUDED WITHIN CHASSADIM. THEN CHOCHMAH ILLUMINATED, from the Torah--NAMELY, FROM THE CENTRAL COLUMN--all the laws issued by the Upper and Lower Worlds, which are supported by it. THIS IS THE MEANING OF YUD-HEI-VAV-HEI AND ZEIR ANPIN, THE SECRET OF THE CENTRAL COLUMN: as it is written, "by wisdom founded the earth...." HE FOUNDED THE EARTH BY WISDOM, CLOTHING CHOCHMAH IN CHASSADIM, SO THAT THE ILLUMINATION OF CHOCHMAH REMAINED IN THE WORLD. Through wisdom everything in the world exists, and everything derives from it, AS IT IS WRITTEN, "IN WISDOM HAVE YOU MADE THEM ALL" (TEHILIM 104:24).

42. Another explanation of "Hashem by wisdom founded the earth" is that the Upper World, TEVUNAH, was created only by Chochmah, and the Lower World, THE NUKVA, was created only by the lower Chochmah, CHOCHMAH CLOTHED BY THE NUKVA. Thus it seems that they were all issued from the upper and lower Chochmah. "...by understanding (Heb. tevunah), He established the heavens..." HE ASKS: What does it mean by "established"? HE ANSWERS: "...established" REFERS TO TEVUNAH, WHICH ESTABLISHES ZEIR ANPIN CALLED 'HEAVEN', every day. They were not mended at one time; rather, He perfects them day by day.

43. This is the secret of the verse, "and the heavens are not clean in His sight" (Iyov 15:15). Could you think it a derogation of the heavens? On the contrary, it is to the advantage of the heavens: for it is because of the love and great passion that the Holy One, blessed be He (WHO IS TEVUNAH), bears for the heavens (ZEIR ANPIN), that He views them as not perfect enough. It is for the love of them and because of His desire to shine continuously upon them. HE EXPLAINS: The world to come, TEVUNAH, radiates scintillating light every day without cessation to illuminate them always. Therefore, they are "not clean in His sight." It does not say 'not clean,' but rather, "not clean in His sight." THIS INDICATES THAT, ALTHOUGH THEY ARE IN REALITY CLEAN, BECAUSE OF HIS DESIRE TO SHOWER ABUNDANCE UPON THEM, THEY ARE NOT CONSIDERED CLEAN TO HIM, AS HAS BEEN EXPLAINED. Thus, THE SCRIPTURE READS, "by understanding He established the heavens."

40. אתו רבי יהודה ורבי יוסי, ונשקוה, אמרו ליה, מה שמך, א"ל חזקיה, א"ל יתיישר חילך, ויתתקף אורייתך, יתיבו, אמר רבי יהודה, הואיל ושרית, אימא לן מהני רזין עלאין דקאמרת.

41. פתח ואמר, ה' בחכמה יסד ארץ כונן שמים בתבונה. תא חזי, כד ברא קודשא בריך הוא עלמא, חמא דלא יכיל לאתקיימא, עד דברא אורייתא, בגין דמנה נפקין כל נמוסין עלאין ותתאין, ובה קיימי עלאי ותתאי, הה"ד ה' בחכמה יסד ארץ כונן שמים בתבונה, דהא בחכמה קיימין כל קיומין דעלמא, וכלהו נפקי מגוה.

42. ד"א ה' בחכמה יסד ארץ, עלמא עלאה לא אתברי, אלא מגו חכמה, ועלמא תתאה לא אתברי, אלא מגו חכמה תתאה, וכלהו נפקן מגו חכמה עלאה, ומגו חכמה תתאה. כונן שמים בתבונה. כונן, מאי כונן. אלא, כונן כל יומא ויומא, ולא פסיק, ולא אתתקן בזמנא חדא, אלא בכל יומא ויומא אתקין ליה.

43. והיינו רזא דכתיב, ושמים לא זכו בעיניו. וכי ס"ד, דגריעותא איהו משמים, אלא חשיבו משמים איהו, בגין חביבו ורעו סגיא, דקודשא בריך הוא רעי בהו, וחביבותיהו לגביה, דהא אע"ג דאיהו מתקין לון כל יומא ויומא, לא דמי בעינוי דאינון מתתקנן כדקא יאות, בגין דרחימותא דלהון לגביה, ורעותיה לאנהרא לון תדיר, בלא פסיקו, דהא עלמא דאתי, אפיק נהורין זהירין, כל יומא ויומא תדיר בלא פסיקו, בגין לאנהרא לון תדיר, ועל דא לא זכו בעיניו, לא זכו בלחודו לא כתיב, אלא לא זכו בעיניו, ובגין כך, כונן שמים בתבונה.

44. HE ASKS: What are the heavens IN THE VERSE, "BY UNDERSTANDING HE ESTABLISHED THE HEAVENS"? HE REPLIS: They are the secret of the Patriarchs-CHESED, GVURAH, AND TIFERET. The secret of the Patriarchs is Ya'akov, THE CENTRAL COLUMN, TIFERET, who includes them all--AS THE CENTRAL COLUMN INCLUDES THE RIGHT AND THE LEFT, THE SECRET OF AVRAHAM AND YITZCHAK. For it is Ya'akov, the most splendid of the fathers, who causes THE NUKVA to shine on the world.

45. When he ascended to the world to come, THAT IS, ASCENDED AND CLOTHED YISRAEL AND SABA, CALLED 'THE WORLD TO COME', THE SECRET OF COVERED CHASSADIM, WHICH IS WHY THERE IS NO PLACE IN HIM FOR THE REVELATION OF THE ILLUMINATION OF CHOCHMAH; a branch came out from him, beautiful to the sight, BY THE LIGHT OF CHOCHMAH, CALLED 'SIGHT' AND 'VISION'. And all the lights, BOTH CHOCHMAH AND CHASSADIM, radiated from it, as did the abundance and the anointing oil needed to illuminate the land, THE NUKVA. What is THIS BRANCH? It is Yosef, the Righteous, who gives abundance, THE ILLUMINATION OF CHOCHMAH, to the whole world, which is sustained by him, BY THE ILLUMINATION OF CHASSADIM. Therefore whatever the Holy One, blessed be He, does has meaning, and all is as it should be.

46. While they were talking, Rabbi Elazar came. When he saw them he said: Assuredly the Shechinah is here. What are you discussing? They told him what happened WITH THE MAN AND HIS WORDS. He said: He spoke well. HE NOW EXPLAINED ABOUT the sixty breaths. THE SIX HOURS BEFORE MIDNIGHT PERTAIN TO LIFE, both above IN THE UPPER WORLD WHERE THE SECRET OF THE CHEST-AND-ABOVE OF THE NUKVA IS, and below IN THIS WORLD. From then on, after midnight, there are sixty other breaths, which are CHESED-GVURAH-TIFERET-NETZACH-HOD-YESOD OF THE CHEST-AND-BELOW, all on the side of death, and the grade of death is upon them. They are called 'Dormita' ('sleep'), and all of them taste of death.

47. King David therefore cleaved to the sixty breaths of life, NAMELY, THE SIX HOURS BEFORE MIDNIGHT, WHICH IS THE SECRET OF ABOVE THE CHEST, WHERE THE POWER OF JUDGMENT AND DEATH, WHICH IS IN THE CHEST, CANNOT REACH. But afterward, he slept not at all. This is the meaning of, "I will not give sleep to my eyes, slumber to my eyelids" (Tehilim 132:4). Thus THAT MAN spoke well, as David should be considered alive. He is on the side of the living and not on the side of death. Then, they all joined together to study the Torah.

48. Rabbi Elazar opened the discussion with the verse: "Hashem the Elohim of my salvation, when I cry in the night before you" (Tehilim 88:2). Come and behold: King David used to rise at midnight and study the Torah and delight the King and the Queen with songs and praises. This is the joy of Faith on the earth, for it is the praise of Faith, THE SHECHINAH, that is seen on earth.

44. מֵאֵן שָׁמַיִם. דָּא הוּא רְזָא דְאַבְהֵן, וְרְזָא דְאַבְהֵן דָּא הוּא יַעֲקֹב, דְּאִיהוּ כְּלָלָא דְלְהוֹן, בְּגִין דְּיַעֲקֹב תּוֹשְׁבַחְתָּא דְאַבְהֵן אִיהוּ, וְאִיהוּ קוֹימָא לְאַנְהָרָא עַל עֲלָמָא.

45. וּבְגִין דְּאִיהוּ אֶסְתַּלַּק גּוּ עֲלָמָא דְאַתִּי, נִפְק מִנִּיה עֲנַפָּא חַדָּא, שְׁפִירָא בְּחִיזוּ, וְכָל נְהוּרִין מִינִיה נִפְקִין, וְכָל שְׁבַעָא, וּמִשַׁח רְבוּ, לְאַנְהָרָא לְאַרְעָא, וּמֵאֵן אִיהוּ. דָּא יוֹסֵף הַצְּדִיק, דְּאִיהוּ יְהִיב שְׁבַעָא לְכָל עֲלָמָא, וְעֲלָמָא מִנִּיה אֲתוֹן. וּבְגִין כֵּךְ, קוֹדֶשָׁא בְּרִין הוּא כָּל מַה דְּעֵבֵד בְּעֲלָמָא, כְּלָא אִיהוּ בְּרְזָא עֲלָאָה, וְכָלָא בְּרַקָּא חַזִּי.

46. אֲדַהֲבִי, אַתָּא רַבִּי אֶלְעָזָר, בֵּינֵן דְּחַמָּא לֹוֹן, אָמַר וְדָאִי שְׁכִינְתָּא הֲכָא, בְּמַאי עֲסָקִיתוּ. אָמְרוּ לִיה, כָּל עוֹבְדָא. אָמַר, וְדָאִי שְׁפִיר קָאֻמַר, אָבֵל אִינוּן שְׁתִּין נְשָׁמִי, וְדָאִי שְׁתִּין נְשָׁמִי אִינוּן דְּחִיין, בֵּין לְעִילָא בֵּין לְתַתָּא, מִכָּאן וְלַהֲלָאָה, אִיכָא שְׁתִּין נְשָׁמִין אַחֲרָנִין, דְּאִינוּן כְּלָהוּ מַסְטְרָא דְמוֹתָא, וְדִרְגָא דְמוֹתָא עֲלִייהוּ, וְאַקְרוּן דְּוִרְמִיטָא, וְכְלָהוּ טַעְמָא דְמוֹתָא.

47. וּבְגִין כֵּךְ, דוּד מַלְכָּא, הוּהוּ אִיהוּ מִתְדַבֵּק בְּאִינוּן שְׁתִּין נְשָׁמִין דְּחִיין, וּמִתְמַן וְלַהֲלָאָה לָא נְאִים כְּלָל, הַה"ד אִם אַתָּן שְׁנַת לְעֵינֵי לְעַמְעַפִּי תְנוּמָה, וְעַל דָּא, שְׁפִיר קָאֻמַר, בְּגִין דִּיקוּם דוּד חִי, בְּסִטְרָא דְחִי, וְלָא בְּסִטְרָא דְמוֹתָא. יְתְבוּ כְּלָהוּ, וְאַשְׁתַּדְלוּ בְּאוּרִייתָא, וְאַתְחַבְרוּ בְּחַדָּא.

48. פְּתַח רַבִּי אֶלְעָזָר וְאָמַר, ה' אֱלֹקֵי יְשׁוּעָתִי יוֹם צַעֲקָתִי בְּלִילָה נִגְדַךְ. תָּא חַזִּי, דוּד מַלְכָּא, הוּהוּ קָם בְּפִלְגוֹת לִילִיא, וְאַשְׁתַּדַּל בְּאוּרִייתָא, בְּשִׁירִין וְתוֹשְׁבַחֵן, לְחַדוּה דְּמַלְכָּא וּמִטְרוּגִיתָא, וְדָא הוּהוּ חַדוּה דְּמַהִימְנוּתָא בְּאַרְעָא, בְּגִין דְּהָאִי אִיהוּ שְׁבַחָא דְּמַהִימְנוּתָא, דְּאַתְחַזִּי בְּאַרְעָא.

49. For numerous holy angels joyously begin to sing above, praising at night on all sides, EVEN IN THE ILLUMINATION OF THE LEFT, FOR THEN THE NUKVA REIGNS, ACCORDING TO THE SECRET OF THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15). It is likewise below on earth, for the Holy One, blessed be He, takes pleasure in whoever on earth praises Him at night, and all the holy angels who praise the Holy One, blessed be He, listen to the man who praises THE HOLY ONE, BLESSED BE HE, at night on earth. For this chanting increases the glory of the Holy One, blessed be He, from below, and sings joyously in unison.

50. Come and behold: King David wrote, "Hashem the Elohim of my salvation," which means, when is HASHEM the Elohim of my salvation? He is my salvation by day, after I first sang to You by night. Then is He my salvation by day.

51. Come and behold: Whoever sings the praises of the Torah during the night before his Master is strengthened by day on the right side, WHICH IS CHESED. THIS MEANS THAT THE CHOCHMAH HE RECEIVED BY NIGHT THROUGH THE LEFT IS CLOTHED DURING THE DAY BY CHESED, THE RIGHT SIDE. For a thread of grace comes out from the right side. It is drawn upon him, and he is strengthened by it. David therefore said: "Hashem the Elohim of my salvation, when I cry in the night before you."

52. Thus, he said: "The dead cannot praise Yah" (Tehilim 115:17), because it is the living who should praise the Living, and not the dead, as it is written, "The dead cannot praise Yah." "But we will bless Yah" (Ibid.), for we are living and have no part of death. Chizkiah said: "The living, the living, he shall praise you, as I do" (Yeshayah 38:19), for the living has a connection with the Living. So is King David living, and he came near the One who lives forever. And whoever approaches THE ONE LIVING FOREVER, is living, as it is written: "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4), and "And Bnyahu the son of Yehoyada, the son of a living man, of Kavtze'el" (II Shmuel 23:20).

49. דְּהָא לְעוֹלָא פְתַחֵי בְחֻדְהָ שִׁירְתָּא, כְּמָה מְלֹאכִין עֲלֵאִין, בְּכַמְה זַיְנִין, דְּקָא מְשַׁבְּחֵן בְּלַיְלָא בְּכָל סְטְרִין. כְּה"ג לְתַתָּא בְּאַרְעָא, מֵאֵן דְּמְשַׁבַּח לִיָּה קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא בְּלַיְלָא, רְעֵי בֵיה קוּדְשָׁא בְּרִיךְ הוּא, וְכָל אֵינוֹן מְלֹאכִין קְדִישִׁין, דְּקָא מְשַׁבְּחֵן לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא, כְּלֵהוּ צִיּוּתֵין לְהֵהוּא דְקָא מְשַׁבַּח לִיָּה בְּלַיְלָא בְּאַרְעָא, דְּהֵאֵי תוֹשְׁבַחְתָּא אִיהוּ בְּשִׁלְמוֹ, לְסַלְקָא יְקָרֵי דְקוּדְשָׁא בְּרִיךְ הוּא מִתַּתָּא, וְלְזַמְרָא בְּחֻדְהָ דִּיחֻדָּא.

50. תָּא חֲזִי, דְּוֹד מְלֹכָא כְּתַב, ה' אֱלֹהֵי יְשׁוּעָתִי וְגו', ה' אֱלֹהֵי יְשׁוּעָתִי, אֵימַתִּי אִיהוּ יְשׁוּעָתִי. בְּהֵהוּא יוֹמָא, דְּאֶקְדַּמִּית תוֹשְׁבַחְתָּא בְּלַיְלָא לְגַבְרָא, כְּדִין אִיהוּ יְשׁוּעָתִי בִימְמָא.

51. וְתָא חֲזִי, דְּהָא בְּלַיְלָא, מֵאֵן דְּמְשַׁבַּח לְמֵאֲרִיָּה, בְּתוֹשְׁבַחְתָּא דְּאוּרִיָּתָא כְּדִין אֶתְקַף בְּתַקִּיפוֹ בִימְמָא, בְּסִטְרָא דִּימִינָא, דְּהָא חוּטָא חַד, נִפְקָא מְסִטְרָא דִּימִינָא, וְכְדִין אֶתְמַשְׁךְ עֲלֵיהּ, וְאֶתְתַּקַּף בֵּיה, וְע"ד אִמַר ה' אֱלֹהֵי יְשׁוּעָתִי יוֹם צַעֲקָתִי וְגו'.

52. וּבג"כ אָמַר, לֹא הַמֵּתִים יִהְלְלוּ יָהּ. לֹא הַמֵּתִים, בְּגִין דְּאֶצְטְרִיךְ לְשַׁבְּחָא, חֵי לַחֵי. וּמַת לַחֵי לְאוּ הַבֵּי, דְּכְתִיב לֹא הַמֵּתִים יִהְלְלוּ יָהּ, וְאַנְחֵנוּ נִבְרַךְ יָהּ, דְּהָא אֲנֵן חֲזִין, וְלִית לָן חוּלְקָא בְּסִטְרָא דְּמוֹתָא בְּלָל. חֲזַקִּיהוּ אָמַר, חֵי חֵי הוּא יוֹרֵךְ כְּמוֹנֵי, בְּגִין דְּחֵי אֶתְקַרְב לַחֵי. דְּוֹד מְלֹכָא אִיהוּ חֵי, וְקוּרְבָא דִּילִיָּה לַחֵי הַעוֹלָמִים. וּמֵאֵן דְּאֶתְקַרְבֵי לְגַבִּיָּה, אִיהוּ חֵי, דְּכְתִיב וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם, וְכְתִיב, וּבִנְיָהוּ בֵּן יְהוֹדָע בֵּן אִישׁ חֵי רַב פְּעָלִים מְקַבְּצָאֵל.

6. "And you shall eat and be satisfied, and bless"

Chizkiyah resolves the apparent contradiction that exists in the scriptural injunction that we should not eat before the first prayer of the morning, and the injunction urging us to give the blessing only after the meal. This leads to greater appreciation of the weighty task that The Creator has taken on in providing his children with longevity and nourishment. We learn that the providing depends on Mazel (Eng. 'luck', here imbued with an astrological dimension), not merit--a complex and difficult mystery that is somewhat clarified here, leading to both a firmer grasp of the inherent mysteries that lie within the mystical union of Male and Female, and also to a clarification of the secrets contained within the vitally important act of Yosef and Yehuda approaching one another.

The Relevance of this Passage

The Hebrew word Mazel is usually translated as "luck", but it really means "sign"--as in the signs of the constellations. We are born into this world under a specific celestial influence, as determined by deeds in past lives. We can rise above any negative influences of these signs by evoking the Light through prayer, blessing, and meditation upon these mystical passages of the Zohar.

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53. The Jew then continued with the verse, "And you shall eat and be satisfied, and bless Hashem your Elohim" (Devarim 8:10). HE ASKS: Do not we bless the Holy One, blessed be He, before eating? Indeed we should rise early in the morning to recite His praises in the proper order, before we greet any other in the world. It is also written, "You shall not eat anything with the blood" (Vayikra 19:26), WHICH HAS ALREADY BEEN EXPLAINED, AS it is forbidden to eat before blessing one's Master. Yet now it is written, "And you shall eat and be satisfied, and bless," WHICH MEANS IT BEHOOVES ONE TO BLESS ONLY AFTER THE MEAL.

54. HE ANSWERS: The blessings we recite before eating are prayers for unity BETWEEN MALE AND FEMALE, while those we recite after eating HAVE TWO PURPOSES--(1), to show proper satiation before the grade of faith, THE NUKVA, AND (2), to bless her properly, so that THE GRADE OF FAITH shall be well watered, blessed and filled with joy from the supernal life as much as needed, and thus will confer sustenance upon us.

55. For providing man's food is as heavy a task for the Holy One, blessed be He, as the cleaving of the Sea of Reeds (the Red Sea). Why? Because all nourishment of the world come from above. We have learned that children, longevity, and nourishment depend NOT UPON MERIT, but upon mazal. Therefore daily sustenance is a heavy task for Him, for it depends upon mazal, from whence children, longevity, and sustenance are derived. Daily sustenance is hard for Him, because one does not have them before being blessed BY MAZAL.

56. Similarly, arranging marriages is a heavy task for Him, and everything, CHILDREN AS WELL AS LONGEVITY AND SUSTENANCE, occurs because the firmament is a curtain that serves no purpose. All the more so CHILDREN, LIFE, AND SUSTENANCE, which abide above in another place. It therefore needs to be blessed TO RECEIVE FROM THENCE.

57. Come and behold: The arranging of marriages is hard for this grade, THE NUKVA, for when union occurs, WHICH BEGETS SOULS, all the souls emerge from the upper mazal, which is the river that flows FROM EDEN--NAMELY, YESOD OF ZEIR ANPIN. And when there is a desire TO DRAW from below upward--TO WIT, TO DRAW CHOCHMAH, WHICH IS ONLY DRAWN FROM BELOW UPWARD--the souls soar TO THE NUKVA and become in this grade comprehensive of male and female together. They are then separated, so that each goes its appointed place. Later the grade finds it hard to reunite them--THE MALE AND THE FEMALE--as before, because they are only united through men's behavior, and everything depends on what is above.

53. פתח ההוא יודאי אבתריה, ואמר, ואכלת ושבעת וברכת את ה' אלקיך, וכי לא מברכינן ליה לקודשא בריך הוא, עד לא ניכול, והא אית לן לאקדומי בצמרא, ולסדורי שבחא דיליה בדקא יאות, ולברכא בשמיה, עד לא יברך לאחרא בעלמא, וכתוב לא תאכל על הדם, אסור ליה למיכל, עד לא יברך למאריה, והשתא כתיב ואכלת ושבעת וברכת.

54. אלא, דא ברכתא דצלותא דיחודא, ודא ברכתא דמזונא, לאחזאה לגבי דרגא דמהימנותא, שבע בדקא יאות. וכדין בעי לברכא ליה בדקא יאות, דההוא דרגא דמהימנותא, יתרוי, ויברך, ויתמלא חירו מחיין דלעילא, במה דאצטריך, בגין למיהב לן מזוני.

55. דהא קשין מזונא דבר נש קמי קודשא בריך הוא, בקריעת ים סוף, מ"ט. בגין, דמזונא דעלמא דלעילא הוא, דתנן בני חיי ומזוני וכו', ובגין כך, קשין קמיה מזוני דעלמא, דהא במזלא תליא מילתא, דמניה נפקי מזוני, וחיי, ובני, ובגין כך קשין קמיה מזוני דעלמא, דהא לאו ברשותיה קיימא, עד דיתברך איהו.

56. בגוונא דא זיוגין דעלמא, קשין קמיה, וכלא בגין דרקיע וילון, לא משמש כלום. וכ"ש אליו מליו דקיומין לעילא באתר אחרא, ועל דא אצטריך לאתברכא.

57. תא חיי כל זיוגין דעלמא, קשין קמיה האי דרגא, בגין דכד האי זיוגא קדישא אשתבח, כל נשמתין נפקין, מגו האי מזלא לעילא, דאיהו ההוא נהר דנגיד ונפיק, וכד תיאובתא אשתבח מלרע לעילא, בדין פרחין נשמתין, ואתייהיבו בלהו כלילין דכר ונוקבא כחדא, בהאי דרגא. ולבתר איהו פריש לון, כל חד וחד לאתריה בדקא חיי ליה. ולבתר קשין קמי האי דרגא, לחברא לון בקדמיתא, בגין דלא מתחברן, בר פאיגון ארחי דב"ג וכלא לעילא תליין.

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58. Therefore marriages are as hard for Him to arrange as the cleaving of the Red Sea, for the Red Sea was cleaved to open high roads above that then opened and cleft ways and roads below.

59. Therefore everything depends on the high region, FOR THE NUKVA HAS NOTHING OF HERSELF AFTER SHE IS DIMINISHED, and we should bless her, and give her strength from above, so she will be blessed AND RECEIVE from above, FROM ZEIR ANPIN, and be well strengthened. Therefore it is written, "and bless Hashem," with the particle 'Et' before 'Hashem', FOR IT ALLUDES TO THE NUKVA CALLED 'ET'.

60. We should show before this place, NAMELY, THE NUKVA, satisfaction and shining faces, and to the Other Side, when it reigns in the world, it behooves us to show ourselves famished, for the grade OF THE OTHER SIDE is hunger, and we should look hungry before it instead of well-fed, because satiation does not rule over the world BECAUSE OF IT. It is therefore written, "And you shall eat and be satisfied, and bless Hashem your Elohim," AS WHEN HOLINESS REIGNS, THERE IS PLENTY IN THE WORLD. Rabbi Elazar said: Assuredly it is so, and so should it be THAT PLENTY ABOUND WITH THE RULE OF HOLINESS, AND FAMINE WITH THE REIGN OF THE OTHER SIDE.

61. Rabbi Yehuda said: Happy are the righteous, whose coming together brings peace into the world, for they know how to bring unison and approach each other to increase peace in the world. For until Yosef and Yehuda came near each other, there was no peace. Once they came near each other, peace increased in the world. Joy abounded above and below, when Yosef and Yehuda approached each other, and all the tribes joined Yosef. The coming together caused peace to abound in the world, as we have explained in relation to the verse, "Then Yehuda came near to him."

7. "And Yosef could not restrain himself"

We receive an introduction to the types of men who descended from Adam, and how each type can bring merit and benefit to the others--just as the beneficiary or "carrier" of charity gains merit in the same degree as the giver. This powerful analogy leads to further discussion of the relationship between "Charity Carrier" and the analogous Sfirot that exist above our physical realm. To assist our understanding of its inherent mystery, unity is explored as it exists within a theme of mating--specifically the mating of the Holy One with Yisrael. In the illumination following this supreme Union, all can be blessed.

The Relevance of this Passage

When a man and woman join together in sexual union within the spiritual confines of marriage, their connection creates a stirring above: the Lower World embraces the Upper World and Divine Light fills all. But the man and woman must be pure of thought and joined by love. Their union must be accompanied by a consciousness to share pleasure for the purpose of creating Light for each other and the world.

58. ועל דא קשין קמיה בקריעת ים סוף, דהא קריעת ימא, לאתפתחא ביה שבילין, לעילא איהו, וכמה דמתפתחין שבילין ואורחין ביה, הכי אתבקע ואתפתח.

59. ובג"כ, כלא תליא לעילא, ובעינן לברכא ליה, ולמיהב ליה תוקפא מתתא, בגין דיתברכא מלעילא, ויתתקף בדקא חזי, ועל דא כתיב, וברכת את ה', את דייקא.

60. ולגבי האי אתר, אצטריך לאחזאה קמיה, שבעא ונהירו דאנפין, ולגבי סטרא אחרא, בזמנא דאיהי שלטא בעלמא, בעי לאחזאה קמיה בפנא, דהוא דרגא רעב איהו, ואתחזי לאחזאה קמיה בפנא, ולא שובעא, הואיל ושבע לא שלטא בעלמא, ועל דא, ואכלת ושבעת וברכת את ה' אלקיך. אמר רבי אלעזר, הכי הוא ודאי, והכי אצטריך.

61. אמר רבי יהודה, זכאין אינון צדיקניא, דקורבא דלהון איהו שלמא בעלמא, בגין דירעי ליחדא יחודא, ומקרבי קורבא, לאסגאה שלמא בעלמא, דהא יוסף ויהודה עד לא אתקריבו דא עם דא, לא הוה שלמא, כיון דאתקריבו יוסף ויהודה כחדא, כדן אסגיאנו שלמא בעלמא, וחידו אתוסף לעילא ותתא, כמה דקורבא דיהודה ויוסף, וכלהו שבטין אשתכחו כחדא ביה ביוסף, וההוא קורבא אסגי שלמא בעלמא, כמה דאוקימנא דכתיב ויגש אליו יהודה.

62. "Then Yosef could not restrain himself before all them that stood by him ..." (Bereshheet 45:1). Rabbi Chiya opened the discussion with the verse, "He has distributed freely, he has given to the poor; his righteousness endures for ever; his horn shall be exalted with honor" (Tehilim 112:9). Come and behold: The Holy One, blessed be He, created the world and made Adam ruler over it-to be king over all.

63. From man, four types of men branched out-some righteous and some wicked, some stupid and some wise. Of these, some were rich and some poor. They can bring merit and benefit to each other. The righteous can benefit the wicked BY CAUSING THEM TO REPENT THEIR SINS; the wise can benefit the foolish BY TEACHING THEM SENSE; the rich can benefit the poor BY SUPPORTING THEM IN THEIR NEED. Through these actions, man merits life everlasting and attaches himself to the Tree of Life. THEREFORE, THE SCRIPTURE READS, "HE HAS DISTRIBUTED FREELY, HE HAS GIVEN TO THE POOR." Moreover, this charity he dispenses stands forever, NAMELY, THE NUKVA ESTABLISHED BY IT IS CALLED 'EVER', as it is written, "and his charity endures for ever" (Tehilim 112:9).

64. "He has distributed freely, he has given to the poor." Rabbi Elazar said: When the Holy One, blessed be He, created the universe, He established it upon one pillar named righteous, NAMELY, YESOD. The righteous is the support of the world; THAT IS, HE SUPPORTS THE NUKVA CALLED 'WORLD'. It is he who gives water, NAMELY, THE ILLUMINATION OF CHOCHMAH, and food, THE ILLUMINATION OF CHASSADIM, to all, as it is written, "And a river went out of Eden to water the garden; and from thence it was parted, and branched into four streams" (Bereshheet 2:10). THIS IS YESOD NAMED 'RIVER'.

65. In the verse, "and from thence it was parted," what is the meaning of the word 'parted'? HE ANSWERS: It is the food and drink from that river that the garden receives, WHICH IS THE NUKVA. Then drink is further distributed into the four directions of the universe, SO THAT ALL INHABITANTS OF THE WORLD RECEIVE WATER FROM HER AND NONE REMAINS THIRSTY. How many wait for food and drink from there, as it is written, "The eyes of all wait upon you; and you give them their food in due season" (Tehilim 145:15). Thus, the verse, "He has distributed freely, he has given to the poor," alludes to the righteous, YESOD, WHICH DISTRIBUTES AND GIVES ALL OF CHOCHMAH AND CHASSADIM, AND SUPPORTS ALL THE POOR OF THE WORLD. The verse, "and his charity endures for ever," refers to the Congregation of Yisrael, THE NUKVA CALLED 'CHARITY', which, because SHE RECEIVES EVERYTHING FROM YESOD, stands united in the secret of peace. THUS, SHE STANDS FOREVER. "The wicked man shall see it, and be vexed," (Tehilim 112:10) alludes to the kingdom of the idolatrous, MALCHUT OF THE OTHER SIDE, WHICH THEN ENVIES THE MALCHUT OF HOLINESS.

66. Come and behold: The kingdom of heaven, THE NUKVA OF ZEIR ANPIN, is the Temple. It shelters all the poor under the shadow of the Shechinah; the righteous. YESOD OF ZEIR ANPIN is called 'charity collector', because he bestows sustenance upon everybody, NAMELY, THE POOR UNDER THE SHADOW OF THE SHECHINAH. Therefore the charity collectors receive as much a reward as those who gave them donations, BEING A CHARIOT TO YESOD OF ZEIR ANPIN CALLED 'CHARITY COLLECTOR', WHICH INCLUDES ALL THE SFIROT ABOVE IT.

62. ולא יכול יוסף להתאפק לכל הנצבים עליו וגו', רבי חייא פתח ואמר, פזר נתן לאביונים צדקתו עומדת לעד קרנו תרום בכבוד. תא חזי, קודשא בריך הוא ברא עלמא, ואשליט עליה לאדם, דיהא מלכא על כללא.

63. והאי בר נש, מתפרשן מניה בעלמא, כמה זינין, מנהון צדיקיא, ומנהון רשיעיא, מנהון טפשיין, ומנהון חבימין, וכלהו אתקיימו בעלמא, עתירין ומסבנין. וכלהו בגין למזבי אליון באליון, למזבי צדיקיא עם רשיעיא, למזבי חבימין עם טפשיין, למזבי עתירין עם מסבנין דהא בגין כך, זכי בר נש לחיי עלמא, ואתקשר באילנא דחיי. ולא עוד, אלא דהא צדקה דאיהו עביר, קאים לעלמין, דכתיב וצדקתו עומדת לעד.

64. פזר נתן לאביונים. רבי אלעזר אמר, בד ברא קודשא בריך הוא עלמא, קאים ליה על סמכא חד, וצדיק שמיה, והאי צדיק איהו קיומא דעלמא, ודא איהו דאשקי, וזן לכללא. דכתיב ונהר יוצא מערן להשקות את הגן ומשם יפרד והיה לארבעה ראשים.

65. ומשם יפרד, מהו יפרד. אלא, ההוא מזונא ומשקיא דההוא נהר, נטיל גנתא כללא, ולבתר אתבדר ההוא משקיא, לדר' סטרין דעלמא, וכמה אינון דמצפאן לאתשקיא ולא תזנא מתמן, כד"א עיני כל אליך ישברו ואתה נותן להם את אכלם בעתו. ובג"כ פזר נתן לאביונים, דא צדיק. צדקתו עומדת לעד, דא כנ"י. דבגין כך, איהו קיימא ברזא דשלם, בקיומא שלים רשע יראה וכעס, דא מלכות עכו"ם.

66. תא חזי, מלכות שמים, איהו בי מקדשא, לקיימא כל מסבני, בגו צלא דשרותא דשכינתא, וצדיק דא איהו אקרי גבאי צדקה, למיחן ולמיזן לכללא, דכתיב פזר נתן לאביונים, בגין כך, גבאי צדקה, נטלי אנרא, לקביל כלהו דיהבי צדקה.

67. Come and behold: "Then Yosef could not restrain himself before all them that stood by him," who waited to receive food and drink from him. YESOD, CALLED 'YOSEF', COULD NOT RESTRAIN ITSELF FROM SHOWERING ABUNDANCE UPON THEM. IN THE VERSE, "And no man stood with him, while Yosef made himself known to his brethren," the words "with him" allude to the congregation of Yisrael, WHICH IS THE NUKVA, WITH WHOM NO ONE STOOD; "WHILE..." REFERS TO THE TIME OF MATING, AS MATING IS CALLED 'KNOWLEDGE'; "his brethren" are the other Chariots and Legions, of whom it is written, "For my brethren and companions' sakes" (Tehilim 122:8), BECAUSE HE MATED WITH THE NUKVA SO HE COULD GIVE THEM ABUNDANCE. WE LEARN FROM THE VERSE THAT "WHILE YOSEF MADE HIMSELF KNOWN"--WHEN YOSEF UNITED WITH THE SHECHINAH--HE DID IT FOR HIS BROTHERS' SAKES, SINCE "TO" MEANS "FOR THE SAKE OF." Another explanation of "And no man stood with him" concerns the time when the Holy One, blessed be He, approached the congregation of Yisrael to mate with her. The verse, "while Yosef made himself known to his brethren," refers to the time when the Holy One, blessed be He, joined Yisrael, THAT IS, WHEN THE HOLY ONE, BLESSED BE HE, WAS UNITED WITH YISRAEL, "NO MAN STOOD" OF THE OTHER NATIONS "WITH HIM," WHEN HE MATED WITH THE NUKVA. For they alone received THE ILLUMINATION OF UNION, without connection to the other idolatrous nations. Hence it is written, "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35), for at that time the Holy One, blessed be He, is united with Yisrael alone, of whom it is written, "for my brethren and companions' sakes..."

68. Rabbi Yisa continued: Of the time when the Holy One, blessed be He, raises the congregation of Yisrael from the dust AT THE TIME OF REDEMPTION and wishes to take vengeance on the idolatrous nations, it is written, "And of the peoples there was no man with me" (Yeshayah 63:3). As it is written, "And no man stood with him," and "and he bore them and carried them all the days of old" (Ibid. 9).

69. "Then Yosef could not restrain himself" (Beresheet 45:1). Rabbi Chizkiyah quoted, "A song of ascents To you I lift up my eyes, O You Who dwells in the heaven" (Tehilim 123:1). This verse has already been explained, yet come and behold: It is written here, "To You I lift up my eyes;" and elsewhere, "I will lift up my eyes to the mountains" (Tehilim 121:1). WHAT IS THE DIFFERENCE? The one is above and the other below. HE EXPLAINED: "I will lift up my eyes to the mountains" above, TO ZEIR ANPIN, to draw blessings from the Supernal Mountains above ON THE NUKVA, AS IN THE SECRET OF 'THE MOUNTAINS ARE NONE OTHER THAN THE PATRIARCHS,' WHO ARE CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, from whom blessings are drawn upon the congregation of Yisrael. "To You I lift up my eyes," FROM DOWN BELOW IN THE NUKVA, is to yearn and wait for the blessings that come down FROM ZEIR ANPIN TO THE NUKVA.

70. "You who dwells in the heavens" (Tehilim 123:1). HE ASKS: IF IT REFERS TO THE NUKVA, WHY DOES IT SAY "IN THE HEAVENS," WHICH ARE ZEIR ANPIN? HE REPLIED: Because all the strength, power, and support OF THE NUKVA is in heaven, SHE RECEIVES THEM FROM ZEIR ANPIN CALLED 'HEAVEN'. For when the Yovel (Jubilee), BINAH, opens the springs of all the gates--THE ABUNDANCE OF THE FIFTY GATES OF BINAH--they are all in heaven, ZEIR ANPIN. And when heaven receives all the lights from the Yovel (Jubilee), it nourishes and feeds the congregation of Yisrael, THE NUKVA, through a certain righteous One, YESOD.

67. תא חזי, ולא יכול יוסף להתאפק לכל הנצבים, אליו אינון, כל דקוימי, לאתוּנא ולאִתְשְׁקוּיָא מְנִיָּה. ולא עמד איש אתו בהתודע יוסף אל אחיו. אתו: דא בנסת ישראל. אחיו: אליו שאר רתיבין חיילין, דכתיב בהו למען אחי ורעי. ד"א ולא עמד איש אתו, בזמנא דקודשא בריך הוא אתי לאזדוגא בכנ"י. בהתודע יוסף אל אחיו, בזמנא דקודשא בריך הוא הוה מתחבר בהו בישראל, בגין דאינון נטלי בלחודייהו, ולא חבורא דעמין עעבו"ם בהדייהו, בגין כך ביום השמיני עצרת תהיה לכם, דהא בזמנא דא, איהו קודשא בריך הוא בלחודוי, בחבורא חדא עם ישראל, דכתיב בהו אחי ורעי כְּמָה דְאֻקְמוּהָ.

68. רבי ייסא פתח קרא, בזמנא דקודשא בריך הוא יוקים לה לכנסת ישראל מעפרא, ויבעי לאנקמא נקמתא מעממיא עעבו"ם, כדין כתיב ומעמים אין איש אתי, וכתיב הכא, ולא עמד איש אתו בהתודע יוסף אל אחיו, כְּמָה דְאֵת דְאֵת אִמְר וַיִּנְטְלִם וַיִּנְשְׂאֵם כָּל יְמֵי עוֹלָם.

69. ולא יכול יוסף להתאפק, רבי חזקיה פתח ואמר, שיר המעלות אליך נשאתי את עיני היושבי בשמים, האי קרא אוקמוה ואתמר, אבל תא חזי, אליך נשאתי את עיני, וכתיב אשא עיני אל ההרים. אלא, דא לעילא, ודא לתתא. אשא עיני אל ההרים, דא לעילא, בגין לאמשכא ברכאן מעילא לתתא, מאלין הרים עלאין, לאמשכא מנייהו ברכאן לכנסת ישראל, דאתברכא מנייהו. אליך נשאתי את עיני, למצפי ולחבאה לאנון ברכאן דנחתו מתמן לתתא.

70. היושבי בשמים, דכל תוקפהא, וחילאה, וקיומהא, איהו בשמים, בגין דכד יובלא, אפתח מבועי דכל אינון תרעין, בלהו קיימי בשמים, וכיון דשמים נטיל כל אינון נהורין דנפקי מיובלא, כדין איהו זן ואשקי לה לכנסת ישראל, על ידא דצדיק חד.

71. Because YESOD is aroused toward her, many stand on all sides to drink and be blessed from there, TO RECEIVE FROM THE ILLUMINATION OF THE UNION, as it is written, "The young lions roar after their prey, and seek their food from El" (Tehilim 104:21). She then ascends TO MATE in utmost secrecy, as is proper, and receives from her husband delicacies that she deserves. And all those on all sides WHO WAIT TO RECEIVE FROM HER remain alone, AND DO NOT RISE WITH THE NUKVA, as it is written, "And no man stood with him," and, "and he cried, 'Cause every man to go out from me.'" Only after she receives delicacies from her husband, NAMELY, AFTER MATING, is everybody given food and drink, as it is written, "they gave drink to every wild beast: the wild asses quench their thirst" (Ibid. 11).

71. וְכִיּוֹן דָּדָא אֲתַעַר לַגְּבָהּ, כַּמָּה אֵינּוֹן דְּקִיּוּמָן בְּכָל סְטְרִין, לְאֲתַשְׁקָאָה וּלְאֲתַבְּרָכָא מִתַּמּוֹן, כְּדִ"א הַכְּפִירִים שׁוֹאֲגִים לְטָרְף וּלְבַקֵּשׁ מֵאֵל אַכְלָם. וּכְדִין, אִיהִי סִלְקָא בְּרָזָא דְרִזּוּן כְּדָקָא חֲזִי, וּמִקְבְּלָא עֲדוּנִין מִבְּעֵלָה כְּדָקָא יְאוּת, וּכְלֵהוּ דְקִיּוּמִין בְּכָל סְטְרִין עֲמָדִי בְּלַחֲדוּיָהּ, כְּדִ"א וְלֹא עָמַד אִישׁ אִתּוֹ, דְּכִתְיִב וַיִּקְרָא הוֹצִיאוּ כָּל אִישׁ מֵעָלָי, וּלְבַתֵּר דְּאִיהִי מִקְבְּלָא עֲדוּנִין מִבְּעֵלָה, כְּלֵהוּ אֲתַשְׁקִינִין לְבַתֵּר, וְאֲתַזְנוּ, כְּדִ"א יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי יִשְׁבְּרוּ פְּרָאִים צְמָאָם.

8. "Why have you dealt ill"

Moshe and Eliyahu both said to The Creator, "Why have you brought evil?" This indicates the power of the evil side over the people of the covenant. We learn that the Prophet Eliyahu did not die, and continues to act as messenger to the people of the covenant to this present day. Neither Moshe nor Eliyahu died, we're told, but were instead brought directly into heaven immediately after shedding their bodies. The rabbis refer to a particular strength acquired by the soul when it is confronted by the powerful desire existing between man and women, and how, more than any other human, the soul of Eliyahu was on the side of the male.

The Relevance of this Passage

The people of the covenant are endowed with the most intense desire to receive. They can bring more Light to this world than all other nations combined, but they can bring also more darkness if they are ruled by their Evil Inclination. The strength to both recognize and subdue our negative impulses is impressed into our soul. We further receive the purifying Light of Moshe and Eliyahu, whose influences help us rise above the desires of our physical body. We touch the divine realm of immortality and infuse our lives with this sacred and eternal energy.

72. Rabbi Yosi opened a discussion of Eliyahu with the verse, "And he cried to Hashem, and said: 'Hashem my Elohim, have You also brought evil upon the widow with whom I lodge, by slaying her son?'" (I Melachim 17:20). Come and behold: There were two who said harsh words to the Holy One, blessed be He-Moshe and Eliyahu. Moshe asked: "Why have You dealt ill (lit, 'evil') with this people?" (Shemot 5:22), and Eliyahu answered, "have You also brought evil...by slaying her son?" They both said the same thing.

72. רַבִּי יוֹסִי פִתַּח קְרָא בְּאַלְיָהוּ, דְּכִתְיִב וַיִּקְרָא אֶל ה' וַיֹּאמֶר ה' אֱלֹהֵי הַגֹּם עַל הָאֵלְמָנָה אֲשֶׁר אָנֹכִי מִתְגוֹרֵר עִמָּה הִרְעוֹת לְהַמִּית אֶת בְּנָהּ. תָּא חֲזִי, תְּרִי הוּוּ דְקִאֲמְרִין מְלִין לְקַבִּיל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה וְאַלְיָהוּ, מֹשֶׁה אָמַר, לָמָּה הִרְעוֹת לְעַם הַזֶּה. וְאַלְיָהוּ אָמַר, הִרְעוֹת לְהַמִּית אֶת בְּנָהּ, וְתִרְוִייהוּ מְלָה חֲדָא קִאֲמְרוּ.

73. HE ASKS: Why DID THEY BOTH SAY, "WHY HAVE YOU BROUGHT EVIL?" HE ANSWERS: Because permission was given to the Other Side to rule over Yisrael. MOSHE SAID "dealt evil", which means gave permission to the Other Side of evil to reign upon them. Eliyahu said "brought evil," WHICH ALSO MEANS THAT you allowed the Other Side to take his soul. This is why he said "brought evil." All is one mystery-"BROUGHT EVIL" IS THE SECRET OF GIVING SWAY TO THE OTHER SIDE CALLED 'EVIL'.

73. מ"ט. אֵלָא רְזָא אִיהוּ, מֹשֶׁה אָמַר, לָמָּה הִרְעוֹת, מֵאִי טַעְמָא. אֵלָא, בְּגִין דְּאֲתִיְהִיב רְשׁוֹ לְסִטְרָא אַחְרָא לְשַׁלְטָא עָלְיָהּ דְיִשְׂרָאֵל, הִרְעוֹת: יְהִבַת רְשׁוֹ לְסִטְרָא אַחְרָא דְרַע, לְמַשְׁלַט עָלְיָהּ. אִלְיָהוּ אָמַר הִרְעוֹת יְהִבַת רְשׁוֹ לְסִטְרָא דְרַע, לְיִטּוֹל נִשְׁמַתָּא דְדָא, וְדָא הוּא הִרְעוֹת, וּכְלָא רְזָא חֲדָא.

74. Come and behold: Eliyahu said, "have You also brought evil upon the widow with whom I lodge", because the Holy One, blessed be He, said to Eliyahu, "behold, I have commanded a widow woman there to sustain you" (Shemot 5:9). Whoever nourishes and sustains the needy, especially in days of famine, is united with and cleaves to the Tree of Life, and draws life unto himself and his children, as has already been explained. Now, Eliyahu said: Whoever sustains one soul in the world merits life and merits to be united with the Tree of Life. Yet now the tree of death, the evil side, has power over the widow, whom You commanded to sustain me. Hence HE SAID, "have You brought evil."

75. HE ASKS: What if you say that no evil is brought on man by the Holy One, blessed be He. HE ANSWERS, Come and behold: When a man walks to the right, the Holy One, blessed be He, always protects him, and the Other Side cannot have mastery over him. Evil is subdued before him and cannot rule. When the protection of the Holy One, blessed be He, is removed because he cleaved to evil, then evil sees him unprotected, obtains power, and comes to destroy him. Then it is given permission to take away his soul.

76. Moshe said: "why have You dealt ill," because the evil side was given permission to reign over Yisrael, who became its slaves. Another explanation of "why have You dealt ill" is that he saw many FROM YISRAEL die and be given to the side of evil.

77. Come and behold: When good, the right, is stirred, then gladness, goodness, and blessings abide, all in secrecy, as has already been explained in connection with THE SONS OF YA'AKOV, who said 'Blessed be the name of his kingdom for ever and ever' in a whisper. There is secrecy because union is then carried out properly. THUS IT IS CLEAR WHY YOSEF SAID: AT THE TIME OF UNION, "CAUSE EVERY MAN TO GO OUT FROM ME"--AS UNION HAS TO BE PERFORMED IN SECRECY.

78. Rabbi Chiya asked: How could Eliyahu, who, once he decreed the Holy One, blessed be He, executed such as the one that heaven will not let dew or rain fall, be afraid of Izevel, who threatened him with the words, "and more also, if I make not your life as the life of one of them by tomorrow about this time" (I Melachim 19:2). How could he take fright and immediately run for his life?

74. תָּא חֲזִי, אֵלֶיּהוּ אָמַר, הֲגַם עַל הָאֱלֻמָּנָה אֲשֶׁר אֲנִי מִתְגֹרֵר עִמָּה, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲמַר לִיָּה לְאֵלֶיּהוּ, הִנֵּה צְוִיתִי שָׁם אִשָּׁה אֱלֻמָּנָה לְכַלְכֶּלְךָ, וְכָל מֵאן דִּזֵּן וּמְפָרְנֵס לְמֵאן דְּאֶצְטְרִיךְ לִיָּה, וְכִ"ש בְּיוֹמָא דְכַפְנָא, הָא אֲתֵאחִיד בְּאֵילָנָא דְחַיִּי, וְגַרְיִים לִיָּה חַיִּים וְלִבְנוֹי, וְהָא אוֹקִימָנָא. וְהִשְׁתָּא אֵלֶיּהוּ אָמַר, כָּל מֵאן דְּקִיִּים נַפְשָׁא בְּעֵלְמָא, זְכִי לִיָּה חַיִּים, וְזְכִי לְאֲתֵאחֲדָא בְּאֵילָנָא דְחַיִּי, וְהִשְׁתָּא שְׁלֵטָא אֵילָנָא דְמוֹתָא סְטְרָא דְרַע, עַל הָאֱלֻמָּנָה דְאַנְתָּ פְקֻדָּתָ לְמִיזֵן לִי, בְּגִין כֶּן הִרְעוּתָ.

75. וְאִי תִימָא דְרַע לֹא אֲתַעְבִּיד לְבַר נֶשׁ מַעַם קוּדְשָׁא בְּרִיךְ הוּא. תָּא חֲזִי, בְּזִמְנָא דְבַר נֶשׁ אֲזִיל לְיִמִּינָא, נְטִירוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא תְדִיר לְגַבִּיָּה, וְלֹא יְכִיל סְטְרָא אַחְרָא לְשִׁלְטָאָה עֲלֵיהּ, וְהָאִי רַע אֲתַכְפֵּיא קַמֵּיהּ, וְלֹא יְכִיל לְשִׁלְטָאָה. וְכִיּוֹן דְּנִטְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַעְבֵּרָא מְנִיָּה, בְּגִין דְּאֵיָּהוּ אֲתַדְבֵּק בְּרַע, כְּדִין הֵהוּא רַע, כִּיּוֹן דְּחַמֵּי דְּלָאוּ עִמֵּיהּ נְטִירוֹ, כְּדִין שְׁלִיט עֲלֵיהּ, וְאֲתִי לְשִׁינְצָאָה לִיָּה, וְכְדִין אֲתִיָּהִיב לִיָּה רֶשׁוּ, וְנִטִּיל נִשְׁמַתִּיָּה.

76. מֹשֶׁה אָמַר לְמָה הִרְעוּתָ, דְּאֲתִיָּהִיב לִיָּה רֶשׁוּ לְסְטְרָא דְרַע, לְמַשְׁלֵט עֲלֵיָּהוּ דִּישְׂרָאֵל, לְמַהוּי בְּשַׁעְבוּדָא דִּילֵיָּה. דְּבַר אַחַר לְמָה הִרְעוּתָ, דְּחַמָּא כְּמָה מְנַהוֹן דְּהוּוּ מִתִּין, וְאֲתַמְסְרוּ בְּסְטְרָא דְרַע.

77. תָּא חֲזִי, בְּשַׁעְתָּא דְטוֹב אֲתַעַר, דְּאֵיָּהוּ יְמִינָא, כָּל חִירוֹ, וְכָל טִיבוֹ, וְכָל בְּרַכָּאן מִשְׁתַּכְּחֵן, וְכָלָא בְּחַשָּׁאִי אֵיָּהוּ, כְּמָה דְּאוֹקְמוּהָ, דְּאֲמַרִּי בְּשַׁכְּמַלּוּ בְּחַשָּׁאִי, וְרָזָא דָא בְּגִין דְּאֵיָּהוּ כְּדִין יְחוּדָא כְּדָקָא חֲזִי.

78. אָמַר רַבֵּי חֲזִיָּא, וְכִי אֵלֶיּהוּ, כִּיּוֹן דְּאֵיָּהוּ גְזוּר, וְקוּדְשָׁא בְּרִיךְ הוּא מְקִיִּים, וְאֵיָּהוּ גְזוּר עַל שְׁמִיא, דְּלֹא לְאַחְתָּא מְטְרָא וְטְלָא, הִיךְ דְּחִיל אֵיָּהוּ מְאִיזְבֵּל, דְּשִׁדְרַת לִיָּה, דְּכַתִּיב כִּי כַעַת מָחָר אֲשִׁים אֶת נַפְשְׁךָ כְּנַפֵּשׁ אַחַד מֵהֶם, וּמִיָּד דְּחִיל וְעָרַק עַל נַפְשִׁיָּה.

79. Rabbi Yosi replied: It has been explained that the righteous do not wish to trouble their Master, where harm is obvious to the eye. Shmuel, for example, asked, "How can I go? If Shaul hears it, he will kill me. And Hashem said: Take a heifer with you ..." (I Shmuel 16:2). For the righteous do not wish to trouble their Master about obvious damage. Eliyahu, too, when he saw danger, did not wish to bother his Master.

80. He said to him, I have heard here that scripture does not say of Eliyahu, 'he feared (Heb. vayira) and went for his life,' but rather, "when he saw (Heb. vayar) that" (I Melachim 19, 3), which means he saw something. What did he see? He saw that the Angel of Death has been following him these many years, yet he was not delivered into his hands. And now he "went for his life (lit. 'Nefesh')," which means that he went to the source of the sustenance of the Nefesh, which is the Tree of Life, to cleave to it, SO THE ANGEL OF DEATH WOULD NO LONGER FOLLOW HIM.

81. Come and behold: It is written everywhere else "to his Nefesh," yet here it is written, "for his Nefesh." I have heard a secret from Rabbi Shimon, who said that all the souls in the world come from the same river, YESOD OF ZEIR ANPIN. They are all received by the Bundle of Life, THE NUKVA, and the female conceives from the male when the two sides are both desirous-the female of the male, AND THE MALE OF THE FEMALE. When the male has GREATER passion than the female, the souls are of greater endurance, because everything depends on the desire and passion of the Tree of Life, ZEIR ANPIN. Eliyahu, who came from that passion OF THE MALE more than other people, endured AND DID NOT DIE.

82. It is therefore written "for his Nefesh", instead of "to his Nefesh," for to (Heb. et) implies the female, THE NUKVA CALLED 'ET', BUT 'FOR' ALLUDES TO THE MALE. You might say THAT IT IS WRITTEN, "for the woman He said" (Bereshheet 3:16), WHO IS A FEMALE. HE REPLIED: It includes male and female, for when THE FEMALE is included within the male, then it is written, "for the woman He said," whereas "to the woman" indicates the female alone, not included with the male. Similarly, "for his Nefesh" indicates the male alone, whereas "to his Nefesh" indicates the female alone. Because Eliyahu is of the side of the male more than all other people in the world, he endured more than the others and did not die as did the other inhabitants of the world. For he comes from the Tree of Life and is not made of dust AS ARE THE REST OF MEN. He therefore ascended and did not die as do other people, as it is written, "and Eliyahu went up by a storm of wind into heaven" (II Melachim 2:11).

79. א"ל רבי יוסי, הא אוקמוה, דצדיקיא, לא בעאן לאטרחא למאריהון, באתר דנזקא אשתכחא לעינא. כגוונא דשמואל, דכתיב איך אלך ושמע שאול והרגני, א"ל עגלת בקר תקח בידך, בגין דצדיקיא, לא בעאן לאטרחא למאריהון, באתר דנזקא אשתכח. אוף הכי אליהו, ביון דחמא דנזקא אשתכח, לא בעי לאטרחא למאריה.

80. א"ל אנא מלה שמענא, דהא באליהו לא כתיב ביה ויירא וילך אל נפשו, אלא וירא, ראיה חמא, ומה חמא, אלא חמא, דהא מכמה שנין אזל בתריה מלאך המות, ולא אתמסר בידיה, והשתא וילך אל נפשו, מאי וילך אל נפשו, אזל לקיומא דנפשא, ומאן איהו אילנא דחיי לאתרדבא תמן.

81. תא חזי, בלהו כתיב את נפשו, והכא כתיב אל נפשו, ורזא דא שמענא, דאמר ר"ש, כל נשמתין דעלמא, בלהו נפקי מההוא נהר דנגיד ונפיק, וכלהו נקיט לון, ההוא צרורא דחייא, וכד נוקבא אתעברת מן דכורא, בלהו בתיאובתא דתרין סטרין, בתיאובתא דנוקבא לגבי דכורא, וכד תיאובתא דדכורא נפקא ברעותא, כדין אינון נשמתין בקיומא יתיר, בגין דכלא בתיאובתא ורעו דאילנא דחייא. ואליהו, בגין דהוה מההוא רעותא, יתיר מבר נש אחרא, אתקיים.

82. ובגין כך אל נפשו כתיב, ולא כתיב את נפשו, דהא את נפשו דא היא נוקבא. ואי תימא ואל האשה אמר, כללא דדכר ונוקבא, כד היא בגו דכורא, כדין ואל האשה אמר. את האשה, נוקבא בלחודאה, ולא דדכורא. כגוונא דא אל נפשו, דכר בלחודוי, את נפשו נוקבא בלחודאה ולא כלילו דדכורא. ובגין דאיהו מסטרא דדכורא, יתיר מכל בני עלמא, אתקיים בקיומיה יתיר, ולא מית בשאר בני עלמא, בגין דכלא איהו מאילנא דחיי, ולא מגו עפרא, ובגין דא אסתלק לעילא, ולא מית בארץ כל בני עלמא, דכתיב ויעל אליהו בסערה השמים.

83. Come and behold the verse: "...a chariot of fire, and horses of fire" (I Melachim 2:11). The spirit shed the body, and he did not die the way of other men. He remained a holy angel like other sacred supernal beings, carrying messages in the world like an angel. It has already been explained that the miracles performed by the Holy One, blessed be He, are carried out by him.

84. Come and behold the verse: "...and he requested for himself (lit. 'to his Nefesh') that he might die" (I Melachim 19:4), whereas previously it is written, "and went for his life (lit. 'for his Nefesh')" (Ibid.), which we have already explained alluded to his endurance. Here it is written, "to his Nefesh to die," to indicate the tree where death dwells, NAMELY, THE NUKVA, ACCORDING TO THE SECRET OF THE VERSE, "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5). There the Holy One, blessed be He, revealed Himself to him, as it is written, "Go out and stand upon the mountain" (I Melachim 19:11), followed by the words, "and after the earthquake a fire; but Hashem was not in the fire: and after the fire a still small voice," which alludes to the innermost place, from where all lights radiate.

85. It is written, "And when Eliyahu heard it, he wrapped his face in his mantle...And, behold, there came a voice to him, and said: What are you doing here, Eliyahu? And he said: I have been very jealous" (Mishlei 5:5). The Holy One, blessed be He, said to him, "How long will you be jealous for me." You have closed the door so that death will never have power over you and the world cannot tolerate your presence with My children, WHOM YOU ACCUSE. He answers, "because the children of Yisrael have forsaken your covenant" (Ibid. 14). He said: Upon your life, wherever people will observe the Holy Covenant, THAT IS, CIRCUMCISION, you shall be present.

86. Come and behold what Eliyahu caused by his words. It is written, "Yet I will leave seven thousand in Yisrael, all the knees that have not bowed to the Baal, and every mouth that has not kissed him" (Mishlei 5:18). The Holy One, blessed be He, said to him, 'From now on, the world cannot endure you along with my children, BECAUSE YOU BRING ACCUSATIONS AGAINST THEM.' "...and Elisha the son of Shafat of Avel-mechola shall you anoint to be prophet in your place" (Ibid. 16). Thus, there will be another prophet for my children, and you shall go to your place.

87. Come and behold: Any man who is jealous for the Holy One, blessed be He, is not subject to the power of the Angel of Death as are other men. Instead, peace is upon him, as was said of Pinchas: "Behold, I give to him my covenant of peace" (Bemidbar 25:12).

83. תָּא חֲזִי, מֵה כְּתִיב וְהָיָה רֶכֶב אֵשׁ וְסוּסֵי אֵשׁ וּגּו', דִּהָא כְּדִין אֲתַפְּשֵׁט גּוּפָא מִן רוּחָא, וְאִסְתַּלַּק דְּלָא כְּשָׂאֵר אַרְח בְּנֵי עֲלָמָא, וְאִשְׁתָּאֵר מִלְּאֲכָא קְדִישָׁא, כְּשָׂאֵר קְדִישֵׁי עֲלִיוֹנִין, וְעֵבִיד שְׁלִיחוּתָא בְּעֲלָמָא, וְהָא אוּקְמוּהּ, דְּנִסְיִן דְּעֵבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּעֲלָמָא, עַל יְרִידָה אֲתַעֲבִידֵן.

84. וְתָא חֲזִי, מֵה כְּתִיב וַיִּשְׁאַל אֶת נַפְשׁוֹ, בְּקִדְמִיתָא וַיֵּלֶךְ אֶל נַפְשׁוֹ, כְּמָה דְּאֲתַמֵּר בְּקִיּוּמָא, וְהִכָּא אֲתַנְפְּשׁוּ לְמוֹת, אֵילָנָא דְּבֵיהּ שְׂרִיא מוֹתָא, וְתַמְן אֲתַגְּלִי עֲלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּכְתִיב צָא וְעַמְדַתְּ בְּהַר. מֵה כְּתִיב בְּתַרְיָה, וְאַחַר הִרְעַשׂ אֵשׁ לֹא בָּאֵשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דְּקָה, דָּא הוּא אֲתַר פְּגִימָא דְּכֻלָּא, דְּמַגִּיבָה נְפֻקִין כָּל נְהוּרִין.

85. מֵה כְּתִיב וַיְהִי כִשְׁמַע אֱלֹהֵי וַיִּלְט פָּנָיו בְּאֲדָרְתוֹ וְהָיָה אֵלָיו קוֹל וַיֹּאמֶר מֵה לָךְ פֹּה אֱלֹהֵי וַיֹּאמֶר קִנְאֵתִי, א"ל קוּדְשָׁא בְּרִיךְ הוּא עַד מְתֵי אֲתָה מְקַנְא לִי, טְרַקַת גְּלָא דְּלֹא יָכִיל לְשַׁלְטָאָה בְּךָ מוֹתָא לְעֲלָמָא, וְעֲלָמָא לֹא יָכִיל לְמַסְבְּלָךְ עִם בְּנֵי, א"ל כִּי עֲזָבוּ בְּרִיתְךָ בְּנֵי יִשְׂרָאֵל וּגּו'. אָמַר לִיה חֲזִינְךָ, דְּבִכְל אֲתַר דְּבְנֵי יִקְיִימוּ קִיּוּם קְדִישָׁא, אֲנִתְ תְּהָא זְמִין תַּמְן.

86. תָּא חֲזִי, מֵה גְרָם הָיָא מְלָה דְּאֱלֹהֵי, דְּכְתִיב וְהִשְׁאֲרֵתִי בְּיִשְׂרָאֵל שְׁבַעַת אֲלָפִים כָּל הַבְּרָכִים אֲשֶׁר לֹא פָּרְעוּ לְבַעַל וְכָל הַפֶּה אֲשֶׁר לֹא נָשַׁק לוֹ. אָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא, מְכָאן וְלֵהֲלֵאָה, דְּלֹא יָכִיל עֲלָמָא לְמַסְבְּלָךְ עִם בְּנֵי, וְאֲתַ אֱלִישַׁע בֶּן שַׁפְט מְאָבֵל מַחֻלָּה תַּמְשַׁח לְנַבִּיא תַּחְתִּינְךָ, יְהָא נְבִיאָה אַחְרָא לְגַבֵּי בְּנֵי, וְאֲתַ תַּסְתַּלַּק לְאַתְרֵךְ.

87. וְתָא חֲזִי, כָּל הָהוּא בְּרַ נֶשׁ, דְּמַקְנֵי לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, לֹא יָכִיל מִלְּאֲכָא דְּמוֹתָא לְשַׁלְטָאָה בֵּיהּ, כְּשָׂאֵר בְּנֵי נֶשָׂא, וַיִּתְקִיּוּם בֵּיהּ שְׁלָם, וְהָא אוּקְמוּהּ, כְּמָה דְּאֲתַמֵּר בְּפִנְחָס, לְכֵן אָמַר הֲנִי נוֹתֵן לוֹ אֲתַ בְּרִיתִי שְׁלוֹם.

9. "And he fell on his brother Binyamin's neck and wept"

The neck is like the Tower of David: it is not of this world, but rather of the celestial Jerusalem. Yosef weeps because he foresaw the destruction of the Temple and the exile of the tribes of Yisrael. He is able to see such things because the Holy Spirit dwells in him --although it does not dwell with his brothers. The destruction of the great Temple darkens the whole world, we learn. This was the painful foreknowledge Yosef was obliged to carry with him.

The Relevance of this Passage

Our planet contains many spiritual energy centers. These serve as portals through which the supernal Light of the Upper Worlds flows into our dimension. Israel, we are told, is the energy center of the entire planet. The city of Jerusalem is the energy source of Israel. The Holy Temple is the primal source of energy for Jerusalem. And the Holy of Holies is the Fountainhead of spiritual energy for the Temple. Reading this passage connects us to Jerusalem, the Temple, and ultimately to the Holy of Holies. This ensures that all our prayers, deeds, and meditations draw their appropriate Light from this wellspring of spiritual energy.

88. "And he fell on his brother Binyamin's neck and wept; and Binyamin wept on his neck..." Rabbi Yitzchak said: It has been already explained that he wept for the first Temple and for the second Temple--THAT WILL BE BUILT ON BINYAMIN'S PORTION AND BE DESTROYED.

89. He opened the discussion with the verse, "Your neck is like the Tower of David built with turrets, on which there hang a thousand bucklers, all shields of mighty men" (Shir Hashirim 4:4). HE ASKS: What is the "Tower of David?" It is the Tower of David IN JERUSALEM that was built by David, NAMELY, THAT STANDS inside Jerusalem. Yet "the Tower of David" IN THE SCRIPTURE IS NOT THIS "TOWER OF DAVID," BUT is the celestial Jerusalem--NAMELY, THE NUKVA--about which it is written, "The name of Hashem is a strong tower: the righteous runs into it, and is set up on high" (Mishlei 18:10). HE ASKS: Who "is set up on high"-THE RIGHTEOUS OR THE TOWER? HE ANSWERS: the tower is, for into it the righteous (YESOD) runs.

90. "Your neck" is the Lower Temple, WHICH RESEMBLES THE TOWER OF DAVID, WHICH IS THE NUKVA AND IS SO CALLED because it is beautifully built, like the neck. As the neck symbolizes the beauty of the whole body, so the Temple symbolizes the beauty of the whole world.

91. The phrase, "built with turrets (Heb. talpiot)" means a hill on which all the children of the world look TO PRAISE AND TO PRAY. It has been explained that the word 'talpiot' consists of the letters Tel-Piot (lit. 'a mound of mouths'). It is a mound which all the mouths of the world praise and pray.

92. The phrase, "on which there hang a thousand bucklers", (ibid.) refers to the thousand reconstructions fixed upon it, THAT IS, ON THE ILLUMINATION OF CHOCHMAH HINTED AT BY THE NUMBER ONE THOUSAND. AND "all shields of mighty men" are called thus because they come from the side of harsh judgment.

93. As all a woman's jewels hang round her neck, so do all ornaments of the world hang about and dwell within the Temple. It has already been explained that the verse, "We are pursued to our necks" (Eichah 5:5) alludes to the Temple, which is the neck and beauty of the world. "We are pursued to our necks; WE LABOR, AND HAVE NO REST," that labored building it twice--THE FIRST TEMPLE AND THE SECOND TEMPLE--"and have no rest," for we were not allowed any. The Temples were destroyed and not rebuilt.

94. As when the neck is destroyed the whole body perishes, when the Temple was destroyed and darkened, the whole world became dark too, and the sun, heaven, earth, and stars did not shine.

88. וַיִּפֹּל עַל צוֹאֲרֵי בִנְיָמִן אָחִיו וַיִּבְכֶּךְ וּבְנֵימָן בָּכָה עַל צוֹאֲרָיו. רַבִּי יִצְחָק אָמַר, הֵא אֹקְמוֹהָ, דְּבָכָה עַל מְקֻדָּשׁ רֵאשׁוֹן וְעַל מְקֻדָּשׁ שְׁנִי.

89. פִּתַּח וְאָמַר, כְּמַגְדֵּל דְּדוֹד צוֹאֲרֵךְ בְּנוֹי לְתַלְפִּיּוֹת אֶלֶף הַמִּגֵּן תְּלוּי עֲלָיו כֹּל שְׁלֹטֵי הַגְּבוּרִים. כְּמַגְדֵּל דְּדוֹד, מֵאֵן מַגְדֵּל דְּדוֹד. דָּא מַגְדֵּל דְּדוֹד וְדָאִי, דְּבָנָה לִיהַ דְּדוֹד, וְסָלִיק לִיהַ גּוֹ יְרוּשָׁלַיִם. אֶלָּא כְּמַגְדֵּל דְּדוֹד, דָּא יְרוּשָׁלַם דְּלְעִילָא, דְּכְתִיב בֵּיהַ, מַגְדֵּל עַז שֵׁם ה' בּוֹ יְרוּץ צְדִיק וְנִשְׁגָב, מֵאֵן נִשְׁגָב. אֶלָּא הֵהוּא מַגְדֵּל נִשְׁגָב, בְּגִין דְּבֵיהַ יְרוּץ צְדִיק.

90. צוֹאֲרֵךְ: דָּא בֵּית מְקֻדָּשָׁא דְּלְתַתָּא, דְּאִיהוּ קְאִים בְּתַקּוּנָא דְּשְׁפִירוֹ, כְּקֻדְלָא לְגוּפָא. מַה צוֹאֲר, אִיהוּ שְׁפִירוֹ דְּכָל גּוּפָא, הֵכִי נִמְי בֵּי מְקֻדָּשָׁא, אִיהוּ שְׁפִירוֹ דְּכָל עֲלְמָא.

91. בְּנוֹי לְתַלְפִּיּוֹת, תְּלָא דְּכָל בְּנֵי עֲלְמָא הוּוּ מְסַתְּבָלָן בֵּיהַ, וְהֵכִי אֹקְמוֹהָ, תְּלַפִּיּוֹת: תֵּל דְּכָל פִּיּוֹת דְּעֲלְמָא מְשַׁבְּחִין וּמְצַלָּאן לְגַבְיָהּ.

92. אֶלֶף הַמִּגֵּן תְּלוּי עֲלָיו, אֵלִין אֶלֶף תְּקוּנִין, דְּמַתְּקִינִין בֵּיהַ כְּדָקָא יְאוּת. כֹּל שְׁלֹטֵי הַגְּבוּרִים, דְּכְלָהוּ קָא אֲתִינִין מְסַטְרָא דְּדִינָא קְשִׁיָּא.

93. מַה צוֹאֲר כֹּל תְּקוּנִין דְּאֲתַתָּא בֵּיהַ תְּלִינִין, כִּךְ בְּמַקְדָּשָׁא, כֹּל תְּקוּנִין דְּעֲלְמָא, בֵּיהַ תְּלִינִין וְשְׂרִינִין. וְהֵא אֹקְמוֹהָ, דְּכְתִיב עַל צוֹאֲרִינוּ נִרְדְּפִנוּ, עַל בֵּי מְקֻדָּשָׁא, דְּאִיהוּ צוֹאֲר וְשְׁפִירוֹ דְּכָל עֲלְמָא. נִרְדְּפִנוּ, יִגְעִנוּ, לְמַבְנֵי לִיהַ תְּרִין זְמַנִּין, וְלֹא הוּנַח לָנוּ, דְּהֵא לֹא שְׁבָקוּהָ לָן, וְאֲתַחֲרַב וְלֹא אֲתַבְנֵי לְבַתֵּר.

94. מַה צוֹאֲר, בֵּינִין דְּאֲשַׁתְּצִי, כֹּל גּוּפָא אֲשַׁתְּצִי עִמּוּהָ, הֵכִי נִמְי בֵּי מְקֻדָּשָׁא, בֵּינִין דְּאִיהוּ אֲשַׁתְּצִי וְאֲתַחֲשֵׁךְ, כֹּל עֲלְמָא הֵכִי נִמְי אֲתַחֲשֵׁךְ, וְלֹא נְהִיר שְׁמֶשׁ, וְלֹא שְׁמַיָּא וְאַרְעָא וְכַכְבֵּיָא.

95. For that reason-FOR THE TWO TEMPLES THAT WERE DESTROYED-Yosef cried. After he wept for this, he wept for the tribes that went into exile. For shortly after the Temple was destroyed, all the tribes were sent into exile and dispersed among the nations, as it is written, "And he kissed all his brethren, and wept on them," meaning, on account of their GOING INTO EXILE.

96. He wept for everything-for the Temple that was twice destroyed and for his brothers, the ten tribes, who went into exile and were scattered among the nations. "...and after that his brethren talked with him," not 'wept'. He wept because HE SAW the Holy Spirit come upon him; but they did not weep, because the Holy Spirit did not dwell upon them--THEY DID NOT SEE IT.

10. "And the report was heard in Pharaoh's house"

The Rabbis comment on the role of the voice in prayer. The hidden relationship between voice and Sfirot is explained by the fact that an inner voice can be heard, just as an outer one can--but the inner voice relates to the Sfirah of Zeir Anpin in a manner the heard voice does not. There are, we learn, many different voices, and those including the letter Vav ?, are heard differently from those without it. The rabbis conclude that when The Creator raises up the voice that is now without the Vav, the People shall come home from their long exile to worship Him at Jerusalem's holy mountain.

The Relevance of this Passage

Human speech is intimately tied to the Divine. The voice can summon forth both dark and Light forces. Different words and blessings resonate with the numerous supernal worlds that dwell on high, each realm bringing forth a particular ray of Divine Light to illuminate our existence. The ancient Kabbalists composed words and prayers that would radiate the brightest of Light in this world. This passage helps us stimulate the Light that shines in all supernal worlds. It inspires us to use our outer and inner voice to produce only positive energy.

97. "...and the report (lit. 'voice') was heard in Pharaoh's house." Rabbi Aba began the discussion with the verse, "My soul longs, indeed, it faints for the courts of Hashem: my heart and my flesh cry out from the living El" (Tehilim 84:3). Come and behold: When a man prays before his Master, he should first recite his daily blessings, and say his prayers at the proper times.

98. In the morning, he is to be united with the right of the Holy One, blessed be He, WHICH IS CHESED. At Minchah (the afternoon prayer) he is to be united with the left OF THE HOLY ONE, BLESSED BE HE. It behooves man to pray daily, so as to be united with the Holy One, blessed be He, as has already been explained. When he prays before his Master, he must not speak out loud, for whoever speaks out loud will find his prayer is not accepted.

95. בְּגִין כֵּן, בְּכָה יוֹסֵף עַל דָּא. וּלְבַתֵּר דְּבִכָּה עַל דָּא, בְּכָה עַל שְׁבִטֵין דְּאַתְגְּלוּ, כִּד אֶתְחַרִּיב בֵּי מִקְדָּשָׁא, כְּלֵהוּ שְׁבִטֵין אֶתְגְּלוּ מִיַּד, וְאַתְבְּדְרוּ בֵּינֵי עַמְמֵינָא, הֵהָד וַיִּנְשֶׁק לְכָל אָחִיו וַיִּבְךְ עֲלֵיהֶם, עֲלֵיהֶם וְדָאֵי.

96. עַל כְּלָם בְּכָה, עַל בֵּי מִקְדָּשָׁא דְּאַתְחַרִּיב תְּרִין זְמָנִין, וְעַל אָחִיו עֶשְׂרֵת הַשְּׁבִטִים, דְּאַתְגְּלוּ בְּגִלּוּתָא, וְאַתְבְּדְרוּן בֵּינֵי עַמְמֵינָא. וְאַחֲרֵי כֵן דִּבְרוּ אָחִיו אִתּוּ, וְלֹא כְּתִיב וַיִּבְכּוּ, דְּהָא אִיהוּ בְּכָה, דְּנִצְנֵצָה בֵּיהּ רִוּחָא קְדִישָׁא, וְאִינוּן לָא בְּכוּ, דְּלֹא שָׂרָא עֲלֵיהוּ רִוּחַ קְדִישָׁא.

97. וְהִקְל נִשְׁמַע בֵּית פְּרַעֲה. רַבִּי אַבָּא פָּתַח וְאָמַר נִכְסְפָה וְגַם כְּלָתָה נִפְשֵׁי לְחֻצְרוֹת ה' לְבִי וּבִשְׂרִי יִרְנְנוּ אֵל אֵל חַי. תָּא חֲזִי, כֹּל בַּר נֶשׁ דְּצִלֵי צְלוּתֵיהּ, קָמֵי מְאָרִיָּה, אֶצְטְרִיךְ לֵיהּ, לְאַקְדָּמָא לֵיהּ בְּרַכָּאן, בְּכָל יוֹמָא וְיוֹמָא, וּלְצִלֵי צְלוּתֵיהּ קָמֵי מְאָרִיָּה, בְּזְמָנָא דְּאַצְטְרִיךְ.

98. בְּצַפְרָא, לְאַחְדָּא בִּימִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא. בְּמִנְחָה, לְאַחְדָּא בְּשְׂמָאלָא. וְצְלוּתָא וּבְעוּתָא, אֶצְטְרִיךְ לֵיהּ לְבַר נֶשׁ, בְּכָל יוֹמָא וְיוֹמָא, בְּגִין לְאַתְאַחְדָּא בֵּיהּ, וְאוֹקִימָנָא, מֵאֵן דְּצִלֵי צְלוּתֵיהּ, קָמֵי מְאָרִיָּה, אֶצְטְרִיךְ לֵיהּ, דְּלֹא לְמִשְׁמַע קְלִיָּהּ בְּצְלוּתֵיהּ, וּמֵאֵן דְּאַשְׁמַע קְלִיָּהּ בְּצְלוּתֵיהּ, צְלוּתֵיהּ לֹא אֶשְׁתַּמַּע.

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99. Why? Because the prayer is not an audible voice (Heb. kol), nor is the audible voice a prayer. What is then a prayer? It is a different voice that is attached to the voice that is heard. What is the voice that is heard? It is Kol spelled with the letter Vav, whereas the voice attached TO THE VOICE THAT IS HEARD is kol without the letter Vav.

100. Thus, a man should never speak out loud when he prays, but pray in a whisper, WHICH IS AN ASPECT OF THE NUKVA, THE SECRET OF PRAYER. BY OUR PRAYERS WE UNITE THE STILL VOICE WITH ZEIR ANPIN, WHICH IS THE AUDIBLE VOICE. This prayer is always accepted, BECAUSE IT IS DESIROUS OF BEING UNITED WITH ZEIR ANPIN. This is learned from the words, "and the voice was heard", spelled without the letter Vav, in which the words "is heard" MEANS IT WAS ACCEPTED. This is a prayer said in a whisper, as is written of Chanah, "but her voice was not heard" (I Shmuel 1:13). This is the prayer that the Holy One, blessed be He, accepts-a prayer that is made willingly and intentionally, and is properly performed by a man concerned with the unity of his Master every day in the proper manner.

101. Rabbi Elazar said: A secret voice is the supernal voice, NAMELY, THE VOICE IN BINAH, from which all voices are derived. But a voice without the letter Vav is the prayer below, NAMELY, THE NUKVA, about to rise and be elevated to the Vav, WHICH IS ZEIR ANPIN, and be joined with him--TO RECEIVE CHASSADIM FROM HIM.

102. Come and behold: "and the voice was heard." This is the voice without the letter Vav, NAMELY, THE NUKVA WHEN SEPARATED FROM ZEIR ANPIN--the voice that weeps for the first Temple and the second Temple. It is "heard" as it is written, "A voice was heard in Rama" (Yirmeyah 31:14). HE ASKS: What is "in Rama (lit. 'on high')?" HE REPLIED: It is the Supernal World, the world to come, BINAH. This is derived from "between Rama and Bet-el" (Shoftim 4:5), which means, "from everlasting to everlasting (lit. 'from world to world')." THAT IS, FROM BINAH CALLED 'RAMA', THE SUPERNAL WORLD, TO THE NUKVA CALLED 'BET- EL', THE LOWER WORLD. HERE TOO, "in Rama" refers to the Supernal World, BINAH, for when it was heard in Rama, then it is written, "And on that day did Hashem Elohim Tzva'ot call to weeping, and to mourning" (Yeshayah 22:12).

103. "...and the voice was heard high" above, THAT IS, THE NUKVA WENT HIGH UP TO THE LEFT COLUMN OF BINAH, AND THEN BOTH TEMPLES WERE DESTROYED. Why WERE THEY DESTROYED? Because the letter Vav was gone from THE NUKVA, FOR IT CLOTHED THE RIGHT OF BINAH, AND THE NUKVA CLOTHED THE LEFT OF BINAH. THUS THEY WERE SEPARATED FROM END TO END. Then it is written, "Rachel weeping for her children; she refused to be comforted for her children because he is not" (Yirmeyah 31:14). ALL HER LIGHTS WERE STOPPED, AND BECAUSE SHE THEREFORE HAD NOTHING TO GIVE TO HER CHILDREN, THEY WENT INTO EXILE. HE ASKS: WHY DOES THE VERSE READ, "because he is not," instead of, "they are not"--THAT IS, IN THE PLURAL. HE REPLIED: It is written, "he is not," as we explained, because her husband is not with her. If her husband, ZEIR ANPIN, had been with her, she would have been comforted for her children, HER LIGHT WOULD HAVE NOT BEEN STOPPED, and her children would not be in exile. But because "he is not" with her, she is not comforted for her children, and they were removed from her.

99. מ"ט. בגין דצלותא, לאו איהי ההיא קלא דאשתמע, דההוא קול דאשתמע לאו היא צלותא. ומאן איהי צלותא. דא קלא אחרא, דתליא בקלא דאשתמע, ומאן הוא קלא דאשתמע. דא ההוא קול דהוא בוא"ו, קלא דתליא ביה, דא ההוא קל בלא וא"ו.

100. ובגין כך, לא אצטריך ליה לבר נש, למשמע קליה בצלותיה, אלא לצלאה בלחש, בההוא קלא דלא אשתמע, ודא היא צלותא דאתקבלת תדיר, וסימניך והקל נשמע, קל בלא וא"ו, נשמע. דא היא צלותא דהיא בחשאי, דכתיב בחנה, וקולה לא ישמע, דא היא צלותא דקדשא ברין הוא קביל, בד אתעביד גו רעותא, וכחונה, ותקונא בדקא יאות, וליחרא יחודא דמריה בדקא יאות בכל יומא.

101. רבי אלעזר אמר, קלא בחשאי, דא היא קלא עלאה, דכל קלין נמקין מתמן. אבל קל בלא ו', דא היא צלותא דלתתא, דאיהי אזלא לאסתלקא בוא"ו, ולא תחברא ביה.

102. תא חזי, והקל נשמע, דא הוא קל בלא וא"ו, דא היא קלא, דבכאת על מקדש ראשון, ועל מקדש שני. נשמע: כמה דאת אמר, קול ברמה נשמע. ברמה, מאי ברמה. דא הוא עלמא עלאה, עלמא דאתי, וסימניך מן הרמה ועד בית אל, מן העולם ועד העולם, הכא ברמה, דא עלמא עלאה, דהא בהיא שעתא, די ברמה נשמע, כדין מה כתיב, ויקרא ה' אלקים צבאות ביום ההוא לבכי ולמספר וגו'.

103. והקל נשמע, לעילא לעילא. מ"ט. בגין, דוא"ו אתרחק ואסתלק מניה, וכדין רחל מבכה על בניה מאנה להנחם על בניה בי איננו. בי איננו, בי אינם מבעי ליה. אלא בי איננו, והא אוקימנא, בי איננו: דבעלה לא אשתכח עמה, דאלמלא בעלה ישתכח עמה, תתנחם עליהו, דהא כדין בנהא, לא יהון בגלותא, ובגין דאיננו, לאו איהי מתנחמא על בנהא, בגין דבנהא אתרחקו מנה, על דאיננו עמה.

104. Come and behold: "in Pharaoh's house" alludes to on high, BINAH, which is the house from which the lights and candles are revealed. It alludes TO THE SFIROT OF THE NUKVA CALLED 'CANDLES'. All that was hidden, is there revealed. THEREFORE BINAH IS CALLED 'THE HOUSE OF PHARAOH'. The Holy One, blessed be He, then brings out all the lights and candles to shine on the voice spelled without the letter Vav, WHICH IS THE NUKVA.

105. Come and behold: When the Holy One, blessed be He, raises this voice, THE NUKVA, from the dust, it will join the Vav, WHICH IS ZEIR ANPIN. Then all that was lost TO YISRAEL at the time of exile will be returned to them. They will feast upon the supernal lights added to them from the Supernal World, as it is written, "And it shall come to pass on that day, that a great shofar shall be blown, and they who were lost in the land of Ashur, and the outcasts in the land of Egypt, shall come and worship Hashem in the holy mountain at Jerusalem" (Yeshayah 27:13).

11. "Take wagons...for your little ones"

The rabbis explore the meaning of the separation of The Creator and the Shechinah--the female Divine presence--from the people of Yisrael. This parallels the separation of Yosef from Ya'akov. Ya'akov's realization that Yosef is alive continues this parallel, revealing what will come about when The Creator and the Shechinah reunite with the people.

The Relevance of this Passage

The energy summoned forth through meditation upon these Hebrew letters hastens the ultimate unification of the Shechinah and The Creator--the souls of man and the Divine. In addition, we arouse the Light of protection and joy that emanates from the Shechinah.

106. "Now, you are commanded, do this: take wagons out of the land of Egypt" (Bereshheet 45:19). Rabbi Chiya opened the discussion with the verse, "Rejoice with Jerusalem, and be glad with her, all you that love her, rejoice for joy with her" (Yeshayah 66:10). Come and behold: When the Temple was destroyed and Yisrael were exiled from their land because of their sins, the Holy One, blessed be He, was gone up high and did not notice the destruction of the Temple or His exiled people. The Shechinah then went into exile with them.

107. When He descended, He saw that his House was burnt. He looked for His people and behold, they were in exile. He asked for the Lady, NAMELY, THE SHECHINAH, and learned that she was exiled. Then, it is written, "And on that day did Hashem Elohim Tzva'ot call to weeping, and to mourning, and to baldness, and to girding with sackcloth" (Yeshayah 22:12). And OF THE SHECHINAH, it is written, "Lament like a virgin girded with sackcloth for the husband of her youth" (Yoel 1:8), because "he is gone," NAMELY, HER HUSBAND. For he went away from her, and they are apart.

104. תָּא חֲזִי בֵּית פַּרְעֹה, דָּא הוּא סִימְנִיךְ לְעִילָא, בֵּיתָא דְאַתְפָּרְעוּ וְאַתְגְּלִיזִין מִנִּיהּ כָּל נְהוּרִין, וְכָל בּוּצִינִין, כָּל מַה דְּהוּה סְתִים, מִתְמָן אֲתַגְּלִי, וּבְג"כ, קוּדְשָׁא בְרִיךְ הוּא אֲפִיק כָּל נְהוּרִין, וְכָל בּוּצִינִין, בְּגִין לְאַנְהָרָא לְהוּא קוּל, דְּאֲקָרִי קַל בְּלָא וּא"ו.

105. תָּא חֲזִי בְּד יְקִים קוּדְשָׁא בְרִיךְ הוּא לְהַאי קַל מִעַפְרָא, וְיִתְחַבֵּר בּוּא"ו, כְּדִין כָּל מַה דְּאַתְאָבִיד מְנִיחֵהוּ בְּזִמְנָא דְגְלוּתָא, יִתְהַדֵּר וְיִתְעַדְנֹן בְּנְהוּרִין עֲלָאִין, דְּאַתּוּסְפִין מִגּוּ עֲלָמָא עֲלָאָה, כְּד"א וְהִיָּה בַיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוּל וּבָאוּ הָאוּבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנְּחָחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לֵה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם.

106. וְאַתָּה צְוִיתָה זֹאת עֲשׂו קַחוּ לָכֶם מֵאֶרֶץ מִצְרַיִם וְגו'. רַבִּי חִיָּיא פָּתַח, שְׂמַחוּ אֶת יְרוּשָׁלַיִם וְגִילוּ בָּהּ כָּל אוֹהֲבֶיהָ שִׂישׁוּ אֶתָּה מְשׁוּשׁ וְגו'. תָּא חֲזִי, כְּד אֲתַחֲרַב בֵּי מְקֻדְשָׁא, וְגִרְמֵנו חוּבִין, וְאַתְגְּלוּ יִשְׂרָאֵל מֵאֶרְעָא, אֲסַתְּלַק קוּדְשָׁא בְרִיךְ הוּא לְעִילָא לְעִילָא, וְלֹא אֲשַׁגַּח עַל חֲרוּב בֵּי מְקֻדְשָׁא, וְעַל עַמִּיהָ דְאַתְגְּלוּ, וּכְדִין שְׂכִינְתָא אֲתַגְּלִיָּיא עִמְהוֹן.

107. כְּד נָחַת, אֲשַׁגַּח עַל בֵּיתִיהָ דְאַתּוּקְדָא, אֲסַתְּבַל עַל עַמִּיהָ, וְהָא אֲתַגְּלִי, שְׂאֵל עַל מְטְרוּנִיתָא, וְאַתְתְּרַכַת, כְּדִין וַיִּקְרָא ה' אֱלֹקִים צְבָאוֹת בַּיּוֹם הַהוּא לְבָבִי וּלְמַסְפָּד וּלְקִרְחָה וּלְחַגְרֵי שָׁק, וְהִיא גַם הִיא מַה כְּתִיב בָּהּ, אֲלֵי כְּבַתּוּלָה חָגַרְתְּ שָׁק עַל בְּעַל נְעוּרֶיהָ, כְּד"א בֵּי אֵינְנוּ, בְּגִין דְּאַסְתְּלַק מִינָהּ, וְאַשְׁתַּבַּח פְּרוּדָא.

108. Even heaven and earth themselves mourned, as it is written, "I clothe the heavens with blackness and I make sackcloth their covering" (Yeshayah 50:3). All the high angels mourned for Her, as it is written, "Behold, the mighty ones shall cry outside; the angels of peace weep bitterly" (Yeshayah. 33:7). The sun and moon were in mourning, their lights darkened, as it is written, "the sun shall be darkened in his going forth" (Yeshayah 13:10). Everyone high and low wept for Her and mourned, because the Other Side reigned over Her, on the Holy Land.

109. He opened the discussion with the verse, "you son of man, thus says Hashem Elohim to the land of Yisrael: An end, the end is come upon the four corners of the land" (Yechezkel 7:2). This verse contains a deep mystery. What does "to the land of Yisrael: an end" mean? Does it mean an end to the land of Yisrael? HE ANSWERS: Surely this is true, as we have learned. There is an end on the right and an end on the left. HE EXPLAINED: An end on the right, as it is written, "at the end of days (lit. 'right')" (Daniel 12:13), and an end on the left, as it is written, "He puts an end to darkness, and searches out all perfection" (Iyov 28:3). This is the end of all flesh, as we have learned.

110. The end on the right is written of in the verse, "to the land of Yisrael an end." "...the end is come UPON THE FOUR CORNERS OF THE LAND" refers to the end on the left. The end on the right is the end through the Good Inclination, and the end on the left is the end through the Evil Inclination, which happened when, through the increase in sins, it was decreed that the evil kingdom would be given permission to rule and destroy His house and Temple, as it is written, "Thus says Hashem Elohim! An evil, a singular evil, behold, is come" (Yechezkel 7:5).

111. Therefore there was mourning above and below, for reign was given to the end of the left. Thus, because the Kingdom of Holiness, the kingdom of heaven, was humbled and the kingdom of evil prevailed, it behooves any man to mourn with it, THE HOLY KINGDOM, and be abased with it. Also, when the Holy Kingdom rises, and the world rejoices, he shall also rejoice with her, as it is written, "rejoice for joy with it, all you that did mourn for her" (Yeshayah 66:10).

112. Come and behold: It is written of Egypt "a very fair heifer" (Yirmeyah 46:20), and it is because of the secret of this heifer that Yisrael were under its rule for many years--THAT IS, FOR THE 210 YEARS THEY LIVED IN EGYPT. Because Yisrael would eventually rule over it in the future, they were now given a hint of this IN THE VERSE, "TAKE wagons (also: 'heifers') OUT OF THE LAND OF EGYPT FOR YOUR LITTLE ONES..."

108. וְאִמְלוּ שָׁמַיָא וְאַרְעָא, כִּלְהוּ אֲתַאבְלוּ, דְכְתִיב אֲלֵבִישׁ שָׁמַיִם קִדְרוֹת וְשָׁק אֲשִׁים כְּסוּתָם. מְלֵאכֵי עֲלָיִי, כִּלְהוּ אֲתַאבְלוּ עֲלֵיהּ, דְכְתִיב הֵן אֲרָאִלְם צַעְקוּ חֲצָה מְלֵאכֵי שְׁלוֹם מֵרַ יְבִבְיוֹן. שְׁמַשׁא וְסִיְהָרָא אֲתַאבְלוּ, וְחֲשָׁכוּ נְהוּרִיהוֹן, דְכְתִיב חֲשַׁךְ הַשֶּׁמֶשׁ בְּצִאתוֹ וְגו', וְכֹלָא עֲלָיִי וְתַתָּאִי, בְּכוּ עֲלֵהּ וְאֲתַאבְלוּ. מ"ט, בְּגִין דְשִׁלְטָא עֲלֵהּ סִטְרָא אַחְרָא, דְשִׁלְטָא עַל אַרְעָא קְדִישָׁא.

109. פִּתַּח וְאָמַר, וְאַתָּה בֶן אָדָם כֹּה אָמַר ה' אֱלֹקִים לְאַדְמַת יִשְׂרָאֵל קֶץ בָּא הַקֶּץ עַל אַרְבַּע בְּנוֹת הָאָרֶץ, הַאִי קָרָא רָזָא עֲלָאָה אִיהוּ, לְאַדְמַת יִשְׂרָאֵל קֶץ מֵאִי אִיהוּ, וְכִי אַדְמַת יִשְׂרָאֵל קֶץ הִיא. אֵלָא הַכִּי הוּא וְדָאִי וְאַתְמַר, קֶץ אִיהוּ לִימִינָא, קֶץ אִיהוּ לְשְׁמָאלָא. קֶץ לִימִינָא: דְכְתִיב לְקֶץ הַיָּמִין. קֶץ לְשְׁמָאלָא: דְכְתִיב, קֶץ שָׁם לְחֲשַׁךְ וְלְכָל תְּכֵלִית הוּא חוֹקֵר, וְדָא הוּא, קֶץ כָּל בָּשָׂר, בְּמָה דְאַתְמַר.

110. קֶץ הַיָּמִינָא, הַיָּינוּ דְכְתִיב לְאַדְמַת יִשְׂרָאֵל קֶץ. בָּא הַקֶּץ, דָּא קֶץ דְשְׁמָאלָא. קֶץ הַיָּמִינָא: דָּא קֶץ דִּינְצָר הַטּוֹב. קֶץ דְשְׁמָאלָא: דָּא קֶץ דִּינְצָר הַרַע, וְדָא אִיהוּ, דְכַד חוֹבִין גְּרָמוּ וְאַתְגַּבְרוּ, אַתְגָּזֵר וְאַתְיִיְהִיב שְׁלִטְנָא לְמַלְכוּת הַרְשָׁעָה לְשִׁלְטָאָה, וְלְחַרְבָּא בֵּיתֵיהּ וּמְקַדְשֵׁיהּ, וְדָא הוּא דְכְתִיב, כֹּה אָמַר ה' אֱלֹקִים רָעָה אַחַר רָעָה הִנֵּה בָּאָה, וְכֹלָא חַד.

111. וּבְג"כ, אֲתַאבְלוּ עֲלָיִי וְתַתָּאִי, עַל דְאַתְיִיְהִיב שְׁלִטְנוּ לְהֵאִי קֶץ דְשְׁמָאלָא, וּבְגִין כֶּךָ, בֵּינָן דְמַלְכוּת קְדִישָׁא, מַלְכוּת שָׁמַיִם אֲתַכְפִּיא, וּמַלְכוּת חַיִּיבָא אַתְגַּבְר, אִית לֵיהּ לְכָל בַּר נֶשׁ, לְאַתְאבְלָא עִמָּה, וְלְאַתְכְפִּיא עִמָּה, וּבְגִין דְכַד אִיהוּ יוֹדְקָפָא, וְעֲלָמָא יִתְחַדִּי, יִתְחַדִּי אִיהוּ בְהַדְרָה, דְכְתִיב שִׁישׁוּ אֶתְהּ מִשׁוֹשׁ כָּל הַמֵּתְאבְלִים עֲלֵיהּ.

112. תָּא חֲזִי, כְּתִיב בְּהוּ בְּמִצְרַיִם, עֲגֵלָה יְמִימָה מִצְרַיִם, וְרָזָא דְעֲגֵלָה דָּא, הוּוּ יִשְׂרָאֵל תְּחוֹת שְׁלִטְנֵיהּ, בְּמָה זְמַנִּין, וְכַמָּה שְׁנִין, וּבְגִין דְזַמִּינִין יִשְׂרָאֵל לְשִׁלְטָאָה לְבָתֵּר עֲלֵהּ, אַתְרַמְיוּ לֹון הַשְׁתָּא עֲגֻלוֹת.

113. Rabbi Elazar said: Yosef reminded Ya'akov, about breaking the heifer's neck that he went away from him when they were studying this text. It has been explained that the ritual of the heifer was carried out when a man was found slain, but the killer was not known. The heifer is then offered to pacify the evil spirits, so they would not recognize him or rule over THE LAND.

114. Come and behold: All men die by the Angel of Death, except someone who is killed by other men before the time has arrived FOR THE ANGEL OF DEATH to take hold of him and TAKE HIS SOUL, for the Angel of Death does not have dominion over man until he is given permission FROM ABOVE.

115. Therefore the Angel of Death has the right to rule over him, as it is written, "and it be not known who has slain him" (Devarim 21:1). He also has permission, since it is unknown WHO HAS SLAIN THE VICTIM, to accuse that place, THE NUKVA. Therefore "the elders of that city shall take a heifer" (Ibid. 3), in order to remove judgment from that place and to fortify it against the Accuser's power, so it shall be saved from him.

116. Come and behold: When Yosef parted from his father, he was sent without escort or without food, and whatever happened then happened. When Ya'akov said: "Yosef is without doubt torn in pieces" (Bereshheet 37:33), he added, "For I will go down to my son mourning into Sh'ol" (Ibid. 35), for I caused him TO BE KILLED, HAVING SENT HIM WITHOUT ESCORT. I CANNOT SAY, "OUR HANDS HAVE NOT SHED THIS BLOOD" (DEVARIM 21:7) CONCERNING THE BREAKING OF THE HEIFER NECK, WHICH MEANS, "WE HAVE NOT SENT HIM UNESCORTED." I also knew his brothers hated him, yet I sent him TO THEM. YOSEF reminded him OF THAT BY SENDING THE WAGONS (BOTH 'WAGONS' AND 'HEIFERS' ARE WRITTEN 'AGALOT' IN HEBREW).

117. Rabbi Yehuda responded that the wagons were sent by the command of Pharaoh, as it is written, "and Yosef gave them wagons, according to the commandment of Pharaoh" (Bereshheet 45:21). HOW CAN YOU THEN SAY THAT YOSEF GAVE THEM A HINT BY SENDING THE WAGONS? RABBI ELAZAR replied: It is derived from the exact meaning of the verse, "Now you are commanded, do this," WHICH IS REDUNDANT, AS IT WAS PREVIOUSLY WRITTEN, "AND PHARAOH SAID TO YOSEF, SAY TO YOUR BRETHREN..." YET "Now you are commanded" has a specific meaning and is therefore spelled with the letter Hei AT THE END. THIS TEACHES US THAT ITS EXACT MEANING IS that Yosef asked him TO GIVE HIM WAGONS. Thus, "and Yosef gave them wagons (also: 'heifers'), according to the commandment of Pharaoh," FOR IT WAS YOSEF WHO GAVE, WHO ASKED OF PHARAOH. WHY DID HE DEMAND WAGONS OF PHARAOH? BECAUSE HE WISHED TO REMIND HIS FATHER OF THE PASSAGE OF THE BREAKING OF THE HEIFER NECK. Ya'akov therefore did not believe it until he saw the wagons AND TOOK THE HINT, as it is written, "and when he saw the wagons which Yosef had sent to carry him, the spirit of Ya'akov their father revived."

113. רבי אלעזר אמר, רמז רמז ליה יוסף ליעקב, על עגלה ערופה, דהא בהוא פרקא אתפרש מניה. ואוקמוה, עגלה ערופה, דאיהי אתיא על דאשתבח קטולא, ולא אתיידע מאן קטיל ליה, ובגין דלא ישלטון על ארעא רוחין בישין דלא אצטריכו, יהבין האי עגלה לתקונא, בגין דלא ישתמודעון לגביה, ולא ישלטו עליהו.

114. תא חזי, כל בני נשא בלהו עברין ע"י המלאך המות, בר מהאי, דאקדימו ליה בני נשא, עד לא ימטי זמנא, לשלטאה ביה, וליטול רשו, דהא לא שליט בבר נש, עד הנטיל רשו.

115. ובג"כ, אית ליה דינא לשלטאה, על ההוא אתר, כמה דאת אמר, לא נודע מי הבהו, ה"נ אית ליה דינא דלא אתיידע, בגין לקטרגא על ההוא אתר, וע"ד ולקחו זקני העיר ההיא עגלת בקר וגו'. בגין לאעברא דיניה דההוא אתר, ולאשתקנא דלא ישלוט ביה מקטרגא, ולאשתזבא מניה.

116. תא חזי, יוסף כד אתפרש מאבוי, בלא לונה, ובלא אכילה אשתדר, והוה מה דהוה, וכד אמר יעקב, טרוף טורף יוסף, אמר כי ארד אל בני אבלי שאולה, דאנא גרימנא ליה. ותו, דהוינא ידע דאחוי סניין ליה, ושדרנא ליה, ורמז קא רמז ליה.

117. א"ל רבי יהודה, אינון עגלות ע"פ פרעה שדר לון, דכתיב ויתן להם יוסף עגלות על פי פרעה. א"ל, דיוקא דמלה, דכתיב ואתה צויתה זאת עשו. ואתה צויתה דייקא, ובג"כ כתיב בה"א, משמע דיוסף תבע לון, ובג"כ ויתן להם יוסף עגלות על פי פרעה. ויעקב לא אתקיים במלה, עד דחמא לון, דכתיב וירא את העגלות אשר שלח יוסף לשאת אותו ויתחי רוח יעקב אביהם.

118. Rabbi Shimon said: First it is written, "and the spirit of Ya'akov their father revived," and then it is written, "and Yisrael said: It is enough; Yosef my son is still alive." WHY DOES THE VERSE START WITH YA'AKOV AND FINISH WITH YISRAEL? HE REPLIED: First the Torah calls him Ya'akov because the Shechinah took part in the vow THAT THE TRIBES TOOK NOT TO REVEAL THAT Yosef was sold. THE SHECHINAH WAS THEREFORE GONE FROM YA'AKOV ALL THAT TIME. Now that the Shechinah has come back to him, it is written, "and the spirit of Ya'akov their father revived," which is the secret of the Shechinah, CALLED 'THE SPIRIT OF YA'AKOV'. After THE SHECHINAH was established in him, the high grade went from the grade of Ya'akov to the grade Yisrael. From this we learn that the high grade is not awakened above until there is an awakening below. For here it is written, "and the spirit of Ya'akov their father revived first," WHICH REFERS TO THE AWAKENING BELOW, and then it is written, "and Yisrael said," WHICH IS THE AWAKENING ABOVE.

119. "And Elohim spoke to Yisrael in the visions (Heb. mar'ot) of the night" (Bereshheet 46:2): The word mar'ot is spelled without the letter Vav, WHICH MAKES IT SINGULAR, THUS ALLUDING TO THE GRADE OF THE NUKVA CALLED 'VISION', AND ALSO 'NIGHT'. Come and behold: The verse, "and offered sacrifices to the Elohim of his father Yitzchak" (Bereshheet 46:1), is written first to awaken the left CALLED 'YITZCHAK' in the secret of love TO THE NUKVA, NUPTIAL LOVE THAT IS DRAWN FROM THE LEFT. Then "Elohim spoke to Yisrael in the visions of the night," WHICH MEANS THAT HE WAS REVEALED TO HIM, by the grade we mentioned, THE NUKVA, called "visions of the night."

120. "And he said: I am the El, the Elohim of your father." HE ASKS: Why DID HE MENTION HIS NAME? HE ANSWERS, Because the holy side above is wont to do so. But the side of defilement does not mention the name of the Holy One, blessed be He. Yet every side of holiness is mentioned by name. "I will go down with you into Egypt" (Bereshheet 46:4). From here we understand that the Shechinah accompanied him into exile, and wherever Yisrael went into exile, the Shechinah went with them, as has already been explained.

121. Come and behold. HE ASKS: How many wagons were there? HE REPLIED: There were six, like the "six covered wagons" (Bemidbar 7:3). According to another explanation there were 60. All is one secret, FOR SIX ALLUDE TO THE SIX SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD-AND SIXTY ALSO ALLUDES TO THE SIX SFIROT, EACH OF WHICH INCLUDED TEN, WHICH TOTALS SIXTY. HE COMMENTED, First it is written, "the wagons which Yosef had sent" (Bereshheet 45:27) and then, "the wagons which Pharaoh had sent" (Bereshheet 46:5). HE ANSWERS, All the wagons that Yosef sent were in proper number, and those Pharaoh sent were supernumerary, not part of the secret or part of the reckoning.

122. All the wagons reached YA'AKOV-THE WAGONS YOSEF SENT AND THE ADDITIONAL ONES PHARAOH SENT. It is therefore written, "which Yosef had sent" and "which Pharaoh had sent." When Yisrael will come out from exile, it is written, "And they shall bring all your brethren out of all the nations for an offering to Hashem" (Yeshayah 66:20), FOR THEN ALL THE NATIONS WILL BRING AN OFFERING TO HASHEM LIKE PHARAOH DID.

118. אר"ש, בקדמיתא ותחי רוח יעקב, ולבתר ויאמר ישראל רב עוד יוסף בני חני. אלא בקדמיתא קרי ליה אורייתא יעקב, בגין שותמותא, דאשתתמו שכינתא בההוא חרם, כד אודבן יוסף, והשתא דשכינתא סלקא, כדין איהו, ותחי רוח יעקב אביהם, ודא הוא רזא דשכינתא, ובתר דאיהי קיימא בקיומא, כדין דרגא דלעילא, אתעבר לגבה, דרגא דאיהו ישראל. מכאן, דדרגא דלעילא, לא אתער לעילא, עד דאתער בקדמיתא לתתא, דהא הכא ותחי רוח יעקב בקדמיתא, ולבתר ויאמר ישראל.

119. ויאמר אלקים לישראל במראת הלילה, במראת כתיב. תא חזי, ויזבח זבחים לאלהי אביו יצחק בקדמיתא, בגין לאתערא שמאלא, ברזא דרחימו, וכדין ויאמר אלקים לישראל במראות הלילה, בהאי דרגא דקאמרן, דאיהי מראות הלילה.

120. ויאמר אנכי האל אלקי אביך, מאי טעמא. בגין דסטרא דקדושה דלעילא, הכי הוא, דהא סטרא דמסאבא, לא אדכר שמא דקודשא בריך הוא, וכל סטר דקדושה אדכר בשמיה. אנכי ארד עמך מצרימה וגו', מכאן, דשכינתא נחתת עמיה בגלותא, ובכל אתר דישראל אתגלו, שכינתא אתגליא עמהון, והא אוקמוה.

121. תא חזי, כמה עגלות הוו. שית. כד"א שש עגלות צב. ד"א, שיתין הוו, וכלא רזא חדא. בקדמיתא כתיב בעגלות אשר שלח יוסף, ולבסוף אשר שלח פרעה. אלא, כלהו דשדר יוסף, הוו בחושבנא כדקא חזי, ואינן דשדר פרעה יתיר מנייהו, לא הוו ברזא דא, ולא הוו בחושבנא.

122. ואלין ואלין קאתו, בגין כן, אשר שלח יוסף, אשר שלח פרעה, וכד ימקון ישראל מן גלותא מה כתיב, והביאו את כל אחיכם מכל הגוים מנחה לה' וגו'.

12. "And Yosef made ready his chariot"

The rabbis continue to expound the nature of separation and its ultimate ending. We see the many ways of the Holy One, and we come to understand that His actions in Pharaoh's Egypt are fully explicable through the principles of Kabbalah, as is the potent image of the chariots evoked in the Torah's story. The rabbis conclude this section with Yisrael taking possession of the land of Goshen--an act seen as exemplifying the unworthiness of the Egyptians, who failed in their fight for the land.

The Relevance of this Passage

We have free will to choose our path in life. Two paths are always available ? the path of darkness, personified by Egypt, and the path of Light, denoted by the people of Yisrael and by Torah. We have no control or influence over the consequences and rewards that accompany these paths. We can, however, choose the path that we walk. Our self-destructive impulses impel us to constantly choose the negative path, and the negative energy blanketing our world often blinds us to the folly of our choices. The Light emitted by these verses helps brighten the spiritual landscape, revealing the doorways through which we must pass in order to attain peace, prosperity, and fulfillment.

123. "And Yosef made ready his chariot." Rabbi Yitzchak opened the discussion with the verse, "And over the heads of the living creatures there was the likeness of a firmament, like the color of the terrible ice, stretched out over their heads above" (Yechezkel 1:22). This verse has already been explained, yet come and behold: There is an animal (lit. 'living creature') above another animal, and a holy animal standing over the heads of the other animals.

124. There is an animal over all the other animals. It rules over them all, for when it gives OF ITS STRENGTH and shines upon them, they all travel about, derive STRENGTH FROM IT, and rule one over the other.

125. And there is an animal over the lower ones, NAMELY, over the other animals below. They are all sustained by it, and the four winds of the world are impressed upon it certain faces shine upon each wind. It has power over the four winds. It has been explained that there are three of this wind and three of that wind, and so on, to the four winds of the world.

126. There are a series of firmaments one on top of the other, and a firmament that reigns over them. They all look to it. It is written, "And under the firmament their wings were held straight, the one toward the other" (Yechezkel 1:23), for they are all in command over what is in their charge. THE RIGHT RADIATES FROM ABOVE DOWN, AND THE LEFT FROM BELOW UP. And there is the spreading of a rope's measurement between them.

127. There are THREE FIRMAMENTS to every wind, nine on each of the four sides of the world, 36 FIRMAMENTS in all. When they are united, they become one, NAMELY, ONE FIRMAMENT, in the secret of the one name --THE NUKVA CALLED 'NAME'--within the whole, as it should be.

128. When they are shaped like a throne, it is written, "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). It has been explained that when the precious stone, THE NUKVA, is fixed into the throne that stands upon its four legs, and when the image of a man is upon the throne, ZEIR ANPIN, to be united with him, THEN THE THRONE WHICH IS THE NUKVA IS JOINED WITH THE MAN ABOVE IT, ZEIR ANPIN, and is fully blessed by him.

123. וַיַּאֲסֹר יוֹסֵף מְרֻכְבָּתוֹ, ר' יִצְחָק פָּתַח וַאֲמַר, דְּמֹת עַל רֵאשֵׁי הַחַיָּה רְקִיעַ בְּעֵין הַקָּרַח הַנּוֹרָא נָטוּי עַל רֵאשֵׁיהֶם מְלַמְעֵלָה, הָאִי קָרָא אוֹקְמוּהָ, אָבֵל תָּא חַזִּי, אֵית חַיָּה, לְעֵיל מִן חַיָּה, וְאֵית חַיָּה קְדִישָׁא, דְּקִיּוּמָא עַל רִישׁ חַיּוֹתָא.

124. וְאֵית חַיָּה עֲלָאָה, לְעֵילָא עַל כָּל שְׂאָר חַיּוֹתָא, וְהָאִי חַיָּה שְׁלֵטָא עַל כְּלָהוּ, בְּגִין דְּכַד הָאִי חַיּוֹתָא, יִהְבָּא וְנִהְרָא לְכְלָהוּ, כְּדִין כְּלָהוּ נְטֻלִין לְמַטְלָנוּי, וְיִהְיִיבַת דָּא לְדָא, וְשְׁלֵטָא דָּא עַל דָּא.

125. וְאֵית חַיּוֹתָא לְעֵילָא עַל תְּתָאִי, עַל שְׂאָר חַיּוֹתָא לְתַתָּא, וְכְלָהוּ אֲתַזְנוּ מִינָהּ, וְד' סְטְרֵי דְעֲלָמָא רְשִׁימִין בָּהּ, אֲנַפִּין נִהְיִין יָדִיעֵן לְכָל סְטֵר, וְאֵיִהּוּ סְלֵטָא עַל ד' סְטְרֵי, וְהָא אוֹקְמוּהָ, דְאִינּוֹן ג' לְסְטֵר דָּא, וְג' לְסְטֵר דָּא, וְכֵן לְד' סְטְרֵין דְעֲלָמָא.

126. וְאֵית רְקִיעַ לְעֵיל מִן רְקִיעַ, וְהָאִי רְקִיעַ דְשְׁלֵטָא עֲלֵיִהּוּ, כְּלָהוּ מְסַתְבְּלָן לְגַבִּיָּה, מַה בְּתִיב, וְתַחַת הַרְקִיעַ בְּנַפְיָהֶם יִשְׁרוֹת אִשָּׁה אֶל אַחֻתָּהּ וְגו', בְּגִין, דְּכְלָהוּ שְׁלֵטִין עַל מַה דְאֲתַפְקְדוּ, וְשְׁלִיחוּ דְקוּסְטָא דְקוּפְטָרָא בָּהּ.

127. וְאִינּוֹן לְכָל סְטֵר תְּשַׁעָּה, לְד' סְטְרֵין דְעֲלָמָא, וְאִינּוֹן ל"ו בְּחוּשְׁבָנָא, וְכַד מִתְחַבְּרָן כְּלָהוּ, אֲתַעֲבִידוּ רְשִׁימָא חָדָא, בְּרָזָא דְשְׁמָא חָדָא, בְּיַחְוָדָא שְׁלִים בְּדַקְחֻזִי.

128. וְכַד מִתְתַּקְנִי לְגַבִּי בְרִסְיָא, מַה בְּתִיב וּמַמְעַל לְרְקִיעַ אֲשֶׁר עַל רֵאשֵׁם בְּמִרְאָה אֲבָן סְפִיר דְמֹת כְּסָא וְעַל דְמֹת הַכְּסָא דְמֹת בְּמִרְאָה אָדָם עֲלִיו מְלַמְעֵלָה, וְהָא אוֹקְמִנָא דְהָאִי אֲבָן טְבָא בְּכַרְסִיָּא, דְקִיּוּמָא עַל ד' קִיּוּמִין, וְעַל הַהוּא בְרִסְיָא דְיוֹקְנָא דְאָדָם, לְאֲתַחְבְּרָא בִּיהּ בְּחָדָא, וְלְאֲתַבְרַכָּא בְּדָקָא יְאוֹת.

129. When it, THE FIRMAMENTS AND THE ANIMALS THAT ARE THE SECRET OF THE NUKVA, is fixed to form a Chariot for that man, ZEIR ANPIN, then it is written, "And Yosef made ready his chariot," who is the Righteous--YOSEF OF ZEIR ANPIN, CALLED 'YOSEF THE RIGHTEOUS' --"and went up to meet Yisrael his father, to Goshen", Yisrael is the secret of Adam (man), THE MAN UPON THE THRONE, ZEIR ANPIN. "...to Goshen" is derived from their approaching (Heb. gisha) to be joined and united.

130. "...and presented himself to him (lit. 'and he was seen to him')." THE WORDS "WAS SEEN" ARE DIFFICULT TO UNDERSTAND, FOR THEY MEAN THAT HE WAS SEEN AND THEN GONE. WHAT DOES THE VERSE MEAN? HE SAID: When the sun reflects on the moon, the moon shines, and illuminates all those below IN THE WORLD. In the same manner, as long as Supernal Holiness, THE LIGHT OF ZEIR ANPIN, hovers above the Temple below, THE NUKVA, the Temple shines and stands erect. But here it is written, "and he was seen to him," which means that the light was seen to her and then gone, and after THE SUPERNAL LIGHT OF ZEIR ANPIN was gone from her, THE SCRIPTURE READS, "and wept on his neck a good while," for they all wept for the Temple that was destroyed. THE SCRIPTURE ADDS, "a good while," which means until the last exile.

131. When Ya'akov looked and saw that all was completed below BETWEEN MALE AND FEMALE as it is above BETWEEN ABA AND IMA, he said: "Now let me die, since I have seen your face, because you are still alive," which means, you live by the secret of the Holy Covenant called "the One who lives forever." Thus, he said, "you are still alive." He had already said before, "It is enough; Yosef my son is still alive" (Bereshheet 45:28), he being the secret of the Living One, as has already been explained.

132. Come and behold: "and Ya'akov blessed Pharaoh" (Bereshheet 47:10). Rabbi Yosi said: We do agree that Pharaoh was AN EVIL KLIPAH ACCORDING TO HOMILETIC INTERPRETATION, even though it was explained in regard to another mystery THAT HE IS NOT AN EVIL KLIPAH BUT DESCENDS FROM IMA OF ATZILUT.

133. Yet come and behold: "I compare you, my love, to a mare of the chariots of Pharaoh" (Shir Hashirim 1:9). Come and behold: There are Chariots on the left in the secret of the Other Side, and Chariots on the right on the side of holiness. The ones OF HOLINESS correspond to the others. The holy ones are of mercy, and those OF THE OTHER SIDE are of judgment.

129. וְכֵן אִיְהוֹי מִתְתַקְנָא לְגַבִּיּה דְאָדָם, לְמַהוּי כְּלָא רְתִיבָא חֲדָא, לְהַאי אָדָם, כְּדִין כְּתִיב, וַיַּאֲסֹר יוֹסֵף מְרֻכְבָּתוֹ דָּא צְדִיק, וַיַּעַל לְקִרְאֵת יִשְׂרָאֵל אָבִיו גִּשְׁנָה. לְקִרְאֵת יִשְׂרָאֵל: דָּא רְזָא דְאָדָם. גִּשְׁנָה: תְּקֻרְבָתָא חֲדָא, לְאַתְקֻרְבָא כְּחֲדָא, בְּקֻרְבָנָא חֲדָא, וַיַּחֲדָא חֲדָא.

130. וַיֵּרָא אֱלֹוֹ, דְכַד אֲתַחְזִי שְׁמַשָּׁא בְּסִיְהֵרָא, כְּדִין נִהִיר סִיְהֵרָא, וְאַנְהִיר לְכֻלְהוּ דְלִתְתָא, וְכֵן כְּגֻוּנָא דָּא, כַּל זְמַנָּא דְקְדוּשָׁה דְלַעִילָא, שְׂרָא עַל מְקַדְשָׁא דְלִתְתָא, אֲתַנְהִיר בֵּי מְקַדְשָׁא, וְקִיּוּמָא בְּשְׁלִימוּתֵיהּ, וְכֵד אֲסַתְלַק מְנִיָּה, וְאַתְחַרִּיב בֵּי מְקַדְשָׁא, כְּדִין, וַיִּבְךְ עַל צֹאֲרֵיו עוֹד, דְּבִכּוֹן כְּלָא, עַל מְקַדְשָׁא דְאַתְחַרִּיב. עוֹד, מֵאֵי עוֹד. דָּא גְלוּתָא בְּתַרְאָה.

131. כְּדִין בִּיּוֹן דְחֻמָּא יַעֲקֹב וְאַסְתַּבֵּל, דְּהָא תְּקוּנָא דְלִתְתָא, אֲשַׁתְּכַלֵּל כְּגֻוּנָא דְלַעִילָא, כְּדִין אָמַר אֲמוּתָהּ הַפֶּעַם וּגּו'. בֵּי עוֹדֵךְ חַי, דְאַתְקִיּוּמַת בְּרְזָא דְבְרִית קְדִישָׁא, דְאַקְרִי חַי הָעוֹלָמִים, וּבְגִין כֶּךָ בֵּי עוֹדֵךְ חַי. וְעַד בְּקַדְמֵיתָא אָמַר, רַב עוֹד יוֹסֵף בְּנֵי חַי, דְאַצְטְרִיךְ לְמִיקָם בְּרְזָא דְחַי, וְהָא אֲתַמַּר.

132. הָא חַזִּי, מַה כְּתִיב, וַיִּבְרַךְ יַעֲקֹב אֶת פַּרְעֹה, אָמַר רַבִּי יוֹסֵי, פַּרְעֹה אַע"ג דְאַוְקְמוּהָ בְּרְזָא אוּחְרָא, סַמְךָ דְקָא סַמְכִינָן בְּעֻלְמָא.

133. אֲבָל הָא חַזִּי, לְסוּסְתֵי בְּרַכְבֵּי פַרְעֹה דְמִיתִיךְ רַעִיתֵי, תָּא חַזִּי, אִית רְתִיבִין לְשַׁמְאֵלָא, בְּרְזָא דְסַטְרָא אַחְרָא, וְאִית רְתִיבִין לִימִינָא, בְּרְזָא דְלַעִילָא דְקְדוּשָׁה, וְאַלִּין לְקַבֵּל אֱלִין, אֱלִין דְרַחֲמֵי, וְאַלִּין דְדִינָא.

134. When the Holy One, blessed be He, executed judgment on Egypt, He did it exactly the same way as the Chariots OF THE OTHER SIDE and in the same manner as that side. As it kills and takes souls, so the Holy One, blessed be He, did the same, as it is written, "that Hashem slew all the firstborn" (Shemot 13:15), **ALTHOUGH HE IS USUALLY MERCIFUL. IN THE SAME WAY,** whatever He did in Egypt was in the very same manner. Therefore it is written, "I compare you, my love," because she is compared TO THE CHARIOTS OF PHARAOH IN KILLING AND TAKING THE SOULS OF MEN the same way THE CHARIOTS OF PHARAOH, WHO IS THE OTHER SIDE, kill, as it is written, "I am Hashem, I am He and not another." Later, it is written, "Who is this that comes from Edom, with crimsoned garments from Botzrah?" (Yeshayah 63:1). **FOR THEN TOO, HASHEM WILL KILL THEM, AND NO MESSANGER.**

135. Come and behold: It is written, "And Yisrael dwelt in the land of Egypt in the country of Goshen; and they took possession of it, and grew and multiplied exceedingly" (Beresheet 47:27). "And took possession of it" means as a permanent heritage. "And they took possession of it" because they, **AND NOT THE EGYPTIANS,** were worthy of taking possession of it, as has already been explained. "... and grew and multiplied exceedingly" because surely they had nothing to vex them and they lived in royal luxury **AS LONG AS THE TRIBES WERE ALIVE.** They therefore grew and multiplied exceedingly.
Blessed be Hashem forever and ever.

134. וְכַד קוֹדֵשׁא בְּרִיךְ הוּא עֶבֶד דִּינָא בְּמִצְרָאֵי, כָּל דִּינָא דְעֵבִיד, בְּהוּא גּוֹנָא, דְאִינוּן רְתִיכִין מִמֶּשׁ, וּכְגוֹנָא דִילִיָּה דְהוּא סְטְרָא מִמֶּשׁ, מַה הוּא סְטְרָא קְטִיל וְאִפִּיק נְשַׁמְתִּין, אוּף קוֹדֵשׁא בְּרִיךְ הוּא עֵבִיד בְּהוּא גּוֹנָא מִמֶּשׁ, דְכְתִיב וַיַּהַרְג ה' כָּל בְּכוֹר, וְכֵן כָּלֵא בְּמִצְרַיִם, בְּהוּא גּוֹנָא מִמֶּשׁ, וּבְגִין כֵּן דְמִיתִין רַעֲיָתִי, כְּגוֹנָא דִילָּה מִמֶּשׁ לְקַטְלָא, דְכְתִיב כִּי אָנִי ה' אָנִי הוּא וְלֹא אֲחֵר. וְלִזְמַנָּא דְאֲתִי מַה כְּתִיב, מִי זֶה בָּא מֵאֲדוּם חֲמוּץ בְּגָדִים מִבְּצֻרָה וְגו'.

135. תָּא חֲזִי, מַה כְּתִיב וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גּוֹשֶׁן וַיֵּאָחֲזוּ בָּהּ וַיִּפְּרוּ וַיִּרְבּוּ מְאֹד. וַיֵּאָחֲזוּ בָּהּ, אַחְסַנְתָּ עֲלֵמִין. וַיֵּאָחֲזוּ בָּהּ, דְהָא לְהוֹן אַתְחֲזִי, כְּמַה דְאוֹקְמוּהָ. וַיִּפְּרוּ וַיִּרְבּוּ מְאֹד, וְדָאֵי, דְהָא צַעֲרָא לָא שְׂרָאת בְּהוּ, וְקִיִּמִי בְּתַפְנוּקֵי עֲלֵמָא, וּבְגִין כֵּן וַיִּפְּרוּ וַיִּרְבּוּ מְאֹד.
בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן

1. "And Ya'akov lived"

Rabbi Yosi opens a discussion on the meaning of the quotation, "And Ya'akov lived," which has high mysteries contained in it, because Ya'akov arrived at a hitherto unprecedented prophecy "and lived" in Egypt, among his exiled descendants. Rabbi Yosi next questions how this is possible when the name Ya'akov indicates smallness, while Yisrael indicates greatness. Rabbi Elazar responds by pointing out that scripture indicates Ya'akov purchased his birthright, which is tantamount to greatness. Rabbi Shimon further states that Ya'akov, not Yisrael, was chosen by God to be a sapphire in the Throne of Glory. Ya'akov's name was then changed to Yisrael, to reflect the Mercy of Judgment, since judgment is the cause of the revelation of mercy, and those banished to Egypt were judged and shown mercy by God. Rabbi Shimon concludes by saying that the whole of Ya'akov's life was 147 years, divided into three periods of exile, the first of which was seven years. The number seven is significant because it represents atonement by the holy children, exiled "seven times," according to the number of sins they perpetrated.

The Relevance of this Passage

The phrase "and he lived" is a code alluding to the fact that Ya'akov had attained a lofty level of spirituality and prophecy. This feat was achieved during his sojourn in Egypt, which itself is a code word representing negativity and the materialism of our physical existence. In most sections of Zohar, the names Ya'akov and Yisrael are two designations for the patriarch, indicating two levels of his spirituality, Ya'akov being a lower level and Yisrael signifying a higher one. However, in this particular section of Zohar, the name Ya'akov is used to indicate an exalted spiritual level. The reason for this is to convey the different form of Light that is aroused when one ascends out of negativity and darkness. Hence, the underlying purpose of this passage is to imbue the reader with the spiritual fortitude necessary to elevate and climb out of any darkness or negativity currently in their life.

1. "And Ya'akov lived in the land of Egypt seventeen years" (Bereshheet 47:28). Rabbi Yosi said: Ya'akov's heart saw through prophecy in Egypt that his descendants would suffer many exiles-NAMELY HE SAW ALL THE EXILES from then until now, until the End, and the Time of the Coming of Mashiach.

1. וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שֶׁבַע עָשָׂר שָׁנָה וּגו'.
אָמַר רַבִּי יוֹסִי, לְבָא חֲמָא בְּנִבּוּאָה, בְּמִצְרַיִם, דִּיהוּן
בְּנוּהֵי בְּכֶמָה גְּלוּוֹן, עַד הַכָּא, וְעַד עֲדָנָא דְקָץ
מְשִׁיחָא.

2. Ya'akov arrived at the prophecy of "and lived" only in Egypt. It was an excellent prophecy, the like of which was never prophesied before. None of the prophets was worthy of it except for him and Moshe ALONE. It is written of Moshe: "For no man shall see me, and live" (Shemot 33:20). Of Ya'akov, it is written: "And Ya'akov lived" REFERRING TO the prophecy which descends from the shining mirror, TIFERET.

2. וְלֹא מָטָא לְנִבּוּאָה דְּוַיְחִי, אֲלֵא בְּמִצְרַיִם, וְהִיא
נִבּוּאָתָא מְעֻלְיָתָא, לֹא אֲתַנְבִּיאֻּ דְכּוֹתָהּ, וְלֹא מָטָא
לְהוּ שׁוּם אִינִישׁ מִן בְּנֵי נְבִיאָה, אֲלֵא הוּא וּמֹשֶׁה,
בְּמֹשֶׁה בְּתִיב, כִּי לֹא יִרְאֵנִי הָאָדָם וְחִי. בְּיַעֲקֹב בְּתִיב,
וַיְחִי יַעֲקֹב. וַיְחִי: נִבּוּאָתָהּ דְּנִחְתָּא מֵאֲסַפְקֻלְרִיָּא
דְּגִהְרָא.

3. Ya'akov wanted to prophecy concerning the exiles of his sons in the land of Cna'an and in any land wherein they dwelt WHICH came from the land of Egypt; TO WIT, ALL EXILES ARE INCLUDED WITHIN EGYPT. His heart broke, as it is written: "Now Ya'akov saw that there was corn (also: 'breaking') in Egypt" (Bereshheet 42:1).

3. בְּעֵי לְמִימַר נְבוּאָן דְּגְלוּתָא דְּעֵרְעָן לְבְּנוּהֵי
בְּאַרְעָא דְּכְנַעַן, וּבְכָל אֲרַעָא דְּאֲתוּתַב בֵּיהּ, מֵאַרְעָא
דְּמִצְרַיִם הוּהוּ תְּבִיר לְבִיָּהּ, דְּכְתִיב כִּי יֵשׁ שֶׁבֶר
בְּמִצְרַיִם.

4. Hence, when it came to pass that "Ya'akov lived in Egypt," he did not rejoice, because this land was the bond of the nations; TO WIT, ALL THE FILTH OF THE NATIONS LIES THERE. ALSO, the sapphires of the Throne of Glory, THE SECRET OF THE CAPTIVE SPARKS OF CHOCHMAH AMONGST THEM, CALLED SAPPHIRES ACCORDING TO THE SECRET MEANING OF THE VERSE: "AND ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS WAS THE LIKENESS OF A THRONE, IN APPEARANCE LIKE A SAPPHIRE STONE" (YEchezkel 1:26). Nobody came TO SIFT THEM, neither from the upper nor from the lower, save the living. This is the secret of: "For no man shall see Me, and live" (Shemot 33:20).

4. וְעַד מָטָא וַיְחִי יַעֲקֹב בְּמִצְרַיִם, וְלֹא הוּהוּ חָרִי, כִּי
בְּאַרְעָא הָהִיא סְפִיקָן דְּעֵמִין, סְפִרִין דְּכוּרְסֵי יְקָרָא,
וְלֹא מָטָא לְהוּן שׁוּם אִינִישׁ, לֹא מִן עֲלָאָה, וְלֹא מִן
תַּתָּאָה, אֲלֵא חַי, וְרַזָּא דָּא, כִּי לֹא יִרְאֵנִי הָאָדָם וְחִי.

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5. There are High Mysteries in this verse, and we friends wonder about them, for it says that Ya'akov lived instead of Yisrael, TO WIT 'AND YISRAEL LIVED.' FOR THE NAME YA'AKOV INDICATES SMALLNESS, AND THE NAME YISRAEL INDICATES MOCHIN OF GREATNESS, WHILE "AND LIVED" ALLUDES TO THE LIGHT OF CHAYAH, WHICH IS THE MOCHIN OF GREATNESS. IT SHOULD HAVE SAID: 'AND YISRAEL LIVED.' How do we know that Yisrael INDICATES MOCHIN OF GREATNESS? From the verse: "Yisrael is holy to Hashem" (Yirmeyah 2:3), HOLY BEING AN ALLUSION TO GREATNESS. It also says, "Yisrael is My son, My firstborn" (Shemot 4:22), FIRSTBORN BEING AN ALLUSION TO GREATNESS. THUS, THE NAME YISRAEL IS MENTIONED WITH RELATION TO GREATNESS AND NOT YA'AKOV, WHICH IS A NAME OF SMALLNESS, ACCORDING TO THE SECRET MEANING OF THE VERSE: "HOW SHALL YA'AKOV STAND? FOR HE IS SMALL" (AMOS 7:2). Rabbi Elazar, the son of Rabbi Shimon, said: Yet scripture says, "and he sold his birthright to Ya'akov" (Beresheet 25:33), FOR WITH THE BIRTHRIGHT, WHICH IS GREATNESS, THE NAME YA'AKOV IS MENTIONED. THUS IT IS NO QUESTION WHY IT SAYS "AND YA'AKOV LIVED" INSTEAD OF 'AND YISRAEL LIVED.'

6. His father Rabbi Shimon said to him: When Yisrael were righteous men of truth and gave charity, they were not afraid, save Ya'akov alone, WHO, THE VERSE TELLS US, WAS AFRAID, SAYING: "FOR I FEAR HIM" (BERESHEET 32:12), WHILE YISRAEL IS A NAME OF GREATNESS, WITHOUT FEAR. IT IS due to the good deeds YISRAEL did, and the kindness amongst them THAT THEY HAD NO FEAR.

7. When they sinned and were exiled because of their transgressions and evil deeds, they could not bear THE FEAR that they would really stay forever IN EXILE for their sins. Thus came the aspect of Mercy and Judgment joined WHICH IS THE MEANING OF THE NAME Yisrael, and put them in exile.

8. Well asked, son, IN RELATION TO THE VERSE, "AND HE SOLD HIS BIRTHRIGHT TO YA'AKOV." But whoever looks into it will know that Ya'akov attached to "and lived" represents holiness, LIKE THE NAME YISRAEL. In relation to this secret, it has been said that Ya'akov was chosen by the Holy One, blessed be He, to be a sapphire in the Throne of Glory, INSTEAD OF YISRAEL.

9. Rabbi Shimon opened the discussion, saying: "Yet with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Yeshayah 57:15). "The heart of the contrite ones" is Ya'akov, as it says "AND YA'AKOV LIVED," FOR from beneath the grade prophecies and blessings descended upon him even in Egypt.

10. We have learned that Rabbi Aba said: The heart sees that, while Ya'akov lived in Egypt, his prophecy was not sublime, for the land was detested.

5. כִּמָּה הוּא רָזָא עֲלָאָה בְּדָא קְרָא, וְאַנְן חֲבַרְיָא תְּמִיּהִין עֲלִיּוּהוּ, עַל וִיחִי דְרַכּוּר עֲמִיּה יַעֲקֹב, הָוּה לִיּה לְמִימַר קִמְי יִשְׂרָאֵל. יִשְׂרָאֵל מִנּוּן, דְּכַתִּיב קִדְשׁ יִשְׂרָאֵל לָהּ רֵאשִׁית וּגּו'. בְּנֵי בְכוּרֵי יִשְׂרָאֵל. רַבִּי אֶלְעָזָר בְּרִיּה דְרַבִּי שְׁמַעוֹן אָמַר, וְכִי לָא אָמַר קְרָא, וַיִּמְכַר אֶת בְּכוֹרְתּוֹ לְיַעֲקֹב.

6. אָמַר רַבִּי שְׁמַעוֹן אָבוּהּ, בְּעִידְנָא דְהוּוּ יִשְׂרָאֵל קְשִׁיטִין וְזַכָּאִין וְעַבְרִין זָכוּ, וְלֹא הוּוּ רְתִיתִין יִשְׂרָאֵל, אֶלָּא יַעֲקֹב לְחֹדְרִיהּ. בְּרִין טְבָאן דְעַבְרִין, הָוּה לְמַעַבְדַּ לְהוּ טְבָאן סְגִיאִין דָּא בְּדָא.

7. מְדַחְבוּ, וְאַתְגְּלִיאוּ עַל חוֹבִיּהוֹן, וְעַל עוֹבְרֵיהוֹן בִּישׁוּן, לָא הוּוּ סְבֻלִין יְתִיּה, דְלֹא יְהוּיִין לְעֻלְמָא, בְּקוֹשְׁטָא עַל חוֹבִיּהוֹן, וְעַל דָּא אָתִי מְכִילְתָּא דְרַחֲמֵי וְדִינָא לְחֹדֵר, יִשְׂרָאֵל, וַיְהִיבִית יְתָהוֹן בְּאַרְעָא גְלוּתָהוֹן.

8. יָאוּת בְּעֵי בְרִי, אָבֵל אִינִישׁ מְסַתְּבַל וַיִּנְדַע יְתִיּה, יַעֲקֹב דְמַתְּלַף עִם וִיחִי, קִדְשׁ. וְעַל דְנָא רָזָא אָמַרִין, יַעֲקֹב בָּחַר יְתִיּה סְפִירָא בְכוּרְסֵי יִקְרָא.

9. רַבִּי שְׁמַעוֹן פְּתַח וְאָמַר, וְאֵת דְכָא וְשַׁפְלֵ רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וְלְהַחֲיוֹת לֵב נְדָבָאִים. לֵב נְדָבָאִים: דָּא יַעֲקֹב, כְּדָ"א, תַּחֲת מִן דְרָגָא נְחִיתַת עֲלוּהֵי נְבִיאִין בְּרַכָּאן בְּמַצְרַיִם.

10. תְּנָא א"ר אָבָא, לְבָא חָמָא, דִיעֲקֹב דְהָוּה בְּמַצְרַיִם לִית נְבוֹאָתִיהּ מְעֻלְיוּתָא. אַרְעָא סְגִיָּאָה.

11. Come and behold: he did not deserve to bless any of his sons, and had no spirit with which to bless, except in Egypt. When he did, he blessed each of them according to a mystery, which is, "Now Ya'akov saw that there was corn (also: 'breaking') in Egypt. Ya'akov said to his sons, 'Why do you look at one another?'" Come and see, prophecy was given only to the broken-hearted, as it is written: "Go down there, and buy (also: 'break') us from there, that we may live, and not die" (Bereshheet 42:2).

12. Rabbi Yosi said: Under the Holy Throne of Glory is Ya'akov as a sapphire, THE SAPPHIRE pertains to his aspect of Judgment. Then scripture came and said: "And he said: 'Your name shall be called no more Ya'akov but Yisrael: for you have contended with Elohim and with men, and have prevailed'" (Bereshheet 32:29). Now we find that Ya'akov found out there was Judgment within him, as it is written: "The sun rose upon him" (Ibid. 32). And the secret of the matter is: "Woe to us! For the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4).

13. Rabbi Shimon said: When they were banished from Jerusalem, and the daily offering was no more, and the foe defiled the Temple, Malchut, THE NUKVA OF ZEIR ANPIN, could not then bear the children of Yisrael and their sins. Only THE GRADE OF THE NAME, Yisrael COULD SUFFER THEM, because it is two-sided of Mercy and Judgment. SINCE THE JUDGMENT IS THE CAUSE OF THE REVELATION OF MERCY, THEREFORE THE JUDGMENT IS ALSO CONSIDERED AS MERCY.

14. The words, "Your name shall be called no more Ya'akov but Yisrael," when clearly understood, mean that Yisrael is superior to Ya'akov, AND THEREFORE HE BLESSED HIM WITH THE NAME YISRAEL. And it is for them that the staff of Moshe was engraved with the Holy Name on both sides, the one of Mercy of Judgment, THE GRADE OF YISRAEL, and the other Judgment of Judgment, THE GRADE OF YA'AKOV.

15. This is the secret of: "He has not beheld iniquity in Ya'akov nor has He seen perverseness in Yisrael" (Bemidbar 23:21), WHICH MEANS HE DID NOT BEHOLD INIQUITY IN YA'AKOV, BUT DID SEE PERVERSENESS. YET IN YISRAEL, EVEN PERVERSENESS HE DID NOT BEHOLD, FOR IN IT JUDGMENT IS ALSO CONSIDERED MERCY. HE EXPLAINS, We are thrown into exile amidst enemies, and the Shechinah is gone from the King, ZEIR ANPIN, and separated from Him. EVENTUALLY He will cause the Shechinah to dwell among us and redeem us, FOR BANISHMENT BRINGS US TO REPENT, AND REPENTANCE BRINGS REDEMPTION. THEREFORE, JUDGMENT IN YISRAEL CHANGES INTO MERCY. THEREFORE SCRIPTURE SAYS, "NOR HAS HE SEEN PERVERSENESS IN YISRAEL," WHICH IS ALL MERCY. BUT THE GRADE OF YA'AKOV IS NOT SO, FOR IT CONTAINS PERVERSENESS. HENCE THE ANGEL BLESSED HIM: "YOUR NAME SHALL BE CALLED NO MORE YA'AKOV BUT YISRAEL," WHICH CONTAINS BOTH JUDGMENT AND MERCY, EXILE AND REDEMPTION, AND IS WHOLLY MERCIFUL. This is the secret of the verse, "Thus says Hashem, the King of Yisrael, and His redeemer, Hashem Tzva'ot" (Yeshayah 44:6): and lived, living. "Thus says Hashem, The heaven is My throne, and the earth is My footstool" (Yeshayah 66:1).

11. תָּא חֲזִי, לֹא זָכִי לְבָרֵךְ לְחַד מִבְּנֵיהֶי, וְלֹא הוּא בִּידֵיה רוּחָא לְבָרֵךְ, אֲלֵא בְּמִצְרַיִם, כַּד בְּרִיךְ יִתְהוֹן כָּל חַד וְחַד בְּרִזָּא. וְרִזָּא וַיִּרְא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם וַיֹּאמֶר יַעֲקֹב לְבָנָיו לְמָה תִּתְרָאוּ. תָּא חֲזִי, דְּלֹא אִיתִייהִבַת נְבוּאָתָא, אֲלֵא לְתַבִּירֵי לְבָא, כַּד"א רְדוּ שָׁמָּה וְשִׁבְרוּ לָנוּ מִשָּׁם וְנַחֲיָה וְלֹא נָמוּת.

12. אָמַר רַבִּי יוֹסִי, תַּחֲוֹת כְּרִסֵּי יַקְרָא קְדִישָׁא, יַעֲקֹב סַפִּיר, דְּאִיהִי מְכִילְתָּא דְּדִינָא לְסִטְרִיה, אֲתָא אָמַר לֹא יַעֲקֹב יֹאמַר עוֹד שְׂמִיךְ כִּי אִם יִשְׂרָאֵל כִּי שְׂרִית עִם אֱלֹקִים וְעַם אֲנָשִׁים וְתוּכַל. אֲתָּ מְשַׁבַּח, דְּיַעֲקֹב חֲזָא לְסִטְרִיה מְכִילְתָּא דְּדִינָא, וַיִּזְרַח לוֹ הַשְּׁמֶשׁ כַּאֲשֶׁר עָבַר אֶת פְּנוּאֵל וְגו', וְרִזָּא דְּמַלְאָה אוּי לָנוּ כִּי פְּנֵה הַיּוֹם כִּי יִנְטוּ צַלְלֵי עָרֵב.

13. רַבִּי שִׁמְעוֹן אָמַר, כַּד אֲתַגְּלִיאוּ מִן יְרוּשָׁלַם, וְאַעֲרִיאוּ תְּדִירָא, וְסָאִיב מִסְנָאָה יִת הֵיכְלָא, בְּעַדְנָא הֵהִיא לֹא סוּבְלַת מְלָכוּתָא לְיִשְׂרָאֵל עַל חוּבֵיהוֹן, אֲלֵא יִשְׂרָאֵל, בְּגִין דְּהִיא מִתְרֵי גִיסָא: רַחֲמֵי וְדִינָא.

14. וּמַלְאָה דְּלֹא יַעֲקֹב יֹאמַר עוֹד שְׂמִיךְ כִּי אִם יִשְׂרָאֵל, כַּד אֲתַפְּרִישׁ בְּסִבְרִיה, יִשְׂרָאֵל יַעֲקֹב עֲלָאָה דָּא מִן דָּא, וּבְגִינְהוֹן הוּא חוּטְרָא דְּמֹשֶׁה גְּלִימָא מִתְרִין סְטְרוּי מְשִׁמִּיה קְדִישָׁא, חַד רַחֲמֵי בְּדִינָא, וְחַד דִּינָא בְּדִינָא.

15. וְרִזָּא לֹא הֵבִיט אֹן בְּיַעֲקֹב וְלֹא רָאָה עַמָּל בְּיִשְׂרָאֵל, מִדְּאָנָן בְּגִלוּתָא, דְּחִיקָן בֵּין שְׁנָאֵי, וְאַסְתְּלִיקַת מְטְרוֹנִיתָא מִן מְלָכָא, וְאַתְרַחֲיקַת מְנִיָּה, הוּא יִשְׂרָאֵל שְׁכִינְתָּא בִּינְנָא וַיִּפְרְקִינָא, וְרִזָּא כַּה אָמַר ה' מֶלֶךְ יִשְׂרָאֵל וְגוֹאֲלוֹ ה' צְבָאוֹת. וַיְחִי חַי, כַּה אָמַר ה' הַשָּׁמַיִם כֶּסֶאִי וְהָאָרֶץ הָדוּם רַגְלֵי.

16. Within the upper grade YISRAEL two legs, NETZACH AND HOD, live. NETZACH IS CALLED "AND LIVED (HEB. VAYECHI, VAV YUD CHET YUD)" AND HOD 'LIVING (HEB. CHAI, CHET YUD),' BOTH INCLUDED WITHIN THE WORD FOR "AND LIVED." HE EXPLAINS: Large Yud contains small Yud, large Chet contains Tav; there are Vav and Yud in Vav, and in Yud - Vav and Dalet. This comes from the upper one, YISRAEL.

17. THESE ARE THE TWO DIVISIONS INCLUDED within the precious stone SAPPHIRE underneath the Throne of Glory, which is in the land of Egypt. For it is written, "And Hashem shall smite Egypt" (Yeshayah 19:22), which is the second division, while the verse, "For your dew is as the dew on herbs" (Yeshayah 26:19) is the first division.

18. The second division, WHICH ALLUDES TO the exile, is therefore connected with the first division, WHICH ALLUDES TO REVIVAL AND REDEMPTION. Come and see the verse, "O house of Ya'akov, come, and let us walk in the light of Hashem" (Yeshayah 2:5), WHICH MEANS that the letters indicating the exile they were sentenced to for their sins, according to Truth and Justice, have a remedy within the Torah. And IF YOU KEEP IT, you shall come out of the filth and mud, which is exile; and walk by the light of Hashem, WHICH IS RESURRECTION AND REDEMPTION. SINCE THE EXILE CAUSED THE RETURN TO TORAH WHICH LEADS TO THE REDEMPTION, SO WE FIND BOTH DIVISIONS IN ONE LETTER.

19. THE LETTERS Aleph and Resh-Tzadi of Eretz (lit. 'land') are the land which sadly goes INTO EXILE, by the decree of the book of the Torah; TO WIT, THE FOUR HUNDRED YEARS MENTIONED IN THE DECREE 'BETWEEN THE PIECES.' They are divided by land into Aleph and Resh-Tzadi. It may be found by the decree of the book of Torah that Resh-Tzadi come together in exile, MEANING THAT THEY WERE IN EXILE IN EGYPT RESH-TZADI (=290) YEARS; WHICH, TOGETHER WITH LEPH (OF ALEPH =110), AMOUNTS TO FOUR HUNDRED YEARS. What is the Egyptian exile? Avraham was told his children would be in exile for four hundred years, yet if you count it, it amounts to 290 years only.

20. "And Yosef died, being a hundred and ten years old" (Beresheet 50:26). Rabbi Shimon opened the discussion saying: "Behold, the young woman is with child, and she will bear a son, and shall call his name 'Immanuel' (lit. 'El is with us')" (Yeshayah 7:14). Pregnancy and birth ARE MENTIONED IN THIS VERSE, AND were fulfilled in exiles, bad troubles and evil times, FOR THE VERSE CONTINUES: "FOR BEFORE THE CHILD SHALL KNOW HOW TO REFUSE THE EVIL AND CHOOSE THE GOOD, THE LAND...SHALL BE DESERTED..." (IBID.16). And though THE HOLY ONE, BLESSED BE HE, will be with us during these years, AS INDICATED BY THE CHILD'S NAME, IMMANU-EL, WHICH IS THE NAME OF THE SHECHINAH, YET The Shechinah trembled and separated from Her husband, ZEIR ANPIN, and stayed with us in exile. THOUGH THE SHECHINAH IS WITH US, SHE SUFFERES PAIN AND EXILE, AND IS ALONE. SO THERE IS PREGNANCY THAT PRECEDES THE BIRTH OF EXILE. "A hundred and ten years old," is the further impression CONSIDERED THE PREGNANCY OF THE EXILE. THE VERSE wishes to point that out of the EGYPTIAN exile, one hundred and ten years passed AS PREGNANCY, WHILE 290 years WERE THE EXILE ITSELF. In all, there are four hundred years WHICH THE HOLY ONE, BLESSED BE HE, SPOKE OF TO AVRAHAM, IN THE DECREE OF 'BETWEEN THE PIECES.' The exile of Ya'akov started only when Yosef died. In connection to this it was said: "And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate be set up, there shall be a thousand (Heb. eleph) two hundred and ninety days" (Daniel 12:11).

16. בְּנִין עֲלֵאָה, שְׁתֵּי רַגְלֵי חַי, לִי רַבְתָּא וִי
זַעֲרִיתָא, לַח' תִּינוּ, וִי לִו, וִי ד' לִו, הֲדָא הוּא הַדְּמִיק
מֵעֲלֵאָה.

17. תַּחֲוֹת כְּרִסְיָה יִקְרָא, מֵאַבְן טָבָא, בְּאַרְץ מִצְרַיִם,
הֵינְנוּ דְכֹתִיב וְנִגְף ה' אֶת מִצְרַיִם וְגו', ב' פְּרִישָׁא. כִּי
טַל אֹרוֹת טַלְךָ א' פְּרִישָׁא.

18. וּבְגִין דָּא מִתְלַף בְּחֻדָּא, ב' פְּרִישָׁא גְלוּתָא, א'
פְּרִישָׁא קְדַמֵּיתָא. תָּא חֲזִי, מֵאֵי דְכֹתִיב בֵּית יַעֲקֹב
לָכוּ וְנִלְכְּה בְּאוּר ה', בְּגְלוּתָא, אֲתוּוֹן דְּאֲתַגְזֹר
עֲלֵיהוֹן, עַל חוּבִיהוֹן, בְּקוּשְׁטָא בְּדִינָא הוּוּ,
בְּאוּרֵיתָא תְּקַנְתָּא, וְתַפְקוֹן מִן חֻמְרָא טִינָא, דְּהִיא
גְלוּתָא, וְתִּהְיֵה לְנִהְרָא דִּי.

19. א' ר"ץ בְּאַרְץ, אֲתַצְפִּי אֶתָּא בְּתִיגְנָא דְּסִיפְרָא
דְּאוּרֵיתָא. וְאִינּוֹן אֲתַפְלִגִין בְּאַרְץ, לָא ר"ץ. אֲתָ
מִשְׁכַּח בְּתִיגְנָא דְּסִפְרָא דְּאוּרֵיתָא, ר"ץ מִתְלַפִּין
בְּחֻדָּא גְלוּתָא. מֵאֵי גְלוּתָא דְּמִצְרַיִם אַרְבַּע מֵאָה
שָׁנִין הוּוּ אָמַר לְאַבְרָהָם, דִּיהָא גְלוּתָא לְבְנוֹהִי
בְּמִצְרַיִם, וְכִי הוּיָת מְנִיתָא יְתַהוֹן מֵאֲתָן וְתַשְׁעִין
שָׁנִין הוּוּ.

20. תָּא חֲזִי וְיָמַת יוֹסֵף בֵּן מֵאָה וְעֶשְׂרִי שָׁנִים. ר"ש
פְּתַח וְאָמַר, הִנֵּה הַעֲלָמָה הִרָּה וְיֹולֶדֶת בֵּן וְקִרְיָת
שְׁמוֹ עִמְנוּאֵל, עֲדוּי וְלִידָה, דְּאֲתַמְלִי לְגְלוּתָא,
וְעִקְתָן סְגִיאיִן, וְעִדָן בִּישוּן, וְאֵע"ג דִּיהוּ בְּאֵלִין
מִטְרוּנֵיתָא אֹזְדַעְזַעַת וְאֲתַרְחַקַת מִן בְּעֵלָה, תְּהָא
עִמְנָא בְּגְלוּתָא, בֵּן מֵאָה וְעֶשְׂרִי הוּוּ גְלוּפָא דְּאֲתוּסְפָה,
יְתַרְעִי לְמִימַר וְהוּוּ עֵבֶר מִן גְלוּתָא מֵאָה וְעֶשְׂרִי
שָׁנִין, וּמֵאֲתָן וְתַשְׁעִין, הוּוּ אַרְבַּע מֵאָה שָׁנִין, וְלָא
אֲתַמְנִי גְלוּתָא דִּיעֵקֵב, אֶלָּא מְדַמִּית יוֹסֵף, וְהֵינְנוּ דָּא
ע"ג דָּא דְּאָמַר וְיָמַת הוּסַר הַתְּמִיד וְלִתְת שְׁקוּץ
שׁוּמָם וְגו'.

21. "So the whole age of Ya'akov was a hundred and forty seven years" (Beresheet 47:28). THE 147 YEARS OF YA'AKOV'S LIFE CONTAIN the secret of the number of correction by exile the descendants will endure, who were exiled under strict Judgment into three exiles. The first one in Egypt is likened to seven years. Rabbi Chiya opened the discussion saying: "I charge you, O daughters of Jerusalem, by the gazelles, and by the hinds of the fields" (Shir Hashirim 2:7). HERE TOO, THE NUMBER SEVEN (HEB. SHEVA), OF YA'AKOV'S LIFE, IS DERIVED FROM THE OATH (HEB. SHEVUAH), NOT TO AWAKE THE LOVE, UNTIL REDEMPTION PLEASES.

21. וַיְהִי יָמָיו יַעֲקֹב שְׁנַי חַיָּו שְׁבַע שָׁנִים וָאַרְבָּעִים וּמֵאֵת שָׁנָה, הֵכָא רָזָא בְּגִלּוּתָא בְּמַנְיִינָא, תְּקוּנָתָא יְהוֹן בְּנֵיִיא דְּאַתְגַּלְיִין בְּמַכִּילָתָא דְּדִינָא, תְּלָתָא גְלוּן, קְדַמָּא דְּמִצְרָאִי, דְּאַתְמַתְל בְּשִׁבַע שָׁנִין. רַבֵּי חֵיָא פִתַח וְאָמַר, הַשְּׁבַעֲתִי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצַבָּאוֹת אוּ בְּאֵילוֹת וּגו'.

22. Rabbi Shimon said: From this WE LEARN THE EXPLANATION TO THE NUMBER SEVEN. IT IS WRITTEN, "Hashem appeared to me from afar, saying: I have loved you with an everlasting love" (Yirmeyah 31:3). FROM AFAR, NAMELY, IN EXILE, BECAUSE GREAT LOVE IS REVEALED ONLY BY EXILE. Here lies the secret, that exile is the means of the children of Yisrael to be freed from exile AND THAT HIS LOVE WILL BE REVEALED TO US. Scripture wishes to point, BY THE NUMBER SEVEN OF YA'AKOV'S LIFE, that the holy children who were exiled for their sins will be sentenced for many years, which will amount to "seven times... according to your sins" (Vayikra 26:21). IT ALSO SAYS, "If Kain shall be avenged sevenfold" (Beresheet 4:24), WHICH NUMBER FIXES THE DAMAGE THEY MADE, AND REVEALS THE LIGHT OF REDEMPTION. THIS IS during the first exile in Egypt, which is the shortest OF THE EXILES.

22. ר' שִׁמְעוֹן אָמַר, מֵהֵכָא, מִרְחוֹק ה' נִרְאָה לִי וְאַהֲבַת עוֹלָם אֶהְבֵּתִין וּגו', הֵכָא רָזָא בְּגִלּוּתָא תְּקַנְתָּא יְהוֹן בְּנוֹהֵי דִישְׂרָאֵל, מִשְׁתַּרְי גְלוּיָא, וְיִתְרַעֵי לְמִימְרֵי, יְהוֹן בְּנֵיא קְדִישָׁא, דְּאַתְגַּלְוּן עַל חוֹבִיּהוֹן בְּדִינָא שָׁנִין סְגִיָּאִין יְהָא, שְׁבַע כְּחַטָּאתִיכֶם, כִּי שְׁבַעֲתִים יוֹקֵם קִין, בְּגִלּוּתָא קְדַמָּא דְּמִצְרָאִי, דְּהִיָּא זַעֲרָא.

23. The second exile is in Babylon, likened to forty years FROM YA'AKOV'S LIFE IN RELATION TO the seven IN EGYPT, for it is longer than it.

23. תְּנִינָא, גְלוּתָא דְּשׁוּמְטִים, דְּאַתְמַתְל לְאַרְבָּעִים שָׁנִין, בְּשִׁבַע דְּאִינְהוּ סְגִיָּאִי מְנִיה.

24. The third exile is the longest, likened to the hundred years OF YA'AKOV'S LIFE, IN RELATION TO the forty years OF THE BABYLONIAN EXILE.

24. תְּלִיתָאִי, גְלוּתָא דְּאַנְן בֵּיה, אַרְיָכָא, דְּאַתְמַתְל לְמֵאָה שָׁנִין, לְאַרְבָּעִין.

2. "And the time drew near...and he called his son Yosef"

Rabbi Chizkiyah begins by explaining that Yisrael saw the torture of exile upon his descendants, and consequently, his soul began to die. Yisrael then gathered his exiles and told them that if they wished to be absolved of their sins, they must behave according to truth and justice in the eyes of God. Rabbi Shimon then explains why Yisrael called only Yosef his son and not all the other exiles. This is because all the children of Yisrael were called Yosef. Rabbi Chizkiyah then refers to the secret of the Vav as including Ya'akov, Yosef, and others, as well as the six Sfirot.

The Relevance of this Passage

Yisrael's action of talking to the people of the exile is a code for the great patriarch calling upon all generations, including the readers of this passage, and awakening them to the power of the Light and the path to eternal freedom, fulfillment, and the final redemption. When Yisrael calls only the name Yosef, the Zohar is indicating a direct reference to the Sfirah/dimension of Yesod, the portal and funnel through which the supernal Light flows into our world. The name Yosef refers to the Light that is flowing from Yesod to us--the reader and all the people who remain in exile in our current generation. This Light now becomes part of our being.

25. "And the time drew near for Yisrael to die" (Beresheet 47:29). Rabbi Chizkiyah said: He saw this trouble of exile upon his children, and his soul drew near death. He did not remain alive when he descended his grades because of the sins of Yisrael. YISRAEL, ZEIR ANPIN, did not go into exile with them, LIKE THE SHECHINAH, WHO WENT INTO EXILE WITH THEM. HE ASKS: Happy is the portion OF YISRAEL, for if He, ZEIR ANPIN, would not have gone down with them into exile, they would have remained among the nations WITHOUT BEING ABLE TO ESCAPE. Why then does it say, "Why, when I came, was there no man? when I called, was there none to answer?" (Yeshayah 50:2). "Was there none to answer" alludes to the children of Yisrael, NAMELY ZEIR ANPIN; "when I came, was there no man": This is the Shechinah. "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness" SO ZEIR ANPIN DID COME DOWN ALSO WITH THEM INTO EXILE? HE ANSWERS: The Holy One, blessed be He, gave a portion to the children of Yisrael, so that no other minister would rule over them; THUS HE IS WITH THEM IN EXILE. ALSO when they went into exile,

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The Shechinah is with them, but ZEIR ANPIN is far away from the Shechinah.

26. "And he called his son Yosef, and said to him, if now I have found favor in your sight." He examined all his sons and said to them, I see many evil troubles come upon your children, and ONE SHOULD find supernal Mercy.

27. If you wish to be delivered from all these troubles, swear before me, and we shall have the Master of the universe AS WITNESS between us, that you will conduct yourself according to truth and justice, and behave like your fathers. You shall teach it to every generation that will come after you. If you shall do so, you shall escape all the troubles that will come upon you.

28. Rabbi Shimon said: TO EXPLAIN AWAY THE DIFFICULTY THAT HE CALLED ONLY YOSEF HIS SON AND NOT ALL THE TRIBES, THE WORDS OF RABBI SHIMON ARE BROUGHT HERE. "And establish justice in the gate: it may be that Hashem Elohim of Tzeva'ot will be gracious to the remnant of Yosef" (Amos 5:15), for all the children of Yisrael are called Yosef.

29. THE ZOHAR RETURNS TO THE WORDS OF YA'AKOV: 'If you shall do so, you shall bury not one of my children in Egypt, but return safely with me to your land.'

30. It is written: "Put, I pray you, your hand under my thigh" (Bereshheet 47:29). HE ASKS: What is "your hand"? He opened the discussion saying: "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). ALSO "YOUR HAND UNDER MY THIGH" ALLUDES TO A SWORD, WHICH IS a sword of Grace and Truth, the two Sfirot which do not separate from each other; NAMELY YESOD WHICH CONTAINS THE LIGHT OF CHASSADIM AND THE LIGHT OF CHOCHMAH, CALLED TRUTH AND BRIGHTNESS OF COUNTENANCE. Therefore it says, "Love and Truth shall go before you" (Tehilim 89:15), "The anger of Hashem divided them" (Eichah 4:16). And if His children were good and did what they accepted upon them, not one of the children would have died in Egypt, for each kindness that the Holy One blessed be He decrees upon men is on the condition they will be good. As David said: "That Hashem may continue His word which He spoke concerning me, saying: 'If your children take heed to their way, to walk before Me in Truth'" (I Melachim 2:4). But if not, He shall not.

25. וַיִּקְרְבוּ יָמֵי יִשְׂרָאֵל לְמוֹת. רַבִּי חֲזַקְיָה אָמַר, חָמָא דָּא עֲקָתָא דְגַלּוּתָא, דְהוּה עֲרֵעַן לְבַנוּהֵי, קָרִיבָא אֲנַפְשֵׁיהּ וּדְחִיקַת לְמַמְתָּא, לֹא אֲשַׁתָּאֵר חֵי, כְּד הוּה נְחִית מְדַרְגִּין, בְּדִיל חוּבִיהוּן דְיִשְׂרָאֵל, לֹא נְחִית עֲמֵהוּן בְּגַלּוּתָא, זְכָאָה חוּלְקֵהוּן, דְאִי לֹא נְחִית עֲמֵהוּן בְּגַלּוּתָא, אֲשַׁתָּאֵרְן בִּינֵי עַמְמֵיָא, וְאֵת אֲמַרְתָּ מְדוּעַ בָּאתִי וְאִין אִישׁ קָרָאתִי וְאִין עוֹנָה. וְאִין עוֹנָה: דָּא יִשְׂרָאֵל, בָּאתִי וְאִין אִישׁ: דָּא שְׂכִינָה. הַקְצוּר קְצָרָה יְדֵי מַפְדּוֹת וְאִם אִין בִּי כַח לְהַצִּיל הֵן בְּגַעְרַתִּי אֲחָרִיב יָם אֲשִׁים נְהָרוֹת מְדַבֵּר, קוּדְשָׁא בְרִיךְ הוּא יְהִב חוּלְקָא לְיִשְׂרָאֵל, דְלֹא יִשְׁלוּט רַבְרַבְנָא אַחְרָא בְהוּן, נְחִתוּ לְגַלּוּתָא שְׂכִינְתָּא עֲמֵהוּן וְהוּא רְחִיק מִמְטְרוֹנֵיתָא.

26. וַיִּקְרָא לְבָנוֹ לְיוֹסֵף וַיֹּאמֶר לוֹ אִם נָא מְצַאתִי חַן בְּעֵינֶיךָ, חָקֵר יֵת בְּנוּהֵי כְלֵהוּן, וְאִמַר לְהוּן, עֲקָתָן סְגִיאִין, בִּישִׁין רַבְרַבִּין, חֲמִית לְמִיעַל לְבְרִיכּוֹן אֲשַׁכְחֵן רַחֲמֵי עֲלָיִי.

27. וְאִי אַתּוֹן בְּעָאן לְמִיפַק מִכָּל עֲקָתָא, קִיּוּמוֹ לִי, וְהָבוּ בִּינְנָא רַבּוֹן עֲלֵמָא וְתַעֲבְדוּן קְשׁוּט וְדִינָא, וְתִהְיוּ כְּאַבְהַתְכוּן, וּפְקִידֵי בְּכָל דֵּר וְדֵר דִּינֵיתִי בְתִרְיֻכוֹן, וְאִי אַתּוֹן בְּעָאן לְמַעַבְדַּד הָכִי, תַּמְקוֹן מִכָּל עֲקָתָא דִּינֵיתִי עֲלֵיכוֹן.

28. רַבִּי שְׁמַעוֹן אָמַר, וְהַצִּיגוּ בְשַׁעַר מִשְׁפַּט אֲוֵלֵי יַחֲנֵן ה' אֱלֹהֵי צְבָאוֹת שְׂאֲרֵית יוֹסֵף. דְאֲתַקְרִיאֻן בְּנוּהֵי יִשְׂרָאֵל כְּלֵהוּן יוֹסֵף.

29. וְאִי תַעֲבְדוּן הָכִי, לֹא תִקְבְּרוּן חַד מִן בְּרִי, אֶלָּא אֲתֵי תְתוּבוֹן לְאַרְעֵכוֹן בְּשַׁלְמָא.

30. הה"ד שים נא ירך תחת ירכי, מהו ירך. פתח ואמר חגור חרבך על ירך גבור הודך והדרך, סיופא דקאי בה חסד ואמת, תרין ספירן ספירן, ולא שבקין דא לדא, וע"ד אמר חסד ואמת יקדמו פניך, פני ה' חלקם, ואי הוו טבאן בנוהי, ועבידו מה דקיימו, לא מית חד מבנייהו במצראי, דכל טב וטב דגזיר שמא דאלהא על אינשא, לא הוי, אלא על דיהון טבין, ואי לא, לא, כמה דאמר דוד, למען יקים ה' את דברו אשר דבר עלי לאמר אם ישמרו בניך את דרכם ללכת לפני באמת. ואי לא, לא מיייתי ברכאן דאמר עליהון.

31. Come and behold: better is the spirit of the father than the spirit of the son, for the spirit of the father is that of the son, spirit drawn from spirit. **THUS WE FIND THE FATHER'S SPIRIT IN RELATION TO HIM IS THAT OF THE ROOT IN RELATION TO ITS BRANCH.** But if another air **OF THE OTHER SIDE** contributes to the spirit of the son, he is not born whole, but rendered defective by that air **OF THE OTHER SIDE**; **NAMELY** "a wild ass used to the wilderness, that snuffs up the wind in her desire" (Yirmeyah 2:24).

32. We learned that Rabbi Hamnuna Saba (the elder) once went to Cappadocia. Going towards him was Rabbi Yisa Saba. According to Rav Ashlag, this paragraph is a later interpolation, which in other versions starts with Rabbi Aba.

31. תא חזי, כמה הוא עדיף רוחא דאבא מרוחא דברא, דרוחא דאבא הוא רוחא דברא, רוחא מרוחא סלקא, ואי סייעת אורא אחרא ברוחא, לא נפיק שלים, דהא חסיר הוא, בהאי אורא, והיינו פרה למד מדבר באות נפשה שאפה רוח.

32. תנא רב המנונא סבא אזל לקפוטקניא, עאל לקמיוהו, רב ייסא סבא, א"ל במאי עסקיתו, ווי ליה, ווי לנפשיה, אי אשתלף רוחא דמסאבא דאשתפח עמיה, ואורית ליה לבריה, והאי איהו דקודשא בריך הוא לית ליה חולקא, שביק ליה חולקא שביק ליה לשיצאה ליה לעלמא דאתי, א"ל מנ"ל הא, א"ל הכא אוליפנא, דהאי ירותא בישתא, אחסנין כלהו בנו אי לא יתובון, דהא לית מלה קיימא קמי תשובה. ואנא הכי אוליפנא, דהא אסוותא דא, יתבו לי זמנא חדא, דהוינא רשים באנפי, ויזמא חד הוינא אזיל בארחה, וערענא בחד זכאה, ועל ידוי אתעבר מנאי, ההוא רשימא, א"ל מה שמך, א"ל אלעזר, וקרינא ליה אלעזר אחרא, א"ל בריך רחמנא דחמינא לך, זכאה חולקך בעלמא דין, ובעלמא דאתי.

34. "And he said: 'Swear to me'" (Beresheet 47:31). Rabbi Chizkiyah opened the discussion saying: "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8), **WHICH MEANS** Hashem swore He would deliver the children of Yisrael from their exile. This is what He swore to them **BY THE VERSE: "AND HE SWORE TO HIM" (BERESHEET 47:31) HERE WHICH ALSO REFERS TO THE HOLY ONE, BLESSED BE HE.** He swore to them He would not abandon them in the land of their enemies.

34. "And he said: 'Let me go, for the day breaks.' And he said: 'I will not let you go, unless you bless me'" (Beresheet 32:27). What does "bless me" mean; **TO WIT, WHAT WERE THE BLESSINGS HE CONFERRED UPON HIM? HE ANSWERS:** He assigned them to exile and swore to them He would deliver them from it.

33. ויאמר השבעה לי וגו'. רבי חזקיה פתח ואמר, נשבע ה' בימינו ובזרוע עזו, קיים קודשא בריך הוא, דיפוק לישראל מן גלותא דלהון, ודא קיים להון, קיים, דלא ישבוק לון בארע שנאיהון.

34. ויאמר שלחני כי עלה השחר ויאמר לא אשלחך כי אם ברכתני. מאן ברכתני. יהב לון גלותא, וקיים לון, דיפקון מניה.

35. We learned that the Holy One, blessed be He, would DO for His children of Yisrael, that they would all dwell under His throne, and excel the high ANGELS. Therefore, one finds a long Vav IN THE TORAH, LIKE IN "WHATEVER GOES ON ITS BELLY (HEB. GACHON)" (VAYIKRA 11:42), which is an allusion that the Holy One, blessed be He, swore upon the perfection of the Vav (=six) generations. THE SECRET OF AVRAHAM, YITZCHAK, YA'AKOV, MOSHE, AHARON, AND YOSEF, THE SECRET OF THE SIX SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. Because of these six, IT IS WRITTEN: "And Yisrael bowed himself upon the bed's head" (Beresheet 47:31), YISRAEL BEING THE SECRET OF ZEIR ANPIN, WHICH INCLUDES: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. The bowing of Yisrael ALLUDES TO the coming of Mashiach at the end of this time; TO WIT, AFTER SIX THOUSAND YEARS, ALLUDING TO THE SIX COMPLETE SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, CLOTHED BY SUPERNAL ABA AND IMA, WHICH SFIROT ARE EACH OF A THOUSAND YEARS. And the Shechinah will dwell among them.

35. תָּנָא, זְמַיִן קוֹדֶשׁא בְּרִיךְ הוּא לְבְרִיהוֹן דִּישְׂרָאֵל, דִּיהוֹן כָּל חַד וְחַד תַּחוּת בְּרִסְיָהּ, וְיְהוֹן מַעְלִיִן מִכָּל עֲלָאִי, בְּגִין דָּא תִשְׁכַּח וְאִ"ו אַרְיָכָא, קַיִים קוֹדֶשׁא בְּרִיךְ הוּא לְשִׁלְמוּתָא דְו' דִּר"א וּבְגִין שְׂתָא וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֵאשׁ הַמֶּטֶה, סָגִיד יִשְׂרָאֵל, דְּלִיתֵי מְשִׁיחָא, בְּסוּף מְנַיִנָא דָּא, וְתִשְׂרִי שְׂכִינְתָא עִמְהוֹן.

3. "Behold, your father is sick"

Rabbi Chizkiyah begins by saying that this quotation refers to events at the end of exile, and means, literally, Yosef's father, Yisrael, is "worried and in haste." Rabbi Aba then adds that the name Yud-Hei-Vav ??? would be changed to Yud-Hei-Vav-Hei ??? to expedite Yisrael doing good for his children, so they would come out of exile. Rabbi Aba then explains Ya'akov's exposure to truth, and Avraham's to grace.

The Relevance of this Passage

The Hebrew letters Yud, Hei, Vav, Hei, ??? are known as the Tetragrammaton, one of the Holy Names of The Creator. The addition of the final Hei ? in the Holy Name corresponds to our physical realm. The other three letters ??? represent the Upper Worlds, specifically four dimensions of Keter, Chochmah, Binah, and Zeir Anpin. Thus, this passage is our connection to the Upper Worlds, via the Tetragrammaton, so that we may brighten our lives and the world with the resplendent Light of The Creator.

36. "And it came to pass after these things that one told Yosef, 'Behold, your father is sick.'" (Beresheet 48:1). In the Mishnah Rabbi Chizkiyah said, that the verse does not teach us what YOSEF did, but brings before us the events at the end of exile, at the end of the set time. He says that Mashiach, THE SECRET OF YOSEF, will come and say to him, Your Father in heaven makes haste to welcome you, who looks to the end of Mashiach. "YOUR FATHER IS SICK" MEANS, HE IS WORRIED AND IN HASTE. "AND HE TOOK WITH HIM MENASHE AND EPHRAIM" (IBID.). MEANS: May it please Elohim in heaven to receive His children, who increased and multiplied (Heb. paru) in exile, FOR WHICH THEY ARE CALLED EPHRAIM, and THEIR SINS forgotten BECAUSE OF THE EXILE, THE SECRET OF THEIR BEING CALLED MENASHE, WHICH IS DERIVED FROM THE WORD FORGETFULNESS (HEB. NESHIAH). For the Holy One, blessed be He, truly forgot their transgressions.

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36. וְיְהִי אַחַר הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף הִנֵּה אָבִיךָ חוֹלֵה וְגו'. מִתְנַיִתִין, אִ"ר חֲזַקִּיָּהּ, לֹא אֶתָּא קָרָא לְאַשְׁמוּעֵינָן דְּעֵבֵד, אֶלָּא אֶתָּא קָרָא לְאַתְנָא מַה דִּיהוּי בְּסוּף גְּלוּתָא, כָּל אֵלִיִן לְסוּף מְנַיִנָא דְאַתְמַנְי, צְבִי לְמֵימַר דִּינִיתִי מְשִׁיחָא, וַיִּימָא לִיהּ אֲבוּךָ דְבִשְׁמֵיָא בְּהִיל לְסַבְר אַפְךָ, סָפִין לְקַצָּא דְמְשִׁיחָא, יְהֵא רַעּוּא מִן אֱלֹהָא דְשְׁמֵיָא, דִּיִּסְב בְּרִיָּה דְאַסְגִּיָּאוּ בְּגְלוּתָא, וּמְדַאֲתַנְשִׂיאוּ בְּהוּ, דְנָשִׂי יַתְהוֹן קוֹדֶשׁא בְּרִיךְ הוּא בְּחוּבֵיהוֹן בְּקוּשְׁטָא.

37. When Rabbi Aba came, he said he came not to speak ABOUT THE VERSE, BUT TO EXPLAIN ITS MYSTERY. HE SAID: The secret of this matter is very important AS THAT OF THE VERSE, "Hashem shall add (Heb. yosef) to me another son" (Beresheet 30:24). As we explained in relation to that verse, the Holy Name written in Yosef, TO WIT, THAT THE THREE-LETTERED NAME Yud-Hei-Vav will say to him, here your Father, the Master over the World to Come, SECRET OF ZEIR ANPIN WITH THE MOCHIN OF SUPERNAL BINAH, CALLED THE WORLD TO COME, wishes to do good for His children, so they may come out of exile. But if you do not favor your Truth BECAUSE YOU FIND THAT THEY DO NOT MERIT IT, here is a four-lettered name Yud-Hei-Vav-Hei to set you right and then will favor it that the Shechinah to return to Her place.

38. For the fathers are the supernal Chariot FOR THE HOLY NAME on high, as it is written: "And Elohim went up from Avraham" (Beresheet 17:22), WHICH MEANS HE WAS RIDING ON HIM. IT IS ALSO WRITTEN, "You will show Truth to Ya'akov, Grace (Heb. chesed) to Avraham" (Michah 7:20). THUS YA'AKOV WAS A CHARIOT TO TIFERET CALLED TRUTH, AND AVRAHAM A CHARIOT TO CHESD. And we learned that BY THE UNISON OF THE ONE YUD-HEI-VAV-HEI, Mashiach will come.

4. "At evening time, there will be light"

Rabbi Yosi describes how there will be a day without day or night, until the evening, when there will be light, at which time, two evils will befall Ya'akov's children. But these occur so his children can be taken to "the good land." Rabbi Aba then poses a conundrum: "What is darkness?" The others determine that "darkness is Gehenom."

The Relevance of this Passage

The phrase, "day without day or night," refers to the potential darkness and destruction [God forbid] that may appear before the final redemption of mankind takes place. Two paths to redemption and eternal peace are always available to us, a Light-filled path that embodies mercy and protection, or a darkened path that embodies pain, torment, and suffering. Our egos constantly urge us towards the path of darkness. Through a meditative, intense read of this passage, we can help ourselves, and the world at large, avoid the potential gloom and devastation that attends the path of darkness.

39. Rabbi Yosi opened the discussion with the verse: "But it shall be one particular day which shall be known as Hashem's, neither day, nor night: but it shall come to pass that at evening time, there will be light" (Zecharyah 14:7). HE STARTED EXPLAINING THE VERSE, "AND HE TOOK...EFRAIM AND MENASHE" (BERESHEET 48:1), BUT EXPLAINED NO FURTHER. THE ZOHAR EXPLAINS THE WORDS OF RABBI YOSI, SAYING THAT HE wishes to say that two evils will befall the children OF YA'AKOV: 1) they will be in exile in the land of their enemies, THIS BEING THE ASPECT OF EFRAIM AND MENASHE. 2) He will not look at them many years on account of their sinning to Truth, and so will abandon them in the land of their enemies. Eventually, He would take their children, to whom these TWO evils befell, and conduct them to the good land, as the verse says, "AND HE TOOK... MENASHE AND EFRAIM"; TO WIT, HE WILL TAKE THEM, TO WHOM THE TWO EVILS BEFELL, AND CONDUCT THEM TO THEIR GOOD LAND.

40. There were two great and exalted ministers who were knocking under the Throne of Glory of Yisrael's chieftain, the fifth measure, to cause them to remain in exile for as long AS THEY NEED, FROM THE ASPECT OF EFRAIM, and worse, that He would forget them in the land of their enemies, WHICH IS THE ASPECT OF MENASHE.

37. כִּד אֵתָא רַבִּי אַבָּא אָמַר, לֹא לְדַרְשָׁא קָא אֲתִינָא, חָשׁוּב רַזָּא דְמַלְתָּא יוֹסֵף ה' לִי בֶן אַחֵר, כְּדַפְרִישְׁנָא לְעִיל, הָאִי שְׁמִיָּה קְדִישָׁא בְיוֹסֵף, יְהִי וְאִמְרֵי, הָא אֲבוּךָ מְאִירֵי עֲלֵמָא דְאַתִּי, לְמַעַבְד טְבָא לְבְרִיָּה, דִּימְקוֹן מִן גְּלוּתָא דְלְהוֹן, וְאִי אַתְּ לֹא רְעִי בְקוּשְׁטָךְ, רְבוּעָא יְדוּד אַחַד יַעֲבֵד יְתָךְ, וְיִדְעִי דְתִיתּוּב מְטְרוּנִיתָא לְאַתְרָא.

38. דְאַבְהָתְנָא אִינּוֹן רְתִיכִין דְלְעִילָא, וְיַעַל אֶלְקִים מְעַל אַבְרָהָם, אַבְהָן שׁוֹקֵי עֲלֵמָא, תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם, תֵּנָא דִיִּיתִי מְשִׁיחָא.

39. רַבִּי יוֹסִי פְתַח וְאָמַר, וְהִיָּה יוֹם אַחַד הוּא יוֹדֵעַ לֵה' לֹא יוֹם וְלֹא לַיְלָה וְהִיָּה לַעֲת עָרֵב יְהִיָּה אֹר, רוּצָה לְמִימְרֵי, תְרִין מְעַרְעִין בְּיִשְׁרָאֵל לְבְנוּהִי לְמַהוּי בְּגְלוּתָא בְּאַרְעֵי שְׁנֵי אֶהְיֶה, וְלֹא יִסְתַּבֵּי בְהוֹן, כְּמָה שְׁנֵין סְגִיָּאִין, עַל חוּבִיָּהוֹן בְּקוּשְׁטָא, הִכִּי יִזְנַח יְתְהוֹן בְּאַרְעֵי שְׁנֵי אֶהְיֶה. וְיִסַּב בְּנִיָּהוּ דְאַרְעֵי לְהוֹן בְּיִשְׁרָאֵל, וְיִדְבֹר לְהוֹן לְאַרְעֵי טַב בְּפִירוּשָׁא דְקָרָא.

40. וְהוּא תְרִי רַבְרָבִין סְגִיָּאִין מְעִלְיָאִין הוּא מְטַרְקָן תַּחוֹת כְּרִסֵּי יְקָרָא, דְאַפְטְרוּפָא דִיִּשְׁרָאֵל מְכִילְתָּא חֲמִישָׁאָה, בְּדִיל דִּיהוֹן בְּגְלוּתָא כָּל עַדְנָא הֲרִין, וְאַרְעֵי דְנָשִׁי יְתְהוֹן בְּאַרְעֵי שְׁנֵי אֶהְיֶה.

41. These two ministers are two attributes, each containing two aspects; TO WIT, EACH IS DIVIDED INTO TWO ATTRIBUTES. HE EXPLAINS, One ATTRIBUTE came and spoke before the Master of the universe and was given permission to say what it liked. On the one hand, it saw it should be decreed that the children of Yisrael should come out of exile, due to their fathers' merit. On the other hand, it saw they deserve to be sentenced TO REMAIN IN EXILE for their sins, for THE ACCUSERS said great evil things about them. There are four attributes in all. FOR EACH OF THE MINISTERS, THE TWO ATTRIBUTES CONTAINS TWO ASPECTS; TO WIT, ONE FOR AND ONE AGAINST. But they did not have the fifth attribute, Yisrael's chieftain, and they spoke as they pleased. THE TWO MINISTERS SPOKE NOW FOR AND NOW AGAINST, FOR THEY HAD NOT THE FIFTH ATTRIBUTE, WHICH TURNS ALL INTO MERIT.

42. Then the fifth attribute arrived, WHICH WILL BE REVEALED AT THE END OF CORRECTION, to be upon the Throne of Glory of the Holy Name. It would say good things about Yisrael, and the two first measures would no longer be afraid to speak before Him GOOD THINGS ABOUT YISRAEL, AS THEY WERE BEFORE. For the fifth attribute, which was considered the rule of the night, now came out to shine upon them. Therefore RABBI YOSI opened the discussion saying: "But it shall be one particular day which shall be known as Hashem's, neither day, nor night: but it shall come to pass that at evening time, there will be light."

43. We have learned that the verse, "And Elohim called the light Day, and the darkness He called Night" (Bereshheet 1:5) MEANS THAT THE NUKVA OF ZEIR ANPIN CALLED DARKNESS, AND ALSO CALLED NIGHT, RECEIVES FROM DAY, WHICH IS ZEIR ANPIN. It is also said: "And darkness was on the face of the deep" (Ibid. 2) TO WIT, DARKNESS IS A KLIPAH, NOT PERTAINING TO HOLINESS. The verses contradict each other. Rabbi Elazar came to his father Rabbi Shimon and said to him: My father and master, what is the meaning of this CONTRADICTION? He replied to him, From the beginning, up to the sixth generation, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN, He created one Yud-Hei-Vav-Hei, WHICH IS THE SECRET OF BINAH. He explains, This refers to THE SECRET OF Vav of the name YUD-HEI-VAV-HEI, ZEIR ANPIN, upon which BINAH conferred the spirit of Chochmah. THEREFORE, until then, darkness was not known at all. Rabbi Elazar rose and kissed his father's hands.

44. Rabbi Aba rose and asked: What is darkness? The friends turned around, TO WIT, THEY SOUGHT HARD FOR AN ANSWER, but did not arrive at an answer to his question. They did something, NAMELY A CERTAIN MEDITATION, and a voice from before the Master of the universe resounded this verse, "A land of gloom, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Iyov 10:22). THIS DARKNESS MEANS Gehenom, for even before the world was created, it was stored for the wicked. FROM THIS, THEY UNDERSTOOD THAT DARKNESS IS GEHENOM. Woe to the wicked, who will abide in this darkness, when Elohim will do all this as it says in, "For, behold, the darkness shall cover the earth, and gross darkness the peoples: but Hashem shall arise upon you, and His glory shall be seen upon you" (Yeshayah 60:2). Happy is the portion of Yisrael, that the Holy One, blessed be He, did not create THIS DARKNESS for them. "Happy is that people, that is in such a case: Happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

5. "And one told Ya'akov"

Rabbi Yosi explains that the quotation, "And one told Ya'akov," refers to Ya'akov being told his children would be redeemed. Through this redemption, Ya'akov would receive both truth and grace, which are two Sfirot, also contained in two higher Chariots, Avraham and Ya'akov. The Relevance of this Passage

41. והוא תרין מכילתן, בתרין ספין, נפק חדא ומליל לקבל רבון עלמא, ויהיב ליה רשו דימלל כל מאן דבעי, וחזי בישראל מן גיסא חדא למגזר בהון בישראל, דיפקון מן גלותא, בדין אבהתהון. ומן גיסא אחרינא, רעא למגזר עליהון, בדיל חוביהון, דאמרו עליהו בישא סגיא הא ד' מכילתן, ולא הוה בהון מכילתא חמישאה אפטרופא דישראל, ומלילו כל דרעו.

42. עד דמטא לוותרהון מכילתא חמישאה, והוה בכרסי יקרא מן שמא קדישא, ואמר על בנוהי דישראל טב, ולא הוה רתיון תרין מכילתן קמיינתא למלא קמיה, בדין מכילתא חמישאה, דאתמתל לליליא, ונפק לנהורא דלהון, ועד פתח, והיה יום אחד הוא ונדע לה' לא יום ולא לילה והיה לעת ערב יהיה אור.

43. תנינא ויקרא אלקים לאור יום ולחשך קרא לילה, והתם אמר וחשך על פני תהום, וקשיא דיניה אדידיה, אתא רבי אלעזר לר"ש אבוי, וא"ל אבא מארי, מאי דא, א"ל, מבראשית עד ו' דורות ברא ידו"ד אחד, צבי למימר, ו' דשמייה, יהב ביה רוח חכמה, עד הכא לא הוה מנדע מהו חשך. קם רבי אלעזר ונשק ידוי דאבוי.

44. קם ר' אבא ושאל, מאי חשך. אסתחרו חבריא ולא מטו מאי דשאלו, עבדו עובדא, ומטא קלא מן קדם רבון עלמא, בהא קרא, ארץ עיפתי וגו' צלמות ולא סדרים, ותופע כמו אופל, גיהנם מקמי דאתברי עלמא, הוה גניז לרשיעיא, ווי להון לחויבנא, דיהון בר ועביד אלהא ית אליו, כי הנה החשך יכסה ארץ וערפל לאומים ועליך יזרח יי וכבודו עליך יראה, זכאה חולקהון דישראל, דקודשא בריך הוא לא ברא להון דא, אשרי העם שככה לו אשרי העם שיי' אלהיו.

To achieve a higher level of spirituality and existence, we sometimes need to "borrow" Light from The Creator in order to use it to awaken and arouse even greater Light in our lives and in this world. This is similar to a businessman borrowing money from a bank for the purpose of building a successful business. In other words, you need money in order to make money. Hence, the primary purpose of this passage is to entrust the readers with Light, so that they may use it to for spiritual purposes and the formation of greater Light.

45. "And one told Ya'akov, and said: 'Behold, your son Yosef comes to you'" (Beresheet 48:2). Rabbi Yosi said: It was an angel WHO TOLD YA'AKOV that he was about to pronounce good words about the children of Yisrael at the time they would return to the Holy One, blessed be He, with all their troubles, when Mashiach's end was to come. And He would say to the attribute, YA'AKOV, THE SECRET OF TIFERET, your children are come to you, and the good ones, the children of YISRAEL, will be redeemed.

45. וַיִּגַד לְיַעֲקֹב וַיֹּאמֶר הִנֵּה בְנֵךְ יוֹסֵף בָּא אֵלֶיךָ. רַבִּי יוֹסֵי אָמַר, מְלֹאכָא הוּא, דְּהוּה עֲתִיד לְמִימַר טַב עַל בְּנֵי יִשְׂרָאֵל, כְּדֵי יִתְיַבּוּן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל עֲקֻתָּהוֹן, כְּדֵי יִיְתִי קְצָא דְמִשְׁחָא, בְּכָל עֲקֻתָּא דְחֵיתִי עֲלֵיהוֹן, וַיִּמְרוּן לְמַכִּילְתָּא בְּרִיךְ אֲתִי לוֹתֵךְ, וַיִּתְפָּרְקוּן טְבָאי.

46. Happy is the portion of Yisrael, who are named the children of the Holy One, blessed be He, that are like angels, OF WHOM IT SAYS, "And all THE SONS OF Elohim shouted for joy" (Iyov 38:6). YISRAEL ARE ALSO CALLED the sons of Hashem, AS IT SAYS, "YOU ARE THE CHILDREN OF HASHEM YOUR ELOHIM" (DEVARIM 14:1).

46. זְכָאָה חוֹלְקָהוֹן דְּיִשְׂרָאֵל, דְּאֲתַקְרִיאוּ בְּנוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִינוּן בְּמִלְאכְיָא, וַיְרִיעוּ כָּל בְּנֵי אֱלֹקִים, הוּי"ה מְאִי.

47. Come and behold! When do we know that the Holy One, blessed be He, called Ya'akov, 'El'? He said to him: 'You shall be among the lower beings, and I shall be Elohim among the upper beings. Whence do we know that? HE ANSWERS: It is written, "And Elohim went up from Avraham" (Beresheet 17:22). Thus the fathers are a Chariot to the Holy One, blessed be He. We learned that "you will show Truth to Ya'akov, Grace (lit. 'Chesed') to Avraham" (Michah 7:20) has in it two Sfirot, CHESD, AND TRUTH WHICH IS TIFERET in two bigger and higher Chariots, AVRAHAM AND YA'AKOV.

47. תָּא חֲזִי, מִנֵּין שְׁקֵרָא קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב א"ל, אֵת תְּהָא בְּתַתָּא, וְאֲנָא אֵהָא אֱלֹהָא בְּעֵלְאָה, מְאִי קָא מִיִּירִי. וַיַּעַל אֱלֹהִים מֵעַל אַבְרָהָם, אֲבָהֵתָן אִינוּן רְתִיכָאן דְּקוּדְשָׁא בְּרִיךְ הוּא. תְּנָא, תִּתֵּן אֲמַת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם, הָא תֵּרִין סְפִירָן, בְּתֵרִין רְתִיכָן, רַבְרַבָּן עֲלָאִין.

48. The third one is Yitzchak , WHO BECAME A CHARIOT TO THE SFIRAH OF GVURAH. Whence DO WE KNOW THAT FROM? FROM THE WORDS "And Ya'akov swore by the fear of his father Yitzchak" (Beresheet 31:53). For the fear of Yitzchak is a Sfirah of the Holy One, blessed be He, NAMELY GVURAH CALLED FEAR, and became the Throne of Glory, ITS supernal Chariot. Yitzchak's Sfirah, GVURAH, is more important and explicit than the other Sfirot of the fathers, CHESD AND TIFERET. For that reason it is written, "And Ya'akov swore by the fear of his father Yitzchak"; NAMELY BY THE SFIRAH OF GVURAH CALLED FEAR, WHICH IS THE MOST IMPORTANT.

48. תְּלִיתָאָה יִצְחָק, מְאִי וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק. וּבְגִין פַּחַד יִצְחָק דְּהוּה סְפִירָה, וְקוּדְשָׁא בְּרִיךְ הוּא דְּהוּא כְּרִסִּי יִקְרָא רְתִיכָא עֲלָאָה, וְסְפִירָה דְּיִצְחָק הִיא מֵעֲלָאָה, מִפְּרָשָׁא יִתִּיר מְכָל סְפִירָן דְּאַבְהֵתָא, הָה"ד וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק.

49. Rabbi Aba opened the discussion saying: "The Elohim of Avraham, and the Elohim of Nachor, the Elohim of their father, judge between us. And Ya'akov swore by the fear of his father Yitzchak." (Beresheet 31:53). From this verse, one may derive THAT YITZCHAK'S SFIRAH IS MORE IMPORTANT THAN THE OTHERS, FOR HE DID NOT SWEAR BY ELOHIM OF AVRAHAM, BUT BY THE FEAR OF YITZCHAK.

49. ר' אַבָּא פְּתַח וַאֲמַר, אֱלֹהֵי אַבְרָהָם וְאֵלֵהִי נַחֲוֹר יִשְׁפְּטוּ בֵּינֵינוּ אֱלֹהֵי אָבִיהֶם, וַיִּשָּׁבַע יַעֲקֹב בְּפַחַד אָבִיו יִצְחָק, מְהָאִי קְרָא אֵת וְכִיל לְמַנְדַּע דָּא.

6. "And sat upon the bed"

Rabbi Shimon explains that chief angel Michael will come to the side of Yisrael at his time of redemption. Yisrael will gain strength from this, and will sit on the bed, which is a code alluding to this truth. Rabbi Shimon then explains that "marries the daughter of a strange El" refers to Yisrael, whom, in spite of his sins, would redeem those in exile, and preserve the nations. Rabbi Yosi then describes two angels, Mata and Matatron, as the Shechinah, sent from Binah to protect Yisrael. Rabbi Shimon next explains the meaning of Rut, which details the relationship between mercy and judgment. Rabbis Shimon and Aba then begin a discourse on "All the rivers run into the sea; yet the sea is not full."

The Relevance of this Passage

The assistance of the supernal angels, including Michael, who represents the Right Column energy of mercy, and the protective Light of the Shechinah, is drawn into our lives. This Light also helps to accelerate the end of our personal and global exile.

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50. "And Yisrael strengthened himself, and sat upon the bed." (Beresheet 48:2). The secret of the verse is: "And at that time shall Michael stand up, the great chief angel, who stands for the children of your people: and there shall be a time of trouble" (Daniel 12:1). Rabbi Shimon says, This is the might of the great Michael, WHO WILL STAND UP FOR YISRAEL AT THE TIME OF REDEMPTION, WHICH WILL BE "A TIME OF TROUBLE SUCH AS NEVER WAS SINCE THERE WAS A NATION..." THUS SCRIPTURE CONCLUDES WITH "AND YISRAEL STRENGTHENED." "And sat upon the bed": As before when he bowed upon it, AS IT IS WRITTEN: "AND YISRAEL BOWED HIMSELF UPON THE BED'S HEAD," BUT NOW HE SAT UPON IT. HE ASKS: To whom did Ya'akov bow? If you say he bowed to the bed, WHICH IS MALCHUT. The bed was ready TO RECEIVE from him, AND THE GIVER DOES NOT BOW BEFORE THE RECEIVER. HE ANSWERS: He bowed to the circumcision, THE SECRET OF YESOD, of which he was fond.

51. "For Yehuda has profaned the holiness of Hashem which he loved, and has married the daughter of a strange El" (Malachi 2:11). HE WAS ASKED A DIFFICULT QUESTION ABOUT THE MEANING OF "MARRIED THE DAUGHTER OF A STRANGE EL." HE SAYS, When the light was gone from ZEIR ANPIN, due to YISRAEL'S sins, THE SHECHINAH could not stand before ZEIR ANPIN and was exiled from the King. TO WIT, SHE WENT TOGETHER WITH YISRAEL INTO EXILE AMONG THE NATIONS, since She could not leave Her children among the nations to be killed. ZEIR ANPIN was in the Holy Land and, by having foreign nations with him, as it says "MARRIED THE DAUGHTER OF A STRANGE EL," it conveys that the Shechinah was going into exile with them among the nations, when She was not in the land of Yisrael but in other lands. Thus, by the light of Yisrael, the nations around them were preserved. THEREFORE, IT SAYS "MARRIED THE DAUGHTER OF A STRANGE EL." (IT LOOKS AS IF IT IS AN INTERPOLATION FROM THE WORDS 'IT CONVEYS.')

52. We learned, Rabbi Yosi said, that there were two ministers, NAMELY ANGELS, under the Holy Throne of Glory. The one, BY NAME OF MATA, dwells within the treasury of the Temple. And here we are in exile, and nothing remained to us but him, who is of the nature OF THE HOLY ONE, BLESSED BE HE, and impressed by the Name of the Holy One, blessed be He. THIS IS THE ANGEL MATATRON, WHOSE NAME IS AS THE NAME OF HIS MASTER, AS IT IS WRITTEN OF HIM: "FOR MY NAME IS IN HIM" (SHEMOT 23:21).

53. It is written: "Behold, I send an angel before you, to keep you" (Shemot 23:20). It is not worthy to speak that way only of the World to Come, NAMELY BINAH, as we explained it to be the protection along the way. TO WIT, THE POWER TO PROTECT COMES FROM BINAH. THEREFORE, IT WAS BINAH WHICH SAID TO YISRAEL, "BEHOLD, I SEND AN ANGEL," NAMELY THE SHECHINAH "TO KEEP YOU," AND NO OTHER GRADE, BECAUSE PROTECTION COMES FROM IT. SHE SAID: I, the Shechinah, hover among you and protect you in exile. She will protect you until bringing you to your country, as you were before. THIS IS WHAT IS WRITTEN, "I have prepared" (Ibid.), WITH WHICH the verse CONCLUDES "to the place which I have prepared," for THE LAND was their dwelling place even before.

54. THE ANGEL MENTIONED IS the Shechinah, CLOTHED AND WORKING through Matatron. For the Shechinah was exiled INTO EXILE CALLED, from the King, ZEIR ANPIN, AND SHE WORKS THROUGH MATATRON until THE TIME OF REDEMPTION WHEN She will return to Her place TO ZEIR ANPIN. It is a mystery that: "For only Og, king of Bashan remained of the remnant of the Refaim; behold, his bed is a bed of iron; is it not in Rabba of the children of Amon?" (Devarim 3:11), as we explained elsewhere.

50. וַיִּתְחַזַּק יִשְׂרָאֵל וַיֹּשֶׁב עַל הַמֶּטֶה, וְרָזָא דְקָרָא, בַּעַת הַהִיא יַעֲמֹד מִיכָאֵל הַשָּׂר הַגָּדוֹל הָעוֹמֵד עַל בְּנֵי עַמּוֹךְ וְהִיתָה עֵת צָרָה. ר"ש אָמַר, דָּא גְבוּרַת יָדָא דְמִיכָאֵל רַבְרָבָא. וַיֹּשֶׁב עַל הַמֶּטֶה: כַּמָּה לִּיהַּ הָוָה מְקַדְּמַת דְנָא סְגִיד. לְמָאן הָוָה סְגִיד, סְגִיד לְעַרְסָא, הָוָה עַרְסָא פְתִיחָא מִנְיָה. לְמַהוּלְתָּא הָוָה סְגִיד, דְהָא הוּת חֲבִיבָא מִנְיָה.

51. כִּי חָלַל יְהוּדָה קֹדֶשׁ ה' אֲשֶׁר אָהַב וּבָעַל בַּת אֵל נָכָר, בַּד אֶסְתַּלַּק זַיְוִיה מִנְיָה עַל חוּבִיהוֹן, לָא הָוָה לִּיהַּ לְמִיָּקָם קָמִיָּה, וְאַתְרַכַּת מִטְרוּנִיתָא מִן מַלְכָּא, בְּדִיל דְלָא יִכְלָא לְשַׁבְּקָא לָהּ לְבַרְהָא בֵּין עַמּוּיָן לְמַקְטֻלָּהוֹן, וְהוּוּ בְּאַרְעָא קְדִישָׁא הוּא, בְּהַא דִּיהוֹן עַמּוּיָן נּוֹכְרִאִין מִן עַמּוּיָה. צְבִי לְמִיָּמַר, עָאֵל שְׁכִינְתָּא בִּינִיהוֹן בְּגִלוּתָא, וְעַדְנָא דְלָא הָוָה בְּאַרְעָא, וְהִיא בְּאַרְעַ עַמּוּיָן, בְּזִיוָא דְיִשְׂרָאֵל, אֶסְתַּמְרוּ עַמּוּיָא דִּי בְּסַחְרִיָּהוֹן.

52. תָּאנָא, אָמַר רַבִּי יוֹסִי, תְרִין רַבְרָבִין הוּוּ תַחֲתוֹ בְּרִסֵּי יִקְרָא קְדִישָׁא, וְהָא שְׁמִיָּה חַד מְאִינּוֹן, עַרְסָא, דְהוּוּ שְׂרִי בְּגִזְיָה דְהִיכְלָא. וְהָא אֲנָן בְּגִלוּתָא, לָא אֶשְׁתָּאֵר בִּינְנָא אֵלָא דָּא דְזַיְנִיָּה, וְהוּא חָתוּם מִן שְׁמִיָּה דְקוּדְשָׁא בְּרִיךְ הוּא.

53. הַה"ד הִנֵּה אָנֹכִי שׁוֹלַח מְלָאֲךָ לְפָנֶיךָ לְשַׁמְרֶךָ וְגו', לָא לְמַלְלָא הַכִּי, אֵלָא עֲלֵמָא דְאַתִּי, בַּד פְּרִישְׁנָא בְּאַתְרִיָּה וְהִיא צְרָרָא בְּאַרְחָא, אֲנָא שְׂרִינָא שְׁכִינְתָּא בִּינִיכּוֹן לְנִטְרָא לְכוֹן בְּגִלוּתָא וְהִיא נְטֻרַת יְתָכוֹן, עַד דְתִיתִי יְתָכוֹן לְאַרְעֵכוֹן, כַּמָּה דְהוּיְתוֹן מְקַדְּמַת דְנָא. אֲשֶׁר הִכְיִנּוּתִי, מוֹתְבָן הָוָה מְקַדְּמַת דְנָא.

54. דָּא שְׁכִינְתָּא מִן מִטְטְרוּן. וְאַתְרַכַּת מִטְרוּנִיתָא מִן מַלְכָּא, עַד דְתִיתּוּב לְאַתְרָהָא, וְרָזָא כִּי רַק עוּג מְלַךְ הַבְּשָׁן נִשְׁאַר מִיַּתֵּר הַרְפָּאִים הִנֵּה עַרְשׁוֹ עַרְשׁ בְּרָזַל הִלָּא הוּא בְּרַבַּת בְּנֵי עַמּוּן, בְּדַפְרִישְׁנָא בְּאַתְרִיָּה.

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55. In the way, which is a parable of the exile, THE SHECHINAH will protect you from all the troubles which will come upon you, until He will come and gather you into the land which He promised to your fathers, which is kept FOR YOU.

55. וְאַרְחָא, דְּאַתְמַתְל לְגִלוּתָא, נְטֵר יִתְהוּן בְּגִלוּתָא,
עַל עֲקֵתָא דִּתְתִי עֲלִיכּוֹן, עַד דִּינִי וְיִיעוּל יִתְכוּן
לְאַרְעָא, דְּקִיָּים לְאַבְהֵתְכוּן דְּאַתְנַטְרַת.

56. The second minister underneath the Holy Throne, which dwells in the treasure of the Temple is Nuriel. For the minister appointed over the children of Yisrael, NAMELY THE FIRST MINISTER UNDER THE HOLY THRONE, Matatron, when the Shechinah was with the King, would come and go before them. THE SECOND MINISTER, NURIEL, would receive the worship of Yisrael to the Holy One, blessed be He, as fire (Aramaic nura). And when the fire was no more, because the children of Yisrael were exiled, Her light was gone, and the Shechinah departed from the King.

56. רְבִרְבָא תְנִינָא הוּא, דְּהוּא תְּחוּת כְּרִסֵי קְדִישָׁא,
דְּשָׂרֵי בְּגִזִּיה דְּהִיכְלָא הוּא נֹרִיָּאל. דְּהָא רְבִרְבָא
דִּישְׂרָאֵל דְּאַתְמַנֵּי עֲלֵיהוֹן, בְּכָל עֵידָן דְּהוּת
מְטְרוֹנִיתָא עִם מַלְכָא, הוּהוּ נְפִיק וְעָאל קְדַמֵּיהוֹן,
מְטְרוֹן. וְהוּא, קְבִיל פּוֹלְחָנְהוֹן לְקוֹדֶשָׁא בְּרִיךְ הוּא,
כְּנוּרָא. כִּד אֲתַבְטִיל נוּרָא וְאַתְגְּלִיאוּ, אֲסַתְלַק זִינְהוּ,
וְאַסְתְּלַק מְטְרוֹנִיתָא מִן מַלְכָא.

57. Rabbi Shimon opened the discussion saying: "Tarry this night, and it shall be in the morning, that if he will perform to you the part of a kinsman, well (lit. 'good'); let him do the kinsman's part" (Rut 3:13) RUT IS THE SECRET OF MALCHUT, WHICH IS JUDGMENT, AND GOOD IS MERCY. Rabbi Yosi said: Mercy is more powerful than Judgment. "And Elohim saw the light, that it was good" (Beresheet 1:4). Hence, goodness and light are equal, for it is the source of all the springs, whence the sea and all the rivers in the world come from. THE MEANING OF THE WORDS CONCERNING RUT ARE THAT IF HE WILL DO THE KINSMAN'S PART, GOOD, MEANING THAT MERCY CALLED GOOD WILL DO THE KINSMAN'S PART BY RUTH AND HAVE CONTROL OVER HER, WHO IS JUDGMENT.

57. ר' שְׁמַעוֹן פִּתַּח וְאָמַר לִינִי הִלִּילָה וְהִיָּה בְּפִקֵּר
אִם יִגְאַלְךָ טוֹב יִגְאַל, אָמַר ר' יוֹסִי, שְׁלִיט רַחֲמֵי עַל
דִּינָא. וְיִרָא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב, טוֹב וְאוֹר
שׁוֹיֵן, דְּהוּא מְבוּעוֹי דְּנַחְלִין, דְּנִמְק מְנַהוֹן יִמָּא
וְנַחְלָא דְּבַעֲלָמָא.

58. We learned that Rabbi Shimon said: Once I went up and down to shine at the source of the springs. Rabbi Aba came up after me and said to me, With what are you occupied? I said to him: With the verse, "All the rivers run into the sea; yet the sea is not full" (Kohelet 1:7). From the light OF BINAH were created all the ministers in the world, and from its light flow all the rivers; NAMELY, "the rivers" in the verse, "ALL THE RIVERS RUN INTO THE SEA; YET THE SEA IS NOT FULL." THE SEA, MALCHUT, is not full when in exile, because the darkness and obscurity IN THE EXILE were made by a mother's love, BINAH. And were it not FOR DARKNESS, the river would not have been created which shines unto the daughter, MALCHUT. The sea shall not be filled and made whole until the other side which was not in exile would have come; NAMELY THE RIGHT SIDE, UPON WHICH NO KLIPAH HAS EVER ANY CONTROL. THEN THE SEA, MALCHUT, WILL BE FILLED.

58. תֵּנָא אָמַר ר"ש, זְמַנָּא חֲדָא סְלִיקְנָא וְנַחֲתָנָא
לְאַנְהָרָא בְּמַבּוּעֵי דְּנַחְלִין, וְסְלִיק בְּתַרְאי ר' אַבְבָּא,
אָמַר לִי בְּמַאי עֲסַקִּיתוּ, א"ל בְּהָאי קְרָא דְּכָל
הַנַּחֲלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מְלֵא, מְזִינְיָה
אֲתַבְרִיאוּ כָּל רְבִרְבֵינָא דְּמִן עֲלָמָא, וּמִן זִינְיָה
אֲתַנְבִּיעוּ כָּל נַחֲלֵינָא, נַחֲלֵינָא דְּאֵינּוֹן בְּהָאי קְרָא,
דְּלֵא מְלֵא בְּהָאי גִלוּתָא, דְּהָא חֲשׂוּכָא וְאַפְלָה,
חֲבַתָּא דְּאָמָא עֵבִיד לְהוּ, וְאֵי לָאו, נַחְלָא לָא עֵבִיד
לְבְרִיתֵיהּ. הָא לָא הוּהוּ שְׁלִים עַד דִּינִי גִיסָא אַחְרָא,
דְּלֵא הוּהוּ בְּגִלוּתָא.

7. The names called hand

Rabbi Elazar first explains that the hands belong to The Creator, the source of Light for everything, meaning mercy. He then begs Rabbi Shimon to reveal to him the secret of the name "hand." Rabbi Shimon explains that without the "hand," which is mercy, war would prevail, since judgment would be allowed to come before mercy. But the Mashiach will come and wage war against Amalek through judgment, and in it, prevail. Rabbi Elazar then explains that the "the great hand" and "the supernal hand" are the same thing. They have the same numerical value and therefore, will be the left and right hands joined together. Even though one is called "great" and the other "strong," and therefore, must be different, they are equal by the name "hand," because of their letters Yud-Dalet, and will therefore create the heaven and the earth.

The Relevance of this Passage

Many profound lessons and benefits arise from this passage, including a secret concerning the nation of Amalek. Kabbalists have revealed that the nation of Amalek is a code term that refers to the doubts and uncertainties that dwell within the consciousness of man. Specifically, these doubts concern the following: our recognition of the reality of The Creator; our trust in the spiritual laws of our universe; our willingness to embark on and remain on the correct spiritual path. Whenever we begin to approach these universal truths and come nearer to the Light, doubts automatically set in. Consciously waging war against uncertainty helps to hasten the arrival of our personal Mashiach, as well as the global redemption. Moreover, triumphing over our doubt helps to ignite the Light of mercy, which sweetens the Judgments due to us as a result of previous iniquities in this life or past incarnations. Hence, the strength to defeat skepticism is summoned forth herein and the Light of mercy shines brighter in our lives, helping to soften decrees of judgement that might be due us.

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59. The names called 'hand'-NAMELY THE HAND OF HASHEM, THE GREAT HAND, THE STRONG HAND-are the source OF LIGHT for everything. You will find only the hand of Yud-Hei-Vav-Hei, as in the verse "the hand of Hashem is not shortened" (Yeshayah 59:1), since 'hand' is always combined with the name YUD-HEI-VAV-HEI, WHICH IS MERCY.

60. Rabbi Elazar came to ask his father Rabbi Shimon. He wept and said to him: Reveal to me this secret, my father and master, OF THE NAME 'HAND'. He said to him: It will be revealed to you through the verse: "Because Hashem has sworn by His throne (lit. 'a hand on the throne of Yah'); that Hashem will have war" (Shemot 17:16), TO WIT, hand on the throne of Yah due to Yud-Hei-Vav-Hei, WHICH IS MERCY, Mercy being stronger than Judgment. The verse wishes to say, may there be forever, instead of Gvurah, the great hand which was in Egypt, WHICH IS MERCY; for were it not FOR THE GREAT HAND, WAR would be through Judgment WITHOUT MERCY.

61. When Mashiach will come with the renewal of the great hand, he will wage war against Amalek, MERCY WILL OVERCOME JUDGMENT LIKE AT THE EXODUS FROM EGYPT, AS IT IS WRITTEN "By strength of hand Hashem brought us out of Egypt" (Shemot 13:14). When the name hand is will come with 'strength of hand' alone, NOT WITH HASHEM'S HAND OR THE GREAT HAND, it is then in Judgment; namely war against Amalek will be fought through Judgment, and then Mashiach will come. Rabbi Elazar supports his explanation with the verse, "Then shall Hashem go out, and fight against those nations, as when he fought in the day of battle" (Zechariah 14:3).

62. Come and see: THE STRENGTH OF the great hand, THE RIGHT HAND, reaches the supernal hand, THE LEFT HAND CALLED THE STRONG HAND. By this hand, they came out of Egypt, AS IT SAYS, "BY STRENGTH OF HAND HASHEM BROUGHT US OUT OF EGYPT." THEY ARE CONNECTED since they have the same numerical value, one Yud equals the other Yud and one Dalet the other (YUD-DALET = HAND). The name 'the great hand' and the name 'the supernal hand' are the same, equal in letters and numerical value. UNISON receives two hands together, IN OTHER WORDS, THE RIGHT AND LEFT WERE JOINED TOGETHER.

63. HE ASKS, Why were they not separated, as they are not equal, THE ONE IS CALLED GREAT AND THE OTHER STRONG. HE ANSWERS: The connection of these two was explained BECAUSE their letters, Yud-Dalet, which are the same, THOUGH they are not exactly of the same content. TO WIT, SINCE THEY ARE EQUAL BY THE NAME HAND, THEY MAY BE JOINED TOGETHER THOUGH THE ONE IS CALLED GREAT AND THE OTHER STRONG. From these TWO HANDS, the heaven and earth were created, and all that is with them. INSIDE THE UPPERMOST CIRCLE: Yud to Yud, Dalet to Dalet. INSIDE THE SECOND CIRCLE WITHIN THE UPPERMOST ONE, TO THE RIGHT OF THE CIRCLE: Yud to Yud, Vav to Vav, Dalet to Dalet; AND TO ITS LEFT: Dalet to Dalet, Lamed to Lamed, Tav to Tav. INSIDE THE THIRD CIRCLE, THAT IS WITHIN THE SECOND, TO THE RIGHT OF THE CIRCLE: Dalet to Dalet, Lamed to Lamed, Tav to Tav; AND TO ITS LEFT: Lamed to Lamed, Mem to Mem, Dalet to Dalet; Tav to Tav, Vav to Vav. IN THE CENTER OF THESE CIRCLES: Vav above; AND BELOW IT Yud-Hei, Yud-Hei, BELOW THEM Shadai, AND BELOW IT the Chariot of the fathers of Yisrael. They are the first Sfirah, NAMELY THE UPPER CIRCLE, which is sublime Keter, WHERE THE SIMPLE LETTERS ARE, WHICH IS THE SECRET OF KETER. We learned that "The eyes of Hashem are in every place, watching the evil and the good" (Mishlei 15:3). THE SECOND CIRCLE IS THE SECRET OF THAT VERSE; NAMELY THE SFIRAH CHOCHMAH, SINCE EYES ARE THE SECRET OF CHOCHMAH. HENCE, IT CONTAINS THE LETTERS OF THE LETTERS FULLY SPELLED OUT, WHICH IS THE SECRET OF CHOCHMAH. Third: IN THE THIRD CIRCLE, THERE IS THE SFIRAH BINAH, SINCE IN IT ARE

59. וְשִׁמְהוֹן דְּאִתְקְרִיאת יָד, הִיא מְבוּעָא לְכָלֵּא, וְתִשְׁכַּח יָד הַיּוֹי"ה, הֵן לֹא קִצְרַת יָד הַיּוֹי"ה, דְּלֹא אֲדַכֵּר יָדָא אֱלָא בְּשֵׁמָא.

60. אַתָּא רַבִּי אֶלְעָזָר, וְשָׂאֵל לְר"ש אָבוּי, וּבִכְה וְא"ל, גָּלִי לִי הֵאֵי רִזָּא אָבָא מָאֲרִי. א"ל בְּהֵאֵי קָרָא אֲתַגְלִי לָךְ, כִּי יָד עַל כֶּסֶף יְהִי מִלְחָמָה לִיּוֹי, כֶּסֶף בְּגִין הַיּוֹי"ה, שְׁלִיט רַחֲמֵי עַל דִּינָא. צְבִי לְמִימְרָא, יְהִי רַעוּא דִּיהֵא לְעֵלְמָא בְּאַתְרֵי גְבוּרָה, יָד רַבְתָּא דִּהְוֹת בְּמִצְרַיִם, וְאִי לֹא הוּוּ בְּדִינֵי.

61. וְכֹד יִיתֵי מְשִׁיחָא, וְיִיתֵי בְּחֻדְתּוֹ בִּידָא רַבְתָּא, וְיִגַּח קָרְבָּא בְּעַמְלָק. בְּחֻזְקָא יָד הוֹצִיאָךְ ה' מִמִּצְרַיִם, וְכֹד יִיתֵי שֵׁמָא דִּיד בְּתוֹקְפָא יָדָא לְחוּדְיָהּ, הוּא בְּדִינָא, דִּיגִיחַ קָרְבָּא בְּעַמְלָק, לִיתֵי מְשִׁיחָא. ר' אֶלְעָזָר מְסַיֵּעַ, וְיִצָּא יוֹי וְנִלְחַם בְּגוֹיִם הֵהֵם כִּיּוֹם הִלְחָמוּ בְּיוֹם קָרְב.

62. תָּא חֲזִי כַּמָּה הִיא יָדָא רַבְתָּא דְּמֵטָא לְהֵאֵי יָדָא עֲלָאָה, וּבְדָא יָדָא נִפְקוּ מִמִּצְרַיִם, בְּגִין דְּמִנְיָנִיהוֹן שְׁוִין, מִנֵּי י' לִי, ד' לְד', שְׁוִין דָּא לְדָא, שֵׁמָא דִּידָא רַבְתָּא, וְשֵׁמָא דִּידָא עֲלָאָה, דִּיפְקוֹן בְּחֻדָּא, אִינּוֹן שְׁוִין בְּאַתּוּתְהוֹן דְּמִנְיָנִיהוֹן כְּמִנְיָנִיהוֹן, דְּקִבְלָא תְרִין יָד, תְרִין בְּחֻדָּא.

1
 THE FULLY SPELLED OUT LETTERS OF THE FULLY SPELLED OUT LETTERS. They help AND POUR UPON Vav OF THE NAME YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN, which performed many miracles in the land of Egypt.

63. בַּיַּד לֹא אֶתְמַנְעוּ דָּא מִן דָּא, וְלֹא שׁוּיָן. אֶתְפָּרַשׁ תְּרִין אֲלִין הִבְאִתּוּתְהוֹן יַד סׁוּיַעֲאן בְּעִנְיָנָא, תְּרִין לֹא בְּעִנְיָהוֹן מִתְפָּרַשׁ. מֵאֲלִין אֶתְבְּרִיאוּ שְׁמִיא וְאַרְעָא וְדַעְמִיָּה. (בְּעִגּוּל הָעֲלִיּוֹן) י' לִי, ד' לְד'.

(בְּעִגּוּל ב' שְׁבַתוֹךְ הָעֲלִיּוֹן בִּימֵין הָעִגּוּל) י' לִי, ו' לִו' לְד' ד'. (וּבְשִׁמְאֵלוֹ) לְד' ד', לֵל' ל', לֵת' ת'.

(בְּעִגּוּל ג' שְׁבַתוֹךְ הִב' בִּימֵין הָעִגּוּל) ד' לְד' ל' לֵל' לֵת' ת'. (וּבְשִׁמְאֵלוֹ) לֵל' ל', לֵמ' מ', לְד' ד', לֵת' ת', לִו' ו'.

(בְּמִרְכּוּז אֵלוֹ הָעִגּוּלִים) ו' לְמַעְלָה, (וּמִתְחַתּוֹ) י"ה י"ה (וּמִתְחַתּוֹ) שְׁדִי, (וּמִתְחַתּוֹ) מִרְכָּבָה דְאַבְהָן יִשְׂרָאֵל.

וְאִינוּן סְפִירָא קְדָמָא: דְּהִיא כְּתָרָא עֲלָאָה. תְּנִינָא: בְּכָל מְקוֹם עֵינֵי ה' צוֹפוֹת רְעִים וְטוֹבִים. תְּלִיתָאָה: הֵם מְסִייעֵתָן לְשִׁמָּא חַד ו' דַּעְבַּד כְּמָה אֶתּוּן בְּאַרְעָא דְמִצְרַיִם.

8. "...appeared to me at Luz"

Rabbi Aba explains that Luz is Jerusalem, namely Binah, which will give a blessing to Ya'akov and thereby ensure that the land will be given to his children. Rabbi Elazar further describes that the blessing will also ensure a pure land, and happy will be the portion of the land he will keep. Rabbi Elazar comments on circumcision, namely Yud, as being required in order to be called children of The Creator (holy children). Without it, as Rabbis Aba and Yosi point out, they will die without repentance, in this world and in the next.

The Relevance of this Passage

The awesome energy and Light that issues from the land of Yisrael, concentrated in the city of Jerusalem, is bestowed upon the reader. In addition, the power of purification, associated with the mystical Light aroused through circumcision, is imbued within our souls, helping to cleanse iniquities resulting from negative sexual behavior and adulterated thoughts.

64. "And Ya'akov said to Yosef, 'El Shadai appeared to me at Luz in the land of Cna'an'" (Beresheet 48:3). Rabbi Aba said: Luz is the Celestial Jerusalem, NAMELY BINAH, which puts the Shechinah to dwell with us. Supernal Ya'akov, ZEIR ANPIN, said to the lower YA'AKOV, BINAH blessed me, that it wants to increase you and give the land to your children. Luz, the Celestial Jerusalem, BINAH, WHICH IS the Holy One, blessed be He, gave a blessing which will be fulfilled in the Holy Land, but outside THE LAND, in another land, there shall be no blessing.

64. וַיֹּאמֶר יַעֲקֹב אֶל יוֹסֵף אֵל שְׁדַי נִרְאָה אֵלַי בְּלוֹז בְּאַרְץ כְּנָעַן. ר' אבא אָמַר, לוֹז דָּא יְרוּשָׁלַם עֲלָאָה, דְּאִשְׂרָאֵה שְׁכִינְתָא בִּינָהָא, אָמַר יַעֲקֹב עֲלָאָה לְתַתָּא, הִב לִי בְרַכְתָּא דְּהוּא בְּעִי, לְאַנְפִּישׁ יִתְכוּן אָנָּא, וְלִמִּיתָן יִת אַרְעָא לְבְנֵיכוּן. לוֹז זֹו יְרוּשָׁלַם עֲלָאָה, קוּדְשָׁא בְּרִיךְ הוּא, הִב בְּרַכְתָּא דְּהוּוּן בְּרַכָּה דָּא עַל יְדֵיהּ, בְּאַרְעָא קְדִישָׁא, אֲבַל בְּרָא, לְאַרְעָא אַחְרָא, לֹא יְהֵא בְּרַכְתָּא.

65. Rabbi Elazar opened the discussion saying: "He that blesses a friend with a loud voice, rising early in the morning, it shall be counted a curse to him" (Mishlei 27:14). The Holy One, blessed be He, called Yisrael brothers and friends. THE MEANING OF THIS VERSE "THAT BLESSES A FRIEND" REFERS TO THE HOLY ONE, BLESSED BE HE, WHO BLESSES YISRAEL. HE ASKS: What did He bless them? HE REPLIES: That this nation will be pure under Him, and that He will watch over them.

65. ר' אֶלְעָזָר פִּתַּח וְאָמַר, מְבָרַךְ רֵעֵהוּ בְּקוֹל גְּדוֹל בְּבִקְרֵי הַשָּׁכֵם קָלְלָהּ תַּחֲשַׁב לוֹ, קוּדְשָׁא בְּרִיךְ הוּא קָרָא לְיִשְׂרָאֵל אַחִים וְרֵעִים, מֵאִי בְּרַכְתָּא יְהֵב לוֹן, דְּיְהוּן הָאִי עֲמָא דְכִינָא תַּחוּת יְדֵיהּ, וְלִמְהוּי עֲלִיּוֹן נְטִיר.

66. Happy is the portion of this pure nation WHICH HE KEEPS, for they are called dear children more than the supernal beings, as it is written: "You are the children of Hashem" (Devarim 14:1), all for that reason. What is this reason? HE REPLIES: That the name SHADAL is completed by their impression, for they are circumcised.

67. Come and see: The Name of the Holy One, blessed be He, is in a man's face, NAMELY SHIN, but Yud is missing and thus it is not complete. When Avraham came and became dear to the Holy One, blessed be He, He said to him: 'In you shall this name be completed. He circumcised himself, and the name became complete through the Yud of circumcision. For Shin is found in a man's face; NAMELY, THE TWO EYES AND THE NOSE IN THE MIDDLE. IN HIS ARM, you find Dalet, and the Yud is missing, the Yud of circumcision completes it. Then they are called children of Hashem, holy children.

68. When the sign of the holy covenant is defiled and put into the dominion of the other, NAMELY BY TRANSGRESSION, the holiness of the seal is gone from him, and he is considered as if he ruined the world, for he has defiled the seal upon which the Name of the Holy One, blessed be He, is completed. Thus he ruins the world BY STOPPING THE BOUNTY OF THE HOLY ONE, BLESSED BE HE, FROM THE WORLD.

69. Rabbi Aba was walking from Cappadocia with Rabbi Yosi. While they were walking they saw a man there with a mark upon his face. Woe to the wicked, who will die without repentance, and the mark will not disappear, neither in this world nor in the World to Come.

9. "Behold, I will make you fruitful, and multiply you"

Rabbi Aba first explains that shame will not overcome Ya'akov, since he will keep his promise to his children, [Behold, I will make you fruitful and multiply you,] because to fail would be to invoke shame upon himself. The quotation is a blessing from God, meant to further ensure that Ya'akov will keep his promise. Rabbi Aba then ends by indicating that at the time of war against Amalek, only The Creator would go to fight.

The Relevance of this Passage

In truth, a man lacks the full power to overthrow the Satan, doubts and internal demons that dwell within him. Nonetheless, when a man willingly overcomes his doubt--known by the code word Amalek, The Creator will fight for him throughout his life, thus assuring a man's victory over the dark side and providing him with a life of fulfillment. This is precisely what occurs herein, as we peruse the letters of this passage with the consciousness and intent to eradicate our doubts and demons and allow The Creator to fight on our behalf.

70. "...and said to me, 'Behold, I will make you fruitful, and multiply you'" (Beresheet 48:4). Rabbi Aba opened the discussion speaking in relation to the verse: "Ya'akov shall not now be ashamed, neither shall his face now grow pale" (Yeshayah 29:22). A man who promises good for another man will be ashamed not to keep his promise. How the more so is A PROMISE come to man from above. If he brings not the goodness to his children that he said he would, he will be ashamed.

66. זָכָאָה חוּלְקָהוֹן דְּהָאֵי עֵמָא דְכִנָּא, דְּהוּא עֲלִיהוֹן, דְּאֶקְרִי בְּנִים חֲבִיבִים וְתִיר מַעֲלָאָה, כְּתִיב בְּנִים אֲתָם לָהּ, כְּלָא בְּדִיל דָּא. מָאֵי הוּא, בְּדִיל דְּאֲשַׁתְּלִים שְׂמָא בְּחוּתְמָא דְּלֵהוֹן, דְּאִינּוֹן גְּזִירִין.

67. תָּא חֲזִי, בְּאַנְפּוּי דְּאִינְשָׁא שְׂמָא דְּקוּדְשָׁא בְּרִין הוּא, וְחֲסְרָא יו"ד מְנִיָּה, וְלָא אֲשַׁתְּלִים, אֲתָא אַבְרָהָם וְחָבֵב לְקוּדְשָׁא בְּרִין הוּא, וְא"ל בֶּן אֲשַׁתְּלִים שְׂמָא, וְאַתְגְּזֹר, וְאֲשַׁתְּלִים שְׂמָא בְּיו"ד דְּמִילָה. בְּאַנְפּוּי דְּאִנְשָׁא שִׁין דְּשִׁד"י, וְד', חֲסֵר יו"ד, אֲשַׁתְּלִים בְּיו"ד דְּמִילָה, וְכִדִּין אֶקְרוּן בְּנִים לָהּ, בְּנִין קְדִישִׁין.

68. וְכִד מְסָאבִין לִיה לְהָאֵי אֲתָ קְיִימָא קְדִישָׁא, וְעָאִיל לִיה לְרִשׁוֹ אַחְרָא, סְלִיק מְנִיָּה הָאֵי קְדוּשָׁא דְּחוּתְמָא, וְהוּא כְּמָה דְּחָרִיב עֲלֵמָא, וְסָאִיב חוּתְמָא, דְּאֲשַׁתְּלִים בִּיה שְׂמָא דְּקוּדְשָׁא בְּרִין הוּא, וְהָא הוּא חָרִיב עֲלֵמָא.

69. ר' אַבָּא הוּא אֲזִיל מְקַפּוּטְקִיָּא, וְהוּא עֵמִיָּה רַבִּי יוֹסִי, עַד דְּהוּוּ אֲזִילִי, חֲמוּ חַד ב"ג דְּהוּא אֲתִי, וְרִשִׁימָא חַד בְּאַנְפּוּי, אַבְּל ווי לֹון לְחִיבִינָא, דִּימוּתוֹן בְּלָא תְּשׁוּבָה, דְּלָא יַעֲרִי מְנִיָּה רִשִׁימָא, לָא בְּעֲלֵמָא דִּין, וְלָא בְּעֲלֵמָא דְּאֲתִי.

70. וַיֹּאמֶר אֵלַי הַגְּנִי מִפְּרֵךְ וְהִרְבִּיתִיךָ. רַבִּי אַבְּא פְּתַח וְאָמַר, הָאֵי קָרָא לָא עֲרֵה יְבוּשׁ יַעֲקֹב וְלָא עֲתָה פְּגִיּוֹ יַחְוֹרוּ. וְכִי אִינִישׁ דְּאָמַר טַב לְב"ג כְּבוֹתִיָּה. אִי לָא יִשְׁלִים מַה דְּאָמַר, אַפּוּהִי מִתְּבִישָׁן, עֵאכ"ו מִן עֲלָאֵי לְב"ג, דְּאִי לָא מִיִּיתִי כָּל טַב דְּאָמַר עַל בְּנוּהִי, אַנְפּוּהִי מִתְּבִישָׁן.

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71. The Holy One, blessed be He, said TO YA'AKOV, "Behold, I will make you fruitful, and multiply you" by this blessing given to Me FROM BINAH. And I will give this land to your children. Yet HIS CHILDREN are not in the land of Yisrael, nor is THE HOLY ONE, BLESSED BE HE, with them. THIS IS SUPPOSEDLY SHAMEFUL THAT HE PROMISES YET DOES NOT KEEP IT. But when Mashiach's end will come AND HIS PROMISE will be fulfilled, the Holy One, blessed be He, said: "Ya'akov shall not now be ashamed." Now the face of supernal Ya'akov will not be put to shame, because of what he said "and will give THIS LAND TO YOUR SEED AFTER YOU" (Beresheet 48:4). For until now, he had naught in his hand to give them, and he was ashamed. Now his promise was kept before the Master of heaven and earth.

71. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לִיה, אָנָּא יִשְׂרָאֵל
עֲלָאָה, דְּאָנָּא מִפְּשִׁינְךָ וְאַסְגִּינְךָ. הָאִי בְּרִכְתָּא דִּיהִיב
לִי, וְאַתָּן יַת אֶרְעָא הָדָא לְבְרִיכּוֹן, לֹא הוּא בְּאֶרְעָא,
לֹא הוּא עֲמַהוּן. כִּד יִיתִי קִיּוּצָא דְּמִשְׁיחָא וְיִשְׁתַּלְּיִם,
אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, לֹא עֲתָה יְבוֹשׁ יַעֲקֹב, כְּעַן
אָנְפוּי דִּיעֲקֹב דְּלַעִילָא, לֹא מִתְבִּיִישׁן מִדְּאָמַר לְהוּן
וְנִתְתִּי, אֲרִי עַד כְּעַן לֹא הוּוּ בִּידֵיהּ, וְהוּוּ אָנְפוּהִי
מִתְבִּיִישׁוֹן, כְּעַן דִּילֵיהּ מִסְתַּיִיעַ מִן קְדָם מְאִרֵי שְׁמִיָּא
וְאַרְעָא.

72. As we said, the war against Amalek will be by strength of hand alone when the end will come, for it is a day for battle, as is written: "Then shall Hashem go out, and fight against those nations, AS WHEN HE FOUGHT IN THE DAY OF BATTLE," He Himself shall go out, and none other.

72. בְּמָה דְּאִמְרִינָן, אֲגַחְנָא דְּעַמְלֵק, כִּד יִשְׁתַּלְּיִם
קִיּוּצָא, לֹא יִהְיָ אֱלֹא בְּתַקּוּף יָדָא, בְּמָה דְּהוּיַת בְּיוֹם
קָרְב, וְיִצָּא ה' וְנִלְחַם בְּגוֹיִם הָהֵם, דִּירֵדִיהּ וְלֹא אַחֲרָא.

10. "And now your two sons...who were born to you"

Rabbi Yosi opens the discussion with the saying that the two sons, Efraim and Menashe, are born to Yisrael into 'exile'. Vav will help Ya'akov at the time of redemption, and give his children a portion of the land. The aspect of Efraim refers to the children who were forgotten, and the aspect of Menashe to those he regards as his own. But Hashem will attend to both aspects and redeem them, taking them out of their land of exile. Rabbi Aba then says that when God executes judgment upon Egypt, Yisrael will be redeemed from exile. Rabbi Shimon next explains that God will make a Chupah (marriage canopy) for every righteous man in Jerusalem, as a means for the giving of the Torah and the building of the Temple. Yisrael will be born after the redemption of the fathers (Chariots). Rabbi Shimon finally explains that all children born in Jerusalem after the redemption, will go to Heaven, will have only Hebrew names, and will inherit the land according to their numbers.

The Relevance of this Passage

The blessings and wisdom contained herein are varied and abounding. Put briefly, we are all children of Ya'akov and our exile continues to this very day. However, when one earnestly turns to the path of Ya'akov, the Torah--the Light of the Upper World [the Hebrew letter Vav] will assist him in removing the Evil Inclination [Egypt], the underlying cause behind the continued exile. Furthermore, this passage awakens the entire world to the truth of the Torah and the power of Kabbalah and connects the reader to the redemptive Light emanating from the Land of Yisrael. Our personal and global redemption is therefore quickened.

73. "And now your two sons...who were born to you" (Beresheet 48:5): These are Yisrael below, who are in exile, the children of the Holy One, blessed be He, who are born among the nations. TO WIT, THE VERSE: "YOUR TWO SONS, EFRAIM AND MENASHE, WHO WERE BORN TO YOU IN THE LAND OF EGYPT" (IBID.) REFERS TO YISRAEL WHO ARE IN EXILE AMONG THE NATIONS. FOR EGYPT INCLUDES ALL EXILES. We learned, Rabbi Yosi said, that the children of Yisrael who will be in the Holy Land of Yisrael, dwelling in the land, at the coming of Mashiach, will be with their brothers in that place. For exile will be only for those who live in a foreign land, and they are called 'exiles'.

73. וְעֲתָה שְׁנֵי בְּנֵיךְ הַנּוֹלָדִים לְךָ, דָּא יִשְׂרָאֵל לְתַתָּא,
דְּאִתְרִיהוּן בְּגִלּוּתָא, בְּנוּי דְּקוֹדֶשׁא בְּרִיךְ הוּא,
דְּאִתְיִלִּידוּ בֵּינֵי עַמְמִיָּא. תָּנָא א"ר יוֹסֵי, יִשְׂרָאֵל, כִּד
יְהוּן בְּאֶרְעָא קְדִישָׁא דִּישְׂרָאֵל, דֵּר בְּאֶרְעָא, כִּד יִיתִי
מִשְׁיחָא, יְהוּן עִם אַחֲוָהוּן דִּילְהוּן בְּאִתְרִיהוּן, דְּלֹא
אִתְקְרִי גִלוּת, אֱלֹא לְמַאן דְּאִיהוּ דֵּר בְּאֶרְעָא
נוֹכְרָאָה, אֵינּוּן אִתְקְרִינֵן גְּלִינֵן.

74. "I remember my covenant with Ya'akov" (Vayikra 26:42). The Vav OF YA'AKOV is superfluous, WHICH INDICATES that the Vav which was gone when the Temple was destroyed will help Ya'akov at the time OF REDEMPTION, and will be an everlasting possession for the holy son YA'AKOV, whose descendants shall live in the country in which they lived before, happy is their portion.

74. וְזָכַרְתִּי אֶת בְּרִיתִי יַעֲקֹב, וְאִוּוּ יִתִּירָה, תִּיתִי
וְאִוּוּ דְּאִסְתַּלְּקַת כִּד אִתְחַרִּיב בֵּיתָא, וְתֵהָא סִיּוּעָא
לִיעֲקֹב, כִּד יִהְיָ דָּא, וְיִהְיָ לְבָרָא קְדִישָׁא אֶרְעָא
אַחְסַנַת עָלַם, וְיִהוּן בְּנוּהִי בְּאֶרְעָהוּן, דְּדָארוּ מִקְדַּמַת
דְּנָא, זְכָאָה חוֹלְקָהוּן.

75. The children who were exiled out of the land of Yisrael and were forgotten, THE ASPECT OF MENASHE, and multiplied AND INCREASED ACCORDING TO THE ASPECT OF EFRAIM: Supernal Ya'akov, ZEIR ANPIN, said to the one below, Your children who are out of the land of Yisrael, born in exile in other lands, before I came to Egypt and sentenced them for their sins, I do not consider to be your children those who were born in exile in a foreign land, though they be many, THE ASPECT OF EFRAIM, and forgotten, THE ASPECT OF MENASHE, they are my own CHILDREN. But when I saw them in this exile, I healed their pains and heard their prayers, Reuven, "Surely Hashem has looked upon my affliction" (Beresheet 29:32) and for Shimon, "Because Hashem has heard that I was hated" (Ibid. 33). THIS IS THE MEANING OF THE VERSE "EFRAIM AND MENASHE" WHO MULTIPLIED AND WERE FORGOTTEN IN EXILE "AS REUVEN AND SHIMON THEY SHALL BE MINE," TO WIT, HE WILL SEE THEIR POVERTY, HEAR THEIR PRAYER AND REDEEM THEM, ACCORDING TO THE MEANING OF THE NAMES REUVEN AND SHIMON. Think of it as if they were before Me, and when we shall return from Egypt, WHICH INCLUDES ALL THE EXILES, after executing Judgment on them, we shall take them out of the land of their exile.

76. Rabbi Aba said: From this WE UNDERSTAND THAT AFTER HE WILL EXECUTE JUDGMENT UPON EGYPT, WHICH INCLUDES ALL THE NATIONS, YISRAEL WILL BE REDEEMED FROM EXILE, AS IT IS WRITTEN: "And they shall bring all your brethren out of all the nations for an offering to Hashem" (Yeshayah 66:20). Scripture means that when the Holy One, blessed be He, will execute Judgment upon Egypt; NAMELY UPON ALL THE NATIONS WHICH THE EARLIER VERSE MENTIONED. At that time, all the nations will bring an offering when they hear about the Holy One, blessed be He, "and all the nations shall flow to it" (Yeshayah 2:2).

77. We learned that Rabbi Shimon said: The Holy One, blessed be He, will make for every righteous man a canopy in Jerusalem. It is written: "the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride" (Yirmeyah 16:9) when the Shechinah will return to the King and He will engage Her, as it is written: "Go forth, O daughters of Tzion, and behold...on the day of his wedding, and on the day of the gladness of his heart" (Shir Hashirim 2:11). "The day of his wedding" is the giving of the Torah, and "the day of the gladness of his heart" is the building of the Temple, may it be built soon in our days.

78. "And your offspring, which you beget after them, shall be yours" (Beresheet 48:6). This is Yisrael below, WHO WILL BE BORN AFTER THE REDEMPTION to the fathers, who are Chariots, and their names will be in the secret of those born AFTER REDEMPTION. They will be named after their brothers in their inheritance.

79. We learned that Rabbi Shimon said: "And your issue (also: 'your homeland') is Terrestrial Jerusalem, NAMELY YOUR HOMELAND. FOR THE WORDS "born at home" (Vayikra 18:9) in relation to the portion concerning incest, refer to the Terrestrial Jerusalem. THE MEANING OF THE VERSE IS that people who will be born in that Jerusalem will not only return to their Master in heaven, but will also convert AFTER REDEMPTION. They will have only names of Yisrael, not according to their father, such as 'the proselyte of Cappadocia,' but a name of Yisrael.

75. בען בריא, דהוה ערען להון, דאתגליאו מן לבר לארעא ואתנשיאו, ואנפישו, ווימא יעקב עלאה לתתא, ברי דילך דאינון לבר לארעא דאתיילידו בגלותא, בכל ארעא וארעא, עד דאנא איעול למצראי, ואעביד להון דינא, על חוביהון, לאו אנא מסקית ברך, דאתבריאו בגלותא, לבר לארעא בארעא רחיקא, ואע"ג דאינון סגיאי, ואתנשיאו, דילי אינון, בד חזיתי דא גלותא דלהון, ואסיתי לכיביהון, ושמעית קליהון. ראובן: כי ראה ה' את עניי. שמעון: כי שמע ה' כי שנואה אנכי, וחשיב בלבך, כאילו יהוין קדמי אינון, ומדנתוב ממצראי, מלמעבד דינא, נסיק יתהון מארע גלותא.

76. רבי אבא אמר, מהכא והביאו את כל אחיכם מכל הגוים מנחה לה, צבי למימר, בד יהא קודשא בריך הוא בדינא במצראי, בעדנא ההיא ייתון כל עממיא מנחה, בד שמעו שמועה דקודשא בריך הוא, היינו ונהרו אליו כל הגוים.

77. תנא, אמר רבי שמעון, עתיד קודשא בריך הוא למיעבד לכל זכאה וזכאה, חופה בירושלם, קול ששון וקול שמחה קול חתן וקול כלה, בד תיתוב מטרוניתא למלכא, ועביד לה ארוסין, הה"ד צאינה וראינה וגו' ביום חתונתו וביום שמחת לבו. ביום חתונתו זה מתן תורה, וביום שמחת לבו זה בנין בית המקדש, שיבנה במהרה בימינו.

78. ומולדתך אשר הולדת אחריהם לך יהיו, דא ישראל לתתא, לאבהן, דאינון רתיכין, תהא שמהתהון ברזא דאתיילידו לבתר דנן, על שמא דאחיהון יהון אתקרון באחסנא דלהון.

79. תנא, אמר רבי שמעון, ומולדתך: דא ירושלם דלתתא, מולדת בית בפרשת עריות, ירושלם לתתא, גוברין דאתיילידו דא ירושלם, בתר דנא, דיתובון עלמא למארי שמיא בירושלם, בד אתגיירו לא אתקרון אלא על שמיהן, דהוא בר ישראל, ולא יתקרון בד אבהתהון, גיורא מקפוטקיא, אלא בשמא ישראל.

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80. "Shall be your": THE VERSE means that they will have names of Yisrael, after their brothers in their inheritance. And when they return, they will inherit together with Yisrael in the country, and each tribe will take its own, AND ALSO for people of their own, CONVERTS. Each will inherit the land according to its numbers.

80. לֶךְ יִהְיוּ: צְבֵי לְמִימַר, עַל שְׁמִיּהוּן דְּיִשְׂרָאֵל
יִתְקְרוּן, עַל שֵׁם אַחִיהוּן יִקְרָאוּ בְּנַחֲלָתָם, וְכֹד תָּבוּ
יִתְחַסְּנוּן אֵלֶיךָ עִם יִשְׂרָאֵל בְּאַרְעָא, וְיִסָּב כָּל שְׁבֻטָא
וְשְׁבֻטָא, דִּידֵיהּ וְגוֹבְרִין מְנַהוּן, כָּל חֲדָא לְמוֹס
מְנִינֵיהּ.

11. "Rachel died by me on the way"

Rabbi Aba begins by explaining the discrepancy in the verb tense in "they have come back," used in The Creator's promise for the future. Rabbi Aba then explains how Rabbi Elazar answers that the Shechinah will think her children have died by judgement. Only then will she return to her husband. "Rachel weeping" refers to the Shechinah being told by her husband that her children have perished. Only then will He tell her that her children have been redeemed. God then tells her that those who have died in the war will be resurrected. Rabbi Shimon tells us that the quotation refers to the Shechinah's children who die in the war, but are resurrected and will return to Efrat, the land of Yisrael. Rabbi Aba finally explains the meaning of Lechem, derived from Milchamah (war), and "fought" (lacham).

The Relevance of this Passage

Two paths to the final redemption lie before us: a path of destruction --war and death--and a path of mercy that offers us protection, the path of spiritual transformation. We have the free will to choose our fate. In the end, all the souls of mankind will be resurrected and the arrival of the Mashiach will bring immortality and endless fulfillment. The Light that radiates from this passage of Zohar awakens the wisdom to walk the path of spiritual transformation. It helps accelerate the arrival of the Resurrection and the Mashiach through the path of mercy for all mankind.

81. "And as for me, when I came from Paddan, Rachel died by me." (Beresheet 48:7) Rabbi Aba opened the discussion, saying: "A voice was heard in Rama" (Yirmeyah 31:14) followed by: "Thus says Hashem; Keep your voice from weeping, and your eyes from tears: for your work shall be rewarded, says Hashem; and they shall (lit. 'they have') come back again to their own border" (Ibid. 15). HE ASKS: It does not say 'They shall come back' IN THE FUTURE TENSE, but that they have come back. YET THIS IS A PROMISE FOR THE FUTURE, AND IT SHOULD HAVE BEEN 'AND THEY SHALL COME BACK.'

81. וְאֲנִי בָבְאִי מִפְּדָן מֵתָה עָלַי רַחֵל בְּדֶרֶךְ וְגו', רַבִּי
אָבָא פָּתַח, כֹּה אָמַר ה' קוֹל בְּרָמָה נִשְׁמָע וְגו', מַה
כָּתוּב בְּתִרְיָהּ, כֹּה אָמַר ה' מְנַעֵי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ
מִדְּמָעָה כִּי יֵשׁ שָׂכָר לְפַעֲלוֹתֶיךָ וְגו' וְשָׁבוּ בָנִים
לְגִבּוֹלָם לֹא אָמַר וְיָשׁוּבוּ, אֲלֵא וְשָׁבוּ, כְּכַר שָׁבוּ.

82. HE ANSWERS: Come and see, Rabbi Elazar said that when there will be justice upon the mountain, and the Shechinah will be adorned on the mountain, She will think her children perished by Judgment. The secret is, "Sing, O barren one, you that did not bear; break forth into singing, and cry aloud" (Yeshayah 54:1). We have learned that many children of the throne will be Her own CHILDREN, as it is written: "For more are the children of the desolate than the children of the married wife" (Ibid.). The Shechinah will then return to Her husband. "On that day Hashem shall be one, and His name One" (Zecharyah 14:9).

82. תָּא חֲזִי אָמַר רַבִּי אֶלְעָזָר, בְּשַׁעֲתָא דִּיהָא דִּינָא
עַל טוֹרָא, תִּתְעַטֵּר מְטְרוֹנִיתָא עַל טוֹרָא, וְהִיא סְבֵרַת
דְּבִנְיָהוּן אַבְדִּין בְּדִינָא, וְרָזָא רַנִּי עֵקְרָה לֹא יִלְדָה
פְּצָחֵי רְנָה וְצִהְלֵי וְגו', תְּנָא, סְגִינִין יְהוּן בְּנֵי כְּרִסְיָא,
מִן דִּינָה, הֵה"ד כִּי רַבִּים בְּנֵי שׁוֹמְמָה מִבְּנֵי בְּעוֹלָה,
תִּיתּוּב מְטְרוֹנִיתָא לְבַעֲלָהּ, בְּיוֹם הַהוּא יִהְיֶה ה' אֶחָד
וְשִׁמוֹ אֶחָד.

83. Before that, the Shechinah will say to Her husband, Where are my children? He will say to Her that they were judged, and She will think they perished by judgment, and weeps for Her children, who perished by justice. THIS IS THE SECRET OF "A VOICE WAS HEARD IN RAMA... RACHEL WEeping FOR HER CHILDREN," AND HE WILL SAY TO HER, "KEEP YOUR VOICE FROM WEeping... FOR YOUR WORK SHALL BE REWARDED." For you are to be greatly rewarded by Me for being with them, and the children have already come back from the hated land, FOR THEY HAVE ALREADY BEEN REDEEMED.

83. מִן קְדַמַּת דְּנָא, תִּימָא מְטְרוֹנִיתָא לְקוֹדְשָׁא בְּרִיךְ
הוּא בְּנִיָּא דִּילֵי אָן. יִימָא לָהּ בְּדִינָא. הִיא תְּסַבֵּר
דְּאַבְדִּין בְּדִינָא, וּבְכַה עַל דִּינָא לְבִנְיָא דִּינָה, כִּי אֲרִי
סְגִי אֵית לֶךְ לְמִיִּסָּב מְנֵי בְּדִלְהוּן, דִּיהוּת עִמְהוּן, וְהָא
תָּבוּ מְאַרְעָא דְשִׁנְאָה.

84. HE ASKS: Did not Yosef know his mother died? Indeed, he was with her when she died. WHY DID YA'AKOV HAVE TO TELL HIM THAT? HE REPLIES: Supernal Yisrael said that when he prophesied about the redemption of Yisrael, the Shechinah will stir, and the Congregation of Yisrael will stir and wage war against the nations. Some OF YISRAEL will die IN THIS WAR. They will slowly approach the land of Yisrael. When She weeps FOR HER DEAD SONS, the Holy One, blessed be He, will say to Her, Do not be afraid, there is a reward for the sons who died IN THE WAR for My name's sake. The others, who did not die, have already returned and those who died will live again through the resurrection of the dead.

85. "Rachel died by me." She died for the unity of the Name of the Holy One, blessed be He. TO WIT, HER SONS WHO WERE KILLED FOR THE SANCTIFICATION OF THE HOLY NAME. THE VERSE says of it: "When yet there was but a little way" (Bereshheet 48:7), WHICH MEANS they died for the unity of the Name of the Holy One, blessed be He, outside the land of Yisrael, AT THE WAR FOR THE COMING TO YISRAEL. For in the land of Yisrael, none shall die. THEREFORE SCRIPTURE SAYS, "WHEN YET THERE WAS BUT A LITTLE WAY TO COME TO EFRAT" TO THE LAND OF YISRAEL, FOR AFTER COMING TO THE LAND OF YISRAEL THEY WILL DIE NO MORE.

86. We have learned that Rabbi Aba said: Yisrael will be engaged in war on the way to Efrat, and many of them will die. Then they will rise at the resurrection of the dead, and will have more power than those who reached Jerusalem before them, WHO DID NOT DIE IN THE WAR.

87. Why is this holy place called 'Lechem' (Eng. 'bread'), AS IT IS WRITTEN "THAT IS BET LECHEM"? (BERESHEET 48:7) HE ANSWERS: Since it is one of the Names of the Holy One, blessed be He, they will die there IN WAR for sanctifying His name, hand ON THE THRONE OF YAH. THIS MEANS they will die there TO MAKE COMPLETE the name Yah, WHICH SHALL NOT BE COMPLETE IN YUD-HEI-VAV-HEI UNTIL THE MEMORY OF AMALEK SHALL BE FORGOTTEN. THEREFORE THE PURPOSE OF THIS WAR IS TO COMPLETE THE NAME OF YUD-HEI WITH VAV-HEI. THUS THE PLACE IS CALLED LECHEM DERIVED FROM MILCHAMAH (WAR), for it fought (lachim) in exile to render complete the Name of the Holy One, blessed be He.

12. "And Yisrael beheld Yosef's sons"

Rabbi Aba explains that lower Yisrael will be joined with the children of Yisrael into a great crowd, at which point they will all be circumcised and converted. Together, they will then return to their country with love for each other, and only then, "The Creator shall be one." Rabbi Shimon next explains that sores on the skin of the people of Yisrael represent the borders that will separate them from the others in their new land.

The Relevance of this Passage

The universal truth of the Torah and the spiritual power of the Zohar are awakened within the souls of all mankind, facilitating the objective of global unity. The purifying Light that shines and cleanses during circumcision helps refine our souls and purge the Evil Inclination, associated negative sexual behavior, from the souls of all mankind. As well, the arrival of the final redemption is accelerated and our commitment to the path of Torah is strengthened.

84. וְכִי לֹא הָיָה יָדַע יוֹסֵף דְּמָתָה אִמִּיהָ, תָּמַן הָיָה עִמָּהּ כִּד מֵתָה. אֲלֵא יֹאמֵר יִשְׂרָאֵל עֲלֵאָה, כִּד גִּיתִי מִמְּרַקְנֵיהוֹן דִּישְׂרָאֵל, תִּתְעַר מִטְרוֹנֵיתָא, וְתִתְעַר כִּי, וְתִגַּח קִרְבָּא עִם עַמְמִין, וְיִמּוּתוֹן מְנַהוֹן, וְיִתְקַרְבוּן בְּזַעִיר לְמִיתֵי אֶרְעָא, וְיִמַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, כִּד הִיא בְּכַה, לֹא תִדְחֲלִי, אֲגַרָא לְהוֹן בְּנֵיִיא דְּמִיתָן עַל שְׁמֵי, אַחֲרָנִין הָא תְּבוּ, אֵינּוֹן יְתוּבוּן לְחַיֵּי מִיתֵיִיא.

85. מֵתָה עָלַי רַחֵל, מֵתָה עַל יִיחּוּד שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְעַד אֲתָמַר בְּעוֹד כְּבַרְתְּ אֶרְץ לְבָא, דְּמִיתוּ עַל יִיחּוּד שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, לְבָר לְאֶרְעָא, בְּאֶרְעָא דָּא, לֹא יָמוּת חַד מְנַהוֹן.

86. תְּנָא, אִ"ר אַבָּא, עֲתִידִין יִשְׂרָאֵל לְאַגְחָא קִרְבָּא בְּאֶרְחָא דְּאַפְרַת, וְיִמּוּתוֹן עִמָּא סְגִיָּא מְנַהוֹן, וּבִתְר כִּן לְחַיֵּי מִיתֵיִיא יְקוּמוּן, וְיִתִיר שְׁלֹטְנָא יְהֵא לְכוּן דְּמִיתִין בְּאֶרְחָא הַדִּין, מְכַל דִּיהָא קְדָמֵיהוֹן בִּירוּשָׁלַם.

87. וְלָמָּה אֲתִקְרִי שְׁמָא דְּאַתְרָא קְדִישָׁא, דְּאַתְרָא הַדִּין לְחָם, בְּדִיל דְּהוּא מִן שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא בֵּיהּ, דִּימּוּתוֹן תָּמַן עַל שְׁמִיהּ, י"ד: דִּימּוּתוֹן תָּמַן עַל שְׁמִיהּ י"ה, לְחָם בְּגִלּוּתָא, בְּדִיל דְּהוּא מִן שְׁמִיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא.

88. "And Yisrael beheld Yosef's sons, and said, 'Who are these?'" (Beresheet 48:8) Rabbi Aba opened the discussion with the verse, "Then shall you say in your heart, 'Who has begotten me these'" (Yeshayah 49:21). HE ASKS: What does scripture mean by that? HE ANSWERS: Lower Yisrael saw that the children of Yisrael will come before Him, when they will come "from Elam and from Shin'ar and from Chamat and from the islands of the sea" (Ibid. 11:11), they will all gather into a great number. The Shechinah will say, Who are all these, are there not any who are unfit, of foreign children? They will say to Him, we are all Your children, there is no foreigner among us. For they will be separated the one from the other, **THE MOTLEY CROWD WILL BE SEPARATED FROM YISRAEL**, and they will be circumcised together and converted. The proselyte then will return together with Yisrael and they will be together.

89. We have learned that proselytes are as bad to Yisrael as a sore on the skin. It is written, "For Hashem will have Mercy on Ya'akov, and will yet choose Yisrael, and set them in their own land: and the stranger shall be joined with them, and they shall cleave to the house of Ya'akov " (Ibid. 14:1). When the children will return to their country and there will be love among them, then "Hashem shall be one, and His name One" (Zecharyah 14:9). The proselyte will then cleave to the people of Yisrael and will be like a sore on their skin.

90. HE ASKS: Why are they LIKE A SORE ON THE SKIN? HE SAYS, come and hearken, Rabbi Shimon said that IT REFERS TO the borders of the country, for every one will want to live in the land of Yisrael, and the people OUTSIDE ITS BORDERS will be afraid. HENCE it is written: "And let them stretch forth the curtains of your habitations" (Yeshayah 54:2). The verse implies that the curtains you had before FROM THE TIME OF EXILE should be stretched and fortified more than those of the other nations so to speak, whom you saw strengthening them, when you were with the other nations; **NAMELY IN EXILE AMONG THE NATIONS. AND THE PROSELYTES shall be many.**

13. "Whom Hashem has given me"

Rabbi Shimon first describes how the Torah (zeh) is set before the children of Yisrael. Rabbi Rav Nachman then explains the difference between zeh and zot, pointing out that the Torah is referred to as "Tor," in the feminine, which is a name of a dove--meaning "the time of the singing bird is come," sung by the Levites, which is the secret of the female aspect of the Torah--the turtle being the secret of the male aspect. Rabbi Rav Nachman then explains that Hei (holiness) ? is more important than Aleph ?. Next, Rabbi Aba tells us how the measurement of the span of God is 670 years, from heaven to earth. Rabbi Aba concludes by explaining why the Torah is called Zeh.

The Relevance of this Passage

All reality consists of both male and female energies. When these two polar opposites are united, Light flows and shines upon supernal and corporeal worlds. Our physical world of Malchut embodies female energy, while the Upper Realm of Zeir Anpin corresponds to male. This passage enjoins the two worlds, allowing the resplendent Light of The Creator to vanquish all forms of darkness dwelling in our midst.

88. וַיֵּרָא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף וַיֹּאמֶר מִי אֵלֶּה. רַבִּי אָבָא פָּתַח וְאָמַרְתָּ בְּלִבְּךָ מִי יוֹלֵד לִי אֶת אֵלֶּה, מֵאֵי קָא מִיּוּרֵי, יִשְׂרָאֵל לְתַתָּא, חֲזִי דִּיִּיתוּן בְּנוֹהֵי דִּישְׂרָאֵל קְדָמֵיהּ, כַּד יִיתוּן מֵעִילָם וּמִשְׁנַעַר וּמִחַמַּת וּמֵאֵי הַיָּם וְאִכְנָשׁוּ בְּלֵהוּ וַיְהוּן סְגִיאִין, תֵּימָא שְׂכִינְתָא מֵאֵן אֵינּוּן בְּלֵהוּן, וְלֹא בְּהוּן פְּסוּל מִבְּנֵי נּוֹכְרָא, וַיִּמְרוּן לֵיהּ, אֲנַחְנָא בְּלֵנָא מִבְּרַךְ, וְלִית בְּנָא נּוֹכְרָא בְּהָדָן, דִּיתְפָּרְשׁוּן דָּא מִן דָּא וְכַרְתָּ לְהוּן בְּחָדָא, וַיִּתְגַּיְרוּן, יְתוּבּוּן גִּיּוּרִין עִם יִשְׂרָאֵל, וַיְהוּן בְּחָדָא.

89. תְּנָא, קָשִׁים גְּרִים לְיִשְׂרָאֵל כְּסַפְּחַת בְּעוֹר הַחִי, לְאַרְעָהוּן. כְּתִיב כִּי יִרְחַם ה' אֶת יַעֲקֹב וּבָחַר עוֹד בְּיִשְׂרָאֵל וְנִלְוָה הַגֵּר עֲלֵיהֶם וְנִסְפְּחוּ עַל בַּיִת יַעֲקֹב, כַּד יְתוּבּוּן לְאַרְעָהוּן בְּרִיא, וַיְהוּיִן רַחֲמוּ בְּהוּן, יְהִיָּה ה' אֶחָד וְשִׁמּוֹ אֶחָד, יִתְלוּן גִּיּוּרִין עִם יִשְׂרָאֵל וַיְהוּיִן לְהוּן כְּעוֹמְקָא בְּבִשְׂרֵיהוּן.

90. וְכָל כֶּךָ לְמָה. ת"ש, אָמַר רַבִּי שְׁמַעוֹן, עַל תְּחוּמֵי דְאַרְעָא, דְּכָל חַד יְהָא רַעְוָא לְמִידָר בְּאַרְעָא דִּישְׂרָאֵל, וְתַסְתַּעַר דִּיּוּרִין. כְּתִיב וַיִּתְדוּתִיךָ חֻזְקִי, צְבִי לְמִימְרֵי, סִיכִיא דִּיהוּיִן עִמָּךְ מַעֲקָרָא, אֲתַקִּיף יְתְהוּן, וְסִייעַ יְתְהוּן יְתִיר מִשְׁאֵר עַמְּמִין, כְּבִיכּוּל, דָּאֵת סְכִי לְאַתְתַּקְפָּא יְתְהוּן, בְּכָל עַמְּמִיא אַחְרָא. וַיְהוּן סְגִיאִין.

91. "And Yosef said to his father, 'They are my sons, whom Elohim has given me in this here (Heb. zeh macs.).' (Beresheet 48:9) Rabbi Shimon explained in relation to this the verse: "And that (Heb. zot fem.) is the Torah which Moshe set before the children of Yisrael" (Devarim 4:44). When lower Yisrael -WHO ARE CALLED YOSEF- said: When Supernal Yisrael is high above them, "They are my children," for the Holy One, blessed be He, gave me the Torah CALLED ZEH (ENG. 'THIS'). THEREFORE SCRIPTURE SAYS "IN THIS (HEB. ZEH)." Behold YISRAEL AND their true laws, according to the laws of the Torah which were given them. Come and see: When Yisrael will shelter under the wings of the Shechinah, the Torah is called 'zeh,' as in "this (zeh) is my El, and I will praise Him" (Shemot 15:2). THIS IS ALSO THE MEANING OF THE VERSE "WHOM ELOHIM HAS GIVEN ME IN THIS," WHICH IS THE TORAH. But as long as David was not speaking from under the wings of the Shechinah, but prophesied that which will be, THE TORAH is called zot (Eng. 'this', fem.), AS IN "AND THAT (HEB. ZOT) IS THE TORAH."

92. Rav Nachman said: From this, WE UNDERSTAND THE DIFFERENCE BETWEEN 'ZEH' AND 'ZOT', AS IT IS WRITTEN: "Though a host should camp against me, my heart shall not fear: though war should rise against me, even then I will be confident (lit. 'in zot')" (Tehilim 27:4), zot (Eng. 'this') being the Torah when Mashiach will come, WHEN THE TORAH SHALL BE REVEALED. It is therefore written: "And the voice of the turtledove (Heb. tor) is heard in our land" (Shir Hashirim 2:12) IN THE MASCULINE, INSTEAD OF TORAH, WHICH IS THE FEMININE. TOR IS A NAME OF A DOVE. Why was Torah likened to a dove? Because its voice is sweet like that of a dove. This voice will resound when Mashiach will come at Judgment Day; NAMELY BEFORE REDEMPTION, WHEN MASHIACH WILL EXECUTE JUDGMENT AND WAGE WAR AGAINST THE NATIONS WHICH ENSLAVE YISRAEL. YET IT IS NOT YET THE TIME TO REVEAL THE TORAH. IT IS THEREFORE CALLED 'TOR' IN THE MASCULINE, AND ZEH ('THIS', MASC.).

93. We learned: "The flowers appear on the earth; the time of the singing bird is come, and the voice of the turtledove is heard in our land." (Ibid.). The flowers are the patriarchs of the Chariot, AVRAHAM, YITZCHAK, AND YA'AKOV, who will rise in the world and will be seen IN THE LAND.

94. "The time of the singing bird is come," that is, the singing that will be sung by the Levites when they return to their worship of yore. "The voice of the turtledove" IS THE SECRET OF THE VERSE "whom Elohim has given me in this (Heb. bazeh)." THIS REFERS TO THE SECRET OF THE TORAH IN ITS MALE ASPECT, CALLED 'ZEH', WHICH IS ALLUDED TO IN THE VERSE "WHOM ELOHIM HAS GIVEN ME IN THIS (HEB. BAZEH)." These are the words of the Torah which are pleasant as the voice of the turtledove, Zeh.

ה

א

91. וַיֹּאמֶר יוֹסֵף אֶל אָבִיו בְּנֵי הֵם אֲשֶׁר נָתַן לִי אֱלֹהִים בְּזֶה, רַבִּי שָׁמְעוֹן תְּאֵנִי, מִהֶכָּא, וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל, וַיֹּאמֶר יִשְׂרָאֵל לְתַתָּא, כִּד יִשְׂרָאֵל עֲלֵיהוֹן לְעֵילָא, בְּנֵי אֵינוֹן, דִּיהֵב לִי הַ קוֹדֶשָׁא בְרִיךְ הוּא אורֵייתָא, כְּמָה יִתְהוֹן וְנִימוּסֵיהוֹן קְשִׁיטִין, בְּנִימוּסֵי אורֵייתָא דְאִתֵּיהֵיבַת לְהוֹן. תָּא חֲזִי כִד יְהוֹן יִשְׂרָאֵל תַּחֲוֹת גְּדַפֵּי שְׂכִינְתָא, אורֵייתָא דְלְהוֹן אֲתַקְרִיאת זֶה, הַה"ד זֶה אֵלֵי וְאֵנְהוּ, וּבְכָל עֶדְן דְלֹא הוּהּ דוֹר מִמְלַל תַּחֲוֹת גְּדַפֵּי שְׂכִינְתָא דָא מְלַתָּא, אֶלָּא אֲתַנְבִּי מַה דְלֵיהוּ, אֲתַקְרִינָא זֹאת.

92. רַב נַחְמָן אָמַר מִהֶכָּא, אִם תַּחֲנָה עָלַי מַחְנֵה לֹא יִירָא לְבִי וְגו' בְּזֹאת אֲנִי בּוֹטָח, זֹאת דָּא אורֵייתָא תְּהָא לֵייתֵי מְשִׁיחָא, וּבג"ד, וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ, עַל מַה אֲתַמְתַּלַּת אורֵייתָא לְגוֹזְלָא, מַה גּוֹזְלָא קְלִיָּה עֵרֵב, אֶף פְּתַגְמֵי אורֵייתָא קְלִיָּה עֵרֵב, וְדָא קְלָא יְהָא לֵייתֵי מְשִׁיחָא, לְיוֹמָא דְדִינָא.

93. תָּנָא הַנְּצַנִּים נִרְאוּ בְּאַרְץ עַת הַזְּמִיר הִגִּיעַ וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ. הַנְּצַנִּים: דָּא אֲבֵהֶתֶן דְּמִרְכָּבָה, דִּמֵּן עֲלָמָא יְקוּמוּן וְיִתְחַזּוּ.

94. עַת הַזְּמִיר הִגִּיעַ, תּוֹשְׁבֵי תַּתָּא דִּישְׁבְּחוּן לְיוֹאֵי, כִּד יִתּוּבוּן לְפִלְחָנִיהוֹן כְּדַבְּרֵי מִיתָא. וְקוֹל הַתּוֹר, אֲשֶׁר נָתַן לִי אֱלֹהִים בְּזֶה, פְּתַגְמֵי דְאורֵייתָא, דְאֵינוֹן עֵרֵבִין כְּקֵלָא דְתּוֹרָא, דָּא ז'ה.

95. HE ASKS: What does this mean? HE ANSWERS: The secret of this matter is that when the children of Yisrael are not sheltered under the wings of the Shechinah, the Aleph of 'zot' descends beneath all THE GRADES, and the Hei of "zeh (this) my El, and I will praise Him" departs. Since the Temple was ruined, the Hei could not dwell among the idolatrous nations and the Holy Hei was separated from the Name. When the children of Yisrael will return to their country, the Holy Hei, which was cut from the Name of the Holy One, blessed be He, shall return to 'zeh' and come out of the Day of Judgment, while the Aleph will be mended AND COME BACK TO 'ZOT'. HE ASKS: WHICH IS MORE IMPORTANT, Hei or Aleph? HE ANSWERS: Hei is more important with respect to holiness, and Aleph is more important with respect to the letters.

96. Rabbi Aba opened the discussion with the verse: "Who has measured the waters in the hollow of his hand, and meted out heaven with the span?" (Yeshayah 40:12). 'Zeh (Heb. Zayin-Hei)' and the turtledove (Tav-Vav-Resh) are supposedly alike; NAMELY, THEY JOIN TOGETHER. Zayin OF ZEH joins Resh OF TOR, the Resh OF TOR joins the Tav OF TOR, and from this comes the combination of Zeret (Eng. 'span'). VAV OF TOR IS ATTACHED TO HEI OF ZEH, TO FORM VAV-HEI OF THE NAME OF YUD-HEI-VAV-HEI-ZEIR AND HIS NUKVA. The measurement of the span of the Holy One, blessed be He, is 670 years, from heaven (ZEIR ANPIN) to earth (THE NUKVA). HE ASKS: How can this be? HE SAYS: Zeh-tor HAS TWO PERMUTATIONS: 1) Zeret-Vav-Hei 2) Hei-Vav-Terez, in which Hei OF ZEH comes before Vav OF TOR. Hei OF ZEH precedes Vav OF TOR, THE PRECEDENCE OF HEI ALLUDES TO BINAH, WHICH POURS ABUNDANCE UPON ZEIR ANPIN, WHICH IS THE VAV. The Vav before the Tav OF TOR and Tav before Resh OF TOR and Resh OF TOR before Zayin OF ZEH: THIS IS THE PERMUTATION OF HEI-VAV-TEREZ, THE SECRET OF 670 YEARS FROM HEAVEN TO EARTH. "Foursquare it shall be, being doubled; a span shall be its length, and a span shall be the breadth of it" (Shemot 28:26).

97. "And he said: Bring them, I pray you, to me, and I will bless them." (Bereshet 48:9). He says, Since they study the Torah, AS SAID "WHOM ELOHIM HAS GIVEN ME IN THIS (ZEH)," which is the Torah, AND THE ATTRIBUTE Zeh IS BETWEEN THEM, I will bless them.

98. This is the secret of the words, "And he said to him, 'What is your name?' And he said: 'Ya'akov'" (Bereshet 32:28): THE NAME YA'AKOV IS OF SMALLNESS WITHOUT MOCHIN. IT IS THEN WRITTEN, "And he said: 'Why is it that you ask after my name?'" (Ibid. 30). HE SAID TO HIM: What is it, WHY DO YOU ASK FOR MY NAME, A NAME BEING UNDERSTANDING? Yet in the former verse, YOU SAID THAT YOUR NAME IS YA'AKOV, WHICH MEANS A LITTLE IS ENOUGH FOR YOU, AND YOU DO NOT WISH TO ATTAIN AND KNOW THE NAME. Like we explained elsewhere. There is another secret IN THIS VERSE, "And Ya'akov asked him... And he said: 'Why is it (Zeh) that you ask after my name?' And he blessed him there." That is, he said to him that he will bless him due to Zeh.

95. מאי קא מייירי, ורזא דמלתא, בעדנא דלא תהוין תחות גרמי שכונתא, א' דלזאת נחית, והוא מתחות לכלא, וסליקת ה', דזה אלי ואנוהו, מדחרב ביתא, דה"א, לא יכלא לדור ולמהוי בין עממין עכו"ם, ה"א קדישא חתוכא מן שמא. כד יתובון ישראל לארעהון, ה"א קדישא דהוא חתוכא מן שמא דקודשא בריך הוא, תיתוב בזה ויפוק מיומא דדינא, והא' תקבל תקנתא. ה"א אלף: ה"א עדיפת בקדושה, א' עדיפת לאתון.

96. ר' אבא פתח ואמר, מי מדר בשעלו מים ושמים בזרת תבן, זה תור: שוין כביכול, ז' לר', ר' לת', ו' לה', זרתא דקודשא בריך הוא, בשית מאה ושבעין שנין, מהכא מן שמיא, ועד ארעא, ביצר ז"ה תו"ר, זרת ו"ה ה"ו תר"ז, אתקדמת ה' לו'. ואתקדמת ו' לת', ת' לר', ר' לז', רבוע יהיה כפול זרת ארכו וזרת רחבו כפול.

97. ויאמר קחם נא אלי ואברכם, ויאמר מדהו בפתגמי אורייתא מתעסקין, והוה דא מכילתא בין חכימיהו, אברכינן, ורזא ויאמר אליו מה שמך ויאמר יעקב. ויאמר למה זה תשאל לשמי, מה עניינא דא, לעניינא קדמיתא דקמיה, בדפרישנא באתריה.

98. ורזא אחרא, וישאל יעקב וגו' ויאמר למה זה תשאל לשמי ויברך אותו שם, הא לא עתיד, אלא בזכותא דזה, לברכהון.

99. We learned a great mystery from this verse, but I have come before you only to teach you the verse I just spoke of, saying that the Torah is called Zeh. It is also written: "That (Zeh) Sinai before Hashem the Elohim of Yisrael" (Shoftim 5:5), SINAI BEING THE TORAH GIVEN ON SINAI. ALSO, when the Torah was given by Moshe, IT WAS SAID OF HIM, "This (Zeh) man Moshe" (Shemot 32:1), and also "this is my El, and I will praise him," WHICH MEANS the Torah CALLED ZEH descended before the Elohim of Yisrael. THEN THEY SAID: "THIS IS MY EL..."

99. וְרָזָא סְגִיָּא תְּנִינָא, בְּאַתְרָה דְּהַאי קְרָא, אֲבָל
לֹא אֲתִינָא לְקַמְךָ, אֲלֵא לְאַשְׁמוּעִינָן הַאי קְרָא
דְּאַמְרָנָא, מְקַמִּיה דְּאַמִּינָא לְךָ דְּאַתְקְרִיאת אֲוִרִיתָא
זֶה, בְּתִיב זֶה סִינֵי מִפְּנֵי ה' אֱלֹהֵי יִשְׂרָאֵל, בְּד
אַתְיָהִיבַת אֲוִרִיתָא עַל יַדָּא דְּמֹשֶׁה, כִּי זֶה מֹשֶׁה
הַאִישׁ זֶה אֲלֵי וְאַנְוָה, אֲוִרִיתָא הוּא נְחַתַּת, מִן קַמֵּי
אֱלֹהֵא דְיִשְׂרָאֵל.

14. "Now the eyes of Yisrael were dim from age"

Rabbi Chizkiyah first explains that this language is from lower Yisrael, since none of it is found in the Torah. Since the exiles did not follow the rules of the Torah, they became old and weak. Rabbi Chiya then says that when the exiles return to their land, God will invest them with His spirit. Rabbi Aba goes on to explain the meaning of "dim" as referring to the length in which the exiles lived without "light." Rabbi Aba then answers the question of why the Torah speaks in the language and names of men.

The Relevance of this Passage

Here we are connected to the divine language of the Torah, whose letters are the bridge between the Upper and Lower Worlds. The words of the Torah are like cables that carry spiritual current from the supernal realm into the material dimension. The energy that flows between these two worlds helps us expedite the end of both our personal exile and the global one. This Light illuminates for us the importance of spiritual transformation through the path of Torah and strengthens our commitment to it.

100. "Now the eyes of Yisrael were dim from age." (Beresheet 48:19).

Rabbi Chizkiyah taught that this is lower Yisrael, for such language is not found THROUGH THE WHOLE TORAH. For when YISRAEL will be in exile all the days of destruction, they will become old with age, and will not be able to behold the face of the Shechinah until another spirit will come upon them.

100. וְעֵינֵי יִשְׂרָאֵל כְּבָדוּ מִזְקֵן וְגו', תַּאֲנִי ר' חִזְקִיָּה,
דָּא יִשְׂרָאֵל לְתַתָּא, וּבְגִין דָּא, לֹא אֶת מִשְׁבַּח
דְּכְבוּתִיהּ, וְכַד יְהוֹן בְּגִלּוּתָא כָּל זְמַנָּא חְרוּבָא הָרִין,
סִיבּוּ, לֹא יִכְלִין לְמַחְזֵי אִפִּי שְׁכִינְתָּא, עַד דְּתִיתֵי
רוּחָא אַחְרָא בְּהוֹן.

101. HE EXPLAINS FURTHER that they were defiled among the nations IN EXILE, and did not follow the laws of the Torah as they should have. They sat a long while among the gentiles, generation after generation, and learned their ways, AS IT IS WRITTEN "BUT WERE MINGLED AMONG THE NATIONS, AND LEARNED THEIR WORKS" (TEHILIM 106:35). When they will return to their land, they will not at first be able to behold the face of the Shechinah until the Holy One, blessed be He, will invest them with His spirit.

101. מְקַדְמַת דְּנָא אֶסְתְּאִיבוּ בְּאַרְעַ עַמְמִיָּא, וְלֹא הוּוּ
בְּנִימוּסֵי אֲוִרִיתָא. כְּמָה דִּיהוֹן כְּהִיל לְמִיָּהֲךָ, וְתַבּוּ
עַדְנָא סְגִי בִינֵי נְכַרְאִין, דְּרָא בְּתַר דְּרָא, וְאוּלִיכּוּ מִן
אַרְחִיהוֹן, כְּד יִתּוּבוּן אִפִּי שְׁכִינְתָּא לְאַרְעֵהוֹן,
בְּקַדְמִיתָא לֹא יִכְלִין לְמַחְמֵי אִפִּי שְׁכִינְתָּא, עַד
דִּיהִיב קוּדְשָׁא בְּרִיךְ הוּא רוּחָא דִּילִיָּהּ לְהוֹן.

102. Rabbi Chiya opened the discussion saying: "And I will put My spirit within you" (Yechezkel 36:27). Then he said: "And cause you to follow My statutes, and you shall keep My judgments, and do them" (Ibid.). For after I will put My spirit within you, and holiness, you shall follow My rules and go by them.

102. ר' חִיָּיא פִּתַּח, וְאֵת רוּחִי אֶתֶן בְּקִרְבְּכֶם, לְבַתַּר
וְעֲשִׂיתִי אֶת אֲשֶׁר בְּחֻקֵי תִלְכוּ וּמִשְׁפָּטֵי תִשְׁמְרוּ
וְעֲשִׂיתֶם, מִן בְּתַר דִּיהִב רוּחִין בְּכוּן וּקְדוּשָׁה,
בְּנִימוּסֵי תִהְכוּן וְתִתְהַכּוּן.

103. "So that he could not see" (Beresheet 48:10): Rabbi Aba opened the discussion saying: "In the light of the king's countenance is life; and his favor is as a cloud bringing the spring rain" (Mishlei 16:15). For when they will receive the face of the Shechinah of the Holy One, blessed be He, and be occupied with the Chariots, by which the world endures; NAMELY THE LIVNG CREATURES WHICH CARRY THE CHARIOT (YEHEZKEL CHAPTER 1), THEN IT WILL BE SAID OF THEM "IN THE LIGHT OF THE KING'S COUNTENANCE IS LIFE..."

103. לֹא יוּכַל לְרְאוּת, רַבִּי אַבָּא פִּתַּח וְאָמַר, בְּאוּר
פְּנֵי מֶלֶךְ חַיִּים וּרְצוֹנוּ כְּעַב מְלָקוּשׁ, כְּד יִסְבְּרוּן אִפִּי
שְׁכִינְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיִתְעַסְקוּן בְּאַיְנוּן
רְתִיכִין דְּמִנְהוֹן חִיוּן דְּעֵלְמָא.

104. Come and see: You shall not find in the language of the whole scripture IN THE PORTION OF VAYECHI but words which talk of men, and no verses which speak of the Holy One, blessed be He. TO WIT, THOUGH THEY SPEAK OF REDEMPTION, WHEN YA'AKOV IS MENTIONED, IT REFERS TO SUPERNAL YA'AKOV OR SUPERNAL YISRAEL; NAMELY THE HOLY ONE, BLESSED BE HE. WHY DOES SCRIPTURE SPEAK IN THE LANGUAGE AND NAMES OF MEN? HE ANSWERS: For when they will return to their land, and the Holy One, blessed be He, will put upon them the spirit of Wisdom, they will always speak of the Holy One, blessed be He, as it says, "My tongue also shall tell of your righteousness" (Tehilim 71:24).

End of Sitrei Torah

104. תא חזוי, לא תשכח בהני קראי בלהון לישנא, אלא לאיניש, ולא את משכח בהני קראי בקודשא בריך הוא, בגין כד יתובון לארעהון, ויהב קודשא בריך הוא רוח חכמתא בהון, לישנא דלהון תהוין תדיר בקודשא בריך הוא, גם לשוני כל היום תהגך צדקתך. עד כאן סתרי תורה

15. "And Ya'akov lived," part two

Rabbi Chiya opens the discussion by saying that God called the children of Yisrael "righteous" and that they will be happy in the world to come because they cleaved to His body (the Central Column). Rabbi Yitzchak then explains that the land they shall inherit will be supernal, meaning the Malchut. Then, we learn, they will surely inherit the Shechinah, the land of the living. The secret of the Malchut is that the land is one of planting, referring in scripture to God planting when He created the universe. The children of Yisrael will thus inherit the land forever. Rabbis Ya'akov and Yehuda next explain why there is no space in the Torah between the portion of Vayigash and the beginning of the portion of Vayechi. Rabbi Shimon tells us that there are no spaces between the two verses separating "And Ya'akov lived" to indicate that Yisrael and his children lived in luxury like kings. Rabbi Shimon goes on to explain the importance of seventeen years, because Ya'akov was sorrowful all his life, but the beauty of Yosef upon first seeing him, reminded Ya'akov of his wife Rachel, and all his sorrow fell away. But when Yosef, being seventeen, was separated from Ya'akov, we learn, his sorrow returned. Therefore, Ya'akov lived in Egypt "for seventeen years." Rabbi Elazar next tells us why the word "play" is mentioned three times in the verse; it refers to the three Columns. Rabbi Aba explains the three Columns as south, north, and east. From them come the three worlds: The Right Column is called "south," the Left Column "north," the Central Column "east." Rabbi Shimon concludes by pointing out that "Your fathers" refers to three: Avraham, Yitzchak, and Ya'akov.

The Relevance of this Passage

The power of the three Column System lies at the heart of this passage. The three Columns refer to the following behavioral traits: Right Column signifies a man's desire to share, the God-like nature of his soul. Left Column refers to the covetous desire of receiving for the self alone, the insatiable impulses of the ego. The crucial Central Column correlates to a man's free will to resist his selfish desires and instead, choose the truthful longings lingering in his soul, which include unconditional sharing. When a man integrates these three Columns into his life in a spiritually balanced way, he creates a circuit of energy igniting profound Light in his life. The patriarchs, Avraham, Yitzchak, and Ya'akov, were the Vessels and template that established these three Columns in our physical world by virtue of their deeds throughout their lifetimes. Upon their merit and through the mention of their names in this passage, we can draw upon their respective strength and wisdom to manage these three traits in a fashion that will bring forth spiritual luxuries into our own lives.

105. "And Ya'akov lived." Rabbi Chiya opened the discussion saying: "Your people also shall be all righteous...they shall inherit the land forever" (Yeshayah 60:21). Happy are Yisrael of all the other idolatrous nations, for the Holy One, blessed be He, called them righteous, so they may receive the inheritance of the World to Come, and to delight in that world, as it is written: "Then shall you delight yourself in Hashem" (Ibid. 58:14). For what reason? Because YISRAEL cleaved to the body of the King; NAMELY THE CENTRAL COLUMN, as it is written "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

105. ויהי ועלב וגו', ר' חזיא פתח ואמר, ועמך כלם צדיקים לעולם יירשו ארץ וגו', זכאין אינון ישראל, ותיר מכל עמין עכו"ם, דקודשא בריך הוא קרא לון צדיקים. לאחסין לון ירותת עלמין בעלמא דאתי, לאתענגא בההוא עלמא, במה דכתיב אז התענג על ה'. מאי טעמא. בגין דמתדבקין בגופא דמלכא, דכתיב ואתם הדבקים בה' אלהיכם חיים כלכם היום.

106. Rabbi Yitzchak opened the discussion saying: "Your people also shall be all righteous; they shall inherit the land for ever." This verse is a sublime mystery among the reapers of the field, TO WIT, THOSE WHO MERITED TO RECEIVE THE FRUIT OF THEIR LABOR IN THE SUPERNAL FIELD, THE NUKVA. For we have learned that among the secrets of the Agada, Rabbi Shimon taught about the possession of the supernal inheritance of the land, WHICH IS THE NUKVA. No one inherits it save the one called righteous, for the Nukva cleaves to him in order to sweeten THE BITTER JUDGMENTS IN HER. The righteous then surely inherits the Shechinah.

106. רבי יצחק פתח ואמר, ועמך כלם צדיקים לעולם יירשו ארץ, האי קרא רזא עלאה איהו, בין מחצרי חקלא, דהא ברזא דאגדתא, תני רבי שמעון, דאחסנת ירותא עלאה. דההיא ארץ, לית מאן דירית לה, בר ההוא דאקרי צדיק, דהא מטרוניתא ביה אתדבקת לאתבסמא, וצדיק ירית למטרוניתא ודאי.

107. Here too, in His love for Yisrael, the Holy One, blessed be He, said: "Your people also shall be all righteous," for which reason "they shall inherit the land for ever." For they are worthy of inheriting the Shechinah, AS THE RIGHTEOUS INHERITS THE SHECHINAH. Wherefore are the children of Yisrael called righteous, and wherefore do they inherit the Shechinah? Because they are circumcised, and as we learned, whoever is circumcised and enters this possession, NAMELY THE SHECHINAH, whoever keeps the covenant, enters and cleaves to the body of the King, HE BECOMES A CHARIOT TO ZEIR ANPIN, and enters the righteous, BY BECOMING A CHARIOT TO YESOD. Hence, the children of Yisrael are called righteous and "they shall inherit the land for ever." What is this land? It is the land of the living, NAMELY THE SHECHINAH.

108. Scripture repeats, "The branch of my planting, the work of my hands, that I may be glorified" (Yeshayah 60:21). "The branch of my planting" is one of the branches the Holy One, blessed be He, planted when He created the universe, as it is written: "And Hashem Elohim planted a garden eastward in Eden" (Beresheet 2:8). This land is one of the planting, THE SECRET OF THE NUKVA. Therefore scripture says, "The branch of My planting, the work of My hands, that I may be glorified."

109. According to another explanation, "Your people also shall be all righteous": are Ya'akov and his children, who went down to Egypt among a stiff-necked nation, and they all remained righteous. Therefore scripture says OF THEM that "they shall inherit the land for ever" because they went up to inherit the Holy Land from EGYPT.

110. "And Ya'akov lived in the land of Egypt." HE ASKS: Why is this portion closed, THERE BEING NO SPACE AT ALL IN THE TORAH BETWEEN THE END OF VAYIGASH AND THE BEGINNING OF THE PORTION OF VAYECHI? Rabbi Ya'akov said: When Ya'akov died, Yisrael's eyes were closed. Rabbi Yehuda said: Then, AFTER THE DEATH OF YA'AKOV, they descended into exile, and THE EGYPTIANS enslaved YISRAEL.

111. Rabbi Shimon said: It is written above, "And Yisrael dwelt in the land of Egypt in the country of Goshen; and they took possession of it, and grew, and multiplied exceedingly" (Beresheet 47:27), WHICH MEANS THEY LIVED IN LUXURY LIKE KINGS. THE VERSE IS FOLLOWED BY, "And Ya'akov lived," WITHOUT ANY SPACE BETWEEN THE VERSES. THIS INDICATES that we should not separate the two VERSES. As YISRAEL lived in luxury and had pleasures and were short of nothing, so did Ya'akov live in luxury and pleasure. Therefore, THE VERSES are not separated.

112. Here IN EGYPT, it is considered that "Ya'akov lived" FOR IT WAS CONSIDERED LIFE FOR HIM. It was not said of him: 'Ya'akov lived' all his life, for his life was that of sorrow. Of him it is written, "I had no repose" IN LAVAN'S HOUSE, "nor had I rest" FROM ESAV, "nor was I quiet" BECAUSE OF DINAH AND SHCHEM; "yet trouble came" OF SELLING YOSEF (Iyov 3:26). But after he went down to Egypt, it is said of him "And lived." He saw his son a king, he saw all his sons pure and righteous, living in pleasure and luxury, and he dwelling in their midst as good wine resting on its lees. Then it is said: "And Ya'akov lived." THEREFORE, there is no separation, NO SPACE, between "And grew and multiplies exceedingly" and "And Ya'akov lived," and so it should be, THE ONE BEING THE CONTINUANCE OF THE OTHER.

107. אוף הַכֹּא, בְּחַיְבוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אָמַר וְעַמְךָ כֻּלָּם צְדִיקִים, וּבְגִ"כ לְעוֹלָם יִירָשׁוּ אֶרֶץ, אֲתַחְזֹן לִירִית לְמִטְרוֹנִיתָא, מֵאִי טַעְמָא אֶקְרוּן צְדִיקִים, וּמ"ט יִרְתִּין לְמִטְרוֹנִיתָא. בְּגִין דְּאֲתַגְזֹר, כְּמָה דְּתַנִּינן, כֹּל מֵאן דְּאֲתַגְזֹר, וְעַיִל בְּהַאי אַחְסָנָא, וְנָטִיר לְהַאי בְּרִית, עָאֵל וְאֲתַדְבֵּק בְּגוֹפָא דְּמַלְכָא, וְעָאֵל בְּהַאי צְדִיק, וּבְגִינֵי כֶךָ אֶקְרוּן צְדִיקִים, וְעַל דָּא לְעוֹלָם יִירָשׁוּ אֶרֶץ. מֵאִי אֶרֶץ. דָּא אֶרֶץ הַחַיִּים.

108. אֶהְדֵּר וְאָמַר, נִצַּר מְטַעֵי מַעֲשֵׂה יָדַי לְהַתְּפָאֵר. נִצַּר מְטַעֵי: עֲנַפָּא מְאִינוּן עֲנַפִּין, דְּנִטְע קוּדְשָׁא בְּרִיךְ הוּא, כִּד בְּרָא עֲלֵמָא, דְּכִתִּיב וַיִּטַּע ה' אֱלֹקִים גֵּן בְּעֶרְן מְקֻדָּם, וְהַאי אֶרֶץ חַד מְנִיחֵהוּ, בְּגִינֵי כֶךָ נִצַּר מְטַעֵי מַעֲשֵׂה יָדַי לְהַתְּפָאֵר.

109. ד"א וְעַמְךָ כֻּלָּם צְדִיקִים, דָּא יַעֲקֹב וּבְנָיו, דְּנַחְתּוּ לְמִצְרַיִם בֵּין עִם קְשִׁי קָדֵל, וְאֲשַׁתְּכַחוּ בְּלֵהוּ זְכָאִין, וּבְגִ"כ כְּתִיב, לְעוֹלָם יִירָשׁוּ אֶרֶץ דְּמִתְמַן סְלִיקוּ לִירִית אֶרְעָא קְדִישָׁא.

110. וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם, אֲמַאי פְּרִשְׁתָּא דָּא סְתִימָא. רַבִּי יַעֲקֹב אָמַר, בְּשַׁעְתָּא דְּמִית יַעֲקֹב, אֲסִתִּימוּ עֵינֵיהוֹן דִּישְׂרָאֵל. רַבִּי יְהוּדָה אָמַר, דְּכַדִּין נַחְתּוּ לְגִלוּתָא, וְאֲשַׁתְּעִבִידוּ בְּהוּן.

111. רַבִּי שְׁמַעוֹן אָמַר, מַה כְּתִיב לְעִילָא, וַיֹּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ מִצְרַיִם בְּאֶרֶץ גֹּשֶׁן וַיֵּאָחֲזוּ בָהּ וַיִּפְרוּ וַיִּרְבּוּ מְאֹד. וְכִתִּיב וַיְחִי יַעֲקֹב, דְּלֹא אֲתַחְזִי לְאַפְרָשָׁא בֵּין דָּא לְדָא, מַה אִינוּן קִימֵי בְּתַפְנוּקִין דְּמַלְכִין, וְקִבִּילוּ עֲנוּגָא וְכִסּוּפִין לְגִרְמִיחָא, אוֹף יַעֲקֹב נְמִי, קִיִּים בְּתַפְנוּקֵי מַלְכִין, בְּעֲנוּגָא וְכִסּוּפָא לְגִרְמִיחָא, לֹא אֲתַפְרֵשׁ דָּא מִן דָּא.

112. וְהֵכָא אֶקְרִי וַיְחִי. דְּהָא כֹּל יוֹמוֹי לֹא אֶקְרִי וַיְחִי, בְּגִין דְּכֹל יוֹמוֹי בְּצַעְרָא הוּוּ, בְּצַעְרָא אֲשַׁתְּבַּחן, עֲלֵיהּ כְּתִיב, לֹא שְׁלוֹתִי וְלֹא שְׁקֻטִיתִי וְלֹא נַחְתִּי וַיְבֵא רְגֹז. בְּתַר דְּנַחַת לְמִצְרַיִם, אֶקְרִי וַיְחִי: חֲמָא לְבְרִיחָא מַלְכָּא, חֲמָא לְכֹל בְּנוֹי זְכָאִין צְדִיקִין, וְכִלְהוּ בְּתַעֲנוּגֵי וְתַפְנוּקֵי עֲלֵמָא, וְהוּא יְתִיב בֵּינֵיהוֹן כְּחַמְר טַב דִּיתִיב עַל הַוְרְדִיחָא, כְּדִין אֶקְרִי וַיְחִי יַעֲקֹב, וְלֹא פְרִישׁ בֵּין וַיִּפְרוּ וַיִּרְבּוּ מְאֹד לְוַיְחִי יַעֲקֹב וְהֵכָא אֲתַחְזִי.

113. "Seventeen years": HE ASKS: Why seventeen years? HE ANSWERS: Rabbi Shimon said that Ya'akov was sorrowful all his life, and his days passed in sorrow in the beginning. When he saw Yosef standing before him, Ya'akov looked at Yosef and his soul was made whole as if he saw Yosef's mother. For the beauty of Yosef resembled that of Rachel, and it seemed to him as if he had never known sorrow.

114. When Yosef departed from him, it came to pass that "I had no repose, nor had I rest, nor was I quiet; yet trouble came." For this trouble was harder to Ya'akov than everything that came over him. When Yosef was separated from him, it is said: "Yosef being seventeen years old, was feeding the flock" (Beresheet 37:2). All his days, Ya'akov had no such sorrow. He used to weep every day for the seventeen years of Yosef.

115. They replied to him from heaven, "And Yosef shall put his hand on your eyes" (Beresheet 46:4). Here are other seventeen years for you: in pleasure and delight, luxury and lack for nothing, This is the meaning of: "And Ya'akov lived in the land of Egypt for seventeen years." (Beresheet 47:28). Come and see: The Shechinah of the glory of the Holy One, blessed be He, was with him all those years, for which reason ALL THOSE YEARS IN EGYPT are called 'Life'.

116. Come and see, it is written: "The spirit of Ya'akov their father revived." From this we understand that his spirit was dead earlier, and also he had no intention of drawing and receiving another spirit, as the Supernal Spirit does not dwell on an empty place. Rabbi Yosi said: The Shechinah dwells only in a whole spot, not in a place of deficiency or sadness, but a proper place, a place of joy. Therefore, the Shechinah did not rest upon him for all the years that Yosef had been separated from his father and Ya'akov was in sadness.

117. We learned that Rabbi Elazar said that Rabbi Aba said: It is written, "Serve Hashem with gladness; come before His presence with singing" (Tehilim 100:2). The verse teaches us that the service of the Holy One, blessed be He, should only be performed through joyfulness, as said Rabbi Elazar, that the Shechinah does not dwell upon sadness. It is written, "But now bring me a minstrel (player). And it came to pass, when the minstrel (player) played" (II Melachim 3:15): HE ASKS: For what reason is the word 'play' mentioned three times IN THIS VERSE? HE ANSWERS: In order to awaken the spirit from the source of wholeness, ZEIR ANPIN WHICH INCLUDES THE THREE COLUMNS, the whole spirit. THREE TIMES 'PLAY' CORRESPONDS TO ITS THREE COLUMNS.

113. שְׁבַע עֶשְׂרֵה שָׁנָה, מֵאֵי טַעְמָא שְׁבַע עֶשְׂרֵה שָׁנָה. אֶלֶּא אַר"ש, כָּל יוֹמוֹי דִּיעֶקֶב בְּצַעֲרָא הוּוּ, בְּצַעֲרָא אַעֲבַר לוֹן בְּקִדְמִיתָא, בֵּינּוֹן דְּחַמָּא לְיוֹסֵף, וְהוּוּ קָאִים קָמִיָּה, כִּד יַעֲקֹב מְסַתְּבַל בְּיוֹסֵף, הוּוּ אֶשְׁתַּלִּים בְּנַפְשִׁיהּ, כְּאִילוּ חָמָא לְאִמִּיהּ דִּיוֹסֵף, דְּשִׁפְרוּ דִּיוֹסֵף דְּמִי לְשִׁפְרוּ דְרַחֵל, וְהוּוּ דְמִי בְּגִרְמִיָּה, כְּמָה דְלָא אַעֲבַר עֲלֵיהּ צַעֲרָא בְּיוֹמוֹי.

114. וְכִד יוֹסֵף אֶתְפָּרַשׁ מִנִּיהּ, בְּדִין אֶתְקִיָּים, לֹא שְׁלוֹתִי וְלֹא שְׁקֻטִי וְלֹא נַחְתִּי וְיָבֵא רָגְזִי, דְּדָא קְשׂוּיָא לִיָּה לְיַעֲקֹב מִכָּל מַה דְּעֵבַר, וּבְזִמְנָא דְאֶתְפָּרַשׁ יוֹסֵף מִנִּיהּ, מַה כְּתִיב, יוֹסֵף בֶּן שְׁבַע עֶשְׂרֵה שָׁנָה הָיָה רוֹעֵה וּגְוִי, וְכָל יוֹמִין דִּיעֶקֶב, לֹא הוּוּ לִיָּה צַעֲרָא כְּהָאִי, וְהוּוּ בְּכִי כָּל יוֹמָא, לְאִינוּן שְׁבַע עֶשְׂרֵה שָׁנָה דִּיוֹסֵף.

115. מֵאֵי קָאֶתִּיבוּ לִיָּה, וְיוֹסֵף יִשִּׁית יָדוֹ עַל עֵינָיו, הָא לָךְ שְׁבַע עֶשְׂרֵה שָׁנָה אַחֲרֵינִין, בְּעִנּוּגִין וְתַפְנוּקִין וְהִנְאוֹת וְכִסּוּפִין, הֵה"ד וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה וּגְוִי. תְּנָא כָּל אִינוּן שָׁנִין, שְׂכִינְתָא יְקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא, עִמִּיהּ אֶשְׁתַּכְּחָא, וּבְגִין כֶּךָ חַיִּים אַקְרוּן.

116. תָּא חֲזִי, כְּתִיב וַתְּחִי רוּחַ יַעֲקֹב אֲבִיהֶם, אֶתְחֲזִי דְהָא בְּקִדְמִיתָא מִית הוּוּ הָהוּא רוּחָא דִּילֵיהּ, וְלֹא הוּוּ מִתְכַּוֵּין לְקַבְּלָא רוּחָא אַחֲרָא, דְהָא רוּחָא דְלַעֲיֹלָא, לֹא שְׂרִיא בְּרִיקְנָיָא. אֲמַר רַבִּי יוֹסִי, שְׂכִינְתָא לֹא שְׂרִיא, אֶלֶּא בְּאֶתֶר שְׁלִים, וְלֹא בְּאֶתֶר חָסֵר, וְלֹא בְּאֶתֶר פְּגִים, וְלֹא בְּאֶתֶר עֲצִיב, אֶלֶּא בְּאֶתֶר דְּאֶתְכַּוֵּין, בְּאֶתֶר חָדָו, וּבְג"כ, כָּל אִינוּן שָׁנִין דִּיוֹסֵף אֶתְפָּרַשׁ מֵאֲבוּי, וְיַעֲקֹב הוּוּ עֲצִיב, לֹא שְׂרִיא בִּיהּ שְׂכִינְתָא.

117. תְּנָא אֲמַר רַבִּי אֶלְעָזָר, אֲמַר רַבִּי אַבָּא, כְּתִיב עֲבַדוּ אֶת ה' בְּשִׂמְחָה בָּאוּ לְפָנָיו בְּרִנָּה, לְאַפְקָא, דְלִית פּוֹלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא, אֶלֶּא מְגוֹ חֲדוּהּ. דְאֲמַר רַבִּי אֶלְעָזָר לִית שְׂכִינְתָא שְׂרִיא, מְגוֹ עֲצִבוּת, דְכְּתִיב וַעֲתָה קָחוּ לִי מִנְגֵן וְהָיָה כְּנָגַן הַמִּנְגֵן, מִנְגֵן מִנְגֵן תֵּלַת זִמְנֵי אֲמַאי. בְּגִין לְאֶתְעָרָא רוּחָא מְשִׁלִּימוֹתָא דְכָלֵּא, דְהוּא רוּחַ שְׁלִימָא.

118. Rabbi Aba said: We have learned that everything is to be found in the four winds: THE THREE COLUMNS OF ZEIR ANPIN, CALLED SOUTH, NORTH, EAST; AND THE SHECHINAH WHICH RECEIVES THE THREE COLUMNS IS THE SECRET OF THE WEST WIND. FROM THEM COME OUT THE THREE WORLDS: BRIYAH, YETZIRAH, ASIYAH AND EVERYTHING THAT IS IN THEM. All the roots of the upper and lower worlds hold on to them. We have learned that the one enters AND SHINES, NAMELY THE RIGHT COLUMN CALLED SOUTH, and the other comes out BUT DOES NOT SHINE; NAMELY THE LEFT COLUMN CALLED NORTH, WHICH DOES NOT SHINE WITHOUT THE RIGHT COLUMN. Another one is closed, TO WIT, THE CENTRAL COLUMN CALLED EAST, WHICH SHINES ONLY BY COVERED CHASSADIM, BEFORE HIS MATING WITH THE NUKVA, and the other one revealed; NAMELY THE NUKVA, WHICH SHINES BY UNCOVERED CHASSADIM AT THE TIME OF UNION WITH ZEIR ANPIN. SHE IS CALLED THE WEST WIND. All THE WINDS join one another; NAMELY THEY ARE INCLUDED BY ONE ANOTHER, THEN they become the fathers of everything FOR ALL REALITY, BRIYAH, YETZIRAH, AND ASIYAH, ARE DRAWN AND BORN OF THEM.

119. Rabbi Shimon said: "Hashem took delight only in your fathers" (Devarim 10:15). "Your fathers" are exactly three, NAMELY AVRAHAM, YITZCHAK, YA'AKOV. It is written "only" meaning THERE IS NO MORE THAN THESE THREE. From them are branched out and cleave to them all the others, THE GRADES OF BRIYAH, YETZIRAH, AND ASIYAH, who go up TO MAYIN NUKVIN, TO MALE AND FEMALE, to adorn the name; NAMELY TO DRAW NEW MOCHIN UPON THE NUKVA, WHICH IS CALLED NAME.

16. Two camels

Rabbi Yosi starts by saying that the springs of wisdom were stopped when Rabbi Shimon died. He then explains how Rabbi Yehuda failed to fulfill the words of the verse when he came upon bundles of woolen clothes, which had fallen off two camels and were being attacked by birds. A man walks by and points out his failure to drive the birds away. Rabbi Yosi then explains Rabbi Yehuda's subsequent dream, and that when he woke up, he knew Rabbi Shimon's death caused wisdom to depart from the earth. Rabbi Aba then reveals that manna is the secrets of the Torah, but they are "to be kept," which means hidden.

The Relevance of this Passage

When a great soul departs this physical existence, the full measure of spiritual Light revealed though his lifelong deeds, is awakened each year on the day of his passing. Rabbi Shimon's deeds included the revelation of the Zohar, the mystical secrets of the Torah and soul of the universe. Thus, the brightest of all Lights shines forth in this passage at the mention of Rabbi Shimon's leaving this world. This Light helps to strengthen our connection to the Zohar, Rabbi Shimon, and the hidden Light of the Torah.

120. We learned that Rabbi Yosi said: Since Rabbi Shimon left the cave, nothing was concealed from the friends. They would behold supernal mysteries, which were revealed to them, as if they were given on Mount Sinai at that hour. After RABBI SHIMON died, it is written: "The fountains also of the deep and the windows of heaven were stopped" (Beresheet 8:2). TO WIT, THE SPRINGS OF WISDOM WERE STOPPED. The friends contemplated these matters but did not understand their secrets.

121. For one day, Rabbi Yehuda sat at the gate of Tiberias. He saw two camels laden with BUNDLES OF expensive woolen clothes. The load fell, and birds came TO WHERE IT WOULD FALL. But the birds were torn before the clothes reached it.

118. אָמַר רַבִּי אַבָּא, תִּמְנָן תְּנִינָן, מֵאַרְבַּע סְטְרִין כֹּלָא אֲשֵׁתִּיבָה, וְכֹל שְׂרָשִׁין דְּעֵלְאִין וְתַתְּאִין בְּהוּ אַחִידָן, וְתָנָא, דָּא עֵייל, וְדָא נְפִיק, דָּא סְתִים, וְדָא פְּרִישׁ, אֲתַאֲחַד חַד בְּחִבְרֵתָהּ, וְאִינוּן אֲבָהוּן דְּכֹלָא.

119. ר"ש אָמַר, רַק בְּאַבוּתֵיךָ חֶשֶׁק ה', כְּתִיב בְּאַבוּתֵיךָ, מִמֶּשׁ תֵּלֶתָא, וּמִשְׁמַע דְּכְתִיב רַק, רַק מִמֶּשׁ, וּמֵאֲלִין מִתְּפָרְשִׁין וּמִתְּאֲחָדִין כֹּל שְׂאָר אַחֲרֵינִין, וְסֻלְקִין שְׂמָא לְאַתְעֵטְרָא.

120. תָּנָא אָמַר ר' יוֹסִי, מִן יוֹמָא דְאַסְתִּילִיק ר"ש מִן מְעֵרְתָא, מְלִין לָא אֲתַבְּסִיין מִן חֲבַרְיָא, וְרִזִין עֵלְאִין הוּוּ מִסְתַּבְּלָן, וְאַתְגַּלִּיין מִבִּינֵיהוּ, כְּאֵלוּ אֲתִיבֵיהוּ הָיָא שְׁעָתָא בְּטוֹרָא דְסִינֵי, בְּתַר דְשָׁכִיב כְּתִיב, וַיִּסְכְּרוּ מַעֲיִנוֹת תְּהוֹם וְאַרְוֹבוֹת הַשָּׁמַיִם, וְהוּוּ חֲבַרְיָא מְרַחֵשׁן מְלִי, וְלָא מִתְקִימֵי בְּהוּ.

121. דְּיוֹמָא חַד הָוָה יִתִּיב ר' יְהוּדָה, אֲפִתְחָא דְטַבְּרִיָה, וְחָמָא תְּרֵי גַמְלֵי, דְסֻלְקֵי קֶטְפִירָא מְעֵלוּי דְכְתָמִין, נְפַל מְטוּלָא דְקֶטְפִירָא, וְאַתּוּ צְפָרֵי וְעַד לָא מְטוּ עֲלֵיהוּ, אֲתַבְּקַעוּ.

122. After that, other birds came on THE TORN BIRDS. They sat upon the rock and were not torn. They shouted AT THE BIRDS, TO REMOVE THEM FROM THE TORN BIRDS, but they would not go. They heard a voice saying that the crown upon the crowns dwells in darkness, and its master is outside.

123. While RABBI YEHUDA was sitting, a man passed by and looked AT THE BIRDS. He said: This man did not fulfill the words of the verse: "And the birds of prey came down upon the carcasses, and Avram drove them away" (Beresheet 15:11). Rabbi Yehuda said: But I tried TO MAKE THE BIRDS GO AWAY FROM THEM BY SHOUTING AT THEM, but they would not go. The man turned his head TO RABBI YEHUDA and said: He did not yet pluck the hair of his master, nor did he shear the lady. RABBI YEHUDA DID NOT UNDERSTAND WHAT HE MEANT. He ran after him three miles AND BEGGED HIM TO EXPLAIN what he said, but he did not. Rabbi Yehuda was grieved.

124. One day RABBI YEHUDA slept under a tree. In his dream he saw four wings prepared and Rabbi Shimon mounting upon them with a book of the Torah. He left no book of sublime mysteries and Aggada, but took all with him to heaven. He saw them hidden from his eyes, never to be revealed again.

125. When he woke up he said: Assuredly, when Rabbi Shimon died, Wisdom departed from the earth. Woe to the generation, from which the precious stone they held on to, which was the support of the upper and the lower, was gone.

126. He came before Rabbi Aba and told him. Rabbi Aba raised his hands to his head and wept. He said: A mill to grind good manna every day; NAMELY REVEALING THE SECRETS OF THE TORAH, CALLED MANNA. It is gathered, as it is written: "He that gathered least gathered a quantity of ten homer" (Bemidbar 11:32). Now the mill and the manna are gone, and nothing remained of it in the world, save as it is written: "Take a jar, and put an omer full of manna in it, and lay it up before Hashem, to be kept for your generations" (Shemot 16:33). It does not say 'in an open place' but "to be kept," which means to be put in a hidden place. Who could now reveal secrets? Who even knows them?

127. RABBI ABA whispered to Rabbi Yehuda, saying: Surely the man you saw was Eliyahu. He did not agree to reveal secrets to you, so that you may realize the worth of Rabbi Shimon, who lived in your days, and the generation will weep for him. RABBI ABA said to him: We should indeed mourn him.

122. לְבַתֵּר אֶתּוֹ בְּמַה צְפָרִין, וְהוּוּ אֲזֵלִי עֲלֵייהוּ, וְשָׂרוּ לֹון בְּטֵרְטִישָׁא, וְלֹא מִתְבַּקְעִין, וְהוּוּ צְוֹחִין לֹון, וְלֹא הוּוּ מִתְפָּרְשִׁין, שְׁמַעוּ חַד קָלָא, עֵטְרָא דְעֵטְרִין בְּקִדְרִין שְׂרִיא, וּמְרִיה לְבַר.

123. עַד דְּהוּוּ יְתִיב, עֵבֵר חַד גְּבָרָא, אֲשַׁגַּח בְּהוּ, אָמַר, לֹא קִיִּים דָּא, הָא דְכְּתִיב וַיִּרַד הָעֵיט עַל הַפְּגָרִים וַיִּשָׁב אוֹתָם אֲבָרָם. אָמַר רַבִּי יְהוּדָה, וְהָא עֵבִידְנָא וְלֹא אִתְפָּרְשִׁין, אֲהַדְרִי רִישִׁיה הֵהוּא גְּבָרָא וְאָמַר, עַד לֹא מְרִיט דָּא, רִישִׁיה דְּמְרִיה, וְעַד לֹא גְּלִישׁ לְמִטְרוֹנִיתָא. רַהֲט אֲבַתְרִיה תְּלַת מַלְיִן, וְלֹא אָמַר לִיה, חַלְשׁ דְּעַתִּיה דְּרַבִּי יְהוּדָה.

124. יוֹמָא חַד, אֲדַמּוֹן תַּחוֹת אֵילָנָא, וְחַמָּא בְּחַלְמִיה, ד' גְּרַפִּין מִתְתַּקְּנִין, וְסָלִיק רַבִּי שְׁמַעוֹן עֲלֵייהוּ, וְסִיִּת עֲמִיה, וְלֹא שְׁבִיק כָּל סַפְרֵי רִזִּין עֲלָיִן וְאֲגַדְתָּא, דְּלֹא סָלִיק לֹון בְּהַדְרִיה, וְסָלִיק לְהוּן לְרַקִּיעָא, וְחַמָּא דְּמִתְבַּסִּיא מַעִינָא, וְלֹא אִתְגַּלִּיא.

125. כִּד אֲתַעַר, אָמַר, וְדַאי מְדַשְׁכִּיב ר' שְׁמַעוֹן, חֲכַמְתָּא אִסְתַּלְקַת מֵאַרְעָא, וְוִי לְדָרָא, דְּהַאי אֲבָנָא טְבָא, דְּהוּוּ מִתְחַזֵּן מְנִיָּה, וְסַמְכִין עֲלֵיה עֲלָיִן וְתַתָּאִין, אֲתַאֲבִיד מְנִיָּהוּ.

126. אֲתָא לְגַבִּיה דְּר' אֲבָא, סַח לִיה, סָלִיק רַבִּי אֲבָא יְדוּי עַל רִישִׁיה, וּבְכַה וְאָמַר, ר"ש רִיחֻיָּא דְּטַחֲנִין מְנִיָּה מִנָּא טְבָא כָּל יוֹמָא, וְלִקְטִין לִיה, בְּמַה דְּכְּתִיב, הַמִּמַּעִיט אֶסֶף עֲשָׂרָה חֲמָרִים, וְהִשְׁתָּא רִיחֻיָּא וּמִנָּא אִסְתַּלְקוּ וְלֹא אִשְׁתָּאר בְּעֵלְמָא מִיָּנִיָּה, בַּר בְּמַה דְּכְּתִיב, קַח צִנְצָנֹת אַחַת וְתֵן שְׁמָה מִלֹּא הָעוֹמֵר מִן וְהִנֵּחַ אוֹתוֹ לִפְנֵי ה' לְמִשְׁמֶרֶת. וְאֵלּוּ בְּאִתְגַּלְיָא לֹא כְּתִיב, אֵלּא לְמִשְׁמֶרֶת: לְאַצְנָעוֹתָא. הִשְׁתָּא מֵאן יְכִיל לְגַלְיָה רִזִּין, וּמֵאן יִגְדַע לֹון.

127. לְחִישׁ לִיה לְרַבִּי יְהוּדָה בְּלַחִישׁוֹ, וְדַאי הֵהוּא גְּבָרָא דְּחַמִּית, אֵלִיְהוּ הוּוּ, וְלֹא בַעַא לְגַלְיָה רִזִּין, בְּגִין דְּתַנְדַּע שְׁבַחָא דְּר"ש, דְּהוּוּ בְּיוֹמוּי, וַיִּבְכּוּן דְּרָא עֲלוּי. א"ל, הִי לְמַבְכִּי בְּכִיָּה עֲלֵיה.

128. Rabbi Yehuda wept for him every day, for he was with him, RABBI SHIMON, at the holy assembly of Rabbi Shimon with the other friends. He said TO RABBI ABA, Woe is me that I was not gone at the holy assembly that day with the three who were gone, RABBI YOSI THE SON OF RABBI YA'AKOV, RABBI CHIZKIYAH, AND RABBI YISA, instead of beholding this generation that is changed.

128. ר' יהודה, הוה בכי כל יומא עלוי, דהא אַערא עמיה באדרא קדישא דר"ש, ושאר חברינא, א"ל ווי דלא אסתלקנא ההוא יומא עם אינון תלתא דאסתלקו, ולא לחמי דרא דא, דהא אתהפך.

17. "The silver is Mine, and the gold is Mine"

Rabbi Yehuda begins by explaining to Rabbi Aba that the verse, "The silver is mine, and the gold is mine," means, in other words, that "the heavens are the heavens of The Creator." He then explains the importance of the holy garments, which are Aba and Ima. The high priest above is Aba, and the one below, Ima. They are the secret of the Malchut of Zeir Anpin.

The Relevance of this Passage

When the energies of male and female unite, spiritual energy is free to flow throughout all the worlds. By revealing the secrets of the holy garments which are Aba [Male] and Ima [Female], the Zohar, is in effect, linking the Upper [Male] and Lower [Female] Worlds. Thus, the dazzling heavenly Light of The Creator gleams throughout our world, removing all forms of darkness from our lives. This splendid occurrence takes place the moment our eyes fall upon the mystical texts that reveal these supernal secrets.

129. RABBI YEHUDA said to RABBI ABA, Tell me Rabbi, it is written: "And they shall take gold, and blue, and purple, and scarlet, and fine linen" (Shemot 28:5), yet silver is not mentioned. But AT THE OFFERING FOR THE TABERNACLE it says "gold and silver" (Shemot 25:3); brass too is not mentioned, though both silver and brass were counted AS AN OFFERING FOR THE TABERNACLE. Here, IN RELATION TO THE VESTMENTS OF THE HIGH PRIEST they are not mentioned. But if the sacred lamp, NAMELY RABBI SHIMON, did not reveal this mystery when it was discussed, I MYSELF should not reveal either.

129. א"ל, רבי אימא לי, כתיב וְהָם יִקְחוּ אֶת הַזָּהָב וְאֶת הַתְּכֵלֶת וְאֶת הָאַרְגָּמָן וְאֶת תּוֹלַעַת הַשָּׁנִי וְאֶת הַשֵּׁשׁ, וְאֵילָנֹה בָּסָף לֹא כְּתִיב, וְהָא כְּתִיב זָהָב וּכְסָף, א"ל וְהָא נִמְי נַחֲשֵׁת, דְּכָסָף וְנַחֲשֵׁת בַּחֲשֻׁבָּנָא הוּוּ, וְהָכָא לֹא. אֵלָא אִי לֹא דְגַלִּי בּוֹצִינָא קְדִישָׁא בְּאַתְרֵיהּ, לֹא אֶצְטְרִיכְנָא לְגַלְּתָּהּ.

130. RABBI ABA opened with: "The silver is Mine, and the gold is mine," says Hashem" (Chagai 2:8) as it says in the verse, "The heavens are the heavens of Hashem" (Tehilim 115:16).

130. פִּתַּח וְאָמַר, לִי הַכֶּסֶף וְלִי הַזָּהָב נָאִם ה', הֵינִנּוּ דְכְּתִיב הַשָּׁמַיִם שָׁמַיִם לֵה'.

131. I have looked at the vessels of the sanctuary in several places; NAMELY THE RAIMENTS OF THE HIGH PRIEST, as it is written: "These are holy garments" (Vayikra 16:4) "and they shall make holy garments" (Shemot 28:4). HE ASKS: What holiness is there TO THE GARMENTS OF THE HIGH PRIEST? HE SAYS, We have learned that in all of these places THAT ARE MENTIONED there is holiness. NAMELY, "these are holy garments," "and they shall make holy garments," WHICH MEAN they resemble the ones above; TO WIT, ABA AND IMA WHICH ARE CALLED HOLY, FOR THE HIGH PRIEST CORRESPONDS TO SUPERNAL ABA, AND HIS GARMENTS ARE THEREFORE CALLED HOLY GARMENTS, AS WAS SAID.

131. בְּכִמָּה אֶתְר אֶסְתַּבְּלָנָא בְּאַלִּין מְאַנִּי דְקוּדְשָׁא, דְכְּתִיב בְּגַדֵי קֹדֶשׁ הֵם, וְכְתִיב וְעָשׂוּ בְּגַדֵי קֹדֶשׁ, מֵאִי קְדוּשָׁה הָכָא, אֵלָא הֵכִי תְנִינָן, קְדוּשָׁה אֵינוֹן בְּכָל אֶתְר. וְכְתִיב בְּגַדֵי קֹדֶשׁ הֵם. וְעָשִׂיתָ בְּגַדֵי קֹדֶשׁ, בְּגוּוֹנָא דְלַעִילָא.

132. For we have learned that there is a High Priest above, ABA, and a high priest below, WHO CORRESPONDS TO HIM. Therefore, the holy raiments OF ABA above CORRESPOND TO the holy raiment OF THE HIGH PRIEST below. HENCE, AS ABA IS THE SECRET OF HOLINESS SO IS THE HIGH PRIEST HOLY; AS THE RAIMENTS OF HONOR OF ABA ARE HOLY GARMENTS SO ARE THOSE OF THE HIGH IN RELATION TO THE GARMENTS OF THE HIGH PRIEST. Thus, the verse does not mention silver or brass because they are assigned to another place, NOT CORRESPONDING TO THE SUPERNAL ABA AND IMA, as it is written: "All the pillars round about the court shall be bound with silver... and their sockets of brass" (Shemot 27:17). They are the instruments of service of the tabernacle, THE SECRET OF THE NUKVA OF ZEIR ANPIN.

132. דְּתַנִּינָא כְּהֵן גְּדוֹל לַעִילָא, כְּהֵן גְּדוֹל לְתַתָּא, לְבוּשֵׁין דִּיקָר לַעִילָא, לְבוּשֵׁין דִּיקָר לְתַתָּא, וְמָה דְלֹא אָמַר בָּסָף וְנַחֲשֵׁת, לְאַתְר אַחְרָא אֶסְתַּלְּיָקוּ, דְכְּתִיב כָּל עַמּוּדֵי הַחֲצֵר סָבִיב מִחוּשָׁקִים בָּסָף וְגו', וְכְתִיב וְאֲדַנְיָהֶם נַחֲשֵׁת, דְּאֵינוֹן מְאַנִּי שְׁמוּשָׁא, לְאַשְׁתַּמְשָׁא מִשְׁכָּנָא בְּהוּ.

133. But no one is allowed to use the garment of honor OF THE HIGH PRIEST save the high priest, who is anointed with the oil of holy ointment upon his head, as it is written: "And you shall make holy garments for Aharon your brother for honor and for beauty" (Shemot 28:2). For in these garments, he resembles ABA above.

133. אָבֵל הֵכָא בְּאַלִּין לְבוּשֵׁין דִּיקָר, לֹא בְּעֵי לְאַשְׁתַּמְשָׁא בְּהוּ בִּנְי אַחְרָא, בְּרַ מִכְּהֵנָא רַבָּא, דְּרַבּוּ מִשַׁח קוּדְשָׁא עַל רִישֵׁיהּ, דְּכֹתִיב וְעָשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אַחֲיֶךָ לְכָבוֹד וּלְתַפְאֶרֶת, דְּבְּאַיְנוּן לְבוּשֵׁין דְּמֵי לְגוּוּנָא דְלַעִילָא.

18. "And the time drew near for Yisrael to die," part two

Rabbi Yehuda opens the discussion by describing that every day a herald resounded in 250 worlds, in which two birds, one going to the north and the other to the south, would return to report the trembling of the world. When a man's end draws near, his legs, like the birds upon their return, become trapped, called "the day of Hashem." A man's spirit must be righteous in order to have it sucked from him by God. Rabbi Yosi further explains that when a man is about to die, if he is righteous, it is proclaimed for thirty days by those in the Garden of Eden.

The Relevance of this Passage

Here, the purifying Light of The Creator cleanses our soul and awakens us to the value and importance of spiritual growth, so that we will merit a high place in the world to come. The world to come refers to both the Garden of Eden and to our present lifetime in this material realm. A man's end can refer to both his demise in this physical world, and to the end of his negative and wicked ways in this current life.

134. We learned "And the time drew near for Yisrael to die." Rabbi Yehuda said: Woe to the world, who do not see, nor hear or know that on each and every day, a herald resounds in 250 worlds.

134. תְּנִינָא, וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לְמוֹת אֲרִי יְהוּדָה, וְוֵי לַעֲלָמָא, דְּהָא בְּנֵי נֶשָׂא לֹא חֲמָאן וְלֹא שְׁמַעֲנָן, וְלֹא יִדְעִין דְּהָא כָּל יוֹמָא וְיוֹמָא, קָלָא דְּכְרוּזָא אֲשֶׁתַּמַּע, בְּמֵאתָן וַחֲמִשִּׁין עֲלָמִין.

135. We learned about a certain world above, THE NUKVA. When the herald goes forth AND MAKES IT WHOLE, the world shudders and trembles. Two birds come out from that world, that live under the tree in which is the appearance of life and death.

135. תְּנָא, עֲלָמָא חָדָא, אֲשֶׁתַּמּוּדַע לַעִילָא, וְכַד כְּרוּזָא נְפִיק, הֵהוּא עֲלָמָא מְזַדְעָזְעָא וּמִתְחַלְחֵלָא, נְפִיקֵי תְרִין צִפְרִין, דְּאֲסִתְלָקוּ מֵהֵהוּא עֲלָמָא, דְּמְדוּרִיהוֹן תַּחוּת אֵילָנָא דְּחִיזוּ דְּחִי וּמוֹתָא בֵּיהּ.

136. One bird goes to the south side, and the other bird to the north side; the one goes with daybreak and the other when the day darkens. Each cries out what it heard from the herald.

136. נְפָקָא חַד צְפוּרָא לְסִטְר דְּרוּמָא, וְחַד צְפוּרָא לְסִטְר צְפוּנָא, וְחַד צְפוּרָא כַּד נִהִיר יְמָמָא, וְחַד כַּד אֲתַחֲשַׁךְ יְמָמָא, כָּל חַד וְחַד קְרִי וּמְכַרְזָא, מֵה דְּשְׁמַעִין מֵהֵהוּא כְּרוּזָא.

137. Later, they wish to return to their place but their legs stumble on a hollow in the great abyss and they are trapped there until midnight, when the herald proclaims, "And like the birds that are caught in the snare; so are the sons of men snared" (Kohelet 9:12).

137. לְבַתַּר בְּעוּ לְאַסְתְּלָקָא לְאַתְרֵיהוּ, וּמִשְׁתַּמְטִין רַגְלֵיהוּ, בְּנוֹקְבָא דְּתְהוּמָא רַבָּא, וּמִתְלַכְדֵּן בְּגוּיָהּ, עַד דְּאַתְפְּלִיג לִילֵיא. כַּד אֲתַפְּלִיג לִילֵיא, כְּרוּזָא קְרִי, וְכַצְפְּרִים הָאֲחֻזוֹת בְּפַח בְּהֵם יוֹקְשִׁים בְּנֵי הָאָדָם.

138. Rabbi Yehuda said: When man's legs are trapped and his time draws near, that day is called "the day of Hashem" when he returns the spirit to Him. We have learned that at that time, the holy crown visits the spirit OF THAT MAN. What is it? According to the verse, "The days of our years are seventy" (Tehilim 90:10) it is the seventh crown of all, NAMELY THE NUKVA, WHICH IS THE SEVENTH, FINEL, SFIRAH.

138. אֲרִי יְהוּדָה, בְּשַׁעֲתָא דְּמִתְלַכְדֵּן רַגְלוּ דְּבְנֵי נֶשָׂא, וְיוֹמוּי אֲתַקְרִיבוּ, הֵהוּא יוֹמָא, אֲתַקְרִי יוֹם ה', לְאַתְבָּא רוּחִיהָ לֵיהּ. תְּנָא בְּהֵיא שַׁעֲתָא, פְּקָדָא הֵהוּא כְּתָרָא קְדִישָׁא, עַל רוּחִיהָ, וּמָאן אִיהוּ, דְּכֹתִיב יְמֵי שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה. וְהִיא כְּתָרָא שְׁבִיעָא דְּכָלָא.

139. If THE NUKVA comes TO MAN from the side of Gvurah, NAMELY BINA ABOVE THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, it is written: "Or if by special strength (Heb. gvurot), eighty years" (Tehilim 90:10) since the crown of Gvurah is the eighth. From that time onward, life cannot be prolonged, as it says, "Yet their pride is but trouble and wretchedness" (Ibid.), for when there is no foundation, the building will not endure.

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

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

142. Rabbi Yosi said: When the time approaches for a man TO DIE, it is proclaimed in the world for thirty days THAT HIS TIME HAS COME TO DIE. Even the birds in the sky proclaim it, and if he is righteous, it is proclaimed for thirty days among the righteous in the Garden of Eden.

143. We have learned that all these thirty days, the soul ascends from him each night to go up and look at its place in that world, yet the man does not know ABOUT THIS, nor cares, nor has control over his soul during these thirty days like before, as it is written: "There is no man who has power over the spirit to retain the spirit" (Kohélet 8:8). Rabbi Yehuda said: At the beginning of the thirty days, the man's shadow is darkened, and the shape OF THE SHADOW is not seen upon the ground.

19. Rabbi Yitzchak sat sadly

Rabbi Yitzchak asks Rabbi Yehuda for three things that were troubling him. Rabbi Yehuda then asks him why he thinks he is going to die. Rabbi Yitzchak explains that he no longer sees his shadow. They go to see Rabbi Shimon, who protects them from the Angel of Death. Rabbi Shimon asks Rabbi Yitzchak if he has seen his father today, for if so, that means he will die. Rabbi Shimon summons God to prepare to take Rabbi Yehuda away. Rabbi Yitzchak then sleeps and sees his father in his dream, who tells him that they are preparing his chamber in Heaven. Next, Rabbi Shimon asks God that Rabbi Yitzchak will not die, and the wish is granted. Not only that, Rabbi Yitzchak is given seventy places with doors to seventy worlds. Rabbi Yitzchak is then told that he will discover the secrets with Rabbi Shimon upon his death.

The Relevance of this Passage

The profound greatness of Rabbi Shimon is made evident here through his influence and connection to The Creator that allows him to turn aside the Angel of Death on behalf of a fellow rabbi, reversing a decree of death. Moreover, great spiritual worlds and treasures await the rabbi in the world to

139. וְאִם מִסְטָרָא דְגְבוּרָה קָאֲתִי, כְּתִיב, וְאִם בְּגְבוּרוֹת שְׁמָנִים שָׁנָה, דְּכִתְרָא דְגְבוּרָה תְּמִינָא הוּי, מִכָּאן וְלַהֲלָאָה, לִית אַתְר לְאַתְמִשְׁךְ, כְּמָה דְאַתְ אָמַר, וְרַהֲבִם עִמָּל וְאוֹן, בְּאַתְר דְּלֹא הוּי יְסוּדָא, בְּנִינָא לֹא אֲתִקְיִים.

140. א"ר יְהוּדָה, זְכָאִין אִינּוֹן צְדִיקָא, כְּד קוּדְשָׁא בְרִיךְ הוּא בְּעָא לְאַתְבָּא רוּחִיה לִיה, וְלִשְׁאָבָא הוּא רוּחָא בְּגוּיָה. דִּתְנִיא, בְּשַׁעֲתָא דְקוּדְשָׁא בְרִיךְ הוּא בְּעָא לְאַתְבָּא רוּחִיה לִיה, אִי זְכָאָה הוּא הוּא רוּחָא, מַה כְּתִיב, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים אֲשֶׁר נָתַנָּה.

141. וְאִי לֹא אֲשַׁתְּבַח זְכָאָה, וְוִי לְהוּא רוּחָא, דְּבִעֵי לְאַסְתַּחָּא בְּנוּרָא דְדְלִיק, וְלֹאֲתִתְקַנָּא בְּגִין לְאַשְׁתָּאבָא בְּגוּפָא דְמַלְכָא, וְאִי לֹא אֲתִתְקַנָּת, וְוִי לְהוּא רוּחָא, דְּמִתְגַּלְגַּל בְּאֲבָנָא בְּקוּסְפִיתָא, דְּכְתִיב וְאֵת נַפְשׁ אִיבִיךְ יִקְלַעְנָה בְּתוֹךְ כַּף הַקַּלַּע. תְּנִיא, אִי הוּא רוּחָא זְכִי, כְּמָה טְבִין גְּנִיזִין לִיה בְּהוּא עֲלֵמָא, דְּכְתִיב עֵין לֹא רָאָתָה אֱלֹקִים זּוֹלְתָךְ יַעֲשֶׂה לְמַחְבֵּה לוֹ.

142. א"ר יוֹסִי, כְּד הוּא בְר נֶשׁ אֲתִקְרִיבוּ יוֹמוֹי, תְּלַתִּין יוֹמִין מְכַרְיִזֵי עֲלוֹי בְּעֲלֵמָא וְאַפִּילוּ צְפִרֵי שְׁמַיָא מְכַרְיִזִין עֲלוֹי, וְאִי זְכָאָה הוּא, תְּלַתִּין יוֹמִין מְכַרְיִזִין עֲלוֹי בֵּין צְדִיקָא, בְּגִינְתָא דְעֶדֶן.

143. תְּנָא, כָּל אִינּוֹן תְּלַתִּין יוֹמִין, נִשְׁמַתִּיה נִפְקַת מִנִּיה בְּכָל לַיְלִיא, וְסִלְקַת וְחִמַּאת דּוּכְתָה בְּהוּא עֲלֵמָא, וְהוּא ב"נ לֹא יָדַע, וְלֹא אֲשַׁח, וְלֹא שְׁלִיט בְּנִשְׁמַתִּיה, כָּל אִינּוֹן תְּלַתִּין יוֹמִין, כְּמָה דְהוּא בְּקִדְמִיתָא, דְּכְתִיב אִין אָדָם שְׁלִיט בְּרוּחַ לְכֹלֵא אֵת הָרוּחַ וְגו'. א"ר יְהוּדָה, מְכַד שְׂרָאן אִינּוֹן תְּלַתִּין יוֹמִין, צֵלְמָא דְב"נ אֲתַחֲשַׁךְ, וְדִיוקְנָא דְאַתְחַזִּי בְּאַרְעָא אֲתַמְנַעַת.

come, by virtue of his association to Rabbi Shimon. In effect, this ancient passage is telling us that anyone who truthfully embraces the path of Rabbi Shimon and connects deeply to the Zohar and its wisdom, will have the power to stop the Angel of Death in its tracks and secure a place high in the heavens in the world to come. The Light emitted here helps to facilitate our connection to the path of the Zohar and deepens our relationship with the giant of all Kabbalists, the master Rabbi Shimon bar Yochai.

144. Rabbi Yitzchak was sitting sadly one day by the door of Rabbi Yehuda. Rabbi Yehuda came out and found him sitting sadly at his door. He said to him: What is the matter today?

144. ר' יצחק, הוה יתיב יומא חד, אפתחא דר' יהודה, והוה עציב, נמיק ר' יהודה, אשכחיה לתרעיה, דהוה יתיב ועציב, א"ל מאן יומא דין משאר יומין.

145. He said to him: I come to you to ask you three things. The first is that when you say words of the Torah, and you shall say the things that I said, say them in my name so as to mention my name. Also, that you shall teach my son, Yosef, the Torah and that you shall go to my grave all the seven days OF MOURNING and pray for me.

145. א"ל, אתינא לגבך, למבעי מינך תלת מלין: חד, דכד תימא מלי דאורייתא, ותדבר מאינן מלין דאנא אמינא, דתימא לון משמי, בגין לאדכרא שמי. וחד דתזכי ליוסף ברי באורייתא. וחד, דתיזיל לקברי כל ז' יומין, ותבעי בעותיך עלי.

146. He said to him: How do you know YOU ARE GOING TO DIE? Rabbi Yitzchak said to him: My soul departs from me every night, but it does not enlighten me with dreams as before. Moreover, when I pray and reach the part of 'do hearken unto prayer and supplication', I look at my shadow upon the wall but do not see it. I think I SHALL DIE since the shadow is gone from me and cannot be seen. For a herald comes forth and proclaims, as it is written: "Surely every man walks in a shadow" (Tehilim 39:7). As long as his shadow has not gone from him, "every man walks" and his spirit within him. Once a man's shadow is no longer seen, he passes away from this world.

146. א"ל מנין לך. א"ל, הא נשמתי אסתלקת מיני בכל ליליא, ולא אנהיר לי בחלמא, כמה דהוה בקדמיתא, ועוד דכד אנא מצלינא, ומטינא לשומע תפלה, אשגחנא בצולמי דילי בכותלא, ולא חמינא ליה, ואמינא דהואיל וצלמא אתעבר ולא אתחזי, דהא כרוזא נמיק וכריז, דכתיב אך בצלם יתהלך איש, כל זמנא דצולמא דבר נש לא יתעבר מניה, יתהלך איש, ורחייה אתקיימא בגויה, אתעבר צולמא דבר נש ולא אתחזי, אתעבר מהאי עלמא.

147. RABBI YEHUDA said to him: It is also derived from the verse, "Because our days upon earth are a shadow" (Iyov 8:9). RABBI YEHUDA said to him: I shall carry out your requests. But I also ask that you shall reserve a place for me by you in the other world, as I was by your side in this world. Rabbi Yitzchak wept and said: Please do not go away from me all these days.

147. א"ל ומהכא, דכתיב כי צל ימינו עלי ארץ. א"ל, כל אלן מלין דאת בעי עבידנא, אבל בעינא מינך דבהווא עלמא, תבריר דוכתאי גבך, כמה דהוינא בהאי עלמא. בכה רבי יצחק ואמר, במטו מינך, דלא התפרש מנאי כל אלן יומין.

148. They went to Rabbi Shimon and found him occupied with the Torah. Rabbi Shimon lifted up his eyes and saw the Angel of Death running and dancing before Rabbi Yitzchak. Rabbi Shimon stood up, held Rabbi Yitzchak by the hand and said: I decree that whoever is wont to come to me shall enter, and he who is not wont shall not come. Rabbi Yitzchak and Rabbi Yehuda came in. And he thus kept the Angel of Death remaining outside, UNABLE TO COME IN.

148. אזלו לגביה דרבי שמעון, אשכחוהו דהוה לעי באורייתא, זקיף עינוי ר"ש, וחמא לרבי יצחק, וחמא למלאך המות דרהיט קמיה, ורקיד קמיה. קם רבי שמעון, אחיד בידיה דרבי יצחק, אמר, גזרנא, מאן דרגיל למיעל, ועול. ומאן דלא רגיל למיעאל, לא יעול. עאלו רבי יצחק ורבי יהודה, קטיר מלאך המות לבר.

149. Rabbi Shimon looked and saw that his time had not yet come TO DIE, until the eighth hour of the day. Rabbi Shimon placed him before him and studied the Torah with him. Rabbi Shimon said to his son Rabbi Elazar, Sit at the door, and whoever you see do not speak with him; if he shall want to enter, swear he may not enter.

150. Rabbi Shimon said to Rabbi Yitzchak, Have you seen your father's image today, or have you not? For we have learned that when a man departs from the world, his father and relatives are there with him, and he sees and recognizes them. And all those with whom he will dwell in the other world in the same grade, all gather to be with him, and accompany his soul to its dwelling place. RABBI YITZCHAK said: Until now I have not seen THE IMAGE OF MY FATHER.

151. Rabbi Shimon stood up and said: Master of the universe, we have a certain Rabbi Yitzchak with us, one of the seven eyes here; TO WIT, ONE OF THE SEVEN STUDENTS WHO REMAINED ALIVE WHEN THEY WENT OUT OF THE HOLY ASSEMBLY. Behold, I hold him, give Him to me! A voice resounded saying: the throne of His Master, NAMELY THE NUKVA, has approached UNION through the wings of Rabbi Shimon. Behold, Rabbi Yitzchak is yours, and you shall come with him when you shall sit in your throne AT THE TIME RABBI SHIMON WILL PART FROM THE WORLD. Rabbi Shimon said: Certainly, I SHALL DO SO AND BRING HIM WITH ME WHEN I WILL DEPART FROM THE WORLD.

152. While he was speaking, Rabbi Elazar saw the Angel of Death departing. He said: No sentence stands at the place of Rabbi Shimon. Rabbi Shimon said to his son Rabbi Elazar, Come here and hold Rabbi Yitzchak, for I see he is afraid. Rabbi Elazar entered and held him, and Rabbi Shimon turned to study the Torah.

153. Rabbi Yitzchak slept and saw his father. HIS FATHER said to him: Son, happy is your portion in this world and in the World to Come, for you sit among the leaves of The Tree of Life in the Garden of Eden. A great and strong tree in both worlds is Rabbi Shimon, who holds you in his boughs. Happy is your portion, my son.

154. He said to him: Father, what am I there, IN THE WORLD OF TRUTH? He said to him: For three days they have been hastily preparing your chamber with open windows to shine upon you from the four directions of the world. I have seen your place, rejoiced and said: Happy is your portion, son. Only your son has not yet studied the Torah AND I WAS SORRY FOR THIS.

149. אֲשַׁחַר ר"ש, וְחָמָא, דְּעַד כְּעַן לֹא מָטָא עֲדָנָא, דְּהָא עַד תְּמַנְיָא שְׁעֵתֵי דְיוֹמָא הוּא זְמַנָּא, אוֹתְבִיָּה קַמִּי ר"ש, וְהוּא לְעֵי לִיָּה בְּאוֹרֵייתָא. אַר"ש לְרַבִּי אֲלַעְזָר בְּרִיָּה, תִּיב אֶפְתָּחָא וּמָה דְתַחְמִי, לֹא תִשְׁתַּעֵי בְּהַדְרִיָּה, וְאִי יִבְעֵי לְמִיעָאֵל הֶכָּא, אוֹמְרִי אוֹמְרָה דְלֹא לִיעוּל.

150. אָמַר ר"ש לְרַבִּי יִצְחָק, חֲמִית דְּיוֹקְנָא דְאַבּוּךָ יוֹמָא דָּא, אוּ לֹא. דְּהָא, תְּנִינָן, בְּשַׁעְתָּא דְּבַר נֶשׁ אֶסְתַּלַּק מֵעֲלָמָא, אָבוּי וְקַרִּיבּוּי מִשְׁתַּבְּחִין תַּמָּן עֲמִיָּה, וְחָמָא לֹון וְאֶשְׁתַּמּוּדַע לֹון, וְכָל אֵינּוֹן דְּהוּא מְדוּרִיָּה גְּבִיָּהוּ בְּהוּא עֲלָמָא בְּדַרְגָּא חַד, כְּלָהוּ מִתְכַּנְשֵׁי וּמִשְׁתַּבְּחֵי עֲמִיָּה, וְאִזְלִין עִם נִשְׁמַתִּיָּה, עַד אַתְר דְּתִשְׁרֵי בְּאַתְרִיָּה. אָמַר, עַד כְּעַן לֹא חֲמִינָא.

151. אֲדַהֲבִי קָם ר' שְׁמַעוֹן וְאָמַר, מָאֲרִי דְעֲלָמָא, אֶשְׁתַּמּוּדַע רַבִּי יִצְחָק לְגַבָּן, וּמֵאֲנּוֹן שְׁבַעָה עֵינִינָן דְּהֶכָּא הוּא, הָא אֲחִידָנָא בֵּיָּה, וְהֵב לִי. נֶפֶק קְלָא וְאָמַר, כּוּרְסִיָּא דְמֵאֲרִיָּה קַרִּיבָא בְּגַדְפוּי דְר' שְׁמַעוֹן, הָא דִּדְרָךְ הוּא, וְעַמְךָ תִּיּוּתִיָּה, בְּזִימְנָא דְתִיעוּל לְמִשְׁרֵי בְּכוּרְסִיךָ. אָמַר ר"ש וְדֵאֵי.

152. אֲדַהֲבִי, חָמָא רַבִּי אֲלַעְזָר, דְּהוּא אֶסְתַּלִּיק מִלְּאֲךָ הַמּוֹת, וְאָמַר, לִית קוֹפְטָרָא דְטִיפְסָא, בְּאַתְר דְּרַבִּי שְׁמַעוֹן בֶּן יוֹחָאֵי שְׂכִיָּה. אָמַר רַבִּי שְׁמַעוֹן לְרַבִּי אֲלַעְזָר בְּרִיָּה, עוּל הֶכָּא, וְאֲחִיד בֵּיָּה בְּרַבִּי יִצְחָק, דְּהָא חֲמִינָא בֵּיָּה דְמִסְתַּפִּי, עָאֵל רַבִּי אֲלַעְזָר, וְאֲחִיד בֵּיָּה. וְרַבִּי שְׁמַעוֹן אֲהַדְרָא אֲנַפִּיָּה וְלְעֵי בְּאוֹרֵייתָא.

153. נֵיִים רַבִּי יִצְחָק, וְחָמָא לְאַבּוּי, א"ל בְּרִי, זְכָאָה חוּלְקֵךְ, בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְאַתִּי, דְּהָא בֵּין טְרַפִּי אֵילְנָא דְחַיִּי דְגִנְתָּא דְעָרָן, אֲתִיָּהִיב אֵילְנָא רַבָּא וְתַקִּיף בְּתֵרִין עֲלָמִין, ר"ש בֶּן יוֹחָאֵי הוּא, דְּהָא הוּא אֲחִיד לָךְ בְּעַנְפוּי, זְכָאָה חוּלְקֵךְ בְּרִי.

154. אָמַר לִיָּה אָבָא, וּמָה אָנָּא הָתָם, אָמַר לִיָּה תֵּלַת יוֹמִין הוּוּ דְחָפוּ אֲדַרְא דְמִשְׁכְּבָךְ, וְתַקִּינוּ לָךְ כִּיּוֹן פְּתִיחָן, לְאַנְהָרָא לָךְ מֵאַרְבַּע סְטְרִין דְעֲלָמָא, וְאַנָּא חֲמִינָא דּוּכְתִיךָ וְחֲדִינָא, דְאַמִּינָא זְכָאָה חוּלְקֵךְ בְּרִי. בַּר דְּעַד כְּעַן, בְּרַךְ לֹא זְכִי בְּאוֹרֵייתָא.

155. Even now, twelve righteous men from among the friends were preparing to come to you. As they were going, a sound went forth in all the worlds: Friends who stand here, bedeck yourself for Rabbi Shimon who has asked a request OF THE HOLY ONE, BLESSED BE HE, THAT RABBI YITZCHAK SHALL NOT DIE, and it was granted him.

156. Not only this, but seventy places are adorned for him here. Each place has doors opening to seventy worlds, each world opening to seventy channels, each opened for seventy supernal crowns, where there are ways leading to Atika, the most concealed of all, to see the highest pleasantness which delights and shines upon all, as it says "to behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4). "To inquire in His temple" as it is written: "For he is the trusted one in all my house" (Bemidbar 12:7).

157. He said to him: Father, how long am I given to live in this world? He said to him: I was not given permission to tell you this, and man is not made to know. But at the feast for Rabbi Shimon, NAMELY ON HIS DAY OF DEPARTURE, WHEN THERE WILL BE GREAT JOY IN ALL THE WORLDS FOR ALL THE SECRETS HE REVEALED, AS MENTIONED IN THE SMALL ASSEMBLY, you shall be there to set his table TO REVEAL MYSTERIES WITH HIM. As it says, "Go forth, O daughters of Tzion, and behold King Solomon with the crown with which his mother crowned him on the day of his wedding, and on the day of the gladness of his heart" (Shir Hashirim 3:11).

158. Rabbi Yitzchak then awoke and laughed and his face shone. Rabbi Shimon looked at his face and said to him: You have heard something new. RABBI YITZCHAK said to him: Surely I HAVE HEARD; He told him WHAT HE SAW IN HIS DREAM. RABBI YITZCHAK prostrated himself ON THE GROUND before Rabbi Shimon.

159. We have learned from that day onward that Rabbi Yitzchak would hold his son in his hand. He studied the Torah with him, and never left him. When he came before Rabbi Shimon, he made his son sit outside. He used to come in and sit before Rabbi Shimon and call before him, "O Hashem, I am oppressed, be you my security" (Yeshayah 38:14).

20. When it is time for a man to depart from the world

This section starts by saying that when a man dies, Four Judgments arise from four winds of the world. The four elements in man--earth, air, fire, water--attach and fight with each other. They are then separated upon his death. The herald next explains that man is evil if he has no merit, and his soul will burn in Nahar Dinur (river of fire). At this time, he confesses his deeds. Rabbi Yehuda then explains to Rabbi Yosi the reason for "a black cock," black being the color of judgment. When judgment comes upon man, the black cock starts crowing, then a second supernal spirit is added to him, so that he may see what he never saw in his days. If he is righteous, he goes to heaven; if not, his spirit stays in this world, and eventually ends up in Gehenom. Rabbi Yehuda then explains the triple-colored pillar in the lower Garden of Eden, meaning the three colors of the rainbow. The soul ascends through the pillar into righteousness, and so on towards God, if he is worthy.

The Relevance of this Passage

The power to cleanse the evil from our nature and purify our souls from the iniquities we knowingly or unknowingly committed in life, is bestowed upon us, provided we connect to this passage with an atoning heart. This Light sweetens judgments and helps us recognize the foolishness and dangers of self-centered behavior. We are inspired to travel the path of righteousness.

155. וְהָא הַשְׁתָּא הוּי זְמִינִין לְמִיתִי גַבְךָ, תְּרִיסַר צְדִיקָא דְחֲבֵרִיָא, וְעַד דְּהוּינָא נְפָקִי, אֲתַעַר קְלָא בְּכֻלָּהּ עַלְמִין, מֵאן חֲבֵרִין דְּקִיּוּמִין הָכָא, אֲתַעַטְרוּ, בְּגִינֵיהּ דְּרַבִּי שְׁמַעוֹן, שְׁאַלְתָּא שְׂאִיל, וְאֲתִיְהִיב לֵיהּ.

156. וְלֹא דָא בְּלַחְדוּדֵי, דְּהָא שְׁבַעִין דּוּכְתִי מִתַּעַטְרָן הָכָא דִּילֵיהּ. וְכָל דּוּכְתָא וְדוּכְתָא, פְּתִיחִין פְּתִיחִין לְשְׁבַעִין עַלְמִין, וְכָל עַלְמָא וְעַלְמָא, אֲתַפְתַּח לְעַד רְהִיטִין, וְכָל רְהִיטָא וְרְהִיטָא, אֲתַפְתַּח לְשְׁבַעִין כְּתִרִין עַלְאִין, וּמִתְמָן אֲתַפְתַּחוּ אֲרַחֲן לְעִתִּיקָא, סְתִימָאָה דְּכֻלָּא, לְמַחְמֵי בְּהֵוּא נְעִימוּתָא עַלְאָה דְּנִהְרָא, וּמֵהֲנִיא לְכֻלָּא, כְּמָה דָּאֵת אָמַר, לְחֻזוֹת בְּנוּעָם ה' וּלְבַקֵּר בְּהִיכְלוֹ, מֵהוּ וּלְבַקֵּר בְּהִיכְלוֹ, הִיוּנוּ דְּכֻתִּיב בְּכָל בֵּיתֵי נְאֻמָן הוּא.

157. אָמַר לֵיהּ אָבָא, כְּמָה זְמַנָּא יְהִיבוּ לִי בְּהַאי עַלְמָא, א"ל לִית לִי רְשׁוּתָא, וְלֹא מוֹדְעִי לֵיהּ לְבַר נֶשׁ, אָבֵל בְּהַלּוּלָא רַבָּא דְּר' שְׁמַעוֹן, תְּהָא מִתְקַן פְּתוּרִיָּה, כְּד"א צְאִינָה וְרַאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלֵמָה בְּעַטְרָה שְׁעַטְרָה לּוֹ אִמּוֹ בְּיוֹם חֲתָנָתוֹ וּבְיוֹם שְׁמַחַת לְבוֹ.

158. אֲדַהְכִי אֲתַעַר רַבִּי יִצְחָק, וְהוּהוּ חֵינֵךְ, וְאֲנַפּוּי נְהִירִין, חָמָא רַבִּי שְׁמַעוֹן, וְאֲסַתְכֵּל בְּאֲנַפּוּי, א"ל מְלָה חֲדָתָא שְׁמַעְתָּא, אָמַר לֵיהּ וְדַאי, סַח לֵיהּ, אֲשַׁתַּטַּח קַמֵּיהּ דְּרַבִּי שְׁמַעוֹן.

159. תָּאנָא, מֵהֵוּא יוּמָא, הוּהוּ רַבִּי יִצְחָק אַחִיד לְבְרִיָּהּ בִּידֵיהּ, וְלַעֵי לֵיהּ בְּאוּרִיָּתָא, וְלֹא הוּהוּ שְׁבָקִיָּה. כְּדִן הוּהוּ עָאֵל קַמֵּיהּ דְּרַבִּי שְׁמַעוֹן, אוֹתְבִיָּה לְבְרִיָּהּ לְבַר, וְיִתִּיב קַמֵּיהּ דְּרַבִּי שְׁמַעוֹן, וְהוּהוּ קְרִי קַמֵּיהּ ה' עֲשָׂקָה לִי עֲרַבְנִי.

160. We have learned that on that hard and terrible day, when it is time for a man to depart from the world, the four winds of the world, CHESED, GVURAH, TIFERET, AND MALCHUT, sentence the world with severe Judgment. Four Judgments arise from the four winds of the world. The four ELEMENTS IN MAN, FIRE, AIR, WATER, AND EARTH that are attached to each other, fight and quarrel between them and wish to depart each to its own side, THE ELEMENT OF FIRE WITHIN MAN TO THE GENERAL ELEMENT OF FIRE, THE ELEMENT OF WATER WITHIN MAN INTO THE ELEMENT OF WATER IN THE WORLD, AND SO ON. FOR THE ELEMENTS WITHIN MAN ARE SEPARATED IN HIS DEATH.

161. The herald, THE SECRET OF THE ILLUMINATION OF CHOCHMAH FROM THE UNION ON THE LEFT, comes forth. He proclaims in the supernal world TEVUNAH and is heard in 270 worlds. If he be righteous, all the worlds welcome him with joy; FOR IF HE HAS MERIT, HE IS GOOD. But if he be not righteous, woe to this man and his portion, FOR IF HE HAS NO MERIT HE IS EVIL.

162. HE EXPLAINS WHY HE IS EVIL IF HE HAS NO MERIT. HE SAYS, We have learned that when the crier makes his proclamation, a flame comes out from the north side, and goes to be burned in Nahar Dinur (the river of fire), MENTIONED AS "A FIERY STREAM ISSUED AND CAME FORTH FROM BEFORE HIM" (DANIEL 7:10). It expands to the four directions of the world and burns the souls of the wicked.

163. The flame, THE JUDGMENT OF MALCHUT, WHICH IS REVEALED BY THE SECRET OF 'IF HE HAS NO MERIT, HE IS EVIL' ascends TO BINAH, and descends back into the world, BACK TO MALCHUT. The flame alights beneath the wings of a black cock, which flaps its wings and crows at the opening between the gates.

164. At the first time, it crows, saying "For, behold, that day is coming: it burns like a furnace..." (Malachi 3:19). On the second time, it crows and says, "For, lo, He that forms the mountains, and creates the wind, and declares to man what is his thought" (Amos 4:13). At that time, man sits AND HEARS THE WITNESSES give testimony on his deeds before him, and he confesses them. On the third time, when they want to take his soul from him, the cock crows, saying: "Who would not fear you, O King of the nations? for to You it is fitting" (Yirmeyah 10:7).

165. Rabbi Yosi said: Why a black cock? Rabbi Yehuda said to him: Everything that the Holy One, blessed be He, created upon earth alludes to Wisdom, only men do not know. This is the meaning of the words "O Hashem, how manifold are your works! in Wisdom have you made them all" (Tehilim 104:24), for they have been made in Wisdom and allude to Wisdom.

160. תָּנָא, בְּהוּא יוֹמָא תְּקִיפָא וּדְחִילוּ דְּבַר נֶשׁ, בְּדַ מְטוּ זְמוּנִיה לְאַסְתְּלָקָא מֵעֲלָמָא, אַרְבַּע סְטְרִין דְּעֲלָמָא קְיִימִין בְּדִינָא תְּקִיפָא, וּמִתְעַרִּין דִּינִין מֵאַרְבַּע סְטְרֵי עֲלָמָא. וְאַרְבַּע קְשׁוּרִין נִצְאָן, וְקִטְטוּתָא אֲשֶׁתְּכַח בִּינִיּוּהוּ, וּבְעִיִן לְאַתְפָּרְשָׁא כּל חַד לְסְטְרוּי.

161. כְּרוּזָא נְפִיק וּמְכָרוּזָא בְּהוּא עֲלָמָא, וְאַשְׁתַּמַּע בְּמֵאתָן וּשְׁבַעִין עֲלָמִין, אִי זְכָאָה הוּא, כְּלָהוּ עֲלָמִין חֲדָאן לְקַדְמוּתִיה, וְאִי לָאוּ ווִי לְהוּא בְּרַ נֶשׁ, וּלְחוּלְקִיה.

162. תָּנָא, בְּהוּא זְמוּנָא דְּכְרוּזָא כְּרִיז, בְּרִין נְפִק חַד שְׁלֵהוּבָא מְסֵטֵר צְפוֹן, וְאַזְלָא וְאַתְרוּקֵד בְּנְהַר דִּינּוּר, וּמִתְפָּרְשָׁא לְאַרְבַּע סְטְרֵי עֲלָמָא, וְאַוקִיד נִשְׁמַתְהוּן דְּחִיבֵינָא.

163. וְנִפְקַה הוּא שְׁלֵהוּבָא, וְסִלְקָא וְנַחְתָּא בְּעֲלָמָא, וְהוּא שְׁלֵהוּבָא מְטָא בְּגַדְפוּי דְּתִרְנַגּוּלָא אֹכְמָא, וּבְטֵשׁ בְּגַדְפוּי, וְקָרִי, בְּפִתְחָא בֵּין תְּרַעִי.

164. זְמוּנָא קְדַמָּאָה קְרִי וְאַמְר, הִנֵּה יוֹם ה' בָּא בּוֹעֵר כְּתַנּוּר וּגו'. זְמוּנָא תְּנִינָא קְרִי וְאַמְר, כִּי הִנֵּה יוֹצֵר הָרִים וּבוֹרָא רוּחַ וּמְגִיד לְאַדָּם מַה שָׁחוּ. וְהָיָא שְׁעָתָא, יִתִּיב בְּרַ נֶשׁ בְּעוֹבְדוּי, דְּסִתְרִין קְמִיה, וְהוּא אֹדִי עֲלִיּוּהוּ. זְמוּנָא תְּלִיתָאָה, בְּדַ בְּעִיִן לְאַפְקָא נִשְׁמַתִּיה מְנִיָּה, קְרִי תִרְנַגּוּלָא וְאַמְר, מִי לָא יִירָאךְ מֶלֶךְ הַגּוֹיִם כִּי לַךְ יֵאָתָהּ וּגו'.

165. אָמַר רַבִּי יוֹסִי, תִרְנַגּוּלָא אֹכְמָא לְמַאי נִפְקָא. אָמַר לִיה רַבִּי יְהוּדָה, כּל מַה דְּעֵבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כְּלָהוּ רְמִיז בְּחֻכְמָה, בְּרַ דְּבָנֵי נֶשָׂא לָא יִרְעִי, הַה"ד מַה רַבּוּ מַעֲשֵׂיךְ ה' כְּלָם בְּחֻכְמָה עֲשִׂית מְלָאָה הָאָרֶץ קְנִינִיךְ, וּמִשׁוּם דְּאַתְעֵבִידוּ בְּחֻכְמָה, כְּלָהוּ רְמִיזִין בְּחֻכְמָה.

166. We have learned IN THE MATTER of the black cock that Judgment abides only in a place of its own kind, and black pertains to the side of Judgment, SINCE THE BLACK COLOR ALLUDES TO MALCHUT, THE ATTRIBUTE OF JUDGMENT. Therefore at midnight exactly, when the north wind, THE LEFT COLUMN, stirs, a flame comes out and strikes under the wings of the cock, and it crows. The cock is black, BEING OF THE ATTRIBUTE OF JUDGMENT, and thus is more appropriate than A COCK OF a different COLOR.

167. Here too, when Judgment is aroused upon man, THE BLACK COCK starts crowing. No one knows it save the man who is about to die. For we have learned that when a man is about to die, and Judgment hovers about him so he would depart from the world, another Supernal Spirit is added to him which he had not before during his lifetime. When it hovers about him and cleaves to him, he is able to see what he never saw in his days, due to the additional spirit in him. When the spirit is added to him, he sees and then departs from this world. This is the meaning of the verse, "You take away their breath (lit. 'you shall add their spirit'), they die, and return to their dust" (Tehilim 104:29). Then it is written: "For no man shall see me, and live" (Shemot 33:20), WHICH MEANS THAT when they are alive they cannot see, but they do when they die.

168. We have learned that when a man dies, he is given permission to see, and he sees about him his relatives and friends from the world of Truth. They all have their forms engraved upon them like they were in this world. If the man is righteous, they are all happy to see him and greet him.

169. If he is not righteous, they do not recognize him but only the wicked, who are smitten daily in Gehenom. They are all sad, they open their speech with 'woe' and end with 'woe'. The man lifts up his eyes and sees them as something burnt rising from the fire. He too opens AND SAYS OF THEM 'woe'.

170. We have learned that when a man's soul departs, all his relatives and friends in the world of Truth accompany his soul and show it the place of delight and place of punishment. If he is righteous, he sees his place, and goes up to sit and take delight in the upper Eden of that world. If he is not righteous, the soul remains in this world, until the body is buried in the ground. Once it is buried, numerous executioners grab it until it reaches Dumah, and is put in the stories of Gehenom.

166. וְתִרְנַגּוּלָא אוֹכְמָא, תְּנִינָן, לִית דִּינָא שְׂרִיָא,
אֶלָּא בְּאַתְרֵי דְהוּא זִינְיָה, וְאוֹכְמָא מְסִטְרָא דִּינָא
קְאִתִּי, וּבְגִין כֵּן, בְּפִלְגוֹת לִילִיא מִמֶּשׁ, כִּד רִוְחָא
דְּסִטְרָא דְצִפּוֹן אֲתַעֵר, חַד שְׁלֵהוּבָא נְפִיק, וּבִטְשׁ
תַּחוֹת גְּדַפּוֹי דְתִרְנַגּוּלָא, וְקִרִי. וּכ"ש בְּתִרְנַגּוּלָא
אוֹכְמָא, דְאַתְכּוֹן יִתִּיר מֵאַחֲרָא.

167. אוֹף הֵכָא, בְּשַׁעֲתָא דִּינָא דְבַר נֶשׁ יִתַּעֵר,
שְׂאִרֵי וְקִרִי לִיָּה, וְלִית דִּינְדַע לִיָּה, בַּר הֵהוּא בַר נֶשׁ
דְּשָׁכִיב, דְּתִנְיָנָן בְּשַׁעֲתָא דְבַר נֶשׁ שְׁכִיב, וְדִינָא
שְׂרִיָא עֲלֵיָּה, לְנַפְקָא מֵהַאי עֲלֵמָא, אֲתוּסַף רִוְחָא
עֲלָאָה בֵּיָּה, מַה דְּלֵא הוּא בְּיוֹמוֹי, וְכִיּוֹן דְּשְׂרִיָא עֲלוּי
וְאַתְדַּבֵּק בֵּיָּה, חֲמִי מַה דְּלֵא זָכָה בְּיוֹמוֹי, מִשׁוּם
דְּאַתּוּסַף בֵּיָּה הֵהוּא רִוְחָא, וְכִד אֲתוּסַף בֵּיָּה וְחֲמָא,
כְּדִין נְפִיק מֵהַאי עֲלֵמָא, הַה"ד תּוּסַף רִוְחָם יִגְעוּן
וְאֵל עַפְרָם יִשׁוּבוּן. כְּדִין כְּתִיב, כִּי לֹא יִרְאֵנוּ הָאָדָם
וְחִי, בְּחַיֵּיהוֹן לֹא זָכָאן, בְּמִיתַתְהוֹן זָכָאן.

168. תָּאנָא, בְּשַׁעֲתָא דְבַר נֶשׁ מִית, אֲתִיְהִיב לִיָּה
רְשׁוּתָא לְמַחְמִי, וְחֲמִי גְבִיָּה, קְרִיבוּי וְחֲבֵרוּי מֵהֵהוּא
עֲלֵמָא, וְאַשְׁתְּמוּדַע לְהוּ, וְכִלְהוּ גְלִיפִין בְּדִיוֹקְנֵיהוֹן,
כְּמַה דְּהוּוּ בְּהַאי עֲלֵמָא, אִי זָכָאָה הֵהוּא בַר נֶשׁ,
כִּלְהוּ חֲדָאן קְמִיָּה, וּמְקַדְמֵי לִיָּה שְׁלָם.

169. וְאִי זָכָאָה לֹא הוּי, לֹא אֲשְׁתְּמוּדַעַן גְּבִיָּה, בַּר
מֵאִינוֹן חֲיִיבִיא, דְּטִרְדִין לֹון בְּכָל יוֹמָא בְּגִיָּהנָם,
וְכִלְהוּ עֲצִיבִין, וּפְתַחִין בּוּוִי, וּמְסִימִין בּוּוִי, וְסִלִּיק
עֵינּוּי, וְחֲמָא לֹון כְּטִיסָא דְּמִסְתַּלְקָא מִן נוּרָא, אוֹף
הֵכִי הוּא פְתַח וּוִי.

170. תְּנִיָא, בְּשַׁעֲתָא דִּנְפִק נְשַׁמְתִּיָּה דְבַר נֶשׁ, אֲזִלִין
כִּלְהוּ קְרִיבוּי וְחֲבֵרוּי דְהֵהוּא עֲלֵמָא עִם נְשַׁמְתִּיָּה,
וּמְחֻזְיָן לִיָּה אֲתֵרָא דְעֵדוּנָא, וְאַתְרָא דְעוֹנְשָׁא, אִי
זָכָאָה הוּי, חֲמִי דּוּכְתִיָּה, וְסִלִּיק וְיִתִּיב, וְאַתְעֵדַן
בְּעֵדוּנָא עֲלָאָה דְהֵהוּא עֲלֵמָא. וְאִי לֹא הוּי זָכָאָה,
אֲשְׁתֵּאֲרַת הֵהוּא נְשַׁמְתָא בְּהַאי עֲלֵמָא, עַד דְּאֲטְמִיר
גּוּפָא בְּאַרְעָא. כִּיּוֹן דְּאֲטְמִיר, כְּמַה גְּרֵדִינִין דְּנִמוּסִין
אֲחֲדָן בֵּיָּה, עַד דְּמִטָּא לְדוּמָ"ה, וְעֵאלִין לִיָּה בְּמִדּוּרוּי
דְּגִיָּהנָם.

171. Rabbi Yehuda said: All the seven days OF MOURNING the soul goes from the house to the grave and from the grave BACK to the house and mourns for the body, as it is written: "His flesh shall suffer pain for him, and his soul shall mourn for it" (Iyov 14:22). It goes to sit in the house, and when it sees everybody sad, it mourns TOO.

172. We have learned that after seven days the body becomes whatever it turns into, and the soul goes into its place. It enters the cave of the Machpelah. It sees whatever it sees, and enters wherever it enters until arriving at the Garden of Eden, it meets the Cherubs and the flash of the turning sword in the Garden of Eden. If it is worthy of entering, it enters.

173. We have learned that four pillars, THE FOUR ANGELS COMING FROM THE FOUR SPIRITUAL ELEMENTS CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are appointed OVER THE SOUL. They have a bodily form in their hands, and it gleefully dons it, and sits in a story in the lower Garden of Eden for the period of time allotted for it TO SIT THERE.

174. A triple-colored pillar stands there IN THE LOWER GARDEN OF EDEN, THE SECRET OF THE THREE COLORS OF THE RAINBOW. This pillar is called the "dwelling place of Mount Tzion" (Yeshayah 4:5), as it is written "And Hashem will create upon every dwelling place of Mount Tzion, and upon her assemblies, a cloud and smoke by day..." THE SOUL ascends through that pillar into the opening of righteousness, where Tzion and Jerusalem are, YESOD AND MALCHUT OF THE NUKVA OF ZEIR ANPIN CALLED RIGHTEOUSNESS.

175. If it is worthy of ascending further than that, happy is its lot and portion which cleaves to the body of the King; NAMELY TO ZEIR ANPIN, FOR IT ALREADY MERITED TO ASCEND TO TZION AND JERUSALEM, THE SECRET OF THE NUKVA. THE NEXT GRADE IS THE BODY OF THE KING, ZEIR ANPIN. If it is not worthy of going further up, it is written OF IT: "And it shall come to pass, that he that is left in Tzion, and he that remains in Jerusalem, shall be called holy" (Ibid. 3). But if he is worthy of going further up, happy is he to attain the glory of the King, NAMELY ZEIR ANPIN, and to be delighted in the supernal Eden above the place called heaven, NAMELY ZEIR ANPIN, as it is written: "Then shall you delight yourself in (Lit. 'alone') Hashem" (Ibid. 58:14). "Above Hashem" is precise ZEIR ANPIN CALLED YUD-HEI-VAV-HEI. Happy is the portion of him who is worthy of this chesed, as it is written: "For your steadfast love (Heb. chesed) is great above the heavens" (Tehilim 108:5).

171. אָמַר ר' יְהוּדָה, כָּל ז' יוֹמֵי, נִשְׁמָתָא אֲזֵלָא מִבֵּיתָהּ לְקִבְרֵיהּ, וּמִקְבְּרֵיהּ לְבֵיתָהּ, וְאֵתְאַבְּלַת עָלָיו דְּגוּפָא, דְּכָתִיב אַךְ בְּשָׂרוֹ עָלָיו יִכָּאֵב וְנִמְשָׁו עָלָיו תְּאַבֵּל. אֲזֵלָא וְיִתְבָּא בְּבֵיתָהּ, חָמֵי לְכֻלְהוּ עֲצִיבִין וּמִתְאַבְּלָא.

172. תָּנָא, בְּתַר ז' יוֹמֵי, גּוּפָא הוּי כְּמָה דְהוּהוּ, וְנִשְׁמָתָהּ עָאֵלַת לְדוּכְתָא, עָאֵלַת לְמַעְרְתָא דְכַפְלֵתָא, חֲמַת מַה דְחֲמַת, וְעָאֵלַת לְאַתְר דְּעָאֵלַת, עַד דְּמִטַּת לְג"ע, וְעִרְעַת לְכְרוּבִים, וְשָׁנַן דְּחֶרְבָא, הִי בְּג"ע דְלִתְתָא. אִי זָכָאָה הוּא דְתִיעוּל, עָאֵלַת.

173. תָּנָא, אַרְבַּע סַמְכִין זְמִינִין, וְחַד דְיוֹקְנָא דְגּוּפָא בְיַדֵיהּ, מִתְלַבָּשָׁא בֵיהּ בְּחֶרְוֹתָא וְיִתִיבַת בְּהוּא מְדוּרָא דְג"ע דְלִתְתָא, עַד זְמָנָא דְאַתְגָּזַר עָלָה, לְבַתַּר כְּרוּזָא קְרִי.

174. וְעַמּוּדָא דְתִלַּת גּוּוֹנֵי אֲזַדְמֵן, וְהוּא עַמּוּדָא אֲתִקְרִי, מְכוּן הַר צִיּוֹן דְכָתִיב וּבְרָא ה' עַל מְכוּן הַר צִיּוֹן וְעַל מְקַרְאֵיהּ עֵנָן יוֹמָם וְעֶשֶׂן וָגו'. סְלֵקָא בְּהוּא עַמּוּדָא, לְפִתְחָא דְצַדִּיק, דְצִיּוֹן וִירוּשָׁלַם בֵּיהּ.

175. אִי זָכִי לְסֵלְקָא יְתִיר, טַב חוּלְקִיהּ וְעַדְבֵיהּ, לְאַתְדַּבְּקָא בְּגוּ גּוּפָא דְמַלְכָא, וְאִי לֹא זָכִי לְסֵלְקָא יְתִיר, כְּתִיב וְהָיָה הַנֶּשֶׂאֶר בְּצִיּוֹן וְהַנוֹתָר בִּירוּשָׁלַם קְדוֹשׁ יֹאמֵר לוֹ, וְאִי זָכִי לְסֵלְקָא יְתִיר, זָכָאָה הוּא, דְזָכִי לִיקְרָא דְמַלְכָא, וְלֵאֲתַעֲדָנָא בְּעֶדְוָנָא עֲלָאָה, דְלַעִילָא מֵאַתְר דְאַקְרִי שְׁמַיִם, דְכָתִיב אֲז תִתְעַנֵּג עַל ה', עַל ה' דְיִיקָא. זָכָאָה חוּלְקִיהּ דְמָאן דְזָכִי לְחַסֵּד דָא, דְכָתִיב כִּי גְדוֹל מַעַל שְׁמַיִם חֶסֶדְךָ.

176. HE ASKS: Is Chesed above the heaven? It is written: "For your Chesed is great unto the heavens" (Ibid. 57:11), WHICH MEANS THAT CHESED IS UNDER THE HEAVEN. HE ANSWERS: There is Chesed and Chesed, an upper Chesed and a lower. The upper Chesed, CHESED OF ZEIR ANPIN ITSELF, is above the heaven, AS HEAVEN IS TIFERET AND CHESED PRECEDES TIFERET. THEREFORE, SCRIPTURE SAYS, "FOR YOUR CHESED IS GREAT ABOVE THE HEAVENS." The lower Chesed, CHESED OF ZEIR ANPIN CLOTHED BY THE NUKVA THROUGH NETZACH HOD OF ZEIR ANPIN is like "the sure Chassdadim of David" (Yeshayah 55:3), CALLED DAVID AFTER THE NUKVA. of which it says, "FOR YOUR CHESED is great unto the heavens" SINCE THEY ARE BELOW THE HEAVENS, TIFERET OF ZEIR ANPIN.

176. וְכִי עַל הַשָּׁמַיִם הוּא, וְהָא כְּתִיב כִּי גְדוֹל עַד שָׁמַיִם חֶסֶדְךָ. אָמַר ר' יוֹסֵי, אֵיךְ חֶסֶד, וְאֵיךְ חֶסֶד, חֶסֶד עֲלֵאָה, וְחֶסֶד תַּתָּא, חֶסֶד עֲלֵאָה מֵעַל שָׁמַיִם הוּא. חֶסֶד תַּתָּא, הוּא דְכְּתִיב, חֶסְדֵי דְרֹד הַנְּאֻמָּנִים, וּבְהֵי כְּתִיב עַד שָׁמַיִם.

21. "A joyful mother of children"

Rabbi Yitzchak begins by saying the mother is Binah. Rabbi Shimon adds that there are two children: one male, who went to Ya'akov, and one female, who went to Avraham. He continues by saying that the quotation is a warning to men not to sin, for it may cause Binah to depart from the children, Zeir Anpin and Nukva. When the inhabitants perform good deeds, Binah returns to her young. Rabbi Shimon concludes by saying that happy is the portion for those who "behold the pleasantness of Hashem" and desire righteousness.

The Relevance of this Passage

The Light of The Creator is endless, ever present, and it never changes. Darkness only exists when our Lower World disconnects from the Upper World. Disconnection occurs each time we succumb to the will of our ego and treat others with anything less than human dignity. Connection to the Upper World takes place when a man masters the drives of his ego and yields to the longings of his soul. Here we are stimulated to perform positive deeds and we strengthen our connection to the Upper World, the realm of Binah.

177. We learned that Rabbi Yitzchak said: "A joyful mother of children. Haleluyah" (Tehilim 113:9). We know who the mother is, SHE IS BINAH, but who are the children? Rabbi Shimon said: We have learned that the Holy One, blessed be He, BINAH, has two children, one male and one female. The male he gave to Ya'akov, as it is written: "Yisrael is my son, my firstborn" (Shemot 4:22) and "Yisrael, in whom I will be glorified" (Yeshayah 49:3), and the girl he gave to Avraham, as it is written: "And Hashem had blessed Avraham in all things (Heb. bakol)" (Beresheet 24:1). Avraham had a daughter named Bakol.

177. תְּנִיא, אָמַר ר' יִצְחָק, כְּתִיב אִם הַבָּנִים שְׂמֵחָה הִלְלוּהָ, אִמָּא יְדִיעָא, הַבָּנִים מֵאֵן אֵינֻן. אָמַר ר"ש, הָא תְּנִינָן, תְּרִין בְּנִין אֵיךְ לְקוּדְשָׁא בְּרִיךְ הוּא, חַד דְּכַר וְחַד נְקֵבָא. דְּכַר, יְהִיבָה לְיַעֲקֹב, דְּכְּתִיב בְּנֵי בְּכוֹרֵי יִשְׂרָאֵל, וְכְּתִיב, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאֵר. בַּת, יְהִיבָה לְאַבְרָהָם, דְּכְּתִיב, וְהָ בְּרַךְ אֶת אַבְרָהָם בְּכָל, בַּת הֵיטָה לּוֹ לְאַבְרָהָם, וּבְכָל שְׂמָה.

178. The mother, BINAH, sits on them, MALE AND FEMALE and suckles them. Hence it is written: "You shall not take the mother together with the young" (Devarim 22:6). We learned ITS MEANING that a man should beware of sinning below, IN THIS WORLD, for it might cause the mother, BINAH, to depart from the children, MALE AND FEMALE. It is also written, "She is your mother; you shall not uncover her nakedness" (Vayikra 18:7); TO WIT, NOT TO CAUSE HER TO LEAVE THE YOUNG. Woe to him who indulges in incest, WHO CAUSES THE MOTHER TO DEPART FROM THE YOUNG.

178. וְאִמָּא רְבִיעָא עֲלֵיהוּ, דִּינְקָא לְהוּ, וְעַל הָאֵי כְּתִיב, לֹא תִקַּח הָאֵם עִל הַבָּנִים. וְתִנִּינָן, לֹא יוֹסִי ב"נ חוֹבוֹי לְתַתָּא, בְּגִין דִּיִּסְתַּלַּק אִמָּא מֵעַל בְּנִין, וְכְּתִיב, אִמְךָ הִיא לֹא תִגְלֶה עֲרוֹתָהּ, וְוִי לְמֵאֵן דְּגַלִּי עֲרִינְתָא.

179. When the inhabitants of the world repent and do many good deeds before the Holy One, blessed be He, and the mother, BINAH, returns to cover the young, MALE AND FEMALE, BINAH is then called repentance (lit. 'returning'). HE ASKS: Why is it called returning? HE REPLIES: For she returns to her sustenance; TO WIT, BINAH RETURNS TO COVER THE CHILDREN, MALE AND FEMALE, AND GIVES THEM SUCK AS BEFORE. It is then written, "a joyful mother of children." The "joyful mother" is surely BINAH, and hence a man should continue multiplying until he begets a boy and a girl, TO CORRESPOND TO MALE AND FEMALE, THE CHILDREN OF BINAH.

179. וְכַד תְּיִבִין בְּנֵי עֲלֵמָא, וְאַסְגִּין בְּזִכּוֹתָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְאִמָּא תַבַּת וְכִסִּיא עַל בְּנִין, כְּדִין אֶתְקֵרִי תְּשׁוּבָה. מֵאֵי תְּשׁוּבָה. הָא תְּשׁוּבָה דְּאִמָּא, דְּתַבַּת בְּקִיּוּמָהּ, וְכְּדִין כְּתִיב אִם הַבָּנִים שְׂמֵחָה, אִם הַבָּנִים וְדָאֵי. וְע"ד, לֹא לְפִטְרֵי אֵינִישׁ מִפְּרִיָה וְרִבְיָה, עַד דְּאוּלִּיד בֶּן וּבַת.

180. Rabbi Yitzchak said: It is written: "To behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4). We understand from this that the desire of the righteous is to behold THE PLEASANTNESS OF HASHEM, THE PLEASANT MOCHIN OF ZEIR ANPIN. How can you say "above Hashem"? Rabbi Shimon said: All is one, because we understand from the words "the pleasantness of Hashem" that it comes from Atika Kadisha to heaven, TO WIT, ZEIR ANPIN RECEIVES MOCHIN FROM ABOVE IT. The desire of the righteous is assuredly ONLY TO ATTAIN THESE MOCHIN OF ZEIR ANPIN AND NOT ABOVE IT, FOR THERE IS NO CONCEPTION OF THE FIRST THREE SFIROT. IT IS WRITTEN OF THEM: "GREAT ABOVE THE HEAVEN" (TEHILIM 108:5), BECAUSE THEY COME FROM ABOVE ZEIR ANPIN. FOR THE SAME REASON, it is also written: "Then shall you delight yourself in (Lit. 'above') Hashem" (Yeshayah 58:14). Happy is the portion of him, who merit this. They must be few.

180. תְּנִינָא אָמַר ר' יִצְחָק, כְּתִיב לַחֲזוֹת בְּנֵעָם ה' וּלְבַקֵּר בְּהִיכְלוֹ, תִּיאוּבְתָא דְצְדִיקָא לְמַחְמֵי דָא, וְאֵת אֲמַרְתָּ עַל ה'. אָמַר ר"ש, כִּלְא חַד, מִשְׁמַע דְכְּתִיב נֵעָם ה', דְּאֵתִיָּא מֵעֵתִיקָא קְדִישָׁא לְהֵאֵי שְׁמַיִם, וְתִיאוּבְתָא דְצְדִיקָא כֶּן הוּא וְדָא, וְעַל הַשְּׁמַיִם כְּתִיב, אֲזַ תִּתְעַנֵּג עַל ה'. זְכָאָה חוּלְקִיָּה מֵאֵן דְּזָכִי. וְדָאֵי זְעִירִין אֵינְוֹן.

22. "My mother's children were angry with me"

Rabbi Shimon describes this quotation as the one that explains the exile of Yisrael's children, when God decided he wanted to destroy His lower house. By exiling the children, he remained "aloof" from Malchut (earth). So "my mother's children" refers to Malchut and Zeir Anpin, Binah the mother. Then Rabbi Yosi describes how he was walking with Rabbi Chiya when they spotted a man in the river who said "Crown, crown," referring to the crowns Malchut and Zeir Anpin. Then "a flame came and consumed the bird" on the man's head, referring to Malchon, a button.

The Relevance of this Passage

In reality, The Creator does not choose to destroy or reward his Creation. The Light of The Creator is a constant expanding force of goodness, positivity, and fulfillment. It is man's free-willed choice as to whether he connects to this divine force of Energy [reward] or disconnects from the Light [destruction]. The entire structure of the Upper and Lower Worlds can be simplified and understood by the following analogy. The electrical current flowing through a home is always available for use. If a room is in darkness and we mistakenly [or purposely] fail to plug a lamp into the wall socket, the room remains darkened. The electrical current, however, never changed. It is not logical to conclude that the electricity decided to withhold its energy, keeping the room darkened. It is our own actions or lack of actions that determine whether we live in darkness or light. Kabbalah is the blueprint of the universe, providing man with the tools and methods for connecting to spiritual Light. The verses appearing in this passage are one such tool. We connect ourselves to the mother, Binah, the source and fountainhead of the Light that shines in this world.

181. We learned that Rabbi Shimon said: It is written, "My mother's children were angry with me; they made me the keeper of the vineyards" (Shir Hashirim 1:6). "My mother's children" are as in the verse: "Cast down from heaven to (or: the) earth" (Eichah 2:1), THE EARTH BEING THE NUKVA. For when the Holy One, blessed be He, wanted to destroy His lower house, NAMELY THE TEMPLE, and exile the children of Yisrael among the nations, He removed the earth, THE NUKVA, from before Him, and remained aloof from it: "And his sister stood afar off" (Shemot 2:4). And when the earth was afar from the heaven above, ZEIR ANPIN, the lower earth, NAMELY THE TEMPLE, was destroyed and the children of Yisrael were dispersed among the nations. The Congregation of Yisrael said: Who has done this to me, who caused this? "My mother's children," ZEIR ANPIN AND THE NUKVA, who "were angry with me" and kept away from me. Assuredly they are "my mother's children," ZEIR ANPIN AND NUKVA BEING THE CHILDREN OF BINAH, THE MOTHER.

181. תְּנִינָן, אַר"ש, כְּתִיב בְּנֵי אִמִּי נִחְרוּ בִי שְׁמוֹנֵי נוֹטְרָה אֶת הַכְּרָמִים, בְּנֵי אִמִּי, כְּמָה דְכְּתִיב, הַשְּׁלִיךְ מִשְׁמַיִם אֶרֶץ, דְּכַד בְּעָא קוּדְשָׁא בְרִיךְ הוּא לְמַחְרְבָא בֵּיתִיהָ דְלִתְתָא, וְלֹאֲגַלָּאָה יִשְׂרָאֵל בֵּינֵי עַמְמֵיָא, אַעֲבַר קוּדְשָׁא בְרִיךְ הוּא מְקַמִּיהָ לְהֵאֵי אֶרֶץ, וְאֶתְרַחֲקָא מִנִּיהָ, כְּדְכְּתִיב וְתִתְצַב אַחוֹתוֹ מִרְחוֹק. וְכַד הֵאֵי אֶרֶץ אֶתְרַחֲקָא מִשְׁמַיִם דְלַעִילָא, הֵאֵי אֶרֶץ דְלִתְתָא אֶתְחַרְבָּא, וְיִשְׂרָאֵל אֶתְפָּזְרוּ בֵּינֵי עַמְמֵיָא, אָמְרָה כ"י, מֵאֵן גְּרִים לִי הֵאֵי, וּמֵאֵן עֶבֶד לִי הֵאֵי, בְּנֵי אִמִּי דְנִחְרוּ בִי, וְאֶתְרַחֲקוּ מִנִּי, בְּנֵי אִמִּי וְדָאֵי.

182. Rabbi Yosi went on the road with Rabbi Chiya bar Rav. While they were walking, Rabbi Yosi said to Rabbi Chiya, Do you see what I see? He said to him: I see a man in the river, and a bird on his head with teeth in her mouth. It is eating and tearing with its claws. The man raises his voice and shouts, but I do not know what he says.

182. רַבִּי יוֹסִי הוּוּ אֲזִיל בְּאַרְחָא, וְהוּוּ עֲמִיָּה רַבִּי חִיָּיא בְּרַב, עַד דְּהוּוּ אֲזִיל, אָמַר רַבִּי יוֹסִי לְרַבִּי חִיָּיא, חֲמִיתָא מַה דְּאָנָא חֲמִית. אָמַר לִיהָ, חֲמִינָא גְבַרָא חַד בְּנַהֲרָא, וְצַפְרָא חַד עַל רִישִׁיהָ, וְעַלְעָא בְּפִיָּיהָ דְצַפּוּרָא, וְאֶכְלָא וְרַפְסָא בְּרַגְלוֹי, וְהוּוּ גְבַר רַמִּי קְלִין וְצוּחַ, וְלֹא יָדְעָנָא מַאי קָאֲמַר.

183. RABBI YOSI said: Let us approach the man and hear what he says. Rabbi Chiya said: I am afraid to come near. He said to him: Is this a man in that place? The Holy One, blessed be He, gave us a hint of Wisdom. They came near him and heard him say, Crown, crown, I.E., ZEIR ANPIN AND NUKVA CALLED CROWNS, two children OF BINAH dwell outside THEIR PLACE. ZEIR ANPIN does not have rest, nor is there respite FOR THE NUKVA, until the bird will be cast away TORN TO pieces in Caesarea.

184. Rabbi Yosi wept and said: This is what we learned in relation to the verse: "My mother's children were angry with me," WHICH ALLUDES TO MALE AND FEMALE. Why? Because "my own vineyard I have not kept" (Shir Hashirim 1:6).

185. He said: Assuredly the exile will continue, and therefore the birds in the sky, THE MINISTERS OF THE NATIONS, will be in power until the government of the idolatrous nations will pass away from the world. When will that be? When the day of the Holy One, blessed be He, will come and His Judgment will be set upon the world, as it is written: "But it shall be one particular day which shall be known as Hashem's, neither day, nor night" (Zecharyah 14:7).

186. While they were walking, they heard a voice saying: 'The flame of the button has come with its judgment'; TO WIT, OF MALCHUT CALLED BUTTON. A flame came and consumed the bird. Rabbi Yosi said: Surely, it happened as in the verse, "And given to the burning flame" (Daniel 7:11).

23. "And your covenant with death shall be annulled"

Rabbi Yosi begins the discussion by saying that God exiled Yisrael only after His children lost Faith, which is the secret of the Shechinah. Then the Shechinah is separated, or "annulled" from Zeir Anpin. Death, we learn, will be destroyed from the world only when the children of Yisrael "cleave to the right" of God.

The Relevance of this Passage

At the moment of creation, the souls of mankind sought the opportunity to create their own Light through their effort towards spiritual transformation. For this reason, our physical world, and all the supernal worlds above, was created. We create our own Light when we overcome our doubts concerning the reality of The Creator and when we triumph over our Evil Inclinations. When we experience doubt or succumb to the selfish impulses of our nature, we disconnect from the Light and our exile continues. These negative attributes are associated with the Left Column energy. However, when a man "cleaves to the right" of God, it means he is becoming a more sharing and tolerant person, the attributes associated with Right Column energy. Thus, one purpose behind this passage is to ignite the power of Right Column energy within us, so that we overcome our dark side and attract the Light of the Shechinah into our lives. In addition, the mere act of reading the words contained herein strengthens our faith, arouses the Light of the Shechinah and helps to remove the force of the death from this universe.

187. Rabbi Yosi said: The Holy One, blessed be He, exiled Yisrael only when there was no faith among them, WHICH IS THE SECRET OF THE SHECHINAH CALLED FAITH, FOR SINCE THEY HAVE IMPAIRED THEIR COVENANT, THE SHECHINAH WAS GONE FROM THEM. For when faith is withheld from them, it is so in everything, I. E. ALSO ABOVE, THE SHECHINAH IS SEPARATED FROM ZEIR ANPIN, as it is written: "And your covenant with death shall be annulled" (Yeshayah 28:18), WHICH MEANS THAT KEEPING THE COVENANT ATONES FROM DEATH, AND IT ATONED FOR THEM TOO, SO THEY WOULD NOT GO INTO EXILE. BUT THEY DID IMPAIR THE COVENANT AND THUS THE SHECHINAH DEPARTED FROM THEM.

183. אָמַר, נִקְרַב גְּבִיָּה, וְנִשְׁמַע. אָמַר מִסְתַּמֵּינָא לְמִקְרַב. א"ל, וְכִי ב"נ הוּא בְּאֶתֶר דָּא, אֵלָּא רְמִיזָא דְחֻכְמָתָא, דְּרִמְיז לָן קוּדְשָׁא בְּרִיךְ הוּא. קְרִיבוּ גְּבִיָּה, שְׁמַעוּ דִּיהוּה אָמַר, עוּטְרָא עוּטְרָא, תְּרִין בְּנִין שְׂרִיין לְבַר, לֹא נַח וְלֹא נִיחָא, עַד דְּצַפְרָא בְּקִיסְרָא רְמִיז.

184. בְּכַה ר' יוֹסִי וְאָמַר, הֵינּוּ דְתַנִּינָן, בְּנֵי אַמֵּי נִחְרוּ בִּי וְגו', מ"ט. בְּגִין דְּכַרְמֵי שְׁלִי לֹא נִטְרַתִּי.

185. אָמַר וְדַאי גְלוּתָא אֲתַמְשַׁךְ, וְעַל דָּא צַפְרֵי שְׁמִיָּא לֹא אַעֲרִיז, עַד דֵּי שְׁלִטְנוּתָא דְעַמּוּיָן עַעְבוּם אַעֲרִיאוּ מִן עֲלְמָא, וְאִימְתִּי. עַד דִּימְטִי יוּמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַעַר דִּינּוּי בְּעֲלְמָא, דְּכַתִּיב וְהָיָה יוֹם אֶחָד הוּא יוֹדַע לֵה' לֹא יוֹם וְלֹא לַיְלָה.

186. עַד דִּיהוּוּ אֲזֻלִּין, שְׁמַעוּ חַד קְלָא דִּיהוּה אָמַר, אוֹקִידָא דְקוּפְטִירָא מְטָא בְּרִינּוּי, נִפְקַח חַד שְׁלֵהוּבָא, וְאוֹקִיד לֵהוּוּא צְפוּרָא. אָמַר וְדַאי, כְּמַה דְּכַתִּיב, וַיְהִיבַת לִיקְדַת אֲשָׁא.

187. א"ר יוֹסִי, לֹא אַגְלִי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אֵלָּא בְּזַמְנָא דְלֹא אֲשַׁתַּבַּח מְהֵימְנוּתָא בִּינִייהוּ, כְּדֵי אֲתַמְנַע מְהֵימְנוּתָא בִּינִייהוּ, כְּבִיכּוּל, הָכִי אֲשַׁתַּבַּח בְּכֻלָּא, דְּכַתִּיב וְכַפַּר בְּרִיתְכֶם אֶת מוֹת.

188. Rabbi Chiya said: This is the meaning of, "He will destroy death for ever" (Yeshayah 25:8). RABBI YOSI said to him: When the Holy One, blessed be He, will awaken His right, death will be destroyed forever from the world. But the right will not stir until the children of Yisrael will arise and cleave to the right of the Holy One, blessed be He. What is "THE RIGHT" OF THE HOLY ONE, BLESSED BE HE? It is the Torah, as is written: "From His right hand went a fiery law for them" (Devarim 33:2). At that time, "the right hand of Hashem does valiantly" (Tehilim 118:16) followed by, "I shall not die, but live, and declare the works of Hashem" (Ibid. 17), AS THE RIGHT ANNULS DEATH.

189. We have learned that a righteous man, with whom the Holy One, blessed be He, is delighted, is proclaimed by a herald for thirty days among the righteous in the Garden of Eden, and all the righteous rejoice. They all come to decorate his place until he will come to be seated among them.

24. "Woe to the wicked, it shall be ill"

This section opens by stating that all wicked men are sad and that they say, "Woe." The wicked, as Rabbi Yitzchak points out, are those who spill their "semen in vain." Those who do this are called ra (evil), and it is the worst transgression. They never escape from Gehenom. Rabbi Yehuda further adds that it is the only sin for which one cannot atone.

The Relevance of this Passage

The entire physical world is a shadow, a reflection of the Upper World. Everything on this physical plane has a corresponding counterpart in the supernal realm. Semen is the substance most reflective of the Light of The Creator. Hence, as raw naked energy must be concealed in high voltage cables in order to harness its power, semen must remain concealed in this physical world. When it is wasted in vain, through selfish gratification, and not used for the divine purpose of creating life and/or sharing pleasure with one's spouse, negative forces that dwell among us are free to use this energy for destructive purposes. This passage helps us cleanse sexual iniquities from the world and gives us the strength to direct our urges in a positive and sharing way.

190. If he be evil, a herald announces him in Gehenom for thirty days. All the wicked men are sad and open AND SAY, 'Woe'. For a new Judgment is awakened for a certain person, and numerous accusers await him to welcome him AND SAY TO HIM, 'Woe.' Woe unto the wicked, woe unto his neighbor.

191. They all open and say, "Woe to the wicked, it shall be ill with him, for according to the deserving of his hands shall be done to him" (Yeshayah 3:11). What is "the deserving of his hands"? Rabbi Yitzchak said: It includes him who defiles with his hands by spilling his semen in vain.

188. א"ר חייא, מאי דכתיב, בלע המות לנצח. א"ל, בד יתער קודשא בריך הוא ימינא דיליה, אתמנע מותא מן עלמא, ולא יתער האי ימינא, אלא בד יתערון ישראל בימינא דקודשא בריך הוא, ומאי ניהו תורה, דכתיב בה, מימינו אש דת למו, בההוא זמנא, ימין ה' עושה חיל וגו', לא אמות כי אחיה ואספר מעשי יה.

189. תנא, ההוא זכאה דקודשא בריך הוא אתרעי ביה, וכרוזא קרי עליה, ל' יומין, ביני צדיקיא בגנתא דעדן, בלהו צדיקיא חדאן, בלהו צדיקיא אתיין, ומעטרן דוכתיה דההוא צדיקא, עד דייתי למיכר דיוריה בנייהו.

190. ואי חייבא הוא, כרוזא קרי עליה בגיהנום תלתין יומין, וכלהו חייבא, בלהו עציבין.

191. בלהו פתחין ווי, דהא דינא חדתא אתער השתא, בגיניה דפלגיא כמה גרדינין דנמוסין מזדמנין לקבליה, ולאקדמא ליה ווי, אוי לרשע אוי לשכנו, וכלהו פתחין ואמרין, אוי לרשע רע בי גמול ידיו יעשה לו. מאי גמול ידיו. אמר ר' יצחק. לאכללא, מאן דזני בידוי, לאפקא ולחבלא זרעיה בריקניא.

192. For we have learned that he who spills his semen in vain is called ra (evil), and cannot behold the face of the Shechinah, as it is written: "For you are not an El that has pleasure in wickedness: nor shall evil dwell with you" (Tehilim 5:5) and also "And Er, Yehuda's firstborn, was evil (Heb. ra)" (Beresheet 38:7). Here too, "Woe to the wicked... ill (Heb. ra)" ALLUDES TO HIM WHO SPILLS HIS SEMEN IN VAIN. Woe to the wicked who is evil and made himself evil (Heb. ra), "for according to the deserving of his hands shall be done to him." This means that whoever whores himself by letting his semen spill in vain is punished in the world of truth more than any OTHER TRANSGRESSION.

192. דְּהָא תְּנִינָן, כָּל מֵאן דְּאִפִּיק זְרַעֵיהּ בְּרִיקְנָא, אֶקְרִי רַע, וְלֹא חָמִי אִפִּי שְׂכִינְתָא, דְּכִתִּיב כִּי לֹא אֵל חַמֵּץ רִשַׁע אֶתָּה לֹא יִגְוֹרֵךְ רַע, וּכְתִיב וַיְהִי עַר בְּכוֹר יְהוּדָה רַע, אוֹף הֶבְא, אוֹי לְרִשָׁע רַע, וּוִי לְהֵוּא חַיִּיבָא דְּאִיהוּ רַע, דְּעֵבֵד גְּרַמִּיָּה רַע, כִּי גִמּוּל יִדְּוִי יַעֲשֶׂה לוֹ, לְאַכְלָלָא, מֵאן דְּזִנִּי בִידּוּי, לְאַפְקָא וּלְחַבְלָא זְרַעֵיהּ בְּרִיקְנָא, וְלֵהֲאִי טְרַדִּין בְּהֵוּא עֲלֵמָא יִתִּיר מִכָּלָא.

193. Come and see it is written: "Woe to the wicked." Since it says, "Woe to the wicked (Heb. rasha)," why add 'ra (evil)' SEEING THAT THE WICKED IS EVIL? This is as I said: that he has made himself evil, ESPECIALLY HE WHO SPILLED HIS SEMEN IN VAIN. ALSO: "... nor shall evil dwell with you." Everyone ascends FROM GEHENOM save this one, who does not. HE ASKS: Would you say that other evil-doers who killed people ARE BETTER THAN HE, AND WILL ASCEND WHILE HE SHALL NOT? HE ANSWERS, Come and behold: everyone rises but he does not, because they killed other people, yet he killed his own children, and spilled much blood. Come and behold: it is not written of any other wicked man in the world that he "displeased Hashem" (Beresheet 38:10), only in this case where it says, "And the thing which he did displeased Hashem." Why? Because, the verse says, "He spilled it on the ground" (Ibid. 9).

193. תָּא חֲזִי, דְּהָא כְּתִיב אוֹי לְרִשָׁע, בֵּינָן דְּכִתִּיב אוֹי לְרִשָׁע, אֲמַאי רַע. אֵלָא כְּמָה דְּאֲמִינָא, דְּעֵבֵד גְּרַמִּיָּה רַע. וּכְתִיב לֹא יִגְוֹרֵךְ רַע. וּכְלֵהוּ סְלִקִּין, וְהֵאִי לֹא סְלִיק, וְאִי תִּימָא שְׂאָר חַיִּיבִין דְּקִטְלוּ בְּנֵי נֶשָׂא. תָּא חֲזִי, כְּלֵהוּ סְלִקִּין, וְהוּא לֹא סְלִיק, מ"ט, אִינּוּן קְטִילוּ בְּנֵי נֶשָׂא אַחְרָא, וְהֵאִי קְטִיל בְּנוֹי מִמֶּשׁ, אוֹשִׁיד דְּמִין סְגִיִּאִין. תָּא חֲזִי, בְּשְׂאָר חַיִּיבֵי עֲלֵמָא, לֹא כְּתִיב וַיִּרַע בְּעֵינֵי ה', וּכְאֵן כְּתִיב, וַיִּרַע בְּעֵינֵי ה' אֲשֶׁר עָשָׂה. מ"ט, מִשּׁוּם דְּכִתִּיב וּשְׁחַת אֶרְצָה.

194. We learned that Rabbi Yehuda said: There is no sin in the world for that one cannot repent other than the one OF SPILLING ONE'S SEMEN IN VAIN. There are no wicked men who shall not behold the face of the Shechinah IN THEIR DEATH, save him of whom it says "nor shall evil dwell with you" at all. Rabbi Yitzchak said: Happy are the righteous in this world and in the World to Come, of whom scripture says, "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21). Rabbi Yehuda said: It is also said in "I will walk before Hashem in the land of the living" (Tehilim 116:9), WHICH IS THE SHECHINAH, CALLED LAND, THE LAND HERE ALLUDES TO THE SHECHINAH.

194. תְּנִן, אֲמַר ר' יְהוּדָה, לִית לָךְ חוּבָא בְּעֲלֵמָא דְּלֹא אִית לֵיהּ תְּשׁוּבָה, בְּרַ מְהֵאִי, וְלִית לָךְ חַיִּיבָא דְּלֹא חֲמָאן אִפִּי שְׂכִינְתָא, בְּרַ מְהֵאִי, דְּכִתִּיב לֹא יִגְוֹרֵךְ רַע כָּלֵל. א"ר יִצְחָק, זְכַאִין אִינּוּן צְדִיקִינָא, בְּעֲלֵמָא דִּין, וּבְעֲלֵמָא דְּאִתִּי, עֲלִייהוּ כְּתִיב, וְעַמְךָ כָּלֵם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ. מֵאִי לְעוֹלָם יִירָשׁוּ אֶרֶץ, א"ר יְהוּדָה, כְּמָה דְּכִתִּיב אֶתְהֵלֵךְ לִפְנֵי ה' בְּאֶרְצוֹת הַחַיִּים.

195. "And Ya'akov lived" among them: Another explanation for this is that a man should not mingle his image with that of the idolatrous nations, for the one is holy and the other defiled.

195. וַיְחִי יַעֲקֹב בְּגוֹיֵיהּ. ע"ד לְבַעֵי לֵיהּ לְבַר נֶשׁ דְּלֹא לְאַתְעֲרַבָא צוֹלְמָא דִּילֵיהּ בְּצוֹלְמָא דְּעִבוֹם, בְּגִין דְּהֵאִי קְדִישָׁא, וְהֵאִי מְסֻבָּא.

25. The shadow

This section begins by describing the difference between what happens when a person dies to the body of a man of Yisrael, and to the body of an idolatrous heathen. Unlike an Israelite, a heathen's impurities cannot be defiled. Each Israelite contains two shadows (tzelamim,) the ordinary and the holy shadow. As he approaches death, both shadows depart, since they are joined together. He must write letters and put them in a bag, and then on Yom Kippur, he must repent. If he attains repentance, the letters are torn; if not, they are read in consideration for judgment. Then, there follows a description of the significance of various parts of a man's shadow, and what it means if one or many of them are missing. Everything in the Lower World has its root in higher worlds. When one stirs, so does the other.

The Relevance of this Passage

The Light to cleanse ourselves from sin and wrongdoing is bestowed upon readers of this passage. The importance of repentance is awakened within us and we remove judgments decreed against us in the Upper Worlds. Our shadow is the link between the body and soul, and when a person is about to leave this world, the shadow becomes dimmer. This section helps strengthen our shadow, removing the force of death from life.

196. Come and see the difference between Yisrael and the idolatrous nations. When a man of Yisrael dies, he defiles the body and the house. But the body of a heathen man does not defile and his body is not defiled in his death. Why is it so?

197. HE ANSWERS: When a man from Yisrael dies, all the holiness of his Master is removed from him, the holy shadow and the Holy Spirit is gone from him and leave his body defiled.

198. But this is not so for an idolatrous heathen. For during his lifetime he is impure on all sides, his shadow is impure and his spirit is impure. Since impurities lie within him, it is forbidden to come near him. Once he dies, all the impurities depart from him and the body is left without defiling impurity.

199. Though their bodies are defiled both during their life and in their deaths, yet when they are alive all the impurities within them have the power to defile others. In their deaths, when impurities leave them, they cannot defile. A BODY OF an Yisraeli AFTER DEATH can defile others, since all that is holy has left him and the Other Side dwells upon him.

200. Come and see this holy shadow. When a man grows and his shape is made COMPLETED by a face, another shadow is made and joins THE FIRST ONE, each embracing the other. When a man has two shadows, he is protected and his body lives with a spirit abiding within it.

201. When his time draws near for him to die, the shadows (Heb. tzelamim) depart from him, the one causes the other to depart SINCE THEY ARE JOINED TOGETHER. The man remains without protection, in accordance with the verse: "Before the days cools, and the shadows (Heb. tzelalim) flee away" (Shir Hashirim 2:17), NOT SAYING 'SHADOW' BUT 'SHADOWS,' NAMELY two--AS WE SAID.

202. Come and see: When Judgment awakens in the world and the Holy One, blessed be He, sits on His throne of justice to sentence the world ON ROSH HASHANAH, a man should awaken to repent his sins. For on that day, letters are written and put in a bag all written down. If a man succeeded and returned IN REPENTANCE before his Master, the letters concerning him are torn.

196. תָּא חֲזִי, מֵה בֵּין יִשְׂרָאֵל לְעַמִּין עֲכוּם, דְּיִשְׂרָאֵל כִּד אֲשַׁתְּכַח ב"נ מִית הוּא מְסַאב לְכָל גּוֹפָא, וּבֵיתָא מְסַאבָא, וְגוֹפָא דְעֲכוּם, לֹא מְסַאֵיב לְאַחְרָא, וְגוֹפִיָּה לֹא מְסַאבָא כִּד אִיהוּ מִית, מ"ט.

197. יִשְׂרָאֵל בְּשַׁעְתָּא דְאִיהוּ מִית כָּל קְדוּשֵׁי דְמַאֲרִיָּה מִתְעַבְרֵן מְנִיָּה, אֲתַעְבֵּר מְנִיָּה הַאי צוּלְמָא קְדִישָׁא, וְאֲתַעְבֵּר מְנִיָּה הַאי רוּחַ קוּדְשָׁא, אֲשַׁתָּאֵר גּוֹפָא מְסַאבָא.

198. אָבֵל עֲכוּם עוֹבֵד ע"ז, לִית הֵבֵי, דְבַחֲוֵי מְסַאב בְּכָל סְטְרִין, צוּלְמָא דִּילִיָּה מְסַאבָא, וְרוּחָא דִּילִיָּה מְסַאבָא, וּבְגִין דְסוּאבּוּתֵי אֵלִין שְׂרִינֵן בְּגוּיָּה, אֲסִיר לְמִקְרַב לְגַבִּיָּה, כִּיּוֹן דְמִית, נְפִקֵי כָּל אֵלִין מְסַאבּוּתָא וְאֲשַׁתָּאֵר גּוֹפָא בְּלֹא מְסַאבּוּתָא לְסוּאבָא.

199. וְאֵע"ג דְגּוֹפָא דְלֵהוֹן מְסַאב, בֵּין בְּחַיִּיהוֹן וּבֵין בְּמִיתָתְהוֹן, אָבֵל בְּחַיִּיהוֹן דְכָל אִינוּן מְסַאבִּין אֲשַׁתְּכַחֵי לְגַבִּיָּהוּ, אִית לוֹן חִילָא לְסוּאבָא לְאַחְרֵינֵי, בְּמִיתָתְהוֹן דְנִפְקֵי כָּל אִינוּן מְסַאבִּין מְנִיָּהוּ, לֹא יְכִלִין לְסַאבָא. וְדִישְׂרָאֵל, יְכִיל לְסַאבָא לְאַחְרֵינֵי, בְּגִין דְכָל קְדִישֵׁין נְפִקִין מְנִיָּה וְשָׂרָא עֲלֵיהּ סְטְרָא אַחְרָא.

200. תָּא חֲזִי, הַאי צֶלֶם קְדִישָׁא, כִּד אֲזִיל ב"נ וְאַתְרַבֵּי, וְאַתְעַבִּיד מֵהַאי פְּרָצוּפָא דְיוֹקְנָה דִּילִיָּה, אֲתַעַבִּיד צוּלְמָא אַחְרָא, וּמִתְחַבְרֵן כַּחְדָּא, וְדָא נָטִיל לְדָא, בְּשַׁעְתָּא דְאֲשַׁתְּכַחוּ תְרִין צוּלְמִין, נָטִיר הוּא ב"ג, וְגוֹפָא דִּילִיָּה בְקִינוּמָא, וְרוּחִיָּה שְׂרִיָּא בְּגוּיָּה.

201. בְּשַׁעְתָּא דְקְרִיבוּ יוֹמוֹי, מִתְעַבְרֵן מְנִיָּה, וְדָא סְלִיק לְדָא, וְאֲשַׁתָּאֵר בְּר נֶשׁ בְּלֹא נָטִירוֹ, כְּדִין עַד שְׁיַנְפּוּחַ הַיּוֹם וְנָסוּ הַצִּלְלִים: תְּרִי.

202. תָּא חֲזִי, כִּד אֲתַעַר דִּינָא בְּעֵלְמָא, דְקוּדְשָׁא בְרִין הוּא יְתִיב עַל פְּרָסֵי דְדִינָא לְמִיּוֹן עֵלְמָא, בְּעֵי ב"נ לְאַתְעַרָא תְּשׁוּבָה, דִּייתוּב מְחִיּוּבָא, דְהָא הַהוּא יוֹמָא, פְּתִקִין כְּתִיבוּ, וּמִשְׁתְּכַחֵי כְּלֵהוּ בְּאַחְמַתָּא הָא כְּתִיבִין, אִי זְכִי ב"נ דִּייתוּב קְמֵי מַאֲרִיָּה, קְרַעִין פְּתִקִין דְעֲלֵיהּ.

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203. After that, the Holy One, blessed be He, prepared Yom Kippur for man. If he repents his sins, well. If not, the King commands to seal the letters. Woe to him, for repentance is about to depart from him.

203. לְבַתֵּר קוֹדֶשָׁא בְרִיךְ הוּא זְמִין קָמִיָּה דְבִ"נ, יוֹמָא דְכַפּוּרֵי יוֹמָא דְתַשׁוּבָה, אִי תַב מְחַטְאוּי טַב. וְאִי לֹא, פְּקִיד מַלְכָּא לְמַחְתָּם פְּתַקִּין, וְוִי דְהָא תַשׁוּבָה בְעִיָּא לְאַסְתַּלְקָא מִנִּיָּה.

204. If he attains repentance, yet it is not whole, the letter is withheld until the last day called Atzeret (gathering), which is the eighth day of Sukkot. If he wholly repented before his Master, the letters are torn; if he has not, the letters are sent from the King's house and given to the punishing angel for the judgment to be executed. After the letters are handed out, they return no more to the King's house, AND THE JUDGMENT WRITTEN IN THEM MUST BE EXECUTED.

204. אִי זָכִי בְתַשׁוּבָה, וְלֹא שְׁלִימְתָא בְדָקָא יְאוּת, תְּלִינן לִיָּה עַד הֵהוּא יוֹמָא בְתַרְאָה דְעֶצְרַת, דְּהוּא תְּמִינְאָה לְחַג, וְאִי עֶבֶר תַשׁוּבָה שְׁלִימְתָא לְקָמִי מְאֲרִיָּה, אֲתַקְרְעוּ. וְאִי לֹא זָכִי, אִינּוּן פְּתַקִּין נְפַקִּין מִבֵּי מַלְכָּא, וְאַתְמַסְרִין בִּידוּי דְסַנְטִירָא, וְדִינָא מְתַעֲבִיד, וּפְתַקִּין לֹא מְהַדְרִין תּוּ לְבִי מַלְכָּא.

205. Then, the images are gone and do not abide with him. Once they are gone from him, the King's punishment comes upon him, and he tastes the cup of death. On the night of the last festival, THE EIGHTH DAY OF SUKKOT, the executioners are ready and receive the letters. After they do, the images are gone and cannot be with them. If THE SHADOWS are with him, no judgment comes upon him, nor evil illnesses THAT COME when the shadows are flawed, as we already explained elsewhere.

205. בְּדִין צוּלְמִין אֲתַעֲבְרוּ מִנִּיָּה, וְלֹא מְשַׁתְּבַחִין עִמִּיָּה, בֵּינָן דְּמְתַעֲבְרִין מִנִּיָּה, הָא וְדִאי טוּפְסָקָא דְמַלְכָּא יַעֲבֵר עֲלֵיהּ, וְיִטְעוּם כְּסָא דְמוֹתָא. וּבְהָהוּא לִילֵיא דְחַגָּא בְתַרְאָה, סַנְטִירִין זְמִינִין, וּפְתַקִּין נְטֻלִין, בְּתַר דְנְטֻלֵי לוֹן, צוּלְמִין מְתַעֲבְרִין, וְלֹא מְשַׁתְּבַחִין בְּהוּ יְדֵי, וְאִי מְשַׁתְּבַחִין בְּהוּ יְדֵי, דִּינָא גְרִיעָא, אוּ יַעֲבֵר עֲלוּי דִּינָא מְרַעִין בִּישִׁין, בְּגְרִיעוּתָא דְלַהוֹן, וְהָא אוּקִימְנָא לְהָא.

206. In ancient books, this is explained further: When the head of his shadow is missing but the body is not, it indicates that his child or wife will survive but he will pass away. This is true as long as he does not repent. If he does, he will only taste death and recover from his illness.

206. וּבְסַפְרֵי קְדָמָי אֲמַרֵי יְתִיר, כַּד רִישָׁא אֲגָרַע, וְיִשְׁתַּבַּח גּוּפָא, בְּרִיָּה, אוּ אֲנַתְתִּיָּה, יִשְׁתַּבַּחוּ, וְהוּא יִסְתַּלַּק. וְה"מ, כַּד לֹא אֲהַדְר כָּל הֵהוּא זְמַנָּא בְתַיּוּבְתָא, אֲבָל אִי אֲהַדְר, טַעֲמָא דְמוֹתָא יִטְעֵם, וְיִתְסֵי.

207. If the body OF HIS SHADOW will not be seen, but only the head, HIS FAMILY WILL DIE and he will stay alive. This is true as long as he is responsible for his small child.

207. וְאִי גּוּפָא לֹא אֲתַחֲזִי, וְיִשְׁתַּבַּח רִישָׁא, אִינּוּן סְלַקִּין, וְהוּא אֲתַקִּיִּים. וְה"מ, כַּד בְּרִיָּה זְעִירָא בְרַשׁוּתִיָּה.

208. If the hands OF THE SHADOW are flawed, it is an indication that the works of his hands will deteriorate, and if his legs ARE FLAWED, it is an indication that illnesses pursue him. If the shadow flees and returns, then flees and returns again, it is said of him, "In the morning you shall say, 'Would it were evening'" (Devarim 28:67). This is true only when the moon shines and the night is diffused with her light, WHEN HE CHECKS HIS SHADOW.

208. וְאִי יְדוּי פְּגִימוּ, עֲבִידְתָּא דִּידוּי פְּגִימִין. רְגֻלוּי, מְרַעִין רְדַפִּין עֲלֵיהּ. עֶרְק צוּלְמָא וְאֲהַדְר, עֶרְק וְאֲהַדְר, עֲלֵיהּ כְּתִיב, בְּכַר תֹּאמַר מִי יִתֵּן עֶרֶב, וְהָאִי כַּד נִהְרָא סִיְהָרָא, וְלִילֵיא אֲתַתַּקֵּן בְּנִהוּרָא.

209. But the righteous and the pious search in their hearts every day as if on this very day they are to pass away from the world, and they repent wholly before their Master. They have need of nothing else, I. E. CHECKING THEIR SHADOW OR THE LIKE OF IT. Happy is their portion in this world and in the World to Come.

209. אֲבָל זָכָאי חֲסִידֵי, בְּכָל יוֹמָא וְיוֹמָא מְסַתְּבְּלוּ בְלַבְיַיָּהוּ, כְּאֵלוּ הֵהוּא יוֹמָא מְסַתְּלָקִי מְעַלְמָא, וְעֲבָדִין תַּיּוּבְתָא שְׁלִימְתָא קָמִי מְאֲרִיָּהוּן, וְלֹא יַצְטְרַכּוּן לְמַלְאָה אַחְרָא, זָכָא חוּלְקָהוּן, בְּעַלְמָא דִּין, וּבְעַלְמָא דְאַתֵּי.

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210. Come and see "every one that is called by My name" (Yeshayah 43:7). How exalted are the worshipers of the holy King, for their actions below connect them to the higher things above; TO WIT, TO THEIR ROOTS. FOR EACH THING BELOW IN THE WORLD HAS A ROOT ABOVE IN HIGHER WORLDS. When they are taken down and act by them, the action above, THEIR ROOT IN HIGHER WORLDS, AWAKENS in accordance with it. This is like the hyssop and the cedar wood THE TORAH COMMANDS HIM WHO IS PURIFIED TO USE, as we already explained.

210. תָּא חֲזֵי כָּל הַנִּקְרָא בְּשֵׁמִי, כִּמָּה עֲלָיִן עוֹבְדֵי מִלְכָּא קְדִישָׁא, דְּהָא בְּאִינוּן עוֹבְדֵי דְאִיהוּ עֲבִיד לְתַתָּא, קְטִיר לֹון בְּמַלְיִן עֲלָיִן דְלַעִילָא, וְכַד נְטֻלִין לֹון לְתַתָּא, וְעֲבָדֵי בְהוּ עוֹבְדָא, אֲתַעַר הֵהוּא עוֹבְדָא דְלַעִילָא דְקְטִיר בְּהוּ, בְּגוֹן אֲזוּבָא, עַץ אֲרֻז, וְהָא אוֹקִימָנָא מְלִי.

26. The four kinds

This further describes the importance of the root connection between aspects of the lower and higher worlds. There are four things to cleave to: the Lulav, Etrog (citron), myrtle, and willow. Then, we learn of the significance of "the fifteenth day," the first of the three travelling Columns. Next, we are told that Yom Kippur is the secret of Ima, the day in which Binah sets the prisoners free, who name that day "the first day", and ask Binah for water. It is either the beginning of "Clouds of Glory" or of "Living Water."

The Relevance of this Passage

Here we connect ourselves to the internal spiritual forces associated with the Lulav, Etrog, myrtle branch, and willow. These physical items work like an antenna. They have powerful spiritual counterparts in the Upper World which help us draw the Light of protection to our lives. We also destroy any judgments that might be pending in the Upper Courts, provided our hearts are filled with repentance.

211. Some of them cleave to the Holy Name above, like the Lulav, Etrog (citron), myrtle and willow. In relation to them, we learned that we should unite them; NAMELY TO BIND THEM TOGETHER and perform an action with them; NAMELY TO SHAKE THEM, in order to arouse joy in the root to which it cleaves above. We have learned that by speech, THE BENEDICTION OF THE PRECEPTS, and by deed, THE PRECEPT, we should exhibit it BELOW in order to awaken that WHICH IS ABOVE; NAMELY ITS SUPERNAL ROOT.

211. וְאִית מְנַיְהוּ דְאֲחִידִין בְּשֵׁמָא קְדִישָׁא, בְּגוֹן לֹולָב, וְאֲתְרוּג, הֶרֶס, וְעֶרְבָה, דְכֻלְהוּ אֲחִידִין בְּשֵׁמָא קְדִישָׁא, לַעִילָא. וְעַל דָּא תְנִינָן, לְאֲחִידָא לֹון, וְלַמְעַבְד בְּהוּ עוֹבְדָא, בְּגִין לְאֲתַעַרָא חֲדוּהָ הֵהוּא דְאֲחִיד בֵּיהוּ. וְעַל דָּא תְנִינָן, בְּמַלְיִן וְעוֹבְדָא בְּעִינִין לְאֲחִידָא מְלָה, בְּגִין לְאֲתַעַרָא מְלָה אֲחִידָא.

212. This is the meaning of the words: "Every one that is called by My Name: for My Glory" namely, so it would glorify Me; "I have created him" so he would declare My unity; "I have formed him" so he would perform good deeds for My sake; "I have made him" so that through him the supernal force will awaken.

212. הֵהוּ"ד כָּל הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי: לְאֲתַעַרָא יְקָרִי, בְּרָאֲתִיו: לְיִחְדָּא לִי. יִצְרַתִּיו: לַמְעַבְד בֵּיהוּ עוֹבְדָא. אֶף עֲשִׂיתִיו: לְאֲתַעַרָא בֵּיהוּ חִילָא דְלַעִילָא.

213. Another explanation: "Every one that is called by My Name" as it is written "the fruit of the tree Hadar (citrus)" (Vayikra 23:40); "For My glory I have created him" namely, the "branches of palm trees;" "I have formed him," "the boughs of thick leaved tree;" "I have made him," the "willow of the brook."

213. ד"א, כָּל הַנִּקְרָא בְּשֵׁמִי: הֵינּוּ דְכְתִיב פְּרֵי עֵץ הָדָר. וְלִכְבוֹדִי בְּרָאֲתִיו: הֵינּוּ כַפּוֹת תַּמְרִים. יִצְרַתִּיו: הֵינּוּ וְעֵנַף עֵץ עֲבוֹת. אֶף עֲשִׂיתִיו: הֵינּוּ וְעֶרְבֵי נַחַל.

214. They are to be used, as it says, "And you shall take for yourselves on the first day" (Ibid.), which is the fifteenth.

214. וְתִקְוֹנָא דְהָאֵי דְאָמַר קְרָא, וְלִקְחַתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן, דִּיִּיקָא דְהוּא חֲמִישָׁאָה עַל עֲשׂוֹר.

215. But what is the first day SCRIPTURE MENTIONS, WHAT DOES IT ALLUDE TO? HE REPLIES: It is the first to travel by the sources of living water, BEING THE FIRST COLUMN OF THE THREE TRAVELING COLUMNS, THROUGH WHICH TRAVEL CHASSADIM BECOME REVEALED BY CHOCHMAH CALLED LIVING WATER. FOR THE RIGHT COLUMN, CHESED, TRAVELS FIRST, and we should draw into the world. FOR IN SUKKOT, IT IS TIME FOR DRAWING CHASSIDIM, ACCORDING TO THE SECRET OF "HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 8:3).

215. אָבֵל בַּיּוֹם הָרִאשׁוֹן, הֵהוּא יוֹם רִאשׁוֹן מֵאֵן הוּא. אֵלָא יוֹם דְנִמְיִק רִאשׁוֹן, לְנֻטְלָא בְּמַבּוּעוֹי דְמִינִין נְבִיעִין, וְאֵנָן בְּעִינִין לְאֲמַשְׁכָּא לִיָּה לַעֲלָמָא.

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216. This is like the story of a king who put people into his prison. The lady, his mother, came and set them free. The king, mindful of her honor, put them under her authority. She found them hungry and thirsty and said TO HER SON THE KING, now that I set them free, give them food and drink.

217. Thus Yom Kippur, WHICH IS THE SECRET OF IMA, BINAH sets them free. We are hungry for nourishment and thirsty for a drink, FOR NO PHYSICAL FOOD AND DRINK IS DRAWN FROM BINAH, FOR WHICH REASON WE FAST AND AFFLICT OUR SOULS ON THE DAY OF ATONEMENT. She therefore adorns THE KING, ZEIR ANPIN, THE SON OF BINAH, with his crown, MOCHIN OF CHASSADIM on this day, THE FIRST OF THE FESTIVAL. We know that there is living water there, and we ask for water from the one who set us free, SO SHE WOULD GIVE CHASSADIM TO ZEIR ANPIN FOR US, AFTER WE ATTAINED MOCHIN OF CHOCHMAH FROM HER ON YOM KIPPUR, THE SECRET OF FREEDOM. We therefore name this day 'the first day'.

218. All this is written in the book of Agada, and is correct. But BESIDES WHAT WAS SAID, this day THAT ALLUDES TO Avraham, THE SECRET OF THE SFIRAH OF CHESED, is the starting point of everything-whether it is the beginning of the clouds of glory THAT ARE THE SECRET OF THE SURROUNDING LIGHTS, IT IS THE BEGINNING AS THE FIRST SURROUNDING LIGHT IS CHESED, or the beginning of water, THE SECRET OF INTERNAL LIGHT, AS FOR THE FIRST SURROUNDING LIGHT IS CHESED, INTERNAL LIGHT IS CHESED. THIS IS THE SECRET MEANING OF Avraham starting to dig wells of water.

219. "The fruit of the tree Hadar" is the well of Yitzchak; NAMELY THE NUKVA CALLED WELL WHEN RECEIVING CHOCHMAH FROM THE LEFT COLUMN OF ZEIR ANPIN CALLED YITZCHAK. For Yitzchak glorified (Heb. hider) the Holy One, blessed be He, and called Him "the tree Hadar," THE NUKVA BEING the fruit of this particular tree. "Branches of palm trees" are as it is written: "The righteous man flourishes like the palm tree" (Tehilim 92:13), NAMELY THE RIGHTEOUS YESOD. There is no dividing between YESOD AND THE NUKVA, for which reason it does not say "and branches" but just "branches (Heb. kapot)," WHICH IS AN INDICATION OF BINDING (HEB. KAPHUT) AND UNITY. For they cannot exist without each other, BUT ARE ALWAYS BOUND TOGETHER. Through this the well, THE NUKVA, is filled from the well of supernal living water, BINAH, for YESOD is filled first FROM TIFERET AND TIFERET FROM BINAH, and from it, the well is filled until it BECOMES a gushing spring for everyone.

220. "The bough of thick leaved tree": This is the bough of the great tree TIFERET, which was strengthened, struck root and became a high tree, connected on every side; NAMELY TIFERET WHICH INCLUDES THE SIX SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD WHICH HOLD TO IT ON EVERY SIDE. This bough is a thick tree (Heb. avot, with Ayin), holding on to the patriarchs (Heb. avot, with Aleph). FOR IT IS THE CENTRAL COLUMN THAT COMPRISES RIGHT AND LEFT, CHESED AND GVURAH, CALLED AVRAHAM AND YITZCHAK. THE ALEPH OF AVOT (FATHERS) AND THE AYIN OF AVOT THICK TREES ARE INTERCHANGEABLE. For from TIFERET, the foundation (Yesod) of the world receives and is filled and pours unto the well, THE NUKVA, which is the land that is all water.

216. מִתַּל לְמַלְכָּא דְקֵטֶר בְּנֵי נִשָּׂא בְקֵטְרוֹי, אֲמִיָּה מְטְרוֹנִיתָא אֲתָת, וְאֲפִיקַת לֹון לְחִירוֹת, וּמַלְכָּא אֲשַׁגַּח לִיקְרָא דִּילָהּ, וְיֵהֵב לֹון בִּידְהָא. אֲשַׁבַּחַת לֹון בְּיִמִּין וְצַחִין, אֲמַרְתְּ, הָא אֲפִיקַת לֹון לְחִירוֹ, אֲיִיתִי לֹון מִיכְלָא וּמִשְׁתֵּיָא.

217. כֵּךְ, הָא יוֹה"כ אֲפִיק לְכֻלָּא לְחִירוֹ, וְאֲנִן כַּפְנֵי מְזוֹנָא קְאִימְנָא, וְצַחִינִן לְמִשְׁתֵּיָא, הִיא אֲעֻטְרַת לְמַלְכָּא בְעֵטְרוֹי. בְּהַאי יוֹמָא יִדְעָנָא, דְּהָא מִיִּין נְבִיעִין עֲמָה שְׂרִיִּין, שְׂאִילְנָא לְמִשְׁתֵּיָא, לְמֵאן דְּאֲפִיק לֹון לְחִירוֹ, וְעַל דָּא קְרִינִן לִיהּ יוֹם רֵאשׁוֹן.

218. דָּא בְּסַפְרָא דְאֲגַדְתָּא וְשְׁפִיר הוּא. אֲבַל בְּהַאי יוֹמָא, לְאַבְרָהָם שִׁירוֹתָא דְכֻלָּא, אִי בְעַנְנֵי יִקְר הוּא שִׁירוֹתָא, אִי בְמֵיָא הוּא שִׁירוֹתָא, דְאַבְרָהָם שְׂאִירֵי לְמַחְפְּרֵי בִירֵי דְמֵיָא.

219. פְּרִי עֵץ הָדָר: דָּא בִּירָא דִּיצְחָק, דִּיצְחָק אֲהָדָר לִיהּ לְקוֹדֶשׁא בְרִיךְ הוּא וְקָרָא לִיהּ עֵץ הָדָר, פְּרִי דְהָאִי עֵץ הָדָר יִדְעָא. כַּפּוֹת תְּמָרִים: דְכַתִּיב, צְדִיק כְּתָמָר יִמְרָח, וְלֹא אֲשַׁתַּכַּח בִּינֵיהוּ פְרוּדָא, וְע"ד לֹא כְתִיב וּכְפּוֹת, אֲלֹא כַּפּוֹת, בְּגִין דְלֹא סְלִיק דָּא בְלֹא דָא, וּבְהַאי אֲתַמְלִיָּא הָאִי בְאֵר, מְבַאֵר מִים עַלְאִין נְבִיעִין, הֵהוּא אֲתַמְלִי בְקִדְמִיתָא, וּמְנִיָּה אֲתַמְלִיָּא בִּירָא, עַד דְאִיהוּ נְבִיעוּ לְכֻלָּא.

220. וְעֵנַף עֵץ עֲבוֹת: דָּא עֲנַפָּא דְאִילְנָא רַבְרָבָא, דְאֲתַקִּיף וְאֲשַׁתְּרָשָׁא בְשְׂרָשׁוֹי, אֲתַעֲבִיד אִילְנָא עַלְאָה עַל כֻּלָּא, דְאֲחִיד בְּכָל סְטְרִיָּה, עֵנַף דְאִיהוּ עֵץ עֲבוֹת, עֵץ דְאֲחִיד לְעֲבוֹת, דְּהָא מֵהַאי נָטַל יְסוּדָא דְעֲלָמָא, וְאֲתַמְלִיָּא לְאַרְקָא בְּבִירָא, הָאִי הוּא עֲלָמָא אֲרָקָא דְשְׁקִיוֹתָא.

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221. There are two "willows of the brook," ALLUDING TO the two brooks of water, THE TWO SFIROT, NETZACH AND HOD, where the water gathers to pour upon the righteous, YESOD WHICH RECEIVES FROM NETZACH AND HOD. Another explanation: The "willows of the brook" are the Gvurot which hold fast to Yitzchak, THE LEFT COLUMN. They come from the supernal brook, IMA, and not from the side of Aba, THE RIGHT COLUMN, and this is why the willows are all handsome but not sweet like fruit and do not produce fruit.

222. The "willows of the brook" are the two pillars, NETZACH AND Hod, which support the body, yet the "willows of the brook," as was explained, all pour water to the well TO GIVE TO THE NUKVA.

223. Another explanation for: "And you shall take for yourselves on the first day the fruit of the tree Hadar" is that it is Avraham; NAMELY CHESED. "Branches of palm tree" is Yitzchak, NAMELY GVURAH; "the bough of thick leaved tree" is Ya'akov, NAMELY TIFERET; and the "willows of the brook" are the two grades we mentioned, NETZACH AND HOD.

224. And this is because the thick tree is Ya'akov, who holds all the parts, THE SIX ENDS CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, WHICH ARE INCLUDED WITHIN HIM, FOR WHICH REASON HE IS CALLED A THICK TREE. Assuredly, we have shown that "the fruit of the tree Hadar" is the well of Yitzchak, the lower Gvurah; NAMELY THE NUKVA. In "branches (Heb. kapot) of palm trees," 'kapot' is spelled without VAV, WHICH MEANS IT IS TIED; NAMELY a tie upon the well, as it is written "bound (Aramaic kephitu) in their mantles" (Daniel 3:21), NAMELY YESOD AND NUKVA, which do not ascend without one another, AS IF THEY ARE BOUND. "The bough of thick leaved tree" is the supernal bough turned into a thick tree cleaving to every side; NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, FOR TIFERET IS THE BODY, CHESED-GVURAH THE ARMS, NETZACH-HOD THE LEGS, AND YESOD THE HOLY COVENANT, as we explained. The "willows of the brook" is Yitzchak, for on all sides they hold to the side of the brook, IMA, instead of the side of Aba. As we learned, though there are no judgments in this brook, BINAH, yet all Judgments are awakened thence.

225. Rabbi Hamnuna Saba (the elder) explained that "willows of the brook" are the two pillars we mentioned, NETZACH AND HOD, from which water comes out. THE EXPLANATION is well, yet come and behold: we see that these two grades, NETZACH AND HOD, stand on the grade of the righteous, YESOD. Fruits and gathered blessings are issued from them; but from the willows of the brook, WHICH ALSO ALLUDE TO NETZACH AND HOD, no fruits are produced, nor taste or smell, as we already explained. And all is well.

226. Therefore WE HOLD the Etrog with the left against the heart, while Lulav is held by the right together with the other kinds all tied. For the righteous, YESOD, is united with all THE SFIROT, and bound to them all. This is the bond of faith, SHINING UPON THE NUKVA CALLED FAITH.

221. וְעֵרְבֵי נַחַל: תְּרֵי אֵינֻן, תְּרִין נַחְלִין דְּמֵיָא אֲתַכְנִישׁ בְּהוּ, לְאַרְקָא לְצַדִּיק. ד"א, וְעֵרְבֵי נַחַל: אֵלִין אֵינֻן גְּבוּרָן, דְּאַחֲדִין בֵּיהּ בִּיצְחָק, דְּאַתְיִין מִסְטָרָא דֵּהוּא נַחַל עֲלָאָה, וְלֹא מִסְטָרָא דְאַבָּא. בְּג"ב, כֹּלָא יָאִי, וְלֹא בְּסִימָא לְפִירִין, וְלֹא עֲבִיד פִּירִין.

222. וְעֵרְבֵי נַחַל: תְּרִין קְיִימִין, דְּגוּפָא קְיִימָא עֲלִייהוּ, אָבֵל וְעֵרְבֵי נַחַל וְדֵאִי, כְּמָה דְאַתְמַר, וְאֵלִין אֵינֻן כְּלָהוּ לְאַרְקָא מֵיָא לְבִירָא.

223. ד"א, וְלִקְחֶתֶם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר: דָּא אַבְרָהָם. כַּפַּת תְּמָרִים: דָּא יִצְחָק. וְעֵנֶף עֵץ עָבוֹת: דָּא יַעֲקֹב. וְעֵרְבֵי נַחַל: אֵלִין אֵינֻן תְּרִין דְּרִגִּין דְּאַמְרָן.

224. וּמֵאֵן דְּמַתְּנֵי הָאִי, בְּגִין דְּעֵץ עָבוֹת דָּא יַעֲקֹב, דְּאַחֲדִי לְכֹלְהוּ חֻלְקִין, וְדֵאִי דָּא יַעֲקֹב. אָבֵל הָא אֻקְיָמָנָא, פְּרִי עֵץ הָדָר, דָּא בִירָא דִּיצְחָק, דָּא גְבוּרָה תְּתָאָה. כַּפַּת תְּמָרִים. כַּפַּת חֶסֶד, קְשׁוּרָא דְאַתְקֻשְׁר בְּבִירָא, כְּד"א כְּפִיתוּ בְּסַרְבְּלִיהוּן, בְּגִין דְּאֵלִין לֹא סְלִקִין דָּא בְּלֹא דָּא. וְעֵנֶף עֵץ עָבוֹת, עֲנַפָּא הוּא עֲלָאָה, דְּאַתְעֵבִיד עֵץ עָבוֹת, וְאַחֲדִי לְכֹל סְטָרָא, כְּמָה דְאַתְמַר. עֵרְבֵי נַחַל דָּא יִצְחָק, בְּכֹל סְטָרֵי, דְּאַחֲדִין בְּסְטָרָא דְנַחְלָא, וְלֹא בְּסְטָרָא דְאַבָּא. דְּתַנְיִן, אַע"ג דְּבֵהָאִי נַחַל דִּינָא לֹא אֲשַׁתְּכַח בֵּיהּ, דִּינִין מַתְעֲרִין מִנְיָה.

225. וְרַב הַמְנוּנָא סָבָא פְּרִישׁ, וְעֵרְבֵי נַחַל, אֵינֻן תְּרִין קְיִימִין דְּקָאמְרָן, דְּמֵיָא נְפָקֵי מִנְיָהוּ, וְשְׁפִיר. אָבֵל תָּא חֲזִי, הָא חֲזִינָן דְּתִרִין דְּרִגִּין אֵלִין דְּקְיִימֵי עַל דְּרָגָא דְצַדִּיק, אֵיבָא וּכְנִישׁוּ דְּבִרְכָאן נְפָקֵי מִנְיָהוּ, וְעֵרְבֵי נַחַל לֹא נְפָקֵי מִנְיָהוּ, אֵיבָא, וְלֹא טַעְמָא, וְלֹא רִיחָא, וְהָא אֻקְיָמָנָא וּכְלָא שְׁפִיר.

226. וְעַל דָּא אֲתְרוּג בְּשְׁמָאֲלָא, לְקַבִּיל לְבָא, לֹולֵב בִּימִינָא, כַּפַּת בְּכֹלָא, וְקֻטִיר בְּכֹלָא, דְּהָא צַדִּיק כַּפּוֹת הוּא בְּכֹל סְטָרִין, וְקֻטִיר בְּכֹלָא. וְדָא הוּא קְשׁוּרָא דְּמֵהִימְנוּתָא.

227. In the book of Agada it is well versed that all THE FOUR KINDS are the guests, THE SECRET OF THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, who were invited by the holy people on this day, BY PRAYING ON THE DAYS OF SUKKOT BEFORE THE MEAL AND INVITING THE SUPERNAL GUESTS. They should be there, since they were invited, and man uses them in his prayer to the King. BY THE FOUR KINDS, WHICH ALLUDE TO THESE SFIROT, ONE ATTAINS THEM. Happy are the children of Yisrael who know the ways of the holy King, and know the ways of the Torah, with which to walk the path of Truth and merit this world and the World to Come.

228. On that day, the children of Yisrael come out from before the King with certain signs; NAMELY THE FOUR KINDS, for they received a favorable judgment. What are these signs? The signs of the faith, THE SHECHINAH, the seal of the most high King, ZEIR ANPIN. It is like two men come before the king to be judged. The people in the world did not know who won. A minister came from the king's house and they asked him. He said to them, Whoever leaves THE KING'S HOUSE with the king's signs in his hands, he is the winner.

229. All the people in the world come to be judged before the most high King and He judges them on Rosh Hashanah and on the Yom Kippur until the fifteenth day of the month. Thus, it was found out that the children of Yisrael had all succeeded in repenting, and work hard in building the Sukkah and acquiring a Lulav and Etrog. It is not known who won the judgment. The supernal angels ask who has won, and the Holy One, blessed be He, says they who hold my signs in their hands, THE FOUR KINDS, have received a favorable judgment.

230. On that day, the children of Yisrael leave with a mark from the King with a song of glory and enter the Sukkah, Etrog in their left hand, a Lulav in their right. Every one sees that the children of Yisrael are written in the King's list, and open and say, "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

231. Now all rejoice, and the guests rejoice. Even the nations of the world participate in that joy and are blessed by it. Hence sacrifices are offered for them in every day, so there will be peace upon them, and they will be blessed by it. From now on, there is one day in which the highest King rejoices with the people of Yisrael, as it is written: "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35). This day comes solely from the King, who delights in the children of Yisrael as a king who has invited guests.

227. ובספרא דאגדתא שפיר קאמר, דכל אליו אינון אושפיזין, דזמינון עמא קדישא בהאי יומא, דבעיין לאשכחא להו, בין דזמין לון, ובהו בעי ב"ג למלכא בעותיה, זכאין אינון ישראל הידעין ארחוי דמלכא קדישא, וידעין ארחוי דאורייתא, למיהך באורח קשוט, למזכי בהו בעלמא דין ובעלמא דאתי.

228. ביומא דא נפקי ישראל, בסימנין רשימין מגו מלכא, בגין דאינון נצחין דינא, ומאי סימנין אינון, סימני מדימנותא, חותמא דמלכא עלאה. לתרי בני נשא, דעאלו קדם מלכא לדינא ולא ידעי עלמא מאן מנייהו נצח, נפק חד לגיון מבי מלכא, שאילו לן, אמר לון, מאן היפוק גבירוי סימנין דמלכא, הוא נצח.

229. כך, בולי עלמא עאלין לדינא, קדם מלכא עלאה, ודאין לון מיומא דר"ה ויום הכפורים, עד חמש סרי יומין לירחא, ובין כך אשתכחו ישראל זכאין בלהו בתיובתא, טרחין בסכה ולולב ואתרוג, ולא ידעי מאן נצח דינא, מלאכי עלאי שאלו מאן נצח דינא. קודשא בריך הוא א"ל, אינון דמפקי בידיהו סימנין דילי, אינון נצחין דינא.

230. בהאי יומא, נפקי ישראל ברשימו דמלכא, בתושבתא דהלילא, עאלין בסכה, אתרוג בשמאלא, לולב בימינא, חמאן בלהו, הישראל רשימין ברשימין דמלכא קדישא, פתחי ואמרי, אשרי העם שככה לו אשרי העם שה' אלהיו.

232. עד כאן חרותא דכלא, חרותא דאושפיזין, ואפילו אומות העולם חראן בחרותא, ומתברכין מנה, ועל דא קרבנין בכל יומא עליהו, לאטלא עליהו שלם, ויתברכון מינן. מכאן ולהלאה, יומא חד, דמלכא עלאה, דחדי בהו בישראל, דכתוב ביום השמיני עצרת תהיה לכם, דהא יומא דא מן מלכא בלחודוי, חרותא דיליה בישראל, למלכא דזמין אושפיזין וכו'.

27. The tulip and the lily

Rabbi Shimon begins the discussion by providing two explanations for this title verse. He reveals that the "tulip of Sharon" signifies both the congregation of Yisrael and the Malchut. Rabbi Shimon continues by explaining that the Malchut is called "Sharon" and that it thirsts for the water of Binah. The tulip, we are told, is also called "the lily of the valley," since it changes hues when she unites with the King. This change, we learn,

indicates an alignment with mercy or judgment. Rabbi Shimon next proceeds by providing a description of Adam's mortal sin, the crime by which he brought punishment upon all people. We are told that in fact it was Eve who led Adam to sin and thereby, brought death to all. As punishment for this sin, both Adam and Eve, as well as the rest of humanity, became subject to constant change and eventual death.

The Relevance of this Passage

The Light of Binah flows into our world as we peruse this passage with a pure heart. This Light brings mercy into our lives, softening judgments. This energy of purification also helps to correct the original sin of Adam, and assists in the removal of death from the landscape of human existence.

232. Rabbi Shimon opened the discussion saying: "I am the tulip of the Sharon; the lily of the valleys" (Shir Hashirim 2:1). How fond is the Holy One, blessed be He, of the Congregation of Yisrael. He always praises it, and she always praises the Holy One, blessed be He, AS SAID IN SHIR HASHIRIM. How many poets and singers it summons before the Holy One, blessed be He. Happy is the portion of Yisrael, who cleave to the lot of the holy portion, as it says, "For Hashem's portion is His people..." (Devarim 32:9).

232. ר"ש פתח ואמר, אני חבצלת השרון שושנת העמקים, כמה חביבה בנסת ישראל קמי קודשא בריך הוא, הקודשא בריך הוא משבח לה, והיא משבחת ליה תדיר, וכמה משבחין ומזמרין אזמינת ליה תדיר לקודשא בריך הוא, זכאה חולקהון ישראל, דאחידין ביה בעדבא דחולקא קדישא, כמה דכתיב בי חלק ה' עמו וגו'.

233. "I am the tulip of the Sharon." This is the Congregation of Yisrael, NAMELY THE NUKVA, which stands in the Garden of Eden in the magnificence of her beauty. She is called Sharon, because she sings (Heb. sharah) and praises before the most high King.

233. אני חבצלת השרון, דא בנסת ישראל, דקיימא בשפירו דנוי בגנתא דערן. השרון: דהיא שרה ומשבחת למלכא עלאה.

234. Another explanation is that "I am the tulip of the Sharon" in need of watering from the deep river, the source of all springs; NAMELY BINAH, as it says, "And the parched ground (Heb. sharav) shall become a pool" (Yeshayah 35:7). HENCE THE NUKVA IS CALLED SHARON, DERIVED FROM SHARAV, FOR IT IS THIRSTY FOR THE WATER OF BINAH. She is called "the lily of the valley (also: 'the deeps')" since she is to be found very deep. The deeps are those in the verse, "Out of the depths I have cried to you, O Hashem" (Tehilim 130:1). "The tulip of the Sharon" comes from the place where the waters of the springs come and never stop flowing. "The lily of the valley" is from the place called the depth of all, closed on all sides.

234. ד"א אני חבצלת השרון, דבעיא לאשקאה משקיו דנחלא עמיקא, מבועא דנחלין, כד"א והיה השרב לאגם. שושנת העמקים: דקיימא בעמיקתא דכלא. מאן אינון עמקים. כד"א ממעמקים קראתיך ה'. חבצלת השרון. חבצלת, מההוא אתר, דשקיו דנחלין נפקין, ולא פסקין לעלמין. שושנת העמקים: שושנה מההוא אתר דאקרי עמיקא דכלא, סתים מכל סטרין.

235. Come and see: In the beginning, she is green as a tulip, which has leaves of green. Then, she is red as a lily with white shades, a lily (Heb. shoshana) of six leaves. THE WORD IS DERIVED FROM CHANGE (HEB. SHINUUY), for she changes hues, changes from one color to another.

235. תא חזי בקדמיתא ירוקא כחבצלת, דטרפין דילה ירוקין, לבתר שושנת סומקא בגוונין חורין. ששנה בשית טרפין, ששנת: דאשתניאת מגוונא לגוונא, ושניאת גוונאה.

236. SHE IS CALLED a lily, THOUGH at first she was a tulip. WHEN she desired to be united with the King, she was called a tulip. Now that she is joined to the King in kisses, she is called a lily. Since it is written: "His lips are lilies" (Shir Hashirim 5:13), she is called "the lily of the valley," for she changes colors, now for better now for worse, now for Mercy now for Judgment.

236. ששנת: בקדמיתא חבצלת, בעדנא דבעיא לאזדווגא ביה במלכא, אקרי חבצלת, בתר דאתדבקת ביה במלכא באינון נשיקין, אקרי ששנת, בגין דכתיב שפתותיו שושנים. ששנת העמקים דהיא משנייא גוונאה, זמנין לטב, וזמנין לביש, זמנין לרחמי, זמנא לדינא.

237. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes" (Beresheet 3:6). Come and see: Men do not behold, nor do they know or care, that when the Holy One, blessed be He, created Adam, He donned him with what is most dear, THE SUPERNAL MOCHIN, and asked Adam to cleave to Him, so he will be the only one, of one heart, to cling to the place of one never-changing clinging; NAMELY ZEIR ANPIN. IT SAYS, "FOR I AM HASHEM, I DO NOT CHANGE" (MALACHI 3:6), which never alters, the knot to which the all embracing unison is tied. This is the meaning of "The Tree of Life in the midst of the garden" (Beresheet 2:10); NAMELY ZEIR ANPIN.

238. Later, they turned from the path of faith, and left the only supernal tree among the trees, NAMELY ZEIR ANPIN, and alighted upon the place which changes colors, and changes from good to evil and from evil to good, TO WIT, THE NUKVA WHEN NOT WITH ZEIR ANPIN, BUT SUCKING FROM THE LEFT ALONE. They descended downward from above, and were greatly changed. They left the only tree, the highest among the trees, as it is written: "That the Elohim has made man upright; but they have sought out many inventions" (Kohelet 7:29).

239. Surely then their heart was changed on that very side, FOR THEY UNDERWENT MANY CHANGES, now for good now for evil, now for Mercy now for Judgment. They clung to THE LEFT, surely seeking many inventions there, I.E. NAMELY CHANGES, and cleaved to them.

240. The Holy One, blessed be He, said to him: Adam, you have abandoned life and clung to death. Life is, as it is written: "The Tree of Life in the midst of the garden," NAMELY ZEIR ANPIN called life, for whoever cleaves to it shall never taste death. Yet you clung to another tree, THE NUKVA WHEN NOT UNITED WITH ZEIR ANPIN. Now surely death awaits you, as it is written: "Her feet go down to death" (Mishlei 5:5), FOR WHOEVER HAS NO MERIT IS EVIL. It is also written: "And I find more bitter than death the woman" (Kohelet .7:26), THE SECRET OF THE NUKVA WHEN NOT UNITED WITH ZEIR ANPIN. Surely he clung to the place of death and abandoned the place of living and was therefore doomed to death together with the rest of the world.

241. HE ASKS: If he sinned, what was the sin of the whole world, WHY WAS IT DECREED THAT THE REST OF THE WORLD WOULD DIE? If, you might say, it is because the whole world ate of this tree, and therefore were all sentenced to death, this is not so. HE ANSWERS: When Adam WAS CREATED AND stood upon his feet, all the creatures saw and feared him, and followed him like servants after the king. But he said to them, "O come, let us worship and bow down" (Tehilim 95:6), you and I. When they saw Adam bowing before that place, THE LEFT SIDE, and cleaving to it, they all followed him. Thus, he brought death upon the whole world.

237. וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכַל וְכִי תֵאֵוָה
הוּא לְעֵינַיִם. תָּא חֲזוּ דְהָא בְּנֵי נִשְׂא לֹא מִסְתַּבְּלִין,
וְלֹא יִדְעִין, וְלֹא מִשְׁגִּיחִין, בְּשַׁעֲתָא דְבְּרָא קוּדְשָׁא
בְּרִיךְ הוּא לְאָדָם, וְאוֹקִיר לִיה בּוֹקִירוּ עֲלָא, בְּעָא
מְנִיָּה לְאַתְדַּבְּקָא בִּיה בְּגִין דִּישְׁתַּבַּח יְחִידָאֵי, וּבְלָבָא
יְחִידָאֵי, וּבְאַתְר דְּדַבְּקוּתָא יְחִידָאֵי, דְּלֹא אֲשַׁתְּנִי,
וְלֹא מִתְהַפֵּךְ לְעֵלְמִין, בְּהֵוָה קְשׁוּרָא יְחִידָא, דְּכָלָא
בִּיה אֲתַקְשֹׁר, הֲדָא הוּא דְכֹתִיב וְעַץ הַחַיִּים בְּתוֹךְ
הַגֶּן.

238. לְבַתֵּר סְטוּ מֵאַרְחָא דְמַהִימְנוּתָא, וְשִׁבְקוּ אֵילָנָא
יְחִידָאֵי, עֲלָא מִכָּל אֵילָנִין, וְאַתּוּ לְאַתְדַּבְּקָא,
בְּאַתְר דְּמִשְׁתַּנִּי, וּמִתְהַפֵּךְ מִגּוֹנָא לְגּוֹנָא וּמִטָּב
לְבִישׁ וּמִבִּישׁ לְטָב, וּנְחַתִּי מֵעֵילָא לְתַתָּא, וְאַתְדַּבְּקוּ
לְתַתָּא, בְּשִׁנּוּיִין סְגִיאִין, וְשִׁבְקוּ אֵילָנָא יְחִידָאֵי,
עֲלָא מִכָּל אֵילָנִין, הֵהִ"ד אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת
הָאָדָם יֵשֶׁר וְגו'.

239. וְדָאֵי כְּדִין אֲתַהַפֵּךְ לְבִינְהוּ, בְּהֵוָה סְטְרָא
מִמֶּשׁ, זְמַנִּין לְטָב, זְמַנִּין לְבִישׁ, זְמַנִּין לְרַחֲמֵי, זְמַנִּין
לְדִינָא, בְּהֵוָה מְלֵה דְאַתְדַּבְּקוּ בָּהּ וְדָאֵי, בְּקִשׁוּ
חֲשׁוֹנוֹת רַבִּים, וְאַתְדַּבְּקוּ בָּהּ.

240. א"ל קוּדְשָׁא בְּרִיךְ הוּא, אָדָם, שִׁבְקַתְּ חַיִּי
וְאַתְדַּבְּקַתְּ בְּמוֹתָא. חַיִּי: דְכֹתִיב וְעַץ הַחַיִּים בְּתוֹךְ
הַגֶּן, דְּאִקְרִי חַיִּים, דְּמֵאן דְּאִחִיד בִּיה, לֹא טַעִים
מוֹתָא לְעֵלְמִין. אֲתַדְּבַקְתָּ בְּאֵילָנָא אַחְרָא, הָא וְדָאֵי
מוֹתָא הוּא לְקַבְּלֵךְ, הֵהִ"ד רְגִלְיָהּ יוֹרְדוֹת מוֹת, וְכֹתִיב
וּמוֹצָא אָנִי מִר מִמוֹת אֶת הָאִשָּׁה, וְדָאֵי בְּאַתְר
דְּמוֹתָא אֲתַדְּבַק, וְשִׁבַּק אֶתְר דְּחַיִּי, בְּגִין כֶּךָ אֲתַגְזֹר
עֲלֶיךָ, וְעַל כָּל עֲלָמָא, מוֹתָא.

241. אֵי הוּא חֲטָא, כָּל עֲלָמָא מַה חֲטוּ. אֵי תִימָא,
דְּכָל עֲלָמָא אֲכָלוּ מֵאֵילָנָא דָא, וְאַתְרַמִּי לְכָלָא. לֹאוּ
הָכִי. אֵלָא בְּשַׁעֲתָא דְאָדָם קָאִים עַל רְגִלוּי, חֲמוּ לִיה
בְּרִיִּין כְּלָהוּ, וּדְחִילוּ מִקְמִיָּה, וְהוּוּ נְטֻלִין אֲבַתְרִיָּה,
כְּעַבְדִּין בְּתַר מְלָכָא, וְהוּא אָמַר לוֹן, אָנָא וְאַתּוֹן,
בָּאוּ נִשְׁתַּחֲוּהוּ וְנִכְרַעְהוּ וְגו'. וְאֲזִלוּ כְּלָהוּ אֲבַתְרִיָּה,
כִּיּוֹן דְּחִזּוּ דְאָדָם סְגִיד לְהֵוָה אֶתְר, וְאַתְדַּבְּק בִּיה,
כְּלָהוּ אֲתַמְשְׁכוּ אֲבַתְרִיָּה וְגָרִים מוֹתָא לְכָל עֲלָמָא.

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242. Then was Adam changed in several ways, now Judgment, now Mercy, now to death and now to life. He never stood still in one of them, because of the nature of that place which was therefore called the revolving sword, which revolves from this to that side, from good to evil, from Mercy to Judgment, from peace to war. Usually it turns from good to evil, as it is written: "The Tree of Knowledge of good and evil" (Bereshheet 2:9).

242. וְכִדִּין אֲשַׁתְּנִי אָדָם לְכֶמֶה גּוֹוֹנִין, זְמַנִּין דִּינָא, זְמַנִּין רַחֲמֵי זְמַנִּין מוֹתָא, זְמַנִּין חַיִּי, וְלֹא קֵאִים בְּקִיּוּמָא תְדִיר בְּחַד מְנִיָּהּ, בְּגִין דִּהוּא אַתְר גְּרִים לִיָּה. וְעַל דָּא אֶקְרִי, חֶרֶב הַמִּתְהַפֶּכֶת: הַמִּתְהַפֶּכֶת מִסְטָרָא דָּא, לְסְטָרָא דָּא, מִטֵּב לְבִישׁ, מִרַחֲמֵי לְדִינָא, מִשְׁלָם לְקֶרְבָּא, מִתְהַפֶּכֶת הִיא בְּכֹלָא, טַב וְרַע דְּכֹתִיב וְעַץ הַדַּעַת טוֹב וְרַע.

243. The most high King, in His love for His creatures, rebuked him saying: "But from the tree of knowledge of good and evil, you shall not eat of it..." (Ibid. 17), but he did not accept it and was drawn after his wife and was expelled FROM THE GARDEN OF EDEN for ever, for the woman ascended to the place OF THE REVERSAL BETWEEN LIFE AND DEATH and no more. THUS the woman brought death to all.

243. וּמִלְכָּא עֲלָאָה, לְרַחֲמָא עַל עוֹבְדוּי, אוֹכַח לִיָּה, וְאִ"ל, וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ וְגו', וְהוּא לָא קְבִיל מְנִיָּה, וְאַתְמַשֵּׁךְ בְּתַר אַתְתִּיָּה, וְאַתְתְּרַךְ לְעֵלְמִין, דִּהָא אַתְתָּא לְאַתְרָא סְלָקָא וְלֹא יְתִיר, וְאַתְתָּא גְרִים מוֹתָא לְכֹלָא.

244. Come and see: It is written of the World to Come: "For as the days of a tree shall the days of my people be" (Yeshayah 65:22). "The days of a tree" refer to the well known TREE OF LIFE, of which it says "He will destroy death for ever" (Yeshayah 25:8), FOR THERE ARE NO CHANGES OR DEATH IN THE TREE OF LIFE.

244. תָּא חֲזוּ, לְעֵלְמָא דְאַתִּי כְּתִיב, בִּי בְיַמֵּי הָעֵץ יָמֵי עַמִּי, בְּיַמֵּי הָעֵץ, הֵהוּא דְאַשְׁתְּמוֹדְעָא, בִּיָּה זְמַנָּא, כְּתִיב, בְּלַע הַמּוֹת לְנִצְח וּמַחָה ה' אֱלֹהִים דְּמַעָּה מַעַל כָּל פְּנִים וְחֶרְפַּת עַמּוֹ יִסִּיר מֵעַל כָּל הָאָרֶץ וְגו'.

28. "And the days drew near for Yisrael to die," part three

Rabbi Chiya explains to Rabbi Yosi that when the Holy One wishes to take back a man's spirit, the days that man has lived are enumerated before Him. If this man is righteous, all the days will draw near Him without reproach. The wicked, however, cannot draw near Him since they are consumed by darkness. The name "Yisrael" is more complete than, and superior to, the name Ya'akov, we are told. This is why we find Yisrael rather than Ya'akov written in the title quotation.

The Relevance of this Passage

A rare opportunity is afforded to the readers of this mystical passage. Through the spiritual power ingrained into the name Yisrael, we receive the Light of the great patriarch, which helps merit closeness to The Creator in this world and the next, by removing the darkness created by our misdeeds and selfish actions. Moreover, we are inspired to seek higher levels of spirituality, so that we, too, can elevate from the realm of "Ya'akov" to "Yisrael" over the course of our lives.

245. "And the days drew near for Yisrael to die." We learned that Rabbi Chiya said: It is written, "And Ya'akov lived in the land of Egypt seventeen years." In his life, it is written Ya'akov and in his death, it says Yisrael. YET THE NAME YISRAEL IS MORE ELEVATED THAN THE NAME YA'AKOV. Rabbi Yosi said: Surely IT SHOULD HAVE BEEN SAID HERE YISRAEL, for it does not say, 'The day drew near,' but "the days." This is difficult to understand, for a man does not die in several days; within one hour, one moment, he dies and passes away from the world.

245. וַיִּקְרְבוּ יָמֵי יִשְׂרָאֵל לְמוֹת. תָּאנָא, אִ"ר חַיָּיא, כְּתִיב וַיְחִי יַעֲקֹב בְּאָרֶץ מִצְרַיִם שְׁבַע עֶשְׂרֵה שָׁנָה, הָתָם בְּקִיּוּמָיָהּ יַעֲקֹב, וְהִכָּא בְּמִיתָתָיָהּ יִשְׂרָאֵל, דְּכְתִיב וַיִּקְרְבוּ יָמֵי יִשְׂרָאֵל לְמוֹת. אִ"ר יוֹסִי, הֲכִי הוּא וְדָאִי, דִּהָא לֹא כְּתִיב וַיִּקְרַב יוֹם יִשְׂרָאֵל לְמוֹת, אֶלָּא יָמֵי, וְכִי בְּכֶמֶה יוֹמֵי מִית ב"נ, וְהָא בְּשַׁעְתָּא חָדָא, בְּרַגְעָא חָדָא, מִית וְנַפְּיק מֵעֵלְמָא.

246. HE ANSWERS: We have so learned that when the Holy One, blessed be He, wishes to take back to Him the spirit of man, all the days the man lived come before Him and are counted. When the days draw near him to be reckoned, the man dies, and the Holy One, blessed be He, takes back to Himself the spirit of man, that breath which the man breathes in and out.

246. אֶלָּא הֲכִי תָּאנָא, כִּד קוֹדֶשָׁא בְּרִיךְ הוּא בְּעֵי לְאַתְבָּא רוּחָיָהּ לִיָּה, כָּל אִינוּן יוֹמִין דְּקָאִים ב"נ בְּהָאֵי עֵלְמָא, אַתְּפַקְדֵּן קָמִיָּה, וְעָאֲלִין בְּחוּשְׁבָּנָא, וְכִד אַתְקְרִיבוּ קָמִיָּה לְמִיעַל בְּחוּשְׁבָּנָא, מִית ב"נ, וְאַתִּיב קוֹדֶשָׁא בְּרִיךְ הוּא רוּחָיָהּ לִיָּה, הֵהוּא הֶבֶל דְּאִפִּיק וְנַפַּח בִּיָּה, אוֹתְבִיָּה לְגַבִּיָּה.

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247. Happy is the portion of the man, whose days draw near the King without reproach, and none is pushed out for containing a transgression committed in it. The reason the words 'drawing near' are used in relation to the righteous is that the days draw near the King without reproach.

247. זְכָאָה חוֹלְקִיהָ דְהוּא בִּינֵי, דְיוֹמוֹי אֶתְקָרְבוּ גַבֵּי מַלְכָא. בְּלֹא כְסוּפָא, וְלֹא דְחֵי יוֹמָא מִנְיִיהוּ לְבָר, דְיִשְׁכַּח בְּהוּא יוֹמָא, דְאֶתְעֵבִיד בֵּיהּ חוּבָא, בְּגִין כֵּךְ, כְּתִיב בְּצַדִּיקָא קְרִיבָה, מִשּׁוּם דְקְרִיבוּ יוֹמוֹי קְמִי מַלְכָא, בְּלֹא כְסוּפָא.

248. Woe to the wicked of whom it does not say 'drawing near'. For how could their days draw near the King, when all the crimes of the world are found in them? Hence they do not draw near the King, nor come before Him or recorded above, but are consumed of themselves, as is said of them, "The way of the wicked is like darkness: they know not at what they stumble" (Mishlei 4:19).

248. וְוִי לְרִשְׁעֵינָא, דְלֹא כְתִיב בְּהוּ קְרִיבָה, וְהֵינֵךְ יִקְרְבוּן יוֹמוֹי קְמִי מַלְכָא, דְהָא כָּל יוֹמוֹי בְּחוּבֵי עֲלָמָא אֶשְׁתַּכְּחוּ, וּבְגִינֵי כֵּךְ לֹא יִקְרְבוּן קְמִי מַלְכָא, וְלֹא יִתְמַנּוּן קְמִיהּ, וְלֹא יִדְכְּרוּ לְעֵילָא, אֶלֶּא אִינוּן שְׂצִינָן מִגּוֹוִייהוּ, עֲלִוִיהוּ כְּתִיב, דְרַךְ רִשְׁעִים כַּאֲפֵלָה לֹא יִדְעוּ בְּמָה יִכְשָׁלוּ.

249. And here it says, "And the days drew near for Yisrael to die," for assuredly they drew near without shame, in complete joy. This is why it says (lit.) "the days of Yisrael," AND NOT "THE DAYS OF YA'AKOV," as the name Yisrael is more complete than that of Ya'akov. If you say that it is written "and Ya'akov was a plain (lit. 'whole') man" (Beresheet 25:27), indicating that the name Ya'akov too is whole. HE ANSWERS: THE NAME YA'AKOV IS ALSO WHOLE, but not whole on a superior grade like Yisrael is.

249. וְהֵכָא וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל וְדָאֵי, בְּלֹא כְסוּפָא, בְּשְׁלִימוּתָא, בְּחֻדוּתָא שְׁלִים, וּבְגִינֵי כֵּךְ, יְמֵי יִשְׂרָאֵל, דְהוּא שְׁלִים יִתִּיר יִשְׂרָאֵל מִיַּעֲקֹב. וְאִי תִימָא, וְהָא כְתִיב וַיַּעֲקֹב אִישׁ תָּם: שְׁלִים. שְׁלִים הָוֵה, וְלֹא שְׁלִים בְּדִרְגָא עֲלָאָה בְּיִשְׂרָאֵל.

250. We have learned that Rabbi Yosi said: When a man's days are enumerated before the King, those of a certain righteous are enumerated far from the King, and the days of another righteous are counted close to the King. They do not stand at a distance but come in without shame and draw near the King. Happy is their portion. This is the meaning of the verse, "And the days drew near for Yisrael to die."

250. תְּנִיָא, אָמַר רַבִּי יוֹסֵי, בְּשַׁעֲתָא דְיוֹמוֹי דְבָר נֶשׂ אֶתְפְּקִידָן קְמִי מַלְכָא, אִית זְכָאָה דְאֶתְפְּקִידָן יוֹמוֹי, וְרַחֲוִיקִין מִקְמִי מַלְכָא, וְאִית זְכָאָה, דְכַד מִתְפְּקִידָן יוֹמוֹי, קְרִיבִין וְסְמִיכִין לְמַלְכָא, וְלֹא מִתְרַחֲקִין, בְּלֹא כְסוּפָא עֲאֲלוּן, וְקְרִיבִין לְמַלְכָא, זְכָאָה חוֹלְקֵהוּן, הָה"ד וַיִּקְרְבוּ יְמֵי יִשְׂרָאֵל לְמוֹת.

29. "And he called his son Yosef"

Through a discussion of the title verse, the rabbis reveal the special connection that exists between Yosef and his father Ya'akov. Not only were the two very similar in appearance, but Ya'akov also recognized Yosef's holiness and knew that he would one day be a great man. We also learn that Ya'akov was afraid to go to Egypt because he feared that in the future his children would be made slaves, that the Shechinah would leave him, and that he would be buried among the wicked. However, the Lord assured him that he would be buried in the grave of his forefathers, and Ya'akov saw that the Shechinah would dwell with Yisrael in exile.

Rabbi Shimon then addresses the topic of Ya'akov's relationship with Leah and Rachel. The deception that was played out by Leah, posing as Rachel, leads to the transference of the birthright from Reuven to Yosef. This also relates to the significance of the name Reuven (lit. 'see, a son'). Rabbi Shimon then explains the holy significance of the verse, "Put, I please you, your hand under my thigh." Written in connection with Avraham, Ya'akov, and Yosef, this verse alludes to the place that emits the holy seed.

Finally, Rabbi Yehuda explains why Ya'akov was buried with Leah rather than Rachel. The reasons, we're told, are that Leah stood by the roadside day after day, weeping and praying that Ya'akov would marry her. Furthermore, she bore six holy tribes into the world and therefore, deserved this privilege more than Rachel.

The Relevance of this Passage

The story of Ya'akov entering into the land of Egypt is synonymous with the men of all generation confronting their own personal demons when they fall into negativity. As the Shechinah dwelled in the presence of Ya'akov during his sojourn in Egypt, the Light of The Creator can illumine our lives when we fall into negativity and find ourselves enslaved to dark forces. This passage is our connection to this Light. Moreover, we can share this Light with all the world and help bring about the end of the exile.

The discourse concerning Ya'akov's relationship with Leah and Rachel shows us that everything that takes place within the drama of human existence has underlying meaning and that all events that transpire are necessary in the course of mankind's spiritual development. Thus, this verse instills wisdom within us to accept the things we might not understand at the present moment. It ensures that order will emerge from chaos. The Light that shines from the story concerning Leah's burial with Ya'akov inspires us to weep and yearn for the Light of The Creator, for the tears of man cause great stirrings above.

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251. "And he called his son Yosef." Rabbi Yitzchak said: Are the other tribes not his sons? WHY DID HE CALL YOSEF ALONE? HE REPLIES: Rabbi Aba said that Yosef was his son more than the others. We have learned that when Potifar's wife begged Yosef, it is written: "Yosef went into the house to do his work; and there was none (lit. 'no man') of the men of the house there within" (Beresheet 39:11). This verse should have said 'there was no man', but why add "of the men of the house"? HE ANSWERS: This indicates the image of Ya'akov which was there. It says "the men of the house" to show us there was another man, NOT OF THE MEN OF THE HOUSE; NAMELY YA'AKOV. Once Yosef lifted up his eyes and saw the image of his father, his mind was settled and he withdrew.

252. Come and see the verse: "But he refused, and said to his master's wife..." (Beresheet 39:8). The Holy One, blessed be He, said to him upon your life, another will say "I refuse" when he will come to bless your sons, who will be blessed by him. This is why it says, "And his father refused, and said, 'I know it, my son, I know it'" (Beresheet 48:19).

253. HE ASKS: Since he said, "I know it, my son," why did he say again, "I know it"? HE ANSWERS: He said, "I know it, my son" meaning 'you showed through your body that you are my son, when you saw my image and returned to the holy covenant AND DID NOT DESECRATE IT'. This is why it is written: "I know it, my son." THE SECOND TIME IT IS WRITTEN "I know it" is what you said about this one being the firstborn, TO WHICH HE ANSWERED BY "He also shall become a people, and he also shall be great" (Beresheet 48:19). This is why it says here: "And he called his son Yosef" (Beresheet 47:29), his very son Yosef SINCE HE PROVED IT BY HIS BODY, AS EXPLAINED.

254. Another explanation for: "And he called his son Yosef." They looked the same, and whoever saw Yosef said he was Ya'akov's son. Rabbi Yosi said: This is exactly so, that he called him his son SINCE THEY LOOKED THE SAME. Moreover, Yosef gave food for him and his sons in his old age, for which reason he was his own son more than everyone else. "And he called his son Yosef": HE ASKS: Why did he call Yosef and not another one? HE ANSWERS: Because he could take him from there TO THE CAVE OF THE MACHPELAH SINCE HE WAS A KING, BUT NO ONE ELSE HAD THE AUTHORITY.

255. Rabbi Yosi said: Since Ya'akov knew his descendants would become slaves in Egypt, why was he not buried there, so that his merit would protect his children? Why did he wish to go up from there? When it says, "As a father pities his children" (Tehilim 103:13), where is pity then?

251. וַיִּקְרָא לְבָנוֹ לְיוֹסֵף, אָמַר רַבִּי יִצְחָק, וְכִי שָׂאָר שְׁבִטֵין לְאוֹ בְּנוֵי אִינוּן. אֶלָּא אָמַר רַבִּי אַבָּא, יוֹסֵף בְּנוֹ הוּא וְתִיר מִכְּלָהוּ, דְּתַנִּינָן בְּשַׁעֲתָא דְּאַנְתְּתִיהָ דְּפוֹטִיפַר דְּחֻקַּת לִיהָ לְיוֹסֵף, מַה כְּתִיב, וַיָּבֵא הַבֵּיתָה לַעֲשׂוֹת מְלֹאכְתּוֹ וַאֲיִן אִישׁ מֵאַנְשֵׁי הַבַּיִת. הָאִי קָרָא הָכִי מִפְּעֵי לִיהָ, וַאֲיִן אִישׁ בְּבֵית מַהוּ מֵאַנְשֵׁי הַבַּיִת. אֶלָּא לְאַכְלֵלָא דְּיוֹקְנָא דְּיַעֲקֹב, דְּהוּא תַּמָּן, וְאַשְׁתַּכַּח תַּמָּן, וּבְגִינֵי כֶּךָ מֵאַנְשֵׁי הַבַּיִת, אֲבָל אִישׁ אַחֲרָא הוּא תַּמָּן. בֵּינָן דְּסִלִּיק יוֹסֵף עֵינָיו, וְחָמָא דְּיוֹקְנָא דְּאַבּוּי, יְתִיב בְּקִיּוּמִיהָ, וְתָב לְאַחֲרָא.

252. תָּא חַזִּי , מַה כְּתִיב, וַיִּמָּאן וַיֹּאמֶר אֶל אִשְׁתֵּי אֲדֹנָיו. א"ל קוּדְשָׁא בְּרִיךְ הוּא אֲתָּ אִמְרַת וַיִּמָּאן וַיֹּאמֶר. חַזִּיק, וַיִּמָּאן וַיֹּאמֶר אַחֲרָא, יִיתִי לְבָרְכָא לְבִנְךָ, וַיִּתְבָּרְכוּן בֵּיהָ, הֲרָא הוּא דְּכְתִיב וַיִּמָּאן אָבִיו וַיֹּאמֶר יִדְעִתִּי בְּנֵי יִדְעִתִּי.

253. בֵּינָן דְּאָמַר יִדְעִתִּי בְּנֵי, אֲמַאי אָמַר יִדְעִתִּי אַחֲרָא. אֶלָּא, אָמַר יִדְעִתִּי בְּנֵי, בְּזִמְנָא דְּקִיּוּמַת בְּגוֹפֶךָ דְּאֵת בְּרִי, כִּד חֻמֵּית דְּיוֹקְנָא דִּילִי, וְתַבַּת בְּקִיּוּמֶךָ, וּבְגִינֵי כֶּךָ כְּתִיב, יִדְעִתִּי בְּנֵי, יִדְעִתִּי, עַל מַה דְּאִמְרַת דְּרָא הוּא בּוֹכְרָא, גַּם הוּא יְהִיָּה לְעַם וְגַם הוּא יִגְדֵּל, וְהָכָא בְּגִין כֶּךָ כְּתִיב, וַיִּקְרָא לְבָנוֹ לְיוֹסֵף, לְבָנוֹ לְיוֹסֵף מִמֶּשׁ.

254. ד"א וַיִּקְרָא לְבָנוֹ לְיוֹסֵף, דְּבִדְיוֹקְנָא חַד הוּוּ מִתְחַזִּינָן, דְּכָל מָאן דְּחָמֵי לְיוֹסֵף, הוּוּ אִסְהִיד דְּבְרִיָּה דְּיַעֲקֹב הוּוּ. רַבִּי יוֹסִי אָמַר, כֵּלָּא הָכִי הוּוּ. וְעוֹד דְּיוֹסֵף זָן לִיהָ וּלְבָנוֹי בְּסַבּוּתִיהָ, וּבְגִינֵי כֶּךָ בְּנוֹ מִמֶּשׁ, יְתִיר מִכְּלָהוּ. וַיִּקְרָא לְבָנוֹ לְיוֹסֵף אֲמַאי לְיוֹסֵף, וְלֹא לְאַחֲרָא. מִשּׁוּם דְּרִשּׁוּתָא הוּוּ בִּידֵיהָ לְסִלְקִיהָ מִתַּמָּן.

255. רַבִּי יוֹסִי אָמַר, בֵּינָן דְּיַעֲקֹב הוּוּ יִדְעֵי דְּבָנוֹי יִשְׁתַּעֲבְדוּן בְּגְלוּתָא תַּמָּן בְּמִצְרַיִם, אֲמַאי לֹא אֲתַקְבֵּר תַּמָּן, בְּגִין דְּיִגִּין זְכוּתִיהָ עַל בְּנוֹי, אֲמַאי בְּעָא לְאַסְתַּלְקָא מִתַּמָּן, וְהָא כְּתִיב כְּרַחֵם אֲבִי עַל בְּנָיִם, אֲן הוּוּ רַחֲמֵנוּתָא.

256. HE REPLIES: We have so learned that when Ya'akov went down to Egypt, he was afraid. He said: Might it come to that, heaven forbid, that my children will perish among the nations, or that the Holy One, blessed be He, will remove the Shechinah from me as before. It is written, "And Elohim appeared to Ya'akov" (Beresheet 35:9). "Fear not to go down to Egypt; for I will there make of you a great nation" (Beresheet 46:3). As for what you said, that I might remove My Shechinah from you, "I will go down with you into Egypt" (Ibid. 4).

257. He also said: I am afraid lest I shall be buried there and will not merit to be buried with my fathers. He answered him, "And I will also surely bring you up again" (Ibid.), to be buried in the grave of your fathers.

258. This is why he wanted to be taken up from Egypt. Another reason is not to be made godlike, for he saw that the Holy One, blessed be He, would take vengeance upon the deities of Egypt. He also saw that the Shechinah would dwell among his children in exile, AND THAT HE NEED NOT BE BURIED IN EGYPT TO PROTECT THEM. Another reason is that he wanted his body to dwell among the bodies of his fathers, to be with them and not with the wicked in Egypt.

259. We learned that the body of Ya'akov had its beauty from Adam, and the image of Ya'akov was of the supernal holy form, the form of the Holy Throne. Thus he did not want to be buried among the wicked. The secret of this matter is that there is no separating the patriarchs, AND THEY ARE ALWAYS TOGETHER. It is therefore written, "I will lie with my fathers" (Beresheet 47:30).

260. "And he called his son Yosef." SCRIPTURE SAYS his son BECAUSE they had the same countenance, and also because he begot him more willingly than any other TRIBE. Come and see: It is written: "Is it a small matter that you have taken my husband?" (Beresheet 30:15), for Ya'akov's whole desire was for Rachel. Hence it says, "and he called his son Yosef."

261. We learned: Rabbi Shimon opened the discussion saying: "The secret things belong to Hashem our Elohim..." (Devarim 29:28). Come and see how a man should beware sins, and be watchful lest he would transgress his Master's wishes. For we have learned that every thing a man does in this world is written in a book and reckoned before the holy King. All is known before Him, as it is written: "'Can any hide himself in secret places that I shall not see him?' says Hashem" (Yirmeyah 23:24). How can a man not guard himself from sinning before his Master? We learned that even a man's thoughts and plans are all placed before the Holy One, blessed be He, and are not lost before Him.

256. אֵלָא, הָכִי תַאנָא, בְּשַׁעְתָּא דְהוּה נְחִית יַעֲקֹב לְמִצְרַיִם, הוּה דְחִיל, הוּה אָמַר, דִּילְמָא חָ"ו יִשְׁתַּצֹּן בְּנֵי בִינֵי עַמְמֵי, וְדִילְמָא קוּדְשָׁא בְרִיךְ הוּא יִסְלַק שְׁכִינְתָּיה מִינֵי בְּקַדְמֵיתָא, מַה כְּתִיב וַיֵּרָא אֱלֹהִים אֶל יַעֲקֹב וַיֹּאמֶר אֵלָּא יִשְׁתַּצֹּן וְגו'. אֵל תֵּירָא מִרְדָּה מִצְרַיִם כִּי לַגּוֹי גָּדוֹל אֲשִׁימְךָ שָׁם. וְמַה דְאָמַרְתָּ דִּילְמָא אִסְלַק שְׁכִינְתִּי מִבֵּינְךָ, אָנֹכִי אֵרֵד עִמָּךְ מִצְרַיִם.

257. אָמַר עוֹד, דְחִילָנָא דִּילְמָא אֲתַקְבֵּר תַּמּוֹן, וְלֹא אֲזַכֵּה עִם אֲבֹהַי, א"ל וְאָנֹכִי אֲעַלְךָ גַם עִלָּה. אֲעַלְךָ מִמִּצְרַיִם. גַּם עִלָּה: לְאֲתַקְבֵּרָא בְּקַבְרָא דְאֲבֹהַתְךָ.

258. בְּגִינֵי כֶךָ, בְּעָא לְסַלְקָא גְרַמִּיה מִמִּצְרַיִם, חַד, דְלֹא יַעֲבֹדוֹן מַנְיָה דְחַלָּא, דְהָא חַמָּא דְקוּדְשָׁא בְרִיךְ הוּא זְמִין לְאֲתַפְרַעָא מִדְחַלְיָהוּן. וְחַד, דְחַמָּא דְשְׁכִינְתָּא יִשׁוּי מְדוּרִיהָ בֵּין בְּנוֹי בְּגִלוּתָא, וְחַד, בְּגִין דְיָהָא גּוֹפִיָה דְיִיר בֵּין גּוֹפִיָהוּ דְאֲבֹהַתּוּ לְאֲתַכְלָלָא בִּינֵיהוּ, וְלֹא יִתְמַנֵּי עִם חַיִּיבֵיא דְמִצְרַיִם.

259. וְתַנִּינָן, גּוֹפֵא דְיַעֲקֹב, אֲתַמְשִׁיךְ מִשׁוּפְרוֹי דְאָדָם הָרֵאשׁוֹן, וְהוּה דְיוֹקְנִיה דְיַעֲקֹב, דְיוֹקְנָא עִלָּהָ קְדִישָׁא, דְיוֹקְנָא דְכוּרְסִיא קְדִישָׁא, וְלֹא בְּעָא לְאֲתַקְבֵּרָא בִּינֵי חַיִּיבֵיא, וְרָזָא דְמַלְאָה, דְבִאֲבָהָן לִית פְּרוּדָא כָּלֵל, וְעַל דָּא כְּתִיב וְשָׁכַבְתִּי עִם אֲבוֹתַי.

260. וַיִּקְרָא לְבְנוֹ לְיוֹסֵף, בְּנוֹ: בְּחַד דְיוֹקְנָא דְאַנְפִּין, בְּגִין דְבְרַעוּתָא דְרוּחָא וְלָבָא, אֹלִיד לִיה יִתִּיר מְכַלְהוּ. תָּא חֲזִי, מַה כְּתִיב הַמַּעַט קַחְתָּךְ אֶת אִישִׁי, דְכָל רַעוּתָא דְיַעֲקֹב בְּרַחֵל הוּה, וּבְגִין כֶּךָ וַיִּקְרָא לְבְנוֹ לְיוֹסֵף.

261. תָּאנָא, ר' שְׁמַעוֹן פִּתַּח וְאָמַר, הַנְּסִתְרוּת לֵה' אֶלְקִינוּ וְגו'. הַנְּסִתְרוּת לֵה' אֶלְקִינוּ, תָּא חֲזִי, כַּמָּה אֵית לֵיה לְבַר נֶשׁ, לְאֻדְהֶרָא מְחֻבּוּי, וְלֹאֲסַתְבְּלָא דְלֵא יַעֲבַר עַל רְעוּתֵיה דְמֵאֲרִיָּה, דְתַנִּינָן, כָּל מָה דְבַר נֶשׁ עֵבִיד בְּהַאי עֲלָמָא, בְּסַפְרָא כְּתִיבּוּ אִינוּן עוֹבְדִין, וְעֹאֲלִין בְּחוּשְׁבָנָא קָמִי מְלַכָּא קְדִישָׁא, וְכֹלָא אֲתַגְלִיָּיא קָמִיָּה, הַה"ד אִם יִסְתַּר אִישׁ בְּמִסְתְּרִים וְאִנִּי לֹא אֲרָאֵנוּ נָאִם ה'. אִי הֲכִי, אִיךָ לֹא יִסְתַּמַּר בַּר נֶשׁ מְלַמִּיחָב קָמִיָּה דְמֵאֲרִיָּה, וְתַנִּינָן, אֲמִילוּ הַהוּא מָה דְחָשִׁיב בַּר נֶשׁ וְאִסְתַּלַּק בְּרְעוּתֵיהּ, כָּלָא אֲשַׁתְּכַח קָמִי קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא אֲתַאֲבִיד מִנֵּיהּ.

262. Come and see: on the night Leah came to Ya'akov, she gave him the tokens he gave Rachel, LEST HER FATHER SHOULD REPLACE HER WITH ANOTHER. WHEN RACHEL SAW THAT HIS FATHER GIVES LEAH IN HER PLACE, AND THAT SHE DOES NOT KNOW OF THE TOKEN AND MIGHT BE PUT TO SHAME, SHE GAVE HER THE TOKENS. He thought he was with Rachel, when he had intercourse with her. It was his first drop, as it is written: "My might and the beginning of my strength" (Bereshheet 49:3), and he thought it was Rachel. The Holy One, blessed be He, who reveals depths and mysteries, who knows what lies in the dark, brought up the desire to its place, and the birthright was gone from Reuven AND GIVEN to Yosef. Why? Because the first drop that came from Ya'akov belonged to Rachel. Since the actual birthright of Reuven belonged to her, Yosef inherited it and Rachel came into her own inheritance.

262. תָּא חֲזִי, בְּהַהוּא לִילֵיא דְעֹאֲלַת לֵאָה לְגַבִּיָּה דְיַעֲקֹב, וְיִהְבַת לִיה אִינוּן סִימְנִין, דִּיהֵב יַעֲקֹב לְרַחֵל, סְלִיק בְּרְעוּתֵיהּ דְאִיהִי רַחֵל, וְשִׁמְשׁ שְׁמוּשָׁא בְּהַ, וְהָיָא טַפָּה קְדָמִיתָא דְיַעֲקֹב הוּת, דְכְּתִיב כְּחִי וְרֵאשִׁית אוֹנִי, וְסַבַּר דְאִיהִי רַחֵל. קוּדְשָׁא בְּרִיךְ הוּא דְאִיהוּ גְלִי עֲמִיקָתָא וּמִסְתְּרָתָא, וְיַדַּע מָה בְּחֻשׁוֹכָא, סְלִיק הַהוּא רְעוּתָא לְאֲתֵרֵיהּ, וּבְכִירוּתָא דְרֵאוּבֵן אֲסַתְלַק לְיוֹסֵף. מָאי טַעְמָא, מְשוּם דְהָא דְרַחֵל הוּת, הָיָא טַפָּה קְדָמִיתָא דְנִפְקַת מִיַּעֲקֹב, וּבְגִין דְהוּת דִּילָהּ, הַהוּא בְּכִירוּתָא מִמֶּשׁ דְרֵאוּבֵן, יֵרִית יוֹסֵף, וְרַחֵל יֵרְתָה לְהַהוּא דִּילָהּ.

263. This is the secret reason why Reuven did not receive a name like the other sons but simply Reuven, namely Reu ven (see, a son), a son, not known by name. Leah therefore did not call him 'my son', naming him 'Reu veni' (Eng. 'see, my son'), for she knew what had happened, THAT YA'AKOV'S THOUGHTS WERE WITH RACHEL AND NOT WITH HER.

263. וּבְגִין כֵּן, רְזָא דְמַלְהָ, לֹא אֲסַתְלַק רֵאוּבֵן בְּשִׁמָּא כְּשָׂאָר שְׁבַטִין, אֲלֵא רֵאוּבֵן, כְּלוּמַר חָמוּ בַר: רֵאוּ בֵּן סָתָם, וְהָיָא בֵּן לֹא אֲתִידַע שְׁמֵיהּ, וְעַל דָּא לֹא קָרִיא לֵאָה בְּנֵי בְּהַאי שְׁמָא, וְלֹא אֶקְרִי רֵאוּ בְּנֵי, דְהָא לֵאָה יַדַּעַת עוֹבְדָא.

264. We learned it is known to the Holy One, blessed be He, that Ya'akov did not mean to sin by COMING INTO LEAH AND THINKING OF RACHEL, and that he never knowingly thought of another woman at that time, like the wicked men in the world. It is therefore written, "Now the sons of Ya'akov were twelve" (Bereshheet 35:23), for the sons of the other wicked men in the world, who act in this way, are called by another name; NAMELY CHANGED CHILDREN, which is known to the friends. He therefore "called his son Yosef," his own son from the beginning, REUVEN'S BIRTH, and his son in the end.

264. וְתַנִּינָן, גְּלִי קָמִי קוּדְשָׁא בְּרִיךְ הוּא, דְיַעֲקֹב לֹא רְעוּתֵיהּ לְמִיחָב קָמִיָּה בְּהַאי, וְלֹא אֲסַתְבְּל בְּרְעוּתָא בְּאֲתַתָּא אַחְרָא בְּהַהוּא שְׁעָתָא, כְּשָׂאָר חֲטִיבֵי עֲלָמָא, וְעַל כֵּן כְּתִיב וְיִהְיוּ בְּנֵי יַעֲקֹב שְׁנַיִם עָשָׂר, דְהָא בְּנִיּוּהוּ דְשָׂאָר חֲטִיבֵי עֲלָמָא, דְעֹבְדִין הַהוּא עוֹבְדָא, בְּשִׁמָּא אַחְרָא אֶקְרוּן. וְהָא יַדַּעַת מַלְהָ דָּא לְגַבִּי חַבְרִיא, וּבְגִינֵי כֵּן וְיַקְרָא לְבָנוּ לְיוֹסֵף, בְּנוּ מִמֶּשׁ, מְשִׁירוּתָא וְסִימָא בְּנוּ הוּהוּ.

265. We learned that Rabbi Yosi said: What did Ya'akov use to make Yosef swear? It is written "Put, I pray you, your hand under my thigh." HE ANSWERS: HE MADE HIM SWEAR by the sign of the covenant, which was stamped upon his flesh, for the patriarchs assigned it more importance than everything else, and the covenant is the secret of Yosef. TO WIT, YOSEF IS THE SECRET OF THE ATTRIBUTE OF THE RIGHTEOUS YESOD, OF WHICH HE IS A CHARIOT.

266. Rabbi Shimon said: It is written of Avraham and Ya'akov, "Put, I pray you, your hand under my thigh," in the place alluded to by the Holy Name, which emits holy seed, THE SEED of faith, into the world. It is not written in connection to Yitzchak: "PUT, I PRAY YOU, YOUR HAND UNDER MY THIGH," since Esav issued from him.

267. Another reason it is written: "Put, I pray you, your hand under my thigh...bury me not, I pray you, in Egypt." Ya'akov said to Yosef, Swear to me by this holy impression, which emitted holy and faithful seed into the world and was always kept from being defiled, that it will never be buried among the unholy who did never keep it, of whom it says, "Whose flesh is the flesh of asses, and whose issue is the issue of horses" (Yechezkel 23:20).

268. It may be said that Yosef guarded his covenant more than everyone else, but why was he buried among them IN EGYPT? HE REPLIES: We have learned that it is written, "The word of Hashem came to Yechezkel the priest, the son of Buzi, in the land of Casdim by the river K'var" (Yechezkel 1:3). Yet we learned that the Shechinah does not dwell outside the land of Yisrael. Why was she revealed there? HE ANSWERS: It is written "by the river K'var," FOR WATER CANNOT BE DEFILED, UNLIKE THE LAND OF NATIONS. It is also written: "And the hand of Hashem was there upon him" (Ibid.), WHICH IS THE SHECHINAH. Here too, Yosef's coffin was thrown into the water. The Holy One, blessed be He, said: If Yosef will be gone from here, the exile will not be carried out, FOR YISRAEL WILL NOT BE ABLE TO TOLERATE IT. His burial place will then be in an undefiled place, and the children of Yisrael will endure the exile.

269. We learned that Rabbi Yosi said: Ya'akov saw that the Holy Throne was fitted in every way by the patriarchs, AVRAHAM AND YITZCHAK ON RIGHT AND LEFT, AND HE IN THE CENTER. YA'AKOV said to himself, If he is to be buried here IN EGYPT, how will the body be attached to the patriarchs? Even the cave where he was to be buried is called Machpelah (from the term for 'double'), for in every thing it is double, TO THE RIGHT AND TO THE LEFT, both double and single. TO WIT, THEY ARE IN NEED OF A THIRD ONE TO BALANCE BETWEEN THEM. The cave too is both double and single, AVRAHAM AND YITZCHAK BEING ON THE RIGHT AND LEFT, AND YA'AKOV BETWEEN THEM.

265. תַּאנָּא, א"ר יוֹסִי, בְּמָה אוֹמֵי לִיהּ יַעֲקֹב לְיוֹסֵף, דְּכָתִיב שִׁים נָא יָדְךָ תַּחַת יָרְכִי. אֲלָא בְּהוּא אַתְּ קַיִמָּא, דְּהוּה רְשִׁים בְּבִשְׂרִיהּ, דְּדָא חֲשִׁיבוּתָא דְּאַבְהֵן יְתִיר מִכְּלָא, וְהָאֵי בְּרִית, רְזָא דְּיוֹסֵף אִיהוּ.

266. אר"ש, באברהם וביעקב, כתיב, שים נא ירך תחת ירכי, בהוא אתר דרמיזא בשמא קדישא, ואפיק זרעא קדישא מהימנא לעלמא. בוצחק לא כתיב, בגין דנפיק מניה עשו.

267. תו, מ"ט הכא, שים נא ירך תחת ירכי אל נא תקברני במצרים. אלא אמר ליה יעקב ליוסף, בהאי רשימא קדישא אומי לי, דאפיק זרעא קדישא מהימנא לעלמא, ואתנטיר, ולא אסתאב לעלמין, דלא יתקבר בין אינון מסאבין, דלא נטרו ליה לעלמין, דכתיב בהו, אשר בשר חמורים בשרם וזרמת סוסים זרמתם.

268. ואי תימא, הא יוסף דנטיר ליה על כלא, אמאי אתקבר בינייהו. אלא תנינן, כתיב היה היה דבר ה' אל יחזקאל בן בוזי הנהן בארץ בשדים על נהר כבר, והא תנינן, דשכינתא לא שריא אלא בארעא דישראל, אמאי הכא שכינתא. אלא על נהר כבר כתיב, וכתיב ותהי עליו שם יד ה'. אוף הכא, יוסף במיא אתרמי ארונא דיליה, אמר קודשא ברין הוא, אי יוסף אסתלק מהכא, גלותא לא אתקיים, אלא תהא קבורתיה באתר דלא יסתאב, ויסבלון בני ישראל גלותא.

269. תַּאנָּא, אַמְר רַבִּי יוֹסִי, חֲמָא יַעֲקֹב, דְּהָא בְּכָלֵא אַתְתַּקֵּן לְכַרְסֵיָא קַדִּישָׁא בְּאַבְהֵן, אַמְר, אִי הָכִי יִתְקַבֵּר, הִיךְ גּוֹטָא דָּא אַחִידָא בְּאַבְהֵתָא, וְאַפִּילוּ מְעֵרְתָא דְּאַתְקַבֵּר תַּמָּן אַקְרִי כְּפִילְתָא, בְּגִין דְּכָל מְלָה דְּכְפִילְתָא הוּא תְרִין וְחַד, אוֹף מְעֵרְתָא תְרִין וְחַד.

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270. Come and see: The patriarchs merited to be buried in the cave of the Machpelah together with their spouses, Ya'akov was buried with Leah. Why was Rachel not buried with him, especially when it says, "And Rachel was barren (Heb. akarah)" (Bereshheet 29:31), which is an indication that she was the foundation (Heb. akarah) of the house? HE ANSWERS: Leah had more right FOR YA'AKOV since she bore six tribes into the world from the holy stock. Thus, she was given to him as his spouse in the cave.

271. Rabbi Yehuda said: Leah used to stand every day by the highway and weep for Ya'akov, THAT HE WOULD MARRY HER, for she heard he was righteous. She thus prepared herself through prayer. It says, "And Leah's eyes were weak" (Bereshheet 29:16), since she rose early and sat by the highway to pray.

272. Rachel never went to the highway TO ASK TO BE MARRIED TO YA'AKOV, LIKE LEAH DID. For this Leah was privileged to be buried with him, and Rachel is by the highway, buried there. This is the meaning of the words "And as for me, when I came from Paddan, Rachel died by me." What is "by me"? It means "because of me in the land of Cna'an on the way." Because of me, she died on the way, for she never went out for my sake TO PRAY like her sister.

273. Since Leah went and wept by the highway for Ya'akov, she merited to be buried with him. Rachel, who did not want to go out to pray for him, was therefore buried by the highway. The secret of this matter is that the one is disclosed and the other undisclosed.

274. Come and see: The righteous Leah shed many tears in order to be the portion of Ya'akov instead of that of the evil Esav. Hence, we learned that any man who sheds tears before the Holy One, blessed be He, even if punishment was already given, will have the verdict annulled, and the punishment will not have any effect upon him. Whence do we know that? From Leah, for it was decreed that Leah would be in the portion of Esav, but through her prayer she was married to Ya'akov, and not to Esav.

275. Rabbi Chiya said: "And I will lie with my fathers..." Rabbi Yitzchak opened the discussion with the verse, "What profit has a man of all his labor wherein he labors under the sun?" (Kohelet 1:3). We have studied several times the words of Solomon, and they do not seem to be understood, for all his words should be read with wisdom.

270. ותא חזי אבהתא זכו לאתקברא תמן, אינון זווגייהו. ועקב הוא ולא, מ"ט רחל לא, והא כתיב ורחל עקרה, דאיהי עקרא דביתא. אלא, לאה זכתה ביה, לאפקא שית שבטין, מגזעא קדישא בעלמא יתיר, ובגיני כך, אתייהבת עמיה לזוגא במערתא.

271. א"ר יהודה לאה כל יומהא, הות בפרשת אורחין קיימא, ובכת בגיניה דיעקב, כד שמעת דאיהו צדיקא, וצלותא אקדמת ליה, והיינו דכתיב ועיני לאה רכות, כמה דאוקימנא, דמקדמת ויתבת בפרשת אורחין למשאל.

272. רחל לא נפקת לאורחין לעלמא. בגיני כך זכתה לאה לאתקברא עמיה. ורחל קיימת קבורתה בפרשת אורחין ואתקברת תמן, הה"ד ואני בבאי מפרן מתה עלי רחל, מהו עלי. עלי ודאי, כלומר בגיני, בארץ כנען בדרך: בגיני מיתת בדרך, דלא נפקת בגיני לעלמין באחתה.

273. בג"כ, לאה דנפקת ובכת בפרשת אורחין בגיניה דיעקב, זכתה לאתקברא עמיה. רחל דלא בעאת למיפק ולמשאל בהדיה, בג"כ קבורתה בפרשת אורחין. ורזא דמלה, הא אוקימנא ואתמר, דא באתגליא, ודא באתכסיא.

274. ותא חזי, דתניא, דמעין סגיאיין שדיאת ההיא צדקת לאה, בגין למהוי חולקיה דיעקב, ולא בההוא רשע דעשו, והיינו דתנינן, כל בר נש, דאושיד דמעין קמיה דקודשא בריך הוא, אע"ג דאתגזר עליה עונשא, יתקרע, ולא יכיל ההוא עונשא לשלטאה ביה. מנלן, מלאה, דהא לאה אתגזר למהוי חולקא דעשו, והיא בבעותא אקדימת ליה ליעקב, ולא אתייהיבת ליה לעשו.

275. אמר רבי חייא, ושכבתי עם אבותי וגו'. רבי יצחק פתח ואמר, מה יתרון לאדם בכל עמלו שיעמל תחת השמש. בכמה אתר אתמר דאסתכלנא במלוי דשלמה ואתחזי מלוי סתימין, אבל בלהו מלוי דשלמה, בלהו אקרונ בחכמתא.

Here we learn that during the days of King Solomon, the Malchut grew, was blessed, and attained fullness. Consequently, the wisdom of Solomon excelled that of the children of the east, who inherited their wisdom from Avraham, derived from the lower Crowns. Hadar was the only king of the east country who endured because he was composed of both male and female and he maintained the Malchut. There follows a description of the awesome form of Malchut [Female Principle] and her son Matatron, the son of Yered. We learn that the comets fastened to the hairs of the moon are the scourge by which the world is sentenced, and the nails of the Female Principle write and record the transgressions of men under strict judgment. Finally, Rabbi Chiya comments on the verse, "What profit has a man of all his labor"

The Relevance of this Passage

The wisdom of King Solomon shines into our physical world [Malchut], helping mankind achieve its final correction. Solomon's wisdom is founded upon the Three Column System, whereas the spiritual teachings of the East are based upon Two Column System, such as Yin and Yang. The third and Central Column creates resistance between the two positive and negative columns of energy, like a filament in a light bulb--that generates spiritual Light for the entire planet. This Light shines forth in this passage and helps sweeten judgments decreed against mankind.

276. We studied the verse, "And Solomon's Wisdom excelled" (I Melachim 5:10). During the days of King Solomon, the moon, NAMELY THE NUKVA, was in her fullness. Hence it is written, "And Solomon's Wisdom excelled the Wisdom of all the children of the east country." Regarding this, we learned who the children of the east were. It has already been explained. Nevertheless, the wisdom of the children of the east is the Wisdom they inherited from Avraham.

277. We learned: It is written, "And Avraham gave all that he had to Yitzchak" (Beresheet 35:5). HE ASKS: What was "all that he had" WHICH HE GAVE TO YITZCHAK? HE ANSWERS: It is supernal Wisdom, for he knew the name of the Holy One, blessed be He. This may be understood from the verse: "All that he had," for the supernal Wisdom is his, in the same way we learned of the daughter he had named Bakol (lit. 'in everything'), THE SECRET OF THE NUKVA.

278. "But to the sons of the concubines, which Avraham had, Avraham gave gifts" (Beresheet 35:6). He gave them certain knowledge from the lower crowns and settled them in the east country. From this, the children of the east country inherited Wisdom, I.E. FROM THE LOWER CROWNS, as it is written: "The wisdom of all the children of the east country."

279. We learned that one day Rabbi Shimon came from Cappadocia to Lod. Rabbi Aba and Rabbi Yehuda came with him. Rabbi Aba was tired running after Rabbi Shimon who was mounted. He said: "They shall walk after Hashem, who shall roar like a lion" (Hoshea 11:10).

280. Rabbi Shimon dismounted and said to him: Indeed it is written, "Then I abode in the mountain forty days and forty nights" (Devarim 9:9). Surely wisdom does not settle upon man when he walks but when he just sits down. We have already explained why it says, "I abode (or: sat)" and now we should rest. They sat down.

276. דִּתְנִיָּא כְּתִיב, וְתָרַב חֲכָמַת שְׁלֹמֹה, בְּיוֹמוֹי דְּשְׁלֹמֹה מְלָכָא, קְיָימָא סִיְהָרָא בְּאַשְׁלָמוּתָא, וְהֵיִינוּ דְּכְתִיב, וְתָרַב חֲכָמַת שְׁלֹמֹה מִחֲכָמַת כָּל בְּנֵי קָדָם, תְּמֵן תְּנִינָן, מֵאֵן אֵינּוֹן בְּנֵי קָדָם, הָא אֹקְמוּהָ, אֲבָל חֲכָמַת בְּנֵי קָדָם, הִיא חֲכָמַתָּא דִּירְתוּ מֵאַבְרָהָם.

277. דִּתְנִיָּא כְּתִיב, וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק. מַאי אֶת כָּל אֲשֶׁר לוֹ. דָּא חֲכָמַתָּא עֲלָאָה דִּהוּהוּ יָדַע בְּשֵׁמָא קְדִישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא, וּמִשְׁמַע אֶת אֶת כָּל אֲשֶׁר לוֹ, דִּהוּהוּ דִּילִיָּהּ. בְּדִתְנִינָן בְּהֵיא בַת דִּהוּת לִיָּהּ לְאַבְרָהָם, וּבְכָל שְׁמָהּ.

278. וּלְבְנֵי הַפְּיִלְגָּשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מִתְּנֹת וּגְוִי. דִּיהֵב לָהּ. מִיִּלִּין יָדִיעָאן, בְּכַתְרִין תְּתַאֲוִן, וּבְאֵן אֶתְרָא אֲשֶׁרֵי לוֹן, אֶל אֶרֶץ קָדָם. וּמִתְּמֵן יָרִיתוּ בְּנֵי קָדָם חֲכָמַתָּא, וְהֵיִינוּ דְּכְתִיב מִחֲכָמַת כָּל בְּנֵי קָדָם.

279. תְּאֵנָא יוֹמָא חַד הוּהוּ אֶתִּי רַבִּי שְׁמַעוֹן מְקַפּוּטְקִיָּא לְלוֹד, וְהוּהוּ עֵמִיָּה ר' אַבָּא, וְר' יְהוּדָה, ר' אַבָּא הוּהוּ לְאִי, וְהוּהוּ רְהִיט אֲבַתְרִיָּה דִּר' שְׁמַעוֹן, דִּהוּהוּ רְכִיב, אֲמַר רַבִּי אַבָּא, וְדַאי אַחְרֵי ה' יִלְכוּ בְּאַרְיָה וְשֹׁאֵג.

280. נַחַת ר' שְׁמַעוֹן, א"ל, וְדַאי כְּתִיב, וְאָשַׁב בְּהַר אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה, וְדַאי חֲכָמַתָּא לָא מְתִישְׁבָּא, אֶלָּא כַּד ב"נ יָתִיב, וְלֹא אֲזִיל, אֶלָּא קָאִים בְּקִיּוּמֵיהּ. וְהָא אֹקְמִנָא מְלִי עַל מַה כְּתִיב וְאָשַׁב. הֲשָׂתָא בְּנִיחָא תְלִינָא מִיִּלְתָּא. יִתְבוּ.

281. Rabbi Aba said: It is written: "And Solomon's Wisdom excelled the Wisdom of all the children of the east country and all the Wisdom of Egypt." What is the Wisdom of Solomon, the Wisdom of Egypt and the Wisdom of the east country? He said to him, Come and behold: we have explained in several places in regard to the name of the moon, NAMELY THE NUKVA. When it is blessed by all THE SFIROT, it is written "excelled." THIS WAS SAID in the days of Solomon, THE NUKVA grew and was blessed and reached her fullness.

282. We have learned that a thousand mountains grow GRASS before her, and she swallows them in one bite; a thousand great rivers she has, which she swallows in one gulp.

283. Her nails reach 1,070 directions, her hands hold four and twenty directions. None escapes her to the RIGHT side and none escapes her to the LEFT side, BUT THROUGH THE MIDDLE. Many thousands shields cling to her hairs.

284. A youth, whose height is from the top of the world to its bottom, NAMELY MATATRON, WHOSE HEIGHT IS FROM THE HEAD OF BRIYAH TO THE BOTTOM OF ASIYAH, comes from between her legs, NETZACH AND HOD OF THE NUKVA, clothed in sixty clubs of fire, BY WHICH HE DRIVES AWAY THE EXTERNALS SO THEY WOULD NOT CLING TO THE LEGS OF THE NUKVA. In this way, he is in charge over the lower beings of the four sides. This is the youth, who holds 613 upper keys on the side of Ima. All the supernal keys dangle from the sharp sword girded about his waist.

285. This youth is called Chanoch the son of Yered in the Braita, as it is written: "Train up (Chanoch) a youth in the way he should go" (Mishlei 22:6). It may be said it is written in the Mishnah, not in the Braita. Yet we explained it when studying the Mishnah, and this has been explained. They all looked into the same thing. Under HIS SHADE, the beasts of the field shall find shelter; NAMELY THE ANGELS OF YETZIRAH we learned of, like Supernal Holy Yisrael-NAMELY ZEIR ANPIN, called 'the son of his mother', BINAH. It is written, "For I was my father's son, tender and the only one in the sight of my mother" (Mishlei 4:3), and "Yisrael is my son, my firstborn" (Shemot 4:22), WHICH REFERS TO ZEIR ANPIN. Underneath ATZILUT, MATATRON is too called the son of his mother, THE NUKVA, as it is written "Yisrael was a youth, then I loved him" (Hoshea 11:1), WHICH REFERS TO MATATRON. He was named the son of Yered for several reasons, I.E., NOW TO SHAME HIM AND NOW TO RECOMMEND, as we have already explained. Yet come and behold: HERE WE SPEAK OF the very son of Yered (lit. 'descent'), for we have learned that the Shechinah descended to the earth by ten steps (Heb. yeridot), all of them explained by the friends. Underneath, several Living Creatures are standing; NAMELY THE ANGELS OF YETZIRAH, which are called the very beasts of the field.

281. אָמַר רַבִּי אַבָּא, כְּתִיב וְתָרַב חֲכָמַת שְׁלֹמֹה מִחֲכָמַת כָּל בְּנֵי קֶדֶם וּמִכָּל חֲכָמַת מִצְרַיִם. מֵאִי הִיא חֲכָמַת שְׁלֹמֹה. וּמֵאִי הִיא חֲכָמַת מִצְרַיִם. וּמֵאִי הִיא חֲכָמַת כָּל בְּנֵי קֶדֶם. א"ל תָּא חֲזֵי בְּכֻמָּה אֲתָר אֻקְמוּהָ בְּהוּא שְׁמָא, דְּסִיְהֵרָא כַּד אֲתַבְּרָכָא מִכְּלָא, כְּתִיב וְתָרַב. בְּיוֹמוֹי דְּשְׁלֹמֹה, דְּאֲתַרְבִּיאת וְאֲתַבְּרַת וְקִימָא בְּאַשְׁלֻמוּתָא.

282. וְתַנְיִנָן, אֵלֶּף טוּרִין מִתַּרְבְּרִין קָמָה, וְכֻלְהוּ נְשִׁיבָא חַד הוּוּ לְקָמָה. אֵלֶּף נְהַרִין סְגִיָּאִין לָהּ, וּבְגַמְיַעָא חַדָּא גַּמְעָא לֹון.

283. טוּפְרָהָא מֵאַחַדָּא לְאַלְפָּה וְשִׁבְעִין עֵיבֵר. יְדָהָא אַחִידָן, לְאַרְבַּע וְעֶשְׂרִין אֵלֶּף עֵיבֵר, לִית דְּנַפִּיק מִנָּה לְסֵטֵר הַאי, וְלִית דְּנַפִּיק מִנָּה לְסֵטֵר אַחְרָא. כְּמָה וְכְמָה אֵלֶּף תְּרִיסִין, מִתְּאֲחִדִין בְּשַׁעְרָהָא.

284. עוֹלִימָא, דְּאוּרְבִיָּה מְרִישָׁא דְעֵלְמָא, לְסִיּוּפֵי דְעֵלְמָא, נָפִיק בֵּין רַגְלָהָא, בְּשִׁתִּין פּוֹלְסֵי דְנוּרָא מִתְּלַבֵּשׁ, בְּגוּוּנֵי דָא אֲתַמְנָא עַל תְּתָאֵי מֵאַרְבַּע סְטֵרָהָא. דָּא אִיהוּ נֵעַר, דְּאֲחִיד שִׁית מָאָה וְתֵלַת עֶשְׂרִי מִפְתָּחִין עֲלָאִין, מְסִטְרָא דְאַמָּא, וְכֻלְהוּ מִפְתָּחִין עֲלָאִין, בְּשִׁנָּא דְחַרְבָּא דְחָגִיר בְּחַרְצִיָּה תְלִינָן.

285. הֵהוּא נֵעַר, קְרוּן לִיה חֲנוּךְ בֶּן יֶרֶד, בְּאִינוּן בְּרִייתֵי, דְכְתִיב חֲנוּךְ לְנֵעַר עַל פִּי דְרַבּוֹ. וְאִי תִימָא מִתְּנִיתִין הִיא, וְלֹא בְרִייתָא, בְּמִתְנִיתָא דִילָן אֻקְיָמָנָא מִיָּלִי, וְהָא אֲתַמֵּר, וְכֻלָּא מִלְתָּא חַדָּא אֲסַתְּבִלוּ. תְּחֻתִיָּה תְטַלֵּל חַיּוֹת בְּרָא, דְתַנְיָא, כְּמָה דְיִשְׂרָאֵל קְדִישָׁא עֲלָאָה, אֲקָרִי בֶּן לְאַמִּיָּה, דְכְתִיב כִּי בֶּן הָיִיתִי לְאַבִּי רַךְ וַיַּחֲדִיד לְפָנַי אִמִּי, וְכְתִיב בְּנֵי בְכוּרֵי יִשְׂרָאֵל, הֵכִי נָמִי לְתַתָּא, דָּא אֲקָרִי נֵעַר לְאַמִּיָּה, דְכְתִיב כִּי נֵעַר יִשְׂרָאֵל וְאוֹהֲבֵהוּ, וּבְכֻמָּה גּוּוּנִין אֲקָרִי בֶּן יֶרֶד, וְהָא אֻקְיָמָנָא. אֲבָל תָּא חֲזֵי בֶּן יֶרֶד מִמֶּשׁ, דְתַנְיִנָן, עֶשְׂרִי יְרִידוֹת יֶרֶדָה שְׁכִינָה לְאַרְעָא, וְכֻלְהוּ אֻקְמוּהָ חֲבֵרִיָּא וְאַתְמֵר. וְתַחֲוֹת הַאי, כְּמָה חַיּוֹתָא קְיָיִמִין, דְּאֲקָרוּן חַיּוֹת בְּרָא מִמֶּשׁ.

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286. Under these Living Creatures are fastened the hairs of the moon, THE NUKVA, called the comets (Heb. Shevet), a very scourge (Heb. Shevet); TO WIT, THEY ARE CONSIDERED THE SCOURGE WITH WHICH THE WORLD IS SENTENCED. THEY ARE DIVIDED INTO the accusers, the weighty, those of STRICT Judgment, and the impudent. They are all called hairy. Her hands and feet hold on to it like a mighty lion holding its prey, of which it says "and tears in pieces, and none can deliver" (Michah 5:7).

287. Her nails are the ones who call to mind the sins of men, who write and record their transgression under strict judgment. Of this says the verse: "The sin of Yehuda is written with a pen of iron, and with the point of a diamond" (Yirmeyah 17:1). What is the diamond? HE ANSWERS: That which imprints and carves the stone, and hews in it on all sides.

288. The filth of the nails REFERS TO those who do not cleave to the body of the King, THE CENTRAL COLUMN, BUT CLEAVE TO THE LEFT and suck from the side of defilement when the moon is diminished, TO WIT, WHEN THE ABUNDANCE THEN DRAWN FROM THE NAILS PASSES TO THE SIDE OF DEFILEMENT, AND CONSIDERED THE FILTH OF THE NAILS.

289. Since King Solomon inherited the moon at her fullness, THE NUKVA IN GREATNESS, he ought to inherit her when she is defective. He therefore strove to know about the spirits and demons, in order to receive the moon, THE NUKVA, in all her aspects.

290. In the days of King Solomon, the moon shone from all the grades, as it is written: "And Solomon's Wisdom excelled (also: 'increased')," meaning that it was greater than the Wisdom of all the children of the east country SINCE IT WAS INCLUDED WITHIN THE NUKVA, AND ALSO THE WISDOM OF EGYPT WAS COMPRISED IN IT AND THE WISDOM OF THE CHILDREN OF THE EAST. This is a supernal secret, in accordance with the verse, "And these are the kings that reigned in the land of Edom" (Bereshheet 36:31). They were all called the children of the east country. None of them endured except he who was comprised of male and female, who was called Hadar. For it says, "And Hadar reigned in his place...AND HIS WIFE'S NAME..." (Ibid. 39). BUT NO WOMAN WAS MENTIONED IN RELATION TO THE OTHER KINGS.

291. We have learned that though the Nukva was maintained BY KING HADAR, she nevertheless did not illuminate wholly until the time of King Solomon, who was worthy of her, as we explained, for his mother was Bat-sheva (lit. 'daughter of seven,') TO WIT, THE NUKVA WAS CALLED IN HER GREATNESS DAUGHTER OF SEVEN, SINCE SHE INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN, BEING HIS MOTHER. HE WAS THEREFORE WORTHY OF INHERITING HER IN HER DAYS OF GREATNESS.

286. תַּחֲוֹת אֵינוֹן חַיּוֹתָא, מִתְאַחֲדִין שְׁעָרָא דְסִיְהָרָא, דְאֶקְרוֹן כְּכַבֵּיִא דְשֶׁרְבִיטָא, דְשֶׁרְבִיט מִמֶּשׁ, מְאִרֵי דְמִרְדִּין, מְאִרֵי דְמִתְקַלָּא, מְאִרֵי דְקִשְׁיֹו, מְאִרֵי דְחוּצְפָא. וְכִלְהוּ אֶקְרוֹן מְאִרֵי דְאַרְגֻּוֹנָא, יִדְהָא וְרַגְלָהָא אַחֲדִין בְּהָא, בְּאִרְיָה תְקִיפָא דְאַחֲדִי עַל טְרַפְיָה, וְע"ד כְּתִיב וְטָרַף וְאִין מְצִיל.

287. טוּפְרָהָא: כָּל אֵינוֹן דְאֶדְרְכִין חוּבֵי בְנֵי נֶשָׂא, וְכְתִבִין וְרִשְׁמִין חוּבֵייהוּ, בְּתִקְיַפּוּ דְדִינָא קִשְׁיָא, וְע"ד כְּתִיב חֲטָאת יְהוּדָה כְּתוּבָה בְּעֵט בְּרִזְל בְּצַפּוֹרֶן שְׁמִיר. מַהוּ שְׁמִיר. הֵהוּא דְרִשִׁים וְנָקִיב אַבְנָא, וּפְסִיק לָהּ לְכָל סְטָרָא.

288. זוּהֵמָא דְטוּפְרָהָא: כָּל אֵינוֹן דְלָא מִתְדַבְּקִין בְּגוּפָא דְמַלְכָא, וְיִנְקִין מִסְטָרָא דְמִסְאֲבוּתָא, כְּד שְׂאִרֵי סִיְהָרָא בְּפִגְיָמוּ.

289. וּבְגִין דְשִׁלְמָה מַלְכָא יִרְתָא לְסִיְהָרָא בְּשִׁלְמוּתָא, בְּעֵי לִירְתָא לָהּ בְּפִגְיָמוּתָא, וְע"ד אֲשֶׁתִּדֵּל לְמִידַע, בְּדַעְתָּא דְרוּחִין וְשִׁרְיָן, לְמִירַת סִיְהָרָא בְּכָל סְטָרָא.

290. וּבִיוֹמוּי דְשִׁלְמָה מַלְכָא, בְּכֹלָא אֲתַנְהִיר סִיְהָרָא, הֵה"ד וְתַרְבַּ חֲכֻמַּת שְׁלֹמָה, וְתַרְבַּ דִּיִּיקָא. מִחֲכֻמַּת כָּל בְּנֵי קֶדֶם, רִזָּא עֲלָאָה הוּא, כְּמָה דְכְתִיב, וְאֵלֹהֵי הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם וְגו'. וְאֵלִין אֶקְרוֹן בְּנֵי קֶדֶם, דְכִלְהוּ לָא אֲתַקְיִימוּ, בְּר מַהֵאֵי דְכִלְיָא דְכֹר וְנוֹקְבָא, דְאֶקְרִי הֶדֶר, דְכְתִיב וַיִּמְלוֹךְ תַּחֲתָיו הֶדֶר וְגו'.

291. וְתַנָּא, דְאֵע"ג דְאֲתַקְיִימַת, לָא אֲתַנְהִירַת בְּאֲשִׁלְמוּתָא, עַד דְאֲתָא שְׁלֹמָה, דְאֲתַחֲזִי לְקַבְּלָהָא, כְּמָה דְאֻקְיָמָנָא, דְבַג"כ אֲמִיָּה בַת שֶׁבַע הוּת.

292. "And all the Wisdom of Egypt." This is the lower Wisdom called 'the maid behind the millstones.' The Wisdom of Solomon included everything, the Wisdom of the children of the east country together with the Wisdom of Egypt. Rabbi Aba said: Blessed be the Merciful One, that I have asked about it, and so merited all these words. Rabbi Shimon said: I have explained this subject, and we already interpreted it.

292. וּמְכַל חֲכָמַת מִצְרַיִם: דָּא חֲכָמָה תַּתְּאָה, דְּאִקְרִי שְׂפָחָה דְּבִתְרָ רִיחָא, וְכֹלָא אֲתַבְּלִילַת הָאִי חֲכָמָה דְּשַׁלְמָה, חֲכָמַת בְּנֵי קָדָם, וְחֲכָמַת מִצְרַיִם. א"ר אָבָא, בְּרִיךְ רַחֲמֵנָא, דְּשָׂאִילָנָא קַמְךָ מְלָה דָּא, דְּהָא בְּכַל הַיּוֹמִי זְכִינָא. אָמַר ר"ש, מְלִין אֲלִין, הָא אֻקְיָמָנָא לֹון, וְהָא אֲתַמְרוּ.

293. We learned: "What profit has a man of all his labor wherein he labors." One may say that this is true also for laboring in the Torah. Yet it is said "wherein he labors under the sun," and the labor in the Torah is different by being above the sun, OF THE SUPERNAL ONE. Rabbi Chiya said: This is true also for the Torah, THE WORDS "WHAT PROFIT..." if it is done for the sake of people or to gain respect. Of this, it is said "under the sun," for this study of the Torah does not ascend. We learned that Rabbi Elazar said: Even if a man lives to a thousand years, on the day he departs from the world, it would seem to him as if he lived but one day.

293. תָּאנָא, מַה יִתְרוֹן לְאָדָם בְּכָל עֲמָלוֹ, יְכוּל אָף עֲמָלָה דְּאוּרִייתָא, ת"ל שִׁיעֲמוּל תַּחַת הַשֶּׁמֶשׁ. שְׂאֵנִי עֲמָלָה דְּאוּרִייתָא, דְּלַעִילָא מִן שְׂמֶשׂא הוּא. רַבִּי חִיָּיא אָמַר, אָף עֲמָלָה דְּאוּרִייתָא, דְּאִיהוּ עֲמַל בְּגִינְיֵהוּן דְּבְנֵי נְשָׂא, אוּ בְּגִין יִקְרָא דִּילֵיהּ, הָאִי תַּחַת הַשֶּׁמֶשׁ כְּתִיב, דְּהָא לֹא סָלִיק לַעִילָא. תְּנִינָא אָמַר ר' אֶלְעָזָר, אָפִילוּ אִי ב"נ קָיִים אֶלְף שָׁנִין, הֵהוּא יוֹמָא דְּאֲסַתְלַק מֵעֲלָמָא, דְּמִי לִיהּ כְּאִילוּ לֹא אֲתַקְיָים בְּר' יוֹמָא חַד.

31. "And I will lie with my fathers"

Rabbi Yehuda begins by explaining the significance of each day with or without sin for the individual. We learn that if man sins and repents, that day returns to its place. However, if he does not repent, that day ascends to bear testimony to this sin, then descends, joins with the spirit outside, and brings evil to that man. At the end of his days, man's soul is clothed with the days in which he did not sin. If there are none, he is sentenced to Gehenom, wherein he is punished two days for each day of sin.

We learn that Adam repented for his great sin, although he did not completely repair the damage his sin caused. Therefore, the Lord accepted his repentance and clothed him with garments that were not made from his days. In contrast, Avraham wore a complete raiment of glory when he departed this world, since he merited it. Ya'akov also merited to be clothed in his own days. Indeed, his garments were scented with the perfume of the Female Principle, as signified by the verse, "And he smelled the smell of his garments" Rabbi Elazar then explains to Rabbi Yehuda that three garments are made for man from his days. These are worn by the Ruach, the Neshamah, and the Nefesh. Rabbi Elazar explains the relationship between, and the significance of, these bodies.

Rabbi Shimon directs the final portion of the discussion. He says that the companions of Bavel listen and learn from him, but do not share these matters with others. The reason for this, we are told, is that they are outside the Holy Land and do not draw from Holiness. Rabbi Shimon then warns us of the time when people abandon the study of the Torah and the scrolls are moved. Without the wisdom of the scholars and without the righteous to arouse the souls to pray for the living, the people of the world will be punished by the accusers-- unless all people do penance for their sins. Rabbi Yehuda explains that when the world is in distress and is in need of mercy, the scroll of the Torah must be stirred. Then, the Nefesh informs the Ruach, the Ruach the Neshamah, and lastly, the Neshamah informs the Holy One. The Lord then draws the crystal dew to flow upon the sleeping patriarchs who join in and pray for the world. Only then does the Lord have mercy on the world.

The Relevance of this Passage

Each day in our lives presents us with opportunities to fulfill our personal spiritual mission in life and complete our transformation. Unfortunately, most people fail to realize the meaning of life and the purpose of their existence. Each lost opportunity creates a negative blockage that diminishes and dims the Light of The Creator in our lives. It is within this expanding darkness that turmoil, hardship, pain, and suffering are born. Thus, it behooves a man to awaken to the spiritual truths of his existence, so that he may develop himself spiritually. This passage ignites that awareness in our consciousness. It helps to remove the negative blockages and darkness created by our lack of action in previous times, while arousing penitence in our hearts for our unkind behavior. Moreover, the Light of the Torah is set aflame, drawing to us both mercy and protection.

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294. "And I will lie with my fathers." Happy is the portion of the patriarchs, for the Holy One, blessed be He, made them into a Holy Chariot, and desired to be crowned with them. Hence it is written, "Only in your fathers Hashem took delight..." (Devarim 10:15). Rabbi Elazar said: Ya'akov knew that he was to be crowned by his fathers for they would be crowned with him, and he with them. We learned regarding the engraved letters that Shin has three knots, two knots on both sides, RIGHT AND LEFT, and one knot that binds them together, THE MIDDLE ONE. This we learned from the verse: "And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:28), that the knot in the middle is attached to the RIGHT side and the LEFT side. Hence it says, "And I will lie with my fathers."

295. "And I will lie with my fathers." Rabbi Yehuda opened the discussion with the verse, "Hear, O deaf; and look, O blind, that you may see" (Yeshayah 42:18). "Hear, O deaf" refers to the men who neither listen to the words of the Torah, nor open their ears to hearken the precepts of their Master. The blind are those who do not look to know wherefore they live. For every day, a crier comes and proclaims, yet no one pays attention.

296. We have learned that man's days already exist from the day he was born into the world, FOR THEY ARE REAL ILLUMINATIONS, FROM WHICH MAN'S DAYS ARE DRAWN. They go about the world and descend to warn man, each day in its turn. When the day comes to warn the man, yet the man commits a sin on that day, it ascends shamefacedly and bears testimony on him, and stands outside alone.

297. We have learned that after it was put to stand alone OUTSIDE, it sits and waits for the man to repent HIS SIN. If the man repented, the day returns to its place; but if he did not merit AND ATONE, the day descends, joins the spirit outside and comes back to his house, putting on the same appearance as the man to bring evil upon him. THE DAY sits with him in his house, and if he has the merit TO REPENT, it brings him good, but if not, it brings him evil.

298. In either case, when that man's days are accounted they are in want, and those are not numbered because of the sins. Woe to the man who diminished the number of his days before the holy King, and has no days above with which to be crowned in that world, to approach the holy King.

294. וְשִׁכְבְּתִי עִם אֲבוֹתַי, זָכָא חוֹלְקֵהוֹן דְּאַבְהֵתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא עֲבִיד לֹון רְתִיבָא קְדִישָׁא לְעִילָא, וְאַתְרַעֵי בְהוּ, לְאַתְעֵטְרָא עֲמֵהוֹן, הַה"ד רַק בְּאַבוֹתֵיךְ חֶשֶׁק ה' וְגו'. א"ר אֶלְעָזָר, יַעֲקֹב הוּא יָדַע, דְּהָא עֵטוּרָא דִּילִיָּה בְּאַבְהֵתִיהּ הוּא, דְּהָא עֵטוּרָא דְּאַבְהֵן עֲמִיהּ הוּא, וְהוּא עֲמֵהוֹן. וְעַל דָּא בְּאַתְוֹן גְּלִימִין תְּנִינָן, תְּלַת קְשָׁרִין, תְּרִין קְשָׁרִין חֵד מֵהָאֵי סְטָרָא, וְחֵד מֵהָאֵי סְטָרָא, וְחֵד דְּכֻלִּיל לֹון. וְדָא הוּא דְּתִנִּינָן, וְהַבְּרִיחַ הַתִּיכּוֹן בְּתוֹךְ הַקְּרָשִׁים מְבָרִיחַ מִן הַקְּצָה אֶל הַקְּצָה, וְהוּא קְשָׁרָא דְּבְּאַמְצַעִיתָא, אַחִיד לְהָאֵי סְטָרָא, וְלְהָאֵי סְטָרָא. וְעַל הָאֵי כְּתִיב, וְשִׁכְבְּתִי עִם אֲבוֹתַי וְדָאֵי.

295. וְשִׁכְבְּתִי עִם אֲבוֹתַי וְגו', רַבִּי יְהוּדָה פִּתַּח וְאָמַר, הַחֲרָשִׁים שָׁמְעוּ וְהַעֲוִרִים הִבִּיטוּ לְרֵאוֹת. הַחֲרָשִׁים שָׁמְעוּ, אֵלִין בְּנֵי נֶשָׂא, דְּלֹא צִיִּיתִין לְמַלּוּלֵי אוֹרֵייתָא, וְלֹא פִּקְחוּן אוֹדְנִיָּהוּ, לְמִשְׁמַע לְפִקּוּדֵי דְּמֵאֲרִיהוֹן. וְהַעֲוִרִים: דְּלֹא מְסַתְּפְלִין לְמַנְדַּע עַל מַה אֵינּוֹן קְיִימִין, דְּהָא בְּכָל יוֹמָא וְיוֹמָא כְּרוּזָא נְפִיק וְקָרִי, וְלִית מֵאֵן דִּישְׁגַּח.

296. דְּתִנִּינָא, אֵינּוֹן יוֹמִין דְּב"נ כִּד אֲתַבְּרִי, בְּהוּא יוֹמָא דְּנִפְק לְעֵלְמָא, בְּלָהוּ קְיִימִין בְּקִיּוּמֵיהוּ, וְאַזְלִין וְטָאֲסִין בְּעֵלְמָא, נַחְתִּין וְאַזְהֵרֵן לְב"נ, כָּל יוֹמָא וְיוֹמָא בְּלַחֲדוּדֵי, וְכִד הוּא יוֹמָא אֲתֵי, וְאַזְהֵר לִיָּה, וְכִד נֶשׁ עֲבִיד בְּהוּא יוֹמָא, חוּבָא קָמֵי מֵאֲרִיָּה, הוּא יוֹמָא סְלִיק בְּכַסּוּפָא, וְאַסְהִיד סְהֵדוּתָא, וְקָאִים בְּלַחֲדוּדֵי לְבָר.

297. וְתֵאנָא, בְּתַר דְּקָאִים בְּלַחֲדוּדֵי, יִתִּיב, עַד דְּבָר נֶשׁ עֲבִיד מְנִיָּה תְּשׁוּבָה. זָכָה, תָּב הוּא יוֹמָא לְאַתְרֵיהּ. לֹא זָכָה, הוּא יוֹמָא נַחִית, וְאַשְׁתַּתַּף בְּהוּא רוּחָא דְּלְבָר, וְתָב לְבִיתֵיהּ, וְאַתְתַּקֵּן בְּדִיוֹקְנֵיהּ דְּהוּא בֵּר נֶשׁ מִמֶּשׁ, בְּגִין לְאַבְאָשָׁא לִיָּה, וְדִיּוּר עֲמִיהּ בְּבִיתָא. וְאִית דִּיּוּרָא לְטַב אִי הוּא זָכִי. וְאִי לֹא, דִּיּוּרֵיהּ עֲמִיהּ לְבִישׁ.

298. בֵּין כֶּךָ וּבֵין כֶּךָ, אֲתַפְקֵדֵן אֵינּוֹן יוֹמִין וְחֲסָרִים, וְלֹא עֲאֵלִין בְּמִנִּינָא דְּאֵינּוֹן דְּאַשְׁתַּאֲרוּ. וְוִי לְהוּא בֵּר נֶשׁ, דְּגָרַע יוֹמוֹי קָמֵי מְלָכָא קְדִישָׁא, וְלֹא שְׂבִיק לְעִילָא יוֹמִין, לְאַתְעֵטְרָא בְּהוּ בְּהוּא עֵלְמָא, וְלְאַתְקַרְבָּא בְּהַדִּיּוּהוּ קָמֵי מְלָכָא קְדִישָׁא.

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299. Come and see: When his days come before the holy King, if the man who passed away from the world be righteous, he ascends and comes in with these days that are the raiments of glory which his soul is clothed in. For he merited these days, by not committing any sin therein.

300. Woe to the man who reduced the number of his days above. For when he is to don his days, the days he spoilt by his sins are missing from that garment, and he wears a defective costume. All the more so if they are many, THE DAYS WHICH WERE SPOILT, and that man has nothing to be clad in that world. Woe to him, woe to his soul, for he is sentenced to Gehenom on account of these days, days upon days; HE IS PUNISHED TWO days for every SINGLE day. When he departs from the world he finds no day in which to be clad, and has no garment or covering. Happy are the righteous, whose days are all stored with the holy King, and made into raiments of glory to don in the World to Come.

301. We have studied according to the secret of the Mishnah, the words, "And they knew that they were naked" (Bereshheet 3:7). They knew exactly that the raiment of glory made of the days was impaired, and no day was left in which to be clad. Hence it says, "Your eyes did see my unshaped flesh; for in your book all things are written, the days also in which they are to be fashioned" (Tehilim 139:16), WHICH ALLUDES TO ADAM. "The days...to be fashioned" FOR HIM TO WEAR, "and for it too there was one of them" (Ibid.), for he had none left in which to be clad. Then, Adam strove to repent and the Holy One, blessed be He, accepted his repentance and formed for him another vessel and garment, not made from his days BECAUSE HE DID NOT COMPLETELY REPAIR BY HIS ATONEMENT THE SIN OF THE TREE OF KNOWLEDGE. Hence it says, "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" (Bereshheet 3:21).

302. Come and see the merit of Avraham. It is written, "And Avraham... (lit.) came with days" (Bereshheet 24:1). Since he had the merit, when he departed from this world, he came with his own days and wore them. Nothing was lacking in that raiment of glory, as it says "came with days." Of Iyov it says, "Naked I came out of my mother's womb and naked I shall return there" (Iyov 1:21), for nothing was left for him to wear.

299. תָּא חַזִּי, כִּד קָרִיבוּ אֵינּוֹן יוֹמֵינָא קָמִי מַלְכָּא קְדִישָׁא, אִי הוּא זָכָא, הָאִי, בְּרֵשׁ דְּנַפְיָא מֵעֲלָמָא, סְלִיק וְעָאֵל בְּאֵינּוֹן יוֹמֵינָא, וְאֵינּוֹן לְבוּשֵׁי יִקְר, דְּמִתְלַבָּשָׁא בֵּיהּ נִשְׁמַתִּיהּ. וְאֵינּוֹן יוֹמֵינָא הוּו, דְּזָכָה בְּהוּ, וְלֹא חָב בְּהוּ.

300. וְוִי לְהֵהוּא דְּגָרַע יוֹמוֹי לְעֵילָא, דְּכִד בְּעָאן לְאַלְבָּשָׁא לִיהּ בְּיוֹמוֹי, אֵינּוֹן יוֹמֵינָא דְּפָגִים אִיהוּ בְּחֻבוּי, חֶסְרִין מֵהֵהוּא לְבוּשָׁא, וְאַתְלַבָּשׁ בְּמִנָּא חֶסְרָא. כ"ש אִי סָגִיאִין אֵינּוֹן, וְלֹא לְהוּו לִיהּ לְב"ג בְּמַה דְּאַתְלַבָּשׁ בְּהֵהוּא עֲלָמָא, כְּדִין וְוִי לִיהּ, וְוִי לְנַפְשִׁיהּ, דְּדִינֵינָא לִיהּ בְּגִיהֶנֶם, עַל אֵינּוֹן יוֹמֵינָא, יוֹמֵינָא עַל יוֹמֵינָא, יוֹמֵינָא עַל חַד תְּרִין. דְּכִד נַפְיָא מֵהֵהוּא עֲלָמָא, לֹא אֲשַׁכַּח יוֹמֵינָא דְּאַתְלַבָּשׁ בְּהוּ, וְלֹא הוּו לִיהּ לְבוּשָׁא בְּמַה דְּאַתְכַּסִּי. זָכָאִין אֵינּוֹן צְדִיקָא, דְּיוֹמֵיהוֹן כְּלָהוֹן טְמִירִין אֵינּוֹן לְגַבִּיהּ דְּמַלְכָּא קְדִישָׁא, וְאַתְעֵבִיד מְנִיְהוּ לְבוּשֵׁי יִקְר, לְאַתְלַבָּשָׁא בְּהוּ, בְּעֲלָמָא דְּאַתִּי.

301. תְּנִינָן בְּרִזָּא דְּמִתְנִיתִין, מֵאִי דְּכָתִיב, וַיִּדְעוּ בִּי עֵרוּמִים הֵם, וַיִּדְעָה יַדְעֵי מִמֶּשׁ, דְּהֵהוּא לְבוּשָׁא דְּיִקְר, דְּאַתְעֵבִיד מֵאֵינּוֹן יוֹמֵינָא, גָּרַע מְנִיְהוּ, וְלֹא אֲשַׁתָּאֵר יוֹמָא מֵאֵינּוֹן יוֹמֵינָא לְאַתְלַבָּשָׁא בֵּיהּ. הַה"ד גְּלַמִּי רָאוּ עֵינַיךָ וְעַל סַפְרֶךָ כָּלִם יִכְתְּבוּ. יָמִים יוֹצְרוּ. יָמִים יוֹצְרוּ וְדָאִי, וְלֹא אַחַד בְּהֵם, דְּהָא לֹא אֲשַׁתָּאֵר חַד מְנִיְהוּ לְאַתְלַבָּשָׁא בְּהוּ. עַד דְּאַשְׁתַּדֵּל אָדָם, וְעֵבֵד תְּשׁוּבָה, וְקוּדְשָׁא בְּרִין הוּא קָבִיל לִיהּ, וְעֵבִיד לִיהּ מֵאֵנָּא לְבוּשָׁא אַחֲרָנִין, וְלֹא מִן יוֹמוֹי, הַה"ד וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר וַיַּלְבִּישֵׁם.

302. תָּא חַזִּי, בְּאַבְרָהָם דְּזָכָה, מַה כְּתִיב בָּא בְּיָמִים, מְשׁוּם דְּזָכָה. כִּד אֲסַתְּלַק מֵהֵהוּא עֲלָמָא, בְּאֵינּוֹן יוֹמֵינָא מִמֶּשׁ דְּיִלְיָהּ, עָאֵל וְאַתְלַבָּשׁ בְּהוּ, וְלֹא גָרַע מֵהֵהוּא לְבוּשׁ יִקְר כְּלָוִם, דְּכָתִיב בָּא בְּיָמִים. בְּאִיּוֹב מַה כְּתִיב, וַיֹּאמֶר עָרוֹם יֵצְאֵתִי מִבֶּטֶן אִמִּי וְעָרוֹם אָשׁוּב שָׁמָּה, דְּהָא לֹא אֲשַׁתָּאֵר לְבוּשָׁא לְאַתְלַבָּשָׁא בֵּיהּ.

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303. We learned that happy are the righteous, whose days are clean FROM SINS and remain for the World to Come. Upon leaving THIS WORLD, they all join together and turn into a raiment of glory to be clothed in. In this raiment, they can be delighted with the pleasure of the World to Come. Through the garment, they will rise into the world AT THE RESURRECTION FROM THE DEAD. All those with a raiment will rise, as it says, "And they stand as a garment" (Iyov 38:14). Woe to the wicked in the world, whose days were diminished through sins, and nothing is left from them to be covered with when they leave this world.

304. We learned that the righteous who were privileged to don the raiment of glory made of their days, are crowned in that world by the same crowns the fathers were adorned with, from the river that flows and comes into the Garden of Eden. This is the meaning of the words: "And Hashem shall guide you continually, and satisfy your soul in drought" (Yeshayah 58:11). But of the wicked men in the world, who had not the merit to be dressed with the garment from their days, it says, "For he shall be like the juniper tree in the desert, and shall not see when good comes; but shall inhabit the parched places in the wilderness" (Yirmeyah 17:6).

305. Rabbi Yitzchak said: Happy is the portion of Ya'akov, who had the greatest faith, as it is written: "And I will lie with my fathers," for he deserved them, not another, to be clad in his own days and theirs.

306. Rabbi Yehuda said: It is written, "And he smelt the smell of his garments, and blessed him" (Bereshheet 27:27). HE ASKS: It says "his garments" while it should have been 'Esav's garments,' for the garments were not his but Esav's, as it is written: "And Rivkah took the best clothes of her eldest son, Esav" (Ibid. 15). Yet here it says "the smell of his garments," which means Ya'akov's.

307. HE ANSWERS: We have explained that "he smelt" means that he looked further and smelt the smell of his garments in the world of Truth, and then blessed him. Therefore it is written, "See, the smell of my son is like the smell of a field" (Bereshheet 27:27), the field of holy apple trees, THE NUKVA OF ZEIR ANPIN. He was saying: Since you deserve to wear these raiments of glory, "therefore the Elohim give you of the dew of heaven" (Ibid. 28). HE ASKS: Does this mean THAT THE DEW OF HEAVEN DEPENDS UPON THE RAIMENTS OF GLORY? HE REPLIES: Since the field of apple trees, WHICH RESEMBLES THE RAIMENTS OF GLORY IN SMELL, receives dew everyday from the place called heaven, ZEIR ANPIN, as it is written "the dew of heaven." HE THEREFORE SAID: SINCE YOU ARE WORTHY OF DONNING THE RAIMENTS OF GLORY, "ELOHIM GIVE YOU OF THE DEW OF HEAVEN."

303. תָּנָא, זָכָאִין אֵינּוֹן צְדִיקָא, דְּיוֹמֵיהוֹן זָכָאִין, וְאַשְׁתָּארוּ לְעֵלְמָא דְאַתִּי, וְכֵד נִפְקִין, מִתְחַבְרִין בְּלֵהוּ, וְאַתְעֵבִידוּ לְבוּשֵׁי יִקְר, לְאַתְלַבְּשָׁא בֵּיה, וּבִהְיוּא לְבוּשָׁא, זָכָאִין לְאַתְעֵגְנָא מֵעֵנוּגָא דְעֵלְמָא דְאַתִּי, וּבִהְיוּא לְבוּשָׁא, זְמִינִין לְאַחֲוִיא וּלְמִיקָם. וְכֹל אֵינּוֹן דְּאִית לְהוּ לְבוּשָׁא יְקוּמוֹן, הֵה"ד וְיִתְיַצְבוּ כְּמוֹ לְבוּשׁ. וְוִי לְאֵינּוֹן חַיִּיבֵי עֵלְמָא, דְּיוֹמֵיהוֹן בְּחֻבֵּיהוֹן חֲסְרִין, וְלֹא אֲשְׁתָּאֵר מְנִייהוּ, בְּמַה דְּאַתְבְּסִיין, כֵּד יִפְקוֹן מֵעֵלְמָא.

304. תָּאנָא, כֹּל אֵינּוֹן זָכָאִין, דְּזָכוּ לְאַתְלַבְּשָׁא בְּלְבוּשׁ יִקְר בְּיוֹמֵיהוֹן, מִתְעַטְרִין בִּיהוּא עֵלְמָא, מֵעַטְרוֹי דְּמִתְעַטְרוּ בְּהוּ אַבְהֵן, מִהְוּא נַחַל דְּנַגְיָד וְנִפְיָק לְגַנְתָּא דְּעֵרֶן, הֵה"ד וְנַחֲךָ ה' תְּמִיד וְהַשְּׁבִיעַ בְּצַחְצַחוֹת נִפְשָׁךְ וְגו'. וְאֵינּוֹן חַיִּיבֵי עֵלְמָא, דְּלֹא זָכוּ לְאַתְלַבְּשָׁא בְּלְבוּשָׁא דְּיוֹמֵיהוֹן, עֲלִייהוּ כְּתִיב וְהִיא כְּעֵרֶר בְּעֵרְבָה וְלֹא יִרְאֶה כִּי יָבֵא טוֹב וְשָׁכֵן חֲרִירִים בְּמַדְבָּר.

305. אָמַר רַבִּי יִצְחָק, זָכָאִה חוֹלְקִיה דְּיַעֲקֹב, דְּרַחֲצֵנוּ יְתִיר הוּא לִיה, דְּכְתִיב וְשָׁכַבְתִּי עִם אֲבוֹתַי. דְּאֶזְבִּי בְּהוּ וְלֹא בְּאַחְרָא. דְּאֶזְבִּי בְּהוּ, לְאַתְלַבְּשָׁא בְּיוֹמֵין דְּלִילִיה, וּבְיוֹמֵין דְּלֵהוֹן.

306. רַבִּי יְהוּדָה אָמַר, כְּתִיב וַיִּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ. בְּגָדָיו עָשׂוּ מִבְּעֵי לִיה. דְּהָא לֹא דִּירִיה הוּו, אֲלֵא דְעָשׂוּ הוּו הִנְהוּ בְּגָדִים, דְּכְתִיב וַתִּקַּח רִבְקָה אֶת בְּגָדֵי עָשׂוּ בְּנֵה הַגְּדוֹל הַחֲמוּדוֹת, בְּגָדֵי עָשׂוּ כְּתִיב, וְהִכָּא רִיחַ בְּגָדָיו, דְּיַעֲקֹב מִשְׁמַע.

307. אֲלֵא, הֲכִי אוֹקִימָנָא, וַיִּרַח: כְּלוּמַר, אֲסַתְבֵּל לְהֵלְאָה, וְאַרְח רִיחָא דְּלְבוּשׁוֹי דְּהוּא עֵלְמָא, כְּדִין בְּרַכִּיָּה. וְעַל דָּא כְּתִיב, רִאֵה רִיחַ בְּנֵי בְּרִיחַ שְׂדֵה, דָּא הוּא חֶקֶל דְּתַפּוּחִין קְדִישִׁין, אָמַר, הוּאִיל וְזָכִית בְּאֵינּוֹן לְבוּשֵׁי יִקְר, וַיִּתֵּן לָךְ הָאֱלֹקִים מִטֵּל הַשָּׁמַיִם, מֵאֵי מִשְׁמַע, בְּגִין דְּבִהְיוּא חֶקֶל דְּתַפּוּחִין קְדִישִׁין, נְטִיל טֵלָא כֹּל יוּמָא, מִהְוּא אֲתֵר דְּאֶקְרִי שָׁמַיִם, דְּכְתִיב מִטֵּל הַשָּׁמַיִם.

308. Rabbi Yosi said: He blessed him in everything, "of the dew of heaven, and the fatness of the earth." TO WIT, ALSO FROM THE ABUNDANCE OF THE NUKVA CALLED EARTH. What was the reason for that? Because "he smelt the smell of his garments," his own garments as we explained, AND THESE GARMENTS RECEIVE ALSO FROM THE NUKVA. We learned that 1,500 odors rise every day from the Garden of Eden, THE NUKVA, and perfume the raiments of glory, which are crowned with the man's days in that world, SINCE THE GARMENTS RECEIVE ALSO FROM THE NUKVA.

309. Rabbi Yehuda said: How many garments are MADE FOR MAN FROM HIS DAYS? Rabbi Elazar said: There is a controversy over this point, but there are three. The first is the garments the Ruach dons in the terrestrial Garden of Eden. The Neshamah is clothed in another, the most precious, WHICH LIVES inside the bundle of life; NAMELY NUKVA amidst the purple cloak of the King. The last one is the external garment, which exists and exists not, seen yet not seen, FOR BEING EXTERNAL IT HAS NO CONTINUOUS EXISTENCE, BUT NOW IT IS SEEN AND NOW IT IS NOT. The Nefesh wears this garment when it goes and hovers about the world.

310. In every new moon and Shabbat, THE NEFESH goes to be attached to the Ruach in the terrestrial Garden of Eden, which stands in the midst of the precious curtain. From it, THE NEFESH studies and receives its knowledge, and then it hovers and announces it to the world.

311. We learned that the Nefesh is attached by two knots on every new moon and Shabbat: 1) to the Ruach amidst the odors of perfumes in the terrestrial Garden of Eden 2) from there, THE NEFESH roams and goes to attach itself with the Ruach in the Neshamah, which is bound in the bundle of life. There it slacks its thirst and eats of the precious lights on this and that side, RIGHT AND LEFT. This is written in the verse: "And Hashem guide you continually" (Yeshayah 58:11). "Continually" is precise, INDICATING THAT IT RECEIVES FROM ALL SIDES CONTINUOUSLY.

312. "And satisfy your soul (Nefesh) in drought (Heb. tzachtzachot)." HE ASKS: What is "tzachtzachot"? HE ANSWERS: One tzach (Eng. 'bright) it receives while attached to the Ruach in the terrestrial Garden of Eden; it receives the tzach inside tzach, when attached to the Neshamah above in the bundle of life. This is the meaning of tzachtzachot: tzach is singular, and tzachot dual. They are high above, in the preciousness of the Neshamah. Who will inherit the tzachtzachot? SCRIPTURE SAYS "your soul (Nefesh)." Your Nefesh indeed INHERITS THEM FROM THE NESHAMAH. Happy is the portion of the righteous.

313. Rabbi Shimon said: When I am with the friends of Babylon, they gather round me and learn things openly, but they put them (these matters) in a sealed iron box, closed on all sides--IN OTHER WORDS, THEY CONCEAL THEM SO NO ONE WOULD KNOW.

308. אָמַר רַבִּי יוֹסִי, בְּכֹל אֲרֵצוֹת, מִטֵּל הַשָּׁמַיִם וּמִשְׁמַנֵּי הָאָרֶץ. מִט, בְּגִין דְּוִירַח אֶת רִיחַ בְּגָדָיו. בְּגָדָיו מִמַּשׁ, כְּמָה דְּאוּקִימָנָא. תְּנָא, אֵלֶּךְ וְחַמְשָׁא מָאָה רִיחִין, סִלְקִין בְּכֹל יוֹמָא מִגַּע, דְּמִתְבַּסְמִי בְּהוּ אִינוּן לְבוּשִׁין דִּיקָר דִּהְהוּא עֲלָמָא, דְּמִתְעַטְרִין מִן יוֹמוֹי דְּבַר נֶשׁ.

309. אָמַר רַבִּי יְהוּדָה, כְּמָה לְבוּשִׁין אִינוּן. אָמַר רַבִּי אֶלְעָזָר, טוּרֵי דְעֲלָמָא, עַל דָּא פְּלִיגוּ, אֲבַל תִּלְתָּא אִינוּן. חַד דְּמִתְלַבְּשִׁי בְּהוּא לְבוּשָׁא, רוּחָא דְּבִגְנָתָא דְּעַדן דְּאֶרְעָא. וְחַד יִקְרָא מְכֻלָּא, דְּמִתְלַבְּשָׁא בֵּיהּ נִשְׁמַתָּא בְּגוּ צְרוּרָא דְּחַיִּי, בֵּין פּוּרְפִירָא דְּמִלְכָּא. וְחַד לְבוּשָׁא דְּלִבְרָא, דְּקָאִים וְלֹא קָאִים, אֲתַחְזִי וְלֹא אֲתַחְזִי, בְּהַאי מִתְלַבְּשָׁא בֵּיהּ נִפְשָׁא, וְאֹזְלָא וְשִׁטָּא בְּעֲלָמָא.

310. וּבְכֹל רִישׁ יְרַחֵי וְשַׁבְּתָא, אֹזְלָת וְאֲתַקְשְׁרַת בְּרוּחָא דְּבִגְנָתָא דְּעַדן דְּאֶרְעָא, דְּקִימָא בֵּין פְּרָגוּדָא יִקְרָא, וּמְנִיָּה אֹלִיף וְיַדַּע מַה דִּידַע, וְשִׁט וְאֹדַע לֵיהּ בְּעֲלָמָא.

311. תְּנָא, בְּתֵרִין קְשׁוּרִין אֲתַקְשֵׁר נִפְשָׁא, בְּכֹל רִישׁ יְרַחֵי וְשַׁבְּתָא, בְּקְשׁוּרָא דְּרוּחָא, דִּי בֵּין רִיחֵי בּוֹסְמִין דְּבִגְנָתָא דְּעַדן דְּאֶרְעָא, וּמִתְמָן אֲזִיל וְשִׁטָּא, וְאֲתַקְשֵׁר עִם רוּחָא בְּנִשְׁמַתָּא דְּצְרוּרָא דְּחַיִּי, וּמִתְרוּיָא וּמִתְזַנְתָּ מֵאִינוּן זִיוִין יִקְרִין, דִּהְיָא סְטְרָא, וְדִהְיָא סְטְרָא, הֵה"ד וְנַחֲךָ ה' תְּמִיד תְּמִיד דִּיקָא.

312. וְהַשְׁבִּיעַ בְּצַחְצַחוֹת נִפְשָׁךְ. מַהוּ בְּצַחְצַחוֹת. אֵלֶּךְ צַחוּתָא חַד, כִּד אֲתַקְשֵׁר בְּרוּחָא דְּבִגְנָתָא דְּלִתְתָּא, צַחוּתָא דְּלִגּוּ מִן צַחוּתָא, כִּד מִתְקַשְׁרִין בְּנִשְׁמַתָּא דְּלַעִילָא, בְּצְרוּרָא דְּחַיִּי, וְהֵינּוּ בְּצַח חַד, צַחוּת תְּרִין, דְּאִינוּן לַעִילָא לַעִילָא, בִּיקִירוֹ דְּנִשְׁמַתָּא וְדֵאִי, כְּלוּמַר צַחְצַחוֹת, מֵאֵן יְרִית דָּא, נִפְשָׁךְ. נִפְשָׁךְ מִמַּשׁ. זְכָאָה חוּלְקָהוֹן דְּצִדִּיקֵינָא.

313. אַר"ש, כִּד אָנָּא בֵּין אִינוּן חֲבֵרֵינָא דְּבַבְלָא, מִתְכַּנְשִׁי גְבָאִי, וְאוּלְפִי מְלִי בְּאֲתַגְלִינָא, וְאִינוּן עֵוִילֵי לֹון בְּגוּשְׁפִּנְקָא דְּפִרְזָלָא תְּקִיפָא, סְתִימָא מְכֻלָּא סְטְרִין. כְּמָה זְמַנִּין אֹלִיפְנָא לֹון אֲרַחוּי דְּגִנְתָּא דְּמִלְכָּא, אֲרַחוּי דְּמִלְכָּא.

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314. How many times did I teach them the ways of the King's garden, THE NUKVA, and the ways of the King, ZEIR ANPIN? How many times did I teach them about the grades of the righteous in that world? They are all fearful of talking of these matters, but mumble instead. They are therefore called mumblers, I.E. SLOW OF SPEECH, for they mumble as stammerers.

315. But I see it in a favorable light, for they are afraid because the holy air and the Holy Spirit are gone for them, SINCE THEY ARE OUTSIDE THE LAND OF YISRAEL. And they breathe in the air and spirit of another region THAN THAT OF HOLINESS. Moreover, the rainbow is seen above them, WHICH IS A SIGN THEY ARE UNDER JUDGMENT AND ARE IN NEED OF MERCY, AS IT IS WRITTEN: "I HAVE SET MY BOW...AND I WILL LOOK UPON IT, THAT I MAY REMEMBER THE EVERLASTING COVENANT" (BERESHEET 9:13-16). They are then not deemed worthy of receiving Eliyahu, let alone someone else.

316. But it is beneficent to them that I live in the world and support it, for during my lifetime the world will not be sorrowful, nor suffer Judgment from above. After me, there will never be such a generation as this. The world will be such that there will be no one to protect them, and there will be impudence both above and below. Above ALSO THERE WILL BE IMPUDENT COUNTENANCES, WHICH ARE THE ACCUSATIONS OF THE KLIPOT, because of the transgressions below and their impudence.

317. The people in the world will cry out, but there will be no one to protect them. They will look to all the directions of the world TO FIND RELIEF, but shall not return with a remedy TO THEIR TROUBLES. I have found but one remedy in the world and no more, wherever there will be people who are occupied in the Torah, and a scroll of the Torah with them, without any error. When it will be taken out, the upper and lower beings will be roused, especially if the Holy Name wherein is properly written, as we have already learned.

318. Woe to the generation, where the scroll of the Torah is banished BY BEING TAKEN OUT TO THE STREETS IN ORDER TO PRAY. But no one was awakened above or below, FOR THEIR PRAYER WAS NOT ACCEPTED, FOR IT WAS NOT JOINED BY FASTING OR ATONEMENT BELOW. HE ASKS: Who shall be roused to pray when the world is in great sorrow and in need of rain as the scroll of the Torah is further banished because of the hardship in the world.

319. HE ANSWERS: When the world is in sorrow and people ask for mercy by the graves, all the dead are aroused to ask on behalf of the world, for the Nefesh hastens to tell the Ruach that the scroll of the Torah is in exile, and has been exiled due to hardship in the world, and the living have come TO THE GRAVES to ask for mercy.

314. כַּמָּה זְמַנִּין אֹלִיפְנָא לֹון, כָּל אַנּוּן דְּרִגִּין דְּצִדִּיקָא, דְּבַהֲוֹא עֲלֵמָא, וְכִלְהוּ מִסְתַּמֵּי לְמִימְר מְלִין אֵלִין, אֵלָא לְעָאן בְּגַמְגוּמָא, בְּגִינֵי כֶךְ פְּסִילוּסִין אֶקְרוּן, כִּהֲוֹא פְּסִילוּתָא דְּמַגְמָגִם בְּפֻמְיָהּ.

315. אָבֵל לְזַכּוּתָא דְּאִינְנָא לְהוּ, הוּאִיל וּמְסַתְּפֵי, דְּהָא אֹיּוּרָא קְדִישָׁא, וְרוּחָא קְדִישָׁא, אֲתַעְרֵי מְנִייהוּ, וַיִּנְקֵי מְאֹיּוּרָא וְרוּחָא דְּרִשׁוּתָא אַחְרָא. וְלֹא עוֹד אֵלָא דְּקִשְׁתָּא אֲתַחְזִי עֲלֵייהוּ, וְלֹא אִינּוּן כְּדָאי לְמַחְמֵי סְבַר אֲנַפּוּי דְּאַלְיָהוּ, כָּל שְׁכֵן סְבַר אֲנַפּוּי אַחְרָנִין.

316. אָבֵל דָּא מְהֵנִיא לְהוּ, דְּאֵנָא שְׂכִיחַ בְּעֲלֵמָא וְאֵנָא סְמַכָּא בְּעֲלֵמָא, דְּהָא בְּחִי לֹא יִתִּיב עֲלֵמָא בְּצַעְרָא, וְלֹא אֲתַדֵּן בְּדִינָא דְּלַעִילָא, בְּתַרְאי לֹא יְקוּם דְּרָא כְּדָרָא דָּא. וְזַמִּין עֲלֵמָא דְּלֹא יִשְׁתַּבַּח מֵאן דְּיִגִּין עֲלֵייהוּ, וְכֹל אֲנַפּוּי חֲצִיפִין יִשְׁתַּבַּחוּן בֵּין לְעִילָא בֵּין לְתַתָּא, לְעִילָא: בְּחֻבְיָהוּ דְּלְתַתָּא, וְחֲצִיפּוּתָא דְּלְהוּן.

317. וְזַמִּינִין בְּנֵי עֲלֵמָא, דְּצוּוּחִין, וְלִית מֵאן דְּיִשְׁגַּח עֲלֵייהוּ, וְיִהְדְּרוּן רִישָׁא לְכָל סְטְרֵי עֲלֵמָא, וְלֹא יִתּוּבוּן בְּאַסּוּתָא. אָבֵל חַד אַסּוּתָא אֲשַׁבְּחָנָא לְהוּ בְּעֲלֵמָא, וְלֹא יִתִּיר, כִּי הֲוֹא אַתְרֵי דְּיִשְׁתַּבַּחוּן אִינּוּן דְּלַעֲאן בְּאֹרִייתָא, וְאִשְׁתַּבַּח בִּינִייהוּ סְפַר תּוֹרָה דְּלֹא מְשַׁתְּקַר בֵּיהּ, כִּד מְפָקֵי הָאֵי, בְּגִינֵיהּ מִתַּעְרֵי עֲלָאי וְתַתָּאי. וְכֹל שְׁכֵן אֵי אַכְתִּיב בֵּיהּ שְׁמָא קְדִישָׁא כְּדָקָא חֲזִי, וְהָא אֹלִיפְנָא מְלָה.

318. וְוֵי לְדָרָא דְּאַתְגְּלִיִּיא בִּינִייהוּ סְפַר תּוֹרָה, וְלֹא מִתַּעְרֵי עֲלֵיהּ לְעִילָא וְתַתָּא. מֵאן אֲתַעַר עֲלֵיהּ בְּשַׁעְתָּא דְּעֲלֵמָא בְּצַעְרָא טְפִי, וְאַצְטְרִיךְ עֲלֵמָא לְמַטְרָא, וְאַצְטְרִיךְ לְאַגְלָאָה סְפַר תּוֹרָה יִתִּיר בְּדוּחְקָא דְּעֲלֵמָא.

319. דְּכִד עֲלֵמָא בְּצַעְרָא, וּבְעָאן בְּנֵי נֶשָׁא רַחְמִין עֲלֵי קְבָרֵי, כִּלְהוּ מִתִּין מִתַּעְרִין עֲלֵיהּ, דְּהָא נַפְשָׁא אֶקְדִּימַת וּמוֹדְעָא לְרוּחָא, דְּהָא סִ"ת אִשְׁתַּבַּח בְּגִלוּתָא, דְּאִיגְלִי בְּדוּחְקָא דְּעֲלֵמָא, וְחִיָּיא אֲתַאן וּבְעָאן רַחְמֵי.

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320. Then the Ruach informs the Neshamah, and the Neshamah the Holy One, blessed be He. Then is the Holy One, blessed be He, aroused in pity on the world. All this is caused by the exile of the scroll of the Torah from its place, WHEN the living came to ask for mercy upon the graves of the dead. Woe to the generation, which must exile the scroll of the Torah from place to place, or even from one synagogue to another IN ORDER TO PRAY, for there will be no one among them to take care of them AND PRAY FOR THEM, SINCE THERE ARE NO RIGHTEOUS AMONG THEM.

321. Yet no man knows THE REASON FOR this. For when the Shechinah was exiled the last time, in order not to go up above, it is written THAT SHE SAID: "Oh, that I were in the wilderness, in a lodging place of wayfaring men" (Yirmeyah 9:1), AND NOT GONE ABOVE. FOR SHE WISHED TO EXILE WITH YISRAEL. Later, WHEN SHE ALREADY WAS IN EXILE WITH YISRAEL, in a time of great distress for the world, she was IN THE DESERT, THE ABODE OF THE KLIPOT. Also in the exile of the scroll of the Torah she is there in the desert, and everyone is stirred AND SUFFERS for her, the upper and lower beings.

322. Rabbi Shimon said: Had those stupid Babylonians known the secret verses of Wisdom, such as why the world exists, or why its supporting pillars quake when it is in distress, they would know the worth of Rav Hamnuna Saba, who dwelt among them, without their knowing his worth. I find that his words are connected to those of King Solomon in the high secret of Wisdom, but they did not guess his worth.

323. Now they strive after words of wisdom but there is no one to uncover THEIR SECRET, and no one to teach it. With all that, there are sages among them in the field of establishing the beginning of months and the intercalation of years, though it is not their duty TO INTERCALATE THE YEARS AND SANCTIFY THE MONTHS, WHICH ARE FIXED ONLY IN THE LAND OF YISRAEL.

324. We have learned that the Nefesh is attached to the body inside the grave for twelve months, and they are judged together, except the Nefesh of the righteous, as we explained. It dwells inside the grave and feels pain OF PUNISHMENT, and the pain of the living, yet it does not strive TO PRAY for them.

325. After twelve months, the Nefesh dons a garment and goes to roam about the world, and learns certain things from the Ruach. It strives to ask for mercy for the world's pain, and to feel the sorrow of the living.

320. כְּדִין רוּחָא מוֹדְעָא לְנִשְׁמָה, וְנִשְׁמָה לְקוּדְשָׁא בְּרִיךְ הוּא, וְכִדִּין קוּדְשָׁא בְּרִיךְ הוּא אֲתַעֵר, וְחָס עַל עֲלָמָא, וְדָא עַל גְּלוּתָא דְס"ת מֵאֲתֵרִיָּה, וְחַיִּיא אֲתִין לְמַבְעֵי רַחֲמֵי עַל קַבְרֵי מֵתֵי. וְוִי לְדָרָא, אִי אֲצַטְרִיךְ ס"ת לְאֲגָלָאָה לִיָּה מֵאֲתֵר לְאֲתֵר, אֲפִילוּ מִבֵּי בְּנִישְׁתָּא לְבֵי בְּנִישְׁתָּא, דְּהָא לֹא אֲשַׁתְּבַח בִּינֵיהוּ עַל מַה יִּשְׁגָּחוּן עֲלֵיהוּ.

321. וְדָא לֹא יָדְעִין כְּלָהוּ בְּנֵי נִשְׁא, דְּהָא שְׂכִינְתָּא כְּדִ אֲתַגְּלִיָּיא, גְּלוּתָא בְּתֵרָאָה, עַד לֹא תִסְתַּלַּק לְעִילָא, מַה כְּתִיב מִי יִתְּנֵנִי בְּמִדְבַר מְלוֹן אוֹרְחִים. לְבַתֵּר בְּזִמְנָא דְדַחְקָא אֲשַׁתְּבַח טְפִי בְּעֲלָמָא, תְּמֹן אֲשַׁתְּבַחַת, וּבְגְלוּתָא דְס"ת, תְּמֹן הִיא, וְכֹלָא מִתְּעִרִין עֲלֵיהּ, עֲלָאי וְתַתָּאי.

322. אָמַר רַבִּי שְׁמַעוֹן, אִי הָנִי בְּבִלְאֵי טַפְשָׁאי, יִנְדַעוֹן מְלוֹן דְרַזִּי דְחֻכְמַתָּא, עַל מַה קָאִים עֲלָמָא, וְסִמְכוּי עַל מַה קָא מִתְּרַגְּשֵׁן, כְּדִ יִשְׁתְּבַח בְּרוּחְקָא, יִנְדַעוֹן שְׁבַחָא דְרַב יִיבָא סָבָא. כְּדִ אֲשַׁתְּבַח בִּינֵיהוּ, וְלֹא הוּוּ יָדְעֵי שְׁבַחִיהּ. וְהָא אֲשַׁכְּחָנָא מְלוּי מִתְּקַשְׁרָן בְּמְלוּי דְשְׁלֵמָה מְלַכָּא, בְּרִזָּא עֲלָאָה דְחֻכְמַתָּא, וְאִינוּן לֹא הוּוּ יָדְעֵי שְׁבַחִיהּ.

323. וְהִשְׁתָּא אֲזִלִּין בְּתֵר מְלֵי דְחֻכְמַתָּא, וְלִית מָאן דְקָאִים עֲלָהּ, וְלִית מָאן דְקָרִי. וְעַם כָּל דָּא, אִית בִּינֵיהוּ פְקָחִין בְּעַבּוּרָא דְשְׁתָּא, וּבְקַבֵּיעוּתָא דִירְחֵי, אַע"ג דְלֹא אֲתֵיחִיב לְהוּ, וְלֹא אֲתַמְסֵר בִּידֵיהוּ.

324. תְּנִינָן, תְּרִיסֵר יִרְחֵי, הָאִי נֶפֶשׁ אִיהִי מִתְּקַשְׁרָא בְּגוּפָא בְּקַבְרָא, וְאֲתַדְנֹו בְּדִינָא כְּחָדָא, בְּרִי הֵיא נֶפֶשׁ דְּצַדִּיקֵיָּיא, כְּמַה דְּאוּקְמוּהּ, וּזְמִינָא בְּקַבְרָא, וְיָדַע בְּצַעֲרָא דִלִיָּהּ, וּבְצַעֲרָא דְחַיִּי יָדַע, וְלֹא אֲשַׁתְּדַלַּת עֲלֵיהוּ.

325. וְלְבַתֵּר תְּרִיסֵר יִרְחֵי, אֲתַלְבֵּשׁ בְּלְבוּשָׁא חַד, וְאֲזִיל וְשָׂאט בְּעֲלָמָא, וְיָדַע מִן רוּחָא מַה דִּינְדַע, וְאֲשַׁתְּדַל צַעֲרָא לְעֲלָמָא, וְלְמַבְעֵי רַחֲמֵי. וְלְמַנְדַע צַעֲרָא דְחַיִּי.

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326. HE ASKS: Who arouses all that, THE NEFASHOT OF THE DEAD TO PRAY FOR THE LIVING? HE REPLIES: When there is a righteous man in the world, he duly informs them. The righteous is well known among them. For we have learned that when there remains a righteous man in the world, known among the living and the dead, he is proclaimed every day. When the world is in great distress and he cannot protect the people, he informs them of the pain in the world AND THEY ASK FOR MERCY UPON THE LIVING.

327. When there is no proclaimed righteous among them and no one to stir THE NEDASHOT about the sorrow of the world but a scroll of the Torah, then the upper and lower are stirred for its sake TO PRAY FOR THE WORLD. Yet at that time, everyone should do penance, for if they do not, the accusers are aroused upon them TO PUNISH THEM FOR MOVING ABOUT THE SCROLL OF THE TORAH. THIS APPLIES NOT ONLY FOR THE NEFESH, as Ruach in the Garden of Eden is also stirred for the sake of the scroll of the Torah TO ASK FOR MERCY, as we have learned.

328. We learned: "And I will lie with my fathers"; namely in body, Nefesh, Ruach, and Neshamah, all included within one Chariot of a high grade. TO WIT, THE VERSE ALLUDES TO THE BODY AND ALL THE ASPECTS OF THE SOUL, WHICH WILL BE TOGETHER WITH HIS FATHERS. Rabbi Yehuda said: How senseless are the children in the world who do not know, nor care, hear or see what happens in the world, that the Holy One, blessed be He, is filled with Mercy for the world at any time and season. But no one pays attention.

329. Three times a day, a certain spirit comes into the cave of the Machpelah and breathes over the tombs of the fathers so that their bones are healed and they endure. The spirit draws dew from over the King's head, CHOCHMAH, BINAH, AND DA'AT OF ZEIR ANPIN, where the supernal patriarchs are. When the dew flows in, the lower patriarchs are awakened IN THE CAVE OF THE MACHPELAH.

330. We have learned that the dew flows down certain grades, one grade after another, and reaches the lower Garden of Eden, where the perfumes are bathed in it. Then is a certain spirit awakens, which comprises two others; NAMELY A SPIRIT OF THE CENTRAL COLUMN, YA'AKOV, WHICH INCLUDES THE TWO COLUMNS, AVRAHAM AND YITZCHAK. It ascends and hovers above the perfumes and comes in through the opening of the cave. Then the patriarchs are awakened with their wives and ask for Mercy for their children.

326. ומאן אתער לכל האי, בזמנא דאית זכאה, דאודע להו כדקא יאות, והוא זכאה אשתמודע בינייהו. דתניא, זכאה כד אשתאר בעלמא, בין חיאי, ובין מיתאי אשתמודע, דהא כל יומא מכרזי עליה בינייהו, וכד צערא טפי בעלמא, והוא לא יכיל לאגנא על דרא, הוא אודע להו צערא דעלמא.

327. וכד לא אשתבח זכאה דמכרזי עליה בינייהו, ולא אשתבח מאן דאתער להו בצערא דעלמא, אלא ס"ת. כדון עלאי ותתאי מתערין עליה, וצריכין כלא דישתבחון בההיא זמנא בתשובה, ואי לא משתבחי, הא מארי דדינא אתערון עלייהו, ואמילו רוח דגנתא דערן, מתערין עלייהו, בגיניה דספר תורה, כדאתמר.

328. תאנא, ושכבתי עם אבותי: בגופא, בנפשא, ברוחא, בנשמתא, ברתיקא חדא, בדרגא עלאה. א"ר יהודה, כמה אטימין מכלא בני עלמא, דלא ידעי, ולא משגיחי, ולא שמעי, ולא מסתבלי במלוי דעלמא. והיך קודשא בריך הוא משתבח עלייהו ברחמין, בכל זמן ועידן, ולית מאן דישגח.

329. תלת זמנין ביומא, עאל רוחא חדא במערתא דכפלתא, ונשיב בקברי אבהתא, ואתסין כל גרמין, וקיימי בקיומא, והוא רוחא נגיד טלא מלעילא, מרישא דמלכא, אתר דמשתבחי אבהן עלאי. וכד מטי ההוא טלא מגייהו, מתערין אבהן דלתתא.

330. ותאנא, נחית ההוא טלא בדרגין ידיען, דרגא בתר דרגא, ומטי לגן עדן דלתתא. ומההוא טלא, אתסחי בבוסמין דגנתא דערן, ואתער רוחא חדא, דכליל בתרין אחרנין וסליק ושטט ביני בוסמין, ועייל בפתחא דמערתא, כדון מתערין אבהן, אינון חייוגן, ובעאן רחמי על בנוי.

331. When the world is in distress AND NOT ANSWERED, and due to its sins THE PATRIARCHS sleep and the dew does not arouse them, for it cannot be found or drawn. THEN, when the scroll of the Torah is stirred in the world, the Nefesh informs the Ruach, the Ruach the Neshamah, which tells the Holy One, blessed be He. The King then sits on the throne of mercy and draws from the supernal Atika Kadisha, ARICH ANPIN, the crystal dew, which flows upon the King's head, CHOCHMAH, BINAH, AND DA'AT OF ZEIR ANPIN, and the patriarchs, CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, are blessed. The dew then flows upon the sleeping FATHERS IN THE CAVE OF THE MACHPELAH, who then join IN PRAYING FOR THE WORLD. The Holy One, blessed be He, then has Mercy upon the world. We have learned the Holy One, blessed be He, does not have mercy on the world until He notifies the Patriarchs, and for their merit the world is blessed. Rabbi Yosi said: Surely this is so. I also found it in the book of King Solomon, the high one who is called every MAN'S wise counsel, AS IT SAYS, "FOR HE WAS WISER THAN ALL MEN" (I MELACHIM 5:11).

331. וְכִד אֲשַׁתְּכַח עֲלֵמָא בְּצַעְרָא, בְּגִין דְּאִינוּן דְּמִיכִין עַל חוּבֵי עֲלֵמָא, וְהוּא טְלָא לֹא אֲתִנְגִיד, וְלֹא אֲשַׁתְּכַח, עַד דְּאֲתַעַר ס"ת, כְּדָקָא חֲזִי בְּעֲלֵמָא, וְנַפְשָׁא אֹדְעָא לְרוּחָא, וְרוּחָא לְנִשְׁמָתָא, וְנִשְׁמָתָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּדִין, יְתִיב מִלְכָּא בְּכַרְסֵינָא דְרַחֲמֵי, וְנִגִיד מֵעֵתִיקָא קְדִישָׁא עֲלָא, נִגִידוּ דְטְלָא דְבְדוּלְחָא, וּמְטִי לְרִישָׁא דְמִלְכָּא, וּמִתְבְּרַכִין אֲבָהֵן, וְנִגִיד הוּא טְלָא, לְאִינוּן דְּמִיכִין, וּכְדִין מִתְחַבְּרִין כְּלָהוּ, וְחֵיִס קוּדְשָׁא בְּרִיךְ הוּא עַל עֲלֵמָא. וְתַנָּא, לֹא חֵיִס קוּדְשָׁא ב"ה עַל עֲלֵמָא, עַד דְּאֹדְעַ לְאֲבָהֵן וּבְגִינֵיהוּ עֲלֵמָא אֲתַבְּרָכָא. א"ר יוֹסֵי, וְדַאי הָכִי הוּא, וְהָא אֲשַׁבְּחָנָא מְלִי בְּסַפְרָא דְשְׁלֵמָה מִלְכָּא, הוּא עֲלָא, דְקָרָא לִיהַּ עֵיטָא דְחַכְמָתָא דְכָלָא.

332. Rav Hamnuna also said the same and that it was revealed to him in a dream, that Rachel achieved more THAN ALL THE PATRIARCHS by standing at the highway whenever the world is in need OF MERCY. The secret of this matter is that the ark, its covering and the Cherubs are in the portion of Binyamin, RACHEL'S SON, who was born on the highway, and the Shechinah is above ALL HIS PORTION, AS IT SAYS, "HE SHALL COVER HIM ALL THE DAY LONG" (DEVARIM 33:12).

332. וְרַב הַמְּנוּנָא, הָכִי גַלִּי וְאָמַר, דְּהָא אַחֲזִיו לִיהַּ, דִּיתִיר עֲבַדַת רַחֵל, דְּקִיּוּמָא בְּפִרְשַׁת אֹרְחִין, בְּכָל זְמַנָּא דְּאַצְטְרִין עֲלֵמָא, מִכְּלָהוּ, וְרָזָא דְּמִלָּה, אַרְוֹן וְכַפּוּרַת וְכְרוּבִים, בְּחוּלְקָא דְּבִנְיָמִן, דְּאֲתִילִיד בְּאֹרְחָא, וְשְׁכִינְתָא עַל כָּלָא.

32. "And Yisrael bowed himself upon the bed's head"
 Rabbi Shimon begins the discussion by explaining that the bed in the title verse signifies the foundation of the world, and the bed's head signifies the Shechinah. We learn that by his action, Yisrael bowed to the Supernal Throne. Rabbi Yehuda then explains that although Ya'akov's soul departed while he was still in Egypt, it was united with the Shechinah and his body was buried alongside the patriarchs, as he had wished. The text then addresses the verse, "And Yosef shall put his hand on your eyes." Rabbi Yesa reveals that this verse indicates both Ya'akov's importance and that his son would be alive at the time of Ya'akov's death. Rabbi Chizkiyah then speaks about the custom of a man's son putting dust on his father's eyes as a sign of respect when he dies. This leads to a discourse on the symbolic significance of each color of the eye. After offering further explanations for the custom of closing a man's eyes after his death, the conversation turns to the subject of the Nefesh of the departed soul. Finally, the rabbis return to the spiritual significance of Ya'akov's actions described in the title verse.
 The Relevance of this Passage
 The Light of the Shechinah is summoned into our world, helping The reader climb out of darkness and negativity [Egypt], and in doing so, merit closeness to the great patriarchs in the world to come. These verses also help elevate the souls of our fathers if they have passed on.

333. וַיִּשְׁתַּחוּ יִשְׂרָאֵל עַל רֹאשׁ הַמֶּטֶה, מֵאֵן רֹאשׁ הַמֶּטֶה. דָּא שְׁכִינְתָּא. אר"ש, ח"ו. אֵלָא לְדִידֵיהּ כְּרַע וְסָגִיד. תָּא חֲזִי, מֶטֶה: דָּא שְׁכִינְתָּא. דְּכַתִּיב הִנֵּה מִטְתּוֹ שֶׁלְשֵׁלְמָה. רֹאשׁ הַמֶּטֶה מֵאֵן הוּא. דָּא יוֹסֵדָא דְעֲלֵמָא, דְּהוּא רִישָׁא דְעֵרְסָא קְדִישָׁא. עַל רֹאשׁ: דָּא יִשְׂרָאֵל, דְּקָאִים עַל רֹאשׁ הַמֶּטֶה, בְּגִינֵי כֶךְ, יִשְׂרָאֵל לְדִידֵיהּ קָא סָגִיד.

333. "And Yisrael bowed himself upon the bed's head." HE ASKS: What is the bed's head? HE ANSWERS: It is the Shechinah, WHICH IS ALWAYS PRESENT AT THE HEAD OF A SICK MAN. Rabbi Shimon said: Heaven forbid THAT HE WAS BOWING DOWN BEFORE THE SHECHINAH, SINCE HE WAS A CHARIOT OF TIFERET, WHICH IS ABOVE THE SHECHINAH. He bowed to his own attribute, TIFERET. HE EXPLAINS HIS WORDS: Come and behold: the bed is the Shechinah, of which it says, "Behold it his litter, that of Solomon" (Shir Hashirim 3:7). The bed's head is the foundation (Yesod) of the world, the head of the sacred bed, THE SHECHINAH; the head refers to Yisrael, TIFERET, standing at the bed's head, WHICH IS YESOD, FOR TIFERET IS ABOVE YESOD, and therefore Yisrael bowed to himself, NAMELY TO TIFERET.

334. You might say THAT HE BOWED DOWN TO THE SHECHINAH, WHICH IS ABOVE THE HEAD OF A SICK MAN. At that time, he was not yet ill, only later. It is written: "And it came to pass after these things, that one told Yosef, 'Behold, your father is sick.'" But when he bowed down, he was not sick. Of necessity, he bowed down because he knew that he then ascended to the holy supernal grade of the whole throne TIFERET. He therefore bowed down to that Chariot, the supernal throne. FOR CHESED, GVURAH, AND TIFERET ARE THE SUPERNAL THRONE OF BINAH, AND TIFERET IS INCLUDED OF THEM ALL. It is the perfection of the great and strong tree which is named after him, NAMELY TIFERET CALLED YISRAEL AFTER HIS NAME. Therefore, "Yisrael bowed himself upon the bed's head," for surely he was elevated into his own grade and adorned with crowns, MOCHIN, of the holy King TIFERET.

335. "And he said: 'Swear to me.' And he swore to him. And Yisrael bowed himself upon the bed's head." Rabbi Chiya opened the discussion saying: "All this have I proved by Wisdom: I said, 'I will be wise'; but it was far from me" (Kohelet 7:23). We have learned that King Solomon inherited the moon, THE NUKVA, together with all her aspects. In his days the moon was in fullness, being blessed by all THE GRADES. When he wanted to understand the statutes of the Torah he said: "I said, 'I will be wise'; but it was far from me."

336. Rabbi Yehuda said: Ya'akov said, "And I will lie with my fathers, not, I pray you, in Egypt: but I will lie with my fathers and you shall carry me out of Egypt and bury me in their place of burial." In connection to this, we learned that a man whose soul departed in another domain, NAMELY OUTSIDE THE LAND OF YISRAEL, and whose body was buried in the Holy Land, scripture says of him: "But when you entered, you defiled my land, and made my heritage an abomination" (Yirmeyah 2:7). Yet Ya'akov said: "And bury me in their place of burial," though his soul departed in another domain, IN EGYPT.

337. Rabbi Yehuda said: Ya'akov is different THAN OTHER MEN, since the Shechinah held him and cleaved to him. This is the meaning of the words, "I will go down with you into Egypt" (Bereshheet 46:4) to dwell with you in exile "and I will also surely bring you up again" (Ibid.), for your soul shall be united with me, and your body shall be buried in the graves of your fathers. This comes to teach us that his soul left in another domain, YET "I WILL ALSO SURELY BRING YOU UP AGAIN" TO BE BURIED IN THE GRAVES OF HIS FATHERS.

338. "And Yosef shall put his hand on your eyes" (Ibid.). Surely because he was the firstborn, AND IT IS FOR THE FIRSTBORN TO PUT HIS HAND ON HIS FATHER'S EYES. For according to thought, he was the firstborn of the first seed, as we learned. Since the Holy One, blessed be He, knew this secret THAT HE THOUGHT OF RACHEL, He let him know that it would be Yosef, WHO WILL PUT HIS HANDS ON HIS EYES, whom he greatly loved.

334. ואי תימא, הא בהוא זמנא, לא הוה מרע, דהא לבתר כתיב, ויהי אחר הדברים האלה ויאמר ליוסף הנה אביך חולה, ובשעתא דסגיד, לא הוה חולה, ועל הידע, דהא בהוא זמנא, סליק בדרגא עלאה קדישא ברסויא שלימתא, בגיני כך סגיד להווא רתיכא, ברסויא עלאה, שלימו דאילנא רברבא ותקיף, דאקרי על שמייה. ועל דא, וישתחו ישראל על ראש המטה, על ראש המטה ודאי, דהא אסתלק לאתריה ואתער בעטרוי דמלכא קדישא.

335. ויאמר השבעה לי וישבע לו וישתחו ישראל על ראש המטה, רבי חייא פתח ואמר, כל זה נסיתי בחכמה אמרתי אחכמה והיא רחוקה ממני. הא תנינן, שלמה מלכא, ירית סיהרא מכל סטרוי, וביזמוי קיימא בשלמותא, ההיא סיהרא דאתברכא מפלא, וכד בעא למיקם על נימוסי אורייתא, אמר אמרתי אחכמה וגו'.

336. אמר רבי יהודה, יעקב אמר, ושכבתי עם אבותי ונשאתני ממצרים וקברתני בקבורתם, תמן תנינן, מאן דנפק נשמתיה, ברשותא אחרא, וגופא דיליה אתקבר בארעא קדישא, עליה כתיב ותבאו ותטמאו את ארצי ונחלתי שמתם לתועבה, ויעקב אמר וקברתני בקבורתם, ונשמתיה נפקא ברשותא אחרא.

337. א"ר יהודה, שאני יעקב, דשכינתא הות אחידת ביה, ואתדבקת ביה, הה"ד אנכי ארד עמך מצרימה, לדוירא עמך בגלותא. ואנכי אעלך גם עלה, לאזדוגא בי נשמתך, ולא תקברא גופך בקברי אבהתך, מאי קא מייירי, אע"ג דקא נפקת נשמתיה ברשותא אחרא.

338. ויוסף ישית ידו על עיניך, יוסף ודאי, דהא הוא בוכרא דהרהורא דלבא, בוכרא דטפה קדמאה הות, כדאתמר. ובגין הידע קודשא בריך הוא טמירא דא, אתבשר ליה ביוסף, דהא כל רחומותא ביה תליא.

339. "Shall put his hand on your eyes": HE ASKS: What does this come to teach us? Rabbi Yisa said: This teaches us of Ya'akov's importance, THAT HIS SON, A KING, WILL PUT HIS HAND ON HIS EYES, and also informs him that Yosef is alive and will be present at his death. Rabbi Chizkiyah said: I have learned something, yet I fear of revealing it, since Wisdom abides with the common customs. Rabbi Aba tapped him and said: Speak up and pluck up your courage, for everything is disclosed in the days of Rabbi Shimon AND THERE IS NO NEED TO BE AFRAID.

340. RABBI CHIZKIYAH said: We learned from the book of Rabbi Yisa Saba (the elder), in the chapter about customs, that when a man merits a son in this world, THE SON should put dust on his eyes when his father is buried as a sign of respect, an indication that the world is now concealed from him, and that he, THE SON, inherits it in his stead.

341. This is because a man's eyes reflect the world and contain all the colors. The white color in them is like a great sea which surrounds the world on all sides. Another is like the ground dug out from the water. The ground stands in the midst of the water and so does the color in the midst of the water; NAMELY IN THE MIDST OF THE WHITE COLOR WHICH INDICATES THE WATER OF THE OCEAN.

342. The third color in the middle of the eye is Jerusalem, the center of the world. The fourth color in the eye is where the power of sight dwells; NAMELY THE BLACKNESS IN THE EYE. It is called "the apple of the eye" (Tehilim 17:8), where the face is seen and the most dear sight of all, Tzion, the innermost point of all, where the whole world is seen, where the Shechinah dwells, which is the beauty and sight of all. The eye is the worldly inheritance, and therefore he WHO DIES leaves this and HIS SON takes it and inherits it.

343. He said to him: This was well said, but this matter has an even deeper meaning, though the children of the world do not know or look for it. For when a man departs from the world, his Nefesh is hidden with him, and before it leaves the body his eyes see certain things, as we have explained in relation to the verse: "For no man shall see me, and live" (Shemot 33:24), that men do not see in their lives what they see in their death.

339. וְשִׁית יָדוֹ עַל עֵינָיךָ, מֵאֵי קָא מֵיִירֵי. א"ר יִיסָא, בְּגִין יִקְרָא דִיעֵקֵב, וְלֹא תִבְשָׂרָא דְהָא יוֹסֵף קָיָים, וְיִשְׁתַּכַּח עֲלֵיהּ בְּמִיתָתִיהּ. רַבִּי חִזְקִיָּה אָמַר, מִלֵּה אֹלִיפְנָא, וְדַחִילָנָא לְגַלְאָה, וּבְעוֹבְדֵי עֲלֵמָא חֲכֻמָּתָא אֲשַׁתְּכַח. אֲתָא רַבִּי אָבָא, בְּטַשׁ בֵּיהּ, אָמַר אֵימָא מִילָךְ, וְזִינן זִינָךְ, בְּיוֹמוֹי דְרַבִּי שְׁמַעוֹן מְלִין אֲתַגְלִיין.

340. אָמַר, אֹלִיפְנָא מְפָרְקִין דְרַב יִיסָא סְבָא, בְּנִמוּסֵי עֲלֵמָא, בַּר נֶשׁ דְּזָכִי לְבַר בְּהֵאֵי עֲלֵמָא, לְיַבְעֵי לִיהּ לְנִגְדָא עֲפָרָא עַל עֵינָיו בַּד אֲתַקְבֵּר, וְדָא הוּא יִקְרָא דִלִּיָּהּ, לְאַחְזָא דְעֲלֵמָא אֲסֵתִים מְנִיָּה, וְהוּא יִרִית לִיהּ לְעֲלֵמָא תַּחְתּוּי.

341. בְּגִין דְעֵינָיו דְבַר נֶשׁ, חִיזוּ דְעֲלֵמָא בֵּיהּ אֲתַחְזִי, וְכֹל גּוֹזְנִין הֵבִי אֵינּוֹן דְאַסְחָרוּ, חֹוֹרָא דְבֵיהּ, הוּא יִמָּא רַבָּא אֹוִקִינּוֹס, דְאַסְחָר כֹּל עֲלֵמָא בְּכֹל סְטֵרִי, גּוֹזְנָא אַחְרָא הוּא יִבְשָׁתָא, דְאַפִּיקוּ מֵיָא, וְיִבְשָׁתָא קָאִים בֵּין מֵיָא, הֵבִי הוּא גּוֹזְנָא בֵּין מֵיָא.

342. גּוֹזְנָא אַחְרָא תְּלִיתָאָה, הִיא בְּמַצִּיעוֹתָא דְבֵיהּ, דָּא יְרוּשָׁלַם, דְּהִיא אֲמַצְעוֹתָא דְעֲלֵמָא. גּוֹזְנָא רְבִיעָאָה, הִיא חִיזוּ דְכֹל עֵינָא, וְאַקְרִי בַת עֵין, דְבֵיהּ הוּא בַת עֵין, אֲתַחְזִי פְרִצוּפָא, וְחִיזוּ יִקְרָא מְכֻלָּא דָּא צִיּוֹן, דְּאִיָּהּ נְקוּדָה אֲמַצְעוֹתָא מְכֻלָּא, דְּחִיזוּ דְכֹל עֲלֵמָא תַּמָּן אֲתַחְזִי, וְתַמָּן שְׂרִיא שְׂכִינְתָא, דְּהִיא שְׂפִירוּ דְכֻלָּא, וְחִיזוּ דְכֻלָּא, וְעֵינָא דָּא הוּא יִרוֹתָת עֲלֵמָא. וּבְגִינֵי כֶּךָ, הֵאֵי שְׂבִיק לִיָּהּ, וְהֵאֵי נְטוּל לִיָּהּ, וְיִרִית לִיָּהּ.

343. א"ל שְׂפִיר קְאָמְרַתְּ, אֲבַל מִלֵּה סְתִימָא אִיָּהּ וְתִיר, וּבְנֵי עֲלֵמָא לֹא יִדְעִין, וְלֹא מְסַתְּבֻלְן, דְּהִיא בְּשַׁעְתָּא דְבַר נֶשׁ נִפִּיק מֵעֲלֵמָא. נִפְשָׁא דִלִּיָּהּ טְמִירָא עֲמִיָּה, וְעַד לֹא נִפְקַת, עֵינָיו דְב"נ חֲמוּ מַה דְחֲמוּ, בְּמַה דְאֹוִקִימָנָא דְכָתִיב כִּי לֹא יִרְאֵנִי הָאָדָם חַי. בַּחֲוִיהוֹן לֹא חֲמָאן, אֲבַל בְּמִיתָתְהוֹן חֲמָאן.

344. His eyes are opened to the sight they have just seen, and those standing by should put a hand on his eyes and close them, because of what we learned about common customs. When the eyes remain open to the dear vision, if he has a son, the son should be the first to put his hand over his eyes and close them. It says, "And Yosef shall put his hand on your eyes," for another unholy sight is come before him and the eye that beheld the supernal holy sight must not look at the other sight.

345. Another reason is that the Nefesh is close by in the house, and if the eye is open, and the other sight OF THE OTHER SIDE will be upon his eyes, whatever he beholds shall be cursed. AND SINCE THE NEFASHOT IS STANDING IN FRONT OF HIM, HE MIGHT LOOK AT IT AND IT WILL BE ACCURSED. This is not respectful to the eye, or to any of the dead man's relatives, especially to the dead man himself. It is degrading for him to behold what he should not BEHOLD, and lay his eyes on another thing; NAMELY THE OTHER SIDE. Therefore he is covered by dust. The friends have already spoke about the judgment which THE DEAD MAN undergoes in the grave, AND THIS IS NOT THE PLACE TO SPEAK ABOUT IT. It is a sign of respect that the eye be closed by his son he left in the world.

346. Come and see for seven days AFTER THE DEMISE, the Nefesh goes from the grave to the house and back and mourns him. Three times a day, the Nefesh and the body are judged together, though nobody in the world knows it, or observes it so as to awaken his heart.

347. Afterwards, the body is sealed IN THE GRAVE and the Nefesh goes to bathe in Gehenom, then goes out to roam about the world and visit THE BODY IN the grave, until it is wears that which it wears.

348. After twelve months everybody rests. The body reposes in the dust and the Nefesh is bound and enlightened by the Ruach, which in its garment is satisfied in the Garden of Eden. The Neshamah ascends to the bundle of life, THE NUKVA, the greatest pleasure of all. All of them are attached to each other, THE NEFESH TO THE RUACH AND THE RUACH TO THE NESHAMAH, at certain times, ON SHABBAT, HOLIDAYS AND THE FIRST DAY OF THE MONTH.

344. וְעֵינָיו פָּקִיחַן מֵהוּא חִיזוּ דְחָמָא, וְאִינוּן דְקִיּוּמִין עֲלֵיהּ, בְּעַא לְשׂוּאָה יָדָא עַל עֵינָיו, וְלֹאֲסַתְמָא עֵינָיו, בְּגִין הֵהוּא דְאֹלִיפְנָא בְרָזָא דְנִמּוּסֵי עֲלֵמָא, דְבִשְׁעָתָא דְאֲשַׁתָּרוּ עֵינָיו פָּקִיחַן, מֵהוּא חִיזוּ וְקִירָא דְחָמָא, אִי זְכִי לְבַר, בְּרָא קָדִים לְשׂוּאָה יָרִיהַ עַל עֵינָיו וְלֹאֲסַתְמָא לֹון, כְּמָה דְכַתִּיב וְיוֹסֵף וְשִׁית יָדוֹ עַל עֵינָיו. בְּגִין, דְהָא חִיזוּ אַחֲרָא דְלֹא קָדִישָׁא אֲזַדְמַנַּת לְקַבְלֵיהּ, וְעֵינָא דְחָמָא הֲשֵׁתָא חִיזוּ קָדִישָׁא עֲלָהּ, לֹא יִסְתַּבֵּל בְּחִיזוּ אַחֲרָא.

345. וְעוֹד, דְהֵהוּא נִפְשׁ סְמִיכַת לְקַבְלֵיהּ בְּבֵיתָא, וְאִי אֲשַׁתָּר עֵינָא פָּקִיחָא, וְהֵהוּא חִיזוּ אַחֲרָא יִשְׁרֵי עַל עֵינָיו, בְּכָל מָה דְאֲסַתְפֵּל אֲתַלְטֵינָא, וְלֹאֵוּ יִקְרָא דְעֵינָא הוּא, וְכָל שַׁבְּן מְקָרִיבֵי, וְכָל שַׁבְּן מִן מֵיתָא, דְלֹאֵוּ יִקְרָא דִילִיָּה לְאֲסַתְפֵּלָא בְּמָה דְלֹא אֲצַטְרִיךְ, וְלֹאֲשֵׁרִיא עַל עֵינָיו מְלָה אַחֲרָא, לְבַתֵּר אֲתַכְסִּיא בְּעַפְרָא, וְהָא אֲתַעְרוּ חֲבֵרִיא עַל דִּינָא דְקַבְרָא מֵהוּ. וְיִקְרָא הוּא, דִּיִּסְתִּים עֵינָא מִן כְּלָא, עַל יָדָא דְבְרִיהּ דְשֶׁבַק בְּעֲלָמָא.

346. תָּא חֲזִי, כָּל שַׁבְּעָה יוֹמִין, נִפְשָׁא אֲזַלָּא מִבֵּיתָא לְקַבְרָא, וּמִקַּבְרָא לְבֵיתָא, וְאֲתַאבְּלַת עֲלֵיהּ, וְתַלַּת זְמַנִּין בְּיוֹמָא, אֲתַדְנֹו כַּחֲדָא נִפְשָׁא וְגוֹפָא, וְלִית מֵאן דִּיִּדַע בְּעֲלָמָא, וְיִשְׁגַּח לְאֲתַעְרָא לְבָא.

347. לְבַתֵּר, גּוֹפָא אֲתַטְרִיד, וְנִפְשָׁא אֲזַלָּא וְאֲסַתְחִיא בְּגִיהֶנֶם, וְנִפְקָא וְשֵׁטָא בְּעֲלָמָא, וּמִבְּקָרָא לְקַבְרִיהּ, עַד דְמַתְלַבְּשָׁא בְּמָה דְאֲתַלְבְּשָׁא.

348. לְבַתֵּר תְּרִיסַר יָרְחֵי, נִיּוּחִין כְּלָא, גּוֹפָא שְׁבִיק בְּעַפְרָא. נִפְשָׁא אֲתַצְרִיר וְאֲתַנְהִיר בְּרוּחָא, בְּמֵאנָא דְאֲתַלְבֵּשׁ. רוּחָא אֲתַעֲנַג בְּגִנְתָּא דְעָרִין. נִשְׁמַתָּא סְלָקָא לְצְרוּרָא דְעֵנוּגָא דְכָל עֵנוּגִין. וְכֹלָא אֲתַקְשֵׁר דָּא בְּדָא לְזַמְנִין יָדִיעִין.

349. Come and see: Woe to the people who do not regard, who do not know nor understand why they exist, and neglect to observe the precepts of the Torah. Some of the precepts of the Torah are made into a holy garment above IN THE UPPER GARDEN OF EDEN, and some are made into a holy garment below IN THE LOWER GARDEN OF EDEN. Some precepts are made into a holy garment in this world. Man needs them all. They are made of man's days as we explained.

349. תָּא חֲזִי, וְוִי לֹון לְבִנֵי נֶשָׂא, דְּלֵא מִסְתַּבְּלִין, וְלֵא יִדְעִין, וְלֵא אֶשְׁתַּמּוּדְעִין, עַל מַה קְיוּמֵי, וְיִתְנַשְׁוּ מִנְיָהוּ, לְמַעַבְד פְּקוּדֵי אֹרִייתָא. דְּאִית פְּקוּדֵי אֹרִייתָא, דְּעַבְדֵי לְבוּשׁ יִקְר לְעֵילָא, וְאִית פְּקוּדֵי אֹרִייתָא, דְּעַבְדֵי לְבוּשׁ יִקְר לְתַתָּא, וְאִית פְּקוּדֵי אֹרִייתָא, דְּעַבְדֵי לְבוּשֵׁי יִקְר לְהַאי עֲלֵמָא, וְכֻלָּא אֶצְטְרִיכֵן לִיהַ לְבָ"ג, וּמִן יוֹמוֹי מַמְשׁ, בְּלָהוּ מִתְתַּקְנָן, כְּמַה דְּאוֹקִימְנָא.

350. Rabbi Yehuda Saba (the elder) was very anxious one day TO KNOW WHAT HE WOULD HAVE IN THE WORLD OF TRUTH. He was shown in a dream a certain image made of bright light which shines to the four directions. He asked what it was, and they said to him: This is your garment, which you shall wear here. From that day ONWARD, he was happy.

350. רַבִּי יְהוּדָה סָבָא, אֶתְרַגִּישׁ בְּדַעְתֵּיהּ יוֹמָא חַד, וְאַחְזוּ לִיהַ בְּחַלְמֵיהּ, חַד דְּיוֹקְנָא מִנְהוּרָא דִּילֵיהּ, תְּקִיף, דְּאֶזְדַּהֵר לְאַרְבַּע סְטְרִין, א"ל מַאי הָאֵי. א"ל, לְבוּשָׁא דִילָךְ הוּא, לְדִיוּרָא דְהֵכָא, וּמַהְהוּא יוֹמָא הָוָה חַרִי.

351. Rabbi Yehuda said: On each day the spirits of the righteous sit, clothed in their garments in rows in the Garden of Eden and praise the Holy One, blessed be He, with the highest glory, as it is written: "Surely the righteous shall give thanks to your name: the upright shall dwell in your presence" (Tehilim 140:14). Rabbi Aba said: It is first written, "And Yisrael bowed himself..." As we explained, the bed is the Congregation of Yisrael, THE NUKVA; The bed's head is the righteous; "upon the bed's head" refers to the holy King, that the peace is His; NAMELY TIFERET, as it is written: "Behold it his litter, that of Solomon" (Shir Hashirim 3:7). For he bowed to himself, BEING THE CHARIOT OF TIFERET, to him who stands upon the bed's head whose name is Yisrael, AS TIFERET IS CALLED YISRAEL. Therefore, "And Yisrael bowed himself upon the bed's head."

351. א"ר יְהוּדָה, כָּל יוֹמָא וְיוֹמָא, רוּחִין דְּצַדִּיקֵינָא יִתְבִּין בְּלְבוּשֵׁיהוֹן, שׁוּרִין שׁוּרִין בְּגִנְתָּא דְּעֵדֶן, וּמִשְׁבַּחֲוֹן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּיִקְרָא עֲלָאָה, הַה"ד אֲךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאֵל אֶת פְּנֵיךָ. א"ר אָבָא, בְּקַדְמֵיתָא מַה כְּתִיב וַיִּשְׁתַּחֲוּ יִשְׂרָאֵל וְגו', כְּמַה דְּאוֹקִימְנָא, מֵאֵן מָטָה, דָּא כ"י. רֵאשׁ הַמָּטָה: דָּא צַדִּיק. עַל רֵאשׁ הַמָּטָה: דָּא מַלְכָּא קְדִישָׁא, דְּשְׁלָמָא כְּלָה דִּילֵיהּ, כְּמַה דְּכְתִיב הִנֵּה מִטְתּוֹ שְׁלֹשְׁמָה. דִּיעֲקֵב לְדִידֵיהּ קָא סְגִיד, לְהַהוּא דְקָאִים עַל רֵאשׁ הַמָּטָה, יִשְׂרָאֵל שְׁמִיהּ, בְּגִינֵי כֵךְ, וַיִּשְׁתַּחֲוּ יִשְׂרָאֵל עַל רֵאשׁ הַמָּטָה.

352. Afterwards, when Ya'akov saw that he was perfected in the highest grade, and that his grade, TIFERET, was high, together with the patriarchs, CHESED AND GVURAH, and that he alone was wholly mended, FOR TIFERET IS THE CENTRAL COLUMN WHICH INCLUDES CHESED AND GVURAH AND MEASURED AGAINST ALL CHESED, GVURAH, AND TIFERET, his heart rejoiced and he was strengthened by the supernal desire of the Holy One, blessed be He, who was pleased with him. Then it was said of him, "And Yisrael strengthened himself, and sat upon the bed," on the bed itself, THE SECRET OF MALCHUT, since he was perfected in a higher grade, TO WIT, HE WAS MADE WHOLE BY THE ATTRIBUTE OF TIFERET WHICH IS ABOVE MALCHUT. Happy is his portion.

352. לְבַתֵּר, בֵּיוֹן דִּידַע יַעֲקֹב, דְּהָא בְּדַרְגָּא עֲלָאָה אֶשְׁתַּלִּים, וְדַרְגָּא דִּילֵיהּ הוּא לְעֵילָא עִם אָבְהֵתָא, וְהוּא בְּלַחְדוֹי תְּקוּנָא שְׁלִימְתָא, אַחְסִין לְבִיָּהּ, וְחַרִי וְאַתְתַּקֵּף בְּרַעוּתָא עֲלָאָה דְקוּדְשָׁא בְּרִיךְ הוּא בִּיָּהּ, מַה כְּתִיב בִּיָּהּ וַיִּתְחַזַּק יִשְׂרָאֵל וַיֹּשֶׁב עַל הַמָּטָה, עַל הַמָּטָה מַמְשׁ, דְּהָא בְּדַרְגָּא עֲלָאָה יִתִּיר אֶשְׁתַּלֵּם, זְכָאָה חוּלְקֵיהּ.

33. The world is judged four times a year

Rabbi Yehuda discusses the four times of the year that the world is judged. During these four times of the year, Chesed, Gvurah, Tiferet, and Malchut are present to judge the world. We learn of the significance of corn to the judgment on Passover, the significance of the fruits of the tree to the judgment on the Feast of Weeks, and the significance of water to the judgment on Sukkot. We are also told that the New Year is the head of God's year, and it is the time when all the inhabitants of the world pass before God. Finally, Rabbi Yosi reminds us that man's deeds are recorded every day. Each morning his soul entreats him to repent and to follow the righteous path. Those who ignore this warning will have their deeds recorded. Only the righteous have nothing to fear in this world and in the world to come.

The Relevance of this Passage

The awesome power of the major holidays and their particular rituals is released into our world, helping us atone for our sins, lessen judgments decreed against us, and transform our inner character. Relative to the degree of atonement in our heart, this passage helps us alter our destiny in positive ways by controlling the seed and "head of God's year." Awareness of the importance of penitence and spiritual growth is deepened in our

353. We learned that Rabbi Yehuda said: We have explained in the Baraitha that the world is judged four times a year: in Pesach in respect to corn; in Shavuot in respect to the fruits of the tree; on Rosh Hashanah, when all the inhabitants of the world pass before Him like a flock of sheep; and on Sukkot when water is apportioned to them. We have explained the secret of the Baraitha: that corn on Pesach, corresponded to the supernal Chariot, the secret of the patriarchs, CHESED, GVURAH, AND TIFERET, and King David, MALCHUT. TO WIT, THE FOUR TIMES BROUGHT UP IN THE BARAITHA ARE THE SECRET OF THE FATHERS AND KING DAVID. HE EXPLAINS, Judgment is pronounced on Pesach in respect to corn literally. And we have already explained, in relation to it why Matzah is connected to Pesach? Because it is a law, and the law of the kingdom is the prevailing law. **THUS, THE MATZAH IS A LAW.** This is the starting point for Yisrael to enter the holy portion of the Holy One, blessed be He, and remove the leavened bread, which is a strange deity appointed over the idolatrous nations called other Elohim, foreign Elohim, and also called leavened bread and the Evil Inclination. To enter the Matzah, MALCHUT, is to enter the holy portion of the Holy One, blessed be He. This is the reason Judgment is pronounced on Pesach concerning corn, as we explained that the world is sentenced in respect to Hei, MALCHUT. TVUAH (CORN) IS COMPOSED OF THE SYLLABLES TAVO-HEI (HEB. 'HEI SHALL COME').

354. On Shavuot, the fruits of the tree are pronounced. HE ASKS: Why "the fruits of the tree," shouldn't it have said 'the fruits of the trees'? HE ANSWERS: This is the great and strong tree above, ZEIR ANPIN. The fruits of the tree are mentioned in the verse, "I am like a leafy cypress tree; from me is your fruit found" (Hoshea 14:9), WHICH ALLUDES TO THE SOULS OF THE RIGHTEOUS, THE FRUITS OF ZEIR ANPIN, CALLED TREE. THEY ARE SENTENCED AT SHAVUOT, AN ALLUSION TO TIFERET.

355. On Rosh Hashanah, they pass before Him like a flock of sheep. We learned that Rosh Hashanah (lit. 'head of the year') is the King's head of the year, which is Yitzchak called head, the head of the King, ZEIR ANPIN, THE HEAD OF GVURAH. This place is called year, and therefore all the inhabitants of the world pass before Him like a flock of sheep. We therefore learned that on Rosh Hashanah, all the inhabitants of the world pass before Him it like a flock of sheep, for then Yitzchak abides there, WHO IS THE HEAD OF THE LEFT WHERE JUDGMENTS DWELL. HENCE, IT IS SAID THAT ON ROSH HASHANAH "HIS LEFT HAND IS UNDER MY ARM" (SHIR HASHIRIM 2:6).

356. On Sukkot, Judgment is pronounced in respect to water. This is the beginning OF THE ILLUMINATION of the King's right side, WHICH IS CHASSADIM CALLED WATER. IT IS SAID OF THIS FESTIVAL "AND HIS RIGHT HAND EMBRACES ME" (IBID.). The rejoicing in water is everywhere when water is sprinkled or drawn, for water is known TO BE CHASSADIM. Therefore, everything exists in these four times, ON PESACH THE JUDGMENT IS IN THE SECRET OF MALCHUT CALLED CORN, ON SHAVUOT IT IS IN THE SECRET OF TIFERET CALLED TREE, ON ROSH HASHANAH ON THE SECRET OF GVURAH AND ON SUKKOT THE SECRET OF CHESED.

353. תָּאנָא, אָמַר ר' יְהוּדָה, בְּמַתְנִיתָא דִּילָן אוֹקִימָנָא, הָא דְתַנִּינָן בְּאַרְבַּעַה פְּרָקִים בְּשָׁנָה הַעוֹלָם נִדוּן, בְּפֶסַח עַל הַתְּבוּאָה, בְּעֶצְרַת עַל פִּירוֹת הָאֵילָן, בְּרֹאשׁ הַשָּׁנָה כָּל בְּאֵי הַעוֹלָם עוֹבְרִים לְפָנָיו כְּבְנֵי מְרוֹן, וּבַחֲג נְדוּנִין עַל הַמַּיִם, הָא אוֹקִימָנָא מְלִי, וְרָזָא דְמַתְנִיתָא אוֹקִימָנָא, בְּפֶסַח עַל הַתְּבוּאָה וְכוּ', לְקַבִּיל רְתִיבָא עֲלָא, רָזָא דְאַבְהֵן, וְדוּד מְלָכָא. בְּפֶסַח עַל הַתְּבוּאָה, דְהִכִּי הוּא מְמַשׁ, וְהָא אוֹקִימָנָא מְלָה דָא, עַל מַה אֲתִיבָא מְצָה בְּפֶסַח, וְהָא דִּינָא הוּא, דִּינָא דְמַלְכוּתָא דִּינָא, וְדָא שִׁירוּתָא, דְשִׁרְיָאוּ יִשְׂרָאֵל לְמִיַּעַל בְּחוּלְקָא קְדִישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא, וּלְבַעֲרָא מְנִייהוּ חֲמִץ, דְאִיהוּ טְעוּן אַחֲרָנִין, דִּי מְמַנָּן עַל עַמּוּיָן עַעְכוּ"ם, דְאֶקְרוּן אֱלֹהִים אַחֲרִים, אֱלֹהֵי נֹכַר, וְאֶקְרוּן חֲמִץ, יִצַר הָרַע, וּלְמִיַּעַל בְּמְצָה, חוּלְקָא קְדִישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא. בְּגִין כֵּן, בְּפֶסַח נְדוּנִין עַל הַתְּבוּאָה, וְאוֹקִימָנָא דְעֲלָמָא אֲתַדָּן עַל דִּינָא דְהָא.

354. בְּעֶצְרַת עַל פִּירוֹת הָאֵילָן. פִּירוֹת הָאֵילָן, פִּירוֹת הָאֵילָנוֹת מְבַעֲי לִיה, מֵאֵן פִּירוֹת הָאֵילָן. אֱלָא, דָא הוּא אֵילָנָא רַבְרָבָא וְתַקִּיף לְעֵילָא. פִּירוֹת הָאֵילָן, כְּמַה דְכְתִיב, אֲנִי כְבוֹדִשׁ רַעֲנָן מְמַנִּי פְרִיךְ נִמְצָא.

355. בְּרֹאשׁ הַשָּׁנָה עוֹבְרִין לְפָנָיו כְּבְנֵי מְרוֹן, תָּנָא רֹאשׁ הַשָּׁנָה, דָא הוּא רִישָׁא דְשִׁתָּא דְמְלָכָא, וּמֵאֵן הוּא רֹאשׁ הַשָּׁנָה, דָא יִצְחָק, דְאֶקְרִי רֹאשׁ, דְאִיהוּ חַד רִישָׁא דְמְלָכָא, אֲתַר דְאֶקְרִי שָׁנָה, בְּגִינֵי כֵּן כָּל בְּאֵי עוֹלָם עוֹבְרִין לְפָנָיו כְּבְנֵי מְרוֹן, וְעַל דָא תַנִּינָן, בְּרֹאשׁ הַשָּׁנָה, דְהָא בְרִישָׁא דְשִׁתָּא שְׂאֵרֵי יִצְחָק.

356. וּבַחֲג נְדוּנִין עַל הַמַּיִם, דָא הוּא שִׁירוּתָא דִּימִינָא דְמְלָכָא, וְעַל דָא חֲדוּתָא דִּימִינָא אֲשֶׁתְּבַח בְּכֻלָּא, בְּשַׁעֲתָא דְנִסְכֵי מֵיָא, וְשְׂאֵבֵי לוּן, בְּגִין דְמִיָם דָא יִדְעָא. וְעַל דָא בְּאַרְבַּעַה פְּרָקִים אֵילָן, כָּלָא מְשִׁתְּבַחִין.

357. Rabbi Yosi said: When you examine this, there is everything in these four times, Avraham, Yitzchak, Ya'akov, CHESED, GVURAH, AND TIFERET, and King David, MALCHUT, ACCORDING TO THE EXPLANATION OF THE LAST PARAGRAPH. The world is judged by CHESED, GVURAH, TIFERET, AND MALCHUT and people are judged on these four times, THE DAYS WHEN CHESED, GVURAH, TIFERET, AND MALCHUT ARE IN THE WORLD. Every day, the books are open and MEN'S deeds are recorded, yet no one heeds or lends an ear. The Torah gives testimony every day and says, "Whoever is simple, let him turn in here: for him that lacks understanding, she says to him" (Mishlei 9:4), but no one listens to its voice.

358. We learned that when a man wakes up in the morning, witnesses stand before him and adjure him, but he does not heed that the soul adjures him every hour. If he hears, well, but if he does not, the books are open and his deeds recorded. Rabbi Chiya said: Happy are the righteous, who are not afraid of judgment neither in this world and in the World to Come. Hence it says, "But the righteous are secure as a young lion" (Mishlei 28:1) and "the righteous shall inherit the earth" (Tehilim 37:29).

34. "And when the sun was going down"

Rabbi Chizkiyah begins by explaining that the title verse refers to the day of strict judgment, when a man's soul departs from his body. We learn that thirty days before his death, man's Neshamah departs. As a consequence, his shadow disappears and all desire leaves him. When man is judged above, the Neshamah ascends to the Upper court of justice where it gives testimony to the thoughts and deeds of that man. If that man is sick and his judgment is favorable, he may recover. However, if his judgment condemns him, he may yet survive if God sees that he will later have merit or that he will give birth to a righteous son.

The Relevance of this Passage

Here we help cleanse our souls of sin and wrongdoing in order to sweeten judgments set forth against us. The desire to pursue spiritual development and growth is increased within us so that we may merit long life in this physical world and draw closer to the Light of The Creator through positive deeds. In addition, blessing and righteousness are bestowed upon our children, helping them to recognize and embrace the benefits of spirituality and Torah, which further increases our quality and length of life.

359. Rabbi Chizkiyah opened the discussion with the verse, "And when the sun was going down, a deep sleep fell upon Avram" (Bereshheet 15:12). This verse has been explained, yet here is the secret of the day of strict Judgment, which removes man from this world. We have learned that when the time is come for man to depart from this world, it is the time of great Judgment, when the sun is darkened and does not shine unto the moon, as is written: "before the sun is darkened" (Kohelet 12:2). It refers to the holy Neshamah, which is withheld from man thirty days before he departs from the world, and he sees that his shadow is withheld and not to be seen.

357. אָמַר רַבִּי יוֹסִי, כִּד יִסְתַּכְּלוֹן מַלְי, כִּלְא אֲשַׁתְּכַח בְּהַנִּי פְּרָקִין, אֲבָרְהָם יִצְחָק וְיַעֲקֹב, דְּוֹד מַלְכָּא, וּבְהַנִּי עֲלֵמָא אַתְדֵּן, וּבְאַרְבַּע פְּרָקִין בְּנֵי נִשְׂא אַתְדֵּנוּ, בְּיוֹמֵין דְּאֲשַׁתְּכַחוּ בְּעֵלְמָא, וּבְכָל יוֹמָא וְיוֹמָא, סְפָרִין פְּתִיחֵן, וְעוֹבְדִין כְּתִיבִין, וְלִית מָאן דִּישְׁגַּח, וְלִית מָאן דִּירְכִין אֹדְנִיָּה, וְאוֹרִייתָא אֲסַהֲיֶדַת בֵּיה בְּכָל יוֹמָא, וְקָלָא קְרִי בְּחִילָא, מִי פְתִי יִסוּר הִנֵּה חָסֵר לֵב אֲמַרְה לּוֹ, וְלִית מָאן דִּיצִית לְקַלְיָה.

358. תָּאנָא בְּשַׁעְתָּא דְּבַר נֶשׁ קָאִים בְּצַפְרָא, סְהַדִּין קְיִימִין לְקַבְּלִיָּה, וְסְהַדִּין בֵּיה, וְהוּא לָא אֲשַׁגַּח. נִשְׁמַתָּא אֲסַהֲיֶדַת עֲלֵיָּה, בְּכָל עֵדָן, וּבְכָל שַׁעְתָּא, אִי אֲצִית יָאוֹת, וְאִי לָאו, הָא סְפָרִין פְּתִיחֵן, וְעוֹבְדִין כְּתִיבִין. אָמַר ר' חִיָּיא, זְכָאִין אִינוֹן צְדִיקֵינָא, דְּלָא מְסַתְּפוּ מִן דִּינָא, לָא בְּעֵלְמָא דִּין, וְלָא בְּעֵלְמָא דְּאֲתִי, הֵה"ד וְצְדִיקִים כְּכַפִּיר יִבְטַח. וּכְתִיב צְדִיקִים יִירְשׁוּ אֶרֶץ.

359. רַבִּי חִזְקִיָּה פִּתַּח וְאָמַר וַיְהִי הַשֶּׁמֶשׁ לְבָא וְתִרְדְּמָה נִמְלָה עַל אֲבָרָם וְגו', הָאִי קְרָא אוֹקְמוּהָ, אֲבָל דָּא יוֹמָא דְּדִינָא קִשְׂיָא, דְּאִפְקִי לִיה לְב"נ מֵהָאִי עֲלֵמָא. דְּתִנְיָא, זְמַנָּא דְּמִטָּא, דְּבַר נֶשׁ נְפִיק מֵהָאִי עֲלֵמָא, הֵוּא זְמַנָּא יוֹמָא דְּדִינָא רַבָּא, דְּאֲתַחֲשַׁךְ שְׁמֵשׁא מִן סִיְהָרָא, כְּמָה דְּכְתִיב, עַד אֲשֶׁר לָא תַחֲשַׁךְ הַשֶּׁמֶשׁ, דָּא נִשְׁמַתָּא קְדִישָׁא, דְּאֲתַמְנַעַת מִבְּר נֶשׁ, תְּלַתִּין יוֹמִין, עַד לָא יְפוֹק מֵעֵלְמָא, וְחָמָא דְּצוֹלְמָא דְּאֲתַמְנַעַת מִנִּיה וְלָא אַתְחַזִּי.

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360. HE ASKS: What is the reason his shadow is gone from him? HE ANSWERS: Because the holy Neshamah is gone and departed from him. It is not that when a man weakens and dies that the soul is removed from him, but in his life, when he is in vigor that his Neshamah departs from him, and does not shine upon the Ruach. The Ruach does not shine upon the Nefesh, and then the shadow is gone and does not illuminate upon him. From that day onward, every one proclaims that he will die, even the birds in the sky. Why? Because his Neshamah is gone from him, the Ruach no longer shines upon the Nefesh, and it is weakened and eating and every desire of the body are gone from him.

361. Rabbi Yehuda said: Even when a man falls ill and cannot pray, the Neshamah is gone and removed from him. The Ruach does not then shine upon the Nefesh until verdict is given. If the sentence is good, the Neshamah returns to its place and shines upon everyone; NAMELY THE RUACH AND THE NEFESH. This is true as long as Judgment is not yet pronounced. When it is, AND IT IS ALREADY DECIDED THAT HE WILL DIE, thirty days before the others, the Neshamah is gone and his shadow passes away.

362. We learned that when a man is sentenced above, his Neshamah is brought up to the court of justice, where the trial proceeds according to its testimony. It testifies to everything and to evil thoughts he harbored, but not to evil deeds, since they are all recorded in a book. A man is judged for everything at the time of sentence above, BOTH FOR THOUGHTS AND DEEDS. The body is then in trouble more than in any other time.

363. If he is favorably judged, he is released. Sweat breaks out over the body and the Neshamah returns later to shine upon all, THE RUACH AND THE NEFESH. A man is never cured from his disease until he is sentenced above. If you say that there are yet many evil people who remain alive; NAMELY RECOVER FROM THEIR ILLNESS. HE ANSWERS: The Holy One, blessed be He, watches over his sentence. Even if he has no merit yet THE HOLY ONE, BLESSED BE HE, sees that he will later, He acquits him. Or sometimes He sees he will beget a righteous son and therefore the Holy One, blessed be He, judges him favorably.

360. מאי טעמא אתמונת מניה. בגין דנשמתא קדישא סלקת, ואתעברת מניה, ולא אתחזוי. דלא תימא, דכד מית בר נש ואתחלש, האי נשמתא אתעברת מניה, אלא כד איהו בחייו, בתוקפיה, אתעברת מניה האי נשמתא, ולא נהרא לרוחא, ורוחא לא נהיר לנפשא, כדין צולמא אתעברת מניה, ולא נהיר ליה. מההוא יומא, כלא מכרזי עליה, ואפילו צפרי שמיא. מאי טעמא. בגין דנשמתא הא סלקא מניה, ורוחא לא נהיר לנפשא, כדין נפשא אתחלשת, ומיכלא וכל תיאובתא דגופא, סלקא מניה ואתעבר.

361. ואמר רבי יהודה, ואפילו כל זמנא דנפיל איניש בבי מרעיה, ולא יכיל לצלאה, נשמתא אתעברת וסלקא מניה, וכדין לא נהיר רוחא לנפשא, עד דדיינין דיניה דבר נש. ואי דיינין ליה לבר נש לטב, כדין נשמתא אתהדרת לאתרה, ונהירא לכלא. הא בזמנא דקיימא מלה בדינא. ובזמנא דלא קיימא מלה בדינא, תלתין יומין אקדימת נשמתא לכלא, וצולמא אתעבר מניה.

362. האנא, בזמנא דדיינין ליה לבר נש לעילא, סלקין לנשמתיה לבי דינא, ודיינין על מימרהא, והיא אסהידת בכלא, ואסהידת בכל רעיוני דבר נש, ובעובדין לא אסהידת, דהא בלהו בספרא כתיבין. וכלהו דיינין ליה לב"נ, בהויא שעתא דדיינין ליה לב"נ לעילא, כדין דחקא דגופא אשתבח, ותייר משאר זמנייא.

363. אי דיינין ליה לטב, כדין ארפין מניה. וזיעא אתבקע על גופא, ונשמתא אהדרת לבתר, ונהרא לכלא. ולא סליק בר נש מבי מרעיה לעלמין, עד דדיינין דיניה לעילא. ואי תימא, הא כמה חייבי עלמא, כמה רשיעי עלמא, קיימין בקיומיהו. אלא, קודשא בריך הוא אשגח בדיניה דב"נ, אע"ג דהשתא לא זכי, והוא חמי דהא לבתר זכי, דאין ליה לטב. או לזמנין דאוליד בר, דיהוי זכאא בעלמא, וע"ד קודשא בריך הוא דאין ליה לטב.

364. All the works and judgments of the Holy One, blessed be He, are for the good, and He watches over everything, as it is written: "'Have I any pleasure at all that the wicked should die?' says Hashem Elohim: and not that he should return from his ways, and live?" (Yechezkel 18:23). Therefore the Holy One, blessed be He, judges favorably all the evil in the world who recover.

364. וְכָל עֹבְדָיו וְדִינוֹי דְקוּדְשָׁא בְרִיךְ הוּא לְטַב, וּבְכֹלֵי אֲשַׁח, כְּמָה דְכְתִיב חִי אֲנִי נְאֻם ה' וְגו' אִם אַחְמוּץ בְּמוֹת הַרְשָׁע כִּי אִם בְּשׁוֹב רְשָׁע מְדַרְכוּ. וּבְגִין דָּא, כָּל אֵינּוֹן חַיִּיבֵי עֲלָמָא, דְקֵיִימִין בְּקִיּוּמֵיהוּ, קוּדְשָׁא בְרִיךְ הוּא דְאֵין לֹון לְטַב.

365. Sometimes, when the illness has run its course that was allotted it to afflict man, as it says, "And severe sicknesses, and of long continuance (also: 'faithful')" (Devarim 28:59), they act faithfully in dwelling upon man and leave after the set period, either the righteous or the evil. All is done according to justice, like we said.

365. וּלְזַמְנִין, דְאֵינּוֹן מְרַעִין אֲשַׁתְּלִימוּ זְמַנֵּיהוּ, מְלַמְשֵׁי תַמּוֹן, כְּד"א וְחֻלָּאִים רַעִים וְנַאֲמָנִים, דְעֵבְדוּ מֵהֵימְנוּתָא, דְכֵר שְׂרִיאָן עֲלֵיהּ דְבַר נֶשׁ מְסַתְּלָקִי מִנְיָה לְבַתֵּר דְאֲשַׁלִּימוּ זְמַנֵּיהוּ, בֵּין לְצַדִּיקוּיָא, בֵּין לְחַיִּיבֵיָא, וְכֹלֵי אֲתַעְבַּד בְּדִינָא כְּדַקְאֲמַרְן.

35. "And Yisrael saw Yosef's sons"

Rabbi Yitzchak begins this discussion by explaining the title verse. We learn that through the Holy Spirit, the righteous Yisrael was able to see that Yosef's sons would one day worship idols. We also learn that all the generations of the world stand in the presence of God before they are born into the world.

The Relevance of this Passage

The strength and wisdom to free oneself from idol-worshipping is bestowed upon the reader through the righteousness of Yisrael. Idol worshipping refers to any form of egocentric behavior where pleasure is derived from external sources as opposed to true contentment that is generated internally in our souls. Before a soul enters this world, all the secrets of the Torah are revealed to it. The soul promises The Creator that during physical existence, it will pursue the path of Torah and spiritual growth. Prior to the moment of birth, the wisdom of the Torah is then forgotten, along with our promise, and thus begins the true work of "remembering" our commitment and "reacquiring" our spiritual knowledge. This passage helps us to remain true to our promise to walk the path of the Light, and it regenerates the seeds of mystical wisdom implanted within our soul prior to our birth.

366. "And Yisrael saw Yosef's sons, and said: 'Who are these?'"

Rabbi Yitzchak said: This verse is difficult to understand. It is written, "And Yisrael saw," yet also "And the eyes of Yisrael were dim from age, so that he could not see." If he cannot see, how come then: "And Yisrael saw"? HE ANSWERS: "AND YISRAEL SAW" MEANS that he saw through the Holy Spirit Yosef's descendants, Yerovaam and his fraternity, the same Yerovaam who made the two golden calves, and said: "These are your Elohim, Yisrael" (I Melachim 12:28). Hence he said: "Who are these?" Who is he that will say, "These are your Elohim," your idols to worship. It is therefore written: "And Yisrael saw Yosef's sons."

366. וַיִּרְא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף וַיֹּאמֶר מִי אֱלֹהֵי, אֲמַר ר' יִצְחָק, הָאֵין קָרָא קְשִׁיָּא, דְכְתִיב וַיִּרְא יִשְׂרָאֵל, וְכְתִיב וְעֵינָיו וְעֵינֵי יִשְׂרָאֵל כְּבָדוּ מְזֻקָן לֹא יוֹכֵל לְרִאוֹת, אִי לֹא יוֹכֵל לְרִאוֹת, מֵהוּ וַיִּרְא יִשְׂרָאֵל. אֱלֹהֵי דְחַמָּא בְרוּחַ קוּדְשָׁא, אֵינּוֹן בְּנֵי יוֹסֵף, דְאֵינּוֹן יִרְבַּעַם וְחִבְרִיּוֹ, דְיִרְבַּעַם עֵבֵד תְּרִין עֲגָלֵי זָהָב, וַאֲמַר אֱלֹהֵי אֱלֹהֵיךְ יִשְׂרָאֵל. וּבְגִין כֵּן, מִי אֱלֹהֵי, מֵאֵן הוּא דְזַמִּין לְמִימַר אֱלֹהֵי אֱלֹהֵיךְ לְטַעֲוֹן אַחֲרָן, וּבְגִין כֵּן וַיִּרְא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף.

367. From this, WE UNDERSTAND that the righteous see things afar, BEFORE THEY ARE MANIFEST IN THE WORLD, since the Holy One, blessed be He, adorns them with His crown. For the Holy One, blessed be He, sees into the distance, as said: "And Elohim saw everything that He had made, and, behold, it was very good" (Bereshheet 1:31), the Holy One, blessed be He, sees all deeds before they are done, and they all pass before Him.

367. מִכָּאֵן, דְצַדִּיקוּיָא חָמָאן עוֹבְדָא לְמַרְחֹק, וְקוּדְשָׁא בְרִיךְ הוּא מַעֲטַר לֹון בְּעַטְרָא דִּילֵיהּ, מֵה קוּדְשָׁא בְרִיךְ הוּא חָמֵי לְמַרְחֹק, כְּמָה דְכְתִיב וַיִּרְא אֱלֹקִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, דְקוּדְשָׁא בְרִיךְ הוּא חָמָא כָּל עוֹבְדִין, עַד לֹא יַעֲבַד לֹון, וְכֹלֵהוּ אַעֲבְרוּ קַמֵּיהּ.

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368. In the same manner, all the generations of the world from one world's end to the other stand before Him before coming into the world. This is written in the verse, "He who calls the generations from the beginning" (Yeshayah 41:4), NAMELY before the universe was created, for all the souls that descend into the world stand before the Holy One, blessed be He, before going into it, assuming their worldly shape and names. It is written: "He calls them all by names" (Yirmeyah 40:26).

368. בְּגוֹוֹנָא דָא, כָּל דְרִין דְעֵלְמָא, מְסִינְיָי עֵלְמָא, עַד סִינְיָי עֵלְמָא, בְּלֵהוּ אֲתַעְתְּרוּ וְקִינְיָי קָמִיָּה עַד לָא יִיתוֹן לְעֵלְמָא, קוֹרָא הַדּוֹרוֹת מֵרֵאשׁ, עַד לָא אֲתַבְרִי עֵלְמָא. בְּגִין דְכָל נִשְׁמָתִין דְנַחְתִּין לְעֵלְמָא, עַד לָא יִיחַתוֹן, בְּלֵהוּ קִינְיָי קָמִיָּה דְקוֹדֶשׁא בְרִין הוּא, בְּדִיּוֹקְנָא דְקִינְיָי בְּהַאי עֵלְמָא, וְאֶקְרוֹן בְּשִׁמְהוֹן, דְכֹתִיב לְכָלֵם בְּשֵׁם יִקְרָא.

369. The righteous too are shown by the Holy One, blessed be He, all the generations of the world, before they come into it. Whence do we know that? From Adam, who was the first to be shown by the Holy One, blessed be He, the generations before they came, as it is written: "This is the book of the generations of Adam" (Beresheet 5:1). We learned that He showed him all the generations destined to come into the world. Moshe too was shown, as it is written: "And Hashem showed him all the land" (Devarim 34:1), WHICH MEANS THAT the Holy One, blessed be He, showed him all the generations of the world and all its leaders and prophets before they were born.

369. אוֹף הָכִי צְדִיקִינְיָא, קוֹדֶשׁא ב"ה אַחְמִי לֹון כָּל דְרִין דְעֵלְמָא, עַד לָא יִיתוֹן וְיִשְׁתַּבַּחוּן בְּעֵלְמָא. מ"ל מְאָדֵם דְהוּהוּ קְדָמָאָה. דְקוֹדֶשׁא בְרִין הוּא אַחְמִי לִיָּה כָּל אֵינּוֹן דְרִין עַד לָא יִיתוֹן, בְּדְכֹתִיב זֶה סֵפֶר תּוֹלְדוֹת, דְתַנְיָן, אַחְמִי לִיָּה, כָּל אֵינּוֹן דְרִין דְזַמְיָנִין לְמִיָּתִי לְעֵלְמָא. וְכֵן לְמֹשֶׁה, דְכֹתִיב וַיִּרְאֵהוּ ה' אֶת כָּל הָאָרֶץ, דְקוֹדֶשׁא בְרִין הוּא אַחְמִי לִיָּה, כָּל דְרִין דְעֵלְמָא, וְכָל אֵינּוֹן מְנַהֲיָי עֵלְמָא, וְכָל שְׂאָר נְבִיאִי, עַד לָא יִיתוֹן לְעֵלְמָא.

370. Here too, "And Yisrael saw Yosef's sons" means that he saw far off, THAT THEY WILL WORSHIP IDOLS, and he trembled and said: "Who are these?" The verse refers both to this, YEROVAAM WHO SAID: "THESE ARE YOUR GODS, YISRAEL" and to ITS SIMPLE MEANING ABOUT EFRAIM AND MENASHE THEMSELVES. Yosef answered it by saying: 'They are my sons, whom Elohim had given me in this place.' TO WIT, THEY ARE GOOD, YET HE DID NOT ANSWER HIM IN RELATION TO YEROVAAM AND HIS FRIENDS. How do we know that the Holy One, blessed be He, showed him through the Holy Spirit ABOUT YEROVAAM AND HIS FRIENDS? From the verse: "And, lo, Elohim has shown me also your children," "also" alludes to THE GENERATIONS that will issue from him, as we said.

370. אוֹף הָכִא, וַיִּרְא יִשְׂרָאֵל אֶת בְּנֵי יוֹסֵף, חֲמָא לְמַרְחוֹק, וְאֹזְדַעְזַע, וְאָמַר מִי אֵלֶּה, וְהַאי קְרָא אֲשֵׁלִים לְתַרִּין סְטְרִין, לְהַאי סְטְרָא, וְלְהַאי סְטְרָא. וְע"ד אֲתִיב יוֹסֵף וְאָמַר, בְּנֵי הֵם אֲשֶׁר נָתַן לִי אֱלֹהִים בְּזֶה. וּמִנ"ל דְקוֹדֶשׁא בְרִין הוּא אַחְמִי לִיָּה בְּרוּחָא דְקוֹדֶשׁא. דְכֹתִיב וְהִנֵּה הִרְאָה אֶתִּי אֱלֹקִים גַּם אֶת זְרַעְךָ. גַּם, לְאַסְגָּאָה אֵינּוֹן דְנִפְקִין מִנִּיָּה בְּדְקָאֲמָרִין.

36. "And he blessed Yosef"

From the explanations provided by Rabbi Yosi and Rabbi Elazar, we learn that the title verse indicates that a blessing was conferred on both Yosef and his sons, since a man's children are his own blessing. We also learn that the particle Et placed before Yosef is an allusion to Malchut. This means that he blessed the sign of the Holy Covenant, Malchut. According to the rabbis, all blessings originate in Binah, the source of life. They are then received by Ya'akov and passed to Malchut. Therefore, when a blessing is given, God must be blessed first if it is to be fulfilled. During morning prayer, we should first bless God and then bless the people of the world. We learn that when Ya'akov's father blessed him, he first blessed God in the statement, "the smell of my son is like the smell of a field"

The discussion then turns to the meaning of the verse, "These are your gods, Yisrael," The word "these," we are told, is a reference to the Serpent and its rider, the male and female of the Other Side who are not joined in unity like the Male and Female of Holiness. Following this, the verse, "For these I weep" is explained as a reference to the sin of the golden calf and the destruction of the temple. The word "these" is also written in relation to Holiness. However, through the Holy Spirit, Ya'akov saw that Yerovaam worshipped idols and correctly interpreted the verse, "These are your gods, Yisrael." He therefore blessed God and his sons, and ensured that his blessing would not be bestowed upon Yerovaam.

The Relevance of this Passage

By connecting us to the supernal blessings bestowed upon Yosef, we draw countless blessings upon our world, the dimension referred to as Malchut. This connection also ensures that all of our blessings take place after the blessings of our Creator. The Light aroused herein helps protect us from the Other Side and remove the negativity and darkness in our world resulting from the building of the Golden Calf and the destruction of the second temple.

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371. "And he blessed Yosef" (Beresheet 48:15). We have to examine this verse, since it is written, "And he blessed Yosef," yet no blessing was conferred upon Yosef, but upon his sons. It should have been written: 'And he blessed them.' Why is it said that he blessed Yosef if Yosef was not blessed?

372. Rabbi Yosi said: The particule 'et' before 'Yosef' ALLUDES TO MALCHUT. It is written "Et Yosef," which is the blessing for his sons SINCE HIS SONS, MENASHE AND EFRAIM, ARE CONSIDERED TO BE MALCHUT CALLED ET. When his sons are blessed, he is blessed before them, therefore it is written also "Yosef," for man's children are his own blessing.

373. Rabbi Elazar said: "And he blessed (et) Yosef," et is precise ALLUDING TO MALCHUT. For he blessed the sign of the covenant, NAMELY THE SECRET OF THE COVENANT that Yosef kept, WHICH IS MALCHUT. For this reason, the righteous, Yosef, is called Et, as it is written "Et Yosef" since Yosef includes the secret of the covenant, MALCHUT, that is present with him.

374. "The Elohim, before whom my fathers Avraham and Yitzchak walked": "Elohim" is the secret of the holy covenant; NAMELY MALCHUT CALLED HOLY COVENANT. My fathers indeed walked before him, WHICH MEANS THAT MY FATHERS ARE before and above this secret; NAMELY BEFORE MALCHUT. FOR MY FATHERS ARE Avraham and Yitzchak, CHESED AND GVURAH OF ZEIR ANPIN, WHICH PRECEDE MALCHUT AND HIGHER THAN HER, as that place, MALCHUT, is sustained and nourished by them.

375. "The Elohim who has been my shepherd": HE ASKS: What is the reason he repeats the word "The Elohim"? HE ANSWERS: This is a high secret. He blessed the place, MALCHUT, in the secret of living Elohim, BINAH, the source of life, whence blessings are drawn. He therefore mentioned himself in this place by saying: "The Elohim who has been my shepherd." For all blessings originate in the source of life, BINAH, and received by Ya'akov, THE SECRET OF THE CENTRAL COLUMN, When he receives them, that place, MALCHUT, receives them from him, as all comes from the male, YA'AKOV. Hence it says, "And he blessed et Yosef," ET BEING MALCHUT WHICH RECEIVED HER BLESSINGS FROM YA'AKOV, ZEIR ANPIN.

376. For this reason, wherever blessings are to be given, the Holy One, blessed be He, WHO IS MALCHUT, should be blessed first; for if He is not, the blessings are not fulfilled.

371. וַיְבָרֶךְ אֶת יוֹסֵף וַיֹּאמֶר הָאֱלֹקִים אֲשֶׁר וּגו', בְּהַאֲרֵי קְרָא אִית לְאִסְתַּכְלָא בֵּיה, וַיְבָרֶךְ אֶת יוֹסֵף, דְּלֹא אֲשַׁכְחֵן הֵכָא בְּרִכָּה דְּבִרְיָךְ לִיְה לְיוֹסֵף אֲלֵא לְבָנוּי, אִי לְבָנוּי, וַיְבָרְכֶם מִבְּעֵי לִיְה, מֵהוּ וַיְבָרֶךְ אֶת יוֹסֵף, וְלֹא אֲשַׁכְחֵן הֵכָא דְּאִתְבְּרִיךְ יוֹסֵף.

372. א"ר יוסי, את דייקא, כתיב את יוסף, ברכתא דבנוי הוה, וכד אתברכאן בנוי, איהו מתברך, דברכתא דבנוי דבר נש ברכתיה איהו.

373. א"ר אלעזר, ויברך את יוסף, את דייקא, דברין לאת קיימא, רזא דברית דנטר יוסף, ובג"כ אקרי צדיק, את דיוסף, רזא דברית דקיימא בהדיה דיוסף.

374. האלקים אשר התהלכו אבותי לפניו. האלקים: דא רזא דברית קדישא, קיימא קדישא. אבותי לפניו, דייקא לפניו, דאינון קדמאי עלאי, מקמי רזא דנא, אברהם ויצחק, דהא מנהון אתון וינקא ההוא אתר.

375. האלקים הרועה אותי, מאי טעמא זמנא אחרא האלקים. אלא רזא עלאה איהו, והכא ברין לההוא אתר, ברזא האלקים חיים, מקורא דחיי, דמניה נפקין ברכאן, ובגין דא אדבר גרמיה בהאי אתר, ואמר האלקים הרועה אותי, בגין דכל ברכאן דנגדי ממקורא דחיי, יעקב נטיל לון, וכיון דנטיל לון איהו, האי אתר נטל ברכאן, וכלא איהו תלויא דבבורא, ועל דא ויברך את יוסף כתיב.

376. בגין כך, בכל אתר דברכאן אצטריכו לברכא, בעי קודשא ברין הוא לאתברכא בקדמיתא, ולבתר אתברכו אחרנין, ואי קודשא ברין הוא לא אתברין בקדמיתא, אינון ברכאן לא מתקיימין.

377. But you may say that when Ya'akov's father blessed him, he did not first bless the Holy One, blessed be He. HE ANSWERS: Come and see that when Yitzchak blessed Ya'akov, he did not do so before blessing the Holy One, blessed be He. After he did that, he blessed Ya'akov. Whence do we know that? From the verse: "...and said, 'See, the smell of my son is like the smell of a field which Hashem has blessed'" (Bereshheet 27:27). There is a blessing here for the Holy One, blessed be He, in the words "which Hashem has blessed," and He was blessed with the establishment of the blessings. Then it says: "Therefore the Elohim give you" since the field, MALCHUT, was established by the blessings, for they issue only from it after it is already established by the blessings. In the same manner, first Ya'akov blessed the Holy One, blessed be He, and then did he bless his sons. Come and see in the morning, a man should first bless the Holy One, blessed be He, and then the other inhabitants of the world. We have explained it in relation to the verse: "In the morning shall he devour the prey..." (Bereshheet 49:27).

378. Come and see: When Ya'akov wanted to bless the sons of Yosef, he saw through the Holy Spirit that Yerovaam, son of Nevat would issue from Efraim. He opened the discussion with the words, "Who are these?" WHO SAID: "THESE ARE YOUR ELOHIM, YISRAEL"? HE ASKS: What is the reason he said, in relation to idol worshipping: "...these are your Elohim, Yisrael"? HE REPLIES: This is a secret. Of all the sides of the evil serpent, there is the side of the spirit of defilement considered to be the aspect of the serpent, and there is its rider, SAMAEL- IN OTHER WORDS, THEY ARE MALE AND FEMALE. When they mate, they are called 'these' IN THE PLURAL, TO SHOW THAT THEY ARE NOT JOINED IN UNITY LIKE THE MALE AND FEMALE OF HOLINESS BUT ARE SEPARATED. BECAUSE THE OTHER SIDE BEGINS UNITED BUT ENDS IN SEPARATION. They appear in the world in their several aspects, ALL THAT ARE DRAWN FROM THE SERPENT, ISSUE FROM THE MATING OF THE MALE AND THE FEMALE CALLED 'THESE'.

379. The spirit of holiness, THE NUKVA OF ZEIR ANPIN, called zot (this, fem.) which is the secret of the covenant, is an imprint that is always upon man, THE IMPRINT OF CIRCUMCISION. Also "this is my El, and I will praise Him" (Shemot 15:2) and "this is Hashem," ZEIR ANPIN, WHICH ARE IN THE SINGULAR. But THE MALE AND FEMALE OF THE OTHER SIDE, SAMAEL AND THE SERPENT, are called these IN THE PLURAL. Hence it is written, "These are your Elohim, Yisrael."

380. Therefore it is written, "Even these may forget" (Yeshayah 49:15), REFERRING TO THE MALE AND FEMALE OF THE OTHER SIDE, "and I"--the secret of this, THE NUKVA OF ZEIR ANPIN--"will not forget." It is also written: "For these I weep" (Eichah 1:16), for the sin OF THE GOLDEN CALF CALLED THESE, brought them much weeping, BEING THE CAUSE FOR THE DESTRUCTION OF THE TEMPLE. Another explanation for, "For these I weep": The reason for this is that permission was given to this place, NAMELY TO THE SERPENT AND SAMAEL, to rule over Yisrael and destroy the Temple. Since they were given permission I weep, I being the Holy Spirit, NAMELY THE NUKVA called I.

377. וְאֵי תִימָא, הָא יַעֲקֹב, דְּבִרְכִיָּה אָבוּהּ, וְלֹא בְּרִכְיָה לְקוּדְשָׁא בְּרִיךְ הוּא בְּקִדְמִיתָא. תָּא חֲזִי , בְּשַׁעְתָּא דְּבִרְיִךְ יַצְחָק לְיַעֲקֹב, לֹא בְּרִכְיָה, עַד דְּבִרְיִךְ לְקוּדְשָׁא בְּרִיךְ הוּא בְּקִדְמִיתָא, כִּיּוֹן דְּבִרְיִךְ לְקוּדְשָׁא בְּרִיךְ הוּא בְּקִדְמִיתָא, בְּרִכְיָה לְיַעֲקֹב. מִנֵּ"ל, דְּכִתְיִב וַיֹּאמֶר רֵאָה רִיחַ בְּנֵי בְרִיחַ שְׂדֵה אֲשֶׁר בְּרָכוּ ה', הֲכֵא קִינִים בְּרָכָה לְקוּדְשָׁא בְּרִיךְ הוּא, דְּכִתְיִב אֲשֶׁר בְּרָכוּ ה', אַתְּבִרְךְ בְּקִיּוּמָא דְּבִרְכָאן, וְלִבְתֵּר כְּתִיב בְּתִרְיָה, וַיִּתֵּן לָךְ וְגו'. כִּיּוֹן דִּהוּא שְׂדֵה אַתְּקִינִים בְּקִיּוּמָא דְּבִרְכָאן, דְּנִפְקִי מִיְנִיָּה בְּרָכָאן, לִבְתֵּר דְּאִיְהוּ אַתְּקִינִים בְּבִרְכוּיָא. כְּגוּוּנָא דָּא בְּרִיךְ יַעֲקֹב בְּקִדְמִיתָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְלִבְתֵּר בְּרִיךְ לְבָנוּי. תָּא חֲזִי, בְּצַפְרָא בְּעֵי ב"נ לְאַקְדָּמָא בְּרָכָאן לְקוּדְשָׁא בְּרִיךְ הוּא, וְלִבְתֵּר לְשֶׁאֵר בְּנֵי עֲלָמָא, וְהָא אֻקְיָמָנָא דְּכִתְיִב בְּפִקְר יֹאכֵל עַד וְגו'.

378. וְתָא חֲזִי, כִּד בְּעָא יַעֲקֹב לְבִרְכָא לְאִינוּן בְּנֵי יוֹסֵף, חָמָא בְּרוּחַ קוּדְשָׁא, דְּזִמִּין לְנִפְקָא מֵאַפְרִים יְרֵבְעָם בֶּן נֶבֶט, פִּתַּח וַאֲמַר מִי אֱלֹהִים. מֵאִי שְׂנָא דְּאִמַר בְּעִבּוּדָה דָּא דְּסִטְרָא דְּע"ז אֱלֹהִים אֱלֹהֵיךְ יִשְׂרָאֵל. אֱלֹא רְזָא אִיְהוּ, כֹּל אִינוּן סִטְרִין דִּהוּא חוּיָא בִּישָׂא, וּמִסְטְרָא דִּהוּא רוּחַ מְסֻאָבָא הוּא חוּיָא וְאִית מֵאן דְּרִכִּיב עֲלֵיהּ, וְכִד מְזִדְּוּגָן, אֶקְרוּן אֱלֹהִים. וְאִינוּן מְזִדְּמִינוּן בְּעֲלָמָא, בְּכֹל אִינוּן סִטְרִין דְּלִהוּן.

379. וְרוּחַ דְּקוּדְשָׁא אֶקְרִי זֹאת, דְּאִיְהוּ רְזָא דְּבִרְיָת, רְשִׁימָא קְדִישָׁא דְּאִשְׁתַּכַּח תְּדִיר בְּב"נ, וְכֹן זֶה אֵלֵי וְאִנּוּהוּ, זֶה ה'. אֲבָל אֵלִין, אֶקְרוּן אֱלֹהִים, וְעַל דָּא כְּתִיב אֱלֹהִים אֱלֹהֵיךְ יִשְׂרָאֵל.

380. וּבְג"כ כְּתִיב גַּם אֱלֹהִים תִּשְׁכַּחְנָה, וְאִנּוּכֵי רְזָא דְּזֹאת, לֹא אִשְׁכַּחְךָ, וְכְתִיב עַל אֱלֹהִים אֲנִי בּוֹכֶיָה, דִּהוּא חוּבָא גְרָמָא לֹון לְמַבְכֵי כְּמָה בְּכִיּוֹן. ד"א עַל אֱלֹהִים אֲנִי, מ"ט. בְּגִין דְּאִתְיִיְהִיב רְשׁוֹ לְאַתֵּר דָּא לְשִׁלְטָאָה עַל יִשְׂרָאֵל, וְלַחְרָבָא בִּי מְקֻדְשָׁא, וּבְגִין דְּאִתְיִיְהִיב לֹון רְשׁוֹ לְשִׁלְטָאָה, אֲנִי בּוֹכֶיָה, דָּא רוּחַ קוּדְשָׁא דְּאֶקְרִי אֲנִי.

381. It may be said that it is written, "These are the words of the covenant" (Devarim 28:69). CAN YOU SAY THAT 'THESE' IS THE NAME OF THE MALE AND FEMALE OF THE OTHER SIDE? HE ANSWERS: Assuredly those curses are not fulfilled save through these, WHICH ARE OF THE OTHER SIDE, where all the curses abide, like we explained about THE SERPENT that it is cursed, "CURSED ABOVE... EVERY BEAST OF THE FIELD" (BERESHEET 2:14). The Torah therefore preceded, saying "these" for those who transgress the words of the covenant.

382. "These are the commandments, which Hashem commanded" (Vayikra 27:34): HE ASKS: "THESE ARE THE COMMANDMENTS...", WHY IS IT WRITTEN "THESE" EVEN IN RELATION TO HOLINESS? HE ANSWERS: This is because all the precepts of the Torah purify man so he shall not deviate from the path and keep away FROM THE OTHER SIDE. THEREFORE, IT SAYS IN RELATION TO THE COMMANDMENTS THESE. What then about, "And these are the generations of the sons of Noach" (Beresheet 10:1)? WHY DOES IT SAYS 'THESE'? HE REPLIES: Surely here too IT IS A NAME OF THE OTHER SIDE, for Cham, the father of Cna'an, of whom it is written "Cursed be Cna'an" (Beresheet 9:25). This is the secret of 'these'.

383. Therefore it is written, "And they said: 'These are your Elohim, Yisrael'" (Shemot 32:4). It is the molten dross of gold. Aharon offered gold, which is of his side-THE LEFT SIDE-and is comprised of the power of fire. All is one because this side is considered to be gold and fire, AND THE DROSS OF GOLD IS THE KLIPOT AND DEFILEMENT. And the spirit of defilement, which is always in the desert, found then a place to gain power AND CLING TO YISRAEL.

384. Before, the children of Yisrael were purified from the primordial filth OF THE SERPENT, which he injected into the world and brought death unto it THROUGH THE SIN OF THE TREE OF KNOWLEDGE. FROM THIS, THEY WERE PURIFIED when they stood by Mount Sinai, but it returned again and the serpent defiled them as before and overpowered them and brought death unto them and unto the whole world for generations after. This is the meaning of the words, "I had said: 'You are angels...Nevertheless, you shall die like a man'" (Tehilim 6-7), FOR DUE TO THE SIN OF THE GOLDEN CALF, DEATH HAD POWER OVER THEM LIKE OVER ADAM.

385. Therefore, when Ya'akov saw, through the Holy Spirit, Yerovaam, son of Nevat-who worshipped idols-who said, "These are your Elohim, Yisrael," he was shaken and asked, "Who are these?" When he later wished to bless them, he first blessed the Shechinah and then his sons. After blessing the Holy One, blessed be He, he then blessed them from that place, which he blessed first. Hence it says, "The angel who redeemed me from all evil..."; TO WIT, THE SHECHINAH CALLED ANGEL SHALL BLESS THEM. THIS WAY HE WAS SURE HIS BLESSING WOULD NOT BE CONFERRED UPON YEROVAAM, SON OF NEVAT.

381. ואי תימא, הא כתיב אלה דברי הברית. הכי הוא ודאי, דכל אליו לא מתקיימי, אלא מגו אלה, דתמן כל לוטין שריין, כמה דאוקימנא דאיהו ארו, ובגין דא אקדים ואמר אלה, דקיימא למאן דעבר דברי הברית.

382. אלה המצות אשר צוה ה', בגין דכל פקודא דאורייתא לאתדבאה ב"נ, ולא יסטי מאורחא דא, ויסתמר מתמן, ויתפרש מניהו. ואי תימא אלה תולדות נח. הכי הוא ודאי, דהא נמק חם, דאיהו אבי כנען, וכתיב ארו כנען ואיהו רזא דא דאלה.

383. וע"ד כתיב ויאמרו אלה אלהיך ישראל, וכל הגי התוכא סוספיתא דדהבא. אהרן קריב דהבא, דאיהו סטרא דיליה, דכליל איהו בתוקפא דאשא, וכלא חד, וסטרא דא דהבא ואשא. רוח מסאבא, דאשתכח תדיר במדברא, אשכח אתר בההוא זמנא, לאתקפא ביה.

384. ומה דהוה ישראל דכיון מההוא זוהמא קדמא דאטיל בעלמא, דגרים מותא לעלמא, בד קמו על טורא דסיני, לבתר אהדרו, וגרים לו במלקדמין, לסאבא לון, ולאשתקפא עליהו, וגרים לון מותא, ולכל עלמא, לדריהון בתרייהו, הה"ד אני אמרתי אלקים אתם וגו' אכן באדם וגו'.

385. וע"ד בד חמא יעקב לירבעם בן נבט דעבר כו"ם, ואמר אלה אלהיך, אזדעזע, ואמר מי אלה, בד בעא לבתר לברכא לון, בריך ליה לשכינתא בקדמיתא, ולבתר בריך לבנוי, ביון דבריך לקודשא בריך הוא בקדמיתא, לבתר מההוא אתר דבריך בקדמיתא, בריך לון, הה"ד המלאך הגואל אותי מכל רע וגו'.

37. "Then Chizkiyahu turned his face toward the wall"

Rabbi Yehuda explains that he who does not beget children in this world has no life or existence in the world to come. Therefore, because Chizkiyahu had no wife or children, he prayed with his face to the wall, an allusion to the Shechinah, so that the Shechinah would be with him. Chizkiyahu then chose a wife and prayed to The Creator. We learn that he kept and guarded the Covenant, and that he wept before God for redemption.

The Relevance of this Passage

The miraculous power of childbirth is transferred to all those experiencing difficulty bearing children. This divine force also strengthens spiritual bonds between parent and child for those who are blessed with children.

386. Rabbi Yehuda opened the discussion with the verse "Then Chizkiyahu turned his face toward the wall, and prayed to Hashem" (Yeshayah 38:2). It has been derived from the verse that a man should pray near the wall, and nothing should intervene between him and the wall, in accordance with the verse: "Then Chizkiyahu turned his face toward the wall." HE ASKS: Why is he different than others who prayed, of whom it does not say that they turned their faces to the wall, but it sufficed to say that they "prayed to Hashem." For whoever prays does so with proper intention, EVEN IF HE DOES NOT TURN HIS FACE TO THE WALL, as it says of Moshe, "And Moshe prayed to Hashem" (Bemidbar 11:2). "And Moshe cried to Hashem" (Shemot, 17:4), but not that he "turned his face toward the wall." Why does it say of Chizkiyahu that he "turned his face toward the wall," then prayed?

387. HE ANSWERS: The secret of the matter is what we learned of Chizkiyahu that he was not married at the time. He had no wife, nor did he beget any children. It is therefore written, "And Yeshayah... came to him, and said to him...'For you shall die, and not live'" (Yeshayah 38:1). We derived from it that "you shall die" in this world "and not live" in the World to Come. Why? Because he did not beget children.

388. Whoever does not strive to beget children in this world has no existence in the World to Come, nor any portion thereof. His soul is driven from the world, and cannot find rest in any place in the world. This is the punishment indicted in the Torah by the words: "They shall die childless" (Vayikra 20:20). For when he goes to the World to Come, he who has no children dies there AND IS CONSIDERED DEAD in this world and in the World to Come. It is therefore written, "For you shall die, and not live."

389. Moreover, the Shechinah did not rest upon him at all. From the words: "Then Chizkiyahu turned his face toward the wall," we learned that he made his mind and decided to take a wife, so that the Shechinah, the secret of wall, would rest upon him, AS THE SHECHINAH IS CALLED WALL.

390. Hence it continues: "And prayed to Hashem." From this, we learned that whoever has sinned, and wishes to ask for forgiveness, should first fix his heart and thought upon purifying himself of that sin, and only then to pray, as it says, "Let us search and try our ways" (Eichah 3:40) first, then "turn back to Hashem" (Ibid.). Here too, since Chizkiyahu was conscious of his sin, it is written, "Then Chizkiyahu turned his face toward the wall," in resolution to be purified before the Shechinah CALLED WALL, for he sinned to that place.

386. רבי יהודה פתח ואמר, ויסב חזקיהו פניו אל הקיר ויתפלל אל ה'. הא אוקמוה, דלא לצלי ב"נ אלא סמוך לכותלא, ולא יהא מלה חציץ ביניה לבין כותלא, דכתיב ויסב חזקיהו פניו אל הקיר. מאי שנא בכלהו דצלי צלותא, דלא כתיב בהו ויסב פניו אל הקיר, דהא די ליה דיימא ויתפלל אל ה', דהא מאן דמצלי צלותא, איהו כוון דעתיה כדקא יאות, דהא כתיב במשה, ויתפלל משה אל ה', ויצעק משה אל ה' ולא כתיב ויסב פניו, הכא בחזקיהו, מ"ט ויסב חזקיהו פניו אל הקיר, ולבתר ויתפלל.

387. אלא רזא דמלה איהו, דתנינן, חזקיה ביהווא זמנא לא הוה נסיב, ולא הוה ליה אנתו, ולא אוליד בגין, מה כתיב ויבא אליו וגו' כי מת אתה ולא תחיה, ותנינן כי מת אתה בעה"ז, ולא תחיה בעולם הבא, מ"ט. בגין דלא אוליד בגין.

388. דכל מאן דלא אשתדל לאולדא בגין בהאי עלמא, לא מתקיים בעלמא דאתי, ולא יהא ליה חולקא בהווא עלמא, ואתתרכת נשמתייה בעלמא, ולא אשכחת נייחא באתר דעלמא, ודא הוא עונשא דכתיב באורייתא, ערירים ימותו, ומתרגמינן בלא ולד, בגין דמאן דאיהו בלא ולד, כד אזיל בהווא עלמא. מית הוא תמן, מית בעלמא דין, ובעלמא דאתי, וע"ד כתיב כי מת אתה ולא תחיה.

389. ולא עוד, אלא דשכינתא לא שריא עלוי כלל, כדן כתיב ויסב חזקיהו פניו אל הקיר, אוליפנא דשוי רעיונו, וכוון אנפיהו למיסב אתתא, בגין דתשרי עלוי שכינתא, רזא דקיר.

390. ובג"כ כתיב לבתר, ויתפלל אל ה', מכאן אוליפנא, דמאן דאית ביה חובא, ובעי למבעי רחמי עלוי, וכיון אנפוי ורעיונו, לאתקנא גרמיה מהווא חובא, ולבתר יבעי צלותא, כד"א נחפשה דרכינו ונחקורה בקדמיתא, ולבתר ונשובה. אוף הכא, כיון דירע חזקיהו חוביה, מה כתיב ויסב חזקיהו פניו אל הקיר, שוי אנפוי לאתקנא לגבי שכינתא, דהא לגבי אתר דא חב.

391. Since all the females in the world are in the secret of the Shechinah, the Shechinah rests upon whomever has a wife, but not upon him who does not. Therefore, Chizkiyahu resolved to be purified before her, and took upon himself to marry a wife. Then he "prayed to Hashem."

391. בְּגִין דְּשְׁכִינְתָא כָּל נֹקְבֵי דְעֵלְמָא קִיּוּמִין
בְּסִתְרָהּ, מֵאן דְּאִית לִיה נֹקְבָא, שְׂרִיא אִיהוּ
לְגַבְיָהּ, וּמֵאן דְּלִית לִיה, לֹא שְׂרִיא לְגַבְיָהּ, וְעַל דָּא
אֲתַקֵּן גְּרַמְיָה לְגַבְיָהּ לְאַתְקַנָּא, וְשׂוּי עֲלִיהּ לְאַתְנַסְבָּא,
וּלְבַתָּר וּיְתַפְּלַל אֵל יְיָ.

392. The wall is Master of all the earth, the Shechinah, as it says, "Behold, the Ark of the Covenant (of) the Master of all the earth" (Yehoshua 3:11). HENCE, THE ARK OF THE COVENANT IS THE SHECHINAH CALLED MASTER OF ALL THE EARTH, and also called wall, as in "a breaking down of walls" (Yeshayah 22:5), WHICH MEANS the crying of the wall. For it is Master OF ALL THE EARTH, while the Temple was destroyed, as it says, "Rachel weeping for her children" (Yirmeyah 31:14), which we have already explained. Therefore, "Chizkiyahu turned his face toward the wall."

392. קִיר: דָּא הוּא אֲדוֹן כָּל הָאָרֶץ, וְדָא שְׁכִינְתָא,
כְּדָ"א הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן כָּל הָאָרֶץ. קִיר: כְּדָ"א
מְקַרְקַר קִיר וְשׂוּע. קְרַקוּרָא וְנִהִימָא דְקִיר, דְּאִיהוּ
אֲדוֹן, כְּד אֲתַחְרִיב בֵּי מְקַדְשָׁא, כְּדָ"א רַחַל מְבַכָּה
עַל בְּנֵיהּ, וְהָא אֹקִימָנָא, וּבְגִין כֵּן וַיִּסַּב חֲזַקְיָהוּ פָּנָיו
אֶל הַקִּיר.

393. Come and see: It is said in his prayer, "Remember now, O Hashem, I beseech you, how I have walked before you" (Yeshayah 38:3). Here, he hints that he kept the holy covenant not to defile it but to guard it well, as it says here, "I have walked before you" and elsewhere "walk before Me, and be perfect. And I will make my covenant..." (Beresheet 17:1-2). AS "WALK" REFERS TO THE HOLY COVENANT, HERE TOO "I HAVE WALKED" MEANS that he kept well the holy covenant. "In truth and with a perfect heart" means that he was intent upon the secrets of faith comprised in Truth.

393. תָּא חַזִּי

, בְּצִלוֹתָא מַה בְּתִיב, אֲנָא יְיָ זָכַר נָא אֶת אֲשֶׁר
הִתְהַלַּכְתִּי לְפָנֶיךָ, רְמִזוּ הֵכָא, דְּנִטְר בְּרִית קְדִישָׁא,
וְלֹא סָאִיב לִיה, וְנִטְר לִיה כְּדָקָא יָאוּת, בְּתִיב הֵכָא
הִתְהַלַּכְתִּי לְפָנֶיךָ, וּכְתִיב הַתָּם הִתְהַלַּךְ לְפָנָיו וְהִיהָ
תָּמִים וְאַתְנָה בְּרִיתִי בֵּינִי וּבֵינֶיךָ, דְּנִטְר בְּרִית קְדִישָׁא
כְּדָקָא יָאוּת. בְּאַמַּת וּבִלְב שְׁלָם, דְּאַתְכֹּוּן בְּכָל אִינוּן
רְזִי מְהִימְנוּתָא דְכֻלְיָן בְּאַמַּת.

394. "And have done that which is good in your sight" (Yeshayah 38:3) means that he did not interrupt his prayer between 'redemption (Ga'al Yisrael)' and the Amidah, YESOD BEING CALLED REDEMPTION AND THE NUKVA, PRAYER. We have already explained, and the friends too, that he meant to declare the unison in a proper manner. He "wept sore" for no gate resists tears AND REMAINS CLOSED. Redemption COMBINED WITH PRAYER is CALLED THE NUKVA, the redeeming angel, which may be found at every redemption in the world, as we have already explained.

394. וְהָטוּב בְּעֵינֶיךָ עֲשִׂיתִי, דְּסַמֵּךְ גְּאוּלָּה לְתַפְּלָה,
וְהָא אֹקִימָנָא. וְהָא אֹקִימוּהָ חֲבַרְיָא, דְּאַתְכֹּוּן
לְיַחְדָּא יְחֻדָּא כְּדָקָא יָאוּת, וּבְגִין כֵּן, וַיִּבְךְ חֲזַקְיָהוּ
בְּכִי גְדוֹל, דְּלִית תְּרַעָא דְקִיּוּמָא קַמֵּי דְמַעִין. גְּאוּלָּה:
דָּא הוּא מְלַאךְ הַגְּוָאֵל, דְּדָא אִיהוּ דְאַשְׁתַּבַּח בְּכָל
פְּרוּקָא דְעֵלְמָא, וְהָא אֹקִימָנָא.

38. "The angel who redeemed"

Rabbi Elazar explains that the title verse indicates Ya'akov wished to join the high and the low, so that the blessings he bestowed on Malchut, our physical existence, would also be received by the lower spiritual bodies. We learn that the title verse alludes to Tiferet, who receives blessings from the higher grades and confers them on the upper Cherubs, Sandalfon and Matatron. The upper Cherubs spread out their wings over the place of the Ark three times daily and bestow blessings on the lower Cherubs.

The discourse then turns to address the verse, "House and riches are the inheritance of fathers" but a prudent wife is from The Creator." If man turns to the Other Side, he will receive from the Other Side. However, if God appreciates this man for his good deeds, He redeems him from the Other Side and provides him with a prudent wife. We learn that God matches couples according to the deeds of the righteous before they enter the world. A man may be matched with a "prudent wife", when he is born, but if he strays from the path of righteousness, his intended wife will be given to another. If he rectifies his ways by the time he is supposed to marry her, the other man will be rejected and he will have his rightful spouse. Finally, the discussion reverts back to the subject of the hierarchical conferring of blessings. Rabbi Yehuda explains why the word hayoshvi is spelled with an extra Yud ? in the verse, "To You I lift up my eyes" We also learn that the circle of the world is sustained by the central point, called "the house of the Holy of Holies."

The Relevance of this Passage

The celestial spirits that serve as conduits between mortals and the Light of The Creator, are accessible to readers of these mystical verses. Thus, sacred spiritual energy shines brighter in this world, infusing our lives with untold blessings. The good fortune to attract our true soulmate is kindled, as we become more cognizant of the illusionary material trappings that seduce us in this physical existence. This energy also enriches and deepens our marital relationships, enlightening us to the importance of building a marriage on a foundation of spiritual purpose and principles.

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395. "The angel who redeemed me from all evil" (Beresheet 48:16). Rabbi Elazar said: After Ya'akov gave the blessing he meant to bring unity from below upwards BY SAYING "HASHEM," MALCHUT, "BEFORE WHOM MY FATHERS...DID WALK," CHESED AND GVURAH, continuing from above downwards in "The Elohim who has been my shepherd" THAT IS BINAH. HE DREW FROM BINAH UNTO HIS GRADE, TIFERET. Now that he has received, he gave to that place, THE NUKVA, and when the blessings reached it he opened the discussion saying: "The angel who redeemed..." SO THAT FROM HER BLESSINGS WILL BE DRAWN UNTO THE LOWER BEINGS.

396. He opened the discussion saying: "For the Cherubs spread out their two wings over the place of the ark" (I Melachim 8:7). The Cherubs stood there by miracle and three times a day spread their wings over the ark below, as it is written that they "spread their wings" and not that their wings were spread, WHICH WOULD MEAN THAT THEIR WINGS WERE ALWAYS SPREAD. BUT "SPREAD THEIR WINGS" MEANING THAT THEY DID SO THREE TIMES A DAY.

397. Come and see: The Holy One, blessed be He, did below as He did above; TO WIT, THE CHERUBS AT THE TABERNACLE ARE LIKE THE CHERUBS ABOVE. The Cherubs above resemble boys and stand underneath that place, THE NUKVA OF ATZILUT, to its right and left. THEY, MATATRON AND SANDALFON, ABIDE AT THE HOLY OF HOLIES AT BRIYAH. They are first blessed from the blessings drawn from above, and from there blessings are drawn downward.

398. It is therefore written "the angel who redeemed me from all evil," me BEING TIFERET, who receives blessings from the higher grades. Once it has received them, it will "bless the lads." This is the secret of the Cherubs, MATATRON AND SANDALFON, from whom blessings are conferred by the higher to the lower.

399. "The angel who redeemed me from all evil, bless the lads." Rabbi Chiya opened the discussion saying: "House and riches are the inheritance of fathers" (Mishlei 19:14). HE ASKS: How can they be the inheritance of fathers, as it is the Holy One, blessed be He, who gives a man all he has. HE ANSWERS: The Holy One, blessed be He, gives a man a house and riches, which he sometimes bequeaths to his son, for whom it is the inheritance of fathers. "But a prudent wife is from Hashem" (Ibid.), for when a man merits a wife, he receives her only from the Holy One, blessed be He, who gives her to him only after he is proclaimed throughout the firmament.

400. For the Holy One, blessed be He, matches couples before they come into the world. Men are given a wife they deserve according to their deeds, and all men's actions are revealed to the Holy One, blessed be He. According to the deeds of the righteous, He matches couples BEFORE ENTERING THE WORLD.

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395. הַמְלַאךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע. ר' אֶלְעָזָר אָמַר, בֵּינָן דְּבֵרִיךְ יַעֲקֹב וְאַתְכֹּוֹן מִתַּתָּא לְעֵילָא, כְּדִין אֲמַשִּׁיךְ מְעִילָא לְתַתָּא, דְּכִתִּיב הָאֱלֹקִים הִרְוּעָה אוֹתִי, בֵּינָן דְּאִיהוּ נְטִיל, יְהִיב בְּרַכָּאן לְהַאי אַתְר, בֵּינָן דְּאֲמַטִּי בְּרַכָּאן לְהַאי אַתְר, כְּדִין פְּתַח וְאֲמַר הַמְלַאךְ הַגּוֹאֵל וְגו'.

396. פְּתַח וְאֲמַר כִּי הַכְּרוּבִים פּוֹרְשֵׁי כַנָּפִים אֶל מְקוֹם הָאָרוֹן וְגו'. תָּא חֲזִי, כְּרוּבִים בָּאָת וּבְנִיסָא הוּוּ קִימִי, תְּלַת זְמַנִּין בְּיוֹמָא הוּוּ פְּרָשֵׁי גְדַפְיָהוֹן, וְסַכְכֵי עַל אַרְוֵנָא לְתַתָּא, דְּכִתִּיב פּוֹרְשֵׁי כַנָּפִים, פּוֹרְשֵׁי לָא כְּתִיב, אֲלֵא פּוֹרְשֵׁי.

397. וְתָא חֲזִי קוּדְשָׁא בְּרִיךְ הוּא עֲבִיד לְתַתָּא כְּגוֹוֵנָא דְלְעֵילָא, כְּרוּבִים: דְּיוֹקְנָא דְלְהוֹן כְּחִיזוּ רַבִּינָן, וְקִימִין תַּחֲוֹת הַאי אַתְר, מִימִינָא וּמִשְׁמַלְאָא, וְאֵלִין אַתְבְּרַכֵּן בְּקִדְמִיתָא, מֵהֵנְהוּ בְּרַכָּאן דְּנִגְדָן מְעִילָא, וּמֵהָכָא נִגְדֵי בְּרַכָּאן לְתַתָּא.

398. וְעַד כְּתִיב הַמְלַאךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע. אוֹתִי: דְּנְטִיל בְּרַכָּאן מִגּוֹוֵנִין דְלְעֵילָא, וְכִיּוֹן דְּאִיהוּ נְטִיל, יְבַרַךְ אֶת הַנְּעָרִים, דָּא רְזָא דְכְּרוּבִים, דְּמַנְיָהוּ נִגְדֵי בְּרַכָּאן מְעִילָאֵי לְתַתָּאֵי.

399. הַמְלַאךְ הַגּוֹאֵל אוֹתִי מִכָּל רָע יְבַרַךְ אֶת הַנְּעָרִים וְגו'. ר' חִיָּיא פְּתַח וְאֲמַר, בֵּית וְהוֹן נַחֲלַת אָבוֹת, וְכִי נַחֲלַת אָבוֹת אֵינְהוּ, וְהָא קוּדְשָׁא בְּרִיךְ הוּא יְהִיב כְּלָא לְב"נ. אֲלֵא, דְכִיּוֹן דְּאֲחַסִּין בֵּיתָא לְבַר נֶשׂ וּמְמוֹנָא, לְזַמְנִין דִּיחַסִּין כְּלָא לְבָרִיָּה, וְיְהִיא אֲחַסְנָא דְאָבוֹת. אֲבָל זְמִינִי אִשָּׁה מִשְׁכַּלַת, בְּגִין דְּאֲתַתָּא, כְּדִ אֲחַסִּין לָהּ ב"נ, מְעַם קוּדְשָׁא בְּרִיךְ הוּא אֲחַסִּין לָהּ, דְּהָא לָא יַחַסִּין לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְב"נ, אֲלֵא כְּדִ מְכַרְיִזִין עֲלֵיהּ בְּרַקִּיעָא.

400. דְּקוּדְשָׁא בְּרִיךְ הוּא מְזוּוֹג זְווגִין, עַד לָא יִיתוּן לְעֵלְמָא. וְכִד זְכוּ בְּנֵי נֶשׂא לְפֻּם עוֹבְדֵיהוֹן, הֵכִי יְהִי לִוְן אֲתַתָּא, וְכְלָא אַתְגְּלִינִין קַמִּיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלְפֻּם עוֹבְדֵין דְּזַכָּאִין, הֵכִי מְזוּוֹג זְווגִין.

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401. Sometimes they are joined; TO WIT, IT HAS BEEN PROCLAIMED, BEFORE THEY CAME INTO THE WORLD, THAT THE DAUGHTER OF SO-AND-SO IS DESTINED FOR SO-AND-SO, BUT WHEN HE WAS BORN, man perverted his ways. His spouse was then given to another, until he rectifies his ways. If he does so by the time he is supposed to marry her, the other man is rejected and he comes to take what is his, WHICH MEANS THAT THE OTHER ONE WHO MARRIED HIS SPOUSE BEFORE HE MADE RIGHT HIS DEEDS IS NOW REJECTED; NAMELY DIES, AND HE RECEIVES HIS SPOUSE FROM HIM. This is the most difficult task for the Holy One, blessed be He, to banish one man because of another. Therefore, it is the Holy One, blessed be He, who gives a wife to man, and by Him couples are formed. Hence, it says "but a prudent wife is from Hashem."

402. Hence, THE TRUTH IS THAT the Holy One, blessed be He, gives a man everything. If you say that HE GIVES ONLY a prudent wife and nothing else, come and see, though the Holy One, blessed be He, prepares but goodness for men, if the man turns from the ways of the Holy One, blessed be He, to the Other Side, he will receive his due from the Other Side to which he cleft, together with accusations and evils. He does not receive them from the Holy One, blessed be He, but from the evil side to which he clung because of his deeds.

403. Therefore Solomon says of a wife who is not prudent, "And I find more bitter than death the woman" (Kohelet 7:26), for one draws her to himself by the sins and deeds he commits INSTEAD OF FROM THE HOLY ONE, BLESSED BE HE. Therefore, when the Holy One, blessed be He, takes pleasure in man because of his good deeds, He provides for him a prudent wife, and redeems him from the Other Side.

404. Ya'akov therefore said: "The angel who redeemed me from all evil." "From all evil" means that I was not provided with a wife from the Other Side, and that my children were not defective, but they were all righteous and complete to perfection. Since he was redeemed from all evil, THE OTHER SIDE, and Ya'akov did not cleave at all to the Other Side.

405. Therefore "the angel who redeemed me from all evil, bless the lads." Wherefore are they worthy of being blessed? Because Yosef kept the holy covenant. Concerning this, Yosef said: "They are my sons, whom the Elohim has given me in this." To wit, he showed him the secret of the covenant CALLED THIS, which he kept. Since he observed this, his sons are worthy of being blessed, and he deserves many blessings. Thus Ya'akov gave EACH one blessing, and to Yosef he gave many. This we derive from the verse, "The blessings of your father are potent above the blessings of my progenitors..." "blessings of the breasts, and of the womb... shall be on the head of Yosef" (Beresheet 49:25-26).

401. ולְזַמְנֵיךְ דְקָא סְלִיקוּ בְקִלְיִטוֹן, וְאַסְטֵי הוּא בִּנְיָ אֶרְחִיָה, סְלִיק זְוֹגִיָה לְאַחְרָא, עַד דְיִכְשַׁר עוֹבְדוֹי, וְכַד יִכְשַׁר עוֹבְדוֹי, אִו דְמִטֵּי זְמַנְיָה, אֶתְדַחֵי גְבַר מְקַמֵּי גְבַר, וְאַתֵּי הָאִי וְנָטִיל דִּילֵיהּ. וְדָא קָשִׁי קָמוּי קוּדְשָׁא בְרִיךְ הוּא מְכַלָּא לְדַחֵיָא בְרַ נֶשׁ מְקַמֵּי גְבַרָא אַחְרָא, וּבְגִין כֵּן קוּדְשָׁא בְרִיךְ הוּא אִיהוּ יְהִיב אֶתְתָּא לְבִנְיָ, וּמַנִּיָּה אֶתְיִין זְוֹגִין. וְעַד וּמִיּוֹי אֶשְׁה מְשַׁבְּלַת.

402. בְּגִין כֵּן, קוּדְשָׁא בְרִיךְ הוּא יְהִיב כְּלָא לְבַר נֶשׁ. וְאִי תִימָא אֶשְׁה מְשַׁבְּלַת וְלֹא אַחְרָא. תָּא חֲזִי, אַע"ג דְקוּדְשָׁא בְרִיךְ הוּא אֶזְמִין טְבָאן לְבִנְיָ לְמִיָּהֵב לֵיהּ, וְהוּא אֶסְטֵי אֶרְחוּי מַעַם קוּדְשָׁא בְרִיךְ הוּא לְגַבֵּי סְטְרָא אַחְרָא, מֵהוּא סְטְרָא אַחְרָא דְאֶתְדַבֵּק בֵּיהּ, וַיִּתֵּי לֵיהּ מֵאֵן דִּיִּיתֵי, בְּכַל קְטְרוּגִין, וְכַל בּוּשִׁין, וְלֹא אֶתְיִין לֵיהּ מַעַם קוּדְשָׁא בְרִיךְ הוּא, אֶלָּא מֵהוּא סְטְרָא בִישָׁא דְאֶתְדַבֵּק בֵּיהּ, בְּאִינוּן עוֹבְדֵין דְעַבְדַּ.

403. וְעַל דָּא, אֶתְתָּא דְלָאוּ אִיהִי מְשַׁבְּלַת, קָרָא עַד שְׁלֵמָה, וּמוֹצָא אָנִי מֵרַ מִמּוֹת אֶת הָאֶשְׁה. בְּגִין דְחֻבּוֹי דְבִנְיָ, הוּא מְשִׁיךְ עֲלֵיהּ, בְּאִינוּן עוֹבְדֵין דְעַבְדַּ. וְעַל דָּא כַּד קוּדְשָׁא בְרִיךְ הוּא אֶתְרַעֵי בֵּיהּ בְּבַר נֶשׁ, בְּגִין עוֹבְדוֹי דְכֶשֶׁרֶן, אִיהוּ אֶזְמִין לֵיהּ אֶנְתוּ דְאִיהִי מְשַׁבְּלַת, וּפְרִיק לֵיהּ בְּפּוֹרְקוֹן, מִגּוֹ סְטְרָא אַחְרָא.

404. וְעַל דָּא אָמַר יַעֲקֹב, הַמְלֵאךְ הַגּוֹאֵל אוֹתִי מִכָּל רַע. מֵאִי מְכַל רַע, דְלֹא אֶזְדַּמְנַת לִי אֶתְתָּא, דְאִיהִי מִגּוֹ סְטְרָא אַחְרָא, וְלֹא אַעֲרַע פְּסוּל בְּזַרְעֵי, דְכִלְהוּ צְדִיקֵי וּשְׁלִימֵי בְשְׁלִימוֹ, בְּגִין דְאֶתְפָּרַק מְכַל רַע, וַיַּעֲקֹב לֹא אֶתְדַבֵּק בְּהוּא סְטְרָא אַחְרָא כְּלָל.

405. וְעַל דָּא, הַמְלֵאךְ הַגּוֹאֵל אוֹתִי מִכָּל רַע יִבְרַךְ אֶת הַנְּעָרִים. מ"ט אֶתְחַזּוּ לְאֶתְבְּרָכָא, בְּגִין דְנָטִיר יוֹסֵף, אֶת קַיִמָא קְדִישָׁא, וְעַל דָּא אָמַר יוֹסֵף בְּנֵי הֵם אֲשֶׁר נָתַן לִי אֱלֹקִים בְּזֵה, אַחֲמֵי לֵיהּ רְזָא דְבְרִית דְנָטִיר לֵיהּ, וּבְגִין דְנָטִיר לֵיהּ אֶתְחַזּוּ לְאֶתְבְּרָכָא וְאֶתְחַזּוּ אִיהוּ לְבְרָכָאן סְגִיָּאִין, בְּגִין דָּא לְכִלְהוּ יְהִיב בְּרָכָא חַד, וְלִיוֹסֵף בְּרָכָאן סְגִיָּאִין, מְשַׁמַּע דְכְּתִיב בְּרָכוֹת אֲבִיךָ גְבַרְוּ עַל בְּרָכוֹת הוֹרֵי וְגו', בְּרָכוֹת שְׂדִים וְרַחֵם תְּהִיִּין לְרֵאשׁ יוֹסֵף.

406. Rabbi Yehuda opened the discussion saying: "To you I lift up my eyes, O you who dwells (Heb. hayoshvi) in the heavens" (Tehilim 123:1). This verse has already been explained, yet come and see a man's prayer offered with devotion is to be found above in the sublime deep, BINAH, whence all blessings are drawn FROM THE RIGHT COLUMN and freedom FROM THE LEFT. They all issue FROM ITS CENTRAL COLUMN to support all.

407. Therefore, there is an extra Yud IN "HAYOSHVI" INSTEAD OF 'HAYOSHEV' IN HEAVEN. Thus Yud, WHICH IS CHOCHMAH, is never lacking from this place, AS CHOCHMAH AND BINAH ARE JOINED IN A NEVER-ENDING UNION. Therefore 'hayoshvi' is spelled WITH AN EXTRA YUD, for BINAH is attached above to supernal Chochmah CALLED YUD, and attached below by sitting on the throne of the patriarchs, CHESED, GVURAH, AND TIFERET, the throne called heaven, ZEIR ANPIN WHICH INCLUDES CHESED, GVURAH, AND TIFERET, WHICH ARE THE THREE LEGS OF THE HIGH THRONE BINAH. This is why it is written "hayoshvi" in heaven.

408. From this, we understand that when blessings are drawn from above, from the deep, BINAH, they are all received by the place called heaven, ZEIR ANPIN, from which they flow downward until they reach the righteous men, THE SECRET OF RIGHTEOUS AND RIGHTEOUSNESS, that are the covenant of the world, WHICH IS THE NUKVA, from which all the hosts and legions, THE LOWER BEINGS IN BRIYAH, YETZIRAH AND ASIYAH, are blessed as we already explained.

409. Come and behold: the crown of all armies is elevated through the 72 lights. It becomes the circle of the world in seventy places, all of them forming one circle. In it, there is a point in the middle, from which the circle is sustained. It is called the house of the holy of holies, a place for the spirit of all spirits. Here is treasured the innermost secret, hidden among the legions. It is concealed in its innermost place. When it ascends, all THE WORLDS follow, as it is written: "Draw me, we will run after you" (Shir Hashirim 1:3).

406. ר' יהודה פתח ואמר, אליך נשאתי את עיני היושבי בשמים, האי קרא אוקמוה, אבל תא חזי, צלותא דב"נ דאתכוון בה, איהו לעילא לעומקא עלאה, דמתמן נגדי כל ברכאן וכל חירו, ומתמן נפקי לקיימא בלא.

407. ועל דא יתיר יו"ד, בגין דלא פסיק יו"ד, מאתר דא לעלמין, ובגין דא כתיב, היושבי בשמים, אחיד לעילא, ברזא דחכמתא עלאה, ואחיד לתתא דיתוב על ברסיא דאבהן, יתיב על ברסיא דאקרי שמים, ובגין כך היושבי בשמים כתיב.

408. ומהכא, כד ברכאן נגדי מעילא מעומקא דא, בלהו נטיל לון האי אתר דאקרי שמים, ומהאי נגדי לתתא, עד דמטו לצדיקויה קיימא דעלמא, ומהכא מתברכין כל אינון חוילין, וכל אינון משריין לזנייהו, והא אוקמוה.

409. תא חזי, בשבעין ותריין נהורין, אסתלק עטרא דכל משריין, עגולא דעלמא, בשבעין דוכתי, חד עגולא לכלהו, בגו ההוא עגולא נקודה חדא דקיימא באמצעיתא, מהאי נקודה, אתזנת כל ההוא עגולא, בית קדש הקדשים, איהו אתר לההוא רוחא דכל רוחין, אתטמר בגייה, האי טמירו איהו בגו חילהא, טמירא איהו בגו לגו, כד סלקא דא, בלא סלקין אבתרה, הה"ד משכני אחרין נרוצה.

39. "O remember not against us former iniquities"

While travelling with Rabbi Chizkiyah and Rabbi Yosi, Rabbi Yehuda explains the title verse. We learn that because of Yisrael's sins, the Other Side and the heathen nations came to rule over the land of Yisrael. Knowing that they could not exist in the world without the mercy and compassion of God, they pray to Him so that He will remove their sins and protect them from the judgment of the Other Side.

The Relevance of this Passage

The knowledge and certitude that only God can protect us from the harsh accusations of the Other Side are awakened within us. The spiritual truth that we are never victims of other people's wickedness is made clearer in our own mind. Moreover, accountability for our own negative actions is kindled, inspiring us to seek out the Light of The Creator to help redeem us from our internal demons and selfish aspirations. This Light of redemption shines for all those who devoutly meditate upon the mystical letters of Hebrew with a contrite heart.

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410. Rabbi Chizkiyah, Rabbi Yosi and Rabbi Yehuda were journeying along the road. Rabbi Yosi said: Let each of us discourse upon the Torah. Rabbi Yehuda opened the discussion with the verse, "O remember not against us former iniquities: let Your tender mercies speedily come to meet us" (Tehilim 79:8). Come and see: The Holy One, blessed be He, in His love for Yisrael, as they are His lot and portion, lets no one judge them but Himself. When He does, He is filled with compassion for them, like a father for his children, as it says, "As a father pities his children, so Hashem..." (Ibid. 103:13). If it is found that they have sinned, He removes the sins one by one, until all are removed from before Him, so that now there is no power for the Other Side to judge them ON THEIR ACCOUNT.

410. ר' חזקיה ור' יוסי ור' יהודה הוו אולי באורחא, א"ר יוסי, כל חד וחד מינן, לימא מלי דאורייתא. פתח ר' יהודה ואמר, אל תזכר לנו עונות ראשונים מהר יקדמונו וגו'. תא חזי, קודשא בריך הוא, ברחימותא דישראל, רחים לון, דאינון ערביה ואחסנתיה, לא מסתכל אחרא בדיניהו, בר איהו בלחודיה, וכיון דאיהו מסתכל בדיניהו, אתמלי עליהו רחמין, בגין דאיהו כאב דרחים על בנים, כד"א ברחם אב על בנים רחם ה' וגו'. וכיון דאשתפח לון חובין, מעבר לון ראשון ראשון, עד דאעבר לון לכלהו מקמיה, וכיון דאעבר לון מקמיה, לא אשתאר עליהו חובין למיהב שלטנו לסטרא אחרא דינא עליהו.

411. When they sin before Him as before, He is AGAIN reminded of the first sins, which were already removed. Therefore it is written, "O remember not against us former iniquities: let Your tender mercies speedily come to meet us." Unless Your tender mercies come upon Yisrael, they would not be able to exist in the world, for numerous adversaries and accusers await Yisrael from above. For unless the Holy One, blessed be He, would speedily send His mercies upon the children of Yisrael before judging them, they would not be able to exist in the world. Therefore "let Your tender mercies speedily come to meet us: for we are very poor," poor in good deeds and in honest deeds.

411. אתי למיחב קמיה בדבקרמיתא, אינון חובין קדמאי דאעבר מקמיה חשיב עליהו, וע"ד כתיב אל תזכר לנו עונות ראשונים מהר יקדמונו רחמין וגו'. דאי רחמין לא יקדימו עליהו דישראל, לא יכלין לקיימא בעלמא. בגין, דכמה אינון מארי דינא קשיא, מארי תריסין, וכמה דלטורין דקיימי עליהו, דישראל לעילא, ואלמלא דאקדים קודשא ב"ה רחמים עליהו דישראל, עד לא ישגח בדיניהו, לא יכלין לקיימא בעלמא. ועל דא מהר יקדמונו רחמין כי דלוננו מאד, דלותא דעובדין טבין, דלותא דעובדין דכשרן.

412. Come and see: If Yisrael would have accumulated good deeds before the Holy One, blessed be He, the idolatrous nations would not be standing against them. But Yisrael caused the other nations to raise their heads in the world, and if Yisrael would not have sinned before the Holy One, blessed be He, the other nations would be subdued before them.

412. תא חזי אלמלי יסגלון ישראל עובדין דכשרן קמי קודשא בריך הוא, לא הוו קאימו עליה עמין עעכו"ם בעלמא, אבל ישראל אינון גרמין לשאר עמין עכו"ם לזקפא רישניהו בעלמא, דאלמלי ישראל לא יהון חטאן קמי קודשא בריך הוא שאר עמין עכו"ם אתכפין קמיהו.

413. Come and see that were it not for Yisrael, who drew by evil deeds the Other Side to the land of Yisrael, the other heathen nations would not be ruling over it. And they would not be exiled from it. Hence it is written, "For we are very poor" in worthy good deeds: "since we are very poor" "let Your tender mercies speedily come to meet us."

413. ותא חזי, אלמלא דאמשיכו ישראל בעובדין בישין, לסטר אחרא בארעא קדישא, הא אתמר, דלא שלטו שאר עמין עעכו"ם בארעא קדישא, ולא אתגלו מעל ארעא, ועל דא כתיב, כי דלוננו מאד, דלית לן עובדין דכשרן בדקא חזי, ובגין כך כי דלוננו מאד מהר יקדמונו רחמין.

40. "Serve Hashem with fear"

Rabbi Yosi discourses on the title verse, explaining that the righteous should worship God in the morning and in the evening. The prayer should be performed with gladness and singing in order to bring union to Zeir Anpin. In the morning, our realm of Malchut is blessed by the two sides, Chesed

and Gvurah, and in the evening she distributes the blessings to those who deserve it.

The Relevance of this Passage

The mystical Light that glows during the morning and evening hours through the prayer-connections made by the righteous radiates throughout this section. Harmony and union between the body and soul, and connection between the Lower and Upper Worlds, are achieved by meditating upon these verses with gladness and song in our hearts.

414. Rabbi Yosi opened the discussion saying: "Serve Hashem with fear, and rejoice with trembling" (Tehilim 2:10). It is also written: "Serve Hashem with gladness: come before His presence with singing" (Ibid. 100:2). Come and see, only a man who serves the Holy One, blessed be He, should worship Him morning and evening.

414. רבי יוסי פתח ואמר, עבדו את ה' ביראה וגילו ברעדה, וכתיב עבדו את ה' בשמחה באו לפניו ברננה. תא חזי, כל ב"נ דאתי למפלח ליה לקודשא בריך הוא, בצפרא ובפניא בעי למפלח ליה לקודשא בריך הוא.

415. When light appears in the morning, there is an awakening of the right side, CHESED, in the world. It behooves man then to cling to the right of the Holy One, blessed be He, and worship Him through prayer, for prayer brings power and strength from above, and draws blessings from the supernal deep, BINAH, to all the SUPERNAL worlds, whence blessings flow upon the lower beings. Thus, upper and lower are blessed through the service of prayer.

415. בצפרא, כד סליק נהורא, ואתערותא דסטר ימינא אתער בעלמא, כדן בעי בר נש, לאתקשרא בימינא דקודשא בריך הוא, ולמפלח קמיה בפולחנא דצלותא. בגין דצלותא אחסין תוקפא לעילא, ואמשיך ברכאן מעומקא עלאה, לכלהו עלמין, ומתמן אמשיך ברכאן לתתאי, ואשתכחו עלאין ותתאין מתברכאן, בהוא פולחנא דצלותא.

416. The service prayer should be performed before the Holy One, blessed be He, with gladness and singing, CHESED AND GVURAH, in order to include the Congregation of Yisrael, THE NUKVA, between them, and to properly bring about unison TO ZEIR ANPIN, as it is written: "Know that Hashem He is Elohim" (Tehilim 100:3). This is the secret of unison in the secret of the service.

416. פולחנא דצלותא, דקא בעי בר נש למפלח קמי קודשא בריך הוא, בשמחה וברננה, לאכללא לכנסת ישראל בינייהו, ולבתר לייחדא יחודא בדקא חזי, דכתיב דעו בי ה' הוא אלקים, דא רזא דיחודא ברזא דפולחנא.

417. Nevertheless, man should worship the Holy One, blessed be He, with gladness and show joy in his service. Corresponding to the two, gladness and singing, are the two prayers and two daily offerings; of the two, gladness is in the morning and singing in the evening. Therefore, "The one lamb shall you offer in the morning, and the other lamb shall you offer at evening" (Bemidbar 28:4).

417. ועם כל דא, בעי בר נש למפלח קמיה דקודשא בריך הוא בחדוה, ולאחזאה חדוה בפולחניה, ואלין תרין שמחה ורננה, לקבל תרין אלין, תרין צלותין, תרין קורבנין ליומא לקבל תרין אלין, דאינון שמחה ורננה, שמחה בצפרא, ורננה ברמשא, ועל דא את הכבש אחר תעשה בבקר ואת הכבש השני תעשה בין הערבים.

418. The evening service is therefore optional, since at that time she distributes prey among the legions. It is no time to be blessed but to deal sustenance. In the daytime, she is blessed by the two sides, CHESED AND GVURAH, in morning and evening with gladness and singing. At night, she gives the blessings to those who deserve it. Hence it says, "She rises also while it is yet night, and gives food to her household..." (Mishlei 31:15).

418. ועל דא, צלותא דערבית רשות איהי, בגין דהיא שעתא מחלק טרפא לכל חילהא, ולא שעתא לאדכרא אלא למיהב מזונא. ביממא היא מתברכת מתרין סטרין אלין, בצפרא וברמשא מגו שמחה ורננה, ובליליא פליג ברכאן לכלא בדקא חזי, הה"ד ותקם בעוד לילה ותתן טרף לביתה וגו'.

41. "Let my prayer be set forth before You like incense"

Rabbi Chizkiyah discusses the title verse, explaining why incense is burned during the morning and evening services. We learn that incense is a token of gladness and creates bonds between the Sfirot, removing death, accusations, and anger, so they will have no power over the world. Rabbi Chizkiyah then explains to us the significance of the "evening oblation", mentioned in the title verse.

The Relevance of this Passage

The mystical power associated with the burning of incense is ignited in these verses, helping to remove from our midst the dark influences of the prosecuting Angel of Death.

419. Rabbi Chizkiyah opened the discussion with the verse, "Let my prayer be set forth before You like incense; and the lifting up of my hands like the evening sacrifice" (Tehilim 141:2). HE ASKS: Why does it mention the "evening sacrifice" and not the morning service, for it does not say, 'Let my prayer be set in the morning'? HE ANSWERS: We have learned from the words, "Let my prayer be set forth before You like incense" that incense is a token of gladness, as it is written: "Oil and incense rejoice the heart" (Mishlei 27:9). Therefore, when he lit the candles, the priest used to offer incense, as it says, "When he dresses the lamps, he shall burn incense on it. And when Aharon lights the lamps at evening, he shall burn incense upon it" (Shemot 30:7-8). In the morning, HE BURNS INCENSE because of the joy brought by the season, AS MORNING IS A TIME OF JOY, and in the evening HE BURNS INCENSE to bring joy to the left side, as befits. Incense is ever a sign of joy.

420. Come and see how incense ties bonds BETWEEN THE SFIROT. It is attached above and below and removes death, accusations, and anger so they will have no power over the world, as it says, "And Moshe said to Aharon. Take a censer, and put fire in it from off the altar, and put on incense, and take it quickly... and ran... and made atonement for the people. And he stood between the dead and the living; and the plague was stayed" (Bemidbar 17:11-13). For no evil aspect or accuser can exist before incense. Therefore, it brings gladness and connection among everything.

421. At the time of Minchah, when Judgment rests upon the world, David was intent upon that prayer OF THE INCENSE, as it is written: "Let my prayer be set forth before You like incense." This prayer which he offered removed the wrath of strict judgment which now ruled IN THE EVENING through the power of incense which rejects and removes wrath and any accusation in the world. Hence it says "evening sacrifice," for IT IS IN THE TIME OF MINCHAH THAT judgment has sway upon the world.

422. Come and see: When the Temple was destroyed, it was burned at the time of Minchah. Therefore it is written, "Woe to us! for the day declines, for the shadows of the evening are stretched out" (Yirmeyah 6:4). The evening shadows are the accusers in the world, and the wrath of judgment that are in wait at the time. We have therefore learned that it behooves man to pray with great intention at all prayers, but at Minchah more than the rest, since judgment then rests upon the world. This is why it was Yitzchak who instituted the prayer of Minchah, WHICH IS OF JUDGMENT AND THE LEFT, as we have already explained.

419. פתח רבי חזקיה ואמר, תבון תפלתי קטרת לפניך משאת כפי מנחת ערב. אמאי מנחת ערב ולא צלותא דצפרא, דלא כתיב תבון תפלתי בבקר. אלא הכי אתמר, תבון תפלתי קטרת לפניך, קטרת לא אתיא אלא על חדוה, הה"ד שמן וקטרת ישמח לב. וע"ד כהנא כד אדליק בוצינין, הוה מקריב קטרת, כד"א בהטיבו את הנרות וקטירנה ובהעלות אהרן את הנרות בין הערבים וקטירנה. בצפרא: על חדוה, דשעתא גרים. ברמשא: למחדי סטר שמאלא, והכי אתחזי. ולעלם לא אתי אלא על חדוה.

420. ותא חזי קטרת מקשר קשרין, ואחיד לעילא ותתא, ודא אעבר מותא וקטרוגא ורוגזא, דלא יכול לשלטאה בעלמא, כמה דכתיב ויאמר משה אל אהרן קח את המחתה ותן עליה אש מעל המזבח ושים קטרת והולך מהרה וגו'. לבתר דא כתיב וירץ וגו', ויכפר על העם, וכתיב ויעמד בין המתים ובין החיים ותעצר המגפה. בגין דלא יכלין כל סטריין בישין וכל מקטרגין למיקם קמי קטרת, ועל דא איהו חדוה דכלא וקשורא דכלא.

421. ובשעתא דמנחה, דינא שריא בעלמא, אתכוון דוד בהוא צלותא, דכתיב תבון תפלתי קטרת לפניך וגו'. והאי צלותא דסליק, יעבר רוגזא דינא קשיא, דשליט השתא בהאי זמנא, בהוא קטרת, דדחי ואעבר קמיה כל רוגזא, וכל קטרוגא דעלמא, היינו דכתיב מנחת ערב, דינא תליא בעלמא.

422. תא חזי, כד אתחרב בי מקדשא, בשעתא דאתוקד, זמן מנחה הוה, ועל דא כתיב, אוי לנו כי פנה היום כי ינטו צללי ערב. מאן צללי ערב. אינון מקטרגין דעלמא, ורוגזי דינין, דזמינין בהויא שעתא. וע"ד תנינן, דבעי בר נש לכוונא דעתיה, בצלותא דמנחה. בכלהו צלותא בעי בר נש לכוונא דעתיה, ובהאי צלותא יתיר מכלהו, בגין דינא שריא בעלמא. וע"ד זמן צלותא דמנחה, יצחק תקין ליה, והא אוקמוה.

42. A formidable mountain

While walking, Rabbi Yosi, Rabbi Yehuda, and Rabbi Chizkiyah encounter a formidable mountain. Although Rabbi Yosi is initially afraid of the danger they may encounter, knowing that where danger is obvious, one should be afraid, the three continue on. Since all three are worthy of the Shechinah's protection, and knowing that demons and evil spirits will not attack a threesome, the companions are assured that no harm will come to them. They then discuss the verse, "The angel who redeemed me" Through their discourse, we learn that the "angel" is an allusion to the Shechinah. As long as man prays to God before he begins a journey, the Shechinah accompanies him and delivers him from harm.

The Relevance of this Passage

The protective Light from the righteous threesome of Rabbis Yosi, Yehuda, and Chizkiyah filters into our lives, safeguarding us from unseen negative forces and evil entities that can wreak havoc in our lives. The blessings of The Creator emanate from these words, giving us further protection in our journeys, both physical and spiritual.

423. While they were walking, they reached a mountain. Rabbi Yosi said: This mountain is formidable, let us not remain here but walk on. Rabbi Yehuda said: If you were solitary, I would advise it, for we have learned that he who walks alone on the road endangers his life, but this does not apply to three. Also, each of us is worthy OF PROTECTION, that the Shechinah will not depart from him.

424. Rabbi Yosi said: We have learned that a man should not rely on a miracle. We know this from Shmuel, as it is written: "How can I go? If Shaul hears it, he will kill me" (I Shmuel 16:2), and Shmuel was more worthy OF A MIRACLE than us. He said to him: Even so THAT HE WAS WORTHIER OF A MIRACLE THAN US, he was alone, and the danger was obvious, FOR IT WAS CERTAIN THAT SHAUL WOULD HEAR OF IT AND KILL HIM. But we are three, and there is no danger in sight, TO WIT, IT IS NOT CERTAIN. If it be evil spirits, DEMONS, we have learned that they do not appear before or hurt a threesome; if it is a robber, there are none here, since the mountain is far from inhabited places, and there are no people here, but there is fear of wild beasts here.

425. He opened the discussion saying: "The angel who redeemed (lit. 'redeems') me..." (Bereshheet 48:16). HE ASKS: It says "redeems," while it should have been 'who redeemed.' Why the present tense? HE REPLIES: This is because he abides always with people, and never abandons a righteous man. Come and see: The angel who redeems me is the Shechinah, who continually accompanies man, never turns from him as long as he observes the precepts of the Torah. A man should therefore be careful not to go out alone on the road. HE ASKS: What is 'alone'? HE ANSWERS: A man should be careful to keep the precepts of the Torah, so that the Shechinah shall not depart from him, and he will have to go alone, unaccompanied by the Shechinah.

426. Come and see: When a man sets out on his way, he should pray before his Master in order to draw the Shechinah upon him, and then go out on his way, joined by the Shechinah, who would redeem him on the way and save him in time of need.

423. עַד דְּהוּוּ אֲזוּלִי, אֶעֱלוּ בְּחַד טוֹרָא, א"ר יוֹסִי, הָאִי טוֹרָא דְּחֵלָא, נִהְרַךְ וְלֹא נִתְעַבְבַּ הֶכָּא, בְּגִין דְּטוֹרָא דְּחֵלָא הוּא. אָמַר רַבִּי יְהוּדָה, אִי הוּוּ חַד, הוּוּ אָמִינָא הֲבִי, דְּהָא תְּנִינָן דְּמָאן דְּאֲזִיל יַחֲדָאִי בְּאוֹרְחָא אֲתַחֲיִיב בְּנַפְשִׁיהּ, אֲבַל תְּלַתָּא לָא, וְכָל חַד יַחַד מִינָן, אֲתַחֲזִי דְּלֹא תַעֲדִי מִינָן שְׂכִינְתָּא.

424. א"ר יוֹסִי, הָא תְּנִינָן דְּלֹא יִסְמוּךְ בְּרַ נֶשׁ עַל נֶסָא. מְנַלָּן. מִשְׁמוּאֵל, דְּכִתִּיב אִיךְ אַלְךְ וְשָׁמַע שְׁאוּל וְהִרְגֵנִי, וְהָא אֲתַחֲזִי שְׁמוּאֵל יִתִּיר מִינָן. אָמַר לִיהּ, אֲמִילוּ הֲבִי, אִיהוּ הוּוּ חַד, וְהִזְיקָא אֲשֶׁתַּבַּח לְעִינָא. אֲבַל אֲנָן תְּלַתָּא, וְהִזְיקָא לָא אֲשֶׁתַּבַּח לְעִינָא. דְּאִי מְשׁוּם מְזִיקִין. הָא תְּנִינָן, דְּלִתְלַתָּא לָא מִתַּחֲזִי, וְלֹא מְזִיקִי, וְאִי מְשׁוּם לְסֻטִיב, לָא מִשְׁתַּבְּחִי הֶכָּא, דְּהָא רַחִיק מִיִּשׁוּבָא הָאִי טוֹרָא, וּבְנֵי נֶשָׂא לָא מִשְׁתַּבְּחִי הֶכָּא, בְּרַם דְּחֵילוּ הוּא, דְּחִיוּוֹן בְּרָא דְּמִשְׁתַּבְּחִין הֶכָּא.

425. פִּתַּח וְאָמַר הַמְּלָאךְ הַגּוֹאֵל אוֹתִי מִכָּל רַע, הָאִי קָרָא אִיתָּ לְאַסְתַּבְּלָא בֵּיהּ, הַגּוֹאֵל, אֲשֶׁר גָּאֵל מִבְּעֵי לִיהּ, מֵאִי הַגּוֹאֵל. בְּגִין דְּהוּא מִשְׁתַּבַּח תְּדִיר לְגַבֵּי בְּנֵי נֶשָׂא, וְלֹא אַעֲדִי מִבְּנֵי זַפְאָה לְעַלְמִין. תָּא חֲזִי, הַמְּלָאךְ הַגּוֹאֵל אוֹתִי דָּא שְׂכִינְתָּא, דְּאֲזִיל עִמֵּיהּ דְּבִנֵּי תְּדִיר, וְלֹא אַעֲדִי מִנֵּיהּ, כְּדִ בְּנֵי נֶטִיר פְּקוּדֵי אוּרִייתָא. וְעַד יִזְדַּהֵר בְּרַ נֶשׁ, דְּלֹא יַפּוֹק יַחֲדָאִי בְּאוֹרְחָא, מֵאִי יַחֲדָאִי. הִיזְדַּהֵר בְּנֵי לְמִטְרָא פְּקוּדֵי דְּאוּרִייתָא, בְּגִין דְּלֹא תַעֲדִי מִנֵּיהּ שְׂכִינְתָּא, וְיִצְטַרַךְ לְמִיזַל יַחֲדָאִי, בְּלֹא זְוּגָא דְּשְׂכִינְתָּא.

426. תָּא חֲזִי, כְּדִ נִפִּיק בְּרַ נֶשׁ לְאוֹרְחָא, יִסְדֵּר צְלוֹתָא קָמֵי מַאֲרִיָּה, בְּגִין לְאַמְשַׁבָּא עֲלֵיהּ שְׂכִינְתָּא, וּלְבַתֵּר יַפּוֹק לְאוֹרְחָא, וְיִשְׁבַח זְוּגָא דְּשְׂכִינְתָּא, לְמַפְרַק לִיהּ בְּאוֹרְחָא, וּלְשַׁבָּא לִיהּ, בְּכָל מַה דְּאַצְטַרַיֵךְ.

427. It is written that Ya'akov said: "If Elohim will be with me," referring to the union with the Shechinah "and will keep me in this way" (Beresheet 28:20) to deliver him from any HARM. Ya'akov was solitary at the time, and the Shechinah walked before him. So much more for friends with the words of the Torah among them.

428. Rabbi Yosi said: What shall we do? If we stay here, the day declines and if we climb, it is a great and formidable mountain and I fear the wild beasts. Rabbi Yehuda said: I am amazed at you THAT YOU ARE SO AFRAID. Rabbi Yosi said to him: We have learned that a man should not rely on a miracle, since the Holy One, blessed be He, does not perform miracles at all times. He said to him: This is true for a lone man, but we are three. With words of the Torah between us, and the Shechinah with us, I have no fear.

429. While they were walking they saw a rock with a cave in it. Rabbi Yehuda said: Let us climb to that rock, for I see a cave in it. They went there and saw the cave. Rabbi Yosi said: I am afraid, lest this cave is a lair of beasts, which might harm us.

430. Rabbi Yehuda said to Rabbi Chizkiyah, I see that Rabbi Yosi is afraid. You might say that this is since he is a sinner, for whoever fears is a sinner, as it is written: "The sinners in Tzion are afraid" (Yeshayah 33:14). He is no sinner BUT A RIGHTEOUS MAN, and it is written, "But the righteous are bold as a lion" (Mishle 28:1). Rabbi Yosi said: It is because danger is obvious AND WHEREVER DAMAGE IS OBVIOUS ONE SHOULD BE AFRAID.

43. Three watches

Rabbi Yehuda, Rabbi Chizkiyah, and Rabbi Yosi enter a cave to rest for the night. They divide the night into three watches and begin discussing the verse, "I will sing the mercies of The Creator forever." We learn that Avraham is aligned completely with the attribute of Chesed. Therefore, God tested him so that he would be included in judgment, thus perfecting him. Another explanation reveals that this verse indicates God's kindness and truth to all creatures. We then learn that God revealed the secret of Faith to Avraham. Avraham in turn recognized that the world, the secret of Malchut, was created by judgment, but could not have endured without Chesed, mercy.

The discussion next turns to the verse, "In the beginning." We learn that this phrase includes the Female Principle and Chochmah as one. The first building of the world, the Female Principle, derived its existence from Chesed. On the second day it was included in Gvurah, thereby perfecting Zeir Anpin. After discussing the verse, "I have made a Covenant with My chosen", the rabbis speak of the verse, "I have sworn to David My servant." We're told that this oath is the secret of Faith and indicates that the Female Principle and Yesod will be separated only during the time of exile. During this joyless time, God finds pleasure only when Yisrael below study the Torah and sanctify the Holy Name.

Rabbi Yosi then opens a discussion of the verse, "Whereupon are its foundations fastened?" This question concerns the foundation upon which the seven pillars of the world rest. That is, if the universe rests on the seven pillars of the world, upon what do the seven pillars rest? There follows a discourse on "the foundation stone", the central point of the world found in Jerusalem, and we learn about the three watches of the night, during which the angels sing and chant praises to God.

The Relevance of this Passage

A delicate balance of judgement and mercy is attained within our souls, giving us the ability to share and love others in a pure and spiritual manner. Judgement, sweetened with the appropriate measure of mercy, is akin to a devoted parent reprimanding their child out of love and concern for the child's welfare. Because the universe reflects all of our behavioral actions towards others back at us, it is vital that we extend mercy and judgement in proper measure so that life treats us kindly in return.

427. מֵה כְּתִיב בְּיַעֲקֹב, אִם יְהִי אֱלֹהִים עִמָּדִי, הֲאֵל זְוֹגָא דְשְׂכִינְתָא. וְשִׁמְרֵנִי בְּדַרְךְ הַזֶּה, לְמַסְרֵק לִי מִכָּלֵא, וְיַעֲקֹב יַחֲדָאֵי הוּא בְּהוּא זְמַנָּא, וְשְׂכִינְתָא אֲזַלַת קַמֵּיהּ, כָּל שְׁכֵן חֲבַרְיָא דְאִית בִּינְיֵיהוּ מְלִין דְאֹרִינְתָא, עַל אַחַת כְּמַה וְכַמַּה.

428. א"ר יוסי, מאי נעביד, אי נתעבב הכא, הא יומא מאיך למיעל, אי נהך לעילא, טורא רב איהו, ודחילו דחיוון חקלא דחילנא. א"ר יהודה, תוהנא עלך ר' יוסי. א"ל הא תנינן דלא יסמוך בר נש על ניסא, דקודשא בריך הוא לא ירחיש ניסא בכל שעתא. א"ל ה"מ יחידאי, אבל אנחנא תלתא, ומלי אורייתא ביננא, ושכינתא עמנא, לא דחילנא.

429. עד דהוו אזלי, חמו לעילא בטורא, טנרא חד, וחד מערתא בגווה. א"ר יהודה, גיהך וניסק לההוא טינרא, דאנא חמי חדא מערתא תמן. סליקו לתמן, וחנו ההיא מערתא. א"ר יוסי, דחילנא, דילמא ההיא מערתא אתר דלחיוון איהו, ולא יסגעו לון הכא.

430. א"ר יהודה לר' חזקיה, הא חמינא דר' יוסי דחיל איהו, אי תימא בגין דאיהו חטאה, דכל מאן דדחיל, חטאה איהו, דכתיב פחדו בציון חטאים, הא לאו איהו חטאה, וכתיב וצדיקים ככמיר יבטח. א"ר יוסי, בגין דנזקא שכיח.

431. RABBI YEHUDA said TO RABBI CHIZKIYAH, If harm is probable, it is so AND WE SHOULD BE AFRAID, but it is not probable FOR WE SEE HERE NO BEASTS WHICH COULD HARM US. And after we enter the cave, WE ARE SAFE for no evil will follow to harm us. THEREFORE IT IS SAID: "BUT THE RIGHTEOUS ARE BOLD AS A LION." They entered the cave. Rabbi Yehuda said: We shall divide the night into three watches. Each of us will stand guard at one watch of the night and we shall keep awake.

432. Rabbi Yehuda opened the discussion saying: "A Maskil of Eitan the Ezrachie" (Tehilim 89:1). This hymn was sung by the patriarch Avraham when he strove to serve the Holy One, blessed be He, by doing kindness with the people of the world, in making them all acknowledge that the Holy One, blessed be He, reigns over the land. He is called Eitan (lit. 'strong') since he was strongly attached to the Holy One, blessed be He.

433. "I will sing the mercies (Heb. chassadim) of Hashem forever" (Tehilim 89:1): HE ASKS: Why is singing come from the side of the pious (Heb. chassidim) WHO ARE OF THE RIGHT COLUMN, SEEING THAT SINGING COMES FROM THE LEFT COLUMN? HE ANSWERS: Here the left is included within the right. Therefore the Holy One, blessed be He, tried Avraham and tested him. We learned that Yitzchak was 37 at the time OF THE BINDING. Why does it say that He tried Avraham? It should have said that He tried Yitzchak. The reason it says that He tried Avraham is to make him be of Judgment, properly included in Judgment, SINCE HE WAS WHOLLY OF THE ATTRIBUTE OF CHESED. In this way will he be perfected. Therefore, "I will sing the Mercies of Hashem forever," SINCE HE WAS ALREADY INCLUDED OF THE LEFT COLUMN, WHENCE SINGING COMES FROM.

434. Another explanation for: "I will sing the Mercies of Hashem forever." These are the mercies that the Holy One, blessed be He, does by the world. "With my mouth I will make known your faithfulness to all generations" refers to the kindness and truth He confers upon all. It is the faith in the Holy One, blessed be He, that Avraham spread in the world, and caused Him to be mentioned on the tongue of all creatures. Therefore "with my mouth I will make known Your faithfulness."

435. The Holy One, blessed be He, revealed to Avraham the secret of faith, WHICH IS THE NUKVA. When he knew it, AVRAHAM knew that the world was created and existed for his sake, FOR HE IS THE SECRET OF CHESED. Hence, "For I have said: 'The world is built by love (lit. 'Chesed')'" (Tehilim 89:3). For when the Holy One, blessed be He, created the universe, THE NUKVA, He saw the world could not endure, so He extended His right hand, WHICH IS CHESED, and it endured. If He had not extended His right upon it, it would not have existed since this world, THE SECRET OF THE NUKVA, was created by Judgment AND THEREFORE CANNOT EXIST WITHOUT CHESED, as we have already explained.

431. א"ל אי נזקא שכיח, הכי הוא, אבל הכא לא אשתבח נזקא, ולבתר דאנן גיעול למערתא, לא גיעול נזקא, לצערא לן. עאלו למערתא, א"ר יהודה, נפלוג ליליא לתלת משמרות דהוי ליליא, כל חר וחר מנן, ליקום על קיומיה, בהני תלת סטרי ליליא, ולא נדמוך.

432. פתח ר' יהודה ואמר, משכיל לאיתן האזרחי, האי תושבחתא אברהם אבינו אמרה בשעתא דאשתדל בפולחנא דקודשא בריך הוא, ועביר חסד עם בני עלמא, דישתמודעון כלא לקודשא בריך הוא, דקודשא בריך הוא שליט על ארעא. ואקרי איתן. בגין, דאתקף בתקימו ביה בקודשא בריך הוא.

433. חסדי ה' עולם אשירה, וכי מסטרא דחסידים אתיין לזמרא, אלא הכא אתכליל סטרא דשמאלא בימינא, וע"ד קודשא בריך הוא נסי לאברהם, ובחין ליה, והא אתמר דיצחק בר תלתין ושבע שנין הוה בההוא זמנא, מאי נסה את אברהם, נסה את יצחק מפעי ליה. אלא נסה את אברהם, דישתבח בדינא, ולא תכללא בדינא, דישתבח שלים בדקא יאות, וע"ד חסדי ה' עולם אשירה.

434. ד"א חסדי ה' עולם אשירה, אינון חסדים, דקודשא בריך הוא עביר עם עלמא. לדור ודור אודיע אמונתך בפי, טיבו וקשוט, דעביר עם כלא. לדור ודור אודיע אמונתך, דא מהימנותא דקודשא בריך הוא דאודע אברהם בעלמא, ואדכר ליה בסומא דכל ברין, ועל דא אודיע אמונתך בפי.

435. וקודשא בריך הוא אודע ליה לאברהם רזא דמהימנותא, וכד ידע רזא דמהימנותא, ידע דאיהו עיקרא וקיומא דעלמא, דבגיניה אתברי עלמא, ואתקיים, הה"ד כי אמרתי עולם חסד יבנה וגו'. דכד ברא קודשא בריך הוא עלמא, חמא דלא יכיל למיקם, עד דאושית ימינא עליה ואתקיים, ואי לאו דאושית ימינא עליה, לא אתקיים, בגין דעלמא דא בדינא אתברי, והא אוקימנא.

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436. We have learned that the secret of: "In the beginning" is that there are two principals in one. Though we said of it that it is the beginning from below upward, WHICH IS MALCHUT, "the beginning" also MEANS BEGINNING from above downward, WHICH IS CHOCHMAH; TO WIT, BINAH RETURNED TO BE CHOCHMAH. We have explained the word "In (the letter Bet) the beginning" as in the house (Heb. bet) of the Holy of Holies, WHICH IS THE NUKVA, THE HOUSE of the beginning, WHICH IS CHOCHMAH. The word "IN THE BEGINNING" includes THE NUKVA AND CHOCHMAH as one.

437. By this house, the world, THE NUKVA, was created, TO WIT, SHE IS BUILT AS A HOUSE FOR CHOCHMAH, BY RECEIVING FROM THE LEFT COLUMN AND THEREFORE LACKING IN CHASSADIM. Yet it exists only through the right, CHESED, FOR CHOCHMAH CANNOT EXIST WITHOUT CHESED. We have already explained that the word "Behibar'am (Eng. 'when they were created')" (Beresheet 2:4) has the same letters as 'BeAvraham' (Eng. 'in Avraham'), THE SECRET OF CHESED. Therefore it is written: "For I have said: 'The world is built by Chesed.'" The first building of the world, THE NUKVA, derived its existence from the light of the first day; NAMELY CHESED. Then on the second day, it was included within the left, WHICH IS GVURAH, and heaven, ZEIR ANPIN, was perfected by them, as it is written: "You do establish Your faithfulness in the heavens" (Tehilim 89:3).

438. Another explanation for: "You do establish Your faithfulness in the heavens" is that the heaven, ZEIR ANPIN, was established by Chassadim, and the secret of faith, THE NUKVA, was established by them, AS IT SAYS "THE WORLD IS BUILT BY CHESED." THUS, THE HEAVEN INSPIRED CHESED UPON THE NUKVA CALLED 'WORLD', AND HENCE IT IS SAID: "YOU DO ESTABLISH YOUR FAITHFULNESS IN THE HEAVENS." For THE NUKVA cannot be established save by heaven, ZEIR ANPIN.

439. "I have made a covenant with My chosen." THE COVENANT is the secret of faith CONFERRED UPON DAVID. Another explanation is that THE COVENANT is the righteous, YESOD, from whom blessings flow upon the lower beings. The holy living creatures, WHICH ARE ANGELS, are all blessed by the abundance poured upon the lower beings. Therefore it is written, "I have made a covenant with My chosen," FOR HE WILL BE WORTHY OF THE COVENANT.

440. "I have sworn to David My servant" (Tehilim 89:3). This oath is the secret of faith, WHICH IS THE NUKVA, which is always supported by the righteous, YESOD. This oath is forever, so they will never be separated, save at the time of exile WHEN THEY WILL BE SEPARATED, when the abundance of blessings is withheld, the secret of faith cannot be perfected and there is no joy. At night, also, no joys come before the King.

441. Though joys do not waken up AT NIGHT, angels stand and chant hymns outside the King's temple. At midnight, the awakening rises from below upward. The Holy One, blessed be He, then awakens all the celestial armies to weep, and strikes the firmament. There is trembling high and low.

436. וְאַתְמֵר בְּרֵאשִׁית, וְרָזָא כְּלָלָא חֲדָא, תְּרִין גּוּוּנִין הָכָא, בְּרֵאשִׁית, אַע"ג דְּאִמְרֵן שִׁירוּתָא מִתְתָּא לְעִילָא, רֵאשִׁית הָכִי נִמְי מְעִילָא לְתַתָּא, וְקִאֲמְרִינָן ב' רֵאשִׁית, כְּדִקְאֲמְרִינָן בֵּית קִדְשׁ הַקְּדוּשִׁים, דְּהָאִי אֲתִיְהִיבַת לְהֵוּא רֵאשִׁית, וּמְלָה כְּלִילָא אִיְהִי בְּחֲדָא.

437. וּבְהָאִי בִי"ת אֲתַבְרִי עֲלֵמָא דָּא, וְלֹא אֲתַקִּיִּים אֲלֵא בִימִינָא, וְהָא אֲוֻקְמוּהּ בְּהִבְרָאָם: בְּאַבְרָהָם כְּתִיב, וּבְגִין כֵּךְ, אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה. וּבִנְיָא קְדָמָא דְעֲלֵמָא, הָהוּא נְהוּרָא דִּיּוֹמָא קְדָמָא, הוּוּא בֵּיה לְקִיּוּמָא. וּלְבַתֵּר בִּיּוֹמָא תְּנִינָא, בְּשִׁמְאֵלָא. וּבְהִנְהוּ אֲתַקֵּן שָׁמַיִם, וּכְתִיב שָׁמַיִם תְּכִין אֲמוּנַתְךָ בְּהֵם.

438. ד"א שָׁמַיִם תְּכִין אֲמוּנַתְךָ בְּהֵם, שָׁמַיִם בְּאִינוּן חֲסָדִים אֲתַקְנֵן, וְרָזָא דְאֲמוּנָה אֲתַקְנַת בְּהוּ, דְּלִית תְּקוּנָהָא אֲלֵא מְגוּ שָׁמַיִם.

439. כְּרַתִּי בְרִית לְבַחֲרִי, דָּא הוּא רְזָא דְמַהִימְנוּתָא. ד"א, דָּא אִיְהוּ צְדִיק דְּמִינִיהּ נִפְקִין בְּרַכָּאן לְכַלְהוּ תַתָּאִי, וְכַל חִיוּוֹן קְדִישׁוֹן, כְּלָהוּ אֲתַבְרַכָּאן, מִן הָהוּא נְגִידוּ דְנִגִּיד לְתַתָּאִי, וּבְגִין כֵּךְ כְּתִיב, כְּרַתִּי בְרִית לְבַחֲרִי.

440. נִשְׁבַּעְתִּי לְדוֹד עַבְדִּי, דָּא רְזָא דְמַהִימְנוּתָא, דְּאִיְהוּ קִיּוּמָא תְּדִיר בְּצַדִּיק דָּא, קִיּוּמָא דְעֲלֵמָא, דְּלֹא יִתְבַּדְרוּן לְעֲלָמִין, בְּרַ בְּזִמְנָא דְגְלוּתָא, דְּנִגִּידוּ דְּבְרַכָּאן אֲתַמְנְעוּ, וְרָזָא דְמַהִימְנוּתָא לֹא אֲשַׁתְּלִים, וְכַל חֲדוּוֹן אֲתַמְנְעוּ. וְכַד עֵייל לִילִיא, מְהֵוּא זְמַנָּא, חֲדוּוֹן לֹא עָאלוּ קָמִי מְלַכָּא.

441. וְאַע"ג דְּחֲדוּוֹן לֹא אֲתַעְרוּ, אֲבַל לְבַר קִיּוּמִי וּמְזִמְרֵי שִׁירְתָּא, וְכַד אֲתַפְּלִיג לִילִיא, וְאַתַּעְרוּתָא סְלָקָא מִתְתָּא לְעִילָא, כְּדִין קוּדְשָׁא בְּרִיךְ הוּא אֲתַעַר כַּל חִילֵי שָׁמַיָּא לְבַכִּיה, וּבַעַט בְּרַקִּיעָא, וְאַזְדַּעְזַעַן עֲלָאִי וְתַתָּאִי.

442. He finds no pleasure save when there is awakening below to the Torah. Then the Holy One, blessed be He, and all the souls of the righteous listen joyfully to the sound, and He is pleased. Since the day the Temple was destroyed below, the Holy One, blessed be He, swore that He would not enter the celestial Jerusalem until Yisrael would enter the terrestrial Jerusalem, as it is written: "The Holy One in the midst of you: and I will not come into the city" (Hoshea 11:9), WHICH MEANS THAT "THE HOLY ONE IN THE MIDST OF YOU," NEVERTHELESS "I WILL NOT COME INTO THE CITY," WHICH IS THE CELESTIAL JERUSALEM, UNTIL YISRAEL SHALL ENTER THE TERRESTRIAL JERUSALEM .

443. All the singers stand outside THE TEMPLE and chant during the three watches of the night, WHICH CORRESPOND TO THE THREE COLUMNS, all singing certain praises. The hosts of heaven are all awakened by night and Yisrael by day. Sanctification is not recited above until the children of Yisrael recite it below, then all the heavenly hosts sanctify together the Holy Name. Hence, holy Yisrael are sanctified high and low. This is the secret of the verse, "You shall be holy: for I Hashem your Elohim am holy" (Vayikra 19:2).

444. Rabbi Yosi opened the discussion saying: "Whereupon are its foundations fastened?" (Iyov 38:6). The Holy One, blessed be He, said this TO IYOV. For when He created the universe, THE NUKVA, He put it on pillars, the seven pillars of the world CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, as it says "she has hewn out her seven pillars" (Mishlei 9:1). Upon what the pillars rest is unknown.

445. HE ANSWERS: It is a very deep and inscrutable secret that the world, THE NUKVA, was not created until He took a stone called "the foundation stone." The Holy One, blessed be He, took it and threw it into the abyss, where it was stuck upside down. From it the world, THE NUKVA, was planted. It is the central point of the world, where the Holy of Holies stands; NAMELY THE FIRST THREE SFIROT OF THE NUKVA. It is alluded to by the verse, "who laid its corner stone" (Iyov 38:6), "a tried stone, a precious corner stone" (Yeshayah 28:16) as in "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). ALL THESE REFER TO THE SECRET OF THE FOUNDATION STONE.

446. Come and see: This stone was created from fire, wind and water. TO WIT, IT RECEIVES FROM THE THREE COLUMNS OF ZEIR ANPIN, and was hardened into one stone, standing upon the abyss. Sometimes, water flows from it and the deeps are filled. This stone stands as a sign in the middle of the universe. It is the stone which Ya'akov set and implanted for the world to expand and be established by. Hence the words: "And Ya'akov took a stone, and set it up for a pillar" (Bereshheet 31:45).

442. וְלִית נִיחָא קַמִּיהּ, בַּר בּוֹזְמַנָּא דְמַתְעַרֵי לְתַתָּא, בְּאוּרִייתָא, בְּדִין, קוּדְשָׁא בְּרִיךְ הוּא, וְכַל אִינוּן נִשְׁמַתִּין דְּצִדִיקָיָא, בְּלֵהוּ צִייתִין וְחַרְיִין לְהֵוּא קְלָא וְכַדִּין נִיחָא. קַמִּיהּ אֲשַׁתְּבַח. בְּגִין דְּמִיּוּמָא דְאַתְחַרִּיב מְקַדְשָׁא לְתַתָּא, אוּמִי קוּדְשָׁא בְּרִיךְ הוּא, דְּלֵא וַיַּעוֹל בְּגוּ יְרוּשָׁלַם דְּלַעִילָא, עַד דְּיַעֲלוּן יִשְׂרָאֵל לְיְרוּשָׁלַם דְּלַתַתָּא, דְּכַתִּיב בְּקִרְבַּךְ קְדוּשׁ וְלֵא אָבוּא בְּעִיר, וְהָא אוּקְמוּהּ חֲבַרְיָא.

443. וְכַל אִינוּן מְזַמְרִי, קִיּוּמֵי לְבַר, וְאִמְרֵי שִׁירְתָּא, בְּתַלְתַּל פְּלַגֵי לִילֵיא, וְכַלְהוּ מִשְׁבַּחַן בְּתוּשְׁבַּחְתָּן יְדִיעָאן, וְכַלְהוּ חִילֵי שְׁמַיָא, בְּלֵהוּ מַתְעַרֵי בְּלִילֵיא, וַיִּשְׂרָאֵל בִּימְמָא, וְקְדוּשָׁה לֵא מְקַדְשֵׁי לַעִילָא, עַד דְּמְקַדְשֵׁי יִשְׂרָאֵל לְתַתָּא, וְכַדִּין כַּל חִילֵי שְׁמַיָא מְקַדְשֵׁי שְׁמָא קְדִישָׁא כְּחַדָּא. וְעַד יִשְׂרָאֵל קְדִישִׁין, מְתַקְדְּשִׁין מַעֲלָאֵי וְתַתָּאֵי כְּחַדָּא, הַה־ד קְדוּשִׁים תְּהִיּוּ כִי קְדוּשׁ אֲנִי ה' אֱלֹהֵיכֶם.

444. פִּתַּח ר' יוֹסִי וְאָמַר, עַל מַה אֲדַנְיָה הִטְבַּעוּ, הָאֵי קְרָא קוּדְשָׁא בְּרִיךְ הוּא א"ל, בְּגִין דְּכַד בְּרָא עֲלֵמָא, לֵא בְּרָא לִיהּ אֱלֵא עַל סְמְכִין, דְּאִינוּן ז' סְמְכִין דְּעֲלֵמָא, כְּד"א חֲצַבָה עַמּוּדֵיהּ שְׁבַעָה, וְאִינוּן סְמְכִין לֵא אֲתִיידַע עַל מַה קִּיּוּמִין.

445. בְּגִין דְּאִיהוּ רְזָא עַמּוּקָא סְתִימָא דְּכַל סְתִימָן, וְעֲלֵמָא לֵא אֲתַבְרִי, עַד דְּנִטְל אֲבַנָּא חַדָּא, וְאִיהוּ אֲבַנָּא דְּאַתְקְרִי אֲבָן שְׁתִּיָה, וְנִטְל לֵה קוּדְשָׁא בְּרִיךְ הוּא, וְזַרְק לֵה לְגוּ תְּהוּמָא, וְאַתְנַעִיץ מַעִילָא לְתַתָּא, וּמְנִיָה אֲשַׁתִּיל עֲלֵמָא, וְאִיהוּ נְקוּדָה אֲמַצְעִיתָא דְּעֲלֵמָא, וּבְהָאֵי נְקוּדָה קִיּוּמָא קְדֵשׁ הַקְּדָשִׁים, הַה־ד אוּ מִי יֵרָה אֲבָן פְּנִתָהּ, כְּד"א אֲבָן בַּחַן פְּנִת יִקְרַת, וְכַתִּיב אֲבָן מָאֶסוּ הַבּוֹנִים הִיתָה לְרֵאשׁ פְּנָה.

446. תָּא חַזִּי, הָאֵי אֲבָן, אֲתַכְרִי מַאֲשָׁא וּמְרוּחָא וּמַמְיָא, וְאַתְגְּלִיד מְכַלְהוּ, וְאַתְעֲבִיד אֲבַנָּא חַדָּא, וְקִיּוּמָא עַל תְּהוּמוֹי, וְלִזְמַנִּין נְבַעִין מְנִיָה מְיָא, וְאַתְמַלְיִין תְּהוּמוֹי, וְהָאֵי אֲבַנָּא קִיּוּמָא לְאַת בְּאֲמַצְעִיתָא דְּעֲלֵמָא, וְהָאֵי אִיהוּ אֲבָן דְּקִיּוּם וְאַשְׁתִּיל יַעֲקֹב, שְׁתִּילוּ וְקִיּוּמָא דְּעֲלֵמָא, הַה־ד וַיִּקַּח יַעֲקֹב אֲבָן וַיְרִימָהּ מִצְבָּה.

447. "And this stone, which I have set for a pillar" (Beresheet 28:22). HE ASKS: How could this stone be put there by Ya'akov, when if it was created in the beginning, when the Holy One, blessed be He, created the world? HE ANSWERS: He only put it there as a support for the high and low. Therefore it says, "Which I have set for a pillar," "I put" so it "shall be Elohim's house" (Ibid.), by putting here the upper storey; NAMELY, THAT HE DREW INTO IT THE SUPERNAL MOCHIN.

448. Come and see: This stone has seven eyes, as said: "Upon one stone are seven eyes" (Zecharyah 3:9). THE EYES ARE THE SECRET OF CHOCHMAH, AND WHEN CHOCHMAH IS REVEALED BY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF THE NUKVA IT IS CALLED 'SEVEN EYES'. Why is it called a foundation (Heb. shetiyah) stone? Since the world was planted from it. The word 'shetiyah' contains the letters shat Yah (lit. 'Yah put'), for the Holy One, blessed be He, WHO IS BINAH CALLED YAH, has put it so that the world will be blessed by it, and indeed it is blessed by it.

449. Come and see when the sun sets, IN THE FIRST WATCH AT NIGHT, the Cherubs stand in this place, THE HOLY OF HOLIES, WHICH STANDS ON THE CENTRAL POINT, THE FOUNDATION STONE. They stand there by a miracle THROUGH THE LIGHTS OF BINAH, WHICH DO NOT BELONG TO IT, AND ARE THEREFORE CONSIDERED A MIRACLE. They beat their wings and spread them, and the sound of their wings' song is heard above. Then the angels, who chant at the beginning of the night, start to sing so that the Holy One, blessed be He, will be glorified above and below. What do the wings of the Cherubs chant? "Behold, bless Hashem, all you servants of Hashem... Lift up your hands in the sanctuary" (Tehilim 134:1-2). It is then time for the supernal angels to sing.

450. On the second watch, the Cherubs beat their wings above and the sound of their singing is heard. Then the angels of the second watch start to chant. What do the Cherubs' wings sing at that hour? "They who trust in Hashem shall be like Mount Tzion..." (Tehilim 125:1). It is then time for the angels of the second watch to sing.

451. On the third watch, the Cherubs beat their wings and chant hymns. They sing, "Haleluyah! Give praise, O servants of Hashem... Blessed be the name of Hashem...From the rising of the sun..." (Tehilim 113:1-3). Then all the angels of the third watch sing.

447. וְהָאֵבֶן הַזֹּאת אֲשֶׁר שָׂמֵתִי מִצְבֵּה וְגו', וְכִי הָאֵי אֵבֶן שֶׁיֵּי לִיָּה יַעֲקֹב, וְהָאֵי הָאֵי אֵבֶן אֲתִבְרִי בְקִדְמִיתָא, כִּד בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלֵמָא. אֲלֵא דְשֵׁי לָהּ קִיּוּמָא דְלַעִילָא וְתַתָּא, וְעַל דָּא אֲשֶׁר שָׂמֵתִי מִצְבֵּה כְּתִיב, מֵאִי אֲשֶׁר שָׂמֵתִי. דְכְתִיב יְהִיָּה בֵּית אֱלֹקִים, דְשֵׁי מְדוּרָא דְלַעִילָא הֵכָא.

448. תָּא חֲזִי הָאֵי אֵבֶן אֵית עֲלָה שְׁבַע עֵינִים, כִּד"א עַל אֵבֶן אַחַת שְׁבַע עֵינִים, עַל מָה אֲתִקְרִיָּא שְׁתִּיָּה. חַד דְּמִנָּה אֲשֶׁתִּיל עֲלֵמָא. וְחַד, שְׁתִּיָּה. שְׁתִּיָּה יְהִי, דְשֵׁי קוּדְשָׁא בְרִיךְ הוּא לָהּ, לְאֲתִבְרָכָא מִנָּה עֲלֵמָא, בְּגִין דְעֲלֵמָא מִנָּה מִתְבְּרָכָא.

449. וְתָא חֲזִי בְשַׁעֲתָא דְעָאֵל שְׁמַשָּׁא, הֲנִי כְרוּבִים דְקִיּוּמִין בְּהָאֵי דוּכְתָא, וְהוּוּ יְתִבִי בְּאֵת, הוּוּ אֲקִשָּׁן גְּדַפְיָהּ לַעִיל, וּפְרָשֵׁי לֹון, וְאֲשַׁתְּמַע קוֹל נְגוּנָא דְגְדַפְיָהּ לַעִילָא, וּכְדִין שְׂרָאן לְנְגוּנָא אִינוּן מְלָאכִין, דְאֲמְרִי שִׁירְתָא בְּשִׁירוּתָא דְלִילָא, בְּגִין דִּיסְלַק יְקָרִיָּה דְקוּדְשָׁא בְרִיךְ הוּא, מִתַּתָּא לַעִילָא. וּמֵאִי שִׁירְתָא הוּוּ אֲמְרוּ, הֵהוּא נְגוּנָא דְגְדַפְיָהּ דְכְרוּבִים, הֵנָּה בְּרָכוּ אֵת ה' כָּל עַבְדֵי ה' וְגו', שְׁאוּ יְדִיכֶם קֹדֶשׁ וְגו', וּכְדִין אִיהוּ שִׁירְתָא לְאִינוּן מְלָאכִי עֲלָאֵי לְזִמְרָא.

450. בְּמִשְׁמֵרְתָא תְּנִינָא, הֲנִי כְרוּבִים אֲקִשֵׁי גְדַפְיָהּ לַעִילָא, וְאֲשַׁתְּמַע קוֹל נְגוּנָא דְלֵהוּן, וּכְדִין שְׂרָאן לְנְגוּנָא אִינוּן מְלָאכִין דְקִיּוּמִין בְּמִשְׁמֵרְתָא תְּנִינָא, וּמֵאִי שִׁירְתָא הוּוּ אֲמְרִי בְּהָאֵי שַׁעֲתָא, נְגוּנָא דְגְדַפְיָהּ דְכְרוּבִים, הַבּוֹטְחִים בְּה' כְּהַר צִיּוֹן לֹא יִמוּט וְגו'. וּכְדִין אִיהוּ שִׁירְתָא לְאִינוּן דְקִיּוּמֵי בְּהָאֵי מִשְׁמֵרָה תְּנִינָא לְנְגוּנָא.

451. בְּמִשְׁמֵרָה תְּלִיתָאָה, הֲנִי כְרוּבִים אֲקִשֵׁי גְדַפְיָהּ, וְאֲמְרִי שִׁירְתָא, וּמֵאִי הִיא. הַלְלוּהָ הַלְלוּ עַבְדֵי ה' וְגו', יְהִי שֵׁם ה' מְבֹרָךְ וְגו', מִמְזֶרַח שְׁמֶשׁ וְגו'. כְּדִין אִינוּן מְלָאכִין דְקִיּוּמֵי בְּמִשְׁמֵרָה תְּלִיתָאָה, כְּלָהוּ אֲמְרֵי שִׁירְתָא.

452. All the stars and constellations in the firmament start to sing ON THE THIRD WATCH, as it is written: "when the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7), and "praise him, all you stars of light" (Tehilim 148:3), as all these stars of light play music upon the light; TO WIT, THROUGH SINGING LIGHT IS DRAWN.

453. When morning rises, the children of Yisrael follow them with their singing and the Holy One, blessed be He, is glorified from below and from above. Yisrael sing below by day and the supernal angels at night. Then Holy Name is perfected on all sides.

454. All the supernal angels and Yisrael below are strengthened by the stone we referred to. It rises above to be adorned by the fathers by day. By night, the Holy One, blessed be He, ZEIR ANPIN, comes to the Garden of Eden to be delighted by the righteous.

455. Happy are those who are established in their existence and study the Torah at night, since the Holy One, blessed be He, and all the righteous in the Garden of Eden listen to the voices of men who study the Torah, as it is written: "You that dwells in the gardens, the companions hearken for your voice: cause me to hear it" (Shir Hashirim 8:13).

456. Come and see: This stone is a precious stone, FOR IT WAS SWEETENED BY BINAH AND IS GOODLY AND WORTHY OF RECEIVING MOCHIN. This is the secret of the verse, "And you shall set in it settings of stones, even four rows of stones" (Shemot 28:17). They are the arrangements of the precious stone, the setting of the goodly stone; TO WIT, THEY ARE THE SECRET OF THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH RECEIVED IN MALCHUT ACCORDING TO THE SECRET OF THREE TIMES FOUR WHICH AMOUNT TO TWELVE. For there is another stone, NAMELY MALCHUT THAT WAS NOT SWEETENED IN BINAH, of which it is written, "And I shall remove the heart of stone." "And I will put my spirit within you" (Yechezkel 36:26), WHICH MEANS THAT AS LONG AS THE HEART OF STONE IS NOT REMOVED, THE SPIRIT OF HASHEM DOES NOT DWELL IN US, SINCE IT IS NOT SWEETENED BY BINAH. IT IS ALSO CALLED "a tried stone, a precious corner stone" (Yeshayah 28:16).

457. In regard to this secret, it is written "tablets of stone" (Shemot 31:18), for this is where the stones were hewn, FROM THE PRECIOUS STONE. They are therefore named after this stone. This is the secret of the verse, "From thence the shepherd, the stone of Yisrael" (Beresheet 49:24), as we learned, THAT THIS IS TOO THE SECRET OF THE PRECIOUS STONE.

452. וְכִלְהוּ כּוֹכְבֵי וּמִזְלֵי דְבְרִיקְיעָא, פְּתַחֵי שִׁירְתָא, כְּמַה דְכְתִיב, בְּרִן יַחַד כּוֹכְבֵי בְקָר וַיְרִיעוּ כָּל בְּנֵי אֱלֹקִים. וּכְתִיב הִלְלוּהוּ כָּל כּוֹכְבֵי אוֹר, דְּהָא אִינוּן כְּכַבֵּי דְנְהוּרָא, מְנַגְנָן עַל נְהוּרָא.

453. כִּד אֲתֵי צַפְרָא, וּכְדִין נִטְלֵי שִׁירְתָא אֲבַתְרִייהוּ דִּישְׂרָאֵל לְתַתָּא, וְסַלְקָא יְקָרִיהּ דְקוּדְשָׁא בְרִין הוּא, מִתַּתָּא וּמִלְעִילָא, יִשְׂרָאֵל לְתַתָּא בִּימְמָא, וּמִלְאָכֵי עֵלְאֵי לְעִילָא, בְּלִילִיא, וּכְדִין אֲשַׁתְּלִים שְׁמָא קְדִישָׁא בְּכָל סְטְרִין.

454. וְהָאֵי אָבִין דְקָאֲמַר, כְּלָהוּ מִלְאָכֵי עֵלְאֵי וַיִּשְׂרָאֵל לְתַתָּא, כְּלָהוּ אֲתַקְפוּ בְהָאֵי אָבִין, וְאִיהֵי סַלְקָא לְעִילָא, לְאַתְעֵטְרָא גּוֹ אָבֵהֶן בִּימְמָא. וּבְלִילִיא, קוּדְשָׁא בְרִין הוּא אֲתֵי לְאַשְׁתַּעֲשֵׂא עִם צְדִיקָא בְּגַנְתָּא דְעָדָן.

455. זַפְאִין אִינוּן כָּל דְקִיּוּמֵי בְקִיּוּמֵיהוּ, וּמִשְׁתַּדְּלִין בְּאוּרִייתָא בְּלִילִיא, בְּגִין דְקוּדְשָׁא בְרִין הוּא, וְכָל אִינוּן צְדִיקָאֵי דְבְּגַנְתָּא דְעָדָן, שְׁמַעוּ קְלִייהוּ דְבְּנֵי נֶשָׂא, אִינוּן דְמִשְׁתַּדְּלֵי בְּאוּרִייתָא, כְּמַה דְכְתִיב הַיּוֹשֶׁבֶת בְּגַנִּים וְגו'.

456. תָּא חֲזִי , הָאֵי אָבִין, אִיהוּ אָבִין טְבָא, וְדָא הוּא רְזָא דְכְתִיב וּמִלְאֵת בּוֹ מְלוֹאֵת אָבִין אַרְבַּעַה טוּרֵי אָבִין. וְאֵלִין אִינוּן סְדְרִין דְאָבִין טְבָא, אֲשַׁלְמוּתָא דְאָבִין יְקָרָה, בְּגִין דְאִית אָבִין אַחְרָא. דְכְתִיב וְהִסִּירוּתִי אֶת לֵב הָאָבִין וְגו', וּכְתִיב וְאֵת רֹחִי אֲתֵן בְּקִרְבְּכֶם. וְהָאֵי אִיהוּ אָבִין בְּחִן פְּנֵת יְקָרָת וְאוּקְמוּהָ.

457. וְעַל רְזָא דָּא כְתִיב, לּוֹחֹת הָאָבִין, דְּאִינוּן לּוֹחֹת אֲתַגְזְרוּ מֵהֶכָּא, וְע"ד אֲקִרוּן עַל שְׁמִיהּ דְּהָאֵי אָבִין, וְהָאֵי הוּא רְזָא דְכְתִיב, מִשָּׁם רוּעָה אָבִין יִשְׂרָאֵל כְּמַה דְאֲתַמַּר.

458. Rabbi Chizkiyah opened the discussion saying: "And the stones shall be with the names of the children of Yisrael, twelve" (Shemot 28:21). These are the supernal precious stones called the stones of the place, as it is written: "And he took of the stones of that place" (Bereshheet 28:11), as has been explained. THESE ARE THE SFIROT OF THE NUKVA, AND THE NUKVA IS CALLED PLACE. "And the stones shall be with the names of the children of Yisrael" as there are twelve tribes below, so there above, IN THE NUKVA, twelve tribes which are twelve precious stones. It is also written: "There the tribes go up, the tribes of Yah, for a testimony unto Yisrael" (Tehilim 122:4). This is the secret of the supernal Yisrael; NAMELY ZEIR ANPIN WHICH POURS THESE TWELVE UNTO THE NUKVA. They are all there "to give thanks to the name of Hashem" (Ibid.), WHICH IS THE NUKVA CALLED THE NAME OF HASHEM. Therefore it is written, "And the stones shall be with the names of the children of Yisrael."

459. Just as there are twelve hours in the day, THE TWELVE OF ZEIR ANPIN, so there are twelve hours at night, THE TWELVE OF THE NUKVA. The daytime ones are above, and the nightly below, THE TWELVE OF ZEIR ANPIN BEING ABOVE AND THOSE OF THE NUKVA BELOW, TO WIT, THEY RECEIVE FROM THE TWELVE OF ZEIR ANPIN WHICH ARE ABOVE. The ones correspond to the others. The twelve nightly hours are divided into three parts, THE THREE WATCHES WE MENTIONED. Numerous legions are stationed beneath them over various grades, all of them in charge by night. They first receive their food, AND THEN CHANT HYMNS, AS IT IS WRITTEN: "SHE RISES ALSO WHILE IT IS YET NIGHT, AND GIVES FOOD TO HER HOUSEHOLD..." (MISHLEI 31:15).

460. At midnight, there are two settings on the one side and two settings on the other side. A Supernal Spirit comes out from between them. Then, all the trees in the Garden of Eden start to sing and the Holy One, blessed be He, enters the Garden of Eden. This is described in the verse: "Then shall the trees of the wood sing for joy at the presence of Hashem, because he comes to judge the earth" (I Divrei Hayamim 16:33), as it is written: "With righteousness shall he judge the poor" (Yeshayah 11:4). For justice, ZEIR ANPIN comes in between them and the Garden of Eden is filled with it.

461. And a northern wind is stirred in the world and joy abounds, FOR AFTER THE BALANCING OF THE CENTRAL COLUMN, NORTH IS CLOTHED BY SOUTH, AND CHOCHMAH BY CHASSADIM. THEN THERE IS JOY IN THE ILLUMINATION OF THE NORTH, THE LEFT COLUMN. HE EXPLAINS, The wind, THE CENTRAL COLUMN, blows at the perfumes, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, THROUGH WHICH THE ILLUMINATION OF CHOCHMAH IS CLOTHED BY PERFUMES OF CHASSADIM WITHIN THE SPIRIT, and THE PERFUMES raise odor from below upward, and the righteous are adorned with their crowns MEANING THAT THEY RECEIVE MOCHIN, and enjoy the splendor of the shining mirror, ZEIR ANPIN.

462. Happy are the righteous who attain that supernal light and the light of the mirror which shines to all sides, RIGHT AND LEFT. Each of the righteous receives his appropriate share, according to his deeds in this world. Some of them are in shame before the light since their neighbor has received more to illuminate. This has already been explained.

458. פתח ר' חזקיה ואמר, והאבנים תהיין על שמות בני ישראל שתים עשרה, אליו אבני יקרון עליו, דאתקרון אבני המקום, בד"א ויקח מאבני המקום. והא אוקמוה. והאבנים על שמות בני ישראל, כמה דאית י"ב שבטים לתתא, הכי נמי לעילא תריסר שבטין, ואינון תריסר אבנין יקירין, וכתוב ששם עלו שבטים וגו', עדות לישראל דא ישראל, רזא דלעילא, וכלהו להודות לשם ה', וע"ד והאבנים תהיין על שמות בני ישראל.

459. וכמה דאית י"ב שעי ביממא, הכי אית י"ב שעי בליליא, ביומא לעילא, בליליא לתתא, כלא דא לקבל דא, הני י"ב שעי דבליליא מתפלגי לתלת פלגאן, וכמה ממני תריסין קיימי תחותיהו, דרגין על דרגין, כלהו ממנן בליליא, ונטלי טרפא בקדמיתא.

460. וכדין בד אתפליג ליליא, קיימין תרין סדרין מסטרא דא, ותרין סדרין מסטרא אחרא, ורוחא עלאה נפק בינייהו, וכדין כל אינון אלנין דבגנתא דעדן, כלהו פתחי שירתא, וקודשא בריך הוא עאל בגנתא דעדן, הה"ד אז ירננו וגו' כי בא לשפוט את הארץ, כמה דכתוב, ושפט בצדק דלים. בגין דמשפט עאל בינייהו ואתמליא מניה גן עדן.

461. ורוחא דצפון אתער בעלמא, וחרוה אשתבח ונשיב ההוא רוחא באינון בוסמין, וסלקין ריחין לעילא, ומתעטרין צדיקיא בעטרייהו, ומתהגן מגו זיוא דאספקלריאה דנהרא.

462. זכאין אינון צדיקיא, דזכאן להווא נהורא עלאה, והווא נהורא דאספקלריאה דנהרא, נהיר לכל סטרין, וכל חד וחד מאלין צדיקיא, נטיל לחולקיה בדקא חזי ליה, והוה נטיל כל חד וחד כסום עובדוי דעבד בהאי עלמא, אית מנהון דמתכספי, מהווא נהירו דנטיל חבריה יתיר ונהיר, והא אוקמוה.

463. The watches in the night ARE from the setting of night, several accusers are awakened to roam about the world and the ports OF LIGHTS are closed. THIS IS THE FIRST WATCH. Afterwards, DURING THE SECOND WATCH, all sorts OF EMISSARIES OF JUDGMENT ARE ROUSED as we explained, THAT THE SECOND WATCH PERTAINS TO THE LEFT COLUMN, THE NORTH WIND, FOR AS LONG AS IT IS NOT CONNECTED WITH THE SOUTH WIND, WHICH IS OF THE RIGHT, MANY JUDGMENTS WILL COME FROM IT. At midnight IN THE MIDDLE OF THE SECOND WATCH, the northern wind descends from above downward and holds on to night, WHICH IS THE NUKVA, until the end of the second watch.

464. Then, AT THE THIRD WATCH, the south side, CHESED, is aroused TO BE ATTACHED TO THE NORTH THROUGH THE STRENGTH OF THE CENTRAL COLUMN until morning. When morning comes, SOUTH AND NORTH ARE ALREADY ATTACHED TO THE NUKVA. Then the children of Yisrael come below with their prayer and request and raise her above TO ZEIR ANPIN until she ascends to be concealed among THE LIGHTS OF ZEIR ANPIN. TO WIT, SHE REDUCED HERSELF AND BECAME NULL TO THE GRADE OF ZEIR ANPIN, then receives blessings from the King's head.

465. She is blessed from the dew that flows UNTO ZEIR ANPIN from above. The dew is divided TO ILLUMINATE on several sides, BOTH RIGHT AND LEFT. AND THOUGH THE DEW ITSELF IS BUT THE LIGHT OF CHESED, myriads of grades are sustained by it, which will raise the dead in the future. This is the meaning of the verse: "Awake and sing, you that dwell in dust: for your dew is as the dew on herbs (lit. 'of lights')" (Yeshayah 26:19); TO WIT, the dew from the supernal lights which shine above.

466. While they were sitting, midnight arrived. Rabbi Yehuda said to Rabbi Yosi, Now that the north wind is awakened at midnight, it is time when the Holy One, blessed be He, longs for the voices of the righteous in this world who are occupied in the Torah. The Holy One, blessed be He, now listens to them. Let us not stop from studying the Torah in this place.

44. "The angel who redeemed," part two

The redeeming angel, Matatron, receives blessings and then bestows them upon the world. This angel is male when procuring blessings for the world, and is female when there is judgment in the world. The angel includes all the colors--red, white, and green--and has many shapes.

The Relevance of this Passage

The power of redemption, blessing, and balance between mercy and judgement and male and female energies, is made available to the readers of this ancient text. This effect is achieved through a mystical connection to the angel Matatron.

467. He opened the discussion saying: "The angel who redeemed me from all evil." We have studied it already, yet it is written, "Behold, I send an angel before you..." (Shemot 23:20). This is the angel who redeems the world, CALLED THE REDEEMING ANGEL, who protects people, AS IT SAYS "TO KEEP YOU IN THE WAY" (IBID.). It secures blessings for the whole world, first receiving them, and then providing them to the world; NAMELY THE ANGEL MATATRON. It is therefore written, "Behold, I send an angel before you" and "and I will send an angel before you" (Ibid. 33:2).

463. חולקיה דליליא, מכד שארי ליליא למועל. כמה גרדיני נמוסין מתערין, ושטאן בעלמא, ופתחין סתימין, ולבתר כמה זינין לזנייהו, כמה דאוקימנא. וכדין כד אתפליג ליליא, סטרא דצפון נחית מעילא לתתא, ואחיד ביה בליליא, עד תרין חולקין דליליא.

464. ולבתר סטרא דדרום אתער, עד דאתי צפרא, וכד אתי צפרא, בדין דרום וצפון אחידו ביה, וכדין אתאן ישראל לתתא, סלקין לה בצלותהון ובעותהון לעילא, עד דסלקא ואתגניזת בינייהו, ונטלא ברכאן מרישא דכל רישין.

465. ואתברכא מההוא טלא דאתמשכא מלעילא, ומההוא טלא פריש לכמה סטרין, וכמה רבוון אתזנו מניה מההוא טלא, ומניה עתידין לאחויא מיתייא, הה"ד הקיצו ורננו שוכני עפר כי טל אורות טלך, טלא מאינן נהורין עלאין דנהרין לעילא.

466. עד דהוו יתבי אתפליג ליליא, א"ל ר' יהודה לר' יוסי, השתא רוחא דצפון אתער, וליליא אתפלג, והשתא עדנא דקודשא ב"ה תאיב לקלהון דצדיקיא בהאי עלמא, אינון דמשתדלי באורייתא, השתא קודשא בריך הוא ציית לן, בהאי אתר, לא נפסוק מלי דאורייתא.

467. פתח ואמר, המלאך הגואל אותי מכל רע, הא אתמר ואוקמוה. אבל תא חזי, כתיב הנה אנכי שולח מלאך וגו', דא הוא מלאך דאיהו פרוקא דעלמא, נטירו דבני נשא, והאי איהו דאזמין ברכאן לכל עלמא, בגין דאיהו נטיל לון בקדמיתא, ולבתר איהו אזמין לון בעלמא, ובגין דא כתיב, הנה אנכי שולח מלאך לפניך. ושלחתי לפניך מלאך.

468. This angel is now male, now female. When procuring blessings for the world he is male and called male. As a male, he orders blessings for the female. And when there is judgment in the world, she is called female, and as a pregnant female, she is filled with judgments, and is then called a female. Therefore, now he is male, and now she is female. All this is one mystery.

468. וְהָאֵי אִיהוּ מְלָאךְ, דְּלִזְמַנִּין דְּכַר, וְלִזְמַנִּין נֹקְבָא, וְהָכִי אִיהוּ, דְּבִזְמַנָּא דְּאִיהוּ אִזְמִין בְּרַכָּאן לְעֵלְמָא, כְּדִין אִיהוּ דְּכַר, וְאִקְרִי דְּכַר. כְּדִכּוּרָא דְּאִזְמִין בְּרַכָּאן לְנֹקְבָא. הָכִי אִיהוּ אִזְמִין בְּרַכָּאן לְעֵלְמָא. וּבִזְמַנָּא דְּקִיּוּמָא בְּדִינָא עַל עֵלְמָא, כְּדִין אִקְרִי נֹקְבָא, כְּנֹקְבָא דְּאִיהוּ עֹבְרָא, הָכִי אִיהוּ אֲתַמְלִי מִן דִּינָא, וְכְדִין אִקְרִי נֹקְבָא. וְעַל דָּא לִזְמַנִּין אִקְרִי דְּכּוּרָא, וְלִזְמַנִּין אִקְרִי נֹקְבָא, וְכָלָא רִזָּא חֲדָא.

469. It is likewise written: "And the bright blade of a revolving sword" (Beresheet 3:24); NAMELY there are angel messengers in the world which revolve and turn into several shapes, sometimes female and sometimes male, now Judgment and now Mercy, and all is the same matter. In the same manner, this angel has many shapes, and all the colors, WHITE, RED, AND GREEN, of the world, THE NUKVA, are in this place. This is the mystery of: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of Hashem" (Yechezkel 1:28). THE APPEARANCE OF THE BOW, THE NUKVA, CONTAINS THE THREE COLORS. Since the angel has the three colors, he leads the world.

469. כְּגִוּוּנָא דָּא כְּתִיב, וְאֵת לַהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת, מְלֵאכִין אֵית שְׁלַחוּן בְּעֵלְמָא, דְּמִתְהַפְּכִין לְכַמְהָ גִוּוּנִין, לִזְמַנִּין נֹקְבִי, לִזְמַנִּין דְּכּוּרִי, לִזְמַנִּין דִּינָא, לִזְמַנִּין רַחֲמִי, וְכָלָא בְּחַד גִּוּוּנָא. כְּגִוּוּנָא דָּא הָאֵי מְלָאךְ, בְּגִוּוּנִין סְגִיאִין אִיהוּ, וְכָל גִּוּוּנִין דְּעֵלְמָא, כְּלָהוּ אִיתְנְהוּ בְּהָאֵי אֲתַר. וְרִזָּא דָּא כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יְהִיָּה בַעֲנַן בַּיּוֹם הַגֶּשֶׁם כִּן מַרְאֵה הַנֶּגֶה סָבִיב הוּא מַרְאֵה דְּמוֹת כְּבוֹד ה'. וְכַמְהָ דְּאֵית בֵּיהּ כָּל אֵינוֹן גִּוּוּנִין, הָכִי נְמִי אֲנַהִיג לְכָל עֵלְמָא.

45. Three colors

Here we first learn that the colors white, red, and green correspond to the Right, Left, and Central Columns respectively. These colors are connected, they encircle the realm of Malchut, and they are reflected in the Malchut. The illumination of Malchut, we learn, is concealed from those below. Whoever tries to behold her will be rejected if they lack the appropriate merit. And whoever understands how to unite and adjust the three colors properly will be preserved in this world and in the next.

The Relevance of this Passage

The ability to balance and manage the three primal spiritual energy forces known as Right, Left and Central Columns is bestowed up the reader. The colors white, red, and green embody these three forces and they shine brightly in our souls so that our lives are more balanced, harmonious, and aligned with the spiritual structure of creation. This balance brings forth the wisdom to know when and how to receive for the purpose of sharing with others.

Tosefta (addendum)

470. Exalted, beloved men of intelligence, behold THE SOULS FROM THE RIGHT COLUMN. Litigants with a sailor stick, approach so you may know, THOSE OF THE LEFT COLUMN, WHENCE ARE JUDGMENTS. Those of you of intelligent eyes, OF THE CENTRAL COLUMN, WHO GAINED CHOCHMAH RECEIVED THROUGH TEVUNAH, know that when it came up in the wish of the mystery of mysteries to issue forth three colors bound together, the white, red, and green, THE THREE COLUMNS: RIGHT IS WHITE, LEFT IS RED, AND THE CENTRAL GREEN, the three colors combined and mingled together. Then the lower shovel, THE NUKVA, was dyed and came out of these colors.

תּוֹסֶפֶתָא
470. רַחֲמִי עֲלָאֵי, מְאִרִי דְּסַכְלָתְנוּ אֲסַתְבְּלוּ, הוֹרְמַנִי יְדִיעַן בְּקוּלְפֵי דְּסִיכְתָא, קְרִיבוּ לְמַנְדַּע, מֵאֵן מְנֻכּוֹן מְאִרִי דְּעֵינִין בְּסַכְלָתְנוּ, וְיַדַּע בְּשַׁעֲתָא דְּסִלִיק בְּרַעוּתָא דְּרִזָּא דְּרִזִּין, לְאַפְקָא תְּלַת גִּוּוּנִין כְּחֲדָא כְּלִילִין, וְאֵינוֹן: חוּר וְסוּמְק וְיֶרוֹק, תְּלַת גִּוּוּנִין כְּחֲדָא אֲשַׁתְּלִיבָאן דָּא עִם דָּא, מְזַדְּוֹגֵן דָּא עִם דָּא, מְגִרּוּפִיא תְּתָאָה אֲצַטְבַּע, וְנִפְקָא מִגּוּ גִוּוּנִין אֵלִין.

471. All these colors, WHITE, RED, AND GREEN, are reflected IN THE NUKVA, a looking mirror, SINCE ONLY IN IT ONE CAN SEE when it is crystal-like. When he struck it, THE NUKVA was seen outside. The three colors circle it TO ITS RIGHT, LEFT AND MIDDLE; the color goes up and down. TO WIT, THE WHITE COLOR, RIGHT, GOES TO BE INCLUDED WITHIN THE LEFT; THE RED COLOR, LEFT, GOES UP, NAMELY SHINES FROM BELOW UPWARD; THE GREEN IN THE MIDDLE GOES DOWN, BY SHINING FROM ABOVE DOWNWARD. There are executioners in charge within it-WHO PUNISH THOSE WHO DRAW THE ILLUMINATION OF THE LEFT FROM ABOVE DOWNWARD.

472. The colors that are connected which encircle THE NUKVA, raise her up by day, and she descends by night. SHE IS LIKE a burning candle, WHOSE ILLUMINATION is seen by night, and by day it is concealed AND CANNOT BE SEEN. The light is hidden in 248 worlds, which all shine within her from above downward into 365 parts, which are concealed and covered from below.

473. Whoever solicits to attain her will break the wings WHICH CONCEAL HER and the hidden Klipot, and then open the gates. Whoever may look will behold with knowledge and intelligence as if from behind a wall, save the exalted faithful prophet Moshe, who saw it eye to eye above, where it is inconceivable.

474. Whoever did not merit it is rejected outside. Several battalions of angels are ready for him, to go out to him and escort him out so he will not behold the pleasure of the King. Woe to the wicked in the world, who have not the merit of beholding, as it says, "But they shall not go in to see when the holy things are covered..." (Bemidbar 4:20).

475. Rabbi Yehuda said: I was looking and, behold, through these lights, THE THREE COLORS, the souls of the righteous are looking. When they cleave to this place, THE NUKVA, the souls of the righteous look from among these lights. The colors, WHITE, RED, AND GREEN, go up to be included together. Happy is he who knows how to comprise and unite them all as one, and correct all where it is needed to be, high above. Then is man preserved in this world and in the World to Come.
(End of Tosefta)

471. וְכָל גּוֹזְנֵי אֱלֵיךְ, אֶתְחַזֵּן בְּהָאֵי, חֵיזוּ אֵינִי
לְאַסְתַּבְּלָא, כְּעֵינָא דְבְּרוּלְחָא אֶתְחַזֵּי בְּשַׁעְתָּא,
כְּגוֹזְנָא דְבִטְשׁ בְּגוּוּה, הֵכִי אֶתְחַזֵּי לְבַר, אֱלֵיךְ תִּלְת
גּוֹזְנֵי סַחְרֵן לְהָאֵי, וְגוֹזְנָא אֲזֵלָא סֻלְקָא וְנַחְתָּא,
קְסֻטְרֵי דְקֻטְרָא קְבִיעֵי בְּגוּוּה.

472. גּוֹזְנֵי סַחְרֵי בְּלִילֵן בְּחָדָא, סֻלְקֵי לָהּ לְעֵילָא
בִּימְמָא, וְנַחְתָּא בְּלִילָא, שְׂרָגָא דְדִלִיק אֶתְחַזֵּי
בְּלִילָא, בִּימְמָא אֶסְתַּתְּרַת נְהוּרָא, טְמִירָא בְּמֵאֲתָן
וְאַרְבַּעֵין וְתַמְנַיָּא עֲלָמִין, כְּלָהּוּ אֲזֵלִין לְגוּוּה
מְלַעֲיָלָא לְתַתָּא, גּוּ תִלְת מְאָה וְשִׁמִּין וְחֲמֵשׁ שְׁיִיפִין
גְּנִיזָא וְאַתְכַּסִּיָּא לְתַתָּא.

473. מֵאֵן דְּמִמְשַׁפֵּשׁ לְאַשְׁכַּחָא לָהּ, יִתְבַּר גְּדַמִּין
קְלִיפִין טְמִירִין, וְיִפְתַּח תְּרַעֵין, מֵאֵן דְּזָכִי לְמִיחְמֵי,
יְחַמֵּי גּוּ יְרִיעָה וְסַכְלַתְנּוּ, כְּמֵאֵן דְּחַמֵּי בְּתַר כּוּתְלָא.
בַּר מִן מִשָּׁה נְבִיאָה, מְהֵימְנָא עֲלָאָה, דְּהוּה חַמֵּי לֵיהּ
עֵינָא בְּעֵינָא, לְעֵילָא בְּאַתְרֵי דְלָא אֶתְיִידַע.

474. מֵאֵן דְּלָא זָכִי, דְּחֻו לֵיהּ לְבַר, כְּמַה חֲבִילֵי
טְהִירִין אֲזַדְמְנוּ לְגַבִּיָּה, אֲזַדְמְנוּ נַפְקֵי עֲלֵיהּ, וְאַפְקוּ
לֵיהּ דְּלָא יִסְתַּבֵּל בְּעֵנוּגָא דְּמַלְכָּא, וּוִי לֹון לְאִינוּן
חֲיִיבִין דְּעֵלְמָא, דְּלָא זָכָאן לְאַסְתַּבְּלָא, כְּד"א וְלָא
יְבִאוּ לְרֵאוּת כְּבִלַע אֶת הַקֹּדֶשׁ וְגו'.

475. אָמַר רַבִּי יְהוּדָה, מְסַתַּבֵּל הוּינָא, וְהָא מְגוּ
זְהִירֵין אֱלֵיךְ, מְסַתַּבְּלֵן נְשַׁמְתְּהוּן דְּצְדִיקָא, כְּד
אֶתְדַבְּקוּ בְּהָאֵי אַתְר, מְגוּ זְהִירֵין אֱלֵיךְ מְסַתַּבְּלֵין
נְשַׁמְתְּהוּן דְּצְדִיקָא. אִינוּן גּוֹזְנֵי, סֻלְקֵין וְאַתְכַּלִּילֵין
בְּחָדָא. זָכָאָה אֵינִי מֵאֵן דִּידַע לְאַכְלָלָא וְלִיחְדָּא
כְּלָהּוּ בְּחָדָא, לְאַתְקְנָא כְּלָא בְּאַתְרֵי דְּאַצְטְרִיךְ לְעֵילָא
לְעֵילָא, וְכַדִּין אֶתְנַטִּיר בַּר נֶשׁ בְּהָאֵי עֲלָמָא,
וּבְעֵלְמָא דְאַתֵּי.
ע"כ תוספתא

46. "The king's strength also loves judgment"

Rabbi Yosi explains that the title verse refers to God and the power by which He strengthened the realm of Malchut. This power was derived through judgment. Malchut, and therefore the congregation of Yisrael, was established through judgment--that is, the Mochin that includes Chochmah and Chassadim together.

The Relevance of this Passage

Spiritual balance between mercy and judgment is created within our souls and the world around us by virtue of the spiritual energy bottled up within the mystical words of this ancient text. Balance is critical if we are to live a life of fulfillment. For instance, if the scales are tipped towards the side of judgement, we'll find the world extra hard on us. The objective of this passage is to balance our ability to extend mercy and judgement to others so

that we receive the same compassionate blend of judgment and mercy from the world.

476. Rabbi Yosi opened the discussion saying: "The king's strength also loves judgment (or justice), you do establish equity" (Tehilim 99:4). "The king's strength also loves judgment" refers to the Holy One, blessed be He; NAMELY THE NUKVA WHO LOVES JUSTICE, WHICH IS MOCHIN INCLUDED OF RIGHT AND LEFT TOGETHER. "The king's strength" is the power with which the Holy One, blessed be He, strengthened THE NUKVA, which comes only through justice, as it is written: "The king by justice establishes the land" (Mishlei 29:4) BY BEING INCLUDED OF CHOCHMAH AND CHASSADIM TOGETHER, CHASSADIM ON THE RIGHT AND CHOCHMAH ON THE LEFT.

477. This is the reason SCRIPTURE SAYS, "The king's strength also loves justice," for the Congregation of Yisrael, THE NUKVA, is not established save through justice, WHICH IS MOCHIN INCLUDED OF CHOCHMAH AND CHASSADIM TOGETHER. Since it is fed thereof, THE SECRET OF CHASSADIM and all the blessings it receives are from there, THE SECRET OF CHOCHMAH. Therefore, "the king's strength also loves Judgment," for all it desires and craves is to receive justice. "You do establish equity (lit. 'equities')" is the secret of the two Cherubs below CALLED EQUITIES, who rectify and render the world inhabited.

47. "Haleluyah! Give praise, O servants of Hashem"

The rabbis explain that when one person praises another, the praise should be in accordance with that person's merit. This is because praise given that is not deserved becomes a reproach. Through a discussion of the title verse, we learn that the name 'Haleluyah' is among the highest kinds of praise to God since it contains both the highest name as well the praise itself. The rest of the title portion reveals the name of the praised and those who address the praise. This means that they, the servants of The Creator, praised the place called "the Name of Yah," Malchut. We're then told of the significance of the Yud ? in the Hebrew translation of the word let, and its relationship to "the drawing from the most hidden." The discourse then reveals the meaning of the words, "From the rising of the sun to its setting." This alludes to Zeir Anpin, whence the sun shines and Malchut, the place to which Faith is bound.

The Relevance of this Passage

The wisdom to offer praise to others with purity and in the appropriate measure is awakened in us. The Holy Name of "Haleluyah" and the letter Yud ? connect us to lofty levels in the spiritual atmosphere, arousing Light, blessing, and praise throughout our physical world [Malchut]. We are inspired to become worthy of praise through spiritual growth and transformation.

478. Rabbi Chizkiyah opened the discussion with the verse, "Haleluyah! Give praise, O servants of Hashem, praise the name of Hashem" (Tehilim 113:1). Let us examine this verse. After saying Haleluyah, why ADD "Give praise, O servants of Hashem" and then "praise the name of Hashem"? HE ANSWERS: We have so learned that whoever praises someone else should do so in accordance with his merits, and praise should be the extent of that person's merit. We have learned that he who gives him praise which he does not deserve, it is considered to be a reproach; TO WIT, his blame shall be revealed. Therefore, he who mourns another man should do so according to his merit and no more. For the praise might turn EVENTUALLY into blame. Praise should always agree with merits.

479. Come and see: "Haleluyah." There is here a supreme praise to the Master of everything, whom no eye can behold or know, who is most hidden. Who is He? THE NAME OF Yah, the highest name of all.

476. פתח רבי יוסי ואמר, ועז מלך משפט אהב אתה כוננת מישרים וגו', ועז מלך משפט אהב, דא קודשא בריך הוא. ועז מלך: תוקפא דאתקף קודשא בריך הוא, לאו איהו אלא במשפט, דהא במשפט אתקיים ארעא, כד"א מלך במשפט יעמוד ארץ.

477. ובגין כך, ועז מלך משפט אהב, ולא אתתקנת כנסת ישראל אלא במשפט, בגין דמתמן אתזנת, וכל ברכאן דנטלא, מתמן נטלא. ובגין כך ועז מלך משפט אהב, כל תאיבו, וכל רחימו דילה לקביל משפט. אתה כוננת משרים, דא דתרין כרובים לתתא, דאינון תקונא ויישובא דעלמא, והא אתמר.

478. רבי חזקיה פתח ואמר, הללו יה הללו עבדי ה' הללו את שם ה', האי קרא אית לאסתבלא ביה, בין דאמר הללויה, אמאי הללו עבדי ה', ולבתר הללו את שם ה'. אלא הכי תנינן, מאן דמשבח לאחרא, אצטריך לשבחא ליה כפום יקריה, וכפום יקריה הכי אצטריך שבחיה, ותנינן מאן דמשבח לאחרא, בשבחא דלית ביה, הוא גלי גנותיה, וצבי לגלאה ליה, ועל דא, מאן דעביד הספדא על בר נש, אצטריך כפום יקריה, ולא יתיר, דמגו שבחיה אתי לגנותיה, ובכלא שבחא אצטריך כפום יקריה.

479. תא חזי, הללויה: הכא אית שבחא עלאה דמארי דכלא, אתר דלא שלטא ביה עינא למנדע ולאסתבלא, דאיהו טמירא דכל טמירין, ומאן איהו. י"ה, שמא עלאה על כלא.

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480. Therefore "Haleluyah (lit. 'praise Yah')" contains a praise and a name in one. Here it is undisclosed since he says Haleluyah, yet does not mention the speaker, or to whom the word is addressed. As the name Yah is undisclosed, so is the praise, and I do not know who are those who address the praise. All should be thus covered in the supernal secret. After being concealed by the supernal secret, it is now revealed and said: "Give praise, O servants of Hashem, praise the name of Hashem," BY WHICH THE NAME OF THOSE WHO PRAISE AND THE PRAISED ARE MADE KNOWN. This is because the place is not as hidden as that supernal and most hidden of all, WHICH IS YAH, but is the place called name, NAMELY THE NUKVA, as it is written: "Whose name is called by the name of Hashem" (II Shmuel 6:2), WHICH MEANS THE NUKVA CALLED NAME.

481. The first one, YAH, is covered and undisclosed, while the second, THE NAME OF YAH, is both undisclosed and disclosed. And since it may be revealed, SCRIPTURE says that they praise the place CALLED THE NAME OF YAH. Who are those who praise? The servants of Hashem, who are worthy of praising this place, THE NUKVA.

482. "Blessed be the name of Hashem" (Tehilim 113:2). HE ASKS: Why does it say here "be (Heb. yehi-or Yud-Hei-Yud)"? HE REPLIES: This word is the secret of drawing from that supernal, hidden place we mentioned, Yah, unto the secret of the covenant, the lower Yud which resembles the upper Yud, the beginning is like the end.

483. Therefore 'Yud-Hei-Yud' is the secret of drawing from the most hidden, THE FIRST YUD OF YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD unto the lower grade, THE LAST YUD OF YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD. THIS IS THE SECRET OF THE TWO YUD OF YUD-HEI-YUD. With its support the Creation prevailed, as it says, "Let (Heb. yehi) there be firmament," "let there be lights," and "let there be light."

484. In all the works above, THE FIRMAMENT, LIGHT AND THE LIGHTS, it is written Yud-Hei-Yud; in all the works below, THE EARTH, THE SEAS AND ALL THAT IS IN THEM, it does not say Yud-Hei-Vav, since the secret OF YUD-HEI-VAV, the drawing from the most hidden, THE FIRST YUD OF YUD-ALEPH-HEI-DALET-VAV-NUN-HEI-YUD, does not prevail save by the supernal works above and not those below.

485. Through this, the most Holy Name is blessed by everything. It is therefore written: "Blessed be (Yud-Hei-Yud) the name of Hashem." "From the rising of the sun" (Tehilim 113:3) is the supernal place whence the sun, ZEIR ANPIN, shines from, the place of the supernal undisclosed head, THE HEAD OF ARICH ANPIN.

480. ובג"כ הללויה: שבחא ושמא בחדא, כלילין בחדא, והכא סתים מלה דאמר הללויה, ולא אמר מאן הללויה, למאן אמרו הללו, אלא כמה די"ה סתים, הכי שבחא דשבוחי סתים אינון, דמשבחי לא ידענא מאן אינון, והכי אצטריך למהוי כללא סתים, ברזא עלאה, ולבתר דסתים ברזא עלאה, גלי ואמר, הללו עבדי ה' הללו את שם ה', בגין דדא איהו אתר, דלא סתים, כההוא עלאה טמירא דכל טמירין, דא הוא אתר דאקרי שם, כד"א אשר נקרא שם שם ה'.

481. קדמא סתים דלא גליא, הננינא סתים וגליא, ובגין דקיימא באתגליא, אמר אינון דקא משבחי לההוא אתר מאן אינון, וקאמר דאינון עבדי ה', דאתחזון לשבחא לאתר דא.

482. יהי שם ה' מבורך, מאי שנא דקאמר יהי. אלא יהי, רזא דאמשכותא מההוא אתר עלאה, דאיהו סתים דקאמרן, דאיהו י"ה, עד רזא דברית, דאיהו יו"ד תתאה, כגוונא דיו"ד עלאה, שירותא כסופא.

483. ובגין כך יהי, רזא דאמשכותא מטמירא דכל טמירין, עד דרגא תתאה, ובמלה דא אתקיים כל עובדא דבראשית, כד"א יהי רקיע, יהי מאורות, יהי אור.

484. בכל אינון עובדין דלעילא כתיב יהי, בכל אינון עובדין דלתתא, לא כתיב יהי, בגין דרזא דא דאיהו אמשכותא מרזא עלאה, סתימין דכל סתימין, לא אתקיים אלא במלין עלאי דלעילא, ולא אתמר באינון מלין תתאין דלתתא.

485. ובדא מתברך שמא קדישא בכלא, ועל דא כתיב יהי שם יי' מבורך וגו', ממזרח שמש עד מבואו, דא אתר עלאה, דקא נהיר מניה שמשא, ונהיר לכלא, ודא הוא אתר דרישא עלאה סתימא.

486. "To its setting" (Ibid.): To this place to which faith, THE NUKVA, is well bound, BEING THE PLACE OF THE UNISON BETWEEN ZEIR ANPIN AND THE NUKVA, whence blessings issue forth to all, and the world, THE NUKVA, is fed thereof, as we learned. Hence this place, THE NUKVA, is fed and blessed from above. All depends upon awakening below, when the servants of Hashem are aroused while blessing the holy name, THE NUKVA, like we said. And when she is revealed, it is written, "Give praise, O servants of Hashem, praise the name of Hashem."

487. By this time, the morning broke and they came out of the cave, not having slept that night. They walked along the way and when they came out of the mountains, they sat down and prayed. They reached a village where they sat the whole day. At night, they slept until midnight when they rose to study the Torah.

48. "And he blessed them that day"

The discussion begins with an interpretation of the title verse. We are told that the phrase "that day" signifies the unity between Zeir Anpin and Binah. "By you" alludes to the unity of the blessings from both high and low grades. "Yisrael," we learn, is an allusion to Yisrael-Saba, who receives blessings from above and confers them on Malchut. The rabbis then explain why the name Efraim is mentioned first in the verse, "Elohim make you as Efraim and Menashe." The first explanation of the title verse concludes with the teaching that love of one's grandchildren often surpasses the love of one's own children.

Rabbi Yosi provides an additional explanation for the title verse, revealing that men are blessed first, since women are blessed only through the blessings of men.

The Relevance of this Passage

In order for a lamp to illuminate a darkened room, it must be connected to a source of energy. Likewise, for spiritual Light to brighten our darkened world, we must connect ourselves to the source of energy that powers the entire cosmos. The word "that day" indicates a connection between Zeir Anpin and Binah, two Sfirot that occupy the Upper Worlds. The phrases "By you" and "Yisrael" correspond to the connection between our souls and the entire physical dimension to Zeir Anpin. Spiritual current is now free to flow and illuminate all of mankind once these cosmic "power stations" are connected to one another.

488. "And he blessed them that day, saying (Heb. lemor), 'By you shall Yisrael bless'" (Beresheet 48:20). HE ASKS: What is the meaning of "that day"? It would have been enough to say just "And he blessed them." Also the word 'lemor' is normally spelled without Vav, but here there is an additional Vav. What is the reason for the difference?

489. HE ANSWERS: "And he blessed them that day" is a mystery. That day is the secret of the grade in charge over the blessings above, BINAH; "That day" is the day, ZEIR ANPIN, which is from the supernal place called "that (lit. 'he')" WHICH IS BINAH. "That day" INDICATES THAT there is no separation between "day" and "he." Wherever IT IS SAID "that day," there are two grades: the supernal grade, BINAH, and the lower, ZEIR ANPIN, when they are together; TO WIT, WHEN ZEIR ANPIN ASCENDED TO BINAH AND BECAME LIKE IT.

486. וְעַד מְבוֹאוֹ: דָּא הוּא אֲתֵר קְשָׁרָא, דְּאִתְקַשְׁר
בֵּיהּ מְהִימְנוּתָא בְּדָקָא חֲזִי, וּמִתְמַן נִפְקֵן בְּרַכָּאן
לְכֻלָּא, וְעֵלְמָא מֵהֶכָּא אֲתִזֵּן, בְּמַה דְּאִתְמַר, וּבְגִין כֵּן
קֵיִמָּא הָאִי אֲתֵר לְאִתְזָנָא מְעִילָא, וְלֹאֲתַבְרַכָּא
מִתְמַן, וְכֻלָּא קֵיִמָּא בְּאִתְעֵרוּתָא דְּלִתְתָּא, דְּמִתְעֵרִי
אִינוּן עֲבָדֵי יוֹ, כִּד מְבָרְכֵי שְׁמָא קְדִישָׁא, בְּדָקְאֲמָרֵן.
וּבְגִין כֵּן דְּאִיהוּ בְּאִתְגְּלִיָּיא, כְּתִיב הִלְלוּ עֲבָדֵי יוֹ
הִלְלוּ אֶת שֵׁם יוֹ.

487. אֲדַהֲבֵי הוּהּ נְהִיר צַפְרָא, נִפְקוּ מִן מְעֵרְתָּא,
וּבְהֵוּא לִילִיָּא לֹא דְמִיכּוּ, אֲזִלוּ בְּאַרְחָא, כִּד נִפְקוּ
מֵאִינוּן טוֹרִין, יִתְבוּ וְצִלוּ צִלוּתָא, מְטוּ לְחַד בְּפֵר,
וְיִתְבוּ תְמַן כֹּל הַהוּא יוֹמָא, בְּהֵוּא לִילִיָּא נְמוּ, עַד
דְּהוּ פִלְגוּת לִילִיָּא קְמוּ, לְאִתְעַסְקָא בְּאוֹרֵייתָא.

488. פֶּתַח רַבִּי יְהוּדָה וְאָמַר וַיְבָרְכֶם בַּיּוֹם הַהוּא
לְאִמּוֹר בֶּן יִבְרַךְ יִשְׂרָאֵל וְגו', וַיְבָרְכֶם בַּיּוֹם הַהוּא,
מֵאִי בַיּוֹם הַהוּא, דְּהָא סְגִי דְקָאֲמַר וַיְבָרְכֶם. וְתוּ, כֹּל
לְאִמּוֹר כְּתִיב חֶסֶד, וְהֶכָּא לְאִמּוֹר בּוֹי"ו כְּתִיב, מֵאִי
שָׁנָא.

489. אֵלָּא רְזָא אִיהוּ, וַיְבָרְכֶם בַּיּוֹם הַהוּא, מֵאִי בַיּוֹם
הַהוּא, רְזָא דְרִגְנָא דְאִתְמַנָּא עַל בְּרַכָּאן לְעִילָא. יוֹם
הַהוּא: יוֹם מֵהֵוּא אֲתֵר עֲלָאָה, דְּאִקְרִי הוּא, וְהָאִי
יוֹם הַהוּא, דְּלִית פְּרוּדָא בֵּין יוֹם וּבֵין הוּא, וּבְכֹל
אֲתֵר הַיּוֹם הַהוּא, דָּא תְרִין דְרִגִּין, דְרִגְנָא עֲלָאָה
וְתִתָּאָה דְאִינוּן בְּחָדָא.

490. This is why when Ya'akov wished to bless Yosef's children, he blessed them all as one by the unison of high and low, so that their blessing would prevail. He then included them all together, saying: "By you shall Yisrael bless." What is "By you"? Assuredly this is the secret of unison. First he blessed from below upward, TO WIT, IN "AND HE BLESSED THEM THAT DAY," WHICH IS ZEIR ANPIN AND BINAH TOGETHER, and then he descended into the middle TO ZEIR ANPIN and down TO THE NUKVA. 'Lemor' with Vav is the middle, SINCE VAV IS AN ALLUSION TO ZEIR ANPIN. He then went down, SAYING "by you," WHICH REFERS TO THE NUKVA. Thus THE BLESSING is well formed, being from below upward and from above downward.

491. "By you shall Yisrael bless": HE ASKS: What is Yisrael? HE ANSWERS: It is Yisrael Saba, ZEIR ANPIN OF BINAH. It does not say, 'Shall Yisrael be blessed' but "Shall Yisrael bless," WHICH MEANS HE WILL BLESS OTHERS. This is because Yisrael SABA receives blessings from above and then blesses all through the low grade, THE NUKVA, by saying "By you shall Yisrael bless, saying:" WHICH MEANS THAT THROUGH "BY YOU (HEB. BECHA)," BY THE NUKVA, YISRAEL SABA SHALL BLESS ALL.

492. "Elohim make you as Efraim and Menashe": He mentions Efraim first, since Efraim is called by the name of Yisrael. Whence do we know that? The tribe of Efraim left before the time was over of the Egyptian enslavement, by trying to force time and come out of exile, and their foes rose against them and killed them. It is written, "Son of man, these bones are the whole house of Yisrael" (Yechezkel 37:11). From this, it is understood that EFRAIM IS CONSIDERED AS YISRAEL, since it says "the whole house of Yisrael." Ya'akov therefore put Efraim before Menashe. Thus Efraim journeyed on the west side, which was his path, AS THE SHECHINAH IS ON THE WEST, WHO COMPRISES ALL YISRAEL. THEREFORE EFRAIM, BEING CALLED YISRAEL, WAS ON THE SIDE OF THE SHECHINAH.

493. Come and see: Why did the blessing he gave to Yosef's children precede that of his own children? HE ANSWERS: This teaches us that love of grandchildren surpasses the love of one's own children. Therefore, SINCE HIS LOVE FOR HIS GRANDCHILDREN IS STRONGER THAN THAT FOR HIS CHILDREN, he blessed them first.

494. "And he blessed them that day, saying": Rabbi Yosi opened the discussion saying: "Hashem has remembered us: He will bless, He will bless the house of Yisrael" (Tehilim 115:12). WHY IS IT WRITTEN TWICE "BLESS"? HE SAYS, "Hashem has remembered us: He will bless" refers to the men. "He will bless the house of Yisrael" refers to the women. For the men should be blessed first and then the women, since women are blessed only through the blessing of men. When the men are blessed, the women are blessed. THIS MAY BE DERIVED from the verse, if you wish "And shall make atonement for himself and for his house" (Vayikra 16:6). One should first atone for himself and only then for his house, SINCE MEN COME BEFORE WOMEN, so that she will be blessed from him.

490. ובגין כך, כד בעא יעקב לברכא לבנוי דיוסף, ברין לון ביחודא דלעילא ותתא כלהו כחדא, בגין דיתקיים ברכתהון, ולבתר כליל כלא כחדא, ואמר בך יברך ישראל. מאי בך. ודאי דא רזא דיחודא, בקדמיתא מתתא לעילא, ולבתר נחית לאמצעיתא, ולתתא. לאמור בוא"ו הא אמצעיתא. ולבתר נחית לתתא בך. והכי הוא יאות כדקא חזי, מתתא לעילא, ומעילא לתתא.

491. בך יברך ישראל, מאי ישראל, ישראל סבא, יבורך ישראל לא כתיב, אלא יברך, דהא ישראל נטיל ברכאן מלעילא, ולבתר איהו מברך לכלא, בהאי דרגא תתאה דייקא, דקאמר בך יברך ישראל לאמר.

492. ישימך אלהים כאפרים וכמנשה, אקדים ליה לאפרים בקדמיתא, בגין דאפרים על שמא דישראל אקרי. מנ"ל. מהא, דכד שבטא דאפרים נפק, עד לא אשתלים זמנא דשעבודא דמצרים, דחקו שעתא ונפקו מן גלותא, קמו עליהון שנאיהון וקטלו לון, וכתיב בן אדם העצמות האלה כל בית ישראל המה, משמע דכתיב כל בית ישראל המה, ועל דא אקדים לאפרים קדם מנשה. בגין כך אפרים מטוליה לסטר מערב, ומטלנוי הוה.

493. תא חזי , ברכתא דברין לבני יוסף, אמאי אקדים לון ברכאן, עד לא יברך לבנוי. אלא מכאן, דחביבותא דבני בנוי, חביב עליה דב"נ יתיר מבנוי, ובגין כך, אקדים חביבותא דבני בנוי קודם לבנוי, לברכא לון בקדמיתא.

494. ויברכם ביום ההוא לאמר, ר' יוסי פתח ואמר, יי זכרנו יברך יברך את בית ישראל וגו', יי זכרנו יברך: אליו גוברין. יברך את בית ישראל: אליו נשין. בגין דדכורין בעיין לאתברכא בקדמיתא, ולבתר נשין, ונשין לא מתברכן אלא מברכתהון דדכורין, דכד דכורין מתברכן כדין נשין מתברכן. ואי תימא מהא, דכתיב וכפר בעדו ובעד ביתו, דבעי לכפרא עליה בקדמיתא, ולבתר על ביתיה, בגין דמתברכא מניה.

495. Come and see: Women are blessed only through men, who are blessed first, and by their blessings they are blessed, AND NEED NO SPECIAL BLESSING FOR THEMSELVES. HE ASKS: How can we account for the words: "He will bless the house of Yisrael," SEEING THAT WOMEN NEED NO SPECIAL BLESSING FOR THEMSELVES? HE ANSWERS: The Holy One, blessed be He, gives an additional blessing to a married man, so that his wife may be blessed from him. So always, the Holy One, blessed be He, gives an extra blessing to a married man, and gives him two portions, the one for him and another for his wife. And he receives everything, his own, and his wife's portion. HENCE THERE IS A SPECIAL BLESSING FOR THE WOMEN "HE WILL BLESS THE HOUSE OF YISRAEL?," SINCE IT IS THEIR OWN PORTION. THOUGH MEN RECEIVE THEIR PORTION TOO, THEY LATER GIVE IT TO THEM, AS EXPLAINED.

496. "And he blessed them that day" is joined by the word 'lemor' (saying), with Vav. Here is an allusion to a firstborn son, SINCE VAV ALLUDES TO BIRTHRIGHT, as it is written: "Yisrael is my son, my firstborn" (Shemot 4:22) and "Efraim is my firstborn" (Yirmeyah 31:8). For this, there is an additional Vav, FOR EFRAIM WHO WAS INCLUDED WITHIN THAT BLESSING.

49. "Your eyes did see my unshaped flesh"

Rabbi Chizkiyah discourses on the title verse, revealing that before descending to earth, all souls stand before God in the same shape and form that they will possess in this world. The title verse alludes to this fact, since God sees all before they are seen in the world.

The Relevance of this Passage

Before a soul descends into the physical dimension, it stands before The Creator and promises to complete its correction process, seeking redemption for past life iniquities by way of spiritual transformation. The negative angel Satan and the trappings of our seductive material world cause forgetfulness. We succumb to temptations that glorify our own ego and thus, break our commitment to The Creator. Here we can awaken remembrance of our divine promise and receive inspiration and passion to pursue the path of spiritual transformation.

497. Rabbi Chizkiyah opened the discussion saying: "Your eyes did see my unshaped flesh; for in Your book all things are written" (Tehilim 139:16). This verse has been expounded in several places. Yet come and see: All the souls which have existed since the Creation of the world, all stand before the Holy One, blessed be He, before descending into the world, assuming the very shape in which they are seen in the world. In that same appearance of the person's body that stands in this world, so does it stand above.

498. When the soul is ready to descend into the world with the very shape it is about to have in this world, it stands before the Holy One, blessed be He, who adjures it to observe the precepts of the Torah and never transgress them.

495. תָּא חֲזִי

, דְּנִשְׂיָן לֹא מִתְבָּרְכֵן אֲלֵא מְגוּבְרִין, כִּד אֲתִבְרְכֵן אִינוּן בְּקִדְמִיתָא, וּמְהֵאֵי בְרַכְתָּא מִתְבָּרְכֵן. אֲלֵא בְּמֵאֵי אֻקְיָמְנָא יְבָרַךְ אֶת בֵּית יִשְׂרָאֵל, אֲלֵא קוּדְשָׁא בְּרִיךְ הוּא יְהֵב תּוֹסַפֶּת בְּרַכְּאָן לְדְכוּרָא דְנָסִיב, בְּגִין דְּמִתְבָּרְכָא מֵינִיָּה אֲתָתָא וְכֵן בְּכֹל אֲתֵר, יְהֵיב קוּדְשָׁא בְּרִיךְ הוּא תּוֹסַפֶּת בְּרַכְּאָן לְדְכוּרָא דְנָסִיב, בְּגִין דְּמִתְבָּרְכָא מֵהוּא תּוֹסַפֶּת דְּבְרַכְּאָן. כִּיּוֹן דְּאֲנָסִיב בִּינִי יְהֵיב לִיָּה תְרִין חוּלְקִין, חֵד לִיָּה וְחֵד לְנוֹקְבִיָּה, וְאִיָּהוּ, נְטִיל כְּלָא, חוּלְקִיָּה וְחוּלְקִיָּה נּוֹקְבִיָּה.

496. תָּא חֲזִי וַיְבָרְכֵם בַּיּוֹם הַהוּא, לְבָתֵּר לְאִמּוֹר בּוֹא"ו, הֲכֵא אֲתֵרְמִיזָא בְּרָא בּוֹכְרָא, בְּנֵי בְכוּרֵי יִשְׂרָאֵל, וְכֹתִיב וְאֶפְרַיִם בְּכוּרֵי הוּא, וְעַל דָּא תּוֹסַפֶּת וְא"ו.

497. ר' חֲזִיקִיָּה פְתַח, גְּלַמִּי רְאוּ עֵינֶיךָ וְעַל סַפְרֵךְ כְּלָם יִכְתְּבוּ וְגו', הֵאֵי קְרָא אֻקְמוּהָ בְכֻמָּה אֲתֵר. אֲבָל תָּא חֲזִי, כֹּל אִינוּן נִשְׁמַתִּין דְּהוּוּ מֵיוֹמָא דְּאֲתְבְּרֵי עֲלֵמָא, כְּלֵהוּ קֵינִימֵי קִמֵי קוּדְשָׁא בְּרִיךְ הוּא עַד לֹא נַחְתּוּ לְעֲלֵמָא, בְּהֵהוּא דְּיוֹקְנָא מִמֶּשׁ דְּאֲתַחְזוּן לְבָתֵּר בְּעֲלֵמָא, וְהֵהוּא חִיזוּ דְּגוּפָא דְּבֵר נֶשׁ דְּקֵאִים בְּהֵאֵי עֲלֵמָא, הֲכֵי קֵאִים לְעִילָא.

498. וּבִשְׁעָתָא דְּנִשְׁמַתָּא דָּא זְמִינָא לְאַחְתָּא בְּעֲלֵמָא, הֵהִיא נִשְׁמַתָּא בְּהֵהִיא דְּיוֹקְנָא מִמֶּשׁ דְּקֵינִימָא בְּהֵאֵי עֲלֵמָא, הֲכֵי קֵאִים קִמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְאֻמֵי לָהּ קוּדְשָׁא בְּרִיךְ הוּא דְּיִטּוֹר פְּקוּדֵי אֻרְוִיתָא, וְלֹא יַעֲבֵר עַל קֵינִימֵין.

499. Whence do we know that THE SOULS stand before Him? From the verse: "As Hashem, the Elohim of Yisrael lives, before whom I stood" (I Melachim 17:1), stood assuredly BEFORE BEING CREATED, as has been explained. Therefore, "Your eyes did see my unshaped flesh" before it was seen in the world; "for in Your book all things are written" as all the souls in their very shapes are recorded in a book. "The days also in which they are to be fashioned" (Tehilim 139:16), indeed they are fashioned, as explained, TO WIT, THEY ARE MADE A GARMENT TO WEAR; "and there is one not one among them" (Ibid.), AS NOT ONE DAY in this world could stand properly before its Master.

499. ומנ"ל דקיימין קמיה, דכתיב חי יי אשר עמדתי לפניו, עמדתי ודאי, והא אוקמוה. ובג"כ גלמי ראו עיניך, עד לא יתחזי בעלמא. ועל ספרך כלם יכתבו, דהא כל נשמתי, בהוא דיוקנא דלהון, בלהו בספרא בתיבין. ימים יצרו, הא אוקמוה יצרו ודאי, ולא אחד בהם, בהאי עלמא למיקם בקיומא דמאריהון, כדקא חזי.

50. "The measure of my days, what it is?"

The discussion opens to reveal that the days of the righteous who gain merit through good deeds are blessed from Binah. We're also told that the phrase "my end" indirectly alludes to David. Rabbi Yehuda then states that the title verse relates to the seventy years that were taken from Adam and apportioned to David. We learn that David corresponds to Malchut, upon whom the seven Sfirot shine. David wished to know why the rest of the supernal lights had light of their own while he did not--he was, however, denied permission.

The Relevance of this Passage

The quality and length of one's days is directly affected by the deeds and degree of spiritual change a person seeks and attains in his lifetime. Upon the merit of the righteous, we draw blessings of long life from above [Binah] and shower them upon the entire world [David, the embodiment of Malchut]. We are inspired to use this Light and increased longevity to accomplish our spiritual purpose and correction.

500. Come and see that when a man has merit in this world through good deeds, his days are blessed above from the place called "the measure of days" (Tehilim 39:5), WHICH IS BINAH. He opened the discussion saying: "Hashem, make me to know my end, and the measure of my days, what it is" (Ibid.). This verse has already been explained, yet "my end" is the end of the right, which is connected to David. "The measure of my days" is in charge of his days, WHICH IS BINAH.

500. תא חזי

, יומין דב"ג, כד זכי בהאי עלמא בעובדין טבאן, יומין דיליה אתברכאן לעילא, מההוא אתר דאיהו מרת יומוי. פתח ואמר הודיעני יי קצי ומרת ימי מה היא וגו', האי קרא אוקמוה, אבל תא חזי, קצי: דא קץ הימין, דאיהו מתקשר ביה ברוד. ומרת ימי מה היא, דא איהו דאתמני ממש על יומוי.

501. Rabbi Yehuda said: I have heard from Rabbi Shimon that this verse talks about the days that were portioned from Adam, seventy years. For we have learned that David had no life whatsoever, but the seventy years given him by Adam.

501. א"ר יהודה, הא שמענא מר' שמעון, דהאי קרא אתמר, על אינון יומין דאתגזרו עלוי מאדם קדמאה, דאינון ע'. דהא אתמר, דחנין כלל לא הוו ליה, אלא דיהיב ליה אדם מאינון יומין דיליה, שבעין שנין.

502. It is a mystery THAT THE FIRMAMENT IS a curtain WHICH CORRESPONDS TO MALCHUT, which serves no purpose, since the moon, MALCHUT, has no light of her own. THE SECRET IS THAT DAVID, WHO CORRESPONDS TO MALCHUT, HAS NO LIFE. Seventy years shine upon her, UPON MALCHUT, on all her sides, BEING THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN, EACH INCLUDES OF TEN, WHICH ALTOGETHER AMOUNT TO SEVENTY. This is the life of David. He therefore desired to learn from the Holy One, blessed be He, this secret of why the moon has no life of her own, and wanted to know of her root.

502. ורזא דא, וילון לא משמש כלום, וסיהרא לא נהרת מגרמה כלל, ושבעין שנין נהרין לה, בכל סטרהא. ואינון חיי דוד סתם. ועל דא בעא דוד לקודשא בריך הוא, למנדע רזא דא, על מה לית לה חייין לסיהרא מגרמה, ולמנדע עקרא דילה.

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503. "And the measure of my days, what it is": This is a supernal, undisclosed grade, BINAH, CALLED THE MEASURE OF MY DAY, since it is situated over all the days which form the life OF MALCHUT, AS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT ARE DRAWN FROM BINAH, a place which shines upon everything. "I will know how frail I am" (Tehilim 39:5). David said: Let me know wherefore I have not MY OWN light, and cannot be like the rest of the supernal lights, which have THEIR OWN lives. Why MY LIGHT IS frail, and wherefore it is withheld from me. This is what David desired to know, but was not given permission to know.

503. וּמִדַּת יָמֵי מַה הִיא, דָּא הוּא דְרֵגָא עֲלָאָה סְתוּמָא, דְּאִיהוּ קְיֻמָּא עַל כָּל אֵינֹן יוּמִין, דְּאֵינֹן חֵיִין דִּילָהּ, אַתְר דְּנִהוּר לְכָלָא. אֲרַעָה מַה חֲדַל אָנִי: אָמַר דָּוִד: אֲנִדַּע עַל מַה חֲדַל אָנָא נְהוּרָא מִגְרָמִי, וְאַתְמַנַּע מִנִּי, כְּשָׂאֵר כָּל אֵינֹן נְהוּרָאִין עֲלָאִין דְּאִית לֹון חֵיִין לְכָלָהוּ, וְאָנָא עַל מַה אָנָא חֲדַל, וְעַל מַה אַתְמַנַּע מִנִּי. וְדָא הוּא דְבַעָא דָּוִד לְמַנְדַּע, וְלֹא אַתְיָהִיב לִיה רְשׁוּתָא לְמַנְדַּע.

51. All blessings were given to this grade

Malchut is called "a cup of blessing," because although she has no light of her own, all the blessings, joy, and goodness are in it and issue from her. All the Sfirot are included in Malchut, and she possesses all the supernal blessings. We therefore recite the Hallel prayer to praise Malchut. The three grades of the Hallel are the pious, the righteous, and the Congregation of Yisrael, corresponding to the right, left, and central Columns.

The Relevance of this Passage

The supernal blessings embedded into the world of Malchut are unleashed in all their splendor. The balance and harmony of the Three Column System, and the energy aroused through the prayer, connection known as Hallel, are instilled within us as our eyes make contact with the mystical verses composing this passage.

504. Come and see: All the supernal blessings were given to this grade, MALCHUT, so it would bless everything. And though it has not its own light, yet all the blessings, joy and goodness are in it, and issue from it. It is therefore called "a cup of blessing," an actual blessing, as it says, "The blessing of Hashem, it makes rich" (Mishlei 10:22), AS THE BLESSING OF HASHEM IS MALCHUT. It is therefore written: "And full with the blessing of Hashem: possess you the west and the south" (Devarim 33:23).

504. תָּא חֲזִי, כָּל בְּרַכָּאן עֲלָאִין, כְּלָהוּ אַתְמַסְרוּ לְהָאִי דְרֵגָא, לְבְרַכָּא לְכָלָא. וְאֵע"ג דְּלִית לָהּ נְהוּרָא מִגְרָמָה, כָּל בְּרַכָּאן, וְכָל חִידוֹ, וְכָל טִיבוֹ, כְּלָהוּ קְיֻמִּין בְּהּ, וּמְנָה נַמְקִי, וְעַל דָּא אַתְקְרִיאת כּוּס שְׁל בְּרַכָּה. וְאִקְרִי בְּרַכָּה מִמֶּשׁ, כְּמַה דְּכְתִיב בְּרַכַּת ה' הִיא תַעֲשִׂיר, וְעַל דָּא כְתִיב וּמְלֹא בְרַכַּת ה' יָם וְדָרוֹם יִרְשָׁה.

505. Hence MALCHUT has a residue of all THE SFIROT, SINCE THEY ARE ALL INCLUDED WITHIN HER, and she is filled by them all and has something from them all. She is blessed from supernal blessings, which were handed to her to confer. HE ASKS: Whence do we know that? HE REPLIES: Rabbi Yitzchak said: Ya'akov blessed Yosef's sons from this place, which was given all the blessings to confer, as it says, "And you shall be a blessing" (Bereshheet 12:2), WHICH MEANS HE WILL MERIT MALCHUT, THE SECRET OF BLESSING, AND THEN from now on the blessings were delivered to you, SINCE ALL BLESSINGS ARE IN THE HANDS OF MALCHUT.

505. וּבְגִין כֵּן אֵית לָהּ בְּכָלָהּ שְׁנוּר, וּמְכָלָהּ אַתְמַלִּיא, וּמְכָלָהּ אֵית בְּהּ, וְאַתְבְּרַכָּא מְכָל אֵינֹן בְּרַכָּאן עֲלָאִין, וְאַתְמַסְרוּ לָהּ בְּרַכָּאן לְבְרַכָּא, מְנַלְן, דְּאָמַר רַבִּי יִצְחָק, יַעֲקֹב בְּרִיךְ לְבִנָּוֵי דְיוֹסֵף, מֵאַתְר דָּא דְכָל בְּרַכָּאן אַתְמַסְרוּ בִּידֵיהּ לְבְרַכָּא, כְּד"א וְהִיא בְּרַכָּה, מִכָּאן וְלֵהֲלָאָה בְּרַכָּאן אַתְמַסְרוּ בִּידְךָ.

506. Come and behold: in the same manner SHE IS ESTABLISHED BY THE SEVEN SFIROT OF ZEIR ANPIN, we bless and praise this name, MALCHUT, and hence the Hallel (lit. 'praise') prayer we recite during certain days. Rabbi Chiya said: We need three grades to the Hallel: the pious, the righteous and Yisrael. The pious are on the right, the righteous on the left and Yisrael on all sides, since the children of Yisrael comprise all, BEING THE CENTRAL COLUMN, WHICH INCLUDES THE TWO COLUMNS RIGHT AND LEFT. THEY CORRESPOND TO THE THREE COLUMNS, WHICH MALCHUT RECEIVES FROM ZEIR ANPIN, THOUGH SHE HAS NOTHING OF HER OWN. Therefore the praise of the Holy One, blessed be He, MALCHUT, was raised above THE SFIROT. Also, wherever the children of Yisrael praise the Holy One, blessed be He, from below, THAT IS, RAISE MAYIN NUKVIN (FEMALE WATERS), His glory is elevated throughout THE SFIROT.

506. תָּא חֲזִי, כְּגוּוּנָא דָּא אֲנִן מְבָרְכִין וּמְשַׁבְּחִין לְשִׁמָּא דָּא, וְע"ד הַלֵּילָא, דְּאֵינֹן יוּמִין דְּקָאמְרֵי הַלֵּילָא. דְּאָמַר רַבִּי חֵיָא בְּהַלֵּילָא צְרִיכִין ג' דְרֵגִין, חֲסִידִים, צְדִיקִים, וְיִשְׂרָאֵלִים. חֲסִידִים, מְסֻטְרָא דִּימִינָא, צְדִיקִים מְסֻטְרָא דְשְׂמָאלָא, וְיִשְׂרָאֵל מְכָל אֵינֹן סְטְרִין, בְּגִין דְּיִשְׂרָאֵל כְּלִילִין מְכָלָהוּ, וְעַל דָּא אַסְתַּלַּק תּוֹשְׁבַחָתָא דְקוּדְשָׁא בְרִיךְ הוּא מְכָלָא, וְכֵן בְּכָל אַתְר דְּיִשְׂרָאֵל מְשַׁבְּחִין לִיה לְקוּדְשָׁא בְרִיךְ הוּא מִתְתָּא, אַסְתַּלַּק יְקָרִיהּ בְּכָלָא.

52. The sound of a wheel rolling

The powers appointed over punishment and reward turn the wheel continually. The sound of the chirping of the two birds, Chochmah and Binah, joins with the sound of the wheel, illuminating the lights described in the poem for Shabbat day. Blessings are drawn by a whisper from the Right Column to the Central Column through the sound of the Shofar or ram's horn. When the turning wheel, the Central Column, is filled with Chesed, Chochmah is clothed with Chassadim and ceases to whisper, shining fully. When someone has merit, the wheel brings the illuminations of the three columns under the power of the right, and that person enjoys the illumination of supernal blessings. However, the wheel draws judgment upon he whom does not deserve supernal blessings.

The Relevance of this Passage

Conversing in the lyrical language of metaphor, the Zohar describes the intimate connection between human behavior, the cosmos, the concepts of punishment and reward, and the spiritual tools of the Torah that can help one draw blessing into their life and remove judgments. By virtue of this discourse, the energy of blessing and the cleansing power of the Light fill our lives so that judgement and mercy shine upon us in perfect measure. Tosefta (addendum)

507. The sound of a wheel rolling from below upward, closed Chariots roll about, a pleasant voice rises and falls, roams about the world. The sound of a Shofar is heard through the depth of the grades and the wheel turns round.

תּוֹסֵפֶתָא
507. קַל גַּלְגָּלָא מִתְגַּלְגֵּלָא מִתַּתָּא לְעֵילָא, רְתִיבָהָא
טוֹרְקָהָא אֶזְלִין וּמִתְגַּלְגְּלִין. קַל נְעִימוֹתָא סְלָקָא,
וְנַחְתָּא, אֶזְלָא וְשֵׁטָא בְּעֵלְמָא. קַל שׁוֹפָרָא נִגִיד
בְּעוֹמְקֵי דְדַרְגֵי אֶסְחָר גַּלְגָּלָא סְחָרְנָהָא.

508. Two shovels are placed, THE POWERS APPOINTED OVER PUNISHMENT AND REWARD, DRAWN to the right and left, included within each other by two colors, the one white, and the other red. Both turn the wheel up. When it turns to the right, the white ascends and when it turns to the left, the red descends. The wheel keeps turning and never rests.

508. יִתְבִּין תְּרִין מְגֻרְפִין, מִימִינָא וּמִשְׂמָאלָא,
בְּתֵרִין גּוֹוִנִין מִשְׂתַּאבִּין דָּא בְּדָא, דָּא חוּר וְדָא
סוּמְק, וְתִרְוּוּיָהוּ סְחָרִין גַּלְגָּלָא לְעֵילָא, אֶסְחָר
לְיִמִינָא חוּרָא סְלָקָא, וְאֶסְחָר לְשְׂמָאלָא סוּמְקָא
נַחְתָּא. וְגַלְגָּלָא אֶסְחָר תְּדִיר וְלֹא שְׂכִיךְ.

509. Two birds, CHOCHMAH AND BINAH OF THE NUKVA, go up and chirp, the one, CHOCHMAH, to the south and the other, BINAH, to the north, and soar in the air. TO WIT, THEY SHINE ONLY UPON THE SIX EXTREMITIES OF CHOCHMAH AND BINAH CALLED AIR. The chirping OF THE BIRDS, WHICH IS THE SECRET OF THE NUKVA, and the pleasant sound of the wheel, THE SECRET OF ZEIR ANPIN, join together and then: "A Psalm, a poem for the Shabbat day" (Tehilim 92:1). TO WIT, WHEN THEY JOIN THE LIGHTS ILLUMINATE WHICH ARE DESCRIBED IN THE POEM FOR THE SHABBAT DAY. All the blessings, WHICH ARE THE SECRET OF CHOCHMAH, are drawn by a whisper, clothed by the pleasantness OF THE WHEEL, WHICH IS THE RIGHT COLUMN OF ZEIR ANPIN, WHICH IS CHASSADIM through the love of the sound of the Shofar, WHICH IS THE CENTRAL COLUMN OF ZEIR ANPIN.

509. תְּרִין צִפְרִין סְלָקִין, דְּקָא מְצַפְצָפִין, חַד לְסִטְר
דְּרוּם, וְחַד לְסִטְר צְפוֹן. פְּרַחִין בְּאוּרָא צְפֻצּוּפָא, וְקַל
נְעִימוֹ דְּגַלְגָּלָא מִתְחַבְּרִין בְּחָדָא, בְּדִין מְזִמּוּר שִׁיר
לְיוֹם הַשַּׁבָּת. וְכֹל בְּרַכָּאן נִגְדִין בְּלַחִישׁוֹ בְּדָא נְעִימוֹ,
מִגּוֹ רְחִימוֹ דְּקוֹל שׁוֹפָרָא.

510. In order to receive the blessings, SO THAT CHOCHMAH WILL BE CLOTHED BY CHASSADIM, the blessings go down from above, WHICH ARE THE SECRET OF CHOCHMAH, to be treasured deep inside the well, THE NUKVA; TO WIT, IT CANNOT SHINE WITHOUT CHASSADIM. The spring from the well does not cease to whisper, WHICH MEANS IT DOES NOT ILLUMINATE, until the turning wheel is filled, WHICH IS THE CENTRAL COLUMN, THE PRINCIPAL THAT TURNS THE WHEELS.

510. לְקַבְּלָא אֵינוֹן בְּרַכָּאן, נַחְתִּין מִלְעֵילָא לְתַתָּא,
וְאִתְגַּנְיָזוּ בְּחָדָא בְּגוֹ עוֹמְקָא דְּבִירָא, נְבִיעוֹ דְּבִירָא
דְּלֹא פְּסָקָא בְּלַחִישׁוֹ, עַד דָּאִתְמַלִּיא הֵהוּא גַּלְגָּלָא
סְחָרָא.

511. Of the two turning shovels, the one to the right, WHICH ROLLS THE THREE COLUMNS UNDER THE POWER OF THE RIGHT, cries loudly, saying, the illumination of the lights which ascend and descend, SINCE BEING RIGHT, ITS ILLUMINATION GOES FROM ABOVE DOWNWARD, the two thousand worlds, CHOCHMAH AND BINAH CALLED THOUSANDS AND DRAWN FROM THE TWO COLUMNS RIGHT AND LEFT, shine! The middle world inside them, DA'AT, DRAWN FROM THE CENTRAL COLUMN, shine by the light of your Master! All those have eyes; TO WIT, THOSE WORTHY OF ATTAINING CHOCHMAH CALLED EYES, look and open your eyes, to attain this light, this delight. These are the blessings which are drawn from above. When someone has merit, the wheel goes up and turns to the right. TO WIT, IT BRINGS THE ILLUMINATIONS OF THE THREE COLUMNS UNDER THE POWER OF THE RIGHT, and brings and draws them upon he who achieved it, and he takes pleasure in the supernal luminous blessings. Happy are those who attained them.

512. For he who does not achieve it, the wheel turns and the shovel on the left side turns it. TO WIT, IT BRINGS ABOUT THE ILLUMINATION OF THE COLUMNS UNDER THE POWER OF THE LEFT, and brings LIGHT down BY DRAWING THE ILLUMINATION OF THE LEFT FROM ABOVE DOWNWARD, thus drawing Judgment upon he who did not attain it. A voice resounds, saying: Woe to the wicked who have no merit. From the LEFT side, a flame comes out to burn and abides on the head of the wicked. Happy are those who walk the true path in this world and attain the supernal light, the blessings of brightness, as it says, "And satisfy your soul in drought (also: 'brightness')" (Yeshayah 58:11). (end of Tosefta).

53. "Gather yourselves together, that I may tell you"

Rabbi Aba first discourses on the verse, "He turned to the prayer of the lonely" He explains that God accepts all public prayers, whether they are from righteous or sinful people. However, when a solitary man offers a prayer to God, he becomes subject to scrutiny. God examines that man's sins and virtues. Therefore, we're told, a man should say his prayers in public. Another explanation for this verse interprets it as a reference to Ya'akov, who is included within the many. Therefore, his prayer is like a public prayer.

The discourse then reveals the meaning and significance of the word "called" (Heb. vayikra) in a number of contexts. We learn that when Ya'akov called for his sons, they appeared, accompanied by the spirit of the Shechinah. The title verse, we're further told, indicates that Ya'akov commanded his sons to bond themselves to their supernal roots in Malchut, so that he could draw the secret of wisdom upon them. Ya'akov then quoted the title verse and told them of the exile that would occur when the Yisrael entered the Holy Land.

The Relevance of this Passage

The power of unity and harmony between people underscores this passage of Zohar. When people congregate in love and unity to make connections with the Light of The Creator, the most sinful soul among the group will see his prayer ascend to the same lofty heights as the most righteous soul among the group, such is the power of unity. By connecting us to Ya'akov, who embodies the collective souls of humankind, this passage ensures that all our prayers will be considered to have been made in public and thus, will reach the same majestic heights as the prayers of Ya'akov.

513. "And Ya'akov called to his sons, and said: 'Gather yourselves together...'" (Bereshheet 49:1). Rabbi Aba opened the discussion saying: "He turned to the prayer of the lonely and did not despise their prayer" (Tehilim 102:18). This verse has already been explained, yet the friends found it difficult as to why it says "turned" when it should have been 'listened' or 'hearkened.'

511. אינון תרין מגרופין סחרן, חד דימינא, קרא בחיל ואמר, זהירו דזהרין דסלקא ונחתא, תרי אלפי עלמי"ן אדהרו. עלמא דאמצעיתא בגווייהו, אדהר בזוהרא דמארך. כל אינון מארי דעינינו, אסתכלו ופקחו עיניכוון, ותזכוון להאי נהירו, להאי עדונא, אליון אינון ברכאן דנגדי מלעילא, מאן דזכי, גלגלא סלקא אסחר לימינא, ואנגיד ואמשיר להוא דזכי, ואתערן מאליון ברכאן עליון דזהרן, זכאין אינון דזכאן בהו.

512. וכד לא זכי, גלגלא אסחר, והוא מגרופא דלסטר שמאלא, אסחר ונחת לתתא, ואמשיר דינא על האי דלא זכי, וקלא נפקת, ווי לאינון חייבין דלא זכו. מיהוא סטרא, נפיק אשא דשלהובא דדליק, דשארי על רישיהון דחייבא. זכאין אינון, כל אינון דאזלו באורח קשוט בהאי עלמא, למזכי להוא נהורא עלאה, ברכאן דצחצחון, כמה דאת אמר והשביע בצחצחות נפשך. עד כאן תוספתא.

513. ויקרא יעקב אל בניו ויאמר האספו וגו', רבי אבא פתח ואמר, פנה אל תפלת הערער ולא בזה את תפלתם, האי קרא אוקמוה, ואקשו ביה חבריאי, פנה, הקשיב מבעי ליה, או שמע, מאי פנה.

514. HE ANSWERS: All the prayers in the world, THAT IS, THE PUBLIC PRAYERS, are considered prayers, but the prayer of a solitary man does not enter before the holy King, save through great effort. For before the prayer enters to be adorned in its place, the Holy One, blessed be He, examines it and searches that man's sins and virtues. He does not do this to the prayers of the many, and though some of the prayers come not of the righteous, yet they all come before the Holy One, blessed be He, and He does not regard their sins.

515. Therefore, "He turned to the prayer of the lonely." It means that He turned the prayer and examined every side to find out with what mind it was offered, who is the man who prayed and what his deeds were like. A man therefore should say his prayers in public. Why? Since He "did not despise their prayer," though not all are offered with devotion and a willing heart.

516. Another explanation for: "He turned to the prayer of the lonely": IT SIMPLY MEANS THAT HE ACCEPTS HIS PRAYER, ONLY THAT THIS IS THE INDIVIDUAL WHO BECOMES PART OF THE MANY, AND THEREFORE HIS PRAYER IS AS A PUBLIC PRAYER. Who is the individual, who is included within the many? He is said to be Ya'akov, who is included within the two sides, RIGHT AND LEFT, AVRAHAM AND YITZCHAK. He called to his sons and prayed for them. What is the prayer which is wholly accepted above? That Yisrael shall not perish in exile.

517. When Ya'akov sent for them, the Shechinah departed from him, as was already explained. Come and see: When Ya'akov called for his sons, Avraham and Yitzchak appeared there with the Shechinah upon them. The Shechinah rejoiced in Ya'akov, that he would be united with the fathers, to become a Chariot together with their souls.

518. When Ya'akov opened the discussion saying: "Gather yourselves together, that I may tell you that which shall befall you in the latter end of days," the latter end being the Shechinah, THE LAST OF THE SFIROT, BY MENTIONING "THAT WHICH SHALL BEFALL YOU IN THE LATTER END OF DAYS," HE MENTIONED THE EXILE. The Shechinah was saddened and departed. Later, his sons brought her back by the unison created by the words they uttered, "Hear, O Yisrael..." (Devarim 6:4). Then Ya'akov stayed her and said: 'Blessed be the name of the glory of His sovereignty for evermore.' The Shechinah then settled in her place.

514. אֵלָא כָּל צְלוֹתֵי דְעֵלְמָא צְלוֹתֵין. וְצְלוֹתָא דִּיחִיד, לֹא עָאל קַמִּי מַלְכָא קְדִישָׁא, אֵלָא בְּחִילָא תְּקִימָא. דְּעַד לֹא עָאֵלַת הֵיאָא צְלוֹתָא לְאַתְעֵטְרָא בְּדוּכְתָהּ, אֲשַׁגַּח בְּהַ קוֹדֶשָׁא בְּרִיךְ הוּא, וְאַסְתְּבִי בְּהַ, וְאַסְתְּבִי בְּחוּבֵי וּבְזָכוֹתֶיהָ דְּהָהוּא ב"ג, מַה דְּלֹא עֵבִיד כֵּן בְּצְלוֹתָא דְּסַגִּיאִין, דְּצְלוֹתָא דְּסַגִּיאִין כַּמַּה אֵינֻן צְלוֹתֵין דְּלֹא מִן זְכָאִין אֵינֻן, וְעָאֵלִין כְּלָהוּ קַמִּי קוֹדֶשָׁא בְּרִיךְ הוּא, וְלֹא אֲשַׁגַּח בְּחוּבֵיהוּ.

515. בְּג"כ, פְּנָה אֶל תַּמְלַת הָעֶרְעֵר, מֵהַפֵּךְ וְאַסְתְּבִי בְּהַ, וְאַסְתְּבִי בְּהַ בְּמַה רְעוּתָא אֲתַעֲבִיד, וּמֵאֵן הָהוּא ב"ג דְּצֵלִי צְלוֹתָא דָּא, וּמֵאֵן אֵינֻן עוֹבְדוּי. בְּג"כ, לִיבְעִי לִיָּה לְב"ג, דְּלִצְלִי צְלוֹתָא בְּצַבּוּרָא. מֵאֵי טַעְמָא, בְּגִין דְּלֹא בְּזָה אֶת תַּמְלַתֶם, אַע"ג דְּלֹא כְּלָהוּ בְּכוּנָה וְרַעוּתָא דְּלְבָא.

516. ד"א פְּנָה אֶל תַּמְלַת הָעֶרְעֵר, דָּא יְחִידָאֵי דְּאַתְבְּלִיל בְּסַגִּיאִין. וּמֵאֵן הוּא יְחִידָאֵי דְּאַתְבְּלִיל בְּסַגִּיאִין, הוּי אֵימָא דָּא יַעֲקֹב, דְּאִיהוּ כְּלִיל בְּתֵרִין סְטְרִין, וְקָרָא לְבְנוֹי, וְצֵלִי צְלוֹתֶיהָ עֲלֵיהוּ. מֵאֵן צְלוֹתָא דִּיתְקַבְּלוֹן בְּשְׁלִימוֹ לְעֵילָא, צְלוֹתָא דְּלֹא יִשְׁתַּצֵּן בְּגֻלוֹתָא.

517. בְּהֵאֵי שְׁעֵתָא דִּיעֲקֹב קָרָא לוֹן, אֲסַתְּלַק מִנִּיהַ שְׂכִינְתָא, וְהָא אֹקְמוּהַ. וְהָא חֲזִי, בְּשַׁעֲתָא דִּיעֲקֹב הוּהוּ קָאֵרִי לְבְנוֹי, אֲזַדְּמֵנוּ אַבְרָהָם וַיִּצְחָק תַּמָּן, וְשְׂכִינְתָא עַל גְּבִייהוּ. וְשְׂכִינְתָא הוּהוּ חֲדִי בֵיהַ בְּיעֲקֹב, לְאַתְחַבְּרָא בְּאַבְהֵן, לְאַתְקַשְׂרָא עִם נַפְשֵׁיהוּ כְּחַד, לְמַהוּ רְתִיבָא.

518. בְּשַׁעֲתָא דְּפִתַח יַעֲקֹב, וְאָמַר הָאֲסַפּוּ וְאִגִּידָה לְכֶם אֶת אֲשֶׁר יִקְרָא אֲתֶכֶם בְּאַחֲרִית הַיָּמִים, בְּאַחֲרִית: דָּא שְׂכִינְתָא, כְּבִיכּוֹל יְהֵב עֲצִיבוּ בֵיהַ, וְאַסְתְּלַק. וְלִבְתָּר אֶהְדְּרוּ לָהּ בְּנוֹי, בְּיַחְדוּי דְּמִילֵיהוּ, וּפְתַחוּ וְאָמְרוּ שְׁמַע יִשְׂרָאֵל וּגו'. בְּהֵיאָא שְׁעֵתָא קָאִים לָהּ יַעֲקֹב, וְאָמַר בְּשַׁכְּמַלּוֹ, וְאַתֵּי שְׁבַת שְׂכִינְתָא בְּדוּכְתָהּ.

519. "And Ya'akov called": HE ASKS: What call is this? HE REPLIES: This call establishes their place, MALCHUT CALLED PLACE, FOR WHEN HE CALLED THEM HE CONNECTED THEM TO THEIR ROOT; to establish them above IN THEIR ROOT, and below IN THIS WORLD. Come and see, wherever "calling" is mentioned, it is always in the same way, as it is written: "And Moshe called Hoshea son of Nun, Yehoshua" (Bemidbar 13:6), IN ORDER to secure his place, WHICH IS MALCHUT, where it should be and connect him to it. It also says, "And he called his name Ya'akov" (Beresheet 25:26), and "and called it El, the Elohim of Yisrael" (Beresheet 33:20), thus establishing this place through the name he gave it, as naming brings securing AND STRENGTHENING.

520. You may ask about the verse: "And called mightily to Elohim" (Yonah 3:7), and "I called from my sorrow unto Hashem" (Yonah 2:3), WHAT ESTABLISHING IS HERE? HE ANSWERS: Assuredly THE CALLING HERE connects and establishes it above. How so? The arranging of the praises of his Master and all the words of prayer give strength and might to his Master, thus showing that all depends upon Him and not on any other place. Hence, THE CALLING HERE brings endurance. In the same manner "Ya'akov called to his sons," thus wholly establishing them, and also "Hashem called (Heb. vayikra) to Moshe" (Vayikra 1:1), THUS establishing him in his place.

521. Rabbi Yitzchak said: Why is the Aleph in the word 'vayikra' small, IF IT IS SUPPOSED TO INDICATE EXISTENCE AND STRENGTH? He said to him: Moshe was established in wholeness THROUGH THE CALLING, but not completely, since he abstained BECAUSE OF THIS from his wife. THEREFORE THE ALEPH IS SMALL. In ancient books, it is said that THE SEPARATION FROM HIS WIFE is a praise to him AND DOES NOT DIMINISH HIM. But we have learned that he separated FROM HIS WIFE AND CLOVE above, when he had to connect both above and below, TO WIT, TO HIS WIFE TOO. Then would he be perfect. THE SEPARATION FROM HIS WIFE IS THEN CONSIDERED AS DIMINISHING, TO WHICH THE SMALL ALEPH ALLUDES. Also, the small Aleph indicates the small place it came from; TO WIT, THE CALLING IS FROM THE SMALL PLACE, MALCHUT, which is great when united above WITH ZEIR ANPIN, THE SECRET OF MOSHE. THEREFORE "HASHEM CALLED TO MOSHE" TO MAKE IT GREAT.

522. "And said": HE ASKS: THE WORDS "AND SAID: GATHER YOURSELVES" MEAN THAT THEY WERE NOT WITH HIM THEN. What means "and said"? TO WHOM DID HE THEN ADDRESS THE WORDS? HE ANSWERS: as in the verse "If you shall say in your heart" (Devarim 7:17), he whispered them; TO WIT, HE ADDRESSED UPWARDS THE WORDS "GATHER YOURSELVES," AND NOT TO HIS SONS. "GATHER YOURSELVES": HE ASKS: IF HE TOLD THE MESSENGERS TO GATHER HIS SONS, he should have said 'Gather' instead of "Gather yourselves," as in "Gather my pious ones together" (Tehilim 50:5). HE ANSWERS: It is clear to us that "Gather" is from a high place; TO WIT, HE TOLD THEM TO GATHER THEMSELVES TO THEIR SUPERNAL ROOTS WITHIN MALCHUT, SO THAT THEY WOULD BE GATHERED into a complete bond, and union. "That I may tell you": HE ASKS: What does it mean? HE REPLIES: It is the secret of Wisdom; TO WIT, "I MAY TELL YOU" MEANS THAT HE WILL DRAW UPON THEM THE SECRET OF WISDOM.

519. וַיִּקְרָא יַעֲקֹב, מֵאֵי קְרִיָּאָה הַכֹּא. אֶלָּא קְרִיָּאָה, לְקִיּוּמָא דּוּכְתִיּוּהוּ, לְקִיּוּמָא לּוֹן לְעִילָא וְתַתָּא. תָּא חַזִּי, בְּכַל אַתְר קְרִיָּאָה בְּהַאי גּוּוּנָא, דְּכְתִיב וַיִּקְרָא מֹשֶׁה לְהוֹשֶׁע בֶּן נּוּן יְהוֹשֻׁעַ, לְקִיּוּמָא דּוּכְתִיּוּהוּ, בְּאַתְר דְּאַצְטְרִיךְ, וְלְקִשְׁרָא לִיהוּ. וְכֵן וַיִּקְרָא שְׁמוֹ יַעֲקֹב. וְכְתִיב וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל, קוֹדֶשָׁא בְּרִיךְ הוּא קִיּוּם לִיהוּ לְאַתְר דָּא בְּשִׁמָּא דָּא. קְרִיָּאָה לְקִיּוּמָא קָא אַתְיָא.

520. אֵי תִימָא וַיִּקְרָאוּ אֶל אֱלֻקִּים, קְרִאתִי מִצְרָה לִי אֶל ה', הֲכִי הוּא וְדָאֵי, לְקִשְׁרָא וְלְקִיּוּמָא קִיּוּמָא לְעִילָא, וּמֵאֵן אִיהוּ, סְדוּרָא דְשִׁבְחָא דְמֵאֲרִיָּה, וְכַל אִינוּן מְלִין דְּבַעָאן קִמֵּי מֵאֲרִיָּה, קִיּוּמָא יְהִיב לִיהוּ לְמֵאֲרִיָּה, דְּאַחֲזִי דְבִיָּה תְלִיָּא כְּלָא, וְלֹא בְּאַתְר אַחְרָא, הָא כְּלָא קִיּוּם קִיּוּמָא. כְּה"ג וַיִּקְרָא יַעֲקֹב אֶל בְּנָיו, קִיּוּם לּוֹן בְּקִיּוּמָא שְׁלִים. כְּגוּוּנָא דָּא וַיִּקְרָא אֶל מֹשֶׁה, אַתְקִיּוּם בְּקִיּוּמִיהוּ.

521. אָמַר רַבִּי יִצְחָק, א' דְּוִיִּקְרָא, אִמָּאֵי הִיא זְעִירָא. א"ל, אַתְקִיּוּם מֹשֶׁה בְּשְׁלִימוֹ, וְלֹא בְּכֻלָּא, דְּהָא אֶסְתַּלַּק מֵאַתְתִּיּוּהוּ. בְּסַפְרֵי קְדָמָי אִמְרֵי לְשִׁבְחָא, וְאַנּוּן הֲכִי תְנִינּוּן, מֵאֵי דְאַסְתַּלַּק לְעִילָא, יִתְקַשֵּׁר לְעִילָא וְלַתַּתָּא, וְכִדְוִן, אִיהוּ שְׁלִים. תּוּ, אֶל"ף זְעִירָא מֵאַתְר זְעִירָא הוּא, זְעִירָא דְאִיהוּ רַב בְּאַתְחַבְרוּתִיּוּהוּ לְעִילָא.

522. וַיֹּאמֶר, מֵאֵי וַיֹּאמֶר. הָא אֻקְמוּהוּ, וְאִמְרַתְּ בְּלִבְבְּךָ, אִמְרִיהּ בְּחֻשָּׁאֵי. הָאֶסְפוּ, אֶסְפוּ מִבְּעֵי לִיָּה, כְּד"א אֶסְפוּ לִי חֲסִידֵי. אֶלָּא קִיּוּם לָן הָאֶסְפוּ מֵאַתְר דְּלְעִילָא הוּא. הָאֶסְפוּ בְּקִשּׁוּרָא שְׁלִים בְּיַחְוָדָא חֲדָא. וְאִגִּידָהּ לְכֶם, מֵאֵי וְאִגִּידָהּ, רְזָא דְחֻכְמַתָּא אִיהוּ.

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523. Rabbi Yosi asked Rabbi Shimon, "I may tell you," "he may tell" or "they may tell" are all DERIVED FROM "TELL" (HEB. HAGADAH), which we learned to be of the secret of Wisdom. Why does this word contain the secret of Wisdom? He said to him: It is because the word is spelled with Gimel and Dalet without division between them, WHICH HINTS AT THE WHOLE UNISON, FOR GIMEL IS THE SECRET OF YESOD AND DALET THE SECRET OF MALCHUT. It is the secret of wisdom that a word is perfected by the secret of the letters GIMEL AND DALET, because they are in THE SECRET OF Wisdom. But Dalet without Gimel brings no perfection, and also Gimel without Dalet, since they are connected to each other with nothing dividing them, and whoever separates them, brings death unto himself. This is the secret of Adam's sin, THE DRAWING OF LIGHT OF MALCHUT FROM ABOVE DOWNWARD AND SEPARATING HER FROM YESOD OF ZEIR ANPIN, AND DALET FROM GIMEL.

524. Therefore, hagadah (telling) is a word which pertains to the secret of Wisdom, and though there may be Yud between Gimel and Dalet, LIKE IN "VE'AGIDAH (THAT I MAY TELL)," there is no separation and all is connected into one knot, SINCE YUD ALSO ALLUDES TO YESOD. Therefore, this is surely the meaning of this word. HERE TOO: "That I may tell you" is the secret of Wisdom. He wished to reveal the outcome of Yisrael's deeds, NAMELY THE SECRET OF THE END.

525. You may say that he did not reveal what he wanted to reveal. Why then are the words of perfect Ya'akov written in the Torah, SEEING THAT they were belied later and were not perfected? Assuredly they were perfected, he revealed whatever was needful for him to reveal, and he concealed, revealing outwardly and withholding internally. A word of the Torah can never be defective.

526. Everything in the Torah is undisclosed, since the Torah is the perfection of all, perfection above and below, not a word or a letter in the Torah is defective. Ya'akov said whatever he had to say, but he revealed and concealed. From what he wanted to reveal, he did not render defective not one letter.

527. Rabbi Yehuda and Rabbi Yosi sat one day at the gate of Lod. Rabbi Yosi said to Rabbi Yehuda, We know that Ya'akov blessed his sons from the verse: "And blessed them" (Beresheet 49:28), but what are their blessings? He said to him: these are the blessings he blessed them, such as "Yehuda you are he whom your brethren shall praise," "Dan shall judge his people" and "Out of Asher his bread shall be fat" (Beresheet 49).

523. רבי יוסי שאל לר"ש, א"ל, ואגידה, או ויגיד, או ויגידו, וכן בלהג, דתנינן דרזא דחכמתא איהו, אמאי במלה דא איהו רזא דחכמתא. א"ל, בגין דאיהו מלה דאתיא בגימ"ל דל"ת בלא פרודא, והאי איהו רזא דחכמתא. מלה דאתיא בשלימו ברזא דאתוון, הכי הוא, כד אינון בחכמתא, אבל דל"ת בלא גימ"ל, לאו הוא שלימו, וכן גימ"ל בלא דל"ת. דהא דא ברא אתקשרו בלא פרודא, ומאן דאפריש לון, גרים לגרמיה מותא, ורזא דא חובא דאדם.

524. בג"כ, הוא מלה דרזא דחכמתא, ואע"ג דאית יו"ד לזמנין בין גימ"ל לדל"ת, לאו הוי פרודא, וכלא קשורא חדא, וע"ד מלה דא הכי הוא ודאי, ואגידה לכם, רזא דחכמתא, בעא לגלאה סופא דכל עובדיהון דישראל.

525. ואי תימא, דלא גלי מאי דבעא לגלאה, א"ה אמאי כתיב באורייתא מלה דיעקב שלימא, ואתפגים לבתר, ולא אשתלים מלה. אלא ודאי אשתלים, כל מה דאצטרין לגלאה גלי וסתים, אמר מלה וגלי לבר וסתים לגו. ומלה דאורייתא לא אתפגם לעלמין.

526. וכלא הוא סתים ביה באורייתא, בגין דאורייתא הוא שלימו דכלא, שלימו דלעילא ותתא, ולא אית מלה או את באורייתא פגימו, ויעקב כל מה דאצטרין ליה למימר אמר, אבל גלי וסתים, ולא פגים מכל מה דבעא אפילו אות אחת.

527. רבי יהודה ור' יוסי, הוו יתבי יומא חד אפתחא דלוד. אמר רבי יוסי לרבי יהודה, הא דחמינן דיעקב ברין לבנוי, חמינן ממה דכתיב, ויברך אותם, אבל אן ברכתא דלהון. א"ל כלא ברכאן אינון דברין להו, כגון, יהודה אתה יודוך אחיך. דן ידין עמו. מאשר שמנה לחמו. וכן בלהו.

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528. But he did not reveal that which he wanted to reveal, for he wanted to reveal the end to them. It has been explained that there is an end of the right and an end of the left. He wanted to tell them of the end OF THE RIGHT, so that they will be kept and be purified from the foreskin OF THE END OF THE LEFT. What he revealed to them pertained to when they came to the Holy Land. But he did not disclose other things openly; they are hidden within the Torah in this portion of Ya'akov and in these blessings.

528. אָבֵל מֵה דְבַעֵי לְגִלּוֹ לֹון לֹא גִלּוֹ, דְּבַעֵא לְגִלְאָה לְהוּ אֶת הַקֶּץ. וְהָא אֹוקְמוּהּ, דְּאִית קֶץ לִימִינָא, וְאִית קֶץ לְשְׂמָאלָא, וּבַעֵא לְגִלְאָה לֹון אֶת הַקֶּץ, בְּגִין לְאַסְתְּמָרָא וּלְאַתְרֵבְאָה מְעַרְלָה. וּמֵאן דְּגִלּוֹ לֹון אֶתְיַדַּע וְאַתְגְּלִי, עַד דְּעָלוּ לְאַרְעָא קְדִישָׁא, אָבֵל מְלִין אַחֲרָנִין לֹאוּ אִינּוּן בְּאַתְגְּלִינָא, וּסְתִימִין אִינּוּן בְּאוּרִייתָא, בְּהָאֵי פְרִשְׁתָּא דִיעֶקֶב, וּבְאִינּוּן בְּרַכָּאן.

54. "Reuven, you are my firstborn"

The discussion first reveals that the title verse indicates that Ya'akov placed Reuven's blessings in the hands of God to hold until Reuven was worthy of them.

Rabbi Elazar then comments on the verse, "Prophecy to the wind," revealing that it alludes to the lower and upper awakening of wisdom.

Rabbi Shimon then explains why God brings souls into the world knowing that they will one day die. We also learn that when the soul ascends to be attached to Malchut, it becomes perfected and Malchut and Zeir Anpin are united.

Finally, we are told that when Ya'akov departed from the world, the Shechinah was in front of his bed. Seeing this, he gathered his sons around her and he blessed his sons.

The Relevance of this Passage

Sometimes a person performs a positive action, but their previous sins create a black hole of negativity that consumes their rewards. However, the Light that we arouse in life can be entrusted into the hands of The Creator until such time that we cleanse ourselves of our negativity. Then we can receive our recompense. It's interesting to note that the Hebrew word for sin also means "to give over." This passage ensures that our Light is given over to The Creator for safekeeping, as opposed to the dark forces that seek to nourish from it. The power of Ya'akov's blessings, plus the energy of the Shechinah and the uniting of our Lower World with the Upper, takes place when our eyes allow the Light of these mystical verses to shine upon our souls. Other benefits associated with this Light include protection and the removal of darkness from the world and our personal lives.

529. He opened the discussion saying: "Reuven, you are my firstborn, my might and the beginning of my strength." HE ASKS: Why did Ya'akov begin by blessing Reuven. Why not start with Yehuda, who, WHEN THE STANDARDS TRAVEL, is a king and is the first to journey among the camps, AS IT SAYS, "THESE SHALL FIRST SET FORTH" (BEMIDBAR 2:9). Moreover, we saw that he did not bless REUVEN and the blessings were removed from him until Moshe prayed for him, as it says, "Let Reuven live, and not die" (Devarim 33:6). ACCORDING TO THIS, IT WOULD HAVE BEEN BETTER TO BEGIN WITH YEHUDA AND START WITH A BLESSING.

529. פִּתַּח וְאָמַר, רְאוּבֵן בְּכֹרִי אֶתָּה כְּחֵי וְרֵאשִׁית אוּנִי, מֵאֵי קָא חֲמָא יַעֲקֹב לְמַפְתַּח בְּרְאוּבֵן, לְיַפְתַּח בִּיהוּדָה, דְּאִיהוּ קְדִמָּאָה לְכָל מְשָׁרְיִין, וְאִיהוּ מְלִכָא, וְחִמִּינָן דְּלֹא בְרִכְיָה וְסָלִיק בְּרַכָּאן מִנְיָה, עַד דְּאֶתָּא מִשָּׁה וְצִלֵי צְלוּתָא עֲלֵיָה, כְּמָה דְּאֶתָּא אִמְר יַחֲי רְאוּבֵן וְאֵל יָמוּת.

530. HE ANSWERS: Assuredly he blessed REUVEN, and the blessing arose to its place. This is like the story of a man who had a son. When the time came for him to pass away from the world, the king came to him. He said: Let all my money be in the hands of the king, who will keep it for my son. When the king sees that my son is worthy of it, he will give it to him. Ya'akov also said: "Reuven, you are my firstborn," you are beloved of my heart and bowels, yet your blessings shall be in the hands of the holy King until He shall see you ARE WORTHY OF THEM. THIS IS BECAUSE you followed your anger LIKE WATER, according to the Aramaic translation TO "UNSTABLE AS WATER."

530. אָבֵל וְדֵאֵי בְרִכְיָה, וְסָלְקָא הֵוָּא בְּרַכְתָּא לְאַתְרֵיָה. לְבַר נֶשׁ דְּהוּה לִיָּה בַר, כַּד מְטָא זְמִינָה לְאַסְתְּלֶקָא מְעַלְמָא, אֶתָּא מְלִכָא עֲלֵיָה, אָמַר, הָא כָּל מְמוּנָא דִּילּוֹ, לִיְהוּי בִּידָא דְּמְלִכָא נְטוּר לְבְרָאֵי. כַּד חֲמִי מְלִכָא דְּבְרִי אֶתְחַזִּי, וְהִיב לִיָּה. כֶּן יַעֲקֹב אָמַר, רְאוּבֵן בְּכֹרִי אֶתָּה, רְחִימָא דְּמַעֵי אֶנְתָּ, אָבֵל בְּרַכָּאן דִּילָךְ יִסְתְּלֶקוּן בִּידָא דְּמְלִכָא קְדִישָׁא, עַד דִּיחֲמִי בְךָ, בְּגִין דְּאֶזְלַת לְקַבֵּל אַפָּךְ וּגו', כְּתַרְגוּמוֹ.

531. "Reuven, you are my firstborn": Rabbi Elazar opened the discussion saying: "Then he said to me, 'Prophecy to the wind (also: 'breath')...' (Yechezkel 37:9). How obtuse are people, who neither know nor care for the glory of the King. Though the Torah announces it to them daily, no one lends an ear. This verse is difficult to understand. After saying "Prophecy to the wind," why add: "Prophecy, son of man, and say to the wind."

531. רְאוּבֵן בְּכֹרִי אֶתָּה וּגו'. רַבִּי אֶלְעָזָר פִּתַּח וְאָמַר, וַיֹּאמֶר אֵלַי הַנְּבֵא אֶל הָרוּחַ וּגו'. כְּמָה אֶטְיִמִּין אִינּוּן בְּנֵי נֶשָׂא, דְּלֹא יַדְעִין וְלֹא מְשַׁגְּחִין בִּיקְרָא דְּמְלִכָא, דְּהָא אוּרִייתָא אֶכְרִיז עֲלֵיהוּ בְּכָל יוּמָא, וְלִית מֵאן דְּצִיית אוּדְנִיָּה לְקַבְּלֵיהּ. הָאֵי קְרָא קְשִׁיָּא, כִּינּוּן דְּכְתִיב הַנְּבֵא אֶל הָרוּחַ, אִמְאֵי זְמָנָא אַחֲרָא הַנְּבֵא בְּן אָדָם וְאָמַרְתָּ אֶל הָרוּחַ.

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532. From this, we learned the secret of Wisdom. There are two commands here, the first is to arouse from below upward, for if they are not wakened FIRST from below, there is no awakening above. Through the lower awakening, there is an upper awakening. THE SECOND COMMAND IS TO AROUSE FROM ABOVE DOWNWARD. "Prophecy to the wind" is from below upward, and "prophecy, son of man, and say to the wind" is from above downward.

533. For even above, when there is stirring below, the supernal receives from that which is even superior to it, like it is said in the next words, "Come from the four winds, O wind" (Yechezkel 37:9). The four winds are south, east, north, west-CHESED, TIFERET, GVURAH, AND MALCHUT. The wind coming from the west, MALCHUT, joins the others, SOUTH, NORTH, EAST, WHICH ARE CHESED, GVURAH, AND TIFERET, as it says "that the nobles of the people delved" (Bemidbar 21:18).

534. Spirits and souls issue forth from MALCHUT to receive the impression from the inhabitants of the world; NAMELY TO RECEIVE THEIR SHAPES, THE SHAPE OF THE FIRST THREE SFIROT. "And breathe UPON THESE SLAIN" as in the verse: "And breathed into his nostrils the breath of life" (Beresheet 2:7). Come and see: MALCHUT receives on one side and gives on another. This is the reason why "all the rivers run into the sea; yet the sea is not full" (Kohélet 1:7). It is not full since it receives and gives, takes in and out.

535. Rabbi Elazar asked Rabbi Shimon a question. He said: Since it is known to the Holy One, blessed be He, that people die, why then did he bring souls down into the world? What purpose do they serve? He said to him: Many sages were asked this question by their students. They explained it THOUGH IT IS DIFFICULT. The Holy One, blessed be He, sends souls into the world to declare His glory. Yet He takes them away. Wherefore did they descend?

536. HE ANSWERS: The explanation is as follows: He opened the discussion saying: "Drink waters out of your own cistern, and flowing streams out of your own well" (Mishlei 5:15). We have explained that a cistern is a place out of which no water flows, WHILE A WELL FLOWS BY ITSELF. When does water flow BY ITSELF? When the soul is perfected in this world, and ascends to where it is attached, MALCHUT. Then it is completed on all sides, above and below.

537. When the soul ascends, the desire of the female is stirred toward the male, and then the water flows IN MALCHUT from below upward, AND THAT WHICH WAS a cistern becomes a well of flowing water. Then there is a joining in union and desire, for that place, MALCHUT, is perfected by the souls of the righteous, friendship and goodwill are aroused above, AND ZEIR ANPIN AND MALCHUT are joined as one.

532. אֵלֶּא מִכַּאן אוֹלִיפְנָא רְזָא דְחֻכְמָתָא, תְּרִין קְיִימִין הֵבָא, חַד לְאַתְעָרָא מִתַּתָּא לְעֵילָא, דְּאִי לֹא מִתְעָרִין לְתַתָּא, לֹא מִתְעָרִין לְעֵילָא, וּבְאַתְעָרוּתָא דְלְתַתָּא אֲתַעַר לְעֵילָא. הֵנְבֵא אֶל הַרוּחַ מִתַּתָּא לְעֵילָא. הֵנְבֵא בֶן אָדָם וְאָמַרְתָּ אֶל הַרוּחַ, מֵעֵילָא לְתַתָּא.

533. דִּהָא אָמִילוּ לְעֵילָא, בְּאַתְעָרוּתָא דְלְתַתָּא, נְקִיט הֵהוּא עֲלָאָה מֵעֲלָאָה מְנִיָּה. כְּגוֹן הָאִי קְרָא, כֹּה אָמַר ה' מֵאַרְבַּע רוּחוֹת בְּאִי הַרוּחַ, מֵאַרְבַּע רוּחוֹת, דָּא דְרוּם וּמְזֵרַח וְצָפוֹן וּמְעָרָב, וְרוּחַ אֲתִיָּא מִמְעָרָב, בְּאַתְחַבְרוּתָא דְאֵלִין אַחֲרָנִין, כְּדָא כְּרוּהַ נְדִיבֵי הָעָם וּגְוֵי.

534. וּמֵהֵכָא נִפְקִין רוּחִין וְנִשְׁמָתִין לְבִנֵי עֲלָמָא לְאַצְטִיירָא בְּהוּ. וּפְחִי: כְּדָא וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים, תָּא חֲזִי, נְקִיט מֵהָאִי גִיסָא, וַיְהִיב בְּגִיסָא אַחֲרָא, וְעַל דָּא כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מָלֵא. אֲמַאי אֵינְנוּ מָלֵא, בְּגִין דְנְקִיט וַיְהִיב, אֵעִיל וְאֵפִיק.

535. רַבִּי אֶלְעָזָר שְׁאִיל שְׂאֵלְתָא לְר"ש, אָמַר, הוּאִיל וְקוּדְשָׁא בְרִיךְ הוּא גְלִי קְמִיָּה, דְּבִנֵי נִשְׂאָ יְמוּתוֹן, אֲמַאי נְחִית נִשְׁמָתִין לְעֲלָמָא, וְאֲמַאי אֲצִטְרִיךְ לִיָּה. א"ל שְׂאֵילְתָא דָּא קְמִיָּהוּ דְרַבְּנָן שְׁאִילוּ כִּמְהַ וְכִמְהַ, וְאִקְמוּהּ. אֲבָל קוּדְשָׁא בְרִיךְ הוּא יְהִיב נִשְׁמָתִין דְנְחָתִין לְהָאִי עֲלָמָא, לְאַשְׁתַּמּוּדְעָא יְקָרִיָּה, וְנְקִיט לֹון לְבַתְרָא, אִי הֵכִי אֲמַאי נְחָתוּ.

536. אֵלֶּא, רְזָא דָּא, הֵכִי הוּא. פְּתַח וְאָמַר, שְׂתַּה מִיָּם מְבוֹרְךְ וְנוֹזְלִים מִתּוֹךְ בְּאַרְךְ, הָא אוֹקִימְנָא, בּוֹר: אֲתַר דְּלֹא נְבִיעַ מְגִרְמִיָּה, וְאִימְתִי נְבִיעִין הֵנִי מִיָּא, בְּשַׁעֲתָא דְאַשְׁתְּלִים נִשְׁמָתָא בְּהָאִי עֲלָמָא, כְּדִין סְלָקָא לְהֵהוּא אֲתַר דְאַתְקִשְׁר בִּיָּה, כְּדִין הוּא שְׁלִים, מִכָּל סְטְרִין מִתַּתָּא וּמֵעֵילָא.

537. וְכֹד נִשְׁמָתָא סְלָקָא, כְּדִין אֲתַעַר תִּיאוּבְתָא דְנוֹקְבָא לְגַבֵּי דְכוּרָא, וְכְדִין נְבִיעִין מִיָּא מִתַּתָּא לְעֵילָא, וְבוֹר, אֲתַעֲבִיד בְּאַר, מִיּוֹן נְבִיעָאן, וְכְדִין אֲתַחַבְרוּתָא וַיְחוּדָא וְתִיאוּבְתָא וְרַעוּא אֲשַׁתְּכַח, דִּהָא בְּנִשְׁמָתָא דְצַדִּיקָא אֲשַׁתְּלִים הֵהוּא אֲתַר, וְאַתְעַר חֲבִיבוּתָא וְרַעוּתָא לְעֵילָא, וְאַתְחַבְרַב כַּחַד.

538. "Reuven, you are my firstborn." Assuredly so, for he was of the first seed of Ya'akov, WHO HAD NO POLLUTION IN HIS DAYS, whose thoughts were directed to another place, NAMELY RACHEL as we learned. Come and see Reuven and all the twelve tribes were joined with the Shechinah. When Ya'akov saw the Shechinah upon him, he called his sons to be united with her.

539. Come and see: There was never a more complete bed since the universe was created. At the time when Ya'akov wanted to depart from the world, Avraham was on his right, Yitzchak on his left and Ya'akov was lying between them with the Shechinah in front of him. When Ya'akov saw this, he called his sons and placed them around the Shechinah with perfect order.

540. Whence do we know that he arranged them around the Shechinah? From the words "Gather yourselves," THAT IS, GATHER ABOVE AROUND THE SHECHINAH. Then was everything brought to perfection with several supernal Chariots around them. They opened the discussion saying: "Yours, O Hashem, is the greatness, and the power..." (I Divrei Hayamim 29:11). Then the sun, NAMELY YA'AKOV WHO IS ZEIR ANPIN, was gathered to the moon, THE NUKVA, and east, ZEIR ANPIN, drew near to the west, THE NUKVA. This is what is meant by the verse: "He gathered up his feet into the bed" (Beresheet 49:33), WHICH IS AN INDICATION OF MATING, and the moon shone by him and attained perfection. We therefore learned that surely Ya'akov did not die, BUT MATED WITH THE SHECHINAH. When Ya'akov saw the perfect order, which had never been vouchsafed to any man, he rejoiced and praised the Holy One, blessed be He, and started blessing each of his sons according to what he deserved.

55. "Out of Asher his bread shall be fat"

Rabbi Yosi and Rabbi Yisa go to visit Rabbi Shimon to discover the meaning of the title verse. We learn that Asher is one of the pillars that support the world. It is the supernal gate of the righteous that, when blessed, gives blessings to the world. The meaning of the title verse, we're told, is that when the two Columns are joined, the bread of poverty is rectified by Asher.

The Relevance of this Passage

The Light that shines from the supernal gate of the righteous radiates into our lives, helping to remove poverty from the landscape of human civilization, while bringing readers of this passage the blessing of sustenance.

541. Rabbi Yosi and Rabbi Yisa were walking along the road. Rabbi Yisa said: We have surely learned that all of Ya'akov's sons were put in a perfect order, BY BECOMING A CHARIOT TO THE ARRANGEMENT OF THE SUPERNAL SFIROT. They were blessed each according to his worth. What then is the meaning of this verse, "Out of Asher his bread shall be fat..."? He said to him: I do not know, for I have not learned it from the holy lamp, WHICH IS RABBI SHIMON. Let us go, you and I, to the holy lamp. When they came before him, they spoke and raised that question. He said to them, Surely this is the secret of Wisdom.

538. רְאוּבֵן בְּכֹרִי אֶתָּה, הֵכִי הוּא וְדָאֵי, טָפָה קְדָמָא דִיעֵקֵב הוּה, וְרַעוּתִיה בְּאֶתֶר אַחֲרָא הוּה כְּמָה דְאֶתְמַר. תָּא חֲזִי, רְאוּבֵן וְכֻלְהוּ שְׁבִטֵין תְּרִיסֵר, כְּלָהוּ אֶתְאֲחֻדָן בְּשְׁכִינְתָא, וְכֵד חָמָא יַעֲקֹב לְשְׁכִינְתָא עַל גְּבִיָה, קָרָא לְבָנוֹי תְּרִיסֵר לְאֶתְחַבְרָא בֵּה.

539. וְתָא חֲזִי, עֲרֵסָא שְׁלִימְתָא לָא אֲשַׁתְּבַח, מִן יוֹמָא דְאֶתְבְּרִי עֲלֵמָא, כִּהֵיָא שַׁעֲתָא דְבַעָא יַעֲקֹב לְאֶסְתִּלְקָא מֵעֲלֵמָא, אֲבֵרְהֵם מִימִינִיה, יִצְחָק מִשְׁמָאֲלִיה, יַעֲקֹב הוּה שְׁכִיב בִּינֵיהוּ, שְׁכִינְתָא קָמִיה. בֵּינָן דְחָמָא יַעֲקֹב כֶּךָ, קָרָא לְבָנוֹי, וְאֲחִיד לֹון סַחְרִיָה דְשְׁכִינְתָא, וְסֵדֵר לֹון בְּסֵדוּרָא שְׁלִים.

540. מִנֵּ"ל דְסֵדֵר לֹון סַחְרִיָה דְשְׁכִינְתָא, דְכִתִּיב הָאֲסֵפּוּ, וְכִדִּין אֲשַׁתְּבַח תְּמֵן שְׁלִימוֹ דְכֻלָּא, וְכִמָּה רְתִיכִין עֲלֵאִין סַחְרִיָהוּ. פִּתְחִי וְאֶמְרִי, לֶךְ ה' הַגְּדוּלָה וְהַגְּבוּרָה וְגו', כִּדִּין אֶתְכֻנִישׁ שְׁמֵשָׁא לְגְבִיָה דְסִיְהֵרָא, וְאֶתְקָרִיב מִזְרַח בְּמַעֲרָב, הַה"ד וְיֵאֲסוּף רְגְלֵיו אֶל הַמָּטָה, וְאֶתְנַהֵיר סִיְהֵרָא, וְאֲשַׁתְּבַח בְּשְׁלִימוֹ, וְכִדִּין וְדָאֵי תְנִינָן, יַעֲקֹב אֲבִינוֹ לָא מִית. בֵּינָן דְחָמָא יַעֲקֹב סֵטְרָא שְׁלִים, מָה דְלָא אֲשַׁתְּבַח הֵכִי לְבָר נֶשׁ אַחֲרָא, חֲדִי, וְשַׁבַּח לִיה לְקַדְשָׁא בְרִיךְ הוּא, וּפְתַח וּבְרִיךְ לְבָנוֹי, כֹּל חַד וְחַד כְּדָקָא יְאוּת לִיה.

541. ר' יוסי ורבי ייסא הוו אזלי בארְחָא, אָמַר ר' ייסא הָא וְדָאֵי תְנִינָן, כֹּל בְּנוֹי דִיעֵקֵב אֶתְקֻנוּ בְּסֵדוּרָא שְׁלִים, וְאֶתְבְּרִכוּ כֹּל חַד וְחַד כְּדָקָא יְאוּת לִיה, מָאֵי קָא נִימָא בְּהָאֵי קָרָא, דְכִתִּיב מֵאֲשֵׁר שְׁמֵנָה לְחֵמוֹ וְגו'. א"ל לָא יַדְעֵנָא, בְּגִין דְלָא שְׁמַעְנָא בֵּיה מְבוּצִינָא קְדִישָׁא, אֶלָּא אַנְתָּ וְאַנָּא נִיזִיל לְגְבִי בּוּצִינָא קְדִישָׁא. אֲזִלִּי כֵד מְטוֹ לְגְבִי דְרַבִּי שְׁמַעוֹן, אָמְרוּ מְלָה, וְשְׁאִילוֹ שְׁאִילְתָּא, אָמַר לֹון, וְדָאֵי רְזָא דְחֻכְמָתָא הוּא.

542. He opened the discussion saying: "Asher continued on the sea shore, and abode by his bays" (Shoftim 5:17). HE ASKS: Why did he dwell there? HE ANSWERS: For whoever dwells by the sea shore, YESOD OF MALCHUT CALLED SEA, has access to luxuries of the world, NAMELY MOCHIN FROM EDEN. Here, Asher is the supernal gate of the righteous, YESOD, which, when blessed, pours blessings upon the world. This is the gate which sends blessings to the world, and is called Asher. It is one of the pillars upon which the world is supported.

542. פתח ואמר, אשר ישב לחוף ימים ועל מפרציו ישכון, אמאי יתיב תמן. אלא מאן דיתיב בשפתא דימא, אשתמש בתפנוקי עלמא, והכא אשר דא פתחא עלאה דצדיק כד אתברכא לארקא ברכאן בעלמא. והאי פתחא אשתמודע תדיר ברכאן דעלמא, ואקרי אשר, ודא הוא עמודא מאינון דקאים עלמא עלייהו.

543. The place called bread of poverty, THE NUKVA WHILE RECEIVING FROM THE LEFT COLUMN ALONE, is rectified by the place ASHER, WHICH BECOMES A CURTAIN TO THE CENTRAL COLUMN, WHICH JOINS THE RIGHT AND THE LEFT COLUMNS. The meaning of, "Out of Asher his bread shall be fat," is that what was previously bread of poverty became once more, AFTER THE TWO COLUMNS WERE JOINED TOGETHER, millet bread, since he poured and gave it blessings and dainties, as shown by the end of the verse, "and he shall yield royal dainties (lit. 'dainties of the king')." Who is the king? It is the Congregation of Yisrael, NAMELY MALCHUT, from which THE WORLD is nourished by royal dainties. It is he who gives the king, MALCHUT, all blessings, joy and goodness. He gives MALCHUT, and from her it pours down upon THE LOWER BEINGS. They said; were we to come into the world only to hear this, it would have sufficed.

543. והוא אתר דאקרי לחם עוני, מההוא אתר אתקין, הה"ד מאשר שמנה לחמו, מה דהוה לחמא דמסכנא, אתהדר לחם פנג. בגין דאריק וארמי ביה ברכאן ותפנוקין, וסופא דקרא אוכח, והוא יתן מעדני מלך. מאן מלך, דא כנסת ישראל, דמנה אתון בתפנוקי עלמא, ודא יתיב להאי מלך כל ברכאן, כל חידו, וכל טיבו, הוא יתיב, ומנה נפקי. אמרו, אי לא אתינא לעלמא, אלא למנדע דא טב לן.

56. "Unstable as water, you shall not excel"

Rabbi Chiya interprets the title verse, explaining that it signifies Reuven was blessed. However, the kingship, priesthood, and birthright to which he was entitled were taken from him. This verse also reveals, we learn, that Reuven would dwell outside of the land of Yisrael. We are then told that Reuven is aligned with both Chesed and Gvurah. Rabbi Shimon next tells the rabbis that Reuven's sons are in exile, dispersed among the four corners of the world. One day, we hear, they will wage two wars in the land of Yisrael, and they will try to seize the kingship from the Messiah when he rises up to conquer the nations.

The Relevance of this Passage

Here we ignite a particular frequency of spiritual energy that helps to hasten the arrival of the Mashiach in a merciful manner, for us personally, and for our neighbors who inhabit our global village.

544. Reuven was Ya'akov's firstborn. Rabbi Chiya said: He was entitled to everything, KINGSHIP, BIRTHRIGHT AND PRIESTHOOD, but it was all taken from him. Kingship was given to Yehuda, the birthright to Yosef and the priesthood to Levi. This is the meaning of the words: "Unstable as water, you shall not excel (lit. 'leave')"; NAMELY you shall not be left with them. In saying "my might and the beginning of my strength," he blessed him and remembered him to the Holy One, blessed be He.

544. ראובן בוכרא דיעקב הוה, אמר רבי חייא, ליה הוה אתחזי כללא, ואתעבר מינה כללא, ואתיהיב מלכו ליהודה, בכירותא ליוסף, כהונתא ללוי, הה"ד פחו כמים אל תותר: לא תשתאר בהו. ומה דאמר כחי וראשית אונג, הכא ברכיה ופקדיה לקודשא בריך הוא.

545. This is like the favorite of the king. One day when his son went in the city, he said to the king, This is my son, beloved of my soul. The king heard and understood that he was asking of him TO FAVOR his son. Ya'akov said: "Reuven, you are my firstborn..." to ask the King TO BE KINDLY TOWARD HIM.

545. לרחימא דמלכא, יומא חד אעבר בריה בשוקא, אמר למלכא, דא הוא ברי, ודאי רחימא דנפשאי, שמע מלכא, וידע דהא שאיל על בריה. כך יעקב, אמר ראובן בכורי אתה כחי וגו', הכא פקדיה למלכא.

546. "Unstable as water, you shall not excel." Here he stated his fate, that he would not remain in the land of Yisrael but dwell outside it, NAMELY EAST OF THE JORDAN. Correspondingly, the officer in charge, on the side of the tabernacle above, THE NUKVA, in charge under Michael, IS ALSO REJECTED OUTSIDE THE TABERNACLE. Some say THAT THE TRUSTEE THAT WAS REJECTED FROM THE TABERNACLE ABOVE WAS under Gavriel. AND THOUGH REUVEN IS CHESD, Michael is the first OF THE ANGELS on the side of Chesed, and Gavriel is THE FIRST on the left side, Gvurah, REUVEN IS NEVERTHELESS ALSO OF THE SIDE OF GVURAH, WHICH WE LEARN FROM THE VERSE, "But Yehuda still rules (also: 'descends') with El" (Hoshea 12:1), THE DESCENT WHICH INDICATES THAT HE IS OF the side of Gvurah and called court of justice. Reuven's inheritance was adjacent to his. YEHUDA'S PORTION WAS WEST OF THE JORDAN AND REUVEN'S WAS EAST OF THE JORDAN. THIS SHOWS THAT REUVEN, TOO, IS OF THE SIDE OF GVURAH. And though kingship (Malchut), THE SECRET OF LOWER GVURAH, was taken from Reuven and belongs to Yehuda, HE IS NEVERTHELESS NOT WHOLLY CLEANSED OF GVURAH, SINCE THE INHERITANCE OF Reuven is adjacent to his, WHICH IS AN INDICATION OF GVURAH.

547. Rabbi Shimon said: Reuven's sons will in the future wage two wars in the land of Yisrael. Come and behold: it is written "my might," namely, the exile in Egypt; "and the beginning of my strength," NAMELY they were the first among the brothers to fight. "The excellency of dignity" is the exile of Assyria (Ashur), where the sons of Gad and Reuven were the first to go down and suffered much torture, and did not return FROM THERE until now.

548. "And the excellency of power" refers to the time when Mashiach will rise in the world and they will go forth and make war in the world and win, and conquer the nations. The inhabitants of the world will fear them and tremble before them. THE SONS OF REUVEN will plan to seize the kingship yet shall not retain it, hence the words: "Unstable as water, you shall not excel." Why will they not retain mastery even in one place in the world? Because "you went up to your father's bed," for they are going to wage war within the Holy Land. "Your father's bed" is Jerusalem. THEY WILL STRIVE TO TAKE IT FROM MASHIACH.

549. Come and see the sons of Reuven dispersed into exile in the four corners of the world, in correspondence with all of Yisrael, who were exiled four times into the four corners of the world. Hence it says, "My might," which is the first exile; "and the beginning of my strength," the second; "the excellency of dignity" the third and "the excellency of power" the fourth. Likewise, they will wage war in the four corners of the world, thus ruling over everything. They will conquer many peoples and rule over them.

546. פָּחַז כַּמִּים אֶל תּוֹתֵר, הֵכָא אָמַר מֶה דְאֶרְעָ לִיָּה, דְּלֵא אֲשַׁתָּאֵר בְּאַרְעָא, וְשָׂדֵי לִיָּה לְבַר מְאַרְעָא. לְקַבֵּל דָּא, חַד מְמַנָּא מְסַטְרָא דְמִשְׁכְּנָא לְעִילָא, דִּי מְמַנָּא תְּחֻזָּת יִדָּא דְמִיכָאֵל, וְאִמְרֵי לָהּ תְּחֻזָּת יִדָּא דְגַבְרֵי"אֵל. וּמִיכָאֵל הוּא רִישָׁא בְּכָל אֲתֵר מְסַטְרָא דְחַסְדֵּי, וּגְבַרְיָאֵל מְסַטְרָא דְשְׂמָאֵלָא דְגַבְוֵרָה. וַיְהוּדָה עַד רֹד עִם אֵל, סֵטֵר גְּבוּרָה, בִּי דִינָא אֶקְרִי, וְסִמְיָךְ לִיָּה רְאוּבֵן, אַע"ג דְּמַלְכוּתָּהּ הוּא דִּיהוּדָה, רְאוּבֵן סְמוּךְ לְקַבְלִיָּהּ הוּא.

547. אר"ש, זְמִינִין אִינוּן בְּנֵי רְאוּבֵן, לְאַגְחָא תְּרִין קְרָבִין בְּגוּ אַרְעָא. תָּא חֲזִי, בְּתִיב כְּחִי, בְּגִלּוּתָא דְמִצְרַיִם. וְרֵאשִׁית אוּנֵי, דְאִינוּן הוּוּ קְדָמָאִין לְגַבֵּי אַחוּהוּן לְקָרְבָא. יִתֵּר שְׂאֵת, לְגִלּוּתָא דְאַשׁוּר, דְמִתְמָן גְּלוּ בְנֵי גָד וּבְנֵי רְאוּבֵן קְדָמָאִין מִכְּלָהוּ, וְסַבְלֵי כְּמָה בִישׁוּן, וְכַמָּה עַגּוּיִין סַבְלוּ, וְלֵא תְבוּ עַד כְּעַן.

548. וַיִּתֵּר עַז לְזִמְנָא דְמַלְכָּא מְשִׁיחָא יִתְעַר בְּעֵלְמָא, אִינוּן יַפְקוּן וַיַּגְחוּן קְרָבִין בְּעֵלְמָא, וַיִּנְצְחוּן, וַיִּתְקַפוּן עַל עַמְמֵיָא, וּבְנֵי עֵלְמָא יִדְחִלוּן מְנִיְהוּ וַיִּרְתְּחוּן קְמִיְהוּ, וַיַּחְשִׁיבוּ לְאַתְגַּבְרָא בְּמַלְכוּתָא, וְלֵא יִשְׁתְּאֲרוּן בֵּיהּ, הֵה"ד פָּחַז כַּמִּים אֶל תּוֹתֵר, מ"ט לֵא יִשְׁתְּאֲרוּן בֵּיהּ, וְאַפִּילוּ בְּסַטְרָא חַד דְּעֵלְמָא, בְּגִין כִּי עָלִית מְשַׁכְּבֵי אַבִּיךָ, דְּזְמִינִין לְאַעֲלָא וְלְאַגְחָא קְרָבִין בְּגוּ אַרְעָא קְדִישָׁא, מְשַׁכְּבֵי אַבִּיךָ דִּיקָא, זו יְרוּשָׁלַם.

549. תָּא חֲזִי, בְּאַרְבַּע סְטְרֵי עֵלְמָא, אַתְבַּדְרוּ בְּנֵי רְאוּבֵן בְּגִלּוּתָא, לְקַבְלִיָּהוּן דְּכָל יִשְׂרָאֵל, דְּאַתְגְּלוּ בְּגִלּוּתָא אַרְבַּע זְמַנִּין, בְּאַרְבַּע סְטְרֵי עֵלְמָא, הֵה"ד, כְּחִי חַד, וְרֵאשִׁית אוּנֵי תְּרִי, יִתֵּר שְׂאֵת תְּלַת, וַיִּתֵּר עַז אַרְבַּעַה. כְּגוּוּנָא דָּא זְמִינִין אִינוּן לְאַגְחָא קְרָבָא בְּאַרְבַּע סְטְרֵי עֵלְמָא, וְלְמַשְׁלַט בְּקְרַבְיָהוּ עַל כֻּלָּא, וַיִּנְצְחוּן עַמְמֵין סְגִיאִין, וַיִּשְׁלְטוּן עֲלֵיהוּ.

550. "Unstable as water, you shall not excel; because you went up to your father's bed." Here is an allusion to the first thought Ya'akov had when issuing the first seed, which was about Rachel. Were the thought combined with the first seed in its place, LEAH, Reuven would retain all, THE KINGSHIP, THE PRIESTHOOD AND THE BIRTHRIGHT, but "unstable as water, you shall not excel; because you went up to your father's bed" namely you came up through other thoughts, and "then you did defile it..."

551. Another explanation for "unstable as water, you shall not excel": When the sons of Reuven will wage war in the world and conquer many nations, they will not remain rulers. HENCE IT IS WRITTEN, "YOU SHALL NOT EXCEL." What is the reason for this? "Because you went up to your father's bed (lit. 'beds')," as they are destined to wage war in the Holy Land, precisely mentioned in the words "your father's bed," which refer to Jerusalem. HE ASKS: WHY DOES SCRIPTURE SAY "beds," instead of 'bed'? HE ANSWERS: "Your father" is Yisrael Saba, NAMELY ZEIR ANPIN, AND THEREFORE IT SAYS "beds" instead of 'bed', since Jerusalem was twice destroyed, and WILL BE BUILT a third time at the time of Mashiach. Hence the plural. Here, the blessing is revealed IN THE VERSE: "YOU ARE MY FIRSTBORN, MY MIGHT AND THE BEGINNING OF MY STRENGTH." And also what happened at that time THAT THE BIRTHRIGHT, KINGSHIP AND PRIESTHOOD WERE TAKEN FROM HIM, AS SAID "UNSTABLE AS WATER, YOU SHALL NOT EXCEL," that which will be when Yisrael shall come to the land of Yisrael, THAT HE WILL HAVE NO PORTION IN IT BUT ACROSS THE JORDAN. And Reuven's deeds at the time of Mashiach, NAMELY THAT HE WILL WAGE WARS AGAINST MANY PEOPLES AND IN JERUSALEM.

57. "Shimon and Levi are brothers"

Rabbi Yitzchak explains to Rabbi Yosi that Shimon was not worthy of a blessing and that Levi came from the side of strict judgment. After explaining the meaning of the verse, "So is the great and wide sea", Rabbi Yehuda reveals that Shimon and Levi were not blessed by their father, but rather were delivered to Moshe to receive blessings. Rabbi Shimon then explains the reason for this. We learn that Ya'akov wished to bless Shimon and Levi when he was about to depart from the world; however, he did not because of the Shechinah, who stood over him. Knowing that to bless them would render the Shechinah defective, he decided to deliver them to Moshe, the master of the house. Ya'akov knew that he would be able to bless Shimon and Levi without damaging the Shechinah. Rabbi Chiya concludes the passage by explaining that because they were both of strict judgment, Shimon and Levi were divided and dispersed so that all of Yisrael received from their strict judgment.

The Relevance of this Passage

Strict judgement is removed from our midst through the power of Moshe, even though we and the rest of world may not be worthy of such cleansing. In addition, the Light of the Shechinah showers us with protection upon the merit of Moshe.

552. "Shimon and Levi are brothers." Rabbi Yitzchak said: Here he attached them to the left side of the Shechinah, for he saw they have acted with strict judgment, which the world cannot endure. Rabbi Yosi asked, Where is their blessing? Rabbi Yitzchak said: Shimon was not worthy of it, for he saw in him many evil deeds. Levi came from the side of strict judgment, from which blessing does not stem. Even Moshe did not attach his blessing to him, as said: "Bless, Hashem, his substance, and accept the work of his hands" (Devarim 33:11), so that his blessing came from the Holy One, blessed be He.

550. פָּחַז כַּמַּיִם אֶל תּוֹתֵר כִּי עָלִית מִשְׁכְּבֵי אָבִיךָ, הִכָּא אֲתַרְמִיזוּ עַל הִרְהוּרָא קְדָמָא דְהוּה לִיה לְיַעֲקֹב. בְּהַאי טַפְּה קְדָמָא בְּרַחֵל, דְּאִלְמַלָּא הִרְהוּרָא דְהִיָּא טַפְּה הוּה בְּאַתְרָהּ, אֲשֵׁתָאֵר רְאוּבֵן בְּכֹלָא, אָבֵל פָּחַז כַּמַּיִם אֶל תּוֹתֵר כִּי עָלִית מִשְׁכְּבֵי אָבִיךָ, עָלִית, בְּהִרְהוּרָא אַחְרָא, אִז חִלַּלְתָּ וְגו'.

551. דְּבַר אַחַר, פָּחַז כַּמַּיִם אֶל תּוֹתֵר, דְּהָא כִּד יִגְחֹן קְרָבָא בְּנֵי רְאוּבֵן בְּעֵלְמָא, וְיִנְצַחֹן עַמְמִין סְגִיָּאִין, לֹא יִשְׁתַּאֲרוּן בְּמַלְכוּתָא, מ"ט, כִּי עָלִית מִשְׁכְּבֵי, דְּזַמְיָנִין לְאַגְחָא קְרָבָא בְּאַרְעָא קְדִישָׁא דְיִיקָא, דְּכִתִּיב כִּי עָלִית מִשְׁכְּבֵי אָבִיךָ דָּא יְרוּשָׁלַיִם. מִשְׁכְּבֵי מִשְׁכְּבֵי מִבְּעֵי לִיה. אֶלָּא, אָבִיךָ דָּא יִשְׂרָאֵל סָבָא, מִשְׁכְּבֵי אָבִיךָ וְלֹא מִשְׁכְּבֵי, בְּגִין דְּהָא בְּתַרֵּי זְמַנֵּי אֲתַבְּנֵי יְרוּשָׁלַיִם, וְתַלִּיתָא לְזַמְנָא דְּמַלְכָּא מְשִׁיחָא. וְעַל דָּא מִשְׁכְּבֵי אָבִיךָ. וְהִכָּא אֲתַגְּלִיָּא בְּרַכָּה, וּמַאי דְּהוּה בְּהוּא זְמַנָּא, וּמַאי דְּהוּה כִּד עָאֵלוּ יִשְׂרָאֵל לְאַרְעָא, וּמַאי דְּיִהָא בְּזַמְנָא דְּמַלְכָּא מְשִׁיחָא בְּעוֹבְדָא דְּרְאוּבֵן.

552. שְׁמַעוֹן וְלוֹי אֲחִים, אָמַר ר' יִצְחָק, הִכָּא אַחִיד לֹון, בְּסִטְרָא שְׁמַאלָא דְשְׁכִינְתָּא. דְּחַמָּא עוֹבְדִין דְּדִינָא קְשִׁיָּא, דְּלֹא יָכִיל עֲלֵמָא לְמַסְבֵּל. אָמַר ר' יוֹסִי, בְּרַכְתָּא דְּלֵהוֹן אֵן הִיא. אָמַר רַבִּי יִצְחָק, שְׁמַעוֹן לֹא אֲתַחְזִי לְהַאי, דְּחַמָּא לִיה כְּמָה עוֹבְדִין בִּישִׁין. וְלוֹי דָּאֵתִי מִסִּטְרָא דְּדִינָא קְשִׁיָּא, וּבְרַכְתָּא לֹא תִלִּיא בֵּיה, וְאִפִּילוּ כִּד אֲתָא מִשָּׁה, לֹא תִלִּי בְּרַכְתִּיהָ בֵּיה, דְּכִתִּיב בְּרַךְ ה' חִילוּ וּפּוֹעֵל יָדָיו תִּרְצָה, בְּקוֹדֶשָׁא בְּרִיךְ הוּא תִלִּיָּא.

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553. Come and see it is written: "So is the great and wide sea, wherein are creeping things innumerable, both small and great beasts" (Tehilim 104:25). The great sea is the Shechinah, which stood over Ya'akov when he wished to depart from the world. It is wide, for all the world is filled and made whole, and contracted within THE SHECHINAH, SINCE SHE WAS FILLED AND MADE WHOLE BY THE SOUTH AND CONTRACTED BY THE NORTH. "Wherein are creeping things innumerable," since there are many supernal and holy angels there. The "small and great beasts" are the twelve tribes, Ya'akov's sons, who are found there in wholeness. There is a hind, NAFTALI; a wolf, BINYAMIN; a lion, YEHUDA; and a lamb, YOSEF, AS SAID "THAT LEADS YOSEF LIKE FLOCK" (TEHILIM 80:2). Rabbi Yitzchak said: A lion and a lamb, a wolf and a kid (Heb. gedi), NAMELY GAD, and so on, there are small beasts with great ones.

554. Rabbi Yehuda said: It was well said about all THE TRIBES, THAT THERE ARE GREAT AND SMALL BEASTS, but Yehuda is a lion and Shimon an ox, AS SHIMON IS OF GVURAH, WHICH IS THE FACE OF AN OX. The friends have explained that they were facing each other, YEHUDA on the right and SHIMON on the left. THIS IS LIKE A MAN WHO HAD a vicious ox. He said: I shall paint the figure of a lion in his stall, and it will see it and fear it. Thus Shimon is an ox and Yehuda a lion, AS SHIMON THE OX, NAMELY GVURAH, IS SUBDUED THROUGH LOOKING AT YEHUDA THE LION, WHICH IS CHESD.

555. Shimon did not receive any blessing FROM YA'AKOV, but Moshe attached him to Yehuda, as it is written: "Hear (Heb. sh'ma), Hashem, the voice of Yehuda" (Devarim 33:7) and elsewhere "because Hashem has heard (Heb. shama) that I was hated" (Beresheet 29:33). THEREFORE, SHE NAMED HIM SHIMON. THERE IS AN ANALOGY BETWEEN THE VERSES. AS THERE IS HEARING IN THE NAME OF SHIMON, SO THE HEARING IN REALATION TO YEHUDA INCLUDES SHIMON. Rabbi Yehuda said: Shimon and Levi WERE NOT BLESSED BY their father SINCE HE brought them to Moshe TO BLESS THEM. Rabbi Yosi said to him: Wherefore DID their father NOT BLESS THEM BUT delivered them to Moshe? Rabbi Yehuda said to him: We too shall bring THE QUESTION before the holy lamp, RABBI SHIMON.

556. They came and asked Rabbi Shimon. He said: How sweet are the words. He clapped his hands and wept. He said: Who will uncover you, holy faithful, NAMELY MOSHE. In your lifetime you were raised above men, and in your death you were elevated and your image covered. The keys of your Master were always delivered to your hands.

553. תָּא חֲזֵי כְּתִיב זֶה הַיָּם גְּדוֹל וְרַחֵב יָדָיִם שֶׁ רָמַשׁ וְאִין מְסַפֵּר חַיּוֹת קְטָנוֹת עִם גְּדוֹלוֹת. זֶה הַיָּם גְּדוֹל, דָּא שְׂכִינְתָא, דְּקִיּוּמָא עֲלֵיהּ דִּיעֶקֶב, כְּד בְּעָא לְאַסְתַּלְקָא מֵעֲלָמָא. וְרַחֵב יָדָיִם, דְּהָא כָּל עֲלָמָא אִמְלִי וְאַשְׁתַּלִּים וְאַתְצַמְצַם תַּמָּן. שֶׁם רָמַשׁ וְאִין מְסַפֵּר, דְּכִמְה מְלָאכִי עֲלָאִי וְקִדְיִשְׁאִי אֲשַׁתְּכַחוּ תַּמָּן. חַיּוֹת קְטָנוֹת עִם גְּדוֹלוֹת, אֲלִין אִינוּן י"ב שְׁבֻטִין, בְּנוֹי דִּיעֶקֶב, דְּאַשְׁתְּכַחוּ בְּהוּן בְּשְׁלִימוּ, חַד אֵילָה, וְחַד זָאב, וְחַד אַרְי, וְחַד טְלָה. אֲמַר רַבִּי יִצְחָק, אַרְיָה חַד, וְטְלָה חַד, חַד זָאב, וְחַד גְּדִי, וְכֵן כְּלָהוּ, לְאַשְׁתְּכַחֵא חַיּוֹת קְטָנוֹת עִם גְּדוֹלוֹת.

554. רַבִּי יְהוּדָה אָמַר, כְּלָהוּ שְׁפִיר, אֲבָל יְהוּדָה אַרְיָה, שְׁמַעוֹן שׁוֹר, וְהָא אֹקְמוּהָ חֲבֵרְיָא דְּהוּוּ מְשַׁגְּיחִין דָּא לְקַבֵּל דָּא, דָּא מִימִינָא, וְדָא מִשְׁמָאלָא. לְתוֹרָא דְּעוֹבְדוֹי בִּישׁוּן, אֲמַרוּ נְצִייר אֲקוּנִין דְּאַרְיָה בְּקוֹפְטִיָה, וְיִסְתַּבֵּל בְּרָא וְיִדְחַל מִנִּיהּ, כֵּךְ שְׁמַעוֹן שׁוֹר, יְהוּדָה אַרְיָה.

555. שְׁמַעוֹן לֹא זָכָה לְבִרְכָאן, אֲלָא טַפַּל לִיהּ מֹשֶׁה בְּיְהוּדָה, כְּתִיב הֲכֹא שְׁמַע ה' קוֹל יְהוּדָה, וְכְתִיב הֲתָם בִּי שְׁמַע ה' בִּי שְׁנוּאָה אֲנֹכִי. א"ר יְהוּדָה, שְׁמַעוֹן וְלוֹי, אֲבוּהוֹן סְלִיק לֹון לְמֹשֶׁה. א"ל ר' יוֹסִי, מ"ט אֲבוּהוֹן סְלִיק לֹון לְמֹשֶׁה. א"ל, אֶף אֲנִן נִסְלִיק לִיהּ לְבוֹצִינָא קִדְיִשָׁא עֲלָאָה.

556. אָתּוּ שְׁאַלוּ לִיהּ לר"ש, אֲמַר כְּמַה חֲבִיבִין מְלִין אֲטַפַּח בִּידוֹי וּבְכָה, אֲמַר מֵאן יִגְלִי לְךָ מְהִימְנָא קִדְיִשָׁא, אֲסַתְּלַקְתָּ בְּחַיִּיךָ עַל בְּנֵי נְשָׂא, אֲסַתְּלַקְתָּ בְּמוֹתְךָ, וְאַסְתִּים דִּיוֹקְנֵךְ. מִפְּתַחַן דְּמֵאֲרַךְ אֲתַמְסְרוּ בִּידְךָ תְּדִיר.

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557. Come and see: Ya'akov had four wives. He begot children by them all, and was perfected through his wives. When Ya'akov wished to depart FROM THE WORLD, the Shechinah stood over him. He wanted to bless SHIMON AND LEVI but could not, since he feared the Shechinah. He said to himself, How can I do this, seeing that both of them come from the side of strict judgment, AND TO BLESS THEM WILL RENDER THE SHECHINAH DEFECTIVE. I cannot force the Shechinah, since I had four wives WHO WERE DRAWN FROM THE FOUR ASPECTS, CHESED, GVURAH, TIFERET, AND MALCHUT OF THE SHECHINAH, AND I WAS PERFECTED THROUGH THEM, SINCE THEY BORE ME TWELVE TRIBES, THE SECRET OF ALL PERFECTION. SINCE I RECEIVED MY PERFECTION FROM THE SHECHINAH, HOW CAN I BLESS SHIMON AND LEVI AGAINST HER WISH? I shall deliver them to the landlord of the house, MOSHE, THE HUSBAND OF THE MATRON, who is the owner, and he shall do as he pleases.

558. Ya'akov said: I have received my portion of wives and children in this world FROM THE SHECHINAH, and became perfected. How can I force the Matron, THE SHECHINAH? I shall deliver the matter to the master of the Matron, MOSHE, who will do as he pleases without fear.

559. Come and see it is written, "And this is the blessing, with which Moshe the man of the Elohim blessed" (Devarim 33:1), which means master of the house, master of the Matron, SINCE MAN MEANS MASTER, as it is written: "Her husband (man) may let it stand, or her husband may make it void" (Bemidbar 30:14) and "Moshe had finished (Heb. kalot)," FOR THE SHECHINAH IS CALLED 'MOSHE'S BRIDE (HEB. KALAT)'. Therefore, Moshe may bless whomever he pleases, without fear OF DAMAGING THE SHECHINAH, SINCE HE CAN FIX HER ACCORDING TO HIS WISHES, as has been explained. Therefore Ya'akov said: I see that these sons of mine are from the side of strict judgment, let the master of the house come and bless them.

560. Assuredly Moshe was a man of Elohim, and did as he pleased in his house, as it says, "Her husband may let it stand" BY GIVING HER MOCHIN OF CHOCHMAH CALLED RISING UP, in accordance with the verse, "Moshe said: Rise up, Hashem, and let your enemies be scattered" (Bemidbar 10:35). BECAUSE ON THE WAY, THERE IS FOOTHOLD TO THE KLIPOT AND THE MOCHIN OF CHOCHMAH SCATTER THE KLIPOT. "Or her husband may make it void," which agrees with the words "And when it rested, he said: 'Return, Hashem'" (Ibid. 35), FOR WHEN THE SHECHINAH IS AT REST, THE KLIPOT CANNOT HOLD HER AND THERE IS NO FEAR. THEREFORE, "HER HUSBAND MAY MAKE IT VOID." BY STRENGTH OF THE CENTRAL COLUMN, HE MAKES VOID THE FIRST THREE SFIROT OF CHOCHMAH IN ORDER TO CLOTHE HER WITH CHASSADIM, THE SECRET OF THE VERSE "AND WHEN IT RESTED, HE SAID: 'RETURN, HASHEM.'" Assuredly the master of the house does as he pleases and no one may protest, as a man who has decided for his wife and she does his bidding. Therefore, Ya'akov, though he was attached to The Tree of Life, ZEIR ANPIN, was not the master of the house LIKE MOSHE for he was attached below and Moshe above. Ya'akov therefore delivered them to the landlord TO BE BLESSED BY HIM.

557. תָּא חֲזִי, יַעֲקֹב הָוּה לִיּה אַרְבַּע נָשִׁין, וְאוֹלִיד בְּנֵין מִכְּלֵהוּ, וְאַשְׁתָּלִים בְּנָשׁוּי. כִּד בְּעָא בְּעָא יַעֲקֹב לְאַסְתָּלְקָא, שְׂכִינְתָא קִיּוּמִי עֲלוּי, בְּעָא לְבְרוּכִי לְאַלִין, וְלֹא יִכִּיל, מְקַמִּי שְׂכִינְתָא דְדַחִיל, אָמַר, הִיךְ אַעֲבִיד, דְּהָא תְרוּוּיָהּ מִסְטָרָא דְדִינָא קְשָׂא קָא אַתִּין, אִי אַתְקִיף בְּשְׂכִינְתָא לָא יִכִּילְנָא, דְּהָא אַרְבַּע נָשִׁין הִוּוּ לִי, וְאַשְׁתְּלִימְנָא בְּהוּן, אֶלָּא אֶסְלַק לֹון לְמֵאֲרִי דְבֵיתָא, דְּהָא בֵּיתָא בְּרַעוּתִיהּ קִיּוּמָא, וּמָה דְּבַעֵי יַעֲבִיד.

558. כִּךְ יַעֲקֹב אָמַר, חוֹלְקִין דְּנָשִׁין וּבְנֵין הָא נִסְבִּית בְּהָאֵי עֲלֵמָא, וְאַשְׁתְּלֵמְנָא, הִיךְ אַתְקִיף בְּמִטְרוּנִיתָא יְתִיר, אֶלָּא אֶסְלַק מִלִּין לְמֵאֲרִי מִטְרוּנִיתָא, וְהוּא יַעֲבִיד מַה דְּבַעֵי, וְלֹא יִדְחַל.

559. תָּא חֲזִי מַה בְּתִיב, וְזֹאת הַבְּרָכָה אֲשֶׁר בִּרַךְ מֹשֶׁה אִישׁ הָאֱלֹקִים, מֵאֲרִיָּה דְבֵיתָא, מֵאֲרִיָּה דְּמִטְרוּנִיתָא. כְּמַה דְּכָתִיב אִישָׁה יְקִימְנֹו וְאִישָׁה יִפְרְנֹו. דְּהָא כֹּלֵת מֹשֶׁה בְּתִיב. וְעַל דָּא, מֹשֶׁה בְּרִיךְ מֵאֵן דְּבְעָא וְלֹא דְחִיל, כְּדֹאֻקִּימְנָא. וּבְגִין כִּךְ אָמַר יַעֲקֹב, הָא חֲמִינֵן דְּבִנֵי אֵלִין בְּסְטָרָא דְדִינָא קְשָׂא, יִיתִי מֵאֲרִיָּה דְבֵיתָא וְיִבְרַךְ לֹון.

560. מֹשֶׁה וְדָאֵי אִישׁ הָאֱלֹקִים הִיָּה, וְרַעוּתִיהּ עֲבִיד בְּבֵיתִיהּ, כְּדֹ"א אִישָׁה יְקִימְנֹו. הַה"ד וַיֹּאמֶר מֹשֶׁה קוּמָה ה'. וְאִישָׁה יִפְרְנֹו, הַה"ד וּבִנְחָה יֹאמֶר שׁוּבָה ה'. וְדָאֵי רַעוּתִיהּ עֲבִיד מֵאֲרִיָּה דְבֵיתָא וְלִית דִּימְחִי בִּידִיהּ. כְּבַר נֶשׁ דְּגִזֹּר עַל אֲנַתְתִּיהּ, וְעַבְדָּא רַעוּתִיהּ. וְעַל דָּא יַעֲקֹב אַע"ג דְּהוּה אַחִיד בְּאִילְנָא דְחִינִי, לֹא הָוּה מֵאֲרִי דְבֵיתָא, אֶלָּא לְתַתָּא, מֹשֶׁה הוּא לְעִילָא, בְּגִין כִּךְ סְלִיק לֹון לְמֵאֲרִיָּה דְבֵיתָא.

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561. "Let my soul not come into their council" (Beresheet 49:6). Rabbi Aba opened the discussion saying: "The counsel of Hashem is for them that fear Him" (Tehilim 25:14). It is the supernal mystery of the Torah that the Holy One, blessed be He, gives only to those who fear sin. Whoever fears sin, the supernal secret of the Torah is revealed to him, the sign of the holy covenant called the secret of Hashem.

562. Shimon and Levi took pains on account of that secret OF THE HOLY COVENANT, that the people of Shchem will circumcise themselves and accept that secret upon them; TO WIT, TO PRESERVE THE SIGN OF THE HOLY COVENANT. But the scripture bears testimony that it was done with guile. Also Zimri, son of Salu, WHO WAS A CHIEF OF A FAMILY OF THE TRIBE OF SHIMON, defiled that secret WITH KOZBI, THE DAUGHTER OF TZUR. IN RELATION TO THIS, Ya'akov said: "Let my soul not come into their council (lit. 'secret')" (Beresheet 49:6). What soul is this? The soul which rises up to be united with the supernal covenant above, NAMELY MALCHUT WHICH IS UNITED WITH THE SUPERNAL COVENANT, YESOD OF ZEIR ANPIN, called the soul of the bundle of life.

563. "To their assembly let my honor not be united." This has been explained to refer to the words, "And Korach gathered all the congregation" (Bemidbar 16:19), FOR YA'AKOV'S NAME IS NOT MENTIONED, ONLY "KORACH, THE SON OF YITZHAR, THE SON OF KEHAT," AND NOT "THE SON OF YA'AKOV." "Let my honor not be united," the honor of Yisrael. Therefore, DUE TO THESE DEEDS, their father did not bless them but delivered them to Moshe. Rabbi Chiya said: From these verses, we understand that they were not joined together, BUT SCATTERED, AS IT SAYS "I WILL DIVIDE THEM IN YA'AKOV, AND SCATTER THEM IN YISRAEL" (BERESHEET 49:7), as should be, FOR THEY NEED SCATTERING DUE TO THEIR BEING OF STRICT JUDGMENT. Therefore there is everything in it, SINCE THEIR STRICT JUDGMENT PERVADES THROUGHOUT YISRAEL, FOR BY SCATTERING THEM IN YISRAEL, YISRAEL RECEIVED FROM THEIR STRICT JUDGMENT. There is no generation in the world, upon which their Judgment has not descended to bring accusation on the world, which causes beggars to multiply. Thus, all OF YISRAEL WERE HURT BY THEIR JUDGMENT.

58. The nations by the sun and Yisrael by the moon

Here we find a discourse on the moon. The Yisraelites use the cycles of the moon to calculate seasons, holidays, and years. In contrast, the nations of the world use the cycles of the sun, which, we're told, comprise an inferior system.

The Relevance of this Passage

Like the moon, mankind has no Light of its own. As the moon derives its light from the sun, mankind and this entire earthly realm draw spiritual Light from the Upper World domain known as Zeir Anpin. This passage helps us rise above any negative celestial influences that appear throughout the lunar/solar calendar year, connecting us only to the positive energy that the moon and sun release into the cosmos.

564. "Yehuda you are he whom your brethren shall praise: your hand shall be on the neck of your enemies" (Beresheet 49:8). Rabbi Yosi opened the discussion saying: "He made the moon for seasons" (Tehilim 104:19). "He made the moon" with which to sanctify the first day of months and new years. The moon never shines but from the sun. When the sun reigns, the moon does not; when the sun is gathered, the moon rules. The moon is of no account, save when the sun is gathered.

561. בְּסוּדָם אֶל תְּבֹא נַפְשִׁי וּגְוֹ, ר' אַבְא פָתַח וְאָמַר
סוּד יוֹ לִירְאָיו וּגְוֹ. סוּד יוֹ לִירְאָיו, רְזָא עֲלָא
דְּאוּרִייתָא, לֹא יְהִיב קוּדְשָׁא בְּרִיךְ הוּא אֱלֹא לְאִינוּן
דְּחֲלֵי חֲטָאָה. וּמֵאֵן דְּאִינוּן דְּחֲלֵי חֲטָאָה אֲתַגְלִי לֹון
רְזָא עֲלָא דְּאוּרִייתָא, וּמֵאֵן אִיהוּ, רְזָא עֲלָא
דְּאוּרִייתָא, הוּי אִימָא, דָּא אֶת קִימָא קְדִישָׁא,
דְּאֶקְרִי סוּד ה' בְּרִית קְדִישָׁא.

562. שְׁמַעוֹן וְלוֹי, אֲטַרְחוּ גְרַמְיֵיהוּ עַל הָאִי סוּד,
בְּאַנְשֵׁי שְׁכָם, דִּיגְזֹרוּן גְרַמְיֵיהוּ וַיִּקְבְּלוּ עֲלוֹן הָאִי
סוּד. וְקָרָא אֶסְהִיד בְּמַרְמָה. תוּ בַעֲבֹדָא דְּזַמְרִי בֶן
סְלוּא, דְּפָסַל הָאִי סוּד. וַיַּעֲקֹב אֶמֶר בְּסוּדָם אֶל תְּבֹא
נַפְשִׁי. מֵאִי נַפְשִׁי. דָּא נַפְשָׁא דְּעֲאֵלִת וְאֲתַאֲחַדַת
בְּבְרִית עֲלָא לְעֵילָא, וְאֶקְרִי נַפְשָׁא צְרוּרָא דְּחַיִּי.

563. בְּקַהֲלָם אֶל תִּחַד כְּבוֹדִי. הָא אוֹקְמוּהּ, כְּדִ"א
וַיִּקְהַל עֲלֵיהֶם קָרַח. אֶל תִּחַד כְּבוֹדִי, דָּא כְּבוֹד
יִשְׂרָאֵל סֵתָם. וְעַד לֹא בְרִיךְ לֹון אַבּוּהוֹן, בְּגִין
דְּסָלִיק לֹון לְמֹשֶׁה. ר' חִזְיָא אֶמֶר מֵהַנִּי קְרָאִי מְשַׁמַּע
דְּלֹא אֲתַאֲחִיד דָּא בְּדָא, וְאַצְטְרִיךְ הֵכִי. וְעַד אִית
בֵּיהּ כְּלָא, וְלִית לֶךְ דְּרָא בְּעֵלְמָא, דְּלֹא נַחְתָּא דִּינָא
דְּלֵהוֹן לְקַטְרָנָא בְּעֵלְמָא וְאַסְגִּיאוּ מֵהַדְרִי עַל
פְּתַחֲיֵיהוּ דְּבַנֵּי נֶשָׂא, הָא לֶךְ כְּלָא.

564. יְהוּדָה אַתָּה יוֹדוּךָ אַחֲרַיךָ יְדָךְ בְּעֶרְףְּ אוֹיְבֶיךָ וּגְוֹ.
ר' יוֹסִי פָתַח עֲשֵׂה יָרַח לְמוֹעֲדִים וּגְוֹ. עֲשֵׂה יָרַח בְּגִין
לְקַדְשָׁא בֵּיהּ רִישׁ יָרַחִין, וְרִישׁ שְׁתִּינִין. וְלְעֵלְמִין
סִיְהֵרָא לֹא נְהִיר אֱלֹא מְשַׁמָּשָׁא, וְכַד שְׁמָשָׁא שְׁלִיט,
סִיְהֵרָא לֹא שְׁלֵטָא, כְּד אֲתַכְנִישׁ שְׁמָשָׁא, כְּדִין
סִיְהֵרָא שְׁלֵטָא, וְלִית חוּשְׁבָן לְסִיְהֵרָא אֱלֹא כְּד
אֲתַכְנִישׁ שְׁמָשָׁא.

565. The Holy One, blessed be He, made both so that they will shine, as it is written in the verse, "And Elohim set them in the firmament of heaven to give light upon the earth" (Bereshheet 1:17), to "let them be for signs," Shabbat CALLED SIGNS, as in "It is a sign" (Shemot 31:17). "And for seasons," the holidays; "and for days," the days of the beginning of the month; "and years" (Bereshheet 1:14), are new year days. The nations in the world reckon by the sun and Yisrael by the moon.

566. This accords with Rabbi Elazar's discourse upon the verse: "You have multiplied the nation, and increased its joy" (Yeshayah 9:2). The "nation" is Yisrael, of whom it says, "For what nation is there so great" (Devarim 4:7) and "a single nation on the earth" (I Divrei Hayamim 17:21). "Its" means 'for it', "increased its joy" of the moon, which light grew for Yisrael's sake. The nations of the world RECKON TIMES BY THE CYCLE OF the sun and Yisrael BY THE CYCLE OF the moon. HE ASKS: Which one is superior, THE RECKONING BY THE SUN OR BY THE MOON? HE REPLIES: Surely the moon is above, and the sun of the peoples of the world is underneath this moon. That sun RECEIVES LIGHT from the moon and illuminates. See the difference between Yisrael and THE NATIONS OF THE WORLD: The children of Yisrael are attached to the moon and linked to the Supernal Sun. They are united with the place which shines by the Supernal Sun and cleave to it, as it is written: "But you that did cleave unto Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

59. "Yehuda you are he whom your brethren shall praise"

Rabbi Shimon explains that the kingship was given to Yehuda, since he is the fourth leg of the supernal Throne and the Chariot to the attribute of Malchut. Rabbi Shimon proceeds by discussing the meaning of the verse, "The King's daughter is all glorious within." This, we learn, signifies that the Female Principle within Atzilut is clothed by and joined with Gvurah. The discourse then turns to address the verse, "So He drove out the man" This refers to Adam, who by his sin, brought death upon himself and the entire world, and drove the Female Principle out of the Garden of Eden. We learn that fiery flames guard the way to the Tree of Life, the Female Principle, which rests on the angels Matatron and Sandalfon. We also learn that after she was driven out, the Female Principle was flawed until she was rectified--first by Noah, and then by Avraham. She stood in wholeness by Avraham and his sons, and Yehuda cleaved to her and became stronger in his kingship because of this. Indeed, the verse, "The sons of your father shall bow down before you," signifies that all the tribes shall bow down to Yehuda. We also learn that Yehuda, referred to as a "lion," escaped the Angel of Death. The mighty Shechinah is also compared to a lion and a lioness because of her strength and because she crouches to await her prey, the idolatrous nations. Finally, we are told that the verse, "The staff shall not depart from Yehuda," indicates that the Shechinah shall rise up in exile. The Relevance of this Passage

An abundance of Light radiates throughout this complex passage of Zohar. This Light helps correct the original sin of Adam, which in turn, assists in weakening the grip of the Angel of Death over mankind. Our souls are strengthened by the Light of Noah, Avraham, and Yehuda, which helps us correct our owns transgressions and cleanse us of negativity, which also helps correct the original sin of Adam.

567. "Yehuda, you are...": Rabbi Shimon said: The kingship was assigned to Yehuda, as we said in relation to the words, "Now will I praise Hashem" (Bereshheet 29:35), because he was the fourth. "I will praise Hashem," since he is the fourth leg of the throne. Yud-Hei-Vav, WHICH ARE CHESED, GVURAH, AND TIFERET, are the impress of the supernal name ZEIR ANPIN, which is completed by Hei, MALCHUT, the last Hei of the Holy Name, THROUGH WHICH the Holy Name is made whole with its letters. AND IT IS the knot which binds THE LETTERS OF THE HOLY NAME. Therefore "your brethren shall praise" you, for thanks to you the kingship, Malchut, is able to exist, YOU BEING THE CHARIOT TO THE ATTRIBUTE OF MALCHUT. It is written, "Yehuda still rules with El, and is faithful with Holy Ones" (Hoshea 12:1). HE ASKS: Who are these Holy Ones? AND ANSWERS, They are the supernal Holy Ones, THE HOLY SFIROT CHESED, GVURAH, AND TIFERET, who all acknowledged him and made him faithful, TO WIT, BY GIVING HIM ALL THAT IS IN THEM. He is therefore first in everything and king over all.

565. וְתַרְוִייהוּ עֲבַד קוֹדֶשׁא בְּרִיךְ הוּא לְאַנְהֵרָא, הֵה"ד וַיִּתֵּן אֶתְּם אֱלֹקִים בְּרִקִיעַ הַשָּׁמַיִם לְהַאִיר עַל הָאָרֶץ וְגו'. וְהָיוּ לְאוֹתוֹת, אֵלֶיךָ שְׁבֻתוֹת, דְּכַתִּיב בִּי אוֹת הִיא. וְלַמּוֹעֲדִים, אֵינֻן י"ט. וְלַיָּמִים, אֵלֶיךָ רִישֵׁי יָרְחִין. וְלַשָּׁנִים, אֵלֶיךָ רִישֵׁי שָׁנִין. דְּלַהוּן אוֹמוֹת הָעוֹלָם עֲבָדִין חֲשֹׁבִין לְשִׁמְשָׁא, וַיִּשְׂרָאֵל לְסִיְהֵרָא.

566, וְאִזְלָא הָא, כִּי הָא דְאָמַר ר' אֲלֵעָזָר, כְּתִיב הַרְבִּית הַגּוֹי לֹא הִגְדִּילַת הַשְּׂמִיחָה. הַרְבִּית הַגּוֹי, אֵלֶיךָ יִשְׂרָאֵל, דְּכַתִּיב בְּהוּ בִּי מִי גוֹי גְדוֹל. וְכַתִּיב גוֹי אֶחָד בְּאָרֶץ. לֹא: בְּגִינֵיהּ. הִגְדִּילַת הַשְּׂמִיחָה, דָּא סִיְהֵרָא, דְּאִתְרַבֵּינָא בְּנִהוּרָא בְּגִינֵיהוֹן דִּישְׂרָאֵל. אוֹמוֹת הָעוֹלָם לְשִׁמְשָׁא, וַיִּשְׂרָאֵל לְסִיְהֵרָא, הִי מְנִייהוּ עֲדִיף. וְדָאִי סִיְהֵרָא לְעֵילָא, וְשִׁמְשָׁא דְאוֹמוֹת הָעוֹלָם, תַּחוֹת הָאִי סִיְהֵרָא הוּא, וְהוּא שִׁמְשָׁא מֵהָאִי סִיְהֵרָא נְהִיר. חָמֵי מַה בֵּין יִשְׂרָאֵל, לְהוּ. יִשְׂרָאֵל אֶחֱידוּ בְּסִיְהֵרָא, וְאִשְׁתַּלְשְׁלוּ בְּשִׁמְשָׁא עֲלָא, וְאִתְאֶחְדוּ בְּאִתְרֵי דְנִהִירָא מְשִׁמְשָׁא עֲלָא, וּמִתְדַבְּקוּ בֵּיהּ, דְּכַתִּיב וְאַתֶּם הַדְּבָקִים בֵּינִי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם.

567. יהודה אָתָּה וּגּוֹ. ר' שְׁמֵעוֹן אָמַר, מַלְכוּת לַיהוּדָה אֶתְקַיִּים, וְהֵינּוּ דְאַמְרִינָן, מֵאֵי דְכְּתִיב, הַפַּעַם אוֹרְהָ אֶת ה', בְּגִין דְּאִיהוּ רְבִיעָא, אוֹרְהָ אֶת ה', בְּגִין דְּאִיהוּ רְגֵלָא רְבִיעָא לְכְּרִסְיָא. יְהוּ, דָּא רְשִׁימָא דְשָׁמַי עֲלָא, וּבְמַה אֲשַׁתְּלִים, בְּה"א, וְהֵינּוּ ה"א בְּתַרְאָה דְשָׁמַי קְדִישָׁא, שָׁמַי קְדִישָׁא שְׁלִים בְּאֲתוּוֹי, וְקִשְׁר דְּאֶחָיד לֹון, עַל דָּא יוֹדֵךְ אַחֲרֵךְ, דְּמַלְכוּת לָךְ אֶתְחַזֵּי לְאַתְקַיִּימָא וְדָאֵי. וְיְהוּדָה עַד רַד עִם אֵל וְעִם קְדוּשִׁים נְאֻמָן, מֵאֵן קְדוּשִׁים, אֲלִין קְדוּשִׁים עֲלִיוֹנִין, דְּכֻלְהוּ אוֹרְן לְגַבְיָה, וְשׁוּיָה נְאֻמָן, בְּגִין כֶּךָ הוּא קְדַמָּא בְּכוּלָא, הוּא מַלְכָא עַל כָּלָא.

568. Rabbi Shimon opened the discussion saying: "The king's daughter is all glorious (Heb. kevudah) within" (Tehilim 45:14). "Kevudah" refers to the Congregation of Yisrael, NAMELY THE NUKVA, CALLED 'KEVUDAH', because He, ZEIR ANPIN, IS CALLED 'kavod' (glory); the one upon the other, AS BOTH ARE ONE; the one, ZEIR ANPIN, a male, IS CALLED 'KAVOD,' and the other, MALCHUT, a female, is called 'kevudah,' WITH THE ADDITIONAL HEI OF THE FEMININE. The king's daughter is Bat-Sheva (lit. 'daughter of seven'), WHICH IS THE NUKVA, AND ALSO an echo (lit. 'a voice's daughter'), while he is called a great voice, being the supernal King, ZEIR ANPIN, WHILE THE NUKVA IS CALLED THE DAUGHTER OF A VOICE. It is "within" as there is a king, NAMELY MALCHUT, which is not as far within as him, FOR SOMETIMES MALCHUT IS CLOTHED IN BRIYAH, while the king's daughter is all glorious within IN ATZILUT.

569. "Her clothing is inwrought with gold," since she is clothed and joined by the supernal Gvurah, NAMELY THE LEFT SIDE OF IMA, WHO IS CALLED GOLD, ACCORDING TO THE SECRET OF THE VERSE, "GOLD COMES OUT OF THE NORTH" (IYOV 37:22). IMA is also called a king, and on her account the land endures, WHICH IS MALCHUT. When is MALCHUT established? When coupled with justice, WHICH IS ZEIR ANPIN, as it says, "The king by justice establishes the land" (Mishlei 29:4), WHICH IS MALCHUT. We call it the kingdom of heaven. Yehuda was united with it, and he therefore inherited the kingdom on earth.

570. Rabbi Yehuda and Rabbi Yitzchak were walking along the way. Rabbi Yitzchak said: Let us discourse on the words of the Torah as we go. Rabbi Yitzchak opened the discussion saying: "So He drove out the man; and He placed at the east of the Garden of Eden..." (Beresheet 3:24). This verse has been expounded upon by the friends. Yet "He drove" has the same meaning of a man divorcing his wife, TO WIT, THE HOLY ONE, BLESSED BE HE, DIVORCING THE NUKVA. "The man" is correct, AS THE NUKVA IS CALLED ET (THE).

571. Come and see the secret meaning of this matter. Adam was caught for his sin and brought death upon himself and upon the world, and caused the tree, by which he sinned, NAMELY THE NUKVA, to be driven on his account, and be driven because of his descendants' SINS forever. Hence it says, "So He drove out the man," Et (the) having a precise meaning, such as in, "I saw (et) Hashem" (Yeshayah 6:1), WHICH MEANS THE NUKVA. Here too, "the man" REFERS TO THE NUKVA.

568. ר"ש פֶּתַח וְאָמַר, כָּל כְּבוֹדָה בַּת מַלְךְ פְּנִימָה. כָּל כְּבוֹדָה, דָּא כְּנ"י, כְּבוֹדָה: בְּגִין דְּאִיהוּ כְּבוֹד, דָּא עַל דָּא, דָּא דְכָר, וְדָא נּוֹקְבָא, וְאַתְקְרִי כְּבוֹדָה. בַּת מַלְךְ, הֵינּוּ בַת שֶׁבַע, בַּת קוֹל דְּאִיהוּ קוֹל גְּדוּל, וְהֵאֵי מַלְךְ עֲלָא הוּא. פְּנִימָה: בְּגִין דְּאִית מַלְךְ דְּלָאו אִיהוּ לְגוּ כְּבוֹתִיָּה, וְהֵאֵי כְּבוֹדָה בַּת מַלְךְ.

569. מִמְשַׁבְּצוֹת זָהָב לְבוּשָׁה, בְּגִין דְּאַתְלַבֵּשַׁת וְאַתְאַחַדַּת בְּגַבְוֵרְתָא עֲלָא, וְהֵאֵי, אוֹף נְמוּי מַלְךְ אַקְרִי, וּבְגִינָה קְיִימָא אַרְעָא, אִימְתִי, בְּשַׁעֲתָא דְאַתְאַחַדַּת בְּמִשְׁפֵּט, כְּד"א מַלְךְ בְּמִשְׁפֵּט יַעֲמִיד אַרְץ. וְדָא קְרִינָן מַלְכוּת דְשָׁמַי, וְיְהוּדָה אֶתְאַחֲדִיד בְּה, וְיִרִית מַלְכוּתָא דְבְּאַרְעָא.

570. ר' יְהוּדָה וְר' יִצְחָק הוּוּ קְאֻזְלִי בְּאַרְחָא. אָמַר ר' יִצְחָק, נִפְתַּח בְּמַלִּי דְאוּרִייתָא וְנִיזִיל. פֶּתַח ר' יִצְחָק וְאָמַר, וַיִּגְרַשׁ אֶת הָאָדָם וַיִּשְׁכֵּן מִקְדָּם לְגֵע וּגּוֹ. הֵאֵי קְרָא אוֹקְמוּהָ חֲבֵרִיָּא. אֲבָל וַיִּגְרַשׁ, כְּב"ג דְּגֵרִישׁ לְאַנְתְּתִיָּה, אֶת הָאָדָם דִּיִּיקָא.

571. תָּא חֲזִי, רְזָא דְמַלְהָ, אָדָם בְּמַה דְחָטָא אֶתְמַס, וְגֵרִים מוֹתָא לִיָּה וְלְכָל עַלְמָא, וְגֵרִים לְהוּוּ אֵילְנָא דְחָטָא בִיָּה, תִּירוּכִין, לְאַתְרַכָּא בִיָּה, וְלְאַתְתְּרַכָּא בְּבִנוּי לְעַלְמִין. הַה"ד וַיִּגְרַשׁ אֶת הָאָדָם, אֶת דִּיִּיקָא, כְּמַה דְכְּתִיב וְאַרְאָה אֶת ה', אוֹף הֵכִי אֶת הָאָדָם.

572. "And He placed at the east of the Garden of Eden," This is below ATZILUT. As there are Cherubs above IN ATZILUT, A MALE AND A FEMALE, so there are Cherubs below ATZILUT, THE ANGELS MATATRON AND SANDALFON. The tree, WHICH IS THE NUKVA CALLED THE TREE OF KNOWLEDGE, rests upon them, and "the bright blade of a revolving sword" is the shapes of fiery flames come out from the brightness of the sword, WHICH GUARD THE WAY TO THE TREE OF LIFE, NOT THE BRIGHT BLADE OF THE SWORD ITSELF. "Revolving" refers to the sword, which sucks from the two sides, RIGHT AND LEFT, and revoles now to this side now to the other. According to another explanation, "revolving" alludes to the shapes of the fiery flames which are revolving, like we said. They revolve and change forms, now to men, now to women. They revolve in their places and change forms, in order to guard the way to The Tree of Life. What is a way? As in "who makes a way in the sea" (Yeshayah 43:16), IT REFERS TO YESOD OF THE NUKVA.

573. Rabbi Yehuda said: Well said, and assuredly correct. Adam caused that tree, in regard to which he sinned, WHICH IS THE NUKVA, to be driven out. So did other men, WHICH CAUSE IT TO BE DRIVEN OUT THROUGH THEIR SINS, as said in the verse, "And for your transgressions was your mother put away" (Yeshayah 50:1). And yet it is true to say that it refers to himself, as it is written, "the man," ET (THE) BEING THE NUKVA, man's perfection. BY DRIVING HER OUT, HE LOST HIS WHOLENESS.

574. From the day SHE WAS DRIVEN OUT, the moon, THE NUKVA, became flawed, until Noah entered the ark. Then came evil men, and she was flawed again, until Avraham came AND RECTIFIED HER. She stood in wholeness by Ya'akov and his sons, and Yehuda came, held on to her and became stronger through the kingship, and inherited it for ever, for him and his sons after him. Hence the verse: "Yehuda you are whom your brethren shall praise." Indeed, when Yisrael stood by the sea AND THE TRIBE OF YEHUDA WERE THE FIRST TO ENTER IT they all praised him and went into the sea after him.

575. "Your hand shall be on the neck of your enemies" as it says, "Yehuda shall go up" (Shoftim 1:2) TO WAR. "The sons of your father shall bow down before you" includes all the tribes, and hence the words: "The sons of your father" instead of 'your mother' as the sons of your father are the other tribes. And though the children of Yisrael were divided into two kingdoms, yet when they went up to Jerusalem, they would kneel and bow to the king in Jerusalem, since the kingdom of Jerusalem WHICH DREW from the holy kingdom, THE NUKVA, was from YEHUDA.

576. "Shall bow down before you": It does not say, 'And shall bow', which would include other nations, AND MEAN THAT ALL THE NATIONS OF THE WORLD WILL BOW DOWN TO HIM. It does not say 'And shall bow' save at the time of Mashiach, WHEN it is written: "Princes also shall prostrate themselves" (Yeshayah 49:7). For now, he ONLY said "shall bow" to show that Yisrael alone shall bow down to the exilarch in Babylon, and no other nation.

572. וַיִּשְׁכֵּן מִקְדָּם לַגֵּזַע וְגו', הָאֵי לְתַתָּא. וְכַמָּה דְכְרוּבִים לְעֵילָא, אֵית בְּרוּבִים לְתַתָּא, וְהָאֵי אֵילָנָא אֲשֵׁרֵי עַלְיֵהּ. וְאֵת לְהַט הַחֶרֶב הַמְתַּהַפֶּכֶת, אֵינוֹן טַפְסִי דְשִׁלְהוּבֵי דְאִשָּׁא, מִהֵוּא חֶרְבָא דְמִתְלַהֲטָא. הַמְתַּהַפֶּכֶת, דָּא הָאֵי חֶרְבָא, דִּינְקָא בְתֵרִין סְטְרִין, וְאִתְהַפְּכָא מִסְטְרָא דָּא לְסְטְרָא אַחְרָא. ד"א הַמְתַּהַפֶּכֶת, דָּא לְהַט אֵינוֹן טַפְסִי דְשִׁלְהוּבָא דְקְאָמְרִין, דְמִתְהַפְּכִין, לְזַמְנִין גּוּבְרִין וְלְזַמְנִין נְשִׁין וְמִתְהַפְּכִין מְדוּכְתֵייהוּ לְכֹלָא, וְכֹל דָּא, לְשִׁמּוֹר אֵת דְרַךְ עַץ הַחַיִּים. מֵאֵן דְרַךְ. כְּד"א הַנּוֹתֵן בַּיָּם דְרַךְ.

573. אָמַר ר' יְהוּדָה שְׁפִיר, וְהָכֵי הוּא וְדָאֵי, דְגָרִים אָדָם לְהֵוּא אֵילָנָא דְחֻטָּא בֵּיה לְאַתְרָכָא, וְאִמְלוּ שָׂאֵר בְּנֵי עֲלְמָא נְמוּ, כְּד"א וּבְפִשְׁעֵיכֶם שְׁלַחַה אִמְכֶם, אֲבָל שְׁפִיר קְאָמְרַת, דְּהָא מְדוּכְתֵיהּ מִשְׁמַע, דְּכִתִּיב וַיִּגְרַשׁ אֶת הָאָדָם, בְּגִין דְּדָא שְׁלִימוּ דְאָדָם הוּא.

574. וּמִהֵוּא יוֹמָא אֲתַפְּגִים סִיְהָרָא, עַד דְּאֵתָא נַח וְעָאֵל בְּתִיבּוּתָא. אָתוּ חַיִּיבֵיָא וְאֲתַפְּגִים. עַד דְּאֵתָא אַבְרָהָם, וְקִיּוּמָא בְּשִׁלְמוֹ דִּיעֻקֵּב וּבְנוּי. וְאֵתָא יְהוּדָה וְאֶחָיד בֵּיה, וְאֲתַקֵּף בְּמַלְכוּתָא, וְאַחְסִין לִיה אַחְסַנְתַּ עֲלָמִין, הוּא וְכֹל בְּנוּי בְּתֵרוּי, הַה"ד יְהוּדָה אֵתָה יוֹדוּךְ אַחֲרֵךְ. וְדָאֵי בְּשַׁעֲתָא דְקִיּוּמוֹ יִשְׂרָאֵל עַל יוֹמָא, דְּכִלְהוּ אוֹדוּ לִיה, וְנַחְתּוּ אֲבַתְרֵיהּ בַּיּוֹמָא.

575. יְדַךְ בְּעַרְףְּ אוֹיְבֵיךְ, כְּד"א יְהוּדָה יַעֲלֵה. וְשַׁתְּחוּ לְךָ בְּנֵי אַבִּיךָ, כֹּלְלָא דְכֹל אֵינוֹן שָׂאֵר שְׁבֻטִין, בְּגִין דָּא בְּנֵי אַבִּיךָ, וְלֹא בְּנֵי אִמְךָ, בְּנֵי אַבִּיךָ, הָא כִּלְהוּ שָׂאֵר שְׁבֻטִין, דָּאֵף עַל גַּב דְּאֲתַפְּלִיג לְתֵרִין מַלְכוּוֹן, כְּדִי הוּוּ סְלִקִין לִירוּשָׁלַם, הוּוּ סְגִידִין וְכִרְעִין לְמַלְכָא דְבִירוּשָׁלַם, בְּגִין דְּמַלְכוּתָא דִירוּשָׁלַם, מִמַּלְכוּתָא קְדִישָׁא מְנִיָּה הוּוּ.

576. וְשַׁתְּחוּ לְךָ, וְלֹא כְתִיב וְשַׁתְּחוּ, דָּאֵי כְתִיב וְשַׁתְּחוּ, לְאוֹסְפָא לְשָׂאֵר עַמִּין, וְשַׁתְּחוּ לָא כְתִיב, אֲלֵא בְּזַמְנָא דִּינִיתִי מַלְכָא מְשִׁיחָא, דְּכְתִיב שְׂרִים וְשַׁתְּחוּ, הַשְׁתָּא דְאָמַר וְשַׁתְּחוּ, לְאַחְזָא דִּישְׂרָאֵל כִּלְהוּ בְּלַחְדֵייהוּ, כִּלְהוּ יַפְלַחוּן לְרִישָׁא דְגוּלָּה, לְרִישָׁא דְבַבְלָא, וְלֹא שָׂאֵר עַמִּין.

577. "Yehuda is a lion's whelp" First he was a whelp and then a lion. HENCE THE REPETITION: A WHELP AND A LION. The secret of the matter is that first, WHEN ZEIR ANPIN IS IN MOCHIN OF SMALLNESS, IT IS CALLED a youth, and later, WHEN IN MOCHIN OF GREATNESS, IT IS CALLED a man, AS IT IS WRITTEN: "Hashem is a man of war" (Shemot 15:3). YEHUDA TOO, WHEN IN MOCHIN OF SMALLNESS, IS CALLED A WHELP, AND WHEN IN MOCHIN OF GREATNESS, HE IS CALLED A LION. "From the prey, my son, you are gone up." HE ASKS: What prey is this? It includes the Angel of Death, who stands by its prey to exterminate the world, and none can save from it, as in "and tears in pieces, and none can deliver" (Michah 5:7). From that prey, the Shechinah was gone up. THE WORDS: "FROM THE PREY, MY SON, YOU ARE GONE UP" MEAN THAT YEHUDA ESCAPED THE ANGEL OF DEATH, WHICH IS THE SATAN, THE EVIL INCLINATION, INSTEAD OF STUMBLING BY IT.

578. "He stooped down" in the exile in Babylon "and he couched" in the exile of Edom "as a lion" which is mighty "and as a lioness" which is mightier than a lion. So are the children of Yisrael mighty, for though the idolatrous people of the world entice and oppress them, they adhere to their laws and customs like a lion and a lioness.

579. The Shechinah also is as strong as a lion and a lioness when she thus falls, though it is written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). As a lion and a lioness only crouch to hunt their prey, and when they smell it from afar they fall; TO WIT, THEY CROUCH ON THE GROUND TO PREPARE TO JUMP ON THE PREY and do not rise until they jump upon it and eat it. The Shechinah also does not fall but as a lion and a lioness, in order to revenge the idolatrous nations, leap upon them, as it says "striding in the greatness of his strength" (Yeshayah 63:1).

580. "Who shall rouse him up?" (Beresheet 49:9). He shall not rise to take petty vengeance upon them, but who shall rouse him, 'who' being, as in the verse "who can heal you" (Eichah 2:13). It is the supernal world, NAMELY BINAH CALLED WHO, which has dominion over all. It is written "out of whose womb (Lit. 'the womb of who') came the ice?" (Iyov 38:29), which has been explained THAT THROUGH THE JUDGMENT CALLED ICE, IT SUBDUES ALL THE KLIPOT.

581. "The staff shall not depart from Yehuda" has been explained by the friends, but "until Shilo come" is spelled with Hei, while in other PLACES IT IS SPELLED SHILO with Vav. This is an indication of the secret of the Holy Name Yud-Hei, for in other places it is spelled Shilo without Hei, or without Yud. Here it is spelled Shiloh with both Yud and Hei, which is the secret of the supernal Holy Name, and means that the Shechinah shall rise FROM HER FALL IN THE EXILE through this name of Yud-Hei, which, as we said, is the mystery of 'who', FOR YAH IS THE NAME OF BINAH, ALSO NAMED 'WHO'.

577. גור אריה יהודה, בקדמיתא גור, ולבתר אריה, ורזא דמלה בקדמיתא נער, ולבתר איש, וי איש מלחמה. מטרף בני עליה, מאי מטרף. לאכללא מלאך המות, דאיהו קיימא על טרף, לשיצאה בני עלמא, ולא משויב, בד"א וטרף ואין מציל. ומהוא טרף אסתלקת שכינתא.

578. ברע: בגלותא דבבל. רבץ: בגלותא דאדום. באריה: דאיהו תקיפא. וכלביא: דאיהו תקיפא יתיר, כך ישראל תקיפין אינון דבני עלמא עעבו"ם, מפתין ודחקין לון, ואינון קיימי בדתייהון ובנימוסיהון באריה וכלביא.

579. כך שכינתא, דאע"ג דכתיב, נפלה לא תוסוף קום בתולת ישראל, היא תקיפא באריה וכלביא בהאי נפילה. מה אריה ולביא לא נפליון, אלא בגין למטרף טרפא, ולשלטאה, דהא מרחיק ארח טרפיה, ומשעתא דארח נפל, ולא קם עד דדליג על טרפיה ואכיל לה, כך שכינתא לא נפלה אלא באריה וכלביא, בגין לנקמא מעמין עעבו"ם, ולדלגא עלייהו, כמא דאת אמר צועה ברוב כחו.

580. מי יקימנו, הוא לא יקום לנקמא מנייהו נוקמא זעירא, אלא מי יקימנו. מי בד"א, מי ירפא לך, והוא איהו עלמא עלאה, דביה שלטנותא לאתקפא לכלא. וכתיב, מבטן מי יצא הקרח ואוקמוה.

581. לא יסור שבט מיהודה וגו', אוקמוה חבריא, אבל עד כו יבא שיל"ה בה"א, בגין דשאר בו, לאחזאה הכא רזא דשמא קדישא י"ה, באתר אחרא שילו בלא ה', באתר אחרא שלה בלא י', והכא שיל"ה ביו"ד ה"א, רזא דשמא קדישא עלאה, דשכינתא תקום בשמא די"ה ואיהו רזא מ"י, בדקאמרינן.

60. "Binding his foal to the vine," part one

Here we learn that God protects and preserves the deserving in this world and in the next. The soul of he who does not have merit, however, will be dragged to Gehenom by legions of demons. This soul is then delivered to the angel Dumah, who takes it to be locked behind the seven gates of fire.

Every Shabbat, the souls in Gehenom are allowed to go to the outer gates, where they meet with other souls that convene there but do not enter Gehenom. It is said that the evil are sentenced to the heat of the burning fire and then the intense cold of snow. Though they first feel relief when they enter the snow, they soon moan again, realizing they are still in Gehenom. The rabbis then explain that the title verse signifies the children of Yisrael and the Messiah are destined to conquer the idolatrous nations. The Mashiach is called "poor", we're told, because He is drawn from the moon, Malchut, who has no illumination of her own. Proceeding on from this, the discussion turns to the subject of dreams and prophecy. Dreams are of a much lower grade than prophecy and are accessible to all, even the wicked. We learn that Yosef was able to correctly interpret his dream about the Pharaoh's cup of poison. Indeed, we are told that through the power of the vine, the Female Principle, the heathen nations were subjugated and their force subdued. The discourse then remarks upon the double precepts practiced by the Yisraelites so that they may avoid being sent to Gehenom of snow. Following an explanation of the verse, "She is not afraid of the snow of her household", the section concludes when the rabbis meet a young boy who travels without his former companion.

The Relevance of this Passage

The cleansing power of this passage purifies our souls, helping us merit a place in the world to come without having to pass through the gates of Gehenom. The arrival of the Messiah is also quickened, and readers who peruse these verses with a pure heart, help to ensure that the appearance of the Mashiach happens in a manner that is merciful for all mankind. In addition, we gain the ability to utilize our sleep and dream states in a fashion that will facilitate our spiritual development.

582. "Binding his foal to the vine, and his ass's colt to the choice vine": Rabbi Chiya opened the discussion saying: "Hashem shall preserve you from all evil: He shall preserve your soul" (Tehilim 121:7). HE ASKS: After saying: "Hashem shall preserve you from all evil," why add "He shall preserve your soul"? HE ANSWERS: "Hashem shall preserve you from all evil" in this world and "shall preserve your soul" in the world of Truth.

583. By the keeping in this world is meant that a man is protected from evil accusing demons, which go in the world to bring charges against people and cling to them. By the keeping in the world of Truth is meant that when a man passes away from this world, if he be meritorious, his soul ascends to be adorned in its place. But if he is not MERITORIOUS, several legions of demons appear before him and drag him into Gehenom, where he is delivered to the hands of Dumah, who hands him to the chief in charge over Gehenom. There are 13,000 chieftains with him, who all await the souls of the wicked.

584. Come and see: There are seven chambers in Gehenom, and seven gates. The soul of the wicked enters THERE. There are several fiends, spirits and gate keepers, and one chief in charge over each gate. The souls of the wicked are delivered to these chiefs by Dumah. Once they are delivered, THEY close the gates of burning fire.

585. There are double gates, which are opened and closed, the outer ones are open and the inner closed. Every Shabbat all of them are open. The wicked go out as far as the outer gates, where they meet other souls, which tarry there, BUT DO NOT ENTER GEHENOM. When Shabbat goes out, the herald comes out to each gate and said "The wicked shall return to Sh'ol" (Tehilim 9:18). Come and behold: the souls of the righteous are protected by the Holy One, blessed be He, from being delivered into the hands of the chieftain Dumah, as it is written: "Hashem shall preserve your going out and your coming in" (Ibid. 121:8) and "He shall preserve your soul."

582. אֶסְרֵי לַגֶּפֶן עֵירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו וּגּוֹ'. רַבִּי חִיָּיא פִּתַּח, ה' יִשְׁמְרֶךָ מִכָּל רָע וְיִשְׁמֹר אֶת נַפְשְׁךָ, כִּיּוֹן דַּאֲמַר ה' יִשְׁמְרֶךָ מִכָּל רָע, אֲמַאי יִשְׁמֹר אֶת נַפְשְׁךָ. אֲלֵא ה' יִשְׁמְרֶךָ מִכָּל רָע, בְּהַאי עֲלָמָא. יִשְׁמֹר אֶת נַפְשְׁךָ בְּהַהוּא עֲלָמָא.

583. שְׁמִירָה דְּהַאי עֲלָמָא הוּא, לְמַהוּי נְטוּר ב"נ, מִכַּמְה זִינִין בִּישׁוּן מְקַטְרִינִין, דְּאִזְלִין לְקַטְרָנָא בְּנֵי נְשָׂא בְּעֲלָמָא, וְלֵאֲתַדְבְּקָא בְּהוּ. בְּהַהוּא עֲלָמָא מַאי הוּא, כַּמְה דַּאֲמַרְן, כִּד נָפִיק ב"נ מֵהַאי עֲלָמָא, אִי אִיהוּ זְכִי, נִשְׁמַתָּא דִּילִיָּה סְלָקָא וְאֲתַעֲטַרְתָּ בְּאַתְרֵיהּ. וְאִי לֹא, כַּמְה חֲבִילִין טְרִיקִין אִזְדַּמְנִן, לְאַנְגְּרָא לִיָּה לְגִיָּהֶנּוּ, וְלֵאֲמַסְרָא לִיָּה בִּידָא דְּדוּמָה, דַּאֲתַמְסְרָא לְמַמְנָא עַל גִּיָּהֶנּוּ, וְתַלִּיסַר אֶלְף רַבּוּא מְמַנִּין עִמֵּיהּ, וְכֻלְהוּ אִזְדַּמְנִין עַל נַפְשֵׁיהוּ דְּחַיִּיבֵיא.

584. תָּא חֲזִי, שְׁבַעַה מְדוּרִין אִית בֵּיה בְּגִיָּהֶנּוּ, וְשְׁבַעַה פְּתַחִין. וְנִשְׁמַתָּא דְּחַיִּיבֵיא עֲאֻלְתָּ, וְכַמְה טְרִיקִין, טְהִירִין, נְטוּרֵי תְרַעֵי, וְעֲלִיָּהוּ חַד מְמַנָּא בְּכָל תְרַעָא וְתְרַעָא, וְנִשְׁמַתְהוּן דְּחַיִּיבֵיא אֲתַמְסְרוּן לְאִינוּן מְמַנִּין, עַל יְדָא דְּדוּמָה, כִּיּוֹן דַּאֲתַמְסְרוּן בִּידֵיהוּ, סְתַמִּין תְרַעֵין דַּאֲשָׂא דְּמִלְהָטָא.

585. דְּהָא תְרַעֵין בְּתַר תְרַעֵין הוּו, תְרַעֵין כְּלָהוּ פְּתִיחִין וְסְתִימִין, אִינוּן דְּלִבְר פְּתִיחִין, דְּלָגוּ סְתִימִין. וְכָכָל שַׁבַּת וְשַׁבַּת כְּלָהוּ פְּתִיחִין, וְנִמְקִין חַיִּיבֵיא עַד אִינוּן פְּתַחִין דְּלִבְר, וּפְגַעִין נִשְׁמַתִּין אַחַרְגִּין, דְּמִתְעַכְבִּין בְּפְתַחִין דְּלִבְר. כִּד נִפְק שַׁבְתָּא, כְּרוּזָא קֵאי בְּכָל פְּתַחָא וּפְתַחָא, וְאֲמַר יִשׁוּבוּ רְשָׁעִים לְשִׂאוּלָהּ וּגּוֹ'. תָּא חֲזִי, נִשְׁמַתִּין דְּצַדִּיקֵיא, קוּדְשָׂא בְּרִיךְ הוּא נְטוּר לֹון, דְּלֹא יִתְמַסְרוּן בִּידָא דְּדוּמָה, דְּהוּא מְמַנָּא, הַה"ד, יִשְׁמַר צַאֲתְךָ וּבִאָךְ וּכְתִיב יִשְׁמֹר אֶת נַפְשְׁךָ.

586. "Binding his foal to the vine": HE ASKS: What is a vine? HE SAYS, It is the Congregation of Yisrael, THE NUKVA, as it says, "You have brought a vine out of Egypt" (Tehilim 80:9) and "Your wife shall be like a fruitful vine" (Ibid. 128:3). Your wife is as the holy vine, THE SUPERNAL NUKVA. Rabbi Yosi said about the vine over which we say the benediction--"Who created the fruit of the vine (Heb. bore peri hagefen)"--'created' means "a tree yielding fruit" (Beresheet 1:12). 'The fruit of the vine' is a fruit tree, 'yielding fruit' is the male, NAMELY ZEIR ANPIN, and the 'fruit tree' is a female, NAMELY THE NUKVA OF ZEIR ANPIN. Therefore, "who created the fruit of the vine" includes a male and a female together, ZEIR AND NUKVA.

587. "Binding his foal to the vine": This is King Mashiach, who will rule over the nations' armies, and over the hosts in charge upon the idolatrous nations who derive their strength from them. King Mashiach is destined to overpower them.

588. Because the vine, THE NUKVA, rules over the lower crowns, through which the idolatrous nations reign, and is victorious above. The children of Yisrael, who are called "the choice vine," will conquer and annihilate the other legions below, and King Mashiach will overpower all of them. It is written "poor and riding upon an ass, and upon a colt" (Zecharyah 9:9). The ass and the colt are two crowns, through which the idolatrous nations rule. They are of the left side, the side of profanity. AND KING MASHIACH OVERCOMES THEM.

589. HE ASKS: Why DOES SCRIPTURE SAY ABOUT KING MASHIACH THAT he is poor? Can King Mashiach be called poor? HE ANSWERS: Rabbi Shimon said it is so, because he has nothing of his own, SINCE IT IS THE NUKVA OF ZEIR ANPIN which is called King Mashiach. But it is the holy moon above, THE NUKVA OF ZEIR ANPIN, which has no light of her own, save what she receives from the sun, ZEIR ANPIN. SHE IS THEREFORE CALLED POOR.

590. King Mashiach, THE NUKVA, will have dominion and will be united in his place above. Then "behold, your king comes to you" (Zecharyah 9:9). It does not say what king, SINCE HE INCLUDES THE NUKVA ABOVE AND MASHIACH BELOW. Below he is poor because he is of the aspect of the moon, WHICH IS THE SUPERNAL NUKVA. FOR MASHIACH BELOW IS DRAWN FROM THE NUKVA, AND IS THEREFORE CALLED POOR LIKE HER. Above she is poor, THE NUKVA HERSELF, because she is the mirror which does not shine OF HER OWN, BUT FROM ZEIR ANPIN, AND IS THEREFORE CALLED bread of poverty. With all that, MASHIACH IS "riding upon an ass, and upon a colt," which are the stronghold of the idolatrous nation, to subdue them. The Holy One, blessed be He, THE NUKVA, will be strengthened in His place ABOVE, AS THE VERSE: "BEHOLD, YOUR KING COMES TO YOU" INCLUDES THEM BOTH.

586. אֶסְרֵי לַגֶּפֶן עֵירוֹה. מַאי גַּפֶּן, דָּא בְּנִסְתַּי יִשְׂרָאֵל, כְּדִ"א גַּפֶּן מִמְצְרַיִם תְּסִיעַ. וּכְתִיב אֲשֶׁתְּךָ כְּגַפֶּן פֹּרִיָה, אֲשֶׁתְּךָ, כִּהְיִי גַּפֶּן קְדִישָׁא. א"ר יוֹסִי, הָיִי גַּפֶּן, דְּמִבְרַכִּינֵן בֵּיהּ בּוֹרָא פְרֵי הַגֶּפֶן. בּוֹרָא, הֵיִינוּ דְכְתִיב, עֵץ עוֹשֶׂה פְרֵי. פְרֵי הַגֶּפֶן, דָּא עֵץ פְרֵי. עוֹשֶׂה פְרֵי, דְכֵר, עֵץ פְרֵי דָא נּוֹקְבָא. בְּגִינֵי כֵךְ, בּוֹרָא פְרֵי הַגֶּפֶן דָּא דְכֵר וְנוֹקְבָא כְּחָדָא.

587. אֶסְרֵי לַגֶּפֶן עֵירוֹה, דָּא מַלְכָּא מְשִׁיחָא, דְזָמִין לְשִׁלְטָאָה עַל כָּל חֵילוֹ עַמְמֵיָא, חֵילוֹן דִּי מִמְנָן עַל עַמְמֵיָא עַבְוִי, וְאִינוּן תּוֹקְפָא דְלֵהוֹן לְאַתְתַּקְפָּא, וְזָמִין מַלְכָּא מְשִׁיחָא לְאַתְגַּבְרָא עַלְיֵיהּ.

588. בְּגִין דְהָיִי גַּפֶּן, שְׁלִיט עַל כָּל אֵלִין כְּתָרִין תְּתַאֲוִי, דְשְׁלִטֵי בְהוּ עַמְמֵיָא עַבְוִי, הָיִי נִצַּח לְעֵילָא. יִשְׂרָאֵל, דְאִינוּן שְׂרָקָה, יִשְׁיַצּוּן וְיִנְצְחוּן חֵילוֹן אַחֲרֵינוּן לְתַתָּא, וְעַל כֵּלְהוּ יִתְגַּבֵּר מַלְכָּא מְשִׁיחָא. הֵה"ד עָנִי וְרוֹכֵב עַל חֲמוֹר וְעַל עֵיר. עֵיר וְחֲמוֹר תָּרִין כְּתָרִין אִינוּן, דְשְׁלִטֵי בְהוּ עַמְמֵיָא עַבְוִי, וְאִינוּן מְסִטֵר שְׂמָאלָא סְטֵרָא רְחוּל.

589. וּמָה דְאָמַר עָנִי, וְכִי מַלְכָּא מְשִׁיחָא עָנִי אֶקְרִי. אֶלָּא הֲכִי אָמַר ר"ש, בְּגִין דְלִית לֵיהּ מְדִילִיָה וְקָרִינוּן לֵיהּ מֶלֶךְ הַמְּשִׁיחַ. דָּא הוּא סִיְהָרָא קְדִישָׁא לְעֵילָא, דְלִית לָהּ נְהוּרָא אֶלָּא מְשִׁמָּשָׁא.

590. מַלְכָּא מְשִׁיחָא דָּא, יִשְׁלוּט בְשְׁלִטְנֵיהּ, יִתְיַחַד בְּדוּכְתֵיהּ, וְכִדִּין הִנֵּה מַלְכָּךְ יִבָּא לָךְ סָתָם. אִי לְתַתָּא עָנִי הוּא, דְהָא בְּסֵטֵרָא דְסִיְהָרָא הוּא. אִי לְעֵילָא עָנִי, אֶסְפַּקְלָרִיא דְלָא נְהָרָא. לָחַם עָנִי. וְעַם כָּל דָּא, רוֹכֵב עַל חֲמוֹר וְעַל עֵיר, תּוֹקְפָא דְעַמְמֵיָא עַבְוִי, לְאַכְפֵּיָא תְּחוּתֵיהּ, ח וְיִתְתַּקֵּף קוּדְשָׁא בְרִיךְ הוּא בְּדוּכְתֵיהּ.

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591. "He washes his garments in wine" is like the verses: "Who is this that comes from Edom, with crimsoned garments from Botzra?" (Yeshayah 63:1) and "I have trodden the winepress alone" (Ibid. 3). The wine is the side of Gvurah OF ZEIR ANPIN, of strict Judgment upon the idolatrous nations. "And his clothes in the blood of grapes" refers to the lower tree, THE NUKVA, the court of law called grapes. The wine is mingled with the blood of grapes in order to be clothed by both THE STRICT JUDGMENT OF ZEIR ANPIN AND THE JUDGMENT OF THE NUKVA, to crush beneath it all the other idolatrous nations and the kings of the world.

592. Rabbi Yosi opened the discussion with the verses, "Binding his foal to the vine" and "And on the vine were three tendrils: and it was as though it budded, and its blossoms shot forth" (Bereshheet 40:10). Come and see how stupid are people who neither know nor care for the glory of their Master, or regard the words of the Torah. They do not know their ways, or what they are caught in, as it is written: "The way of the wicked is like darkness: they know not at what they stumble" (Mishlei 4:19).

593. At the earliest time, prophecy rested upon people who would know and look to know the highest glory. When prophecy was stopped from them, they resorted to divine voices. Now both have ceased, and people resort only to dreams.

594. The dream is from the lower grade outside, for we learn that a dream is the sixtieth part of prophecy. Why? Because it comes from the sixth grade below, as was already explained, THAT IT IS FROM HOD OF THE NUKVA, WHICH IS THE SIXTH GRADE FROM NETZACH AND HOD OF ZEIR ANPIN WHERE PROPHECY IS. Come and behold: dream is accessible to all, since it is from the left side, HOD OF THE NUKVA, and descends many grades DOWN TO THE ANGEL GAVRIEL, WHO DELIVERS THE DREAMS. A dream may be seen even by wicked men and even by gentiles.

595. Sometimes evil angels receive and hear the dream, and inform men. Some of them mock at men and tell them false things, and sometimes true things which they heard. Sometimes, they are sent to the evil to tell them lofty matters.

596. It is written of this wicked man that he saw a true dream, as it is written: "And on the vine were three tendrils." What is the vine? It is the Congregation of Yisrael, THE NUKVA, as it is written: "Look down from heaven, and behold, and be mindful of this vine" (Tehilim 80:15). It says "from heaven" IN "LOOK DOWN FROM HEAVEN," since it has been cast from there, according to the words: "And cast down from heaven to earth" (Eichah 2:1). "And be mindful of this vine," NAMELY the vine which is "this," THE NUKVA CALLED THIS.

591. כֶּבֶס בֵּינָן לְבוּשׁוֹ, כִּדְרָא מִי זֶה בָּא מֵאֲדוּם
חֲמוּץ בְּגָדִים מִבְּצֵרָה, וּכְתִיב פּוֹרָה דְרִכְתִּי לְבָדִי וְגו'.
כֶּבֶס בֵּינָן דָּא סֵטֵר גְּבוּרָה, דִּינָא קְשִׁיָּא, לְמַהוּ עַל
עַמְמֵיָא עֵעִבּוּם, וּבְדָם עֲנָבִים סוּתָה, דָּא אֵילָנָא
לְתַתָּא, בֵּי דִינָא דְאֶקְרִי עֲנָבִים, וְיִינָא אֲתַמְסֵר בְּדָם
עֲנָבִים, בְּגִין לְאֲתַלְבָּשָׁא בְּתַרוּוּיָהּ, לְתַבְרָא תַּחֲוּתִיָּה
כָּל שָׂאֵר עַמִּין עֵעִבּוּם וּמְלָכִין דְּעֵלְמָא.

592. ר' יוסי פתח ואמר אסרי לגפן עירה. וכתוב
ובגפן שלשה שריגים והיא כפורחת עלתה נצה. תא
חזי, כמה אטימין אינון בני נשא, הלא ידעין ולא
משגיחין ביקרא דמאריהון, ולא מסתבלי במלי
דאורייתא, ולא ידעי ארחייהו במה יתפסון, דכתיב
דרך רשעים כאפלה לא ידעו במה יכשלו.

593. בזמנא קדמא הות נבואה שריא עליהו דבני
נשא, והו ידעין ומסתבלי למנדע ביקרא עלאה.
בין דפסקא נבואה מנייהו, הו משתמשי בבת קול.
השתא פסקא נבואה ופסקא בת קול, ולא משתמשי
בני נשא אלא בחלמא.

594. וחלמא דרגא תתאה הוא לבר, דהא תנינן
חלמא אחד מששים לנבואה. מאי טעמא, בגין
דאתינא מדרגא שתיתאה לתתא, והא אתמר. תא
חזי, חלמא לכלא אתחזי, בגין דחלמא מסטר
שמאלא אתינא, ונחית בכמה דרגין, ואתחזי
חלמא, אפילו לחיבינא. ואפילו לעכו"ם.

595. בגין דזמנין, נקטין חלמא ושמעין הני זיני
בישין, ומודעין לבני נשא, מנייהו דחויכן בבני
נשא, ומודיעין לון מלין כדיבין. ולזמנין מלין
דקשוט דשמעין. ולזמנין דאינון שלוהין לחיבינא,
ומודעין לון מלין עלאין.

596. האי רשע מאי כתיב ביה, חמא חלמא דקשוט,
דכתיב ובגפן שלשה שריגים. מאי גפן. דא כנסת
ישראל, דכתיב הבט משמים וראה ופקוד גפן זאת.
משמים, דהא מאתר דא אתרמי, כד"א השליך
משמים ארץ. ופקוד גפן זאת, גפן דהיא זאת, ודאי.

597. "Three tendrils" as in the verse: "There were three flocks of sheep lying by it" (Beresheet 29:2), ARE THE SECRET OF THE THREE COLUMNS. "And it was as though it budded," as it is written: "And Solomon's Wisdom excelled" (I Melachim 5:10) means that the moon shone, THE NUKVA CALLED SOLOMON'S WISDOM; "and its blossoms shot forth" refers to the lower Jerusalem, THE NUKVA. Another explanation for, "and its blossoms shot forth": It refers to the grade above THE NUKVA, which suckles her, NAMELY YESOD, as it says, "whose seed is in itself, upon the earth" (Beresheet 1:11), WHICH ALLUDES TO YESOD, THAT POURS UPON THE NUKVA CALLED EARTH. "And its clusters brought forth ripe grapes," in which to keep the preserved wine, SO THAT THE KLIPOT WILL NEVER HAVE A HOLD ON IT.

598. See how much this wicked man saw. It is written: "And Pharaoh's cup was in my hand: and I took the grapes, and pressed them" (Beresheet 40:11). He saw here the cup of poison, the sucking of the court of justice, which issues from these grapes. It was given to Pharaoh, who drank it, as it came to pass AT THE TIME OF THE EXODUS FROM EGYPT, on account of Yisrael. When Yosef heard this, he rejoiced and recognized the truth in that dream. Hence, he interpreted his dream for the good, for bringing him good tidings.

599. Come and see: "Binding his foal to the vine" since strong forces of the heathen nations were subjugated underneath this vine, as we said that through the power of the vine, THE NUKVA, their force was bound up and subdued, as has been explained.

600. Rabbi Shimon said: There is a vine and there is a vine. There is a holy supernal vine, THE NUKVA, and there is a vine called "the vine of Sdom" (Devarim 32:32), WHICH IS AN EVIL KLIPAH. There is also "a strange vine" (Yirmeyah 2:21), the daughter of a strange El. Therefore, it is written "this vine," WHICH HINTS THAT SHE IS THE NUKVA CALLED this, the same that is called "an entirely right seed" (Ibid.) "a noble vine," AS IT SAYS, "AND I HAD PLANTED YOU A NOBLE VINE" (IBID.), refers to the children of Yisrael who issued from this vine. When Yisrael sinned and abandoned this vine, it says, "For their vine is of the vine of Sdom" (Devarim 32:32).

601. Rabbi Yehuda and Rabbi Yitzchak were walking along the road. Rabbi Yehuda said to Rabbi Yitzchak, Let us walk through this field, which is more level. While they were walking, Rabbi Yehuda said: It is written, "She is not afraid of the snow for her household: for all her household are clothed with scarlet" (Mishlei 31:21). This verse has been explained by our friend Rabbi Chizkiyah. He said that the evil are sentenced to twelve months in Gehenom, half of them in heat OF BURNING FIRE and half in snow.

597. שלשה שריגים, כד"א שלשה עררי צאן רובעים עליה. והיא כפורחת, דכתיב, ותרב חכמת שלמה, דאתנהיר סיהרא. עלתה נצה, דא ירושלם דלתתא. ד"א עלתה נצה, לעילא, ההוא דרגא דקיימא עלה ויניק לה, כד"א אשר זרעו בו על הארץ. הבשילו אשכולותיה ענבים, לנטרא בהו יין דמנטרא.

598. חמי במה חמא ההוא רשע, מה כתיב, וכוס פרעה בידי ואקח את הענבים ואשחט אותם. הכא חמא ההוא כוס תרעלה, וניקא דבי דינא, דנפיק מאינון ענבים דאתייהיב לפרעה ושתי ליה, במה דהוה בגיניהון דישראל. כיון דשמע יוסף דא, חדי, וידע מלה דקשוט בהאי חלמא. בגיני כך פשר ליה חלמא לטב, על דבשר ליוסף בהאי.

599. תא חזי, אסרי לגפן עירה, דאתכפין תחות האי גפן כל אינון חילין תקיפין דעמין ע"ז, כדאמרן, בגין האי גפן, אתקשר ואתכפויא ההוא חילא דלהון. ואתמר.

600. ר' שמעון אמר, אית גפן, ואית גפן. אית גפן קדישא עלאה, ואית גפן דאקרי, גפן סדום, ואית גפן נכריה בת אל נכר. בגין כך כתיב גפן זאת, ההיא דאקרי בלה זרע אמת. שורק אלו ישראל, דנפקי מהאי גפן. כד חבו ישראל, ושבקו להאי גפן, מה כתיב, כי מגפן סדום גפנם וגו'. ובגין כך אית גפן ואית גפן.

601. ר' יהודה ור' יצחק הוו אזלי בארחה. א"ר יהודה לר' יצחק, גיזיל בהאי חקל, דהוא ארץ מישר ויתיר. אזלו. עד דהוו אזלי, אמר רבי יהודה, כתיב לא תירא לביתה משלג כי כל ביתה לבוש שנים. האי קרא, רבי חזקיה חברנא אוקים ביה, דאמר, דינא דחייבי דגיהנם תריסר ירחין, פלגא מנייהו בחמה ופלגא מנייהו בתלגא.

602. When they enter the fire, they say, This must be Gehenom. When they go into the snow, they say, This is surely the intense cold of the Holy One's, blessed be He, winter. They start with, 'Hurrah', AND REJOICE FOR COMING OUT OF GEHENOM, but later, WHEN THEY UNDERSTAND IT IS A GEHENOM OF SNOW, they say, 'Woe'. David said: "He brought me up also out of the gruesome pit, out of the miry clay, and set my feet..." (Tehilim 40:3); NAMELY from where they first say 'Hurrah' and then 'Woe', AS THE WORD HAYAVEN (MIRE) CONTAINS BOTH VAV-HEI (HURRAH) AND VAV-YUD (WOE).

603. Where are their souls perfected? In A GEHENOM OF snow, as said: "When the Almighty scatters kings in it, snow falls in Tzalmon" (Tehilim 68:15). One might think this also applies to Yisrael, THAT THEY ARE SENTENCED TO SNOW. Of this, the verse says, "She is not afraid of the snow for her household" Why? "For all her household are clothed with scarlet." The word shanim (scarlet) may also be pronounced 'two (Heb. shnayim)'; to wit, the circumcision and uncovering, the Tzitzit (fringes) and the Tefilin, the Mezuzah and the Chanukah candle, and so on. TO WIT, YISRAEL ARE QUICK IN OBSERVING THE PRECEPTS AND HAVE DOUBLE PRECEPTS, FOR IN CIRCUMCISION THERE IS BOTH CIRCUMCISION AND UNCOVERING, IN PRAYER-THE TZITZIT (FRINGES) AND THE TEFILIN, ON THEIR DOORS THEY HAVE THE MEZUZAH AND THE CHANUKAH CANDLE. THEREFORE THEY ARE NOT AFRAID OF THE GEHENOM OF SNOW, WHICH COMES FOR LAZINESS AND SLACKNESS IN OBSERVING THE PRECEPTS.

604. Come and behold: "She is not afraid of the snow for her household." This is the Congregation of Yisrael, whose "household are clothed with scarlet," like we said in relation to the words "crimsoned garments" (Yeshayah 63:1), which is a robe of strict Judgment, in which punishment is exacted from the idolatrous nations. The Holy One, blessed be He, will don a red garment and a red sword and punish the red, ESAV. The garment is red as in "crimsoned garment" and "Why is your apparel red" (Ibid. 2). Of the red sword, we learn from the verse "The sword of Hashem is filled with blood" (Yeshayah 34:6). He will punish the red, as it is written: "For Hashem has a sacrifice in Botzra" (Ibid.). Also "her household are clothed with scarlet," since THE NUKVA comes from strict judgment, AND THEREFORE "SHE IS NOT AFRAID OF THE SNOW."

605. Rabbi Yitzchak said: This is indeed so, but we should explain the words "her household are clothed with scarlet (Heb. shanim)." These are the primordial years (Heb. shanim), THE SECRET OF THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, for she is included of them all and sucks from all sides, as it is written: "All the rivers run into the sea" (Kohelet 1:7). SHE THEREFORE DOES NOT FEAR THE JUDGMENTS, WHICH ARE SNOW.

602. בְּשַׁעֲתָא דְעָאֲלִין לְנוֹרָא, אִינוּן אֲמַרִי דָא הוּא וְדַאי גִיְהֵנִם, עָאֲלִין לְתַלְגָּא, אֲמַרִי דָא חְרִיפָא דְסִיתוּא דְקוּדְשָא בְרִיךְ הוּא. שְׂרָאן וְאֲמַרִין וְה, וּלְבַתֵּר אֲמַרִין וּוִי. וְדוּד אֲמַר וַיַּעֲלֵנִי מִבוּר שְׂאוּן מְטִיט הַיּוֹן וַיִּקָּם וְגו'. מֵאֲתֵר דְאֲמַרִי וְה, וּלְבַתֵּר וּוִי.

603. וְהֵיכֵן מִשְׁתַּלְמֵי נַפְשֵׁיהוּ, בְּשַׁלֵּג, בְּד"א, בְּפִרְשׁ שְׂדֵי מַלְכִים בְּהַ תְּשַׁלֵּג בְּצַלְמוֹן. יָכוֹל אִף יִשְׂרָאֵל בְּן, ת"ל לֹא תִירָא לְבֵיתָהּ מִשַּׁלֵּג. מ"ט. בְּגִין דְכָל בֵּיתָהּ לְבוּשׁ שָׁנִים. אֵל תִּקְרִי שָׁנִים אֶלָּא שָׁנִים: כְּגוֹן מִיֵּלֶה וּפְרִיעָה, צִיּוּת וְתַפְלִיּוֹן, מְזוּזָה וְנֵר חֲנוּכָה כו'.

604. תָּא חֲזִי, לֹא תִירָא לְבֵיתָהּ מִשַּׁלֵּג, דָּא כְּנֶסֶת יִשְׂרָאֵל, דְאִיהִי כָל בֵּיתָהּ לְבוּשׁ שָׁנִים, כְּמָה דְאֲמַרִין, דְכִתְיֵב חֲמוּץ בְּגָדִים וְגו', לְבוּשָא דְדִינָא קְשִׁיָא, לְאֲתַפְרַעָא מִעֵמִין ע"ז, וְזִמִּין קוּדְשָא בְרִיךְ הוּא לְמַלְבֵּשׁ לְבוּשָא סוּמְקָא, וְחֲרָבָא סוּמְקָא, וְלְאֲתַפְרַעָא מִן סוּמְקָא. לְבוּשָא סוּמְקָא, דְכִתְיֵב, חֲמוּץ בְּגָדִים, וְכִתְיֵב מְדוּעָ אָדוּם לְלְבוּשֶׁךָ. סִיּוּפָא סוּמְקָא, דְכִתְיֵב חֲרָב לְה' מְלָאָה דָם. וְלְאֲתַפְרַעָא מִן סוּמְקָא, דְכִתְיֵב כִּי זָכַח לְה' בְּבַצְרָה וְגו'. תו, כִּי כָל בֵּיתָהּ לְבוּשׁ שָׁנִים דְהָא מִסְטָרָא דְדִינָא קְשִׁיָא קָא אֲתִיּוּא.

605. א"ר יִצְחָק, וְדַאי הָכִי הוּא, אֶלָּא כָל בֵּיתָהּ לְבוּשׁ שָׁנִים, מֵאֵי שָׁנִים, אֵלִין שָׁנִים קְדֻמוֹנוּת, בְּגִין דְאִיהִי אֲתַכְלִילַת מִכְּלָהוּ, וַיִּנְקָא מִכָּל סְטְרִין, בְּדְכִתְיֵב כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם.

606. While they were walking, they met a child who was walking to Cappadocia behind a donkey, upon which rode an old man. The man said to the child, My son, read to me a passage of scripture. He said to him: I know not one but many passages, but alight first, or let me ride before you, and I will recite it. THE OLD MAN said to him: I am old and you are a child and I do not want to be put on the same level WITH YOU. THE CHILD said to him: Why then did you ask me to recite verses to you? He said: so that we shall walk together. The child said: may this old man hang himself, who rides and knows nothing but says he does not wish to be on a level with me. He left the old man and walked on the road.

606. עַד דְּהוּוּ אֲזוּלִי, פָּגְעוּ בִּיהַּ בְּהֵוּא יְנוּקָא, דְּהוּוּ אֲזוּל לְקַפּוּטְקִינָא בְּקַסְטִירָא דְחַמְרָא, וְחַד סָבָא רְכִיב. אָמַר הֵהוּא סָבָא לְהֵוּא יְנוּקָא, בְּרִי, אֵימָא לִי קְרָאִיךְ. אָמַר לִיהַּ, קְרָאִי לָאו חַד הוּא, אֶלָּא חוּת לְתַתָּא, אוֹ אֶרְכָּב לְקַמְךָ, וְאֵימָא לְךָ. אָמַר לִיהַּ, לָא בְּעִינָא, אָנָּא סָבָא וְאַנְתָּ רְבִינָא, דְּאַתְקַל גְּרַמִּי בְּהַדְרָךְ. אָמַר לִיהַּ, אֵי הֲכִי אֲמָאִי שְׁאַלְתָּ קְרָאִי. אָמַר לִיהַּ, בְּגִין דְּנִיזִיל בְּאוֹרְחָא. אָמַר תִּיפַח רוּחִיהַּ דְּהֵוּא סָבָא, דְּהוּא רְכִיב וְלָא יִדַע מְלָה, וְאָמַר דְּלָא יִתְקַל בְּהַדְרִי, אֲתַפְרֵשׁ מֵהֵוּא סָבָא, וְאֲזוּל לִיהַּ בְּאוֹרְחָא.

607. When Rabbi Yehuda and Rabbi Yitzchak arrived, the child approached them. They asked him and he told them what happened. Rabbi Yehuda said: You have acted rightly, come with us and let us sit here and hear your words. He said to them, I am weary since I have not eaten today. They took out bread and gave it to him. A miracle happened and they found a streamlet under a tree. He drank of it, and they drank and sat down.

607. בְּדַ מְטוּ ר' יְהוּדָה וְר' יִצְחָק, קְרִיב לְגַבְיֵיהוּ שְׁאִילוּ לִיהַּ, וְסַח לֹוֹן עוֹבְדָא, אָמַר לִיהַּ ר' יְהוּדָה, שְׁמִיר קָא עֲבַדְתָּ, זִיל בְּהַדְרָךְ, וְנִיתִיב הֲכָא, וְנִשְׁמַע מְלָה מִפּוּמְךָ. אָמַר לֹוֹן, לָאִי אָנָּא, דְּלָא אֲכִילְנָא יוֹמָא דִּין. אָמִיקוּ נְהֵמָא, וְיִהִיבוּ לִיהַּ. אֲתַרְחִישׁ לֹוֹן נִיֶּסָא, וְאַשְׁכַּחוּ חַד נְבִיעָא דְמִיָּא דְקִיק תַּחוּת אֵילְנָא, שְׁתִּי מְנִייהוּ, וְאִינוּן שְׁתוּ וְיִתִּיבוּ.

61. "Fret not yourself because of evil doers"

The child whom the rabbis encounter in the previous section opens a discussion about the title verse. We learn that this verse is not a prayer or a song, but rather, it was spoken by the Holy Spirit. The verse warns us not to challenge the wicked, since we do not know about the previous incarnations of our own souls, let alone anyone else's. Furthermore, this verse instructs us that we should not look on the deeds of others for fear of feeling envious. Envy of another, we're told, transgresses three negative precepts commanded by God.

The Relevance of this Passage

Casting a jealous eye towards our friends and foe's possessions and/or positions in life diverts our attention away from our own lot. We fail to appreciate our good fortune. Continued lack of appreciation inevitably leads to the loss of all that we should've held dear to our hearts. The mystical effect of these verses shifts our attention away from others and redirects it towards our own spiritual treasures. Additionally, passing judgement upon others causes us to neglect negative deeds and immoral traits ingrained in our own nature. A spiritual individual realizes that the trials and tribulations that challenge us are a direct result of prior incarnations and they cannot be measured against the deeds and fortunes of others, for all is relative in the overall scheme of spiritual evolution.

608. The child opened the discussion saying: "To David. Fret not yourself because of evil doers, nor be envious against the workers of iniquity" (Tehilim 37:1). HE ASKS: "To David" shows it is not a song, like in "A psalm of David" nor a prayer, AS IN "A PRAYER OF DAVID." HE ANSWERS: Wherever it says just "To David," it was spoken by the Holy Spirit.

608. פֶּתַח הֵוּא יְנוּקָא וְאָמַר, לְדָוִד אֵל תִּתְחַר בְּמַרְעִים אֵל תִּקְנָא בְּעוֹשֵׁי עוֹלָה. לְדָוִד, אֵי שִׁירְתָּא לָא קָאֲמַר, אֵי תַפְלָה לָא קָאֲמַר, אֶלָּא בְּכָל אֲתַר לְדָוִד סַתְּם, רוּחַ הַקֹּדֶשׁ אָמַרוּ.

609. "Fret not yourself because of evil doers." HE ASKS: What is the meaning thereof? It should have been 'Join not EVIL DOERS.' HE REPLIES: Do not challenge the wicked, for you do not know your origins, TO WIT, THE INCARNATIONS OF YOUR SOUL. IT MIGHT BE that you will not prevail against him, if he is a tree which was never uprooted, A SOUL WHICH WAS NEVER INCARNATED BEFORE, WHICH IS VERY STRONG. Then you will be repulsed by him.

609. אֵל תִּתְחַר בְּמַרְעִים. מָאִי אֵל תִּתְחַר בְּמַרְעִים, אֵל תִּתְחַבֵּר מִבְּעֵי לִיהַּ. אֶלָּא אֵל תַּעֲבִיד תַּחְרוּת בְּמַרְעִים, בְּגִין דְּלָא יִדְעַת יְסוּדָא דְגְרַמְךָ, וְלָא תִיכּוּל לִיהַּ, דִּילְמָא אִיהוּ אֵילְנָא דְלָא אֲתַעֲקַר לְעֵלְמִין, וְתַדְחִי קַמִּיהַּ.

610. "Nor be envious against the workers of iniquity": Do not look at their deeds, for you might be envious against them. For whoever sees their works and is not zealous for the glory of the Holy One, blessed be He, transgresses three negative precepts: "You shall have no other Elohim beside me: You shall not make for yourself any carved idol, or any likeness of any thing...you shall not bow down to them, nor serve them: for I Hashem your Elohim am a jealous El" (Shemot 20:5).

610. וְאֵל תִּקְנָא בְּעוֹשֵׂי עוֹלָה, דְּלֹא תִשְׁגַּח בְּעוֹבְדֵיהוֹן, וְלֹא תִיֵּתִי לְקִנְיָה עֲלֵיהוֹ, דְּכָל מֵאן דְּחָמִי עוֹבְדֵיהוֹן, וְלֹא קִנְיָ לְקוּדְשָׁא בְּרִיךְ הוּא, אֲעִבֵר עַל תְּלַת לְאוּיִן, דְּכִתְיִב לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי. לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל תְּמוּנָה. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי ה' אֱלֹהֶיךָ אֵל קִנְיָ.

62. Small Aleph

Here, the child, whom the rabbis encountered in section 59, first discourses on the verse, "And The Creator called to Moshe." The small Aleph ? in this verse, he explains, refers to Malchut alone. This is also the case in the verse, "and The Creator spoke to him out of the tent of meeting," since these words also came from Malchut alone. The Tent of Meeting is the Malchut, upon whom the calculation of time, all festivals, and Shabbat depends. The verse indicates that God spoke from above, from Binah. Zeir Anpin receives from Binah and gives to Malchut. In this way, Malchut was given permission from above to reveal supernal knowledge. We then learn about the verse, "And they brought the Tabernacle to Moshe." The reason the Tabernacle was brought to Moshe is that he corresponds to Zeir Anpin. Therefore, Moshe is the master of the house and may do what no other man can. When Moshe is addressed in the verse, "If any man of you bring an offering," it is Binah who is speaking. We are told that "an offering to The Creator" involves bringing the lower to join with that which is above, and "your offering" involves joining the upper with that which is below. All this is alluded to in the opening verses of Vayikra.

The Relevance of this Passage

Light radiates in the lives of all mankind when the realm of Zeir Anpin, the Upper World, enjoins with Malchut, our Lower World. Here, we connect to the Hebrew letter, the small Aleph ?, which embodies our physical dimension of time, space, and motion, known as Malchut. The Zohar's reference to the festivals, Shabbat, the Tabernacle, and Moses, is the mechanism by which Malchut [our world] makes contact with Zeir Anpin. Thus, each time our eyes fall upon these words, the two worlds are united and the Light of The Creator sparks our souls.

611. A man should therefore keep away from them, and turn his way from them. I therefore left and turned away from him. Now that I have found you, I shall recite these verses before you. He opened the discussion saying: "And Hashem called (Heb. vayikra) to Moshe" (Vayikra 1:1). Here IN VAYIKRA, the Aleph is small. HE ASKS why? HE ANSWERS: THIS SHOWS US that this calling was not perfect. Why? Because it was only in the tabernacle, WHICH IS TEMPORARY, and in a foreign land. For perfection is to be found only in the land of Yisrael.

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611. בְּגִבֹּכַי, בְּעֵינַי לִיזָה לְבִי לְאַתְפָּרְשָׁא מִנִּיּוּהוּ, וְלִמְסֻטֵי אוֹרְחִיָּה מִנִּיּוּהוּ, עַל דָּא אֲתַפְרָשְׁנָא וְסָטִינָא אֲרַחְאִי. מִכָּאן וְלַהֲלָאָה דְּאֲשַׁכְּחָנָא לְכוּ, אִימָא הַנִּי קְרֵאִי קְמִיכוּן. פִּתַּח וְאָמַר, וַיִּקְרָא אֶל מֹשֶׁה, הֲבֵא אֶל־יְהוָה זְעִירָא אִמָּאִי, בְּגִין דְּהָאִי קְרוּיָאָה לֹא הוּא בְּשִׁלְמוֹ. מֵאִי טַעְמָא דְּהָא לֹא הוּא אֵלָא בְּמִשְׁכְּנָא, וּבְאַרְעָא אַחְרָא, בְּגִין דְּשִׁלְמוֹ לֹא אֲשַׁתְּבַּח אֵלָא בְּאַרְעָא קְדִישָׁא.

612. WE HAVE TO EXPLAIN further ABOUT THE SMALL ALEPH, THAT IT IS SO BECAUSE here, IN THIS CALLING TO MOSHE, is the Shechinah, while there is perfection of a male and a female TOGETHER, AS IT IS WRITTEN "Adam, Shet, Enosh" (I Divrei Hayamim 1:1), 'Adam' IS SPELLED WITH A BIG ALEPH, WHICH ALLUDES TO the perfection of male and female IN UNION. But here THE ALEPH IS SMALL, WHICH ALLUDES TO the Nukva ALONE; NAMELY THE SHECHINAH. ANOTHER EVIDENCE comes from the end of the verse "and Hashem spoke to him out of the Tent of Meeting." THE TENT OF MEETING IS THE NUKVA, HENCE THE WORDS CAME FROM THE NUKVA ALONE. Therefore the Aleph is small, AS SMALL LETTERS ALLUDE TO THE NUKVA, REGULAR ONES TO ZEIR ANPIN AND THE BIG TO IMA, OR TO THE PERFECTION OF MALE AND FEMALE TOGETHER, WHICH COMES THROUGH IMA ALONE.

612. תוּ, הֲבֵא שְׂכִינְתָא, הָתָם שְׁלִימוֹ דְּדָכֵר וְנוֹקְבָא: אָדָם שֵׁת אֲנוּשׁ. אָדָם: שְׁלִימוֹ דְּכָר וְנוֹקְבָא, הֲבֵא, נוֹקְבָא. תוּ סִיפָא דְּקָרָא, וַיְדַבֵּר ה' אֵלָיו מֵאֵהֶל מוֹעֵד לֵאמֹר, בְּגִין כֵּן אֶל־יְהוָה זְעִירָא.

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613. Further explanation CONCERNING the small Aleph: There is a story of a king who sat upon his throne, with a crown on his head. He is then called the supreme king. When he goes down to visit the house of his servant he is called little king. The Holy One, blessed be He, too, as long as He is above all, is called a supreme King. Once He comes to dwell below in the tabernacle, he is still a King, but not supreme as before. Therefore the Aleph is small.

614. "And he called" as we learned MEANS THAT he called and invited him to his palace. "From the Tent of Meeting (Heb. moed)": What is it? It is a tent, upon which depends the reckoning of times (Heb. moed), festivals and Shabbat, as it says, "And let them be for signs, and for seasons" (Beresheet 1:14). In her abides the reckoning. Who is she? The moon, NAMELY THE NUKVA, FROM WHICH COME ALL THE CHANGES FROM WEEK DAYS TO FESTIVALS AND SHABBAT, THROUGH CHANGES IN THE STATURE OF HER MOCHIN, as it says, "A tent that shall not be taken down: its pegs shall not be removed for ever" (Yeshayah 33:20), WHICH ALLUDES TO THE NUKVA CALLED TENT.

615. "Saying": HE ASKS: What does this mean? HE ANSWERS: IT MEANS revealing what is hidden inside. Wherever it says "saying," like in: "And Hashem spoke to Moshe, saying," it means that permission was given to reveal. Yet all is one, and it is well since the revelation was given to the moon, THE NUKVA, from where Moshe stands, ZEIR ANPIN, ACCORDING TO ORDER.

616. "And Hashem spoke," above, BINAH, "to Moshe," who is in the middle, ZEIR ANPIN, AS BINAH GIVES TO ZEIR ANPIN, "saying," which is the last one, THE NUKVA, WHO RECEIVES FROM ZEIR ANPIN. She is the place where permission to reveal is given. "And Hashem called to Moshe": It is written before, "And they brought the tabernacle to Moshe" (Shemot 39:33). Why bring it to Moshe? They said: "Moshe saw it upon mount Sinai, for the Holy One, blessed be He, showed it to him, as it says "as it was shown you in the mountain" (Shemot 27:8) "according to the pattern which Hashem had shown Moshe" (Bemidbar 8:4) and "And look that you make them after their pattern, which was shown to you in the mountain" (Shemot 25:40). They THEREFORE brought him THE TABERNACLE now, so he will see whether it resembles the tabernacle he has seen.

617. But ACCORDING TO THIS, IT IS YET HARD TO UNDERSTAND why they brought the tabernacle to Moshe, INSTEAD OF MOSHE COMING TO THE TABERNACLE. This is like a king who wanted to build a palace for the Matron. He ordered the craftsmen to build a room in one place, and a room in another place. Here will be the bed and there a place to recline. When the craftsmen finished it, they showed it to the king. So "they brought the tabernacle to Moshe," who is the master of the house and a man of Elohim. MOSHE DID NOT GO TO THE TABERNACLE BUT IT WAS BROUGHT TO HIM. When the palace was built, the Matron invited the king to it, invited her husband THE KING to be with her. Therefore He "called to Moshe," IS SPELLED WITH A SMALL ALEPH. THE SMALL ALEPH, WHICH IS THE NUKVA, CALLED TO MOSHE, ZEIR ANPIN, HER HUSBAND, TO BE WITH HER.

613. תו אל"ף זעירא, מתל למלכא, דהוה יתיב בכרסיה, וכתרא דמלכותא עליה, אקרי מלך עלאה, בד נחית ואזל לבי עבריה, מלך זוטא אקרי, כן קודשא בריך הוא, כל זמנא דאיהו לעילא על כלא, מלך עלאה אקרי, כיון דנחית מדוריה לתתא, מלך איהו, אבל לאו עלאה כקדמיתא, בגין כן אל"ף זעירא.

614. ויקרא: הכי תנינן, זמין ליה להיכליה. מאהל מועד. מאן אהל מועד. אהל דביה תליין מועד וזוגא ושפתא לממני, כד"א והיו לאותות ולמועדים, ביה שריא חושבנא לממני. ומאן איהו, סיהרא, כמא דאת אמר אהל כל יצען כל יסע יתרותיו לנצח.

615. לאמר, מאי לאמר. בגין לגלאה, מה דהוה סתים לגו. ובכל אתר לאמר, כד"א וידבר ה' אל משה לאמר, דאתייהיב רשו לגלאה. אבל כלא חד הוא, ושפיר הוא, בגין דהא אתמני לסיהרא ההיא מלה, מאתר דמשה קיימא.

616. וידבר ה', לעילא. אל משה, באמצעיתא. לאמר, בתרייתא, אתר, דאית רשו לגלאה. תו, ויקרא אל משה מה כתיב לעילא, ויביאו את המשכן אל משה וגו'. אמאי אל משה. הכי אמרו, בגין דמשה חמא ליה בטורא, וקודשא בריך הוא אחמי ליה בחיזו דעינא, כד"א כאשר הראה אותך בהר, וכתיב כמראה אשר הראה ה' את משה וגו'. וכתיב וראה ועשה בתבניתם אשר אתה מראה בהר, השתא אייתיא ליה, בגין דיחמי, אי איהו כההוא משכנא דחמא.

617. אבל אמאי ויביאו את המשכן אל משה. אלא, למלכא דבעא למבני פלטרין למטרוניתא, פקיד לאומנין היכלא דא ברוך פלן, והיכלא דא ברוך פלן, הכא אתר לערסא, והכא אתר לנייחא. כיון דעבידו לון אומנין, אחמינו למלכא. כן ויביאו את המשכן אל משה, מארי דביתא, איש האלקים, כיון דאשתכלל היכלא, מטרוניתא זמינת למלכא להיכלא, זמינת לבעלה עמה, בגין כן ויקרא אל משה.

618. And since Moshe is the master of the house, NAMELY ZEIR ANPIN, THE HUSBAND OF THE MATRON, it says, "And Moshe would take the Tent" --THE NUKVA CALLED TENT--"and pitch it outside the camp" (Shemot 33:6). Moshe, who is the master of the house, may do what no other man may.

619. "And (Hashem) spoke to him." This is a different, supernal grade, BINAH. "AND HE CALLED," THE NUKVA CALLED "TO MOSHE," TIFERET, "AND SPOKE" IS BINAH. And so when Moshe was entering THE NUKVA, BINAH opened the discussion saying: "If any man of you bring an offering" (Vayikra 1:2), BINAH IS THE SPEAKER HERE. HE ASKS: Why say "man" here when IT WOULD HAVE SUFFICED TO SAY, "IF ANY OF YOU BRING AN OFFERING"? HE ANSWERS: When the sun and moon were united, TIFERET AND MALCHUT TOGETHER, BINAH opened and said: "Man." AND THEY WERE BOTH NAMED "MAN" IN THE SINGULAR, as it is written: "The sun and moon stood still in their habitation" (Chavakuk 3:11), "stood still" in the singular instead of the plural, BECAUSE THE SCRIPTURE SPEAKS OF THEIR BEING IN UNION.

620. "If any man of you bring an offering": It is hinted here that whoever makes a service of sacrifice flawlessly, should be there as male and female; NAMELY BE MARRIED. This is derived from the words "of you (plur.)," which indicates that he will have your images; TO WIT, BINAH SAID THIS TO TIFERET AND MALCHUT, WHICH ARE THE SECRET OF MOSHE CALLED "MAN." "An offering to Hashem," by sacrificing all in order to be united both above and below. HENCE IT IS FIRST SAID "AN OFFERING TO HASHEM," WHICH IS THE JOINING FROM BELOW UPWARD, AND THEN "YOUR OFFERING," JOINING FROM ABOVE DOWNWARD, AS WAS SAID BEFORE.

621. "Of the cattle" shows the unity of man and beast as one, AS WAS SAID BEFORE: "AN OFFERING TO HASHEM" IS MAN, WHO IS THE UNISON FROM BELOW UPWARD, WHENCE IT IS DRAWN DOWNWARD BY THE SECRET OF "YOUR OFFERING" OF THE CATTLE. THE TWO UNISONS ILLUMINE TOGETHER. "Of the oxen and of the sheep": These are pure Chariots. In saying "of the cattle (lit. 'animal')," one might think it refers to all living creatures, both clean and unclean. It therefore continues "of the oxen and of the sheep."

622. "Shall you bring your offering": HE ASKS: It should have been "His offering," AS IT IS WRITTEN BEFORE "AN OFFERING TO HASHEM." Why say "your offering"? HE ANSWERS: First it should have been "an offering to Hashem" and now "your offering." HE EXPOUNDS UPON IT: "An offering to Hashem" is THE UNITY CALLED MAN, NAMELY THE RAISING OF THE NUKVA TO BE UNITED ABOVE THE CHEST OF ZEIR ANPIN, CALLED man. "Your offering...of the oxen, and of the flock" CONTINUES THE ILLUMINATION OF THE UNION OF THE CHEST UPWARD UNTO THE LOWER BEINGS WHO ARE FROM THE CHEST DOWNWARD in order to demonstrate the unison from below upward and from above downward. From below upward is "the offering to Hashem" and from above downward is "your offering."

618. ובגין דמשה מארי דביתא איהו, מה כתיב, ומשה יקח את האהל ונטה לו מחוץ למחנה, משה דאיהו מארי דביתא, עביד הכי, מה דלית רשו לבר נש אחרא למעבד הכי.

619. וידבר ה' אליו, דרגא אחרא עלאה, וכדין בשעתא דאזדמן משה למיעל, כדין פתח ואמר, אדם כי יקריב מכם. מאי אדם הכא. אלא כד אתחברו שמשא וסיהרא בחדא, פתח ואמר אדם. כדכתיב, שמש ירח עמר זבולה, עמר, ולא עמדו.

620. כי יקריב מכם, הכא אתרמיז, מאן דיעביד פולחנא דקרבנא שלימ, דישתבח דכר ונוקבא. משמע דכתיב מכם, דישתבח בחיזו דלכון. קרבן לה' דאקריב פלא, לאתאחדא בחדא, לעילא ותתא.

621. מן הבהמה, לאחזאה אדם ובהמה, פלא בחדא. מן הבקר ומן הצאן, אלין רתיכין, דאינון דכיון, דכיון דאמר מן הבהמה, וכול מפלא, בין דכיון, בין מסאבן, הדר ואמר מן הבקר ומן הצאן.

622. תקריבו את קרבנכם. קרבני מבועי ליה, מאי קרבנכם. אלא בקדמיתא קרבן לה', והשתא קרבנכם. קרבן לה' אדם. קרבנכם מן הבהמה מן הבקר ומן הצאן: לאחזאה יחודא מתתא לעילא, ומעילא לתתא. מתתא לעילא, היינו קרבן לה'. מעילא לתתא, היינו קרבנכם.

623. This is like a king who sits high upon a great mountain, and his throne is fixed on it. The king WHO SITS ON THE THRONE is higher than anyone. A man who offers the king a present, should take it up step by step until he reaches the top where the king sits up high. Everyone knows then that a present is brought up to the king. And this is the present to the king. When a present is brought down, then surely it is a present from the king above to his friend below.

623. לְמַלְכָּא, דְּאִיהוּ יְתִיב בְּטוֹרְסָקָא עֲלָאָה, לְעִילָא לְעִילָא, וְכִרְסִיא אֲתַתְּקֵן עַל הַהוּא טוֹרְסָקָא, וּמַלְכָּא עֲלָאָה עַל כֻּלָּא. בַּר נֶשׁ דְּקָרִיב דּוֹרוּנָא לְמַלְכָּא, בְּעָא לְסַלְקָא מְדַרְגָּא לְדַרְגָּא, עַד דְּסָלִיק מִתַּתָּא לְעִילָא לְאַתֵּר דְּמַלְכָּא יְתִיב, עֲלָאָה עַל כֻּלָּא, וּכְדִין יִדְעִין דְּהָא סָלְקִין דּוֹרוּנָא לְמַלְכָּא, וְהוּא דּוֹרוּנָא דְּמַלְכָּא אִיהוּ. נְחִית דּוֹרוּנָא מֵעִילָא לְתַתָּא, הָא יִדְעִין דְּהוּא דּוֹרוּנָא דְּמַלְכָּא נְחִית מֵעִילָא, לְרַחֲמֵי דְּמַלְכָּא, דְּאִיהוּ לְתַתָּא.

624. So at first, man mounts the grades from below upward. This is "an offering to Hashem." "Of the cattle and of the oxen," he descends down the grades from above. This is "your offering." Hence it is written, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1), which is a man and "an offering to Hashem," FOR IT IS THE HOLY ONE, BLESSED BE HE, WHO SAYS, "I HAVE EATEN..."; "Eat, O dear ones" "of the cattle, of the oxen and of the sheep." Then, "shall you bring your offering."

624. כֵּן בְּקַדְמֵיתָא, אָדָם סָלִיק בְּדַרְגוּי מִתַּתָּא לְעִילָא, וּכְדִין קָרְבֵן לֵה'. מִן הַבְּהֵמָה מִן הַבְּקָר, נְחִית בְּדַרְגוּי מֵעִילָא לְתַתָּא, וּכְדִין קָרְבַּנְכֶם. בְּגִינֵי כֵּן כְּתִיב, אֲכַלְתִּי יַעֲרֵי עִם דְּבִשֵׁי שְׁתִּיתִי וַיְנִי עִם חֶלְבֵי, הַיְינוּ אָדָם וְקָרְבֵן לֵה'. אֲכָלוּ רְעִים, הַיְינוּ מִן הַבְּהֵמָה מִן הַבְּקָר וּמִן הַצֹּאן, וּכְדִין תִּקְרִיבוּ אֶת קָרְבַּנְכֶם.

625. Rabbi Yitzchak and Rabbi Yehuda came to him and kissed his forehead. They said: 'Blessed by the Merciful one that these words were not wasted on that old man', WHO WOULD NOT HAVE UNDERSTOOD THEM, AND THE WORDS WOULD BE LOST. They rose and went. While they were walking, they saw a vine planted in a garden.

625. אָתוּ ר' יִצְחָק וְרַבֵּי יְהוּדָה, וְנִשְׁקוּהָ עַל רִישׁוּהָ, אָמְרוּ, בְּרִיךְ רַחֲמֵנָא דְּזַבִּינָא לְמִשְׁמַע דָּא, וּבְרִיךְ רַחֲמֵנָא, דְּלֹא אֲתַאבִּידוּ מְלִין אֵלֶיךָ בְּהוּא סְבָא. קָמוּ וְאָזְלוּ, עַד דְּהוּוּ אָזְלֵי, חָמוּ חַד גַּפֵּן נָטִיעַ בְּחַד גִּנָּא.

63. "Binding his foal to the vine," part two

This second discussion of the title verse interprets it as containing a warning against the Klipah of the mule and the foal. Were it not for the aspect of the Holy Name included here, we are told, these Klipot would have destroyed the world. The vine signifies the congregation of Yisrael, which accepts none, but God, as a vine will receive no graft from another tree. The child and the rabbis then discuss the verse "He washed his garments in wine." This is interpreted as signifying the Mashiach, the Female Principle, who will overpower the idolatrous nations. Another explanation is that the Yisraelites draw from Malchut in Holiness and she therefore brings them mercy and joy. The idolatrous nations, however, draw from Malchut excessively and are consequently subject to Judgment. We then learn the significance of the verse, "His eyes are red with wine, and his teeth white with milk." The Written Law of the Torah is called milk, and the Oral Law is called wine. The passage is an allusion to the illumination of Binah and the intoxicating Torah, Malchut, which transfers judgment to those who draw it downwards from above. Following this, through an interpretation of the verse, "And wine that makes glad the heart of man", we learn that wine begins in joy and ends in judgment. The "oil to brighten the face" signifies the drawing of Chassadim from Aba, through which all judgments are cancelled. The final verse of this discourse is "and bread which sustains the heart of man." It is a reference to the bread that sustains the world, signifying Zeir Anpin. The world depends on both bread and wine, the Female Principle and Zeir Anpin, since they sustain the world together. Therefore, when saying grace, there must be bread on the left side of the table and wine on the right, in order to pronounce a proper blessing on the Holy Name.

The Relevance of this Passage

All things must be in balance in order to generate and sustain fulfillment. Too much of a good thing eventually brings negativity. Common phrases, such as "killing him with kindness," help convey the lesson and Light being distilled in this passage. The wisdom and discipline to balance our desires to receive with our desire to share are infused into our being. We are inspired to direct and channel our desires for spiritual purposes as opposed to selfish, indulgent pursuits, the former generating fulfillment, the latter bringing judgement down upon this world.

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626. The child opened the discussion saying: "Binding his foal to the vine, and his ass's colt to the choice vine." This verse contains a high mystery. HE ASKS: Why does it say "osri (binding)" instead of the customary 'oser' and "iroh (ass)" instead of 'ayir'? HE ANSWERS: It is the secret that the schoolchildren should beware of the sharp edge OF THE KLIPAH of the ass. The Holy Name Yud-Hei is included there in order to subdue it, TO WIT, THE YUD OF 'OSRI' TOGETHER WITH THE HEI OF 'IROH'.

627. Just as the Holy Name is hinted here, IT IS HINTED ALSO IN THE WORDS "AND HIS ASS'S COLT TO THE CHOICE VINE." It says "sorekah" (choice vine) instead of 'sorek' and bni (colt) instead of ben, as it is written: "And I have planted you a noble vine (Heb. sorek)" (Yirmeyah 2:21) WITHOUT HEI and "upon a colt (Heb. ben)" (Zechariah 9:9) WITHOUT YUD. Why then is it written here sorekah and bni?

628. As there is a Holy Name which subdues the KLIPAH foal, so there is a Holy Name to subdue the power of another KLIPAH, the ass. IT IS THE YUD OF 'BNI' AND THE HEI OF 'SOREKAH'. Were it not for the Holy Name hinted here, THESE TWO KLIPOT would have destroyed the world. Therefore, there is Yud-Hei against this force and Yud-Hei against the other force, which protect the world against them, and preserve man so they would have no mastery over him in the world.

629. "Binding his foal to the vine": What is the vine? It is the Congregation of Yisrael. Wherefore is it called vine? As a vine will receive no graft from another tree, so the Congregation of Yisrael accepts none but the Holy One, blessed be He. Therefore, in front of the Congregation of Yisrael all other forces are subdued, THE FOAL AND THE ASS, and they cannot harm and rule the world. Therefore scripture inserts between them the Holy Name Yud-Hei on the side OF THE FOAL and the side OF THE ASS. The ass's colt is uprooted due to the choice vine, THE CONGREGATION OF YISRAEL, as said: "And I have planted you a noble vine."

630. "He washed his garments in wine." HE ASKS: Why does it say "washed" IN THE PAST TENSE instead of "washes"? HE ANSWERS: He has been washing since the world was created. Who has? King Mashiach, THE NUKVA, THEREFORE "WASHED" IS IN THE PAST TENSE. "In wine" is the left side, NAMELY GVURAH OF ZEIR ANPIN; "the blood of grapes" is the left side below; NAMELY THE LEFT SIDE OF THE NUKVA. WITH THE TWO GVUROT, OF ZEIR ANPIN AND OF THE NUKVA HERSELF, SHE WASHES HER GARMENTS. Mashiach, THE NUKVA, will rule above over all the other forces of the idolatrous nations, and crush their stronghold above and below.

626. פֶּתַח הַהוּא יִנּוּקָא וְאָמַר, אֶסְרִי לְגַפְּנֵי עֵירָה וְלִשְׂוֹרְקָה בְּנֵי אֶתְוֹנוֹ הָאֵי קָרָא רְזָא עֲלָאָה הוּא. אֶסְרִי, אֶסְרֵי מִבְּעֵי לִיָּהּ. עֵירָה, עֵיר מִבְּעֵי לִיָּהּ. אֵלָא רְזָא הוּא, לְדַרְדְּקֵי דְאִינוּן בְּבֵי רַב, לְאַסְתַּמְרָא מִהֵוּא גִירָא דְעֵיר, וְשִׁמָּא קְדִישָׁא אֲתַכְלִיל תַּמָּן י"ה.

627. וּכְמָה דְהֵכָא אֲתַרְמִיז שְׁמָא קְדִישָׁא, הֵכִי נְמִי וְלִשְׂוֹרְקָה, שְׂוֹרְקָה מִבְּעֵי לִיָּהּ. בְּנֵי בֶן מִבְּעֵי לִיָּהּ. שְׂוֹרְקָה, בְּדַכְתִּיב וְאִנְכִי נְטַעְתִּיךְ שְׂוֹרְקָה. בֶּן, כְּד"א בֶּן אֶתְוֹנוֹת. אִמָּאֵי שְׂוֹרְקָה, וְאִמָּאֵי בְנֵי.

628. אֵלָא, כְּמָה דְאִית שְׁמָא קְדִישָׁא לְאַכְפִּיָּא לְעֵיר, הֵכִי נְמִי, אִית שְׁמָא קְדִישָׁא, לְאַכְפִּיָּא חֵילָא אַחְרָא, דְאִיְהִי חֲמָרָא, דְאֲלַמְלָא דְשִׁמָּא קְדִישָׁא אֲתַרְמִיז הֵכָא, הוּוּ מְטַרְטְשֵׁי עֲלֵמָא, י"ה בְּחֵילָא דָא, וְי"ה בְּחֵילָא דָא, לְאַסְתַּמְרָא עֲלֵמָא מְנִייהוּ, וְלְאַסְתַּמְרָא בְּרֵי נֶשׁ, דְלֵא יִשְׁלִטוּן בֵּיהּ בְּעֲלֵמָא.

628. אֶסְרִי לְגַפְּנֵי, מָאֵי גַפְּנֵי. דָא כְּנֶסֶת יִשְׂרָאֵל, אִמָּאֵי אֲתַקְרִיָּאֵת גַּפְּנֵי. אֵלָא מָה גַּפְּנֵי, לָא מְקַבְּלָא עֲלָהּ נְטִיעָא אַחְרָא, הֵכִי נְמִי כְּנֶסֶת יִשְׂרָאֵל, לָא מְקַבְּלָא עֲלָהּ אֵלָא לְקוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כְּנֶסֶת יִשְׂרָאֵל, אֲתַכְפִּיָּין קְמָה כָּל חֵילִין אַחְרָנִין, וְלָא יִכְלִין לְאַבְאָשָׁא, וְלִשְׁלִטָּאָה בְּעֲלֵמָא, וְע"ד אֵטוּל קָרָא שְׁמָא קְדִישָׁא בִּינִייהוּ, בְּהָאֵי גִיסָא וּבְהָאֵי גִיסָא. בְּנֵי אֶתְוֹנוֹ, דְאֲתַעְקֵר בְּגִין הֵוּא שְׂוֹרְקָה, כְּמָה דְאֵת אָמַר, וְאִנְכִי נְטַעְתִּיךְ שְׂוֹרְקָה וְגו'.

630. כְּבֵס בִּיָּין לְבוּשׁוֹ וְגו', כְּבֵס, כּוּבֵס מִבְּעֵי לִיָּהּ. אֵלָא כְּבֵס, מִיּוֹמָא דְאֲתַבְּרִי עֲלֵמָא, וּמָאֵן אִיהוּ דָא מְלַכָּא מְשִׁיחָא. בִּיָּין: סֵטֵר שְׁמָאֵלָא. וּבְרַם עֲנַבִּים: סֵטֵר שְׁמָאֵלָא. לְתַתָּא. וְזִמְיִן מְלַכָּא מְשִׁיחָא לְשִׁלְטָאָה לְעֵילָא עַל כָּל חֵילִין אַחְרָנִין דְעַמּוּן עַעְכוּ"ם, וְלְתַבְּרָא תּוֹקְפִיהוּן מְעִילָא וּמִתַּתָּא.

631. Another explanation for "He washed his garments in wine": Wine is a sign of joy, AS IN THE VERSE, "MY WINE, WHICH CHEERS ELOHIM AND MAN" (SHOFTIM 9:13), and is all judgment, so King Mashiach, WHO IS THE NUKVA, brings joy to the children of Yisrael, WHO DRAW FROM IT IN HOLINESS, but is all judgment to the idolatrous nations, WHO DRAW FROM IT EXCESSIVELY. It is written, "And the spirit of Elohim hovered over the surface of the waters" (Bereshheet 1:2). This is the spirit of King Mashiach, WHICH HOVERS TO AND FRO BETWEEN JUDGMENT AND MERCY. From the Creation of the world, He washes His garment in the holy wine, AS SAID ABOVE.

632. The following words are, "His eyes are red with wine, and his teeth white with milk." "HIS EYES ARE RED WITH WINE" refers to the supernal wine, NAMELY THE ILLUMINATION OF THE LEFT OF BINAH. The Torah, THE NUKVA, when it intoxicating NAMELY TRANSFERS JUDGMENT TO THOSE WHO DRAW IT FROM ABOVE DOWNWARD, drinks it AND THEREFORE BINAH IS CONSIDERED, AS IF JUDGMENT COME FROM HER. "And his teeth white with milk" REFERS TO THE WRITTEN TORAH, ZEIR ANPIN, WHICH ACCEPTS CHASSADIM CALLED MILK, for the Torah is called wine and milk, the Written Torah, ZEIR ANPIN, IS CALLED MILK, and the Oral Law, THE NUKVA IS CALLED WINE. WINE IS COME FROM BINAH AND MILK FROM ABA.

633. It is written, "And wine that makes glad the heart of man; oil to brighten the face" (Tehilim 104:15). Indeed it is from the place called oil, WHICH IS ABA. HE EXPLAINS HIS WORDS, Come and behold: wine first makes glad, because it is a place whence all joys come from, NAMELY BINAH, and ends in Judgment WHEN IT EXPANDS TOWARDS THE NUKVA. Why? Because its ending is the place of gathering of all THE SFIROT, NAMELY THE NUKVA, WHICH IS THEREFORE CALLED THE CONGREGATION OF YISRAEL; NAMELY THE PLACE OF GATHERING OF ZEIR ANPIN. It is Judgment by which the world is sentenced. Therefore, since wine starts with joy and ends in Judgment, therefore there is "oil to brighten the face," whence all the joys issue, FOR IN ORDER TO DRAW THE JOY OF WINE, AS IT WAS IN BINAH, IT DRAWS CHASSADIM FROM ABA, CALLED OIL. THROUGH THIS, ALL JUDGMENTS IN IT ARE CANCELLED AND IT ATTAINS THE FIRST THREE SFIROT, WHICH ARE CALLED FACE, THE SECRET OF "OIL TO BRIGHTEN THE FACE."

634. "And bread which sustains the heart of man" (Tehilim 104:15): HE ASKS: What is the bread MENTIONED HERE? HE RESPONDS: It is the bread which sustains the world, THE SECRET OF CHASSADIM DRAWN FROM CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN. You might say that the world depends on it alone. This is not true. IT NEEDS ALSO WINE, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AS WAS SAID BEFORE, since night cannot exist without day. BUT THE DAY, WHICH IS ZEIR ANPIN, AND THE NIGHT, WHICH IS THE NUKVA, SHOULD BE JOINED TOGETHER. HENCE WE NEED BREAD FROM ZEIR ANPIN AND WINE FROM THE NUKVA, WHICH BOTH TOGETHER NOURISH THE WORLD. One must not separate them, AND DRAW BREAD ALONE FROM ZEIR ANPIN WITHOUT THE NUKVA. Whoever separates them is separated from life, as it is written: "That He might make you know that man does not live by bread only" (Devarim 8:3). Thus one should not separate them.

631. ד"א כבס ביין לבושו, כגוונא דהאי חמרא, אחזי חידו, וכוליה דינא, הכי נמי מלכא משיחא, יחזי חדו לישראל, וכוליה דינא לעמין עעכו"ם. כתיב ורוח אלקים מרחפת על פני המים, דא רוחא דמלכא משיחא, ומן יומא דאתברי עלמא, אסחי לבושיה בחמרא עלאה.

632. חמי מה כתיב בתריה, חכלילי עינים מיין ולבן שנים מחלב, דא חמרא עלאה, דאורייתא דמרוי, מניה שתי. ולבן שנים מחלב, דהא אורייתא יין וחלב, תורה שבכתב, ותורה שבעל פה.

633. כתיב ויין ישמח לבב אנוש להצהיל פנים משמן, ודאי מאתר דאתקרי שמן. תא חזי, שירתא דחמרא חדוה, הוא אתר דכל חידו מניה נפקא. וסופיה דינא, מ"ט. בגין דסופא דיליה, אתר כנישו דכלא, דינא הוא, וביה אתרן עלמא, ועל דא שירותא חדוה, וסופא דינא, בגיני כך, להצהיל פנים משמן. מאתר דכל חדוה מניה נפקא.

634. ולחם לבב אנוש יסעד, מאן לחם. אלא לחם עלמא סעיד, ואי תימא, דביה תלויא סעידו דעלמא בלחודו, לאו הכי, דהא ליליא בלא יומא, לא אשתבח, ולא בעי לאפרשא לון. ומאן דאפריש לון, יתפרש מחיין, והיינו דכתיב, למען הודיעך כי לא על הלחם לבדו יחיה האדם. בגין דלא בעי לאתפרשא.

635. It may be asked why David said: "And bread which sustains the heart of man," seeing that the world does not depend on it alone for nourishment. HE ANSWERS: The exact meaning of the words IS THAT in "and bread" there is and extra Vav (= and) like "and Hashem," WHICH INCLUDES THE NUKVA, FOR WHEREVER IT SAYS "AND HASHEM," IT INCLUDES HIM AND HIS COURT OF JUSTICE, WHICH IS THE NUKVA. HERE TOO "AND" INCLUDES THE NUKVA, and therefore all is together, NAMELY IN UNISON.

636. HE FURTHER EXPLAINS, Come and see when saying grace after meals, one should not bless over an empty table. There should be bread, THE ABUNDANCE OF ZEIR ANPIN, WHICH IS RIGHT, on the table, WHICH IS THE SECRET OF THE NUKVA, ON THE LEFT SIDE, and a glass of wine, WHICH IS THE ABUNDANCE OF THE NUKVA, on the right side, WHICH ALLUDES TO ZEIR ANPIN. What is the reason thereof? It attaches the left to the right AND BINDS THEM. Thus the bread, WHICH IS RIGHT, will be blessed by them, THROUGH THE UNION WITH THE LEFT, and be attached to them, and they will all become one knot for the proper blessing of the Holy Name. For bread, WHICH IS THE RIGHT, FROM ZEIR ANPIN, is connected to wine, WHICH IS LEFT, FROM THE NUKVA; and wine, WHICH IS OF THE LEFT, will be attached to the right. Then blessings rest on the world and the table, WHICH IS THE NUKVA, is properly perfected.

637. Rabbi Yitzchak said: Had we gone this way only to hear these words, it would have been worth our while. Rabbi Yehuda said: It would have been better for this child not to know so much and I fear that for this, he might not survive in the world. Why, said Rabbi Yitzchak. He said: Since this boy can look upon a place where a man is not permitted to look, I am afraid for him that he will observe and look there before the time will come for him to marry, BEFORE HE WILL COME OF AGE, and be punished for it.

638. The boy heard and said: I never fear punishment, because when my father passed away, he blessed me and prayed for me, and I know that my father's merit will protect me. They asked him, And who is your father? He said: I am the son of Rav Hamnuna Saba (the elder). They took him on their shoulders for three miles.

635. וְאִי תִימָא, דְּדוּר הֵיךָ קָאָמַר וְלַחֵם וְלֶבֶב אָנוּשׁ יִסְעָר, הוֹאִיל וְלֹא תִלְוִיָא בֵּיהּ בְּלַחְדוּי סְעִירוֹ דְּעֵלְמָא. אֲלֵא דְיִיקָא דְמַלְאָה, וְלַחֵם, וְאִי אִיתוּסְף, כְּמוֹ וְהָ, וְעַל דָּא, כֻּלָּא אֲשַׁתְּבַח בְּחֻדָּא.

636. תָּא חֲזִי
מֵאן דְּמִבְרַךְ עַל מְזוּנָא, לֹא יִבְרַךְ עַל פְּתוּרָא, רִיקְנִיָא, וּבְעֵי נְהֵמָא לְאֲשַׁתְּבַחָא עַל פְּתוּרָא, וּכְסָא דְחֻמְרָא בִּימִינָא, מֵאֵי טַעְמָא, בְּגִין לְקִשְׂרָא שְׂמֵאלָא בִּימִינָא, וְנְהֵמָא דְיִתְבַרַךְ מְנַיְהוּ, וְלֹא תִקְשְׂרָא בְּהוּ, וְלִמְהוּ כֻּלָּא חַד קִשְׁוֵרָא, לְבִרְכָא שְׂמָא קְדִישָׁא כְּדָקָא יְאוּת. דְּהָא לַחֵם אֲתִקְשֵׁר בֵּינָן, וְיִין בִּימִינָא, וְכִדִּין בְּרַכָּאן שְׂרִיין בְּעֵלְמָא, וּפְתוּרָא אֲשַׁתְּלִים כְּדָקָא יְאוּת.

637. א"ר יצחק, אֲלֵמְלָא לֹא אֲזַדְמֵן לָן אֲוֹרְחָא דָּא אֲלֵא לְמִשְׁמַע מַלְיָן אֲלִיָּן, דִּי לָן. א"ר יְהוּדָה, יְאוּת הוּא לְהֵאֵי יְנוּקָא, דְּלֹא יִנְדַע כֹּל הָאֵי, וְאִנָּא מְסַתְּפִינָא עֲלֵיהּ, אִי יִתְקִיִים בְּעֵלְמָא בְּגִין הָאֵי. א"ר יִצְחָק וְלִמָּה. א"ל, בְּגִין דְּהָאֵי רַבִּינָא יְכִיל לְאֲסַתְּבַלָּא, בְּאַתְרָא דְלִית רְשׁוֹ לְבַר נֶשׁ לְאֲסַתְּבַלָּא בֵּיהּ, וּמְסַתְּפִינָא עֲלוּי, דְּעַד לֹא יִמְטִי לְפִרְקוּי, יִשְׁגַּח וְיִסְתַּבֵּל וְיַעֲנִשׁוּן לִיהּ.

638. שְׁמַע הוּא יְנוּקָא, אָמַר לֹא מְסַתְּפִינָא מֵעוֹנָשָׁא לְעֵלְמִין, דְּהָא בְּשַׁעְתָּא דְּאֲסַתְּלִיק אַבָּא מֵעֵלְמָא, בְּרִיךְ לִי וְצִלִי עָלַי. וְיַדְעָנָא דְּזִכּוּתָא דְּאַבָּא יִגִּין עָלַי. אָמְרוּ לִיהּ וּמֵאן הוּא אַבּוּךָ. אָמַר בְּרִיהּ דְּרַב הַמְנוּנָא סָבָא, נְטִלוּ לִיהּ, וְאַרְכְּבוּהָ עַל כַּתְּפֵיהוּ, תְּלַת מֵיָלִין.

64. "Out of the eater came forth food"

The rabbis explain the title verse to the young son of Rav Hamnuna Saba (the elder). Their interpretation reveals that Yesod consumes the abundance from the Sfirot of Zeir Anpin. Through the strength of the Strict Judgment of Zeir Anpin, the Upper Worlds, signifying the Written Law, Malchut, our physical world, receives an abundance of illumination from the left. The Oral Law, called "honey," is this illumination of the left within Malchut. The righteous, we're told, provide "food" for the world, without which Malchut would be unable to endure. After delivering the young boy to his mother, the companions relate their experiences to Rabbi Shimon. A discussion of the verse, "Gird your sword upon your thigh," ensues. One interpretation provided reveals that this alludes to the vengeance of the Holy Covenant that the avenging sword wreaks on he who impairs the imprinted sign of the Holy Covenant. He who desires to protect the Holy Covenant should prepare and arm himself against the Evil Inclination by drawing this sword upon his thigh before it. Another explanation instructs us that before setting out on a journey, one should prepare oneself through prayers and supplication, and gird oneself with righteousness.

The Relevance of this Passage

Here, judgments that are hanging over us are sweetened with supernal "honey". The Light and the blessings of the righteous blanket us with protection and help generate sustenance. We are inspired to seek the path of the Torah and, in turn, we gain the strength to triumph over our Evil Inclinations. Finally, this passage provides us with protection for all of our journeys by igniting sparks of righteousness within our soul.

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

640. He opened the discussion saying: "Out of the eater came forth food, and out of the strong came forth sweetness." There is another verse which shows that the eater is the righteous, which says, "The righteous eats to satisfy his soul" (Mishlei 13:25). The righteous, YESOD, indeed eats and takes all THE ABUNDANCE FROM THE SFIROT OF ZEIR ANPIN. Why? "To satisfy his soul" and to satisfy that place called David's soul, NAMELY THE NUKVA. "Came forth food": Were it not for the righteous, no food would be provided for the world, and the world THE NUKVA would not have been able to endure. "And out of the strong came forth sweetness." This is Yitzchak, who blessed Ya'akov "of the dew of heaven, and the fatness of the earth" (Beresheet 27:28).

641. TO EXPLAIN further, though all THE SFIROT ARE one, YET were it not for the strength of the strict judgment OF THE LEFT OF ZEIR ANPIN, no honey would have come forth, WHICH IS THE ABUNDANCE OF THE ILLUMINATION OF THE LEFT WITHIN THE NUKVA, RECEIVED FROM THE LEFT OF ZEIR ANPIN. What is this honey? It is the Oral Law, THE NUKVA, of which it says, "Sweeter also than honey and the honeycomb" (Tehilim 19:11). According to this, "the strong" is the Written Torah, WHICH IS THUS CALLED as it is written: "Hashem gives strength to His people" (Ibid. 29:11), ZEIR ANPIN WILL give strength. "Came forth sweetness": The Oral Law, NAMELY THE NUKVA, IN WHICH IS THE SECRET OF HONEY.

642. They went together for three days until they reached the village where the CHILD'S mother LIVED. When she saw them she prepared the house and they stayed there for three more days, blessed him and went. They related what happened to Rabbi Shimon. He said: Surely he inherited the Torah. Were it not for ancestral merits OF RABBI HAMNUNA SABA (THE ELDER), he would have been punished from above. But the Holy One, blessed be He, is with those who follow the Torah. They inherit it and their descendants after them forever, as it is written: "As for me, this is my covenant with them, says Hashem; My spirit that is upon you" (Yeshayah 59:21).

643. "Zvulun shall dwell at the shore of the sea; and he shall be a haven for ships, and his border (or: thigh)..." Rabbi Aba opened the discussion saying: "Gird your sword upon your thigh, O mighty warrior: Your glory and your majesty" (Tehilim 45:4). HE ASKS: Is there glory and majesty in girding and wearing a weapon? Whoever studies the Torah and is engaged in war for the Torah, and arms himself with it, he is praiseworthy. This is glory and majesty. Why does it say, "Gird your sword...YOUR GLORY AND YOUR MAJESTY"?

639. קרו עליה, מהאוכל יצא מאכל ומעז יצא מתוק וגו'. אמר לון ההוא ינוקא, מלה אתא לידיהו, פרישו לה. אמרו ליה, קודשא בריך הוא זמין לן ארחא דחיי, אימא אנת.

640. פתח ואמר, מהאוכל יצא מאכל ומעז יצא מתוק. האי קרא, אסמכתא אית לן ביה, מהאוכל, דא צדיק, דכתיב צדיק אוכל לשובע נפשו, צדיק אוכל ודאי, ונטיל כלא, אמאי, לשובע נפשו, למיהב שבועא, להווא אתר דאקרי נפשו דרוד. יצא מאכל, דאלמלא ההוא צדיק, לא יפוק מזונא לעלמין, ולא יכיל עלמא לקיימא. ומעז יצא מתוק, דא יצחק, דברין ליעקב בטל השמים ומשמני הארץ.

641. תו, אע"ג דכלא חר, אלמלא תוקמא דיניא קשיא, לא נפקא דבש. מאן דבש. דא תורה שבעל פה, דכתיב ומתוקים מדבש ונפת צופים. מעז: דא תורה שבכתב, דכתיב ה' עז לעמו יתן. יצא מתוק, דא תורה שבעל פה.

642. אזלו בחדא תלת יומין, עד דמטו לטורסא דקירא דאמיה, בין דחמאת לון אתקנית ביתא, ויתבו תמן תלת יומין אחרנין. ברכוהו, ואזלו, וסדרו מלין קמיה דרבי שמעון. אמר, ודאי ירותת אורייתא אחסין, ואלמלא זכותא דאבהן יתענש מלעילא, אבל קודשא בריך הוא לאיגון דאזלין בתר אורייתא, אחסינו לה איגון ובנייהו לעלמין, הה"ד ואני זאת בריתי אותם אמר ה' רוחי אשר עליך וגו'.

643. זבולון לחוף ימים ישכון והוא לחוף אגנות וירכתו וגו'. ר' אבא פתח, חגור חרבך על ירך גבור הורך והדרך. וכי דא הוד והדר, למיזן זיינא, ולאזרזא בהאי. מאן דאשתדל באורייתא, ואגח קרבא באורייתא, וזריז גרמיה בה, דא הוא שבחא, דא הוא הוד והדר, ואת אמרת חגור חרבך.

644. HE ANSWERS: Assuredly the meaning of this is that the Holy One, blessed be He, imprinted the sign of the holy covenant upon men to preserve it and not blemish the impress of the King. Whoever impairs it, avenging sword rises before him and takes the vengeance of the holy covenant, which was imprinted upon him who impaired it.

644. אֵלֵּא, וְדָאֵי עֶקְרָא דְמַלְהָ, אֶת קַיִמָא קְדִישָׁא, יְהֵב קוּדְשָׁא בְרִיךְ הוּא, וְרָשִׁים לִיה בְּבִנֵי נִשְׂא. בְּגִין דִּינְטְרוֹן לִיה, וְלֹא יִפְגְּמוּן לִיה בְּפִגְמוֹ לְהֵאֵי רְשִׁימָא דְמַלְכָא, וּמֵאֵן דְּפָגִים לִיה, הָא קֵאִים לְקַבְּלִיה חֶרֶב נִקְמַת נְקָם בְּרִית, לְנִקְמָא נּוֹקְמָא דְבְּרִית קְדִישָׁא, דְּאִתְרָשִׁים בִּיה, וְהוּא פָּגִים לִיה.

645. He who desires to keep this place, THE HOLY COVENANT, should prepare and arm himself and when the Evil Inclination assails him, he should draw before it this sword which is upon the thigh, thus taking vengeance upon him who impairs that place CALLED THIGH. Hence, "Gird your sword upon your thigh, O mighty warrior." He is mighty, WHO VANQUISHES THE EVIL INCLINATION, and is called mighty. This is "your glory and majesty."

645. וּמֵאֵן דְּבַעֵי לְנִטְרָא הֵאֵי אֶתְר, יִזְדְּרוּ וַיִּתְקַן גְּרַמְיָה, וַיִּשְׁוֵי לְקַבְּלִיה, בְּשַׁעֲתָא דִּיִּצְרָא בִּישָׁא יִתְקַף עָלוּי, לְהֵאֵי חֶרֶב דְּקַיִמָא עַל יַרְךְ, לְאִתְפְּרַעָא מִמֵּאֵן דְּפָגִים הֵאֵי אֶתְר, וּכְדִין חֲגוּר חֲרַבְךְ עַל יַרְךְ גְּבוּר, גְּבוּר אִיהוּ, גְּבוּר אֶתְקַרֵי. וְעַל דָּא הוּדְךְ וְהִדְרְךְ.

646. Another explanation for, "Gird your sword upon your thigh, O mighty warrior": Before setting out on a journey, one should prepare himself with a prayer to his Master, and gird himself with righteousness, NAMELY MALCHUT, which is the supernal sword, through prayers and supplication, as it is written: "Righteousness shall go before him, and walk in the way of his steps" (Tehilim 85:14).

646. ד"א חֲגוּר חֲרַבְךְ עַל יַרְךְ גְּבוּר. מֵאֵן דְּנִפְיֵק בְּאַרְחָא, יִתְקַן גְּרַמְיָה בְּצִלּוֹתָא דְּמֵאֲרִיָּה, וַיִּזְדְּרוּ בְּהֵאֵי צַדִּיק, חֶרֶב עֲלָאָה, בְּצִלּוֹתָא וּבַעוֹתֵין עַד לֹא יִפּוֹק לְאַרְחָא, כְּדַכְתִּיב צַדִּיק לְפָנָיו יְהִלֵּךְ וַיִּשֶׁם לְדַרְךְ פְּעַמְיוֹ.

647. Come and see: Zvulun always went out on ways and paths, and engaged in wars, and armed himself with this supernal sword, WHICH IS THE NUKVA ON THE SIDE OF JUDGMENTS OF THE ILLUMINATION OF THE LEFT, with prayers and supplication, before setting out on his way. He then overcame and conquered nations. You may say that this was assigned to Yehuda, who was ready with the sword to wage wars and prepare amendments, FOR HE IS OF THE ASPECT OF MALCHUT, why then Zvulun? HE ANSWERS, Come and behold: the twelve tribes were the adornments of the Matron, WHO IS MALCHUT. THUS ZVULUN TOO IS OF THE ASPECT OF MALCHUT.

647. תָּא חֲזִי, זְבוּלוֹן נִפְיֵק תְּדִירָא לְשִׁבּוּלִין, וְאַרְחִין, וְאַגַּח קְרַבִּין, וְאַזְדְּרוּ בְּהֵאֵי חֶרֶב עֲלָאָה, בְּצִלּוֹתָא וּבַעוֹתֵין, עַד לֹא נִפְיֵק בְּאַרְחָא, וּכְדִין נִצַּח עִמֵּין, וְאַתְתְּקַף עֲלֵיהוּ. וְאֵי תִימָא יְהוּדָה, הָא אֶתְתְּקַן בְּהֵאֵי, לְאַגַּחָא קְרַבִּין, וְתִקּוּנֵין, בְּהֵאֵי חֶרֶב, אִמְאֵי זְבוּלוֹן. אֵלֵּא, תָּא חֲזִי, הֵנִי תְרִיסַר שְׁבֻטִין, כְּלֵהוּ תְקוּנָא דְּמִטְרוּנֵיתָא הוּוּ.

65. Two improvements of the Nukva

In Shir Hashirim, King Solomon made two corrections of the Nukva [Malchut]. One relates to the Jubilee, signifying Binah, and the other to the adornment of the bride, the Shmitah, signifying the Nukva. We learn that the creation was manifest in two places, the Upper and the Lower Worlds resembling each other perfectly. The upper Female Principle was corrected by Binah. These corrections were then drawn to the lower Nukva, thereby perfecting Malchut. The supernal correction is both concealed and revealed, because prophecy does not dwell outside the land of Yisrael. The lower correction is more exposed.

The Relevance of this Passage

Here we draw down Divine Light from the realm known as Binah that helps correct our souls and the entire world from previous iniquities. We draw the force of perfection from King Solomon, which helps bring about the final correction of the world and the age of Mashiach.

648. Solomon mentioned two improvements of the Nukva in "Shir Hashirim," one for the supernal shepherdess, the Yovel (Jubilee), NAMELY BINAH, and one for the bride, the Shmitah (Sabbatical year), NAMELY THE NUKVA. One correction above IN BINAH and one below IN THE NUKVA. The Creation too was manifest in two places, one work above IN BINAH, and one below IN THE NUKVA. This is why the Torah begins with Bet (=two), WHICH ALLUDES TO THE TWO NUKVAS. The work below resembled IN ITS PERFECTION the work above. ABA made the upper world, BINAH, and ZEIR ANPIN made the lower world, THE NUKVA. In the same manner, of the two improvements of the Nukvas mentioned by Solomon, the one is above and the other below. The upper one is fixed by the upper establishment of the Holy Name, WHICH IS BINAH, and the lower by the establishment of the lower one, THE NUKVA, like the upper establishment IN BINAH. ALL THE IMPROVEMENTS HE MADE IN THE SUPERNAL NUKVA, HE DREW UNTO THE LOWER NUKVA, BY WHICH THE LOWER NUKVA, MALCHUT, WAS PERFECTED AS THE UPPER ONE, BINAH.

649. Come and see: Happy is the portion of holy Ya'akov, who merited this. We learned that since the world was created, there was not a more complete bed as Ya'akov's bed. When Ya'akov prepared to depart from the world, he was whole on all sides, Avraham, CHESED, on his right, Yitzchak, GVURAH, on his left, and he himself, TIFERET, in the middle. The Shechinah was before him. THIS IS THE SECRET OF THE PERFECTION OF THE FOUR LEGS OF THE SUPERNAL THRONE, EACH OF CHESED, GVURAH, TIFERET, AND MALCHUT INCLUDES THREE, AMOUNTING TO TWELVE, AND BINAH ABOVE THEM. When Ya'akov saw this, he called his sons and said to them, "Gather yourselves" so there will be adornment above and below.

650. Come and see: The secret of the matter is that two establishments were there, an upper and a lower one, so that all will be perfected; TO WIT, THE NUKVA PERFECTED LIKE BINAH. HE EXPLAINS, The supernal correction is concealed and revealed, since it is the adornment of the Yovel (Jubilee), which Solomon mentioned in "Shir Hashirim," which we said TO BE BINAH. The head, THE FIRST THREE SFIROT OF ZEIR ANPIN, is concealed, since it is not revealed here, nor should it be, AS THE HEAD OF ZEIR ANPIN IS ESTABLISHED BY CHESED AND GVURAH; the arms and the body, CHESED, GVURAH, AND TIFERET, are exposed and known; the legs, NETZACH AND HOD, are concealed and cannot be seen. Why? Because prophecy, THE SECRET OF ABUNDANCE OF NETZACH AND HOD, does not dwell outside the land of Yisrael, WHICH IS THE NUKVA, TO WIT, THEIR ABUNDANCE IS REVEALED IN THE NUKVA, THE ILLUMINATION OF CHOCHMAH WHICH BELONGS TO HER, AND NOT TO ZEIR ANPIN. And this establishment is concealed and revealed.

651. Another lower establishment (also: 'adornment') is the adornment of the bride, which Solomon mentioned in "Shir Hashirim," THE NUKVA. This adornment is more visible SINCE THE ILLUMINATION OF CHOCHMAH IS SHINING HERE. This adornment is done through the twelve tribes under her, and the adornment of her body; THEY ARE THE FOUR SFIROT CHESED AND GVURAH, NETZACH AND HOD, THREE KNOTS IN EACH AND TWELVE IN ALL. THE NUKVA, TIFERET BETWEEN THEM, IS ABOVE THEM, AS WAS SAID BEFORE.

648. תְּרִין תְּקוּנֵי דְנוֹקְבֵי אָמַר שְׁלֹמֹה בְּשִׁיר הַשִּׁירִים, חֵד לְרַעֲוֵא עֲלָאָה יוֹבֵלָא, וְחֵד לְכֻלָּהּ, שְׁנַת הַשְּׁמִיטָה. חֵד תְּקוּנָא לְעֵילָא, וְחֵד תְּקוּנָא לְתַתָּא. עוֹבְדָא דְבְּרָאשִׁית, הֵכִי הוּא נְמוּי, בְּהַנִּי תְּרֵי אֲתֵרֵי, חֵד עוֹבְדָא לְעֵילָא, וְחֵד עוֹבְדָא לְתַתָּא, וְעִד פְּתִיחָא דְאוּרִייתָא בְּב', עוֹבְדָא דְלְתַתָּא, כְּגוּוּנָא דְלְעֵילָא, דָּא עֵבֵד עֲלֵמָא עֲלָאָה, וְדָא עֵבֵד עֲלֵמָא תַתָּאָה. כְּגוּוּנָא דָּא, תְּרִין תְּקוּנֵי דְנוֹקְבֵי קְאָמַר שְׁלֹמֹה, חֵד לְעֵילָא, וְחֵד לְתַתָּא, חֵד לְעֵילָא, בְּתַקּוּנָא עֲלָאָה דְשִׁמָּא קְדִישָׁא, חֵד לְתַתָּא, בְּתַקּוּנָא תַתָּאָה כְּגוּוּנָא דְלְעֵילָא.

649. תָּא חֲזִי, זְכָאָה חוּלְקִיָּה דִיעֶקֶב דִּישָׂא, דְזָכָה לְהָאֵי. וְהָא אֲתַמַּר מִיּוּמָא דְאֲתַבְרִי עֲלֵמָא, לָא אֲשַׁתְּבַח עֲרֶסָא שְׁלִימָתָא כְּעֲרֶסִיָּה דִיעֶקֶב. וּבְשַׁעֲתָא דְבַעָא לְאַסְתְּלָקָא מֵעֲלֵמָא, כְּדִין הוּא שְׁלִים, בְּכָל סְטְרוֹי, אֲבֵרָהֶם מִימִינֵיהּ, יִצְחָק מִשְׁמָאלֵיהּ, הוּא בְּאֲמֻצְעֵיתָא, שְׁכִינְתָא קְמִיָּה, בִּיּוֹן דְחֻמָּא יַעֲקֹב הָאֵי, קְרָא לְבָנוּי, וְאָמַר לוֹן הָאֲסַמְּךָ, בְּגִין דִּישַׁתְּבַח תְּקוּנָא דְלְעֵילָא וְתַתָּא.

650. תָּא חֲזִי רְזָא דְמַלְאָה, תְּרִין תְּקוּנֵי אֲשַׁתְּבַחוּ תַמָּן, חֵד עֲלָאָה, וְחֵד תַתָּאָה, לְמַהוּי כְּלָא שְׁלִים כְּדָקָא יָאוּת. תְּקוּנָא עֲלָאָה, תְּקוּנָא סְתִים וְגֵלִיא, דְהָא תְּקוּנָא דִיּוֹבֵלָא אִיהוּ, הֵהוּא דְאָמַר שְׁלֹמֹה בְּשִׁיר הַשִּׁירִים כְּדָקָא מֶרְן, רִישָׁא סְתִים הוּא דְלָא אֲתַגְלִיָּא הֵכָא, וְלָא יָאוּת לְאֲתַגְלִיָּא. דְרוּעִין וְגוּפָא אֲתַגְלִיָּין, וְהָא יִדְעִין. שׁוֹקִין סְתִימוּ וְלָא אֲתַגְלִיָּין. מ"ט, בְּגִין דְנִבּוּאָה לָא שְׁרִיא אֲלָא בְּאַרְעָא קְדִישָׁא. וְתַקּוּנָא דָּא סְתִים וְגֵלִיָּא.

651. תְּקוּנָא אַחְרָא תַתָּאָה, תְּקוּנָא דְכֻלָּהּ דְקְאָמַר שְׁלֹמֹה בְּשִׁיר הַשִּׁירִים, הָאֵי תְּקוּנָא דְאֲתַגְלִיָּא יְתִיר, וְתַקּוּנָא דָּא בְּתַרִיסָר שְׁבַטִין דְאִינּוֹן תַחוּתָהּ, וְתַקּוּנָא דְגוּפָא דִילָהּ.

66. Corrected by twelve in two worlds

Rabbi Aba begins the discussion by quoting the verse, "And he made a molten sea" It stood upon twelve oxen" We learn that when Ya'akov saw the adornment of the upper sea by the twelve chariots appointed from above, he wished to complete the adornment of the lower sea. He therefore called to his twelve sons to prepare to perfect the Faith. Thus, the Lower World, the Nukva, [Malchut] was perfected by the twelve tribes. Three tribes look to each of the four directions of the world, signifying Chesed, Gvurah, Netzach, and Hod, the arms and legs of the body of the Shechinah. We also

learn that "The seven eyes of The Creator" allude to the seventy members of the Sanhedrin. The hairs on his head are signified by the great numbers in the camp of Reuven and in the camp of Yehuda. The discourse then turns again to supernal correction of the Jubilee discussed in the previous section. Finally, the rabbis expand upon the significance of the twelve supports of Binah and the Nukva, the structure of the metaphorical body, the seven supernal eyes, and the hairs of the head.

The Relevance of this Passage

Readers of this passage rise above the negative celestial influences of the twelve constellations. Ascending over the signs allows us to become the captains of our own destiny. In addition, the protective Light of the Shechinah encircles our souls. The twelve tribes also signify the support and foundation of the spiritual worlds, and thus, we draw support for our own efforts towards spiritual evolvement.

652. Rabbi Aba opened the discussion with the verse, "And he made a molten sea... It stood upon twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea was set above upon them" (1 Melachim, 7:23-25) and "twelve oxen under the sea" (Ibid. 44). "It stood upon twelve oxen" surely, for the sea is adorned by twelve within both worlds, THE SUPERNAL WORLD BINAH AND THE LOWER WORLD THE NUKVA. The upper twelve are the Chariots appointed from above, and the lower twelve are the twelve tribes. When Ya'akov saw the supernal adornment, CHESED, GVURAH, AND TIFERET, and the Shechinah in front of him, WHICH IS MALCHUT, THE SECRET OF THE FOUR LEGS OF THE SUPERNAL THRONE, he wanted to complete the adornment, so he called for his twelve sons and said to them "Gather yourselves" and prepare yourselves to perfect the faith, THE NUKVA. THEY SHOULD RECTIFY THEMSELVES WITH THE SECRET OF THE ADORNMENT OF THE NUKVA'S TWELVE, SO THAT THE NUKVA WILL BE COMPLETED, LIKE THE NUKVA ABOVE, BINAH, AND THE ADORNMENT WILL BE COMPLETED.

653. Come and see the twelve tribes with four standards to the four directions: "Three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea was set above upon them." So three tribes look to each of the four directions of the world, three tribes to the right arm, CHESED, and three tribes to the left arm, GVURAH, three tribes to the right leg, NETZACH, and three tribes to the left leg, HOD. And the body of the Shechinah, TIFERET CALLED BODY, is above them, as it is written: "and the sea was set above upon them," AS THE SEA IS THE SHECHINAH.

654. Why are there three tribes per arm and three tribes per leg? The secret of this is that there are three joints in the right arm OF THE LOWER BODY, and so in the left arm, the right leg and the left leg. They are twelve altogether, attached to the body as above. Whence do we know that? From the verse, "All these are the twelve tribes of Yisrael: and this" (Bereshheet 49:28). HE ATTACHED: "AND THIS IS THAT WHICH THEIR FATHER SPOKE TO THEM," THE NUKVA CALLED 'THIS', because the reckoning is complete with her, as it says, "And the sea was set above upon them," WHICH IS THE NUKVA CALLED SEA. THUS, THE TWELVE TRIBES ARE ATTACHED TO THE BODY OF THE NUKVA ABOVE THEM.

652. פֶּתַח ר' אַבָּא וַאֲמַר, וַיַּעַשׂ אֶת הַיָּם מוֹצֵק וְגו'. וְכָתִיב עוֹמֵד עַל שְׁנֵי עֶשֶׂר בְּקָר שְׁלֹשָׁה פּוֹנִים צְפוֹנָה וְשְׁלֹשָׁה פּוֹנִים יָמָה וְשְׁלֹשָׁה פּוֹנִים נֶגְבָּה וְגו' וְהָיָם עֲלֵיהֶם מִלְּמַעְלָה וְגו'. וְכָתִיב וְאֵת הַבְּקָר שְׁנַיִם עֶשֶׂר תַּחַת הַיָּם. עוֹמֵד עַל שְׁנֵי עֶשֶׂר בְּקָר, הֵכִי הוּא וְדָאֵי, דְּדָא יָם מִתְקַנָּא בִּי"ב בְּתַרְיִן עֲלִמְיִן, בְּתַרְיִסָּר לְעִילָא רְתִיבִין מִמְנָן, לְעִילָא בְּתַרְיִסָּר, לְתַתָּא תַרְיִסָּר שְׁבַטִין. כִּיּוֹן דְּחָמָא יַעֲקֹב תְּקוּנָא עֲלָא, וְחָמָא שְׁכִינְתָּא קָאִים לְקַבְלִיהָ, בְּעָא לְאַשְׁלָמָא תְּקוּנָהָ, קָרָא לְבִנְוֵהֵי תַרְיִסָּר, וַאֲמַר לֹון הָאֶסְפוּ, אֲתַקְיִנוּ גְרַמְיִיכוּ לְאַשְׁלָמָא מְהֵימְנוּתָא.

653. תָּא חֲזִי, תַרְיִסָּר שְׁבַטִין, בְּד' דְּגִלְיִן, בְּד' סְטְרִין, שְׁלֹשָׁה פּוֹנִים צְפוֹנָה וְשְׁלֹשָׁה פּוֹנִים יָמָה וְשְׁלֹשָׁה פּוֹנִים נֶגְבָּה וְשְׁלֹשָׁה פּוֹנִים מְזַרְחָה וְהָיָם עֲלֵיהֶם. וְהֵכִי הוּא וְדָאֵי תֵּלַת שְׁבַטִין לְכָל סְטֵר, לְד' רַחְוֵי עֲלִמָּא, וְתֵּלַת שְׁבַטִין לְדְרוּעָא דִּימִינָא, וְתֵּלַת שְׁבַטִין לְדְרוּעָא דְשְׂמָאלָא, וְתֵּלַת שְׁבַטִין לִירְכָא יְמִינָא, וְתֵּלַת שְׁבַטִין לִירְכָא שְׂמָאלָא, וְגוּפָא דְשְׁכִינְתָּא עֲלִיָּהּ, הַה"ד וְהָיָם עֲלֵיהֶם.

654. מַאי טַעְמָא תֵּלַת שְׁבַטִין לְדְרוּעָא, וְתֵּלַת שְׁבַטִין לִירְכָא, וְכֵן לְכָלָא. אֵלָא רְזָא דְמִלָּה, תֵּלַת קְשָׁרִין אִינּוֹן בְּדְרוּעָא יְמִינָא, וְתֵּלַת בְּשְׂמָאלָא, וְתֵּלַת בִּירְכָא יְמִינָא, וְתֵּלַת קְשָׁרִין בִּירְכָא שְׂמָאלָא, אֲשַׁתְּכַחוּ תַרְיִסָּר קְשָׁרִין לְאַרְבַּע סְטְרִין, וְגוּפָא עֲלִיָּהּ. אֲשַׁתְּכַחוּ תַרְיִסָּר עִם גּוּפָא כְּגוּוּנָא דְלְעִילָא. מִנ"ל, דְּכָתִיב כָּל אֵלֹה שְׁבַטֵי יִשְׂרָאֵל שְׁנַיִם עֶשֶׂר, וְזָאת, בְּגִין דְּבָהּ אֲשַׁתְּלִים חוּשְׁבָנָא, כְּמָה דְּאֲתַמַּר וְהָיָם עֲלֵיהֶם מִלְּמַעְלָה.

655. "The seven eyes of Hashem" (Zecharyah 4:10) are the seven eyes of the congregation, the seventy members of the Sanhedrin, AS EACH OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT IS INCLUDED OF TEN, SEVENTY IN ALL, IN THE SECRET OF THE VERSE "FOR THE JUDGMENT IS HASHEM'S" (DEVARIM 1:17). The hairs THAT GROW FROM THIS HEAD ARE ALLUDED TO in the verse, "All that were numbered in the camp of Yehuda were a hundred thousand" (Bemidbar 2:9). "All that were numbered in the camp of Reuven..." (Ibid. 16). ALL THOSE GREAT NUMBERS ARE CONSIDERED TO BE THE HAIRS OF THE NUKVA.

656. You may ask: In Egypt, when Ya'akov departed from the world, where was perfection at that time, where were all those WHO WERE NUMBERED IN THE CAMPS, WHO ARE CONSIDERED THE HAIRS OF THE NUKVA? IF THEY WERE NOT THERE, THE NUKVA WOULD THEN BE IMPERFECT, FOR THEY ARE HER HAIRS. HE ANSWERS: Indeed they were seventy souls WHEN THEY ARRIVED IN EGYPT, CORRESPONDING TO THE MOCHIN OF THE SEVENTY MEMBERS OF THE SANHEDRIN, and they begot innumerable descendants during the seventeen years THAT YA'AKOV LIVED IN EGYPT, as it is written: "And the children of Yisrael were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty (Heb. vaya'atzmu)" (Shemot 1:7). THEY WERE ALSO CONSIDERED AS THE HAIRS OF THE NUKVA, as it is written: "They are more (Heb. atzmu) than the hairs of my head" (Tehilim 40:13). THE WORD 'VAYA'ATZMU' ALSO REFERS TO HAIRS. THEY LIVED AT THE TIME OF YA'AKOV'S DEPARTURE FROM THE WORLD, AND THEREFORE PERFECTION WAS NOT INCOMPLETE. Happy is the portion of perfect Ya'akov, who was perfected above and below.

657. Rabbi Elazar said TO RABBI ABA, Surely this is AS YOU SAID. But concerning the supernal correction of the Yovel (Jubilee), BINAH, how could there be so much there, NAMELY THE TWELVE ASPECTS? RABBI ABA said to him: After the lion was set to enter the vineyard, who should follow? WHICH MEANS, EXPLAIN IT YOURSELF.

658. Rabbi Elazar opened the discussion with the verse, "But He is unchangeable (lit. 'in one'), and who can turn Him? and what His soul desires, even that He does" (Iyov 23:13). The supernal establishment IN BINAH is all one, and there is no division in it, like in the lower ESTABLISHMENT IN THE NUKVA, as it says "and from thence it was parted, and branched into four streams" (Beresheet 2:10), FOR THERE IS SEPARATION WITHIN THE NUKVA. Though it is divided, it all comes to one when you examine it, FOR EVEN THE SEPARATION IN HER IS FIXED BY THE CORRECTION OF THE TWELVE, AND THEN SHE IS ALL ONE. BUT BINAH WAS NEVER DIVIDED, AND NEEDS NO CORRECTION OF THE TWELVE TO FIX HER.

659. But the establishment of the supernal Yovel (Jubilee), BINAH, is also supported by twelve like the lower one, THE NUKVA. And though it is one, AND WAS NEVER PARTED, yet it perfects every side, this and that side-- IN OTHER WORDS, THE ONENESS OF THE SFIROT TO THE RIGHT COMPLETES THE LEFT SIDE, AND VICE VERSA. Thus the six supernal extremities, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF BINAH, become twelve, since each of them lends ITS LIGHTS to its neighbor and is included of its neighbor's LIGHTS. Hence they are twelve, with the body OF BINAH above THEM. What is the body? It is Ya'akov, as we learned, NAMELY TIFERET, AND NOT BINAH WHICH IS THE HEAD AND NOT THE BODY. HOW CAN YOU SAY THAT BINAH IS THE BODY OVER THE TWELVE? HE ANSWERS: the head and the body are together, TO WIT, THEY ARE INCLUDED WITHIN EACH OTHER, AND THEREFORE THE ASPECT OF TIFERET EXISTS ALSO IN THE HEAD OF BINAH.

655. שְׁבַע עֵינֵי ה' אֵינֻן שְׁבַע עֵינֵי הָעֶדָה. שְׁבַע עֵינֵי סַנְהֶדְרִין. שְׁעָרָהּ: כְּמָה דְכָתוּב, כָּל הַפְּקוּדִים לְמַחְנֵה יְהוּדָה מֵאֵת אֶלֶף וְגו'. כָּל הַפְּקוּדִים לְמַחְנֵה רְאוּבֵן, וְכֵן לְכֻלָּהּ.

656. וְאֵי תִימָא, בְּמִצְרַיִם בְּסֻלְיֻקוֹ דִּיעֻקְבָּ מֵעֲלָמָא, דִּאֲשַׁתְּכַח שְׁלִימוֹ בְּהֵיאָא שְׁעָתָא, כּוּלֵי הָאֵי אֲן הוּא. וְדָאֵי שְׁבַע עֵינֵי נִפְשֵׁי הוּוּ, וְכָל אֵינֻן דִּאֲוִלִידוֹ בְּשַׁבַּע עֲשָׂרָה שָׁנִין, דְּלִית לֹן חוֹשְׁבָנָא, כְּמָה דְכָתוּב וּבְנֵי יִשְׂרָאֵל פְּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאדָּ מְאֹד, וְכָתוּב עֲצְמוּ מִשְׁעֵרוֹת רֵאשֵׁי. זְכָאָה חוֹלְקִיָּה דִּיעֻקְבָּ שְׁלִימָא, דְּהוּא אֲשַׁתְּלִים לְעִילָא וְתַתָּא.

657. אָמַר ר' אֶלְעָזָר, וְדָאֵי הָכֵי הוּא, אָבָל בְּתַקּוּנָא עֲלָאָה דִּיּוּבְלָא, הֵינָךְ אֲשַׁתְּכַח כּוּלֵי הָאֵי. א"ל, אֲרִינָא, כִּיּוֹן דְּסִדְרֵי רְגִלוֹי לְמֵיעָאֵל בְּכַרְמָא, מֵאֵן אִיהוּ דְּעִיּוּל בְּהַרְדִּיָּה.

658. פִּתַּח רַבִּי אֶלְעָזָר וְאָמַר, וְהוּא בְּאֶחָד וּבְנֵי יִשְׁבָּנוּ וְנִפְשׁוּ אוֹתָהּ וַיַּעַשׂ. הָאֵי תַקּוּנָא עֲלָאָה, הוּא כָּלָא חָד, לָא הוּי בֵּיה פְּרוּדָא, כְּהֵאֵי תַתָּאָה, דְּהָא כְּתוּב וּמִשָּׁם יִפְרֹד וְהִיָּה לְאַרְבַּעָה רֵאשִׁים. וְאֵע"ג דְּאִית בֵּיה פְּרוּדָא, כִּד יִסְתַּבְּלוֹן מִלֵּי, כָּלָא סֻלְקָא לְחָד.

659. אָבָל הָאֵי תַקּוּנָא עֲלָאָה דִּיּוּבְלָא, כְּוִימָא עַל תְּרִיסָר, כְּהֵאֵי תַתָּאָה, וְאֵע"ג דְּאִיהוּ חָד, הָאֵי חָד אֲשֵׁלִים לְכָל סֵטֵר, בְּהֵאֵי סֵטֵר, וּבְהֵאֵי סֵטֵר. אֵינֻן שֵׁיט סֵטְרִין עֲלָאִין תְּרִיסָר הוּוּ. דְּכָל חָד אוֹזִיף לְחֻבְרִיָּה, וְאֲתַכְלִיל מְנִיָּה, וְאֲשַׁתְּכַחוּ תְּרִיסָר, וְגוּפָא, וְכָלָא כְּוִימָא עַל תְּרִיסָר. מֵאֵן גּוּפָא, דָּא יַעֲקֹב, וְהָא אֲתַמָּר, אֵלָא רִישָׁא וְגוּפָא בְּחָד כְּוִימֵי.

660. WE SHOULD further EXPLAIN THE SECRET OF twelve. There are three joints in the right arm, Chesed-Chassadim, WHICH MEANS ALL THREE PERTAIN TO CHESED, and three joints in the left arm, Gvurah-Gvurot, THAT IS THREE TIMES GVUROT, three joints in the right leg, Netzach-Netzachim, THAT IS, THREE TIMES NETZACH, and three joints in the left leg, Hod and Hodot. Together, there are twelve, and with the body, TIFERET, which stands above them, there are thirteen. The Torah too is expounded by the thirteen attributes, THE THIRTEEN ATTRIBUTES OF MERCY DRAWN FROM THE THIRTEEN CHARACTERISTICS OF THE BEARD OF ARICH ANPIN, which are all one WITHOUT, HEAVEN FORBID, ANY SEPARATION. They are drawn from above downward as one, until they reach that place, which is in division, THE NUKVA.

661. There are seven supernal eyes, THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF THE MOCHIN OF CHOCHMAH CALLED EYES. There are "the eyes of Hashem, they rove (masc.) to and fro through the whole earth" (Zecharyah 4:10), they are male; NAMELY OF ZEIR ANPIN, since it is the place of the male. It is written elsewhere, "For the eyes of Hashem run (fem.) to and fro" (Il Divrei Hayamim 16:9), they are part of the adornments of the Shechinah below, the place of the female. The seven supernal eyes, EITHER OF THE MALE OR OF THE FEMALE, correspond to the verse, "Yours, O Hashem, is the greatness (Chesed), and the Gvurah, AND THE TIFERET, AND THE NETZACH, AND THE HOD: FOR ALL THAT IS IN HEAVEN AND ON EARTH (YESOD) IS YOURS; YOURS IS THE KINGDOM (MALCHUT), O HASHEM" (I Divrei Hayamim 29:11). This place, MALCHUT, completes each end OF THE SIX EXTREMITIES CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD.

662. We have to look at the hairs OF THE MALE AND THE FEMALE, as it is written: "Who can utter the mighty acts (Heb. Gvurot) of Hashem?" (Tehilim 106:2). FOR THE HAIRS ARE CONSIDERED TO BE GVUROT. IT ALSO SAYS, "They are more than the hairs of my head" (Tehilim 40:13), and "Hashem's Chassadim have not ceased" (Eichah 3:22), SINCE THE HAIRS ARE GVUROT YET INNUMERABLE CHASSADIM ARE DRAWN THROUGH THEM, OF WHICH IT SAYS, THE "HASHEM'S CHASSADIM HAVE NOT CEASED." These adornments rise to another place, TO MOCHIN WITHOUT reckoning, though this place, THE MOCHIN OF RECKONING, THE SECRET OF THE SEVEN EYES OF HASHEM, is spoken of more, and put on a scale, NAMELY UPON THE CENTRAL COLUMN, WHICH BALANCES THE TWO SIDES OF THE SCALES, THE RIGHT AND THE LEFT, the upper, BINAH and the lower, MALCHUT. King Solomon expounded THE TWO NUKVAS, IN "SHIR HASHIRIM," and they need explaining UNLIKE THE MOCHIN OF THE HAIRS WHICH NEEDS NO EXPLAINING. Happier is the portion of the righteous who know the ways of the Holy One, blessed be He. And in here, IN THE MOCHIN OF RECKONING, all is made known to the knowledgeable in judgment and law.

660. תו תריסר, תלת קשרין דדרועא ימינא חס"ד חסדים. תלת קשרין דדרועא שמאלא גבור"ה גבורות. תלת קשרין בירכא ימינא, נצ"ח נצחים. תלת קשרין בירכא שמאלא, הו"ד והודות. הא תריסר. וגופא קיימא עלייהו הא תליסר. תו, בתליסר מכולן אורייתא אתפרש, וכלא חד, מעילא לתתא ביחודא, עד ההוא אתר דקיימא על פרודא.

661. שבעה עינין עלאין, אלון דכתיב, עיני ה' המה משוטטים דכורין, דהא אתר דדכורא איהו. הכא עיני ה' משוטטות, בתקוני שכינתא לתתא, אתר דנוקבא. שבעה עינין עלאין, לקביל הא דכתיב, לך ה' הגדולה והגבורה וגו'. האי אתר, אשלים לכל סטר.

662. תו שערא, במה דכתיב, מי ימלא גבורות ה'. הה"ד, עצמו משערות ראשי. וכתיב חסדי ה' בי לא תמנו וגו'. ותקונין אלון אסתלקו לאתר אחרא. ואע"ג דהכא אתמר טמי, ואסתליק במתקלא יד עלאה ותתאה, ושלמה מלכא אמרן, ואצטריכנא לפרשא לון. זבאה חולקהון דצדיקנא יתיר, דינדעין ארחא דקודשא בריך הוא, והכא כלא אתגלויא לינדעי מדין.

67. "Zvulun shall dwell at the shore of the seas"

Rabbi Yehuda discourses on the title verse, explaining that the merchant Zvulun made an agreement with Yisachar, promising to support him while Yisachar studied the Torah. Zvulun was a merchant of the sea and he therefore dwelled among seamen for purposes of commerce. His border, we're told, reached Tzidion, a place of commerce. Although he did not occupy himself with the Torah, Zvulun is always placed before Yisachar during the blessings, because he took bread from his own mouth and gave to Yisachar. He who supports scholars of the Torah receives blessings from above and below, meriting wealth in this world and a portion in the world to come. Rabbi Aba then quotes the verse, "Nor shall you suffer the salt of the Covenant." We learn that salt is important because it washes away and perfumes bitterness to give it taste. Without salt, the world would be unable to endure the bitterness of judgment, and it is through judgment that the world learns righteousness. Salt signifies Yesod, the Covenant that supports the world. Therefore, a meal lacking salt symbolically separates Yesod and the Female Principle, a division that brings death. Rabbi Aba and Rabbi Yosi conclude with a discussion of the verse, "And that you will save alive my father and my mother" Their interpretation reveals that Rachav asked for a token of life, which, she said, rests upon the letter of truth. She was given a cord of scarlet thread, a token of Yehoshua, because the time had come for the moon to rule. She thus received a token of the moon, signifying Malchut.

The Relevance of this Passage

A profound spiritual truth emerges from this text concerning the ultimate purpose of Torah and the dangers of blind religiosity. The purpose of Torah study is not in any way related to academic, religious, or scholarly pursuits. Rather, the Torah is a tool for spiritual development with the sole

intention of leading one to the ultimate objective of "loving thy neighbor as thyself." Remarkably, many "devout" and religious men will behave with intolerance towards others in the name of God and for the sake of their own religious objectives. This is completely contrary to the underlying purpose of the Torah. The Zohar stresses this point by explaining that the biblical character of Zvulun, who was not a student of the Torah, is always placed before Yisachar during the blessings because he took bread from his own mouth and gave to a man named Yisachar. Additionally, this passage helps sweeten the judgments that must appear in our lives, demonstrating that the Torah and the Light of the Zohar offer mankind a path to spiritual perfection that is most merciful and meaningful.

663. Rabbi Yehuda said: Zvulun and Yisachar made an agreement between them that one will sit and study the Torah, YISACHAR, and the other will be a merchant, ZVULUN, and support Yisachar, as it is written: "And happy are those who hold (also: 'support') her" (Mishlei 3:18). He used to traverse the seas with merchandise. It fell in his portion since his inheritance was by the sea.

664. He is therefore called "leg (Heb. yerech)," AS IT SAYS, "AND HIS BORDER (HEB. YARCHATO) SHALL BE AT TZIDON," for it is the function of the leg to go to and fro. Hence it is written, "Rejoice, Zvulun, in your going out; and Yisachar in your tents" (Devarim 33:18). "Zvulun shall dwell at the shore of the seas" among the seamen for the purposes of commerce. "The shore of the seas," though his inheritance was by one sea, THE GREAT SEA, YET "SEAS" IS IN THE PLURAL, since it dwelt between two seas, THE GREAT SEA AND THE SEA OF GALILEE, THOUGH ITS INHERITANCE DID NOT REACH THE SEA OF GALILEE.

665. Rabbi Yosi said: All the merchants of the other seas were interested in the merchandise of his own sea. HENCE IT SAYS "THE SHORE OF THE SEAS" IN THE PLURAL. "And he shall be a haven for ships," NAMELY, where all ships would assemble to trade. "And his border": THIS IS DIFFICULT TO EXPLAIN, FOR THE BORDER OF TZIDON IS FAR FROM ZVULUN. Rabbi Chizkiyah said to him: His leg reaches the border of Tzidon, A THIN STRIP OF LAND, RESEMBLING A LEG, STRETCHED FROM ZVULUN TO TZIDON. THROUGH THIS MEANS, Zvulun's border reached THE BORDER OF TZIDON, WHICH WAS a place of commerce, where all the tradesmen would come and go there with their merchandise.

666. Rabbi Acha said: It is written, "Nor shall you suffer the salt of the covenant of your Elohim to be lacking from your meal offering: with all your offerings you shall offer salt" (Vayikra 2:13). Why is salt SO IMPORTANT? Because it washes away and perfumes the bitterness to give it taste. Without salt, THE CENTRAL COLUMN WOULD NOT BE DRAWN and the world would not endure the bitterness. Hence it says, "For when your Judgments are on the earth, the inhabitants of the world learn righteousness" (Yeshayah 26:9). It is also written, "Righteousness and justice are the foundation of your throne" (Tehilim 89:15), FOR RIGHTEOUSNESS IS PERFECTED BY JUSTICE, THE SECRET OF SALT.

667. Salt is the covenant, YESOD; NAMELY THE CENTRAL COLUMN FROM THE CHEST DOWN, which supports the world, THE NUKVA, as it is written: "Thus says Hashem; If my covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). Hence, THE CENTRAL COLUMN, YESOD, COMES ABOVE IT, SALT is called the covenant of your Elohim, YESOD BEING CALLED COVENANT, and the Salt Sea. The sea, WHICH IS THE NUKVA is called after THE SALT WHICH SWEETENS IT.

663. א"ר יהודה, זבולן ויששכר תנאי עברו, חד יתיב ולעי באורייתא, וחד נפיק ועביד פרקמטיא, ותמיך ליששכר, דכתיב ותומכיה מאושר. והוה פריש ד בימי למעבד פרקמטיא, וחולקיה הכי הוה, דהא ימא הוה אחסנתיה.

664. ובגיני כך קרי ליה ירך. דרביה דירך לנמקא ולמיעל, הה"ד, שמח זבולן בצאתך ויששכר באהלך. לחוף ימים ישכון, באינון פרישי ימים, למעבד פרקמטיא. לחוף ימים, אע"ג דחד ימא הוה ליה באחסנתיה, בתרין ימין שרייא.

665. ר' יוסי אמר, כל שאר ימין, הוה מהדרן קרפולין בימא דיליה. והוא לחוף אגרות, אתר דכל ארבין משתבחין למעבד סחורתא. וירכתו, אמר ר' חזקיה, ירכתיה דיליה מטי על ספר צידון, ותחומא פריש להווא אתר, ופרקמטיא דכל מארי סחורתא, סחרין ותייבין בסחורתיהו להווא אתר.

666. רבי אחא אמר, כתיב ולא תשבית מלח ברית אלהיך מעל מנחתך על כל קרבנך תקריב מלח, וכי אמאי מלח. אלא בגין דאיהו ממרק ומבשם מרירא לאטעמא, ואי לאו הווי מלחא, לא יכיל עלמא למסבל מרירא. הה"ד כי כאשר משפטין לארץ צדק למדו יושבי תבל. וכתיב צדק ומשפט מכון בסאך.

667. ומלח איהו ברית, דעלמא קיימא ביה, דכתיב אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי. בגין כך, אקרי ברית אלהיך, ואקרי ים המלח, וימא אקרי על שמויה.

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668. Rabbi Chiya said: It is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). This is the salt, YESOD, of the sea, MALCHUT, RIGHTEOUS BEING YESOD AND RIGHTEOUSNESS BEING MALCHUT. Whoever divides between them brings death upon himself. Therefore, it is written: "Nor shall you suffer the salt...TO BE LACKING FROM YOUR MEAL OFFERING" THUS SEPARATING YESOD, WHICH IS SALT, FROM THE MEAL OFFERING, WHICH IS THE NUKVA. They are inseparable.

669. Rabbi Acha said: The sea is one, but is called 'seas', IN THE VERSE, "ZVULUN SHALL DWELL AT THE SHORE OF THE SEAS," as the water is clear in some places, in some places water is sweet, in another it is bitter. Hence, SINCE THERE ARE DIFFERENT PLACES, it is called seas. Thus it says, "At the shore of the seas." Rabbi Aba said: Each tribe corresponds to one of the joints in the body, THE NUKVA. SINCE THERE ARE DIFFERENT PLACES WITHIN THE NUKVA CALLED SEA, ACCORDING TO THE PARTICULAR TRIBE, SHE IS THEREFORE CALLED SEAS IN THE PLURAL.

670. Rabbi Aba rose one night to study the Torah. While he was sitting, Rabbi Yosi knocked on the door. He said: In the prince's chest there are jewels, TO WIT, HE WANTED TO HEAR PEARLS OF WISDOM OF THE TORAH FROM HIM.

671. They sat, occupied with the Torah. The son of the innkeeper rose and sat before them. He asked, What is the meaning of the verse, "And that you will save alive my father, and my mother" (Yehoshua 2:13) and before that "and give me a true token" (Ibid. 12). What did she ask of them? Rabbi Aba said: You have asked a good question, but tell me son, if you have heard something. He said: I HAVE another question: They did not give her what she asked for, but "you shall bind this cord of scarlet thread in the window" (Ibid. 18), WHICH ALLUDES TO MALCHUT, THE SECRET OF THE VERSE, "YOUR LIPS ARE LIKE A THREAD OF SCARLET" (SHIR HASHIRIM 4:3), WHEN SHE ASKED FOR A TOKEN OF TRUTH, WHICH ALLUDES TO TIFERET, AS WAS SAID BEFORE.

672. HE ANSWERS: I have learned that she asked for a token of life, as it is written: "And that you will save alive my father, and my mother." She also said that the token of life rests only upon the letter of Truth, which is Vav OF THE NAME YUD-HEI-VAV-HEI, TIFERET, where there is life, BEING THE TREE OF LIFE. I have learned that she asked for the token of Moshe, THE SECRET OF TIFERET. Why did they give her the cord of scarlet thread, WHICH IS A TOKEN OF YEHOSHUA, THE SECRET OF MALCHUT?

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

668. ר' חייא אמר, כתיב כי צדיק ה' צדקות אהב, דא מלחא בימא. ומאן דפריש לון, גרים לגרמיה מיתה, בג"כ כתיב, לא תשבית מלח, דהא דא בלא דא לא אזלא.

669. אמר ר' אחא, ים חד הוא, ואקרי ימים. אלא אתר אית בימא דאיהו מיין צלילן, ואתר דאית ביה מיין מתיקן, ואתר דאית ביה מיין מריקן, בג"כ ימים קרינן, וע"ד לחוף ימים. אמר ר' אבא, כל שבטא ושבטא, וכל חד וחד קשרא חד, מאינן קשרין דמתחברן בגופא.

670. ר' אבא הוה יתיב ליליא חד, וקם למלעי באורייתא, עד דהוה יתיב, אתא רבי יוסי, ובטש אמתחא, אמר סיפטא בטופסרא קפטלאי שכיחי.

671. יתבו ולעו באורייתא. אדהכי קם בריה דאושפיזא, ויתיב קמיהו, אמר לון מאי דכתיב והחיייתם את אבי ואת אמי וגו'. וכתיב ונתתם לי אות אמת. מאי קא בעאת מנייהו. א"ר אבא יאות שאלת, אבל אי שמעת מידי אימא ברי. אמר תו שאלתא, דהא אינן יתבו לה מה דלא בעאת מנייהו, דכתיב, את תקות חוט השני הזה תקשרי בחלון וגו'.

672. אלא הכי אוליפנא, היא בעאת סימנא דחיי, דכתיב והחיייתם את אבי וגו', ואמרה, סימנא דחיי לא שרייא, אלא באות אמת, ומאי איהו אות אמת, דא את ו', בגין דביה שריין חיינן. הכי אוליפנא, סימנא דמשה קא בעאת, ואינן אמאי יתבו לה תקות חוט השני.

673. אלא אינן אמרי, משה הא אסתלק מעלמא, דהא אתכניש שמשא, והא מטא זמנא דסיהרא למשלט, סימנא דסיהרא אית לן למיהב לך, ומאי איהו. תקות חוט השני הזה, כד"א כחוט השני שפתותיך, סימנא דיהושע יהא גבך, בגין דשולטנותא דסיהרא השתא. קמו ר' אבא ור' יוסי ונשקוהו. אמרו. ודאי זמין אנת למהוי ריש מתיבתא, או גברא רבא בישראל, ומנו. רבי בון.

674. He asked further: All of Ya'akov's sons, the twelve tribes, were arranged below according to the order above, THE TWELVE KNOTS OF CHESD AND GVURAH, NETZACH AND HOD OF THE NUKVA. Why is Zvulun always placed before Yisachar during the blessings, although Yisachar was occupied with the Torah, which is universally put first? In the blessings, why was Zvulun placed before both by his father and Moshe?

675. HE ANSWERS: Zvulun was honored BY BEING PLACED BEFORE YISACHAR, since he took bread out of his own mouth and gave to Yisachar. He is therefore placed before YISACHAR in the blessings. From this, we learn that whoever supports a student of the Torah, receives blessings from above and below. He also merits two tables, which no other man is granted. He deserves to be blessed with wealth in this world, and a portion in the World to Come. Hence it says "at the shore of the sea; and he shall be a haven for ships." Since it says "Zvulun shall dwell the shore of the sea," why add "a haven for ships"? The "shore of the sea" is in this world and the "haven for ships" is in the World to Come, as it is written: "There go the ships" (Tehilim 104:26), WHICH WAS SAID OF "THIS GREAT AND WIDE SEA" (IBID. 25), WHICH IS BINAH, THE SECRET OF THE WORLD TO COME, for there abides the abundance of the World to Come.

68. "I charge you, O daughters of Jerusalem"

One explanation of the title verse tells us that the daughters of Jerusalem are the souls of the righteous, whom are always close to the King, informing Him daily of the welfare of Malchut. When a soul descends into this world, Malchut makes it swear to tell God of her love for Him so that He will be pleased with her. Man does this by proclaiming the union of the Holy Name with his mouth, heart, and soul. Another explanation of this verse interprets the daughters of Jerusalem as signifying the twelve tribes. Malchut stands upon twelve mountains and includes seven sides. The daughters of Jerusalem testify before God, declaring Yisrael love for Him. In this way, Malchut's love for Zeir Anpin is affirmed.

The Relevance of this Passage

Drawing upon the spiritual power of the righteous souls who have walked this earth throughout history, and the devout who dwell in our midst today, we unite our body and soul and our physical world with the Upper World realm called Zeir Anpin. This union produces bountiful beams of Light that brighten the lives of all mankind. The reference to the twelve Tribes is an indication to the twelve signs and the Zohar's assistance in helping us transcend the influences the stars and planets. Thus, control over our fate and fortunes is awarded to us through the spiritual power associated with this passage.

676. He opened the discussion saying: "I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him, that I am sick with love" (Shir Hashirim 5:8). HE ASKS: Who is closer to the King than the Congregation of Yisrael, THE NUKVA? Why then does she charge them, "If you find my beloved, that you tell him." HE REPLIES: The daughters of Jerusalem are the souls of the righteous who are always near the King, and inform Him daily of the welfare of the Matron, THE NUKVA.

677. For so we have learnt that when a soul descends into the world, the Congregation of Yisrael, THE NUKVA, makes it swear to tell the king and inform Him of her love for Him, so He shall be pleased with her.

674. תו שֵׁאִיל וְאָמַר, בְּנוֹי דְיַעֲקֹב כְּלָהוּ תְרִיסָה שְׁבִטִין, אֲתַסְדְּרוּ לְתַתָּא כְּגֻוּנָא דְלַעִילָא, אֲמַאי אַקְדִים בְּבִרְכָאן, זְבוּלוֹן לְיִשְׁשַׁכָּר תְּדִיר, וְהָא יִשְׁשַׁכָּר אֲשַׁתְּדַלְתִּיהָ בְּאוּרֵייתָא, וְאוּרֵייתָא אַקְדִים בְּכָל אֲתַר, אֲמַאי אַקְדִים לִיה זְבוּלוֹן בְּבִרְכָאן, אַבּוּי אַקְדִים לִיה, מִשָּׁה אַקְדִים לִיה

675. אֵלָא זְבוּלוֹן זָכָה, עַל דְאַפִּיק פְּתָא מִפּוּמִיָּה, וַיְהִי לְפּוּמִיָּה דְיִשְׁשַׁכָּר, בְּגִינֵי כֶךְ אַקְדִים לִיה בְּבִרְכָאן. מֵהֲכָא אוּלִיפְנָא, מֵאֵן דְסַעִיר לְמַרְיָה דְאוּרֵייתָא, נְטִיל בְּרַכָּאן מֵעִילָא וְתַתָּא. וְלֹא עוֹד אֵלָא דְזָכִי לְתַרֵּי פְתוּרֵי, מֵה דְלֹא זָכִי בִּנְי אַחְרָא, זָכִי לְעוֹתְרָא דִיתְבַּרְךְ בְּהַאי עֲלֵמָא, וְזָכִי לְמַהוּי לִיה חוּלְקָא בְּעֲלֵמָא דְאֲתִי. הַהִ"ד זְבוּלוֹן לְחוּף יַמִּים יִשְׁכּוֹן וְהוּא לְחוּף אֲנִיּוֹת. בֵּינּוֹן דְכְּתִיב לְחוּף יַמִּים, אֲמַאי וְהוּא לְחוּף אֲנִיּוֹת. אֵלָא, לְחוּף יַמִּים, בְּעֲלֵמָא דִין. לְחוּף אֲנִיּוֹת, בְּעֲלֵמָא דְאֲתִי, כִּד"א שֵׁם אֲנִיּוֹת יְהִלְכוּן וּגו'. דְתַמְנָן הוּא נְגִידוּ דְעֲלֵמָא דְאֲתִי.

676. פְּתַח וְאָמַר, הַשְׁבַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַיִם אִם תִּמְצְאוּ אֶת דּוֹדִי מֵה תִגִּידוּ לוֹ שְׁחוּלַת אֶהְבֵּה אֲנִי. וְכִי מֵאֵן קָרִיב לְמַלְכָּא כְּכִנְסַת יִשְׂרָאֵל, דְאִיהִי אֲמַרְתָּ אִם תִּמְצְאוּ אֶת דּוֹדִי מֵה תִגִּידוּ לוֹ. אֵלָא בְנוֹת יְרוּשָׁלַיִם, אֵלִין אִינוּן נִשְׁמַתְהוֹן דְצְדִיקֵי דְאִינוּן קָרִיבִין לְמַלְכָּא תְּדִיר, וּמוֹדְעִין לְמַלְכָּא בְּכָל יוֹמָא עֶסְקוּי דְמִטְרוּנֵייתָא.

677. דְהִכִּי אוּלִיפְנָא, בְּשַׁעֲתָא דְנִשְׁמַתָּא נְחַתַּת לְעֲלֵמָא, כְּנִסַּת יִשְׂרָאֵל, עֲאֵלַת עֲלָה בְּקִינוּמָא דְאוּמָאָה, דִּיחֻוּי לְמַלְכָּא, וַיּוֹדַע לִיה רְחִימוּתָא דִּילָה לְגַבִּיָּה, בְּגִין לְאַתְפִּיּוּסָא בְּהַרְיָה.

678. By which means DO THE SOULS INFORM THE KING OF THE LOVE OF THE NUKVA FOR HIM? A man should proclaim the unison of the Holy Name, THE NUKVA OF ZEIR ANPIN, by mouth, heart and soul, and attach himself wholly TO ZEIR AND THE NUKVA, like a flame to a burning coal, by the union which causes the King to be well disposed towards the Queen, and to proclaim before the King her love for Him.

679. Another explanation: The daughters of Jerusalem are the twelve tribes; NAMELY THE TWELVE KNOTS OF CHESED AND GVURAH, NETZACH AND HOD UPON WHICH STANDS THE BODY OF THE NUKVA. For we have learned that Jerusalem, THE NUKVA, is established upon twelve mountains. Those who say that she stands upon only seven are not wholly correct, though all is one, for she includes seven SIDES; NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, and has the four ASPECTS CHESED, GVURAH, TIFERET, AND MALCHUT and twelve ASPECTS, WHICH ARE THE TWELVE KNOTS WE MENTIONED. All is one, ONLY THAT THESE ARE GRADES WITHIN HER, BUT TWELVE IS PERFECTION.

680. Surely she is established upon twelve mountains, three to each side, THREE KNOTS TO THE SIDE OF CHESED, THREE TO GVURAH, THREE TO NETZACH AND THREE TO HOD, AND THE BODY OF THE NUKVA ABOVE THEM. They are then called living creature, as it is written: "This is the living creature that I saw under the Elohim of Yisrael" (Yechezkel 10:20). They are called the daughters of Jerusalem, since JERUSALEM, THE NUKVA, stands above them. They testify before the King OF THE LOVE of the Congregation of Yisrael, WHO CHARGES THEM, "IF YOU FIND MY BELOVED, THAT YOU TELL HIM, THAT I AM SICK WITH LOVE." Hence it says, "There the tribes used to go up, the tribes of Yah as a testimony unto Yisrael, to give thanks unto the name of Hashem" (Tehilim 122:4), TO TESTIFY BEFORE YISRAEL, ZEIR ANPIN, OF THE LOVE OF THE NUKVA. Rabbi Yehuda said: Happy is the portion of Yisrael, who know the ways of the Holy One, blessed be He. Of them it is written, "For you are a holy people to Hashem your Elohim, and Hashem has chosen you..." (Devarim 14:2).

678. ובמה, בגין החיובא על ב"נ ליחדא שמא קדישא בפומא, בלבא בנפשא, ולאקשרא בלא, בשלהובא דאתקשרא בטימסא, ובהוא יחודא דעביר, גרים לאתפויסא מלכא במטרונותא, ואודע ליה למלכא רחמיותא דילה לגביה.

679. ד"א בנות ירושלם, אלון תריסר שבטין. דתנינן ירושלם על תריסר טורין קיימא. ומאן דאמר על שבעה, לא קאמר לאשלמא שלימו, ואע"ג דכלא חר, דאית שבעה, ואית ד', ואית תריסר, וכלא חר.

680. ודאי על תריסר טורין קיימא, תלת טורין לסטרא דא, ותלת טורין לסטרא דא, וכן לארבע זווין, וכדין אתקרי חיה. כד"א היא החיה אשר ראיתי תחת אלהי ישראל. ואלון אקרון בנות ירושלם, בגין דקיימא עליהו. ואינון סהדי סהדותא למלכא על בנסת ישראל, הה"ד, שבטי יה עדות לישראל להודות לשם יי. אמר רבי יהודה, זכא חולקהון דישראל, הידעו אורחוי דקודשא בריך הוא, עלייהו כתיב, כי עם קדוש אתה ליי אלהיך ובך בחר יי וגו'.

69. "Yisachar is a strong ass"

Yisachar is compared to an ass because just as an ass will lie anywhere and accepts its burden without kicking its master, so Yisachar accepted the burden of the Torah and cared nothing for his own honor, only that of his Master. Another explanation of the title verse tells us that when night falls, dogs and ass roam, and fiends have permission to wreak havoc in the world. He who rises at night to study the Torah relegates the evil demons to the holes of the great abyss and subdues the Klipah of the ass, bringing it down into the holes underneath the ground. Through his study of the Torah, Yisachar subdued the Klipah of the mule, forcing it to descend and thereby preventing it from harming the world. Indeed, Yisachar studied the Torah constantly and cleaved so strongly to God that he weakened himself through his devotion. While walking, Rabbi Shimon, Rabbi Yosi, and Rabbi Chiya continue this discussion. Rabbi Shimon comments that he who studies the Torah receives a supernal reward that no other attains. This reward is alluded to in the name Yisachar. Indeed, we are told that when the truly righteous study the Torah, the power of the other nations will be subdued and the nations of the world will ask Yisrael to be their leaders. However, if the righteous do not study the Torah, the Klipah of the ass will cause Yisrael to go into exile, and they will be ruled by other nations. Rabbi Shimon next begins a discourse on the verse, "As I looked, thrones were placed" This means that when the Temple was destroyed, two thrones fell. The two thrones above are of Ya'akov and David, and the lower thrones signify Jerusalem and the students of the Torah.

The discussion then addresses the meaning of the verse, "The mandrakes give a fragrance." This alludes to Yisachar, who caused new and old studies of the Torah to be in the synagogues and colleges. We learn that all new expositions of the Torah ascend to the Garden of Eden where God sees them and rejoices. These words are then recorded in the supernal book. The section concludes by explaining that Yehuda, Yisachar, and Zvulun are all included in the same portion, each illuminating one of the three Columns.

The Relevance of this Passage

Each negative action that we've committed, large and small, knowingly or unknowingly, creates a negative blockage [Klipah] that dims the Light of our soul and diminishes the Light of The Creator in our lives. Torah study after midnight with a contrite heart summons forth awesome streams of Light that removes these blockages from our lives and the world, as evidenced by the Zohar's story of Yisachar. This mystical Light of the night shines forth in this passage when the eyes of man touch the letters that bespeak this ancient wisdom. Hence, we can remove the blockages [Klipot] that currently darken our daily lives through our connection to Yisachar. Moreover, we are inspired to pursue the secrets of the Torah through continued learning of Zohar, helping to hasten the final redemption. Yisachar embraced his burdens with great dedication, and so when our study of Torah and its spiritual treasures becomes difficult, that is when we draw upon the strength and character of Yisachar to struggle onward. These difficult times of study are when the greatest amount of Light is ready to be revealed.

681. "Yisachar is a strong ass couching down between the shipfolds." Rabbi Elazar said: Why is Yisachar called an ass? If it is because he studied the Torah, he should be called a horse, a lion or a leopard. Why an ass? Because it is known that an ass would bear any burden without kicking his master like other living creatures. It is not fastidious and would lie anywhere. Yisachar too is occupied with the Torah, accepts the burden of the Torah and does not kick the Holy One, blessed be He. He is not haughty and, like the ass, does not care for his honor, but for the honor of his Master. He is "couching down between the sheepfolds" as we said, that one should lie on the ground, live a life of privation and labor for the Torah.

682. Another explanation for "Yisachar is a strong ass": He opened the discussion saying: "To David. Hashem is my light and my salvation; whom shall I fear? Hashem is the stronghold of my life: of whom shall I be afraid?" (Tehilim 27:1). How dear are the words of the Torah, how beloved those who study the Torah before the Holy One, blessed be He. He who studies the Torah need not be afraid of the fiends in the world, for he is protected above and protected below. Moreover, he subdues the demons in the world and pushes them down into the great abyss.

683. Come and see when night falls, the UPPER gates are closed, and dogs and asses dwell and roam about the world. Permission is given to the fiends to destroy, and the inhabitants of the world sleep in their beds. The souls of the righteous ascend to take pleasure above. When the north wind stirs at midnight, there is holy awakening in the world, as has been explained in several places.

684. Happy is the portion of the man who rises from his bed at that time, to study the Torah. When he studies the Torah, he puts all the evil demons into the holes of the great abyss and subdues THE KLIPAH OF the ass and brings it down into the holes underneath the ground, into the filth of the refuse and the dung.

685. Hence Yisachar, who studied the Torah, subdued THE KLIPAH OF the ass, and brought it down. THE ASS, who climbed the stairs (Heb. gerem) in order to harm the world, AS IT IS WRITTEN: "A STRONG (HEB. GAREM) ASS," was NOW brought into its place between the shipfolds, NAMELY AMONG THE REFUSE, the filth of the holes in the ground. THE VERSE TEACHES US THAT YISACHAR, BY STUDYING THE TORAH, BROUGHT DOWN THE KLIPAH OF THE STRONG ASS AND CAUSED HIM TO COUCH DOWN BETWEEN THE SHIPFOLDS, BY CASTING HIM DOWN INTO THE HOLES IN THE GROUND, AMONG THE REFUSE.

681. יִשְׁשַׁכַּר חֲמוֹר גֶּרֶם רוֹבֵץ בֵּין הַמִּשְׁפָּתִים. אָמַר רַבִּי אֶלְעָזָר, וְכִי יִשְׁשַׁכַּר חֲמוֹר אֶקְרִי. אִי בְּגִין דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא, נִקְרִינָה לֵיהּ סוּס אוֹ אַרְיָה, אוֹ נִמְר, אִמְאֵי חֲמוֹר. אֲלֵא אָמַרְגּוּ, בְּגִין דְּחֲמוֹר נָטִיל מְטוּלָא, וְלֹא בְעֵיט בְּמֵאֲרִיָּה כְּשֶׁאֵר בְּעִירֵי, וְלֹא אֵית בֵּיהּ גְּסוּת הַרוּחַ, וְלֹא חֵיִישׁ לְמִשְׁכַּב בְּאַתְרַּם מִתְתַּקֵּן. אוּף הֵכִי יִשְׁשַׁכַּר, דְּאִשְׁתַּדַּלּוּתֵיהּ בְּאוֹרֵייתָא, נָטִיל מְטוּלָא דְּאוֹרֵייתָא, וְלֹא בְעֵיט בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא אֵית בֵּיהּ גְּסוּת הַרוּחַ, כְּחֲמוֹר, דְּלֹא חֵיִישׁ לִיקְרָא דִּילֵיהּ, אֲלֵא לִיקְרָא דְּמֵרִיָּה. רוֹבֵץ בֵּין הַמִּשְׁפָּתִים, כְּדִאֲמַרִּינָן וְעַל הָאָרֶץ תִּישֹׁן, וְחֵיִי צַעַר תַּחֲיָה, וּבִתְרוּרָה אֲתָה עֵמַל.

682. ד"א יִשְׁשַׁכַּר חֲמוֹר גֶּרֶם רוֹבֵץ וּגו'. פִּתַּח וְאָמַר, לְדוֹד ה' אוֹרִי וְיִשְׁעֵי מִמִּי אִירָא יו' מְעוֹז חַיִּי מִמִּי אֲמַחַד, כְּמָה חֲבִיבִין אֵינוֹן מְלִין דְּאוֹרֵייתָא, כְּמָה חֲבִיבִין אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא, קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּכָל מֵאֵן דְּאִשְׁתַּדַּל בְּאוֹרֵייתָא, לֹא דְחִיל מִפְּגַעֵי עֲלֵמָא, נְטִיר הוּא לְעֵילָא, נְטִיר הוּא לְתַתָּא. וְלֹא עוֹד, אֲלֵא דְכַפִּית לְכָל פְּגִיעֵי דְעֲלֵמָא, וְאֲחִית לֹון לְעוֹמְקֵי דְתֵהוּמָא רַבָּא.

683. תָּא חַיִּי, בְּשַׁעְתָּא דְּעָאל לִילֵיא, פִּתַּח וְסְתִימִין, וְכִלְבֵי וְחֲמֵרֵי שְׂרִיין וְשִׁטְאֵן בְּעֲלֵמָא, וְאֲתִיְהִיבַת רְשׁוֹ לְחַבְלָא, וְכָל בְּנֵי עֲלֵמָא נִיַּיְמֵי בְּעֵרְסִייהוּ, וְנִשְׁמַתְהוּן דְּצִדִּיקֵינָא סְלִקִין לְאַתְעֲנַגָּא לְעֵילָא. כִּד אֲתַעַר רוּחַ צְפוֹן, וְאֲתַפְּלִיג לִילֵיא, אֲתַעֲרוּתָא קְדִישָׁא אֲתַעַר בְּעֲלֵמָא, וְאֲתַמַּר בְּכַמָּה דוּכְתֵי.

684. זַבְּאָה חוֹלְקִיָּה דְּהוּא ב"נ, דְּאִיהוּ קָאִים בְּהֵיא שַׁעְתָּא, וְאִשְׁתַּדַּל בְּאוֹרֵייתָא, בֵּינוֹן דְּאִיהוּ פִּתַּח בְּאוֹרֵייתָא, כָּל אֵינוֹן זִינִין בִּישׁוּן אֲעִיל לֹון בְּנוֹקְבֵי דְתֵהוּמָא רַבָּה, וְכַפִּית לֵיהּ לְחֲמוֹר, וְנַחֲת לֵיהּ בְּטַפְסְרֵי דְתַחוּת עַמְרָא, דְּזוּהֵמֵי קְסֵרָא.

685. בְּגִינֵי כֵךְ, יִשְׁשַׁכַּר, דְּאִשְׁתַּדַּלּוּתֵיהּ בְּאוֹרֵייתָא, כַּפִּית לֵיהּ לְחֲמוֹר, וְנַחֲת לֵיהּ. מִהוּא גֶרֶם הַמַּעֲלוֹת, דְּאִיהוּ סְלִיק לְנֹזְקָא עֲלֵמָא, וְשׁוּי מְדוּרִיָּה בֵּין הַמִּשְׁפָּתִים, בֵּין זוּהֵמֵי דְטַפְסְרֵי דְעַמְרָא.

686. Come and behold: It is written: "And he saw that rest was good and the land that it was pleasant and became a servant to tribute." "And he saw that rest was good" is the Written Law; while "and the land that it was pleasant" is the Oral Law. "And he bowed his shoulder to bear" the yoke of the Torah, and cleave to it days and nights, "and became a servant to tribute" to serve the Holy One, blessed be He, and cling to Him, thus weakening himself for it, BY STUDYING THE TORAH CONSTANTLY.

687. Rabbi Shimon, Rabbi Yosi and Rabbi Chiya were walking from the upper Galilee to Tiberias. Rabbi Shimon said: Let us discourse upon the Torah as we walk, for whoever can study the Torah but does not do so, risks his life and suffers besides from worldly cares, and evil oppression OF THE KINGDOM, like it is said of Yisachar, "And he bowed his shoulder to bear." What is the meaning of "bowed (also: 'turned aside')"? It means he turned aside, as it says, "But turned aside after unjust gain" (I Shmuel 8:3); NAMELY TURNED ASIDE FROM THE PATH OF RIGHTEOUSNESS. For whoever turns aside and prefers not to suffer the yoke of the Torah, he forthwith "became a servant to tribute," WHICH MEANS HE SANK UNDER THE BURDEN OF THE LAW AND THE OPPRESSION OF THE KINGDOM.

688. Rabbi Shimon opened the discussion saying: "That I may cause those who love Me to inherit substance; and I will fill their treasures" (Mishlei 8:21). Happy are the children of the world who study the Torah, for whoever is occupied with the Torah is beloved above and beloved below. He inherits the World to Come, as it is written: "That I may cause those who love Me to inherit substance." The substance is the World to Come, BINAH, whose water, ITS ABUNDANCE, never stops flowing. FOR HE WHO STUDIES THE TORAH receives supernal reward, which no other man attains. What is it? It is substance (Heb. yesh), BINAH. This is alluded to by the name Yisachar, who studied the Torah, SINCE HIS NAME CONTAINS THE SYLLABLES Yesh sachar (lit. 'there is a reward'), the reward for those who study the Torah; NAMELY THE MENTIONED Yesh.

689. It is written, "As I looked, thrones were placed, and an ancient of days did sit" (Daniel 7:9), WHICH MEANS THAT when the Temple was ruined, two thrones fell, for there are two thrones above and two below. HE EXPLAINS, There are two thrones above, THE THRONE OF YA'AKOV, ZEIR ANPIN, AND THE THRONE OF DAVID, MALCHUT. When the lower throne was removed from the upper throne, the throne of Ya'akov from that of David, the latter fell. Hence it says, "And cast down from heaven (to) earth" (Eichah 2:1). The two thrones below, Jerusalem and the students of the Torah, resemble the thrones above, for the students of the Torah are the throne of Ya'akov, ZEIR ANPIN, and Jerusalem is the throne of David, MALCHUT. HENCE TWO THRONES FELL, THE UPPER THRONE OF DAVID, THE NUKVA, AND THE THRONE OF THE TERRESTRIAL JERUSALEM. It is therefore written: "Thrones were placed" IN THE PLURAL instead of 'throne' IN THE SINGULAR, for more than one throne fell, for the sole reason of the insult to the Torah.

686. תָּא חֲזִי

מֵה כְּתִיב, וַיֵּרָא מְנוּחָה כִּי טוֹב וְאֵת הָאָרֶץ כִּי נִעְמָה וַיֵּט שִׁכְמוֹ לְסִבּוֹל וַיְהִי לְמַס עֹבֵד. וַיֵּרָא מְנוּחָה כִּי טוֹב, דָּא תּוֹרָה שְׂבִכְתָּב. וְאֵת הָאָרֶץ כִּי נִעְמָה, דָּא תּוֹרָה שְׁבַע"פ. וַיֵּט שִׁכְמוֹ לְסִבּוֹל, לְמַסְבֵּל עוֹלָא דְאֹרִייתָא, וְלִדְבַקָא בֵּה יוֹמֵי וְלִילֵי. וַיְהִי לְמַס עֹבֵד, לְמַהוּי פִּלְח לְקוֹדְשָׁא בְּרִיךְ הוּא, וְלֵאֲתַדְבַקָא בֵּיה, וְלֵאֲתַשָּׂא גְרַמְיָה בֵּה.

687. ר"ש ור' יוסי ור' חניא, הוו קא אזלי מגלילא עלאה לטבריה, אר"ש, ניהך ונשתדל באורייתא, דכל מאן דידע לאשתדלא באורייתא, ולא אשתדל, אתחייב בנפשיה. ולא עוד אלא דיהבין ליה עולא דארעא, ושעבודא בישא, דכתיב ביששכר, ויט שכמו לסבול, מהו ויט, סטא. כד"א ויטו אחרי הבצע. מאן דסטא ארחיה וגרמיה, דלא למסבל עולא דאורייתא, מיד ויהי למס עובד.

688. פתח ר"ש ואמר, להנחיל אוהבי יש ואוצרותיהם אמלא. זכאין אינון בני עלמא, אינון דמשתדלי באורייתא, דכל מאן דאשתדל באורייתא, אתרחים לעילא, ואתרחים לתתא, ואחסין בכל יומא, ירותא דעלמא דאתי, הה"ד, להנחיל אוהבי יש. מאי יש. דא עלמא דאתי דלא פסק מימיו לעלמין, ונטל אגר טב עלאה, דלא זכי ביה ב"נ אחרא, ומאי איהו. י"ש. ובגיני כן, רמיז לן שמא דיששכר דאשתדל באורייתא, יש שכר. דא הוא אגרא דאינון דמשתדלי באורייתא, י"ש.

689. כתיב חזה הוית עד די כרסוון רמיו ועתיק יומין יתיב וגו' חזה הוית עד די כרסוון רמיו, כד אתחרב בי מקדשא, תרי כרסוון נפלו, תרי לעילא, תרי לתתא. תרי לעילא, בגין דאתרחיקת תתאה מעלאה, כרסויא דיעקב אתרחיקת מכרסויא דרוד. וכרסויא דרוד נפלת, הה"ד השליך משמים ארץ. תרי כרסוון לתתא: ירושלם, ואינון מארי דאורייתא. וכרסוון דלתתא בגוונא דכרסוון דלעילא, מריהון דאורייתא היינו כרסויא דיעקב. ירושלם היינו כרסויא דרוד, ועל דא כתיב, עד די כרסוון, ולא כרסויא. כרסוון סגיאינ נפלו, וכלהו לא נפלו, אלא מעלבונה דאורייתא.

690. Come and see: when the truly righteous study the Torah, all the forces of the other nations and the armies, with all their power and legions, are subdued and no longer rule the world. Yisrael are appointed BY THE NATIONS OF THE WORLD, TO WIT, THEY ARE ASKED BY THEM to be their leaders. THIS IS THE SECRET OF THE NAME YISACHAR, YESH-SACHAR AS EXPLAINED. But if not, THE KLIPAH OF the ass causes Yisrael to go into exile and fall into the hands of the peoples and be ruled by them. And all this is because, "he saw rest that it was good," HE SAW THAT THE TORAH IS GOOD AND ready before him, and he could receive as his reward her benefits and comforts, yet he turned his way so as not to bear the burden of the Torah, and therefore "became a servant to tribute" IN EXILE.

691. It is written, "The mandrakes give a fragrance, and at our gates are all manner of choice fruits, new and old" (Shir Hashirim 7:14). Reuven found those mandrakes in the field, as it is written: "And found mandrakes in the field" (Beresheet 30:14). New expositions of the Torah are discoursed only by him, as it is written: "And of the sons of Yisachar were those who had knowledge of the times" (I Divrei Hayamim 12:32).

692. "And at our gates are all manner of choice fruits": It is THE CHILDREN OF YISACHAR, who caused them to be at our gates; NAMELY the doors to the synagogues and colleges. "All manner of choice fruits, new and old" are studies of the Torah, new and old, which are revealed through them in order to bring near Yisrael to their Father above. Hence it says, "to know what Yisrael ought to do" (I Divrei Hayamim 12:32).

693. "Which I have laid up for you, O my beloved" (Shir Hashirim 7:14): From this we learned that whoever studies the Torah appropriately and knows new, joyous words, these words rise up to the King's throne, WHICH IS THE NUKVA, THE THRONE OF ZEIR ANPIN. And the Congregation of Yisrael, THE NUKVA, opens the gates before them and conceals them. And when the Holy One, blessed be He, enters the Garden of Eden to take delight in the righteous AT MIDNIGHT, she brings THE NEW EXPOSITIONS ON THE TORAH before Him, and the Holy One, blessed be He, sees them and rejoices. He then crowns himself with supernal crowns and rejoices with the Matron, THE NUKVA. This is the meaning of the words "new and old, which I have laid up for you O my beloved," WHICH SHE UTTERS AT MIDNIGHT, WHEN BRINGING OUT THE NEW EXPOSITIONS ON THE TORAH BEFORE THE HOLY ONE, BLESSED BE HE. From that time on, the words OF THE STUDENT, WHO GLADDENS BY HIS WORDS, are written in the SUPERNAL book, as it says "and a book of remembrance was written before Him" (Malachi 3:16).

690. תָּא חֲזִי, כִּד אֵינֹן זָכְאֵי קְשׁוּט מִשְׁתַּדְּלֵי בְּאוּרֵייתָא, כָּל אֵינֹן תּוֹקְפִין דְּשָׂר עֲמִין, דְּשָׂר חִילִין, וְכָל חִילִין דְּלֵהוֹן, אֲתַכְפִּיין, וְלֹא שְׁלֵטֵי בְּעֵלְמָא, וְיִשְׂרָאֵל אֲדַמֵּן עֲלֵיהוּ לְסַלְקָא לֹון עַל כְּלָא, וְאֵי לֹא, חֲמֹר גְּרָמָא לֹון לְיִשְׂרָאֵל לְמִיהֶךָ בְּגִלּוּתָא, וְלִמְנַפֵּל בִּינֵי עַמְמֵיָא, וְלִמְשַׁלֵּט עֲלֵיהוּ. וְכָל דָּא אֲמַאי, בְּגִין וִירָא מְנוּחָה כִּי טוֹב, וּמִתְקַנָּא קַמֵּיהּ, וְיָכִיל לְמַרוּחַ בְּגִינָה כְּמָה טְבִין וְכְמָה כְּסוּפִין, וְסָטָא אֹרְחִיהּ דְּלֹא לְמַסְבֵּל עוֹלָא דְּאוּרֵייתָא, בְּגִ"כּ וַיְהִי לְמַס עוֹבֵד.

691. כְּתִיב הַדּוּדָאִים נָתְנוּ רִיחַ וְעַל פְּתַחֵינוּ כָּל מְגַדִּים חֲדָשִׁים גַּם יִשְׁנִים וּגּו'. הַדּוּדָאִים נָתְנוּ רִיחַ, אֵלִין אֵינֹן דְּאֲשַׁכַּח רְאוּבֵן. כְּד"א, וַיִּמְצֵא דוּדָאִים בְּשָׂדֵה, וְלֹא אֲתַחֲדֵשׁן מֵלֵי דְּאוּרֵייתָא, אֵלָא עַל יְדוּי בְּיִשְׂרָאֵל, כְּד"א וּמִבְּנֵי יִשְׁשַׁכַּר יוֹדְעֵי בִּינָה לְעֵתִים וּגּו'.

692. וְעַל פְּתַחֵינוּ כָּל מְגַדִּים, אֵינֹן גְּרָמוּ לְמַהוּי עַל פְּתַחֵינוּ, עַל פְּתַחֵי בְּתֵי כְּנַסְיוֹת וּבְתֵי מַדְרָשׁוֹת, כָּל מְגַדִּים. חֲדָשִׁים גַּם יִשְׁנִים, כְּמָה מֵלֵי חֲדַתָּאן וְעִתִּיקוֹן דְּאוּרֵייתָא, דְּאֲתַגְּלִיין עַל יְדֵיהוּ, לְקַרְבָּא לְיִשְׂרָאֵל לְאַבּוּהוֹן דְּלַעִילָא, הָדָא הוּא דְּכְתִיב לְדַעַת מַה יַּעֲשֶׂה יִשְׂרָאֵל.

693. הוֹדִי צְפַנְתִּי לָךְ, מִהֶכָּא אוֹלִיפְנָא כָּל מֵאן דְּאֲשַׁתְּדַל בְּאוּרֵייתָא כְּדָקָא יָאוֹת, וְיַדַּע לְמַחְדֵי מְלִין, וְלַחֲדַתוֹתֵי מְלִין כְּדָקָא יָאוֹת, אֵינֹן מְלִין סַלְקִין עַד כְּרִסְיָא דְּמַלְכָּא, וְכַנְסַת יִשְׂרָאֵל פְּתַח לֹון תְּרַעִין, וְגַנְיֹז לֹון. וּבְשַׁעֲתָא דְּעָאל קוּדְשָׁא בְּרִיךְ הוּא לְאֲשַׁתְּעֲשַׂא עִם צְדִיקָיָא בְּגַנְתָּא דְּעָרֹן, אֲפִיקַת לֹון קַמֵּיהּ, וְקוּדְשָׁא בְּרִיךְ הוּא מְסַתְּבַל בְּהוּ וְחַדֵי, כְּדִין קוּדְשָׁא בְּרִיךְ הוּא מְתַעֲטַר בְּעֵטְרִין עֲלֵאִין, וְחַדֵי בְּמַטְרוֹנִיתָא, הַה"ד, חֲדָשִׁים גַּם יִשְׁנִים הוֹדִי צְפַנְתִּי לָךְ. וּמַהֲהִיא שַׁעֲתָא, מְלוּי כְּתִיבִין בְּסַפְרָא, הָדָא הוּא דְּכְתִיב, וַיִּכְתֹּב סֵפֶר זְכוֹרֹן לְפָנָיו.

694. Happy is the portion of him who studies the Torah appropriately, for he is happy in this world and will be happy in the World to Come. So far extends the sway of Yehuda, the arm which includes all THE THREE COLUMNS, through the strength of the sides, SOUTH, NORTH AND EAST, the three joints of the arm. TO WIT, YEHUDA, YISACHAR, AND ZVULUN ARE PLACED TOGETHER IN THIS PORTION, AS IN RELATION TO THE STANDARDS, FOR YEHUDA IS THE ILLUMINATION OF THE RIGHT COLUMN, YISACHAR THE LEFT AND ZVULUN THE CENTRAL COLUMN, so that Yehuda will overcome all THE OTHER SIDE.

694. זָכָאָה חוֹלְקִיהָ, מֵאֵן דְּאִשְׁתַּדֵּל בְּאוֹרֵינָא
בְּדָקָא יָאוֹת, זָכָאָה הוּא בְּהַאי עֲלֵמָא, וְזָכָאָה הוּא
בְּעֵלְמָא דְאַתֵּי. עַד הֵכָא שׁוֹלְטָנוּתָא דִּיהוּדָה, דְּרוּעָא
דְּאַתְבָּלִיל בְּכֵלָא, בְּחֵילָא דְכָל סְטְרִין, תְּלַת קְשְׁרִין
דְּרוּעָא, לְאַתְגַּבְרָא עַל כֻּלָּא.

70. "Dan shall judge his people"

The Zohar expounds upon the tribe of Dan. When the Jews were trekking through the desert, the tribe of Dan was placed in the rear to watch over the other tribes. The Zohar then speaks of the spiritual routes taken by each of the tribes, and in doing so, reveals that each route was already inscribed a cosmic blueprint designed to arouse spiritual Light in this world. Ya'akov specifically blessed the tribe of Dan with the words "Dan should be snake on the road." The Zohar then asks what this blessing means. The lower most dimension, in this case the end of the procession, represents the lowest level of Light and therefore represents the beginning and opening for negativity to enter. Dan is the watch guard protecting all the tribes from any intrusions from the negative snake known as the Satan.

The Relevage of this Passage

The cosmic sentinel that is the tribe of Dan, blankets us with a protective armor of Light that keeps negative entities, evil thoughts, and destructive emotions incited by the angel Satan, at bay.

695. "Dan shall judge his people, as one of the tribes of Yisrael."
Rabbi Chiya said: This verse should have been, 'Dan shall judge the tribes of Yisrael' or 'Dan shall judge the tribes of Yisrael as one.' What is the meaning of "Dan shall judge his people" followed by "as one of the tribes of Yisrael"?

695. דֵּן יִדִּין עַמּוֹ בְּאַחַד שְׁבֻטֵי יִשְׂרָאֵל. רַבִּי חֵיָא
אָמַר, הַאי קְרָא הֵכִי אֵית לֵיהּ לְמִימַר, דֵּן יִדִּין
לְשְׁבֻטֵי יִשְׂרָאֵל, אוּ דֵּן יִדִּין לְשְׁבֻטֵי יִשְׂרָאֵל בְּאַחַד,
מֵהוּ דֵּן יִדִּין עַמּוֹ. וּלְבַתֵּר בְּאַחַד שְׁבֻטֵי יִשְׂרָאֵל.

696. HE ANSWERS: Dan, whom it says was "rearward of all the camps" (Bemidbar 10:25), is the left thigh, NAMELY HOD, and went last. HE EXPLAINS, Come and see: when Yehuda and Reuven march, the Levites and the ark unfurl their standard and then the standard of Ephraim marches to the west. The right thigh marches according to order, BY WHICH THE RIGHT THIGH GOES BEFORE THE LEFT THIGH, DAN. THEREFORE DAN IS THE LAST TO MOVE. You may say that Zvulun is the one who goes in and out, as it says of him, "Rejoice, Zvulun, in your going out" (Devarim 33:18), FOR HE PERTAINS TO THE THIGH, AS EXPRESSLY STATED, "And his border (also: 'thigh') shall be at Tzidon." ZVULUN THEN SHOULD BE THE THIGH AND NOT EPHRAIM. HE ANSWERS: Yehuda comprises all of them.

696. אֵלָא דֵּן, הוּא דְכְתִיב בֵּיהּ, מֵאַסָּף לְכָל
הַמַּחֲנוֹת, דִּהוּא יִרְכָא שְׁמֵאלָא, וְאִזִּיל לְבַתְרֵינָא.
תָּא חֲזִי בֵּינָן דִּיהוּדָה וְרֵאוּבֵן נְטֻלִין, לְיוֹאֵי וְאַרְוֵנָא
פְּרָשִׁין דְּגַלְיָן, וְנְטִיל דְּגַלְיָא דְאַפְרַיִם דְּאִיהוּ לְמַעְרָב,
יִרְכָא יְמִינָא נְטִיל, בְּקַפְסִירֵי קְסָטָא. וְאִי תִימָא,
זְבוּלָן דְּאִיהוּ עָאֵל, וְנַמִּיק, דְכְתִיב בֵּיהּ, שְׂמֹחַ זְבוּלָן
בְּצִאתָךְ, וְכְתִיב וַיִּרְכְּתוּ וְגו'. אֵלָא וְדַאי, יְהוּדָה
אַתְבָּלִיל מְכֵלָא.

697. HE EXPLAINS THE ARRANGEMENT OF THE FOUR STANDARDS, SAYING: come and behold: the upper Malchut, THE NUKVA OF ZEIR ANPIN, comprised everything, ALL THE TWELVE JOINTS, and Yehuda is the lower Malchut. As the upper Malchut comprises everything, so does the lower Malchut (kingdom), Yehuda, comprise the whole body and the thigh; NAMELY TIFERET AND THE TWELVE JOINTS IN THE ARMS AND LEGS, in order to grow in strength.

697. תָּא חֲזִי, מְלָכוּ דְלַעִילָא אַתְבָּלִיל מְכֵלָא,
וַיְהוּדָה אִיהוּ מְלָכוּ תַתְּמָא. כְּמָה דְמְלָכוּ דְעֵלְיָא
אַתְבָּלִיל מְכֵלָא, הֵכִי נְמִי מְלָכוּ תַתְּמָא, אַתְבָּלִיל
מְכֵלָא, מְגוּפָא מִיִּרְכָא, בְּגִין לְאַתְגַּבְרָא בְּתוֹקְפֵיהּ.

698. It is written, "From his right hand went a fiery law for them" (Devarim 33:2), which means that the Torah was given from the side of Gvurah, WHICH IS FIRE. BUT Gvurah was included within the right, CHESED, in its body, TIFERET, and the thigh, NETZACH AND HOD, and all THE SFIROT. The first corps OF THE STANDARDS is Yehuda's, which is Malchut from the side of Gvurah, BUT included within the right in the body and in the thigh, and all THE SFIROT, like Malchut above, THE NUKVA OF ZEIR ANPIN, comprises all THE SFIROT.

698. בְּתִיב מִיְמִינֵי אִ"שׁ דִּתְּ לְמוֹ, אוֹרֵינָא
מְסֻטְרָא דְגְבוּרָה אַתְוִיְהִיב, וְגְבוּרָה אַתְבָּלִיל בִּימִינָא,
וּבְגוּפָא, וַיִּרְכָא, וּבְכֵלָא. הֵכִי נְמִי סְדְרָא קְדַמָּא,
יְהוּדָה אִיהוּ, מְלָכוּ דְאַתֵּי מְסֻטְרָא גְבוּרָה, וְאַתְבָּלִיל
בִּימִינָא, בְּגוּפָא, וּבִירְכָא, בְּכֵלָא אַתְבָּלִיל. כְּמָה
דְמְלָכוּ דְלַעִילָא, אַתְבָּלִיל מְכֵלָא.

699. The second corps of the standards is Reuven's, who was on the south side, which is right, CHESED. But the strength of the right, OF REUVEN, was taken by Yehuda, since the kingship was removed from Reuven, for "unstable as water, you shall not excel." So Yehuda took it and was reinforced with the power of the right, which was Reuven's. It is also said of David, WHO IS COME FROM YEHUDA, "Hashem says to my master, 'Sit at my right hand'" (Tehilim 110:1), because left is included in the right and has become strengthened. And so is written, "The right hand of Hashem does valiantly" (Ibid. 118:16). SINCE YEHUDA TOOK ALL REUVEN'S POWER, HE WAS THE FIRST TO MARCH. Yehuda and Reuven were the two arms, REUVEN THE RIGHT AND YEHUDA THE LEFT ARM.

700. The third corps of the standards is that of Efraim, who is the right thigh, NETZACH, which always goes before the left. Dan, who is the left thigh, HOD, goes last and is therefore "the rearward of all the camps" and marches last.

701. Yehuda had a portion in the two arms, CHESED AND GVURAH, since Reuven, who is the right arm, lost his birthright, priesthood and the kingship. It therefore says of Yehuda, "Let his hands be sufficient for him; and be you a help to him from his enemies" (Devarim 33:7), WHICH REFERS TO THE TWO HANDS, CHESED AND GVURAH.

702. Come and behold: It is written: "The king made a great throne of ivory" (I Melachim 10:18). The throne of Solomon was constructed after the supernal pattern, and all the supernal forms, NAMEDLY THE LION, THE OX, AND SO ON, were upon it. THUS THE LOWER MALCHUT, SOLOMON, WHO IS A DESCENDANT OF YEHUDA, INCLUDES ALL THE SFIROT LIKE THE UPPER MALCHUT. Of this says the verse, "Then Solomon sat on the throne of Hashem as king" (I Divrei Hayamim 29:23). The word king without attributes POSSIBLY DOES NOT REFER TO SOLOMON, BUT ALLUDES TO THE SUPERNAL MALCHUT. THE LESSON OF THE VERSE IS THAT "SOLOMON SAT ON THE THRONE OF HASHEM" LIKE A KING, THE SUPERNAL MALCHUT, AND LIKE IT COMPRISED ALL THE SFIROT. "Then Solomon sat upon the throne of David his father; and his kingdom was firmly established" (I Melachim 2:12). "HIS KINGDOM" REFERS TO THE SUPERNAL MALCHUT, WHICH MEANS THAT the moon, THE SUPERNAL KINGDOM, was full. HERE TOO, "AS KING" ALLUDES TO THE SUPERNAL MALCHUT.

703. "Dan shall judge his people" first, and then "the tribes of Yisrael." THE WORD "as one" MEANS like the lone one in the world, TO WIT, HE JUDGED ON HIS OWN LIKE THE ONLY ONE OF THE WORLD. This applies to Shimshon, who singlehandedly executed justice in the world, sentenced and killed by himself and needed no help.

699. סִדְרָא תְּנִינָא רְאוּבֵן, דְּאִיהוּ לְסֵטֶר דְּרוּם, וְדָרוּם אִיהוּ יְמִינָא, וְכָל חֵילָא דִּימִינָא, יְהוּדָה נְטִיל לִיה, בְּגִין דְּרְאוּבֵן אֲתַעְבִּיר מְנִיָּה מְלָכוּ, כְּדִ"א פָּחַז בְּמִים אֵל תּוֹתֵר, וְנְטִיל לִיה יְהוּדָה, וְאֲתַגְבֵּר בְּתוֹקְפָא דִּימִינָא, דְּהוּה מְרְאוּבֵן, וְכֵן כְּתִיב בְּדוֹר, נָאִם יי' לְאֲדָנִי שֵׁב לִימִינִי. בְּגִין דְּשִׁמְאֵלָא אֲתַכְלִיל בִּימִינָא, וְאֲתַתְּקַף בְּחֵילֶיהָ, הֵה"ד, יְמִין יי' עוֹשָׂה חֵיל וְגו'. יְהוּדָה וְרְאוּבֵן תְּרִין דְּרוּעִין הוּוּ.

700. סִדְרָא תְּלִיתָאָה, אֲפָרִים, דְּאִיהוּ יְרְכָא יְמִינָא, וְנְטִילָא קָמֵי שִׁמְאֵלָא תְּדִיר, וְדָן דְּאִיהוּ יְרְכָא שִׁמְאֵלָא, נְטִיל לְבַתְרֵינָתָא, וְעַל דָּא הוּא הַמְאִסְףָּ לְכָל הַמַּחֲנוֹת לְצַבָּאוֹתָם, וְאִזִּיל לְבַתְרֵינָתָא.

701. יְהוּדָה נְטִיל חֵילָא בְּתִרִין דְּרוּעִין, בְּגִין דְּרְאוּבֵן דְּאִיהוּ יְמִינָא, אֲתַאבִּיד מְנִיָּה בְּכִירוּתָא כְּהוֹנָתָא וּמְלָכוּתָא, וְעַל דָּא כְּתִיב בִּיהוּדָה, יִדְּיו רַב לוֹ וְעִזְר מִצָּרָיו תִּהְיֶה.

702. תָּא חֲזִי, כְּתִיב וַיַּעַשׂ הַמֶּלֶךְ שְׁלֹמֹה כֶּסֶא שֵׁן גָּדוֹל. כְּרִסְיָא דְּשְׁלֹמֹה, עֵבֶד לִיה כְּגוֹוֹנָא דְּלַעִילָא, וְכָל דִּיּוֹקְנֵין דְּלַעִילָא עֵבֶד הֵכָא. וְעַל דָּא כְּתִיב, וַיֵּשֶׁב שְׁלֹמֹה עַל כֶּסֶא ה' לְמַלְכָּהּ, מֶלֶךְ מְלָה סְתִימָא הוּא. וְכֵן וּשְׁלֹמֹה יֵשֶׁב עַל כֶּסֶא דְּדוֹד אָבִיו וְתַכּוֹן מְלָכוּתוֹ מְאֹד, דְּקִיּוּמָא סִיְהָרָא בְּאֲשְׁלָמוּתָא.

703. דָּן יִדְּיִן עֲמוֹ בְּקִדְמֵיתָא, וְלְבַתֵּר שְׁבִטֵי יִשְׂרָאֵל בְּאַחֵר: בְּיַחְדוֹ שֶׁל עוֹלָם כְּמָה דְּהוּה בְּשִׁמְשׁוֹן, דְּאִיהוּ יַחֲדָאֵי עֵבִיד דִּינָא בְּעֵלְמָא, וְדָאִין וְקִטִּיל בְּחֵרָא, וְלֹא אֲצַטְרִיךְ סָמַךְ.

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704. "Dan shall judge his people." Rabbi Yitzchak said: Dan is a serpent which lurks in ways and paths. It may be said that this is true for Shimshon alone. NOT SO, but this is also true above. It is the little serpent in "the rearward of all the camps" AT THE END OF THE GRADES OF HOLINESS. It lurks in the ways and paths, and from it issue armies and hosts OF FIENDS, which lurk in wait for people, TO PUNISH THEM for the sins they cast behind their backs, TO WIT, WHICH THEY DID NOT NOTICE, AND THEN SAY THEY DID NOT COMMIT. Rabbi Chiya said: This was the primordial serpent above before it was tempered by the gladdening wine.

705. "A serpent by the way": Come and see: as there is a way above IN BINAH, so there is a way below IN MALCHUT. The sea is divided THROUGH THESE TWO WAYS into several paths on each side, EACH INCLUDED OF BOTH. There is one path, which adds MOCHIN OF THE FIRST THREE SFIROT to the sea, MALCHUT. It breeds all kinds of bad fish, FOR THE KLIPOT APPROACH TO SUCK ABUNDANCE FROM THERE AND THUS GROW. As the water below breed good fish, bad fish and frogs, so bad fish issue FROM THE SUPERNAL SEA.

706. When THE KLIPOT go by way of the sea, THEY SUCK ABUNDANCE FROM IT, they are seen riding on horses, and were it not for the serpent in the rearward of the camps, NAMELY DAN, THE LITTLE SERPENT which lies in the end of the paths and wards them off, they would destroy the world. OF THEM SAYS THE VERSE, "THAT BITES THE HORSE'S HEELS, SO THAT HIS RIDER SHALL FALL BACKWARD." THESE ARE THE DEMONS WHO RIDE HORSES. From the side OF THE KLIPOT, sorcerers come into the world. Come and behold: it is written of Bila'am: "He went not, as at other times, to seek for enchantments (lit. 'serpents')" (Bemidbar 24:1), which are made to cast spells with their charms.

707. See the words: "Dan shall be a serpent by the way." HE ASKS: What way is this? HE ANSWERS: Whoever follows the serpent, rejects the household of heaven, CAUSES DIMINUTION IN THE HOLY HOSTS IN THE SUPERNAL WORLD. How so? Because this is a way which begins above, as it is written: "Who makes a way in the sea" (Yeshayah 43:16). Whoever follows the serpent, it is as if he treads this way and lessens it, BY DIMINISHING ITS ABUNDANCE, since from this way the upper worlds are sustained. HE SPOILS THEIR NOURISHMENT AND CAUSES THEM TO BECOME THIN.

708. You may ask why Dan is in this grade, WHICH IS OF THE ASPECT OF THE EVIL KLIPAH. HE ANSWERS: Like "the bright blade of a revolving sword to guard the way to The Tree of Life" (Bereshheet 3:24), IT SAYS here "that bites the horse's heels..." for the protection of all the camps. Rabbi Elazar said: This is the fixing of the throne. TO WIT, DAN HOLDING TO THE GRADE OF THE KLIPAH IS THE UPHOLDING OF THE NUKVA, TO KEEP HER FROM THE SUCKING OF THE FIENDS WHICH RIDE HORSES. Come and see: Upon Solomon's throne, there is a serpent dangling from the scepter above the lions THAT ARE ON THE THRONE, WHICH TEACHES US THAT THERE IS A SERPENT IN THE MAKING OF THE THRONE.

704. דן ירין עמו. ר' יצחק אמר, דן, היינו חוּא, כמין על אורחין ושבילין. ואי תימא דעל שמשון בלחודוי הוא. אוף הכי נמי לעילא, דא הוא נחש זוטא מאסף לכל המחנות, וכמין לאורחין ושבילין. לבתר, חילין ומשיריין מהכא נפקי, אינון דכמאן לבני נשא, על חובין, דראמין להו לאחורא, בתר כתפיהו. אמר רבי חייא, נחש הקדמוני לעילא, עד דלא יתבסם בחמרא דחידו.

705. נחש עלי דרך. תא חזי, כמה דאית דרך לעילא, הכי נמי אית דרך לתתא, ומתפרשא ימא, לכמה אורחין בכל סטר. ואית אורחא חד, דאתי ואסיגי ימא, ורבי נוגין בישין לזנייהו, כמה דאמיקו מיין לתתא, נוגין טבין, נוגין בישין, נוגי עורדעניא, כגוונא דא, נוגין בישין לזנייהו.

706. וכד משתמשי מארחא דימא, אתחזון רכבין על סוסייהו. ואלמלא דהאי חוּא, דאיהו כניש לכל משיריין, כמין לסוף ארחין, ובדר לון לאחורא, הוו מטשטשי עלמא. מסטרא דהני נפקין חרשין לעלמא. תא חזי, בבילעם כתיב, ולא הלך בפעם בפעם לקראת נחשים, בגין דאינון קיימין ללחשא בחרשי עלמא.

707. חמי מה כתיב, יהי דן נחש עלי דרך. מאי עלי דרך. אלא נחש, מאן דאשתדל אבתריה, אכחיש פמליא דלעילא, ומאי איהו, ההוא דרך עלאה דנפק מלעילא, כד"א הנותן בים דרך וגו'. נחש, מאן דאשתדל אבתריה, כאילו אזיל על ההוא דרך עלאה לאכחשא ליה, בגין דמההוא דרך, אתזנו עלמין עלאני.

708. ואי תימא, דן, אמאי איהו בדרגא דא, אלא כדכתיב, ואת להט החרב המתהפכת לשמור את דרך עץ החיים, הכי נמי הנושך עקבי סוס וגו', בגין לגטרא ליה לכל משיריין. אמר רבי אלעזר, תקונא דכורסייא איהו, תא חזי, פרסייא דשלמה מלכא, חד חוּא מרפרף, בקטורי שרביטא לעילא מארייותא.

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709. It is written: "And the spirit of Hashem began to move him in the camp of Dan" (Shoftim 13:25). Come and see: Shimshon was a permanent Nazir and a recluse of great strength. He was a serpent in this world against the heathen nations, for he inherited the portion of blessings of his ancestor Dan, as it is written: "Dan shall be a serpent by the way."

710. Rabbi Chiya said: We understand about the serpent, but what of the adder? He said to him: The secret of making spells is that the serpent is an adder, **THOUGH THEY ARE TWO DIFFERENT SPECIES, THEY CAST THE SAME SPELLS AS IF THEY WERE OF THE SAME KIND.** It is written also of the evil Bilaam, who was omniscient, that he "went to a steep place (Heb. shefi)" (Bemidbar 23:3), **WHICH ALLUDES TO THE ADDER (HEB. SHEFIFON), THOUGH BEFORE IT IS WRITTEN: "HE WENT NOT, AS AT OTHER TIMES, TO SEEK SERPENTS."** He used now the one now the other, **NOW THE SERPENT AND NOW THE ADDER, SINCE HE HAD KNOWLEDGE OF BOTH.**

711. You may say that it does not pertain to Dan's grade to use **THE SERPENT AND THE ADDER. HE REPLIES:** Indeed it does not, but he was appointed over this grade **TO USE IT FOR THE NEEDS OF HOLINESS,** being of the last grade. This is to his honor, for there are chieftains charged by the King over this or that, and it is considered to be an honor to all the appointed **TO BE APPOINTED BY THE KING, REGARDLESS AS TO WHAT THEY ARE APPOINTED OVER,** for the King's throne is fixed through all the chiefs together, and under them there are paths and grades for the good and for evil, all of them united in the making of the throne, **THE NUKVA.** Hence Dan is to the north, **NAMELY THE LEFT THIGH OF THE NUKVA WHICH IS HOD.** In a hole of the great abyss, **IN THE END OF THE LEFT THIGH, WHICH IS BINAH OF THE KLIPAH,** there are many battalions of evil demons, all in charge of harming the world.

712. For this reason, Ya'akov prayed, saying, "I wait for your salvation, O Hashem." **HE ASKS:** Why does he not ask for salvation in regard to the other tribes, only to this one. **HE REPLIES:** This is because he has seen the force and strength of the serpent, when judgment is aroused to overpower holiness. **HE THEREFORE PRAYED FOR SALVATION.**

713. Rabbi Yosi and Rabbi Chizkiyah were going to visit Rabbi Shimon in Cappadocia. Rabbi Chizkiyah said: It is known that a man should first pronounce the praises of his Master and only then to say his prayer. **A QUESTION ARISES:** What of a man who is in distress or in trouble and wishes to pray, yet cannot pronounce his Master's praises?

709. כתיב ותחל רוח ה' לפעמו במחנה דן וגו'. תא חזי, שמשון נזיר עולם הוה, ופריש עלמא איהו, ואתגבר ביה חילא תקיפא, והוא הוה חזיא בהאי עלמא, לקבל עמין עבו"ם, דהא אחסנת חולקא דברכתא דדן אבוהי ירית, דכתיב יהי דן נחש עלי דרך וגו'.

710. אמר ר' חזיא, נחש ידיעא, שפיפון מאי ניהו. א"ל, רזא דתקונא דחרשין, דנחש איהו שפיפון, הכי נמי ההוא רשע דבלעם, בכלא הוה ידע. תא חזי, כתיב וילך שפי, לזמנין בהאי, ולזמנין בהאי.

711. ואי תימא דן, לאו דרגיה בהאי. הכי הוא ודאי, אלא אתמנא על דרגא דא, למיהו סטרא בתרייתא, ושבחא איהו דיליה, ממנן דמלכא בהאי, וממנא על האי, ויקרא איהו לכל אינון ממנין. וכרסייא דמלכא, בכל אינון ממנן אתתקן, בכל הני ממנן תחותיהו מתפרשן אורחין ודרגין, הן לטב, הן לביש, וכלהו אתאחדן בהני תקוני דכרסייא, ובגיני כך דן לסטר צפון, בנוקבא דתהומא רבא, דסטר צפון כמה חבילי טריקין אודמנן תמן, וכלהו טפסירא דקסטרא לאבאשא עלמא.

712. בגיני כך צלי יעקב ואמר, לישועתך קויתי ה'. בכל שבטים לא קאמר לישועתך אלא בהאי. בגין דחמא ליה תוקפא תקיפא דחזיא, מרחשא דינא לאתגברא.

713. ר' יוסי ור' חזקיה, הוו אזלי למחמי לר"ש בקפוטקיא, אמר רבי חזקיה, האי דאמרינן לעולם יסדר בר נש שבחא דמריה, ולבתר יצלי צלותיה, האי מאן דלביה טריד, ובעי לצלאה צלותיה, ואיהו בעקא ולא יכיל לסדרא שבחא דמריה בדקא יאות, מאי הוא.

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714. Rabbi Yosi said to him: He is not fully devoted in heart and desire, yet why should he fail to praise his Master? He should first pronounce his Master's praises, though not with perfect devotion, and then say his prayer. This is the meaning of "A prayer of David. Hear the right, O Hashem, attend to my cry" (Tehilim 17:1). First, "Hear the right, O Hashem," which is the praises for the Master, and only then "attend to my cry give ear to my prayer." Whoever can praise his Master, yet does not do so, of him it is written: "Even when you make many prayers, I will not hear..." (Yeshayah 1:15).

715. It is written, "The one lamb shall you offer in the morning, and the other lamb shall you offer at evening" (Bemidbar 28:4). The prayers were ordained in the place of the daily offering, THE MORNING PRAYER CORRESPONDS TO THE MORNING OFFERING, MINCHAH TO THE EVENING OFFERING. Come and see: by the awakening below CAUSED BY THE SACRIFICE OF THE OFFERING, there is also awakening above. Through the awakening above towards that which is higher still, IT IS AROUSED too, until the awakening reaches the place where the candle is to be lit, and it is lit. Thus IT IS FOUND THAT through the ascent of the smoke WHICH RISES FROM THE OFFERING below, the candle is lit above, WHICH IS THE NUKVA. When this candle is lit, all other candles are lit and all the worlds are blessed through it. Thus the awakening of the offering is the support of the world, and the blessings of all worlds.

716. HE EXPLAINS HIS WORDS: How is this performed? When the smoke from the offering commences to rise, the holy forms appointed over the world OF ASIYAH are prepared to rouse AND RAISE MAYIM NUKVIN (FEMALE WATER.) They are aroused towards the grades above them IN THE WORLD OF YETZIRAH, with great desire, as it says, "The young lions roar after their prey..." (Tehilim 104:21). Those OF THE WORLD OF YETZIRAH are aroused toward the grades above them IN THE WORLD OF BRIYAH, UNTIL THE AWAKENING REACHES THE PLACE WHERE THE CANDLE IS TO BE LIT; NAMELY until the King, ZEIR ANPIN, wishes to join the Matron, THE NUKVA.

717. HE EXPLAINS THE MEANING OF MAYIN NUKVIN (FEMALE WATER), saying that through the desire below, the lower waters, NAMELY MAYIN NUKVIN, rise to receive the upper waters FROM THE GRADE ABOVE IT. The lower waters do not flow save through the arousal of the desire of the lower one. Then the desire OF THE LOWER AND THE UPPER cleave together, the lower waters flow to meet the DESCENDING upper waters, AND THE MATING IS CONSUMMATED. The worlds are blessed, all the candles lit, and the upper and lower beings are endowed with blessings.

714. א"ל, אע"ג דלא יכיל לכוונא לבא ורעותא, סדורא ושבחא דמריה אמאי גרע, אלא יסדר שבחיה דמאריה, אע"ג דלא יכיל לכוונא, ויצלי צלותיה. הה"ד תפלה לרוד שמעה ה' צדק הקשיבה רנתי, שמעה ה' צדק בקדמיתא, בגין דאיהו סדורא דשבחא דמריה. ולבתר הקשיבה רנתי האזינה תפלתני. מאן דיכיל לסדרא שבחא דמריה, ולא עביד, עליה כתיב, גם כי תרבו תפלה אינני שומע יריכם וגו'.

715. כתיב את הכבש האחד תעשה בבקר ואת הכבש השני תעשה בין הערבים. תפלות כנגד תמידין תקנום. תא חזי, באתערותא דלתתא, אתער הכי נמי לעילא, ובאתערותא דלעילא, הכי נמי לעילא מניה, עד דמטי אתערותא לאתר דבעיא בוצינא לאדלקא ואדליק, ובאתערותא דתננא דלתתא, אדליק בוצינא לעילא, וכד האי אדליק, בלהו בוצינין אחרנין דלקין, ומתברכאן מניה בלהו עלמין. אשתבח, דאתערותא דקרבנא תקונא דעלמא, וברכאן דעלמין בלהו.

716. הא כיצד, שארי תננא לסלקא, אינון דיוקנין קדישין דממנן על עלמא אתהקנן לאתערא, ומתערין לדרגין בכסופא דלעילא, כד"א הכפירים שואגים לטרף וגו'. אלין אתערין לדרגין עלאין דעלייהו, עד דמטי אתערותא, עד דבעי מלכא לאתחברא במטרוניתא.

717. ובכסופא דלתתא, נבעין מיין תתאין, לקבלא מיין עלאין, דהא לא נבעין מיין עלאין, אלא באתערותא דכסופא דלתתא, וכדין תיאובתא אתדבק, ונבעין מיין תתאין לקבל מיין עלאין, ועלמין מתברכאן, ובוצינין בלהו דליקן, ועלאין ותתאין משתכחי בברכאן.

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718. Come and see: the priests FROM THE RIGHT COLUMN and the Levites FROM THE LEFT COLUMN are aroused WHEN THEY SACRIFICE THE OFFERING, so as to join the right with the left. Rabbi Chizkiyah said: This is true, yet I have heard AN EXPLANATION TO THIS. AT THE TIME OF OFFERING, the one stirs the left, NAMELY THE LEVITES, and the other, THE PRIESTS, the right. For the union of the male and the female occurs only through left and right, as it says, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). AFTER THE EMBRACE OF RIGHT AND LEFT, the male is united to the female with desire, all the worlds are blessed and there is joy high and low.

719. The priests and Levites then stir below THE OFFERING in order to arouse desire and love above, DESIRE BEING THE SECRET OF THE LEFT AND LOVE THE SECRET OF THE RIGHT, since all depends upon right and left. FOR THE CENTRAL COLUMN ONLY BRINGS THEM TOGETHER. It is found that the sacrifice is the foundation of the world, the making of the world, the joy of the upper and lower. Rabbi Yosi said: You have spoken well, and this is so. I, TOO, have heard the same, yet I forgot it. NOW that I hear it from you, it all comes up to one, NAMELY THROUGH THE CENTRAL COLUMN, WHICH BRINGS TOGETHER RIGHT AND LEFT AND COMPLETES THEM.

720. Now that prayer has taken the place of sacrifice, man should first pronounce the praise of the Holy One, blessed be He, fittingly, for if he does not, his prayer is no prayer. Come and see: The perfect praise for the Holy One, blessed be He, is made by him who knows how to properly unite the Holy Name, WHO CAN RAISE MAYIN NUKVIN (FEMALE WATERS) TO UNITE MALE AND FEMALE, for through this the upper and lower are awakened and draw blessings upon all the worlds.

721. Rabbi Chizkiyah said: The Holy One, blessed be He, put the children of Yisrael in exile among the nations for the sole purpose that the other nations be blessed through Yisrael, who daily draw blessings from above downward.

722. They went. As they were walking, they saw a snake on the road and turned aside. Another man came and the snake killed him. They turned their heads and saw the man dead. They said: Surely the snake acted by his Master's bidding; TO WIT, THE HOLY ONE, BLESSED BE HE, ORDERED HIM TO KILL THAT MAN. Blessed be the Merciful One who saved us.

718. תָּא חֲזִי .718
 , בְּהֵנִי וְלִיּוֹאֵי, מִתְעַרְי לְאַתְחַבְּרָא שְׂמַאלָא בִּימִינָא .
 אָמַר ר' חֲזַקְיָה, כִּלְא הָכִי הוּא וְדָאֵי, אֲבָל הָכִי
 שְׂמַעְנָא, בְּהֵנִי וְלִיּוֹאֵי, דָּא אֲתַעַר שְׂמַאלָא, וְדָא
 אֲתַעַר יְמִינָא, בְּגִין דְּאַתְחַבְּרוּתָא דְּדַכּוּרָא לְגַבֵּי
 נּוֹקְבָא, לָאו אִיהוּ אֵלָא בְּשְׂמַאלָא וְיְמִינָא, כְּד"א
 שְׂמַאלוֹ תַחַת לְרֵאשֵׁי וְיְמִינוֹ תַחְבֵּקְנִי. וּכְדִין אֲתַחְבֵּר
 דְּכַר בְּנוֹקְבָא, וְתִיאוּבְתָא אֲשַׁתְּבַח, וְעַלְמִין
 מִתְבְּרַכִּין, וְעַלְאֵי וְתַתְאֵי בְּחִירוֹ.

719. וְעַל דָּא, בְּהֵנִי וְלִיּוֹאֵי, מִתְעַרְי מְלָה לְתַתָּא,
 לְאַתְעַרָּא כְּסוּפָא וְחַבִּיבוּתָא לְעִילָא, דְּכִלְא תְלִיָא
 בִּימִינָא וְשְׂמַאלָא, אֲשַׁתְּבַח דְּקַרְבְּנָא יְסוּדָא דְּעַלְמָא,
 תְּקוּנָא דְּעַלְמָא, חִירוֹ דְּעַלְאִין וְתַתְאִין. אָמַר ר' יוֹסִי
 וְדָאֵי שְׁפִיר קָא אָמַרְתָּ, וְהָכִי הוּא, וְהָכִי שְׂמַעְנָא
 מְלָה, וְאַנְשֵׁינָא לָהּ, וְאַנָּא שְׂמַעְנָא הָא, וְכִלְא בְּחַד
 סְלָקָא.

720. הַשְׁתָּא צְלוּתָא בְּאַתְר דְּקַרְבְּנָא, וּבְעֵי ב"נ
 לְסַדְרָא שְׁבַחָא דְּמַרְיָה כְּדַקָּא יָאוּת, וְאֵי לָא יְסַדְרִי,
 לָאו צְלוּתִיָּה צְלוּתָא. תָּא חֲזִי סְדוּרָא שְׁלִים דְּשְׁבַחָא
 דְּקוּדְשָׁא בְּרִין הוּא, מֵאַן דִּידַע לִיחְדָּא שְׂמָא קְדִישָׁא
 כְּדַקָּא יָאוּת, דְּבִהָאֵי מִתְעַרְיִן עַלְאִין וְתַתְאִין, וְנִגְדִי
 בְּרַכָּאן לְכֻלְהוֹ עַלְמִין.

721. א"ר חֲזַקְיָה, לָא אֲשַׁרֵּי קוּדְשָׁא בְּרִין הוּא
 לְיִשְׂרָאֵל בְּגִלוּתָא בִּינֵי עַמְמִיָּא, אֵלָא בְּגִין דִּיתְבְּרַכּוּן
 שְׂאָר עַמִּין בְּגִינֵיהוֹן, דְּהָא אִינוּן נִגְדִין בְּרַכָּאן
 מְלַעִילָא לְתַתָּא כֹּל יוּמָא.

722. אָזְלוּ, עַד דְּהוּוּ אָזְלוּ, חָמוּ חַד חוּיָא דְּהוּוּ
 קְמַסְחָר בְּאַרְחָא. סָטוּ מְאַרְחָא. אָתָּא ב"נ אַחְרָא
 לְגַבִּיּוּהוּ, קָטִיל לִיָּה חוּיָא. אֲהַדְרוּ רִישֵׁיּוּהוּ, וְחָמוּ
 לִיָּה, לְהֵהוּא ב"נ דְּמִית. אָמְרוּ, וְדָאֵי הֵהוּא נַחֲשׁ,
 שְׁלִיחוּתָא דְּמַרְיָה קָא עָבִיד. בְּרִין רַחְמָנָא
 דְּשׂוֹבִינָא.

723. Rabbi Yosi opened the discussion with the verse: "Dan shall be a serpent by the way." When was Dan a serpent? In the days of Yerovaam, as it is written: "And the other put he in Dan" (I Melachim 12:29). BECAUSE "A SNAKE" REFERS TO IDOL WORSHIPPING. And why was he put there "by the road"? "By the way," so as to prevent the pilgrimage to Jerusalem. Dan was then a snake "by the way" of Yisrael. "By the way" indeed, as it says, "the king took counsel, AND MADE TWO CALVES OF GOLD, AND SAID TO THEM, IT IS TOO MUCH FOR YOU TO GO UP TO JERUSALEM" (IBID. 28). HE THUS MADE THIS SNAKE BY THE WAY TO JERUSALEM TO PREVENT THEIR GOING THERE ON PILGRIMAGE. "An adder in the path" bit Yisrael. They were put "by the way" and in the path to prevent the children of Yisrael from going up to Jerusalem to celebrate their festivals, offer sacrifices and offering and worship there.

724. Come and see: when it was time for Moshe to bless the tribes, he saw that Dan was attached to the serpent, and linked him again to the lion, WHICH IS CHESED. This is the meaning of the verse, "And of Dan he said: 'Dan is a lion's whelp, that leaps from Bashan'" (Devarim 33:22). Wherefore did he do this? So as to connect the first and the last standards: Yehuda's who is king, as it is written: "Yehuda is a lion's whelp," the first of the standards, and Dan's in the rear, as is written, "Dan is a lion's whelp, ..." so as to link the beginning and the end to one place, THE LION WHICH IS CHESED.

725. "I wait (lit. 'waited') for your salvation, O Hashem" (Beresheet 49:18): Rabbi Chiya said: It is written, "And he shall begin to deliver Yisrael out of the hand of the Plishtim" (Shoftim 13:5). THIS IS THE SALVATION YA'AKOV WAITED FOR. Rabbi Acha said: Why DOES IT SAY, "I waited"? Ya'akov would have been dead these many years by then. Why did he say he was waiting for salvation? The secret of this matter is the verse, "And it came to pass, when Moshe held up his hand, that Yisrael prevailed" (Shemot 17:11). The word Yisrael without attributes IS ZEIR ANPIN; NAMELY THE ASPECT OF YA'AKOV. THUS THE SALVATION THROUGH SHIMSHON CONCERNS YA'AKOV, THOUGH HE HAD ALREADY PASSED AWAY. Hence he said: "I wait (lit. 'waited') for your salvation, O Hashem." Rabbi Chiya said: Surely this is correct and well. Happy is the portion of the righteous who know how to study the Torah and merit through her life eternal, as it says "for he is your life, and the length of your days: that you may dwell in the land..." (Devarim 30:20).

723. פתח רבי יוסי ואמר, יהי דן נחש עלי דרך. אימתי הוה דן נחש, ביומוי דירבעם, דכתיב ואת האחד נתן בדרך אמאי אתייהיב תמן עלי דרך. על ההוא ארחה, דיתמנע דלא יסלקון לירושלם. ודא דן, הוה לון נחש לישראל עלי דרך, עלי דרך ודאי, כד"א ויועץ המלך וגו'. שפוסון עלי ארחה. דעקיץ לון לישראל. וכלא לא הוה אלא עלי דרך, ועלי אורחא, לאתמנעא מישראל דלא יסלקון לירושלם, למיחג חגייהו, ולקרבא קרבנין ועלוון, למפלח תמן.

724. תא חזי בשעתא דמטו ברכאן לידא דמשה, לברכא לכלהו שבטים, חמא לדן דהוה קטור בחווא, אהדר קטר ליה בארוא, הדא הוא דכתיב ולדן אמר דן גור אריה יזק מן הבשן. מ"ט, בגין דיהא שירותא וסופא דד' דגלין קטור ביהודה דאיהו מלכא, כד"א, גור אריה יהודה, והוא שירותא דדגלין, וסופא דדגלין דן, דכתיב דן גור אריה וגו', למהוי שירותא וסופא קטור בחד אתר.

725. לישועתך קייתי ה', רבי חייא אמר, כד"א והוא יחל להושיע את ישראל מיד פלשתים. אמר ר' אחא, וכי אמאי קייתי והא סליק הוה יעקב מעלמא בההוא זמנא מכמה שנין, אמאי אמר דאיהו מחכה לההוא ישועה. אלא ודאי רזא דמלה, כדכתיב, והיה כאשר ירים משה ידו וגבר ישראל, ישראל סתם. אוף הכא והוא יחל להושיע את ישראל, ישראל סתם. בגיני כך אמר, לישועתך קייתי ה'. אמר ר' חייא. ודאי הכי הוא, ושפיר. זכאה חולקהון דצדיקניא, דינדעו לאשתדלא באורייתא, למזכי בה לחיין דלעילא. כד"א כי היא חייך ואורך ימייך לשבת על הארמה וגו'.

71. "Gad, raiders shall maraud him"

Rabbi Yisa explains the name Gad indicates that many hosts and legions are dependent on him, and that armies will issue from him and engage in war. The name Gad also signifies the sustenance that the water of the river flowing from the Garden of Eden provides to the poor and the needy. Indeed, if not for his lineage, Gad would have risen higher than all the tribes because of his name. We learn that, similar to Reuven, he was born at a propitious time. However, perfection later departed from him, and also like Reuven, he thus did not receive a portion in the Holy Land, but instead dwelt on the other side of the river Jordan.

The Relevance of this Passage

The spiritual strength and fortitude to wage war on our own Evil Inclination is instilled within us. Additionally, we awaken the spiritual Light that brings forth sustenance into our lives, helping to remove both spiritual and physical poverty from the landscape of human civilization.

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726. "Gad, raiders shall maraud him, but he shall overcome at the last." Rabbi Yisa said: From THE NAME Gad, we understand that armies will issue from him and engage in war. This is derived from the spelling of Gad, which is always spelled Gimel and Dalet, YESOD AND MALCHUT, from which UNION armies come forth, as Gimel gives, BEING YESOD, and Dalet receives, BEING MALCHUT. From this we understand how many hosts and legions come from them. HENCE IT SAYS, "GAD, RAIDERS SHALL MARAUD HIM..."

727. Come and see the water of that river which comes out and flows from the Garden of Eden, BINAH, never stops flowing. It supports the poor BY GIVING THE LIGHT OF CHASSADIM THROUGH GIMEL WHICH IS YESOD TO MALCHUT, WHICH IS DALET, THAT IS POOR (HEB. DALA) AND NEEDY. Hence, hosts and legions wait here for sustenance FROM BINAH, THE SECRET OF THE SAID RIVER. THIS UNION is therefore CALLED BY THE NAME OF Gad, THE GIMEL taking out FROM BINAH to give and DALET accepting and receiving from it. The house, THE NUKVA, is sustained together with her household men, THE HOSTS AND LEGIONS OF ANGELS THAT EXTEND FROM HER.

728. Rabbi Yitzchak said: Were Gad not of the sons of a handmaids, WHO ARE CONSIDERED HINDER PARTS, he would have succeeded in rising higher than all the tribes, BECAUSE OF THE HIGH AND PERFECT ORIGIN OF THE NAME GAD. It is written "Ba Gad (Eng. 'Fortune comes')" (Bereshheet 30:10), but spelled "Bagad (betrayed)" without Aleph, since the hour of his birth was propitious, but later PERFECTION departed from him. This is the meaning of the words: "My brethren have dealt deceitfully (Heb. bagdu) like a river" (Iyov 6:15), since the flowing river, WHICH IS BINAH CALLED RIVER, turned away at that time, SINCE GAD WAS OF THE HINDER PARTS, UPON WHICH THE RIVER BINAH DOES NOT FLOW, AND GIMEL HAD NOTHING TO POUR UPON DALET. HENCE, it says "bagad" without Aleph, WHICH ALLUDES TO THE LACK OF BINAH'S ABUNDANCE. He therefore did not receive a portion in the Holy Land, BUT DWELT ACROSS THE JORDAN.

729. Rabbi Yehuda said: Whence do we know that the same happened to Reuven, WHO WAS AT FIRST OF A GREATER GRADE, WHICH LATER DEPARTED FROM HIM? From the verse: "Unstable as water, you shall not excel" WHICH MEANS that the water, THE LIGHTS OF BINAH, departed and did not flow. His deficiency was already explained THAT YA'AKOV THOUGHT OF RACHEL, AND THEREFORE HIS BIRTHRIGHT WAS TAKEN FROM HIM AND GIVEN TO YOSEF. Both REUVEN AND GAD did not receive a portion in the Holy Land, BUT ACROSS THE JORDAN, but they sent armies and troops AS THE VANGUARD BEFORE THE CHILDREN OF YISRAEL, to deliver the land to them. Come and behold: the flaw in Gad was made good in Asher, as it is written, "Out of Asher his bread shall be fat, and he shall yield royal dainties." Now Gimel perfects Dalet.

72. "Set me as a seal upon your heart"

While sheltering themselves from the bright sun in a cave, Rabbi Aba and Rabbi Elazar discuss the title verse. Rabbi Elazar tells of Rabbi Shimon's interpretation of this verse, explaining that only the souls of the righteous can raise the Female Waters of the Female Principle. After the male and female were joined, the Female Principle quoted the title verse, desiring to retain a likeness even in separation. Similarly, Yisrael desired to remain with the Shechinah in some way, even in exile. Yisrael' love for God is so strong that any separation from Him is as difficult to bear as the day when the spirit leaves the body.

The discussion then turns to the verse, "Jealousy is cruel as Sh'ol." We learn that jealousy is a sign of true love. Therefore, a man should be jealous of his wife so that he will be attached to her in complete love and will not look at other women. Another explanation is that when the wicked are brought down to Sh'ol, their sins are announced and the jealous demand reckoning for these sins. We then learn that the "flame of Yah" is the burning flame that comes out of the Shofar, the burning flame of Yisrael love for God. This love burns so strongly that rather than extinguishing it, the "many waters" of Chesed add to it. Rabbi Shimon, Rabbi Yehuda, and Rabbi Yitzchak then join Rabbi Elazar and Rabbi Aba to conclude the discussion.

The Relevance of this Passage

726. גַּד גְּרוֹד יְגוֹרְנוּ וְהוּא יְגוֹד עֵקֶב. רַבִּי יִיסָא אָמַר, מִגַּד אֲשַׁתְּמַע, דְּהָא חִילִין יִפְקוּן לְאַגְחָא קְרָבָא, מִשְׁמַע דְּכְתִיב גַּד, בְּכָל אֲתַר גִּימ"ל דַּל"ת, חִילִין וּמִשְׁרִיין נִפְקִי מִנֵּיהּ. דְּהָא גִימ"ל יְהִיב, וְדַל"ת לְקִיט. וּמִהָכָא כְּמַה חִילִין, וְכְמַה מִשְׁרִיין, תְּלִין בְּהוּ.

727. תָּא חֲזִי, הֵהוּא נְהַר דְּנִגִיד וְנִפִיק מֵעֵדָן, לָא פְּסָקִין מִימּוֹי לְעַלְמִין, וְהוּא אֲשֵׁלִים לְמַסְבְּנִי, וְעַל דָּא, קִימִי כְּמַה חִילִין, וְכְמַה מִשְׁרִיין, וְאַתְּוֹנוּ מִהָכָא. וְעַל דָּא גַּד, דָּא אִפִּיק וְיְהִיב, וְדָא לְקִיט וְנִקִיט, וְאַתְּוֹן בֵּיתָא, וְכָל אַנְשֵׁי בֵּיתָא.

728. א"ר יצחק, אֲלֵמָּלָא דְהוּי גַּד מִבְּנֵי שְׁפָחוֹת, שְׁעֵתָא קִימָא לִיהּ לְאַשְׁלָמָא יְתִיר מִכְּלָא, הֵה"ד בָּא גַּד קְרִי, וְכְתִיב בְּגַד חֶסֶד אֶל"ף, דְּהָא שְׁעֵתָא קִימָא בְּשֵׁלִימוּ, וְאַסְתַּלַּק מִנֵּיהּ, הֵה"ד, אַחִי בְּגָדוֹ כְּמוֹ נַחַל, בְּגִין דְּהֵהוּא נְהַר דְּנִגִיד, אֲסְתַּלַּק בְּהֵיא שְׁעֵתָא, וְכְתִיב בְּגַד חֶסֶד אֶל"ף, וְעַל דָּא, לָא זָכָה בְּאַרְעָא קְדִישָׁא וְאַסְתַּלַּק מִנֵּיהּ.

729. ר' יהודה אָמַר, מִנִּין לְרֵאוּבֵן דְּהוּהּ כְּהַאי גִוּוּנָא, כְּדְכְתִיב פָּחוּ כַּמִּים אֶל תּוֹתֵר דְּאַסְתַּלְּקוּ מִיין, וְלָא נִגִידוּ, וְהָא אֲתַמֵּר כְּמַה אַפְגִים. וְתִרְוִוִיְהוּ לָא זָכוּ בְּאַרְעָא קְדִישָׁא, וְחִילִין וּמִשְׁרִיין אִפִּיקוּ לְאַחְסָנָא לְהוּ לְיִשְׂרָאֵל אַרְעָא. תָּא חֲזִי, מַה דְּאַתְּפִגִים בְּגַד, אֲשֵׁתִלִים בְּאַשֵׁר, הֵה"ד מֵאַשֵׁר שְׁמֵנָה לְחַמוּ וְהוּא יִתֵן מֵעֵדָנִי מֶלֶךְ. הֲשֵׁתָא אֲשֵׁלִים גִּימ"ל לְדַל"ת.

Deep love for The Creator burns within us as Light and love emanate from these poetic words. This energy also helps to remove envy and jealousy of others from our hearts, while stirring a positive form of jealousy, passion, and appreciation for our spouses.

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

731. Come and see: After THE MALE AND THE FEMALE cleaved to each other, and she was desirous OF ZEIR ANPIN, she said: "Set me as a seal upon your heart." Why a seal? Because a seal, when it is imprinted, even after it is removed, its impress remains there, and is never erased, but its shape and likeness stay. Thus said the Congregation of Yisrael, THE NUKVA: Now that I have cleaved to you, even though I shall leave and go into exile, "set me as a seal upon your heart" so that my likeness will remain with you, like the seal which leaves its imprint wherever it is pressed.

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

730. ר' אלעזר ורבי אבא, אשתמיטו במערתא דלוד, דעאלו קמי תוקפא דשמשא, דהוו אזלי בארשא. אמר רבי אבא נסחר האי מערתא במלי דאורייתא. פתח ר' אלעזר ואמר, שימני כחותם על לבך כחותם על זרועך וגו', רשפיה רשפי אש שלהבת ייה, האי קרא אתערנא ביה, אבל ליליא חד הוה, בד הוינא קאים קמי אבא, ושמענא מניה מלה, דלית שלימו ורעותא וכסופא דכנסת ישראל בקודשא בריך הוא, אלא בנשמטהון דצדיקייא, דאינון מתערי נביעו דמיא תתאי, לקבלי עלאי, ובהיא שעתא שלימו דרעותא וכסופא בדביקו חדא, למעבד פירין.

731. תא חזי , בתר דאתדבקו דא בדא, והיא קבילת רעותא, היא אמרת שימני כחותם על לבך, אמאי כחותם. אלא ארחה דחותם, בין דאתדבק באתר חד, אע"ג דאתעדי מיניה, הא אשתאר רשימו בההוא אתר, ולא אעדי מניה, דכל רשימו, וכל דיוקנא דיליה, ביה אשתאר. כן אמרה כנסת ישראל, הא אתדבקנא בך, אע"ג דאתעדי מינך ואזיל בגלותא, שימני כחותם על לבך, בגין דישתאר כל דיוקני בך, כהאי חותם דישתאר כל דיוקניה, בההוא אתר דאתדבק ביה.

732. בי עזה כמות אהבה, תקיפא היא, כפרישו דרוחא מן גופא. דתנינן, בשעתא דב"נ מטי לאסתלקא מן עלמא וחמי מה דחמי, רוחא אזלא בכל שויפי דגופא וסליק גלגלוי, כמאן דאזיל בימא בלא שויטיון, סליק ונחית ולא מהנייא ליה, אתא ואישתאיל מכל שויפי גופא, ולית תקיפו ביומא דפריש רוחא מן גופא. כן תקיפו דרחימו דכנ"י לגבי קודשא בריך הוא, בתקיפו דמותא, בשעתא דבעי רוחא לאתפרשא מן גופא.

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

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

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

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

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

733. קָשָׁה כְּשֹׂאֹל קְנָאָה, כָּל מֵאן דְּרַחִים, וְלֹא קָשִׁיר עֲמִיָּה קְנָאָה, לֹא־וְרַחֲמוּתֶיהָ רַחֲמוּתָא, בֵּינָן דְּקַנְיָ, הָא רַחֲמוּתָא אֲשֶׁתְּלִים. מִכָּאן אֹלִימְנָא דְּבַעֵי ב"נ לְקְנָאָה לְאַנְתִּיתֶיהָ, בְּגִין דִּיתְקַשֵּׁר עֲמָה רַחֲמוּתָא שְׁלִים, דְּהָא מְגוּ כֵךְ לֹא יְהִיב עֵינָוֵי בְּאִינְתוֹ אַחֲרָא. מְהוּ קָשָׁה כְּשֹׂאֹל. אֶלָּא, מַה שֹּׂאֹל קָשִׁיא בְּעֵינֵיהוּ דְּחַיִּיבִין לְמִיחַת בֵּיהּ, כֵךְ קְנָאָה קָשִׁיא בְּעֵינֵיהוּ דְּמֵאן דְּרַחִים וְקַנְיָ, לְאַתְפְּרָשָׁא מִרַחֲמוּתָא.

734. ד"א קָשָׁה כְּשֹׂאֹל קְנָאָה, מַה שֹּׂאֹל, בְּשַׁעֲתָא דְּנַחְתִּין לֹון לְחַיִּיבָא בֵּיהּ, מוֹדִיעִין לֹון חוֹבֵיהוּ עַל מַה נַחְתִּין לֵיהּ, וְקָשִׁיא לְהוּ. כֵךְ, מֵאן דְּקַנְיָ, הוּא תְּבַע עַל חוֹבֵיהּ, וְחָשִׁיב כְּמַה עוֹבְרִין, וְכַדִּין קְשׁוּרָא דְּרַחֲמוּתָא אֲתְקַשֵּׁר בֵּיהּ.

735. רְשָׁמִיָּה רְשָׁמִי אֲשֶׁ שְׁלֶהֶבֶת יָהּ, מֵאן שְׁלֶהֶבֶת יָהּ, דָּא שְׁלֶהֶבֶבָא דְּאֲתוּקְדָא וְנִמְקָא מְגוּ שׁוֹמֵר, דְּאִיהוּ אֲתַעַר וְאוּקִיד, וּמֵאן אִיהוּ, שְׁמָאֵלָא. הַה"ד שְׁמָאֵלוֹ תַחַת לְרֹאשִׁי. דָּא אוּקִיד שְׁלֶהֶבֶבָא דְּרַחֲמוֹ דְּכְנֶסֶת יִשְׂרָאֵל, לְגַבֵּי קוֹדֶשָׁא בְּרִיךְ הוּא.

736. וּבְגִינֵי כֵךְ, מִים רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֵהָבָה. דְּהָא כַד אֲתֵי יְמִינָא דְּאִיהוּ מִים, אוּסִיף יְקִידוֹ דְּרַחֲמוּתָא, וְלֹא כְּבִי שְׁלֶהֶבֶבָא דְּשְׁמָאֵלָא, כַד"א וְיְמִינוֹ תַחְבֵּקֵנִי, הָאִי אִיהוּ מִים רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֵהָבָה, וְכֵן כֹּלָא כְּהָאִי גִוּוּנָא.

737. עַד דְּהוּוּ יִתְבִּי, שְׁמַעוּ קְלִיָּה דְּרַבִּי שְׁמַעוֹן, דְּהוּוּ אֲתֵי בְּאוּרְחָא, הוּא וְרַבִּי יְהוּדָה וְרַבִּי יִצְחָק. קְרִיב לְמַעֲרָתָא, נִמְקוּ רַבִּי אֶלְעָזָר וְרַבִּי אַבָּא. אָמַר רַבִּי שְׁמַעוֹן, מְכוּתְלֵי דְּמַעֲרָתָא חֲמוּנָא, דְּשְׁכִינְתָא הֵכָא. יִתְבּוּ. אָמַר ר' שְׁמַעוֹן בְּמֵאֵי עֲסָקִיתוּ. אָמַר ר' אַבָּא, בְּרַחֲמוּתָא דְּכְנֶסֶת יִשְׂרָאֵל לְגַבֵּי קוֹדֶשָׁא בְּרִיךְ הוּא, וְר"א פְּרִישׁ הָאִי קְרָא בְּכְנֶסֶת יִשְׂרָאֵל, שְׁיִמְנֵי כַחוּתֶם עַל לִבְךָ וְגו'. אָמַר לֵיהּ, אֶלְעָזָר בְּרַחֲמוֹ עֲלָאָה וְקָשִׁירוֹ דְּחַבִּיבוּתָא אֲסַתְכַלֵּת.

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

738. אֲשֶׁתִּיק רַבִּי שְׁמַעוֹן שְׁעָתָא, אָמַר בְּכָל אֶתֶר
בְּעֵינָא שְׁתִּיקוּ, בַּר שְׁתִּיקוּ דְאֹרִינְתָא. גִּינּוּזָא חֲדָא
אֵית לִי גִנּוּזָא, וְלֹא בְּעֵינָא דִּיתְאָבִיד מְנִיכּוּ, וְהִיא
מְלָה עֲלָאָה, וְאִשְׁכַּחנָא לָהּ בְּסַפְרָא דְרַב הַמְנוּנָא
סָבָא.

739. Come and see: the male always chases after the female and arouses her love. Yet here I found that she arouses his love and courts him, AS SAID IN THE VERSE: "SET ME AS A SEAL UPON YOUR HEART..." According to custom, it is not proper that the female runs after the male. But OF NECESSITY this is a deep matter, a supernal matter HIDDEN among the King's treasures.

739. תָּא חֲזִי, בְּכָל אֶתֶר דְּכוּרָא רְדִיף בְּתֵר נּוֹקְבָא,
וְאִתְעַר לְגַבְהָ רַחֲמֵימוֹתָא, וְהֵכָא אִשְׁכַּחנָא, דְּהִיא
אִתְעַרַת רַחֲמֵימוֹתָא וְרַדְפָּה אֲבִתְרֵיהּ, וְאוֹרְחֵיהּ
דְּעֵלְמָא, דְּלִית שְׁבַחָא דְנוֹקְבָא, לְמַרְדָּף בְּתֵרֵיהּ
דְּדְכוּרָא. אֲלֵא, מְלָה סְתִימָא הִיא, וּמְלָה עֲלָאָה דְּבִי
גִנּוּזֵינָא דְּמַלְכָא.

73. Three souls

A discussion of the three souls reveals that there are actually four. The first is the supernal soul of all souls, which is hidden and never revealed. The second is the Nukva. The third and fourth are the souls of the righteous below, which come from the soul of the female and the male, Zeir Anpin. Through the analogy of a king who sends his son away to be raised in a village until he is ready to learn the ways of the palace, we learn why the soul descends to this world only to leave at a later time. The soul never leaves this world until the Matron comes for it and delivers it to the King's palace, where it remains. The discourse then returns to the subject of the previous section, Yisrael love for God. We are told that the souls of the righteous, who are male, incite the female love and desire for Zeir Anpin. The rabbis conclude by explaining that the verse, "The righteous is the foundation of the world," alludes to both Yesod of Zeir Anpin and the souls of the righteous.

The Relevance of this Passage

The wisdom woven throughout this passage awakens a deep desire within us to know our true purpose in this world. A love for the Light of The Creator and for spiritual truths is kindled in our hearts and soul, which, in turn, help unite the Lower and Upper Worlds.

Spiritual work requires both an intellectual and emotional understanding in order to provide us with the impetus to continue onward. Here, an emotional awakening concerning our source and origin is born within us as we realize that spiritual growth brings us nearer to our supernal Father.

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

740. תָּא חֲזִי, תְּלַת נְשָׁמְתִין אֵינּוֹן, וְאֵינּוֹן סְלִקִּין
בְּדַרְגִּין עֲלָאִין יָדִיעֵן, וְעַל דְּאֵינּוֹן תְּלַתָּא אַרְבַּע
אֵינּוֹן. חֲדָא נְשָׁמְתָא עֲלָאָה דְּלֹא אֲתַפְסָא, וְלֹא אִתְעַר
בֵּיהּ גּוֹבְרָא דְקַרְטִיטָאָה עֲלָאָה, כָּל שְׁבִין תְּתָאָה.
וְהֵאֵי נְשָׁמְתָא לְכָל נְשָׁמְתִין, וְהוּא סְתִים, וְלֹא
אֲתַגְלִיא לְעֵלְמִין, וְלֹא אֲתִיידַע, וּכְלָהוּ בֵּיהּ תְּלִיין.

741. It is wrapped in a garment made of the splendor of the Carmel, which drips pearls, all linked as one like the limbs of the body. The supernal soul enters them, and displays through them its works, AS THE BODY REVEALS THE WORKS OF THE SOUL. It and they are one with nothing to divide them. This is the supernal soul, the most hidden.

741. וְהֵאֵי אֲתַעֲטָף בְּעֵטוּפָא דְזֵהָרָא דְכַרְמֵלָא, בְּגו
זְהִירוֹתָא וְנִטְיָף טַפִּין טַפִּין מְרַגְלָאן. וְאִתְקִשְׁרוּ כְּלָהוּ
כְּחַד, כְּקִשְׁרִין דְּשִׁימִי דְּגוּפָא חֲדָא. וְהוּא אָעִיל
בְּגוּוֹיָהּ, וְאֲחֻזִי בְּהוּ עֲבִידְתֵּיהּ. הוּא וְאֵינּוֹן חֲדָא הוּא,
וְלִית בְּהוּ פְרִישׁוּ. הֵאֵי נְשָׁמְתָא עֲלָאָה טְמִירוּ דְּכָלָא.

742. Another soul is the Nukva, which hides among her armies, it She is their soul and receives a body from them. SHE IS CLOTHED IN THEM AS A SOUL WITHIN A BODY, so as to display through them her handiwork to all the world, just as the body is a vessel which executes its works through the soul. They are ATTACHED AND UNITED TO EACH OTHER, like the hidden ones above are attached.

742. נְשָׁמְתָא אַחְרָא, נּוֹקְבָא דְמַטְמָרָא בְּגו חִילָהָא,
וְהִיא נְשָׁמְתָא לְהוּ, וּמְנִיָּהּ אֲחִידָא גּוּפָא, לְאַחְזָאָה
בְּהוּ עֲבִידְתָּא לְכָל עֵלְמָא, כְּגוּפָא דְאִיָּהּ מְאָנָא
לְנְשָׁמְתָא, לְמַעַבְדָּ בֵּיהּ עֲבִידְתָּא, וְאֵלִין כְּגוּוֹנָא
דְּאֵינּוֹן קִשְׁרִין טְמִירִין דְּלְעִילָא.

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743. Another soul is the souls of the righteous below. The souls of the righteous come from the supernal souls, the soul of the female and the soul of the male, ZEIR ANPIN. For this reason, the souls of the righteous are higher than all the armies and legions of angels above, SINCE ANGELS COME FROM THE OUTER PART OF THE NUKVA, BUT THE SOULS COME FROM THE INNER PART OF THE NUKVA AND ZEIR ANPIN, NAMELY FROM THEIR SOULS.

744. HE ASKS: You may say that if the souls are elevated on two sides, OF ZEIR ANPIN AND THE NUKVA, AND COME FROM THEIR INWARDNESS, why then do they descend into this world, and why leave it? HE ANSWERS: THIS IS LIKE a king who begot a son. He sent him to be raised in a village until it was time for him to be taught the ways of the palace. When the king heard his son is grown up, out of love for him, he sent the Matron his mother to fetch him. She brought him to the palace, where he rejoiced with HIS SON every day.

745. The Holy One, blessed be He, also begot a son by the Matron. Who is he? The Supernal Holy Soul, THE DESCENDANTS OF ZEIR ANPIN AND NUKVA. He sent him to the village, NAMELY to this world, to be raised and be brought up in the ways of the King's palace. When the King saw that his son was grown up in this village, and that it was time to bring him to the palace, what did he do? Out of love for his son, he sent the Matron, who fetched him to his palace. The soul never leaves this world until the Matron comes for it, and brings it to the King's palace where it remains forever.

746. Yet it is the way of the world that the inhabitants of the village weep when the King's son parts from them. There was a wise man there, who said: Wherefore are you crying, is he not a king's son? It is not meet that he shall dwell among you any longer, but in his father's palace. Moshe too, who was wise, saw the inhabitants of the village crying, and said to them, "You are the children of Hashem your Elohim: you shall not gash yourselves" (Devarim 14:1).

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

743. נִשְׁמַתָּא אַחְרָא, הִיא, נִשְׁמַתְהוּן דְּצַדִּיקַיָּא לְתַתָּא. נִשְׁמַתְהוּן דְּצַדִּיקַיָּא אַתְיִין מֵאִינוּן נִשְׁמַתִּין עֲלָיִן, מִנְשְׁמַתָּא דְנוֹקְבָא, וּמִנְשְׁמַתָּא דְדְכוּרָא. וּבְגִין כֵּן, נִשְׁמַתִּין דְּצַדִּיקַיָּא עֲלָיִן, עַל כָּל אִינוּן חִילִין וּמִשְׂרִינִין דְלַעִילָא.

744. וְאִי תִימָא, הָא עֲלָיִן אִינוּן מִתְרִין סְטְרִין, אַמַּאי נַחְתִּין לְהָאֵי עֲלָמָא, וְאַמַּאי אֶסְתַּלְקוּ מִנְיָה. לְמַלְכָא דְאַתְיִילִיד לִיָּה בְרַ, שְׁדַר לִיָּה לְחַד בְּפַר, לְמַרְבָּה לִיָּה, וּלְגַדְלָא לִיָּה, עַד דִּיתְרַבִּי, וְיִולְפֹן לִיָּה אַרְחֵי דְהִיכְלָא דְמַלְכָא. שְׁמַע מַלְכָּא, דְהָא בְרִיָּה רַב וְאַתְרַבִּי. מַה עֵבַד בְּרַחֲמֵי דְבְרִיָּה, מְשַׁדְר לָהּ לְמַטְרוֹנִיתָא אַמִּיהָ בְּגִינָיָה, וְאַעִיל לְהִיכְלִיָּה, וְחַדְי עֵמִיהָ כָּל יוֹמָא.

745. כֵּן קוֹדֶשָׁא בְרִיךְ הוּא, אֹלִיד בְרַ בְּמַטְרוֹנִיתָא, וְאַמַּאי אִיהוּ נִשְׁמַתָּא עֲלָאָה קְדִישָׁא, שְׁדַר לִיָּה לְכַפֵּר, לְהָאֵי עֲלָמָא, דִּיתְרַבִּי בֵּיָה, וְיִולְפֹן לִיָּה אֹרְחֵי דְהִיכְלָא דְמַלְכָּא, בֵּינֹן דִּידַע מַלְכָּא דְהָא בְרִיָּה אַתְרַבִּי בְּהָאֵי כְפַר, וְעִידֵן הוּא לְמִיִּתִי לִיָּה לְהִיכְלִיָּה. עֵבַד בְּרַחֲמֵי דְבְרִיָּה, מְשַׁדְר לְמַטְרוֹנִיתָא בְּגִינָיָה וְאַעִיל לִיָּה לְהִיכְלִיָּה. נִשְׁמַתָּא לָא סַלְקָא מִהָאֵי עֲלָמָא, עַד דְאַתַּת מַטְרוֹנִיתָא בְּגִינָיָה, וְאַעִילָת לָהּ בְּהִיכְלָא דְמַלְכָּא, וְיִתִּיבַת תַּמָּן לְעֲלָמִין.

746. וְעַם כָּל דָּא, אֹרְחָא דְעֲלָמָא, דְאִינוּן בְּנֵי כְפַר, בְּכָאן עַל פְּרִישׁוּ דְבְרִיָּה דְמַלְכָּא מְנִיָּהּ. חַד פִּקַּח הוּא תַמָּן, אָמַר לוֹן עַל מַה אַתָּן בְּכָאן, וְכִי לָאו בְרִיָּה דְמַלְכָּא אִיהוּ, וְלֹא אַתְחִזִּי לְמִידַר יִתִּיר בִּינְיִיכוּ, אֲלֹא בְּהִיכְלָא דְאַבוּי. כֵּן מִשָּׁה, דְהוּא פִּקַּח, חָמָא בְּנֵי כְפַר דְהוּא בְּכָאן. עַל דָּא אָמַר, בְּנִים אַתֶּם לִי וְאַלְהֵיכֶם לֹא תִתְגוֹדְדוּ.

747. תָּא חֲזִי , אִילוּ הוּוּ יִדְעִין כְּלָהוּ צַדִּיקַיָּא הָאֵי, הוּוּ חֲדָאן הִהוּא יוֹמָא דְמָטִי לוֹן לְאַסְתַּלְקָא מִהָאֵי עֲלָמָא, וְכִי לָאו יִקְרָא עֲלָאָה הוּא, דְמַטְרוֹנִיתָא אַתַּת בְּגִינִיָּהּ, וְלְאַוּבְלָא לוֹן לְהִיכְלָא לְמַלְכָּא, לְמַחְדֵי בְּהוּ מַלְכָּא כָּל יוֹמָא, דְהָא קוֹדֶשָׁא בְרִיךְ הוּא לָא אֶשְׁתַּעֲשַׁע אֲלֹא בְּנִשְׁמַתְהוּן דְּצַדִּיקַיָּא.

748. Come and see: the love of the Congregation of Yisrael, THE NUKVA, for the Holy One, blessed be He, ZEIR ANPIN, is stirred by the souls of the righteous below. Since they come from the side of the King, ZEIR ANPIN, the side of the male, the female is aroused from the side of the male, and love is stirred. Thus the male incites affection and love within the female and she is united in love with the male. THIS SETTLES THE QUESTION, THAT IT IS NOT PROPER FOR THE FEMALE TO COURT THE MALE. NOW IT IS EXPLAINED, THAT THE SOULS OF THE RIGHTEOUS, WHO ARE MALE, INCITE IN HER THIS LOVE TO ZEIR ANPIN.

749. In the same manner, the desire of the female to pour forth lower waters towards the upper waters is aroused solely by the souls of the righteous. Happy are the righteous in this world and in the World to Come, for they support the upper and lower. Therefore it just says, "The righteous is the foundation of the world" (Mishlei 10:25), WHICH MAY MEAN EITHER THE SUPERNAL RIGHTEOUS, YESOD OF ZEIR ANPIN, OR THE SOULS OF THE RIGHTEOUS. BOTH MEANINGS ARE TRUE.

750. The secret thereof is that the righteous is Yesod above, YESOD OF ZEIR ANPIN, and Yesod below OF THE NUKVA AND THE SOULS OF THE RIGHTEOUS. The Congregation of Yisrael, THE NUKVA, comprises the upper and lower righteous. The righteous on this side, YESOD OF ZEIR ANPIN, and the righteous on that side, THE SOUL OF THE RIGHTEOUS BELOW, inherit THE NUKVA. Hence it says, "The righteous shall inherit the earth" (Tehilim 38:29), and assuredly they will inherit THE NUKVA CALLED earth. Come and see: The righteous, YESOD OF ZEIR ANPIN, inherits the earth, THE NUKVA, pours blessings upon it every day and furnishes it with delights and dainties which he draws FROM BINAH upon it. We have already explained this.

74. "Out of Asher his bread shall be fat"

A discussion of the title verse interprets it as signifying Binah, which gives "royal dainties" to Yesod, which in turn then gives to Malchut, our dimension of physical matter. There are two types of bread: the bread of poverty, which is the bread of Malchut, and millet bread, the bread of Zeir Anpin. The bread mentioned in the title verse is that of Zeir Anpin. Zeir Anpin nourishes Malchut through the righteous, and Malchut distributes the "royal dainties" among the grades beneath her.

Following a description of the double bread of Shabbat, there ensues a discussion of the verse, "For the bread is spent." We are told that the upper bread of Zeir Anpin is referred to as masculine and includes all types of food, while the lower bread of the Nukva is feminine and refers only to bread. Finally, the discourse informs us Moshe revealed that Asher is mentioned above in Binah. We also learn that Asher is mentioned below, in relation to Malchut and is included in the support of Malchut, below the twelve tribes.

The Relevance of this Passage

Here, the righteous sages of antiquity, and the pious who walk among us in the present, assist us in connecting our souls and the entire world [Malchut] to the level of Zeir Anpin, the fountainhead of spiritual energy, including financial sustenance for our physical reality.

751. This is the secret of the verse, "Out of Asher his bread shall be fat, and he shall yield royal dainties," WHICH MEANS THAT ASHER IS THE SAID RIGHTEOUS, YESOD OF ZEIR ANPIN, THAT POURS DAINTIES UPON THE NUKVA. Yet he is not YESOD OF ZEIR ANPIN, as it is written: "The daughters saw her, and called her happy" (Shir Hashirim 6:9), WHICH IS AN ASPECT OF THE NUKVA AND NOT YESOD OF ZEIR ANPIN. Leah therefore said "for the daughters will call me happy (Heb. oshri)" (Bereshheet 30:13). This is correct. Come and see: From the World to Come, BINAH, issues a flow upon the righteous, YESOD OF ZEIR ANPIN, to pour delicacies and dainties upon the earth, which has been bread of poverty turned millet bread. This is the meaning of, "Out of Asher his bread shall be fat, and he shall yield royal dainties." We have already explained this. ASHER IS BINAH, WHICH GIVES ROYAL DAINTIES TO YESOD, AND YESOD TO THE NUKVA.

748. תָּא חֲזִי, אֶתְעֲרוֹתָא דְרַחֲמֵי דְכְנִי, לְגַבֵּי קוֹדֶשָׁא בְרִיךְ הוּא, נִשְׁמַתְהוּן דְצַדִּיקֵי לְתַתָּא, מִתְעֲרִין לֵהּ, בְּגִין דְאִינוּן אֲתִיין מִסְטְרָא דְמַלְכָּא, מִסְטְרָא דְדְכוּרָא, וְאֶתְעֲרוֹתָא דָּא מְטִי לְנוֹקְבָא מִסְטְרָא דְדְכוּרָא, וְאֶתְעַר רַחֲמֵי וְאֶתְפַּח, אֶשְׁתַּבַּח, דְדְכוּרָא אֶתְעַר חֲבִיבוֹ וְרַחֲמֵי וְאֶתְפַּח לְנוֹקְבָא, וְכִדִּין נוֹקְבָא אֶתְקַשְׁרַת בְּרַחֲמֵי וְאֶתְפַּח, לְגַבֵּי דְכוּרָא.

749. כְּהָאֵי גִוּוּנָא, תִּיאוּבְתָא דְנוֹקְבָא, לְמִשְׁדֵּי מִיּוּן תַּתְּאִין לְקַבֵּל מִיּוּן עַלְאִין, לָאוּ אִיהוּ, אֶלָּא בְּנִשְׁמַתְהוּן דְצַדִּיקֵי. זְכָאִין אִינוּן צַדִּיקֵי בְּהָאֵי עַלְמָא, וּבְעַלְמָא דְאֲתִי, דְעַלְיֵיהּ קִימִין עַלְאִין וְתַתְּאִין. וְעַל דָּא וְצַדִּיק יְסוּד עוֹלָם כְּתִיב סְתָם.

750. וְרָזָא דְכָלְא, צַדִּיק, אִיהוּ יְסוּדָא דְלַעֲלֵלָא, וְאִיהוּ יְסוּדָא לְתַתָּא, וּכְנִסַּת יִשְׂרָאֵל אֶתְכַלִּילַת מִצַּדִּיק, מְלַעֲלֵלָא וּמִתַּתָּא, צַדִּיק מְהָאֵי סְטְרָא, וְצַדִּיק מְהָאֵי סְטְרָא, יִרְתִּין לֵהּ, הַהִ"ד צַדִּיקִים יִרְשׁוּ אֶרֶץ. יִרְשׁוּ אֶרֶץ וְדָאֵי. תָּא חֲזִי, צַדִּיק אַחְסִין לֵהּ לְהָאֵי אֶרֶץ, וְאֶרֶץ עַלְהּ בְּרַכָּאן בְּכָל יוֹמָא, וְיִהִיב לֵהּ תַּפְנוּקִין וְעֲרוּגִין, בְּנִגְדוֹ עַלְהּ דְנִגִּיד עַלְהּ, וְהָא אוֹקִימָנָא מְלָה.

751. וְרָזָא דְכְתִיב מֵאֲשֶׁר שְׂמֵנָה לְחֶמּוֹ וְהוּא יִתֵּן מִעֲדֵנֵי מֶלֶךְ. וְעַם כָּל דָּא, מְלָה אַחְרָא, כְּמָה דְכְתִיב, רְאוּהּ בְּנוֹת וַיֹּאשְׁרוּהָ, וְעַל דָּא אֲמַרְהָ לָּאָה, בְּאֲשֶׁרֵי כִי אֲשֶׁרוּנִי בְּנוֹת וְכָלָא שְׁפִיר. וְתָא חֲזִי מִעַלְמָא דְאֲתִי, אֶתְמַשִּׁיךְ וְנִגִּיד לְהָאֵי צַדִּיק, לְמִיְהִיב תַּפְנוּקִין וְעֲרוּגִין לְהָאֵי אֶרֶץ, דְאִיהוּ לְחֶם עוֹנֵי, וְאֶתְעַבִּיד לְחֶם פְּנֵי, הִדָּא הוּא דְכְתִיב, מֵאֲשֶׁר שְׂמֵנָה לְחֶמּוֹ וְהוּא יִתֵּן מִעֲדֵנֵי מֶלֶךְ וְדָאֵי, וְהָא אוֹקִימָנָא.

752. Come and see: "Out of Asher his bread shall be fat." This is the place which everyone calls happy. What is it? It is the World to Come, BINAH, which the upper and lower call happy and yearn for. "His bread shall be fat": HE ASKS: Whose BREAD? It does not specify the place OF BREAD. HE REPLIES: There is bread and bread, and in the same way there is a tree and tree. There is The Tree of Life, ZEIR ANPIN, and the tree upon which death depends, THE NUKVA. SO there is bread which is called bread of poverty, THE NUKVA, and there is bread called millet bread. What is THE MILLET BREAD? It is Vav OF THE NAME YUD-HEI-VAV-HEI, WHICH IS ZEIR ANPIN. This is "his bread (Heb. lachmo)": the bread (Heb. lechem) of Vav, NAMELY THE BREAD OF ZEIR ANPIN. Hence it says "Behold, I will rain bread from heaven" (Shemot 16:4), from heaven indeed, WHICH IS ZEIR ANPIN CALLED HEAVEN.

753. Hence, "out of Asher his bread shall be fat." "His bread" includes the syllables lechem and the letter Vav, TO WIT, THE BREAD OF ZEIR ANPIN CALLED 'VAV', since from him-FROM BINAH CALLED 'ASHER'-the tree is nourished, and he, BINAH, adorns it WITH THE FIRST THREE SFIROT, as it says "the crown with which his mother crowned him" (Shir Hashirim 3:11), TO WIT, BINAH CALLED 'MOTHER'. When ZEIR ANPIN receives, he shall surely yield royal dainties (lit. 'of the king'). Who is the king? The Congregation of Yisrael, NAMELY THE NUKVA, which is nourished BY ZEIR ANPIN, who gives to her via the righteous, the holy grade of the sign of the covenant, NAMELY YESOD OF ZEIR ANPIN, and from THE NUKVA unto the other grades below IN BRIYAH, YETZIRAH AND ASIYAH, which resemble the ones above, TO WIT, THE IMPLEMENTS IN BRIYAH, YETZIRAH AND ASIYAH RESEMBLE THOSE IN ATZILUT.

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

755. RAV HAMNUNA SABA (THE ELDER) also said that the double bread of Shabbat, WHICH IS THE BREAD OF THE NUKVA, receives from the supernal Shabbat, BINAH, which flows and shines upon everything. The bread OF THE NUKVA is united with the bread OF BINAH and becomes double. HE EXPLAINS WHY HE DOES NOT TALK OF THE BREAD OF THE NUKVA AND THE BREAD OF ZEIR ANPIN, BUT THE BREAD OF BINAH. IT IS BECAUSE that uniformly the secret of bread is the Nukva, EITHER THE NUKVA OF ZEIR ANPIN, OR BINAH, WHICH IS ALSO A FEMALE. BUT THE ABUNDANCE OF ZEIR ANPIN IS NOT CALLED BREAD, SINCE IT IS MALE. Hence it is written: "Shall be fat" with a feminine suffix INSTEAD OF A MASCULINE. It also says "save the bread which he did eat" (Beresheet 39:6), WHICH ALLUDES TO the wife CALLED BREAD. HENCE BREAD IS AN ASPECT OF THE FEMALE.

752. תָּא חֲזוּ, מֵאֲשֶׁר שְׂמֵנָה לַחֲמוֹ. דָּא הוּא אֲתֵר דְּכֻלָּא מֵאֲשֶׁרִין לִיה, וּמֵאֵי אִיהוּ. עֲלֵמָא דְאֲתֵי, דְעֵלָי וְתֵתָי מֵאֲשֶׁרִין לִיה, וּמִכְסָפִין לִיה. שְׂמֵנָה לַחֲמוֹ, מֵאֵן. עַד כְּאֵן לָא פְרִישׁ מֵאֵן הוּא אֲתֵר. אֶלָּא, אֵית לַחֲם, וְאֵית לַחֲם, כְּמָה דְאֵית אֵילְנָא, וְאֵית אֵילְנָא, אֵית אֵילְנָא דְחַיִּי, וְאֵית אֵילְנָא דְתַלְמִיָּא בֵּיה מוֹתָא. אֵית לַחֲם דְאֶקְרִי לַחֲם עוֹנִי, וְאֵית לַחֲם דְאֶקְרִי לַחֲם פְּנֵג. וּמֵאֵן אִיהוּ. דָּא ו', וְדָא הוּא לַחֲמוֹ: לַחֲם ו', וְעַל דָּא כְּתִיב הִנְנִי מִמְטִיר לָכֶם לַחֲם מִן הַשָּׁמַיִם, מִן הַשָּׁמַיִם וְדָאֵי.

753. וְעַל דָּא, מֵאֲשֶׁר שְׂמֵנָה לַחֲמוֹ, לַחֲם ו', דְּהָא מִינֵיה אֲתֵן הָאֵי אֵילְנָא, וְהוּא מְעֵטְרָא לִיה, בְּדְכְתִיב בְּעֵטְרָה שְׁעֵטְרָה לוֹ אָמוֹ. וְכַד אִיהוּ נְקִיט, וְדָאֵי הוּא יִתֵּן מֵעַרְבֵי מַלְךְ. וּמֵאֵן מַלְךְ. דָּא כְּנִסְת יִשְׂרָאֵל, דְּהָא מִנֵּיה אֲתֵזְנָת, וְהוּא יְהִיב לָהּ עַל יְדָא דְצִדִיק, דְרָגָא קְדִישָׁא אֲתֵ קְיָיֵמָא. וּמֵהֲכָא לְשָׂאֵר דְרָגִין דְלִתְתָא, וְכֻלְהוּ כְּגוֹזְנָא דְלְעִילָא.

754. בְּסִפְרָא דְרַב הַמְנוּנָא סָבָא, אָמַר הַכִּי, מֵאֲשֶׁר שְׂמֵנָה לַחֲמוֹ, דָּא לַחֲם שְׁבַת, דְאִיהוּ פְּנֵג, עַל חַד תְּרִין, בְּדְכְתִיב לְקִטּוֹ לַחֲם מִשְׁנָה. מֵאֵי לַחֲם מִשְׁנָה. אֶלָּא, תְּרֵי לַחֲם: לַחֲם מִן הַשָּׁמַיִם, וְלַחֲם מִן הָאָרֶץ, דָּא הוּא לַחֲם פְּנֵג, וְדָא הוּא לַחֲם דְמִסְכְּנָא, וּבְשִׁבַת אֲתַכְלִיל לַחֲם תִּתְתָּא, בְּלַחֲם עֲלָאָה, וְאֲתַבְרַךְ הָאֵי, בְּגִינֵי הָאֵי, וְאִיהוּ לַחֲם מִשְׁנָה.

755. וְתוּ הִוּוּ אָמַר, לַחֲם מִשְׁנָה דְשִׁבַת, נְקִיט מִשְׁבַּת עֲלָאָה, דְאִיהוּ נְגִיד וְאֲנָהִיר לְכֻלָּא, וְאֲתַחְבֵּר לַחֲם בְּלַחֲם, וְאִיהוּ מִשְׁנָה. וּבְכֻלָּא אֲתֵר, רְזָא דְלַחֲם, נּוֹקְבָא הִיא, בְּגִין כֶּךָ שְׂמֵנָה כְּתִיב וְלֹא שָׁמֵן. וְכְתִיב כִּי אִם הִלָּחֵם אֲשֶׁר הוּא אוֹכֵל, דָּא אֲנִתְתִּיָּהּ.

756. One may ask about the verse: "For the bread is spent in our vessels" (I Shmuel 9:7), THAT THE WORD "SPENT" IS MASCULINE AND not feminine. THE REASON THEREFORE IS THAT other victuals BESIDES BREAD are also called bread. It can be noticed what would be other victuals and what would be bread, for upper bread OF ZEIR ANPIN is uniformly male, AND REFERS TO ALL KINDS OF FOOD. The lower bread OF THE NUKVA is uniformly female, AND REFERS TO BREAD ALONE. We find that it is sometimes written as masculine and sometimes as feminine. All is the same, and the one is like the other, ONLY ONE IS IN ZEIR ANPIN AND THE OTHER IN THE NUKVA, and all is correct.

757. Come and see: Asher is mentioned above IN BINAH and mentioned below in relation to the adornments of the bride, WHO IS THE NUKVA, since the sea, THE NUKVA, rests upon and is supported by all the twelve tribes, THE SECRET OF THE TWELVE OXEN. This is the meaning of: "And the sea was set above upon them" (I Melachim 7:25). ASHER THEN IS PART OF THE SUPPORT OF THE NUKVA. The secret of the matter is that it is established above IN BINAH and below on earth, THE NUKVA, through certain amendments after the pattern of the supernal world BINAH. It is established below through the twelve tribes WHO SUPPORT THE NUKVA, after the supernal pattern OF BINAH WHICH IS ESTABLISHED UPON THE TWELVE SUPPORTS OF ZEIR ANPIN. Hence there is the Shechinah above, BINAH, WHICH RESTS UPON THE TWELVE SUPPORTS OF ZEIR ANPIN, THE THREE COLUMNS, EACH OF THEM FOUR FACED and there is the Shechinah below, the NUKVA, through which Yisrael is included and established by the twelve tribes, and Asher is part of her support like the other tribes.

759. If it were not for Moshe who revealed THAT ASHER IS IN BINAH, it would not be made known. Thus it says, "And let him dip his foot in oil" (Devarim 33:24) to indicate his attachment to his place, which pours the anointing oil from ITS PLACE above IN BINAH. Therefore it says, "Be Asher blessed above sons" (Ibid.).

756. וְאִי תִימָא וְהִלְחָם אֶזֶל מִכְּלִינוּ, וְלֹא כְּתִיב אֶזְלָת. שְׁאָר מְזוּנָא לְחָם קְרִינָן לֵיהּ, וְאַשְׁתְּמוּדְעָן מְלִין, מֵאֵן הוּא שְׁאָר מְזוּנָא, וּמֵאֵן הוּא לְחָם מִמֶּשׁ. לְחָם דְּלַעִילָא, בְּכָל אֲתָר דְּכֵר, לְחָם תְּתָא, בְּכָל אֲתָר נֹקְבָא. וְאֵנָן אֲשַׁחֲינָא דְּזַמְנִין כְּתִיב דְּכֵר, וְלְזַמְנִין נֹקְבָא, וְכֹלָא חֵד מְלָה, הָאִי כְּהָאִי, וְשִׁפּוּר כְּלָא.

757. תָּא חַזִּי, אֲשֶׁר, רְשִׁים לַעִילָא, וְרְשִׁים לְתַתָּא, בְּתַקּוּנֵי כְּלָה, וְכִלְהוּ תְּרִיסַר שְׁבֻטִין יְמָא קְאִים עֲלֵיהּ, וְאַתְתַּקְּן בְּהוּ, הַה"ד וְהִים עֲלֵיהֶם מְלַמְעֵלָה. וְרָזָא דְּמְלָה, אֲתַתַּקְּן לַעִילָא, וְאַתְתַּקְּן לְתַתָּא בְּאַרְעָא. אֲתַתַּקְּן לַעִילָא בְּתַקּוּנֵין יְדִיעָן, כְּגוּוּנָא דְּעֵלְמָא עֲלָא. וְאַתְתַּקְּן לְתַתָּא בְּהַנִּי תְּרִיסַר שְׁבֻטִין כְּגוּוּנָא דְּלַעִילָא וְע"ד שְׁכִינְתָא לַעִילָא וְשְׁכִינְתָא לְתַתָּא בְּגִינְיָהוּ דִּישְׂרָאֵל, וּבְתְּרִיסַר שְׁבֻטִין אֲתַכְּלִילַת וְאַתְתַּקְּנַת. אֲשֶׁר בְּתַקּוּנָהָ קְיִימָא, כְּשְׁאָר שְׁבֻטִין.

758. וְאִי לֹא דְּגָלִי מִשָּׁה, לֹא אֲתִיידַע, דְּכְתִיב וְטוֹבֵל בְּשֶׁמֶן רְגְלוֹ. לְאַחְזָא אֵן הוּא קְשָׁרָא דִּילֵיהּ בְּאַתְרֵיהּ, דְּאִיהוּ נְגִיד הוּא מִשַׁח רְבוּת מְלַעִילָא, בְּגִינֵי כֵן כְּתִיב, בְּרוּךְ מִבְּנִים אֲשֶׁר וְגו'.

75. "Naftali is a hind let loose"

An interpretation of this difficult section reveals that while Malchut is considered female, anything that rises above her to Binah is considered male. We learn that a male is considered perfect when he is circumcised, because he possesses the sign of the Covenant. Therefore, the verse, "a male without blemish", alludes to the virile member which must not be castrated. Although Binah is often referred to as female, since she has many feminine aspects, when the "final part," the aspect of maleness, is revealed, all turns into male. The discussion next moves to the question of why God omitted Yosef and put Ephraim in his place when He ordered the four standards for the twelve tribes in order to adorn the Shechinah. We learn that although Yosef was righteous, he had the imprint of the male. Because the Shechinah's adornments are all female, Yosef was removed and Ephraim, who is of the feminine aspect, was put in his place. Finally, the rabbis provide further insight into the title verse through an explanation of the words, "and your mouth (speech) is comely." The voice, which signifies Zeir Anpin, guides the speech, which signifies Malchut. Just as there is no voice without speech and vice versa, Malchut and Zeir Anpin cannot illuminate without each other. Thus, the whole depends on the part, and the part depends on the whole.

The Relevance of this Passage

The realization of the interconnectedness and perfect harmony of all reality begins to take hold within our consciousness. We receive purification of our negative sexual deeds and thoughts through the Light that is set aflame during circumcision. Our efforts of meditating upon these verses help to couple Malchut and Zeir Anpin bringing Light to the planet and balance to the male and female energies that permeate all worlds.

759. Rabbi Shimon opened the discussion with: "Naftali is a hind let loose: he gives goodly words" (Beresheet 49:21). THIS VERSE IS CONSIDERED DIFFICULT, FOR SINCE IT SAYS "A HIND LET LOOSE," IT SHOULD END WITH 'SHE GIVES GOODLY WORDS', INSTEAD OF "HE." We have learned that the supernal world, BINAH, is the world of the male. Once something rises from the Congregation of Yisrael, WHICH IS FEMALE, it becomes male. Whence do we know that? From the burnt offering (Heb. olah). Why is it called olah (lit. 'goes up, fem.')? Because it rises up from the Nukva. Therefore, "let him offer a male without blemish" (Vayikra 1:3), AS ABOVE THE NUKVA IT IS MALE. FOR THIS REASON THE SUPERNAL WORLD, BINAH, IS CONSIDERED THE WORLD OF THE MALE.

760. HE ASKS: Why DOES SCRIPTURE say "A MALE without blemish"? Was there any intention of bringing it in pieces, that it admonishes "without blemish (lit. 'perfect')"? HE ANSWERS: What is perfect? It is expressed by the words: "Walk before me, and be perfect" (Beresheet 17:1). When was he perfect? At the time he was circumcised, since a male exists and is recognized only by the place called perfect, the sign of the covenant, which indicates the difference between male and female. Hence it says, "Noach was a righteous perfect man" (Beresheet 6:9), RIGHTEOUS BEING YESOD WHICH IS CALLED PERFECT. Therefore, the words "a male without blemish" allude to the virile member which must not be castrated.

761. HE ASKS: Yet it also says "a female without blemish." HE ANSWERS: Assuredly, as YESOD is called "righteous perfect," so does the Nukva, since she receives everything from him AND IS THEREFORE CALLED PERFECT LIKE HIM. BUT THE ATTRIBUTE "PERFECT" MAINLY REFERS TO THE MALE. Hence, the burnt offering which rises from the female unto the male IS MALE, since from that place, THE NUKVA, upwards, all is male. From the Nukva downward all is female, as has already been explained.

762. HE ASKS: But there is also a female above, BINAH. HE REPLIES: The final part of the body shows that the whole body is male. The head and body OF BINAH--BEING CHOCHMAH, BINAH, AND DA'AT, CHESED, GVURAH, AND TIFERET, are feminine until the final part, TO NETZACH, HOD, AND YESOD, CLOTHED IN THE HEAD OF ZEIR ANPIN TO ASSUME THE ASPECT OF THE MALE LIKE HIM, and when the final part shows THE ASPECT OF MALENESS all turns into male, EVEN ITS CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, AND TIFERET, WHICH ARE NOT CLOTHED WITH ZEIR ANPIN, ARE ALSO CONSIDERED TO BE MALE. But here IN THE NUKVA OF ZEIR ANPIN, the head and end are considered feminine, for her whole body is female, WITHOUT A TRACE OF MALE IN HER NETZACH HOD YESOD.

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

759. ר"ש פתח ואמר, נפתלי אילה שלוזה הנותן אמרי שפר. הא אתמר, דעלמא עלאה עלמא דדכורא איהו, ביון דסלקא מלה מכנסת ישראל ולעילא, כללא הוא דכר. מנלן, מעולה, אמאי אתקרי עולה, בגין דסלקא לעילא מן נוקבא. ובגיני כך, עולה זכר תמים יקריבנו וגו'.

760. אמאי תמים, וכי פיסקי פיסקי בעינן ליה, דאמר תמים, מהו תמים. אלא, כדכתיב התהלך לפני והיה תמים. אימתי תמים, בשעתא דאתגור, דהא דכורא לא הוי, ולא אשתמודע, אלא בהוא אתר דאקרי תמים, ומאן איהו, דא את קיימא, דביה אשתמודע דכורא מן נוקבא, כדכתיב איש צדיק תמים היה. בגיני כך זכר תמים, דאשתמודע ביה האי שוימא, ולא יסרוסן ליה.

761. ואי תימא, הא כתיב, נקבה תמימה. הכי הוא ודאי, כמה דאקרי צדיק תמים, כך אקרי צדק תמימה. בגין דכללא, נטלא מניה, בגיני כך, עולה דסלקא מן נוקבא לדכורא, ומיהאי אתר ולעילא, כללא הוא דכורא. ומן נוקבא ולתתא, כללא הוא נוקבא, והא אוקימנא.

762. ואי תימא, הכי נמי נוקבא דלעילא. אלא, סיומא דגופא אחזי על כל גופא דאיהו דכר, רישא דגופא נוקבא, עד דנחית לסיומא, וכד סיומא אתחזי, הא עביד כללא דכר. אבל הכא, רישא וסופא נוקבא, דהא כל תקון גופא נוקבא.

763. תא חזי, חד רזא עלאה אית במלה דא, דהא חמינן דיעקב ברין ליוסף בגו אחוהי, ביון דמני קודשא ברין הוא ארבע דגלים בשכינתא, בתריסר שבטין לאתתקנא בהו, גרע מנייהו ליוסף, ושוי לאפרים באתריה. מ"ט אסתלק יוסף מנייהו, אי תימא בגין חובוי, לאו הכי, דהא זבאה איהו.

764. HE ANSWERS: The secret meaning of this is that Yosef was the imprint of the male, as it is written: "Yosef is a fruitful bough, a fruitful bough by a well," WHICH IS THE ASPECT OF YESOD CALLED A FRUITFUL BOUGH, and "from thence he fed the stone of Yisrael." The stone is the Congregation of Yisrael, NAMELY THE NUKVA, of which David said: "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:21). Since Yosef was the imprint of the male, he is called Yosef the righteous, for indeed he was righteous, YESOD. "From thence he fed the stone of Yisrael" WHICH GIVES TO THE NUKVA.

765. Since all the adornments of the Shechinah are female, FOR FROM THE NUKVA DOWNWARD ALL IS FEMALE, Yosef was removed from them and Efraim was assigned in his place to the TWELVE adornments, for he is of the aspect of the female. He was then stationed on the west side, the dwelling of the female, THE SHECHINAH BEING ON THE WEST, and the impress of the male, NAMELY YOSEF, was removed from the adornments, which are all of the world of the female and not of the world of the male. All adornments need to bear the aspect of the female.

766. Hence Yosef the righteous, YESOD WHICH IS MALE, was removed from the adornments and Efraim was put in his stead. Therefore all the twelve tribes WHO ARE CONSIDERED FEMALE, are the adornments of the Shechinah, and must bear the likeness of above; TO WIT, TO BE FEMALES LIKE THE SHECHINAH, except the grade of righteous OF THE TRIBES, WHICH IS YESOD, which turn all the members of the body into male and should not be counted among the twelve implements so that there will be no need to deduct him.

767. "Naftali is a hind let loose: he gives goodly words" as it says "and your mouth (speech) is comely" (Shir Hashirim 4:3), for the voice, ZEIR ANPIN, guides the speech, THE NUKVA. There is no voice without speech. The voice is sent from a deep place above, BINAH, to guide the speech, since there is no voice without speech nor speech without voice. This is the whole needing the part, and the part in need the whole. The voice comes forth from the south, WHICH IS THE RIGHT COLUMN, THE LIGHT OF CHASSADIM and leads the west, THE NUKVA, which inherits the two sides, THE LIGHT OF CHASSADIM FROM THE SOUTH AND THE LIGHT OF CHOCHMAH FROM THE WEST. Hence it is written, "And of Naftali he said... possess you the west and the south" (Devarim 33:23). Therefore it is said that "Naftali is a hind let loose," NAMELY THE NUKVA below. In the same manner, the male above SHINES TOGETHER WITH HER, FOR THEY DO NOT SHINE THE ONE WITHOUT THE OTHER. Hence, "he gives goodly words" is written in the masculine, WHICH IS ZEIR ANPIN, instead of the feminine.

764. אֵלָא, רְזָא דְמַלְהָ, יוֹסֵף רְשִׁימָא דְדְכוּרָא הוּהּ, דְכְתִיב בִּן פּוּרְתַּי יוֹסֵף בֶּן פּוּרְתַּי עָלֵי עֵינִי. וּכְתִיב מִשָּׁם רוּעָה אֲבָן יִשְׂרָאֵל, מִתַּמֵּן אֲתוּן, הָאִי אֲבָן יִשְׂרָאֵל. אֲבָן: דָּא בְּנִסְתַּי יִשְׂרָאֵל, וְעֵלָה אֲמַר דּוּד אֲבָן מֵאִסּוּ הַבּוֹנִים הֵיטָה לְרֵאשׁ פְּנֵה. וּבְגִין דִּי יוֹסֵף אִיהוּ רְשִׁימוּ דְדְכוּרָא, אֲקָרִי יוֹסֵף הַצְדִּיק, דְּהָא אִיהוּ צְדִיק וְדָאִי, מִשָּׁם רוּעָה אֲבָן יִשְׂרָאֵל.

765. וּבְגִין דְּכָל תְּקוּנֵי שְׂכִינְתָא אֵינוּן נוֹקְבִין, אֲסַתְּלַק יוֹסֵף מִתַּמֵּן, וְאֲתַמְנֵי תְּחוּתֵיהּ אֲפָרִים, וְאִיהוּ נוֹקְבָא לְתַקּוּנָהּ. וּבְגִין דְּאִיהוּ הַכִּי, אֲתַמְנֵי לְסִטְרָא מְעַרְבֵי, אֲתַר דְּנוֹקְבָא שְׂרִיא, וְהֵוּא רְשִׁימוּ דְּאִיהוּ דְכוּרָא, אֲסַתְּלַק מִתַּקּוּנָהּ, בְּגִין דְּאִיהוּ עֲלְמָא דְנוֹקְבָא, וְלֹא עֲלְמָא דְדְכוּרָא, וְכָל תְּקוּנָהּ בְּעֵינֵי נוֹקְבֵי.

766. וּבְגִין כֶּן, יוֹסֵף דְּאִיהוּ צְדִיק, אֲסַתְּלַק מִתַּקּוּנָהּ, וְאֲתַמְנֵי אֲפָרִים תְּחוּתֵיהּ. וְעַד, כְּלֵהוּ תְּרִיסַר שְׁבֻטִין, תְּקוּנֵי שְׂכִינְתָא אֵינוּן, וְכְלֵהוּ בְּעֵינֵי כְּגוּוּנָא דְלַעִילָא, בַּר דְּרֵגָא דְצְדִיק, דְּאִיהוּ עֵבִיד כָּל שְׁיִיפִין דְּכַר, וְלֹא בְּעֵי לְאֲכַחְשָׁא לֵיהּ.

767. נִפְתְּלֵי אֵילָה שְׁלוּחָה הַנוֹתֵן אֲמַרֵי שְׁפַר, הַיְיִנוּ דְכְתִיב וּמִדְּבַרְךָ נְאוּה, בְּגִין דְּקוּל מְדַבֵּר לֵיהּ לְדְבוּר, וְלִית קוּל בְּלֹא דְבוּר, וְהֵוּא קוּל אֲשַׁתְּלַח מֵאֲתַר עַמּוּקָא דְלַעִילָא, וְשְׁלִיחַ מְקַמֵּיהּ, לְאֲנַהֲגָא לְדְבוּר, דְּהָא לִית קוּל בְּלֹא דְבוּר, וְלֹא דְבוּר בְּלֹא קוּל, וְדָא כָּלֵל דְצְרִיךְ לְפַרְט, וּפַרְט דְצְרִיךְ לְכָלֵל, וְדָא קוּל נִמְקָא מְהָרוּם, וּמִדְּבַר לְמְעַרְבֵי, וְרִית לְתַרִין סְטְרִין, וְדָא הוּא דְכְתִיב, וְלִנְפְתְּלֵי אֲמַר וְגו', יָם וְדָרוֹם יִרְשָׁה, לַעִילָא דְכַר, לְתַתָּא נוֹקְבָא, בְּגִין כֶּן נִפְתְּלֵי אֵילָה שְׁלוּחָה נוֹקְבָא לְתַתָּא. כְּגוּוּנָא דָּא דְכַר לַעִילָא, דְכְתִיב הַנוֹתֵן אֲמַרֵי שְׁפַר, הַנוֹתֵן כְּתִיב, וְלֹא הַנוֹתֵן.

76. Thought, voice, speech

Thought, we are told, is the beginning of all. In the beginning, there was no separation between thought, voice, and speech, as signified by the verse, "The Creator shall be one, and His Name One." Thought then expanded and was named Binah (Understanding) when it came to the place where the spirit dwelt. The spirit expands and utters a voice, which includes all forces and guides the speech.

The Relevance of this Passage

The energy flowing from this passage transports our souls back to the moment before creation where all was one. This all-embracing unity radiates Light that returns our entire being back to an embryonic state when we were free of any negativity and defilement. This process has a refining and purifying effect on us, removing blockages and darkness from the recesses of our souls. The Light of rejuvenation ignites within us, giving us renewed strength and power to continue our spiritual transformation.

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

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

77. "Yosef is a fruitful bough"

The Zohar offers a complex discourse concerning the exact makeup of the great spiritual channel Yosef.

The Relevance of this Passage

Yosef is considered to be the foundation of our physical world. Within the structure of the Ten Sfirot, Yosef corresponds to the dimension of Yesod, the doorway through which all the energy of the Upper Worlds enters our material realm. Yosef also corresponds to sustenance. Hence, in this passage, we draw the power of good fortune and we strengthen our soul's connection to the true foundation of all spirituality.

770. The ending of the body, YESOD, is referred to in the verse: "Yosef is a fruitful bough, a fruitful bough by a well." HE ASKS: Why does it say twice "A FRUITFUL BOUGH"? HE ANSWERS: There is a fruitful bough above and a fruitful bough below. Why is there no fruitful bough below among the implements of the Matron, NAMELY AMONG THE TWELVE TRIBES, THE SECRET OF THE TWELVE OXEN, WHICH SUPPORT THE MATRON ABOVE? HE REPLIES: "The daughters advanced upon the wall," WHICH MEANS THAT females are used as her implements, FEMALE ASPECTS, WHICH ARE THE SECRET OF THE TWELVE TRIBES, and not sons. AND YOSEF IS YESOD, WHICH IS A SON, NAMELY MALE. Hence it says, "Many daughters have done virtuously" (Mishlei 31:29). "Many daughters have done virtuously" are the twelve tribes, WHO ARE MADE A THRONE FOR THE NUKVA. THUS, THE VERSE ENDS WITH "BUT YOU EXCEL (LIT. 'RISES ABOVE') THEM ALL" (IBID.).

771. Come and see: the holy Malchut does not attain perfection as holy Malchut, until it is united with the patriarchs, WHO ARE CHESED, GVURAH, AND TIFERET FROM THE CHEST AND ABOVE OF ZEIR ANPIN. When it joins them, the kingdom was turned into a complete building by the upper world, which is the world of the male, NAMELY BINAH, SINCE THEN CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN RECEIVE FROM ITS RIGHT SIDE, AND MALCHUT FROM BINAH'S LEFT SIDE. The supernal world is called seven years since it includes all seven years, AS BINAH INCLUDES WITHIN HER ALL THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT CALLED SEVEN YEARS.

768. תָּא חֲזִי, מַחְשְׁבָה רֵאשִׁיתָא דְכָלָא, וּבְגִין דְאִיהִי מַחְשְׁבָה, אִיהִי לְגוּ סְתִימָא וְלֹא אֲתִיידַע. כִּן אֲתַפְשֵׁט הָאִי מַחְשְׁבָה יְתִיר, אֲתִיא לְאַתֵּר דְרוּחָא שְׂרִיא, וְכַד מְטִי לְהֵוּא אֲתֵר אֲקָרִי בִינָה, וְהָא לֹא סְתִים כְּדִקְדַּמִּיתָא, וְאֵע"ג דְאִיהוּ סְתִים, הָאִי רוּחָא אֲתַפְשֵׁט, וְאִפִּיק קְלָא, כְּלִיל מְאֲשָׁא וּמִיא וְרוּחָא, דְאִינוּן צְמוֹן וְדָרוּם וּמִזְרַח. וְהָאִי קְלָא, כְּלָלָא דְכָל שְׂאָר חִילִין, וְקְלָא דָא מְדַבֵּר לְדַבּוּר, וְדָא יְהִיב מְלָה בְתַקּוּנָא, בְּגִין דְקוּל אֲשַׁתְּלַח מֵאַתֵּר דְרוּחָא, וְאֲתִי לְדַבְרָא מְלָה, לְאַפְקָא מְלִין תְּרִיצִין.

769. וְכַד תְּסַתְבֵּל בְּדַרְגִין, הוּא מַחְשְׁבָה, הוּא בִינָה, הוּא קוּל, הוּא דַבּוּר, וְכָלָא חֵד, וְהִיא הִיא מַחְשְׁבָה, רֵאשִׁיתָא דְכָלָא, וְלֹא הָוִי פְרוּד, אֶלָּא כְּלָא חֵד, וְקְשׁוּרָא חֵד, דְאִיהוּ מַחְשְׁבָה מִמַּשׁ אֲתַקְשֵׁר בְּאִין, וְלֹא אֲתַפְרֵשׁ לְעֵלְמִין, וְדָא הוּא ה' אֶחָד וְשְׁמוֹ אֶחָד. וְעַל דָּא, הַנּוֹתָן אֲמַרִי שְׁפֵר כְּתִיב, דָּא גּוּפָא.

770. סִיּוּמָא דְגּוּפָא, דָּא דְכְתִיב בֵּין פּוֹרְתַת יוֹסֵף בֵּין פּוֹרְתַת עֵלִי עֵין, אֲמַאי תְּרִי זְמַנִּי. אֶלָּא בֵּין פּוֹרְתַת לְעֵילָא. בֵּין פּוֹרְתַת לְתַתָּא. וְאֲמַאי לֹאֵו אִיהוּ בֵּין פּוֹרְתַת לְתַתָּא, בְּתַקּוּנֵי מְטְרוּנִיתָא. בְּגִין דְכְנוֹת צְעָדָה, לְמַדּוּי עֵלִי שׁוּר, דְבְעִיין בְּנוֹת לְתַקּוּנָהָא וְלֹא בְנִים. כְּד"א רְבוֹת בְּנוֹת עֲשׂו חֵיל וְגו'. רְבוֹת בְּנוֹת עֲשׂו חֵיל, אֵלִין תְּרִיסַר שְׁבִטִין.

771. תָּא חֲזִי, מַלְכוּתָא קְדִישָׁא, לֹא קְבִיל מְלְכוּתָא קְדִישָׁא שְׁלִימְתָא, עַד דְאֲתַחְבֵּר בְּאַבְהֵן, וְכַד אֲתַחְבֵּר בְּאַבְהֵן, אֲתַבְּנִי בְנוּינָא שְׁלִימָא מְעֵלְמָא עֲלָאָה, דְאִיהוּ עֵלְמָא דְדַכּוּרָא, וְעֵלְמָא עֲלָאָה אֲקָרִי ז' שְׁנִין, בְּגִין דְכְלָהוּ ז' שְׁנִין בִּיה.

772. This is indicated by: "And he built it seven years" (I Melachim 6:38). This is the upper world BINAH, WHICH INCLUDES SEVEN YEARS. It therefore does not say 'in seven years', BUT SEVEN, as in: "For six days Hashem made heaven and earth" (Shemot 31:17), instead of 'in six days.' THIS MEANS THAT THE SIX DAYS CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD MADE HEAVEN AND EARTH; HERE ALSO IT MEANS THAT THE SEVEN YEARS, BINAH, BUILT IT. It is written: "These are the generations of the heaven and of the earth when they were created (Heb. be'hibar'am)," the letters of "be'avraham (Eng. 'in Avraham')," for Avraham, WHO IS CHESED, is called seven days, and by him the upper world, BINAH, was built. They are called the 'World of the Male'.

773. Likewise there are seven years below, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT DIVIDED AMONG THE TWELVE TRIBES, the secret of the lower world, THE NUKVA. This is the secret meaning of the words: "Seven days and seven days, fourteen days" (I Melachim, 8:66). HE ASKS: From "seven days and seven days," do I not know they amount to fourteen, WHY ADD "FOURTEEN DAYS"? HE ANSWERS: THEIR PURPOSE IS to indicate the upper and lower worlds, which are seven days and seven days, ALLUDED TO BY THE FOURTEEN DAYS. Those OF THE UPPER WORLD are males and those OF THE LOWER WORLD are females. This world, THE NUKVA, is above the females, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD DIVIDED AMONG THE SAID TWELVE, as it is written: "Many daughters have done virtuously." This refers to the twelve tribes, that "have done virtuously," as "all that were numbered in the camp of Yehuda..." (Bemidbar 2:9) and the others MULTIPLIED EXCEEDINGLY. THUS THE VERSE ENDS WITH "BUT YOU RISE ABOVE THEM ALL," SINCE THE NUKVA IS OVER THEM.

774. HE ASKS: You may say that the verse says "many" yet they are but twelve, excepting their virtuous deeds, FOR EACH MULTIPLIED, AS HINTED BY THE WORDS "HAVE DONE VIRTUOUSLY." Why does it say "many (Heb. rabot) daughters"? HE REPLIES: Like in the verse: "Because the cry of S'dom and Amarah is great (Heb. rabah)" (Bereshheet 18:20), "many" means that they are great, above all and greater than all. These are the great living creatures. They "have done virtuously" AS EACH TRIBE MULTIPLIED EXCEEDINGLY. "AND THOSE THAT ENCAP BY HIM" (BEMIDBAR 2), YISACHAR AND ZVULUN BY THE STANDARD OF YEHUDA, AND SO ON, are called 'small living creatures', which join as one the great living creatures, YEHUDA, REUVEN, EFRAIM AND DAN, so that the Matron, THE NUKVA, will be established by them. The upper and lower will rejoice in them. Hence it says, "There is the Livyatan, whom you have made to play therein" (Tehilim 104:26). THE LIVYATAN IS THE CONNECTION BETWEEN THE SMALL AND GREAT LIVING CREATURES. Therefore "many daughters have done virtuously..."

775. Hence "the daughters advanced upon the wall." HE ASKS: IT SAYS "daughters advanced (sing.)" INSTEAD OF IN THE PLURAL. HE ANSWERS: This is the reflection of that which is written above "A FRUITFUL BOUGH BY A WELL." What is this WELL? It is the well of justice, THE NUKVA, WHICH RECEIVES JUSTICE, TIFERET. YOSEF gives to the well, THE NUKVA, which advances to take daughters for its adornment. "The daughters advanced": THE NUKVA ADVANCED WITH DAUGHTERS but not with sons, for daughters are worthy to establish her, but sons are not. "They fiercely attacked him" by looking lovingly at him, as it is written: "Turn away your eyes from me, for they have overcome me" (Shir Hashirim 6:5), FOR THEY BURN ME WITH YOUR LOVE'S FLAME. HERE TOO HE COULD NOT SUFFER THE NUKVA'S ARROWS OF LOVE. THIS IS THE MEANING OF "THEY FIERCELY ATTACKED HIM" and "the archers hated him," THAT HE COULD NOT TOLERATE IT.

772. וְסִימָנֶיךָ וַיְבַנְהוּ שִׁבְעַת שָׁנִים, דָּא עֲלָמָא עֲלָאָה, וְלֹא כְּתִיב בְּשִׁבְעַת שָׁנִים, כְּדִ"א כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלֹא כְּתִיב בְּשֵׁשֶׁת וּכְתִיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם: בְּאַבְרָהָם. וְאַבְרָהָם, ז' יָמִים אֶקְרִי, וּבִיה אֲתַבְּנִי עֲלָמָא עֲלָאָה, וְאַלְיִן אֶקְרוֹן עֲלָמָא דְכֹכְבָא.

773. כְּגִזְוֵנָא דָּא לְתַתָּא, אֵיִת ז' שָׁנִין, רְזָא דְעֲלָמָא תַתָּאָה, וְרְזָא דָּא, דְכְּתִיב ז' יָמִים וְז' יָמִים י"ד יוֹם. דְכִיּוֹן דְאָמַר שְׁבַעַת יָמִים וְשְׁבַעַת יָמִים, לֹא יִדְעָנָא דְאַרְבֵּיסַר אֵינוֹן. אֵלֶּא, לְאַחְזָאָה עֲלָמָא עֲלָאָה, וְעֲלָמָא תַתָּאָה. וְאֵינוֹן שְׁבַעַת יָמִים וְשְׁבַעַת יָמִים. אֵלִין דְכֹרִין, וְאַלְיִן נֹקְבִין. אֵלִין נֹקְבִי הָאֵי עֲלָמָא עֲלִיָּהוּ, דְכְּתִיב רַבּוֹת בְּנוֹת עָשׂוּ חֵיל, אֵלִין תְּרִיסַר שְׁבַטִין, דְאֵינוֹן עָשׂוּ חֵיל, כְּדְכְּתִיב כָּל הַפְּקוּדִים לְמַחְנֵה יְהוּדָה וְגו', וְכֵן כְּלָהוּ.

774. וְאֵי תִימָא רַבּוֹת, וְהָא תְרִיסַר אֵינוֹן, וְלֹא יִתִיר, בְּרֵהוּא חֵיל דְעֲבָדוּ, מְאִי רַבּוֹת. אֵלֶּא כְּמָה דְכְּתִיב, זַעֲקַת סָדוּם וְעַמּוּרָה כִּי רָבָה, כְּמוֹ גְדֻלָּה. וְכֵן רַבּוֹת גְּדוּלוֹת, עֲלָאִין, וְרַבְרַבִּין עַל כָּלָא. וְאַלְיִן אֶקְרוֹן חֵיוֹת גְּדוּלוֹת. עָשׂוּ חֵיל, הֵהוּא חֵיל דְעֲבָדוּ דְסַמִּיכִין עֲלִיָּהוּ, אֶקְרוֹן חֵיוֹת קְטַנּוֹת, עִם גְּדוּלוֹת, לְאַתְחַבְּרָא כְּחָדָא, לְאַתְתַּקְנָא בְּהוּ מְטְרוֹנִיתָא, לְמַחְרֵי בְּהוּ עֲלָאִין וְתַתָּאִין, כְּדִ"א לוֹיְתָן זֶה יִצְרָת לְשַׁחַק בּוּ, בְּגִינֵי כֵן רַבּוֹת בְּנוֹת עָשׂוּ חֵיל.

775. וְעַל דָּא בְנוֹת צַעְדָּה עֲלֵי שׁוּר. בְּנוֹת צַעְדָּה, צַעְדוֹת מְבַעֵי לִיה, אֵלֶּא הֵהוּא עֵין דְכְּתִיב לְעִילָא, וּמֵאֵן אִיהוּ, עֵין מְשַׁפֵּט, וְאִיהוּ קְאִים עֲלֵי עֵין, וְאִיהוּ עֵין, צַעְדָּה, וּפְסַעַת לְמִיטַל בְּנוֹת לְתַקּוּנָהָא, וְהִיוּנוּ בְנוֹת צַעְדָּה, וְלֹא בְנִים, בְּנוֹת צַעְדָּה, אֶסְתַּכְּלַת לְתַקּוּנָהָא, וְלֹא בְנִים. וְיִמְרְרוּהוּ וְרַבּוּ, בְּאַסְתַּכְּלוֹתָא דְרַחִימוֹ לְגַבִּיָּה, כְּדְכְּתִיב הִסְבִּי עֵינֶיךָ מִנְּגֵרֵי שָׁהִם הִרְהִיבוּנִי. וְעַל דָּא וַיִּשְׁטַמוּהוּ בְעֵלֵי חֲצִים.

776. "But his bow abode in strength." The bow IS THE NUKVA. HE ASKS: Why say "his bow" WHEN IT SHOULD HAVE BEEN 'BUT BOW ABODE...'? HE ANSWERS: It is YOSEF'S spouse, AND THEREFORE IT SAYS "HIS BOW." "In strength" means that she clothed him in strength and might, and so his strength will not be enfeebled FOR HIS UNION WITH HER. For she knew that Yosef would not turn aside within his grade; TO WIT, HE WOULD NOT TURN, DUE TO MATING, TO THE LEFT GRADE, THE PLACE OF JUDGMENTS, since his sign of the covenant turns both right and left IN ONE.

777. What do the words "were made supple (Heb. vayafozu)" mean? HE ANSWERS: As it says, "More to be desired are they than gold, even much fine gold (Heb. paz)" (Tehilim 19:11) and "nor shall it be valued with pure gold (Heb. paz)" (Iyov 28: 18). HERE TOO, VAYAFUZU IS DERIVED FROM PAZ, FINE GOLD AND PRECARIOUSNESS, as his hands were precious with the sublime pearl, THE SUPERNAL NUKVA ABOVE THE CHEST, THAT RECEIVED ABUNDANCE FROM BEING UNITED. SHE RECEIVED "by the hand of the mighty One of Ya'akov" from the two sides, RIGHT AND LEFT, by which Ya'akov was strengthened. "From thence he fed the stone of Yisrael," from thence that precious stone, THE NUKVA, was fed, like we said. We should further explain that the precious stone was fed by the twelve sides, north and south, WHICH ARE THE HANDS OF YA'AKOV, FOR THERE ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD TO THE NORTH, AND CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD TO THE SOUTH, ALTOGETHER TWELVE. THE NUKVA is put in their midst to be blessed by them, fed by them via YOSEF the righteous.

778. Come and see: Yosef was bestowed yet another blessing "by the El of your father, and He shall help you; AND BY (ET) SHADAI, AND HE SHALL BLESS YOU." This verse is hard to understand, since it says "by the El of your father," when it should have been 'the El shall of your father help you.' It says "Et Shadai" instead of the particle 'el' as in "and El Shadai give you Mercy before the man" (Beresheet 43:14). "And He shall bless you" should have been 'He shall bless you.'

779. HE REPLIES: He inherited both above IN ZEIR ANPIN and below IN THE NUKVA. He inherited above, as it says "by the El of your father," which is the supernal inheritance, a place called heaven, NAMELY ZEIR ANPIN, WHICH CHARIOT YA'AKOV WAS. "And He shall help you": He shall not exchange it for another place, and His help shall be from this place and no other.

780. "And (et) Shadai": What is the meaning of this phrase, SHOULD IT NOT HAVE BEEN 'EL SHADAI', AS ASKED ABOVE? But this is another lower grade, as we have learned that uniformly "Et (the) Hashem" is the Shechinah, as in "I saw (et) Hashem" (Yechezkel 6:1), Et includes THE SHECHINAH. "And the (Heb. et)" ALLUDES TO ZEIR ANPIN, thus comprising day, ZEIR ANPIN in night, and night in day, as it is written: "and (et) Shadai" WITH VAV (=AND), since from thence blessings issue into the world.

776. וַתֵּשֶׁב בְּאֵיתָן קֶשֶׁתוֹ דָּא קֶשֶׁת. מַה קֶשֶׁת. דָּא בַת זֹוגוֹ. בְּאֵיתָן: תּוֹקֶפָא אֲלֵבִישַׁת עֲלוּי, דְּלֹא אַחְלָשַׁת חֵילָא, דְּהָא יַדְעַת דִּיּוֹסָף לֹא יִסְטֵי בְּהֵוּא דְרָגָא, דָּאֵת קִיּוּמָא דִּילֵיהּ, לִימִינָא וְלִשְׂמָאלָא.

777. וַיַּפְזוּ, וַיַּפְזוּ, מֵאֵי וַיַּפְזוּ. אֲלֵא כְּדִכְתִּיב הִנְחַמְדִּים מִזָּהָב וּמִפָּז רַב. וְכִתִּיב וּתְמוֹרְתָהּ כְּלֵי פֶז. אֲתֵינְקְרוּ דְרוּעוּי בְּמַרְגְּלִיתָא עֲלָאָה. מִיַּדֵּי אַבִּיר יַעֲקֹב, מֵאֵינּוֹן תְּרִין סְטְרִין, דְּאֲתִקִּיף בְּהוּ יַעֲקֹב. מִשָּׁם רוּעָה אֲבָן יִשְׂרָאֵל, מִתַּמָּן אֲתָזֵן הֵוּא אֲבָן יַקְרָא, כְּדִקְאֲמַרְן. תּוֹ, מֵאֵינּוֹן תְּרִיסַר סְטְרִין, אֲתָזֵן הֵוּא אֲבָן יַקְרָא, דְּאֵינּוֹן צְפוֹן וְדָרוֹם, וְהִיא אֲתֵינְיָהֵב בִּינֵיהוֹן, וְאֲתִבְרַכָּא מִנֵּיהוֹן, וְאֲתָזֵנָא מִנְהוֹן עַל יַדָּא דְצַדִּיק.

778. תָּא חֲזִי, לִיּוֹסָף אֲתוֹסָף לִיהּ בְּרַכָּה אַחְרָא, כְּדִ"א מֵאֵל אַבִּיר וַיַּעֲזֹרְךָ וְגו', הָאֵי קְרָא קֶשֶׁתָּא, מֵאֵל אַבִּיר, אֵל אַבִּיר יַעֲזֹרְךָ מִבְּעֵי לִיהּ. מֵאֵי מֵאֵל אַבִּיר וְלִבְתֵּר יַעֲזֹרְךָ. וְאֵת שְׂדֵי, וְאֵל שְׂדֵי מִבְּעֵי לִיהּ, כְּמָה דְכְתִיב וְאֵל שְׂדֵי יִתֵּן לְכֶם רַחֲמִים לְפָנֵי הָאִישׁ. וַיְבָרְכֶךָ, וַיְבָרְכֶךָ מִבְּעֵי לִיהּ.

779. אֲלֵא אַחְסִין לִיהּ לְעִילָא וְתַתָּא. אַחְסִין לִיהּ לְעִילָא, מֵאֵל אַבִּיר, דְּאִיהוּ אַחְסֵנָא עֲלָאָה, אֲתֵר דְּאִקְרִי שָׁמַיִם. וַיַּעֲזֹרְךָ, בְּגִין דְּלֹא יַחְלִיף הָאֵי אֲתֵר, לְאֲתֵר אַחְרָא, וְסִיּוּעָא דִּילֵיהּ לִיהוּי מֵאֲתֵר דָּא, וְלֹא מֵאַחְרָא.

780. וְאֵת שְׂדֵי, מַהוּ וְאֵת שְׂדֵי, אֲלֵא, אִיהוּ דְרָגָא אַחְרָא תַתָּאָה, דְּהָא תְּנִינָן, בְּכָל אֲתֵר אֵת ה', דָּא שְׂכִינְתָּא, כְּמוּ וְאֵרָא אֵת ה', אֵת לְרִבּוּת. וְאֵת לְאֲכַלְלָא יוֹם בְּלִילָהּ, וְלִילָהּ בְּיוֹם, כְּדִכְתִּיב וְאֵת שְׂדֵי, דְּהָא מִתַּמָּן נִפְקִין בְּרַכָּאן לְבְּרַכָּא עֲלָמִין.

781. We should explain further, Why it does not say 'And El Shadai', seeing that it has the same meaning as we said THAT IT TOO ALLUDES TO THE NUKVA, ALSO CALLED "EL SHADAI," as it is written: "and El Shadai give you mercy." All is the same SINCE "AND EL SHADAI" REFERS TO THE NUKVA LIKE "AND (ET) SHADAI." Why then omit the Lamed and replace IT with Tav? It is a mystery, that when these paths come from above, TO WIT, THE 22 LETTERS, FROM WHICH EVERY PERFECTION IS SUPPLIED, the whole of the Torah, THE ABUNDANCE OF ZEIR ANPIN, is inherited by heaven, ZEIR ANPIN, as it is written: "the (et) heaven" (Bereshheet 1:1), ET (ALEPH TAV) including all the 22 letters FROM ALEPH TO TAV. From here, they depart to the Oral Law, called earth, NAMELY THE NUKVA, as it says "and the (et) earth" (Ibid.), ALEPH TAV including the 22 letters RECEIVED BY THE NUKVA. AT FIRST, heaven, ZEIR ANPIN, includes them all as one, and then the moon, THE NUKVA, is adorned by them all; TO WIT, SHE RECEIVES THEM FROM ZEIR ANPIN and dwells in perfection. Blessings are then drawn from there, and thus it says "and (et) Shadai," WHICH INDICATES THE GREAT PERFECTION OF THE INCLUSION OF THE 22 LETTERS OF THE NUKVA, WHENCE THERE ARE BLESSINGS.

782. "And (Vav) he shall bless you" IS SPELLED WITH VAV, for further lasting prevalence TO THE BLESSINGS. For wherever there is Vav, it is an indication of an increase and maintenance. Up to this point, it was said in general. Now he gives details, as is written: "blessings of heaven..."

783. "The blessings of your father are potent above the blessings of my progenitors" The blessings of your father YA'AKOV, THE CENTRAL COLUMN, are surely more potent THAN THE BLESSINGS OF AVRAHAM AND YITZCHAK, since Ya'akov inherited more praises than the patriarchs, he being perfect in all. He gave it all to Yosef. Why? Because this is fit, for the righteous, YESOD, NAMELY YOSEF, takes and inherits all together; TO WIT, HE RECEIVES FROM ALL THE SFIROT OF ZEIR ANPIN TOGETHER; and all blessings dwell in him. He draws them from the head above, THE FIRST THREE SFIROT OF ZEIR ANPIN, and all the members of the body, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN, prepare to pass the blessings TO YESOD, and then YESOD turns into a river which flows from Eden.

784. HE ASKS OF THE MEANING OF "from Eden (lit. 'delight')." HE SAYS, When all the limbs are linked together in delight and desire from the abundance in the head above and from below, they all pour UPON YESOD their delight and desire, and it becomes a river which flows and comes out from Eden. WE SHOULD further EXPLAIN THAT the word "from Eden" MEANS that from supernal Chochmah called Eden, all flows and turns into a river, which pours down until it reaches the grade OF YESOD, and then all THE SFIROT OF ZEIR ANPIN are blessed, and all is one.

781. תו, אמאי לא קאמר ואל שדי, דהא ה"נ משמע בדקאמרינן, דכתיב ואל שדי יתן לכם רחמים, כללא אתר חד הוא, אמאי שבק ל' וכתב ת'. אלא רזא איהו, דכד אינון שבילין נפקין מעילא, כללא דאורייתא, אחסין שמים, בד"א את השמים, כללא דכ"ב אתון. ומהכא נפקי לתורה שבע"ס דאקרי ארץ, בדקאמרינן ואת הארץ, כללא דכ"ב אתון. ושמים כליל כללא כחדא, וכדין מתעטרא סיהרא בכללא, ויתבא באשלמותא, וברכאן נגדין כדין מתמן, ועל דא ואת שדי.

782. ויברכך, בגין דיהא ליה קיום תדיר ויתיר, דהא בכל אתר דאית ביה וא"ו, תוספת אית ליה, וקיומא. עד כאן כלל, ולבתר עביד פרט, דכתיב ברכות שמים וגו'.

783. ברכות אביך גברו על ברכות הורי. ברכות אביך גברו ודאי, דהא יעקב אחסין שבחא דכללא, יתיר מאבהן, דהא הוא שלים הוה בכללא. וכללא יהב ליה ליוסף, מ"ט. בגין דהכי אתחזי, דהא צדיק כללא נטיל, ואחסין כללא כחדא, וכל ברכאן ביה שריין. הוא אריק ברכאן מרישא לעילא, וכל שויפי גופא בלהו אתתקנן, לארקא ביה ברכאן, וכדין אתעביד נהר דנפיק מעדן.

784. מאי מעדן, אלא, בכל שעתא דכל שויפין יתבין בקשורא חדא, ואינון בעדונא דתיאובתא מרישא לעילא ולתתא, וכלהו מעדונא ותיאובתא דלהון, מריקין ביה, ואתעביד נהר דנגיד ונפיק מעדן ודאי. תו מעדן מחכמה עלאה, נגיד כללא לאתמשכא, ועביד נהרא, ואתמשכא עד דמטי להאי דרגא, וכדין כללא בברכאן, וכללא חד.

785. "To the utmost bound (also: 'desires') of the everlasting (lit. 'world') hills" is the passion for the two everlasting hills. What are they? The two females, one above, BINAH, and one below, THE NUKVA OF ZEIR ANPIN, each called 'world'. The desire of all the members of the body, ALL THE SFIROT OF ZEIR ANPIN, is for these two mothers. They desire to suck from the upper mother, BINAH, and desire to be attached to the lower mother, THE NUKVA. These desires of them all is the same, and therefore "they shall be on the head of Yosef," WHO IS YESOD, who will receive them all as befits.

785. עַד תְּאוֹת גְּבוּעוֹת עוֹלָם, תִּיאוּבְתָא דְאִינוּן גְּבוּעוֹת עוֹלָם. וּמְאִי נִינְהוּ. תְּרֵי נוֹקְבֵי, חַד לְעִילָא, וְחַד לְתַתָּא, דְכָל חַד אֶקְרִי עוֹלָם. וְתִיאוּבְתָא דְכָל שְׂוִימֵי גּוֹפָא, בְּאִינוּן תְּרִין אִמְהוֹן. תִּיאוּבְתָא לְיוֹנְקָא מֵאִמָּא עֲלָאָה. תִּיאוּבְתָא לְאִתְקִשְׂרָא בְּאִמָּא תַתָּאָה. וְתִיאוּבְתָא דְכָלָא חַד, בְּגִין כֶּן כְּלֵהוּ, תְּהִינְהוּ לְרֵאשׁ יוֹסֵף וְגו', לְאִתְבְּרַכָּא הֵהוּא דְרָגָא דְצַדִּיק, וְלִנְטֵלָא כְּלָא, כְּדָקָא חַוִּי.

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

786. זְכָאִין אִינוּן דְאֶקְרוּן צַדִּיקִים, דְהָא צַדִּיק לָא אֶקְרִי, אֶלָּא מֵאֵן דְנִטִּיר הָאִי דְרָגָא, הָאִי אֶת קְיִימָא קְדִישָׁא. זְכָאִין אִינוּן בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאִתִּי. נִמְקוּ מִן מְעֵרְתָא, אִמְרֵ ר' שְׁמַעוֹן, כֹּל חַד וְחַד לְיִמָּא מְלָה, וְנִיְהֵךְ בְּאַרְחָא.

78. "Binyamin is a ravenous wolf"

The first explanation for why Binyamin is called a wolf tells us that this was engraved upon the throne. The second explanation interprets it as a reference to the altar upon which he offered the flesh of sacrifice daily. The third explanation indicates that through sacrifices, Binyamin appeased the accusers, called "wolf," in order that they would accuse Yisrael. The discussion then reveals the meaning of the verse, "In the morning he shall devour the prey." We are told that in the morning, the offering causes pleasure. At this time only, Ad, of the supernal throne of Binah, consumes the sacrifice. We next learn that the smoke of the sacrifice rises and unites Zeir Anpin and the Female Principle. Wine is also poured below, thereby bringing joy to the wine above. The awakening below should be performed with fine flour in oil in order to effect the union. The first sacrifices of the day are offered entirely to God, Whom then confers blessings on the supernal armies. This unites Zeir Anpin and Malchut and connects the Upper and the Lower Worlds. Indeed, we're told, it is forbidden for a man to greet anyone in the morning before blessing God.

The Relevance of this Passage

The underlying meaning behind any sacrifice to The Creator concerns the sacrifice of our own immoral qualities that dwell deep within our nature. By meditating to uproot our negative traits, and acknowledging our jealousies, ego, and selfishness, the Light issuing through the words of these verses burns away our Evil Inclination, thus facilitating our spiritual evolution.

787. Rabbi Elazar opened the discussion with the following verse, "Binyamin is a ravenous wolf." HE ASKS: Why is Binyamin called a wolf? HE ANSWERS: Because it was so engraved upon the throne, THE NUKVA, IN THE SHAPE OF A WOLF. For all the great and small living creatures are imprinted UPON THE THRONE, as it is written "both small and great beasts" (Tehilim 104:25). The throne made by Solomon was also engraved in the same manner, after the pattern of the THRONE above.

787. פֶּתַח ר' אֶלְעָזָר קָרָא אֲבִתְרִיהּ, בְּנִימִין זֶאֵב יִטְרֵף וְגו'. בְּנִימִין זֶאֵב יִטְרֵף, זֶאֵב אִמָּאִי. אֶלָּא בְּגִין דְהָכִי אֲתִרְשִׁים בְּכִרְסִיָּא, דְהָא כָּל חִיוּן רְבִרְבִין זְעִירִין רְשִׁימִין תַּמָּן, כְּמָה דְכְּתִיב חַיּוֹת קִטְנוֹת עִם גְּדוֹלוֹת. וּכְרְסִיָּא דְעֵבֶד שְׁלֵמָה, הָכִי אֲתִרְשִׁים, כְּגוֹנָא דְלְעִילָא.

788. Another explanation for "a ravenous wolf" is that the altar was in Binyamin's portion, and the altar is a wolf. If you say that Binyamin is a wolf, it is not so, the altar on his territory was the wolf, since it consumed flesh every day; NAMELY THE SACRIFICES OFFERED UPON IT. Binyamin used to feed it WITH SACRIFICES, because it was in his territory. It was as if he nourished and fed that wolf. "RAVENOUS" MEANS FEEDING, THE VERSE MAY READ 'BINYAMIN SHALL FEED THE WOLF,' THE ALTAR. Another explanation for "a ravenous wolf" is that 'he shall feed the wolf'. Who is the wolf? ANGELS sworn to enmity who are ready to accuse Yisrael from above. They are all appeased by the sacrifices, aroused with the arousal above. THUS BINYAMIN, IN WHOSE TERRITORY THE ALTAR LIES, FEEDS THE ACCUSERS CALLED WOLF, SO THAT THEY WILL NOT BRING ACCUSATION UPON YISRAEL.

788. תּוּ זֶאֵב יִטְרֵף, דְהָא מְזַבַּח בְּחוֹלְקִיהּ הוּא. וּמְזַבַּח אִיהוּ זֶאֵב. דְאִי תִימָא בְּנִימִין אִיהוּ זֶאֵב, לָאוּ הָכִי, אֶלָּא מְזַבַּח דְהוּא בְּחוֹלְקִיהּ, הוּא זֶאֵב, דְהוּא אֶכִּיל בְּשָׂרָא כָּל יוֹמָא וּבְנִימִין הוּא זֶן לִיהּ, בְּגִין דְהָא בְּחוֹלְקִיהּ הוּא, כְּבִיכּוֹל אִיהוּ מְפָרְנֵס זֶן לְהָאִי זֶאֵב. תּוּ זֶאֵב יִטְרֵף, זֶאֵב יְזוּן. וּמֵאֵן אִיהוּ, אִילִין מְאִרֵי דְכְבוּ, דְאִינוּן קְיִימֵי לְעִילָא לְקִטְרָגָא, וּכְלֵהוּ אֲתַהֲנוּ וְאֲתַתְקֵנָן מְקַרְבָּנָא, וּמִתְעִרֵי אֲתַעֲרוֹתָא לְעִילָא.

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789. "In the morning he shall devour the prey (Heb. ad), and at night he shall divide the spoil" HE ASKS: What is the meaning of: "In the morning he shall devour the prey"? HE REPLIES: In the morning, when Avraham, CHESED, stirs in the world, and it is time of goodwill, the offering causes stirring and pleasure. It rises to 'ad', the place of which it says "and you shall return to (Heb. ad) Hashem your Elohim" (Devarim 30:2), WHICH IS ZEIR ANPIN, FROM THE CHEST UPWARD.

790. "In the morning" refers to Avraham like we said: WHO IS CHESED, as it is written: "And Avraham rose up early in the morning" (Beresheet 22:3) when it is time of grace and no one else eats the sacrifice. Who would eat it? The place called Ad would. It is the supernal throne, CHESED, GVURAH, AND TIFERET FROM THE CHEST OF ZEIR ANPIN UPWARD, THE THRONE OF BINAH, 'adey ad (forever)', FOR EATING IS UNITING AS WAS SAID BEFORE.

791. Ad eats in the morning, NAMELY WHEN CHESED OF ZEIR ANPIN HAS THE ASCENDANCY. Ad is above THE CHEST OF ZEIR ANPIN, A PLACE WHICH IS ALL CHASSADIM, as it is written: "Trust in Hashem for ever (Heb. adey-ad)" (Yeshayah 26:4). FROM THIS, WE UNDERSTAND THAT AD IS A VERY HIGH PLACE. In the morning, WHEN CHESED OF ZEIR ANPIN REIGNS, there is a sacrifice unto Hashem, WHEN THE NUKVA CALLED SACRIFICE IS UNITED WITH HASHEM; THEREFORE "he shall devour ad (or: ad shall devour)," THAT IS ZEIR ANPIN AND RIGHT, WHICH IS CHESED, SHALL, and no other GRADE.

792. HE EXPLAINS THE UNION WHICH IS BROUGHT ABOUT THROUGH THE SACRIFICE, SAYING the smoke OF THE SACRIFICE rises, THE AWAKENING FROM BELOW, love is aroused above and connects BETWEEN ZEIR ANPIN AND THE NUKVA, and they stand facing each other. The candle, THE NUKVA, is kindled and shines from the awakening below, TO WIT, IT RECEIVES ABUNDANCE FROM ZEIR ANPIN. The priest is stirred and the Levites praise with joy. The wine, OF THE LEFT SIDE AND GVURAH, is mingled with water, WHICH IS RIGHT AND CHESED. The wine illumines and brings joy, FOR WHEN GVUROT ARE CLOTHED IN CHASSADIM, THEY ARE CALLED 'GLADDENING WINE'. Therefore good wine should be poured from below, so as to gladden the other wine above. All then are aroused to connect the left with the right.

793. The bread of fine flour, which is Malchut, THE NUKVA, was roused by the stirring BELOW. THE NUKVA IS CALLED 'BREAD', ACCORDING TO THE SECRET MEANING OF THE VERSE: "SAVE THE BREAD WHICH HE DID EAT" (BERESHEET 39:6). She is taken by left and right, and attached to the body, NAMELY ZEIR ANPIN CALLED BODY. Then supernal oil is poured FROM ZEIR ANPIN and she receives it through the righteous, YESOD OF ZEIR ANPIN. Therefore, awakening below should be performed with fine flour in oil. All is attached together, and there is delight and pleasure in the unison, and the crowns, THE SFIROT OF THE NUKVA, receive that delight and pleasure of the unison. ZEIR ANPIN AND THE NUKVA are attached to each other; the moon, THE NUKVA, shines and joins the sun, and all settled delightedly.

789. בְּבֹקֶר יֹאכַל עַד וְלָעֶרֶב יַחְלֵק שְׁלָל. מֵאֵי בְּבֹקֶר יֹאכַל עַד. אֲלֵא בְּצַמְרָא, דְּאַבְרָהָם אֲתַעֵר בְּעֶלְמָא, וְשַׁעְתָּא דְרַעוּא אֲשַׁתְּבַח, קְרַבְנָא עֲבִיד אֲתַעֵרוּתָא וְנִיחָא וְסֻלְקָא עַד ע"ד, הֵהוּא אֲתַר, דְּכִתְיִב וְשִׁבְתָּ עַד ה' אֱלֹהֶיךָ.

790. תּוֹ בְּבֹקֶר, מֵאֵי בְּבֹקֶר, דָּא אַבְרָהָם כְּדִקְאֻמְרוֹן, דְּכִתְיִב וַיִּשְׁכֵּם אַבְרָהָם בְּבֹקֶר, בְּזִמְנָא דְרַעוּא אֲשַׁתְּבַח, בְּהֵימָא שַׁעְתָּא לֹא הוּא אָכִיל קְרַבְנָא אַחְרָא, וּמֵאֵן הוּא אָכִיל, הֵהוּא אֲתַר דְּאִקְרִי ע"ד, וְאִיהוּ כְּרִסְיָא עֲלָאָה, דְּאִיהוּ עֲרִי עַד, כְּדִכְתְּיִב עֲרִי עַד וְגו'.

791. זִמְנָן אָכִילָהּ, בְּצַמְרָא דְע"ד הוּא, וְהֵאֵי עַד, לְעִילָא, דְּכִתְיִב בְּטַחוּ בְּיַי עֲרִי עַד. וּבְבֹקֶר, הֵיִנוּן קְרַבְנָן לָהּ, וְדֵאֵי. יֹאכַל עַד, וְלֹא אַחְרָא.

792. תִּנְנָא סְלִיק, וְאֲתַעֵרוּתָא דְרַחֲמֵימוּ קְשִׁיר, וְאֲתַעֵר לְעִילָא וְקִיּוּמָא דָּא לְקַבֵּל דָּא, וְנוּרָא דְלִיק, וְאַנְהִיר בְּהֵאֵי אֲתַעֵרוּתָא דְלִתְתָּא. וּכְהֵנָּא אֲתַעֵר, וְלִיּוּאֵי מְשַׁבְּחֵן, וְאַחֲזִינן חִידוֹ, וּכְדִין חֲמֵרָא אֲתַנְסַךְ, לְאֲתַקְשְׂרָא בְּמֵיָא, וְחֲמֵרָא נְהִיר וְאַחֲזִי חִידוֹ, בְּגִינֵי כֶךָ, חֲמֵרָא טַב לְתַתָּא, לְאַחֲזָא חִידוֹ, לְחֲמֵרָא אַחְרָא דְלְעִילָא, וְכֹלָא אֲתַעֵר, לְאֲתַקְשְׂרָא שְׂמֵאלָא בְּיַמִּינָא.

793. וְלַחֵם דְּאִיהוּ סֵלֶת, מְלַכּוּתָא דְאֲתַעֵר אֲתַעֵרוּתָא, נְקֻטִין לָהּ שְׂמֵאלָא בְּיַמִּינָא, וּמְקַשְׂרֵי לָהּ בְּגוּפָא, וּכְדִין נְגִיד מְשַׁחָא עֲלָאָה, וְלִקְטָא לִיהּ, עַל יְדָא דְצַדִּיק. וְע"ד בְּעֵי לְמַעַבְד אֲתַעֵרוּתָא דְסֵלֶת בְּמְשַׁחָא, וְאֲתַקְשֵׁר כֹּלָא כְּחֲדָא, וּכְדִין עֲדוּנָא וְנִיחָא דְיַחֲוּדָא חַד, וְלִקְטִין עֲדוּנָא וְנִיחָא דְיַחֲוּדָא, כֹּל אֵינוֹן כְּתִרִין, וְאֲתַקְשֵׁר דָּא בְּדָא, וְאֲתַנְהִיר סִיחְרָא, וְאֲתַקְשְׂרָא בְּשִׁמְשָׁא, וְיַתִּיב כֹּלָא בְּעֲדוּנָא.

794. This is the sacrifice unto Hashem, WHEN THE NUKVA IS BROUGHT UNTO HASHEM and to no one else. Therefore "in the morning he shall devour the prey (Heb. ad)," AD SHALL EAT IN THE MORNING, WHICH IS ZEIR ANPIN CALLED 'AD', and none other. THE VERSE TEACHES US that first Ad, ZEIR ANPIN, shall eat and be delighted in his union in the morning, WHEN CHASSADIM RULE, for the holy name should be the first to be blessed. Then will the others be blessed, AS IT SAYS, "AND AT NIGHT HE SHALL DIVIDE THE SPOIL," AS WILL BE EXPLAINED.

795. This is why it is forbidden for a man to greet his neighbor in the morning before blessing the Holy One, blessed be He, who should be blessed first, as "in the morning he shall devour ad" (or: as shall devour) , WHICH IS ZEIR ANPIN. The others shall be blessed later; NAMELY "at night he shall divide the spoil" for the first sacrifices are offered entirely to the Holy One, blessed be He, and the stirring BELOW rises thither. Once he is blessed, he links by knots all the other supernal armies and confers blessings, each according to his worth. The worlds are sweetened and the upper and lower are blessed.

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

797. Rabbi Shimon said: You have spoken well, my son. There is another awakening brought about by the sacrifice, that draws and incites blessings so that all the worlds shall be blessed. But first there is the sacrifice unto Hashem, TO BRING THE NUKVA TO THE GRADE OF ZEIR ANPIN, and to no other. Now THAT THE UNISON WITH ZEIR ANPIN IS PERFORMED, "shall you bring your offering" (Vayikra 1:2), NAMELY so that the worlds will be connected together and the upper and lower shall be blessed.

794. וְכִדִּין קָרְבַּן לַיְי, וְלֹא לְאַחֵרָא, וְעַל דָּא, בְּפִקֵּר
יֹאכֵל עַד, וְלֹא לְאַחֵרָא, יֹאכֵל עַד, וְיִתְעַדֵּן וְיִתְקַשֵּׁר
בְּקִשְׁוֵיהּ בְּקִדְמִיתָא. אִימְתִי, בְּפִקֵּר. דְּבֵעֵי
לְאַתְבָּרְכָא שְׂמָא קִדְשָׁא בְּקִדְמִיתָא, וְלִבְתֵּר יִתְבָּרְכוּן
אַחֲרָנִין.

795. וְעַל דָּא, אָסִיר לִיה לְבִיג לְבָרְכָא לְחֻבְרִיהּ
בְּצִפְרָא, עַד דְּיִבְרַךְ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ בְּעֵי
לְאַתְבָּרְכָא בְּרִישָׁא, וְהֵינּוּ בְּפִקֵּר יֹאכֵל עַד. וְלִבְתֵּר
יִתְבָּרְכוּן אַחֲרָנִין, וְלַעֲרֵב יִחְלַק שְׁלַל. דְּהָא קִרְבָּנוֹת
דְּהוּוּ בְּרִישָׁא, כֻּלָּא אֲתַקְרַב לְקוּדְשָׁא בְּרִיךְ הוּא,
וְאַתְעֵרוּתָא סִלְקָא תַּמָּן. וּבְגִין דְּהָא הוּא אֲתַבְּרַךְ,
הוּוּ מְקַשֵּׁר קִשְׁרִין לְכָל שְׂאָר חִילִין עֲלָאִין, וּמִפְּלִיג
לוֹן בְּרַכָּאן, לְכָל חַד וְחַד כְּדָקָא חֲזִי וְיֵאוֹת לִיה,
וּמִתְבַּסְמֵן עֲלֵמִין, וְאַתְבָּרְכָאן עֲלָאִין וְתַתְּאִין.

796. וְהֵינּוּ רְזָא דְכְתִיב, אֲכַלְתִּי יַעֲרִי עִם דְּבִשֵׁי וְגו',
בְּקִדְמִיתָא, לְבָתֵּר פְּלִיג לְכַלְהוּ, וְאִמְר אֲכָלוּ רַעִים
שְׁתוּ וּשְׁכְרוּ דוּדִים. אֲרִיק בְּרַכָּאן לְכַלְהוּ, וּמִפְּלִיג
לוֹן, לְכָל חַד וְחַד כְּדָקָא חֲזִי לִיה, וְעַל דָּא וְלַעֲרֵב
יִחְלַק שְׁלַל. דְּהָא שְׂמָא קִדְשָׁא יִתְבָּרַךְ בְּקִדְמִיתָא,
וְהִשְׁתָּא פְּלִיג בְּרַכָּאן לְכַלְהוּ עֲלֵמִין. דְּלֹא תִימָא
דְּקִרְבָּנָא מִתְקָרִיב לוֹן, וְלֹא לְשׁוּם חִילָא אַחֲרָא, אֲלֵא
כֻּלָּא מִתְקָרַב לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא אֲרִיק
בְּרַכָּאן, וּמִפְּלִיג בְּרַכָּאן לְכַלְהוּ עֲלֵמִין, וּבְגִין כֵּן
קָרְבַּן לַיְי, וְלֹא לְאַחֵרָא.

797. אָמַר ר"ש, בְּרִי, שְׁפִיר קָא אָמַרְתָּ. תו
אַתְעֵרוּתָא אַחֲרָא דְקִרְבָּנָא, כֻּלָּא בְּגִין לְאַמְשַׁכָּא
בְּרַכָּאן, וְלֹאֲתַעֲרָא בְּרַכָּאן, דְּיִתְבָּרְכוּן כֻּלְהוּ עֲלֵמִין.
בְּקִדְמִיתָא קָרְבַּן לַיְי, וְלֹא לְאַחֲרָא, הִשְׁתָּא תְּקָרִיבוּ
אֶת קִרְבָּנְכֶם, דְּיִתְקַשְׁרוּן כֻּלְהוּ עֲלֵמִין כְּחַדָּא,
וְיִתְחַבְּרוּן וְיִתְבָּרְכוּן עֲלָאִי וְתַתְּאִי.

79. "And this is what their father spoke to them"

Rabbi Aba inquires why a passage of Scripture refers to the twelve tribes as "All these," as opposed to "These are the twelve tribes." The word "All," we learn, signifies the mechanism by which the twelve tribes are connected to the source of all blessings, the world of Malchut.

Moreover, it indicates the Lower World's connection to the Upper World.

We are then told that the upper realm, called Zeir Anpin [Male], correlates to "voice," whereas the physical dimension of Malchut [Female] equates to speech. Thus, male and female [Upper and Lower Worlds] are unified--just as voice and speech are unified when words are spoken, through the sacred text. "That which (he) spoke." Next, we learn that all blessing issues from both the Male and Female principles, or the union of Zeir Anpin and Malchut.

The Relevance of this Passage

Here, the Upper and Lower Worlds are enjoined so that we may be the recipients of many blessings. This Light of blessing can flow freely if we do not allow negativity from the twelve signs to influence us. This effect is illustrated within this passage through the mystical power of the twelve tribes, which help us ascend over the twelve signs.

798. Rabbi Aba opened the discussion with the following verse: "All these are the twelve tribes of Yisrael..." HE ASKS: Why say "All these?" Should it not have been, 'These are the twelve tribes.' What means "All"? HE ANSWERS: It attaches the tribes to the place whence all blessings issue from, NAMELY THE NUKVA. IT THEREFORE SAYS, "All THESE." Indeed there are "twelve" knots in the implements of the Matron, THE NUKVA, and she herself is attached to them, ACCORDING TO THE SECRET OF THE VERSE "AND THE SEA WAS SET ABOVE UPON THEM" (I MELACHIM 7:25). Hence it says, "Twelve...and this is that which their father spoke to them, and blessed them," SINCE THE NUKVA CALLED THIS JOINED THE TWELVE TRIBES. For in this place speech dwells, AS ZEIR ANPIN IS CALLED VOICE AND THE NUKVA SPEECH.

799. We should explain the words: "That which (he) spoke." There is a link here which connects the lower to the upper and the upper to the lower. HE EXPLAINS, The lower TO THE UPPER via the twelve tribes, ACCORDING TO THE VERSE, "ALL THESE ARE THE TWELVE TRIBES OF YISRAEL" AND THE UPPER TO THE LOWER BY this, THE NUKVA, which was attached to them FROM ABOVE. "That which he spoke" indicates the union between male and female, FOR THERE IS NO SPEECH WITHOUT VOICE, ZEIR ANPIN. It is attached to two sides from below, THE SECRET OF TWELVE, and from above, THE SECRET OF THIS. Finally, he connected them to the supreme place, male and female FROM THE CHEST UPWARD, WHERE THEY ARE TOGETHER, AND THE FEMALE IS INCLUDED WITHIN THE ZEIR ANPIN IN THE SECRET OF THE CHASSADIM IN HIM. Hence it says "every one according to his blessing..." HE ASKS: What is "his blessing"? HE ANSWERS: "His blessing" is his spouse, NAMELY THE NUKVA CALLED SPOUSE. "Every one according to his blessing" means they are both as one, AS ZEIR ANPIN AND THE NUKVA ARE INCLUDED TOGETHER.

800. He opened the discussion saying: "Hashem shall bless you out of Tzion: and you shall see the good of Jerusalem" (Tehilim 128:5). "Hashem shall bless you out of Tzion," for from it all blessings come forth to water the garden, and it includes all blessings and passes to her. Then "you shall see the good of Jerusalem," to show that all blessings issue from male and female. Similarly, "Hashem bless you, and keep you" (Bemidbar 6:24). "Hashem bless you" by the male, "and keep you" by the female, FOR KEEPING IS DRAWN FROM THE NUKVA. All this is one, for blessings issue from both into the world. Therefore "every one according to his blessing he blessed them."

798. פֶּתַח רַבִּי אַבָּא, וְאָמַר קָרָא אֲבֹתֵיהּ, כָּל אֵלֶּה שְׁבֻטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וְגו', כָּל אֵלֶּה שְׁבֻטֵי יִשְׂרָאֵל, אֵלֶּה שְׁבֻטֵי יִשְׂרָאֵל מִבְּעֵי לֵיהּ, מֵאִי כָּל אֵלֶּה. אֵלֶּה, לְאַחֲבָרָא לֹון, בְּאַתֵּר דְּכָל בְּרַכָּאן מְרִיקִין תְּמִין. שְׁנַיִם עָשָׂר. שְׁנַיִם עָשָׂר וְדָאִי, קְשָׁרִין דְּתַקּוּנֵי מְטְרוֹנִיתָא, וְאִיהִי אֲתַחֲבַרְתָּ בְּהַרְיִיהָ, הַה"ד שְׁנַיִם עָשָׂר. וְזֹאת אֲשֶׁר דָּבַר לָהֶם אֲבִיהֶם וַיְבַרְךְ אֹתָם, דְּהָא בְּאַתֵּר דָּא, דְּבוּר שְׁרִיא.

799. תּוֹ אֲשֶׁר דָּבַר, הֵכָא קְשָׁרָא חַד, לְאַתַּחֲבָרָא מִתְתָּא לְעֵילָא, וּמְעִילָא לְתַתָּא. מִתְתָּא, בְּאַלְיִן תְּרִיסַר שְׁבֻטִין, וְזֹאת, אֲתַחֲבָרָא בְּהַרְיִיהָ. אֲשֶׁר דָּבַר, הָא חֲבוּרָא דְכָר וְנוֹקְבָא, קְשׁוּרָא לְתֵרִין סְטְרִין, מִתְתָּא וּמְלֵעִילָא, לְסוּף קְשָׁר לֹון בְּאַתֵּר דְּלְעֵילָא, דְּכָר וְנוֹקְבָא כְּחָדָא. הַה"ד אִישׁ אֲשֶׁר כְּבָרַכְתּוּ וְגו'. מֵאִי כְּבָרַכְתּוּ. אֵלֶּה כְּבָרַכְתּוּ בַת זִוגוּ. אִישׁ אֲשֶׁר כְּבָרַכְתּוּ תְרוּוּיָהּ כְּחָדָא.

800. פֶּתַח וְאָמַר, יְבָרַכְךָ יי' מְצִיּוֹן וְרָאֵה בְּטוֹב יְרוּשָׁלַם וְגו', יְבָרַכְךָ יי' מְצִיּוֹן, דְּמַנְיָה נְסִקִין בְּרַכָּאן, לְאַשְׁקָאָה לְגִינְתָא, וְהוּא כְּלִיל כָּל בְּרַכָּאן, וַיְהִיב לָהּ, וּלְבַתָּר וְרָאֵה בְּטוֹב יְרוּשָׁלַם. לְאַחֲזָאָה דְּכָל בְּרַכָּאן אֲתִיּוֹן מְדָכַר וְנוֹקְבָא. כְּגוּוֹנָא דָא יְבָרַכְךָ יי' וַיִּשְׁמְרֶךָ. יְבָרַכְךָ יי' מְדָכּוּרָא. וַיִּשְׁמְרֶךָ מְנוֹקְבָא. יְבָרַכְךָ יי' מְזָכוֹר. וַיִּשְׁמְרֶךָ מְשִׁמּוֹר. וְכֹלָא חַד מְלָה, בְּגִין דְּמִתְרוּוּיָהּ נְסִקִין בְּרַכָּאן לְעֵלְמִין. וְעַל דָּא, אִישׁ אֲשֶׁר כְּבָרַכְתּוּ בְּרַךְ אֹתָם.

80. "And Ya'akov made an end of commanding his sons"

Rabbi Yehuda explains that Ya'akov "commanded" his sons to be attached to the Shechinah, referencing the cave where Adam is buried, a place near the Garden of Eden. We're told that four couples are buried there: the three patriarchs, their wives, and Adam and Chavah. The Zohar explains that four are required to make up a Holy Chariot. The Creator, however, linked King David to the three patriarchs to form the chariot. So why, Rabbi Yehuda asks, does Adam rest in the cave with the three patriarchs while King David is buried elsewhere?

We are then told that Adam was allotted 1000 years of life, but 70 of his years were transferred to King David to allow for his physical existence. Therefore, both King David and Adam signify Malchut, which represents Female. The three patriarchs embody Zeir Anpin, which is Male. Thus, Adam could be the fourth aspect, "substituting" for David, allowing the Upper Worlds [the patriarchs] and the Lower World [David or Adam] to be united. It is then explained that the cave where King David is buried corresponds to the male energy of the Upper World, whereas King David embodies the female energy of Malchut. Hence, spiritual balance between the supernal and mundane worlds is achieved through this burial arrangement.

The Relevance of this Passage

The symmetry and perfection of the world and its inhabitants, which were brought into existence by The Creator, exist in all of us. This force of balance and union, ignited by our reading, allows the Light of the Shechinah and holy blessings to filter into our world. Our bond to the great patriarchs, King David and root of our soul, Adam, is strengthened and enriched.

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801. Rabbi Yehuda opened the discussion with the verse: "And Ya'akov made an end of commanding his sons." HE ASKS: It says "commanding," but wouldn't one expect 'blessing?' HE REPLIES: He commanded them to be attached to the Shechinah, and commanded them concerning the cave, which is close to the Garden of Eden, where Adam is buried.

802. Come and see: this place is called Kiryat Arba (lit. 'city of four') because four couples were buried there: Adam and Chavah, Avraham and Sarah, Yitzchak and Rivkah, and Ya'akov and Leah. There is a difficulty here. We learned that the patriarchs are a Holy Chariot, yet a Chariot consists of no less than four. We also learned that the Holy One, blessed be He, joined King David with THE PATRIARCHS, and they formed a complete Chariot OF FOUR. The meaning of: "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:21) is that King David joined them and formed with them a complete Chariot. David was then supposed to be buried with the patriarchs in Kiryat Arba. Why was he not buried with them?

803. HE REPLIES: A place was prepared for King David, Tzion, YESOD OF ZEIR ANPIN, with which to be united as one; and Adam was buried with the patriarchs. They were buried with him, since he was the first king, from whom kingdom was removed and transferred to King David. King David lived with Adam's days, for it was decreed that Adam should live a thousand years, but seventy were removed from him to form King David's life and he gave them to him. ADAM WAS THEREFORE CONSIDERED TO PERTAIN TO MALCHUT, AND HE COMPLEMENTED THE CHARIOT OF THE FATHERS TO A FOURSOME. OTHERWISE, how could the patriarchs rise TO HAVE A COMPLETE CHARIOT before the time of King David? OF NECESSITY DID ADAM COMPLEMENT THEM. DAVID WAS NOT BURIED WITH THEM, but merited a place worthy of him, WHICH IS TZION. Hence, he was not buried with the fathers.

804. Moreover, the patriarchs dwell in a male place, TO WIT, THEY ARE CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, WHICH ARE MALES. David, WHO IS A CHARIOT TO MALCHUT, is in a female place. Hence the fathers were buried with their wives, and David was buried and attached to a male place, TZION, each as befits him.

801. ר' יהודה פתח קרא ואמר, ויכל יעקב לצוות את בניו וגו'. ויכל יעקב לצוות את בניו, לצוות לברך מפעו ליה. אלא דפקיד לון לגבי שכינתא, לאתקשרא בהדה. תו, דפקיד לון על עסקי מערתא, דהיא קריבא לגן עדן, דתמן הוא אדם הראשון קבור.

802. תא חזי, ההוא אתר אקרי קרית ארבע. מ"ט. בגין דתמן אתקברו ארבע זוגות: אדם וחוה. אברהם ושרה. יצחק ורבקה. יעקב ולאה. הא קושיא הכא, דתנינן, אבהן אינן רתיבא קדישא, ורתיבא לאו פחות מארבע, ותנינן קודשא בריך הוא אחבר למלכא דוד בהדייהו, ואתעבידו רתיבא שלימתא, הה"ד, אבן מאסו הבונים וגו'. דדוד מלכא אתחבר למהווי רתיבא שלימתא בהדייהו. אי הכי דוד בעיא לאתקברא בגו אבהן, ויהוי קרית ארבע בהדיה, מ"ט לא אתקבר בהדייהו.

803. אלא, דוד מלכא אתר מתתקן הוה ליה כדקא יאות, ומאן הוא. ציון, לאתחברא ליה כחדא. ואדם דאתקבר בגו אבהן, הא אינן אתקברו בהדיה, בגין דאיהו מלך קדמאה הוה, ואתעבר מניה מלכו, ואתיהב לדוד מלכא, ומיומוי דאדם, אתקיים דוד מלכא, דאדם אלף שנין אתגזר עלוי, ואתעברו מניה שבעין שנין, יומוי דדוד מלכא, והוא יהיב לון, ואבהן היך יקומוני עד דייתי דוד מלכא, אלא זכה לאתריה, כדקא חזי ליה, בגיני כך לא אתקבר לגבי אבהן.

804. תו, אבהן באתר דרכורא שריין, ודוד באתר דגוקבא, ואבהן נוקבן אתקברו בהדייהו. ודוד אתקבר ואתחבר באתר דרכורא, מלה כדקא חזי ליה.

81. "And he expired and he was gathered unto his people"
Among the many mysteries expounded upon in this passage, we learn that Ya'akov never died, but rather "expired," just as the sun expires every evening, leaving the moon to reflect its light. The intimate connection concerning the events that take place in Scripture, the characters that populate the Biblical stories, and the structure of the Upper World, are explored in detail by the Zohar. The underlying objective of this complex passage is to demonstrate how the male and female principles, Zeir Anpin and Malchut [the Nukva], are enjoined for the purpose filling all reality with the blessed Light of The Creator. The Zohar stresses the spiritual perfection of Ya'akov, whose existence positively influences all generations and unites the Lower and Upper Worlds.
The Relevance of this Passage
We are connected to the intricate structure of the supernal worlds and the processes by which the Lower and Upper worlds [Male and Female] are interlocked. This connection allows the Light of The Creator and the perfection of Ya'akov to freely flow into our lives, bringing blessing and removing the force of death from our midst.

805. "He gathered up his feet into the bed" because he dwelt in the place of the living, BEING A CHARIOT TO ZEIR ANPIN, THE TREE OF LIFE. Therefore, when he wanted to depart from the world he put his feet down upon the bed, THE SECRET OF THE NUKVA, and was gathered and gone from the world. TO WIT, HE WENT UP TO MAYIN NUKVIN (FEMALE WATERS) TO BE INCLUDED WITHIN THE UNION OF MALE AND FEMALE. Hence it says that he "expired and was gathered to his people," BUT NOT THAT HE DIED, FOR HE ASCENDED TO BE PART OF THE SUPERNAL LIFE.

806. He opened the discussion saying: "My soul longs, indeed, it faints for the courts of Hashem" (Tehilim 84:2). A DIFFICULTY IS RAISED WHY HE DOES NOT LONG FOR THE HOUSE OF HASHEM, BUT TO HIS COURTS. HE SAYS, THIS has already been explained by the friends, yet come and behold: there are lower stories IN BRIYAH, YETZIRAH, AND ASIYAH and upper stories IN ATZILUT. There are no SOULS in the upper ones, FOR SOULS DWELL ONLY IN BRIYAH, YETZIRAH AND ASIYAH. The stories are the inner houses IN ATZILUT and outer houses IN BRIYAH, YETZIRAH AND ASIYAH. The outer houses are called the courts of Hashem, because they are filled with love and desire for the female. DAVID SAID: "MY SOUL LONGS... FOR THE COURTS OF HASHEM" BECAUSE SOULS HAVE NO HOLD HIGHER THAN BRIYAH, YETZIRAH AND ASIYAH, CALLED THE COURTS OF HASHEM. BUT WHEN BRIYAH, YETZIRAH AND ASIYAH RISE UP TO ATZILUT, THE SOULS OF THE RIGHTEOUS ASCEND WITH THEM. Come and behold: when the soul rises, all stirs, ALL THE HOSTS OF BRIYAH, YETZIRAH AND ASIYAH, AND THEY RISE TO the Nukva, WHO IS united THROUGH THEIR RISING TO HER with a complete desire WITH ZEIR ANPIN, and is attached to him.

807. Ya'akov did not die and therefore it does not say so, only that he "expired, and was gathered to his people." Look at the words "he gathered up his feet into the bed," WHICH IS THE NUKVA. IT MEANS that the sun, YA'AKOV, was gathered to the moon, THE NUKVA. The sun does not die. It is merely gathered from the world and goes to the moon.

808. Come and see: When Ya'akov was gathered, the moon shone, and the desire of the Supernal Sun, ZEIR ANPIN, was awakened for her. For when the sun, YA'AKOV, arises, another sun is awakened, ZEIR ANPIN, and they cleave to each other, ZEIR ANPIN CLINGS TO THE NUKVA, and the moon, THE NUKVA, shines FROM ZEIR ANPIN.

809. Rabbi Shimon said: You have spoken well. We also learned that the upper beings, the world of the male, NAMELY BINAH, is linked to the lower, the world of the female, NUKVA OF ZEIR ANPIN, and the lower is linked to the upper. So they all resemble each other.

805. וַיֵּאסֹף רַגְלָיו אֶל הַמֶּטֶה, בְּגִין דְּהָא אִיהוּ בְּאַתְרֵי דְחַיִּין יְתִיב. כִּד בְּעָא לְאַסְתַּלְקָא מֵעֲלָמָא, נְחִית רַגְלוֹ לְגַבֵּי מֵטָה, וְאַתְכַּנְיֵשׁ וְאַסְתַּלְקָא מֵעֲלָמָא, דְּהָא הוּא דְכִתְיב וַיִּגּוּעַ וַיֵּאסֹף אֶל עַמּוּוֹ.

806. פִּתַּח וְאָמַר, נִכְסְפָה וְגַם כְּלָתָה נַפְשֵׁי לְחַצְרוֹת ה', מְלָה דָא הָא אֹקְמוּהָ חֲבַרְיָא, אֲבַל תָּא חַזִּי, אִית מְדוּרִין תְּתַאֲרִין, וְאִית מְדוּרִין עֲלָאִין, בְּעֲלָאִין לְאוּ שְׂרִיין תְּמַן, וּמֵאן אִינוּן, אִינוּן בְּתֵי גּוֹאֵי, וּבְתֵי בְרָאִי. אִינוּן אֶקְרוּן חַצְרוֹת ה', בְּגִין דְּאִינוּן קִיּוּמֵי בְרַחֲמֵי וְתִיאֻבְתָּא לְגַבֵּי נֹקְבָא. תָּא חַזִּי, כִּד נִשְׁמַתָּא סַלְקָא אֶתְעַר כְּלָא לְגַבֵּי נֹקְבָא, דְּהָא אִיהִי אֶתְאַחַדְתָּ בְּתִיאֻבְתָּא שְׁלִימַתָּא וְאַתְקַשְׂרַת בֵּיהּ.

807. יַעֲקֹב לֹא מִית, בְּגִ"כ לֹא אֶתְמַר בֵּיהּ מוֹתָא, אֶלָּא וַיִּגּוּעַ וַיֵּאסֹף אֶל עַמּוּוֹ. חַמֵּי מַה כְּתִיב, וַיֵּאסֹף רַגְלָיו אֶל הַמֶּטֶה, דְּאַתְכַּנְיֵשׁ שְׁמַשָּׁא לְגַבֵּי סִיְהָרָא, שְׁמַשָּׁא לֹא מִית, אֶלָּא אֶתְכַנְיֵשׁ מֵעֲלָמָא, וְאִזִּיל לְגַבֵּי סִיְהָרָא.

808. תָּא חַזִּי, בְּשַׁעֲתָא דְאַתְכַּנְיֵשׁ יַעֲקֹב, אֶתְנַהֵיר סִיְהָרָא, וְתִיאֻבְתָּא דְשְׁמַשָּׁא עֲלָאָה אֶתְעַר לְגַבֵּיהּ, בְּגִין דְשְׁמַשָּׁא כִּד סְלִיק, אֶתְעַר שְׁמַשָּׁא אַחְרָא, וְאַתְדַּבֵּק דָּא בְּדָא, וְאַתְנַהֵיר סִיְהָרָא.

809. אָמַר ר"ש, שְׁפִיר קָא אָמַרְתָּ, אֲבַל הָא אֶתְמַר, דְּעֲלָאָה עֲלָמָא דְדְכוּרָא, אֶתְקַשְׂרַת בְּתַתָּאָה, דְּאִיהִי עֲלָמָא דְנֹקְבָא, וְתַתָּאָה אֶתְקַשְׂרַת בְּעֲלָאָה, וְכִלְאָה דָּא בְּגוּוֹנָא דָּא.

810. We have learned that there are two worlds, as it is written: "from the world to the world" (I Divrei Hayamim 16:36)-BINAH AND THE NUKVA. And though both are females, SINCE BINAH TOO IS A FEMALE, yet BINAH is established by the male, FOR IN GREATNESS SHE IS CONSIDERED A MALE, and THE NUKVA OF ZEIR ANPIN is established by a female. BINAH is called seven and THE NUKVA daughter of seven (Bat-Sheva). Both are mothers, BINAH is "mother of children" and THE NUKVA is the mother of Solomon, as it is written: "Go forth, O daughters of Tzion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 2:11). King Solomon is the king that the peace (Heb. shalom) is his, NAMELY ZEIR ANPIN, WHOSE MOTHER, BINAH IS THE MOTHER OF CHILDREN. The mother of Solomon, as it is written: "Bat-Sheva the mother of Solomon" (I Melachim 1:11) IS THE NUKVA, FOR HERE IT DOES NOT SAY "THE KING SOLOMON."

811. It is written: "And Solomon's Wisdom excelled" (I Melachim 5:10). Solomon's Wisdom is Solomon's mother, NAMELY THE NUKVA, in accordance with the verse: "The words of King Lemu'el, the prophecy, that his mother taught him" (Mishlei 31:1). "The words of King Lemu'el": This verse is not clear, FOR WE DO NOT KNOW WHO KING LEMU'EL IS. But "the words of King Lemu'el" means the words which were spoken to El, who is king. Who is he? The one of whom it says "and El who has indignation every day" (Tehilim 7:11) and "and El Shadai" NAMELY THE NUKVA, as has been explained.

812. Lemu'el, as in the verse "to my mouth (Heb. lemo fi)" (Iyov 40:4) MEANS HERE "TO (LIT. 'EL') EL. King Lemu'el is Bat-Sheva, THE NUKVA; "the prophecy, that his mother taught him," when he appeared before him in Givon in the vision of the night, IS "AND IF YOU WILL WALK BEFORE ME, AS DAVID YOUR FATHER WALKED" (I MELACHIM 9:4).

813. Come and see: Ya'akov was gathered to the moon, THE NUKVA, BY RAISING MAYIN NUKVIN (FEMALE WATERS) TO ZEIR AND NUKVA WHEN HE PASSED AWAY, thus producing fruits by her, BY BRINGING UNION BETWEEN MALE AND FEMALE IN GREATNESS, WHICH PRODUCES SOULS CALLED THE FRUITS OF MALE AND FEMALE. There is no generation in the world without Ya'akov's fruit, THE SOULS WHICH ARE BORN OF THE MATING OF MALE AND FEMALE IN GREATNESS, WHICH YA'AKOV BROUGHT BY RAISING MAYIN NUKVIN. For he caused stirring above, A UNION BETWEEN MALE AND FEMALE as it says, "he gathered his feet into the bed," the bed of Ya'akov BEING THE NUKVA.

814. Happy is the portion of Ya'akov who was made perfect above and below, as it is written: "Fear you not, O Ya'akov My servant, says Hashem: for I am with you" (Yirmeyah 46:28), not 'you are with me' but "I am with you." FOR HE WAS MADE PERFECT BELOW TOO THROUGH THE SHECHINAH.

810. והא אתמר תרין עלמין נינהו, כדכתיב מן העולם ועד העולם. ואע"ג דתרין נוקבי נינהו, חד מתתקן בדכורא, וחד בנוקבא. דא שבע, ודא בת שבע. דא אם, ודא אם, דא אקרי אם הבנים. ודא אקרי אם שלמה, כדכתיב צאנה וראנה בנות ציון במלך שלמה וגו'. במלך שלמה, במלך דכל שלמא דיליה. דא אם שלמה, כדכתיב, בת שבע אם שלמה.

811. וכתיב ותרב חכמת שלמה. חכמת שלמה, דא אם שלמה, דכתיב דברי למואל מלך משא אשר יסרתו אמו. דברי למואל מלך, האי קרא לאו אתיידע מהו סתימא דיליה. אלא, דברי למואל מלך; דברים דאתמר בגין אל דאיהו מלך, ומאן איהו. דא אל זועם בכל יום. ואל שדי. כמה דאתמר.

812. למואל כד"א למו פי. למואל מלך, דאיהו בת שבע. משא אשר יסרתו אמו, כד אתגלי עלוי בגבעון, בחלמא דליליא.

813. תא חזי ועקב אתכניש לגבי סיהרא, ועביר בה פירין לעלמא. ולית לך דרא בעלמא, דלא אית ביה איבא דיעקב, בגין, דהא איהו אתער אתערותא לעילא, בגין דכתיב, ויאסוף רגליו אל המטה, דאיהו מטתיה דיעקב ודאי.

814. זכאה חולקיה דיעקב, דהא אשתלים לעילא ותתא, דכתיב ואתה אל תירא עבדי יעקב נאם ה' וגו' כי אתך אני. כי אתי אתה לא אתמר, אלא כי אתך אני, והא אתמר.

82. "The mourning of Egypt"

Rabbi Yitzchak sheds light on the term, "the mourning of Egypt." We are told that when Ya'akov resided in Egypt, "the land was blessed, waters flowed and famine ceased." For this reason, scripture reads, "the mourning of Egypt" and not "the mourning of Yisrael [Ya'akov]." Next, the significance of the word "utter" is examined in a particular verse of Torah. Yemalel, the Hebrew word for "utter," denotes the concept of severance and cutting. In the context of verse quoted by the Zohar, the word "utter" signifies the annulment and cancellation of judgments that emanate from the Sfirah of Gvurah, the Left Column force of Judgment. Thereafter, we discover that the Egyptians were adept in the black arts and sorcery. However, while Ya'akov lived in this physical world, no nation, no matter how well versed in magic, could rule over Yisrael. Moreover, upon Ya'akov's passing from this physical plane, the Egyptians realized that Judgment would still rain down upon them; hence the term, "the mourning of Egypt." Rabbi Shimon then reveals that upon his merit, he can protect those who are destined for death as a result of their wicked deeds, specifically, two

Roman informers. He chooses not to.

The Relevance of this Passage

Our connection to Ya'akov helps ensure that Light flows into our lives even during times of great Judgment and negativity. The additional spiritual influences arising herein, help annul Judgments that are handed down against us in the supernal courts. Finally, the exalted Light of the author of the Zohar, Rabbi Shimon, protects us from the Angel of Death, even though we might not merit exoneration.

815. Rabbi Yitzchak opened the discussion with the verse: "And they came to the threshing floor of Atad," "And when the inhabitants of the land, the Cna'anite, saw the mourning at the floor of Atad" (Beresheet 50:10-11). We have to examine these verses. Why should it concern us that they came to the threshing floor of Atad, and why was it named "the mourning of Egypt." It should have been named 'the mourning of Yisrael,' so why Egypt?

816. HE ANSWERS: So they said that as long as Ya'akov dwelt in Egypt, the land was blessed for his sake, and the Nile used to rise and water the land. Moreover, the famine ceased due to Ya'akov. Hence the Egyptians mourned, and the mourning was named after them.

817. He opened the discussion saying: "Who can utter the mighty acts (Heb. Gvurot) of Hashem? who can declare all His praise?" (Tehilim 106:2). This verse has been explained, yet why say "utter" instead of the usual "speak." If, you say scripture is wont TO USE SYNONYMS FOR THE BEAUTY OF STYLE, it is not so. But all verses WITH SYNONYMS convey a specific meaning. Here, too, there is a specific meaning in "utter (Heb. yemalel)," as in the verse "pluck the ears (Heb. melilot)" (Devarim. 23:26), WHICH IS DERIVED FROM CUTTING AND SEVERANCE. "The Gvurot of Hashem" are numerous, since all verdicts come from thence, FROM THE GVUROT OF HASHEM, THE LEFT COLUMN. SCRIPTURE therefore SAYS: "WHO CAN UTTER GVUROT OF HASHEM," WHICH MEANS who will be able to cancel and annul one decree of the mighty acts performed by the Holy One, blessed be He.

818. We should also add that 'utter' and 'speak' are the same and that UTTER MEANS speak. How numerous are the mighty acts, the prosecutors, the advocates and the executioners of those who break the Law. Speech cannot enumerate them, HENCE THE VERSE SAYS, "WHO CAN UTTER THE MIGHTY ACTS OF HASHEM."

819. THE MIGHTY ACTS OF HASHEM are made known through recital, which contains the secret of wisdom, AND THROUGH WISDOM THEY CAN BE KNOWN. For through utterance and speech, there is no uttering and knowing them, only through recital, as it is written: "One generation shall praise your works to another, and shall declare (recite) your mighty acts" (Tehilim 145:4), through which secret they are made known; NAMELY BY RECITAL, THE SECRET OF WISDOM. But of your Gvurah, the lower Gvurah WITHIN THE NUKVA, they shall talk, FOR IT CAN BE SPOKEN OF, as it is written: "and talk of your Gvurah" (Ibid. 11).

820. "Who can declare all His praise?" For many judgments are seen by it and are united in praise, and several hosts join in praise, as it is written: "Is there any number to His armies" (Iyov 25:3). Hence "who can declare all His praise?"

815. רבי יצחק פתח ואמר, ויבאו עד גרן האטר וגו', וכתוב וירא יושב הארץ הכנעני את האבל בגרן האטר וגו'. הני קראי אית לאסתבלא בהו, מאי איכפת לן דאינון אתו עד גרן האטר. ומ"ט אתכנת אבלותא דא למצרים, דהא אבל ישראל מבעי ליה, מ"ט למצרים.

816. אלא, הכי אמרו, כל ההוא זמנא דהוה יעקב במצרים, אתברך ארעא בגיניה, ונילוס הוה נפיק ואשקי ארעא, ועוד דפסק בפנא בגיניה דיעקב. ועל דא, מצראי עברו אבלותא, ואתכני עליהו.

817. פתח ואמר, מי ימלל גבורות ה' ישמיע כל תהלתו, האי קרא אוקמוה. אבל מהו ימלל ידבר מבעי ליה. ואי תימא דארחיה דקרא הכי הוא, דהא קראי אינון הכי. לא. דכלהו לאחזאה מלה קא אתיין. אוף הכא, לאחזאה מלה קא אתיא, מי ימלל: בדכתיב וקטפת מלילות. גבורות ה', בגין דסגיאין אינון, דהא כל גזרא דדינא, מתמן קא אתיא, ועל דא, מאן איהו דיסלק ויעבר גזרה חדא, מאינון גבוראן דעביד קודשא בריך הוא.

818. תו, מי ימלל, וידבר, כלא חד. ידבר, דהא כמה וכמה גבוראן אינון, דלית לון חושבנא, כמה מארי דדינון, כמה מארי תריסין, כמה גרדיני נמוסין, ומלולא לא יכיל למללא לון.

819. ובמה ידיען, כלהו בהגדה, דאית ביה רזא דחכמתא, דהא במלולא ובאמירה לא יכיל למללא לון. למנדע לון, אבל בהגדה ידיען, כמה דכתיב, דור לדור ישבח מעשיך וגבורותיך יגידו, ברזא דא ידיען, אבל גבורתך דהיא גבורה תתאה, ידברו, דכתיב וגבורתך ידברו.

820. ישמיע כל תהלתו, דסגיאין אינון דינין, דאשתמודען ומתחברן בתהלה, וכמה חילין, וכמה משיריין דמתחברן בה, בדכתיב, היש מספר לגדודיו, ועל דא, מאן יכיל לאשתמע כל תהלתו.

821. Come and see: All the Egyptians were wise, on the side of Gvurah, NAMELY THE LEFT COLUMN, whence legions and hosts come forth and grades that reach the lower grades. The Egyptians, who were sorcerers, had knowledge of them, and knew of the undisclosed secrets in the world. They saw that as long as Ya'akov lived in this world, no nation could rule over his children, yet they knew that they would enslave Yisrael for a long period.

822. When Ya'akov died they rejoiced THAT NOW THEY WOULD BE ABLE TO ENSLAVE YISRAEL. They looked to see what would become of it and saw the threshing floor of Atad, the prevailing punishment, as 'Atad' has the same numerical value as 'hand', mentioned in the verse: "And Yisrael saw that great work (lit. 'hand') which Hashem did upon Egypt" (Shemot 14:31). When they came to this place, they saw the mighty acts coming from Atad UPON THEM, NAMELY THE TEN PLAGUES OF EGYPT AND THE PARTING OF THE RED SEA. Why is it called Atad (thorn-bush)? As the thorns grow on both sides of the thorn-bush, so do the fingers of the hand, each containing numerous Gvurot, punishments and decrees. Hence "they mourned with a great and very sore lamentation...so that the name of it was called the mourning of the Egyptians." This was truly a grievous mourning for the Egyptians, and no one else.

823. When Rabbi Shimon explained the verses, they went out of the cave WHERE THEY SAT. He said: I see that today a house in town will collapse, and two Roman informers will die there. If I will be in town, the house will not fall, FOR MY MERIT WILL PROTECT THEM. They returned to the cave, FOR HE DID NOT WISH TO RETURN TO HIS TOWN, AND THAT HIS MERIT WILL PROTECT THEM. SO THE HOUSE SHOULD FALL, AND THE INFORMERS BE KILLED. They sat down.

83. "Lift up your voice, O daughter of Galim"

Rabbi Shimon discusses the importance of "praising The Creator" [uttering holy words that ignite awesome spiritual forces] with a pleasant voice. We learn that the "daughter of Galim (lit. 'waves')" refers to Malchut, our physical world, the fourth and completing aspect to the three patriarchs who represent the Upper World dimension called Zeir Anpin. We then discover that the term "daughter of the waves" signifies the abundance of Light that flows from Binah into Malchut. This energy embodies the Light of the blissful world to come. It is explained that Malchut was born from the side of judgment, and thus, has the power to break and triumph over the dark side. Malchut is called "poor," for like the moon, for she has no Light of her own. However, when our prayers and the singing from worlds above unite Male and Female, Malchut [the moon] shines with abundance and wholeness. Finally, the Zohar reveals that King David's spiritual endeavors elevated the world [moon] from spiritual poverty into wealth. Thus, when David left this world, Solomon assumed spiritual command over a world that was now spiritually whole.

The Relevance of this Passage

The spiritual Light that shines through these sacred verses sweetens our prayers with pleasantness and song so that they will be heard and well received above. The Light that awaits us in the world to come is ignited and its warm rays illuminate the here and now. Our connection to King David helps unite our body and soul and the cosmic male and female principles, bringing wholeness and radiance to our existence.

821. תָּא חֲזוּ, מִצְרָאֵי כְּלֵהוּ חֲכִימֵי הוּוּ, וּמִסְטָרָא דְגְבוּרָה קָא נְפָקוּ, כַּמָּה חֵילִין וְכַמָּה מְשִׁירֵינָן, וְכַמָּה דְרַגְיָן עַל דְרַגְיָן, עַד דְמָטוּ לְגַבֵּי דְרַגְיָן תְּתַאֲנִין, וּמִצְרָאֵי הוּוּ חֲרָשִׁין וְחֲכִימֵי בְהוּ, וַיִּדְעִין סְתִימֵי דְעֵלְמָא, וְאַסְתַּבְּלוּ הָא, דְבַזְמַנָּא דִיעֻבָּב קֵיִם בְּעֵלְמָא, לֹא אִית עִמָּא דְשִׁלְטָא עַל בְּנוֹי, וַיִּדְעוּ דְהָא יִשְׁתַּעֲבְדוּ בְהוּ בְיִשְׂרָאֵל זְמַנִּין סְגִיאִין.

822. בֵּינָן דְמִית יַעֲקֹב חָרוּ, אִסְתַּבְּלוּ מַה יְהִי בְּסוּפָא, עַד דְמָטוּ לְגוֹרָן הָאָטָד, דְאִיהוּ גֹזְרָא דְרִינָא שְׁלִיטָא, אָטָד בְּגִי יָד, כְּדָא וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה וְגו', בֵּינָן דְמָטוּ לְאַתֵּר דָּא, חָמוּ גְבוּרָאן דְנִפְקֵי מֵהָאֵי אָטָד. אֲמַאי אֶקְרִי אָטָד. אֱלֹא, מַה אָטָד נִפְקֵי כּוּבִין לְהָאֵי סְטָרָא וְלְהָאֵי סְטָרָא, הֲכִי נְמִי יָד, נִפְקֵי מִינָהּ אֶצְבָּעָאן, לְהָאֵי סְטָרָא וְלְהָאֵי סְטָרָא, וְכָל אֶצְבָּעָא וְאֶצְבָּעָא סְלִיק בְּכַמָּה גְבוּרָאן, בְּכַמָּה דִינִין, וּבְכַמָּה נְמוּסִין, כְּדִין וַיִּסְפְּדוּ שֵׁם מְסַפֵּד גְּדוֹל וְכַבֵּד מְאֹד עַל כֵּן קָרָא שְׁמָה אֲבַל מְצָרִים, וְהָאֵי אֲבַל כְּבֵד זֶה לְמְצָרִים, וְלֹא לְאַחֲרָא.

823. ר"ש פְּרִיש פֶּרְשָׁתָא. נִפְקֵי מִגּוּ מְעַרְתָּא, אֲמַר חֲמִינָא דִיזְמַנָּא דִין יִנְפּוּל בֵּיתָא בְּמִתָּא, וַיַּעֲדְרוּן תְּרֵי רוּמָאֵי מְקַטְרְגִין. אִי אָנָּא בְּמִתָּא לֹא יִנְפּוּל בֵּיתָא. אֶהְדְּרוּ לְגוּ מְעַרְתָּא יְתְבוּ.

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824. Rabbi Shimon opened the discussion saying: "Lift up your voice, O daughter of galim (lit. 'waves')..." (Yeshayah 10:30). "Lift up your voice" was addressed to the Congregation of Yisrael, which praises the Holy One, blessed be He, with a singing voice. Hence IT WAS SAID TO HER, "Lift up your voice." From this, we learn that whoever wishes to praise the Holy One, blessed be He, aloud, should have a pleasant voice, which would be agreeable to the listeners. Otherwise, he should not raise his voice.

825. Come and see: It is written of the Levites, who come of the side OF SINGING AND PRAISING: "And from the age of fifty years they shall go out of the ranks of the service" (Bemidbar 8:25). What is the reason thereof? IN OLD AGE, the voice fails, and is not agreeable to the ear, as THE VOICE OF his companions. He therefore retires from the high ranks of service, whose service is to play and to glorify the holy name as befits.

826. There are legions above and legions below, which praise the holy name and sing to it. Since THE SINGERS BELOW ARE THE LIKENESS OF THE SINGERS ABOVE, "they shall go out of the ranks of the service." Since the Congregation of Yisrael praises the Holy One, blessed be He, scripture says "Lift up your voice, O daughter of galim," NAMELY the daughter of the patriarchs, FOR THE NUKVA IS A FOURTH TO THE FATHERS, WHO ARE CHESED, GVURAH, AND TIFERET. SHE IS THEN THE DAUGHTER OF THE FATHERS.

827. "Daughter of the waves" is also the World to Come, BINAH, which is called waves, since everything is found in it in heaps, LIKE THE WAVES IN THE OCEAN whence they come forth unto all FACES AND WORLDS. We can also interpret "daughter of the waves" as in the words "a fountain (Heb. gal) sealed" (Shir Hashirim 4:12), THE NUKVA'S MOCHIN BEING CALLED GAL, DERIVED FROM 'REVEAL (HEB. GILUY)'. All the waves and springs come out from the World to Come, BINAH, and the Congregation of Yisrael, WHICH IS THE NUKVA, THE RECIPIENT OF BINAH, is called the daughter of the waves (Heb. galim).

828. Come and see: this verse is difficult. First it says, "Lift up your voice," and then "hearken." Why should she then lift up her voice, when she is asked to listen, AS THERE IS NO NEED TO RAISE THE VOICE WHILE LISTENING? HE ANSWERS: It says, "Lift up your voice" to sing and praise; TO WIT, RAISING THE VOICE IS FOR THE SAKE OF THE BEAUTY OF SONG, NOT TO SPEAK. Come and see: when the children of Yisrael start to sing and praise the Holy One, blessed be He, it says "hearken." Why? Because they praise the Holy One, blessed be He, for her sake, FOR THE SAKE OF THE NUKVA. Therefore it is written: "Lift up your voice" and "hearken." THE FORMER ALLUDES TO YISRAEL AND THE LATTER TO THE NUKVA, FOR WHICH SAKE THEY SING AND PRAISE.

824. פתח ר"ש ואמר, צהלי קולך בת גלים וגו' צהלי קולך, האי קרא לכנסת ישראל אתמר, בגין דאיהי משבחת ליה לקודשא בריך הוא, בקלא משבחה, ועל דא צהלי קולך. מהכא אולופנא, כל מאן דבעי לשבחה לקודשא בריך הוא בקלא, בעיא ליה קלא נעימותא, דיערב לאחרנין דשמעין ליה, ואי לא, לא יקום לארמא קלא.

825. תא חזי, ליואי דאתיין מסטרא דא, דכתיב, ומן חמשים שנה ישוב מצבא העבודה וגו'. מ"ט. בגין דקליה נמיך, ולא יערב לאודנין, בשאר חברוי, כדן מעברין ליה מהאי צבא העבודה דלעילא, דקיימין לנגנא לגבי האי עבודה, וליקרא שמא קדישא כדקא חזי.

826. חילין לעילא, חילין ומשריין לגבי תתאי, לשבחה שמא קדישא, ולזמרא לון. ובגיני כך ישוב מצבא העבודה, ובגין דכנ"י קא משבחה ליה לקודשא בריך הוא, אמר קרא, צהלי קולך בת גלים, בת אבהן.

827. תו, בת גלים, עלמא דאתי אקרי גלים, בגין דכלא קיימא ביה, ואתכליל ביה תלוי תלים, ונפקא מניה לכלא. תו בת גלים, כדכתיב, גל נעול, וכל אינון גלים ומבועין, בלהו נפקי מעלמא דאתי, וכנסת ישראל איהי בת גלים.

828. תא חזי, האי קרא קשיא, בקדמיתא כתיב צהלי קולך, דהוא בגין לזמרא ולארמא קלא, ולבתר כתיב, הקשיבי, אי הכי אמאי צהלי קולך, כיון דכתיב הקשיבי. אלא, צהלי, בגין לשבחה ולזמרא. תא חזי, אי ישראל שראן לשבחה ולזמרא לקודשא בריך הוא, כדן כתיב הקשיבי, מ"ט, בגין דישראל אינון משבחון ומזמרן בגינה לקודשא בריך הוא, ועל דא כתיב צהלי קולך, וכתיב הקשיבי.

829. "Layshah (lit. 'lioness')": HE ASKS ABOUT THE MEANING OF "HEARKEN LAYSHAH" (SHIR HASHIRIM 4:12) AND SAYS, Since THE NUKVA comes from the side of Gvurah, SHE IS CALLED A LIONESSE. As "a lion which is strongest among beasts" (Mishlei 30:30), so is the lioness strong and breaks the power and strength OF THE OTHER SIDE. "O poor Anatot" (Yeshayah 10:30), WHY IS THE NUKVA SO CALLED? Because she is the mirror which does not shine, and is indeed poor, for the moon, THE NUKVA, has no light except what is given her by the sun.

830. Anatot (poverty) is a village, where poor priests beg from door to door. But no one cares since all its inhabitants are scorned by the people, and their houses are more empty than THE HOUSE OF the people, except for what they are given, being the poorest of the poor. The moon is called Anatot too, for she has no light of her own, and shines only when the sun joins her.

831. Come and see: It is written, "And to Evyatar the priest the king said: 'Get you to Anatot, to your own fields; for you are worthy of death'" (I Melachim 2:26). HE ASKS: Was he worthy of death because Adoniyahu summoned him TO HIS FEAST? HE ANSWERS: Because he came from a poor place, and the moon was attached to him, the poor Anatot.

832. You may say, SINCE IT IS WRITTEN, "Because you have been afflicted in all my father's afflictions" (Ibid.), it was due TO HIS POVERTY then that he did not kill him, WHY THEN IS HE CALLED "WORTHY OF DEATH"? HE REPLIES: Since Evyatar was poor, David took recognition of him before he became king, when Shaul pursued him, for he acted like a poor man, and Evyatar too. ALSO WHEN HE BECAME KING, THE KINGDOM WAS NOT YET WHOLE. But when Solomon reigned, the moon, THE NUKVA, attained perfection. He rejoiced since all was his. Evyatar therefore could not join him.

833. Assuredly, the field of Anatot contains this secret OF THE NUKVA UNDER THE REIGN OF THE LEFT. Yirmeyah bought THE FIELD OF ANATOT to attain the supernal secret. Come and see: when the moon, THE NUKVA, reigns, NAMELY IN FULL ILLUMINATION, she is called 'an apple field.' When she is poor, she is called 'the field of Anatot.' For this reason, the singing above brings her abundance and wholeness, BY BRINGING ABOUT THE UNION BETWEEN MALE AND FEMALE.

834. David strove all his days to perfect her by players who sang and praised her, FOR THROUGH THIS THE NUKVA ATTAINS PERFECTION. When David departed from the world, he left her whole and Solomon received her plentiful and whole. For the moon came out of poverty into wealth, through which he reigned over all the kings of the land.

829. לְיִשָּׁה: בְּגִין דְּאֵתִיָּא מְסֻטְרָא דְגְבוּרָה, כִּד"א לִישׁ גְּבוּר בְּבִהְמָה. וְהֵאֵי לִישָׁה, גְבוּרָה, לְתַבְרָא חִילִין וְתוֹקְפִין. עֲנִיה עֲנִיתוֹת, בְּגִין דְּאֵיהִי אֶסְפְּקִרְיָא דְלֵא נְהֵרָא, עֲנִיה וְדֵאֵי, לִית לָהּ נְהוּרָא לְסִיְהֵרָא מְגֵרְמָה, אֶלֵא מַה דִּיהֵיב לָהּ שְׁמֵשָׁא.

830. עֲנִיתוֹת אֵיהוּ חֶקֶל, כְּפֵר חֵד, וְשִׁרְיִין בֵּיה כְּהֵנִי מְסַכְנִי, דְּאֵהֲדָרֵן עַל פְּתַחִין, וְלִית מֵאן דִּישְׁגַח בְּהוּ, בְּגִין דְּכָל אֵינוֹן בְּנֵי הַהוּא כְּפֵרָא, קְלִיסִין הוּוּ בְּעִינֵיהוּ דְעֵמָא, וּבִיתֵיהוּ רִיקְנִיין יִתִיר מִכָּל עֵמָא, בַּר מַה דִּיהֵבִין לוֹן, כְּמִסְכְּנֵי קְלִיסִין דְעֵמָא. בְּגִין כֵּךְ, סִיְהֵרָא לִית לָהּ נְהוּרָא מְגֵרְמָה, אֶלֵא בְשַׁעְתָּא דְאַתְחַבֵּר עִמָּה שְׁמֵשָׁא אֲתַנְהִיר.

831. תָּא חֲזִי, דְכַתִּיב, וְלֹאֲבִיתָר הִכְהֵן אָמַר הַמֶּלֶךְ עֲנִיתוֹת לָךְ עַל שְׂדֵךְ כִּי אִישׁ מוֹת אֶתָּה. וְכִי עַל דְּזִמִּין לִיה אֲדוֹנֵיהוּ, אִישׁ מוֹת אֶקְרִי. אֶלֵא, בְּגִין דְּהוּהּ מֵאֲתֵר מְסַכְנָא, דְּאִידְבַק בֵּיה סִיְהֵרָא, דְּאֵיהִי עֲנִיה עֲנִיתוֹת.

832. וְאֵי תִימָא, וְכִי הִתְעַנִּית בְּכָל אֲשֶׁר הִתְעַנָּה אָבִי, בְּגִינִי כֵךְ זָכָא דְלֵא קְטִיל לִיה. אֶלֵא אָבִיתָר, בְּגִין דְּהוּהּ מֵאֲתֵר מְסַכְנָא, זָכָה בֵּיה דוֹד, עַד לֵא סָלִיק לְמַלְכוּ, כִּד הוּהּ מְכַמָּאן לִיה שְׁאוּל, וְהוּי אֲרַחוּי כְּמִסְכְּנָא, אָבִיתָר כְּגוּוֹנָא דָא, וְלִזְמָנָא דְשִׁלְט שְׁלֵמָה, סִיְהֵרָא קִימָא בְּאֶשְׁלֵמוֹתָא, וְהוּהּ בְּחֲדוּוֹתָא דְעֵתִירוֹ, דְּכֻלָּא הוּהּ לִיה, לֵא זָכָה בֵּיה אָבִיתָר.

833. וְדֵאֵי שְׂדֵה עֲנִיתוֹת, רְזָא דְמֵלָה הוּהּ, וְיִרְמִיָּה דְקִנֵּי לִיה, כֻּלָּא הוּהּ, בְּגִין לְאַחְסָנָא רְזָא עֲלָאָה. תָּא חֲזִי, כֵךְ שְׁלֵטָא סִיְהֵרָא, שְׂדֵה תְּפּוּחִים אֶקְרִי, כֵךְ אֵיהוּ בְּמִסְכְּנֵוּ, שְׂדֵה עֲנִיתוֹת. בְּגִינִי כֵךְ, תּוֹשְׁבַחְתָּא דְלִתְתָּא, עָבִיד לִיה עֵתִירוֹ, וְשְׁלִימוֹתָא.

834. כְּמַה דְּדוֹד, כֵּל יוֹמוֹי אֶשְׁתַּדַּל לְמַעְבַּד שְׁלִימוּ לָהּ, וְלִגְנָא זְמִרִי, לְזִמְרָא וְלְשַׁבְחָא לְתַתָּא, וְכִד דוֹד אֶסְתַּלִּיק מְעֵלְמָא, שְׁבִיק לָהּ בְּשְׁלִימוּ, וְשְׁלֵמָה נִטַּל לָהּ בְּעוֹתְרָא, בְּשְׁלִימוֹתָא, דְּהָא סִיְהֵרָא נִפְקָא מִמְסַכְנֵוּ, וְעָאֵלֵת לְעוֹתְרָא, דְּבַהֲךָ עוֹתְרָא, שְׁלֵט עַל כָּל מַלְכֵי אֶרְעָא.

84. "Silver was not accounted for anything in the days of Solomon"

Here, the Zohar reveals the mighty power of the sun, Zeir Anpin, and its ability to transmute the dust of the world into gleaming gold. Moreover, we're told that the merciful Light of Zeir Anpin removes judgment from Malchut, thereby increasing gold. Such was the spiritual landscape during the reign of King Solomon. Because David had already perfected Malchut, Solomon's mystical power was directed at arousing wealth, love, and Light. However, we learn that Solomon miscalculates the spiritual processes taking place in the Upper Worlds and rejects the Right Column energy of mercy [silver]. This action darkens the moon, allowing judgment to impact our world, hence the phrase, "Silver was not accounted for anything" Moreover, because sacrifices are no longer offered in the temple, Judgment occurs each day of our lives. The Zohar then explains that the prayers of man can perfect the Upper and Lower World and remove the Left Column force of judgment.

The Relevance of this Passage

When we extend mercy to our friends and enemies, the Light of Zeir Anpin illuminates our own lives with mercy, transmuting judgments set against us into praise. When mercy is not part of our consciousness, Judgment is allowed to befall us every day. Hence, this passage awakens mercy within us, so that we may bestow it upon others. Our connection to these words helps perfect the Upper and Lower Worlds, whose union also removes judgment from our lives.

835. For this reason, "silver was not accounted for anything in the days of Solomon" (I Melachim 10:21), but all was made of gold, and gold increased. At that time, it says, "And he had dust of gold" (Iyov 28:6), since the sun, ZEIR ANPIN, looked upon the upper dust, THE NUKVA, and through its strength, it turned the dust into gold.

835. וְעַל דָּא אֵין בְּסָף נַחֲשָׁב בְּיַמֵּי שְׁלֹמֹה. אֲלֵא כֹּלָא דְהַב, דְּאִתְרַבֵּי דְהַב, וּבְהָהוּא זְמַנָּא כְּתִיב, וְעַמְרוֹת זָהָב לֹו, דְּהָא עֶמֶר דְּלַעִילָא, הוּוּ מְסַתְּבַל בֵּיהּ שְׁמֵשָׁא, וּבְאַסְתַּבְלוּתָא דְשְׁמֵשָׁא וְתוֹקְפֵיהּ, עֶמְרָא עֵבִיר וְאַסְגֵי דְהַב.

836. Come and see: where the dust of the earth turns into gold on the mountains, where the sunlight is strong everything turns into gold. And were it not for the wild living creatures which roamed there, people would not have been poor, because the power of the sun increases gold.

836. תָּא חֲזִי, מְטוּרֵי דְנְהִירוֹ, דְתוֹקְפָא דְשְׁמֵשָׁא תַמָּן, עֶמְרָא דְאַרְעָא בְּיַמֵּי טוּרֵי, כְּלָהּוּ עֵבְדֵי דְהַב, וְאַלְמָלָא חִיוּן בִּישִׁין דְרַבִּיאוּ תַמָּן, בְּנִי נֶשֶׂא לֹא הוּוּ מְסַכְנֵי, בְּגִין דְתוֹקְפָא דְשְׁמֵשָׁא אֲסָגֵי דְהַב.

837. Hence in the days of Solomon, "silver was not accounted for anything," for the strength of the sun was upon the dust and turned it into gold. Also, the dust is of the side of judgment, WHICH IS LEFT WITHOUT RIGHT, NOT ILLUMINATING, and when the sun, ZEIR ANPIN, looked upon it, NAMELY Poured Chassadim upon it, it removed the strength OF JUDGMENT FROM IT, and gold increased. When Solomon saw this, he praised it by saying: "All was of the dust" (Kohelet 3:20).

837. בְּג"כ, בְּיַוְמוֹי דְשְׁלֹמֹה, אֵין בְּסָף נַחֲשָׁב לְמֵאוּמָה, דְּהָא תְּקִיפָא דְשְׁמֵשָׁא אֲסַתְּבַל בְּעֶמְרָא, וְאַסְגֵי לִיהּ דְהַב. וְעוֹד דְּהָהוּא עֶמְרָא סְטָרָא דְדִינָא אִיהוּ, כִּד אֲסַתְּבַל בֵּיהּ שְׁמֵשָׁא, נָטַל תוֹקְפָא וְאִתְרַבֵּי דְהַב. בִּיּוֹן דְאֲסַתְּבַל שְׁלֹמֹה בָּהּ, שִׁבַּח וְאַכְרִיז וְאָמַר, הַכֹּל הִיָּה מִן הָעֶמֶר וּגו'.

838. Hence Solomon had no need of playing like David, SINCE THE NUKVA WAS ALREADY MADE PERFECT, but he sang SHIR HASHIRIM, which is love and wealth, light and love, for all the songs of the world were in SOLOMON'S SONG, who recited the song of the Matron, the NUKVA, when she sat upon her throne facing the King.

838. וְע"ד שְׁלֹמֹה לֹא אֲצַטְרִיךְ לְנִגְנָא כְּדוֹד, אֲלֵא שִׁירְתָא דְאִיהוּ רַחֲמֵי דְעוֹתְרָא, דְּהוּא נְהִירוֹ וְרַחֲמֵי דְכֹל תּוֹשִׁבְחֹן דְּעֵלְמָא בֵּיהּ הוּוּ, תּוֹשִׁבְחָתָא דְמְטְרוֹנִיתָא כִּד יִתְבָּא בְּכַרְסֵיָא לְקַבְלֵיהּ דְּמַלְכָּא קָאֻמַר.

839. It is written: "And the king made silver to be in Jerusalem like stones" (I Melachim 10:27). Because all was made of gold and the dust, THE NUKVA, was linked to the left on the side of love, NAMELY LOVER'S LOVE, THE LOVE OF THE LEFT, as it is written: "His left hand is under my head" (Shir Hashirim 2:6). The sun, ZEIR ANPIN, cleaved to her, and did not part.

839. כְּתִיב וַיִּתֵּן הַמֶּלֶךְ אֶת הַכֶּסֶף בִּירוּשָׁלַם כְּאֲבָנִים, בְּגִין דְּכֹלָא הוּוּ דְהַב, וְעֶמְרָא אֲתַקְשֵׁר בְּשְׁמָאֲלָא, בְּסְטָרָא דְרַחֲמֵי, כִּד"א שְׁמָאֲלוּ תַחַת לְרֵאשִׁי, וְשְׁמֵשָׁא אֲתַדְבַּק בְּהֶדְהּ, וְלֹא אֲתַעֲדֵי מִינָהּ.

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840. Solomon made a mistake when he saw the moon attached to the sun, the right OF ZEIR ANPIN embracing her WITH CHASSADIM and the left OF ZEIR ANPIN under her head WITH THE ILLUMINATION OF CHOCHMAH. THE LEFT BECAME HER HEAD. As RIGHT AND LEFT were attached to each other, AND CHOCHMAH ON THE LEFT WAS ALREADY CLOTHED WITH THE RIGHT, he said: Now that they are linked together, what need is there for the right seeing that the function of the right, CHASSADIM, was to draw near ZEIR ANPIN AND THE NUKVA, SO THAT CHOCHMAH WITHIN THE NUKVA SHALL BE CLOTHED IN CHASSADIM OF ZEIR ANPIN? Now that they are together, there is no more need OF THE RIGHT, CHASSADIM. Straightaway "silver was not accounted for anything," FOR HE REJECTED THE SILVER, WHICH IS RIGHT, AS EXPLAINED.

841. The Holy One, blessed be He, said to him: You have rejected the right, WHICH IS CHESED. Upon your life, you shall yet need kindness (Chesed) from people, but you shall not be offered any. Immediately the sun, ZEIR ANPIN, declined from opposite the moon, THE NUKVA, and she began to darken. Solomon went begging, saying 'I am Kohelet,' but none did any kindness by him. Why? Because he rejected the right, CHESED, and did not consider it, as it says, "Silver was not accounted for anything in the days of Solomon."

842. Hence, the more one praises the Holy One, blessed be He, THE RIGHT, peace abounds above. SCRIPTURE therefore SAYS, "Hearken Laysha," WHICH IS THE NUKVA WHEN SEPARATED FROM THE HOLY ONE, BLESSED BE HE, THE RIGHT. It is written: "The old lion (Heb. layish) perishes for lack of prey" (Iyov 4:11). Laysha is the feminine of layish, as chok (law) and chukat (ordinance). THEY HAVE THE SAME MEANING, AS DO LAYISH AND LAYSHA. "Perishes (Heb. oved)": As in "who were lost (Heb. ovdim)" (Yeshayah 27:13), MEANS THAT IT IS LOST. "For lack of prey," since THE NUKVA demands FROM ZEIR ANPIN to give her, as it says, "She rises also while it is yet night, and gives food (prey) to her household" (Mishlei 31:15).

843. "And the lion's whelps are scattered abroad" (Iyov 4:11), for all the armies, NAMELY THE ANGELS WHO ISSUE FROM HER, come together as one when she gives them prey and feed together. But when she has no prey, on account of the exile, "the lion's whelps are scattered abroad" and her armies go different ways and roads to find a place to execute judgments. So, when sacrifices are offered, everybody is in order, and they come together like we said. Now, IN TIME OF EXILE, when sacrifice is not offered, surely "the lion's whelps are scattered abroad." Therefore, not a day passes without judgment, since the upper and lower are not aroused by supreme perfection.

840. שְׁלֹמֹה טָעָה בְּהֵאֵי, דְּהָא חָמָא דְּאִתְקְרִיב, סִיְהֵרָא בְּשִׁמְשָׁא, וְיִמְינָא מְחַבְּקָא, וְשִׁמְאֵלָא תְּחוּת רִישָׁא, בֵּינָן דְּאִתְקְרִיבוּ דָא בְּדָא, אָמַר הָא אִתְקְרִיבוּ בְּחָדָא, וְיִמְינָא מַה הֶכָּא, דְּהָא יִמְינָא לָאו אִיהוּ אֵלָא בְּגִין לְקִרְבָּא, בֵּינָן דְּאִתְקְרִיבוּ דָא בְּדָא לְמֵאֵי אֶצְטְרִיךְ, מִיָּד אִין כֶּסֶף נִחְשָׁב בְּיָמֵי שְׁלֹמֹה.

841. א"ל קודשא בריך הוא, אנת דחית ימינא, חייך, אנת תצטרך לחסד בני נשא, ולא תשבח. מיד סטא שמשא מלקבל סיהרא, וסיהרא שריא לאתחשכא, והוה שלמה מהדר על פתחין, ואמר, אני קהלת, ולא הוה מאן די עבד עמיה חסד, מ"ט, בגין דדחה ימינא, ולא חשיב ליה, הה"ד, אין כסף נחשב בימי שלמה למאומה.

842. וע"ד, כל דאסגי תושבחון לגבי קודשא בריך הוא, אסגי שלמא לעילא, בגיני כך הקשיבי לוישה. כתיב ליש אובד מבלי טרף וגו', ליש היינו לוישה, בדכתיב, חק חקה. אובד: בדכתיב, ובאו האובדים. מבלי טרף: בגין, דאיהי תבעה עליה למיהב, בדכתיב, ותקם בעוד לילה ותתן טרף לביתה.

843. ובני לביא יתפרדו. בגין, דכלהו חיוילין, בד איהי יהיבת, להון טרף, בלהו מתחברן בחד, וינקין בחד. וכד איהי יתבא מבלי טרף, דגרם גלותא, ודאי בני לביא יתפרדו, מתפרשן בלהו, לכמה סטרין וארחין, בגין לאשכחא למעבד דינא. וע"ד, בזמנא דקרבנא אתעביד, בלא מתתקנן, ומתקרבין בחדא, בדקאמרן, השתא דקרבנא לא אתעביד, ודאי בני לביא יתפרדו, ובגיני כך, לית לן יום דלא אשתבח ביה דינא, דהא לא מתערין עלאין ותתאין בשלימו עלאה בדקאמרן.

844. Come and see: now in the time of exile man's prayer causes perfection above and below, and the upper and lower are blessed by the blessing of the Holy One, blessed be He. Hence, Yisrael's prayer causes the worlds to be blessed. Whoever blesses the Holy One, blessed be He, shall be blessed, and whoever does not bless the Holy One, blessed be He, is not blessed, as it is written: "For them that honor me I will honor, and they that despise me shall be lightly esteemed" (1 Shmuel 2:30).

844. תָּא חֲזִי, הַשְׁתָּא צְלוּתָא דְבִנְיָ, אֲתַעֲרֵי שְׁלִימוּ, לְעִילָא וְתַתָּא, וּבְבִרְכַתָּא דְבְרִיךְ לְקוּדְשָׁא בְרִיךְ הוּא, מִתְבָּרְכִין עֲלָאִין וְתַתָּאִין. וְעַד בְּצְלוּתָא דִישְׂרָאֵל מִתְבָּרְכָאן עֲלָמִין. מֵאֵן דְמְבָרַךְ לִיהּ לְקוּדְשָׁא בְרִיךְ הוּא, יִתְבָּרַךְ. מֵאֵן דְלֹא בְרִיךְ לְקוּדְשָׁא בְרִיךְ הוּא, לֹא יִתְבָּרַךְ. הָדָא הוּא דְכְתִיב בִּי מְכַבְּדֵי אֲכַבְּדֵי וּבֹחֲזֵי יְקָלוּ.

85. The cup of blessing

Rav Hamnuna Saba expounds upon the significance of a wine cup, the table, and the blessings made over the wine. The sage equates the cup to the receptive nature of Malchut and the wine to the supernal blessings that light our world. It is explained that both hands are used to receive the cup, signifying the Right and Left Columns which are required to create a circuit of spiritual energy. We're told that one should also bless the table to ensure sustenance, signified by the bread and wine that sit upon it.

The Relevance of this Passage

The tremendous Light that is awakened and drawn to this world through the blessing of wine is summoned forth, bringing us Light, balance, and sustenance.

845. Rav Hamnuna Saba (the elder) gave his cup of blessing to no one, but hastened to receive it with both hands and say the blessing. We have said that it should be received by both right and left, and though others have explained it differently, we agree with it. But the secret thereof is that for a cup of blessing we need a cup, as it is written "I will raise the cup of salvation" (Tehilim 116:13), NAMELY THE CUP CALLED THE NUKVA. By means of this cup blessings are drawn from the salvations above, AND THE CUP, THE NUKVA, receives and gathers them to it. There the supernal wine is preserved, THE ILLUMINATION OF THE LEFT FROM BINAH, and gathered in the cup, hence we need to bless it with both right and left; and the wine which is gathered in the cup will be blessed together, THAT IS, THE WINE WHICH IS THE ILLUMINATION OF THE LEFT FROM BINAH, TOGETHER WITH THE CUP, BEING THE NUKVA. We should also bless the table, THE NUKVA, that it will not be without both bread and wine.

845. רַב הַמְנוּנָא סָבָא, כְּסָא דְבְרִכְתָּא לֹא יְהִיב לִיהּ לְבִנְיָ אַחֲרָא לְבְרָכָא, אֲלֵא אִיהוּ אֲקָדִים וְנָטִיל לִיהּ בְּתַרֵּי יָדָיו וּמְבָרַךְ. וְהָא אָמְרִין, דְּבַעֵי לְנִטְלָא לִיהּ בִּימִינָא וּבְשְׂמָאלָא, וְאֵע"ג דְכֻלָּא אֲתַעֲרוּ בֵיהּ, שְׁפִיר הוּא, אֲבָל כְּסָא דְבְרָכָה הֵכִי אֲצַטְרִיךְ כּוּס, דְכְתִיב כּוּס יְשׁוּעוֹת אֲשָׁא, דְהָא בְהָאֵי כּוּס, אֲתַנְגִּידוּ בְרָכָאן, מֵאִינוּן יְשׁוּעוֹת דְלְעִילָא, וְהוּא נָטִיל לֹון, וְכִנִּישׁ לֹון לְגַבִּיהּ, וְתַמֵּן אֲתַנְטִיר חֲמְרָא עֲלָאָה, וְאֲתַכְנִישׁ בְּהָהוּא כּוּס, וּבַעֲיִנָן לְבְרָכָא לִיהּ בִּימִינָא, וּבְשְׂמָאלָא, וְחֲמְרָא דֵאִיהוּ בְהָאֵי כּוּס כְּנִישׁ, דִּיתְבָּרְכוּן בְּחָדָא, וּבַעֲיִנָן לְבְרָכָא פְתוּרָא, דְלֹא תְהֵא רִיקְנִיא מְנַהֲמָא וְחֲמְרָא כְלָא בְּחָדָא.

846. Come and see: the Congregation of Yisrael, THE NUKVA, is called a cup of blessing. Since it is a cup of blessing, we need both the right and left hands to receive it, for the cup is given by the right and left hands, CHASSADIM AND CHOCHMAH, AS HAS BEEN EXPLAINED. It should be filled with wine, because of the wine of the Torah, THE SECRET OF THE ILLUMINATION OF THE LEFT, which comes from the World to Come, BINAH.

846. תָּא חֲזִי, בְּנִסְתַּת יִשְׂרָאֵל, כּוּס שֶׁל בְּרָכָה אֲקָרִי, וְכִיוֹן דֵאִיהוּ כּוּס שֶׁל בְּרָכָה, בַּעֲיִנָן יְמִינָא וּשְׂמָאלָא לְנִטְלָא לִיהּ, וְהָהוּא כּוּס אֲתִיִּיהִיב בֵּין יְמִינָא וּשְׂמָאלָא, וּבַעֲיִי דֵאֲתַמְלִיא חֲמְרָא, בְּגִין חֲמְרָא דְאוּרִייתָא, דֵאִיהוּ נְפִיק מֵעֲלְמָא דְאַתֵּי.

847. Come and see supernal things have been revealed here concerning the cup of blessing, while we stayed in the cave; here was revealed the secret of the Holy Chariot, CHESED, GVURAH, TIFERET, AND MALCHUT. For the cup of blessing should be received with both right and left, which are north and south, CHESED AND GVURAH, and the cup of blessings receives its blessing from them. What is this cup of blessing? It is "his litter, that of Solomon" (Shir Hashirim 3: 7), NAMELY MALCHUT, which should be placed between north and south, CHESED AND GVURAH, but CLOSER to the right. The body OF HE WHO BLESSES, TIFERET, should be prepared with them, and one should fix his eyes upon the cup and bless it with four blessings, since it says, "The eyes of Hashem your Elohim are always upon it" (Devarim 11:12). Thus the secret of faith is found within the cup of blessing; NAMELY north and south, east and west, CHESED, GVURAH, TIFERET, AND MALCHUT. Here is a Holy Chariot worthy of it.

848. There is bread upon the table, so that the lower bread, THE NUKVA, will be blessed, and the bread of poverty, THE NUKVA WHEN WITHOUT CHASSADIM, will be blessed and become millet bread WHEN HER CHOCHMAH IS CLOTHED IN CHASSADIM, AND SHE IS CALLED MILLET BREAD, as has been explained. The Congregation of Yisrael, THE NUKVA, is thus blessed above by the four winds of the world, CHESED, GVURAH, TIFERET, AND MALCHUT, and above and below, NETZACH AND HOD. The cup of blessing brings the union between King David, THE NUKVA ABOVE THE CHEST, with the patriarchs, CHESED, GVURAH, AND TIFERET, WHENCE CHOCHMAH TAKES. And it is blessed below BY NETZACH HOD YESOD, AND THUS HAS CHASSADIM AS WELL, so that man's table be blessed that there will always be bread upon it.

849. They all rose and kissed his hands and said: Blessed be the merciful One who brought us here to hear these words. They came out of the cave and went. When they reached the town, they saw dead men, upon whom a house fell. They sat and saw people who mourned those who died along with the Roman, FOR THE HOUSE COLLAPSED UPON JEWS AND GENTILES ALIKE.

86. "The threshing floor of Atad"

Rabbi Shimon discusses the metaphor concerning the transference of earthly and spiritual power from Egypt to Yisrael. Next, we learn that Ya'akov's soul was the brightest since the Creation of the world. When Ya'akov departs this world from within the land of Egypt, which represents a domain of negativity, it is free from any influences issuing from the Other Side, and directly ascends to its proper place in the heavens.

The Relevance of this Passage

The ability to triumph over our Evil Inclinations [Egypt] and to transfer control and power to the will of our soul [Yisrael], is the great gift bestowed upon readers of this section. This action sets us on a course for greater spiritual growth, ensuring a lofty place in the world to come and increased fulfillment in the here and now.

850. Rabbi Shimon opened the discussion saying: "And they came to the threshing floor of Atad" (Bereshheet 50:10). HE ASKS: What is the threshing floor of Atad? HE ANSWERS: It is an allusion to the dominion of Egypt, which is removed. The threshing floor of Atad is the dominion of Egypt which passes to give way to the dominion of Yisrael. For they saw a threshing floor, WHICH ALLUDES TO THE REIGN OF YISRAEL, like in "having put on their robes, in a threshing floor" (I Melachim 22:10). Therefore "they mourned with a great and very sore lamentation."

847. ותא חזי, בוס של ברכה, בהאי אתגליין מלין עלאין, הכא דאנן במערותא, אימא הכא אתגלייא רזא דרתיכא קדישא, בוס של ברכה בעי לקבלא ליה בימינא ושמאלא, דא צפון ודרום, וכוס של ברכה דיהא נטיל ברכה מנייהו. מאן בוס של ברכה, דא מטתו שלשלמה, דבעינן דאתייהוב בין צפון לדרום, ובעי לאנחא לה בימינא, וגופא דיתתקן בהדייהו, וישגח ביה בהוא בוס, לברכא ליה בארבע ברכאן, בגין דכתיב, תמיד עיני ה' אלהיך בה וגו'. אשתבח בכוס של ברכה, רזא דמהימנותא, צפון ודרום ומזרח ומערב, הא רתיכא קדישא בדקא חזי ליה.

848. ופתורא בנהמא, בגין דיתברכא ההוא לחם דלתתא, ויתברך לחם עוני, ויהא לחם פנג, והא אוקימנא. וישתבח דכנסת ישראל מתברכא בד' סטרי עלמא, לעילא ותתא. וכוס של ברכה, לאתחברא דוד מלכא באבהן, ויתברך לתתא, דיתברך פתורא דב"נ, לאשתבחא ביה מזונא תדיר.

849. קמו בלהו ונשקו ידוי, אמרו בריך רחמנא דאעילנא הכא, ושמענא מלין אלין. נפקו מן מערתא, ואזלו, בד עאלו במתא, חמו עיטרא דבני נשא דמיתו, הנפל ביתא עלייהו, יתבו וחמו דקא ספדי לאינון דמיתו, עם אינון רומאי.

850. פתח רבי שמעון ואמר, ויבאו עד גרן האטר, מאן גרן האטר. אלא, הכא אתרמיז שלטנותא דמצראי דאתעדי. גרן האטר, דא ממנא שולטנא דמצראי, דאתעדי מקמי שולטנותא דישראל, דהא חמו גורן כד"א מלופשים בגדים בגרן, וע"ד ויספרו שם מספר גדול וכבד מאד וגו'.

851. "So that the name of it was called the mourning of the Egyptians": Assuredly the Egyptians MOURNED FOR THEIR DOMINION WHICH PASSED, but here also the weeping was not for Jews, though there were Jews among the dead. Had they been good Jews, they would not have been killed. But having died, the Holy One, blessed be He, pardons their sins.

852. Rabbi Shimon said, Come and behold: though Ya'akov yielded his soul in Egypt, it did not depart under the dominion of the other, NAMELY THE OTHER SIDE. Why? Because, as we learned, there has not been a bed more whole than Ya'akov's bed since the Creation of the world, FOR ALL HIS SONS WERE PROPER. As soon as he departed from the world, his soul joined its place, as has already been explained.

87. The embalming of Ya'akov

The Zohar reveals the luminous power and influence of Ya'akov by recounting how the scents of the Garden of Eden and candlelight radiate in a cave during his presence. Next, we learn that the souls of the righteous pass through the cave of the patriarchs to behold the spiritual deeds and Light they left behind. The process for embalming Kings is then expounded upon by Rabbi Aba and we learn that Ya'akov was embalmed to preserve both his body and soul so that he can join the Supernal Ark [Malchut]. Finally, it is revealed that Yosef is the chariot for Zeir Anpin, bridging Malchut with the Upper World. Hence, his keeping the covenant is deemed to have been accomplished in both worlds. This secret is alluded to by the two yuds ?? in the word Vayisem (Eng: 'and he was put'). When Yosef left this world from the land of Egypt, it is said that he was put into two arks, or coffins. This means that he avoided the clutches of the Other Side and connected directly to the Shechinah [the upper Ark].

The Relevance of this Passage

If we read this passage with a contrite heart and soul, we can ignite the righteousness and spiritual power of Ya'akov and Yosef to help us rise above negativity in life [Egypt]. We are inspired to recognize the value of keeping the covenant, which ensures a connection to the Light of the Shechinah in this world and in the world to come.

853. Come and behold: When Ya'akov entered the cave, all the perfumes of the Garden of Eden filled it. The cave was alight, for a candle burned THERE. When the patriarchs came to Ya'akov in Egypt to be with him, the candlelight was gone FROM THE CAVE. When Ya'akov came in to the cave, the candle returned. The cave was then perfected in all its needs.

854. Never has the cave received any other man, and never will it. The souls of the righteous pass AFTER THEIR DEMISE before THE FATHERS inside the cave, so that they will awake and behold the seed they left in the world, and rejoice before the Holy One, blessed be He.

851. עַל כֵּן קָרָא שְׁמָהּ אָבֵל מִצְרִים עַד הַיּוֹם הַזֶּה, יוֹדְאֵי מִמְצְרִים הוּא, אוֹף הֵכָא לֹא דְיוֹדְאֵי נִינְהוּ אֵלִין בְּכַיּוֹן, אַע"ג דְּמִיתוּ בֵּיהּ יוֹדְאֵי, וְאֵלִין יוֹדְאֵי, אֲלֵמָּלָא הוּוּ יוֹדְאֵי, לֹא מִיתוּ, וְכַיּוֹן דְּמִיתוּ, קוֹדֶשׁא בְּרִיךְ הוּא מְכַפֵּר חוֹבֵייהוּ.

852. אָמַר ר"ש תָּא חֲזִי , דְּיַעֲקֹב אַע"ג דְּנִפְקַת נִשְׁמַתִּיהּ בְּמִצְרַיִם, לֹא בְּרִשׁוּתָא אַחְרָא נִפְקַת, מ"ט, כְּמָה דְּאִתְמַר דְּלֹא הוּוּ מִיוֹמָא דְּאִתְבְּרִי עֲלֵמָא, עֲרִסָא שְׁלִימָתָא, כְּהוּוּא עֲרִסָא דְּיַעֲקֹב. בְּשַׁעֲתָא דְּהוּוּ סְלִיק מִעֲלָמָא נִשְׁמַתִּיהּ מִיַּד אֲתַקְשֵׁר בְּאַתְרֵיהּ, וְהָא אוֹקִימָנָא. יי

853. תָּא חֲזִי, כִּד הוּוּ עָאל יַעֲקֹב בְּמַעְרְתָא, כָּל רִיחִין דְּגַנְתָּא דְּעָרְן אֲשַׁתְּבַח בְּמַעְרְתָא, וּמַעְרְתָא סְלֵקָא נְהוּרָא, וְשִׁרְגָא חַד דְּלִיק. וְכִד עָאלוּ אֲבָהֵן לְגַבֵּי דְּיַעֲקֹב לְמִצְרַיִם, לְאֲשַׁתְּבַחָא עֲמִיהּ, אֲסַתְּלַק נְהוּרָא דְּשִׁרְגָא, כִּיּוֹן דְּעָאל יַעֲקֹב בְּמַעְרְתָא, הִדְרָא שִׁרְגָא לְאַתְרֵיהּ, כְּדִין אֲשַׁתְּלִים מַעְרְתָא מִכָּל מַה דְּאַצְטְרִיךְ.

854. וְעַד יוֹמֵי עֲלָמָא, לֹא קְבִילַת מַעְרְתָא ב"נ אַחְרָא, וְלֹא תִקְבַּל. וְנִשְׁמַתִּין דְּזִכָּאן אַעֲבְרִין מִקְמִייהוּ בְּבֵי מַעְרְתָא, בְּגִין דִּיתְעֲרוּן, וְחֲמִין זִרְעָא דְּשִׁבְכוּ בְּעֲלָמָא, וְיַחְדוּ קְמִי קוֹדֶשׁא בְּרִיךְ הוּא.

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855. Rabbi Aba said: What was the embalming of Ya'akov like? He said to him: Go and ask a physician. Come and see: it is written: "And Yosef commanded his servants the physicians to embalm his father: and the physicians embalmed Yisrael." Could you possibly think that he was embalmed like other people? If you say that it was done due to the voyage, FOR THEY HAD TO PRESERVE HIM, it says, "So Yosef died... and they embalmed him, and he was put in a coffin in Egypt" (Bereshheet 50:26). He was not taken away, but buried there, yet "they embalmed him."

856. It is the custom to embalm kings, in order to preserve the body FROM ROTTING. They are embalmed with anointing oil, superior to any other oil, mixed with spices. The good oil is absorbed in the body day after day for forty days, as it is written: "And forty days were fulfilled for him: for so are fulfilled the days of those who are embalmed." After this procedure, the body is preserved for many days.

857. For the land of Cna'an and the land of Egypt consume and corrupt the body in a shorter time than other countries, and this is done in order to preserve the body. The embalming is both for the internal part of the body and the exterior. The oil is put on the navel, and it penetrates the inner part of the body, absorbed in the entrails and preserves it for a long time.

858. Ya'akov had need of the body and so it is appropriate: for he is the body of the fathers, AS HIS FATHERS, CHESED AND GVURAH, ARE THE TWO ARMS AND HE IS TIFERET, THE BODY. Both his body and soul endured. Yosef, too, resembles the body, FOR HE IS THE COVENANT, AND THE COVENANT AND THE BODY ARE CONSIDERED THE SAME. He was preserved in both body and soul: his body, as it is written: "And they embalmed him" and his soul, as it is written: "And he was put in a coffin (ark) in Egypt," WHICH MEANS THAT HIS SOUL JOINED THE SUPERNAL ARK, WHICH IS THE NUKVA.

859. We have learned why "VAYISEM (ENG. 'AND HE WAS PUT') is spelt with two letters Yud. Yosef kept the covenant below and he kept the covenant above, BEING A CHARIOT TO ZEIR ANPIN. Therefore, when he passed away from the world, he was put in two arks (coffins), the ark above and the ark below. What is the 'ark above'? It is described by the words, "Behold, the ark of the covenant of (is) the master of all the earth" (Yehoshua 2:11). For the upper ark, THE SHECHINAH, is called 'the ark of the covenant'. It will be inherited only by him who keeps the covenant. Since Yosef kept the covenant, he was put in two arks.

855. אָמַר ר' אַבָּא, חֲנִיטָא דִיעֻקֵּב מַאי אִיהוּ, א"ל זֵיל שְׂאִיל לְאַסְיָא. תָּא חַזִי, כְּתִיב וַיֵּצֵא יוֹסֵף אֶת עֶבְדָיו אֶת הַרֹפְאִים לְחַנּוּט אֶת אָבִיו וַיִּחַנְטוּ הַרֹפְאִים אֶת יִשְׂרָאֵל, ס"ד כְּשָׂאָר בְּנֵי נִשְׂאָ הוּהוּ חֲנִיטָא דָא. אִי תִימָא בְּגִין אֹרְחָא הוּא דְעִבְדוּ, הָא כְּתִיב וַיִּמָּת יוֹסֵף בֶּן גּוֹר' וַיִּשָּׂם בְּאֲרוֹן בְּמִצְרַיִם, הָא לֹא אָזְלוּ עִמָּיה בְּאֲרָחָא, דְהָא תַּמָּן אֶתְקַבֵּר, וְכְתִיב וַיִּחַנְטוּ אוֹתוֹ.

856. אֵלָא, אֲרָחָא דְמַלְכִין אֵינוֹן, בְּגִין לְקִיּוּמָא גּוּפִיהוּ, חֲנִיטֵי לֹון בְּמִשְׁחָ רַבּוּת, עֲלָאָה עַל כָּל מִשְׁחִין, מְעוֹרָב בְּבוֹסְמִין, וְשְׂאִיב לִיה בְּגוּפָא, יוּמָא בְּתַר יוּמָא, בְּהוּא מִשְׁחָא טְבָא, אֲרַבְעִין יוּמִין, דְכְּתִיב וַיִּמְלֹאוּ לוֹ אַרְבַּעַיִם יוֹם כִּי כֵן יִמְלֹאוּ יְמֵי הַחַנּוּטִים. בְּתַר דְאַשְׁתְּלִים דָא, קִיּוּמָא גּוּפָא שְׁלִים זְמַנִּין סְגִיאיִן.

857. בְּגִין דְכָל הַהוּא אֲרַעָא דְכַנְעַן, וְאַרְעָא דְמִצְרַיִם, מְכַלָּה גּוּפָא וּמְרַקֵּב לִיה לְזַמַּן זְעִיר, מְכַל שְׂאָר אֲרַעָא, וּבְגִין לְקִיּוּמָא גּוּפָא עֶבְדֵי דָא, וְעִבְדֵי חֲנִיטָא דָא מְגוּ וּמְבָרָא. מְגוּ דְשׁוּן הַהוּא מִשְׁחָא עַל טְבוּרָא, וְהוּא עַל בְּטְבוּרָא לְגוּ, וְאַשְׁתְּאִיב בְּמַעוּי, וְקִיּוּמָא לִיה לְגוּפָא מְגוּ וּמְבָרָא לְזְמַנִּין סְגִיאיִן.

858. וַיֵּעֻקֵּב הֵכִי הוּהוּ בְּקִיּוּמָא דְגּוּפָא, וְהֵכִי אֲצִטְרִיךְ, דְּגּוּפָא דְאַבְהָן אִיהוּ, וְהוּהוּ בְּקִיּוּמָא בְּגוּפָא וּנְפִשָׁא. כְּגוּוּנָא דָא לְיוֹסֵף, דְאִיהוּ דוּגְמָא דְגּוּפָא, וּבְקִיּוּמָא דְגּוּפָא וּנְפִשָׁא הוּא. בְּקִיּוּמָא דְגּוּפָא, דְכְּתִיב וַיִּחַנְטוּ אוֹתוֹ, בְּקִיּוּמָא דְנְפִשָׁא, דְכְּתִיב וַיִּשָּׂם בְּאֲרוֹן בְּמִצְרַיִם.

859. וְתַנִּינָן תְּרֵי יוּדִיִן אִמְאֵי. אֵלָא, יוֹסֵף נָטַר לִיה בְּרִית לְתַתָּא, וְנָטַר לִיה בְּרִית דְלַעִילָא, אֲסַתְלַק מְעַלְמָא, אֲתַשׁוּי בְּתַרִי אַרוּנִי, בְּאֲרוֹן לְתַתָּא, וּבְאֲרוֹן לְעִילָא. אַרוֹן דְלַעִילָא מֵאן אִיהוּ. אֵלָא, כְּד"א הִנֵּה אַרוֹן הַבְּרִית אָדוֹן כָּל הָאָרֶץ, דְאֲרוֹן דְלַעִילָא אַרוֹן הַבְּרִית אֲקָרִי, דְהָא לֹא יֵרִית לִיה אֵלָא מֵאן דְנָטַר בְּרִית, וּבְגִין דְיוֹסֵף נָטַר לִיה לְבְרִית, אֲתַשׁוּי בְּתַרִי אַרוּנִי.

88. "And he was put in a coffin in Egypt"

The Zohar expands upon the wisdom concealed inside the verse "And he was put in a coffin (also: 'ark') in Egypt." Egypt, we're told, is the land of

the Other Side, and though one may leave the world from this negative, foreign soil, the soul will merge with the Shechinah, as Yosef did, if it is righteous.

The Relevance of this Passage

The strength to rise above of the negativity and influence of our Evil Inclination [Egypt] is ignited, so that we may connect to the protective and nurturing Light of the Shechinah now, and in the world to come.

860. "And he was put in a coffin (also: 'ark') in Egypt." From this verse, we learn yet another secret. Though his soul departed in a foreign soil OF THE OTHER SIDE, it joined the Shechinah and "he was put in an ark," IN THE ARK above and IN THE ARK below. For he was righteous, and every righteous man inherits the Holy, Supernal Land, THE SHECHINAH, as it says, "Your people also shall be righteous: they shall inherit the land for ever; they shall be the branch of my planting, the work of My hands, that I may be glorified" (Yeshayah 60:21).

Blessed be Hashem for ever and ever, Amen and Amen.

The end of the book of Beresheet

860. וַיֵּשֶׁם בְּאֶרֶץ מִצְרַיִם, הֵכִי הוּא וְדָאֵי. וְקָרָא
 אוֹכַח רָזָא אַחְרָא דְאָף עַל גַּב דְּנַפְקַת נְשִׁמְתִּיהָ בְּרִשּׁוֹ
 אַחְרָא, אַתְקִשֵׁר בְּשִׁכְיִנְתָּא, הֲרָא הוּא דְכִתִּיב, וַיֵּשֶׁם
 בְּאֶרֶץ, לְעִילָא וּלְתַתָּא, בְּגִין דְּהוּה צְדִיק, דְּכָל צְדִיק
 יִרִית אֲרַעָא קְדִישָׁא עֲלָאָה, כְּדִ"א וְעַמְךָ כָּלָם
 צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נֶצַח מִטְעֵי מַעֲשֵׂה יְדֵי
 לְהַתְפָּאֵר.

בְּרוּךְ ה' לְעוֹלָם אָמֵן וְאָמֵן.

סְלִיק סְפֵר בְּרֵאשִׁית

1. "And these are the names"

An explanation of the title verse proceeds from a discussion of the meaning of the quotation, "And they who are wise..." This, we learn, contains the secret of the Firmament, which illuminates the Garden of Eden and the Tree of Life. Those imbued with supernal Wisdom - the internal and external angels, and the life giving souls born of the Tree of Life - inhabit the Tree, and these beings merit eternal life. The branches of the Tree spread over all forms and beings of Holiness, and the fruit of the Tree gives life to all. The side of Impurity, however, does not dwell in the Tree of Life, and derives no nourishment from it. There follows a description of the splendor of the Tree, which ascends to great heights, and the one radiation in the Tree, which contains the colors white, red and green. Rising in direct light and descending in returning light, these colors come to rest only in the Tree. From this Tree, the twelve Tribes of Israel went down into the exile of Egypt with the light that does not illuminate (Malchut), accompanied by multitudes of heavenly hosts.

The Relevance of this Passage

A reading of this section reveals the connectedness of all forms and beings of Holiness, including humans, animals, plant life, and even stars and constellations. We are reminded that there is a clear distinction between the sides of evil and purity, and it is incumbent on us to consciously position ourselves on the side of purity if we desire to merit the rewards of spiritual nourishment and everlasting life.

1. "And these are the names of the children of Yisrael who came into Egypt with Jacob, every man came with his household" (Shemot 1:1). "And they who are wise shall shine as the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever" (Daniel 12:3). "And they who are wise," are those who observe the secret of wisdom; "shall shine," means they illuminate and sparkle with the shine of supernal Chochmah; and "as the brightness," MEANS the brightness and sparkle of the river that emanates from Eden. This is the concealed secret that is called "firmament" for in it are located the stars and the constellations, the sun, WHICH IS THE ZEIR ANPIN, and moon, WHICH IS THE NUKVA, and all the candles that give light, WHICH ARE ALL THE LIGHTS THAT ARE IN THE WORLDS BRIYAH, YETZIRAH AND ASIYAH.

2. The brightness of this firmament illuminates the garden, WHICH IS MALCHUT, and the Tree of Life, WHICH IS TIFERET, stands in the center of the garden - THAT IS, IN THE CENTRAL COLUMN. Its branches, ITS SFIROT, cover all forms, NEFASHOT, trees, RUCHOT, and spices, NESHAMOT, in the garden that are in fitted vessels, MEANING THEY HAVE THREE COLUMNS, RIGHT, LEFT AND CENTRAL. And all the animals of the field, WHO ARE THE EXTERNAL ANGELS, find shelter in its shadow. And all the birds of heaven, THE INTERNAL ANGELS, sit under its branches.

3. The splendor of the fruits of the tree, WHICH ARE THE SOULS THAT ARE BORN FROM IT, gives life to all. It exists forever. The Other Side OF IMPURITY does not dwell in it, MEANING THAT THE OTHER SIDE HAS NO NOURISHMENT FROM THE TREE OF LIFE, WHICH IS ZEIR ANPIN IN GREATNESS. Only the side of holiness is nourished. Fortunate are those who taste from it, for they live eternally, AS IS WRITTEN: "AND HE WILL TAKE ALSO FROM THE TREE OF LIFE AND EAT AND WILL LIVE FOREVER" (BERESHEET 3:22). They are called 'Wise Ones' and merit life in this world and in the World to Come.

4. The splendor of this tree, WHICH IS ZEIR ANPIN, rises higher, and higher. WHEN RISING it is a distance of 500 parasangs. WHEN RISING HIGHER, its spread is 600,000 parasangs. In this tree, there is one radiation, WHICH IS MALCHUT, in which body, all the colors - WHITE, RED, AND GREEN, WHICH ARE THE SECRET OF THE LIGHTS OF CHESED, GVURAH, AND TIFERET - are found. These colors rise IN OR YASHAR ('DIRECT LIGHT') and descend IN OR CHOZER ('RETURNING LIGHT'), and they do not settle in any place except in this tree BECAUSE IT IS THE SECRET OF THE CENTRAL COLUMN.

1. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּא, וְהַמְשֻׁכִּלִים יִזְהִירוּ בְּזֹהַר הַרְקִיעַ וּמִצְדֵּיקֵי הָרַבִּים כְּכּוֹכְבִּים לְעוֹלָם וְעַד וְהַמְשֻׁכִּלִים: אֵלֶּיךָ אֵינוֹן דְּמִסְתַּבְּלֵי בְּרִזָּא דְּחֻכְמָתָא. יִזְהִירוּ: נְהַרִין, וְנִצְצִין בְּזִיּוּא דְּחֻכְמָתָא עֲלָאָה. בְּזֹהַר: נְהִירוּ וְנִצְצִינָא דְּנְהָרָא דְּנִפְיָא מִעֲדָן. וְדָא אִיהוּ רִזָּא סְתִימָא, דְּאִקְרִי רְקִיעַ. בֵּיהּ קִיּוּמִין כּוֹכְבֵּיָא וּמִזְלֵי שְׁמַשָּׁא וּסִיְהָרָא, וְכֹל אֵינוֹן בּוֹצִינִין דְּנְהוּרָא.

2. זֶהר דֶּהֱאִי רְקִיעַ נְהִיר בְּנְהִירוֹ עַל גְּנַתָּא. וְאֵילָנָא דְּחִינֵי קִיּוּם בְּמִצִּיעוֹת גְּנַתָּא. דְּעֲנַפּוּי חֲפִינִין עַל כָּל אֵינוֹן דִּיּוֹקְנִין וְאֵילָנִין וּבוֹסְמִין דְּבִגְנַתָּא, בְּמֵאֲנִין דְּכִשְׁרָן. וְתַלְלִין תְּחוּתֶיהָ כָּל חֵיוֹת בְּרָא. וְכֹל צִפְרֵי שְׁמַיָּא יִדְרוֹן תְּחוּת אֵינוֹן עֲנַפִּין.

3. זֶהר אֵיבָא דְּאֵילָנָא, יְהִיב חֵיין לְכָלָּא. קִיּוּמִיהָ לְעֵלָם וּלְעֵלְמֵי עֲלְמִין סְטְרָא אַחְרָא לָא שְׂרִיָּא בֵּיהּ, אֲלָא סְטְרָא דְּקְדוּשָׁה. זְכָאָה חוֹלְקִיהוּן אֵינוֹן דְּטַעְמִין מְנִיָּה, אֵינוֹן קִיּוּמִין לְעֵלָם וּלְעֵלְמֵי עֲלְמִין. אֵלֶּיךָ אִקְרוּן מְשֻׁכִּלִים, וְזָכְאָן חֵיין בְּהֵאִי עֲלְמָא, וְחֵיין בְּעֲלְמָא דְּאַתִּי.

4. זֶהר אֵילָנָא דָּא, זְכָפָא לְעֵילָא לְעֵילָא. חֲמֵשׁ מְאָה פְּרָסֵי הַלּוּכִיָּה, שְׁתִּין רְבּוּא אִיהוּ, בְּפִשְׁטוּתֶיהָ. בְּהֵאִי אֵילָנָא, קִיּוּמָא חַד זֹהרָא, כָּל גּוּוּנִין קִיּוּמִין בֵּיהּ אֵינוֹן גּוּוּנִין סְלָקִין וְנַחְתִּין, לָא מְתִישְׁבֵי בְּדוּכְתָּא אַחְרָא בְּרִי בְּהוּא אֵילָנָא.

5. When THE LIGHTS emanate from it, FROM THE TREE, to appear in the glow that does not illuminate, THESE LIGHTS sometimes settle and SOMETIMES do not settle in it; they are sometimes found and sometimes not found, because they settle in no other place EXCEPT THIS TREE. From this tree emanated twelve tribes whose boundaries are therein contained. They descended in this splendor that does not illuminate, into the exile of Egypt with many supernal camps. This is the meaning of: "And these are the names of the children of Yisrael..."

5. כִּד נִמְקֵי מְנִיָּה לְאַתְחָזָה בְּגוֹ זֶהר דְּלֵא נְהָרָא, מְתִישְׁבֵן וְלֵא מְתִישְׁבֵן, קִימֵן וְלֵא קִימֵן, בְּגִין דְּלֵא מְתִישְׁבֵן בְּאַתְר אַחְרָא. מֵאִילְנָא דָּא נִמְקֵי תְרִיסַר שְׁבֻטִין. דְּמִתְחַמֵן בֵּיה, וְאִינוּן נְחֵתוּ בְהָאֵי זֶהר דְּלֵא נְהָרָא, לְגוֹ גְלוּתָא דְּמִצְרַיִם, בְּכַמְהָ מְשִׁירֵינָן עֲלָאִין, הֵה"ד וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגו'.

2. "The word of Hashem was"

From Rabbi Shimon's discourse on the title verse, we learn that the word hayah is repeated in the title quotation because the first refers to the exile in Egypt and the second to the Babylonian exile. Rabbi Shimon reinforces Ezekial's role as a faithful prophet in his comparison of the Babylonian and the Egyptian exiles. The Babylonian captivity, we learn, caused far more pain and suffering for the children of Israel than the Egyptian exile. The children of Israel were able to endure the exile in Egypt patiently because they were familiar with the suffering of their father, the righteous Jacob. However, the Babylonian exile brought suffering to the point of despair, and they came to believe that God had deserted them. As a result, they were pitied in heaven and on earth, and God called His entire celestial army together and sent them to be with the children of Yisrael in captivity. When they arrived, the spirit of Prophecy descended on Ezekial. He announced his vision to the children of Israel, but they did not believe him. Thus, he was compelled to reveal his entire celestial vision to them. At this, their joy and love for God returned. This is why Ezekial revealed the whole of his vision - and with the permission of God.

The Relevance of this Passage

A reading of this section will strengthen our inner resistance to suffering and make us more aware of the increased spiritual help we are able to receive in times of sorrow. Read in conjunction with Ezekial, it will open up the prophet's vision, revealing the depths of hidden meaning contained therein and bestowing it upon us like a blessing.

6. Rabbi Shimon opened the discussion saying: "The word of Hashem was (Heb. hayoh hayah)..." (Yechezkel 1:1). HE ASKS: Why is the word hayah repeated twice? We should further ask why Ezekiel revealed all that he saw if he was a faithful prophet. Should one whom the King brought into His sanctuary reveal what he sees? HE ANSWERS: Certainly Ezekiel was a faithful prophet, and all that he saw was by Faith, and whatever he revealed was with the permission of the Holy One, blessed be He, and all was as it should have been.

6. רַבִּי שְׁמַעוֹן פָּתַח, הִיָּה הִיָּה דְבַר ה', הִיָּה הִיָּה תְרִי זְמַנֵּי אֲמַאי. וְתוּ אֵית לְשִׁאלָה, אִי יַחְזַקֵאל נְבִיאָה מְהִימְנָא הוּה, אֲמַאי גְלִי כָּל מַה דְּחָמָא, מֵאֵן דְּמִלְכָא אַעִיל לִיָּה בְהִיכְלִיָּה אֵית לִיָּה לְגַלְאָה רִזּוּן דְּחָמִי. אֶלָּא וְדֵאֵי יַחְזַקֵאל נְבִיאָה מְהִימְנָא הוּה, וְכָל מַה דְּחָמָא בְּמְהִימְנוּתָא אִיהוּ, וּבְרְשׁוּתָא דְּקוּדְשָׁא בְרִיךְ הוּא גְלִי כָּל מַה דְּגְלִי, וְכָלֵא אַצְטְרִיךְ.

7. Rabbi Shimon said: Even though pain comes to him temporarily, someone who is accustomed to suffer pain bears his yoke and does not worry. But when pain comes to one who has spent all his days in pleasures and luxuries and is not accustomed to pain, this is complete pain and deserves weeping.

7. אָמַר ר"ש, מֵאֵן דְּרְגִיל לְמַסְבַּל צַעְרָא אַע"ג דְּאֵתֵי לְפּוּם שַׁעְתָּא צַעְרָא, סְבִיל מְטַלְנוּי, וְלֵא חֵיּוּשׁ, אֶבְל מֵאֵן דְּלֵא רְגִיל בְּצַעַר, וְהוּה כָּל יוֹמוֹי בְּתַפְנוּקִין וְעִידוּגִין, וְאֵתֵי לִיָּה צַעְרָא, דָּא אִיהוּ צַעְרָא שְׁלִים, וְעַל דָּא אַצְטְרִיךְ לְמַבְכֵי.

8. Yisrael was accustomed to pain when descending into Egypt, for all the days of that righteous man, their father, were spent in pain. Therefore, they endured the exile properly AND DID NOT WORRY GREATLY. But the exile of 'Babylon' was in complete pain; it was a pain for which both those above and below wept.

8. כִּן יִשְׂרָאֵל, כִּד נְחֵתוּ לְמִצְרַיִם, רְגִילִין בְּצַעְרָא הוּוּ, דְּהָא כָּל יוֹמוֹי דְּהָהוּא זְכָאָה אַבּוּהוּן בְּצַעְרָא הוּוּ, וְעַל דָּא סְבִילוּ גְלוּתָא בְּדַקָּא יְאוּת. אֶבְל גְלוּתָא דְּבָבֶל הָהוּא הוּוּ צַעְרָא שְׁלִים, הָהוּא הוּוּ צַעְרָא דְּעֲלָאִין וְתַתְּאִין בְּכָאן עֲלִיָּה.

9. Those above wept, as it is written: "Behold, the mighty ones shall cry outside" (Yeshayah 33:7). Those below cried, as it is written: "By the rivers of Babylon, there we sat down..." (Tehilim 137:1). They all wept over the exile of Babylon. Why? Because previously they had the luxuries of kings, as is written: "The precious sons of Zion..." (Eichah 4:2).

9. עֲלָאִין: דְּכְתִיב, הֵן אֲרָאִלִּים צַעְקוּ חוּצָה וְגו'. תַּתְּאִין: דְּכְתִיב, עַל נְהָרוֹת בְּבֶל שָׁם יֹשְׁבָנוּ וְגו' כְּלָהוּן בְּכוּ עַל גְלוּתָא דְּבָבֶל. מ"ט. בְּגִין דְּהוּוּ בְּתַפְנוּקֵי מְלַכִּין דְּכְתִיב בְּנֵי צִיּוֹן הִיקְרִים וְגו'.

10. As we learned, Rabbi Yitzchak said: What is meant by the verse, "On the mountains I will take up a weeping and wailing" (Yirmeyah 9:9)? The mountains that are referred to are the loftiest in the world. And who are these lofty mountains? They are "the precious sons of Zion comparable to fine gold." And now they are descending into exile with grindstones on their necks and their hands tied behind. And when they arrived in the exile of Babylon, they thought that they would never have support because the Holy One, blessed be He, had forsaken them and would no longer watch over them.

11. We learned that Rabbi Shimon said: At that moment, the Holy One, blessed be He, summoned all His company, all the Chariots and camps and His officers and all the hosts of heaven. And he said to them: 'What are you doing here? My beloved children are in the exile of Babylon and you are here! Arise, all of you descend to Babylon and I with you.' This is the meaning of: "Thus says Hashem, 'For your sake I have sent to Babylon'" (Yeshayah 43:14). This refers to the Holy One, blessed be He. "And will bring down all of them as fugitives..." (Ibid.). These are all the supernal Chariots and camps.

12. When they descended to Babylon, the heavens opened and the holy spirit of prophecy rested on Ezekiel. And he saw whatever he saw and said to Yisrael: 'Behold your Master is here and all the hosts of heaven and the Chariots that have come to dwell with you.' They did not believe him until he was obliged to reveal all that he saw - 'I saw thus, I saw thus...' and if he revealed more, whatever he revealed was altogether necessary. As soon as Yisrael saw this, they rejoiced. And when they heard the words from Ezekiel's mouth, they no longer feared their exile at all because they knew that the Holy One, blessed be He, would not leave them. And everything that he revealed, he revealed with permission.

13. We learned that in each and every place to which Yisrael was exiled, the Shechinah was exiled with them. And here by the exile of Egypt, it is written: "And these are the names of the children of Yisrael..." (Shemot 1:1). AND HE ASKS: Since it is written, "the children of Yisrael," why does it conclude: "with Jacob"? It should have said, 'Who came with him.' AND HE ANSWERS: "These are the names of the children of Yisrael," refers to the supernal Chariots and camps that descended with Jacob together with the Shechinah into the exile of Egypt. THIS ALSO ANSWERS WHY "HAYOH-HAYAH" (YEchezkel 1:3) IS WRITTEN TWICE. THE FIRST HAYOH REFERS TO THE EXILE OF EGYPT, AND THE SECOND HAYAH REFERS TO THE EXILE OF BABYLON.

10. דִּתְנֵן אָמַר רַבִּי יִצְחָק, מֵאֵי דְכֶתִיב עַל הַהָרִים אֲשֶׁר בְּכִי וְנָהִי. אֲלֵא, אֵלֶּיךָ אֵינֻן טוּרֵי רַמֵּי דְעֵלְמִין. וּמֵאַן אֵינֻן טוּרֵי רַמֵּי, אֵינֻן, בְּנֵי צִיּוֹן הַיְקָרִים הַמְּסוּלָּאִים בְּפִי וְהִשְׁתָּא הוּוּ נַחְתִּין בְּגָלוּתָא, בְּרִיחָא עַל קְדֻלְהוֹן וִידִיהוֹן מֵהֲדַקֵּן לְאַחֲרָא. וְכַד עָלּוּ בְּגָלוּתָא בְּבָבֶל, חָשִׁיבוּ דְהָא לִית לְהוּ קִיּוּמָא לְעֵלְמִין, דְהָא קוּדְשָׁא בְּרִיךְ הוּא שְׂבִיק לֹון, וְלֹא יִשְׁגַח בְּהוֹן לְעֵלְמִין.

11. וְתַנִּינָן, אָמַר רַבִּי שְׁמַעוֹן, בְּהֵיא שְׁעֵתָא קְרָא קוּדְשָׁא בְּרִיךְ הוּא לְכָל פְּמִלְיָא דִּילֵיהּ, וְכָל רְתִיכִין קְדִישִׁין, וְכָל חִילֵיהּ וּמִשְׁרִייתֵיהּ, וּרְבִרְבָּנוּי, וְכָל חִילָא דְשָׁמַיָא, וְאָמַר לֹון, מַה אַתּוֹן עֲבָדִין הֶכָא, וּמַה בְּנֵי רַחִימָאֵי בְּגָלוּתָא דְבָבֶל, וְאַתּוֹן הֶכָא, קוּמוּ חוּתוּ כְּלַכּוֹן לְבָבֶל, וְאַנָּא עִמְכוֹן. הֲדָא הוּא דְכֶתִיב, כֹּה אָמַר ה' לְמַעַנְכֶם שְׁלַחְתִּי בְּבֶלְהָ וְגו'. לְמַעַנְכֶם שְׁלַחְתִּי בְּבֶלְהָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְהוֹרְדֵתִי בְּרִיחִים כּוּלָם, אֵלֶיךָ כָּל רְתִיכִין וּמִשְׁרִיין עֲלֵאִין.

12. כַּד נַחְתּוּ לְבָבֶל, אֲתַפְתְּחוּ שְׁמַיָא, וְשִׂרְאֵת רוּחַ נְבוּאָה קְדִישָׁא עַל יְחֻזְקָאֵל, וְחִמָּא כָּל מַה דְחִמָּא, וְאָמַר לֹון לְיִשְׂרָאֵל, הָא מְאַרְיִכוֹן הֶכָא, וְכָל חִילֵי שְׁמַיָא וְרְתִיכוּ, דְאַתּוּ לְמִידָר בִּינִיכוֹן. לָא הִימְנוּהוּ, עַד דְאַצְטְרִיךְ לְגַלְאָה כָּל מַה דְחִמָּא, וְאַרְא כֶּךָ, וְאַרְא כֶּךָ. וְאִי גְלִי יְתִיר, מַה דְגְלִי כָּלָא אֲצְטְרִיךְ. כִּיּוֹן דְחִמוּ יִשְׂרָאֵל כֶּךָ, חֲדוּ. וְכַד שְׁמַעוּ מִלִּין מְפּוּמִיָּה דִיחֻזְקָאֵל, לָא חִוּישׁוּ עַל גְּלוּתְהוֹן כְּלָל, דְהָא יָדְעוּ דְקוּדְשָׁא בְּרִיךְ הוּא לָא שְׂבִיק לֹון. וְכָל מַה דְגְלִי בְּרִשׁוּתָא גְלִי.

13. וְתַנִּינָן בְּכָל אֶתְר דְיִשְׂרָאֵל גְּלוּ, תַּמָּן שְׂכִינְתָא גְּלַתָּה עִמְהוֹן, וְהֶכָא בְּגָלוּתָא דְמִצְרַיִם מַה כְּתִיב, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגו'. כִּיּוֹן דְכֶתִיב בְּנֵי יִשְׂרָאֵל, מַהוּ אֵת יַעֲקֹב, הַבָּאִים אִתּוּ אֲצְטְרִיךְ לְמִימְרָא. אֲלֵא, אֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל אֵינֻן רְתִיכִין וּמִשְׁרִיין עֲלֵאִין, דְנַחְתּוּ עִם יַעֲקֹב, בְּהַדִּי שְׂכִינְתָא, בְּגָלוּתָא דְמִצְרַיִם.

3. "Come with me from Lebanon, my bride"

Rabbi Chiya opens a discussion of the meaning of the title verse with his interpretation. He explains that God spoke these words to the children of Israel upon the presenting them with the Torah on Mt. Sinai. Unlike the children of Seir and the children of Ishmael, who refused the Torah when it was offered to them, the children of Israel accepted the Torah, united in faith and Holiness. In answer to the question regarding the meaning of the verse, "He came in Holy multitudes," Rabbi Chiya refers to an ancient tradition that reveals how the heavenly multitudes protested at the moment when God was about to present the Torah to the children of Israel, since they desired it for themselves. God rebuked the angels, explaining that the

laws contained therein are not designed for those unable to participate in such evils as murder, adultery, falsehoods, and so on. The angels then ended their protests and praised God for His wisdom, which was even too subtle for them to grasp fully. This explanation of, "He came in Holy multitudes," leads Rabbi Yosi to offer an alternative interpretation, relating it to the descent of the Shechinah into the Egyptian captivity.

Finally, Rabbi Shimon provides his contrasting interpretation of the title verse. He explains that this verse contains allusions to the mystical union between Voice and Speech. The relationship between these forms is one of interdependence, as wisdom cannot be transmitted orally without the throat, breath, tongue and lips, all of which are referenced in the verse.

The Relevance of this Passage

A reading of this section reveals the multiplicity of interpretations offered by the Zohar, that the Torah was designed as human law, and that it is in our own lives that it must be implemented. Understanding this, we will grow more conscious of our unique role and its accompanying obligations in this world, giving us greater access to the Light that drives all shadows away and hastens our return to the home we yearn to see again.

14. "And these are the names of the children of Yisrael who came into Egypt with Jacob; every man came with his household" (Shemot 1:1). Rabbi Chiya opened the discussion saying: "Come with me from Lebanon, My bride, with me from Lebanon: look from the top of Amanah, from the top of Senir and Chermon, from the lions' dens, from the mountains of the leopards" (Shir Hashirm 4:8). This verse refers to the Congregation of Yisrael, WHICH IS MALCHUT. At the time that Yisrael left Egypt and approached Mt. Sinai to receive the Torah, the Holy One, blessed be He, said to her, "with Me from Lebanon," MEANING that she comes from the supernal Eden, WHICH IS CHOCHMAH THAT IS CALLED 'LEBANON'. Bride MEANS 'whole', like the moon that is made whole by the sun with all the light and sparkle, WHICH ARE OR YASHAR ('DIRECT LIGHT') AND OR CHOZER ('RETURNING LIGHT'). "Come with me from Lebanon," in order that your children shall receive the Torah. UNTILL MALCHUT CAN RECEIVE CHOCHMAH, WHICH IS CALLED 'LEBANON', THE CHILDREN OF YISRAEL CAN NOT RECEIVE THE TORAH BECAUSE THEY LACK THE FIRST THREE SFIROT.

15. "Look (Heb. tashuri) from the top of Amanah." "Tashuri" has the same meaning as in "There is not a present (Heb. teshurah) to bring" (I Shmuel 9:7). LIKEWISE, "TASHURI" MEANS accept a present for your children; "from the top of Amanah" - meaning when they came in the beginning with supernal Faith (Heb. Emunah) and said: "All that Hashem has spoken we will do and obey" (Shemot 24:7). And they were equal to supernal angels, as is written about them: "Bless Hashem, you angels of His, you mighty ones who perform His bidding, hearkening to the voice of His word" (Tehilim 103:20). Then the Congregation of Yisrael received a present WHICH IS REFERRED TO IN: "TASHURI FROM THE TOP OF AMANAH," WHICH MEANS ADDITIONAL MOCHIN.

16. "From the top of Senir and Chermon" (Shir Hashirum 4:8). This was Mount Sinai that they approached and gathered under, as is written: "And they stood at the foot of the mountain" (Shemot 19:17). "From the lions' dens" (Shir Hashirm 4:8). These are the children of Seir that the Holy One, blessed be He, invited to receive the Torah. But they did not want to accept it. "From the mountains of leopards," (Ibid.) are the children of Ishmael, as it is written: "Hashem came from Sinai, and rose from Seir to them; He shone forth from mount Paran, and He came from holy multitudes" (Devarim 33:2). PARAN IS THE CHILDREN OF ISHMAEL.

17. What is the meaning of: "And he came from holy multitudes" (Ibid.)? We learned that when the Holy One, blessed be He, wanted to give the Torah to Yisrael, camps of supernal angels came and said: "Hashem our ruler, how majestic is Your name in all the earth; who have set Your glory above the heavens" (Tehilim 8:2). Then they asked that the Torah be given to them AND NOT TO YISRAEL.

14. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרֵימָה אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ. רַבִּי חֵיָא פִתַּח אֶתִּי מִלְבָּנוֹן כֹּלֵה אֶתִּי מִלְבָּנוֹן תְּבוּאֵי תְשׁוּרֵי מְרֹאֵשׁ אֲמָנָה מְרֹאֵשׁ שְׁנִיר וְחֶרְמוֹן מִמְעוֹנוֹת אַרְיוֹת מֵהַרְרֵי נְמָרִים. הָאִי קָרָא עַל כְּנֶסֶת יִשְׂרָאֵל אֲתָמֵר, בְּשַׁעֲתָא דְנִפְקוּ יִשְׂרָאֵל מִמְצָרִים, וּקְרִיבוּ לְטוּרָא דְסִינַי לְקַבְּלָא אוֹרֵייתָא, אָמַר לָהּ קוּדְשָׁא בְרִיךְ הוּא, אֶתִּי מִלְבָּנוֹן: מִן הַהוּא עֲדוּנָא עֲלָאָה קָא אֲתָתָא. כֹּלֵה: שְׁלִימְתָא, כִּהְיֵא סִיְהֵרָא דְאֲשְׁתְּלִימַת מִן שְׁמֵשׂא בְּכָל נְהוּרָא וְנִצִּיצָא, אֶתִּי מִלְבָּנוֹן תְּבוּאֵי, בְּגִין לְקַבְּלָא בְּנֵיךְ אוֹרֵייתָא.

15. תְּשׁוּרֵי מְרֹאֵשׁ אֲמָנָה, תְּשׁוּרֵי: כַּד"א וְתְשׁוּרָה אֵין לְהֵבִיא. תְּקַבִּיל תְּקֻוּבָתָא עַל בְּנֵיךְ. מְרֹאֵשׁ אֲמָנָה: מְרֹאֵשִׁיתָא דְעָאלוּ בְּמַהִימְנוּתָא עֲלָאָה, וְאָמְרוּ כֹל אֲשֶׁר דִּבֶּר ה' נַעֲשֶׂה וְנִשְׁמַע, וְהוּוּ בְּמִתְקַלָּא חֲדָא כְּמִלְאֲכִין עֲלָאִין, דְּהִכִּי כְּתִיב בְּהוּ בְּרַכּוּ ה' מִלְּאֲכִין גְּבוּרֵי כַח עוֹשֵׂי דְבָרוֹ לְשִׁמוּעַ בְּקוֹל דְּבָרוֹ. כִּדִּין קַבִּילַת כְּנֶסֶת יִשְׂרָאֵל תְּשׁוּרָה.

16. מְרֹאֵשׁ שְׁנִיר וְחֶרְמוֹן: דָּא טוּרָא דְסִינַי, דְּקְרִיבוּ לְגַבְיָהּ, וְאֲתַעְתְּרוּ תַּחוּתֶיהָ. דְּכְתִיב, וַיִּתְנַצְּבוּ בְּתַחֲתֵית הָהָר. מִמְעוֹנוֹת אַרְיוֹת: אֵלִין בְּנֵי שְׁעִיר דְּקוּדְשָׁא בְרִיךְ הוּא זְמִין לוֹן בְּאוֹרֵייתָא, וְלֹא בְּעוּ לְקַבְּלָהּ, מֵהַרְרֵי נְמָרִים: אֵלִין בְּנֵי יִשְׁמַעֵאל. דְּכְתִיב ה' מְסִינֵי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מֵהַר פָּאֲרָן וְאֲתָא מִרְבָּבוֹת קֹדֶשׁ.

17. מַאי וְאֲתָא מִרְבָּבוֹת קֹדֶשׁ. דְּתַנִּינָן, כַּד בְּעָא קוּדְשָׁא בְרִיךְ הוּא לְמֵיהֵב אוֹרֵייתָא לְיִשְׂרָאֵל, אֲתוּ מִשְׁרִיין דְּמִלְאֲכִין עֲלָאִין, פִּתְחוּ וְאָמְרוּ, ה' אֲדוּנֵינוּ מַה אֲדִיר שְׁמֵךְ בְּכָל הָאָרֶץ אֲשֶׁר תִּנְה הוֹדֵךְ עַל הַשָּׁמַיִם, בְּעָאן דִּיתֵיהֵיב לוֹן אוֹרֵייתָא.

18. The Holy One, blessed be He, said to them: 'Are you mortal, as written, "When a man shall die in a tent" (Bemidbar 19:14)? "And if a man have committed a sin worthy of death, and he is put to death" (Devarim 21:22). Do you have sins that you need laws? Is there robbery or stealing among you, as written, "You shall not steal" (Shemot 20:13)? Have you women, as written: "You shall not commit adultery" (Ibid.)? Do you have falsehood that it says, "Do not bear false witness against your neighbor" (Ibid. 14)? Do you have coveting that it is written, "You shall not covet" (Ibid. 13)? Why are you requesting the Torah?' Immediately they said: "Hashem our ruler, how majestic is Your Name in all the earth." But, "who have set Your glory above the heavens" is not written. Therefore it says, "And He came from holy multitudes" (Devarim 33:2), MEANING THAT HE CAME FROM NEGOTIATING WITH THE ANGELS. Then it says: "From His right hand went a fiery law for them," (Ibid.) WHICH IS THE TORAH WHICH IS LIKENED TO FIRE BECAUSE OF THE JUDGMENT THAT IS IN IT. THUS, SEIR AND ISHMAEL DID NOT WANT TO ACCEPT IT UPON THEMSELVES, AND THE ANGELS COULD NOT ACCEPT BECAUSE THEY DO NOT HAVE THE QUALITY OF JUDGMENT.

19. Rabbi Yosi explains this verse as referring to when the Shechinah descended into exile in Egypt BECAUSE OF THE QUESTION OF RABBI ABA, WHO ASKS: DID SHE COME FROM LEBANON? INDEED, SHE ASCENDS TO LEBANON. IT SHOULD HAVE SAID, 'ASCEND WITH ME TO LEBANON!' HE EXPLAINS IT TO BE AT THE TIME THE SHECHINAH DESCENDED FROM THE PLACE LEBANON INTO EXILE IN EGYPT. THEREFORE IT SAYS, "COME WITH ME FROM LEBANON." And IN ORDER TO ANSWER THE PREVIOUS QUESTION OF WHY IT DOES NOT SAY 'ASCEND WITH ME TO LEBANON', Rabbi Shimon said: This verse is based upon the secret of the union of Faith, WHICH IS MALCHUT. It says, "Come with Me from Lebanon, My bride" (Shir Hashirm 4:8). 'Voice', WHICH IS ZEIR ANPIN, said to 'Speech', WHICH IS MALCHUT, "with me," because voice comes to speech and leads it, so as to be one, without any separation, for the voice is general. BEING THE LIGHT OF CHASSADIM, WHICH IS PRESENT IN ALL THE GRADES, speech is particular - BEING THE LIGHT OF CHOCHMAH, WHICH IS IN THE LEFT COLUMN OF BINAH, AND WHICH IS PRESENT ONLY IN MALCHUT. Therefore, the general needs the particular, AS ZEIR ANPIN DOES NOT HAVE THE THREE FIRST SFIROT, EXCEPT FOR THE LIGHT OF CHOCHMAH IN MALCHUT. And the particular needs the general, FOR THE LIGHT OF CHOCHMAH THAT IS IN MALCHUT DOES NOT ILLUMINATE, EXCEPT WHEN IT IS CLOTHED IN THE LIGHT OF CHASSADIM THAT IT RECEIVES FROM ZEIR ANPIN, WHICH IS GENERAL. Voice is not COMPLETE without speech and speech is not COMPLETE without voice. Therefore, it is written: "With me from Lebanon my bride," because the essence of both comes from Lebanon, WHICH IS BINAH.

20. "Look from the top of Amanah." This is the throat, WHICH IS BINAH, WHICH RECEIVES FROM THE PALATE, WHICH IS THE SECRET OF CHOCHMAH, from which breath emanates, WHICH IS ZEIR ANPIN, to complete everything from the secret of concealed and hidden Lebanon - THAT ZEIR ANPIN OPENS WITH THE SECRET OF THE CENTRAL COLUMN. "From the top of Shenir and Chermon," is the top and the middle of the tongue, WHICH IS THE SECRET OF TIFERET, AND ITS TIP IS THE SECRET OF DA'AT that articulates speech. "From the dens of lions". These are the teeth, WHICH ARE NETZACH AND HOD. "From the mountains of the leopards". These are the lips, WHICH IS MALCHUT. AND ALL THESE SFIROT, WHICH ARE OF ZEIR ANPIN, ARE the completion through which speech is completed, WHICH IS MALCHUT, THE NUKVA OF ZEIR ANPIN.

18. אָמַר לוֹן קוֹדֶשׁא בְּרִיךְ הוּא, וְכִי אֵיִת בְּכוּן מוֹתָא, דְּכְתִיב, אָדָם כִּי יָמוּת בְּאֵהֶל. וְכִי יִהְיֶה בְּאִישׁ חֲטָא מִשְׁפֵּט מוֹת וְהוֹמַת. חֲטָא אֵיִת בִּינְיֻיכוּ, וְכִי אַתּוֹן בְּעָאן לְדִינְיָן. אֵיִת בִּינְיֻיכוּ גְזֵל. אוּ גְנָבָה, דְּכְתִיב, לֹא תִגְנוֹב. אֵיִת בִּינְיֻיכוּ נִשְׁיִן דְּכְתִיב, לֹא תִנְאַף. אֵיִת בִּינְיֻיכוּ שְׁקָרָא, דְּכְתִיב, לֹא תִעֲנֶה בְּרַעַךְ עַד שְׁקֵר. אֵיִת בִּינְיֻיכוּ חֲמֻדָּה, דְּכְתִיב, לֹא תַחְמוֹד. מַה אַתּוֹן בְּעָאן אוֹרִייתָא. מִיָּד פְּתַחוּ וְאָמְרוּ, ה' אֲרוֹנִינוּ מַה אֲדִיר שְׁמַךְ בְּכֹל הָאָרֶץ. וְאֵלוּ אֲשֶׁר תִּנְה הוֹדֵךְ עַל הַשָּׁמַיִם לֹא כְּתִיב. וְעַד וְאַתָּא מְרַבְּבוֹת קִדְשׁ, כְּדִין מִימֵינוּ אֵשׁ דֵּת לְמוֹ.

19. ר' יוסי אוקים להאי קרא, כד נחתא שכנינתא בגלותא דמצרים. ור"ש אמר, האי קרא, על רזא דיחודא דמהימנותא אתמר, אתי מלבנון בלה, קול אמר לדבור אתי, בגין דהא קול אתי לדבור, ומדבר לה בהדיה, למהוי בחדא בלא פרוזא כלל. בגין דקול איהו כלל, דבור איהו פרט. וע"ד כלל אצטרין לפרט, ופרט אצטרין לכלל. דהא לית קול בלא דבור, ולית דבור בלא קול. וע"ד אתי מלבנון בלה וגו', דעקרא דתרווייהו מלבנון קא אתיין.

20. תְּשׁוּרֵי מְרֵאשׁ אֲמָנָה: דָּא אִיהוּ גְרוֹן, דְּמִתְמָן נִמְקָא רוּחָא לְאַשְׁלָמָא כְּלָא, מְרֵזָא דְלִבְנוֹן סְתִיִם וְגַנְיֻז. מְרֵאשׁ שְׁנִיר וְחֶרְמוֹן: דָּא אִיהוּ לִישְׁנָא רִישָׁא וְאַמְצְעִיתָא, דְּמַחְתְּכָא לְדַבּוּר. מִמְעוֹנוֹת אֲרִיּוֹת: אֵלִין אֵינּוֹן שִׁינִים. מִהֲרֵרֵי נְמֵרִים: אֵלִין אֵינּוֹן שְׁמוּן, שְׁלִימוֹ דְּאַשְׁתָּלִים בְּהוּ דַבּוּר.

4. "Do not eat the bread of one who has an evil eye"

Rabbi Chiya explains that if the children of Yisrael in Egypt had not tasted the bread of the evil Egyptians, they would not have suffered the oppression of the Egyptians and they would not have remained in exile. When Rabbi Yitzchak points out that the exile was a fulfillment of a divine

decree, Rabbi Chiya reminds him that the decree does not mention Egypt specifically. Thus, Rabbi Yitzchak understands and embraces the concept that one should not partake of the bread of an evil man.

The Relevance of this Passage

A reading of this section warns us against accepting or enjoying the gifts of those whose intentions are not pure, as dire and unforeseen consequences may ensue. By refusing to benefit from the fruits of evil, we may avoid punishment and maintain our connection with the Eternal.

21. "And these are the names of the children..." (Shemot 1:1). Rabbi Chiya opened the discussion saying: "Do not eat the bread of him who has an evil eye, nor desire his dainties" (Mishlei 23:6). "Do not eat the bread of him who has an evil eye," because the bread or benefit from that person who has an evil eye is not worth eating or benefiting from. When Yisrael descended into Egypt, had they not tasted the bread of Egypt, they would not have been forsaken in exile IN EGYPT, and the Egyptians would not have been able to harm them.

21. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. רַבִּי חֵיָּיא פָּתַח, אֶל תֹּלַחֵם אֶת לֶחֶם רַע עֵינַן וְאֵל תִּתְּאוּ לְמִטְעַמְתֵּינּוּ. אֶל תֹּלַחֵם אֶת לֶחֶם רַע עֵינַן, בְּגִין דְּנִהְמָא אוּ הִנְאָה דִּיהוּא בַר נֶשׁ דִּיהוּי רַע עֵינַן, לֹא אִיהוּ כְּדָאי לְמִיכַל וְלֹא תִהְיֵי מְנִיָּה. דָּאי כַּד נַחְתּוּ יִשְׂרָאֵל לְמִצְרַיִם, לֹא יִטְעִמוּן נִהְמָא דְּמִצְרַיִם, לֹא אֲשַׁתְּבְּקוּ בְּגִלוּתָא, וְלֹא יַעֲיֻקוּן לֹון מִצְרַיִם.

22. Rabbi Yitzchak said to him: But it was decreed THAT THE CHILDREN OF YISRAEL SHOULD BE IN EXILE, AND IT WAS INCUMBENT THAT IT BE FULFILLED EVEN IF THEY DID NOT EAT THEIR BREAD. He said to him: All this is right. But it was not decreed that the exile be necessarily in Egypt, since it is not written: 'Your seed will be a stranger in the land of Egypt' but rather "in a land that is not theirs" (Beresheet 15:13). And it could even be in a different land.

22. אָמַר לֵיהּ רַבִּי יִצְחָק, וְהָא גִזְרָא אֲתִגְזֹר. א"ל, כִּלְאָ אִיהוּ כְּדָקָא יֹאזֵת, דִּהָא לֹא אֲתִגְזֹר בְּמִצְרַיִם דְּיוּקָא, דִּהָא לֹא כְּתִיב כּי גַר יִהְיֶה זְרַעְךָ בְּאַרְץ מִצְרַיִם, אֶלָּא בְּאַרְץ לֹא לֵהֶם, וְאַמִּילוּ בְּאַרְעָא אַחֲרָא.

23. Rabbi Yitzchak said: One with a Nefesh, who eats more than other people or one who follows his intestines, MEANING THAT HE IS ACCUSTOMED TO FILL HIS STOMACH WITH DAINTIES, should slaughter himself rather than eat his bread if he meets that evil-eyed one. For there is no worse bread in the world than the bread of an evil-eyed person. It is written: "Because the Egyptians could not eat bread with the Hebrews because it was an abomination to Egypt" (Beresheet 43:32), MEANING THEY COULD NOT LOOK UPON THE HEBREWS AS THEY ATE. Such is the bread of an evil-eyed!

23. אָמַר ר' יִצְחָק, מֵאַן דָּאִיהוּ בַעַל נַפְשׁ, דְּמִיכְלִיהּ יִתִּיר מִשְׁאָר בְּנֵי נֶשָׂא, אוּ מֵאַן דִּהוּא אֲזִיל בְּתַר מֵעוּזֵי, אִי אַעֲרַע בְּהוּא רַע עֵינַן, יְכוּס גְּרַמִּיָּה וְלֹא יִיכּוּל מְנַהְמָא דִּילִיָּהּ, דְּלִית נִהְמָא בִּישָׂא בַעֲלִמָּא, בַּר מֵהוּא לֶחֶם רַע עֵינַן, מַה כְּתִיב כּי לֹא יוֹכְלוּן הַמִּצְרַיִם לֶאֱכֹל אֶת הָעִבְרִים לֶחֶם כּי תוֹעֵבָה הִיא לְמִצְרַיִם, הָא לֶךְ לֶחֶם רַע עֵינַן.

5. Three who reject the Shechinah

This section discusses the three types of people who drive the Shechinah from this world and make it impossible for God to fix His abode here, thereby causing prayers to go unanswered. These people are: those who cohabit with women during menstruation, those who lie with heathens, and those who intentionally abort the embryo, thereby preventing it from coming to fruition. The world is Judged for these sins, we're told, and meets with war, famine, and pestilence as a result. We learn that in exile, the children of Israel remained free of such sins and fulfilled the commandment to increase and multiply. Consequently, they were worthy of liberation. Indeed, Rabbi Chiya discusses the verse, "And he made the laver of brass..." as an indication of the purity of the Israelite women in Egypt, whose ritual ablutions and eagerness to obtain husbands made them worthy of great honor.

The Relevance of this Passage

A reading of this section clearly warns us against the sins of sexual intercourse during the period of female menstruation, sexual intercourse with those of heathen nations, and abortion. These are considered assaults against God, and have drastic ramifications for the entire nation. Thus, we are reminded that our most intimate and private acts are not spiritually isolated, and therefore that they must be considered in the context of the whole. Knowing this will help erode our selfishness, providing the strength to overcome temptation when it smiles our way.

24. There are three kinds of people who reject the Shechinah away from the world and prevent the dwelling of the Holy One, Blessed be He, from inhabiting this world, and then people cry out IN PRAYER and their voices are not heard. They are: 1) One who lies with a menstruating woman, for there is no stronger impurity in the world like the impurity of the menstruation. The impurity of the menstruating woman is more severe than all the impurities of the world. He WHO DOES SO becomes impure and all who are close to him become impure with him. Wherever they go, the Shechinah is repelled by them.

25. And in addition, he brings bad sicknesses upon himself and on the children that he will beget. As soon as a person comes near to a menstruating woman, that impurity leaps onto him and remains STUCK in all his limbs. The children that he begets at that moment draw on the Spirit of Impurity. And all his days he will be in impurity, because the edifice and foundation of the baby is greater and stronger than all the impurities of the world. And as soon as a man comes near to a menstruating woman, her impurity leaps on him, as is written: "And her menstrual flow be upon him" (Vayikra 15:24).

26. 2) One who lies with a daughter of a strange EI, A GENTILE WOMAN, who inserts the sign of the Holy Covenant into another domain, as written: "And has married the daughter of a strange EI" (Malachi 2:11). We have learned that there is no jealousy before Hashem like the zeal for of the Covenant, which is the Covenant of the Holy Name and the secret of the Faith. It is written: "And the people began to commit harlotry with the daughters of Moav" (Bemidbar 25:1), and immediately, "the anger of Hashem was kindled against Yisrael" (Ibid. 3).

27. The leaders of the people who know this and do not protest are punished first, as is written: "Take all the chiefs of the people and hang them up before Hashem against the sun" (Ibid. 4). Rabbi Aba said: What is meant by, "against the sun," it means against the covenant that is called 'sun', of which it is said, "For Hashem Elohim is a sun and shield" (Tehilim 84:12)? "A sun and shield" is the Holy Covenant. In the same way that the sun shines and illuminates the world, the Holy Covenant shines and illuminates the body of man. In the same way that a shield protects the man, so does the Holy Covenant protect the man. And there is no injury that can approach one who protects it. This is: "against the sun."

24. תִּלְתָּא אֵינוֹן דְּרַחֲוִין שְׂכִינְתָא מְעֵלְמָא, וְגִרְמִין, דְּדִיּוּרִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא לֹא הוּי בְּעֵלְמָא, וּבְנֵי נְשָׂא צְוֹחִין וְלֹא אֲשַׁתְּמַע קְלִיהוֹן. וְאֵלִין אֵינוֹן מֵאֵן דְּשָׂכִיב בְּגֵדָה, בְּגִין דְּלִית מְסֻאָבוּ תְּקִיף בְּעֵלְמָא בְּרַ מְסֻאָבוּ דְּנֵדָה. מְסֻאָבוּ דְּנֵדָה קְשִׁיא מְכַל מְסֻאָבוּ דְּעֵלְמָא, אֲסַתָּאב אִיהוּ, וְכֹל דְּמִתְקַרְבִּין בְּהֵדִיָּה יִסְתָּאָבוֹן עִמָּיה, בְּכֹל אֶתְר דְּאֻזְלִין אֶתְדַּחֲוִיא שְׂכִינְתָא מִן קְמִיּוּהוּ.

25. וְלֹא עוֹד, אֶלָּא דְּגָרִים מְרַעִין בִּישׁוּין עַל גְּרַמְיָה, וְעַל הַהוּא זְרַעַא דְּיוּלִיד, דְּכִיּוֹן דִּיקְרַב ב"נ לְגַבִּי נְדָה, הַהוּא מְסֻאָבוּ דְּלִיג עֲלוּי, וְיִשְׁתָּאָר בְּכֹל שְׁוִימִין דְּלִיָּה, זְרַעַא דְּיוּלִיד בְּהַהוּא שְׁעַתָּא, מְשַׁכֵּין עֲלוּי רִוַח מְסֻאָבוּ. וְכֹל יוֹמוֹי יְהֵא בְּמְסֻאָבוּ, דְּהֵא בְּנִינָא וְיִסוּדָא דְּלִיָּה אִיהוּ בְּמְסֻאָבוּ רַב וְתְּקִיף מְכַל מְסֻאָבָא דְּעֵלְמָא, דְּמִיד דְּקָרִיב ב"נ לְגַבִּי נְדָה, הַהוּא מְסֻאָבוּ דְּלִיג עֲלוּי, דְּכְתִיב, וַתְּהִי נִדְתָּה עֲלוּי.

26. מֵאֵן דְּשָׂכִיב בְּבַת אֵל נְכָר, דְּאֶעִיל בְּרִית קוּדְשָׁא וְאֶת קְיִימָא בְּרִשׁוּ אַחְרָא, דְּכְתִיב, וּבַעַל בַּת אֵל נְכָר. וְתַנְיִן, לִית קְנָאָה קְמִי קוּדְשָׁא בְּרִיךְ הוּא, בְּרַ קְנָאָה דְּבְרִית קְדִישָׁא, דְּאִיהוּ קְיִימָא דְּשִׁמָּא קְדִישָׁא, וְרַזָּא דְּמַהִימְנוּתָא. מַה כְּתִיב וַיַּחַל הָעַם לְזִנוּת אֶל בְּנוֹת מוֹאָב מִיַּד וַיַּחַר אֶף ה' בְּיִשְׂרָאֵל.

27. רִישֵׁי עַמָּא דִּידְעוּ וְלֹא מַחוּ בִּידְיָהוּ, אֶתְעַנְשׁוּ בְּקְדָמִיתָא, דְּכְתִיב, קַח אֶת כָּל רֵאשֵׁי הָעַם וְהוֹקַע אוֹתָם לְה' נֶגֶד הַשָּׁמֶשׁ. רַבִּי אַבָּא אָמַר, מֵאִי נֶגֶד הַשָּׁמֶשׁ. נֶגֶד הַבְּרִית דְּאֶקְרִי שָׁמֶשׁ, וְעֲלִיָּה אֶתְמַר כִּי שָׁמֶשׁ וּמַגֵּן ה' אֱלֹהִים. שָׁמֶשׁ וּמַגֵּן: דָּא בְּרִית קְדִישָׁא. מַה שָׁמֶשׁ זְרַח וְאֶנְהִיר עַל עֵלְמָא, אוֹף הֲכִי בְּרִית קְדִישָׁא זְרַח וְאֶנְהִיר גּוֹפָא דְּב"נ. מַגֵּן: מַה מַּגֵּן אִיהוּ לְאֶגְנָא עֲלִיָּה דְּב"נ, אוֹף הֲכִי בְּרִית קְדִישָׁא מַגֵּן עֲלִיָּה דְּב"נ, וּמֵאֵן דְּנְטִיר לִיָּה, לִית נְזָקָא בְּעֵלְמָא, דִּיכֹּל לְמַקְרַב בְּהֵדִיָּה וְדָא הוּא נֶגֶד הַשָּׁמֶשׁ.

28. The leaders of the people are caught in every generation if they know of this sin and are not zealous in guarding against it. It is incumbent upon them to be zealous in upholding this responsibility, for the Holy One, blessed be He, in this covenant against all who would bring this holiness in another domain. About this is written: "You shall have no other Elohim before me, do not bow down to them and do not worship them, for I Hashem your Elohim am a zealous El" (Shemot 20:3-5). And it is all the same zeal, EITHER ONE WHO LIES WITH A GENTILE WOMAN OR ONE WHO WORSHIPS IDOLS. Therefore, the Shechinah is repelled by him. One who is false to the Holy Covenant that is sealed in the flesh of a man is as though he is false to the Holy Name, because one who is false with the seal of the King, WHICH IS THE HOLY COVENANT, is false to the King himself. Therefore, he does not have any part with the Elohim of Yisrael, unless it is through the power of constant repentance.

29. Rabbi Yosi opened the discussion saying: "And when they forgot Hashem their Elohim," (I Shmuel 12:9) and "And they forsook Hashem" (Shoftim 2:13). AND HE ASKS: What is: "And when they forgot," and "And they forsook"? AND HE ANSWERS: They repelled from themselves the Holy Covenant, they circumcised but did not uncover until D'vorah came and offered this, BY INTRODUCING PRIAH ("UNCOVERING OF THE CORONA") throughout Yisrael, as it says, "In time of tumultuous strife (Heb. pra'ot) in Yisrael, when the people willingly offered themselves; praise Hashem" (Shoftim 5:2).

30. 3) One who slays his children, meaning the embryo that his wife conceived, BY HAVING INTERCOURSE WITH HER ON THE NINETIETH DAY OF CONCEPTION, WHICH HE SLAYS THE EMBRYO and causes it to be killed in her belly, OR HE DOES SOME ACTION THAT CAUSES HER TO ABORT THE EMBRYO. He thus demolishes the building of the Holy One, blessed be He, and His craft. There are people who slay a person, and such a one slays his children.

31. The three evils done, AS EXPLAINED, the whole world can not bear. Therefore, the world deteriorates little by little, although it is not known HOW IT COMES ABOUT. The Holy One, blessed be He, removes Himself from the world, and destruction and famine and death come to the world. These are THE THREE EVILS: he slays his children; he demolishes the structure of the King, NAMELY, HE ABOLISHES THE EMBRYO WHICH IS THE STRUCTURE OF THE HOLY ONE, BLESSED BE HE; and he repels the Shechinah, who roves in the world but can find no rest. For these evils, the Holy Spirit weeps and the world is judged. Woe to that man, woe to him, better that he was not created in the world.

32. Fortunate are Yisrael. Even though they were exiled in Egypt, they were guarded against all these three: from the impurity of menstruation; from daughters of foreign deities; and from killing the children. They attempted ACTIONS in public to awaken the state of being fruitful and multiplying. AS HE SAYS FURTHER: Even though it was decreed that "every son that is born you shall cast into the river" (Shemot 1:22), there was not found among them a person who would kill an embryo in the stomach of a woman, all the more so after BIRTH. Through this merit, Yisrael went out of exile.

28. רִישׁוֹ עֵמָּא, יִתְפָּסוֹן בְּכָל דְרָא וְדָרָא בְּחֻבָּא דָּא, אִי יִדְעִין וְלֹא מְקַנְאִין לֵיהּ. בְּגִין דְּחֻבָּא דָּא עֲלִייהוּ, לְקַנְאָה לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי בְּרִית, מֵאֵן דְּאֵעִיל קְדוּשָׁה דָּא בְּרִשׁוּתָּא אַחְרָא, עֲלֵיהּ כְּתִיב לֹא יִהְיֶה לְךָ אֱלֹהִים אַחֲרַיִם עַל פְּנֵי. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי ה' אֱלֹהֶיךָ אֵל קָנָא וְכֹלָא קַנְאָה חָדָא. וְעַד אֲתַדְחִינָא שְׂכִינְתָּא מְקַמֵּיהּ. מֵאֵן דְּמִשְׁקֵר בְּבְרִית קְדִישָׁא דְחַתִּים בְּבִשְׂרִיהּ דְּב"ג, כְּאִילוּ מִשְׁקֵר בְּשֵׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מֵאֵן דְּמִשְׁקֵר חוֹתְמָא דְּמַלְכָּא, מִשְׁקֵר בֵּיהּ בְּמַלְכָּא, לִית לֵיהּ חוֹלְקָא בְּאֱלֹהָא דְּיִשְׂרָאֵל, אִי לֹא בְּחִילָא דְּתִיבְתָּא תְּדִיר.

29. ר' יוסי פתח ואמר, וישכחו את ה' אלהיהם וגו', ויעזבו את ה'. מאי וישכחו ויעזבו. דרחו מנייהו ברית קיימא קדישא, הוּו גזרין ולא פרעין, עד דאתת דבורה וגדיבת בהאי לכל ישראל כמה דכתיב, בפרוע פרעות בישראל בהתנדב עם ברכו ה'.

30. מֵאֵן דְּקָטִיל בְּנוֹי, הֵהוּא עוֹבְרָא דְּמִתְעַבְרָא אֲתִתִּיהּ, וְגָרִים לְקַטְלָא לֵיהּ בְּמַעְהָא, דְּסַתִּיר בְּנִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא וְאוּמְנוּתָא דִּילֵיהּ. אִית מֵאֵן דְּקָטִיל ב"ג. וְהַאי קָטִיל בְּנוֹי.

31. תִּלְתָּא בִישׁוּן עֵבִיר דְּכָל עֲלָמָא לֹא יָכִיל לְמַסְבֵּל, וְעַל דָּא עֲלָמָא מִתְמוּגָגָא זְעִיר זְעִיר, וְלֹא יָדִיעַ, וְקוּדְשָׁא בְּרִיךְ הוּא אֲסַתְלַק מֵעֲלָמָא, וְחֻרְבָּא וְכַפְנָא וּמוֹתְנָא אֲתִינן עַל עֲלָמָא. וְאֵלִין אִינוּן: קָטִיל בְּנוֹי, סַתִּיר בְּנִינָא דְּמַלְכָּא. דְּחִיא שְׂכִינְתָּא, דְּאִזְלָא וּמִשְׁטָטָא בְּעֲלָמָא, וְלֹא אֲשַׁכַּח נִיחָא. וְעַל אֵלִין, רוּחָא דְּקוּדְשָׁא בְּכִיָּה. וְעֲלָמָא אֲתַדְּרֵן בְּכָל הַנִּי דִּינִין. וְוִי לְהוּא ב"ג, וְוִי לֵיהּ, טַב לֵיהּ דְּלֹא יִתְבְּרִי בְּעֲלָמָא.

32. זְכַאִין אִינוּן יִשְׂרָאֵל, דְּאֵע"ג דְּהוּוּ בְּגִלוּתָא דְּמִצְרַיִם, אֲסַתְּמָרוּ מִכָּל הַנִּי תִלְתָּא, מְנַדָּה, וּמִבַּת אֵל נְכַר, וּמְקָטוּל זְרַעָא, וְאֲשַׁתְּדִלוּ בְּפִרְהִסְיָא בְּפִרְיָה וּרְבִיָּה. דְּאֵף עַל גַּב דְּגִזְרָה אֲתַגְזֵרַת כָּל הַבֵּן הִילוּד הִיאוּרָה תִשְׁלִיכּוּהוּ, לֹא אֲשַׁתְּכַח בִּינִיהוּן מֵאֵן דְּקָטִיל עוֹבְרָא בְּמַעְהָא דְּאֲתַתָּא, כ"ש לְבַתְּר. וּבְזַכּוּתָּא דָּא נִמְקוּ יִשְׂרָאֵל מִן גְּלוּתָּא.

33. THEY GUARDED THEMSELVES IN EGYPT from the impurity of menstruation; for Rabbi Chiya taught: What is the verse, "And he made the laver of brass, and its pedestal of brass, of the mirrors of the women assembling" (Shemot 38:8)? Why did the women merit this, TO BRING THE MIRRORS TO THE TABERNACLE? Because they guarded themselves in the exile in Egypt, so that after they became purified from the impurity of their menstruation, they came and adorned themselves and looked in the mirror at their husbands, and aroused them to be fruitful and multiplying. SO THEY WERE GUARDED AGAINST THE IMPURITY OF MENSTRUATION IN THE EXILE OF EGYPT.

34. THEY WERE GUARDED IN EGYPT "from the daughter of a foreign El," MEANING FOREIGN WOMEN, as is written: "All the hosts of Hashem left" (Shemot 12:41), and, "The tribes of Yah, as a testimony to Yisrael" (Tehilim 122:4). Assuredly, FOR THERE IS NO MIXTURE OF A FOREIGN NATION, AS WRITTEN: "These are the names of the children of Yisrael" (Shemot 1:1). "The tribes of the children of Yisrael" (Yehoshea 4:5), "Speak to the children of Yisrael." ALL THIS POINTS OUT THAT THERE IS NO FOREIGN MIXTURE IN THEM.

35. You may ask why it is written: "And he was the son of a Egyptian man..." (Vayikra 24:10-11). AND HE ANSWERS: Certainly there was one, and the verse made him known, as written: "And he was the son of a Egyptian man...and his mother's name was Shelomit, the daughter of Divri, of the tribe of Dan." THEY WERE OBSERVANT IN EGYPT TO FULFILL being fruitful and multiplying, as it is written: "And the children of Yisrael were fruitful and increased abundantly..." (Shemot 1:7). Assuredly, the children of Yisrael were guarded IN EGYPT from all these: THE IMPURITY OF MENSTRUATION, FOREIGN WOMEN, AND FROM KILLING CHILDREN. Therefore, the children of Yisrael came INTO EGYPT. And the children of Yisrael went out TO FREEDOM. It is written: "And these are the names of the children of Yisrael who came..." BECAUSE "CAME" SIGNIFIES NOT TO REMAIN, BUT RATHER THAT THEY WOULD GO OUT FROM THERE. AND THIS IS THROUGH THE MERIT OF OBSERVING THE THREE THINGS MENTIONED ABOVE.

6. "Every man came with his household"

While walking, Rabbi Yosi asks Rabbi Elazar to explain Rabbi Shimon's interpretation of the verse, "And these are the names of the children of Israel..." If this verse refers to God and the heavenly hosts and Chariots who went into captivity with Jacob, he asks, what is the meaning of, "Each man and his household came"? Rabbi Elazar confirms Rabbi Shimon's interpretation and discusses the distinction between "the house of Hashem" and "the house of the king." This leads to a brief explanation of the shifting gender attributed to the King and the various grades of angels: the higher level is always referred to as male-which implies an active quality-in relation to the lower level, which is referred to as female, and implies a passive, receptive quality. Thus, he concludes, symbolically, the title verse refers to the angels, who are called "his house." Rabbi Yosi then draws from Rabbi's Elazar's explanation to interpret the verse, "A closed garden is my sister..." as a reference to the children of Israel, who must be tended and nurtured, like a garden or vineyard.

The Relevance of this Passage

A reading of this section opens us to a greater understanding of the vast array of heavenly hierarchies that are concerned with implementing God's Great Plan. It serves to foster greater humility in our hearts and also greater determination to follow the path of Truth and thus participate in the Work rather than hindering its progress.

33. מְנַדָּה: דִּתְנִי רַבִּי חִיָּיא מַאי דְכָתִיב וַיַּעַשׂ אֶת הַכִּיּוֹר נְחֹשֶׁת וְאֶת כְּנֹו נְחֹשֶׁת בְּמִרְאוֹת הַצּוֹבְאוֹת. מִפְּנֵי מַה זָכוּ נְשִׁינ לְהָאִי, בְּגִין דְּאִסְתַּמְרוּ גְרַמִּייהוּ בְּגִלוֹתָא דְּמִצְרַיִם, דְּלִבְתַּר דְּאִתְדַּכְּיִין הוּוּ אִתְיִין מִתְקַשְׁטִין וּמִסְתַּבְּלִין בְּמִרְאָה בְּבַעֲלֵיהוֹן, וּמַעוֹרְרִין לוֹן בְּפְרִיָּה וּרְבִיָּה.

34. מִבַּת אֵל נְכַר, דְּכָתִיב, יֵצְאוּ כָל צְבָאוֹת ה' וְגו'. וְכָתִיב שְׁבִטֵי יְהוָה עֲדוֹת לְיִשְׂרָאֵל. עֲדוֹת לְיִשְׂרָאֵל וְדָאִי. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. שְׁבִטֵי בְנֵי יִשְׂרָאֵל. דִּבְרַ אֵל בְּנֵי יִשְׂרָאֵל.

35. וְאִי תִימָא וְהָא כָתִיב וְהוּא בֶן אִישׁ מִצְרִי. הָא וְדָאִי חַד הוּוּ, וּפְרַסְמוּ קְרָא, דְּכָתִיב, וְהוּא בֶן אִישׁ מִצְרִי וְגו'. וְשֵׁם אָמוּ שְׁלוֹמִית בַּת דְּבָרִי לְמִטְּהָ דִן. פְּרִיָּה וּרְבִיָּה דְּכָתִיב וּבְנֵי יִשְׂרָאֵל פְּרוּ וַיִּשְׂרְצוּ וַיִּרְבּוּ וְגו'. וּמִכָּל הַנִּי אִסְתַּמְרוּ יִשְׂרָאֵל. בְּנֵי יִשְׂרָאֵל עָאלוּ, בְּנֵי יִשְׂרָאֵל נִמְקוּ, הַה"ד וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל וְגו'.

36. "And these are the names of the children of Yisrael" (Shemot 1:1). Rabbi Elazar and Rabbi Yosi were traveling. While they were walking, Rabbi Elazar said to Rabbi Yosi: Open your mouth and let your words illuminate. He said to him: If it pleases my master, may I ask him one thing that I find difficult? I have heard from the Holy Luminary that he used to say that, "And these are the names of the children of Yisrael," means Yisrael Saba. "WHO CAME INTO EGYPT," MEANS all the hosts and camps OF ANGELS who descended into exile with Jacob, as it is written, "with Jacob"; AND ACCORDING TO THIS IT IS DIFFICULT. Why does it say: "every man came with his household" (Shemot 1:1)? DO ANGELS HAVE HOUSEHOLDS? He said to him: Certainly it is so THAT THE ANGELS CAME, EACH ONE WITH HIS HOUSEHOLD. For so we have learned, anyone who receives from another is considered as household to the giver. Therefore, "every man came with his household," MEANS THE GIVER AND THE RECEIVER, WHICH ALSO APPLIES TO ANGELS.

37. Rabbi Elazar opened the discussion saying: "And when Solomon finished building the house of Hashem and the house of the King..." (I Melachim 9:1). HE ASKS: Since it said "the house of Hashem," what is the meaning of, "the house of the King"? You may reason that of Solomon it is said "THE HOUSE OF THE KING," yet it is not so. Indeed, "the house of Hashem," refers to the Temple and "the house of the King" refers to the Holy of Holies.

38. AND HE EXPLAINS HIS WORDS: "The house of Hashem" is the Temple, that is, the courtyards, chambers, the hall leading to the interior of the Temple and the sanctuary. This is the Temple, WHICH IS MALCHUT. Most certainly, it is called "the house of Hashem." "The house of the King" is the Holy of Holies which is innermost of all, NAMELY BINAH that is called simply 'King'. This King, though he is Supernal King, is considered female in relation to the Highest Point that is concealed from all, WHICH IS CHOCHMAH. But even though it is female, nevertheless it is male compared to the king below, WHICH IS ZEIR ANPIN - MEANING THAT THE HIGHER LEVEL IS ALWAYS CONSIDERED MALE IN RELATION TO THE LOWER, AND THE LOWER IS CONSIDERED FEMALE. YET, IN COMPARISON TO WHAT IS STILL LOWER, IT IS CONSIDERED MALE. AND SO IT IS ALWAYS. Therefore, everything is in this way. Of the lower beings, THE ANGELS THAT DESCENDED WITH JACOB INTO EGYPT, it is written: "every man came with his household," EVEN THOUGH THEY DO NOT HAVE HOUSEHOLDS, FOR MAN WITH HIS HOUSEHOLD MEANS MALE AND FEMALE. FOR EVERY HIGHER LEVEL AMONG THEM IS CONSIDERED AS MALE IN RELATION TO THE LOWER LEVEL, AND EVERY LOWER LEVEL IS CONSIDERED AS FEMALE TO THE HIGHER LEVEL AND MALE TO ITS LOWER LEVEL.

39. "And these are the names..." (Shemot 1:1). Rabbi Yosi opened the discussion saying: "A garden locked is my sister, my bride, a spring shut up, a fountain sealed" (Shir Hashirm 4:12). "A garden locked," refers to the Congregation of Yisrael, THE NUKVA, as Rabbi Elazar said: Just as one must cultivate a garden, water and prune it, so too does the Congregation of Yisrael needs to be cultivated, watered and pruned, WHICH IS THE SERVICE OF THE RIGHTEOUS - TO RAISE MAYIN NUKVIN ('FEMALE WATERS') AND TO PRUNE THE KLIPOT THAT SURROUND THE NUKVA. Therefore, it is called "garden" and it is also called "vineyard" for Yisrael - MEANING THE HOUSE OF YISRAEL, WHICH IS THE NUKVA - needs to be cultivated, watered and pruned just as the vineyard does. It is written: "For the vineyard of Hashem Tzeva'ot is the House of Yisrael" (Yeshayah 5:7), and it is written, "And he broke ground and cleared away its stones..." (Ibid. 2).

36. וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. רַבִּי אֶלְעָזָר וְרַבִּי יוֹסִי הָיוּ אוֹלֵי בְּאוֹרְחָא, עַד דְּהָווּ אוֹלֵי, אָמַר רַבִּי אֶלְעָזָר לְרַבִּי יוֹסִי, אִפְתַּח פּוּמְךָ, וַיִּנְהַרּוּן מִיֶּלְךָ אָמַר לִיה נִיחָא קַמִּיה דְּמַר, דְּאִשְׁאֵל מַלְּה חֲדָא דְקִשְׁיָא לִי, הָא שְׁמַעְנָא מְבוּצִינָא קְדִישָׁא, דְּהָוָה אָמַר, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל, וְיִשְׂרָאֵל סְבָא. כָּל אִינוּן חִילּוּן וּמִשְׁרִיין דְּהָווּ נְחֻתִין לְגִלוּתָא בְּהַדִּי יַעֲקֹב, דְּכַתִּיב, אֵת יַעֲקֹב. מַהוּ דְּכַתִּיב אִישׁ וּבֵיתוֹ בָּאוּ. אָמַר לִיה, וְהָא הֲכִי הוּא. אֵלָּא הָא תְּנִינָן, כָּל דְּמִקְבֵּל מֵאֲחָרָא, אִיהוּ בֵּיתָא מֵהָוּא דִּיהִיב, וְעַל דָּא אִישׁ וּבֵיתוֹ בָּאוּ.

37. פִּתַּח רַבִּי אֶלְעָזָר וְאָמַר, וַיְהִי כְּכַלּוֹת שְׁלֹמֹה לְבַנּוֹת אֵת בַּיִת ה' וְאֵת בַּיִת הַמֶּלֶךְ וְגו'. וְכִי בֵּינוּן דְּאָמַר אֵת בַּיִת ה', מַהוּ וְאֵת בַּיִת הַמֶּלֶךְ, אִי בְּגִין שְׁלֹמֹה אֲתָמַר, לֹא הֲכִי, אֵלָּא אֵת בַּיִת ה' דָּא בַּיִת הַמִּקְדָּשׁ, וְאֵת בַּיִת הַמֶּלֶךְ דָּא קִדְשׁ הַקִּדְּשִׁים.

38. בַּיִת ה' דְּאִיהוּ בַּיִת הַמִּקְדָּשׁ כְּגוֹן: עֲזֻרוֹת וְלִשְׁכוֹת וּבַיִת הָאוּלָם וְהַדְּבִיר, דָּא בַּיִת הַמִּקְדָּשׁ, וְהָאִי אַקְרִי בַּיִת ה'. בַּיִת הַמֶּלֶךְ: דָּא קִדְשׁ הַקִּדְּשִׁים, דְּאִיהוּ פְּנִימָא דְכֻלָּא, הַמֶּלֶךְ סִתְּמָ. מֶלֶךְ דָּא, אַע"ג דְּאִיהוּ מֶלֶךְ עֲלָא, אִיהוּ נּוֹקְבָא לְגַבִּי נְקוּדָה עֲלָא, סְתִימָא דְכֻלָּא. וְאַע"ג דְּאִיהוּ נּוֹקְבָא, אִיהוּ דְכוּרָא לְגַבִּי מֶלֶךְ דְּלִתְתָא, וּבְגִין כֵּן כֻּלָּא כְּגוּוּנָא דָּא וְעַל דָּא, תְּתַאי, בְּרִזָּא דָּא כְּתִיב בְּהוּ, אִישׁ וּבֵיתוֹ בָּאוּ.

39. וְאֵלֶּה שְׁמוֹת, רַבִּי יוֹסִי פִּתַּח וְאָמַר, גֵּן נְעוּל אַחוּתִי כְּלָה גַל נְעוּל מַעִין חֲתוּם. גֵּן נְעוּל: דָּא כְּנִסְתַּת יִשְׂרָאֵל שְׁהִיא גֵּן נְעוּל. דְּאָמַר רַבִּי אֶלְעָזָר, מַה הָגֵן הַזֶּה צְרִיךְ לְשִׁמּוֹר, לְעִדּוֹר, וְלְהַשְׁקוֹת, וְלְזַמּוֹר. כֵּן כְּנִסְתַּת יִשְׂרָאֵל, צְרִיכָה לְעִדּוֹר, וְלְשִׁמּוֹר, וְלְהַשְׁקוֹת, וְלְזַמּוֹר, וְנִקְרָאת גֵּן, וְנִקְרָאת כְּרָם, מַה הַכְּרָם הַזֶּה צְרִיךְ לְעִדּוֹר וְלְהַשְׁקוֹת וְלְזַמּוֹר וְלְחַפּוֹר, כֵּן יִשְׂרָאֵל, הֲדָא הוּא דְּכַתִּיב, כִּי כְּרָם ה' צְבָאוֹת בַּיִת יִשְׂרָאֵל וְכַתִּיב, וַיַּעֲזְקוּהוּ וַיִּסְקְלוּהוּ וְגו'.

In this long and highly complex section, Rabbi Shimon describes the nature and workings of the Holy Chariot, one of the quintessential emblems of Kabbalah and thus of enormous importance to anyone seriously practising this discipline. It cannot really be summarized but must be read carefully many, many times before it will begin to unfold its profound meaning, which sheds light on numerous related concepts, like the three columns and the secret names of God.

The Relevance of this Passage

The very act of studying this section arouses the will and mental capability to understand its deeper meanings, opening long-unused areas in the brain that are required to assimilate such knowledge. Truth here is at so potent a level that we can often feel it burn within our minds, which signifies profound transformations are taking place that prepare the mortal flesh to merge with the immortal and eternal One at the end of days. Tosefta (addendum)

40. Mishnah. Rabbi Shimon said: We open our eyes and see the wheels of the Holy Chariot traveling in their travels, and the sound of a song sweet to the ears, WHICH IS BINAH, and good for the heart, SYMBOLIZING MALCHUT, which ascends and descends, and walks but does not travel. Thousands upon thousands tremble, and tens upon tens of thousands start with the singing OF CHOCHMAH from below upwards.

41. To that pleasant sound FROM THE TRAVELING OF THE WHEELS stand 450,000 eyed ones, who gather into one group on the right side. They see, yet do not see, and are completely present. The two other sides, WHICH ARE LEFT AND CENTER, turn white because of them - MEANING THAT THEIR JUDGMENTS, WHICH ARE RED, ARE CHANGED, BECAUSE THEY RECEIVE CHASSADIM FROM THE RIGHT COLUMN. And on the left side are 250,000.

42. THE 250,000 MENTIONED EARLIER, the weepers, sob and wail from their dwellings WHENCE THEY COME, and they commence with Judgment and conclude with Judgment. They sob a second time and the Judgment is revealed, and the books are opened TO LOOK AT THE JUDGMENTS THAT ARE IN THEM. At that moment, the Judge who was standing over them ascends, and sits on the chair of Judgment, and the singing subsides before the Judgment is concluded.

43. HERE HE EXPLAINS THE TWO ACTIONS OF THE RIGHT COLUMN AND SAYS: Those who have eyes of the right side encircle, together with eighteen thousand others. They blow, THAT IS, DRAW CHASSADIM, WHICH IS CALLED 'BLOWING', A SIMPLE SOUND. AND THEN THOSE WHO ARE RECEIVING CHOCHMAH FROM THE RIGHT COLUMN do not sob or wail. They commence with singing, DRAWING CHOCHMAH. And the 250,000 ones who sob tremble.

44. He blows AND DRAWS CHASSADIM a second time, WHICH IS THE SECOND ACTION ON THE RIGHT COLUMN, without sobbing. The Protector, ZEIR ANPIN, travels from that throne OF JUDGMENT and sits in the throne of Mercy TO DRAW MANY CHASSADIM. At that moment he, MEANING ZEIR ANPIN, mentions the Holy Name, YUD HEI VAV HEI, FULLY SPELLED TO AMOUNT NUMERICALLY TO 45: YUD-VAV-DALET; HEI-ALEPH; VAV-ALEPH-VAV; HEI-ALEPH. For with this Name, life is drawn for everyone.

תוספתא

40. מִתְנִיתִין: אָמַר רַבִּי שִׁמְעוֹן, אֲנִן פִּתְחִין עֵינָא חֲמָאן, גִּלְגְּלֵי רְתִיכְתָא קְדִישָׁתָא נְטִלִין בְּמַטְלָנוּי, וְקַל שִׁירְתָא בְּסִימָא לְאוּדְנִין, וְאָה לְלָבָא, סִלְקָא וְנַחְתָא, אֲזֵלָא וְלֹא נְטֵלָא, מְזַדְעָזְעִין אֶלְף אֶלְפִין, וְרִבּוּא רַבְבִּין וּפְתַחִין שִׁירְתָא מְלַרְע לְעִילָא.

41. לְקַל נְעִימוּתָא הֵהוּא, קִיּוּמִין מֵאֵן דְּקִיּוּמִין, וּמַתְכַּנְפִּין בְּכַנּוּפֵיָא לְסִטְרָא דִּימִינָא, אַרְבַּע מָאָה וְחֲמִשִּׁין אֶלְפִין מְאִרֵי דְעֵינִין. חֲמָאן וְלֹא חֲמָאן, קִיּוּמִין בְּקִיּוּמֵיהוֹן. תְּרִין סִטְרִין אַחְרָנִין אֲתַחְוִירוּ בְּגִינֵיהוֹן. וְלְסִטְרָא דְשְׂמָאלָא מֵאֲתָן וְחֲמִשִּׁין אֶלְפִין.

42. אֵינּוֹן מְאִרֵיהוֹן דִּיבְבָא, מִיבְבִין וּמִלְלִין מֵאֲתַר בֵּית מוֹתְבֵיהוֹן, פִּתְחִין בְּדִינָא וּמְסִיּוּמִין בְּדִינָא. מִיבְבִין תְּנִינּוֹת, וְדִינָא יְתִיב, וְסַפְרִין פְּתִיחוּ בֵּיה שְׁעָתָא, סִלִּיק מְאִרֵיה דִּינָא, דְקָאִים עֲלֵיהוֹן, וְיְתִיב בְּכוּרְסֵיָא דִּינָא, וְשִׁירְתָא אֲשַׁתְכֵךְ, עַד לֹא תִסְתֵּיִם דִּינָא.

43. סַחְרָן מְאִרֵי דְעֵינִין דְלְסִטְרָא יְמִינָא, וְעַמְהוֹן תְּמַנִּיסַר אֶלְפִין אַחְרָנִין תְּקַעִין, וְלֹא מִיבְבִין וְלֹא מִלְלִין פִּתְחִין שִׁירְתָא, מְזַדְעָזְעִין מֵאֲתָן וְחֲמִשִּׁין אֶלְפִין מְאִרֵי דִיבְבָא.

44. תְּקַע תְּנִינּוֹת וְלֹא מִיבְבִין נְטִיל פְּטְרוּנָא, מֵהֵהוּא כּוּרְסֵיָא וְיְתִיב בְּכוּרְסֵיָא דְוֹתְרָנוֹתָא. בֵּיה זְמַנָא הוּא מְדַבֵּר שְׂמָא קְדִישָׁא עֲלָאָה רַבָּא, דְבַהֵהוּא שְׂמָא חַיִּים לְכֻלָּא.

45. HERE HE EXPLAINS THE TWO ACTIONS OF THE CENTRAL COLUMN. He commences, ZEIR ANPIN WHICH IS THE CENTRAL COLUMN, saying one time: Yud-Vav-Dalet; Hei-Aleph; Vav-Aleph-Vav; Hei-Aleph-YUD-VAV-DALET; HEI-ALEPH; VAV-ALEPH- VAV ARE THE SECRET OF THE THREE COLUMNS, RIGHT, LEFT, AND CENTRAL, THAT ARE INCLUDED IN ZEIR ANPIN. THE LAST HEI-ALEPH IS THE NUKVA THAT RECEIVES FROM THEM, as is written: "And proclaimed the Name of Hashem" (Shemot 34:5). The holy wheels OF THE CHARIOT commence as before and thousands of thousands, WHICH IS THE SECRET OF CHOCHMAH, and tens upon tens of thousands, WHICH IS THE SECRET OF CHASSADIM, ATTIRE THEM and recite songs. THE ANGELS praise and say: "Blessed is the honor of Hashem from His dwelling place," SO THAT THE SHECHINAH SHALL BE BLESSED FROM ZEIR ANPIN, AND RECEIVE FROM IT CHOCHMAH ATTIRED IN CHASSADIM.

46. Then that garden, NAMELY THE SHECHINAH, comes - which is hidden in 250 worlds. This is the precious Shechinah in its shine OF CHOCHMAH that goes out from the shine OF CHOCHMAH AND COMBINES AND HIDES in the shine OF CHASSADIM. And the shine is drawn from it to the four directions - CHESED, GVURAH, TIFERET, MALCHUT, WHICH ARE THE FOUR branches - in order to provide for them IN MOCHIN. THIS IS THE SECRET OF THE VERSE: "AND FROM THENCE IT WAS PARTED, AND BRANCHED INTO FOUR STREAMS..." (BERESHEET 2:10). And this shine is drawn from it to all that are below, and it is called 'the Garden of Eden'.

47. That old man commenced speaking again, REFERRING TO ZEIR ANPIN, FOR AFTER IT ASCENDED TO ARICH ANPIN IT IS ALSO CALLED 'OLD'. AND THIS IS THE SECOND ACTION OF THE CENTRAL COLUMN, WHICH IS ZEIR ANPIN. He protects everything, MEANING BOTH THE DRAWING OF CHOCHMAH AND THE DRAWING OF CHASSADIM, and mentions the name Yud-Vav-Dalet; Hei-Aleph; Vav-Aleph-Vav; Hei-Aleph. And they all commence by DRAWING THE LIGHTS FROM the Thirteen Measures of Mercy. Who has seen these strong lights which are the highest of the high, strongest of the strong! The holy Chariots and the heavens and their hosts tremble and shake with great fear, and praise the Holy Name and recite poetry. Fortunate are the souls of the Righteous who are present in this luxuriousness and know this. About this, it is said: "Who would not fear you, King of the nations? For to You it is fitting..." (Yirmeyah 10:7).
End of Tosefta

48. Rabbi Shimon said: When the Shechinah descended into Egypt, one beast OF THE FOUR LIVING CREATURES OF THE HOLY CHARIOT, whose name is Yisrael, descended in the form of that old man MENTIONED IN THE PREVIOUS VERSE, WHO IS ZEIR ANPIN. And 42 holy attendants descended with it, MEANING 42 ANGELS, and each one had a holy letter from the Holy Name OF MEM-BET (42). THESE ANGELS THAT ATTEND THE LIVING CREATURES WHOSE NAME IS YISRAEL ARE CALLED 'THE CHILDREN OF YISRAEL' AND ARE DRAWN FROM THE NAME OF MEM-BET (42), WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF THAT LIVING CREATURES. And they all descended with Jacob into Egypt. This is what is written: "And these are the names of the children of Yisrael who came into Egypt with Jacob" (Shemot 1:1). Rabbi Yitzchak said: This is the meaning of "the children of Yisrael," followed by "(Et) Jacob," instead of 'with Jacob.'

45. פֶּתַח וְאָמַר זְמַנָּא חֲדָא יו"ד ה"א וְא"ו ה"א כד"א וְיִקְרָא בְּשֵׁם יְהוָה. פֶּתַח חֲדָא בְּקַדְמֵיטָא מְאִרֵי גַלְגְּלֵי קְדִישִׁין. וְאַלְף אֲלֵפִין, וְרִבּוּא רִבְבָן, וְאִמְרֵי שִׁירְתָּא, מְשַׁבְּחִין וְאִמְרִין, בְּרִיךְ יְקָרָא דֵּה' מֵאַתְרַּ בֵּית שְׁכִינְתֵּיהּ.

46. אֲתֵינָא הֵהוּא גִּנְתָּא, דְּאִיהִי טְמִירָא בְּמֵאתָן וְחֻמְשִׁין עֲלָמִין, הוּא שְׁכִינְתָּא יְקָרָא בְּזִיזָה, דְּנִפְיָק מְזִיזָא לְזִיזָא, וְזִיזָה נְגִיד מְנִיחָה, לְד' סְטְרִין רִישִׁין, לְקִיּוּמָא, מֵהֵהוּא זִיזָא אֲתַמְשָׁךְ לְכֻלְהוּ דְּאִינוּן לְתַתָּא, וְהֵהִיא אֲקָרִי גִּנְתָּא דְּעָרִין.

47. פֶּתַח תְּנִינּוֹת הֵהוּא סְבָא, פְּטְרוּנָא דְּכֻלָּא וּמְדַבֵּר שְׁמִיָּה יו"ד ה"א וְא"ו ה"א, וְכֻלְהוּ פֶּתַח בְּתֵלִיסְרַ מְכִילָן דְּרַחֲמֵי. מֵאֵן חֲמֵי כָּל אֲלִין תְּקִיפִין, רֵאמִין דְּרֵאמִין, תְּקִיפִין דְּתְקִיפִין, רְתִיבִין קְדִישִׁין, וְשְׁמִיָּא, וְכָל חִילְהוּן, מְזַדְעָזְעִין וּמִתְחַלְחֵלְן בְּאִימְתָּא סְגִיָּא, מְשַׁבְּחִין שְׁמָא קְדִישָׁא, וְאִמְרִין שִׁירְתָּא. זְכָאִין אִינוּן נְשַׁמְתְּהוּן דְּצִדִיקֵיָּא, דְּאִינוּן בְּהֵהוּא עֲדוּנָא, וְיַדְעִין דָּא, עַל הָאֵי אִיתְמַר מִי לֹא יִירָאךְ מִלְךְ הַגּוֹיִם כִּי לֶךְ יֵאֲתָהּ וְגו'.

(ע"כ תוספתא)

48. אָמַר רַבִּי שְׁמַעוֹן, כִּד נְחִתַּת שְׁכִינְתָּא לְמִצְרַיִם, נְחִתַּת חִיָּה חֲדָא, דְּשְׁמָהּ יִשְׂרָאֵל, בְּדִינוּקְנָא דְּהֵהוּא סְבָא, וְאַרְבַּעִין וְתֵרִין שְׁמֵשִׁין קְדִישִׁין עֲמִיָּה, וְכָל חַד וְחַד אֶת קְדִישָׁא עֲמִיָּה, מְשַׁמָּא קְדִישָׁא, וְכֻלְהוּ נְחִתָּן עִם יַעֲקֹב לְמִצְרַיִם, הֲדָא הוּא דְּכִתְיִב, וְאַלְהָ שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיִמָּה אֶת יַעֲקֹב. א"ר יִצְחָק, מִמְשַׁמַּע דְּקָאֵמַר בְּנֵי יִשְׂרָאֵל, וְאַחַר כֵּן אֶת יַעֲקֹב, וְלֹא נֵאמַר אֲתוּ.

49. Rabbi Yehuda asked Rabbi Elazar, the son of Rabbi Shimon: You learned from your father the portion of "And these are the names" THAT HE EXPLAINED by the supernal secret, AND THAT THE CHILDREN OF YISRAEL ARE 42 HOLY ANGELS, AS EXPLAINED ABOVE. So what is the meaning of, "every man came with his household"? ANGELS DO NOT HAVE A HOUSEHOLD. RABBI ELAZAR said to him: What my father said MEANS the supernal angels, those who are higher than those who are lower among them. This is what is written: "every man came with his household." THE HIGHER ANGEL IS CALLED "MAN" AND THE ONE LOWER THAN HIM IS CALLED "HIS HOUSEHOLD." Likewise, my father said that all the angels in the higher level are called "males" and those in the level below them are called "females," and ARE CALLED "household" because a female receives from the male AND SHE IS LIKE A HOUSE TO HIM.

49. שָׁאֵל רַבִּי יְהוּדָה לְרַבִּי אֶלְעָזָר בְּרַ"שׁ, בֵּינוֹן דְּשִׁמְעַת מֵאֲבוּךָ, פִּרְשַׁת וְאֵלֶּה שְׁמוֹת בְּרֹזָא עֲלָאָה, מֵאֵי קָאָמַר אִישׁ וּבֵיתוֹ בָּאוּ. אָמַר לֵיהּ, הֲהוּא מְלָא דְהוּוּ אָמַר אָבָא, אֵינוֹן הוּוּ מְלָאכִין עֲלָאִין, דְּאֵינוֹן לְעִילָא עַל תְּתָאֵי מְנַהוֹן, הֵינּוּ דְכְתִיב אִישׁ וּבֵיתוֹ בָּאוּ, וְהִכִּי אָמַר אָבָא, כֹּל אֵינוֹן מְלָאכִין דְּבִדְרָגָא עֲלָאָה, אֶקְרוּן גּוּבְרִין דּוּכְרִין, וְאֵינוֹן דְּבִדְרָגָא תְּתָאָה מְנַהוֹן, אֲתִקְרוּן נוֹקְבָתָא בֵּית, דְּאֲתָתָא נוֹקְבָא דְּמִקְבְּלָא מִן דְּכוּרָא.

8. "...with Jacob; every man came with his household"

In reply to the question posed by Rabbi Yitzchak, Rabbi Elazar affirms that the Shechinah did indeed accompany Jacob into Egypt. A discussion ensues in which Rabbi Elazar, Rabbi Aba, and Rabbi Yehuda each cite verses that indicate that thousands of celestial beings accompanied the Shechinah. Rabbi Elazar explains that in the verse, "And the children of Yisrael journeyed from Raamses to Sukkot about six hundred thousand footmen," (Shemot 12:37) the reference to the children of Israel is an allusion to the celestial hosts, God's servants, who naturally went with God when He went down into Egypt with Jacob, as was promised. Moreover, we're told that the children of Israel hurried to depart from Egypt because they realized these celestial beings were detained for their sake. Rabbi Aba then cites the verse, "Come and behold the works of Hashem Who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9), and explains that the word 'desolations' can also be read as 'names'. In corroboration with Rabbi Chiya's statement that earthly counterparts exist for all that is in heaven, Rabbi Aba concludes that just as there are holy names in earth, so are there holy names on heaven. Thus, "And these are the names of the children of Yisrael," refers to the angels who came to Egypt. Rabbi Yehuda then provides an interpretation of the verse, "Behold the litter, that of Shlomo..." (Shir Hashirim 3:7) to reveal that this verse also refers to the angels that went with the Schechinah into Egypt. Finally, while travelling with Rabbi Yosi, Rabbi Chiya deduces that since all of Israel went with Moses to meet his father-in-law, God's heavenly company would certainly have accompanied Him into Egypt.

The Relevance of this Passage

A reading of this section illustrates the power of the Zohar to illuminate hidden meanings found in the Scriptures. Through this insight, we will come to a greater understanding of God's eternal compassion and wisdom, making our prayers more ardent and our work here on earth more dedicated to His glory than to our own petty concerns.

50. Rabbi Yitzchak was studying before Rabbi Elazar, the son of Rabbi Shimon, and said to him: Did the Shechinah REALLY descend into Egypt with Jacob? He said to him: Did she not? Is it not written: "And I will descend with you" (Beresheet 46:4)? He said to him: Come and behold. The Shechinah descended into Egypt with Jacob and six hundred thousand holy Chariots with Her. This is what is written: "About six hundred thousand footmen" (Shemot 12:37). And we learned that six hundred thousand holy Chariots descended with Jacob into Egypt, and they all ascended from there when the children of Yisrael left Egypt. This is what is written: "And the children of Yisrael journeyed from Ramses to Sukot about six hundred thousand footmen" (Ibid.). It does not say 'six hundred thousand', rather it says "about six hundred thousand." THIS IMPLIES THAT as the six hundred thousand BELOW left, so those SIX HUNDRED THOUSAND HOLY CHARIOTS FROM ABOVE WHO WERE WITH THEM left.

50. רַבִּי יִצְחָק הוּוּ קָאִים קְמִיָּה דְּרַבִּי אֶלְעָזָר בְּרַבִּי שִׁמְעוֹן, אָמַר לֵיהּ שְׂכִינְתָא נְחַתָּ לְמִצְרַיִם עִם יַעֲקֹב. א"ל וְלֹא, וְהָא בְּתִיב אֲנָכִי אֲרַד עִמָּךְ. אָמַר לֵיהּ תָּא חַוִּי, שְׂכִינְתָא נְחַתָּ לְמִצְרַיִם אֲתָ יַעֲקֹב וְשִׁית מָאָה אֲלִפִּין רְתִיבִין קְדִישִׁין עִמָּה, וְהֵינּוּ דְכְתִיב כֶּשֶׁשׁ מֵאוֹת אֶלֶף רְגְלֵי, תְּנִינָן שִׁית מֵאָה אֲלִפִּין רְתִיבִין קְדִישִׁין נְחַתוּ עִם יַעֲקֹב לְמִצְרַיִם, וְכִלְהוּ סְלִיקוּ מִתְּמָן, כִּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. הָדָא הוּא דְכְתִיב, וַיִּסְעוּ בְנֵי יִשְׂרָאֵל מִרַעַמְסֵס סְכוּתָה כֶּשֶׁשׁ מֵאוֹת אֶלֶף רְגְלֵי וְגו'. שֶׁשׁ מֵאוֹת לֹא נֶאֱמַר, אֲלֹא כֶּשֶׁשׁ מֵאוֹת, כְּגוֹוָנָא דְנִפְקוּ אֵלִין, כִּךְ נִפְקוּ אֵלִין.

51. Come and behold: This is the secret of the matter. When those holy Chariots and holy encampments departed, the children of Yisrael then saw and knew they were being detained FROM LEAVING because of them, SINCE THEY WERE NOT LEAVING. And all the haste of Yisrael was for them. This is the meaning of what is written: "And could not delay" (Shemot 12:39). It should have said, 'And they did not want to delay', but instead it is written: "And could not." AND THIS WAS OUT OF NECESSITY BECAUSE OF THE HOST OF ANGELS THAT WERE TARRYING FOR THEM! And it is actually understood from here that the children of Yisrael IN THE PHRASE were all the children of Yisrael of the firmament - NAMELY THE ANGELS. Thus it is written: "The children of Yisrael who came into Egypt with Jacob" (Shemot 1:1). It does not state, 'And these are the names of the children of Yisrael who came into Egypt with him', but: "And these are the names of the children of Yisrael who came into Egypt with Jacob," MEANING who came to Egypt in the beginning, REFERRING TO THE ANGELS, AS STATED PREVIOUSLY. And with whom did they come? With Jacob.

52. Rabbi Yehuda states: We have a situation involving a minor to major inference. At the time when Jacob was saved from Laban, it is written: "And Jacob went on his way, and angels of Elohim met him" (Bereshheet 32:2). Then, when he descended into Egypt, the Holy One, blessed be He, said, "I will go down with you into Egypt" (Bereshheet 46:4). And if the Master descends, is it not the rule ALL THE MORE SO that His attendants will descend with Him? Thus, it is written: "Who came into Egypt with Jacob" (Shemot 1:1), INSTEAD OF 'WITH HIM'. Rabbi Ya'akov of the village of Chanan asks in the name of Rabbi Aba: Who are the children of Yisrael mentioned here? AND HE ANSWERS: Those who are actually called 'the children of Yisrael', NAMELY THE TRIBES.

53. Rabbi Aba opened the discussion TO BRING PROOF TO HIS WORDS saying: "Come and behold the works of Hashem who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9). Do not pronounce it shamot, but rather shemot (Lit. 'names'). This follows a similar thought expressed by Rabbi Chiya that, as the Holy One, blessed be He, has done in heaven, so has He done on earth. Just as there are Holy Names in heaven, so are there Holy Names here on earth. THESE ARE THE NAMES OF THE TRIBES OF WHICH IT IS WRITTEN: "THESE ARE THE NAMES OF THE CHILDREN OF YISRAEL..." (SHEMOT 1:1).

54. Rabbi Yehuda said that six hundred thousand supernal angels descended with Jacob on the day that Jacob descended into Egypt. Rabbi Yehuda commenced TO BRING PROOF OF HIS WORDS: "Behold the litter, that of Solomon. Sixty valiant men are round about it" (Shir Hashirm 3:7). There are locks that are forged to accommodate a key, AND THE KEYS turn inside THE LOCK. The locks are in the seventh SFIRAH OF MALCHUT, and they are carved in the sixth SFIRAH OF YESOD. This is the meaning of what is written: "Sixty valiant men are round about it."

51. ותא חזי רזא דמלה, בעדנא דנמקו אלין רתיכין קדישין, משירייתא קדישתא, חמו ישראל וידעו, דהוו מתעכבין בגיניהון, וכלהו בהילו דעברו ישראל, בגיניהון הוה, והיינו דכתיב ולא יכלו להתמהמה, הוה ליה למימר ולא רצו להתמהמה אבל לא כתיב אלא ולא יכלו. ואתיידעו ממש, דכלהו בני ישראל, הוו בני ישראל דרקייעא, והיינו דכתיב, בני ישראל הבאים מצרימה את יעקב, ועל דא לא נאמר ואלה שמות בני ישראל הבאים מצרימה אתו, אלא ואלה שמות בני ישראל הבאים מצרימה את יעקב, הבאים מצרימה בקדמיתא ועם מי, את יעקב.

52. א"ר יהודה, ק"ו, ומה כד אשתזיב יעקב מלבן, כתיב, ויעקב הלך לדרך ויפגעו בו מלאכי אלהים. כד נחת בגלותא, וקודשא ב"ה אמר, אנכי ארד עמך מצרימה, לאו דינא, הואיל ופטרונא נחתא דייחתון שמשוי עמיה, היינו דכתיב הבאים מצרימה את יעקב. רבי יעקב דכפר חנן אמר משמיה דר' אבא, מאן אינון בני ישראל דהכא. אינון דאתקרון בני ישראל ממש.

53. ר' אבא פתח ואמר, לכו חזו מפעלות יי אשר שם שמות בארץ. אל תקרי שמות. אלא שמות. ואזלא הא כהא דאמר ר' חייא, כגוונא דרקייעא, עבד קודשא בריך הוא בארעא ברקיע אית שמהן קדישין, בארעא אית שמהן קדישין.

54. אמר רבי יהודה בהווא יומא דנחת יעקב למצרים, נחתו עמיה שתין רבוא דמלאכי עלאי. ר' יהודה פתח, הנה מטרו שלשלמה ששים גבורים סביב וגו' קוזמיטין דגליפין בקלדיטא, סחרן בדוכתיה קוזמיטין בשביעאה, גליפין בשתיתאה, הה"ד, ששים גבורים סביב לה.

55. HE CONTINUES TO EXPLAIN THE ENTIRE VERSE AND SAYS: "Behold the litter," refers to the Shechinah, WHICH IS CALLED 'BED'. "Of Solomon" (Shlomo), refers to the King, to Whom the peace (Heb. shalom) belongs, ZEIR ANPIN, THE CENTRAL COLUMN THAT BRINGS PEACE BETWEEN RIGHT AND LEFT. "Sixty valiant men are round about it," are the six hundred thousand supernal angels of the host of the Shechinah that descended with Jacob into Egypt. THE REASON THAT THEIR NUMBER IS SIXTY IS BECAUSE THE SHECHINAH HAS THE SHAPE OF THE KEY. "Of the mighty men of Yisrael," refers to supernal Yisrael, WHICH IS ZEIR ANPIN, FOR GVURAH ('MIGHT') IS DRAWN TO THEM FROM THERE. The verse: "And these are the names of the children of Yisrael..."; "...every man came with his household," REFERS TO them and their customs, BECAUSE "CAME WITH HIS HOUSEHOLD" MEANS HIS WAYS AND CUSTOMS. FOR EVERY ANGEL HAS A PARTICULAR TASK AFTER WHICH HE IS NAMED, AS WE KNOW.

56. Rabbi Chiya was traveling from Usha to Lod. He was riding on a donkey, and Rabbi Yosi was with him. Rabbi Chiya dismounted, waving his hands toward Rabbi Yosi. He said to him: If the people of the world knew the great respect given to Jacob when the Holy One, blessed be He, said to him: "I will descend with you into Egypt" (Bereshheet 46:4), they would lick the dust in the three parasangs around his grave. Thus, our teachers, the greatest men in the world, the sages of the Mishnah expound upon it. It is written: "Moses went out towards his father-in-law" (Shemot 18:7). AND THEY EXPLAIN: When Aaron saw Moses going out, he joined him. Elazar and the princes and the elders accompanied him, and the heads of the house of the fathers and men of mark in the Congregation and all Yisrael accompanied them. So it came about that all of Yisrael went out to meet Yitro, because who would see Moses and Aaron and the princes going out and not accompany them? Thus, because of Moses, they all went out! Now if this occurred because of Moses, when the Holy One, blessed be He, said, "I will descend with you into Egypt," certainly THE WHOLE HEAVENLY COURT DESCENDED WITH HIM. NOW IT IS COMPREHENSIBLE WHY IN THE BEGINNING THE HOLY ONE, BLESSED BE HE, SAID, "I WILL DESCEND WITH YOU INTO EGYPT," which insinuates THAT HE ALONE WOULD DESCEND. AND AFTERWARDS IT SAYS, "AND THESE ARE THE NAMES OF THE CHILDREN OF YISRAEL," WHICH MEANS ALL THE HEAVENLY COURT. FOR BY MOSES ALSO, IT IS WRITTEN, "AND MOSES WENT OUT," YET ALL YISRAEL WENT OUT WITH HIM!

9. "The word of Hashem was"

Upon meeting Rabbi Yosi and Rabbi Chiya immersed in discussion, Rabbi Aba offers an additional verse to reinforce their conclusion that the angels accompanied the children of Israel into Egypt. He alludes to the vision Ezekial revealed to the children of Israel to prove that God had not and would not abandon them in captivity in Babylon. Just as God was with them in Babylon, Rabbi Aba explains, so He and His heavenly company went with them into Egypt.

The Relevance of this Passage

A reading of this section reminds us that God never abandons the Righteous, especially during times when we most despair, fostering in us the confidence required to persevere in the task of bringing down divine light into a world of shadows. It is invaluable for those who may feel their energy sapped or their resolve weakening, granting them strength and the courage to always stand after a fall and carry on in the Truth, rather than succumb to inducements of an easier life offered by those whose real purpose is to thwart the Great Plan, imprisoning God's people in this cage of materialism.

55. הנה מטתו: דא איהי שכּינתא. שלשלמה: מלכא דשלמא דיליה. ששים גבורים סביב לה: אלין אינון שתין רבוא דמלאכי עלאי, דאינון מחילא דשכּינתא, דנחתת עם יעקב למצרים. מגבורי ישראל: ישראל דלעילא, הה"ד ואלה שמות בני ישראל וגו', איש וביתו באו: אינון ונימוסיהון.

56. ר' חייא הוה אזיל מאושא ללוד, והוה רכיב על חמרא, והוה ר' יוסי עמיה, נחית ר' חייא, ושקליה בידו לר' יוסי, א"ל, אי בני עלמא ידעין יקרא סגיאה דיעקב, בשעתא דא"ל קודשא בריך הוא, אנכי ארד עם מצרימה, הוּ מלחכי עפרא, תלת פרסי קריב לקבריה, דהכי מפרשי מרנא רברבי עלמא, מאריהון דמתניתא, כתיב ויצא משה לקראת חותנו, אהרן חמא למשה דנפק, ונפק עמיה, ואלעזר ונשיאי וסבי נפקו עמיה, ראשי אבהן, ומערעי בנשתא, וכל ישראל נפקו עמהון, אשתבחו דכל ישראל בלהו, נפקו לקבליה דיתרו, מאן חמא למשה דנפיק ולא יפוק, לאהרן ולרברבי דנפקי, ולא יפוק. אשתבחו, דבגין משה נפקו כולהון. ומה, אי בגין משה כן, בגין קודשא בריך הוא, כד אמר אנכי ארד עם מצרימה, עאכ"ו.

57. While they were still traveling, Rabbi Aba met them. Rabbi Yosi said: Behold the Shechinah is here, because one of the masters of the Mishnah is here with us. Rabbi Aba asked: What are you engaged in? Rabbi Yosi said: "I will descend with you into Egypt" (Bereshheet 46:4). When Jacob descended into Egypt, it is written: "Now these are the names of the children of Yisrael who came into Egypt..." (Shemot 1:1). You learn that they all descended with Jacob into Egypt. THE IMPLICATION IS THAT ALL THE CHARIOTS AND HOSTS DESCENDED WITH JACOB INTO EGYPT AND NOT THE HOLY ONE, BLESSED BE HE, ALONE AS IS IMPLIED IN THE VERSE: "I WILL DESCEND WITH YOU INTO EGYPT."

58. Rabbi Aba said to him: Yet this one was alone. He opened the discussion saying: "The word of Hashem came to Ezekiel the priest, the son of Buzi, in the land of Chaldeans by the river Kevar" (Yechezkel 1:3). There are three difficulties here. One difficulty is that we learned that the Shechinah does not dwell outside the land of Yisrael WHILE THE PROPHECY OF EZEKIEL IS IN THE LAND OF CHALDEANS. Another difficulty is that he was not trusted like Moses, as is written: "For he is the trusted one in all My house" (Bemidbar 12:7). But he, EZEKIEL, revealed and publicized all the treasures of the King, MORE THAN MOSES. And another difficulty is that apparently he was not of a wholesome mind, FOR IF HE WAS OF A WHOLESOME MIND HE WOULD NOT HAVE REVEALED SO MUCH.

59. HE ANSWERS: Rather this is the explanation of our Mishnah. Heaven forbid that he revealed more than necessary, because Ezekiel was perfect in his opinion. Whatever he revealed was with the permission of the Holy One, blessed be He, and it was necessary that he reveal whatever he revealed. For so we have learned, "One who is accustomed to bear pain..." (AS MENTIONED EARLIER IN THE ZOHAR, VERSES 7-14) and all was necessary. And never did the Holy One, blessed be He, leave the children of Yisrael in exile before He came and caused His Shechinah to dwell with them. And of course, it was with Jacob, who was descending into exile, that the Holy One, blessed be He, and His Shechinah and the Supernal Holy Ones and the Chariots all descended with Jacob. As it is written: "Who came into Egypt with Jacob" (Shemot 1:1). AND WITH THIS IS THE ANSWER TO THE QUESTION OF RABBI YOSI ABOVE - THAT EVEN THOUGH IT SAYS, "I WILL DESCEND WITH YOU INTO EGYPT," IT DOES NOT IMPLY HE ALONE, BUT RATHER WITH HIS SHECHINAH AND HIS HOSTS AND HIS CHARIOTS. FOR THIS IS THE WAY OF THE HOLY ONE, BLESSED BE HE, IN ALL EXILES, AS EZEKIEL REVEALED BY THE EXILE OF BABYLON.

57. עַד דְּהוּוּ אֲזָלִי, פָּגַע בְּהוּ ר' אָבָא. א"ר יוֹסִי, הָא שְׂכִינְתָא הִכָּא, דְּחָד מִמַּאֲרִיְהוֹן דְּמִתְנִיתִין עִמָּנָא. אָמַר ר' אָבָא, בְּמַאי עִסְקִיתוּ. א"ר יוֹסִי, בְּהַאי קְרָא, דְּכִתְיִב אָנְכִי אֲרֻד עִמָּךְ מִצְרִימָה וְגו'. כִּד נַחַת יַעֲקֹב לְמִצְרַיִם, דְּכִתְיִב, וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרִימָה, אֶת אֹלֵיף, דְּכִלְהוּ נַחַתוּ עִם יַעֲקֹב לְמִצְרַיִם.

58. א"ל ר' אָבָא, וְדָא לְחֹד הוּת. פְּתַח וְאָמַר הִיּה הִיּה דְּבַר יִי' אֶל יַחֲזַקְאֵל בֶּן בּוּזִי הַכְּהֵן בְּאֶרֶץ כְּשָׂדִים עַל נְהַר כְּבָר. תִּלַּת פְּלֹגְתֵן הִכָּא. חֲדָא, דְּתַנִּינָן, אִין שְׂכִינָה שׁוּרָה בַּחוּצָה לְאֶרֶץ. וְחֲדָא, דְּלֹא הוּוּ מְהִימָן כְּמֹשֶׁה, דְּכִתְיִב בֵּיהּ, בְּכָל בֵּיתִי נֶאֱמָן הוּא, וְהוּא, גְּלִי וּפְרָסָם כָּל גְּזוּיָא דְּמִלְכָּא. וְחֲדָא, דְּאִתְחַזֵּי כְּמָאן דְּלֹא שְׁלִים בְּרַעְתֵּיהּ.

59. אֵלֶּא הִכִּי אֲסִיקְנָא בְּמִתְנִיתָא דִּילָן, ח"ו דְּהָא יַחֲזַקְאֵל נְבִיאָה שְׁלִימָא הוּוּ, וּבְרִשׁוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא גְּלִי כָּל מַה דְּגִלִּי. וְכִלְהוּ אֲצַטְרִיךְ דִּיגְלִי וּיְפָרְסָם, עַל חַד תְּרִין מַמָּה דְּגִלִּי, דְּהִכִּי תִנָּן, מֵאן דְּרָגִיל לְמַסְבַּל צַעְרָא וְכו'. וְכִלְא אֲצַטְרִיךְ, וּמַעֲלָמִין לֹא שְׂבִיק קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּגִלּוּתָא, עַד דְּהוּוּ אֲתִי לְמִידְר דִּיּוֹרִיָּה עִמְהוֹן, כָּל שְׁכָן בִּיעֲקֹב, דְּהוּוּ נַחִית בְּגִלּוּתָא, וְקוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתֵּיהּ, וְקִדִּישִׁין עֲלָאִין, וּרְתִיכִין, דְּנַחַתוּ כְּלָהוּ עִם יַעֲקֹב, הַה"ד הַבָּאִים מִצְרִימָה אֶת יַעֲקֹב.

10. "Come with me from Lebanon, my bride"

In this section, Rabbi Yitzchak first explains that he who studies Torah and performs good deeds will inherit a complete world, while he whose good deeds are incomplete will inherit according to what he deserves. He who does not study Torah or acquire any good deeds will inherit neither this world nor the world to come. Following this, a discussion of the title verse begins. Rabbi Yehuda explains that God addressed these words to the Shechinah in the upper Sanctuary and announced that the children of Israel would receive the Torah. This would be their shield in exile, to protect them from the idolatrous and oppressive heathen nations. Rabbi Aba adds that God was first in the company that included the Shechinah and 600,000 ministering angels that descended into Egypt with Him. Rabbi Yitzchak interprets the phrase, "look from the top of Amanah," as referring to the Sanctuary above and below, and "From the top of Senir and Chermon," as signifying Mount Sinai. Finally, Rabbi Yehuda offers a contrasting interpretation of, "from the lions' den," as a reference to the students of the Torah, who are lions and leopards in the Torah.

The Relevance of this Passage

60. Rabbi Aba commenced the discussion and said: "Come with Me from Lebanon, My bride, with Me from Lebanon" (Shir Hashirm 4:8). Come and behold: Woe to those people who do not know and are not careful of the service to their Creator. For we learned that Rabbi Yitzchak said: Every day a divine voice emanates from Mount Horeb and says, 'Woe is to those WHO DISREGARD the service of their Creator, woe to those who denigrate the honor of the Torah.' For Rabbi Yehuda said: All who study Torah in this world and acquire good deeds will inherit a complete world. And all who do not study Torah in this world and do not do good deeds will not inherit this or that - MEANING NOT THIS WORLD AND NOT THE WORLD TO COME. YOU MAY WONDER WHY IT IS SAID EITHER HE INHERITS A COMPLETE WORLD OR HE LOSES TWO WORLDS, and yet we have learned there is one who inherits according to his station and what is deserving to him, MEANING THERE IS A MIDDLE WAY. Rabbi Yitzchak said: We did not learn THAT HE DOES NOT HAVE TWO WORLDS, except for one who has no good deed at all. BUT ONE WHO DOES HAVE GOOD DEEDS, EVEN THOUGH THEY ARE INCOMPLETE, INHERITS HIS WORLD ACCORDING TO WHAT HE DESERVES BOTH IN THIS WORLD AND IN THE WORLD TO COME.

61. Rabbi Yehuda said: If people knew the love that the Holy One, blessed be He, has for the children of Yisrael, they would roar like lions to pursue Him AND ADHERE TO HIM. At the time that Jacob descended into Egypt, the Holy One, blessed be He, summoned His company OF ANGELS and said to them: 'All of you descend into Egypt and I will descend with you'. The Shechinah said, 'Master of the Universe, are there hosts without a king?' FOR THE SHECHINAH IS CONSIDERED THE KING OF THE ANGELS BECAUSE THEY ALL FLOW FROM HER. He said to Her: "Come with Me from Lebanon, My bride," you will come with Me from Lebanon from the place of Eden, WHICH IS CHOCHMAH, that is refined in all its actions. "Bride" is the Shechinah, which is the bride under the canopy. It follows what we have learned, that Rabbi Yehuda said: What is the meaning of, "And it came to pass on the day that Moses had finished (Heb. kalot)..." (Bemidbar 7:1)? Kalot is spelled without a Vav, for this is the day that the kalah (Lit. 'bride') enters the Chupah (wedding canopy), and the bride is the Shechinah, WHICH IS IN THE TEMPLE, THE BRIDE UNDER THE CHUPAH.

62. "...with me from Lebanon..." (Shir Hashirm 4:8) meaning from the place of the supernal Temple. "Look from the top of Amanah." HE ASKS: From the top of what? AND ANSWERS: From the head (top) of those who have Faith (Heb. Emunah). And who are they? Jacob and his sons. "From the top of Senir and Chermon," for they are destined to receive My Torah from Mount Chermon - MEANING MOUNT SINAI, WHICH IS CALLED 'CHERMON' - to protect them in exile, WHICH IS CALLED 'CHERMON', DERIVED FROM DESTRUCTION (HEB. CHEREM). "From the lions' dens," is in reference to the nations that serve idols, who are compared to lions and leopards that oppress YISRAEL with all types of hard labor.

63. Rabbi Aba said: "Come with Me from Lebanon, My bride." AND HE ASKS: Is she coming from Lebanon? Yet she is going up to Lebanon. AND SHE IS ASCENDING TO LEBANON TO RECEIVE CHOCHMAH! THUS, IT SHOULD HAVE SAID, 'ASCEND WITH ME TO LEBANON.' Therefore Rabbi Aba said: When the Shechinah descended into Egypt, six hundred thousand ministering angels descended with Her, and the Holy One, blessed be He, was first, as is written: "And their King passed before them and Hashem at their head" (Michah 2:13).

60. ר' אבא פתח ואמר, אתי מלבנון בלה אתי מלבנון תבואי תא חזי ווי לון בני נשא, דלא ידעין, ולא משגיחין בפולחנא דמאריהון, דתניא א"ר יצחק, בכל יומא ויומא בת קול נפקת מטורא דחורב, ואמר, ווי לון לבני נשא מפולחנא דמאריהון, ווי לון לבני נשא מעלבונה דאורייתא. דאמר ר' יהודה, כל מאן דאשתדל באורייתא בהאי עלמא, ומסגל עובדין טבין ירית עלמא שלימא. וכל מאן דלא אשתדל באורייתא בהאי עלמא, ולא עביד עובדין טבין, לא ירית לא האי ולא האי. והא תנן, אית מאן דירית עלמיה כפום אתריה, וכפום מה דחזי ליה. א"ר יצחק, לא תנן, אלא מאן דלית ליה עובדין טבין כלל.

61. א"ר יהודה, אלמלי הוו ידעין בני נשא, רחימותא דרחים קודשא בריך הוא לישראל, הוו שאגין ככפיריא למרדה אבתריה. דתניא, בשעתא דנחת יעקב למצרים, קרא קודשא בריך הוא לפמליא דיליה אמר להון, כלכון חותו למצרים, ואנא איחות עמכון. אמרה שכינתא רבונא דעלמא, אית צבאות בלא מלכא, אמר לה, אתי מלבנון בלה, מלבנון: מאתרא דערן, דמלוכין בכל עובדוי. בלה: דא שכינתא, דהיא בלה בחופה. ואזלא הא כהא דתניא א"ר יהודה, מאי דכתיב, ויהי ביום בלת משה, בלת כתיב, ביומא דעאלת בלה לחופה, ושכינתא דא היא בלה.

62. אתי מלבנון תבואי, מאתר בני מקדשא דלעילא. תשורי מראש אמנה, מרישא דמאן. מראשיהון דבני מהימנותא. ומאן נינהו. יעקב ובנוי. מראש שגיר וחרמון, דאינון עתידין לקבלא אורייתא דילי, מטורא דחרמון, ולאגנא עלייהו בגלותהון. ממעונות אריות: אליון אינון עמין עעכו"ם, דדמיין לאריוותא וגמריין, דמעגין להון בכל פולחנא דקשיו.

63. ר' אבא אמר, אתי מלבנון בלה וגו'. וכי מלבנון אתת, והלא ללבנון עולה. אלא א"ר אבא, בשעתא דנחתת שכינתא למצרים, נחתו בהדה שתין רבוא של מלאכי השרת, וקודשא בריך הוא בקדמיתא הה"ד ויעבור מלכם לפנייהם וה' בראשם.

64. Rabbi Yitzchak said, "Come with Me from Lebanon, My bride," refers to the Shechinah. "...with Me from Lebanon..." MEANS from the place of the supernal Temple, WHICH IS BINAH. "Look from the Top of Amanah," MEANS from the place of the Temple above and the Temple below. For Rabbi Yehuda said: The Shechinah has never moved from the western wall of the Temple, as is written: "Behold, He stands behind our wall" (Shir Hashirm 2:9). And He is the top of Amanah for the whole world. "From the top of Senir and Chermon," MEANS from the place whence the Torah went out to the world, MEANING MOUNT SINAI, WHICH IS CALLED 'CHERMON'. And why IS THIS? In order to protect the children of Yisrael. "The lions' dens," (Shim Hashirm 4:8) are the nations who worship idols. Rabbi Yudan says: "The lions' dens," refers to scholars who study the Torah in the Torah academies and synagogues, who are lions and leopards in the Torah.

64. ר' יצחק אָמַר, אֲתִי מִלְבָּנוֹן כְּלָה, דָּא אִיהִי שְׁכִינְתָּא. אֲתִי מִלְבָּנוֹן תְּבֵאִי, מֵאֲתֵר בֵּי מִקְדָּשָׁא דְלַעִילָא. תְּשׁוּרֵי מִרְאֵשׁ אֲמֵנָה, מֵאֲתֵר בֵּי מִקְדָּשָׁא דְלַעִילָא, וּמֵאֲתֵר בֵּי מִקְדָּשָׁא דְלִתְתָּא דְאָמַר ר' יְהוּדָה, מֵעוֹלָם לֹא זָזָה שְׁכִינְתָּא מִכּוֹתְלֵי דְמַעְרְבָא, דְּבֵי מִקְדָּשָׁא, דְּכִתִּיב, הִנֵּה זֶה עוֹמֵד אַחֲרַי כְּתִלְנוּ. וְהוּא רִאשׁ אֲמֵנָה לְכָל עֲלָמָא. מִרְאֵשׁ שְׁנִיר וְחֶרְמוֹן מֵאֲתֵרָא דְאוּרִייתָא נִפְקַת לְעֲלָמָא, וְלָמָּה. לְאַגְנָא עַל יִשְׂרָאֵל, מִמַּעֲוֹנוֹת אֲרִיּוֹת: אֵלֶיךָ עֲמִין עֵכוּ"ם. ר' יוֹדָן אָמַר, מִמַּעֲוֹנוֹת אֲרִיּוֹת: אֵלֶיךָ אֵינּוֹן ת"ח, דְּעִסְקֵי בְּאוּרִייתָא בְּמַעֲוֹנוֹת הַמְדַרְשׁוֹת, וּבְכַתְּמֵי כְּנַסְיוֹת, דְּאֵינּוֹן אֲרִיּוֹן וְנִמְרִים בְּאוּרִייתָא.

11. "Seventy souls"

In reference to the title verse, Rabbi Chiya asks Rabbi Shimon to explain the significance of the number seventy, and why the Torah first enumerates the sons of Jacob as twelve, and then as seventy. Rabbi Shimon's explanation is that seventy corresponds to the seventy nations of the world, and the nation of Israel was equal to all of them. Furthermore, we learn that just as the world cannot exist without the four winds, the other nations of the world cannot exist without Israel, as the twelve tribes illuminate the seventy nations.

The Relevance of this Passage

A reading of this section will reveal that the privileged and illuminating role of the nation of Yisrael, and the dependant position of the other nations, means that the righteous and those following the path of truth carry a heavy burden, since the world is sustained by their goodness. This will summon up reserves of strength within us, because so many depend upon our actions for their existence and we cannot afford to fail them, for in failing them we are failing God.

65. Rabbi Chiya was sitting before Rabbi Shimon. He said to him: In the beginning, why did the Torah count twelve sons of Jacob, yet afterwards they were seventy, as is written: "All the souls of the house of Jacob who came into Egypt were seventy" (Bereshheet 46:27)? And what is the reason that they were seventy and not more? RABBI SHIMON said to him: It corresponds to the seventy nations in the world. They were one nation equal to them all.

65. ר' חֵיָיָא הוּוּ יְתִיב קַמֵּיהּ דְר"ש, א"ל, מַה חֶמֶת אוּרִייתָא לְמַמְנֵי בְנוֹי דְיַעֲקֹב, דְּאֵינּוֹן תְּרִיסַר בְּקַדְמִיתָא, וְלִבְתֵּר בֵּן שְׁבַעִים דְּכִתִּיב כָּל הַנֶּפֶשׁ לְבֵית יַעֲקֹב הִבָּאָה מִצְרִימָה שְׁבַעִים. וּמ"ט שְׁבַעִים וְלֹא יְתִיר. א"ל, לְקַבִּיל ע' אוּמִין, דְּאֵינּוֹן בְּעֲלָמָא, וְאֵינּוֹן הוּוּ אוּמָה יְחִידָאָה לְקַבֵּל כְּלָהוֹן.

66. And he also said to him: Come and behold. Let us consider the keys that illuminate. THEIR branches are set in their travels, MEANING WHEN THEY ARE ILLUMINATING IN THE JOURNEYS OF THE THREE COLUMNS AND ARE APPOINTED OVER THE SEVENTY NATIONS, that emanate from twelve engravings and knots that surround them in their travels IN THE ORDER OF THE THREE COLUMNS, striking against the four directions of the world, THAT IS, CHESD, GVURAH, TIFERET, AND MALCHUT. This is what is written: "He set the bounds of the people according to the number of the children of Yisrael" (Devarim 32:8), MEANING THAT THE NUMBER TWELVE THAT IS IN THE CHILDREN OF YISRAEL ILLUMINATES TO THE SEVENTY NATIONS. And this is what is written: "As the four winds of the heavens have I spread you abroad" (Zecharyah 2:10), so THAT THE THREE COLUMNS ILLUMINATE IN ALL THE FOUR DIRECTIONS - CHESD AND GVURAH, TIFERET AND MALCHUT - to show that they exist for the sake of the children of Yisrael, WHO ARE THE TWELVE TRIBES, AS MENTIONED EARLIER. It does not say, 'In the four,' but rather, "As the four," because as it is impossible for the world to exist without the four winds, so it is impossible for the world to exist without Yisrael.

66. וְתוּ א"ל, תָּא חֲזִי, קְלֵדִיטִין דְּנִהְרִין עֲנַפִּין יְתִבִּין בְּמַטְלֵי הוֹן, מִמְּנָן עַל שְׁבַעִין עַמְמִין, נִפְקִין מִתְרִיסַר גְּלִיפִין קְטוּרִין דְּאֶסְתַּחֲרוּן בְּמַטְלֵי הוֹן, לְמַתְקֵלָן לְאַרְבַּע רוּחֵי עֲלָמָא, הַה"ד, יֵצֵב גְּבוּלוֹת עַמִּים לְמַסְפַּר בְּנֵי יִשְׂרָאֵל. וְהֵינּוּ דְכִתִּיב, בֵּי כְּאַרְבַּע רוּחוֹת הַשָּׁמַיִם פָּרַשְׁתִּי אֶתְכֶם, לְאַחֲזָאָה דְּאֵינּוֹן קִיּוּמִין בְּגִין יִשְׂרָאֵל. בְּאַרְבַּע לֹא נֹאמַר, אֶלָּא כְּאַרְבַּע. כִּמָּה דְּאֵי אֲמַשֵּׁר לְעֲלָמָא בְּלֹא אֲרַבַּע רוּחוֹת כִּן אֵי אֲמַשֵּׁר לְעֲלָמָא בְּלֹא יִשְׂרָאֵל.

12. "...that let the feet of the ox and the ass..."

Rabbi Aba opens a discussion of the meaning of the title verse. He explains that the children of Yisrael are worthy in the sight of God because they "sow beside all waters," that is, according to Righteousness. Reference is then made to the book of Rabbi Yiba Saba. It describes the Chamber of Guilt, which is of the side of Mercy, and the Chamber of Merit, which is of the Other Side. Children, longevity, and sustenance, we learn, do not depend on either Chamber, but rather on mazal. The children of Israel cleave to the side of Holiness, thereby banishing the evil symbolized by the union of the ox and the ass.

The Relevance of this Passage

A reading of this section provides insight into recondite meanings contained in the Scripture, enabling us to avoid drawing judgment together with impure intentions, since this path leads to great suffering and destruction. It will also heighten our powers of discernment, helping us to make better, wiser, choices in both this life and the eternal one.

67. "Now there arose a new king" (Shemot 1:8). Rabbi Aba commenced: "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely" (Yeshayah 32:20). Fortunate are Yisrael, who Hashem desired more than all the nations and, and who He brought close to Him, as it is written: "Hashem has chosen you to be a special possession to Himself..." (Devarim 14:2) It is also written: "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9). And Yisrael cleave to the Holy One, blessed be He, as it is written: "But you that did cleave to Hashem your Elohim are alive every one of you this day..." (Devarim 4:4).

68. And they are therefore Righteous before Him, because they sow beside all waters. AND HE ASKS: What is "beside all waters"? AND HE SAYS: They sow for righteousness (Heb. tzedakah) - MEANING THEY ELEVATE MAYIM NUKVIN ('FEMALE WATERS') TO DRAW MOCHIN INTO MALCHUT, SO IT WILL BE CALLED 'TZEDAKAH'. FOR WITHOUT MOCHIN, IT IS CALLED TZEDEK (JUSTICE) WITHOUT HEI. And of one who sows for Righteousness, it is written: "For your kindness is great above (Heb. me'al) the heavens (Heb. shamayim)..." (Tehilim 108:5). Me'al shamayim also means beside to all waters (Heb. al kol mayim). And what is, "above the heavens"? It is the World to Come, WHICH IS BINAH THAT IS ABOVE ZEIR ANPIN, WHICH IS CALLED "HEAVENS." And Yisrael sow seeds, MEANING THEY ELEVATE MAYIM NUKVIN ('FEMALE WATERS') beside (Lit. 'above') above all waters, WHICH IS BINAH, IN ORDER TO DRAW MOCHIN TO MALCHUT, SO THAT IT SHOULD BE CALLED 'TZEDAKAH'.

69. In the book of Rabbi Yiba Saba, it says as follows: It is written, "This matter is by the decree of the watchers, and the sentence by the words of the holy ones" (Daniel 4:14). For all the verdicts in this world and all the decrees and all the questions are all in one chamber, where 72 judges deliberate the sentences of the world. And that chamber is called the 'Chamber of Merit', because when a person is judged, his merit is presented first.

70. This is not so in the level of the Other Side, where there is a place called 'Guilt', because all the actions in that place are of the Serpent, the Wife of Harlotry, and their only purpose is to condemn the person and to slander the servant before his Master!

67. וַיִּקָּם מֶלֶךְ חָדָשׁ. ר' אַבָּא פָתַח אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם מִשְׁלַחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר, זִכָּאִין אֵינּוֹן יִשְׂרָאֵל, דְּקוּדְשָׁא בְרִיךְ הוּא אֲתָרְעֵי בְּהוּ מִכָּל שְׂאֵר עַמִּין, וְקָרִיב לֹון לְגַבְיָהּ, דְּכַתִּיב, וּבְךָ בָחַר יְיָ לְהִיּוֹת לוֹ לְעַם סְגוּלָהּ וְגו', וּכְתִיב כִּי חִלַּק יְיָ עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ, יִשְׂרָאֵל מִתְדַבְּקִין בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא, דְּכַתִּיב וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם חַיִּים בּוֹלְכֶם הַיּוֹם.

68. וע"ד זכאין אינון קמיה, בגין דאינון זרעין על כל מים. מאי על כל מים. דזרעין לצדקה. ומאן דזרע לצדקה, כתיב ביה כי גדול מעל שמים חסדך. מעל שמים: על כל מים איהו הוי, ומאן איהו מעל שמים. דא עלמא דאתי. וישראל זרעי זרעא על כל מים.

69. בספרא דרב ייבא סבא הכי אמר, כתיב בגזרת עירין פתגמא ומאמר קדישין שאלתא, כל דינין דהאי עלמא, וכל גזרין, וכל שאלתין, בלהו קיימי בחד היכלא, דתמן ע"ב סנהדרין מעיינין בדינין דעלמא. והוא היכלא אקרי היכל זכותא, בגין, דכד דינין דינא, מהפכין בזכותא דבר נש בקדמיתא.

70. מה דלאו הכי, בדרגא דהוא סטרא אחרא, דתמן איהו אתר דאקרי חוב"ה, בגין דכל עובדוי דהוא אתר, דנחש אשת זנונים, לא איהו אלא למהפכא בחובה דב"נ, ולמלשן עבדא למאריה.

71. Those that are in the Chamber of Merit are called 'sweet waters', 'clear waters'. Those that are in the Chamber of Guilt are called the 'bitter water' - "The bitter water that causes the curse" (Bemidbar 5:18). In that Chamber of Merit these three are not found: children, longevity, and sustenance; nor are these found in that place of Guilt; nor in the 'sweet and clear waters'; nor in the 'bitter' and 'curse-causing waters'!

72. Therefore, Yisrael sows beside all the waters a holy seed - MEANING THEY ELEVATE MAYIM NUKVIN ('FEMALE WATERS') TO SUPERNAL BINAH, WHICH IS CALLED 'ABOVE ALL WATERS' - and they beget above all waters, they whose seed is not appropriate except for above IN BINAH. Therefore, the Masters of the Mishnah explain that children, longevity and sustenance are not dependent ON THE CHAMBER OF Merit, but rather are dependent upon the Holy Mazal, WHICH IS THE HOLY BEARD OF ARICH ANPIN, WHICH IS ITS ASPECT OF BINAH WHICH HAS EMERGED. This place is "above all waters."

73. "...that let the feet of the ox and the ass range freely..." They do not contain anything in that side OF THE KLIPOT OF THE OX AND THE ASS; for they have banished all the evil parts and cleave to the good side of all supernal Holy Ones. When the ox and ass join together, they become two evil plagues of the world. The ox is the side of Severe Judgment and originates in the cleaving of the side of Holiness. When the ass joins with it from the Other Side OF THE KLIPOT, they become two evil plagues of the world.

74. Hence, Shimon had in him the strength of Severe Judgment, AS HE HAD IN HIMSELF THE ASPECT OF THE OX. And when they combine, the world can not tolerate it. Therefore, "You shall not plow with an ox and an ass together" (Devarim 22:10). Therefore, Jacob sent this to Esau: "I have oxen and asses" (Bereshheet 32:6), MEANING THAT HE SUBJUGATED THEM TO HOLINESS. And had Jacob not humbled himself, a great fear would have fallen on Esau, BECAUSE HE HAD THE POWER TO OVERPOWER THESE TWO FORCES.

71. אינון דהיכלא דזכותא, אקרון מים מתוקים, מים צלולים. אינון דהיכלא דחובה, אקרון מיין מרירין, מי המרים המאררים. בהוא היכלא דזכותא, לא קיימי אלין תלת: בני, חיי, ומזוני. ולא בהוא אתר דחובה, לא במים מתיקן וצלילן, ולא במים מרירין מלטטין.

72. ועל דא, ישראל זרעי על כל מים, זרעא קדישא דאולידו על כל מים, איהו, דהא לאו נכון זרעא דילהון אלא לעילא. וע"ד אוקמוה מ"מ, בני חיי ומזוני, לאו בזכותא תליא מלתא, אלא במזלא קדישא תליא מלתא, ואתר דא על כל מיא איהו.

73. משלחי רגל השור והחמור, דלא אית לון בהוא סטרא בישא כלום, ומשרדן מנייהו כל חולקין בישין, ומתדבקין בהוא סטרא טבא, דכל קדושין עלאין, שור וחמור בד מזדווגן כחדא, תרין פגעין בישין אינון לעלמא. שור: סטרא דדינא קשיא איהו, ואתדבקותא דסטר קדישא איהו. חמור: בד אודווג בהדיה, דאיהו מסטרא אחרא, תרין פגעין בישין אינון לעלמא.

74. ועל דא, שמעון תוקפא דדינא קשיא הוה ביה, וכד מזדווגן כחדא, לא יכיל עלמא למסבל, ובגין כך, לא תחרוש בשור ובחמור יחדו. ועל דא, שדר יעקב לעשו מלה דא, דכתיב, ויהי לי שור וחמור. ואי לאו דמאיך יעקב גרמיה, דחילו סגיא נפל ביה בעשו.

13. "Now there arose a new king"

This section begins with an interpretation of the title verse found in the book of Rabbi Hamnuna Saba. From this, we learn that the rise to power of any nation is a result of the subjugation of the children of Yisrael, as seen in the examples of Egypt, Babylon, and Rome. This is because the nation of Yisrael is equal to all the other nations combined, and therefore when a nation dominates the children of Israel, it's celestial chieftain gains dominion over the chieftains of the other nations.

According to Rabbi Chiya, the impending rise or fall of a nation is announced on earth through small children, simple-minded people and the behavior of birds thirty days before the event. While these proclamations usually go unnoticed, if a nation is deserving, the leaders receive news of the imminent disaster so that they can call their people to repent and return to God while there is still time. When a nation falls from power, Rabbi Yitzchak explains, God first punishes its celestial representative. The chieftain passes through a River of Fire, his power vanishes; then the event is proclaimed above, and later below. This relates to Rabbi Yosi's profound experience, which he describes to Rabbi Elazar, Rabbi Aba, and Rabbi Yehuda while they sit at the gate of Lydda. That morning, Rabbi Yosi tells them, a bird informed him of the raising up of three rulers on earth, and the deposing of an existing ruler. When asked about their identity, the bird threw down three arrows from his right wing, and one from his left wing. On examining these arrows, Rabbi Elazar interprets their significance as an indication of the impending domination of the Egyptians and the children of Israel by three great rulers in Rome. Three children who pass by the Rabbis in succession and announce imminent doom for Egypt reinforce this interpretation. This leads to a discussion of the importance of sages, without whom man would not be able to understand the Torah or God's Commandments.

Finally, Rabbi Yehuda and Rabbi Shimon discuss the title verse, revealing that the "new king" is a reference to the Pharaoh who, like Achashverosh, "arose" through the power of his wealth, and not because he was worthy.

The Relevance of this Passage

A reading of this section attunes us more finely to the wisdom that God reveals to us through conduits we often fail to recognize, heightening the significance of all things around us by making us more fully conscious of the Creator's presence within His creation. In time we will come to see that no thing is without meaning and value, and that previously ignored or even despised aspects of the world have much to teach us if we do but pay attention to them.

75. "Now there arose a new king over Egypt" (Shemot 1:8). In the book of Rabbi Hamnuna Saba, it is written thus what is the meaning of "now there arose a new king over Egypt"? Come and behold: all the nations of the world and all the kings in the world did not become secure in their dominion save for the sake of the children of Yisrael. Egypt did not rule over the whole world until the children of Yisrael came and entered into exile there. Then they overpowered all the nations of the world. Babylon did not acquire power over all the nations of the world, only so that the children of Yisrael would be in exile by them. Edom acquires power over all the nations of the world only so that Yisrael will be exiled among them. For these nations were once humble among the other nations, and were lower than all of them, and because of Yisrael they became strong.

76. Egypt WAS LOWLIER THAN ALL THE NATIONS, for it is written OF THEM: "From the house of bondage" (Shemot 20:2). They are called 'actual slaves', because the Egyptians were [formerly] lowlier than all the nations. Babylon WAS LOWLY, as it is written: "Behold the land of Chaldeans; this people was not" (Yeshayah 23:13). Edom WAS LOWLY, as it is written: "Behold, I make you small among the nations; you are greatly despised" (Ovadyah 1:2).

77. And they all received power only on account of Yisrael; for when the children of Yisrael were in exile among them, they immediately become powerful over all the nations in the world. What is the reason? Because Yisrael alone are comparable to all the nations in the world. When Yisrael began their exile in Egypt, Egypt immediately experienced an elevation and their rule was strengthened above all the nations, as it is written: "Now there arose a new king over Egypt" (Shemot 1:8). "Arose," MEANS they rose and became strong! And THE ANGEL, who is the minister appointed to the rule of Egypt, was strengthened and rose. He was given power and dominion over all who were appointed over the other nations, because dominion IS GIVEN first to the one who is appointed above and then to his nation below. Therefore, THE VERSE SAYS, "Now there arose a new king over Egypt." This is the one who was appointed over them. He was new, because until that time, he had no dominion over the other nations; then he was raised to rule over all the nations in the world. Then this was fulfilled: "For three things the earth is disquieted...for a slave when he becomes king..." (Mishlei 30:21) BECAUSE THE EGYPTIANS WERE SLAVES.

75. וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם. בְּסִפְרָא דְרַב הַמְנוּנָא סָבָא הָכִי אֲתָמַר, מֵאִי דְכִתְיִב וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם, תָּא חֲזִי, כָּל עַמּוּיִן דְּעַלְמָא, וְכָל מַלְכִין דְּעַלְמָא, לֹא אֲתַתְּקֻמוּ בְּשׁוּלְטָנְיָהוֹן, אֲלֵא בְּגִינְיָהוּ דְיִשְׂרָאֵל, מִצְרַיִם לֹא הוּוּ שְׁלִטִין עַל כָּל עַלְמָא, עַד דָּאֲתוּ יִשְׂרָאֵל, וְעָאֲלוּ תַמְן בְּגִלְוֹתָא, כְּדִין אֲתַתְּקֻמוּ עַל שְׂאָר עַמּוּיִן דְּעַלְמָא. בְּכָל לֹא אֲתַתְּקֻמוּ עַל כָּל עַמּוּיִן דְּעַלְמָא, אֲלֵא בְּגִין דְּיִשְׂרָאֵל דְּלֵהוּיִין בְּגִלְוֹתָהוֹן. אַדּוּם לֹא אֲתַתְּקֻמוּ עַל כָּל עַמּוּיִן דְּעַלְמָא אֲלֵא בְּגִינְיָהוֹן דְּיִשְׂרָאֵל, דְּלֵהוּיִין בְּגִלְוֹתָהוֹן. דְּהָא עַמּוּיִן אֲלִין בְּשִׁפְלוּתָא הוּוּ בְּשְׂאָר עַמּוּיִן, וּמֵאִיכִין הוּוּ מְכַלְהוּ, וּבְגִין יִשְׂרָאֵל אֲתַתְּקֻמוּ.

76. מִצְרַיִם: דְּכִתְיִב מִבֵּית עֲבָדִים. עֲבָדִים אֲקָרוּן מִמֶּשׁ, דְּהָא מִצְרַיִם בְּשִׁפְלוּתָא דְּשְׂאָר עַמּוּיִן הוּוּ. בְּכָל: דְּכִתְיִב, הֵן אֲרַץ כְּשָׂדִים זֶה הָעַם לֹא הִיָּה. אַדּוּם: דְּכִתְיִב הִנֵּה קֶטַן נִתְתִּיךְ בְּגוֹיִם כְּזוֹי אֲתָה מֵאֵד.

77. וְכַלְהוּ לֹא נִטְלוּ תוֹקְפָא אֲלֵא בְּגִינְיָהוֹן דְּיִשְׂרָאֵל. דְּכִדּוּ יִשְׂרָאֵל בְּגִלְוֹתָהוֹן מִיַּד מִתְּתַקְפִּי עַל כָּל שְׂאָר עַמּוּיִן דְּעַלְמָא. מ"ט, בְּגִין דְּיִשְׂרָאֵל אִינוּן בְּלַחֲוֹדֵייהוּ, לְקַבֵּל כָּל עַמּוּיִן דְּעַלְמָא. כִּדּוּ עָאֲלוּ יִשְׂרָאֵל בְּגִלְוֹתָא דְּמִצְרַיִם, מִיַּד הוּוּ קִימָה לְמִצְרַיִם, וְאֲתַתְּקֻף שׁוּלְטָנוּתָא דְּלֵהוֹן לְעֵילָא עַל כָּל שְׂאָר עַמּוּיִן, דְּכִתְיִב וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם, וַיִּקַּם: קִימָה הוּוּ לֹון, דְּאֲתַתְּקֻף וְקַם הוּוּ מִמְּנָא שׁוּלְטָנָא דְּמִצְרַיִם, וְאֲתִיְהִיב לִיָּה תוֹקְפָא וְשִׁלְטָנוּתָא, עַל כָּל מִמְּנָן דְּשְׂאָר עַמּוּיִן דְּהָא בְּקַדְמִיתָא אִית שׁוּלְטָנוּתָא לְהוּוּ מִמְּנָא דְּלְעֵילָא, וְלִבְתַּר לְעַמָּא דִּילִיָּה דְּלִתְתָּא. וּבְגִין כֵּן, וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם. דָּא הוּוּ מִמְּנָא דְּלֵהוֹן, חָדָשׁ הוּוּ, דְּעַד יוֹמָא הָדִין לֹא הוּוּ לִיָּה שׁוּלְטָנָא עַל שְׂאָר עַמּוּיִן, וְהִשְׁתָּא אֲתַקַּם לְשִׁלְטָאָה עַל כָּל שְׂאָר עַמּוּיִן דְּעַלְמָא, וְכְדִין אֲתַקְיִים תַּחַת שְׁלֹשׁ רִגְזָה אֲרַץ תַּחַת עֲבָד כִּי וּמְלוֹךְ.

78. Rabbi Chiya said: Thirty days before power comes to a nation on earth or before a crisis comes to a nation on the earth, it is announced in the world. Sometimes it is given over to the mouth of a child, and sometimes to people who have no sense, and sometimes it is given over to the birds and they announce in the world and nobody listens to them. And when people are righteous, it is given over to the leaders, the righteous of the world, so they may notify the people and repent to their Master. And if the people are not righteous, then it is as we said!

79. Rabbi Elazar was once sitting in the gate of the city of Lod with Rabbi Aba, Rabbi Yehuda and Rabbi Yosi. Rabbi Yosi said: I will tell you what I saw this morning. I got up with the MORNING light and I saw a bird - THAT IS, AN ANGEL - that was flying. It raised itself three times and lowered itself one time, and was saying: Exalted ones, Exalted ones, on this day the firmaments are soaring. Three upright overseers rule over the world, and one is sitting yet not sitting. HE ALSO WANTS TO STAND AND NOT SIT. He passed through a burning fire, his position is removed and his dominion removed. And three pillars, supernal rulers, stand over the world.

80. I threw a clod of earth towards that bird and I said to it: Bird, Bird, tell me of the three who are appointees and the one who was removed from rulership. Who are they? It cast three arrows at me from the right wing, WHICH IS THE SECRET OF ZEIR ANPIN, and one from the left, WHICH IS THE SECRET OF THE NUKVA. I did not know to what it was alluding - MEANING I DID NOT KNOW THE NEW THOUGHT IT WAS TRYING TO TEACH ME.

81. Rabbi Elazar took those arrows, lowered them to his nostrils and blood started to flow from them - AN ALLUSION TO JUDGMENT COLORED RED. He said: Surely there are three rulers among the nations standing in THE CITY OF Rome on earth, BECAUSE THEY ARE DRAWN FROM CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, and they will impose evil laws against Yisrael from the side of the Romans. THIS MEANS THAT THE BLEMISH THAT YISRAEL CAUSED IN CHESED, GVURAH AND TIFERET ENABLED THE ROMANS TO DESTROY THE TEMPLE AND TO IMPOSE EVIL DECREES. He took that arrow THAT THE BIRD THREW from its left wing, smelled it, and a black fire burst forth from it. THIS IS THE LEFT COLOR THAT IS UNIQUE TO THE NUKVA WHICH IS NOT INCLUDED IN THE THREE COLORS OF THE RAINBOW - WHITE, RED AND GREEN, WHICH COME FROM THE THREE COLUMNS CHESED, GVURAH, TIFERET, AND DO NOT CONTAIN BLACK. He said: They have deposed the rule of the Egyptians WHO DRAW THE LIGHT OF THE LEFT FROM ABOVE DOWN. In the future, a Roman king will pass through the whole land of Egypt and will appoint in Egypt officers and warriors. He will destroy buildings THAT WERE BUILT AND DRAWN FROM THE LEFT SIDE, and will rebuild ruins THAT WERE DESTROYED BECAUSE THEY WERE FROM THE RIGHT, AND EGYPT HAD NO DESIRE FOR THEM. Rabbi Elazar threw those ARROWS to the ground, MEANING THAT HE DREW THEIR ILLUMINATION FROM ABOVE DOWN. The three arrows fell upon the one from the left side AND THE ONE FROM THE LEFT SIDE WAS BURNED, AND THE THREE ARROWS OF THE RIGHT SIDE REMAINED,

78. ר' חייא אמר, תלתין יומין עד לא ייתי תוקפא לעמא בארעא, או עד לא תיתי תבירו לעמא בארעא, מכרזי בעלמא ההוא מלה, ולזמנין דאתמסר ההוא מלה בפומא דרבייא, ולזמנין לאינון בני נשא דלית בהו דעתא ולזמנין מסר ההוא מלה אתמסר בפומא דעופי ומכרזי בעלמא, ולית מאן דישיגח בהו. כד עמא זכאין, אתמסר ההוא מלה לאינון רישין זכאין דעלמא, בגין דיודיעו לון, ויתובון למאריהון, וכד לאו אינון זכאין, הוי כדקאמרן.

79. ר' אלעזר, הוה יתיב יומא חד אתרעא דלוד, והוה יתיב עמיה רבי אבא, ורבי יהודה, ורבי יוסי. א"ר יוסי אימא לכו, מה דחמית יומא דא בצפרא קמית בנהורא, חמית חד עופא, דהוה טאיס זקף לעילא תלת זמני, ומאיך חד, והוה אמר, עלאי עלאי, ביומא דא טסי רקיעין תלת ממנן זקפין שלטנין על ארעא, חד יתיב דלא יתיב, אעברו ליה בנורא דדליק, מעברין קיימיה, מעברין שלטניה, תלת סמכין שליטין עלאין, קיימין על עלמא.

80. רמינא ליהוה עופא קלא, אמינא ליה עופא עופא, אימא לי תלת דקיימין ממנן, וחד דמעברין שלטניה, מאן אינון. רמא לי תלת גירין אלין מגדפא ימינא, ודין חד משמאלא, ולא ידענא מאי רמיזא.

81. נסיב להו רבי אלעזר, נחית להו לנחירו, נפק דמא מנחירו. אמר, ודאי תלת שלטני עממין קיימין ברומי בארעא, וזמנין למעבד גזרין בישינ לישראל, מסטרא דרומאי. נסיב ההוא גירא דמגדפא שמאלא, ארח, ונפק אשתא אוכמא מניה, אמר שלטנא דמצראי אעדיאו וזמין חד מלכא דרומאי, לאעברא בכל ארעא דמצרים, ולמנאה במצרים רבבי תריסין, וסתיר בגנן, ובני סתירין. רמא לון ר' אלעזר לארעא, נפלו אלין תלת על חד דמסטרא שמאלא.

AS SHALL BE EXPLAINED.

82. While they were still sitting, a young boy passed by and was reading: "The burden of Egypt. Behold Hashem rides on a light cloud and comes to Egypt" (Yeshayah 19:1). His friend, a second boy, passed and said: "The land of Egypt will be desolate." A third friend passed and said: "The wisdom of Egypt is lost." They saw that the arrow of the left wing was burnt and the arrows that were on it were not burnt.

83. Rabbi Elazar said: That of the bird and that of the boys are all one thing, FOR THE CHILDREN WITH THEIR VERSES ALSO SAID THAT EGYPT - WHICH IS THE LEFT COLUMN THAT ILLUMINATED FROM ABOVE DOWN - WILL BECOME DESOLATE AND WILL BE DESTROYED. This is all a supernal prophecy THAT WAS GIVEN TO BIRDS AND CHILDREN, and the Holy One, blessed be He, wanted to show us the supernal secrets He affected, and this HE HAS SENT TO US. This is what is written: "Surely Hashem Elohim will do nothing, without revealing His secret to His servants the prophets" (Amos 3:7).

84. Sages are always superior to prophets, because the Holy Spirit sometimes dwells upon prophets and sometimes does not. As for sages, the Holy Spirit is not removed from them even for a moment, and they know what is above and below though they must not reveal. Rabbi Yosi said: Everything pertains to wisdom and the wisdom of Rabbi Elazar IS SUPERIOR to all. Rabbi Aba said: If not for the sages, people would not know what Torah is and what are the commandments of the Master of the World, and there would be no difference between the spirit of man and the spirit of animals.

85. Rabbi Yitzchak said: When the Holy One, blessed be He, brings Judgment upon a nation, first He judges the minister above who is appointed over them. As it is written: "Hashem will punish the hosts of heaven in the heavens and upon the kings of the earth on the earth" (Yeshayah 24:21) - FIRST ON ALL THE HOSTS OF HEAVEN, MEANING THE APPOINTED ANGEL, AND AFTERWARDS UPON THE KINGS OF THE EARTH.

86. HE ASKS: How is Judgment accorded to an appointee above? AND HE ANSWERS: They pass him through Nahar Dinur ('the River of fire') that stretches and exits FROM BEFORE HASHEM, and then his dominion is removed. Immediately the announcement that the dominion of a certain appointee has been removed from him reaches the firmament, until it travels throughout the firmaments and reaches those who rule this world, WHO DEPEND UPON THAT APPOINTEE. And the announcement is made throughout the whole world until it reaches the birds and children and those fools among the people who know not WHAT THEY SPEAK.

82. עַד דְּהוּוּ יִתְבִּי, אֶעֱבֵר חֵד יְנוּקָא, וְהוּהּ קֵאֲרִי מִשָּׂא מִצְרַיִם הִנֵּה ה' רוֹכֵב עַל עֵב קַל וּבָא מִצְרַיִם. אֶעֱבֵר תְּנִינָא חֲבֵרִיָּה, וְאָמַר, וְאַרְץ מִצְרַיִם תִּהְיֶה שְׁמָמָה. אֶעֱבֵר תְּלִיתָא חֲבֵרִיָּה, וְאָמַר, וְאַבְרָהָה חֲכֵמַת מִצְרַיִם. חֲמוּ הָהוּא גִירָא דְגֵרְפָא שְׁמַאלָא דְאַתְוֹקֵד, וְתִלְתַּת אַחֲרָנִין דְּהוּוּ עָלֶיהָ לֹא אַתְוֹקֵדִין.

83. א"ר אֶלְעָזָר, הָאִי דְעוֹפָא, וְהָאִי דְרִדְרֵקִי כֻלָּא הוּא חֵד, וְכֻלָּא נְבוּאָה עֲלָאָה הוּא, וּבְעָא קוּדְשָׁא בְרִיךְ הוּא לְאַחֲזָאָה לָן, סְתֵרִי עֲלָאִי דְהוּא עֲבִיד, הֵה"ד כִּי לֹא יַעֲשֶׂה ה' אֱלֹהִים דְּבַר כִּי אִם גְּלָהּ סוּדוֹ אֶל עַבְדָּיו הַנְּבוֹיָאִים.

84. וְחֲכִימֵי עֲדִיפֵי מִנְבוֹיָאִי בְּכָל זְמַן, דְּהָא לְנְבוֹיָאִי לְזִמְנִין שֶׁרַת עָלֵיהוּ רוּחַ קוּדְשָׁא, וְלְזִמְנִין לֹא, וְחֲכִימִין לֹא אֲעֲדִי מִנְהוֹן רוּחַ קוּדְשָׁא אֲמִילוּ רְגַעָא חֵדָא, דִּידְעִין מַה דִּי לְעִילָא וְתַתָּא, וְלֹא בְּעוֹ לְגִלְגָּלָה. א"ר יוֹסִי כֻלָּא חֲכֵמַתָּא, וְחֲכֵמַתָּא דְר' אֶלְעָזָר יִתִּיר מִכְּלָהוּ. רַבִּי אַבָּא אָמַר, אֲלִמְלָא לֹא הוּוּ חֲכִימִין, לֹא הוּוּ יְדְעִין בְּנֵי נְשָׂא, מַהוּ אֹרִייתָא, וּמַה פְּקוּדוֹי דְּמֵאֲרִי עֲלֵמָא, וְלֹא אַתְפְּרָשָׁא רוּחָא דְּבְנֵי נְשָׂא, מִרוּחָא דְּבַעִירָא.

85. א"ר יִצְחָק, כִּד אֵייתִי קוּדְשָׁא בְרִיךְ הוּא דִּינָא עַל עַמָּא, בְּקִדְמִיתָא עֲבִיד דִּינָא, בְּהָהוּא מְמַנָּא דְּמְמַנָּא עָלֵיהוּ לְעִילָא, דְּכַתִּיב יִפְקוֹד ה' עַל צְבָא הַמְרוֹם בְּמְרוֹם וְעַל מַלְכֵי הָאֲדָמָה עַל הָאֲדָמָה.

86. בְּמֵאִי דִּינָא אַתְדִּין הָהוּא מְמַנָּא דְּלְעִילָא. אֶעֱבֵרוּ לִיָּה בְּהָהוּא נְהַר דִּינֹור דְּנִגִיד וְנִמְיֵק, וּכְדִין אֲעֲדִיו הָהוּא שׁוֹלְטָנוּתָא דִּילִיָּה, וּמִיד מְכַרְיִזֵי עָלֵיהָ בְּרִקְעָא, שׁוֹלְטָנוּתָא דְּמְמַנָּא פְּלִנְיָא אֲעֲדִיו מְנִיָּה, עַד דְּמֵטִי הָהוּא קְלָא בְּכָל אִינוּן רְקִיעִין עַד דְּמֵטִי בְּאִינוּן דְּשִׁלְטִין בְּהָאִי עֲלֵמָא, וְנִמְיֵק קְלָא וְאַכְרִיז בְּכָל עֲלֵמָא, עַד דְּמֵטִי לְעוֹפֵי וְלִינוּקֵי, וְלֵאִינוּן טַפְשִׁין דְּבְנֵי נְשָׂא דְּלֹא יְדְעִין.

87. "Now there arose a new king..." (Shemot 1:8). Rabbi Chiya said: "a new king," MEANS actually LITERALLY new. Rabbi Yosi says THAT IT MEANS that he made new decrees that no king had decreed until now. "Who did not know Joseph" (Ibid.), MEANS THAT HE DID NOT KNOW all the good that Joseph did in Egypt, as is written: "And Joseph brought the money to the house of Pharaoh" (Beresheet 47:14), and he kept them alive during the years of famine. He did not remember and pretended not to know ALL THIS.

88. Rabbi Yosi and Rabbi Yehuda were sitting and studying Torah before Rabbi Shimon. Rabbi Yehuda said: It is written, "Now there arose a new king over Egypt." We learn that he arose of himself, one who was humbled arose TO REIGN EVEN THOUGH he was not worthy of ruling, but by THE POWER OF riches he arose. Rabbi Shimon said: So it was similar to Achashverosh, who was not worthy of ruling but he arose to rule by himself, and he arose by THE POWER OF riches and wanted to destroy Yisrael from the world. This is also the case WITH PHARAOH: he was not worthy of ruling, yet he arose and ruled by himself and wanted to destroy Yisrael from the world, as is written: "And he said to his people...come let us deal wisely with them..." (Shemot 1:9-10). When a king arises above, MEANING THE APPOINTED ANGEL, then a king arises below.

87. וַיִּקַּם מֶלֶךְ חָדָשׁ. רַבִּי חִיָּיא אָמַר, מֶלֶךְ חָדָשׁ, חָדָשׁ מִמֶּשׁ הוּא. רַבִּי יוֹסִי אָמַר דְּהוּא מְחַדָּשׁ גְּזֵירֵין, דְּלֹא חִידָשׁ מַלְכָא אַחֲרָא מְקַדְּמַת דְּנָא. אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף. כֹּל הָהוּא טִיבוּ, דְּעֵבֵד יוֹסֵף בְּאַרְעָא דְּמִצְרַיִם, דְּכֹתִיב, וַיָּבֵא יוֹסֵף אֶת כָּל הַכֶּסֶף בֵּיתָה פְּרָעָה. וְקָיִים לֹון בְּשָׁנֵי כַּפְּנָא, כֹּל הָאִי לֹא דְּכִיר, וְעֵבֵד גְּרַמְיָה דְּלֹא יָדַע בֵּיהּ.

88. רַבִּי יוֹסִי וְרַבִּי יְהוּדָה, הוּוּ יָתְבֵי וְלֵעָאן בְּאוּרֵייתָא קַמֵּיהּ דְּר"ש, אָמַר רַבִּי יְהוּדָה, הָאִי דְּכֹתִיב וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם, וְתַנִּינָן, דְּאִיהוּ קָם מְגַרְמִיָה, מַה דְּהוּא שְׁפַל, קָם, וְלֹא אֶתְחַזִּי לְמַלְכָא, וּבַעוּתְרָא קָם. אָמַר רַבִּי שְׁמַעוֹן, כֹּלֹא הָכִי הוּא, כְּגוֹוֵנָא דְּאַחַשְׁוֵרוֹשׁ דְּלֹא אֶתְחַזִּי לְמַלְכָא, וְקָם מְגַרְמִיָה, וְקָם בְּעוּתְרָא, וּבַעָא לְאוּבְדָא לְיִשְׂרָאֵל מְעַלְמָא, אוּף הָכָא, הָאִי לֹא אֶתְחַזִּי לְמַלְכָא, וְקָם מְגַרְמִיָה, וּבַעָא לְאוּבְדָא לְיִשְׂרָאֵל מְעַלְמָא, דְּכֹתִיב וַיֹּאמֶר אֶל עַמּוֹ וְגו', הִבֵּה נִתְחַכְמָה לוֹ וְגו', וְכַד הוּוּ קָם מַלְכָא לְעֵילָא, קָם מַלְכָא לְתַתָּא.

14. "The burden of Egypt"

On their way to Tzipori, Rabbi Elazar, Rabbi Aba, and Rabbi Yosi encounter a Jew who quotes the title verse and then asks them why God Himself came into Egypt, rather than simply exercising His will from above. The reason, we're told, is that God came for the sake of the Shechinah, to raise Her up, as He would do when the Roman captivity of the children of Yisrael ended. God did not go to the Shechinah during Her exile with the children of Yisrael in Babylon because of their sins. In Egypt, however, they remained pure. Whosoever holds the children of Yisrael captive becomes accountable to God, and He punishes their supernal representatives and those who worship them below. God punished Egypt severely, in spite of the relatively good treatment given to the children of Yisrael at first. We may therefore conclude that all the nations who have oppressed the children of Yisrael will receive punishment, including Rome and Assyria - the nation that "oppressed them without cause" and stole their land. The Relevance of this Passage

A reading of this section makes us more zealous to follow the path of righteousness by reminding us that all those who deserve to be punished severely shall receive their just deserts in the end, none can escape the consequences of his actions, because there is no one who can hide from the eyes of God or his own conscience. This instills gratitude in us for God's mercy, for finding ourselves born into a life in which we are able to approach the Light and be aware of the still, small voice within correcting our path before we lose our way and waste the precious gifts bestowed upon us.

89. Rabbi Elazar and Rabbi Yosi were journeying from Tiberias to Tzipori. While they were walking, a Jew met them and said: "The burden of Egypt. Behold, Hashem rides on a swift cloud and shall come into Egypt: and the idols of Egypt shall be moved at His presence" (Yeshayah 19:1). Come and behold: All the kings of the world and all the nations of the world are considered as nothing before the Holy One, blessed be He, as is written: "And all the inhabitants of the earth are considered as nothing: and He does according to His will in the host of Heaven" (Daniel 4:32). Here in Egypt, despite all these acts of power and the raised hand that the Holy One, blessed be He, revealed, it is written: "Behold, Hashem rides upon a swift cloud and shall come into Egypt." What is the difference? This was not so by all the nations of the world, rather the Holy One, blessed be He, ordered a decree and it was done. Yet here IN EGYPT, He Himself came TO CARRY PUNISHMENT UPON THEM, as is written: "And shall come into Egypt," and: "And I will pass over the land of Egypt...I am Hashem" (Shemot 12:12).

89. רבי אלעזר ורבי אבא ורבי יוסי, הוּו אֲזִילי מִטְּבְּרִיא לְצַפּוּרֵי, עַד דְּהוּו אֲזִילי, פִּגְעַ בְּהוּ חַד יוֹדָאי, פְּתַח וְאָמַר, מִשָּׂא מִצְרִים הִנֵּה ה' רֹכֵב עַל עֵב קַל וּבָא מִצְרִים וְנָעוּ אֲלִילֵי מִצְרִים מִפְּנֵיו. תָּא חֲזִי, כָּל מַלְכִין דְּעֵלְמָא, וְכָל עַמִּין דְּעֵלְמָא, לֹא חֲשִׁיבֵי כְּלוּם קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּכִתִּיב, וְכָל דִּיִּירֵי אֲרַעָא כְּלֹא חֲשִׁיבִין וּכְמִצְבִּיָּה עֲבִיד בְּחִיל שְׂמִיא. וְהִכָּא בְּמִצְרַיִם, אָף עַל גַּב דְּכָל אֵינּוֹן גְּבוּרָאן, וְדַרְעָא מְרַמְמָא גְּלֵי קוּדְשָׁא ב"ה בְּמִצְרַיִם, מַה כְּתִיב הִנֵּה ה' רֹכֵב עַל עֵב קַל וּבָא מִצְרִים. מַאי שְׂנָא, בְּכָל עַמִּין דְּעֵלְמָא, דְּלֹא הוּוּ הַכִּי, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא גְּזַר גְּזֵרָה וְאִתְעֵבִיד, וְהִכָּא אִיהוּ אָתָּא, דְּכִתִּיב וּבָא מִצְרַיִם. וְכִתִּיב, וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם וְגו' אֲנִי ה'.

90. AND HE ANSWERS: Because the King came to take out the Queen that was there, and because of the honor of the Queen, WHO IS THE SHECHINAH THAT DESCENDED WITH THEM TO EXILE, He came. Since the Holy One, blessed be He, wanted Her honor, He came to raise Her, and extended His hand to Her so as to lift Her up, as the Holy One, blessed be He, will do at the end of the exile of Edom.

90. אֵלָא, בְּגִין דְּמַלְכָּא הוּוּ אָתֵי, לְאִפְקָא לְמִטְּרוּנִיתָא דְּהוּוּת תַּמָּן. וּבְגִין יִקְרָא דְּמִטְּרוּנִיתָא הוּוּ אָתֵי. וְעַל דָּא הוּוּ קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי בִּיקְרָה, וְאִתֵּי לְגַבָּה לְאִקְמָא לָהּ, וְלִמִּיָּהֵב לָהּ יֵדָא, וְלִזְקָפָא לָהּ, כְּמַה דְּזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמַעַבְדַּ בְּסוּף גְּלוּתָא דְּאֲדוּם.

91. Rabbi Yisa said: If it be so, THAT THE HOLY ONE, BLESSED BE HE, CAME TO EGYPT because of the Queen, why was it not also thus in the exile of Babylon when the Queen was also there? He said to him: We have learned that the sin caused it, because they married foreign women, and they brought the Holy Covenant into foreign domain. Therefore, the miracles and signs were lost from them that should have been done for them. Not so in the exile of Egypt where they were all the Tribes of Yah. The children of Yisrael came INTO EXILE and the children of Yisrael left EXILE, MEANING WITHOUT SIN.

91. אָמַר רַבִּי יִיסָא, אִי הַכִּי, דְּבְּגִין דְּמִטְּרוּנִיתָא הוּוּ, הָא בְּגְלוּתָא דְּבַבְלָא, מִטְּרוּנִיתָא תַּמָּן הוּוּ, אִמַּאי לֹא הוּוּ כֵּךְ. אָמַר לֵיהּ, הָא תַּנִּינָן, דְּחֻטְאָה גְּרַם, דְּנִטְלוּ נְשִׁים נְכָרִיות, וְאִעִילוּ בְּרִית קְיָמָא קְדִישָׁא בְּרִשׁוּתָא אַחְרָא. וּבְגִין כֵּךְ אִתְאֲבִידוּ מִנְהוּן נְסִין, וְאִתְוּוּן, דְּאִתְחַזִּי לְמַעַבְדַּ לְהוּ, מַה דְּלֹא הוּוּ הַכִּי בְּגְלוּתָא דְּמִצְרַיִם, דְּכִלְהוּ הוּוּ שְׁבִטֵי יֵה, בְּנֵי יִשְׂרָאֵל עָאלוּ, בְּנֵי יִשְׂרָאֵל נִפְקוּ.

92. By the Exile of Edom, the Holy One, blessed be He, wishes to be honored in the world and to come Himself to uplift the Matron and shake the dust from Her. Woe to the one who is present before Him at the time when he will say: "Shake the dust off yourself, arise and sit down, O Jerusalem: loose yourself from the bands of your neck" (Yeshayah 52:2). Who are the king and the people who will stand up before Him?

92. בְּגְלוּתָא דְּאֲדוּם, בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאִתִּיקְרָא בְּעֵלְמָא, וְלִמִּיתֵי אִיהוּ לְאִקְמָא לְמִטְּרוּנִיתָא, וְלִנְעֵרָא לָהּ מַעַפְרָא. וְוִי לְמֵאן דִּיעֵרַע תַּמָּן קָמִיָּה, בְּשַׁעֲתָא דִּינִימָא הִתְנַעֲרֵי מַעַפְרֵי קוּמֵי שְׁבִי יְרוּשָׁלַיִם הִתְפַּתְחוּ מוֹסְרֵי צוּאֲרַךְ. מֵאן הוּא מַלְכָּא וְעַמָּא דִּיִּיקוּם קָמִיָּה.

93. "And the idols of Egypt shall be moved from before him" (Yeshayah 19:1). It is written, "the idols of Egypt," of the stones and trees of which they made the idols; but on all the levels of the supernal appointees and those who worshipped them below, THEY ARE MOVED AND PUNISHED. Wherever Yisrael exiled, the Holy One, blessed be He, seeks them and they are accepted from among those nations.

93. וְנָעוּ אֲלִילֵי מִצְרַיִם מִפְּנֵיו, אֲלִילֵי מִצְרַיִם, לֹא עַל אֲבָנִין וְאִעִין אִתְמַר, אֵלָא עַל כָּל אֵינּוֹן דְּרַגְוִין מִמָּנָן עֵלְאִין, וְעַל אֵינּוֹן פּוּלְחָנִין תַּתְּאִין דְּלְהוּן. וּבְכָל אֲתָר דְּגָלוּ יִשְׂרָאֵל, קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי עֲלִיָּהוּ, וְאִתְקַבִּיל מֵאֵינּוֹן עַמִּין.

94. Come and behold: it is written, "Thus said Hashem, 'My people went down aforesaid to Egypt to sojourn there, and Ashur oppressed them without cause'" (Yeshayah 52:4). THIS IS the complaint that the Holy One, blessed be He, made against Assyria. He said: 'See what Assyria has done to me. To Egypt, upon whom I have rendered all these punishment, my people descended to sojourn among them, and the Egyptians accepted them among them, and gave them the best of the land, which is the Land of Goshen. Even though the Egyptians persecuted them in exile, they did not take away the land from them, as is written: "Only in the land of Goshen where the children of Yisrael were..." (Shemot 9:26). It was the best part of the land of Egypt, as is written: "In the best part of the land in the land of Ramses" (Bereshheet 47:11), WHICH WAS IN GOSHEN. Moreover, they caused them no loss, as is written: "But of the cattle of the children of Yisrael..." (Shemot 9:6). SO WE SEE THAT THEY DID NOT STEAL THEIR ANIMALS, yet still altogether they were punished with many punishments.

95. "And Ashur oppressed them without cause" (Yeshayah 52:4). For they cast them in a land at the end of the world, and took away their land. Now the Egyptians, who had done so many favors for the children of Yisrael, were punished with so many punishments. Then Ashur, Edom and the other nations that oppressed them, and killed them, and took away their money would most certainly be punished. For the Holy One, blessed be He, desired to glorify His Name over them, as is written: "I will magnify Myself and sanctify Myself and I will make Myself known" (Yechezkel 38:23). This happened in Egypt with one king, and IN THE COMPLETE REDEMPTION THAT WILL COME ABOUT, it will be with all the kings of the world.

15. The coming of Messiah

In this long and complex section, Rabbi Shimon first describes the time when God shall make Himself known throughout the world, which is the prelude to the arrival of the Messiah. We learn that when God reveals His glory to the world, all the nations and their kings will rise up against the children of Yisrael, and the children of Yisrael will suffer greatly. A pillar of fire reaching from heaven to earth will appear for forty days. At this time, the Messiah will rise in Galilee and begin to wage war on the world from there, because this is where the devastation first began. The earth will shake, and everybody will seek refuge in caves and rocky places, as alluded to in the verse, "And they shall go into the holes..." After forty days, a bright star from the east will battle with seven stars surrounding it, extinguishing them night after night for a period of seventy days. Then the one star will be hidden and the Messiah will be concealed in the pillar of fire for twelve months, though it will not be visible to the world. After the twelve months, the Messiah will ascend to receive the power and the crown of the Kingdom. Then the pillar of fire will again be visible on earth and the Messiah will reveal himself and declare war on the world. Many nations will join him to wage war on the nations of the world, which will unite to fight against him. Then a time will come when the world will remain in darkness for fifteen days, and many of the children of Yisrael will perish. Rabbi Shimon then explains to Rabbi Elazar that the Messiah resides in the lower Garden of Eden, surrounded by saints, angels and the souls of the righteous. There is a concealed place in Eden called "Bird's Nest" which is revealed to the Messiah by the bird that awakens daily in the Garden. In the Bird's Nest is the Cloak of Majesty, and the images of all the nations that banded against Yisrael are woven into this garment. The Messiah enters this place and sees the Patriarchs visiting the ruins of God's Sanctuary and God trying to comfort Rachel, who weeps incessantly. Then he weeps loudly and all of Eden shakes and laments with him. When he cries for a second time, the Holy Throne summons them and they ascend to above. There, God makes them swear to avenge the children of Yisrael through the Messiah and to draw God's goodness towards the children of Yisrael so that they may enjoy His rich rewards. At that time, God will arise to renew the world, and the letters of the Holy Name will shine in perfect union. A mighty star and a flame will then appear in the sky. After forty days, the star will gradually overpower the flame. The star will illuminate twelve pathways for twelve days, and after another twelve days the world will tremble and darkness will fall. A sound shall be heard out of great thunder and lightning, causing the earth to shake and many to die. Then a flame of fire will appear in Rome, and it will burn many towers and places, and many mighty rulers and ministers will perish. For twelve months following, the kings of the nations will unite and persecute the children of Yisrael. Then a tribe will arise in Yisrael, led by the Messiah. The Messiah will be aroused and perfected through the Garden of Eden. He will enter the Bird's Nest, take the Garment of Jealousy, and be hidden there for forty days. After this time, he will ascend to receive God's blessing, and will be crowned with a Holy Crown. He then receives a royal red garment from the mourners of Zion to avenge the destruction of the Temple, and is concealed in the Bird's Nest for thirty days. Then he will descend to earth in a bright light, and no one will know the significance of this light except the sages. He will console Rachel, and she will finally accept consolation, and then the light will settle in the city of Jericho. After twelve months, the Messiah will be revealed to the world in Galilee, and those who study the Torah will surround him and give him additional strength. After waiting for another twelve months, he will raise the Shechinah and gather the exiled from the world. Then God will perform for the children of Yisrael the signs and wonders that He did in Egypt. Rabbi Shimon next discusses the doctrine of Faith contained in the verse, "O Hashem our Elohim; other masters beside you have had dominion..." In exile, we learn, the children of Yisrael are ruled by the Other Side, the Shechinah is separated from Her Spouse, and the two Names of God are also separated. During the first exile, Yisrael had no divine light to guide her. However, upon their return to the Holy Land, not all of the children of Yisrael were Righteous and pure, and therefore the light that returned to guide them was weaker than it had originally

94. תָּא חֲזִי, מַה כָּתִיב, כֹּה אָמַר ה' מִצְרַיִם יֵרֵד עִמִּי בְּרֵאשׁוֹנָה לְגוֹר שָׁם וְאַשׁוּר בְּאִפְסַ עֶשְׂקוֹ תוֹרַעְמָא דְאַתְרַעַם קוֹדֶשָׁא בְּרִיךְ הוּא עַל אֲשׁוּר, וְאָמַר, חֲמוּ מַה עֵבֶד לִי אֲשׁוּר, דְּהָא מִצְרַיִם דְּאַנָּא עֲבָדִית בְּהוּ כָּל אִינוּן דִּינִין, וְעַמִּי נַחְתּוּ תַמָּן, לְדִינְרָא בִּינִיחוּן, וְקַבְלוּם מִצְרַיִם בִּינִיחוּ, וְיִהְיוּ לֹון שְׁפַר אֶרְעָא אֶרְץ גּוֹשֶׁן, וְאֵע"ג דְּאֶעִיקוּ לֹון בְּגִלּוּתָא, לֹא אֶעְרֹו אֶרְעָא מִנְהוּן, דְּכָתִיב, רַק בְּאֶרְץ גּוֹשֶׁן אֲשֶׁר שָׁם בְּנֵי יִשְׂרָאֵל וְגו'. וּמֵיטַב אֶרְעָא דְּמִצְרַיִם הוּא, דְּכָתִיב בְּמֵיטַב הָאֶרֶץ בְּאֶרְץ רַעַמְסֵס. וְתוּ, דְּלֹא אֶעְרֹו מִדְּלֵהוּן כְּלוּם, דְּכָתִיב וּמִמְקַנָּה בְּנֵי יִשְׂרָאֵל וְגו'. וְעַכ"ד אֲתַדְּנוּ בְּכַמָּה דִּינִין.

95. אֲבָל אֲשׁוּר בְּאִפְסַ עֶשְׂקוֹ, אֲטוּל לֹון בְּאֶרְעָא דְּסִינֵיפִי עֲלֵמָא, וְנָטַל לֹון אֶרְעָא דְּלֵהוּן. וְמַה מִצְרַיִם, דְּעֲבָדִי כָּל הַנִּי טְבָאן לְיִשְׂרָאֵל, אֲתַדְּנוּ בְּכָל אִינוּן דִּינִין. אֲשׁוּר וְאֶדוּם וְשָׂאֵר עַמִּין, דְּמֵעִיקוּן לֹון, וְקַטְלִין לֹון, וְנָטְלִין לֹון מְמוֹנִיחוּן, עַאכ"ו דְּקוֹדֶשָׁא בְּרִיךְ הוּא בְּעֵי לִיקְרָא שְׁמִיָּה עֲלֵייהוּ, דְּכָתִיב וְהִתְגַּדַּלְתִּי וְהִתְקַדְּשֵׁתִי וְנִוְדַעְתִּי. הָתָם בְּמִצְרַיִם בְּמַלְכָּא חַד, וְהִכָּא בְּכָל מַלְכִין דְּעֲלָמָא.

been. Consequently, Yisrael was involved in many wars until the destruction of the second Temple, and the Roman captivity was prolonged. After 1266 years, we're told, God shall perform many miracles and wonders, and after another 66 years, the Holy Name will be perfectly engraved, above and below. After a further 132 years, the Holy Land will be purified and God will shake the wicked from the earth and raise the dead. Finally, 144 years later, the remaining dead of Yisrael who are in other lands will also be raised, and the Other Side will be destroyed. Then the Shechinah will be crowned and the holy spirits of the children of Yisrael will be invested with new, holy bodies, and they shall be called 'saints'. After 1266 years, we're now told, God shall perform many miracles and wonders, and after another 66 years, the Holy Name will be perfectly engraved, above and below. After a further 132 years, the Holy Land will be purified and God will shake the wicked from the earth and raise the dead. Finally, 144 years later, the remaining dead of Yisrael who are in other lands will also be raised, and the Other Side will be destroyed. Then, after the seventh millenium, the Shechinah will be crowned and the holy spirits of the children of Yisrael will be invested with new, holy bodies, and they shall be called Holy Ones.

The Relevance of this Passage

Most of all, a reading of this passage fills us with awe and wonder at the grandeur and majesty of God's great plan. Knowing of the events that await us, we will cling still more devoutly to the truths of Torah and lend our prayers to the energy building up for the fierce yet triumphant days of the Messiah, when all that was and all that is will combine to form all that ever will be. The hope of these days has sustained righteous men through many a dark time, and the consciousness of this will elevate our souls to sing with joy at the sheer wonder of creation and the mystery of time wrapped in eternity.

96. Rabbi Shimon raised his hands, wept and said: Woe to he who is present at that time, and blissful is the portion of he who is present AND WILL BE ABLE TO attend at that time. AND HE EXPLAINS: Woe to he who is present at that time, because when the Holy One, blessed be He, comes to visit the Gazelle WHO IS THE SHECHINAH, He will observe who is standing by Her, and all those who are with Her. He will contemplate the actions of each and every one, and no righteous person will be found, as is written: "And I looked and there was none to help" (Yeshayah 63:5). And how many troubles upon troubles will there be for Yisrael.

96. רבי שמעון זקף ידיו ובכה, ואמר, ווי מאן דיזדמן בהוא זמנא, וזבאה חולקיה מאן דיזדמן וישתבח בהוא זמנא, ווי מאן דיזדמן בהוא זמנא, בגין דכר ייתי קודשא ברין הוא לפקדא לאוילתא, וסתכל מאן אינון דקיימין בהדה, בכל אינון דמשתבחי עמה, בכל עוברוי דכל חר וחד, ולא ישתבח זכאי. דכתיב, ואביט ואין עוזר. וכמה עקתין על עקתין לישראל.

97. Happy is he who is present, because he who is present at that time with Faith, will merit that light of joy of the King. In relation to that time it is written: "And I will refine them as silver is refined, and will try them as gold is tried" (Zechariah 13:9).

97. זבאה מאן דיזדמן וישתבח בהוא זמנא, בגין דהוא דיתקיים בהוא זמנא במהימנותא, יזכה להוא נהירו דחרוה דמלכא. ועל הוא זמנא כתיב, וצרפתים כצרוף את הכסף ובחנתים כבחון את הזהב וגו'.

98. After these troubles have been aroused against Yisrael, all the peoples and their kings will counsel together against them, raise many bad decrees, and come upon them with one mind. There will come troubles upon troubles and the later troubles will cause the earlier ones to be forgotten. Then a pillar of fire shall be seen there, standing from above down for forty days. And all the nations of the world will see it.

98. לבתר דאינון עקתין מתערי על ישראל, וכל עמין ומלכיהון יתייעטון בחדא עליהו, ומתערי כמה גזירין בישין, כלהו סלקי בעיטא חדא עליהו, וייתון עקתא על עקתא, בתרייתא משבחון קמיותא. כדין יתחזי חר עמודא דאשא, קאים מעלא לתתא, ארבעין יומין, וכל עמין דעלמא חמאן ליה.

99. At that time the king, Messiah, will arise to go out of the Garden of Eden from the place called the 'bird's nest' and he will become revealed in the land of Galilee. On the day that MESSIAH goes there, the whole world will tremble and all the people of the world will hide in the caves and CRACKS in the rocks and will not expect to survive. And concerning that time, it is written: "And they shall go into the holes of the rocks, and in the caves of the earth, for fear of Hashem, and for the glory of His majesty, when He arises to shake the earth terribly" (Yeshayah 2:19).

99. בהוא זמנא, יתער מלכא משיחא, לנפקא מגו גנתא דעדן, מהוא אתר דאתקרי ק"ן צפ"ר, ויתער בארעא דגליל, והוא יומא דיפוק לתמן, יתרגז כל עלמא, וכל בני עלמא מתחבאין גו מערתי וטנרי, דלא יחשבון לאשתזבא. ועל הוא זמנא כתיב, ובאו במערות צורים ובמחלות עפר מפני פחד ה' ומהדר גאווה בקומו לערוץ הארץ.

100. AND HE EXPLAINS: "For fear of Hashem." This is the trembling of the whole world, "and for the glory OF HIS majesty" is Messiah. "... When He arises to shake the earth terribly..." refers to when MESSIAH will arise and be revealed in the land of Galilee, because this was the first place in the Holy Land that was destroyed BY ASHUR. Therefore, He will be revealed there before any other place, and from there He will stir wars all over the world.

101. After 40 days, the pillar will stand from the earth to the heaven before the eyes of the whole world, and Messiah will be revealed. There will arise from the East side a star that will glow with variety of colors, and seven other stars will surround that star and will war with it on all sides, three times a day up to seventy days. And all the people of the world will see.

102. And that star will do battle with them with flames of fire that will burn and sparkle in every direction, and it will smite them until it will swallow them every night; and by day, AGAIN it shall take them out where they will battle before the eyes of the whole world. And so it shall ensue, every day for seventy days! After seventy days, that star will be hidden and Messiah will be concealed for up to twelve months. Then the pillar of fire will return as originally, and in it Messiah will be concealed, and that pillar is invisible.

103. After twelve months, Messiah will be elevated within that pillar to the sky, and there he will receive the power and crown of the Kingdom. And when he descends TO THE EARTH, that pillar of fire will again appear as originally, before the eyes of the whole world. Afterwards, Messiah will appear and many nations will gather to him and he will wage wars throughout the entire world. At that time the Holy One, blessed be He, will rise with His might against all the nations of the world. Messiah will be publicly known throughout the world, and all the kings of the world will join together to do battle with Him.

104. Many of the oppressors of Yisrael will turn and join THESE NATIONS to war against the king Messiah; then will the world darken for fifteen days. Many of Yisrael will perish during this darkness. Of this it is written: "For, behold, the darkness shall cover the earth, and gross darkness the peoples" (Yeshayah 60:2).

100. מִפְּנֵי פַחַד ה', דָּא הֵוּא רְגִיזוּ דְכָל עֲלָמָא. וּמִהֲדַר גְּאוּנוּ דָּא מְשִׁיחַ. בְּקוּמוּ לְעֶרְץ הָאָרֶץ, בְּדִ יְקוּם וַיִּתְגַּלֵּי בְּאַרְעָא דְגַלִּיל, בְּגִין דְּאִיהוּ הוּא אֶתְר קְדָמָא דְּאֶתְחַרְבָּא בְּאַרְעָא קְדִישָׁא, וּבְגִ"כ, יִתְגַּלֵּי תַמָּן קְדָמָא לְכָל אֶתְר, וּמִתַּמָּן יִתְעַר קְרַבִּין לְכָל עֲלָמָא.

101. לְבַתֵּר אַרְבַּעִין יוֹמִין, דְּעִמּוּדָא יְקוּם מְאַרְעָא לְשָׁמַיָא, לְעֵינֵיהוֹן דְּכָל עֲלָמָא, וּמְשִׁיחַ יִתְגַּלֵּי, יְקוּם מְסֻטֵר מְזַרְחָ, חַד כּוּכְבָּא מְלֵהֻטָא בְּכָל גּוּוּנִין, וְשִׁבְעָה כּוּכְבֵּין אַחֲרֵינִין דְּסַחְרִין לְהֵוּא כּוּכְבָּא, וַיִּגִּיחוּן בֵּיה קְרָבָא בְּכָל סְטָרִין, תְּלַת זְמָנִין בְּיוֹמָא, עַד שְׁבַעִין יוֹמִין, וְכָל בְּנֵי עֲלָמָא חֲמָאן.

102. וְהֵוּא כּוּכְבָּא, יִגִּיחַ בְּהוּ קְרָבָא, בְּטִיסִין דְּנוּרָא, מְלֵהֻטִין מְנַצְצִין לְכָל עֵבֶר, וּבְטַשׁ בְּהוּ, עַד דְּבַלַּע לֹון, בְּכָל רְמָשָׁא וּרְמָשָׁא, וּבְיוֹמָא אִפִּיק לֹון. וַיִּגִּיחוּן קְרָבָא לְעֵינֵיהוֹן דְּכָל עֲלָמָא, וְכֵן בְּכָל יוֹמָא, עַד שְׁבַעִין יוֹמִין. לְבַתֵּר שְׁבַעִין יוֹמִין, יִתְגַּנִּזוּ הֵוּא כּוּכְבָּא, וַיִּתְגַּנִּזוּ מְשִׁיחַ, עַד תְּרִיסֵר יָרְחִין, וַיִּתְהַדֵּר הֵוּא עִמּוּדָא דְּאִשָׁא כְּמִלְקָדְמִין, וּבֵיה יִתְגַּנִּזוּ מְשִׁיחַ, וְהֵוּא עִמּוּדָא לֹא יִתְחַזֵּי.

103. לְבַתֵּר תְּרִיסֵר יָרְחִין, יִסְלַקוּן לִיה לְמְשִׁיחַ, בְּהֵוּא עִמּוּדָא, לְגוּ רְקִיעָא, וְתַמָּן יְקַבֵּל תּוּקְפָא וְעֵטְרָא דְּמַלְכוּתָא. וְכַד נְחִית, יִתְחַזֵּי הֵוּא עִמּוּדָא דְּאִשָׁא כְּמִלְקָדְמִין, לְעֵינֵיהוֹן דְּכָל עֲלָמָא, וַיִּתְגַּלֵּי לְבַתֵּר מְשִׁיחַ, וַיִּתְכַנְּשׁוּן לְגַבִּיה עִמִּין סְגִיאיִן, וַיִּתְעַר קְרַבִּין בְּכָל עֲלָמָא. וּבְהֵוּא זְמָנָא יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא גְבוּרְתֵיהָ לְכָל עִמִּין דְּעֲלָמָא, וּמַלְכָא מְשִׁיחָא יִתִּידַע בְּכָל עֲלָמָא, וְכָל מַלְכֵין דְּעֲלָמָא יִתְעַרוּן לְאַתְחַרְבָּא לְאַחָא קְרָבָא בֵּיה.

104. וְכַמְה מְפָרִיצֵי יְהוּדָאִין יִתְהַפְּכוּ לְאַהֲדָרָא לְגַבִּייהוּ, וַיִּיתוּן עִמְהוֹן, לְאַחָא קְרָבָא עַל מַלְכָא מְשִׁיחָא. בְּדִין יִתְחַשֵּׁךְ כָּל עֲלָמָא חֲמֵשׁ עֶשְׂרֵה יוֹמִין, וְסְגִיאיִן מְעַמָּא דְּיִשְׂרָאֵל יְהוֹן מְתִין בְּהֵוּא חֲשׂוּכָא. וְעַל דָּא כְּתִיב, כִּי הִנֵּה הַחֹשֶׁךְ יִכְסֶה אֶרֶץ וְעַרְפַּל לְאוּמִים.

105. He opened the discussion saying: "If a bird's nest chance to be before you in the way in any tree or on the ground, whether they be young ones or eggs, and the mother bird sitting upon the young, or upon the eggs, you shall not take the mother together with the young: but you shall surely let the mother go" (Devarim 22:6). We have explained this verse and it is one of the concealed commandments of the Torah. We have in it concealed secrets of the Torah, paths and ways known to the friends in the 32 paths of the Torah.

106. Rabbi Shimon said to his son Rabbi Elazar: Elazar, when Messiah awakens, so many other signs and miracles will be aroused in the world. Come and behold: in the terrestrial Garden of Eden, there is one place which is concealed and hidden and is not known, and it is woven with many colors. Therein are hidden a thousand pleasant chambers and no one enters them except for Messiah, who is ever present in the Garden of Eden.

107. The entire Garden is surrounded by many Chariots of the righteous, and Messiah stands over them and over many hosts and camps of souls of the righteous who are there. And Messiah enters that place on the first day of the month and festivals and Shabbatot, WHERE THERE ARE A THOUSAND CHAMBERS OF PLEASURES, to delight in all these chambers.

108. Innermost from all these THOUSAND chambers OF PLEASURES, there is one place concealed and hidden that is entirely unknown, called 'Eden'. There is no one who can conceive it. Messiah is concealed outside around that place, until a place called 'bird's nest' is revealed to him. This place is announced by the bird, which awakens daily in the Garden of Eden.

109. In that place CALLED 'BIRD'S NEST', the images of all the nations that gathered against the children of Yisrael to harm them are woven IN A GARMENT CALLED 'THE CLOAK OF MAJESTY'. MESSIAH enters that place, raises his eyes and sees the patriarchs who entered the house of Elohim that was destroyed, until he sees Rachel with tears on her cheeks. And the Holy One, blessed be He, is consoling her but she refuses to accept condolences, as it is written: "She refuses to be comforted for her children..." (Yirmeyah 31:14). Then, Messiah raises his voice and weeps, and the whole Garden of Eden shakes. All the righteous who are there break down and weep with him.

105. פתח ואמר כי יקרא קן צפור לפניך בדרך בכל עץ או על הארץ אפרוחים או ביצים והאמרובצת וגו', שלח תשלח את האם וגו', האי קרא אוקימנא ליה, ואיהו חד מפקודי אורייתא גניזין, ואנן אית לן ביה רזי דאורייתא גניזין, שבילין וארחין ידיען לחברינא, באינון תלתין ותריין שבילין דאורייתא.

106. אמר רבי שמעון לרבי אלעזר בריה, אלעזר, בזמנא דיתער מלכא משיחא, כמה אתין ונסין אחרנין יתערון בעלמא. תא חזי, בגנתא דערן דלתתא, אית אתר חד גניז וטמיר דלא אתידע, ואיהו מרקמא בכמה גוונין, וביה גניזין אלף היכלין דכסופין. ולית מאן דעייל בהו, בר משיח, דאיהו קאים תריר בגנתא דערן.

107. וכל גנתא מסחרא ברכיכין סגיין דצדיקיא, ומשיח קאים עליהו, ועל כמה חילין ומשיריין דנשמתיין דצדיקיא תמן, ובראשי ירחי, ובזמני, ובשבתו, משיח עאל בהוא אתר לאשתעשעא בכל אינון היכלין.

108. לגו לגו מכל אינון היכלין, אית אתר אחרא טמיר וגניז דלא אתידע כלל, ואקרי ערן. ולית מאן דיכול למנדע ביה. ומשיח אגניז לבר, סחרגיה דהוא אתר, עד דאתגלי ליה חד אתר. דאקרי קן צפור, ואיהו אתר דכריז עליה ההוא צפור. דאתער בגנתא דערן בכל יומא.

109. ובהוא אתר, מרקמן דיוקנין דכל שאר עמין, דאתכנשו עליהו דישראל לאבאשא לון. עאל בהוא אתר, זקיף עינוי, וחזי אבהן, דעאלין בחרבן בית אלהא, עד דחמי לרחל דדמעהא באנפהא, וקודשא בריך הוא מנחם לה, ולא צביאת לקבלא תנחומין, כמה דאת אמר, מאנה להנחם על בגיה. כדון משיח ארים קליה ובכי, ואודעזע כל גנתא דערן, וכל אינון צדיקיא דתמן געו ובכו עמיה.

110. He cries bitterly a second time, and the firmament above the Garden trembles. So too do 15,000,000 supernal angels until MESSIAH reaches the supernal throne. Then the Holy One, blessed be He, motions to that bird. It enters its nest, sits next to Messiah, and cries whatever it cries and awakens whatever it awakens.

111. This continues until from the holy throne, WHICH IS BINAH, that same bird's nest is called three times - NAMELY THE THREE COLUMNS, ONE AFTER THE OTHER. Messiah and everyone then ascend above TO BINAH, and the Holy One, blessed be He, makes them swear to remove the Wicked Kingdom from the world through Messiah, to avenge Yisrael and TO DRAW all the goodness that the Holy One, blessed be He, will do for His people. The bird's nest and Messiah then return to their places and Messiah is again concealed in that place, THAT IS, THE BIRD'S NEST, as previously!

112. At the time that the Holy One, blessed be He, will be aroused to remedy the worlds, and the letters of the Name will illuminate completely. The Yud OF THE NAME, WHICH IS CHOCHMAH, WILL ILLUMINATE the Hei, WHICH IS BINAH; Vav OF THE NAME, WHICH IS TIFERET, WILL ILLUMINATE the SECOND Hei, WHICH IS MALCHUT. YUD- HEI will be in complete union WITH VAV-HEI - THAT IS TO SAY, one awful star will rise, WHICH IS TIFERET, CALLED 'AWFUL', in the middle of the firmament, IT BEING THE CENTRAL COLUMN, of the color purple, THAT AS IT INCLUDES ALL THE COLORS, SO IT INCLUDES ALL THE THREE COLUMNS. It will flame and sparkle by day, MEANING WITH THE LIGHT OF CHASSADIM CALLED 'DAY', before the eyes of the whole world - MEANING ALSO WITH THE LIGHT OF CHOCHMAH, WHICH IS CALLED 'EYES'.

113. A flame of fire will rise from the North side, MEANING FROM THE LEFT COLUMN, FOR AT THE MOMENT THAT CHOCHMAH FROM ABOVE IS DRAWN TO BELOW, ITS LIGHT IS CONVERTED TO A FLAME OF FIRE in the firmament, and they stand opposite each other for forty days. THE FLAME, WHICH IS FROM THE LEFT COLUMN, SEPARATES ITSELF FROM EACH OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT THAT ARE IN THE CENTRAL COLUMN, EACH MADE UP OF TEN SFIROT, SO THEY ARE FORTY. And all the people of the world will be confused. At the end of forty days, MEANING THE LAST SFIRAH, WHICH IS MALCHUT OF MALCHUT, the star and the flame will wage war before everyone's eyes, and the flame will spread with a fiery conflagration within the firmament on the north side. Many rulers and kings and nations will become confused by this - MEANING, FROM THE STRENGTHENING OF THE FLAME!

114. Then the star will ascend to the south side, WHICH IS THE RIGHT COLUMN AND THE LIGHT OF CHESED, AND CHASSADIM WILL AGAIN ILLUMINATE THE WORLD. THUS, it will rule over the flame, and the flame will be swallowed bit by bit in the firmament because of the star, until it is no longer visible. Then the star will make pathways in the sky in twelve borders. AND WHEN ITS THREE COLUMNS WILL BE INCLUDED IN EACH ONE OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, THREE TIMES FOUR ARE TWELVE PATHWAYS. And these lights will stand in the sky for twelve days. FOR EVEN MALCHUT ITSELF ILLUMINATES ONLY IN THE THREE COLUMNS CHESED, GVURAH, AND TIFERET. BUT MALCHUT IN IT DOES NOT ILLUMINATE; THEREFORE, THERE ARE ONLY TWELVE LIGHTS.

110. גְּעִי וּבְכִי זְמַנָּא תְּנִינָא, וְאַחֲדָעֻזַּע הֵהוּא רְקִיעַ דְּעַל גְּבֵי גְּנָתָא, אֶלְפָּה וְחַמְשָׁא מֵאָה רַבּוּא מְשָׁרְיִין עַלְאִין, עַד דְּמָטִי לְגוּ בְּרִסְיָא עֲלָאָה. בְּדִין, קוּדְשָׁא בְּרִין הוּא רְמִיז לְהוּא צְפָרָא, וְעַאל לְהוּא קַן דִּילָהּ, וְיִתְבָּא לְגַבֵּי מְשִׁיחַ, וְקָרִי מַה דְּקָרִי, וְאַתְעַר מַה דְּאַתְעַר.

111. עַד דְּמָגוּ בְּרִסְיָא קְדִישָׁא, אֶתְקָרִי תֵּלֶת זְמַנִּין הֵהוּא קַן צְפוּר, וּמְשִׁיחַ, וְכֹלָא סְלָקִין לְעִילָא, וְאוּמִי לֹון קוּדְשָׁא בְּרִין הוּא, לְאַעְבְּרָא מְלָכוּ חַיִּיבָא מִן עֲלָמָא, עַל יְדָא דְּמְשִׁיחַ, וְלִנְקָמָא נְקָמִין דִּישְׂרָאֵל. וְכֹל אֵינֹון טְבוּון, דְּזְמִין קוּדְשָׁא בְּרִין הוּא לְמַעְבַּד לְעַמִּיָּה. וְתַב הֵהוּא קַן צְפוּר וּמְשִׁיחַ לְדוּכְתִיָּה. וְתַב מְשִׁיחַ וְאַתְגְּנִיז גּוּ הֵהוּא אֶתְר כְּמַלְקְדָּמִין.

112. וּבְזְמַנָּא דִּיתְעַר קוּדְשָׁא בְּרִין הוּא לְאַתְקָנָא עֲלָמִין, וְאַתְנְהִירוּ אֶתְוּון דְּשָׁמִיָּה בְּשְׁלִימָא, יו"ד בַּה"א, וְא"ו בַּה"א, לְמַהוּי כֹּלָא בְּשְׁלִימוּ חַד. בְּדִין יִתְעַר חַד כְּכָבָא דְּחִילָא, בְּאַמְצַע רְקִיעָא, כְּגוּן אַרְגוּנָא, לְהִיט וְנִצִּיץ בִּימָמָא לְעֵינִיָּהוּן דְּכֹל עֲלָמָא.

113. וְיִקוּם חַד שְׁלֵהוּבָא דְּאַשָׁא מְסִטְרָא דְּצָפוּן, גּוּ רְקִיעָא, וְיִקוּם דָּא לְקַבֵּל דָּא אַרְבַּעִין יוּמִין וְיִתְבַּהֲלוּן כֹּל בְּנֵי עֲלָמָא. לְסוּף אַרְבַּעִין יוּמִין, יִגְחֹון קְרָבָא, כְּכָבָא וְשְׁלֵהוּבָא, לְעֵינִיָּהוּן דְּכֹלָא, וְיִתְפַּשֵּׁט הֵהוּא שְׁלֵהוּבָא בִּיקִירוּ דְּאַשָׁא, מְסִטְרָא דְּצָפוּן, גּוּ רְקִיעָא, וְיִחְשׁוּב לְמַבְלַע הֵהוּא כְּכָבָא, וְכַמָּה שְׁלִיטִין וּמְלָכִין וְאוּמִיָּא וְעַמְמִיָּא, יִתְבַּהֲלוּן מֵהַאי.

114. בְּדִין יִסְתַּלַּק הֵהוּא כְּכָבָא לְסִטְר דְּרוּם, וְיִשְׁלוּט עַל הֵהוּא שְׁלֵהוּבָא, וְהֵהוּא שְׁלֵהוּבָא יִתְבַּלַּע זְעִיר זְעִיר בְּרְקִיעָא, מְקָמֵי הֵהוּא כְּכָבָא, עַד דְּלֹא יִתְחַזֵּי כֹּלָל. בְּדִין, הֵהוּא כְּכָבָא יַעֲבִיד אוּרְחִין בְּרְקִיעַ, בְּתְרִיסַר תְּחוּמִין, וְקִיּוּמִין אֵינֹון נְהוּרִין בְּרְקִיעָא תְרִיסַר יוּמִין.

115. WHEN HE DESIRES TO DRAW THEIR ILLUMINATION after twelve days, MEANING TO THE ASPECT OF MALCHUT, all the people of the world will tremble BECAUSE OF THE ATTRIBUTE OF JUDGMENT IN MALCHUT. The sun will be darkened at midday, as it was darkened on the day that the Temple was destroyed, to a point that both heaven and earth will not be visible. And a sound will erupt in thunder and lightning, MEANING A SOUND FROM THE ATTRIBUTE OF JUDGMENT IN MALCHUT. The world will shudder because of that sound, and numerous hosts and companies will perish because of it.

116. And that day, WHICH IS MALCHUT, WILL CAUSE there to be ignited in the great city of Rome - WHICH IS THE SECRET OF BINAH OF KLIPOT - a flame of fire, WHICH IS THE JUDGMENTS OF THE LEFT. That sound will be stirred up in the whole world, WHICH IS FROM THE ATTRIBUTE OF JUDGMENT IN MALCHUT, THAT IS, THESE TWO KINDS OF JUDGMENTS WILL BE COMBINED. It will burn many towers and many palaces, and many towers will collapse and many potentates and ministers will fall on that day. All of them, MEANING ALL OF THE JUDGMENTS, will gather upon it to cause harm. And all the people of the world will be unable to be saved.

117. From that day for twelve months time, THAT IS, UNTIL THE ILLUMINATIONS OF THE TWELVE BOUNDARIES ALSO IN MALCHUT SHALL BE REMEDIED - BECAUSE IN ZEIR ANPIN THEY ARE CALLED TWELVE DAYS, BUT IN MALCHUT THEY ARE CALLED 'TWELVE MONTHS' - all the kings will counsel and will make numerous decrees and numerous persecutions against Yisrael and they will succeed with them. As we learned, "Fortunate is he who will chance to be there," MEANING IN THE DAYS OF MESSIAH. Fortunate is he who will not be there, THAT HE WILL BE SAVED FROM THESE JUDGMENTS, and the whole world will be greatly confused.

118. At the end of twelve months, MEANING AFTER THE TWELVE LIGHTS IN MALCHUT ARE RECTIFIED, there will arise a tribe in Yisrael, which is the king Messiah who will awaken in the Garden of Eden. All the righteous will crown him there, and will gird him with weapons with engraved letters of the vessels of the Holy Name.

119. A voice will explode in the branches of the trees in the garden that cries powerfully and says: Awaken, supernal Holy Ones, arise before Messiah. Behold, it is the time for a wife to join with her husband, MEANING TIFERET WITH MALCHUT. Her husband, TIFERET, wishes to avenge her in the world, raise her and shake the dust off her.

120. Then they will all arise and will gird him with weapons as before, Abraham at his right, Isaac at his left, Jacob before him, Moses the Faithful Shepherd above all these righteous, walking and dancing in the Garden of Eden.

115. לְבַתֵּר תְּרִיסֵר יוֹמִין יִזְדַּעְזְעוּן כָּל בְּנֵי עֲלָמָא, וַיִּתְחַשְׁךְ שֶׁמֶשׁא בְּפִלְגוֹת יוֹמָא, כְּמָה דְּאִתְחַשְׁךְ יוֹמָא דְּאִתְחַרַּב בֵּי מִקְדָּשָׁא, עַד דְּלֵא יִתְחַזֵּן שְׁמִיָּא וְאַרְעָא. וַיִּתְעַר חַד קְלָא בְּרַעַם וְזִיקִין, וְאִתְחַלְחַלָּא אֲרַעָא מֵהוּא קְלָא, וְכְמָה חִילִין וּמְשִׁירִין יְמוֹתוֹן מְנִיָּה.

116. וְהוּא יוֹמָא, יִתְעַר בְּקִרְתָּא דְּרוּמֵי רַבְתָּא, חַד שְׁלֵהוּבָא דְּאֶשָׁא, בְּהוּא קְלָא דִּיתְעַר בְּכָל עֲלָמָא. וַיּוֹקִיד כְּמָה מְגַדְלִין, וְכְמָה הֵיכְלִין, וְכְמָה מְגַדְלִין יְפִלּוּן, וְכְמָה פְּרִדְשְׁכֵי וְרַבְרְבֵי יְפִלּוּן בְּהוּא יוֹמָא וְכִלְהוּ, יִתְבַּנְשׁוּן עָלֶה לְבִישׁ. וְכָל בְּנֵי עֲלָמָא לֹא יִכְלִין לְאַשְׁתַּבָּא.

117. מֵהוּא יוֹמָא, עַד תְּרִיסֵר יַרְחִין, יִתְיַעֲטוּן כָּל מַלְכֵיָא, וַיִּגְזְרוּן כְּמָה גְזֵרוֹת, וְכְמָה שְׁמֵדוֹת עַל יִשְׂרָאֵל, וַיִּצְלְחוּן בְּהוּן, כְּמָה דְּאִתְמַר זְכָאָה אִיהוּ מֵאן דִּיעַרַע תַּמָּן, וְכָל עֲלָמָא יְהֵא בְּעַרְבוּבֵיָא סְגִיָּא.

118. לְסוֹף תְּרִיסֵר יַרְחֵי, יְקוּם שֶׁבֶט מִיִּשְׂרָאֵל, דְּאִ מְלָכָא מְשִׁיחָא, דִּיתְעַר גּוֹ גְנַתָּא דְּעַדָּן. וְכָל אִינוּן צְדִיקָיָא יַעֲטְרוּן לֵיה תַּמָּן, וַיַּחְגְּרוּן לֵיה מְאִנֵי זַיִנָּא, בְּאַתְוּוֹן רְשִׁימָן דְּמְאִנֵי דְּשְׁמָא קְדִישָׁא.

119. וְקָלָא יִתְמוּצֵץ בְּעַנְפֵי אֵילָנִין דְּגִנְתָּא, קְרִי בְּחִיל, וְאָמַר, אִתְעַרו קְדִישֵי עֲלִיוֹנִין, קוּמוּ מִקְמֵי מְשִׁיחָא, הָא עַדְנָא לְאַתְחַבְרָא אִיתְתָּא בְּבַעֲלָהּ, וּבַעֲלָהּ בְּעֵי לְנַקְמָא לָהּ נּוֹקְמִין דְּעֲלָמָא, וְלֹאֲקָמָא לָהּ, וְלֹאֲנַעְרָה לָהּ מֵעַפְרָא.

120. בְּדִין יְקוּמוּן כֻּלְהוּ, וַיַּחְגְּרוּן לֵיה בְּמַלְקָדְמִין מְאִנֵי זַיִנָּיָה, אֲבַרְהָם מִיְמִינָיָה, יִצְחָק מְשִׁמְאֵלָיָה, יַעֲקֹב קַמֵּיָה, מֹשֶׁה רַעִיָּא מְהֵימְנָא, עַל כָּל אֵלִין צְדִיקָיָא, אֲזִיל וְרְקִיד גּוֹ גְנַתָּא דְּעַדָּן.

121. As soon as Messiah is perfected through the righteous in the Garden of Eden, he will enter as before in this place that is called 'bird's nest'. He sees a picture of the destroyed Temple and all the righteous who were killed there. Then, he takes from there ten garments called 'garments of jealousy' to be hidden there for forty days and not to be revealed at all.

122. At the end of forty days, a voice will stir and will call from the Supernal throne, WHICH IS BINAH, to the bird's nest that conceals the king Messiah. Then he is raised up. And the Holy One, blessed be He, sees the King Messiah who is dressed in garments of revenge and is girded with his weapons. He takes him and kisses him on his head.

123. Then 390 firmaments tremble and the Holy One, blessed be He, beckoned to one firmament that had been concealed since the Six Days of Creation, and took a crown engraved with Holy Names from one chamber in that firmament. The Holy One, blessed be He, who crowned Himself with this crown when Yisrael crossed the sea to take revenge on the chariots and riders of Pharaoh, then crowned the King Messiah with THE CROWN.

124. Once MESSIAH was crowned and perfected with all these perfections, the Holy One, blessed be He, took him and kissed him again. Who saw this? The holy Chariots and companies of supernal angels that surround him and give him presents and many precious things. He is crowned with them all.

125. He enters there into one chamber and sees all the supernal angels who are called the 'Mourners of Zion'. They weep over the destruction of the Temple and weep constantly, and they give him a royal purple garment to avenge. Then the Holy One, blessed be He, conceals him in that bird's nest, and he is hidden there for thirty days.

126. After thirty days, having disappeared in that bird's nest, he will descend ornamented with all those adornments from above, with many holy companies around him, and the whole world will see one light suspended from the sky to the earth. It will remain seven days IN THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT IN MALCHUT, AND CAN BE FOUND ILLUMINATING EVEN IN MALCHUT OF MALCHUT. All the inhabitants of the world will wonder and be shocked and will not understand at all, except for those sages who know these secrets - blessed be their portion.

121. בִּיּוֹן דְּאַתְקֵן מְשִׁיחַ, עַל יְדֵא דְצַדִּיקַיָּא בְּגַנְתָּא דְעֵדֶן. יַעוּל בְּהוּא דּוּכְתָא דְאַקְרִי ק"ן צְפוּרִי כְּמַלְקָדְמִין, וְחַמֵּי תַמָּן הוּא דְיוֹקְנָא דְחַרְבָּן בֵּית מִקְדָּשָׁא, וְכִלְהוּ צַדִּיקַיָּא דְאַתְקֵטְלוּ בֵּיהּ. כְּדִין נָטִיל מִתַּמָּן עֶשֶׂר, לְבוּשֵׁין, וְאַיְנוֹן אַקְרוּן. עֶשֶׂר לְבוּשֵׁי קְנָאָה. וְיִתְגַּנְזוּ תַמָּן אַרְבַּעִין יוֹמִין, דְּלֹא אֲתַגְלִיָּא כְּלָל.

122. לְסוּף אַרְבַּעִין יוֹמִין, קָלָא חַד יִתְעַר, וְיִתְקַרֵּי מְגוּ בּוֹרְסִיָּא עֲלָאָה, הוּא ק"ן צְפוּרִי בְּמַלְכָּא מְשִׁיחָא דְאַתְגַּנְזוּ בֵּיהּ. וְכְדִין סִלְקִין לִיהּ לְעֵילָא, וְקוּדְשָׁא בְרִיךְ הוּא חַמֵּי לִיהּ לְמַלְכָּא מְשִׁיחָא, מִתְלַבֵּשׁ בְּלְבוּשָׁא נּוֹקְמָא, וְחָגִיר מְאַנֵּי זַיְיָנֵי נָטִיל לִיהּ, וְנָשִׁיק לִיהּ עַל רִישׁוּהּ.

123. כְּדִין, מְזַדְעֶזְעֵן ג' מָאָה וְתַשְׁעִין רְקִיעִין, וְאַרְמִיז קוּדְשָׁא בְרִיךְ הוּא לְחַד רְקִיעָא מְאַיְנוֹן דְּהוּא גְנִיז מְשֶׁשֶׁת יָמֵי בְּרֵאשִׁית, וְאַפִּיק מִחַד הַיְכָלָא דְבֵהוּא רְקִיעָא חַד כְּתָרָא גְלִיפָא, מְחַקְקָא בְּשִׁמְהֵן קְדִישִׁין. בְּהוּא עֶטְרָא אֲתַעֲטֵר קוּדְשָׁא בְרִיךְ הוּא, כְּדֵ עֲבְרוּ יִשְׂרָאֵל יַת יַמָּא, לְמִיטֵל נּוֹקְמִין מִכָּל רְתִיבֵי פְרַעָה וּפְרָשׁוּי, וְאַעֲטֵר לִיהּ לְמַלְכָּא מְשִׁיחָא.

124. בִּיּוֹן דְּאַתְעֲטֵר וְאַתְתְּקֵן בְּכָל הַנִּי תְקוּנִין, נָטִיל לִיהּ קוּדְשָׁא בְרִיךְ הוּא וְנָשִׁיק לִיהּ כְּמַלְקָדְמִין. מֵאֵן חַמֵּי, רְתִיבִין קְדִישִׁין, וּמְשַׁרְיִין עֲלָיִן, דְּסַחְרִין לִיהּ, וְיִהְיִין לִיהּ מִתַּנָּן וּגְבוּבָזֵן סְגִיאִין, וְיִתְעֲטֵר מִכְּלָהוּ.

125. עַל תַּמָּן בְּחַד הַיְכָלָא, וְחַמֵּי כָּל אֵינּוֹן מְלָאָכֵי עֲלָאֵי, דְּאַקְרוּן אַבְלֵי צִיּוֹן, אֵינּוֹן דְּבָכוּ עַל חַרְבָּן בֵּי מִקְדָּשָׁא, וּבְכָאֵן תְּדִיר, וְאַיְנוֹן יְהִיבִין לִיהּ חַד פּוּרְפִירָא סוּמְקָא, לְמַעַבְד נּוֹקְמִין. כְּדִין, קוּדְשָׁא בְרִיךְ הוּא גְנִיז לִיהּ בְּהוּא קֵן צְפוּר, וְאַתְכַּסִּי תַמָּן תְּלַתִּין יוֹמִין.

126. לְבַתֵּר תְּלַתִּין יוֹמִין, בְּהוּא קֵן צְפוּר, יַחּוּת מְעֵטֵר בְּכָל אֵינּוֹן תְּקוּנִין מְעִילָא וּמִתְתָּא, כְּמָה מְשַׁרְיִין קְדִישִׁין סַחְרָנִיָּה, וְיַחֲמוֹן כָּל עֲלָמָא, חַד נְהִירוּ, תְּלִי מְרְקִיעָא לְאַרְעָא, וְיִקּוּם שְׁבַעָה יוֹמִין, וְכָל בְּנֵי עֲלָמָא יִתְמַהֲוּן וְיִתְבַּהֲלוּן, וְלֹא יִגְדְעוּן כְּלָל, בַּר אֵינּוֹן חַפְיִמִּין, דִּיִּדְעִין בְּרִזִּין אֵלִין, זְכָאָה חוּלְקִיהוּן.

127. And all these seven days, he will be adorned on the earth - WHICH IS THE SECRET OF MALCHUT - in that bird's nest, WHICH IS THE SECRET OF THE VERSE: "IF A BIRD'S NEST CHANCE TO BE BEFORE YOU" (DEVARIM 22:6) THAT ALLUDES TO THE KING MESSIAH WHO IS ADORNED WITH A BIRD'S NEST. Which place is it? "In the way," which is the grave of Rachel, for she stands on the crossroads. MESSIAH IS ALSO ADORNED WITH THE LIGHT OF MALCHUT OF MALCHUT THAT IS CAPABLE OF THE GATHERING OF THE EXILES. Therefore, he will bear these good tidings to her and console her. Then she will accept consolations, UNLIKE AS DESCRIBED PREVIOUSLY: "SHE REFUSES TO BE COMFORTED FOR HER CHILDREN BECAUSE THEY ARE NOT" (YIRMEYAH 31:14). And she will arise and kiss MESSIAH!

128. Then shall the light arise from that place, THAT IS, RACHEL'S GRAVE, and settle in Yericho, the city of trees, AS IS WRITTEN: "In any tree" (Devarim 22:6) - which is Yericho, THE CITY OF PALM TREES, THAT JOSHUA WAS NOT ABLE TO MEND COMPLETELY. THEREFORE HE SAID, "CURSED BE THE MAN BEFORE HASHEM, THAT RISES UP TO BUILD THIS CITY YERICHO" (YEHOSHUA 6:26), BECAUSE IT IS DRAWN FROM THE ATTRIBUTES OF JUDGMENT WHICH IS IN MALCHUT OF MALCHUT, AND NOW MESSIAH WILL MEND IT WITH THE LIGHT OF THE SEVEN DAYS. "Or on the ground" (Devarim 22:6), this is Jerusalem WHICH IS THE EXTERNAL PART OF MALCHUT, and he will be concealed in that light in the bird's nest for twelve months.

129. After twelve months, that light will be stretched between the heaven and the earth and rest on in the Land of Galilee, since the exile of Yisrael, NAMELY THE EXILE OF ASHUR, was initiated in Galilee. Then will MESSIAH be revealed from that very same light of the "bird's nest," and return to his place. On that day, the whole earth will tremble as earlier, from one end of heaven to the other end, and then the whole world will see that Messiah has been revealed in the land of Galilee!

130. And all those who were occupied with Torah, THOSE WHO ARE CALLED IN THE VERSE 'CHILDREN' ('YOUNG'), will gather to him. They are few in the world, and in the merit of school children, the strength OF MESSIAH will grow greatly. And this is the secret of the young IN THE VERSE. And if these are not to be found, then the infants that sit in their mother's lap and suckle, as written, "Those that are weaned from milk, and removed from the breasts" (Yeshayah 28:9); these are the "eggs" (Devarim 22:6). It is because of these that the Shechinah dwells with the children of Yisrael in the exile.

131. For the sages WHO ARE CALLED 'CHILDREN' ('YOUNG') will be few in that time, and this is what is meant: "And the mother bird sitting upon the young or upon the eggs, do not take the mother bird together with the young," SINCE THEN THERE WILL BE NO CHILDREN. THEREFORE, DO NOT TAKE THE MOTHER, WHO IS SHECHINAH; and MESSIAH will tarry up to another twelve months. Then Her husband, WHO IS ZEIR ANPIN, will come to raise her from the dust as is said, "I will raise up the tabernacle of David that is fallen" (Amos 9:11).

127. וְכָל אֵינֹן שְׁבֵעָה יוֹמִין יִתְעַטֵּר בְּאַרְעָא, בְּהוּא ק"ן צפ"ר. בְּאֵן אֶתֶר. בְּדֶרֶךְ, דָּא קְבוּרַת רַחֵל, דְּאִיהִי קְיִימָא בְּפִרְשַׁת אֹרְחִין. וַיְבַשֵּׁר לָהּ, וַיִּנְחַם לָהּ, וּבְדִין תִּקְבַּל תְּנַחוּמִין, וְתָקוּם וְתִנְשִׁיק לִיה.

128. לְבִתֵּר יָקוּם הָהוּא נְהִירוֹ מֵהוּא אֶתֶר, וְשָׂרֵי בִירִיחוֹ קָרְתָא דְאֵילָנִי. בְּכָל עֵץ דָּא יִרְיחוֹ. אוֹ עַל הָאָרֶץ, דָּא יְרוּשָׁלַיִם. וַיְהִי גְנוֹז בְּהוּא נְהִירוֹ דְק"ן צפ"ר תְּרִיסֵר יִרְחִי.

129. בְּתֵר תְּרִיסֵר יִרְחִי, וַיִּדְקַף הָהוּא נְהִירוֹ בֵּין שְׁמַיָא וְאַרְעָא, וַיְשָׂרֵי בְּאַרְעָא דְגָלִיל, דְתִמְן הוּא שִׁירוּתָא דְגְלוּתָא דְיִשְׂרָאֵל. וְתִמְן יִתְגַּלִּי מֵהוּא נְהִירוֹ דְקָן צְפוּר, וְתָב לְאַתְרִיהּ. וְהוּא יוֹמָא יִזְדַּעֵזַע כָּל אֶרְעָא כְּמַלְקֵדְמִין, מְסִיפִי שְׁמַיָא עַד סִינִי שְׁמַיָא, וּבְדִין יַחֲזוּן כָּל עַלְמָא, דְהָא אֶתְגַּלִּי מְלַכָּא מְשִׁיחָא, בְּאַרְעָא דְגָלִיל.

130. וַיִּתְבַּנְּשׁוּן לִיה כָּל אֵינֹן דְלַעָאן בְּאוּרִייתָא, וְאֵינֹן זְעִירִין בְּעַלְמָא. וּבְזָכוּת יְנוּקֵי דְבֵי רַב, יִתְתַּקֵּף חִילִיָּה לְאַתְגַּבְרָא, וְרָזָא דָּא אֶפְרוּחִים. וְאִי לָא יִשְׁתַּכְחוּן אֵלִין, הָא יְנוּקֵי דִיתְבִּין בְּתוּקְפָא דְאַמְהוּן וַיִּנְקִי, כַּד"א, גְּמוּלֵי מַחְלָב עֵתִיקֵי מְשָׁדִים. וְהֵינֵנוּ אוּ בִינְצִים, דְבָגִין אֵלִין, שְׂרִיא שְׁכִינְתָא עִמְהוּן דְיִשְׂרָאֵל בְּגְלוּתָא.

131. דְהָא חֲבִימִין זְעִירִין אֵינֹן דִּישְׁתַּכְחוּן בְּהוּא זְמַנָּא, וְהֵינֵנוּ וְהָאֵם רוּבְצַת עַל הָאֶפְרוּחִים אוֹ עַל הַבָּצִים, לָא תִקַּח הָאֵם עַל הַבָּנִים וַיִּתְעַכֵּב עַד תְּרִיסֵר יִרְחִין אַחֲרָנִין. לְבִתֵּר, יִיתִי בְעֵלָהּ, וַיּוֹקִים לָהּ מֵעַמְרָא, כַּד"א, אָקִים אֶת סֶכֶת דָּוִד הַנִּפְלָתָה.

132. On that day, Messiah will start to gather the exiled from one end of the world to the other, as it is written: "If your outcast be at the utmost parts of heaven..." (Devarim 30:4). From that day, all the signs and miracles and mighty acts that the Holy One, blessed be He, performed in Egypt, He will perform for Yisrael: "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15).

133. Rabbi Shimon said: Elazar my son, all these things you shall find in the secret of 32 paths OF CHOCHMAH of the Holy Name. And as long as these miracles do not happen in the world, the secret of the Holy Name will not be completed, nor will love awaken - as it is said: "I charge you, O daughters of Jerusalem by the gazelles for hosts or by the hinds of the fields" (Shir Hashirm 2:7). Hosts refer to the King Messiah, who is so called "The kinds of the fields." This refers to the other hosts and encampments below. "That you stir not up, nor awake my love" (Ibid.), is the right hand of the Holy One, blessed be He, MEANING THE SFIRAH OF CHESED, which is called 'love'. "Till it please," refers to she who lies in the dust, WHICH IS THE SHECHINAH IN EXILE, that the King should desire her! Righteous is he who will have the merit to be in that generation. He is righteous in this world and righteous in the World to Come.

134. Rabbi Shimon raised his hands in prayer before the Holy One, blessed be He, and prayed. After he recited his prayer, his son, Rabbi Elazar, and Rabbi Aba sat before him. While they were sitting before him, they saw a ray of daylight become dim, and a conduit of flaming fire, THAT IS, A STREAM OF BURNING FIRE, sink into the sea of Galilee, and the whole place was agitated.

135. Rabbi Shimon said: Certainly now is the time that the Holy One, blessed be He, remembers His children, and He lowers two tears into the Great Sea. As they descend, they touch this conduit of flaming fire and sink TOGETHER into the sea, one with the other. Rabbi Shimon wept and the friends wept.

136. Rabbi Shimon said: I have stirred in the secret of the letters of the Holy Name in the secret of the awakening OF THE HOLY ONE, BLESSED BE HE, towards His children. But now I may reveal that which was not permitted to any other person to reveal, but the merit of this generation will preserve the world till the King Messiah will come. Rabbi Shimon said to his son Rabbi Elazar and to Rabbi Aba: Get up on your legs. Rabbi Elazar and Rabbi Aba got up. Rabbi Shimon wept a second time and said: Oh, who will arise then? For what I see is that the exile will be lengthened. Who will be able to endure?

132. בַּהַיּוֹם יוֹמָא, מְלַכָּא מְשִׁיחָא שְׂאֲרֵי וַיִּכְנוֹשׁ גְּלוּתָא, מְסוּיָמֵי עֲלָמָא עַד סוּיָמֵי עֲלָמָא, כַּד־א אָם יְהִיָּה נִדְחָךְ בְּקִצָּה הַשָּׁמַיִם וְגו'. מִהֵוּא יוֹמָא, כָּל אֲתִין וְנִסִּין וְגִבּוּרָאן דְּעֵבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, יַעֲבִיד לֹון לְיִשְׂרָאֵל, כַּד־א בְּיָמֵי צִאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאנּוּ נִפְלְאוֹת.

133. אר"ש, אֲלַעְזָר בְּרִי, כָּל אֵלִין מְלִין תִּשְׁכַּח בְּרָזָא דְּתַלְתִּין וְתַרְיִן שְׁבִילִין דְּבִשְׁמָא קְדִישָׁא, וְעַד דְּנִסִּין אֵלִין לֹא יִתְעֲרוּן בְּעֲלָמָא, לֹא יִשְׁתַּלִּים רְזָא דְּשְׁמָא קְדִישָׁא, וְלֹא תִתְעַר לְאַהֲבָה, כַּד־א הַשְּׁבַעֲתֵי אֲתַכֶּם בְּנוֹת יְרוּשָׁלַיִם בְּצַבָּאוֹת. בְּצַבָּאוֹת: דָּא מְלַכָּא מְשִׁיחָא דְּאֶקְרִי צַבָּאוֹת. אוּ בְּאֵילוֹת הַשְּׂדֵה שְׂאֵר חִילִין וּמְשָׁרְיִין דְּלִתְתָּא. אִם תְּעִירוּ וְאִם תְּעוֹרְרוּ אֵת הָאַהֲבָה: דָּא יְמִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאֶקְרִי אַהֲבָה. עַד שְׁתַּחֲפֵץ הֵיכָא דְּשִׁכִּיבַת לְעַמְרָא, וְיֵהֵא רְעוּתָא דְּמְלַכָּא בְּה. זַכָּאָה אִיהוּ מֵאן דְּיִזְכְּבֵי לְהֵוּא דְּרָא, זַכָּאָה אִיהוּ בְּעֲלָמָא דִּין, וְזַכָּאָה אִיהוּ בְּעֲלָמָא דְּאֲתִי.

134. ר' שְׁמַעוֹן אֲרִים יָדוּי בְּצִלוֹ לְקוּדְשָׁא בְּרִיךְ הוּא, וְצִלֵי צְלוּתִיה, לְבַתֵּר דְּצִלֵי צְלוּתִיה, אֲתוּ ר' אֲלַעְזָר בְּרִיָּה, וּר' אַבָּא וַיִּתְּבוּ קָמִיה. עַד דְּהוּוּ יִתְּבֵי קָמִיה, חָמוּ חַד נִהִירוּ דִּימְמָא דְּאֲתַחֲשַׁךְ, וְאִשְׁתַּקַּע חַד צְנוּרָא דְּשְׁלֵהוּבָא דְּאִשָּׁא גּוּ יִמָּא דְּטַבְרִיָּה, וְאִזְדַּעֲזַע כָּל הֵוּא אֲתֵר.

135. אר"ש, וְדֵאֵי הַשְּׁתָּא הוּא עֲדָנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲדַכְּר לְבַנּוּי, וְאַחִית תְּרִין דְּמַעִין לְגוּ יִמָּא רַבָּא. וְכַד נַחְתִּין, פְּגַעִין בְּהֵאֵי צְנוּרָא דְּשְׁלֵהוּבָא דְּאִשָּׁא, וַיִּשְׁתַּקְּעוּ דָּא בְּדָא בְּיִמָּא. בְּכָה ר"ש וּבְכוּ חַבְרִיָּא.

136. אר"ש, הָא אֲתַעֲרָנָא בְּרִזֵי דְּאֲתוּוֹן דְּשְׁמָא קְדִישָׁא, בְּסַתְרָא דְּאֲתַעֲרוּתָא דִּילִיָּה, לְגַבֵּי בְּנוּי, אֲבַל הַשְּׁתָּא, אִית לִי לְגַלְאָה, מַה דְּלֹא אֲתִיָּהִיב רְשׁוּ לְבִנְי אַחְרָא לְגַלְאָה. אֲלֹא זְכוּ דְּרָא דָּא, יְקִיִּים עֲלָמָא עַד דִּיִּיתֵי מְלַכָּא מְשִׁיחָא. אר"ש לר' אֲלַעְזָר בְּרִיָּה וְלְרַבֵּי אַבָּא, קוּמוּ בְּקוּמוּיְכוּ. קְמוּ ר' אֲלַעְזָר וּר' אַבָּא. בְּכָה ר"ש זְמַנָּא אַחְרָא, אֲמַר וּוִי מֵאן יְקוּם בְּמַה דְּחַמִּינָא גְלוּתָא יִתְמַשֵּׁךְ, מֵאן יְכִיל לְמַסְבֵּל.

137. RABBI SHIMON also got up and said: "O Hashem our Elohim; other masters besides You have had dominion over us. But by You only will we make mention of Your Name" (Yeshayah 26:13). This verse is explained. But this verse contains a supernal secret in the secret of Faith. "Hashem our Elohim," is the beginning of the supernal secrets, NAMELY CHOCHMAH AND BINAH. From these, all the light emanates to kindle all the candles, MEANING THAT ALL THE MOCHIN OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH EMANATE FROM CHOCHMAH AND BINAH THAT ARE CALLED "HASHEM OUR ELOHIM." There is the essence of the entire secret of Faith, WHICH IS FEMALE, MEANING IN THE SECRET OF THE VERSE: "AND OF THE SIDE WHICH HASHEM ELOHIM HAD TAKEN..." (BERESHEET. 2:22) WHICH IS THE SECRET OF CHOCHMAH AND BINAH. THE SIDE IS THE SECRET OF THE NUKVA, WHICH IS CALLED 'FAITH'.

138. "Other masters besides You have had dominion over us." There is no one to dominate over the nation of Yisrael except for the Supernal Name, HASHEM OUR ELOHIM, AS EARLIER MENTIONED. And now in exile, the Other Side holds dominion over it. THIS IS WHAT IS WRITTEN: "OTHER MASTERS BESIDES YOU HAVE HAD DOMINION OVER US."

139. "But by You only will we make mention of Your Name," (Yeshayah 26:13) MEANING the secret of the Holy Name, NAMELY THE NUKVA, is the inclusion of all 22 letters. THEREFORE, SHE IS CALLED 'ET' (ALEPH-TAV), WHICH ALLUDES TO THE 22 LETTERS FROM ALEPH TO TAV. And the Congregation of Yisrael, WHICH IS THE NUKVA, is blessed only through that name called 'Becha' ('by you'), WHICH IS ZEIR ANPIN THAT INCLUDES ALSO 22 LETTERS, LIKE "BECHA" WHICH NUMERICALLY TOTALS 22, as is written: "To whom You did swear by Your own self (Heb. becha)" (Shemot 32:13). "By You (Heb. becha) shall Yisrael bless" (Bereshheet 48:20) and "For by You (Heb. becha) I run upon a troop" (Tehilim 18:30) also ALLUDE TO ZEIR ANPIN. At the time when perfection was prevalent, the ZEIR ANPIN AND THE NUKVA were not separated from each other. And it is prohibited to separate them one from the other, a wife from her husband, neither in thought, nor by allusion, in order not to show separation. And now in exile, separation is prevalent because of the trouble THAT COMES UPON US at all times, which we cause THROUGH THIS separation by mentioning that name - WHICH IS THE NUKVA away from her husband, ZEIR ANPIN, because she is lying on the dust. This is: "But by You only will we make mention of Your Name..."

140. HE EXPLAINS: WHEN THE NUKVA is separated from her husband, IT IS CONSIDERED as if we mention this name separately, since we are far from You. AND WE CAUSED that others should rule over us. And Your Name, WHICH IS THE NUKVA, is separated from the name becha (Lit. 'In You') WHICH IS ZEIR ANPIN, AS MENTIONED EARLIER. And this is so during the days of exile.

141. The first exile was since the First Temple and the First Temple is the secret of the first Hei OF THE NAME YUD HEI VAV HEI, WHICH IS BINAH. Corresponding to its seventy years, WHICH ARE THE SEVEN LOWER SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, the exile of the First Temple lasted seventy years, SINCE EVERY SFIROT INCLUDES TEN, TOTALING SEVENTY. During these seventy years, the mother, WHICH IS THE THREE FIRST SFIROT OF BINAH, was not sitting on them and they were separated from the Supernal Name, which is the secret of the first Hei OF YUD HEI VAV HEI. Then the Yud OF YUD HEI VAV HEI, which is the supernal secret OF BINAH, ascends above, above into the Endless World (Heb. Ein Sof), and the First Temple, WHICH IS BINAH, does not gush forth a flow of living water, because its source, WHICH IS THE YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH, has departed.

137. אַוְף אִיהוּ קַם וְאָמַר ה' אֱלֹהֵינוּ בְּעֲלוֹנוּ אֲדָנִים
זוֹלַתְךָ לְבַד בְּךָ נִזְכִּיר שְׁמֶךָ הַאִי קָרָא אוֹקְמוּהָ. אֲבָל
בְּהַאִי קָרָא אֵיךְ רָזָא עֲלָאָה, גּוּ מְהֵימְנוּתָא. ה'
אֱלֹהֵינוּ: דָּא הוּא שִׁירוּתָא דְרִזּוּן עֲלָאִין, אַתְר
דְּמִתְמָן נִמְקִין כָּל נְהִירוּ דְשַׁרְגִין בְּלָהוּ לְאֲדַלְקָא.
וְתַמָּן תְּלִיא כָּל רָזָא דְמְהֵימְנוּתָא, שְׁמָא דָּא שְׁלִיט
עַל כָּלָא.

138. בְּעֲלוֹנוּ אֲדָנִים זוֹלַתְךָ. דְּהָא עֲמָא דִּישְׂרָאֵל,
לֵית מָאן דְּשְׁלִיט עֲלֵיהּ בְּר שְׁמָא עֲלָאָה דָּא. וְהִשְׁתָּא
בְּגִלוּתָא שְׁלִיט עֲלֵיהּ סִטְרָא אַחְרָא.

139. לְבַד בְּךָ נִזְכִּיר שְׁמֶךָ. רָזָא דְשְׁמָא קְדִישָׁא,
כָּלְלָא דְעֵשְׂרִין וְתֵרִין אַתּוּן, וְכִנּוּי לָא מִתְבְּרָכָא
אֲלָא מְגוּ שְׁמָא דָּא דְאֶקְרִי בְּךָ, כַּד"א אֲשֶׁר נִשְׁבַּעְתָּ
לָהֶם בְּךָ בְּךָ יְבָרַךְ יִשְׂרָאֵל. כִּי בְּךָ אֲרוּץ גְּדוּד.
וּבְזִמְנָא דְשְׁלִימוּ אֲשַׁתְּכַח, לָא הוּהוּ מִתְפָּרֵשׁ דָּא מִן
דָּא. וְאִסִּיר לְאִפְרָשָׁא דָּא מִן דָּא, אַתְתָּא מִבְּעֵלָה,
לָאוּ בְרַעֲיוֹנִי, וְלָאוּ בְדַכִּירוּ, בְּגִין דְּלָא לְאִחְזָאָה
פְּרוּדָא, וְהִשְׁתָּא בְּגִלוּתָא פְּרוּדָא אֲשַׁתְּכַח, דְּמִגּוּ
עָאקוּ דְכָל זִמְנָא וְזִמְנָא, אֲנִן עֲבָדִין פְּרוּדָא,
לְאֲדַכְרָא הֵהוּא שֵׁם, בְּר מִבְּעֵלָה, בְּגִין דְּאִיְהִי
שְׂכִיבַת לְעַפְרָא, וְהֵינּוּ לְבַד בְּךָ נִזְכִּיר שְׁמֶךָ.

140. בְּר מִבְּעֵלָה, אֲנִן דְכָרִין לְהַאִי שֵׁם בְּפְרוּדָא,
בְּגִין דְּאֲנִן רְחִיקִין מִיְנָךְ, וְשְׁלִטִין אַחְרָנִין עֲלֶיךָ, וְשְׁמֶךָ
אִיהוּ בְּפְרוּדָא מִן שְׁמָא דְאֶקְרִי בְּךָ, וְהַאִי בְיוֹמֵי
דְּגִלוּתָא.

141. בְּגִין דְּגִלוּתָא קְדַמָּא הוּהוּ מְבִית רֵאשׁוֹן, וּבֵית
רֵאשׁוֹן הוּא רָזָא דְה' קְדַמָּא, וְלִקְבַל ע' שְׁנִין דִּילָהּ,
גְּלוּתָא דְבֵית רֵאשׁוֹן הוּהוּ ע' שְׁנִין, וְאִינּוֹן ע' שְׁנִין
לָא אֲשַׁתְּכַח אִימָא רְבִיעָא עֲלֵיהּ, וְהוּהוּ פְּרוּדָא מִן
שְׁמָא עֲלָאָה, רָזָא דְה' עֲלָאָה. וְכַדִּין יו"ד, רָזָא
עֲלָאָה, אֲסַתְּלַק לְעִילָא לְעִילָא לְאִין סוּף, וּבֵית
רֵאשׁוֹן עֲלָאָה קְדִישָׁא, לָא נְבִיעַ נְבִיעוּ דְמִיּוּן חַיִּין,
דְּהָא מְקוּרָא דִּילָהּ אֲסַתְּלַק.

142. And it, THE FIRST HEI OF YUD HEI VAV HEI, is the seventy years in exile, because it is called 'seven years' as is said: "So was he seven years in building it" (I Melachim 6:38), REFERRING TO THE FIRST TEMPLE, WHICH IS THE FIRST HEI. HE ASKS: Would you say that the kingdom of Babylon ruled above in the secret of seventy years, WHICH IS BINAH? Heaven forbid! AND HE ANSWERS: During the time that the Temple existed, the pouring forth of the Supernal Mother, WHICH IS BINAH, illuminated and descended below. However, when Yisrael sinned and the Temple was destroyed, the Kingdom of Babylon reigned, that light was covered and darkened, and the holy lower beings did not illuminate.

143. Since the lower beings were not illuminating, because of the dominion of the kingdom of Babylon, that light OF BINAH departed and that supernal emanation that poured forth TO BINAH - which is the secret of Yud OF YUD HEI VAV HEI, WHICH IS CHOCHMAH - withdrew higher and higher into the Endless World. Then those seventy years OF BINAH did not illuminate because of that illumination OF THE YUD that was prevented FROM ILLUMINATING UPON THE HEI. This was certainly the exile of seventy years OF BINAH, WHICH IS THE SECRET OF THE FIRST TEMPLE.

144. As soon as the reign of Babylon was removed and the second Hei OF YUD-HEI-VAV-HEI commenced to illuminate, all of Yisrael did not purify to be a perfect possession as earlier, but rather bit by bit RETURNED FROM BABYLONIAN EXILE TO THE LAND OF YISRAEL. And since there was no perfection, the Yud OF YUD HEI VAV HEI did not descend to illuminate as it illuminated originally, but rather bit by bit without order, because Yisrael were not purified properly, as before. Therefore, the Supernal Fountain, WHICH IS THE SECRET OF THE YUD OF YUD HEI VAV HEI, did not gush forth and did not illuminate. It returned to illuminate bit by bit because of the need of the Name.

145. Therefore, the children of Yisrael were challenged in many wars until the darkness covered the earth and the Lower Hei, WHICH IS THE NUKVA, became darkened and fell to the earth. The Supernal Fountain, WHICH IS THE YUD OF YUD HEI VAV HEI, withdrew again, because the kingdom of Edom became strong and the children of Yisrael returned to their sins.

146. Therefore, the LOWER Hei, WHICH IS the Second Temple that was destroyed, and all its twelve tribes, OF THE LOWER HEI - as the number of the legions OF YISRAEL, WHO ARE THE TWELVE TRIBES OF YAH - are in exile of the kingdom of Edom. And the Supernal Fountain, WHICH IS THE VAV OF YUD HEI VAV HEI, ZEIR ANPIN, withdrew from that fountain that it supplies, WHICH IS YESOD OF ZEIR ANPIN. As it is said: "the righteous perishes...(lost)" (Yeshayah 57:1) - WHICH IS YESOD, that lost that outpouring of the upper source that flowed from above.

142. ואֵיהִי ע' שָׁנִין בְּגִלוּתָא, בְּגִין דְּאֵיהִי ז' שָׁנִין אֶקְרִי, כְּד"א וַיִּבְנֶהוּ שְׁבַע שָׁנִים. וְאִי תִימָא, דְּשִׁלְטָא מְלָכוֹת בְּבַל לְעִילָא בְּרָזָא דְע' שָׁנִין, ח"ו. אֲלֵא בְּזִמְנָא דְהוּא בִי מְקַדְשָׁא קַיִים, נְהוּרָא וְנִבְיָעוּ דְאִמָּא עֲלָאָה, הוּא נְהִיר וְנִחִית לְתַתָּא. בִּינּוּ דְחָטוּ יִשְׂרָאֵל, וְאִתְחַרְבּ מְקַדְשָׁא, וְשִׁלְטָא מְלָכוֹת בְּבַל, הוּא חֲפִי, וְאִחְשִׁיךְ הָהוּא נְהִירוֹ, וְתַתָּאי קְדִישִׁין לֹא הוּוּ נְהִירִין.

143. בִּינּוּ דְתַתָּאי לֹא הוּוּ נְהִירִין, בְּגִין שִׁלְטָנוּ דְּמְלָכוֹתָא דְּבַבְל. אֲסַתְלַק הָהוּא נְהוּרָא, וְהָהוּא מִבּוּעָא עֲלָאָה דְּהוּא נִבְיָע רָזָא דִּי, אֲסַתְלַק לְעִילָא לְעִילָא בְּאִין סוּף, כְּדִין אִינוּן ע' שָׁנִין לֹא הוּוּ נְהִירִין, בְּגִין הָהוּא נְהִירוֹ דְּאִתְמַנְע. וְדָא הוּא וְדָאי גְלוּתָא דְע' שָׁנִין.

144. בִּינּוּ דְאֵעֲדִיאוּ שִׁלְטָנוּ דְּבַבְל, וְשִׁרְיָתָא ה"א תַּתָּאָה לְאִנְהֶרָא. יִשְׂרָאֵל כְּלָהוּ, לֹא אֶהְדְּרוּ לְאִדְכָּאָה לְמַהוּי סְגוּלָה שְׁלִימָתָא בְּמַלְקְדִּמִין, אֲלֵא זְעִיר זְעִיר, וְכִינּוּן דְּשְׁלִימוֹ לֹא אֲשַׁתְּכַח, כְּדִין, י' נִבְיָעוּ עֲלָאָה לֹא נִחִית כ"כ לְאִנְהֶרָא, כְּמָה דְּהוּא בְּמַלְקְדִּמִין, אֲלֵא זְעִיר זְעִיר בְּעַרְבוּבִיָּא, דְּלֹא הוּוּ דְּכִינּוּן בְּמַלְקְדִּמִין כְּמָה דְּאִתְחַזִּי, וְעַל כֵּךְ נִבְיָעוּ עֲלָאָה, וְלֹא נִבְיָע, וְלֹא נְהִיר, אֲלֵא דְאֶהְדֵּר לְאִנְהֶרָא זְעִיר זְעִיר, מִגּוֹ דְּחֻקָּא דְּשִׁמָּא.

145. וע"ד, אֶתְגְּרוּ בְּהוּ בְּיִשְׂרָאֵל קְרִבִין סְגִיָּאִין, עַד דְּהִחְשֵׁךְ יְכֶסֶה אֶרֶץ, וְה' תַּתָּאָה אִתְחַשֵּׁךְ, וְנִפְלַת לְאֶרֶעָא, וְנִבְיָעוּ עֲלָאָה אֲסַתְלַק בְּמַלְקְדִּמִין, בְּגִין דְּמְלָכוֹת אֲדוּם אִתְתַּקַּף, וְיִשְׂרָאֵל אֶהְדְּרוּ לְסַרְחַנְיָיְהוּ.

146. וע"ד, ה' בֵּית שְׁנֵי אִתְחַרְבּ, וְכָל אִינוּן תְּרִיסַר שְׁבֻטִין דִּילָהּ, כְּחוּשְׁבָן מְשֻׁרִין דְּלְהוּן, אִינוּן בְּגִלוּתָא דְּמְלָכוֹת אֲדוּם. וְנִבְיָעוּ עֲלָאָה, אֲסַתְלַק מֵהָהוּא נִבְיָעוּ, דְּקִיּוּמָא עֲלָהּ, כְּד"א, הַצְדִּיק אָבַד, אָבַד הָהוּא נִבְיָעוּ דְּמְקוּרָא עֲלָאָה, דְּהוּא נִגִיד וּמְשֻׁרִין מְלְעִילָא.

147. Then there was a separation in the Hei, WHICH IS THE Second Temple, THAT SEPARATED FROM THE VAV OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, and it GOES INTO the exile in Edom with all these twelve tribes and their legions OF YISRAEL. Twelve tribes add up to a great number, AS WRITTEN BEFORE US, and since the secret of the Hei was included in this number, the exile therefore continues A LONG TIME.

148. The secret of secrets is given over to the wise of heart. The ten tribes are one thousand years. Two tribes are two hundred years. SINCE TWELVE LIGHTS OF THE NUKVA, WHICH ARE CALLED 'TRIBES', ARE DRAWN FROM BINAH, WHOSE SFIROT ARE IN THE SECRET OF HUNDREDS, THEY ARE THEREFORE TWELVE HUNDRED. Tears started to fall - MEANING THAT RABBI SHIMON STARTED WEEPING. He opened the discussion saying, "She weeps sore in the night, and her tears are on her cheeks" (Eichah 1:2). At the end of the twelve tribes of exile, MEANING AT THE END OF ONE THOUSAND AND TWO HUNDRED AS MENTIONED, the night will darken for Yisrael until the Vav awakens at the sixty-sixth year.

149. At the end of twelve tribes, which are twelve hundred years of exile, and at the end of 66 years of the darkness of night, WHICH IS THE EXILE: "Then will I remember My covenant with Jacob" (Vayikra 26:42), WHICH IS TIFERET. This is the awakening of the letter Vav - WHICH IS TIFERET, WHICH IS THE VAV OF YUD HEI VAV HEI - which is soul, MEANING THE INNER PART of the house of Jacob; WHICH IS THE NUKVA THAT IS CALLED THE 'HOUSE OF JACOB'. And this is the secret of: "All the souls that came with Jacob were sixty-six" (Bereshheet 46:26), which is Vav, the soul of the Second Temple, the secret of the lower Hei. And this Vav is the secret of 66, sixty for the awakening of Jacob, WHO IS TIFERET, and six for the awakening of Joseph, WHO IS YESOD. Therefore, it is A FULLY SPELLED Vav (Vav-Vav), WHICH ALLUDES TO TIFERET AND YESOD, which are two in one combination and one secret, BECAUSE YESOD AND TIFERET ARE CONSIDERED AS ONE AND ARE THEREFORE ALLUDED TO IN THE TWO VAVS OF THE FULLY SPELLED VAV, WHICH FORM ONE LETTER.

150. From then on, the Holy One, Blessed be He, will stir these miracles and signs that we mentioned earlier, and all the troubles that we said will rise against Yisrael. Then it is said: "And also My covenant with Isaac," (Vayikra 26:42) BECAUSE ISAAC IS THE SECRET OF GVURAH AND JUDGMENT. Afterwards, Messiah will wage wars throughout the whole world with the right hand of the Holy One, blessed be He, WHICH IS CHESED, as is said: "Your right hand, Hashem, is glorious in power" (Shemot 15:6). Then IT IS SAID: "And also My covenant with Abraham will I remember," (Vayikra 26:42) FOR ABRAHAM IS THE SECRET OF CHESED. Afterwards, "And I will remember the land" (Ibid.). This is the last Hei OF YUD HEI VAV HEI; NAMELY, THE NUKVA THAT IS CALLED 'LAND'. About that time it is written: "And Hashem shall be king over all the earth; on that day Hashem shall be One and His Name One" (Zecharyah 14:9).

147. וּבְדִין הָיָה פְּרוּדָא בְּה"א, בֵּית שְׁנֵי, וְאִיהִי בְּגִלוּתָא דְאָרוּם, בְּכָל אֵינוֹן תְּרִיסַר שְׁבַטִין וּמִשְׁרִיין דִּילְהוֹן, תְּרִיסַר שְׁבַטִין סְלָקִין לְחוּשְׁבָן סָגִי, וְעַל דְּרָזָא דְה' הָיָה בְּהוּ, בְּכָל הָהוּא חוּשְׁבָנָא, גְּלוּתָא אֲתַמְשַׁךְ.

148. רָזָא דְרָזִין לְחַפְיָמִי לְבָא אֲתַמְסַר. י' שְׁבַטִין אֶלֶף שְׁנֵי, תְּרִין שְׁבַטִין מֵאֵתָן שְׁנֵי. שְׁאֵרוֹ דְּמַעִין לְמַנְפֵּל, פֶּתַח וְאָמַר, בְּכֹו תְּבַכֶּה בְּלִילָה וּדְמַעְתָּה עַל לְחִיָּה. לְסוּף תְּרִיסַר שְׁבַטִין דְּגִלוּתָא, לִילֵיא יִתְחַשֵּׁךְ לְיִשְׂרָאֵל, עַד דִּיתַעַר וְא"ו, לְזִמְן שְׁתִּין וְשִׁית שְׁנֵי.

149. לְבַתַּר תְּרִיסַר שְׁבַטִין, דְּאֵינוֹן אֶלֶף וּמֵאֵתָן שְׁנֵי דְּגִלוּתָא, וּלְבַתַּר שְׁתִּין וְשִׁית שְׁנֵי בְּחֹשׁוּכָא דִּילִילֵיא, בְּדִין, וְזִכְרַתִּי אֶת בְּרִיתִי יַעֲקֹב. דָּא אֲתַעְרוּתָא דָּאָת ו', דְּאִיהוּ נֶפֶשׁ דְּבֵית יַעֲקֹב. וְרָזָא דָּא, כָּל הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרִימָה וְגו' שְׁשִׁים וְשֵׁשׁ, וְאִיהוּ ו', נֶפֶשׁ דְּבֵית שְׁנֵי, רָזָא דְה' תִּתְאַה, וְדָא ו' רָזָא דְשְׁשִׁים וְשֵׁשׁ, שְׁשִׁים: לְאֲתַעְרוּתָא דִּיעֲקֹב. וְשֵׁשׁ: לְאֲתַעְרוּתָא דִּיוֹסֶף. וְע"ד אִיהוּ ו'ו', דְּאֵינוֹן תְּרִין בְּחַבּוּרָא חֲדָא, וְרָזָא חֲדָא.

150. מִתְּמַן וּלְהֵלָאָה, יִתַּעַר קוּדְשָׁא בְּרִיךְ הוּא לְאֵינוֹן נְסִין וְאֲתִין דְּקַאמְרוֹן, וְיִתַּעְרוֹן עַל יִשְׂרָאֵל אֵינוֹן עֲקֵתִין דְּקַאמְרוֹן, וּבְדִין, וְאֶף אֶת בְּרִיתִי יִצְחָק. וּלְבַתַּר כִּד יִגִּיחַ מֶלֶכָא מְשִׁיחָא קְרִבִין בְּכָל עֲלָמָא בְּיָמֵינָא דְקוּדְשָׁא בְּרִיךְ הוּא, כִּד"א יִמְיִנְךָ ה' נְאֻדְרִי בְּכַח. בְּדִין, וְאֶף אֶת בְּרִיתִי אַבְרָהָם אֲזַכּוּר, וּלְבַתַּר וְהָאֶרֶץ אֲזַכּוּר, דָּא ה' בְּתַרְאָה, בְּהָהוּא זְמַנָּא כְּתִיב, וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאֶרֶץ בַּיּוֹם הַהוּא יְהִיָה ה' אֶחָד וְשְׁמוֹ אֶחָד.

151. After the end of 66 more years, which is 132 years TOGETHER WITH THE AFOREMENTIONED 66, the letters in the Holy Name, OF THE 66, will appear engraved to perfection, above IN TIFERET and below IN THE NUKVA, as is proper. This is the secret of the supernal and lower Hei THAT ARE IN THE LOWER HEI FULLY SPELLED (HEI-HEI). SIMILAR TO VAV, THAT CONTAINS ANOTHER VAV WHEN FULLY SPELLED, AS MENTIONED THAT THE UPPER VAV EMANATES THE SECRET OF SIXTY TO THE UPPER HEI, AND THE LOWER VAV EMANATES THE SECRET OF SIX TO THE LOWER HEI. And all these paths, which are 32 years OF THE AFOREMENTIONED 132, are included in the secret of the letters Vav-Hei, Vav-Hei, THE FIRST VAV-HEI BEING TWO TIMES SIXTY, AND THE SECOND VAV-HEI BEING TWO TIMES SIX, AS MENTIONED TOGETHER THEY AMOUNT TO 132, OUT OF WHICH, THE NUMBER 32 ALLUDES TO the secret of the completeness of 132, MEANING THAT THE PREPARATION WAS MADE IN THEM TO RECEIVE THE 32 PATHS OF WISDOM FROM THE YUD OF YUD HEI VAV HEI, AS WRITTEN BEFORE.

152. At the end of the other 132 years - AS THOSE 132 THAT WERE COMPLETED IN TIFERET AND THE NUKVA, WHICH ARE VAV-HEI OF YUD HEI VAV HEI, ALSO HAVE TO ILLUMINATE IN CHOCHMAH AND BINAH, WHICH ARE YUD-HEI OF YUD HEI VAV HEI - THE VERSE will be fulfilled: "That it might take hold of the ends of the earth that the wicked might be shaken out of it" (Iyov 38:13). The Holy Land will be purified and the Holy One, blessed be He, will resurrect the dead in the Holy Land, and hosts upon hosts will arise in the Galilee.

153. Then will be mended the obstruction, which is in the Supernal Fountain OF YUD HEI VAV HEI - WHICH IS the letter Yud, WHICH IS CHOCHMAH - and the 32 paths IN CHOCHMAH will be established in completeness to emanate down. The letters of the Holy Name will be established, all of them completely, MEANING THE NAME Yud Hei Vav Hei, that was not complete heretofore.

154. Then shall come the time that the Supernal Fountain will flow and be drawn, WHICH IS YUD CONNECTED WITH HEI-VAV, WHICH ARE BINAH AND TIFERET, into the last Hei OF THE YUD HEI VAV HEI, WHICH IS THE NUKVA. This will be at the culmination of another 144 years. FOR THEY ARE THE SECRET OF THE THIRD 132 TO BE THERE WITH THE TWELVE TRIBES THAT ARE IN THE NUKVA, WHICH TOGETHER ARE 144 YEARS. The other dead in the other countries will be resurrected, NAMELY THE DEAD OUTSIDE OF THE LAND OF YISRAEL.

155. All this adds up to Chet-Tav, WHICH ARE TWO TIMES 132, PLUS 144 WHICH TOTALS TAV-CHET (=408). The world will settle and have fragrance, and the Other Side will be removed from the world. And the lower Hei, WHICH IS THE NUKVA, will become filled from the Supernal Fountain, WHICH IS YUD OF YUD HEI VAV HEI AND THE SECRET OF CHOCHMAH, and be crowned and illuminated perfectly. Then, it is written: "And the light of the moon will be like the light of the sun, and the light of the sun shall be sevenfold" (Yeshayah 30:26).

151. לְסוֹף שְׁתַּיִן וְשֵׁית שָׁנִין אַחֲרָנִין, דְּאִינוּן מְאָה וְתַלְתִּין וְתַרְיִן שָׁנִין, יִתְחַזֵּן אֲתוּן בְּשֵׁמָא קְדִישָׁא, גְּלִיפֵן בְּשְׁלִימוֹ, עֵילָא וְתַתָּא בְּדָקָא יְאוּת. וְרָזָא דָּא ה"ה עֵלָאָה וְתַתָּאָה, וְכַל אִינוּן שְׁבִילִין, דְּאִינוּן תַּלְתִּין וְתַרְיִן שָׁנִין דְּכֻלִּילֵן בְּרָזָא דְּאֵת ו"ה, ו"ה, רָזָא דְּשְׁלִימוֹ דְּמְאָה וְתַלְתִּין וְתַרְיִן.

152. לְסוֹף מְאָה וְתַלְתִּין וְתַרְיִן שָׁנִין אַחֲרָנִין, יִתְקַיֵּים, לְאַחֲזֵז בְּכַנְפוֹת הָאָרֶץ וּיְנַעְרוּ רְשָׁעִים מִמֶּנָּה. וְיִתְדַבְּרֵי אֶרְעָא קְדִישָׁא. וְקוּדְשָׁא בְּרִיךְ הוּא יִתְעַר מִתְּיָא דְּאֶרְעָא קְדִישָׁא, וְיִקוּמוּן חַיִּילִין חַיִּילִין בְּאֶרְעָא דְּגָלִיל.

153. וְכִדְיִן יִתְעַר סְתִימוֹ דְּנְבִיעוֹ עֵלָאָה אֵת י', וְיִתְקַיֵּימוּן תַּלְתִּין וְתַרְיִן שְׁבִילִין בְּשְׁלִימוֹ, לְנִגְדָא לְתַתָּא, וְיִתְקַיֵּימוּן אֲתוּן דְּשֵׁמָא קְדִישָׁא כְּלֵהוּ בְּקִיּוּמֵיהוּ יְדוּ"ד, דְּעַד כְּעַן לֹא יְהוּן בְּשְׁלִימוֹ.

154. עַד זְמַן דְּיִנְגִיד וְיִתְמַשְׁךְ הֵהוּא נְבִיעוֹ עֵלָאָה, בְּחִבּוּרָה דְּאֲתוּן, גּוּ ה' בְּתַרְאָה, וְדָא אִיהוּ לְסוֹף תְּשֻׁלוֹם מְאָה וְאַרְבַּעִין וְאַרְבַּעַה שָׁנִין אַחֲרָנִין דְּיִשְׁתַּלְמוּן. וְיִתְעַרוּן שְׂאֵר מְתֵי יִשְׂרָאֵל דְּבִשְׂאֵר אֶרְעָאן.

155. דְּיִשְׁתַּבַּח כָּל דָּא בְּחִשְׁבֵּן ח"ת, דְּאֲתִיּוּשִׁיב עֲלֵמָא וְיִתְבַּסֵּם, וְיִתְעַבֵּר סְטְרָא אַחֲרָא מִעֲלָמָא. וְה"ה אֵת תַּתָּאָה תִּתְמַלֵּי מְגוֹ נְבִיעוֹ עֵלָאָה, וְתִתְעַטֵּר וְתִתְנַהֵר בְּשְׁלִימוֹ. וְכִדְיִן כְּתִיב, וְהָיָה אֹר הַלְּבָנָה כְּאֹר הַחֲמָה וְאֹר הַחֲמָה יְהִיָּה שְׁבַעֲתַיִם.

156. There will be a Shabbat for Hashem to gather souls with holy delight, NAMELY TO DRAW ADDITIONAL SOULS IN THE SECRET OF THE SUPERNAL UNION, during the entire seventh millennium, WHICH IS ENTIRELY SHABBAT. This is the stirring of the Holy Spirits of the nation of Yisrael to clothe themselves after Shabbat - NAMELY AFTER THE SEVENTH MILLENIUM - in other holy bodies, so as to be called 'Holy Ones', as is written: "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem shall be called Holy..." (Yeshayah 4:3). Up to this point are words of the concealed secrets.

156. עַד הִיחָא שַׁבַּת לַה', לְאַלְקָטָא נַפְשֵׁין בְּתַעֲנוּגֵי קְדוּשָׁא, כֹּל הָהוּא אֶלְף שְׁבִיעָאָה, וְדָא אִיהוּ אֲתַעְרוּתָא דְרוּחִין קְדִישִׁין, דְּעֵמָא דִּישְׂרָאֵל, לְאַתְלַבְּשָׁא לְבַתֵּר שַׁבַּת, בְּגוּפִין אַחֲרָנִין קְדִישִׁין, לְאַתְקָרֵי קְדִישִׁין, דְּכַתִּיב, וְהִיא הַנְּשֹׂאֵר בְּצִיּוֹן וְהַנּוֹתֵר בִּירוּשָׁלַם קְדוּשָׁא יֹאמֵר לוֹ. עַד כֵּאֵן מְלִין דְּרִזִין סְתִימִין.

16. "Now there arose a new king," part two

Here, Rabbi Yosi explains that God creates new angels every day. The reference to "a new king" in the title verse alludes to the creation of a new supernal representative for Egypt that emanated from the place of Separation. Consequently, "he knew not Joseph," since Joseph represents the sphere where unity rests, called Righteousness.

The Relevance of this Passage

A reading of this section reminds us that God's labor did not stop with the creation of the world. He constantly creates and renews the universe and every single thing that is in it. The knowledge of this will help to make us more sincere and energetic in our efforts to help complete the Great Work, rousing us to pray at night and work all day, for to be conscious when one's consciousness is filled with the glory of God is worth more than any sleep or rest from labor.

157. "Now there arose a new king" (Shemot 1:8). Rabbi Yosi says: Every day the Holy One, blessed be He, makes angels into messengers to the world, as is written: "Who makes the winds His messengers" (Tehilim 104:4). It is not written, 'made', but rather, "makes," in the PRESENT TENSE, because every day He "makes." And at that time was appointed AN ANGEL as an overseer of Egypt, and the meaning of: "Now there arose a new king." He is definitely new, FOR HE IS THE OVERSEER THAT THE HOLY ONE, BLESSED BE HE, JUST MADE.

157. וַיִּקָּם מֶלֶךְ חָדָשׁ. ר' יוֹסִי אָמַר, בְּכֹל יוֹמָא, קוֹדֶשׁא בְּרִיךְ הוּא עֲבִיד מְלָאכִין שְׁלִיחִין עַל עֲלְמָא, דְּכַתִּיב, עוֹשֶׂה מְלָאכִיו רוּחוֹת. עֹשֶׂה לֹא כְּתִיב, אֶלָּא עוֹשֶׂה, בְּגִין דְּכֹל יוֹמָא וַיּוֹמָא עוֹשֶׂה. וּבַהּוּא זְמַנָּא אֲתַמְנָא מְמַנָּא חַד עַל מִצְרַיִם, וְדָא אִיהוּ דְּכַתִּיב וַיִּקָּם מֶלֶךְ חָדָשׁ, חָדָשׁ וְדָאִי.

158. "Who knew not Joseph" (Shemot 1:8), because THE OVERSEER was from the place of separation, as is written: "And from thence it was parted, AND BRANCHED INTO FOUR STREAMS" (Beresheet 2:10). The first to separate was the River of Egypt, AS IS WRITTEN: "THE NAME OF THE FIRST WAS PISHON" (IBID. 11), WHICH IS THE RIVER OF EGYPT. Because of this, he knew not Joseph, who is the place where all unity resides, which is called 'righteous'. FOR JOSEPH IS THE SECRET OF YESOD, WHICH IS CALLED 'RIGHTEOUS' BECAUSE ALL THE UNIONS OF ZEIR ANPIN AND THE NUKVA ARE MADE ITS HELP. AND THE SEPARATION DOES NOT WANT TO KNOW THE UNION.

158. אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף: דְּהָא מֵאֲתֵר דְּפִרְוּדָא הוּוּ, כַּד"א, וּמִשָּׁם יִפְרֵד וְקַדְמָאָה מֵהוּא פִּרְוּדָא, נִהְרָא דְּמִצְרַיִם אִיהוּ. וּבְגִין כֵּן אֲשֶׁר לֹא יָדַע אֶת יוֹסֵף, אֲתֵר דְּכֹל יְחוּדָא שְׂרִינָא בֵּיהּ, דְּאֶקְרִי צְדִיק.

17. The morning star

Rabbi Elazar and Rabbi Yosi are travelling at dawn when they see two stars shooting across the sky from opposite sides. After explaining that it is the time when the morning stars prepare to glorify God's Name, Rabbi Elazar proceeds to discuss the verse, "To the chief musician upon the morning star..." The "hind of the morning," we're told, indicates the time when the east lightens and the darkness of night disperses. An angel that oversees the east draws a thread of light from the south until the sun rises and illuminates the world. Then a black light comes to unite with the day, as the light of day (which signifies Zeir Anpin) draws the hind of the morning (which signifies the Nukva) to include it. David composed a psalm about this hind when it was separated from day after being included in it. Thus, we learn that the verse, "My El, my El, why have You forsaken me?" mourns the separation of the Nukva from Zeir Anpin.

The Relevance of this Passage

A reading of this section awakens the consciousness to the spiritual dimensions of the universe and is essential in the process of meditation, which can be based upon concentration on a light like the star that sits in the eastern sky to herald the dawn. Focus on such a light and the sense that it is but a small speck of God's limitless brilliance which shines through it will draw down the divine rays to illuminate our lives and the world, so we may never again feel the sorrow of separation.

159. Rabbi Elazar and Rabbi Yosi were walking on the road, and they left before the light of day. They saw a star flying on one side and another THAT WAS FLYING on another side. Rabbi Elazar said: The time has now arrived for the morning stars to praise their Master, and they are running, because of the fear and terror of their Master to praise and sing BEFORE HIM. This is what is written: "When the morning stars sang together and all the children of Elohim shouted for joy (Iyov 38:7). Because all the stars together praises before Him."

160. He opened the discussion saying: "To the chief musician upon Ayelet Hashachar ('the morning star' - lit. 'the hind of dawn'), a psalm of David" (Tehilim 22:1). 'The hind of dawn' MEANS when the east lights up and the darkness of night is dispersed, there is one overseer for the east side - WHICH IS THE SECRET OF THE CENTRAL COLUMN - that draws one thread of light from the south side, WHICH IS THE RIGHT COLUMN, until the sun rises, and cracks the windows of the firmament and illuminates the world. And the thread THAT IT DRAWS FROM THE SOUTH SIDE disperses the darkness of the night.

161. Then comes the hind of dawn, MEANING THAT a black light comes - WHICH IS THE NUKVA IN THE SECRET OF THE HIND OF DAWN - to unite with the day, WHICH IS ZEIR ANPIN, and the day shines. The light of day includes and draws into it that hind, WHICH IS NUKVA. David composed a psalm about this hind, when it was separated from the day after it was already included in it, as is written: "To the chief musician upon the hind of dawn."

162. And DAVID said: "My El, my El, why have you forsaken me?" (Tehilim 22:2) because the hind of dawn, WHICH IS THE NUKVA, had separated from the light of day, WHICH IS ZEIR ANPIN. THEREFORE, SHE HAD NOTHING TO BESTOW AND HAD LEFT HIM. While they were still walking, daylight appeared and the time for prayer arrived. Rabbi Elazar said: Let us pray and then go. They sat down and prayed, and afterwards they arose and went.

159. ר' אלעזר ור' יוסי הוו אזלי באורחא, וקדימו בנהורא למיזל. חמו חד כוכבא דהוה רהיט מסטרא דא, וכוכבא אחרא מסטרא דא. א"ר אלעזר, השתא מטא זמנא דכוכבי בקר לשבחא למאריהון, ורהיטי מדחילו ואימתא דמאריהון, לשבחא ולזמרא ליה, הה"ד, ברן יחד כוכבי בקר ויריעו כל בני אלהים. בגין דכלהו ביחודא חדא קא משבחון ליה.

160. פתח ואמר, למנצח על אילת השחר מזמור לדוד. אילת השחר: דכד נהירו אנפוי המזרח, ואתפרשא חשוכא דליליא, חד ממנא אית לסטר מזרח, ומשיך חד חוטא דנהירו דסטר דרום, עד דאתי ונפיק שמשא, ובקע באינון כפי רקיעא, ואנהיר עלמא, וההוא חוטא אפריש חשוכא דליליא.

161. בדין אילתא דשחרא אתי, ואתי נהירו אוכמא בקדרו, לאתחברא ביממא, ונהיר יממא. ונהירו דיממא, כליל ושאוב בגייה, לההוא אילתא ועל האי אילתא, כד אתפרש מיומא, לבתר דכליל לה, אמר דוד שירתא, דכתבי למנצח על אילת השחר.

162. ומאי קא אמר אלי אלי למה עזבתני. דהא אתפרש אילתא דשחרא, מנהירו דיממא. עד דהוו אזלי, נהיר יממא, ומטא עידן צלותא, א"ר אלעזר, נצלי צלותא וניזיל, יתבו וצלו. לבתר קמו ואזלו.

18. Righteous men to whom it happens according to the deeds of the wicked

In this section, Rabbi Elazar begins by discussing the verse, "There is a vanity..." before the discussion turns to examine the seemingly incongruous system of worldly rewards and punishments. We learn that the world (the Nukva) stands upon the seven vanities (the seven Sfirot of Zeir Anpin). These vanities are the seven pillars that support the world, and they correspond to the seven Firmaments. Just as other Firmaments cleave to and issue from the seven Firmaments, there are other vanities that emanate from the seven vanities, all of which are mentioned by Solomon in his book Ecclesiastes. The Foundation (Yesod), which emanates from the supernal vanities, is maintained and strengthened by the souls of the Righteous who died before they sinned on earth. Enoch, who was taken before his time to die had arrived, is an example of such a soul. An explanation of the title subject then ensues from a discussion of the two reasons why the Righteous are removed from the world before their time. We learn that when He foresees that the righteous will sin if they live longer, He removes them from the world and they are Judged as though they had sinned. Conversely, He allows wicked men to live if He foresees that they will repent or that they will have Righteous children. Another interpretation of the verse relating to the title quotation reveals that God is glorified by both the deeds of the Righteous and the good deeds that the wicked perform. Finally, Rabbi Elazar provides further insight into the verse, "All things have I seen in the days of my vanity..." (Kohelet 7:15). When Solomon was granted wisdom, we're told, he saw everything at the time when the moon reigned. "A just man who perishes in his righteousness" is an allusion to the Foundation of the world and the Nukva, which have no power during the time of the exile. Therefore, supernal blessings do not reach a just man in exile and he "perishes in his righteousness." "And there is a wicked man who prolongs his life in his wickedness," alludes to Samael and his wife, the Serpent, who gives strength and peace to the other kings that rule Yisrael in exile.

The Relevance of this Passage

A reading of this passage makes us more keenly attuned to the vanity of all human wishes, which has a salutary effect on the soul for it helps us become less possessed by ego, the main wall built between us and the Light. Knowing of the enormous value placed upon acts of righteousness, and the impossibility of unravelling the ways of God, we are helped to concentrate on what we can do rather than what we cannot grasp with our minds. The consequence is that our time is increasingly given over to being and doing, rather than questioning and dreaming. We thus learn to be more fully alive.

163. Rabbi Elazar opened the discussion, saying: "There is a vanity (Heb. hevel) which is done upon the earth; that there are just men to whom it happens according to the deeds of the wicked...I said that this also is vanity" (Kohelet 8:14). This verse is explained, but THE WORDS, "There is vanity," MEAN THAT King Solomon wrote this book and based it on seven vanities, WHICH ARE THE SEVEN SFIROT OF ZEIR ANPIN, WHICH IS THE LIGHT OF THE RUACH. AND THE SEVEN LOWER SFIROT OF RUACH ARE CALLED 'VANITIES'. The world, WHICH IS THE NUKVA, is based on them, AS ITS SEVEN SFIROT ARE UPHELD BY THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN. FOR THE NUKVA IS THE SECRET OF SPEECH, AND THERE IS NO SPEECH WITHOUT AIR (HEB. HEVEL) THAT BEATS UPON THE FIVE ARTICULATION PLACES IN THE MOUTH, AS IS KNOWN.

164. These seven vanities are called 'the seven pillars that support the world', WHICH IS THE NUKVA, and they correspond to the seven firmaments. And these are: Curtain, Firmament, Skies, Temple, Dwelling, Institute, Heaven. "'Vanities of Vanities,' said Kohelet, 'vanities of vanities; all is vanity,'" (Kohelet 1:2) corresponds to them. WE HAVE HERE SEVEN VANITIES. BECAUSE "VANITY OF VANITIES," ARE THREE, TOGETHER WITH "VANITY OF VANITIES," THERE ARE SIX, AND WITH "VANITY," MENTIONED AT THE END OF THE VERSE, IT EQUALS SEVEN.

165. As there are seven firmaments, and there are other firmaments that are attached to them and spread out and emanate from them - WHICH ARE THE SEVEN FIRMAMENTS THAT ARE IN THE NUKVA - so there are other vanities, MEANING OF THE NUKVA, that spread out and emanate from these SEVEN VANITIES OF ZEIR ANPIN. Solomon mentioned them all IN HIS BOOK OF KOHELET.

166. And here is the secret of Chochmah, meaning in the verse: "There is a vanity," THE ASPECT OF YESOD OF THE VANITIES, that emanates from the supernal vanities AFOREMENTIONED, upon which the world, WHICH IS THE NUKVA, is based. And this is THE MEANING OF: "Which is done upon the earth" (Kohelet 8:14), MEANING ON THE NUKVA THAT IS CALLED 'EARTH'. "WHICH IS DONE," MEANS THAT YESOD is maintained and its power is strengthened by the tillers of earth, WHO ARE THE RIGHTEOUS, and in the elevation OF THEIR MAYIN NUKVIN ('FEMALE WATERS') that rise from the earth. And this, YESOD, is appointed TO POUR upon the earth. All its might and existence is from the souls of the righteous that were gathered from the earth, MEANING THEY DIED while being righteous, before they sinned, when they were still emanating a fragrant scent. For example, it is written about Enoch: "And he was not, for Elohim took him" (Beresheet 5:24). For He took him before his time had arrived TO DIE, and He delighted in him. And it is so with the other righteous of the world.

167. We learned that two things cause the righteous to leave the world before their time: One, because of the sins of the generation; when the wicked multiply in the world then the righteous who are among them are caught in their sins. Another is when it is revealed before the Holy One, blessed be He, that they will sin later on. He then removes them from the world before their time. This is what is written: "There are just men to whom it happens according to the deeds of the wicked" (Kohelet 8:14). They are treated as though they had sinned and acted wicked by celestial Justice.

163. פֶּתַח ר' אֶלְעָזָר וְאָמַר יֵשׁ הַבֵּל אֲשֶׁר נַעֲשֶׂה עַל הָאָרֶץ אֲשֶׁר יֵשׁ צְדִיקִים אֲשֶׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַרְשָׁעִים וְגו' אָמַרְתִּי שְׁגָם זֶה הַבֵּל. הַאִי קָרָא אוֹקְמוּהָ וְאִתְמַר, אֲבָל יֵשׁ הַבֵּל, שְׁלֵמָה מְלַבָּא עֲבַד סַפְרָא דָא, וְאוֹקִים לִיהַ עַל שְׁבַעַה הַבְּלִים, דְּעֵלְמָא קִיּוּמָא עֲלִיּוּהוּ.

164. וְאִינוּן שְׁבַעַה עֲמוּדִין סַמְכִין דְּעֵלְמָא, לְקַבֵּל שְׁבַעַה רְקִיעִים, וְאֵלִין אִינוּן: וִילוּן. רְקִיעַ, שְׁחִקִים זְבוּל. מְעוּן. מְכוּן. עֲרֹבוּת. וְלְקַבְּלִיּוּהוּ הַבֵּל הַבְּלִים אָמַר קָהֵלֶת הַבֵּל הַבְּלִים הַכֹּל הַבֵּל.

165. כְּמָה דְאִינוּן שְׁבַעַה רְקִיעִין, וְאִית אַחֲרֵינוּן דְּרַבְּקִי בְּהוּ, וּמִתְפַּשְׁטִי וְנַפְקִי מִנִּיּוּהוּ, הַכִּי נִמִּי אִית הַבְּלִים אַחֲרֵינוּן, דְּמִתְפַּשְׁטִי וְנַפְקִי מֵאֵלִין, וְכִלְהוּ אָמַר שְׁלֵמָה.

166. וְהֵכָא רְזָא דְחֻכְמָתָא אִית בֵּיהַ. יֵשׁ הַבֵּל, דְּנַפְקָא מֵאִינוּן הַבְּלִים עֲלֵאִין, דְּעֵלְמָא קִיּוּמָא עֲלִיּוּהוּ, וְדָא נַעֲשֶׂה עַל הָאָרֶץ, וְאִתְקִיּוּם בְּקִיּוּמִיהַ, וְאִתְתַּקַּף בְּתוֹקְפִיהַ בְּעוֹבְדֵי אֶרְעָא, וּבַסְּלִיקוּ דְסִלְקָא מֵאֶרְעָא, וְדָא אֶתְמַנָּא עַל אֶרְעָא, וְכֹל תוֹקְפָא וְקִיּוּמָא דִּילִיּהַ, בְּאִינוּן נִשְׁמַתִּין דְּצְדִיקָא, דְּאִתְלִקִּטּוּ מֵאֶרְעָא, כִּד אִינוּן זְכָאִין, עַד לָא סָרְחוּ, בְּעוֹד דִּיהִבִּי רִיחָא טַב, כְּגוֹן חֲנוּךְ, דְּכֶתִיב בֵּיהַ, וְאִינוּן כִּי לָקַח אוֹתוֹ אֱלֹהִים. וְנָטַל לִיהַ עַד לָא מָטָא זְמִיּהַ, וְאִשְׁתַּעֲשַׂע בֵּיהַ, וְכֵן שָׂאָר זְכָאִין דְּעֵלְמָא.

167. דְּתַנִּינוּן, עַל תְּרִין מְלִין, צְדִיקָא מְסַתְּלָקִי מְעֵלְמָא, עַד לָא יִמְטִי זְמִיּוּהוּ, חַד, עַל חוּבֵי דְרָא, דְּכִד אִסְגִּיאוּ חִיבֵיָא בְּעֵלְמָא, אִינוּן זְכָאִין דְּמִשְׁתַּבְּחִי בִּינִיּוּהוּ, אֶתְפָּסוּן בְּחוּבִיּוּהוּן, וְחַד כִּד אֶתְגַּלִּי קְמוּי קוּדְשָׁא בְּרִיךְ הוּא דִּיִּסְרְחוּן לְבַתַּר, סְלִיק לִין מְעֵלְמָא, עַד לָא מָטָא זְמִיּוּהוּ, הַהִד, אֲשֶׁר יֵשׁ צְדִיקִים אֲשֶׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַרְשָׁעִים, מְטִי עֲלִיּוּהוּ דִּינָא דְלַעִילָא, בְּאִילוּ עֲבַדוּ חוּבִין וְעוֹבְדִין דְּרִשְׁוִיעִיָא.

168. One time, Rabbi Yosi ben Jacob, the leader of Kfar Ono asked Rabbi Meir about the time that Rabbi Akiva and his friends passed from the world and died in that manner, MEANING THAT THEY WERE KILLED BY THE GOVERNMENT. He said to him: Is it written anywhere in the Torah thus, THAT RIGHTEOUS PEOPLE SHOULD SUFFER SO? RABBI MEIR said to him: It is not WRITTEN SO, and did not Solomon say, "There are just men to whom it happens according to the deeds of the wicked"? They are judged from above as though they sinned and acted like the wicked. "There are wicked men, to whom it happens according to the deeds of the righteous" (Kohelet 8:14). They sit quietly and peacefully in this world and Judgment does not reach them as though they had acted like righteous people.

169. HE ASKS: Why DOES IT HAPPEN TO THEM ACCORDING TO THE RIGHTEOUS? AND HE ANSWERS: Either because it is revealed before the Holy One, blessed be He, that they will repent, or that a righteous person will descend from them, as Terach, from whom emanated the true seed of Abraham; or Achaz from whom came Chizkiyahu. AND SO the other wicked of the world. Therefore on both sides, MEANING BY THE RIGHTEOUS AND THE WICKED, VANITY IS DONE that we said, and is strengthened upon the earth, as we have said.

170. Another explanation OF THE VERSE: "There is a vanity which is done upon the earth." As we said, ITS MEANING IS that it prevails in the world. How? Because "there are just men, to whom it happens according to the deeds of the wicked," meaning that the actions of sinners confront them - SUCH AS a daughter of idol worshippers, or other actions that are actions of the wicked - but they make their stand AND DO NOT SIN, because of fear of their Master, and they do not wish to become impure. Like many truly righteous, they are confronted by similar actions. And they are valiant for they have done the desire of their Master and did not sin. On this is written: "Vanity has been done of the earth," and its might has grow strong.

171. "Again, there are wicked men to whom it happens according to the deeds of the righteous." IT IS when they are presented with a good deed, which is an action of the righteous, that they merit it and fulfill it. For example, there was a JEWISH murderer in the hills with heathen murderers, and when a Jew would pass by there he would save him and guard him from the others. Rabbi Akiva would declare of him: "There are wicked men to whom it happens according to the deeds of the righteous."

168. דְּהָא זְמַנָּא חָדָא, שְׂאִיל רַבִּי יוֹסִי בִּרְיָא יַעֲקֹב, אִישׁ כְּפַר אֹנּוֹ בְּזְמַנָּא דְּרַבִּי עֲקִיבָא וְחֻבְרוֹי אֶסְתְּלִקּוּ מֵעֲלָמָא, וּמִיתּוּ בְּהֵוּא גּוֹוְנָא, לְרַבִּי מַאִיר, אָמַר לִיהּ, וְכִי כְּתִיב דָּא בְּכַל אֹרִייתָא כְּלָהּ, אָמַר לִיהּ וְלֹא, וְהָא אָמַר שְׁלָמָה, אֲשֶׁר יֵשׁ צְדִיקִים אֲשֶׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַרְשָׁעִים. מְטִי עֲלִייהוּ דִּינָא מְלַעִילָא, כְּאִילוּ עֲבְדוּ חוּבִין וְעוֹבְדִין דְּרִשְׁעֵינָא. וְיֵשׁ רִשְׁעִים שְׂמִגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצְּדִיקִים, יִתְבִּי בְּשִׁקְטָא וְשִׁלְמָא בְּהָאֵי עֲלָמָא, דִּינָא לָא מְטָא עֲלִייהוּ, כְּאִילוּ עֲבְדוּ עוֹבְדִין דְּצְדִיקֵינָא.

169. אָמַאי, אִי בְּגִין דְּאִתְגַּלִּי קְמִי קוּדְשָׁא בְּרִיךְ הוּא, דִּיתוּבוֹן בְּתִיבְתָא, אוּ דִּיפּוֹק מְנִייהוּ זְרַעָא, דִּיהָא קְשׁוּטָא בְּעֲלָמָא, כְּגוֹן תְּרַח דְּנִפְקָא מִנִּיהּ זְרַעָא דְּקְשׁוּטָא, אַבְרָהָם. אַחַז, דְּנִפְקָא מִנִּיהּ חֻזְקִיהוּ. וְשְׂאֵר חַיִּיבִין דְּעֲלָמָא. וּבְגִין כֵּךְ, בְּסִטְרָא דָּא, וּבְסִטְרָא דָּא, הֵבֵל דְּקָאמְרִן, נַעֲשֵׂה וְאִתְתַּקַּף עַל הָאָרֶץ, כְּדָקָאמְרִן.

170. ד"א יֵשׁ הֵבֵל אֲשֶׁר נַעֲשֵׂה עַל הָאָרֶץ, כְּדָקָאמְרִן דְּאִתְתַּקַּף עַל עֲלָמָא. בְּמַאי, בְּגִין דִּישׁ צְדִיקִים אֲשֶׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַרְשָׁעִים, מְטָאן לִידִייהוּ כְּאִינוּן עוֹבְדִין דְּחַיִּיבֵינָא, כְּגוֹן בַּת עַעֲזִי, אוּ חַד מְאִינוּן עוֹבְדִין, דְּאִינוּן מְמַעֲשֵׂה הַרְשָׁעִים, וְאִינוּן קִימִי בְּקִינְמִייהוּ, מְדַחִילוּ דְּמַאֲרִיהוּן, וְלֹא בַּעֲאן לְאֶסְתְּאָבָא, כְּגוֹן כְּמָה זְכָאֵי קְשׁוּטָא דְּמִטּוֹ לִידִייהוּ כְּעוֹבְדִין אֲלִין, וְאִינוּן גְּבוּרֵי כַח, דְּעֲבְדֵי רַעוּתָא דְּמַאֲרִיהוּן, וְלֹא חֲטָאוּ. וְעַל דָּא, הֵבֵל נַעֲשֵׂה עַל הָאָרֶץ וְאִתְתַּקַּף בְּתוֹקְפִיהּ.

171. וְיֵשׁ רִשְׁעִים שְׂמִגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצְּדִיקִים, מְטִי לִידִייהוּ חַד מְצוּהָ, דְּאִיהוּ עוֹבְדָא דְּצְדִיקֵינָא, וְזָכָאן בָּהּ, וְעֲבְדִין יְתָהּ. כְּגוֹן לְסִטִּים מְקַפְחָא הוּהּ מְשִׁתְּכַח בְּטוֹרִינָא, בְּהַדִּי אִינוּן לְסִטִּים עַעֲזִי, וְכַד הוּהּ יוֹדָאי אַעֲבַר תַּמָּן, הוּהּ מְשׁוּיב לִיהּ, וְנָטִיר לִיהּ מְנִייהוּ, וְהוּהּ קְרִי עֲלִיהּ רַבִּי עֲקִיבָא, יֵשׁ רִשְׁעִים אֲשֶׁר מְגִיעַ אֲלֵיהֶם כְּמַעֲשֵׂה הַצְּדִיקִים.

172. Another instance is that wicked person who was the neighbor of Rabbi Chiya, who met a woman one night who was going to her daughter's home. He wanted to rape her. She said to him: I beg of you, honor your Master and do not sin by me. He left her and did not sin by her. He said: "There are wicked men to whom it happens according to the deeds of the righteous: I said that this also is vanity," meaning that vanity becomes powerful by the righteous to whom it happens according to the deeds of the wicked, yet they do not sin. Similarly, it becomes powerful by the wicked to whom it happens according to the deeds of the righteous, and they do fulfill them.

173. For we have learned, the Holy One, blessed be He, has made righteous and wicked people in the world. Just as He is honored in the world by the actions of the righteous, so He is honored by the wicked when they do good actions in the world. As is written: "He has made every thing beautiful in its time" (Kohelet 3:11). Woe to the wicked when he does evil to himself and strengthens in his sins, as it is written: "Alas! it shall be ill with the wicked..." (Yeshayah 3:11).

174. Again, he opened the discussion saying: "All things have I seen in the days of my vanity..." (Kohelet 7:15). This passage was also explained by the friends. When wisdom was granted to Solomon, he saw everything when the moon reigned, WHICH IS NUKVA WHEN SHE IS FULL, BECAUSE SOLOMON RECEIVED FROM HER. "There is a just man." This is the pillar of the world, MEANING THE FOUNDATION THAT THE WORLD STANDS UPON is lost, as is written: "The righteous perishes" (Yeshayah 57:1) at the time of exile, WHEN HE CAN NOT BESTOW ABUNDANCE ON ANYONE AND IS CONSIDERED AS LOST. "In his righteousness," REFERS TO THE NUKVA THAT IS CALLED 'RIGHTEOUSNESS', because when she lies on the dust, THE RIGHTEOUS MAN HAS NO ONE UPON WHOM TO BESTOW ABUNDANCE, AND THEREFORE HE IS LOST IN HIS RIGHTEOUSNESS. As long as Yisrael are in exile, righteousness is with them in exile, and therefore, "there is a just man who perishes in his righteousness," (Kohelet 7:15) because the supernal blessings do not reach him.

175. "And there is a wicked man who prolongs his life in his wickedness" (Ibid.). This is Samael who prolongs the quiet and tranquillity to Edom. How does he do this? By "his wickedness," BECAUSE HE IS WICKED, AND HIS WIFE IS CALLED 'WICKEDNESS', for she is a strong serpent. For they receive quiet and tranquillity only because SAMAEL cleaves to that female, AND HIS FEMALE GIVES THEM THIS. Similarly, he supplies the other kings, SO THAT THE CHILDREN OF YISRAEL ARE IN EXILE AMONG THEM. This is until the Holy One, blessed be He, raises the fallen tabernacle of David, WHICH IS THE NUKVA WHO IS FALLEN DURING EXILE, as is written: "I will raise the tabernacle of David that is fallen" (Amos 9:11).

172. וכגון ההוא חייבא, דהוה בשבבותיה דרבי חייא, דליליא חד פגע בה בההיא אתתא דהות אזלת לבי בריתה. בעא למתקף בה, אמרה ליה, במטו מינך, אוקיר למרך, ולא תחטא גבאי. שבקה ולא חב בה. הוי אומר, ויש רשעים אשר מגיע אליהם כמעשה הצדיקים אמרתי שגם זה הבל, כמה דאתתקף ההוא הבל, בהדי אינון צדיקיא, דמטו לירייהו עובדי דחייבא, ולא חטאן. אוף הכי, אתתקף בהדי אינון חייבא, דמטו לירייהו עובדי דאינון צדיקיא, ועבדי להו.

173. דתנינן עבר קודשא בריך הוא צדיקים ורשעים בעלמא. וכמה דאתייקר איהו בעלמא, בעובדי דצדיקיא, הכי נמי אתייקר איהו ברשיעיא, כד עבדי עובדא טבא בעלמא. כמה דאת אמר, את הכל עשה יפה בעתו. ווי לחייבא, כד עביר גרמיה רע, ואתתקף בחוביה, כמה דאת אמר, אוי לרשע רע וגו'.

174. תו פתח ואמר, את הכל ראיתי בימי הבלי וגו'. האי קרא אוף הכי אוקמוה חבריא, אבל כד אתיהיב חכמה לשלמה, חמא כולא, בזמנא דשלטא סיהרא, יש צדיק דא עמודא דעלמא. אובד: כד"א, הצדיק אבד, בזמנא דגלותא בצדקו: בגין דהיא שכיבת לעפרא, צדק דא, כל זמנא דישראל בגלותא, איהי עמהון בגלותא, ובגין כך, צדיק אובד בצדקו. דהא לא מטאן לגביה אינון ברבאן עלאין.

175. ויש רשע מאריך ברעתו, דא סמאל, דאוריך שקט ושלוח לאדום, במאי ברעתו. בההיא רעה אתתיה, נחש תקיפא, דהא לא מטא עליהו שקט ושלוח, אלא בגין דאתדבק בההיא נוקבא. כגוונא דא לשאר מלכוון, עד דקודשא בריך הוא יקים מעפרא, לההיא סוכת דוד הנפלת, דכתיב אקים את סכת דוד הנפלת.

19. "And there went a man of the house of Levi"

Rabbi Yosi begins the discussion with an interpretation of the verse, "My beloved has gone down to His garden..." We learn that this is a reference to the children of Yisrael, who are filled with the fragrance of the world to come. The righteous souls that inhabit the lower Garden of Eden, which emit a fragrance when God descends into this place, belong to those who lived in this world or who will someday descend to dwell there. These souls have the outward form that was or will be their likeness on earth, and the impression of the spirit is engraved within. When the spirit leaves

the body, it returns to the Garden in the form of the body it wore in this world because the spirit is like a seal, an inward engraving that produces an outward protrusion. The discussion then turns to the meaning of the title verse. This, we're told, is a reference to Gavriel, who is also called 'Night', and his relationship to the souls of the Righteous. Gavriel takes the soul from the Garden and delivers it to the body of the Righteous at the time of birth, and he guards it. Another explanation of the title verse interprets it as a reference to Amran, who was told by a celestial voice to marry Yocheved because their son would bring the time of the redemption of Yisrael closer. When they united, the Shechinah was with them and She never ceased to cleave to their son, Moses. Yocheved saw that "he was a goodly son," because when he was born he was marked with the sign of the Covenant (he was born circumcised), and the house was filled with light.

The Relevance of this Passage

A reading of this passage is invaluable as a tool for further meditation upon the nature of the soul and its relationship to God. This makes us more discerning in our relationships with others, for we learn to trust that inner sense which can read the markings of another soul and warns us subtly of those who will not help us on the path to truth. Similarly, the same process helps us draw closer to those whose presence is like a blessing in our progress towards the Light.

176. "And there went a man of the house of Levi" (Shemot 2:1). Rabbi Yosi opened the discussion saying: "My beloved is gone down to his garden to the bed of spices" (Shir Hashirm 6:2). His garden is the Congregation of Yisrael, WHICH IS THE NUKVA, because she is a "bed of spices," included with all kinds of spices and fragrances of the World to Come, WHICH IS BINAH. At the time that the Holy One, blessed be He, descends to this garden, WHICH IS THE NUKVA, all the souls of the righteous adorn themselves there, MEANING THAT THEY RECEIVE MOCHIN AND ILLUMINATIONS. They all exude fragrance, as is written: "The smell of your ointments than all spices" (Shir Hashirm 4:10). These are the souls of the Righteous, WHO ARE CALLED 'SPICES', AND AFTER THEM, THE NUKVA IS CALLED 'A BED OF SPICES'. For Rabbi Yitzchak said: All these souls of the Righteous who were in this world, and all the souls that will descend in the future to this world, are in this garden, WHICH IS THE NUKVA.

177. In the terrestrial Garden of Eden, they all retain the form and image that they had in this world, and their secrets and mystery were given over to the sages. The spirit that descends to people, which is of the female side, is always engraved on like a seal, WHOSE LETTERS ARE ETCHED. This is because the form of the body in this world protrudes outward, and the spirit is engraved internally. When the spirit removes itself from the body AND ASCENDS TO THE TERRESTRIAL GARDEN OF EDEN, that spirit protrudes in the terrestrial Garden of Eden in the form and shape of the body exactly as in this world, because it is always like a seal.

178. And therefore she said: "Set me as a seal" (Shir Hashirm 8:6). As a seal is engraved inwards, and THAT WHICH IS SEALED takes shape with an outward protruding form, so is the spirit that is from her side in that way exactly in this world; it is engraved inwards, AS WRITTEN EARLIER IN THE PREVIOUS VERSE. When it removes itself from the body and enters the terrestrial Garden of Eden, in the air there - MEANING THAT IT CLEAVES THERE TO ITS LEVEL, WHICH IS THE SPIRIT IN THE GARDEN OF EDEN PROTRUDING FROM THAT ENGRAVING WHICH IS INWARDS to assume a shape - it takes shape with a form that protrudes outwardly as the configuration of the body was in this world.

179. The soul OF THE PERSON which is born of the Tree of Life, FROM ZEIR ANPIN, is formed there above in that bundle of life, WHICH IS MALCHUT, to delight in the beauty of Hashem, as is written: "To behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4).

176. וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי. רַבִּי יוֹסִי פָתַח דּוֹרֵי יִרְדָּ לַגֵּנוֹ לְעֵרוּגוֹת הַבוֹשֶׁם וְגו'. לַגֵּנוֹ: דָּא כְּנִסְתַּת יִשְׂרָאֵל, בְּגִין דְּהִיא עֵרוּגַת הַבוֹשֶׁם, דְּאִיהִי כְּלִילָא מִכָּל זֵינֵי בּוֹסְמִין וְרִיחִין דְּעֵלְמָא דְּאִתֵּי. בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא נְחִית לַגְּנֵתָא דָּא כָּל אֵינּוֹן נִשְׁמַתְהוּן דְּצִדִּיקָא, מִתְעַטְרֵן תַּמָּן, כְּלֵהוּ יְהִיבֵי רִיחָא, כְּמַד"א וְרִיחַ שְׁמֹנֶיךָ מִכָּל בְּשָׂמִים, אֵלִין אֵינּוֹן נִשְׁמַתְהוּן דְּצִדִּיקָא, דְּאָמַר רַבִּי יִצְחָק, כָּל אֵינּוֹן נִשְׁמַתִּין דְּצִדִּיקָא, דְּהוּוּ בְּהַאי עֵלְמָא, וְכָל אֵינּוֹן נִשְׁמַתִּין, דְּזִמְיִנֵן לְנַחְתָּא לְהַאי עֵלְמָא, כְּלֵהוּ בְּגֵנְתָּא דָּא קִיּוּמִין.

177. בְּגֵנְתָּא דֵּי בְּאַרְעָא, כְּלֵהוּ קִיּוּמִין בְּדִיוּקְנָא וְצִיּוּרָא דְּהוּוּ קִיּוּמִין בְּהַאי עֵלְמָא, וְסַתְרָא וְרִזָּא דָּא אֲתַמְסֵר לְחַכְיָמֵי. רוּחָא דְּנַחֲתִית לְבְנֵי נֶשָׂא, דְּאִיהוּ מְסַטְרָא דְּנוֹקְבָא, מִתְגַּלְפָּא תְּדִיר בְּגִלּוּפָא כְּהַאי חוּתָם. צִיּוּרָא דְּגוּפָא דְּכַר נֶשׁ בְּהַאי עֵלְמָא, בְּלִיט לְבַר, וְרוּחָא אֲתַגְלִיף לְגוּ. כַּד אֲתַפְשֵׁט רוּחָא מִן גּוּפָא, הֵהוּא רוּחַ בְּלִיט בְּגֵנְתָּא דְּאַרְעָא, בְּצִיּוּרָא דְּדִיוּקְנָא דְּגוּפָא מִמֶּשׁ דְּבְּהַאי עֵלְמָא, בְּגִין דְּהוּוּ תְּדִיר כְּחוּתָם.

178. וְעַל דָּא אָמְרָה אִיהִי, שִׁימְנֵי כְּחוּתָם, מַה חוּתָם גְּלִיף בְּגִלּוּפָא לְגוּ, וְאַתְצִייר בְּצִיּוּרָא בְּלִיטָא לְבַר. אוּף הֲכִי אִיהִי רוּחָא, דְּהוּוּ מְסַטְרָא דִּילָהּ, כְּהַאי גּוּוּנָא מִמֶּשׁ בְּהַאי עֵלְמָא, גְּלִיף בְּגִלּוּפָא לְגוּ, וְכַד אֲתַפְשֵׁט מִן גּוּפָא, וְעַל בְּגֵנְתָּא דְּאַרְעָא, אוּרָא דְּתַמָּן בְּלִיט הֵהוּא גּוּפָא לְאַתְצִיירָא לְבַר, וְאַתְצִייר בְּצִיּוּרָא בְּלִיטָא לְבַר, כְּגוּוּנָא דְּצִיּוּרָא דְּגוּפָא בְּהַאי עֵלְמָא.

179. נִשְׁמַתָּא, דְּאִיהִי מְאִילָנָא דְּחַיִּיא, אֲתַצִּייר תַּמָּן לְעִילָא, בְּהַהוּא צִיּוּרָא דְּחַיִּי, לְאַתְעֵנְגָא בְּנוּעָם יי', כְּמַה דָּאֵת אָמַר לְחֻזוֹת בְּנוּעָם יי' וְלִבְקַר בְּהִיכְלוֹ.

180. "And there went a man of the house of Levi" (Shemot 2:1). This is Gavriel, as written: "And the man Gavriel whom I saw in a vision" (Daniel 9:21). The house of Levi is the Congregation of Yisrael, WHICH IS MALCHUT, that comes from the left side, BECAUSE GAVRIEL IS FROM THE LEFT SIDE. "And took to wife a daughter of Levi" (Shemot 2:1); that is, the soul.

181. For we have learned that at the time that the body of a righteous is born in this world, the Holy One, blessed be He, calls Gavriel. Gavriel takes that soul that is in the Garden, WHICH IS MALCHUT, and lowers it to the body of the righteous man who is born in this world, and he, GAVRIEL, is appointed over it and guards it.

182. You may ask why the angel who is appointed over the spirits of the righteous is named 'Night', and yet you say that he is Gavriel? Most certainly HIS NAME IS NIGHT, because he comes from the left side and everything that comes from the left side is called 'NIGHT', BUT HIS NAME IS ACTUALLY GAVRIEL.

183. "And there went a man." This is Amran. "And took to wife a daughter of Levi." This is Yocheved. A heavenly voice came down and said to Amran that he should marry her because the time for the redemption of Yisrael is near, and it will come through the son that shall be born from them.

184. And the Holy One, blessed be He, assisted him, for we learned the Shechinah dwelt on their bed and that their intention when they cleaved together was on the Shechinah. Therefore, the Shechinah was not removed from the son whom they bore, so as to fulfill what is written: "And you shall sanctify yourselves and you shall be holy" (Vayikra 11:44). A person sanctifies himself from below, so the Holy One, blessed be He, sanctifies him from above. As their intention was the cleaving of the Shechinah, so did the Shechinah cleave to their very actions.

185. Rabbi Yitzchak said: Fortunate are the righteous, whose desire is to cleave to the Holy One, blessed be He, always. As they cleave to Him constantly, thus does He cleave to them and never leaves them. Woe to the wicked, that their desire and cleaving are far removed from Him, FROM THE HOLY ONE, BLESSED BE HE. For not only are they distanced from Him, but they also cleave to the Other Side, MEANING THE SIDE OF IMPURITY. Come and behold: from Amran who cleaved to the Holy One, blessed be He, Moses came. The Holy One, blessed be He, never turned from him, and the Shechinah cleaved to him always; thus, blessed is his lot.

180. וַיֵּלֶךְ אִישׁ מִבֵּית לֵוִי, דָּא גַבְרִיאֵל, כַּמְד"א וְהָאִישׁ גַּבְרִיאֵל אֲשֶׁר רָאִיתִי בַּחֲזוֹן וְגו'. מִבֵּית לֵוִי: דָּא כַּנ"י, דְּאֲתִיָּא מִסְטְרָא דְשְׂמָאלָא. וַיִּקַּח אֶת בַּת לֵוִי דָּא נִשְׁמַתָּא.

181. דְּתַנִּינָן, בְּשַׁעֲתָא דְאֲתִיילִיד גּוּפָא דְצַדִּיק, בְּהָאֵי עֲלָמָא, קוּדְשָׁא בְרִיךְ הוּא קְרִי לִיה לְגַבְרִיאֵל, וְנָטִיל הֵהוּא נִשְׁמַתָּא דִּי בְּגַנְתָּא, וְנַחֲתָא לָהּ לְהָאֵי גּוּפָא דְצַדִּיקָא, דְאֲתִיילִיד בְּהָאֵי עֲלָמָא, וְאִיהוּ אֲתַפְקֵד עָלָהּ וְנָטִיר לָהּ.

182. וְאִי תִימָא, הֵהוּא מְלֹאכָא דְאֲתַמְנָא עַל רִוּחֵיהוֹן דְצַדִּיקָא, לִילָה שְׁמִיָּה, וְאֵת אַמְרַת דְאִיהוּ גַבְרִיאֵל. הֲכִי הוּא וְדָאֵי, בְּגִין דְאֲתִי מִסְטְרָא דְשְׂמָאלָא, וְכֹל מֵאֵן דְאֲתִי מִסְטְרָא דְשְׂמָאלָא הֲכִי אֲקָרִי.

183. וַיֵּלֶךְ אִישׁ: דָּא עַמְרָם. וַיִּקַּח אֶת בַּת לֵוִי: דָּא יוֹכְבֵד. וּבַת קוֹל נַחֲתָא וְאַמְרַת לִיה לְאֹזְרוּגָא בְּה, דְהָא קְרִיב זְמָנָא דְפּוּרְקָנָא דְיִשְׂרָאֵל, עַל יְדָא דְבְרָא דְאֲתִילִיד מְנַיְהוּ.

184. וְקוּדְשָׁא בְרִיךְ הוּא סִייעַ בֵּיה, דְתַנִּינָן, שְׂכִינְתָּא שְׂרִיָּא עַל עַרְסִיָּהוּ וְרַעוּתָא דְלֵהוֹן בְּדַבְּקוּתָא חֲדָא, הוּהּ בְּה בְּשְׂכִינְתָּא, וְע"ד, לֹא אֲתַעְדִּי שְׂכִינְתָּא, מֵהָהוּא בְרָא דְאֹלִידוֹ לְקִיּוּמָא, דְכַתִּיב וְהִתְקַדְּשִׁתֶּם וְהִייתֶם קְדוֹשִׁים. ב"נ דְמִקְדָּשׁ גְּרַמִּיָּה מְלַרַע, קוּדְשָׁא בְרִיךְ הוּא מְקַדָּשׁ לִיה לְעִילָא, כְּמָה דְרַעוּתָא דְלֵהוֹן הוּהּ בְּדַבְּקוּתָא דְשְׂכִינְתָּא. הֲכִי אֲתַדְּבַקָּא שְׂכִינְתָּא, בְּהָהוּא עוֹבְדָא מִמֶּשׁ דְעֵבְרוּ.

185. א"ר יִצְחָק, זְכָאִין אֵינּוֹן צַדִּיקָא דְרַעוּתָא דְלֵהוֹן בְּדַבְּקוּתָא דְקוּדְשָׁא בְרִיךְ הוּא תְדִיר, וְכִמָּה דְאֵינּוֹן מִתְדַבְּקִין בֵּיה תְדִיר, הֲכִי נִמְי אִיהוּ אֲתַדְּבַק בְּהוּ, וְלֹא שְׂבִיק לֹון לְעֲלָמִין. וְוִי לְרַשִׁיעֵינָא, דְרַעוּתָא דְלֵהוֹן, וְדַבְּקוּתָא דְלֵהוֹן, מִתְרַחֵקָא מְנַיְה. וְלֹא דִי לְהוּ דְמִתְרַחֵקֵן מְנַיְה, אֲלֹא דְמִתְדַבְּקֵן בְּסְטְרָא אַחְרָא. תָּא חֲזִי, עַמְרָם דְאֲתַדְּבַק בֵּיה בְּקוּדְשָׁא בְרִיךְ הוּא. נִפְקַ מְנַיְה מִשָּׁה, דְקוּדְשָׁא בְרִיךְ הוּא לֹא אַעְדִּי מְנַיְה לְעֲלָמִין, וְשְׂכִינְתָּא אֲתַדְּבַקַת בְּהֲרִיָּה תְדִיר, זְכָאָה חוֹלְקִיָּה.

186. "And the woman conceived and she bore a son: and when she saw that he was a goodly son" (Shemot 2:2). HE ASKS: What is the meaning of, "that he was a goodly son"? Rabbi Chiya said: The meaning is that he was born circumcised, because the secret of the covenant is called 'good', as is written: "Say of the righteous, that it shall be well ('good') with him" (Yeshayah 3:10), AND THE RIGHTEOUS IS THE SECRET OF THE COVENANT.

187. Rabbi Yosi said: She saw the light of the Shechinah that shone in him. For at the time that he was born, the entire house was filled with light, as is written: "And when she saw that he was a goodly son," and, "Elohim saw the light that it was good" (Beresheet 1:4). AND AS GOOD ALLUDES TO LIGHT, SO HERE GOOD ALLUDES TO LIGHT. And hence it is written, "that he was a goodly son." Everything was included in him; HE CONTAINED THE LIGHT OF THE SHECHINAH, AND ALSO, AS WAS WRITTEN EARLIER, HE WAS BORN CIRCUMCISED.

20. "And she hid him three months"

In his discussion of the title verse, Rabbi Yehuda explains the significance of "three months" and reveals that the "ark of papyrus" is an allusion to the Ark of the Covenant, while the "child" signifies Yisrael. Another explanation of the verse, "A man of the House of Levi" interprets this as a reference to God, Who went from the place where Aba and Ima (the supernal Mother and Father) unite as the Foundation.....
The Relevance of this Passage

188. "And she hid him three months" (Shemot 2:2). HE ASKS: What is the significance of three months? Rabbi Yehuda said: It is an allusion to THE VIRTUE OF Moses not being recognized by the supernal radiance for three months, as is written: "In the third month" (Shemot 19:1). For then the Torah was given through him, and the Shechinah was revealed and dwelt upon him before everyone's eyes, as is written: "And Moses went up to the Elohim, and the Hashem called to him" (Ibid. 3). THIS IS WHAT IS WRITTEN: "And when she could no longer hide him" (Shemot 2:3). For until that time, his communication with the Holy One, blessed be He, was not known. And then it is written: "Moses speaks, and the Elohim answers him by a voice" (Shemot 19:19).

189. "She took for him a box (Lit. 'ark') made of papyrus" (Shemot 2:3). This is an allusion to the ark in which the tablets of the covenant came. "An ark made of papyrus" is the Ark of the Covenant. "And daubed it with slime clay and with pitch," because the ark was overlaid inside and out. Rabbi Yehuda said: This is the Torah that the Holy One, blessed be He, inscribed with positive commandments and negative commandments.

190. "...and put the child in it..." (Ibid. 3). These are Yisrael, as is said: "When Yisrael was still a youth, I loved him" (Hoshea 11:1). "And she laid it in the rushes (Heb. suf)," (Ibid.) so there was no obligation to perform the commandments of the Torah until the end (Heb. sof), when Yisrael came to the land at the end of forty years. "...by the river's brink (Heb. safah)..." meaning according to the speech of those who teach Torah and laws to Yisrael. BECAUSE THE WORD "SAFAH" IS LIKE THE WORD 'LANGUAGE' (HEB. SAFAH) AND SPEECH, AND THE WORD "YEOR" ('RIVER') HAS THE MEANING OF MOREH ('TEACHER').

186. וַתֵּהָרֵם הָאִשָּׁה וַתֵּלֶד בֶּן וַתֵּרָא אוֹתוֹ כִּי טוֹב הוּא. מֵאִי כִּי טוֹב הוּא. אָמַר רַבִּי חִיָּיא, דְּאִתְוִילִיד מֵהוּל. בְּגִין, דְּרָזָא דְבְרִית, טוֹב אַקְרִי, דְּכִתְיִב אִמְרוּ צְדִיק כִּי טוֹב.

187. רַבִּי יוֹסִי אָמַר, נִהִירוּ דְשְׁכִינְתָא דְנִהִיר בֵּיה חֻמָּתָא, דְּבִשְׁעָתָא דְאִתְוִילִיד אִתְמַלְוָא כָּל בֵּיתָא נִהוּרָא, דְּכִתְיִב וַתֵּרָא אוֹתוֹ כִּי טוֹב הוּא, וְכִתְיִב וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וְעַל דָּא כִּי טוֹב הוּא כְּתִיב, וְכֹלָא הוּוּ.

188. וַתִּצְפְּנֵהוּ שְׁלֹשָׁה יָרְחִים, ג' יָרְחִים מֵאִי קָא מֵיָרִי. אָמַר ר' יְהוּדָה, רְמֹז הוּא דְקָא רְמֹז, דְלָא אִשְׁתַּמּוּדַע מֹשֶׁה בְּזִהְרָא עֲלָאָה, עַד ג' יָרְחִים. דְּכִתְיִב בְּחֻדְשׁ הַשְּׁלִישִׁי, דְּהָא כְּדִין אִתְוִיבַת תּוֹרָה עַל יְדוּי, וְשְׁכִינְתָא אִתְגַּלְוָא, וְשָׂרְיָא עֲלוּי לְעִינְיָהוּן דְּכֹלָא, דְּכִתְיִב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא אֵלָיו יי', וְלֹא יָכֹלָה עוֹד הַצְּפִינוּ, דְּעַד הָהוּא שְׁעָתָא, לָא אִשְׁתַּמּוּדַע מִלּוּלְיָהּ בְּקוּדְשָׁא ב"ה, וְכִתְיִב מֹשֶׁה יַדְבֵּר וְהָאֱלֹהִים יַעֲנֵנוּ בְּקוּל.

189. וַתִּקַּח לוֹ תֵבַת גּוֹמָא, רְמֹז עַל הָאָרוֹן, דְּלַחֲוֹת קִימָא עֲאֲלִין בְּגִינְיָה, תֵּיבַת גּוֹמָא, אָרוֹן הַבְּרִית אִיהוּ. וַתַּחְמֶרָה בְּחֶמֶר וּבְזָפַת דְּהָא הָאָרוֹן הוּוּ מְחוּפָּה מִלְּגוֹ וּמִלְּבָר. רַבִּי יְהוּדָה אָמַר, דָּא הִיא אוֹרִינְתָא, דְּהַחְמִירָה קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְוֹת עֲשֵׂה וּבְמִצְוֹת לֹא תַעֲשֵׂה.

190. וַתִּשֶׂם בָּהּ אֶת הַיֵּלֶד, אֵלּוּ יִשְׂרָאֵל, כַּד"א כִּי נַעַר יִשְׂרָאֵל וְאֵהְבֵהוּ. וַתִּשֶׂם בְּסוּף דְלָא הוּוּ פְּקוּדֵי אוֹרִינְתָא חוּמְרָא לְמַעַבְד, עַד סוּף, דְּעֲאֲלוּ יִשְׂרָאֵל לְאַרְעָא, לְסוּף אַרְבַּעִין שָׁנִין. עַל שְׁפַת הַיְאוֹר: עַל מִימְרָא דְאִינוּן דְּמוּרִים אוֹרִינְתָא וְחוּקָה לְיִשְׂרָאֵל.

191. Another explanation: "A man," refers to the Holy One, blessed be He, as is written: "Hashem is a Man of war" (Shemot 15:3). "Of the house of Levi," refers to the Holy One, blessed be He, WHO WENT FROM the place where the supernal Wisdom, THIS BEING SUPERNAL ABA, and that river, WHICH IS SUPERNAL IMA, join together and never separate. HE WENT FROM THE PLACE OF THE YESOD OF SUPERNAL ABA AND IMA. "Of the house of Levi" IS DERIVED FROM THE WORD LIVYATAN, MEANING YESOD; He caused the Livyatan (Lit. 'whale') to dwell in this world to bring joy into the world, WHICH IS THE SHECHINAH. It is written: "There is the Livyatan, whom you have made to play therein" (Tehilim 104:26). "And took to wife a daughter of Levi." This is the Holy One, blessed be He, MEANING the place where the light of the moon illuminates, WHICH IS THE SHECHINAH.

192. "And the woman conceived, and bore a son" (Shemot 2:2). The woman, MEANING THE SHECHINAH IS most certainly CALLED A 'WOMAN', as is written: "She shall be called woman" (Bereshheet 2:23), AND "THIS" IS THE NAME OF THE SHECHINAH. Originally she was a daughter of Levi, WHICH IS YESOD OF ABA AND IMA THAT IS CALLED 'LIVYATAN', AS MENTIONED EARLIER, and it is certainly so, AS ABA AND IMA BUILT THE NUKVA. THEREFORE, HE ASKS: Originally she was a daughter of Levi and now she is a woman? AND HE ANSWERS: It is certainly so, as we have learned, that a woman is called the daughter of so and so before she marries, MEANING BY THE NAME OF HER FATHER AND MOTHER. After she marries, she is called a woman BY HER OWN NAME and here, daughter, woman and bride, are all one level, MEANING THE SHECHINAH.

193. "She hid him three months" (Shemot 2:2). These are the three months in which Severe Judgment is prevalent in the world. And which are they? THEY ARE Tamuz, Av, and Tevet IN WHICH THERE IS NO REVELATION OF THE SHECHINAH BECAUSE OF THE JUDGMENTS IN THE WORLD. HE ASKS: What is he trying to tell us? AND HE ANSWERS THAT HE IS TELLING US THAT before Moses descended to this world, he was above WITH THE SHECHINAH. Therefore, the Shechinah joined with him from the day he was born. From this Rabbi Shimon derived that the spirits of the righteous were above IN THE GARDEN OF EDEN before they descended into this world.

194. "And when she could no longer hide him..." (Ibid. 3). HE ASKS: What is the meaning of, "She took for him a box made of papyrus"? HE ANSWERS: She covered him with signs, so that he should be protected from the fish that swam in the Great Sea, MEANING KLIPOT AND THE DEMONS, as is written: "Where there are creeping things innumerable" (Tehilim 104:25). She covered him, to be guarded against them, with a precious cover of two colors, white and black. THE SLIME IS WHITE, WHICH IS THE SECRET OF THE RIGHT COLUMN, AND THE PITCH IS BLACK, WHICH IS THE SECRET OF THE LEFT COLUMN THAT IS MIXED WITH MALCHUT OF THE ATTRIBUTE OF JUDGMENT. THEN THE RED IN IT CONVERTS TO BLACK, WHICH IS THE SECRET OF OUR SAGES - THAT BLACK IS REALLY RED THAT HAS BEEN AFFECTED. And she placed Moses, WHO IS THE SECRET OF THE CENTRAL COLUMN, among them so that he should be recognized with them AS THE SECRET OF DA'AT WHICH IS THE CENTRAL COLUMN, because he was going to ascend among them at a different time, to receive the Torah.

195. "And the daughter of Pharaoh came down to wash herself at the river" (Shemot 2:5). This DAUGHTER OF PHARAOH came from the left side of the Strict Judgment as is written: "To wash herself at the river" - in the river and not in the sea. THE SEA ALLUDES TO MALCHUT OF HOLINESS, BUT THE RIVER IS THE ATTRIBUTE OF STRICT JUDGMENT OF THE LEFT SIDE. AND THE EGYPTIANS MADE IT THEIR IDOL, AND SINCE THE DAUGHTER OF PHARAOH BATHED THERE, SHE WAS ALSO OF STRICT JUDGMENT.

191. ד"א וילך איש, דא קודשא בריך הוא, דכתיב יי' איש מלחמה. מבית לוי, דא קודשא בריך הוא, אתר דחכמה עלאה, והוא נהר, מתחברן פחדא, ולא מתפרשין לעלמין. מבית לוי דאשרי לויתן לחידו בעלמא, הה"ד, לויתן זה יצרת לשחק בו. ויקח את בת לוי, דא קודשא בריך הוא, אתר דנהירו דסיהרא נהיר.

192. ותהר האשה ותלד בן. האשה ודאי, כד"א לזאת יקרא אשה. בקדמיתא בת לוי, והכי הוא ודאי, וכי בת לוי בקדמיתא, והשתא אשה. אלא הכי הוא ודאי, והכי אוליפנא, אתתא עד לא אודווגת, אתקריאת בת פלוני, בתר דאודווגת אתקריאת אשה. והכא, בת, ואשה, וכלה, חד דרגא איהו.

193. ותצפנהו שלשה ירחים. אלן תלת ירחין, דדינא קשיא שריא בעלמא ומאי נינהו. תמוז, אב, טבת, מאי משמע. דער לא נחת משה לעלמא, שכיח הוה איהו לעילא, ועל דא אודווגת ביה שכינתא, מיומא דאתיליד. מכאן אמר רבי שמעון, רוחיהון דצדיקיא, שכיחין אינון לעילא, עד לא יחתון לעלמא.

194. ולא יכלה עוד הצפינו וגו'. מאי ותקח לו תבת גומא. דחפת ליה בסימנאה, למהוי נטיר מאינון נוני ימא, דשאטין בימא רבא, דכתיב שם רמש ואין מספר. והיא חפת ליה, למהוי נטיר מנייהו, בחפו יקירא, דתרין גוונין חוור ואוכם, ואנח ליה למשה בינייהו, דישתמודע עמהון, בגין דזמין לסלקא בינייהו זמנא אחרא, לקבלא אורייתא.

195. ותרד בת פרעה לרחוץ על היאור. דא איהו דאתיא מסטרא דשמאלא דדינא קשיא, במה דאת אמר, לרחוץ על היאור, על היאור דייקא, ולא על הים.

196. And you may ask why, then, it is written: "And your rod, with which you smote the river" (Shemot 17:5). Moses smote only the sea, which THE VERSE also calls a 'river'. SO THE TERM 'RIVER' IS NOT PRECISE. AND HE ANSWERS: Aaron smote the river through Moses, and the verse considers it as though he himself did it.

197. Similarly, it is written: "And seven days were completed, after Hashem had smitten the river" (Shemot 7:25), even though Aaron smote it. But since it came from the Holy One, blessed be He, the Torah refers to it as, "after Hashem smote." Thus, afterwards it is called in the name of Moses, BECAUSE AARON DID IT AT HIS INSTRUCTION. "And her maidens walked along by the river's side" (Shemot 2:5). They are the other companies who came from that side OF THE RIVER.

198. "And when she had opened it, she saw (him,) the child" (Ibid. 6). HE ASKS: It is written: "She saw him," but it should say 'she saw'. Why, then, does it state: "She saw him?" Rabbi Shimon said: There is nothing in the Torah that does not have supernal and precious secrets. For this is what we learned, that the mark of the King and Queen, MEANING TIFERET AND MALCHUT, are found in him. It is the mark of Vav-Aleph-Vav, Hei-Aleph; FOR VAV IS TIFERET AND HEI IS MALCHUT. THEREFORE IT SAYS, "SHE SAW HIM"; THE WORD CONTAINS EXTRA VAV AND HEI. Immediately, WHEN SHE SAW THIS, "she had compassion on him" (Shemot 2:6). Until this point, the Torah talks about THE SUPERNAL WORLDS above. From here and further, it talks about THE WORLDS BELOW, except for this verse: "AND HIS SISTER STOOD ..." (Ibid. 4).

21. "And his sister stood afar off"

Initially, a discussion of the title verse identifies "his sister" as the children of Yisrael, from whom Zeir Anpin is concealed at a distance. The discussion then turns to reinforce the idea that the Righteous, and especially Moses, are known above before they descend to this world, and their souls are drawn from a high place. We learn that just as the body has both a mother and father, the soul also has a mother and father. Indeed, everything above and below is produced by a male and a female. Finally, a further interpretation of the title verse reveals that, "And his sister stood," is lower Wisdom, which would stand "afar off" when Judgment accused Yisrael for their sins. Then the Shechinah distanced Herself from them too.

The Relevance of this Passage

This section can be used to focus the consciousness on the eternal aspects of our own soul, expanding our ideas of who we are to include who we have been and who we will be. This expansion of the mind's grasp helps to weaken the hold of the lower nature and removes the veils between us and the Light, which can only fill us with its effulgence if we are first empty to receive it.

199. "And his sister stood afar off..." (Shemot 2:4). HE ASKS: Whose sister? AND HE ANSWERS: The sister of he who called the Congregation of Yisrael "my sister," MEANING ZEIR ANPIN, as is said: "Open to me my sister, my love" (Shir Hashirm 5:2) - MEANING THE SHECHINAH STOOD BY MOSES TO GUARD HIM. "Afar off" is as is written: "Hashem appeared of old (also: 'from afar') to me" (Yirmeyah 31:2), MEANING THAT KEEPING IS NOT IN THE OPEN, BUT RATHER HIDDEN, FROM A DISTANCE.

196. וְאִי תִימָא, וְהָא כְּתִיב, וּמִטֶּךָ אֲשֶׁר הִכִּיתָ בּוֹ אֶת הַיָּאֹר, וּמִשָּׁה לֹא מִחָא אֶלָּא יַמָּא, וְקִרְיָהּ יָאֹר. אֶלָּא יָאֹר הוּא דְמִחָא אַהֲרֹן עִי דְמִשָּׁה, וְשׁוּיָהּ קָרָא דְאִיהוּ עֵבִיד.

197. כה"ג, וַיִּמְלֵא שְׁבַעַת יָמִים אַחֲרֵי הַכּוֹת ה' אֶת הַיָּאֹר. וְאַהֲרֹן הִכְהוּ. אֶלָּא עַל דְּאִתָּא מִסְטָרָא דְקוּדְשָׁא בְּרִיךְ הוּא, קִרְיָהּ קָרָא אַחֲרֵי הַכּוֹת ה', לְבַתֵּר קִרְיָהּ בְּשִׁמְא דְמִשָּׁה. וְנַעֲרוֹתֶיהָ הוֹלְכוֹת עַל יַד הַיָּאֹר, אֲלִין שָׂאֵר מִשְׁרֵיִן דְּאִתִּינן מִסְטָרָא דָּא.

198. וְתַפְתַּח וְתִרְאֶהוּ אֶת הַיֶּלֶד. וְתִרְאֶהוּ וְתִרְאֵהוּ מִבְּעֵי לֵיהּ. מֵאִי וְתִרְאֶהוּ. אָמַר רַבִּי שְׁמַעוֹן, לֵית לָךְ מְלָה בְּאוֹרֵינִיתָא, דְּלֵית בָּהּ רִזִּין עֲלָיִן וְיִקְרִינן. אֶלָּא הֲכִי אוֹלִיפְנָא, רְשִׁימָא דְמִלְכָּא וּמִטְרוֹנִיתָא אֲשֶׁתְּכַח בֵּיהּ, וְאִיהוּ רְשִׁימָא דְּוָא"ו ה"א. וּגְמִיד וְתַחמוֹל עֲלִיו וְגו'. עַד כָּאֵן לְעֵילָא, מִכָּאֵן וּלְהֵלָּא לְתַתָּא, בְּרַ מֵהֵאֵי קָרָא.

199. וְתַתְּצַב אַחוֹתוֹ מִרְחוֹק וְגו'. וְתַתְּצַב אַחוֹתוֹ, אַחוֹתוֹ דְּמָאֵן. אַחוֹתֶיהָ, דְּהוּא דְקָרָא לְכַנְסַת יִשְׂרָאֵל אַחוֹתִי. כִּמְהָ דְּאִתָּא אָמַר, פְּתַחֵ לִי אַחוֹתִי רַעֲיָתִי. מִרְחוֹק: כִּמְהָ דְּאִתָּא אָמַר מִרְחוֹק ה' נִרְאָה לִי.

200. It seems that the righteous are known above before their descent to the world; this refers to all THE RIGHTEOUS, and all the more so to Moses. THEREFORE IT IS SAID OF HIM, "SHE SAW HIM" (SHEMOT 2:6) SPELLED WITH HEI-VAV, WHICH IS THE SECRET OF THE IMPRESSION MADE BY THE KING AND THE QUEEN, AS ALREADY MENTIONED. And it is also understood that the souls of the righteous are drawn from a high place, as we explained IN THE PASSAGE: "AND THERE WENT A MAN OF THE HOUSE OF LEVI" (SHEMOT 2:1) - WHICH IS THE SECRET OF YESOD OF CHOCHMAH AND BINA, WHICH IS A HIGH PLACE. The secret of this is what we learned from here: that the soul has a father and a mother, WHICH ARE ZEIR ANPIN AND THE NUKVA, BECAUSE MAN IS ZEIR ANPIN AND THE DAUGHTER OF LEVI IS THE NUKVA. Similarly, there is a father and mother to the body on earth. And it appears that in all aspects, whether above or below, everything comes forth from a male and a female, and we have explained the secret of the passage: "Let the earth bring forth living creatures" (Beresheet 1:24). "The earth," refers to the Congregation of Yisrael, WHO IS NUKVA. "Living creatures" (Lit. 'soul'), is the soul of Adam, as we explained - BECAUSE ZEIR ANPIN AND NUKVA ARE FATHER AND MOTHER OF THE FIRST MAN, AS WE EXPLAINED. Rabbi Aba came and kissed him. He said: Assuredly, you are speaking beautifully and it is definitely so. Fortunate is the portion of Moses, the faithful prophet, above all the other prophets of the world.

201. "And his sister stood" (Shemot 2:4). This is Chochmah, THE NUKVA THAT IS CALLED THE 'LOWER CHOCHMAH'. As is said: "Say to wisdom, 'You are my sister'" (Mishlei 7:4). Rabbi Yitzchak said: The decree of Judgment was never removed from the world. For every time that Yisrael sinned, Judgment accused them, and then "his sister stood afar off." FOR THE SHECHINAH DISTANCED HERSELF FROM THEM, as is said: "Hashem appeared from afar to me" (Yirmeyah 31:2).

22. "And the daughter of Pharaoh came down"

The opening discussion of the title verse reveals that it contains an allusion to the attribute of Judgment that comes down to bathe in the blood of Yisrael when they separate from and neglect the Torah. Rabbi Yehuda then speaks about the importance of repentance and prayer, especially prayer accompanied by weeping. The Shechinah stands over Yisrael and argues their merits. When She saw the children of Yisrael repent before God with tearful supplications, She had great compassion for them and considered them as gentle and good in contrast to the other stubborn and hard-hearted nations.

Rabbi Yitzchak then reiterates the concept that the redemption of Yisrael depends on weeping. We learn that the tears Esav wept before his father over his lost birthright brought Yisrael into captivity. When the force of Esav's tears is exhausted, the redemption of Yisrael will arrive.

The Relevance of this Passage

A reading of this section reveals the spiritual impact of true and deeply felt emotion, and thereby reminds us of that we must both feel and outwardly show our repentance. Dwelling on these great symbols and their images, we can learn to draw into our own lives the purity and courage of those who lived long before us in order to show the way through eons of darkness. The sense of continuity and connection with the past raises our consciousness to become in tune with that higher consciousness represented by the patriarchs.

202. "And the daughter of Pharaoh came down to wash herself at the river" (Shemot 2:5). When Yisrael severed themselves from the Torah, "the daughter of Pharaoh came down to wash herself at the river," immediately. The attribute of Judgment, WHICH IS CALLED 'THE DAUGHTER OF PHARAOH', would come down to wash herself with the blood of Yisrael, MEANING WITH THEIR BLEMISH, because of the disregard of the Torah - BECAUSE 'RIVER' MEANS TORAH. "And her maidens walked along by the river's side," because of the disregard to the Torah, for those who studied it loosened their hands from it.

200. מִשְׁמַע, דְּאִינוּן זָכָאִין, עַד לֹא נַחְתּוּ לְעֵלְמָא, אֲשֶׁתְּמוֹדְעָאן אִינוּן לְעֵילָא, לְגַבֵּי כְּלָא, וְכֹל שְׁפָן מְשָׁה. וּמִשְׁמַע נְמִי, דְּנִשְׁמַתְהוּן דְּצַדִּיקָא, אֲתַמְשְׁכוּ מֵאַתְרַּ עֲלָאָה, כְּמָה דְּאֹקִימְנָא. וְרָזָא דְּמִלְהָ אֹלִיפְנָא, דְּמִשְׁמַע, דְּאָב וְאִם אֵית לְנִשְׁמַתָּא, כְּמָה דְּאֵית אָב וְאִם לְגוֹפָא בְּאַרְעָא, וּמִשְׁמַע, דְּבִכְל סְטְרִין, בֵּין לְעֵילָא, בֵּין לְתַתָּא, מְדַכְרַ וְנוֹקְבָא אֲתִיִּין כְּלָא וּמִשְׁתַּכְחִי. וְהָא אֹקְמוּהָ רָזָא, דְּכַתִּיב, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה. הָאָרֶץ: דָּא כְּנֶסֶת יִשְׂרָאֵל. נֶפֶשׁ חַיָּה: נֶפֶשׂא דְּאָדָם קְדָמָאָה עֲלָאָה, כְּמָה דְּאֲתַמְר. אֲתָא רַבִּי אַבְא וְנִשְׁקִיָּה. אָמַר וְדָאִי שְׁפִיר קְאָמְרַת, וְהָכִי הוּא וְדָאִי זָכָאָה חוֹלְקִיָּה דְּמִשָּׁה נְבִיאָה מְהִימְנָא, עַל כָּל שְׂאָר נְבִיאֵי עֵלְמָא.

201. ד"א וְתִתְצַב אַחוֹתוֹ דָּא הִיא חֲכָמָה, כְּמָה דְּאֵת אָמַר, אָמַר לְחֲכָמָה אַחוֹתִי אֵת. אָמַר רַבִּי יִצְחָק, מְעוֹלָם לֹא אֲתַעֲדִיאת גְּזֵרַת דִּינָא מְעֵלְמָא, דְּהָא בְּכָל שַׁעֲתָא דְּהוּוּ יִשְׂרָאֵל חֲטָאן, הוּוּ דִּינָא מְקַטְרְגָא עִמְהוֹן, וְכַדִּין, וְתִתְצַב אַחוֹתוֹ מִרְחוֹק. כְּמָה דְּאֵת אָמַר מִרְחוֹק ה' נִרְאָה לִי.

202. וְתִרְדַּ בַּת פְּרַעָה לְרַחוּץ עַל הַיְאֹר. בְּשַׁעֲתָא דְּהוּוּ פְּסָקִי יִשְׂרָאֵל מְאוּרֵייתָא, מִיַּד וְתִרְדַּ בַּת פְּרַעָה לְרַחוּץ עַל הַיְאֹר. הָוֵת נַחְתַּת מִדַּת הַדִּין, לְאַסְתַּחָּאָה מִדְּמָא דִּישְׂרָאֵל, עַל עֲלֹבוּנָה דְּאוּרֵייתָא. וְנַעֲרֹתֶיהָ הוֹלְכוֹת עַל יַד הַיְאֹר, אֵלִין אֹמְנָא, דְּאִינוּן אֵלִין וְרַדְפִּין אֲבַתְרִייהוּ, עַל יַד הַיְאֹר, עַל סַבַּת עֲלֹבוּנָה דְּאוּרֵייתָא, וְאִינוּן דְּמוּרִים בְּהָ, דְּרַפּוּ יַדֵּיהוּ מִינָהּ.

203. Rabbi Yehuda said: Everything in the world depends upon repentance and prayer that the person prays to the Holy One, blessed be He - one who sheds tears during his prayer especially, for there is no gate that these tears can not enter. It is written: "And when she had opened it, she saw the child." "And she opened," refers to the Shechinah, who stands over Yisrael as a mother over her children, and she always opens with the merit of Yisrael.

204. As soon as she opened it, "she saw the child," MEANING "a darling child" (Yirmeyah 31:19), referring to Yisrael who are constantly sinning before the King. But they immediately beseeched the Holy One, blessed be He, returned in repentance, and wept before Him as a son weeps before his father. As is written: "Behold, a weeping boy" (Shemot 2:6). Since he wept, all the difficult decrees were removed from him. It is written: "And she had compassion on him," because she was stirred with compassion and she pitied him.

205. "And said: 'This is one of the Hebrews' children'" (Ibid. 6). For they are soft-hearted, not children of the idol worshippers, who are stiff-necked and hard-hearted. "...the Hebrews' children..." are soft-hearted in THE MERIT OF the fathers and mothers, to repent before their Master. "And the maid went and called the child's mother" (Ibid. 8). THIS IS IN REFERENCE TO RACHEL THE MATRIARCH who was weeping. This is the verse: "A voice was heard in Rama, lamentation, and bitter weeping: Rachel weeping for her children..." (Yirmeyah 31:14). And he is crying, MEANING YISRAEL, and the mother of the child is weeping, REFERRING TO RACHEL, THE MOTHER OF YISRAEL.

206. Rabbi Yehuda said: For the future, this is what is written, "They shall come with weeping, and with supplications will I lead them" (Ibid. 8). HE ASKS: What is the meaning of, "They shall come with weeping"? AND HE ANSWERS: In the merit of the weeping of the mother of the child, THE MOTHER OF YISRAEL, who is Rachel, they will come, and will be gathered from the exile. Rabbi Yitzchak said: The redemption of Yisrael is dependent only upon weeping, MEANING when the tears that Esau wept before his father will be finished and come to an end. THEN THEY WILL BE REDEEMED, as is written: "And Esau raised his voice and wept" (Beresheet 27:38). These tears lowered Yisrael into exile. THEREFORE, as soon as these tears cease through the weeping of Yisrael, they will go out of exile. This is the meaning of: "They shall come with weeping, and with supplications will I lead them."

23. "And he looked this way and that"

This section discusses the episode wherein Moses kills an Egyptian who is beating an Yisrael. "He looked this way and that," we're told, to see if the Egyptian proclaimed the Divine Unity, performed any good works, or would produce a righteous son. Though wicked men often beget good sons, and these are especially precious to God since they represent light from darkness, Moses saw through the Holy Spirit that the Egyptian would not have such a son.

The Relevance of this Passage

A reading of this passages sharpens those inner faculties we have from God that enable us to see beyond the surface of both people and things, and to understand the essence within. Through cultivating these faculties we will avoid many disasters caused by wolves in sheep's clothing, and also be able to help others do the same.

203. א"ר יהודה, כל מלין דעלמא, תליין בתשובה, ובצלוחתא דצלי ב"נ לקודשא בריך הוא, וכל שבן, מאן דאושיר דמעין בצלותיה, דלית לך תרעא, דלא עאלין איגון דמעין. מה כתיב ותפתח ותראה את הילד. ותפתח, דא שכנתא, דקיימא עליהו דישראל, כאימא על בנין, והיא פתחה תדיר בזכותיהון דישראל.

204. פיון שפתחה, ותראהו את הילד, ילד שעשועים. דאיגון ישראל, דמתחטאן קמי מלכיהון בכלא, ומיד דמתחננן קמי קודשא בריך הוא, הדרי בתשובה, ובכאן קמיה, כברא דבכי קמי אבוי, מה כתיב, והנה נער בוכה. פיון דבכי, אתעדו כל גזרין בישינ דעלמא, מה כתיב ותחמול עליו, אתער עלוי ברחמים, ומרחם ליה.

205. ותאמר מילדי העברים זה, דאיגון רבי לבא, ולא מילדי העכו"ם, דאיגון קשי קדל, וקשי לבא. מילדי העברים רבי לבא מאבהן ומאמהן לאתבא קמי מאריהון. ותקרא את אם הילד. שהיתה בוכה, הה"ד, קול ברמה נשמע נהי בכי תמרורים רחל מבכה על בניה וגו', הוא בוכה ואם הילד היא בוכה.

206. א"ר יהודה, לזמנא דאתי מה כתיב, בבכי יבואו ובתחנונים וגו'. מהו בבכי יבואו. בזכות בכי דאם הילד, שהיא רחל, יבואו ויתבנשון מן גלותא. ואמר רבי יצחק, פורקנא דישראל לא תלוא אלא בבכי, כד ישתלמון ויכלון, בכי דמעוה דבכה עשו קמי אביו, דכתיב וישא עשו קולו ויבך. ואיגון דמעין, אחיתו לישראל בגלותיה. פיון דיכלון איגון דמעין בבכיה דישראל, יפקון מגלותיה, הה"ד בבכי יבואו ובתחנונים אובילם.

207. "And he looked this way [Heb. koh (Caf-Hei)] and that (koh)" (Shemot 2:12). SINCE he saw in these fifty letters that Yisrael proclaim twice every day the prayer: "Shma Yisrael" (Hear O Yisrael), that contains Caf-Hei (=25) and Caf-Hei LETTERS twice; but he did not see THAT THE EGYPTIAN WOULD BE SAYING THEM. "And he looked Koh and Koh." Rabbi Aba said: THE FIRST Koh IS BECAUSE he looked to see whoever possessed good deeds, and THE SECOND Koh IS BECAUSE he desired to perceive whether a righteous son would emerge from him. Immediately, "he saw that there was no man" he saw by the Holy Spirit that no righteous son would not emerge from him.

208. Rabbi Aba said: How many wicked people are there in the world who beget good children, more than the righteous. And that good son who comes from the wicked person is even better because he is pure from impure, light from darkness, wisdom from foolishness and this is the best of all.

24. "And he sat by the well"

In this section we learn that God allowed Moses to see all through the Holy Spirit, so that he would kill the Egyptian and go to the same well to which Jacob came. While Jacob "looked" at the well, Moses "sat" by the well, which reveals that although both were of the same level of Holiness, Moses ascended higher than Jacob. This well, Rabbi Yitzchak tells Rabbi Yosi, is not the same well that Isaac and Abraham dug. Rather, it was created at the same time that the world was created, and its mouth was created by Shabbat eve at twilight. There follows a description of the system of unification of the three Columns and the roles of the Sfirot within this system. After, Rabbi Yehuda quotes the verse, "And the priest of Midyan has seven daughters..." and questions how the daughters could have drawn water from Jacob's well when there was a large stone covering its mouth. Rabbi Chiya resolves this difficulty, explaining that there was no longer a stone covering the mouth of the well because Jacob removed it, as it was no longer needed.

The Relevance of this Passage

A reading of this awakens within us the ability to look beyond the Torah stories to the eternal truths contained within them, seeing how it is possible to conceal a lifetime's wisdom with a few simple images; and seeing also that the rabbis' responses in the Zohar quite often mask wisdom with humor. The sense of being suddenly connected across the centuries to these extraordinary men helps to lift one's horizons until we realize that it is to everything that lives we are joined by a common bond of faith in God.

209. HE ASKS: WHAT IS THE ALLUSION IN THE MENTIONING OF "HE SAW" TWICE? "And he saw AN EGYPTIAN MAN...and when he saw THAT THERE IS NO MAN.." (Shemot 2:11-12). AND HE ANSWERS: He observed and saw everything with the Holy Spirit. Therefore he looked at him and killed him, MEANING THAT HE KILLED HIM BY LOOKING AT HIM. THEREFORE, IT SAYS A SECOND TIME "HE SAW." And the Holy One, blessed be He, caused all this so that MOSES should go to that well as Jacob went to that well, as it is written "and he sat down by a well" (Ibid. 15). HE ASKS: By Jacob, it is written, "And he looked, and behold a well in the field," (Bereshheet 29:2) while by Moses it says, "And dwelt in the land of Midyan: and he sat down by a well". BY JACOB, IT DID NOT SAY 'SAT', BUT ONLY "HE LOOKED." AND HE ANSWERS: IT IS BECAUSE even though Moses and Jacob were on one level, MEANING THE CENTRAL COLUMN, IN ALL Moses became elevated more than him - BECAUSE JACOB IS THE ASPECT OF TIFERET AND MOSES IS THE ASPECT OF DA'AT, WHICH IS THE INNER PART OF TIFERET. AND THE INNER MEANING OF THE WELL IS MALCHUT, THE SPOUSE OF TIFERET, AND SINCE MOSES WAS THE INNER PART OF TIFERET, THEREFORE BY HIM IT SAYS, "SAT" AND BY JACOB ONLY, "HE SAW."

207. וַיִּפֶן כֹּה וְכֹה. חָמָא בְּאֵלֵין ג' אֲתוּון, דְּמִיחְדִּין לִיהּ יִשְׂרָאֵל בְּכָל יוּמָא, שְׁמַע יִשְׂרָאֵל פְּעַמִּים, דְּאִית בְּהוּן כ"ה כ"ה תְּרֵי זְמַנִּי, וְלֹא חָמָא בֵּיהּ. וַיִּפֶן כֹּה וְכֹה וְגו'. כֹּה וְכֹה, אָמַר רַבִּי אַבָּא, כֹּה חָמָא, אִי הוּוּ בֵּיהּ עוֹבְדִין דְּכִשְׁרֹן. וְכֹה אִי זְמִין לְנַפְקָא מִנִּיהּ בְּרָא מַעְלִיא, מִיַּד וַיִּרְא כִּי אֵין אִישׁ. חָמָא בְּרוּחַ קוּדְשָׁא, דְּלֹא זְמִין לְנַפְקָא מִנִּיהּ בְּרָא מַעְלִיא.

208. דְּאָמַר רַבִּי אַבָּא, בְּמַה חַיִּיבִין אֵינוּן בְּעֵלְמָא, דְּמַפְקֵי בְּנֵי מַעְלִיא, וַתִּיר מֵאֵינוּן זַכָּאִין. וְהוּוּא בְּרָא מַעְלִיא דְּנַפְקָא מִן חַיִּיבָא, אִיהוּ מַעְלִיא וַתִּיר, לְמַדּוּי טְהוֹר מְטָמָא. נְהוּרָא מְגוּ חֲשׂוּכָא. חֲכַמְתָּא מְגוּ טְפִשׁוּתָא. וְדָא אִיהוּ מַעְלִיא מְכַלָּא.

209. וַיִּרְא וַיִּרְא דְּהִכָּא, כֹּלָא בְּרוּחַ קוּדְשָׁא אֲסַתְכַּל וְחָמָא, וּבְגִין כִּן אֲסַתְכַּל בֵּיהּ וְקַטַּל לִיהּ, וְקוּדְשָׁא בְּרִיךְ הוּוּ סַבְבַּ כֹּלָא, לְמַדּוּן לְהוּוּא בִּירָא, בְּמַה דְּאִזַּל יַעֲקֹב לְגַבֵּי הוּוּא בִּירָא, דְּכַתִּיב, וַיֵּשֶׁב עַל הַבְּאֵר. בִּיעֲקֹב כְּתִיב, וַיִּרְא וְהִנֵּה בְּאֵר. בְּמִשָּׁה כְּתִיב, וַיֵּשֶׁב בְּאֶרֶץ מִדְיָן וַיֵּשֶׁב עַל הַבְּאֵר. בְּגִין דְּמִשָּׁה וַיַּעֲקֹב, אַע"ג דְּבִדְרָגָא חָדָא הוּוּ, אֲסַתְלַק מִשָּׁה בְּהָאֵי וַתִּיר מִנִּיהּ.

210. Rabbi Yosi and Rabbi Yitzchak were traveling on the road. Rabbi Yosi said: The well that Jacob and Moses saw was the same well that Abraham and Isaac dug, WHICH ARE THE TWO COLUMNS, RIGHT AND LEFT OF ZEIR ANPIN. He said to him: No, THE WELL OF JACOB AND MOSES WAS NOT OF THE SAME STATUS AS THE WELL THAT ABRAHAM AND ISAAC DUG. This well was created at the same time that the world was created, and by Shabbat eve at twilight, the mouth of the well was created. And this is the well that Jacob and Moses saw. THEREFORE IT SAYS, "AND HE SAT DOWN BY A WELL."

Tosefta (Addendum)

211. Mishnah. Those who pursue righteousness, THAT IS, WHO PURSUE TO PERFECT MALCHUT THAT IS CALLED 'RIGHTEOUSNESS', THROUGH THREE COLUMNS, RIGHT, LEFT, AND CENTRAL, WHICH ARE "ZEIR ANPIN. Those who FORCIBLY demand the secret of Faith, WHICH IS THE SECRET OF EXTENDING THE LEFT COLUMN TO MALCHUT WHICH IS CALLED 'FAITH'. Those who have adhered with the bond of Faith, WHICH IS THE BOND WHICH IS IN THE RIGHT COLUMN, those who know the ways of the Supernal King - WHICH IS ZEIR ANPIN, THE SECRET OF THE CENTRAL COLUMN. THE MASTER OF THE TOSEFTA - CALLS THEM AND SAYS TO THEM: Draw near and hearken. THOSE WHO ARE PURSUING TO PERFECT OF MALCHUT AND ITS ILLUMINATION WITH THE THREE COLUMNS, HEARKEN THE SYSTEM OF THIS UNIFICATION, AND HOW IT IS DONE.

212. When the two COLUMNS, CHOCHMAH AND BINAH, ascend and emerge towards the one CENTRAL COLUMN, they receive it between the two arms, WHICH ARE CHESED AND GVURAH. DUE TO THEIR RECEPTION OF THE CENTRAL COLUMN, CHOCHMAH AND BINAH DESCENDED TO BECOME CHESED AND GVURAH. FOR THE FIRST THREE OF THE FIRST THREE SFIROT WERE GONE FROM THEM. MALCHUT CANNOT AS YET RECEIVE CHOCHMAH FROM THEM, AS THE LIGHT OF CHASSADIM PREVAILS, WHILR CHOCHMAH THERE IS HIDDEN. Until the two, WHICH ARE CHESED AND GVURAH, descend below, MEANING THAT THEY BECOME NETZACH AND HOD, they are two, AS THE MAIN MOCHIN ARE TWO, RIGHT AND LEFT, THAT BECOME NETZACH AND HOD, and one between them - MEANING THAT THEY NEED THE CENTRAL COLUMN TO RECONCILE BETWEEN THEM, AND THAT IS YESOD. THE ARBITRATOR BETWEEN CHESED AND GVURAH IS CALLED 'TIFERET', AND THE ARBITRATOR BETWEEN NETZACH AND HOD IS CALLED 'YESOD'. AND HE EXPLAINED HIS WORDS: These two, THAT DESCENDED BELOW, are the place from which the prophets gain nourishment; NAMELY NETZACH AND HOD. There is one between them, WHICH IS YESOD. It joins everything, BOTH THE RIGHT COLUMN AND THE LEFT COLUMN; it receives from everything, BOTH CHOCHMAH AND CHASSADIM, SINCE IT IS THE CENTRAL COLUMN THAT SUSTAINS THEIR ILLUMINATING, AND THEREFORE IT ALSO RECEIVES THEIR ILLUMINATION TO ITSELF. FOR THIS IS THE RULE: ALL THE ILLUMINATIONS THAT THE LOWER CAUSES TO BE SUSTAINED AMONG THE SUPERNAL IT TOO ATTAINS IN ITS ENTIRETY.

210. רבי יוסי ורבי יצחק הוו אזלי באורחא. אמר רבי יוסי, שהוא באר דחמא יעקב, וחמא משה, אי דא הוה ההוא בירא, דחמר אברהם ויצחק. אל לאו. אלא, בשעתא דאתברי עלמא, אתברי האי בירא. ובערב שבת בין השמשות, אתברי פומא דיליה, והאי איהו באר דחמו יעקב ומשה.
(תוספתא)

211. מתניתין. אינון דרדפי קשוט, אינון דתבעי רזא דמהימנותא. אינון דאתדבקו בקשורא מהימנא. אינון דידעין אורחוי דמלכא עלאה. קריבו שמעו.

212. בד סליקו תרין, ונפקו לקדמות חד, מקבלין ליה בין תרין דרועין. תרין נחתו לתתא תרין אינון, חד בינייהו. תרין אלין מותבא דנביאי ונקין בהו. חד בינייהו, חבורא איהו דכלא, איהו נטיל מכלא.

213. That holy well, WHICH IS MALCHUT, WITH THE MOCHIN OF THE FIRST THREE SFIROT, is situated under them, MEANING UNDER NETZACH, HOD, AND YESOD - that is, the field of holy apple trees. From that well they would water the flocks - WHO ARE all these Chariots OF ANGELS, and all these ANGELS have wings. Three were found lying by this well. THEY ARE THE THREE SFIROT NETZACH, HOD, AND YESOD, AS MENTIONED, and this well is filled by them IN THE LIGHT OF THE THREE FIRST SFIROT, and it is called 'Adonai'. About this is written: "Adonai Elohim, you have begun..." (Devarim 3:24) And it is written: "And cause Your face to shine upon Your sanctuary that is desolate for the sake of Adonai, the Master of the whole earth" (Daniel 9:17). WHEN IT HAS THE THREE FIRST SFIROT, IT IS REFERRED TO IN THE MASCULINE, MASTER. This is what is written: "Behold the Ark of the Covenant (of) the Master of the whole earth..." (Yehoshua 3:11). In it is concealed one holy source, THAT IS YESOD, that flows into it constantly and fills it. And it is called Hashem Tzeva'ot, blessed is He, for ever and ever.
(End of Tosefta)

214. "Now the priest of Midyan has seven daughters and they came and drew water" (Shemot 2:16). Rabbi Yehuda said: If this well was the well of Jacob, is it not written BY JACOB: "And there were: all the flocks gathered and they rolled the stone from the well's mouth" (Beresheet 29:3)? Yet here the daughters of Yitro did not need this. They just came and drew water without any other effort - MEANING OF ROLLING THE STONE FROM THE MOUTH OF THE WELL.

215. Rabbi Chiya answered: Jacob removed THE STONE from the well. It is written that when the flocks gathered there, they "put the stone back upon the well's mouth" (Ibid.). But by Jacob it is not written that 'he put the stone back', because afterwards there was no more need for the stone, since originally the water would not rise. But when Jacob came, the water rose toward him BECAUSE THE WATER INCREASED. Therefore, that stone was no longer on the mouth of the well, SINCE THEY DID NOT NEED PROTECTION ANYMORE. Therefore, IT SAYS BY THE DAUGHTERS OF YITRO, that they "came and drew," WITHOUT ANY EFFORT OF ROLLING THE STONE.

25. "Come from the four winds, O breath"

Rabbi Elazar begins by quoting the title verse and asks how Ezekiel could have prophesied on the wind when it is clearly written that man cannot control the wind. The answer to this question, we're told, is that he prophesied by God's will. Furthermore the spirit (wind) was embodied in material form in this world, and Ezekiel called to it to come from the region where it resides. This place is not the Garden of Eden, Rabbi Elazar explains, but rather the Throne that stands on four pillars. The soul ascends from the Garden to the Throne and then descends to the world, and just as the body is taken from the four regions of the world, the spirit is taken from the four pillars of the Throne.

This discussion prompts the Jew who sits with the companions to describe his remarkable experience in the desert. He tells them that after entering a fragrant cavern, he found himself in a remarkable place where he encountered a man with a scepter who gave him a bundle of writings to give to the Fellowship. This man then struck him with his scepter, causing him to fall asleep. In his dream, he heard many voices and saw crowds of people arriving at that place. When the man with the scepter touched them with it and spoke to them, they proceeded on and then flew up into the air and disappeared. When he awoke, the Jew continues, the man with the scepter explained that the crowds in his dream were Righteous spirits on their way to the Garden of Eden. He then proceeded to discuss the relationship between the four elements of the body and the four spiritual elements of the body. After concluding his story, the Jew gives the bundle of writings to Rabbi Elazar. When he opens them, a flame explodes and envelops Rabbi Elazar. This allows him to gain new spiritual insight before the bundle flies from his hand, and though he is left grateful and happy, Rabbi Elazar tells nothing of this to his colleagues.

The Relevance of this Passage

No man knows when the messenger of God will arrive in his life, and none knows if he will recognize either messenger or message when they come. This section helps us understand more deeply this idea, and learn to be always alert to whispers from eternity, never dismissing any vessel or vehicle as unworthy to be God's mouthpiece. This will increase our attention to what is happening around us, and we will learn to find the maker's hand in all that He has made, His eyes staring back at us from every face we look upon, and His joy in every little moment of our lives.

213. ההוא בִּירָא קְדִישָׁא, קָאִים תְּחוּתֵיהּ, חֻקְלָא דְתַפְחִין קְדִישִׁין אִיהוּ מֵהַאי בִּירָא אֲתִשְׁקִיין עֲדְרֵיָא, כָּל אֵינוֹן רְתִיבִין, כָּל אֵינוֹן מֵאֵרִי דְגֵדְפִין. תֵּלַת קְוִימִין רְבִיעִין עַל הַאי בִּירָא. הַאי בִּירָא מְנִיָּהּ אֲתַמְלִי. אֲדַנִּי אֲתַקְרִי, עַל דָּא בְתִיב, אֲדַנִּי יִי אַתָּה הַחֲלוֹת וְגו'. וּכְתִיב וְהָאֵר פָּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמַיִם לְמַעַן אֲדַנִּי, אֲרוֹן כָּל הָאָרֶץ, הַה"ד הִנֵּה אֲרוֹן הַבְּרִית אֲרוֹן כָּל הָאָרֶץ. בֵּיהּ גִּנִּזוּ חַד מְקוֹרָא קְדִישָׁא, דְנִבְיַע בֵּיהּ תְדִיר, וְאֲמַלִּי לֵיהּ, יִי צְבָאוֹת אֲקָרִי. בְּרִיךְ הוּא לְעֵלַם וּלְעֵלְמֵי עֲלָמִין.
(ע"כ תוספתא)

214. וּלְכַהֵן מִדִּין שְׁבַע בָּנוֹת וּתְבַאנָה וּתְדַלְנָה וְגו'. א"ר יְהוּדָה, אִי בִּירָא דָּא, אִיהוּ בִּירָא דִיעֵקֵב, הָא בְתִיב בֵּיהּ, וְנֶאֱסַפוּ שָׁמָּה כָּל הָעֲדָרִים וְגִלְלוּ וְגו'. וְהָכָא בָנוֹת יִתְרוֹ לֹא אֲצַטְרִיכוּ לְהָאִי. אֶלָּא וּתְבַאנָה וּתְדַלְנָה בְּלֹא טוֹרַח אַחֲרָא.

215. א"ר חֵיָיָא, יַעֲקֹב אֲעֲדִי לָהּ מִן בִּירָא, דְהָא בְתִיב, כֹּד מִתְכַּנְשֵׁי תַמָּן כָּל עֲדְרֵיָא, וְהִשְׁבִּיבּוּ אֶת הָאֶבֶן. וּבִיעֵקֵב, לֹא בְתִיב וַיֵּשֶׁב אֶת הָאֶבֶן, דְהָא לֹא אֲצַטְרִיךְ לְבָתֵּר בֵּן, דְהָא בְקִדְמִיתָא מֵיָא לֹא הוּוּ סְלִקִין, בֵּינָן דְאֵתָא יַעֲקֹב, סְלִיקוּ מֵיָא לְגַבֵּיהּ, וְהוּא אֲבָנָא, לֹא הוּוּ עַל פּוּם בִּירָא, וּבְגִין כֵּן וּתְבַאנָה וּתְדַלְנָה.

216. Rabbi Elazar and Rabbi Aba were traveling from Tiberias to Tzipori. While they were walking, a Jew met them. He joined them. Rabbi Elazar said: Let everyone say a word of Torah.

216. ר' אלעזר ור' אבא הוו אזלי מטבריא לצפרי.
עד דהוו אזלי, פגע בהו חד יודאי, אתחבר
בהדיהו, א"ר אלעזר, כל חד לימא מלה
דאורייתא.

217. RABBI ELAZAR opened the discussion saying: "Then He said to me, 'Prophecy to the breath, prophesy, son of man, and say to the breath ('wind')...' (Yechezkel 37:9). From this passage, I know from which place the wind emerges, for how was Ezekiel able to prophesy the wind, seeing as it is written: "Man does not have power over the wind to control the wind" (Kohelet 8:8). Man can not control the wind, but the Holy One, blessed be He, rules over everything and Ezekiel was prophesying by His command. Furthermore, the spirit (or: 'wind') was already in the body in this world, BECAUSE THERE DEAD IN THE CAVE, WHOM HE RESURRECTED. Therefore, he prophesied to it, "Come from the four winds, O wind" (Yechezkel 37:9), MEANING from that place which pillars serve as borders at the four winds of the world - WHICH ARE THE SECRET OF THE LOWER THRONE, WHICH IS MALCHUT, THE THRONE FOR ZEIR ANPIN. IT HAS FOUR PILLARS IN THE SECRET OF THE FOUR DIRECTIONS OF THE WORLD, WHICH ARE CHESED AND GVURAH, TIFERET AND MALCHUT, WHERE THE SPIRIT STAYS BEFORE IT RETURNS INTO A BODY IN THIS WORLD.

217. פתח איהו ואמר, ויאמר אלי הנבא בן אדם
הנבא אל הרוח ואמרת אל הרוח וגו'. מהאי קרא
ידענא, אתר דהרוח נפקא מניה, וכי יכיל הוה
יחזקאל לנבאה על הרוח, והא כתיב אין אדם
שליט ברוח לכלוא את הרוח. אלא, בר נש לא יכיל
לשלטאה ברוח, אבל קדשא בריך הוא איהו שליט
בכלא, ועל מימריה הוה מתנבי יחזקאל. ותו דהא
רוח הוה בגופא בהאי עלמא, ובגין כך אתנבי
עליה, מארבע רוחות בואי הרוח, מההוא אתר
דאתחם בסמכוו בארבע סטרין דעלמא.

218. That Jew WHO JOINED THEM sprang up before him. Rabbi Elazar said to him: What did you see? He answered: I saw something. He said to him: What is it? He replied: If the spirit of people is attired in the Garden of Eden in the form and image of the body of this world, AND IT RESIDES THERE, it should have been written IN THE PASSAGE: 'Come from the Garden of Eden, O breath (or: 'spirit').' Why does it say, "From the four winds"?

218. דליג ההוא יודאי קמיה, אמר ליה רבי אלעזר,
מאי חמית. אמר מלה חמינא. אמר ליה מאי היא.
אמר ליה רוח בני אדם, אי אתלבש בג"ע בלבושא
דדיוקנא בגופא דהאי עלמא, הוה ליה למכתב, כה
אמר ה' מג"ע בואי הרוח, מהו מארבע רוחות.

219. He said to him: The spirit does not descend to this world, until it ascends from the earthly Garden of Eden to the throne - WHICH IS MALCHUT that stands on four pillars, WHICH ARE CHESED, GVURAH, TIFERET, AND MALCHUT. When the spirit ascends there, it draws into itself from that throne of the King and descends to this world. The body receives from the four directions of the world, WHICH ARE THE FOUR ELEMENTS: FIRE, AIR, WATER, AND EARTH. The spirit also receives from the four directions of the throne. THEY ARE CHESED, GVURAH, TIFERET, AND MALCHUT. Thus, it becomes perfected through them.

219. א"ל, רוחא לא נחתא להאי עלמא, עד
דסלקא מגנתא דארעא, לגו בורסויא, דקיימא על
ארבע סמכין. ביון דסלקא תמן, אשתאבא מגו
ההוא בורסויא דמלכא, ונחתא להאי עלמא, גופא
אתנטיל מארבע סטרי עלמא, רוח אוף הכי אתנטיל
מארבע סטרי דבורסויא, דמתתקנא עליהו.

220. That man said to him: When I jumped before you it WAS BECAUSE I saw something on this subject. One day I was walking in the desert and I saw a tree, which was pleasant to behold, and there was a cave under it. I approached it, and saw that from that cave emanated different scents. I braced myself and entered that cave, and descended certain steps in a place that had many trees, fragrances, and spices that I could not endure.

220. אמר ליה ההוא בר נש, דליגא דקא דליגנא
קמייכו, מלה חמינא מהאי סטרא. בגין דיומא חדא
הוינא אזיל במדברא, וחמינא אילנא חד דמרגג
למחזי, וחד מערתא תחותיה, קריבנא גביה וחמינא
ההיא מערתא, דסלקא ריחין מכל זיני ריחין
דעלמא. אתתקפנא בגרמאי ואעילנא בההיא
מערתא, ונחיתנא בדרגין ידיען בגו דוכתא חדא,
דהוו ביה אלגין סגיאין וריחין ובוסמין, דלא
יכילנא למסבל.

221. And there I saw a man with a scepter in his hand, standing in an entrance. When he saw me he was surprised, and stood by me. He said to me: What are you doing here and who are you? I became very frightened. I said to him: Sir, I am one of the friends and as I saw such and such in the desert, I entered this cave and came down here.

222. He said to me: Since you are one of the friends, accept this bundle of writings and give it to the friends, to those who know the secrets of the spirits of the righteous ones. He struck me with the wand THAT WAS IN HIS HAND and I fell asleep. During my sleep, I saw many hosts and companies that were coming along the way to that place, and then that man struck with his wand and told them: Go by way of the trees. While they were still going, they flew in the air and ascended but I do not know where. And I heard the sounds of many hosts, and I did not know who they were. I awoke and saw nothing. And I was frightened in that place.

223. Meanwhile, I saw that man. He asked me: Have you seen something? I said to him: I saw something. I saw in my sleep such and such. He said: On that road, the spirits of the righteous go to the Garden of Eden to enter there. And what you heard from them, MEANING THE SOUNDS OF MANY HOSTS, IS BECAUSE they are standing in the Garden in their forms of this world, and they are rejoicing with the righteous who are coming there.

224. As the body is built in this world by the binding of the four elements, FIRE, AIR, WATER AND EARTH, and is formed from them in this world, so the spirit is formed of the four spirits that stand in the Garden of Eden, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT. The spirit is enveloped there and is formed in the image of the body that is formed in this world. And if not for these four spirits which are the air in the Garden - MEANING CHESED, GVURAH, TIFERET AND MALCHUT FROM THE LIGHT OF CHASSADIM, THAT IS CALLED 'AIR' - they would not form any image at all and no spirit would be enveloped there.

225. These four spirits are intertwined one with another, and the spirit is formed and wrapped with them, as the body is formed in the bond of the four elements of the world: FIRE, AIR, WATER, AND DUST. Therefore, EZEKIEL SAID: "Come from the four winds, O wind" (Yechezkel 37:9), MEANING these four spirits of the Garden of Eden with which it is clothed and formed. And now accept this bundle of writings and go on your way and give it to the friends.

221. וְתָמַן חֲמִינָא חַד בַּר נֶשׁ, וְשִׁרְבִיטָא חַד בְּיַדָּיהּ. וְהוּהוּ קָאִים בְּחַד פְּתַחָא, בֵּינָן דְּחָמָא לִי, תְּוּה וְקָם לְגַבְאִי. אָמַר לִי, מָה אַתְּ הֵכָא, וּמֵאֵן אַתְּ, אָנָא דְּחִילָנָא סְגִיָא, אֲמִינָא לִיהּ, מְאָרִי מִן חֲבַרְיָא אָנָא, כִּךְ וְכִךְ חֲמִינָא בְּמַדְבְּרָא, וְעַלְלָנָא בְּהַאי מְעַרְתָּא, וּנְחִיתָנָא הֵכָא.

222. אָמַר לִי, הוּאִיל וּמִן חֲבַרְיָא אָנְתָּ, טוֹל הַאי קִיטְרָא דְּכֶתְבָא, וְהֵב לִיהּ לְחֲבַרְיָא, אִינוּן דִּידְעִין רִזִּין דְּרוּחִיהוֹן דְּצַדִּיקָא, בְּטַשׁ בִּי בְּהוּא שִׁרְבִיטָא, וְדַמִּיכְנָא. אֲדַהֲכִי, חֲמִינָא כְּמָה חִילִין וּמְשִׁירִין גּוּ שִׁינְתָּא, דְּהוּוּ אֲתִיִּין בְּאוּרְחָא, לְהוּא דּוּכְתָא. וְהוּא גְבַרָא בְּטַשׁ בְּהוּא שִׁרְבִיטָא, וְאָמַר בְּאוּרְחָא דְּאִילָנֵי זֵילוּ. אֲדַהֲכִי דְּהוּוּ אֲזִלִי, פְּרַחִי בְּאוּרָא וְסַלְקִי, וְלֹא יִדְעָנָא לְאֵן אֲתֵר. וְשִׁמְעָנָא קְלִין דְּמְשִׁירִין סְגִיָאִין, וְלֹא יִדְעָנָא מֵאֵן אִיהוּ. אֲתַעְרָנָא, וְלֹא חֲמִינָא מִיַּדִּי, וְדְחִילָנָא בְּהוּא אֲתֵר.

223. אֲדַהֲכִי, חֲמִינָא לְהוּא בַר נֶשׁ, אָמַר לִי, חֲמִית מִיַּדִּי, אֲמִינָא לִיהּ, חֲמִינָא גּוּ שִׁינְתָּא כִּךְ וְכִךְ. אָמַר, בְּהוּא אֲרַחָא אֲזִלִי רוּחִיהוֹן דְּצַדִּיקָא, גּוּ גְנַתָּא דְּעָרָן לְאֲעֵלָא תָּמַן. וּמָה דְּשִׁמְעַת מְנִיָּהוּ, הוּא, דְּקִיָּמִי בְּגְנַתָּא בְּדִיוקְנָא דְּהַאי עֲלָמָא וְחַדָּאן בְּרוּחִיהוֹן דְּצַדִּיקָא דְּעַלְלִין תָּמַן.

224. וְכְמָה דְּגוּפָא אֲתַבְּנִי בְּהַאי עֲלָמָא, מְקַטוּרָא דְּאַרְבַּע יְסוּדֵי, וְאַתְצִייר בְּהַאי עֲלָמָא. אוּף הַכִּי רוּחָא, אֲתַצִּייר בְּגִינְתָּא, מְקַטוּרָא דְּאַרְבַּע רוּחִין דְּקִיָּמָא בְּגְנַתָּא, וְהוּא רוּחָא, אֲתַלְבֶּשָׂא תָּמַן, וּמְתַצִּירַת מְנִיָּהוּ, בְּצִיּוּרָא דְּדִיוקְנָא דְּגוּפָא, דְּאַתְצִייר בְּהַאי עֲלָמָא. וְאַלְמָלָא אִינוּן אַרְבַּע רוּחִין, דְּאִינוּן אוּרִין דְּגְנַתָּא, רוּחָא לֹא מְתַצִּיירָא בְּצִיּוּרָא כֻּלָּל, וְלֹא אֲתַלְבֶּשָׂא בְּהוּ.

225. אִינוּן ד' רוּחִין, קְטִירִין אֵלִין בְּאֵלִין כְּחַדָּא, וְהוּא רוּחַ אֲתַצִּייר וְאַתְלַבֶּשׁ בְּהוּ, כְּגוּוּנָא דְּגוּפָא אֲתַצִּייר בְּקַטוּרֵי, דְּד' יְסוּדֵי עֲלָמָא. וּבְגִין כִּךְ, מְאַרְבַּע רוּחוֹת בּוֹאֵי הָרוּחַ, מְאִינוּן אַרְבַּע רוּחִין דְּג'ע, דְּאַתְלַבֶּשָׂא וְאַתְצִיירַת בְּהוּ, וְהִשְׁתָּא טוֹל הַאי קִיטְרָא דְּכֶתְבָא וְזִיל לְאַרְחָךְ, וְהֵב לִיהּ לְחֲבַרְיָא.

226. Rabbi Elazar and the friends approached the Jew, kissing him on the forehead. Rabbi Elazar said: Blessed is the Merciful who sent you here, because this is certainly clarification of the matter. The Holy One, blessed be He, brought to my mouth this passage: "COME FROM THE FOUR WINDS," SO THAT YOU WOULD REVEAL TO ME ITS SECRET. The man gave him the bundle of writings. As soon as Rabbi Elazar took it and opened it, a conflagration emerged and surrounded him. He saw in the bundle of writings what he saw, and the bundle flew out of his hands.

227. Rabbi Elazar wept and said: Who can fathom the secrets of the King, as it is written: "Hashem, who shall abide in Your tent? Who shall dwell in Your holy hill?" (Tehilim 15:1). Blessed is the way and the moment that we met you. And from that day, Rabbi Elazar rejoiced and said nothing to his friends OF WHAT HE SAW IN THE WRITINGS. While they were still traveling, they came upon a well of water, stood there and drank of the water.

26. The well of Moses and Jacob

In this section, Rabbi Elazar discourses on the well of Jacob and Moses. The waters of this well arose towards Jacob and he found his spouse, Rachel, there. Similarly, when Moses came across the well, the waters rose towards Moses and he joined there with his spouse, Tziporah. The discussion then turns to Yitro, a heathen priest who renounced paganism and ceased to worship idols. Because of this renunciation, Yitro's people excommunicated him and they drove his daughters away so they could not water his flock. Through the Holy Spirit, Moses knew that their mistreatment was caused by their rejection of idolatry, and so Moses helped Yitro's daughters. With the help of a metaphorical example, Rabbi Chiya then explains that their rescue was actually due to the Egyptian whom Moses killed.

The Relevance of this Passage

The fugue-like repetitions of the theme of the dead Egyptian stretching across many of the surrounding sections here, helps to make us more aware of the complex chains of cause and effect in our own lives, enabling us to see the importance of only creating righteous effects, and also not judging the actions of others because we cannot know from whence they really sprang to begin with. This lesson of tolerance is invaluable, for unless we cease to judge we shall not be spared judgement ourselves.

228. Rabbi Elazar said: Blessed is the portion of the righteous. Jacob fled from his brother and he chanced upon a well, WHICH IS THE SECRET OF NUKVA. As soon as the well saw him, the waters recognized their master, and they rose toward him, IN THE SECRET OF MAYIN NUKVIN ('FEMALE WATERS'). And they rejoiced with him and then his soulmate, RACHEL, joined him. Moses fled from Pharaoh and chanced upon that well, and the waters saw him and recognized their master and rose towards him, IN THE SECRET OF MAYIN NUKVIN, and there he was joined by his soulmate, TZIPORAH.

229. What was the difference between Moses and Jacob? MEANING THERE IS REALLY NO DIFFERENCE BETWEEN MOSES AND JACOB. It is written of Jacob: "And it came to pass that when Jacob saw Rachel... and rolled the stone..." (Bereshheet 29:10). Of Moses it is written: "And the shepherds came and drove them away: but Moses stood up and helped them" (Shemot 2:17). After he saw the waters rising towards him, certainly Moses knew that he would find his soulmate there. Also, the Holy Spirit never departed from him, and through it he knew that Tziporah would be his wife. Moses said: 'Certainly when Jacob came here and the waters rose towards him, someone came to him who took him to his home and gave him all his needs. So will it be with me!'

226. אַתָּא רַבִּי אֶלְעָזָר, וְאִינוּן חֲבֵרַיָא, וְנִשְׁקוּהוּ בְּרִישֵׁיהּ, א"ר אֶלְעָזָר, בְּרִיךְ רַחֲמֵנָא, דְּשִׁדְרַךְ הֵכָא, דּוֹדַי דָּא הוּא בְּרִירָא דְמַלְהָ, וְקוֹדֶשָׁא בְּרִיךְ הוּא אֲזַמִּין לְפֻמִּי הָאִי קְרָא. יְהֵב לֹון הָהוּא קִיטְרָא דְכִתְבָא, בִּיּוֹן דְנָטַל לִיהּ רַבִּי אֶלְעָזָר, וּפְתַח לִיהּ, נִפְק אִפּוּתָא דְאִשָּׁא, וְאִסְחָר לִיהּ, חָמָא בִּיהּ מַה דְחָמָא, וּפְרַח מִן יְדוּי.

227. בְּכַה ר' אֶלְעָזָר, וְאָמַר מֵאן יָכִיל לְקַיִמָא בְּגַנְזֵיִיא דְמַלְכָא, ה' מִי יִגּוֹר בְּאֵהֲלַךְ מִי יִשְׁכּוֹן בְּהַר קְדִשָׁךְ. זָבָאָה הָאִי אֹרְחָא, וְהָיָא שְׁעֵתָא דְאֶעְרַעְנָא בְּךָ. וּמַהֲהוּא יוֹמָא הוּוּהּ חֲדַי רַבִּי אֶלְעָזָר, וְלֹא אָמַר כְּלוּם לְחֲבֵרַיָא, עַד דְהוּוּ אֲזֻלִי, פִּגְעוּ בְּחַד בִּירָא דְמִיָא, קִיִּימוּ עֲלֵיהּ, וּשְׁתוּ מִן מִיָא.

228. א"ר אֶלְעָזָר, זָבָאָה חוּלְקִיהוֹן דְצַדִּיקָיָא, יַעֲקֹב עָרַק מְקַמֵי אַחוּי, וְאֲזַדְמֵן לִיהּ בִּירָא, בִּיּוֹן דְבִירָא חָמָא לִיהּ, מִיָא אִשְׁתַּמוּדְעוּ לְמֵאֲרִיהוֹן, וְסַלְקִין לְגַבְיָהּ, וְחֲדוּ בְהַדְרִיהּ, וְתַמֵּן אֲזַדְוּגַת לִיהּ בַת זֹוגִיָה. מִשֶׁה עָרַק מְקַמֵי פְרַעָה, וְאֲזַדְמֵן לִיהּ הָהוּא בִּירָא, וּמִיּוֹן חָמוּ לִיהּ, וְאִשְׁתַּמוּדְעוּ לְמֵאֲרִיהוֹן, וְסַלְקוּ לְגַבְיָהּ, וְתַמֵּן אֲזַדְוּגַת לִיהּ בַת זֹוגִיָה.

229. מַה בֵּין מִשֶׁה לְיַעֲקֹב, יַעֲקֹב כְּתִיב בִּיהּ, וְיָהּ בְּאִשְׁרָר רָאָה יַעֲקֹב אֶת רַחֵל וְגו'. וְיַגִּשׁ יַעֲקֹב וְיַגֵּל אֶת הָאֶבֶן וְגו'. מִשֶׁה מַה כְּתִיב בִּיהּ, וְיָבֹאוּ הָרוּעִים וְיִגְרְשׁוּם וְיָקָם מִשֶׁה וְיֹושִׁיעַן וְגו'. בּוֹדַי יָדַע הוּוּהּ מִשֶׁה, בִּיּוֹן דְחָמָא מִיָא דְסַלְקִין לְגַבְיָהּ, דְתַמֵּן תִּזְדְּמֵן לִיהּ בַת זֹוגִיָה. וְתוּ, דְהָא רוּחַ קוֹדֶשָׁא, לָא אִתְעַדֵי מִנִּיהּ לְעַלְמִין וּבִיהּ הוּוּהּ יָדַע, דְצַפּוּרָה תְהוּוּי בַת זֹוגִיָה. אָמַר מִשֶׁה, וְדַאי יַעֲקֹב אֶתָּא לְהֵכָא, וּמִיָא סַלְקוּ לְגַבְיָהּ, אֲזַדְמֵן לִיהּ בַר נֶשׁ דְאִכְנִישׁ לִיהּ לְבִיתִיהּ, וְיָהּ לִיהּ כָּל מַה דְאִצְטְרִיךְ. אֲנָא אוּף הֵכִי.

230. That man said: So have I learned that Yitro was a priest to idols; as soon as he saw that there is nothing in idolatry, he separated from its service. The people arose and excommunicated him. When the people saw his daughters COMING TO WATER HIS SHEEP, they drove them away. For originally, they THEMSELVES herded his sheep, SINCE HE WAS THEIR PRIEST. As soon as Moses saw, by the Holy Spirit, that they were doing this because of the matter of idolatry, "Moses stood up and helped them, and watered their flock." And all this was done through zealotness for the Holy One, blessed be He.

231. Rabbi Elazar said to him: You are with us but we do not know your name. He said: I am Yoezer, the son of Jacob. The friends came and kissed him and said: You have been with us and we did not know you. They walked together all that day and the morrow they escorted him three miles and he went on his way.

232. "And they said: 'An Egyptian man delivered us'" (Shemot 2:19). Rabbi Chiya said: The friends explained this to mean that the Holy Spirit flickered in them WHEN THEY SAID "AN EGYPTIAN MAN DELIVERED US." They spoke but did not know what they spoke. FOR EXAMPLE, a man was dwelling in a wilderness and many days passed that he ate no food. One day, a bear came to catch a lamb. The lamb fled and the bear PURSUED him until they reached that man in the wilderness. He saw the lamb, grabbed it, slaughtered it and ate the meat. WE FIND THAT THE BEAR CAUSED THAT MAN TO EAT FOOD. ALSO, HERE THE EGYPTIAN THAT WAS KILLED BY MOSES CAUSED MOSES TO FLEE AND COME TO MIDYAN, TO THE WELL. THEREFORE, THEY SAID: "AN EGYPTIAN MAN DELIVERED US," WITH THE HOLY SPIRIT, MEANING THE EGYPTIAN MAN THAT MOSES KILLED.

27. "I am black, but comely"

In answer to questions regarding the verse, "And these are the names of the children of Yisrael," Rabbi Yehuda explains the title verse, "I am black but comely..." This, we learn, is a reference to the Shechinah who is described as "black" because Yisrael are in captivity, but "comely" because they cleave to the Torah and good deeds. For this, the children of Yisrael will inherit the heavenly Jerusalem.

The Relevance of this Passage

A reading of this section reminds us that it is our faith and good works rather than our circumstances that make us beautiful in the eyes of God. The image of the celestial Jerusalem gains greater significance too, and we will find it easier to summon up this potent image in prayer and everyday life, feeling the energy of the Shechinah drawing closer each day, bringing with her the limitless Light of the beloved One.

233. Another explanation of: "And these are the names of the children of Yisrael" (Shemot 1:1). HE WAS PRESENTED WITH THIS DIFFICULTY: YISRAEL IS THE NAME OF GREATNESS, AND SO WHY IS THIS NAME MENTIONED WHEN THEY CAME TO THE EXILE IN EGYPT? AND WHY DOES HE REPEAT AFTERWARDS "WITH JACOB," WHICH IS THE NAME OF SMALLNESS? AND TO ANSWER THIS, Rabbi Yehuda opened the discussion saying: "I am black, but comely..." (Shir Hashirm 1:5). "I am black, but comely," refers to the Congregation of Yisrael, THAT IS, THE SHECHINAH that is black from the exile, "but comely" with Torah, commandments and good deeds THAT THE CHILDREN OF YISRAEL DO. "O, daughters of Jerusalem"; THESE ARE THE SOULS, WHO ARE OCCUPIED WITH TORAH AND THE PRECEPTS. Therefore, they merit inheriting the celestial Jerusalem, WHICH IS THE SHECHINAH. "Like the tents of Kedar" - although she is blackened (Heb. koderet) in exile, STILL IN ALL in actions She is "like the curtains of Solomon" (Heb. Shlomo), MEANING like the curtains, WHICH IS THE SECRET OF THE LIGHTS of the King, to Whom peace (Heb. shalom) belongs, WHICH IS ZEIR

230. אָמַר הָיָא בְּרַשׁ הַכִּי אֹלִיפָנָא, דִּיתְרוֹ כּוֹמֵר לְכוּ"ם הָוָה. בֵּינָן דִּחְמָא דְכוּ"ם לִית בְּהַ מְמָשׁוּ. אֲתַפְרָשׁ מִפּוֹלְחָנָא דִּילֵיהּ. קָמוּ עִמָּא וְנִדְהוּ. בֵּינָן דִּחְמָא בְּנִתְיָהּ, הוּוּ מִתְרַכֵּן לוֹן, דִּהָא בְּקִדְמִיתָא אִינוּן הוּוּ רַעָאן עֲאֵינְיָהּ. בֵּינָן דִּחְמוּ מִשֶּׁה בְּרוּחַ קוֹדֶשָׁא, דְעַל מְלָה דְכוּ"ם הוּוּ עֲבָדִי, מִיַּד וִיקָם מִשֶּׁה וַיּוֹשִׁיעַן וַיִּשְׁקֵן אֶת צֶאֱנָם. וְאֲתַעְבִּיד קִנְאָה לְקוֹדֶשָׁא בְּרִיךְ הוּא בְּכֻלָּא.

231. אָמַר לֵיהּ רַבִּי אֶלְעָזָר, אַנְתָּ לְגַבְנָן, וְלֹא יָדַעְנָא שְׁמֵךְ. אָמַר, אָנָּא יוֹעֶזֶר בֶּן יַעֲקֹב. אָתוּ חֲבֵרַיָא וְנִשְׁקוּדוּ, אָמְרוּ, וּמָה אַנְתָּ לְגַבְנָן, וְלֹא הוִינָן יָדְעִין בְּךָ. אֲזָלוּ בְּחֻדָּא כָּל הָהוּא יוֹמָא לְיוֹמָא אַחֲרָא אֲזַמְדוּ תַלְתַּ מִּילִין, וְאֲזִיל לְאוּרְחֵיהּ.

232. וְתֵאמְרֵן אִישׁ מִצְרֵי הַצִּילָנוּ. רַבִּי חֵיָא אָמַר, הָא אֻקְמוּהָ חֲבֵרַיָא, דְנִצְנָצָא בְּהוּ רוּחַ קוֹדֶשָׁא, וְאָמְרוּ, וְלֹא יָדְעוּ מָה אָמְרוּ. לְבַר נֶשׁ, דִּהוּוּ יִתִּיב בְּמִדְבָּרָא, וְהוּוּ יוֹמִין דִּלָּא אָכַל בְּשָׂרָא. יוֹמָא חַד אָתָּא דּוּבָא לְנִטְלָא חַד אִימְרָא, עֵרַק אִימְרָא, וְדוּבָא אֲבַתְרֵיהּ, עַד דְמָטוּ לְגַבֵּי הָהוּא בְּרַשׁ נֶשׁ לְמִדְבָּרָא, חֲמָא אִימְרָא, וְאֲתַקִּיף בֵּיהּ וּשְׁחַטִּיהּ וְאָכַל בְּשָׂרָא.

233. ד"א וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל. רַבִּי יְהוּדָה פְּתַח וְאָמַר, שְׁחוּרָה אָנִי וְנֹאחָה וְגו', שְׁחוּרָה אָנִי וְנֹאחָה, דָּא כְּנִסְתַּ יִּשְׂרָאֵל, דִּהִיא שְׁחוּרָה מִן גְּלוּתָא, וְנֹאחָה, דִּהִיא נֹאחָה בְּאוּרִייתָא, וּבְפִקוּדִין, וּבְעוֹבְדִין דְכִשְׁרָן. בְּנוֹת יְרוּשָׁלַם, דְעַל דָּא, זְכָאִין לְיִרְתָּאָה יְרוּשָׁלַם דְלַעִילָא. כְּאֵהֲלֵי קֶדֶר, אֶף עַל גַּב דִּהִיא קוֹדֶרֶת בְּגְלוּתָא, בְּעוֹבְדִין הִיא כִּירִיעוֹת שְׁלָמָה, כִּירִיעוֹת, דְמִלְכָּא דְשְׁלָמָא כְּלָא דִּילֵיהּ.

28. "Make haste, my beloved"

When Rabbi Chiya the Great goes to visit Rabbi Shimon bar Yochai to learn from the masters of the Mishnah, he see a curtain of fire behind which Rabbi Shimon and his students converse. Deciding to listen to the conversation from outside of the house, he hears an explanation of the title verse. According to the masters, we learn that this verse signifies the longing of Yisrael for God, as they implore Him not distance Himself from them without looking back.

Rabbi Shimon then hears Rabbi Chiya weeping outside of the house and tells his students that the Shechinah is with him. Knowing that the Shechinah will protect him from being burned by the fiery curtain, Rabbi Elazar is about to go and bring him in when he hears a voice that stops him. Rabbi Chiya then quotes the title verse and the curtain parts, a sign granting Rabbi Chiya permission to enter. Rabbi Shimon then stands up and the fire moves from the place where he stands to Rabbi Chiya, causing him to become mute. Rabbi Chiya enters with his eyes lowered and is unable to speak until Rabbi Elazar passes his hand over Rabbi Chiya's mouth. Rabbi Chiya then expounds upon his newfound insight: "It is good to die in the good golden fire that is burning." This is the place of Rabbi Shimon bar Yochai. From here, sparks fly on all sides and ascend to the 370 Chariots, each of which then separates into thousands until it reaches the Ancient of Days, who sits on a throne. The throne trembles, and this trembling penetrates to 260 worlds until it reaches the righteous in Eden and is heard throughout all the Firmaments. When Rabbi Shimon expounds on the Torah, all the celestial beings listen to his voice in silence. After he concludes, all rejoice and the souls and angels come to kneel before God, raising up the secrets of the spices that are in Eden to the Ancient of Days. Rabbi Shimon then explains that six levels of Holiness (Sfirot) descended with Jacob into Egypt, and corresponding to these are the six levels of Yisrael and the six steps to the supernal Throne. Each of the aforementioned six are equal to ten, and so there are sixty in all, corresponding to the sixty mighty men that surround the Shechinah. When Rabbi Chiya points out that there are seven Sfirot, Rabbi Shimon explains that the level of Malchut is not counted because it does not illuminate of itself. The Relevance of this Passage

So mighty and awesome is the description in this section that a reading of its soul-stirring poetry is alone sufficient to elevate one's consciousness until it is in tune with these great souls of old, and with the sheer grandeur and majesty of the creation. It is then possible to grasp just a tiny sense of what it means to be in the presence of God, for if His creation is so ineffably beautiful in form and so inspiring in feel, how much more so will be its creator? The sense of wonder thus cultivated must then be retained, for there is nowhere within His creation that the creator does not exist.

234. Rabbi Chiya Raba went to the masters of the Mishnah to learn from them. He went to Rabbi Shimon bar Yochai, and saw a curtain OF FIRE that divided the house. AND RABBI SHIMON AND HIS STUDENTS WERE IN THE INSIDE OF THE CURTAIN. Rabbi Chiya was mystified and said: I will hear a word from his mouth from here, FROM OUTSIDE THE FIERY CURTAIN.

234. רבי חייא רבא, הוה אזיל לגבי מאריהון דמתניתא, למילף מנייהו. אזל לגבי רבי שמעון בן יוחאי, וחמא פרגוד חר, דהוה פסיק בביתא. תוה רבי חייא, אמר, אשמע מלה מפומיה מהכא.

235. He heard THE VOICE OF ONE OF THE STUDENTS OF RABBI SHIMON, who said: "Make haste, my beloved, and be you like a gazelle or a young hart" (Shir Hashirm 8:14). All the longings that Yisrael had for the Holy One, blessed be He, were AS Rabbi Shimon said: the desire of Yisrael is that the Holy One, blessed be He, should not distance Himself, but rather run like a gazelle or a young deer.

235. שמע דהוה אמר, ברח דודי דמה לך לצבי או לעופר האילים. כל כסופא דכסיפו ישראל מקודשא בריך הוא הוא, דאר"ש, תאותם של ישראל, שיהיה הקודשא בריך הוא לא הולך ולא מתרחק, אלא בורח בצבי או בעופר האילים.

236. Rabbi Shimon said: What is the reason that there is no animal in the world who does as the gazelle or young deer, which when he flees, goes a measure and turns his head to the place whence he left. He always turns his head backwards. So did Yisrael say: 'Master of the Universe, if we cause that You ascend from us, let it be Your desire that You shall flee like a gazelle or young deer who flees, and turns his head to the place that he left' - MEANING THE PLACE HE WAS BEFORE, FROM WHERE HE FLED. This is what is written: "And yet for all that, when they are in the land of their enemies, I will not cast them away, nor will I abhor them, to destroy them utterly" (Vayikra. 26:44). Another explanation is that the deer sleeps with one eye, while the other eye is awake. So did Yisrael say to the Holy One, blessed be He: 'Do as the deer; "Behold, the Guardian of Yisrael neither slumbers nor sleeps" (Tehilim 121:4)'.

236. מ"ט, אר"ש, אין חיה בעולם עושה כמו הצבי או בעופר האילים, בזמן שהוא בורח הולך מעט מעט, ומחזיר את ראשו למקום שיצא ממנו, ולעולם תמיד הוא מחזיר את ראשו לאחוריו. כך אמרו ישראל, רבש"ע, אם אנו גורמים שתסתלק מבינינו, יהי רצון, שתברח כמו הצבי או כמו עופר האילים, שהוא בורח ומחזיר את ראשו למקום שהניח, הה"ד, ואף גם זאת בהיותם בארץ אויביהם לא מאסתים ולא געלתים לכלותם. ד"א, הצבי כשהוא ישן, הוא ישן בעין אחת, והאחרת הוא נעור, כך אמרו ישראל לקודשא בריך הוא, עשה כמו הצבי, שהנה לא ינום ולא ישן שומר ישראל.

237. Rabbi Chiya heard and said: Those higher ones are occupied WITH TORAH inside the house and I sit outside. He wept. Rabbi Shimon heard and said: Assuredly, the Shechinah is outside, MEANING WITH RABBI CHIYA, who will go out AND BRING HIM IN. His son Rabbi Elazar said: If I am burned BY GOING OUT THROUGH THE FIERY CURTAIN, I will not be burned because the Shechinah is outside BY RABBI CHIYA. Let the Shechinah enter and the fire OF THE CURTAIN will be complete. Rabbi Elazar heard a voice that said: The pillars have not yet been supported, WHICH IS THE SECRET OF THE THREE COLUMNS, and the gates have still not been completed, MEANING THE FIFTY GATES OF BINAH, and he is now of the smaller spice trees of Eden, MEANING OF THE SMALLEST SOULS WHO ARE CALLED "SPICES". THEREFORE, Rabbi Elazar did not go out TO BRING HIM IN.

238. Rabbi Chiya sat, wept and sighed. He opened the discussion, saying: "Turn, my beloved, and be you like a gazelle or young hart" (Shir Hashirm 2:17), MEANING ACCORDING TO THE EXPLANATION THAT HE HEARD FROM RABBI SHIMON - THAT EVEN THOUGH THAT HE WAS FLEEING, HE TURNED HIS HEAD BACK AND DID NOT DISTANCE HIMSELF, AND THEN the gate of the curtain opened. BUT Rabbi Chiya did not enter. Rabbi Shimon raised his eyes AND SAW THAT THE ENTRANCE OF THE CURTAIN OPENED. He said: Apparently, permission has been granted to whoever is outside, yet we are inside, AND WE MUST NOT BRING HIM IN. Rabbi Shimon stood up and the fire moved from its place to the place of Rabbi Chiya. Rabbi Shimon said: The spark of the ingathering light HAS ALREADY SPREAD outside, TO RABBI CHIYA, yet I am here inside AND I MUST NOT BRING HIM IN. Rabbi Chiya's mouth became mute BECAUSE OF THE FIRE THAT SPREAD TOWARDS HIM.

239. As soon as RABBI CHIYA entered inside, he lowered his eyes and did not raise his head. Rabbi Shimon said to his son Rabbi Elazar: Pass your hand over the mouth OF RABBI CHIYA because he does not know about this, as he is not accustomed to it. AND HE DID NOT KNOW WHAT TO DO. Rabbi Elazar arose and passed his hand over Rabbi Chiya's mouth. Rabbi Chiya opened his mouth and said: My eye has seen what I have not EVER seen and my stature has straightened, for I have never thought SO. It is good to die in the good golden fire that is burning.

240. In the place OF RABBI SHIMON BAR YOCHAI, which casts sparks to all sides, every single spark ascends to 370 Chariots. THEN, every single Chariot separates to thousands, and tens of thousands, until it reaches Atik Yomin that sits on a throne. And the throne trembles from it to 260 worlds.

241. Until RABBI SHIMON BAR YOCHAI reaches the place of Eden of the righteous, until THE SUPERIORITY OF RABBI SHIMON BAR YOCHAI is heard throughout the firmaments, those above and below at the same time are amazed and say: Is this Rabbi Shimon bar Yochai who shook everything up? Who can stand before him? This is Rabbi Shimon whose voice, at the moment he opens his mouth to start occupying himself with Torah, all the thrones, and all the firmaments, and all the Chariots hearken to, and also all those that praise their Master.

237. שָׁמַע רַבִּי חִיָּיא וְאָמַר, אִי עֲלָאִין עֶסְקִין בְּבֵיתָא, וְאִנָּא יְתִיב אַבְרָאי, בְּכַה. שָׁמַע ר"ש וְאָמַר, וְדָאי שְׁכִינְתָא לְבְרָא, מֵאֵן יְפֻוק. אָמַר רַבִּי אֲלַעְזָר בְּרִיה. אִי אִנָּא קְלִינָא, לֹא קְלִינָא דְהָא שְׁכִינְתָא בְּרָא מִנְנָא, לִיעוּל שְׁכִינְתָא, וְתִיהוּי אֲשַׁתָּא שְׁלִימְתָא. שָׁמַע קְלָא דְאָמַר, עַד לֹא סַמְכִין אֶסְתַּמְכוּ, וְתִרְעִין לֹא אֶתְתַּקְנוּ, וּמְזוּטְרֵי דְבוּסְמִיא דְעֶרְן דְכַעַן הוּא, לֹא נִפְק ר' אֲלַעְזָר.

238. יְתִיב רַבִּי חִיָּיא, בְּכַה וְאֶתְגַּנַּח, פִּתַּח וְאָמַר, סוּב דִּמָּה לְךָ דוּדֵי לְצַבִּי אוּ לְעַפְר הָאֵילִים. אֶתְפַּתַּח תִּרְעָא דְפִרְגוּדָא, לֹא עֵייל רַבִּי חִיָּיא, זְקִיף רַבִּי שְׁמַעוֹן עֵינָיו וְאָמַר, ש"מ אֶתִּיהִיב רְשׁוּתָא לְמֵאֵן דְאִיהוּ אַבְרָאי וְאִנָּן לְגו. קַם רַבִּי שְׁמַעוֹן, אֲזַל אֲשָׁא מְדוּכְתִיָּה, עַד דּוּכְתָא דְרַבִּי חִיָּיא, אָמַר רַבִּי שְׁמַעוֹן, קוּזְטִיפָא דְנְהוּרָא דְקְלִיטְרָא לְבַר, וְאִנָּא הֲכָא לְגו, אֶתְאַלֵּם פּוּמִיָּה דְרַבִּי חִיָּיא.

239. בֵּיוֹן דְעָאֵל לְגו, מֵאִיךְ עֵינָיו, וְלֹא זְקִיף רִישִׁיָּה. אָמַר רַבִּי שְׁמַעוֹן לְרַבִּי אֲלַעְזָר בְּרִיה, קוּם אַעְבֵּר יַדְךָ אֶפּוּמִיָּה, דְלֹא יִדַע בְּהָאֵי, דְלֹא רְגִיל בֵּיה. קַם רַבִּי אֲלַעְזָר, אַעְבֵּר יְדִיָּה אֶפּוּמִיָּה דְרַבִּי חִיָּיא, פִּתַּח פּוּמִיָּה רַבִּי חִיָּיא, וְאָמַר, חֲמָא עֵינָא מַה דְלֹא חֲמִינָא, אֲזַדְקַף דְלֹא חֲשִׁיבְנָא, טַב לְמִימַת בְּאֲשָׁא דְדִהָבָא טַבָּא דְלִיק.

240. בְּאַתֵּר דְשְׁבִיבִין זְרְקִין לְכָל עֵיבַר, וְכָל שְׁבִיבָא וְשְׁבִיבָא, סְלִיק לְתַלַּת מֵאָה וְשִׁבְעִין רְתִיבִין. וְכָל רְתִיבָא, אֶתְפָּרֵשׁ לְאַלְף אֲלָפִין, וְרַבּוּא רַבּוּן, עַד דְמָטוּ לְעַתִּיק יוּמִין, דִּיתִיב עַל בְּרַסְוִיא, וְכַרְסוּיָא מְזַדְעָזְעָא מְנִיָּה, לְמֵאתָן וְשִׁתִּין עַלְמִין.

241. עַד דְמָטָא לְאַתֵּר עֵדוּנָא דְצַדִּיקִיָּא, עַד דְאֶשְׁתַּמַּע בְּכָל רְקִיעִין, וְכָל עֲלָאִין וְתַתָּאִין, וְכִלְהוּ בְּזִמְנָא חֲדָא, תְּוֹוְהִין וְאֶמְרִין, הֲדִין הוּא רַבִּי שְׁמַעוֹן בֶּן יוֹחָאי, דְהוּא מְרַעִישׁ כְּלָא, מֵאֵן יָכִיל לְמִיקַם קְמִיָּה. דִּין הוּא רַשְׁב"י, דְבִשְׁעַתָּא דְפִתַּח פּוּמִיָּה לְמִשְׁרֵי לְמַלְעֵי בְּאוּרִיָּתָא, צִוִּיתִין לְקַלְיָה, כָּל בְּרַסְוִין וְכָל רְקִיעִין וְכָל רְתִיבִין, וְכָל אִינוּן דְמִשְׁבְּחֵי לְמַרְיָהוּן.

242. There is no one to open TO SING PRAISES, and there is no one to end HIS SONG OF PRAISE. THAT IS TO SAY, THOSE WHO ARE IN THE MIDDLE OF THEIR PRAISES DO NOT FINISH THEIR PRAISES, FOR they are all there TO HEARKEN TO THE VOICE OF RABBI SHIMON BAR YOCHAI. It comes to a point that no utterance is heard in all the heavens above and below. When Rabbi Shimon concludes his occupation with Torah, who has seen songs, who has seen joy of those that praise their Master, who has seen the voices that permeate all the heavens. And because of Rabbi Shimon they all come, MEANING ALL THE SOULS AND ANGELS, and kneel and bow before their Master, raising up the secrets of the spices that are in Eden, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, until Atik Yomin. And all this is because of Rabbi Shimon.

243. Rabbi Shimon opened his mouth and said: Six levels descended with Jacob to Egypt. THEY ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. And each one EXPANDS TO ten, WHEN THEY ARE IN THE ILLUMINATION OF ZEIR ANPIN ALONE. THEN THEY ARE SIXTY, AND ARE one thousand WHEN THEY RECEIVE THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF THOUSANDS. THEN, THEY ARE SIXTY THOUSAND, UP TO ten thousand, WHEN RECEIVING THE ILLUMINATION OF CHASSADIM FROM ATIK, AND THEY ARE SIX HUNDRED THOUSAND. And corresponding to them are six levels to Yisrael - BECAUSE FROM YISRAEL THEY DESCEND TO JACOB. Corresponding to them are six steps to the supernal throne, WHICH ARE CHESED, GVURAH, TIFERET OF ZEIR ANPIN THAT INCLUDES NETZACH, HOD, YESOD. And corresponding to them are the six steps to the lower throne, WHICH IS MALCHUT, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD as is written: "The throne had six steps" (I Melachim 10:19). This is the meaning of: "I will cause you to increase like the plant of the field" (Yechezkel 16:7), WHICH IS THE FIRST GRADE; "AND YOU DID INCREASE," WHICH IS THE SECOND; "AND GROW BIG," THE THIRD; "AND YOU DID COME TO POSSESS GREAT ATTRACTIONS," THE FOURTH; "YOUR BREASTS WERE FIRM," THE FIFTH; "AND YOUR HAIR WAS GROWN," THE SIXTH. Correspondingly, it is written: "And the children of Yisrael were fruitful" (Shemot 1:7), WHICH IS THE FIRST; "and increased abundantly," THE SECOND; "and multiplied," THE THIRD; "and grew," THE FOURTH; "exceedingly," THE FIFTH; and "mighty," THE SIXTH.

244. Come and behold: each one OF THE AFOREMENTIONED SIX EXTREMITIES equals ten - MEANING FROM THE ILLUMINATION OF ZEIR ANPIN ITSELF, WHOSE SFIROT ARE COUNTED BY TENS, AS AFOREMENTIONED - and THE SIX EXTREMITIES become sixty. THEN they are the sixty valiant men who surround the Shechinah, AS IS WRITTEN: "BEHOLD THE LITTER, THAT OF SOLOMON" (SHIR HASHIRM 3:7), WHICH IS THE SHECHINAH THAT IS CALLED 'BED'. "SIXTY VALIANT MEN ARE ROUND ABOUT IT, OF THE MIGHTY MEN OF YISRAEL." And they are six hundred thousand," WHEN SHE RECEIVES THE ILLUMINATION OF CHASSADIM FROM ATIK YOMIN AS MENTIONED ABOVE, that emerged with Yisrael from the exile, and came with Jacob to the exile.

242. לִית דְּפִתְחוֹן וְלִית דְּמַסִּימִין, כְּלָהּ מִשְׁתַּבְּחִין, עַד לָא אֲשַׁתְּמַע בְּכָל רְקִיעֵי דְלַעִילָא וְתַתָּא, פְּטָרָא. בְּדַ מַּסִּיִּים רַבִּי שְׁמַעוֹן לְמַלְעֵי בְּאוּרֵייתָא, מֵאֵן חֲמֵי שִׁירֵין, מֵאֵן חֲמֵי חֲדוּתָא, דְּמִשְׁבַּחִין לְמַרְיָהוֹן, מֵאֵן חֲמֵי קְלִין דְּאֲזֻלִּין בְּכָלְהוּ רְקִיעֵין. אֲתֵין כְּלָהּ בְּגִינֵיהּ דַּר"ש, וְכַרְעִין וְסִגְדִין קָמֵי דְמַרְיָהוֹן, סִלְקִין רֵיחִין דְּבוּסְמִין דְּעַדָּן, עַד עַתִּיק יוֹמִין, וְכָל הָאֵי בְּגִינֵיהּ דַּר"ש.

243. פִּתַּח רַבִּי שְׁמַעוֹן פּוֹמִיָּה וְאָמַר, שֵׁית דְּרַגִּין נִחְתּוּ עִמִּיהּ דִּיעֻקֵּב לְמִצְרַיִם וְכָל חַד וְחַד עֲשָׂרָה אֶלֶף רְבּוּא. וְלִקְבְּלֵיהוֹן שֵׁית דְּרַגִּין לְיִשְׂרָאֵל. וְלִקְבְּלֵיהוֹן שֵׁית דְּרַגִּין לְכַרְסֵיָא דְלַעִילָא. וְלִקְבְּלֵיהוֹן שֵׁית דְּרַגִּין לְכַרְסֵיָא דְלַתַּתָּא. דְּכַתִּיב שֵׁשׁ מַעֲלוֹת לְכֶסֶּא. הֵה"ד רַבְּבָה כְּצֻמַח הַשָּׂדֶה נִתְתִּיךְ וְגו', הֲרֵי שֵׁית. וְלִקְבְּלֵיהוֹן כְּתִיב, וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצֻמוּ וְגו'.

244. תָּא חֲזִי, כָּל חַד וְחַד סְלִיק לְעֲשָׂרָה, וְהוּוּ שְׁתִּין, וְאִינוּן שְׁתִּין גְּבֵרִין דְּבִסְחָרְנֵי שְׂכִינְתָא, וְאִינוּן שְׁתִּין רַבְּבִין, דְּנִמְקוּ עִם יִשְׂרָאֵל מִגְּלוּתָא, וְדַעֲלוּ עִם יַעֲקֹב בְּגְלוּתָא.

245. Rabbi Chiya said to him: But they are seven: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. AND WHEN EACH ONE BECOME TEN they add up to seventy, AND NOT SIXTY. Rabbi Shimon said to him that seventy does not apply here, BECAUSE HERE ARE CONSIDERED THE LEVELS THAT ILLUMINATE, AND THE LEVEL OF MALCHUT DOES NOT ILLUMINATE OF ITSELF. And if you wish to consider seven, MEANING TO COUNT ALSO MALCHUT WITH THE SIX EXTREMITIES, it is written: "And six branches shall come out of its sides; three branches of the candlestick out of the one side..." (Shemot 25:32). FOR THEY CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, and one branch that is central, WHICH IS MALCHUT, is not counted, as it is written: "...the seven lamps shall give light towards the body of the candlestick..." (Bemidbar 8:2). BECAUSE MALCHUT DOES NOT ILLUMINATE OF ITSELF, IT ONLY RECEIVES FROM THE SIX CANDLES.

245. א"ל ר' חייא, והא הוּו שבעה, וסלקין לשבעין, א"ל ר' שמעון, שבעין לאו מהכא, ואי ס"ד שבעה, הא כתיב וששה קנים יוצאים מצדיה שלשה קני מנורה וגו'. וקנה האחד האמצעי לאו בחשבנא, דכתיב אל מול פני המנורה יאירו וגו'.

29. Wherefore exile, and wherefore to Egypt

Rabbi Elazar begins the discussion by asking his father why God allowed Yisrael to go into exile, and why into Egypt. After receiving encouragement from his father, he interprets the verse, "There are sixty queens, eighty concubines and young women without number." We then learn that God scattered all the nations across the earth and appointed supernal ministers over them, taking Yisrael as His portion. Indeed, God created the world for the sake of Yisrael and endowed it with permanence through Abraham (Wisdom), Isaac (Understanding) and Jacob (Knowledge). Once the twelve Tribes were born to Jacob, the supernal pattern was complete, as ordained from the beginning. If Yisrael assimilated with other nations, all the worlds would become tainted. Therefore, God caused Yisrael to wander the earth until they fell among the Egyptians, who made them slaves and despised them and their customs. Because the Egyptians hated them and would not mingle with them, they became perfected completely within the Holy Seed (without any mixture of foreign people) and the guilt of the other nations became complete.

The Relevance of this Passage

246. While they were still sitting, Rabbi Elazar said to his father, Rabbi Shimon: Why did the Holy One, blessed be He, cause the children of Yisrael to go down to Egypt in exile? He said to him: Are you asking one question or two questions? RABBI ELAZAR said to him: Two. I AM ASKING: why the exile? And why, PARTICULARLY, in Egypt? Rabbi Shimon said to him: They are two questions that result in one question! RABBI SHIMON said to him: Establish yourself, THAT IS, IN YOUR LEVEL. Because of this you will be established above, IN THE HEAVENLY YESHIVAH, in your name. Speak up, my son, speak up.

246. עד דהוּו יתבי, אר"א לרבי שמעון אבוי, מה חמא קודשא בריך הוא, לנחתא ישראל, למצרים בגלותא. א"ל חדא שאלתא את שאיל, או תרין. א"ל תרין. גלותא למה. ולמצרים למה. א"ל תרין אינון ואתחזרו לחד. א"ל קום בקיומך בגינך יתקיים לעילא, משמך האי מלה, אימא ברי אימא.

247. He opened the discussion saying: "There are sixty queens, eighty concubines and young women without number" (Shir Hashirm 6:8). "There are sixty queens"; they are the mighty men of above, from the side of Gvurah, who hold onto the inscriptions, MEANING THE EXTERIORS, of the holy living creature of Yisrael, WHICH IS MALCHUT, AND THEREFORE BAMED AFTER IT: "SIXTY QUEENS." THEY ARE THE ANGELS WHO ARE APPOINTED OVER THE NATIONS, AS WRITTEN FURTHER. "And eighty concubines" are THE ANGELS who are appointed in the inscriptions of the queens which are under THE SIXTY QUEENS. THEREFORE, THEY ARE CALLED 'CONCUBINES' AND NOT 'QUEENS'. "And young women without number," is as is written: "Is there any number to His armies?" (Iyov 25:3). And yet it is written: "My Dove, my undefiled is but one, she is the only one of her mother..." (Shir Hashirm 6:9). This is the Holy Shechinah that emerges from twelve lights, AND IS the shine that illuminates everything. Therefore it is called 'mother', AS IT IS WRITTEN: "SHE IS THE ONLY ONE OF HER MOTHER."

247. פתח ואמר ששים המה מלכות ושמונים פילגשים. ששים המה מלכות, אינון גבריא דלעילא מחילא דגבורא דאתחדן בגליפין, דחיותא קדישא דישראל. ושמונים פילגשים, ממנן בגליפוי דתחותוי. ועלמות אין מספר, כד"א היש מספר לגדודיו. ועם כל דא כתיב, אחת היא יונתי תמתי אחת היא לאמה, דא היא שכנתא קדישא דנפקא מתריסר זיהרא, דזהרא דנהיר לכלא, ואיהי אתקרי אמא.

248. Similarly, the Holy One, blessed be He, did in this world. He cast all the nations to every side and appointed overseers over them, as is written: "Which Hashem your Elohim has allotted to all the nations" (Devarim 4:19). And He, MEANING THE HOLY ONE, BLESSED BE HE, took as His portion the Congregation of Yisrael. This is written: "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9). And He called it: "My Dove, my undefiled is but one, she is the only one of her Mother." This is the Shechinah of His glory, which He caused to dwell among them. She is the only one and is selected for Him. "The daughters saw her and called her happy," as is written: "Many daughters have done virtuously, but you excel them all" (Mishlei 31:29). "And the queens and the concubines praised her" (Shir Hasirim 6:9). These were the Princes of the nations that were appointed over them.

249. And another secret we have learned is that the world was created by ten sayings, but when you observe it closely, they are really three through which the world was created - NAMELY Chochmah, Tevunah, and Da'at. And the world was created only for Yisrael. When the Holy One, blessed be He, wanted to preserve the world, He did for Abraham with the secret of Chochmah, for Isaac with the secret of Tevunah, and for Jacob with the secret of Da'at. It is written: "And by knowledge are the chambers filled" (Mishlei 24:4). THIS IS THE SECRET OF CHESED, GVURAH, TIFERET, WHICH ARE ABRAHAM, ISAAC AND JACOB. THEY ROSE TO BECOME CHOCHMAH, BINAH, AND DA'AT. At that moment, the entire world was perfected. And when the twelve tribes were born to Jacob, WHICH ARE THE SECRET OF THE TWELVE DIAGONAL BORDERS, everything was perfected IN THIS WORLD as above IN ATZILUT.

250. When the Holy One, blessed be He, saw the great joy of this world when it was perfected as above, He said: 'Heaven forbid that THE TWELVE TRIBES become mixed among the other nations and there will remain a blemish in all the worlds.' What did the Holy One, blessed be He, do? He caused them to move from here to there until they descended to Egypt to settle in their homes among a stiff-necked people who ridiculed their customs, were too scornful to intermarry with them and to mingle with them, and considered them slaves. The men scorned them and the women scorned them, until they became perfected completely into a holy seed, WITHOUT ANY MIXTURE OF A FOREIGN PEOPLE. In the meantime, the sin of the nations was completed as is written: "For the iniquity of the Emori is not yet full" (Beresheet 15:16). When they left, they left holy and righteous as is written: "The tribes of Yah, as a testimony for Yisrael" (Tehilim 122:4). Rabbi Shimon came and kissed him on his head, and said to him: stand in your position, my son - MEANING AT YOUR LEVEL - for the moment is at your command.

248. בְּגוֹנוֹא דַּא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, זְרִיק לְכָל עַמּוּיָן לְכָל עִיבְר, וּמְנִי עֲלֵיהוֹן רַבְרִיבִי, הֵה"ד אֲשֶׁר חֶלַק ה' אֱלֹהֶיךָ אוֹתָם לְכָל הָעַמּוּיִם, וְהוּא נָסִיב לְחוֹלְקֵיהָ בְּנִישׁוּתָא דְיִשְׂרָאֵל, הֵה"ד כִּי חֶלַק ה' עֲמוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ. וְקָרָא לָהּ אַחַת הִיא יוֹנְתִי תַמְתִּי אַחַת הִיא לְאַמָּה, דַּא הִיא שְׂכִינְתָּ יִקְרִיָה, דְּאֲשֵׁרֵי בִינֵיהוֹן, אַחַת הִיא וּמְיוּחַדְתָּ לִּיהָ. רְאוּהָ בְנוֹת וַיֵּאשְׁרוּהָ, כַּד"א רְבוֹת בְּנוֹת עָשׂוּ חֵיל וְאֵת עֲלִית עַל כְּלָנָהּ. מַלְכוּת וּפִילְגָשִׁים וַיְהַלְלוּהָ, אֵלִין רַבְרִיבֵי עַמּוּיָן דַּאֲתַפְקְדוּן עֲלֵיהוֹן.

249. וְעוֹד רְזָא דְמַלְכָּה הִיא דְהִתְנָן בְּעֵשְׂרָה מְאֻמְרוֹת נְבָרָא הָעוֹלָם, וְכַד תַּסְתַּכַּל תַּלְתָּא אִינוּן, וְעֲלֵמָא בְּהוּ אַתְבָּרִי, בְּחֻכְמָה וּבְתַבּוּנָה וּבְדַעַת, וְעֲלֵמָא לֹא אַתְבָּרִי אֲלֵא בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, כַּד בַּעַא לְקוּימָא עֲלֵמָא, עֲבַד לְאַבְרָהָם בְּרִזָּא דְחֻכְמָה. לְיִצְחָק, בְּרִזָּא דְתַבּוּנָה. לְיַעֲקֹב בְּרִזָּא דְדַעַת. וּבְהָאֵי אַתְקֵרִי, וּבְדַעַת חֲדָרִים יִמְלָאוּ. וּבְהָאֵי שַׁעְתָּא אֲשַׁתְּכַלֵּל כָּל עֲלֵמָא. וּמְדַאֲתִילִירוּ לְיַעֲקֹב תְּרִיסַר שְׁבֻטִין, אֲשַׁתְּכַלֵּל כְּלָא, בְּגוֹנוֹא דְלַעֲיֻלָּא.

250. כַּד חֲמָא קוּדְשָׁא בְּרִיךְ הוּא חֲדוּתָא סְגִיָּאָה דְהָאֵי עֲלֵמָא תַתָּאָה, דַּאֲשַׁתְּכַלֵּל בְּגוֹנוֹא דְלַעֲיֻלָּא, אָמַר, דִּילְמָא ח"ו יִתְעַרְבוּן בְּשָׂאֵר עַמּוּיָן, וַיִּשְׁתַּאֲרַ פְּגִימוֹתָא בְּכֻלְהוֹן עַלְמִין. מַה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, טַלְטַל לְכֻלְהוֹן מֵהֲכָא לְהֲכָא, עַד דְנַחְתּוּ לְמִצְרַיִם, לְמִידְר דְיִוְרִיָּהוֹן בְּעַם קְשִׁי קָדַל, דְּמַבְזִין נְמוּסִיָּהוֹן, וּמַבְזִין לְהוֹן לְאַתְחַתְנָא בְּהוּ, וּלְאַתְעַרְבָּא בְּהַדְרִיָּהוּ, וְחִשְׁבּוּ לְהוֹן עֲבָדִין. גּוֹבְרִין גְּעֵלְן בְּהוֹן, נוֹקְבַתָּא גְּעֵלְן בְּהוֹן עַד דַּאֲשַׁתְּכַלֵּל כְּלָא בְּזַרְעָא קְדִישָׁא, וּבִין כֶּךָ וּבִין כֶּךָ שְׁלִים חוּבָא דְשָׂאֵר עַמּוּיָן, דְּכַתִּיב כִּי לֹא שְׁלָם עוֹן הָאֲמוּרֵי עַד הַנֶּה. וְכַד נִפְקוּ, נִפְקוּ זִכְאִין קְדִישִׁין, דְּכַתִּיב שְׁבֻטֵי יְהוָה עֲדוֹת לְיִשְׂרָאֵל. אַתָּא ר' שְׁמַעוֹן וּנְשִׁקִיָּה בְּרִישִׁיָּה, א"ל קָאִים בְּרִי בְּקוּימָךְ, דְּשַׁעְתָּא קוּימָא לָךְ.

30. "He did neither eat bread nor drink water"

After two days of continual discussion without food or water, Rabbi Shimon quotes the title verse to Rabbi Elazar. He observes that since they were caught up in Divine contemplation for just two days, forgetting to eat or drink, it is understandable that when Moses "was there with Hashem forty days and forty nights, he did neither eat bread nor drink water."

Upon hearing this, Rabbi Shimon ben Gamliel compares Rabbi Shimon to a fearful lion, different to other lions. He explains that Rabbi Shimon is so close to God that he does not order a fast for what he prays for; he simply decrees and God fulfills. Moreover, he may even annul God's decrees, for as God rules over man, the righteous man rules over God.

The Relevance of this Passage

This profoundly mystical section helps us to grasp one of the most extraordinary of all Kabbalistic concepts: that the wholly righteous man, the purified man, is in effect his own God, and can be said to rule over God. This was the original idea of royalty, that the royal man was he who had

completed himself, was thus one with God. A reading of the section will inspire in us the urge to arrange a time when we can retreat to a spiritually conducive place to spend a few days fasting and in contemplation solely of our Heavenly Father. Such a retreat will further help us to appreciate the self-control and sheer willpower of the Zohar's rabbis, and gain some idea of what it takes to wring such insights and wisdom from scripture. In the process we will also learn the importance of mastering our own desires if we are to advance in knowledge of the truth.

251. Rabbi Shimon sat while his son, Rabbi Elazar, stood and explained the secrets of the words of wisdom, and his face shone like the sun. And the word spread and flew in the sky. They sat two days and neither ate nor drank, and they did not know if it was day or night. When they went out, they realized that already two days had passed and they had eaten nothing. Rabbi Shimon exclaimed: "And he was there with Hashem forty days and forty nights, he did neither eat bread nor drink water" (Shemot 34:28). If for us, WHO MERITED TO CLEAVE TO HASHEM for a while it was so, THAT AND WE SPENT TWO DAYS IN THE LIGHT OF HASHEM AND DID NOT KNOW WHERE WE WERE, with Moses, about whom the Torah bears witness: "And he was there with Hashem forty days" - it is much more so.

252. When Rabbi Chiya came before Rabbi and told him the story, Rabbi was amazed. His father, Rabbi Shimon ben Gamliel said to him: My son, Rabbi Shimon ben Yochai is a lion, and his son Rabbi Elazar is a lion, and Rabbi Shimon is not like the other lions. About him is written: "A lion has roared, who will not fear?" (Amos 3:8). Now that the higher worlds tremble before him, we certainly do. He is man who never decreed a fast for what he asked or prayed for. He would just decree and the Holy One, blessed be He, would fulfill. The Holy One, blessed be He, decrees and he annuls. This is what we learned of the meaning of the passage: "He that rules over men must be just, ruling in the fear of Elohim" (Shmuel II 23:3). The Holy One, blessed be He, rules over man, and who rules over the Holy One, blessed be He, but the righteous man. For He decrees and the righteous man annuls it.

251. יתיב ר' שמעון, ור' אלעזר ברביה קאים ומפרש מלי דרזי דחכמתא, והו אנפוי נהירין בשמשא. ומלין מתבדרין וטאסין ברקיעא. יתבו תרין יומין דלא אכלו ולא שתו, ולא הו ידעין אי הוה יממא או ליליא. בד נפקו, ידעו דהו תרין יומין דלא טעמו מידי. קרא על דא רבי שמעון, ויהי שם עם ה' ארבעים יום וארבעים לילה לחם לא אכל וגו'. ומה אי אנן בשעתא חדא כך, משה, דקרא אסהיד ביה, ויהי שם עם ה' ארבעים יום וגו', על אחת כמה וכמה.

252. בד אתא רבי חייא קמיה דרבי, וסח ליה עובדא, תוה רבי, ואמר ליה ר' שמעון בן גמליאל אבוי, ברי, ר' שמעון בן יוחאי אריא, ורבי אלעזר ברבי אריא, ולא ר' שמעון בשאר אריותא, עליה כתיב אריה שאג מי לא יירא וגו'. ומה עלמין דלעילא מזהעזעין מיניה, אנן עאכו"ו. גברא דלא גזר תעניתא לעלמין על מה דשאייל ובעי, אלא הוא גזר, קודשא בריך הוא מקנים. קודשא בריך הוא גזר, ואיהו מבטל. והיינו דתנן, מאי דכתיב מושל באדם צדיק מושל בראת אלהים, הקודשא בריך הוא מושל באדם, ומי מושל בהקודשא בריך הוא, צדיק. דאיהו גזר גזרה, והצדיק מבטלה.

31. Twelve mountains of balsam trees

This section begins with reference to Rabbi Yehuda's comment that although God delights in the prayers of the Righteous, He does not always grant their requests. There follows an account illustrating this idea. Once, during a drought, Rabbi Eliezer prayed and decreed forty fasts to no avail, yet after Rabbi Akiva prayed, the wind and rain came immediately. Seeing Rabbi Eliezer's chagrin, Rabbi Akiva stood before the congregation and told them a parable. In it, he compared Rabbi Eliezer to a friend of a king who loved him so dearly that he delayed granting his friend's request in order to prolong his visit. In contrast, the king instantly granted the requests of his servant in order to dispense with him quickly. Rabbi Eliezer then tells Rabbi Akiva his dream, in which he saw the verse, "Therefore pray you not for this people..." and reveals that he was crestfallen because although he knew another could pray for them, the congregation thought he was of a lower degree than Rabbi Akiva. Rabbi Eliezer then describes the dream in which he saw twelve mountains of balsam trees; the one who wears a breastplate and Eford entered and prayed to God to have mercy on the world. He explains that there are eighteen mountains of balsam. The Righteous souls enter there, and from there 49 aromas ascend daily to Eden. These correspond to the 49 pure aspects and the 49 impure aspects of the Torah, the 49 letters of the names of the twelve Tribes, and the 49 day interval between the exodus and the handing of the Torah to Yisrael. The one who wears the breastplate sits on a holy throne supported by the four pillars, the Patriarchs, who receive from the twelve stones that illuminate in the breastplate. They raise their eyes and see the sparks that glitter on 620 sides of the Crown, on which the Holy Name is engraved. Then the pillars tremble, "And the heavens become revealed like a book" (Yeshayah 34:4).

The Relevance of this Passage

This section, like the earlier one, is designed to evoke our deepest wonder at the splendor of these rabbinical visions of creation's structures, with all their complexity and precision. Yet we also learn here of the deep humility required of those who would gain access to the hidden worlds. It helps us cultivate this most vital of qualities by reminding us that, no matter how high we progress in our studies, we shall never reach the heights of a Rabbi Akiva, and yet he was the humblest and gentlest of men - a far more worthy role model than the greatest world leader or most brilliant artist there has ever been.

253. We learned that Rabbi Yehuda said: There is nothing that is so cherished by the Holy One, blessed be He, as the prayers of the righteous. Even though it pleases Him, sometimes He grants their request and sometimes He does not.

254. The sages have taught that one time the world needed rain. Rabbi Eliezer came and decreed forty fasts, but rain did not come. He prayed, but rain did not come. Rabbi Akiva came, stood and prayed. He said: "He makes the wind to blow," and the wind blew strong and powerful. He said: "And He makes the rain fall" and rain came. Rabbi Elazar was crestfallen. Rabbi Akiva looked into his face AND SENSED HE WAS DISCOURAGED.

255. Rabbi Akiva stood up before the people and said: I will give an example similar to the situation. Rabbi Eliezer is compared to the friend of the king, who is cherished exceedingly. And when he appears before the king, he is very pleasantly accepted, and the king does not want to grant him his wish quickly so that he will not leave him, because it is so pleasant to speak with him. But I am likened to the servant of the king who makes a request of him, and the king does not want him to enter the gates of the palace, and naturally does not want not to speak to him. The king says: Grant his request immediately and do not let him enter here. Similarly, Rabbi Eliezer is the friend of the King and I am a servant. The king desires to speak with him constantly and not to be away from him. But as for me, the king does not want me to enter the gates of the palace, THEREFORE HE GRANTS MY WISH IMMEDIATELY. Rabbi Eliezer regained his composure.

256. RABBI ELIEZER said to him: Akiva, come and I will tell you something. In a dream, there appeared to me the passage: "Therefore pray you not for this people; lift up neither cry nor prayer for them, nor make intercession to Me" (Yirmeyah 7:16). Behold, DUE TO THE SINS OF THE GENERATION, THE PRAYER ON THEIR BEHALF IS NOT ACCEPTED, AND STILL IT SAYS, "THEREFORE PRAY YOU NOT FOR THIS PEOPLE." THIS IMPLIES THAT OTHERS MAY PRAY ON THEIR BEHALF. THEREFORE I WAS NOT ANSWERED, BUT YOU WERE ANSWERED. AND MORE THAN THIS, THERE ARE CERTAIN THINGS ON WHOSE BEHALF NO RIGHTEOUS MAN IN THE WORLD CAN PRAY. Come and behold: twelve mountains of balsam trees. THE ONE WHO RAISES FEMALE WATERS, the one who wears the breastplate and Efod, enters and prays to the Holy One, blessed be He, BY RAISING FEMALE WATERS TO BINAH, to have mercy on the world. Until now, his prayer is still suspended, THAT IS, IT HAS NOT BEEN ACCEPTED. FOR THESE ARE THINGS FOR WHICH PRAYERS ARE NOT ACCEPTED. AND HE ASKS: If so, why was Rabbi Eliezer crestfallen, SINCE HE SAW IN HIS DREAM, "THEREFORE PRAY YOU NOT..." FROM WHICH IT IS UNDERSTOOD THAT ANOTHER MAY PRAY. AND HE ANSWERS: That was because of the people who did not know this. THEY THOUGHT THAT HE WAS ON A LOWER DEGREE THAN RABBI AKIVA.

253. תַּנּוּן, אָמַר ר' יְהוּדָה, אֵין לָךְ דְּבַר בְּחִיבוּתָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, כְּמוֹ תַּפְלִתָּן שֶׁל צְדִיקִים, וְאִף עַל גַּב דְּנִיחָא לִיה, זְמַנִּין דְּעֵבִיד בְּעוּתְהוֹן, זְמַנִּין דְּלֹא עֵבִיד.

254. ת"ר, זְמַנָּא חָדָא הוּה עֲלָמָא צְרִיכָא לְמַטְרָא, אַתָּא רַבִּי אֱלִיעֶזֶר, וְגַזַּר אַרְבַּעִין תַּעֲנִיתָא, וְלֹא אַתָּא מַטְרָא, צְלִי צְלוּתָא, וְלֹא אַתָּא מַטְרָא. אַתָּא רַבִּי עֲקִיבָא, וְקָם וְצִלִי, אָמַר מְשִׁיב הַרוּחַ, וְנִשְׁבַּ זִיקָא, אָמַר וּמּוֹרִיד הַגֶּשֶׁם, וְאַתָּא מַטְרָא. חָלַשׁ דַּעֲתִיּה דְרַבִּי אֱלִיעֶזֶר, אִסְתַּכַּל רַבִּי עֲקִיבָא בְּאַנְפּוּי.

255. קָם רַבִּי עֲקִיבָא קָמִי עֲמָא וְאָמַר, אֲמַשׁוּל לְכֶם מְשָׁל, לְמַה הִדְבַּר דּוּמָה, רַבִּי אֱלִיעֶזֶר דְּמִי לְרַחֲמֵי דְּמַלְכָּא, דְּרַחֲמִים לִיה וְתִיר, וְכַד עָאֵל קָמִי מְלַכָּא, נִיחָא לִיה, וְלֹא בְּעִי לְמִיתָן לִיה בְּעוּתִיּה בְּבַהִילוֹ, כִּי הִיכִי דְּלֹא לִיתְפָּרַשׁ מִנִּיה, דְּנִיחָא לִיה דְּלִישְׁתַּעִי בְּהַדְרִיה. וְאַנָּא דְּמִי לְעַבְדָּא דְּמַלְכָּא, דְּבַעָא בְּעוּתִיּה קָמִי, וְלֹא בְּעִי מְלַכָּא דְּלִיעוּל לְתַרְעִי פְּלַטְרִין, וְכ"ש דְּלִישְׁתַּעִי בְּהַדְרִיה, אָמַר מְלַכָּא, הֲבִו לִיה בְּעוּתִיּה בְּבַהִילוֹ, וְלֹא לִיעוּל הֲכָא. כִּךְ רַבִּי אֱלִיעֶזֶר אִיהוּ רַחֲמֵי דְּמַלְכָּא, וְאַנָּא עַבְדָּא, וּבְעִי מְלַכָּא לְאַשְׁתַּעִי בְּהַדְרִיה כָּל יוּמָא, וְלֹא יִתְפָּרִישׁ מִנִּיה. וְאַנָּא, לֹא בְּעִי מְלַכָּא דְּאִיעוּל תַּרְעִי דְּפְלַטְרִין. נַח דַּעֲתִיּה דְּרַבִּי אֱלִיעֶזֶר.

256. א"ל, עֲקִיבָא, תָּא וְאִימָא לָךְ מַלְתָּא, דְּאַתְחֻזִּיא לִי בְּחֲלָמָא הָאִי פְּסוּקָא, דְּכִתִּיב, וְאַתָּה אַל תִּתְפַּלֵּל בְּעַד הָעָם הַזֶּה וְאַל תִּשָּׂא בְּעַדָם רִנָּה וּתְפִלָּה וְאַל תִּפְגַּע בִּי. תָּא חֲזִי, תְּרִיסַר טוּרֵי אֶפְרַסְמוֹנָא, עָאֵל. הֵהוּא דְּלְבִישׁ חוּשְׁנָא וְאַפּוּדָא, וּבַעָא מִן קוּדְשָׁא בְּרִיךְ הוּא, לְמִיחָס עַל עֲלָמָא וְעַד הָאִידְנָא תְּלִי אִיהוּ. אִי הֲכִי אִמָּאִי חָלַשׁ דַּעֲתִיּה דְּרַבִּי אֱלִיעֶזֶר. מְשׁוּם בְּנֵי נִשָּׂא, דְּלֹא יִרְעִין בְּהָאִי.

257. Rabbi Eliezer said: There are eighteen mountains of supernal balsam trees. The souls of the righteous enter BY RAISING FEMALE WATERS. And 49 fragrances, WHICH IS THE SECRET OF THE FIFTY GATES OF BINAH LESS ONE, ascend daily FROM BINAH to that place called 'Eden', WHICH IS CHOCHMAH. Corresponding to this, the Torah was given in 49 impure aspects and in 49 pure aspects, FOR BECAUSE OF THE LACK OF THE FIFTIETH GATE, THERE EVOLVED 49 IMPURE ASPECTS IN ACCORDANCE WITH THE SECRET OF THE VERSE: "THE ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHLELET 7:14). The 49 letters in the names of the tribes AND LIKEWISE the 49 days OF THE SFIRAH OF THE OMER, in order to receive the Torah, FOR THEY CONTAIN 49 SUPERNAL DAYS OF THE MALE AND FEMALE, are going to receive permission, MEANING TO BECOME PERFECTED daily from THESE 49 DAYS, the illuminating stones THAT ARE FILLED in the engraving of that breastplate.

258. And he who wears the breastplate, BEING ZEIR ANPIN IN THE MOCHIN OF GREATNESS, sits on the precious holy throne, MEANING THAT IT ILLUMINATES WITHIN MALCHUT THAT IS CALLED 'THRONE'. The four pillars OF THIS THRONE, WHO ARE MICHAEL, GAVRIEL, URIEL, AND REFAEL, stand and observe the breastplate - MEANING THAT THEY RECEIVE FROM THE TWELVE STONES THAT ARE ILLUMINATING IN IT. By the word OF THE WEARER OF THE BREASTPLATE do they come, and according to his word do they leave. They raise their eyes and look up, and see the sparks that glitter in 620 sides, WHICH ALLUDES TO KETER, WHOSE NUMERICAL VALUE IS 620, BECAUSE IT IS BOUND UPON THE FOREHEAD AND SKULL, WHICH IS THE SECRET OF KETER. And the Holy Name is engraved on it. And THE AFOREMENTIONED PILLARS tremble and shake, bound on the right side, WHICH IS ZEIR ANPIN, while the left, WHICH IS MALCHUT, takes into its hands the pillars of heaven - WHICH IS THE SECRET OF THE THREE COLUMNS IN ZEIR ANPIN, WHICH IS CALLED 'HEAVEN'. It clears them and reveals them. This is what is written: "And the heavens become revealed like a book" (Yeshayah 34:4).

32. "I went down into the garden of nuts"

Rabbi Eliezer begins by explaining and expounding upon the meaning of the title verse to Rabbi Akiva. The "garden," we learn, is the garden that comes out of Eden, and it signifies the Shechinah. The "nut," which has four sections, signifies the holy Chariot, and the phrase "I went down" signifies a penetration to the inner meaning. In answer to Rabbi Chiya's question regarding the symbolic significance of the (dirt of the) nut's shell, Rabbi Eliezer reveals its meaning through its connection with the almonds. Although the two types of almond, bitter and sweet, imply an illusion to severe Judgment and Holiness, every open illusion to almonds in the Torah describes only their aspect of Judgement. He then draws a comparison between the Hebrew words for 'almonds', 'watched' and 'hasten', which reinforces their aspect of Judgment.

The Relevance of this Passage

A reading of this section opens us to the idea that we can learn much about God through nature around us and through the language of the Torah, and therefore helps us to seek enlightenment through our physical world.

259. Rabbi Akiva said to him: What is the meaning of the passage, "I went down into the garden of nuts" (Shir Hashirm 6:11)? He said to him: Come and behold. This garden comes out of Eden, and this is the Shechinah. Nut is the holy supernal Chariot, which is the four headwaters of the rivers that separates from the garden, WHICH IS THE SECRET OF THE FOUR FACES - NAMELY THE FACE OF A LION, THE FACE OF AN OX, THE FACE OF AN EAGLE, THE FACE OF A MAN. This nut has four holy heads inside, MEANING IN ITS FRUIT, AND IT ALSO HAS FOUR KLIPOT ('PEELS') THAT COVER THE FRUIT, WHICH ALLUDES TO THE FOUR KLIPOT: A STORM WIND; A GREAT CLOUD; A FIRE FLARING UP; AND A BRIGHTNESS, LIKE THE SUPERNAL CHARIOT. And when he said: "I went down," IN "I WENT DOWN INTO THE GARDEN OF NUTS," it is as we learned that so and so descended to the Chariot.

257. אָמַר רַבִּי אֱלִיעֶזֶר תְּמַנֵּי סָרִי טוּרֵי אֲמַרְסָמוּנָא עֲלָאִין, עֲלִין נִשְׁמַתְהוּן דְּצִדִיקָא, וְאַרְבְּעִין וְתִשְׁעָה רִיחִין, סִלְקִין בְּכָל יוֹמָא, עַד הָהוּא אֲתֵר דְּאַתְקֵרִי עֲדָן, דִּי לְקַבֵּל דָּא, אֲתִיְהִיבַת אוֹרִייתָא, בְּמִ"ט פְּנִים טָמָא, וּבְמִ"ט פְּנִים טְהוֹר. מִ"ט אֲתוּן בְּשִׁמְהֵן דְּשִׁבְטֵי. מִ"ט יוֹמִין לְקַבְּלָא אוֹרִייתָא. מִ"ט יוֹמִין קְדִישִׁין עֲלָאִין קְיֻמִּין, לְמִיטַל רְשׁוּתָא בְּכָל יוֹמָא מֵאַבְנֵין זְהִירִין, דְּגִלְיָמָן בְּהוּא חוּשְׁנָא.

258. וְהוּא דְלִבִּישׁ חוּשְׁנָא, יְתִיב בְּכַרְסֵי קְדִישָׁא יְקִירָא, דְּאַרְבַּע סַמְכִין קְיֻמִּין מִסְתַּבְּלִין בְּחוּשְׁנָא, עַל מִימְרֵיהּ עֲלִין, וְעַל מִימְרֵיהּ נִפְקִין, זְקָפֵן עֵינִין וּמִסְתַּבְּלִין לְעֵילָא, חֲמָאן צִיצָא, דְּלֵהִיט בְּשִׁית מָאָה וְעֶשְׂרִין עֵיבֵר, וְשִׁמָּא קְדִישָׁא עֲלָאָה, גְּלִיף עֲלוּי, מִזְדַּעְזַעֵן וּמִתְחַלְחֵלֵן. קְטִירֵי בְּסִטְרוּי דִּימִינָא קְדִישָׁא, דְּשִׁמְאֵלָא נְטִיל בִּידוּי סַמְכֵי שְׁמִיָּא, עֲלִיל לֹון, וְגִלֵי לֹון. הֵדָּא הוּא דְכִתְיִב, וְנִגְלוּ כִסְפֵר הַשְּׁמַיִם.

259. א"ל ר' עקיבא, מהו דכתיב, אל גנת אגוז ורדתי. א"ל תא חזי, ההוא גנתא נפקא מעדן, ודא היא שכנינתא. אגוז: דא היא רתיבא עלאה קדישא, דאינון ארבע רישין דנהרין, דמתפרשן מן גנתא, כהאי אגוזא, דאינון ארבע רישין קדישין לגו. ומאי דאמר ורדתי, כמה דתנן, ירד פלוני למרכבה.

260. Rabbi Akiva said to him: If so, he should have said: 'I went down into the nut', WHICH IS THE CHARIOT. Why does it say, "I went down into the garden of nuts"? He said to him: Because THE GARDEN, WHICH IS MALCHUT, has all that is goodly in the nuts, FOR THEY GROW IN AND EMERGE FROM THIS GARDEN, WHICH IS MALCHUT. THEREFORE, HE MENTIONS THE GARDEN SPECIFICALLY. AND HE CONTINUES TO EXPLAIN HIS WORDS, AS TO WHY THE CHARIOT WAS ALLUDED TO IN THE NUT. Just as the nut is hidden and concealed from all sides IN ITS PEEL, so the Chariot that emerges from the garden, WHICH IS MALCHUT, is concealed from all sides. All these four heads in the nut are attached to each other on this side, MEANING IN THEIR CENTER, and separate on this side, OUTWARDLY. Thus, THE FOUR ASPECTS OF the Chariot attain each other in unity, in joy, in completeness, and they separate, each one to its individual aspect for which it was appointed. This is what is written: "That it is which compasses the whole land of Chavilah" (Bereshheet 2:11). Likewise, "that is it which goes toward the east of Ashur" (Ibid. 14). It is the same with the rest of them.

261. Rabbi Akiva said: This dirt in the peel of the nut, MEANING IN THE FOUR KLIPOT THAT SURROUND IT, to what do they allude? He said to him: Even though the Torah did not reveal it, BECAUSE THE TORAH SPEAKS ONLY IN THE ASPECT OF GOOD IN THE NUT, it did reveal in this - MEANING IN THE ALMONDS - AS WILL BE EXPLAINED WILL THAT THE TORAH SPEAKS ABOUT THE FOUR KLIPOT OF THE ALMOND IN PARTICULAR, ALLUDING TO JUDGMENT, AND NOT THE ASPECT OF THEIR GOOD.

262. Come and behold: Some almonds are bitter BECAUSE OF THEIR PEELS, and some are sweet, implying that some are of Severe Judgment, TO WHICH THE BITTER ALMONDS ALLUDE, and some serve HOLINESS, TO WHICH THE SWEET ALMONDS ALLUDE. But we see that every open allusion TO THEM in the Torah is about Judgment, AND DOES NOT DISCUSS THE GOOD IN THEM - THE SWEET ONES. And so it is in Jeremiah, who was shown the Judgment THAT IS IN THEM as is written: "I see a rod of an almond tree (Heb. shaken)" (Yirmeyah 1:11). What is the meaning of shaken? Actual almonds - "AND IT WAS SAID TO HIM, 'FOR I WILL HASTEN (HEB. SHOKED) MY WORD TO PERFORM IT,'" MEANING TO UPROOT, CRUSH, DESTROY AND DEMOLISH...It is written by the rod of Aaron: "And yielded almonds" (Bemidbar 17:23), AND IT BECAME A SIGN TO THE REBELLIOUS PEOPLE. SO WE SEE THAT THE TORAH SPEAKS ONLY OF THEIR ASPECT OF JUDGMENT. And from the word itself, THAT THEY ARE CALLED 'ALMONDS' (HEB. SHKEDIM) it is understood that it refers to Severe Judgment, as is written: "And Hashem watched (Heb. yishkod) over the evil" (Daniel 9:14). And, "I will hasten my word," and so all of them. So it IS CLEAR THAT THE WORD "SHAKED" REFERS TO SEVERE JUDGMENT. Rabbi Akiva said to him: It seems that one could gain much wisdom from everything the Holy One, blessed be He, does, as is written: "Whatever Hashem has done is for His own purpose" (Mishlei 16:4). Rabbi Elazar says: We learn it from these words, "And Elohim saw everything that He had made and, behold, it was very good" (Bereshheet 1:31). That is the meaning of "very" - IT IS GOOD to learn supernal Wisdom from it.

260. א"ל ר' עקיבא, אי הכי, הוה ליה למימר, לאגוז ירדתי, מהו אל גנת אגוז ירדתי. א"ל, משום דהיא שבחא דאגוזא. מה אגוזא, טמירא וסתימא מכל סטרוי, כך רתיבא דנפקא מגנתא, סתימא מכל סטרוי. מה אינון ארבע קרישין די באגוזא, מתחברן בהאי גיסא, ומתפרשן מהאי גיסא. כך רתיבא, מתחברן באחדותא באחדותא בשלימותא, ומתפרש כל חד בעברוי, על מה דאתמני הה"ד, הוא הסובב את כל ארץ החוילה הוא ההולך קדמת אשור, וכן בולם.

261. אמר רבי עקיבא, האי לכלוכא דהיא בקליפוי דאגוזא, למאי רמיזא. אמר ליה, אע"ג דאורייתא לא גלי ליה, בהאי גלוי.

262. תא חזי, שקדים, מנהון מרירן, ומנהון מתיקן, ורמיזא אית לון, אית מארי דינא קשיא, ואית מארי דשירותא, אבל כל רמיזא דגלי באורייתא חזינן דינא הוי, והכי הוא לירמיהו, אחזו ליה דינא, דכתיב, מקל שקד אני רואה. מאי שקד. שקדים ממש. וכן במטה אהרן, ויגמול שקדים. ומן תיבותא ממש, אשתמע, דהוא דינא קשיא. דכתיב, וישקוד ה' על הרעה. וכן שוקד אני על דברי, וכן בולם. אמר ליה ר' עקיבא, משמע כל מה דעבד קודשא בריך הוא, למילף מניה חכמתא סגיא, דכתיב כל פעל ה' למענהו. ר' אלעזר אמר מהכא, דכתיב, וירא אלהים את כל אשר עשה והנה טוב מאד. מהו מאד. למילף מניה חכמתא עלאה.

33. "The one as well as the other"

The discussion here begins with an interpretation of the title verse, revealing that the earthly realm corresponds symbolically in all its aspects to the heavenly realm. Rabbi Aba's comment regarding human ignorance of lost wisdom pertaining to the natural world leads to a discourse on the classification of trees and herbs and their relationships to divine elements. We learn that it is forbidden to "sow your field with mingled seed" because each seed has an individual name, a separate secret, and an appointed supervisor above. Planting mixed seeds mingles their authority and their names. This concept also applies to the twelve Tribes, and explains the Scriptural emphasis on the names of these tribes, as seen in the verse, "These are the names of the children of Yisrael."

The Relevance of this Passage

A reading of this section reminds us of the profound significance of names and opens us up to a greater understanding of the divine Wisdom made manifest in the physical world around us. The theme of seeds being explored also provides us with a great image for meditation: the seed. Dwelt on

for long enough, the image of a seed will reveal layer upon layer of meaning relating to spiritual growth, from the hard skin or husk needed to protect it in the early stages to the final plant or tree which had lain concealed but fully formed within the tiny seed.

263. Rabbi Yehuda said: What is the meaning of that which is written, "The Elohim has made the one as well as the other" (Kohelet 7:14)? IT INSTRUCTS US THAT similar to those things that are in heaven, the Holy One, blessed be He, made on earth, AND ALL THAT THERE IS ON THE EARTH alludes to what is above IN THE SKY. For when Rabbi Aba saw a tree whose fruits were ripe and from which the birds flew, he wept and said: If people knew what they were suggesting, they would rend their clothes down to their navel, for the fact that this wisdom was forgotten by them. Even more so for the other things that the Holy One, blessed be He, has made on earth.

264. As Rabbi Yosi said: The trees from which wisdom is visible - meaning the Carob tree, Palm tree, and Ground Nut tree, WHICH IS A KIND OF NUT TREE, and those similar to them - were all grafted into one, because all these trees that produce fruit, except for apples, WHICH ARE NETZACH, HOD, AND YESOD, have the same secret, WHICH ALLUDES TO TIFERET. That is, except for the paths in which they are separate, BECAUSE EVERY TREE HAS A UNIQUE PATH IN WHICH IT ILLUMINATES.

265. All these trees that do not produce fruits, all the large ones - except for the willow, which has its own secret similar to above, WHICH ARE NETZACH AND HOD - gain nourishment from one source. THEY GAIN NOURISHMENT FROM THE EXTERIOR PART IN THE SECRET OF ANOTHER EL THAT DOES NOT PRODUCE FRUIT. And every one of the small trees except for the Hyssop, WHICH ALLUDES TO YESOD, were born of one mother, MEANING THE NUKVA.

266. All the herbs of the earth have powerful ministers appointed over them in heaven. FOR THERE IS NO PLANT ON EARTH THAT DOES NOT HAVE A STAR AND CONSTELLATION IN THE SKY THAT PRODS IT AND SAYS: GROW. Each and every one of them has a separate secret, similar to above, JUST AS THEY HAVE INDIVIDUAL APPOINTED SUPERVISORS ABOVE THEM. Therefore it is written: "You shall not sow your field with mingled seed" (Vayikra 19:19), because each one enters alone and emerges alone. FOR NO APPOINTEE MINGLES WITH ANOTHER, AND ONE WHO PLANTS MINGLED SEEDS, MINGLES THEIR AUTHORITY, ONE WITH ANOTHER. This is the meaning: "Do you know the ordinances of the heavens, can you establish His dominion in the earth" (Iyov 38:33), and: "He calls them all by names" (Yeshayah 40:26). Everything in the world has its own secret and the Holy One, blessed be He, did not want to reveal it FROM ITS PLACE and mix it WITH ANOTHER, and thus called, EACH AND EVERY ONE by name. The sons of Jacob, who are holy tribes, who maintain the world, all the more so, as it is written: "These are the names of the children of Yisrael" (Shemot 1:1).

34. The children of Yisrael, the children of Jacob

This discussion provides greater insight into the verse, "These are the names of the children of Yisrael." Rabbi Yosi first reinforces this verse as an indication of the importance of the twelve Tribes who sustain the world. His comment on the title names reveals a lack of distinction between the terms; this relates closely to the death and descent of Joseph and his brothers and is the subject of the discourse that ensues. We learn that the Shechinah and the supernal angels went with Jacob and his sons into Egypt while he was alive. Then, after the death of Joseph and the tribes, Yisrael descended into exile, and the Shechinah (with the twelve Tribes inscribed in Her) and the supernal angels descended with them. Consequently, Yisrael became known as the children of Jacob, since they descended to the level of the children of Jacob.

The Relevance of this Passage

A reading of this section provides insight into the connection between the names, 'the children of Yisrael' and 'the children of Jacob', providing greater depth to our understanding of what the Torah is really teaching. The more one studies scripture in this light the more one sees that it concerns now, not then, and that its histories and stories are merely a casing for the message that is timeless and universal, speaking to all men

263. א"ר יהודה, מאי דכתיב, גם את זה לעמת זה עשה האלהים. בגוונא דרקיעא, עבד קודשא בריך הוא בארעא, וכלהו רמיזא למה דלעילא. דכד הוה חמי ר' אבא, חד אילנא, דאביה אתעביד עופא דפרח מניה, הוה בכי ואמר, אי הוו בני נשא ידעי למאי רמיזאן, הוו מבזען מלבושיהון עד טבוריהן, למאי דאתנשי חכמה מנהון. כ"ש בשאר מה דעבד קודשא בריך הוא בארעא.

264. בדאמר ר' יוסי, אלנין, אינון דאתחזי מנהון חכמתא, בגון חרובא, דקל, פסתוקא, וכדומה לון, בלהו בחד רכיבא אתרכבו. כל אינון דעבדין פירין, בר מתפוחין, רזא חדא אינון, בר שבילין דאתפרשן.

265. כל אינון דלא עבדין פירין, ואינון רברבין, בר מערבין דנחלא, דאית להו רזא בלחודוי בגוונא דלעילא, מחד יניקא יניקו, וכל חד מאינון דאינהו זוטרי, בר מאזובא, מאימא חדא אתילידו.

266. כל עשבין דארעא, דאתמני עליהון רברבין תקיפין בשמיא. כל חד וחד רזא בלחודוי, בגוונא דלעילא, ובגין כך כתיב, שדך לא תזרע בלאים. דכל חד וחד עאל בלחודוי, ונמיק בלחודוי, הה"ד, הידעת חקות שמים אם תשים משטרו בארץ. וכתיב לכלם בשם יקרא. ומה בכל מה, דבעלמא רזא בלחודוי ולא בעא קודשא בריך הוא לגלאה לון, ולערבבא לון, וקראן בשמהן. בני יעקב דאינון שבטין קדישין, דאינון קיומא דעלמא, על אחת כמה וכמה, הה"ד ואלה שמות בני ישראל.

and women in search of God and truth.

267. Rabbi Yosi ben of Rabbi Yehuda, said: If it had said: 'These are the names', it would infer that this is so! AS RABBI YEHUDA SAID THAT: "AND THESE ARE THE NAMES OF THE CHILDREN OF YISRAEL," REFERS TO THE IMPORTANCE OF THE TRIBES WHO SUSTAIN THE WORLD. But now that it is written: "And these are the names," WITH AN ADDED VAV ('and'), it infers that it is adding on to the first ones. Just as the first ones were the children of Jacob, so these are also the children of Jacob.

268. Rabbi Yehuda said TO RABBI YOSI BEN RABBI YEHUDA: Heaven forbid that when the Holy One, blessed be He, said: "I will descend with you to Egypt," that it should occur to you that the Shechinah descended with Him, precisely in that moment. THIS WAS BECAUSE RABBI YEHUDA THOUGHT THE IMPLICATION OF RABBI YOSI BEN RABBI YEHUDA WAS THAT THEY WERE IN THE LEVEL OF THE CHILDREN OF JACOB, MEANING 'DESCENDING', IMMEDIATELY UPON THEIR ARRIVAL IN EGYPT. But rather, the Shechinah descended at the time His children experienced descent. This is what is written: "I will go down with you into Egypt; and I will also surely bring you up again" (Beresheet 46:4, MEANING THAT as long as you will ascend, then I will also ascend; and when you descend, I will descend with you. After Joseph and all his brothers died and they descended, the Shechinah also descended with them. And as they descended, MEANING THE CHILDREN OF YISRAEL, so did these descend, MEANING THE SHECHINAH AND HER HOSTS.

269. Rabbi Yosi ben Rabbi Yehuda, said TO HIM: It is written above, "And Joseph died, being 110 years old" (Beresheet 50:26). At the time that Joseph and all the tribes died and descended, the children of Yisrael descended into exile, and the Shechinah and the supernal angels descended with them, MEANING AS RABBI YEHUDA SAID. This is what is written: "And these are the names of the children of Yisrael"; THE VAV OF "VE'ELEH" ('AND THESE') is added to the first ones that descended into exile AFTER THE DEATH OF JOSEPH AND HIS BROTHERS. THEREFORE, THEY MUST BE THE CHILDREN OF JACOB, NAMELY IN DESCENT.

270. RABBI YEHUDA said to him: If so, was Jacob dead or not? He said to him: He was dead! So he said to him: It is written, "Who came to Egypt with Jacob" (Shemot 1:1). If he was alive, IT IS POSSIBLE to say "with Jacob," BUT IF THE TORAH IS SPEAKING of after his death, remove "with Jacob," SINCE HE HAD ALREADY DIED - SINCE THE VAV ('AND') ADDS TO THE FIRST ONES. But come and behold: the verse does not say 'who came (lit. 'come') into Egypt with Jacob' but IT IS WRITTEN: "who came." For until then, there was no descent for Jacob. And we learn that THE SHECHINAH AND THE TWELVE TRIBES THAT ARE IN IT came with Jacob TO EGYPT, and went from there until the descent into exile, MEANING AFTER THE DEATH OF JACOB AND THE TRIBES. And then those descended with them, MEANING THE SHECHINAH AND THE TWELVE TRIBES IN HER. Therefore the passage: "And these are the names OF THE CHILDREN OF YISRAEL," REFERS TO THEIR GREAT LEVEL AND IMPORTANCE, SINCE IT REFERS TO THE DAYS OF ASCENT AND NOT THE DAYS OF DESCENT.

271. Rabbi Dustai said: Every day they would come, THE SHECHINAH AND THE TWELVE TRIBES THAT WERE IN HER, and leave. This is what is written: "Who come into Egypt," IN THE PRESENT TENSE, and not 'Who came', IN THE PAST TENSE. This means that in the beginning it is written, "Who come into Egypt with Jacob," BEFORE THE DESCENT, and when they descended, it is written: "Every man came with his household," IN PAST TENSE. Come and behold: the children of Jacob had already died by that time, and the others descended INTO EXILE.

267. ר' יוסי בר' יהודה אמר, אילו נאמר אלה שמות, משמע דהכי הוא. השתא דכתיב ואלה שמות, משמע דעל הראשונים מוסיף, מה הראשונים בני יעקב, אף כאן בני יעקב.

268. א"ר יהודה, ח"ו, בשעתא דאמר קודשא בריך הוא, אנכי ארד עמך מצרימה, ס"ד דשכינתא תיחות עמיה בהיא שעתא ממש, אלא, בשעתא דהות ירידה לבנוהי, נחתת שכינתא, הה"ד, אנכי ארד עמך מצרימה, ואנכי אעלך גם עלה, כל זמנא דיהוי לך עלייה, כביכו"ל עלייה אית לי, ובשעתא דיהוי לך ירידה, כביכו"ל אנכי ארד עמך. ועד דמית יוסף וכל אחוי, והות לון ירידה, קמת שכינתא ונחתת עמהון, כמה דנחתו אלין, כך נחתו אלין.

269. אמר ר' יוסי בר' יהודה, מה כתיב לעיל מניה, וימת יוסף בן מאה ועשר שנים וגו', בהיא שעתא דמית יוסף, וכלהו שבטין, והוה לון ירידה, נחתו בני ישראל בגלותא, ושכינתא ומלאכי עלאי נחתו עמהון, הה"ד, ואלה שמות בני ישראל, דאינון אתוספו על קדמאי למיחת בגלותא.

270. א"ל, אי הכי, יעקב הוה מית או לא. א"ל מית. א"ל, ומהו דכתיב הבאים מצרימה את יעקב, אי בחיני, אימא את יעקב, ואי בתר דמית, אפיק מתמן את יעקב. אלא תא חזי, לא אמר קרא היורדים מצרימה את יעקב, דער בען לא הות ירידה ליעקב, אלא הבאים, אוליפנא דאתו עמיה דיעקב, ואזלו להון, עד דנחתו אלין בגלותא, נחתו אלין עמהון, הה"ד ואלה שמות וגו'.

271. ר' דוסתאי אמר, בכל יומא ויומא הוה אתיין, ואזלין לון, הה"ד הבאים מצרימה, ולא כתיב אשר באו, והיינו דכתיב הבאים מצרימה בקדמיתא את יעקב. ולבתר כד הות לון ירידה איש וביתו באו. ותא חזי, בני יעקב כלהו הוה מתין בההוא זמנא ונחתו אלין ואלין.

272. Rabbi Yosi and Rabbi Elazar said: This portion contains lofty subjects. For we learned that at the time these holy companies and Chariots descended, WHICH ARE the form of the TWELVE tribes which are engraved above IN THE SHECHINAH, they all came to sojourn with them. This is the meaning of: "Every man came with his household" (Shemot 1:1), WHICH ALLUDES TO THE ANGELS WHO CAME TO SOJOURN IN EGYPT WITH THE CHILDREN OF YISRAEL, and: "Reuven, Shimon, Levi..." (Ibid. 2). THEY ALLUDE TO THE FORMS OF THE TWELVE TRIBES IN THE SHECHINAH.

273. Another explanation of: "And these are the names of the children of Yisrael who came into Egypt with Jacob...": HE HAD DIFFICULTY UNDERSTANDING WHY IT OPENED WITH "THE CHILDREN OF YISRAEL," AND CONCLUDED WITH "JACOB," AND SAYS: This portion reverted FROM THE CHILDREN OF YISRAEL TO JACOB. IT IS according to what Rabbi Yosi ben Rabbi Yehuda, said earlier - THAT THE CHILDREN OF YISRAEL DESCENDED TO THE LEVEL OF THE CHILDREN OF JACOB. And it all occurred, MEANING THAT ALL THE LITERAL EXPLANATIONS ARE TRUE.

35. "Every man came with his household"

A discussion of the title verse elaborates on a concept mentioned in the previous section - that the Tribes descended into Egypt twice, once when alive and once when dead. According to Rabbi Elazar, when the children of Yisrael went into exile, all the souls of the tribes gathered at the cave of Machpelah. They cried to Jacob, lamenting that a heathen nation had enslaved Yisrael. This awakened the spirit of Jacob, and after gaining permission from God, Jacob, the Tribes, the Shechinah and the supernal angels descended into Egypt. Thus, even in death Jacob did not separate from Yisrael.

The Relevance of this Passage

A reading of this section awakens the energy of Jacob within us, allowing us to climb higher in our actions and meditations, moving rung by rung further from materialism and closer to our heavenly goal. It also makes us more conscious of the need to leave material desires behind us before we die, for otherwise we will carry them on our backs into the next world as excess baggage anchoring us to the world of matter.

274. Come and behold: when Rabbi Elazar ben Arach reached this passage: "AND THESE ARE THE NAMES..." he would weep. Rabbi Elazar ben Arach said: We learned that when the children of Yisrael went into exile, all the souls of the tribes gathered at the cave of Machpelah. They cried and said: 'Grandfather, grandfather, there is no greater labor in pain of the children, there is no greater labor in this world THAT IT. Your children are all enslaved WITH HARD LABOR by others, who execute upon them ALL MANNERS OF vengeance in the world.'

275. At that moment, the spirit of that grandfather was stirred, MEANING JACOB, requested permission. and descended INTO EGYPT. The Holy One, blessed be He, summoned His companies and Chariots, and their King, WHICH IS THE SHECHINAH at their head. And they all descended with Jacob and his tribes. The tribes descended alive with their father TO EGYPT. They also descended dead with their father TO EGYPT. This is what is written: "And these are the names of the children of Egypt who came into Egypt... Reuven, Shimon, Levi..." (Shemot 1:1-2). Come and behold: now they are dead, AS MENTIONED EARLIER, yet they descended TO EGYPT. And it was written: "And Joseph was in Egypt" (Ibid. 5). FOR HIS SPIRIT DID NOT LEAVE EGYPT AFTER HIS DEATH, THAT HE SHOULD HAVE TO RETURN AND DESCEND AS THE OTHER TRIBES DID. Rabbi Aba said: After this he, JOSEPH, is called: "As a father pities his children" (Tehilim 103:13), BECAUSE HE DID NOT LEAVE THEM, EVEN AFTER HIS DEATH.

36. The dead know of the pain of the living

This section consists chiefly of a parable in which Rabbi Yehuda and Rabbi Aba participate. While travelling, the two come across a place where they decide to spend the night. They lay down to sleep, resting their heads on some raised ground under which is a grave. A voice from this grave

272. רבי יוסי ורבי אלעזר אמרו, האי פרשתא מלין עלאין אית בה, דתנן, בשעתא דנחתו אלין רתיבין ומשריין קדישין, דיוקניהון דשבטין, דגלימין לעילא, בלהו עאלן למידר עמהון. הה"ד, איש וביתו באו, וכתיב ראובן שמעון לוי.

273. ד"א ואלה שמות בני ישראל הבאים מצרימה את יעקב וגו'. אתחזר פרשתא דא, למה דא"ר יוסי ברבי יהודה, וכלא הוה.

274. ותא חזי, רבי אלעזר בן ערך, כד הוה מיט להאי פסוק, הוה בכי, דתניא, א"ר אלעזר בן ערך, בשעתא דאזלו ישראל בגלותא, אתבנשו בלהו נשמתהון דשבטין, למערתא דכפלתא, צווחו ואמרו: סבא סבא, כאבא דבנין לאו בלאותא דעלמא דין, בניך בלהו משתעבדין בקשיו, עם אחרן עבדין בהו נוקמין דעלמא.

275. בההיא שעתא, אתער רוחיה דההוא סבא, רשותא שאיל, ונחית, קרא קודשא בריך הוא לכל רתיבין ומשרייתיה, ומלכיהון בראשיהון. ונחתו בלהו עם יעקב ועם שבטוהי. שבטין נחתו חזין עם אבוהון, ושבטין נחתו מתים עם אבוהון, הה"ד ואלה שמות בני ישראל הבאים מצרימה וגו' וכתיב ראובן שמעון לוי וגו'. ותא חזי, מתים הוו, ונחתו, וכתיב ויוסף היה במצרים. אמר רבי אבא, בהאי אתקרי כרחם אב על בנינים.

speaks to them, and they learn that it belongs to a Jew who is unable to enter the Garden of Eden because his young son was stolen by an abusive heathen. He tells the Rabbis that not only do the dead know of the sufferings of the living, but without the prayers of the dead, they would not survive for half a day. The voice then tells them his son is being beaten at that moment and orders them to leave. Rabbi Yehuda and Rabbi Aba run for half a mile and wait until morning, at which time they see a man with blood running from his shoulders. When they question him, they discover that he is Lachma bar Livai, the son of the dead man. Yet, they do not converse with him or return to the grave sight out of fear.

Rabbi Yehuda then explains the two promises God made to Jacob: that He would go down into exile with Jacob, and that He would raise Jacob from his grave to witness the joy of the celestial company that dwelled with Yisrael in captivity. Finally, Rabbi Shimon interprets the verse, "A new king arose..." revealing that Egypt was not granted dominion over all the nations until after Joseph's death.

The Relevance of this Passage

A reading of this section reveals that the connection between the living and the dead is reciprocal. As we mourn for and pay respect to the dead, the prayers of the dead protect us and help us through the pain and suffering we endure in this world. This continuity of consciousness is vital to remember, since it frees us from the delusion that death is an end, thus making our actions all the more poignant and significant since we know they will continue to affect us and those we are tied to in the next world as well as all the worlds thereafter.

276. Rabbi Yehuda bar Shalom was traveling with Rabbi Aba. They entered a place and lodged there. They ate and when they wanted to lie down, they lay their heads on a mound of earth where there was a grave. Before they fell asleep, someone called from the grave and said: MY seed is going into the ground - MEANING GOING TO WASTE. It has been twelve years that I have not awakened, except now, for I see the face of my son here!

276. רבֵי יְהוּדָה בַּר שְׁלוֹם, הָיָה אֲזִיל בְּאוֹרְחָא, וּרְבִי אָבָא הָיָה עִמֵּיהּ, עָאלוּ לְחַד אַתְרָא, וּבְתוֹ תַמְנוּ, אֲכָלוּ, כַּד בְּעוּ לְמִשְׁכַּב, שָׁוּ רִישֵׁיהוֹן בְּהוּא תְּלָא דְאַרְעָא, דְּהוּוּ חַד קְבָרָא תַמְנוּ, עַד דְּלֹא דְמִיכּוּ, קָרָא חַד קְלָא מִן קְבָרָא, אָמַר זְרַעָא לְאַרְעָא אֲזִילָא, תְּרִיסַר שָׁנִין הָיָה דְלֹא אַתְעֵרִית, בַּר הַאיִדְנָא, דְּפִרְצוּפָא דְבְרֵי חֲמִינָא הֶכָא.

277. Rabbi Yehuda said: Who are you? He said to him: I am a Jew, and I sit alone, AS IN EXCOMMUNICATION. For I can not enter THE GARDEN OF EDEN because of the pain of my son who was stolen, when he was still small, by a heathen who beats him every day. His pain prevents me from entering my place, and I awoke just now in this place.

277. א"ר יְהוּדָה, מָאן אַתָּ. א"ל יוֹדְאֵי אָנָא, וְאָנָא יְתִיב נְזִיפָא, דְּאָנָא לֹא יְכִילָנָא לְמִיעֵל, בְּגִין הָהוּא צַעֲרָא דְבְרֵי, דְּגִנְבִיָּה הָהוּא עֲכוּ"ם, כַּד אִיהוּ הָיָה זְעִירָא, וְאֶלְקֵי לִיה בָּל יוֹמָא, וְצַעֲרָא דִּילִיה דְּחֵי לִי לְמִיעֵאל בְּדוּכְתָאֵי, וּבְהָאֵי אַתְרָא לֹא אַתְעֵרִית, בַּר הַאיִדְנָא.

278. He said to him: Do you know the pain of the living? He said to him: I SWEAR by the minister of my grave that were it not for our prayers for the living, they would not survive in the world for even a half day. I awoke here, for they were telling me every day that my son would come here soon, but I do not know if alive or after his death.

278. אָמַר לִיה וְאַתּוֹן יַדְעִין בְּצַעֲרָא דְחַיֵּי. א"ל, שְׂרִי קְבָרֵי, אִי לֹאוּ בְּעוּתָא דִּילָן עַל חַיֵּי, לֹא יִתְקַיְימוּן פְּלִגּוּת יוֹמָא בְּעֵלְמָא, וְהַאיִדְנָא אַתְעֵרִית הֶכָא, דְּהוּוּ אָמְרִין לִי כָּל יוֹמָא, דְּלַעֲגָלָא יִיתֵי בְרֵי הֶכָא, וְלֹא יַדְעָנָא אִי בְּחַיֵּי אִי בְּמוּתָא.

279. Rabbi Yehuda said to him: What do you do in that world? The grave rumbled and he said: Go, arise, for now they are beating my son. They were amazed and fled from there about a half a mile. They sat until morning light. They rose to go and saw a man who was running and fleeing FROM HIS MASTER - AS HE WAS SAVED FROM HIM BY THE PRAYERS OF HIS DEAD FATHER. And he was bleeding from his shoulders. They held him and he told them THE STORY OF THE HEATHEN WHO KIDNAPPED HIM WHEN HE WAS A CHILD, AND WHO BEAT HIM UNTIL HE STARTED TO BLEED. They said to him: What is your name? He said to them: Lachma bar Livai. They said: Was not Livai bar Lachma THE NAME OF that deceased? We are afraid to talk with him anymore! They did not return to him. Rabbi Aba said: This is what they said - that the prayers of the dead protect the living. How do we know? IT IS because it is written: "And they went up to the Negev and he came to Cherubs" (Bemidbar 13:22), MEANING TO PRAY AT THE GRAVE OF THE PATRIARCHS, THAT THEY WOULD PRAY FOR THEM.

279. א"ל רְבִי יְהוּדָה, מָאֵי עֲבִידְתִּיכּוּ בְּהוּא עֵלְמָא. אַתְרְגִּישׁ קְבָרָא, וְאָמַר, אֲזִילוּ קוּמוּ, דְּהַאיִדְנָא יִלְקוֹן לְבְרֵי, תּוּוּהוּ, וְעֵרְקוּ מִתַּמְנוּ כְּפִלְגּוּת מִיל, יִתְבוּ עַד דְּנְהִיר צַפְרָא. קָמוּ לְמִיזֵל, חָמוּ חַד בַּר נֶשׁ, דְּהוּוּ רְהִיט וְעֵרְק, וְהוּוּ שְׁתִּית דְּמָא אֲכַתְּפוּי, אַחְדוּ בִּיה, וְסַח לְהוּ עוּבְדָא, אָמְרוּ לִיה מַה שְׂמַךְ. אָמַר לְהוּ, לְחַמָּא בַּר לִיּוֹאֵי. אָמְרוּ, וּמַה לִּיּוֹאֵי בַּר לְחַמָּא הָיָה הָהוּא מִיּוֹתָא, וּמִסְתַּפְּינָא לְאַשְׁתַּעוּי וְתִיר בְּהַדְּיָה. לֹא אֶהְדְּרוּ. אָמַר רְבִי אָבָא, הָאֵי דְּאָמְרוּ, דְּצִלוּתְהוֹן דְּמִתִּיבָא, מְגִינָן עַל חַיֵּי. מְגִלָּן. דְּכַתִּיב וַיַּעֲלוּ בְּנֵי־בְנֵי־בְנֵי עַד חֶבְרוֹן.

280. Rabbi Yehuda said: Come and behold. The Holy One, blessed be He, made two vows to Jacob. He would descend with him and sojourn with him in exile, and He would raise him from his grave to see the joy of the holy camp OF THE CHARIOTS AND THE ANGELS, who sojourned with his children IN EXILE DURING THE REDEMPTION. This is the meaning of: "I will go down with you into Egypt" (Bereshheet 46:4), MEANING I will descend with you into exile. "And I will surely bring you up again," MEANING DURING THE REDEMPTION, BECAUSE "BRING YOU UP" IS AN EXPRESSION OF REDEMPTION, as is written: "And I will bring you up from your graves, my people" (Yechezkel 37:12), and: "There the tribes used to go up..." (Tehilim 122:4).

281. Another explanation of: "Now there arose a new king..." (Shemot 1:8) Rabbi Shimon said: On that day, permission was granted to the Minister of Egypt to be SUPERIOR over all the other nations. For we learned that before Joseph died, Egypt was not granted dominion over Yisrael, but when Joseph died, "Now there arose a new king." "Arose" MEANS as one who was lowly and arose, FOR ON THAT DAY THE MINISTER OF EGYPT AROSE TO BE GREAT, AS MENTIONED EARLIER.

37. "While the king was reclining at his board"

Rabbi Yitzchak opens with the first of three interpretations of the title verse. Rabbi Tanchum concludes this section by explaining that every nation has a minister above and the rise of one minister coincides with the fall of another. Thus, when God gave dominion to the minister of Egypt, he gained dominion only because of Yisrael.

The Relevance of this Passage

A reading of this section provides an illustration of the universe's interconnectedness that we can use to bring our own lives into harmony by making sure all our actions will breed good and holy results, since nothing occurs without an effect occurring as a consequence, nothing rises without the falling of something else, nothing is installed without something being replaced, nothing can be added without something being removed. This image should be used in a meditation on the utter perfection of the universe of God's creation.

282. Rabbi Yitzchak opened the discussion saying: "While the king was reclining at his board, my nard sent forth its fragrance" (Shir Hashirm 1:12). "While the king," refers to the Holy One, blessed be He, as is written: "Thus says Hashem, the King of Yisrael" (Yeshayah 44:6), and: "And he was King in Yeshurun" (Devarim 33:5). "While the King was reclining at His board," MEANS between the wings of Cherubs THAT WERE ON THE ARK OF THE TESTIMONY. "My nard gave forth its fragrance," MEANS THEY CAUSED THE HOLY ONE, BLESSED BE HE, to depart from among them, AND "GIVES FORTH ITS FRAGRANCE" MEANS THEIR BAD ODOR!

283. Another explanation of : "While the King was reclining at His board," meaning while the Holy One, blessed be He, was still giving the Torah to Yisrael, as it is written: "And he was there with Hashem forty days and forty nights" (Shemot 34:28). While he was still writing the Torah for Yisrael, they abandoned their good fragrance and said: "These are your Elohim, Yisrael" (Shemot 32:4). THE MEANING OF "SENT FORTH" IS 'ABANDONED.'

284. Another explanation of: "While the King was reclining at His board." While the Holy One, blessed be He, was still descended on Mount Sinai to give the Torah to the children of Yisrael, "my nard sent forth its fragrance," MEANING, LITERALLY, THAT IT GAVE ITS GOOD FRAGRANCE. It is written THAT THEY SAID: "Will we do, and obey" (Shemot 24:7).

38. Yisrael corresponds to all the other nations of the world

280. א"ר יהודה, תא חזי, תרין נדרין נדר קודשא בריך הוא ליעקב. חד, דייחות עמיה למידר עמיה בגלותא, וחד דיסקיניה מקבריה, למחמי חרוותא דסייעתא קדישא דדיירי עם בנוהי, הה"ד, אנכי ארד עמן מצרימה אנכי ארד עמן בגלותא. ואנכי אעלך גם עלה, כד"א והעליתי אתכם מקברותיכם עמי. וכתוב ששם עלו שבטים וגו'.

281. ד"א ויקם מלך חדש על מצרים וגו', אר"ש, בהוא יומא, אתיהיב ליה רשותא לשרו של מצרים, על כל שאר עמין, דתנא, עד דלא מית יוסף, לא אתיהיב שלטנו לשלטנא דמצרים על ישראל, בין דמית יוסף, כדן ויקם מלך חדש על מצרים, ויקם: במאן דהוה מאיך וקם.

282. רבי יצחק פתח, עד שהמלך במסבו נרדי נתן ריחו. עד שהמלך: דא קודשא בריך הוא. הה"ד, כה אמר יי' מלך ישראל. וכתוב ויהי בישורון מלך. במסבו: בין כנפי הכרובים. נרדי נתן ריחו, דגרמו לאסתלקא מביניהון.

283. ד"א, עד שהמלך במסבו, בעוד דקודשא בריך הוא הוה זיהב אורייתא לישראל, דכתוב ויהי שם עם ה' ארבעים יום וארבעים לילה לחם לא אכל וגו'. בעוד דהוה כתיב אורייתא לישראל, שבקו ריחיהון טב, ואמרו אלה אלהיך ישראל.

284. ד"א עד שהמלך במסבו, בעוד דהוה קודשא בריך הוא נחית על טורא דסיני, למיהב אורייתא לישראל, נרדי נתן ריחו, דכתוב נעשה ונשמע.

Continuing the discussion of the previous section, Rabbi Yitzchak explains that the single nation of Yisrael is equivalent to all of the seventy other nations, and therefore whoever rules over Yisrael dominates the whole world. Because of this powerful status, the children of Yisrael are subjected to the rule of other nations in order that the world may be elevated through them. Rabbi Yitzchak also explains the great symbolic significance of the numbers one and seventy in this context. Seventy is the number of nations, the number of Yisrael who came into Egypt, and the number of Names for God, while God is One and Yisrael is one, on a par with the rest of the world.

The Relevance of this Passage

A reading of this section invokes the resonance of the numbers one and seventy, which in the symbolism of gematria are of immense, if not unequalled, importance. By concentrating on the form and meaning of these numbers, we can draw their energy like great chords of music into our hearts, helping them attune to the holy radiance of the Light of One.

285. Rabbi Tanchum said: Every nation has a minister above and when the Holy One, blessed be He, gives dominion to one, He humbles another. When He gave dominion to that Minister OF EGYPT, he had that dominion only because of Yisrael. This is the meaning of: "Her adversaries have become the chief" (Eichah 1:5).

285. רַבִּי תַנְחוּם אָמַר, כָּל אוֹמָה וְאוֹמָה אֵיךְ לֵה שָׂר לְעִילָא, וְכֹד קוֹדֶשׁא בְּרִיךְ הוּא יְהִיב שְׁלֹטְנוֹתָא לְדִין, אֲנַחֲתִי לְדִין, וְכֹד יְהִיב שְׁלֹטְנוֹתָא לְהוּא שָׂר, לִית לִיה שְׁלֹטְנוֹתָא, אֲלֵא בְּגִין יִשְׂרָאֵל, הֵה"ד הִינוּ צְרִיחָ לְרֵאשׁ.

286. Rabbi Yitzchak said: Yisrael corresponds to all the other nations of the world. As all the other nations are seventy, Yisrael is also seventy. It is written: "All the souls of the House of Jacob who came into Egypt were seventy" (Bereshheet 46:27). And it is as if he who rules over the children of Yisrael, rules over the whole world.

286. רַבִּי יִצְחָק אָמַר, יִשְׂרָאֵל אֵינוֹן לְקַבִּיל כָּל שָׂר אוֹמִין דְּעֵלְמָא, מַה שָׂר עֲמִין אֵינוֹן שְׁבַעִים, אוֹף יִשְׂרָאֵל אֵינוֹן שְׁבַעִים, הֵה"ד, כָּל הַנֶּמֶשׁ לְבֵית יַעֲקֹב הִבָּא מִצְרַיִם שְׁבַעִים. וּמֵאן דְּשָׁלִיט עַל יִשְׂרָאֵל, כְּאִילוּ שָׁלִיט עַל כָּל עֵלְמָא.

287. Rabbi Aba said: From here IT IS UNDERSTOOD THAT YISRAEL IS SEVENTY, AS IS WRITTEN: "And the children of Yisrael were fruitful, and increased abundantly and multiplied and became exceedingly mighty" (Shemot 1:7). We have here seven LEVELS, and every level INCLUDES ten; thus, there are seventy. What is written after this? "Now there arose a new king over Egypt" (Ibid. 8). BY REASON OF HIS DOMINION OVER YISRAEL, THAT CORRESPONDS TO THE SEVENTY NATIONS, HE WAS CONSIDERED AS A NEW KING.

287. רַבִּי אַבָּא אָמַר מֵהֵכָא, וּבְנֵי יִשְׂרָאֵל פְּרוּ וַיִּשְׂרְצוּ וַיִּגְוּ, הָא שְׁבַעִים. וְכֹל דְּרָגָא לְעֵשְׂרָה, הָא שְׁבַעִים. מַה כְּתִיב בְּתַרְיָה, וַיִּקַּם מֶלֶךְ חָדָשׁ עַל מִצְרַיִם.

288. Rabbi Huna said: Why were Yisrael enslaved among all the nations? It was in order that the world should be elevated through them. For they correspond to the whole world. And it is written: "On that day Hashem shall be One and his name One" (Zecharyah 14:9). As THE HOLY ONE, BLESSED BE HE, is One, so is Yisrael one, as is written: "one nation in the earth" (II Shmuel 7:23). As the name OF THE HOLY ONE, BLESSED BE HE, is One and is explained in seventy NAMES, Yisrael is also one and interpreted by seventy.

288. אָמַר רַב הוּנָא, אֲמַאי אֲשַׁתְּעִבִּירוּ יִשְׂרָאֵל בְּכָל הָאוֹמִין, בְּגִין דִּישְׁתָּאֵר בְּהוֹן עֵלְמָא, דְּאֵינוֹן לְקַבִּיל כָּל עֵלְמָא, וְכְתִיב, בַּיּוֹם הַהוּא יְהִי ה' אֶחָד וְשֵׁמוֹ אֶחָד. וּמַה הוּא חָד, אוֹף יִשְׂרָאֵל חָד, דְּכְתִיב גּוֹי אֶחָד בְּאַרְץ. מַה שְּׁמִיהּ חָד, וּנְתַפְרֵשׁ בְּע', אוֹף יִשְׂרָאֵל חָד, וּנְתַפְרֵשׁ בְּשְׁבַעִין.

39. "For a slave when he becomes king"

Rabbi Yehuda begins the discussion by interpreting the title verse, explaining that it refers to Egypt, whom God despises more than any other nation, and Ishmael, who torments and persecutes Yisrael for their Faith. Following this we learn of an incident involving Rabbi Yehoshua, who saw a meeting between a Jew and an Arab with his son. The Arab told his son to insult the Jew and spit in his face, however when the boy grabbed the Jew's beard, Rabbi Yehoshua prayed to the Patriarchs and the earth opened up and swallowed the Arabs.

The Relevance of this Passage

A reading of this section reminds us that while divisions and prejudices may be deeply ingrained in people, we must remember that the mighty will eventually pay for their misdeeds, and that our contribution to the rise of the downtrodden comes through spiritual enlightenment and loving kindness, not intolerance and force.

289. Rabbi Yehuda opened the discussion saying: "For three things the earth is disquieted... for a slave when he becomes king" (Mishlei 30:21). We learned that there is no nation as lowly, despised and degraded before the Holy One, blessed be He, as the Egyptians. And the Holy One, blessed be He, gave them dominion because of Yisrael. "And a handmaid that is heir to her mistress" (Ibid.), is Hagar, who bore Ishmael who has done so much evil to Yisrael, dominated them and oppressed them with all kinds of oppressions, and decreed against them many devastations. They dominate Yisrael to this day, and do not permit them to observe their religion. There has been no exile as hard on Yisrael as the exile of Ishmael.

290. Rabbi Yehoshua was going up to Jerusalem and, as he was traveling, he saw an Arab walking with his son. They met a Jew. THE ARAB said to his son: This is a loathsome Jew who is despised by his Master. Soil him and spit into his beard seven times, for he is of the seed of high ones - MEANING FROM ABRAHAM, ISAAC AND JACOB, yet I know that seventy nations are subjugating them! His son went and grasped the beard OF THE JEW. Rabbi Yehoshua said: Lofty one, lofty ones, MEANING THAT HE PRAYED IN THE MERIT OF THE PATRIARCHS, I decree on the high ones, MEANING ON THE ARAB AND HIS SON WHO CONSIDERED THEMSELVES HIGHER THAN THE YESRAEL, that they should descend down under. Before Rabbi Yehoshua finished his words, they were swallowed up IN THE GROUND where they stood.

40. "Before the day cools"

Rabbi Yitzchak opens with an explanation of the title verse. We learn that the subjugation of Yisrael will end after one thousand years, whereupon God will appear in the terrestrial Jerusalem to purify it. At this time, He will drive the heathen nations from the Holy City and shake the wicked out of the earth. If the exile lasts longer than one thousand years, we're told, it is because Yisrael will not return in repentance to God.

The Relevance of this Passage

A reading of this section reveals that we are instrumental in bringing God's decrees to fruition, since our spiritual enlightenment is a necessary condition for the manifestation of God's terrestrial rewards. It will help us learn that we are not responsible for other people, but we are responsible to them.

291. Rabbi Yitzchak opened the discussion saying: "Before the day cools, and the shadows flee away" (Shir Hashirim 4:6). "Before the day cools" refers to the exile of Yisrael, and that they would be subjugated in exile until that day when the rule of the nations who end. For we have learned that Rabbi Yitzchak said that the dominion of all nations together over the children of Yisrael would last one thousand years. There is no nation that would not subjugate them. The one day corresponds to the words that it shall be one particular day which shall be known as Hashem's..." (Zecharyah 14:7).

289. רבי יהודה פתח, תחת שלש רגזה ארץ וגו', תחת עבד כי ימלוך, התניא לית לך אומא מביכא וקלילא ונבזית קמי קודשא בריך הוא, בוותייהו דמצראי, ויהיב לון קודשא בריך הוא שלטנותא בגינייהו דישראל. ושפחה כי תירש גבירתה, הא הגר, האולידת לישמעאל, שעשה במה רעות לישראל, ושלט בהם, ועינה אותם בכל מיני ענווין, וגזר עליהם במה שמדות, ועד היום הם שולטים עליהם, ואינם מניחים להם לעמוד בדתם. ואין לך גלות קשה לישראל כמו גלות ישמעאל.

290. ר' יהושע הוה סליק לירושלם, והוה אזיל באורחא, חמא חד ערבא, דהוה אזיל באורחא, ובריה עמיה. פגעו ביודאי חד. אמר לבריה, האי יודאי געלא, דמאיס ביה מריה. נוול ליה, ורקיק ליה בדיקניה ד' זמנין, דאיהו מזרעא דראמין, דאנא ידענא דמשעבדן בהו שבעין עממין, אזיל בריה ואחיד בדיקניה. אמר רבי יהושע ראמין ראמין, גוזרנא על עלאין, דיחתון לתתא. עד לא סיים אתבלעו באתריהון.

291. רבי יצחק פתח, עד שיפוח היום ונסו הצללים וגו', עד שיפוח היום, האי קרא על גלותא דישראל אתמר, דאינון ישתעבדון בגלותא, עד דיסתתים ההוא יומא דשלטנותא דאומין. דתנן, א"ר יצחק, אלף שנין הוא שלטנותא דכל אומין כחדא, עלייהו דישראל. ולית לך אומא דלא ישתעבד בהון. ויומא חדא, הוא לקבליה דכתיב, והיה יום אחד הוא ידע ליי' וגו'.

292. Another explanation. "Before the day cools," meaning before that day the nations will cool. "And the shadows flee away," are the governments that dominate them. "I will get me to the mountain of myrrh" (Shir Hashirm 4:6), said the Holy One, blessed be He: "I will betake myself to shake the nations from, Jerusalem which is the mountain of myrrh, as is written: 'of the mountain of Moria that is in Jerusalem.' "And to the hill of frankincense," is the Temple that is in Zion, about which is written: "Fair in situation, the joy of the whole earth; Mount Zion" (Tehilim 48:3). AND THIS IS ALSO TO SHAKE OUT FROM THERE ALL THE WICKED PEOPLE, as is written: "To grasp the corners of the earth and to shake all the wicked people from it" (Iyov 38:13), as one holds a garment to shake all the filth from it.

293. Rabbi Yosi said: The Holy One, blessed be He, will eventually be revealed in terrestrial Jerusalem, and purify it from the filth of the nations, before that day of the nations is complete. For Rabbi Chiya said: The dominion of the nations over Yisrael last only one day, and that is the day of the Holy One, blessed be He, which is one thousand years long. This is what is written: "He has made me desolate and faint all the day" (Eichah 1:13), meaning one day only, and no more.

294. Rabbi Yosi said: If they are subjugated more than one thousand years, it is not because of the decree of the King, but rather because they do not wish to return IN REPENTANCE before Him. And it is written: "And it shall be when all these things come upon you... THEN YOU WILL RETURN TO HASHEM YOUR ELOHIM" (Devarim 30:1-2), and: "If your outcasts be at the utmost part of heaven, from there will Hashem gather you..." (Ibid. :4).

292. ד"א, עַד שְׁיִכּוּחַ הַיּוֹם קָרָם דְּיִכּוּחַ הַהוּא יוֹמָא דְּאֹמִינָא. וְנִסּוּ הַצְּלָלִים, אֵינּוֹן שׁוֹלְטָנִין דְּשִׁלְטוֹ עֲלֵיהּ. אֲלַךְ לִי אֶל הַר הַמּוֹר, אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, אֲלַךְ לִי, לְנַעֲרָא הָאוֹמוֹת מִירוּשָׁלַם דְּהוּא הַר הַמּוֹר, כְּמָה דְּכִתְיִב, בְּהַר הַמּוֹרִיָּה אֲשֶׁר בִּירוּשָׁלַם. וְאֵל גְּבַעַת הַלְּבוֹנָה, דָּא בִּי מְקַדְשָׁא דִּי בְּצִיּוֹן, דְּכִתְיִב בֵּיהּ יִפָּה נֹף מְשׁוֹשׁ כָּל הָאָרֶץ הַר צִיּוֹן וְגו', כּד"א, לְאַחוּז בְּכַנְפוֹת הָאָרֶץ וַיִּנְעֲרוּ רְשָׁעִים מִמֶּנָּה. כִּהְיָה דְּאַחִיד בְּטִלְיָת, לְנַעֲרָא טְנוּפָא מִנָּה.

293. א"ר יוסי, עתיד קודשא בריך הוא לאתגלויא בירושלם דלתתא, ולדכא יתה מטנופי עממיא, עד דלא אשתלים ההוא יומא דאומין. דא"ר חייא, לית שולטנו לאומין עלייהו דישראל, אלא יומא חדא לחוד, דהוא יומו של הקודשא בריך הוא, והוא אלה שנים. הה"ד, נתני שוממה כל היום דהו. יומא חד לחוד, ולא יתיר.

294. א"ר יוסי, אי יתיר ישתעבדון, לא על פום גזרת מלכא הוא, אלא על דלא בעיין למיהדר לקבליה, וכתיב והיה כן יבואו עליך כל הדברים האלה וגו', וכתיב, אם יהיה נרחק בקצה השמים משם יקבצך וגו'.

41. "And he said to his people"

Rabbi Shimon begins the discussion by explaining that the title verse refers to the supernal minister over Egypt who revealed to the Egyptians that the minister over Yisrael was stronger than theirs. Rabbi Shimon then clarifies the distinction between "King of Egypt," which refers to the supernal minister over Egypt, and "Pharaoh, the King of Egypt," which refers to the actual Pharaoh. Similarly, we learn from Rabbi Yitzchak that in the title verse, "the people of the children of Yisrael," refers to the children of the supernal Yisrael above. While the other nations are called the people of their appointed rulers, Yisrael are called the people of Hashem because they are the only nation directly under God. Rabbi Yochanan then asks about Balak's reference to Yisrael in the verse, "Behold, there is a people come out from Egypt." Rabbi Yitzchak explains that sorcerers prefer to avoid all ambiguity, and therefore when referring to someone, they mention only the mother's name because only maternal descent is certain. Moreover, the demons also adhere to this strict code. Rabbi Aba, however, interprets Balak's reference as one of contempt that implies that the origin of Yisrael is unknown. The discussion then turns to expound upon the concept that God punishes His own children first so that they will guard against sin more than the other nations. Rabbi Yosi provides a personal incident to illustrate this idea, and concludes that God punishes students of the Torah so that they will not separate themselves from the Tree of Life (the Torah) for even a moment.

Finally, we learn from an episode involving Rabbi Yitzchak that an earthquake is a physical sign of the appointment of a minister in heaven who will cause suffering to Yisrael. This is in accordance with the verse, "For three things the earth is disquieted..."

The Relevance of this Passage

This section deepens our understanding of the profound interconnectedness of everything in Creation, and will make more attuned to the language of the planet itself, just as it further opens the language of the Zohar, enabling us to see that all selfish seeking is really a form of sorcery, or the attempt to coerce what may not belong to us from those too weak to prevent us taking it. There cannot be imbalance in the universe, thus we must become aware of what it is we truly own.

295. "And he said to his people, 'Behold the people of the children of Yisrael'" (Shemot 1:9). Rabbi Shimon said: Come and behold. In all instances, a ruling angel was appointed over Egypt and SAID TO HIS PEOPLE, "BEHOLD, THE CHILDREN OF YISRAEL..." And so it is in the majority of the portion that says plainly, "king of Egypt," means the minister who is appointed over Egypt. However, when it is written: "Pharaoh, the King of Egypt," IT IS actually Pharaoh, AND NOT THE ANGEL, WHO IS APPOINTED OVER THEM!

296. Rabbi Shimon said: Therefore it is written, "And he said TO HIS PEOPLE" (Shemot 1:9), MEANING I will introduce this into their hearts THAT THEY SHOULD THINK SO. As the Torah says, "Because Hashem said to him, 'Curse David'" (II Shmuel 16:10), MEANING the thought of his heart alone, THAT HASHEM INTRODUCED INTO HIS HEART. Also, "And Haman said in his heart" (Ester 6:6), and so, "And he said in his heart, 'Shall a child be born to him that is a hundred years old?'" (Bereshheet 17:17). THE MEANING OF "HE SAID" IS also to introduce a thought into their hearts, that they should say IN THEIR HEARTS. "More and mightier than we" (Shemot 1:9). Why does it say "than we"? It means, than the angel who is appointed over them, because they thought in their hearts that Elohim and their power, THAT IS, OF YISRAEL, is greater and stronger than us - than THE APPOINTED ANGEL who rules over Egypt.

297. Rabbi Yitzchak said: All the nations of the world draw strength from the Ministers WHO ARE APPOINTED IN HEAVEN over them. And the children of Yisrael draw their powers from the Holy One, blessed be He. And they are called 'the people of Hashem', and not 'the people of a ruler WHO WAS APPOINTED'. Rabbi Yehuda said: Here, the Egyptians are called the people OF THE APPOINTED, as is written: "And he said to his people," (Shemot 1:9) and there it is written, "I have surely seen the affliction of My people" (Shemot 3:7), MEANING actually, "My people." The children of Yisrael are called 'the people of Hashem', and the other nations are called 'the people of their appointed rulers', as it is written: "For let all people walk, everyone in the name of his Elohim, and we will walk in the name of Hashem our Elohim, forever and ever" (Michah 4:5).

298. Rabbi Aba said: This passage should have read, 'The children of Yisrael are more and mightier than we'. Why does it say: "the people of the children..."? AND HE ANSWERS: It means the actual people of the children of Yisrael, THAT IS, THE PEOPLE OF THE CHILDREN OF YISRAEL OF BELOW, WHICH IS THE CORPOREAL YISRAEL WHO IS DRAWN from that Yisrael of above, WHICH IS ZEIR ANPIN. SINCE THE PEOPLE ARE NOT CONNECTED TO THE SUPERNAL YISRAEL, THEY ADDED THE WORD "PEOPLE" because they thought that they were the people of the children of Yisrael OF BELOW, and not the people of Hashem, WHICH IS ZEIR ANPIN. It is written: "And they were mortified on account of the children of Yisrael" (Shemot 1:12), instead of, 'On account of the people of the children of Yisrael', WHICH IS YISRAEL OF BELOW. FOR EVENTUALLY, THEY RECOGNIZED THAT THEY WERE THE SUPERNAL CHILDREN OF YISRAEL OF ABOVE, MEANING THE PEOPLE OF HASHEM.

295. וַיֹּאמֶר אֶל עַמּוֹ הַנֶּה עִם בְּנֵי יִשְׂרָאֵל. א"ר שְׁמַעוֹן תָּא חַוִּי, דְּהָא עַל כָּל פְּנִים מְלָאכָא שְׁלִטוּנָא דְּמִמְנָא עַל מִצְרַיִי הוּד, וְהָכִי הוּא, דְּרוּבָא דְּפִרְשֵׁתָא לֹא אֲתָמַר, אֲלֵא מֶלֶךְ מִצְרַיִם סָתֵם, וְהֵינּוּ מִמְנָא רְבִרְבָא עַל מִצְרַיִי. פְּרַעָה מֶלֶךְ מִצְרַיִם, פְּרַעָה מִמֶּשׁ.

296. א"ר שְׁמַעוֹן, לְפִיכֶךָ כְּתִיב, וַיֹּאמֶר כְּלוּמַר אֲכַנִּיס בְּלַבְהוֹן מְלֵתָא דָּא, כְּד"א, בִּי יוֹי אָמַר לוֹ קָלֵל אֶת דּוֹד. מִחֲשַׁבְתָּ הַלֵּב בְּלִבְדָּ. וְכֵן וַיֹּאמֶר הֶמֶן בְּלָבוֹ, וְכֵן וַיֹּאמֶר בְּלָבוֹ הַלֵּבֵן מֵאָה שָׁנָה. אוּף הֵכָא נִמְי, אֲכַנִּיס מִחֲשַׁבְתָּא בְּלַבְהוֹן, דְּאָמְרוּ רַב וְעֲצוּם מִמֶּנּוּ. מֵאֵי מִמְנּוּ. ר"ל מִמְנָא דִּילְהוֹן, אֵינּוּן אָמְרוּ בְּלַבְיֵיהוּ, דְּחִילָא וְתוּקְפָא דִּילְהוֹן, רְבִרְבָא וְתִקְיָפָא מִמֶּנּוּ, מְשׁוּלְטָנָא דִּילְהוֹן.

297. ר' יִצְחָק אָמַר, כָּל אוּמִין דְּעֵלְמָא, מְשַׁכִּין תוּקְפָא מְשֻׁרְיָהוֹן, וְיִשְׂרָאֵל נִגְדִין חִילְיָהוֹן מְקוּדְשָׁא בְּרִיךְ הוּא, וְאֵינּוּן אֲתִקְרוּן עַמָּא דִּינִי, וְלֹא עַמָּא דְּשׁוּלְטָנָא. ר' יְהוּדָה אָמַר, הֵכָא אֲתִקְרוּן עַמּוֹ, דְּכְתִיב וַיֹּאמֶר אֶל עַמּוֹ, וְהֵתֵם כְּתִיב, רָאָה רְאִיתִי אֶת עַמִּי עַמִּי, עַמִּי מִמֶּשׁ, יִשְׂרָאֵל אֲקָרוּן עִם יוֹי, וְשָׂאֵר אוּמִין אֲקָרוּן, עַמּוֹ דְּשׁוּלְטָנָא דִּילְהוֹן דְּכְתִיב, בִּי כָּל הָעַמִּים יִלְכוּ אִישׁ בְּשֵׁם אֱלֹהֵיו וְאִנְחֵנוּ נִלְךְ בְּשֵׁם יוֹי אֱלֹהֵינוּ לְעוֹלָם וָעֶד.

298. אָמַר רַבִּי אַבָּא, הָאֵי פְּסוּקָא, הוּהוּ לִיָּה לְמִימַר בְּנֵי יִשְׂרָאֵל רַב וְעֲצוּם מִמֶּנּוּ, מֵהוּ עִם בְּנֵי. אֲלֵא עִם בְּנֵי יִשְׂרָאֵל מִמֶּשׁ, מֵהוּוּ יִשְׂרָאֵל דְּלַעִילָא, דְּחֲשִׁיבוּ דְּעִם בְּנֵי יִשְׂרָאֵל הוּוּ, וְלֹא עִם יוֹי, וְכְתִיב וַיִּקְוְצוּ מִפְּנֵי בְנֵי יִשְׂרָאֵל, וְלֹא כְּתִיב מִפְּנֵי עִם בְּנֵי יִשְׂרָאֵל, אֲלֵא מִפְּנֵי בְנֵי יִשְׂרָאֵל מִמֶּשׁ.

299. Rabbi Yochanan was before Rabbi Yitzchak. He said: Why did Balak choose to say, "Behold, there is a people come out from Egypt" (Bemidbar 22:5), and did not say, "Behold the people of the children of Yisrael." Rabbi Yitzchak said to him: Balak was a great sorcerer, and it is the way of sorcerers to select a matter that is completely certain. Similarly, they never mention the father's name of a person, but rather his mother's name, which is certain. THEREFORE, BILA'AM DID NOT MENTION THE CHILDREN OF YISRAEL, WHICH IS THE NAME OF THE FATHER.

300. This is the way of the demons. They examine the matter that is said to them BY THE SORCERERS. If it is false, they notify them with false words. And if it is true, whatever they tell them is true at least for a short time. Especially if the sorcerers desire an action of them, THEY ARE PARTICULARLY CAUTIOUS TO SAY THE TRUTH, THAT IS BEYOND SUSPICION. THEREFORE, THEY DO NOT MENTION THE NAME OF A PERSON'S FATHER. Rabbi Acha said: Balak used a degrading tone, "Behold, there is a people come out from Egypt," meaning we do not know where they are from.

301. Rabbi Yochanan said: Why is it that a people THAT IS UNDER THE GUIDANCE of ministers guard themselves, and the people of the Holy One, blessed be He, do not guard themselves? Rabbi Yitzchak said: The poor man is not comparable to the rich man. The poor man needs to guard what is his, BECAUSE PEOPLE ARE NOT AFRAID TO CHALLENGE HIM. The rich man does not guard his possessions, BECAUSE EVERYONE IS AFRAID TO CHALLENGE HIM. All the more so, Yisrael are UNDER THE GUIDANCE of a King who loves Truth and Justice. And He does justice with His household first, because He wants them to be protected against sin more than all THE NATIONS. This is what is written: "You only have I known of all the families of the earth" (Amos 3:2).

302. Rabbi Yosi went on the road and Rabbi Acha bar Ya'akov went with him. While they were traveling, Rabbi Yosi kept quiet FROM WORDS OF THE TORAH, and reflected on worldly things. But Rabbi Acha CONTINUED to meditate on the words of the Torah. Rabbi Yosi saw a snake that was running after him. Rabbi Yosi said to Rabbi Acha: Do you see the snake that is chasing me? Rabbi Acha said to him: I do not see it. Rabbi Yosi ran with the snake after him. Rabbi Yosi fell and the blood flowed from his nose. He heard them saying, "You only have I known of all the families of the earth." DUE TO THIS, HE WAS SAVED FROM THE SNAKE. Rabbi Yosi said: If for just one moment I CEASED FROM THE WORDS OF TORAH AND TURNED TO WORLDLY THINGS, AND THIS HAPPENED TO ME, it is much worse for one who has suspended his mind entirely FROM WORDS OF TORAH.

303. He opened the discussion saying: "For Hashem your Elohim has blessed you in all the work of your hand: He knows your walking through..." (Devarim 2:7). "Who led you...venomous serpents and scorpions" (Devarim 8:15). HE ASKS: Why were there venomous serpents here IN THE WILDERNESS? AND HE ANSWERS: To punish the children of Yisrael any time they separate from the Tree of Life, of which it is written: "For he is your life, and the length of your days" (Devarim 30:20).

299. רבי יוחנן הוה קאים קמיה דר' יצחק, אמר, מה חמא בלק למימר, הנה עם יצא ממצרים, ולא אמר הנה עם בני ישראל. א"ל ר' יצחק, בלק מכשף גדול הוה, וכן דרך המכשפים לקחת הדבר שאין בו חשדא, וכן אין מזכירין לעולם שם אביו של אדם, אלא שם אמו, דבר שאין בו חשדא.

300. דכן דרך השדים, דמעיינים בהווא מלה דקאמרי להו, אי איהו כדיבא, מודיעין ליה מלין כדיבין, ואי הוא קשוט, כל מה דאמרין לזמנא זעירא קושטא הוא, כל שכן למעבד עבדתא. רבי אחא אמר, בלק אורחא דקלנא נקט, הנה עם יצא ממצרים, כלומר, דלית אנן ידעין ממאן אינון.

301. אמר רבי יוחנן, מפני מה עמא דרב רבין נטירין, ועמא דקודשא בריך הוא לא נטירין. אמר רבי יצחק, לא דמי מסכנא לעתירא. מסכנא בעי לנטרא דיליה, עתירא לא נטיר דיליה, וכל שכן דישאל, אינון ממלכא דרחים קשוט ודינא. ודינא קדמא עביד בגוברין דביתיה, דבעי דאינון להוון נטירין מחטאה יתיר מכלהו דרא הוא דכתוב, רק אתכם ידעתי מכל משפחות האדמה וגו'.

302. רבי יוסי נפק לאורחא, והוה רבי אחא בר יעקב אזיל עמיה, עד דהוה אזלי שתיק רבי יוסי, והרהר במלי דעלמא. ורבי אחא הרהר במלי דאורייתא. חמא רבי יוסי חר חווא, דהוה רהיט אבתריה. אמר רבי יוסי לרבי אחא, חזית האי חווא דרהיט אבתראי. אמר ליה רבי אחא, אנא לא חמינא ליה. רהט רבי יוסי וחוא אבתרוי. נפל רבי יוסי, ודמא שתת ונחת מחוטמוי, שמע דהוה אמרין, רק אתכם ידעתי מכל משפחות האדמה וגו', אמר רבי יוסי, ומה על שעתא חדא כן, מאן דמתניאש מנה על אחת כמה וכמה.

303. פתח ואמר, בי ה' אלהיך ברכך בכל מעשה ידך ידע לכתך וגו' המוליכך וגו', נחש שרף ועקרוב וגו', נחש שרף למה הכא. אלא, לקחת עונשן מישראל, כל זמן שמתפרשין מן עץ החיים. דכתוב כי הוא חייך ואורך ימין.

304. Come and behold. Rabbi Chiya said: It is written, "He that spares his rod hates his son..." (Mishlei 13:24) and, "I have loved you," says Hashem" (Malachi 1:2), and also: "And I hated Esau" (Ibid. 3). What does "hate" REFER TO? It is written: "He that spares his rod hates his son," meaning: I hate him, therefore, I spare his rod from him. This is even more so with scholars; HE DOES NOT SPARE HIS ROD FROM THEM, for the Holy One, blessed be He, does not want them to become separated from the Tree of Life, even for one moment.

305. "And he said to his people" (Shemot 1:9). He gave them advice in order to do evil with them. Rabbi Tanchum said: The Egyptians knew by their knowledge of astrology that they would eventually be smitten because of Yisrael. Therefore, their Minister did evil to them first.

306. Rabbi Yitzchak came upon a mountain and saw a man sleeping under a tree. RABBI YITZCHAK sat down there. While he was sitting, he noticed the earth moving, and saw that tree break and fall. He saw fissure holes in the earth, and the earth was rising and falling

307. The man awoke and screamed towards Rabbi Yitzchak: Jew, Jew, cry and wail, because now they are setting up in heaven a minister, a supernal ruler, who is destined to do great evil with your people. These tremors in the earth are because of you, for whenever the earth rumbles it is when a minister arises in the heaven, who will do evil with you!

308. Rabbi Yitzchak was astonished and said: It is certainly written, "For three things the earth is disquieted...for a slave when he becomes king" ((Mishlei 30:21-22). ITS MEANING refers to a minister who was ORIGINALLY SUBJUGATED under a different ruler, AND NOW that he rules, and they give him dominion, THE SCRIPTURE SAYS THAT THE EARTH QUAKES and, moreover, when THAT APPOINTED ONE rules over Yisrael, CERTAINLY THE EARTH QUAKES AND IS DISQUIETED.

309. Rabbi Chama bar Guria said: When the Holy One, blessed be He, placed the children of Yisrael under the dominion of other nations, He sat and wailed and wept. This is what is written: "My soul shall weep in secret" (Yirmeyah 13:17). Rabbi Yosi said: "In secret" is precise, THAT IS, IN THE WORLD OF ATZILUT.

304. תָּא חֲזִי, אָמַר רַבִּי חִיָּיא, כְּתִיב חוֹשֵׁךְ שְׁבֹטוֹ שׁוֹנֵא בְּנוֹ וְגו'. וְכִתִּיב אֶהְבֵּתִי אֶתְכֶם אָמַר ה'. וְכִתִּיב, וְאֵת עֵשׂוֹ שָׁנֵאתִי. מִהוּ שָׁנֵאתִי, דְּכִתִּיב חוֹשֵׁךְ שְׁבֹטוֹ שׁוֹנֵא בְּנוֹ. כְּלוֹמַר שָׁנֵאתִי אוֹתוֹ, וְעַל כֵּן חֲשַׁכְתִּי שְׁבֹט מֵהֶם, כֹּל שָׁכֵן וְכֹל שָׁכֵן תִּלְמִידֵי חֻכְמִים, דְּלֵא בְּעֵי קוֹדֶשׁא בְּרִיךְ הוּא דִּיתְפָּרְשׁוּן מֵעַץ הַחַיִּים אֲפִילוּ רִגְעָא חֲדָא.

305. וַיֹּאמֶר אֶל עַמּוֹ. יֵהָב לְהוֹן עֵיטָא, לְמַעַבְדַּ עֲמַהוֹן בִּישָׁא. אָמַר רַבִּי תַנְחוּם, יִדְעִין הוּוּ מִצְרָאֵי בְּאַצְטַגְנִינֹת דְּלְהוֹן, שְׁסוּפִן לְמַלְקֵי בְּגִין יִשְׂרָאֵל, וְלַכְךָ אֶקְדִּים שׁוֹלְטָנָא דְּלְהוֹן, לְמַעַבְדַּ עֲמַהוֹן בִּישָׁא.

306. רַבִּי יִצְחָק פָּגַע בְּהוּא טוֹרָא, וְחָמָא חַד בַּר נֶשׁ דְּהוּוּ נְאִים תַּחוֹת חַד אֵילָן. יְתִיב תַּמָּן, אֲרַהוּוּ יְתִיב, חָמָא אֲרַעָא דְּמִתְחַלְחֵלָא, וְאֲתַבַּר הוּוּ אֵילָנָא, וְנָפַל, וְחָמָא בְּקִיעִין גּוּמִין בְּאֲרַעָא, וְאֲרַעָא סִלְקָא וְנַחְתָּא.

307. אֲתַעַר הוּוּא גְבֵרָא, צוּוח לְקַבְלִיה דְּרַבִּי יִצְחָק, וְאָמַר לִיה יוֹדָאֵי יוֹדָאֵי, בְּכִי וְנִהִים, דְּהֵאִידְנָא מְקִימִין בְּרִקִיעָא חַד רַבְרָבָא מְמַנָּא שְׁלְטָנָא עֲלָאָה, וְהוּא זְמִין לְמַעַבְדַּ עֲמֹכּוֹן בִּישָׁא סְגִי, וְהֵאֵי רִגְשָׁא דְּאֲרַעָא בְּגִינִיכּוֹן הוּוּ. דְּכֹל זְמַנָּא דְּרִגְשָׁא אֲרַעָא, כַּד קָם מְמַנָּא, דִּיעֲבִיד עֲמֹכּוֹן בִּישָׁא.

308. תּוּוּה רַבִּי יִצְחָק וְאָמַר, וְדָאֵי כְּתִיב, תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ, וְכִתִּיב תַּחַת עַבְד כִּי יִמְלֹךְ. מְמַנָּא דְּהוּוּ תַּחוֹת שְׁלְטָנָא אַחְרָא, וּמְלִיךְ, וְיִהְיִין לִיה שְׁלְטָנָא, וְכִּשְׁ בַּד שְׁלִיט בִּישְׂרָאֵל.

309. א"ר חָמָא בַּר גּוּרִיא, כַּד אֲנַח לְיִשְׂרָאֵל תַּחוֹת שְׁלְטֹנֹתָא דְּאוּמִין, יְתִיב וְגַעֵי וּבְכִי, הָדָא הוּוּ דְּכִתִּיב, בְּמִסְתָּרִים תִּבְכֶּה נְפִשִׁי. אָמַר רַבִּי יוֹסִי, בְּמִסְתָּרִים דְּוּקָא.

42. "Behold, the mighty ones shall cry outside"

Rabbi Elazar tells Rabbi Yehuda that the title verse refers to God's ministers who weep in the outer chambers when God, Who is in the inner chambers, is sad and weeping. We learn that these are called angels of peace, and are distinct from the various other types of angels. Rabbi Yehuda then asks why the ministers of the other nations oppress Yisrael knowing that this causes God to suffer. Rabbi Elazar's reply indicates that they carry out their duties in accordance with God's will.

The Relevance of this Passage

This section drives further home the important teaching that all that was, is or will be, is the will of God, thus it is incorrect to think of anything happening that is not part of the divine Plan. When we are tempted to think that something in the world has 'gone wrong', a reading of this section

helps to elevate the mind to see beyond appearances to where all is One.

310. Rabbi Yehuda came to Rabbi Elazar and found him sitting with his hand in his mouth. He was sad. He asked him: With what is Sir occupied? He said to him that it is written: "In the light of the King's countenance is life" (Mishlei 16:15). If the Master is sad and especially IF HE weeps and wails, what do His ministers do? It is written: "Behold, the mighty ones shall cry outside" (Yeshayah 33:7). "...outside..." meaning that their Master is within, AS IS WRITTEN: "MY SOUL WEEPS IN SECRET," and they are outside. Their Master is in the inner rooms, WHICH ARE IN ATZILUT, while they are in the outer rooms, WHICH ARE IN BRIYAH, YETZIRAH AND ASIYAH. HE ASKS: What are the inner rooms? Rabbi Yitzchak said: They are from the ten crowns of the King, MEANING OF THE TEN SFIROT OF ZEIR ANPIN IN ATZILUT.

311. "The ambassadors of peace shall weep bitterly" (Ibid.). HE ASKS: Are there any angels who are not for peace? He said to him: Yes. Come and behold: there are angels who are of severe Judgment, WHO ARE DRAWN FROM THE ASPECT OF GVURAH. There are those of Judgment not severe, WHO ARE DRAWN FROM MALCHUT. And there are those who have Judgment and Compassion WHO ARE DRAWN FROM TIFERET. And there are those of Compassion that contain no Judgment at all, WHO ARE DRAWN FROM BINAH, and they are called the 'angels of peace'. Pertaining to these ANGELS of below, WHICH ARE EXTERNAL, it is written: "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3), and: "And all the host of heaven shall rot away" (Yeshayah 34:4).

312. HE ASKS: If this is so, then why do all the ministers who are appointed over the other nations enslave His children with heavy labor when they see that their Master is sad, BECAUSE OF THE SUBJUGATION OF YISRAEL? Rabbi Elazar said: They only do that which is incumbent upon them, and they are doing the desire of their Master!

43. Two tears sink into the great abyss

Rabbi Dustai explains that when the children of Yisrael are delivered to the supernal ministers of the other nations, twelve courts convene and the Master weeps. Then two tears sink into the great abyss, and both the higher and the lower celestial beings descend multiple levels. We also learn that when God delivered Yisrael into the power of the supernal minister of Egypt, He made seven decrees that Egypt should subjugate them, and seven decrees bestowing benefits on Yisrael.

The Relevance of this Passage

A reading of this section teaches us to recognize the good fortune that can exist even in times of great suffering, and indeed that out of great suffering great good must come to set the balance straight. The passage is also ideal for a meditation on two, twelve and seven, providing images that assist in our inner understanding of the profound wisdom that is contained by number.

313. Rabbi Dustai said: As soon as the children of the Holy One, blessed be He, are given over to the rulers of the nations, twelve courts will convene, MEANING MALCHUT HAS TWELVE PERMUTATIONS OF ADONAI, WHICH CONTAINS THE LETTERS OF DINA ('JUDGMENT'). SINCE THE UNION OF YUD HEI VAV HEI ADONAI WAS ABOLISHED, IN WHICH THE TWELVE PERMUTATIONS OF ADONAI RECEIVED FROM THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI, THE TWELVE PERMUTATIONS OF ADONAI GATHERED and sank in the great Abyss, WHICH IS BINAH. The Master, WHICH IS BINAH, weeps by raising the voice CALLED 'WAILINGS'. Two teardrops fell FROM THE EYE SOCKETS, WHICH IS BINAH, to the depths of the Great Sea, WHICH IS MALCHUT. This is the meaning of: "Your Judgments are a great deep" (Tehilim 36:7). Those above rolled downward, and the lower beings broke asunder and descended 240 levels. This is what is written, "The lion has roared, who will not fear" (Amos 3:8).

310. רבי יהודה על לגביה דרבי אלעזר, אשכחיה דהוה יתיב, ויריה בפומיה, והוה עציב. אמר ליה, במאי קא עסיק מר. אמר ליה דכתיב, באור פני מלך חיים. אי טרנא עציב, וכ"ש דגעו ובכי, שמשוי מאי עבדי, הדא הוא דכתיב, הן אראלם צעקו חוצה. מאי חוצה. מריהון בגו, ואינון לבר. מריהון בבתי גואי, ואינון בבתי בראי. בתי גואי מאי אינון. אמר רבי יצחק, אינון מעשרה כתיבי מלכא.

311. מלאכי שלום מר יבביון, וכי יש מלאכים שאינם של שלום. אמר ליה אין. תא חזי, אית מארי דדינא קשיא, ואית מארי דדינא דלא קשיא, ואית מארי דינא ורחמנותא. ואית מארי דרחמנותא דלית בהו דינא כלל. ואלין אתקרון מלאכי שלום. ועל אינון דלתתא, כתיב, אלביש שמים קדרות ושק אשים בסותם. וכתיב ונמקו כל צבא השמים.

312. אי הכי, כל אינון שולטנין דממנן על שאר עמין, כד חמאן למריהון עציב, למאי עבדין פרוכא לבנוהי. א"ר אלעזר, לא עבדי אלא מאי דאתפקדו, ורעותא דמריהון עבדין.

313. ר' דוסתאי אמר בערנא דאתמסרן בנוי דקודשא ב"ה, לשולטני עממין, מתכנפין תריסר בתי דינין, ומשתקען גו תהומא רבה, געי טרנא, געין, ורהיטן ונחתין תרין דמעין לשקיעא דינא רבה, הה"ד משפטין תהום רבה. ומתגלגלן עלאין לתתא, אתבקען תתאין, ונחתין מאתן וארבעין דרגין הה"ד אריה שאג מי לא יירא.

314. We learned that at the time that the Holy One, blessed be He, gave the children of Yisrael to the Minister of Egypt, He made seven decrees that Egypt should subjugate them. This is what is written: "And they made their lives bitter, with hard bondage in the mortar and in brick, and all manner of bondage in the field, all their bondage, wherein they made them serve was with rigor" (Shemot 1:14). He correspondingly made seven to the good: "And the children of Yisrael were fruitful and increased abundantly, and multiplied and grew exceedingly mighty; and the land was filled with them" (Ibid. 7).

314. תָּנָא, בְּשַׁעֲתָא דְּמִסְרֵי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל לְשָׂרָא דְּמִצְרַיִם, גָּזַר עֲלֵיהוּ ד' גְּזֵרוֹת, שִׁישְׁעִבְדוּ בְּהוֹן מִצְרַיִם. הֵהָדִד וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה בְּחוֹמֵר וּבִלְבָנִים וְגו'. וְלִקְבִלְיָהוּן שְׁבַע לְטָב, וּבְנֵי יִשְׂרָאֵל פָּרוּ, וַיִּשְׂרְצוּ, וַיִּרְבּוּ, וַיַּעֲצֻמוּ, בְּמֵאד, מְאֹד, וַתִּמְלֵא הָאָרֶץ אוֹתָם.

44. "Come, let us deal wisely with them"

The title verse, we learn, refers to the ministering angels that agreed in their judgment against the supernal children of Yisrael. Rabbi Yitzchak compares them to thorns and thistles continually stinging Yisrael so that they would not multiply and grow stronger.

The Relevance of this Passage

This section contains a profound teaching regarding the necessity of clinging to God alone, and not to His ministers or angels; for harm can come from any quarter - even angels - the moment we lower our sights from the Highest of the High to rest on any lesser goal.

315. "Come, let us deal wisely with them" (Shemot 1:10). Rabbi Yosi said: "Come (Heb. hava)" is an expression of preparation to do justice, as is said, "Come, let us go down" (Beresheet 11:7). "Give (Heb. hava) a perfect lot" (I Shmuel 14:41). Rabbi Yochanan said: Hava is always an expression of agreement and invitation, as in, "Come, let us build us a city" (Beresheet 11:4). "Give counsel" (II Shmuel 16:20); "ascribe (Heb. havu) to Hashem, O you mighty" (Tehilim 29:1).

315. הָבָה נִתְחַכְמָה לוֹ. רַבִּי יוֹסִי אָמַר, אִין הָבָה אֶלָּא לְשׁוֹן הַזְּמַנָּה, לְמַעַבְדֵי דִּינָא. כְּמָה דְּאֵת אָמַר, הָבָה נִרְדָּה. הָבָה תְּמִים. אָמַר רַבִּי יוֹחָנָן, הָבָה כּוֹלָם, לְשׁוֹן הַסְּכָמָה וְהַזְּמַנָּה. כְּמוֹ הָבָה נִבְנָה לְנוּ עִיר. הָבוּ לָכֶם עֲצָה. הָבוּ לֵה' בְּנֵי אֱלֹיִם.

316. Rabbi Yitzchak said: "Come, let us deal wisely with him," MEANING: we will agree in Judgment concerning them. "Lest they multiply" (Shemot 1:10); and the Holy Spirit says, "So would it multiply and so would it spread." And the ministering angels were to them as thistles and thorns. This is what is written: "And they were mortified (Heb. yakutzu) on account of the children of Yisrael" (Ibid. 12). ITS MEANING IS THAT THE SUPERNAL CHILDREN OF YISRAEL, WHO ARE THE ANGELS, AS SAID EARLIER, were being stung by the ministering angels, like the thorns (Heb. kotz) that prick people.

316. רַבִּי יִצְחָק אָמַר, הָבָה נִתְחַכְמָה לוֹ נְהוּי בְּהַסְכָּמַת דִּינָא לְגַבְיָהּ. פֶּן יִרְבֶּה, וְרוּחַ הַקֹּדֶשׁ אוֹמְרַת כֵּן יִרְבֶּה, וְכֵן יִפְרוֹץ. וּמִלְאֲכֵי הַשְּׂרָת הוּוּ לְשָׂכִים וְלַעֲנִינִים הֵהָדִד, וַיִּקְצוּ מִפְּנֵי בְּנֵי יִשְׂרָאֵל. דִּהוּוּ מִתְעַקְצֵי מִמִּלְאֲכֵי הַשְּׂרָת, כְּהֵנִי קוֹצֵי דְּמִתְעַקְצֵי בְּהוּ אוֹיְנָשׁוּי.

45. "And against all the Elohim of Egypt I will execute Judgments!"

The discussion in this section encompasses the Judgments that God executed against the Egyptians. According to Rabbi Yochanan, when Moses spoke the words of the title verse, Dumah, the supernal minister of Egypt, ran in fear. His authority was taken from him and he was appointed as minister over Gehenom, to judge the souls of the wicked. After punishing the gods of Egypt, causing the Egyptian idols to melt or rot, God commanded the public desecration of the lamb, the chief Egyptian deity. He then punished the nation itself. Rabbi Shimon, son of Rabbi Yosi, then comments that the premonition of all these events is apparent in the Pharaoh's words, "Come, let us deal wisely with them; lest they multiply, and it shall come to pass, when any war should chance..."

The Relevance of this Passage

This section further enhances our understanding of the Zohar's great symbol for materialism and selfish seeking - Egypt - where the power of gold, force of arms, and mighty buildings belies a shallow, empty core where things are worshipped instead of God. This image will help to remind us when we fall prey to the 'idol worship' of earthly fame and glory - for just as ancient Egypt is but yesterday in the eye of God, so are our whole lives as brief and transient as windblown clouds in the high, blue air.

317. Rabbi Yudai said, said Rabbi Yitzchak: What was the thought of the Egyptians to prevent Yisrael from being fruitful and multiplying, AND THE THOUGHT OF the minister who was appointed over them to bring this into their hearts? BECAUSE "AND HE SAID TO HIS PEOPLE," REFERS TO THEIR MINISTER? AND HE ANSWERS: But he said to them, 'know that one son will emerge from Yisrael and Judgment will be done by his hand against your Elohim.'

317. א"ר יודאי א"ר יצחק, מה היה מחשבתהון דמצראי, דממנע מישראל פריה ורביה, ושלטנא דממנא עליהון דאעיל בלבהון כן. אלא, אמר להון, הוּו ידעין, דזמין ברא חדא למיפק מישראל, דיתעביד דינא באלהיהון על ידיה.

318. For Rabbi Yochanan said: When Moses said, "And against all the Elohim of Egypt I will execute Judgments" (Shemot 12:12). Dumah, the Minister of Egypt went four hundred parasangs FROM GREAT FEAR. The Holy One, blessed be He, said to him: 'A decree was decreed before Me, AND IT CAN NOT BE RESCINDED for it is written: "Hashem shall punish the host of the high ones on high..." (Yeshayah 24:21). At that moment, his authority was removed and Dumah was appointed TO BE the minister of Gehenom, to judge the souls of the wicked there. And Rabbi Yehuda said: He was appointed over the dead.

319. Rabbi Chanina said: It is written, "Upon their Elohim Hashem inflicted punishments" (Bemidbar 33:4). AND HE ASKS: Are there Judgments upon Elohim of silver or of gold or of wood or of stone? Rabbi Yosi said: Those of silver or gold melted of themselves, and those of wood rotted.

320. Rabbi Elazar said: The deity of Egypt was a lamb and the Holy One, blessed be He, commanded the execution of Judgments upon it, to burn it in fire, as is written: "The carvings of their Elohim shall you burn with fire" (Devarim 7:25), in order that its odor should spread, and, "its head, with its legs, and its entrails," IN A DISRESPECTFUL WAY. Furthermore, its bones shall be thrown in the marketplace. And this was the hardest of all to Egypt. This is the meaning of Judgments.

321. Rabbi Yehuda said: Upon their very Elohim DID HE EXECUTE JUDGMENTS, and this is their minister, to fulfill: "Hashem shall punish the hosts of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21). Their sages, and of course their minister, knew all this. Therefore it is written, "Come, let us deal wisely."

322. Rabbi Yochanan said: There were many idols in Egypt and the Nile RIVER was their deity, and the Holy One, blessed be He, executed Judgments on all of them. Rabbi Aba said: This OPINION of Rabbi Yochanan is exact and clear, since their deities were smitten first, then the nation. The Nile also was smitten first, and the wood and stones THAT THEY WORSHIPPED. This is what is written: "That there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stones" (Shemot 7:19), that were for them their actual Elohim. And Rabbi Yitzchak said TO RABBI YOCHANAN: It is written, "the hosts of the high ones on high," yet the Nile was not on high, BUT RATHER ON THE EARTH. Rabbi Yochanan said: Because of the vast amount of water of the Nile, it appeared as though THE RIVER was on high. Rabbi Yitzchak said: Their minister was smitten first and afterwards the rest of their Elohim!

318. דָּאָמַר רַבִּי יוֹחָנָן, בְּשָׁעָה שֶׁאָמַר מֹשֶׁה, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים הַלֵּךְ דּוֹמָה שְׂרוֹ שֶׁל מִצְרַיִם, ד' מֵאוֹת פָּרְסָה. אָמַר לִיה קוֹדֶשׁא בְּרִיךְ הוּא, גְּזֵרָה נִגְזְרָה לְפָנַי, דְּכִתִּיב יִמְקֹד יי' עַל צְבָא הַמְרוֹם בְּמָרוֹם וְגו'. בְּאוֹתָהּ שָׁעָה נִטְלָה הַשְּׂרָרָה מִמֶּנּוּ, וְנִתְמַנֶּה דּוֹמָה שֶׁר שֶׁל גִּיהֶנֶם, לִירוֹן שֶׁם נִפְשׁוֹת הַרְשָׁעִים. וְרַבִּי יְהוּדָה אָמַר עַל הַמֵּתִים נִתְמַנֶּה.

319. אָמַר רַבִּי חֲנִינָא, כְּתִיב וּבֵאלֹהֵיהֶם עָשָׂה יי' שְׁפָטִים. וְכִי בִּאֲלֹהֵי שֶׁל כֶּסֶף, וְשֶׁל זָהָב, וְשֶׁל עֵץ, וְשֶׁל אֶבֶן, יֵשׁ שְׁפָטִים. אֲלֵא אָמַר רַבִּי יוֹסִי, שֶׁל כֶּסֶף וְשֶׁל זָהָב הָיוּ נִתְכִּים מֵאֲלֵיהֶם, וְשֶׁל עֵץ מִתְרַקְבִּין.

320. אָמַר רַבִּי אֶלְעָזָר, אֱלֹהֵי שֶׁל מִצְרַיִם שֶׁהָ הָיָה, וְצִוָּה הַקּוֹדֶשׁא בְּרִיךְ הוּא לַעֲשׂוֹת בּוֹ שְׁפָטִים, לְשָׂרוֹף אוֹתוֹ בְּאֵשׁ, כְּמָה דָּאֵת אָמַר, פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרַפּוּן בְּאֵשׁ. כְּדִי שִׁיְהֵא רִיחוֹ נֹדֶף. וְעוֹד, רֵאשׁוּ עַל כְּרַעְיוֹ וְעַל קַרְבּוֹ. וְעוֹד, שֶׁעֲצָמוֹתָיו מוֹשְׁלָכִים בְּשׁוּק. וְזֵאת הֵיִתָּה לְמִצְרַיִם קֶשֶׁה מְכוּלֵן, הֵדָא הוּא דְכִתִּיב, שְׁפָטִים.

321. אָמַר רַבִּי יְהוּדָה בֵּאלֹהֵיהֶם מִמֶּשׁ וְזֵהוּ שֶׁר שְׁלֵהֶם, לְקַיִים, וְיִמְקוֹד ה' עַל צְבָא הַמְרוֹם בְּמָרוֹם וְעַל מַלְכֵי הָאֲרָמָה עַל הָאֲרָמָה. וְכֹל זֶה הָיוּ יוֹדְעִים הַחֲכָמִים שְׁבָהֶם, וְכ"ש שֶׁר שְׁלֵהֶם. עַל כֵּן כְּתִיב, הִבֵּה נִתְחַכְמָה לוֹ.

322. רַבִּי יוֹחָנָן אָמַר, הֲרִבָּה ע"ז הָיוּ בְּמִצְרַיִם, וְנִילוֹס אֱלֹהֵי שְׁלֵהֶם הָיָה, וּבְכֻלָּל אֱלֹהֵיהֶם הָיָה הוּא, וּבְכוֹלָם עָשָׂה ה' שְׁפָטִים. אָמַר רַבִּי אַבָּא, הָא דִּר' יוֹחָנָן דִּיִּיקָא, וּפְשִׁיטָא, מִשׁוּם דְּאֱלֹהֵיהֶם נִלְקִים בְּתַחֲלָה, וְאֲחִ"כ הָאוּמָה, וְכֵן נִילוֹס נִלְקָה בְּתַחֲלָה, וְהַעֲצִים וְהָאֲבָנִים, הֵה"ר וַיְהִי הַדָּם בְּכָל אֶרֶץ מִצְרַיִם וּבְעֲצִים וּבְאֲבָנִים, שֶׁהָיוּ לָהֶם אֱלֹהוֹת מִמֶּשׁ. וְאָמַר רַבִּי יִצְחָק, עַל צְבָא הַמְרוֹם בְּמָרוֹם כְּתִיב, וְנִילוֹס לֹא הָיָה בְּמָרוֹם. א"ר יוֹחָנָן, רוֹב מִימֵינוּ כְּדוֹגְמַתָּן בְּמָרוֹם. אָמַר רַבִּי יִצְחָק, שֶׁר שְׁלֵהֶם נִלְקָה בְּתַחֲלָה, וְאֲחִ"כ שָׂאֵר אֱלֹהֵיהֶם.

323. Rabbi Shimon, the son of Rabbi Yosi, said: The actual smiting of the nation of Egypt was done only by the sea, as is written: "There remained of them not even one" (Shemot 14:28). Before, Judgments were executed upon their Elohim, and therefore it is written: "Come, let us deal wisely with them; lest they multiply, and it shall come to pass, when any war should chance" (Shemot 1:10). They prophesied about the future according to what occurred to them. "They also join our enemies" (Ibid.); they prophesied about the supernal camps OF ANGELS that would dwell among them, "and fight against us." They prophesied about the words: "Hashem shall fight for you" (Shemot 14:14). "And so go up out of the land," as is said: "And the children of Yisrael went out with a high hand" (Ibid. 8).

323. רְבִי שִׁמְעוֹן בְּרַבִּי יוֹסִי אוֹמֵר, לְקוֹת אוֹמֵה שֶׁל מִצְרַיִם מִמֶּשׁ, לֹא הָיָה אֱלֹא בַיּוֹם, דְּכַתִּיב, לֹא נִשְׁאַר בָּהֶם עַד אַחַר. וְקוֹדֵם זֶה, נַעֲשֶׂה שְׂפָטִים בְּאֱלֹהֵיהֶם. וְעַד כְּתִיב, הִבֵּה גִתְחַכְמָה לוֹ פֶּן יִרְבֶּה זֶהיָה כִּי תִקְרָאנָה. וְנִתְנַבְּאוּ עַל הָעֵתִיד, כְּפִי מַה שְׁאִירַע לָהֶם. וְנוֹסֵף גַּם הוּא עַל שׁוֹנְאֵינוּ, נִבְּאוּ עַל מַחְנוֹת עֲלִיוֹנִים, שֶׁיְהִיוּ שְׂרוּיִים בְּתוֹכָם. וְנִלְחַם בָּנוּ, נִבְּאוּ עַל מַה דְּכַתִּיב ה' וְלָחֵם לָכֶם וְגו'. וְעַל מִן הָאָרֶץ, כְּמַה דְּאֵת אִמֵּר וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיַד רַמָּה.

46. "The song of songs, which is Solomon's"

Rabbi Elazar expounds upon the title verse, explaining that God after created heaven and earth and the divisions of day and night, He created angels to sing praises by day, and angels to sing praises at night. The angels that sing by day are on the right side, while the angels that sing by night are on the left side. The angels of the night include all three Columns, and they are above all the other singers. When they listen to the songs of the children of Yisrael by day, they gain knowledge and understanding of matters that they were unable to grasp previously. Heaven and earth, signifying the Male and the Female, also gain strength through this singing. Rabbi Nechemyah then explains that he who achieves knowledge of the celestial singing will also merit profound knowledge of the Torah and Wisdom, through which he will learn what was and what will be. It was in this way that both David and Solomon gained knowledge. Indeed, through that song, Solomon was able to penetrate the essence of Wisdom and he then composed many proverbs and wrote a book that he called "The Song of Songs."

Rabbi Elazar then explains that the supernal singers began to sing at Levi's birth, however their singing was not perfected until after Moshe was born, Aharon was anointed, and the Levites became sanctified. Because the actions of the lower beings complete the supernal ones, when the singing of below issued from the tribes of Levi, all were sanctified above and below and the worlds became one, with one King dwelling over them. We learn that the singers of below are called Levites because they are joined to and united with the singers above. Also, the seed of Levi is joined to the Shechinah through Moses, Aharon, and Miriam. Before the birth of these three figures, the supernal singers could not perform their function. We're also told that Levi's descendant Amram was called this because the mightiest nation descended from him. However, his name is not mentioned because he secretly left his wife and later returned to her. When this happened, God rebuked the heavenly singers and they ceased their song until God extended His right hand to Amram.

The Relevance of this Passage

This section introduces the theme of heavenly music that threads throughout the Zohar and is closely related to the mystery and wisdom of numbers. A reading of it helps to open and attune the inner ear, enabling us to start hearing the heartbreakingly beautiful chords of supernal music drifting in like distant waves, and, unlike earthly music, carrying with it wisdom that defies all other forms of language and settles upon our souls like petals made of light.

324. "And there went a man of the house of Levi, and took to wife a daughter of Levi" (Shemot 2:1). Rabbi Elazar opened the discussion saying: "The song of songs, which is Solomon's" (Shir Hashirm 1:1). We learned that when the Holy One, blessed be He, WHICH IS BINAH, created His world, the wish He so wished, and He created the heavens, WHICH IS ZEIR ANPIN, with His right hand, WHICH IS THE SECRET OF CHASSADIM, and the earth, WHICH IS THE NUKVA, with His left hand, WHICH IS THE SECRET OF GVUROT. And He so desired to guide the day and the night, THAT THEY SHOULD BE PAIRED IN THE SECRET OF THE PASSAGE: "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5). He created the angels, WHO ARE DRAWN FROM ZEIR ANPIN, who are appointed by His kindness by day, and He created the angels who are appointed to sing praises by night. FOR THE SONG IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS DRAWN THROUGH THE NUKVA, THAT IS CALLED 'NIGHT'. This is what is written, "Hashem will command his steadfast love (Heb. chesed) in the daytime," (Tehilim 42:9) THROUGH THE ANGELS WHO ARE APPOINTED OVER CHESED, "and in the night His song shall be with me" (Ibid.), THROUGH THE ANGELS WHO ARE APPOINTED OVER THE SINGING, those on the right, MEANING THOSE APPOINTED OVER CHESED, and those on the left, MEANING THOSE APPOINTED OVER THE SINGING. Those OF THE RIGHT listen to the singing of the day, the singing of holy Yisrael, BECAUSE YISRAEL SINGS PRAISES BY DAY. Rabbi Yitzchak said: Those who say songs of praise by night listen to the singing of Yisrael by day, as is written: "The companions hearken for your voice" (Shir Hashirm 8:13).

324. וַיֵּלֶךְ אִישׁ מִבֵּית לְוִי וַיִּקַּח אֶת בַּת לְוִי. רְבִי אֶלְעָזָר פֶּתַח, שִׁיר הַשִּׁירִים אֲשֶׁר לְשִׁלְמֹה. תֵּנָא, כְּשֶׁבְרָא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת עוֹלָמוֹ, עָלָה בַּחֲפֵץ לִפְנָיו, וּבְרָא אֶת הַשָּׁמַיִם בַּיּוֹמֵינוּ וְהָאָרֶץ בְּשִׁמְאָלוֹ, וְעָלָה בַּחֲפֵץ לִפְנָיו, לְנֵהוֹג הַיּוֹם וְהַלַּיְלָה. וּבְרָא הַמַּלְאָכִים הַמְּמוֹנְגִים בַּחֲסֵדוֹ, בַּיּוֹם. וּבְרָא הַמַּלְאָכִים הַמְּמוֹנְגִים לֹמֵר שִׁירָה בְּלַיְלָה. הֲדָא הוּא דְכַתִּיב, יוֹמָם יִצְוֶה יוֹי חֲסֵדוֹ וּבְלַיְלָה שִׁירָה עִמִּי. אֵלּוּ מִיַּמִּין, וְאֵלּוּ מִשְׁמָאל, אֵלּוּ מְקַשְׁבִּים שִׁירָתָהּ הַיּוֹם, שִׁירָתָם שֶׁל יִשְׂרָאֵל קְדוֹשׁ. רְבִי יִצְחָק אָמַר, אוֹתָם שְׁאוֹמְרִים שִׁירָה בְּלַיְלָה, מְקַשְׁבִּים שִׁירָתָם שֶׁל יִשְׂרָאֵל בַּיּוֹם, הֲדָא הוּא דְכַתִּיב, חֲבֵרִים מְקַשְׁבִּים לְקוֹלָךְ.

325. Rabbi Shimon said: One group, WHICH IS THE LEFT COLUMN, is comprised of three groups, MEANING THAT IT IS COMPRISED OF ALL THREE COLUMNS, and recites songs during the night. This is the meaning of: "She rises also while it is yet night and gives food to her household" (Mishlei 31:15).

326. Rabbi Elazar said: Ten things were created on the first day, among them being the attribute of night, WHICH IS MALCHUT, and the attribute of day, WHICH IS TIFERET. It is written about the attribute of night: "She rises also while it is yet night, and gives food (Heb. teref) to her household." FOR FOOD IS JUDGMENTS, as is written: "He tears (Heb. taraf) me in his wrath" (Iyov 16:9), MEANING THE WRATH OF HASHEM TORE ME. It is also written: "...and tears in pieces, and none can deliver" (Michah 5:7). and, "and a portion (Heb. chok) to her maidens" (Mishlei 31:15). Rations are also Judgments, AS IS WRITTEN: "a statute (Heb. chok) and an ordinance" (Shemot 15:25), and "his statutes and his ordinances" (Tehilim 147:19). "For this is a statute for Yisrael, an ordinance of the Elohim of Jacob" (Tehilim 81:5). From here, IT IS UNDERSTOOD that the attribute of Judgment rules at night.

327. We learned that those who sing praises at night are singers WHO RISE above all those who sing. When the living, MEANING THE LOWER BEINGS, start singing, the supernal ones gain added strength to know and to recognize and to grasp what they could not grasp before. Heaven and earth, WHICH ARE MALE AND FEMALE, ALSO gain added strength through this singing.

328. Rabbi Nechemyah said: Fortunate is one who achieves knowledge of that singing, MEANING THAT MOCHIN OF THE ILLUMINATION OF CHOCHMAH. For we learned, the one who merits the singing will know the subjects of Torah and wisdom, and will hear and ascertain and add strength and power in what was, and into what is going to be. And by this, Solomon gained knowledge.

329. For Rabbi Shimon taught that David, may he rest in peace, knew of this, MEANING HE ACHIEVED THE MOCHIN OF CHOCHMAH INSIDE DA'AT. THEREFORE, he composed many songs and praises, and in them alluding to what would come in the future. He added strength and power through the Holy Spirit, WHICH IS THE SECRET OF THE NUKVA AT THE TIME THAT IT IS RECEIVING A SPIRIT FROM HOLINESS, WHICH IS THE SECRET OF CHOCHMAH. He knew the subjects of Torah and Wisdom, and heard and ascertained and added strength and power in the Holy Language, WHICH IS THE SECRET OF THE NUKVA WHEN IT IS RECEIVING DA'AT FROM HOLINESS, WHICH IS THE SECRET OF CHOCHMAH.

330. And Solomon gained more merit through the song and achieved wisdom, and weighed and searched and composed many proverbs, and wrote a book from that very poem, as written: "I acquired men singers and women singers" (Kohelet 2:8). This means: I learned the science of poetry from those lofty poems, and those lower than them. This is the meaning of the words, "The song of songs:" a song of all those singers of above, a song which includes all that pertains to the Torah and to wisdom, to strength and might, what was and what will be; a song that the singers above sing.

325. אָמַר רַבִּי שִׁמְעוֹן, כַּת אַחַת, בְּלוּלָה מְשַׁלֵּשׁ בָּתוֹת, אוֹמֵר שִׁירָה בְּלַיְלָה. הַה"ד, וְתָקַם בְּעוֹר לַיְלָה וְתָתֵן טָרֵף לְבֵיתָהּ.

326. אָמַר רַבִּי אֶלְעָזָר, עֲשָׂרָה דְבָרִים נִבְרָאוּ בַּיּוֹם רִאשׁוֹן, מֵהֶם מִדַּת לַיְלָה, וּמֵהֶם מִדַּת יוֹם, וְעַל מִדַּת לַיְלָה כָּתִיב, וְתָקַם בְּעוֹר לַיְלָה וְתָתֵן טָרֵף לְבֵיתָהּ. כַּד"א, אָפוּ טָרֵף. וְכָתִיב, וְטָרֵף וְאִין מְצִיל. וְחָק לְנַעֲרוֹתֶיהָ, בְּמָה דָּאֵת אָמַר חָק וּמִשְׁפָּט. חָקִיו וּמִשְׁפָּטָיו. כִּי חָק לְיִשְׂרָאֵל הוּא מִשְׁפָּט וְגו'. מִכָּאן שֵׁמָה"ד שׁוֹלֵטת בְּלַיְלָה.

327. וְתָנָא, אֵלּוּ הָאוֹמְרִים שִׁירָה בְּלַיְלָה, אֵלּוּ הֵם שָׂרִים עַל כָּל בְּעָלֵי שִׁיר. וְכַשְׁפוֹתְחִין הַחַיִּים שִׁירָה, מוֹסִיפִים הָעֲלִיוֹנִים כַּח, לְדַעַת וּלְהַבִּיר וּלְהַשִּׁיג מַה שֶּׁלֹּא הִשִּׁיגוּ. שָׁמַיִם וָאָרֶץ, מוֹסִיפִין כַּח בְּהַאי שִׁירָה.

328. אָמַר רַבִּי נַחֲמִיָּה, אֲשֶׁרִי הַזּוֹכָה לְדַעַת בְּאוֹתוֹ שִׁיר, דִּתְנִיא הַזּוֹכָה בְּאוֹתוֹ שִׁיר, יִדַע בְּעֲנִינֵי הַתּוֹרָה וְהַחֲכָמָה, וְיֵאָזִין וְיַחְקוֹר וְיוֹסִיף כַּח וּגְבוּרָה בְּמָה שֶׁהִיא, וּבְמָה שֶׁעֲתִיד לֵהְיוֹת, וּבְזָה זָכָה שְׁלֵמָה לְדַעַת.

329. דִּתְנִי רַבִּי שִׁמְעוֹן, הוֹד ע"ה, יִדַע בְּזָה, וְתָקַן שִׁירִים וְתוֹשְׁבֹחוֹת הַרְבֵּה, וְרָמַז בָּהֶם הָעֲתִידוֹת לְבוֹא, וְהוֹסִיף כַּח וּגְבוּרָה בְּרוּחַ הַקּוֹדֵשׁ. יִדַע בְּעֲנִינֵי הַתּוֹרָה וְהַחֲכָמָה, וְאִזֵּן וְחָקַר וְהוֹסִיף כַּח וּגְבוּרָה בְּלִשׁוֹן הַקּוֹדֵשׁ.

330. וּשְׁלֵמָה זָכָה יוֹתֵר בְּאוֹתוֹ הַשִּׁיר, וְיִדַע הַחֲכָמָה, וְאִזֵּן וְחָקַר וְתָקַן מְשָׁלִים הַרְבֵּה, וְעָשָׂה סֵפֶר מְאוֹתוֹ הַשִּׁיר מִמֶּשׁ, וְהֵינְנוּ דְכָתִיב, עֲשִׂיתִי לִי שָׂרִים וְשָׂרוֹת. בְּלוֹמַר, קִנִּיתִי לִי לְדַעַת שִׁיר, מְאוֹתָן הַשִּׁירִים הָעֲלִיוֹנִים, וְאֲשֶׁר תַּחְתָּם. וְהֵינְנוּ דְכָתִיב, שִׁיר הַשִּׁירִים, בְּלוֹמַר, שִׁיר, שֶׁל אוֹתָם שָׂרִים שֶׁל מַעְלָה. שִׁיר, שֶׁכּוֹלֵל כָּל עֲנִינֵי הַתּוֹרָה וְהַחֲכָמָה, וְכַח וּגְבוּרָה, בְּמָה שֶׁהִיא, וְעֲתִיד לֵהְיוֹת, שִׁיר שֶׁהַשָּׂרִים שֶׁל מַעְלָה מְשׁוֹרְרִים.

331. Rabbi Elazar said: All those who sing, MEANING THE SUPERNAL SINGERS, stopped SINGING PRAISES until Levi was born. Since the birth of Levi and afterwards, they said praises, BUT IT WAS STILL NOT COMPLETE. When Moses was born and Aaron was anointed and the Levites became sanctified, the singing became complete. And they stood, THE SUPERNAL SINGERS, on their watches.

332. Rabbi Elazar also said: At the moment of Levi's birth, they opened above and said THAT THE SHECHINAH SAID TO ZEIR ANPIN, "O that You were as my brother, that sucked the breasts of my mother! When I should find You outside, and would kiss You; and none would scorn me" (Shir Hashirm 8:1). "O THAT YOU WERE MY BROTHER," MEANING THAT YOU SHOULD GIVE ME CHOCHMAH, BECAUSE FROM THE POINT OF VIEW OF CHOCHMAH, ZEIR ANPIN AND THE NUKVA ARE CALLED 'BROTHER' AND 'SISTER' "THAT SUCKED THE BREASTS OF MY MOTHER." FOR THEN THEY BOTH SUCK FROM BINAH, AND ARE OF AN EQUAL LEVEL. "WHEN I SHOULD FIND YOU OUTSIDE, AND WOULD KISS YOU," FOR THE ILLUMINATION OF CHOCHMAH WITHOUT CHASSADIM IS ON THE OUTSIDE. SHE ASKED HIM TO KISS HIM AND SHINE FROM HIM ALSO WHEN SHE IS OUTSIDE. "AND NONE WOULD SCORN ME" REFERS TO THE KLIPOT THAT ARE ROUSED ON THE OUTSIDE TO SCORN THE SHECHINAH, AS IT IS WRITTEN: "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). As soon as the singing of below emerged from the tribe of Levi, DIVIDING INTO RIGHT AND LEFT PRIESTS AND LEVITES, they were all sanctified, standing on their watches - MEANING THE SUPERNAL MINISTERS and THESE ANGELS became sanctified, corresponding to these LEVITES - companions as one. BECAUSE THE ACTIONS OF THE LOWER BEINGS COMPLETE THE SUPERNAL ONES, THEN the worlds BECOME as one and one King dwells over them. AFTER ALL THESE PREPARATIONS, Solomon came and composed a book from the song of those singers, AS MENTIONED, and the Chochmah was concealed in it!

333. Rabbi Yehuda said: Why are the singers of below called Levites? IT IS because they are attached (Heb. nilvim) and joined as one above. THE REASON BEING that the soul of the one became attracted and attached above TO HASHEM, who hears the singing. Therefore Leah said: "Will my husband be joined to me" (Beresheet 29:34). Rabbi Tanchum said: THE REASON HE WAS CALLED LEVI IS BECAUSE the seed of Levi is entirely attached to the Shechinah by Moses, Aaron and Miriam, and to all his children after him. They are attached to Hashem to serve Him.

334. Come and behold: at the time that the poets stood above, they did not keep their post until the three brethren, Moses, Aaron and Miriam, were born. This may apply to Moses and Aaron, but why Miriam? Rabbi Yosi said: It is written: "And women singers" (Kohelet 2:8), and, "And Miriam answered them" (Shemot 15:21).

331. א"ר אלעזר, אלו השרים, עמדו, עד שנולד לוי, אבל משנולד לוי ואילך אמרו שיר. בין שנולד משה ונמשח אהרן, ונתקדשו הלויים, נשלם השיר, ועמדו על משמרותם.

332. ואמר רבי אלעזר, באותה שעה שנולד לוי, פתחו למעלה ואמרו, מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יבוזו לי. בין שיצאו משבט לוי המשוררים של משה, ונתקדשו כולם, ועמדו על משמרותם, ונתקדשו אלה לנוכח אלה, חברים כאחד, והעולמות אחד, ומלך אחד שוכן עליהם, בא שלמה, ועשה ספר מאותו שיר של אותם שרים, ונסתם החכמה בו.

333. א"ר יהודה, למה נקראו השרים של מטה לויים, על שגלויים ונחברים למעלה כאחד. והשומע, גלוי ונדבק נפשו למעלה. וע"כ אמרה לאה, ולוה אישי אלי. רבי תנחום אמר, שבכל גלוי זרע לוי עם השכינה, במשה ואהרן ומרים, ובכל זרעו אחריו, והם הנלויים אל ה' לשרתו.

334. תא חזי, בשעה שעמדו המשוררים למעלה, לא עמדו על משמרתם, עד שנולדו שלשה האחים: משה, אהרן, ומרים. תינח משה ואהרן, מרים למה. אמר רבי יוסי, הה"ד, ושרות. כד"א, ותען להם מרים.

335. We have learned that when Levi was born, the Holy One, blessed be He, took him and chose him from all his brothers, and set him in the land. And he begot Kehat, and Kehat begot Amram, who begot Aaron and Miriam. He separated from his wife, and when he brought her back, the singers above were singing. The Holy One, blessed be He, reproved them, and the song ceased until He stretched out His right hand and extended it to Amram.

335. תָּאנָא, בְּאוֹתָהּ שְׁעָה שְׁנוֹלָד לְיוֹ, נִטְלוּ הַקּוֹדֶשׁא בְּרִיךְ הוּא, וּבְחָרוּ מִכָּל אַחָיו וְהוֹשִׁיבוּ בְּאַרְץ, וְהוֹלִיד לְקֵהַת, וְקֵהַת הוֹלִיד לְעִמְרָם, וְהוּא הוֹלִיד לְאַהֲרֹן וּמִרְיָם. פִּירַשׁ מֵאַשְׁתּוֹ, וְהַחֲזִירָהּ, בְּאוֹתָהּ שְׁעָה הָיוּ הַמְּשׁוֹרְרִים שֶׁל מַעְלָה עוֹמְדִים וּמְשׁוֹרְרִים, גָּעַר בָּהֶם הַקּוֹדֶשׁא בְּרִיךְ הוּא, וְנִשְׁתַּכַּח הַשִּׁיר, עַד שֶׁנָּטָה קוֹ יְמִינוֹ, וְהוֹשִׁיט לְעִמְרָם.

336. Why was he called Amram? Because a mighty nation (Heb. am ram) over all mighty nations descended from him. Why was his name not mentioned? In the name of Rabbi Abahu, Rabbi Yehuda said it was because he discreetly left and secretly returned to his wife, so that he would not be recognized, as written: "And there went a man," instead of, 'And Amram went', openly. "And took to wife a daughter of Levi" (Shemot 2:1). She also returned in secret, and was not mentioned by name.

336. מ"ט נִקְרָא עִמְרָם. שְׂיָצָא מִמֶּנּוּ עִם רַם עַל כָּל רְמִים, וְלֹא נִזְכַּר שְׁמוֹ. מ"ט לֹא נִזְכַּר שְׁמוֹ. רַבִּי יְהוּדָה אָמַר בְּשֵׁם רַבִּי אַבְהוּ, מִפְּנֵי שֶׁבִצְנָעָא הֵלֵךְ, וּבִצְנָעָא חָזַר לְאַשְׁתּוֹ, כְּדֵי שֶׁלֹּא יִבְיָרוּ בּוֹ, הֵהָדַר וַיֵּלֶךְ אִישׁ, וְלֹא נֶאֱמַר וַיֵּלֶךְ עִמְרָם בְּפִרְהֶסְיָא. וַיִּקַּח אֶת בַּת לְיוֹ, אִף הִיא בִצְנָעָא חָזְרָה, וְלֹא נִזְכְּרָה שְׁמָהּ.

47. "And there went a man"

While Rabbi Abahu interprets the title verse as a reference to Gavriel, who brought Amram's wife back to him, Rabbi Yehuda states that it refers to Amram, who decided to marry his wife because he was urged to do so from above. Rabbi Yitzchak then explains that Amram was not worthy to give birth to Moses until he obtained a portion in the Shechinah by marrying "a daughter of Levi". He was then worthy of bearing a son with a great voice, to whom God attached His Name, "Good". Amram himself then merited a divine voice, and in this way he advanced to a higher level.

The Relevance of this Passage

Once more we are shown the intricate clockwork mechanisms of cause and effect in life, how, as the saying goes, 'One good deed deserves another,' and that by helping others we help ourselves, for there really is no 'other' when all is One. A reading of this passage also encourages the development of our inner 'voice', by which we can emanate righteousness, using holy thoughts and sacred words silently, or to spread the great peace we feel when close to the Light, letting it wash against the walls and doors and lives of all we pass by or meet each day, pushing back the shadows by a hair's breadth each time, to pave the streets with the jewels of our yearning for the feet of Mashiach to walk upon.

337. Rabbi Abahu said: "And there went a man" (Shemot 2:1), refers to Gavriel, as it is written, "And the man Gavriel" (Daniel 9:21), for he went and returned her to Amram. Rabbi Yehuda said it was actually Amram, but his name is not mentioned because he was not going to marry his wife out of his own volition, but rather from above. BECAUSE THE URGING OF THE HOLY ONE, BLESSED BE HE, PREVAILED ON HIM, HE WENT.

337. וַיֵּלֶךְ אִישׁ. רַבִּי אַבְהוּ אָמַר, וַיֵּלֶךְ אִישׁ, זֶה גְּבַרְיָאֵל. דְּכֵתִיב, וְהָאִישׁ גְּבַרְיָאֵל. שֶׁהֵלֵךְ הוּא וְהַחֲזִירָהּ לְעִמְרָם. רַבִּי יְהוּדָה אָמַר, עִמְרָם מִמֶּשׁ הָיָה, וְלֹא נִזְכַּר שְׁמוֹ, מִפְּנֵי שֶׁהִלִּיכָה זֹו לֹא הִיתָה מִמֶּנּוּ לְהַזְדַּוּג לְאַשְׁתּוֹ, אֲלֵא מִלְּמַעְלָה.

338. Rabbi Yitzchak said: WHY IS IT THAT by Aaron and Miriam the union of their parents is not mentioned in the Torah, but by Moses is written: "And took to wife a daughter of Levi" (Shemot 2:1)? AND HE ANSWERS: IT IS to show that the Shechinah is named after 'Levi', and Amram was not worthy to beget Moses until he took part with the Shechinah. Then did he beget Moses This is what is written: "And took to wife a daughter of Levi," WHICH IS SHECHINAH. Therefore, it is written: "And when she saw that he was a goodly (lit. 'good')..." MEANING THAT THE SHECHINAH DWELT ON HIM.

338. רַבִּי יִצְחָק אָמַר, בְּאַהֲרֹן וּמִרְיָם לֹא נֶאֱמַר זְיוּג אֲבוֹתָם בְּתוֹרָה, וּבְמֹשֶׁה כְּתִיב וַיִּקַּח אֶת בַּת לְיוֹ, לְהוֹרֹת, שֶׁהִשְׁכִּינָה נִקְרָאת עַל שֵׁם לְיוֹ. וְלֹא הָיָה עִמְרָם רְאוּי לְהוֹלִיד לְמֹשֶׁה, עַד שֶׁנָּטַל חֶלֶק בְּשִׁכְינָהּ, וְהוֹלִיד לְמֹשֶׁה. הֲדָא הוּא דְּכֵתִיב, וַיִּקַּח אֶת בַּת לְיוֹ. וְלִמְיַכָּךְ כְּתִיב, וַתֵּרָא אוֹתוֹ כִּי טוֹב הוּא.

339. Rabbi Elazar said: Amram merited that there should emerge from him a son who would merit a great voice, WHICH IS ZEIR ANPIN, as is written: "And the Elohim answered him by a voice" (Shemot 19:19). And Amram merited a divine voice, WHICH IS MALCHUT, as is written: "And took to wife a daughter of Levi," meaning a divine voice (lit. 'a daughter of a voice'). Therefore it says, "And there went," meaning he went to this level! We learned that when Moses was born, the Holy One, blessed be He, united His name over him, as is written: "And when she saw that he was good..." AND GOOD IS THE NAME OF THE HOLY ONE, BLESSED BE HE, as is written: "Hashem is good to all" (Tehilim 145:9), and "O taste and see that Hashem is good" (Tehilim 34:9). HENCE, THE HOLY ONE, BLESSED BE HE, IS CALLED 'GOOD'.

339. רבי אלעזר אמר, זכה עמרם שיצא ממנו בן, שזכה לקול גדול, דכתיב והאלהים יענו בקול. ועמרם זכה לבת קול, דכתיב ויקח את בת לוי. כלומר, בת קול. ולפיכך כתיב וילך. כלומר, שהלך למדרגה זו. תאנא, כשנולד משה, ויחד הקודשא בריך הוא שמו עליו, דכתיב ותרא אותו כי טוב הוא. וכתיב, טוב ה' לכל. וכתיב, טעמו וראו כי טוב ה'.

48. "And the king of Egypt died"

Rabbi Yehoshua of Sachnin explains that God did not remember or hear the prayers of Yisrael until the time when the supernal minister of Egypt fell from power, as signified by the title verse.

The Relevance of this Passage

A reading of this section reminds us that we must wait patiently for change, as the universal structure necessarily impedes the speed with which our prayers are answered - and impatience is its own obstacle.

340. "And it came to pass in the course of those many days" (Shemot 2:23). Rabbi Yehoshua of Sachnin said it was at the end of their exile that Yisrael were subjugated with all kinds of labor. "In the course of those many days." They were many to THE SOJOURN OF Yisrael in Egypt, MEANING THAT THE END HAD ARRIVED. Since the end of their exile was complete, it is written: "And the king of Egypt died" (Ibid.). What is the meaning? IT IS that the Minister of Egypt was lowered from his high position and fell from his glory. THEREFORE, THE TORAH SAYS ABOUT HIM, "AND THE KING OF EGYPT DIED," SINCE HIS DESCENT WAS CONSIDERED BY HIM AS DEATH. Since the king of Egypt who was their minister fell, the Holy One, blessed be He, remembered Yisrael and heard their prayers.

340. ויהי בימים הרבים ההם. רבי יהושע דסכנין אמר, ויהי בימים הרבים ההם, סוף גלותם היה, שהיו ישראל משועבדים בכל עבודה. בימים הרבים ההם, שהיו רבים לישראל במצרים, וכיון שנשתלם קץ גלותם, מה כתיב, וימת מלך מצרים. מ"ט. שהורד שר מצרים ממעלתו, ונפל מגאותו. וכיון שנפל מלך מצרים, שהוא שר שלהן, זכר הקודשא בריך הוא לישראל, ושמע תפלתם.

341. Rabbi Yehuda said: Come and behold. As RABBI YEHOShUA OF SACHNIN SAID, as long as the minister held sway over Yisrael, the cries of Yisrael were not heard. But as soon as their minister fell, it is written: "And the king of Egypt died." Immediately, "the children of Yisrael sighed by reason of their bondage, and they cried, and their beseeching rose to the Elohim" (Ibid.). BUT until that time, their beseeching was not answered.

341. אמר רבי יהודה, בא וראה שפך הוא, שכל זמן שהשר שלהם נתנה לו שררה על ישראל, לא נשמע צעקתם של ישראל, כיון שנפל השר שלהם, כתיב וימת מלך מצרים, ומיד ויאנחו בני ישראל מן העבודה ויזעקו ותעל שועתם אל האלהים. שער אותה שעה לא נענו בצעקתם.

49. Two tears into the Great Sea

Rabbi Elazar explains that when God has mercy on Yisrael, He suppresses the attribute of Judgment by dropping two tears (signifying two attributes of Judgment) into the Great Sea (signifying the Sea of Wisdom) in order to sweeten them. In this way, He turns the attribute of Justice into the attribute of Compassion.

Rabbi Yitzchak then clarifies the apparent contradiction in the verse, "Behold, Egypt marched after them," explaining that it refers to the deposed and powerless supernal minister of Egypt.

Finally, Rabbi Aba answers Rabbi Yosi's question regarding the verse, "Behold, the day of Hashem comes..." This, we're told, refers to the day on which God will Judge the heathen nations and their ministers will fall from power.

The Relevance of this Passage

This section is a living explanation of how the Light flows through the Sfirot, and that no quality of the Holy One is static, but each flows a little into and out of the others according to the actions of the Righteous in this world. So that - as it is here - Justice can be tempered with Compassion, just as Wisdom can be enhanced with understanding, as the situation merits. Thus we learn that our every deed is vital to the world and stands like a lock-keeper with his hands upon the wheel: a turn to the left, and the river of Light is shut out; a turn to right, and it pours through again in a torrent of blinding Glory that overflows its banks, quenching the parched and patient dust.

342. Rabbi Elazar said: Come and behold the compassion of the Holy One, blessed be He. When He has mercy for Yisrael, He subjugates the attribute of Judgment, lowers it, and has compassion for them. We learned that the Holy One, blessed be He, drops two tears into the Great Sea. HE ASKS: What are the two tears? Rabbi Yosi said: It is not clear. We see that one should say to a medium who obtains information through the bones of the dead that he and his words are false.

343. Rabbi Elazar said: We do not follow the Klipah of necromancy. IT IS NOT SO, RATHER the clarification of the matter is, because we learned that in the ten Sfirot of the King there are two tears to the Holy One, blessed be He, and they are two attributes of Judgment. Judgment comes from both of them, as is written: "These two things have befallen you" (Yeshayah 51:19). And when the Holy One, blessed be He, remembers His children, He lowers them to the Great Sea, the Sea of Wisdom, WHICH IS MALCHUT, to sweeten them. THEN the attribute of Judgment IN MALCHUT is changed into the attribute of Mercy and has compassion for them. Rabbi Yehuda said: There are two tears, from where the tears come, and Judgment comes.

344. Rabbi Yehuda said: It is written, "And behold, Egypt marched after them" (Shemot 14:10). And Rabbi Yosi said: This is the minister of Egypt. IT APPEARS THAT HE WAS STILL IN AUTHORITY AT THE TIME THE CHILDREN OF YISRAEL LEFT EGYPT, yet you say that, "And the king of Egypt died," (Shemot 2:23) refers to the minister of Egypt, AND THIS WAS BEFORE YISRAEL LEFT EGYPT. Rabbi Yitzchak said these words OF RABBI YOSI ARE NOT CONTRADICTIONARY, BUT EVEN maintain the above explanation of the passage, WHICH IS THAT THE KING OF EGYPT DIED. For it is written here: "And, behold, Egypt," and there, "And the king of Egypt died." This teaches that AFTER THE EXODUS FROM EGYPT, there was no king, because BEFOREHAND they had removed him from his high position. Therefore, it is written: "And, behold, Egypt" instead of, 'And, behold, the king of Egypt.' "And...died," DOES NOT MEAN THAT HE WAS NULLIFIED ALTOGETHER, ONLY THAT THEY REMOVED HIM FROM HIS HIGH POSITION AND HE COULD NO LONGER HARM, as is written: "For all the men are dead who sought your life" (Shemot 4:19). THIS MEANS THAT THEY CAN NO LONGER DO HARM; ALSO "DIED" HERE MEANS THAT HE COULD NO LONGER DO HARM BECAUSE HE HAD BEEN REMOVED FROM HIS HIGH POSITION!

345. Said Rabbi Yitzchak, said Rabbi Yehoshua: Come and behold. All the kings of Egypt were named Pharaoh, yet here it says merely that the king of Egypt DIED, AND DOES NOT SAY 'PHARAOH, THE KING OF EGYPT'. THAT IS BECAUSE WHAT IS BEING DISCUSSED IS THE MINISTER OF EGYPT, AS MENTIONED EARLIER, AND IF IT WERE WRITTEN 'Pharaoh' instead, then it would actually mean Pharaoh AND NOT THE MINISTER OF EGYPT. Come and behold: as long as there is rule over the nation above BY THE MINISTER, there is rule over the nation below. When dominion above is removed FROM THE MINISTER OF THE NATION, then dominion below is also removed.

342. אָמַר רַבִּי אֶלְעָזָר, בֵּא וּרְאֵה רַחֲמָנוּתוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא, כְּשֶׁהוּא מְרַחֵם עַל יִשְׂרָאֵל, כּוֹפֵה לְמַדְרֵגָה, וּמוֹרִידָהּ, וּמְרַחֵם עֲלֵיהֶם. וְהֵינּוּ דִתְנִן, שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא מוֹרִיד שְׁתֵּי דְמְעוֹת לַיָּם הַגָּדוֹל. מֵאֵן אֵינּוֹן שְׁתֵּי דְמְעוֹת. אָמַר רַבִּי יוֹסִי, לֹא מִלֵּא בְּרִיכָא הִיא, דְּהָא א"ל לְאוּבָא טְמִיא, דְּהוּא כְּרִיב, וּמְלִיָּה כְּרִיבִין.

343. א"ר אֶלְעָזָר, לֹא בְּתַר אוּבָא טְמִיא אוֹלִינָן, דְּבְרִירָא דְמֵלָה הוּא, דִּתְנִן, בְּעֵשְׂרָה כְּתָרֵי מְלָכָא, אֵית תְּרִין דְמְעִין לְקוּדְשָׁא בְרִיךְ הוּא, וְהֵן שְׁתֵּי מִדּוֹת דִּין, שֶׁהֲדִין בָּא מִשְׁתִּיבָה, כְּד"א, שְׁתֵּי הֵנָּה קוֹרְאוֹתֵיךְ. וְכִשְׁהַקּוּדְשָׁא בְרִיךְ הוּא זוֹכֵר אֶת בְּנָיו, הוּא מוֹרִיד אוֹתָם לַיָּם הַגָּדוֹל, שֶׁהוּא יָם הַחֲכָמָה לְהַמְתִּיקָן, וְהוֹפֵךְ מִדַּת הַדִּין לְמִדַּת רַחֲמִים, וּמְרַחֵם עָלֵיהֶו. א"ר יְהוּדָה, שְׁתֵּי דְמְעוֹת, שְׁמַהֲם בָּאִים הַדְּמְעוֹת, מֵהֶם בָּא הַדִּין.

344. א"ר יְהוּדָה כְּתִיב, וְהֵנָּה מִצְרַיִם נוֹסַע אַחֲרֵיהֶם. וְא"ר יוֹסִי זֶה שָׂר שֶׁל מִצְרַיִם, הוּא, וְאֵת אִמְרַת וַיִּמַּת מֶלֶךְ מִצְרַיִם, זֶה שָׂר שֶׁל מִצְרַיִם. א"ר יִצְחָק, הָאִי מֵלָה קָא מְסִייעַ לְהֵוּא דְלַעֲיֹלָא, כְּתִיב הֵכָא וְהֵנָּה מִצְרַיִם, וְכְתִיב הֵתָם וַיִּמַּת מֶלֶךְ מִצְרַיִם. מְלַמֵּד דְעַכְשָׁיו לֹא הִיָּה מֶלֶךְ, דְּהוֹרִידוּהוּ מִגְּדוּלְתוֹ. וּלְפִיכֵךְ כְּתִיב, וְהֵנָּה מִצְרַיִם, וְלֹא כְּתִיב מֶלֶךְ מִצְרַיִם. וְמָה דְאָמַר וַיִּמַּת. כְּד"א כִּי מָתוּ כָּל הָאֲנָשִׁים הַמְּבַקְשִׁים אֶת נַפְשָׁךְ.

345. א"ר יִצְחָק א"ר יְהוֹשֻׁעַ, בֵּא וּרְאֵה, כָּל מְלָכֵי מִצְרַיִם פְּרַעֲהַ שְׁמֵם. וּבְכָאן לֹא נֶאֱמַר אֱלָא מֶלֶךְ מִצְרַיִם סָתָם. וּבְמִקוֹמוֹ פְּרַעֲהַ, וְהוּא פְּרַעֲהַ מִמֶּשׁ. תָּא חַזִּי, בְּעוֹד דְאֵית שׁוּלְטָנוּתָא דְלַעֲיֹלָא, אֵית שׁוּלְטָנוּתָא בְּעַמָּא דְלַתְתָּא, אַתְעָדִי שׁוּלְטָנוּתָא דְלַעֲיֹלָא, אַתְעָדִי שׁוּלְטָנוּתָא דְלַתְתָּא.

346. Rabbi Yosi said: It is written, "Behold, the day of Hashem comes..." (Zecharyah 14:1), "but it shall one day be known as Hashem's..." (Ibid. 7). HE ASKS: And are not the rest of the days also Hashem's? Rabbi Aba said: It teaches that the other days are given over to the ministers, and that day will be of the Holy One, blessed be He, and not the ministers' in order to execute Judgment upon the heathen. On that day, all the ministers will fall from their high positions and it is therefore written: "And Hashem alone will be exalted on that day" (Yeshayah 2:17). Because on that day, the ministers will have no exaltation.

346. א"ר יוסי, כתיב הנה יום בא ליני וגו' והיה יום אחד הוא יודע ליני וגו'. וכי שאר יומין לאו אינון דיליה. אלא אמר רבי אבא, מלמד, ששאר הימים, נתנים לשרים, ואותו יום, אינו של השרים, אלא של הקודשא בריך הוא, כדי לעשות דין בעכו"ם. מפני שבאותו יום, יפלו כל השרים ממעלתם. וע"ד כתיב, ונשגב ה' לבדו ביום ההוא. שאותו יום לא יהיה מעלה לשרים.

50. Does Hashem have a sword?

Rabbi Aba and Rabbi Yitzchak discourse on the sword of God, by which He executes Justice. The verse that describes the angel of God, who stands "with a drawn sword in his hand," signifies that he was granted permission to execute Judgment. The words of the Angel of Death, "and I will reveal their place of slaughter," refer to the disclosure of the sin that is the cause of death. Finally, the verse, "And he put up his sword again into its sheath," signifies the return of the permission to execute Judgment to the Judge to whom it belongs, God.

The Relevance of this Passage

This majestic vision of power and perfect order should be studied until it remains indelibly printed in our minds and can be summoned up in times of doubt or fear, to remind us that the Lord our God is One, and, just as He holds up the arch of heaven with unerring might and reason, the unimaginable vastness of galaxies, sphere within swirling sphere, no more than a wedding-band of Light upon his finger, so he surely can govern without fault the querulous little kingdoms of our lives.

347. Rabbi Aba said: When the Holy One, blessed be He, executes Judgment upon the ministers above, it is written: "For my sword is sated in heavens" (Yeshayah 34:5). AND HE ASKS: Does Hashem have a sword? Rabbi Yitzchak said: He does have a sword, as it is written: "The sword of Hashem is full of blood" (Ibid. 6) and, "And with His sword, upon all flesh..." (Ibid. 66:16).

347. א"ר אבא, בשקודשא בריך הוא עושה דין בשרים של מעלה, מה כתיב, כי רותה בשמים חרבי. וכי חרב אית ליני. אלא אמר רבי יצחק, חרב אית ליה, דכתיב, חרב ליני מלאה דם. וכתיב ובחרבו את כל בשר.

348. Rabbi Aba said: With this sword Hashem accomplishes the Judgment that He performs, as is written: "And saw the angel of Hashem standing between the earth and the heaven, with a drawn sword in his hand" (I Divrei Hayamim 21:16). AND HE ASKS: Was there a drawn sword in the hand of the angel? AND HE ANSWERS: Rather, it means he was granted permission to execute Judgment, AND THIS PERMISSION IS TERMED "SWORD."

348. א"ר אבא, החרב הזה הוא הדין שעושה, דכתיב, וירא את מלאך ה' עומד בין הארץ ובין השמים וחרבו שלופה בידו. וכי חרב שלופה היתה ביד המלאך, אלא, שהיתה הרשות נתונה בידו לעשות דין.

349. HE RAISE A DIFFICULTY. For Rabbi Yehoshua bar Levi, said: The Angel of Death told me, 'Were it not for my consideration for the honor of creatures, I would reveal the place of slaughter (the slit in the neck) just like in an animal.' SO IT APPEARS THAT THERE IS AN ACTUAL SWORD IN THE HANDS OF THE ANGEL OF DEATH. Rabbi Aba said: Everything, MEANING WHEREVER IT IS WRITTEN "SWORD" BY THE SUPERNAL ONES, INFERS permission was granted to him to execute judgment, AND NOT THE ACTUAL USING OF A SWORD. "AND I WILL REVEAL THEIR PLACE OF SLAUGHTER," MEANS THAT HE WILL REVEAL THE CAUSE OF DEATH, MEANING THE SIN, WHICH IS LIKE A PLACE OF SLAUGHTER, WHICH IS THE CAUSE OF DEATH OF THE ANIMAL. It is written: "With his sword drawn in his hand" (Yehoshua 5:13), as permission was given to him to execute judgment. HE ASKS: If so, what is the meaning of the passage: "And he put up his sword again into its sheath" (I Divrei Hayamim 21:27)? Rabbi Aba said: IT MEANS that the Judgment was returned to the Judge, and the permission TO EXECUTE JUDGMENT WAS RETURNED to the one who possesses the permission, MEANING TO HASHEM.

349. והא אמר ריב"ל, אמר לי מלאך המות, אי לא דחייסנא ליקרא דברייתא, פרענא להו בית השחיטה, כבהמה. א"ר אבא, כלא משום דאתייהיב רשותא בידיה, למעבד גמר דינא, הה"ד, וחרבו שלופה בידו, הרשות נתונה בידו לעשות דין. אי הכי מאי וישב חרבו אל גדנה. אמר רבי אבא, שנחזר הדין לבעל הדין, והרשות למי שהרשות שלו.

51. "And the children of Yisrael sighed"

From the discourse on the title verse, we learn that this refers to the supernal children of Yisrael above. Rabbi Elazar then describes the nature of the punishment that the ministers of the other nations receive when God Judges them. We learn that they are made to pass through the River of Fire, the fire that defeats fire, where they lose their power and positions to ministers of other nations, who rule in their place.

The Relevance of this Passage

The vanity of human wishes is laid out here in this potent image showing how the mighty of this world fall: no matter who they were, it is what they were and what they did that matter in the end, when a whole lifetime will seem like a brief and troubled dream. It is an image we should use when tempted by the baubles and glittering trash with which the world rewards to serve another master. A rose has thorns, but a tempting apple does not...

350. "And the children of Yisrael sighed" (Shemot 2:23). HE ASKS: It is not written 'they sighed' with a reflexive form, WHICH WOULD SIGNIFY THAT THEY SIGHED BECAUSE OF THEIR OWN TROUBLES, but rather with a transitive form, WHICH CAN BE CONSTRUED TO MEAN THAT THEY POSSIBLY SIGHED BECAUSE OF THE TROUBLES OF OTHERS. HE ANSWERS: That is to say they sighed from above, that the sighing was from them above, MEANING THAT THE ANGELS SIGHED FOR THE CHILDREN OF YISRAEL.

350. וַיִּאֲנְחוּ בְנֵי יִשְׂרָאֵל, וַיִּתְאַנְחוּ לֹא בְּתִיב, אֲלֵא וַיִּאֲנְחוּ, בְּלֹמַר, נִתְאַנְחוּ לוֹ לְמַעַל שֶׁהָאֲנָחָה הִיא בְּשִׁבְלֵם לְמַעַל.

351. Rabbi Brachyah said: THE PASSAGE, "THE CHILDREN OF YISRAEL SIGHED" (IBID.), refers to the children of Yisrael above, MEANING THE ANGELS. THE CONCLUSION OF THE PASSAGE: "FROM THE LABOR" IS TO TEACH who are the children of Yisrael IN THIS PASSAGE. Those who are called "those who serve," mean those who are of the supernal service; NAMELY THE MINISTERING ANGELS. THEREFORE, IT IS NOT NECESSARY TO DEDUCE THIS FROM THE FACT THAT IT IS NOT WRITTEN WITH A REFLEXIVE VERB AS THE WORDS OF THE PREVIOUS PARAGRAPH. "And their cry rose up to the Elohim" TEACHES US that until that hour their cry did not rise up before Him.

351. ר' בְּרַכְיָה אָמַר, בְּנֵי יִשְׂרָאֵל דְּלַעֲיֹלָא הִוּוּ, וּמֵאֵן אֵינֻן בְּנֵי יִשְׂרָאֵל. אֵינֻן דְּאִתְקְרוּן בְּנֵי פּוֹלְחָנָא. בְּלֹמַר, אוֹתָם שְׁהֵם מִן הָעֲבוּדָה שֶׁל מַעַלָּה. וְתַעֲלִי שׁוֹעֲתָם אֶל הָאֱלֹהִים, שְׁעַד אוֹתָהּ שְׁעָה לֹא עֲלָתָה שׁוֹעֲתָם לְפָנָיו.

352. Rabbi Yitzchak said: When the Holy One, blessed be He, punishes the company of supernal ministers, NAMELY THE MINISTERING ANGELS, AND THE MINISTERS OF THE SEVENTY NATIONS, what is the nature of that punishment? Rabbi Elazar said: He has them pass through Nahar Dinur ('the river of fire'), and depose them from their positions, and appoints different ministers of the other nations. He said to him: But it is written: "The flames of fire His ministers" (Tehilim 104:4). THUS, HOW DOES THIS AFFECT THEM IF THEY PASS THROUGH THE RIVER OF FIRE? He said to him: There is fire that is stronger than fire, and there is fire that rejects fire. THEREFORE, EVEN THOUGH THEY ARE OF FIRE, THE FIRE OF THE RIVER OF FIRE IS STRONGER. AND THERE, PUNISHMENT IS DONE TO THE FIERY ANGELS.

352. א"ר יִצְחָק בַּר עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא דִּינָא בְּפַמְלֵיָא שֶׁל מַעַלָּה, הֵהוּא דִּינָא מֵאֵי הוּי. אָמַר רַבִּי אֶלְעָזָר, מַעֲבָר לְהוּ בְּהוּא נְהַר דִּינֹור, וְאֶעֱבַר לוֹן מְשׁוֹלְטֵינְהוֹן, וּמְנֵי שׁוֹלְטֵינִין אַחֲרֵינִין דְּשָׂאֵר עֲמִין. א"ל וְהָא בְּתִיב מְשָׂרְתֵינוּ אֵשׁ לוֹהֵט. א"ל, אֵיט אֲשָׂא קְשִׂיא מֵאֲשָׂא, וְאֵיט אֲשָׂא דְּדַחֲיָא אֲשָׂא.

52. A sigh, a cry, a wail

Rabbi Yitzchak discusses the distinction between a sigh, a cry and a wail. We learn that crying involves words, while wailing is crying without words. Because it comes from the heart, prayer with wailing is the most powerful form of prayer. Rabbi Brachyah gives the example of Samuel, who "wailed to Hashem all night" because this form of prayer allows the closest access to God. The intensity of this silent expression of prayer and sorrow is such that it can effect a change in the decreed Judgment for the individual, since wailing dominates the aspect of Justice in this world and the world to come.

The Relevance of this Passage

This section picks up again the theme of inner music, of sound and vibration, and should be read before plunging deeply into prayer that exceeds the boundaries of words and instead amplifies the pure chord of a yearning soul until it swoops outward as the music of humanity and its waves wash up against the Throne upon which the Great King sits listening. For each wave that reaches Him, two more will be returned mingled within the echoing waters that break into a surf of Light over the heart of he or she who prays sincerely, seeking only to give and not receive.

A reading of this section broadens our understanding of various forms of prayer and stimulates us to express our most true and unutterable emotions. The outward expression of our spiritual emotions is a powerful tool that brings us into a closer connection with the Eternal.

353. Rabbi Yitzchak said: There are three subjects here: a sigh, a cry, a wail, and each one is different from the other. THEY ARE NOT SIMILAR TO EACH OTHER. "Sigh" as is written, "And the children of Yisrael sighed" (Shemot 2:23); "wail" as written, "And they wailed" (Ibid.); and "cry" as is written, "And their cry went up to Hashem." Each one is explained individually, and the children of Yisrael did all of them. Rabbi Yehuda said: The children of Yisrael did cry and wail, but they did not sigh! This is implied from what is written: "And they sighed," INSTEAD OF USING THE REFLEXIVE VERB, as there was sighing for them from above.

354. HE ASKS: How are wailing and crying different? Rabbi Yitzchak said: There is no crying, except in prayer! As written: "Hear my prayer, Hashem, and give ear to my cry," (Tehilim 39:13) AND SO, "But to you have I cried, Hashem" (Tehilim 88:14) and, "I cried to you and you have healed me" (Tehilim 30:3). SO WE SEE THAT "CRY" MEANS WORDS OF PRAYER, and "wailing" means wailing without saying anything, MEANING WITHOUT WORDS. Rabbi Yehuda said: Wailing is therefore greater than all of them, because wailing is in the heart. This is written: "Their heart wailed to Adonai" (Eichah 2:18). Wailing and crying out in prayer are closer to the Holy One, blessed be He, than prayer and sighing, for it is written: "And they wail to me, I will surely hear their wail!" (Shemot 22:22).

355. Rabbi Brachyah said: The Holy One, blessed be He, said to Shmuel, "I regret that I have set up Saul to be king" (II Shmuel 15:11). It is written: "It grieved Shmuel, and he wailed to Hashem all night" (Ibid.). He forsook everything, MEANING SIGHING AND CRYING, and took to bewailing because it is closer to the Holy One, blessed be He, than all of them. This is what is written: "And now, behold the wail of the children of Yisrael have come before Me" (Shemot 3:9).

356. The sages taught that it is considered a complete prayer in the heart when one prays and weeps and wails until he can no longer move his lips. It never returns empty, but rather is accepted. Rabbi Yehuda said: Wailing has great value, for it tears the decreed Judgment of a person from all his days.

357. Rabbi Yitzchak said: Wailing is of great value for it has power over the attribute of judgment above. Rabbi Yosi said: Wailing is of great value for it has power in this world and in the World to Come. Because of wailing, a person acquires this world and the World to Come, as is written: "They wailed to Hashem in their distress. He delivered them from their afflictions" (Tehilim 107:6).

353. אָמַר רַבִּי יִצְחָק, תִּלְתַּת עֲנִינֵי הֵכָא: אֲנָחָה, שׁוֹעָה, צַעֲקָה. וְכֹל חֵד מִתַּפְרָשָׁא מֵאַחֲרָא. אֲנָחָה: כְּתִיב, וַיֵּאָנְחוּ בְּנֵי יִשְׂרָאֵל. צַעֲקָה: דְּכִתְיִב, וַיִּצְעֲקוּ. שׁוֹעָה: דְּכִתְיִב, וַתַּעַל שׁוֹעַתְתֶּם. וְכֹל חֵד בְּלַחְדוּי מִתַּפְרָשָׁא, וְכִלְהוּ עֲבָדוּ יִשְׂרָאֵל. אָמַר רַבִּי יְהוּדָה, צַעֲקָה וְשׁוֹעָה עֲבָדוּ, אֲנָחָה לֹא עֲבָדוּ, מִשְׁמַע מִדְּכִתְיִב וַיֵּאָנְחוּ וְלִמְעַלָּה הֵיטָה הָאֲנָחָה בְּשִׁבְלֵם.

354. צַעֲקָה וְשׁוֹעָה בְּמַאי אֶתְפָּרְשֵׁן, אָמַר רַבִּי יִצְחָק, אֵינן לָךְ שׁוֹעָה, אֲלֵא בַתְּפִלָּה. שְׁנַאֲמַר, שְׁמַעָה תִפְלְתִי יְיָ וְשׁוֹעַתִי הָאֲזִינָה. אֵלֶיךָ יְיָ שׁוֹעַתִי. שׁוֹעַתִי אֵלֶיךָ וְתַרְפָּאֵנִי. צַעֲקָה שְׁצוֹעֵק וְאִינוּ אוֹמֵר כְּלוּם. אָמַר רַבִּי יְהוּדָה, הַלְכֵךְ גְּדוּלָה צַעֲקָה מִכּוּלָן, שְׁצַעֲקָה הִיא בְּלִב. הַה"ד, צַעֲקָה לְבָם אֵל יְיָ. צַעֲקָה וְצַעֲקָה דְּבַר אַחַד הוּא, וְזֶה קְרוּבָה לְהַקּוּדְשָׁא בְּרִיךְ הוּא, יוֹתֵר מִתְּפִלָּה וְאֲנָחָה, דְּכִתְיִב כִּי אִם צַעֲקָה יִצְעַק אֵלַי שְׁמַע אֲשַׁמַּע צַעֲקָתוֹ.

355. אָמַר רַבִּי בְּרַכְיָה, בְּשַׁעָה שְׁאֲמַר הַקּוּדְשָׁא בְּרִיךְ הוּא לְשִׁמּוּאֵל, נִחַמְתִּי כִּי הִמְלַכְתִּי אֶת שְׁאוּל לְמֶלֶךְ. מִזֶּה כְּתִיב, וַיִּחַר לְשִׁמּוּאֵל, וַיִּצְעַק אֵל יְיָ כָּל הַלַּיְלָה. הַנִּיחַ הַכֹּל, וְלָקַח צַעֲקָה, מִשּׁוּם דְּהִיא קְרוּבָה לְקוּדְשָׁא בְּרִיךְ הוּא יְתִיר מִכְּלָהוּ, הַה"ד, וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי יִשְׂרָאֵל בָּאָה אֵלַי.

356. ת"ר, הָאֵי מֵאֵן דְּצִלִּי וּבְכִי וְצַעֲקָה, עַד לֹא יָכִיל לְמַרְחֵשׁ בְּשִׁמּוּתִיהָ, הָאֵי צְלוֹתָא שְׁלִימְתָא דְּהִיא בְּלִבָּא, וְלַעֲלוֹם לֹא הִדְרָא רִיקְנִיָּא. אָמַר רַבִּי יְהוּדָה, גְּדוּלָה צַעֲקָה, שְׁקוּרַע גְּזַר דִּינוּ שֶׁל אָדָם מִכָּל יָמָיו.

357. רַבִּי יִצְחָק אָמַר, גְּדוּלָה צַעֲקָה, שְׁמוּשְׁלַת עַל מִדַּת הַדִּין שֶׁל מַעְלָה. רַבִּי יוֹסִי אָמַר, גְּדוּלָה צַעֲקָה, שְׁמוּשְׁלַת בַּעוּה"ז וּבַעוּה"ב. בְּשִׁבְלֵם צַעֲקָה נֹחַל הָאָדָם הַעוּה"ז וְהַעוּה"ב, דְּכִתְיִב, וַיִּצְעֲקוּ אֵל ה' בְּצַר לָהֶם מִמִּצּוֹקוֹתֵיהֶם יִצִּילֵם.

53. "My beloved is mine, and I am his: he feeds among the roses"

Rabbi Shimon first discourses on the creation of the upper and lower worlds. He explains that God created both worlds at the same moment by one thought. He chose the angels to be His servants in the upper realm and He chose Yisrael to be His children in the lower realm. In the title verse, "My beloved is mine, and I am His," signifies the reciprocation of this filial relationship between God and Yisrael.

Rabbi Shimon then interprets the symbolic meaning of, "He feeds among the roses." This, we're told, signifies that God leads this world from the attribute of Judgment, alluded to by the red color of the rose, to the attribute of Mercy, alluded to by the white color of the nectar. Rabbi Aba then expounds upon the spiritual significance of the scent of the rose, and explaining that this is why we smell the myrtle at the end of Shabbat.

Another explanation of the title verse interprets it as an allusion to the sinner, who is called 'red', who puts a sacrificial offering into the fire, which is also red, and then sprinkles the blood around the altar. The white smoke that rises from the burnt offering alludes to the conversion of the attribute

of Justice into the attribute of Compassion. The burning of incense involves the same principle, since both the offering and the scent of the offering is red and white. Rabbi Yosi then explains that this also applies to the individual, who must offer red and white in order to obtain atonement. Since the destruction of the Temple, man must sacrifice his own fat (white) and blood (red) by fasting. The fasting causes the body to weaken and burn, symbolizing the sacrificial fire, and the scent that rises from his mouth is then an altar of atonement.

The section concludes with alternative explanations of the title verse, one of which points out that just as roses could not exist without thorns, the Righteous would not be recognizable without the wicked.

The Relevance of this Passage

This section is of tremendous importance, for all of its component parts are concerned with the subject that is only raised directly at the end: the question of the nature and purpose of evil in the world. This is one of the most profound issues in all of the Zohar, and is not as easily grasped as one might think at first. We must give its metaphors and analogies space to grow, to expand and reveal themselves fully; for although day may seem like the opposite of night, darkness is not the opposite of Light in reality, but rather the absence of Light - and an absence is not a true quality. We must thus be careful in equating evil with good, for it is incorrect to think of the situation as if it were two mighty and opposed empires. The Lord our God is One: He has no rivals or contenders for the Throne. And if we were truly aware of who it is we harm when we harm another, it would not be possible to inflict that harm. The question of whether evil is ever consciously performed, or whether it is just what happens in the absence of good, is far too complex to own a simple straightforward answer. Indeed, it is bound up within the mysteries of Creation and duality themselves. And the Zohar rarely deals with simple questions, which is why its circling, echoing debates often require the reader to partake, with the rabbis, of the very thought-processes themselves that sometimes lead to answers or conclusions too deep for words - yet nonetheless accessible to a mind sufficiently stilled to become a mirror for the heart. For those who desire it diligently enough, the Zohar can teach us how to think with the heart, and how to feel with the mind. It is a process sometimes referred to as transmuting base metals into gold. Bear in mind, though, that no one would want a heart of gold, since it is a light heart that lives long. Although they often punch the very envelope of the mind's ability to understand, and to understand itself - so that which sees can see itself - the rabbis always manage to enjoy themselves as well. They laugh as often as they weep. So should we.

358. "Now Moses kept the flock of Yitro his father-in-law, the priest of Midyan" (Shemot 3:1). Rabbi Shimon opened the discussion, saying: "My Beloved is mine, and I am His: He feeds among the roses" (Shir Hashirm 2:16). Rabbi Shimon said: Woe to people who do not pay attention and do not know that all the worlds arose in one thought at the moment it arose in thought before Hashem to create His world. And with this thought were they all created, as it is written: "In wisdom have You made them all" (Tehilim 104:24). And with this thought, which is wisdom, this world and the world above were created.

358. וּמֹשֶׁה הָיָה רֹעֵה אֶת צֹאן יִתְרוֹ חוֹתְנוֹ בְּהַן מִדְיָן. רַבִּי שִׁמְעוֹן פָּתַח, הוֹדִי לִי וְאֲנִי לוֹ הַרְוֵעָה בְּשׁוֹשְׁנִים. אַר"ש, אוֹי לָהֶם לְבָרִית, שְׂאִינָם מְשֻׁגָּחִים וְאִינָם יוֹדְעִים, בְּשַׁעַת שְׁעָלָה בְּמַחְשְׁבָה לְפָנֵי הַקְּדוֹשׁ ב"ה, לְבְרֹא עוֹלָמוֹ, כָּל הָעוֹלָמוֹת עָלוּ בְּמַחְשְׁבָה אַחַת, וּבְמַחְשְׁבָה זוֹ נִבְרָאוּ כּוֹלָם, הַה"ד, כָּלָם בְּחֻכְמָה עֲשִׂית. וּבְמַחְשְׁבָה זוֹ, שְׁהִיא הַחֻכְמָה, נִבְרָא הָעוֹלָם הַזֶּה, וְהָעוֹלָם שֶׁל מַעְלָה.

359. He stretched out His right hand and created the world above, WHICH IS ZEIR ANPIN. He stretched out His left hand and created this world, WHICH IS MALCHUT. This is what is written: "My hands have also laid the foundation of the earth," WHICH IS MALCHUT, "and my right hand has spanned the heavens," WHICH IS ZEIR ANPIN. "When I call to them, they stand up together" (Yeshayah 48:13). All of them were created in a moment, and He made this world corresponding to the world above. The model of all that is above EMERGED below, FOR THERE IS NOTHING BELOW THAT HAS NO ROOT IN THE HIGHER WORLDS. The sea is the model of all that there is below ON THE EARTH, and it is all one. He created angels in the higher worlds. He created people in this world. He created a Livyatan in the sea, as is written: "To couple the tent together, that it might be one" (Shemot 36:18).

359. נָטָה יְמִינוֹ, וּבְרָא הָעוֹלָם שֶׁל מַעְלָה. נָטָה שְׂמָאלוֹ, וּבְרָא הָעוֹלָם הַזֶּה, הַה"ד, אֶף יָדֵי יִסְדָּה אַרְץ וְיְמִינוֹ טַפְחָה שָׁמַיִם. קוֹרָא אֲנִי אֵלֵיהֶם יַעֲמְדוּ יַחְדָּו. וְכָלָם בְּרַגַע אַחַת נִבְרָאוּ, וְעָשָׂה הָעוֹלָם הַזֶּה, כְּנֶגֶד הָעוֹלָם שֶׁל מַעְלָה. וְכָל מָה שֵׁיֵשׁ לְמַעְלָה, כְּדוֹגְמָתוֹ לְמַטָּה. וְכָל מָה שֵׁיֵשׁ לְמַטָּה, כְּדוֹגְמָתוֹ בָּיִם. וְהִכָּל אַחַד. בְּרָא בְּעֵלְיוֹנִים הַמְּלֹאכִים, בְּרָא בַּעוֹה"ז בְּנֵי אָדָם, בְּרָא בָּיִם לוֹיִתָן, כַּד"א לְחַבֵּר אֶת הָאֵהָל לְהִיּוֹת אַחַד.

360. It is written about Adam: "For in the image of Elohim made He man" (Beresheet 9:6), and: "Yet You have made him a little lower than the angels" (Tehilim 8:5). If people are so precious with their actions yet they perish from the dust of the well, MEANING THEY PERISH THROUGH THE KLIPOT THAT CLING TO THE DUST OF MALCHUT, WHICH IS CALLED 'WELL', how can they come to draw SUSTENANCE from the well? And He chose those above, THE ANGELS, and He chose the children of Yisrael. He did not call those above children, but those below He did call 'children'. This is what is written: "You are the children of Hashem your Elohim" (Devarim 14:1). He called them children and they called Him Father, as is written: "For You are our Father" (Yeshayah 63:16), and also: "My Beloved is mine, and I am His" (Shir Hashirm 2:16). He chose me and I chose Him.

360. כְּתִיב בְּאָדָם, כִּי בְּצַלְם אֱלֹהִים עָשָׂה אֶת הָאָדָם. וְכְתִיב, וַתַּחֲסְרֵהוּ מֵעֵט מַאֲלָהִים. אִי בְּנֵי נֶשְׂאָ יִקְרִין בְּעוֹבְדוֹי כָּל הָאֵי, וְאִינּוֹן מִתְאַבְדִּין מֵעַמֵּר דְּבִירָא, בְּמָה אֲתִיין לְשֹׂאבָא מְנִיָּה. וּבַחֵר בְּעֵלְיוֹנִים, וּבַחֵר בְּיִשְׂרָאֵל, לְעֵלְיוֹנִים לֹא קָרָא בָּנִים, לְתַתְּחוּנִים קָרָא בָּנִים. הַה"ד בָּנִים אֲתָם לֵה' אֱלֹהֵיכֶם. הוּא קָרָא לָהֶם בָּנִים, וְהֵם קָרָאוּ לוֹ אָב, דְּכְתִיב כִּי אֲתָה אָבִינוּ. וְכְתִיב הוֹדִי לִי וְאֲנִי לוֹ. הוּא בָּחַר בִּי, וְאֲנִי בַחֲרֵתִי בּוּ.

361. "He feeds among the roses". He grazes among the roses even though the thorns surround them, MEANING THE KLIPOT, and no other can feed among the roses as He. Another explanation of, "He feeds among the roses," is that as the rose is red and the nectar THAT IS SUCKED FROM IT is white, so the Holy One, blessed be He, leads His world from the attribute of Judgment, ALLUDED TO BY THE RED, to the attribute of Mercy, WHICH IS ALLUDED TO IN THE COLOR WHITE. As it is written: "Though your sins be like scarlet, they shall be white as snow" (Yeshayah 1:18).

362. Rabbi Aba was traveling on the road with Rabbi Yitzchak. They came upon some roses. Rabbi Aba took one ROSE in his hands and continued walking. Rabbi Yosi met them and said: It is certain that the Shechinah is here. I see a rose in the hands of Rabbi Aba AND THAT HE IS to learn FROM IT much wisdom, because I know he took it only to teach that wisdom.

363. Rabbi Aba said: Sit, my son, sit. They sat down. Rabbi Aba smelled that rose. He said the world is definitely maintained only by the scent. FOR IT IS THE SECRET OF THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT RADIATE FROM BELOW UPWARDS, AS DOES SCENT. Because I see that the soul is maintained only through the scent, therefore we smell the myrtle at the end of Shabbat IN ORDER TO DRAW THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF ITS SCENT, AS ALREADY MENTIONED.

364. He opened the discussion, saying: "My beloved is Mine, and I am His, He feeds among the roses" (Shir Hashirm 2:16), MEANING that my Beloved is mine and I am His, because He leads His world with roses. The rose has a scent and it is red, yet squeeze it and it turns white. But its scent never leaves, and the Holy One, blessed be He, does lead his world in this way, for otherwise the world would not exist, because of the sinner. And the sinner is called 'red', as written: "Through your sins be like scarlet, they shall be white as snow" (Yeshayah 1:18). SIMILARLY, THE SINNER makes his offering to fire, which is red, then sprinkles the blood, which is red, around the altar. So it is for the attribute of Justice, WHICH IS ALLUDED TO IN red. Squeeze it, MEANING WHEN THE OFFERING IS BURNED ON THE ALTAR, and the smoke rises all white. Then the red turns into white, WHICH INDICATES THAT the attribute of Justice turns into the attribute of Compassion.

361. הָרוּעָה בְּשׁוֹשָׁנִים, הוּא רוּעָה בְּשׁוֹשָׁנִים, אַע"פּ שֶׁהַקּוֹצִים סָבִיב לָהֶם, וְאִין אַחַר יְכוּל לְרַעוּת בְּשׁוֹשָׁנִים כְּמוֹתוֹ. ד"א הָרוּעָה בְּשׁוֹשָׁנִים, מֵה שׁוֹשֵׁן זֶה הוּא אָדוּם, וּמִימֵיו לְבָנִים, כִּן הַקּוֹדֶשׁא בְּרִיךְ הוּא, מְנַהֵיג עוֹלָמוֹ, מִמֵּה"ד לִמֵּה"ר. וְכָתִיב אִם יִהְיוּ חֲטָאֵיכֶם כְּשָׁנִים בְּשִׁלְג יִלְבִּינוּ.

362. רַבִּי אַבָּא הוּוּ אֲזִיל בְּאוּרְחָא, וְהוּוּ עֲמִינָה רַבִּי יִצְחָק. אֲרַהּוּוּ אֲזִילִי, פִּגְעַת בְּאִינוּן וְרָדִים, נָטַל חַד רַבִּי אַבָּא בִידּוֹי וְהוּוּ אֲזִיל. פִּגְעַת בְּהוּ רַבִּי יוֹסִי, אָמַר וְדָאִי שְׂכִינְתָא הַכָּא, וְאִנָּא חֲמִינָא בִידּוֹי דְרַבִּי אַבָּא, לְמִילָף חֲכָמְתָא סְגִיָּא, דְּהָא יָדְעָנָא, דְּרַבִּי אַבָּא לָא נָטַל הָאִי, אֲלָא לְאַחֲזָא חֲכָמְתָא.

363. אָמַר רַבִּי אַבָּא, תֵּיב בְּרִי תֵיב. יָתְבוּ. אֲרַח רַבִּי אַבָּא בְּהֵוּא וְרָדָא, אָמַר, וְדָאִי אִין הָעוֹלָם מִתְקַיֵּים אֲלָא עַל הָרִיחַ. דְּהָא חוּינָא דְלִית נִמְשָׂא מִתְקַיֵּימָא אֲלָא עַל רִיחָא. וְעַל דָּא, הָרַס בְּמוֹצָאֵי שַׁבַּת.

364. פִּתַּח וְאָמַר דּוּדֵי לִי וְאִנִּי לוֹ הָרוּעָה בְּשׁוֹשָׁנִים. מִי גֵרַם לִי, שְׂאֵנִי לְדוּדֵי וְדוּדֵי לִי, מִפְּנֵי שֶׁהוּא מְנַהֵיג עוֹלָמוֹ בְּשׁוֹשָׁנִים. מֵה שׁוֹשֵׁן יֵשׁ בּוֹ רִיחַ, וְהוּא אָדוּם, מוֹצֵקִין אוֹתוֹ, וְהוּא מִתְהַפֵּךְ לְלָבָן, וְלְעוֹלָם רִיחוֹ לָא זָז. כִּן הַקּוֹדֶשׁא בְּרִיךְ הוּא, מְנַהֵיג עוֹלָמוֹ בְּדֶרֶךְ זֶה, שְׂאֵלְמֵלָא כִּן לָא יִתְקַיֵּים הָעוֹלָם בְּשִׁבִיל הָאָדָם הַחוּטָא. וְהַחוּטָא נִקְרָא אָדוּם, כְּמֵה דְאֵת אָמַר, אִם יִהְיוּ חֲטָאֵיכֶם כְּשָׁנִים בְּשִׁלְג יִלְבִּינוּ, מִקְרִיב קֶרְבָּנוּ לְאֵשׁ שֶׁהוּא אָדוּם. זוֹרֵק הָדָם, סָבִיב לְמוֹזַבַּח שֶׁהוּא אָדוּם. מֵדַת הָדִין אָדוּם, מוֹצֵקִין אוֹתוֹ, וְעוֹלָה הָעֵשֶׂן כְּלוֹ לָבָן, וְאִזּוּ הָאָדוּם נִהַפֵּךְ לְלָבָן, נִהַפֵּךְ מֵדַת הָדִין לְמֵדַת הַרְחָמִים.

365. Come and behold: the attribute of Judgment needs its scent only from the red part, BECAUSE THE SCENT, WHICH IS THE SECRET OF THE RADIANCE OF CHOCHMAH, IS NOT DRAWN FROM THE WHITE PART - WHICH IS THE RIGHT COLUMN WHICH IS ENTIRELY CHASSADIM - BUT RATHER FROM THE RED PART, WHICH IS THE LEFT COLUMN, FROM WHICH SOURCE IS CHOCHMAH. And Rabbi Yehuda said that it is written: "And they cut themselves according to their fashion with swords and lances till the blood gushed out upon them" (I Melachim 18:28), but they knew that they would not get from the attribute of judgment, WHICH IS MALCHUT, what they wanted - NAMELY, TO DRAW THE CHOCHMAH FROM ABOVE TO BELOW, WHICH ALL IDOL WORSHIPERS WANT - except with red - MEANING THROUGH THE LEFT COLUMN, WHICH IS RED. AND THEY THEREFORE CUT THEMSELVES WITH SWORDS UNTIL BLOOD GUSHED OVER THEM, IN ORDER TO ATTRACT THE RED.

366. Rabbi Yitzchak said: moreover, red and white, WHICH ARE LEFT AND RIGHT, are always close and the scent arises from them both. This is BECAUSE THE CHOCHMAH, WHICH IS IN THE LEFT, IS NOT ABLE TO ILLUMINATE WITHOUT BEING CLOTHED WITH THE LIGHT OF CHASSADIM, THAT IS IN THE RIGHT. AND THEREFORE, as the rose is red and white, so is the scent of the offering and the offering ITSELF is of red and white. Come and behold: from the scent of the incense, some of the spices are red and some are white; namely, the frankincense is white, pure myrrh is red, and the scent rises from red and white. Therefore, He leads His world in roses, which are red and white. And it is written: "To offer Me the fat and the blood" (Yechezkel 44:15). THE FAT IS WHITE AND THE BLOOD IS RED.

367. Correspondingly, a person who offers his fat and blood is granted atonement, for the one is red and the other is white. Just as the rose, which is red and white, is not cast to turn completely white, save in fire, similarly the offering is not cast so as to turn it completely white, except in fire. Now one who fasts and offers his fat and blood does not get thin so as to turn completely white, save in fire. For Rabbi Yitzchak said, through the fasting of man, his limbs become weakened and the fire gains control over him, and at that time he must offer his fat and blood in that fire, and that is called 'the Altar of Atonement'.

368. This is what Rabbi Elazar would pray and say when he fasted: It is revealed and known before You, Hashem, my Elohim and the Elohim of my fathers, that I have offered up before You my fat and blood, and I have seethed them with the heat of the weakness of my body. May it be Your will that the scent that rises from my mouth at this moment shall be as the scent that rises from an offering in the fire of the altar, and You shall favor me.

365. ותא חזי, כל מדה"ד, אין צריך הריח שלו, אלא מצד אדם. והיינו דאמר רבי יהודה, מה דכתיב, ויתגודרו כמשפטם וגו' עד שפך דם עליהם. אלא היו יודעים, שלא ישיגו ממדת הדין כרצונם, זולתי באדם.

366. אמר רבי יצחק, ועוד, אדם ולבן נקרב לעולם, והריח עולה משתייהן. מה השושן אדם ולבן, כן ריח הקרבן. והקרבן, מאדם ולבן. בא וראה מריח הקטורת, שהשמנים, מהם אדומים, ומהם לבנים, כגון הלבונה, שהוא לבן, מר דרור אדם, והריח עולה מאדם ולבן. וע"כ מנהיג עולמו בשושנים, שהוא אדם ולבן. וכתיב להקריב לי חלב ודם.

367. כנגד זה, אדם מקריב חלבו ודמו, ומתכפר לו זה אדם, וזה לבן. מה השושן שהוא אדם והוא לבן, אין מוצקין אותו לחזור כלו לבן, אלא באש. כן הקרבן אין מוצקין אותו לחזור כלו לבן, אלא באש. עכשיו, מי שיושב בתעניתו, ומקריב חלבו ודמו, אינו נצמק לחזור כלו לבן, אלא באש. דארי, מתוך תעניתו של אדם, מחלישין אבריו, וגובר עליו האש, ובאותה שעה, צריך להקריב חלבו ודמו באותו האש, והוא הנקרא מזבח כפרה.

368. והיינו דרבי אלעזר, כד הוה יתיב בתעניתא, הוה מצלי ואמר, גלוי וידוע לפניך ה' אלהי ואלהי אבותי, שהקרבתני לפניך חלבי ודמי, והרתחתני אותם בחמימות חולשת גופי, יהי רצון מלפניך, שיהא הריח העולה מפי בשעה זו, כריח העולה מהקרבן באש המזבח, ותרצני.

369. So we find that a person offers in his fasting the fat and blood, and the scent that rises from his mouth is an altar of atonement. Therefore, they instituted prayer in place of the offering, with the stipulation that one should intend that which we said. Rabbi Yitzchak said: From here and further it is written, "Everything that passes through the fire, you shall make it go through fire, and it shall be clean" (Bemidbar 31:23), MEANING THAT THROUGH THE FIRE IT HAS BEEN RETURNED TO BE ENTIRELY WHITE. Rabbi Yosi said: When the Temple was in existence, a person would offer his sacrifices in this manner, IN THE SECRET OF THE RED AND WHITE AND THE SCENT THAT RISES FROM THEM, AND ITS RETURN TO WHITENESS THROUGH THE FIRE, AS EXPLAINED. And he is granted atonement. Now, the prayer of a person atones for him in place of the offering in that way, OF THE INTENTION CONCERNING THE OFFERING.

370. Another explanation OF THE PASSAGE: "My Beloved is mine, and I am His: He feeds among the roses" (Shir Hashirm 2:16). Just as the roses have thorns prevalent among them, the Holy One, blessed be He, conducts His world with righteous and wicked people. Just as the roses could not exist without the thorns, the righteous would not be recognizable were it not for the wicked. For Rabbi Yehuda said: How are the righteous recognized? Because there are wicked people. Another explanation: "He feeds among the roses," He leads his world in six years. BECAUSE THE WORD "SHOSHANIM" ('ROSES') IS COMPOSED OF THE LETTERS SHESH-SHANIM (SIX YEARS), and the seventh is Shabbat to Hashem. Another explanation: "Among the roses," MEANS by those who study the Torah, BECAUSE "SHOSHANIM" HAS THE SAME DERIVATION AS SHONEH ('TO STUDY').

369. נִמְצָא, שְׁאֵדָם הוּא מְקָרִיב בְּתַעֲנִיתוֹ הַחֵלֶב וְהַדָּם, וְהָרִיחַ שְׁעוֹלָה מִפִּי, הוּא מִזְבַּח כְּפָרָה, וְלִפְיֶיךָ תִּקְנוּ הַתְּמִלָּה בְּמִקוֹם הַקְּרִבָּן, וּבִלְבָד שְׂוִתְכוּיִן לְמָה דְאִמְרָן. אָמַר רַבִּי יִצְחָק, מִכָּאֵן וְלִהְלָאָה כְּתִיב, כֹּל דְּבַר אֲשֶׁר יָבֹא בְּאֵשׁ תַּעֲבִירוּ בְּאֵשׁ וְטָהַר. אָמַר רַבִּי יוֹסִי, כְּשֶׁהָיָה בֵּית הַמִּקְדָּשׁ קָיָם, אָדָם מְקָרִיב קֶרְבָּנוּ בְּעֵינֵי זֶה, וּמִתְכַּפֵּר לוֹ. עֲבָשׂוּ, תְּמִלְתּוֹ שֶׁל אָדָם מִכְּפָר לוֹ בְּמִקוֹם הַקְּרִבָּן, כִּי הָאֵי גּוֹנָא.

370. דְּבַר אַחֵר, יוֹדֵי לִי וְאֲנִי לוֹ הֲרוּעָה בְּשׁוֹשָׁנִים. מָה הַשׁוֹשָׁנִים קוֹצִין מִצּוּיִן בְּתוֹכָם, אֵף הַקְּרוֹשׁ בְּרוּךְ הוּא, מְנַהֵיג עוֹלָמוֹ בְּצַדִּיקִים וְרָשָׁעִים. מָה הַשׁוֹשָׁנִים, אֲלֵמָלָא הַקּוֹצִים, אֵין הַשׁוֹשָׁנִים מִתְקִימִין. כֵּן אֲלֵמָלָא הַרָשָׁעִים, אֵין הַצַּדִּיקִים נִיבְרִים. דְאִמַר רַבִּי יְהוּדָה, בְּמָה הַצַּדִּיקִים נִיבְרִים, מִתּוֹךְ שֵׁשׁ רָשָׁעִים, דְאֵלְמָלָא רָשָׁעִים אֵין הַצַּדִּיקִים נִיבְרִים. ד"א הֲרוּעָה בְּשׁוֹשָׁנִים, הִמְנַהֵיג עוֹלָמוֹ בְּשֵׁשׁ שָׁנִים, וְהַשְּׁבִיעִית שַׁבַּת לָהּ. ד"א בְּשׁוֹשָׁנִים, בְּאוֹתָם שְׁשׁוֹנִים בְּתוֹרָה.

54. "Now Moses kept the flock"

Rabbi Chiya begins the discourse on the title verse by explaining that as a worthy shepherd guides his flock to good pastures and treats them tenderly, God guides His children on the straight and righteous path. We learn that God saw that Moses was a wise and considerate shepherd over Yitro's flock and He knew that Moses would lead Yisrael with these same qualities. Therefore, God made him king over all of Yisrael. Rabbi Yehuda then expounds upon the qualities and benefits of a good leader of Yisrael.

Rabbi Yosi follows this discussion with a discourse on Moses' journey to Mount Sinai. We learn that both Moses and the mountain were prepared for each other from the time of Creation. As soon as Moses saw it, he knew it was the mountain of God and he was drawn to it. He saw birds flying from the mountain and falling at his feet, and interpreting this sign, he led Yisrael "far away into the desert," and ascended the Mountain alone. From this, there follows a discussion of the fiery flame in which God appeared to Moses. We learn that this flame represents Judgment, since the flame appeared at the time of Minchah. In their discussion, the Rabbis also explain that because the evening is a time of Judgment and the morning is a time of Mercy, it is proper to eat bread in the morning and meat at night.

The Relevance of this Passage

This section too is of immense importance, outlining for us the pivotal moment in human history that is also the turning point in every human life. Like the previous passage, this one is not susceptible to simple exposition, either. Would man have stood face to face with God, talking with him "like a friend" and receiving the Law, if there had been no Moses? Are the Ten Suggestions for a decent life in a righteous society 'natural law'?

Does every person instinctively know right from wrong? Or is this knowledge earned through suffering?

Why does God seem to require suffering from those He befriends? Why does Moses require the counsel of Yitro? Why does he allow Aaron to construct the golden calf? What does this signify? Why does Moses have to veil his face from the people? What is the meaning of the 'cloudy pillar' or 'pillar of cloud' in which God appears? Why do we need to know every last detail and measurement of the Ark? Is this section analogous to the building of Solomon's Temple? If so, why the special significance of a craftsman who specializes in bronze-casting in both accounts? And what relevance can all this have for us now? These are the kinds of questions that will be posed and handled, often recurring, throughout the many, many pages ahead, until an answer has been delivered to head, heart, or soul, or all three.

What is most relevant here is that we are witnessing the blueprint for a righteous society on the drawing board, and will learn that without righteousness there is no world, indeed no Creation. For it sometimes appears that the Creation exists so that we can learn to be righteous in it; and it is sustained solely by righteousness. By righteousness, too, will we see God, Who is a hidden treasure waiting to be found, and wanting to be found - since for this did He make the universe. There should be a sense of awe in the reader, at this stage, knowing that he or she is about to discover, not just life's secrets, but God's very own secrets. If the Torah is the key, then the Zohar is the lock in which it turns.

371. "Now Moses kept the flock of Yitro his father-in-law, the priest of Midyan" (Shemot 3:1). Rabbi Chiya opened the discussion, saying: "A Psalm of David, Hashem is my shepherd; I shall not want" (Tehilim 23:1). "Hashem is my shepherd," means "the shepherd of mine." In the same way that a shepherd leads his sheep and brings them to a good pasture, to a fat pasture, to a place of a stream of water, He straightens their path with righteousness and Justice. Also of the Holy One, blessed be He, it is written, "He makes me to lie down in green pastures, he leads me beside the still waters. He restores my soul."

372. Rabbi Yosi said: The way of the shepherd is to lead his flock with righteousness, to distance them from stealing, to lead them on a plain, and at all times the rod is in his hand so that they do not turn off right or left. So does the Holy One, blessed be He, do. He herds Yisrael, leading them on a plain, with the rod constantly in His hand, so they will not turn right or left.

373. Another explanation of: "Now Moses kept the flock." Rabbi Yosi said: Know that as long as the shepherd is skillful in managing his sheep, he is ready to accept the yoke of the Kingdom of Heaven. If the shepherd is a simpleton, it is said of him: "There is more hope of a fool than of him" (Mishlei 26:12).

374. Rabbi Yehuda said: Moses was wise and knowledgeable in leading his flock. Come and behold: we learn this from David, "And he is tending the sheep" (I Shmuel 16:11), which teaches us that he was very wise and tended his sheep properly and appropriately. The Holy One, blessed be He, therefore made him king over all of Yisrael. And why sheep and not cows? Because the children of Yisrael are named sheep, as written: "But you my flock, the flock of my pasture, are men" (Yechezkel 34:31), and, "Like the flock of sacrifices, like the flock of Jerusalem" (Yechezkel 36:38).

375. As one attains life in the World to Come due to the sheep, when they are offered upon the altar, he who leads the children of Yisrael properly attains due to them life in the World to Come. Furthermore, he who herds the sheep takes the lambs to his bosom when the ewes give birth, so that they will not tire and be fatigued, and the shepherd carries the LAMBS after their mothers, and pities them. So should the leader of the children of Yisrael lead them mercifully and without cruelty. And thus did Moses say, "That You should say to me, 'Carry them in your bosom'" (Bemidbar 11:12).

371. וּמֹשֶׁה הָיָה רוֹעֵה אֶת צֹאן יִתְרוֹ חוֹתְנוֹ בְּהַן מְדִיָּן. רַבִּי חֵיָּיא פִּתַּח וְאָמַר, מִזְמוֹר לְדָוִד יְיָ רוֹעֵי לֹא אֲחָסֵר. כְּלוּמַר, יְיָ רוֹעֵי: יְיָ הַרוֹעֵה שְׁלִי. מֵהַ הַרוֹעֵה מְנַהֵיג אֶת הַצֹּאן, וּמוֹלִיכֵם לְמַרְעָה טוֹב, לְמַרְעָה שְׁמֹן, בְּמִקּוֹם נַחְלֵי מַיִם, מִיִּשְׁרָה הַלֵּיכָתָן בְּצֶדֶק וּבְמִשְׁפָּט. אִף הַקָּדוֹשׁ בְּרוּךְ הוּא, כְּתִיב בְּנֵאוֹת דָּשָׁא יִרְבִּיצֵנִי עַל מַי מְנַחֹחֹת יִנְהַלְנִי נִפְשִׁי יִשׁוּבֵב.

372. אָמַר רַבִּי יוֹסִי, דְּרַךְ הַרוֹעֵה, לְנַהוֹג בְּצֶדֶק אֶת צֹאנוֹ, לְהִרְחִיקֵם מִן הַגְּזֵל, לְהַנְהִיגֵם בְּמִישׁוֹר, וְהִשְׁבֵּט בְּיָדוֹ שְׁלֹא יִטּוּ וְיִמִּין וְשִׁמְאֵל. כִּן הַקָּדוֹשׁ בְּרוּךְ הוּא, הוּא רוֹעֵה אֶת יִשְׂרָאֵל לְהַנְהִיגֵם בְּמִישׁוֹר, וּבְכָל עֵת הִשְׁבֵּט בְּיָדוֹ שְׁלֹא יִטּוּ וְיִמִּין וְשִׁמְאֵל.

373. דְּבַר אַחַר וּמֹשֶׁה הָיָה רוֹעֵה, אָמַר רַבִּי יוֹסִי, יִתְדַע לָךְ, שְׁכָל זְמַן שֶׁהַרוֹעֵה חָכֵם לְנַהֵל אֶת צֹאנוֹ, הוּא מוֹכֵן לְקַבֵּל עוֹל מַלְכוּת שָׁמַיִם. אִם הַרוֹעֵה שׁוֹטֵה, עָלָיו נִקְרָא תְקוּהָ לְכַסִּיל מִמֶּנּוּ.

374. אָמַר רַבִּי יְהוּדָה, מֹשֶׁה חָכֵם הָיָה, וּבְקִי לְנַהוֹג אֶת צֹאנוֹ. בֵּא וּרְאֵה, מְדוּד, שְׁנֵאמַר וְהִנֵּה רוֹעֵה בְּצֹאן. לְלַמְדֵךְ שְׂדוּד חָכֵם גְּדוֹל הָיָה, וְהִנֵּה רוֹעֵה צֹאנוֹ בְּדִין וּכְשׁוּרָה. לְפִיכֵךְ, עָשָׂהוּ הַקּוֹדֵשׁ בְּרוּךְ הוּא מֶלֶךְ עַל כָּל יִשְׂרָאֵל. וְלָמָּה צֹאן וְלֹא בָקָר. אָמַר רַבִּי יְהוּדָה, יִשְׂרָאֵל נִקְרָאִים צֹאן. שְׁנֵאמַר, וְאַתָּן צֹאנֵי צֹאן מִרְעִיתֵי אָדָם אַתֶּם. וּכְתִיב, כְּצֹאן קִדְשִׁים כְּצֹאן יְרוּשָׁלַיִם.

375. מֵהַ הַצֹּאן, בְּשִׁיקְרָבוֹ עַל הַמִּזְבֵּחַ, בְּשִׁבְלֵם זוֹכָה לְחַיֵּי הָעוֹלָם הַבָּא. כִּן הַמְנַהֵיג לְיִשְׂרָאֵל בְּדִין וּכְשׁוּרָה, בְּשִׁבְלֵם זוֹכָה לְחַיֵּי הָעוֹלָם הַבָּא. וְעוֹד, הַרוֹעֵה אֶת הַצֹּאן, כְּשֶׁהַצֹּאן יוֹלְדָת, הַרוֹעֵה נוֹטֵל אוֹתָם טְלָאִים בְּחִיקוֹ, כְּדִי שְׁלֹא יִלְאוּ וְיִגְעוּ, וּמוֹלִיכֵם אַחֲרֵי אִמוֹתָם, וּמְרַחֵם עֲלֵיהֶם. כִּן הַמְנַהֵיג לְיִשְׂרָאֵל, צְרִיךְ לְהַנְהִילֵם בְּרַחֲמִים, וְלֹא בְּאִכְזָרִיּוֹת. וְכֵן אָמַר מֹשֶׁה, כִּי תֹאמַר אֵלַי, שְׂאֵהוּ בְּחִיקְךָ וְגו'.

376. As a good shepherd saves the sheep from the wolves and lions, the leader of Yisrael, if he is good, saves them from the heathen and the Judgment of below and of above, and guides them into the life of the World to Come. Moses was such a Faithful shepherd, and the Holy One, blessed be He, saw that he was worthy of shepherding Yisrael, using the same principles that he used to tend to the sheep, the lambs according to their needs and to the females according to their needs.

377. It is therefore written: "Now Moses kept the flock of Yitro his father-in-law" (Shemot 3:1) and not his own. Rabbi Yosi said: As he gave Moses his daughter Tziporah to wife, did he not give him cows and sheep, for Yitro was rich? But Moses did not tend to his own sheep, lest one would say that since his flock was with him, he tended to them well. Therefore, it says, "The flock of Yitro his father-in-law" and not his own. "The priest of Midyan": Rabbi Tanchum said: Though he was an idolater, since he was kind by him, he tended to his flock properly, in a good, fatty and rich pasture.

378. "And he led the flock far away into the desert" (Ibid.). Rabbi Yosi said: Since the day that Moses was born, the Holy Spirit did not move away from him. He saw through the Holy Spirit that that desert was holy, and prepared to receive upon it the yoke of heavenly kingdom. What did he do? He led the flock to the desert. Rabbi Yitzchak said: "Far away (lit. 'after') the desert" and not in the desert, for he did not want them to come into it but led them away from the desert.

379. "And came to the mountain of the Elohim to Horeb" (Shemot 3:1). He alone CAME without the sheep. Rabbi Yitzchak said: There is a stone that draws and receives metal, and THE METAL jumps on it when it sees it. So with Moses and mount Sinai: when they appeared to each other he jumped on it. This is what is written: "And he came to the mountain of Elohim to Horeb."

380. Rabbi Aba said: They were designated from the six days of Creation, the one together with the other. On that day, the mountain quaked before Moses. When he saw him entering it and jumping upon it, the mountain quieted. This teaches us that they were happy with each other.

376. מֵה הָרוּעָה אֶת הַצֹּאן, בְּשֶׁהוּא רוּעָה טוֹב, מִצִּיל אֶת הַצֹּאן מִן הַזְּאֵבִים, וּמִן הָאֲרִיּוֹת. כֵּן הַמְּנַהֵיג לְיִשְׂרָאֵל, אִם הוּא טוֹב, מִצִּיל מִן הָעִבּוֹ"ם, וּמְדִיִן שֶׁל מָטָה, וּמְדִיִן שֶׁל מַעְלָה, וּמְדִרְיֹכֵן לְחַיֵּי הָעוֹלָם הַבָּא. כֵּן מֹשֶׁה, רוּעָה נְאֻמָּן הִיָּה, וְרָאָה הַקּוֹדֵשׁ בְּרִיךְ הוּא, שְׂכַדְאֵי הוּא לְרַעוֹת אֶת יִשְׂרָאֵל, בְּאוֹתוֹ הִדִּין מִמֶּשׁ, שֶׁהִיָּה רוּעָה אֶת הַצֹּאן, לְבִשְׂבִיִּים, כְּפִי הָרְאוּי לָהֶן. וְהִנְקֻבוֹת כְּפִי הָרְאוּי לָהֶן.

377. וּלְפִיכֵךְ כְּתִיב, וּמֹשֶׁה הִיָּה רוּעָה אֶת צֹאן יִתְרוֹ חוֹתְנּוֹ, וְלֹא שְׁלוֹ, דְּאָמַר רַבִּי יוֹסִי, וְכִי מֵה שָׁנַתָּן אֶת צְמוּרָה בְּתוֹ לְמֹשֶׁה, לֹא נָתַן לוֹ צֹאן וּבֶקֶר, וְהִלֵּא יִתְרוֹ עֲשִׂיר הִיָּה. אֲלֵא מֹשֶׁה לֹא הִיָּה רוּעָה אֶת צֹאנוֹ, כְּדִי שְׁלֹא יֵאמְרוּ בְּשִׁבִיל שֶׁהִיָּה צֹאנוֹ עִמּוֹ, הִיָּה רוּעָה אוֹתָן בְּטוֹב. וְלִכֵּן כְּתִיב אֶת צֹאן יִתְרוֹ חוֹתְנּוֹ, וְלֹא אֶת שְׁלוֹ. כִּהֵן מְדִיִן, רַבִּי תַנְחוּם אָמַר, אִף עַל גַּב שֶׁהִיָּה עוֹבֵד כּוֹ"ם, בְּשִׁבִיל שֶׁעָשָׂה עִמּוֹ חֶסֶד, הִיָּה רוּעָה צֹאנוֹ כְּדִי וּכְשׂוּרָה, בְּמַרְעָה טוֹב שְׁמֵן וְדֶשֶׁן.

378. וַיִּנְהַג אֶת הַצֹּאן אַחַר הַמִּדְבָּר. רַבִּי יוֹסִי אָמַר, מֹשֶׁה, מִיּוֹם שְׁנוּלָד, לֹא זָזָה מִמֶּנּוּ רוּחַ הַקּוֹדֵשׁ. רָאָה בְּרוּחַ הַקּוֹדֵשׁ, שְׁאוֹתוֹ מִדְּבַר הִיָּה קְדוּשׁ, וּמוֹכֵן לְקַבֵּל עוֹל מַלְכוּת שָׁמַיִם עֲלָיו. מֵה עָשָׂה, הַנְּהִיג אֶת הַצֹּאן אַחַר הַמִּדְבָּר. רַבִּי יִצְחָק אָמַר, אַחַר הַמִּדְבָּר עַב"ם, וְלֹא בַּמִּדְבָּר, שְׁלֹא רָצָה שִׁיכְנָסוּ בְּתוֹכוֹ, אֲלֵא הִרְחִיקָם אַחַר הַמִּדְבָּר.

379. וַיָּבֵא אֶל הַר הָאֱלֹהִים חֲרֵבָה, הוּא לְבִדּוֹ בְּלֹא צֹאן. אַר"י, הָאֵי אֲבָנָא, דְּמַקְבְּלָא פְּרוּזְלָא, כִּד חָמֵי לִיָּה, מְדַלְגָא עִילוּי. כֵּן מֹשֶׁה וְהַר סִינַי, כְּשִׁנְרָאוּ זֶה עִם זֶה, דִּלְג עֲלָיו. הַה"ד, וַיָּבֵא אֶל הַר הָאֱלֹהִים חֲרֵבָה.

380. א"ר אָבָא, מוֹכְנִים הָיוּ מִשְׁשֶׁת יָמֵי בְּרֵאשִׁית, זֶה עִם זֶה. וְאוֹתוֹ הַיּוֹם, נִתְרַגַּשׁ הָהָר לְמוֹל מֹשֶׁה. וְכִיּוֹן שֶׁרָאָהּ שְׁנַכְנַס לְתוֹכוֹ, וְדִלְג בּוֹ, עָמַד הָהָר. מְלַמֵּד, שֶׁשְׂמֵחִים הָיוּ זֶה עִם זֶה.

381. Rabbi Yanai said: Moses knew that the mountain was the mount of the Elohim, as written: "And came to the mountain of the Elohim." We learned what Moses saw on that mountain. He saw birds fly, spreading their wings yet not approaching it.

382. Rabbi Yitzchak says: He saw birds flying and soaring from there, falling at Moses's feet. He immediately noticed it, and stood the flock away from the desert and entered alone.

383. "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). Rabbi Tanchum said: It was the time for the afternoon prayer, upon which the attribute of Judgment has sway. Rabbi Yochanan said that it is written: "Hashem will command his Chesed in the daytime" (Tehilim 42:9). It mentions the attribute of Chesed, not the attribute of Judgment. Rabbi Yitzchak said: When the light sets until it descends, it is called 'day', which is the attribute of Chesed. Once it descends, it is called evening, which is the attribute of Judgment, as written: "And Elohim called the light day" (Beresheet 1:5).

384. Rabbi Yochanan said: The time of Minchah is from the sixth hour or less. As we learned, Rabbi Yitzchak said that it is written: "At evening you shall eat meat, and in the morning you shall be filled with bread" (Shemot 16:12). At twilight, the time of Judgment, "you shall eat meat." And it is written: "And while the meat was yet between their teeth... the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). This is because at twilight, the Judgment of Malchut has sway. "And in the morning you shall be filled with bread," since that time is considered Chesed. It is also written: "The Mercy of El endures continually (lit. 'all the day')," (Tehilim 52:3) and, "And Elohim called the light day," which is in the morning.

385. Rabbi Tanchum said: The one is red and the other is white; red at twilight, as written: "At evening you shall eat meat," and white in the morning, as written: "And in the morning you shall be filled with bread." Rabbi Yitzchak said: It is written, "And the whole assembly of the Congregation of Yisrael shall kill it towards evening," (Shemot 12:6) which is the time to execute Judgment. Rabbi Yehuda said: We have deduced from the two daily sheep, one is offered to correspond to the attribute of Chesed, and the second corresponds to Judgment.

386. Rabbi Yehuda also said: Why is it written, "The one lamb shall you offer in the morning" (Bemidbar 28:4). Instead of 'The first lamb'? But "The one lamb," sole one to corresponds to the attribute of Chesed. For it never says of the second that it was good.

381. א"ר ינאי, יודע היה משה, שאותו הר, הר האלהים הוא. דכתיב ויבא אל הר האלהים. דתנן, מה ראה משה באותו הר, ראה עופות שהיו פורחים, ופורשים כנפיהם ולא היו נכנסים בו.

382. רבי יצחק אומר, ראה העופות פורחים וטסים משם, ונופלים לרגליו של משה, מיד הרגיש בענין, והעמיד את הצאן אחר המדבר, והוא נכנס לבדו.

383. וירא מלאך ה' אליו בלבת אש מתוך הסנה. רבי תנחום אומר, שעת המנחה היתה, שמדת הדין שולטת בו. רבי יוחנן אמר, והא כתיב, יומם יצוה יי' חסדו. מדת חסד קאמר, ולא מה"ד. אמר רבי יצחק, משיוצא האור, עד שנוטה לרדת, נקרא יום, והוא מדת חסד. משנוטה לרדת, נקרא ערב, והוא מה"ד. והיינו דכתיב, ויקרא אלהים לאור יום.

384. א"ר יוחנן, שעת המנחה הוא, מו' שעות ולמטה. דתנאי ר' יצחק אומר, מ"ד בין הערבים תאכלו בשר ובבקר תשבועו לחם. בין הערבים, שהוא שעתא דדינא תאכלו בשר. וכתיב, הבשר עורנו בין שניהם ואף יי' חרה בעם. משום, דיין הערבים, דינא דמלכותא שליט. ובבקר תשבועו לחם, משום דאקרי חסד הוא שעתא, וכתיב, חסד אל כל היום. וכתיב, ויקרא אלהים לאור יום. דאיהו מצפרא.

385. רבי תנחום אומר, דא סומק, ודא חוור. סומק: בין הערבים. דכתיב, בין הערבים תאכלו בשר. וחוורא: בצפרא. דכתיב, ובבקר תשבועו לחם. רבי יצחק אמר, כתיב, ושחטו אותו כל קהל עדת ישראל בין הערבים וגו'. דהוא שעתא למעבד דינא. רבי יהודה אמר, ולפינן משני כבשים שבכל יום, האחד מתקרב כנגד מדת החסד, והב' כנגד מה"ד.

386. וא"ר יהודה, מ"ד, את הכבש האחד תעשה בבקר, ולא כתיב את הכבש הראשון, אלא את הכבש האחד, מיוחד, כנגד מדת החסד. דבכל מקום, שני, לא נאמר בו כי טוב.

387. Rabbi Tanchum said: Isaac therefore composed the prayer of Minchah, which corresponds to the attribute of Judgment. Rabbi Yitzchak said: From this, "Woe to us! For the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4). "For the day declines" is the attribute of Chesed. "For the shadows of the evening are lengthened," for the attribute of Judgment has already gained the ascendancy. Abraham composed the morning prayer corresponds to the attribute of Chesed.

387. רבי תנחום אמר, לפיכך, יצחק תקן תפלת המנחה, שהוא כנגד מה"ד. א"ר יצחק, מכאן, אוי לנו כי פנה היום כי ינטו צללי ערב. כי פנה היום: זה מדת החסד. כי ינטו צללי ערב: שכבר גבר מה"ד. אברהם תקן תפלת שחרית, כנגד מדת החסד.

388. The sages taught why He appeared to Moses in a fiery flame, which is Judgment, at the time that Moses ascended on Mount Sinai. Rabbi Ya'akov said: Then the time caused it, MEANING IT WAS THE TIME OF JUDGMENT, NAMELY THE TIME OF MINCHAH. Rabbi Yosi said: Everything, MEANING THE FLAME OF FIRE, THE NAME HOREB AND THE BUSH, is all rooted to one stem. It is written: "He came to the mountain of the Elohim to Horeb" (Shemot 3:1), "And at Horeb you angered Hashem" (Devarim 9:8), and: "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2), MEANING they would eventually be like a bush, as it is written: "As thorns cut down, burned in fire" (Yeshayah 33:12). THE PLACE CAUSED IT, FOR THE CHILDREN OF YISRAEL WOULD EVENTUALLY SIN THERE, AND BECOME LIKE A BUSH. THEREFORE, HE APPEARED IN A FIERY FLAME, WHICH IS JUDGMENT, THAT BURNS UP THE WICKED, AS WRITTEN: "THORNS CUT DOWN, BURNED IN FIRE."

388. ת"ר, בהיבא שעתא דעאל משה לטורא דסיני, מ"ט אתגלי ליה בשלהובי אשתא, דהוא דינא. א"ר יעקב בעין שעתא הוה גרים. ר' יוסי אמר, כלא לחד גזעא אשתרשא. כתיב, ויבא אל הר האלהים חרבה. וכתיב, ובחרב הקצפתם את יי. וכתיב, וירא מלאך יי אליו בלבת אש מתוך הסנה. מתוך שהם עתידים להיות כסנה, בהאי דכתיב, קוצים כסוחים באש יצתו.

55. "out of the midst of a bush"

Rabbi Yehuda first explains that the burning bush is an allusion to the fire of Gehenom that punishes but does not utterly destroy the wicked. Thus, it signifies God's compassion towards the wicked.

We then learn that God appeared to Moses in the flame of fire because Moses was unlike all the other prophets, and only he was able to approach the flame without being burned by it. This was because Moses' soul was drawn from a place from where no other was drawn; his unique connection to Mercy allowed him to confront Judgment without fear. Rabbi Shimon then establishes that although Bila'am was Moses' counterpart, Bila'am drew strength from the lower crowns and he acted according to impurity below, while Moses drew from the holy Crown above and his actions were performed according to Holiness. This follows the duality inherent in all aspects of the universe.

Finally, Rabbi Yochanan refers to Rabbi Yitzchak's interpretation of the title verse to explain that the burning bush was a sign to reassure Moses that Yisrael would not succumb under the burden of their oppression.

The Relevance of this Passage

While it is an awesome prospect, the Burning Bush is also here defined as a gentle, reassuring symbol, its flames much like the fires of love that give delight and do not burn, or the supernal Light in which form God first manifests Himself within creation. Another analogy would be atomic energy used for peaceful purposes: a raging, white-hot holocaust that destroys nothing. Aware that they are about open the vault of God's secrets, the rabbis are now intent on gently leading us in to take our place at their feet with deceptively simple answers to even more deceptively simple questions. Few symbols are more relevant or potent as the Burning Bush, though, and this section allows us raise it high into the soul's dark night, as guiding light, and emblem of the power that binds the atom and also rages within the molten inferno of stars - and yet also lights our way with the promise that not so much as a hair on our head will be ever be in danger of burning. The Zohar, at this point, begins to feel like a mighty ship whose engine's turbines are gathering speed, whose vast wheels within wheels begin to turn, faster and faster, churning the waters into foam, as it heads for open sea.

389. Rabbi Yehuda said: From here we learn the compassion of the Place, MEANING OF THE HOLY ONE, BLESSED BE HE, towards the wicked, for it is written, "and behold, the bush burned with fire" (Shemot 3:2), to punish the wicked with it, AS MENTIONED ABOVE. "But the bush was not consumed" (Ibid.), meaning that they were not utterly destroyed. "Burned with fire" is all the same an allusion to the fire of Gehenom, MEANING EVEN THOUGH THE FIRE APPEARED TO MOSES, WHO WAS RIGHTEOUS, IT IS NONETHELESS AN ALLUSION TO THE FIRE OF GEHENOM WHICH IS FOR THE WICKED. "But the bush was not consumed," so it does not destroy them utterly.

389. אמר ר' יהודה, מכאן למדנו, רחמנותו של מקום על הרשעים, דכתיב, והנה הסנה בוער באש, לעשות בהם דין ברשעים, והסנה איננו אוכל, אין להם בליה. בוער באש, עכ"פ רמז, לאש של גיהנם. אבל הסנה איננו אוכל, להיות בהם בליה.

390. Another explanation of: "And the angel of Hashem appeared to him in a flame of fire" (Shemot 3:2). HE ASKS: Why did He appear to Moses in a flame of fire, and not to the other prophets. Rabbi Yehuda said: Moses is not like the other prophets, for we learned that everyone who approaches the fire is burnt by it. Yet Moses approached it and was not burnt, as it is written: "And Moses drew near to the thick darkness where the Elohim was" (Shemot 20:18), and, "And the angel of Hashem appeared to him in a flame of fire out of the midst of a bush."

391. Rabbi Aba said: IN THIS SUBJECT of Moses, we should observe it with supernal Wisdom. Why is it written: "Because I drew him out of the water" (Shemot 2:10)? THIS COMES TO TEACH US that one who is drawn from water, WHICH IS CHESED, does not fear fire, WHICH IS JUDGMENT. Rabbi Yehuda said: Because we have learned the place from where THE SOUL OF Moses was derived, no other person was derived. Rabbi Yochanan said he was composed of the ten levels OF ZEIR ANPIN as is written: "He is the trusted one in all My house" (Bemidbar 12:7), WHICH IS THE NUKVA. It is not written: 'the trusted of My house', WHICH WOULD IMPLY THE TRUSTED OF THE NUKVA, BUT RATHER IT IS WRITTEN, "HE IS THE TRUSTED," WHICH MEANS THE TRUSTED OF ZEIR ANPIN, WHICH IS HIGHER THAN THE NUKVA. Blessed is the portion of the person whose Master testifies of him thus.

392. Rav Dimi said: Is it not written, "And there arose not a prophet since in Yisrael like Moses" (Devarim 34:10)? And Rabbi Yehoshua bar Levi said: In Yisrael none arose but among the nations of the world there did arise, and who is he? He is Bila'am. SO HOW CAN YOU SAY THAT NO OTHER PERSON WAS HEWN FROM THE PLACE THAT MOSES WAS HEWN? Rabbi Elazar said to him: Certainly, you speak well. He remained silent. When Rabbi Shimon bar Yochai came, they asked him this matter.

393. RABBI SHIMON opened the discussion, saying: Heaven forbid that the fluid flowing from the BLOOM FLOWER, THAT HAS A FOUL ODOR, would mix, with the good balsam - MEANING, ARE YOU, HEAVEN FORBID, COMPARING THE WICKED BILA'AM, TO OUR MASTER MOSES? But certainly this is THE MEANING OF: "Among the nations of the world there did arise, who is Bila'am's"; that Moses's actions were above IN HOLINESS and Bila'am below IN IMPURITY. Moses utilized the holy crown of the Supernal King, WHICH IS ZEIR ANPIN above. Bila'am utilized the lower crowns, which are unholy below. And in that manner precisely it is written: "And Bila'am, the son of Be'or the sorcerer, the children of Yisrael slew by the sword" (Yehoshua 13:22). WE SEE THAT HE IS CALLED "THE SORCERER" BECAUSE HIS ACTIONS WERE IN IMPURITY, and if you can not conceive that he did more THAN THIS, look to his mule. FOR HE BECAME IMPURE WITH HER AND COPULATED WITH HER, AS OUR SAGES OF BLESSED MEMORY SAID. Rabbi Yosi came and kissed his hands and said: Behold, the stone that was in my heart has gone, MEANING THAT THIS QUESTION WEIGHED UPON HIS HEART LIKE A STONE IN HIS HEART AND NOW IT HAS LEFT AND HE IS RELEASED FROM IT.

394. From this, THE WORDS OF RABBI SHIMON, it appears that there are those above and those below, right and left, Mercy and Judgment, the children of Yisrael and the heathen. The children of Yisrael utilize the crowns of above, which are holy. The heathen utilize the crowns of below, which are not holy. Those OF YISRAEL are of the right, and those OF THE HEATHEN are of the left. Nevertheless, the upper prophets OF YISRAEL differ divided from the lower prophets OF THE HEATHEN; the prophets of holiness are separate from the prophets that are not from holiness.

390. ד"א וַיֵּרָא מִלְאָךְ יי' אֵלָיו בְּלֶבֶת אֵשׁ. מ"ט לְמֹשֶׁה בְּלֶבֶת אֵשׁ, וְלִשְׂאֵר נְבִיאִים לֹא. א"ר יְהוּדָה, לֹא מֹשֶׁה כְּשְׂאֵר נְבִיאִים. דִּתְנִן, מֵאֵן דְּקָרִיב לְאִשָּׁא בֵּיה אֲתוּקֵד, וּמֹשֶׁה קָרִיב לְאִשָּׁא וְלֹא אֲתוּקֵד. דְּכִתְיִב, וּמֹשֶׁה נִגַּשׁ אֶל הָעֶרְפֶּל אֲשֶׁר שָׁם הָאֱלֹהִים. וְכִתְיִב, וַיֵּרָא מִלְאָךְ יי' אֵלָיו בְּלֶבֶת אֵשׁ מִתּוֹךְ הַסִּנֵּה.

391. רבֵי אַבָּא אָמַר, הַאי דְּמֹשֶׁה, אֵית לְאַסְתְּכְּלָא בֵּיה בְּחֻכְמַתָּא עֲלָאָה, עַל מַה כְּתִיב, כִּי מִן הַיָּמִים מְשִׁיתִיהוּ. מֵאֵן דְּאֲתַמְשֵׁךְ מִן מֵיָא, לֹא דְחִיל מְנוּרָא. דִּתְנִינָא אָמַר רַבֵּי יְהוּדָה, מֵאֲתֵר דְּאֲתַגְזֹר מֹשֶׁה, לֹא אֲתַגְזֹר בְּרֵי נֶשׁ אַחֲרָא. א"ר יוֹחָנָן, בְּעֶשְׂרֵה דְרֵגִין אֲשֶׁתְּכֻלְל. דְּכִתְיִב, בְּכֹל בֵּיתִי נֶאֱמָן הוּא. וְלֹא נֶאֱמָן בֵּיתִי. זְכָאָה חוּלְקִיָּה דְב"ג, דְּמַרְיָה אֶסְהִיד כְּדִין עֲלוּ.

392. אָמַר רַב דִּימִי, וְהָא כְּתִיב וְלֹא קָם נְבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. וְאָמַר רִיב"ל, בְּיִשְׂרָאֵל לֹא קָם, אֲבָל בְּאוּה"ע קָם, וּמְנוּ בְּלַעַם. א"ל, וְהָאִי שְׁפִיר קְאָמַרְתָּ, אֲשֶׁתִּיק. כִּד אֲתָא רִשְׁב"י, אָתוּ, שְׂאִילוּ קְמִיָּה הַאי מַלְאָךְ.

393. פִּתַּח וְאָמַר, קוּטִיפָא דְקֶרְנֵי, אֲתַעֲרְבָא בְּאַפְרִסְמוֹנָא טְבָא ח"ו. אֲלֹא, וְדָאִי כִּן הוּא, בְּאוּה"ע קָם, וּמְנוּ בְּלַעַם. מֹשֶׁה עוֹבְדוּי לְעִילָא, וּבְלַעַם לְתַתָּא. מֹשֶׁה, אֲשֶׁתַּמַּשׁ בְּכַתְרָא קְדִישָׁא דְמַלְכָּא עֲלָאָה לְעִילָא. וּבְלַעַם, אֲשֶׁתַּמַּשׁ בְּכַתְרִין תַּתְּאִין דְּלֹא קְדִישִׁין לְתַתָּא. וּבֵהוּא גּוֹנָא מִמֶּשׁ כְּתִיב, וְאֵת בְּלַעַם בֶּן בְּעוֹר הַקּוֹסֶם הִרְגוּ בְּנֵי יִשְׂרָאֵל בְּחָרֶב. וְאִי סִלְקָא דְעַתְךָ יִתִּיר, זִיל שְׂאִיל לְאַתְנִיָּה. אֲתָא רַבֵּי יוֹסִי, וְנִשְׁק יְדוּי, אָמַר, הָא חֲמַרָא דְלִבָּאִי נִפְק לְבָר.

394. דְּהֵכָא מְשַׁמַּע, דְּאֵית עֲלָאִין וְתַתְּאִין, יְמִינָא וּשְׂמָאלָא, רַחֲמֵי וְדִינָא, יִשְׂרָאֵל וְעוֹב"ם. יִשְׂרָאֵל, מְשַׁתְּמִשִׁין בְּכַתְרִין עֲלָאִין קְדִישִׁין. עוֹב"ם, בְּכַתְרִין תַּתְּאִין דְּלֹא קְדִישִׁין. אֲלִין דִּימִינָא, וְאֲלִין דְּשְׂמָאלָא, וְעוֹב"ם, מִתְפָּרְשִׁין נְבִיאִי עֲלָאִי מְנַבִּיאִי תַתְּאִין. נְבִיאִי דְקוּדְשָׁא, מְנַבִּיאִי דְלֹא דְקוּדְשָׁא.

395. Rabbi Yehuda said: Just as Moses differed from all the prophets in the holy supernal prophecy, Bila'am was similarly separate from the other prophets below, the magicians of non holy prophecy. Moses nevertheless was above and Bila'am below, and many levels divided them.

396. Rabbi Yochanan said in the name of Rabbi Yitzchak, that Moses thought and said: 'Perhaps, heaven forbid, the children of Yisrael will expire from this hard labor', as it is written: "And looked on their burdens" (Shemot 2:11). Therefore, "the angel of Hashem appeared to him in a flame of fire...and he looked, and, behold, the bush burned with fire" (Shemot 3: 2). That is, they are enslaved to hard labor, but "the bush was not consumed"; NAMELY, THEY DO NOT PERISH IN EXILE, AS MENTIONED ABOVE. Happy are Yisrael that the Holy One, blessed be He, separated them from all nations and called them 'children', as it is written: "You are the children of Hashem your Elohim" (Devarim 14:1).

395. אָמַר רַבִּי יְהוּדָה, כְּגוֹוֹנָא דְהוּוּה מֹשֶׁה, פְּרִישׁ מִכָּל נְבִיאִי, בְּנְבוּאָה קְדִישָׁא עֲלָאָה. כִּךְ הוּוּה בְּלַעַם, פְּרִישׁ מִשְׂאָר נְבִיאִי וְחֲרָשֵׁי, בְּנְבוּאָה דְלֹאו קְדִישָׁא לְתַתָּא. וְעכ"פּ מֹשֶׁה הוּוּה לְעִילָא, וּבְלַעַם לְתַתָּא, וּכְמָה דְרַגִּין וְדַרְגִּין מִתְפָּרְשִׁין בִּינֵיהוּ.

396. אָמַר רַבִּי יוֹחָנָן אָמַר רַבִּי יִצְחָק, מֹשֶׁה הוּוּה מְהַרְהֵר וְאוֹמֵר, שְׂמָא ח"ו יִשְׂרָאֵל יִכְלוּ בְהַאי עֲבוּדָה קְשָׁה, הִדָּא הוּוּא דְכְתִיב, וַיִּרְא בְּסַבְלוֹתָם. לְפִיכְךָ, וַיִּרְא מִלֶּאךָ יי' אֱלֹוֵי בְּלַבַּת אִשׁ וְגו', וַיִּרְא וְהִנֵּה הִסְנֵה בּוֹעֵר בְּאֵשׁ וְגו'. כְּלוּמַר, מְשׁוּעָבְדִים הֵם בְּעֲבוּדָה קְשָׁה, אֲבָל וְהִסְנֵה אֵינְנוּ אוֹכְלִי. זְכָאִין אֵינְנוּ יִשְׂרָאֵל, דְקוּדְשָׁא בְרִיךְ הוּוּא פְּרִישׁ לוֹן מִכָּל עַמִּין, וְקָרָא לוֹן בְּנִין, דְכְתִיב בְּנִים אַתֶּם לַה' אֱלֹהֵיכֶם.

1. "And I appeared...by the name of El Shadai, but by my name, Hashem, I was not known to them"

This passage begins with: "And Elohim spoke to Moses and said to him, 'I am Hashem, and I appeared to Abraham, Isaac and Jacob as El Shadai.'" Rabbi Aba talks about "Trust in Hashem forever...for Yad Hashem is an everlasting rock," and we hear many interpretations of this scripture. One is that people have permission to observe and understand up to the level of Hashem but no higher. Rabbi Yehuda offers the interpretation that the world was created with justice and is sustained by the name Hashem. Next the discussion moves to Moses, who said, "Adonai why did you do wrong to this nation. Why did you send me etc. And from the time that I have come to Pharaoh to speak in your name it has become worse for these people and you did not deliver your people." Rabbi Yehuda wonders how anyone can talk to God like this without being punished, and Rabbi Yitzchak replies that it was because Moses had authority over Malchut like someone over his household - thus he was able to speak without fear. We hear next of judgment and mercy being joined together, and then of the reason for the name 'El Shadai.' We are told a parable about a king and his daughter to clarify that Yud Hei Vav Hei spoke to Abraham, Isaac and Jacob only through his somewhat lower intermediary, El Shadai - and El Shadai is Malchut. Next Rabbi Yosi changes the topic to the verse: "The earth is Hashem's and the fullness thereof, the world, and they that dwell in it." He tells us that 'the earth' means The Holy Land, and that it receives the first of the blessings and the water from Hashem. Afterwards the rest of the world receives what is left over. Rabbi Yosi also talks about the verse: "For he founded it upon seas." He says that the seas are the seven pillars or Sfirot upon which the world is supported. The Sea of Galilee - Malchut - rules over them. Rabbi Yehuda does not like the phrase 'rules over them,' and he contends that Malchut receives from the Sfirot; thus the Sea of Kineret is filled from them. Rabbi Shimon explains why Jacob does not rule over the land of Yisrael like Moses does, saying that Jacob forsook the higher realms for the lower world. Therefore Yud hei vav hei spoke to him only in the name El Shadai. Lastly we learn from Rabbi Chiya that everyone who is circumcised and observes the sign of the covenant is righteous and inherits the land, as in the verse: "And I have also established My covenant with them to give them the land of Canaan."

The Relevance of this Passage

In this section there are four names for God: El Shadai, Adonai, Hashem and Yud Hei Vav Hei. Because of their different levels of development, Moses and Jacob received messages from different aspects or manifestations of God. As each of us seeks and resonates to our own spiritual level, we can think about this concept while trying to raise ourselves higher and higher - thus becoming ever more worthy to hear the voice of the One God.

1. "And Elohim spoke to Moshe and said to him, 'I am Hashem and I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai'" (Shemot 6:2-3). Rabbi Aba opened the discussion saying, "Trust in Hashem forever (Heb. adei ad), for Yah Hashem is an everlasting rock" (Yeshayah 26:4). "Trust in Hashem" MEANS THAT all the people of the world have to strengthen themselves in the Holy One, blessed be He, and trust in Him.

1. וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְיָ וְאָרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׁדַי וְגו'. רַבִּי אֲבָא פָתַח, בְּטַחוּ בַיְיָ עַד כִּי בִיָּה יְיָ צוּר עוֹלָמִים. בְּטַחוּ בַיְיָ, כֹּל בְּנֵי עֲלְמָא בְּעֵינָן לְאַתְתַּקְמָא בִיָּה בְּקוּדְשָׁא בְרִיךְ הוּא, וְלִמְהוּי רְחֻצְנוּ דְלְהוֹן בִּיָּה.

2. HE ASKS, If so, what is the meaning of "adei ad"? AND ANSWERS, It means that the strength of a person should be in the place which sustains and connects everything, and which is called "ad," WHICH IS ZEIR ANPIN, as is written: "In the morning he shall devour the prey (Heb. ad)" (Beresheet 49:27). "Ad" is the place that unites this side and that side, MEANING THAT IT IS THE CENTRAL COLUMN THAT CONNECTS THE RIGHT SIDE AND THE LEFT SIDE TO EACH OTHER, for sustenance and connecting, NAMELY, SO THAT THE TWO COLUMNS ARE SUSTAINED, AND THEIR ILLUMINATIONS ARE LINKED TO EACH OTHER, a connection that will not be destroyed.

2. אִי הֵכִי מְהוּ עַדִּי עַד. אֵלָּא, בְּגִין דִּיהָא תַקְפָּא דְּבֵר נֶשׁ, בְּאַתְר דְּאִיהוּ קַיּוּמָא וְקַשׁוּרָא דְכֻלָּא, וְאִקְרִי עַד, וְהָא אִוְקְמוּהָ, כְּמָה דְּאֵתָּא אָמַר, בְּבִקְר יֹאכֵל עַד. וְהָאִי עַד, אֵתֵר דְּאִחִיד לְכֹל סְטְרִין, לְסְטְרָא דָּא, וְלְסְטְרָא דָּא, לְאַתְקַיִימָא, וְלְאַתְקַשְׁרָא קַשְׁרָא, דִּי לֹא תַעֲרִי.

3. And everything directs its desire towards "Ad," as written: "to (Heb. ad) the utmost bound (or desire) of the everlasting hills" (Beresheet 49:26). Who are the everlasting hills? These are the two matriarchs, MEANING BINAH AND MALCHUT, WHICH ARE FEMALES AND ARE CALLED Jubilee and Sabbatical year. BINAH IS CALLED YOVEL (ENG. JUBILEE) AND MALCHUT SHMITAH (ENG. SABBATICAL YEAR), and both are called "everlasting hills (lit. 'hills of the world')." EACH ONE OF THEM IS CALLED A HILL OF THE WORLD. THEY ARE CALLED 'world' as you say "from everlasting to everlasting (lit. 'from the world to the world')" (Tehilim 106:48), MEANING BINAH AND MALCHUT, FOR BOTH ARE CALLED 'WORLD'.

3. וְהָאִי עַד, תִּיאוּבְתָא דְכֻלָּא בִיָּה, כְּמָה דְּאֵתָּא אָמַר, עַד תְּאֹת גְּבַעוֹת עוֹלָם. מֵאן אִינוּן גְּבַעוֹת עוֹלָם. אֵלִין אִינוּן תְּרִין אַמְהָן נּוֹקְבֵי, יוֹבֵל, וְשִׁמְטָה, דְּאִקְרוּן גְּבַעוֹת עוֹלָם. עוֹלָם: כְּמָה דְּאֵתָּא אָמַר, מִן הָעוֹלָם וְעַד הָעוֹלָם.

4. And they desire Ad, WHICH IS ZEIR ANPIN, SINCE BEING THE CENTRAL COLUMN, it sustains all sides, MEANING THE RIGHT SIDE AND THE LEFT SIDE. AND THEREFORE, Jubilee, WHICH IS BINAH, desires Ad, to adorn it WITH THE TOP THREE SFIROT, and to pour on it blessings, WHICH IS THE SECRET OF THE ABUNDANT FLOW OF CHASSADIM, and to pour sweet springs onto it, WHICH ARE THE SECRET OF CHOCHMAH SWEETENED WITH CHASSADIM. This is the meaning of: "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). KING SOLOMON (HEB. SHLOMO) IS THE SECRET OF THE KING THAT THE PEACE (HEB. SHALOM) IS HIS, WHICH IS ZEIR ANPIN; HIS MOTHER IS THE SECRET OF BINAH. Sabbatical year, WHICH IS MALCHUT, desires Ad, THAT IS ZEIR ANPIN, to be blessed by it and to illuminate from it. THUS the everlasting hills, WHICH ARE BINAH AND MALCHUT, assuredly desire Ad, THE ONE TO POUR ON IT ITS ABUNDANCE AND THE OTHER TO RECEIVE.

5. Therefore THE VERSE SAYS, "Trust in Hashem forever" (Yeshayah 26:4), WHICH IS ZEIR ANPIN. For from there up, NAMELY CHOCHMAH AND BINAH, WHICH ARE ABOVE ZEIR ANPIN, the place is covered and hidden, as none can conceive it. It is a place from which the worlds, WHICH ARE MALE AND FEMALE, emerge and are formed. This is the meaning of: "For Yah Hashem is an everlasting rock." YAH IS CHOCHMAH, YUD HEI VAV HEI IS BINAH, AND THEY DESIGN AND PRODUCE THE WORLDS THAT ARE MALE AND FEMALE. This place is hidden and concealed. Therefore, THE SCRIPTURE SAYS, "Trust in Hashem forever (Heb. adei ad)," TO TEACH that up to here, TO ZEIR ANPIN WHICH IS CALLED AD, everyone is permitted to observe. From here and further, MEANING IN CHOCHMAH AND BINAH AS MENTIONED, no one is permitted to observe because it is concealed from everyone. And what is THE PLACE THAT IS PROHIBITED TO BE OBSERVED-IT IS Yah, Yud Hei Vav Hei, WHICH ARE CHOCHMAH AND BINAH whence all the worlds were formed, and no one is able to understand that place, IN ORDER TO CONCEIVE ANYTHING.

6. Rabbi Yehuda said, The scripture proves this, THE PRECLUSION OF UNDERSTANDING ABOVE ZEIR ANPIN. For is written: "For ask now the days that are past...FROM ONE SIDE OF HEAVEN (WHICH IS ZEIR ANPIN) TO THE OTHER" (Devarim 4:32). SO IT IS EXPRESSED IN THE SCRIPTURE THAT QUESTIONING AND UNDERSTANDING PERTAIN ONLY TO THE LEVEL OF HEAVEN, WHICH IS ZEIR ANPIN, FROM ONE SIDE TO THE OTHER. Up to here, one is permitted to observe, but from here and further, MEANING ABOVE ZEIR ANPIN, no one can comprehend it.

7. Another explanation OF THE PASSAGE: "Trust in Hashem forever" IS THAT a person has to strengthen himself in the Holy One, blessed be He, throughout his life. No one can harm one who properly places his trust and strength in Him, since one who places his strength in the Holy Name endures forever.

8. HE ASKS, What is the reason, AND ANSWERS, since the world endures by His Holy Name. This is the meaning of: "For Yah Hashem is an everlasting (lit. 'worlds') rock (Heb. tzur)" (Yeshayah 26:4), WHICH MEANS the former (Heb. tzayar) of worlds. For by two letters were the worlds created, this world and the World to Come. This world was created with Judgment and is maintained, NAMELY EXISTS, on Judgment. This is the meaning of: "In the beginning Elohim created" (Beresheet 1:1), AS THIS NAME ALLUDES TO JUDGMENT. The reason is so that people would conduct themselves according to judgment (law) and would not digress from the path.

4. וְתִיאוּבְתָא דִּילְהוֹן בְּהַאי עַד, דְּאִיהוּ קִיּוּמָא דְכָל סְטְרִין. תִּיאוּבְתָא דְיּוּבְלָא לְגַבֵּי דְעַד, לְאַעְטְרָא לִיהּ, וּלְגַנְדָא עֲלִיהּ בְּרַבָּאן, וּלְאַרְקָא עֲלִיהּ מְבוּעֵין מְתִיקִין, הֲדָא הוּא דְכְתִיב, צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלָמָה בְּעֵטְרָה שְׁעֵטְרָה לוֹ אָמוּ. תִּיאוּבְתָא דְשִׁמְטָה, לְאַתְבְּרָכָא מְנִיָּה, וּלְאַתְנַהֲרָא מְנִיָּה. וְדָאֵי הַאי עַד תְּאֹת גְּבֻעוֹת עוֹלָם אִיהוּ.

5. בְּגִין כֶּךָ, בְּטַחוּ בֵּינֵי עַדֵי עַד, דְּהָא מִתְמַן וּלְעֵילָא, אֲתֵר טְמִיר וְגַנְזוּ אִיהוּ, דְּלֵא יָכִיל לְאַתְדַּבְּקָא. אֲתֵר הוּא, דְּמְנִיָּה גַּמְקוּ וְאַצְטִיירוּ עֲלֵמִין, הֲדָא הוּא דְכְתִיב, כִּי בִּיהּ יֵי צוּר עוֹלָמִים וְהוּא אֲתֵר גְּנִיזוּ וְסִתִּים, וְעַד בְּטַחוּ בֵּינֵי עַדֵי עַד, עַד הֲכָא אִית רְשׁוּ לְכָל ב"נ לְאַסְתַּבְּלָא בִּיהּ, מִכָּאן וּלְהֵלְאָה, לִית לִיהּ רְשׁוּ לְב"נ לְאַסְתַּבְּלָא בִּיהּ, דְּהָא אִיהוּ גְּנִיזוּ מִכָּלָא, וּמֵאן אִיהוּ נֵה יָדוּר. דְּמִתְמַן אֲצְטִיירוּ עֲלֵמִין כְּלָהוּ, וְלִית מֵאן דְּקָאִים עַל הַהוּא אֲתֵר.

6. א"ר יְהוּדָה, קָרָא אוּכַח עֲלִיהּ, דְכְתִיב כִּי שָׁאֵל נָא לְיָמִים רַאשׁוֹנִים וְגו'. עַד הֲכָא אִית רְשׁוּ לְב"נ לְאַסְתַּבְּלָא, מִכָּאן וּלְהֵלְאָה לִית מֵאן דְּיָכִיל לְמִיקָם עֲלִיהּ.

7. ד"א בְּטַחוּ בֵּינֵי עַדֵי עַד, כֹּל יוֹמוֹי דְּבֵר נֶשׁ, בְּעֵי לְאַתְתַּקְמָא בִּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּמֵאן דְּשׁוּי בִּיהּ, בְּטַחוּנִיָּה וְתוֹקְפִיָּה כְּדָקָא יָאוּת, לֵא יָכִילִין לְאַבְאָשָׁא לִיהּ, כֹּל בְּנֵי עֲלָמָא. דְּכָל מֵאן דְּשׁוּי תוֹקְפִיָּה בְּשִׁמָּא קְדִישָׁא, אֲתַקְיִים בְּעֲלָמָא.

8. מַאי טַעְמָא, בְּגִין דְּעֲלָמָא, בְּשִׁמְיָה קְדִישָׁא אֲתַקְיִים. הַה"ד כִּי בִּיהּ יֵי צוּר עוֹלָמִים: צִיּוּר עֲלֵמִין. דְּהָא בְּתֵרִין אֲתוּן, אֲתַבְּרוּן עֲלֵמִין, עֲלָמָא דִּין, וְעֲלָמָא דְּאֲתֵי. עֲלָמָא דָּא, בְּדִינָא אֲתַבְּרִי, וְעַל דִּינָא קִיּוּמָא, הַה"ד, בְּרֵאשִׁית בְּרָא אֱלֹהִים. מ"ט, בְּגִין דִּיתְנַהֲגוּן בְּנֵי נֶשָׁא בְּדִינָא, וְלֵא יִפְקוּן מְאוּרְחָא לְבָר.

9. Come and see: It is written, "And Elohim spoke to Moshe" (Shemot 6:1). THE NAME ELOHIM ALLUDES TO the decree of Judgment that is looming over him. It is written before: "And Moshe returned to Hashem, and said, Adonai" (Shemot 5:22) spelled Aleph Dalet Nun Yud, WHICH IS THE NAME OF MALCHUT. See the strength of Moshe, THAT AS SOON AS he started prophesying, his spirit did not rest at this place, WHICH IS MALCHUT. He said, "Adonai, why have you dealt ill with this people? why is it that you have sent me? for since I came to Pharaoh to speak in your name he has done evil to this people; neither have you delivered your people at all" (Ibid. 22-23). Who CAN talk like this? Only Moshe who knew that a another, higher level THAN MALCHUT was intended for him, BECAUSE HE WAS A CHARIOT TO ZEIR ANPIN, WHICH IS THE HUSBAND OF QUEEN.

10. Rabbi Yitzchak said, at first, the house, WHICH IS MALCHUT, was given to him, FOR BEING A CHARIOT TO ZEIR ANPIN, WHICH IS THE HUSBAND OF MALCHUT, HE MERITED THE LEVEL OF MALCHUT AS HIS HOUSE, AS IT IS A HOUSE FOR ZEIR ANPIN. THEREFORE, he commanded it like a man would command his household, and spoke whatever he wished to without fear. Moshe too spoke to his household, WHICH IS MALCHUT, without fear.

11. Another explanation of: "And Elohim spoke": THIS IS the decree of Judgment, AS THE NAME ELOHIM IS JUDGMENT, NAMELY MALCHUT. "And said to him, 'I am Hashem'": This is a different grade, NAMELY, ZEIR ANPIN which is Mercy, and here everything is connected together, Judgment and Mercy TOGETHER, WHICH IS GREAT WHOLENESS. This is the meaning of: "And said to him, 'I am Hashem'", WHICH IS THE ATTRIBUTE OF MERCY. Rabbi Shimon said, If it were written: "And Elohim spoke to Moshe, 'I am Hashem'", I would say THAT FOR HIM JUDGMENT AND MERCY WERE LINKED TOGETHER. But it is not written so. Rather, it is first written: "And Elohim spoke to Moshe" and then: "And said to him, 'I am Hashem,'" which means they are a grade after another grade INSTEAD OF JUDGMENT AND MERCY LINKED TOGETHER.

12. Rabbi Yosi said, Had not Moshe been the master of the house, AS IS WRITTEN ABOUT HIM: "A PRAYER BY MOSHE, the man of Elohim" (Tehilim 90:1), he would have been punished for saying TO ADONAI, "WHY HAVE YOU DEALT ILL WITH THIS PEOPLE..." (SHEMOT 5:22). But since HE WAS THE MASTER OF THE HOUSE, he was not punished. THIS IS LIKENED TO a man who had a quarrel with his wife, WHO WAS THE KING'S DAUGHTER, and spoke to her IMPROPER words. She started to complain, but as soon as she started speaking, the king, who was present, took over the matter, and she became silent and stopped speaking. The king said TO HER HUSBAND, Don't you know that I am the king, and that it is in my presence that you spoke these words? Similarly, so to speak, with Moshe, AS IS WRITTEN, "And Moshe returned to Hashem and said 'Adonai, why have you dealt ill...'" Immediately "Elohim spoke to Moshe", WHICH IS THE ATTRIBUTE OF JUDGMENT BECAUSE THE KING'S DAUGHTER started to complain. Immediately, the King took up the complaint, "And said to him 'I am Hashem.'" Did you not know that I am King, and it is in My presence that you spoke these words?

9. תָּא חֲזוּ כְּתִיב וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה, גְּזֵרַת דִּינָא דְקַיִמָא עֲלֵיהּ, מַה כְּתִיב לְעִילָא, וַיֵּשֶׁב מֹשֶׁה אֶל ה', וַיֹּאמֶר אֲדֹנָי, בְּאֶלְפֵי דְלִ"ת נִו"ן יו"ד. חֲמֵי תוֹקְפָא דְמֹשֶׁה, בְּשִׁירוֹתָא דְנְבִיאוּתֵיהּ, לֹא נַח רוּחֵיהּ בְּהָאֵי אַתְר, אָמַר, אֲדֹנָי לְמַה הִרְעַתָּה לְעַם הַזֶּה וְגו', וּמֵאֵז בְּאֵתֵי אֶל פְּרַעָה לְדַבֵּר בְּשִׁמְךָ הִרַע לְעַם הַזֶּה וְהִצֵּל לֹא הִצֵּלְתָּ אֶת עַמְךָ. מֵאֵן הוּא דִּימָא כְּדִין, אֶלָּא מֹשֶׁה, דִּידַע, דְּהָא דְרָגָא אַחְרָא עֲלָאָה זְמִין לֵיהּ.

10. אָמַר רַבִּי יִצְחָק, בְּשִׁירוֹתָא דְאֵתִיבֵיב לֵיהּ בֵּיתָא, פְּקִיד לָהּ, כְּבַר נֶשׁ דְּפְקִיד לְבֵיתֵיהּ, וְאָמַר כָּל מֵאֵן דְּבַעֵי בְּלֹא דְחִילוּ. אוּף הֲכִי מֹשֶׁה, לְבֵיתֵיהּ קָאֻמַר, וְלֹא דְחִיל.

11. דְּבַר אַחַר וַיְדַבֵּר אֱלֹהִים, גְּזֵרַת דִּינָא, וַיֹּאמֶר אֵלָיו אָנִי יי', דְּרָגָא אַחְרָא דִּרְחֻמֵּי וְהִכָּא אֶתְקַשֵּׁר כּוֹלָא בְּחֻדָּא, דִּינָא וְרַחֲמֵי. הִדָּא הוּא דְכְּתִיב, וַיֹּאמֶר אֵלָיו אָנִי יי'. אָמַר רַבִּי שְׁמַעוֹן אֵי כְּתִיב וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה אָנִי ה', הוּינָא אָמַר הֲכִי. אֶלָּא לֹא כְּתִיב, אֶלָּא וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה בְּקַדְמִיתָא, וְלִבְתֵּר וַיֹּאמֶר אֵלָיו אָנִי ה', דְּמִשְׁמַע דְּרָגָא בְּתֵר דְּרָגָא.

12. וְאָמַר רַבִּי יוֹסִי, מֹשֶׁה, אֲלִמְלָא דְהוּוּ מְאֵרִיהּ דְּבֵיתָא, אִישׁ הָאֱלֹהִים, אֶתְעַנֵּשׁ עַל מַה דְּאָמַר, אֲבַל בְּגִינֵי הָאִי, לֹא אֶתְעַנֵּשׁ. לְבַר נֶשׁ דְּנִפְל לֵיהּ קֶטְטָה בְּדִבְיֹתָהּ, וְאָמַר לָהּ מְלִין, שְׂרָאֵת הִיא לְאֶתְרַעְמָא, כִּינּוּן דְּשִׂאֲרִית מְלָה, הוּוּ תַמְן מְלָכָא, נְטַל מְלָכָא מְלָה, וְהִיא שְׂתַקַּת וּפְסַקַת לְמַלְלָא. אָמַר לֵיהּ מְלָכָא, וְכִי לֹא יִדְעַת דְּאָנָא הוּא מְלָכָא, וּמְקַמְאֵי מְלִילַת מְלִין אֵלִין, כְּבִיכּוֹל אוּף הֲכִי מֹשֶׁה, וַיֵּשֶׁב מֹשֶׁה אֶל יי' וַיֹּאמֶר אֲדֹנָי לְמַה הִרְעוּתָהּ וְגו'. מִיָּד, וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה, שְׂאֲרֵי לְאֶתְרַעְמָא, מִיָּד נְטַל מְלָכָא מְלָה וַיֹּאמֶר אֵלָיו אָנִי יי' וְלֹא יִדְעַת דְּאָנָא הוּא מְלָכָא, וּמְקַמְאֵי מְלִילַת מְלִין אֵלִין.

13. "And I appeared to Abraham, to Isaac, and to Jacob by, the name of El Shadai" Why did He use a different name than the names before, WHICH WERE ADONAI, YUD HEI VAV HEI ELOHIM, AND HERE HE SAID EL SHADAI. HE ANSWERS, THIS IS LIKENED to a king who had an unmarried daughter, and also a beloved friend. When the king wanted to speak with his beloved friend, he used to send his daughter to speak to him and thus the king spoke to him through his daughter. The time has come for his daughter to marry. On the day she married, the king said to her, precious queen, until now I spoke through you to whomever I wished to. From now on, I will tell your husband and he will speak with whomever it is necessary. After some time, the husband said HARSH words to her in the king's presence. Before she started to talk, the king took the cause and said to him, am I not the king? Until this day no person spoke to me except through my daughter. And I gave you my daughter, and I spoke to you openly, a thing I have not done for any other person.

14. Similarly, "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai," WHICH IS THE NAME OF MALCHUT BEFORE SHE UNITED WITH ZEIR ANPIN FACE TO FACE. THIS MEANS, I APPEARED TO THE PATRIARCHS BY THE NAME OF EL SHADAI, WHICH IS MALCHUT when she was unmarried in my house. I was not spoken to face to face as I did with you, and you, at the beginning of your speech, said to my daughter in my presence such words. Therefore, IT IS WRITTEN: "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai, but by my name, Hashem, I was not known to them," THAT IS, to speak to them in the grade in which I spoke to you.

15. Rabbi Yosi opened the discussion saying, "A psalm of David. The earth is Hashem's and the fullness thereof; the world, and they that dwell in it" (Tehilim 24:1). The earth refers to the Holy land of Yisrael that is the first to be blessed by Him and watered by Him, BY HASHEM. Afterwards, the whole world is watered from it. "The world, and they that dwell in it" refers to the rest of the lands that drink from it. How do we know this? From the words: "And He will judge the world in righteousness" (Tehilim 9:9).

16. "For He has founded it upon seas" (Tehilim 24:2). There are seven pillars, WHICH ARE SEVEN SFIROT-CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, on which the earth supports itself, and which are seven seas. The Sea of Kineret (Galilee), WHICH IS MALCHUT, rules over them. Rabbi Yehuda said, Do not say it rules over them BECAUSE MALCHUT DOES NOT RULE OVER THE SEVEN SFIROT OF ZEIR ANPIN, but THE SEA OF KINERET is filled from them, BECAUSE MALCHUT RECEIVES FROM THEM: "And established it on the rivers" (Ibid.) HE ASKS, Which rivers are being referred to? AND HE ANSWERS, It is written: "The floods have lifted up, Hashem, the floods (lit. 'rivers') have lifted up their voice" (Tehilim 93:3), WHICH ARE THE SFIROT OF YESOD OF ZEIR ANPIN WHICH IS CALLED RIVER, as written: "And a river went out from Eden to water the garden" (Beresheet 2:10). Therefore, IT IS WRITTEN: "He established it on the rivers."

13. וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדַּי. אֲמַאי שְׁנֵי שְׁמָא הֲכָא מֵאֲלִין דְּלַעִילָא. אֱלָא לְמַלְכָא, דְּהוּה לִיה בְּרִתָא, דְּלֹא אֲתַנְסִיבַת, וְהוּה לִיה רְחִימָא. כַּד בְּעֵי מַלְכָא לְמַלְלָא בְּהוּא רְחִימָא, מְשַׁדְּר לְבְרִתֵיהָ לְמַלְלָא עִמֵיהָ, וְהוּה מַלְכָא עַל יְדָא דְּבְרִתֵיהָ, מְמַלִּיל עִמֵיהָ. אֲתָא זְמַנָא דְּבְרִתֵיהָ לְאַתְנַסְבָא, הֵהוּא יוֹמָא דְּאַתְנַסִּיבַת, אֲמַר מַלְכָא, קְרוֹן לֵה לְבְרִתָא, קְרוֹסְפוֹנָא מְטְרוֹנִיתָא. וְאֲמַר לֵה, עַד הֲכָא, מְלִילָנָא עַל יְדָךְ, לְמַאן דְּמַלְלִינָא מִכָּאן וְלֵהֲלָאָה אָנָא אִימָא לְבַעֲלִיךְ, וְהוּא יוֹמָא לְמַאן דְּאַצְטְרִיךְ. לְיוֹמִין, אֲמַר לֵה בְּעֵלָה מְלִין קְמֵי מַלְכָא, עַד דְּהוּא שְׂרָאת לְמַלְלָא, נְטַל מַלְכָא מְלָה, אֲמַר לִיהָ, וְלֹאוּ אָנָא מַלְכָא, דְּעַד יוֹמָא דָּא לֹא מְלִיל אִינְשׁ עִמִּי, אֱלָא עַל יְדָא דְּבְרִתֵי, וְאָנָא יְהִיבְנָא לְךָ בְּרִתֵי, וּמְלִילָנָא עִמָךְ בְּאַתְגְּלִיא, מַה דְּלֹא עֲבִידְנָא לְאַחְרָא.

14. כֵּן, וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדַּי, כַּד אִיהִי בְּבֵיתִי וְלֹא אֲתַנְסִיבַת, וְלֹא מְלִילוּ עִמִּי אֲנִפִין בְּאַנְפִין, כְּמַה דְּעֲבִידְנָא לְךָ. וְאַתָּה, בְּשִׁירוֹתָא דְּמַלּוּלְךָ, מְלִילַת לְבְרִתֵי קְמֵאי מְלִין אֲלִין, אֱלָא בְּגִינֵי כֵּן, וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמֵי יוֹי לֹא נוֹדַעְתִּי לְהֵם, לְמַלְלָא עִמָהוֹן בְּדְרָגָא דָּא דְּעִמָךְ מְלִילָנָא.

15. רַבִּי יוֹסִי פְתַח, לְדוֹד מְזִמּוֹר לִינֵי הָאָרֶץ וּמְלוֹאָה תִּבֵּל וַיּוֹשְׁבֵי בָהּ. הָאָרֶץ: דָּא אֲרַעָא קְדִישָׁא דְּיִשְׂרָאֵל, דְּאִיהִי קְיִימָא לְאַתְשְׁקִינָא מְנִיָה, וְלְאַתְבְּרָכָא מְנִיָה בְּקְדָמִיתָא, וְלְבַתֵּר מְנִיָה אֲתַשְׁקִינָא עֲלֵמָא כְּלָא. תִּבֵּל וַיּוֹשְׁבֵי בָהּ: דָּא שְׂאָר אֲרַעָאן, דְּשִׁתָּאן מְנִיָה, מְנָא לָן. דְּכַתִּיב, וְהוּא יִשְׁפּוֹט תִּבֵּל בְּצַדִּיק.

16. כִּי הוּא עַל יַמִּים יִסְדָּהּ, אֲלִין שְׁבַעָה עִמּוּדִים, דְּאַרְעָא סְמִיכָא עֲלִיָהּ. וְאִינוּן שְׁבַעָה יַמִּים. וַיִּם כְּנַרְת שְׁלֵטָא עֲלִיָהּ. א"ר יְהוּדָה, לֹא תִימָא דְּשִׁלְטָא עֲלִיָהּ, אֱלָא דְּאַתְמַלְיָא מְנִיָהּ. וְעַל נְהָרוֹת יְכוֹנְנָה, מֵאן אִינוּן נְהָרוֹת. אֱלָא, כַּד"א, נְשָׂאוּ נְהָרוֹת קוֹלָם וְשָׂאוּ נְהָרוֹת דְּכִים, אִינוּן נְהָרוֹת, כַּד"א, וְנָהַר יוֹצֵא מֵעַדָן לְהַשְׁקוֹת אֶת הַגֵּן, וּבְגִין כֵּן, וְעַל נְהָרוֹת יְכוֹנְנָה.

17. Come and see, this land, WHICH IS MALCHUT, is called BY THE NAME the land of Yisrael WHEN FACE TO FACE WITH ZEIR ANPIN THAT IS CALLED YISRAEL. HE ASKS, Why does not Jacob, who is Yisrael, rule over it like Moshe? FOR HE IS ALSO A CHARIOT TO ZEIR ANPIN, WHICH IS CALLED YISRAEL. For it is written: "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai", WHICH IS THE NAME OF THE NUKVA, BEFORE SHE UNITES WITH ZEIR ANPIN, and no more.

18. HE ANSWERS, We have already established that Jacob took the terrestrial house, THAT IS, IN THIS WORLD. Therefore, he lost the celestial house, WHICH IS MALCHUT, but with the terrestrial house, THAT IS, THE FOUR WIVES, he reestablished the celestial house, WHICH IS MALCHUT, with twelve tribes, with seventy branches REFERRING TO ITS SEVENTY NAMES, WHICH IS THE MEANING OF THE SEVENTY SOULS WHO CAME TO EGYPT. And we have already established that Moshe took the celestial house, WHICH IS MALCHUT, and forsook the terrestrial house BECAUSE HE SEPARATED FROM HIS WIFE. Therefore, it is written of Jacob: "By the name of El Shadai", AS MENTIONED. BECAUSE ONLY by the name El Shadai did the Holy One, blessed be He, speak to him and no more THAN THIS. "But by my name, Hashem, I was not known to them," MEANING to speak to them in this level OF YUD HEI VAV HEI, which is superior.

19. "And I appeared to Abraham, to Isaac, and to Jacob." Rabbi Chiya said, The glory of the patriarchs was Jacob, who was all-perfect. By all, it is written "to Abraham, to Isaac," but by him a letter was added, as is written: "and (=Vav) to Jacob." The letter Vav was added to him to show that he was more whole than them all. But notwithstanding, he did not merit uniting with it, WITH MALCHUT, like Moshe did, AS EARLIER MENTIONED.

20. "And I have also established my covenant with them to give them the land of Canaan" (Shemot 6:4). IT IS because they were circumcised. For all who are circumcised inherit the land. THEREFORE THE TORAH SAYS, "TO GIVE THEM THE LAND OF CANAAN." For the land is inherited only by a righteous person and everyone who is circumcised is called righteous, as is written: "Your people also shall be all righteous, they shall inherit the land forever" (Yeshayah 60:21). Everyone who is circumcised and observes the sign of the covenant is called righteous. Come and learn this from Joseph, who was not called righteous in his life until he observed that covenant, the sign of the holy covenant. Once he observed it BY THE INCIDENT OF THE WIFE OF POTIFAR, he was called righteous, namely, Joseph the righteous.

17. תָּא חֲזִי, הָאֵי אֶרֶץ, אֶקְרִי אֶרֶץ יִשְׂרָאֵל. יַעֲקֹב דְּאִיהוּ יִשְׂרָאֵל, אֲמַאי לָא שְׁלִיט עַל דָּא כְּמֹשֶׁה, דְּהָא כְּתִיב וְאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׁדֵי וְלֹא יְתִיר.

18. אֵלָא, יַעֲקֹב הָא אֹקִימָנָא, נָטַל בֵּיתָא דְּלִתְתָּא, וְאַשְׁתְּבִיב מְנִיָּה בֵּיתָא דְּלַעִילָא. וְעַם בֵּיתָא דְּלִתְתָּא, אֲתַקִּין בֵּיתָא דְּלַעִילָא, בְּתַרְיִסָּר שְׁבַטִין, בְּשִׁבְעִין עֲנַמִּין, וְהָא אֹקִמָּוּהּ. מֹשֶׁה, נָטַל בֵּיתָא דְּלַעִילָא, וְשִׁבִּיק בֵּיתָא דְּלִתְתָּא. וְעַד, כְּתִיב בְּיַעֲקֹב בְּאֵל שְׁדֵי. בְּאֵל שְׁדֵי מְלִיל עֲמִיָּה קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא יְתִיר. וְשְׁמֵי יוֹי לָא נֹודְעֵתִי לְהֵם, לְמַלְלָא עֲמֵהוּן בְּדַרְגָּא דָּא דְּאִיהוּ עֲלָאָה.

19. וְאֵרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב. אִ"ר חֲזִינָא, תּוֹשְׁבָתָן דְּאַבְהֵן יַעֲקֹב הוּוּ, דְּהוּא שְׁלִימוּ דְּכֻלָּא. בְּכֻלְהוּ כְּתִיב, אֶל אַבְרָהָם, אֶל יִצְחָק, וּבִיָּה אֲתוּסָף אֶת חַד, דְּכְתִיב, וְאֶל יַעֲקֹב. אֲתוּסָף בִּיָּה ו', לְאַחְזָא דְּאִיהוּ שְׁלִימָא יְתִיר מְכֻלְהוּ. וְעַם כָּל דָּא, לָא זָכָה לְאַשְׁתַּמְשָׁא בִּיָּה כְּמֹשֶׁה.

20. וְגַם הִקִּימוּתֵי אֶת בְּרִיתֵי אֲתָם לְתַת לְהֵם אֶת אֶרֶץ כְּנָעַן, בְּגִין דְּאַתְגְּזֵרוּ. דְּכָל מֵאֵן דְּאַתְגְּזֵרוּ, יְרִית אֶרְעָא, דְּהָא לֹא יְרִית אֶרְעָא, אֵלָא צְדִיק, וְכָל מֵאֵן דְּאַתְגְּזֵרוּ, אֶקְרִי צְדִיק. דְּכְתִיב וְעַמְךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִירָשׁוּ אֶרֶץ, כָּל מֵאֵן דְּאַתְגְּזֵרוּ, וְנָטִיר הָאֵי אֶת קִיּוּמָא, אֶקְרִי צְדִיק, תָּא חֲזִי מִן יוֹסֵף, דְּכָל יוֹמוֹי לֹא אֶקְרִי צְדִיק, עַד דְּנָטִיר הָהוּא בְּרִית, אֶת קִיּוּמָא קְדִישָׁא. בִּיּוֹן דְּנָטִיר לִיָּה, אֶקְרִי צְדִיק, יוֹסֵף הַצְּדִיק.

2. Visible and invisible colors

Rabbi Elazar wonders why in the passage: "And I appeared to Abraham, to Isaac and to Jacob etc.," it says, "And I appeared" rather than "And I spoke." Rabbi Shimon explains the secret of visible and invisible colors. The patriarchs saw the visible colors of El Shadai that are the reflection of the supernal colors. Moses was the only person to be able to see the higher colors of Chesed-Gvurah-Tiferet. Next Rabbi Shimon turns to: "And they who are wise shall shine like the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever," saying that the 'wise' are the kind of person who understands higher matters intuitively because they are too deep for words. He explains that there are four lights: the light that illuminates, the light that shines, purple light and the light that does not illuminate. These correspond to Chesed, Gvurah, Tiferet and Malchut. The three higher lights are reflected in Malchut. We are told that there are three colors in the eye - white, red and green - which are like the three colors of Zeir Anpin. The pupil of the eye is black, the mirror that does not illuminate. Rabbi Shimon says that the secret of seeing the three concealed lights is to close your eyes and turn them inwardly toward Cholem, Shuruk and Chirik - the three places that receive love, power and beauty. When the eye is closed it sees the higher colors as did Moses, but when it is open it sees only the lower colors. This explains why Moses was spoken to by Yud Hei Vav Hei but the patriarchs were spoken to by El Shadai. Finally, Rabbi Shimon tells us that one is not allowed to greet a wicked person, but if one greets a righteous person it is the same as though he were greeting Hashem.

21. One day Rabbi Shimon was sitting one day with his son Rabbi Elazar, and Rabbi Aba. Rabbi Elazar said, in the passage: "And I appeared to Abraham, to Isaac, and to Jacob...", why is "And I appeared" stated? It should state 'And I spoke.' RABBI SHIMON said to him, Elazar my son, this is a very high secret.

22. Come and see: There are visible colors and invisible colors. And both are a high secret of the Faith, but people neither know it nor observe it. No one was worthy of the visible COLORS until the patriarchs came and understood them, THAT IS, CONCEIVED THEM. Of this it is written: "And I appeared," since they saw the visible colors.

23. And which colors appeared? They are of El Shadai, WHICH IS MALCHUT, which are the reflection of the supernal colors, WHICH ARE IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. These are THE visible COLORS, WHICH MEANS THAT THEY CONTAIN CHOCHMAH. And the colors above, IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, which are concealed since they are invisible, WHICH MEANS THEY DO NOT CONTAIN CHOCHMAH BUT ONLY THE LIGHT OF CHASSADIM, no person understood them TO PERCEIVE THEM THERE, IN ZEIR ANPIN, except for Moshe. Of this it is written: "But by my name, Hashem, I was not known to them," WHICH MEANS I did not appear to them in the superior colors IN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHICH IS CALLED YUD HEI VAV HEI. And if you claim that the patriarchs did not know THE NAME YUD HEI VAV HEI, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN; THIS IS UTTERLY IMPOSSIBLE, FOR THE PATRIARCHS ARE A CHARIOT TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. But rather, they knew it from those colors that were visible IN MALCHUT.

24. It is written: "And they who are wise shall shine like the brightness of the firmament; and they who turn many to righteousness like the stars for ever and ever" (Daniel 12:3). HE ASKS, In "And they who are wise shall shine," who are the wise ones. HE ANSWERS, This refers to the wise one who will perceive on his own LOFTY things that people cannot utter by mouth BECAUSE OF THEIR GREAT HEIGHT. And these are called "wise ones." "Shall shine like the brightness of the firmament": HE ASKS, What is the firmament? HE ANSWERS, This is the firmament of Moshe, which is situated in the center, NAMELY, ZEIR ANPIN, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT INCLUDES THE TWO COLUMNS AS WELL, THE RIGHT AND THE LEFT. And its brightness is concealed and not revealed IN CHOCHMAH THAT IS CALLED BRIGHTNESS, THOUGH ITS LIGHT IS GREAT. By means of its color THAT INCLUDES ALL THREE COLORS, it is situated over and shines on the firmament that does not illuminate, WHICH IS MALCHUT, in which the colors are visible, WHICH MEANS IT ILLUMINATES WITH CHOCHMAH WHICH IS CALLED SIGHT. And even though these colors are visible in it, they do not illuminate like the brightness of those of unrevealed colors, WHICH ARE THE COLORS OF ZEIR ANPIN THAT IS CALLED THE ILLUMINATING FIRMAMENT.

21. רַבִּי שִׁמְעוֹן הָיָה יוֹשֵׁב יוֹמָא, חַד, וְרַבִּי אֶלְעָזָר בְּרִיה, וְרַבִּי אַבָּא עִמֵּיהּ. א"ר אֶלְעָזָר, הָאִי קָרָא דְכַתְּיב, וְאָרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב וְגו'. מַהוּ וְאָרָא, וְאִדְבַּר מִבְּעֵי לֵיהּ. אָמַר לֵיהּ, אֶלְעָזָר בְּרִי, רְזָא עֲלָאָה אִיהוּ.

22. תָּא חֲזִי, אֵיִת גּוּוּנִין דְּמִתְחַזְּיִין, וְאֵיִת גּוּוּנִין דְּלֹא מִתְחַזְּיִין. וְאֵלִין וְאֵלִין, אֵינּוֹן רְזָא עֲלָאָה דְּמַהִימְנוּתָא, וּבְנֵי נִשְׂא לֹא יִדְעִין לֵיהּ, וְלֹא מְסַתְּבִלִין בֵּיהּ וְאֵלִין דְּמִתְחַזְּיִין, לֹא זָכָה בְּהוּ בְּרִי נִשְׁ, עַד דְּאִתּוּ אַבְהוֹן, וְקִיִּימוּ עֲלֵיהּ. וְעַל דָּא כְּתִיב וְאָרָא, דְּחִמוּ, אֵינּוֹן גּוּוּנִין דְּאִתְגַּלְּיִין.

23. וּמֵאַן גּוּוּנִין דְּאִתְגַּלְּיִין. אֵינּוֹן דְּאֵל שְׁדֵי, דְּאֵינּוֹן חִיזוּ דְּגּוּוּנִין עֲלֵאִין, וְאֵלִין אִתְחַזְּיִין. וּגּוּוּנִין דְּלֵעִילָא, סְתִימִין דְּלֹא אִתְחַזְּיִין, לֹא קָאִים אֵינִישׁ עֲלֵיהּ, בְּרִי מְמִשָּׁה. וְעַל דָּא כְּתִיב, וְשָׁמִי יִי לֹא נִוְדַעְתִּי לְהֵם, לֹא אִתְגַּלְּיִתִּי לֹוֹן בְּגּוּוּנִין עֲלֵאִין. וְאִי תִימָא, דְּאִבְהוֹן לֹא הוּוּ יִדְעֵי בְּהוּ. אֲלֹא הוּוּ יִדְעֵי, מִגּוּ אֵינּוֹן דְּאִתְגַּלְּיִין.

24. כְּתִיב וְהַמְּשֻׁבָּלִים יִזְהִירוּ כְּזֹהַר הַרְקִיעַ וּמִצְדִּיקֵי הַרְבִּים כְּכּוֹכְבִים לְעוֹלָם וָעֶד. וְהַמְּשֻׁבָּלִים יִזְהִירוּ, מֵאַן אֵינּוֹן מְשֻׁבָּלִים. אֲלֹא דָּא הוּא, הֵהוּא חֲכָם דִּיִּסְתַּכַּל מִגְּרַמְיָהּ מְלִין, דְּלֹא יְכִילִין בְּנֵי נִשְׂא לְמַלְלָא בְּפּוּמָא, וְאֵלִין אֶקְרוּן מְשֻׁבָּלִים. יִזְהִירוּ כְּזֹהַר הַרְקִיעַ, מֵאַן הוּא הַרְקִיעַ. דָּא הוּא רְקִיעַ דְּמִשָּׁה, דְּקִיִּימָא בְּאַמְצַעִיתָא, וְהָאִי זֹהַר דִּילֵיהּ, אִיהוּ סְתִימִין, וְלֹא אִתְגַּלְּיָא מִגּוֹן דִּילֵיהּ קִיִּימָא עַל הֵהוּא רְקִיעָא דְּלֹא נְהִיר, דְּאִתְחַזְּיִין בֵּיהּ גּוּוּנִין, וְאֵינּוֹן גּוּוּנִין אַע"ג דְּאִתְחַזְּיִין בֵּיהּ, לֹא זֹהַרִי כְּזֹהַרָא בְּגִין דְּאֵינּוֹן גּוּוּנִין סְתִימִין.

25. Come and see: There are four lights. Three of them are concealed, NAMELY, CHESED, GVURAH AND TIFERET, and one, NAMELY, MALCHUT, is revealed. THEY ARE: (A) The shining light, WHICH IS CHESED AND THE RIGHT COLUMN; (B) the bright light, WHICH IS GVURAH AND THE LEFT COLUMN. And it shines like the brightness of the heaven for its clarity. THEREFORE IT IS REFERRED TO AS SHINING. (C) purple light, WHICH IS TIFERET AND THE CENTRAL COLUMN that receives all the lights, FOR THE CENTRAL COLUMN INCLUDES THE RIGHT AND THE LEFT; and (D) the light that does not illuminate, WHICH IS MALCHUT, that looks to these THREE ABOVE MENTIONED LIGHTS and receives them. These lights are visible in it like a reflector, which is A PLATE OF POLISHED METAL and is placed against the sun, AND THE SUN IS SEEN IN IT. SO THE THREE LIGHTS OF ZEIR ANPIN THAT IS CALLED SUN ARE VISIBLE IN MALCHUT, AND IN THIS RESPECT MALCHUT IS CALLED A REFLECTOR THAT RECEIVES FROM THE SUN AND THE SUN IS SEEN IN IT.

26. And those three LIGHTS we mentioned ABOVE are concealed IN THEIR PLACE IN ZEIR ANPIN, and are situated over this FOURTH, visible LIGHT, WHICH IS MALCHUT. THAT IS TO SAY, THE THREE LIGHTS FLOW TO THE FOURTH LIGHT, WHERE THE THREE LIGHTS BECOME REVEALED AND SHINE WITH CHOCHMAH. This secret is the eye. Come and see: there are three colors in the eye, WHITE, RED AND GREEN, that are visible THROUGH THE ILLUMINATION OF CHOCHMAH, AND were imprinted on it, NAMELY, ON THE FOURTH LIGHT THAT IS IN IT, WHICH IS THE BLACK OF THE EYE. None of them shines because they are placed in the light that does not shine, FOR THEIR MAIN SOURCE IS THE BLACK IN THE EYE, WHICH IS MALCHUT, WHICH IS THE MIRROR THAT DOES NOT ILLUMINATE. And these THREE COLORS THAT ARE IN THE EYE are like those THREE COLORS OF ZEIR ANPIN, which are hidden and are situated over them, THAT IS, THEY ARE THE ASPECTS OF THE THREE COLUMNS OF ZEIR ANPIN BUT ILLUMINATE AND APPEAR IN THE PLACE OF MALCHUT. And they are the ones that appeared to the patriarchs in order to know and perceive these hidden THREE IN ZEIR ANPIN that appeared from within those that did not illuminate, MEANING THE THREE IN MALCHUT. And those that are bright yet hidden, WHICH ARE THE THREE IN THE PLACE OF ZEIR ANPIN, WERE REVEALED to Moshe in his firmament. And these are situated over AND POUR ABUNDANCE TO these THREE colors that are visible in the eye, MEANING THESE THAT APPEARED TO THE PATRIARCHS.

27. And it is a secret, THAT HE WHO WISHES TO SEE THE THREE CONCEALED IN ZEIR ANPIN, IS TOLD: Close your eyes, MEANING THAT HE SHOULD NOT DRAW CHOCHMAH WHICH IS CALLED EYES, and turn the EYE balls TOWARDS THREE PLACES-CHOLAM, SHURUK AND CHIRIK- THAT DRAW THE THREE COLUMNS OF CHESED, GVURAH AND TIFERET AS MENTIONED. In this way, the THREE colors IN ZEIR ANPIN will appear that illuminate WITH CHASSADIM and shine FROM THE BRIGHTNESS OF THE LEFT COLUMN. YET THEY ARE HIDDEN AND COVERED, since permission is given to see only with closed eyes these THREE hidden superior COLORS IN ZEIR ANPIN that are situated over and POUR ABUNDANCE TO these three colors that are visible IN MALCHUT that do not shine.

25. תָּא חֲזִי, אַרְבַּע נְהוּרִין אֵינּוּן. תֵּלַת מְנִיָּהוּ סְתִימִין, וְחַד דְּאֲתַגְּלִינָא: נְהוּרָא דְנְהִיר. נְהוּרָא דְזְהָרָא. וְאִיהוּ נְהִיר כְּזְהִירו דְשָׁמַיָא בְּרַכּוּי. נְהוּרָא דְאַרְגָּוֹנָא, דְנִטִּיל כּל נְהוּרִין. נְהוּרָא דְלֵא נְהִיר אֲסַתְבַּל לְגַבֵּי אֲלִין, וְנִטִּיל לֹן. וְאֲתַחְזִיין אֵינּוּן נְהוּרִין בֵּיה, כְּעֵשְׂשִׁיתָא, לְקַבַּל שְׁמַשָּׁא.

26. וְאֲלִין תֵּלַת דְקַאמְרָן, סְתִימִין וְקִיִּימִין עַל הַאי דְאֲתַגְּלִינָא. וְרָזָא דָא עֵינָא תָא חֲזִי, בְּעֵינָא אִית תֵּלַת גּוּוּנִין, דְאֲתַגְּלִיין רְשִׁימִין בֵּיה, וְכִלְהוּ לֵא מְזַדְדְּרִי, בְּגִין דְקִיִּימִי בְנְהוּרָא דְלֵא נְהִיר. וְאֲלִין אֵינּוּן כְּגוּוּנָא דְאֵינּוּן סְתִימִין דְקִיִּימִי עֲלִיָּהוּ וְאֲלִין אֵינּוּן דְאֲתַחְזִיין לְאַבְהוּן, לְמַנְדַּע אֵינּוּן סְתִימִין דְמְזַדְדְּרִין, מִגּוּ אֲלִין דְלֵא מְזַדְדְּרִי. וְאֵינּוּן דְמְזַדְדְּרִי וְאֵינּוּן סְתִימִין, אֲתַגְּלִיין לְמִשָּׁה, בְּהוּא רְקִיעָא דִּילִיָּה. וְאֲלִין קִיִּימִי, עַל אֵינּוּן גּוּוּנִין דְאֲתַחְזִיין בֵּיה בְּעֵינָא.

27. וְרָזָא דָא סְתִימִין עֵינְךָ, וְאַסְחַר גַּלְגַּלְךָ, וְיִתְגַּלִּיין אֵינּוּן גּוּוּנִין דְנְהִרִין, דְמְזַדְדְּרִי, וְלֵא אֲתִיָּהִיב רְשׁוּ לְמִיחְמִי, אֲלֵא בְעֵינִין סְתִימִין, בְּגִין דְאֵינּוּן סְתִימִין עֲלֵאִין, קִיִּימִי עַל אֵינּוּן גּוּוּנִין דְאֲתַחְזִיין, דְלֵא מְזַדְדְּרִי.

28. And of this we learned that Moshe merited the illuminating mirror, THE THREE COLUMNS OF ZEIR ANPIN AS MENTIONED that is placed over AND ILLUMINATES TO that MIRROR, which does not illuminate, WHICH IS MALCHUT. Other people in the world WERE WORTHY of the mirror, which does not illuminate ONLY, WHICH IS MALCHUT. But the patriarchs saw from within these three colors that appear IN MALCHUT those hidden THREE COLORS that are situated over them AND SHINE ON THEM, WHICH ARE THE THREE COLUMNS OF ZEIR ANPIN, which THREE VISIBLE IN MALCHUT do not shine. SO WE CONCLUDE THAT ALSO THE PATRIARCHS CONCEIVED CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, THOUGH NOT FROM THEIR PLACE IN ZEIR ANPIN, BUT ONLY FROM CHESED, GVURAH AND TIFERET THAT ARE RECEIVED IN MALCHUT AND APPEAR THERE. Therefore it is written: "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai", that is, by the THREE colors that are visible IN MALCHUT THAT IS CALLED EL SHADAI.

29. "But by my name, Hashem, I was not known to them": These are the supernal colors that are hidden yet illuminate, THE SECRET OF CHESED, GVURAH AND TIFERET THAT IS CALLED YUD HEI VAV HEI that Moshe merited to observe. And this is the secret reason why the eye is SOMETIMES closed and SOMETIMES OPEN AND visible. IF IT IS closed, it sees the illuminating mirror, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, AND IF IT IS open, it sees the mirror that does not illuminate, WHICH IS MALCHUT, AS MENTIONED. Therefore, THE VERSE SAYS, "And I appeared" in the mirror that does not illuminate, which is revealed, AS THE THREE COLORS ARE VISIBLE IN IT. Sight is mentioned in relation to it. BUT in relation to the illuminating mirror, WHICH IS ZEIR ANPIN, which is concealed, THAT IS, SIGHT DOES NOT PERTAIN TO IT, knowledge is mentioned, as is written: "BUT BY MY NAME, HASHEM, I was not known." AND IT DOES NOT SAY 'I DID NOT APPEAR,' SINCE SIGHT APPLIES ONLY TO MALCHUT. Rabbi Elazar and Rabbi Aba approached and kissed the hands OF RABBI SHIMON. Rabbi Aba wept and said, Woe, when you are gone from the world and the world will remain orphaned from you. Who will be able to illuminate THEN the words of Torah?

30. Rabbi Aba opened the discussion saying, "And thus (Heb. koh) shall you say so to him, a hearty greeting (lit. 'to the living')! Peace be both to you, and peace to your house, and peace to all that you have" (I Shmuel 25:6). HE ASKS, IT IS WRITTEN, "And you shall say koh to the living", WHICH MEANS THAT RICHES AND HONOR BEFIT A LIVING MAN, THAT IS, A RIGHTEOUS MAN. Did not David know Naval TO BE EVIL, to have said of him, SAYING TO HIM: "koh to the living?" HE ANSWERS, That day was the holy day of Rosh Hashanah and the Holy One, blessed be He, was sitting in judgment over the world. For the Holy One, blessed be He, he said, "And you shall say koh to the living" in order to attach 'koh' WHICH IS MALCHUT, to the 'living', WHICH IS YESOD OF ZEIR ANPIN, from which all life comes. "Peace be both to you." HE ASKS, What is "both to you?" IT SHOULD SAY 'YOU', SO WHEREFORE IS 'VAV (BOTH)?' HE ANSWERS, "both to you" refers to the Holy One, blessed be He, in order to connect the link of Faith, WHICH IS MALCHUT, WHICH IS CALLED "YOU" TO ZEIR ANPIN THAT IS CALLED VAV as is proper. THEREFORE, "BOTH TO YOU" IS SPELLED WITH A VAV.

28. ועל דא קרינן, משה זכה באספקלריא דנהרא דקיימא על ההוא דלא נהרא. שאר בני עלמא, בהוא אספקלריא דלא נהרא. ואבהן הוו חמאן מגו אלן גוונין דאתגליין, אינון סתימין, דקיימי עליהו דאינון דלא נהרין, וע"ד כתיב, וארא אל אברהם אל יצחק ואל יעקב באל שדי, באינון גוונין דאתחזיין.

29. ושמי יי' לא נודעתי להם, אלן גוונין עלאין סתימין דזהרין, דזכה בהו משה לאסתכלא בהון. ורזא דא, דעינא סתים וגליא. סתים, חמי אספקלריא דנהרא, אתגליא, חמי אספקלריא דלא נהרא. ועל דא, וארא, באספקלריא דלא נהרא, דאיהו באתגליא, ביה כתיב ראיה. באספקלריא דנהרא דאיהו בסתימו, כתיב ביה ידיעה, דכתיב לא נודעתי. אתו רבי אלעזר ורבי אבא ונשקו ידוי. בכה רבי אבא, ואמר, ווי בד תסתלק מעלמא, וישתאר עלמא יתום מינך, מאן יכיל לאנהרא מלין דאורייתא.

30. פתח רבי אבא ואמר, ואמרתם כה לחי ואתה שלום וביתך שלום וכל אשר לך שלום. ואמרתם כה לחי, וכי דוד לא הוה ידע ביה בנבל, דאיהו אמר בגיניה, ואמרתם כה לחי, אלא, ההוא יומא, יומא טבא דר"ה הוה, וקודשא בריך הוא יתיב בדינא על עלמא, ובגין קודשא בריך הוא קאמר, ואמרתם כה, לחי, לקשרא כה, לחי, דכל חיינ ביה תליין. ואתה שלום, מאי ואתה אתה מבעי ליה. אלא, ואתה בלא לקודשא בריך הוא קאמר, בגין לקשרא קשרא דמהימנותא וכדקא יאות.

31. From this I deduce that it is forbidden to be the first to greet a wicked person and, if he is forced TO DO SO, he should be the first TO GREET like David who blessed the Holy One, blessed be He, though it seemed he spoke to him, NAVAL. And if you say it was deception, it is not so because it is not considered deception for anyone to offer up HIS WORDS to the Holy One, blessed be He, though it seems he spoke TO A PERSON. BECAUSE THIS IS THE WAY OF THE RIGHTEOUS, WHO SEEMINGLY SPEAK TO A PERSON, BUT OFFER THEIR WORDS TO THE HOLY ONE, BLESSED BE HE, IN ORDER TO FULFILL THE PASSAGE: "I HAVE SET HASHEM ALWAYS BEFORE ME" (TEHILIM 16:8). Whoever is the first to greet a righteous person, it is as though he is the first to greet the Holy One, blessed be He, and all the more so my master, MEANING RABBI SHIMON, who is the peace of above and below.

31. מִכַּאן אוֹלִיפְנָא, דְּהָא לְבַר נֶשׁ חַיִּיבָא, אֲסוּר לְאַקְדָּמָא לִיָּה שְׁלָם, וְאִי אֶצְטְרִיךְ, יִקְדִּים לִיָּה כְּדוּר, דְּבְרִיךְ לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא, וְאַתְחִזִּי דְּבִגְיָנִיהָ קְאָמֵר. וְאִי תִימָא דְּרַמָּאוֹת הוּהוּ. לְאוּ. דְּהָא כָּל מֵאן דְּסָלִיק לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא, וְאַתְחִזִּי דְּבִגְיָנִיהָ קְאָמֵר, לְאוּ רַמָּאוֹת הוּא. וּמֵאן דְּאַקְדִּים שְׁלָם לְזַבְחָה, כְּאִילוּ אֶקְדִּים לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא, כ"ש מֵר, דְּאִיְהוּ שְׁלָמָא לְעִילָא וְתַתָּא.

3. The four elements - fire, air, water, earth

Rabbi Chizkiyah tells us that when man was created he was made from the dust of the Holy Temple of below, and that the four winds of the world - Chesed, Gvurah, Tiferet and Malchut - became joined there. These four winds joined in the four elements of the world: fire, air, water and dust. Furthermore, the four directions of the world joined in the four elements. In this way the body of man is composed of and joins together the lower world and the world above. Next Rabbi Chizkiyah says that gold, silver, copper and iron are emitted from fire, air, water and dust. He explains further that fire stands in the direction of north, air in the east, water in the south and dust in the west. Opposites are combined, in that fire has power of heat and dryness, and it combines with the cold moist north. Water combines with the hot dry south. The east draws from them both so it is hot and moist. Fire and water circulate back and forth between these directions. They are in conflict, though, because fire wants to burn up water and water wants to extinguish fire. It is the air that reconciles them, as is seen in: "And the wind of Elohim hovers upon the surface of the water." Dust, then, receives from fire, water and air. The air is hot and moist because it draws from fire and water. Because dust is cold and dry it can receive from all of them. Next we are told how the metals are created from earth, air, fire and water. When the dust fused with fire, water and air to produce gold, silver and copper, the dirt became stronger and brought forth other metals. It also produced four rivers where the twelve precious stones are found that correspond to the twelve tribes and the twelve oxen under the sea. However, the main sustenance of the world is still the air, or spirit. Without it nothing could exist. The soul, Nefesh, could not exist without the air, Ruach. This is the secret of: "Also, that the soul be without knowledge is not good." Rabbi Shimon says that man's body was created from the dust of Malchut yet his soul was given to him from the dust of Binah. When he was created from the dust of above and below the fire, air and water of above and below were combined in him. This is how man was completed with a body and a soul.

The Relevance of this Passage

At last we are told how the elements that make up the world are combined in the human being, and how the spirit sustains everything. We can use the images of fire, water and air circulating and exchanging properties to remind ourselves what amazing creatures we are, well suited to the amazing creation of the world we inhabit. Another thing to contemplate while reading this section is the question of whether the elements could ever have combined at all if they hadn't done so in the human being, and if this isn't the essential reason for the creation of mankind.

32. "And I appeared to Abraham, to Isaac, and to Jacob, by the name of El Shadai, but by my name, Hashem, I was not known to them" (Shemot 6:3). Rabbi Chizkiyah opened the discussion saying, "Blessed is the man to whom Hashem imputes no iniquity..." (Tehilim 32:2). How obtuse are people who do not know and do not observe why they are in the world. For when the Holy One, blessed be He, created the world, He made man in His image and made him the way He did, in order that he should be occupied with the Torah and walk in His ways.

32. וְאִרְאָ אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שְׁדַי וְשְׁמִי יי' לֹא נוֹדַעְתִּי לָהֶם. רַבִּי חִזְקִיָּה פָתַח, אֲשֶׁרִי אָדָם לֹא יַחֲשֵׁב ה' לוֹ עוֹן וְגו'. כִּמְהָ אֵינּוֹן בְּנֵי נֶשֶׁא אֲטִימִין, דְּלֹא יַדְעִין, וְלֹא מְסַתְבְּלִין, עַל מַה קְיִימִין בְּעֵלְמָא. דְּהָא קוּדְשָׁא ב"ה כִּד בְּרָא עֵלְמָא, עֵבֶד לִיָּה לְבַר נֶשׁ בְּדִיוקְנָא דִּילִיָּה, וְאַתְקִין לִיָּה בְּתַקּוּנּוּ, בְּגִין דִּישְׁתַּדֵּל בְּאוּרִייתָא, וְיַהֲךְ בְּאוּרְחוּי.

33. For when Adam was created, he was composed of the earth of the terrestrial Temple, WHICH IS MALCHUT THAT IS CALLED EARTH, THOUGH IT IS MALCHUT SWEETENED BY BINAH, WHICH IS CALLED THE EARTH OF THE TERRESTRIAL TEMPLE. And the four directions of the world, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, were joined in the that place called the Temple, MEANING IN MALCHUT THAT IS MITIGATED BY BINAH. These four directions of the world joined in four aspects, which are the elements of the world, WHICH ARE fire, air, water and earth, WHICH ARE THE INNER PART OF CHESED, GVURAH, TIFERET AND MALCHUT, and the four directions of the world joined the four elements of the world. The Holy One, blessed be He, formed from them one body of supernal arrangement, WHICH IS BINAH, MEANING THAT MALCHUT IN IT WAS REFINED IN BINAH. THUS, this body is composed of two worlds, this lower world, WHICH IS MALCHUT, and the world above, WHICH IS BINAH.

33. דְּהָא כִּד אַתְבְּרִי אָדָם, מְעַפְרָא דְּמִקְדָּשָׁא דְּלַתְתָּא אַתְתַּקֵּן וְאַרְבַּע סְטְרֵי דְּעֵלְמָא, אַתְחַבְּרוּ בְּהוּא אַתְרֵי דְּאַקְרִי בִּי מִקְדָּשָׁא. וְאֵינּוֹן אַרְבַּע סְטְרִין דְּעֵלְמָא, אַתְחַבְּרוּ בְּאַרְבַּע סְטְרִין, דְּאֵינּוֹן יְסוּדִין דְּעֵלְמָא, א"ש ר"ח וּמִי"ם וְעַפ"ר, וְאַתְחַבְּרוּ אַרְבַּע סְטְרִין אֵלִין, כִּד יְסוּדִין דְּעֵלְמָא, וְאַתְקִין מְנִייהוּ קוּדְשָׁא בְּרִיךְ הוּא חַד גּוּפָא בְּתַקּוּנָא עֲלָאָה. וְהָאֵי גּוּפָא, אַתְחַבְּרֵי מְתִרִין עֲלִמִין, מְעֵלְמָא דָּא תַתָּאָה, וּמְעֵלְמָא דְּלְעִילָא.

34. Rabbi Shimon said, Come and see: The four first ones, WHICH ARE THE FOUR DIRECTIONS OF THE WORLD, are the secret of the Faith, WHICH IS THE NUKVA THAT IS CORRECTED BY THEM. They are the patriarchs of all the worlds, BECAUSE ALL THE WORLDS, BINAH, ZEIR ANPIN AND MALCHUT IN ATZILUT AND THE THREE WORLDS BRIYAH, YETZIRAH, AND ASYAH WERE FORMED FROM CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ARE THREE COLUMNS, AND MALCHUT THAT RECEIVE FROM THEM. And they are the secret of the supernal holy Chariot, MEANING BINAH, WHICH IS A CHARIOT TO CHOCHMAH. And these four elements - fire, air, water and earth - are a supernal secret CONTAINED IN THE FOUR DIRECTIONS OF THE WORLD, MEANING THAT THEY ARE THE INNER PART OF CHESED, GVURAH, TIFERET, AND MALCHUT. Gold, silver, brass, and iron originate in these four ELEMENTS, MEANING THAT GOLD ORIGINATES FROM THE UNION OF ZEIR ANPIN AND MALCHUT UNDER THE DOMINATION OF FIRE OF THE LEFT COLUMN; SILVER ORIGIAES IN THE UNION OF ZEIR ANPIN AND MALCHUT UNDER THE DOMINATION OF WATER OF THE RIGHT COLUMN; BRASS ORIGINATES IN THE DOMINATION OF THE CENTRAL COLUMN AND IRON IN MALCHUT WHEN IT IS NOT UNITED WITH ZEIR ANPIN. Under these FOUR, there are other similar metals. FROM THE GOLD METAL A GREEN METAL ALLOY IS PRODUCED AND FROM THE SILVER METAL, LEAD, ETC.

35. Come and see, fire, air, water and earth are the first ones and the roots above and below; upper and lower beings are based on them. These four ELEMENTS - FIRE, AIR, WATER AND EARTH-correspond to the four directions of the world, BECAUSE THE RELATION BETWEEN THEM IS THAT OF AN OUTER TO THE INNER. THEREFORE, THEY are situated in these four - north, south, east and west - which are the four directions of the world, and the four ELEMENTS abide in them. Fire IS to the north side, WHICH ARE THE VOWEL SHURUK, THE LEFT COLUMN AND THE SFIRAH OF GVURAH. Air is to the east side, WHICH IS THE VOWEL CHIRIK, THE CENTRAL COLUMN AND THE SFIRAH OF TIFERET. Water is to the south side, WHICH IS THE VOWEL CHOLAM, THE RIGHT COLUMN AND THE SFIRAH OF CHESED. Earth is to the west, WHICH IS THE SFIRAH OF MALCHUT THAT RECEIVES THE THREE, FIRE, AIR AND WATER. And these four ELEMENTS - FIRE, AIR, WATER EARTH - are connected to the four DIRECTIONS - NORTH, SOUTH, EAST, AND WEST. And they are all one, EXCEPT THEY ARE WRAPPED ONE WITHIN THE ANOTHER AS OUTER AND INNER. And these FIRE, AIR, WATER, EARTH produce four metals, NAMELY BY MEANS OF UNION WITH MALCHUT, which are gold, silver, brass and iron. And together there are twelve ASPECTS, and are all one, NAMELY THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. AND THEY ARE THUS THREE TIMES FOUR, BECAUSE THE FIRST EIGHT ARE INNER AND OUTER, AND THE FOUR METALS ARE PRODUCED BY THEM, AS SHALL BE SAID.

36. Come and see: Fire is in the Left COLUMN to the north side, WHICH IS GVURAH. Because in the fire are the power of the heat and the power of the dryness. Its opposite is the north, WHICH IS COLD AND MOIST. The one blends with the other and they are one. Water is in the Right COLUMN and is to the south side, WHICH IS CHESED AND IS HOT AND DRY, AS SHALL BE SAID. And the Holy One, blessed be He, in order to join them together, mate the disposition of the one as the disposition of the other.

34. אר"ש, תא חזי, ד' קדמאי אינון רזא דמהימנותא. ואינון אבהן דכלהו עלמין. ורזא דרתיכא עלאה קדישא. ואינון ד' יסודין: א"ש רו"ח ומי"ם ועפ"ר. אלין אינון רזא עלאה. ומאינון נפקין, זה"ב וכס"ף ונחש"ת וברז"ל. ותחות אלין מתכאן אחרגין, דרמיין לון.

35. תא חזי. א"ש רו"ח ומי"ם ועפ"ר, אלין אינון קדמאי ושרשין דלעילא ותתא, ותתאין ועלאין עלייהו קיימין. ואלין אינון ארבע, לארבע סטרי עלמא, וקיימין בארבע אלין: צפון, ודרום, ומזרח, ומערב. אלין אינון ארבע סטרי דעלמא, וקיימין בארבע אלין. א"ש לסטר צפון. רו"ח לסטר מזרח. מי"ם לסטר דרום. עפ"ר לסטר מערב. וארבע אלין, בארבע אלין קטירין, וכלהו חד, ואלין עבדי ארבע מתכאן, דאינון זה"ב וכס"ף ונחש"ת וברז"ל הא אינון תריסר, וכלהו חד.

36. תא חזי, איש הוא בשמאלא, לסטר צפון, דהא איש, תוקפא דחמימותא ביה, ונבישו דיליה תקיף. וצפון בהפוכא דיליה הוא, ואתמזיג חד בחד ואיהו חד. מי"ם לימינא, והוא לסטר דרום. וקודשא בריך הוא, לחברא לון בחדא, עביד מזגא דא במזגא דא.

37. HE EXPLAINS FURTHER, IN the north, WHICH is cold and moist, WAS fire PLACED, WHICH IS hot and dry. SIMILARLY, He switched them in the south side. IN the south, WHICH is hot and dry, water WAS PLACED, WHICH IS cold and moist. NOW HE EXPLAINS THE BLENDING TOGETHER THAT HE AFFECTED. AND HE SAYS, And the Holy One, blessed be He, blended them as one, because water emerges from the south and enters into the north, and water flows from the north. SIMILARLY fire emerges from the north and comes into the power of the south, and the power of heat emerges into the world from the south. WE SEE THAT THE NORTH BRINGS FORTH WATER THAT APPERTAINS TO THE SOUTH, AND THE SOUTH PRODUCES HEAT THAT APPERTAINS TO THE NORTH because the Holy One, blessed be He, CAUSED them to borrow from each other. And each one lent the other of its own, as appropriate. Similarly, the wind and the east side, WHICH ARE HOT AND MOIST, CONTAINS TWO OPPOSITES BECAUSE HEAT COMES FROM THE FIRE, WHICH IS IN THE NORTH, AND MOISTURE COMES FROM WATER, WHICH IS IN THE SOUTH, in order that they should lend one to the other, to be included and join with each other.

38. HE EXPLAINS THE OPPOSITES CONTAINED AIR AND IN THE EAST, AND SAYS, Come and see, fire is on the one side, SOUTH, and water is on the other, NORTH. They are in conflict, AS FIRE WANTS TO BURN THE WATER AND WATER WANTS TO EXTINGUISH FIRE. Air comes between them and holds both sides together, UPHOLDING THEM BOTH, as is written: "And a wind from Elohim moved over the surface of the water" (Bereshheet 1:2). For fire is situated above to the SOUTH side and water to the NORTH side. Air comes between them, holds both sides and settles the quarrel. The water, air and fire stand over the earth, and by means of the three over it, it receives from all of them.

39. HE EXPLAINS FURTHER, SAYING, Come and see, air IS TO the east. BEHOLD, the east is hot and moist AND SO air is hot and moist. Therefore, it is attached to both sides, since fire is hot and dry and water is cold and moist. SO the hot aspect in air, which is hot and moist, is attached to fire and the cold aspect in it is attached to water. It therefore brought peace and nullified the conflict between fire and water.

40. Earth is cold and dry; therefore, it can receive upon itself all of them, NAMELY THE FIRE, WATER AND AIR. They all perform their tasks by it, and it receives from all of them in order to produce by their powers sustenance to the world. Because the earth is attached to the west, being cold and dry LIKE THE WEST, and the cold aspect IN THE EARTH is attached to the north, which is cold and moist, because cold is attached to cold, therefore, the north is attached to the west from the one side. That which is dry in the south, which is hot and dry, is attached to the dryness of the west on the other side OF THE WEST. And so the west is attached to the two sides.

37. צָפוֹן אִיהוּ קֶר וְלֹחַ, אֲשֶׁא חֵם וְיָבֵשׁ. אַחֲלֵף לוֹן לְסֹטֵר דְרוֹם. דְרוֹם, אִיהוּ חֵם וְיָבֵשׁ. מִיָּם קָרִים וְלֹחִים. וְקוֹדֵשׁ בְּרִיךְ הוּא מְזַיֵּג לוֹן כְּחַד דְנִמְקֵי מִיָּא מְדָרוֹם, וְעָלִין בְּגוֹ צָפוֹן. וּמְצָפוֹן נִגְדֵי מִיָּא. נִמְיָק אֲשֶׁא מְצָפוֹן, וְעָאֵל בְּתוֹקְפָא דְדָרוֹם, וּמְדָרוֹם נִמְיָק תוֹקְפָא דְחַמִּימוֹתָא לְעֵלְמָא. בְּגִין דְקוֹדֵשׁא בְרִיךְ הוּא אוֹזִיף דָּא בְדָא, וְכֹל חַד וְחַד אוֹזִיף לְחֻבְרִיָּה מְדִילִיָּה בְדָקָא חֲזִי לִיָּה. בְּגוֹוָנָא דָּא רוּחַ וּמְזָרְחָא, בְּגִין דִּיּוֹזִיף כָּל חַד לְחֻבְרִיָּה, וְאַתְבָּלִיל דָּא בְדָא, לְאַתְחַבְרָא כְּחַד.

38. תָּא חֲזִי, אֲשֶׁא מְסֹטְרָא דָּא, מִיָּם מְסֹטְרָא דָּא. וְאִינוּן מַחְלוּקָתָא. עָאֵל רוּחַ בִּינִיּוּהוּ, וְאַחִיד לְתָרִין סְטָרִין. הִדָּא הוּא דְכַתִּיב וְרוּחַ אֱלֹהִים מְרַחֶמֶת עַל פְּנֵי הַיָּם. דִּהָא אֲשֶׁא קָאִים לְעֵילָא בְּסֹטְרָא דָּא. וּמִיָּם קִיּוּמִי. רוּחָא אֵעִיל בִּינִיּוּהוּ, וְאַחִיד לְתָרִין סְטָרִין, וְאַפְרִישׁ מַחְלוּקָתָא. עֶפֶר מִיָּא קִיּוּמִי עָלִיָּה וְרוּחָא וְאֲשֶׁא וּמְקַבְּלָא מְכַלְהוּ, בְּחֵילָא דְתַלְתָּא אֲלִין דְקִיּוּמִי עָלִיָּה.

39. תָּא חֲזִי, רוּחַ וּמְזָרְחָא. מְזָרְחָא, חֵם וְלֹחַ, רוּחַ, חֵם וְלֹחַ אִיהוּ, וּבְגִינֵי כֶּךָ, אַחִיד לְתָרִין סְטָרִין, דִּהָא אֲשֶׁ חֵם וְיָבֵשׁ, וּמִיָּם קָרִים וְלֹחִים, רוּחַ אִיהוּ חֵם וְלֹחַ, סְטָרָא דָּאִיהוּ חֵם, אַחִיד בְּאֲשֶׁא. סְטָרָא דָּאִיהוּ לֹחַ, אַחִיד בְּמִיָּא. וְעַל דָּא אֲסָכִים בִּינִיּוּהוּ, וְאַפְרִישׁ מַחְלוּקָתָא דְאֲשֶׁא וּמִיָּא.

40. עֶפֶר אִיהוּ קֶר וְיָבֵשׁ, וְעַד מְקַבְּל עָלִיָּה כְּלָהוּ, וְכַלְהוּ עֲבָדֵי בֵיָּה עֲבִידְתִּיּוּהוּ, וּמְקַבְּלָא מְכַלְהוּ, לְאַפְקָא בְּחֵילִיָּהוּן מְזוּנָא לְעֵלְמָא. בְּגִין דְבְּמַעְרַב אַתְאַחִיד עֶפְרָא, דָּאִיהוּ קֶר וְיָבֵשׁ. וְסְטָרָא דָּאִיהוּ קֶר, אַחִיד בְּצָפוֹן דָּאִיהוּ קֶר וְלֹחַ, דִּהָא קָרִירָא אַתְאַחִיד בְּקָרִירָא. בְּגִ"כ צָפוֹן אַתְאַחִיד בְּמַעְרַב בְּסֹטְרָא דָּא. דְרוֹם דָּאִיהוּ חֵם וְיָבֵשׁ, בִּהְהוּא יְבִישׁוֹתָא דִּילִיָּה, אַחִיד לִיְבִישׁוֹתָא דְמַעְרַב בְּסֹטְרָא אַחְרָא, וְאַתְאַחִיד מַעְרַב בְּתָרִין סְטָרִין.

41. The south similarly is attached to the east, for the heat of the south fuses with the heat of the east. Similarly the east is attached to the north, because its moistness fuses with the moistness of the north. Now there is south-east, MEANING THAT THEY ADHERE TO EACH OTHER THROUGH THEIR MUTUAL HEAT, north-east, THROUGH THEIR MUTUAL MOISTNESS, north-west THROUGH THEIR MUTUAL COLDNESS, and south-west THROUGH THEIR MUTUAL DRYNESS. They all are combined with each other, for they evolve from one to another.

42. In a similar way, north produces gold, because gold is formed by the potency of the fire. This is the meaning of: "From the north comes forth gold" (Iyov 37:22), since fire fuses with the earth and gold is formed. This is the meaning of: "He has gold dust" (Iyov 28:6), and the secret meaning of "two gold Cherubs" (Shemot 25:18).

43. Water fuses with earth, and the coldness OF THE EARTH with the moistness of the water produces silver, WHICH IS THE SECRET OF THE LIGHT OF CHASSADIM IN THE SOUTH, WHICH FLOWS FROM ABOVE DOWNWARDS. WHEN IT FUSES WITH THE COLDNESS AND DRYNESS IN THE EARTH, THE DRYNESS OF THE EARTH IS VOIDED AND BECOMES MOIST, MEANING THAT IT FLOWS FROM ABOVE DOWNWARDS. THIS GRADE OF EARTH IS CALLED SILVER. Now earth is attached to two sides, to gold and silver, and is placed between them. Air holds to water and fire, BEING THE CENTRAL COLUMN AS MENTIONED, and brings them both out as one which is CONSIDERED: "like burnished brass" (Daniel 10:6). When earth is on its own, with its coldness and dryness, it produces iron, as mentioned. This is deduced from: "If the iron is blunt (Heb. kehah)..." (Kohelet 10:10). EARTH, WHICH IS MALCHUT, IS CALLED THE DARK (HEB. KEHAH) HAND BECAUSE MALCHUT IS THE SECRET OF THE HAND TEFILIN, AS IS KNOWN.

44. This earth fuses with them all, NAMELY WITH FIRE, AIR AND WATER, and they all produce with it according to their likeness. FIRE PRODUCES GOLD, WHICH IS LIKE IT AND SO DOES WATER PRODUCE SILVER, WHICH IS LIKE IT. Come and see: Without earth, there is neither gold, silver nor brass, because each one lends to the other of its characteristics IN ORDER to combine one with the other. And the earth fuses with all of them because the two sides, fire and water, fuse with it. FOR THE COLDNESS IN IT FUSES WITH THE WATER AND THE DRYNESS IN IT FUSES WITH THE FIRE. And air, WHICH IS ZEIR ANPIN, is attracted to it because IT COMBINES these two - FIRE AND WATER - and performs its deed by it. AIR ALSO COMBINES FIRE AND WATER, FOR THE HEAT IN IT IS FROM FIRE AND THE MOISTNESS IN IT IS FROM WATER.

45. We find that when the earth fused WITH FIRE, WATER AND AIR THAT PRODUCED WITH IT GOLD, SILVER AND BRASS, EARTH ACQUIRED STRENGTH. EARTH made and produced other METALS similar TO GOLD, SILVER AND BRASS. In the likeness of gold, the earth produces dross OF GOLD, which is green just like real gold. In the likeness of silver, it produces lead, WHICH IS LIKE SILVER, and in the likeness of the superior brass, it produces tin, which is called brass minor. In the likeness of iron, it produces a DIFFERENT kind of iron. This is derived from: "Iron sharpens iron" (Mishlei 27:17). IT SHOWS THAT THERE ARE TWO KINDS OF IRON.

41. וְכֵן אֶתְאָחִיד דְרוֹם בְּמִזְרַח, דִּהּא חֲמִימוֹתָא דְרוֹם, אֶתְאָחִיד בֵּיהּ בְּחִמְיֻמוֹתָא דְמִזְרַח. וּמִזְרַח אֶתְאָחִיד בְּצִפּוֹן דִּהּא לְחוֹתָא דִּילִיָּהּ אֶתְאָחִיד בְּלְחוֹתָא דְצִפּוֹן. הִשְׁתָּא אֲשֶׁתְּכַח דְרוֹמִי"ת מִזְרַחִי"ת. מִזְרַחִי"ת צִפּוֹנִי"ת. צִפּוֹנִי"ת מִעֲרָבִי"ת. מִעֲרָבִי"ת דְרוֹמִי"ת וְכִלְהוּ כְּלִילָן דָּא בְדָא, לְאֲשֶׁתְּלִשְׁלָא חַד בְּחַד.

42. כְּגוֹוְנָא דָא, צִפּוֹן עֵבִיד דִּהֲבָא. דִּמְסִטְרָא דִּתּוֹקְפָא דְאֲשָׁא, אֶתְעֵבִיד דִּהֲבָא. וְהֵינּוּ דְכֶתִיב, מִצִּפּוֹן זֶהָב יֵאֱתָהּ. דָּאֲשׁ אֶתְאָחִיד בְּעֶפֶר, וְאֶתְעֵבִיד דִּהֲבָא. וְהֵינּוּ דְכֶתִיב, וְעִמְרוֹת זֶהָב לוֹ. וְרָזָא דָא, שְׁנַיִם כְּרוּבִים זֶהָב.

43. מִיָּם אֶתְאָחִיד בְּעֶפֶר, וְקִרְיֻרוֹתָא בְּלְחוֹתָא עֵבִיד כְּסֶף, הִשְׁתָּא הָא עֶפֶר אֶתְאָחִיד בְּתֵרִין סִטְרִין, בְּזֶהָב וּבְכֶסֶף, וְאֶתְיִיְהִיב בִּינֵיהוּ. רוּחָא אָחִיד לְמִיָּם, וְאָחִיד לְאֵשׁ, וְאֶפִּיק תֵּרִין בְּחַד, דְּאִיהוּ עֵין נְחֹשֶׁת קָלִל. וְעֶפֶר דְּקֵאמְרֵן, כִּד אִיהוּ בְּלְחוֹדוֹ, בִּיבִישׁוּ וְקִרְיֻרוֹ דִּילִיָּהּ, נִפִּיק בְּרָזֶל, וְסִימְנִין, אִם קָהָה הִבְרִזֶל וְגו'.

44. וְהֵאֵי עֶפֶר, אֶתְאָחִיד בְּכִלְהוּ, וְכִלְהוּ עֵבִידִין בֵּיהּ כְּגוֹוְנָא דִּלְהוֹן. תָּא חֲזִי, בְּלֹא עֶפֶר, לִית זֶהָב וְכֶסֶף וְנְחֹשֶׁת, דִּהּא כָּל חַד וְחַד אוֹזִיף לְחִבְרִיָּה מִדִּילִיָּהּ, לְאֶתְקִשְׂרָא דָא בְדָא. וְאֶתְאָחִיד עֶפֶר בְּכִלְהוּ, בְּגִין דְּתֵרִין סִטְרִין אָחִידִין לִיהּ, אֲשָׁא וּמִיָּא. וְרוּחָא אֶתְקָרִיב בֵּיהּ, בְּגִין אֵלִין תֵּרִין וְעֵבִיד בֵּיהּ עֵבִידִתָּא.

45. אֲשֶׁתְּכַח, דִּכְד אֶתְחַבֵּר עֶפֶרָא בְּהִדְיִיָּהּ, עֵבִיד וְאוֹלִיד עֶפֶרָא אַחֲרָנִין, כְּגוֹוְנָא דִּלְהוֹן. כְּגוֹוְנָא דִּזֶּהָב, אוֹלִיד עֶפֶרָא סוּסְפִיתָא יְרוּקָא, דְּאִיהוּ כְּגוֹוְנָא דִּדְהֲבָא מִמֶּשׁ. כְּגוֹוְנָא דְכֶסֶף, אוֹלִיד עוֹמֶרֶת. כְּגוֹוְנָא דִּנְחֹשֶׁת עִילָאָה, אוֹלִיד קְסִיטְרָא דְּאִיהוּ נְחֹשֶׁת זוּטָא. כְּגוֹוְנָא דְּבִרְזֶל, אוֹלִיד בְּרָזֶל, וְסִימְנִין בְּרָזֶל בְּבִרְזֶל יְחַד.

46. Come and see: Fire, air, water and earth are all attached to each other and connected to one another. There is no division between them. THEREFORE THERE IS NO DISCONNECTION BETWEEN GOLD, SILVER AND BRASS THAT EMERGED FROM THEM. But those that earth produces afterwards, NAMELY THE DROSS OF GOLD, LEAD, TIN AND IRON, do not connect with each other as those superior do, NAMELY GOLD, SILVER AND BRASS THAT EMERGE FROM FIRE, WATER AND AIR, WHEN COMBINED WITH EARTH. This is stated in the verse: "And from thence it was parted, and branched into four streams" (Beresheet 2:10). Among those there is division.

47. Since when the earth produced by the power of the three upper ones, it brought forth ON ITS OWN four rivers, where there are precious stones. They concentrate in one place, NAMELY IN THE RIVER PISHON ONLY, THAT ORIGINATES FROM THE POWER OF THE FIRE WHICH IS IN THE EARTH, as is written: "There is the crystal and the onyx stone" (Ibid. 12). And these precious stones are twelve in number, to the four directions of the world, THREE TO EVERY SIDE. FOR WHEN THEY ARE INCLUDED WITHIN EACH OTHER THERE ARE ONLY THREE TO EACH OF FIRE, WATER, AIR AND EARTH, INSTEAD OF FOUR TO EACH SIDE, SINCE EARTH HAS NO ILLUMINATION OF ITS OWN, BEING JUST THE RECIPIENT. And they correspond to the twelve tribes, as is written: "And the stones shall be with the names of the children of Yisrael, twelve, according to their names" (Shemot 28:21). And these are the twelve oxen that stood under the sea THAT SOLOMON MADE, MENTIONED IN I MELACHIM 7:25.

48. Come and see: Even though the four aspects that we mentioned are interconnected and sustain the world, it is mostly sustained on air. Everything exists because of it. The Nefesh exists only with air (Ruach), for if air would be missing FROM IT even for one moment, the Nefesh could not exist. This is the secret of what is written: "Also, that the soul (Nefesh) be without knowledge is not good" (Mishlei 19:2). DA'AT (KNOWLEDGE) IS THE CENTRAL COLUMN THAT IS CALLED AIR. A Nefesh without Ruach is no good and cannot exist.

49. Come and see: These twelve stones we mentioned are the twelve oxen that are under the sea THAT SOLOMON MADE. FOR THE NUKVA IS CALLED SEA, AND IT STANDS UPON TWELVE OXEN, WHICH ARE FOUR OXEN EACH ONE COMPOSED OF THREE IN THE WORLD OF BRIYAH. THEY ARE CALLED OXEN BECAUSE THEY ARE MOSTLY UNDER THE DOMINATION OF THE LEFT, AS IT IS SAID: "THE FACE OF AN OX ON THE LEFT SIDE" (YEchezkel 1:10). Therefore, the twelve tribal princes took, AS IS SAID: "All the oxen for burnt offering were twelve bullocks..." (Bemidbar 7:87). It is all a lofty secret, and one who will observe these things will understand the secret of Supernal Wisdom wherein lies the essence of everything.

46. תָּא חֲזִי, אֵשׁ רוּחַ מַיִם וְעֶפֶר, כֻּלָּהוּ אֶחָדֶּךָ הָאֵשׁ בְּדָא, וְאֶתְקַשְׁרָן דָּא בְּדָא. וְלֹא הוּי בְּהוּ פְּרוּדָא. וְעֶפֶר דָּא, בְּדָ אִיהוּ אוֹלִיד לְבִתְרָא, לֹא מִתְקַשְׁרָן דָּא בְּדָא בְּאִינוּן עֲלָאִי, כְּמָה דָּאֵת אֲמַר, וּמִשָּׁם יִפְרֵד וְהִיָּה לְאַרְבַּעָה רְאשִׁים, בְּאֵלִין הוּי פְּרוּדָא.

47. בְּגִין דְּהָא עֶפֶר, בְּדָ אִיהוּ אוֹלִיד בְּחִילָא דְתִלְתָּ עֲלָאִי, אֲפִיק אַרְבַּעָה נְהָרִין, דְּתַמְן מִשְׁתַּבְּחִי אַבְנֵי יָקָר, וּבְאַתְרָא חַד אִינוּן, דְּכִתִּיב שָׁם הַבְּדִלָח וְאֲבָן הַשֵּׁהָם. וְאֵלִין אַבְנֵי יָקָר אִינוּן תְּרִיסַר, וְאִינוּן לְאַרְבַּע סְטְרֵי עֲלֵמָא, לְקַבִּיל תְּרִיסַר שְׁבֻטִין, דְּכִתִּיב וְהָאֲבָנִים תְּהִיִּין עַל שְׁמוֹת בְּנֵי יִשְׂרָאֵל שְׁתֵּים עָשָׂרָה עַל שְׁמוֹתָם. וְאֵלִין תְּרִיסַר בְּקָר, דְּאִינוּן תַּחוֹת יַמָּא.

48. תָּא חֲזִי, כֹּל אַרְבַּעָה סְטְרִין עֲלָאִין דְּקַאמְרוּן, אֶף עַל גַּב דְּמִתְקַשְׁרָן דָּא בְּדָא, וְאִינוּן קִיּוּמָא דְלַעֲיּוּלָא וְתַתָּא, קִיּוּמָא דְעֲלֵמָא יְתִיר רוּחַ, בְּגִין דְּכֹלָא קִיּוּמָא בְּגִינִיהּ, וְנִפְשָׁא לֹא קִיּוּמָא אֶלָּא בְּרוּחָא, דְּאִי גִרַע רוּחָא אֲפִילוּ רִגְעָא חֲדָא, נִפְשָׁא לֹא יִכֻּלֵּת לְאַתְקִיּוּמָא, וְרוּחָא דָּא כְּתִיב, גַּם בְּלֹא דַעַת נִפְשָׁא לֹא טוֹב. נִפְשָׁא בְּלֹא רוּחָא לֹאוּ אִיהוּ טוֹב, וְלֹא יִכֻּלָּא לְאַתְקִיּוּמָא.

49. וְתָא חֲזִי, אִינוּן תְּרִיסַר דְּקַאמְרוּן, דְּאִינוּן תְּרִיסַר אַבְנֵין, אִינוּן תְּרִיסַר בְּקָר, דְּתַחוֹת יַמָּא. בְּגִין כְּרִי, נִטְלוּ אִינוּן תְּרִיסַר נְשׂוּאִים, כֹּל הַבְּקָר לַעֲלֵה שְׁנַיִם עָשָׂר פָּרִים וְגו'. וְכֹלָא רְזָא עֲלָאֵה הוּא, וּמֵאֵן דִּישְׁגַּח בְּמֵלִין אֵלִין, יִשְׁגַּח בְּרְזָא דְחֻכְמַתָּא עֲלָאֵה, דְּעֵקֶר דְּכֹלָא בִּיהּ.

50. Rabbi Shimon said, Rabbi Chizkiyah said that when the Holy One, blessed be He, created Adam, NAMELY HIS BODY, it was created from the earth of the terrestrial Temple, WHICH IS MALCHUT. Yet his soul was given to him from the earth of the celestial Temple, WHICH IS BINAH. As he was created from the lower earth, three aspects of the elements of the world, WHICH ARE LOWER FIRE, AIR, AND WATER were combined with it, WITH EARTH. So when he was created from the upper earth, three aspects of the elements of the world, UPPER FIRE, AIR AND WATER, were combined WITH EARTH, and Adam was complete IN BODY AND IN SOUL. This is the meaning of: "Blessed is the man to whom Hashem imputes no iniquity, and in whose spirit there is no guile" (Tehilim 32:2). When will Hashem not impute iniquity to him? When there is no guile in his spirit, NAMELY, WHEN HE HAS A SOUL FROM BINAH.

51. Come and see: Moshe was more perfect than the patriarchs because the Holy One, blessed be He, spoke to him from a higher grade than all of them, THAN THE GRADE OF THE PATRIARCHS. Moshe frequented the inside of the King's house, WHICH IS ZEIR ANPIN, NAMELY THAT HE WAS OF THE ASPECT OF DA'AT, WHO IS INNER ASPECT OF ZEIR ANPIN. Therefore it is written: "And I appeared to Abraham, to Isaac, and to Jacob..." and we already explained this.

4. "And I will bring you out...and I will deliver you... and I will redeem you"

Rabbi Yehuda tells us that the exodus from Egypt was the most important part of the events in the title verse; that is why it was mentioned first. But Rabbi Yosi thinks that the best parts are: "and I will deliver you" "and I will redeem you" because this meant the children of Yisrael would not be followed or harmed and they would be redeemed. Furthermore, Hashem promised to accept them as His people and bring them to the land of Yisrael.

The Relevance of this Passage

For deeper understanding of this section it is essential to remember that it applies to each of us as individuals. Remembering God's promise to deliver us from any kind of servitude, to keep us safe, to bring us back to Himself and to give us a home, we can go through our days with renewed faith and hope in our own futures.

52. "Therefore say to the children of Yisrael, 'I am Hashem and I will bring you out'" (Shemot 6:6). Rabbi Yehuda said this passage is in reverse order, for it is first written: "And I will bring you out from under the burdens of Egypt" and then: "And I will deliver you out of their bondage" and then: "And I will redeem you." Should it not have first said, 'I will redeem you' and then: 'And I will bring you out.' AND HE ANSWERS, The most important point of all HE MENTIONED first. Because the Holy One, blessed be He, wanted to herald to them first the best of all, WHICH IS THE EXODUS FROM EGYPT.

53. Rabbi Yosi said, But the best of all is: "And I will take you to Me for a people, and I will be to you as an Elohim" (Ibid. 7). YET He told them this afterwards. He said to him that there was nothing better for them than an exodus at that time, because they thought they would never leave their bondage. For they saw that all the prisoners among them were tied with knots of sorcery, and that they would be forever prevented to go free from them. Therefore, they were announced FIRST of that which was more dear to them than anything else.

50. אָמַר ר' שְׁמַעוֹן, הָא דְאָמַר ר' חֲזִקְיָהּ, דְכַד בְּרָא קוּדְשָׁא בְרִיךְ הוּא לְאָדָם, מֵעַפְרָא דְמִקְדָּשָׁא דְלְתַתָּא אֲתַבְרִי, מֵעַפְרָא דְמִקְדָּשָׁא דְלַעִילָא אֲתוּיְהִיב בֵּיה נִשְׁמַתָּא. כְּמָה דְכַד אֲתַבְרִי מֵעַפְרָא דְלְתַתָּא, אֲתַחְבְּרוּ בֵּיה תְּלַת סְטְרָא יְסוּדֵי עֲלְמָא. הֲכִי נִמְי כְּד אֲתַבְרִי מֵעַפְרָא דְלַעִילָא, אֲתַחְבְּרוּ בֵּיה תְּלַת סְטְרֵי יְסוּדֵי עֲלְמָא, וְאֲשְׁתְּלִים אָדָם. וְהֵינְנוּ דְכָתִיב, אֲשֶׁרִי אָדָם לֹא יַחֲשֵׁב יְיָ לֹא עֹון וְאִין בְּרוּחוֹ רַמְיָהּ. אִימַתִּי לֹא יַחֲשֵׁב יְיָ לֹא עֹון, בְּזִמְן דְאִין בְּרוּחוֹ רַמְיָהּ.

51. תָּא חֲזִי, מֹשֶׁה אֲשְׁתְּלִים יִתִּיר מֵאַבְרָהָן, בְּגִין דְּמִלִּיל עִמּוּהָ קוּדְשָׁא בְרִיךְ הוּא, מִדְּרָגָא עֲלָאָה יִתִּיר מִכְּלָהּ, וּמֹשֶׁה פְּנִימָאָה דְבֵי מַלְכָּא עֲלָאָה הוּא, וְעַל דָּא כְּתִיב, וְאִרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב וְגו', וְהָא אוֹקִימָנָא מִלִּי.

52. לְכֹן אָמַר לְבְנֵי יִשְׂרָאֵל אֲנִי יְיָ וְהוֹצֵאתִי אֶתְכֶם. רַבִּי יְהוּדָה אָמַר, הָאִי קְרָא אֶפְכָּא הוּא, דְכָתִיב וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סַבְלוֹת מִצְרַיִם בְּקִדְמִיתָא, וּלְבַתֵּר וְהִצַּלְתִּי אֶתְכֶם מֵעַבֹדְתֶם, וּלְבַתֵּר וְגֵאלְתִּי אֶתְכֶם, הוּא לִיָּה לְמִימְרָא מֵעִיקְרָא וְגֵאלְתִּי אֶתְכֶם, וּלְבַתֵּר וְהוֹצֵאתִי אֶתְכֶם. אֶלָּא, עִקְרָא דְכֻלָּא בְּקִדְמִיתָא, דְבַעָא קוּדְשָׁא בְרִיךְ הוּא לְבִשְׂרָא לֹון בְּשַׁבְחָא דְכֻלָּא בְּקִדְמִיתָא.

53. אָמַר רַבִּי יוֹסִי, וְהָא שְׁבַחָא דְכֻלָּא, וְלִקְחָתִי אֶתְכֶם לִי לְעָם וְהֵינְתִּי לְכֶם לְאֱלֹהִים, וְאָמַר לִיָּה לְבַתֵּר. א"ל, בְּהָהוּא זְמַנָּא, לִית לְהוּ שְׁבַחָא אֶלָּא יִצִּיאָהּ. דְחֻשְׁבֵי דְלֹא יִמְקוֹן מֵעַבְדוּתָהוֹן לְעֲלָמִין, בְּגִין דְּהוּ חֲמָאן תַּמָּן דְּכָל אֲסִירֵי דְהוּ בִּינְיָהוּ מְקַשְׂרוּ לֹון בְּקַשְׂרָא דְחֻרְשֵׁי, וְלֹא יִכְלִין לְגַמְקָא מִבִּינְיָהוּ לְעֲלָמִין. וּבְגִין כֵּן, מַה דְּחָבִיב עֲלֵיָּהוּ מִכְּלָא, אֲתַבְּשָׂרוּ בֵּיה.

54. And if you argue that even though they left EGYPT, the Egyptians might follow them to harm them, THEREFORE it is written: "And I will deliver you out of their bondage." If you say it is possible that they would go out and be saved BUT they would not be redeemed, the Torah says, "And I will redeem you with an outstretched arm." If you say that He would not accept them AS HIS PEOPLE, it is written: "And I will take". And if you say that when He accepts them AS A PEOPLE, He will not bring them to the land of Yisrael, of this is written: "And I will bring you into the land..." (Shemot 6:8).

54. ואי תימא אע"ג דנפקו, הא דילמא יזלון בתרייהו לאבאשא לון, כתיב והצלתי אתכם מעבודתם. ואי תימא הא יפקון וישתזבון, ולא יהא לון פריקא, ת"ל וגאלתי אתכם בזרוע נטויה. ואי תימא לא יקבלם, הא כתיב ולקחתי. ואי תימא כשיקבלם לא יביאם לארץ, הא כתיב והבאתי אתכם וגו'.

5. General and particular

Rabbi Yosi opens with: "And I shall take you to me as a people and I will be to you as a Elohim and you will know that I am Hashem your Elohim." Rabbi Shimon tells us that the first and most important precept is to know God in the general sense - to know that there is a supernal ruler who is the master of the world and who created all the worlds, heaven and earth, and all their beings. Just as this is the beginning of the precepts, the end of them is to know Him particularly: General and Particular are Beginning and End. They are also the secret of male and female as in Zeir Anpin and Nukva. At the end of 40 years of wandering after leaving Egypt, Moses told the children of Yisrael: "Know therefore this day, and consider it in your heart that Yud hei vav hei is the Elohim." This then is the particular. Rabbi Shimon says that the fear of Hashem is the beginning of knowing Him in particular. We are told next that a person should perfect the 248 limbs of the soul of the soul of man - the 248 positive precepts. After he has been perfected in general he will know in particular. Rabbi Shimon turns to a discussion of the limbs, the days of the year, the Sfirot and their cures. Blessings, life and cures come down to a person only after he completes all 248 precepts. The first word of the Torah when it was given on Mount Sinai was "Anochi (I am)" which is the secret of the first precept of knowing Him in general. "For Hashem your Elohim is a consuming fire" is an allusion to the particular.

The Relevance of this Passage

It seems that we can in no way learn to know God until we acknowledge that He exists and that He created all the worlds, heaven and earth, and all their inhabitants. If we find it difficult to 'know' God, to encounter Him in a particular and personal way, a reading of this passage can encourage us by bringing us back to encounter Him in general. We may softly think to ourselves about what we know of the world and its people, and what we imagine of heaven and the angels, and then remember that God made them all. This understanding will lead us to the wisdom which enables us to encounter God in the particular.

Ra'aya Meheimna (The Faithful Shepherd)

55. "And I will take you to me for a people, and I will be to you as an Elohim; and you shall know that I am Hashem your Elohim..." (Shemot 6:7). This commandment is the first of all the precepts BECAUSE the very beginning of all the precepts IS to know the Holy One, blessed be He, in the general ASPECT. HE ASKS, What is meant by general? HE ANSWERS, IT IS to know that there is a Supernal Ruler, who is the Master of the world, and who created all the worlds, heaven and earth, and all their hosts. This is in general. And everything ends in the particular, NAMELY to know Him in the details.

רעיא מהימנא

55. ולקחתי אתכם לי לעם והייתי לכם לאלהים וידעתם כי אני יי' אלהיכם וגו' פקודא דא קדמא דכל פקודין. ראשיתא קדמא דכל פקודין, למנדע ליה לקודשא ברין הוא בכללא. מאי בכללא. למנדע דאית שליטא עלאה, דאיהו רבון עלמא, וברא עלמין בלהו, שמיא וארעא וכל חיליהון. ודא איהו בכללא. וסופא דכלא בפרט, למנדע ליה בפרט.

56. General and particular is beginning and end. THEY ARE the secret of male and female as one BECAUSE ZEIR ANPIN IS CALLED GENERAL AND THE NUKVA IS CALLED PARTICULAR. Thus man in this world WHO IS OCCUPIED WITH PRECEPTS is occupied with the general and particular, WHICH ARE THE BEGINNING AND THE END OF THE PRECEPTS. AND WE FIND man in this world to be general and particular MEANING THAT HE HAS TO BE PERFECTED BY BOTH. And the perfection of this world is general and particular, SO THE GENERAL, WHICH IS ZEIR ANPIN, WOULD BE UNITED WITH THE NUKVA, WHICH IS PARTICULAR. Therefore, it is first of all necessary to know that there is a ruler and judge in the world, who is the master of all the worlds, who created man from dust and blew into his nostrils the breath of life. This is general.

56. וכלל ופרט איהו רישא וסופא רזא דכר ונוקבא כחדא, ואשתכח בר נש בהאי עלמא, דאתעסק בכלל ופרט, בר נש בהאי עלמא איהו כלל ופרט. תקונא דהאי עלמא, איהו כלל ופרט. בג"כ, ראשיתא דכללא, למנדע דאית שליט דיון על עלמא, ואיהו רבון כל עלמין. וברא ליה לבר נש מעפרא, ונפח באפוי נשמתא דחיי, ודא איהו באורח כלל.

57. When the children of Yisrael left Egypt, they did not know the Holy One, blessed be He. When Moshe came to them, he taught them this first precept, as written: "And you shall know that I am Hashem your Elohim, who brings you out..." Were it not for this commandment, the children of Yisrael would not be faithful TO HASHEM, EVEN AFTER all these miracles and mighty acts that THE HOLY ONE, BLESSED BE HE, performed for them in Egypt. After they knew this commandment in general, miracles and mighty deeds were performed for them, FOR THEY WERE ALREADY CERTAIN THAT THEY WOULD BELIEVE IN HASHEM THROUGH THEM, AS IS WRITTEN: "AND YISRAEL SAW...AND BELIEVED IN HASHEM, AND IN MOSHE HIS SERVANT" (SHEMOT 14:31).

58. At the end of forty years, they endeavored in all the precepts of the Torah that Moshe taught them, both those that apply in the Holy Land and those that are also applicable outside the Holy Land. Then he taught them the particular, as is written: "Know therefore this day, and consider it in your heart", "this day" is precise, that which they had no permission TO KNOW beforehand-"that Hashem is the Elohim" (Devarim 4:39). This is KNOWING by the way of particulars. In this word, PARTICULAR, there are many secrets and mysteries. This PASSAGE: "HASHEM IS THE ELOHIM" and the previous PASSAGE: "AND YOU SHALL KNOW THAT I AM HASHEM YOUR ELOHIM" all pertain to the same thing, only one is in general and the other is in particular.

59. And if you ask, Is it not written: "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7) AND MALCHUT, WHICH IS THE SECRET OF PARTICULAR, IS CALLED THE FEAR OF HASHEM, YET STILL IN ALL, IT IS REFERRED TO AS "THE BEGINNING." SO WE SEE THAT THE PARTICULAR IS THE BEGINNING AND NOT THE GENERAL. The explanation is that we are here discussing the particular itself, MEANING THE BEGINNING OF THE PARTICULAR IS THAT IT IS NECESSARY to know FIRST what the fear of Hashem is. BUT THE BEGINNING OF EVERYTHING IS THE GENERAL AND NOT THE PARTICULAR. And one should fear Him, before knowing AND COCEIVING THE FEAR OF HASHEM, SO WHY IT IS WRITTEN: "THE FEAR OF HASHEM IS THE BEGINNING OF KNOWLEDGE" WHICH SEEMS TO MEAN IT IS FIRST NECESSARY TO KNOW HIM? HE ANSWERS, Yet here it is written: "the beginning of knowledge," MEANING THAT FIRST IT IS NECESSARY TO FEAR HIM AND THROUGH FEAR WE COME TO THE BEGINNING OF KNOWLEDGE AND to know Him, SINCE THE FEAR OF HASHEM IS the beginning of knowing Him in particular, AS MENTIONED.

60. Therefore, the first commandment is to know the Holy One, blessed be He, in general and in particular, in the beginning and in the end, AS IS WRITTEN IN EGYPT: "AND YOU SHALL KNOW THAT I AM HASHEM YOUR ELOHIM..." WHICH IS IN THE FUTURE TENSE THAT CULMINATES AT THE END OF FORTY YEARS IN PARTICULAR. And this is the secret meaning of: "I am first and I am last" (Yeshayah 44:6). "I am first" in general, "and I am last" in particular. It is all spoken with the same principle and secret meaning. After knowing this in general, one should perfect all his limbs. And what are THE LIMBS? THEY ARE the 248 positive precepts, which are the 248 limbs of THE SOUL OF man. BECAUSE EVERY POSITIVE PRECEPT PERFECTS A LIMB WHICH CORRESPONDS TO IT IN THE SOUL OF THE PERSON. After being perfected in them in general, one should know in particular, because this, MEANING PARTICULAR, is healing for everything, and one will know how all the days of the year, MEANING ALL THE SFIROT OF MALCHUT THAT IS CALLED YEAR, join to give healing to all the limbs THAT ARE THE PRECEPTS, THAT IS, THEY MAKE THEM WHOLE.

57. כִּד נִפְקֹו יִשְׂרָאֵל מִמִּצְרַיִם, לֹא הָוּ יָדְעֵי לִיָּה לְקוֹדֶשׁא בְּרִיךְ הוּא כִּיּוֹן דְּאֵתָא מִשֶּׁה לְגַבְיֵיהוּ, פְּקוּדָא קְדָמָאָה דָּא אֹלִיף לֹון, דְּכָתִיב, וַיִּרְעַתֶּם כִּי אָנֹי יְיָ אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם וּגו'. וְאַלְמֵלָא פְּקוּדָא דָּא, לֹא הָוּ יִשְׂרָאֵל מֵהֵימָנִין, בְּכָל אֵינֹון נִיִּסִין וּגְבוּרִין דְּעֵבֵד לֹון בְּמִצְרַיִם. כִּיּוֹן דִּירְעוּ פְּקוּדָא דָּא בְּאוּרַח כְּלָל, אֶתְעֵבִידוּ לְהוֹן נִסִין וּגְבוּרִין.

58. וְלִסוּף מִ שְׁנִין, דְּקָא אֶשְׁתְּדְּלוּ בְּכָל אֵינֹון פְּקוּדִין דְּאוּרֵייתָא, דְּאֹלִיף לֹון מִשֶּׁה, כִּיּוֹן אֵינֹון דְּמִתְנַהֲגִי בְּאַרְעָא כִּיּוֹן אֵינֹון דְּמִתְנַהֲגִי לְבַר מְאַרְעָא כְּדִין, אֹלִיף לֹון בְּאוּרַח פְּרֵט, הַה"ד וַיִּרְעַתֶּם הַיּוֹם וְהִשְׁבוֹתֶם אֶל לְבַבְךָ, הַיּוֹם דִּיִּיקָא, מַה דְּלָא הָוּה רְשׁוּ מְקַדְמַת דְּנָא. כִּי יְיָ הוּא הָאֱלֹהִים, דָּא בְּאוּרַח פְּרֵט, בְּמֵלָה דָּא, כְּמַה רְזִין וְסִתְרִין אֵית בְּה. וְדָא, וְהַהוּא דְּקַדְמִיתָא, כְּלָא מְלָה חֲדָא, דָּא בְּכָלְל, וְדָא בְּפֵרֵט.

59. וְאֵי תִימָא, הָא כְּתִיב, יִרְאַת יְיָ רֵאשִׁית דְּעַת. תִּירוּצָא, דָּא בְּאוּרַח פְּרֵט, לְמַנְדַּע מֵאן אִיהוּ יִרְאַת יְיָ. וְאֵע"ג דְּאִית לִיָּה לְבַר נֶשׁ לְדַחְלָא מְנִיָּה, עַד לֹא יִנְדַּע, אֲבָל הֵכָא כְּתִיב רֵאשִׁית דְּעַת, לְמַנְדַּע לִיָּה דְּהָא אִיהוּ רֵאשִׁיתָא, לְמַנְדַּע לִיָּה בְּאוּרַח פְּרֵט.

60. בְּגִין כֵּן, פְּקוּדָא קְדָמָאָה לְמַנְדַּע לִיָּה לְקוֹדֶשׁא בְּרִיךְ הוּא בְּכָלְל וּפְרֵט, בְּרִישָׁא וּבְסוּפָא. וְרָזָא דָּא אָנֹי רֵאשׁוֹן וְאָנֹי אַחֲרוֹן. אָנֹי רֵאשׁוֹן בְּכָלְל, וְאָנֹי אַחֲרוֹן בְּפֵרֵט. וְכָלָא בְּכָלְלָא חֲדָא, וְרָזָא חֲדָא. כִּיּוֹן דִּינְדַּע דָּא בְּכָלְל, יִשְׁלִים כָּל שְׁיִיפִין. וּמֵאן אֵינֹון. רַמ"ח פְּקוּדִין, דְּאֵינֹון רַמ"ח שְׁיִיפִין דְּבַר נֶשׁ. כִּיּוֹן דְּאֶשְׁתְּלִים בְּהוּ עַל הָאֵי בְּכָלְל, כְּדִין יִנְדַּע בְּאוּרַח פְּרֵט, דְּדָא אִיהוּ אֶסוּוֹתָא לְכֻלְהוּ, וַיִּנְדַּע כָּל יוֹמֵי שְׁתָּא, דְּמִתְחַבְּרִין לְמִיָּהב אֶסוּוֹתָא לְכָל שְׁיִיפִין.

61. And if you ask, How do all the days of the year cure all the limbs, SEEING THAT MALCHUT, WHICH IS THE SECRET OF THE YEAR, HAS NOTHING OF ITS OWN. ON THE CONTRARY, THE LIMBS, WHICH ARE THE SECRET OF THE GENERAL, NAMELY THE 248 CHANNELS OF ABUNDANCE OF ZEIR ANPIN, ARE THOSE THAT POUR EVERYTHING TO MALCHUT. HE ANSWERS, Certainly it is so above and below, NAMELY IN MALE AND FEMALE AND IN LOWER MAN, that the year and its days, THAT ARE ITS SFIROT, supply cure for all the limbs above IN ZEIR ANPIN, and below IN MAN. The limbs supply a flow of blessings for the days of the year, WHICH ARE THE SFIROT OF MALCHUT, WHICH IS THE PARTICULAR. FOR BY THE POSITIVE PRECEPTS A PERSON PERFORMS, HE DRAWS A FLOW OF BLESSINGS FROM A LIMB, WHICH IS THE SECRET OF ONE CHANNEL OF ZEIR ANPIN, TO ONE OF THE DAYS OF THE YEAR, WHICH IS THE MEANING OF PARTICULAR. Then, healing and life are suspended over us from above UNTIL THE LIMBS become filled with all PERFECTION, AND SUPPLY THEM TO THE PARTICULAR, WHICH IS THE YEAR. THEN THE MOCHIN OF THE PARTICULAR ARE REVEALED. Who caused THE LIMBS to be filled with all PERFECTION-The days of the year ARE THOSE THAT CAUSED THIS BECAUSE THE LIMBS WERE TO PERFECT IT. AND IF THE YEAR DID NOT NEED IMPROVEMENT, THE LIMBS, WHICH ARE THE CHANNELS OF THE FLOW FROM ZEIR ANPIN, WOULD NOT BECOME FILLED WITH ABUNDANCE. THEREFORE, IT IS CONSIDERED AS THOUGH THE DAYS OF THE YEAR GAVE HEALING AND LIFE TO THE LIMBS.

62. And so it is below. When a person perfects himself with these 248 POSITIVE precepts in the Torah, there is no day that will not be blessed him, BY THAT MAN, and when they are blessed from him, life and healing are suspended over him from above. THIS MEANS THAT THEY ARE NOT DRAWN TO MALCHUT BEFORE MAN COMPLETES ALL THE 248 POSITIVE PRECEPTS IN THEIR ENTIRETY, AND THEY ARE SUSPENDED ABOVE HIM FROM ABOVE UNTIL THEN. What caused THE SUPERNAL CHANNELS TO BE FILLED WITH HEALING AND LIFE-the days of the year, AS MENTIONED BEFORE. THEREFORE, IT IS CONSIDERED AS THOUGH THE DAYS OF THE YEAR GAVE THEM HEALING AND LIFE, AS MENTIONED. Just as the days of the year are blessed from above from the secret of man, WHICH IS ZEIR ANPIN, they are also blessed below from the secret of THE LOWER man, THROUGH THE PRECEPTS THAT HE FULFILLS.

63. Fortunate are the children of Yisrael in this world with those precepts THAT THEY OBSERVE, for they are called men BECAUSE OF THIS, as is written: "are men" (Yechezkel 34:31). THIS MEANS you are called men and idol worshippers are not called men. Since the children of Yisrael are called men, they should strive in the precepts of the Torah, WHICH ARE 613 CORRESPONDING TO THE 248 LIMBS AND 365 SINEWS THAT ARE IN THE HUMAN BODY, so they would all form one body in accordance with the secret meaning of man.

61. ואי תימא, כל יומי שתא, היך יהבין אסוותא לכל שויפין. ודאי הכי הוא עילא ותתא, שתא ויומי דיליה, יהבין אסוותא לכל שויפין עילא ותתא, דשויפין אריקו ברבאן ליומי שתא כדין אסוותא וחיין תליין עלן מלעילא, ואתמליין מכלא. מאן גרים לון. יומי שתא.

62. אוף הכי נמי לתתא, כד בר נש ושלום גומיה באינן פקודין דאורייתא לית לך כל יומא דלא אתיאי לאתברכא מניה, וכד אינן אתברכאן מניה, כדין חיין ואסוותא תליין עליה מלעילא. מאן גרים ליה. אינן יומי שתא. יומי שתא, כמה דאתברכאן מלעילא מרזא דאדם. הכי נמי אתברכאן מתתא מרזא דאדם.

63. זכאין אינן ישראל בהאי עלמא, באלין פקודין דאורייתא, דאקרון אדם, דכתיב. אדם אתם. אתם קרויים אדם, ועכו"ם לא אקרון אדם. ובגין דישראל אקרי אדם, אית לון לאשתדלא באינן פקודין דאורייתא, למהוי כללא חד, ברזא דאדם.
(ע"כ רעיא מהימנא)

64. When the Holy One, blessed be He, gave the Torah to the children of Yisrael on Mount Sinai, the first word was: "I (Heb. anochi)." "I" contains many secrets, and here is the secret of the first precept of knowing Him in general. For it is written: "I", which alludes to the existence of an Elohim, a Supernal Ruler over the world, WHICH IS THE SECRET OF ZEIR ANPIN, WHICH IS GENERAL, as written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24), WHICH IS THE SECRET OF ZEIR ANPIN and is the first precept of the aspect of general. SO THERE IS HERE AN ALLUSION to the particular, for it is written: "Hashem your Elohim" which is a particular. And this general and particular is the first precept of the need to know in the beginning and in the end as we explained. (End of Ra'aya Meheimna)

64. בְּדַ וְהָב קוֹדֶשׁא בְּרִיךְ הוּא אוֹרְיִיתָא לְיִשְׂרָאֵל עַל טוֹרָא דְסִינַי, מְלָה קְדָמָאָה אִיהוּ אֲנֹכִי, אֲנֹכִי סִלְקָא לְרִזִין סְגִיָּאִין. וְהִכָּא אִיהוּ רִזָּא דְמְקוֹדָא קְדָמָאָה, לְמַנְדַּע לִיָּה בְּכֻלָּא. בְּגִין דְכֹתִיב אֲנֹכִי, הָא קָא רְמִיז, דְאִית אֱלֹהָא שְׁלִיטָא עַלְאָה עַל עֲלָמָא, כְּדִ"א כִּי יִי' אֱלֹהֵיךָ אִשׁ אוֹכְלָה הוּא, פְּקוּדָא קְדָמָאָה בְּכֻלָּל. בְּפִרְט: בְּגִין דְכֹתִיב, ה' אֱלֹהֵיךָ דָּא פִּרְט, וְדָא כָּלֵל וּפִרְט, פְּקוּדָא קְדָמָאָה, דְאֶצְטְרִיךְ לְמַנְדַּע בְּרִישָׁא וּבְסוּפָא, כְּמָה דְאוֹקִימְנָא.

6. "But they hearkened not to Moshe for anguish of spirit"

Rabbi Yehuda says "anguish of spirit" means the people did not have enough rest or enough breath. But Rabbi Shimon answers that it means two things: that Binah had not yet released joy so rest and freedom were not yet available; and that Malchut had not yet ruled in the world to institute just laws.

65. "And Moshe spoke so to the children of Yisrael, but they hearkened not to Moshe for anguish of spirit" (Shemot 6:9). HE ASKS, What is "anguish of spirit"? Rabbi Yehuda said, They did not rest FROM THEIR LABOR and they did not gather into themselves SUFFICIENT breath. Rabbi Shimon said, Anguish of spirit MEANS the Jubilee was still not released, WHICH IS BINAH, to give them rest AND FREEDOM, and the last spirit, WHICH IS MALCHUT, had not yet ruled IN THE WORLD to institute JUST laws IN THE WORLD. Therefore, there was anguish of spirit. Which spirit is it? It is the last spirit that we mentioned, WHICH IS MALCHUT, WHO WAS TOO HELPLESS TO SAVE YISRAEL, WHICH IS THE MEANING OF "ANGUISH OF SPIRIT."

65. וַיְדַבֵּר מֹשֶׁה בֵּן אֶל בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל מֹשֶׁה מְקוּצֵר רוּחַ. מֵאִי מְקוּצֵר רוּחַ. א"ר יְהוּדָה, דְּלֹא הוּוּ נְפִישִׁי, וְלֹא הוּוּ לְקִיטֵי רוּחָא. א"ר שְׁמַעוֹן, מְקוּצֵר רוּחַ: דְּעַד לֹא נִפְק יוֹבְלָא, לְמִיָּהב לִוֵּן נְפִישׁוּ. וְרוּחַ בְּתַרְאָה, עַד לֹא שְׁלֵטָא לְמַעַבְד נִימוּסִי, וּכְדִין הָוֵה עֲאֲקוּ דְרוּחָא. מֵאֵן אִיהוּ. רוּחַ בְּתַרְאָה דְקָאמְרֵן.

7. Voice and speech

Rabbi Shimon begins with: "Behold the children of Yisrael did not listen to me and how will Pharaoh hearken to me and I have impeded lips?" He says that Zeir Anpin is voice and Malchut is speech or words. Moses was voice but while the people were in exile he had no speech until he reached Mount Sinai and was given the Torah. Then voice combined with speech and he spoke words. We hear that 'said' in "For Elohim has said lest the people regret" does not mean speaking by mouth but is rather the silent wish of the heart. Rabbi Shimon turns to the verse: "And I appeared to Abraham, to Isaac and to Jacob." He tells us that Jacob was a vehicle for Tiferet, the central column, while Abraham and Isaac are the right and left columns, their perfection depending on the central one. Lastly he says that whoever has earned a covenant has earned the land, because the two are combined.

66. Come and see: It is written: "Behold, the children of Yisrael did not listen to me; how than shall Pharaoh hear me, who am of uncircumcised lips" (Shemot 6:12). HE ASKS, What is "who am of uncircumcised lips"? At first it was written: "I am not an eloquent man... but I am slow of speech, and of a slow tongue" to which the Holy One, blessed be He, replied, "Who gave man a mouth" and He said, "And I will be with your mouth" (Shemot 4:10-12). Can you imagine that it was not so? Yet now he says, I "am of uncircumcised lips." If so, where is the previous assurance of the Holy One, blessed be He, to him, NAMELY THE ASSURANCE, "AND I WILL BE WITH YOUR MOUTH..."

66. תָּא חֲזִי, כְּתִיב הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי וְאִיךְ יִשְׁמַעֲנִי פִּרְעָה וְאֲנִי עַרְל שְׁפִתִּים, מֵאִי וְאֲנִי עַרְל שְׁפִתִּים. וְהָא בְּקְדָמִיתָא כְּתִיב לֹא אִישׁ דְּבָרִים אֲנֹכִי וְגו' כִּי כְּבַד פֶּה וּכְבַד לְשׁוֹן אֲנֹכִי, וְקוֹדֶשׁא בְּרִיךְ הוּא הָוֵה אוֹתִיב לִיָּה, מִי שֶׁם פֶּה לְאָדָם וְגו', וְהוּא אָמַר וְאֲנֹכִי אֶהְיֶה עִם פִּיךָ, ס"ד דְּלֹא הָוֵה בֵּן, וְהִשְׁתָּא אָמַר וְאֲנִי עַרְל שְׁפִתִּים, אִי הִכִּי, אֵן הוּא מְלָה דְאֲבִטַח לִיָּה קוֹדֶשׁא בְּרִיךְ הוּא בְּקְדָמִיתָא.

67. AND HE ANSWERS: It is a secret. Moshe IS voice, NAMELY ZEIR ANPIN THAT IS CALLED VOICE, and speech, which is his words, NAMELY MALCHUT, was in exile. THEREFORE, Moshe was impeded IN MOUTH from explaining things, and therefore he said, "how then shall Pharaoh hear me" when my speech, WHICH IS MALCHUT, is still in exile, and I am speechless, a speechless voice, for it is in exile. Therefore the Holy One, blessed be He, made Aaron a partner to him, INSTEAD OF MALCHUT, AS HE IS THE QUEEN'S BEST MAN.

68. Come and see, as long as speech, WHICH IS MALCHUT, was in exile, voice, WHICH IS ZEIR ANPIN, was gone FROM SPEECH, and speech was uncircumcised, voiceless. When Moshe came, the voice came BECAUSE HE WAS A CHARIOT TO ZEIR ANPIN, WHICH IS CALLED VOICE. Moshe was voice without speech because SPEECH was in exile. And Moshe went while speech was in exile to Mount Sinai and the Torah was given. At that time, voice joined with speech, NAMELY ZEIR ANPIN WITH MALCHUT, and then he spoke words. This is the meaning of: "And Elohim spoke all these words" (Shemot 20:1) IN THE ASPECT OF VOICE WITHOUT SPEECH, AND SO HE WENT UNTIL THESE BECAME CLOSE. Then Moshe became properly whole with speech, BECAUSE voice and speech were whole together.

69. And Moshe complained that he lacked speech, except for the time when MALCHUT spoke to reproach him, NAMELY at the time that is written: "for since I came to Pharaoh to speak in your name, HE HAD DONE EVIL TO THIS PEOPLE..." (Shemot 5:23). Immediately, "And Elohim spoke to Moshe," SINCE MALCHUT, THE SECRET OF WORD, WHICH IS CALLED ELOHIM, SPOKE TO HIM STERNLY, AS THE WORD 'SPEAK' IMPLIES A STERN LANGUAGE. SHE REPROACHED HIM FOR SAYING, "FOR SINCE I CAME TO PHARAOH..." MALCHUT STARTED TO SPEAK TO HIM, EVEN THOUGH SHE WAS IN EXILE, THE REASON BEING THAT THE SPEECH WAS ONLY TO SHOW ANGER. Come and see that it was so, because speech started speaking and then stopped, and the voice, WHICH IS ZEIR ANPIN, completed it. Hence the passage ENDS: "And said to him, I am Hashem" BECAUSE HASHEM IS ZEIR ANPIN. That is because speech was still in exile, and its time to speak had not yet come. THEREFORE ZEIR ANPIN SPOKE WITH HIM.

70. Because of this, Moshe was not whole in the beginning, NOT HAVING THE WORD, THAT IS MALCHUT. For he was voice THAT NEEDS THE WORD, and came for speech to take it out of the exile. As soon as it emerged from the exile, and voice and speech united at Mount Sinai AS MENTIONED, Moshe was perfected and was cured OF HIS SPEECH IMPEDIMENT. And then we find voice and word together wholly.

71. Come and see: All the days that Moshe was in Egypt and wanted to take out the word from exile, the word, which is speech, did not speak. As soon as it emerged from the exile, and voice and speech combined, that word which is speech, NAMELY MALCHUT, led and guided Yisrael, but did not speak until YISRAEL approached Mount Sinai. It opened with the Torah, which is the proper way. And if you claim IT IS WRITTEN: "For Elohim said, lest the people repent" (Shemot 13:17). AND THE NAME ELOHIM DENOTES MALCHUT, SO IT SPOKE BEFORE TORAH WAS GIVEN. HE ANSWERS, It says "said," which is NOT SPEAKING BY MOUTH, BUT RATHER the silent wish of the heart, WHICH IS CALLED "SAYING" AS IN "HAMAN THOUGHT (LIT. 'SAID') IN HIS HEART" (ESTER 6:6), as we have already explained.

67. אֵלָא רְזָא אִיהוּ, מֹשֶׁה קָלָא, וְדַבּוּר דְאִיהוּ מְלָה דִילִיָּה, הוּהּ בְגָלוּתָא, וְהוּהּ אִיהוּ אָטִים לְפִרְשָׁא מְלִין, וּבְגִין דָּא אָמַר, וְאִיךְ יִשְׁמַעְנִי פִרְעָה, בְּעוּד דְמְלָה דִילִי אִיהוּ בְגָלוּתָא דִילִיָּה, דְהָא לִית לִי מְלָה. הָא אָנָּא קָלָא מְלָה גֵרַע, דְאִיהוּ בְגָלוּתָא, וְעַד, שְׁתַּף קוּדְשָׁא בְרִיךְ הוּא לְאַהֲרֹן בְּהַרְיָה.

68. תָּא חֲזִי, כֹּל זְמַנָּא דְדַבּוּר הוּהּ בְגָלוּתָא, קָלָא אֶסְתַּלַּק מִנְיָה, וּמְלָה הוּהּ אָטִים בְּלֹא קוּל, כַּד אָתָּא מֹשֶׁה, אָתָּא קוּל. וּמֹשֶׁה הוּהּ קוּל בְּלֹא מְלָה, בְּגִין דְהוּהּ בְגָלוּתָא, וְכֹל זְמַנָּא דְדַבּוּר הוּהּ בְגָלוּתָא, מֹשֶׁה אֲזִיל קָלָא בְּלֹא דַבּוּר, וְהָכִי אֲזִיל עַד דְקָרִיבּוּ לְטוּרָא דְסִינַי, וְאִתְהֵיבַת אֹרִייתָא, וּבַהֲהוּא זְמַנָּא, אִתְחַבַּר קָלָא בְּדַבּוּר, וּכְדִין מְלָה מְלִיל, הָה"ד, וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה. וּכְדִין, מֹשֶׁה אֶשְׁתַּכַּח שְׁלִים בְּמְלָה כְּדָקָא יְאוּת, קוּל וְדַבּוּר כְּחָדָא בְּשְׁלִימוּ.

69. וְעַל דָּא מֹשֶׁה אִתְרַעִים, דְמְלָה גֵרַע מִנְיָה, בַּר הַהוּא זְמַנָּא דְמְלִילַת לְאַתְרַעֲמָא עֲלוּי, בְּזְמַנָּא דְכְּתִיב, וּמָאזּ בָּאתִי אֶל פִּרְעָה לְדַבֵּר בְּשִׁמְךָ, מִיַּד וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה. תָּא חֲזִי דְהָכִי הוּא דְשָׂרָא מְלָה לְמַלְלָא וּפְסַק לָהּ, בְּגִין דְעַד לֹא מָטָא זְמַנָּא דְכְּתִיב וַיְדַבֵּר אֱלֹהִים וְגו'. וּפְסַק וְאֶשְׁלִים קָלָא, הָה"ד וַיֹּאמֶר אֵלָיו אֲנִי ה'. בְּגִין דְדַבּוּר הוּהּ בְגָלוּתָא, וְלֹא מָטָא זְמַנָּא לְמַלְלָא.

70. בְּגִינֵי כֵךְ, מֹשֶׁה לֹא הוּהּ שְׁלִים מְלָה בְּקַדְמִיתָא, דְאִיהוּ קוּל, וְאִתִּי בְּגִין דַּבּוּר, לְאַפְקָא לִיה מִן גְּלוּתָא. בִּינֵן דְנִפְק מִן גְּלוּתָא, וְאִתְחַבְּרוּ קוּל וְדַבּוּר כְּחָדָא בְּטוּרָא דְסִינַי, אֶשְׁתַּלִּים מֹשֶׁה וְאִתְסִי, וְאֶשְׁתַּכַּח כְּדִין קוּל וְדַבּוּר כְּחָדָא בְּשְׁלִימוּ.

71. תָּא חֲזִי, כֹּל יוֹמִין דְהוּהּ מֹשֶׁה בְּמִצְרַיִם, דְבַעַא לְאַפְקָא מְלָה מִן גְּלוּתָא, לֹא מְלִיל מְלָה, דְאִיהוּ דַבּוּר. בִּינֵן דְנִפְק מִן גְּלוּתָא, וְאִתְחַבְּרָא קוּל בְּדַבּוּר, הַהוּא מְלָה דְאִיהוּ דַבּוּר, אֲנַהֲיג וְדַבֵּר לֹון לְיִשְׂרָאֵל, אֲבַל לֹא מְלִיל, עַד דְקָרִיבּוּ לְטוּרָא דְסִינַי, וּפְתַח בְּאֹרִייתָא, דְהָכִי אִתְחֲזִי. וְאִי תִימָא, כִּי אָמַר אֱלֹהִים פֶּן יִנָּחַם הָעָם, לֹא כְּתִיב כִּי דַבֵּר, אֵלָא כִּי אָמַר, דְאִיהוּ רַעוּתָא דְלִבָּא בְּחֻשָּׁא, וְהָא אוּקִימָנָא.

72. "And Elohim spoke to Moshe, and said to him, 'I am Hashem'" (Shemot 6:2). Rabbi Yehuda opened the discussion saying, "I rose to open to my beloved; but my beloved has turned away, and was gone..." (Shir Hashirim 5:6). "I rose to open to my beloved": This is voice, WHICH IS ZEIR ANPIN, WHICH IS THE BELOVED OF MALCHUT. Come and see: When the Congregation of Yisrael, WHICH IS MALCHUT, is in exile, the voice was gone from it, and the words subsided from it, as is written: "I was dumb with silence" (Tehilim 39:3). And if the word awakened, MEANING THAT IT WAS STIMULATED TO SPEAK, it is written, "But my beloved has turned away, and was gone," since the voice was gone from it and the word discontinued. Hence, "And Elohim spoke to Moshe." It started to speak and then stopped and remained silent. And afterwards the voice finished the sentence, WHICH IS ZEIR ANPIN, and said, "And said to him, 'I am Hashem.'"

73. "And I appeared to Abraham, to Isaac, and to Jacob." By Jacob, there is an additional Vav (=and) AS IS SAID, "AND TO JACOB" TO SHOW that he is the selected of the patriarchs. VAV DENOTES TIFERET, WHICH IS THE CENTRAL COLUMN OF ZEIR ANPIN, AND JACOB WAS A CHARIOT FOR IT, AND ABRAHAM AND ISAAC ARE THE TWO COLUMNS, RIGHT AND LEFT OF ZEIR ANPIN, AND THEIR PERFECTION IS DEPENDENT ON THE CENTRAL COLUMN, WHICH IS JACOB. The same way, it is said, "The Elohim of Abraham, the Elohim of Isaac and the Elohim of Jacob" (Shemot 3:6). By Jacob there is an additional Vav (=and). Rabbi Yosi said, If so, it is written: "I am Hashem, Elohim of Abraham your father, and Elohim of Isaac" (Bereshheet 28:13). Here Isaac is written with an additional Vav. BUT SURELY IT IS THE CONJUNCTIVE VAV. IT DOES NOT CARRY A HOMILETICAL REASON.

74. He said to him, It is well, AND THERE IS NO DIFFICULTY because Jacob was alive, and THE VERSE included Jacob in Isaac, whose eyes were dim, and who was as one who is dead. Because as long as a person lives in this world, the Holy Name is not mentioned in relation to him. Therefore, he was included in Isaac. THEREFORE THERE IS AN ADDITIONAL VAV BY ISAAC, but now that Jacob has died, the matter has returned to its place. This is the meaning of: "And I appeared to Abraham, to Isaac, and to Jacob" with an additional Vav.

75. "By the name of El Shadai" means I appeared to them from within the mirror that does not illuminate, WHICH IS MALCHUT THAT IS CALLED EL SHADAI, but did not appear through the illuminating mirror, WHICH IS ZEIR ANPIN CALLED YUD HEI VAV HEI. And if you say the PATRIARCHS united with the Nukva only, NAMELY MALCHUT, and not more, come and see that ZEIR ANPIN never separated FROM THE NUKVA IN RELATION TO THE PATRIARCHS. This is the meaning of: "And I have also established my covenant with them" (Shemot 6:4), because the covenant THAT IS THE YESOD OF ZEIR ANPIN joined with MALCHUT.

76. One should learn from the Holy One, blessed be He, NOT TO SEPARATE BETWEEN ZEIR ANPIN AND THE NUKVA because He did not separate them, as is written: "El Shadai", WHICH IS THE NUKVA, and also, "And also I have sustained my covenant with them", WHICH IS YESOD OF ZEIR ANPIN THAT HAS JOINED WITH HER. And we learned that whoever has merited to a covenant, TO YESOD OF ZEIR ANPIN, merited the land, WHICH IS THE NUKVA, SINCE THEY ARE JOINED TOGETHER, as mentioned.

72. וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'. ר' יְהוּדָה פָּתַח, קָמְתִי אֲנִי לַפְתוּחַ לְדוּדֵי וְדוּדֵי חֶמֶק עָבַר וְגו'. קָמְתִי אֲנִי לַפְתוּחַ לְדוּדֵי, דָּא קָלָא. תָּא חֲזִי, בְּנִסְתַּי יִשְׂרָאֵל בְּדַ אֵיהִי בְּגִלּוּתָא, קָלָא אֶסְתַּלַּק מִינָהּ, וּמְלָה אֶשְׁתַּכַּךְ מִינָהּ, כַּמְד"א נֶאֱלַמְתִּי דוּמְיָהּ. וְאִי אֶתְעַר מְלָתָא, מַה בְּתִיב, וְדוּדֵי חֶמֶק עָבַר, דְּהָא קָלָא אֶסְתַּלַּק מִינָהּ, וּפְסַקָא מְלָה. וְעַל דָּא וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה, שְׂרִיאת לְמַלְלָא, וּפְסַק וְשְׁתִּיק. לְבַתַּר אֲשֵׁלִים קָלָא וַאֲמַר וַיֹּאמֶר אֵלָיו אֲנִי ה'.

73. וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב, בְּיַעֲקֹב תּוֹסַפַּת וְא"ו, דְּאֵיהִו שְׁלִימוֹ דְּאַבְהֶן, בְּמַה דְּאֵת אֲמַר, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב, בְּיַעֲקֹב תּוֹסַפַּת וְא"ו. אֲמַר רַבִּי יוֹסִי, אִי הֲכִי, הָא בְּתִיב אֲנִי ה' אֱלֹהֵי אַבְרָהָם אֲבִיךָ וְאֱלֹהֵי יִצְחָק, הָא בְּיַצְחָק תּוֹסַפַּת וְא"ו.

74. אֲמַר לִיה, שְׁפִיר הוּהּ, בְּגִין דְּיַעֲקֹב הוּהּ קַיִם, וְאֶכְלִיל לִיה לְיַעֲקֹב בְּיַצְחָק, דְּאֶתְחַשְׁכוּ עֵינָיו, וְהוּהּ בְּמַת, דְּהָא בְּעוּד דַּב"נ אֵיהִו קַיִם בְּהָאֵי עֲלְמָא, לָא אֲדַבֵּר עֲלוּי שְׁמָא קְדִישָׁא, וְעַל דָּא אֶכְלִיל לִיה בְּיַצְחָק. הַשְׁתָּא דְּמִית יַעֲקֹב, אֶתְא מְלָה בְּאַתְרֵיהּ. הַה"ד וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב, בְּתוֹסַפַּת ו'.

75. בְּאֵל שַׁדַּי: אֶתְחַזִּינָא לְהוּ, מְגוֹ אֶסְפַּקְלָרְיָא דְלָא נְהָרָא. וְלָא אֶתְחַזִּינָא מְגוֹ אֶסְפַּקְלָרְיָא דְנְהָרָא. וְאִי תִימָא דְהָא אֶשְׁתַּמְשׁוּ בְּנוֹקְבָא בְּלַחוּד וְלָא יִתִּיר. תָּא חֲזִי, דְלָא אֶתְפַּרְשֵׁן לְעֲלָמִין, הַה"ד וְגַם הַקִּימוֹתִי אֶת בְּרִיתִי אִתְּם, דְּהָא בְּרִית אֶתְחַבֵּר עִמָּהּ.

76. מְקוּדְשָׁא בְּרִיךְ הוּא אֵית לִיה לְבַר נֶשׁ לְמִילְחָה, דְּהָא אֵיהִו קְאָמַר דְלָא פְּרִישׁ לֹון, דְּכִתִּיב בְּאֵל שַׁדַּי, וְכִתִּיב וְגַם הַקִּימוֹתִי אֶת בְּרִיתִי אִתְּם, בְּגִין לְקִיּוּמָא קִיּוּמָא בִּיחּוּדָא חַד, וְגַם הַקִּימוֹתִי אֶת בְּרִיתִי אִתְּם וְגו'. הָא אֶתְמַר, מֵאֵן דְּזָכִי לְבְּרִית, יְרִית לְאַרְעָא.

8. "Be afraid of the sword"

Rabbi Shimon speaks to Rabbi Chiya and Rabbi Yosi about the verse: "Be afraid of the sword. For wrath brings the punishment of the sword, that

you may know that there is a judgment." He says 'the sword' is "the sword that avenges the revenge of the covenant," in other words, that punishes anyone who cheats the covenant or is perverse. "For wrath brings the punishments of the sword" because all who falsify the covenant decrease the desire of Malchut to take sustenance from Zeir Anpin. On the other hand, everyone who observes the covenant stimulates it properly, thereby blessing those above and those below. The covenant is stimulated whenever righteous people are found in the world. As evidence for this Rabbi Shimon offers: "And also I have sustained my covenant with them to give them the Land of Canaan, the land of their sojourns (Heb. megureihem)." When the covenant was still remembered and kept by the children of Yisrael all the Sfirot combined in one to liberate them from Egypt.

77. One day, Rabbi Chiya and Rabbi Yosi were before Rabbi Shimon. Rabbi Shimon opened the discussion saying, "Be afraid of the sword. For wrath brings the punishments of the sword, that you may know that there is a judgment" (Iyov 19:29). HE ASKS, It is written: "Be afraid of the sword." What sword? HE ANSWERS, This is "a sword...that shall avenge my covenant" (Vayikra 26:25). This sword, WHICH IS MALCHUT, stands to observe who is false to the covenant, WHICH IS YESOD, because anyone who is false to the covenant BLEMISHES IT WITH SEXUAL MISCONDUCT OR SPILLING SEMEN IN VAIN, it is this sword that takes vengeance on him.

78. This is the meaning of: "For wrath brings the punishments of the sword." What is the reason? IT IS that anyone who is false to the covenant distances the desire OF MALCHUT TO RECEIVE SUSTENANCE FROM ZEIR ANPIN, and thus whoever should receive SUSTENANCE, NAMELY YESOD does not receive it, and does not give to his place, since his place, WHICH IS MALCHUT, is not awakened toward him. BECAUSE OF THE BLEMISH IN THE COVENANT THE DESIRE TO RECEIVE SUSTENANCE WAS REMOVED FROM IT. Everyone who observes this covenant arouses the covenant towards its place, WHICH IS MALCHUT, and the upper and lower beings are blessed.

79. Who awakens this covenant to its place? When there are righteous people in the world, THEY AWAKEN IT. How do we know this? From the words: "And I have also established my covenant with them, to give them the land of Canaan, the land of their sojourns (Heb. megureihem)" (Shemot 6:4). What is 'megureihem'? IT IS as written: "Be afraid (Heb. guru) of the sword", WHICH IS MALCHUT AS MENTIONED. Because it is a place that causes fear in the world. Therefore IT SAYS: "Be afraid of the sword." SO THE PATRIARCHS STIMULATED THE COVENANT TO ITS PLACE, WHICH IS MALCHUT, OF WHICH IT SAYS, "TO GIVE TO THEM THE LAND OF THEIR SOJOURNS," AS EXPLAINED.

80. "in which they sojourned (Heb. garu)" (Ibid.). 'GARU' MEANS THAT from the day that they approached the Holy One, blessed be He, they had feared in it FROM HASHEM and it consisted of a supernal fear in observing His commandments. BECAUSE MALCHUT IS THE ASPECT OF FEAR, and if a person will not place fear over his head IN OBSERVING THE COVENANT, he will never fear of the Holy One, blessed be He, in the other precepts.

81. Come and see, of the awakening from below, when the children of Yisrael were awakened towards the Holy One, blessed be He, and cried before Him, it is written: "And I have remembered my covenant" (Shemot 6:5), because He remembered the covenant. Then the desire arose to connect everything in one bond, as since the covenant was awakened, WHICH IS YESOD OF ZEIR ANPIN, the bond of all THE SFIROT OF ZEIR ANPIN became awakened. "And I have remembered my covenant" MEANS to attach it to its place, WHICH IS MALCHUT. Therefore it is written, "Therefore say to the children of Yisrael, I am Hashem" (Ibid. 6) FOR ALL THE SFIROT JOINED INTO ONE BOND TO REDEEM YISRAEL FROM EGYPT.

77. רבי חזי'א ורבי יוסי, הוּו שְׂכִיחֵי יוֹמָא חַד קָמִיָּה דְרַבִּי שְׁמַעוֹן, פִּתַּח רַבִּי שְׁמַעוֹן וְאָמַר, גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב כִּי חֲמָה עֹנּוֹת חֶרֶב לְמַעַן תִּדְרַעוּן שְׂדוּן. שְׂדִין כְּתִיב. גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב, מֵאֵן חֶרֶב. דְּאֵ חֶרֶב נּוֹקֶמֶת נִקְם בְּרִית, דְּהָא הָאֵי חֶרֶב קָאִים לְאַסְתַּכְּלָא מֵאֵן דְּמִשְׁקַר בְּבְרִית, דְּכָל מֵאֵן דְּמִשְׁקַר בְּבְרִית, נּוֹקֶמָא דְּנִקְמִין מִנֵּיהּ, הָאֵי חֶרֶב הוּא.

78. הֲדָא הוּא דְכְתִיב, כִּי חֲמָה עֹנּוֹת חֶרֶב. מֵאֵן טַעְמָא. בְּגִין דְּמֵאֵן דְּמִשְׁקַר בְּבְרִית, פְּרִישׁ תִּיאוּבְתָא, וְלֹא נָטִיל מֵאֵן דְּנָטִיל, וְלֹא יְהִיב לְאַתְרֵיהּ, דְּהָא לֹא אֲתַעַר לְגַבִּיהּ אֲתְרֵיהּ. וְכָל מֵאֵן דְּנָטִיר לִיהּ לְהָאֵי בְרִית, אִיהוּ גְרִים לְאַתְעָרָא לְהָאֵי בְרִית לְאַתְרֵיהּ. וְאַתְבְּרָכָאן עֲלָאִין וְתַתָּאִין.

79. מֵאֵן אֲתַעַר הָאֵי בְרִית לְאַתְרֵיהּ. בְּדִ אֲשַׁתְּכַחוּ זְכָאִין בְּעֲלָמָא. מִנָּא לָן, מֵהֲכָא, דְכְתִיב וְגַם הִקִּימוּתֵי אֶת בְּרִיתֵי אֲתֵם לְתַת לְהֵם אֶת אֶרֶץ כְּנַעַן אֶת אֶרֶץ מְגוּרֵיהֶם. מֵאֵי מְגוּרֵיהֶם. כְּמָה דְּאֵת אָמַר גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב. בְּגִין דְּאִיהוּ אֲתֵר, דְּאֲשַׁדִּי מְגוּר בְּעֲלָמָא, וְעַל דָּא גּוּרוּ לָכֶם מִפְּנֵי חֶרֶב.

80. אֲשֶׁר גְּרוּ בֵּהּ, מִיּוֹמָא דְּאֲתַקְרִיבוּ לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, דְּחִילוּ בֵּהּ דְּחִילוּ, וְדְחִילוּ עֲלָאָה בֵּהּ לְמִיטַר פְּקוּדוּי. דְּאֵי בְּהָאֵי לֹא יִשְׁדִּי דְּחִילוּ עַל רִישֵׁיהּ דְּבַר נֶשׁ, לֹא דְּחִיל לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא לְעֲלָמִין בְּשָׂאֵר פְּקוּדוּי.

81. תָּא חֲזִי, בְּאַתְעָרוּתָא דְּלִתְתָּא, בְּדִ אֲתַעַרוּ יִשְׂרָאֵל לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, וְצוּחוּ לְקַבְּלֵיהּ, מֵה כְּתִיב, וְאִזְכּוּר אֶת בְּרִיתִי, דְּהָא בְּבְרִית הוּוּ זְכוּר. וְכַדִּין אֲתַעַר תִּיאוּבְתָא, לְאַתְקַשְׂרָא כְּלָא בְּקַשׁוּרָא חַד. כִּיּוֹן דְּהָאֵי בְרִית אֲתַעַר, הָא קַשׁוּרָא דְּכָלָא אֲתַעַר. וְאִזְכּוּר אֶת בְּרִיתִי, לְאַזְדוּגָא לִיהּ בְּאַתְרֵיהּ. וְעַל דָּא, לְכֵן אָמַר לְבְנֵי יִשְׂרָאֵל אֲנִי ה'.

9. "These are the heads of their fathers' houses"

This section opens with the verse: "And Hashem spoke to Moses and Aaron and commanded them about the children of Yisrael and about Pharaoh the king of Egypt." Rabbi Yosi explains that this means the children of Yisrael were to be led with gentleness and the Pharaoh was to be treated with honor and respect. Rabbi Yisa wonders why it says: "These are the leaders of their fathers' house," and Rabbi Shimon answers that they were kings and the children of kings, leaders of their clans who did not deny their customs or mingle with other nations. Moses and Aaron were without equal among the princes of Yisrael because of their lineage, especially because of Pinchas who saved so many thousands when he killed Zimri and Kozbi and halted the plague. God saw that two of Aaron's sons would eventually blemish the covenant, so he did not want to send Aaron on the mission, but when he saw Pinchas repairing the blemish - sustaining the covenant - he reinstated Aaron with Moses. Rabbi Shimon adds that Moses is air or spirit and Aaron is water, and together they combine Tiferet and Chesed.

The Relevance of this Passage

When people are chosen to be leaders it is because they have some quality or qualities that make them fit for leadership. As we think about this section we can study the ways in which Moses and Aaron exhibited these qualities by showing gentleness, honor and respect to both their own people and their adversary. This ability in a man to transcend his own nature and honor his enemies - for even criminals treat their friends with respect - is the sign of a great soul, one who has overcome his lower nature and thereby rules his inner kingdom. This is the true 'royal man', who is also the natural choice for a temporal leader. Reading this section will make us more fit for leadership ourselves, and help us guide others to their own freedom.

82. "And Hashem spoke to Moshe and to Aaron, and gave them a charge to the children of Yisrael, and to Pharaoh king of Egypt" (Shemot 6:13). Rabbi Yosi said, THE REASON IT SAYS, "AND GAVE THEM A CHARGE to the children of Yisrael," is that He commanded to lead them with gentleness as necessary. "And to Pharaoh" MEANS treating him with honor. This has already been explained.

82. וַיְדַבֵּר ה' אֶל מֹשֶׁה וְאֶל אַהֲרֹן וַיִּצְוֶם אֶל בְּנֵי יִשְׂרָאֵל וְאֶל פַּרְעֹה מֶלֶךְ מִצְרַיִם. ר' יוֹסִי אָמַר, אֶל בְּנֵי יִשְׂרָאֵל לְדַבְּרָא לֹון בְּנַחַת בְּדָקָא חֲזִי, וְאֶל פַּרְעֹה: לְאַנְהָגָא בֵּיהּ יְקָר, וְאוֹקְמוּהָ.

83. Rabbi Yisa said, Why did THE TORAH place close to the verse THE PARAGRAPH OF: "These are the heads of their fathers' houses" (Ibid. 14)? HE ANSWERS, The Holy One, blessed be He, said to him, Speak to the children of Yisrael gently, because even though they are in hard labor, they are kings, the children of kings. Therefore it is written, "These are the heads of their fathers' houses," AS HE SAID TO HIM, These that you see are the heads of fathers' houses.

83. אָמַר רַבִּי יִיסָא, אֲמַאי סָמִיךְ הֵכָא אֱלֹהֵי רָאשֵׁי בֵּית אֲבוֹתָם. אֱלֹא, אָמַר לִיהּ קוֹדֶשָׁא בְּרִיךְ הוּא, דְּבָרוּ לֹון לְבָנֵי יִשְׂרָאֵל בְּנַחַת, דַּאֲע"ג דְּאִינוּן יְתִבֵּי בְּסוּלְחָנָא קִשְׂיָא, מְלָכִין בְּנֵי מְלָכִין אִינוּן. וּבְגִין כִּךְ, כְּתִיב, אֱלֹהֵי רָאשֵׁי בֵּית אֲבוֹתָם אֵלִין דַּאֲתָּ חֲמִי, רִישֵׁי בֵּית אֲבֵהֶן אִינוּן.

84. Rabbi Chiya said, THIS IS WHY, "THESE ARE THE HEADS OF THEIR FATHERS' HOUSES" IS THE ADJASCENT VERSE, TO TEACH that they all did not deny their customs, did not mingle with any other nation. There are those who stood on their holy ground and were not false by mingling with the Egyptians. Rabbi Acha said, THE REASON "THESE ARE THE HEADS OF THEIR FATHERS' HOUSES...." IS ADJASCENT IS in order to express THE LINEAGE of Moshe and Aaron, that they were suitable to take out the children of Yisrael, to speak to Pharaoh, and to chastise him with the rod. Their equal was not to be found among all the princes of Yisrael.

84. א"ר חִיָּיא, דְּכֻלְהוּ לָא שְׁקֵרוּ נִימוּסֵיהוֹן, וְלֹא אֲתַעְרְבוּ בְּעַמָּא אַחְרָא אֵלִין אִינוּן דְּקִיּוּמוּ בְּדוּכְתֵייהוּ קְדִישָׁא, וְלֹא שְׁקֵרוּ לְאַתְעַרְבָא בְּהוּ בְּמִצְרַאִי. אָמַר רַבִּי אַחָא, בְּגִין לְאִייתָא לְמוֹשֶׁה וְלְאַהֲרֹן, דְּאִינוּן אֲתַחְזוּן לְאַפְקָא לְהוּ לְיִשְׂרָאֵל, וְלְמַלְלָא לְפַרְעֹה, וְלְרַדָּא לִיהּ בַּחוּטְרָא, בְּגִין דְּבִכַל רִישֵׁיהוֹן דִּישְׂרָאֵל, לָא אֲשַׁתְּכַח כְּוֹתֵייהוּ.

85. Come and see, IT IS WRITTEN: "And Elazar the son of Aaron took him one of the daughters of Putiel to wife; and she bore him Pinchas. These are the heads of the fathers of the Levites" (Shemot 6:25). HE ASKS, WHY DOES IT SAY, "These are the heads," IN PLURAL? PINCHAS was only one. HE ANSWERS, Because Pinchas saved so many thousands and tens of thousands of Yisrael, and saved many heads of fathers WHEN HE KILLED ZIMRI AND KOZBI, SO THE PLAGUE WAS STAYED FROM YISRAEL. Therefore, it is written of him: "These" IN PLURAL.

85. תָּא חֲזִי, וְאַלְעֶזֶר בֶּן אַהֲרֹן לָקַח לוֹ מִבְּנוֹת פּוּטִיאֵל לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת פִּינְחָס אֱלֹהֵי רָאשֵׁי אֲבוֹת הַלְוִיִּם. וְכִי אֱלֹהֵי רָאשֵׁי, וְהָא הוּא בְּלַחְדוּדוּי הוּא. אֱלֹא, בְּגִין דְּפִינְחָס קִיּוּם כְּמַה אֵלְמִין וּרְבוּוֹן מִיִּשְׂרָאֵל, וְהוּא קִיּוּם לְרָאשֵׁי אֲבֵהֶן, כְּתִיב בֵּיהּ אֱלֹהֵי.

86. Another EXPLANATION OF THE PASSAGE THAT SAYS, "And she bore Pinchas. These are the heads" IN PLURAL: Because the loss of the heads of the Levites was recovered in him, and he restored whatever they missed and was burned. He earned their priesthood and the form of both of them dwelt IN PINCHAS. HE ASKS, You say that the loss of the heads of Levites is found in him. Who are they? HE ANSWERS, They are Nadab and Abihu. They separated the sign of the covenant from its place, WHICH IS MALCHUT, BECAUSE THEY OFFERED A STRANGE FIRE, and he came and connected them. Therefore the inheritance and the spirit of both of them was given to him. And it is mentioned here IN THE PASSAGE what will occur later on. THEREFORE IT IS WRITTEN BY HIM: "THESE ARE THE HEADS," IN PLURAL.

87. And if you ask, Why is Pinchas mentioned here; AFTER ALL, THE PASSAGE CAME ONLY TO IMPRESS THE LINEAGE OF MOSHE AND AARON AS MENTIONED. HE ANSWERS, Because the Holy One, blessed be He, saw of Aaron, when He said, "And I remembered my covenant," that his two sons would eventually blemish this covenant. Now that He was sending him to Egypt TO TAKE OUT YISRAEL, He wanted to remove Aaron, not allowing him to go on this mission. BUT as soon as the Holy One, blessed be He, saw Pinchas standing and sustaining this covenant in its place, and repairing the blemish OF NADAB AND ABIHU, immediately THE PASSAGE SAYS, "These are that Aaron and Moshe" (Shemot 6:26). The Holy One, blessed be He, said, Now he is Aaron, the original Aaron, AS BEFORE NADAB AND ABIHU BLEMISHED THE COVENANT, BECAUSE PINCHAS REPAIRED THE BLEMISH.

88. "These are that Aaron and Moshe, to whom Hashem said 'Take out the children of Yisrael from the Land of Egypt...'" HE ASKS, THE PASSAGE SAYS, "These are that (lit. 'he is') Aaron and Moshe", but it should say, 'These are Aaron and Moshe.' HE ANSWERS, it is to combine the air, WHICH IS MOSHE, with water, WHICH IS AARON. AND WHEN IT SAYS, "He is Moshe and Aaron" (Ibid. 27), it is to combine water, WHICH IS AARON, with air, WHICH IS MOSHE. MOSHE IS THE ASPECT OF AIR, WHICH IS TIFERET OF ZEIR ANPIN, AND AARON IS THE ASPECT OF WATER, WHICH IS CHESED OF ZEIR ANPIN. Therefore, it is written: "He is AARON AND MOSHE" instead of "These are" BECAUSE THEY ARE COMBINED ONE WITH THE OTHER, AS EXPLAINED.

10. "Know therefore this day, and consider it in your heart"

Rabbi Elazar opens the discussion, saying: "And you should know today and lay it to your heart (Heb. levavecha) that Hashem is Elohim." Rabbi Shimon says if you really want to understand this and know that Hashem is Elohim, you need to know that the good and evil inclinations dwell in the heart together, and that you must love Him with both. One should convert the evil attributes so that instead of sinning they serve Hashem. Then the evil inclination and the good inclination will be one, and you will find that Hashem is Elohim. In this way judgment and mercy are included together. We are told that the wicked prevent the blessings from above from being drawn down to them, as in: "And He will hold up the heaven so that there shall be no rain." This is because they separate the evil inclination from the good one, using the evil one. Rabbi Shimon speaks about the left and right, and how they relate to Judgment. He next returns to a discussion in the previous section, reiterating that the element of air combined with that of water in Moses and Aaron - thus combining Tiferet with Chesed. He also repeats the admonition to unify the Holy Name properly by worshipping with one's whole heart and with one's whole soul.

86. תו, ותלד לו את פינחס אלה ראשי, אובדא דרישי דליואי אשתכח ביה, ומה דאינון גרעו ואתוקרו, הוא אשלים, ורווח כהונתא דילהון, ושריא ביה טסטוקא דתרווייהו. אובדא דרישי דליואי אשתכח ביה, ומאן נינהו. נרב ואביהוא. אינון פרישו את קיימא מאתריה, והוא אתא וחבר לון. בגין כך, אתייהיב ליה ירותא, ורוחא דתרווייהו. ואדכר הכא על מה דלהווי לבתר.

87. ואי תימא, אמאי אדכר הכא פינחס. אלא חמא קודשא בריך הוא לאהרן, בשעתא דאמר ואזכור את בריתי, דזמינן תרין בנוהי דאהרן לאפגמא ליה להאי ברית, והשתא דקא משדר ליה למצרים, בעא לאעברא ליה לאהרן, דלא למיהך בשליחותא דא. כיון דחמא קודשא בריך הוא, דקאים פינחס וקיים ליה להאי ברית באתריה, ואתקין עקימא דילהון, מיד הוא אהרן ומשה. אמר קודשא בריך הוא, השתא הוא אהרן, איהו אהרן דקדמייתא.

88. הוא אהרן ומשה אשר אמר ה' להם הוציאו את בני ישראל מארץ מצרים וגו'. הוא אהרן ומשה. הם אהרן ומשה מבעי ליה. אלא, לאכללא דא בדא, רוחא במיא. הוא משה ואהרן: לאכללא מיא ברוחא, ועל דא כתיב הוא, ולא הם.

89. One night, Rabbi Elazar and Rabbi Aba were in their lodgings in Lod. They awoke to study Torah. Rabbi Elazar opened the discussion saying, "Know therefore this day, and consider it in your heart (Heb. levavecha), that Hashem He is Elohim" (Devarim 4:39). HE ASKS, This passage should have said, 'Know therefore this day, that Hashem He is Elohim' AND AT THE END, 'and consider it in your heart.' BECAUSE THE KNOWLEDGE THAT HASHEM IS ELOHIM PREPARES ONE TO CONSIDER IT IN THE HEART SO, AND IF HE HAS ALREADY CONSIDERED IT IN HIS HEART ONE MOST CERTAINLY HAS THE KNOWLEDGE. Also, it should have said 'libecha (heart, with one Bet)' NOT "LEVAVECHA (WITH TWO BET'S)."

90. HE ANSWERS, But Moshe said, If you really want to understand this and know that Hashem is Elohim, then "consider it in your heart (levavcha)", and thus know it. For "levavcha" MEANS the Good Inclination and Evil Inclination THAT DWELL IN THE HEART are included within one another and are one. "AND YOU SHALL LOVE HASHEM YOUR ELOHIM WITH ALL YOUR HEART (HEB. LEVAVCHA)" (DEVARIM 6:5), MEANING WITH BOTH YOUR INCLINATIONS, THE GOOD INCLINATION AND THE EVIL INCLINATION. THUS HE SHOULD CONVERT THE EVIL ATTRIBUTES OF THE EVIL INCLINATION TO BE GOOD, NAMELY TO SERVE HASHEM WITH THEM AND NOT SIN THROUGH THEM. THEN, CERTAINLY THERE IS NO MORE DIFFERENCE BETWEEN THE GOOD INCLINATION AND THE EVIL INCLINATION, AND THEY ARE ONE. Then you will find that Hashem is Elohim. THE ATTRIBUTE OF JUDGMENT, WHICH IS CALLED ELOHIM, IS INCLUDED IN YUD HEI VAV HEI, WHICH IS THE ATTRIBUTE OF MERCY because they are included the one within the other, AS THE EVIL INCLINATION AND THE GOOD INCLINATION ARE COMBINED IN THE HEART, and they are one. SO IT CAN NOT BE KNOWN THAT HASHEM IS ELOHIM EXCEPT THROUGH CONSIDERING IT IN THE HEART. Therefore, THE PASSAGE MENTIONED FIRST, "and consider it in your heart" to know THROUGH IT that HASHEM HE IS ELOHIM.

91. Rabbi Elazar also said, The wicked cause a blemish above WITH THEIR EVIL ACTIONS. What is the blemish? IT IS that the left is not included within the right ABOVE, IT RATHER DOMINATES BY MEANS OF JUDGMENT BY ITSELF. THIS IS BECAUSE the Evil Inclination BELOW is not included in the Good Inclination, TO WORK WITH IT TO DRAW GOOD AS MENTIONED because of the sins of people WHO SIN, THROUGH THE EVIL INCLINATION, AND ATTRACT BY IT THE DOMINATION OF JUDGMENT. And they do not cause a blemish ABOVE, but actually to themselves. This is the meaning of: "Not His the corruption, but the blemish of His sons (or: His (Heb. lo, with Vav) the corruption, not (Heb. lo, with Aleph) the blemish...)" (Devarim 32:5). FIRST IT IS SAID "HIS THE CORRUPTION", SEEMINGLY INDICATING THAT THEY BLEMISH ABOVE AND THEN, "NOT THE BLEMISH OF HIS SONS" SEEMINGLY, THAT THEY DO NOT CAUSE BLEMISH ABOVE. It is as if they cause A BLEMISH yet do not cause A BLEMISH. They cause, THAT IS, THEY BRING ABOUT that blessings from above do not flow to them, as is written: "And shut up the heavens, that there be no rain" (Devarim 11:17). THEY DAMAGE THE CHANNELS OF SUSTENANCE ABOVE yet they do not cause, because the heavens, NAMELY THE CHANNELS OF ABOVE, receive for themselves as much blessings AND SUSTENANCE as they need, but they do not receive SUSTENANCE to pour downward. Certainly THIS IS NOT A BLEMISH AND FLAW OF THE ABOVE, BUT RATHER, it is the blemish of these wicked, AND IT IS UPON THEM THAT THIS FLAW RESTS AND NOT ABOVE.

89. רבי אלעזר ורבי אבא, הוו שכיוו ליליא חד בבי אושפזיהו בלוד, קמו לאשתדלא באורייתא. פתח רבי אלעזר ואמר, וידעת היום והשבות אל לבבך כי ה' הוא האלהים. האי קרא הכי מבעי ליה. וידעת היום כי ה' הוא האלהים והשבות אל לבבך. תג, והשבות אל לבך מבעי ליה.

90. אלא, אמר משה, אי את בעי למיקם על דא, ולמנדע כי ה' הוא האלהים, והשבות אל לבבך וכדין תנדע ליה. לבבך: יצר טוב ויצר רע, דאתכליל דא בדא, ואיהו חד, כדין תשבח כי ה' הוא האלהים, דהא אתכליל דא בדא, ואיהו חד. ועל דא והשבות אל לבבך, למנדע מלה.

91. תג אמר רבי אלעזר, חייבין עבדין פגיומא לעילא, מאי פגיומא. דשמאלא לא אתכליל בימינא. דיצר רע לא אתכליל ביצר טוב, בגין חובייהו דבני נשא. ופגיומו לא עבדי, אלא לון ממש, דדא הוא דכתיב, שחת לו לא בניו מומם. כביכול עבדי ולא עבדי. עבדי: דלא יתמשך עלייהו ברבאן דלעילא, במה דאת אמר ועצר את השמים ולא יהיה מטר. ולא עבדי: דהא שמיא נטלי לון לגרמייהו ברבאן מאי דאצטריך. ולא נטלי לאמשכא לתתא ודאי מומם דאינון חייבין איהו.

92. Also, IT CAN BE EXPLAINED, "His" (Heb. lo, with Vav) MEANS that the right is not included in the left ABOVE, so that blessings are not drawn downwards AND TO THIS IS SAID 'HIS' WITH VAV. "not (Heb. lo) is spelled with Aleph," since they do not receive BLESSINGS to draw to those below. THEREFORE THEY REST BLEMISHED. Who caused this? IT IS because the wicked separate the Evil Inclination from the Good Inclination and cleave to the Evil Inclination.

93. Come and see: Judah is come from the left side BECAUSE JUDAH IS THE SECRET OF MALCHUT AND MALCHUT ORIGINATES IN THE LEFT SIDE, and he cleft to the right in order to overpower nations and break their power. For had he not cleft to the right he would not break their power. And if you ask, Why DID HE CLEAVE to the right, seeing that it is the left that provokes judgments in the world. AND WHY WAS NOT THE LEFT SUFFICIENT FOR HIM TO BREAK THE POWER OF THE NATIONS?

94. HE ANSWERS, But this is a secret. When the Holy One, blessed be He, judges Yisrael, He judges them only from the left side, in order to reject them with the left and beckon them with the right. But with the other nations, He fends them off with the right, and draws them with the left. And this may be deduced from the proselyte by conviction, NAMELY BECAUSE WHEN ONE OF THEM BECOMES ATTRACTED TO HOLINESS AND HE CONVERTS, HE IS CALLED A PROSELYTE BY CONVICTION (LIT. 'A CONVERT OF RIGHTEOUSNESS'). RIGHTEOUSNESS IS THE NAME OF THE LEFT ASPECT OF MALCHUT. SO WE SEE THAT HE ATTRACTS THEM WITH THE LEFT. AND HE EXPLAINS, He fends them off with the right, as it is written: "Your right hand, Hashem, is glorious in power; Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6). He attracts them with the left, as we already said, THAT THE ONE FROM AMONG THEM, WHO HAS COME CLOSER TO JUDAISM IS CALLED A CONVERT OF RIGHTEOUSNESS, WHICH IS LEFT.

95. Therefore, Judah, who is from the left side, combined with the right IN ORDER TO SUBDUCE THE NATIONS, and his journeys were to the right OF THE STANDARDS. Those TRIBES that were with him all joined to the right. Yisaschar toiled in Torah, which is right, as is written, "From His right hand a fiery law unto them" (Devarim 33:2). And so Zvulun who supported the Torah which is right. It is written: "the right thigh" (Vayikra 7:32) BECAUSE THE RIGHT LEG SUPPORTS THE RIGHT SIDE OF THE BODY. Therefore, Judah was attached to this side and that side, NAMELY TO THE LEFT AND THE RIGHT, north, which is left, to water, which is right.

96. Reuben, who sinned against his father, dwelt in the right, WHICH IS CHESED. BECAUSE OF THE SIN, he connected with the left and clove to it. Therefore those who are with him IN HIS STANDARD are left. Shimon is left because OF THE LIVING CREATURE THAT HAS THE FACE OF THE OX, WHICH IS GVURAH, as is written: "The face of an ox on the left side" (Yechezkel 1:10). Gad is the left leg, NAMELY HOD, as is written: "Gad, raiders shall maraud him, but he shall overcome at last (lit. 'heel')" (Bereshheet 49:19). OVERCOMING IS THE ACTION OF THE LEFT, AND HEEL IS THE LEG. Thus, south clove to fire, right with the left.

92. תו, לו בו, דלא אתכליל ימינא בשמאלא, בגין דלא יתמשכון ברכאן לתתא. לא באל"ף, דהא לא נטלי לאתמשכא לתתאי. מאן גרים דא. בגין דחייבין מפרישין יצר רע מיצר טוב, ומתדבקין ביצר רע.

93. תא חזי יהודה אתי מסטרא דשמאלא, ואתדבק בימינא, בגין לנצחא עמין, ולתברא חיליהון. דאי לא אתדבק בימינא, לא יתבר חיליהון. ואי תימא אמאי בימינא. והא שמאלא אתער דינין בעלמא.

94. אלא רזא דא, בשעתא דקודשא בריך הוא דן להו לישראל, לא דן להו אלא מסטרא דשמאלא, בגין דיהא דחי לון בשמאלא, ומקרב בימינא. אבל לשאר עמין, דחי לון בימינא, ומקרב לון בשמאלא. וסימניך גר צדק, דחי לון בימינא, כמה דכתיב, ימינך ה' נאדרי בכח ימינך ה' תרעץ אויב. מקרב לון בשמאלא כמה דאמרן.

95. בגיני כך, יהודה דאיהו מסטר שמאלא, אתדבק בימינא, ומטלנוי לימינא. ואינון דעמיה אתחברו כלהו לימינא. יששכר דלעי באורייתא, דאיהו ימינא, דכתיב, מימינו אש דת למו. זבולון דאיהו תמין אורייתא ימינא, כד"א שוק הימין. וע"ד יהודה אתקשר מסטרא דא ודא. צפון במים, שמאלא בימינא.

96. ראובן דחטא לגבי אבוי, שרא בימינא, ואתקשר בשמאלא, ואתדבק ביה. וע"ד, אינון דאשתכחו עמיה, אינון שמאלא. שמעון דאיהו שמאלא מסטרא דשור, דכתיב, ופני שור מהשמאל. גר שוקא שמאלא, כתיב גר גדוד יגודנו והוא יגוד עקב. הכא, אתדבק דרום באשא, ימינא בשמאלא.

97. And similarly the purpose of what we said: "And you shall lay on your heart (Heb. levavecha, spelled with two Bet's) is to include them together, the left and the right, and then you will know that "Hashem He is the Elohim." Rabbi Aba said, Definitely it is so. And now it is understandable, WHAT IS SAID, "He is Aaron and Moshe" (Shemot 6:26), "he is Moshe and Aaron" (Ibid. 27). IT IS TO TEACH THAT air, WHICH IS TIFERET, COMBINED with water, WHICH IS CHESED, and water, WHICH IS CHESED, COMBINED with air, WHICH IS TIFERET, to be one. Therefore, it is written "he."

98. Rabbi Aba opened the discussion saying, "And you shall love Hashem your Elohim with all your heart, and with all your soul, and with all your might" (Devarim 6:5). Similarly, WHAT WE SAID ABOUT THE UNIFICATION OF RIGHT AND LEFT, the holy unification is also alluded to here, and it serves as an admonition to man to profess the unity the Holy Name properly with supernal love. "With all your heart": NAMELY WITH BOTH YOUR INCLINATIONS, WHICH ARE right and left and are called Good Inclination and Evil Inclination. "And with all your soul": This is the soul of David that is placed between them, "and with all your might" MEANING to join them, THE RIGHT AND THE LEFT, above in the place where there is no limit.

99. Another explanation of: "And with all your might": This is Jacob, NAMELY ZEIR ANPIN, who is attached to all sides TO THE RIGHT AND TO THE LEFT, BEING THE CENTRAL COLUMN. And it all is the complete unity as it should be. Therefore, THE PASSAGE SAYS, "He is Aaron and Moshe," "he is Moshe and Aaron." It is all one, FOR THEY HAVE UNITED ONE WITH THE OTHER without division BETWEEN THEM.

11. "Take your rod...and it shall turn into a snake"

Rabbi Yehuda talks about how much he loves studying and talking about the Torah and praising God for his righteous laws. He says that David as the King of Yisrael had to judge and lead his people to keep them on the way of truth.

The Relevance of this Passage

Again we have the recurring themes of the law, or the Word as expressed in the Torah, and judgment and leadership. The title verse talks about the rod that turned into a snake in front of the Pharaoh. Imagining the snake/rod as the symbol of stewardship will help us pull these themes together for our meditation. When the power was given to Aaron to do this miracle he enabled himself and Moses to assume leadership over the people, and therefore also the right to judge them. The rod was the symbol of authority. Remembering that the snake was symbolic of man's original fall, we can see that assuming leadership at a high level gives one power over even original sin. Thus when we pray we may use the lesson in this text to pray for our own accession to a level where God may use us as leaders in His battle against sin.

100. "When Pharaoh shall speak to you...IT SHALL TURN INTO A SNAKE" (Shemot 7:9). Rabbi Yehuda opened the discussion saying, "How I love Your Torah! it is my meditation all the day" (Tehilim 119:97) and it is written: "At midnight I will rise to give thanks to You because of Your righteous laws" (Ibid. 62). Come and see, David is the King of Yisrael and he has to judge the people, to lead the children of Yisrael as a shepherd leads his sheep, so that they will not turn off the way of truth. And at night it is written, "At midnight I will rise to give thanks to You because of Your righteous laws." And he occupied himself with the Torah and praised the Holy One, blessed be He, until morning came.

97. וע"ד הא דאמרן והשבות אל לבבך, לאכללא לון פחדא, שמאלא בימינא. כדן תדע כי ה' הוא האלהים. א"ר אבא ודאי הכי הוא, והשתא ידיעא, הוא אהרן ומשה, הוא משה ואהרן, רוחא במינא, ומינא ברוחא, למהוי חד. וע"ד כתיב הוא.

98. ר' אבא פתח ואמר, ואהבת את ה' אלהיך בכל לבבך ובכל נפשך ובכל מאדך. כהאי גוונא הכא אתרמיז יחודא קדישא, ואזהרה הוא לבר נש, ליחדא שמא קדישא כדקא יאות, ברחימו עלאה. בכל לבבך: דא ימינא ושמאלא דאקרי יצר טוב ויצר רע. ובכל נפשך: דא נפש דוד, דאתיהיבת בינייהו. ובכל מאדך לאכללא לון לעילא באתר דלית ביה שעורא. הכא הוא יחודא שלים למרחם ליה לקודשא בריך הוא כדקא יאות.

99. תו, ובכל מאדך: דא יעקב, דאיהו אחיד לכל סטרין, וכלא הוא יחודא שלים כדקא יאות, בגיני כן, הוא אהרן ומשה הוא משה ואהרן, בלא הוא חד בלא פרוודא.

100. כי ידבר אליכם פרעה לאמר. רבי יהודה פתח ואמר, מה אהבתי תורתך כל היום היא שיוחתי. וכתיב, חצות לילה אקום להודות לך על משפטי צדקך. תא חזי, דוד איהו מלכא דישראל, ואצטריך למידן עמא, לדברא לון לישראל, כרעיא דמדבר עאניה דלא יסטון מאורחא דקשוט. הא בלילה כתיב, חצות לילה אקום להודות לך על משפטי צדקך. ואיהו אתעסק באורייתא ובתושבחו דקודשא בריך הוא, עד דאתי צפרא.

12. Midnight and day

101. He wakened the dawn, as is written: "Wake up, my glory; awake, the harp and the lyre; I will awake the dawn" (Tehilim 57:9). And when day came, he said this passage: "How I love Your Torah! it is my meditation all the day." HE ASKS, What is the meaning of: "it is my meditation all the day"? HE ANSWERS, From here we learn that all who study the Torah to complete and clarify the law with lucidity, it is as though they fulfilled the entire Torah. Therefore, THE VERSE SAYS, "it is my meditation all the day" BECAUSE HE WAS OCCUPIED WITH ELUCIDATING THE LAW.

102. Come and see: By day, he was occupied with the Torah to carry out justice. And at night, he was occupied with songs and praises until day came. What was the reason? IT WAS because he was occupied all day to complete and clarify the laws, WHICH ARE THE ASPECT OF THE LEFT, in order to include the left in the right, BECAUSE DAY IS THE ASPECT OF THE RIGHT, WHICH IS CHESED. By night, HE WAS OCCUPIED WITH PRAISES WHICH ARE CHASSADIM in order to include the grade of the night, WHICH IS JUDGMENT, with day, WHICH IS CHESED.

103. And come and see: In the days of King David, he brought close all the beasts in the field, WHO INHABITED THE THREE WORLDS - BRIYAH, YETZIRAH AND ASIYAH - to the sea, WHICH IS MALCHUT. When Solomon arrived AND THE NUKVA WAS IN HER FULLNESS IN HIS DAYS, the sea, WHICH IS THE NUKVA, flowed and became full, MEANING THAT IT ASCENDED TO SUPERNAL ABA AND IMA, and watered them, FOR THERE IS ITS ABSOLUTE FULFILLMENT. THEN ALL THE INHABITANTS OF BRIYAH, YETZIRAH AND ASIYAH ASCENDED TO ATZILUT AND RECEIVED THEIR SUSTENANCE FROM THE SEA. HE ASKS, Which was watered first? HE ANSWERS, It was already explained that they are the supernal great crocodiles about which it is written: "And fill the waters in the seas" (Beresheet 1:22). THEY ARE MATATRON AND SANDALFON OF BRIYAH WHO ARE SUPERIOR TO ALL THE INHABITANTS OF BRIYAH, YETZIRAH AND ASIYAH.

13. The serpent couches in the midst of the streams

104. RABBI YEHUDA BRINGS HERE THE WORDS OF RABBI ELAZAR, TO DIFFERENTIATE BETWEEN THE GREAT CROCODILES (HEB. TANINIM) OF HOLINESS AND THE GREAT CROCODILE OF THE KLIPAH. FOR THE PREVIOUSLY MENTIONED PASSAGE OPENED WITH THE PHRASE: "WHEN PHARAOH SHALL SPEAK TO YOU...THEN YOU SHALL SAY TO AARON, TAKE YOUR ROD, AND CAST IT BEFORE PHARAOH, AND IT SHALL TURN INTO A SNAKE" (SHEMOT 7:9). AFTERWARDS, IT IS WRITTEN: "AND THE MAGICIANS OF EGYPT, THEY ALSO DID IN LIKE MANNER WITH THEIR SECRET ARTS. FOR THEY CAST DOWN EVERY MAN HIS ROD, AND THEY TURNED TO SNAKES (HEB. TANINIM)" (IBID. 11-12). AND THE DIFFERENCE BETWEEN THE SERPENT OF HOLINESS OF AARON'S ROD AND THE SERPENT OF THE SORCERERS IS EXPLAINED IN THE WORDS OF RABBI ELAZAR.

Rabbi Elazar said, On the supernal right side, NAMELY FROM THE RIGHT COLUMN OF BINAH, emerge thirteen supernal springs and deep rivers. THIS IS THE SECRET OF THE SUPERNAL THRONE WHICH IS BINAH. AND THERE ARE FOUR LEGS OF THE THRONE WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN, EACH CONTAINING CHESED, GVURAH, TIFERET, SO THEY ARE TWELVE, AND BINAH ITSELF WHICH IS OVER THEM, WHICH IS THE SECRET OF THE THRONE, IS THIRTEENTH. THEY ARE DIVIDED INTO TWO COLUMNS, RIGHT AND LEFT, BECAUSE TIFERET IS ALSO DIVIDED INTO RIGHT AND LEFT, WHICH ARE CHESED AND GVURAH. THOSE ON THE RIGHT SIDE ARE CALLED SPRINGS, AND THOSE ON THE LEFT, RIVERS. The ones ascend, NAMELY THOSE

101. וְאִיהוּ אֲתַעַר צַפְרָא, בְּמַה דְּכְתִיב, עוֹרָה כְּבוֹדִי עוֹרָה הַנֶּבֶל וְכִנּוֹר אֲעִירָה שׁוֹחַר. כִּד אֲתִי יִמְמָא, אֲמַר הָאִי קָרָא, מַה אֶהְבֵּתִי תוֹרַתְךָ כָּל הַיּוֹם הִיא שׁוֹחֲתִי. מֵאִי כָּל הַיּוֹם הִיא שׁוֹחֲתִי. אֶלָּא, מִכָּאֵן אֹלִיפְנָא, דְּכָל מָאן דִּישְׁתַּדַּל בְּאוֹרֵייתָא, לְאַשְׁלַמָּא דִּינָא עַל בּוֹרֵייהּ, בְּאִילוֹ קַיִים אוֹרֵייתָא כְּלָא. בְּגִ"כ, כָּל הַיּוֹם הִיא שׁוֹחֲתִי.

102. תָּא חֲזִי, בְּיוֹמָא אֲשֶׁתַּדַּל בְּאוֹרֵייתָא, לְאַשְׁלַמָּא דִּינִין. בְּלִילְיָא, אֲשֶׁתַּדַּל בְּשִׁירִין וְתוֹשְׁבַחָן, עַד דְּאֲתִי יִמְמָא. מ"ט. כָּל יוֹמָא אֲתַעְסַק לְאַשְׁלַמָּא דִּינִין, בְּגִין לְאַכְלִלָּא שְׁמַאלָא בְּיַמִּינָא. בְּלִילְיָא, בְּגִין לְאַכְלִלָּא דְרֵגָא דִּלְיָא בְּיַמִּמָּא.

103. וְתָא חֲזִי, בְּיוֹמֵי דְדוֹד מְלָכָא, הוּוּהּ מְקַרְבַּב כָּל אִינּוֹן חִיתוֹ שְׂדֵי, לְגַבֵּי יִמָּא. בְּיּוֹן דְּאֲתָא שְׁלֵמָה, נִפְקַ יִמָּא וְאֲתַמְלִי, וְאֲשְׁקִי לְהוּ. הִי מְנִייהוּ אֲתַשְׁקִינִין בְּקַדְמֵיתָא. הָא אוֹקְמוּהּ. אֵלִין תְּנִינִינָא רַבְרְבִין עֲלָיִן, דְּכְתִיב בְּהוּ, וּמְלָאוּ אֶת הַיַּמִּים בְּיַמִּים.

104. א"ר אֶלְעָזָר, בְּסִטְרָא יִמִּינָא עֲלָאָה, נִפְקִין תְּלִיסַר מְבוּעֵין עֲלָיִן, נְהַרִין עֲמִיקִין, אֵלִין סְלִקִין, וְאֵלִין נַחְתִּין, עֵייל כָּל חַד בְּחַבְרִיָּה. חַד אֲפִיק רִישִׁיָּה, וְאֵעִיל לִיהּ בְּתַרִין גּוּפִין, חַד גּוּפָא דְנִהְרָא נְטִיל מִיַּמִּין לְעֵילָא, אֲפִרִישׁ לְתַתָּא אֶלְף יְאוֹרִין, נִפְקִין לְאַרְבַּע סִטְרִין.

THAT BELONG TO THE LEFT, WHICH ILLUMINATE FROM BELOW UPWARDS. And the others descend, NAMELY THOSE THAT BELONG TO THE RIGHT, ILLUMINATING FROM ABOVE DOWNWARDS. They interpenetrate each other, MEANING THAT THEY COMBINE ONE WITH THE OTHER, because one, WHICH IS THE CENTRAL COLUMN, withdraws, THAT IS, IT LESSENS its head OF THE LEFT COLUMN THAT IS CALLED RIVER, and brings it in two bodies CALLED STREAM AND RIVER. One body FROM THE ASPECT of river, WHICH IS LEFT AND CHOCHMAH, receives FROM THE CHASSADIM of the right above and brings forth TO THE LOWER BEINGS a thousand streams that emerge to four sides, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, EACH CONTAINING 250 STREAMS.

105. From these thirteen rivers OF THE LEFT, and the springs ON THE RIGHT AS MENTIONED, emerge thirteen streams, WHICH ARE LIGHTS OF THE LEFT. Entering into them, 499 and one half FROM THE RIGHT and 499 and one half from the left, take water. One half on this side and one half from this side remain, and the two halves become one. This enters between the streams and turns into a serpent.

106. The head OF THE SERPENT (HEB. TANIN) is red like a rose. THE COLOR RED DENOTES JUDGMENTS THAT ARE DRAWN FROM BINAH. Its scales are hard as iron, FOR THE ASPECT OF MALCHUT IS ESSENTIALLY CALLED IRON, WHICH IS THE SECRET OF THE ATTRIBUTE OF JUDGMENT. Its wings are swimming wings, NAMELY FINS, and they go into all these streams THAT WERE MENTIONED. When he raises his tail, he smites and kicks the other fish, and no one can withstand him.

107. The mouth OF THE SERPENT is a flaming fire. When he swims in all these streams, NAMELY, WHEN HE DRAWS CHOCHMAH FROM ABOVE DOWNWARDS LIKE THE STREAMS, the other fish there, MEANING THE GRADES, tremble and flee from there to the sea, WHICH IS MALCHUT OF HOLINESS. Once in seventy years, he couches this way, NAMELY IN 499 AND ONE HALF STREAMS ON THE RIGHT AND COMPLETES THE HALF THAT IS MISSING ON THE RIGHT. And once in seventy years, he couches that way, NAMELY IN 499 AND ONE HALF STREAMS ON THE LEFT, AND COMPLETES THE HALF THAT IS MISSING ON THE LEFT, SINCE THE SERPENT IS CONSTRUCTED FROM THESE TWO HALVES THAT ARE MISSING IN THEM. THUS the thousand streams less one were filled by him, THAT IS, BECOME COMPLETED BY HIM. The serpent couches in the midst of the streams, BUT DOES NOT SWIM IN THEM. FOR CROUCHING DOES NO ACTION AND DOES NOT DRAW CHOCHMAH FROM ABOVE DOWNWARDS, UNLIKE SWIMMING, WHICH ACTS AND DRAWS FROM ABOVE DOWNWARDS, AND THEREFORE ITS ASPECT OF JUDGMENT IS REVEALED, AS IS MENTIONED AND WRITTEN BEFORE US.

108. BUT when he swims IN THEM, a flame of fire emerges among the Klipot. And THEN THE STREAMS all rise and storm, MEANING THAT THEY RAISE THEIR WAVES ABOVE AND BRING THEM DOWN, WHICH IS CALLED STORM IN RHETORICAL LANGUAGE. These streams mix ONE WITH THE OTHER, and receive the blue color that tends to black, WHICH IS THE COLOR OF MALCHUT. And wheels move ABOVE to the four directions of the world, NAMELY THE WHEELS OF THE CHARIOT OF HOLINESS DRAW THE TOP THREE SFIROT BY THEIR TRAVELS, and the serpent straightens up his tail and smites upward THE WHEELS, THUS DAMAGING THEM, and smites below THE RIVERS. They all flee him.

105. מַאינּוֹן נִהְרִין מְבוֹעֵין תְּלִיסָר, מִתְּפָרֶשֶׁן תְּלִיסָר יְאוּרִין, עֲאֲלִין וְנִטְלֵי מַיָּא, אַרְבַּע מָאָה וְתִשְׁעִין וְתִשְׁעָה יְאוּרִין וּפְלָגָא, מִסְטָרָא דָא. וְאַרְבַּע מָאָה וְתִשְׁעִין וְתִשְׁעָה יְאוּרִין וּפְלָגָא, מִסְטָרָא דָא בְּשִׁמְאָלָא. אֲשֶׁתָּאֵר פְּלָגָא מִכְּאֵן, וּפְלָגָא מִכְּאֵן, וְאַתְעֵבִיר חֲדָא. דָּא אֵעִיל בֵּין יְאוּרִין, וְאַתְעֵבִיר חֲוּיָא.

106. רִישָׁא: סוּמְקָא בּוֹרְדָא. קִשְׁקִשׁוּי: תְּקִיפִין בְּפִרְזָלָא. גְּדַפּוּי: גְּדַפּוּי שְׁטָאן וְאַתְפָּרֶשֶׁן לְכֹל אֵינּוֹן יְאוּרִין. כֹּד סְלִיק זְנַבִּיה, מְחִי וּבִטֵּשׁ לְשָׂאֵר נּוּגִין, לֵית מָאן דִּיקוּם קַמִּיה.

107. פּוּמִיָּה: מְלַהֲטָא אֲשָׁא. כֹּד נִטִּיל בְּכֹל אֵינּוֹן יְאוּרִין, מְזַדְעָזְעֵן שָׂאֵר תְּנִינִיָּא, וְעִרְקִין וְעֲאֲלִין בִּימָא. חֲדָא לְשִׁבְעִין שְׁנִין רְבִיץ לְסִטְרָא דָא. וְחֲדָא לְשִׁבְעִין שְׁנִין רְבִיץ לְסִטְרָא דָא. אֶלְף יְאוּרִין חֲסֵר חֲדָא אֲתַמְלִין מְנִיָּה. דָּא תְּנִינָא, רְבִיץ בֵּין אֵינּוֹן יְאוּרִין.

108. כֹּד נִטִּיל נֶפֶק חֲדָא פְּסוּתָא דְאֲשָׁא בְּקְלִיפִין, בְּלָהוּ קִימִין וְזַעֲפִין בּוֹזְעָפוּי, מִתְּעַרְבִין אֵינּוֹן יְאוּרִין לְעֵין תְּכֵלָא אוּכְמָא. וְגִלְגְּלִין נִטְלִין לְאַרְבַּע סְטְרֵי דְעֵלְמָא. זְקִיף זְנַבִּיה, מְחִי לְעֵילָא, מְחִי לְתַתָּא, כֹּלָא עִרְקִין קַמִּיה.

109. Until a certain flame of fire arises in the north side, and a proclamation resounds, 'Stand in groups and disperse to four sides, for he who will put a snare upon the face of the serpent has awoken,' as written, "And I will put hooks in your jaws..." (Yechezkel 29:4). THIS REFERS TO THE SERPENT THAT COUCHES IN THE MIDST OF its streams on the STREAMS. Then all THE GROUPS scatter, take the serpent and puncture his face by the side of his jaws, and bring him into a hole in the great abyss, WHICH IS BINAH OF THE KLIPOT until his power is broken. Then he is returned to his rivers.

110. This is done to him once in seventy years, BECAUSE WHEN HE REACHES THE END OF SEVENTY YEARS WHICH IS HIS MALCHUT OF MALCHUT, THE POWER OF JUDGMENT IN HIS TAIL IS AGAIN STIMULATED, so that he would not ruin the places of the firmaments and their pillars. For this they all praise and laud: "Come, let us prostrate and bow down, let us kneel before Hashem our maker" (Tehilim 95:6).

111. BUT the supernal serpents that stand above IN HOLINESS, WHO ARE LIVYATAN AND HIS SPOUSE, are the ones who were blessed as written: "And Elohim blessed them" (Bereshheet 1:22). These rule over all the other fish, WHICH ARE THE VARIED LEVEL GRADES IN THE STREAMS, as is written: "And fill the waters in the seas." And of this, it is written, "Hashem, how manifold are Your works! In wisdom have You made them all." (Tehilim 104:24).

14. "The bright blade of a revolving sword"
Tosefta (addendum)

112. "My beloved is to me a cluster of henna" (Shir Hashirim 1:14). A cluster refers to Supernal Ima, NAMELY BINAH. As a cluster is decorated with so many leaves and so many branches to the children of Yisrael who eat it, so the Supernal Shechinah, WHICH IS BINAH, is decorated. SHE ELEVATES MAYIN NUKVIN (FEMALE WATERS) TO CHOCHMAH, with many jewels of eight vessels, NAMELY THE FOUR LETTERS OF YUD HEI VAV HEI AND THE FOUR LETTERS OF ADONAI, WHICH ARE MALE AND FEMALE, many offerings THAT YISRAEL OFFER, and many kinds of ornaments of atonement for her children. She stands in them before the King, WHICH IS CHOCHMAH, and immediately, "And I will look upon it, that I may remember the everlasting covenant" (Bereshheet 9:16), MEANING THAT HE UNITES WITH HER. AND BINAH gives us from her petitions SHE ASKED FROM CHOCHMAH FOR OUR SAKES, THROUGH those blessings that the sages composed to request before the King in the prayer service.

113. At the time OF THE AFOREMENTIONED UNION OF CHOCHMAH AND BINAH, all the Judgments of the Lower Shechinah, WHICH IS MALCHUT which is Hei Vav Hei Yud Adonai, convert into Mercy such as Yud Hei Vav Hei, to fulfill the verse: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18), NAMELY Yud Hei Vav Hei. "Though they be like red crimson", which is Hei Vav Hei Yud "they shall be as white as wool", WHICH IS Yud Hei Vav Hei. All the Judgments of this, NAMELY OF MALCHUT, become whitened by the supernal Shechinah, WHICH IS BINAH.

109. עַד הַלְסֵטֶר צָפוֹן, קָם חֵד שְׁלֵהוּבָא דְאִשָּׁא, וְכִרוּזָא קְרִי, אֲזַדְקֵנוּ סְבִתִּין אֲתַבְדְּרוּ לְד' זְוִיָּן, הָא אֲתַעֵר מֵאֵן דְּשׁוּי קוּלָא, עַל אֲנָפוּי דְתַנְיָנָא, כְּמָה דְאֲתַמַּר, וְנִתְתִּי חֲחִים בְּלַחֲיַךְ וְגו'. בְּדִין בְּלֵהוּ אֲתַבְדְּרוּן. וְנִקְטִין לִיָּה לְתַנְיָנָא, וְנִקְבִי אֲנָפוּי בְּסֵטֶר עֲלֵעוּי, וְעָאֲלִין לִיָּה לְנוֹקְבָא דְתַהוּמָא רַבָּא, עַד דְאֲתַבֵּר חִילִיָּה, בְּדִין אֲהַדְרוּ לִיָּה לְנַהֲרוּי.

110. חֵד לְשַׁבְעִין שָׁנִין עֲבָדִין לִיָּה בְּדִין, בְּגִין דְלֵא יִטְשֵׁשׁ אֲתַרִּין דְרַקִּיעִין וְסַמְכִיָּהוּ. וְעֲלִיָּהוּ כְּלָא אֹדֶן, וְמַבְרַכָּאֵן וְאֲמַרִּין, בּוֹאוּ נִשְׁתַּחֲוֶה וְנִכְרַעֵה נִבְרַכָּה לְפָנֵי ה' עוֹשֵׁנוּ.

111. תַּנְיָנִיָּא עֲלֵאִין לְעִילָא קִיּוּמִין אִינוּן דְמַתְבְּרַכָּאֵן, כְּמַד"א וְיִבְרַךְ אוֹתָם אֱלֹהִים. אֵלִין שְׁלִטִין עַל כָּל שְׂאֵר נוּגִין, דְכְּתִיב וּמְלֵאוּ אֶת הַיָּם בְּיַמִּים. וְעַל דָּא כְּתִיב, מָה רַבּוּ מַעֲשֵׂיךָ ה' כָּלֵם בְּחִכְמָה עֲשִׂיתָ.

תוספתא

112. אֲשָׁכוּל הַכּוֹפֵר דוּדֵי לִי. אֲשָׁכוּל: דָּא אִימָא עֲלָאָה. מָה אֲשָׁכוּל מִתְקַשֵּׁט בְּכֵמָה עֲלִין בְּכֵמָה זְמוּרוֹת לְיִשְׂרָאֵל דְאֲכַלִּין לִיָּה, הִבִּי שְׂכִינְתָא עֲלָאָה, מִתְקַשֵּׁט בְּכֵמָה קְשׁוּטִין דְשִׁמְנָה כְּלִים, מְכֵמָה קְרַבְנִין, מְכֵמָה מִינֵי תְכַשִּׁיטִין דְכַפְרָה לְבִנְהָא, וְאִיָּהוּ קִמַּת בְּהוּן קִמֵי מְלָכָא, וּמִיַּד וּרְאִיתִיָּה לְזִכּוּר בְּרִית עוֹלָם. וְיַהֲבִית לָן שְׂאִילְתִּין דִּילָהּ, בְּאֵלִין בְּרַכָּאֵן דְתַקִּינוּ רַבְּנֵן בְּצִלוֹתָא, לְמַשְׁאֵל קִמֵי מְלָכָא.

113. בְּהוּא זְמָנָא, כָּל דִּינִין דְשְׂכִינְתָא תַתָּאָה, דְאִיָּהוּ הוּהוּ"י אֲדִנְי, מִתְהַפְּכֵן לְרַחֲמֵי, בְּגוּוּנָא דָּא יְדוּ"ד, לְקִיּוּם אִם יְהִי חֲטָאִיכֶם בְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ, יְדוּ"ד. אִם יֵאֲדִימוּ כִתּוּלַע. דוּד"י. כְּצִמֵר יְהִי, יְדוּ"ד. כָּל דִּינִין דְדָּא, מִתְלַבְּנִין מִשְׂכִּינְתָא עֲלָאָה.

114. And the Shechinah, which is Hei Vav Hei Yud, is "the bright blade of a revolving sword to guard the way to the Tree of Life" (Bereshheet 3:24). The sages explained THAT THE REASON IT IS CALLED THE BLADE OF A REVOLVING SWORD IS BECAUSE it revolves sometimes to Mercy and sometimes to Judgment, sometimes to men and sometimes to women; sometimes to Judgment as in Hei Vav Hei Yud, sometimes to Mercy, as in Yud Hei Vav Hei. It is from the side of the Tree of Life, MEANING THAT IF THE SHECHINAH JOINS WITH THE TREE OF LIFE, WHICH IS ZEIR ANPIN THAT ASCENDED TO BINAH, all the Judgments that it contains turn to Mercy. And from the side of the Tree of Knowledge of Good and Evil, MEANING THE SHECHINAH THAT IS NOT ATTACHED TO THE TREE OF LIFE, all the Mercy contained in it turns to Judgment, to judge all those who transgress the words of Torah.

115. And this tree OF LIFE is in the World to Come, which is Binah, in which all the names of Judgment turn into Mercy, and the sages therefore explained that the World to Come, WHICH IS BINAH, is not like this world, WHICH IS MALCHUT. FOR GOOD TIDINGS IN THIS WORLD, WE SAY 'BLESSED IS HE WHO IS GOOD AND DOES GOOD'. AND FOR BAD TIDINGS WE SAY, 'BLESSED IS THE TRUE JUDGE'. BUT IN THE WORLD TO COME, HE IS COMPLETELY GOOD AND DOES GOOD, AS THERE IS NO JUDGMENT THERE. Therefore, Binah is the blade of a revolving sword that revolves from Judgment to Mercy for the righteous, to give them reward in the World to Come. Malchut is the blade of a revolving sword that revolves from Mercy to Judgment to judge the wicked in this world

116. But from the tree of the knowledge of good and evil, which is similar to the rod THAT TURNED INTO A SERPENT, MEANING IT IS TURNED TO REAL EVIL AND NOT FROM MERCY INTO JUDGMENT AS MENTIONED, sometimes women turn into female demons and men to male demons. Hence "And Jacob told Rachel" (Bereshheet 29:12). Therefore, our sages explained that a man should not have intercourse with his wife before he converses with her, since his wife might have been exchanged with a demon, because the blade in the tree of the knowledge of good and evil revolves from good to REAL evil. And if you ask about the sorcerers of Pharaoh, of whom it is written: "And the magicians did so with their secret arts (lit. 'blades')" (Shemot 8:3), who turned their rods into serpents through their blades, HOW THEY COULD DO THIS? HE ANSWERS, Because of these rotations IN THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, they could do it. (End of Tosefta)

15. "Take your rod"

117. "Then you shall say to Aaron, 'Take your rod'" (Shemot 7:9). HE ASKS, What is the reason the rod of Aaron and not the rod of Moshe WAS SELECTED FOR THIS? HE ANSWERS, The rod of Moshe was especially holy because the Holy Name was carved into it in the Supernal Garden of Eden, and the Holy One, blessed be He, did not want to defile it with the rods of the sorcerers, BECAUSE IT HAD TO SWALLOW THEM, AS WRITTEN: "AND THE ROD OF AARON SWALLOWED THEIR RODS." Moreover, in order to subdue all that comes from the left side, THE ROD OF AARON IS NECESSARY, because Aaron, a priest, came from the right, and the left is subjected to the right.

114. ואִיהִי שְׁכִינָתָא דוד"י, לְהֵט הַחֶרֶב הַמְתַּהַפֶּכֶת לְשֹׁמֵר אֶת דְּרַךְ עַץ הַחַיִּים. וְאוֹקְמוּהָ רַבְּנָן, דְּמַתְּהַפְּכָא זְמַנִּין רַחֲמֵי, זְמַנִּין דִּינָא פְּעָמִים אַנְשִׁים, פְּעָמִים נְשִׁים. זְמַנִּין דִּינָא, בְּגוּוּנָא דָּא דוד"י. זְמַנִּין רַחֲמֵי, בְּגוּוּנָא דָּא ידו"ד. דְּהָא אִיהוּ מַסְטְרָא דְּאִילָנָא דְּחַיִּי, כֹּל דִּינִין מְתַהַפְּכִין לְרַחֲמֵי. וּמַסְטְרָא דְּעַץ הַדַּעַת טוֹב וְרַע, כֹּל רַחֲמֵי מְתַהַפְּכִין לְדִינָא, לְמִידָן בְּהוּ לְאִינוּן דְּעַבְרֵי עַל פְּתַגְמֵי אוֹרִיּוּתָא.

115. וְעַץ דָּא בְּעֵלְמָא דְּאִתִּי, דְּאִיהוּ בִּינָה, כֹּל שְׁמֵהּן דְּדִינָא מְתַהַפְּכִין בְּהָ רַחֲמֵי, בְּגִין דָּא אוֹקְמוּהָ רַבְּנָן, לֹא כְּהָעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. וּבְגִין דָּא, בִּינָה, אִיהִי לְהֵט הַחֶרֶב הַמְתַּהַפֶּכֶת, דְּמַתְּהַפְּכֶת מְדִינָא לְרַחֲמֵי לְצַדִּיקִים, לְמִיָּהֵב לֹון אַגְרָא בְּעֵלְמָא דְּאִתִּי. מַלְכוּת, לְהֵט הַחֶרֶב הַמְתַּהַפְּכֶת, מְרַחֲמֵי לְדִינָא, לְמִידָן בְּהָ לְרַשִׁיעֵינָא בְּעֵלְמָא דִּין.

116. אֲבָל מֵעַץ הַדַּעַת טוֹב וְרַע, דְּאִיהוּ בְּגוּוּנָא דְּמִטָּה, זְמַנִּין דְּמַתְּהַפְּכִין הַנְּשִׁים לְשָׂדוֹת, אַנְשִׁים לְשָׂדִים. וּבְגִין דָּא, וַיְגַד יַעֲקֹב לְרַחֵל. וּבְגִין דָּא, אוֹקְמוּהָ רַבְּנָן, דְּלִית לִיהָ לְבַר נֶשׁ לְשִׁמְשָׁא עִם אִתְתִּיָּהּ, עַד דְּמַסְפֵּר עִמָּהּ, שְׁמָא נְתַחֲלַפָּה לוֹ בְּשִׂידָהּ. בְּגִין דְּלֵהֵט בְּעַץ הַדַּעַת טוֹב וְרַע, מְתַהַפְּכֶת מְטוֹב לְרַע, וְאִי תִימָא דְּמַכְשָׁפֵי פְּרַעָה, דְּכַתִּיב וַיַּעֲשׂוּ כֵן הַחֲרָטוּמִים בְּלִטְיָהֶם. הוּוּ מְהַפְּכִין אִינוּן מְטוֹת דְּלֵהוּן לְנַחֲשִׁין. וּמַסְטְרָא דְּאֵלִין הַפּוֹכֵן יַכְלִין לְאַתְהַפְּכָא. (ע"כ תוספתא)

117. וְאָמַרְתָּ אֶל אַהֲרֹן קַח אֶת מִטְּךָ. מֵאֵי טַעְמָא מִטָּה אַהֲרֹן, וְלֹא מִטָּה מֹשֶׁה. אֲלָא, הֵהוּא דְּמִשָּׁה אִיהוּ קְדִישָׁא יְתִיר, דְּאִתְגַּלִּיף בְּגַנְתָּא עֲלָאָה בְּשִׁמָּא קְדִישָׁא, וְלֹא בְּעֵי קוֹדֶשָׁא בְּרִיךְ הוּא לְסַאֲבָא לִיהָ בְּאִינוּן חוּטְרִין דְּחַרְשָׁנָא. וְלֹא עוֹד, אֲלָא לְאַכְפְּיּוּא לֹון לְכֹל אִינוּן דְּאִתְיִין מַסְטְרָא דְּשִׁמְאֵלָא, בְּגִין דְּאִהֲרֹן אִתָּא מִימִינָא, וְשִׁמְאֵלָא אִתְכַּפְּיּוּא בִּימִינָא.

118. Rabbi Chiya asked Rabbi Yosi, It was revealed before the Holy One, blessed be He, that these sorcerers will make serpents AND, IF SO, what is the significance of making serpents before Pharaoh? He said to him, It is because the origin of the punishments is in there, MEANING THE PRIMORDIAL SERPENT THAT CAUSED ADAM AND EVE TO FAIL. The reign OF PHARAOH starts at the origin of the serpent, NAMELY FROM THE LEFT SIDE. Then WHEN THEY SAW THE TRANSITION OF AARON'S ROD TO A SERPENT, all the sorcerers rejoiced, because the beginning of the wisdom of their serpent was such. Immediately Aaron's rod turned back into a dry piece of wood and swallowed them.

119. Because of this, they were amazed and knew that there was a higher dominion on earth, for they thought that below, ON EARTH, there is no dominion aside from them to do anything. Then, "And the rod of Aaron swallowed their rods." It is precisely "the rod of Aaron," as THE SERPENT reverted into wood, and swallowed them.

120. Therefore Aaron made two signs, one above and one below. The one above, NAMELY that the supernal serpent of Holiness overpowered their serpents, and the one below, namely that the wood dominated their serpents, BY SWALLOWING THEM. And Pharaoh was wiser than all his sorcerers, and he perceived that the supernal dominion ruled over the earth, ruling above and below.

121. Rabbi Yosi said, Lest you say that everything the sorcerers do, they do only with optical illusions, that it only appears so, but not more, the Torah tells us: "And they turned" precisely, as written: "And they turned snakes" (Shemot 7:12), AS THEY ACTUALLY MADE THE SERPENTS. And Rabbi Yosi said, Even when their serpents returned to be wood, the wood of Aaron swallowed them. BECAUSE IT IS SAID, "AND THE ROD OF AARON SWALLOWED THEIR RODS."

122. It is written: "Behold I am against you, Pharaoh King of Egypt, the great crocodile that couches in the midst of his streams" (Yechezkel 29:3). HE IS CALLED SO, BECAUSE from THE GREAT SERPENT starts their dominion below, but their wisdom is drawn from under all the levels OF THE SERPENT AND HIS STREAMS.

123. Come and see, their wisdom abides in the lowest levels in order to subdue and subjugate these levels to the upper levels, WHICH ARE THE GREAT SERPENT AND HIS STREAMS, TO BE INCLUDED IN THEM, AND THEN THEY CAN DRAW LIGHT TO THE LOWER LEVELS. The tops of their dominion and their sources are under the serpent. They hold to the serpent, because their highest level, WHICH IS THE KING, receives power from there. THEREFORE THEIR KING IS LIKENED TO A GREAT SERPENT WHO COUCHES IN THE MIDST OF HIS STREAMS. This is understood from the verse: "That is behind the mill," (Shemot 11:5), MEANING BEHIND THE HIGHEST LEVELS THAT ARE CALLED MILL, SINCE THEY ARE NOT CAPABLE OF RECEIVING THE LIGHT OF CHOCHMAH, WHICH IS CALLED FIRSTBORN, EXCEPT BY SUBDUING AND SUBJUGATING IT TO THE HIGHER LEVELS AS MENTIONED. THEREFORE, THEY ARE CALLED THE FIRSTBORN OF THE MAIDSERVANT.

118. רבי חייא שאל לרבי יוסי, הא גלי קמי קודשא בריך הוא, דאינון חרשין ועבדון תנייניא, מאי גבורתא איהו למעבד קמי פרעה תנייניא. א"ל, בגין דמתמן הוא שירותא לאלקאה, ומשירותא התנינא שארי שולטניה, בדין, חדו בוליהו חרשי, דהא ריש חכמתא דנחש דילהון הכי הוה. מיד אתהדר ההוא תנינא דאהרן לאעא יבישא, ובלע לון.

119. וע"ד תוהו, וידעו דשולטנא עלאה אית בארעא, דאינון חשיבו, דהא לתתא, בר מנייהו לא אית שלטנא למעבד מידו, בדין, ויבלע מטה אהרן, מטה אהרן דייקא, דאתהדר לאעא ובלע לון.

120. וע"ד עבד אהרן תרין אתין, חד לעילא, וחד לתתא. חד לעילא, תנינא עלאה דשלטא על אינון דלהון. חד לתתא, דשליט אעא על תנינא דילהון. ופרעה חכים הוה מכל חרשוי, ואסתבל דשלטנא עלאה שליט על ארעא, שליט לעילא שליט לתתא.

121. אמר רבי יוסי, אי תימא, חרשיא כל מה דעבדין לאו איהו אלא בחיזו דעינא, דהכי אתחזי, ולא יתיר, קא משמע לן ויהיו דייקא, דכתיב ויהיו לתנינים. ואמר רבי יוסי, אפילו אינון תנייניא דילהון אהדרו למהו אעיו, ואעא דאהרן בלע לון.

122. כתיב, הנני עליך פרעה מלך מצרים התנים הגדול הרובץ בתוך יאוריו. מתמן שרותא לתתא בשולטנא דילהון. אבל חכמתא דילהון, לתתא מבלהו דרגין איהו.

123. תא חזי, חכמתא דילהון בדרגין תתאין, לאכמיון לון לאלין דרגין בדרגין עלאין, רישי שולטנותהון ועקרא דילהון, לתתא מההוא תנינא, ומשתלשלן בתנינא, דהא מתמן נטיל חילא דרגא עלאה דילהון. משמע דכתיב, אשר אחר הרחים.

124. Rabbi Chiya was sitting one day at the gate of Usha. He saw Rabbi Elazar and A BIRD THAT IS NAMED Katfira flying by him. He said to Rabbi Elazar, It seems that even when you are going on the road everyone desires to follow you. RABBI ELAZAR turned his head and saw it. He said, Certainly THE BIRD has a mission since the Holy One, blessed be He, accomplishes His missions through everyone, and the Holy One, blessed be He, has many messengers. Do not say THAT HE DOES HIS MISSION only with living things, but also with inanimate things.

125. He opened the discussion saying, "For the stone will cry out of the wall and the beam out of the timber shall answer it" (Chavakuk 2:11). How careful a person must be not to sin before the Holy One, blessed be He. And if you ask who will bear testimony against him, lo and behold the stones of his house and the beams of his house will bear testimony against him. And sometimes the Holy One, blessed be He, carries out His missions through them. Come and see the rod of Aaron, which was a dry piece of wood, the Holy One, blessed be He, performed with it the first of the miracles. Two missions were accomplished with it: One is though it was a dry piece of wood yet it swallowed their serpents; the second is that it temporarily received the spirit OF LIFE and became a creature.

126. Rabbi Elazar said, May the spirit expire of those who say that the Holy One, blessed be He, will not resurrect the dead, because it is not possible that He could make a new creature of them. Let these wicked, foolish people, who are far from Torah and far from THE HOLY ONE, BLESSED BE HE, see that Aaron had in his hands a rod, dry wood, which the Holy One, blessed be He, turned it temporarily into a creature. That is, it changed in spirit and body. The Holy One, blessed be He, concealed in the dust those bodies that already had holy spirits and souls, observed the precepts of the Torah, and were occupied with Torah days and nights. At the time when the world will rejoice, MEANING AFTER THE END OF CORRECTION, how much more so will the Holy One, blessed be He, make them new creatures.

127. Rabbi Chiya said, not only this but that body that previously existed will rise. This is understood from the words: "Your dead will again live" (Yeshayah 26:19). It is not written: '...will He create', so it means that they were already created before, but THEY ONLY NEED to come alive again. One bone will remain from the body under the earth, and that bone never rots or disappears in the dust. At that time, the Holy One, blessed be He, will soften it and make it like leaven in the dough, and it will rise and spread to four corners, and the body and all its limbs will be completed from it. Afterwards, the Holy One, blessed be He, will put the spirit into it. Rabbi Elazar said to him, It is so. Come and see, this bone is softened with dew, as written: "For the dew of lights is your dew..." (Ibid.).

124. רבי חייא, הוה יתיב יומא חדא, אבבא דתרעא דאושא. חמא ליה לרבי אלעזר חד קטפירא טאסא גביה, אמר ליה לרבי אלעזר, משמע, דאפילו באורחך כלא תאיבין למהך אבתרך. אהדר רישא וחמא ליה. אמר, ודאי שליחותא אית גביה. דהא קודשא בריך הוא בכלא עביד שליחותיה, וכמה שליחין אית ליה לקודשא בריך הוא, דלא תימא מלין דאית בהו רוחא בלחודייהו, אלא אפילו אינון מלין דלית בהו רוחא.

125. פתח ואמר, כי אבן מקיר תזעק וכפיס מעץ יעננה. כמה אית ליה לבר נש לאזדהרא מחובוי, דלא יחטא קמי קודשא בריך הוא. ואי יימא מאן יסהיד ביה. הא אבני ביתיה ואעי ביתיה יסהידו ביה. ולומנין דקודשא בריך הוא הוא עביד בהו שליחותא. תא חזי חוטרא דאהרן, דאיהו אעא יבישא, קדושא בריך הוא שירותא דנסין עבד ביה, ותרי שליחותי ביה אתעבידו. חד דאיהו אעא יבישא ובלע לאינון תנונייא דילהון. וחד דהא לשעתא אתהדר ברוחא ואתעביד בריה.

126. אמר רבי אלעזר, תפח רוחיהון, דאינון דאמרין, דלא זמין קודשא בריך הוא לאחויא מתייא, והיך יתעביד מנייהו בריה חדתא. ייתון ויחמון אינון טפשאין חייביא, רחיקין מאורייתא, רחיקין מניה, בדיה דאהרן הוה חוטרא, אעא יבישא, וקודשא בריך הוא לפום שעתא אהדר ליה בריה, משניא ברוחא וגופא. אינון גופין, דהוו בהו רוחין ונשמתין קדישין, ונטרו פקודי אורייתא, ואשתדלו באורייתא יממא ולילי, וקודשא בריך הוא טמיר לון בעפרא. לבתר, בזמנא דיחדי עלמא, על אחת כמה וכמה דייעבד להו בריה חדתא.

127. אָמַר רַבִּי חֲזִיָּא, וְלֹא עוֹד, אֲלֵא דִּהְוֵא גּוֹפֵא דִּהְוֵא, יְקוּם. מִשְׁמַע דְּכִתְיִב, יַחֲזִי מִתִּיךְ, וְלֹא כְּתִיב יִבְרָא, מִשְׁמַע דְּבְרִינִין אִינוּן אֲבָל יַחֲזִי. דִּהָא גְרַמָּא חַד, יִשְׁתַּאֲר מִן גּוֹפֵא תַּחוּת אַרְעָא, וְהָוֵא לֹא אֲתֵרֵקֵב וְלֹא אֲתַבְּלִי בְּעַפְרָא לְעֵלְמִין, וּבִהְוֵא זְמַנָּא, קוֹדֶשָׁא בְּרִיךְ הוּא יִרְכַּךְ לֵיהּ, וְיַעֲבִיד לֵיהּ כַּחֲמִירָא בְּעִיסָה, וְיִסְתַּלַּק וְיִתְפַּשֵּׁט לְאַרְבַּע זְוִינִין וּמְנִיָּה יִשְׁתַּכְּלֵל גּוֹפֵא וְכָל שְׂוִיפּוּי. וְקוֹדֶשָׁא בְּרִיךְ הוּא יְהִיב בֵּיהּ רוּחָא לְבַתֵּר. אָמַר לֵיהּ רַבִּי אֲלַעְזָר הַכִּי הוּא. וְתֵא חֲזִי, הָוֵא גְרַמָּא בְּמָה אֲתֵרֵכֵךְ. בְּטַל. דְּכִתְיִב, כִּי טַל אֹרוֹת טַלְךָ וְגו'.

16. "That they may become blood"

128. "And Hashem said to Moshe, 'Say to Aaron, take your rod and stretch your hand on the waters of Egypt on their streams, on their canals, and on their ponds, and on all their pools of water, that they may become blood...'" (Shemot 7:19). Rabbi Yehuda said, We must concentrate on this passage. How could he have gone to all these places, NAMELY TO ALL THE WATERS OF EGYPT AND ALL THEIR PONDS THROUGHOUT THE LAND OF EGYPT? It is also written, "And seven days were completed, after Hashem had smitten the River" (Ibid. 25). It is written: "The River," yet you say: "on the waters of Egypt, on their streams, on their canals, and on their ponds."

129. HE ANSWERS, "The waters of Egypt" is the Nile. All the other ponds and streams and wellsprings and all their waters were filled from there. Therefore, Aaron raised his hand only to smite the Nile. Come and see that it is so, for it is written, "And Egypt could not drink of the water of the River" (Ibid. 21). SO WE SEE THAT THE RIVER INCLUDES ALL THE WATERS OF EGYPT.

130. Rabbi Aba said, Come and see, the lower waters spread in many directions, NAMELY RIGHT AND TO LEFT, and the upper waters gather in the gathering place of the water, WHICH IS YESOD OF ZEIR ANPIN, as written: "And Elohim said, 'Let the waters under the heaven be gathered together to one place'...and the gathering together of the waters He called seas" (Beresheet 1:9-11). This passage was explained. Come and see, the firmament that contains the sun and moon and stars and constellations, WHICH IS YESOD OF ZEIR ANPIN, THAT INCLUDES WITHIN IT ALL THE LIGHTS OF ZEIR ANPIN, is the gathering place of the water, for it receives all the water, NAMELY ALL THE LIGHTS, and waters the earth which is the lower world, NAMELY MALCHUT. As soon as THE EARTH receives the waters, it spreads them and divides them to every side, and from there everything is watered.

128. וַיֹּאמֶר ה' אֶל מֹשֶׁה אָמַר אֶל אַהֲרֹן קַח מִטְּכָךְ וְנָטָה יָדְךָ עַל מַיְמֵי מִצְרַיִם עַל נְהַרֹתָם עַל יְאֹרֵיהֶם וְעַל אַגְמֵיהֶם וְעַל כָּל מְקוֹה מַיְמֵיהֶם וַיְהִי דָם וְגו'. אָמַר רַבִּי יְהוּדָה, הָאִי קָרָא אֵיךְ לְאַסְתַּכְּלָא בֵּיהּ, וְהִיךְ יָכִיל לְמַהֲךָ לְכָל הַנִּי אֲתֵרִי. וְתוּ, דִּהָא כְּתִיב וַיִּמְלֵא שִׁבְעַת יָמִים אַחֲרֵי הַכּוֹת ה' אֶת הַיְאֹר. אֶת הַיְאֹר כְּתִיב, וְאֵת אֲמַרְתָּ עַל מַיְמֵי מִצְרַיִם עַל נְהַרֹתָם עַל יְאֹרֵיהֶם וְעַל אַגְמֵיהֶם.

129. אֲלֵא, מַיְמֵי מִצְרַיִם נִילוּס הוּא. וּמִתְמַן אֲתַמְלִינִין כָּל אִינוּן שְׂאֵר אַגְמֵינִין וַיְאֹרִין וּמְבוּעֵינִין וְכָל מַיְמֵינִין דִּילְהוּן. וְעַל דָּא, אַהֲרֹן לֹא נָטָה לְמַחָא אֲלֵא לְנִילוּס בְּלַחְדוּי. וְתֵא חֲזִי דִּהְכִי הוּא, דְּכִתְיִב וְלֹא יָכִלוּ מִצְרַיִם לְשִׁתּוֹת מַיִם מִן הַיְאֹר.

130. אָמַר רַבִּי אַבָּא, תָּא חֲזִי, מִיּוֹן תַּתְּאִין מִתְפַּרְשָׁאן לְכַמָּה סְטְרִין, וּמִיּוֹן עֵלְאִין מִתְכַּנְשִׁי בְּבֵי כְּנִישׁוּ מַיָּא, דְּכִתְיִב, וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד. וְכִתְיִב וּלְמַקְוֵה הַמַּיִם קָרָא יָמִים. הָאִי קָרָא אוּקְמוּהָ. וְתֵא חֲזִי, הָוֵא רְקִיעָא דְּאִית בֵּיהּ שְׁמַשׁ וְסִידְרָא כּוּכְבֵּינָא וּמְזֻלֵי, דָּא אִיהוּ בֵּי כְּנִישׁוֹת מַיָּא רַבָּא, דִּהּוּא נְטִיל כָּל מִיּוֹן, וְאַשְׁקֵי לְאַרְעָא, דִּהּוּא עֵלְמָא תַּתְּאָה, כִּיּוֹן, דְּנִטְל מַיָּא בְּדַר לֹון, וּפְלִיג לֹון לְכָל עֵיבַר, וּמִתְמַן אֲתַשְׁקִינִין כָּלֵא.

131. During the time when Judgment dwells, the lower world, WHICH IS MALCHUT, does not nurture from that firmament, but nurtures from the left side THAT IS NOT INCLUDED IN THE RIGHT. Then MALCHUT is called: "The sword of Hashem is filled with blood" (Yeshayah 34:6). Woe to those who then nurture from her and are sustained by her, because at that time the sea, WHICH IS MALCHUT, was nurturing from two sides, FROM YESOD OF ZEIR ANPIN AND FROM THE LEFT SIDE. THEREFORE, it is divided into two parts, white FROM THE SIDE OF YESOD, and red FROM THE LEFT SIDE. Then it casts into the River the portion of Egypt, NAMELY THE RED, smites THEIR SOURCE above, and smites below. Therefore, Yisrael drink water BECAUSE THEY ARE ATTACHED TO YESOD OF ZEIR ANPIN, WHICH IS THE WHITE PART OF MALCHUT, and the Egyptians drink blood, WHICH IS THE RED PART OF MALCHUT.

132. So if you say that THE PLAGUE OF BLOOD was only to repel them, come and see. They drank the blood, which entered their intestines, broke through and rose. So Yisrael sold them water for money. Then they drank water. Therefore, the first plague that smote them was blood.

133. Rabbi Yitzchak opened the discussion with this passage: "I will extol You, my Elohim, O King; and I will bless Your name forever and ever" (Tehilim 145:1). Come and see that David spoke of his level, "I WILL EXTOL YOU," for he wrote "my Elohim," MEANING my own ELOHIM, NAMELY MALCHUT, WHICH IS HIS LEVEL. For he wanted to raise the praise OF MALCHUT, and to bring it to the supernal light, NAMELY BINAH, to mix them one with the other, so THAT MALCHUT AND BINAH should be one. Therefore he said, "I will extol You, my Elohim, O King..."

134. For we learned that David endeavored all the days of his life to restore the Throne, WHICH IS MALCHUT, and to illuminate its face WITH THE LIGHT OF BINAH so it would protect it, and constantly illuminate the lower light, WHICH IS MALCHUT, with the upper light, WHICH IS BINAH, so that they would be one. MEANING THAT MALCHUT WOULD ASCEND TO BINAH, WHEN THEY ARE ONE. And when Solomon came, he found a world, WHICH IS MALCHUT, whole, and the moon, WHICH IS MALCHUT, full. MALCHUT HAD ALREADY ASCENDED TO BINAH, AND WAS COMPLETED AND FILLED WITH ALL ITS LIGHTS and he no longer had to toil at illuminating it.

135. Come and see, when the Holy One, blessed be He, wishes to do vengeance upon the idol-worshipping nations, the left SIDE is stimulated and the moon becomes full, FOR IT IS MALCHUT with blood from that side. Then the springs and rivers of below and all that are on the left side flow with blood. Therefore their punishment is blood.

131. ובזמנא דדינא שרינא, עלמא תתאה לא ינקא מן ההוא רקיעא, וינקא מסטר שמאלא, וכדין אקרי קרב לה' מלאה דם. ווי לאיגון דינקין כדין מינה, ואתשקייין מינה, דבההוא זמנא ימא ינקא מתרין סטרין, הוה אתפלג לתרין חולקין, חוור וסומק. וכדין שדי ליאורא חולקא דמצרים, ואלקי לעילא ואלקי לתתא. ועל דא שתאן ישראל מיא. ומצראי דמא.

132. אי תימא בגין גיעולא הוה ולא יתיר. תא חזי, שתאן דמא ועאל למעיהו, ואסתלק ובקע, עד דהוו מזבגין לון ישראל מיא בממונא, וכדין שתאן מיא בגיני כן שירותא לאלקאה לון הוה דמא.

133. רבי יצחק פתח האי קרא, ארוממך אלהי המלך ואברכה שמך לעולם ועד. תא חזי, דוד לקביל דרגא דיליה קאמר, דכתיב אלהי דידי בגין דבעא לסלקא שבחיה, ולאעלא ליה לנהורא עלאה, לאתערבא דא בדא, למהוי בלא חד. בגיני כן, ארוממך אלהי המלך וגו'.

134. דתנינן, כל יומי דדוד, אשתדל לאתקנא בורסיה, ולאנהרא אנפיה, בגין דיגין עליה ואיתנהיר תדיר נהורא תתאה בנהורא עלאה, למהוי בלא חד. וכד אתא שלמה, אשבח עלמא שלים, וסיהרא דאתמליא, ולא אצטריך לאטרחא עלה לאנהרא.

135. תא חזי, בשעתא דבעי קודשא בריך הוא למיסב נוקמין מעמין עובדי ע"ז, אתער שמאלא, ואתמליא סיהרא מההוא סטרא דמא. וכדין, נבעין מבוועין ונחלין דלתתא, כל איגון דלסטור שמאלא דמא. וע"ד, דינא דילהון דמא.

136. Come and see: When this blood is aroused against any nation, it is the blood of killed people, because another nation is provoked to come and kill them. But in Egypt, the Holy One, blessed be He, did not want to bring another nation to arouse blood against them, NAMELY TO KILL THEM, because of Yisrael that were living among them, so that YISRAEL who dwelt in their country would not be distressed. The Holy One, blessed be He, smote them with blood in their streams instead, so they were not able to drink.

137. Since their dominion rules over that river, the Holy One, blessed be He, punished their dominion first, in order that their deity would be smitten first, because the Nile was one of their deities. Similarly their other deities were gushing with blood. This is the meaning of: "And that there may be blood throughout all the Land of Egypt both in vessels of wood, and in vessels of stone" (Shemot 7:19).

138. Rabbi Chiya arose one night to study Torah. The young Rabbi Yosi, who was still a child, was with him. Rabbi Chiya opened the discussion saying, "Go your way, eat your bread with joy, and drink your wine with a merry heart; for the Elohim has already accepted your works" (Kohelet 9:7). HE ASKS, What did Solomon see that caused him to say this passage.

139. AND HE ANSWERS, All the words of Solomon were said with wisdom. "Go your way, eat your bread with joy" MEANS that the Holy One, blessed be He, brings a person who goes in the ways of the Holy One, blessed be He, close to Him, and gives him tranquillity and repose. Then, he eats and drinks the bread and wine with a joyful heart because the Holy One, blessed be He, has accepted his actions.

140. That boy said to him, If so, then you have said that all the words of Solomon were with wisdom, so where is the wisdom here IN THIS PASSAGE. RABBI CHIYA said to him, My son, cook your food, MEANING CONCENTRATE WELL, and you will understand this passage. The boy said to him, Before I have cooked, I already know. RABBI CHIYA said to him, How do you know?

136. תָּא חֲזִי, כִּד הָאֵי דְמָא אֲתַעֵר עַל עַמָּא, הָהוּא דְמָא דְקִטּוּלִין אִיהוּ דִּיתַעֵר עֲלֵיהוּ עַמָּא אַחֲרָא וְקִטּוּל לֹון. אָבַל בְּמִצְרַיִם, לֹא בְעָא קוּדְשָׁא בְרִיךְ הוּא לְאִייתָאָה עֲלֵיהוּ עַמָּא אַחֲרָא לְאֲתַעֵרָא עֲלֵיהוּ דְמָא בְּגִין דִּישְׂרָאֵל הוּוּ בִּינֵיהוּ, וְלֹא יִצְטַעֲרוּן בְּגִין דְדִירִין בְּאַרְעָא דִּילְהוֹן, אָבַל קוּדְשָׁא בְרִיךְ הוּא מִחָא לֹון בְּדְמָא, בְּנַהֲרִין דִּלְהוֹן, דִּלָּא הוּוּ יִכְלִין לְמִשְׁתֵּי.

137. וּבְגִין דְשׁוּלְטְנוּתָא דִּלְהוֹן, שְׁלֵטָא בְּהוּא נַהֲרָא, פְּקִיד קוּדְשָׁא בְרִיךְ הוּא לְשׁוּלְטְנוּתָא דִּלְהוֹן בְּקִדְמִיתָא, בְּגִין דִּילְקִי דְחֵלָא דִּלְהוֹן בְּקִדְמִיתָא, בְּגִין דְנִילּוּס חֵד דְחֵלָא דִּלְהוֹן הוּוּ, וְכֵן שְׂאֵר דְחֵלִין דִּלְהוֹן נִבְעִין דְמָא. הֵה"ד וְהִיא דֵם בְּכָל אֲרֶץ מִצְרַיִם וּבְעֵצִים וּבְכַבְנִים.

138. ר' חִיָּיא קָם לִילִיא חֵד לְמַלְעֵי בְּאוּרִיתָא, וְהוּוּ עֲמִיָּה ר' יוֹסִי זוּטָא, דִּהוּוּ רַבִּיא. פְּתַח ר' חִיָּיא וְאָמַר, לֶךְ אֲכוּל בְּשִׂמְחָה לְחַמְךָ וְשִׂתָּה בְּלֵב טוֹב יִינַךְ כִּי כָּבַר רַצָּה הָאֱלֹהִים אֶת מַעֲשֶׂיךָ. מֵאֵי קָא חֲמָא שְׁלֵמָה דְאָמַר הָאֵי קָרָא.

139. אֵלָא שְׁלֵמָה כָּל מְלוּי בְּחֻכְמָה הוּוּ, וְהָאֵי דְאָמַר לֶךְ אֲכוּל בְּשִׂמְחָה לְחַמְךָ, בְּשַׁעֲתָא דְבַר נֶשׁ אֲזִיל בְּאוּרְחוּי דְקוּדְשָׁא בְרִיךְ הוּא, קוּדְשָׁא בְרִיךְ הוּא מְקַרְבַּ לִיָּה לְגַבִּיָּה, וְיִהִיב לִיָּה שְׁלוּה וְנִיחָא, כְּדִין נַהֲמָא וְחַמְרָא דְאֲכִיל וְשִׂתִּי, בְּחֻדוּה דְלִפְּא, בְּגִין דְקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בְּעוֹבְדוּי.

140. א"ל הָהוּא רַבִּיא, אֵי הָכִי, הָא אָמַרְתָּ דְכָל מְלוּי דְשְׁלֵמָה בְּחֻכְמָתָא הוּוּ, אֵן הוּא חֻכְמָתָא הָכָא. א"ל בְּרִי תְבַשֵּׁל בְּשׁוּלְךָ, וְתַחֲמֵי הָאֵי קָרָא. א"ל עַד לֹא בְּשִׁילְנָא יִדְעָנָא. א"ל מִנ"ל.

141. The boy said to him, I heard one voice, MEANING ONE THING my father used to say about this passage. Solomon cautioned people to crown the Congregation of Yisrael, WHICH IS MALCHUT, with joy, which is the right side, NAMELY THE LIGHT OF CHASSADIM, which is bread, so it would be crowned with joy. BREAD ALLUDES TO THE LIGHT OF CHASSADIM. Then it should be crowned with wine, which is the left side, NAMELY THE ILLUMINATION OF CHOCHMAH, WHICH IS THE LEFT OF BINAH, so that the Faith of all, NAMELY MALCHUT, will be in complete joy in the right and left. When it will be between both, all the blessings will dwell in the world. THIS IS THE UTMOST PERFECTION OF MALCHUT, THAT THE ILLUMINATION OF THE LEFT, WHICH IS CHOCHMAH, WOULD BE ENVELOPED IN THE LIGHT OF CHASSADIM THAT IS ON THE RIGHT, FOR THEN BOTH ILLUMINATE IN HER. FOR THIS IS THE SECRET OF BREAD AND WINE. All this occurs when the Holy One, blessed be He, accepts the deeds of people as written: "For the Elohim has already accepted your works" (Kohelet 9:7). Rabbi Chiya approached and kissed him. He said, I swear my son that I left this for you, MEANING THAT EVEN THOUGH I ALSO KNEW IT, I DID NOT SAY IT, AND I LEFT IT FOR YOU TO SAY. And now I know that the Holy One, blessed be He, wishes to crown you with Torah.

142. Rabbi Chiya again opened the discussion saying, "Say to Aaron, 'Take your rod, and stretch your hand on the waters of Egypt'..." (Shemot 7:19). HE ASKS, Why Aaron and not Moshe, AND ANSWERS, For the Holy One, blessed be He, said, water remains in the place where Aaron is, BECAUSE WATER IS IN THE RIGHT, and the left wants to draw water from there. Aaron, who comes from that side, will stimulate A FLOW OF WATER, and when the left, WHICH IS EGYPT, receives it, it will be transformed into blood.

143. Come and see, the lowest of all levels, WHICH IS MALCHUT, WHICH IS CALLED "THE SWORD OF HASHEM IS FILLED WITH BLOOD," smote first, AND THEIR WATERS TURNED INTO BLOOD. Rabbi Shimon said, The Holy One, blessed be He, started to smite from the lowest, WHICH IS MALCHUT. His hand THAT CONTAINS TEN FINGERS, WHICH IS THE SECRET OF THE TEN SFIROT smote with each finger, FROM MALCHUT UNTIL KETER. And when He reached their highest level, WHICH IS THE FIRSTBORN OF ALL THE LEVELS, NAMELY CORRESPONDING TO KETER, He acted and passed over the land of Egypt and killed them all. Therefore, He killed all the firstborn in the land of Egypt, because this is their highest level and the firstborn to everything.

17. "And the River shall bring forth frogs in swarms"

144. Come and see, Pharaoh ruled with THE POWER OF water, as written: "The great crocodile that couches in the midst of his streams" (Yechezkel 29:3). Therefore, first his river was turned into blood. Afterward, frogs CAME OUT OF IT that plagued EGYPT with sounds that shook within their bowels. They came out of the River and onto the ground with high pitched voices in all directions until the Egyptians fell as if dead in their homes.

141. א"ל קלא חד שמענא מאבא, דהוה אמר בהאי קרא, דשלמה קא אזהר ליה לב"נ, לאעטרא לה לכנ"י בשמחה, דאיהו סטרא דימינא, ואיהו נהמא, דיתעטר בחרוה. ולבתר, יתעטר בחמרא, דאיהו שמאלא, בגין דתשתכח במהימנותא דכלא, חרוותא שלימתא, בימינא ושמאלא, וכד תהוי בין תרווייהו כדן כל ברפאן שראן בעלמא. וכל דא, כד אתרעי קודשא בריך הוא בעובדיהון דבני נשא, הה"ד כי כבר רצה האלהים את מעשיך. אתא ר' חייא ונשקיה, אמר, חייך ברי האי מלה שבקנא בגינך, והשתא ידענא, דקודשא בריך הוא בעי לאעטרא לך באורייתא.

142. תו פתח ר' חייא ואמר, אמור אל אהרן קח מטך ונטה ירך על מימי מצרים. מ"ט אהרן ולא משה. אלא, אמר קודשא בריך הוא, אהרן מיין קיימין בדוכתיה, ושמאלא בעי לנגדא מיין מתמן, אהרן דאתי מהווא סטרא יתער ליה, וכד שמאלא נקיט לון, אינון יתהדרון דמא.

143. תא חזי תתאה דכל דרגין מחא בקדמיתא. אר"ש מתתאה שרא קודשא בריך הוא. וידיא דיליה, מחא בכל אצבעא ואצבעא. וכד מטא לדרגא עלאה דכל דרגין, עבד איהו דיליה, ועבר בארעא דמצרים, וקטל כלא. ובגינך כך קטל כל בוכרין בארעא דמצרים, בגין דאיהו דרגא עלאה ובוכרא דכלא.

144. ותא חזי, פרעה הוה שולטניה במינא, דכתיב התנים הגדול הרובץ בתוך יאוריו, בג"כ אתהפך נהריה בדמא בקדמיתא. לבתר צפרדעים דמשמטי לון בקלין טסירין מקרקרין בגו מעייהו, ונפקי מגו יאורא, וסלקי ביבשתא וראמין קלין בכל סטריין, עד דאינון נמלין כמתין בגו ביתא.

145. And the secret of the matter is that all the ten signs the Holy One, blessed be He, performed originated from the strong hand, WHICH IS GVURAH, and this hand overpowered all the levels of their dominion in order to confuse them. They did not know what to do TO BE SAVED. When the grades tried to do something, it became apparent to all that they could do nothing TO BE SAVED FROM THE PLAGUES because of the strong hand that rested upon them.

146. "And the River shall bring forth frogs in swarms, and these will go up and come into your house" (Shemot 7:28). Rabbi Shimon opened the discussion saying, "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children..." (Yirmeyah 31:14). Come and see: This passage has been explained in many places. But this passage is difficult, for it says, "Rachel weeping for her children," yet only Joseph and Benjamin were the children of Rachel and no more, while Leah had her six tribes, so why did Rachel weep and not Leah?

147. HE ANSWERS, But it has been said, it is written: "And Leah's eyes were weak" (Beresheet 29:17). Why were they weak? Because everyday she would go out to the crossroads and ask about Esav. They would tell her about the actions of that wicked man, and she feared she would fall into his lot, so she wept daily until her eyes became weak.

148. The Holy One, blessed be He, said, You are weeping to merit that righteous man, Jacob, and not be the lot of that wicked man. Upon your life, your sister will rise at the crossroads and weep over the exile of Yisrael. But you will be inside, NAMELY IN THE CAVE OF MACHPELAH, and will not weep over them. Rachel will weep over the exile of Yisrael.

149. However, this passage really refers to what we said, MEANING THAT ACCORDING TO THE LITERAL MEANING IT IS INTERPRETED THIS WAY, but the secret meaning of the matter is that Rachel and Leah are two worlds. THE NUKVA FROM THE CHEST UP OF ZEIR ANPIN IS CALLED LEAH, AND THE NUKVA THAT IS FROM THE CHEST DOWN OF ZEIR ANPIN IS CALLED RACHEL. One is the world of concealment, NAMELY LEAH, and one is the world of revelation, NAMELY RACHEL. Therefore, the one, LEAH, was buried and concealed within the cave and was covered, while the other, RACHEL, remains at the crossroads, FOR SHE WAS BURIED ON THE WAY TO EFRAT, in the open. And everything is in the likeness of above. Therefore, Jacob did not bring RACHEL into the cave or to any other place, as it is written: "yet there was but a little way to come to Efrat" (Beresheet 48:7). He did not bring her to the city, because he knew that her place was in an open spot.

145. וְרָזָא דְמַלְהָ, כָּל אֵינוֹן עֶשֶׂר אֲתִין דְעֵבֵד קוּדְשָׁא בְרִיךְ הוּא, כְּלֵהוּ הוּוּ מְגוּ יָדָא תְקִיפָא, וְהוּא יָדָא אֲתַתְקַף עַל אֵינוֹן דְרִגִין כּוּלְהוּ שְׁלִטְנוּתָא דְלֵהוֹן, בְּגִין לְבַלְבְּלָא דְעֲתִיבְהוּ, וְלֹא הוּוּ יָדְעִי לְמַעְבַּד מִיַּדִּי. תָּא חֲזִי, כָּל אֵינוֹן דְרִגִין דְלֵהוֹן, בִּין דְנִפְקִי לְמַעְבַּד מִיַּדִּי, דְאֲתַחֲזִי לְכֹלָא לֹא יִכְלִין לְמַעְבַּד מִיַּדִּי. בְּגִין הוּוּ יָדָא תְקִיפָא דְשְׂרִיא עֲלֵיהוּ.

146. וְשִׂרְץ הַיָּאֹר צִפְרָדִּים וְעָלוּ וּבָאוּ בְּבֵיתְךָ. ר' שְׁמַעוֹן פָּתַח וְאָמַר, קוּל בְּרַמָּה נִשְׁמַע נְהִי בְּכִי תַמְרוּרִים רַחַל מְבַכָּה עַל בְּנֵיהּ וְגו'. תָּא חֲזִי, הָאִי קָרָא אוֹקְמוּהָ בְכַמָּה אֲתֵרִי. וְהָאִי קָרָא קְשִׁיא, רַחַל מְבַכָּה עַל בְּנֵיהּ, בְּנֵהָ דְרַחַל יוֹסֵף וּבְנֵימִין הוּוּ וְלֹא יִתִּיר, וְלֵאמָר שִׁית שְׁבֻטִין הוּוּ דִילָהּ, אֲמַאי בְּכַת רַחַל וְלֹא לֵאמָר.

147. אֵלָא הֲכִי אָמְרוּ כְּתִיב, וְעֵינַי לֵאמָר רַבּוֹת. אֲמַאי רַבּוֹת. בְּגִין דְכָל יוֹמָא נִפְקַת לְפָרְשַׁת אַרְחִין, וְשְׁאַלַת עַל עֶשָׂו, וְהוּוּ אָמְרִין לָהּ עוֹבְדוֹי דְהוּוּ רָשָׁע, וְדַחִילַת לְמַנְפַּל בְּגוּ עַרְבֵיהּ, וְהוּוּ בְּכַת כָּל יוֹמָא, עַד דְאֲתַרְכְּבוּ עֵינְהָ.

148. וְקוּדְשָׁא בְרִיךְ הוּא אָמַר, אֲנִתְ בְּכַת בְּגִין הוּוּ צְדִיקָא, דְלֹא תִהְיִי בְעַרְבֵיהּ דְהוּוּ רָשָׁע. חֲזִיךְ, אַחְתְךָ תְקוּם בְּפָרְשַׁת אַרְחִין, וְתַבְכִי עַל גְלוּתֵהוֹן דְיִשְׂרָאֵל, וְאֵת תְקוּם לְגוּ וְלֹא תַבְכִי עֲלֵיהוּ וְרַחַל אִיהִי בְכַת עַל גְלוּתֵהוֹן דְיִשְׂרָאֵל.

149. אֲבָל הָאִי קָרָא, אִיהוּ עַל מַה דְאָמְרִין. אֲבָל רָזָא דְמַלְהָ, דְרַחַל וְלֵאמָר תְרִי עֲלִמִין נִינְהוּ. חַד עֲלִמָא דְאֲתַכְסִיא, וְחַד עֲלִמָא דְאֲתַגְלִיא. וְע"ד, דָּא אֲתַקְבֵּרַת וְאֲתַחְפִיאַת לְגוּ בְמַעְרַתָא וְאֲתַכְסִיאַת. וְדָא קִימָא בְּפָרְשַׁת אַרְחִין בְּאֲתַגְלִיא. וְכֹלָא כְּגוּוֹנָא עֲלָא. וּבְגִין כֵּן לֹא אֲעִיל לָהּ יַעֲקֹב בְּמַעְרַתָא, וְלֹא בְּאֲתֵר אַחְרָא, דְהָא כְּתִיב בְּעוֹד כְּבֵרַת אַרְץ לְבֹא אֲפָרְתָהּ, וְלֹא אֲעִיל לָהּ לְמַתָּא. בְּגִין דְהוּוּ יָדְעֵ דְאֲתֵרָהּ הוּוּ בְּאֲתֵרָא דְאֲתַגְלִיא.

150. Come and see, the Congregation of Yisrael, WHICH IS MALCHUT, is called Rachel, as written: "And as a sheep (Heb. rachel) before her shearers is dumb" (Yeshayah 53:7). Why is she dumb? IT IS because her voice, WHICH IS ZEIR ANPIN, is stopped when other nations rule, and she becomes dumb.

151. This is the meaning of: "A voice was heard in Ramah, lamentation, and bitter weeping..." "A voice was heard in Ramah" refers to celestial Jerusalem, NAMELY BINAH. "Rachel weeping for her children": As long as the children of Yisrael are in exile, she weeps for them because she is their mother. "She refused to be comforted for her children." What is the reason? "Because he is not." HE ASKS, It should have said, 'Because they are not', AND ANSWERS it is because her husband, WHO IS ZEIR ANPIN called voice, is gone from her and is not joined to her.

152. Come and see: She did not just weep over Yisrael just once, but rather every moment they were in exile. For the reason THEY BLEMISHED THE VOICE, WHICH WAS GONE FROM RACHEL, the Holy One, blessed be He, brought about a voice to the Egyptians TO PUNISH THEM, as written: "And there shall be a great cry throughout all the land of Egypt, such as there was none like it..." (Shemot 11:6). He also arranged for them other voices in these frogs that raised their voices in their intestines, so they fell dead in the marketplaces.

153. "And the frog came up" (Shemot 8:2). IT SHOULD HAVE SAID 'FROGS' IN THE PLURAL. HE ANSWERS, It was one frog, but it bred and the land became filled with them. And they all gave themselves over to the fire, as written: "And into your ovens, and into your kneading troughs" (Shemot 7:28). What did they say: "We went through fire and through water; but You did bring us out into abundance" (Tehilim 66:12). And if you ask, how does this concern the Egyptians that all these frogs went into the fire? HE ANSWERS, they all came into the fire and went into the ovens yet did not die. Those that did die, what did they do? There was bread in the oven, and they came into the bread and burst, and others came out of them and were swallowed in the bread. And when they wanted to eat of the bread, the bread in their bowels turned back into frogs that danced and raised their voices until THE EGYPTIANS died. This PLAGUE was harder on them than all the others. Come and see, it is written: "And the River shall bring forth frogs in swarms, and these will go up and come into your house, and on your bedchamber...AND THE FROGS SHALL COME UP BOTH ON (LIT. 'IN') YOU, AND ON (IN) YOUR PEOPLE, AND ON (IN) ALL YOUR SERVANTS" (Shemot 7:28-29). SO THEY CAME INSIDE THEIR BODIES. Pharaoh was smitten first and more than everyone else, FOR IT SAYS, "ON YOU, AND ON YOUR PEOPLE, AND ON ALL YOUR SERVANTS." May the name of Hashem be blessed from everlasting to everlasting, for He examines the actions of people in everything they do.

150. תָּא חֲזִי, כְּנִסַּת יִשְׂרָאֵל הִכִּי אֶקְרִי, רַחֵל. כִּמָּה דָּאֵת אָמַר, וּכְרַחֵל לִפְנֵי גּוֹזְזִיָּה נְאֻלְמָה. אָמַאי נְאֻלְמָה. דְּכַד שְׁלִטִין שָׂאֵר עַמִּין, קְלָא אֲתַפְסֵק מִינָה, וְהִיא אֲתַאֲלַמַּת.

151. וְדָא הוּא דְכִתְיִב, קוּל בְּרַמָּה נִשְׁמַע נְהִי בְּכִי תַמְרוּרִים. קוּל בְּרַמָּה נִשְׁמַע דָּא יְרוּשָׁלַיִם לְעִילָא. רַחֵל מִבְּכָה עַל בְּנֵיהּ, כָּל זְמַנָּא דִישְׂרָאֵל אִינוּן בְּגִלוּתָא, אִיהִי מִבְּכָה עָלֵיהּוּ דְאִיהִי אִימָא דְלֵהוּן. מֵאֲנָה לְהִנָּחַם עַל בְּנֵיהּ. מ"ט. כִּי אִינוּן. כִּי אִינָם מִבְּעֵי לֵיהּ. אֶלָּא, בְּגִין דְּבַעֲלָה דְאִיהִי קוּל, אֲסַתְלַק מִינָה, וְלֹא אֲתַחְבַּר בְּהֵדָה.

152. וְתָא חֲזִי, לֹא שְׁעֵתָא חֲדָא, אִיהִי דְבִכַת עָלֵיהּוּ דִישְׂרָאֵל, אֶלָּא בְּכָל זְמַנָּא חֲזַמְנָא דְאִינוּן בְּגִלוּתָא. וּבְגִינֵי כֵךְ, קַדְשָׁא בְּרִיךְ הוּא גְרַם לֹון קְלָא לְמִצְרַאִי, דְכִתְיִב וְהִיתָה צַעֲקָה גְדוּלָה בְּכָל אֶרֶץ מִצְרַיִם אֲשֵׁר כְּמוֹהוּ לֹא נִהִיתָה וְגו'. חֲזַמִּין לֹון קְלִין אַחֲרַנִּין, בְּאִינוּן עוֹרְדַעֲנִין, דְרַמָּאן קְלִין בְּמַעֲיֵיהּ, וְהוּוּ נִפְלִי בְּשׁוּקֵי כְּמַתִּים.

153. וְתַעַל הַצְּפַרְדֵּעַ, חֲדָא הוּת, וְאוֹלִידַת, וְאַתְמְלִיית אֶרְעָא מִינֵיהּוּ. וְהוּוּ כְּלָהוּ מְסָרִין גְרַמֵּיהּוּ לְאִשָּׁא, דְכִתְיִב וּבְתַנּוּרֵיךְ וּבְמִשְׁאָרוֹתֵיךְ, וּמַאי הוּוּ אָמַרוּ. בָּאֵנוּ בָּאֵשׁ וּבְכַמִּים וְתוֹצִיאֵנוּ לְרוּיָהּ. וְאִי תִימָא, אִי הִכִּי, מַאי אֲכַפַּת לְהוּ לְמִצְרַאִי, דְעָאֲלִין לְאִשָּׁא כָּל אִינוּן עוֹרְדַעֲנִין. אֶלָּא, כְּלָהוּ עָאֲלִין לְאִשָּׁא, וְאִזְלִין בְּתַנּוּרָא וְלֹא מַתִּים. וְאִינוּן דְמַתִּים מַאי קָא עֲבָדִי, נְהֵמָא הוּוּ בְתַנּוּרָא, וְעָאֲלִין בְּגוּ נְהֵמָא, וּמִתְבַּקְעִין, וּנְפְקִי מִנֵּיהּוּ אַחֲרַנִּין, וְאֲשַׁתְּאֲבִין בְּנְהֵמָא. אֲתוּ לְמִיכַל מִינָה, הֵהוּא פְתָא אֲתַהֲדֵר עוֹרְדַעֲנָא בְּמַעֲיֵיהּ, וּרְקַדֵּן, וּרַמָּאן קְלִין, עַד דְהוּוּ מַתִּים. וְדָא קְשִׁיא לֹון מְכַלָּא. תָּא חֲזִי, כְּתִיב וְשִׁרְץ הַיָּאוֹר צַפְרַדַּעִים וְעָלוּ וּבָאוּ בְּבֵיתְךָ וּבְחֹדֶר מִשְׁכַּבְךָ וְעַל מִטְתְּךָ. פְּרַעָה אִיהִי אֶלְקִי קְדַמָּה מְכַלָּהוּ, וְיַתִּיר מְכַלָּהוּ. לְהוּי שְׁמִיָה דִי אֶלְהָא מְבָרַךְ מִן עֲלְמָא וְעַד עֲלְמָא, דְהוּא פְקִיד עוֹבְדִין דְבְנֵי נְשָׂא, בְּכָל מַה דְעֲבָדִי.

154. It is written: "And the princes also of Pharaoh saw her, and commended her before Pharaoh; and the woman was taken into the house of Pharaoh" (Bereshheet 12:15). This passage is to be interpreted as Pharaoh is mentioned three times. One Pharaoh refers to Pharaoh of that time, one ALLUDES to Pharaoh during the time of Joseph, and one ALLUDES to Pharaoh in the days of Moshe, who was smitten with his rod.

155. The first Pharaoh, when Sarah was taken to him, hinted to his artists and they drew her picture in his room on the wall over his bed. He had no peace until they made a picture of Sarah on a panel and when he entered his bed, he brought the panel with him. Every king who succeeded him saw the painted image, and jesters came before him, so when he got into his bed he enjoyed that picture. Therefore the king was smitten here more than everyone else. This is the meaning of: "And into your bedchamber, and on your bed," and afterwards "and into the house of your servants, and on your people" (Shemot 7:28). The expression "on your bed," appears in relation to none except him alone.

156. Rabbi Aba opened the discussion saying, "All the rivers run into the sea, yet the sea is not full. To the place where the rivers flow, thither they return" (Kohelet 1:7). This passage is explained and the sages have spoke of it. Yet come and see, when these rivers, WHICH ARE THE LIGHTS OF ZEIR ANPIN, run to the sea, WHICH IS MALCHUT, the sea receives them and absorbs them in itself because the water freezes in the sea, and the ice draws to itself all the water that flows to it. Afterwards, the water emerges with the power of the south, NAMELY CHASSADIM ON THE RIGHT SIDE, and waters all the wild animals, as written: "they give drink to every wild beast" (Tehilim, 104:11).

157. Come and see, the frozen sea draws in all the water and melts by the power of the south, as we have learned. This is why it "is not full." This has already been explained

158. Here, the friends remarked ABOUT THE PASSAGE: "To the place where the rivers flow, thither they return." Wherefore do they return? HE ANSWERS, Because the river that flows and comes out of Eden, WHICH IS YESOD OF ZEIR ANPIN, never interrupts its flow FROM MALCHUT, and always supplies water to the sea. Therefore, the waters return, flow and again return, never stopping. When it again flows to water everything, NAMELY TO DRAW CHOCHMAH THAT SUBDUES ALL THE KLIPOT, a northern wind arrives and the water freezes. And the southern wind, which is warm, thaws it so it can flow in every direction. Therefore, that sea abides between the two sides, NORTH AND SOUTH, and through them THE SEA perseveres. Ships, WHICH ARE THE GRADES THAT RECEIVE FROM MALCHUT, travel in it in every direction, NAMELY, AFTER ALL THE DIRECTIONS-SOUTH, NORTH, EAST AND WEST-ARE INCLUDED WITHIN EACH OTHER.

154. כְּתִיב וַיִּרְאוּ אוֹתָהּ שְׂרֵי פַרְעֹה וַיְהַלְלוּ אוֹתָהּ אֶל פַּרְעֹה וַתִּקַּח הָאִשָּׁה בֵּית פַּרְעֹה. הָאִי קָרָא לְדִרְשָׁא הוּא דְאֵתָא. תִּלְת פַּרְעֵה הֵבָא. חַד, בְּהוּא זְמַנָּא. וְחַד, בְּיוֹמוֹי דְיוֹסֶף. וְחַד, בְּיוֹמוֹי דְמֹשֶׁה דְאֶלְקֵי בְּקוֹלְפוֹי.

155. פַּרְעֹה קִדְמָא, בְּשַׁעֲתָה דְאִתְנַסִּיבַת שָׂרָה לְגַבְיָהּ, רְמַז לְאוֹמְנִין, וְצִיּוּרוֹ הוּא דְיוֹקְנָא בְּאֲדָרְיָה, עַל עֲרִסְיָה בְּכוֹתְלָא, לֹא נַח דְעִתְיָה, עַד דְעִבְדוּ דְיוֹקְנָא דְשָׂרָה בְּנִסְיוֹ, וְכַד סְלִיק לְעֲרִסְיָה, סְלִיק לָהּ עִמְיָה. כָּל מַלְכָּא דְאֵתָא אֲבַתְרִיָּה, הוּא חֲמֵי הוּא דְיוֹקְנָא מְצִירָא צִיּוּרָא, וְהוּוּ עֲאֲלִין קְמִיָּה בְּדִיחִין, כַּד סְלִיק לְעֲרִסְיָה הוּא אֲתַהֲנִי בְּהוּא צִיּוּר. בְּגִין כֵּן, מַלְכָּא אֶלְקֵי הֵבָא יַתִּיר מִכָּלֵא. הֵינּוּ דְכְּתִיב, וּבַחֲדָר מְשַׁכְּבְךָ וְעַל מִטְתְּךָ. וּלְבַתְרָא, וּבְבֵית עַבְדֶּיךָ וּבְעַמְךָ. וּבְכֻלְהוּ לֹא כְּתִיב עַל מִטְתְּךָ, אֶלָּא לִיָּה בְּלַחֲדוּיָהּ.

156. ר' אבא פתח, כל הנחלים הולכים אל הים והים איננו מלא אל מקום שהנחלים הולכים שם הם שבים ללכת. האי קרא אתמר, ואמרי ליה חברייא. אבל תא חזי, כד אינון נחלין עאלין לגו ימא, וימא נקיט לון, ושאיב לון בגויה, בגין דקפאן מיא בגו ימא, והוא גלידי שאיב כל מיא דעאלין ביה, ולבתר נפקין מיא בתוקפא דדרום, ואשקי ית כל חיות ברא, כמר"א ישקו כל חיתו שדי.

157. ותא חזי, ימא דקפא שאיב כל מיא, ואשתרי בתוקפא דדרום, כמה דאתמר, ובגין כן איננו מלא, ואתמר.

158. והא אתערנו ביה חברייא. אל מקום שהנחלים הולכים שם הם שבים ללכת. מאי טעמא הם שבים בגין דההוא נהר דנגיד ונפיק מערן לא פסיק לעלמין, והוא אפיק תדיר מיא לימא, ועל דא, מיון שבין ללכת, ותבין, ואזלין ותבין, ולא פסקין לעלמין. וכד איהו תב ללכת, בגין למהך לאשקאה לכלא, ואתי רוח צפון וקפי מיא, ורוחא דדרום דאיהו חמימא, שרי לון למהך לכל סטר. ועל דא, האי ימא יתיב בין תרי סטרי אלין, ובגינייהו קיימא, וארבין אזלין ונטלין לכל סטר.

159. Come and see: when the King, WHO IS ZEIR ANPIN, comes to His bed, WHICH IS MALCHUT, at midnight, the northern wind awakens, WHICH IS THE LEFT SIDE, which arouses love towards the Queen, NAMELY TO MALCHUT. Without the stimulation of the north, the King would not join with her, because love starts at the north, as is said, "His left hand is under my head" (Shir Hashirim 2:6). The south, WHICH IS THE RIGHT COLUMN, embraces with love, as written: "And his right hand embraces me" (Ibid.). Then many jesters call forth songs until the morning comes, as written: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 38:7).

160. When morning comes, all the upper and lower beings recite songs. BECAUSE AT NIGHT, ONLY THE ANGELS THAT ARE DRAWN FROM THE LEFT COLUMN RECITE POETRY, BUT IN THE MORNING THEY ALL RECITE SONGS, MEANING EVEN THOSE THAT ARE DRAWN FROM THE RIGHT. THEN ALL THE COLUMNS ARE COMBINED ONE WITH THE OTHER UNDER THE DOMINION OF THE RIGHT, and similarly YISRAEL RECITE POEMS below, as written: "You that make mention of Hashem, take no rest" (Yeshayah 62:6). THIS IS ADDRESSED specifically to the lower beings, NAMELY TO YISRAEL.

161. At midnight, those who desire to constantly mention the Holy One, blessed be He, do not allow their hearts to be silent and rise FROM THEIR BEDS to make mention of the Holy One, blessed be He. With the light of morning, they hasten to the synagogue to praise the Holy One, blessed be He, and again after midday, MEANING AT MINCHAH (THE AFTERNOON PRAYER), and also at night, when darkness falls, and night is enveloped in darkness and the sun has rest. About these is written: "You that make mention of Hashem, take no rest." This refers to Yisrael, the holy nation.

162. The Holy One, blessed be He, remembered them for that in Egypt, and those that take no rest day or night rose against Pharaoh. And who are they? They are the frogs whose voices are never still. It is because He strengthened the holy people that are not silent day or night from praising the Holy One, blessed be He. And there was no one in Egypt who could speak with another. The land became devastated because of them, and babies and children died because of their sound.

163. And if you ask, Why were they not able to kill THE FROGS? HE ANSWERS, For when one raised a stick or a stone to kill one, it would burst and six frogs emerged from its bowels, which went and kicked about the land so eventually they refrained from approaching them.

159. תא חזי, כד מלכא, אתי לערסיה, בשעתא דאתפליג לילא, רוחא דצפון אתער, דאיהו אתער חביבותא לגבי מטרוניתא, דאלמלא אתערותא דצפון, לא אתחבר מלכא בהדה, בגין דצפון שארי חביבותא, כמה דאתמר, שמאלו תחת לראשי. ודרום חביב ברחימו דכתיב וימינו תחבקני, כדין כמה בדיחין מתערין שירתא, עד דאתי צפרא, דכתיב, ברן יחד כוכבי בקר ויריעו כל בני אלהים.

160. וכד אתי צפרא, בלהו עלאי ותתאי אמרי שירתא, וישראל בגוונא דא לתתא, דכתיב, המזכירים את יי' אל דמי לכם. אל דמי לכם לתתא דייקא.

161. כד אתפליג ליליא, אינון דתיאובתא דילהון לאדכרא תדיר לקודשא בריך הוא, לא יהבי שכיבו ללבא, וקיימין לאדכרא ליה לקודשא בריך הוא. כד סליק צפרא מקדימין לבי כנישתא, ומשבחאן ליה לקודשא בריך הוא. וכן בתר פלגות יומא. וכן בליליא, כד אתחשך ואתדבק ליליא בחשוכא, ובת שמשא. על אלון כתיב המזכירים את יי' אל דמי לכם. ודא עמא קדישא דישראל.

162. ועל דא, אדכר לון קודשא בריך הוא במצרים, וסליק על פרעה, אלון דלא משתככי יממא וליליא, ומאן אינון. אורדענוא, דקלהון לא משתכך תדיר, בגין דאתקיף בעמא קדישא, דלא משתככי יממא וליליא, לשבחא ליה לקודשא בריך הוא. ולא הוה ב"ג במצרים, דיכול למשתעי בהדי הדדי. ומנייהו אתחבלת ארעא. ומקלהון הוּו ינוקין ורביין מתין.

163. ואי תימא היך לא יכלין לקטלא לון. אלא, אי ארים בר נש חוטר, או אבנא, לקטלא חדא, אתבקעת, ונפקין שית מינה, מגו מעהא, ואזלי וטרטשי בארעא, עד דהוי, מתמנע למקרב בהו.

164. Come and see how many rivers and how many streams emerged from the supernal sea, WHICH IS MALCHUT, at the time the water was thawed and flowed. Many rivers divide in many directions into many streams and many brooks. They belong to the minister appointed over the aspect of Egypt. These are swarming waters, for there are no waters that come from the sea, that do not bring forth fishes after their kind.

165. HE ASKS, IF THE RIVERS AND STREAMS ARE HIGH LEVELS THAT ARE DRAWN FROM MALCHUT, then who are the fishes? HE ANSWERS, They are messengers in the world who are appointed to do the bidding of their master. And they are appointed with the spirit of wisdom. Therefore we have learned, there is water that raises wise people and there is water that raises fools, according to these rivers that split to all the aspects.

166. The rivers of Egypt raise sorcerers, WHICH ARE strong fish, bound in the ten levels of sorcery, as written: "...that uses, divinations, soothsayer, or an enchanter, or a witch, or a charmer, or a medium, or a wizard, or a necromancer" (Devarim 18:11-12). "THAT USES" IS ONE, AND "DIVINATIONS" IS SECOND, SO WE HAVE THREE, AND WITH THE OTHER SEVEN THERE ARE TEN. These are ten kinds in the art of sorcery.

167. At the time OF THE EXODUS FROM EGYPT, the Holy One, blessed be He, extended His finger and mixed these streams and rivers of Egypt, WHICH ARE THE HIGH LEVELS FROM WHICH EGYPT ARE NURTURED. Their fish of wisdom were prevented FROM ISSUING TO THEM WISDOM. One reason was that it changed into blood, and another is that the fish, NAMELY THE FROGS, raised their voices, TO DRAW THE SPIRIT OF WISDOM, in vain; the spirit of their arts did not rest on them.

168. The swarm of gnats (lit. 'mixture') is ALSO like that, in that He mixed the various kinds OF LEVELS of their wisdom so they could not attain them. Even those LEVELS OF THEIR WISDOM that were already available in the land were bringing destruction upon the land, NAMELY THEY BECAME DEMONS and turned their ways evil. What is mixture? HE ANSWERS, It is a medley, as written: "A garment mingled of linen and wool" (Vayikra 19:19), and: "You shall not sow your field with mingled seed" (Ibid.), WHICH MEANS TO SOW many species by throwing by hand. SIMILARLY, MIXTURE THAT IS MENTIONED HERE MEANS A MEDLEY.

169. Come and see how many powers were aroused above as one. The Holy One, blessed be He, mixed them together in order to confuse their strong powers above. All these mighty deeds that the Holy One, blessed be He, performed in Egypt were with one hand, WHICH IS THE STRONG HAND AS MENTIONED, for He raised His hand upon them above and below. Hence, the wisdom of Egypt was lost, as written: "for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Yeshayah 29:14).

164. תָּא חֲזִי, כַּמָּה נְהָרִין, כַּמָּה יְאוּרִין, נִפְקָא מִגּוּ יַמָּא עֲלָאָה, בְּדִ אֲתַמְשְׁכֵן וּמִשְׁתַּרְן מִיָּא, וּמִתְפַּלְגִין כַּמָּה נַחְלִין, לְכַמָּה סְטָרִין, לְכַמָּה יְאוּרִין, לְכַמָּה נְהָרִין. וְחֻלְקָא דְמִמְנָא דְסִטְרָא דְמִצְרַיִם אֵינוֹן מִיּוֹן מִרְחֻשָׁן אֵלִין, דְּלִית לָךְ מִיּוֹן דְּנִפְקִין מִגּוּ יַמָּא, דְּלֵא מִפְקִי נִגְנִין לְזִינִין.

165. מֵאֵן אֵינוֹן נִגְנִין. אֵינוֹן שְׁלִיחֵן בְּעֲלָמָא, מִמְּנָן לְמַעַבְד רְעוּתָא דְמֵאֲרִיָּהוֹן, מִמְּנָן בְּרוּחָא דְחֻכְמָתָא. וְעַד תְּנִינָן, אֵית מִיּוֹן מְגַדְלִין חֲבִימִין. וְאֵית מִיּוֹן מְגַדְלִין טְפָשִׁין. לְפֻם אֵינוֹן נְהָרִין דְּמִתְחַלְקִין לְכָל סְטָרִין.

166. וְהֵכָא נְהָרֵי דְמִצְרַיִם, מְגַדְלִין מֵאֲרֵי דְחֻרְשִׁין, נִגְנִין בְּסִיטִין, קְפִיטִין בְּעֶשֶׂר דְּרָגִין דְּחֻרְשִׁין, דְּכֹתִיב, קוּסִים, קְסָמִים, מְעוֹנִין, וּמְנַחֵשׁ, וּמְכַשֵּׁף, וְחוּבֵר חֶבֶר, וְשׂוֹאֵל אוֹב, וְיִדְעוֹנֵי, וְדוֹרֵשׁ אֶל הַמֵּתִים. הָא עֶשֶׂר זִינִין דְּחֻכְמָתָא דְחֻרְשִׁיא.

167. וּבְהָוָא זְמָנָא, אוֹשִׁיט קוּדְשָׁא בְרִיךְ הוּא אֶצְבָּעָא דִּידֵיהּ, וּבִלְבָל אֵינוֹן נַחְלִין נְהָרִין דְּמִצְרַיִם, וְאֲתַמְנְעוּ אֵינוֹן נִגְנֵי דְחֻכְמָתָא דִּילְהוֹן. חַד אֲתַהֲפֵךְ לְדָמָא, וְחַד דְּסִלְקוּ נִגְנֵי קִלְיָן, בְּלֵא תוֹעֲלָתָא, וְלֵא אֲתֵי עֲלֵיהוֹ רִוְחָא דְאֵינוֹן חֻכְמָתָן.

168. עָרוֹב: כִּי הָאֵי גוֹוָנָא, דְּעָרְבָב לֹון זִינֵי דְחֻכְמָתָא דִּילְהוֹן, וְלֵא יִכְלִין לְאֲתַדְבָּקָא, וְלֵא עוֹד, אֵלֵא אֲמִילוּ דְהָנִי דְאֲשַׁתְּכּוּ בְּאַרְעָא, מְחַבְּלִין לֹון בְּאַרְעָא, וּמְחַבְּלִין אוֹרְחֵיהוֹן. עָרוֹב, מֵאֵי עָרוֹב. עָרְבוּבֵיא. כַּמְדָּא וּבְגַד כְּלָאִים. עָרוּבִין: שְׂדֵךְ לֵא תִזְרַע כְּלָאִים: זִינִין סְגִיאִין בְּאַרְמוֹת יִדָּא.

169. תָּא חֲזִי, כַּמָּה חִילִין אֲתַעְרוּ לְעֵילָא כְּחַד, וּבִלְבָל לֹון קוּדְשָׁא בְרִיךְ הוּא כְּחַדָּא, בְּגִין לְבִלְבָלָא חֵיילֵיהוֹן תְּקִיפָא לְעֵילָא. וְכָל אֵינוֹן גְּבוּרִין דְּעֵבֵד קוּדְשָׁא בְרִיךְ הוּא בְּמִצְרַיִם, בִּידָא חַדָּא הוּא, דְּאֲרִים יִדֵיהּ עֲלֵיהוֹן, לְעֵילָא וְתַתָּא, וּמִתְמָן אֲתַאבִּידָת חֻכְמָתָא דְמִצְרַיִם, דְּכֹתִיב, וְאֲבָדָה חֻכְמַת חֻכְמֵי וּבִינָת נְבוֹנֵי תִסְתַּתֵּר.

170. Come and see: it is written: "And I will set Egypt against Egypt" (Yeshayah 19:2), MEANING THAT HE WILL INCITE Egypt of above, WHICH ARE THEIR MINISTERS, against Egypt on earth. These hosts of above, appointed over the hosts of below, were mixed; THEIR ARRAYS were confused above, and the Egyptians were not able to attain through their sorcery these places OF THEIR MINISTERS ABOVE, that they were able to attain before, because they were confused. Therefore, He brought upon them the plague of mixture, THAT IS, a mixture of animals.

171. WHAT IS THE MEANING OF the lice that the dust of the land raised. Come and see: every creature that is produced on earth IS DRAWN from the power of a minister above that was sown on it, and everything is based on supernal pattern.

172. Come and see that the Holy One, blessed be He, made seven firmaments and similarly seven lands. They are the boundaries that are explained in their place, NAMELY THAT THEY CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. There are seven firmaments above and seven peripheries of the earth above. Similarly, the grades spread below, seven firmaments and seven peripheries of the earth. And the friends explained that the seven lands are like boxes one over the other.

173. These seven peripheries of the earth above, WHICH CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, each expands into ten, BECAUSE EACH ONE OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT IS COMPOSED OF TEN SFIROT. Therefore, they divide to seventy princes who were appointed over the 70 nations, and those lands, which are the boundaries of every nation, WHICH ARE SEVENTY LANDS, surround the Holy Land of Yisrael, as written: "Behold it is his litter, that of Solomon! Sixty valiant men are round about it, of the mighty men of Yisrael" (Shir Hashirim 3:7). There are ten concealed in them, WITH WHICH THEY ARE SEVENTY, and they are the seventy that surround the Holy Land. This is above and is also so below.

174. Come and see that land, the boundary of the portion of Egypt. The Holy One, blessed be He, stretched out His finger at that time, and flames of fire were produced in that periphery. All these boundaries that were moist with water were dried out, as was every drop of spring water. Then, below, IN THE LAND OF EGYPT, the lice appeared from the dust of the earth.

170. וְתָא חֲזִי, כְּתִיב, וְסַכְסַכְתִּי מִצְרַיִם בְּמִצְרַיִם. מִצְרַיִם לְעִילָא, בְּמִצְרַיִם לְתַתָּא. בְּגִין דְּאִינּוֹן חִילּוּן לְעִילָא, מִמֶּנּוּן עַל חִילּוּן דְּלְתַתָּא, וְאִתְעָרְבוּ כֻלְהוּ. אִתְעָרְבוּ לְעִילָא, דְּלֹא הוּוּ מִצְרַאִי יְכֻלִי לְאִתְקַשְׂרָא בְּחַרְשֵׁיהוּ, בְּאִינּוֹן דְּוִכְתִּי דְּהוּוּ מִתְקַשְׂרִי בְּקַדְמִיתָא, דְּהָא אִתְבְּלַבְלוּ. וְעַל דָּא אִייתִי עֲלֵיהוּ עָרוּב, חִיוּן דְּהוּוּ מִתְעָרְבִי דָּא בְּדָא.

171. בְּנִים, דְּסַלְקָא עֲפָרָא דְּאַרְעָא. וְתָא חֲזִי, כֻּלְ אִיבָא דְּאִתְלִידַת בְּאַרְעָא, מִחִילָא דְּלְעִילָא מִמֶּנָּא דְּאִזְדַּרְעַ עֲלֵהּ אִיהוּ, וְכֻלָּא הוּוּ כְּגוּוּנָא דְּלְעִילָא.

172. וְתָא חֲזִי, שְׁבַעָה רְקִיעִין עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, כְּגוּוּנָא דָּא שְׁבַעָה אַרְעָאן. וְאִינּוֹן תְּחוּמִין דְּמִתְפָּרְשֵׁן בְּדוּכְתֵיהוּ. ז' רְקִיעִין לְעִילָא, שְׁבַעָה תְּחוּמֵי אַרְעָא לְעִילָא, כְּהֵאֵי גוּוּנָא לְתַתָּא מִתְפָּרְשֵׁן דְּרִגִין, ז' רְקִיעִין, וְז' תְּחוּמֵי אַרְעָא. וְהָא אוּקְמוּהוּ חֲבְרִיא, בְּז' אַרְעִין כְּסוּפְטָא דָּא עַל דָּא.

173. וְאִינּוֹן ז' תְּחוּמֵי אַרְעָא לְעִילָא, כֻּלְ חַד וְחַד מִתְפָּרְשֵׁן לְעֵשֶׂר, וְאִינּוֹן מִתְפַּלְגָּאן לְע' מִמֶּנּוּן, דְּמִמֶּנּוּן עַל שְׁבַעִין עֲמִין. וְהֵהוּא אַרְעָא, תְּחוּמָא דְּכֻלְ עֲמָא וְעֲמָא, סַחְרָא לְאַרְעָא קְדִישָׁא דְּיִשְׂרָאֵל. כַּד"א הִנֵּה מִטְתּוֹ שֶׁלְשֵׁלְמָה שְׁשִׁים גְּבוּרִים סְבִיב לֵהּ מִגְּבוּרֵי יִשְׂרָאֵל וְעֵשֶׂרָה בְּגוּוּיָהוּ טְמִירִין, וְאִינּוֹן ע' דְּסַחְרָן אַרְעָא קְדִישָׁא. וְדָא הוּא לְעִילָא, כְּגוּוּנָא דָּא לְתַתָּא.

174. וְתָא חֲזִי, הֵהוּא אַרְעָא, תְּחוּמָא דְּחוּלְקָא דְּמִצְרַאִי, בְּהֵהוּא זְמַנָּא, אוּשִׁיט קוּדְשָׁא בְּרִיךְ הוּא אֶצְבָּעָא דִּילֵיהּ, וְאִתְלִידוּ טְפְסִירִין בְּהֵהוּא תְּחוּמָא, וְאִתְיַבְשׁוּ כֻלְ אִינּוֹן תְּחוּמִין דְּרִכִּיכוּ מִנָּא. וְכֻלְ יִרְקָא דְּמִיּוֹן דְּנִבְעִין, כְּדִין לְתַתָּא, אִתְחֻזְיָאוּ קְלָמִין מִעֲפָרָא דְּאַרְעָא.

175. HE ASKS, It says that Aaron was smiting THE DUST OF THE EARTH WITH LICE AND YOU SAY THAT THE HOLY ONE, BLESSED BE HE, EXTENDED HIS FINGER, ETC. HE ANSWERS, For this reason, Aaron was smiting, to show that the right hand of the Holy One, blessed be He, broke the enemies, as written: "Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6). BECAUSE AARON IS A PRIEST, WHO IS A CHARIOT FOR THE RIGHT HAND OF THE HOLY ONE, BLESSED BE HE. The Holy One, blessed be He, is going to bring the like upon the great city of Rome, as is written: "And its streams shall be turned into pitch, and its dust into brimstone" (Yeshayah 34:9). And because HE DRIED THE WATER FROM THE DUST OF EGYPT AS MENTIONED, all the dust of the land became lice in the whole land of Egypt.

18. "And he built it seven years"

176. Rabbi Yehuda and Rabbi Chiya were traveling on the road. Rabbi Chiya said, When they are on the road, the friends have to travel with one heart. And if it happens that either wicked of the world or people who are not of the King's palace should walk among them, they must separate from them. Whence do we know this? From Kalev, for it is written: "but my servant Kalev, because he had another spirit with him, and followed me fully" (Bemidbar 14:24). What is "another spirit"? It is that he separated from the spies as is written: "And they ascended to the Negev and he came to Chevron" (Bemidbar 13:22). IT SHOULD HAVE SAID, 'AND THEY CAME' IN PLURAL, but he separated from the spies and he alone came to Chevron to prostrate himself on the graves of the Patriarchs. THEREFORE IT IS SAID ABOUT HIM, "AND HE CAME TO CHEVRON" IN THE SINGULAR.

177. Chevron was given to him as a portion and inheritance to strengthen himself with, as is written: "And to him shall I give the land that he walked in it" (Devarim 1:36). HE ASKS, Why was Chevron given to him? If it is because he prostrated himself there on the graves of the Patriarchs to be delivered from the plans OF THE SPIES and he was delivered, it is not so.

178. HE ANSWERS, I heard the secret meaning of this matter IS similar to the words: "David inquired of Hashem saying, 'Shall I go up into any of the cities of Judah?' And Hashem said to him, 'Go up.' And David said, 'Where shall I go up?' And He said, 'To Chevron'" (II Shmuel 2:1). Here we have to reflect. Since Saul was already dead and David was anointed to receive the kingship even during the days of Saul, IF SO, why was David not made king if Saul had died? And why did not he receive the reign over all the children of Yisrael, BUT came to Chevron and received the reign over Judah alone for seven years, and he tarried there all those seven years. Only after the death of Ish Boshet did he receive the reign over Yisrael in Jerusalem.

175. וְהָא אֲתָמֵר דְּאֵהָרֵן הָוּה מַחִי. אָבֵל בְּגִין דָּא אֵהָרֵן הָוּה מַחִי, לְאַחְזָא דִּימִינָא דְקוּדְשָׁא ב"ה תְּבַר לְשָׁנְאִין, כַּד"א, יְמִינֵךְ יִי' תִרְעֵץ אוֹיֵב. כְּגוּוֹנָא דָא, זְמִין קוּדְשָׁא בְרִיךְ הוּא לְאִיִּתְאָה עַל קְרֵתָא דְרוּמֵי רַבְתָּא, דְכֻתִּיב וְנִהְפְּכוּ נַחְלִיָּה לְזַמְתָּ וְעַמְרָה לְגַפְרִית. וְעַל דָּא, כָּל עַמְרָה הָאֵרֶץ הִיָּה כְּנִים בְּכָל אֶרֶץ מִצְרַיִם.

176. רַבִּי יְהוּדָה וְרַבִּי חִיָּיא, הוּוּ אֲזִלִּי בְּאוּרְחָא. אָמַר רַבִּי חִיָּיא, חֲבֵרְיָא כַּד אֵינּוּן בְּאוּרְחָא, בְּעִינֵין לְמַהֲךְ בְּלָבָא חַד. וְאִי אֵיעֲרַע, אוֹ אֲזִלִּי בְּגוּוֹיָהוּ חֵיבִי עֲלֵמָא, אוֹ בְּנֵי נִשָּׂא דְלָאוּ אֵינּוּן מֵהִיכְלָא דְמִלְכָא, בְּעוּ לְאַתְפְּרָשָׁא מִנִּיָּהוּ. מִנָּא לָן. מִכְּלָב, דְכֻתִּיב, וְעַבְדֵי כָלָב עֲקַב הִיתָה רוּחַ אַחֲרֵת עִמּוֹ וַיִּמְלֵא אַחֲרָי. מֵאִי רוּחַ אַחֲרֵת. דְּאַתְפְּרָשׁ מֵאֵינּוּן מֵאַלְלִין, דְכֻתִּיב, וַיַּעֲלוּ בְּנֹגֵב וַיָּבֵא עַד חֲבֵרוֹן. דְּאַתְפְּרָשׁ מֵאֵינּוּן מֵאַלְלִין וְאַתָּא אִיהוּ בְּלַחוּדוֹי לְחֲבֵרוֹן, לְאַשְׁתַּטַּח עַל קְבְרֵי אֲבָהוֹן.

177. וְחֲבֵרוֹן, אֲתִיָּהִיב לִיה חוֹלֵק אַחְסָנָא לְאַתְתְּקַמָּא בֵּיה, כְּמָה דְאַתָּא אָמַר, וְלוֹ אַתָּן אֶת הָאֶרֶץ אֲשֶׁר דִּרְךְ בָּהּ. אָמַאי יְהִיבוּ לִיה חֲבֵרוֹן. אִי בְּגִין דְאַשְׁתַּטַּח בְּקְבְרֵי אֲבָהוֹן לְאַשְׁתַּזְבָּא מֵהֵוּא עֵיטָא דִּילְהוֹן דְאַשְׁתַּזְבָּא. לֹא.

178. אֵלָא, רְזָא דְמִלְכָּה שְׁמַעְנָא. כְּגוּוֹנָא דָא כְּתִיב, וַיִּשְׁאַל דָּוִד בִּינֵי לְאִמְרֵי הָאֶעֱלֶה בְּאַחַת עָרֵי יְהוּדָה וַיֹּאמֶר יִי' אֱלֹהֵי עֵלָה וַיֹּאמֶר דָּוִד אָנָּא אֶעֱלֶה וַיֹּאמֶר חֲבֵרוֹנָה. הֵכָא אֵיִת לְאַסְתַּכְלָא, בִּינּוֹן דְהָא מִית שָׁאוּל, וְדוֹד בְּיוֹמֵי דְשָׁאוּל אֲתַמְשַׁח לְקַבְלָא מְלָכוּ. בִּינּוֹן דְמִית שָׁאוּל אָמַאי לֹא אֲמַלִּיכוּ לִיה לְדוֹד, וְלֹא קַבִּיל מְלָכוּ עַל כָּל יִשְׂרָאֵל, וְאַתָּא לְחֲבֵרוֹן, וּמְלָכוּ קַבִּיל עַל יְהוּדָה בְּלַחוּדוֹי שְׁבַע שָׁנִים, וְאַתְעַבְב תַּמָּן כָּל הַנִּי שְׁבַע שָׁנִים. וְלִבְתַּר דְמִית אִישׁ בּוֹשֶׁת, קַבִּיל מְלָכוּ עַל כָּל יִשְׂרָאֵל בִּירוּשָׁלַיִם.

179. HE ANSWERS, But it is all a secret before the Holy One, blessed be He. Come and see: The Holy Malchut OF ABOVE did not receive THE LIGHT OF Malchut completely until she joined with the Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET THAT ARE FROM THE CHEST UP OF ZEIR ANPIN. When she joined with them, she was built a complete edifice from the higher world, WHICH IS BINAH. And the upper world is called seven years, because all THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT-are INCLUDED in it.

180. This is understood from: "And he built it seven years" (I Melachim 6:38). This is the upper world, and THEREFORE it is not written: 'In seven years' BECAUSE IT REFERS TO THE UPPER WORLD WHICH IS CALLED SEVEN YEARS, as is written: "For six days Hashem made the heavens and the earth" (Shemot 31:17). Who are the six days, namely Abraham, as written: "These are the generations of the heaven and of the earth (behibar'am) when they were created" (Bereshheet 2:4) WHICH IS SPELLED WITH THE SAME LETTERS AS 'beAbraham' (with Abraham)? Abraham is called six days, FOR HE IS CHESED OF ZEIR ANPIN, WHICH INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. The world was built with him, because he is six days. Similarly, "he built it seven years", WHICH ENCOMPASSES THE UPPER WORLD, WHICH IS BINAH, CALLED SEVEN YEARS.

181. Come and see: David wished to be built in the complete lower Malchut (kingdom), in the likeness of the upper MALCHUT. Yet he was not built until he came to join with the Patriarchs IN CHEVRON. He stayed there seven years to be built among them. After seven years, he was built in everything NECESSARY and his reign was formed so that it would never be removed from him. Were he not made ready in Chevron to join his place WITH THE PATRIARCHS, his reign would not have been constructed ENABLING IT to persevere properly. Similarly, Kalev, within whom the spirit of Chochmah shone, came to Chevron to join with the Patriarchs, and to his own place did he go, BECAUSE THE ASPECT OF THE SPIRIT OF CHOCHMAH IS ACQUIRED ONLY THROUGH LINKING WITH THE PATRIARCHS, AS ALL THIS IS SAID. Afterwards it became his place, SINCE IT WAS GIVEN TO HIM, AS MENTIONED, and he inherited it.

19. Ways, paths, pleasantness and peace

182. Rabbi Yisa and Rabbi Chizkiyah were traveling from Cappadocia to Lod. A Jew who had a load of BIRDS CALLED Katfira was with them on a donkey. While they were traveling, Rabbi Yisa said to Rabbi Chizkiyah, Open your mouth and say something of those good words of Torah that you speak everyday before the holy luminary, RABBI SHIMON.

179. אֵלָא, כִּלְאָה הוּא רְזָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא. תָּא חֲזִי, מַלְכוּתָא קְדִישָׁא לָא קְבִיל מַלְכוּ שְׁלִימְתָא, עַד דְּאַתְחַבֵּר בְּאַבְהֵן. וְכֵד אֶתְחַבֵּר בְּהוּ, אֶתְבְּנִי בְּבִנְיָנָא שְׁלִימוּ, מֵעֲלָמָא עֲלָאָה, וְעֲלָמָא עֲלָאָה אֶקְרִי שְׁבַע שָׁנִים, בְּגִין דְּכִלְהוּ בֵּיהּ.

180. וְסִימְנִין וְיִבְנְהוּ שְׁבַע שָׁנִים, דָּא עֲלָמָא עֲלָאָה. וְלָא כְּתִיב וְיִבְנְהוּ בְּשִׁבְעַת שָׁנִים. כִּמְה דָּאֵת אָמַר, כִּי שֵׁשֶׁת יָמִים עָשָׂה ה' אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. מֵאֵן שֵׁשֶׁת יָמִים, דָּא אַבְרָהָם. דְּכְתִיב, אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם בְּאַבְרָהָם. וְאַבְרָהָם שֵׁשֶׁת יָמִים אֶקְרִי. וּבְגִין דְּאִיהוּ שֵׁשֶׁת יָמִים, אֶתְבְּנִי עֲלָמָא. בְּהֵוּא גְּוֹנָא וְיִבְנְהוּ שְׁבַע שָׁנִים.

181. וְתָא חֲזִי, דְּוֹד בְּעָא לְאַתְבְּנָאָה בְּמַלְכוּ שְׁלִימְתָא לְתָתָא, כְּגֹוֹנָא דְלַעִיּוּלָא, וְלָא אֶתְבְּנִי, עַד דְּאֵתָא וְאַתְחַבֵּר בְּאַבְהֵן. וְקָאִים שְׁבַע שָׁנִים לְאַתְבְּנָאָה בְּגֹוִיָּהּ. לְבַתֵּר שְׁבַע שָׁנִים, אֶתְבְּנִי בְּכִלְאָ, אֶתְמַשְׁכָּא מַלְכוּתִיהָ דִּי לָא תַעֲדִי לְעֲלָמִין. וְאִי לָאוּ דְאַתְעַבְדֵּי בְּחִבְרוֹן לְאַתְחַבְרָא בְּדוּכְתִיהָ, לָא אֶתְבְּנִי מַלְכוּתִיהָ לְאַתְמַשְׁכָּא בְּדָקָא יְאוּת. כִּהָאִי גְּוֹנָא כִּלְב, אֶתְנַהֵיר בֵּיהּ רוּחָא דְחֻכְמָתָא, וְאַתָּא לְחִבְרוֹן, לְאַתְחַבְרָא בְּאַבְהֵן, וְלְדוּכְתִיהָ אִזְל, וְלְבַתֵּר, דוּכְתִיהָ הָוָה, וְיָרִית לִיהָ.

182. רַבִּי יִיסָא וְרַבִּי חִזְקִיָּה, הוּוּ אִזְלִי מִקַּפּוּטְקִיָּא לְלוּד, וְהוּוּ עֲמַהוּן חַד יוּדְאִי בְּמַטּוּל דְקַטְפִּירָא דְחֻמְרָא. עַד דְּהוּוּ אִזְלִי, א"ר יִיסָא לְרַבִּי חִזְקִיָּה, אֶמְתַּח פּוּמְךָ, וְאִימָא חַד מְלָה, מֵאִינּוֹן מְלִי מֵעֲלִיּוּתָא דְאוּרִיּוּתָא, דָּאֵת אֶמְרַתְּ בְּכֵל יוּמָא, קְמִי בּוּצִינָא קְדִישָׁא.

183. He opened the discussion saying, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17). "Her ways are ways of pleasantness" refers to the ways of Torah, because whoever goes in the way of the Torah, the Holy One, blessed be He, causes the pleasantness of the Shechinah to dwell upon him to never be removed from him. "And all her paths are peace" ARE THE PATHS OF THE TORAH, because all the paths of the Torah are peace. He has Peace above, peace below, he has peace in this world, peace in the World to Come.

184. The Yisrael said, There is a coin in the box, MEANING THERE IS AN INNER MEANING TO THIS PASSAGE. He said to him, How do you know this? He said to him, I heard it from my father and I learned here in this passage a good thing.

185. He opened the discussion saying, This passage has two manners and two aspects. You read in it of ways, and read of paths. You read in it of pleasantness and read of peace. What is ways and what is paths? What is pleasantness and what is peace?

186. HE ANSWERS, "Her ways are ways of pleasantness" resembles the words: "Who places a way in the sea" (Yeshayah 43:16), for any "way" in the Torah is a road open to all, like a way that is open to everyone. Similarly, her ways are the ways that are open by MEANS OF the Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET, who carved in the great sea, WHICH IS MALCHUT, and entered it. These are the roads that open to all sides and all directions in the world.

187. And this pleasantness THE VERSE SPEAKS OF is the pleasantness that emanates from the World to Come, WHICH IS BINAH, and illuminates on all the lights, WHICH ARE MALE AND FEMALE, and they spread in all direction, NAMELY TO RIGHT AND LEFT. The Patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, nourish on the goodness and the light of the World to Come that is called pleasantness. Another explanation is that the World to Come is called pleasantness because when the World to Come is roused TO BESTOW, all goodness, all joy, all the lights and all the freedom of the world are awakened. Therefore THE WORLD TO COME, WHICH IS BINAH, is called pleasantness.

188. Therefore we have learned, the wicked who are in Gehenom all have joy and rest on Shabbat, once Shabbat enters. As the end of Shabbat, we have to arouse the supernal joy over us in order to be delivered from the punishment of the wicked, who, from that moment onwards, are punished. We have to awaken, saying: "And let the pleasantness of Hashem our Elohim be upon us" (Tehilim 90:17), for this DRAWS AGAIN the supernal pleasantness, WHICH IS THE MOCHIN OF BINAH, which is general joy. Therefore, "Her ways are ways of pleasantness and all her paths are peace."

183. פתח ואמר, דרכיה דרכי נעם וכל נתיבותיה שלום. דרכיה דרכי נעם, אליו אורחין דאורייתא, דמאן דאזיל באורחי דאורייתא, קודשא בריך הוא, אשרי עליו נעימותא דשכינתא, דלא תעדי מניה לעלמין. וכל נתיבותיה שלום, דכל שבולין דאורייתא, כולהון שלם. שלם ליה לעילא, שלם ליה לתתא. שלם ליה בעלמא דין, שלם ליה בעלמא דאתי.

184. אמר ההוא יודאי איסורא בקיסטרא, בהאי קרא אשתכח. א"ל מניין לך. אמר ליה, מאבא שמענא, ואולימנא הכא בהאי קרא מלה טבא.

185. פתח ואמר, האי קרא בתרין גוונין אייהו, ובתרין סטריין. קרי ביה דרכים, וקרי ביה נתיבות. קרי ביה נועם, וקרי ביה שלום. מאן דרכים. ומאן נתיבות. מאן נעם. ומאן שלום.

186. אלא, דרכיה דרכי נעם, היינו דכתיב, הנותן בים דרך. דהא כל אתר דאקרי באורייתא דרך, הוא אורחא פתיחא לכלא. כהאי אורחא דהוא פתיח לכל ב"ג. כן דרכיה, אליו דרכים דאינון פתיחון מאבדון, דכראן בימא רבא, ועאלין בגויה. ואינון אורחין מתפתחין לכל עיבר, ולכל סטרי עלמא.

187. והאי נעם, הוא נעימו דנפיק מעלמא דאתי, ונהיר לכל בוצינין, ומתפרשין לכל עיבר, וההוא טיבו, ונהורא דעלמא דאתי, דינקין אבהן, אקרי נעם. דבר אחר, עלמא דאתי, אקרי נעם. וכד אתער עלמא דאתי, כל טיבו, וכל חידו, וכל נהורין, וכל חירו דעלמא אתער. ובגויי כן, אקרי נעם.

188. ועל דא תנינן, חייבין דגיהנם, בשעתא דעאל שבתא, כלהו נייחון, ואית להו חידו, וניחא בשבתא. כיון דנפיק שבתא, אית לן לאתערא חידו עלאה עלנא, דנשתויב מהווא עונשא דחיביא, דאתדנו מהדיא שעתא ולהלאה. ואית לן לאתערא ולימא, ויהי נעם יי' אלהינו עלינו. דא הוא נעם עלאה, חידו דכלא. ועל דא, דרכיה דרכי נעם וכל נתיבותיה שלום.

189. HE ASKS, What is "her paths"? HE ANSWERS, These are the paths and courses that emerge from above, FROM ABA AND IMA. A single covenant called peace receives them, WHICH IS YESOD OF ZEIR ANPIN, household peace, and brings them to the great sea, WHICH IS MALCHUT, when in full strength, and thus it grants it peace. Hence it says: "And all her paths are peace." AND THIS EXPLAINS THE MEANING OF PATHS AND PEACE. Rabbi Yisa and Rabbi Chizkiyah came and kissed him. They said, All these lofty words were hidden by you, yet we were not aware of it. They went. When they reached a field and saw that the animals of the field were dead, they said, most certainly there is an animal pestilence in this place.

20. "Behold, the hand of Hashem is"

190. The Jew said, You said that the Holy One, blessed be He, had killed in Egypt all those cattle and all those sheep. There were three types of deaths among the animals: 1) Pestilence; 2) those killed by hail; and 3) the firstborn of the animals THAT DIED DURING THE PLAGUE OF THE FIRSTBORN.

191. HE ASKS, What was their type of death? HE ANSWERS, it is first written: "Behold the hand of Hashem is on your cattle which is in the field" (Shemot 9:3). Why is it that it is not written: "The hand of Hashem" of all the plagues? Here a hand with five fingers is concerned, because at first, BY THE PLAGUE OF LICE, it is written: "This is the finger of Elohim" (Shemot 8:15). Here all five fingers participate, each finger killing one species. And there were five species as written: "On the horses, on the asses, on the camels, on the oxen, and on the sheep" (Shemot 9:3). We see five kinds for the five fingers, which are considered a hand. Therefore, "Behold, the hand of Hashem...there shall be a very grievous plague." They died of themselves, for they were found dead.

192. Since Egypt did not return IN REPENTANCE, the very letters OF 'PESTILENCE (HEB. DEVER, DALET BET RESH)' returned and killed all those that survived, AND THE LETTERS Dalet Bet Resh turned into hail (Heb. barad, Bet Resh Dalet). What is the difference between them? PESTILENCE is affected quietly while HAIL with the strength of anger. Both of these were in one place, namely in five fingers.

193. Come and see, pestilence (Dalet Bet Resh): These are letters that are quiet, a quiet death, for they died of themselves. There was hail (Bet Resh Dalet) since the letters changed to be with the strength of anger, and killed everything. They remained sitting in that field. They saw sheep coming to a certain place and die there. That Jew rose AND WENT to that place, and saw two dead birds called Katfiri full of worms AND POISON THAT CAUSED THE SHEEP TO DIE.

189. מאן נתיבותיה. אלין אינון נתיבות ושבילין, דנמקי מלעילא, וכלהו נקיט לון ברית יחידאי, דאיהו אקרי שלום, שלמא דביתא, ועאיל לון לימא רבא, בד איהו בתוקמיה. וכדין יהיב ליה שלם. הה"ד וכל נתיבותיה שלום. אתו רבי יוסא ור' חזקיה, ונשקו ליה, אמרו ומה כל הני מלין עלאין טמירין גבר, ולא ידענא. אזלו. בד מטו חד בי חקל, חמו בעירי דבי חקל מתין, אמרו ודאי דבר דבעירי אית באתר דא.

190. אמר ההוא יודאי, הא דאמריתו דקודשא ב"ה קטל במצרים, כל אינון עאני, כל אינון בעירי. תלת מותני הוו בבעירי. חד, דבר. וחד, אינון דקטיל ברד. וחד, אינון בוכרי דבעירי.

191. ומה הוה מותנא דילהון. אלא, הא, כתיב בקדמיתא, הנה יד יי' הויה במקנך אשר בשדה, אמאי בכלהו לא כתיב יד יי'. אלא, הכא איהו ידא בחמשה אצבעאן. דהא בקדמיתא כתיב, אצבע אלהים היא. והכא בלהו חמש אצבעאן, וכל אצבעא ואצבעא, קטל זינא חדא. וחמשה זינין הוו, דכתיב, בסוסים, בחמורים, בגמלים, בבקר, ובצאן. הא חמשה זינין, לחמשה אצבעאן, דאקרוני יד. בגיני כך, הנה יד יי' הויה וגו' דבר כבד מאד. דהוו מתים מגרמיהו, ואשתכחו מתים.

192. בתר דלא אהדרו מצראי, אינון אתוון ממש, אהדרו וקטלו כל אינון דאשתארו. ודבר, אהדר ברד. מה בין האי להאי. אלא דא בניחותא, ודא בתקיפו דרוגזא. ותרין אלין, הוו באתר חד, בחמש אצבעאן.

193. תא חזי, דבר אתוון דהוו בניחותא, מותנא בגניחא, דהוו מתין מגרמיהו. ברד, דאתהדרו אתוון בתקוף רוגזא, וקטל כלא. יתבו בההוא חקל, חמו עאני דאתיין לאתר חד, ומתין תמן, קם ההוא יודאי לגבי ההוא אתר, וחמא תרין קטפירי, דמליין אקוסטרא.

21. "And I will make of you a great nation"

194. He opened the discussion saying, "And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing" (Beresheet 12:2). This matter is of Rabbi Elazar, who said, "And I will make of you a great nation" corresponds to THE WORDS "Get you out." "And I will bless you" corresponds to THE WORDS: "of your country," "and make your name great" corresponds to "and from your kindred." "And you shall be a blessing" corresponds to "and from your father's house" (Ibid. 1). One corresponds to the other.

195. Rabbi Shimon said, There is a secret of wisdom here. "And I will make of you a great nation" corresponds to the right aspect, WHICH IS CHESED. "And I will bless you" corresponds to the left aspect, WHICH IS GVURAH. "And make your name great" corresponds to central aspect, WHICH IS TIFERET and "And you shall be a blessing" corresponds to the aspect of the Land of Yisrael, WHICH IS MALCHUT. This is all the secret of the Holy Chariot, BECAUSE CHESED, GVURAH AND TIFERET AND MALCHUT ARE THE FOUR LEGS OF THE CHARIOT.

196. Come and see, through the awakening below there is an awakening above. There will be no awakening above to dwell on one before the awakening below. It is written of Abraham: "And they went out with them from Ur Chaldeans" (Beresheet 11:31). HE ASKS, "They went out with them" should have been 'And they went out with him' since it says, "And Terach took Abram his son..." (Ibid.). Why then does it say, "They went out with them"? HE ANSWERS, Rather Terach and Lot went out with Abraham and Sarah. For after Abraham was saved from the fire, Terach again reverted to doing his bidding. Therefore it is written: "They went out with them," BECAUSE TERACH AND LOT WENT OUT WITH ABRAHAM AND SARAH. And since they were awakened below first TO GO TO THE LAND OF CANAAN, IMMEDIATELY THERE WAS AN AWAKENING TOWARDS HIM ABOVE AND the Holy One, blessed be He, said to him "Get you out" (Beresheet 12:1).

197. Rabbi Shimon said, "Get you out (or: for yourself)", namely, to better yourself; "from your land," from that aspect of habitation that you weigh, where you were born, NAMELY FROM THE RIGHT SIDE BEFORE IT WAS INCLUDED IN THE LEFT. AND THE HOLY ONE, BLESSED BE HE, TOLD HIM TO GO FROM THERE, "and from your kindred," from your own generations, NAMELY FROM THE LEFT SIDE BEFORE IT WAS INCLUDED IN THE RIGHT, FOR THE LEFT IS THE PRODUCT OF THE RIGHT. "And from your father's house" that you regard their source. AND THE HOLY ONE, BLESSED BE HE, SAID TO HIM THAT HE MUST NO LONGER HEED THEM. "To the land that I will show you," for there that which you desire will be revealed to you, namely the power that is appointed over it, which is deep and hidden. Immediately, "So Abram departed, as Hashem has spoken to him" (Ibid. 4). We wish to go from here in order to acquire the secret of wisdom. (THE END IS MISSING)

22. "But Sarai was barren"

194. פתח ואמר, בתיב ואעשך לגוי גדול ואברכך ואגדלה שמך והיה ברכה, האי מלה דרבי אלעזר, דאמר, ואעשך לגוי גדול, לקבל לך לך. ואברכך, לקבל מארצך. ואגדלה שמך, לקבל וממולדתך. והיה ברכה, לקבל ומבית אביך. ודא לקבל דא.

195. ר' שמעון אמר, רזא דחכמתא הכא. ואעשך לגוי גדול, לקבל סטר ימינא. ואברכך, לקבל סטר שמאלא. ואגדלה שמך, לקבל סטר אמצעיתא. והיה ברכה, לקבל סטר ארעא דישראל. וכלא רזא דרתיבא קדישא.

196. תא חזי, באתערותא דלתתא, אתער לעילא. ועד לא יתער לתתא, לא יתער לעילא, לאשראה עליה. מה בתיב באברהם, ויצאו אתם מאור כשדים. ויצאו אתם, ויצאו אתו מבעי ליה. דהא בתיב ויקח תרח את אברם בנו וגו'. מהו ויצאו אתם. אלא, תרח ולוט נפקו עם אברהם ושרה, דכיון דאשתויב אברהם מן נורא, אתהדר תרח למעבד רעותיה. ובגין כך, ויצאו אתם. כיון דאינון אתערו בקדמיתא, א"ל קודשא בריך הוא לך לך.

197. רבי שמעון אמר, לך לך. לתקונך לגרמך. מארצך, מההוא סטרא דישובא דאת תקיל, דאתילינדת ביה. וממולדתך, מההוא תולדה דילך. ומבית אביך, דאת אשגח בשרשא דלהון. אל הארץ אשר אראך, תמן אתגלי לך, מה דאת בעי, ההוא חילא דממנא עלה, דאיהו עמיק וסתים. מיד, וילך אברם כאשר דבר אליו יי'. ואנן קא בעינון למהך מהכא למנדע רזא דחכמתא.

198. Rabbi Yosi and Rabbi Chiya were traveling on the road. Rabbi Yosi said to Rabbi Chiya, Why are you silent? The road is not improved save with words of Torah. Rabbi Chiya sighed and wept. He opened the discussion saying, "But Sarai was barren; she had no child" (Bereshheet 11:30). Woe unto this, woe unto the time that Hagar bore Ishmael.

199. Rabbi Yosi said to him, Why? SARAH gave birth after ISHMAEL WAS BORN, and had a son of a holy stock. WHY DO YOU SAY WOE? He said to him, You see, and I see, and so I heard the matter from the mouth of Rabbi Shimon, and I wept. FOR HE SAID, Woe for that time, because since Sarah was tardy, it is written: "And Sarai said to Abram...I pray you, go in to my maid" (Bereshheet 16:2). Therefore, the moment was propitious for Hagar to inherit Sarah her mistress, and HAGAR bore a son from Abraham.

200. And Abraham said, "O that Ishmael might live before you" (Bereshheet 17:18). Even though the Holy One, blessed be He, gave him the news about Isaac, Abraham cleaved to Ishmael, until the Holy One, blessed be He, answered him, "And as for Ishmael, I have heard you..." (Ibid. 20). He was later circumcised and entered the holy covenant before Isaac came into the world.

201. Come and see, for four hundred years, the minister of the children of Ishmael stood and begged before the Holy One, blessed be He. He said to Him, Whoever is circumcised has a portion in Your name. THE HOLY ONE, BLESSED BE HE, said to him, it is so. He said to Him, Behold Ishmael who is circumcised. Why does he not have a portion in You like Isaac? He said to him, It is not so, the one was circumcised well and properly, while the other was not so. Moreover, the ones cleave to Me properly at the eighth day, while the others are distanced from me for many days. THE APPOINTED MINISTER said to Him, But still in all, since he is circumcised, would not he have a good reward for this?

202. Woe is to the time that Ishmael was born into the world and was circumcised. What did the Holy One, blessed be He, do PERTAINING TO THE COMPLAINT OF THE MINISTER OF ISHMAEL? He distanced the children of Ishmael from supernal cleaving and gave them a portion below in the Holy Land, because of their circumcision.

203. The children of Ishmael are destined to rule over the Holy Land for a long time when it is empty from anything, like their circumcision, which is empty and imperfect. And they will prevent the children of Yisrael from returning to their place until the reward for the merit of the children of Ishmael reaches completion.

198. רבי יוסי ורבי חייא הוו באורחא. א"ר יוסי לרבי חייא, אמאי את שתיק, הא אורחא לא אתתקן, אלא במלי דאורייתא. אתנגיד רבי חייא, ובכה, פתח ואמר, ותהי שרי עקרה אין לה ולד ווי על דא, ווי על ההוא זמנא דאולידת הגר לישמעאל.

199. א"ל רבי יוסי, אמאי. והא אולידת לבתר, והוה לה ברא גזעא קדישא. א"ל, את חמי, ואנא חמינא, והכי שמענא מפומי דר"ש מלה, ובכינא ווי על ההוא זמנא, דבגין דשרה אתעכבת, כתיב, ותאמר שרי אל אברם וגו' בא נא אל שפחתי וגו'. ועל דא, קיימא שעתא להגר, למירת לשרה גבירתה, והוה לה ברא מאברהם.

200. ואברהם אמר, לו ושמעאל יחיה לפניך, ואע"ג דקודשא בריך הוא הוה מבשר ליה על יצחק, אתדבק אברהם בישמעאל, עד דקודשא בריך הוא אתיב ליה, ולישמעאל שמעתין וגו'. לבתר אתגזר, ועאל בקיימא קדישא, עד לא יפוק יצחק לעלמא.

201. ותא חזי, ארבע מאה שנין, קיימא ההוא ממנא דבני ישמעאל, ובעא קמי קודשא בריך הוא, א"ל, מאן דאתגזר אית ליה חולקא בשמך. א"ל אין. א"ל והא ישמעאל דאתגזר, אמאי לית ליה חולקא בך כמו יצחק. א"ל, דא אתגזר בדקא יאות וכתיקוני, ודא לאו הכי. ולא עוד, אלא דאלין מתדבקין בי בדקא יאות, לתמנא יומין ואלין רחיקין מני עד כמה ימים. א"ל, ועם כל דא, כיון דאתגזר לא יהא ליה אגר טב בגיניה.

202. ווי על ההוא זמנא, דאתיליד ישמעאל בעלמא, ואתגזר. מה עבד קודשא בריך הוא, ארחיק להו לבני ישמעאל, מדבקותא דלעילא, ויהב להו חולקא לתתא בארעא קדישא, בגין ההוא גזירו דבהון.

203. וזמינן בני ישמעאל, למשלט בארעא קדישא, בד איהי ריקנא מכלא, זמנא סגי, כמה דגזירו דלהון בריקנא בלא שלימו. ואינון יעכבון להון לבני לאתבא לדוכתיהו, עד דאשתלים ההוא זכותא דבני ישמעאל.

204. The children of Ishmael will cause great wars in the world and the children of Edom will gather against them, and wage war against them, one on the sea, one on the dry land, and one near Jerusalem. And they will rule over each other, but the Holy Land will not be given over to the children of Edom.

205. At that time, a nation from the end of the earth will be roused against evil Rome and wage war against it for three months. Nations will gather there, and will fall into their hands until all the children of Edom will gather against it from all the corners of the world. Then the Holy One, blessed be He, will be roused against them. This is the meaning of: "For Hashem has a sacrifice in Botzrah" (Yeshayah 34:6). And afterwards, it is written: "That it might take hold of the ends of the earth..." (Iyov 38:13). He will destroy the descendants of Ishmael from the land, and break all the powers of above. There will not remain any power above over the eternal people, MEANING YISRAEL, except the power of Yisrael alone. This is the meaning of: "Hashem is your shade upon your right hand" (Tehilim 121:5).

206. For the Holy Name is on the right, and the Torah is on the right. Therefore, everything stems from the right. We learned that we should raise the right over the left, as it is written: "At His right hand was a fiery law unto them" (Devarim 33:2). In the future to come, IT IS WRITTEN: "Save with Your right hand and answer me" (Tehilim 60:7). And of that time, it is written: "For then I will convert the peoples to a purer language, that they may all call upon the name of Hashem, to serve Him with one consent" (Tzefanyah 3:9), and: "On that day Hashem shall be one, and His name One" (Zecharyah 14:9). Blessed is Hashem forever, amen and amen.

204. וְזַמְיִנִין בְּנֵי יִשְׁמַעֵאל, לְאַתְעָרָא קְרִבִין תְּקִיפִין בְּעֵלְמָא, וּלְאַתְכַּנְשָׁא בְּנֵי אֲדוֹם עֲלֵיהוּ, וְיִתְעָרוּן קְרָבָא בְּהוּ, חַד עַל יַמָּא, וְחַד עַל יַבְשֶׁתָא וְחַד סְמוּךְ לְיִרוּשָׁלַיִם, וְיִשְׁלֹטוּן אֵלִין בְּאֵלִין, וְאַרְעָא קְדִישָׁא לֹא יִתְמַסֵּר לְבְנֵי אֲדוֹם.

205. בְּהֵהוּא זְמַנָּא, יִתְעַר עַמָּא חַד מְסִיפֵי עֵלְמָא, עַל רוּמֵי חַיִּיבָא, וְיִגַּח בְּהּ קְרָבָא תְּלַת יָרְחִין, וְיִתְכַנְשׁוּן תַּמָּן עַמְמֵיָא, וְיִמְלוּן בִּידֵיהוּ, עַד דִּיתְכַּנְשׁוּן כָּל בְּנֵי אֲדוֹם עֵלָהּ, מִכָּל סִיפֵי עֵלְמָא. וְכִדִּין יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהוּ, הַה"ד כִּי זָבַח לַיְי' בְּבַצְרָה וְגו'. וּלְבַתֵּר דָּא מַה כְּתִיב, לְאַחֲזוּ בְּכַנְפוֹת הָאָרֶץ וְגו' וְיִשְׁיִצֵי לְבָנֵי יִשְׁמַעֵאל מִינָהּ, וְיִתְבַר כָּל חֵילִין דְּלַעִילָא וְלֹא יִשְׁתַּאֲר חֵילָא לַעִילָא עַל עַמָּא דְּעֵלְמָא, אֲלֹא חֵילָא דִּישְׂרָאֵל בְּלַחֲדוּי. הַה"ד, יְי' צִלְךָ עַל יַד יְמִינְךָ.

206. בְּגִין דְּשְׁמָא קְדִישָׁא בִּימִינָא, וְאוּרִייתָא בִּימִינָא, וְעַל דָּא בִּימִינָא תְּלִיא כְּלָא וְתַנִּינָן, דְּבַעֵי לְזַקְמָא וְיִמִּנָא עַל שְׁמָאֲלָא, כְּמַה דְּאוּקְמוּהָ. דְּכְתִיב, מִימִינוֹ אֵשׁ דַּת לְמוֹ. וּבְזַמְנָא דְּאַתֵּי, הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי. וּבְהֵהוּא זְמַנָּא כְּתִיב, כִּי אֶז אֶהְפֹּךְ אֶל עַמִּים שְׂפָה בְּרוּרָה לְקִרְא כְּלָם בְּשֵׁם יְי' לְעַבְדוֹ שְׂכָם אַחַד. וְכְתִיב, בַּיּוֹם הַהוּא יְהִיָּה ה' אַחַד וְשְׁמוֹ אַחַד. בְּרוּךְ יְי' לְעוֹלָם אָמֵן וְאָמֵן:

1. "If there an angel over him, an interpreter"

Rabbi Yehuda tells us that people who study Torah and observe its commandments have an Advocate stand up for them before God rather than an Accuser, for just as there are accusers in the world below, there are adversaries above as well. Rabbi Chiya wonders why if someone keeps the commandments it is necessary to have an angel intercede for him. Rabbi Yehuda answers that it is true that God sees everything, but He gave permission to the Other Side to accuse people in this world.

1. "And Hashem said to Moses, 'Go in to Pharaoh, for I have hardened his heart...'" (Shemot 10:1). Rabbi Yehuda opened the discussion, saying: "Happy is the people that know the joyful note; they shall walk, Hashem, in the light of Your countenance" (Tehilim 89:16). How much should people walk in the ways of the Holy One, blessed be He, and observe the commandments of the Torah in order to merit the World to Come, and that they may be delivered from all Accusers above and below. For as there are Accusers in the world below, so there are Adversaries above whose functions is to ACCUSE people.

2. Those who observe the commandments of the Torah and walk the right path in fear of their Master, good Advocates are situated above them, as is written: "If there be an angel over him, an interpreter, one among a thousand...then He is gracious to him, and says, 'Deliver him from going down to the pit: I have found a ransom'" (Iyov 33:23). Therefore, fortunate is he who observes the commandments of the Torah.

3. Rabbi Chiya said to him: If so, why is it necessary to have an angel to intercede for the person, seeing it is written: "For Hashem will be your confidence and will keep your foot from being caught" (Mishlei 3:26). "Hashem will guard you from all evil" (Tehilim 121:7). For the Holy One, blessed be He, sees everything that a man does in the world, both good and evil. And so He says, "'Can any hide himself in secret places that I shall not see him?' Says Hashem" (Yirmeyah 23:24). IF THIS IS SO, WHY DO WE NEED AN ANGEL TO INTERCEDE OR ACCUSE?

4. Rabbi Yehuda said: Certainly it is so THAT THE HOLY ONE, BLESSED BE HE, SEES EVERYTHING. But it is written: "And touch his bone and his flesh" (Iyov 2:5), and "although you did move me against him to destroy him without cause" (Ibid. 3). This shows that permission was granted to the Other Side to accuse in worldly matters, and they should be given into his hands. All these things are to stay concealed before the Holy One, blessed be He, and you have no right to follow them TO INVESTIGATE THEM, because they are the statutes of the Holy One, blessed be He. Humans are not permitted to be particular about them except for those truly Righteous who know the secrets of the Torah and go in the way of wisdom to know these hidden things in the Torah. THIS IS THE MEANING OF: "HAPPY IS THE PEOPLE THAT KNOW THE JOYFUL NOTE (LIT. 'TRUAH')" (TEHILIM 89:16), THAT IS, THEY KNOW THE WAYS OF BLESSED HASHEM, AND THAT HE BRINGS EVIL AND GOOD THROUGH MESSENGERS, ALTHOUGH HE CAN DO IT HIMSELF. SO IN THE PASSAGE: "GO IN TO PHARAOH," THE HOLY ONE, BLESSED BE HE, WANTED PHARAOH TO LET THE CHILDREN OF YISRAEL GO, EVEN THOUGH HE WAS ABLE TO TAKE THEM OUT AGAINST HIS WILL.

1. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה בֹּא אֶל פַּרְעֹה כִּי אֲנִי הִכְבַּדְתִּי אֶת לְבָבוֹ וְגו'. רַבִּי יְהוּדָה פָּתַח וַאֲמַר, אֲשֶׁרֵי הָעַם יוֹדְעֵי תְרוּעָה יְיָ בְּאוֹר פְּנֵיךְ יִהְיֶיכָּן. כַּמָּה אֲצַטְרִיכּוּ בְּנֵי נֶשֶׁא, לְמַהֵךְ בְּאַרְחֵי דְקוּדְשָׁא בְּרִיךְ הוּא, וּלְמַטֵּר פְּקוּדֵי אוֹרֵייתָא, בְּגִין דְּיִזְכּוּן בְּהָ לְעֵלְמָא דְאֲתֵי, וּלְשׂוּבָא לֹון מִכָּל קְטְרוּגִין דְּלַעִילָא וְתַתָּא. בְּגִין, דְּהָא כַּמָּה דְאֲשַׁתְּכַחוּ מִקְטְרִיגִין בְּעֵלְמָא לְתַתָּא, הֲכִי נִמְי אֲשַׁתְּכַחוּ מִקְטְרִיגִין לְעֵילָא דְקִיּוּמֵי עֲלִיּוּהוּ דְבְנֵי נֶשֶׁא.

2. אֵינּוֹן דְּעֵבְדִין פְּקוּדֵי אוֹרֵייתָא, וְאֲזִלֵי בְּאוֹרַח מִיּוֹשֵׁר, בְּדַחְלָא דְמֵאֲרִיּוּן, כַּמָּה אֵינּוֹן סְנִיגוּרִין דְּקִיּוּמִין עֲלִיּוּהוּ לְעֵילָא, כַּמָּה דְאֵת אֲמַר אִם יֵשׁ עָלָיו מִלְאָךְ מְלִיץ אֶחָד מִנִּי אֶלֶף וְגו'. וּכְתִיב וַיִּחַנְּנוּ וַיֹּאמֶר פִּדְעוּהוּ מִרְדַּת שַׁחַת מִצַּתִּי כִפֹּר. בְּגִין כִּךְ, זְכָאָה אִיהוּ מֵאֵן דְּנָטִיר פְּקוּדֵי אוֹרֵייתָא.

3. אֲמַר לִיה רַבִּי חִיָּיא, אִי הֲכִי, אֲמַאי אֲצַטְרִיךְ הֲכִי מִלְאָךְ דְּלִיּוּהוּ סְנִיגוּרָא עֲלִיּוּהוּ דְּבֵר נֶשׁ וְהָא כְּתִיב כִּי יְיָ יִהְיֶה בְּכַסְלֶךָ וְשֹׁמֵר רַגְלֶךָ מִלְּכָד, וּכְתִיב יְיָ יִשְׁמְרֶךָ מִכָּל רַע. דְּהָא חֲמֵי קוּדְשָׁא בְּרִיךְ הוּא, כָּל מַה דְּבֵר נֶשׁ עֵבִיד בְּעֵלְמָא, הֵן טַב הֵן בִּישׁ. וְכֵן הוּא אוֹמֵר, אִם יִסְתֵּר אִישׁ בְּמַסְתְּרִים וְאֲנִי לֹא אֲרָאֵנוּ נֶאֱמַר יְיָ.

4. אֲמַר לִיה רַבִּי יְהוּדָה, כִּלְאָ הֲכִי הוּא וְדֵאֵי. אֲבָל הָא כְּתִיב, וְגַע אֶל עֲצָמוֹ וְאֶל בְּשָׂרוֹ. וּכְתִיב, וְתַסִּיתָנִי בּוֹ לְבַלְעוּ חֲנָם. לְאַחֲזָאָה דְּהָא רִשׁוֹ אֲתַמְסֵר לְסַטְרָא אַחְרָא לְקַטְרָגָא, עַל מְלִין דְּעֵלְמָא, וּלְאַתְמַסְרָא בִּידוּי. וְכָל אֵלִין אַרְחִין טְמִירִין קְמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְלִית אַנְתָּ כְּדֵאֵי לְמַהֵךְ אֲבַתְרִיּוּהוּ, בְּגִין דְּאֵינּוֹן נְמוּסִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְנֵי נֶשֶׁא לֹאוּ אֵינּוֹן רִשְׁאִין לְדַקְדָּקָא אֲבַתְרִיּוּהוּ, בְּרִי אֵינּוֹן זְכָאֵי קְשׁוּט דִּידְעִין רִזוּ אוֹרֵייתָא, וְאֲזִלִין בְּאַרְחָא דְּחַכְמַתָּא לְמַנְדַּע אֵינּוֹן מְלִין סְתִימִין דְּאוֹרֵייתָא.

2. "Now there was a day...and the Adversary came also among them"

Rabbi Elazar begins by talking about Rosh Hashanah, Judgment Day. He says there are messengers who are appointed by God to watch over the actions of people, and at Judgment Day these messengers accuse those whose actions were improper. When Yisrael sin, they weaken God, but when they perform good actions they give might and power to Him. Rabbi Elazar speaks about "The Adversary also came among them," and recounts the conversation between God and Satan wherein God distracts Satan from his accusation of Yisrael, by asking him if he has considered His servant Job. Satan always requests justice from God. We read that Job was judged as he had judged Yisrael, since he had been one of Pharaoh's advisors. The Satan was given permission to afflict Job's bones and flesh, but not to kill him. We are told that God does not want to destroy the whole world on the word of the Accuser, since the Accuser's desire is always to destroy. The discussion turns to "The end of all flesh" which is the Satan, and "the end of days" that is in Holiness. On Rosh Hashanah those who come before God with repentance deserve to be written on the side of Life; those who come with evil actions are written on the Other Side, which is Death. We are told then of the balance, where the world is half Life and half Death, and the actions of one Righteous man or one wicked person can tip the balance so that all the world is written to Life or Death. A person should not be set apart by himself because he can be noticed and accused from above. Job, who was set apart, and who was tested severely, did not even then join the Other Side. He should, however, have given a part of his sacrifice to the Other Side because then the Other Side would have removed himself from the Temple. The conclusion of this section is that God judged Job, giving him first good and then bad and then good again; thus it is proper for a person to know good and bad, and to return himself to good.

5. Rabbi Elazar opened the discussion, saying: "Now there was a day when the sons of Elohim came to present themselves before Hashem, and the Adversary came also among them" (Iyov 1:6). "Now there was a day," refers to Rosh Hashanah (the Jewish New Year), the day that the Holy One, blessed be He, rises to judge the world. Similarly, "And it happened one day, that he came there" (II Melachim 4:11). That day was the holy day of Rosh Hashanah.

5. רבי אלעזר פתח, ויהי היום ויבא בני האלהים להתיצב על יו' ויבא גם השטן בתוכם. ויהי היום: דא ראש השנה, דקודשא בריך הוא קאים למידן עלמא. כגוונא דא, ויהי היום ויבא שמה. ההוא יומא יום טוב דראש השנה הוה.

6. "And the sons of Elohim came." These are the appointed ministers whose mission in the world is to observe the actions of people. "To present themselves before Hashem," as is written: "And all the hosts of heaven standing by Him on His right hand and on His left" (I Melachim 22:19). But in the passage: "To present themselves before Hashem," I have found the love of the Holy One, blessed be He, toward Yisrael. These messengers who are appointed to observe the actions of people wander around IN THE WORLD and take all these actions, and on the day that Judgment rises to judge the world, they became accuser so they are DEMOUNCING against people. Come and behold: of all the nations in the world, THE MINISTERS stand to watch over the activities of Yisrael only, because they are the children of the Holy One, blessed be He.

6. ויבאו בני האלהים, אלין רברבין ממנן שליחן בעלמא, לאשגחא בעובדין דבני נשא. להתיצב על ה': כמה דאת אמר, וכל צבא השמים עומדים עליו מימינו ומשמאלו. אבל להתיצב על ה' בהאי קרא אשכחנא רחימותא דקודשא בריך הוא עליהו דישראל. בגין, דהני שליחן, דאינון ממנן לאשגחא על עובדין דבני נשא, אזלין ושטין ונטלין אינון עובדין כלהו, וביומא דקאי דינא למיקם, למידן עלמא, אתעבידו קטיגורין למיקם עליהו דבני נשא. ותא חזי, מכל עמין דעלמא, לא קיימין לאשגחא בעובדיהון, בר בישראל בלחודייהו, בגין דאלין בגין לקודשא בריך הוא.

7. When the actions of the children of Yisrael were found to be improper, the appointed messengers stand against these actions of Yisrael, and stand by Hashem. For when the children of Yisrael perform actions that are not good, they weaken, so to speak, the strength of the Holy One, blessed be He. When they perform good actions, they give might and power to the Holy One, blessed be He. Of this, it is written: "Give strength to Elohim" (Tehilim 68:35). How IS STRENGTH GIVEN? By good actions. Therefore, all the appointed ministers gathered by (lit. 'upon') Hashem on that day. 'Upon' Hashem most certainly, for they gathered TO BRING ACCUSATIONS upon Yisrael, WHICH AMOUNTS TO having gathered against Hashem TO WEAKEN HIS STRENGTH, SO TO SPEAK.

7. וכד לא אשתכחו עובדין דישראל בדקא יאות, כביכו"ל אינון ממנן שליחן, כד בעאן לקיימא על אינון עובדין דישראל, על ה' ודאי קיימין, דהא כד ישראל עבדין עובדין דלא כשרן, כביכו"ל מתישין חילא דקודשא בריך הוא. וכד עבדין עובדין דכשרן, יתבין תוקפא וחילא לקודשא בריך הוא. ועל דא כתיב, תנו עז לאלהים. במה. בעובדין דכשרן. ועל דא, בההוא יומא, כלהו רברבן ממנן אתכנשו על ה'. על ה' ודאי, דהא בין דעל ישראל אתכנשו, עליה אתכנשו.

8. "The Adversary also came among them." The word "also" adds to THE CHILDREN OF ELOHIM, because they all came to accuse Yisrael, and THE ADVERSARY also joined them because he was the greatest slanderer of them all. As soon as the Holy One, blessed be He, saw that they all came to accuse, immediately, "And Hashem said to the Adversary, 'From where do you come?'" (Iyov 1:7), SINCE HE WAS THE GREATEST OF THEM ALL. HE ASKS: Did not the Holy One, blessed be He, know where he came from SO THAT HE HAD TO ASK HIM? HE ANSWERS: Rather only to allow the matter to the wishes of the Satan, MEANING THAT WITH THESE WORDS HE GAVE HIM AN OPENING TO ACCUSE AS HE WISHES.

9. "And Hashem said to the Adversary... Then the Adversary answered Hashem and said, 'From going to and fro in the earth'" (Iyov 1:7). From here I learned that the settling of the earth is given over to Others Side, NAMELY THE SEVENTY NATIONS, except for the land of Yisrael exclusively, WHICH IS SECURED IN HOLINESS FOR THE CHILDREN OF YISRAEL. THEREFORE, since he said, "From going to and fro in the earth," THE WORD "EARTH" IS UNSPECIFIED AND MEANS THE LAND OF YISRAEL. The Holy One, blessed be He, saw that the Satan wanted to slander Yisrael AND NOT JOB OR OTHERS WHO WERE CONSIDERED OF THE NATIONS WHO INHABIT THE OTHER LANDS. Immediately, "Hashem said to the Adversary, 'Have you considered my servant Job, that there is none like him on earth...'" (Ibid. 8).

10. He saw THAT NOW WAS the opportune time to give THE SATAN a portion with which to be occupied, so he would be kept afar from Yisrael. They explained this to be similar to a shepherd who wanted to get his sheep across a river WHEN A WOLF CAME TO ATTACK THE SHEEP. WHAT DOES AN EXPERIENCED SHEPHERD DO? HE TAKES A BIG HE-GOAT AND GIVES IT TO THE WOLF, SAYING: LET HIM FIGHT WITH THE HE-GOAT UNTIL I LET MY SHEEP CROSS OVER THE RIVER AND THEN I WILL RETURN AND TAKE THIS ONE ALSO. THE HOLY ONE, BLESSED BE HE, DID LIKEWISE. HE GAVE JOB TO THE ADVERSARY TO BE OCCUPIED WITH SO HE WOULD NOT ACCUSE YISRAEL. Immediately, the Satan busied himself with him and did not accuse Yisrael.

11. "And the Adversary answered Hashem and said, 'Is it for naught that Job fears Elohim?'" (Ibid. 9). It is not surprising that a servant, whose master does his desire, fears him. Remove Your supervision from him and You will see if he still fears You or not.

12. Come and behold: During a time of duress, when a portion is given to this Side with which to occupy itself, it goes away by following it entirely. Similarly, a he-goat is sacrificed on the first day of the month and on Yom Kippur (Day of Atonement). THIS IS THE SECRET MEANING OF GIVING A PORTION TO THE OTHER SIDE, WHICH IS GIVEN TO IT in order that it shall be occupied, and so leave Yisrael in their kingdom. The time had arrived to take this portion from the whole seed of Abraham FOR the Other Side, as was written: "Behold Milkah, she also has born...Utz his firstborn..." (Bereshheet 22:21). JOB WAS IN THE LAND OF UTZ, MEANING THAT HE WAS OF THE FAMILY OF ABRAHAM.

8. וַיָּבֹא גַם הַשָּׁטָן בְּתוֹכֵם, גַּם, לְאַסְגָּאָה עֲלֵיהֶם, דְּכַלְהוּ אֶתְיִין לְמַהוּי קְטִיגוֹרִין עֲלֵיהֶם דִּישְׂרָאֵל, וְדָא אֲתוּסָף עֲלֵיהֶם, בְּגִין דְּאִיהוּ דִּילְטוֹרָא רַבְרָבָא מְכַלְהוּ, קְטִיגוֹרָא מְכַלְהוּ, בִּין דְּחָמָא קוּדְשָׁא בְּרִין הוּא, דְּכַלְהוּ אֶתְיִין לְקִטְרָגָא. מִיָּד וַיֹּאמֶר יְיָ אֵל הַשָּׁטָן מֵאִין תְּבָא. וְכִי לֹא הוּא יָדַע קוּדְשָׁא בְּרִין הוּא, מֵאִן הוּא אֶתְיִין. אֲלֵא לְאִיִּתְתָּא עוּבְדָא לְרַעוּתֵיהּ.

9. וַיֹּאמֶר יְיָ אֵל הַשָּׁטָן וְגו' וַיַּעַן הַשָּׁטָן אֶת יְיָ וַיֹּאמֶר מִשׁוּט בְּאַרְץ. מִכָּאן אֲוִלִּיפְנָא, דִּישׁוּבָא דְאַרְעָא אֲתַמְסֵר לְסִטְרִין אַחֲרָנִין, בְּרִ אֲרַעָא דִּישְׂרָאֵל בְּלַחֲוֹדָהָא. בִּין דְּאָמַר מִשׁוּט בְּאַרְץ, אֲשַׁחַּח קוּדְשָׁא בְּרִין הוּא, דְּבַעֵי לְמַהוּי דִּילְטוֹרָא עֲלֵיהֶם דִּישְׂרָאֵל. מִיָּד, וַיֹּאמֶר יְיָ אֵל הַשָּׁטָן הֲשַׁמְתָּ לְבַן עַל עַבְדֵי אִיּוֹב כִּי אֵין כְּמֹהוּ בְּאַרְץ.

10. חָמָא שַׁעְתָּא לְמִיֵּהֵב לִיהּ חוּלְקָא, בְּמַה דִּיתַעְסַק, וַיִּתְפַּרֵּשׂ מִנִּיְהוּ דִּישְׂרָאֵל, וְהָא אֲוִקְמוּהָ, לְרַעֵיא דְּבַעָא לְמַעַבְר עֲאֲנִיה בְּחַד נְהָרָא וְכו', מִיָּד אֲתַעְסַק בֵּיהּ הֵהוּא שָׁטָן, וְלֹא קִטְרַג עֲלֵיהֶם דִּישְׂרָאֵל.

11. וַיַּעַן הַשָּׁטָן אֶת יְיָ וַיֹּאמֶר הֲחָנֵם יִרָא אִיּוֹב אֱלֹהִים. לֹא תוֹוֵהָא לְעַבְדָּא דְּמֵאֲרִיה עֵבִיד לִיהּ כָּל רַעוּתֵיהּ, דִּיהָא דְּחִיל לִיהּ, אַעֲדֵי אֲשַׁחֲוֹתֵךְ מִנִּיהּ, וְתַחֲמֵי אֵי דְּחִיל לָךְ וְאִם לֹא.

12. ת"ח, בְּשַׁעְתָּא דְּעֵאקוּ, כַּד אֲתִיֵּהֵב חוּלְקָא חָרָא לְהֵאֵי סִטְר לְאַתַּעְסַקָא בֵּיהּ, אֲתַפְרִישׁ לְבַתֵּר מְכַלָּא. כְּגוֹנָא דָא שַׁעִיר בְּר"ח. שַׁעִיר בְּיוֹמָא דְּכַפּוּרִין. בְּגִין דְּאַתַּעְסַק בֵּיהּ, וְשָׁבִיק לְהוּ לִישְׂרָאֵל בְּמַלְכִיהוֹן, וְהָבָא, מְטָא זְמָנָא לְמִיטַל חוּלְקָא דָא, מְכַל זְרַעָא דְּאַבְרָהָם, בְּסִטְרָא אַחֲרָא. כְּמַה דָּאֵת אָמַר, הִנֵּה יִלְדָה מַלְכָּה גַם הִיא וְגו' אֶת עוֹץ כְּכוּרוֹ וְגו'.

13. Come and behold: When THE ADVERSARY said, "From going to and fro in the earth," he requested Hashem to execute Judgment on the children of Yisrael. THE UNSPECIFIED WORD "EARTH" REFERS TO THE LAND OF YISRAEL, because he had an accusation against Abraham and he claimed it from the Holy One, blessed be He. AND THAT WAS because justice was not performed against Isaac when he was offered on the altar, and he should not have exchanged the offering that he prepared on the altar for another, NAMELY THE RAM, as it is written: "And he should not exchange it" (Vayikra 27:10). Isaac was already on the altar. He was not consummated to be a sacrifice, yet no punishment was carried against him. He requested this from the Holy One, blessed be He, as he requested Justice for the selling of Joseph for many generations. Anything that THE SATAN requests, HE REQUESTS by means of Judgment.

14. After Isaac was saved and his offering exchanged, the Holy One, blessed be He, prepared this FOR the Accuser, NAMELY JOB, for his portion. AS IT IS WRITTEN: "Behold Milkah, she also has born...Utz his firstborn..." NAMELY JOB, WHO DWELT IN THE LAND OF UTZ. THIS WAS SAID IMMEDIATELY AFTER THE BINDING OF ISAAC. Here, AT THE BIRTH OF UTZ, THE SATAN arrived to take for his portion from all the seed of Abraham, so he would not approach TO DAMAGE another side, NAMELY THE CHILDREN OF YISRAEL.

15. Everything is according to Justice. Just as JOB judged, so was he judged. Job was one of Pharaoh's advisers. When Pharaoh arose against Yisrael and wanted to kill them, JOB said to him: 'No, just take their money and rule over their bodies with hard labor, but do not kill them'. The Holy One, blessed be He, said to him: 'I swear on your life that you shall be judged with the same punishment THAT YOU PRONOUNCED AGAINST THE CHILDREN OF YISRAEL. It is written: "But put forth your hand now, and touch his bone and his flesh..." (Iyov 2:5). He HIMSELF was judged as he judged YISRAEL. Even though he feared the presence of the Holy One, blessed be He, in all other things, AS IS WRITTEN ABOUT HIM: "AND HE FEARED ELOHIM," HE WAS NOT SPARED FROM JUDGMENT.

16. Come and behold: it is written, "Only spare his soul" (Ibid. 6). He was given permission to rule over his flesh. For this is the secret of the verse: "The end of all flesh has come before Me" (Beresheet 6:13). And it was explained, "Has come before Me," assuredly MEANS THAT THE END OF ALL FLESH, WHICH IS THE SATAN THE DESTROYER, "HAS COME BEFORE ME" TO RECEIVE PERMISSION. This is WHAT IS CALLED 'the end of all flesh' and not CALLED 'THE END OF ALL spirit'. They explained that it is the end that comes from the side of darkness, NAMELY FROM THE ASPECT OF THE JUDGMENTS OF THE MALE, as written: "He put an end to darkness, and searches out all perfection" (Iyov 28:3). "ALL PERFECTION" RESEMBLES "all flesh," for there is another end which is the "end of days (also: 'right')" (Daniel 12:13), WHICH IS IN HOLINESS. This one HERE is a different end from the left side, which is dark. Therefore, he received permission to afflict his bone and flesh.

13. ות"ח, בשעתא דאמר משוט בארץ, בעא מיניה, למעבד דינא בישראל, דהא דינא הוה ליה על אברהם, למתבע מקודשא בריך הוא. בגין, דלא אתעביד דינא ביצחק, כד אתקריב ע"ג מדבחא, דהא לא הוה ליה לאחלפא קרבנא דאזמין על מדבחא, באחרא, כמה דאת אמר, לא יחליפנו. והכא קאים יצחק על גבי מדבחא, ולא אשתלים מיניה קרבנא, ולא אתעביד ביה דינא, ובעא דא מעם קודשא בריך הוא, כמה דבעא דיניה דיוסף לכמה דרין. וכל מה דבעא, באורח דינא בעא.

14. ומהוהו זמנא דאשתזיב יצחק, ואתחלף קרבניה, זמין ליה קודשא בריך הוא, להווא מקטרגא, האי לחולקיה, כמה דאת אמר הנה ילדה מלכה גם היא וגו' את עוץ בכורו. והכא, מטא למיטל חולקיה עליה, מכל זרעיה דאברהם, ולא יקרב בסטרא אחרא.

15. וכלא בדינא אתא. כמה דאיהו דן, הכי אתרין. בגין דאיוב מקריבי עיטא דפרעה הוה, וכד קם פרעה עלייהו דישראל, בעא לקטלא לון. אמר ליה לא, אלא טול ממונהון ושלוט על גופיהון, בפולחנא קשיא, ולא תקטול לון. אמר ליה קודשא בריך הוא, חייך, בהווא דינא ממש, תהא דאין, מה כתיב, אולם שלח נא ירך וגע אל עצמו ואל בשרו וגו'. כמה דאיהו דן, הכי אתרין. ואע"ג דבכל שאר הוה דחיל לקודשא בריך הוא.

16. ת"ח, מה כתיב, אך את נפשו שמור. ואתיהיב ליה רשו, למשלט על בשרא, בגין רזא דכתיב, קץ כל בשר בא לפני ואוקמוה, בא לפני ודאי, ודא איהו קץ כל בשר, ולא רוחא. ואיתמר, דאיהו קץ דאתי מסטרא דחשך, כמה דאת אמר, קץ שם לחשך ולכל תכלית הוא חוקר. ולכל בשרא, בגין דאית קץ אחרא, ואקרי קץ הימין, ודא איהו קץ אחרא, מסטרא דשמאלא, דאיהו חשך. וע"ד אתיהיב ליה רשו בעצמו ובשרו.

17. "Although you did move Me against him, to destroy him without cause" (Iyov 2:3). HE ASKS: If so, then was he punished unlawfully, only because of the talk of the Accuser who provoked Him and turned Him. HE ANSWERS: Rather, everything was only done according to Justice, and Elihu did say to him: "For the work of a man shall He pay back to him, and according to his ways will He cause to befall every man" (Iyov 34:11). As we said, as he decreed against the children of Yisrael by Pharaoh, such was decreed against him.

18. Yet He said, "Although you did move Me against him, to destroy him without cause." THE EXPLANATION IS THAT it is not written: 'Although you did move Me to destroy him', rather it says, "Although you did move Me against (or: in) him," which means in his mind. For he thinks that "you did move Me," as JOB said, "And shine upon the counsel of the wicked" (Iyov 10:3). Similarly, "Nevertheless they did flatter Him with their mouths, and they lied to Him with their tongues" (Tehilim 78:36), WHICH IS ALSO DIFFICULT, FOR IS IT POSSIBLE TO ENTICE THE HOLY ONE, BLESSED BE HE? It is not written: "They did flatter Him with, and they lied to Him," but rather, "They did flatter him with their mouths." Only by their mouths it was so, that He was enticed, MEANING THAT THEY THOUGHT SO, BUT IN TRUTH IT WAS NOT SO.

19. Rabbi Aba said: This is all well, but so have I learned. We learned, "He goes up and accuses." HE ASKS: Can he accuse BEFORE THE HOLY ONE, BLESSED BE HE, WHO KNOWS EVERYTHING? HE ANSWERS: Yes, because he is an old foolish king, as written: "Better is a poor and wise child than an old and foolish king" (Kohelet 4:13). SINCE HE IS A KING OVER PEOPLE, he can therefore accuse man. What is the reason? Because he is trusted over the actions of people. SINCE HE REIGNS OVER THEM, HE IS TRUSTED OVER THEIR ACTIONS.

20. Come and behold: THIS IS SO ONLY with judging an individual, but concerning the judging of the world, it is written: "And Hashem descended to see" (Beresheet 11:5), "I will go down and see" (Beresheet 18:21). He was not trusted, rather it was in the hands OF THE HOLY ONE, BLESSED BE HE, alone because He did not want to destroy the world according to the word of the Accuser, whose desire is always to destroy. How do we know that? Because it is written: "He put an end to darkness, and searches out all perfection" (Iyov 28:3), MEANING that he searches to destroy everything. And this is the meaning of: "The end of all flesh has come before Me" (Beresheet 6:13). THE ADVERSARY, WHO IS CALLED "THE END OF ALL FLESH," has certainly come to destroy.

21. Come and behold: "Now there was a day when the sons of Elohim came to present themselves before Hashem" (Iyov 1:6), as explained THAT IT WAS ON ROSH HASHANAH. For on that day, two sides are before the world. All those who come before the Holy One, blessed be He, with repentance and good deeds, merit to be written on that side which is Life, which brings out the effects of life. And whoever is from its side is recorded for Life. All those who come with evil actions are written on the Other Side, which is Death. It is called 'death', and in it death dwells, TO KILL PEOPLE.

17. וְתִסִּיתֵנִי בּוֹ לְבַלְעוּ. אִי הָכִי, לֹא בְדִינָא הוּהּ, אֶלָּא בְּמִימְרֵי הוּוּא מְקַטְרָגָא, דְּאָסִית לִיהּ, וְאָסְטִי לִיהּ. אֶלָּא, כֹּלָּא בְּדִינָא הוּוּהּ, וְהָכִי אָמַר לוֹ אֵלֵיהּוּא, כִּי פִעַל אָדָם יִשְׁלַם לוֹ וּכְאֶרְחֵי אִישׁ יִמְצִיאֵנּוּ. וְהָכִי הוּוּהּ כְּמָה דְּאֶתְמַר, כְּמָה דְּאֵיהּוּ גְזַר, הָכִי אֶתְגְזַר עֲלֵיהּ.

18. וְהָאִי דְּאָמַר וְתִסִּיתֵנִי בּוֹ לְבַלְעוּ חֲנָם, וְתִסִּיתֵנִי לְבַלְעוּ לֹא כְּתִיב, אֶלָּא וְתִסִּיתֵנִי בּוֹ, בֵּיהּ קִיּוּמָא בְּדַעְתֵּיהּ, דְּאֵיהּוּ חָשִׁיב דְּהָא תִּסִּיתֵנִי, כְּמָה דְּאָמַר וְעַל עֵצַת רְשָׁעִים הוֹמְעַת. כְּגוֹזָנָא דְּאֵי, וַיִּפְתְּוּהוּ בְּפִיהֶם וּבְלִשׁוֹנָם יִכְזְבוּ לוֹ. וַיִּפְתְּוּהוּ וַיִּכְזְבוּ לוֹ. לֹא כְּתִיב, אֶלָּא וַיִּפְתְּוּהוּ בְּפִיהֶם. בְּפִיהֶם קִיּוּמָא מְלַח דְּאֵי דְּהָא אֶתְפַּתָּהּ.

19. א"ר אבא, כלא הוא שפיר, אבל הכי אוליפנא, דתנן, סליק ואסטין. וכי איהו ויכול לאסטנא. אין. דהא איהו מלך זקן וכסיל, דכתיב טוב ילד מסבן וחקם ממלך זקן וכסיל. וע"ד, ויכול לאסטנא לבר נש. מאי טעמא. בגין דאיהו מהימן על עובדוי דבני נשא.

20. ת"ח, האי בדינא דיחיד, אבל בדינא דעלמא, כתיב, וירד יי' לראות. ארדה נא ואראה. דלא אתייהיב מהימנותא אלא בידיה בלחודוי, דהא לא בעא לאובדא עלמא, על מימר דההוא מקטרגא, דתיאובתיה איהו תדיר לשיצאה. מנלן דכתיב, קץ שם לחשך ולכל תכלית הוא חוקר. לשיצאה כלא, הוא חוקר. ודא איהו קץ כל בשר בא לפני, ודאי בגין לשיצאה.

21. ות"ח, ויהי היום ויבואו בני האלהים להתיצב על יי'. כמה דאתמר. וההוא יומא, קיימין תרין סטרין, לקבלא בני עלמא. כל אינון דאתין קמי קודשא בריך הוא בתיובתא ובעובדין טבין, אינון זכין למהוי כתיבין לגביה דההוא סטרא דאיהו חיים, ואפיק תוצאות חיים. ומאן דאיהו מסטריה, אכתיב לחיים. וכל אינון דאתין בעובדין בישין, אינון כתיבין לההוא סטרא אחרא דאיהו מותא, ואקרי מות, וביה שריא מותא.

22. On that day these two sides exist, Life and Death. Some are written to the side of Life, and some are written to the side of Death. Sometimes the world is in the middle, MEANING HALF DESERVING AND HALF GUILTY. If there is one righteous man to tip the balance in the world, they all stand and are written to Life, but if one wicked person ever balances the world, they are all written to Death.

23. The time that the world was in the middle, MEANING HALF GUILTY AND HALF MERITORIOUS, the Prosecutor wanted to accuse AND TO TIP THE WORLD TO THE SCALE OF GUILT. Immediately, it is written, "Have you considered my servant Job, that there is none like him on earth..." (Iyov 1:8). As soon as he was set apart, the Accuser immediately attacked him. Therefore, we learn that a person should not remove himself from the community so that he will not be noted apart, and he will not be accused from above.

24. It is written by the Shunamit woman: "And she said, 'I dwell among my own people,'" (II Melachim 4:13) MEANING she does not want to be set apart from the public. I dwell among my people to this day, and I will be known among my people as one whole above. Since Job was known above and was distinguished, the Accuser immediately attacked him and said, "Does Job fear Elohim for naught?" The reason he fears You and has fortified himself WITH GOOD DEEDS is not for naught; "Have You not made a hedge about him..." (Iyov 1:10). However, take away from him all this good that You did for him, and You will immediately see if "he will curse You to Your face" (Ibid. 11). He will leave You and cleave to the Other Side. For he eats at Your table at present; remove Your table from him and we will see whose he is, and to which side he will cleave.

25. Immediately "And Hashem said to the Adversary, 'Behold, all that he has is in your power,'" (Ibid. 12) to show that the fear of Job for the Holy One, blessed be He, was to guard his wealth. From here, we learn that all those who fear the Holy One, blessed be He, because of their wealth or their children, do not have proper fear. Therefore, the Accuser accused and said, "Is it for naught that Job fears Elohim. Behold you have made a hedge about him...You have blessed the works of his hands." Therefore, he fears You. Then he was granted permission to persecute him and show that Job did not serve Hashem out of love.

22. וּבַהֲהוּא יוֹמָא, קַיִמִין אֱלִין תְּרִין סְטָרִין: חַיִּים, וּמוֹת. אֵית מֵאן דְּאֶכְתִּיב לְסְטָרָא דְחַיִּים. וְאֵית מֵאן דְּאֶכְתִּיב לְסְטָרָא דְמוֹת. וְלִזְמַנִּין דְעֵלְמָא שְׂרִיא בְּאֻמְצָעֵיתָא, אִי קַיִמָא חַד זִכְאָה בְעֵלְמָא, דְאֶכְרַע עֲלֵיהוּ, כִּלְהוּ קַיִמִין וְאֶכְתִּיבוּ לְחַיִּים. וְאִי חַד חַיִּיבָא אֶכְרַע עֵלְמָא, כִּלְהוּ אֶכְתִּיבוּ לְמוֹתָהּ.

23. וְהָהוּא זְמַנָּא, עֵלְמָא הוּהּ קַיִים בְּאֻמְצָעֵיתָא, וְהָהוּא מְקַטְרָגָא בְּעָא לְאֻסְטָאָה. מִיַּד מַה כְּתִיב, הַשְׁמַת לְבַךְ עַל עַבְדֵי אִיּוֹב כִּי אֵין כְּמוֹהוּ בְּאַרְץ וְגו'. בֵּינן דְאֶשְׁתַּמוּדַע אִיהוּ בְלַחְדוּדֵי, מִיַּד אֲתַקִּיף בֵּיה מְקַטְרָגָא. וְעַד תְּנִינן, דְלֵא אֶצְטְרִיךְ לִיה לְבַר נֶשׁ לְאֶתְפָּרְשָׁא מְכַלְלָא דְסַגִּיאִין, בְּגִין דְלֵא יִתְרַשִּׁים אִיהוּ בְלַחְדוּדֵי, וְלֵא יִקְטְרָגוּן עֲלֵיהּ לְעֵילָא.

24. דְכְתִיב בְּשׁוֹנְמִית, וְהָאֵמַר בְּתוֹךְ עַמִּי אֲנֹכִי יוֹשֵׁבִת. לֵא בְעֵינָא לְאַפְקָא גְרַמִּי מְכַלְלָא דְסַגִּיאִין, בְּתוֹךְ עַמִּי יִתְיַבְנָא, עַד יוֹמָא דָּא, וּבְתוֹךְ עַמִּי, בְּכַלְלָא חָדָא אֶשְׁתַּמוּדַע לְעֵילָא. וְהֵכָא אִיּוֹב, בֵּינן דְאֶשְׁתַּמוּדַע לְעֵילָא וְאֶתְרַשִּׁים, מִיַּד אֲתַקִּיף בֵּיה מְקַטְרָגָא, וְאֵמַר הַחֲנָם יִרְא אִיּוֹב אֱלֹהִים, כֹּל מַה דְדַחִיל לָךְ וְאֶתְתַקֵּף, לֵאוּ לְמַגְנָא עֲבִיד, הֲלֵא אֶתְהַ שְׂכַתָּ בְעַדוּ וּבְעַד וְגו'. אֲבַל טוֹל כֹּל הָאִי טְבָא דְאֵנַת עֲבַד לִיה, וּמִיַּד אִם לֵא עַל פְּנִיךָ יִבְרַכְךָ. יִשְׁבּוֹק לָךְ, וְיִתְדַבֵּק בְּסְטָרָא אַחְרָא, דְהָא הַשְׁתָּא בְּפִתוּרְךָ אִיהוּ אֲכִיל, סְלִיק פְּתוּרְךָ מִנִּיהּ, וְנַחְזִי מִמָּאן אִיהוּ, וּבְאֵן סְטָרָא יִתְדַבֵּק.

25. מִיַּד, וְיֵאמַר יְיָ אֵל הַשָּׁטָן הִנֵּה כֹל אֲשֶׁר לוֹ בְיָדְךָ. לְאַחְזָא, דְדַחִילוּ דְאִיּוֹב לְגַבִּיהּ דְקוּדְשָׁא בְרִיךְ הוּא, הוּא לְנִטְרָא עוֹתְרִיהּ. וּמֵהֵכָא אֹלִיפְנָא, דְכֹל אֵינוֹן דְדַחִלִין לִיה לְקוּדְשָׁא בְרִיךְ הוּא, עַל עוֹתְרִיָהּ, אוּ עַל בְּנִיָהּ, לֵאוּ אִיהוּ דַחִילוּ בְדַקָּא יֵאוֹת. וְעַל דָּא קְטָרְגָא הוּא מְקַטְרָגָא וְאֵמַר, הַחֲנָם יִרְא אִיּוֹב אֱלֹהִים הֲלֵא אֶתְהַ שְׂכַתָּ בְעַדוּ וְגו' מַעֲשֵׂה יְדֵיו בְּרַכְתָּ. וְעַל דָּא אִיהוּ דַחִיל לָךְ וְאֶתְנִיָהּ לִיה רֶשׁוּ לְקַטְרָגָא בֵּיה, וְלְאַחְזָא, דְלֵא פִלַח אִיּוֹב לְקוּדְשָׁא בְרִיךְ הוּא בְּרַחֲמֵי.

26. As soon as he was tested, he left the path and did not retain his integrity. It is written: "In all this, Job did not sin with his lips" (Iyov 2:10), but he did sin in his will. Afterwards, he sinned in everything; AS IT IS WRITTEN THAT HE SAID, "THE EARTH IS GIVEN INTO THE HAND OF WICKED..." (IYOV 9:24) AND SIMILARLY, RABA SAID, "JOB ABUSED IN TORRENTS..." LOOK THERE.

27. One may question why no person was tested EXCEPT JOB? Indeed, it is written: "Hashem tries the righteous..." (Tehilim 11:5). Therefore, Job was ALSO tried. Even though he did not retain his strength as he should have, he did not leave the domain of his Master to join the Other Side.

28. HE ASKS: How long was his test? HE ANSWERS: The duration of the dominion of the Other Side is twelve months. As we learned, the punishment of the wicked in Gehenom lasts twelve months. Since he did not join the Other Side, it is written: "So Hashem blessed the latter end of Job more than his beginning" (Iyov 42:12).

29. Rabbi Shimon said: Job's was not a test from the Holy One, blessed be He, like the test of the other Righteous men, because it is not written: 'And the Elohim tested Job', as in: "Elohim did test Abraham" (Beresheet 22:1). Abraham offered his only son to the Holy One, blessed be He, with his own hand. But Job gave nothing, and did not give anything to the Holy One, blessed be He.

30. He was not told about the test AS ABRAHAM WAS, because it was revealed before Him that he would not be able to withstand it properly. It was instead given over to the Accuser. And it was done through the Judgment of the Holy One, blessed be He, BECAUSE HE BROUGHT THE HEAVY LABOR ON THE CHILDREN OF YISRAEL IN EGYPT. The Holy One, blessed be He, aroused this Judgment by the Accuser, as written: "Have you considered my servant Job?" (Iyov 1:8)

31. He opened the discussion, saying: "And in process of time it came to pass (lit. 'at the end of days'; Heb. yamim) that Kayin brought of the fruit of the ground" (Beresheet 4:3). It is written "the end of yamim" and not 'the end of right (Heb. yamin). "THE END OF DAYS" IS THE OTHER SIDE AND THE END OF RIGHT IS HOLINESS, since he rejected 'the end of right' but came near 'the end of days'. And we explained, THAT IT IS WRITTEN: "But go you your way till the end be" (Daniel 12:13), and Daniel said, "To which end" - if to "the end of right" or to "the end of days"? The HOLY ONE, BLESSED BE HE, said to him, "to the end of right," WHICH IS IN HOLINESS. This is what David feared and said, "Hashem, make me know my end, and the measure of my days, what it is" (Tehilim 39:4), MEANING either "the end of days" or "the end of right." And here is it written: "at the end of days," WHICH PERTAINS TO THE OTHER SIDE and not 'the end of right', WHICH IS IN HOLINESS. Therefore his offering was not accepted, because it was from the Other Side.

26. דְּכִיּוֹן דְּאַתְנָסִי, נִמְקַּ מְאוֹרְחָא, וְלֹא קָאִים בְּקִיּוּמִיהּ, מַה כְּתִיב, בְּכָל זֹאת לֹא חָטָא אִיּוֹב בְּשִׁמְתָיו. לֹא חָטָא בְּשִׁמְתָיו אֲבָל בְּרַעוּתִיהּ חָטָא, וּלְבַתֵּר חָטָא בְּכֹלָא.

27. וְאִי תִימָא דְלֹא אַתְנָסִי בְּרַ נֶשׁ, הָא כְּתִיב ה' צְדִיק יִבְחֵן וְגו'. וּבְגִין כִּן אַתְנָסִי אִיּוֹב. וְאֵע"ג דְּלֹא קָאִים בְּקִיּוּמִיהּ כְּדָקָא יְאוּת, לֹא נִמְקַּ מִתַּחַת רְשׁוּתָא דְמַרְיָה לְאַתְדַּבְקָא בְּסִטְרָא אַחְרָא.

28. וְכִמָּה הָוָה הָהוּא נְסוּתָא דִּילִיָּהּ. תְּרִיסַר יָרְחִי, שׁוֹלְטָנוּתָא דְהָהוּא סִטְרָא אַחְרָא. כִּמָּה דְתַנִּינָן, דִּינָא דְחִיבֵיָא בְּגִיָּהֶם י"ב יָרְחִי, וּבְגִין דְלֹא אַתְדַּבְקַּ בְּסִטְרָא אַחְרָא כְּתִיב, וַיְוִי בְּרַךְ אֶת אַחֲרֵית אִיּוֹב מִרְאשִׁיתוֹ.

29. ר' שְׁמַעוֹן אָמַר, הָאִי דְאִיּוֹב, לֹא נְסוּתָא אִיְהוּ דְקוּדְשָׁא בְּרִיךְ הוּא, כְּנְסוּתָא דְשָׂאֵר צְדִיקֵיָא, דְהָא לֹא כְּתִיב וְהָאֱלֹהִים נָסָה אֶת אִיּוֹב, כִּמָּה דְכְּתִיב וְהָאֱלֹהִים נָסָה אֶת אַבְרָהָם. דְאַבְרָהָם, אִיְהוּ בִינְיָה אֶקְרִיב לְבְרִיָּהּ יַחֲדָאִי דִּילִיָּהּ לְגַבִּי קב"ה, וְאִיּוֹב לֹא יְהִיב כְּלוּם, וְלֹא מְסַר לִיָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא אַכְלוּם.

30. וְלֹא אַתְמַר לִיָּהּ, דְהָא גְלִי קְמִיָּהּ, דְלֹא יָכִיל לְקִיּוּמָא בִּיָּהּ, אֲבָל אַתְמַסַּר בִּידָא דְמְקַטְרָגָא. וּבְדִינָא דְקוּדְשָׁא בְּרִיךְ הוּא אַתְעֵבִיד, וְקוּדְשָׁא בְּרִיךְ הוּא אַתְעַר דִּינָא דָא, לְהָהוּא מְקַטְרָגָא לְגַבִּיָּהּ, הַה"ד הַשְּׁמַת לְפָךְ עַל עַבְדֵי אִיּוֹב וְגו'.

31. פְּתַח וְאָמַר, וַיְהִי מְקַץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה. מְקַץ יָמִים, וְלֹא מְקַץ יָמִין. אִיְהוּ דְחָהּ לְקַץ יָמִין, וְאַתְקְרִיב לְקַץ יָמִים. וְהָא אִוְקִימָנָא, וְאַתְהָ לְךָ לְקַץ. וְאָמַר דְנִיָּאֵל, לֹאֵן קַץ, לְקַץ הַיָּמִין, אוֹ לְקַץ הַיָּמִים. עַד דָּא"ל לְקַץ הַיָּמִין. וְע"ד דְדוּר דְחִיל וְאָמַר, הוֹדַעְנִי יְיָ קְצִי וּמַדַּת יָמֵי מַה הִיא, אוֹ לְקַץ הַיָּמִים אוֹ לְקַץ הַיָּמִין. וְהָכָא מַה כְּתִיב וַיְהִי מְקַץ יָמִים, וְלֹא מְקַץ יָמִין, וּבג"כ לֹא אַתְקַבֵּל קְרַבְנִיָּהּ, דְהָא מְסַטְרָא אַחְרָא הָוָה.

32. Come and behold: "And Abel, he also brought..." (Beresheet 4:4). HE ASKS: What is the meaning of "also"? HE ANSWERS: "Also" is to add one to the other, MEANING THAT HE ALSO BROUGHT SOME TO THE OTHER SIDE, LIKE KAYIN. However, his offering was entirely to the Holy One, blessed be He, NAMELY, the main part of the offering was to the Holy One, blessed be He. But he gave a portion to the Other Side, as written: "and of the fat parts thereof" (Ibid.)-WHICH MEANS THAT THE MAIN PART OF THE OFFERING, NAMELY THE FAT PARTS, WAS OFFERED TO HASHEM, AND HE GAVE THE INFERIOR PART TO THE OTHER SIDE. But Kayin made the main part of the offering for the end of days, which is the secret of the Other Side, and only gave a portion to the Holy One, blessed be He. Therefore, it was not accepted.

33. Of Job it is written: "And his sons used to go and feast...and they used to call for their three sisters to eat and drink with them. And when the days of feasting were gone about..." (Iyov 1:4-5). At the feast, the Accuser was present every day, but he could not overcome him. How do we know? Because it is written, "Have You not made a hedge about him, and about his house..." (Ibid. 10). But he never gave a part TO THE OTHER SIDE, because it is written: "And offered burnt offerings according to the number of them all" (Ibid. 5). The burnt offering rises high up and does not give a part to the Other Side. Had he given him a part, THE ADVERSARY would not have been able to overcome him afterwards; and everything that the Satan took from him was his BECAUSE HE DID NOT GIVE THE SATAN A PART OF HIS OFFERINGS.

34. One may ask why the Holy One, blessed be He, did harm to him, BECAUSE HE DID NOT GIVE A PORTION TO THE SATAN. HE ANSWERS: Had he given a part TO THE OTHER SIDE, it would have cleared the way OF HOLINESS, BECAUSE THE OTHER SIDE would have gone from the Temple. Then, the Holy Side would have ascended high up. Because he did not do so, the Holy One, blessed be He, demanded justice from him.

35. Come and behold: In the same way that he separated and did not combine good and evil - IN THAT HE DID NOT GIVE A PART TO THE OTHER SIDE SO AS TO PURIFY HOLINESS, AS MENTIONED EARLIER - He judged him, first giving him good and afterwards bad; then, He again established him in goodness. This is proper for a person, to know good and know evil, and to return himself to good. This is the secret of the Faith, WHICH IS THE NUKVA. Come and behold: Job was one of the servants of Pharaoh, as indicated by the verse: "He that feared the word of Hashem among the servants of Pharaoh" (Shemot 9:20).

32 ת"ח, מה כתיב והכל הביא גם הוא. מאי גם הוא. לאסגאה דא ברא, קרבניה לקודשא בריך הוא הוה כלא, ועקרא דקרבנא לקב"ה, ויהב חולקא לסטרא אחרא, כד"א ומחלביהן. וקין, עקרא עבד מקץ ימים, רזא דסטרא אחרא, ויהיב חולקא לקודשא בריך הוא, ועל דא לא אתקבל.

33 באיוב מה כתיב, והלכו בניו ועשו משתה וגו', ושלחו וקראו לשלשת אחיותיהם לאכל ולשתות עמהם ויהי בי הקיפו ימי המשתה וגו', ובמשתתאי בכל יומא מקטרגא שכיח, ולא יכיל ליה. מנא לן. דכתיב, הלא אתה שכת בעדו ובעד ביתו ובעד כל אשר לו מסביב ולעולם לא יהיב חולקא כלל לגביה, דהא כתיב והעלה עולות מספר כולם. עולה סלקא לעילא לעילא, ולא יהיב חולקא לסטרא אחרא. דאלמלא יהיב ליה חולקא, לא יכיל ליה לבתר, וכל מה דנטל מדיליה נטל.

34 ואי תימא אמאי אבאיש ליה קודשא בריך הוא. אלא. דאלמלא יהיב ליה חולקא, יפגי ארחא ויסתלק מעל מקדשא, וסטרא דקדושה אסתליק לעילא לעילא. ואיהו לא עבד בן, וע"ד קודשא בריך הוא תבע בדינא.

35 ת"ח, כמה דאיהו אתפרש, ולא אכליל טוב ורע, איהו דן ליה בההוא גוונא, יהיב ליה טוב, ולבתר רע, ולבתר אהדריה לטוב. דהכי אתחזי לב"ג, למנדע טוב, ולמנדע רע, ולאהדרא גרמיה לטוב, ודא איהו רזא דמהימנותא. ת"ח, איוב מעבדי פרעה הוה, ודא הוא דכתיב ביה, הירא את דבר יי' מעבדי פרעה.

3. The crocodiles

Rabbi Shimon speaks about "Behold, I am against you, Pharaoh, king of Egypt, the great crocodile that couches in the midst of his streams." He explains that God brought Moses into the innermost rooms to see the secret of the great crocodile, from where many levels evolve and descend. As Moses was afraid, God had to wage war with the crocodile Himself. Rabbi Shimon turns to, "And Elohim created the great crocodiles (Heb. taninim) and every living soul that crawls the waters swarmed forth according to their kinds." He says that the crocodiles are the Levyatan and his spouse. God killed the female, leaving only the male - otherwise the world could not have survived. "The streams" in the scripture are the nine rivers that he lies in, corresponding to the nine Sfirot. The crocodile comes into the river Keter whose waters are serene and quiet, which strengthens the river. Rabbi Shimon describes the rise and flow of the rivers, the emergence of the ten rivers including Keter, and the nine crocodiles, one in each river. There is a long description of the implications of the correspondence between the ten crocodiles and the ten acts of creation in Beresheet. The grasses beside the rivers are explained to be the light that sprouts from the sowing of the confined hidden light. Rabbi Shimon says that "And Elohim said, 'Let there be luminaries in the firmaments of the heavens'" refers to the Piercing Serpent that tempted Eve. Since this serpent is on dry land it always triumphs when it battles the crocodile that is in the water.

36. Rabbi Shimon said: Now it is proper to reveal secrets that are attached above and below. It is written: "Come to Pharaoh," but it should have said 'Go to Pharaoh'. What is the meaning of "Come"? HE ANSWERS: He brought MOSES in to the innermost rooms, to a very powerful crocodile, from which many levels evolve and come down. And what was it? It was the secret of the great serpent.

37. Moses was afraid and approached only the rivers that were at his grade. But he feared THE SERPENT itself, and did not approach because he saw that it was rooted in high sources.

38. When the Holy One, blessed be He, saw that Moses was afraid and that other appointed messengers above could not approach him, the Holy One, blessed be He, said: "Behold, I am against you, Pharaoh, king of Egypt, the great crocodile that couches in the midst of his streams" (Yechezkel 29:3). The Holy One, blessed be He, had to wage war with him and no other. He said, "I am Hashem." WE INTERPRET THIS TO MEAN I AND NOT A MESSENGER. They explained the secret of the wisdom of, "the great crocodile that couches in the midst of his streams," to those scholars of jurisprudence, who recognize the secret of their Master.

39. Rabbi Shimon opened the discussion, saying: "And Elohim created the great crocodiles (Heb. tananim), and every living creature that moves, which the waters brought forth abundantly after their kind" (Beresheet 1:21). This passage was explained. Yet "And Elohim created the crocodiles," is a secret. It is the Livyatan and his spouse. "Tananim" is spelled without the Yud because the Holy One, blessed be He, killed the female and brought her up for the Righteous, as it was explained. THEREFORE, ONLY THE ONE GREAT CROCODILE (TANIN) REMAINED. AND KNOW THAT THE LIVYATAN IS A KOSHER FISH, AS OUR SAGES SAY.

40. The great crocodile IS THE MALE LIVYATAN THAT REMAINED ALIVE. IT IS SAID ABOUT HIM, "THAT COUCHES IN THE MIDST OF HIS STREAMS." There are nine rivers that he lies in, CORRESPONDING TO NINE SFIROT: CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And there is one river whose waters are quiet. THIS IS KETER. The blessings of the waters of the Garden, WHICH IS MALCHUT OF ATZILUT, pour into it three times a year. THIS IS THE SECRET OF THE THREE COLUMNS - RIGHT, LEFT AND CENTRAL, OF WHICH IT IS SAID, "THREE TIMES A YEAR SHALL ALL YOUR MALES APPEAR" (DEVARIM 16:16). If they pour in twice, MEANING ONLY TWO COLUMNS, RIGHT AND LEFT, the river is blessed, but not as much BECAUSE THE CENTRAL COLUMN IS MISSING. If only one pours in, MEANING EITHER ONLY THE RIGHT OR ONLY THE LEFT, it is not BLESSED BY IT. THE NINE RIVERS, THE LOWER NINE SFIROT, RECEIVE FROM THE RIVER, WHICH IS KETER.

36. אָמַר רַבִּי שִׁמּוֹן, הַשְׁתָּא אֵית לְגַלְיָה רִיזִין, דְּאִינוּן מִתְדַבְּקִין לְעִילָא וְתַתָּא, מַה כְּתִיב בָּא אֶל פְּרַעֲה, לֶךְ אֶל פְּרַעֲה מִבְּעֵי לֵיהּ, מֵאֵי בָּא. אֵלָא, דְּעִייל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, אֲדָרִין בְּתַר אֲדָרִין, לְגַבֵּי תַנְיָנָא חָדָא עֲלָא תְּקִיפָא, דְּכַמָּה דְּרַגְיָן מִשְׁתַּלְּשְׁלִין מִנְיָה. וּמֵאֵן אִיהוּ. רְזָא דְּהַתְּנִין הַגְּדוֹל.

37. וּמֹשֶׁה דְּחִיל מִנְיָה, וְלֹא קָרִיב אֶלָּא לְגַבֵּי אִינוּן יְאוּרִין, וְאִינוּן דְּרַגְיָן דִּילֵיהּ, אֲבָל לְגַבֵּיהּ דְּחִיל וְלֹא קָרִיב, בְּגִין דְּחָמָא לֵיהּ מִשְׁתַּרְשׁ בְּשַׂרְשֵׁין עֲלָאִין.

38. בֵּינוּן דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא דְּדְחִיל מֹשֶׁה, וְשִׁלְיָחִין מִמֶּנּוּן אַחֲרָנִין לְעִילָא, לֹא יִכְלִין לְקָרְבָּא לְגַבֵּיהּ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הֲנִי עֲלִיךְ פְּרַעֲה מֶלֶךְ מִצְרַיִם הַתְּנִינִים הַגְּדוֹל הַרֹבֵץ בְּתוֹךְ יְאוּרֵיו. וְקוּדְשָׁא בְּרִיךְ הוּא אֲצַטְרִיךְ לְאַחֲרָא בֵּיהּ קָרְבָּא, וְלֹא אַחֲרָא. כְּמַה דְּאֵת אָמַר, אָנִי ה', וְאוֹקְמוּהָ רְזָא דְּחַכְמָתָא דְּהַתְּנִינִים הַגְּדוֹל הַרֹבֵץ בְּתוֹךְ יְאוּרֵיו לְאִינוּן מֵאֵרֵי מַדִּינָא, דִּירְעִין בְּרִזִין דְּמֵאֲרִיהוּן.

39. פִּתַּח ר"ש וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הַתְּנִינִים הַגְּדוֹלִים וְאֵת כָּל נֶפֶשׁ הַחַיָּה הַרוֹמֶשֶׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵיהֶם. הַאִי קָרָא אוֹקְמוּהָ לֵיהּ. אֲבָל וַיִּבְרָא אֱלֹהִים אֶת הַתְּנִינִים הוּא רְזָא דְּאֵ לְוִיתָן וְבֵת זֹגוּ. תְּנִינִים חָסֵר כְּתִיב, בְּגִין דְּקִטְל לְנוֹקְבָא, וְסִלְקָא קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקָא. וְאוֹקְמוּהָ.

40. הַתְּנִינִים הַגְּדוֹל, תִּשְׁעַ יְאוּרִין אִינוּן, דְּאִיהוּ רְבִיץ בִּינְיָהוּ, וְחַד יְאוּרָא אִיהוּ, דְּמִימֵיו שְׂכִיכִין, וּבִרְכָּאן דְּמִימֵין דְּגִנְתָּא, נִמְלִין בֵּיהּ תְּלַת זְמַנִּין בְּשַׁתָּא. וְכַד תְּרִין זְמַנִּין, מִתְבַּרַךְ הוּא יְאוּרָא וְלֹא כ"ב, וְכַד חַד לְאוּ הֵכִי.

41. This crocodile comes into that river, WHICH IS KETER OF THE RIVERS, becomes strengthened by it, continues to swim and enters into the sea, WHICH IS MALCHUT OF ATZILUT, where it swallows many kinds of fish and rules. THESE ARE LEVELS IN THE SEA THAT ARE INFERIOR TO HIM; HE SWALLOWS THEM AND THEY BECOME PERFECTED IN HIM. He returns to that QUIET river, and these nine rivers continue to rise TO HIM, MEANING TO RECEIVE THEIR SUSTENANCE, BECAUSE THEY RECEIVE THEIR SUSTENANCE FROM THE QUIET RIVER, WHICH IS THEIR KETER. There are various kinds of trees and vegetation around THE RIVER. It is the first river AMONG THE RIVERS, NAMELY KETER.

42. AND NOW HE EXPLAINS THE SYSTEM OF THE EMERGENCE OF THE TEN RIVERS. Three drops emerge from the left side, from one conduit that is drawn and emerges, THAT IS, YESOD OF ZEIR ANPIN. THEY ARE FROM THE THREE COLUMNS - RIGHT, LEFT, AND CENTRAL-INCLUDED IN THE LEFT COLUMN. Every drop spreads into three drops AND THEY BECOME NINE DROPS. One river is formed from each separate drop. These are the nine rivers that grow strong and continue to flow and encircle all the firmaments.

43. After these drops finish coming out, of those that remain, NAMELY ALL THE ASPECTS OF KETER AND CHOCHMAH THAT ARE ABOVE BINAH THAT ARE NOT DRAWN THROUGH THE THREE COLUMNS, THERE remains one drop. It emerges silently and falls AMONG THE RIVERS. And from it, one river is formed. This is the river that we said flows silently, NAMELY THE QUIET RIVER MENTIONED ABOVE.

44. The stream that comes out and flows, YESOD IN ZEIR ANPIN, pours out other drops of blessings from the right side, THAT IS, WHEN IT BESTOWS UPON MALCHUT FROM THE THREE COLUMNS THAT ARE INCLUDED IN THE RIGHT COLUMN. FROM WHATEVER WAS LEFT OF THESE DROPS AND DID NOT EMERGE WITH THEM AT THE TIME, NAMELY THOSE SFIROT ABOVE BINAH THAT ARE NOT DRAWN WITH THE THREE COLUMNS AS MENTIONED, there remains one drop from these blessings that EMERGES SILENTLY AND falls into that quiet river. THUS THE QUIET RIVER ALSO HAS THE ILLUMINATION OF THE RIGHT. This is the best river.

45. When these four rivers that emerge from the Garden of Eden separate, that river called Pishon falls into the QUIET river and merges with it. Therefore, the Kingdom of Babylon is associated with this RIVER, for Pishon is the Kingdom of Babylon. BECAUSE PISHON IS THE FIRST STREAM OF THE FOUR RIVERS AND BABYLON IS THE FIRST OF THE FOUR EMPIRES, OF WHICH IT IS SAID: "YOU ARE THE HEAD OF GOLD" (DANIEL 2:38), AND THEREFORE PISHON IS BABYLON. From this QUIET river, all the other rivers are sustained and filled.

46. In each river, one crocodile swims. Thus there are nine crocodiles. Each has a hole punctured in his head, as is written: "You broke the heads of the sea monsters in the water" (Tehilim 74:13). And even this great sea monster is so, because they all blow air upwards and not downwards.

41. והאי תנינא, עאל בהוא יאורא, אתתקיף ואזיל ושאט עאל גו ומא, ובלע ננין לכמה זינין, ושליט, ותב להוא יאורא. אליו תשעה יאורין אזלין וסלקין וסחרניה כמה אליו ועשבין לזנייהו, יאורא קדמאה.

42. נפקא מסטרא שמאלא, בחד צנורא דנגיד ונפיק, תלת טפין, וכל טפה וטפה אתפרש לתלת טפין, וכל טפה וטפה אתעביד מניה יאורא חד, ואליו אינון תשעה יאורין, דמתתקמין ואזלין ושטאן וסחרן בכל אינון רקיעין.

43. ממה דאשתאר מאינון טפין בד סיימין למיפק, אשתאר טפה חדא, דנפקא בשכיכו, נפל בינייהו, ואתעביד מניה יאורא חדא. האי יאורא איהו, ההוא דאמרן דאזלא בשכיכו.

44. האי יאורא, בד ההוא נהר דנגיד ונפיק, אפיק טפין אחרנין דברכאן, מסטרא דימינא, מה דאשתאר מאינון טפין, אשתאר טפה חדא בשכיכו מאינון ברכאן, ונפל בהוא יאורא דאיהו שכיך. והאי איהו יאורא דעדיף מכלהו.

45. בד נפקין ומתפרשן אינון ארבע נהרין דנפקין מגנתא דערן, ההוא דאקרי פישון, נפיל בהוא יאורא ואתכליל ביה. וע"ד מלכות בבל, אתכליל בהאי. ופישון איהו מלכות בבל. מיאורא דא אתזנו ואתמליין כל אינון יאורין אחרנין.

46. בכל יאורא ויאורא, אזלא ושאט חד תנינא, ואינון תשע. וכל חד וחד נקיב נוקבא ברישיה, כד"א, שברת ראשי תנינים וגו'. ואפילו האי התנין הגדול הכי הוא, בגין דכלהו נפחין רוחין לגבי עילא ולא לתתא.

47. It is written: "In the beginning Elohim created" (Beresheet 1:1), and also: "And Elohim created the great crocodiles" (Ibid. 21). IN BOTH CASES IT IS WRITTEN, "CREATED." THIS TEACH US that for every action of the ten sayings IN THE WORKS OF CREATION, there are ten rivers, and one crocodile blows wind against each of them. THIS MEANS THAT ONE CROCODILE FOR EACH OF THE TEN RIVERS BLOWS WIND AGAINST THE ACT CORRESPONDING TO HIM OF THE TEN SAYINGS OF CREATION.

48. Therefore, the world shakes once in seventy years, since everything in the river shakes WHEN this great crocodile raises his fins and shakes. The whole world shudders and the earth trembles, for they are all included in this great crocodile.

49. "And the earth was without form" (Ibid. 2). Rabbi Shimon said: The friends are familiar and are occupied with the works of Creation. But few know the works of Creation as alluding to the great crocodile. We learned that the whole world evolves AND COMES from the fin OF THE GREAT CROCODILE. THEREFORE, WE MUST UNDERSTAND HOW HE IS ALLUDED TO THROUGHOUT THE WORKS OF CREATION.

50. Come and behold: IT IS WRITTEN, "And the earth was without form and void..." We learned that it "was" EARLIER; NAMELY, IT WAS FORMLESS BEFORE THE CORRECTION BEGAN, and it has been explained. When the great crocodile enters that first river, NAMELY THE QUIET RIVER, it becomes full. It swims and extinguishes the sparks that were gathered in from the worlds that were destroyed earlier.

51. Those other crocodiles that we mentioned were and were not, FOR THEIR ILLUMINATION WAS NOT REVEALED IN THEM, SO IT IS AS THOUGH THEY DID NOT EXIST. THIS IS SO, because their strength was weakened so they would not destroy the world, except once every seventy years, when they grow strong with the power of that great crocodile, which alone grows strong. If his female had been alive with him, the world would not have survived them.

52. Until the Holy One, blessed be He, killed the female OF THE LIVYATAN, the earth was without form. It was formless and THE EARTH was void after He slew her, WHICH MEANS THE EARTH started to be sustained: "And darkness was ON THE FACE OF THE DEEP" (Beresheet 1:2). It still had not illuminated DUE TO THE ACTION THAT HE PERFORMED.

53. What did the Holy One, blessed be He, do? He crushed the head of the male OF THE GREAT CROCODILES. AND THE CROCODILE was subdued because the deep below did not illuminate. HE ASKS: What is the reason that it did not illuminate? HE ANSWERS: Because this great crocodile blew wind over the deep, darkened it, and it did not hover below.

47. כתיב בראשית ברא אלהים. וכתיב ויברא אלהים את התנינים הגדולים, בכל עובדא דאינון עשר אמירין, קיימין לקבליהו אינון עשר יאורין. וחד תנינא מתרפרפא ברוחא, לקבל כל חד וחד.

48. ועל דא, חד לשבעין שנין מזדעזע עלמא, בגין דהאי התנין הגדול בד הוא סליק סנפירווי ואזדעזע, כדן בלהו מזדעזען באינון יאורין, וכל עלמא מזדעזעא, וארעא מתחלחלת, וכלהו כלילן בהאי תנין הגדול.

49. והארץ היתה תוהו וגו', אמר רבי שמעון, עובדא דבראשית, חבריא לעאן ביה, וידעין ביה, אבל זעירין אינון, הידעין לרמזא עובדא דבראשית, ברזא התנין הגדול. וע"ד תנינן, דכל עלמא לא משתלשלא אלא על סנפירווי דרא.

50. ת"ח והארץ היתה תהו ובהו וגו', תנינן היתה, ואוקימנא. בגין דבהאי יאורא קדמא דקאמרן, בד האי התנין הגדול על ביה, כדן אתמלייא, ושאינון ודעין ניצוצין דאתלקטו באינון עלמין דאתחרבו בקדמיתא.

51. אינון תנינן אחרנין דקאמרן, הווי ולא הווי, אמאי. בגין דאתחלש חילייהו דלא יטשטשון עלמא, בר לשבעין שנין, חד זמנא, ואינון אתתקפו בחילא דההוא תנין הגדול, והאי אינון בלחודוי לאתתקפא. ואלמלא נוקביה קיימת לגביה, לא יכיל עלמא למסבל לון.

52. עד לא קטל קב"ה לנוקבא, הארץ היתה תהו. תהו היתה, ולבתר דקטל לה, הוה בהו שראת לאתקיימא. וחשך על. עד לא הות נהירא עובדא דעבר.

53. מה עביד קודשא בריך הוא, מחץ רישיה דכורא לעילא, ואתכפיא, בגין דהא תהומא לתתא, לא הוה נהיר. מ"ט לא הוה נהיר, בגין דהאי התנין הגדול, הוה נשיב רוחא על תהומא, ואחשיך ליה, ולא מרפרפא לתתא.

54. Then another wind from above crossed, blew and struck that wind and placated it, FOR IT NEUTRALIZED IT. That is what is written: "And a wind from Elohim moved over the surface of the water" (Beresheet 1:2). So we learned that the Holy One, blessed be He, struck one wind with another and created the world.

55. "And Elohim said, 'Let there be light.' And there was light" (Ibid. 3), because the Supernal Light illuminated and struck on the blowing wind and it was removed from over the deep and did not cover it. As soon as the deep was lit up and the wind left, it became light, AS IS WRITTEN: "AND THERE WAS LIGHT."

56. This light shone over the head OF THE GREAT CROCODILE. Water flowed from its nostrils TO SUSTAIN THE OTHER LEVELS, and wind blew up. AND HE EXPLAINS WHY THE WATER FLOWED OUT, AND WIND BLEW ABOVE, SAYING THAT THIS IS BECAUSE BEFOREHAND, this COMPLETE luminary illuminated until the light descended FROM BINAH and sparkled to the 72 lights of the Sun, WHICH IS ZEIR ANPIN. Since these lights were impressed in the sun below, wicked people in the world knew of them and worshipped the sun, MEANING THEY WORSHIPPED TO DRAW THE LIGHT FROM ABOVE DOWNWARDS. When the Holy One, blessed be He, observed that these wicked WANTED TO DRAW THE LIGHT FROM ABOVE DOWNWARDS, He raised the Light and concealed it. Why did He conceal it BECAUSE OF THE ACTIONS OF THE WICKED? For this crocodile was ascending and descending, AND ALSO DREW THE LIGHT FROM ABOVE DOWNWARDS BECAUSE OF THE ACTIONS OF THE WICKED, and struck these rivers, until He hid the Light and it was no longer visible.

57. And He sowed that seed through one Righteous, WHICH IS YESOD OF ZEIR ANPIN, who is the Gardener of the Garden. The seed sown in the Garden, WHICH IS MALCHUT, is the storing and concealing of this Light - MEANING THAT CONCEALMENT DOES NOT CONNOTE ABSENCE, BUT RATHER THE OPPOSITE. IT IS THE ASPECT OF THE SEED PLANTED FOR THE UPCOMING BLESSING, AS THE CONCEALMENT ITSELF WILL BECOME LIGHT AGAIN, LIKE A PLANT THAT COMES FORTH FROM A SEED.

58. When this great crocodile saw that the seed of this Light grew in the garden, WHICH IS MALCHUT, he awakened to provide for the second side, the SECOND river OF THE FOUR RIVERS called Gichon. And then the waters of the River Gichon were divided BY one path OF THE CROCODILE, FOR THE REASON THAT WILL BE EXPLAINED FURTHER AHEAD. THE CROCODILE goes to the seed that has sprouted AND HAS BECOME LIGHT in the Garden, WHICH IS MALCHUT, AND RECEIVES IT and illuminates upon THE RIVER with THE LIGHT OF the greatness of this seed, which is called 'Gichon'.

59. And from that greatness of this seed, King Solomon rose to greatness when he rose to kingship, as written: "And bring him down to Gichon...anoint him there" (I Melachim 1:33-34). Bring him "there" and not to a different place, because King David knew that other waters rise to a different kingdom, and THIS MALCHUT FROM GICHON is a stronger kingdom.

54. ועבר רוחא אחרא דלעילא, ונשב ובטש בדהוא רוחא, ושכיך ליה, הדא הוא דכתיב ורוח אלהים מרחפת על פני המים. והיינו דתנינן, דקודשא בריך הוא בטש רוחא ברוחא, וברא עלמא.

55. ויאמר אלהים יהי אור ויהי אור, נהיר נהירו דלעילא, ובטש על גבי רוחא דנשיב, ואסתלק מעל תהומא, ולא חפא ליה. כיון דתהומא אתנהיר, ואיהו אסתלק, כדן הוה נהירו.

56. דא נהיר על רישיה, ומיא הוו נפקי מגו אפותיה, ורוחא נשיב לעילא. ונהיר מנהירו דא, עד דהוה נחית נהוריה, מנצנצא לשבעין ותריין נהורין דשמשא, כיון דאינון נהורין אתרשימו בגו שמשא לתתא, הוו חייביא דעלמא ידעין בהו, והוו פלחין לשמשא. כיון דאסתבל קודשא בריך הוא באינון חייביא, סליק נהוריה וגניז ליה אמאי גניז ליה. בגין דהווא תנין, הוה סליק ונחית, ובטש באינון יאורין, עד דגניז ליה ולא אתגליא.

57. וזרע ליה זרועא בחד צדיק, דאיהו גננא דגנתא, וזרועא דזרע בגנתא, בגניזו בטמירו דהאי אור איהו.

58. כד האי התנין הגדול, חמי דצמח בגנתא זרועא דאור דא, כדן אתער לסטרא אחרא, לשהוא נהר דאקרי גיחון. ואתפלגו מימיו דהאי גיחון, חד שבילא דיליה, איהו אזיל גו ההוא זרועא דאצמחא גו גנתא, ואנהיר ביה ברבו דזרועא דא, ואקרי גיחון.

59. ומגו ההוא רבו דזרועא דא, אסתלק לרבו דשלמה מלכא, כד אסתלק למלכו, דכתיב והורדתם אותו אל גיחון, וכתיב ומשח אותו שם. שם, ולא באתר אחרא, בגין דהוה ידע דוד מלכא דא, ומימיו אחרנין אסתלקו למלכו אחרא, ודא איהו מלכא דאיהו תקיפא.

60. This great crocodile became aroused toward it, THE RIVER GICHON, TO SUSTAIN IT. The fins of this crocodile, WHICH ARE HIS MALCHUT, were elevated in that river, GICHON, and grew stronger in it. And all the other rivers ascended and descended by means of the great crocodile. AFTER SHINING ON THE RIVER GICHON, he again entered that quiet river and became quiet in it.

61. When that Light was concealed above the Gardener, the original darkness, FROM BEFORE THE LIGHT EMERGED, came out and hit the head of the crocodile on the hole that was made there. A thread was spread between that illumination THAT REMAINED from this Light that was concealed and the dimness of this darkness, as is written: "And Elohim divided the Light from the Darkness" (Bereshheet 1:4).

62. This crocodile, through the division the thread made, again divided ALSO in these rivers above the darkness. The fish separated from each other according to their kinds by that division THAT WAS MADE IN THE RIVERS.

63. When the holy supernal waters were divided, all the rivers were divided and rose into the quiet river, which is the clearest. They go in and out of it three times daily.

64. And all these fish, WHICH ARE GRADES AND SOULS that grow in these rivers, were separated one from another, and are called 'nights', BECAUSE THE GRADES OF THE LEFT ARE CALLED 'NIGHT'. The ones were chief to all the others that emerged outside, and the others INSIDE ruled over everything. These were called 'the Firstborn of Egypt', which have spread from here outside of the firstborn. All these were sustained from the watering of these rivers, and this great crocodile rules all of them.

65. All this came about by the division of the upper water FROM THE LOWER, as is written: "And let it divide water from water" (Bereshheet 1:6). The holy upper waters were marked and separated to be above, and the lower waters were all separated from those TO BE BELOW. The holy ones WERE DIVIDED from the unholy. Therefore, the upper angels are called 'separate', because the ones were divided from the others according to their kinds.

60. והאי התגון הגדול, אתער ליה, ואסתלק ספירווי דהאי תגין, בההוא נהר, לאתתקפא ביה. וכל אינון שאר יאורין בלהו, סלקין ונחתין בתקפא דהאי התגין הגדול, ותאב ועאל לההוא יאורא שכיבא, ואשתכך ביה.

61. וכדין, כד ההוא אור אתגניז לעיולא ליה ההוא גננא דקאמרן, כדין נפק חשך קדמאה, ובטש על רישיה, בההוא נוקפא דאתמתחא ביה, ואתפרש חד חוטא, בין ההוא נהירו דאור דא דאתגניז, ובין ההוא חשוכא דחשך דא, דכתיב, ויבדל אלהים בין האור ובין החשך.

62. האי תגין, תב בההוא פרישו דהאי חוטא דאפריש, ואפריש לאינון יאורין, גו חשוכא, ואתפרשו נוגין לזנייהו אלין מאלין, בההוא פרישו.

63. וכד אתפרשו מיין עלאין קדישין. כל אינון יאורין אתפרשו, ועאלו לגו ההוא יאורא שכיבא דאתבריר מבלהו, ונסיק ועאלין ביה תלת זמנין ביומא.

64. וכל אינון נוגין דמגדלן גו אינון יאורין, פרישן אלין מאלין, ואקרון לילות, ואלין אינון ראשין לכל אינון נוגין דנפקין לבר, ואלין שלטין על בלהו. ואלין אקרון בכורי מצרים, ומהכא אתבדר לבר בוכרין, ובלהו אתזנו משקיו דאינון יאורין. והאי התגין הגדול, שלטא על בלהו.

65. וכלא בפרישו דמיין עלאין, דכתיב ויהי מבדיל בין מים למים, ואתרשימו מיין קדישין עלאין, ואתפרשו לעילא, ומיין תתאין, אתפרשו בלהו אלין מאלין, קדישין ודלא קדישין, וע"ד אקרון מלאכין עלאין פרישן, בגין דאתפרשו אלין מאלין לזנייהו.

66. "And Elohim said, 'Let the earth bring forth grass, herb yielding seed'" (Beresheet 1:11). THE EARTH IS THE SECRET OF MALCHUT, AND GRASSES ARE THE LIGHT THAT SPROUTS FROM SOWING OF THE TREASURED LIGHT. This is the secret: when the great crocodile would blow wind through the hole IN HIS HEAD that blew upwards, he would dry all these grasses until another wind would blow against that wind OF THE CROCODILE and would quiet him below. And the grasses grew as before, and ruled and praised and offered thanks before the Holy One, blessed be He.

67. From the left side and from within the quiet river, emerge animals according to their species. They attempt to approach these grasses but cannot. They then return to their place. All these rivers swim with that crocodile, which dominates them, and surround these grasses but cannot BENEFIT FROM THEM, except sometimes, when the supernal wind does not blow and THE CROCODILE exhales wind through that hole IN HIS HEAD. That wind then rules over the grasses THAT IS, IT DRIES THEM.

68. HE HAS ANOTHER OPPORTUNITY TO APPROACH THE GRASSES, WHEN the quiet river returns FROM MALCHUT to its place, rising and falling. Since its waters are quiet, it flows quietly. The great crocodile rises to these rivers AND IS NOT THERE IN THE QUIET RIVER. All the grasses grow around that quiet river, growing on all sides. Then that Crocodile goes up TO THE GRASSES and grows among them, AND AFTERWARDS returns to all these rivers.

69. "And Elohim said, 'Let there be luminaries in the firmament of heaven'" (Beresheet 1:16). This refers to the Piercing Serpent (Heb. bariach). Why IS IT CALLED Bariach (also: 'bolt')? This is because it locks in both sides, WHICH ARE THE TWO COLUMNS, RIGHT AND LEFT, AND DOES NOT ALLOW THE THIRD COLUMN THAT RECONCILES THEM TO EXPAND. It does not go out to HARM the world except once in a Jubilee.

70. In ancient books, THEY SAID ABOUT THE VERSE, "LET THERE BE LUMINARIES," THAT it refers to the Piercing Serpent that always goes crookedly and brought curses on the world, BECAUSE HE ENTICED EVE WITH THE TREE OF KNOWLEDGE. When this one rose, the strength of the GREAT crocodile was broken so that he could not rise, so much so that he lost his body. Because the Holy One, blessed be He, folds him into the sea when he comes to Him, treading upon the strength of the sea. The strength of the sea is the GREAT crocodile, as is written: "And He treads upon the waves of the sea" (Iyov 9:8).

66. וַיֹּאמֶר אֱלֹהִים תִּדְרָשׁ הָאָרֶץ דָּשָׂא עֵשֶׂב מִזְרִיעַ זֵרַע, רְזָא דָא, בְּדֵי הַאי הַתְּנִין הַגְּדוֹל, הָיָה נָשִׁיב רוּחָא בְּהוּא נֹקְבָא, וּמִרְפָּא לְגַבֵּי עֵילָא, כֹּל אֵינֹן עֲשָׂבִין הָיָה מֵהֶפֶךְ לֹון לִיבִישׁוּ, עַד דִּרוּחָא אַחְרָא נָשִׁיב בְּהוּא רוּחָא, וְשָׂכִיךְ לִיה לְתַתָּא, וְעֲשָׂבִין צְמַחוּ כְּמַלְקְדָּמִין. וְשִׁלְטִין וּמִשְׁבַּחַן וְאוֹרֶן קָמִי קוֹדְשָׁא בְּרִיךְ הוּא.

67. מִסְטֵר שְׂמָאֵלָא, וְלָגוּ וְאוֹרָא שְׂכִיכָא, נִמְקִין בְּעִירִין לְזַנְיָהוּ, וְאֶזְלִין לְמִקְרַב לְגַבֵּי דְאֵינֹן עֲשָׂבִין וְלֹא יִכְלִין, וְתַבִּין לְאַתְרֵיהּ. כֹּל אֵלִין וְאוֹרִין אֶזְלִין וְשִׁאטִּין, עִם הָהוּא תְּנִינָא דְשִׁלְטִי בְּהוּ, וְסַחְרִין לְאֵינֹן עֲשָׂבִין, וְלֹא יִכְלִין. בְּרִי לְזַמְנִין, דִּרוּחָא עֲלָאָה לֹא נָשִׁיב, וְאִיהוּ מִרְפָּא רוּחָא בְּהוּא נֹקְבָא דְלְעֵילָא, כְּמָה דְאוֹקִימָנָא, כְּדִין שְׁלִיט הָהוּא רוּחָא עַל אֵינֹן עֲשָׂבִין.

68. וְאוֹרָא שְׂכִיכָא תָב לְאַתְרֵיהּ, וְסִלְקָא וְנַחְתָּא. וּבְגִין דְּמִימּוּי שְׂכִיכִין, אֶזְלִין בְּשְׂכִיכוֹ, וְהַאי הַתְּנִינִים הַגְּדוֹל סִלְקָא לְגַבֵּי אֵינֹן וְאוֹרִין, וְעֲשָׂבִין כְּלָהוּ מִגְדָּלָן סַחְרֵינָה דִּהוּא וְאוֹרָא שְׂכִיכָא וְאֵלִין מִגְדָּלָן בְּכָל עֵיבֵר, כְּדִין סִלְקָא הָהוּא תְּנִינָא וְאַתְרֵי בִּינְיָהוּ, וְתָב לְכָל אֵינֹן וְאוֹרִין.

69. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרִקִיעַ הַשָּׁמַיִם, דָּא אִיהוּ נַחֲשׁ בְּרִיחַ. אֲמַאי בְּרִיחַ. בְּגִין דְּסִגִּיר לְתַרִּין סְטֵרִין, וְלֹא נִפְיֵק לְעֵלְמִין אֶלָּא חַד זְמַנָּא לְיוֹבֵלָא.

70. וּבְסִפְרֵי קְדְמָאִי, דָּא נַחֲשׁ עֲקֻלְתוֹן, דְּאִיהוּ בְּעִקְמוֹ תְּדִיר, וְאֵינִי לְוֹטִין עַל עֵלְמָא, כְּדֵי הָיָה קָם, אֲתַבֵּר תּוֹקְפִיה דִּהוּא תְּנִינָא, וְלֹא יִכִּיל לְמִיקָם, עַד דְּאֲבִיד גְּשְׁמִיָה. בְּגִין דְּקוֹדְשָׁא בְּרִיךְ הוּא כְּפִיף לִיה גּוּ יִמָּא, כְּדֵי עָאֵל לְגַבִּיהּ. וְאִיהוּ דֶּרֶךְ עַל תְּקִפִּיה דִּימָא. וְתְּקִפִּיה דִּימָא דָּא, אִיהוּ תְּנִינָא, כְּדֵי אֶוֹרֶן עַל בְּמַתֵּי יָם.

71. When this serpent rises it is written, "And He shall slay the crocodile that is in the sea" (Yeshayah 27:1), which is the great crocodile. Therefore, it is written: "Behold I am against you... THE GREAT CROCODILE THAT COUCHES IN THE MIDST OF HIS STREAMS" (Yechezkel 29:3). And this snake is 'luminaries (Heb. me'orot) WITHOUT VAV, WHICH DENOTES AN EXPRESSION OF CURSE, AS IS WRITTEN: "THE CURSE (HEB. ME'ERAT) OF HASHEM IS IN THE HOUSE OF THE WICKED" (MISHLEI 3:33), for he brings curses to everyone. And He overpowers THE CROCODILE with the power of the great river, which is called Chidekel. This has already been explained.

72. That snake is on dry land. When they go to battle each other, the one on dry land always triumphs, because all his ways and his power are on dry land, WHERE MALCHUT IS WHICH CONTAINS ALL THE JUDGMENTS. And he always eats dirt and dust, as it is written: "And dust shall you eat all the days of your life" (Beresheet 3:14). The one grows in the dust and the other grows in water. The snake that grows in the water is not as strong as the one that grows on dry land. Therefore, it is written ABOUT THE SNAKE, me'orot with a defective spelling WITHOUT A VAV, BECAUSE HIS POWER IS STRONG ENOUGH TO KILL EVERYTHING.

73. And this SNAKE comes across that CROCODILE, which is in the water. Although he meets him, he does not fight with him; the Holy One, blessed be He, alone kills him in the sea. As we explained it, because of the haughtiness in him, it is written: "My river is my own, and I have made it for myself" (Yechezkel 29:3).

4. "For Hashem will pass through...on the lintel, and on the two side posts"

Rabbi Shimon tells us why God required the sign of blood to be placed outside the entrance so that He would pass over Yisrael's houses when He killed the Egyptians. He says that idol worshipping is the only thing which is punished without a person having had to commit an action of some kind. The blood placed on the three places of the lintel and side posts corresponds to the three columns. There is some discussion of the color of the columns and the color of blood, and of the two bloods of Passover and Circumcision that correspond to Mercy and Judgment. At the same time that the Egyptians were being killed, Yisrael were being healed from their circumcision. We are told that the entrance, in "And Hashem will pass over on the entrance," is the opening to draw the spirit and the body, which opening is only freed upon circumcision. Rabbi Aba says that when "pass through" is written, as in "And Hashem will pass through to smite Egypt," it always means that God passed down through the emanations of the Sfirot to perform either Judgment or Mercy.

74. "For Hashem will pass through to smite Egypt..." (Shemot 12:23) We learned, as Rabbi Yosi said, that this passage is difficult. Could it be that first "He sees the blood" and then He "will pass over" (Ibid.), which means He made a sign? If you say it is because of the commandment to place the blood, then why WAS IT PLACED outside THE DOOR, and why on the lintel and two side posts? WHY DID HE NEED THIS? IS NOT EVERYTHING REVEALED BEFORE THE HOLY ONE, BLESSED BE HE? It is written: "He reveals the deep and secret things" (Daniel 2:22). And why did He have to have to reveal the blood on the lintel and two side posts?

71. וְכֹרֵה הָאֵל נָחַשׁ קָם, בְּרִיז מִה כְּתִיב, וְהָרַג אֶת הַתַּנִּין אֲשֶׁר בַּיָּם, דָּא אִיהוּ הַתַּנִּין הַגָּדוֹל. וְעַד כְּתִיב, הִנְנִי עֲלֶיךָ. וְדָא נָחַשׁ, אִיהוּ מְאֵרַת, בְּלוֹטִין לְכֹלָא, בְּגִין דְּאִיהוּ תְּקִיפָא עֲלֵיהּ, בְּתַקְפֵּיהּ דִּהְוָא נְהַר רְבֻבָא, דְּאֶקְרִי חֲדַקְל, וְהָא אֹקִימָנָא.

72. הַהוּא נָחַשׁ אִיהוּ בִּיבֻשְׁתָּא כַּד נִמְקִין דָּא בְּדָא, דָּא דְּבִיבֻשְׁתָּא אֶתְתַּקֵּף תְּדִיר, בְּגִין דְּכָל אֹרְחֵי וְתַקְפוֹי בִּיבֻשְׁתָּא אִיהוּ, וְאֶכִּיל אֶרְעָא וְעַפְרָא תְּדִיר, כַּד"א וְעַפְרָא תֹאכַל כָּל יְמֵי חַיֶּיךָ. דָּא גְדִיל בְּעַפְרָא, וְדָא גְדִיל בְּמֵיָא. נָחַשׁ דְּאֶתְגְּדִיל בְּמֵיָא, לָאוּ תְּקִיפָא כְּהָאֵי דְּאֶתְגְּדִיל בִּיבֻשְׁתָּא, וְעַד כְּתִיב מְאֵרַת חֶסֶר.

73. וְדָא אֹרְחָן לְגַבֵּי הַהוּא דְּמֵיָא. וְאֶע"ג דְּאֹרְחָן לְגַבֵּיהּ, לָא אָגַח לְגַבֵּיהּ, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בְּלַחְדוּוֹי, דְּקָטִיל לֵיהּ מִגּוֹ יַמָּא, כְּמָה דְּאֹקִימָנָא בְּגִין גְּסוּת רִוְחָא דְּבִיהּ, כַּד"א אֲשֶׁר אָמַר לִי יְאֲרִי וְגו'.

74. וְעַבְרַי לְנִגּוּף אֶת מִצְרַיִם וְגו'. תְּנָא א"ר יוֹסִי, הָאֵי קְרָא קְשִׁיָּא, וְכִי וְרָאָה אֶת הַדָּם וְאָח"כ וּפְסַח, דְּמִשְׁמַע דְּסִימָנָא הוּא דְּעַבִּיד. וְאִי תִּימָא בְּגִין דְּמָא דְּאִיהוּ מְצוּהָ, אִמָּאֵי לְבָר. וְאִמָּאֵי בְּתִלְתָּ דּוּכְתֵי דְּתַתְּחָא. וְהָא כְּתִיב הוּא גְּלִי עֲמִיקְתָּא וְגו'. וּמ"ט בְּעָא דְּאֶתְגְּלִיא דְּמָא עַל הַמִּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת.

75. HE ANSWERS: But we studied that it is written: "And when Hashem saw it, He abhorred them" (Devarim 32:19), and also, "And Hashem saw that the wickedness of man was great in the earth" (Bereshheet 6:5). Yet we learned that providence is not seen above unless an action below becomes manifest from it. Before an action is done below, there is no looking to punish, except for the thought of idolatry, WHICH IS PUNISHED WITHOUT AN ACTION, as is written: "Take heed to yourselves, that your heart be not deceived" (Devarim 11:16). After the action is done, providence is aroused. Therefore everything, both good and bad, depends upon action.

76. Rabbi Yosi said: All the marketplaces of Egypt were full of idols. Moreover, every house had kinds OF WITCHCRAFTERS who with their witchcraft connected with the lower crowns that were below to arouse the Impure Spirit amongst them.

77. We have learnt the secret meaning of it. It is written: "And take a bunch of hyssop, and dip it in the blood that is in the basin, and touch with it the lintel and two side posts..." (Shemot 12:22). HE ASKS: Why a bunch of hyssops? HE ANSWERS: In order to destroy the Impure Spirit from among them and to indicate on their houses at these three places the Complete Faith, one on this side and one on that side - ON THE TWO SIDE POSTS THAT ALLUDE TO THE TWO COLUMNS, RIGHT AND LEFT - and one between them ON THE LINTEL THAT ALLUDES TO THE CENTRAL COLUMN. Therefore, "Hashem will pass over the door, and will not allow the Destroyer to come into your houses to smite you" (Ibid. 23), for He sees the Holy Name marked on the entrance, WHICH IS THE SECRET OF THE THREE COLUMNS.

78. Rabbi Yehuda said: If THEY ALLUDE TO THE THREE COLUMNS, why IS THIS DONE with blood? Did we not learn THAT THE COLORS OF THE THREE COLUMNS ARE white and red, and the one THAT IS BETWEEN THEM combines both colors; ITS COLOR IS GREEN LIKE THE SUN THAT COMBINES WHITE AND RED. AND WHY ARE ALL THREE COLUMNS ALLUDED TO WITH THE RED COLOR, WHICH IS BLOOD? He said to him: There were two kinds of blood, one of the Pascal sacrifice and one of circumcision AS THEY CIRCUMCISED THEMSELVES. The blood of the circumcision is Mercy, EVEN THOUGH IT IS RED, and the blood of the Pascal sacrifice is Judgment. IT THEREFORE DOES NOT DEPEND UPON COLORS IN THIS CASE.

79. Rabbi Yehuda said: It is not so, but rather as I learned that the Holy One, blessed be He, turned that blood into Mercy as though it was the white among the colors. This is the meaning of: "And when I passed by you, and saw you weltering in your blood and I said to you, 'In your blood live'..." (Yechezkel 16:6). Even though it was red, it was transformed into Mercy, for "In your blood live." IT IS NOT DEPENDENT UPON COLORS IN THIS CASE, and one therefore marked the entrance on three sides, one here, one there and one between them FOR THEY ALLUDE TO THE THREE COLUMNS.

75. אֵלֶּא תֵּנָא, כְּתִיב, וַיֵּרָא יי' וַיִּנְאֶץ, וּכְתִיב, וַיֵּרָא יי' כִּי רַבָּה רַעַת הָאָדָם בְּאָרֶץ. וַתִּנְיֵן לָא אֲתַחְזִי אֲשַׁחֲוֵתָא דְלַעִילָא, אֵלֶּא כִּד אֲתַחְזִי לְתַתָּא עֹבְדָא דְאֲתַעְבִּידוּ עֹבְדָא מִנִּיהּ וְעַד דְּעִבְדִּין עֲבָדָא לְתַתָּא לָא מְשַׁיְחִין לְאַבְאָשָׁא, בַּר הַרְהוּרָא דַע"ז, דְּכְתִיב הִשְׁמַרוּ לָכֶם פֶּן יִפְתָּה לְבַבְכֶם. וּמִדְּאֲתַעְבִּיד עֹבְדָא, אֲשַׁחֲוֵתָא דְלַעִילָא אֲתַעַר, וּבִגִּין כֶּךָ, כֵּלָּא, בֵּין לְטַב וּבֵין לְבִישׁ, בְּעֹבְדָא תְלִיא מְלַתָּא.

76. א"ר יוסי, כל שוקי מצרים, מליין טעון הוּו, ועוד דבכל ביתא וביתא, הוּו שכיחי זינין, דמתקטרי בחרשייהו, באינן כתרין תתאין דלתתא, ומתערין רוח מסאבא בגווייהו.

77. וְרָזָא דְמֵלָה תֵּנָא, כְּתִיב, וּלְקַחְתֶּם אֶגְדַּת אֲזוּב וּטְבַלְתֶּם בְּדָם אֲשֶׁר בַּסֶּף וְהִגַּעְתֶּם אֶל הַמִּשְׁקוֹף וְאֶל שְׁתֵּי הַמְּזוּזוֹת. אֶגְדַּת אֲזוּב לְמָה. בְּגִין לְבַעֲרָא רוּחַ מְסֻאָבָא מִבִּינֵיהוּ, וְלֶאחֲזָאָה בְּפִתְחֵיהוּ, בְּהַנִּי תֵּלַת דְּוִכְתֵּי, מֵהִימְנוּתָא שְׁלִימְתָא. חַד הַכָּא, וְחַד הַכָּא, וְחַד בְּגוּוֹיֵיהוּ בְּגִין כֶּךָ, וּפְסַח יי' עַל הַפֶּתַח וְלֹא יִתֵּן הַמִּשְׁחִית לְבֹא אֶל בְּתִיכֶם לְנֹגֹף, מִשּׁוּם דְּחַמֵּי שְׁמָא קְדִישָׁא רְשִׁים עַל פֶּתַחָא.

78. א"ר יהודה, אי הכי אמאי דמא, דהא תנינן, חוור וסומק וחד דכליל ביני גוויני. א"ל, תרי דמי הוּו, חר דמילה, וחד דפסחא. דמילה רחמי. דפסחא דינא.

79. א"ר יהודה, לאו הכי, אלא כמה דאוליפנא, דאחור ההוא דמא קודשא בריך הוא לרחמי, כאילו הוּו חוור בגו גוויני הה"ד, ואעבור עליך ואראך מתבוססת בדמיך ואומר לך בדמיך חיי וגו'. ואע"ג דהוּו סומקא, אתחור לרחמי, דכתיב בדמיך חיי. ובג"כ, רשום פתחא בתלת סטרין, חר הכא, וחד הכא, וחד בינייהו.

80. Rabbi Chizkiyah learned that two types of blood appeared, THE BLOOD OF THE PASSOVER AND THE BLOOD OF CIRCUMCISION, which correspond to two crowns, MEANING SFIROT, that appeared above at that time - WHICH ARE THE TWO COLUMNS, CHESED AND GVURAH. Rabbi Yosi said: THEY CORRESPOND TO one crown that combines the two concealed sides, NAMELY, Mercy and Judgment.

81. Rabbi Aba said: The Holy One, blessed be He had compassion for His children on many occasions. A man made a house and the Holy One, blessed be He, said to him: 'Write My Name and place it on your door so when you sit in your house, I will sit outside by your door to guard you.' Here AT PASSOVER, He said: 'Mark on your entrance the secret of Faith in Me,' NAMELY THE THREE COLUMNS ON THE TWO SIDE POSTS AND ON THE LINTEL, AS MENTIONED. 'Sit in your house and I will guard you from outside,' as it is written: "And none of you shall go out at the door entrance of his house until the morning...and when He sees the blood on the lintel, and on the two side posts, Hashem will pass over the door, and will not allow the Destroyer to come into your house to smite you" (Shemot 12:22-23). SO WE SEE THAT THE HOLY ONE, BLESSED BE HE, GUARDED THEM FROM OUTSIDE.

82. Rabbi Aba also said: they made the semblance of the Holy Name Hei at the time, NAMELY THREE LINES - TWO ON THE SIDE POSTS AND ONE ON THE LINTEL ABOVE - WHICH RESEMBLES THE FORM OF THE LETTER HEI, WHICH IS MALCHUT. THEREFORE, as the Holy Name changed at that time to be of Judgment AGAINST THE EGYPTIANS, so did the blood change at that moment into Judgment, as written: "and when He sees the blood on the lintel, and on the two side posts." For everybody's mark was red, WHICH ALLUDES TO JUDGMENT, to show THAT EVEN THOUGH IT WAS MERCY FOR YISRAEL, it changed to Judgment to wreak revenge AGAINST THE EGYPTIANS

83. The secret of this matter is that they had to display below in the same manner it was above at the time-if it was Mercy, then Mercy, if Judgment, then Judgment. Since ABOVE THERE WAS JUDGMENT AGAINST EGYPT, it is written: "And dip it in the blood that is in the basin, and touch with it the lintel..." (Shemot 12:22), FOR BLOOD ALLUDES TO JUDGMENT. About the future time to come, it is written: "Who is this that comes from Edom, with crimsoned garments from Botzrah" (Yeshayah 63:1), for He will show Judgment to them all to wreak revenge. HIS GARMENTS WILL THEN REDDEN WITH BLOOD.

84. "And none of you shall go out at the door of his house until the morning." HE ASKS: What is the reason THAT THEY WERE PROHIBITED TO GO OUT OF THEIR HOUSE DOOR? HE ANSWERS: We learned that a person should not go in the market place and be in the market place at the time when Judgment hovers over the city, because once the Destroyer has been granted permission, whomever he meets comes to harm. THEREFORE, since there was Judgment FOR THE EGYPTIANS, they must not go out.

80. תַּאֲנִי ר' חֲזַקְיָה, תְּרִין דְּמֵי אֲתַחֲזוּ, לְקַבֵּל תְּרִין בְּתָרִין, דְּאֲתַחֲזוּ לְעִילָא בְּהֵיא שְׁעָתָא. א"ר יוֹסִי, חָד בְּתָרָא דְכִלְיָא בְּתָרִין סְטָרִין טְמִירִין, בְּרַחְמֵי וְדִינָא.

81. אָמַר רַבִּי אַבָּא, בְּכַמָּה אֲתָרִין חָס קוּדְשָׁא בְּרִיךְ הוּא עַל בְּנוֹי: עֶבֶד בַּר נֶשׁ בֵּיתָא, וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר לִיה, כְּתוּב שְׁמַי, וְשׂוֹי לְפִתְחָךְ, וְאֵת שְׂרֵי לְגוּ בֵּיתָא, וְאֵנָּה אוֹתִיב לְבַר בְּפִתְחָךְ לְנִטְרָא לָךְ. וְהִכָּא אָמַר, רְשִׁים עַל פִּתְחָא רְזָא דְמַהִימְנוּתָא דִּילִי, וְאֵת שְׂרֵי לְגוּ בֵּיתָךְ, וְאֵנָּה נָטִיר לָךְ לְבַר, דְּכִתִּיב וְאֵתֶם לֹא תִצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר, וְכִתִּיב וּרְאֵה אֶת הַדָּם עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת וּפִסַּח ד' עַל הַפֶּתַח וְלֹא יִתֵּן הַמַּשְׁחִית לְבֹא אֶל בְּתִיכֶם לְנִגּוֹף.

82. הוּו אָמַר רַבִּי אַבָּא, כְּגוֹוְנָא דְשִׁמָּא קְדִישָׁא הָ עֶבְדוּ בְּהֵיא שְׁעָתָא. מַה שְׁמָא קְדִישָׁא אֲתַחֲזוּר בְּהֵיא שְׁעָתָא דִּינָא, אוּף הִכִּי אֲתַחֲזוּר הֵיא דְמָא בְּהֵיא שְׁעָתָא דִּינָא, דְכִתִּיב וּרְאֵה אֶת הַדָּם עַל הַמַּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת, רְשִׁימָא דְכִלְהוּ סוּמְקָא, לְאֲתַחֲזָא, דְהָא אֲתַחֲזוּר בְּדִינָא, לְמַעַבְד נּוֹקְמִין.

83. וּרְזָא דְמַלְהָ, כְּגוֹוְנָא דְהֵוִי לְעִילָא בְּהֵיא שְׁעָתָא, כַּד בְּעִי לְאֲתַחֲזָא לְתַתָּא, אִי רַחְמֵי רַחְמֵי, וְאִי דִינָא דִינָא, הִדָּא הוּא דְכִתִּיב, וְטַבְלַתֶּם בְּדָם אֲשֶׁר בַּסֶּף וְהִגַּעְתֶּם וְגו'. וְלִזְמַנָּא דְאֵתִי כְּתִיב, מִי זֶה בָּא מֵאֲדוּם חֲמוּץ בַּגְּדִים מִבְּצָרָה. דְזִמִּין לְאֲחֻזָּה כִּלְהוּ דִּינָא לְמַעַבְד נּוֹקְמִין.

84. וְאֵתֶם לֹא תִצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ עַד בֹּקֶר. מֵאִי טַעְמָא, מְשׁוּם דְתַנִּינָן, אָמַר רַבִּי יִצְחָק, לֹא לִיבְעִי לִיה לְאִינֶשׁ לְמִיזַל בְּשׁוּקָא, וְלֹא שְׁתַּבְּחָא בְּשׁוּקָא, בְּזִמְנָא דְדִינָא תְּלִיא בְּמַתָּא, דְכִיּוֹן דְרִשׁוּתָא אֲתִיְהִיב לְמַחְבְּלָא, מֵאֵן דְפָגַע בֵּיה אֲתִזְק. וְהִכָּא מְשׁוּם דְדִינָא אֲשַׁתְּכַח, לֹא בְעִיא לְנַפְקָא לְבַר.

85. We learned, as Rabbi Yosi said, in the same place where there was Judgment for the Egyptians, there also was Mercy for the children of Yisrael. This is the meaning of: "And when I see the blood, I will pass over you" (Shemot 12:13). So have we learned that throughout the holy crowns above, as there is Judgment in them, so is Mercy simultaneously. Rabbi Chizkiyah taught that it is written: "And Hashem will smite Egypt, He shall smite and heal" (Yeshayah 19:22), MEANING the smiting of Egypt and the healing of Yisrael. HE ASKS what is the healing for, AND ANSWERS they needed healing from their circumcision.

86. We learned that the children of Yisrael were healed at the same moment the Egyptians were smitten. Rabbi Yosi said, we learned the verse: "Hashem will pass over the door." Why does it say "over the door," when it should have stated: 'Hashem will pass over you'? HE ANSWERS: Rather, "over the door," refers to the actual door, the opening of the body. And what is the opening of the body? Say it is the circumcision, MEANING THAT HE HEALED IT.

87. Rabbi Shimon said: at midnight, the male is awakened towards the holy crown, WHICH IS MALCHUT. Who is that male? He is supreme Chesed OF ZEIR ANPIN, as is known that one does not come about without the other. EVEN THOUGH THE NIGHT IS THE ASPECT OF MALCHUT ALONE, IT WILL NEVER OCCUR THAT MALCHUT SHALL BE WITHOUT ZEIR ANPIN, HER HUSBAND. Therefore, MALCHUT smites and ZEIR ANPIN heals at the same time.

88. And it is written: "Hashem will pass over the door," NAMELY the known door, THE DOOR OF THE BODY AS MENTIONED ABOVE. What is the door, WHY IS IT CALLED DOOR? It is the opening to draw the spirit and the body, BECAUSE THEY WERE BORN FROM THERE. Come and behold: until Abraham was circumcised, he was shut off and closed from all sides, AND WAS NOT ABLE TO BEGET IN HOLINESS. As soon as he was circumcised, everything in him opened up, and he was no longer blocked and closed as before.

89. And this is the secret that we learned: "As he sat in the tent door" (Beresheet 18:1), because Yud was revealed. HE ASKS: Why does he say so? HE ANSWERS: But Rabbi Yitzchak says, by this revealing OF THE YUD, He caused Chesed to dwell in Righteousness. This is the entrance of the supernal holy Tabernacle, WHICH IS MALCHUT. This is understood from "the tent," meaning the specific tent, WHICH IS MALCHUT CALLED 'TENT'.

90. Rabbi Elazar said: When this Yud was revealed, ABRAHAM was given the news and was blessed at the tent door, which is Righteousness, NAMELY MALCHUT that was sweetened with Chesed. This is the meaning of: "in the heat of the day," as DAYTIME is the time when Chesed reigns, which is the portion of Abraham, SINCE ABRAHAM IS A CHARIOT TO CHESED OF ZEIR ANPIN. How do we know that the tent door, WHICH IS MALCHUT, was mellowed with Chesed by the powers of Abraham? IT IS BECAUSE it is written: "And Hashem blessed Abraham in all things (Heb. bakol)" (Beresheet 24:1). BAKOL IS MALCHUT sweetened with Chesed BY ABRAHAM after Yud was revealed in him THROUGH CIRCUMCISION.

85. תְּנִינָא אָמַר רַבִּי יוֹסִי, בְּהוּא מִמֶּשׁ דְּאַשְׁתַּכַּח דִּינָא לְמִצְרָאִי, בְּהוּא מִמֶּשׁ אֲשַׁתְּכַח רַחְמֵי לְיִשְׂרָאֵל, הָדָא הוּא דְכַתִּיב, וְרֵאִיתִי אֶת הַדָּם וּפְסַחְתִּי עֲלֵיכֶם. וְכֵן תְּנָא, בְּכָל אֵינוֹן כְּתִרִין קְדִישִׁין דְּלַעִילָא, כְּמָה דְּאַשְׁתַּכַּח דִּינָא, אֲשַׁתְּכַח רַחְמֵי, וְכֹלָא בְּשַׁעְתָּא חֲדָא. תְּנָא רַבִּי חִזְקִיָּה, כְּתִיב, וְנִגַּף יְיָ אֶת מִצְרַיִם נִגּוּף וְרַפָּא. נִגּוּף לְמִצְרַיִם, וְרַפָּא לְיִשְׂרָאֵל. מֵאֵי וְרַפָּא. מֵאֵי שְׁנִימוּלוֹ צְרִיכִים רַפּוּאָה.

86. וְתְנָא, בְּאוֹתָהּ שַׁעָה שְׁנַגְפוּ מִצְרָאִי, בְּאוֹתָהּ שַׁעָה נִתְרַפְּאוּ יִשְׂרָאֵל. דְּתְנִינָא אָמַר רַבִּי יוֹסִי, מִ"ד, וּפְסַח יְיָ עַל הַפֶּתַח, מֵאֵי עַל הַפֶּתַח. וּפְסַח יְיָ עֲלֵיכֶם מִבְּעֵי לֵיהּ. אֲבָל עַל הַפֶּתַח, עַל הַפֶּתַח מִמֶּשׁ זְהוּ פֶתַח הַגּוּף. וְאֵי זְהוּ פֶתַח הַגּוּף. הוּי אֹמֵר זו מִיִּלְהָ.

87. רַבִּי שִׁמְעוֹן אָמַר, בְּשַׁעְתָּא דְאַתְפְּלַג לִילֵינָא, וְכִתְרָא קְדִישָׁא אֲתַעֵר לְגַבְהַ דְּכּוּרָא. וּמֵאֵן דְּכּוּרָא, חֶסֶד עֲלָאָה, דְּמִשְׁמַע, דְּדָא בְּלָא דָּא לָא סְלֵקָא, וּבְגִין דָּא, דָּא מַחֵי, וְדָא מְסִי, וְכֹלָא בְּשַׁעְתָּא חֲדָא.

88. וְכַתִּיב, וּפְסַח יְיָ עַל הַפֶּתַח הַיְדוּעַ. מֵאֵי הַפֶּתַח, מִשּׁוּם דְּאִיהוּ פֶתַח וּמְשִׁיכָא דְרוּחָא וְגוּפָא, וְתָא חֲזִי, עַד לָא אֲתַגְזֹר אַבְרָהָם, הוּא אָטִים וְסִתִּים מִכָּל סְטְרוֹי. מִדְּאֲתַגְזֹר אֲתַפְּתַח מְכֹלָא, וְלָא הוּי אָטִים וְסִתִּים בְּקַדְמֵיתָא.

89. וְהֵינְנוּ רְזָא דְתְנִינָן, וְהוּא יֹשֵׁב פֶתַח הָאֵהָל. מִשּׁוּם דְּאַתְגְּלוּיָא יו"ד. מֵאֵי קָא מֵיִירֵי. אֶלָּא אָמַר רַבִּי יִצְחָק דְּהוּא אֲשֵׁרִי בְּגִלּוּיָא דָּא, חֶסֶד בְּצַדֵּק. וְדָא הוּא פֶתַח, דְּמִשְׁכְּנָא עֲלָאָה קְדִישָׁא, מִשְׁמַע דְּכַתִּיב הָאֵהָל, הָאֵהָל הַיְדוּעַ.

90. אָמַר רַבִּי אֶלְעָזָר, כִּד אֲתַגְּלוּיָא הָאֵי יו"ד, אֲתַבְּשֵׁר, וְאֲתַבְּרַן בְּפֶתַח הָאֵהָל, דְּהוּא צַדֵּק, לְאַתְבְּסָמָא בְּחֶסֶד. הָדָא הוּא דְכַתִּיב, כַּחֹם הַיּוֹם, דְּהוּא שַׁעְתָּא דְשִׁלְטָא חֶסֶד, חוּלְקָא דְאַבְרָהָם. וּמִ"ל דְּהוּא פֶתַח הָאֵהָל, אֲתַבְּסָם לְקַבְלֵיהּ דְאַבְרָהָם. דְּכַתִּיב, וַיְיָ בֵרַךְ אֶת אַבְרָהָם בְּכָל, דְּאַתְבְּסָם בְּחֶסֶד, מִדְּאֲתַגְּלוּיָא יו"ד.

91. Rabbi Aba said: "As he sat in the tent door," is similar to: "And Hashem blessed Abraham in all things (Heb. bakol)." As THE TENT door IS MALCHUT THAT IS CALLED "BAKOL." It is the tenth crown, WHICH IS MALCHUT. 'CROWN' MEANS A SFIRAH. "In the heat of the day" MEANS as the Sfirah of Chesed THAT IS CALLED 'DAY' was given to him, SO DID HE MERIT THE TENT DOOR, FOR CHESED OPENS MALCHUT CALLED 'TENT', SO IT CAN ILLUMINATE. As he sits IN CHESED, THAT IS CALLED 'DAY', so does he sit IN MALCHUT THAT IS CALLED 'THE TENT DOOR', because one does not rise without the other.

92. Another explanation FOR, "For Hashem will pass through to smite Egypt." THE MEANING OF "pass through" is that He went over the line of Judgment of the crowns that were connected with other crowns above, and disconnected them from their sustenance. THUS THE HOLY ONE, BLESSED BE HE, forwent His ways, NAMELY, HE DISRUPTED THE EVOLUTION OF THE CROWNS, in order to perform Judgment BY EGYPT, and to guard Yisrael. It is so wherever it is written: "He will pass through"; "I will pass through"; "He passed through." IT INDICATES THAT the Holy One, blessed be He, forwent His ways, MEANING THE ORDER OF THE EVOLUTION OF THE SFIROT, either to perform Judgment or for Mercy. Here, "He will pass through," MEANS to perform Judgment, while, "And Hashem passed by BEFORE HIM..." (Shemot 34:6) is in order to have mercy.

5. "And it came to pass, that at midnight"

Rabbi Chiya and Rabbi Yosi pause during their travelling to pray, because it is important to be punctual about the Minchah service. As they continue on, Rabbi Yosi is contemplating leadership, and says that the world gains from good leaders and suffers from bad ones, and yet if the bad leader is punished for his sin, then the people are spared. After it turns dark, the rabbis sit under a tree in some fear, until at midnight they see a doe, crying and then they hear shouting, a voice saying that their Master is going into the Garden of Eden to rejoice with the Righteous. After this event, Rabbi Yosi returns to the story of the Passover, and wonders why the slaughter of the firstborn was not done in the daytime so everyone could see it, and why all were killed rather than just those kings and ministers and warriors who cause war. They wait until daylight and then go to Rabbi Shimon for an answer. Rabbi Shimon is speaking about the philosophies of the other nations of the world, and says that their faith is as nothing, since they comprehend neither supernal mysteries nor lower wisdom. He turns to the story of Creation, and says that God created the heavens with His right hand, Chesed, and that He created the earth with His left hand, Judgment. It is "this," Malchut, that draws them together; the Sfirah Malchut dominates at midnight in Mercy for Yisrael and in Judgment for the heathen nations. Rabbi Shimon brings up the question of how Moses could have known it was exactly midnight, in the verse, "And it came to pass, that at midnight." He speaks of how Moses was from the highest levels, which no other man ever attained, and Moses surely knew that the night must divide in order to perform its functions; it performed its functions in the second half of the night at that time that Malchut dominates. We hear that Pharaoh, being wiser than his sorcerers, knew that Judgment would be executed against him and that his land would be destroyed. To answer Rabbi Yosi's original question about why "every firstborn" was killed, Rabbi Shimon says this means that all the upper and lower levels were broken from their dominion. Because the Egyptians were holding Yisrael by sorcery, it took the strength and dominion of God to free them. Because of the three bonds of faith, the three Covenants of Abraham, Isaac and Jacob, God saved Yisrael. Every holiday and festival and Sabbath is in memory of the deliverance from Egypt; that is the foundation and source of the Torah and all the commandments and the faith of Yisrael. Rabbi Shimon says: Why was the judgment of Egypt not by day? Because the night opened knots and did revenge, being the secret of Malchut called 'night'. Rabbi Chiya and Rabbi Yosi praise Rabbi Shimon, as being the one who can open the gates of the secrets of Wisdom. Lastly Rabbi Shimon talks about watchfulness, the watchnight, and the watchman; these allude to male and female, and wherever male and female are together all praise is directed to the male.

93. "And it came to pass, that at midnight Hashem smote all the firstborn..." (Shemot 12:29) Rabbi Chiya and Rabbi Yosi were traveling from Usha to Lod and Rabbi Chiya was riding on a donkey. Rabbi Yosi said: Let us rest here and pray, for the time for Minchah ('the afternoon service') has come. And we have learned that one should always be punctual about the Minchah service. Why DOES HE HAVE TO BE punctual? Because it is the time when Judgment is impending over the world, and one must concentrate his mind. Rabbi Chiya got down FROM THE DONKEY and prayed.

91. אָמַר רַבִּי אַבָּא, וְהוּא יוֹשֵׁב פֶּתַח הָאֵהָל, כְּמָה דְכִתְיִב וַיִּי בְרַךְ אֶת אַבְרָהָם בְּכֹל. דְּרָא הוּא פֶּתַח קַדִּישָׁא, כְּתָרָא עֲשִׂירָאָה. כְּחוּם הַיּוֹם, כְּמָה דְאִתְיָהִיב לִיה כְּתָרָא דְחֶסֶד, הֲרָא הוּא דְכִתְיִב כְּחוּם הַיּוֹם. כְּמָה דִּיתִיב בְּהָאֵי, כִּן יִתִּיב בְּהָאֵי, דְלֹא סָלִיק הָאֵי בְלֹא הָאֵי.

92. ד"א וְעָבַר יִי לְנִגּוּף אֶת מִצְרַיִם. מֵאֵי וְעָבַר דְּעָבַר עַל שׁוּרֵי דִינָא דְכִתְרִין, דְּהוּוּ מִתְקַשְׁרֵי בְּכִתְרִין אַחֲרָנִין דְלַעִילָא, וְשָׂרָא לְהוּ מְקִיּוּמֵיהוֹן, וְעָבַר עַל אוֹרְחוֹי, בְּגִין לְמַעַבְדַּ בְּהוּ דִינָא, וְלִנְטְרָא לְהוּ לְיִשְׂרָאֵל, וְכַדִּין הוּא, כֹּל וְעָבַר, וְעִבְרַתִּי, וְיַעֲבַר, דְּקוּדְשָׁא בְרִין הוּא אֲעָבַר עַל כֹּל אוֹרְחוֹי, אוּ לְדִינָא, אוּ לְרַחֲמֵי. הֲכָא וְעָבַר, בְּגִין לְמַעַבְדַּ דִינָא, הֲתָם וְיַעֲבַר, בְּגִין לְרַחֲמָא.

93. וַיְהִי בַחֲצֵי הַלַּיְלָה וַיִּי הֲכָה כֹּל בְּכוֹר וְגו'. ר' חִיָּיא וְר' יוֹסִי הוּוּ אֲזָלֵי מְאוּשָׁא לְלוּד, וְהוּוּ רַבִּי חִיָּיא רְכִיב בַּחֲמֶרָא. אָמַר ר' יוֹסִי, נִיתִיב הֲכָא וְנַעֲלֵי, דְהָא מְטָא זְמַנָּא דְעֲלוּתָא דְמִנְחָה, וְתַנִּינָן, לְעוֹלָם יְהִי אָדָם זְהִיר בְּעֲלוּתָא דְמִנְחָה. אָמַאי זְהִיר. מְשׁוּם דְהִיא שְׁעֵתָא דְתַלְיָא דִינָא וּבְעֵי ב"נ לְכוּנָא דְעֵתִיהָ, נַחַת ר' חִיָּיא וְנַעֲלֵי.

94. While they were still traveling, the sun was setting. Rabbi Chiya said to Rabbi Yosi: Why are you silent? Rabbi Yosi said: I was contemplating that the world exists only because of the leaders of the people. If the leaders of the people are righteous, it is good for the world and good for the people. If they are not righteous, woe to the world, woe to the people.

95. Rabbi Chiya said: It is certainly so. How do we know? Because it is written: "I saw all Yisrael scattered upon the mountains, like sheep that have no shepherd; and Hashem said, 'These have no master; let them return therefore every man to his house in peace'" (II Divrei Hayamim 18:16). HE ASKS: It says "Yashuvu" ('let them return') when it should say 'Yeshvu' ('let them sit'), and similarly, "to his house" should say 'in his house'. For THE PEOPLE were in their abode, AND WHERE WERE THEY TO RETURN?

96. HE ANSWERS: But this is what we learned. If the leader of the people is not worthy IN HIS DEEDS, the people is caught in his sin. Whence do we know - from the words: "And David spoke...Lo, I have sinned, and I have done perversely; but these sheep, what have they done?" (II Shmuel 24:17). So David sinned and Yisrael suffered. If the chief of the people is caught in his sin, then the people is spared, as Judgment no longer dwells upon them, as the passage says: "And Hashem said, 'These have no master,'" meaning there are no leaders for the people, BECAUSE ACHAV WAS SLAIN. THEREFORE, "let them return therefore every man to his house in peace" from the path, AND EVEN THOUGH JUDGMENT HAS RIDDEN ON THEM IN THIS PATH, SINCE THEIR LEADER WAS SLAIN AND CAUGHT IN HIS SIN, THEY WILL RETURN IN PEACE. They are all saved if their leader is caught. It was decreed that, because he joined with Achav, even Yehoshafat would have been punished, were it not for his crying, as is written: "And Yehoshafat cried out" (I Melachim 22:32).

97. While they were still traveling, it became dark. They said: What shall we do? If continue traveling, it is ALREADY dark and, if we stay IN OUR PLACE, it is frightening. They turned off from the road and sat under a tree. They rested and discussed Torah there, and did not sleep.

98. At midnight they saw a doe passing before them, shouting and crying out loud. When they heard it, Rabbi Chiya and Rabbi Yosi got up and trembled. They heard a voice announcing and saying: Those who are awake rise, those who sleep awake. Worlds, prepare for Your Master. For your Master is going out to Garden of Eden, which is His palace, NAMELY MALCHUT, to delight with the Righteous, as it is written: "And in His temple everyone speaks of His glory" (Tehilim 29:9).

99. Rabbi Chiya said: Now it is exactly midnight, and this voice THAT WE HEARD is the voice that emerges and causes pain to the doe above, WHICH IS MALCHUT, and below, as it is written: "The voice of Hashem makes the hinds to calve" (Ibid.). Fortunate are we to hear this.

94. עד דהוּ אֲזוּל, נְטָה שְׁמֶשׁא לְמוֹעַל. א"ר חַיָּא לר' יוֹסִי אָמַאי אֵת שְׁתִּיק. א"ר יוֹסִי, מִסְתַּבֵּל הוּינָא בְּדַעְתָּא, דְּלִית עֲלֵמָא מִתְקוּימָא, אֲלָא עַל רִישֵׁיהוּן דְּעַמָּא. אִי רִישֵׁי עַמָּא זְכָאִין, טַב לְעַלְמָא, טַב לְעַמָּא. וְאִי לֹא זְכָאִין, וְוִי לְעַלְמָא, וְוִי לְעַמָּא.

95. א"ר חַיָּא, וְדַאי כֶּךָ הוּא, מְנַלְן. דְּכִתְיב, רְאִיתִי אֵת כָּל יִשְׂרָאֵל נְפוּצִים עַל הַהָרִים כְּצֹאן אֲשֶׁר אֵין לָהֶן רוּעָה וַיֹּאמֶר יי לֹא אֲדוֹנִים לְאֵלֶּה יִשׁוּבוּ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם. יִשׁוּבוּ, יִשְׁבוּ מִבְּעֵי לֵיהּ. לְבֵיתוֹ, בְּבֵיתוֹ מִבְּעֵי לֵיהּ. דְּהָא בְּאַתְרֵיהוּ קוּימִי.

96. אֲלָא הֵכִי תַנִּינָן, אִי רִישָׁא דְּעַמָּא לֹא זְכִי, עַמָּא מִתְפָּסָן בְּחֻבְיָהּ. מְנַלְן. דְּכִתְיב, וַיֹּאמֶר דָּוִד וְגו' הִנֵּה אֲנֹכִי חֲטָאתִי וְאֲנֹכִי הַעֲוִיתִי וְאֵלֶּה הַצֹּאן מָה עָשׂוּ, דָּוִד חָב, וְיִשְׂרָאֵל סָבְלוּ. וְאִי רִישָׁא דְּעַמָּא מִתְפָּס בְּחֻבְיָהּ, עַמָּא מִשְׁתַּזְבֵּן. דְּהָא דִּינָא לֹא שְׂרִיא עֲלֵיהּ. דְּכִתְיב, וַיֹּאמֶר יי לֹא אֲדוֹנִים לְאֵלֶּה, כְּלוּמַר, אֵלֹו לֹא הוּוּ רִישֵׁין לְעַמָּא, מֵהֵאֵי אֹרְחָא יִשׁוּבוּ אִישׁ לְבֵיתוֹ בְּשָׁלוֹם. כְּלָהוּ מִשְׁתַּזְבֵּן, אִי רִישֵׁיהוּן מִתְפָּסָן. וְאִפִּילוּ יְהוֹשָׁפָט אֲתַגְזֹר עֲלֵיהּ לְאַתְעֲנָשָׁא, מִשׁוּם דְּאַתְחַבֵּר בְּאַחָב. אִי לֹאוּ הוּוּא צוּחָא, דְּכִתְיב, וַיִּזְעַק יְהוֹשָׁפָט.

97. עד דהוּ אֲזוּל רִמַּשׁ לִילִיא, אָמְרוּ, מָה נַעֲבִיד, אִי נִיזִיל חֲשַׁךְ לִילִיא, אִי נִיתִיב דְּחֵלָא הוּא. סְטוּ מְאוּרְחָא, יִתְבוּ תַּחַת אֵילָנָא חַד. וַיִּתְבוּ וְהוּוּ אָמְרוּ מִלִּי דְּאוּרִינָתָא, וְלֹא דְּמִיכוּ.

98. בְּפִלְגוֹת לִילִיא, חֲמוּ חַד אֵילָתָא דְּעִבְרָא קְמִייהוּ, וְהוּוּ צוּחַת וְרַמִּיאת קְלִין שְׁמַעוּ, קְמוּ ר' חַיָּא וּר' יוֹסִי וְאֹדְעֵזְעוּ. שְׁמַעוּ חַד קְלָא דְּמִכְרָזָא וְאָמְרוּ, מִתְעֲרִין קוּמוּ. נִימִין אֲתַעְרוּ. עַלְמִין, אֹדְמָנוּ לְקַדְמַת מְרִיכוּן. דְּהָא מְרִיכוּן מִפִּיק לְגַ"ע, דְּאִיהוּ הֵיכְלִיהּ, לְאַשְׁתַּעֲשַׂעָא עִם צְדִיקָא, דְּכִתְיב וּבְהִיכְלוּ כְּלוּ אוֹמֵר כְּבוֹד.

99. א"ר חַיָּא, הִשְׁתָּא פְּלָגוּ דְּלִילִיא מִמֶּשׁ. וְקֵלָא דָּא, הוּא קְלָא דְּנַפְק, וְכָאִיב אֵילָתָא דְּלַעֲיִלָא וְתַתָּא, דְּכִתְיב קוֹל יי יְחוֹלֵל אֵילוֹת. זְכָאָה חוּלְקָנָא, דְּזִכְינָא לְמִשְׁמַע דָּא.

100. Come and behold the secret of the matter. At the time that the Holy One, blessed be He, is revealed over the Garden, the whole Garden gathers, NAMELY ALL THE RIGHTEOUS IN THE GARDEN, but does not separate from Eden, WHICH IS CHOCHMAH. Springs emerge from this Eden, NAMELY THE ILLUMINATION OF CHOCHMAH, to many ways and paths, FOR THE CONCEPTION OF THE RIGHTEOUS. This Garden is called 'The Bundle of Life', where the Righteous derive pleasure from the illumination of the World to Come. And at that time, the Holy One, blessed be He, reveals Himself to them.

101. Rabbi Chiya and Rabbi Yosi sat down. Rabbi Yosi said: Many a time I asked about the words: "And it came to pass, that at midnight Hashem smote all the firstborn in the land of Egypt..." Why did this not happen by day so the miracle would be visible to all? And why did all these weaklings behind the millstones and the lambs of the sheep die? And why did not only kings, princes and soldiers die, as it was by the episode of Sanheriv, of which it is written: "the Angel of Hashem went out and smote in the camp of Ashur..." (II Melachim 19:35). We learned that they were all kings, princes, ministers and officers, and the might of a single messenger of the Holy One, blessed be He, was seen there even greater THAN THIS MIRACLE THAT WAS DONE BY HIS OWN HAND. IT SEEMS THAT His miracle should have been even more GREAT.

102. He said to him: You asked well, and I have heard nothing about this. So I have nothing to say. But since we were worthy of all this, and the way was set before us, let us go to Rabbi Shimon bar Yochai as I have heard he is cleansing the market places of the city of Tiberias. They stayed until daybreak. When it became light, they got up and went. When they reached him, they found him sitting with a book of homiletics in his hand.

103. He opened the discussion, saying: "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity" (Yeshayah 40:17). HE ASKS: Since it said, "All nations before Him are as nothing," why is it written also, "And they are counted to Him less than nothing, and vanity"? AND HE ANSWERS: I have learned the philosophies of all the nations of the world, whose Faith is as nothing. They conceive neither the upper LEVELS nor the lower. They place for themselves a Faith of foolishness; "and they are counted to Him less than nothing, and vanity" like chaff that turns in the wind and rolls during the summer IN THE FIELDS empty, FOR IT HAS NO CONTENTS AT ALL. This is the meaning of: "And all the inhabitants of the earth are reputed as nothing" (Daniel 4:32).

104. He again opened the discussion, saying: "In the beginning Elohim created the heavens and the earth" (Bereshheet 1:1). The first "Et" ('the') is the right hand of the Holy One, blessed be He, and that Et ('the') is His left hand. I learned that the Holy One, blessed be He, stretched His right hand - WHICH IS CHESED - and created the heavens, and stretched His left hand - WHICH IS JUDGMENT - and created the earth. This is the meaning of: "My hand also has laid the foundation of the earth, and My right hand has spanned the heavens: when I call to them, they stand up together" (Yeshayah 48:13).

100. ותא חזי רזא דמלה, בשעתא דקודשא בריך הוא אתחזי על גנתא, כל גנתא אתכנש, ולא מתפרש מעדן. ומהאי עדן מבויעי נפקין, לכמה אורחין ושבילין, והאי גנתא, אתקרי צרורא דחיי, דתמן מתעדנין צדיקיא, מנהירו דעלמא דאתי. ובהאי שעתא, קודשא בריך הוא אתגלי עליהו.

101. יתבו ר"ח ורבי יוסי, אמר רבי יוסי, בכמה זמנין שאילנא, האי דכתיב, ויהי בחצי הלילה וי' הבה כל בכור בארץ מצרים אמאי לא הוה ביממא, דיתגלי לכל פרסומי ניסא, ואמאי מיתו כל אינון חלשי דבתר רחויא, ואינון טלויא דבני עאנא, ולא מיתו מלכי ופרדשכי, וגברי מגיחי קרבא, כמה דהוה בסנחריב, דכתיב ויצא מלאך יי' ויך במחנה אשור וגו'. ותנינן, כלהו מלכין בני מלכין רופינוס ופרדשכי, התם אתחזי גבורתא דחד שליחא דיליה, יתיר מהאי, דהוה יאות למהו דיליה יתיר.

102. אמר ליה יאות שאלת, ואנא לא שמענא מירי בהאי, ולא אימא, אבל הא זכינא לכל האי, וארחא אתתקן קמן. אנא שמענא דרשב"י מדכי שוקין דטבריה, ניזיל גביה. יתבו, עד דהוה נהיר יממא. בד סליק נהורא, קמו ואזלי. בד מטו גביה. אשכחוהו, דהוה יתיב, וספרא דאגדתא בידיה.

103. פתח ואמר, כל הגוים כאין נגדו מאפס ותהו נחשבו לו. כיון דאמר, כל הגוים כאין נגדו, למה כתיב מאפס ותהו נחשבו לו. אלא אוליפנא, דעתיהו דכל עמין דעלמא, דמהימנותא דלהון הוא כאין, דלא ארבונו עלאין ותתאין, ושויין לקבליהו מהימנותא דשטותא, אבל מאפס ותהו נחשבו לו, כהאי עלעולא, דסחרא ברוחא, ומתגלגלא בקיטא בריקניא, הה"ד וכל דיירי ארעא כלא חשיבין.

104. עוד פתח ואמר, בראשית ברא אלהים את השמים ואת הארץ, את דא ימינא דקודשא בריך הוא, ואת דא שמאלא. אוליפנא, דסטא קודשא בריך הוא ימיניה, וברא ית שמיא, וסטא שמאלא, וברא ית ארעא. הה"ד, אף ידי יסדה ארץ וימיני טפחה שמים קורא אני אליהם ועמדו יחדו.

105. HE ASKS: What is the meaning of THE VERSE: "They stand up together"? HE ANSWERS: If you think that these are heaven and earth THAT ARE ZEIR ANPIN AND HIS NUKVA, it is not so. THEY DO NOT STAND TOGETHER. Rather, THEY ARE right and left, SEPARATE, which are the (et) and the (et) AS MENTIONED ABOVE. THEREFORE, THE VERSE SAYS, "THEY STAND UP TOGETHER." How do they stand together? By means of "this," WHICH IS MALCHUT that rules at midnight, for then Et WHICH IS CHESED is combined with "this," WHICH IS MALCHUT, SO THEY STAND TOGETHER.

106. We learned that it is written: "He has made every (Heb. kol) thing beautiful in its time" (Kohelet 3:11). Et MEANS CHESED OF ZEIR ANPIN as we said. "kol" is as is said, "And Hashem blessed Abraham in all (Heb. kol) things" (Bereshheet 24:1). We learned that "kol" is the Sfirah that is called "this," NAMELY MALCHUT that includes Et and Et AS MENTIONED EARLIER, and rules at midnight in two aspects, Mercy and Judgment - Mercy for Yisrael and Judgment for the heathen nations. AND THE SCRIPTURE SAYS, "HE HAS MADE ET KOL," SO THAT THEY WOULD BE UNITED TOGETHER, "BEAUTIFUL IN ITS TIME," NAMELY AT MIDNIGHT.

107. Rabbi Chiya opened the discussion, saying: If it pleases my master, I will say one thing, why I came. It is written: "And it came to pass, that at midnight Hashem smote every firstborn in the land of Egypt..." From this THING that Sir said, it is understood that this passage is ALSO explained in that manner. As for us, the way was propitious before us, to come and ask before you.

108. Rabbi Shimon opened the discussion, saying: "Who is like Hashem our Elohim, Who is enthroned on high...?" (Tehilim 113:5) MEANING, "Who is like Hashem our Elohim," WHO IS ZEIR ANPIN, that ascends and is crowned to settle in the holy upper crown, WHICH IS BINAH, which illumination is above all the shining lights, crowns and wreaths, FOR ALL THE MOCHIN IN THE WORLDS ARE DRAWN FROM BINAH. "and yet looks far down" (Ibid.), descending in His Sfirot from crown to crown, MEANING FROM THE RIGHT COLUMN OF BINAH TO HIS OWN RIGHT, from diadem to diadem, FROM THE LEFT COLUMN OF BINAH TO HIS OWN LEFT; from illumination to illumination, FROM THE CENTRAL COLUMN OF BINAH TO HIS OWN CENTRAL COLUMN; from luminary to luminary, FROM MALCHUT OF BINAH TO HIS OWN MALCHUT, to supervise over the upper beings IN THE HEAVENS and the lower beings ON EARTH. This is the meaning of: "Hashem looked down from heaven upon the children of man" (Tehilim 14:2).

109. Come and behold: it is written, "And it came to pass, that at midnight..." It should have said, 'approximately midnight' or "About midnight" (Shemot 11:4), as Moses had said. And YOU MAY CONTEND, as the friends said, that this is because the astrologers of Pharaoh might say that Moses was a liar, BECAUSE IT IS IMPOSSIBLE TO DETERMINE THE EXACT MOMENT OF MIDNIGHT. So the difficult question remains in three forms, and even the children of Yisrael will agree. 1) If so, it should have said, 'And Moses said, about midnight'. Why does it say, "Thus says Hashem," if Hashem said, "At midnight"? No matter how punctual he will be, they will not blame Moses, but rather the Master, because he said, "Thus says Hashem." 2) Moses said, "even to the firstborn of the maidservant that is behind the mill" (Ibid. 5), yet it was not so, but "to the firstborn of the captive that was in the dungeon" (Shemot 12:29). Regardless, even Yisrael will agree THAT HE IS A LIAR, because these things did not occur exactly AS HE SAID. 3) He said in the name of the Master, 'About midnight' but it is written: "And it came to pass, that at midnight" AND NOT 'ABOUT MIDNIGHT', AS MOSES SAID.

105. מהו יעמדו יחדו. ס"ד שמיא וארעא לאו הכי, אלא ימינא ושמאלא דאינון א"ת וא"ת, והיאך יעמדו יחדו. בזאת ההיא, דשלטא במלגות ליליא, דכלילא א"ת בזאת.

106. ותנינן, כתיב את הכל עשה יפה בעתו. א"ת, הא דאמרן. הכל, כד"א, ויין ברוך את אברהם בכל. ותאנא, דהיא כתר דאתקרי א"ת, דכלילא מא"ת וא"ת. ושלטא במלגות ליליא, בתרין סטרוי, ברחמי ודינא, רחמי לישראל, ודינא לעמין עכו"ם.

107. פתח ר' חייא ואמר, אי ניקא קמיה דמר, דנימא חד מלה, על מה דאתינא כתיב, ויהי בחצי הלילה ויין הכה כל בכור בארץ מצרים. ומהאי דאמר מר, אשתמע דהאי פסוקא בהוא. מלה אתא ואנן אורחא אתתקנא קמן, למיתי למשאל קמן.

108. פתח ר"ש ואמר, מי ביי' אלהינו המגביהו לשבת וגו'. מי ביי' אלהינו, דסליק ואתעטר לאתישבא בכתרא עלאה קדישא, נהירו על כל בוציני דנהרו בתרין ועטרין. המשפילי לראות, דנחית בכתרוי, מכתרא לכתרא, מנזרא לנזרא, מנהירו לנהירו, מבוצינא לבוצינא. לאשגחא בעלאין ותתאין, הה"ד יי' משמים השקיף על בני אדם וגו'.

109. תָּא חֲזִי, כְּתִיב, וַיְהִי בַחֲצֵי הַלַּיְלָה. כַּחֲצֵי מִבְּעֵי לַיָּה, אִו כַּחֲצוֹת, כְּגוֹוֹנָא דְאָמַר מֹשֶׁה. וְאִי כְּמָה דְאָמְרֵי חֲבֵרְנָא, דְלֹא יִמְרוֹן אֶצְטַגְנִינִי פְרַעָה, מֹשֶׁה בְּדַאי הוּא. הָא קוֹשְׂיָא בְּאַתְרֵיהּ קַיִמָא, בְּג' גּוֹוִינִי, דְאִפִּילוּ יִשְׂרָאֵל יִמְרוֹן הֲכִי. חַד, דְאִי הֲכִי הוּא לַיָּה לְמִימַר וַיֹּאמֶר מֹשֶׁה כַּחֲצוֹת הַלַּיְלָה. אֲמַאי קָאֵמַר, כִּה אָמַר יְי' וְגו'. כְּמָה דְלֹא אֲתַבּוּן שַׁעְתָּא, דְהָא לֹא יִתְפָּסוֹן בְּמֹשֶׁה, אֲלֵא בְּפִטְרוֹנָא, בְּגִין דְאָמַר כִּה אָמַר יְי' וְגו'. תְּרִי, דְהָא מֹשֶׁה אָמַר, עַד בְּכוֹר הַשְּׂפָחָה אֲשֶׁר אַחַר הַרְחִים, וְלֹא הוּא הֲכִי, אֲלֵא עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבֵית הַבוֹר. עַכ"פ אִפִּילוּ יִשְׂרָאֵל נְמִי יִמְרוֹן הֲכִי, דְהָא לֹא אֲתַבּוּרֹן מְלִי. תַּלְת דְאִיהוּ אָמַר מִשְׁמָא דְפִטְרוֹנָא כַּחֲצוֹת, וְכְתִיב וַיְהִי בַחֲצֵי הַלַּיְלָה.

110. And also regarding your question, WHICH IS HEAVIER than a load an animal can carry. YOU ASKS: Why was the smiting of the firstborn at night and not by day? And why did the weaklings who were behind the millstone die? This is all a supernal secret among the reapers of the field, MEANING THOSE WHO MERITED THE PLANTS OF THE HIDDEN LIGHT THAT WERE SOWN IN MALCHUT THAT IS CALLED 'FIELD'. And it is all correct according to THE WORDS OF the faithful prophet.

110. וְעוֹד, שְׁאַלְתָּא דִּילְכוּן, יִתִּיר עַל מְטוֹל דְלֹא יְכִיל בְּעִירָא לְמַסְבַּל. אֲמַאי הוּא בְּפַלְגוֹת לִילְיָא, וְלֹא בִימְמָא. וְאֲמַאי מִיתוּ כָּל אֵינוֹן חֲלָשִׁין דְּבִתְרָ רַחֵיָא. אֲלֵא כֹּלָא רְזָא עֲלָאָה הוּא, בֵּין מַחְצְרֵי חֲקֵלָא, וְכֹלָא אֲתַכְשֵׁר בְּנִבְיָאָה מִהֵימְנָא.

111. Praiseworthy is the portion of Moses, about whom it is written: "You are fairer than the children of men, grace is poured into your lips: therefore Elohim has blessed you forever" (Tehilim 45:3). "You love righteousness, and hate wickedness. Therefore Elohim, your Elohim, has anointed you with the oil of gladness above your fellows" (Ibid. 8). "You are fairer than the children of men," MEANS more than Seth and Enoch. "Grace is poured into you lips," more so than Noach and his sons, OF WHOM IT SAYS: "AND NOACH FOUND FAVOR" (BERESHEET 6:8). "Therefore Elohim, your Elohim, has anointed you," more than Abraham and Isaac. "With the oil of gladness" more than Jacob. "above your fellows," refers to the other prophets. Is it possible that a man who rose to the highest levels to which no other man rose did not know what he was saying?

111. זְכָאָה חוֹלְקִיָה דְמֹשֶׁה, דְעֲלִיָה כְּתִיב יְמִימֵי תְּ מִבְּנֵי אָדָם הוֹצֵק חֵן בְּשִׁפְתוֹתֶיךָ עַל בֶּן בְּרִכְךָ אֱלֹהִים לְעוֹלָם. אֶהְבֵּת צֶדֶק וְתִשְׁנָא רִשְׁעָה עַל בֶּן מִשְׁחָךְ אֱלֹהִים אֶלְהִיךָ שְׁמֵן שְׁשׁוֹן מַחְבְּרִיךָ. יְמִימֵי תְּ מִבְּנֵי אָדָם: מִשֵׁת וְחִנוּךְ. הוֹצֵק חֵן בְּשִׁפְתוֹתֶיךָ: מְנַח וּבְנִיּוֹ. עַל בֶּן מִשְׁחָךְ אֱלֹהִים אֶלְהִיךָ: מֵאֲבָרְהָם וַיִּצְחָק. שְׁמֵן שְׁשׁוֹן: מֵיַעֲקֹב. מַחְבְּרִיךָ: מִשְׁאֵר נְבִיאִי. וְכִי גִבֵּר דְסָלִיק בְּדַרְגִּין עֲלָאִין דְלֹא סָלִיק ב"נ אַחְרָא, לֹא יֵרַע מֵה דְאָמַר.

112. But this is what we learned. This Sfirah that is called "zot ('this' fem.)" - NAMELY MALCHUT - is called 'woman', as is written: "She (Heb. zot fem.) shall be called woman" (Beresheet 2:23). And why IS SHE CALLED SO? BECAUSE "she (zot) was taken out of man" (Ibid.). Who is this man? He is the one who is called "zeh ('this')" and is a male man, NAMELY ZEIR ANPIN, as is written: "for as for this (Heb. zeh masc.) Moses, the man" (Shemot 32:23) SO 'man' is called 'zeh', and 'zeh' is called 'man'. And zot is taken from zeh that is called 'male'.

112. אֲלֵא הֲכִי תַנִּינָן, הָאִי כְּתָרָא דְאֶקְרִי זֹאת, אֲתַקְרִי אִשָּׁה, כְּד"א, לְזֹאת יִקְרָא אִשָּׁה. אֲמַאי. מִשׁוּם כִּי מֵאִישׁ לִקְחָהּ זֹאת. מֵאֵן הוּא אִישׁ. הָהוּא דְאֶקְרִי זֶה. וְדָא הוּא אִישׁ דְכָר, כְּד"א כִּי זֶה מֹשֶׁה הָאִישׁ. הָאִישׁ הַזֶּה. וְאֶקְרִי אִישׁ זֶה, וְזֶה אִישׁ. וְזֹאת, אֲתַנְסִיבַת מִזֶּה דְאֶקְרִי זָכָר.

113. Therefore, she, NAMELY MALCHUT, is CALLED "a palm tree" (Heb. tamar), WHICH DENOTES male and female, because the palm tree does not grow one without the other, MALE WITHOUT FEMALE. SHE IS THEREFORE CALLED Tamar, as is written, "like pillars (Heb. timrot) of smoke" (Shir Hashirim 3:6). The same way as smoke rises with both white and black, so here too WITH MALCHUT THAT IS CALLED 'ZOT'. Everything is included in her at midnight, so she will perform her deeds together AT ONCE, white for Yisrael, WHICH IS MERCY, and black for the heathen nations, WHICH IS JUDGMENT.

114. Before the night is divided in half at midnight, it does not perform its functions. Whence do we know this? From Abraham, as is written: "And he divided himself against them...night" (Beresheet 14:15), WHICH MEANS that it was divided in order to do its functions. Here too, Moses said, "About midnight," MEANING when THE NIGHT reaches the middle, for Moses knew that its functions would not be performed until it does.

115. And so it was that the night did not perform its functions until midnight, for it performed its functions in the second half of the night. This is the meaning of: "And it came to pass, that at midnight." What is the connotation of "mid"? IT MEANS that during the second half, when MALCHUT, rules, zot, MALCHUT is always present to perform actions, and every action that was done at night was done in the second half.

116. "And Hashem smote every firstborn." "And Hashem" IS DEFINED AS Him, ZEIR ANPIN, and His court, WHICH IS MALCHUT. "And Hashem," REFERS TO Him and His actions. "Smote every firstborn" - HE ASKS: Moses only said, "And all the firstborn...shall die" (Shemot 11:5). Why DOES IT SAY HERE "smote"? HE ANSWERS: But MALCHUT OF THE ASPECT OF JUDGMENT, WHICH IS CALLED "KOH", became aroused and Moses threatened him, as is written: "Behold, till now (Lit. 'to koh) you would not hear." THEREFORE, IT IS SAID, "HASHEM SMOTE (HEB. HIKAH)," WHICH IS THE NAME KOH THAT SLEW ALL THE FIRSTBORN OF EGYPT.

117. We learned that Pharaoh was wiser than all his sorcerers, and observed that zot, NAMELY MALCHUT, would execute Judgment upon him and destroy his land, as Moses said, "In this (zot) you shall know that I am Hashem" (Shemot 7:17). It is written about him: "And Pharaoh turned" (Ibid. 23), "turned" MEANING that he turned his heart away from this thought, as written: "And Aaron turned" (Bemidbar 12:10). "And went to his house, neither did set his heart even to this (Heb. zot)" (Ibid.) THE WORD "also," WHICH IS SUPERFLUOUS, is to add that one which will destroy his land, "neither did set his heart even to this," MEANING THE WORD "ALSO" IMPLIES THAT EVEN THOUGH HE KNEW THAT THE NAME 'ZOT', WHICH IS MALCHUT, WOULD DESTROY HIS LAND, HE DID NOT PAY ATTENTION TO IT.

113. וּבְגִין דָּא, אִיהִי תַמָּר דְּכָר וְנוֹקְבָא, דְּלֹא סְלִיק דָּא בְּלֹא דָּא. תַּמָּר: כַּד"א, בְּתַמְרוֹת עֶשֶׂן. מִה עֶשֶׂן, סְלִיק חוּר וְאוֹכֵם, אוֹף הֶבֶא, כֹּלֵא כְּלִיל בְּהַ בְּפִלְגוֹת לִילִיא, לְמַעַבְד נִימוֹסוּי בְּחַד שַׁעֲתָא, חוּר לְיִשְׂרָאֵל, וְאוֹכֵם לַעֲכוּ"ם.

114. וְעוֹד דְּהָאֵי לִילִיא לֹא אֲתַפְלֵג, לֹא עֲבִיד נִימוֹסוּי מ"ל. מֵאֲבֵרָהֶם. דְּכִתִּיב וַיִּחַלֵּק עֲלֵיהֶם לִילָה, דְּאֲתַפְלֵג לְמַעַבְד נִימוֹסוּי. אוֹף הֶבֶא, מִשָּׁה אֲמַר בְּחֻצוֹת, בְּמַפְלֵג. דְּמִשָּׁה יָדַע דְּלֹא יַעֲבִיד נִימוֹסוּי, עַד דְּאֲתַפְלֵג.

115. וְהָכִי הוּא, דְּלֹא עֲבִיד לִילִיא נִימוֹסוּי, עַד דְּאֲתַפְלֵג, בְּפִלְגוֹת בְּתַרְאָה, עַבְד נִימוֹסוּי, הַה"ד וַיְהִי בְּחֻצֵי הַלֵּילָה. מֵאֵי בְּחֻצֵי. בְּפִלְגוֹת בְּתַרְאָה, בְּזִמְנָא דְּאִיהִי שְׁלֵטָא, וְאֲשַׁתְּכַח הָאֵי זֹאת, לְמַעַבְד נִימוֹסוּי תְּדִירָא, וְכֹל נִימוֹסָא דְּאֲתַעֲבִיד בְּלִילִיא, בְּפִלְגוֹתָא בְּתַרְאָה אֲתַעֲבִיד.

116. וַיִּי' הִכָּה כָּל בְּכוֹר, וַיִּי': הוּא וּבֵית דִּינוֹ, וַיִּי': הוּא וְנִימוֹסוּי. הִכָּה כָּל בְּכוֹר הִכָּה, מִשָּׁה לֹא אֲמַר אֶלָּא וּמַת וְגו', מִהוּ הִכָּה. אֶלָּא, דְּאֲתַעַר בְּהַ, כְּמַה דְּאֲגִזִים מִשָּׁה, דְּכִתִּיב וְהִנֵּה לֹא שְׁמַעַתָּ עַד כְּהַ.

117. וְתַאנָּא, פְּרַעָה חֲכִים הוּא מְכַל חֲרָשׁוּי, וְאֲסַתְּבַל בְּהָאֵי זֹאת, דִּיעֲבִיד בֵּיהַ דִּינָא, וְזִמִּין לְחֲרָבָא אֲרַעִיהַ, כְּמַה דְּאֲמַר מִשָּׁה, בְּזֹאת תִּדַּע כִּי אֲנִי יי'. וּבְאִיהוּ מַה כְּתִיב, וַיִּסֶן פְּרַעָה. מִהוּ וַיִּסֶן. דְּאֲפִנִי לְבֵיהַ מְהַרְהוּרָא דָּא. כַּד"א, וַיִּסֶן אֶהְרֵן. וַיְבֹא אֶל בֵּיתוֹ וְלֹא שָׁת לְבוֹ גַם לְזֹאת. גַּם לְרַבּוֹת הָאֵי דְּזִמְינָא לְחֲרָבָא אֲרַעִיהַ, וְלֹא שׁוּי לְבֵיהַ לְקַבְּלִיהַ דְּזֹאת.

118. IT IS WRITTEN: "all the firstborn." "FIRSTBORN" IS THE ASPECT CHOCHMAH, AND "ALL THE FIRSTBORN" DENOTES THAT even upper and lower levels were broken in power - MEANING all those levels that rule by THE POWER OF their wisdom, WHICH IS THE WISDOM OF EGYPT as is written: "ALL THE FIRSTBORN in the land of Egypt." All the upper and lower levels that were broken in power are all alluded to in the verse, "From the firstborn of Pharaoh that sits on his throne, even to the firstborn of the maidservant that is behind the mill; and all the firstborn of cattle" (Shemot 11:5). So we see that they are all alluded to in the passage.

119. In brief, "From the firstborn of Pharaoh that sits on his throne," REFERS TO the power of the lowest Sfirah OF THE KLIPOT, WHICH RECEIVE from the upper Malchut. "even to the firstborn of the maidservant," refers to the left Sfirah, which is under the power MENTIONED EARLIER, from behind four mills, which are the four legions OF THE KLIPOT. This is understood, because it is written, "behind the millstone," and not 'from the millstone'. "And all the firstborn of cattle," REFERS TO THOSE below the lower ones MENTIONED EARLIER. It is a female, of the females of asses, cattle and donkeys, large and small animals, WHICH ARE THE LEVELS OF IMPURITY. Males and females come out from them. "To the firstborn of the captive that was in the dungeon," MEANS those that descend from the maidservant, for with them, SORcery is performed on the prisoners in order to enslave them forever and ensure they never go free.

120. Because they relied upon these levels, the Egyptians refused TO LET THE CHILDREN OF YISRAEL GO, for they formed a knot OF SORcery against Yisrael so they would never be able to leave their bondage. The strength and dominion of the Holy One, blessed be He, is seen in this, and this memory will never cease from Yisrael for generations and generations. If not for the strength and power of the Holy One, blessed be He, none the kings of the nations and all the sorcerers of the world would be able to deliver Yisrael from bondage. For He opened their bonds and smashed all these crowns OF THE FIRSTBORN OF THE CAPTIVE MENTIONED EARLIER in order to take them out TO FREEDOM. Referring to this, it is written: "Who would not fear You, O King of the nations? For to You it is fitting. For among all the wise men of the nations, and in all their kingdom, there is none like You" (Yirmeyah 10:7).

121. Rabbi Shimon wept, raised his voice and sighed. He said: There is an attachment formed. Have you thought HOW MUCH the Holy One, blessed be He, ATTACHED HIMSELF, AND praised HIMSELF SO many times FOR THE EXODUS FROM EGYPT? It is written: "who brought you out of the Land of Egypt" (Devarim 5:6); "Hashem your Elohim brought you forth out of Egypt" (Devarim 16:1); "Hashem your Elohim brought you out from there" (Devarim 5:15); "I brought your hosts out" (Shemot 12:17); "Remember this day, in which you came out from Egypt" (Shemot 13:3); "and brought you out, He Himself being present, with His mighty power out of Egypt" (Devarim 4:37); "Hashem brought you out from this place" (Shemot 13:3). THE EXODUS FROM EGYPT IS MENTIONED IN THE TORAH FIFTY TIMES.

118. כָּל בְּכוֹר, אֲפִילוּ דְרִגְוֵן עֲלָיִן וְתַתָּאִין, אֲתַבְרוּ מְשׁוֹלְטָנְהוּן, כָּל אֵינּוֹן דְּשִׁלְטִין בְּחֻכְמַתָּא דְּלֵהוֹן, דְּכַתְיֵב, בְּאַרְץ מִצְרַיִם. וְכִלְהוּ דְרִגְוֵן, עֲלָיִן וְתַתָּאִין, דְּאֲתַבְרוּ מְשׁוֹלְטָנְהוּן, כִּלְהוּ בְּפִסְקָא אֲתַחְזוּן, דְּכַתְיֵב מִבְּכוֹר פְּרַעָה הַיּוֹשֵׁב עַל כִּסְאוֹ עַד בְּכוֹר הַשֹּׁפְחָה אֲשֶׁר אַחַר הָרְחִים וְכֹל בְּכוֹר בְּהֵמָה, הָא כִּלְהוּ אֲתַחְזוּן בְּפִסְקָא.

119. סְתָמָא דְּמַלְהָ, מִבְּכוֹר פְּרַעָה הַיּוֹשֵׁב עַל כִּסְאוֹ, כְּתָרָא תַתָּאָה דְּקוּזְמִיטָא דְּמַלְכוּתָא דְּלַעִילָא. עַד בְּכוֹר הַשֹּׁפְחָה, כְּתָרָא שְׁמַאלָא, תַתָּאָה מִינָה, דְּקוּזְמִיטָא מִבְּתַר אַרְבַּע רַחֲוִין, אַרְבַּע מְשִׁירֵיין. מְשֻׁמַּע, מְשׁוּם דְּכַתְיֵב אַחַר הָרְחִים, וְלֹא מִן הָרְחִים. וְכֹל בְּכוֹר בְּהֵמָה, תַתָּאִין מִתַּתָּאִין, נוֹקְבָא מְנוֹקְבַתָּא, דְּאֲשַׁתְּכַחוּ בְּאֲתָנִי בְּבַעֲרֵי וְחַמְרֵי, בְּרַבְרָבִי בְּזוּטְרֵי, וּמְקַבְלִין מְנַהוּן גּוֹבְרִין וְנוֹקְבִין. עַד בְּכוֹר הַשְּׂבִי אֲשֶׁר בְּבֵית הַבוֹר, אֵינּוֹן דְּנַפְקִין מִשֹּׁפְחָה. דִּי בְהוֹן עַבְדִּין לְאַסִּירֵי, דִּישְׁתַּעְבְּדוּן בְּהוֹן לְעַלְמִין, וְלֹא יַפְקוּן לְחִירוֹ.

120. וּבְרוּחְצִנּוּתָא דְּאֵלִין דְּרִגְוֵן, סְרִיבוּ מִצְרַאִי, דִּי בְהוֹן עַבְדוּ קִשְׂרָא לְיִשְׂרָאֵל, דְּלֹא יַפְקוּן מִן עַבְדוּתְהוֹן לְעַלְמִין. וּבְהַאי אֲתַחְזִי גְבוּרַתָּא וְשִׁלְטָנּוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְדַכְרָנָא דְּאֵל יִשְׁתַּצִּי מִיִּשְׂרָאֵל לְדַרְי דְּרִין, דְּאִי לֹא הוּא חִילָא וּגְבוּרַתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל מַלְכֵי עַמִּין, וְכֹל חֲרָשֵׁי עַלְמִין, וְחַכְמֵי עַלְמִין, לֹא יַפְקוּן לְיִשְׂרָאֵל מִן עַבְדוּתָא, דְּשִׂרָא קְטְרִין דְּלֵהוֹן, וְתַבְרוּ כָּל אֵינּוֹן כְּתָרִין, בְּגִין לְאַפְקָא לֹוֹן. עַל דָּא כְּתִיב, מִי לֹא יִרְאֵךְ מַלְךְ הַגּוֹיִם כִּי לֹךְ יֵאָתֶה כִּי בְּכָל חַכְמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאִין כְּמוֹךְ.

121. בְּכָה ר"ש, אַרְיִם קְלִיָּה וְאַתְנַח, אֲמַר קְנֻטְרָא דְּקִיטְפָא אֲשַׁתְּכַח, חֲשַׁבְתָּן דְּשַׁבַּח קוּדְשָׁא בְּרִיךְ הוּא כְּמָה זְמַנִּין, אֲשֶׁר הוּצַאתִיךְ מֵאַרְץ מִצְרַיִם, הוּצִיאֲךָ יי' אֱלֹהֶיךָ מִמִּצְרַיִם, וַיּוּצִיאֲךָ יי' אֱלֹהֶיךָ מִשָּׁם, הוּצַאתִי אֶת עַבְאוֹתֶיכֶם, זְכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאתֶם מִמִּצְרַיִם, וַיּוּצִיאֲךָ בְּפָנָיו בְּכַחוּ הַגְּדוֹל מִמִּצְרַיִם, הוּצִיא יי' אֶתְכֶם מִזֶּה.

122. HE ANSWERS: Yet we learned that there are ten crowns, MEANING SFIROT, below IN THE KLIPOT, as above IN HOLINESS. They are all blocked by the three KLIPOT we mentioned, NAMELY THE FIRSTBORN OF PHARAOH, THE FIRSTBORN OF THE MAIDSERVANT AND THE FIRSTBORN OF CATTLE. They formed three ties on these three levels, with which they caused that Yisrael would never leave their bondage.

123. Fortunate are you, Abraham, Isaac and Jacob, for the ties were untied for your sakes, and the Holy One, blessed be He, remembered your three ties of Faith. This is the meaning of: "And Elohim remembered His covenant with Abraham, with Isaac, and with Jacob" (Shemot 2:24). "With Abraham," is one tie of Abraham, "with Isaac," is the second tie of Isaac, and "with Jacob," is the third whole tie of Jacob.

124. We learned that every holiday, festival and Shabbat are all in memory of this, THE EXODUS OUT OF EGYPT. They are all based on this and were it not for this, there would be no observance of the holidays, festivals and Shabbat. Therefore, the memory of Egypt has not ceased from all holidays, festivals and Shabbatot. Come and behold: this Judgment IN THE EXODUS FROM EGYPT is the foundation and source of the Torah and all the commandments and the complete Faith of the children of Yisrael. THEREFORE, THE EXODUS OUT OF EGYPT IS MENTIONED MANY TIMES IN THE TORAH.

125. Also regarding your question why the Judgment of Egypt did not occur by day, we learned that it is written: "This day you came out" (Shemot 13:4), and, "Hashem your Elohim brought you forth out of Egypt by night" (Devarim 16:1). But we learned that the redemption of the children of Yisrael was mainly by night, WHICH IS THE SECRET OF MALCHUT CALLED 'NIGHT', for the night opened the ties and wreaked revenge, while the day brought them out with a high hand. This is the meaning of: "The children of Yisrael went out with a high hand in the sight of all Egypt. And Egypt was burying all their firstborn whom Hashem had smitten among them" (Bemidbar 33:3). This was in order to make the miracle famous.

126. Rabbi Chiya and Rabbi Yosi came and prostrated before him, and kissed his hands. They wept and said: Upper and lower images raise their heads through your merit. The Holy One, blessed be He, made terrestrial Jerusalem, WHICH IS MALCHUT, in the likeness of celestial Jerusalem, WHICH IS BINAH. And He made the outer walls of the Holy City and its gates. One can not enter until the gates are opened for him. One can not ascend until the steps to the outer walls are prepared. Who can open the gates of the Holy City? And who can repair the steps to the outer walls? This is Rabbi Shimon bar Yochai, who opens the gates of the secrets of Wisdom and repairs the upper levels. And it is written: "Every one of your males shall appear before the Master Hashem" (Shemot 34:23). Who is before the Master Hashem? This is Rabbi Shimon bar Yochai. For he who is a memory (Heb. zecher) of the remembrances, THAT IS, HE IS THE ASPECT OF THE MALE (HEB. ZACHAR) OF THE SUPERNAL MOCHIN THAT ARE CALLED 'REMEMBRANCES (HEB. ZICHRONOT)', WHICH ARE OF THE MOCHIN OF ABA AND IMA, has to appear before Him.

122. אֵלֶּא תָּאנָא, י' כְּתִרִין, אִינוּן לְתָא, כְּגוּוּנָא דְלַעִילָא, וְכִלְהוּ סְתִימִין, בְּתִלְתָּא אֲלִין דְאִמְרִין. וְתִלְתָּ קְשָׁרִין קְשִׁירוּ בְּהוּ, עַל ג' דְרָגִין אֲלִין דְבְּהוּ עֲבָדוּ, דִּישְׂרָאֵל לֹא יִפְקוּן מִשְׁעַבְדֵּיהוֹן לְעַלְמִין.

123. זְכָאִין אַתּוּן אַבְרָהָם יִצְחָק וְיַעֲקֹב, דְּבִזְכוּתְכוּן שְׂרִיאָו קְטְרִין, וְקוּדְשָׁא בְּרִיךְ הוּא דְכֵר תִּלְתָּ קְטְרִי מְהֵימְנוּתָא דְלִכּוֹן הַה"ד וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב. אֶת אַבְרָהָם, הָא קְשָׁרָא חֲדָא, דְאַבְרָהָם. אֶת יִצְחָק, הָא קְשָׁרָא תְּנִינָא, דְיִצְחָק. וְאֶת יַעֲקֹב, הָא קְשָׁרָא תְּלִיתָא, שְׁלִימָתָא דְיַעֲקֹב.

124. תָּנָא, כָּל זְמַנִּין וְחֻגִין וְשַׁבְּתִין, כְּלָהוּ דוּכְרָנָא לְהָאִי, וְעַל הָאִי אַתְקִימוּ כְּלָהוּ, דְאַלְמְלָא הָאִי, לֹא הוּא נְטוּרָא דְזְמַנִּין וְחֻגִין וְשַׁבְּתִין. וּבְגִינֵי כֶךָ, לֹא אֲשַׁתְּצִי דְכְּרָנָא דְמִצְרַיִם מִכָּל זְמַנִּין וְחֻגִין וְשַׁבְּתִין. ת"ח דִּינָא דָא, הוּא יְסוּדָא וְשִׁרְשָׁא דְאוּרִייתָא, וְכָל פְּקוּדוּי, וְכָל מְהֵימְנוּתָא שְׁלִימָתָא דִּישְׂרָאֵל.

125. וְעוּד אֲמַאי לֹא הוּא בִימְמָא דְשְׁאִילְתּוּ. תְּנִינָן, כְּתִיב הַיּוֹם אַתֶּם יּוֹצֵאִים, וְכְתִיב הוֹצֵאֲךָ יְי' אֶלְהֶיךָ מִמִּצְרַיִם לַיְלָה. אֵלֶּא תָּאנָא, עֲקָרָא דְפּוּרְקָנָא דִּישְׂרָאֵל, לֹא הוּא אֵלֶּא בְּלִילָה, דְלִילָא שְׂרָא קְטְרִין, וְעֲבָד נּוֹקְמִין, וְיוֹמָא אֲפִיק לֹון בְּרִישׁ גְּלוּי, הָדָא הוּא דְכְּתִיב יִצְאוּ בְּנֵי יִשְׂרָאֵל בְּיַד רַמָּה לְעֵינֵי כָּל מִצְרַיִם. וְכְתִיב וּמִצְרַיִם מְקַבְּרִים אֶת אֲשֶׁר הִכָּה יְי' בָּהֶם כָּל בְּכוֹר, דָּא הוּא פְּרִסוּמֵי נִיּוּסָא.

126. אַתּוּ ר' חִינְיָא וְר' יוֹסִי, אֲשַׁתְּחֻוּ קַמֵּיהּ, וְנִשְׁקוּ יְדוּי. וּבְכוּ וְאִמְרוּ, גְּלִיפִין עֲלָאִין וְתִתְּאִין, זְקָפִין רִישָׁא בְּגִינְךָ, עֲבָד קוּדְשָׁא בְּרִיךְ הוּא יְרוּשְׁלַיִם לְתָתָא, כְּגוּוּנָא דְלַעִילָא. עֲבָד שׁוּרֵי קְרִתָּא קְדִישָׁא וְתַרְעוּי. מֵאן דְעִייל, לֹא עִייל, עַד דִּיפְתַּחוּן תַּרְעִין. מֵאן דְסָלִיק, לֹא סָלִיק, עַד דִּיחֲתַקְנוּן דְרָגִין דְשׁוּרֵי מֵאן יְכִיל לְמַפְתַּח תַּרְעִין דְקְרִתָּא קְדִישָׁא, וּמֵאן יְכִיל לְאַתְקָנָא דְרָגִין דְשׁוּרֵי, דָּא רִשְׁב"י, דְאִיהוּ פְּתַח תַּרְעִין דְרִזֵּי דְחֻכְמָתָא, וְאִיהוּ אַתְקִין דְרָגִין עֲלָאִין, וְכְתִיב יִרְאֶה כָּל זְכוּרְךָ אֶת פְּנֵי הָאָדוֹן יְי'. מֵאן פְּנֵי הָאָדוֹן יְי', דָּא רִשְׁב"י, דְמֵאן דְאִיהוּ דְכוּרָא מִן דְכְּרִינָא, בְּעֵי לְאַתְחַזָּא קַמֵּיהּ.

127. He said to them: Even now, I have still not finished ANSWERING your questions. For we learned, "And Hashem smote all the firstborn." "all the firstborn" is general; IT DOES NOT SAY 'THE FIRSTBORN OF EGYPT', BECAUSE IT REFERS ALSO TO THE LEVELS THE EGYPTIANS WERE ATTACHED TO, WHICH ARE THE FOUR LEVELS OF THE KLIPOT, of which we spoke before. For everyone it was the same as for those that died, MEANING THAT WHATEVER WAS DONE TO THE FIRSTBORN OF EGYPT WHO DIED WAS LIKEWISE DONE TO THE LEVELS OF KLIPOT. Of those who tied the ties and used these crowns in their witchcraft, some employed the upper, and some the lower, and even though they were all lower, THEY ALSO EMPLOYED THE UPPER. And the whole land of Egypt was full of sorcery, as is written: "For there was not a house where there was not one dead" (Shemot 12:30).

128. And Judgment was executed against them all. When they were all gathered in their homes, and were not scattered in the wilderness or in the field, the night, WHICH IS MALCHUT, executed its Judgments. And we learned that the night shone just like the day is the solstice of Tamuz, and the whole people saw the Judgments of the Holy One, blessed be He. This is the meaning of: "But the night shines like the day: the darkness and the light are both alike" (Tehilim 139:12).

129. When YISRAEL left, they were all found dead in the marketplace before everyone's sight. They wanted to bury them but could not find them, BECAUSE THE DOGS HAD EATEN THEM. HOWEVER, NOT ALL OF THEM WERE EATEN UP. SOME OF THEM DID REMAIN, OF WHOM IT IS SAID, "AND EGYPT WAS BURYING" (BEMIDBAR 33:4). This was the most difficult thing for them, as from one side they saw Yisrael leaving and from the other side they saw their dead. It was all in order to publicize the miracle, for there was nothing like it since the day the world was created.

130. Come and behold: it is written, "It is a night of (Heb. leil) watchfulness to Hashem for bringing them out...this is Hashem's watch night (Heb. lailah) for all the children of Yisrael" (Shemot 12:42). This passage is difficult. Since it says "leil," why does it say "watchfulness" using the plural suffix instead of the singular? MOREOVER, it is also written "lailah." Why does it first say "leil" and afterwards "lailah"?

131. HE ANSWERS: But this is what we learned. It is written: "If there is a virgin maiden (Heb. na'ara)" (Devarim 22:23). It is spelled "na'ara" without Hei. What is the reason thereof? Because as long as she does not accept a male, she is called "na'ara." After she receives a male, she is considered "na'arah." Also, MALCHUT IS CALLED "leil" before she receives a male, WHICH IS ZEIR ANPIN. Even though it is written: "night of watchfulness" IN THE PLURAL, WHICH SUGGESTS THAT IT ALSO INCLUDES ZEIR ANPIN, IT IS because the male - WHICH IS ZEIR ANPIN - was going to unite with her, BUT DID NOT YET. When the male united with her, it is written: "This is Hashem's watch night (plural)," WHICH INDICATE male and female, NAMELY ZEIR ANPIN AND MALCHUT. Therefore, it is spelled "lailah" with Hei.

127. אָמַר לוֹן, עַד הַשָּׂתָא, לֹא סַיִמְנָא מְלָה דְשִׁאלְתָא דִּילְכוֹן, דְּהָא תְּנִינָן, וַיְיָ הִכָּה כָּל בְּכוֹר, כָּל בְּכוֹר סַתָּם, בְּדַקְאֻמְרָן. וְכֹלָא הוּוּ כְּמָה דְאִינוּן דְּמִיתוּ, אִינוּן קְטוּרֵי קְטָרִין, דְּהוּוּ מְשַׁתְּמָשִׁי בְּחַרְשֵׁיהוּ בְּאִינוּן כְּתָרִין. מְנַהוּן מְשַׁתְּמָשִׁי בְּעֵלְאֵי, וּמְנַהוּן בְּתַתְּאֵי, וְאִף עַל גַּב דְּכֹלְהוּ תַתְּאִין אִינוּן. וְכֹל אַרְעָא דְּמִצְרַיִם מְלִיא חַרְשֵׁין הוּוּ. וְכַתִּיב כִּי אֵין בֵּית אֲשֶׁר אֵין שָׁם מֵת.

128. וְאִתְעֵבִיד דִּינָא בְּכֹלָא, בְּשַׁעְתָּא דְּאִתְכַּנְשׁוּ כְּלָהוּ בְּבִתְיָהוּן, וְלֹא הוּוּ מִתְפָּזְרֵי בְּמִדְבָּרָא וּבְחַקְלָא, אֲלֵא כְּלָהוּ אֲשַׁתְּכַחוּ בְּבִתְיָהוּן, וְעֵבֵד לִילְיָא דִּינוּי בְּכֹלָא בְּהֵיא שַׁעְתָּא. וְתָנָא הוּוּ נְהִיר לִילְיָא כִּיּוּמָא דְּתַקוּפָה דְּתַמּוּז, וְחֻמָּא כָּל עֵמָא דִּינוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, הֵה"ד וְלִילָה כִּיּוּם יְאִיר בְּחַשְׁכָּה בְּאוּרָה.

129. וּבְשַׁעְתָּא דְּנַפְקוּ אֲשַׁתְּכַחוּ כְּלָהוּן מִתִּין בְּשׁוּקִין לְעִינֵיהוּן דְּכֹלָא, בְּעִינֵין לְאִקְבְּרָא לְהוּ וְלֹא אֲשַׁכְּחוּ, וְדָא אֲקָשִׁי לְהוּ מְכֹלָא. חֻמוּ לְיִשְׂרָאֵל נַפְקִין לְעִינֵיהוּן בְּחַד גִּיסָא, וְחֻמוּ לְמִיתְיָהוּן בְּאִידֶךְ גִּיסָא. וּבְכֹלָא הוּוּ פְּרַסוּמֵי נִיסָא, דְּלֵא הוּוּ כְּהֵאֵי מִיּוּמָא דְּאִתְבְּרֵי עֲלֵמָא.

130. וְת"ח, כְּתִיב לִיל שְׁמוּרִים הוּא לֵינִי לְהוֹצִיאֵם וְגו', הוּא הַלִּילָה הַזֶּה לֵינִי שְׁמוּרִים לְכָל בְּנֵי יִשְׂרָאֵל וְגו', הֵאֵי פְּסוּקָא קְשִׁיָּא כִּיּוּן דְּאִמְר לִיל, מְהוּ שְׁמוּרִים, וְלֹא שְׁמוּר, שְׁמוּר מְבַעֵי לִיָּה. וְכַתִּיב הוּא הַלִּילָה הַזֶּה, לִיל קְאֻמְר בְּקִדְמִיתָא, וּבְתַר לִילָה.

131. אֲלֵא הִכִּי תְּנִינָן, כְּתִיב, כִּי יְהִיָּה נַעֲרָה בְּתוּלָה. נַעֲרָה כְּתִיב, מ"ט. מְשׁוּם דְּכָל זְמַן דְּלֵא קְבִילַת דְּכָר, אֲתַקְרֵי נַעֲרָה, מִדְּקְבִילַת דְּכָר, אֲתַקְרֵי נַעֲרָה. אוּף הִכָּא, לִיל עַד לֹא קְבִילַת דְּכָר. וְאֵע"ג דְּכְתִיב בֵּיהּ שְׁמוּרִים דְּכָר הוּוּ זְמִין לְאִתְחַבְּרָא עִמָּה וּבְשַׁעְתָּא דְּאִתְחַבְּרָא עִמָּה דְּכָר, כְּתִיב, הוּא הַלִּילָה הַזֶּה לֵינִי שְׁמוּרִים. שְׁמוּרִים: דְּכָר וְנוֹקְבָא. וּבְגִינֵי כִּךְ כְּתִיב הַלִּילָה הַזֶּה.

132. And wherever male and female are together, the praise is directed only to the male. The children of Yisrael also directed their praises to the male and not the female. This is the meaning of: "This (zeh masc.) is my El and I shall glorify Him" (Shemot 15:2). When both male and female are present, then the praise is directed only to the male. And this is what the children of Yisrael await, as written: "This (zeh) is Hashem; we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9). For He will do so for them, as is written: "As in the days of your coming out of the land of Egypt, I will show him marvelous things" (Michah 7:15).

133. Such is this secret, as is written here: "leil" and "lailah." So will the Holy One, blessed be He, do for them in the future, as is written: "Watchman what is of the night (Heb. lailah), Watchman what is of the night (Heb. leil)" (Yeshayah 21:11). As there was watching and "leil" there, so here is also watching and "leil." As there was watching and "lailah" there, so here also is watching and "lailah."

134. It is called "lailah" because of the male THAT IS INCLUDED IN HER AS MENTIONED. This is as written: "The morning comes, and also the night" (Ibid. 12), WHICH ARE ZEIR ANPIN AND MALCHUT, because morning MEANS as written: "And Abraham rose up early in the morning" (Bereshheet 22:3). This is his own attribute, NAMELY CHESED OF ZEIR ANPIN, WHICH IS CALLED 'MORNING'. It is written: "My voice shall you hear in the morning, O Hashem" (Tehilim 5:4), NAMELY ALSO the morning itself, WHICH IS ZEIR ANPIN IN THE ASPECT OF CHESED.

135. Rabbi Chiya and Rabbi Yosi were sitting. RABBI SHIMON was teaching them the secret of the Laws of Priests. They came back every day and sat before him. One day, Rabbi Shimon went out. They went with him until they reached a field and sat down.

132. ובאתר דאשתכחו דכר ונוקבא, לית שבחא אלא לדכורא. והכי שבחו ישראל בתושבחתיהו. לדכורא ולא לנוקבא, הה"ד, זה אלי ואנוהו. דלית שבחא באתר דדכורא ונוקבא אשתכחו, אלא לדכורא. ועל דא מחבאן ישראל, דכתוב זה יי' קוינו לו נגילה ונשמחה בישועתו. משום דהכי זמין למעבד להו, דכתוב בימי צאתך מארץ מצרים אראנו נמלאות.

133. ורזא דא הכי הוא, כגוונא דהכא ליל ולילה, כן זמין קודשא בריך הוא למעבד להו, דכתוב שומר מה מלילה שומר מה מליל. מה להלן שמירה וליל, אוף כאן שמירה וליל. מה להלן שמירה ולילה, אוף כאן שמירה ולילה.

134. ולילה אתקרי אגב דכורא, הה"ד, אתא בקר וגם לילה. בקר: כד"א וישכם אברהם בבקר. דהוא מדרתו ממש. וכתוב יי' בקר תשמע קולי, בקר ממש.

135. יתבו ר' חניא ור' יוסי, ואוליקף להו רזא דתורת כהנים, והוו מהדרי בכל יומא ויתבי קמיה. חד יומא נפק ר"ש לבר, אזלו בהדיה, מטו לחד חקלא יתבו.

6. "All things have I seen in the days of my vanity"

Rabbi Shimon says that the verse, "I have seen everything in the days of my vanity. There is a righteous man who perishes in his righteousness and there is a wicked man who prolongs his life in his evil doing," contains two themes: Solomon was alluding to wisdom, but God is patient with the wicked until they repent. A person should live among the righteous because he will receive good due to their merit, while if he lives among the wicked he will be caught in their sins. Rabbi Shimon offers another explanation of the title verse, that is that Solomon was called by seven names, the seventh of which was Kohelet, that is equivalent to them all. His names were called after Wisdom, and therefore he composed three books, Shir Hashirim, Kohelet and Mishlei, corresponding to Chesed, Judgment and Mercy. Thus he perfected wisdom. Rabbi Shimon moves to the question of breath and voice, saying that breath is made of air and water, and everything in the world is made of breath. Breath has the power to produce voice, but actual voice has the enduring power to produce speech. He says that sometimes vanity nurtures from judgment, sometimes from mercy. Then while the rabbis are sitting in the field, they see a column of smoke from incense rising and falling. Meanwhile a scent arose from the field that was more fragrant, for it was the fragrance of the Shechinah.

136. Rabbi Shimon opened the discussion, saying: Come and behold. It is written: "All things have I seen in the days of my vanity. There is a just man who perishes in his righteousness and there is a wicked man who prolongs his life in his wickedness" (Kohelet 7:15). What did Solomon, who possessed more wisdom than any other person, speak of in this verse? HE RESPONDS: Solomon alluded to wisdom. We see that the ways of the Holy One, blessed be He, are not so, for it is written: "To give every man according to his ways, and according to the fruit of his doings" (Yirmeyah 17:10). But he is alluding to two themes here.

137. We have learned that the eyes of the Holy One, blessed be He, wish to watch over the world and observe it, as is written: "For the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9). If there are wicked people in the world, the righteous man in that generation is snared in their sins. The Holy One, blessed be He, is longsuffering with the wicked until they repent. If they do not REPENT, then there will be no one to plead mercy for them BECAUSE THE RIGHTEOUS HAS ALREADY DIED. This is the meaning of: "There is a just man who perishes in his righteousness." It is because he is righteous that he has departed from the world, SO HE WOULD NOT PLEAD MERCY FOR THE GENERATION.

138. Therefore we learned that a person should only live in a place where men of action live. For what reason? Woe unto the person who dwells among the wicked, for he is caught in their sins. And if he dwells among the righteous, he is dealt well with due to their merit.

139. Rabbi Chasda lived at first among the people of Cappadocia, and it was difficult for him and he was plagued with sickness. He then moved his dwelling among the protectors of Tzipori, MEANING AMONG TORAH SCHOLARS WHO ARE CALLED 'PROTECTORS'. He became great and merited much good, many riches and much Torah, and he said: I merited all this because I came among these people, whom the Holy One, blessed be He, takes care of, to do good for them.

140. Another explanation of the verse: "All things have I seen in the days of my vanity." Solomon had all the highest levels of wisdom, more than all the people of the generation, as it is written: "For he was wiser than all men" (I Melachim 5:11), and, "Then Solomon sat on the throne of the Hashem as king" (I Divrei Hayamim 29:23). Could he say about his life, "In the days of my vanity"? And, "'Vanity of vanities,' said Kohelet" (Kohelet 1:2)?

136. פֶּתַח ר"ש וְאָמַר, תָּא חֲזִי, כְּתִיב, אֶת הַכֹּל רְאִיתִי בְיָמַי הַבְּלִי וְיֵשׁ צְדִיק אֹבֵד בְּצַדְקוֹ וְיֵשׁ רָשָׁע מְאָרִיךְ בְּרַעְתּוֹ, שְׁלֵמָה דְהוּת חֲכָמְתָא יִתִּירָא עַל כֹּלָא, מְאִי קְאָמַר בְּהַאי קְרָא. אֱלָא, שְׁלֵמָה רְמֵז דְחֲכָמְתָא קָא רְמֵז. דְהָא חֲזִינָן אֹרְחֵי דְקוּדְשָׁא בְרִיךְ הוּאֲדִלְאוּ הֵכִי, דְהָא כְּתִיב, וְלָתֵת לְאִישׁ כְּדַרְכּוֹ וּכְפָרֵי מַעֲלָלוֹ. אֱלָא תְרֵי עֲנִינֵי נִינְהוּ, דְקָא רְמֵז הֵכָא.

137. דְתַנִּינָן, כִּד עֵינֵי דְקוּדְשָׁא בְרִיךְ הוּא בְעָאן לְאַשְׁגָּחָא בְעֵלְמָא, וְלַעֲיִנָּא בֵיה, כְּמָה דְכְתִיב כִּי יוֹ עֵינֵי מְשׁוּטְטוֹת בְּכָל הָאָרֶץ, וְאַשְׁכְּחָן חֲטִיבִין בְּעֵלְמָא, הֵהוּא צְדִיקָא דְאַשְׁתַּכַּח בְּדָרָא, אֲתַפְסַּ בְּחֻבְיָהּ. וְחֲטִיבֵינָא מְאָרִיךְ קוּדְשָׁא בְרִיךְ הוּא רוּגְזִיהַּ עֲמֵהוֹן עַד דִּיתּוּבוּן. וְאִי לֹא, לֹא יִשְׁתַּבַּח מֵאן דִּיתַבַּע רַחֲמֵי עֲלֵיהוֹן, הַה"ד, וְיֵשׁ צְדִיק אֹבֵד בְּצַדְקוֹ, מְשׁוּם דְהֵהוּא זְכָאָה, אֲסַתְּלַק מֵעֵלְמָא.

138. בְּגִינֵי כִךְ תַּנִּינָן, לְעוֹלָם אֵל יָדוּר אָדָם אֱלָא בְּמִקּוֹם שְׂאֲנָשֵׁי מַעֲשֵׂה דְרִים בְּתוֹכוֹ. מְאִי טַעְמָא. מְשׁוּם דְוִי לְהַאי דְמְדוּרִיהַּ בֵּין חֲטִיבֵינָא, דְהוּא אֲתַפְסַּ בְּחֻבְיָהּ, וְאִי דִיּוּרִיהַּ בֵּין זְכָאִין, אֹטִיבִין לֵיה בְּגִינֵיהוֹן.

139. דְהָא רַב חֲסֵדָא, הוּהוּ דִיּוּרִיהַּ בְּקַרְמִיתָא בִּינֵי קְפוּטְקָאִי, וְהוּהוּ דְחִיקָא לֵיה שְׁעָתָא, וּמְרַעִין רַדְפִּין אֲבַתְרוּי. נָטַל וְשׁוּי מְדוּרִיהַּ בֵּין מְאִרֵי תְרִיסִין דְצַפּוּרִי, וְסָלִיק, וְזָכָה לְכַמָּה טְבִין, לְכַמָּה עוֹתְרָא, לְכַמָּה אֹרְנִיתָא, וְאָמַר, כֹּל הַאי זְכִינָא, עַל דְעָאֲלִית בֵּין אִינוּן דְקוּדְשָׁא בְרִיךְ הוּא אֲשַׁגַּח לְאוּטְבָא לְהוּ.

140. ד"א, אֶת הַכֹּל רְאִיתִי בְיָמַי הַבְּלִי. וְכִי שְׁלֵמָה, דְרַגְיָן עֲלָאִין דְחֲכָמְתָא הוּוּ בֵיה, עַל כֹּל בְּנֵי דְרָא דְכְתִיב וַיְחַכֵּם מִכָּל הָאָדָם, דְכְתִיב וַיֵּשֶׁב שְׁלֵמָה עַל כִּסֵּא יְיָ לְמַלְכָּךְ, אָמַר בְּיָמַי הַבְּלִי. וְכְתִיב, הַבֵּל הַבְּלִים אָמַר קֹהֶלֶת.

141. We learned that Solomon was called by seven names: Solomon, Yedidyah, Agur, Bin Yake, Itiel, Lemuel, Kohelet - AND THE NAME Kohelet is equal to them all. Each of them is named in the likeness of above. Kohelet IS ALSO CALLED 'a sacred congregation of ten men'. Therefore, it is said 'Less than ten people is not considered a congregation (Heb. kahal).' A congregation could even be a hundred or more, BUT NOT LESS THAN TEN. Kohelet includes everyone, ALL OF YISRAEL, as is written: "The congregation (Heb. kehilat) of Jacob" (Devarim 33:4).

142. We learned that his names were called after Wisdom, and therefore he composed three books: Shir Hashirim, Kohelet and Mishlei. The purpose of them all is to perfect wisdom. Shir Hashirim corresponds to Chesed, Kohelet corresponds to Judgment, and Mishlei corresponds to Mercy - NAMELY, THEY CORRESPOND TO THE THREE COLUMNS, CHESED, JUDGMENT, MERCY. This is in order to perfect Wisdom. Everything that he did was for the purpose of displaying wisdom and in correspondence to the highest level. He said ABOUT HIMSELF: "In the days of my vanity," and, "Vanity of vanities" (Kohelet 1:2).

143. HE ANSWERS: But vanity (Heb. hevel) is a precious secret. It is the breath (Heb. hevel) that comes out of the mouth, and by means of the breath that comes out from the mouth a sound is formed. We learned that the world exists only through the breath of the mouths of the schoolchildren who have not sinned, THAT IS, who have not actually sin. IT IS NOT THAT THEY DID NOT SIN BUT IT IS NOT CONSIDERED A SIN BECAUSE OF THEIR MINOR AGE. Breath is made of air and water, and everything in the world is made of breath. The inner meaning of the breath of these children becomes a sound and spreads throughout the world. They are the guards of the world and the guards of the city. This is the meaning of: "Unless Hashem keeps the city..." (Tehilim 127:2).

144. Come and behold: it is both breath and a sound. What is the difference between them? Breath has the power to produce a sound BUT actual sound has the power to produce words. Abel, who inherited from his father, is called Abel, and whatever SOLOMON saw came through him, and even though he had much support from above, from other LEVELS, he said, "In the days of my vanity," to make known that this word comes from there.

141. וְתָנָא, ד' שְׁמוֹת נִקְרָא: שְׁלֹמֹה. יְדִידְיָהּ, אַגּוּר. בֶּן יֶקֶבֶט, אִיתִיָּא לְ, לְמוֹאֵל. קְהֵלֶת. קְהֵלֶת בְּנִגְדַּת כָּלָם. וְכָלָם נִקְרָא בְּעֵינֵי שֶׁל מַעְלָה, קְהֵלֶת בְּנוּמְיָא קְדִישָׁא דְבֵי עֲשָׂרָה, בְּגִין כִּן קְהֵל אֵין פְּחוּת מֵעֲשָׂרָה. וְקְהֵל אֶפְּלוּ מֵאָה, וְקְהֵלֶת כָּלְלָא דְכָלָא, כַּמְד"א קְהֵלֶת יַעֲקֹב.

142. וְתָנָא, שְׁמוֹתָיו עַל שֵׁם הַחֲכָמָה אֶתְקָרוּן, וּבְגִין כִּן ג' סְפָרִין עֲבַד, שִׁיר הַשִּׁירִים. קְהֵלֶת. מְשָׁלִי. וְכִלְהוּ לְאַשְׁלָמָא חֲכָמָתָא. שִׁיר הַשִּׁירִים לְקַבֵּל דְּחָסֵד. קְהֵלֶת לְקַבֵּל דְּדִינָא. מְשָׁלִי לְקַבֵּל דְּרַחֲמֵי. בְּגִין לְאַשְׁלָמָא חֲכָמָתָא, וְהוּא עֲבַד כָּל מַה דְּעֲבַד בְּגִין לְאַחְזָא חֲכָמָתָא, וְלְקַבֵּל דְּרַגָּא עֲלָאָה, וְהוּא אָמַר בֵּימֵי הַבַּלִּי הַבַּל הַבַּלִּים.

143. אֵלָא, רְזָא דְהַבֵּל יִקְרָא הוּא. וְהוּא הַבֵּל דְנִמְיָק מִפּוּמָא, וְרְזָא דְהַבֵּל דְנִמְיָק מִפּוּמָא, קָלָא אֶתְעֵבִיד מְנִיָּה. וְתָנָא, אֵין הָעוֹלָם מִתְקַיִים אֵלָא בְּהַבֵּל פִּיהֶם שֶׁל תִּינוּקוֹת שֶׁל בֵּית רַבִּן שֶׁלָא חֲטָאוּ. שֶׁלָא חֲטָאוּ מִמֶּשׁ. וְהַבֵּל אֶתְעֵבִיד בְּרוּחָא וּמִיָּא, וְכָל מַה דְּאֶתְעֵבִיד בְּעֵלְמָא בְּהַבֵּל אֶתְעֵבִיד. וְרְזָא דְהַבֵּל הַבֵּל שֶׁל תִּינוּקוֹת אֶתְעֵבִיד קָלָא, וְאֶתְפָּשֵׁט בְּעֵלְמָא, וְאִינוּן נְטוּרֵי עֵלְמָא, וְנְטוּרֵי קְרִתָּא, הַה"ד אִם יֵי לָא יִשְׁמַר עִיר וְגו'.

144. וְת"ח, הוּא הַבֵּל, הוּא קָלָא. מַה בֵּין הַאֵי לְהַאֵי. הַבֵּל קָאִים בְּחִילָא, לְמִיפְק קָלָא. קָלָא מִמֶּשׁ קָאִים בְּקִיּוּמָה לְאַפְקָא מְלָה. וְהוּא הַבֵּל דְהוּא אַחְסַנְתִּיָּה דְאַבּוּי קְרִינְיָה הַבֵּל, וּמְנִיָּה חֲזָא כָּל מַה דְּחֲזָא. וְאֵע"ג דְּסִיּוּעִין סְגִיָּאִין מֵעִילָא אַחְרָנִין הוּוּ לִיָּה, וְלֹא שְׁתַּמּוּדְעָא מְלָה, אָמַר בֵּימֵי הַבַּלִּי. דְּמְלָה דָּא מִתְמָן אֶתָּא.

145. And the secret meaning of the words: "All is vanity....," "...in the days of my vanity, I saw everything..." and, "there is a just person who perishes in his righteousness," is the secret of that which he revealed and made known, that everything depends on "the days of my vanity." This means that when Hevel nurtures from Judgment, in order to execute Judgment - BEFORE THE RECONCILIATION OF THE CENTRAL COLUMN - "There is a just man who perishes in his righteousness" BECAUSE OF THAT JUDGMENT. When Hevel nurtures from Mercy, MEANING AFTER THE RECONCILIATION OF THE CENTRAL COLUMN, then "there is a wicked man who prolongs his life in his wickedness," AS BECAUSE OF MERCY HE IS LONGSUFFERING and both THE WICKED AND THE RIGHTEOUS are dependent upon this Hevel. Therefore, it is written, "In the days," and not, 'in the day', for they all depend on this Hevel. Whoever HAPPENS TO BE at the time of Judgment is treated with Judgment, and whoever HAPPENS TO BE at the time of Mercy is treated with Mercy.

146. It is written: "There is a just man who perishes" IN THE PRESENT CONTINUOUS TENSE. HE ASKS: Why does not it say 'perished? FOR IF IT IS DEPENDENT UPON TIME, IT SHOULD HAVE BEEN SAID IN THE PAST RATHER THAN IN THE PRESENT TENSE. HE ANSWERS: EVERY TIME IT IS AROUSED, Judgment removes the righteous man from the world and from the generation. IT IS ALWAYS THIS WAY. "There is a wicked man who prolongs his life in his wickedness, who actually prolongs his life IN HIS SIN, for when that Judgment nurtures from Mercy, it bestows mercy on that wicked man and forebears with him.

147. While they were still sitting, they saw a column of incense smoke rising up and going down. He said: this crowning, THE SMOKE is surrounded with mud of the earth from above. IT THEREFORE GOES UP AND DOWN, WHICH ALLUDES TO THE HEVEL MENTIONED BEFORE. In the meantime, there arose a scent from the field, WHICH WAS MORE FRAGRANT THAN ALL THE SPICES. He said: Let us sit here for the Shechinah is by us, as is written: "Like the smell of a field which Hashem has blessed" (Beresheet 27:27).

7. "And he smelled the smell of his garments"

Rabbi Shimon says that when Jacob entered before his father, the scent of the Garden of Eden went in with him, and that the clothes he wore belonged to Adam. He asks what happened to the clothes of Eve, and in what clothing were Adam and Eve buried? He answers himself by saying that when they left they threw off the supernal splendor with which God had clothed them. We learn that as soon as God was clothed, as in "Who covers Himself with light as with a garment," He created the world. The question arises of how Isaac knew about "the smell of a field that Hashem has blessed." Rabbi Shimon explains that the field in "And Isaac went out to meditate in the field at the evening time," was the field near the cave of the Machpelah, and that Jacob saw the Shechinah on it, and it raised supernal holy scents. The conclusion Rabbi Shimon draws is that Isaac blessed Jacob because Isaac did not attribute the scent to the clothes at all; he attributed it to Jacob himself because he saw that he was worthy and deserving of his blessing. The rabbis then talk about the tenth day of the seventh month, Yom Kippur, and the sacrifice of the lamb. We are reminded that Yisrael does an action below, and God does the action above.

148. He opened the discussion, saying: "And he smelled the smell of his garments, and blessed him, and said, 'See, the smell of my son is like the smell of a field which Hashem has blessed'" (Beresheet 27:27). "And he smelled the smell of his garments" means that the garments emitted a pleasant scent that had never left them. Now we should examine this closely; it is written: "The smell of his garments," and, "The smell of my son." It does not say, 'The smell of the garments, but rather "the smell of my son." HE ANSWERS: But we learned that when Jacob entered the Garden of Eden entered with him, and we learned that those garments belonged to Adam, as written: "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" (Beresheet 3:21), and He took them out from the Garden of Eden.

145. וְרִזָּא דְמִלָּה הֶבֶל אֶת הַבֵּל רְאִיתוּ בְיָמֵי הַבְּלִי, יֵשׁ צְדִיק אֹבֵד בְּצַדִּיקוֹ, דָּא הוּא רִזָּא דְמִלָּה, דְּגִלּוֹ וּפְרִסָּם, דְּכֻלָּא תְּלִיָא בְיָמֵי הַבְּלִי, כְּלוּמַר בְּזִמְנָא דְהָאֵי הֶבֶל יִנְקָא מִן דִּינָא, בְּגִין לְמַעְבַּד דִּינָא, צְדִיק אֹבֵד בְּצַדִּיקוֹ, וּבְזִמְנָא דְהָאֵי הֶבֶל יִנְקָא מִרְחָמֵי. רְשַׁע מְאָרִיךְ בְּרַעְתּוֹ. וְתִרְוּוּיָהּ תְּלִינן בְּהָאֵי הֶבֶל, וּבְגִ"כ כְּתִיב בְּיָמֵי, וְלֹא כְתִיב בְּיוֹם. וְכֻלָּא תְּלִינן בְּיָמֵי הֶבֶל דָּא. מֵאֵן דְאֶעְרַע בְּדִינָא, בְּדִינָא. מֵאֵן דְאֶעְרָא בְּרְחָמֵי, בְּרְחָמֵי.

146. וְאֵי תִימָא יֵשׁ צְדִיק אֹבֵד וְלֹא קָאֵמַר אֹבֵד. הֵכִי הוּא אֹבֵד מְמַשׁ. דְּהָהוּא דִּינָא אֹבֵד לְצְדִיק מְעֻלְמָא וּמְדָרָא. וְיֵשׁ רְשַׁע מְאָרִיךְ בְּרַעְתּוֹ, מְאָרִיךְ מְמַשׁ, דְּהָהוּא דִּינָא כְּדִי יִנְקָא מִרְחָמֵי, עֵבִיד רְחָמֵי לְהָהוּא רְשַׁע, וּמְאָרִיךְ לִיהָ.

147. עַד דְּהוּוּ יִתְבִי חֲמוֹ קְטוּרָא דְהוּוּ סְלִיק לְעִילָא וְנַחֲתִית לְתַתָּא. אֲמַר אֲתַעֲטוּרָתָא אֲתַעֲטֵר בְּטִינְתָא דְאַרְעָא, מְגוֹ לְעִילָא. אֲדַהֲכִי, סְלִיק הָהוּא חֻקְלָא רִיחָא, מְכַל בּוֹסְמִין, אֲמַר נִיתִיב הֵכָא, דְשְׂכִינְתָא גְבַן אֲתַקְנִים. בְּגִין כֵּךְ, כְּרִיחַ שְׂדֵה אֲשֶׁר בְּרָכּוֹ יי'.

148. פִּתַח וְאָמַר, וַיְרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וַיֹּאמֶר רֵאֵה רִיחַ בְּנֵי וְגו', וַיְרַח אֶת רִיחַ בְּגָדָיו, מְשַׁמַּע דְאִינוּן לְבוֹשֵׁין הוּוּ סְלִקִין רִיחָא טְבָא, דְלֹא אֲתַעֲדֵי מְנַהוֹן הָהוּא רִיחָא. הֲשַׁתָּא אִית לְאַסְתַּבְּלָא, כְּתִיב, רִיחַ בְּגָדָיו, וּכְתִיב רִיחַ בְּנֵי, וְלֹא אֲמַר רִיחַ הַבְּגָדִים, אֲלֵא רִיחַ בְּנֵי. אֲלֵא תָאנָא, בֵּינון שְׁנַכְנַס יַעֲקֹב, נְכַנַס עֲמוֹ ג' ע. וְתָאנָא, אוֹתָן הַבְּגָדִים הָיוּ שֶׁל אָדָם הָרִאשׁוֹן, דְכְתִיב, וַיַּעַשׂ יי' אֱלֹהִים לְאָדָם וְלֵאשֶׁתּוֹ כְּתָנוֹת עוֹר וַיְלַבִּישֵׁם, וְהוֹצִיאֵם מִג' ע.

149. You may argue that it is written: "And they sewed fig leaves together" (Ibid. 7), and from them were THE SKIN GARMENTS THAT HASHEM MADE FOR THEM. If so, then why is it written, "did Hashem Elohim make?", IF THEY SEWN THEM THEMSELVES, and: "Coats of skins," when they were but a fig leaf. But as the Aramaic translation OF "COATS OF SKINS," it is 'precious garments'. And they emitted a scent from the spices of Eden.

150. And we learned that they were made with the full Name, as is written: "did Hashem Elohim make..." WHICH IS THE FULL NAME that even the heavens and earth were not made with. FOR ONLY ELOHIM IS MENTIONED IN RELATION TO THEM. HE ASKS: Is it not written: "In the day that Hashem Elohim made the earth and the heavens" (Bereshheet 2:4)? HE ANSWERS: There is no difficulty here, for when they were first made they were not made with the full Name, but when they became permanent, they were maintained by the full Name. THE VERSE, "IN THE DAY THAT HASHEM ELOHIM MADE," WAS SAID FOR THE PURPOSE OF MAINTENANCE.

151. And concerning what was said, that these garments came to the wicked Esau, who took them from Nimrod, we explained this matter and it is difficult to understand. If so, why it is written: "For the man also and for his wife"? He made clothing for Adam and He made clothing for Eve, but what happened to the clothes of Eve? And if so, in what were they buried? Could you possibly conceive that they left and threw from themselves the supernal splendor that the Holy One, blessed be He, gave them.

152. No one else wore the garments with which Adam and Eve clothed themselves, because they were in likeness of above in these garments. If you think that they wore them by themselves, come and behold, it is written: "And clothed them," in that the Holy One, blessed be He, clothed them. Blessed is their portion.

153. It is written: "O Hashem my Elohim You are very great, You are clothed with glory and majesty" (Tehilim 104:1), "Glory and majesty are before Him" (Tehilim 96:6), and: "Who covers Himself with light as with a garment..." (Tehilim 104:2). As soon as He was clothed, He accomplished His deed, THAT IS, HE CREATED THE WORLD. It teaches that the Holy One, blessed be He, clothed Himself in Light and created the heaven. THE GARMENTS OF ADAM WERE SIMILAR TO THIS CLOTHING. But how do we explain the verse: "The best clothes...which were with her in the house" (Bereshheet 27:15)? HERE, the "best clothes" MEANS kingly garments of silk and gold, and it is the custom of the world to store them in spices and scents, because of the preciousness of the garments.

154. Come and behold: first, "he smelled the smell of his garments" (Ibid. 27), BECAUSE HE THOUGHT THE SCENT CAME FROM THEM. But when he felt it, he said, "See, the smell of my son," because he knew that the scent came from him and for his sake, AND NOT FROM THE GARMENTS. "Like the smell of a field which Hashem has blessed." HE ASKS: How did Isaac know about "the smell of a field which Hashem has blessed"?

149. וְאִי תִימָא, דְכָתִיב וַיִּתְּפְרוּ עֲלֵה תְאֵנָה דְאִינוּן הוּוּ, אִי הָכִי, אֲמַאי כְתִיב וַיַּעַשׂ ה' אֱלֹהִים. וְכָתִיב כְּתָנוּת עוֹר, הָא לֹא הוּוּ אֱלֹא עֲלֵה תְאֵנָה אֱלֹא כְתָרְגוּמוּ, לְבוּשֵׁין דִּיקָר וְהוּוּ סִלְקִין רִיחִין מְבוּסְמֵא דְעָרְן.

150. וְתִנְיָא, בְּשֵׁם מְלֵא אֲתַעְבִּידוּ, דְכָתִיב וַיַּעַשׂ ה' אֱלֹהִים. מַה דְלֹא אֲתַעְבִּידוּ בֵּיה שְׂמִיָא וְאַרְעָא. וְלֹא. וְהָא כְתִיב, בְּיוֹם עֲשׂוֹת יְי' אֱלֹהִים אֶרֶץ וְשָׁמַיִם. לֹא קִשְׂיָא הָאִי כִּד אֲתַעְבִּידוּ, לֹא אֲתַעְבִּידוּ בְּשֵׁם מְלֵא, בְּרַ כִּד אֲתַקְיִימוּ, בְּשֵׁם מְלֵא אֲתַקְיִימוּ.

151. וּמַה דְאָמְרוּ דְאִינוּן לְבוּשֵׁין אָתּוּ לְהֵוּא רִשָׁע דְעָשׂוּ, דְנָסִיב לוּ מִן נְמֵרוֹד הָכִי אוֹקִימְנָא, וְקִשְׂיָא מְלֵא, דְאִי הָכִי הָא כְתִיב לְאָדָם וְלֵאשֶׁתּוּ, לְבוּשֵׁין לְאָדָם, וְלְבוּשֵׁין לְחַוָּה. לְבוּשֵׁין דְחַוָּה מַה אֲתַעְבִּידוּ. וְתוּ, דְאִי הָכִי בְמַאי אֲתַקְבְּרוּ, ס"ד דְאִינוּן שְׁבָקוּ וְרָאמוּ מְנַהוּן זְהָרָא עֲלָאָה, דִּיהִיב לוֹן קוּדְשָׁא בְרִיךְ הוּא.

152. אֱלֹא אִינוּן לְבוּשֵׁין דְאֲתַלְבְּשׁוּ בְהוּ אָדָם וְאֲתַתִּיה, לֹא אֲתַלְבֵּשׁ בְּהוּ ב"נ אַחְרָא, דְבְאִינוּן לְבוּשֵׁין דְמוּ כְגוּנָא דְלַעִילָא וְאִי ס"ד, דְאִינוּן אֲתַלְבְּשׁוּ מְגֵרְמִיהוּן בְּהוּ. תָּא חֲזִי, כְתִיב וַיִּלְבִּישֵׁם, דְקוּדְשָׁא בְרִיךְ הוּא אֲלַבִּישׁ לוֹן, זְכָאָה חוּלְקָהוּן.

153. כְּתִיב. ה' אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהָדָר לְבִשְׁתָּהּ. וְכְתִיב הוֹד וְהָדָר לְפָנָיו. וְכְתִיב עוֹטָה אוֹר כְּשֶׁלֶמָה וְגו'. כִּיּוֹן דְאֲתַלְבֵּשׁ עֵבֶר מַה דְעֵבֶר. מְלַמֵּד, שְׁנַתְעַטֵּף קוּדְשָׁא בְרִיךְ הוּא בְּאוֹר, וְכִרָא יֵת שְׂמִיָא. אֱלֹא בְמַאי אוֹקִימְנָא הַחְמוּדוֹת אֲשֶׁר אֲתָה בְּבֵית. הַחְמוּדוֹת: בְּגָדֵי מַלְכוּת בְּמִשֵׁי זָהָב, וְאַרְחָא דְעֲלָמָא דְגִנְזֵי לוֹן בְּבוּסְמִין וְרִיחִין, לִיקְרָא דְלְבוּשִׁיהוּן.

154. תָּא חֲזִי וַיִּרַח אֶת רִיחַ בְּגָדָיו, בְּתַחֲלָה. וְכִד אֲרָגִישׁ, אָמַר רָאָה רִיחַ בְּנִי, דִּירַע דְבִיהַ הוּוּ תְלִיָא מְלַתָּא, דְבְגִינִיהָ סְלִיק רִיחָא. כְּרִיחַ שְׂדֵה אֲשֶׁר בְּרָכוּ יְי', וְכִי מְנִיין הוּוּ יַדַע יַצְחָק רִיחַ שְׂדֵה אֲשֶׁר בְּרָכוּ יְי'.

155. HE ANSWERS: Rather, there are two things, which amount to the same. For it is written: "And Isaac went out to meditate in the field at the evening time" (Beresheet 24:63), AND THAT IS THE SAME ONE AS "A FIELD THAT HASHEM HAS BLESSED." Did not he have a house or another place to pray? But that field was the one that Abraham purchased near the cave OF MACHPELAH, as is written: "The field which Abraham purchased of the sons of Chet" (Beresheet 25:10). When Isaac came to the field, he saw the Shechinah over it, and it raised supernal holy scents. Therefore he prayed there, and set it AS A PLACE for prayer.

156. HE ASKS: Why did Abraham not pray there, IN THE FIELD OF THE CAVE OF MACHPELAH LIKE ISAAC? HE ANSWERS: Because he had a set prayer place before. Another reason was the scent that he saw at Mount Moriyah. Why was it called Mount Moriyah? Due to the good myrrh (Heb. mor) that was there.

157. And all was present BY JACOB SINCE IN ADDITION TO HIS OWN SCENT, the Garden of Eden also entered with him. Therefore, he blessed him. He did not attribute it to the garments, but rather to Jacob himself, for he saw that the scent originated in him, that he was worthy, and that he merited to be blessed and that the Garden of Eden entered with him. For this reason, when Esau stormed and protested, he said, "moreover, he shall be blessed" (Beresheet 27:33).

158. Rabbi Yitzchak said: The Torah should have started with, "This month shall be to you the beginning of months" (Shemot 12:2). What is the reason? Because it is the beginning OF THE RULE of the moon. Therefore, the Torah should have STARTED with these words, for the subject is connected with the Holy One, blessed be He. THE MOON IS THE SECRET OF MALCHUT, WHICH, WHEN FULL, UNITES WITH THE HOLY ONE, BLESSED BE HE. THEREFORE, THE TORAH SHOULD HAVE STARTED AT THE BEGINNING OF THE FULLNESS OF THE MOON, WHICH IS: "THIS MONTH SHALL BE TO YOU THE BEGINNING OF MONTHS."

159. It does not pose a difficulty, for it is not written: 'This (zot fem.)', NAMELY 'this month' BECAUSE THE NAME OF THE MOON IS 'ZOT', and this is because zeh ('this' masc.) and zot are connected together. Wherever male and female are together, the praise is directed only to the male. THEREFORE, IT SAYS "THIS (ZEH) MONTH," INSTEAD OF 'ZOT', and therefore it says, "It shall be the first month of the year to you" (Ibid.). Assuredly, it is "of the year," TO INDICATE THAT IT REFERS TO MALCHUT THAT IS CALLED 'A YEAR', ONLY IT PLACES THE PRAISE ON THE MALE. Rabbi Yehuda said: Why is "to you" said twice, AS WRITTEN, "THIS MONTH SHALL BE TO YOU...IT SHALL BE THE FIRST...TO YOU." Rabbi Yitzchak said: FROM THE DOUBLING OF "TO YOU," we understand even more THAT IT IS ONLY FOR YISRAEL AND NOT FOR THE OTHER NATIONS, as is written: "For Hashem's portion is His people" (Devarim 32:9). This connection WITH THE MONTH is to you and not to the other nations.

155. אֵלָא, תְּרִין מְלִין אֵינּוּן, וְכֹלָא הוּא חַד. דְּכֵתִיב, וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂדֵה לְפָנֹת עָרְב. וְכִי לֹא הוּא לִיָּה בֵּיתָא, אוּ מְקוּם אַחַר לְהִתְפַּלֵּל. אֵלָא אוֹתָהּ הַשָּׂדֵה הָיָה אֲשֶׁר קָנָה אַבְרָהָם סְמוּךְ לַמְעָרָה, דְּכֵתִיב הַשָּׂדֵה אֲשֶׁר קָנָה אַבְרָהָם מֵאֵת בְּנֵי חֵת. וּבְשַׁעֲתָא דְהוּא יִצְחָק עָל גְּבִיָּה, חָמָא שְׂכִינְתָא עֲלֵיהּ, וְסָלִיק רִיחִין עֲלָאִין קְדִישִׁין, וּבְגִינֵי כֵן הוּא מְצַלִּי תַמְן, וְקַבְעִיהּ לְצִלוֹתֶיהּ.

156. וַאֲבָרְהָם אָמְאִי לֹא הוּא מְצַלִּי תַמְן, מְשׁוּם דְקַבְעִיעוּתָא דְאִתְרָא אַחְרָא הוּא לִיָּה בְקַדְמִיתָא, וּמְלָה אַחְרָא רִיחָא דְחָמָא בְּהַר הַמּוֹרִיָּה. וְלָמָּה נִקְרָא מוֹרִיָּה. ע"ש הַמֵּר הַטּוֹב דְהוּא תַמְן.

157. וְכֹלָא הוּא, וּג"ע דְעָל עֲמִיָּה וּבְרָכִיָּה. וּבְגִין כֵּן לֹא תֵּלָה מְלָה בְלְבוּשִׁין, אֵלָא בִיעֶקֶב מִמֶּשׁ, דְחָמָא דְבִיָּה הוּא תֵּלִיא מְלָה וְאִתְחַזִּי, וּזְכוּתִיהּ סָלִיק לְאִתְבְּרָכָא, וְעָל עֲמִיָּה ג"ע. וּבְג"כ כֵּד אִתְרַעַם עֲשׂו, אָמַר גַּם בְּרוּךְ יִהְיֶה.

158. אָמַר רַבִּי יִצְחָק, לֹא אֶצְטְרִיךְ אוֹרִייתָא לְמַכְתָּב אֵלָא מֵהַחֲדָשׁ הַזֶּה לְכֶם רֵאשׁ חֲדָשִׁים. מֵאֵי טַעְמָא. מְשׁוּם דְשִׁירוּתָא דְסִיְהָרָא הוּי, וְע"ד אוֹרִייתָא הוּא אֶצְטְרִיךְ לְמַכְתָּב מֵהַכָּא, דְהָא בְקוֹדֶשָׁא בְרִיךְ הוּא אִתְקַשְׁר מְלָה.

159. וְלֹא קִשְׁיָא, דְלֹא כְתִיב זֹאת, הַחֲדָשׁ הַזֶּאת, דְהָא זֶה וְזֹאת כְּחַד מִתְקַשְׁרִין וּבְאִתְרָא דְאִית בֵּיה דְכֵר וְנוֹקְבָא כְּחַדָּא, לִית שְׂבָחָא אֵלָא לְדְכוּרָא, וְעַל דָּא רֵאשׁוֹן הוּא לְכֶם לְחֲדָשֵׁי הַשָּׁנָה, לְחֲדָשֵׁי הַשָּׁנָה וְדָאִי. אָמַר רַבִּי יְהוּדָה, לְכֶם תְּרִי זְמַנִּי לְמָה. אָמַר רַבִּי יִצְחָק, מְנִיָּהּ, אֲשֶׁתַּמַּע יְתִיר, כְּמָה דְכֵתִיב, כִּי חִלַּק ה' עִמּוֹ. אִתְקַשְׁרוּתָא דָּא לְכֶם, וְלֹא לְשָׂר עִמּוֹן.

=====חסר סינופטיס=====

160. "Speak to all the Congregation of Yisrael, saying, On the tenth day of this month they shall take to them every man a lamb..." (Shemot 12:3). HE ASKS: Why on the tenth of the month? Rabbi Aba said: It is the time that the Jubilee, WHICH IS BINAH, shines on the moon, WHICH IS MALCHUT. As is written in regard to the Jubilee, "On the tenth day of this seventh month shall be Yom Kippur" (Vayikra 23:27). AND YOM KIPPUR IS THE ILLUMINATION OF BINAH, FOR WE SEE THE ILLUMINATION OF BINAH IN MALCHUT IS ON THE TENTH DAY OF THE MONTH.

161. "They shall take to them every man a lamb, according to the house of their fathers." Why? Because they had to draw it at that time, for we learned that the lower crown, to which all the other lower crowns OF THE KLIPAH are attached, is broken by this TAKING OF THE LAMB. Therefore, Moses was specific in his words, "Draw out and take you lambs" (Shemot 12:21), WHICH IS according to the verse: "Flocks, and menservants and womenservants" (Beresheet 32:6), WHICH ARE LOWER CROWNS OF THE KLIPOT, AND THE TERM FLOCK INCLUDES THEM ALL. AND THE EGYPTIANS MADE THEM INTO DEITIES.

162. The Holy One, blessed be He, said: 'Perform an action below BY DRAWING AND TAKEING SHEEP, and I will break their power above. As you prepare them by burning them by fire, as it is written, "but roast with fire" (Shemot 12:9) I, also, ABOVE, will pass him through fire, through Nahar Dinur (the River of Fire)."

163. HE ASKS: Why was it drawn on the tenth day OF THE MONTH and slaughtered on the fourteenth? Rabbi Aba said: through THE LAMB, WHICH IS THE ELOHIM OF EGYPT, AS MENTIONED BEFORE, Yisrael were bound by slavery 400 years. Even though they were not enslaved 400 years, they were designated to be bound to them for 400 years. HAD NOT THE HOLY ONE, BLESSED BE HE, HASTENED THE END, it would have been as if they were enslaved all 400 years. Therefore, they detained the lamb four days, tied in the property of Yisrael, and afterwards: "and the whole assembly of the Congregation of Yisrael shall kill it towards evening" (Shemot 12:6).

164. HE ASKS: Why WAS IT SLAUGHTERED at twilight? HE ANSWERS: That is when Judgment is impending, and the time when this decree OF THE EXILE IN EGYPT was given through Abraham, as is written: "And when the sun was going down, a sleep fell upon Abram; and, lo, a horror of great darkness fell upon him" (Beresheet 15:12). "Horror" is one crown OF THE KLIPAH, "darkness" is another crown and "great" is greater than all THE CROWNS. Even though we explained this passage as referring to other kinds of bondage of Yisrael - THAT HORROR REFERS TO BABYLON, DARKNESS IS MEDIA, GREAT IS GREECE, it refers to everything. THEY ALLUDE TO THE THREE CROWNS OF THE KLIPAH AND ALSO THE EXILES. In the same way WE SPOKE OF THE LAMB, OF WHICH THE HOLY ONE, BLESSED BE HE, SAID: 'YOU PERFORM AN ACTION BELOW AND I WILL BREAK THEIR POWER ABOVE,' SO, "I will utterly blot out" (Shemot 17:14). You ACT below and I WILL ACT above.

160. דְּבַרוּ אֶל כָּל עַדְתֵּי יִשְׂרָאֵל לֵאמֹר בַּעֲשׂוֹר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׁה וּגְו', בַּעֲשׂוֹר, אֲמַאי בַּעֲשׂוֹר. אָמַר רַבִּי אַבָּא, בְּזִמְנָא דְאַנְהִיר יוֹבְלָא לְסִיְהָרָא, דְּכִתְיִב בְּיוֹבְלָא, בַּעֲשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכְּפֹוֹרִים הוּא.

161. וַיִּקְחוּ לָהֶם אִישׁ שֶׁה לְבֵית אָבוֹת, אֲמַאי, בְּגִין דְּבְזִמְנָא דָּא אֲצַטְרִיךְ לְמִיגַד לִיה. דְּהָא תְּנִינָן, בְּמַלְתָּא דָּא אֲתַבְר כְּתָרָא תְּתָאָה, דְּמִתְאַחֲדִין בֵּיה כָּל שְׂאֵר כְּתָרִין תְּתָאִין, וְעַל דָּא פְּרִישׁ מֹשֶׁה וְאָמַר, מִשְׁכוּ וּקְחוּ לָכֶם צֹאן, כְּמָה דְּכִתְיִב, צֹאן וְעֶבֶד וְשִׁמְחָה.

162. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, עֲבִידוּ אֲתוֹן עוֹבְדָא לְתַתָּא, וְאַנָּא אֲתַבְר תְּקַפִּיהוֹן לְעֵילָא, וְכִמָּה דְּתַעֲבִדוֹן בְּנוֹרָא אֲתוֹן, דְּכִתְיִב כִּי אִם צְלִי אֵשׁ, אֲנָא אוֹף הֲכִי אֲעֲבִיר אוֹתוֹ בְּאֵשׁ בְּנַהַר דִּינּוּר.

163. אֲמַאי אֲתַנְגִּיד בַּעֲשָׂרָה, וְאֲתַנְכִּיס בְּאַרְבַּעַה עָשָׂר. אָמַר רַבִּי אַבָּא בְּדָא אֲתַקְשְׂרוּ יִשְׂרָאֵל אַרְבַּע מָאָה שָׁנִין. וְאִף עַל גַּב דְּאַרְבַּע מָאָה שָׁנִין לֹא אֲשַׁתְּעִבִידוּ בְּהוּ, מִכָּל מְקוֹם, הוּאִיל וְהוּהוּ זְמִין לְאֲתַקְשְׂרָא בְּהוּ, אֲתַחֲשִׁיב עֲלֵיהּ כְּאִילוּ אֲשַׁתְּעִבִידוּ בְּהוּ כָּל ת' שָׁנִין. בְּג"כ, מְעַכְבִּין לִיה אַרְבַּע יוֹמִין, קְטִירָא בְּרִשׁוּתֵיהוּ דִּישְׂרָאֵל, וְלִבְתָּר וְשַׁחֲטוּ אוֹתוֹ כָּל קַהֲל עַדְתֵּי יִשְׂרָאֵל בֵּין הָעֶרְבִים.

164. אֲמַאי בֵּין הָעֶרְבִים. בְּשַׁעֲתָא דְּרִינָא תְּלִיא, וּבְשַׁעֲתָא דְּאַתְמָסֵר מְלָה דָּא לִיה, עַל יְדוּי דְּאַבְרָהָם, דְּכִתְיִב וַיְהִי הַשֶּׁמֶשׁ בָּאָה וְתַרְדֵּמָה נִפְלָה עַל אַבְרָם וְהָנָה אֵימָה חֲשֵׁכָה גְדוֹלָה נּוֹפֶלֶת עָלָיו. אֵימָה: כְּתָרָא חֲדָא. חֲשֵׁכָה: כְּתָרָא אַחֲרָא. גְדוֹלָה: הָאִי דְּהִיא רַבְרָבָא מְכֻלָּא. וְאֵע"ג דְּאוֹקִימָנָא קְרָא דָּא עַל שְׂאֵר שַׁעְבוּדֵיהוּ דִּישְׂרָאֵל, וְכֻלָּא הוּהוּ. כְּגוּוֹנָא דָּא, כִּי מוּחָה אֲמַחָה, אֲתוֹן מִתְתָּא, וְאַנָּא מְעִילָא.

165. We learned that Yisrael did not leave Egypt until the dominion of all their ministers above was broken. They left their domain, came under the authority of the Holiness above of the Holy One, blessed be He, and were bound to Him. This is the meaning of: "For to Me the children of Yisrael are servants; they are My servants" (Vayikra 25:55). What is the reason "they are My servants"? For "whom I brought forth out of the land of Egypt" (Ibid.). I took them out of another domain and brought them unto My authority.

165. תָּנָא, לֹא נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, עַד דְּאִתְבְּרוּ בְּלֵהוּ שְׁלִטוֹנֵי דְלַעִילָא מִשׁוּלְטַנְיָהוּן, וְנִמְקוּ יִשְׂרָאֵל מִרְשׁוּתָהוּן, וְאִעְלוּ לְרְשׁוּתָא קְדִישָׁא עֲלֵאָה בְּקוּדְשָׁא בְרִיךְ הוּא, וְאִתְקִטְרוּ בֵיהּ, הֲדָא הוּא דְכִתְיִב, בִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם. מֵאֵי טַעְמָא עֲבָדֵי הֵם. אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם, דְּאִפְקִית לָהּ מִרְשׁוּתָא אַחְרָא, וְעֲלִית לֹן בְּרְשׁוּתִי.

9. Leaven and leavened dough

In this discussion we read that leaven, leavened fermentation and leavened bread are all the same thing. In response to Rabbi Yehuda's query about why, if it is so important, Yisrael is only restricted from eating leaven seven days a year, Rabbi Shimon replies that this is an annual celebration of the days that they went out of bondage.

166. This is what Rabbi Shimon said: It is written, "But on the first day you shall remove leaven out of your houses; for whoever eats leavened bread" (Shemot 12:15). I have explained it thus: leaven and leavened dough are one level, and are all the same. The other dominion is the ministers appointed over the other nations, whom we call Evil Inclination, another dominion, strange El, Other Elohim. Here also, leaven, leavened dough and leavened bread are all the same. The Holy One, blessed be He, said: "All these years, you were under the authority of others and served another nation. From now on, you are free men. "But on the first day you shall remove leaven out of your houses...you shall eat nothing leavened" (Ibid. 20) and "there shall no leavened bread be seen with you" (Shemot 13:7).

166. וְהֵינּוּ דְאָמַר רַבִּי שִׁמְעוֹן, מֵאֵי דְכִתְיִב, אֲךָ בְיוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ שָׂאֹר מִבֵּיתְכֶם בִּי כֹל אוֹכֵל מִחֻמֶּצֶת. אֲנָא הִכִּי אוֹקִימְנָא, הָאֵי שָׂאֹר, וְהָאֵי מִחֻמֶּצֶת, דְּרָגָא חַד אֵינּוֹן, וְכִלְהוּ חַד. רִשׁוּ אוֹחְרֵי, אֵינּוֹן שְׁלִטְנִין, דְּמִמְנָן עַל שָׂאֵר עַמִּין, וְקִרְיָנָן לָהּ וְיַצֵּר הָרַע, רְשׁוּתָא אַחְרָא, אֵל נֹכַר, אֱלֹהִים אַחְרִים. אוֹף הִכִּי, שָׂאֹר, וּמִחֻמֶּצֶת, וְחֻמֶּץ, וְכֹלֵא חַד. אָמַר קוּדְשָׁא בְרִיךְ הוּא, כֹּל הַנִּי שְׁנֵי, קִיּוּמְתוּ בְרְשׁוּתָא אַחְרָא, עֲבָדִין לַעֲם אַחְרָא, מִכָּאֵן וְלַהֲלָאָה דְאִתּוֹן בְּנֵי חוּרִין, אֲךָ בְיוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ שָׂאֹר מִבֵּיתְכֶם. כֹּל מִחֻמֶּצֶת לֹא תֹאכְלוּ. וְלֹא יֵרָאֶה לְךָ חֻמֶּץ.

167. Rabbi Yehuda said: If so, WE SHOULD NOT EAT LEAVEN all the days of the year. Why only seven days, as is written, "Seven days shall there be no leaven found in your houses," and not more? He said to him: At all times that a person is obliged to show himself free, it is required NOT TO EAT LEAVENED BREAD, but whenever he is not obligated then he does not need TO OBSERVE THE PROHIBITION OF LEAVENED BREAD.

167. אָמַר רַבִּי יְהוּדָה, אִי הִכִּי כֹל יְמֵי שְׁתָּא נְמִי, אֲמַאי שְׁבַעַת יוֹמִין, דְּכִתְיִב שְׁבַעַת יְמִים שָׂאֹר לֹא יִמְצָא בְּבֵיתְכֶם, שְׁבַעַת יְמִים, וְלֹא יִתִּיר. א"ל, כֹּל זְמַנָּא דְאִתְחַיִּיב בֵּר נֶשׁ לְאִתְחַזְּאָה גְרַמְיָה בֶן חוּרִין, הִכִּי אֲצִטְרִיךְ, כֹּל זְמַנָּא דְלֹא אִתְחַיִּיב לֹא אֲצִטְרִיךְ.

168. This is comparable to a king who appointed a person to be a minister. He rejoiced and wore clothes of glory all those days that he was being elevated to this level, but afterwards he did not need it. The following year, he observed those days that he rose to this honor and wore those clothes, and he did so each and every year. Similarly with Yisrael, it is written: "Seven days shall there be no leaven found," for they are days of rejoicing, the days that they arose to this honor, and went out of another bondage. Every year, they observe those days when they rose to this honor and went out of another authority and came under holy authority. Therefore, it is written: "Seven days shall you eat unleavened bread."

168. לְמַלְכָּא דְעֵבֵד לְחַד בֵּר נֶשׁ רוֹפְיָנוּס, כֹּל אֵינּוֹן יוֹמִין דְּסִלִּיק לָהּאֵי דְרָגָא, חַדִּי, וְלִבִּישׁ לְבוּשֵׁי יָקָר, לְבַתֵּר לֹא אֲצִטְרִיךְ. לְשְׁתָּא אַחְרָא נְטִיר אֵינּוֹן יוֹמִין דְּסִלִּיק לְיָקִירוּ דָּא, וְלִבִּישׁ אֵינּוֹן לְבוּשִׁין, וְכֵן כֹּל שְׁתָּא וְשְׁתָּא כְּהָאֵי גּוֹנָא יִשְׂרָאֵל, כְּתִיב, שְׁבַעַת יְמִים שָׂאֹר לֹא יִמְצָא, דְּאֵינּוֹן יוֹמֵי חֲרוּתָא, יוֹמִין דְּסִלִּיקוּ לְיָקָרָא דָּא, וְנִמְקוּ מִשְׁעַבְדָּא אַחְרָא. וּבְגִין כֵּךְ, נְטִרִין בְּכֹל שְׁתָּא וְשְׁתָּא, יוֹמִין דְּסִלִּיקוּ לָהּאֵי יָקָר, וְנִמְקוּ מִרְשׁוּתָא אַחְרָא, וְעֲלוּ בְרְשׁוּתָא קְדִישָׁא, וְעַל דָּא כְּתִיב, שְׁבַעַת יְמִים מִצּוֹת תֹּאכְלוּ.

10. Matzah of Judgment

Rabbi Shimon talks about the time that the moon was in a decreased state, when Yisrael had not yet completed the Covenant by the uncovering of the corona. After they were uncovered, God gave them bread from a higher place, from the heavens. Then Yisrael observe those days when they entered under the wings of the Shechinah and guarded the bread, the matzot, that came from its side. The bonds which Rabbi Shimon refers to next are those that join the upper to the lower levels, and in the observance of the sacrifice those bonds are strengthened, as when the lamb is sacrificed.

169. Rabbi Shimon said: Matzat (unleavened bread) is spelled WITHOUT VAV, as, "visions (Heb. mar'ot) of Elohim" (Yechezkel 1:1) IS WITHOUT VAV; THEREFORE, IT ALLUDES TO JUDGMENT. Why were they called Matzat-for their being of Judgment, Holy Judgment, Judgment that is attached to the Holy Name, Judgment that was not strong throughout that time among Yisrael, because the moon was flawed. And since the moon was flawed, it is written: "The bread of affliction" (Devarim 16:3).

170. HE ASKS: What is the reason THAT THE MOON, WHICH IS MALCHUT, was in a waning state? HE ANSWERS: Because they were not uncovered and the holy sign was not revealed. Yisrael were circumcised, but did not uncover the corona. When they did, it is written: "There He made for them a statute and an ordinance, and there He tested him" (Shemot 15:25). And even though we have explained this passage as referring to something else, it was all in context, and it is well.

171. If you wonder that it seems they had to be uncovered in the days of Yehoshua, this was not so. Only those about whom it is written: "But all the people that were born in the wilderness by the way as they came out of Egypt, them they had not circumcised" (Yehoshua 5:5). After they were uncovered, the Holy One, blessed be He, said to them: 'Before, you ate unleavened bread because the moon remained waned, and it was called "the bread of affliction." But from now on, bread will be from a different place', as written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Not from the moon, WHICH IS MALCHUT, as at that time BEFORE THEY WERE UNCOVERED, but actually from the heavens, WHICH IS ZEIR ANPIN, as is written: "Therefore Elohim give you of the dew of heaven" (Bereshet 27:28).

172. And holy Yisrael observe the days when they came under the wings of the Shechinah and kept the bread that came from its side, NAMELY THE MATZOT, as is written: "And you shall observe the commandment of unleavened bread" (Shemot 12:17). What is the meaning of: "And you shall observe...the unleavened bread?" It is similar to: "And keep My covenant" (Shemot 19:5), WHICH IS THE COVENANT OF CIRCUMCISION. And it all rises and is attached to the same level, AS MENTIONED BEFORE.

173. One may wonder how it could be that Moses did not uncover them BUT LET THEM REMAIN CIRCUMCISED WITHOUT BEING UNCOVERED. HE ANSWERS: In order that Yisrael would not be delayed there until they became healed, HE THEREFORE DID NOT UNCOVER THEM. Pertaining to this, it is written: "Seven days shall you eat unleavened bread with it, the bread of affliction" (Devarim 16:3). Why WAS IT "the bread of affliction"? Because, "for you came forth...in haste" (Ibid.) and SIMILARLY, it is written: "and could not delay" (Shemot 12:39). THEREFORE, THEY WERE NOT UNCOVERED, AND CIRCUMCISION WITHOUT UNCOVERING BRINGS ABOUT THE BREAD OF AFFLICTION.

169. אָמַר רַבִּי שִׁמְעוֹן, מִצַּת כְּתִיב, כַּמַּד"א, מֵרֵאשִׁית אֱלֹהִים. וְלָמָּה אֶתְקָרִי מִצַּת. דִּינָא. דִּינָא קַדִּישָׁא. דִּינָא דְאֵתְאַחֲרָא בְּשֵׁמָא קַדִּישָׁא. דִּינָא דְלֵא הוּא תְּקִיפָא כֹּל הָהוּא זְמַנָּא בְּגוּוּיָהּ דְיִשְׂרָאֵל, דְּהָא קֵימָא סִיְהָרָא בְּפִגְיָמוּתָא. וְעַל דְּקֵימָא סִיְהָרָא בְּפִגְיָמוּתָא, לֶחֶם עָנִי כְּתִיב.

170. מ"ט קֵימָא בְּפִגְיָמוּתָא. בְּגִין דְּלֵא אֶתְפָּרְעוּ, וְלֵא אֶתְגְּלִיא הָאִי אֶתְ קַדִּישָׁא. גְּזִירִין הוּוּ וְלֵא אֶתְפָּרְעוּ, אִימְתִי אֶתְפָּרְעוּ, בְּשַׁעֲתָא דְכְּתִיב, שָׁם שָׁם לֹא חָק וּמִשְׁפָּט וְשָׁם נִסְהוּ, וְאֵע"ג דְּאֹקִימָנָא הָאִי קָרָא בְּמַלְהָ אַחֲרָא, כֹּלָּא הוּוּ וְיָאוּת.

171. וְאִי תִימָא דְבִימֵי יְהוֹשֻׁעַ אֶתְפָּרְעוּ. לֹא הָכִי, אֶלָּא אִינּוֹן דְּכְּתִיב וְכֹל הָעָם הִילוּדִים בְּמַדְבָּר בְּדֶרֶךְ וְגו'. בְּתַר דְּאֶתְפָּרְעוּ, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמִיתָא אֶכְלִתוֹן מִצּוֹת, דְּקֵימָא סִיְהָרָא בְּפִגְיָמוּתָא, וְאֶקְרִי לֶחֶם עָנִי, מִכָּאֵן וְלֵהֲלָאָה הָאִי לֶחֶם מֵאַתָּר אַחֲרָא לְהוּי. מָאִי הוּא. דְּכְּתִיב הִנְנִי מְמַטִּיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם. לֹא מִן סִיְהָרָא כִּדְהוּא זְמַנָּא, אֶלָּא מִן הַשָּׁמַיִם מִמֶּשׁ, כְּמָה דְּכְּתִיב וְיִתֵּן לָךְ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם.

172. וְיִשְׂרָאֵל קַדִּישִׁין, נִטְרִין אִינּוֹן יוֹמִין דְּעָאֲלוּ תַּחֲתוֹ גְּדַפּוּי דְשְׁכִינְתָּא, וְנִטְרִין הָהוּא נְהָמָא דְאֶתְנָא מְסֻטְרָהָא, וְע"ד כְּתִיב, אֶת חֲגַ מִצּוֹת תִּשְׁמֹר וְגו', וְכְּתִיב וּשְׁמַרְתֶּם אֶת הַמִּצְוֹת. מְהוּ וּשְׁמַרְתֶּם אֶת הַמִּצְוֹת. כַּד"א, וּשְׁמַרְתֶּם אֶת בְּרִיתִי. וְכֹלָּא בַּחֲדָר דִּרְגָא סְלֵקָא וְאֶתְאַחֲד.

173. וְאִי תִימָא מֹשֶׁה הֵיךְ לֹא פָרַע לְהוּ. אֶלָּא, בְּגִין דְּלֵא יִתְעַכְּבוּן יִשְׂרָאֵל תַּמָּן עַד דִּיתְסִיאוּ, וְעַל דְּהָא כְּתִיב, שְׁבַעַת יָמִים תֹּאכַל עֲלִיו מִצּוֹת לֶחֶם עָנִי מ"ט לֶחֶם עָנִי, מִשּׁוּם כִּי בַּחֲפוּזוֹן יִצְאָתָּ וְגו' וְכְּתִיב וְלֹא יִכְלוּ לְהִתְמַהֵמָה.

174. Come and behold: when Yisrael came to the Holy Land, they came circumcised and uncovered, and it is written: "A land in which you shall eat bread without scarceness" (Devarim 8:9). And what is "scarceness"? It is "the bread of affliction." And why is it called "the bread of affliction"? This is because the moon, WHICH IS MALCHUT, is waning and is not blessed from the sun, WHICH IS ZEIR ANPIN, and does not shine from the sun, as is written: "For all (Heb. kol) that is in heaven and on earth" (I Divrei Hayamim 29:11), - MEANING THAT KOL ('ALL'), WHICH IS YESOD OF ZEIR ANPIN, IS ATTACHED TO HEAVEN, WHICH IS ZEIR ANPIN, AND TO THE EARTH, WHICH IS MALCHUT, AND RECEIVES FROM THE HEAVENS AND GIVES TO THE EARTH. What is the reason that it did not shine from the Jubilee, WHICH IS BINAH? This is because they did not uncover themselves, AS MENTIONED BEFORE, but now that Yisrael were circumcised and uncovered UPON ARRIVING INTO THE HOLY LAND, it is written: "You shall not lack anything (Heb. kol) in it" (Devarim 8:9), NAMELY, YESOD OF ZEIR ANPIN THAT ILLUMINATES ON MALCHUT AND IS CALLED 'KOL'. What is the reason for: "In which you will not eat bread without scarceness"? It is because "You shall not lack kol in it," the way they did in Egypt.

175. And every year, the children of Yisrael make a memorial to Egypt and eat UNLEAVENED BREAD and have not interrupted this for generations and generations. Because they did not uncover themselves in Egypt, they lacked this "kol," and the moon was waning and is called "the bread of affliction." Affliction MEANS 'poverty', as in the Aramaic translation. The reason they ate the bread of affliction in the Holy Land, EVEN THOUGH THEY HAD ALREADY UNCOVERED THEMSELVES, serves as a remembrance to Egypt. This is a custom for generations and generations. And for the future to come, it is written: "Your sun shall no more set; nor shall your moon withdraw itself" (Yeshayah 60:20), MEANING THAT THE WANING OF THE MOON, WHICH IS MALCHUT, WILL BE NO MORE.

176. We learned that Rabbi Shimon said: It is written, "On the tenth day of this month they shall take..." (Shemot 12:3), and, "Also on the tenth day of this seventh month there shall be Yom Kippur" (Vayikra 23:27). It is derived from what we learned, as written, "on the tenth day of this month." THE ZOHAR WONDERS AND ASKS: What does it mean by this? HE ANSWERS THAT IT ALLUDES TO THE WORDS, "on the tenth." The business OF TAKING THE LAMB comes from the tenth, WHICH IS BINAH THAT SHINES ON MALCHUT, AS MENTIONED. AND THIS IS WHY HE FIRST MENTIONS THE ANALOGY BETWEEN THE TENTH IN THIS CONTEXT AND THE TENTH OF YOM KIPPUR, WHICH IS BINAH. AND HE ASKS: It is written, "of this month," but it should say, 'In this month'. HE ANSWERS: IT IS BECAUSE when the illumination came to this level, WHICH IS MALCHUT, the phrase "of this month"; "OF THE MONTH" is exact, WHICH IS MALCHUT THAT IS CALLED 'MONTH'.

177. "They shall take to them every man a lamb, according to the houses of their fathers, a lamb for a house." We learned that there are three bonds: the firstborn of cattle, the firstborn of the captive, and the firstborn of the maidservant. All the other levels OF THE KLIPAH are connected to these three aspects above. They are all bound to the one called flock, and everything is included in it. IT IS THE HIGHEST LEVEL AMONG THEM. The flock BELOW is connected to the flock ABOVE, and is unable to separate from its bond. SO WE SEE that they are all connected to this, TO THE FLOCK. This is why it is written BY IT: "and you shall keep it" (Shemot 12:6) MEANING bind it with a knot, and it would be given into your hands under your control until you slaughter it and execute Judgment upon it. In the time to come, it is written: "Who is this that comes from Edom?" (Yeshayah 63:1) and: "For Hashem has a sacrifice in Botzrah" (Yeshayah 34:6), MEANING THAT HE WILL DESTROY ALL THE OTHER SIDE FROM THE EARTH. And THEN it is written: "And Hashem shall be king over all the earth. On that day Hashem shall be one and His Name One" (Zecharyah 14:9).

174. תָּא חֲזוּ, כִּד עָלוּ יִשְׂרָאֵל לְאֶרֶץ, עָלוּ גְזִירִין וְאֶתְפָּרְעוּ. וּמָה כְּתִיב, אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנוֹת תֹּאכַל בָּהּ לֶחֶם. מֵאִי בְּמִסְכָּנוֹת. לֶחֶם עֲנִי. אֲמֵאִי אֶקְרִי לֶחֶם עֲנִי. מִשּׁוּם דְּקִיּוּמָא סִיְהֵרָא בְּפִגְיָמוּתָא, וְלֹא מִתְבָּרְכָא מִשְׁמַשָּׂא, וְלֹא מִתְנַהֵרָא מִן שְׁמַשָּׂא, כְּמָה דְּאֵת אֲמַר, כִּי כָל בְּשָׁמַיִם וּבְאֶרֶץ, וְלֹא אֶתְנַהֵרָא מִיּוּבְלָא. מֵאִי טַעְמָא. מִשּׁוּם דְּלֹא אֶתְפָּרְעוּ. אֲבָל הֵכָא, דְּאֶתְגְּזְרוּ יִשְׂרָאֵל וְאֶתְפָּרְעוּ, לֹא תַחְסֵר כָּל בָּהּ כְּתִיב, וְעַל דָּא לֹא בְּמִסְכָּנוֹת תֹּאכַל בָּהּ לֶחֶם. מֵאִי טַעְמָא. מִשּׁוּם דְּלֹא תַחְסֵר כ"ל בָּהּ, כְּמָה דְּחִסְרוּ לִיָּהּ בְּמִצְרַיִם.

175. וּבְכָל שְׁתָּא וְשְׁתָּא דְּיִבְרָנָא דְּמִצְרַיִם קָא עֲבָדִי יִשְׂרָאֵל, וְאֶכְלִי וְלֹא אֶשְׁתַּצִּי מִדְּרִי דְּרִין. וּבְגִין דְּלֹא אֶתְפָּרְעוּ הֵכָא בְּמִצְרַיִם, חִסְרוּ לִיָּהּ לְהָאִי כָּל, וְקִיּוּמָא סִיְהֵרָא בְּפִגְיָמוּתָא, וְאֶקְרִי לֶחֶם עֲנִי, עֲנִי: כְּתַרְגּוּמוֹ מִסְכָּנוֹת. וּמֵאִי דְּאֶכְלוּ לִיָּהּ תִּמְן בְּאֶרֶץ, בְּגִין דְּיִבְרָנָא דְּמִצְרַיִם הוּא, וְהָאִי לְרִבִּי דְּרִין, וְלִזְמַנָּא דְּאֵתִי כְּתִיב, לֹא יָבֵא עוֹר שְׁמִשְׁךָ וִירַחֲךָ וְגו'.

176. תֵּנָא א"ר שְׁמַעוֹן כְּתִיב בְּעֶשְׂוֹר לְחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם וְגו', וְכְתִיב אַךְ בְּעֶשְׂוֹר לְחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכַּפּוּרִים הוּא, אֶשְׁתַּמַּע כְּמָה דְּאֶתְמַר, דְּכְתִיב בְּעֶשְׂוֹר לְחֹדֶשׁ הַזֶּה. מֵאִי קָא מִיּוּרִי. אֶלָּא בְּעֶשְׂוֹר, מְלָה דָּא בְּעֶשְׂוֹר תְּלִיא. לְחֹדֶשׁ הַזֶּה בְּחֹדֶשׁ הַזֶּה מְבַעֵי לִיָּהּ. אֶלָּא, כִּד אֶתָּא נִימוּסָא לְהָאִי דְּרָגָא, כְּתִיב לְחֹדֶשׁ הַזֶּה דִּיקָא.

177. ויקחו להם איש שה לבית אבות שה לבית. תנא תלת קשרין אינון, בכור בהמה, בכור השבי, בכור השפחה. דכל שאר מתקשרי בהו באלין תלת גווגי דלעילא. ובהאי דאתקרי צאן, אתקשר בלא, וכלא כליל בצאן, אתקשר צאן בצאן, ולא יכול לאתפרשא מקטרוי, ובהאי בלהו אתקשרו, וע"ד כתיב, והיה לכם למשמרת, קטירו ליה בקטירותא, ויהא אתמסר בידיכון ברשותכון, עד דתנכסו ליה, ותעבדון ביה דינא, ולזמנא דאתי כתיב מי זה בא מאדום. וכתיב, כי זבח ליני בבצרה. וכתיב, והיה יי למלך על כל הארץ ביום ההוא יהיה יי אחד ושמו אחד.

11. Relating the praise of the exodus from Egypt

We hear again about the commandment to remove the leaven from the bread. Then we are told that Yisrael must say the praises of the exodus from Egypt, and when relating that account they will rejoice with the Shechinah in the World to Come. When God hears that praise, His retinue gathers round and rejoices and praises Him, and then His strength and power are increased above. Just as it is important for a person to relate the miracles of God, it is important for him to relate his own sins; this is because when a person enumerates every one of his sins beforehand, he leaves no open issue for the Accuser to exploit when standing before God to seek retribution. If the person repents, all will be well, but if he does not, the Accuser will return and demand judgment. Lastly, we hear again of the commandment to eat matzah on Passover because it is a remembrance for generations and generations of the secret of the Faith.

Ra'aya Meheimna (The Faithful Shepherd)

178. "And the people took their dough before it was leavened" (Shemot 12:34). This (25th) commandment is to remove the leaven. For this commandment was given over to Yisrael: "And the people took up and carried their dough before it was leavened," and: "shall there be no leaven found in your houses" (Ibid. 19). The friends have already explained it, and we have explained the secret meaning of the difference between leavened and unleavened bread OF THE EXODUS FROM EGYPT in many places - that one is the Evil Inclination and the other is the Good Inclination.

179. The following (26th) commandment is to relate the praise of the exodus from Egypt, which is incumbent upon every person always to relate these praises. We have explained that every person who relates the exodus from Egypt and rejoices when relating that account is destined to rejoice with the Shechinah in the World to Come, which is joy from all sides. For such is a person who rejoices in his Master, and the Holy One, blessed be He, rejoices in his story.

רעיא מהימנא

178. וישא העם את בצקו טרם יחמץ וגו'. כ"ה פקודא דא, לבער חמץ. דהא פקודא דא, אתמסר להו לישראל וישא העם את בצקו טרם יחמץ. וכתיב שאור לא ימצא בבתיכם, והא אוקמוה חבריא, ורזא אוקימנא, בין חמץ ומצה דכמה דוכתי, דא יצר רע, ודא יצר טוב.

179. כ"ו פקודא בתר דא, לספר בשבחה דיציאת מצרים, דאיהו חיובא על בר נש, לאשתעי בהאי שבחה לעלמין. הכי אוקימנא, כל בר נש דאשתעי ביציאת מצרים, ובההוא ספור חדי בחודה, זמין איהו למחדי בשכינתא לעלמא דאתי דהוא חדו מפלא, דהאי איהו בר נש דחדי במריה, וקודשא בריך הוא חדי בההוא ספור.

180. At that time, the Holy One, blessed be He, gathers His whole retinue, and says to them: 'Go and listen to the account of My excellency that My children are relating, rejoice in My redemption.' At that time, they all gather and come and join with Yisrael to hear the story of the praise. They rejoice with the joy of the deliverance by their Master, and come to thank and praise the Holy One, blessed be He, for all these miracles and mighty deeds, and thank Him for the Holy Nation that He has on earth that rejoices in the joy of the deliverance of their Master.

181. Then His strength and power are increased above. By their recounting, the children of Yisrael give power to their Master, like a king whose strength and power are increased when his strength is praised and he is acknowledged. All fear him and his glory rises above all of them. Therefore, it is incumbent to praise and relate this story, as we learned. Similarly, it is the duty of every person to relate before the Holy One, blessed be He, and publicize the miracle among all these miracles that He did.

182. One may ask why it is obligatory TO RELATE THE MIRACLES; does not the Holy One, blessed be He, know everything, everything that was and will be in the future? And wherefore this publicity before Him of what He did, if He knows? HE REPLIES: BUT surely one has to make the miracle known and relate before Him all that He did, because these words ascend and all the company above gather and see them, and give thanks before the Holy One, blessed be He, and His glory rises over them above and below.

183. It is the same with he who relates and enumerates his sins, of everything that he did. If you ask why this is necessary, it is because the Accuser is constantly before the Holy One, blessed be He, in order to recount and seek retribution for the sins of people, and to demand Judgment against them. However, when the person enumerates each and every one of his sins beforehand, he does not leave any pretext to the Accuser to exploit. And the Accuser can not demand any Judgment against him, for he always demands Judgment first, and afterwards enumerates and accuses. Therefore, the person should take his own initiative before the Accuser and enumerate his own sins.

180. בַּיּוֹם הַהוּא, בְּגִישׁ קוֹדֶשׁא בְּרִיךְ הוּא לְכָל
פְּמִלְיָא דִּילֵיהּ, וְאָמַר לוֹן, זִילוּ וּשְׁמְעוּ סְפוּרָא
דְּשִׁבְחָא דִּילֵי, דְּקָא מְשַׁתְּעוּ בְּנֵי, וְחֲדָאן בְּפוּרְקָנֵי.
בְּדִין כְּלָהוּ מִתְכַּנְּשִׁין, וְאֲתִינן וּמִתְחַבְּרִין בְּהַדְּיָהוּ
דִּישְׂרָאֵל, וּשְׁמְעוּ סְפוּרָא דְּשִׁבְחָא, דְּקָא חֲדָאן
בְּחֲדוּא דְּפוּרְקָנָא דְּמַרְיָהוּן, בְּדִין אֲתִינן וְאוּדָן לֵיהּ
לְקוֹדֶשׁא בְּרִיךְ הוּא, עַל כָּל אֵינוֹן נְסִין וּגְבוּרָן
וְאוּדָן לֵיהּ עַל עֲמָא קְדִישָׁא דְּאִית לֵיהּ בְּאַרְעָא,
דְּחֲדָאן בְּחֲדוּהּ דְּפוּרְקָנָא דְּמַרְיָהוּן.

181. בְּדִין אֲתוּסָף לֵיהּ חֵילָא וּגְבוּרָתָא לְעֵילָא,
וּישְׂרָאֵל בְּהוּא סְפוּרָא יְהִיבֵי חֵילָא לְמַרְיָהוּן,
כְּמִלְכָּא, דְּאֲתוּסָף חֵילָא וּגְבוּרָתָא, כְּדִ מְשַׁבְּחִין
גְבוּרָתֵיהּ, וְאוּדָן לֵיהּ, וְכִלְהוּ דְּחֲלִין מְקַמֵּיהּ,
וְאֲסַתְּלַק יְקָרִיָּה עַל כְּלָהוּ. וּבְגִין כֵּן, אִית לְשִׁבְחָא
וְלְאֲשַׁתְּעֵי בְּסְפוּרָא דְּאִתְמַר. כְּגוּוֹנָא דְּאִתְמַר,
חוּבָה אִיהוּ עַל בְּרַ נֶשׁ, לְאֲשַׁתְּעֵי תְּדִיר קְמֵי קוֹדֶשׁא
בְּרִיךְ הוּא, וּלְפָרְסוּמֵי נִיסָא בְּכָל אֵינוֹן נִיסִין דְּעֵבֵד.

182. וְאִי תִימָא, אֲמַאי אִיהוּ חוּבָתָא, וְהָא קוֹדֶשׁא
בְּרִיךְ הוּא יְדָא כְּלָא, כָּל מַה דְּהוּהוּ, וְיִהְיֵוּ לְבַתֵּר דְּנָא,
אֲמַאי פְּרִסוּמָא דְּאִתְמַר, עַל מַה דְּאִיהוּ עֵבֵד,
וְאִיהוּ יְדָע. אֲלָא וְדָאֵי אֲצַטְרִיךְ בְּרַ נֶשׁ לְפָרְסוּמֵי
נִיסָא, וְלְאֲשַׁתְּעֵי קְמֵיהּ בְּכָל מַה דְּאִיהוּ עֵבֵד, בְּגִין
דְּאֵינוֹן מְלִין סְלִקִין, וְכָל פְּמִלְיָא דְּלְעֵילָא מִתְכַּנְּשִׁין,
וְחֲמָאן לוֹן, וְאוּדָאן כְּלָהוּ לְקוֹדֶשׁא בְּרִיךְ הוּא,
וְאֲסַתְּלַק יְקָרִיָּה עֲלֵיהּ עֵילָא וְתַתָּא.

183. כְּגוּוֹנָא דְּאִתְמַר, מֵאֵן דְּאֲשַׁתְּעֵי וּמְפָרֵט חֲטָאוֹ עַל
כָּל מַה דְּעֵבֵד, אִי תִימָא לְמַאי אֲצַטְרִיךְ. אֲלָא
מְקַטְרָגָא קָאִים תְּדִיר קְמֵי קוֹדֶשׁא בְּרִיךְ הוּא, בְּגִין
לְאֲשַׁתְּעֵי וּלְמַתְבַּע חוּבֵי בְּנֵי נֶשׁא, וּלְמַתְבַּע עֲלֵיהּ
דִּינָא. בֵּינן דְּאֲקָדִים בְּרַ נֶשׁ, וּמְפָרֵט חֲטָאוֹ, כָּל חַד
וְחַד, לֹא אֲשַׁאִיר פְּטָרָא דְּפוּמָא לְהוּא מְקַטְרָגָא,
וְלֹא יְכִיל לְמַתְבַּע עֲלֵיהּ דִּינָא. דְּהָא תְּדִיר תְּבַע דִּינָא
בְּקַדְמִיתָא, וּלְבַתֵּר מְשַׁתְּעֵי וּמְקַטְרָג פְּלוּנֵי עֵבֵד כֵּן.
וְעַל דְּאִתְמַר, אֲצַטְרִיךְ לֵיהּ לְבַר נֶשׁ לְאֲקָדְמָא, וּלְפָרֵט
חֲטָאוֹ.

184. As soon as the Accuser sees this, he has no pretext to complain against him, and then takes leave from him entirely. If he repents, well, but if not, the Accuser rests on him and says: 'So and so who came before you AND CONFESSED unashamedly, he kicked his Master, his sins are such and such.' Therefore, it is advisable that a person be careful in all this, so that he should be considered a faithful servant before the Holy One, blessed be He.

184. בֵּינוֹן דְּמִקְטָרְגָא חָמֵי דָא, לִית לִיה פְּטָרָא דְפּוּמָא עֲלֵיהּ, וְכַדִּין אֲתַפְרֵשׁ מִנִּיה מְכַל וְכַל. אִי תַב בְּתִיּוּבְתָא יָאוֹת, וְאִי לָאו, הָא מִקְטָרְגָא אֲשַׁתְּכַח עֲלֵיהּ, וְאָמַר פְּלוֹנֵי דְאֲתָא לְקַמְךָ בְּתוֹקְפָא דְאִפִּין, בְּעֵיט בְּמַרְיָה, חוֹבוֹי כְךָ וְכָךְ. עַל דָּא יָאוֹת לְאֻדְהֵרָא בְר נֶשׁ בְּכַל הֵנִי, בְּגִין דִּישְׁתַּכַּח עֲבָדָא מְהֵימְנָא קַמֵּי קוּדְשָא בְּרִין הוּא.

185. The following (27th) commandment is to eat Matzah on Pesach (Passover), because it is a remembrance for generations and generations of the secret of the Faith. It has been explained that Yisrael went out at that time from the secret of other Elohim and came into the secret of Faith. This secret has been explained in many places.

185. כ"ז פְּקוּדָא בְּתַר דָּא, לְאִכּוֹל מַצָּה בְּפֶסַח, בְּגִין דְּאִיהוּ דּוּכְרָנָא לְדַרְי דְרִין, עַל רְזָא דְמְהֵימְנוּתָא. וְהָא אוֹקְמוּהָ, דִּישְׂרָאֵל נִפְקוּ בְּהָהוּא זְמַנָּא מֵרְזָא דְטַעוּן אַחֲרָן, וְעָלּוּ בְּרְזָא דְמְהֵימְנוּתָא. וְהָא אוֹקְמוּהָ רְזָא דְנָא בְּכַמְהָ דּוּכְתֵי.

12. The Pascal sacrifice

The ordinance of the Passover is to slaughter the sacrifice at twilight of the fourteenth day of Nissan as a remembrance of the Passover in Egypt. The moon becomes complete on the fifteenth day, and the sacrifice should be slaughtered at twilight of the fourteenth day because that is the time that Judgment hangs over the world. The main part of the commandment is to gain pleasure from the scent that spreads from the roasting over the fire. Only one who is circumcised can eat of it. At the time when God came to Egypt and saw the blood marked on the entrances of the houses of Yisrael, the people used hyssop to spread the blood, since hyssop removes evil spirits and any aspect of a bad odor because it arouses the supernal Redemption of Yisrael. In the time to come, God will slaughter the Evil Inclination. Because God slew all the firstborn of the Egyptians, He obligated all the firstborn of Yisrael to redeem themselves, and He guarded them against everything. Scripture says, about the sacrifice, "Neither shall you break a bone of it", because the bones were the deities of the Other Side, and the children of Yisrael threw them out in contempt to express their contempt for the Egyptian deities.

186. "And Hashem said to Moses and Aaron, "This is the ordinance of the Passover" (Shemot 12:43). This (28th) commandment is to slaughter the Passover at twilight of the fourteenth day of Nissan, a remembrance to the Passover in Egypt. And this is incumbent upon everyone, as it is written: "And the whole assembly of the Congregation of Yisrael shall kill it towards evening" (Ibid. 6).

186. וַיֹּאמֶר יי' אֶל מֹשֶׁה וְאַהֲרֹן זֹאת חֻקַּת הַפֶּסַח וְגו'. כ"ח פְּקוּדָא דָא, לְמַשְׁחַט פֶּסַח בֵּין הָעֶרְבִים, בִּי"ד בְּנִיסָן, דּוּכְרָנָא דְהָהוּא פֶּסַח דְּמִצְרַיִם. וְדָא אִיהוּ חוּבְתָא עַל כֻּלָּא, בְּמָה דְאֲתָא אָמַר, וְשַׁחֲטוּ אוֹתוֹ כֹּל קְהַל עַדְת יִשְׂרָאֵל בֵּין הָעֶרְבִים.

187. This Pascal sacrifice has to be kept since the tenth day of the month, as is written: "On the tenth day of this month, and they shall take..." (Shemot 12:3). What is the reason? It is because that is when the moon starts to shine, from the tenth day and further until it becomes full on the fifteenth day. It should be slaughtered on the fourteenth day at the time that Judgment is impending over the world, NAMELY AT TWILIGHT.

187. פֶּסַח דָּא, אֲצַטְרִיךְ לְמַהוּי נְטִיר, מַעֲשֵׂרָה יוֹמִין וּלְהֵלָאָה, דְּכְתִיב בְּעֶשׂוֹר לַחֲדָשׁ הַזֶּה וַיִּקְחוּ לָהֶם וְגו'. מֵאִי טַעְמָא. בְּגִין דְּהָא כְּדִין שְׂרִיאת סִינְהָרָא לְאַנְהָרָא, מַעֲשֵׂרָה יוֹמִין וּלְהֵלָאָה, עַד דְּאֲשַׁתְּלִים בְּחַמִּיסָר. וְאַרְבִּיסָר דְּלִיהוּי נְכִיס, בְּשַׁעֲתָא דְרִינָא תְלִיא עַל עֲלָמָא.

188. The meaning behind this is to remove the foreskin from before the Holy Covenant and to gain pleasure from the scent that spreads from the meat roasted on fire, MEANING THE MAIN PART OF THE COMMANDMENT IS TO ENJOY ITS SCENT. Its purpose is only satiation, THEN ONE DOES NOT NEED TO EAT ANYMORE.

Therefore, "no uncircumcised person shall eat of it" (Ibid. 48) but one who has the holy covenant may eat of it. This is because he of the members of the covenant breaks the power of the Other Side, and removes the foreskin from the covenant. Therefore, it must be done by members of the covenant and not by uncircumcised ones.

189. When the Holy One, blessed be He, came to Egypt, He saw how the blood of the Passover that was marked on the entrance and the blood of the circumcision were on the door, as is written: "And take a bunch of hyssop, and dip it in the blood that is in the basin, and touch with it..." (Shemot 12:22). We have explained that hyssop removes evil spirits and any aspect of a bad odor when it is operative for the supernal redemption of Yisrael.

190. In the future to come, the Holy One, blessed be He, will come upon the Evil Inclination and slaughter it. By this redemption FROM EGYPT, it is written: "and the whole assembly of the Congregation of Yisrael shall kill it," for it is a token of remembrance for the time to come of the supernal redemption THAT IS HIGHER THAN THE ONE FROM EGYPT.

191. "The lintel and the two side posts..." They marked the letter Yud ON THE DOOR POSTS. They marked the letter Yud ON THE LINTEL to show THROUGH THEM the mark of the holy covenant, WHICH IS THE YUD, and the foreskin was broken before the blood of the covenant that was marked on all. And blood came upon blood, NAMELY THE BLOOD OF THE PASCAL SACRIFICE ON THE BLOOD OF THE CIRCUMCISION. When the Destroyer passed, he would see blood and distance himself from the house, as is written: "And will not allow the Destroyer..." (Shemot 12:23)

192. HE ASKS: If the Holy One, blessed be He, Himself was killing, why is it written: "And will not allow the Destroyer," which implies that the Destroyer was doing it and not the Holy One, blessed be He. HE ANSWERS: Assuredly the Holy One, blessed be He, alone was carrying out the killing and the Destroyer was seeking to find a pretext against Yisrael TO ACCUSE THEM. As soon as he saw the breakage of the foreskin in two aspects, BY THE BLOOD OF THE PASSOVER AND THE BLOOD OF CIRCUMCISION, he would flee and leave them.

193. Because the Holy One, blessed be He, slew all the firstborns of that side, He obligated the firstborn of Yisrael to redeem THEMSELVES so that the Other Side will find no pretext against them. The Holy One, blessed be He, guarded them against everything, like a father over children.

188. רָזָא דָא, לְאַעְבְּרָא זוּהֵמָא, מְקַמֵי בְרִית קְדִישָא, וְלֹאֲתַהֲנָא בְּהוּא רִיחָא דְנִדְיָה טוּי נֹור. וְעַל דָא לֹא אֲתִיָא אֲלֵא עַל שְׁבַעָא. וְעַל דָא, וְכַל עַרְל לֹא יֵאכַל בּוּ. מֵאֵן דְאִית בֵּיה בְרִית קְדִישָא, יִיכּוּל בֵּיה. מֵאֵן דְלֹא אִית בֵּיה בְרִית קְדִישָא, לֹא יִיכּוּל בֵּיה. דְהֵאֵי מְבַנֵי בְרִית אִיהוּ לְתַבְרָא תּוּקְפֵא דְחִילָא אַחְרָא, לְאַעְבְּרָא עַרְלָה מְקַמֵי בְרִית. בְּגִין כֵּן, הֵאֵי בְבַנֵי בְרִית אִיהוּ לְמַעַבְד, וְלֹא בְבַנֵי עַרְלָה.

189. כִּד אֲתָא קוּדְשָא בְרִיךְ הוּא לְמִצְרַיִם, חָמָא דְמָא דְהוּא פִּסְחָא, דְהוּה רְשִׁים עַל פְּתַחָא, וְדִמָא דְבְרִית, הֵיךְ הוּוּ קוּיִמִין עַל פְּתַחָא, דְכַתִּיב, וְלִקְחֶתֶם אֲגִדַת אֲזוּבָא, הָא אֲוִקִימָנָא דְאִיהוּ מְעַבְר רֹחִין בִּישׁוּן, וְכַל סֵטֵר רוּחַ בִּישָא, מְעַבְר בְּאַתְעֵרוּתָא דִילֵיה, בְּפוּרְקָנָא עֲלָא דְיִשְׂרָאֵל.

190. לְזַמְנָא דְאֲתִי, וַיְתִי קוּדְשָא בְרִיךְ הוּא לְיִצְרָהֶרֶע וַיְכּוּס לֵיה. וְהִשְׁתָּא בְּפוּרְקָנָא דָא, כְּתִיב וְשַׁחֲטוּ אוֹתוֹ כֹּל קְהַל עֵדַת יִשְׂרָאֵל וְגו'. דְּוִכְרָנָא דְזַמְנָא דְאֲתִי, בְּהוּא פּוּרְקָנָא עֲלָא.

191. עַל שְׁמֵי הַמְּזוּזוֹת וְעַל הַמְּשַׁקּוֹף בְּהֵאֵי רְשִׁימוֹ דְאֵת יו"ד, וּבְהֵאֵי רְשִׁימוֹ דְאֵת יו"ד, לְאַחְזָא רְשִׁימוֹ דְבְרִית קְדִישָא, וְאַתְבַּר עַרְלָה מְקַמֵי דְמָא דְבְרִית, רְשִׁים עַל כֻּלָּא, וְאַתָּא דְמָא עַל דְמָא. כִּד עֵבֵר הוּא מְשַׁחִית, הוּה חָמֵי דְמָא, וְאִזְדַּקִּיף מִבֵּיתָא, כְּמָה דְאֵת אָמַר וְלֹא יִתֵּן הַמְּשַׁחִית וְגו'.

192. אֵי קוּדְשָא בְרִיךְ הוּא בְּלַחְדוּי קְטִיל, אֲמַאי כְּתִיב וְלֹא יִתֵּן הַמְּשַׁחִית, דְּמִשְׁמַע דְּמְשַׁחִית הוּה אֲזִיל וְלֹא קוּדְשָא בְרִיךְ הוּא. אֲלֵא וְדֵאֵי קוּדְשָא בְרִיךְ הוּא הוּה קְטִיל, וּמְשַׁחִית הוּה אֲזִיל לְאַשְׁבַּחָא עִילָה לְיִשְׂרָאֵל, כִּיּוֹן דְהוּה חָמֵי הוּא תְּבִירוֹ דְעַרְלָה, בְּתֵרִין סֵטְרִין, הוּה עֵרַק וְאַתְפְּרֵשׁ מִנֵּיהוּ.

193. וְעַל דְקַטַּל קוּדְשָא בְרִיךְ הוּא כֹּל אִינוּן בּוּכְרִין דְהוּא סֵטְרָא, יְהִיב בּוּכְרִין דְיִשְׂרָאֵל לְפוּרְקָנָא, דְלֹא יִשְׁבַּח עֲלֵיהוּ סֵטְרָא אַחְרָא עִילָה כֻּלָּל, וּבְכֻלָּא נְטִיר לִין לְיִשְׂרָאֵל קוּדְשָא בְרִיךְ הוּא, כְּאָבָא עַל בְּנִין.

194. "In one house shall it be eaten, you shall not take any of the meat outside, out of the house" (Shemot 12:46). This (29th) commandment is to eat the Passover with Matzot and bitter herbs. Matzot is spelled without a Vav. HE ASKS: What is MATZOT with regard to BITTER HERBS, THAT THE VERSE OBLIGATED TO EAT THEM TOGETHER? HE ANSWERS: It is only to show the exile of the Shechinah with Yisrael in their bitterness, as written: "And they made their lives bitter with hard bondage..." (Shemot 1:14). When the Pascal sacrifice is eaten, it shows everything that was done to them in Egypt in that exile and that bondage. THEREFORE, IT IS EATEN WITH MATZOT AND BITTER HERBS.

195. What is the meaning of: "Neither shall you break a bone of it" (Shemot 12:46)? To show contempt to it, and all the deities of Egypt because the unbroken bones were thrown out to the marketplace and dogs would come and drag them from place to place. This was the most difficult thing for them, because the bones put the body in order and resemble another side, NAMELY THEIR OTHER DEITIES. The children of Yisrael cast them out into the marketplace in contempt. Therefore, it is written: "Neither shall you break a bone of it." You must not break them, but dogs came and broke them.

196. IT CAN also BE EXPLAINED: the Egyptians came afterwards and saw the dogs dragging these bones from place to place and breaking them. The Egyptians would bury them in the ground so that the dogs could not find them, which was the greatest obliteration of their idols on their side. The Holy One, blessed be He, was elevated in His glory by this. And all the other powers OF THE IDOLS were subdued. When the subjugation of the idols is from their own side, it is even more profound, NAMELY WHEN THEY BURIED BONES OF THEIR IDOLS IN THE EARTH. Therefore, it is not Yisrael that voided them, as written: "Neither shall you break a bone of it."

194. בְּבַיִת אֶחָד יֵאָכַל לֹא תוֹצִיא מִן הַבַּיִת וְגו', פְּקוּדָא כ"ט דָּא, לְמִיכַל הָאִי פְּסַח. עַל מִצּוֹת וּמְרוֹרִין, מִצּוֹת מִצַּת כְּתִיב. מֵאִי הָאִי לְקַבֵּל הָאִי, אֲלֵא לְאַחֲזָא גְלוּתָא דְשְׂכִינְתָא עִמְהוֹן דְיִשְׂרָאֵל, בְּהוּא מְרִירו דְלֵהוֹן, דְכְתִיב וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה וְגו'. וְכֵד אֲכָלִין לְהָאִי פְּסַח, לְאַחֲזָא כָּל הָאִי דְעִבְדוּ לֹון בְּמִצְרַיִם, בְּהוּא גְלוּתָא וּבְהוּא שְׁעִבּוּדָא.

195. מֵה כְּתִיב וְעֵצֶם לֹא תִשְׁבְּרוּ בּוֹ, לְאַחֲזָא בֵּיה קְלָנָא, וּבְכָל אֵינּוֹן טַעוּן דְמִצְרַאִי. דְהָא גְרַמִּין הוּוּ רְמָאן בְּשׁוּקָא, וְאִתּוּ כְּלָבֵי וְהוּוּ גְרַרִי לֹון מֵאִתְרָ לְאִתְרָ, וְדָא קְשִׁיא לֹון מְכָלָא, דְהָא גְרַמִּי אֵינּוֹן תְּקוּנָא דְגּוּפָא, וְדִמִּי לְגוּנָא אַחְרָא, וַיִּשְׂרָאֵל רְמָאן לֹון בְּשׁוּקָא אֹורַח קְלָנָא, וְע"ד כְּתִיב וְעֵצֶם לֹא תִשְׁבְּרוּ בּוֹ, אִתּוּן לֹא תִשְׁבְּרוּן, אֲבָל כְּלָבֵי הוּוּ אִתְיִין וּמִתְבְּרִין לֵיה.

196. תוּ, מִצְרַאִי הוּוּ אִתְיִין לְבִתְרָ, וְהוּוּ חֲמָאן אֵינּוֹן גְרַמִּי דְהוּוּ נְטִילֵי כְּלָבֵי מֵאִתְרָ לְאִתְרָ, וּמִדְקֵן לֹון, וְהוּוּ מִצְרַאִי טַמְנִי לֹון גּוֹ עִפְרָא, בְּגִין כְּלָבֵי דְלֹא יִשְׁכַּחוּן לֹון, וְדָא אִיהוּ בְטוּלָה דְעִבּוּדָא, יְתִיר, מְסִטְרָא דְלֵהוֹן. וּבְדָא קוּדְשָׁא בְרִיךְ הוּא אֲסִתְלַק בִּיקְרִיָה, וְאִתְכַפְּיִין כָּל חִילִין אַחְרָנִין, דְהָא כְּדִין אִתְכַפְּיִין יְתִיר, כְּד בְטִילוּ אֲשִׁתְכַח מְסִטְרָא דְלֵהוֹן, וְע"ד יִשְׂרָאֵל לֹא מְבַטְלֵי לֹון, דְכְתִיב וְעֵצֶם לֹא תִשְׁבְּרוּ בּוֹ.

13. "Sanctify to Me all the firstborn"

We are told that most people are under the domination of both the Evil Inclination and the Good Inclination. The average person should wish for two things: to be redeemed from the domination of the Evil Inclination, and to ascend to the level of Adam. Rabbi Shimon tells us how Gavriel, the Good Inclination, wrestles with man before he is born and teaches him seventy languages, and how the Evil Inclination causes him to forget the seventy languages. A man's merits and sins are always wrestling to wage war within him. Four angels descend with a man: if he has ancestral merit then they are Michael, Gavriel, Nuriel and Refael, and the Good Inclination stands above him; if he has no merit then they are the four angels of destruction - Sin, Destroyer, Anger and Fury - and the Evil Inclination stands above him to judge him in the World to Come. This is why both Gavriel and Samael judge the average person. Every person has the four elements Fire, Air, Water and Earth, but according to which of these elements is first, a different angel comes first. Next we learn of the four aspects Lion, Ox, Eagle and Adam of the right and left sides, and we are told about the characteristics of those men who are under each aspect and how they differ depending on whether they do or do not study Torah. We read that the Master Scholars of the Mishnah declared: A person should always view himself as if the whole world depends on him, because he can tip the balance. Rabbi Shimon closes by saying that every living creature is marked with the letters of the Holy Name, in order to recognize who created it.

197. "Sanctify to Me all the firstborn, whatever opens the womb..." (Shemot 13:2). This commandment is to sanctify the firstborn of the animals. A common person needs two things. He should be redeemed from under the power of the Evil Inclination, which is his master. As Jacob said to Esau, "Let my master, I pray you, pass over before his servant" (Beresheet 33:14), MEANING in this world HE IS the master because of the many sins upon the body. As we explained, the Evil Inclination judges the wicked, and the Good Inclination judges the righteous. The average man is judged by both; an average man is a brother of the Evil Inclination and a brother of the Good Inclination, AS IS WRITTEN: "My brother; keep what you have to yourself" (Ibid. 9).

198. And when the merits are numerous, the wind breaks two of the watches OF THE NIGHT, WHICH ARE a braying donkey and barking dogs, and rises to the THIRD watch of the dawn wherein there is man, THAT IS, A WIFE CONVERSING WITH HER HUSBAND. Man again becomes master OVER ALL THE CREATURES. This is the meaning of: "And I have oxen, and asses, flocks, and menservants, and womenservants" (Beresheet 32:6). He ascends to the level of man, of which it says: "And have dominion over the fish in the sea, and over the birds of air..." (Beresheet 1:28) as well as: "And the fear of you and the dread of you..." (Beresheet 9:2). THIS IS THE SECOND THING THAT A COMMON PERSON SHOULD STRIVE FOR.

199. When there is an average amount of merits: "And there wrestled a man with him" (Beresheet 32:25), MEANING that the merits and sins wrestle in war. From the side of the merits, IT IS WRITTEN: "And when he saw that he did not prevail against him" (Ibid. 26). From the side of the sins, IT IS WRITTEN: "he touched the hollow of his thigh," in the sinew of the thigh (Heb. nashe)." "Nashe" is derived from: "For Elohim has made me forget (Heb. nashani) all my toil" (Beresheet 41:51). It is a term of forgetfulness, which is one compartment of the seven lands. Whoever descends there forgets his knowledge.

200. Before a person comes to this world and emerges from his mother's womb; "And there wrestled a man with him," that is Gavriel. "AND THERE WRESTLED (HEB. VAYE'AVEK)" MEANS in the dust (Heb. avak) of earth, as is written: "And Hashem Elohim formed (Heb. vayyitzer) man of the dust of the ground" (Beresheet 2:7). SO WE FIND THAT MAN IS EARTH AND THE DUST OF THAT EARTH IS THE EVIL INCLINATION, AND GAVRIEL IS THE GOOD INCLINATION WHO BATTLES WITH THE EVIL INCLINATION CALLED 'DUST'. He teaches him seventy languages. Therefore, "vayyitzer" IS SPELLED WITH TWO YUDS, one YUD corresponds to the Good Inclination, WHICH IS GAVRIEL, who taught him seventy languages, and one YUD corresponds to the Evil Inclination who wrestled with him, as written: "Because he touched the hollow of Jacob's thigh in the sinew of the vein" (Beresheet 32:33). And he caused him to forget the seventy languages which the Good Inclination taught him.

201. Before all this, four angels descended with him, as is written: "For He shall give His angels charge over you" (Tehilim 91:11). If he has ancestral merit, THEN one is Michael by the merit of Abraham, the second is Gavriel by the merit of Isaac, the third who descends with him is Nuriel by the merit of Jacob and the fourth is Refael by the merit of Adam. And the Good Inclination is above him.

197. קִדַּשׁ לִי כָל בְּכוֹר פֶּטֶר רַחֵם וּגּוֹ'. פְּקוּדָא דְא לְקַדְּשׁ בְּכוֹר בְּהֵמָה, וְעַם הָאָרֶץ צְרִיךְ תְּרִין מִילִין, חֵד דִּיהָא פְּדוּי מִתַּחַת שְׁלִטְנוּתָא דִּינִצְר הָרַע, דְּאִיהִי אֲדוֹן הִילִיָּהּ, בְּגוּוּנָא דְאִמֵּר יַעֲקֹב לְעֶשָׂו, יַעֲבֹר נָא אֲדָנִי לִפְנֵי עַבְדִּי. בְּהָאֵי עֲלָמָא. אֲדוֹן מִצַּד חוּבִין דְּנַפְשִׁין עַל גּוּפָא, כְּמָה דְאִוְקְמוּהָ, חַיִּיבָא, יַצַּר הָרַע שׁוֹפְטוּ. זְכָאָה, יַצַּר הַטּוֹב שׁוֹפְטוּ. בִּינוּנֵי זֶה וְזֶה שׁוֹפְטוּ. בִּינוּנֵי, הֵינּוּ אַח דִּינִצְר הָרַע, וְאַח דִּינִצְר הַטּוֹב, אַחֵי יְהִי לָךְ אֲשֶׁר לָךְ.

198. וְכַד זְכוּן נַפְשִׁין, רוּחָא תְּבַר תְּרִין מִשְׁמֵרוֹת, דְּחַמּוֹר נוֹעֵר, כְּלָבִים צוֹעֲקִים, וְסָלִיק לְמִשְׁמֵרַת דְּשַׁחַר, דְּבִיָּה אָדָם וְאִתְהַדַּר בֵּר נֶשׁ אֲדוֹן, הַה"ד, וְיְהִי לִי שׁוֹר וְחַמּוֹר צֶאֱן וְעַבְד וְשִׁפְחָה, וְסָלִיק לְדִרְגָא דְאָדָם, דְּאִתְמַר בֵּיָה, וְרַדּוּ בְדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּגּוֹ', וּמִוִּרְאָכֶם וְחַתְכֶם וּגּוֹ'.

199. וְכַד זְכוּן בִּינוּנֵים, וַיֵּאבֶּק אִישׁ עִמּוֹ, זְכוּן וְחוּבִין מִתְחַבְּקֵן לְאַגְחָא קְרָבָא. מִסְטְרָא דִּזְכוּן, וַיִּרְא כִּי לֹא יִכּוֹל לוֹ. מִסְטְרָא דְחוּבִין, וַיִּגַע בְּכַף יָרְכוּ בְּגִיד הַנֶּשֶׂה. נֶשֶׂה: לְשׁוֹן כִּי נִשְׁנִי אֱלֹהִים אֶת כָּל עַמְלֵי וְאִיהוּ לְשׁוֹן נֶשֶׂה. חֵד מְדוּרָא מְאִינוּן שְׁבַעָה אֲרַעָן, מֵאֵן דְּנַחֲיַת תְּמַן אֲתַנְשִׁי מִנִּיה אִוְרִייתָא.

200. וְקִדְּם דִּינִתִּי בֵּר נֶשׁ בְּהָאֵי עֲלָמָא וַיְפּוֹק מִרְחֵם אֲמִיָּה, וַיֵּאבֶּק אִישׁ עִמּוֹ, דָּא גְבַרְיָאֵל, בְּהֵוָא אָבֶק דְּעַפְרָא, דְּאִתְמַר וַיִּצְר יְיָ אֱלֹהִים אֶת הָאָדָם עַפְרָא מִן הָאֲדָמָה, וְאוֹלִיף לִיה שְׁבַעִים לְשׁוֹן. וּבג"ד, וַיִּצְר: חֵד יַצַּר הַטּוֹב, דְּאוֹלִיף לִיה שְׁבַעִים לְשׁוֹן. וְחֵד, יַצַּר הָרַע דְּאָבִיק עִמִּיה. דְּאִתְמַר, כִּי נִגַע בְּכַף יָרֵךְ יַעֲקֹב בְּגִיד הַנֶּשֶׂה, וְאִשְׁכַּח מִנִּיה שְׁבַעִין לְשׁוֹן, דְּאוֹלִיף לִיה יַצַּר הַטּוֹב.

201. וְקִדְּם כָּל דָּא, נַחְתִּין עִמִּיה אַרְבַּעָה מְלָאכִין, דְּאִתְמַר בְּהוֹן כִּי מְלָאכִין יַצְוָה לָךְ. אִי אֵיַת לִיה זְכוּת אָבוֹת, חֵד מִיכָאֵל, בְּזְכוּת אַבְרָהָם. וְתַנְיִנָא גְבַרְיָאֵל, בְּזְכוּת יַצְחָק. וְתַלִּיתָא דְנַחֲיַת עִמִּיה נוּרִיָאֵל, בְּזְכוּתָא דִיעֲקֹב. וְרַבִּיעָא רְפָאֵל, בְּזְכוּתָא דְאָדָם קְדָמָא. וַיִּצְר הַטּוֹב לְעִילָא מִנִּיה.

202. If he has no merit, then four ANGELS OF DESTRUCTION accompany him: Sin, Destroyer, Anger and Fury. And the Evil Inclination is over them to judge him in the World to Come. Therefore, they explained that a wicked person is judged by the Evil Inclination, a righteous person is judged by the Good Inclination and an average man is judged by both. Therefore, if he is an average person, both Gavriel, who is the Good Inclination, and Samael, the Evil Inclination, judge him.

203. For every person who has in him the four elements - FIRE, AIR, WATER, EARTH - four angels descend with him to his right and four to his left. The four on the right ARE Michael, Gavriel, Refael and Nuriel, while the four on the left are Sin, Destroyer, Anger and Fury. And on the side of the body, Metatron descends upon him on the right and Samael on the left.

204. There is no person that does not have the four elements - FIRE, AIR, WATER, EARTH - but the four elements line after the preceding element. If his sign is Lion, WHICH IS CHESED, Michael comes first, followed by Gavriel, Nuriel and Refael. If his sign is Ox, WHICH IS GVURAH, Gavriel precedes followed by Michael, Nuriel and Refael. If his sign is Eagle, WHICH IS TIFERET, Nuriel precedes, then Michael, Gavriel and finally Rafael. If his sign is man, WHICH IS MALCHUT, Rafael precedes, followed by Michael, Gavriel and Nuriel.

205. All FOUR aspects - LION, OX, EAGLE, MAN - of those on the right side, which is the aspect of Michael, are of Mercy. Such men perform charitable deeds and have a pale face. Such a man is charitable, pious and wise if he is occupied with Torah. If he does not OCCUPY HIMSELF WITH TORAH, he is the opposite, coming from the side of the Evil Inclination. He is a thief, a fool and has no kindness because 'an unlearned person cannot be pious'.

206. From the side of Gavriel, WHICH IS LEFT, his four faces - OX, LION, EAGLE, MAN - are Judgment, namely the quality of Judgment against the wicked, and he provokes them as we have explained that it is permitted to provoke the wicked in this world. He prevails against his inclination, and fears sins. He will be a magistrate if he is occupied in Torah, and excels in his study. Conversely, if he is from the side of the Evil Inclination, he provokes the righteous to punish them heavily, and he will exceed in committing transgressions. He does not fear sin, his face is reddish and he spills blood LIKE Esau.

202. ואי לית ליה זכות, אזלי עמיה ד', עון, משחית, אף, וחומה, ויצר הרע לעולא מנייהו, למידן ליה לעלמא דאתי. ובגין דא אוקמוה, רשע, יצר הרע שופטו. צדיק, יצר הטוב שופטו. בינוני, זה וזה שופטו. ובגין דא, אי איהו בינוני, גבריאל דאיהו יצר הטוב, וסמאל דאיהו יצר הרע, זה וזה שופטו.

203. דלכל בר נש דאית ביה ארבע יסודין, ארבע מלאכים נחתין עמיה מימינא, וארבע משמאלא. ארבע מימינא: מיכאל, גבריאל, רפאל, נוריא. וארבע משמאלא: עזרא, משחית, אף, וחמה. מסטרא דגופא, מטטרוין נחית עליה מימינא, וסמאל משמאלא.

204. ולית בר נש דלית ביה ארבע יסודין, אבל כפום יסודא דאקדים ביה, הכי מתחילין אלין ארבע. אי מזל דיליה אריה, אקדים מיכאל, ואבתריה גבריאל ואבתריה נוריא, ואבתריה רפאל. ואי מזליה שור, אקדים גבריאל, ואבתריה מיכאל, ואבתריה נוריא, ואבתריה רפאל. ואי מזליה נשר, אקדים נוריא, ואבתריה מיכאל, ואבתריה גבריאל, ואבתריה רפאל. ואי מזליה אדם, אקדים רפאל, ואבתריה מיכאל, ואבתריה גבריאל, ואבתריה נוריא.

205. ואינון מסטרא דימינא, מסטרא דמיכאל, כלהו אנפין דיליה, אינון רחמי, בעל גמילות חסדים, אנפוי חוורין, והאי בר נש גמיל חסד. חסיד, וחכם, אי אשתדל באורייתא. ואי לאו, בהפך, מסטרא דיצר הרע, גולן, טפש, לית ביה חסד. דלא עם הארץ חסיד.

206. מסטרא דגבריאל, ארבע אנפין דיליה דינא, מדת הדין על רשיעיא, ומתגרה בהו, כמה דאוקמוה, מותר להתגרות ברשעים בעולם הזה. גבור ביצריה, ירא חטא, דיין יהא, אי יתעסק באורייתא, וגבור בתלמודיה. בהפוכא מסטרא דיצר הרע, מתגרה בצדיקא, דינא קשה לון, גבור בעבירה, למעפד ליה, לאו דחיל חטאה הוא, וגוונין דאנפוי סומקין, עשו שופך דמים.

207. One whose sign is Eagle, WHICH IS OF THE CENTRAL COLUMN, is neither excessively compassionate nor has an excess of the quality of Judgment, but is rather intermediate in his Good Inclination and in his good traits, and intermediate in his Evil Inclination and in bad traits. His face is both pale and reddish.

208. One whose sign is man, WHICH IS MALCHUT, incorporates from the good side every good trait; he is pious, wise, mighty in the Torah, fears sin, full with many good qualities and his face will be blackish. If he is of the side of the Evil Inclination, he will be full of all kinds of bad traits.

209. If the sins of a person are in the majority, then all the legions of the Evil Inclination have power over him until all the legions of the Good Inclination leave him. He causes Samael and all his legions to reign over his limbs.

210. If his merits are in the majority, then the legions of the Good Inclination dominate him until all the legions of the Evil Inclination leave him. He causes the legions of the Good Inclination to reign over his limbs. At that time, the name of Yud-Hei-Vav-Hei rules over him.

211. If he is average, then the hosts of heaven stand by him on his right and on his left, some urge him toward the right to merit and others urge towards the left towards sin, and whichever is stronger prevails. Therefore the sages of the Mishnah declared: A person should always view himself as if the whole world depends on him, MEANING THAT HE SHOULD CONSIDER HIMSELF AS AVERAGE PERSON AND THAT THE WHOLE WORLD IS AVERAGE. IF HE PERFORMS ONE GOOD DEED, HE TIPS THE SCALE FOR HIMSELF AND THE WHOLE WORLD TOWARDS MERIT. IF HE COMMITS ONE SIN, HE TIPS FOR THE SCALE FOR HIMSELF AND FOR THE WHOLE WORLD TOWARDS GUILT.

212. From the side of Michael, man is called 'firstborn' whose level is white silver, WHICH ALLUDES TO CHESED. Therefore, the redemption of the firstborn son is by silver, five Selas, like the numerical value of Hei (=five) of Abraham. For if he grows wise with Torah, Yud will be added to him, which is holy, NAMELY CHOCHMAH, with which one should make holy the firstborn of cattle; namely, "Yisrael is holy to Hashem" (Yirmeyah 2:3). He needs this to tithe newborns, for each baby is from the side of the son of Yud-Hei, who is Vav, NAMELY TIFERET.

213. All animals, which are the holy living creatures, are named after the letters of the Holy Name. This is the meaning of: "Every one that is called by My Name: for I have created him for My glory" (Yeshayah 43:7). Even all the creatures were created with THE LETTERS OF THE HOLY NAME, and there is no creature that is not marked with this name, in order to recognize who created it. This Yud OF THE NAME YUD-HEI-VAV-HEI is the shape of the head of every creature. Hei-Hei OF THE NAME are the shapes of the five fingers of the right HAND and five of the left HAND. Vav is the shape of the body.

207. מאן דמזליה נש"ר, לאו רחמן סגי, ולא מדה הדין סגי, אלא בינוני, ביצר טוב במדת טבין דיליה, ובינוני ביצר רע במדות בישין, וליה אנפין חורין וסומקין.

208. מאן דמזליה אדם, מסטרא דטוב, כליל מכל מדות טובות, חסיד, וחכם, וגבור בתורה, ירא חטא, ממולא בכל מדות טבין, וגון אנפוי אוקמין. ומסטרא דיצר הרע, ממולא מכל מדות בישין.

209. ואי חובוי דבר נש, נפישין שלטין עליה כל משריין דיצר הרע, עד היסתלקו מניה בלהו משריין דיצר טוב, ואמליך על אברין דיליה, סמא"ל וכל משרייתיה.

210. ואי נפישין זכווי, שלטין משריין דיצר הטוב, עד היסתלקו מניה כל משריין דיצר הרע. ואמליך על כל אברין דיליה, משריין דיצר הטוב, בההוא זמנא, שליט עליה שם ידו"ד.

211. ואם הוא בינוני, צבא השמים עומדים עליו מימינו ומשמאלו, אלין מיימינים לזכות, ואלין משמאילים לחובה, ומאן האלים גבר. ובגין הא אוקמוה מארי מתניתין, לעולם יראה אדם עצמו כאילו כל העולם כולו תלוי בו.

212. ומסטרא דמיכאל, אתקרי בכור, דדרגיה כסף חורג, ובגין הא, פדיון הבכור כסף, ה' סלעים, כחושפן ה' דאברהם, דאי יחכים בתורה יתוסף עליה י', דאיהו קדש, דביה צריך לקדש בכור בהמה, דהיינו קדש ישראל לוי'. וביה צריך לעשר ולדות, דכל ולד איהו מסטרא דבן י"ה, ואיהו ו'.

213. דכל חיון דאינון חיות הקודש, באתון השמא קדישא אתקריא, הדא הוא דכתוב, כל הנקרא בשמי ולכבודי בראתיו. אמילו כל ברין דאתבריאו בהון, ולית בריאה דלא אתרשים בהאי שמא, בגין לאשתמודעא למאן דברא ליה, והאי יו"ד, איהו דיוקנא דרישא דכל ברין. ה' ה': דיוקנא דה' אצבעאן דימינא, וה' השמאלא. ו' דיוקנא דגופא.

14. "For you saw no manner of form"

The discussion here turns around the verse, "'To whom then will you compare Me, that I should be equal,' says the Holy One." We learn that when the illumination of Malchut descends and spreads to people, then God appears to every individual according to their vision and imagination. It is prohibited to make Him out as a form or image at all. After He created the Chariot of supernal Adam, He is called by the ten Sfirot, so that men could grasp His essence by way of His attributes. However, one must not compare Him even to one of His own aspects. When His domination rises above those aspects, there is no way of comprehending His image. This is like the sea, where the waters have no shape or form, but only gain their form by way of the vessel, which is the earth. Rabbi Shimon tells us about the vessel Binah that is divided into seven streams; there is a source, a spring, a sea and seven streams which equal ten. If the vessels were broken, however, the water would return to its source and the broken vessels would remain dry. God called Himself "endless" because there is no end to the welling forth of the light from Keter, the source of His ten Sfirot - and there is no vessel by which one can give Him any form, so He cannot be known. We also learn of the vessels He made called Wisdom and Understanding. Rabbi Shimon explains that Wisdom only exists when a Wise Man fills it with his own welling forth, and the same is true for Understanding. He describes how God called Himself by the qualities of His Sfirot. While He can increase or decrease all the vessels, there is no one over Him who can increase or decrease Him. We read of the servants, the throne, and the angels that He created, and are told that the faith of the Egyptians in their god was broken when they saw that he was merely a horse under the Chariot of God. Again the importance of repentance is emphasized by Rabbi Shimon.

214. This is the reason it says, "'To whom then will you liken Me, that I should be his equal,' says the Holy One" (Yeshayah 40:25). There is no creature that is equal to Me, and even though I created it in the form of My letters, I can erase this form and form it AGAIN many times. There is no other deity that can erase My form.' Therefore it says, "For their rocks is not as our Rock, even our enemies being judges" (Devarim 32:31).

215. One may ask, is it not written: "For you saw no manner of form" (Devarim 4:15)? HOW CAN WE ATTRIBUTE TO HIM LETTERS AND NAMES? He will answer that this image that I saw is analogous to the meaning of: "And the similitude of Hashem does he behold" (Bemidbar 12:8), WHICH REFERS TO THE SFIRAH OF MALCHUT, and to no other image that He created and formed with letters. Therefore He said, "'To whom then will you like Me, that I should be his equal,' says the Holy One," and "To whom then will you liken El, or what likeness will you compare to Him" (Yeshayah 40:18).

216. Even this image, WHICH IS IN MALCHUT, does not belong in the place OF MALCHUT, but rather only when THE LIGHT OF MALCHUT descends and spreads to the creatures, TO RULE OVER THEM. Then it appears to them, to every individual, according to their vision and imagination, MEANING ONLY IN THE RECEIPIENTS THEMSELVES, BUT NOT THE ESSENCE OF MALCHUT. And this is: "and used similes by the means of the prophets" (Hoshea 12:11).

217. Therefore THE HOLY ONE, BLESSED BE HE, says to them: 'Even though I am like you in your forms,' MEANING IN VISION AND LIKENESS, 'still in all: "To whom then will you liken Me, that I should be his equal." Before the Holy One, blessed be He, created an image in the world and BEFORE He formed a form, the Holy One, blessed be He, was alone in the world, without a form or likeness. For one who conceives Him before the grade of Briyah, WHICH IS BINAH when He is without any form, must not make any form or image in the world - neither with the letter Hei nor with the letter Yud, or even to call Him by the Holy Name or any letter of dot. This is why the Torah says: "For you saw no manner of form," MEANING you did not see anything with a form or likeness.

214. וּבְגִין דָּא אָמַר, וְאֵל מִי תִדְמִיּוּנִי וְאֲשׁוּהּ יֹאמֵר
קְדוֹשׁ. לֵית בְּכָל בְּרִיָּה דְאֲשׁוּהּ בְּוֹתִי, וְאֵף עַל גַּב
דְּבְרָתֵי לָהּ בְּדַמּוֹת אֲתוּוֹן דִּילִי, דְאֲנָא יָכִיל
לְמַחָא הֵהוּא צוּרָה, וְלִמְעַבְדָּ לָהּ כְּמָה זְמַנִּין, וְלֵית
אֱלוֹהַּ אַחְרָא עָלַי דִּיכִיל לְמַמְחֵי דִּיוּקְנֵי וּבַגְדֵי בִּי
לֹא כְצוּרְנוּ צוּרִים וְאוּיְבִינוּ פְּלִילִים.

215. וְאִי יִקְשָׁה בִּי, דְהָא בְּתִיב בִּי לֹא רְאִיתֶם כָּל
תְּמוּנָה. אִיהוּ יִתְרַץ לֵיהּ, הָאִי תְּמוּנָה חֲזִינָא, דְהָא
בְּתִיב וְתְמוּנַת ה' יָבִיט. וְלֹא בְּכָל תְּמוּנָה אַחְרָא
דְּבְרָא וַיִּצַר בְּאֲתוּוֹי, וּבְגִין דָּא אָמַר, וְאֵל מִי תִדְמִיּוּנִי
וְאֲשׁוּהּ וְאֵל מִי תִדְמִיּוֹן אֵל וְמָה דְמוֹת תַּעֲרֹכוּ לוֹ.

216. וְאִפִּילוּ הָאִי תְּמוּנָה, לֵית לֵיהּ בְּאֲתְרֵיהּ, אֱלֹא
בְּדַנְחִית לְאִמְלָכָא עַל בְּרִיּוּן, וַיִּתְפַּשֵּׁט עֲלֵיהּוּ,
יִתְחַזֵּי לוֹן לְכָל חַד, כְּפֹסֵם מְרָאָה וְחֻזְיוֹן וְדְמִיּוֹן
דְּלֵהוֹן, וְהָאִי אִיהוּ וּבִיד הַנְּבִיאִים אֲדַמָּה.

217. וּבְגִין דָּא יִימָא אִיהוּ, אַע"ג דְאֲנָא אֲדַמָּה לְכוּ
בְּדִיוּקְנֵיכוּ, אֵל מִי תִדְמִיּוּנִי וְאֲשׁוּהּ, דְהָא קְדָם
דְּבְרָא קוּדְשָׁא בְּרִיּוֹן הוּא דִּיוּקְנָא בְּעֵלְמָא, וְצִיּוּר
צוּרָה, הוּוּהּ הוּא יְחִידָאֵי בְּלֹא צוּרָה וְדְמִיּוֹן, וּמֵאֵן
דְּאֲשְׁתְּמוּדַע לֵיהּ, קְדָם בְּרִיָּאָה, דְאִיהוּ לְבַר
מְדִיוּקְנָא, אֲסוּר לְמַעַבְדָּ לֵיהּ צוּרָה וְדִיוּקְנָא בְּעֵלְמָא,
לֹא בְּאוֹת ה', וְלֹא בְּאוֹת י' וְאִפִּילוּ בְּשְׁמָא קְדִישָׁא,
וְלֹא בְּשׁוּם אוֹת וּנְקוּדָה בְּעֵלְמָא, וְהָאִי אִיהוּ בִּי לֹא
רְאִיתֶם כָּל תְּמוּנָה, מְכָל דְבַר דְאִית בֵּיהּ תְּמוּנָה
וְדְמִיּוֹן לֹא רְאִיתֶם.

218. After He made that image of the Chariot of supernal man, He descended AND WAS ATTIRED there. In him, He is named by the form of THE FOUR LETTERS Yud-Hei-Vav-Hei, NAMELY THE TEN SFIROT - KETER, CHOCHMAH, BINAH, TIFERET AND MALCHUT-so people could grasp Him by way of His attributes, WHICH ARE THE SFIROT in each and every attribute. He was called El, Elohim, Shadai, Tzva'ot, Ehe'yeh, in order that they could recognize Him in each and every attribute, and how He rules the world with Chesed and Judgment according to the actions of the people. If His Light had not spread over all the creatures, how would they recognize Him and how would this be fulfilled: "The whole earth is full of His glory" (Yeshayah 6:3)?

219. Woe to anyone who compares Him to any attribute, even to one of His own attributes, and certainly not to humans "whose foundation is in the dust" (Iyov 4:19), who are perishable and worthless. But the likening THAT WE EMPLOY is only according to His power over that aspect, or even ACCORDING TO HIS DOMINATION over all the creatures. There is no LIKENING above that attribute, and when HIS POWER goes up from THAT ATTRIBUTE, there is no attribute, likeness or form to Him.

220. This is like the sea. For the water of the sea that flow from it has no conceivable shape or form. But by the expansion of the sea water over the vessel, which is the earth, it gains a form, and we can then calculate - NAMELY the source of the sea is one. A spring emerges from it, according to its expansion in a round vessel, which is a Yud. SO WE HAVE TWO FORMS, the source is one, and the spring that emerges from it is second. THE SOURCE IS THE SECRET OF KETER, AND THE SPRING IS THE SECRET OF CHOCHMAH.

221. Afterwards He made a large vessel, similar to a large excavation, which was filled with the water that flowed from the spring. This vessel is called 'sea'. It is the third vessel, NAMELY BINAH, and that large vessel divides into seven streams. The water spread from the sea to the seven streams as into long receptacles. And so there is a source, a spring, a sea and seven streams, which amount to ten. If the Craftsman will break these vessels that He has fashioned, the water will return to the source and the broken vessels will remain dry without water.

222. So the Cause of Causes made ten Sfirot and called Keter the source, and there is no end to the welling of its light. Therefore, He called Himself "endlessness," and He has no likeness or image. There is no vessel there able to conceive Him or have any knowledge of Him at all. Therefore, it has been said of Him, 'Do not seek that which is inconceivable to you nor search that which is hidden from you'.

218. אַבֵּל בְּתֵר דְּעֵבֶד הָאִי דִּיּוֹקְנָא דְּמִרְכָּבָה דְּאָדָם
עֲלָאָה, נְחִיִּית תַּמָּן, וְאַתְקֵרִי בְּהוּא דִּיּוֹקְנָא יְדוּ"ד,
בְּגִין דִּישְׁתַּמוּדְעוֹן לִיה בְּמִדּוֹת דִּילִיָּה, בְּכָל מִדָּה
וּמִדָּה, וְקָרָא: אֵל, אֱלֹהִים, שְׁדִי, צְבָאוֹת, אֲדוּ"ד.
בְּגִין דִּישְׁתַּמוּדְעוֹן לִיה, בְּכָל מִדָּה וּמִדָּה, אִיךְ יִתְנַהֵג
עֲלֵמָא, בְּחָס"ד וּבְדִינָא, כְּפֹסֵם עוֹבְדֵיהוֹן דְּבְנֵי נְשָׂא,
דְּאִי לֹא יִתְפָּשֵׁט נְהוּרִיָּה עַל כָּל בְּרִיּוֹן, אִיךְ
יִשְׁתַּמוּדְעוֹן לִיה, וְאִיךְ יִתְקַיֵּים, מְלֵא כָּל הָאָרֶץ
כְּבוֹדוֹ.

219. וְוִי לִיָּה, מֵאֵן דִּישׁוּוֹה לִיָּה, לְשׁוּם מִדָּה, וְאַפְּלוּ
מֵאֲלִין מִדּוֹת דִּילִיָּה, כָּל שְׂכָן לְבְנֵי הָאָדָם, אֲשֶׁר
בְּעַפְר יְסוּדָם, דְּכָלִים וְנִפְסָדִים. אֵלָא דְּמִיּוֹנָא דִּילִיָּה,
כְּפֹסֵם שְׁלִטְנוּתִיהָ עַל הָהוּא מִדָּה, וְאַפְּלוּ עַל כָּל
בְּרִיּוֹן. וְלַעֲיֵלָא מַהֲהוּא מִדָּה. וְכֵד אֶסְתְּלִיק מִיָּנָה,
לִית לִיָּה מִדָּה, וְלֹא דְּמִיּוֹן, וְלֹא צוּרָה.

220. בְּגוֹזָנָא דִּימָא, דְּלִית בְּמִיָּא דִּימָא דְּנִפְקֵי מִיָּנָה,
תְּפִיסוּ כָּלֵל וְלֹא צוּרָה, אֵלָא דְּאַתְפְּשׁוּתָא דְּמִיָּא
דִּימָא עַל מֵאנָא, דְּאִיהוּ אֶרְעָא, אֶתְעֵבִיד דְּמִיּוֹן,
וְיִכִּילָנָא לְמַעַבְד חוּשְׁפֵן תַּמָּן, כְּגוֹן הַמְקוֹר דִּימָא הָא
חַד. נְפִיק מִיָּנָה מְעִין, כְּפֹסֵם אֶתְפְּשׁוּתָא דִּילִיָּה
מַהֲהוּא מֵאנָא, כְּעִגּוּלָא דְּאִיהוּ י', הָא מְקוֹר חַד,
וּמְעִין דְּנִפְקֵי מִיָּנָה הָא תְּרִין.

221. לְבִתֵּר עֵבֶד מֵאנָא רְבֵרְבָא כְּגוֹן מֵאֵן דְּעֵבֶד
חֲפִירָא רְבֵרְבָא וְאַתְמְלִי מִן מִיָּא, דְּנִפְקֵי מִן מְעִין.
הֵהוּא מֵאנָא אֶתְקֵרִי יָם, וְהוּא מֵאנָא תְּלִיתָאָה,
וְהוּא מֵאנָא רְבֵרְבָא, וְאַתְפְּלִיג לְז' נְחָלִין, כְּפֹסֵם
מֵאנִין אֶרִיכִין, הֲכִי אֶתְפְּשֵׁט מִיָּא מִן יָמָא, לְשִׁבְעָה
נְחָלִין וְהָא מְקוֹר, וּמְעִין, וְיָמָא, וְז' נְחָלִין, אִינּוֹן י'
וְאִי יִתְבַּר אֲוּמָנָא אֲלִין מֵאנִין דְּתַקִּין, יְהִדְרוֹן מִיָּא
לְמְקוֹר, וְיִשְׁתַּאֲרוּ מֵאנִין תְּבִירִין יְבִשִׁין בְּלֹא מִיָּא.

222. הֲכִי עֵלֵת הָעֲלוֹת, עֵבִיד עֶשֶׂר סְפִירוֹת, וְקָרָא
לְבִתֵּר מְקוֹר, וּבִיָּה לִית סוּף לְנִבְעוּ דְּנְהוּרִיָּה. וּבְג"ד
קָרָא לְגִרְמִיָּה אִין סוּף, וְלִית לִיָּה דְּמוֹת וְצוּרָה, וְתַמָּן
לִית מֵאנָא לְמַתְפֵּס לִיָּה, לְמַנְדַּע בִּיָּה יִדְעָא כָּלֵל.
וּבְג"ד אֲמָרוּ בִיָּה, בְּמוּסְפָּלָא מִמָּךְ אֵל תְּדְרוּשׁ,
וּבְמִכּוּסָה מִמָּךְ אֵל תְּחַקוֹר.

223. Afterwards He made a small vessel that is the Yud. It was filled from THE SOURCE, and He called it 'a spring welling wisdom. He called himself in it Wise, and the vessel He called Chochmah ('Wisdom'). Then, He made a large vessel and called it 'sea'. He called it Binah ('Understanding') and He called Himself an Understanding One.

224. He is wise of Himself and understands of Himself, because Chochmah is not called Chochmah of its own accord, but rather because of the Wise One who filled it with His own welling. Binah is not called so of its own accord, but rather because of the Understanding One who filled it from His own, and if He had removed Himself and risen from it, it would have remained dry. This is the meaning of: "The waters fail from the sea, and the river is parched, and dries up" (Iyov 14:11).

225. Afterwards, "and He shall smite it in seven streams" (Yeshayah 11:15), He made seven precious vessels and called them 'Greatness', NAMELY CHESED, Gvurah, Tiferet, Netzach, Hod, Yesod, and Malchut. He called Himself Great in Greatness and also Pious (Heb. chasid), mighty in Gvurah ('Might'), glorious in Tiferet ('Glory') and victorious in battles in Netzach Netzachim ('Victory'). In Hod ('Majesty'), He called Himself 'The Majesty of our Creator' and in Yesod, He called himself 'Righteous'. Foundation (Yesod) supports everything, all the vessels and all the worlds. And in Malchut ('Kingdom'), He called Himself 'King'. To Him is "the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in heaven," NAMELY YESOD, and to Him is "the kingdom" (I Divrei Hayamim 29:11), THAT IS MALCHUT.

226. Everything is in His authority, whether to lessen the vessels or to increase or decrease their gushing, as is His desire with them. He does not have over Him a deity to increase or decrease in Him. THEREFORE, THIS REFERS TO THE VESSELS OF THE WORLD OF ATZILUT.

227. Then He created servants to these vessels OF ATZILUT, a throne with four pillars and six steps for the throne. Altogether, they are ten. All TOGETHER IS CALLED "throne," WHICH IS THE WORLD OF BRIYAH, like the Cup of Blessing to which they ascribed ten things because of the Torah that was given in Ten Commandments and because of the world, which was the work of Creation that was created with Ten Sayings.

228. He then arranged groups to serve the throne, who are angels - Serafim, living creatures, Ofanim, Chashmalim, Elim, Elohim, sons of Elohim, Ishim. He made servants for these, Samael and all his groups, that are like clouds to ride on in order to descend to the earth. And they are like horses FOR THE ANGELS.

223. לְבַתֵּר עֶבֶד מֵאֵנָּה זְעִירָא, וְדָא י', וְאֶתְמַלִּיא מִנְיָה, וְקָרָא לִיה מְעִין נּוֹבַע חֲכָמָה, וְקָרָא גְרָמִיָּה בְּהַ חֲכָם, וְלֵהוּא מֵאֵנָּה קָרָא לִיה חֲכָמָה. וְלַבְתֵּר עֶבֶד מֵאֵנָּה רַבְרָבָא, וְקָרָא לִיה יָם, וְקָרָא לִיה בִּינָה, וְהוּא קָרָא לְגְרָמִיָּה מִבֵּין בְּהַ.

224. חֲכָם מְעַצְמוֹ, וּמִבֵּין מְעַצְמוֹ, כִּי חֲכָמָה אִיהוּ לֹא אֶתְקַרִּיאת חֲכָמָה מִגְרָמָה, אֲלֵא בְּגִין הֵהוּא חֲכָם דְּאִמְלִי לָהּ מִנְבִיעֵו דִּילִיָּה. וְאִיהוּ לֹא אֶתְקַרִּיאת בִּינָה מִגְרָמָה, אֲלֵא ע"ש הֵהוּא מִבֵּין דְּאִמְלִי לָהּ מִנְיָה. דְּאִי הוּוּ מִסְתַּלַּק מִנְהַ, אֶשְׁתַּאֲרַת יִבְשָׁה. הַה"ד אֲזֵלוּ מַיִם מִנִּי יָם וְנָהָר יַחֲרַב וַיִּבֶשׁ.

225. לְבַתֵּר וְהִכְהוּ לְשִׁבְעָה נְחָלִים. וְעֶבֶד לִיה לְז' מֵאֲנִין וַיְקִירִין, וְקָרָא לֹון: גְּדוּלָּה. גְּבוּרָה. ת"ת. נְצִ"ח. הו"ד. יסו"ד. מַלְכוּת. וְקָרָא גְרָמִיָּה גְדוּל בְּגְדוּלָּה וְחִסוּ"ד. גְּבוּרָה, בְּגְבוּרָה. מְפֹאֵר, בְּתַפְאֲרָת. מֵאֲרִי נְצִחֵן קְרִבִּין, בְּנְצִ"ח נְצִחִים. וְבַהו"ד קָרָא שְׁמִיָּה, הוּד יוֹצְרֵנוּ. וּבִיסוּ"ד קָרָא שְׁמִיָּה צְדִיק. וִיסוּ"ד, כֹּלָּא סְמִיךְ בִּיָּה, כֹּל מֵאֲנִין וְכֹל עֲלָמִין. וּבְמַלְכוּת, קָרָא שְׁמִיָּה מֶלֶךְ. וְלוֹ הַגְּדוּלָּה וְהַגְּבוּרָה וְהַתַּפְאֲרָת וְהַנְצִ"ח וְהַהו"ד כִּי כ"ל בְּשָׁמַיִם, דְּאִיהוּ צְדִיק. וְלוֹ הַמְּמַלְכָּה: דְּאִיהוּ מַלְכוּת.

226. כֹּלָּא בְּרִשׁוּתִיָּה, לְמַחְסַר בְּמֵאֲנִין, וְלֹאֻסְפָּא בְּהוּן נְבִיעֵו, וְלְמַחְסַר כְּפּוּם רְעוּתִיָּה בְּהוּן וְלִית עֲלֵיהּ אֱלֹהָא, דִּיּוֹסִיף בִּיָּה, אוּ יִגְרַע בִּיָּה.

227. לְבַתֵּר עֶבֶד מִשְׁמִשִּׁין, לְאֵלִין מֵאֲנִין, כְּרִסְיָא בְּאַרְבַּע סְמִכִין. וְשִׁית דְּרֵגוּן לְכְרִסְיָא. הָא עֶשֶׂר. וְכֹלָּא אִיהוּ כְּרִסְיָא. כְּגוּן כּוּס דְּבִרְכָה, דְּתַקִּינוּ בוּ עֶשְׂרָה דְּבָרִים, בְּגִין תּוֹרָה דְּאֶתְיִיְהִיבַת בְּעֶשְׂרָה דְּבָרָן. בְּגִין עֲלָמָא דְּאִיהוּ מַעֲשָׂה בְּרִאשִׁית, דְּאֶתְבְּרִי בְּעֶשְׂרָה מֵאֲמֹרוֹת.

228. וְתַקִּין לְכְרִסְיָא כְּתוֹת לְשִׁמְשָׂא לִיה, דְּאִינוּן מְלָאכִים. אֲרָאִים שְׂרָפִים. חִיּוֹת אוֹפַנִים. חֲשְׁמַלִים. אֵלִים. אֱלֹהִים. בְּנֵי אֱלֹהִים. אִישׁוּ"ם. וְלֹאֻלִין עֶבֶד שְׁמִשִּׁין, סְמָא"ל, וְכֹל כְּתוֹת דִּילִיָּה, דְּאִינוּן כְּעַנְגִים לְמַרְכָּב בְּהוּן לְנַחְתָּא בְּאַרְעָא, וְאִינוּן כְּסוּסִין לֹון.

229. How do we know that clouds are called 'chariots'? From the verse: "Behold Hashem rides on a swift cloud and shall come into Egypt" (Yeshayah 19:1)? This is the appointed minister of Egypt WHO IS CALLED "A SWIFT CLOUD." As soon as they saw their deity, who is their minister, and saw him as a horse under the chariot of the Holy One, blessed be He, immediately "the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt" (Ibid.). They moved away from their Faith and their heart melted like wax from their Faith, THEY HAD IN THEIR APPOINTED MINISTER. They said: 'And now our Faith, NAMELY OUR DEITY appointed over us, has become like a horse'. Their heart was removed from their Faith and melted like wax, and we know that melting means melting like wax from the verse: "My heart is become like wax, it is melted in the midst of my bowels" (Tehilim 22:15).

230. "And every firstling of an ass you shall redeem with a lamb..." (Shemot 13:13). This commandment is to redeem the firstling of an ass or to break the neck of the firstling of an ass, if it is not redeemed. This is the meaning of: "And if you will not redeem it, then you shall break its neck" (Ibid.). The secret behind this is that the Evil Inclination can repent and afterwards become the Good Inclination, as was established IN THE VERSE: "I WILL MAKE HIM A HELP TO MATCH HIM" (BERESHEET 2:18). If one merits, it is a help. If one does not merit, then it is a match against him. These images of a lamb and of an ass - AS IS SAID ABOUT THEM, "AND EVERY FIRSTLING OF AN ASS YOU SHALL REDEEM WITH A LAMB" - MEAN even though he is an ass, MEANING an ignoramus, if he has merit to repent, he will be redeemed from exile by a lamb, because he is: "Yisrael is a scattered sheep" (Yirmeyah 50:17). If he does not repent, then "break its neck," for he has made himself like a stiff-necked people who will be blotted out from the book of Life. About them, it is said, "Whoever has sinned against Me, him will I blot out of My book" (Shemot 32:33).

15. The Tefilin

Rabbi Shimon expounds upon the importance and the secret of the hand Tefilin and the head Tefilin. The Tfilah, or prayer, draws holiness from above, as "All the rivers run into the sea." We are told that the four portions of the head Tefilin are Chochmah and Binah, Tiferet and Malchut, in the secret of the supernal Light that emerges from nothingness, Keter. Then Rabbi Shimon describes in detail the first portion, "sanctify," the second portion, Binah, the third portion, Sh'ma, and the fourth portion, the secret of Severe Justice. The hand Tefilin are similar, but are all in one compartment. Rabbi Shimon reminds us that a person must put on the Tefilin every day in order to be in the high image of the Above. Then Bo closes with the assertion that one day all people will know and fear God.

231. "And it shall be for a token upon your hand, and for frontlets between your eyes" (Shemot 13:16). This commandment is considered in a different category, since it is not considered a commandment but rather a matter of holiness. And these are the Tefilin, the hand Tefilin and the head Tefilin, for they are a manifestation of glorification and beauty of supernal visions. Therefore they are called "frontlets," as is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

229. וּמְנַלְן דְּעֵנָנִים אֶקְרוּן מֵרֶכֶב. הֲהִיא הִנֵּה יוֹי רֹכֵב עַל עֵב קַל וּבֹא מִצְרַיִם. וְדָא מְמַנָּא דְּמִצְרַיִם, וּמִיָּד דְּחִזּוּ דְּאֵלֵהָא דִּי הוּא מְמַנָּא דְּלֵהוֹן, חִזּוּ לֵיה בְּסוּסִיא, תַּחֲת מֵרֶכֶבְתִּיהָ דְּקוּדְשָׁא בְּרִיךְ הוּא, מִיָּד וְנָעוּ אֱלִילֵי מִצְרַיִם מִפְּנֵיו, וּלְבָב מִצְרַיִם יִמַּס, נָעוּ מֵאֲמוּנָה דְּלֵהוֹן, וּלְב דְּלֵהוֹן נִמַּס כְּדוֹנֵג, מֵהֵיא אֲמוּנָה, וְאִמְרִי, וְכִי עַד כְּעַן אֲמוּנָה מְמַנָּא דִּילָן בְּסוּסִיא, הָוֵה נֵע לְבֵהוֹן מֵאֲמוּנָה דְּלֵהוֹן, וְנִמַּס כְּדוֹנֵג. וּמְנַלְן דִּימַס לְשׁוֹן נִמַּס כְּדוֹנֵג אִיהוּ כְּדָא, הִיא לְבִי כְּדוֹנֵג נִמַּס בְּתוֹךְ יַמְעִי.

230. וְכֹל פֶּטֶר חֲמוֹר תִּפְדֶּה בְּשֵׂה וְגוֹ'. פְּקוּדָא דְּאִ לְפִדּוֹת פֶּטֶר חֲמוֹר, וְלַעֲרוֹף פֶּטֶר חֲמוֹר, אִם לֹא יִפְדֶּה לֵיה. הֲהִיא וְאִם לֹא תִפְדֶּה וְעִרְפָתוֹ. וְרִזָּא דָּא יֵצֵה ר', יְכוּל לְאַחֲזָא בְּתוּבָתָא, וּלְבַתֵּר לְאַחֲזָא יֵצֵר הַטּוֹב, כְּמָה דְּאִוְקְמוּהָ, אִם זָכָה עֲזֹר, אִם לֹא זָכָה כְּנִגְדּוֹ. בְּגִין דְּאִינוּן דִּיּוֹקְנָא, חַד דְּשָׂה, וְחַד דְּחֲמוֹר, וְאִי זָכָה לְאַחֲזָא בְּתוּבָתָא, אַע"ג דְּאִיהוּ חֲמוֹר עִם הָאָרֶץ, תִּפְדֶּה מִן גְּלוּתָא בְּשֵׂה, דְּאִיהוּ שְׂה מְזוּרָה יִשְׂרָאֵל. וְאִי לֹא הִדֵּר בְּתוּבָתָא, וְעִרְפָתוֹ, שׁוּי לֵיה עִם קְשָׁה קַדְל, דְּעִתִּידִין לְאַתְמַחָא מִן סַפֵּר חַיִּים, דְּעִלְיֵיהוּ אֲתַמֵּר, מִי אֲשֶׁר חָטָא לִי אֲמַחֲנוּ מִסְפְּרֵי.

231. וְהִיא לְאוֹת עַל יַדְכָּה וּלְטוֹטְפוֹת בֵּין עֵינֶיךָ וְגוֹ'. פְּקוּדָא דָּא, פְּקוּדָא דְּאֶקְרִי בְּגוּוֹנָא אַחְרָא, דְּלֹא אֶקְרִי מִצְוָה, אֶלָּא קְדוּשָׁה, וְאֶלִּין אִינוּן תְּמִילִין. תְּפִלָּה שְׁל יָד, וְתְפִלָּה שְׁל רֵאשׁ. תְּקוּנָא פְּאָרָא שְׁפִירוּ דְּגוּוֹנִין עֲלָאִין. וְעַד אֶקְרוּן טוֹטְפוֹת, כְּדָא, יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר.

232. It is written: "When Yisrael was a child, then I loved him" (Hoshea 11:1). It refers to young Yisrael, MEANING ZEIR ANPIN WITH MOCHIN OF SMALLNESS, and "Hear, O Yisrael (Heb. Sh'ma Yisrael)" refers to Yisrael Saba (old), WHICH IS BINAH WITH MOCHIN OF GREATNESS, which is beautiful in appearance above IN BINAH and below IN MALCHUT. HE EXPLAINS HOW ALL THE MOCHIN OF YISRAEL-SABA AND T'VUNAH COME DOWN, SAYING Joseph, WHO IS YESOD OF ZEIR ANPIN, rises up TO BINAH and is adorned there WITH TWO COLORS, WHITE AND RED, WHICH ARE IN THE TWO COLUMNS OF BINAH, BY HIS RECONCILING THE TWO COLUMNS OF BINAH, IN ACCORDANCE WITH THE MEANING OF 'THREE EMERGE FROM ONE; ONE EXISTS IN THREE'. Before HE ASCENDED TO BINAH, he is CALLED a 'lad', and in the end, AFTER HE WAS CROWNED WITH THE MOCHIN OF BINAH, he is CALLED 'righteous'. How beautiful are the sights seen in him. This is the secret of: "And Joseph was good looking and well favored" (Beresheet 39:6). HE was fair on both sides, WHICH ARE RIGHT AND LEFT; on two levels, WHICH ARE CHOCHMAH AND CHASSADIM; in two appearances, WHICH ARE WHITE AND RED; above IN BINAH and below IN MALE AND FEMALE. FOR AFTER HE MEDIATES IN BINAH, HE DESCENDS AND MEDIATES BETWEEN MALE AND FEMALE.

233. It is written: "And you shall do that which is right and good" (Devarim 6:18). The "right" refers to the hand Tefilin, WHICH IS MALCHUT, TO IMPROVE HER, MEANING to bestow on her by the head Tefilin, WHICH IS ZEIR ANPIN, so that they shall become one. The hand Tefilin is DONNED before the head Tefilin, and there must be no separation at all between them.

234. One who is crowned with Tefilin is in the same category as the above, and apprehends the two meanings we mentioned in relation to Joseph, who is called a 'lad' and also called 'Righteous', MEANING in the secret of faithful servant and the secret of only son. These are the hand Tefilin, WHICH IS THE SECRET OF THE LAD AND FAITHFUL SERVANT, and the head Tefilin, WHICH IS THE SECRET OF THE RIGHTEOUS AND ONLY SON. They are both actually one principle, AS MENTIONED.

235. The four passages that are in the Tefilin are in four compartments in the head Tefilin. As there are four compartments in the head Tefilin, so are they all in one compartment in the hand Tefilin. This is because the hand Tefilin, WHICH IS MALCHUT, has nothing of its own, but what it receives from above, FROM ZEIR ANPIN. SINCE IT RECEIVES THEM AT ONCE, IT HAS ONLY ONE COMPARTMENT. BUT ZEIR ANPIN RECEIVES THEM ONE AFTER THE OTHER; THEREFORE, THEY ARE IN FOUR COMPARTMENTS. This is the secret meaning of: "All the rivers run into the sea" (Kohelet 1:7), FOR "THE RIVERS" WHICH ARE FLOWING FROM ZEIR ANPIN FLOW TO MALCHUT, WHICH IS CALLED 'SEA'. Because it receives them from above, FROM BINAH, it is called Tefilin, and is sanctified with their holiness. It is called 'Holiness' BECAUSE THE MOCHIN OF BINAH ARE CALLED 'HOLINESS', and it is called 'Tefilin', and then Malchut is called 'the Complete Kingdom of Heaven'.

236. We have already explained the meaning of the four passages in many places. But the first passage: "Sanctify to Me all the firstborn" (Heb. kadosh) (Shemot 13:2), WHICH IS CHOCHMAH, is a supernal secret that incorporates all four compartments, WHICH ARE CHOCHMAH AND BINAH, TIFERET AND MALCHUT in the secret of the supernal Light, WHICH IS CHOCHMAH that emerges from nothingness, WHICH IS KETER CALLED 'NOTHINGNESS'. EACH OF THE FOUR PASSAGES - CHOCHMAH, BINAH, TIFERET AND MALCHUT - INCLUDES THEM ALL AND EACH HAS CHOCHMAH AND BINAH, TIFERET AND MALCHUT.

232. וכתוב כי נער ישראל ואהבהו, ישראל זוטא. שמע ישראל, ישראל סבא, שמירו דגוונין, עולא ותתא. יוסף סליק ואתער בתרין גוונין בקרמיתא נער, ובסופא צדיק. כמה יאן ביה גוונין למחזי, ורזא דא ויהי יוסף יפה תאר ויפה מראה. שפירא בתרין סטרין, בתרין דרגין, בתרין גוונין, עולא ותתא.

233. בתיב ועשית הישר והטוב. הישר: דא תפלה של יד, לאמשכא ליה בתפילין של ראש, לאתיחדא בחדא. ותפלה של יד, אקדים לשל ראש. ואצטריך דלא הוי פורדא בנייהו כלל.

234. מאן דמתעטרא בתפילין, קאים ברזא דגוונא עלאה וקאים באינן תרין רזין דקאמרן ביוסף, דאקרי נער, ואקרי צדיק, ברזא דעבד נאמן, ברזא דבן יחידאי. ואלין אינן תפלה של יד, ותפלה של ראש, ואינן כללא חדא בלא פורדא.

235. ארבע פרשין דתפילין בר' בתים, באינן תפילין של ראש. וכמה דאינן ד' פרשין באינן תפילין של ראש, אוף הכי בלהו בתפילין של יד בבית א'. דהא בתפלה של יד, לית לה מגרמה כלום, אלא מה דנקטא מלעילא. ורזא דא, כל הנחלים הולכים אל הים. ומגו דנקטא לון מלעילא, אקרי תפלה, ואתקדשת בקדושתהון אקרי קדושה. ואקרי תפלה וכדין אקרי מלכות, מלכות שמים שלימה.

236. ד' פרשין, הא אוקימנא רזא דלהון, בכמה דוכתי. אבל פרשה קדמאה, קדש לי כל בכור, דא איהו רזא עלאה, דכליל כל ד' בתים, ברזא דנהירו עלאה, דנפקא מאין.

237. All these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are alluded to in here, IN THE FIRST PASSAGE, "SANCTIFY" BECAUSE "sanctify" is the supernal Holiness, which is the secret of supernal Chochmah THAT IS CALLED 'HOLINESS'. From there, everything was sanctified by means of the supernal concealment that is called "sanctify." "To me" is Binah, which is the secret of the upper world, the internal chamber. "All" is uniformly the secret of Chesed, either above or below, NAMELY TIFERET OF THE ASPECT OF CHESD. "Firstborn" is the firstborn son, as is written: "Yisrael is my son, my firstborn" (Shemot 4:22), NAMELY TIFERET, and this firstborn son includes all aspects and all colors, THAT IS, IT INCLUDES MALCHUT IN IT AS WELL. Because of this, the verse includes all four - CHOCHMAH AND BINAH, TIFERET AND MALCHUT - within the secret of supernal Chochmah, WHICH IS THE FIRST PASSAGE. This is a general description to know that everything is included in it, but in details, each one in itself CORRESPONDS TO AN INDIVIDUAL SFIRAH. And the first passage includes the other passages.

238. The second passage, "And it shall be when Hashem shall bring you..." (Heb. vehayah ki yevia'cha) (Shemot 13:11) is Binah. The exodus from Egypt is contained in this passage, which came about from the side of Jubilee WHICH IS BINAH. Therefore it begins with: "And it shall be," because this term pertains to Jubilee. Therefore its name is "And it shall be," because THE FORM OF "And it shall be (Heb. vehayah)," IN THE FUTURE TENSE, pertains only here IN BINAH, and WHOSE MEANING IS that it will flow down to shine on the luminaries, WHICH ARE MALE AND FEMALE, and exist in the lower level, WHICH IS MALCHUT, all pertaining to the same secret. Since it illuminates in a secret way, it is not called openly by this name, VEHAHAYAH, but is rather given over to wise to know. Therefore, BINAH is marked with the holy name in the word, VEHAHAYAH (VAV-HEI-YUD-HEI).

239. The third passage WHICH IS hear (Heb. sh'ma) (Devarim 6:4) is the secret of the right that is called supernal Chesed, MEANING DA'AT. For DA'AT unites all the four sides, THE SECRET OF THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. The Holy One, blessed be He, arranges the order of the whole world through it, FOR THE WHOLE WORLD EXISTS THROUGH IT. This is what spreads in every direction and even into the lower depths, NAMELY BY MEANS OF DA'AT THAT SPREADS TO THE LOWER BEINGS. The Holy One, blessed be He, created the world with it when He wrapped Himself in a cloak of Light, and this is what affects the unison. SINCE IT IS THE CENTRAL COLUMN THAT UNITES THE TWO COLUMNS, RIGHT AND LEFT, WHICH ARE CHOCHMAH AND BINAH, therefore, "Shma" is adjacent to "vehayah" BECAUSE "VEHAHAYAH" IS BINAH, AND "SHMA" IS DA'AT THAT MEDIATES BETWEEN CHOCHMAH AND BINAH.

240. The daily profession of unity is a meditation for the sake of knowledge and for paying attention. We have explained this meditation in many places. The daily meditation is the profession of unity in the verse, "Hear, O Yisrael (Sh'ma Yisrael), Hashem our Elohim; Hashem is One." And they are all one. Therefore He is called One. HE ASKS: There are three names here, so how are they one? We proclaim One, NAMELY "HEAR O YISRAEL, HASHEM OUR ELOHIM; HASHEM IS ONE," yet how can they be one?

237. וְכָל אֵינוֹן ד' אֶתְרֵמִיוֹ הֵבָא, קִדְשׁ: דָּא קְרוּשָׁה עֲלָאָה. רְזָא דְחֻכְמַתָּא עֲלָאָה, דְּמִתְמַן כֹּלָא אֶתְקַדְשׁ, בְּרְזָא דְגִנְיוֹ עֲלָאָה, דְּאֶתְקַרֵי קִדְשׁ. לִי: דָּא בִינָה, רְזָא דְעֲלָמָא עֲלָאָה, הֵיכְלָא פְּנִימָאָה. כָּ"ל: רְזָא דְחֻסְדָּא, בְּכָל דּוּכְתָא, בִּין לְעֵילָא בִּין לְתַתָּא. בְּכוֹרֵי: דָּא בֶן בְּכוֹר, דְּכַתִּיב, בְּנֵי בְּכוֹרֵי יִשְׂרָאֵל, וְהָאֵי בֶן בְּכוֹר, כְּלִיל כָּל סְטְרִין, וְכָל גּוּוֹנִין. וּבְגִין כֵּן, קִרָּא כְּלִיל כְּלָהוּ אַרְבַּע, בְּרְזָא דְחֻכְמַתָּא עֲלָאָה. אֲבָל דָּא בְּאוּרְחָא כְּלָל, לְמַנְדַּע דְּכֹלָא כְּלִיל בְּהָאֵי, אֲבָל בְּאוּרְחָא פְּרֻט, כָּל חַד בְּלַחֲדוּי, דָּא אִיהוּ פְּרֻשְׁתָּא קְדָמָאָה, דְּכִלְיָל כָּל שְׂאָר פְּרֻשְׁיִין.

238. פְּרֻשָׁה תְּנִינָא, וְהִיא כִּי יְבִיאַךְ וְגו', דָּא בִינָה, דְּהָא בְּפְרֻשְׁתָּא דָּא, אִיהִי יְצִיאַת מִצְרַיִם, דְּהוּהָ מְסֻטְרָא דְיוֹבְלָא. וְעַד שִׁירוּתָא דִּילָהּ וְהִיא, דְּהָא מְלָה דָּא אִיהִי בְּיוֹבְלָא. וּבְגִין כֵּן שְׂמָא דִּילָהּ וְהִיא, דְּלִית וְהִיא אֵלָא בְּאֶתְרָהּ דָּא, דְּאִיהוּ זְמִין לְאַתְמַשְׁכָּא לְתַתָּא, וְלֹא אֶנְהָרָא בּוֹצִינִין, וְלֹא שְׂתַכְחָא בְּדִרְגָּא תַתָּאָה, וְכֹלָא בְּרְזָא חֲדָא. וּבְגִין דְּאִיהוּ בְּאוּרְחָא טְמִיר, לֹא אֶקְרִי בְּאַתְגְּלוּיָא בְּשְׂמָא דָּא, אֵלָא אֶתְמַסֵּר לְחֻכְמִין לְמַנְדַּע. וְעַל דָּא אֶתְרֻשִׁים בְּשְׂמָא קְדִישָׁא, בְּמִלָּה דָּא.

239. פְּרֻשָׁה תְּלִיתָאָה, שְׂמַע, דָּא אִיהוּ רְזָא דִּימִינָא, דְּאֶקְרִי חֻסְדָּא עֲלָאָה. דְּאִיהוּ קָא מְיִיחַד יַחוּדָא דְּכֹלָא לְד' סְטְרִין, וְקוּדְשָׁא בְּרִיךְ הוּא מְסַדֵּר בֵּיהּ, סְדוּרָא דְּכָל עֲלָמָא, וְדָא אִיהוּ דְּקָא מִתְפַּשֵּׁט בְּכָל סְטְרִין, אֶמִילוּ גוּ תְּהוּמֵי תַתָּאֵי. בְּדָא קוּדְשָׁא בְּרִיךְ הוּא בְּרָא עֲלָמָא, כִּד אֶתְעַטֵּף קוּדְשָׁא בְּרִיךְ הוּא בְּעֶטּוּפָא דְּזִהְרָא, וְדָא דְּקָא מְיִיחַד יַחוּדָא, וּבְגִין כֵּן, שְׂמַע סְמוּךְ לְוְהִיאָהּ.

240. יַחוּדָא דְּכָל יוּמָא, אִיהוּ, יַחוּדָא לְמַנְדַּע וְלְשׁוּאָה רְעוּתָא. יַחוּדָא דָּא הָא אֶמְרֵן בְּכַמְהָ דּוּכְתָּי, יַחוּדָא דְּכָל יוּמָא, אִיהוּ יַחוּדָא דְּקִרָּא, שְׂמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ הָא כְּלָהוּ חַד, וְעַל דָּא אֶקְרִי אַחַד. הָא תְּלַת שְׂמֵהֵן אֵינוֹן, הֵיךְ אֵינוֹן חַד, וְאֵף עַל גַּב דְּקִרְיָנָן אַחַד, הֵיךְ אֵינוֹן חַד.

241. This is made known through the vision of the Holy Spirit. They become part of the mystery of the mirror of the closed eye, to make known that the three COLUMNS ALLUDED TO IN "HASHEM OUR ELOHIM, HASHEM" are one, and this is the secret of the audible sound. Sound is one, and has three aspects - fire, air and water - which are all one in the secret of the sound. Also here, "Hashem, our Elohim; Hashem" are one. They are three aspects but are one.

242. And this is a sound that a person emits AS MEANS OF of professing the unity, tending to uniting all THE LEVELS - from the Endless World to the end of everything-by means of the unification affected by this sound he produces through these three COLUMNS which are one. This is the daily profession of unity that has been revealed by means of the Holy Spirit.

243. Many manners of unification were spoken of, and they are all correct. Whoever creates this UNIFICATION does WELL and one who does another UNIFICATION does WELL. But this unification that we awaken from below, by means of sound which is one, clarifies the matter. It is in general, MEANING THAT THE PASSAGE "HEAR" (HEB. SHMA) INCLUDES WITHIN IT ALL THE THREE COLUMNS IN THE SECRET: "HASHEM OUR ELOHIM; HASHEM." Besides that, it is a detail, AS THE PASSAGE SHMA IS ONLY ONE DETAIL, NAMELY ZEIR ANPIN, as has already been stated.

244. The fourth passage is the secret of Severe Judgment, NAMELY MALCHUT, OF WHICH IT IS WRITTEN: "Take heed to yourselves" (Devarim 11:16), WHICH IS AN EXPRESSION OF JUDGMENT. These are THE FOUR PASSAGES of the head Tefilin, WHICH ARE IN FOUR COMPARTMENTS. The hand Tefilin ARE ALSO similar to these FOUR PASSAGES, BUT they are in one compartment. We have already commented that they all pertain to the same secret.

245. The knot of the head Tefilin is in the shape of a letter Dalet, and of this it is written: "And you shall see my back" (Shemot 33:23). Therefore, the knot is in the back where everything is tied into one knot.

246. When MALCHUT dons the hand Tefilin to connect WITH ZEIR ANPIN, there is another knot, NAMELY THE KNOT OF THE HAND TEFILIN, WHICH IS IN THE SHAPE OF A LETTER YUD. This is the secret of the Holy Covenant, MEANING YESOD, WITH WHICH MALCHUT CONNECTS. This secret is explained in many places, and it is all the same secret. Happy are Yisrael who know this secret. A person must don them every day to be in the celestial image. Of this it is written: "And all people of the earth shall see that you are called by the name of Hashem; and they shall be afraid of You" (Devarim 28:10).

End of Ra'aya Meheimna (The Faithful Shepherd)

241. אֵלָא, בְּחַזְיוֹנָא דְרוּחַ קְדָשָׁא אֲתִידַע, וְאִינוּן בְּחִיזוּ דְעֵינָא סְתִימָא, לְמַנְדַּע דְתַלְתָּא אֲלִין אֶחָד. וְדָא אִיהוּ רְזָא דְקוּל דְאֲשְׁתַּמַּע, קוּל אִיהוּ חַד, וְאִיהוּ תַלְתָּא גּוּוּנִין, אֲשָׁא וְרוּחָא וּמִיָּא, וּבְלָהוּ חַד, בְּרָזָא דְקוּל. אוּף הָכָא: יְיָ אֱלֹהֵינוּ יְיָ אִינוּן חַד. תַלְתָּא גּוּוּנִין, וְאִינוּן חַד.

242. וְדָא אִיהוּ קוּל דְעֵבִיד בְּרִ נֶשׁ בִּיחודָא, וְלִשְׁוֹאָה רַעוּתִיָּה בִיחודָא דְכָלָא, מֵאִין סוּף עַד סוּפָא דְכָלָא, בְּהֵאִי קוּל דְקָא עֵבִיד בְּהֵי תַלְתָּא דְאִינוּן חַד. וְדָא אִיהוּ יְחודָא דְכָל יוּמָא, דְאֲתַגְלִי בְרָזָא דְרוּחַ קוּדְשָׁא.

243. וְכַמָּה גּוּוּנִין דִּיחודָא אֲתַעְרוּ, וּבְלָהוּ קְשׁוּט. מֵאִן דְעֵבִיד הֵאִי עֵבִיד. וּמֵאִן דְעֵבִיד הֵאִי עֵבִיד. אֲבָל הֵאִי יְחודָא דְקָא אֲנִן מִתְעַרֵי מִתַּתָּא, בְּרָזָא דְקוּל דְאִיהוּ חַד דָּא הוּא בְרִירָא דְמַלְאָה, הֵאִי בְכָלָא, לְבַתֵּר פְּרֵט, בְּדְקָא מְרָן.

244. פְּרִשָׁה רְבִיעָאָה, הוּא רְזָא דְדִינָא קְשִׁיָּא, הֲשַׁמְרוּ לָכֶם. אֲלִין אִינוּן תַּפְלִין דְרִישָׁא. וְתַפְלִין דְרוּעָא, כְּגוּוּנָא דָּא בְּחַד בֵּיתָא, וְהָא אֲתַעְרָנָא בְּהוּ, וּבְלָהוּ רְזָא חַדָּא.

245. קְשָׁרָא דְתַפְלִין דְרִישָׁא, אִיהוּ דַלְ"ת, וְעַל דָּא כְּתִיב, וְרָאִיתָ אֶת אַחֲרֵי. וְע"ד אִיהוּ לְאַחֲרָא, וְתַמְן אֲתַקְשֵׁר בְּלָא בְּקְשָׁרָא חַדָּא.

246. וְאִיהֵי, כִּד מְנַחַת אֲלִין תַּפְלִין דְרוּעָא לְאֲתַקְשָׁרָא, אִית קְשָׁרָא אַחֲרָא, רְזָא דְבְרִית קְדִישָׁא, רְזָא דָּא, כְּמָה דְאֲתַעַר בְּכַמָּה דּוּכְתִי, וּכְלָא רְזָא חַדָּא. זְכַאִין אִינוּן יִשְׂרָאֵל דִּינְדַעִין רְזָא דָּא, וְאַצְטְרִיךְ בְּרִ נֶשׁ לְאַנְחָא לֹון כָּל יוּמָא, לְמַהוּי בְּדִיוּקָנָא עֲלָאָה, וְעֲלִיָּה כְּתִיב, וְרָאוּ כָּל עַמֵי הָאָרֶץ כִּי שָׁם יְיָ נִקְרָא עֲלֵיךְ וִירָאוּ מִמֶּךָ. (ע"כ רַעִיא מְהִימְנָא)

1. "And Elisha passed to Shunem"

Rabbi Shimon opens by talking about Habakkuk, but then discusses the entire story recounted in Il Melachim about Elisha and the Shunamite woman who had fed him bread when he passed by, and prepared for him a "small upper chamber...with walls...a bed and table and chair and a lamp." We are told that on the day Elisha came to the Shunamite and promised her that she would bear a son it was Rosh Hashanah, when the barren women of the world were remembered. We are told that one must not be alone on the Day of Judgment because one might be noticed on his own and more subject to judgment, and the Mercies of God are always present over the whole people together. Rabbi Shimon says that when Elisha asked the woman if she would be spoken for to the king, he was offering to beseech the Supernal King on her behalf, but she did not want to separate from her people. We hear that the reason the child born to her later died was because he was from the Female side, since he was given to her and not her husband. Elisha was not told by the Holy One, blessed be He, that the boy would die, so that he would not try to save him through prayer. His servant Gehazi was not worthy of the miracle being performed through him, so the Shunamite woman insisted that Elisha come with her. When Elisha lay upon the boy to bring him back to life he reconnected him to a different high place, the place where life is found. Rabbi Shimon returns now to Habakkuk, with whom this passage began, and says that Chavakuk means 'two embraces': one from his mother and one from Elisha, one from the Female area and one from the Male. He tells us that there were various types of praises available to the prophets to cause the Spirit of Prophecy to dwell upon them, and that all prophets need pleasantness in order to draw that Spirit upon themselves. Only for Moses was this unnecessary. Rabbi Shimon ends by saying that the children of Yisrael only tasted death when they departed from Egypt, but that God healed them.

1. "And it came to pass, when Pharaoh had let the people go, that Elohim led them not through the way of the land of the Philistines..." (Shemot 13:17). Rabbi Shimon opened the discussion, saying: "A prayer of the prophet Habakkuk upon errors" (Chavakuk 3:1). This passage is difficult, and should be investigated. What is the reason FOR WRITING, "A prayer of the prophet Habakkuk," rather than any other prophet of the world, for by them, it is not written, 'A prayer of Yeshayah the Prophet', or of Yirmeyah, or Ezekiel or Hosea, or the other prophets of the world?

2. HE RESPONDS: We have learned that Elisha merited in the world what no other prophet did, except for Moses. Come and behold: it is written, "And it fell on a day and Elisha passed to Shunem, where there was a great woman" (Il Melachim 4:8). What is meant by "a great woman"? It is that she was great in her actions and the entire household was proud of her. She was the mistress of the house and, since her husband was not present in the house to be the master, she was mentioned instead of him.

3. "Where there was a great woman." Another EXPLANATION IS that she was greater than all the other women in the world because the other women were vexed and distressed when they saw a guest in the house, and they would not spend money on him. But she rejoiced with a guest, and spent money on him. When she saw Elisha she was moreover very happy with him. All the praise goes to the woman, because the guest of the house is the woman's. Therefore, it is written: "Where there was a great woman," for she was greater than all other women.

4. "And she said to her husband, 'Behold now, I know that this is a holy man of Elohim'" (Ibid. 9). HE ASKS: How did she know THAT HE WAS A HOLY MAN? HE RESPONDS: THE friends explained that she would spread a white sheet on his bed and never saw an emission of semen on it. Also, a fly never passed on his table.

1. וַיְהִי בְשִׁלַּח פְּרַעֲהָ אֶת הָעָם וְלֹא נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים וְגו'. רַבִּי שִׁמְעוֹן פָּתַח, תַּמְלָה לַחֲבִקוּק הַנְּבִיא עַל שְׂגִינוֹת. הָאִי קָרָא קְשִׂיא, וְאִית לְאַסְתַּבְּלָא בֵּיה, מ"ש תַּמְלָה לַחֲבִקוּק הַנְּבִיא, יִתִּיר מִכָּל שָׂאר נְבִיאֵי עֲלֵמָא, דְּלֹא כְּתִיב בְּהוּ תַּמְלָה לִישְׁעֵיהָ הַנְּבִיא, אוֹ לִירְמִיָּה, אוֹ לִיחֻזְקָאֵל, אוֹ לְהוֹשַׁע, אוֹ לְשָׂאר נְבִיאֵי עֲלֵמָא.

2. אֵלָא הֲכִי תַנִּינָן, אֲלִישַׁע זָכָה בְּהָאֵי עֲלֵמָא מַה דְּלֹא זָכָה נְבִיאָה אַחֲרָא, בַּר מִמּוֹשֶׁה. תָּא חֲזִי, מָאֵי כְּתִיב, וַיְהִי הַיּוֹם וַיַּעֲבֹר אֲלִישַׁע אֶל שׁוֹנִים וְשָׁם אִשָּׁה גְדוֹלָה. מָאֵי אִשָּׁה גְדוֹלָה. אֵלָא גְדוֹלָה בְּעוֹבְדָהָא, דְּכָל בְּנֵי בֵּיתָא, מִשְׁתַּבְּחִין בָּהּ, וְהִיא עֲקָרָא דְּבֵיתָא, וּבְגִין דְּבַעֲלָה לֹא הוּא שְׂכִיחַ בְּבֵיתָא, לְמַהוּ עֲקָרָא, לֹא הוּא אֲדַכְּרָהּ הוּא, אֵלָא הִיא.

3. וְתוּ, וְשָׁם אִשָּׁה גְדוֹלָה: גְדוֹלָה עַל כָּל שָׂאר נְשִׁי עֲלֵמָא, דְּהָא שָׂאר נְשִׁי עֲלֵמָא, כִּד חֲמָאן אוֹשְׁפִיזָא בְּבֵיתָא, מִצְטַעֲרֵן בֵּיה, וְדַחֲקֵן בֵּיה כָּל שְׂכָן לְאַפְקָא עֲלֵיהָ מִמוֹנָא, וְהִיא חֲדַת בֵּיה בְּאוֹשְׁפִיזָא, וְלְאַפְקָא עֲלֵיהָ מִמוֹנָא, כָּל שְׂכָן בֵּינֵן דְּחַמַּת לִיהָ לְאַלִישַׁע חֲדַת בֵּיה לְחַדָּא. וְעַל דָּא, שְׂבַחָא דְּכָלָא דְּאַתְתָּא הִיא, דְּהָא אוֹשְׁפִיזָא דְּבֵיתָא דְּאַתְתָּא הִיא. וּבְגִין כֵּן וְשָׁם אִשָּׁה גְדוֹלָה, גְדוֹלָה עַל שָׂאר נְשִׁי.

4. וְתֵאמֹר אֶל אִישָׁה הִנֵּה נָא יִדְעַתִּי כִּי אִישׁ אֱלֹהִים קָדוֹשׁ הוּא, בְּמַה יִדְעָה. אֵלָא הָא אוֹקְמוּהָ חֲבַרְיָא, דְּשׁוֹשִׁיפָא חוֹרָא זְרִיקַת לִיהָ בְּעַרְסִיהָ. וְלֹא חַמַּת בֵּיה קְרִי מַעוֹלָם, וְלֹא אַעֲבַר זְבוּבָא בְּפִתְוִרִיהָ.

5. HE ASKS: These words are difficult. You say that she never saw an accidental emission from him, but there are many people in the world who are so AND HAVE NO ACCIDENTAL EMISSIONS. What is the difference here? If you say that a fly never passed over his table, why is it written: "Behold now, I know"? Did only she and no one else know? Yet all those who saw him eat at his table knew, JUST LIKE HER.

6. HE RESPONDS: But rather she spoke well, "Behold now, I know." Only she knew because she arranged his bed when he lay down in it at night and when he arose in the morning. It was so that she spread a white sheet in his bed, and by this did she know, for the way of the world is that when a person arises from his bed, the sheet on which he slept exudes a foul odor. But when she removed the sheet from his bed, it exuded scents like those in the Garden of Eden. She said: 'If it were not for the fact that he is holy and the Holiness of his Master is upon him, a holy scent would not arise FROM THE SHEET.'

7. As a result, he had to separate from the house, because a person can not be so careful inside the house. But she said, "Let us make a small upper chamber, I pray you, with walls; and let us set for him there a bed and table, and a chair, and a lamp" (Ibid. 10). HE INQUIRES: Why these four? HE RESPONDS: Because they restore the Congregation of Yisrael, WHICH IS MALCHUT, that is called an 'upper chamber with walls'. And so is it called, for it is written: "Then Chizkiyahu turned his face towards the wall" (Yeshayah 38:2).

8. "A bed, and a table, and a chair, and a lamp." HE ASKS: the order of the passage is not the order of the usage, because first a chair is needed, and afterwards a table, and afterwards a lamp, and then a bed. So why did she start with the bed? HE RESPONDS: Because she liked the bed better than everything, and a person places that which he likes first - FOR SHE NOTICED IN THE BED A HIGHER DEGREE OF HOLINESS ABOVE EVERYTHING.

9. "And it happened one day, that he came there" (II Melachim 4:11). HE ASKS: "And it happened one day." What day was it? HE RESPONDS: It is as we explained. Come and behold: that day was the holy day of Rosh Hashanah (the Jewish New Year), when the barren women of the world and the inhabitants of the world were remembered. He called the Shunamite and said, "Behold, you have been careful to take all this trouble for us" (Ibid. 13). Therefore, I must study the Judgments of the world today, because today the Holy One, blessed be He, Judges the world, and because I separated myself to be alone in this place, IN THE UPPER CHAMBER WITH WALLS WHICH WAS PREPARED FOR ME. I must search the sentences of the world, MEANING THAT WHOEVER SEPARATES TO BE ALONE ON THE DAY OF JUDGMENT IS SNARED FIRST, THOUGH HE MAY BE GUILTLSS.

5. הַנִּי מִיְלֵי קִשְׁיוֹן, אִי תִימָא דְלֹא חִמַּת בֵּיה קְרִי, הָא סְגִיאיִן אֵינוֹן בְּנֵי נֶשָׂא הִכִּי בְעֵלְמָא, מַה שְׁנוּיָא הִכָּא. וְאִי תִימָא דְלֹא עֵבֶר זֹבֹבָא בְּפִתּוּרִיהָ. אֲמַאי כְּתִיב, הִנֵּה נָא יִדְעָתִי, וְכִי הִיא יִדְעָתִי, וְלֹא אַחֲרָא, וְהָא כָּל אֵינוֹן דְּחִמוּ לֵיה אֲכִיל בְּפִתּוּרִיהָ הוּוּ יִדְעִי.

6. אֵלָא שְׁפִיר קָאמַרְתָּ, אֲבָל הִנֵּה נָא יִדְעָתִי, הִיא יִדְעָה, וְלֹא אַחֲרָא, בְּגִין דְּהִיא מִתְקַנַּת עֵרְסִיָּה, בְּשַׁעֲתָא דְשָׁכִיב בְּלִילְיָא, וּבְשַׁעֲתָא דְקָאִים בְּצַפְרָא. וְהִיא דְקָאמְרִי דְשׁוּשִׁיפָא חוּרָא זְרִיקַת לֵיה בְּעֵרְסִיָּה, הִכִּי הוּוּ, וְבֵה יִדְעָה, דְּאַרְחָא דְעֵלְמָא, בִּין דְקָאִים בְּרֵשׁ מַעֲרִסִיָּה, סְלִיק שׁוּשִׁיפָא דְנָאִים בְּהָ, רִיחָא מְנוּוֹלָא. וְהִיא, בְּשַׁעֲתָא דְסִלְקַת הִהוּא שׁוּשִׁיפָא מַעֲרִסִיָּה, הוּוּ סְלִיק רִיחִין, כְּרִיחִין דְגִנְתָּא דְעֵרֶן. אֲמַרָה אִי לֹא דְקִדִּישָׁא הוּא, וְקִדּוּשָׁה דְמַרְיָה עֲלֵיהָ, לֹא סְלִיק רִיחָא קִדִּישָׁא הִכִּי.

7. בְּגִינֵי כֵךְ, בְּעֵי לְאַתְפָּרְשָׁא מִן בֵּיתָא, דְלֹא אֲזַדְהָר בְּרֵשׁ כָּל כֵךְ בְּבֵיתָא. אֲבָל אֲמַרְתָּ, נַעֲשֶׂה נָא עֲלֵיית קִיר קִטְנָה וְנָשִׁים לוֹ שֵׁם מְטָה וְשִׁלְחֹן וְכֶסֶא וּמְנוּרָה, אַרְבַּע אֵלִין לְמַה. אֵלָא בְּגִין דְאֵינוֹן תְּקוּנָא דְכְּנֶסֶת יִשְׂרָאֵל, דְאַתְקִרִיאת עֲלֵיית קִיר, וְהִכִּי אַתְקִרִיא, כְּמַה דְכְּתִיב וַיִּסַּב חִזְקִיָּה פָּנָיו אֶל הַקִּיר.

8. מְטָה וְשִׁלְחֹן וְכֶסֶא וּמְנוּרָה, לֹא אֵינוֹן כְּתִיקוֹן דְשְׁמוּשָׁא, דְהָא כֶּסֶא קָא בְּעֵי בְקִדְמִיתָא, וְלִבְתַּר שִׁלְחֹן, לִבְתַּר מְנוּרָה, לִבְתַּר מְטָה, אֲמַאי אֲקִדְמִית מְטָה. בְּגִין דְהִיא חֲבִיבָה עֲלֵיהָ וְתִיר מְכֻלָּא, וְאַקְדִּים בְּרֵשׁ מַה דְחֲבִיב עֲלֵיהָ.

9. וַיְהִי הַיּוֹם וַיָּבֹא שָׁמָּה. וַיְהִי הַיּוֹם, מֵאֵן הוּא יוֹמָא דָּא. אֵלָא כְּמַה דְאֻקְמוּהָ. וּת"ח. הִהוּא יוֹמָא, יוֹמָא טְבָא דְרֵאשׁ הַשָּׁנָה הוּוּ, דְאַתְפָּקְרוּ בֵּיה עֲקֻרוֹת דְעֵלְמָא, וְאַתְפָּקְרוּן בֵּיה בְּנֵי עֵלְמָא. קְרָא לְשׁוּנְמִית וְאֲמַר, הִנֵּה חֲרַדְתָּ אֵלֵינוּ אֵת כָּל הַחֲרָדָה הַזֹּאת. בְּגִינֵי כֵךְ, אֲצַטְרִיכְנָא לְעֵינָא יוֹמָא דָּא בְּדִינֵי דְעֵלְמָא, דְקִדְשָׁא בְּרִיךְ הוּא דְאֵין בְּיוֹמָא דָּא לְעֵלְמָא, וּבְגִין דְאַתְפָּרְשָׁנָא בְּלַחוּד בְּאַתְרֵי דָּא, אֲצַטְרִיכְנָא לְאַסְתַּכְלָא בְּרִגְיוֹ דְעֵלְמָא.

10. HE ASKS: "What is to be done for you? Would you be spoken for to the king, or to the captain of the host?" (Ibid.) Is this important to a woman who never goes out or goes to the king's palace? But this day caused all the inhabitants of the world to await Judgment and on that day, the Holy One, blessed be He, shall be proclaimed as King, the King of Judgment. He said to her, 'If you need the Supernal King TO FORGIVE YOU for your actions, I WILL SPEAK AND BESEECH ON YOUR BEHALF.'

11. "And she answered, 'I dwell among my people'." HE ASKS: What does she mean? AND HE RESPONDS: At the time when Judgment prevails over the world, a person should not separate himself from the general community and be apart. Then he will not be singled out above, and will not be noticed on his own. For at the time when Judgment prevails over the world, those who were distinctly known and recorded apart are caught first, even though they may be righteous. Therefore, a person should never separate to be apart from the people, for the Mercies of the Holy One, blessed be He, are always present over the whole people together. Therefore, she said, "I dwell among my people" and I do not want to be separate from them, as I have done until this day.

12. "And Gechazi answered, 'Verily she has no child'" (II Melachim 4:14). Elisha said to her: 'Certainly, the time is favorable for you TO REDEEM YOURSELF WITH A SON, because the day induces it', FOR ON ROSH HASHANAH, BARREN WOMEN ARE REMEMBERED. "And he said, 'About this time, in the coming year, you shall embrace a son'...And the woman conceived and bore a son in the season of which Elisha had spoken to her" (Ibid. 16-17). Assuredly, at that time and afterwards he died. HE INQUIRES: What is the reason that he died? HE RESPONDS: Because the child was given to her and not to her husband, and he was bound to the Female place. Death awaits one who is bound to the Female. Whence do we know that he was given to her? Because it is written: "And you shall embrace a son."

13. Come and behold: by Abraham, it is written, "I will certainly return to you at this season" (Beresheet 18:10), and not to her. He will be bound to you indeed, and not with a female, for death is premature for one who comes from the Female side. "And she went up, and laid him on the bed of the man of Elohim," because she saw there a Holiness that was higher than that of everyone.

14. "And say to her, 'Is it well with you, is it well with your husband, is it well with the child?'" (II Melachim 4:26). From here, we know that she is the mainstay of the house, FOR HE INQUIRED FIRST ABOUT HER WELL-BEING, AND THEN HER HUSBAND'S WELL-BEING. She went behind THE PROPHET, but before her husband. "And Gechazi came near to thrust her away." This has already been explained.

10. ומה לעשות לך ה'ש לדבר לך אל המלך או אל שר הצבא. וכי מלה דא למה אצטריכא לגבוי אתתא, דלא נפקת ולא אזלת ולא עאלת בהיכלא דמלכא. אלא, יומא דא הוה גרים, דכל בני עלמא יתבין בדינא, ובההוא יומא אקרי קדשא בריך הוא מלך. המלך המשפט. אמר לה, אי את אצטריך לך לגבוי מלכא עלאה, על עוברין די בידך.

11. ותאמר בתוך עמי אנכי ישבת. מאי קאמרת. אלא בשעתא דינא תליא בעלמא, לא יתפרש בר נש בלחודוי, ולא יתרשים לעילא, ולא ישתמודעון ביה בלחודוי, דהא בזמנא דינא תליא בעלמא, אינון דאשתמודעון ורשימין בלחודייהו, אע"ג דזכאין אינון, אינון אתפסן בקדמיתא. ועל דא, לא לבעי ליה לאיניש, לאתפרשא מבין עמא לעלם, דבכל זמנא רחמי דקדשא בריך הוא על עמא בלהו כחד. ובגיני כך אמרה, בתוך עמי אנכי ישבת, ולא בעינא לאתפרשא מנייהו, כמה דעברנא עד יומא דין.

12. ויאמר גחזי אבל בן אין לה וגו'. אמר לה אלישע. הא ודאי שעתא קיימא, דהא יומא גרים. ויאמר למועד הזה כעת חיה את חובקת בן. ותהר האשה ותלד בן למועד הזה כעת חיה אשר דבר אליה אלישע. למועד ודאי. לבתר מית. מאי טעמא מית. אלא בגין דאתייהב לה, ולא לבעלה. ומאתר דנוקבא אתקשר, ומאן דאתקשר בנוקבא, מותא אודמנת קמיה. מנא לן דלה אתייהב, דכתיב את חובקת בן.

13. תא חזי, באברהם כתיב שוב אשוב אליך, ולא אליה, אליך ודאי, כך אתקשר, ולא בנוקבא. מאן דאתי מסטרא דנוקבא, מותא אקדים לרגלוי. ותעל ותשכיבהו על מטת איש האלהים, בגין דתמן חמת קדושה עלאה מפלא.

14. ויאמר לה השלום לך השלום לאישך השלום לילד. מכאן, דהיא עקרא דביתא, ולא עוד אלא דאיהי אזלת אבתריה, ולא בעלה. ויגש גחזי להדמה הא אוקמוה.

15. "But the man of Elohim said, 'Let her alone'." HE INQUIRES: Why is it that here the verse calls him "the man of Elohim," yet he was referred to as "Elisha" when he was in the city? HE RESPONDS: Here he was assuredly "the man of Elohim," because here is his place, and not in the city, not at the time when the sons of the prophets were before him. **THUS, THERE HE WAS NOT CALLED 'THE MAN OF ELOHIM', BUT RATHER "ELISHA."**

16. "And Hashem has hid it from me..." IS as written: "And Hashem rained upon S'dom and Amorah" (Beresheet 19:24), **WHEREBY "AND HASHEM" MEANS HE AND HIS COURT OF JUSTICE, AND this is the court of law of below, MEANING MALCHUT.** "And has not told me" (II Melachim 4:27). HE ASKS: Why did Elisha not know? HE RESPONDS: the Holy One, blessed be He, said, 'How can I kill this one? If I tell him, he will not let him die because it is his present. HE WILL PRAY FOR HIM, AND NOT PERMIT HIM TO DIE.' But he must die; as we learned, it is written: "You will embrace a son." HE WAS BOUND TO THE PLACE OF THE FEMALE, and death was caused from the Female place. Therefore, He did not tell him.

17. "And he said to Gehazi, 'Gird your loins, and take my staff in your hand and go you away'." It was explained that the ability to perform the miracle had departed from him, **FOR HE WAS NOT WORTHY OF IT.** "As Hashem lives, and as your soul lives, I will not leave you." HE INQUIRES: Why DID SHE CONTINUE TO INSIST THAT HE SHOULD GO HIMSELF, although Gehazi was already going. HE ANSWERS: She recognized the manners of that wicked Gehazi that he is not worthy for a miracle to be performed through him.

18. "And he put his mouth upon his mouth and his eyes upon his eyes..." HE ASKS: Why DID HE DO IT THAT WAY. HE ANSWERS: Elisha observed and knew that this place **OF THE FEMALE**, to which he is bound now, caused him **TO DIE.** **CONSEQUENTLY,** "he put his mouth upon his mouth and his eyes upon his eyes," in order to bind him in a different, high place - **MEANING IN THE PLACE OF THE MALE**, the place where there is life.

19. But he was not able to uproot him from the **FEMALE** place, to which he was connected before until he aroused a spirit from above. He connected to the **SUPERNAL** place and returned to him his soul. If he had not **DONE** so, he would never have returned **TO LIFE.** "And the child sneezed seven times," and not more **THAN SEVEN, WHICH CORRESPONDS TO THE SEVENTY YEARS OF HIS LIFE,** as is written: "The days of our years are seventy" (Tehilim 90:10).

20. This is Habakkuk the prophet, as it says, "You shall embrace (Heb. choveket) a son." **HABAKKUK IS DERIVED FROM 'EMBRACE'.** HE ASKS: If so, he should have been called Chavuk ('embraced'). Why **WAS HE CALLED 'Habakkuk',** which means two **EMBRACES?** HE RESPONDS: One **EMBRACE IS** of his mother and one **EMBRACE IS** of Elisha, who embraced him **WHEN HE REVIVED HIM.** Another explanation: He received two embraces, one from **HIS MOTHER'S** side and one from the **PROPHET'S** side. One embrace from the place from which he came originally - **MEANING FROM THE FEMALE PLACE, AS MENTIONED** - and another embrace that raised him to the higher levels, **MEANING TO THE PLACE OF THE MALE, AS MENTIONED.** **BOTH THESE EMBRACES ARE INCLUDED IN HIS MOTHER'S EMBRACE, AND ALSO IN THE PROPHET'S EMBRACE.** He was therefore called 'Habakkuk', which means two **EMBRACES.**

15. וַיֹּאמֶר אִישׁ הָאֱלֹהִים הֲרַפָּה לָּהּ. מֵאִי שָׁנָא הֵכָא דְאָמַר אִישׁ הָאֱלֹהִים, וְכֵד הוּא בְּמִתָּא אֱלִישָׁע. אֲלָא הֵכָא וְדָאִי אִישׁ הָאֱלֹהִים, דְּהֵכָא הוּא דּוּכְתִיחָא, וְלֹא בְּמִתָּא, וְלֹא בְּשַׁעֲתָא דְהוּוּ בְּנֵי נְבִיאֵי קַמֵּיהּ.

16. וַיִּי' הָעֲלִים מִמֶּנִּי וְגו', כְּמָה דְאֵת אָמַר וַיִּי' הַמְטִיר עַל סְדוּם וְעַל עַמּוֹרָה, דָּא בִּי דִינָא דְלִתְתָּא. וְלֹא הֲגִיד לִי, מֵאִי טַעֲמָא לֹא יָדַע אֱלִישָׁע. אֲלָא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, וּמָה אָנָּא קָטִיל לְהָאִי, אִי אֵימָא לִיחָא, לֹא יָמוּת, דְּהָא נְבֻזְבָּזָא דִּילִיחָא הוּא. וְדָאִי אֵית לִיחָא לְמִימַת, דְּהָא אֲתַמַּר, דְּכַתִּיב אֵת חוּבְקַת בֶּן, וּמֵאֲתֵר דְּנוּקְבָא גְרִים מוּתָא, וּבְגִינֵי כֶּךָ לֹא אָמַר לִיחָא.

17. וַיֹּאמֶר לְגַחְזִי חַגּוּר מִתְנִיךְ וְקַח מִשְׁעֲנִתִּי בְיָדְךָ וְלֶךְ. וְהָא אֹוקְמוּהָ וְאֶסְתַּלַּק נִיסָא מִנִּיהּ. חִי יִי' וְחִי נִמְשָׁךְ אִם אַעֲזֹבְךָ, אֲמַאי בִּינּוֹן דְּגִיחְזִי הוּא אֲזִיל. אֲלָא הִיא יָדַעַת אֲרַחוּי דְּהָהוּא רָשַׁע דְּגִיחְזִי, דְּלֹא אִיהוּ כְּדָאִי דִּישְׁתַּכַּח נִיסָא עַל יָדָיו.

18. וַיִּשֶׁם פִּיו עַל פִּיו וְעֵינָיו עַל עֵינָיו וְגו'. אֲמַאי, אֲלָא דְאֶשְׁגַּח אֱלִישָׁע וַיָּדַע דְּאֲתֵרָא דָּא הוּא דְּגְרִים, דְּאֲתַקְשֵׁר בֵּיהּ הַשְׁתָּא. וַיִּשֶׁם פִּיו עַל פִּיו וְעֵינָיו עַל עֵינָיו, לְקַשְׁרָא לִיחָא בְּאֲתֵרָא אַחֲרָא עֲלָאָה, אֲתֵר דְּחִינּוֹן אֶשְׁתַּכְּחוּ בֵּיהּ.

19. וְלֹא יָכִיל לְאֶעְקָרָא לִיחָא מֵאֲתֵר דְּאֲתַקְשֵׁר בֵּיהּ בְּקַדְמִיתָא, אֲלָא אֲתַעֵר רוּחָא חֲדָא מְלַעֲיֹולָא, וְאֲתַקְשֵׁר בְּהָאִי אֲתֵר, וְאֲתִיב לִיחָא נִפְשִׁיהּ. דָּאִי לֹא הָכִי לֹא הוּא קָאִים לְעֵלְמִין. וַיִּזּוּרֵר הַנְּעַר עַד שְׁבַע פְּעָמִים, וְלֹא סָלִיק יָתִיר, כְּמָה דְּאֵת אָמַר יָמֵי שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה.

20. וְדָא הוּא חֲבֻקוּק נְבִיאָה, כְּמָה דְּאֵת אָמַר אֵת חוּבְקַת בֶּן. אִי הָכִי חֲבֻק מִבְּעֵי לִיחָא, אֲמַאי חֲבֻקוּק תְּרִי. אֲלָא, חֲדָא דְאֵמִיחָא, וְחֲדָא דְאֱלִישָׁע, דְּאֲתַחֲבַק עִמֵּיהּ. ד"א תְּרִי חֲבֻקִין הוּוּ בֵּיהּ, בִּין לְהָאִי סְטְרָא בִּין לְהָאִי סְטְרָא. חֲבֻקָא חֲדָא, הֵהוּא אֲתֵר דְּהוּוּ תְּלִי בֵּיהּ בְּקַדְמִיתָא. חֲבֻקָא אַחֲרִינָא דְּסָלִיק לִיחָא לְדְרָגִין עֲלָאִין יָתִיר, וּבְג"כ חֲבֻקוּק תְּרִי.

21. "A prayer (Heb. tfilah) of the prophet Habakkuk" (Chavakuk 3:1). HE ASKS: What is the prayer THAT IS MENTIONED HERE? HE RESPONDS: This is the place to which he was originally connected FROM HIS MOTHER'S ASPECT, and this is the hand Tfilah ('phylactery'), MEANING THE NUKVA OF ZEIR ANPIN that is called 'Tfilah. "Upon errors" (Ibid.) MEANS that on the day he became bound to it, the errors of the world were suspended before the Holy One, blessed be He, WHICH WAS ROSH HASHANAH, AS MENTIONED. And Gvurah, WHICH IS NUKVA, dominated. This Tfilah, WHICH IS THE NUKVA, was therefore bound to him.

22. Another explanation for "A prayer of the prophet Habakkuk" is that a prayer of Habakkuk MEANS for Habakkuk, FOR THE TWO EMBRACES, which THE PROPHET gave him. "Hashem, I heard the report of You, and I was afraid" (Ibid. 2). Come and behold: when the spirit of the prophet was awakened over him - THAT IS, THE MALE WHEN HE EMBRACES, over this place, OVER THE SPIRIT OF THE FEMALE, which is Tfilah (lit. 'prayer'), WHICH HE HAD FROM THE EMBRACE OF HIS MOTHER - he approached with fear and trembling, LEST THE JUDGMENTS OF THE NUKVA SHOULD NOT REVISIT HIM. THEREFORE, HE SAID, "HASHEM, I HEARD THE REPORT OF YOU, AND I WAS AFRAID." This, they said, is like the proverb: 'One who is bitten by a dog trembles from his bark.'

23. "Hashem, revive Your work in the midst of the years" (Ibid.). HE ASKS: What is "Your work"? AND HE REPLIES: He said it ABOUT HIMSELF, that He is His work. "Revive Your work in the midst of the years" MEANS give him life to serve You among the supernal years, WHICH ARE THE SFIROT. Another explanation: Revive him so that he shall not die again.

24. "On errors (Heb. shigyonot)": HE INQUIRES: What is "shigyonot"? It should have said 'shgiot', as is written: "Who can discern errors (Heb. shgiot)?" (Tehilim 19:13). But "shigyonot" is defined as is written: "shigayon ('musical instrument') to David" (Tehilim 7:1). THAT IS A LYRIC USED FOR PRAISE, for there were various types of praises available to the prophets to cause the Spirit of Prophecy to dwell upon them, as it is written: "That you shall meet a band of prophets coming down from the high place with a lute, and a timbrel" (I Shmuel 10:5), and: "But now bring me a minstrel" (II Melachim 3:15). Habakkuk needed pleasantness more than all of them, to sweeten that place, WHICH IS THE NUKVA, TO WHICH HE WAS PREVIOUSLY BOUND. THIS WAS IN ORDER to draw the Spirit of Prophecy upon himself. It is the same for all the other prophets except for Moses, who rose above all the prophets of the world. Happy is his portion.

25. Come and behold: when the Yisrael left Egypt, their spirits were broken and they heard the praises OF THE ANGELS, but they could not celebrate. When all the legions OF THE ANGELS and Chariots left with the Shechinah, they all raised THEIR VOICES in praise and song before the Holy One, blessed be He, and the Holy One, blessed be He, aroused the spirits of Yisrael. Then they heard the praises OF THE ANGELS, as their spirits remained within them and did not fly from them.

21. תַּפִּלָּה לְחַבְקוֹק הַנְּבִיא, מֵאֵי תַּפִּלָּה. אֵלָּא דָּא הוּא אַתְּרָ, דְּהוּה קָשִׁיר בֵּיהּ בְּקַדְמִיתָא, וְדָא הוּא תַּפִּלָּה שֶׁל יָד. עַל שְׁגִיּוֹנוֹת. דְּהוּא יוֹמָא דְּאַתְקָשֶׁר בֵּיהּ, שְׁגִיּוֹנוֹת דְּעֵלְמָא הוּוּ תַלְיִין קַמִּי קוּדְשָׁא בְּרִיךְ הוּא, וְגַבּוּרָה הוּוּה שְׁלִיט, וְעַד אַתְקָשֶׁר בֵּיהּ הָאֵי תַּפִּלָּה.

22. ד"א תַּפִּלָּה לְחַבְקוֹק הַנְּבִיא, תַּפִּלָּה לְחַבְקוֹק: בְּגִין חַבְקוֹק, דְּאִיהוּ עֲבִיר בְּגִינְיָה. יִי שְׁמַעְתִּי שְׁמַעְךָ יִרְאֵתִי וְגו', ת"ח, כִּד הוּוּ אַתְעַר עֲלֵיהּ רוּחָא דְּנְבוּאָה עַל אַתְרָ דָּא דְּהוּא תַּפִּלָּה, הוּוּה אֲתִי וְהוּוּה דְּחִיל וּמְזַדְעָזַע. מִתְּלָא אֲמַרִי, מֵאֵן דְּנָשִׁיךְ מִכְּלָבָא, מְקַלִּיה אֲזַדְעָזַע.

23. יִי פְעֵלְךָ בְּקָרֵב שָׁנִים חַיִּיהוּ, מֵאֵן פְּעֵלְךָ. אֵלָּא, עֲלֵיהּ קְאָמַר, דְּאִיהוּ פְעַל דִּילִיָּה. בְּקָרֵב שָׁנִים חַיִּיהוּ. הֵב לִיָּה חַיִּין לְהָאֵי פְעֵלְךָ, בְּקָרֵב שָׁנִין עֲלָאִין. ד"א, חַיִּיהוּ דְּלָא יָמוּת כִּד בְּקַדְמִיתָא.

24. עַל שְׁגִיּוֹנוֹת, מֵאֵי עַל שְׁגִיּוֹנוֹת, עַל שְׁגִיאוֹת מְבַעֵי לִיָּה. כִּד"א שְׁגִיאוֹת מִי יְבִין. אֵלָּא שְׁגִיּוֹנוֹת, כִּד"א שְׁגִיּוֹן לְדוֹד. זִינִי תוֹשְׁבָחָן הוּוּ קַמִּיָּהוּ דְּנְבִיאִי, לְמִישְׁרֵי עֲלִיָּהוּ רוּחַ נְבוּאָה, כִּד"א וּפְגַעַת חֶבֶל נְבִיאִים יוֹרְדִים מֵהַבְּמָה וְלִפְנֵיהֶם נָכַל וְתוֹף וְגו', וְכַתִּיב וְעַתָּה קָחוּ לִי מִנְגֵן וְגו'. וְכַל שְׁכָן חַבְקוֹק, דְּאַצְטְרִיךְ לִיָּה יִתִּיר מִכְּלָהוֹן, לְנִיחָא דְּרוּחָא, וְלְבַסְמָא לְהוּא אַתְרָ, לְאַמְשָׁכָא עֲלֵיהּ רוּחַ נְבוּאָה. וְכֵן כְּלָהוּ נְבִיאֵי כְּהָאֵי גּוּוֹנָא, כִּד מְמַשָּׁה דְּסָלִיק עַל כָּל שְׂאָר נְבִיאֵי דְּעֵלְמָא, זְכָאָה חוּלְקִיָּה.

25. ת"ח, כִּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, רוּחֵיהוֹן הוּוּה תְּבִיר בְּגוּוֹיָהוּ, וְהוּוּ שְׁמַעִין אֵינּוֹן תוֹשְׁבָחָן, וְלָא יְכַלִּין לְמַחְדֵּי, וּבְשַׁעְתָּא דְּכְלָהוּ אוּכְלָסִין וְרִתִּיבִין נִפְקוּ בְּשַׁכִּינְתָּא, כְּלָהוּ אֲרִימוּ תוֹשְׁבָחָן וְשִׁירִין קַמִּי קוּדְשָׁא בְּרִיךְ הוּא, וְאַתְעַר קוּדְשָׁא בְּרִיךְ הוּא רוּחֵיהוֹן דִּישְׂרָאֵל, וְהוּוּ שְׁמַעִין אֵינּוֹן תוֹשְׁבָחָן, וְקָאִים רוּחֵיהוֹן בְּגוּוֹיָהוּ דְּלָא פְּרָחָן.

26. One knows AND FEELS his broken bones and broken spirit only after he leaves his work. Yisrael only tasted death when they departed from Egypt, but the Holy One, blessed be He, healed them, as is written: "And Hashem went before them by day..." (Shemot 13:21). All the roads exuded scents of healing which entered their bodies, and they were healed. From the sound of the praises that they heard, they rejoiced and reposed and purified their spirit.

27. Pharaoh and all his people went after Yisrael to accompany them until they left Egypt. Likewise, all the supreme princes, who were appointed over them and the other nations, accompanied the Shechinah and all of Yisrael until they camped at Eitam, on the edge of the wilderness. This is what is written: "And it came to pass when Pharaoh had let the people go...although that was near" (Ibid. 17). "...that was near..." MEANS because that oath is near, the oath which Avimelech swore to the Patriarchs because of the good that the Philistines did for the Patriarchs, as is written: "But according to the kindness that I have done to you, you shall do to me, and to the land in which you have sojourned" (Beresheet 21:23).

2. Three deaths

We hear that at the time of the first Passover, there were three revengeful deaths performed against Egypt: the one that related to the deaths of the firstborn, the one that God killed at midnight, and the one when Pharaoh saw the death in his own house. Rabbi Shimon says that Pharaoh himself killed all the ministers and advisers who counseled him to refuse to send out the children of Yisrael. Then he called Moses and Aaron and told them to leave, "and bless me also." Then he accompanied them out of the country.

28. "And it came to pass when Pharaoh had let the people go." It is written before: "And Pharaoh arose in the night, he and all his servants" (Shemot 12:30). Come and behold: recognize the supernal revenge that the Holy One, blessed be He, performed against Egypt. There were three deaths: one that related to the first born in Egypt, as they killed whoever was in their way; one that the Holy One, blessed be He, killed at midnight; and one when Pharaoh saw the death in his house, among his children and servants. He arose and emboldened himself and killed the ministers, the rulers, and all those who advised him to refuse TO SEND OUT the people, until the Torah bore witness against him. He arose actually at night, MEANING WITH THE JUDGMENTS OF THE NUKVA, THAT IS CALLED 'NIGHT'. As the night, WHICH IS THE NUKVA, slew the first born and took revenge, so did Pharaoh arise in the land of Egypt, slay and take revenge against his rulers, ministers, his appointees and all types of officers. This is the meaning of: "And Pharaoh arose in the night." He arose to kill and destroy.

26. בַּר נֶשׁ כִּד אֵיהוּ שְׁבִיב פּוֹלְחָנָא, כְּדִין יָדַע תְּבִירוֹ דְּגַרְמוֹי, תְּבִירוֹ דְּרוּחִיהּ. כִּן יִשְׂרָאֵל, כִּד נִפְקוּ מִמִּצְרַיִם, כְּדִין טַעִימוֹ טַעֲמָא דְּמוֹתָא, וְקוֹדְשָׁא בְּרִיךְ הוּא אָסִי לֹון, דְּכִתִּיב וַיִּי הוֹלֵךְ לִפְנֵיהֶם יוֹמָם וְגו' . וְכֹל אוֹרְחִין, הוּוּ סִלְקִין רִיחִין דְּאִסּוֹתָא, וְעֵאלִין לְגוֹפְיֵיהוּ וְאִתְסִינִין, וְקֵל תּוֹשְׁבַחֲן דְּהוּוּ שְׁמַעִין, הוּוּ חֲדָאן וְנִיחִין בְּרוּחִיהוּן.

27. וּפְרַעָה וְכֹל אִינוּן אוּכְלוּסִין דִּילִיָּהּ, הוּוּ אֲזִלִּי בְּתַרְיֵיהוּ, לְאוֹזְפָא לֹון, עַד דְּנִפְקוּ מֵאַרְעָא דְּמִצְרַיִם. וְכֹן כֹּל אִינוּן רְבֵרְבִין דְּמִמְנָן עֲלֵיהוּן, וְעַל שְׂאֵר עַמִּין, אוֹזִיפוּ לָהּ לְשִׁכְנִתָּא וְלִישְׂרָאֵל כְּלֵהוּ, עַד דְּשָׂאוּ בְּאִיתָם בְּקִצָּה הַמְדַבֵּר, הַה"ד, וַיְהִי בְּשִׁלַּח פְּרַעָה אֶת הָעָם וְגו' . כִּי קְרוֹב הוּא, כִּי קְרוֹב הוּא. הַהוּא אוֹמְרָא דְּאוּמֵי אַבִּימֶלֶךְ לְאַבְהֵן, עַל הַהוּא טִיבוּ דְּעַבְדוּ פְּלִשְׁתִּים לְאַבְהֵן, דְּכִתִּיב בַּחֲסַד אֲשֶׁר עָשִׂיתִי עִמָּךְ תַּעֲשֶׂה עִמָּדִי וְעַם הָאָרֶץ אֲשֶׁר גֵּרְתָּ בָּהּ.

28. וַיְהִי בְּשִׁלַּח פְּרַעָה אֶת הָעָם, מֵה כְּתִיב לְעֵילָא, וַיִּקַּם פְּרַעָה לִילָה הוּא וְכֹל עַבְדָּיו. תָּא חֲזִי, נוֹקְמָא עֲלָאָה דְּעַבְדֵּי קוֹדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם. תִּלְתַּת מוֹתָנֵי הוּוּ. חַד, דְּעַבְדוּ בוּכְרִין בְּמִצְרַיִם, דְּקִטְלוּ כֹּל אִינוּן דְּאִשְׁכַּחוּ. וְחַד, דְּקִטְלֵי קוֹדְשָׁא בְּרִיךְ הוּא בְּפִלְגוֹת לִילָא. וְחַד, כִּד חָמָא פְּרַעָה מוֹתָנָא בְּבֵיתֵיהּ בְּבִנּוּי וּבְעַבְדָּיו, קַם וְזָרִיו גְּרַמִּיהּ, וְקִטְלֵי אַפְרָכִין וְסַרְכִין, וְכֹל דְּאִמְלִיכוּ לִיָּה לְסַרְבָּא בְּעַמָּא עַד דְּאוּרִייתָא אִסְהִידַת עֲלֵיהּ דְּאֵיהוּ קַם בְּלִילָא מִמֶּשׁ. כְּמָה דְּלִילָא קִטְלֵי בוּכְרִין וְעַבְדֵי נוֹקְמִין, הֲכִי קַם פְּרַעָה בְּאַרְעָא דְּמִצְרַיִם, וְקִטְלֵי וְעַבְדֵי נוֹקְמִין בְּסַרְכוּי, וְאַפְרָכוּי, וְאַמְרָכְלוּי, וּבְכֹל אִינוּן רְבֵרְבִין הַה"ד וַיִּקַּם פְּרַעָה לִילָה, דְּקַם לְקִטְלָא וְלְשִׁיפָּאָה.

29. The nature of a dog is that when you hit him with a stone, he goes and bites its neighbor. Pharaoh did likewise. Afterwards, he went out in the marketplaces and announced, "Rise up, and get you out from among my people" (Shemot 12:31) - you killed all the inhabitants of the city, you killed the rulers and ministers and all the members of my household. Hence, it is written: "And he called Moses and Aaron by night" (Ibid.). Since everything was caused by you, "And bless me also" (Ibid. 32), by not killing me. Afterwards, he himself accompanied them and took them out of the country. This is what is written: "And it came to pass, when Pharaoh had let the people go..."

29. אֹרְחוֹי דְכַלְבָּא, כַּד מַחֲיִין לֵיה בְּאַבְנָא, אִיהוּ אֲתִי וְנָשִׁיךְ לְחֻבְרִיה, כִּן פְּרַעָה, לְבַתֵּר אִיהוּ הוּה אֲזִיל בְּשׂוֹקִי, וְהוּה מַכְרִיז וְאָמַר, קוּמוּ צְאוּ מִתּוֹךְ עַמִּי, אֲתוּן קְטִלְתוּן לְכָל בְּנֵי מִתָּא, אֲתוּן קְטִלְתוּן סַרְכֵי וְאִפְרָכֵי וְכָל בְּנֵי בֵיתִי, הֵה"ד וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לַיְלָה. כִּיּוֹן דְּבִידְכּוֹן הוּה כְּלָא, וּבִרְכַתְּם גַּם אוֹתִי, דְּלֹא תִקְטְלוּן לִי. לְבַתֵּר אִיהוּ בְּגִרְמִיה אוּזִיף לּוֹן, וְאַפִּיק לּוֹן מֵאַרְעָא, הֵה"ד וַיְהִי בְשַׁלַּח פְּרַעָה אֶת הָעָם וְגו'.

3. "And Elohim led the people about"

Rabbi Yehuda wonders why after the children of Yisrael were circumcised, had offered the Passover sacrifice and were bound to God, He still calls them "the people" and not "My people." Rabbi Shimon explains that it was because they were still attached to the mixed multitude. There follows a short story about Rabbi Yitzchak and Rabbi Yehuda turning themselves away from an evil man, wishing not to associate with him. Rabbi Yitzchak then speaks about "Fret not yourself because of evil doers." We learn that if it were not for the mixed multitudes the people of Yisrael would not have died, because the molten calf would never have been made. The Holy One, blessed be He, had wanted at that time to liberate them from death and the yoke of other nations, but that deed caused ruin to everything. The rabbis, saying that Moses instructed the people to accept the mixed multitudes, then dispute gently about how many of the multitudes were from the nation of Yisrael. Rabbi Shimon talks about the Jubilee, the fifty gates of Binah, and the fifty days that Yisrael lingered to receive the Torah. He explains why Moses took the bones of Joseph with him when they left Egypt. Serah the daughter of Asher showed Moses where the bones were hidden.

30. "And Elohim led the people about, through the way of the wilderness of the sea of Suf," NAMELY, to make way to His place IN ORDER TO EVENTUALLY SPLIT THE SEA OF SUF. IF NOT FOR THIS, IT WOULD HAVE BEEN ENOUGH TO SIMPLY LEAD THEM THROUGH THE WILDERNESS, AND NOT BY WAY OF THE SEA OF SUF. Rabbi Yehuda said: Why the difference? When Yisrael were in Egypt, it is written: "Let My people go" (Shemot 5:1); "if you refuse to let My people go" (Shemot 10:4); and, "Yisrael is My son, my first born" (Shemot 4:22). They were not circumcised at that time and were not bound TO THE HOLY ONE, BLESSED BE HE, properly. But once they were circumcised, had offered the Passover sacrifice, and were bound to Him, He calls them "the people" and not "My people."

30. וַיִּסַּב אֱלֹהִים אֶת הָעָם דְּרַךְ הַמַּדְבָּר יַם סוּף לְתַקְנָא אֲרַחָא לְאַתְרֵיה. ר' יְהוּדָה אָמַר, מֵאִי שְׁנָא כַּד הוּוּ יִשְׂרָאֵל בְּמִצְרַיִם, דְּכַתִּיב, שַׁלַּח אֶת עַמִּי, כִּי אִם מֵאֵן אֲתָה לְשַׁלַּח אֶת עַמִּי, בְּנֵי בְכוּרֵי יִשְׂרָאֵל, וּבַהוּוּא זְמַנָּא לֹא הוּוּ גְזִירִין, וְלֹא אֲתַקְשְׁרוּ בֵיה כְּדָקָא יְאוּת. וְהָכָא דְהוּוּ גְזִירִין, וְעַבְדוּ פְסַחָא, וְאַתְקְשְׁרוּ בֵיה, קְרִי לּוֹן אֶת הָעָם.

31. HE ANSWERS: It was due to the mixed multitude that attached themselves to them and were mixed with them that He calls them "the people" AND NOT "MY PEOPLE." It is written: "And Hashem plagued the people for the calf they made" (Shemot 32:35); "the people gathered themselves together to Aaron"; and, "the people saw that Moses delayed" (Ibid. 1). DURING A PERIOD WHEN THE CHILDREN OF YISRAEL WERE IN A DECADENT STATE, HE CALLS THEM SIMPLY, "THE PEOPLE" AND NOT "MY PEOPLE."

31. אֵלָא בְּגִין הוּוּ עַרְב רַב, דְּאַתְדַּבְּקוּ בְהוּ, וְאַתְעַרְבוּ בְּהַדְרֵיהוּ, קְרִי לּוֹן אֶת הָעָם סְתָם. כַּד"א, וַיִּגּוֹף יי' אֶת הָעָם עַל אֲשֶׁר עָשׂוּ אֶת הָעֵגֶל. וַיִּקְהַל הָעָם עַל אֲהֲרֹן. וַיֵּרָא הָעָם כִּי בִשֵׁשׁ מִשֶּׁה. וְכֵן כְּלָהוּ.

32. Rabbi Yitzchak and Rabbi Yehuda were traveling from Usha to Lod with camels tied TO ONE ANOTHER IN SINGLE FILE, and with loads on their shoulders. They were accompanied by Yosi the Merchant. While they were traveling, Yosi the Merchant found a woman of the other nations who was gathering among the grasses in the field. He turned away from them, and then raped her, coming in to her. Rabbi Yitzchak and Rabbi Yehuda wondered and said: Let us return from this road, for the Holy One, blessed be He, wishes to show us that we should not associate with him. They returned from that way. They investigated him and learned that he was the son of a gentile woman while his father was of unfit ancestry. They said: Blessed is the Merciful One who has saved us.

32. ר' יִצְחָק וּר' יְהוּדָה הוּוּ אֲזִילֵי מְאוּשָׁא לְלוּד, וְהוּה עַמְהוֹן יוֹסִי טַיּוּעָא, בְּקַטִּירָא דְגַמְלֵי עֲטוּפִירָא בְּכַתְפֵיהוּ. עַד דְּהוּוּ אֲזִילֵי, אֲשַׁבַּח הוּוּ יוֹסִי טַיּוּעָא אֲנַתוּ חַדָּא דְשָׂאֵר עַמִּין, דְּקַטִּיר בִּירוּקֵי חַקְלָא, אֲשַׁתְּמִיט מְנִיְהוּ וְאַתְקִיף בְּה, וְאַתָּא עָלָה. תּוּוּהוּ ר' יִצְחָק וּר' יְהוּדָה, אָמְרוּ נִיתוּב מֵאַרְחָא דָּא, דְּהָא קוּדְשָׁא בְרִיךְ הוּוּ בְעָא לְאַחְזָאָה לָן, דְּלֹא נִתְחַבֵּר בְּהַדְרֵיה. תְּבוּ מֵאַרְחָא, בְּדָקוּ בְּתַרְיָה, וְאַשְׁכְּחוּ דְּבַרְיָה דְּבַת אֵל נִכְרָ הוּוּ, וְאַבּוּהָ פְסִיל זִרְעָא הוּוּ. אָמְרוּ, בְּרִיךְ רַחֲמֵנָא דְשׂוֹיב לָן.

33. Rabbi Yitzchak opened the discussion, saying: "Fret not yourself because of evil doers" (Tehilim 37:1). HE ASKS: Who are these evil doers, for it is not written 'sinners' or 'wicked'? HE RESPONDS: Rather "evil doers" are those that bring evil to themselves and to those who join up with them. Rabbi Yehuda said, "FRET NOT YOURSELF BECAUSE OF evil doers," IS DEFINED as staying away from evil doers so that you do not become friends and associate with them. Also, this is so that their actions do not hurt you and you are not caught for their sins.

34. Come and behold: if it were not for the mixed multitudes that joined with Yisrael, the deed OF THE MOLTEN CALF would not have occurred, and all those people of Yisrael would not have died. They would not have brought all that they did upon Yisrael. Come and behold: this deed and iniquity was the cause of Yisrael's exile.

35. For we studied that the Holy One, blessed be He, desired that Yisrael be at that time, DURING THE RECEPTION OF THE TORAH, as the supernal angels. And He desired to liberate them from everything: freedom (Heb. cherut) from death, and liberation from the yoke of other nations, as is said: "engraved (Heb. chaurut) on the tablets" (Shemot 32:16). Do not pronounce it "chaurut" WITH THE VOWEL A, but RATHER ONLY WITH THE E: 'cherut'.

36. As soon as that deed was done, they instigated everything. They caused the deaths of thousands among Yisrael, they caused submission to other kingdoms, and they caused the breaking of the original tablets. All this was due to the connection of the mixed multitudes who joined with them.

37. Here too, due to THE MOTLEY CROWD, they were not called 'children of Yisrael', nor 'Yisrael', nor 'My people', but merely, "the people." You may reason THAT IT IS INDEED WRITTEN: "And the children of Yisrael went up armed" (Shemot 13:18). This is because the motley crowd had not yet joined up with them when they first rose out of Egypt. Thus, He still calls them "the children of Yisrael." They are referred to as "the people" as soon as they were joined with them, as mentioned in the scripture: "And a mixed multitude went up also with them" (Shemot 12:38).

38. Rabbi Yosi insisted and said: It is written, "For as you have seen Egypt today you will never see them again" (Shemot 14:13). Yet every day they saw the mixed multitude, WHO WERE EGYPTIANS. Rabbi Yehuda said: It is written, "a mixed multitude" and not 'Egypt', for there were many other nations in Egypt AND FROM THEM CAME THE MOTLEY CROWD. Moreover all of them were circumcised and, since they were circumcised, they were not considered Egyptians.

33. פתח ר' יצחק ואמר אל תתחר במרעים. מאן אינון מרעים, דלא כתיב חטאים, או רשעים. אלא מרעים, דאבאישין לגרמייהו, ולהני דמתחברין בהדייהו. ר' יהודה אמר, מרעים: ארחיק גרמך ממרעים דלא תהוון רעים וחברים כחדא, דלא יבאישו לך עובדוי, ותתפס בחטאוי.

34. ת"ח, אי לא הוּו אינון ערב רב דאתחברו בהון ישראל, לא אתעביד ההוא עובדא, ולא מיתו מישראל, כל אינון דמיתו, ולא גרים לון לישראל כל מה דגרים. ות"ח, ההוא עובדא, וההוא חובה ממש, גרים גלותהון דישראל.

35. דתנינן, בעא קודשא בריך הוא, דישתכחון ישראל בההוא שעתא כמלאכי עלאי, ולמעבד לון חירין מכלא, חירין ממותא, ולמהוי חירין מן שעבודא דשאר עמין, כמד"א, חרות על הלוחות, אל תקרי חרות, אלא חירות.

36. כיון דאתעביד ההוא עובדא, גרימו כלא. גרימו מותא, גרימו שעבוד מלכוון, גרימו דאתחברו אינון לוחי קדמאי, גרימו דמיתו מישראל, כמה אלמין מנייהו. וכל דא, בגין אתחברותא דאינון ערב רב, דאתחברו בהו.

37. אוף הכא, בגיניהון, לא אתקרון בני ישראל, ולא ישראל, ולא עמי, אלא העם סתם. ואי תימא וחמושים עלו בני ישראל. כד הוּו סלקין ממצרים, ולא אתחברו בהדייהו אינון ערב רב, קרי לון בני ישראל, כיון דאתחברו בהדייהו, דכתיב וגם ערב רב עלה אהם, קרי לון העם.

38. רבי יוסי אקשי ואמר, כתיב כי אשר ראיתם את מצרים היום לא תוסיפו לראותם עוד עד עולם. אי הכי, כל יומא הוּו חמאן לההוא ערב רב. אמר רבי יהודה, ערב רב כתיב, ולא מצרים, דהא כמה שאר עמין הוּו דיירי במצרים. ולא עוד אלא דכלהו אתגורו, וכיון דאתגורו, לא אקרון מצראי.

39. According to the instructions of Moses, they accepted them. This is what the verse said: "Go, get you down; for your people...have become corrupt: they have turned aside quickly out of the way which I commanded them" (Shemot 32:7-8). "I commanded them," is written, WHICH MEANS THAT MOSES HAD INSTRUCTED THEM TO ACCEPT THE MIXED MULTITUDES. "And the children of Yisrael went up armed (Heb. chamushim) out of the land of Egypt," MEANING one out of five (Heb. chamisha) were YISRAEL. Rabbi Yosi said: Five were of Yisrael and one FROM THE MIXED MULTITUDES. Rabbi Yehuda said: "chamushim," one out of fifty (Heb. chamishim) WERE OF THE MIXED MULTITUDES.

40. Rabbi Shimon said: the Jubilee, WHICH IS BINAH, did take them up from the land of Egypt. Therefore, it is written: "And the children of Yisrael went up armed (Heb. chamushim) out of the land of Egypt," WHICH REFERS TO BINAH, CALLED 'JUBELEE (HEB. YOVEL), THAT CONTAINS FIFTY (HEB. CHAMISHIM) GATES. If not FOR YOVEL, they would not have left. Therefore, they tarried fifty days to receive the Torah. The Torah did emerge and was given from that place OF YOVEL. Therefore, "chamushim" is without a Vav, MEANING THAT IF IT HAD MEANT "ARMED," IT WOULD HAVE BEEN SPELLED WITH A VAV. BUT IT ONLY INDICATES THE NUMBER FIFTY (HEB. CHAMISHIM), WHICH IS THE SECRET OF JUBILEE. Due to it the children of Yisrael went up from Egypt.

41. "And Moses took the bones of Joseph..." (Shemot 13:19) HE ASKS: Why did MOSES bring up his bones? HE ANSWERS: It is because he was the first to descend into exile. And in addition, only he possessed the sign for the redemption, NAMELY, "WILL SURELY VISIT YOU" (IBID.). He bound Yisrael by oath in this. This is what is written: "He had laid an oath on the children of Yisrael" (Ibid.). And this was explained.

42. Fortunate is the part of Moses, for Yisrael were occupied with borrowing silver from Egypt and Moses was occupied with the oath of Joseph. Some said that his casket was in the Nile River, and he raised it by the Holy Name. Moses also said: 'Joseph, the time for the redemption of Yisrael has arrived.' And he said: 'Rise ox', and he rose - SINCE JOSEPH IS CALLED 'OX', AS IS WRITTEN: "HIS FIRSTLING OF HIS HERD, GRANDEUR IS HIS" (DEVARIM 33:17). Some said he was among the kings of Egypt and he ascended from there. And some said that they put him into the Nile in order that they would not make him into an idol. Serach, the daughter of Asher, WHO WAS ALIVE DURING THE HAPPENING, showed Moses HIS PLACE.

4. "And Hashem went before them by day"

Rabbi Yosi says that it is necessary to be occupied with the Torah day and night, and that one must rise after midnight to study Torah because it is then that the Holy One, blessed be He, enters into the Garden of Eden to delight Himself with the righteous there. He draws a thread of kindness during the day for those who occupy themselves with Torah in the night. Rabbi Yitzchak talks about "And Hashem went before them by day," saying that the Shechinah traveled with the Patriarchs - Abraham, Isaac, Jacob and King David. They are all the Holy Chariot of above. The people traveled day and night when they left Egypt, so that they would be complete with everything, night and day together - the aspect of Zeir Anpin and the aspect of Nukva. The "pillar of cloud" was Chesed, Abraham, and the "pillar of fire" was Gvurah, Isaac, so that Yisrael was illuminated by day and by night. Again we are told of the fifty days' delay after their redemption from Egypt before they received the Torah at Mount Sinai. Then the fifty days of Jubilee, the fifty gates of Binah, dwelled upon them. Rabbi Yitzchak says that the Pharaoh's wise men and sorcerers, who saw that Yisrael were traveling by day and by night, told him that the people had fled.

39. ועל פומא דמשה קבילו לון. והיינו מה דאמר הכתוב, לך רד כי שחת עמך סרו מהר מן הדרך אשר צויתם. צויתם כתיב. וחמשים עלו בני ישראל מארץ מצרים, חד מחמשה הו. ור' יוסי אומר, חמשה מישראל, וחד מנייהו. רבי יהודה אומר, וחמשים: אחר מחמשים.

40. אר"ש, בגין דההוא יובלא סליק לון ממצרים, בגין כך וחמשים עלו בני ישראל מארץ מצרים. ואי לא, לא סליק, ועל דא אתעכבו חמשין יומין לקבלא אורייתא. ומההוא אתר נפקת אורייתא, ואתיהיבת, ועל דא וחמשים חסר. דבגין דא עלו בני ישראל מארץ מצרים.

41. ויקח משה את עצמות יוסף וגו'. אמאי סליק גרמוי. אלא, בגין דהוה רישא לנחתא לגלותא. ולא עוד, אלא דאיהו סימנא דגאולה הוה ליה ואומי להו לישראל על דא, הה"ד כי השבע השביע את בני ישראל, והא אתמר.

42. זבאה חולקא דמשה, דישראל הו עסקי למשאל ממונא ממצראי, ומשה הוה עסיק באומאה דיוסף. ואית דאמרי ארונא בנילוס הוה, ובשמא קדישא סליק ליה, ועוד אמר משה, יוסף, הגיע זמן פורקנא דישראל, ואמר עלה שור. וסליק. ואית דאמרי, בין מלכי מצראי הוה, ומתמן סליק. ואית דאמרי, בגין דלא יעברון ליה ע"ז, שו בנילוס וסרח בת אשר חויאת ליה למשה.

43. "And Hashem went before them by day" (Shemot 13:21). Rabbi Yosi opened the discussion, saying: "To the Chief Musician upon the hind of dawn. A psalm of David" (Tehilim 22:1). How beloved is the Torah before the Holy One, blessed be He, for anyone who is occupied with Torah is beloved above and below. The Holy One, blessed be He, hearkens to his words, He does not forsake him in this world and He does not forsake him in the World to Come.

44. It is necessary to be occupied with the Torah by day and night, as is written: "But you shall meditate therein day and night" (Yehoshua 1:8), and, "If my Covenant be not day and night..." (Yirmeyah 33:25). HE ASKS: It is justified by day, WHICH IS A TIME FOR WORK FOR EVERYBODY, but during the night, WHICH IS A TIME FOR REST, why IS IT NECESSARY TO BE OCCUPIED WITH TORAH? HE ANSWERS: So that a complete Holy Name will be present by him. For as there is no day without night, and it is only complete when one is with the other, so is it necessary for the Torah to be present with the person day and night. The completeness should be with the person day and night.

45. We have learned that the main part of the night is from midnight and further. Even though the first half of the night is part of the night, the Holy One, blessed be He, enters the Garden of Eden at midnight to delight Himself with the Righteous WHO ARE THERE. Then a person should wake up and become occupied with Torah.

46. We have learned that the Holy One, blessed be He, hearkens to the voices of all the Righteous in the Garden of Eden, as is written: "You who dwell in the gardens, the companions hearken to your voice; cause me to hear it" (Shir Hashirim 8:13). They have already explained it. "You who dwell in the gardens" is the Congregation of Yisrael, NAMELY MALCHUT, that praises the Holy One, blessed be He, with the praise of the Torah during the night. Blessed is the portion of he who joins with Her to praise the Holy One, blessed be He, with the praise of Torah.

47. When the morning arrives, the Congregation of Yisrael comes, WHICH IS MALCHUT, and delights with the Holy One, blessed be He. And He extends the scepter of kindness not only to Her, but to all those who join her. We have learned it is written: "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9). THIS MEANS THAT THE HOLY ONE, BLESSED BE HE, DRAWS A THREAD OF KINDNESS DURING THE DAY FOR HE WHO OCCUPIES HIMSELF WITH TORAH DURING THE NIGHT. THEREFORE, MALCHUT is called 'the hind of dawn', SINCE SHE PRAISES THE HOLY ONE, BLESSED BE HE, DURING THE NIGHT WITH THE PRAISE OF TORAH.

48. Rabbi Shimon said: At the time when morning is to light up, the light becomes darkened and blackened and the blackness is prevalent. Then a wife unites with her husband, for we have learned that at THE THIRD WATCH, a wife converses with her husband, NAMELY, MALE AND FEMALE, to mate with him and she enters his sanctuary.

43. וַיְהִי הוֹלֵךְ לַפְּנֵיהֶם יוֹמָם. רַבִּי יוֹסִי פָתַח, לְמַנְצֵחַ עַל אֵילַת הַשַּׁחַר מְזֻמּוֹר לְדוֹד. כַּמָּה חֲבִיבָא אוֹרֵייתָא קַמֵּיה דְקוֹדֶשָׁא בְרִיךְ הוּא, דְכָל מֵאן דְאַשְׁתַּדֵּל בְּאוֹרֵייתָא, רַחִים הוּא לְעֵילָא, רַחִים הוּא לְתַתָּא, קוֹדֶשָׁא בְרִיךְ הוּא אֶצִּית לִיה לְמַלְלוּי, לֹא שְׂבִיק לִיה בְּהַאי עֲלָמָא וְלֹא שְׂבִיק לִיה בְּעֲלָמָא דְאַתָּי.

44. וְאוֹרֵייתָא בְּעֵי לְמַלְעֵי בְּהַ בִּימְמָא וּבְלִילֵי, דְכַתְיִב, וְהִגִּית בּוּ יוֹמָם וְלִילָה. וּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וְלִילָה וְגו'. תִּינַח בִּימְמָא, בְּלִילֵי אֲמַאי. בְּגִין דִּיהָא שְׂכִיחַ לְגַבֵּי שְׂמָא קְדִישָׁא שְׁלִים. כַּמָּה דְלִית יוֹמָם בְּלֹא לִילֵי, וְלֹא אִיהוּ שְׁלִים, אֲלֵא דָא עִם דָּא, כִּךְ בְּעֵי אוֹרֵייתָא, לְאַשְׁתַּכְּחָא עִמֵּיה דְב"נ יוֹמָא וְלִילֵי, לְמַהוּי שְׁלִימוֹתָא לְגַבֵּי דְב"נ יוֹמָם וְלִילָה.

45. וְהָא אֲתַמַּר, דְּעַקְרָא דְלִילֵי, מְפַלְגוֹתָא וְאִילָךְ. וְאֵע"ג דְּפַלְגוּ קְדַמֵּיתָא בְּכַלְלָא דְלִילֵי, הוּא, אֲבַל בְּפַלְגוֹת לִילֵי, קוֹדֶשָׁא בְרִיךְ הוּא עָל בְּגַנְתָּא דְּעָרָן, לְאַשְׁתַּעֲשַׂע עִם צְדִיקָא, וּכְדִין, בְּעֵי לִיה לְבַר נֶשׁ לְמִיקָם, וְלְמַלְעֵי בְּאוֹרֵייתָא.

46. וְהָא אֲתַמַּר, דְּקוֹדֶשָׁא בְרִיךְ הוּא וְכָל צְדִיקָא דְּבַגְנַתָּא דְּעָרָן, כְּלָהוּ צִיּוּתִין לְקַלְיָה, הַה"ד הַיּוֹשֶׁבֶת בְּגַנִּים חֲבֵרִים מְקַשְׁבִּים לְקוֹלְךָ הַשְּׁמִיעֵנִי, וְהָא אוֹקְמוּהָ, הַיּוֹשֶׁבֶת בְּגַנִּים: דָּא כְּנֶסֶת יִשְׂרָאֵל, דְּאִיהוּ מְשַׁבַּחַת לִיה לְקוֹדֶשָׁא בְרִיךְ הוּא, בְּשַׁבְּחָא דְּאוֹרֵייתָא, בְּלִילֵי. זְכָאָה חוֹלְקִיָה, מֵאן דְּאַשְׁתַּתַּף בְּהַדָּה, לְשַׁבְּחָא לִיה לְקוֹדֶשָׁא בְרִיךְ הוּא, בְּשַׁבְּחָא דְּאוֹרֵייתָא.

47. וְכִד אֲתִי צַפְרָא, כ"י אֲתִיָּא וּמְשַׁתַּעֲשַׂע בֵּיה בְּקוֹדֶשָׁא בְרִיךְ הוּא, וְאוֹשִׁיט לָהּ לְגַבְהָ שְׂרָבִיטָא דְּחֶסֶד, וְלֹא עָלָה בְּלַחֲוֹדָהָ, אֲלֵא עָלָה, וְעַל אִינוּן דְּמְשַׁתַּמֵּין בְּהַדָּה, וְהָא אֲתַמַּר דְּכַתְיִב, יוֹמָם יַצֵּה יְי' חֶסֶדוֹ וּבְלִילָה וְגו'. וְעַל דָּא אֵילַת הַשַּׁחַר אֶקְרִי.

48. וְאֵר"ש, בְּשַׁעֲתָא דְּכַעֵי לְאַתְנַהֲרָא צַפְרָא, אֲתַחֲשַׁךְ וְאֲתַקְדַּר נְהוֹרָא, וְקַדְרוֹתָא אֲשַׁתְּכַח. כְּדִין אֲתַחֲבַרְתָּ אֲתַתָּא בְּבַעֲלָהּ, דְּתַנִּינָן, אֲשֶׁה מְסַפְרַת עִם בְּעָלָהּ, לְמַשְׁתַּעֵי בְּהַדְרִיָּה, וְעָלַת לְהִיכְלִיָּה.

49. When the sun must set, the night lights up and comes and takes him. Then all the gates are closed, the donkeys bray, and the dogs bark. At midnight, the King starts to arise and the Queen, WHICH IS MALCHUT STARTS, to sing. The King, WHO IS ZEIR ANPIN, comes and knocks on the gate of the sanctuary and says, "Open for Me, My Sister, My love..." (Shir Hashirim 5:2). Then He delights with the souls of the righteous.

50. Blessed is the portion of he who arose at that time with words of Torah. Therefore, all the inhabitants of the sanctuary of the Queen must arise at that time to praise the King, and they all praise before Him. The praise that rises from this world, which is far FROM HIM, is more acceptable to the Holy One, blessed be He, than all the rest.

51. When the night is gone, the morning comes and it becomes dark. The King and the Queen are in the secret of gladness, MEANING COUPLING. And He gives presents to Her and to all those in the sanctuary. Fortunate is he who is counted among THE MEMBERS OF THE SANCTUARY.

52. "And Hashem went before them by day." "AND HASHEM" MEANS the Holy One, blessed be He, and His court of law, WHICH IS MALCHUT, BECAUSE THE VAV (= 'AND') OF VAV YUD HEI VAV HEI ('AND HASHEM') INCLUDES MALCHUT. Rabbi Yitzchak said: We learned that the Shechinah travels with the Patriarchs, BECAUSE "went before them by day," is Abraham, "in a pillar of a cloud," is Isaac, and "to lead them the way," is Jacob, of whom it is written: "And Jacob went on his way" (Beresheet 32:2). "By night in a pillar of fire, to give them light" is King David.

53. They are all the holy Chariot of above. ABRAHAM, ISAAC AND JACOB ARE CHESED, GVURAH AND TIFERET, THE THREE LEGS OF THE THRONE, AND KING OF DAVID IS THE FOURTH LEG. In order that Yisrael should be perfect in everything and that the Patriarchs should see their redemption, as it is written: "And I will also surely bring you up" (Beresheet 46:4) with the Chariot, and: "And Hashem went...that they might go by day and by night." HE ASKS: Why did they travel day and night? Let them walk by day, and not by night like people who are fleeing. If the Holy One, blessed be He, guarded them, AND THEY DID NOT FEAR, why did they march day and night. HE ANSWERS: So they should be complete with everything, because there is no completeness unless day is with night, AS DAY IS THE ASPECT OF ZEIR ANPIN AND NIGHT IS THE ASPECT OF THE NUKVA. AND ALL PERFECTION PREVAILS WHEN THEY ARE JOINED TOGETHER IN THE SECRET OF: "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5).

54. Rabbi Aba said: We have determined, "And Hashem went before them by day in a pillar of a cloud," refers to Abraham, WHO IS CHESED, and "by night in a pillar of fire," refers to Isaac, WHO IS GVURAH. If so, we can ask: where is Jacob, WHO IS TIFERET? HE ANSWERS: In the first word he is mentioned, and there he dwells, as is written: "And Hashem," WHICH IS TIFERET AND MALCHUT, AND JACOB IS TIFERET.

49. לְבַתָּר כִּד בְּעֵי שְׁמֵשׁא לְמִיעַל, אֲתַנְהִיר וְאֲתַת לִילִיא, וְנָטִיל לִיה. כְּדִין כָּל תְּרַעִין סְתִימִין, וְחִמְרִין נְעָרִין, וְכֻלְבִּין נְבַחִין, כִּד אֲתַפְלֵג לִילִיא, שְׁאֲרֵי מַלְכָּא לְמִיקָם, וּמִטְרוּנִיתָא לְזַמְרָא, וְאֲתֵי מַלְכָּא וְאֲקִישׁ לְתַרְעָא דְהֵיכְלָא, וְאִמַר פְּתַחֵי לִי אַחוּתֵי רַעֲיָתִי וְגו'. וְכִדִּין מִשְׁתַּעֲשַׁע בְּנִשְׁמַתְהוּן דְּצַדִּיקָא.

50. זָבָאָה חוֹלְקִיה דְּהוּא, דְּאֲתַעַר הוּא זְמַנָּא בְּמַלְי דְּאוּרִייתָא, בְּגִין דָּא, כָּל אִינוּן דְּבְנֵי הֵיכְלָא דְּמִטְרוּנִיתָא, כְּלָהוּ בְּעִיּוּן לְמִיקָם בְּהוּא זְמַנָּא, לְשַׁבְחָא לְמַלְכָּא וְכֻלְהוּ מִשְׁבַּחַן קַמִּיה, וְשַׁבְחָא דְּסָלִיק מֵהַאי עֲלֵמָא, דָּא דְּאִיהוּ רַחִיק, דָּא נִיחָא לִיה לְקוּדְשָׁא בְּרִיךְ הוּא מַכְלָא.

51. כִּד אֲסַתְלִיק לִילִיא, וְאֲתֵי צַפְרָא, וְאֲתַקְדַּר, כְּדִין מַלְכָּא וּמִטְרוּנִיתָא בְּרִזָּא בְּחֻדְוָה, וְיִהִיב לָהּ מִתְנָן, וְלָכֵל בְּנֵי הֵיכְלָהּ. זָבָאָה חוֹלְקִיה מֵאֵן דְּאִיהוּ בְּמַנְיָנָא.

52. וַיְיָ הוֹלֵךְ לְפָנֵיהֶם יוֹמָם. קוּדְשָׁא בְּרִיךְ הוּא, וּבֵית דִּינִיָּה. אָמַר רַבִּי יִצְחָק, הֵינֵנוּ דִּתְנִינָן, שְׂכִינְתָּא בְּאַבְהָתָא נְטֵלָא. הוֹלֵךְ לְפָנֵיהֶם יוֹמָם: דָּא אַבְרָהָם. בְּעַמּוּד עֵנָן: דָּא יִצְחָק. לְנַחוּתָם הַדְרָךְ: דָּא יַעֲקֹב. דְּכֹתִיב בֵּיהּ וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ. וְלִילָהּ בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם: דָּא דוֹד מַלְכָּא.

53. וְכֻלְהוּ רְתִיבָא עֲלָאָה קְדִישָׁא, לְמַהֵךְ יִשְׂרָאֵל בְּשְׁלִימוּתָא דְּכֻלָּא, בְּגִין דִּיחֻזוֹן אַבְהָן פּוּרְקָנָא דְּלָהוֹן, דְּכֹתִיב וְאֲנֹכִי אֶעֱלֶךְ גַּם עִלָּה, עִם הַמְרֻכְבָּה. וְכֹתִיב וַיְיָ הוֹלֵךְ וְגו', לְלַכֵּת יוֹמָם וְלִילָהּ. וְכִי אָמַי הוּוּ אֲזִלִּי יוֹמָם וְלִילָהּ, יִהְיוּ בִּימָמָא, וְלֹא יִהְיוּ בְּלִילִיא, כְּבִנֵי אֲנָשָׁא דְּעֵרְקִין, בְּיוֹן דְּקוּדְשָׁא בְּרִיךְ הוּא נְטִיר לוֹן, אָמַי אֲזִלִּין בִּימָמָא וּבְלִילִיא. אֲלֵא, לְאַשְׁתַּבְּחָא בְּהוּ שְׁלִימוּתָא דְּכֻלָּא, דְּלִית שְׁלִימוּ אֲלֵא יוֹם וְלִילָהּ.

54. א"ר אבא, הכי אוקימנא, ויני הולך לפנייהם יומם בעמוד ענן: דא אברהם. וילילה בעמוד אש: דא יצחק. ואי הכי יעקב אן הוא. אלא במלה קדמאה אתמר, ותמן שארי, כמה דכתיב ויני.

55. "And by night in a pillar of fire," in order to illuminate on this side BY DAY, WITH CHESED, and on that side BY NIGHT, WITH GVURAH. This was in order that when the Egyptians chased after them with their chariots and horsemen, THEY WOULD DROWN AND NOT EVEN ONE OF THEM WOULD SURVIVE, in order to glorify the Name of the Holy One, blessed be He. FOR THIS, HE NEEDED THE ASPECT OF GVURAH. In order to go day and night MEANS the illuminating mirror, WHICH IS ZEIR ANPIN THAT IS CALLED 'DAY', and the mirror that does not illuminate, WHICH IS MALCHUT THAT IS CALLED 'NIGHT'. It was also done in order to fool the Egyptians so they would say that it was a coincidence, AND IT WAS NOT HASHEM WHO DELIVERED THEM. THEREFORE, THEY WERE TRAVELING DAY AND NIGHT AS IF THEY WERE FLEEING, as written: "The Princes of Tzoan are become fools" (Yeshayah 19:13). "He turns wise men backwards" (Yeshayah 44:25). Therefore, they traveled day and night.

56. Rabbi Aba said: Happy is the portion of Yisrael, for the Holy One, blessed be He, delivered them from Egypt in order that they should be His portion and inheritance. Come and behold: from the side of Jubilee, WHICH IS BINAH, there is freedom for Yisrael. And so in the future to come, it is written: "And it shall come to pass on that day, that a great horn shall be blown" (Yeshayah 27:13).

57. Because of that Jubilee, they were delayed for fifty days AFTER THEIR REDEMPTION FROM EGYPT to receive the Torah and to approach Mount Sinai. THIS WAS BECAUSE THERE ARE FIFTY GATES IN JUBILEE, AND IN ORDER TO BETTER THEMSELVES BY THEM THEY NEEDED FIFTY DAYS. Since they traveled during the day, they ALSO traveled during the night so that it would all be one day, and there would be no separation between day and night, WHICH ARE MALE AND FEMALE.

58. And even more, they all went at their leisure, according to their own desire, IN ORDER TO COMBINE DAY AND NIGHT, WHICH ARE MALE AND FEMALE. On the day that they received the Torah, there were 50 complete days and nights, as it should be. There is no day without night, and there is no night without day, FOR THERE IS NO COMPLETENESS TO ZEIR ANPIN WITHOUT MALCHUT, AND THERE IS NO COMPLETENESS TO MALCHUT WITHOUT ZEIR ANPIN. Night and day are called 'one day', AS IS WRITTEN: "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5). When they traveled fifty whole days, these fifty days of Jubilee dwelt upon them, WHICH ARE THE FIFTY GATES OF BINAH, and then the Torah was given to them through the side of Jubilee. Therefore, they traveled day and night.

59. Rabbi Aba said: It is written: "And it came to pass, that when Isaac was old, and his eyes were dim" (Beresheet 27:1). Why? We have explained that one who loves the wicked, HIS EYES BECOME DIM. Come and behold: in Isaac, WHO IS GVURAH, night is included, WHICH IS MALCHUT, and the night is not bright. Therefore, "his eyes were dim." It is all one, BECAUSE THE INCLUSION OF NIGHT IN ISAAC IS IN THE SAME CONTEXT AS THE LOVE OF ISAAC FOR ESAU.

55. וְלִילָה בְּעֵמֹד אֵשׁ, הָיָה נְהִיר, בְּסִטְרָא דָּא וּבְרָא. בְּגִין דִּינְדַּפּוֹן מִצְרָאֵי בְּתַרְיֵהוֹן, לְאַתְוִיקְרָא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּרַתִּיכוּי וּמְרָשׁוּי. בְּגִין לְמִיזַל יִמְמָא וְלִילָיָא, אֶסְפְּקֵלְרִיא דְנְהָרָא, וְדִלָּא נְהָרָא. וְתוּ, בְּגִין לְאַטְעָאָה לְמִצְרָאֵי דִימְרוֹן מְקָרָה הוּא, דְכֻתִּיב נֹאֲלוּ שְׂרֵי צוּעִין, וְכֻתִּיב מְשִׁיב חַכְמַיִם אַחוּר, וְעַד אֲזֵלוּ בִימְמָא וּבְלִילָיָא.

56. רַבִּי אַבָּא אָמַר, זְכָאָה חוּלְקֵהוֹן דִּישְׂרָאֵל, דְקוּדְשָׁא בְּרִיךְ הוּא אֶפִּיק לֹון מִמִּצְרַיִם, לְמַהוּי חוּלְקִיָּה וְאַחְסַנְתִּיָּה. וְת"ח, בְּסִטְרָא דִּיּוּבְלָא, אֶשְׁתַּכַּח חִירוֹ לְיִשְׂרָאֵל. וְכֵן לְזַמְנָא דְאַתִּי, דְכֻתִּיב וְהִיָּה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל וְגו'.

57. וּבְגִין הַהוּא יוּבְלָא עֲלָאָה, אֶתְעַכְבוּ חַמְשִׁין יוֹמִין, לְקַבְּלָא אוֹרֵייתָא, וְלְמַקְרַב לְטוֹרָא דְסִינַי. וְכִיּוֹן דְאַזְלוּ בִימְמָא, אֲזֵלוּ בְּלִילָיָא, לְמַהוּי בְּלָא חַד יוֹמָא, בֵּין יִמְמָא וְלִילָיָא, וְלֹא אֶשְׁתַּכַּח פְּרִישׁוֹ.

58. וְלֹא עוֹד, אֶלָּא דְכֻלְהוּ בְּנִיחָא אֲזֵלוּן, לְרַעוּתָא דְנַפְשֵׁיהוּ, בַּיּוֹמָא דְקַבִּילוּ אוֹרֵייתָא, הוּוּ חַמְשִׁין יוֹמִין שְׁלֵמִין, יוֹמֵי וְלִילֵי בְּרַקָּא יְאוּת, דְלִית יוֹם בְּלֹא לִילָה, וְלִית לִילָה בְּלֹא יוֹם, וְלִילָה וְיוֹם אֶקְרִי יוֹם אַחַד. וְכִיּוֹן דְאַזְלוּ חַמְשִׁין יוֹמִין שְׁלֵימִין, כְּדִין שְׂאֵרוּ עֲלֵיהוּ אֵינוֹן ג' יוֹמִין דִּיּוּבְלָא, וּמִסְטְרָא דִּיּוּבְלָא אֶתְוִיָּהֵב לְהוּ אוֹרֵייתָא, וּבג"כ אֲזֵלוּן יוֹמָא וְלִילָיָא.

59. וְא"ר אַבָּא, כְּתִיב וְהִי כִי זָקֵן יִצְחָק וְתַכְהִינּוּ עֵינָיו, אֲמַאי. הָא אוֹקִימְנָא, מֵאֵן דְרַחִים לְחַיִּיבָא, הָכִי הוּא. וְת"ח, בְּיִצְחָק אֶתְבְּלִיל לִילָיָא, וְלִילָיָא לֹא בְהִיר, וְעַד וְתַכְהִינּוּ עֵינָיו, וְכֻלָּא חַד.

60. Rabbi Yitzchak opened the discussion, saying: "And it was told the king of Egypt that the people had fled" (Shemot 14:5). HE ASKS: "And it was told." Who told him? HE ANSWERS: We have explained that his wise men and sorcerers gathered about him and informed him that the people had fled. Why did they say this? Because they saw, in their wisdom, that YISRAEL were traveling day and night. They said they were fleeing and they saw that they were not traveling on the straight road, as is written: "And they turn and encamp before Pi Hachiroth" (Ibid. 2). AND THEY INFORMED HIM OF THIS ALSO. THEREFORE, HE CHASED AFTER THEM.

60. ר' יצחק פתח ואמר, ויגד למלך מצרים כי ברח העם, ויגד, מאן קאמר ליה. אלא, הא אוקמוהו. אבל חכמוי וחרשו אתכנשו לגביה, ואודעוהו כי ברח העם. ואמאי קאמרו דא. אלא חמו בחכמתא דלהון, דהו אזלי יממא וליליא, אמרו ודאי ערקין אינון. ולא עוד אלא דחמו דלא הו אזלי באורח מישר, כמה דכתיב וישבו ויחנו לפני פי החירות.

5. "And he took six hundred chosen chariots"

Rabbi Yosi says that the 600 chosen chariots corresponds to the number of the children of Yisrael, "about 600,000 men on foot." Rabbi Chiya tells us that when the Holy One, blessed be He, gives dominion to the ministers of the nations above, He gives it to their nations below, and when He brings them down from their grade above, He brings down their nations below. The minister of Egypt led the chariots of the other peoples, all of whom fell in the sea. Rabbi Chiya explains how Pharaoh harnessed the mares before the stallions, then the stallions before the mares, depending on whether he wanted them to run, or to fight. He compares this to the verse, "And Hashem went before them by day," saying that afterwards the Shechinah went behind the children of Yisrael.

61. "And he took six hundred chosen chariots" (Ibid. 7). HE ASKS: Why 600 chariots? Rabbi Yosi said: This corresponds to the number of the children of Yisrael, as is written: "About six hundred thousand men on foot" (Shemot 12:37). The word "chosen" corresponds to the men THAT WERE IN YISRAEL, who were the principal part of all the nation of Yisrael. "And all the chariots of Egypt," were all the other chariots that were secondary and behind THE SIX HUNDRED THAT WERE MENTIONED EARLIER. They correspond to the children IN YISRAEL WHO WERE NOT INCLUDED IN THE SIX HUNDRED THOUSAND MEN ON FOOT, BUT WERE SECONDARY TO THEM, as is said: "Besides children." He did everything according to the advice of his sorcerers and wise men. "And captains over every one of them." He did everything with wisdom, for they corresponded to the celestial levels - WHICH ARE PLACED two and one OVER THEM. Rabbi Yitzchak said: This accords with the Aramaic translation: 'stimulating officers', for they were swift in everything.

61. ויקח שש מאות וגו'. שש מאות אמאי. א"ר יוסי, לקבל מניינא דישראל, דכתיב כשש מאות אלף רגלי. בחור: לקבל הגברים דאינון עקרא דכל ישראל. וכל רכב מצרים: שאר רתיבין, דאינון טפלין לאחורי, לקבל הטף דכתיב לבר מטף. וכלא עביד בעיטא דחרשו וחכמוי. ושלישים על כלו, כלא בחכמתא, לקבל דרגין עלאין, תרין וחד. ר' יצחק אמר, כתרגומו, ומרזין. זריזין הו בכלא.

62. "And he took six hundred chosen chariots." Rabbi Chiya said: It is written, "That Hashem shall punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21). At the time that the Holy One, blessed be He, gives dominion to the ministers of the nations above, He gives it to their nations below; and when He brings them down from their grade above, He brings down their nations below. "And he took six hundred chosen chariots." It was their minister WHO TOOK THEM. We have established that he led the chariots of the other peoples, FOR THESE SIX HUNDRED CHARIOTS WERE NOT FROM EGYPT, BUT WERE ONLY FROM THE OTHER NATIONS. They all fell in the army camp of Sisra. And this is the meaning of "SIX HUNDRED CHARIOTS chosen." Afterwards, "all the chariots of Egypt," FOR ONCE IT IS WRITTEN: "AND ALL THE CHARIOTS OF EGYPT," THEN "SIX HUNDRED CHOSEN CHARIOTS" IS SUPERFLUOUS. CERTAINLY, "SIX HUNDRED CHOSEN CHARIOTS" IS ONLY FROM THE OTHER NATIONS, AND THEREFORE IT SAYS AFTERWARDS, "AND ALL THE CHARIOTS OF EGYPT."

62. ויקח שש מאות רכב בחור. ר' חייא אמר, כתיב ופקוד יי' על צבא המרום במרום ועל מלכי האדמה על האדמה. בזמנא דקודשא בריך הוא יהיב שלטנותא לרבבוי עמין לעילא, יהיב להו לעמא דלהון לתתא. ובשעתא דנחית לון מדרגיהון דלעילא, נחית לון לעמא לתתא, ויקח שש מאות רכב בחור, הא ממנא דלהון, ואוקמוהו, דרבר רתיבין דשאר עמין, וכלהו נמלו במשריתא דסיסרא לבתר והיינו בחור וכל רכב מצרים.

63. It is written: "I compare you, O my love, to a mare of the chariots of Pharaoh" (Shir Hashirim 1:9). Come and behold: he appeared in the image of a mare to Pharaoh's horses, AND THEREFORE THEY CHASED AFTER HER, INTO THE SEA. And they explained this. But, "to a mare of the chariots of Pharaoh." Come and behold: when Pharaoh was chasing after the children of Yisrael, what did he do? He took female horses and harnessed them to the chariot up front first, and harnessed male horses behind them. The males warmed to the females, but the females were reluctant and hastened to run. When they approached Yisrael, he took the females and placed them behind and the male horses in front in order to do harm to Yisrael and to war against them, BECAUSE THE MALE HORSES WERE STRONGER THAN THE FEMALES FOR WAR.

64. Similar to this: "And Hashem went before them by day" (Shemot 13:21). Afterwards, the Shechinah returned to the rear of Yisrael, as it is written: "And the angel of Hashem...moved and went behind them" (Shemot 14:19). Therefore, "I compare you, O my love..."

6. "And when Pharaoh drew near"

Rabbi Yosi tells us that Pharaoh actually caused the children of Yisrael to come closer to the Holy One, blessed be He, because it is in times of tribulation that they remember and pray to Him. Then He becomes full of compassion for them. Speaking of Moses, Rabbi Shimon said that the shepherd of the people is really the whole people, for if he is deserving then all the people are righteous, and if he is not, the people are punished because of him. Rabbi Yehuda concludes that the merit of Jacob protected the Congregation of Yisrael.

65. "And when Pharaoh drew near" (Shemot 14:10). This passage has already established that he brought close his whole army and chariot riders to do battle. Rabbi Yosi said: We have learned here that he drew them closer to repentance; THEREFORE IT IS WRITTEN: "And when Pharaoh drew near," OTHERS AND NOT 'AND PHARAOH DREW NEAR' HIMSELF.

66. It is written: "Hashem, in trouble have they sought You, they poured out a silent prayer" (Yeshayah 26:16). "In trouble have they sought You," MEANS Yisrael did not seek the Holy One, blessed be He, at times of comfort. Only when they have trouble do they all remember and seek Him. "They poured out a silent prayer." they all pray with prayers and beseeching, and pour out prayers before Him. When? "When Your chastening was upon them" (Ibid.), at the time that the Holy One, blessed be He, chastened them with His whip. The Holy One, blessed be He, stands over them with Mercy. Their voice is favorable to Him in order to take revenge from their enemies, and He becomes full of compassion for them.

63. כְּתִיב לְסִסְתִּי בְרֻכְבֵּי מַרְעָה דְּמִיתִיךָ רַעֲיָתִי. תָּא חַזִּי, בְּדוּגְמַת סוּסֵיָא נּוֹקְבָא, אֲתַחֲזִי לְהוֹן לְסוּסֵיהוֹן דְּמַרְעָה, וְאוֹקְמוּהָ. אֲלֵא לְסוּסֵתִי בְרֻכְבֵּי מַרְעָה, תָּא חַזִּי, מַרְעָה בְּשַׁעְתָּא דְּהוּה רְדִיף אֲבַתְרֵיהוּ דְּיִשְׂרָאֵל, מַה עֵבֵד, נְטַל סוּסוֹן נּוֹקְבָן, וְכַפַּת לֹון בְּרַתִּיכוֹי בְּקַדְמֵיתָא, וְסוּסִין דְּוֹכְרָאִי כַּפַּת לֹון לְאַחֲוֵיהוֹן, וְהוּ מְזִינִין דְּוֹכְרֵי לְקַבֵּל נּוֹקְבֵי, וְנּוֹקְבֵי לֹא בְּעָאן, וְאוּחֹן לְמִיזֵל. בֵּינֹן דְּקָרִיב לְגַבֵּיהוּ דְּיִשְׂרָאֵל, נְטַל נּוֹקְבֵי וְשׁוּי לֹון לְאַחֲוֵי, וְסוּסוֹן דְּוֹכְרִין לְקַדְמִין, לְאַבְאָשָׁא לְיִשְׂרָאֵל, וְלֹאֲגַחָא בְּהוּ קָרְבָא.

64. בְּגוֹוֹנָא דָּא, וַיִּי' הוֹלֵךְ לְפָנֵיהֶם יוֹמָם, וּבַתֵּר חֲזָרָה שְׂכִינְתָא לְאַחֲוֵיהוֹן דְּיִשְׂרָאֵל, דְּכַתִּיב וַיֵּסַע מִלְּאֶךְ הָאֱלֹהִים וְגו'. בְּגִינֵי כֵךְ דְּמִיתִיךָ רַעֲיָתִי.

65. וּמַרְעָה הִקְרִיב, וְהֵאֵי קָרָא הָא אוֹקְמוּהָ. דְּאִקְרִיב לְכָל חִילוֹי וְרַתִּיכוֹי, לְאַגַּחָא קָרְבָא. וְתוּ וּמַרְעָה הִקְרִיב. רַבִּי יוֹסִי אָמַר, הָא אֲתַמַּר דְּקָרִיב לֹון לְתַשׁוּבָה. וּמַרְעָה הִקְרִיב.

66. כְּתִיב יִי' בְּצַר פְּקֻדִין צְקוֹן לַחַשׁ וְגו'. בְּצַר פְּקֻדִין: לֹא פְקֻדִין יִשְׂרָאֵל לְקוּדְשָׁא בְרִיךְ הוּא, בְּשַׁעְתָּא דְּנִיחָא, אֲלֵא בְּשַׁעְתָּא דְּעֻקִּין לְהוּ, וּבְדִין כְּלָהוּ פְקֻדִין לִיה. צְקוֹן לַחַשׁ: וּכְלָהוּ צֵלָאן בְּצֻלוֹתִין וּבְכַעוֹתִין, וְאִרְיָקוּ קָמִיה צֻלוֹתִין. אִימַתִּי. מוּסַרְךָ לְמוּ, בְּשַׁעְתָּא דְּמְקִיד לֹון קוּדְשָׁא בְרִיךְ הוּא בְּרַצְעוּי. כְּדִין קוּדְשָׁא בְרִיךְ הוּא קָאִים עֲלֵיהוּ בְּרַחֲמֵי, וְנִיחָא קָמִיה הֵהוּא קְלָא דְּלֵהוֹן, בְּגִין לְאַתְפְּרַעָא מִן שְׁנֵאִיהוֹן, וְאַתְמַלִּי עֲלֵיהוּ בְּרַחֲמֵי.

67. As we have explained the parable of the dove with the hawk, so it is with Yisrael. They were approaching the sea and saw the sea before them, raging and storming. Its waves were towering above, and they feared. They raised their eyes and saw Pharaoh and his army and flying stones and arrows, and they feared greatly. What did they do? "And the children of Yisrael cried out." Who caused the children of Yisrael to come closer to their Father in heaven? Pharaoh. This is what is written: "And when Pharaoh drew near." It has already been explained.

68. "And Moses said to the people, 'Fear not, stand still and see the salvation of Hashem'" (Shemot 14:13). Rabbi Shimon said: Fortunate is the portion of Yisrael that a shepherd like Moses goes among them. It is written: "Then He remembered the days of old, Moses, and his people" (Yeshayah 63:11). "Then He remembered the days of old" refers to the Holy One, blessed be He; "Moses, and his people," because Moses was equal to all of Yisrael. We learned from this that the shepherd of the people is really the whole people. If he merits, then all the people are righteous. If he does not merit, then all of the people have no merit and are punished because of him. This has already been explained.

69. "Stand still and see." You do not have to do battle because the Holy One, blessed be He, will do battle for you, as written: "Hashem shall fight for you, and you shall hold your peace" (Ibid. 14). Come and behold: that night, the Holy One, blessed be He, gathered His retinue and Judged the Judgment of Yisrael. If the Patriarchs had not hastened TO PRAY for Yisrael, they would not have been saved from the Judgment. Rabbi Yehuda said: the merit of Jacob protected the Congregation of Yisrael. This is what is written: "If not for Hashem, Who was with us, let Yisrael now say" (Tehilim 124:1), who IS Yisrael Saba, NAMELY JACOB.

7. "Hashem shall fight for you, and you shall hold your peace"

Rabbi Aba says that one who observes the Sabbath is as though he observed the whole Torah, as the Sabbath is the delight of everything. One should invite the Sabbath in, like a guest. On the Sabbath secular speech is forbidden because it stimulates secular things above, and the Sabbath becomes blemished. When Pharaoh was coming to do battle with Yisrael, "Hashem shall fight for you, and you shall hold your peace"; this meant that the arousal took place from above - the children of Yisrael did not need to arouse anything from below. Rabbi Yosi wonders why if Hashem is always a connotation of Mercy, there seemed to be no mercy in the act of drowning the Egyptians. Rabbi Yehuda quotes Rabbi Shimon as saying that the Judgment had been tempered with Mercy since God had desired their honor that they be buried in the ground, and He had stretched out his hand so the earth would accept them. If Yisrael had aroused from below, Judgment would not have been executed with Mercy. Even though Hashem does Judgment, He is still compassionate for His creations.

67. כִּמָּה דְאֻקִּימָנָא, מִתַּל לְיוֹנָה עִם הַנֶּץ וְכוּ', כִּךְ יִשְׂרָאֵל הוּוּ קְרִיבִין לְיִמָּא, וְהוּוּ חֲמָאן לְיִמָּא קִמְיִיהוּ. אֲזִיל וְסַעִיר וְגִלְגְלוּהִי זִקְפִין לְעֵילָא, הוּוּ דְחִילִין. זִקְפוּ עֵינֵיהוּ וְחֲמוּ לְפָרְעָה וּלְמִשְׁרֵיִיתֶיהָ, וְאַבְנֵי גִירִין וּבִלְסִטְרָאִין, כְּדִין וְיִירָאוּ מְאֹד. מַה עֲבָדוּ, וַיִּצְעֲקוּ בְנֵי יִשְׂרָאֵל מֵאֵן גְּרִים הָאֵי דְקְרִיבוּ יִשְׂרָאֵל לְגַבֵּי אַבְרָהָם דְלַעִילָא, פְּרַעָה. הֲדָא הוּא דְכִתְיִב וּפְרַעָה הַקְּרִיב וְהָא אֲתָמֹר.

68. וַיֹּאמֶר מֹשֶׁה אֶל הָעָם אַל תִּירָאוּ הַתִּיצְבוּ וּרְאוּ אֵת יְשׁוּעַת יְיָ. אָמַר רַבִּי שְׁמַעוֹן זְבָאָה חוֹלְקִיהוֹן דְיִשְׂרָאֵל, דְּהָא רַעִיָא כְּמֹשֶׁה אֲזִיל בְּגוֹוִיָהּ. כְּתִיב וַיִּזְכֹּר יְיָ עוֹלָם מֹשֶׁה עִמּוֹ. וַיִּזְכֹּר יְיָ עוֹלָם: דָּא קוֹדֶשׁא בְּרִיךְ הוּא. מֹשֶׁה עִמּוֹ: שְׁקִיל הוּוּ מֹשֶׁה כְּכֹל יִשְׂרָאֵל. וְאוֹלִיפְנָא מְהָא, כִּי רַעִיָא דְעִמָּא הוּא מִמֶּשׁ עִמָּא כְּלָהוּ, אִי אִיהוּ זְכִי, עִמָּא כְּלָהוּ זְכָאן. וְאִי אִיהוּ לֹא זְכִי, עִמָּא כְּלָהוּ לֹא זְכָאן וְאַתְעַנְשׁוּ בְּגִינֵיהּ, וְהָא אֻקְמוּהָ.

69. הַתִּיצְבוּ וּרְאוּ, לִית לְכוּ לְאַגְחָא קְרָבָא, דְּהָא קוֹדֶשׁא בְּרִיךְ הוּא, יְגִיחַ קְרָבָא בְּגִינֵיכוֹן, כְּמָה דְאֵת אָמַר, יְיָ יִלְחַם לְכֶם וְאַתֶּם תַּחְרִישׁוּן. תָּא חֲזִי, הוּוּא יִלְוִיא, כְּנֶשׁ קוֹדֶשׁא בְּרִיךְ הוּא לְפִמְלִיא דִּילִיָהּ, וְדָאִין דִּינֵיהוּ דְיִשְׂרָאֵל, וְאַלְמֵלֵא דְאֶקְדִּימוּ אַבְהָן עֲלֵיהוּ דְיִשְׂרָאֵל, לֹא אֲשַׁתְּזִיבוּ מִן דִּינָא. רַבִּי יְהוּדָה אָמַר, זְכוּתָא דִּיעֵקֵב אֲגִין עֲלֵיהוּ דְיִשְׂרָאֵל, הַה"ד לִוְלֵי יְיָ שְׁהִיָּה לְנוּ וַיֹּאמֶר נָא יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא.

70. "Hashem shall fight for you, and you shall hold your peace" (Shemot 14:14). Rabbi Aba opened the discussion, saying: "If you restrain your foot because of the Shabbat, from pursuing your business on My Holy Day" (Yeshayah 58:13). Fortunate are Yisrael that the Holy One, blessed be He, desires them and wishes to join with them more than all the nations of the world. Because of His love for them, He brought them close to Him and gave them the Torah and the Shabbat, which is holier than all the other days. And IN IT is rest from everything, and the joy of everyone. Shabbat is equal to the entire Torah, and one who observes the Shabbat is as though he observed the whole Torah.

71. "And call the Shabbat a delight" (Ibid.). NAMELY, delight of all, delight of the soul and the body, delight of those above and those below. "And call the Shabbat." HE ASKS: What does "call" mean? HE ANSWERS: ITS MEANING IS that he should invite it, as is written: "holy gatherings (lit. 'callings of holiness')" (Vayikra 23:4), which means invited FROM THE HOLINESS, as when inviting a guest to his home. And, "And call the Shabbat a delight," is that you should call and invite it as you invite a guest with a set table, with a house which is in order as it should be, with proper food and drink, more than on the other days. "And call the Shabbat," meaning beforehand, THAT YOU SHOULD ADD FROM THE WEEKDAY TO THE HOLY. "The holy day of Hashem, Honorable" (Ibid.) is Yom Kippur (Day of Atonement), and they are two that are one, BECAUSE YOM KIPPUR AND SHABBAT ARE ONE. THEREFORE, IT SAYS IMMEDIATELY FOLLOWING THEM, "And you shall honor it, not doing your own ways" in the singular, as we explained.

72. "Nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13). And it is explained THAT YOUR SPEECH OF SHABBAT SHOULD NOT BE LIKE YOUR SPEECH OF WEEKDAY. Because that talk, SECULAR SPEECH THAT IS SPOKEN ON SHABBAT, rises and stimulates secular things above. AND THE SHABBAT BECOMES BLEMISHED. One who invites a guest should strive to please him, and not someone else.

73. Come and behold: that word that comes from the mouth of a person rises and stimulates an awakening above, either for good or for evil. And whoever dwells in the delight of Shabbat is forbidden to stir to secular subjects, because he causes a blemish on the Holy Day. One who participates in the celebration of a king is not permitted to forsake the king and deal with someone else.

74. Every day, it is necessary to perform an action to awaken FROM BELOW of what must be awakened. BUT on Shabbat, it is necessary to awaken ONLY in the words of the Name and the Holiness of the day, and not in any other thing. FOR AN AWAKENING FROM BELOW IS NOT NECESSARY ON SHABBAT.

70. יי ולחם לכם ואתם תחרישון. רבי אבא פתח אם תשיב משבת רגליך עשות חפצך ביום קדשי. זכאין אינון ישראל, דקודשא בריך הוא אתרעי בהון, לאתדבקהו, מכל שאר עמין דעלמא, ומגו רחימותא דלהון, קריב לון לגביה, ויהב לון אורייתא, ויהב לון שבת, דאיהו קדישא מכל שאר יומין, ונייחא מכלא, וחדוה דכלא, ושקיל שבת, לקבל אורייתא כלא, ומאן דנטיר שבת, כאילו נטיר אורייתא כלא.

71. וקראת לשבת עונג, עונגא דכלא, עונגא דנפשא וגופא עונגא דעלאין ותתאין. וקראת לשבת, מאי וקראת. דיזמין ליה. כד"א, מקראי קדש, כלומר, זמינין, כמה דיזמין אושפיזא לבייתיה. וע"ד וקראת לשבת ענג, דיזמין ליה, כמה דיזמין אושפיזא, בפתורא מתקנא, בביתא מתקנא כדקא יאות, במיכלא ובמשתויא כדקא יאות, יתיר על שאר יומין. וקראת לשבת מבעוד יום. לקדוש יי' מכוווד: דא יום כפורים. תרי דאינון חר. וכברתו מעשות דרכיך, כמה דאוקימנא.

72. ממצוא חפצך ודבר דבר, והא אתמר, בגין דההיא מלה סלקא, ואתער מלה דחול לעילא. מאן דיזמין אושפיזא, ביה בעי לאשתדלא, ולא באחרא.

73. תא חזי ההוא מלה דנמיק מפומיה דבר נש, סלקא ואתער אתערותא לעילא, אי לטב, אי לביש. ומאן דיתוב בעונגא דשבתא, אסיר ליה לאתערא מלה דחול, דהא פגים פגיומו ביזמא קדישא. מאן דיתוב בהילולא דמלכא, לא יתחזי למשבק למלכא, ויתעסק באחרא.

74. ובכל יומא בעי לאחזאה עוברא, ולא אתערא אתערותא ממה דאצטרין. ובשבת, במלי דשמיא, ובקדושה דיומא בעי לאתערא, ולא במלה אחרא.

75. Come and behold: when Pharaoh approached to do battle with Yisrael, the Holy One, blessed be He, did not want Yisrael to awaken from below at all, because the Patriarchs preceded and caused this awakening from above. And their merit stood before Him. The Holy One, blessed be He, did not want Yisrael to arouse from below at all. This is the meaning of, "Hashem shall fight for you, and you shall hold your peace." Assuredly, you shall hold your peace, and do not arouse what is not needed by you. THE REASON IS MENTIONED LATER, and here the Holy Name is included in imprinted letters, YUD HEI VAV HEI, WHICH INDICATE MERCY, FOR IT SAYS, "HASHEM SHALL FIGHT FOR YOU," EVEN THOUGH YUD HEI VAV HEI IS MERCY AND WAR IS JUDGMENT. The friends have already commented on this, AS IS DISCUSSED AHEAD OF US.

76. Rabbi Yosi and Rabbi Yehuda were traveling on the road. Rabbi Yosi said to Rabbi Yehuda: Most certainly, we have learned that Hashem is always a connotation of Mercy, and even though He carries out wars and executes Judgment, that Judgment is with Mercy. Yet here we saw that it is written: "Hashem shall fight for you," but no Mercy was visible at all in that Judgment, for it is written: "There remained not so much as one of them" (Shemot 14:28).

77. He said to him: This subject I heard from Rabbi Shimon, for he said that there was Judgment with Mercy even here, because the sea covered them over, they perished, and afterwards the sea ejected them. But the Holy One, blessed be He, desired their honor, that they should be buried in the ground. The earth did not want to accept them until the Holy One, blessed be He, stretched out His right hand to her, and she accepted them. This is the meaning of: "You stretched out Your right hand, the earth swallowed them" (Shemot 15:12). And because of this, this Judgment was tempered with Mercy.

78. For that reason, the Holy One, blessed be He, did not want the children of Yisrael to arouse anything in the world FROM BELOW. For if the children of Yisrael had aroused something FROM BELOW, the name of Mercy would not have been aroused, and Judgment would not have been executed with Mercy. This is what is written: "Hashem shall fight for you, and you shall hold your peace." You should not arouse anything, because the name of Mercy must be aroused upon them in order to do the Judgment with Mercy. Therefore, it is necessary not to make a blemish and arouse something else; NAMELY, JUDGMENT WITHOUT MERCY. AN AWAKENING FROM BELOW WOULD CAUSE THE ACTIVATION OF ONLY JUDGMENT.

79. He said to him: But it is written, "Then shall Hashem go out, and fight against those nations" (Zecharyah 14:3). Was this Judgment with Mercy?! He said to him: Certainly, the Judgment was with Mercy because their death was not like the death of the other people of the world. Rather, the Holy One, blessed be He, had Mercy on them, so that their deaths should not be like those of the other people of the world. For they were slain gently, without pain, NAMELY, "HIS FLESH WAS CONSUMED AWAY WHILE HE STANDS UPON HIS FEET" (IBID. 12). Hence, the Judgment contained Mercy.

75. תָּא חֲזוּי, הִכָּא כִּד אֲתַקְרִיב מְרַעָה לְאַגְחָא קֶרְבָּא בְּהוּ בְּיִשְׂרָאֵל, בְּהֵיּוּא זְמַנָּא, לֹא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא, דִּיתְעָרוּן יִשְׂרָאֵל אֲתַעְרוּתָא לְתַתָּא כְּלָל, דְּהָא אֲתַעְרוּתָא לְעִילָא הוּא, דְּהָא אֲבָהֵן אֶקְדִּימוּ וְאֲתַעְרוּן אֲתַעְרוּתָא דָּא לְעִילָא, וְזִכּוּתָא דְּלֵהוֹן קָאִים קָמִיָּה, וְלֹא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּישְׂרָאֵל יִתְעָרוּן לְתַתָּא כְּלָל. הִדָּא הוּא דְּכַתִּיב יי' יִלְחֶם לָכֶם וְאַתֶּם תַּחְרִישׁוּן. תַּחְרִישׁוּן וְדָאִי, וְלֹא תִתְעָרוּן מְלָה, דְּלֹא אֲצַטְרִיךְ לָכוּ, וְהִכָּא אֲתַכְּלִיל שְׂמָא קְדִישָׁא בְּאַתּוּן רְשִׁימָן, וְהָא אֲתַעְרוּ בֵּיהּ חֲבַרְיָא.

76. רַבִּי יוֹסִי וְרַבִּי יְהוּדָה הוּוּ אֲזִילֵי בְּאַרְחָא. אָמַר רַבִּי יוֹסִי לְרַבִּי יְהוּדָה, וְדָאִי תְּנִינָא, יי', בְּכָל אֲתַר רַחֲמֵי, וְאַף עַל גַּב דְּאַגְחָא קֶרְבָּא, וְעֵבִיד דִּינָא, הֵהוּא דִּינָא בְּרַחֲמֵי הוּא. וְהִכָּא חֲמִינָא, דְּכַתִּיב יי' יִלְחֶם לָכֶם, וְלֹא אֲתַחֲזִי בְּהוּא דִּינָא רַחֲמֵי כְּלָל, דְּהָא כְּתִיב לֹא נִשְׁאַר בְּהֶם עַד אַחַד.

77. אָמַר לִיָּהּ, מְלָה דָּא שְׂמַעְנָא מְרַבִּי שְׂמַעוּן דְּאָמַר, דְּאֶפִּילוּ הִכָּא דִּינָא בְּרַחֲמֵי הוּוּ, דְּחִפָּא עֲלֵיהוֹן יִמָּא וּמִיתוּ, וּלְכַתְּרָא אֶפִּיק לֹון יִמָּא, וְקוּדְשָׁא בְּרִיךְ הוּא בְּעָא בִּיקְרִיהוֹן, וְאֲתַקְבְּרוּ בְּאַרְעָא, וְלֹא בְּעָתָא אֶרְעָא לְקַבְּלָא לֹון, עַד דְּאֹוֹשִׁיט לָהּ קוּדְשָׁא בְּרִיךְ הוּא יִמִּינִיָּהּ, וְקַבִּילַת לֹון, הֵה"ד, נְטִיַת יִמִּינֵךְ תְּבַלְעִמוּ אֶרְץ. וּבְגִין דָּא, הָאִי דִּינָא בְּרַחֲמֵי הוּוּ.

78. וְעַל דָּא, לֹא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּיתְעָרוּן יִשְׂרָאֵל מְלָה בְּעֵלְמָא, דָּאִי יִתְעָרוּן יִשְׂרָאֵל מְלָה, לֹא יִתְעָרוּן שְׂמָא דְּרַחֲמֵי, וְלֹא יִתְעַבִּיד דִּינָא בְּרַחֲמֵי, הִדָּא הוּא דְּכַתִּיב יי' יִלְחֶם לָכֶם וְאַתֶּם תַּחְרִישׁוּן, דְּלֹא תִתְעָרוּן מִיָּדִי. דְּהָא שְׂמָא דְּרַחֲמֵי בְּעֵי לְאַתְעָרָא עֲלֵיהוּ, לְמַעַבְדִּי דִּינָא בְּרַחֲמֵי. וְעַל דָּא בְּעֵי, דְּלֹא תַעֲבְדוּן פְּגִימוּ, וְתִתְעָרוּן מְלָה אַחְרָא.

79. אָמַר לִיָּהּ, וְהָא כְּתִיב, וַיִּצָּא יי' וַנִּלְחֶם בְּגוֹיִם הָהֶם. אִי הִכִּי דָּא דִּינָא בְּרַחֲמֵי הוּוּ. אָמַר לִיָּהּ, הִכִּי הוּוּ וְדָאִי, דִּינָא הוּא בְּרַחֲמֵי, דְּמוּתָא דְּלֵהוֹן לֹא אֲשַׁתְּכַח כְּמוּתָנָא דְּשָׂאֵר בְּנֵי עֵלְמָא, אֶלָּא חֶסַע עֲלֵיהוּ קוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא יְהוֹן כְּמוּתָנָא דְּשָׂאֵר בְּנֵי עֵלְמָא, דְּקִטְלוּ לֹון, אֶלָּא בְּנַחַת בְּלֹא צַעְרָא, הָא דִּינָא בְּרַחֲמֵי אִיְהוּ.

80. This Name always refers to Judgment with Mercy, except for one place, as written: "Hashem shall go forth like a mighty man..." (Yeshayah 42:13). HE ASKS: IS HASHEM ONLY like a mighty one, but not ACTUALLY mighty? HE SAYS: rather, He will change His garments and don other garments; THAT IS, HE WILL CHANGE HIS TRAIT OF MERCY AND DON THE GARMENT OF JUDGMENT. "Like a man of war" (Ibid.), shall He change his weapons FROM MERCY TO JUDGMENT. SO WE SEE THAT IN THIS PLACE, THE MERCY WAS CHANGED TO BECOME JUDGMENT.

81. And with all this, ONLY the Judgment is HERE more THAN MERCY, yet there is some Mercy here, as it is written, "like a mighty man," and not AN ACTUAL mighty man, WHO IS COMPLETELY JUDGMENT. "Like a man of war" (Ibid.), and not literally a man of war, WHO IS COMPLETELY JUDGMENT. Even though He does Judgment, He is still compassionate for His creations. And therefore, "Hashem shall fight for you," most certainly, "and you shall hold your peace," IN ORDER THAT YOU SHALL NOT AROUSE JUDGMENT ALONE, AS MENTIONED EARLIER. Blessed is the portion of Yisrael that the Holy One, blessed be He, has selected them for His portion and His legacy, as is written: "For the portion of Hashem is His people, Jacob is the lot of His inheritance" (Devarim 32:9).

8. "Why do you cry out to me"

Rabbi Yehuda speaks about Jonah crying out to Hashem out of the belly of the fish. Rabbi Elazar confirms his statement that the fish died while Jonah was still in its belly, and says that when Jonah prayed his prayer, God revived the fish and brought it out to the dry land where it vomited out Jonah. He returns to the subject of the splitting of the sea, telling us that God told the children of Yisrael to go forward and refrain from speaking, because this was not a time for prayer.

82. "And Hashem said to Moses, 'Why do you cry out to Me?'" (Shemot 14:15). This is explained in Sifra Detzni'uta ('the Hidden Book), and there is its secret. "And Hashem said to Moses..." Rabbi Yehuda opened the discussion, saying: "Then Jonah prayed to Hashem his Elohim out of the fish's belly" (Yonah 2:2). In, "Now Hashem had appointed a great fish" (Ibid. 1), "appointed" MEANS as you say, "And the king appointed them a daily provision" (Daniel 1:5), as well as, "Who has appointed your food" (Ibid. 10), WHICH IS A TERM OF GIVING A PORTION.

83. But this passage should have said, 'And Hashem appointed Jonah for the fish', for he was the portion that HASHEM sent to THE FISH. AND HE ANSWERS: Assuredly, this fish was a portion for Jonah, to guard him from all the other fish of the sea, and that he would be concealed in it. As soon as HASHEM brought him into the fish, Jonah saw in its belly the breadth of his entrails, WHICH WAS like a large chamber, and the two eyes of the fish were brightly illuminating, like the sun. There was a precious stone in its entrails that shown on for him, and he saw everything existing in the sea and in its depths.

84. And you may question the meaning of: "I cried to Hashem out of my distress (also: 'narrow')" (Yonah 2:3)? It does not seem FROM THIS that he had very much space. HE ANSWERS: Rather, after this fish showed him all that there is in the sea and in the depths, it died. For it could not tolerate him for three days. Then it became 'narrow' for Jonah.

80. ובכל אתר, שמא דא, דינא ברחמי איהו, בר אתר חד, דכתיב יי בגבור יצא וגו'. וכי בגבור ולא גבור. אלא ישני לבושוי, וילבש לבושין אחרנין. כאיש מלחמות, ישני זיניה.

81. ועם כל דא, דינא הוא יתיר, אבל רחמי ביה, כמה דכתיב, בגבור, ולא גבור. כאיש מלחמות, ולא איש מלחמות. ודאי אף על גב דעביד דינא, חס על עוברוי, ועל דא, יי ילחם לכם ודאי ואתם תחרישון. זבאה חולקהון דישראל, דקודשא בריך הוא בריר לון לחולקיה ואחסנתיה, דכתיב בי חלק יי עמו ועקב חבל נחלתו.

82. ויאמר יי אל משה מה תצעק אלי. מלה דא הוא אוקמוה בספרא דצניעותא, ותמן הוא רזא דיליה, ויאמר יי אל משה. ר' יהודה פתח ואמר, ויתפלל יונה אל יי אלהיו ממעי הדגה, מה בתיב לעילא, וימן יי דג גדול. וימן: כמד"א וימן להם המלך דבר יום ביומו. אשר מנה את מאכלכם.

83. אבל האי קרא הכי מבעי ליה, וימן יי את יונה לדג, דהוא מנה הוא דמשרר ליה. אלא ודאי, ההוא דג הוא הוה מנה ליונה, לנטרא ליה מן שאר נוני ימא, ויהוי גניז בגויה. וכיון דאעליה בגויה, חמא יונה במעוי, פותיא דאתר דמעוי כמו היכלא ברבא, ותרין עינוי דההוא נונא, דנהרין בשמשא, ואבן טבא הוה במעוי, דנהיר ליה, והוה חמי כל מה די בימא ובתהומי.

84. ואי תימא, אי הכי, מאי דכתיב קראתי מצרה לי, הא לא אתחזי, דכל האי רווחא הוה ליה. אלא ודאי, פיון דאחמי ליה ההוא נונא, כל מה די בימא ובתהומי, מית, דלא נכיל תלת יומין למסבל. בדין עקת ליה ליונה.

85. Rabbi Elazar said: When Jonah saw all that spaciousness, he rejoiced. The Holy One, blessed be He, said: And what do you need more, is it for this that I brought you here? What did THE HOLY ONE, BLESSED BE HE, do? He slew that fish and it died. All the other fish circled around the fish; one bit it from one side and another bit from another side. Then Jonah saw himself in distress. Immediately, "Jonah prayed to Hashem."

86. HE ASKS: First the verse refers to it as "dag" ('fish': masc.) and then it refers to it "dagah" ('fish': fem.). HE ANSWERS: IT IS BECAUSE IT HAD ALREADY DIED, AS IS WRITTEN: "And the fish (Heb. dagah) in the river died" (Shemot 7:21). Then it is written: "I cried to Hashem out of my distress," and it is not written 'I was in distress' or 'I dwelt in distress', but rather, "I cried" out of distress, as the fish of the sea distressed me. "Out of the belly of Sheol I cried" (Yonah 2:3), for it had died. It is not written: 'out of the belly of a living thing,' or 'out the belly of a fish,' but rather it was definitely dead, AND THEREFORE IT WAS CALLED 'SHEOL'.

87. As soon as he prayed his prayer, the Holy One, blessed be He, accepted it. He revived that fish and brought it out to the dry land before the eyes of everyone, as is written: "And Hashem spoke to the fish and it vomited out Jonah" (Yonah 2:11). They all saw the work of the Holy One, blessed be He.

88. It is written, "Then Jonah prayed to Hashem his Elohim from the fish's belly," MEANING THAT HE PRAYED to the place to which he was bound, THE ASPECT OF MALCHUT. This is understood from the words: "Hashem his Elohim." It is not written: 'Then he prayed to Hashem' and nothing more, but "Hashem his Elohim," WHICH ALLUDES TO THE ASPECT TO WHICH HE WAS BOUND. Here also, "And Hashem said to Moses, 'Why do you cry to Me?'" "...to Me," NAMELY, TO MY ASPECT, WHICH IS TIFERET, TO WHICH MOSES WAS CONNECTED. BUT RATHER IT WAS DEPENDENT UPON MAZAL AS IT IS WRITTEN THAT THE SPLITTING OF THE RED SEA IS DERIVED FROM MAZAL, THE SECRET OF THE HOLY DIKNA ('BEARD').

89. "Speak to the children of Yisrael, that they go forward" (Shemot 14:15), MEANING that they should go forward and refrain from speaking excessively, because now is not a time for prayer. HE ASKS: "That they go forward." To which place did He command them to go, seeing that they were camping by the sea? HE ANSWERS: It refers to the above, as it is written, "Why do you cry to Me?" WHICH MEANS TIFERET, AS MENTIONED EARLIER. They all stood in this place, IN TIFERET, FOR ALL THE CHILDREN OF YISRAEL WERE CONNECTED TO TIFERET. Therefore, he said, "that they go forward," that the children of Yisrael should go forth FROM TIFERET, AND COME AND CONNECT WITH MAZAL. WHICH IS DIKNA ('BEARD'), AS MENTIONED. For now is not the time FOR TIFERET, BUT RATHER THE MATTER DEPENDS UPON MAZAL, AS MENTIONED BEFORE.

9. "But lift up your rod"

Rabbi Elazar says that the rod, whether it is called 'the rod of Moses' or 'the rod of Elohim', is for the purpose of rekindling the aspect of Gvurah. Rabbi Shimon clarifies that since water emerges from the side of Gvurah, "lift up your rod" is to dry up the water, and "stretch out your hand" is to return the water and spill it over the Egyptians.

85. דָּאָמַר רַבִּי אֶלְעָזָר, בֵּינוֹן דְּחַמָּא יוֹנָה כֹּל הָהוּא רוּחָא, הוּהוּ חֲדִי. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, וּמָה תְּבִיעֵי יַתִּיר, לְהָא אֶעֱיֹלְנָא לָךְ הַכָּא. מָה עֵבֶד, קִטְל לְהָהוּא נוּנָא וּמִית, וְכֹל שָׂאֵר נוּנֵי יַמָּא, הוּוּ סַחְרֵי סַחְרֵינָה דְּהָהוּא נוּנָא, דָּא נְשִׁיךְ לִיה מֵהַאי גִיסָא, וְדָא נְשִׁיךְ לִיה מֵהַאי גִיסָא. בְּדִין חָמָא יוֹנָה גְרַמוּי בְּעֵקוּ, מִיַּד וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ.

86. בְּקִדְמִיתָא דַּג, וְהִשְׁתָּא דָּגָה. כַּד"א, וְהִדְגָּה אֲשֶׁר בִּיאוּר מֵתָה. וּכְדִין בְּתִיב, קִרְאתִי מִצָּרָה לִי. וְלֹא בְּתִיב הֵייתִי בִּצָּרָה, אוּ יִשְׁבַּתִּי בִּצָּרָה, אֲלֵא קִרְאתִי, מֵהָהוּא עָקוּ דְּעֹאקִין לִי נוּנֵי יַמָּא. מִבְּטָן שְׂאוּל שְׁוֹעֵתִי, דְּהָא מִית. וְלֹא בְּתִיב מִבְּטָן חִי, אוּ מִבְּטָן דַּג, אֲלֵא דְּוִדְאֵי הוּהוּ מִית.

87. בֵּינוֹן דְּצִלֵי צְלוּתִיה, קְבִיל לִיה קוּדְשָׁא בְּרִיךְ הוּא, וְאַחֲוִיָּה לִיה לְהַאי נוּנָא, וְאַפִּיק לִיה לִיבְשַׁתָּא לְעִינֵיהוֹן דְּכָלְא. דְּכַתִּיב, וַיֹּאמֶר יְיָ לְדָג וַיִּקָּא אֶת יוֹנָה. וְחֲמוּ כְלָהוּ, עֲבִידְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא.

88. מָה בְּתִיב, וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ אֱלֹהֵי מִמְעֵי הַדָּגָה, לְאַתֵּר דְּהוּהוּ קִשְׁיֹר בֵּיה, מִשְׁמַע דְּכַתִּיב יְיָ אֱלֹהֵי, וְלֹא בְּתִיב וַיִּתְפַּלֵּל אֶל יְיָ וְלֹא יַתִּיר, אֲלֵא יְיָ אֱלֹהֵי. אוּף הַכָּא, וַיֹּאמֶר יְיָ אֶל מֹשֶׁה מָה תִּצְעַק אֵלַי. אֵלַי דִּיּוּקָא.

89. דִּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ. וַיִּסְעוּ מִלֹּאסְגָּאָה מְלִין, לֹא עִידְנָא דְּצִלוּתָא הִשְׁתָּא. וַיִּסְעוּ, וְכִי לֹאן אַתֵּר פִּקְד לֹון דִּינְטְלוֹן, דְּהָא עַל יַמָּא הוּוּ שְׂרָאן. אֲלֵא אֶהְדֵּר לְעִילָא, דְּכַתִּיב מָה תִּצְעַק אֵלַי, דְּהָא כְּלָהוּ בְּאַתֵּר דָּא קִיּוּמִי. וְעַד וַיִּסְעוּ, וַיִּנְטְלוֹן מִן דָּא, דְּלֹא עִדְנָא הוּא.

90. "But lift up your rod" (Shemot 14:16). Lift up your rod, upon which is etched the Holy Name, and stretch your hand to the side of the Holy Name. As soon as the waters see the Holy Name, they will flee from it. Therefore, stretch your hand to one side OF THE ROD, because the other sides of the rod will be necessary for other matters, NAMELY, TO HIT THE ROCK.

91. Rabbi Elazar said: I see that sometimes this rod is called 'the rod of Elohim' and sometimes it is called 'the rod of Moses'. Rabbi Shimon said: In the book of Rabbi Hamnuna Saba (the elder), he says that it is all one, whether it says 'THE ROD of the Holy One, blessed be He', or 'THE ROD of Moses'. The purpose of this rod is to rekindle the aspect of Gvurah. Therefore, THE VERSE SAYS, "Stretch out your hand," WHICH MEANS the left hand, which is at the side of Gvurah.

92. Rabbi Shimon said: Woe to those who do not see and do not look at the Torah. The Torah calls before them daily but they do not pay attention. Come and behold: water rises in the world and water emerges from the side of Gvurah. But now the Holy One, blessed be He, wanted to dry up the water. Thus, why DOES THE VERSE SAY, "And stretch out your hand," which is the left hand, NAMELY GVURAH?

93. HE ANSWERS: Rather, "lift up your rod," is to dry up the water, and "stretch out your hand," is to return the water, to activate the side of Gvurah and to turn the water on Egypt. Therefore, there are two things here, for it is written: "Lift up your rod, and stretch out your hand over the sea, and divide it." ONE ELEMENT IS TO DRY OUT THE WATER, AND THE OTHER IS TO TURN THE WATER OVER EGYPT.

94. HE ASKS: HOW WAS IT POSSIBLE TO DRY THE LAND IN THE MIDST OF THE SEA, for there were pits IN IT? HE ANSWERS: THE Holy One, blessed be He, performed a miracle within a miracle, as is written: "And the depths were congealed in the heart of the sea" (Shemot 15:8). They were walking on the dry ground within the sea. This is what is written: "And the children of Yisrael went into the midst of the sea on the dry ground" (Shemot 14:22).

10. "And He took off their chariot wheels"

Rabbi Shimon opens with "And He took off their chariot wheels," and, "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures." He tells us that The Holy One, blessed be He establishes His dominion through the Patriarchs. Jacob is attached to the Tree of Life, which never has any death in it, so God made him the chosen among the Patriarchs. The thrust of this whole section is that when the Holy One, blessed be He wants to remove someone from power on this earth, He first removes their dominion above. We read about the legions of above with all the Chariots entwined together and under the command of the highest holy beast. They all go and swim in the great sea, where the waves are judgments. Rabbi Yitzchak tells us that when the children of Yisrael approached the Red Sea, the Holy One, blessed be He called the minister who was appointed over the sea and told him that it was time to fulfill the condition that had been made when the sea was first created, that it should split before His children when the time came. And the reason that the Egyptians were killed by the sea was that the upper sea aroused against them. The minister over Egypt had oppressed the Congregation of Yisrael with enslavement, so he was broken first, and then all the kingdoms below were broken.

90. וְאַתָּה הָרַם אֶת מִטְּךָ וּגּו'. הָרַם אֶת מִטְּךָ, דִּי בֵּיה רְשִׁים שְׁמַא קְדִישָׁא, אֲרַבִּין יֶדְךָ בְּסִטְרָא דְשְׁמַא קְדִישָׁא, וְכִיוֹן דִּיחֻמוֹן מִיָּא שְׁמַא קְדִישָׁא, יַעֲרְקוֹן מִנֶּיהָ. וְעַל דָּא, וְנִטָּה אֶת יֶדְךָ, לְסִטְרָא חֲדָא, דְּסִטְרִין אַחֲרָנִין דִּיהוּא מְטָה, אֲצִטְרִיךְ לִיה לְמַלִּין אַחֲרָנִין.

91. אָמַר רַבִּי אֱלֵעָזָר, חֲמִינָא, דְּזִמְנִין אַתְקְרִי הָאִי מְטָה, מְטָה הָאֱלֹהִים, וְלִזְמַנִּין אַתְקְרִי מְטָה דְּמֹשֶׁה. אָמַר ר' שְׁמַעוֹן בְּסִטְרָא דְרַב הַמְנוּנָא סָבָא, שְׁפִיר קָאָמַר, דְּכֻלְהוּ חַד, בֵּין תִּימָא דְקוּדְשָׁא בְרִיךְ הוּא, וּבֵין תִּימָא דְמֹשֶׁה, וְהָאִי מְטָה, לְאַתְעָרָא סִטְרָא דְגְבוּרָה. וְעַל דָּא, וְנִטָּה אֶת יֶדְךָ, יָדָא דְשְׁמַאֲלָא, דְּאִיהוּ בְּסִטְרָא דְגְבוּרָה.

92. אָמַר רַבִּי שְׁמַעוֹן, וּוִי לְאִינוֹן דְּלָא חֲמָאן, וְלָא מְסַתְבְּלִין בְּאוּרִייתָא, וְאוּרִייתָא קְאָרִי קְמִיידוּ בְּכַל יוֹמָא, וְלָא מְשַׁגְּיחִין. תָּא חֲזִי, בְּסִטְרָא דְגְבוּרָה מְתַעְרִי מִיָּא בְּעַלְמָא, וְנַפְקִי מִיָּא, וְהִשְׁתָּא בְּעִי קוּדְשָׁא בְרִיךְ הוּא לְנִגְבָא מִיָּא, אֲמָאִי וְנִטָּה אֶת יֶדְךָ, דְּאִיהוּ שְׁמַאֲלָא.

93. אֶלָּא הָרַם אֶת מִטְּךָ, לְנִגְבָא מִיָּא. וְנִטָּה אֶת יֶדְךָ, לְאַתְבָּא מִיָּא, לְאַתְעָרָא סִטְרָא דְגְבוּרָה, וְלְאַתְבָּא מִיָּא עַל מִצְרַיִם. וּבְגִין כֵּן, תְּרִין מַלְיִן הֲכָא, דְּכֻתִּיב הָרַם אֶת מִטְּךָ, וְנִטָּה אֶת יֶדְךָ עַל הַיָּם וּבִקְעָהוּ.

94. וְהָא תְּהוּמֵי הוּוּ. אֶלָּא קוּדְשָׁא בְרִיךְ הוּא, עֶבֶד נִיטָא גּוּ נִיטָא, כְּדָ"א קְפָאוּ תְּהוּמוֹת בְּלֵב יָם. וְהוּוּ אֲזִלִּין בִּיבְשָׁתָא בְּגוּ יָמָא, הַה"ד וּיְבָאוּ בְּנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בִּיבְשָׁה.

95. "And He took off their chariot wheels" (Shemot 14:25). Rabbi Shimon opened the discussion with the verse: "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures" (Yechezkel 1:15). This passage has been explained, and we studied it. Yet come and behold: the Holy One, blessed be He, shows His dominion in every way, and His dominion will not depart forever and ever.

96. And He establishes His dominion through the Patriarchs. He took Abraham and maintained the world through him, as written: "These are the generations of the heavens and earth when they were created (Heb. behibar'am)" (Bereshheet 2:4). And they explained it. DO NOT READ IT AS "BEHIBAR'AM" BUT RATHER "BEABRAHAM" ('IN ABRAHAM') FOR HEAVEN AND EARTH HAD BEEN MAINTAINED THROUGH HIM. He took Isaac and planted the world through him so it should exist always. This is what is written: "And My Covenant will I establish with Isaac" (Bereshheet 17:21). He took Jacob and placed him before Him, and was delighted with him and glorified Himself with him. This is what is written, "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

97. Come and behold: Jacob is attached to the Tree of Life, which never has any death in it, for all the living are established and perfected in this tree that gives life to all that grasp on to it. Therefore, Jacob did not die. And when did he die? It occurred when it was written: "He gathered up his feet into the bed" (Bereshheet 49:33). "The bed" is as you say, "Behold it is his litter, that of Solomon" (Shir Hashirim 2:7), WHICH IS MALCHUT. About this bed, it is written: "Her feet go down to death" (Mishlei 5:5). Therefore, it is written: "He gathered up his feet into the bed," and then, "and he expired and was gathered unto his people." BUT AS LONG AS HE HELD ON TO THE TREE OF LIFE, WHICH IS ZEIR ANPIN, HE DID NOT DIE BECAUSE DEATH IS ONLY FROM THE ASPECT OF MALCHUT, AS EXPLAINED. Then the Holy One, blessed be He, made Jacob the chosen among the Patriarchs. This is what is written: "Jacob whom I have chosen" (Yeshayah 41:8).

98. Come and behold: see all the legions of above THAT ARE DRAWN FROM THE FOUR COMPANIES OF THE SHECHINAH, WHICH ARE THE WHEELS. All the Chariots are entwined with each other, levels with levels. The upper and the lower EVOLVE, THE ONE FROM THE OTHER, AND COMBINE, THE ONE WITH THE OTHER. And there is a holy living creature over them, WHICH IS THE NUKVA. FOR THERE ARE FOUR LIVING CREATURES, AS MENTIONED, AND THE NUKVA IS THE FOURTH. All the multitude hosts and the legions travel under her command. They travel and camp according to her instructions, FOR ALL THE CHARIOTS AND THE LIVING CREATURES AND THE WHEELS POSSESS ONLY WHAT THEY RECEIVE FROM THIS HIGHEST HOLY LIVING CREATURE.

99. This is the living creature that all the other living creatures hold on to. And from her evolved many other living creatures upon living creatures, MEANING THAT MANY LIVING CREATURES EVOLVED ONE FROM ANOTHER, and levels combined with levels. All those of above and of below go and swim in the sea, WHICH IS THE NUKVA, FOR THOSE OF ABOVE ARE INCLUDED IN HER, THEY GIVE FORTH INFLUENCE TO HER. AND THE LOWER ARE INCLUDED IN HER AND RECEIVE FROM HER. This is what is written: "So is this great and wide sea, wherein are creeping things innumerable" (Tehilim 104:25).

95. וַיִּסַר אֶת אוֹפַן מִרְכַּבוֹתָיו. ר"ש פֶּתַח, וְאֵרָא הַחַיּוֹת וְהִנֵּה אוֹפַן אַחַד בְּאֶרֶץ אֶצֶל הַחַיּוֹת. הָאֵי קָרָא אוֹקְמוּהָ וְאִתְמַר, אֲבָל ת"ח, קוֹדֶשׁא בְּרִיךְ הוּא בְּכוֹלָא אִתְחַזֵּי שְׁלֹטְנוּתָא דִּילֵיהּ, וְשְׁלֹטְנֵיהּ דֵּי לָא תַעֲדֵי לְעַלְמָא וְלְעַלְמֵי עֲלָמִין.

96. וְעֵבִיד שׁוֹלְטְנוּתָא בְּאַבְהֶן, נָטַל לְאַבְרָהָם, וְקִיָּים בֵּיהּ עֲלָמָא, דְּכִתִּיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם, וְאוֹקְמוּהָ. נָטַל יִצְחָק, וְשִׁתִּיל בֵּיהּ עֲלָמָא, דְּאִיהוּ קִיָּים לְעַלְמִין, הַה"ד וְאֵת בְּרִיתִי אֲקִים אֵת יִצְחָק. נָטַל יַעֲקֹב, וְאוֹתְבִיבָה קַמֵּיהּ, וְאִשְׁתַּעֲשַׁע בְּהַדְרָהּ, וְאִתְפָּאֵר בֵּיהּ, הַה"ד יִשְׂרָאֵל אֲשֶׁר בְּךָ אִתְפָּאֵר.

97. וְת"ח, יַעֲקֹב אַחִיד בְּאִילָנָא דְחַיִּי, דְּלִית בֵּיהּ מוֹתָא לְעַלְמִין, דְּכָל חַיִּין בְּהוּא אִילָנָא אֲשֶׁתְּכַלְלוּ, וְיִהֵב חַיִּין לְכָל אֵינוֹן דְּאִחִידֵן בֵּיהּ. וּבג"כ, יַעֲקֹב לָא מִית. וְאִימַתִּי מִית, בְּשַׁעֲתָא דְכִתִּיב וַיֵּאסֹף רַגְלָיו אֶל הַמָּטָה. הַמָּטָה. כּד"א הִנֵּה מִטָּתוֹ שְׁלֹשְׁמָה, בְּגִין דְּבִהָאֵי מָטָה כְּתִיב, רַגְלֵיהּ יוֹרְדוֹת מוֹת, וּבג"כ וַיֵּאסֹף רַגְלָיו אֶל הַמָּטָה כְּתִיב, כְּדִין וַיְגֹעַ וַיֵּאסֹף אֶל עַמּוּיוֹ. וְעַבְד קוֹדֶשׁא בְּרִיךְ הוּא לְיַעֲקֹב שְׁלִימוֹ דְאַבְהֶן, הַה"ד יַעֲקֹב אֲשֶׁר בְּחַרְתִּין.

98. ת"ח, כָּל מְשַׁרְיִין דְלַעֲיֹלָא, וְכָל אֵינוֹן רְתִיכִין, כְּלֵהוּ אִחִידֵן אֵלִין בְּאֵלִין, דְּרַגִּין בְּרַגִּין, אֵלִין עֲלָאִין וְאֵלִין תַּתְּאִין. וְחַיּוֹתָא קְדִישָׁא עֲלִיּוּהוּ, וְכֵלְהוּ אוֹכְלוֹסִין וּמְשַׁרְיִין, כְּלֵהוּ נְטִלִין תַּחוֹת יַדְהָא, עַל מִימְרָהָא נְטִלִין, וְעַל מִימְרָהָא שְׂרָאן.

99. וְדָא הוּא חַיּוֹתָא, דְּכָל שְׂאָר חַיּוֹתָא, אִחִידֵן בֵּיהּ וְאִשְׁתַּלְּשְׁלוּ בְּגִינָה כַּמָּה חַיִּין לְחַיִּין. וְאִתְאַחֲדֵן דְּרַגִּין בְּרַגִּין, וְכֵלְהוּ עֲלָאִין וְתַתְּאִין אֲזִלִין וְשִׂאטִין בִּימָא, הַה"ד זֶה הַיָּם גָּדוֹל וְרַחֵב יַדִּים שָׁם רִמְשׁ וְאֵין מִסְפָּר וְגו'.

100. When the sea raises its waves, WHICH ARE JUDGMENTS, all the ships go up and down, MEANING THEY GO UP UNTO THE HEAVENS AND DOWN TO THE DEPTHS. It is stormy and a strong wind blows over it powerfully. And the fish of the sea are scattered to every side, these to east and these to west, these to north and these to south. THESE FISH OF THE SEA see a sign on all the people of the world BECAUSE OF THEIR SIN, and they take them and swallow them in caves in the ground.

101. None of the ships move from their places, or go up or down, except when the one leader of the sea arrives and knows how to settle and appease the stormy wind of the sea. As soon as he rises over the sea, it rests from its rage and becomes placid. Then all the ships continue on their straight course and do not turn right or left. This is what is written: "There go the ships: this is the Livyatan, whom you have made to play therein" (Ibid. 26). "This" is exact, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN THAT IS CALLED 'THIS' (MASC.), WHICH IS THE SECRET OF THE CENTRAL COLUMN. All the fish of the sea gather to their place and all the animals rejoice with them, and the animals of the supernal field rejoice. This is what is written: "Where all the wild beasts play" (Iyov 40:20).

102. Come and behold: as it is above, IN CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, so is it below, IN NETZACH, HOD, AND YESOD OF ZEIR ANPIN. And what is below is also in the Lower Sea, WHICH IS MALCHUT. ANOTHER VERSION: as it is above, IN CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, so it is in the supernal sea, WHICH IS BINAH, and as it is in the higher above, so it is down below, IN NETZACH, HOD, AND YESOD OF ZEIR ANPIN. Whatever is down below is in the Lower Sea, WHICH IS MALCHUT.

103. I have already commented to the friends about the body of that SUPERNAL sea, WHICH IS BINAH. The length and breadth OF IT, the head and arms and the body are all as they should, and each is called by its name. Similarly, below in the Lower Sea, WHICH IS MALCHUT, there is also the head of the sea, the arms of the sea, and the body of the sea.

104. It is written: "Zvulun shall dwell at the shore of the seas" (Beresheet 49:13). HE ASKS: But there was only one sea in his Heritage, WHY DOES IT SAY "AT THE SHORE OF THE SEAS"? HE ANSWERS: But what does "the shore of the seas" mean, for the comrades certainly explained it in accordance with the supernal secret. "And his border shall be at Tzidon" (Ibid.), is as it is written: "That came out of the loins (also thigh) of Jacob" (Shemot 1:5), for Zvulun was the right thigh of the body, WHICH IS NETZACH. AND THEREFORE THE TORAH VERSE SAYS, "AND HIS BORDER (ALSO: 'THIGH')." The Sea of Galilee was in his inheritance, and from here the purple fish is available for the purple dye.

100. וְכֵן סָלִיק יָמָא גַלְגְּלוּי, כִּלְהוּ אַרְבִּין סָלְקִין נַחְמִין, וְזַעְפָּא אֲשַׁתְּכַח, וְרוּחָא תְקִיפָא אֲזֵלָא עֲלֵיהּ בְּתַקִּימוֹ. וְנוּגֵי יָמָא מִתְבַּדְרִין לְכָל סֵטֵר, אֵלִין לְמִזְרַח, וְאֵלִין לְמַעְרָב, אֵלִין לְצַפּוֹן, וְאֵלִין לְדָרוֹם. וְכָל אֵינּוֹן בְּנֵי עֲלָמָא, דְּחֻמָּאן רְשִׁימָא עֲלֵיהּ, נְטֻלִין לֹון, וּבִלְעִין לֹון בְּקַפְטִירֵי עַמְרָא.

101. וְכָל אַרְבִּין לֹא נְטֻלִין מֵאֲתַרְיֵיהּ, וְלֹא סָלְקִין וְנַחְמִין, בְּרַ מֵהֵוּא שַׁעְתָּא, דְּאֲתֵי חַד דְּבִרָא בִּימָא, וְיַדַּע לְאֲשַׁלְמָא רוּחָא דְּזַעְפָּא דִּימָא, בִּיּוֹן דְּסָלִיק דָּא עֲלֵיהּ דִּימָא, שְׂכִיךְ מְרוּגְזָא, וְנִיחָא אֲשַׁתְּכַח, וּבְדִין כִּלְהוּ אַרְבִּין אֲזֵלִין בְּאַרְחַ מִיִּשְׂרָאֵל, וְלֹא סֵטָאן לִימִינָא וּשְׂמָאלָא, הֵה־ד, שֵׁם אֲנִיּוֹת יִהְיֶה לְוִיתָן זֶה יִצְרָתָא לְשַׁחֵק בּוֹ. זֶה דִּיִּיקָא. וְכָל נוּגֵי יָמָא מִתְבַּנְשִׁין לְאֲתַרְיֵיהּ. וְכָל אֵינּוֹן חִיוּן חֵדָאן עֲלֵהּ, וְחִיוּן חֵקְלָא עֲלָהּ חֵדָאן, הֵה־ד וְכָל חֵיַת הַשָּׂדֶה יִשְׁחָקוּ שָׁם.

102. ת"ח, כְּגוֹוֹנָא דְלַעִילָא, אֵיַת לְתַתָּא. כְּגוֹוֹנָא דְלַתַּתָּא, אֵיַת בִּימָא. כְּגוֹוֹנָא דְלַעִילָא, אֵיַת לַעִילָא בִּימָא עֲלָהּ. כְּגוֹוֹנָא דְלַעִילָא אֵיַת לְתַתָּא. כְּגוֹוֹנָא דְלַתַּתָּא, אֵיַת בִּימָא תַתָּא.

103. גּוּפָא דִּיהוּא יָמָא, הָא אֲתַעֲרָנָא לְחַבְרָנָא, אֲוֹרְכָא וּפּוֹתִינָא, רִישָׁא וּדְרֻעִין וּגּוּפָא, כִּלְא כְּמָה דְּאַצְטְרִיךְ, וְכִלְא בְּשִׁמְיָה אֲתַקְרִי. וּכְגוֹוֹנָא דָּא לְתַתָּא לִימָא דְלַתַּתָּא, הֵבִי נְמִי רִישָׁא דִּימָא, וּדְרוּעִין דִּימָא, וּגּוּפָא דִּימָא.

104. כְּתִיב זְבוּלוֹן לְחוּף יָמִים יִשְׁכּוֹן. וְהָא יָמָא חַד הוּא בְּעַרְבֵיהּ אֵלָא מֵאֵי לְחוּף יָמִים, וְדָאֵי אֲוֹקְמוּהּ חַבְרָיָא בְּרָזָא עֲלָהּ. וְיִרְכְּתוּ עַל צִידוֹן, כַּד"א יוֹצְאֵי יָרֵךְ יַעֲקֹב. זְבוּלוֹן שׁוֹקָא דִּימִינָא דְגּוּפָא הוּא, וְיָם כְּנֶגֶת הוּא בְּעַרְבֵיהּ, וּמֵהֵכָא אֲשַׁתְּכַח חֵלְזוֹן לְתַכְלָתָא.

105. Come and behold: how many chariots upon chariots there are, and the wheels of the chariot race speedily, and the supports of the chariot do not refrain from traveling on them. And it is so for all of them. Come and behold: examine the Chariot of the minister over Egypt. As was explained, there was no complete chariot to be found, as it is written: "And He took off their chariot wheels" (Shemot 14:25). There were many chariots that traveled upon the support of one wheel that was appointed over them. As soon as it was removed from its dominion, then all the Chariots were removed from their control and could not travel. Then all of those below, IN THIS WORLD, were removed from their dominion, as is written: "And Egypt even Pharaoh, and all those who trust in him" (Yirmeyah 46:25).

106. At that time, the government of Egypt ruled over all the other nations. As soon as the power of Egypt was crushed, the power of the other nations was broken. How do we know? For it is written: "Then the chiefs of Edom shall be amazed" (Shemot 15:15). And, "The people shall hear, and be afraid" (Ibid. 14), because at that time they were all attached to the service of Egypt, they depended upon Egypt to help them, and they all requested assistance from Egypt to strengthen themselves. Therefore, when they heard of the mighty acts that the Holy One, blessed be He, performed in Egypt, they were discouraged and were unable to stand firm. And they all quaked and trembled and lost their power.

107. Certainly, when their strength was broken above, the strength of all those attached to him was broken, for once the strength of all of them was broken above, all those below were broken because of that strength which was broken first. Therefore, "He took off his chariot wheels (lit. 'wheel')," NAMELY, THE STRENGTH FROM ABOVE, AS MENTIONED EARLIER. "That they drove heavily" (Shemot 14:25). Once it was broken, they could not move.

108. Come and behold: it is so, for it is not written: 'And He took off his chariots' wheels' or 'chariot wheel', MEANING EITHER BOTH IN PLURAL, OR BOTH IN SINGULAR. But rather it is written: "And He took off his chariots' wheel." "WHEEL" IS SINGULAR, AND "HIS CHARIOTS" IS PLURAL, AND THAT IS because 'WHEEL' (HEB. OFAN) is the power to which all of them were attached, AS IS WRITTEN ABOVE. IT IS THEREFORE WRITTEN IN THE SINGULAR FORM.

105. ת"ח, במה רתיכין על רתיכין אשתכחו, וגלגלוי דרתיכא רהטין בבהילו, ולא מתעבבי אינון סמכי רתיכא, לנטלא עליהון. וכן בלהו. ת"ח, רתיכא די ממנא על מצראי, אוקמוה, רתיכא שלימתא לא אשתכח, דהא כתיב ויסר את אופן מרכבותיו, במה רתיכין הו, דהו נטלין על חד סמיך גלגלא, דאתפקדו עליהו, בין דאתעבר האי משולטנותא דיליה, בלהו רתיכין אתעברו משולטניהון, ולא נטלו. כדן בלהו לתתא אתעברו משולטנותא, דכתיב על מצרים ועל פרעה ועל הבוטחים בו.

106. ובהוא זמנא, שלטנותא דמצרים שליט על כל שאר עמין, בין דאתבר חילא דמצרים, אתבר חילא דשאר עמין. מנלן, דכתיב אז נבהלו אלופי אדום וגו'. וכתיב שמעו עמים ירגזון וגו'. בגין דכלהו הו אחידן בפולחנא דמצרים, ואחידן במצרים לסינעא דלהון. ובהוא זמנא, בלהו בעאן לסינעא דמצרים, לאתתקפא. ועל דא, בין דשמעו גבורן דעבר קודשא בריך הוא במצרים, רפו ידיהון, ולא יכילו למיקם, ואודעזעו בלהו, ואתברו משולטנהון.

107. ודאי כד אתבר חילא דלהון לעילא, אתבר חילא דכל אינון דאחידן ביה, בין דאתבר חילא דכלהו לעילא, כל הני דלתתא אתברו, בגין האי חילא דאתבר בקדמיתא. ובג"כ ויסר את אופן מרכבותיו כתיב. וינהגו בכבדות, דהא כד דא אתבר, לא הו אזלין.

108. תא חזי דהכי הוא, דלא כתיב ויסר את אופני מרכבותיו, או אופן מרכבתו, אלא ויסר את אופן מרכבותיו. בגין האי חילא, דכלהו הו מתדבקן ביה.

109. WE CAN also EXPLAIN: "And he took off his chariots' wheel." Come and behold: happy is the portion of Yisrael that the Holy One, blessed be He, wanted to join with them and to be their portion, and that they should be His portion. This is what is written: "And hold fast to Him" (Devarim 13:5), and, "But you that did cleave to Hashem your Elohim" (Devarim 4:4), to Hashem indeed. It is also written, "For Yah, has chosen Jacob for Himself" (Tehilim 135:4), and, "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9), for He brought them forth from the holy seed to be His portion. THIS IS NOT SO FOR THE OTHER SIDE AND THE NATIONS OF THE WORLD, WHICH HAVE NO CONNECTION TO ZEIR ANPIN. Therefore, He gave them the Holy Torah that was concealed two hundred years before the world was created, and this has already been explained. Because of His love, He gave it to the children of Yisrael to follow and to cleave unto it.

110. Come and behold: All the camps of above and all the Chariots are all joined one to the other, levels by levels; those of above and those of below ARE BOUND TOGETHER. And it was explained that it is written: "So is this great and wide sea" (Tehilim 104:25). And the living creature is over them, WHICH IS THE NUKVA THAT IS FROM THE CHEST AND HIGHER OF ZEIR ANPIN THAT RECEIVES FROM THE THREE LIVING CREATURES OF ZEIR ANPIN. AND SHE IS THE FOURTH LIVING CREATURE THAT ALL RECEIVE FROM, EVEN THE CHARIOTS OF THE OTHER SIDE, AND THE NATIONS OF THE WORLD. All the multitudes and the camps travel under her command. According to her instructions they travel, and by her word they rest. When she travels they all travel, because they are all joined to her.

111. Come and behold: when the Holy One, blessed be He, wanted to remove the multitudes of Pharaoh below, He first removed their power, as we explained. What did He do? He removed and detached that upper holy place that led all those Chariots OF THE MINISTER OF EGYPT ABOVE, AS EVERY CHARIOT WAS UNDER ITS COMMAND, EVEN THOSE OF THE OTHER SIDE. As soon as it left, then all the camps AND THE CHARIOTS could not travel. Since they could not, the Minister of Egypt was removed from his dominion with a flaming fire, and then the dominion of Egypt was removed. Therefore, THEY SAID, "Let us flee from the face of Yisrael." What is the reason? Because they saw the Minister of Egypt burned in fire.

112. Rabbi Yitzchak said: When Yisrael approached the sea, the Holy One, blessed be He, called the minister who was appointed over the sea. He said to him: 'At the time that I made the world, I appointed you over the sea, and conditioned the sea so that its water should split before My children. Now the time has arrived for My children to pass in the midst of the sea.' And afterwards, it is written: "And the sea returned to its strength (Heb. eitano) when the morning appeared" (Shemot 14:27). What is Eitano? The condition (Heb. tenao) that it had with the Holy One, blessed be He, when He created the world, BECAUSE EITANO ('ITS STRENGTH') IS SPELLED WITH THE SAME LETTERS AS TENAO ('HIS CONDITION').

109. ותו, ויסר את אופן מרכבותיו, תא חזי, זכאה חולקהון הישראל, דקודשא בריך הוא אתרעי בהו, לאתדבקא בהו, ולמהויו להו חולק, ולמהויו אינון חולקיה. הדא הוא דכתיב, ובו תדבקון. וכתיב ואתם הדבקים ביני אלהיכם, ביני ממש. וכתיב כי יעקב בחר לו יזה. וכתיב כי חלק יני עמו יעקב חבל נחלתו. דאפיק לון מזרעא קדישא, למהויו חולקיה, ועל דא יזהב לון אורייתא קדישא עלאה, גניזא תרי אלפין שנין, עד לא יתברי עלמא, והא אתמר. ובגין רחומותא דיליה יזהב לישראל, למהר אבתרה, ולא תדבקא בה.

110. תא חזי, כל משיריון דלעילא, וכל אינון רתיבין, כלהו אחידן אליון באליון, דרגין בדרגין, אליון עלאין, ואליון תתאין, והא אוקמוה, דכתיב זה הים גדול. וחיותא קדישא עליה, וכלהו אובלוסין ומשריון, כלהו נטלין תחות ידה, על מימרה נטלין, להו מימרה שראן. בעדנא דהיא נטלא, כלהו נטילין, בגין דכלהו אחידן בה.

111. ות"ח, בשעתא דבעי קודשא בריך הוא, לאעברא לאובלוסין דפרעה לתתא אעבר בקדמיתא לההוא חילא דלהון, כמה דאוקימנא. מה עבר. אעבר וסליק ההוא אתר קדישא עלאה, דהוה מדבר לכל אינון רתיבין, ביון דהאי אסתליק, הנהו כלהו משיריון לא יכילו לדברא, ביון דאינון לא יכילו, ההוא ממנא דמצראי אעברו ליה משולטניה, ואעבר בנורא דדליק, וכדין שלטנותא דמצראי אתעדני. ועל דא, אנוסה מפני ישראל. מ"ט, בגין דחמו ממנא דמצרים אתוקד בנורא.

112. ר' יצחק אמר, בשעתא דקריבו ישראל לימא, קרא קב"ה לממנא רברבא דעל ימא, אמר ליה, בשעתא דעבדיית אנא עלמא, מניתי לך על ימא, ותנאי אית לי על ימא, די יבזע מימיו מקמי בני. השתא מטא עדנא, דיעברון בני בגו ימא. לבתר מה כתיב, וישב הים לפנות בקר לאיתנו. מאי לאיתנו, לתנאו דהוה ליה בקודשא בריך הוא כד ברא עלמא.

113. Yisrael were dwelling by the sea and saw the waves rising and falling. They raised their eyes and saw Pharaoh and his multitudes. They feared and cried out, as has already been explained: "The sea saw" (Tehilim 114:3). HE ASKS: What did the sea see? AND HE ANSWERS: It saw the coffin of Joseph and fled from before it. For what reason? Because it is written OF JOSEPH, "And fled, and went outside" (Beresheet 39:12). DUE TO THIS, "The sea saw it, and fled." It is written: "And He took off their chariot wheels...Let us flee from the face of Yisrael." What is the reason? It is because they saw the land of Egypt and it looked as though it was burning with fire. Then they said, "Let us flee from the face of Yisrael."

114. Rabbi Chiya and Rabbi Yosi were traveling in the wilderness. Rabbi Chiya said to Rabbi Yosi: Come and I will tell you. When the Holy One, blessed be He, wishes to remove a government on the earth, He does not do it until he removes its dominion in heaven. And He does not remove the dominion in the heaven until He appoints another in its place, so that their service in heaven shall not be lacking, in order to fulfill what is written: "And gives it to whomever He will" (Daniel 4:14). Rabbi Yosi said: Certainly, it is so.

115. Rabbi Yosi opened the discussion, saying: "Hashem our Master, how majestic is Your Name on all the earth" (Tehilim 8:2). "Hashem our Master," MEANS that when the Holy One, blessed be He, wishes to break the power of the heathen nations, He strengthens His Judgment over them, breaks them, and removes their dominion from before Himself.

116. "Who (Heb. asher) have set Your glory above the heavens" (Ibid.). HE ASKS: It should have been written 'who have set' 'or set Your glory'. Why, "Who have set Your glory"? HE ANSWERS: This is the secret of the river that is the deepest of all, WHICH IS BINAH. And David prayed his prayer to draw from it unto the heaven, WHICH IS ZEIR ANPIN. And this "asher," WHICH IS THE NAME OF BINAH, is as is written: "I will ever be what (Heb. asher) I am" (Shemot 3:14).

117. At the time that this deepest river, WHICH IS BINAH, is drawn and goes out over the heaven, WHICH IS ZEIR ANPIN, then everything is joyous. And the Queen, WHO IS MALCHUT, crowns Herself with the King, WHO IS ZEIR ANPIN, and all the worlds are joyful. The domination of the heathen nations is removed before the Queen, and then all who cling to Her raise their heads.

118. In the meantime, they saw a man coming with a load in front of him. Rabbi Chiya said: Let us go. Perhaps this man is a heathen or an ignoramus, and it is forbidden to join him on the road. Rabbi Yosi said: Let us sit here and watch. Perhaps he is a great man.

113. וְהוּוּ יִשְׂרָאֵל שָׂרְאן עַל יַמָּא, וְהוּוּ יִשְׂרָאֵל חֲמָאן, גִּלְגְּלֵי יַמָּא סִלְקִין וְנַחְתִּין, זָקְפוּ עֵינֵיהוּ, וְחָמוּ לַפְרֵעָה וְלֹאֻכְלוּסִין דִּילִיָּה, דְּחִילוּ וְצַעְקוּ. וְהָא אֲתַמְר. הַיִּם רָאָה, מָה חֲמָא יַמָּא. אַרְוֵנָא דִּיוֹסָף קָא חֲמָא, וְעַרְק מִקְמִיהָ. מ"ט, בְּגִין דְּכַתִּיב וַיִּנָּס וַיֵּצֵא הַחוּצָה. וְעַל דָּא הַיִּם רָאָה וַיִּנָּס, וְכַתִּיב וַיִּסָּר אֶת אוֹפֵן מִרְכַּבּוֹתָיו וְגו' אָנוּסָה מִפְּנֵי יִשְׂרָאֵל. מָאֵי טַעְמָא. בְּגִין דְּחָמוּ אֶרְעָא דְּמִצְרַיִם, כְּאֵלוּ אֲתוּקָד בְּנוּרָא, כְּדִין אָמְרוּ אָנוּסָה מִפְּנֵי יִשְׂרָאֵל.

114. רַבִּי חִיָּיא וְרַבִּי יוֹסִי, הוּוּ אֲזִלֵּי בְּמִדְבָּרָא, אָמַר רַבִּי חִיָּיא לְרַבִּי יוֹסִי, תָּא וְאִימָא לָךְ, דְּכִד קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְאַעְבְּרָא שׁוֹלְטָנוּתָא דְּאַרְעָא, לָא עָבִיד, עַד דְּאַעְבְּרַ שְׁלִטְנוּתָא דְּלַהוּן בְּרִקְיעָא, וְלָא אַעְבְּרַ שְׁלִטְנָא דְּלַהוּן, עַד דְּמָנִי אַחְרָא בְּאַתְרֵיהּ, בְּגִין דְּלָא יִגְרַע שְׁמוּשָׁא דְּלַהוּן בְּרִקְיעָא, בְּגִין לְקִיָּימָא מָה דְּכַתִּיב, וְלָמֵן הִי יֵצֵא וַיִּתְּנֶנָּה. א"ר יוֹסִי, וְדָאֵי הֲכִי הוּא.

115. פִּתַּח ר' יוֹסִי וְאָמַר, יְי' אַרְוֵנִינוּ מָה אֲדִיר שְׁמֵךְ בְּכָל הָאָרֶץ. יְי' אַרְוֵנִינוּ: כִּד בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְתַבְרָא חִילָא דְּעַמִּין עִבּו"ם, אֲתַקִּיף דִּינִיָּה עֲלֵיהוּ, וְתַבַּר לוֹן, וְאַעְבְּרַ מִקְמִיהָ שׁוֹלְטָנוּתָא דְּלַהוּן.

116. אֲשֶׁר תִּנְהַ הוֹדֵךְ עַל הַשָּׁמַיִם, אֲשֶׁר נָתַתְּ מִבְּעֵי לִיָּה, אוֹ תִּנְהַ הוֹדֵךְ, מֵהוּ אֲשֶׁר תִּנְהַ הוֹדֵךְ. אֵלָא דָּא הוּא רְזָא דְּנַהֲרָא עֲמִיקָא דְּכָלָא, וְדוּד בְּעָא בְּעוֹתֵיהּ, לְמַנְגַד מְנִיָּה עַל הַשָּׁמַיִם, וְדָא הוּא אֲשֶׁר. כד"א, אֱהִיָּה אֲשֶׁר אֱהִיָּה.

117. בְּשַׁעֲתָא דְּהָאֵי נַהֲרָא עֲמִיקָתָא דְּכָלָא, נְגִיד וְנַפִּיק עַל הַשָּׁמַיִם, כְּדִין כָּלָא בְּחִידוּ, וּמִטְרוּנִיתָא אֲתַעֲטַרַת בְּמַלְכָּא, וְכָל עַלְמִין כְּלָהוּ בְּחִידוּ, וְשְׁלִטְנוּתָא דְּעַמִּין עִבּו"ם, אֲתַעְבְּרַ מִקְמֵי מִטְרוּנִיתָא, וְכְדִין זָקְמִין רִישָׁא כָּל מָאן דְּאַחִידוּ בָּהּ.

118. אֲדַהְכֵי חָמוּ חַד ב"ג, דְּהוּוּ אֲתִי, וְחַד מְטוּלָא קְמִיָּה. א"ר חִיָּיא, נְזִיל, דְּלָמָא הָאֵי בַר נֶשׁ עִבּו"ם הוּא, אוֹ עַם הָאָרֶץ הוּא, וְאַסִּיר לְאַשְׁתַּתְּפָא בְּהַדִּיָּה בְּאַרְחָא. א"ר יוֹסִי, גִּיתִיב הֲכָא, וְנַחְמֵי, דְּלָמָא גְּבַרָא רְבָא הוּא.

119. In the meantime, he passed before them and said to them: At this crossing place, which is dangerous, I need company, FOR I AM AFRAID TO TRAVEL ALONE. I know a different way, let us turn off from this way. And I wish to say to you, I will not sin against you and I will not transgress what is written: "Nor put a stumbling block before the blind" (Vayikra 19:14), because you are like blind people on this way and you must not endanger yourselves. Rabbi Yosi said: Blessed is the Merciful One that we waited here. They joined him. He said to them: Do not speak anything here until we pass from here. They turned to a different way.

120. After they left that place, he said to them: On that other path, THE DANGEROUS ONE, a scholarly priest and a layman priest were once traveling. The ignoramus priest arose against him at that place and killed him. From that day AND FURTHER, anybody who passes that place endangers himself, and robbers of the hills gather there to kill and rob people. Those who are aware of this do not pass there. And the Holy One, blessed be He, demands the blood of that priest every day.

121. He opened the discussion with the verse: "This very day He will halt in Nov" (Yeshayah 10:32). The students of the Yeshivah have already explained this. But I do not say it this way to you, because I have learned the secret of the matter. What is "This very day"? It is written, "And Aaron took him Elisheva the daughter of Aminadav...to wife" (Shemot 6:23), and this is the secret regarding the Congregation of Yisrael, WHICH IS MALCHUT CALLED 'ELISHEVA', BECAUSE OF THE SEVEN (SHEVA) SFIROT SHE POSSESSES. Aaron is Her attendant who manages her house and serves Her, and brings Her to the King, WHICH IS ZEIR ANPIN, to join them together. From now onwards, every priest who serves in the Temple is MALCHUT'S ATTENDANT, like Aaron.

122. Achimelech was the supernal High Priest, and all priests that were with him were all best men of the Queen, WHICH IS MALCHUT. After they were killed, the Queen remained alone, WITHOUT UNION WITH ZEIR ANPIN. Her attendant was lost, and there was no one to serve Her and manage Her house and make Her happy in order to be united with the King. So from that day, She went over to the left side, and stood lurking over the world. That sin killed Saul and his sons, and many thousands and ten thousands of Yisrael died. It was suspended, until Sancheriv came and terrified everyone.

119. אֲדַהְכִי, אֶעֱבֹר קִמְיִיהוּ, א"ל, בְּדוֹקָפָא דְמַעֲבָרָא דְקוֹטִיפָא דְהָאִי, חֲבֵרוֹתָא אֲבֵעִי, וְאֵנָּא יִדְעֵנָּא אֲרַחָא אַחְרָא, וְנִסְטִי מֵהָאִי, וְאֵנָּא בְּעִינָא דְאִימָא לְכוּ, וְלֹא אֲתַחֲיִבְנָא בְכוּ, וְלֹא אֶעֱבֹר עַל מַה דְכָתִיב וּלְפָנַי עוֹר לֹא תִתֵּן מִכְשׁוֹל, וְאִתּוֹן כְּסוּמִין בְּאֲרַחָא דָא, וְלֹא תִסְתַּכְּנוּ בְּנַפְשֵׁיכּוֹ. א"ר יוֹסִי, בְּרִיךְ רַחֲמֵנָּא דְאִוְרִיכְנָא הָכָא, אֲתַחֲבֵרוּ בְּהַדְיָה. אָמַר לוֹן, לֹא תִשְׁתַּעוּ מִיַּדִּי הָכָא, עַד דְנַעֲבֹר בְּהָאִי. סְטוּ בְּאֲרַחָא אַחְרָא.

120. בְּתַר דְנִפְקוּ מֵהָהוּא אַתְר, אָמַר לוֹן, בְּהָהוּא אֲרַחָא אַחְרָא, הוּוּ אֲזִלִי זְמַנָּא חָדָא, חַד כְּהֵן חָכֵם, וְחַד כְּהֵן עִם הָאָרֶץ בְּהַדְיָה, קָם הָהוּא ע"ה בְּהָהוּא אַתְר עָלִיָּה וְקִטְלִיה. מֵהָהוּא יוֹמָא כָּל מָאן דְאֶעֱבֹר בְּהָהוּא אַתְר, מִסְתַּכֵּן בְּנַפְשֵׁיהּ. וְהָא מִתַּחֲבָרִין תַּמָּן מְשַׁדְדֵי טוּרִיא, וְקִטְלִין וְקַפְחִין לְבָנֵי נֶשָׂא, וְאִינוּן דִּידְעֵי לֹא עֲבָרֵי תַמָּן, וּבְעֵי קוּדְשָׁא בְרִיךְ הוּא דְמָא דְהָהוּא כְּהָנָא כָּל יוֹמָא.

121. פִּתַּח וְאָמַר, עוֹד הַיּוֹם בְּנוֹב לְעִמּוֹד וְגו' הָא אוֹקְמוּהָ אִינוּן מְאִרֵי מִתִּיבְתָא. אֲבָל אֵנָּא לֹא אִמְיֵנָּא לְכוּ הֲכִי, אֶלָּא דְרָזָא דְמַלְאָה אוֹלִיפְנָא. עוֹד הַיּוֹם, מָאן יוֹמָא דִּין. אֶלָּא, הֲכִי בְתִיב, וַיִּקַּח אֶהָרֹן אֶת אֵלִישֶׁבַע בַּת עֵמִינָדָב. וְרָזָא הוּא, עַל כְּנִסַּת יִשְׂרָאֵל, דְאֶהָרֹן הוּא שׁוֹשְׁבֵינָא דְלִיָּה, לְתַקְנָא בֵּיתָהּ וּלְשִׁמְשָׁא לָהּ, וּלְמַיַּעַל לָהּ לְמַלְכָּא לְאִזְדוּגָא כְּחָדָא, מִכָּאן וְלַהֲלָאָה, כָּל כְּהֵן דְמִשְׁמַשׁ בְּמַקְדָּשָׁא, כְּגוֹנוּנָא דְאֶהָרֹן.

122. אַחִימֶלֶךְ כְּהָנָא רַבָּא עֲלָאָה הוּוּ, וְכָל אִינוּן כְּהָנֵי בְּהַדְיָה, כְּלָהוּ הוּוּ שׁוֹשְׁבֵינִין דְמִטְרוּנִיתָא, כִּיּוֹן דְאֲתַקְטִילוּ, אֲשַׁתְּאֲרַת מִטְרוּנִיתָא בְּלַחֲוֹדָהָא, וְאֲתַאבִּיד שׁוֹשְׁבֵינָא דִּילִיָּה, וְלֹא אֲשַׁתְּכַח מָאן דְמִשְׁמַשׁ קָמָה, וַיִּתְקַן בֵּיתָהּ, וַיַּחֲדִי לָהּ לְאִזְדוּגָא עִם מַלְכָּא. כְּדִין מֵהָהוּא יוֹמָא, אֲתַעֲבָרָא לְשִׁמְאֵלָא, וְקִיּוּמָא עַל עֲלָמָא, כְּמִין עַל כְּלָא, קְטִיל לְשָׂאוּל וּלְכַנּוּי, אֲתַאבִּיד מִיּוֹנִיָּהּ מִלְכוּ, מִיתוּ מִיִּשְׂרָאֵל כְּמָה אֶלְפִין וְכְמָה רַבּוּן. וְעַד כְּעַן, הָהוּא חוֹבָה הוּוּ תְלִי, עַד דְאֲתָא סַנְחַרִּיב וְאַרְגִּיז כְּלָא.

123. Thus, the meaning of, "This very day he will halt in Nov," is the supernal day. What is it? This is the Congregation of Yisrael, WHICH IS MALCHUT, who lost her attendant, so that She remained without the right to join with the left, because the priest is the right. And therefore, "this very day He will halt in Nov," TO DEMAND JUDGMENT FOR THE SLAYING OF NOV, THE CITY OF THE PRIESTS, UNTIL, THROUGH THAT SIN, THE VERSE CONCLUDES: "AND LEBANON SHALL FALL BY A MIGHTY ONE" (YESHAYAH 10:34).

124. Come and behold: it is written: "Giv'at Shaul is fled" (Ibid. 29). HE ASKS: Why is Saul mentioned here? AND HE ANSWERS: It is because he killed the priests IN NOV and caused that the right arm should be uprooted from the world, AS MENTIONED. BECAUSE OF HIS SIN, THE INHABITANTS OF HIS DWELLING, GIV'AT SHAUL, FLED FROM THE KING OF ASHUR (ASSYRIA). From that day onward, no person passed that place, in order not to endanger himself. Rabbi Yosi said to Rabbi Chiya: Did I not say to you that he might be a great man?!

125. He opened the discussion, saying: "Happy is the man who finds wisdom" (Mishlei 3:13). "Happy is the man," means like us, who found you and learned from you a word of wisdom. "And the man who brings forth understanding" (Ibid.), like us who waited for you, to join with you. Such is a man for whom the Holy One, blessed be He, prepared a treasure on the road, the face of Shechinah. Referring to this, it is written: "But the path of just men is like the gleam of sunlight" (Mishlei 4:18). They walked on.

126. That man opened the discussion, saying: "To David a Psalm. The earth is Hashem's and the fullness thereof" (Tehilim 24:1). HE ASKS: "To David a Psalm," IS WRITTEN in one place, and in another place, IT IS WRITTEN, "A Psalm to David." What is the difference between these? HE ANSWERS: "To David a Psalm," denotes a psalm that David said about the Congregation of Yisrael, WHICH IS MALCHUT. "A psalm to David," denotes a psalm that David said about himself.

127. "The earth is Hashem's." This is the Holy One, blessed be He, MEANING ZEIR ANPIN. "The earth...and the fullness thereof" is the Congregation of Yisrael, WHICH IS MALCHUT, and all the multitudes that join with Her. They are called "the fullness thereof," for assuredly it is so, as is written: "The whole world is full of His glory" (Yeshayah 6:3). "The world and they that dwell in it," is the earth below that is called Tevel ('world'), and is held by the Judgment of above, MEANING MALCHUT. This is what is written: "And He will Judge the world in righteousness" (Tehilim 9:9). Whether an individual, a nation, or the whole world, they will be Judged according to this Judgment, MEANING FROM THE JUDGMENT OF MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'.

123. וְדָא הוּא עוֹד הַיּוֹם בְּנוֹב, דָּא הוּא יוֹמָא עֲלָאָה, וּמֵאן אִיהוּ. דָּא כ"י, דְּאֲבֵרַת שׁוֹשְׁבֵינִין דִּילָהּ, הֵהִיא דְּאֲשַׁתְּאֲרַת בְּלֵא יְמִינָא, לְאֲתֵרְבֵּקָא בְּשִׁמְאֵלָא. דִּכְהֵנָא יְמִינָא הוּא. וּבְגִין כֵּן, עוֹד הַיּוֹם בְּנוֹב לְעִמּוּד.

124. תָּא חֲזִי, כְּתִיב גְּבַעַת שְׂאוּל נִסָּה, שְׂאוּל אִמְאִי הֵכָא. אֲלָא בְּגִין דְּהוּא קְטִיל לְכַהֲנֵי, וְגָרִים דְּרוּעָא יְמִינָא, לְאֲתֵקְרָא מְעֵלְמָא. אוּף הֵכָא, מְהֵהוּא יוֹמָא, לָא אֲעֵבֵר ב"נ בְּהֵהוּא דּוּכְתָא, בְּגִין דְּלָא אֲסַתְבֵּן בְּנַפְשֵׁיהּ. אֲמַר לִיה רַבִּי יוֹסִי לְרַבִּי חִיָּיא, וְלָא אִמְרִית לָךְ דְּלִמָּא גְּבַרָא רַבָּא הוּא.

125. פִּתַּח וְאָמַר, אֲשֶׁרֵי אָדָם מֵצָא חֲכָמָה. אֲשֶׁרֵי אָדָם, כְּגוֹן אֲנִן, דְּאֲשַׁכְּחָנָא לָךְ, וְיִרְעָנָא מִינְךָ מְלָה דְּחֲכָמְתָא. וְאָדָם יִמִּיק תְּבוּנָה, כְּגוֹן אֲנִן, דְּאוּרִיכְנָא לָךְ לְאֲתַחְבְּרָא בְּהֵדְךָ. וְדָא הוּא ב"נ דְּזַמִּינָא לִיה קוּדְשָׁא בְּרִיךְ הוּא נְבֻזָּזָא בְּאַרְחָא, אֲנַפּוּי דְּשְׁכִינְתָּא, וְעַל דָּא כְּתִיב, וְאַרְחַ צְדִיקִים כְּאוֹר נֶגְהָ. אֲזִלוּ.

126. פִּתַּח הֵהוּא גְּבַרָא וְאָמַר לְדוֹד מְזֻמּוֹר לִינִי הָאָרֶץ וּמְלוֹאָהּ וְגו'. לְדוֹד מְזֻמּוֹר בְּאַתְרַּךְ חַד, וּבְאַתְרַּךְ אַחְרָא מְזֻמּוֹר לְדוֹד, מַה בֵּין הָאֵי לְהָאֵי. אֲלָא לְדוֹד מְזֻמּוֹר, שִׁירְתָּא דְּקָאֲמַר דּוֹד, עַל כְּנִסְתַּת יִשְׂרָאֵל. מְזֻמּוֹר לְדוֹד, שִׁירְתָּא דְּקָאֲמַר דּוֹד, עַל גְּרַמְיָהּ.

127. לִינִי הָאָרֶץ וּמְלוֹאָהּ. לִינִי: דָּא קוּדְשָׁא בְּרִיךְ הוּא. הָאָרֶץ וּמְלוֹאָהּ: דָּא כְּנִסְתַּת יִשְׂרָאֵל, וְכֹל אוּכְלוּסִין דִּילָהּ, דְּמִתְחַבְּרָן בְּהֵדָה, וְאֲקֵרוּן מְלוֹאָהּ וְדָאֵי הוּא. כְּמַה דְּאֵתְ אֲמַר, מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ תֵּבֵל וַיּוֹשְׁבֵי בָהּ: דָּא הוּא אֲרַעָא דְּלִתְתָּא, דְּאֲקֵרֵי תֵּבֵל, וְאַחֲרֵית בְּדִינָא דְּלַעִילָא, הֵדָּא הוּא דְּכְתִיב וְהוּא יִשְׁפּוֹט תֵּבֵל בְּצַדִּיק, בֵּין לְחַד, בֵּין לְעַמָּא חַד, בֵּין לְכָל עַלְמָא, מַהֲאֵי דִּינָא הוּא אֲתֵדְרָן.

128. Come and behold: Pharaoh was nurtured by this Judgment, and so he and all his people perished. After this Judgment OF MALCHUT was aroused against them, the minister that was appointed to rule over them was removed. Then all those below perished, as it is written: "And He took off their chariots' wheels." What is "their chariots' wheels"? MEANING the chariots of Pharaoh. And who is their wheel? THE MEANING is that minister who rules over them. Therefore, they all died in the sea. And why in the sea? Rather the upper sea, WHICH IS MALCHUT, aroused against them, and they were exterminated by it. Therefore, it is written that they "drowned in the Red Sea (Heb. suf)." Rabbi Yosi said: Assuredly it is so. And therefore, it is written: "drowned in the Red Sea (Heb. suf)," WHICH MEANS the end (Heb. sof) of the levels, NAMELY MALCHUT - THAT THEY WERE OBLITERATED BY HER.

129. Rabbi Chiya said: "that they drove heavily." What is the meaning of "heavily"? From here, we learn that a person is subsequently led on the path that he chooses to go. By Pharaoh, it is written: "And the heart of Pharaoh was hard (lit. 'heavy')." (Shemot 9:7). In this same manner, the Holy One, blessed be He, led him with actual heaviness. The Holy One, blessed be He, said to him: 'Evil one, you made your heart heavy. I will lead you in a similar way.' Therefore, "they drove heavily."

130. "So that Egypt said, 'Let us flee from the face of Yisrael...'" "Egypt said," is the minister who was appointed over Egypt, NAMELY THEIR MINISTER IN THE LOFTY HEAVENS. Rabbi Yosi said: This is difficult. Since he was already removed from his dominion, how was he able to chase after Yisrael?

131. HE ANSWERS: But certainly it is Thus. the passage, "So that Egypt said," IS NOT THEIR MINISTER BUT RATHER Egypt of below, "for Hashem fights for them against Egypt," namely Egypt of above, THEIR MINISTER. Since their power was broken above, their power and might was broken below. Hence, it is written: "For Hashem fights for them against Egypt," against Egypt specifically, which is their power above, NAMELY THEIR APPOINTED MINISTER. And as we established above, IN THE PLACE WHERE IT SAYS merely "king of Egypt," MEANING THAT PHARAOH IS NOT MENTIONED, THE REFERENCE IS TO THE MINISTER WHO IS APPOINTED OVER EGYPT. HERE ALSO, "AGAINST EGYPT," REFERS TO THE MINISTER APPOINTED OVER EGYPT. And, "So that Egypt said, 'Let us flee from the face of Yisrael,'" REFERS TO EGYPT OF BELOW, for they saw that their power and might of above were broken, NAMELY THEIR MINISTER.

132. Come and behold: When this Congregation of Yisrael becomes aroused, WHICH IS MALCHUT, all those who are affiliated with Her and all the others of below, NAMELY ALL THE NATIONS, are aroused. Yisrael are higher above all because they grasp Her by the trunk of the tree, MEANING WHEN SHE IS CONNECTED TO ZEIR ANPIN THAT IS CALLED THE 'TREE OF LIFE'. Therefore, Yisrael are more attached to it than all the nations of the world. And when they become aroused TO HARM THE CHILDREN OF YISRAEL, the power of those who dominate over them is broken, MEANING THEIR MINISTERS ABOVE.

128. תָּא חֲזִי, פֶּרַעַה מֵהָאֵי דִּינָא וְנִיק, עַד דְּאֲתַאבִּידוּ הוּא וְכָל עַמֵּיהּ. בֵּינָן דְּהָאֵי דִּינָא אֲתַעַר עֲלֵיהּ, הֵהוּא מִמְנָא דְּאֲתַמְנָא עֲלֵיהּ בְּשִׁלְטֻנּוּתָא, אֲתַעַרֵּי וְאֲתַעֲבֵר, כְּדִין כְּלָהוּ דְּלִתְתָא, אֲתַאבִּידוּ, דְּכִתִּיב וְיִסֵּר אֶת אֹפֶן מְרַכְבּוֹתֵינוּ. מֵאֵי אֹפֶן מְרַכְבּוֹתֵינוּ. מְרַכְבּוֹתֵינוּ דְּפֶרַעַה. וּמֵאֵן אִיהוּ הֵהוּא אֹפֶן דְּלָהוֹן, הֵהוּא מִמְנָא דְּשִׁלִּיט עֲלֵיהּ. וְעַל דָּא מִיתוּ כְּלָהוּ בִּימָא. אֲמַאי בִּימָא, אֵלָא ימָא עֲלָאָה אֲתַעַר עֲלֵיהּ, וְאֲתַמְחוּ בִּידָהָא. וּבְגִין כֵּךְ טַבְעוּ בֵּינָם סוּף כְּתִיב. אָמַר רַבִּי יוֹסִי וְדָאֵי הֲכִי הוּא, וְעַל דָּא כְּתִיב, טַבְעוּ בֵּינָם סוּף. סוּפָא דְּדִרְגִין.

129. רַבִּי חֲזִיא אָמַר, וְיִנְהַגְהוּ בְּכַבְדּוֹת. בְּכַבְדּוֹת מֵהוּ. אֵלָא מִכָּאן אֹוֹלִיפְנָא, דְּבַהֲהוּא דְּבִרּוּתָא דְּאֲתַדְּבֵר בֵּיהּ בַּר נֶשׁ, מְדַבְּרִין לֵיהּ. בְּפֶרַעַה כְּתִיב וְיִכְבַּד לֵב פֶּרַעַה. בַּהֲהוּא מְלָה, דְּבַר לֵיהּ קוּדְשָׁא בְּרִין הוּא, בְּכַבְדּוֹת מִמֶּשׁ. אָמַר לֵיהּ קוּדְשָׁא בְּרִין הוּא, רָשַׁע, אֶת אֹוֹקִיר לְבָךְ. אָנָּא אֲדַבֵּר לָךְ בְּהָאֵי, עַל דָּא וְיִנְהַגְהוּ בְּכַבְדּוֹת.

130. וְיֹאמַר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל וְגו'. וְיֹאמַר מִצְרַיִם, דָּא מִמְנָא דְּאֲתַמְנֵי עַל מִצְרַאֵי. אָמַר רַבִּי יוֹסִי, הָאֵי מְלָה קְשִׁיא, בֵּינָן דְּאֲעֲבֵרוּ לֵיהּ מִשׁוּלְטָנוּתֵיהּ, הֵיךְ יָכִיל הוּא לְמַרְדֵּף אֲבַתְרֵייהּ דִּישְׂרָאֵל.

131. אֵלָא וְדָאֵי הֲכִי הוּא. אֲבָל דָּא וְיֹאמַר מִצְרַיִם, מִצְרַיִם דְּלִתְתָא. כִּי יוֹי נִלְחָם לָהֶם בְּמִצְרַיִם, מִצְרַיִם דְּלַעִילָא, דְּכִיּוֹן דְּאֲתַבֵּר חִילָהוֹן מְלַעִילָא, כְּדִין אֲתַבֵּר חִילָא וְתוּקְפָא דְּלָהוֹן לִתְתָא, הֲדָא הוּא דְּכִתִּיב כִּי יוֹי נִלְחָם לָהֶם בְּמִצְרַיִם. בְּמִצְרַיִם דִּיקָא. דָּא הוּא תוּקְפָא דְּלָהוֹן דְּלַעִילָא. וְדָא הוּא דְּאֹוֹקְמוּהָ מֶלֶךְ מִצְרַיִם סַתָּם. הֲכָא, וְיֹאמַר מִצְרַיִם אָנוּסָה מִפְּנֵי יִשְׂרָאֵל, דְּחִמוּ דְּהָא אֲתַבֵּר חִילָהוֹן, וְתוּקְפָא דְּלָהוֹן, דְּלַעִילָא.

132. תָּא חֲזִי, כַּד אֲתַעַרְתְּ הָאֵי כְּנַסַּת יִשְׂרָאֵל, אֲתַעַרוּ כָּל אֵינּוֹן דְּאֲחִידִין בָּהּ, וְכְלָהוּ אַחֲרֵינוּן דְּלִתְתָא, וְיִשְׂרָאֵל לַעִילָא מְכַלָּהוּ, דְּהָא אֵינּוֹן נְטִילֵי לָהּ בְּגוּפָא דְּאִילָנָא, וְהָא אֹוֹקְמוּהָ. וּבְגִינֵי כֵּךְ יִשְׂרָאֵל אֲחִידִין בָּהּ, יִתִּיר מִכָּל עוֹבְדֵי כּוֹ"ם. וְכַד אֵינּוֹן מִתַּעֲרִין, אֲתַבֵּר תוּקְפָהוֹן מֵאֵינּוֹן דְּשִׁלְטֵי עֲלֵיהּ.

133. Come and behold: that minister, the governor of Egypt, oppressed Yisrael with many types of enslavements, as we have established. He was broken first, and then all the kingdoms below were broken. It is written: "For Hashem fights for them against Egypt." Indeed, He fights for them.

133. תָּא חֲזוּ, הָאִי מִמְנָא שְׁלַטְנָא דְּמִצְרַאִי, דְּחִיק לִוְן לְיִשְׂרָאֵל, בְּכַמָּה שְׁעֵבוּדִין, כְּמָה דְּאוּקְמוּהּ. לְבִתְרָא דְּאִתְּבַר הוּא בְּקַדְמִיתָא, אִתְּבַרוּ אִינוּן מְלַכּוּתָא מְלִתְתָא, הַה"ד בִּי יִי' נִלְחָם לְהֵם בְּמִצְרַיִם. נִלְחָם לְהֵם וְדַאי.

11. "And the Angel of Elohim...moved"

This passage contains an obscure but beautiful description of the energy flow on the supernal levels, the sea with its waves of judgments rising and falling, the angels which are the fish of that sea, and the four directions of the world. It ends by saying: Let those who have wings stand firm. Let those who have faces cover their faces until He departs on His journeys. Then, "And the Angel of Elohim...moved." Tosefta (addendum)

134. "And the Angel of Elohim...moved..." (Shemot 14:19). Mishnah: Before there was pure air and before it shone, the punctured stones were clogged. Three winds that are included in three were submerged, and water was concealed under the holes. By the 72 letters, these stones returned to their place.

תּוֹסֶפֶתָא
134. וַיִּסַּע מִלְּאֲךְ הָאֱלֹהִים וּגּו'. (מִתְנִיתִין) עַד לָא אֲשַׁתְּכַח אֲוִירָא דְּכִיָּא, וְלֹא נְהִירִין, אַבְנִין נְקִיבִין הוּוּ סְתִימָאן. תְּלַת רוּחִין דְּכִלְיִן בְּתִלְתָּ, הוּוּ שְׁקִיעֵן. וּמִיִּין סְתִימָן תְּחוּת נּוֹקְבִי. בְּשַׁבְעִין וְתֵרִין אִתְּוּן אִתְּהִירוּ לְאִתְּרִיְהוּ אִינוּן אַבְנִין.

135. After the 72 levels, which are three times 72 LETTERS, the stones were split and punctured under an engraved bundle. And the levels gathered together and became one group.

135. בְּתֵר שַׁבְעִין וְתֵרִין דְּרִגִּין, וְכֵן תְּלַת זְמַנִּין, אִתְּבַקְעוּ וְאִתְּנְקִיבוּ אַבְנֵי, תְּחוּת צְרוּרָא דְּהוּוּ חֲקִיק, וְאִתְּכַנְפוּ דְּרִגִּין, וְאִתְּעִבְדוּ כְּנוּפִיא חֲדָא.

136. Afterwards, they divided and became two levels OF WATER. Half of the water congealed and half of it sank. Part went up and part went down. From here, the world started to divide.

136. לְבִתְרָא אִתְּפְלִגּוּ, וְאִתְּעִבְדוּ תֵרִין דְּרִגִּין, פְּלִגּוּתָא מִיָּא אַגְלִידוּ, וּפְלִגּוּתָא אֲשַׁתְּקַעוּ. אֵלִין סְלִיקוּ, וְאֵלִין נְחִתוּ, מְהֵכָא שְׂרָא עֲלֵמָא לְאִתְּפְלִגָּא.

137. There is another bundle above that is engraved with 72 seals of the strong seal ring, and in these the waves of the sea are submerged. When they travel, they divide to four corners. One part rises, FOR IT ILLUMINATES FROM BELOW UPWARDS, THAT IS, THE NUKVA, WHICH IS THE SECRET OF WEST. One part descends, FOR IT ILLUMINATES FROM ABOVE DOWNWARDS WITH THE LIGHT OF CHASSADIM, NAMELY ZEIR ANPIN, WHICH IS THE SECRET OF EAST. One part towards the north, WHICH IS THE LEFT COLUMN, GVURAH, and one part towards the south, WHICH IS THE RIGHT COLUMN, CHESED. When they unite together, there are flaming coals in the blade of the Revolving Sword.

137. צְרוּרָא אַחֲרָא אֵית לְעֵילָא, וְהוּא גְלִיפָא בַע"ב חֲתִימָן דְּגוּשְׁפִנְקָא תְּקִיפָא, וּבְהוּ שְׁקִיעֵן גְּלִגְלוּי דִּימָא. כַּד נְטִלִין, אִתְּפְלִגּוּ לְאַרְבַּע זְוִיִּין. פְּלִגּוּ חֲדָא סְלִיק, וּפְלִגּוּ חֲדָא נְחִית, פְּלִגּוּ חֲדָא לְסִטְר צְפוּן, וּפְלִגּוּ חֲדָא לְסִטְר דְּרוּם. כַּד מִתְּחַבְּרִין בְּחֲדָא, גּוּמְרִין דְּלִהֲטִין קִימִין, בְּלֵהֲט שְׁנָא דְּחֲרַבָּא דְּמִתְּהַפְּכָא.

138. One pillar is thrust into the sea. The level, which is a messenger of the supernal state - WHICH IS MALCHUT THAT IS FROM THE CHEST AND HIGHER - rises in this pillar higher and higher, and looks at a distance TO SEE a band of ships floating in the sea. Who observes the waves rising and falling, BECAUSE OF THE JUDGMENTS THAT THEY CONTAIN, and the wind, WHICH IS THE CENTRAL COLUMN, blows on them AND QUIETS THEM, and the fish of the sea, WHICH ARE THE ANGELS, pull all these ships in all directions of the world. IN THIS MANNER IS CHOCHMAH REVEALED.

138. חַד קִימָא נְעִיץ בְּגוּ יָמָא, דְּרִגָּא שְׁלִיחָא דְּאִפְרַכָּא עֲלָאָה, סְלִיק בְּהוּוּ קִימָא לְעֵילָא לְעֵילָא, אִסְתַּכַּל לְמִרְחִיק, קְטוּרָא דְּאַרְבִּין דְּשִׂאטִּין בִּימָא. מֵאן חֲמִי גְלִגְלִין דְּסִלְקִין וְנְחִתִּין וְרוּחָא דְּנְשִׁיב בְּהוּ, וְנוּנִי יָמָא נְגִדִין כָּל אִינוּן אַרְבִּין לְכָל סְטְרֵי עֲלֵמָא.

139. When that level, NAMELY METATRON descended FROM ABOVE THE CHEST, a thousand stand at his right and a thousand stand at his left, MEANING THAT HE DRAWS CHOCHMAH - THAT IS ALLUDED TO IN THE NUMBER 1,000 - BOTH ON HIS RIGHT AND ON HIS LEFT. And he returns FROM THE CHEST AND LOWER, and sits in his place like a king on his throne. When the sea, WHICH IS MALCHUT, swims to the four directions of the world, that level goes out with it and returns with it, and it returns with the establishing of the king.

140. Then announcements are made. Let him, WHO IS OF THOSE who have eyes, raise them higher and higher. Let those who have wings stand firm. Let those who have faces cover their faces until He departs on His journeys. Then, "And the Angel of Elohim...moved" (End of Tosefta)

12. "She is like the merchant ships"

Rabbi Chiya opens with the verse, "She is like the merchant ships; she brings her food from afar," and "from afar she brings her food." He says that the merchant ships is the Congregation of Yisrael, and that "brings her food" means by a level that dwells on her, that is the central column. He speaks about "all the rivers flow into the sea," telling of the movement and flow through that level, Yesod, down to the sea, Malchut, and from Binah to Yesod, back and forth. Rabbi Yitzchak says that those who merit the World to Come will merit the pairing of supernal Aba and Ima, which never separate.

141. Rabbi Chiya opened the discussion with the verse: "She is like the merchant ships; she brings her food from afar" (Mishlei 31:14). "She is like the merchant ships," refers to the Congregation of Yisrael, NAMELY MALCHUT. "She brings her food from afar," as is written: "Behold the Name of Hashem comes from afar" (Yeshayah 30:27). "She brings her food," meaning by one level that dwells upon her, WHICH IS THE CENTRAL COLUMN, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN. All the rivers and springs that run into the sea flow through it, as is written: "All the rivers run into the sea" (Kohelet 1:7).

142. "To the place that the rivers flow" (Ibid.). Although all the rivers flow through that level, WHICH IS YESOD, and that level lowers them down to the sea, WHICH IS MALCHUT, do not think that it poured those rivers INTO THE SEA, so that others do not dwell in it and do not flow through it as before. THEREFORE, it says again, "To the place that the rivers flow, thither they return" (Kohelet 1:7). THEY RETURN to the place of that level that the rivers went out from once - "Thither they return to go." There, they return from that high supernal place, NAMELY, FROM BINAH THEY RETURN AGAIN TO YESOD, FOR THE FLOW never halts from there and they all gather in that place IN YESOD. And why, "to go"? To go to that place of the sea, WHICH IS MALCHUT, as we have learned. And what is the name of that level? It is called 'Righteous', NAMELY YESOD OF ZEIR ANPIN.

143. Rabbi Yehuda said: It is written: "There go the ships: there is the Livyatan, whom You have made to play therein" (Tehilim 104:26). "There go the ships" MEANS THAT in this sea traverse and go THE SHIPS until they approach to join at that level, WHICH IS YESOD. Then it is written: "There is the Livyatan, whom You have made to play therein," BECAUSE LIVYATAN IS YESOD IN ZEIR ANPIN.

139. הָהוּא דְרָגָא, כִּד נְחִית מֵהָהוּא, קִיּוּמֵי אֵלֶף מִיּוּמֵינָהּ, וְאֵלֶף מִשְׁמַאֲלֵיהּ, הוּהּ תָב וְיָתִיב בְּאַתְרֵיהּ, כְּמַלְכָא בְכוּרְסֵיהּ, הָהוּא דְרָגָא דְכַד שְׂאֵטֵי יָמָא לְאַרְבַּע סְטְרֵי עֲלֵמָא, עֲמִיּה נִמְקַת, בֵּיה תָבַת, הוּא תָב בְּקִיּוּמָא דְמַלְכָא.

140. כְּדִין כְּרוּזִין נִמְקִין, מֵאן מֵאֲרֵי דְעֵינִין, יִזְדַּקְפָּאן לֹון לְעֵילָא לְעֵילָא. מֵאֲרֵיהוּן דְגִדְפִין יְקוּמוּן בְּקִיּוּמֵיהוּ. מֵאֲרֵי דְאַנְפִין, חִמִּין לֹון, עַד דְנִטִּיל בְּמִטְלָנוּי. כְּדִין וִיסַע מֵלֶאךְ הָאֱלֹהִים. (עד כאן)

141. רַבִּי חִיָּיא פִּתַח, הֵיִתָּה כְּאֲנִיּוֹת סוּחַר מִמֶּרְחַק תָּבִיא לַחֲמָה. הֵיִתָּה כְּאֲנִיּוֹת סוּחַר, דָּא כְּנִי. מִמֶּרְחַק תָּבִיא לַחֲמָה, כְּמָה דְאֵת אָמַר, הִנֵּה שֵׁם יְיָ בָּא מִמֶּרְחַק. תָּבִיא לַחֲמָה, בְּחַד דְרָגָא דְשְׂאֲרֵי עֲלֵהּ, וּבֵיה אֲתַמְשְׁכוּ כָּל אֵלִין נְחָלִין וּמִבּוֹעֵין דְאֲזִלִין בִּימָא, כְּמָה דְאֵת אָמַר, כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְגו'.

142. אֶל מְקוֹם שֶׁהַנְּחָלִים הוֹלְכִים, אַע"ג דְכִלְהוּ נְחָלִין אֲתַמְשְׁכוּן בְּהָהוּא דְרָגָא, וְהָהוּא דְרָגָא נְחִית לֹון לְהָהוּא יָמָא, לֹא תִימָא. דְהָא אָרִיק לֹון, וְהָא לֹא שְׂרִיין בֵּיה אַחֲרָנִין, וְלֹא נִגְדִין בֵּיה כְּמַלְקְדָמִין, אַהֲדָר וְאָמַר אֶל מְקוֹם שֶׁהַנְּחָלִים הוֹלְכִים שֵׁם הֵם שְׂבִים, אֶל מְקוֹם דְהָהוּא דְרָגָא דְנְחָלִין אֲזִלִין זְמַנָּא חֲדָא, שֵׁם הֵם שְׂבִים לְלֶכֶת, תָּמַן אֵינּוֹן תִּיּוּבִין מֵהָהוּא אֲתַר עֲלָא, וְלֹא פְסָקִין לְעֲלָמִין, וּמִתְבַּנְּשֵׁי כְלָהוּ בְהָהוּא אֲתַר. וְלָמָה. לְלֶכֶת. לְמַה לְהָהוּא אֲתַר דִּימָא, כְּמָה דְאֲתַמַּר, מַה שְׂמִיּה דְהָהוּא דְרָגָא צְדִיק אֶקְרִי.

143. רַבִּי יְהוּדָה אָמַר, כְּתִיב שֵׁם אֲנִיּוֹת יְהִלְכוּן לְוִיתָן זֶה יִצְרָת לְשַׁחַק בּוּ. שֵׁם אֲנִיּוֹת יְהִלְכוּן, בְּהָהוּא יָמָא דְאֲזִלִין וְשְׂאֵטִין, עַד דְאֲתִיב לְאַתְחַבְרָא בְהָהוּא דְרָגָא, כְּדִין כְּתִיב לְוִיתָן זֶה יִצְרָת לְשַׁחַק בּוּ.

144. Rabbi Yitzchak said: there is one union that is kept in friendship very high, and they never separate - WHICH IS THE SECRET OF THE UNION OF SUPERNAL ABA AND IMA, WHICH ARE THE FIRST THREE SFIROT OF BINAH. Rabbi Yehuda said: Who merits that union? He said to him: One who has a share in the World to Come, WHICH IS BINAH. And it is specifically "the World to Come," FOR ONE WHO DID NOT MERIT THE WORLD TO COME, WHICH IS BINAH, WILL NOT MERIT THAT UNION.

145. RABBI YEHUDA said to him: Behold, from here we learned what is written: "There is the Livyatan, whom (Heb. zeh) You have made to play therein." So it seems, "zeh," is mentioned WHICH IS YESOD, and Zeh ('this', masc.) and Zot ('this', fem.) are known TO BE YESOD AND MALCHUT. SO WE SEE THAT EVEN IF HE DOES NOT MERIT BINAH, HE MERITS TO RECEIVE FROM THE SUPERNAL UNION. Rabbi Aba said: You both speak well and these words of Rabbi Yehuda are beautifully exact. And the Holy One, blessed be He, has prepared everything to delight the Righteous with them. This is what is written: "Then shall you delight yourself in Hashem" (Yeshayah 58:14).

13. "And the Angel of Elohim...moved"

In this section we read of the Great Queen, Malchut, into whose hands the Holy One, blessed be He gave His authority. She is called "the way to the Tree of Life," and when she travels, her camps travel with her. We are told that she is "the Angel of Elohim" in the title verse, and she is the messenger of all, both from below to above and from above to below. Anyone who desires to speak to the Holy One, blessed be He must first notify the Queen, Malchut. The Congregation of Yisrael is also called Malchut, who are placed under her jurisdiction. Rabbi Yosi speaks about the pillar of cloud that always appears with the Shechinah. Rabbi Shimon adds that the pillar of cloud and the pillar of fire, which are Abraham and Isaac, are both present in the Shechinah. To conclude, he says that the passage, "And the Angel of Elohim, who went before the camp of the children of Yisrael, moved and went behind them," means that he moved from the side of Chesed and joined the side of Gvurah, because the time had come to become attired with Judgment.

146. Rabbi Aba said: How many thousands and how many ten thousands of holy camps does the Holy One, blessed be He, have. NAMELY, those with supernal faces, those with eyes, those with weapons, those who lament, those who sob, those who are merciful and those who judge. Above them, He appointed the Queen, WHO IS MALCHUT, to serve before Him in His sanctuary.

147. Corresponding to them, the Queen, WHO IS MALCHUT, has armed camps OF ANGELS. These armed camps have sixty faces. They are all girded with swords encircling MALCHUT. Many are leaving and many are coming. With six wings, they fly over the whole world. Fiery coals are lit before each one so that its garments are a flaming fire, and at his back is the blade of the sword that flames in the whole world to guard before Her. This is what is written: "And the bright blade of a revolving sword to guard the way to the Tree of Life" (Beresheet 3:24).

148. HE ASKS: Who is it that is called "the way to the Tree of Life"? HE ANSWERS: This is the Great Queen, WHO IS MALCHUT, which is the path to the great strong tree, WHICH IS ZEIR ANPIN called 'the Tree of Life'. It is written: "Behold it is his litter, that of Solomon; sixty valiant men are round about it, of the mighty men of Yisrael" (Shir Hashirim 3:7), that is Yisrael of above, THAT IS ZEIR ANPIN, "all girt with swords" (Ibid.).

144. רבי יצחק אמר, לעולא לעולא יתיר, אית זוגא אחרא, דשארין בחביבותא, ולא מתפרש לעלמין. אמר רבי יהודה, מאן זכי להווא זוגא. אמר ליה, מאן דאית ליה חולקא בעלמא דאתי. בעלמא דאתי דיקא.

145. אמר ליה, והא מהכא אוליפנא, דכתיב לוינתן זה יצרת לשחק בו, משמע דקאמר זה, וזה וזאת ידיען אינון. אמר רבי אבא, תרווייכו שפיר קאמריתו, והא דרבי יהודה שפיר דיקא, וכלא זמין קודשא בריך הוא לאתענגא בהו לצדיקניא, הה"ד אז תתענג על יי'.

146. אמר רבי אבא, כמה אלפין, כמה רבבן דמשיריין קדישין, אית ליה לקודשא בריך הוא, מארי דאנפין עלאין, מארי דעיינין, מארי דזיינין, מארי דיללה, מארי דיבבא, מארי דרחמי, מארי דדינא, ועולא מנייהו אמקד למטרוניתא לשמשא בהיכלא קמיה.

147. לקביל אלין, אית לה למטרוניתא, משיריין מזיינין. בשתיין אנפין משתכחו משיריין מזוינין. וכלהו חגירן חרבא, קיימאן בסחרנהא, כמה נפקין, כמה עיילין. בשית גרפין טאסין כל עלמא. קמי כל חד וחד גומרין דגור דליק. לבושוי, מתלהטא אשא. בגבוי, שננא דחרבא מתלהטא בכל עלמא, לנטרא קמה. הה"ד ואת להט החרב המתהפכת לשמור את דרך עץ החיים.

148. מאן דרך עץ החיים. דא היא מטרוניתא רבתא, דהיא ארחא, להווא אילנא רברבא תקיף, אילנא דחיי. דכתיב הנה מטתו שלשלמה ששים גבורים סביב לה מגבורי ישראל. ישראל דלעולא, כלם אחווי חרב.

149. When the Queen travels, they all travel with Her. This is what is written: "And the Angel of Elohim...moved" (Shemot 14:19). HE ASKS: Is then MALCHUT called "the Angel of Elohim"? Rabbi Aba said: Yes. Come and behold. Rabbi Shimon said: the Holy One, blessed be He, prepared before Him the Holy Sanctuary, the Supernal Sanctuary, the Holy City, the Supernal City. Jerusalem is called 'the Holy City'. ALL THESE ARE THE NAMES OF MALCHUT. Whoever comes to the King enters only from that Holy City, WHICH IS MALCHUT. FROM THERE begins the path to the King, because the path has been constructed from here.

150. Hence, it is written: "This is the gate to Hashem, into which the Righteous shall enter" (Tehilim 118:20). Every mission that the King, WHO IS ZEIR ANPIN desires, goes forth from the house of the Queen, WHO IS MALCHUT. Every mission THAT COMES from below the King, WHO IS ZEIR ANPIN, first enters before the Queen, and from there to the King. So in actuality, the Queen is the messenger of all, BOTH from below up and from above down. Therefore, she is the messenger of all. This is what is written: "And the Angel of Elohim, who went before the camp of Yisrael," meaning Yisrael of above, WHICH IS ZEIR ANPIN, and the Angel of Elohim, WHO IS MALCHUT. This is what is written about Him: "And Hashem went before them...by day and by night," and, "that they might go by day and night," as we established earlier, TO MEAN ZEIR ANPIN AND MALCHUT. SO WE SEE THAT MALCHUT WENT IN FRONT OF THE CHILDREN OF YISRAEL. THIS IS WHAT IS WRITTEN: "AND THE ANGEL OF ELOHIM, WHO WENT BEFORE THE CAMP OF THE CHILDREN OF YISRAEL, MOVED..."

151. HE ASKS: Is it an honor for the King, WHO IS ZEIR ANPIN, that the Queen, WHO IS MALCHUT, should go and do battle and go on a mission? HE ANSWERS: THIS IS SIMILAR to a king who married a lofty queen. The king saw her preciousness and that she exceeded all the other queens in the world. He said: 'All the others are considered concubines compared this queen of mine. She is above them all. What shall I do for her? All my house shall be in Her hands.' The king made an announcement: 'From now on, all the matters of the king will be given over to the hand of the queen.' What did He do? The king placed in Her hands all his weapons, all the men-of-war and the precious stones of the king - all the treasures of the king. He said: 'From now on, anyone who desires to speak with Me will not be able to speak to me, until he notifies the queen.'

149. כִּד נִטְלָא מְטְרוֹנִיתָא, כְּלָהּ נִטְלִין בְּהֵדָה, הַה"ד וַיִּסַּע מִלֶּאךְ הָאֱלֹהִים. וְכִי מִלֶּאךְ הָאֱלֹהִים אֲתַקְרִי. א"ר אָבָא אִין. ת"ח, הָכִי א"ר שְׁמַעוֹן, אֲתַקִּין קוּדְשָׁא בְרִיךְ הוּא קְמִיָּה, הֵיכְלָא קְדִישָׁא, הֵיכְלָא עֲלָאָה, קְרַתָּא קְדִישָׁא, קְרַתָּא עֲלָאָה. יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ אֶקְרִי, מֵאֵן דְּעָאֵל לְמַלְכָּא, לָא עָאֵל, אֶלָּא מֵהוּא קְרַתָּא קְדִישָׁא, נְטִיל אֲרַחָּא לְמַלְכָּא, דְּאֲרַחָּא מֵהֶכָּא אֲתַתְקִין.

150. הַה"ד זֶה הַשַּׁעַר לַיְיָ צְדִיקִים יָבוֹאוּ בּוֹ. כָּל שְׁלִיחוֹתָא דְּבַעֵי מִלְכָּא מִבֵּי מְטְרוֹנִיתָא נִמְקָא, וְכָל שְׁלִיחוֹתָא מִתְתָּא לְמַלְכָּא, לְבֵי מְטְרוֹנִיתָא עֵייל בְּקַדְמִיתָא, וּמִתְמֵן לְמַלְכָּא. אֲשַׁתְּכַח דְּמְטְרוֹנִיתָא אִיהוּ שְׁלִיחָא דְּכָלָּא, מַעֲיִלָּא לְתַתָּא, וּמִתְתָּא לְעֵילָּא. וְעַל דָּא, אִיהוּ שְׁלִיחָא דְּכָלָּא, הַה"ד וַיִּסַּע מִלֶּאךְ הָאֱלֹהִים הַהוּלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל, יִשְׂרָאֵל דְּלַעֲיִלָּא. מִלֶּאךְ הָאֱלֹהִים, הַה"ד בֵּיהּ, וַיְיָ הוּלֵךְ לִפְנֵיהֶם וְגו', וְהָאֵי לְלַכְתָּ יוֹמָם וְלַיְלָלָה, כְּמָה דְּאֻקְמוּהָ.

151. וְכִי יִקְרָא הוּא דְּמַלְכָּא, דְּמְטְרוֹנִיתָא תְּזִיל, וְהִיא תִּגַּח קְרָבָא, וְהִיא אֲזַלְתָּ שְׁלִיחָא. אֶלָּא, לְמַלְכָּא דְּאֻזְדוּג בְּמְטְרוֹנִיתָא עֲלָאָה, חָמָא מִלְכָּא יִקְירוּ דִּילָּהּ, עַל כָּל שְׂאֵר מְטְרוֹנִיתָא דְּעֲלָמָא, אִמְר כְּלָהּ מִשְׁתַּכְּחִין לְחִינְתָּא, לְקַבֵּל הָאֵי מְטְרוֹנִיתָא דִּילּוּ. הִיא סְלֵקָא עַל כָּלָּא, מַה אַעֲבִיד לָהּ. אֶלָּא כָּל בֵּיתָא דִּילּוּ יְהָא בִּידְהָא, אֶפִּיק מִלְכָּא כְּרוּזָא, מֵהֶכָּא כָּל מְלִין דְּמַלְכָּא בִּידָא דְּמְטְרוֹנִיתָא יִתְמַסְרוֹן. מַה עֲבִיד. אֶמְקִיד מִלְכָּא בִּידְהָא כָּל זְיוּנִין דִּילֵיהּ, כָּל אִינוּן מְאִרֵי מְגִיחִין קְרָבָא, כָּל אִינוּן אֶבְנִין יִקְרִין דְּמַלְכָּא, כָּל גְּנֻזִיָּא דְּמַלְכָּא. אִמְר, מֵהֶכָּא, כָּל מֵאֵן דִּיצְטְרִין לְמַלְלָא עֲמוּי, לָא יְכִיל לְמַלְלָא עֲמוּי, עַד דְּאֻדַּע לָהּ מְטְרוֹנִיתָא.

152. So the Holy One, blessed be He, in His great affection and love for the Congregation of Yisrael, WHO IS MALCHUT, placed everything in Her jurisdiction. He said: All the rest are considered as nothing compared to Her. He said: "There are sixty queens...My dove, my undefiled, is but one" (Shir Hashirim 6:8-9). What shall I do for Her? Thus, all My house will be in Her hands. The King made an announcement. From now on all the matters of the King would be given over into the hands of the Queen. He placed in her hands all his weapons, spears, swords, bows, arrows, knives, catapult STONES, fortifications, wood, rocks and all soldiers. This is what is written, "Behold it is his litter, that of Solomon, sixty valiant men...all girt with swords, and expert in war..." (Shir Hashirim 3:8)

153. The King said: From now on, My wars are given over into your hand. My weapons and my soldiers shall be in your hand, and from now on you will guard me. It is written, "He who keeps Yisrael" (Tehilim 121:3), WHICH IS ZEIR ANPIN CALLED 'YISRAEL'. From now on, whoever needs me will not be able to talk to me until he notifies the queen. This is what is written: "Thus (lit. 'with Zot') shall Aaron come into the holy place" (Vayikra 16:3). AND ZOT ('THIS', FEM.) IS MALCHUT, the representative of the King in everything as we have established, so we find that everything is in Her hands. This is the honor of the Queen. This is what is written: "And the Angel Elohim...moved" (Shemot 14:19), as we have learned.

154. "And went behind them" (Ibid.). HE ASKS: What is the reason he went behind them? HE ANSWERS: It was in order that warriors, catapultors, spearmen and swordsmen should be positioned in front of them, so that they should be visible in front of them, because other camps were coming from above to do battle against Yisrael. Therefore, he "went behind them," IN ORDER TO GIVE ROOM FOR THE MEN OF WAR OF YISRAEL'S SIDE TO FIGHT WITH THEM.

155. We learned at that time the reigning minister who was appointed over Egypt came and gathered six hundred chariots of persecutors, with six hundred appointed ruling prosecuting officers on every single chariot. This is what is written: "And he took six hundred chosen chariots..." (Shemot 14:7). HE ASKS: Were not the six hundred chosen chariots the chariots of Egypt? For what reason DOES IT SAY AFTERWARDS: "And all the chariots of Egypt"? HE ANSWERS: We learned that Samael loaned six hundred prosecuting chariots to help THE PATRON ANGEL OF EGYPT. This is what is written: "And he took six hundred chosen chariots," THAT WERE NOT OF EGYPT.

152. בְּךָ קוֹדֵשׁ אֵלֶיךָ הוּא, מְסֻגֵּיאוֹת חֲבִיבוֹתָא וְרַחֲמֵימוֹתָא דִּילֵיהּ בְּכִי, אִמְקִיד כְּלָא בְּרִשׁוֹתָהּ, אָמַר, הָא כָּל שְׂאֵרֵי, לֹא מִשְׁתַּבְּחֵי כְּלוֹם לְגַבְהָא. אָמַר, שְׁשִׁים הֵמָּה מַלְכוּת וְגו', אַחַת הִיא יוֹנְתֵי תַמְתֵּי. מַה אֶעֱבִיד לָהּ, אֵלֶּא, הָא כָּל בֵּיתָא דִּילֵי בִידְהָא. אִמְקִיד מְלָכָא כְּרוּזָא, מְהָבָא כָּל מְלִין דְּמְלָכָא, בִּידְא דְּמִטְרוֹנִיתָא יִתְמַסְרוֹן. אִמְקִיד בִּידְהָא כָּל זַיִנִין דִּילֵיהּ, רוֹמְחִין, וְסִיפִין, קִשְׁתִּין, חֲצִין, וְחַרְבִין, בְּלִסְטְרִין. קִסְטִירָאִין, אֵעִין, אֲבָנִין, כָּל אֵינוֹן מְאֵרֵי מְגִיחֵי קִרְבָּא. הֵה־ד, הֵנָּה מִטְתּוֹ שְׁלִשְׁמָה שְׁשִׁים גְבוּרִים וְגו' כְּלָם אַחוּזֵי חֶרֶב מְלוֹמְדֵי וְגו'.

153. אָמַר מְלָכָא, מִכָּאן וְלַהֲלָאָה, קִרְבָּא דִּילֵי אֲתַמְסֵר בִּידְךָ, זַיִנִין דִּילֵי, מְאֵרֵי מְגִיחֵי קִרְבָּא בִּידְךָ. מִכָּאן וְלַהֲלָאָה אֵת הוּי נְטְרָא לִי, הֵה־ד, שׁוֹמֵר יִשְׂרָאֵל. מִכָּאן וְלַהֲלָאָה, מֵאן דְּאֶצְטְרִין לִי, לֹא יְכִיל לְמַלְלָא עִמִּי, עַד דְּאוֹדְעַ לְמִטְרוֹנִיתָא, הֵה־ד, בְּזֹאת יָבֵא אַהֲרֹן אֶל הַקֹּדֶשׁ. שְׁלִיחָא דְּמְלָכָא בְּכָלָא, כְּמָה דְּאוֹקִימְנָא. אֲשַׁתְּכַח דְּכָלָא בִּידְהָא, וְדָא הוּא יְקָרָא דְּמִטְרוֹנִיתָא. הֵדָּא הוּא דְּכַתִּיב, וַיִּסַּע מִלֶּאךָ הָאֱלֹהִים וְגו', כְּמָה דְּאֲתַמֵּר.

154. וַיֵּלֶךְ מֵאַחֲרֵיהֶם, מִ"ט מֵאַחֲרֵיהֶם. בְּגִין דִּישְׁתַּכְּחוּ לְקַמְהָא מְאֵרֵי מְגִיחֵי קִרְבָּא, מְאֵרֵי בְּלִסְטְרָאוֹת, מְאֵרֵי רוֹמְחִין וְסִיפִין, וְאֲתַגְלוֹן קַמְהָא, דְּהָא הוּוּ אֲתִיִּין מִשִּׁירֵיִן אַחֲרֵיִן, לְאַגְחָא קִרְבָּא בְּיִשְׂרָאֵל מְלַעִילָא, וְעַ"ד וַיֵּלֶךְ מֵאַחֲרֵיהֶם.

155. וְתַאנָּא, בְּהֵיא שְׁעָתָא, אֲתָא רַבְרָבָא שְׁלִטְנָא דְּמִמְנָא עַל מְצִרָאִי, וְכַנְשׁ שִׁית מָאָה רְתִיכִין מְקַטְרְגִין, וְעַל כָּל רְתִיכָא וְרְתִיכָא, שִׁית מָאָה שְׁלִטְגִין מִמְנָן קְטִיגוֹרִין, הֵה־ד וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בַּחֹר וְגו'. וְכִי שֵׁשׁ מֵאוֹת רֶכֶב בַּחֹר, לֹא הוּוּ רֶכְבֵי מְצִרִים, מִ"ט וְכָל רֶכֶב מְצִרִים. אֵלֶּא הֵכִי תַאנָּא, הוּוּ סְמָא"ל אוֹזִיף לֵיהּ, שִׁית מָאָה רְתִיכִין מְקַטְרְגִין לְסִינְעָא לֵיהּ. הֵה־ד וַיִּקַּח שֵׁשׁ מֵאוֹת רֶכֶב בַּחֹר.

156. When did the Holy One, blessed be He, repay Samael? It was during the wars of Sisra that the Holy One, blessed be He, uprooted all these chariots and they were given over to the hands of the Queen. This is what is written: "The waters of Kishon swept them away, that ancient brook..." (Shoftim 5:21). In the days to come, they will all be handed over, as is written: "Who is this that comes from Edom, with crimsoned garments from Batzrah..." (Yeshayah 63:1). Therefore, he "went behind them," MEANING THAT the Shechinah shall uproot them from the world in the end of the days.

157. "And the pillar of cloud went from before their face" (Shemot 14:19). HE ASKS: What is this pillar of cloud? Rabbi Yosi said: This is the cloud that always appears with the Shechinah, WHO IS THE ANGEL MICHAEL, and this is the cloud into which Moses entered. Rabbi Aba said: It is written: "And Hashem went before them by day in a pillar of cloud," SO WE SEE THAT IT IS NOT MICHAEL WHICH IS THE ASPECT OF SHECHINAH, but rather it is the support of the righteous, THAT IS, YESOD IN ZEIR ANPIN. He spreads CHASSADIM of his imprint, FOR YESOD SPREADS OUT CHASSADIM OVER THE CHOCHMAH IN MALCHUT AND THEN SHE IS ABLE TO ILLUMINATE. Therefore, this cloud goes by day, WHICH IS THE TIME WHEN CHASSADIM SHINE, as is written: "Yet Hashem commands his steadfast love (lit. 'Chesed') in the daytime" (Tehilim 42:9), because this cloud comes from the side of Chesed and is called 'Chesed'. A different cloud goes by night, and is called 'a pillar of fire', WHICH IS FROM THE SIDE OF MALCHUT.

158. Rabbi Shimon said: "By day in a pillar of a cloud," refers to Abraham, who is Chesed. "By night the pillar of fire," refers to Isaac, WHO IS GVURAH, and both of them are present in the Shechinah. Rabbi Aba said THAT IT IS THE SUPPORT OF THE RIGHTEOUS, for THEY are present IN THE SHECHINAH through that level.

159. The passage: "And the Angel of Elohim, who went before the camp of Yisrael, moved and went behind them," MEANS that he moved from the side of Chesed and joined the side of Gvurah - BECAUSE CHESED IS FRONT AND GVURAH IS BACK - because the time had come to become attired with Judgment.

14. "And...moved...and it came...and...stretched out"

Rabbi Aba tells us that at that moment the moon, Malchut, became attired on one side with the crowns of supernal Chesed, on the left side by the spears of Gvurah and on the third side by a purple garment called Tiferet. The number 72 is used repeatedly for emphasis and to draw together the various concepts. The 72 crowns in each of the three columns are combined in Malchut, and the Holy Name ascends from them, which is the secret of the Chariot. Rabbi Aba explains how the 72 letters are written and arranged. We learn that the Holy One, blessed be He is perfect because He encompasses the left side and the right side and we must never forget that Judgment is part of His concealed nature, so we must be careful not to incur it.

Rabbi Yitzchak returns to the time when Yisrael were trapped on the seashore with the enemy behind and the sea in front, and says that their prayers and cries to God awakened the collective light of above, and the sea executed the supernal laws. Rabbi Shimon adds that when the world needs Mercy the Holy One, blessed be He, takes pity and listens.

160. Come and behold: at that moment, the moon became full, WHICH IS MALCHUT of all THE ASPECTS, and she inherited 72 Holy Names on three sides, NAMELY THREE COLUMNS. On one side, MALCHUT was attired with the crowns of the supernal Chesed, with seventy engravings of the light of supernal Aba illuminating Her, WHICH IS THE SECRET OF "MOVED."

156. אִימְתִי אֲשֵׁלִים קֹדֶשׁא בְּרִיךְ הוּא לְסַמְא"ל. בְּקֶרְבָּא דְּסִיסְרָא, דְּעַקְר קֹדֶשׁא בְּרִיךְ הוּא לְכָל אִינוּן רְתִיכִין, וְאֲתַמְסְרוּ בִידָא דְּמִטְרוּנִיתָא. הַה"ד, נַחַל קִישׁוֹן גָּרַפְם נַחַל קְדוּמִים וְגו'. וְלִזְמַנָּא דְּאֲתִי, יִתְמַסְרוּ כְּלָהוּ, הַה"ד, מִי זֶה בָּא מֵאֲדוּם חֲמוּץ בְּגָדִים מִבְּצָרָה וְגו'. וְע"ד וַיִּלְךְ מֵאַחֲרֵיהֶם, דְּזַמִּינָא שְׂכִינְתָא בְּסוּף יוֹמִיא לְאַעְקְרָא לֹון מִן עֲלְמָא.

157. וַיִּסַּע עֲמוּד הָעָנָן מִפְּנֵיהֶם, מֵאֵן עֲמוּד הָעָנָן דָּא. רַבִּי יוֹסִי אָמַר, דָּא הוּא עֲנָנָא דְּאֲתַחֲזִי תְּרִיר עִם שְׂכִינְתָּא. וְדָא הוּא עֲנָנָא דְּעָאֵל מְשָׁה בְּגוּיָה. רַבִּי אַבְא אָמַר, כְּתִיב וַיְיָ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, אֶלָּא סִינְעָא דְּצִדִּיק הוּא, וּפְרִישׁוּ דְּרִשִּׁימוּ דִּילֵיהּ, וְע"ד אֲזִיל הָאִי עָנָן יוֹמָם, וְכְתִיב יוֹמָם יֵצֵה יְיָ חֶסֶדּוֹ. וּמִסְטְרָא דְּחֶסֶד אֲתָא עֲנָנָא דָּא, וְדָא חֶסֶד אֲתַקְרִי, וְעֲנָנָא אַחֲרָא אֲזִיל בְּלִילִיא, וְאֲתַקְרִי עֲמוּד אֵשׁ.

158. רַבִּי שְׁמַעוֹן אָמַר, עֲמוּדוֹ הָעָנָן יוֹמָם: דָּא אַבְרָהָם. וְעֲמוּד הָאֵשׁ לֵילָה: דָּא יִצְחָק. וְתַרְוֵייהוּ אֲשַׁתְּכַחוּ בְּשְׂכִינְתָּא, וּמַה דְּאָמַר רַבִּי אַבְא, הֲכִי הוּא וְדָאִי, דְּעַל יוֹדָא דְּהָאִי דְּרַגָּא, אֲשַׁתְּכַחוּ.

159. וְהָאִי וַיִּסַּע מֵלֶאךָ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיִּלְךְ מֵאַחֲרֵיהֶם. וַיִּסַּע: דְּנִטּוּל מִסְטְרָא דְּחֶסֶד, וְאֲתַרְבֵּק בְּסִטְרָא דְּגְבוּרָה, בְּגִין דְּהָא מָטָא שְׁעָתָא לְאַתְלַבְּשָׁא בְּדִינָא.

160. תָּא חֲזִי, בְּהֵיא שְׁעָתָא אֲשַׁתְּלִים סִיְהָרָא מִכְּלָא, וַיִּרְתָּא שְׁבַעִין וַתְּרִין שְׁמֵהן קְדִישִׁין, בְּתַלְתָּ סְטְרִין. חָדָא אֲתַלְבְּשָׁא בְּעִטְרוֹי דְּחֶסֶד עֲלָאָה, בְּשְׁבַעִין גְּלִיפִין דְּנִהִירוּ דְּאַבָּא עֲלָאָה, דְּאֲנֵהִיר לָהּ.

161. On the second side, MALCHUT was attired with the spears of Gvurah, MEANING THE JUDGMENTS IN HER, by 60 lashes of fire and ten lashes of Her own that descended from the side of supernal Ima in set Judgments. AND THIS IS THE SECRET OF THE LEFT COLUMN AND THE PASSAGE: "AND IT CAME..."

162. On the third side, MALCHUT was attired in a purple garment that the supernal King, called 'Tiferet', wore and which the Holy Son, WHO IS TIFERET, inherited with the seventy supernal crowns from the side of Aba and Ima. He includes both sides, NAMELY THE RIGHT, WHICH IS CHESED, AND THE LEFT, WHICH IS GVURAH, WHICH IS THE SECRET OF "STRETCHED OUT."

163. There are two crowns from the side of Aba and Ima, which are Ayin-Bet (72) names. We learned that there are seventy from the side of Chesed plus two witnesses. From the side of Gvurah, there are seventy plus two scribes. From the side of Tiferet, there are seventy plus two colors for glorification.

164. In this place, NAMELY MALCHUT, they are engraved one in the other, SO THAT THE 72 CROWNS IN EVERY COLUMN ARE COMBINED WITH EACH OTHER. And the Holy Name emerges from them, which is the secret of the Chariot, FOR THEY BECOME AYIN-BET (72) NAMES, EACH ONE CONSISTING OF THREE LETTERS. Here the Patriarchs are engraved, WHICH ARE CHESED, GVURAH, AND TIFERET, THE THREE COLUMNS to be joined together. Thus is the Holy Name, AYIN-BET, engraved with its letters.

165. The combination of these letters are as follows. the first set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND THE ANGEL... MOVED," are written in their order in a straightforward manner - BECAUSE STRAIGHT IS AN INDICATION OF CHESED - and all the original letters are in Chesed, NAMELY, IN THE RIGHT COLUMN, to follow a straightforward manner, in a proper order.

166. The second set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND IT CAME," are written backwards, MEANING THEY ARE WRITTEN FROM BELOW UPWARDS, AS WRITTEN FURTHER IN THE SECOND DIAGRAM. All the second 72 letters pertain to Gvurah so as to reveal Judgments and weapons that come from the left side. AND WHEN THEY ARE IN REVERSE ORDER, THEY ALLUDE TO JUDGMENTS.

167. The third set of letters, NAMELY THE 72 LETTERS IN THE PASSAGE, "AND MOSES STRETCHED OUT," are letters that are written so as to expose the colors, WHICH ARE THE JUDGMENTS, with which to adorn the Holy King, WHICH IS THE SECRET OF THE 72 COLORS OF GLORIFICATION. They all join and are bound to Him BECAUSE HE IS THE CENTRAL COLUMN. And He glorifies in His crowns in a straight forward manner and makes an imprint on this side and the other side - NAMELY, TO THE RIGHT COLUMN AND TO THE LEFT COLUMN - AS HE ESTABLISHES THE ILLUMINATION OF BOTH OF THEM as a King who is adorned with everything.

161. סְטְרָא תְנִינָא, אֲתִלְבַּשְׁת בְּרוּמְחֵי דְגְבוּרָה, בְּשֵׁתִין פּוּלְסֵי דְנִוְרָא, וְעֶשְׂרֵה דִילָה דְנַחְתּוּ מִסְטְרָא דְאִמָּא עֲלָאָה בְּנִימוּסֵי גְלִיפִין.

162. סְטְרָא תִלְתָּאֵי, אֲתִלְבַּשְׁת בְּלוּשֵׁי אֲרִגּוֹנָא, דְלְבִיש מְלָכָא עֲלָאָה קְדִישָׁא, דְאֶקְרוּן תַּפְאָרִית, דְיִרִית בְּרָא קְדִישָׁא, בְּשִׁבְעִין עֶטְרִין עֲלָאִין, מִסְטְרָא דְאָבָא וְאִמָּא, וְהוּא כְּלִיל לְהָאֵי סְטְרָא וְלְהָאֵי סְטְרָא.

163. וְתִרִין עֶטְרִין מִסְטְרָא דְאָבָא וְאִמָּא, וְאִינּוּן שְׁבַעִין וְתִרִין שְׁמֵהּ. וְתִנִּין מִסְטְרָא דְחֶסֶד שְׁבַעִין, וְתִרִין סְהַדִּין. מִסְטְרָא דְגְבוּרָא שְׁבַעִין, וְתִרִין סוּפְרִין. מִסְטְרָא דְתִ"ת שְׁבַעִין, וְתִרִין גּוּוּנִין לְאֲתַפְאָרָא.

164. וּבְהָאֵי אֲתֵר, אֲתַגְלִיף חַד בְּחַד, וְאֶסְתְּלִיק שְׁמָא קְדִישָׁא, רְזָא דְרֵתִיכָא, וְהִכָּא אֲתַגְלִיפוּ אֲבֹהֵתָא, לְאֲתַחְבְּרָא בְּחַד, וְהוּא שְׁמָא קְדִישָׁא גְלִיפָא בְּאֲתוּוֹי.

165. צְרוּפָא דְאֲתוּוֹן אֲלִין, אֲתוּוֹן קְדָמָא, רְשִׁימִין כְּסֻדְרִין בְּאַרְח מִיִּשְׂר, בְּגִין דְכֻלְהוּ אֲתוּוֹן קְדָמָאֵי אֶשְׁתַּכְּחוּ בְּחֶסֶד, לְמַהֲךְ בְּאַרְח מִיִּשְׂר, בְּסֻדְרָא מִתְתַּקֵּן.

166. אֲתוּוֹן תְּנִינֵי, רְשִׁימִין בְּגִלְגוּלָא לְמַפְרַע, בְּגִין דְכֻלְהוּ אֲתוּוֹן תְּנִינֵי, מִשְׁתַּכְּחוּ בְּגְבוּרָה, לְגִלְאָה דִינִין וְזִינִין דְאֲתִינִין מִסְטְרָא דְשְׁמָאֲלָא.

167. אֲתוּוֹן תְּלִיתָאֵי, אִינּוּן אֲתוּוֹן רְשִׁימִין, לְאֲחֻזָּאָה גּוּוּנִין, לְאֲתַעְטְרָא בְּמִלְכָּא קְדִישָׁא. וְכֹלָא בֵּיה מִתְחַבְּרִין וּמִתְקַשְׂרִין, וְהוּא אֲתַעְטְר בְּעֶטְרוֹי בְּאַרְח מִיִּשְׂר, וְרְשִׁים לְהָאֵי סְטְרָא וְלְהָאֵי סְטְרָא, כְּמִלְכָּא דְאֲתַעְטְר בְּכֹלָא.

168. Here is marked the Holy Name, engraved with 72 letters. THAT IS, THREE TIMES 72 LETTERS IN EACH OF THE THREE COLUMNS COMBINE AND JOIN TOGETHER, AND THEY FORM 72 WORDS. EACH WORD CONTAINS THREE LETTERS FROM THE THREE COLUMNS that are adorned with the Patriarchs, NAMELY CHESED, GVURAH, AND TIFERET, which are the supernal Holy Chariot. HE ASKS: Why is the third group of letters not written IN 2 WAYS, part of them straightforward and part of them in reverse, in order to be equal to both sides - MEANING TO THE RIGHT COLUMN AND TO THE LEFT COLUMN, SINCE IT SUSTAINS THE ILLUMINATION OF BOTH. Because we learned that, "You have established equity" (Tehilim 99:4), means that the Holy One, blessed be He, establishes equity AND SUSTAINS on both sides. It is written: "And the middle bar in the midst of the boards" (Shemot 26:28), which is the Holy One, blessed be He, NAMELY THE CENTRAL COLUMN THAT SUSTAINS THE TWO SIDES. IF SO, IT SHOULD HAVE BEEN WRITTEN 'HALF STRAIGHT', LIKE THE RIGHT COLUMN, AND 'HALF IN REVERSE ORDER', LIKE THE LEFT COLUMN. Rabbi Yitzchak said: This is Jacob, and it is all one, BECAUSE JACOB ALSO INDICATES THE CENTRAL COLUMN.

169. HE ANSWERS: This is similar to a king who is perfect in everything and his mind is wholesome. What is the custom of that king? His face always shines like the sun, because he is perfect. And when he judges, he judges for good and for bad. Therefore, it is necessary to be guarded from him. He who is stupid sees the shining, laughing face of the king and does not guard himself from him. But even though he sees the face of the king shining, the wise man says: the king is surely perfect and complete in everything, his mind is whole. Yet I see that in that shine there sits judgment, but it is concealed, even though it is not visible, because otherwise the king would not be perfect, it is necessary to be cautious.

170. So it is with the Holy One, blessed be He. He is always perfect in this manner and that manner, MEANING IN THE RIGHT SIDE AND IN THE LEFT SIDE, but He only appears with a shining face. Therefore, these wicked fools are not cautious with Him. But the righteous wise men say: the King is perfect, and even though His face appears shining, Judgment is concealed in it. Therefore, it is necessary to be cautious with Him.

171. Rabbi Yehuda said: From here, WE CAN ANSWER THE QUESTION OF WHY THE 72 LETTERS OF THE CENTRAL COLUMN WERE NOT WRITTEN HALF FORWARD AND HALF IN REVERSE, FOR IT IS WRITTEN: "For I am the Hashem, I do not change" (Malachi 3:6), WHICH MEANS, 'I did not move to a different place. EVEN THOUGH THE TWO COLUMNS ARE INCLUDED IN ME, STILL IN ALL I DID NOT CHANGE MYSELF BECAUSE OF THIS TO JUMP TO THE LEFT ASPECT. RATHER, I REMAINED IN THE RIGHT ASPECT, because everything is included in Me and these two colors, WHITE AND RED, are included in Me, NAMELY IN MY CHASSADIM. THE ILLUMINATION OF THE LEFT IS NOT VISIBLE IN ME BUT IN MALCHUT.' THEREFORE, all THE LETTERS THAT ARE IN THE CENTRAL COLUMN appear in a straight way, even though the letters are attached to both sides, NAMELY, TO THE RIGHT AND LEFT. STILL IN ALL, they are written in their order in a straightforward way.

168. הַכָּא אֲתַרְשִׁים שְׁמָא קְדִישָׁא גְלוּפָא בְּעִ"ב תִּיבִין, דְּמִתְעַטְרִי בְּאַבְהָתָא, רְתִיבָא קְדִישָׁא עֲלָאָה. וְאִי תִימָא, הֲנִי אֲתוּוֹן תְּלִיתָאִי, מִ"ט לֹא אִינוּן כְּתִיבִין, מְנַהוֹן בְּאַרְחַ מִיִּשְׂרָא בְּסִדְרוֹן, וּמְנַהוֹן לְמִפְרַע, לְיִשְׂרָא לְהָאִי סְטְרָא, וְלְהָאִי סְטְרָא, דְּהָא תְּנִינָן, אֲתָהּ כּוֹנֵנָת מִיִּשְׂרָאִים, קוֹדֶשָׁא בְּרִיךְ הוּא עֲבִיד מִיִּשְׂרָאִים לְתַרֵּי סְטְרֵי, וְכֹתִיב וְהִפְרִיחַ הַתֵּיכּוֹן בְּתוֹךְ הַקְּרָשִׁים וְגו', דָּא קוֹדֶשָׁא בְּרִיךְ הוּא. רַבִּי יִצְחָק אָמַר, דָּא יַעֲקֹב, וְכֹלָא חֵד.

169. אֵלָא לְמַלְכָּא דְּאִיהוּ שְׁלִים מְכֻלָּא, דְּעֵתִיָּה שְׁלִים מְכֻלָּא, מַה אֲרַחֲיָה דְּהוּא מְלָכָא. אֲנַפּוּי נְהִירִין כְּשִׁמְשָׁא תְּדִיר, בְּגִין דְּאִיהוּ שְׁלִים. וְכֹד דְּאִין, דְּאִין לְטַב וְדְּאִין לְבִישׁ. וְעַל דָּא בְּעִי לְאַסְתַּמְרָא מִיָּנִיָּה. מֵאן דְּאִיהוּ טַפְשָׁא, חֲמִי אֲנַפּוּי דְּמְלָכָא נְהִירִין וְחִיבִין, וְלֹא אֲסַתְּמַר מִיָּנִיָּה. וּמֵאן דְּאִיהוּ חֲבִימָא, אִף עַל גַּב דְּחֲמִי אֲנַפּוּי דְּמְלָכָא נְהִירִין, אָמַר מְלָכָא וְדְּאִי שְׁלִים הוּא, שְׁלִים הוּא מְכֻלָּא, דְּעֵתִיָּה שְׁלִים, אֲנָא חֲמִי דְּבַהּהוּא נְהִירוֹ, דִּינָא יְתִיב וְאַתְּכִסִּיא, אַע"ג דְּלֹא אֲתַחֲזִיא, דְּאִי לֹא הֲכִי, לֹא יְהֵא מְלָכָא שְׁלִים, וְעַל דָּא בְּעִי לְאַסְתַּמְרָא.

170. כִּן קוֹדֶשָׁא בְּרִיךְ הוּא, שְׁלִים תְּדִיר בְּהָאִי גּוּוּנָא וּבְהָאִי גּוּוּנָא, אֲבָל לֹא אֲתַחֲזִיא, אֵלָא בְּנְהִירוֹ דְּאִפִּין. וּבְגִין כֵּן, אִינוּן טַפְשִׁין חִיבִין לֹא אֲסַתְּמַרְן מִיָּנִיָּה. אִינוּן חֲבִימִין זְכָאִין, אֲמַרִין, מְלָכָא שְׁלִים הוּא, אִף עַל גַּב דְּאֲנַפּוּי אֲתַחֲזִיין נְהִירִין, דִּינָא אֲתַכְסִּיא בְּגִוּיָּה, בְּגִין כֵּן בְּעִי לְאַסְתַּמְרָא מִיָּנִיָּה.

171. אָמַר רַבִּי יְהוּדָה, מֵהֲכָא, אֲנִי יוֹי לֹא שְׁנִיתִי. לֹא דְּלִיגְנָא לְאַתְרַ אַחְרָא, בִּי אֲתַכְלִיל כְּלָא. הֲנִי תְּרִי גּוּוּנִי בִּי אֲתַכְלִילֵן, בְּגִין כֵּן כְּלָא בְּאַרְחַ מִיִּשְׂרָא אֲתַחֲזִיא, וְאִף עַל גַּב דְּאֲתוּוֹן אַחִירֵן לְהָאִי סְטְרָא וְלְהָאִי סְטְרָא, כְּסִדְרֵן כְּתִיבִין.

172. "And the Angel of Elohim, who went before the camp of Yisrael, moved and went behind them; and the pillar of the cloud went from before their faces, and stood behind them" (Shemot 14:19-20). Until this point is one side, Chesed to Abraham, THE RIGHT COLUMN. Rabbi Shimon said: Elazar, my son, come and behold, this secret. When Atika Kadisha shone upon the King, WHO IS ZEIR ANPIN, he illuminated on Him and crowned Him with the supernal holy crowns, WHICH ARE THE LIGHT OF CHASSADIM OF SUPERNAL ABA AND IMA, THE FIRST THREE SFIROT. When CHASSADIM reached Him, the Patriarchs, WHO WERE THE THREE COLUMNS, CHESED, GVURAH, AND TIFERET, were adorned. Then there was complete perfection. Then the Queen went on Her journeys with that perfection of the Patriarchs. And when She becomes adorned with them all, THE THREE PATRIARCHS THAT ARE THREE COLUMNS, then She is joined and has authority over everything.

173. Similarly, the Holy Name is engraved with the letters that are imprinted on the supernal Chariot, for they are the adornment of the Patriarchs.

174. Rabbi Yisa said: We found this secret in the blowing OF THE SHOFAR of Rabbi Hamnuna Saba (the elder) three times: "thus"; "thus"; "thus." THAT IS, IN: "THUS INSTILL THE OF YOU"; "THUS SPREAD THE OF YOU"; AND "THUS GIVE GLORY." BUT IT DOES NOT ACCEPT, "THUS SHALL THE RIGHTEOUS." They correspond to these three PASSAGES: "AND THE ANGEL...MOVED"; "AND IT CAME"; "AND MOSES STRETCHED OUT." This is the order, THREE AND NO MORE. Rabbi Yosi said: Everything is included and concealed in the Holy Name, MEANING THAT ALL THREE COLUMNS OF THE NAME OF AYIN-BET (72) ARE INCLUDED IN MALCHUT, so we find that the perfection of the holy Chariot is IN MALCHUT. THEREFORE, THERE ARE FOUR TIMES 72: THE THREE COLUMNS, CHESED, GVURAH, AND TIFERET AND MALCHUT. THEREFORE, "THUS" IS ALSO FOUR TIMES - MEANING, THAT HE MENTIONS ALSO, "THUS SHALL THE RIGHTEOUS."

175. Rabbi Shimon said: This is the Holy Name, the adornment of the Patriarchs, WHO ARE CHESED, GVURAH, AND TIFERET. For they become adorned in their engraving when they join together. They are the perfection of the holy Chariot, which is included in 48 words and is the perfection of everything and the mainstay of the roots.

176. Come and behold: the trunk of the tree is the name Aleph-Nun-Yud, THAT IS FOUND IN THE MIDDLE OF THE 72 NAMES, NAMELY, THE 37TH NAME. The top of all the branches of the tree IS THE NAME Vav-Hei-Vav, WHICH IS THE FIRST NAME OF THE SEVENTY TWO NAMES. The friends have already observed that the whole of the branches and the trunk and the root are found in 48 words, MEANING IN THE FIRST TWO-THIRDS OF THE SEVENTY WORDS. So it is etched in the three upper worlds - WHICH ARE CHOCHMAH, BINAH, AND DA'AT, THAT ARE INCLUDED IN THE FIRST 24 WORDS, WHICH ARE CHESED AND THE RIGHT COLUMN - and in the three lower worlds - WHICH ARE CHESED, GVURAH, AND TIFERET, THAT ARE INCLUDED IN THE SECOND 24 WORDS, WHICH ARE GVURAH AND THE LEFT COLUMN.

172. וַיֵּסַע מֵלֶאךָ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֶה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיֵּסַע עִמּוֹד הָעֵנָן מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם. עַד כַּאֲן סָטְרָא חַד, חֶסֶד לְאַבְרָהָם. אָמַר רַבִּי שְׁמַעוֹן, אֲלַעֲזֹר בְּרִי, הָא חֲזִי רְזָא דָא. בְּד עֲתִיקָא קְדִישָׁא אֲנַהִיר לְמַלְכָּא, אֲנַהִיר לִיָּה, וְעֲטָרִין לִיָּה, בְּכַתְרִין קְדִישִׁין עֲלָאִין, בְּד מְטָאן לְגַבִּיָּה מִתְעַטְרִי אֲבַהֲתָא, בְּשַׁעֲתָה דְּמִתְעַטְרִי אֲבַהֲתָא, בְּדִין הוּא שְׁלִימוּ דְכֻלָּא. בְּדִין מְטְרוֹנִיתָא, נִטְלָא בְּמִטְלָמָהָא, בְּהוּא שְׁלִימוּ דְאֲבַהֲתָא. וְכַד מִתְעַטְרָא מִכְּלֵהוֹן, בְּדִין אֲתַבְּרָכָא, וְרִשׁוּתָא דְכֻלָּא בִּידְהָא.

173. כְּגוֹוָנָא דָא שְׁמָא קְדִישָׁא גְּלִימָא בְּאֲתוּוֹי רְשִׁימִין בְּרִתִּיכָא עֲלָאָה קְדִישָׁא עֲטוּרָא דְאֲבָהוֹן.

174. אָמַר רַבִּי יִיסָא, אֲשַׁכְּחָנָא בְּרְזָא דָא בְּתַקִּיעוֹתָא דְרַב הַמְּנוּנָא סָבָא, תְּלַת וּבְכֵן וּבְכֵן וּבְכֵן, לְקַבְּלִי הַנִּי תְּלַת. וְכַךְ הוּא סְדוּרָא. א"ר יוֹסִי, כֻּלָּא אֲתַבְּלִיל בְּהַאי שְׁמָא קְדִישָׁא, וְאִסְתֵּיִים בֵּיה, אֲשַׁתְּכַח דְשְׁלִימוּ דְרִתִּיכָא קְדִישָׁא אִית בֵּיה.

175. אָמַר רַבִּי שְׁמַעוֹן, הַאי הוּא שְׁמָא קְדִישָׁא, עֲטוּרָא דְאֲבָהוֹן, דְּמִתְעַטְרָא בְּגִלּוּפֵיהוּ, בְּחַבּוּרָא בְּחָדָא. שְׁלִימוּ דְרִתִּיכָא קְדִישָׁא. וְאֲתַבְּלִיל בְּאַרְבַּעִין וְתַמְנֵיָא תִּיבּוֹתָא, דְּאִיהוּ שְׁלִימוּ דְכֻלָּא, וְעַקְרָא דְשְׁרָשִׁין.

176. תָּא חֲזִי, גּוּפָא דְאֵילָנָא, אָנִי אֶל"ף נו"ן יו"ד. רִישָׁא דְכָל עֲנַמֵּי אֵילָנָא, וְהִי. וְהִיא אֲתַעְרוּ חֲבַרְיָא, כֻּלָּלָא דְעֲנַמִּין וְנוּפָא וְשְׁרָשָׁא, בְּאַרְבַּעִין וְתַמְנֵיָא תִּיבּוֹן. וְהִיא אֲתַרְשִׁים בְּתַלְתָּ עֲלָמִין עֲלָאִין, וּבְג' עֲלָמִין תְּתַאִין.

177. Corresponding TO THESE - CHESED, GVURAH, AND TIFERET IN THE THREE COLUMNS OF THE NAME AYIN-BET (72) - is: "Holy, holy, is Hashem Tzva'ot" (Yeshayah 6:3). "Holy," above IN CHOCHMAH, BINAH, AND DA'AT; holy in the center, IN CHESED, GVURAH, AND TIFERET; and holy below, IN NETZACH, HOD, AND YESOD. AND SO THE FIRST "Holy" is Chesed, THE SECOND "Holy" is Gvurah, and THE THIRD "Holy" is Tiferet - THAT IS, AS WAS WRITTEN BEFORE, THAT CHESED, GVURAH, AND TIFERET ARE THE SECRET OF CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, AND TIFERET, AND NETZACH, HOD AND YESOD. They are all engraved in, as explained. Blessed is He, blessed is His Name forever and ever. Amen.

178. Rabbi Yitzchak said: At the time that Yisrael camped by the sea, they saw many multitudes, many soldiers, and many camps above and below. They all came and gathered against Yisrael, who started to pray from their anguish.

179. At that moment, Yisrael saw trouble on all sides. The sea with its towering waves was in front of them, all these multitudes and all the camps of Egypt were behind them, and above there were many Prosecutors against them. They started to cry to the Holy One, blessed be He.

180. Then it is written: "And Hashem said to Moses, 'Why do you cry to Me?'" (Shemot 14:15). We learned in the Hidden Book that "to Me" is exact, FOR IT IS THE ATTRIBUTE OF ZEIR ,ANPIN, BECAUSE it all depends upon Atika. At that moment, Atika Kadisha was revealed, goodwill was present in all the worlds above, and then the collective light shone.

181. Rabbi Yitzchak said: Then, when everything shone together, the sea executed the supernal laws-NAMELY, THE COMMANDMENT TO DROWN THE EGYPTIANS AND SAVE YISRAEL - because those above and those below were given over to it. Therefore, we say THAT ADMINISTERING CHILDREN, LONGEVITY AND SUSTENANCE are as difficult before the Holy One, blessed be He, as the splitting of the Red Sea. And everybody says this. What is the reason? Because splitting the sea depends on Atika, AS WRITTEN IN THE FORMER PARAGRAPH.

182. Rabbi Shimon said: there is one deer on earth and the Holy One, blessed be He, does much for her. When she cries, the Holy One, blessed be He, hearkens to her distress and listens to her voice. And when the world needs Mercy in relation to water, she utters voice and the Holy One, blessed be He, hearkens to her voice. Then THE HOLY ONE, BLESSED BE HE, has pity on the world, as is written: "As the heart pants after the water brooks" (Tehilim 42:2).

177. לְקַבְּלֶיהָ, קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת. קְדוֹשׁ לְעִילָא. קְדוֹשׁ בְּאִמְצָעֵיתָא. קְדוֹשׁ לְתַתָּא. קְדוֹשׁ חֶסֶד. קְדוֹשׁ גְּבוּרָה. קְדוֹשׁ תְּמָרְתָּא. וְכִלְהוּ בְּשִׁבְעֵין וְתַרְיַן אֲתַגְּלִימוּ, כַּמָּה דְּאֲתַמַּר. בְּרִיךְ הוּא, בְּרִיךְ שְׁמִיהּ לְעַלְמֵי עַלְמֵין אָמֵן.

178. אָמַר רַבִּי יִצְחָק, בְּשַׁעֲתָא דְּשָׂרוּ יִשְׂרָאֵל עַל יַמָּא, חָמוּ לְכַמָּה אַכְלוּסִין, לְכַמָּה חַיִּילִין, לְכַמָּה מְשִׁירֵין, מְעִילָא וְתַתָּא, וְכִלְהוּ בְּכַנּוּפֵי עֲלִייהוּ דְּיִשְׂרָאֵל, שְׂרִיאוּ בְּצִלוֹ מַגּוּ עָקוּ דְּלְהוּן.

179. בֵּיהּ שַׁעֲתָא, חָמוּ יִשְׂרָאֵל עָאקוּ מִכָּל סְטְרִין, יַמָּא בְּגִלּוּהֵי דְּזַקְפָּן קַמֵּיהוּ. בְּתַרְיֵיהוּ, כָּל אִינוּן אַכְלוּסִין, כָּל אִינוּן מְשִׁירֵין דְּמַצְרִים, לְעִילָא עֲלִייהוּ כַּמָּה קְטִיגוּרִין. שְׂרִיאוּ צוּחִין לְקוּדְשָׁא בְּרִיךְ הוּא.

180. בְּרִיךְ כְּתִיב, וַיֹּאמֶר יי' אֶל מֹשֶׁה מַה תִּצְעַק אֵלַי. וְתֹאנָא בְּסַפְרָא דְּצַנִּיעוּתָא, אֵלַי, דִּינִיקָא, בְּעִתִּיקָא תִּלְוָא כְּלָא. בֵּיהּ שַׁעֲתָא אֲתַגְּלִי עִתִּיקָא קְדִישָׁא, וְאֲשַׁתְּכַח רַעוּא בְּכִלְהוּ עַלְמֵין עֲלִיין, בְּרִיךְ נְהִירוּ דְּכְלָא, אֲתַנְהִיר.

181. אָמַר רַבִּי יִצְחָק, בְּרִיךְ, כִּד אֲתַנְהִיר כְּלָא כְּחַדָּא, וְעַבְד יַמָּא נִימוּסִין עֲלִיין, וְאֲתַמְסְרוּ בִּירוּי עֲלִיין וְתַתָּאִין. וּבְגִינֵי כַּךְ, קְשִׁיָּא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא כְּלָא, בְּקַרְיַעַת יָם סוּף, וְכִלָּא הָכִי אִוקְמוּהּ. מֵאֵי טַעְמָא. בְּגִין דְּקַרְיַעַת יָם סוּף בְּעִתִּיקָא תִּלְוָא.

182. אָמַר רַבִּי שְׁמַעוֹן, חַד אֵינִילְתָּא אִית בְּאַרְעָא, וְקוּדְשָׁא בְּרִיךְ הוּא עָבִיד סְגִיָּא בְּגִינָהּ, בְּשַׁעֲתָא דְּהִיא צוּחַת, קוּדְשָׁא בְּרִיךְ הוּא שְׁמַע עָאקוּ דִּילָהּ, וְקַבִּיל קִלְהָ. וְכִד אֲצַטְרִיךְ עַלְמָא לְרַחֲמֵי לְמֵיָא, הוּא יְהַבַת קִלְיִן, וְקוּדְשָׁא בְּרִיךְ הוּא שְׁמַע קִלְהָ, וְכִדִּין חֵיִס עַל עַלְמָא, הַה"ד כְּאִיל תַּעְרוּג עַל אֲמִיקֵי מַיִם.

183. When she needs to give birth, she is stopped from all sides. She places her head between her knees, cries and screams, and the Holy One, blessed be He, has pity on her. He sends a snake that bites her genitals and opens her and tears that place for her, and she gives birth immediately. Rabbi Shimon said: In this matter do not question and do not test Hashem. For this exactly so.

183. וְכִד בְּעֵינָא לְאוֹלָדָא, הִיא סְתִימָא מִכָּל סְטְרִין, בְּדִין אֲתִינָא וְשׁוּיָאֵת רִישָׁא בֵּין בְּרַכָּהָא, וְצוּחָת וְרַמַּת קִלִּין, וְקוֹדֶשָׁא בְּרִיךְ הוּא חַיִּיס עָלֶהָ, וְזַמִּין לְקַבְּלָהּ חֵד נַחֵשׁ, וְנָשִׁיךְ בְּעַרְיִיתָא דִּילָהּ, וּפְתַח לָהּ, וְקָרַע לָהּ הֵהוּא אֲתֵר, וְאוֹלִידַת מִיַּד. אַר"שׁ בְּהֵאִי מְלָה, לֹא תִשְׁאַל וְלֹא תִנְסֶה אֶת יְיָ, וְהֵכִי דְוֹקָא.

184. "Thus Hashem saved Yisrael that day...and Yisrael saw Egypt dead" (Shemot 14:30). The Holy One, blessed be He, showed them the minister appointed over Egypt who He had passed through the River of fire, that was on the shore of the Upper Sea, WHICH IS MALCHUT. "Dead." What is the reason that he died, AS THERE IS NO DEATH AMONG THE ANGELS? It is, as we have established, that he was removed from his dominion, AND IT WAS CONSIDERED FOR HIM AS DEATH.

184. וַיֹּשַׁע יְיָ בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל וְגו', וַיִּרְא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, הֵהוּא שְׁלֹטְנָא מִמְנָא דְמִצְרַיִם, אַחְמִי לֹון קוֹדֶשָׁא בְּרִיךְ הוּא, דְּאֵעְבֵּר לִיהּ, בְּנֵהַר דִּינּוּר, דִּהוּה בְּשַׁפְתָּא דִּימָא רַבָּא. מֵת, מֵאִי טַעְמָא מֵת. כְּמָה דְּאוֹקְמוּהּ, דְּאֵעְבְּרוּ לִיהּ, מֵהֵהוּא שְׁלֹטְנוּתָא דִּילִיהּ.

15. "And Yisrael saw that great work"

Rabbi Chiya opens with "And the children of Yisrael saw that great work (lit. 'hand')." We read of the meaning of the five fingers of each hand, and the miracles that the Holy One, blessed be He does with them; it was the miracles at the Red Sea that led Yisrael and the Pharaoh to full belief in Hashem. Until then the Pharaoh had hardened his heart against Hashem. We read that the righteous are often snared in the sins of the wicked, as were the Egyptians who had not oppressed the children of Yisrael but were nonetheless slain. When Yisrael was sent into exile in Egypt, the Holy One, blessed be He gave them constant reassurance to counter their fear. At the time they were delivered from Egypt all the patriarchs gathered to see the promises that He had made to them fulfilled, for the sake of the covenants that He had made with them. Rabbi Aba says that there is a world above and a world below; from the lower world the judgments upon the lower beings are aroused. The Holy One, blessed be He performs miracles for His people in this lower world, and it was thus that the Egyptians sank into the sea.

185. "And Yisrael saw that great work (lit. 'hand')..." (Shemot 14:31). Rabbi Chiya said: Here, WITH THE GREAT HAND was the LEFT hand completed, WHICH IS GVURAH, and all the fingers-CHESED, GVURAH, TIFERET, NETZACH, AND HOD - THAT ARE IN IT. And the LEFT hand is completed BY REASON OF it being included in the right. For we have learned that everything is included in the right and depends on the right. This is what is meant by: "Your right hand, Hashem, is glorious in power; Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6). EVEN THOUGH THIS PERTAINS TO GVURAH, SINCE IT DEPENDS ON THE RIGHT HAND, IT IS THEREFORE CALLED AFTER IT.

185. וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָהּ וְגו'. רַבִּי חֵיָא אָמַר, הֵכָא אֲשַׁתְּלִים יָדָא, וְכִלְהוּ אֶצְבָּעֵן, וְאֲשַׁתְּלִים יָדָא, דְּאֲתַבְּלִיל בֵּיהּ בְּיַמִּינָא, דִּהֵכִי תַנִּינָן, כִּלְא בְּיַמִּינָא אֲתַבְּלִיל, וּבְיַמִּינָא תְּלִיא, הֵדָא הוּא דְכִתְיִב, יַמִּינָךְ יְיָ נֹאדְרֵי כִפְחֵי יַמִּינָךְ יְיָ תִרְעֵץ אוֹיִב.

186. And Rabbi Yitzchak said: We did not find one who hardened his heart towards the Holy One, blessed be He, like Pharaoh. Rabbi Yosi said: But Sichon and Og also HARDENED THEIR HEARTS. He said to him: It is not so. They hardened their hearts against Yisrael, but they did not harden their hearts against the Holy One, blessed be He, as Pharaoh hardened his spirit against Him, for he saw His mighty acts, yet did not repent.

186. וְאָמַר רַבִּי יִצְחָק, לֹא אֲשַׁכְחָנָא, מֵאֵן דְּאֲתַקִּיף לְבַיָּהּ, לְגַבְיָהּ קוֹדֶשָׁא בְּרִיךְ הוּא, כְּפִרְעָה. אָמַר רַבִּי יוֹסִי, סִיחוֹן וְעוֹג הֵכִי נִמְי. אָמַר לִיהּ, לֹאוּ הֵכִי. אִינּוֹן לְגַבְיָהּ דִּישְׂרָאֵל אֲתַתְּקִמוּ, אֲבָל לְגַבְיָהּ דְּקוֹדֶשָׁא בְּרִיךְ הוּא, לֹא, כְּמָה דְּאֲתַתְּקִי פִרְעָה רוּחִיהָ לְקַבְּלִיהּ, וְהוּהּ חַמִּי כֹל יוֹמָא גְבוּרָאֵן דִּילִיהּ, וְלֹא הוּהּ תָּב.

187. Rabbi Yehuda said in the name of Rabbi Yitzchak: Pharaoh was wiser than all his sorcerers, and he gazed into all these crowns and all the knowledge OF THE OTHER SIDE. He did not see redemption for Yisrael in their entire side, and it was not dependent on any of their crowns. For in all THE SUPERNAL POWERS OF THE OTHER SIDE they found a bond against Yisrael, THAT THEY WOULD NOT BE ABLE TO EMERGE FROM UNDER THIS CONTROL. Pharaoh did not think that there was another bond of Faith that dominated all THE POWERS OF THE OTHER SIDE. Therefore, he hardened his heart.

188. Rabbi Aba said: It was not Pharaoh who strengthened his heart, but this Name, YUD HEI VAV HEI. Because when Moses said, "Thus says Hashem," the very word, NAMELY YUD HEI VAV HEI, hardened his heart, as is written: "And Hashem hardened the heart of Pharaoh" (Shemot 9:12). In all his wisdom, he did not find that this Name should dominate in the world, and therefore he said, "Who is Hashem?" (Shemot 5:2). WHEN HE THOUGHT OF REPENTING afterwards, he said, "Hashem is Righteous" (Shemot 9:27). Rabbi Yosi said: Afterwards, he said, "I have sinned against Hashem" (Shemot 10:16) with the same mouth that said, "WHO IS HASHEM?"

189. Rabbi Chizkiyah opened the discussion, saying: "Therefore I said, 'It is all one; He destroys the innocent and the wicked'" (Iyov 9:22). This passage was interpreted in the secret of wisdom. What is, "It is all one"? HE ANSWERS: It is written, "My dove, My undefiled is but one, she is the only one of her mother" (Shir Hashirim 6:9), SHE BEING MALCHUT. And with this does the Holy One, blessed be He, execute His Judgments below and execute His Judgments above, in everything.

190. When the Holy One, blessed be He, arouses His judgments, He executes His Judgments with this crown, WHICH IS MALCHUT. Then it is written: "He destroys the innocent and the wicked," because the Righteous are snared in the sins of the wicked, as is written: "And said to the angel that destroyed the people, 'It is enough (Heb. rav)..." (II Shmuel 24:16) WHICH MEANS take the greatest (Heb. rav) among them. Therefore Job said, "HE DESTROYS THE INNOCENT AND THE WICKED," but he did not explain THAT IT MEANT THE RIGHTEOUS WHO WERE SNARED IN THE SINS OF THE WICKED. Rabbi Yisa said: "It is all one," refers to the Congregation of Yisrael in exile in Egypt and; for Her, the Holy One, blessed be He, slew the Egyptians and took vengeance among them. This is what is meant by the verse, "He destroys the innocent and the wicked," FOR THERE WERE ALSO INNOCENTS PRESENT THERE WHO DID NOT ENSLAVE YISRAEL AND WERE SLAIN TOGETHER WITH THE WICKED AMONG THEM.

191. Rabbi Chiya said: Job was not stricken until the time that Yisrael went out of Egypt. Job said: "If so, then all people are equal: "He destroys the innocent and the wicked." Pharaoh oppressed Yisrael and said, "Who is Hashem, that I should obey His voice" - I did not oppress them and I did nothing, but "He destroys the innocent and the wicked." "He who feared the word of Hashem among the servants of Pharaoh" (Shemot 9:20), refers to Job, BECAUSE HE WAS PRESENT AT THE TIME OF THE EXODUS FROM EGYPT.

187. א"ר יהודה א"ר יצחק, פרעה חכים מכל חרשוי הוה, ובכל אינון בתרין, ובכל אינון ידיען, אסתבל. ובכל סטרא דלהון, לא חמא פורקנא דלהון ישראל, ולא הוה תלי בחד מנייהו. ועוד, דהא בכלהו קשירו קשרא עלייהו דישראל, ופרעה לא סבר דאית קשרא אחרא דמהימנותא, דאיהו שליט על כללא. ועל דא הוה אתקוף לביה.

188. רבי אבא אמר, לא אתקוף לבא דפרעה, אלא שמא דא. דכד הוה אמר משה, כה אמר יי, דא מלה ממש, אתקוף לביה, הדא הוא דכתיב, ויחזק יי את לב פרעה. דהא בכל חכמתא דיליה, לא אשתכח, דשמא דא שליט בארעא. ועל דא אמר, מי יי, ולבתר אמר, יי הצדיק. אמר רבי יוסי, לבתר אמר, חטאתי ליי ההוא פומא דאמר דא, אמר דא.

189. רבי חזקיה פתח ואמר, אחת היא על כן אמרתי תם ורשע הוא מכלה. האי קרא, אוקמוה ברזא דחכמתא. אחת היא, מאי אחת היא. הדא הוא דכתיב, אחת היא יונתי תמתי אחת היא לאמה. ובהאי, קודשא בריך הוא דאין דינוי לתתא, ודאין דינוי לעילא בכללא.

190. וכד קודשא בריך הוא אתער דינוי, דאין דינוי בהאי בתרא, כדון כתיב, תם ורשע הוא מכלה. בגין דאינון צדיקניא, מתפסאן בחוביהון דרשיעניא, דכתיב ויאמר יי למלאך המשחית בעם רב וגו', ועל דא אמר איוב מלה דא, ולא אגמר מלה, ואוקמוה טול הרב, רבי יוסא אמר, אחת היא: דא כנסת ישראל בגלותא דמצרים, דבגינה קטל קודשא בריך הוא במצראי, ועבר בהו נוקמין, הה"ד תם ורשע הוא מכלה.

191. ר' חייא אמר, איוב לא אלקי, אלא בזמנא דנקפו ישראל ממצרים. אמר איוב, אי הכי, כל אפיא שוין, תם ורשע הוא מכלה, פרעה אתקוף בהו בישראל, ואמר מי יי אשר אשמע בקולו. ואנא לא אתקיפנא בהו, ולא עבידנא מידי, תם ורשע הוא מכלה. הה"ד הירא את דבר יי מעבדי פרעה, זה איוב.

192. Rabbi Yehuda said: the hailstones that were falling ON THE EGYPTIANS and were stopped by Moses wreaked vengeance later on, in the days of Joshua. And in the time to come, the rest will drop on Edom and its descendants. Rabbi Yosi said: This is what is written: "As in the days of your coming out of the land of Egypt, I will show him marvelous things" (Michah 7:15).

193. Another explanation of: "And Yisrael saw the great hand." the beginning of the verse is not RELATED to the ending, nor is the ending RELATED to its beginning. First, "And Yisrael saw," and afterwards, "and the people feared Hashem." IS, "AND YISRAEL SAW" THE CAUSE THAT "THE PEOPLE FEARED HASHEM"? AND BEFOREHAND, DID THEY NOT FEAR HASHEM? But Rabbi Yehuda said: That old man who went down with his children into exile and suffered the exile himself, actually saw all the vengeance and all the mighty deeds that the Holy One, blessed be He, did against Egypt. Hence, it is written: "And Yisrael saw." It was actually Yisrael, NAMELY JACOB.

194. Rabbi Yehuda also said: the Holy One, blessed be He, raised that old man and said to him, 'Arise, see your children who are going out from a strong nation; arise, see the mighty deeds that I did for your children in Egypt.'

195. Rabbi Yisa said: When Yisrael traveled to descend into the exile in Egypt, a strong fear and terror fell upon him. The Holy One, blessed be He, said to Jacob: 'Why do you fear?' "Fear not to go down to Egypt" (Bereshheet 46:3). From the words: "fear not," we understand that he did fear.

196. He said to him: "For I will there make of you a great nation" (Ibid.). He said to Him: 'I fear that they will destroy my children.' "He said to him, 'I will go down with you Egypt.'" Again, he said to Him: 'I also fear that I will not merit to be buried among my fathers and I will not see the deliverance of my children, and the mighty deeds that You will do for them.' He said to him, "And I will surely bring you up again (lit. 'bringing you up')." "I will bring you up" to be buried in the tomb of your fathers, "bringing you up" to see the deliverance of your children, and the mighty deeds that I will do for them.

197. On the day that Yisrael went out from Egypt, the Holy One, blessed be He, raised Jacob and said to him: 'Arise and see the redemption of your children, for so many years and mighty deeds did I for them.' Jacob was there and saw everything, as it is written: "And Yisrael saw the great hand."

192. ר' יהודה אמר, אינון אבני ברדא, דהוו נחתין, אתעבבו על ידוי דמשה, לבתר עבדו נוקמין, ביומי דיהושע. ולזמנא דאתי, זמינן לאחתא אינון דאשתארו, על ארום ובנותיה. א"ר יוסי, הה"ד, כימי צאתך מארץ מצרים אראנו נפלאות.

193. דבר אחר וירא ישראל את היד הגדולה וגו', האי קרא לאו רישיה סיפיה, ולא סיפיה רישיה. בקדמיתא וירא ישראל, ובתר ויראו העם את יי'. אלא אמר רבי יהודה, ההוא סבא דנחת עם בנוי בגלותא, וסביל עליה גלותא, ואעיל לבנוי בגלותא, הוא ממש חמא, כל אינון נוקמין, וכל גבוראן, דעבד קודשא בריך הוא במצרים, הה"ד וירא ישראל, ישראל ממש.

194. ואמר רבי יהודה, סליק קודשא בריך הוא להאי סבא, ואמר ליה, קום חמי בנוי דנפקין מגו עמא תקיפא. קום חמי גבורן דעבדית, בגין בנוי במצרים.

195. והינו דאמר רבי ייסא, בשעתא דנטלו ישראל לנחתא בגלותא דמצרים, דחילו ואימתא תקיפא נפל עלוי. אמר ליה קודשא בריך הוא ליעקב, אמאי את דחיל, אל תירא מרדה מצרימה. ממה דכתיב אל תירא, משמע דחילו הוה דחיל.

196. אמר ליה כי לגוי גדול אשימך שם. אמר ליה, דחילנא די ושיצון בני. אמר ליה, אנכי ארד עמך מצרימה. אמר ליה תו דחילנא, דלא אזכי לאתקברא ביני אבהתי, ולא אחמי פורקנא דבני, וגבוראן דתעביד להו. אמר ליה, ואנכי אעלך גם עלה, אעלך לאתקברא בקברי אבהתך. גם עלה, למחמי פורקנא דברך, וגבוראן דאעביד להו.

197. והוא יומא דנפקו ישראל ממצרים, סליק ליה קודשא בריך הוא ליעקב, ואמר ליה, קום חמי בפורקנא דברך, דכמה חילין וגבוראן עבדית להו, ויעקב הוה תמן, וחמא כלא, הה"ד וירא ישראל את היד הגדולה.

198. Rabbi Yitzchak said: From here it IS UNDERSTOOD THAT JACOB WAS PRESENT AT THE TIME OF THE REDEMPTION, FOR IT IS WRITTEN, "And brought you out, He Himself being present, with His mighty power, out of Egypt" (Devarim 4:37). What is the meaning of "being present"? It refers to Jacob, because He brought all PATRIARCHS there. Rabbi Chizkiyah said: "being present (lit. 'in his face')," refers to Abraham, as it is written, "And Abraham fell on his face" (Beresheet 17:3).

199. Come and behold: Abraham said, "Shall a child be born to him that is a hundred years old?" (Ibid. 17). The Holy One, blessed be He, said to him: 'I swear, you will see many multitudes and many camps that have emerged from you.' By the time that Yisrael left Egypt, all the tribes and all those myriads did the Holy One, blessed be He, bring up to Abraham, who saw them. This is what is written: "And brought you out, He Himself being present." Rabbi Aba said: All the Patriarchs gathered there throughout that redemption. This is what is written: "And brought you out, He Himself being present." What is the meaning of "in his face"? these are the Patriarchs.

200. Rabbi Elazar said: "And brought you out, He Himself being present." This refers to Jacob; "with His power," refers to Isaac; "mighty," refers to Abraham. Rabbi Shimon said: For the sake of the patriarchs there always occurs a redemption for Yisrael, as is written: "Then I will remember My Covenant with Jacob, and also my Covenant with Isaac, and also my Covenant with Abraham will I remember: and I will remember the land" (Vayikra 26:42). HE ASKS: THE Patriarchs are worthy of being remembered, but what is the meaning of, "And I will remember the land"? HE ANSWERS: In order to include David among them, NAMELY MALCHUT, THAT IS CALLED 'THE LAND', who is a Chariot together with the Patriarchs, WHO ARE CHESED GVURAH, AND TIFERET. And they always arouse redemption for the children of Yisrael.

201. "And Yisrael saw that great hand which Hashem did upon Egypt." HE ASKS: Did He do it now? It was done earlier. What is "the great hand which Hashem did"? HE ANSWERS: A hand is not so considered if there are less than five fingers. "That great," MEANS that it includes five other fingers OF THE LEFT HAND, AND THEN it is called 'great', BECAUSE THE ASPECT OF THE FIRST THREE SFIROT IS ACQUIRED BY THE RIGHT HAND BY BEING INCLUDED IN THE LEFT, and every individual finger is of great value. The Holy One, blessed be He, performs miracles and mighty deeds with them, and this way all the levels are uprooted from having continuity.

202. From here we learn that with the five first fingers, NAMELY, THE FIRST FIVE PLAGUES, it is written: "And the heart of Pharaoh was hardened." As soon as these five fingers OF THE LEFT HAND were completed, there was nothing left under Pharaoh's jurisdiction TO HARDEN HIS HEART, and it is written: "And Hashem hardened the heart of Pharaoh."

198. ר' יצחק אמר, מהכא, ויוציאך בפניו בכחו הגדול ממצרים. מאי בפניו. בפניו דא יעקב, דאעיל לבלהו תמן. רבי חזקיה אמר, ויוציאך בפניו, בפניו: דא אברהם. דכתיב, ויפל אברהם על פניו.

199. תא חזי, אברהם אמר, הלבן מאה שנה יולד וגו', אמר ליה קודשא בריך הוא, חייך, את תחמי במה אכלוסין, וכמה חילין דיפקון ממך. בשעתא דנפקו ישראל ממצרים, כל אינון שבטין, כל אינון רבוון, סליק קודשא בריך הוא לאברהם, וחמא לון, הה"ד ויוציאך בפניו. רבי אבא אמר בלהו אבהתא אזדמנו תמן בכל ההוא פורקנא. הדא הוא דכתיב ויוציאך בפניו. מאי בפניו אלין אבהתא.

200. רבי אלעזר אמר, ויוציאך בפניו: דא יעקב. בכחו: דא יצחק. הגדול: דא אברהם. א"ר שמעון, וכן בגיניהון דאבהתא, אזדמן פורקנא תדיר לישראל, דכתיב וזכרתי את בריתי יעקוב ואף את בריתי יצחק ואף את בריתי אברהם אזכור והארץ אזכור. אבהתא תינח, מהו והארץ אזכור. אלא, לאכללא עמהון הוד מלכא, דאיהו רתיבא באבהתא ואינון מתערין פורקנא תדיר לישראל.

201. וירא ישראל את היד הגדולה אשר עשה יי' במצרים. וכי השתא עשה, והא מקדמת דנא אתעביד, מאי את היד הגדולה אשר עשה יי'. אלא, יד לא אקרי פחות מחמש אצבעאן. הגדולה: דכלילין בה חמש אצבעאן אחרנין, ואתקרון כדין גדולה. וכל אצבעא ואצבעא, סליק לחושבנא רבא, וקב"ה עביד בהו ניסין וגבורין, ובהאי אתעקרו בלהו דרגין משלשוליהון.

202. מכאן אוליפנא דא, דבחמש אצבעאן קמאי, כתיב, ויחזק לב פרעה, כיון דאשתלמו אינון חמש, תו לא הוה מלה ברשותיה דפרעה, כדין כתיב ויחזק יי' את לב פרעה.

203. Therefore, "And Yisrael saw that great hand... and believed in Hashem." HE ASKS: Until now did they not believe in Hashem? Yet it is written: "And the people believed, and...they heard" (Shemot 4:31). And they did see all the mighty deeds that the Holy One, blessed be He, performed for them in Egypt. HE ANSWERS: But what is the meaning of: "and believed"? THEY BELIEVED what he said, "And Moses said to the people, 'Fear not, stand still, and see...'"

203. וע"ד וירא ישראל את היד הגדולה וגו', ויאמינו ביו'. וכי עד השתא לא האמינו ביו', והא כתיב ויאמן העם וישמעו וגו'. והא חמו כל אינון גבוראן דעבד להו קודשא בריך הוא במצרים. אלא מאי ויאמינו, ההוא מלה דאמר ויאמר משה אל העם אל תיראו התיצבו וראו וגו'.

204. Rabbi Yisa said: It is written, "And Yisrael saw Egypt dead," and it is written, "You will not see them again any more for ever" (Shemot 14:13). Rabbi Yosi said: they saw them dead. He said to him: If it had been written: 'You will not see them again alive,' I would say so. Rabbi Aba said to him: You asked well.

204. ר' יוסא שאיל ואמר, כתיב וירא ישראל את מצרים מת, וכתיב לא תוסיפו לראותם עוד עד עולם. א"ר יוסי, מתין חמו להו. אמר ליה, אי כתיב לא תוסיפו לראותם חיים, הוה אמינא הכי. אמר ליה ר' אבא יאות שאילתא.

205. But, come and behold: it is written, "For ever and ever (lit. 'from the world and until the world')" (I Divrei Hayamim 16:36). We learned that there is a world above and there is a world below. From the world of above is the beginning of kindling the candles, WHICH IS BINAH, THE SOURCE OF ALL MOCHIN THAT ARE CALLED 'CANDLES'. The lower world is the culmination, NAMELY, MALCHUT THAT CULMINATES ALL THE SFIROT, and it is composed of them all. And from this lower world are aroused the Judgments upon the lower beings.

205. אלא תא חזי, כתיב מן העולם ועד העולם, ותנינן, עולם לעילא, ועולם לתתא. עולם דלעילא, מתמן הוא שירותא לאדלקא בוצינין. עולם דלתתא, תמן הוא סיומא, ואתכליל מכלא, ומהאי עולם דלתתא, מתערן גבורן לתתאי.

206. The Holy One, blessed be He, performs miracles for Yisrael in this LOWER world, and marvels occur for them. When this world aroused to do miracles, all the Egyptians sank in the sea through the actions of this world, and a miracle occurred to Yisrael in this world. Therefore, it is written: "You shall not see them again any more for ever (lit. 'until the world')," MEANING until that world is aroused and they are given over to its Judgments. As soon as they were given over to it to be judged, it is written: "And Yisrael saw Egypt dead upon the sea shore." This is the meaning of the verse: "from the world and until the world" - until the world precisely, MEANING UNTIL THE WORLD OF BELOW IS AROUSED. Then it is written, "And believed in Hashem and in Moses his servant."

206. ובהאי עולם, עבד קודשא בריך הוא אתין לישראל, ורחיש לון ניסא. וכד אתער האי עולם למעבד נסין, בלהו מצראי אשתקעו בימא, על ידא דהאי עולם, ואתרחיש לון לישראל ניסא בהאי עולם. וע"ד כתיב, לא תוסיפו לראותם עוד עד עולם, עד דיתער ההוא עולם, ויתמסרון בדינוי, וכיון דאתמסרו ביה למתדן, כדן כתיב וירא ישראל את מצרים מת על שפת הים, הה"ד מן העולם ועד העולם, עד העולם דיקא. כדן כתיב, ויאמינו ביו' ובמשה עבדו.

16. "Then sang Moses"

Rabbi Yehuda opens with "Before I found you in the belly I knew you." He says that the Holy One, blessed be He sent down for the children of Yisrael a true prophet and a faithful shepherd, who was Moses. He put a great and holy spirit into him, and appointed him over all that was His. When Moses emerged into the world the Shechinah illuminated him, and the Holy One, blessed be He read over him, "Before I found you in the belly I knew you; and before you did come out of the womb I sanctified you, and I ordained you a prophet to the nations." We read various interpretations of "Then sang Moses, and the children of Yisrael." Rabbi Shimon says that it is the song of the Queen to the Holy One, blessed be He; it contains the world that has passed, and the World to Come, and the bonds of faith, and the days of King Messiah - and all the other praises of those above and below are dependent on it. Rabbi Yosi submits that "This song to Hashem" is the river that is Binah that emerges from Eden. And lastly, Rabbi Yehuda speaks about the time that "Hashem caused the sea to go back by a strong east wind all the night," saying that all the Egyptians below and the Princes above were given over into the hands of the Queen, for her to do vengeance on them.

207. "Then sang Moses" (Shemot 15:1): Rabbi Yehuda opened the discussion, saying: "Before I formed you in the belly I knew you" (Yirmeyah 1:5). Blessed is the portion Yisrael that the Holy One, blessed be He, desired them more than all the other nations. And for the great love that He had for them, He set up for them a true prophet and a faithful shepherd, and aroused over him a Holy Spirit, more than the other faithful prophets. He took him out of His own portion, MEANING from what Jacob had separated as a tithe of his sons to the Holy One, blessed be He, namely, the tribe Levi. Since Levi was His, the Holy One, blessed be He, received him and adorned him with many crowns, and anointed him with the holy anointing oil of above. And then he produced from his children a Holy Spirit into the world and girded him with his holy girdles of the great Faith, WHICH IS BINAH.

208. We learned that at that moment, the time had come for Moses, the faithful prophet, to descend to the world. The Holy One, blessed be He, withdrew a Holy Spirit from a hewn block of the precious stone, sapphire, WHICH IS MALCHUT, that was concealed within 248 lights, and shone on him. And He crowned him with 365 crowns and they stood before Him, and He appointed him over all that was His. He gave him 173 keys, and crowned him with five crowns. Every single crown ascended and illuminated in a thousand worlds that illuminate and in the candles that were concealed in the treasures of the Supernal Holy King.

209. Then He passed him through all the lights in the Garden of Eden and brought him into His Palace, and passed him by His hosts and camps. Then they all trembled, opened and said: Remove yourselves from his vicinity, for the Holy One, blessed be He, has aroused a spirit to dominate and provoke the worlds. A voice emitted and said: Who is this with all these keys in his hands? Another voice said: Accept him among you, he is the one who will descend among the people. And the Torah, which is the most concealed of everything that is concealed, is going to be given into his hands, to shake the worlds that are above and below through him. At that moment, they all became excited and traveled after him. They opened the discussion, saying: "You have caused a man to ride over our heads; we went through fire and through water" (Tehilim 66:12).

207. אִזּוּ יִשִׁיר מֹשֶׁה. ר' יְהוּדָה פָּתַח, בְּטָרִם אֶצְרֶךְ בְּבֶטֶן יִדְעֶתִיךָ וְגו'. זָכָאָה חוּלְקֵהוֹן דִּישְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ יִתִּיר מִכָּל שְׂאֵר עַמִּין. וּמִסְגִּיאֹת רַחֲמֵינָא דִּרְחִים לֵהוּ, אֹקִים עֲלֵיהּ נְבִיאָה דְקִשׁוּט, וְרַעֲיָא מְהֵימְנָא. וְאֲתַעַר עֲלֵיהּ רוּחָא קְדִישָׁא, יִתִּיר מִכָּל שְׂאֵר נְבִיאֵי מְהֵימְנֵי, וְאִפִּיק לֵיהּ מִחוּלְקֵיהּ מִמֶּשׁ, מִמָּה דְאִפְרִישׁ יַעֲקֹב מִבְּנוֹי לְקוּדְשָׁא בְּרִיךְ הוּא, שְׁבֻטָא דְלוֹי, וְכִיּוֹן דִּהוּה לְלוֹי הִילִיָּהּ, נָטַל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, וְאֶעְטַר לֵיהּ בְּכֶמֶה עֶטְרִין, וּמִשַּׁח לֵיהּ בְּמִשַּׁח רַבּוּת קְדִישָׁא דְלַעֲיֹלָא, וּבְרִין אִפִּיק מִבְּנוֹי, רוּחָא קְדִישָׁא לְעֵלְמָא, וְזָרִיז לֵיהּ בְּהֵימְנוּי קְדִישֵׁי, מְהֵימְנוּתָא רַבָּא.

208. תָּנָא, בְּהֵיא אֲשַׁתָּא דְמָטָא זְמַנִּיה דְּמֹשֶׁה נְבִיאָה מְהֵימְנָא לְאַחְתָּא לְעֵלְמָא, אִפִּיק קוּדְשָׁא בְּרִיךְ הוּא רוּחָא קְדִישָׁא מִגְּזָרָא דְסַפִּירוּ דְאֲבָן טַבָּא, דִּהוּה גְּנִיז בְּמֵאתָן וְאַרְבַּעִין וְתַמְנֵיא נְהוּרִין, וְאֲתַנְהִיר עֲלֵיהּ. וְאֶעְטַרְיָה בְּשֵׁ"ה עֶטְרִין, קִיּוּמֵי קַמִּיָּה, וְאִפִּקִיד לֵיהּ בְּכָל הִילִיָּהּ. וְיָהֵב לֵיהּ מֵאָה וְשִׁבְעִין וְתַלְתַּת מִפְתָּחִין. וְאֶעְטַר לֵיהּ בְּחַמֶּשׁ עֶטְרִין, וְכָל עֶטְרָא וְעֶטְרָא סָלִיק וְאֲנְהִיר בְּאַלְף עֵלְמִין דְּנְהוּרִין, וּבּוֹצִינִין דְּגְנִיזִין בְּגְנִיזֵיא דְּמַלְכָּא קְדִישָׁא עֲלָאָה.

209. בְּרִין אֶעְפְּרִיָּה בְּכָל בּוֹצִינִין דְּבִגְנֹתָא דְּעָרָן, וְאֶעֱלִיָּה בְּהִיכְלִיָּה, וְאֶעְפְּרִיָּה בְּכָל חִיָּלִין וְגִיּוּסִין דִּילִיָּהּ. בְּרִין אֲזַדְעִזְעוּ כְּלָהוּ, פָּתְחוּ וְאָמְרוּ, אֲסַתְּלִקוּ מִסַּחְרֵינִיָּה, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אֲתַעַר רוּחָא לְשַׁלְטָאָה לְמַרְגּוֹ עֵלְמִין. קְלָא נִפְק וְאָמַר, מֵאֵן הוּא דִּין, דְּכָל מִפְתָּחִין אֵלִין בִּידוּי. פָּתַח קְלָא אַחְרָא וְאָמַר, קְבִילוּ לֵיהּ בְּגוּיָיְכוּ, דָּא הוּא דְּזַמִּין לְנַחְתָּא בֵּין בְּנֵי נֶשָׁא, וְזַמִּינָא אֲוִרִיָּתָא, גְּנִיזָא דְּגְנִיזֵיא, לְאַתְמַסְרָא בִּידוּי, וְלֹאֲרַעֲשָׁא עֵלְמִין דְּלַעֲיֹלָא וְתַתָּא עַל יַדָּא דְּרִין. בִּיָּה שַׁעֲתָא אֲתַרְגִּישׁוּ כְּלָהוּ, וְנִטְלִין אֲבַתְרִיָּה, פָּתְחוּ וְאָמְרוּ, הִרְכַּבְתָּ אֲנוּשׁ לְרֵאשְׁנוּ בְּאֲנוּ בָּאֵשׁ וּבַמַּיִם.

210. Then that spirit OF MOSES rose and stood before the King. The open Mem rose and put on its crowns, while He crowned THE SPIRIT with 325 crowns and deposited His keys into his hands. The Shin ALLUDES to the three Patriarchs, who crowned him with these holy crowns, deposited all the keys of the King in his hands, and appointed him faithfully TO BE the trustee of the house. The Hei rose and crowned itself with its crowns, and received him from the King.

211. Then that spirit OF MOSES alighted on the ships that sail in that great Sea, WHICH IS MALCHUT, AND MALCHUT accepted him in order to raise him to the King. She gave him weapons from there with which to smite Pharaoh and his whole land. And on Shabbat and the first day of the month, She elevates him to the King, WHO IS ZEIR ANPIN. Then his name is expressed in these letters that we etched, WHICH ARE MEM, SHIN, AND, HEI AS WRITTEN ABOVE.

212. At the moment that he emerged to descend to the earth to become clothed in a body in the seed of Levi, 425 candles were prepared for the King, WHO IS ZEIR ANPIN, and 425 appointed engravings escorted the spirit OF MOSES to his place. When he emerged in the world, the Hei, WHICH IS THE SHECHINAH, illuminated on him and the House became full with its shine. At that moment, the Holy One, blessed be He, read over him, "Before I formed you in the belly I knew you; and before you did come out of the womb I sanctified you, and I ordained you a prophet to the nations" (Yirmeyah 1:5).

213. Rabbi Yitzchak said: At that time, the Holy One, blessed be He, slew the minister appointed over Egypt. Moses and Yisrael saw him, then recited the song. This is what is written: "And Yisrael saw Egypt dead...Then sang Moses and the children of the children of Yisrael."

214. "Then sang Moses and the children of Yisrael..." Rabbi Aba opened the discussion, saying: I examined all the praises with which they praised the Holy One, blessed be He, and they all started with: "Then (Heb. az)": "Then spoke Solomon" (I Melachim 8:12); "Then spoke Joshua" (Yehoshua 10:12); "Then sang Moses and Yisrael." What is the reason for this?

210. בְּדִין סִלְקָא הֵהוּא רִחוּא, וְקִימָא קְמֵי מַלְכָּא. מִפְּתִיחָא, סָלִיק וְאֶתְעֵטָר בְּעֵטְרוֹי, וְאֶעֱטְרִיהּ בְּתַלְתָּ מָאָה וְעֶשְׂרִין וְחֲמִשׁ עֶשְׂרִין, וְאֶפְקִיד מִפְּתַחֲוֵי בִירוֹי. שׁ דְּאֲבָהָתָא, אֶעֱטְרוֹ לִיהּ בְּתַלְתָּ עֶשְׂרִין קְדִישִׁין, וְאֶפְקִידוּ כָּל מִפְּתַחֲוֹן דְּמַלְכָּא בִּידֵיהּ, וְאֶפְקִידוּ לִיהּ בְּהִימְנוּתָא, מְהִימְנָא דְּבֵיתָא. ה סִלְקָא וְאֶתְעֵטָרָא בְּעֵטְרוֹי, וְקִבִּילַת לִיהּ מִן מַלְכָּא.

211. בְּדִין, נָחַת הֵהוּא רִחוּא בְּאַרְבִּין דְּשֵׁאטָן, בְּהֵהוּא יָמָא רַבָּא, וְקִבִּילַת לִיהּ לְגַדְלָא לִיהּ לְמַלְכָּא, וְהִיא יָהֲבַת לִיהּ מִתְּמֵן זַיִנוֹי, לְאַלְקָאָה לְפִרְעָה וְלָכֵל אֲרַעִיָּה. וּבְשַׁבְּתָא וּבְרִישׁוֹי יְרַחֵי, סִלְקַת לִיהּ לְמַלְכָּא, בְּדִין אֶקְרִי שְׁמִיָּה, בְּאַלִּין אֲתוּוֹן רְשִׁימִין.

212. וּבְהֵימָא שְׁעָתָא, דְּנִפְקַ לְנַחְתָּא לְאַרְעָא, בְּזַרְעָא דְּלוֹי, אֲתַתְּקֵנוּ אַרְבַּע מָאָה וְעֶשְׂרִין וְחֲמִשׁ בּוֹצִינִין לְמַלְכָּא, וְאַרְבַּע מָאָה וְעֶשְׂרִין וְחֲמִשׁ גְּלִיפִין מְמַנִּין, אֲזַמְּנָהּ לְהֵהוּא רִחוּא לְאַתְרֵיהּ, כַּד נִפְקַ לְעֵלְמָא, אֲתַנְהָרָא ה בְּאַנְפוּי, וּבֵיתָא אֲתַמְלִינָא מְזִיּוּתֵיהּ. בִּיה שְׁעָתָא, קְרָא עָלֵיהּ קוּדְשָׁא בְּרִיךְ הוּא, בְּטָרָם אֶצְרַךְ בְּבִטָן יַדְעֵתִיךְ וּבְטָרָם תֵּצֵא מִרְחֵם הַקְּדוּשָׁתִיךְ נְבִיא לְגוֹיִם נִתְתִיךְ.

213. רַבִּי יִצְחָק אָמַר, בִּיה שְׁעָתָא קְטַל קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרַבָּא מְמַנָּא דְּמִצְרַאִי, וְחֲמוּ לִיהּ מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, בְּדִין אָמְרוּ שִׁירָה. הֵה"ד, וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵת, אֲזַ וְשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל.

214. אֲזַ וְשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל וְגו'. רַבִּי אַבָּא פְּתַח וְאָמַר, אֲסַתְּכִלְנָא בְּכָל תּוֹשְׁבַחֲוֹן דְּשַׁבְּחוּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְכוּלָם פְּתַחוּ בְּאֲזַ. אֲזַ אָמַר שְׁלֵמָה. אֲזַ יַדְבֵּר יְהוֹשֻׁעַ, אֲזַ וְשִׁיר יִשְׂרָאֵל. מ"ט.

215. HE ANSWERS: This is what we learned. All the miracles and all the mighty deeds that were performed for Yisrael HAPPENED when the light of Atika Kadisha shone, WHICH IS ARICH ANPIN, with its crowns. They are engraved and imprinted by Aleph, SO THAT THE TOP YUD OF THE ALEPH IS THE RIGHT COLUMN AND THE LOWER LINE IS THE LEFT COLUMN, AND THE LINE BETWEEN THEM IS THE CENTRAL COLUMN THAT MEDIATES. The Aleph penetrates the darkness, ALLUDING TO THE CENTRAL LINE COLUMN OF THE ALEPH THAT PENETRATES AND DIMINISHES THE LEFT COLUMN, WHICH IS DARKNESS, INTO THE ASPECT OF SIX ENDS OF THE FIRST THREE SFIROT. THEN IT shines to every side, MEANING BOTH WITH CHOCHMAH AND IN CHASSADIM. And when the light of the Aleph joins and reaches the Zayin, that Zayin (lit. 'weapon') is: "The sword of Hashem is filled with blood" (Yeshayah 34:6), NAMELY, MALCHUT WHEN IT IS STRETCHED TOWARDS THE LEFT. Then it performs miracles and mighty deeds, because the Aleph and Zayin have joined. And this is a song, a song that illuminates to all sides, BOTH CHOCHMAH AND CHASSADIM. And hence "Then (Heb. az, Aleph-Zayin) sang."

216. HE ASKS: "Then sang (lit. 'will sing') MOSES." Should it have been written: "sang MOSES"? HE ANSWERS: This matter is suspended UNTIL THE TIME TO COME, for he perfected it for that time and perfected it for the future to come. For Yisrael will praise this song IN THE TIME TO COME. "Moses and the children of the children of Yisrael." From here we learned that even though the early righteous men ascended to the highest levels that are above and have been bound in the bond of life, they will all stand up to be resurrected in a body and recite this song. This is what is written: "Then will sing Moses and the children of Yisrael."

217. Rabbi Shimon said: Hence, "Hashem shall again, a second time stretch forth His hand to recover the remnant of His people" (Yeshayah 11:11). "To recover" (Heb. liknot) has the meaning as in: "Hashem created me (Heb. kanani) as the beginning of His way" (Mishlei 8:22). "The remnant of His people" refers to the Righteous among them, who are called 'remnants (Heb. she'ar)' as is written: "And there remained two men in the camp" (Bemidbar 11:26). We learned why they are called remnants: it is because the world exists only for the sake of those who make themselves into songs (Heb. shirim). THEREFORE, THE RIGHTEOUS ARE CALLED 'REMNANTS', DERIVED FROM 'SONGS'.

218. You may ask, since they are bundle in the bond of Life and delight in the supernal delight, why does the Holy One, blessed be He, lower them to the earth? Go and learn, even from the first time, THE TIME THEY WERE BORN AND EMERGED INTO THE WORLD, when all the spirits and souls were in the highest level above, the Holy One, blessed be He, lowered them to the earth below. All the more so now, since the Holy One, blessed be He, wants to straighten out that which is crooked BY SHOWING THEM THE MIRACLES AND MARVELS THAT HE WILL PERFORM FOR THE CHILDREN OF YISRAEL. EVEN THOUGH THEY ARE RIGHTEOUS, NEVERTHELESS, it is written: "For there is no righteous man upon the earth who does good and does not sin" (Kohelet 7:20). And you may ask: what of those who died because of the advice of the serpent, WHO DID NO SIN, WHY SHOULD THEY ARISE? HE ANSWERS: Even they will arise and will be advisers to the Messiah.

215. אֵלֶּא הִכִּי תֵאנָא, כֹּל נִסִּין וְכֹל גְּבוּרָן דְּאַתְעִבִידוּ לְהוּ לְיִשְׂרָאֵל, כִּד אֲתַנְהִיר נְהִירוּ דְּעֵתִיקָא קְדִישָׁא בְּעֵטְרוּי, גְּלִימִין רְשִׁימִין בֵּא, בֵּא אֲנָקִיב בְּחֻשְׁבִּי, וְנְהִיר לְכֹל עֵיבֵר. וְכִד אֲתַחְבֵּר נְהִירוּ דְּאֵלֶּף וּמֵטִי לְזַיִן, מֵאֵן זַיִן, דָּא חֲרֵב לִינִי מְלֵאָה דֵּם. כְּדִין עֵבִיד נִסִּין וּגְבוּרָאן, בְּגִין דְּאַתְחַבֵּר א' עִם ז'. וְדָא הוּא שִׁירְתָּא. שִׁירְתָּא הִיא דְּכֹל סְטְרִין, וְדָא הוּא אֲזוּ יְשִׁיר.

216. יְשִׁיר, שֶׁר מְבַעֵי לִיה. אֵלֶּא מְלָה דָּא תְּלֵא, וְאֲשֵׁלִים לְהֵהוּא זְמָנָא, וְאֲשֵׁלִים לְזְמָנָא דְּאַתִּי, דְּזְמִינִין יִשְׂרָאֵל לְשַׁבְחָא שִׁירְתָּא דָּא. מֹשֶׁה וּבְנֵי יִשְׂרָאֵל, מִכָּאֵן אֹלִיפְנָא, דְּצִדִיקֵינָא קְדָמָי, אַע"ג דְּאַסְתַּלְקוּ בְּדִרְגִין עֲלֵאִין דְּלַעִילָא, וְאַתְקִשְׁרוּ בְּקִשְׁרָא דְּצִרְוּרָא דְּחַי, זְמִינִין כְּלֵהוּ לְאַחֲוִיא בְּגוּפָא, וְלִמְחִמֵי אֲתִינִין וּגְבוּרָן דְּקָא עֵבִיד קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל. וְלִמְיַמְר שִׁירְתָּא דָּא, הֵה"ד אֲזוּ יְשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל.

217. ר' שְׁמַעוֹן אָמַר מֵהֶכָּא, יוֹסִיף יי' שְׁנִית יְדוּ לְקִנּוֹת אֶת שְׂאֵר עַמּוֹ. לְקִנּוֹת: כּד"א, יי' קִנְנֵי רֵאשִׁית דְּרַכּוּ. אֶת שְׂאֵר עַמּוֹ: אֵלִין אִינוּן צְדִיקֵינָא דְּבַהוּן, דְּאֶקְרוּן שְׂאֵר, כּד"א וְיִשְׂאֲרוּ שְׁנֵי אַנְשִׁים בְּמַחְנֶה. וְתִינּוּן, לִית עֲלֵמָא מִתְקֵימָא אֵלֶּא עַל אִינוּן דְּעֵבְרֵי גְרַמֵּיהוּ שִׁירִיִּים.

218. וְאִי תִימָא, הוּאִיל וְאַתְקִשְׁרוּ בְּצִרְוּרָא דְּחַי, וּמִתְעַנְגִי בְּעוֹנָגָא עֲלָאָה, אֲמָאי יְחִית לֹון קוּדְשָׁא בְּרִיךְ הוּא לְאַרְעָא. פּוֹק וְאוֹלִיף מְזְמָנָא קְדָמָאָה, דְּכֹל אִינוּן רוּחִין וְנִשְׁמָתִין, דְּהוּוּ בְּדִרְגָא עֲלָאָה דְּלַעִילָא וְקוּדְשָׁא בְּרִיךְ הוּא אַחִית לְהוּ לְאַרְעָא לְתַתָּא. כֹּל שְׁכֵן הִשְׁתָּא, דְּבַעֵי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל לְעִקְמָא, כּד"א כִּי אָדָם אִין צְדִיק בְּאַרְץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחַטָּא. וְאִי תִימָא, אִינוּן דְּמִיתוּ בְּעֵטוֹ דְּנַחֲשׁ. אֲמִילוּ אִינוּן יְקוּמוּן, וְיִהוּן מְאַרְי דְּעֵיטָא, לְמַלְכָא מְשִׁיחָא.

219. Therefore, we learned Moses will sing the song in the future to come. What is the reason? Because it is written: "As in the days of your coming out the land of Egypt, I will show him marvelous things" (Michah 7:15). HE ASKS: Should "I will show him" have been said 'I will show you'? HE ANSWERS: Rather, I will show the very one who saw originally, NAMELY MOSES, for he will see a second time, and this is the meaning of "I will show him." It is written: "I will show him the salvation of Elohim" (Tehilim 50:23), and, "show him My salvation" (Tehilim 91:16). And "Then shall sing Moses and the children of Yisrael to Hashem."

220. It is the song of the Queen, WHICH IS MALCHUT, to the Holy One, blessed be He. We learned that every person who says this song daily and has the proper intention merits to say it in the time to come. It contains the world that has passed, and it contains the World to Come, and it contains the bonds of Faith, and it contains the days of King Messiah. And all the other praises of those above and those below stir from it.

221. HE ASKS: IT IS WRITTEN, "Hashirah" ('this song') which IS FEMININE, but should it not have said 'shir zeh' ('this song') IN THE MASCULINE FORM? HE ANSWERS: But this is the song with which the Queen praises the King, ZEIR ANPIN, and that Moses said from below to above, FROM MALCHUT TO ZEIR ANPIN. THEREFORE IT IS SAID SHIRAH (FEMININE), and it has already been explained. "To Hashem." SHE SINGS TO HASHEM because the King has welcomed Her. Rabbi Yosi said: All these ointments, MEANING THE LIGHTS that flowed, the Holy King poured to Her. Therefore, the Queen praised Him.

222. Rabbi Yehuda said: If so, THAT IT IS THE SONG OF THE QUEEN TO THE KING, why is it written: "Moses and the children of Yisrael," seeing that it is for the Queen to praise? HE ANSWERS: Blessed is the portion of Moses and Yisrael that they knew how to praise the King for the Queen's sake in the proper manner, because She inherited all Her strength and might from the King.

223. Rabbi Chiya opened the discussion, saying: "Arise, cry out in the night: in the beginning of the watches" (Eichah 2:19). "Arise, cry out," refers to the Congregation of Yisrael, WHICH IS MALCHUT; "in the night," means the Exile. Rabbi Yosi says: "In the night," refers to the time when She dominates and awakens, BECAUSE MALCHUT DOMINATES AT NIGHT. "In the beginning of the watches," should have been written, 'At the beginning'. HE ANSWERS: "In the beginning (lit. 'head')," is as it is written: "Upon the bed's head" (Bereshheet 47.31). We have established that the head of the bed is Yesod. Also, here the head with which the Queen is blessed is Yesod. "Head ('beginning') of the watches" is the head of Netzach and Hod, WHICH IS YESOD.

219. ועל דא תנינן, משה זמין למימר שירתא לזמנא דאתי. מ"ט. בגין דכתיב, כימי צאתך מארץ מצרים אראנו נפלאות. אראנו, אראך מבעי ליה. אלא אראנו ממש, למאן דחמא בקדמיתא, יחמי ליה תניינות, ודא הוא אראנו, וכתיב אראנו בישע אלהים, ואראהו בישועתי. וכדין אז ישיר משה ובני ישראל את השירה הזאת ליני.

220. שירתא דמטרוניתא לקודשא בריך הוא. תנינן, כל בר נש דאמר שירתא דא בכל יומא, ומכוון בה, זכי למימרא לזמנא דאתי. דהא אית בה עלמא דעבר, ואית בה עלמא דאתי, ואית בה קשרי מהימנותא, ואית בה יומי דמלכא משיחא. ותלי עליה, כל אינון תושבחאן אחרנין, דקאמרי עלאי ותתאי.

221. השירה שיר זה מבעי ליה. אלא שירתא, דקא משבחת מטרוניתא למלכא. ומשה מתתא לעילא קאמר, והא אוקמוה. ליני: בגין דאנהיר לה מלכא אנפאה, ר' יוסי אמר, דכל אינון משחין, דהוו נגדין, משיך מלכא קדישא לקבלה, בגיני כך משבחה ליה מטרוניתא.

222. אמר רבי יהודה, אי הכי, אמאי כתיב משה ובני ישראל, והא מטרוניתא בעיא לשבחה. אלא, זכאה חולקהון דמשה וישראל, דאינון הוו ידעין לשבחה למלכא, בגין מטרוניתא בדקא יאות, בגין דכל ההוא חילא וגבורה דילה, ירתא מן מלכא.

223. ר' חייא פתח ואמר, קומי רוני בלילה לראש אשמורות. קומי רוני: דא כנסת ישראל. בלילה: בגלותא. ר' יוסי אמר, בלילה: בזמנא דהיא שלטא ומתערא, לראש אשמורות, בראש מבעי ליה. אלא לראש, כמה דכתיב, על ראש המטה. ואוקימנא, ראש המטה, דא יסוד. אוף הכא לראש, דא יסוד, דמטרוניתא מתברכא ביה. ראש אשמורות: דא הוא רישא, דנצח והוד.

224. Rabbi Yosi said: This is the beginning of all the crowns of the King and the end. FOR FROM THE ASPECT OF THE NINE SFIROT OF DIRECT LIGHT OF ZEIR ANPIN, IT IS THE BOTTOM ONE THAT ENDS. FROM THE ASPECT OF THE NINE SFIROT OF RETURNING LIGHT OF ZEIR ANPIN THAT ILLUMINATE FROM BELOW UPWARD, YESOD IS CONSIDERED THE KETER OF RETURNING LIGHT. SINCE IT IS THE BEGINNING OF THE SFIROT OF RETURNING LIGHT, THE TORAH THEREFORE CALLS IT "THE BEGINNING OF THE WATCHES." Rabbi Aba said: "watches" is spelled without A VAV, WHICH ALLUDES TO MALCHUT, and this is YESOD, WHICH IS HER head, AND IS THUS CALLED "the bed's head." It is all said in reference to the Supernal Holy King, THAT IS ZEIR ANPIN, MEANING YESOD OF ZEIR ANPIN, and this is THE MEANING OF, "THIS SONG TO Hashem," MEANING TO YESOD OF ZEIR ANPIN.

225. Rabbi Yisa said: "This song to Hashem" is the river, WHICH IS BINAH, that emerges from Eden, WHICH IS CHOCHMAH, MEANING BINAH THAT EMERGED FROM THE HEAD OF ARICH ANPIN. For all the oil and greatness, MEANING ALL THE MOCHIN OF MALE AND FEMALE, AND BRIYAH, YETZIRAH, AND ASYAH, emerge from it. This is understood from the following PASSAGE, which says: "I will sing to Hashem," which refers to the Supernal Holy King, ZEIR ANPIN. Therefore it is not written, 'I will sing to Him', BECAUSE THE PREVIOUS "TO HASHEM," IN, "THIS SONG TO HASHEM," IS BINAH AND NOT ZEIR ANPIN.

226. "And spoke, saying," MEANING the following generations so that this will not ever be forgotten from them. Anyone who is worthy of this song in this world merits it in the World to Come, and will be worthy of praising with it in the days of King Messiah in the rejoining of the Congregation of Yisrael with the Holy One, blessed be He. It is written, "saying," meaning "saying" it at that time, "saying" it in the Holy Land in the time when Yisrael will be settled in the land, "saying" it during exile, "saying" it at the redemption of Yisrael, "saying" it in the World to Come.

227. "I will sing to Hashem." HE ASKS: It should have said, 'We will sing'. Why DOES IT SAY, "I will sing"? HE ANSWERS: It is because they were reciting the praises of the Queen, AS MENTIONED EARLIER, AND IT IS THEREFORE WRITTEN: "I WILL SING" IN THE SINGULAR. "To Hashem," refers to the Holy King, WHO IS ZEIR ANPIN "for He has triumphed gloriously," meaning that He ascended and was crowned with His crowns to bring forth blessings and strength and mighty deeds, with all of which to be elevated. "For He has triumphed" in this world, "gloriously" in the World to Come. He triumphed gloriously at that time in order to be crowned AFTERWARDS, with His crowns in complete joy.

228. "The horse and his rider He cast into the sea" (Shemot 15:1), NAMELY, the dominion of below, WHICH IS THE HORSE, and the dominion of above they grasp onto, WHICH IS "HIS RIDER." Both of them were given over to that Great Sea and the great dominion, to take revenge on them. And we learned, the Holy One, blessed be He, does not execute Judgment below until He does so with their government above. This is the meaning: "Hashem will punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21).

224. ר' יוסי אָמַר, דָּא הוּא רִישָׁא דְכִתְרֵי מַלְכָּא וְסִיּוּמָא. רַבִּי אַבָּא אָמַר, לְרִישָׁא אֲשֶׁמְרוּת כְּתִיב חֶסֶד, וְדָא הוּא רִישָׁא, רִישׁ הַמְּטָה. וְכֹלָא בְּמַלְכָּא קְדִישָׁא עֲלָאָה אֲתַמַּר, וְדָא הוּא לִינִי.

225. רַבִּי יִיסָא אָמַר, הַשִּׁירָה הַזֹּאת לִינִי, דָּא הוּא נְהָרָא דְנַפְיָק מֵעֵדָן, דְּכֹל מְשַׁחָא וּרְבוּ נַפְיָק מִנְיָה, לְאַדְלָקָא בּוּצִינִין. וּמְשַׁמַּע לְבַתֵּר דְּכְתִיב אֲשִׁירָה לִינִי, דָּא הוּא מַלְכָּא קְדִישָׁא עֲלָאָה, וְעַל דָּא לָא כְּתִיב אֲשִׁירָה לוֹ.

226. וַיֹּאמְרוּ לֵאמֹר, לְדַרְי דְרִין, בְּגִין דְּלָא יִתְנַשִּׁי מִנְיָהּ וְלַעֲלָמִין. דְּכֹל מֵאֵן דְּזָכִי לְהָאֵי שִׁירְתָּא בְּהָאֵי עֲלָמָא, זָכִי לָהּ בְּעֲלָמָא דְּאֵתִי, וְזָכִי לְשַׁבְחָא בְּהַ בְּיוֹמוֹי דְּמַלְכָּא מְשִׁיחָא, בְּחֻדְוֹתָא דְּכִי בְּקוּדְשָׁא בְּרִין הוּא. דְּכְתִיב לֵאמֹר, לֵאמֹר בְּהוּא זְמַנָּא. לֵאמֹר בְּאַרְעָא קְדִישָׁא, בְּזְמַנָּא דְּשִׁירוֹ יִשְׂרָאֵל בְּאַרְעָא. לֵאמֹר בְּגִלוּתָא. לֵאמֹר בְּפוּרְקָנָא דְּלְהוּן דְּיִשְׂרָאֵל. לֵאמֹר לַעֲלָמָא דְּאֵתִי.

227. אֲשִׁירָה לִינִי נְשִׁיר מִבְּעֵי לִיָּהּ, מֵאֵי אֲשִׁירָה. אֲלָא בְּגִין דְּהוּוּ מְשַׁבְּחָן תּוֹשַׁבְּחָתָא דְּמִטְרוֹנִיתָא. לִינִי: דָּא מַלְכָּא קְדִישָׁא. כִּי גָאָה גָאָה: דְּסֻלִּיק וְאַתְעֵטֵר בְּעֵטְרוֹי, לְאַפְקָא בְּרַכָּאן וְחִילִין וְגִבּוּרָאן, לְאַסְקָא בְּכֹלָא. כִּי גָאָה גָאָה: גָאָה בְּהָאֵי עֲלָמָא, גָאָה בְּעֲלָמָא דְּאֵתִי. כִּי גָאָה בְּהוּא זְמַנָּא, גָאָה, בְּגִין דִּיתְעֵטֵר בְּעֵטְרוֹי בְּחֻדְוֹתָא שְׁלִימוֹתָא.

228. סוּס וְרוֹכְבוֹ רָמָה בְּיָם, שׁוֹלְטָנוּתָא דְּלְתַתָּא, וְשׁוֹלְטָנוּתָא דְּלְעֵילָא דְּאַחִידֵן בְּהוּ, אֲתַמְסְרוּ בְּהוּא יִמָּא רַבָּא, וְשׁוֹלְטָנוּתָא רַבָּא לְמַעַבְדָּא בְּהוּ נּוֹקְמִין. וְתַנִּינָן, לָא עֵבִיד קְדִישָׁא בְּרִין הוּא דִּינָא לְתַתָּא, עַד דִּיעֵבִיד בְּשׁוֹלְטָנְיָהּ לְעֵילָא, הַהִד, וּפְקוּדֵי יְיָ עַל צְבָא הַמְרוֹם בְּמָרוֹם וְעַל מַלְכֵי הָאָרְמָה עַל הָאָרְמָה.

229. "He cast into the sea." Rabbi Yehuda said: That night, a mighty power was awakened, as is written: "And Hashem caused the sea to go back by a strong east wind all that night" (Shemot 14:21). At that time, the Queen requested of the King that all the multitudes OF THE EGYPTIANS below and all the Princes above be given over into Her hands. They were all given over into Her power to do vengeance with them. As it is written: "The horse and its rider He cast into the sea." Here, "Into the sea" IS WRITTEN without adjectives, ALLUDING BOTH TO THE SEA above and THE SEA below.

229. רָמָה בַּיָּם, אָמַר ר' יְהוּדָה, בַּיָּה בְּלִילֵיָא, אֲתַעֲרָ גְבוּרָא תְּקִיפָא, דְּכַתִּיב בֵּיה וַיּוֹלֶךְ יי' אֶת הַיָּם בְּרוּחַ קָדִים עֲזָה כָּל הַלַּיְלָה. בַּהוּא זְמַנָּא, בַּעֲתַת מְטְרוֹנֵיתָא מִן מַלְכָּא, כָּל אֵינוֹן אֲכַלוּסִין דְּלִתְתָּא, וְכָל אֵינוֹן שׁוֹלְטָנִין דְּלַעִילָא, דִּיתְמַסְרוֹן בִּידְהָא. וְכִלְהוּ אֲתַמְסְרוּ בִּידְהָא, לְמַעַבְדּ בְּהוּ נֹקְמִין, הַה"ד סוּט וְרוֹכְבוּ רָמָה בַּיָּם. בַּיָּם סַתָּם, לַעִילָא וְתַתָּא.

17. "Yah is my strength and song"

Rabbi Chiya reminds us that the Holy One, blessed be He created the world and created man to dominate everything in the world; He brought him into the Garden so that he should have joy. He commanded him not to eat of one tree, but man did not obey. If Adam had observed the commandment, he could have lived forever and stayed there in the Garden forever. He knew the supernal Wisdom more than the supernal angels did, yet after he sinned the wellsprings of Wisdom became stopped for him. Adam emerged from Male and Female, says Rabbi Aba, as the Nukva was the partner of Zeir Anpin. Rabbi Yosi holds that "Yah is my strength and song" refers to those that are included one with the other and do not separate one from the other. From them the rivers flow to bless everything. Rabbi Chizkiyah then analyzes the verse, "A friend loves at all times, and a brother is born for adversity," telling us that the children of Yisrael are called brothers of the Holy One, blessed be He. From Rabbi Yisa we learn that the Holy One, blessed be He calls 'beloved' everyone who loves Him and serves Him with love. Rabbi Shimon tells Rabbi Yehuda that every person who weeps and sings to God will merit joy when Hashem returns Zion.

230. "Yah is my strength and song" (Shemot 15:2). Rabbi Chiya opened the discussion, saying: "You have beset me behind and before, and You placed Your hand on me" (Tehilim 139:5). How much must a person honor the Holy One, blessed be He, because when He created the world, He saw that man would dominate everything, and he was similar to those above and those below. He lowered him to the world in a glorious form and the creatures saw him, gathered, and bowed before him. And a fear and terror fell upon them because of the fear of him. This is the meaning of: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air" (Beresheet 9:2).

230. עֲזִי וְזִמְרַת יְהוָה. רַבִּי חֵיָּיא פִּתַּח וְאָמַר, אַחֲוֹר וְקָדָם צִרְתָּנִי וְתִשֵּׁת עָלַי בַּפֶּכֶה. כַּמָּה אֲצַטְרִיכוּ בְּנֵי נִשְׂאָ לִיקְרָא לְקוֹדֶשׁא בְּרִיךְ הוּא, בְּגִין דְּקוֹדֶשׁא בְּרִיךְ הוּא כַּד בְּרָא עֲלֵמָא, אֲסַתְּפַל בֵּיה בְּאֲדָם לְמַהוּי שְׁלִיט עַל כָּלָא. וְהוּהוּ דְאִמֵּי לַעֲלָאִין וְתַתָּאִין. נַחַת לִיָּה בְּדַמּוּת וְקִירָא, וְחַמוּ לִיָּה בְּרִיין, בְּרִיין אֲתַבְּנָשׁוּ לְגַבִּיָּה, וְסִגִּידוּ לְקַבְּלִיָּה, וְאִימְתָּא וְדַחֲלָא נַפְלַת עֲלֵיהוּ מְדַחֲלַתִּיָּה, הַה"ד וּמוֹרָאֲכֶם וְחַתְּכֶם יְהִיָּה עַל כָּל חַיַּת הָאָרֶץ וְעַל כָּל עוֹף הַשָּׁמַיִם.

231. He brought him into the garden that He planted to guard it, and so that he should have joy upon joy, and delight in it. He made for him a canopy covered with precious stones, and the supernal angels used to rejoice before him. Afterwards, He commanded him not to eat of one tree, but he did not heed the commandment of his Master.

231. עֵינִילִיָּה לְגַנְתִּיָּה דְּנִטְעָ, לְנִטְרִיָּה לְמַהוּי לִיָּה חֲדוּ עַל חֲדוּ, וְלֹאֲשַׁתְּעֲשֵׂעַ בֵּיה. עֲבַד לִיָּה טְרוּצְטַבּוּלִין מְחַפְּיִין בְּאֲבָנֵי יָקָר, וּמְלֹאכִין עֲלָאִין חֲדָאִין קַמִּיָּה. לְבַתַּר פְּקִיד לִיָּה עַל אֵילָנָא חֲדוּ וְלֹא קֵאִים בְּפַקּוּדָא דְּמֵאֲרִיָּה.

232. I found in the Book of Enoch that, after the Holy One, blessed be He, elevated ENOCH and showed him all the treasures of the King, those above and those below, He showed him the Tree of Life and the tree that Adam was cautioned against. And He showed him the place of Adam in the Garden of Eden. And he saw that if Adam had observed this commandment, OF THE TREE OF KNOWLEDGE, he could have lived forever and always been there. He did not observe the commandment of his Master, so he was judged and punished.

232. אֲשַׁבְּחָנָא בְּסַפְרָא דְּחֲנוּךְ, דְּלְבַתַּר דְּסִלִּיק לִיָּה קוֹדֶשׁא בְּרִיךְ הוּא, וְאֲחֵמֵי לִיָּה כָּל גְּזוּזֵיָא דְּמַלְכָּא, עֲלָאִין וְתַתָּאִין, אֲחֵמֵי לִיָּה אֵילָנָא דְּחַיִּי, וְאֵילָנָא דְּאֲתַפְּקַד עֲלֵיהּ אָדָם, וְאֲחֵמֵי לִיָּה דּוּכְתִיָּה דְּאָדָם בְּגַנְתָּא דְּעֵדֶן. וְחַמָּא, דְּאֲלַמְלֵי נְטוּר אָדָם פְּקוּדָא דָּא, וְכִיל לְקַיִמָּא תְּדִירָא, וְלְמַהוּי תְּדִירָא תַּמָּן. הוּא לֹא נְטוּר פְּקוּדָא דְּמֵאֲרִיָּה, נַפְק בְּדִימוּס וְאֲתַעֲנָשׁ.

233. Rabbi Yitzchak said: Adam was created with two faces, and this was the way they explained it: "And He took one of his sides" (Beresheet 2:21). The Holy One, blessed be He, has sown it and it became two, from the east and from the west, ADAM FROM THE EAST AND EVE FROM THE WEST. This is what is written: "You have beset me behind and before." "Behind" is west and "before" is east.

234. Rabbi Chiya said: What did the Holy One, blessed be He, do? He prepared that female, perfected her beauty, and brought her to Adam. This is what is written: "And of the side, which Hashem Elohim has taken from the man, He made a woman" (Ibid. 22). Come and behold: it is written above: "And He took one of his sides." What is "one"? It is as in: "My dove, My undefiled is but one; she is the only one of her mother" (Shir Hashirim 6:9), WHICH IS MALCHUT. "Of his sides," MEANING from his sides, as is written: "And for the second side of the tabernacle" (Shemot 26:20), BECAUSE SHE WAS TAKEN FROM THE LEFT SIDE.

235. Rabbi Yehuda said: The Holy One, blessed be He, placed a supernal soul in Adam and included in it wisdom and understanding to know everything. HE ASKS: From which place did He give him a soul? Rabbi Yitzchak said: From the place the other souls come from, NAMELY BINAH, FOR THE LIGHT OF BINAH IS CALLED 'NESHAMAH'.

236. Rabbi Yehuda said: We understand it from here, as it is written: "Let the earth bring forth living creatures (lit. 'Nefesh')" (Beresheet 1:24). HE ASKS: From which place in the earth? HE ANSWERS: From the place where the Temple is located, BECAUSE EARTH IS MALCHUT, AND THE PLACE OF THE TEMPLE IS BINAH, THAT IS IN IT. "Living soul" (Heb. Nefesh) is simply written, "living soul," WITHOUT EXPLAINING WHOSE SOUL. AND HE SAYS: This is the Nefesh of Adam who was first of all.

237. Rabbi Chiya said: Adam knew supernal Wisdom more than the supernal angels, and he gazed into everything and knew and recognized his Master more than all the inhabitants of the world. After he sinned, the wellsprings of Wisdom became stopped for him. It is written: "And Hashem Elohim sent him out of the Garden of Eden to till the ground" (Beresheet 3:23).

238. Rabbi Aba said: Adam emerged from Male and Female, NAMELY ZEIR ANPIN AND NUKVA. This is what is written: "And Elohim said, 'Let us make man in our image, after our likeness'" (Beresheet 1:26). Therefore, EVEN BY MAN male and female were made united, and were separated FROM EACH OTHER afterwards. You may question why it says, "The earth from where he was taken," AND NOT FROM THE SUPERNAL MALE AND FEMALE. HE ANSWERS: It is certainly so, THAT HE WAS TAKEN FROM THE EARTH, but this refers to the Nukva OF ZEIR ANPIN. And the Holy One, blessed be He, MEANING ZEIR ANPIN, was Her partner. These are the Male and Female THAT WE MENTIONED. And it is all one thing.

233. רבי יצחק אמר, אדם דו פרצופין אתברי, והא אוקימנא, ויקח אחת מצלעותיו, נסרו הקודשא בריך הוא ואתעבידו תרין, ממזרח וממערב, הדא הוא דכתיב, אחור וקדם צרתני. אחור דא מערב, וקדם דא מזרח.

234. ר' חייא אמר, מה עביד קודשא בריך הוא, תקין להווא נוקבא ושכליל שמירותה על כלא, ועיילה לאדם, הה"ד ויבן יי' אלהים את הצלע אשר לקח מן האדם לאשה. תא חזי, מה כתיב לעילא, ויקח אחת מצלעותיו. מאי אחת. כד"א אחת היא יונתי תמתי אחת היא לאמה. מצלעותיו: מסטרוי. כד"א, ולצלע המשכון.

235. ר' יהודה אמר, קודשא בריך הוא נשמתא עלאה יתב ביה באדם, וכליל ביה חכמתא וסכלתנו, למנדע כלא. מאן אתר יתב ביה נשמתא. ר' יצחק אמר, מאתר דשאר נשמתין קדישין קא אתיין.

236. ר' יהודה אמר, מהכא. דכתיב תוצא הארץ נפש חיה, מאן הארץ. מהווא אתר דמקדשא אשתכח ביה. נפש חיה, נפש חיה סתם, דא נפשא דאדם קדמאה דכלא.

237. ר' חייא אמר, אדם הוה ידע חכמתא עלאה, יתיר ממלאכי עלאי, והוה מסתכל בכלא, וידע ואשתמודע למאריה, יתיר מכל שאר בני עלמא. בתר דחב, אסתמו מניה מבועי דחכמתא, מה כתיב וישלחו יי' אלהים מגן ערן לעבוד את האדמה.

238. ר' אבא אמר, אדם הראשון מדבר ונוקבא אשתכח, הה"ד ויאמר אלהים נעשה אדם בצלמנו כדמותנו, ועל דא, דבר ונוקבא אתעבידו כחדא, ואתפרשו לבתר. ואי תימא, הא דאמר האדמה אשר לקח משם. הכי הוא ודאי, ודא היא נוקבא, וקודשא בריך הוא אשתתף עמה, ודא הוא דבר ונוקבא, וכלא הוא מלה חדא.

239. Rabbi Yosi said: "Yah is my strength and song," REFERS TO those that are included one with the other and do not separate one from the other. They are always in love with one desire, FOR THEY ARE ABA AND IMA THAT ARE CALLED YUD-HEI. From them spring the currents of the rivers and springs to supply everyone and to bless everything, and the waters of these springs do not fail. This is the meaning of: "And like a spring of water, whose waters fail not" (Yeshayah 58:11). Therefore, "He is become my salvation" (Shemot 15:2). For this reason does the Holy King draw and cause to inherit below, and the right becomes aroused to perform miracles.

240. "He is my El, and I will glorify Him." This is the righteous, NAMELY YESOD, from whom emerge blessings in unity. "And I will glorify Him," in that place where there is love, which is the Temple. "Elohim of my father and I will exalt Him" (Ibid.). Moses said this to the place, from which the Levites come, NAMELY THE LEFT SIDE. Therefore, ONCE MOSES SAID ABOUT THAT SIDE, "AND I WILL EXALT HIM" there is complete perfection in it, BECAUSE, "AND I WILL EXALT HIM," MEANS THAT HE CAUSES IT TO BE COMPRISED IN THE RIGHT SIDE, THIS BEING THE ENTIRE PERFECTION.

241. Rabbi Yitzchak said: "And He is become my salvation." This is the Holy King, WHO IS ZEIR ANPIN, and so He is. How do we know this? I have found this in another passage, in which it is written: "Yah is my strength and song, and He is become my salvation." It is understood from, "Hashem...is become my salvation," that it refers to the Holy King WHO IS CALLED 'YUD HEI VAV HEI', NAMELY ZEIR ANPIN.

242. "Yah is my strength and my song." Rabbi Chizkiyah opened the discussion with the verse: "A friend loves at all times, and a brother is born for adversity" (Mishlei 17:17). "A friend loves at all times," refers to the Holy One, blessed be He, of whom it is written: "Do not forsake your own friend, and your father's friend" (Mishlei 27:10).

243. "And a brother is born for adversity." At the time that your enemy oppresses you, what does the Holy One, blessed be He, say? "For the sake of my brethren and my comrades, I will now say, "Peace be within you"" (Tehilim 122:8). Yisrael are called 'brothers' and 'comrades' of the Holy One, blessed be He. What is the meaning of "is born" - is he born now, in time of trouble? HE ANSWERS: During the trouble shall be born in the world one who will be a brother to you, to save you from all those who oppress you.

244. Rabbi Yehuda said: "is born" means that the Holy King will be aroused with this strength to take revenge on the nations because of you, and to nurture you from Ima, WHICH IS BINAH, on this LEFT side, as is written: "Yah is my strength and song, and He is become my salvation." He will awaken powers against the idolatrous nations.

239. ר' יוסי אמר, עזי וזמרת יה, אינון הכלילין דא בדא ולא אתפרשין דא מן דא ולעלמין אינון בחביבותא, ברעותא חדא, דמתמן אשתכחו משיכון דנחלין ומבוועין לאסתפקא כללא, ולברכא כללא, לא כדיבו מימי מבוועין, כד"א וכמוצא מים אשר לא יכזבו מימיו וע"ד ויהי לי לישועה, דבגיני כך, מלכא קדישא משיך ואחסין לתתא, ואתער ימינא למעבר נסין.

240. זה אלי ואנוהו. דא צדיק, דמניה נמקין ברבאן בזווג. ואנוהו: ביהוה אתר דחביבותא אשתכח ביה, ודא הוא מקדשא. אלהי אבי וארוממנהו, משה קאמר דא, לגבי אתר דלואי אתיין מההוא סטרא וע"ד שלימותא דכללא הוא ביהוה אתר.

241. ר' יצחק אמר, ויהי לי לישועה, דא מלכא קדישא, והכי הוא. ומנלן. מקרא אחרינא אשכחנא ליה, דכתיב כי עזי וזמרת יה יי' ויהי לי לישועה, ממשמע דקאמר יי' ויהי לי לישועה, דא מלכא קדישא.

242. עזי וזמרת יה וגו', ר' חזקיה פתח ואמר, ביהוה קרא דכתיב, בכל עת אוהב הרע ואח לצרה יולד. בכל עת אוהב הרע, דא קודשא בריך הוא, דכתיב ביה רעך ורע אביך אל תעזוב.

243. ואח לצרה יולד, בשעתא דיעיקון לך שנאך, קב"ה מה אמר, למען אחי ורעי אדברה נא שלום בך, הישראל, אקרון אחים ורעים לקודשא בריך הוא. יולד מהו, וכי השתא יולד. אלא בשעתא דעקתא יולד בעלמא, אח יהא לקבלך, לשזבא לך מכל אינון דעקין לך.

244. רבי יהודה אמר, יולד: דמלכא קדישא יתער בהאי עו, לנקמא לך מאומיו, לינקא לך מאימא, ביהוה סטרא, כד"א, עזי וזמרת יה ויהי לי לישועה. לאתערא גבוראן לקבל אומין עכו"ם.

245. Rabbi Yisa opened the discussion, saying: How much must a person love the Holy One, blessed be He, for there is no service before the Holy One, blessed be He, except love. The Holy One, blessed be he, calls 'beloved' everyone who loves Him and serves Him with love. HE ASKS: If so, how is it possible to reconcile these two passages: "Do not forsake your own friend, and your father's friend" (Mishlei 27:10), and, "Let your foot be seldom in your neighbor's (also: 'friend's') house" (Mishlei 25:17).

246. HE ANSWERS: But the scholars have already explained that this passage, "DO NOT FORSAKE YOUR OWN FRIEND, AND YOUR FATHER'S FRIEND," is written in reference to burnt offerings, BUT IN REFERENCE TO SIN OFFERINGS AND GUILT OFFERINGS, IT IS SAID, "LET YOUR FOOT BE SELDOM IN YOUR NEIGHBOR'S HOUSE." Now WE WILL EXPLAIN: "Do not forsake your own friend, and your father's friend." DO NOT FORSAKE serving Him and cleaving unto Him and doing His commandments. "Do not forsake," indeed. And, "Let your foot be seldom in your neighbor's house" means: let your inclination be seldom there, so that it would not provoke you or dominate you, and so that no strange thought will rise "from your neighbor's house." What is "your neighbor's house"? It is the holy soul that your friend placed in you and put inside you.

247. Therefore, the service of the Holy One, blessed be He, is to love Him in everything HE MAY DO TO YOU, as is written: "And you shall love Hashem your Elohim" (Devarim 6:5). "This is my El and I will glorify Him," for all of Yisrael saw at the sea what Ezekiel the prophet did not see. Even embryos in their mothers' womb saw and praised the Holy One, blessed be He, and they all said: "This is my El and I will glorify Him, Elohim of my father and I will exalt Him." "Elohim of my father," is as is written: "Elohim of Abraham."

248. Rabbi Yosi said: If so, why does it say, "And I will exalt Him," seeing that Elohim of Abraham is above, AND THERE IS NO NEED TO EXALT HIM. IT MEANS THAT ELOHIM OF ISAAC, WHO IS THE LEFT COLUMN, NEEDS TO BE EXALTED, NOT THE RIGHT COLUMN. He said to him: Even so, it is needed TO EXALT HIM. And it all pertains to the same issue. "And I will exalt Him," on all SIDES. Also, one who knows how to proclaim the oneness of the Holy and Great Name, MUST EXALT HIM, for this is the loftiest service of the Holy One, blessed be He.

249. Rabbi Yehuda was sitting before Rabbi Shimon and reading, it is written: "The voice of your watchmen is heard, they lift up the voice, together shall they sing" (Yeshayah 52:8). "The voice of your watchmen." Who are the watchmen? HE ANSWERS: Those who are waiting for the time when the Holy One, blessed be He, will have Mercy to build His house. "They lift up the voice." HE ASKS: It should have said, 'They will lift up the voice'; what is the meaning of, "They lift up the voice"? HE ANSWERS: Every person who weeps and raises his voice for the destruction of the House of the Holy One, blessed be He, will merit what is written afterwards, "Together shall they sing," and merit to see it restored in joy.

245. ר' ייסא פתח ואמר, כמה אית ליה לבר נש לרחמא, ליה לקודשא בריך הוא, דהא לית ליה פולחנא לקודשא בריך הוא, אלא רחימותא. וכל מאן דרחים ליה, ועביד פולחנא ברחימותא, קארי ליה לקודשא בריך הוא רחימא. אי הכי, במאי אוקימנא הני קראי, רעך ורע אביך אל תעזוב. וכתוב הוקר רגלך מגלך מפיית רעך.

246. אלא הא אוקמוה חבוינא, האי קרא בעולות כתיב. השתא, רעך ורע אביך אל תעזוב, למפלח ליה, ולא תדבקא ביה, ולמעבד פקודוי. אל תעזוב ודאי. והא דאתמר הוקר רגלך מפיית רעך. כלומר הוקר יצרך, דלא ירתח לקבלך, ולא ישלוט בך, ולא תעביד הרהורא אחרא. מפיית רעך, מאן בית רעך. דא נשמתא קדישא, דאעיל בה רעך ויהבה בגנך.

247. ועל דא פולחנא דקודשא בריך הוא, לרחמא ליה בכלא, כמה דכתיב ואהבת את יי' אלהיך. זה אלי ואנוהו, דכל ישראל חמו על ימא, מה דלא חמא יחזקאל נביאה, ואמילו אינון עופרי דבמעו אמרו, הוּ חמאן ומשבחן לקודשא בריך הוא, וכלהו הוּ אמרין זה אלי ואנוהו אלהי אבי וארוממנהו, כד"א אלהי אברהם.

248. א"ר יוסי, אי הכי אמאי וארוממנהו, דהא אלהי אברהם לעילא הוא. אמר ליה, אמילו הכי אצטריך, וכלא חד מלה, וארוממנהו בכלא, לאכללא, מאן דידע ליחדא שמא קדישא רבא, דהא הוא פלחנא עלאה דקודשא בריך הוא.

249. ר' יהודה הוה יתיב קמיה דר' שמעון, והוא קארי, כתיב קול צופיך נשאו קול יחדיו ירננו. קול צופיך, מאן אינון צופיך. אלא אליו אינון דמצפאן, אימתי ירחם קודשא בריך הוא, למבני ביתיה. נשאו קול, ישאו קול מבעי ליה, מאי נשאו קול. אלא, כל בר נש דבכי, וארים קליה על חרבן ביתיה דקודשא בריך הוא, זכי למה דכתיב לבתר יחדיו ירננו. וזכי למחמי ליה בישובא בחדרותא.

250. "When Hashem returns Zion" (Ibid.). HE ASKS: Should it not have said, 'When Hashem returns to Zion'? What is the meaning of, "When Hashem returns Zion"? HE ANSWERS: "When Hashem returns Zion" is exact. Come and behold: at the time that the earthly Jerusalem was destroyed and the Congregation of Yisrael, WHICH IS MALCHUT, were exiled, the Holy King, WHO IS ZEIR ANPIN, ascended to Zion, THAT IS YESOD OF MALCHUT, and sighed before her because of the Congregation of Yisrael was exiled. When the Congregation of Yisrael return to her place, then the Holy King will return to His place, Zion, so one would unite with the other. And at is the meaning of: "When Hashem returns Zion," AND NOT 'TO ZION' BECAUSE "HASHEM ZION" INDICATES THE UNION OF HASHEM WITH ZION. Then Yisrael will say: "This is my El and I will glorify Him," and: "This is Hashem; we have waited for Him, we will be glad and rejoice in His salvation" (Yeshayah 25:9), in His salvation, assumedly NAMELY, IN THE REDEMPTION OF HASHEM WHEN HE RETURNS TO ZION.

250. בְּשׁוּב יי' צִיּוֹן, בְּשׁוּב יי' אֶל צִיּוֹן מִבְּעֵי לִיָּהּ, מֵאִי בְּשׁוּם יי' צִיּוֹן אֶלֵּא בְּשׁוּב יי' צִיּוֹן וְדָאִי. תָּא חַזִּי, בְּשַׁעֲתָא דְאַתְחָרִיב יְרוּשָׁלַם לְתַתָּא, וּכְנַסְתָּ יִשְׂרָאֵל אֶתְתַרְכַּת, סְלִיק מַלְכָא קְדִישָׁא לְצִיּוֹן, וְאַנְגִיד לִיָּהּ לְקַבְלִיהָ, בְּגִין דְכַנְסַת יִשְׂרָאֵל אֶתְתַרְכַּת. וְכֵד תְּתַהֲדֵר כְּנַסְתָּ יִשְׂרָאֵל לְאַתְרָהּ, כְּדִין יְתוּב מַלְכָא קְדִישָׁא לְצִיּוֹן לְאַתְרֵיהּ, לְאַזְדוּגָא חַד בְּחַד, וְדָא הוּא בְּשׁוּב יי' צִיּוֹן. וְכְדִין זְמִינִין יִשְׂרָאֵל לְמִימְרָא, זֶה אֵלֵינוּ וְאַנְהוּ. וְכַתִּיב, זֶה יי' קוֹיְנוּ לוֹ נְגִילָה וְנִשְׁמַחָה בִּישׁוּעָתוֹ, בִּישׁוּעָתוֹ וְדָאִי.

18. "Hashem is a man of war"

Rabbi Shimon says that the "Book of the Wars of Hashem" means the wars of Torah, which are peace and love rather than quarrels and destruction. Then he turns to "Seek out the Book of Hashem, and read," saying that all the powers and strengths that the Holy One, blessed be He has are dependent on that Book, that is Malchut, and emerge from there. When His powers and wars are provoked, the Judgments of the right side and the Judgments of the left side arouse mighty deeds; then "Hashem is a Man of war."

251. "Hashem is a man of war: Hashem is His name." Rabbi Aba opened the discussion, saying: "Wherefore is said in the book of the wars of Hashem, Vahev in Sufah and the wadis of Arnon" (Bemidbar 21:14). How much must we observe on the words of Torah, how much must we concentrate on every word, for you have not one word in the Torah that does not allude to the Holy Supernal Name. And there is no word in the Torah that does not have many secrets, many senses, many sources, and many branches.

251. יי' אִישׁ מִלְחָמָה יי' שְׁמוֹ. רַבִּי אַבָּא פָּתַח עַל כֵּן יֹאמֵר בְּסֵפֶר מִלְחָמוֹת יי' אֵת וְהֵב בְּסוּפָה וְאֵת הַנְּחָלִים אֲרָנוֹן. כַּמָּה אֵיִת לָן לְאַסְתַּכְלָא בְּפִתְגָמֵי אֹרִייתָא, כַּמָּה אֵיִת לָן לְעֵינָא בְּכָל מַלְהָא, דְלִית לָךְ מַלְהָ בְּאֹרִייתָא, דְלֵא אֲתַרְמִיזָא בְּשֵׁמָא קְדִישָׁא עֲלָאָה, וְלִית לָךְ מַלְהָ בְּאֹרִייתָא, דְלִית בָּהּ כַּמָּה רִזִּין, כַּמָּה טַעֲמִין, כַּמָּה שְׂרָשִׁין, כַּמָּה עֲנַפִּין.

252. Here we should observe what is written: "Wherefore is said in the book of the wars of Hashem." HE ASKS: Where is "the book of the wars of Hashem?" HE ANSWERS: This is what the friends explained. Every person who wages war in Torah merits an increase in peace at the end of his words. All the wars of the world are quarrels and destruction, and all the wars of Torah are peace and love. This is what is meant by: "Wherefore is said in the book of the wars of Hashem," NAMELY THE WARS OF TORAH. "Vahev in Sufah," meaning love (Heb. ahavah) at its end (Heb. sufah). For you have no other love and peace except this.

252. הֵבָא אֵיִת לְאַסְתַּכְלָא, ע"כ יֹאמֵר בְּסֵפֶר מִלְחָמוֹת יי', וְכִי סֵפֶר מִלְחָמוֹת יי', אֵן הוּא. אֶלֵּא הֵכִי אֲתַעְרוּ חֲבֵרֵיִיא, כֹּל מֵאֵן דְּאִגַּח קִרְבָּא בְּאֹרִייתָא, זְכִי לְאַסְגָּאָה שְׁלָמָא בְּסוּף מַלּוּי. כֹּל קִרְבִּין דְּעֲלָמָא, קִטְטָה וְחֲרַבְנָא. וְכֹל קִרְבִּין דְּאֹרִייתָא, שְׁלָמָא וְרַחֲמִימוֹתָא, הֵה"ד עַל כֵּן יֹאמֵר בְּסֵפֶר מִלְחָמוֹת יי' אֵת וְהֵב בְּסוּפָה, כְּלוּמַר, אֶהְבָּה בְּסוּפָה. דְלִית לָךְ אֶהְבָּה וְשְׁלָמָא בְּרַ מֵהָאִי.

253. But the question remains standing, for it is written: "Wherefore is said in the book of the wars of Hashem," AND IF IT REFERS TO THE WARS IN TORAH, it should have said 'in the Torah of the wars of Hashem' What is the meaning of "in the book"? HE ANSWERS: It is a supernal secret. The Holy One, blessed be He, has a place which is called 'book', WHICH IS MALCHUT, as is written: "Seek out of the book of Hashem, and read" (Yeshayah 34:16). All the powers and strengths that the Holy One, blessed be He, has originate from that book, and from there they emerge.

253. תּוֹ קִשְׂיָא בְּאַתְרֵיהּ. ע"כ יֹאמֵר בְּסֵפֶר מִלְחָמוֹת יי', בְּתוֹרַת מִלְחָמוֹת יי' מִבְּעֵי לִיָּהּ, מֵאִי בְּסֵפֶר. אֶלֵּא רְזָא עֲלָאָה הוּא, אֲתֵר אֵיִת לִיָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִקְרִי סֵפֶר כַּד"א, דְּרָשׁוּ מֵעַל סֵפֶר יי' וְקִרְאוּ. דְכֹל חִילּוּן וְגַבּוּרָן דְּעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהָהוּא סֵפֶר תְּלִיּוֹן, וּמִתְמָן נִמְקִין.

254. "Vahev in Sufah." HE ASKS: What is Vahev? HE ANSWERS: All the strengths and all these mighty deeds that the Holy One, blessed be He, has come from that book, WHICH IS MALCHUT. When the Holy One, blessed be He, wages His wars, it is in one place which is the end of the levels, called 'Vahev', as is written: "The leech has two daughters, crying, 'Give, give (Heb. hav-hav)" (Mishlei 30:15). THEY ARE THE PLACE OF PUNISHMENTS UNDERNEATH MALCHUT. "In Sufah" means that it is at the end (Heb. sof) of the levels. Sufah is called the 'Red (Heb. suf) Sea', MALCHUT, MEANING the sea that is the end of all the levels.

255. "And the wadis of Arnon" MEANS with the rivers that come and are drawn TO MALCHUT, WHICH IS THE SECRET OF "VAHEV IN SUFAH," from that highest place which is called "Arnon." What is Arnon? It is the supernal union of love that never separates, WHICH IS THE UNION OF THE SUPERNAL ABA AND IMA. As you say: "And a river went out of Eden" (Bereshheet 2:10). A RIVER, WHICH IS BINAH, AND EDEN, WHICH IS CHOCHMAH, ARE COLLECTIVELY CALLED 'ABA AND IMA', BECAUSE ARNON IS COMPOSED OF THE LETTERS OF OR-NUN ('THE LIGHT OF FIFTY'), NAMELY THE LIGHT OF THE FIFTY GATES OF BINAH. This way its roots are rooted, and its branches OF MALCHUT grow so as to do battles in every place, perform deeds of strength and might, and show the greatest dominion and majesty.

256. Come and behold: when the powers and wars of the Holy One, blessed be He, are provoked, many Prosecutors of Judgments are stirred on every side. Then spears, WHICH ARE THE SECRET OF JUDGMENTS OF THE RIGHT SIDE, and sharp swords, WHICH ARE THE JUDGMENTS OF THE LEFT SIDE, arouse mighty deeds. The sea becomes agitated and its waves rise and fall, and the ships that tread and sail on the sea scatter to all sides. The war escalates with catapult stones, spears-men, and swordsmen. Then it is written: "Your arrows are sharp" (Tehilim 45:6). And the Holy One, blessed be He, strengthens Himself with His powers to wage war. Woe to those against whom the Holy King provokes war. It is then written: "Hashem is a man of war" (Shemot 15:3).

257. From this PASSAGE: "HASHEM IS A MAN OF WAR," from these letters and from this passage emerge lines of warriors against these wicked people and these enemies who sinned against the Holy One, blessed be He. The secret of the letters is revealed to these men of Truth. These things are explained and elucidated, and we have already learned this.

258. "Hashem is a Man of War, Hashem is His Name." HE ASKS: Since it is written, "Hashem is a man of war," do I not know that "Hashem is His Name"? HE ANSWERS: But it is written, "And Hashem rained upon Sdom and upon Amarah brimstone and fire from Hashem out of heaven" (Bereshheet 11:24), IN WHICH "AND HASHEM" MEANS YUD HEI VAV HEI AND HIS COURT OF JUSTICE, WHICH IS MALCHUT. THEREFORE, IT SAYS AFTERWARDS, "FROM HASHEM." HERE TOO, "HASHEM IS A MAN OF WAR" MEANS YUD HEI VAV HEI AND, "HASHEM IS HIS NAME," MEANS MALCHUT. For all comes from that book, WHICH IS MALCHUT, as is written: "The heaven will reveal his iniquity" (Iyov 20:27), MEANING ZEIR ANPIN, CALLED 'HEAVEN'. "And the earth shall rise up against him," MEANS MALCHUT THAT IS CALLED 'EARTH'.

254. אֶת וְהָב בְּסוּפָה, מֵאֵן וְהָב. אֶלֶּא כֹּל אֵינּוֹן חִילּוֹן, וְכֹל אֵינּוֹן גְּבוּרָאן דְּעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּהוּא סֵפֶר תְּלִיִין. וְכֹד אֶגַּח קוּדְשָׁא בְּרִיךְ הוּא קְרָבוֹי, בְּחַד אֶתְר דְּאִיהוּ בְּסוּפָא דְּרִגְיָן, וְאֶקְרִי וְהָב. כֹּד"א לְעִלּוּקָה שְׁתֵּי בְּנוֹת הַב הֵב. בְּסוּפָה: בְּסוּף דְּרִגְיָן אֶשְׁתַּכַּח. בְּסוּפָה: יָם סוּף אֶתְקָרִי, יָם דְּאִיהוּ סוּף לְכֹל דְּרִגְיָן.

255. וְאֶת הַנְּחָלִים אֶרְנוֹן וְעִם נַחְלֵינָא דְּאֶשְׁתַּכַּחוּ וְאֶתְנַגְדּוּ. לְגַבִּיָּה, מִהוּא אֶתְר עֲלָאָה, דְּאֶקְרִי אֶרְנוֹן מֵאֵי אֶרְנוֹן. זְוּגָא עֲלָאָה דְּחַבִּיבוּתָא, דְּלֵא מִתְפָּרְשָׁאן לְעֵלְמִין, בְּמָה דְּאֶתְר אֶמֶר וְנִהַר יוֹצֵא מֵעֵדֶן. וְכֹדָא, מִשְׁתַּרְשֵׁן שְׂרָשׁוּי, וְאֶתְרִבְיָאוּ עֲנַפְיוּ, לְאוּשְׁטָא קְרָבוֹי בְּכֹל אֶתְר, לְאוּשְׁטָא חִילּוֹן וְגְבוּרָאן, וְלֶאֱתַחְזָאָה שׁוּלְטָנָא רַבָּא וְיִקְרִיא דְּכֹלֵא.

256. ת"ח, כֹּד מִתְעַרִין גְּבוּרָאן וְקְרָבוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה גְרִדְיָנִי טְהִירִין, מִתְעַרִין לְכֹל עֵיבֵר, כְּדִין שְׁנָנָן רוּמְחִין, וְסִיפִין, וּמִתְעַרִין גְּבוּרָאן, וְיִמָּא אֶתְרִגִּישֵׁת וְגִלְגְלוּי סִלְקִין וְנַחְתִין, וְאֶרְבִין דְּאֶזְלוּן וְשֵׁאטָן בְּיָמָא, לְכֹל עֵיבֵר מִסְתַּלְקִין. שְׁנָנָא קְרָבָא בְּאֶבְנֵי בַלְסְטְרָאוֹת, מְאִרֵי דְּרוּמְחִין וְסִיפִין, כְּדִין חֲצִיךְ שְׁנוּנִים וְקוּדְשָׁא בְּרִיךְ הוּא אֶתְתַּקִּיף בְּחִילּוּי, וְלֶאֱתַעְרָא קְרָבָא. וְוִי לְאֵינּוֹן דְּמִלְכָא קְדִישָׁא יִתְעַר עֲלֵיהוּ קְרָבָא. כְּדִין כְּתִיב, יְיָ אִישׁ מִלְחָמָה.

257. וּמִהֲכָא, וּמֵאֵינּוֹן אֶתּוּן, וּמִהֲאֵי קְרָא, נְפָקִין טוּרֵי קְרָבָא לְאֵינּוֹן חַיִּיבֵינָא, לְאֵילִין מְאִרֵי דְּבָבוּ דְּחָבוּ לְקוּדְשָׁא בְּרִיךְ הוּא. וְאֶתּוּן אֶתְגְּלוּיָן לְאֵינּוֹן מְאִרֵי קְשׁוּט, וְהָא אֶתְפָּרְשָׁן מִלִּין וְהָא אֶתְמַר.

258. יְיָ אִישׁ מִלְחָמָה יְיָ שְׁמוֹ. כִּינּוֹן דְּכְתִיב יְיָ אִישׁ מִלְחָמָה, לֹא יִדְעָנָא דִּינִי שְׁמוֹ. אֶלֶּא, כְּמָה דְּכְתִיב יְיָ הַמְטִיר עַל סְדוֹם וְעַל עֲמֹרָה גַפְרִית וְאֵשׁ מֵאֵת יְיָ מִן הַשָּׁמַיִם. וְכֹלֵא בְּהֵאֵי סֵפֶר תְּלִיִין, כֹּד"א יְגִלּוּ שְׁמַיִם עֲוֹנוֹ וְאֶרֶץ מִתְקוּמְמָה לוֹ.

Rabbi Yehuda narrates a dialogue between God and the angel who was appointed over the sea, wherein we learn that when He created the sea it was on condition that it would split for the children of Yisrael. Rabbi Elazar says that all the Chariots and hosts above were given into the hands of Judgment of Malchut, called the 'Great Sea' to break them in their level; when they were broken, then those below were broken and lost in the sea. He returns to the subject of the ten fingers of the hands, corresponding to the ten saying with which the Holy One, blessed be He was afterwards named. Rabbi Elazar says that all the ten plagues that He caused in Egypt were all by one hand, because the left hand was included in the right. Now Rabbi Yitzchak begins to describe the seven firmaments created by God, in each of which stars are stationed and fly; above them all is Aravot, the seventh heaven. Above Aravot is the firmament of the four holy beasts, that are comparable to all those that are below them. He talks of the seven depths and the seven sanctuaries, then of the sea that is Malchut where all the fish swim and gather and descend, illuminating downward; all the Chariots are called by their name. The dominion of the Other Side is broken by the strong power of Hashem, at the splitting of the sea.

259. Come and behold: all the time that the Holy One, blessed be He, arouses war in the world, those above and those below, NAMELY, THE NATION BELOW AND THEIR PATRONS ABOVE, are dislodged from their places, as we have established. This is the meaning of the verse: "The chariots of Pharaoh and his host has He thrown into the sea" (Shemot 15:4). And in the time to come, the Holy One, blessed be He, shall wage a great and powerful war against the nations in order to glorify His Name, as is written: "Then Hashem shall go forth and fight against those nations, as when He fights in the day of battle" (Zechariah 14:3), and: "Thus will I magnify Myself and sanctify Myself; and I will make Myself known..." (Yechezkel 38:23).

259. תָּא חֲזִי, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתֵּער קַרְבָּא בְּעֵלְמָא, עֲלָאי וְתַתְּאי אֲתַעְקְרוּ מֵאֲתְרֵיהוּ, כְּמָה דְּאֻקְיָמְנָא הֵה"ד מְרַכְבּוֹת פְּרַעָה וְחִילוּ יָרְה בֵּינֵם. וְלִזְמַנָּא דְּתָתִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַגְחָא קַרְבָּא עֲלָאָה וְתַקִּיפָא בְּעַמְמֵינָא, בְּגִין לְאוּקְרָא שְׁמִיָּה, הֵה"ד וַיֵּצֵא יְיָ וַנִּלְחַם בְּגוֹיִם הָהֵם כִּיּוֹם הַלְחָמוֹ בְּיוֹם קָרַב וְכָתִיב וְהִתְגַּדְלֹתִי וְהִתְקַדְּשֹׁתִי וְנִדְרַעְתִּי וְגו'.

260. Rabbi Yehuda opened the discussion, saying: "The waters saw You, Elohim, the waters saw You; they were afraid..." (Tehilim 77:17). At the time that Yisrael crossed the sea, the Holy One, blessed be He, said to the angel, who was appointed over the sea: 'Divide your waters.' He asked Him: 'Why?' He said to him: 'In order that My children may cross through you.' He said to Him: 'breaking the yoke of the reckoning is true', MEANING FORGIVENESS OF SINS IS TRUE, BECAUSE THE HOLY ONE, BLESSED BE HE, INDEED FORGIVES AND PARDONS SINS-'but what is the difference between the two? IF YOU FORGIVE THE CHILDREN OF YISRAEL, THEN ALSO FORGIVE THE EGYPTIANS.'

260. ר' יְהוּדָה פִּתַּח וְאָמַר, רְאוּךְ מִיָּם אֱלֹהִים רְאוּךְ מִיָּם יַחִילוּ וְגו', בְּשַׁעֲתָא דְּעִבְרוּ יִשְׂרָאֵל יַת יַמָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאָכָא דִּי מְמַנָּא עַל יַמָּא, פְּלִיג מִימְךָ. א"ל לְמָה. א"ל בְּגִין דְּבִנֵּי יַעֲבְרוּן בְּגוּרָךְ. אָמַר לִיה, פּוּרְקָנָא דְּקִיטְנָא קְשׁוּטָא. מ"ש אֵלִין מֵאֵלִין.

261. THE HOLY ONE, BLESSED BE HE, said to him: It was on this condition that I made the sea when I created the world, MEANING THE CONDITION THAT IT WOULD BE SPLIT FOR THE CHILDREN OF YISRAEL. What did the Holy One, blessed be He, do? He roused His might and the waters folded. This is what is meant by: "The waters saw You, Elohim, the waters saw You: they were afraid." The Holy One, blessed be He, said TO THE PATRON ANGEL OF THE SEA: Slay all these multitudes and afterwards cast them out. Afterwards the sea covered them, as is written: "The chariots of Pharaoh and his host has He thrown into the sea."

261. א"ל עַל, תְּנָאי דָּא, עֲבָדִית לִימָא כַּד בְּרָאתִי עֲלְמָא. מָה עָבִיד קוּדְשָׁא בְּרִיךְ הוּא, אֲתֵּער גְּבוּרָתָא דִּילִיָּה, וְאֲתַקְמְטוּ מִיָּא. הֵה"ד רְאוּךְ מִיָּם אֱלֹהִים רְאוּךְ מִיָּם יַחִילוּ. א"ל קוּדְשָׁא בְּרִיךְ הוּא, קְטוּל כָּל אִינוּן אַכְלוּסִין, לְבַתַּר אַרְמֵי לוּן לְבַר. לְבַתַּר חָפִי וַיֵּמָא עֲלֵיהוּ, הֵה"ד מְרַכְבּוֹת פְּרַעָה וְחִילוּ יָרְה בֵּינֵם.

262. Rabbi Elazar said: Come and behold. The Holy One, blessed be He, made above many Chariots, many multitudes, and many hosts which are all tied to each other. They are all Chariots to each other, FOR EVERY LOWER IS A CHARIOT TO THAT WHICH IS ABOVE IT; there are levels upon levels. And from the left side, dominating Chariots are come that are not Holy. And they are all specific levels above.

262. אָמַר רַבִּי אֶלְעָזָר, פּוּק חָפִי כְּמָה רְתִיכִין עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא לְעֵילָא, כְּמָה אַכְלוּסִין, כְּמָה חֲיִילִין, וְכִלְהוּ קְשִׁירִין אֵלִין בְּאֵלִין. כִּלְהוּ רְתִיכִין אֵלִין לְאֵלִין, דְּרִגִין עַל דְּרִגִין, וּמַסְטְרָא דְּשַׁמְאֵלָא מִתְעַרִין רְתִיכִין דְּלָא קְדִישִׁין שְׁלִיטִין. וְכִלְהוּ דְּרִגִין יְדִיעֵן לְעֵילָא.

263. We have already noted by the first born of Pharaoh, that is one level, that the Holy One, blessed be He, slew and broke loose from its strong chain. Under its domination were many Chariots and many hosts of mighty men of the left side. Some of them were attached to the highest place of their dominion, and some of them were attached to Malchut above, and some of them were attached under the four living creatures, as we already learned.

264. And they were all given over into the hands of the Judgment of Malchut, that is called the 'Great Sea', to break them from their level. When these were broken above, then all these below were broken, and lost in the sea below. Hence, it is written: "The chariots of Pharaoh and his host has He thrown into the sea." "The sea," without attributes SHOWS BOTH THE SEA ABOVE FOR THEIR MINISTERS, AND ALSO THE LOWER SEA OF THE EGYPTIANS BELOW.

265. "His chosen captains also are drowned in the sea of Suf." "His chosen captains" has already been explained. "And captains over every one of them" (Shemot 14:7). All the levels were as two and one FROM ABOVE, ones upon the others; they were made in the likeness of above. And all of them were given over to the hands OF MALCHUT, to break them from their domination, the ones as well as the others, THOSE ABOVE AND THOSE BELOW.

266. Come and behold: we have learned that the ten plagues that the Holy One, blessed be He, caused in Egypt were all by one hand, because the left hand was included in the right. And ten fingers were included in each other, corresponding to the ten sayings with which the Holy One, blessed be He, was afterwards named. Corresponding to them all, the one of the sea was strong and great and dominating, as is said: "And afterward (lit. 'the last one') He afflicted her more" (Yeshayah 8:23). This is what is meant by: "The chariots of Pharaoh and his host has he thrown into the sea." In the time to come, the Holy One, blessed be He, shall slay multitudes, and different officers, and leaders of Edom. This is what is said: "Who is this, who comes from Edom, with crimsoned garments from Batzrah?" (Yeshayah 63:1).

267. "The chariots of Pharaoh and his host has He thrown into the sea." Rabbi Yitzchak opened the discussion, saying: "When His voice resounds with the great mass of water in the heavens, and He raises vapors from the ends of the earth; when He makes lightning flashes among the rain, and brings forth the wind out of His storehouses" (Yirmeyah 10:13). We have learned that the Holy One, blessed be He, made seven firmaments CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, and stars are stationed in every firmament, MEANING FROM THE ASPECT OF "AND RETURNED" (YECHAZKEL 1:14). Stars fly in every single firmament, MEANING LEVELS FROM THE ASPECT OF "RAN" (IBID.). And above all of them is Aravot, WHICH IS THE FIRST THREE SFIROT OF THE FIRMAMENTS.

263. וְהָא אֲתַעֲרָנָא בְּבִכּוּר פְּרַעָה, דְּהוּא דְּרָגָא חַד, דְּקַטְל קוּדְשָׁא בְּרִיךְ הוּא וְתַבְר לִיה מְשׁוּלְשְׁלִיה תְּקִיפָא, תַּחַת שׁוּלְטָנִיָּה, כְּמָה רְתִיכִין וְכְמָה חֲוִילִין דְּקוּזְמִיטִין מְסָטֵר שְׁמַאֲלָא, מְנַהוּן אַחֲרֵן בְּאֲתֵר עֲלָאָה דְּשׁוּלְטָנוּתָא דְּלֵהוּן, וּמְנַהוּן אַחֲרֵן בְּמַלְכוּתָא דְּלַעִילָא. מְנַהוּן אַחֲרֵן בְּתֵר אַרְבַּע חִיּוֹן, כְּמָה דְּאֲתַמֵּר.

264. וְכִלְהוּ אֲתַמְסְרוּ בִּידֵיהּ, בְּדִינָא דְּמַלְכוּתָא, דְּאֲקָרִי יָמָא רַבָּא, לְתַבְרָא לֹון מְדַרְגֵיהוֹן, וְכַד אִינּוֹן אֲתַבְרוּ לַעִילָא, כָּל אִינּוֹן דְּלִתְתָא אֲתַבְרוּ, וְאֲתַאֲבִידוּ בִּימָא תַתָּאָה. הַה"ד, מְרַכְבוֹת פְּרַעָה וְחִילוֹ יִרְה בֵּינֵם. בֵּינֵם סַתֵּם.

265. וּמִבְּחַר שְׁלוֹשׁוֹ טַבְעוּ בֵּינֵם סוּף. וּמִבְּחַר שְׁלוֹשׁוֹ, הָא אֲתַמֵּר, וְשְׁלוֹשִׁים עַל כָּלּוּ, כְּלָהוּ דְּרָגִין תְּרִין וְחַד. אֵלִין עַל אֵלִין. כְּגוּוּנָא עֲלָאָה הַכִּי אֲתַעֲבִידוּ. וְכִלְהוּ אֲתַמְסְרוּ בִּידֵיהּ, לְאֲתַבְרָא מְשׁוּלְטָנִיָּהוֹן, אֵלִין וְאֵלִין.

266. ת"ח, הָא אֲתַמֵּר דְּכִלְהוּ עֶשֶׂר מַחֲאן דְּעַבְדֵּי קוּדְשָׁא בְּרִיךְ הוּא בְּמִצְרַיִם, כְּלָא הוּהוּ יָדָא חַדָּא, דְּשְׁמַאֲלָא אַכְלִיל בִּימִינָא. דְּעֶשֶׂר אַצְבָּעֵן כְּלִילֵן דָּא בְּדָא, לְקַבֵּל עֶשֶׂר אַמִּירָן, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַקְרִי בְּהוּ לְבַתֵּר. לְקַבְלִיָּה דְּכִלָּא הָאִי דִּימָא, תְּקִיף וְרַב וְשְׁלִיטָא. כַּד"א, וְהָאֲחֵרוֹן הַכְּבִיד. הַה"ד מְרַכְבוֹת פְּרַעָה וְחִילוֹ יִרְה בֵּינֵם וְגו'. וְלִזְמַנָּא דְּאֲתִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְקַטְלָא אַכְלוּסִין וְקוּזְתוֹרְנִטִין וְקוּנְטִירִיסִין וְקַלְטִירוּלְסִין דְּאֲרוֹם הַה"ד מִי זֶה בָּא מֵאֲרוֹם חֲמוּץ בְּגָדִים מִבְּצָרָה.

267. מְרַכְבוֹת פְּרַעָה וְחִילוֹ יִרְה בֵּינֵם. רַבִּי יִצְחָק פָּתַח, לְקוֹל תַּתּוֹ הַמּוֹן מִיָּם בְּשָׁמַיִם וַיַּעֲלֵה נְשׁוּאִים מִקְצֵה הָאָרֶץ בְּרָקִים לְמָטֵר עֶשֶׂה וַיּוֹצֵא רוּחַ מְאוּצְרוֹתָיו. הָא תְּנִינָן, שְׁבַעָה רְקִיעֵין עַבְדֵּי קוּדְשָׁא בְּרִיךְ הוּא, וּבְכָל רְקִיעָא וְרְקִיעָא כְּכַבִּין קְבִיעֵין, וְרֵהֲטִין בְּכָל רְקִיעָא וְרְקִיעָא, וְלַעִילָא מְכַלְהוּ עֲרָבוֹת.

268. And every firmament is two hundred years' walk in length and five hundred years high. Between each firmament is a distance of 500 years. And Aravot is 1,500 years' walk in length and 1,500 years wide, and all these firmaments are illuminated from its radiance.

269. We have learned that above Aravot is the firmament of the living creatures, WHERE THERE ARE FOUR LIVING CREATURES: LION, OX, EAGLE AND MAN. The hoofs of the living creatures and their height resemble all of those THAT ARE UNDER THEM, BECAUSE THE UPPER ONE CONTAINS WITHIN IT ALL THAT IS BELOW IT. Above them are the ankles of living creatures, and they resemble all of those THAT ARE BELOW THEM. The shanks of the living creatures resemble all of those THAT ARE BELOW. The thighs of the living creatures resemble all of those THAT ARE BELOW. The buttocks of the living creatures resemble all of those THAT ARE BELOW, and the torsos of the living creatures resemble all of those THAT ARE BELOW. The wings resemble all of those THAT ARE BELOW. Their necks resemble all of those THAT ARE BELOW. The heads of the living creatures resemble all of those THAT ARE BELOW. HE ENUMERATES HERE TEN ASPECTS CORRESPONDING TO TEN SFIROT. HE ASKS: What is the meaning of 'resemble all of those'? AND HE ANSWERS: THEY ARE CONSIDERED comparable to all those THAT ARE BELOW THEM.

270. Every single limb in the living creatures corresponds to the seven depths. It corresponds to seven sanctuaries, WHICH ARE THE SECRET OF THE SEVEN MALCHUYOT, and corresponds to from the earth to the firmament, WHICH IS YESOD. It corresponds to from the firmament to the firmament, WHICH ARE CHESED, GVURAH, NETZACH, AND HOD, AS MENTIONED. Their measure and height is 25,000 parts of the measure of the Holy One, blessed be He, as we have established.

271. There is one more firmament above the horns of the living creatures, as is written: "And over the heads of beasts there was the likeness of a firmament" (Yechezkel 1:22). Below THAT FIRMAMENT are many Chariots on the right and left.

272. Below the sea, WHICH IS MALCHUT, dwell all the fish of the sea. They swim and gather in their four corners - WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT - and descend in their level, MEANING THEY ILLUMINATE FROM ABOVE DOWNWARDS, and all the Chariots are called by their name. Below these go the small ones, levels upon levels, as is written: "So is this great and wide sea, wherein are creeping things innumerable, both small and great beasts" (Tehilim 104:25). We have already established these things.

273. In the lower left side there is the dominion of the Other Side. FOR, "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHELET 7:14). AND TO EVERYTHING THAT IS IN BRIYAH, YETZIRAH, ASIYAH OF HOLINESS, THERE IS A CORRESPONDING ONE IN THE OTHER SIDE. And they grasp onto those above, FOR THEY NURTURE FROM HOLINESS. AND NOW, AT THE SPLITTING OF THE SEA OF SUF, they descend, broken by the strong power of Holiness, as we have established: "The chariots of Pharaoh and his host..."

268. וְכָל רְקִיעַ וְרִקְיעַ בְּהִלְכוֹ מֵאֲתָן שָׁנִין, וְרוֹמִיהָ חֲמֵשׁ מֵאָה שָׁנִין. וּבֵין רְקִיעַ וְרִקְיעַ, חֲמֵשׁ מֵאָה שָׁנִין. וְהֵאֵי עֲרֻבוֹת הַלּוֹכוֹ בְּאוֹרְכֶיהָ, אֶלֶף וְחֲמֵשׁ מֵאָה שָׁנִין. וּפְוֹתֶיהָ, אֶלֶף וְחֲמֵשׁ מֵאָה שָׁנִין, וּמְזִיזָא דִּילִיהּ, נִהְרִין כָּל אֵינּוֹן רְקִיעִין.

269. וְהָא תְּנִינָן, לְעֵילָא מְעַרְבוֹת, רְקִיעַ דְּחַיּוֹת. פְּרָסוֹת דְּחַיּוֹת קְדִישִׁין וְרוֹמְהוֹן, בְּכֻלְהוּ. לְעֵילָא מְנַהוֹן קְרִסוֹלִין דְּחַיּוֹת בְּכֻלְהוּ. שׁוֹקֵי דְחַיּוֹת, בְּכֻלְהוּ. אֲרֻכּוֹבֵין דְּחַיּוֹת, בְּכֻלְהוּ. יִרְכִין דְּחַיּוֹת, בְּכֻלְהוּ. עַגְבֵי דְחַיּוֹת, בְּכֻלְהוּ. וְגוֹפָא דְחַיּוֹת בְּכֻלְהוּ. גְּרַפְיִיהוּ, בְּכֻלְהוּ. וְצוֹאֲרִיהוּ, בְּכֻלְהוּ. רְאִשֵׁי דְחַיּוֹת, בְּכֻלְהוּ. מְאֵי בְּכֻלְהוּ. בְּקַבְלֵי בְּלָהוּ.

270. וְכָל שְׂיִפָא וְשְׂיִפָא דְּבַחַיּוֹת, לְקַבֵּל שְׁבַע תְּהוּמִין, וְלְקַבֵּל שְׁבַע הַיְכָלִין וְלְקַבֵּל מֵאַרְעָא לְרִקְיעַ. וְלְקַבֵּל מְרִקְיעַ לְרִקְיעַ, וְשִׁיעוֹרָא דְּכֻלְהוּ וְרוֹמְהוֹן עֲשָׂרִין וְחֲמֵשָׁה אֲלָפִין חוֹלְקִין, מְשִׁיעוֹרָא דְּקוֹדֶשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימָנָא.

271. וְעוֹד רְקִיעַ חָד לְעֵילָא, מִן קַרְנֵי דְּחַיּוֹת, דְּכַתִּיב וְדָמוֹת עַל רְאִשֵׁי הַחַיָּה רְקִיעַ. מְלַרְע כְּמָה רְתִיבִין, בְּיִמִּינָא וּשְׂמָאלָא.

272. מִתְּחֹת יָמָא שְׂרָאן בְּלָהוּ נוֹגֵי יָמָא, וְשְׂטָאן, אֲתַכְנַפּוּ בְּזוּיָהוֹן אַרְבַּע, נַחְתִּין בְּדַרְגָּיָהוּ, וְכֻלְהוּ רְתִיבִין אֶקְרוּן בְּשִׁמְהָן. מִתְּחֹת אֵלִין, אֲזֵלִין וְשִׂאטִין אֵינּוֹן זְעִירִין, דְּרִגִין עַל דְּרִגִין, דְּכַתִּיב זֶה הַיָּם גְּדוֹל וְרַחֵב יַדָּיִם שָׁם רִמְשׁ וְאֵין מְסַפֵּר חַיּוֹת קְטָנוֹת עִם גְּדוֹלוֹת. וְהָא אוֹקִימָנָא מְלִי.

273. מְסַטֵּר שְׂמָאלָא תְּתָאָה, קוֹזְמִיטָא סְטָרָא אַחְרָא וְאַחֲרֵין מְאִינּוֹן דְּלְעֵילָא, וְנַחְתּוּ לְאַתְבְּרָא מְחִילָא תְּקִיפָא קְדִישָׁא. כְּמָה דְּאוֹקִימָנָא, מְרַכַּבֵת פְּרַעָה וְחִילוּ וְגו'.

20. "Your right hand, Hashem, is glorious in power"

Rabbi Shimon, speaking of the doe that is Malchut, says that a person who studies Torah at midnight comes with the doe to stand before the King, and when morning comes a thread of grace is drawn over him. As he gazes at the firmament the light of understanding of the Holy Knowledge dwells upon him, and he is crowned with it. He says, "Hashem is near to all those who call upon Him, to all those who call upon Him in Truth," which means that he knows how to proclaim the unity of the Holy Name in his prayers, properly, and thus establishes a single nation in the world. Everyone who comes to pray without concentrating with his heart, desire and fear, is cast away. Rabbi Shimon talks about "The Righteous perishes," or "The righteous lost," telling us that the Righteous lost since blessings no longer dwell on him as they once did, and since the children of Yisrael, Malchut, has become distanced from him. In the time to come, his spouse will be returned to him. Man is really divided in order that he should later accept his spouse and the two should truly become one body. Rabbi Shimon compares this to "your right hand," which is divided in order to accept the left. In the time to come, in the time of Messiah, he says, "Your right hand, Hashem, has dashed (lit. 'will dash') the enemy in pieces." Then will be Armageddon and also the resurrection of the dead. Rabbi Shimon says that at that time those who will remain in the world, those who are circumcised and received the Holy Covenant, shall be blessed. Rabbi Chiya concludes that the pleasantness that sent forth light when God gave the Torah to Yisrael has been covered and concealed since the Holy Temple was destroyed.

274. "Your right hand, Hashem, is glorious in power" (Shemot 15:6). Rabbi Shimon said: At the time when the morning shines, WHICH IS THE SECRET OF THE LIGHT OF CHASSADIM OF ZEIR ANPIN, the doe, WHICH IS MALCHUT, stands firm. She is filled from her aspect, BECAUSE THE LEFT, WHICH IS HER SIDE, IS THEN ATTIRED IN CHASSADIM AND HER LIGHT BECOMES FULL. She enters into two hundred sanctuaries of the King, WHICH IS THE SECRET OF THE RIGHT COLUMN, WHICH CONTAINS ONLY KETER AND CHOCHMAH. EACH ONE NUMBERS ONE HUNDRED; THUS, THEY ARE TWO HUNDRED. AFTER MALCHUT HAS BEEN COMPLETED AND FILLED FROM THE LEFT COLUMN, SHE IS ENTIRELY INCLUDED IN THE RIGHT, WHICH IS THE SECRET OF THE TWO HUNDRED SANCTUARIES. A person who has studied Torah at midnight - at the time that the North Wind stirs, NAMELY THE LEFT, and it is the desire of this doe to be aroused in the world TO BESTOW PLENTY - he comes with her to stand before the King. And during the time of morning light, a thread of grace is drawn over him.

275. As he gazes at the firmament, MEANING THAT HE RECEIVES FROM THE FIRMAMENT, WHICH IS YESOD OF ZEIR ANPIN, the light of understanding of the Holy Knowledge dwells upon him, and the man is crowned with it, BY ATTAINING THE FIRST THREE SFIROT. And all fear him. Then this person is called 'a son of the Holy One, blessed be He', 'a resident of the King's sanctuary', WHICH IS MALCHUT, MEANING A SON TO ZEIR ANPIN AND NUKVA. And he enters all the gates of the King and nobody can hinder him.

276. At the time that he is summoned to the King's sanctuary, it is written about him: "Hashem is near to all those who call upon Him, to all those who call upon Him in Truth" (Tehilim 145:18). What is "in Truth"? It is as we established in the passage: "Show Truth to Jacob" (Michah 7:20), WHICH MEANS that he knows how to proclaim the unity of the Holy Name in his prayers properly. And this is the service of the Holy King.

277. Anyone who knows how to proclaim the unity of the Holy Name properly establishes a single nation in the world, as written: "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). Therefore, we have established that the service of any priest who does not know how to proclaim the unity of the Holy Name properly is not a proper service. This is because everything depends UPON THE PRIEST, both the service above, WHICH IS THE ESTABLISHING OF UNITY OF THE NAME, and the service below, OF SACRIFICES. And he must concentrate his heart and desire so that those above and those below are blessed.

274. יְמִינְךָ יי' נֹאדְרֵי בְכֹחַ. אָמַר ר"ש, בְּשַׁעֲתָא דְצַפְרָא נְהִיר, וְאִילְתָּא קַיִימָא בְקִיּוּמָה, אֲתַעֲבַרְתָּ בְּסִטְרָהּ, וְעָאלַת בְּמֵאתָן הַיְכָלִין דְּמַלְכָּא. בְּרֵשׁ נֶשׁ דְּאֲשַׁתְּדַל בְּפִלְגוּת לִילִיא בְּאוּרִיּוּתָא, בְּשַׁעֲתָא דְאֲתַעַר רוּחָא דְצַפּוֹן, וְתִיאוּבְתָא דְאִילְתָּא דָּא לְאֲתַעֲרָא בְּעֵלְמָא, אֲתִי עֵמָה לְקַיִימָא קֳדָם מַלְכָּא, בְּשַׁעֲתָא דְנְהִיר צַפְרָא מְשַׁכִּין עָלֶיהָ חַד חוּטָא דְחֹסֵד.

275. מְסַתְבֵּל בְּרַקִּיעָא, שְׂרִיא עָלֶיהָ נְהִירוֹ דְּסַכְלָתָנוּ דְּדַעֲתָא קְדִישָׁא, וּמִתַּעֲטֵר בֵּיהּ בְּרֵשׁ, וְדַחְלִין מִנִּיהּ כְּלָא. כְּדִין הָאִי בְּרֵשׁ אֲקָרִי בְּרָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּרֵשׁ הַיְכָלָא דְּמַלְכָּא. עָאל בְּכָל תְּרַעוּוֹ, לִית דִּימְחֵי בִיּוּדִיהּ.

276. בְּשַׁעֲתָא דְקָרִי לְהַיְכָלָא דְּמַלְכָּא, עָלֶיהָ כְּתִיב, קְרוֹב יי' לְכָל קוֹרְאֵיו לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֵמֶת. מֵאִי בְּאֵמֶת. כְּמָה דְּאוּקִימָנָא, תַּתָּן אֵמֶת לִיעֶקֶב, דִּידַע לִיחְדָּא שְׂמָא קְדִישָׁא בְּצִלוֹתֶיהָ כְּדָקָא יְאוּת. וְדָא פּוֹלְחָנָא דְּמַלְכָּא קְדִישָׁא.

277. וּמֵאֵן דִּידַע לִיחְדָּא שְׂמָא קְדִישָׁא כְּדָקָא יְאוּת, אוּקִימֵן אוּמָא יַחֲדָא בְּעֵלְמָא, דְּכְתִיב וּמִי כַעֲמֵךְ יִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְץ. וְעַל דָּא אוּקִימָנָא, כָּל כְּהֵן דְּלֹא יָדַע לִיחְדָּא שְׂמָא קְדִישָׁא כְּדָקָא יְאוּת, לְאוּ פּוֹלְחָנִיהּ פּוֹלְחָנָא. דְּהָא כְּלָא בֵּיהּ תְּלִיא, פּוֹלְחָנָא עֲלָא, וּפּוֹלְחָנָא תַתָּא. וּבְעֵי לְכוּנָא לְבָא וְרַעוּתָא, בְּגִין דִּיתְבַּרְכוּן עֲלָי וְתַתָּאי.

278. It is written: "When you come to appear before Me (lit. 'see My face')" (Yeshayah 1:12), for the prayer of every person who comes to proclaim the unity of the Holy Name but does not concentrate with his heart, desire and fear in order that by it those above and those below shall be blessed, is cast away. All announce against him. And the Holy One, blessed be He, declares of him: "When you come to see My face."

279. It should have been simply, "When you come to see." Why the additional "to see My face"? HE ANSWERS: For all these faces of King, NAMELY THE ILLUMINATION OF CHOCHMAH IN THE SECRET OF THE PASSAGE: "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHLEET 8:1), are concealed in the depth of the darkness, WHICH IS THE SECRET OF THE JUDGMENTS IN THE LEFT COLUMN. For by all those who know how to proclaim the unity of the Holy Name properly, the walls of darkness split, and the face of the King appears and shines to everyone. When they are visible and shine, then blessed are all those above and below. Then blessings are prevalent in all the world, and it is written: "to see My face."

280. "Who has required this (Heb. zot) from your hand" (Yeshayah 1:12). HE ASKS: What does the passage mean? HE ANSWERS: Everyone who comes to establish the unity of the Holy Supernal Name must do so from this aspect of zot, THAT IS MALCHUT, as is written: "Thus (Heb. zot) shall Aaron come into the holy place" (Vayikra 16:3). This is in order that the Righteous, WHICH IS YESOD, and righteousness, WHICH IS MALCHUT, shall unite together as one pair, so that everything shall be blessed from them. And these two are called "Your courts," as is written: "Happy is the man whom You choose, and cause to approach to You, that he may dwell in Your courts" (Tehilim 65:5).

281. And to he who is about to unite the Holy name, but does not concentrate with the heartfelt desire, with fear and love, the Holy One, blessed be He, says: "who has required this (Heb. zot) at your hand, to trample My courts?" (Yeshayah 1:12) Zot is precise, because there are no blessings IN THE RIGHTEOUS AND RIGHTEOUSNESS WHICH ARE CALLED 'MY COURTS'. And not only are there no blessings, but rather Judgment dwells in them, and we find that everything is under Judgment.

282. Come and behold: from the right side of the Holy One, blessed be He, WHICH IS CHESED, every light is aroused, all blessings, all joy. Within it is included the left. This is just as a person has right and left sides, and the left is included in the right, and the right includes everything. And when the right stirs, the left stirs with it, for it is linked to it and is included.

283. Come and behold: when a person raises his hands in prayer, he points his fingers upwards, as is written: "And it came pass, when Moses held up his hand, that Yisrael prevailed" (Shemot 17:11). Everything depends on the right. It is written: "And Aaron lifted up his hands (Heb. yadav)" (Vayikra 9:22). YADAV is spelled without YUD, WHICH MEANS ONE HAND, THE RIGHT, and then he concentrates on blessing above.

278. כְּתִיב כִּי תִבְאוּ לִרְאוֹת פָּנָי. כָּל בָּר נֹשֵׂא דְאֵתִי לִיְחִידָא שְׁמָא קְדִישָׁא, וְלֹא אֲתַבּוּן בֵּיהּ בְּלִבָּא וְרַעוּתָא וְדַחִילוֹ, בְּגִין דִּיתְבָּרְכוּן בֵּיהּ עֲלָיִי וְתַתָּאִי, רְמָאן לִיהּ צְלוּתִיהּ לְבָר, וְכֹלָא מְכַרְיִזֵי עֲלֵיהּ לְבִישׁ. וְקוּדְשָׁא בְרִיךְ הוּא קְרִי עֲלֵיהּ כִּי תִבְאוּ לִרְאוֹת פָּנָי.

279. כִּי תִבְאוּ לִרְאוֹת מַבְעֵי לִיהּ, מְאִי לִרְאוֹת פָּנָי. אֵלָא כָּל אֵינוֹן אֲנַפִּין דְּמַלְכָּא, טְמִירִין בְּעַמְקָא לְבַתֵּר חֲשׂוּכָא וְכָל אֵינוֹן דִּידְעִין לִיְחִידָא שְׁמָא קְדִישָׁא כְּדָקָא יֹאוֹת מִתְבַּקְעִין כָּל אֵינוֹן כּוֹתְלֵי חֲשׂוּכָא, וְאֲנַפִּין דְּמַלְכָּא אֲתַחְזִיין, וְנִהְרִין לְכֹלָא. וְכֹד אֵינוֹן אֲתַחְזִיין וְנִהְרִין, מִתְבָּרְכוּן כֹּלָא עֲלָיִין וְתַתָּאִין. כְּדִין בְּרַפָּאן אֲשַׁתְּכַחוּ בְּכֹלָהוּ עֲלָמִין, וְכְדִין כְּתִיב לִרְאוֹת פָּנָי.

280. מִי בְקִשׁ זֹאת מִיְדְכֶם, מְאִי קָא מִיְרִי. אֵלָא מֵאֵן דְּאֵתִי לִיְחִידָא שְׁמָא קְדִישָׁא עֲלָא, בְּעֵי לִיְחִידָא מְסֻטְרָא דְזֹאת. בְּמָה דְכְתִיב בְּזֹאת יִבָּא אֲהֲרֹן אֶל הַקֹּדֶשׁ. בְּגִין דִּיזְדוּגָן כְּחִדָּא, אֵינוֹן תְּרִין: צְדִיק וְצַדִּיק, בְּזוּגָא חִדָּא. בְּגִין דִּיתְבָּרְכוּן כֹּלָא מִנִּיְהוּ וְאֵלִין אֲקִרוּן חֲצֵרָן, בְּמָה דְכְתִיב, אֲשֶׁר תִּבְחַר וְתִקְרַב יִשְׁכֵּן חֲצֵרָן.

281. וְאִי אִיהוּ אֲתִי לִיְחִידָא שְׁמָא קְדִישָׁא, וְלֹא יִתְבּוּן בֵּיהּ בְּרַעוּתָא דְלִבָּא, בְּדַחִילוֹ וְרַחֲמוֹ. קוּדְשָׁא בְרִיךְ הוּא אָמַר, מִי בְקִשׁ זֹאת מִיְדְכֶם רְמוֹס חֲצֵרִי. זֹאת וְדָאִי, דְהָא לֹא אֲשַׁתְּכַח בְּהוּ בְּרַפָּאן. וְלֹא הִי דְלֹא אֲשַׁתְּכַחוּ בְּהוּ בְּרַפָּאן, אֵלָא דְשְׂרִינָא בְּהוּ דִינָא וְאֲשַׁתְּכַח דִינָא בְּכֹלָא.

282. ת"ח, יְמִינָא דְקוּדְשָׁא בְרִיךְ הוּא, מְנִיָּה מִתְעַרְיִן כָּל נְהִירוֹ, כָּל בְּרַפָּאן, וְכָל חֲדוּ. בֵּיהּ כְּלִיל שְׁמַאלָא כְּמָה דְאִית בְּבָר נֹשֵׂא יְמִינָא וְשְׁמַאלָא, וְשְׁמַאלָא אֲתַכְלִיל בִּימִינָא, וְיְמִינָא הוּא כְּלִיל כֹּלָא. וְכֹד אֲתַעַר יְמִינָא שְׁמַאלָא אֲתַעַר עֲמִיָּה, דְהָא בֵּיהּ אַחִיד וְאֲתַכְלִיל.

283. וְת"ח, בְּשַׁעֲתָא דְאָרִים בָּר נֹשֵׂא יְדֵיהּ בְּצְלוּתָא, מְכוּוֹן בְּאַצְבָּעֵן דִּילִיָּהּ לְעֵילָא. כְּמָה דְכְתִיב וְהָיָה כְּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגִבְרֵי יִשְׂרָאֵל. דְהָא בִּימִינָא תְלִיָּא כֹלָא. וְכְתִיב וַיִּשָּׂא אֲהֲרֹן אֶת יָדוֹ, וְכְתִיב חֲסֹר. וְכְדִין אֲתַבּוּן לְבָרְכָה לְעֵילָא.

284. It is not so with the Holy One, blessed be He. When THE HOLY ONE, BLESSED BE HE, raises His hand above, woe to those below, because all assistance and blessing has departed from them. How do we know this? For it is written: "You did stretch out Your right hand, the earth swallowed them" (Shemot 15:12). What is "You did stretch out Your right hand"? It is like its Aramaic translation: 'You raised Your right hand' and immediately, 'the earth swallowed them'. And when the right is present, the left is also with it. And if the right departs, then the left comes, Judgments stir in the world, and Judgments prevail overall.

285. When Rabbi Shimon reached this verse he wept, for it is written: "He has drawn back his right hand" (Eichah 2:3). Is it possible that He would draw back His right hand? AND HE ANSWERS: But because the left hastened to descent into the world first, the right remained in another place, NAMELY BEHIND.

286. Rabbi Shimon said: It is written, "The righteous perishes" (Yeshayah 57:1), and we explained the words. It does not say that 'the Righteous is lost', but rather, "The righteous lost." AND HE ANSWERS: From all the aspects of the King the only one who lost was the Righteous one, WHICH IS YESOD. He lost in two ways: one, since blessings no longer dwell on him as originally, and the second is that his spouse has become distanced from him, that is, the Congregation of Yisrael, NAMELY MALCHUT. Thus the Righteous one loses more than any of them, and pertaining to the time to come, it is written: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, your King comes to you, He is just, and a deliverer (lit. 'delivered')" (Zecharyah 9:9). It is not written, 'Just, and a deliverer' but rather "just, and delivered." He is most certainly delivered, BECAUSE HIS SPOUSE HAS RETURNED TO HIM. And we have already learned this.

287. "Your right hand, Hashem, is glorious (Heb. ne'edari) in power" (Shemot 15:6). "Why does it say "Ne'edari"? It should say the more common 'ne'edar'. AND HE ANSWERS: When the left comes to unite with the right, then is written: "Ne'edari...has dashed the enemy in pieces." It is always thus when it unites with the right, because the left is present in the right and is included in it.

288. Rabbi Shimon said: It is as we established, because man is really divided, MEANING THAT HE IS ONLY HALF A BODY AND HIS SECOND HALF IS A WOMAN. What is the reason? In order that afterwards he should receive his spouse and the two should truly become one body. So is "Your right hand" really divided, IT IS ONLY HALF A BODY. What is the reason? In order to receive the left. And it is all so, one with one. With one hand, He smites and cures. Therefore, it is written: "Your right hand, Hashem, has dashed the enemy in pieces."

284. וְקוֹדֵשׁ אֵלֹהִים הוּא לֹא הָכִי, בְּשַׁעֲתָא דְאָרִיִּים יְמִינָא לְעִילָא, וְוִי לְהוּ לְתַתָּאִי, דְּהָא כָּל סִינְעָתָא וְכָל בְּרַכָּאן אֶסְתְּלִיקוּ מִנִּיהוּ. מִנְלָן. דְּכַתִּיב נְטִית יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ. מֵאֵי נְטִית יְמִינְךָ. כְּתִרְגוּמוֹ, אֶרִימַת יְמִינְךָ. מִיַּד תִּבְלַעְמוּ אֶרֶץ. וְכֵד יְמִינָא אֶשְׁתַּכַּח, שְׂמַאלָא אֶשְׁתַּכַּח עִמִּיהּ, וְכֵדִין לֹא שְׁלִטִין דִּינִין בְּעֵלְמָא, מ"ט, בְּגִין דִּימִינָא אֶשְׁתַּכַּח עִמִּיהּ. וְאִי יְמִינָא אֶסְתְּלַקַּת, הָא שְׂמַאלָא אֶזְדַּמְנַת, כְּדִין דִּינִין מִתְעַרְוּ בְּעֵלְמָא, וְדִינָא שְׂרִיא בְּכֵלָא.

285. ר"ש כֵּד הוּה מְטִי לְהָאִי קְרָא, הוּה בְּכִי, דְּכַתִּיב הָשִׁיב אַחֲרֵי יְמִינוֹ. וְכִי אֶפְשָׁר דְּהָשִׁיב אַחֲרֵי יְמִינוֹ. אֵלָא בְּגִין דְּאֶקְדִים שְׂמַאלָא לְנַחְתָּא בְּעֵלְמָא, וְיְמִינָא אֶשְׁתַּאֲרַת בְּאַתְרֵי אַחְרָא.

286. אר"ש, כְּתִיב הִצְדִּיק אָבֶד. וְהָא אֹקִימָנָא מְלִי, הִצְדִּיק נֶאֱבֵד לֹא כְּתִיב, אֵלָא הִצְדִּיק אָבֶד. מְכַל אֵינּוֹן אֲנַפִּי מְלַכָּא, לֹא אֶשְׁתַּכַּח דְּאָבֶד, אֵלָא צְדִיק. אָבֶד בְּתַרִי סְטְרִי: חֵד, דְּלֹא שְׂרָאן בִּיהַ בְּרַכָּאן, כֵּד בְּקַדְמִיתָא. וְחֵד, דְּאֶתְרַחֲיקַת מְנִיָּה בַת זֹגְגִיָּה דְּהִיא כ"ו. אֶשְׁתַּכַּח, דְּצְדִיק אָבֶד יִתִּיר מְכַלָּא. וְלִזְמַנָּא דְּאֶתִי כְּתִיב, גִּילִי מֵאֵד בַּת צִיּוֹן הֲרִיעֵי בַת יְרוּשָׁלַם הִנֵּה מְלַכְךָ יָבֵא לְךָ צְדִיק וְנוֹשֵׁעַ הוּא. צְדִיק וְמוֹשִׁיעַ לֹא כְּתִיב, אֵלָא צְדִיק וְנוֹשֵׁעַ הוּא. הוּא נֹשֵׁעַ וְדֵאִי. וְהָא אֶתְמַר.

287. יְמִינְךָ יי' נֶאֱדָרִי בְּכַח. מֵאִי נֶאֱדָרִי, נֶאֱדָר מִבְּעֵי לִיָּה. אֵלָא, בְּשַׁעֲתָא דְּשְׂמַאלָא אֶתִּיא לְאֶזְדוּגָא בִּימִינָא, כְּדִין כְּתִיב נֶאֱדָרִי תִרְעַץ, וְלַעֲוֹלָם הָכִי הוּא בְּגִין דְּשְׂמַאלָא אֶשְׁתַּכַּח בִּימִינָא, וְאֶתְכַלִּיל בִּיהַ.

288. אָמַר רַבִּי שְׂמַעוֹן, כְּמָה דְּאֹקִימָנָא הָכִי הוּא, דְּבַר נֶשׁ אֶשְׁתַּכַּח דְּאֶתְפַּלְג. מ"ט. בְּגִין לְקַבְּלָא עִמִּיהַ בַּת זֹגְגִיָּה, דִּיתְעַבִּידוּ חֵד גּוּפָא מִמֶּשׁ. כֵּד יְמִינְךָ, אֶשְׁתַּכַּח דְּאֶתְפַּלְג. מ"ט. בְּגִין לְקַבְּלָא עִמִּיהַ שְׂמַאלָא. וְהָכִי הוּא כְּלָא, חֵד בְּחֵד. וְעַל דָּא, בְּחֵד מְחִי וּמְסִי, הֵה"ד יְמִינְךָ יי' תִרְעַץ אוּיָב.

289. Come and behold: this song was sung about that time and about the time to come, when King Messiah will be aroused, as written: "Your right hand, Hashem, has dashed (lit. 'will dash') the enemy in pieces." It is not written: 'has dashed', THAT IS IN THE PAST TENSE, but "will dash," IN THE FUTURE TENSE. THUS, THIS IS ALSO FOR THE FUTURE TO COME. It is written before, REGARDING THE EXILE: "He has drawn back His right hand from before the enemy." At that time, in the time to come, it "will dash the enemy in pieces"

290. And it is all in this manner: "You have (lit. 'will') overthrown them that rose up against You" (Shemot 15:7). It is not written, "You have overthrown," but literally, 'You will overthrow,' and similarly, "You did (lit. 'will') send forth Your anger, which consumed them as stubble" (Ibid.). It is all in the time to come. "Your right hand, Hashem, is glorious in power" is in this time, in this world. "Your right hand, Hashem, will dash the enemy in pieces," refers to the time of King Messiah. "And in the greatness of Your excellency You have overthrown them that rose up against You," refers to the coming of Gog and Magog (Armageddon). "You will send forth Your anger, which will consume them as stubble," refers to the resurrection of the dead, as written: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2).

291. Rabbi Shimon said: During that time, blessed are those who will remain in the world. And who are they? Come and behold: there will not remain any in the world except those who are circumcised, who accepted the Holy Covenant, and entered into the two parts of the Holy Covenant, NAMED CIRCUMCISION AND MEMBRANE UNCOVERING, as we have established. And one who guards the member the Covenant, not to insert it where he should not, these are those who will remain and be inscribed for eternal life.

292. How do we know this? From the words: "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem, shall be called Holy, every one in Jerusalem that is written to Life" (Yeshayah 4:3). It is understood from, "He that is left in Zion, and he that remains in Jerusalem," that everyone who is circumcised attains these two levels, ZION AND JERUSALEM. If he observes that Covenant properly and is careful and particular about it, it is written: "He that is left in Zion, and he that remains in Jerusalem." These will remain in that time. And the Holy One, blessed be He, will renew the world and rejoice with them. In reference to that time, it is written: "May the glory of Hashem endure forever, let Hashem rejoice in His works" (Tehilim 104:31).

293. Rabbi Chiya was traveling to Rabbi Elazar. He found him sitting near Rabbi Yosi, the son of Rabbi Shimon, son of Lakunya, his father-in-law. He raised his head and saw Rabbi Chiya. He said: "In that day shall Yisrael be the third with Egypt and with Ashur (Assyria), a blessing in the midst of the land whom Hashem Tzeva'ot shall bless, saying, 'Blessed be Egypt, My people, and Ashur the work of My hands, and the children of Yisrael My inheritance'" (Yeshayah 19:24-25). HE ASKS: Are then Ashur and Egypt close to the Holy One, blessed be He?

289. תָּא חֲזִי, שִׁירְתָּא דָּא אֲתָמַר, עַל הָהוּא זְמַנָּא, וְעַל זְמַנָּא דְאַתִּי, בְּיוֹמֵי דִיתְעַר מְלַכָּא מְשִׁיחָא, דְכְתִיב, יִמְיִנְךָ יְיָ תִרְעֵץ אוֹיֵב, רַעְצָתָ לֹא כְתִיב, אֲלֵא תִרְעֵץ. מַה כְּתִיב בְּקִדְמִיתָא, הָשִׁיב אַחֲרֵי יָמֵינוּ, מִפְּנֵי אוֹיֵב, בְּהָהוּא זְמַנָּא הִיא, תִרְעֵץ אוֹיֵב לְזְמַנָּא דְאַתִּי.

290. וְכֹלָא הֵכִי הוּא, תְהָרוֹס קְמִינְךָ, הִרְסָתָ לֹא כְתִיב, אֲלֵא תְהָרוֹס. תְשַׁלַּח חֲרוֹנְךָ יֹאכְלֵמוּ בְקֶשׁ, כֹּלָא לְזְמַנָּא דְאַתִּי. יִמְיִנְךָ יְיָ נֹאדְרֵי בִכְח, בְּזְמַנָּא דָּא, בְּעֵלְמָא דִין. יִמְיִנְךָ יְיָ תִרְעֵץ אוֹיֵב, בְּזְמַנָּא דְמְלַכָּא מְשִׁיחָא. וּבְרוּב גְאוּנְךָ תְהָרוֹס קְמִינְךָ, לְבִיאת גּוֹג וּמַגּוּג. תְשַׁלַּח חֲרוֹנְךָ יֹאכְלֵמוּ בְקֶשׁ, לְתַחֲיִית הַמֵּתִים. דְכְתִיב, וְרַבִּים מִיִּשְׁרָאֵל אֲדַמַּת עִמָּר וְקִיצוּ אֱלֹהִים לְחַיֵּי עוֹלָם וְאֱלֹהִים לְחַרְפוֹת וּלְדְרָאוֹן עוֹלָם.

291. בְּהָהוּא זְמַנָּא, אָמַר רַבִּי שְׁמַעוֹן, זְכָאִין אִינוּן דִּישְׁתַּאֲרוֹן בְּעֵלְמָא, וּמֵאֵן אִינוּן. תָּא חֲזִי, לֹא יִשְׁתַּאֲר מְבַנֵּי עֵלְמָא, בְּרֵי אִינוּן גְזִירִין, דְקִבְלוּ אֶת קִיּוּמָא קְדִישָׁא, וְעָלוּ בְקִיּוּמָא קְדִישָׁא, בְּאִינוּן תְרִין חוֹלְקִין, כְּמַה דְאוּקִימָנָא. וְהוּא נְטִיר לִיה לְהָהוּא קִיּוּם, וְלֹא עֵוִילִיה בְּאַתְרֵי דְלֹא אֲצִטְרִיךְ, אֲלִין אִינוּן דִּישְׁתַּאֲרוֹן, וְיִכְתְּבוּן לְחַיֵּי עֵלְמָא.

292. מְנַלְן. דְכְתִיב, וְהִיא הַנְּשֵׂאֵר בְּצִיּוֹן וְהַגּוֹתֵר בִּירוּשָׁלַם קְדוּשָׁא יֹאמַר לוֹ כֹּל הַכְּתוּב לְחַיִּים בִּירוּשָׁלַם. מִשְׁמַע הַנְּשֵׂאֵר בְּצִיּוֹן וְהַגּוֹתֵר בִּירוּשָׁלַם, דְכֹל מֵאֵן דְאַתְגְזֹר, בְּאֲלִין תְרִין דְרַגִּין עָאֵל. וְאִי נְטִיר לְהָהוּא קִיּוּם כְּדַקָּא חֲזִי, וְיִזְדַּהֵר בֵּיה, עָלִיה כְּתִיב הַנְּשֵׂאֵר בְּצִיּוֹן וְהַגּוֹתֵר בִּירוּשָׁלַם. אֲלִין יִשְׁתַּאֲרוֹן בְּהָהוּא זְמַנָּא, וְבָהוּ זְמַן קוּדְשָׁא בְרִיךְ הוּא לְחַדְתָּא עֵלְמָא, וְלִמְחַדֵּי בְהוּ. עַל הָהוּא זְמַנָּא כְּתִיב, יְהִי כְבוֹד יְיָ לְעוֹלָם יִשְׂמַח יְיָ בְּמַעֲשָׁיו.

293. ר' חִיָּיא הוּא אֲזִיל לְגַבֵּי רַבִּי אֲלַעְזַר, אֲשַׁכְּחִיהּ, דְהוּא יָתִיב לְגַבֵּיהּ דְרַבִּי יוֹסִי בְּרִי שֶׁ בֶן לְקוֹנוּיָא חֲמוּי. עַד דְזָקִיף רִישֵׁיהּ, חָמָא לִיה לְרַבִּי חִיָּיא, אָמַר, בְּיוֹם הָהוּא יְהִיהּ יִשְׂרָאֵל שְׁלִישִׁיהּ לְמִצְרַיִם וְלְאַשּׁוּר בְּרַכָּה בְּקֶרֶב הָאָרֶץ אֲשֶׁר בְּרַכּוּ יְיָ צְבָאוֹת לֵאמֹר בְּרוּךְ עַמֵּי מִצְרַיִם וּמַעֲשֵׂה יְדֵי אֲשּׁוּר וּנְחַלְתִּי יִשְׂרָאֵל, וְכִי אֲשּׁוּר וּמִצְרַיִם קְרִיבִין אִינוּן לְקוּדְשָׁא בְרִיךְ הוּא.

294. HE ANSWERS: This refers to all those members of the exiles who will go up from Egypt and Ashur. And if we say that it refers to Egypt and Ashur THEMSELVES, it refers to the pious among them who repented, and remained to serve Yisrael and King Messiah, as it is written: "And may all kings fall down before Him" (Tehilim 72:11), and, "And kings shall be your foster fathers..." (Yeshayah 49:23).

295. He said to him: What is the meaning of, "Her ways are ways of pleasantness, and all her paths are peace" (Mishlei 3:17)? He said to him: How foolish are the people of the world, who do not know or pay attention to the words of Torah. The words of Torah are the way to merit that pleasantness of Hashem, as it is written: "Her ways are ways of pleasantness, and all her paths are peace" They are "ways of pleasantness," indeed. HE ASKS: What is "pleasantness"? AND HE ANSWERS: It is as written, "To behold the pleasantness of Hashem" (Tehilim 27:4), WHICH IS BINAH. We established that this is because the Torah and her ways are derived from that pleasantness, and these ways are explained in it. And hence, "Her ways are ways of pleasantness, and all her paths are peace."

296. Rabbi Chiya said: We have learned at the time that the Holy One, blessed be He, gave the Torah to Yisrael, a light emitted from that pleasantness, WHICH IS BINAH. And the Holy One, blessed be He, WHO IS ZEIR ANPIN, crowned Himself with it, MEANING THAT HE RECEIVED THE FIRST THREE SFIROT FROM HER, CALLED 'A CROWN'. And from that pleasantness, the luster of all the worlds, of all the firmaments, and of all the crowns sparkled. About that moment, it is written: "Go forth, O daughters of Zion, and behold King Solomon..." (Shir Hashirim 3:11). KING SOLOMON IS ZEIR ANPIN, HIS MOTHER IS BINAH, AND THE CROWN IS THE FIRST THREE SFIROT.

297. At the time that the Temple was built, the Holy One, blessed be He, was crowned with that crown and sat on His throne, WHICH IS MALCHUT. From the time that the Temple was destroyed, the Holy One, blessed be He, was not crowned with His crowns, and that pleasantness, WHICH IS THE LIGHT OF BINAH, was covered and concealed.

21. When Moses entered into the cloud

Rabbi Elazar tells of Moses' journey into the cloud where he was met by the Angels Kemuel, and then Hadarniel and then Sandalfon, who receives prayers. Moses trembled in fright until the Holy One, blessed be He strengthened him, and Moses found his power in those realms through saying the 72 letters of the Supernal Holy Name. God taught him the Torah, but when the children of Yisrael sinned below, the Angels wished to harm Moses. God gave him His protection and His radiant light, and Moses went down with the tablets, his face shining with illumination. Rabbi Chiya says that as long as the children of Yisrael are occupied with Torah, the strength of all the heathen nations is broken.

294. אֵלָא, עַל גְּלוּתָא דִּי־סִקּוֹן מִמְצָרִים וּמֵאֲשׁוּר אֲתָמֵר, וְאִי אֲתָמֵר עַל מְצָרִים וְעַל אֲשׁוּר, עַל אֵינּוֹן חֲסִידֵי דְלֵהוֹן, דְּאֵהֲדֵרוּ בְּתִיבְתָא, וְאֲשַׁתְּאֲרוּן לְמַמְלַח לְיִשְׂרָאֵל וְלְמַלְכָא מְשִׁיחָא, דְּכִתְיִב וַיִּשְׁתַּחֲוּ לֹו כָּל מְלָכִים. וְכִתְיִב, וְהָיוּ מְלָכִים אוֹמְנִיךְ וְגו'.

295. א"ל, מַאי דְּכִתְיִב, דְּרִכְיָה דְּרִכְיָה נְעָם א"ל כְּמָה טַפְשִׁין בְּנֵי עַלְמָא, דְּלֵא יִדְעוּן וְלֵא מְשִׁיחִין בְּמַלּוּי דְּאוֹרֵייתָא, דְּהָא מַלִּין דְּאוֹרֵייתָא אֵינּוֹן אֲרַחָא לְמִזְבֵּי בְּהוּא נְעָם יי' דְּכִתְיִב דְּרִכְיָה דְּרִכְיָה נְעָם וְכָל נְתִיבוּתֵיהָ שְׁלוֹם. דְּרִכְיָה נְעָם וְדָאֵי. מַאי נְעָם. כְּמָה דְּכִתְיִב לְחִזּוּת בְּנְעָם יי', וְהָא אוֹקְמוּהָ בְּגִין דְּאוֹרֵייתָא, וְאֲרַחּוּי, מְהוּא נְעָם אֲתִיין, וְאֵינּוֹן אֲרַחִין פְּרִישׁוֹן בֵּיה, וְעַל דָּא דְּרִכְיָה דְּרִכְיָה נְעָם וְכָל נְתִיבוּתֵיהָ שְׁלוֹם.

296. א"ר חֵיָא, תְּנִינן, בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא יְהֵב אוֹרֵייתָא לְיִשְׂרָאֵל, נֶפֶק נְהוּרָא מְהוּא נְעָם, וְאֲתַעֲטֵר בֵּיה קוּדְשָׁא בְּרִיךְ הוּא, וּמְהוּא נְעָם אֲבַהִיקוּ זִיווֹן דְּכִלְהוּ, עַלְמִין דְּכִלְהוּ רְקִיעִין, דְּכִלְהוּ כְּתָרִין. עַל הָהִיא שַׁעְתָּא כְּתִיב, צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלֵמָה וְגו'.

297. וְהָהִיא שַׁעְתָּא דְּאֲתַבְּנֵי מְקַדְשָׁא, אֲתַעֲטֵר קוּדְשָׁא בְּרִיךְ הוּא בְּהוּא עֲטָרָה, וְיִתִּיב בְּכַרְסֵיִיא דִּילֵיהָ, וְאֲתַעֲטֵר בְּעֲטָרוּי. וּמְהוּא זְמַנָּא דְּאֲתַחֲרַב בֵּי מְקַדְשָׁא, לֹא אֲתַעֲטֵר קוּדְשָׁא בְּרִיךְ הוּא בְּעֲטָרוּי, וְהוּא נְעָם אֲתַטְמֵר וְאֲתַגְּנִיז.

298. Rabbi Elazar said: When Moses entered into the cloud, it is written: "And Moses went into the midst of the cloud" (Shemot 24:18). As one who goes in the place of the spirit, a great angel met him. We learned that his name is Kemuel, and he is assigned over 12,000 appointed messengers. He wanted to join with Moses. Moses opened his mouth with the twelve engraved letters of the Holy Name that the Holy One, blessed be He, taught him at the bush, and he distanced himself twelve parasangs from Moses, who was standing in the cloud, with his eyes glowing like coals of fire.

299. Then a certain angel who was greater and more honored than the first met him. We learned that Hadarniel is his name and he is six hundred and one thousand parasangs above the other angels, and his voice carries through two hundred thousand firmaments that revolve in a white fire. As soon as Moses saw him, he was unable to speak. He wanted to drop himself down from the midst of the cloud.

300. The Holy One, blessed be He, said to him: 'Moses, are you really the one who spoke so much with Me at the bush, who wanted to know the secret of the Holy Name, and had no fear. Yet now you are afraid of one of my attendants!' As soon as Moses heard the voice of the Holy One, blessed be He, he was strengthened and opened his mouth with the 72 letters of the Supernal Holy Name. As soon as Hadarniel heard the letters of the Holy Name from the mouth of Moses, he shuddered. He approached him and said to him: Blessed is your portion Moses, for it has been revealed to you that which has not been revealed to the highest angels.

301. And he went with him until he reached the strong fire of an angel whose name is Sandalfon. We have learned that Sandalfon is 500 years higher than his other associates. He stands behind the curtain of his Master and he braids Him crowns from the requests of the prayers of Yisrael. And when this crown reaches the head of the Holy King, He receives all Yisrael's prayers. All the hosts and multitudes shudder and groan, and say: Blessed is the glory of Hashem from the dwelling place of His Shechinah.

298. א"ר אֶלְעָזָר, בְּשַׁעֲתָא דְעָאֵל מֹשֶׁה בְּגוֹ עֲנָנָא, כְּמַה דְכָתִיב, וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעָנָן, כְּבָר נֵשׁ דְהוּה אֲזִיל בְּאַתְרֵי דְרוּחָא. אִיעֲרַע בֵּיהּ חַד מִלְּאָכָא רְבֻרְבָּא, וְתַאנָּא, קְמוּא"ל שְׁמִיָּה. וְהוּא מְמַנָּא עַל תְּרִיסַר אֲלָפִין מְמַנָּן שְׁלִיחִין. בְּעָא לְאַזְהוּגָא בֵּיהּ בְּמֹשֶׁה, פִּתַּח מֹשֶׁה פּוּמִיָּה, בְּתִרְסַר אַתּוּן גְּלִיפִין דְשָׁמָא קְדִישָׁא דְאֻלִּיף לִיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּסָנְה, וְאַתְרַחַק מִנִּיהּ תְּרִיסַר אֲלָפִין פְּרָסִין, וְהוּה אֲזִיל מֹשֶׁה בְּעֲנָנָא, וְעֵינָיו מְלַהֲטִין כְּגוּמְרִין דְאֶשָׁא.

299. עַד דְאִיעֲרַע בֵּיהּ חַד מִלְּאָכָא, רְבֻרְבָּא וַיְקִירָא מִן קְדָמָאָה, וְתַאנָּא הִדְרַנְיָא"ל שְׁמִיָּה, וְהוּא עֲלָאָה עַל שְׂאָר מִלְּאָכִין, אֶלְף וְשִׁתִּין רַבּוּא פְּרָסִין, וְקִלְיָה אֲזִיל בְּמַאתָן אֶלְף רְקִיעִין, דְמִסְתַּחְרָאן בְּאֶשָׁא חִיּוּרָא. בֵּיּוֹן דְחָמָא לִיהּ מֹשֶׁה, לֹא יָכִיל לְמַלְלָא. בְּעָא לְמִשְׁדֵּי גְרַמִּיָּה מְגוֹ עֲנָנָא.

300. א"ל קוּדְשָׁא בְּרִיךְ הוּא, מֹשֶׁה, וְכִי אָנֹתָ הוּא דְאֶסְגִּית מְלִין עִמִּי בְּסָנְה, דְבַעִית לְמַנְדַּע רְזָא דְשָׁמָא קְדִישָׁא, וְלֹא דְחַלְתָּ. וְהִשְׁתָּא אֶת דְחִיל מַחַד מִשְׁמַשִּׁין. בֵּיּוֹן דְשָׁמַע מֹשֶׁה קְלִיָּה דְקוּדְשָׁא בְּרִיךְ הוּא, אֶתְתַּקַּף. פִּתַּח פּוּמִיָּה, בְּע"ב אַתּוּן דְשָׁמָא עֲלָאָה, בֵּיּוֹן דְשָׁמַע הִדְרַנְיָא"ל אֶל אַתּוּן דְשָׁמָא קְדִישָׁא, מִפּוּמִיָּה דְמֹשֶׁה, אֲזַדְעִזַּע. קְרִיב לְגַבִּיָּה, א"ל, זָכָאָה חוֹלְקֵךְ מֹשֶׁה, דְאַתְגְּלִי לָךְ, מַה דְלֹא אֶתְגְּלִי לְמַלְאָכֵי עֲלָאֵי.

301. וְהוּה אֲזִיל עִמִּיָּה, עַד דְמָטוּ לְאֶשָׁא תְקִיפָא, דְחַד מִלְּאָכָא דִּי שְׁמִיָּה סַנְדַּלְפּוֹן. וְתַאנָּא, סַנְדַּלְפּוֹן עֲלָאָה הוּא עַל שְׂאָר חַבְרוּי, חֲמִשׁ מְאָה שְׁנִין. וְהוּא קָאִים בְּתַר פְּרָגוּדָא דְמַאֲרִיָּה, וְקִשָּׁר לִיהּ כְּתָרִין, מִבְּעוֹתֵיהוֹן דְצִלוֹתָא דְיִשְׂרָאֵל. וּבְשַׁעֲתָא דְמָטִי הָאֵי כְּתַר לְרִישֵׁיהּ דְמִלְּכָא קְדִישָׁא, הוּא מְקַבֵּל צִלוֹתְהוֹן דְיִשְׂרָאֵל. וְכִלְהוּ חִיּוּלִין וְאַכְלוּסִין מְזַדְעִזְעִין, וְנַהֲמִין וְאַמְרִין, בְּרִיךְ יְקָרָא דִּי מֵאַתְרֵי בֵּית שְׁכִינְתֵּיהּ.

302. Hadarniel said to him: Moses, I can not go with you. I fear that the strong fire of Sandalfon will burn me. At that moment, Moses shuddered until the Holy One, blessed be He, grasped Moses, sat him before Him and taught him Torah. And He covered Moses with that Light and the radiant shine of that pleasantness, and the face of Moses illuminated throughout the firmaments. All the hosts of heaven were trembling before him at that moment that he descended with the Torah.

303. As soon as Yisrael sinned below, the Holy One, blessed be He, took a thousand parts of that radiant shine from Moses. At that moment, the angels of above and all the multitudes wanted to burn Moses; NAMELY, when the Holy One, blessed be He, said to him, "Go, get you down; for your people...have become corrupt" (Shemot 32:7). Moses shuddered and could not speak until he increased and intensified supplications and prayers before the Holy One, blessed be He.

304. The Holy One, blessed be He, said to him: 'Moses, grasp My throne.' Until the Holy One, blessed be He, castigated all the multitudes, all these hosts AND THEN Moses held the two stone tablets and brought them down. That is the meaning of what is written: "A wise man scales the city of the mighty, and casts down the stronghold in which it trusts" (Mishlei 21:22). From that radiant shine that remained in him, the face of Moses sparkled. And if in this remnant that remained with him they could not gaze into his face, then into what had left and gone from him most surely WOULD THEY NOT BE ABLE TO GAZE.

305. Rabbi Chiya said: "Your right hand, Hashem, is glorious in power" (Shemot 15:6), refers to the Torah, THAT GLORIFIES THE RIGHT, and therefore, "Your right hand, Hashem, has dashed the enemy in pieces." For there is nothing in the world that can break the power of the heathen peoples like Yisrael when they are occupied with Torah. As long as they are occupied with Torah, the right is strengthened, and the power and strength of the heathen are broken. Therefore, the Torah is called 'strength', as is written: "Hashem gives strength to His people" (Tehilim 29:11).

306. When Yisrael are not occupied with Torah, the left is strengthened and the power of the heathen nations, WHO NURTURE FROM THE LEFT, is strengthened. They rule over Yisrael and pass decrees which Yisrael can not tolerate. The children of Yisrael were exiled and dispersed among the nations for this reason.

302. א"ל הִרְנִיאל לְמֹשֶׁה, מֹשֶׁה, לִית אֲנִי יָכִיל לְמַהַךְ עִמָּךְ, דִּלָּא יוֹקִיד לִי אֲשָׁא תְּקִיפָא דְסַנְדְּלִפּוֹן. בֵּיה שַׁעְתָּא אֲזִדְעֹז מֹשֶׁה, עַד דָּאֲתִקִּיף בֵּיה קוֹדֶשָׁא בְּרִיךְ הוּא בְּמֹשֶׁה, וְאוֹתְבִיה קְמִיה, וְאוֹלִיף לִיה אֹרִייתָא. וְחָפָא לִיה לְמֹשֶׁה, בְּהוּא נְהוּרָא וְחִוּא דְהוּא נַעַם, וְהוּוּ אֲנַפּוּי דְמֹשֶׁה נְהִירִין בְּכָל אִינוּן רְקִיעִין. וְכָל חֵילָא דְשָׁמַיָא הוּוּ מִזְדְּעֹזֵין קְמִיה, בְּשַׁעְתָּא דְהוּוּ נַחִית בְּאוֹרִייתָא.

303. בֵּינּוּן דְחָבוּ יִשְׂרָאֵל לְתַתָּא, נָטַל קַב"ה מִמֹּשֶׁה אֶלְפִי חוֹלְקִין מֵהוּוּא זִיּוּא. בֵּיה שַׁעְתָּא, בְּעוּ מְלֶאכִינ עֲלָאִין, וְכָל אִינוּן אֲבִלוּסִין, לְאוֹקְדָא לְמֹשֶׁה, בְּשַׁעְתָּא דֵא"ל קוֹדֶשָׁא בְּרִיךְ הוּא לָךְ רַד בִּי שַׁחַת עִמָּךְ. אֲזִדְעֹז מֹשֶׁה, וְלֹא יָכִיל לְמַלְלָא, עַד דְּאֲסָגִי בְּצִלוֹתִין וּבְעוֹתִין קְמִי קוֹדֶשָׁא בְּרִיךְ הוּא.

304. א"ל קוֹדֶשָׁא בְּרִיךְ הוּא, מֹשֶׁה, אֲתִקִּיף בְּכוֹרְסִיּוּא דִּילִי, עַד דְּגַעַר קוֹדֶשָׁא בְּרִיךְ הוּא בְּכָל אִינוּן אֲבִלוּסִין, בְּכָל אִינוּן חֵיילִין, וְאֲתִקִּיף מֹשֶׁה בְּתִרִין לוֹחִין דְּאֲבַגִּין, וְאֲחִית לוֹן לְתַתָּא. וְדָא הוּא דְכַתִּיב, עִיר גְּבוּרִים עָלֶיהָ חָכֵם וְיֹוֹרֵד עָז מִבְּטַחָה. וּמֵהוּוּא זִיּוּא דְאֲשַׁתָּאר בֵּיה, הוּוּ מִבְּהִיקִין אֲנַפּוּי דְמֹשֶׁה. וּמֵה בְּהֵאִי דְאֲשַׁתָּאר בֵּיה לֹא הוּוּ יָכִילִין לְאֲסַתְּבֵלָא בְּאֲנַפּוּי, בְּהוּוּא דְאֲסַתְּלַק מִיְנִיהָ עֲאֲב"ו.

305. ר' חֵיָא אָמַר, יְמִינְךָ יְי' נְאֻדְרִי בְּכַח, דָּא אֹרִייתָא. וְע"ד, יְמִינְךָ יְי' תְּרַעַץ אוֹיֵב. דְּלִית מְלָה בְּעֵלְמָא דִּיתְבַר חֵילִיהוּן דְּעִמִּין עֲכו"ם, בְּר בְּשַׁעְתָּא דִּישְׂרָאֵל מִתְעַסְקִין בְּאוֹרִייתָא. דְּכָל זְמַן דִּישְׂרָאֵל מִתְעַסְקִין בְּאוֹרִייתָא, יְמִינָא אֲתַתְּקָה, וְאֲתְבַר חֵילָא וְתוֹקְפָא דְעֲעֲכו"ם. וּבְגִינִי כִךְ אֹרִייתָא אֲקִרִית עֲז, כְּד"א יְי' עֲז לְעַמּוֹ וְתֵן.

306. וּבְשַׁעְתָּא דִּישְׂרָאֵל לֹא מִתְעַסְקִין בְּאוֹרִייתָא שְׁמָלָא אֲתַתְּקָה, וְאֲתַתְּקָה חֵילִיהוּן דְּעֲעֲכו"ם, וְשַׁלְטִין עֲלֵיהוּ, וּגְזָרִין עֲלֵיהוּ גְזָרִין, דִּלָּא יָכִילִין לְמִיקָם בְּהוּ. וְע"ד אֲתַגְלִיאוּ בְּנֵי יִשְׂרָאֵל, וְאֲתַבְּדְרוּ בִּינֵי עַמְמֵינָא.

307. This is the meaning of the verse, "Why does the land perish... And Hashem says, 'Because they have forsaken My Torah'" (Yirmeyah 9:11-12). As long as Yisrael are occupied with Torah, the strength of might of all the heathens is broken. This is what is meant by: "Your right hand, Hashem, has dashed the enemy in pieces." Rabbi Elazar said: It is certainly so, AS WE LEARNED that as long as the voice of Yisrael is heard in the synagogues and study halls, "The voice is the voice of Jacob" (Bereshheet 27:22). But if not, then "the hands are the hands of Esau," as we have already explained.

307. דְּהָא הוּא דְכְתִיב עַל מַה אֲבָדָה הָאָרֶץ וְגו', וַיֹּאמֶר יי' עַל עֲזָבְם אֶת תּוֹרָתִי. דְּהָא כָּל זְמַנָּא דִּישְׂרָאֵל יִשְׁתַּדְּלוּן בְּאוֹרֵייתָא, אֲתַבֵּר חֵילָא וְתוֹקְפָא דְכָל עַע"ז, הַה"ד יְמִינֵךְ יי' תִּרְעֵץ אוֹיֵב. א"ר אֲלַעְזָר, וְדַאי הָכִי הוּא, דְכָל זְמַנָּא דְקַלְיָהוֹן דִּישְׂרָאֵל, אֲשַׁתְּמַע בְּבִתֵּי כְּנַסְיוֹת וּבְבִתֵּי מִדְרָשׁוֹת וְכו', כַּמָּה דִתְגִינָא הַקּוֹל קוֹל יַעֲקֹב, וְאִי לָאו הִידִים יְרֵי עֲשׂו, וְהָא אוֹקִימָנָא.

22. "And in the greatness of Your excellency You have overthrown them that rose up against You" Rabbi Chizkiyah opens with, "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" He says that when the world sins the Holy One, blessed be He ascends farther away and people cry with no one to hear them; repentance is withheld from them. Rabbi Yitzchak says that the title verse of this section refers to the time that God will attire Himself with majesty over the nations that will come against Him, and destroy them. We hear that God shall resurrect the kings who were the enemies of Yisrael and provide them with a governing dominion above, and they will make war against Jerusalem; then God will take revenge on them. This will happen at the time of Messiah and Armageddon.

308. "And in the greatness of Your excellency You have overthrown them that rose up against You" (Shemot 15:7). Rabbi Chizkiyah opened the discussion, saying: "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" (Tehilim 10:1). At the time that the inequities of the world cause it, the Holy One, blessed be He, ascends higher and higher and people shed tears and cry, yet there is no one to pay attention to them. What is the reason? Because the Holy One, blessed be He, ascends higher and higher and repentance is withheld from them. Then it is written: "And in the greatness of Your excellency You have overthrown them that rose up against You."

308. וּבְרַב גְּאוּנָךְ תִּהְרוֹס קְמִיךְ. ר' חִזְקִיָּה פָתַח וַאֲמַר, לָמָּה יי' תַעֲמוֹד בְּרַחוֹק תַעֲלִים לַעֲתוֹת בְּצָרָה, בְּשַׁעֲתָא דְחוּבֵי עַלְמָא גְּרַמוּ, קוּדְשָׁא בְּרִיךְ הוּא סְלִיק לְעֵילָא לְעֵילָא, וּבְנֵי נִשְׂא צְוֹחִין וְנַחֲתִין דְמַעִין, וְלִית מֵאן דִּישְׁגַח עֲלֵיהוּ מ"ט. בְּגִין דְאִיהוּ סְלִיק לְעֵילָא לְעֵילָא, וְתִשׁוּבָה אֲתַמְנַע מִנִּיְהוּ, כְּדִין כְּתִיב, וּבְרַב גְּאוּנָךְ תִּהְרוֹס קְמִיךְ.

309. Rabbi Yitzchak said: This verse refers to the time when The Holy One, blessed be He, will attire Himself with majesty over the nations that shall gather against Him, as it is written: "And the princes take counsel together, against Hashem, and against His anointed" (Tehilim 2:2). As we have learned, seventy generals of armies shall gather from every side at that time with the hosts of the entire world to wage war against Jerusalem, the Holy City, and to plan against the Holy One, blessed be He. What do they say? 'Let us rise against the protector first, and then against His people and His sanctuary'.

309. ר' יִצְחָק אָמַר, הָאִי קְרָא, בְּשַׁעֲתָא דְאֲתַלְבֵּשׁ קוּדְשָׁא בְּרִיךְ הוּא גְּאוּתָא, עַל עַמְמֵי דִיתְכַנְשׁוּן עֲלֵיהּ, כַּמָּה דְכְתִיב, וְרוֹזְנִים נֹסְדוּ יַחַד עַל יי' וְעַל מְשִׁיחוֹ. וְתַנָּא זְמִינִין אֵינּוּן שְׁבַעִין קְסִטּוֹרִין מְכַל עֵיבָר, לְאֲתַכְנֵשׂא בְּהוּא זְמַנָּא בְּאוֹכְלוֹסִין דְכָל עַלְמָא, וְלַמְעַבַּד קְרָבָא עַל יְרוּשָׁלַם קְרִתָא קְדִישָׁא, וְלֹאֲחַדָּא עֵיטִין עֲלֵיהּ דְקוּדְשָׁא בְּרִיךְ הוּא. וּמֵאִי אֲמַרִי, נֹזְקִים עַל פְּטְרוֹנָא בְּקַדְמִיתָא, וְלִבְתַר עַל עַמִּיהּ, וְעַל הַיְכָלֵיהּ.

310. Then the Holy One, blessed be He, will laugh at them, as is written: "He who sits in the heavens laughs: Hashem has them in derision" (Ibid. 4). At that time, the Holy One, blessed be He, will don majesty against them and will destroy them from the world, as is written: "And this shall be the plague with which Hashem will smite all the peoples that have fought against Jerusalem; their flesh shall be consumed while they stand upon their feet" (Zechariah 14:12).

310. כְּדִין זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְחַיִּיכָא עֲלֵיהוּ. דְכְתִיב יוֹשֵׁב בְּשָׁמַיִם יִשְׁחַק יי' וְלַעֲג לְמוֹ. בְּהוּא זְמַנָּא יִלְבֵּשׁ קוּדְשָׁא בְּרִיךְ הוּא גְּאוּתָא עֲלֵיהוּ, וְיִשְׁצִיגוּן מִן עַלְמָא, כַּמָּה דְכְתִיב וְזֹאת תִּהְיֶה הַמַּגֵּפָה אֲשֶׁר יִגַּף יי' אֶת כָּל הָעַמִּים אֲשֶׁר צָבְאוּ עַל יְרוּשָׁלַם הֵמָּךְ בְּשָׂרוֹ וְהוּא עוֹמֵד עַל רַגְלָיו.

311. Rabbi Aba said, quoting Rabbi Yesa Saba (the elder), and also Rabbi Shimon said: The Holy One, blessed be He, shall resurrect those kings that distressed Yisrael and Jerusalem, NAMELY Adrianus and Lupinus, Nebuchadnezzar and Sancheriv, and all the other kings of the world that took part in the destruction of His House. Then He will provide them with a governing dominion as before, and the rest of the nations will gather with them, AND THEY WILL WAR AGAINST JERUSALEM. The Holy One, blessed be He, will take revenge on them openly around Jerusalem. This is the meaning of: "And this shall be the plague with which Hashem will smite all the peoples that have fought against Jerusalem." It is not written, 'that will fight' but rather, "that have fought" IN THE PAST TENSE, BECAUSE IT REFERS TO NEBUCHADNEZZAR, WHO HAD ALREADY FOUGHT. Then it is written: "And in the greatness of Your excellency You have overthrown them that rose up against You." This is written about the time when Messiah will come, and this song is a never-ending song.

312. "And with the blast of Your nostrils the waters piled up" (Shemot 15:8), namely, at that time. Therefore, THIS shall happen at that time, in the time of King Messiah, and in the time of Gog and Magog (Armageddon). "The flood stood upright like a heap," refers to the World to Come, which is the joy of all the worlds.

23. "The enemy said, 'I will pursue, I will overtake'"

We are told that the enemy spoken of here is the great minister appointed over Egypt. Along with all the ministers appointed over all the heathen nations he wanted to destroy the children of Yisrael, but the Holy One, blessed be He protected them when he remembered the mountains of the world, the patriarchs.

313. "The enemy said, 'I will pursue, I will overtake, I will divide the spoil'" (Shemot 15:9). The enemy is the great minister appointed over Egypt. When he was given dominion over Yisrael, he intended to destroy them under his domination, but the Holy One, blessed be He, remembered the mountains of the world, THE PATRIARCHS, who protected them. Do not think that he alone WANTED TO DESTROY THEM, because all the ministers who were appointed over all the heathen nations desired to destroy Yisrael under them when they were granted authority and dominion over Yisrael.

314. Therefore, these nations that are under the domination of these appointees all declare decrees to destroy Yisrael. But the Holy One, blessed be He, remembers the mountains of the world, WHICH ARE THE PATRIARCHS, and He protects them. When Moses saw this, he started to praise the Holy One, blessed be He, and said, "Who is like You among the mighty, Hashem."

24. "Who is like You among the mighty, Hashem"

Rabbi Shimon speaks of a great strong supernal tree that sustains those above and those below. The seventy branches are the seventy princes that are appointed over the seventy nations of the world; when their time of dominion arrives they want to destroy the trunk of the tree, that rules over the children of Yisrael. On the other hand, when the domination of the trunk reaches them it wants to guard them and to arrange peace among them all. It is said that this is like the Holy One, blessed be He, who guards everything and does not want to destroy the nations completely as they had wanted to do when they dominated. Rabbi Yosi turns to the verse, "I have seen all the works that are done under the sun; and behold, all is vanity and a striving after wind." In a dialogue with Rabbi Shimon we are told that a man's good deed turns into a breath that becomes an advocate before

311. רבי אבא אמר משמיה דרב ייסא סבא, והכי אר"ש, זמין קודשא בריך הוא לאחייא לכל אינון מלכין, דעקו לישראל ולירושלם, לאנדריאנוס, ללופינוס, ונבוכדנצר, ולסנחריב, ולכל שאר מלכי עמין, דחריבו ביתיה, ולשלטאה לון בקדמיתא, ויתכנשון עמהון שאר עמין, וזמין קודשא בריך הוא לאתפרעא מנייהו באתגלויה, סחרני ירושלם. הה"ד, וזאת תהיה המגפה אשר יגף יי את כל העמים אשר צבאו על ירושלם. אשר יצבאו לא כתיב, אלא אשר צבאו. כדן כתיב, וברב גאונך תהרוס קמין, ודא לזמנא דאתא משיחא, כתיב, ושירתא דא שירתא דעלמין היא.

312. וברוח אפיך נערמו מים, בההוא זמנא. ובגין כך אית בההוא זמנא, ולזמנא דמלכא משיחא, ולזמנא דגוג ומגוג. נצבו כמו נד, לזמנא דעלמא דאתי, דאיהו חדותא דכל עלמין.

313. אמר אויב ארדוף אשיג אחלק שלל. אמר אויב, דא ההוא ממנא רברבא על מצראי, בשעתא דאתיהיב ליה שלטנותא על ישראל, חשיב דישיציון תחות שלטניה. אלא דדבר קודשא בריך הוא טורי עלמא, דהו מגינין עליהו. ולא תימא דא בלחודוי, אלא כל אינון רברבין דממנן על כל עעכו"ם, וכד אתיהיב להו רשותא ושלטנותא על ישראל, בלהו בעאן דישיציון ישראל תחותיהו.

314. ועל דא, אינון עמין דתחות שולטניהון דאינון ממנן, בלהו גזירין גזירין לשיצאה לון, אלא דקודשא בריך הוא דבר טורי עלמא, ואגין עליהו. וכד חמא משה דא, שרא לשבחא לקודשא בריך הוא, ואמר מי כמוכה באלים יי.

God, but that his bad deed turns into a breath that breaks his spirit. The holy breath from the good deed leads the person when his soul leaves him, and raises him to the place of glory above, and is present to bind him in the bond of life. Rabbi Shimon says that when the Holy Temple was first built below it was based on Judgment and Anger, but in the time to come God shall perfect it in a different, higher level called 'righteousness'.

315. Rabbi Shimon said: There is a great and strong, tall supernal tree, WHICH IS ZEIR ANPIN. Those above and those below are sustained through it. And it is bordered by twelve DIAGONAL border-lines, WHICH ARE THE FOUR SFIROT - CHESED, GVURAH, TIFERET, AND MALCHUT - EACH ONE CONTAINING THREE COLUMNS. It is strengthened by the four directions of the world - WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT - that are attached to their place. And seventy branches, WHICH ARE THE SEVENTY PRINCES THAT ARE APPOINTED OVER THE SEVENTY NATIONS OF THE WORLD, rise in it and are nurtured by it. From the center of its roots they nurture from around. And they are the branches that are found in the tree.

316. When the time of dominion arrives for each branch, they all want to completely destroy the trunk of the tree, which is the mainstay of the branches, that rules over Yisrael who are joined with it. And when the domination of the trunk of the tree reaches them, which is the portion of Yisrael, it wants to guard them, and to arrange peace among them all. For this purpose, seventy oxen ARE OFFERED during Sukkot (the holiday of booths) to bring peace among the seventy branches in the tree, WHICH ARE THE SEVENTY PATRON ANGELS OF THE NATIONS OF THE WORLD.

317. Pertaining to this, IT IS SAID: "Who is like You among the mighty (Heb. Elim), Hashem." What is the meaning of "Elim"? 'Tree', as is written: "For you shall be ashamed of the sacred oaks (Heb. eilim) on which you set your desires" (Yeshayah 1:29). For they worshipped an image that was engraved on this tree. "Who is like You," to do as You do and have Mercy upon all. "Who is like You," throughout the surrounding of the tree; even though He dominates, He guards everything, He guards all the rest and does not desire to destroy them completely, AS THEY WANTED TO DO WHEN THEY DOMINATED. "Who is like You, glorious in Holiness," MEANS THAT IT IS GLORIOUS with the supernal power, which is called 'Holiness'. Verily, it is glorious in Holiness, WHICH IS THE MOCHIN OF BINAH and is called "the strength of Hashem," and, "the pleasantness of Hashem." And we have hereby expounded on the words.

318. "Who is like You among the mighty, Hashem." Rabbi Yosi opened the discussion with the verse: "I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind" (Kohelet 1:14). HE ASKS: How could King Solomon, who was greater in his wisdom than all other people of the world, say that all the works are vanity and a striving after wind? Is it possible that the deed of righteousness IS ALSO VANITY AND A STRIVING AFTER WIND? Is it not written: "And the work of righteousness shall be peace" (Yeshayah 32:17)? HE ANSWERS: We have already established that it is written: "All the works that are done under the sun," but the work of righteousness is different, for it is above the sun.

315. אָמַר ר"ש, אֵילָנָא חַד רַבְרַבָּא עֲלָא, תְּקִיפָא, בֵּיה אֲתִזְנוּ עֲלָאִין וְתַתָּאִין. וְהוּא אֲתַחַם בְּתַרְיִסָּר תְּחוּמִין, אֲתַתְּקַף בְּאַרְבַּע סְטְרֵי עֲלָמָא, דְּאֲתַחְבְּרִן בְּדוּכְתֵייהוּ. שְׁבַעִין עֲנַפִּין סֻלְקִין בְּגוּיָה, וְאֲתִזְנוּ מִנְיָה, בְּעַקֵּר שְׂרָשׁוּי יְנִיקִין אִינוּן סַחְרֵינְיָה, וְאִינוּן עֲנַפִּין דְּמִשְׁתַּכְּחִין בְּאֵילָנָא.

316. בְּדַ מְטֵי עֵדָן שְׁלֹטְנֵיהּ דְּכָל עֲנַפָּא וְעֲנַפָּא, כְּלָהוּ בְּעָאן לְשִׁיפָאָה כְּלָא גּוּפָא דְּאֵילָנָא, דְּאִיהוּ עֵקְרָא דְּכְלָהוּ עֲנַפִּין, הֵהוּא דְּשְׁלִיט עֲלֵיהוּ, וְיִשְׂרָאֵל אַחִידָן בֵּיה. בְּדַ מְטָא עֲלֵיהוּ שְׁלֹטְנוּתָא דְּהֵהוּא גּוּפָא דְּאֵילָנָא, חוֹלְקָא דְּיִשְׂרָאֵל. בְּעֵי לְנִטְרָא לֹון, וְלִמְיָהב שְׁלָמָא בְּכָלָהוּ. וְעַל דָּא שְׁבַעִים פְּרִי הַחֶג, לְמִיָּהב שְׁלָמָא לְשְׁבַעִין עֲנַפִּין דְּבָגוּ אֵילָנָא.

317. וְעַל דָּא מִי כְּמוֹכָה בְּאֵלִים יְיָ. מֵאִי בְּאֵלִים. אֵילָנָא. כְּד"א, כִּי יְבוֹשׁוּ מֵאֵלִים אֲשֶׁר חִמְדֵתֶם. דְּהוּא אֵילָנָא, דְּהוּוּ פְּלַחִין לְחַד דְּפוּסָא, דְּמִחְקִקִין בְּגוּיָה. וְאֶקְרִי אֵלִים אֵילָנָא מִי כְּמוֹכָה דִּיעֲבִיד כְּעוֹבְדֵן וִירְחָם עַל כְּלָא. מִי כְּמוֹכָה בְּכָל הֵהוּא סַחְרֵינְיָה דְּאֵילָנָא דְּאֵע"ג דְּאִיהוּ שְׁלָטָא, נְטִיר לְכְלָא, נְטִיר לְכָל שְׂאָר, וְלֹא בְּעֵי לְמַעְבַּד עֲמַהוּן גְּמִירָא. מִי כְּמוֹכָה נְאֻדָּר בְּקֹדֶשׁ, בְּהֵהוּא חֵילָא עֲלָאָה דְּאֶקְרִי קֹדֶשׁ. נְאֻדָּר בְּקֹדֶשׁ מִמֶּשׁ, וְאֶקְרִי כַח יְיָ נְעַם יְיָ, וְהָא אוֹקִימָנָא מִיָּלִי.

318. מִי כְּמוֹכָה בְּאֵלִים יְיָ. ר' יוֹסִי פִתַּח רְאִיתִי אֶת כָּל הַמַּעֲשִׂים אֲשֶׁר נַעֲשׂוּ תַחַת הַשֶּׁמֶשׁ וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ. שְׁלָמָה מְלָכָא, דְּאִסְתַּלַּק בְּחַכְמָתָא יִתְיָרָא עַל כָּל בְּנֵי עֲלָמָא, הֵיךְ אָמַר דְּכָל עוֹבְדִין הֶבֶל וְרֵעוּת רוּחַ. יְכוֹל אִף מַעֲשֵׂה הַצְּדָקָה, וְהָא כְּתִיב וְהִנֵּה מַעֲשֵׂה הַצְּדָקָה שְׁלוֹם. אֵלָא הָא אוֹקְמוּיָהּ כָּל הַמַּעֲשִׂים אֲשֶׁר נַעֲשׂוּ תַחַת הַשֶּׁמֶשׁ כְּתִיב. שְׂאֲנִי מַעֲשֵׂה הַצְּדָקָה, דְּאִיהוּ לְעֵילָא מִן שְׁמַשָּׁא.

319. "And, behold, all is vanity and a striving after wind." HE ASKS: What is its meaning? If, "all is vanity (Heb. hevel)," MEANS, as we established, being in the secret of Wisdom - as is said, "'Vanity of vanities', says Kohelet" (Kohelet 1:2), and these vanities are the sustenance of the upper and lower world - then what can be said of this verse here: "And, behold, all is vanity and a striving after wind?"

320. This is the way we explained it, and this is how it is. Come and behold: when deeds in the world are good, and one strives to be occupied with the service of the Holy King, the good deed that he does turns into a breath (Heb. hevel) above. And each and every breath from which a voice ascends above, becomes a defense counselor before the Holy One, blessed be He.

321. All these works that a person is occupied with which are not in the service of the Holy One, blessed be He, become a breath, which goes and flies about the world. And when his soul departs, that breath rolls him through the world, like a stone in a sling, as is written: "And the souls of your enemies, them shall He sling out, as out of the hollow of a sling" (I Shmuel 25:29).

322. HE ASKS: What is the meaning of "shall He sling out?" AND HE ANSWERS: That breath rolls it around in the world. Then all the things that are done and are not in the service of the Holy One, blessed be He, turn into a breath, which is the breaking of spirit, for this breaks the spirit that goes up and down and rolls throughout the world. This is what is meant by: "vanity and a striving after wind (also: 'spirit')."

323. But that thing that is in the service of his Master ascends to a level above the sun and becomes a holy breath. This is the seed that the person sows in that world. And what is it called? righteousness, as is written: "Sow for you by righteousness" (Hoshea 10:12).

324. This leads the person when his soul leaves him, raises him to the place of glory above, and is present to bind him in the bundle of life. This is what is meant by: "And your righteousness shall go before you" (Yeshayah 58:8), in order to lead you and to raise you to the place that is called 'the glory of Hashem', WHICH IS MALCHUT, as it is written: "the glory of Hashem shall be your rearguard" (Ibid.).

319. וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ, מֵאֵי קֵא מִיּוֹרֵי. אִי תִימָא הַכֹּל הֶבֶל כְּמָה דְאֻקִּימָנָא, דְאִיהוּ בְרִזָּא דְחֻכְמָתָא, כְּד"א הֶבֶל הַבְּלִים אִמְר קְהֵלֶת, וְאִינוּן הַבְּלִים קִיּוּמָא דְעֵלְמָא דְלְעִילָא וְתָתָא. מֵאֵי תִימָא בְּהָא, דְכְתִיב הֵכָא, הַכֹּל הֶבֶל וְרֵעוּת רוּחַ.

320. אֶלָּא הֵכִי אֻקְמוּהָ, וְהֵכִי הוּא. ת"ח, בְּשַׁעֲתָא דְעוֹבְדִין מִתְכַּשְׂרֵן לְתַתָּא, וְכִר נֶשׁ אֲשַׁתְּדַל בְּפוֹלְחָנָא דְמַלְכָא קְדִישָׁא, הֵהוּא מְלָה דְעֵבִיד, הֶבֶל אֲתַעְבִּיד מִיּוֹנִיהָ לְעִילָא. וְלִית לָךְ הֶבֶל, דְלִית לִיהָ קְלָא, דְסָלִיק וְאֲתַעֲטֵר לְעִילָא, וְאֲתַעְבִּיד סְנִיגוֹרָא קָמִי קוּדְשָׁא בְרִיךְ הוּא.

321. וְכֹל אִינוּן עוֹבְדִין דְאֲשַׁתְּדַל בְּהוּ בִר נֶשׁ, דְלָאו אִינוּן פּוֹלְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא, הֵהוּא מְלָה דְעֵבִיד, הֶבֶל יִתְעַבִּיד מִיּוֹנִיהָ, וְאִזְלָא וְשַׁאֲטַת בְּעֵלְמָא. וְכִד נִמְקַת נִשְׁמַתִּיהָ דְבִר נֶשׁ, הֵהוּא הֶבֶל מְגַלְגַּל לִיהָ בְּעֵלְמָא, כְּאִבְנָא בְּקוֹסְפִיתָא, כְּמָה דְכְתִיב, וְאֵת נַפְשׁ אֹיְבֶיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקְּלַע.

322. מֵאֵי יִקְלַעְנָה. הֵהוּא הֶבֶל דְמְגַלְגַּל לִיהָ סַחְרָנִיהָ בְּעֵלְמָא, כְּדִין כֹּל מְלִין דְמִתְעַבְדִין דְלָאו אִינוּן פּוֹלְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא, הֶבֶל יִתְעַבִּיד מִיּוֹנִיהוּ, אִיהוּ תְבִירָא דְרוּחָא, דְמִתְבַּר לְרוּחָא דְסָלִיק וְנַחִית וּמִתְגַּלְגַּל בְּעֵלְמָא, הַה"ד הֶבֶל וְרֵעוּת רוּחַ.

323. אָבֵל הֵהוּא מְלָה דְאִיהוּ פּוֹלְחָנָא דְמַרְיָה דְאֵ סָלִיק לְעִילָא מִן שְׁמַשָּׁא, וְאֲתַעְבִּיד מִיּוֹנִיהָ הֶבֶל קְדִישָׁא, וְדָא הוּא זֵרְעָא דְזֵרַע בִּר נֶשׁ בְּהֵהוּא עֵלְמָא, וּמָה שְׁמִיָּה. צְדָקָה. דְכְתִיב, זֵרְעוּ לָכֶם לְצְדָקָה.

324. הָאִי מְדַבֵּר לִיהָ לְבִר נֶשׁ, כִּד תִּיפּוּק נִשְׁמַתִּיהָ מִיּוֹנִיהָ, וְסָלְקָא לָהּ בְּאֲתָרָא דְכְבוֹד דְלְעִילָא אֲשַׁתְּכַח לְאֲתַצְרָרָא בְּצִרּוֹרָא דְחַיִּי, הַה"ד וְהֵלֶךְ לְפָנֶיךָ צְדָקָךְ בְּגִין לְדַבְרָא לָךְ, לְסָלְקָא לָךְ, לְאֲתָר דְאִקְרִי כְבוֹד יי'. דְכְתִיב, כְבוֹד יי' יֵאֲסֹפֶךָ.

325. All these souls that the holy breath leads, which is called "the glory of Hashem," it gather into itself, and they are bound in it. Then there is peace of spirit. But the other BREATH THAT IS NOT THE SERVICE OF HASHEM is called "striving after wind." Blessed are the righteous, for all their actions are above the sun, NAMELY, THE SERVICE OF THE HOLY ONE, BLESSED BE HE, and they sow the seed of righteousness, so they merit in the World to Come. And about this, it is written: "But to you who fear my Name the sun of righteousness shall arise" (Malachi 3:20).

326. Rabbi Shimon said: Come and behold. Originally, when the Holy Temple was built below, it was only based upon Judgment and Anger, as "a provocation of My anger and of My fury..." (Yirmeyah 32:31). This is because it is in the place where Judgment dwells. In the time to come, the Holy One, blessed be He, shall build and perfect it in a different, higher level called 'righteousness', WHICH IS THE PERFECTED MALCHUT, as written: "In righteousness (Heb. tzedakah) shall you be established" (Yeshayah 54:14). Therefore, it will endure AND WILL NOT BE DESTROYED AGAIN. And its actual name will be called 'righteousness (Heb. tzedek)'. How do we know? It is written, "And this is His Name whereby He shall be called, Hashem is our righteousness (Heb. tzedek)" (Yirmeyah 23:6).

25. "You did stretch out Your right hand, the earth swallowed them"

The rabbis have some difficulty with the fact that God stretched out His right hand seemingly to perform judgment, yet the right hand is of Chesed. The explanation is that He separated the right hand so that the left hand performed the acts of judgment. We are told that He has guided the righteous with His strength and His arm to His holy habitation. Rabbi Shimon speaks about the latter generation that Joshua circumcised, and in whom He revealed the holy imprint of the Name of God; everyone who is circumcised and in whom the holy marking has been revealed is called 'righteous'. Rabbi Shimon reminds us that there is no word or letter in the Torah that does not contain supernal secrets.

327. "You did stretch out Your right hand, the earth swallowed them" (Shemot 15:12): YET, HE WAS ASKED AGAIN, THE RIGHT ACTS WITH CHESED. AND HE ANSWERS: But we have learned THAT IT MEANS You have raised Your right hand, AND THE LEFT REMAINED ALONE AND PERFORMED ACTS OF JUDGMENT. Rabbi Yitzchak said: The friends observed that when the Holy One, blessed be He, extracted the dead Egyptians from under the water, He said to the earth: 'Gather them unto you.' It did not want to, until the Holy One, blessed be He, lifted the right hand against it and placed it under oath. Then it is written: "The earth swallowed them." Rabbi Elazar said: "You did stretch out your right hand," MEANING to separate it from the left, and Judgment was performed THROUGH THE LEFT.

328. "You in Your mercy led forth the people whom You have redeemed" (Shemot 15:13). This is as is written: "But Your right hand, and Your arm, and the light of Your countenance, because You did favorably accept them" (Tehilim 44:4). "But Your right hand," refers to greatness, NAMELY CHESED. "You have guided them in Your strength"; what is meant by, "and your arm," which is Gvurah. "To Your holy habitation," is what is written: "and the light of Your countenance, for You did favorably accept them." It is the Righteous, WHICH IS YESOD. And they are all present in the passage, ALL THE SIX SFIROT, BECAUSE CHESED AND GVURAH INCLUDE TIFERET, AND YESOD INCLUDES NETZACH AND HOD.

325. כָּל אֵינֹן נִשְׁמָתִין, דִּהְיָוָה הֵבֵל קְדִישָׁא מְדַבֵּר לְהוּ, הֵהוּא דְאֶקְרִי כְבוֹד יְיָ, כְּנִישׁ לֹן בְּגוּיָה, וְאֶתְצַרִּירָן בֵּיהּ. וְדָא אֶקְרִי נִיּוּחָא דְרוּחָא. אֲבַל אַחְרָא וְרַעוּת רוּחַ אֶקְרִי. זְכָאִין אֵינֹן צְדִיקוּיָא, דְּכָל עוֹבְדֵיהוֹן לְעֵילָא מִן שְׁמַשׁא חֲרַעִין זֶרְעָא דְצַדִּיקָה, לְמַזְבֵּי לֹן לְעֵלְמָא דְאֵתִי, וְעַל דָּא כְּתִיב וְזִרְחָה לְכֶם יִרְאוּ שְׁמֵי שְׁמַשׁ צַדִּיקָה.

326. אָמַר רַבִּי שִׁמְעוֹן, ת"ח, בְּקַדְמֵיתָא כִּד אֶתְבְּנֵי בֵּי מִקְדָּשָׁא לְתַתָּא, לָא אֶתְבְּנֵי אֲלָא בְּדִינָא וְרוּגְזָא, כְּמָה דְכְּתִיב, כִּי עַל אִפִּי וְעַל חֲמַתִּי וְגו' בְּגִין דְּבַאתֵּר דְּדִינָא שְׂרִיָא. לְזִמְנָא דְאֵתִי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְמַבְנֵי לֵיהּ, וְלֶאֱתַקְנָא לֵיהּ בְּדַרְגָּא אַחְרָא עֲלָאָה דְאֶקְרִי צַדִּיקָה, דְכְּתִיב בְּצַדִּיקָה תְּכַוְּנֵנִי. בְּגִין כֵּן אֶתְקִיָּם, וְשְׁמִיָּה מִמַּשׁ צַדִּיק יִתְקִירִי. מְנַלְן. דְכְּתִיב וְזֶה שְׁמוֹ אֲשֶׁר יִקְרָאוּ יְיָ צַדִּיקוֹ.

327. נְטִית יְמִינְךָ תִּבְלַעְמוּ אֶרֶץ. הָא אֶתְמַר, אֲרִימַת יְמִינְךָ. אָמַר רַבִּי יִצְחָק, הָא אֶתְעָרוּ בֵּיהּ חֲבַרְיָא, דְּכָל אִפִּיק קוּדְשָׁא בְּרִיךְ הוּא לְמַצְרָאֵי מִתִּין מִתְחֹת מִנָּא, אָמַר לְאַרְעָא, כְּנִישׁ לֹן בְּגוּוֹךְ, וְלָא בְּעָאֵת, עַד דְּאוּשִׁיט קוּדְשָׁא בְּרִיךְ הוּא יְמִינָא לְקַבְּלָהּ, וְאוּמִי לָהּ, כְּדִין בְּלַעְתִּינוּן אֶרְעָא, הֵה"ד תִּבְלַעְמוּ אֶרֶץ. אָמַר ר' אֶלְעָזָר, נְטִית יְמִינְךָ: לְאַמְרָשָׁא לָהּ מִשְׁמָאֲלָא וְכְדִין אֶתְעַבִּיד בְּהוּ דִּינָא.

328. נְחִית בְּחֶסֶדְךָ עִם זֹו גְּאֵלְתָּ, כְּמָה דְכְּתִיב כִּי יְמִינְךָ חֲרוּעֶךָ וְאוּר פְּנִיךָ כִּי רְצִיתָם כִּי יְמִינְךָ: דָּא גְּדוּלָּה. נִהְלֵת בְּעֶזְרְךָ דָּא דְכְּתִיב חֲרוּעֶךָ, דָּא גְּבוּרָה. אֵל נוֹה קְדֻשָּׁךָ, דָּא דְכְּתִיב, וְאוּר פְּנִיךָ כִּי רְצִיתָם, דָּא צְדִיק. וְכִלְהוּ מִשְׁתַּבְּחֵי בְּקָרָא.

329. "Fear (Heb. eimatah) and dread shall fall upon them." HE ASKS: it is written "eimatah," but the more common form, 'eimah' should have been used. Why "eimatah"? There is not one word or letter in the Torah that does not contain high secrets. AND IF SO, what is the meaning of "eamtah (also: 'the fear of her')?" Rabbi Shimon said: It means the terror of the Shechinah. AND IT IS LIKE THE DREAD OF HEI (EIMAT-HEI), WHICH IS THE SHECHINAH.

330. Similarly, "You shall bring them (Heb. tevi'emo) in, and plant them (Heb. tita'emo) in the mountain of Your inheritance..." It should have said 'tevi'em' and 'tita'em'. Why tevi'emo (with Vav)? HE ANSWERS: The Holy Spirit is speaking about the latter generation that Joshua circumcised, and in whom He revealed the holy imprint of the Name of the Holy One, blessed be He. They were linked with the Vav, WHICH IS ZEIR ANPIN, and they were worthy to inherit the land, as is written: "Your people also shall be all Righteous: they shall inherit the land forever" (Yeshayah 60:21). Because everyone who is circumcised and in whom the holy marking has been revealed, and who observes it, is called 'righteous'. Therefore, "they shall inherit the land forever."

331. Therefore "tevi'emo" is spelled with an extra Vav, WHICH MEANS that You will bring those attached to the Vav. "And plant them," as is said, "the branch of My planting, the work of My hands, that I may be glorified" (Ibid.), those that are connected to the Vav, THAT IS ZEIR ANPIN. And is the allusion to those latter ones, IN THE TIMES OF JOSHUA. There is no word or small letter in the Torah that does not contain supernal secrets and holy reasons. Blessed is the portion of those who are familiar with them.

26. Building the lower Temple

We hear that it is a commandment to build the lower Temple similar to the Temple of above, and that the Temple must have windows in it. One must not pray in the field because an edifice is required to bring down the Shechinah to the human beings. Isaac prayed in the field, but he was one of the Patriarchs, so he was different.

Ra'aya Meheimna (the Faithful Shepherd).

332. It is a commandment to build the lower Temple similar to the Temple of above, as is written: "In the place, Hashem, which You have made for You to dwell in" (Shemot 15:17), because it is necessary to build a Temple below, to say a prayer in it every day, and to serve the Holy One, blessed be He, because prayer is called 'service'.

333. It is necessary to build that particular synagogue with great beauty and to outfit it with all its necessities and improvements, because the synagogue below corresponds to the synagogue above.

329. תפול עליהם אימתה ופחד. אימתה, אימה מבעי ליה, מאי אימתה. דהא לית לך את או מלה חדא באורייתא, דלא אית בה רזין עלאין. מאי אימתה. אמר רבי שמעון, כלומר דחילו דשכינתא.

330. כהאי גוונא, תבאמו ותטעמו בהר נחלתך וגו', תבאמו ותטעמו, תבאם ותטעם מבעי ליה, מאי תבאמו. אלא רוחא דקודשא אמר, על אינון דרא בתראה, דגזר יהושע, ואתגליא בהו גלויא דרשימא קדישא דשמייה דקודשא בריך הוא, דאלין אחידן ביה בו, ואלין אתחזיאו למירת ארעא. כמה דכתיב ועמך כלם צדיקים לעולם יירשו ארץ. דכל מאן דאתגזר, ואתגליא ביה רשימא קדישא, ונטיר ליה, אקרי צדיק, בגין, כן, לעולם יירשו ארץ.

331. וע"ד תבאמו, ו' יתירה, תביאמו לאינון דאחידן בו. ותטעמו כד"א נצר מטעי מעשה ידי להתפאר. לאינון דאחידן בו, ולאינון בתראי, אתער מלה. ולית לך מלה באורייתא, או את זעירא באורייתא, דלית בה רזין עלאין, וטעמין קדישין, זכאה חולקהון דירעין בהו.

רעיא מהימנא

332. פקודא למבני מקדשא לתתא, בגוונא דבי מקדשא דלעילא, כד"א, מכון לשבתך פעלת יי. דאצטריך למבני בי מקדשא לתתא, ולצלאה בגויה צלותא בכל יומא, למפלח ליה לקודשא בריך הוא, דהא צלותא אקרי עבודה.

333. והוא בי כנשתא, אצטריך למבני ליה בשמירו סגיא, ולא תקנא ליה בכל תקונין, דהא בי כנשתא דלתתא, קיימא לקבל בי כנשתא דלעילא.

334. The Temple below stands similar to the Temple above, for the one corresponds to the other. All the improvements and all the services and all the vessels and the accessory instruments of that Temple are all similar to above. The Tabernacle that Moses erected in the wilderness was a similar reflection of the one above.

335. The Temple that King Solomon built is a house of rest, similar to the one above in all ITS particulars, with all its supernal perfection, completed to become the house of rest and inheritance. Similarly, a synagogue must have all the accretions of beauty like the supernal one above to be a house of prayer, in which corrections are made through prayer, as has been explained.

336. And that Temple MUST have windows in it, as is written, "and open windows" (Daniel 6:11), similar to above. Of this it is written: "He looks in at the windows; He peers through the lattice" (Shir Hashirim 2:9). If you ask whether IT IS PERMITTED TO PRAY in the field, because a spirit can ascend there, it is not so, because we need an edifice, and there is not any. It is necessary to establish an edifice below, similar to the edifice above, WHICH IS MALCHUT, to bring down the supernal dweller, WHICH IS THE SHECHINAH, to the inhabitants of below, HUMAN BEINGS.

337. Also, that prayer and that spirit should ascend and exit from the narrow strait in a straight path towards Jerusalem. About this is written: "Out of my distress (lit. 'from the narrow strait') I called upon Yah" (Tehilim 118:5). For it is necessary to have a place that is narrow and tight to cast into it that spirit, so that it should not turn to the right or to left. But in a field the voice can not be projected to Him in this way. Similar to this is the sound of the Shofar that is projected outward in a smooth, straight way from a narrow place, and it goes and splits firmaments, and ascends upwards to stimulate the spirit of above.

338. And you may ask: is it not written, "And Isaac went out to meditate in the field?" (Bereshheet 24:63). SO WE SEE THAT PRAYING TAKES PLACE EVEN IN THE FIELD. AND HE ANSWERS: Isaac was different, for he had something else that the rest of the world did not have. HE WAS ONE OF THE PATRIARCHS. And also this verse did not come for this purpose, TO PERMIT PRAYING IN THE FIELD. For certainly, in a different field he would not have been praying, as we have already explained THAT THIS FIELD WAS THE FIELD THAT ABRAHAM HAD PURCHASED.

(End of Ra'aya Meheimna)

Rabbi Aba speaks of a song that is composed of 22 holy engraved letters and ten sayings, and which is imprinted on the Holy name. Rabbi Shimon says that while the children of Yisrael were standing by the sea and singing, God appeared to them with all his Chariots and hosts; every one of them saw what the other prophets of the world did not. All of them sang the same song simultaneously and in rhythm, and the Holy Spirit was in their mouths. It is obvious that they all perceived the supernal Wisdom at that time. When the song was over the children of Yisrael did not want to leave because of their great longing to perceive God, until Moses showed them the radiant shine of the glory of the Holy One, blessed be He in the

334. בֵּית מִקְדָּשׁ לְתַתָּא, אִיהוּ קָאִים כְּגוּוֹנָא דְבֵית
הַמִּקְדָּשׁ דְּלְעִילָא, דְּקָאִים דָּא לְקַבֵּל דָּא. וְהוּא בִּי
מִקְדָּשָׁא, כָּל תְּקוּנָו, וְכָל פּוּלְחָנּוּ, וְכָל אִינוּן מֵאִנּוּן,
וְשִׁמְשׁוּן, כְּלָהוּ אִינוּן כְּגוּוֹנָא דְּלְעִילָא. מִשְׁכְּנָא דְּקָא
עֲבַד מִשָּׁה בְּמִדְבָּרָא, כְּלָא הוּהּ כְּגוּוֹנָא דְּלְעִילָא.

335. בִּי מִקְדָּשָׁא דְּבִנָּא שְׁלֵמָה מְלָכָא, הוּא בִּי נִיּוּחָא
כְּגוּוֹנָא עֲלָאָה, בְּכָל אִינוּן תְּקוּנִין, לְמַהוּי בְּתַקְוָנָא
דְּלְעִילָא, בִּי נִיּוּחָא וְאַחְסִנְתָּא. הֲכִי בִּי כְּנִשְׁתָּא,
אַצְטְרִיךְ בְּכָל תְּקוּנֵי שְׁפִירוּ, לְמַהוּי כְּגוּוֹנָא עֲלָאָה,
לְמַהוּי בֵּית צְלוּתָא, לְאַתְקְנָא תְּקוּנִין בְּצְלוּתָא, כְּמַה
דְּאוּקְמוּהָ.

336. וְהוּא בִּי מִקְדָּשָׁא דְּלִיהוּי בֵּיה חֲלוּנוֹת, דְּכַתִּיב
וְכוּון פְּתִיחָן. כְּגוּוֹנָא דְּלְעִילָא, וְע"ד מִשְׁגִּיחַ מִן
הַחֲלוּנוֹת מִצִּיץ מִן הַחֲרָבִים. וְאִי תִימָא אֲמִילוּ
בְּחַקְלָא, בְּגִין דְּרוּחָא לְהוּי סְלִיק. לָאו הֲכִי, דְּהָא אֲנָן
צְרִיכִין בֵּית וְלִיבָא. לְאַשְׁתַּכַּח בֵּית לְתַתָּא, כְּגוּוֹנָא
דְּבֵית עֲלָאָה, לְנַחְתָּא דִּינִירָא עֲלָאָה לְדִינִירָא תַתָּאָה.

337. וְתוּ דְּהוּא צְלוּתָא, וְהוּא רַחָא, אַצְטְרִיךְ
לְסַלְקָא, וְלִנְמַקָּא מְגוּ עֶאקוּ, בְּאַרְחַ מִיִּשְׂרָאֵל, לְקַבֵּל
יְרוּשָׁלַם. וְעַל דָּא כְּתִיב, מִן הַמִּצַּר קְרָאתִי יְהוָה,
דְּאַצְטְרִיךְ אֲתֵר דְּחִיק בְּעֶאקוּ, לְשִׁדְרָא בְּגִינָה הוּא
רוּחָא, דְּלֵא יִסְטִי לִימִינָא וְלִשְׂמָאלָא. וּבְחַקְלָא לֵא
יְכִיל קְלָא לְשִׁדְרָא לִיה הֲכִי, דְּהָא כְּגוּוֹנָא דָּא קְלָא
דְּשׁוּפֵר, אֲתַדְחִינָא לְבַר בְּאַרְחַ מִיִּשְׂרָאֵל, מְגוּ אֲתֵר
דְּחִיק, וְאִזִּיל וּבְקַע רְקִיעֵין, וְסְלִיק בְּסְלִיקוּ, לְאַתְעֵרָא
רוּחָא לְעִילָא.

338. וְאִי תִימָא, הָא כְּתִיב, וַיֵּצֵא יִצְחָק לְשׂוּחַ
בְּשָׂדֵה. שְׂאִנִּי יִצְחָק, דְּמִלָּה אַחֲרָא הוּהּ בֵּיה, מַה
דְּלֵא הוּהּ בְּכָל עֲלָמָא. וְתוּ דְּהָאִי קְרָא לָאו לְהֲכִי
אַתָּא, דְּוִדָּאי בְּשָׂדֵה אַחֲרָא לֵא הוּהּ מְצִלִי וְהָא
אוּקִימָנָא.

(ע"כ רעיא מהימנא)

wilderness. Thus it is called "the wilderness of Shur (lit 'observe')."

339. We have learned that Rabbi Aba said: Blessed is the portion of those who merit to sing this song in this world and merit to say it in the World to Come. This song is composed of 22 holy engraved letters and with ten sayings, and it is all imprinted on the Holy Name, and it is all the perfection of the Holy Name. And we have made observations about these things.

340. Rabbi Shimon said: At the moment that Yisrael were standing by the sea and singing songs, the Holy One, blessed be He, appeared to them with all His Chariots and hosts, in order that they should know their King who had done for them all these miracles and mighty acts. Each and every one knew and noticed what the other prophets of the world did not know or notice.

341. For if you say that they had no knowledge and did not attain supernal Wisdom, then from this song you can see that they all beheld Wisdom, and knew those things they recited. For if not, how could they all say the same words without varying one from another? Whatever this one said, the other one said, and one word was not said before the other, but rather they all said them in the same rhythm. And the Holy Spirit was in the mouth of each and every one, and the words were all enunciated as though they were emitted from one mouth. Most certainly, they all noticed and perceived the supernal Wisdom, and were familiarized with these lofty particulars, and the Holy Spirit was in the mouth of each and every one.

342. Even those in their mothers' wombs were saying the song all as one. They all saw that which even the prophet Ezekiel did not see, and they therefore watched, as though they saw eye to eye. When they concluded the words, they all bore fragrance on their own, and yearned to conceive and perceive, and did not want to travel from there, so great was their desire.

343. At that moment, Moses said to the Holy One, blessed be He: 'Your children, because of their great longing to perceive You, do not want to travel from the sea.' What did the Holy One, blessed be He, do? He concealed His glory out of the wilderness, and there He appeared yet did not appear. Moses said to Yisrael: 'Many times have I said that you should travel from there, but you did not want to until I showed you the splendor of the glory of the Holy One, blessed be He, in the wilderness.' They were immediately desirous.

339. תְּנִיא אָמַר רַבִּי אַבָּא, זִכָּאָה חוּלְקָהוֹן, דְּאִינּוֹן דְּזִכָּאָן לְמִימַר שִׁירְתָּא דָּא בְּהַאי עֲלָמָא, דְּזִכָּאָן לְמִימַר לֵה בְּעֲלָמָא דְּאַתִּי. וְשִׁירְתָּא דָּא, אֲתַבְּנִי בְּעֲשְׂרִין וְתָרִין אַתּוּן קְדִישָׁן גְּלִיפָן, וּבְעֲשָׂר אַמִּירָן, וְכֹלָא אֲתַרְשִׁים בְּשִׁמָּא קְדִישָׁא, וְכֹלָא שְׁלִימוּתָא דְּשִׁמָּא קְדִישָׁא, וְהָא אֲתַעֲרָנָא מִלִּי.

340. א"ר שְׁמַעוֹן, בְּהֵימָא שְׁעֵתָא דְּהוּוּ קְיִימִין יִשְׂרָאֵל עַל יַמָּא, וְהוּוּ אַמְרֵי שִׁירְתָּא, אֲתַגְּלִי קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהוּ, וְכֹל רְתִיכּוּי וְחִילּוּי, בְּגִין דִּינְגַדְעוּן לְמַלְכֵיהוֹן, דְּעֵבֵד לוֹן כֹּל אִינּוֹן נְסִין וּגְבוּרָאן, וְכֹל חַד וְחַד יָדַע וְאֲסַתְּכֹל, מַה דְּלָא יָדְעוּ וְאֲסַתְּכֹלוּ שְׂאָר נְבִיאֵי עֲלָמָא.

341. דְּאִי תִימָא דְּלָא יָדְעִין וְלֹא אֲרַבְּקוּ חֲכָמְתָּא עֲלָאָה, מִן שִׁירְתָּא דָּא תַּחֲמִי, דְּכִלְהוּ בְּחֲכָמְתָּא אֲסַתְּכֹלוּ, וְיָדְעוּ מַלְיָן וְאֲמָרוּ. דְּאִי לָאוּ הָכִי, אִיךְ אַמְרוּ כִּלְהוּ מַלְיָן אַחִידָן, דְּלֹא סָטוּ אֵלִין מֵאֵלִין, וּמַה דְּאָמַר דָּא, אָמַר דָּא, וְלֹא אֲקָדִים מִלָּה דָּא, לְמַלָּה דָּא, אֵלָא כִּלְהוּ בְּשִׁקּוּלָא חֲדָא, וְרוּחָא דְּקוּדְשָׁא בְּפּוּמָא דְּכֹל חַד וְחַד, וּמַלְיָן אֲתַמְרוּ כִּלְהוּ כְּאֵלוּ נְמַקִּין מְפּוּמָא חַד. אֵלָא וְדֵאִי כּוּלְהוּ בְּחֲכָמְתָּא עֲלָאָה אֲסַתְּכֹלוּ, וְיָדְעוּ מַלְיָן עֲלֵאִין, וְרוּחָא דְּקוּדְשָׁא בְּפּוּם כֹּל חַד וְחַד.

342. וְאֲפִילוּ אִינּוֹן דְּבִמְעֵי אִמְהוֹן, הוּוּ אַמְרֵי שִׁירְתָּא כִּלְהוּ בְּחֲדָא, וְהוּוּ חֲמָאן כִּלְהוּ, מַה דְּלֹא חֲמָא יְחֻקָּאל נְבִיאָה. וְעַל כֵּן הוּוּ כִּלְהוּ מְסַתְּכֵלִי, כְּאֵלוּ חֲמָאן עֵינָא בְּעֵינָא. וְכֹד סִימּוּ מַלְיָן, כִּלְהוּ מִתְּבַסְמָאן בְּנַפְשֵׁיהוּ, וְתַאבוּן לְמַחֲמֵי וְלֹאֲסַתְּכֵלָא, וְלֹא הוּוּ בְּעָאן לְנִטְלָא מִתְּמָן, מְסַגִּיאוֹת תִּיאוּבָתָא.

343. בְּהֵימָא שְׁעֵתָא, אָמַר מֹשֶׁה לְקוּדְשָׁא בְּרִיךְ הוּא, בְּנִיךְ מְסַגִּיאוֹת תִּיאוּבָתָא לְאֲסַתְּכֵלָא בְּךָ, לֹא בְּעָאן לְנִטְלָא מִן יַמָּא. מַה עֵבֵד קוּדְשָׁא בְּרִיךְ הוּא, אֲסַתִּים יְקָרִיָּה לְבַר לְמַדְבְּרָא, וְתַמָּן אֲתַגְּלִי וְלֹא אֲתַגְּלִי. אָמַר לוֹן מֹשֶׁה לְיִשְׂרָאֵל, כִּמְהָ זְמַנִּין אַמִּינָא לְנִטְלָא מִתְּמָן, וְלֹא בְּעִיתוֹן, עַד דִּי אַחֲזִי לוֹן זִינָא יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּמַדְבְּרָא, וּמִיָּד הוּוּ תַּאבִּין.

344. But they did not travel until Moses grasped them and showed them the radiant shine of the glory of the Holy One, blessed be He, in the wilderness. Then, because of great longing and desire to perceive, Moses caused them to travel. This is what is meant by: "So Moses brought Yisrael from the Sea of Suf, and they went out into the wilderness of Shur" (Shemot 15:22). What is the meaning of "the wilderness of Shur"? This was the desert where they wanted to perceive and gaze upon the precious splendor of the Holy King. Therefore, it is called "the wilderness of Shur (lit. 'observe')," WHICH MEANS there is gazing there.

344. וְלֹא נָטְלוּ, עַד דִּאֲחִיד בְּהוּ מֹשֶׁה וְאַחֲמֵי לֹון זִיוָא יִקְרָא דְקב"ה בְּמִדְבָּרָא, כְּדִין מְסֻגִּיאוֹת תִּיאוּבְתָא וְרַעוּתָא לְאַסְתַּבְּלָא, אֲנֻטִּיל לֹון מֹשֶׁה, הַה"ד וַיִּסַּע מֹשֶׁה אֶת יִשְׂרָאֵל מִיַּם סוּף וַיֵּצְאוּ אֶל מִדְבַר שׁוּר. מֵאֵי מִדְבַר שׁוּר. מִדְבָּרָא, דִּהוּ בְעָאן לְאַסְתַּבְּלָא בֵּיהּ, זִיוָא יִקְרָא דְמַלְכָא קְדִישָׁא, וְעַל דָּא אֶקְרִי מִדְבַר שׁוּר: אֶסְתַּבְּלוּתָא שָׁם.

27. "And found no water"

And they marched three days in the wilderness, and found no water; water means the Torah, which had not yet been given to them. Rabbi Elazar says that is true, and that Torah is the Holy One, blessed be He. When they came to the bitter water of Marah, Hashem showed him a tree; the tree means Torah, and it means the Holy One, blessed be He. It was when they arrived at Marah that they entered fully into the Covenant with God, where He made for them a statute and an ordinance.

345. "And they marched three days in the wilderness, and found no water" (Shemot 15:22). Water means nothing if not the Torah, as is written, "Ho, everyone that thirsts, come to the water" (Yeshayah 55:1). Rabbi Yisa said: And who gave them Torah here? For until now the Torah was not yet given to them.

345. וַיֵּלְכוּ שְׁלֹשֶׁת יָמִים בְּמִדְבַר וְלֹא מָצְאוּ מַיִם. וְאִין מַיִם אֶלָּא תוֹרָה, שְׁנֵאמַר הוּי כָּל צָמָא לְכוּ לְמַיִם. אָמַר רַבִּי יִיסָא, וְכִי מֵאֵן יֵהֵב לְהוּ אוֹרֵייתָא הָכָא, וְהָא עַד כְּעַן לֹא אֶתִּיהֵיבַת לֹון אוֹרֵייתָא.

346. Rabbi Elazar said: They went out into the wilderness to gaze and perceive, but the Holy One, blessed be He, removed His precious splendor from there. They went in order to conceive Him, but did not find Him. We have learned that the Holy One, blessed be He, is called 'Torah'. Therefore, water is Torah, and Torah is the Holy One, blessed be He.

346. אָמַר רַבִּי אֶלְעָזָר, אֵינּוֹן נִסְקוּ לְמִדְבָּרָא לְאַסְתַּבְּלָא, קוּדְשָׁא בְרִיךְ הוּא נָטַל זִיוָא יִקְרָא דִּילִיָּה מִתַּמָּן, וְאֵינּוֹן אֶזְלוּ לְאַסְתַּבְּלָא בֵּיהּ, וְלֹא אֶשְׁכַּחוּהוּ. וְאוֹלִיפְנָא דְקוּדְשָׁא בְרִיךְ הוּא תוֹרָה אֶקְרִי, וְאִין מַיִם אֶלָּא תוֹרָה, וְאִין תוֹרָה אֶלָּא קוּדְשָׁא בְרִיךְ הוּא.

347. Rabbi Shimon said: While they were still traveling in the wilderness, a different government of the other nations, appeared to them, namely, that one which dominates the wilderness, and it met them there. Then Yisrael saw that it was not the precious splendor of their King. This is what is meant by, "And when they came to Marah, they could not drink the waters of Marah" (Shemot 15:28). Why? "For they were bitter." Their souls were not gratified, as before. And even more, he had come to accuse them.

347. אָמַר רַבִּי שִׁמְעוֹן, עַד דִּהוּוּ אֶזְלוּ בְּמִדְבָּרָא, אֶתְגַּלִּי עֲלֵיהוּ רְשׁוּתָא אַחֲרָא, דְשָׂאֵר עַמִּין, הַהוּא דְשְׁלִיט בְּמִדְבָּרָא, וְאֶעֱרַעוּ בְּהוּ תַמָּן. חֲמוּ יִשְׂרָאֵל, דְלֹא הוּוּ הַהוּא זִיוָא יִקְרָא דְמַלְכֵיהוֹן, הַדָּא הוּא דְכִתִּיב, וַיָּבֹאוּ מִרְתָּהּ וְלֹא יָכְלוּ לְשָׁתוֹת מַיִם מִמֶּרְה. מ"ט. כִּי מָרִים הֵם, לֹא אֶתְבַּסְּם נִפְשֵׁיהוּ בְּקִדְמֵיתָא. וְלֹא עוֹד אֶלָּא דָּאֲתִי לְקַטְרָגָא עֲלֵיהוּ.

348. It is written: "And he cried to Hashem, and Hashem showed him a tree" (Ibid. 25). A "tree" means only Torah, as is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18). And Torah means the Holy One, blessed be He. Rabbi Aba said: "Tree" means the Holy One, blessed be He, as is written: "For a man is the tree of the field" (Devarim 20:19). The "tree of the field," assuredly is the Tree of the Field of the Holy Apples, MEANING THIS FIELD IS MALCHUT. "THE TREE OF THE FIELD" REFERS TO ZEIR ANPIN, HER HUSBAND. And when the splendor of the glory of the King appeared over them, then, "when he had cast into the waters, the waters were made sweet" (Shemot 15:25). What is the meaning of, "and the waters were made sweet"? It means that the Accuser has become an advocate.

348. מַה כְּתִיב, וַיִּצַּעַק אֶל יי' וַיּוֹרֶהוּ יי' עֵץ, וְאִין עֵץ אֶלָּא תוֹרָה, דְכִתִּיב עֵץ חַיִּים הוּא לְמוֹחֲזִיקִים בְּה. וְאִין תוֹרָה, אֶלָּא קוּדְשָׁא בְרִיךְ הוּא. רַבִּי אַבָּא אָמַר, אִין עֵץ אֶלָּא קוּדְשָׁא בְרִיךְ הוּא, דְכִתִּיב כִּי הָאֲדָם עֵץ הַשָּׂדֶה, עֵץ הַשָּׂדֶה וְדָאֵי, דָּא עֵץ שָׂדֶה דְתַפּוּחִין קְדִישִׁין. וְכַד אֶתְגַּלִּי זִיוָא יִקְרָא דְמַלְכֵהוֹן עֲלֵיהוּ, כְּדִין וַיִּשְׁלַךְ אֶל הַמַּיִם וַיִּמְתְּקוּ הַמַּיִם. מֵאֵי וַיִּמְתְּקוּ הַמַּיִם. דְקַטְיִגוֹרָא אֶתְעִיבִיד סְנִיגוֹרָא.

349. Rabbi Aba said: Come and behold. When Yisrael first entered into the Covenant of the Holy One, blessed be He, they did not enter properly. Why? Because they circumcised but did not uncover, thus the holy sign was not revealed. But when they arrived here, TO MARAH, it is written: "There He made for them a statue and an ordinance" (Shemot 15:25), WHICH MEANS that Yisrael entered into the two holy parts, MALCHUT AND YESOD, WHICH THEY MERITED BY THE CIRCUMCISION AND MEMBRANE UNCOVERING. In that revealing, in which their sign was uncovered and revealed, they were called 'a statute and an ordinance'. Statute (Heb. chok) IS MALCHUT, as is written: "And gives food to her household, and a portion (Heb. chok) to her maidens" (Mishlei 31:15). IT ENCOMPASSES MALCHUT AND ALLUDES TO CIRCUMCISION. "Ordinance" as is written: "An ordinance of Elohim of Jacob" (Tehilim 81:5). THIS IS YESOD, ALLUDING TO MOCHIN THAT ARE REVEALED THROUGH THE MEMBRANE UNCOVERING THAT IS CALLED 'ORDINANCE'. "And there He tested them," namely with His holy sign. SINCE IT IS A STATUTE, IT CAN BE TESTED, as is written: "For this is a statute for Yisrael." Rabbi Yiba Saba (the elder) said in his book: It refers to that holy staff, REGARDING WHICH IS SAID, "AND HASHEM SHOWED HIM A TREE."

28. "And He said, 'If you will diligently hearken to voice of Hashem'"

When they attained the Covenant, the children of Yisrael attained Malchut, Yesod, Netzach and Hod, and therefore reached the Holy King, Tiferet. We learn of the proper circumcision and uncovering and the holy anointing oil that allow the circumcised to bond with the Holy King. The text speaks of the protection for the holy mark for four things. The children of Yisrael merit welcoming the Shechinah through guarding against the impurity of menstruation. We hear of the protection of the Righteous, protection from the maidservant, protection from a heathen woman and protection from a harlot. We read that God did not want to give the children of Yisrael the Torah until they were close to Him, and He achieved this closeness by the Covenant of circumcision.

350. "And he said, 'If you will diligently hearken to voice of Hashem your Elohim'" (Shemot 15:26) What is the meaning of, "And He said"? It does not say who said this. Rather the Holy One, blessed be He, said this. Rabbi Chizkiyah said: We derive meaning from one vague saying to another. For it is written, "And He said to Moses, 'Come up to Hashem'" (Shemot 24:1). AND THERE IT REFERS TO MALCHUT, FOR IF IT WAS THE HOLY ONE, BLESSED BE HE, IT SHOULD HAVE SAID, "COME UP TO ME." HERE ALSO, IT MEANS MALCHUT.

351. Rabbi Yosi said: It is understood from the PREVIOUS verse, "And he cried to Hashem, and Hashem showed him a tree." From this we derive THE MEANING OF, "And He said," for it is understood who said this, NAMELY, THE HOLY ONE, BLESSED BE HE. 'To the voice of Hashem your Elohim,' or 'to my voice' should have been said. HE ANSWERS: THE meaning is this voice into which they had entered THROUGH CIRCUMCISION, WHICH IS THE VOICE OF MALCHUT. THEREFORE, IT DOES NOT SAY 'TO MY VOICE'.

352. Rabbi Aba said: After the holy sign was revealed in them, they attained two holy parts, as we learned, WHICH ARE YESOD AND MALCHUT. THROUGH CIRCUMCISION THEY MERITED MALCHUT, AND THROUGH THE MEMBRANE UNCOVERING, YESOD. As soon as they attained these two, they also attained these other two parts, WHICH ARE NETZACH AND HOD, because when they are elevated by NETZACH AND HOD, they will join with YESOD AND MALCHUT, and the blessings THAT YESOD WILL CAUSE TO FLOW TO MALCHUT will not be withheld. Therefore, they will reach through these up to the Holy King, WHICH IS ZEIR ANPIN.

349. אָמַר רַבִּי אַבָּא, תָּא חֲזִי בְּקַדְמֵיתָא כִּד עָאלוּ יִשְׂרָאֵל בְּקִיּוּמָא דְקוּדְשָׁא בְּרִיךְ הוּא, לָא עָאלוּ בְּדָקָא יְאוּת. מֵאֵי טַעְמָא. בְּגִין דְּאִתְגַּזְרוּ וְלֹא אִתְפְּרַעוּ, וְלֹא אִתְגַּלְיָא רְשִׁימָא קְדִישָׁא. בֵּינן דְּמִטּוּ הֵבֵא, מַה בְּתִיב, שָׁם שָׁם לֹא חֵק וּמִשְׁפֵּט. תַּמְן עָאלוּ יִשְׂרָאֵל בְּתֵרִין חוּלְקִין קְדִישִׁין, בַּהּ הוּא גְלוּיָא דְּאִתְגַּלְיָא רְשִׁימָא דְּלֵהוּן, וְאִקְרוּן חֵק וּמִשְׁפֵּט. חֵק: כְּמַה דְּאִתְּ אִמְר וְהַתֵּן טַרְף לְבֵיתָהּ וְחֵק לְנַעֲרוֹתֶיהָ. וּמִשְׁפֵּט: כְּמַה דְּאִתְּמַר מִשְׁפֵּט לְאֵלֵהִי יַעֲקֹב. וְשָׁם נִסְהוּ, בַּהּ הוּא אֵת קְדִישָׁא. כִּד"א, כִּי חֵק לְיִשְׂרָאֵל הוּא. בְּסַפְרָא דְּרַב יִיבָא סָבָא, אִמְר מְלָה עַל הַהוּא חוּטְרָא קְדִישָׁא.

350. וַיֹּאמֶר אִם שְׁמוֹעַ תִּשְׁמַע לְקוֹל יְיָ אֱלֹהֶיךָ. וַיֹּאמֶר, מֵאֵי וַיֹּאמֶר. לָא בְּתִיב מֵאֵן קֹאמֶר דָּא. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא אִמְר. רַבִּי חִזְקִיָּה אִמְר, שְׁמַעִינָן אֲמִירָה סִתָּם, מֵאֲמִירָה סִתָּם. דְּכִתִּיב וְאֵל מֹשֶׁה אִמְר עֲלֵה אֵל יְיָ. אִמְר, לָא בְּתִיב מֵאֵן קֹאמֶר. אוּף הֵבֵא וַיֹּאמֶר סִתָּם, וְלֹא בְּתִיב מֵאֵן קֹאמֶר.

351. אָמַר רַבִּי יוֹסִי, מִשְׁמַע דְּכִתִּיב, וַיִּצַּעַק אֵל יְיָ וַיּוֹרְהוּ יְיָ עֵץ, מֵהֵכָא מִשְׁמַע וַיֹּאמֶר, וּמִשְׁמַע מֵאֵן אִמְר מְלָה. לְקוֹל יְיָ אֱלֹהֶיךָ, לְקוֹלִי מִבְּעֵי לִי. אֶלָּא לְהוּא קוֹל דְּעָאלוּ בֵּיהּ.

352. אָמַר רַבִּי אַבָּא, בְּתַר דְּאִתְגַּלְיָא בְּהוּ רְשִׁימָא קְדִישָׁא, עָאלוּ בְּתֵרִין חוּלְקִין קְדִישִׁין, כְּמַה דְּאִתְּמַר, וְכִיּוֹן דְּעָאלוּ בְּאֵלִין תְּרִין, עָאלוּ בְּאֵלִין תְּרִין חוּלְקִין אַחֲרָנִין, דְּכִד יִסְתַּלְקוּן בְּאֵלִין תְּרִין אַחֲרָנִין, יִתְחַבְּרוּן בְּאֵלִין, וְלֹא מִמְנַעִי בְּרַכָּאן, וּבְג"כ, בְּאֵלִין מִטּוּ בְּרַכָּאן, עַד מְלַבָּא קְדִישָׁא.

353. And from the placement of the verse is the subject understood. For it is written: "And He said, 'If you will diligently hearken'." "And He said" refers to the Holy King. And what did He say? "If you hearken diligently to the voice of Hashem your Elohim"; it is as written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24), which is the Congregation of Yisrael, NAMELY MALCHUT. "And will do that which is right in His sight" refers to the righteous, WHO IS CALLED 'RIGHT'; "and give ear to His commandments," refers to Netzach; and "keep all His statutes," refers to Hod. Since they have attained these - MALCHUT, YESOD, NETZACH AND HOD - they have reached the Holy King, WHO IS TIFERET, WHOSE PLACE IS AFTER NETZACH. THEREFORE, what is written afterwards? "I will put none of these diseases upon you, which I have brought upon Egypt; for I am Hashem that heals you." "For I am Hashem," refers to the Holy One, blessed be He, WHO IS TIFERET.

354. It is understood that whoever guards this holy sign, WHICH IS CIRCUMCISION, ascends from it unto the Supernal Holy King. HE ASKS: What is understood from these words? AND HE ANSWERS: It is understood that these two, NETZACH AND HOD, in which the seed accumulates FOR BLESSING, and the holy anointing oil that is poured over the head of the male organ, WHICH IS YESOD, combine together. And the Supernal King, TIFERET, is over them and they connect with Him. Therefore, whoever enters these two, YESOD AND MALCHUT, BY MEANS OF CIRCUMCISION AND UNCOVERING, and guards them, is connected to two others, NETZACH AND HOD, and enters them, and then reaches the Holy King, WHICH IS TIFERET.

355. Rabbi Yitzchak said: Most certainly, one who merits the Righteous, WHICH IS YESOD, merits Netzach and Hod, BECAUSE YESOD INCLUDES NETZACH AND HOD. And they are three with which the Congregation of Yisrael, WHICH IS MALCHUT, is blessed. And he who merits them merits also the Holy King, THAT IS TIFERET, and attains all four SFIROT, TIFERET, NETZACH, HOD, YESOD AND MALCHUT.

356. And corresponding to these four, there is protection for the holy sign from four things: the protection of the Congregation of Yisrael, WHICH IS MALCHUT, which is protection from the impurity of menstruation; protection of the righteous, WHICH IS YESOD, that is protection from the maid servant; protection of Netzach, which is protection from a heathen woman; and protection of Hod, which is protection from a harlot. This is why "the voice of Hashem your Elohim," is the Congregation of Yisrael, WHICH IS MALCHUT, WHICH THEY ENTERED THROUGH CIRCUMCISION.

357. How did Yisrael merit to welcome the Shechinah? It is through guarding against the impurity of menstruation. And about this is written: "Also you shall not approach a woman in the impurity of her menstrual flow, to uncover her nakedness" (Vayikra 18:19). HE ASKS: "To uncover her nakedness" - of whom? HE ANSWERS: Of the Congregation of Yisrael, MEANING NOT TO BLEMISH HER. And in this way, other things that the Congregation of Yisrael is bound to joined and connect to. And we have already explained this matter.

353. ומאתריה דקרא אשתמע מלה, דכתיב, ויאמר אם שמוע תשמע. ויאמר: דא מלכא קדישא. ומאי קאמר, אם שמוע תשמע לקול יי' אלהיך, כד"א בי יי' אלהיך אש אוכלה הוא, דא בנסת ישראל. והישר בעיניו תעשה: דא צדיק. והאזנת למצותיו: דא נצח. ושמרת כל חקיו: דא הוד. ביון דעאלו באלין, הא מטו למלכא קדישא. לבתר מה כתיב, כל המחלה אשר שמתי במצרים לא אשים עליך בי אני יי' רופאך. בי אני יי': דא מלכא קדישא.

354. אשתמע, דכל מאן דנטיר להאי רשימא קדישא, מניה סליק עד מלכא קדישא עלאה. מאי משמע. משמע אינון תרין, דאתכנש בהו זרעא, ומשח רבות קודשא, דשריין ליה בסום אמה, אתקשרו בחדא, ומלכא עלאה עלייהו, ואתקשרו ביה. ועל כך, מאן דעאל באלין תרין, ונטיר לון, אתקשר בתרין אחרנין, ועאל בהו, וכדין מטי למלכא קדישא.

355. אמר רבי יצחק, ודאי מאן דזכי בצדיק, זכי בנצח והוד, ואלין אינון תלתא, דאתברכא בהו בנסת ישראל. ומאן דזכו בהו, זכי במלכא קדישא, ועאל בכלהו ארבעה.

356. ולקבלי ארבעה אלין, נטירו להאי רשימא קדישא, מארבע מלין: נטירו דכנסת ישראל, אסתמרותא דנדה. נטירו דצדיק, אסתמרותא דשפחה. נטירו דנצח, אסתמרותא דבת עכו"ם. נטירו דהוד, אסתמרותא דזונה. ועל דא לקול יי' אלהיך, דא בנסת ישראל.

357. במה זכאן ישראל לקבלא אפי שכינתא, באסתמרותא מן נדה. ועל דא כתיב, ואל אשה בנות טמאתה לא תקרב לגלות ערותה. מאי לגלות ערותה דא בנסת ישראל. ובהאי אחידן ומתקשרן מלין אחרנין, דכנסת ישראל אתקשרת בהו. והא אוקמוה מלי.

358. "And will do that which is right in His sight." This refers to the righteous, WHO IS YESOD, as is written: "The eyes of Hashem are toward the righteous" (Tehilim 34:16). We have discussed being wary of a maid servant in accordance with the verse: "And a handmaid that is heir to her mistress" (Mishlei 30:23), WHICH MEANS that it causes the righteous to cleave unto a handmaid. "And give ear to His commandments," refers to Netzach, for one should not insert this sign into a heathen woman, nor be false with it to Netzach. For it is written: "And also the Eternal One (lit. 'Netzach') of Yisrael will not lie" (I Shmuel 15:29). And he who observes this, THE HOLY COVENANT, fulfills His commandments, as is written: "For you shall worship no other El" (Shemot 34:14). "And keep all His statutes." This is Hod, to beware of a harlot.

359. This agrees with what we have learned. Rabbi Yehuda said: It is written: "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). This refers to he who makes haste to place the fear of the strong sharpened sword, WHICH IS MALCHUT, before him, upon the thigh. What is "upon your thigh"? It means upon this holy sign, to guard it, as is written: "Put, I pray you, your hand under my thigh" (Bereshheet 24:2).

360. Another explanation for "Gird your sword." It means expedite and strengthen yourself, overpower your Evil Inclination, which is your sword "upon your thigh," upon that Holy Covenant, to guard it. If he guards it, then he is called 'mighty'. And the Holy One, blessed be He, dresses him in His garments. What are the garments of the Holy One, blessed be He? They are Hod and Netzach, as is written: "You are clothed with glory and majesty" (Tehilim 104:1). Here also, "Your glory and your majesty." Then the person cleaves unto the Holy King properly.

361. From here and further: "I will put none of these diseases upon you, which I have brought upon Egypt; for I am Hashem that heals you." This is the Holy King. Therefore, He admonished them about that very thing that He gave and marked in them, WHICH IS THE COVENANT OF THE CIRCUMCISION, and no more. AND IT IS TRUE that although until now the Torah was not yet given to them, yet it is written, "there He made for them a stature and an ordinance," WHICH ARE CIRCUMCISION AND THE UNCOVERING OF THE MEMBRANE. Forthwith, "And He said, 'If you will diligently hearken...'" WHICH REFERS TO THE FOUR WAYS TO OBSERVE THE MEMBER OF THE HOLY COVENANT, AS EXPLAINED.

362. Come and behold: when the Holy One, blessed be He, wanted to admonish Yisrael about the Torah, with how many words and with how many persuasions of love did He draw them, like a father who draws his son to school. Come and behold: the Holy One, blessed be He, did not want to give them the Torah until they were close to Him. How did they become attracted to Him? By uncovering this sign, WHICH IS THE CIRCUMCISION, as we have learned.

358. וְהִישָׁר בְּעֵינָיו תַּעֲשֶׂה: דָּא צְדִיק. כְּמָה דְכֵתִיב, עֵינָיו יְיָ אֵל צְדִיקִים, לְאַסְתָּמְרָא מִשְׁפָּחָה. וְהָא אֹקִימָנָא מְלִי. דְכֵתִיב וְשִׁפְחָה כִּי תִירַשׁ גְּבוּרְתָּהּ, דְגָרִים לְצְדִיק דְאַתְדַּבֵּק בְּשִׁפְחָה. וְהָאֲזַנָּת לְמִצְוֹתָיו: דָּא נֶצַח, לְאַסְתָּמְרָא דְלֹא יַעוּל רְשִׁימָא דָּא בְּבַת אֵל נִכְר, וְלֹא יִשְׁקֵר בֵּיהּ בְּנֶצַח. דְכֵתִיב, וְגַם נֶצַח יִשְׂרָאֵל לֹא יִשְׁקֵר. וּמֵאֵן דְנִטְוֵר הָאֵי, קֵיִים מִצְוֹתָיו, דְכֵתִיב כִּי לֹא תִשְׁתַּחֲוֶה לְאֵל אַחֵר. וְשִׁמְרַת כָּל חֻקָּיו: דָּא הוּד, לְאַסְתָּמְרָא מִן זֹנָה.

359. וְאֲזַלָּא הָא, כְּמָה דְתַנִּינָן, אָמַר רַבִּי יְהוּדָה, מֵאֵי דְכֵתִיב חֲגוּר חֲרָבָךְ עַל יָרֵךְ גְּבוּר הוֹדֵךְ וְהִדְרֵךְ. אֶלָּא, כָּל מֵאֵן דְמִזְרוּ גְרַמְיָהּ, וְשׁוֹי דְחִילוּ דְחֲרָבָא שְׁנָנָא תְקִיפָא לְקַבְלִיהָ. עַל יָרֵךְ, מֵאֵי עַל יָרֵךְ. דָּא רְשִׁימָא קְדִישָׁא. כַּד"א, שִׁים נָא יָדְךָ תַּחַת יָרֵכִי.

360. ד"א חֲגוּר חֲרָבָךְ, כְּלוּמַר, זְרוּ וְאַתְקִיף יְצָרְךָ בִישָׁא, דְאֵיהוּ חֲרָבָךְ. עַל יָרֵךְ, עַל הַהוּא רְשִׁימָא קְדִישָׁא לְנִטְרָא לִיהָ. וְאֵי נִטְר לִיהָ, כְּדִין אֶקְרִי גְבוּר, וְקַב"ה אֶלְבִּישׁ לִיהָ בְּלְבוּשׁוֹי, וּמֵאֵן לְבוּשׁוֹי דְקוּדְשָׁא בְרִיךְ הוּא. הוּד וְנֶצַח. דְכֵתִיב, הוּד וְהִדְר לְבִשְׁתָּ. אוּף הֶכָּא הוֹדֵךְ וְהִדְרֵךְ, וְכִדִּין אֲתַדַּבֵּק בְּרֵךְ נֶשׁ בְּמַלְכָּא קְדִישָׁא כְּדָקָא יְאוּת.

361. מִכָּאֵן וְלַהֲלָאָה, כָּל הַמַּחֲלָה אֲשֶׁר שָׁמַתִּי בְּמִצְרַיִם לֹא אֲשִׁים עֲלֵיךְ כִּי אֲנִי יְיָ רֹפֵאֲךָ. דָּא מְלָכָא קְדִישָׁא, וְעַל דָּא אֲזַהֵר לֹון עַל הַהוּא מְלָה מִמֶּשׁ, דִּיהֵב וְרָשִׁים בְּהוּ, וְלֹא יִתִּיר וְעַד כְּעַן לֹא אֲתִיְהִיבַת לְהוּ אֲוִרִיָּתָא, אֶלָּא כִּינּוּן דְכֵתִיב, שָׁם שָׁם לֹו חֹק וּמִשְׁפָּט, מִיַּד וַיֹּאמֶר אִם שָׁמוּעַ תִּשְׁמַע וְגו'.

362. תָּא חֲזִי, כַּד בְּעָא קוּדְשָׁא בְרִיךְ הוּא לְאַזְהָרָא לְיִשְׂרָאֵל, עַל אֲוִרִיָּתָא, בְּכַמָּה מְלִין מְשִׁיךְ לְהוּ, בְּכַמָּה מְשִׁיכֵן דְחַבִּיבוּתָא, כְּבַר נֶשׁ דְמְשִׁיךְ בְּרִיהָ לְבִי רַב. וְת"ח, לֹא בְּעָא קַב"ה לְמִיְהֵב לְהוּ אֲוִרִיָּתָא, עַד דְקָרִיבוּ בְּהִדְיָה. וּבְכַמָּה קָרִיבוּ בְּהִדְיָה, בְּגִלְוָא דְרְשִׁימָא דָּא, כְּמָה דְאַתְמַר.

363. Rabbi Yehuda said: Yisrael did not come close to Mount Sinai until they entered the portion of the Righteous, NAMELY, CIRCUMCISION, and attained it. How do we know this? Because it is written: "The same (Heb. zeh) day they came to the wilderness of Sinai" (Shemot 19:1). The very day exactly, WHICH IS YESOD THAT IS CALLED 'ZEH'. And it is written: "And it shall be said on that day, 'Lo, this is our Elohim; we have waited for Him..." (Yeshayah 25:9).

363. אָמַר ר' יְהוּדָה, לֹא קָרְבוּ יִשְׂרָאֵל לְטוֹרָא דְסִינַי, עַד דְּעָאֵלוּ בְּחוּלְקָא דְצַדִּיק, וְזָכוּ בֵּיהּ. מְנַלְן, דְּכַתְיִב בַּיּוֹם הַזֶּה בָּאוּ מִדְּבַר סִינַי, בַּיּוֹם הַזֶּה מִמַּשׁ דְּיִיקָא. וְכַתְיִב בַּיּוֹם הַהוּא הִנֵּה אֱלֹהֵינוּ זֶה קוֹיְנוּ לוֹ וְגו'.

29. the story of the manna

Rabbi Yehuda discusses the verse, "Blessed is he who considers the poor: Hashem will deliver him in the day of evil." Rabbi Chiya wonders about "For Hashem hears the poor," asking if He listens only to the poor and no others. Rabbi Shimon says merely that it is that they are closer to the King, as there is no one in the world who has a broken heart like a needy person. We are told a story of Rabbi Yisa who brought back a poor man from the dead. The poor man's soul went to the King's throne and learned that three chairs were prepared ready for Rabbi Yosi, the son of Rabbi Ya'akov, and Rabbi Chizkiyah. We read of another incident with a poor person and Rabbi Yitzchak, and a dream about Rabbi Shimon and a poor person. Every day the dew of Atika Kadisha drips down to Zeir Anpin and is drawn to those below, and it nourishes the holy angels. The children of Yisrael ate that food in the wilderness, because it was the manna. Rabbi Shimon says that those who are occupied with the Torah day and night are still nourished from it today. When the children of Yisrael left Egypt they had unleavened bread, but now they merited a different higher bread from a high place. Scholars who are occupied with Torah are nourished from a high place. Rabbi Elazar wonders why those scholars seem weaker than other people, and Rabbi Shimon explains that the Torah scholars eat the food of the spirit and soul, and do not eat the food of the body at all; therefore their bodies are weaker. This higher food is equated to Chochmah, or Wisdom. Returning to the question of the poor, we learn that one who helps fulfill the poor person has a letter added to Tzedek, righteousness, so that it becomes Tzedekah, Charity. More precious than these is the food of the sick, and more supreme than that is the food of spirits and souls that comes from Binah that has returned to become Chochmah, and more precious than all of them is the food that comes from the Supernal Chochmah, which is what the Torah scholars eat. This is because Torah emanates from the Supernal Chochmah. Rabbi Yosi says that all believers must request their food from God on a daily basis, and pray for it, because that causes that tree that contains everyone's food to be blessed from them. Therefore one need not cook food on one day for another day; one must "hope in His steadfast love." We are reminded that "The Righteous eats to satisfy his soul." Those who do not have faith burden themselves every day over food, out of fear that perhaps they will not acquire a loaf of bread. Rabbi Elazar taught that the Righteous shall eat of that manna in the World to Come. Rabbi Shimon says that every person who puts a desire before the Holy King must concentrate his whole will and heart on it in order to draw the blessing from the wellspring of all. A person must prepare his table on Sabbath night so that blessings from above will dwell on him; blessing is not present on an empty table. The Sabbath is the inclusion of all the other days, and from it they are blessed.

364. "And Hashem said to Moses, 'Behold, I will rain bread from heaven for you'" (Shemot 26:4). Rabbi Yehuda opened the discussion, saying: "Blessed is he who considers the poor: Hashem will deliver him in the day of evil" (Tehilim 41:2). We have explained this passage. It refers to when a person is lying ill, captured by the officers of the King. His head is chained, his feet in manacles, many soldiers guard him from all sides so that he shall not escape, his limbs are in straits and fighting among themselves, and food is taken from him.

364. וַיֹּאמֶר יי' אֶל מֹשֶׁה הֲנִי מִמַּטִּיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם. רַבִּי יְהוּדָה פָּתַח וְאָמַר, אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל בַּיּוֹם רָעָה יִמְלֹטְהוּ יי'. הָאִי קָרָא אוֹקִימָנָא לֵיהּ, בְּשַׁעֲתָא דְבַר נֶשׁ שְׁכִיב בְּבֵי מַרְעִיָה, הָא אֲתַפֵּס בְּאֶטְרוּנֵיָא דְמַלְכָא, רִישִׁיָה בְּקוּלְרָא, רַגְלוּי בְּכוּפְסִירִין, כְּמָה חִילִין נְטָרִין לֵיהּ, מַהֲאִי גִיסָא, וּמַהֲאִי גִיסָא. שְׂוִיפוּי כְּלָהוּ בְּרוּחְקָא, מְגִיחִין אֵלִין בְּאֵלִין. מִיכְלָא אֲתַעְדִי מְנִיָה.

365. At that time, they appoint for him an Interlocutor and a Defender in order to speak favorably about him to the King, as is written: "If there be an angel over him, an interpreter, one among a thousand" (Iyov 33:23). At that moment, blessed is the portion of a man who comes to him and teaches him a way to save him from Judgment. This is what is written, "Blessed is he who considers the poor."

365. בְּהָהוּא זְמַנָּא, פְּקָדִין עֲלֵיהּ אֶפּוֹטְרוֹפָא, לְמִילָף עֲלֵיהּ זְכוֹת קָמֵי מַלְכָא, דְּכַתְיִב אִם יֵשׁ עֲלֵינוּ מַלְאָךְ מְלִיץ אֶחָד מִנֵּי אֱלֹף. בְּהֵיָא שַׁעֲתָא, זְכָאָה חוּלְקֵיהּ דְּב"נ דְּעָאֵל עֲלֵיהּ, וְאוֹלִיף לֵיהּ אֲרַחָא, לְשִׁזְבוּתֵיהּ מִן דִּינָא. הַה"ד אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל.

366. HE ASKS: And how can he save the sick person? HE ANSWERS: He should teach him the way of returning and repenting before his Master. Then an Intercessor is formed for him above, AND HE IS SAVED. What is his reward? It is that "Hashem will deliver him in the day of evil." Another explanation for: "Blessed is he who considers the poor." How strong is the reward of THE ONE WHO ASSISTS the needy before the Holy One, blessed be He.

366. וְהִיךְ יָכִיל לְשַׁזְבָּא לֵיהּ, לְמִילָף לֵיהּ אֲרַחוּי דְחֵי, לְאַתְבָּא לְקָמֵי מַאֲרִיָה, כְּדִין אֲתַעְבִּיד אֶפּוֹטְרוֹפּוֹסָא עֲלֵיהּ לְעִילָא. מַאי אֲגַרְיָה. בַּיּוֹם רָעָה יִמְלֹטְהוּ יי'. ד"א, אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל, כְּמָה תְּקִיפָא אֲגָרָא דְמַסְכְּנָא, קָמֵי קוּדְשָׁא בְּרִיךְ הוּא.

367. Rabbi Chiya said: I wondered about this passage, "For Hashem hears the poor" (Tehilim 69:34). Does He hear only unto the poor and no others? Rabbi Shimon said: It is because they are closer to the King, as is written: "A broken and a contrite heart, O Elohim, You will not despise" (Tehilim 51:19). And there is no one in the world one who has a broken heart like a needy person. Rabbi Shimon also said: Come and behold. All the people of the world appear before the Holy One, blessed be He, in body and soul. But the poor appear before the Holy One, blessed be He, only in soul, BECAUSE HIS BODY IS BROKEN, and the Holy One, blessed be He, is closer to the soul than to the body.

368. There was a poor man who lived in the neighborhood of Rabbi Yisa. No one paid any attention to him. He himself was bashful and did not press upon other people. One day he became ill. Rabbi Yisa came in to visit him and heard a voice saying: Justice, justice - MEANING THAT HE GAVE A STATEMENT OF JUSTICE TO HEAVEN. The soul is departing from me but my time has not yet arrived. Woe to the inhabitants of the city, for there is no one among them to return his soul to him. Rabbi Yisa arose and put some fig juice and a measure of spicy wine into his mouth. A sweat broke out in his face and his spirit returned to him.

369. Afterwards, he came to visit and he inquired about him. He said: I swear, Rabbi, the soul left me and reached the King's throne, and wanted to remain there. But the Holy One, blessed be He, wanted to award you, and they announced of you: Rabbi Yisa spirit will depart and he shall be bound in a particularly holy assembly, NAMELY IN THE GREAT ASSEMBLY (IDRA RABA), AND NOT IN THE SMALLER ASSEMBLY that the friends shall raise in the land. And they have prepared three chairs that are standing ready for you and your friends, RABBI YOSI, THE SON OF RABBI YA'AKOV, AND RABBI CHIZKIYAH, WHOSE SOULS DEPARTED DURING THIS ASSEMBLY. From that day onward, the inhabitants of the city watched and paid attention to him.

370. Another incident occurred when a poor person passed before Rabbi Yitzchak with half a coin of silver in his hand. He said to Rabbi Yitzchak: Save my and my daughters' souls. He said: How can I make whole your souls, when I have only a half coin. He said: I will complete it hereby with the half coin I have in my possession. He took it out and gave it to him.

371. They showed him in his dream how he was traveling along the edge of the Great Sea and they wanted to throw in him into it. He described how Rabbi Shimon stretched out his hand towards him. And that poor person came, took him out and gave him into the hands of Rabbi Shimon, and he was saved. When he awoke, his mouth uttered this passage: "Blessed is he who considers the poor: Hashem will deliver him in the day of evil."

367. א"ר חייא, תוהנא על האי קרא דכתוב, כי שומע אל אביונים יי, וכי אל אביונים שומע ולא לאחרא. א"ר שמעון, בגין דאינון קריבין יתיר למלכא, דכתוב, לב נשבר ונדכה אלהים לא תבזה. ולית לך בעלמא, דאיהו תביר לבא במסכנא. תו אמר רבי שמעון, תא חזי, כל אינון בני עלמא, אתחזיין קמי קודשא בריך הוא, בגופא ונפשא, ומסכנא לא אתחזי אלא בנפשא בלחודוי, וקודשא בריך הוא קריב לנפשא יתיר מגופא.

368. מסכנא חד הוה בשבבותיה דר' ייסא, ולא הוה מאן דאשגח ביה, והוא הוה אכסיף, ולא תקיף בבני נשא, יומא חד חלש, עאל עליה רבי ייסא, שמע חד קלא דאמר, טילקא טילקא, הא נפשא פרחא גבאי, ולא מטו יומוי. ווי לבני מתיה דלא אשתכח בהו דיתוב נפשיה לגביה. קם רבי ייסא, שדי בפומיה, מיא דגרגרין, אפותא דקונטא אתבזע זיעא באנפוי, ותב רוחיה לגביה.

369. לבתר אתא ושאל ליה, אמר חייך רבי, נפשא נפקת מנאי, ומטו לה קמי כורסייא דמלכא, ובעת לאשתארא תמן, אלא דבעא קודשא בריך הוא לזכאה לך, ואכריזו עלך, זמין הוא רבי ייסא, לסלקא רוחיה, ולא תקשרא בחד אדרא קדישא דזמינין חבריאי לאתערא בארעא, והא אתקיננו תלת כורסיאן, דקיימן לך ולחברך. מההוא יומא הוו משגיחין ביה בני מתיה.

370. תו, מסכנא אחרא אעבר קמיה דר' יצחק, והוה בידיה פלג מעה דכסף. אמר ליה לרבי יצחק, אשלים לי ולבני ולבנותי נפשאן. אמר ליה והיך אשלים נפשויכו, דהא לא אשתכח גבאי בר פלג מעה. אמר ליה, בדא אשלימנא, בפלג אחרא דאית גבאי, אפקיה ויהביה ליה.

371. אחזיאו ליה בחלמיה, דהוה אעבר בשפתא דימא רבא, ובעאן למשדייה בגויה, חמא לרבי שמעון, דהוה אושיט ידוי לקבליה, ואתי ההוא מסכנא ואפקיה, ויהביה בידוי דרבי שמעון, ואשתויב. כד אתער, נפל בפומיה, האי קרא, אשרי משכיל אל דל ביום רעה ימלטהו יי.

372. Come and behold: every day the dew of Atika Kadisha drips to Zeir Anpin, and the whole Field of Holy Apples is blessed, WHICH IS MALCHUT, and from that, dew is drawn to these below. The holy angels are nourished from it, each one according to his ability to eat. This is what is written: "Man ate the bread of angels" (Tehillim 78:25); NAMELY, THAT DEW MENTIONED EARLIER, WHICH IS THE BREAD OF ANGELS. Yisrael ate of that food in the wilderness, THE MANNA.

373. Rabbi Shimon said: Many people are nourished from it today. And who are they? They are the friends, who are occupied with Torah days and nights. And if it you think that it was actually the same food THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS, it is not, but it is very similar to that food, for it is worth double THE MANNA THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS.

374. Come and behold: when Yisrael came and cleaved unto the Holy King, they merited then to eat a much higher bread because of the uncovering of the holy sign OF THE CIRCUMCISED ORGAN. Before, when they left Egypt, they came with bread called unleavened bread (Heb. Matzah), WHICH IS MALCHUT. Now they merited to eat a different, much higher bread, from a high place, as is written: "Behold I will rain bread from the heavens for you," actually from the heavens, WHICH IS ZEIR ANPIN, and it became available to Yisrael from this place at that time. The friends who are occupied with Torah are nourished from a higher place. What is it? It is as written: "Wisdom gives life to those who have it" (Kohelet 7:12), which is a place far higher THAN ZEIR ANPIN.

375. Rabbi Elazar said to him: If so, why are those occupied with Torah weaker than other people, for the other people appear to be stronger than those who are occupied with Torah? He said to him: You ask well.

376. Come and behold: all the food of the inhabitants of the world comes from above. That food that comes from the heaven and the earth is the food of the whole world. It is the food of all, and it is coarse and thick nourishment. The food that comes from a higher source and is a finer food comes from the place where Judgment is prevalent, NAMELY MALCHUT, and this is the food that Yisrael ate when they left Egypt, NAMELY, UNLEAVENED BREAD. The food that was provided Yisrael at that time in the wilderness was from a higher place, called 'heavens', WHICH IS ZEIR ANPIN. It is a finer food that enters into the soul more THAN ANY OTHER FOOD. It is more separate from the body and is called 'the food of the angels', NAMELY MANNA.

372. ותא חזי, כל יומא ויומא, נטוף טלא מעתיקא קדישא לזעיר אפין, ומתברכאן כל חקל תפוחין קדישין. ומהווא טלא אנגיד לאינון דלתתא, ומלאכין קדישין אתזנו מניה, כל חד וחד במום מיכליה, הה"ד לחם אבירים אכל איש, ומהווא מזונא אכלו ישראל במדברא.

373. א"ר שמעון, כמה בני נשא מתזנין בהאי זמנא מניה, ומאן אינון. אליון חבריאי דמשתדלי באורייתא, יומי ולילי. וכי סלקא דעתך מהווא מזונא ממש. לא. אלא כעין ההוא מזונא ממש, דשקיל על חד תרין.

374. תא חזי, ישראל כד עלו ואתדבקו במלכא קדישא, בגין גלויא דרשימא קדישא, כדן זכו למיכל נהמא אחרא עלאה, יתיר ממה דהוה בקדמיתא. בקדמיתא כד נפקו ישראל ממצרים, עלו בנהמא, דאקרי מצה, והשתא זכו, ועאלו למיכל נהמא אחרא עלאה יתיר, מאתר עלאה, דכתיב הנני ממטיר לכם לחם מן השמים. מן השמים ממש. ובהווא זמנא אשתכח להו לישראל. מאתר דא. חבריאי דמשתדלי באורייתא, מאתר אחרא עלאה יתיר אתזנו. מאי הוא. כמה דכתיב החכמה תחיה בעליה. אתר עלאה יתיר.

375. א"ל ר' אלעזר, אי הכי, אמאי חלשא נפשיהו יתיר משאר בני עלמא, דהא שאר בני נשא, בחילא ותוקפא יתיר אתחזון לאשתכחא. אמר ליה יאות שאילתא.

376. תא חזי, כל מזוני הבני עלמא מלעילא קא אתיין. ההוא מזונא דאתי מן שמיא וארעא, דא מזונא דכל עלמא, והוא מזונא דכולא, והוא מזונא גס ועב. וההוא מזונא דאתי יתיר מעילא, הוא מזונא יתיר דקיק, קאתיא מאתר דדינא אשתכח, ודא הוא מזונא דאכלו ישראל כד נפקו ממצרים. מזונא דאשתכח להו לישראל, בהווא זמנא במדברא, מאתר עלאה דאקרי שמים, הוא מזונא יתיר דקיקא, דעיל יתיר לנפשא מכלא, ומתפרש יתיר מגופא, ואקרי לחם אבירים.

377. The food that is the highest of all is the food of the friends, those who are occupied with Torah, who eat the food of the spirit and the soul and do not eat physical food at all. It is from the place that is more precious than anything, called Chochmah (Wisdom). Therefore, the bodies of the friends are weaker than the people of the world because they do not eat the food of the body at all. They eat only the food of the spirit and soul from the distant place, higher and more precious than all - WHICH IS CHOCHMAH, WHICH IS FAR AWAY, AS IS WRITTEN: "I SAID, 'I WILL BE WISE; BUT IT WAS FAR FROM ME'" (KOHELET 7:23). Therefore, that food is far more refined than all. Blessed is their portion. This is what is written: "Wisdom gives life to those who have it." Blessed is the portion of a body that can be nourished with the food of the soul.

378. Rabbi Elazar said to him: Certainly, it is so, but in the present time how is such food to be found? He said to him: You ask well. Come and behold: this is the clarification of the matter. The first food is the food of the whole world, that which comes from the heavens and earth. And it is the food of the body.

379. The food that is higher than it, which is finer, comes from the place where Judgment is prevalent, called righteousness (Heb. tzedek), WHICH IS MALCHUT. This is the food of the poor; NAMELY MATZAH, THAT IS CALLED 'THE BREAD OF AFFLICTION'. And the secret of the matter is that one who helps fulfill the poor person has a letter added to Tzedek, and it becomes "tzedakah ('charity')." This is the secret of, "The merciful man does good to his own soul" (Mishlei 11:17). Acts of kindness show that one is under Judgment but has perfected it with Chesed. Then it turns into Mercy.

380. A food even higher than these is a supreme nourishment, more glorious and precious, from the place called 'heaven', WHICH IS ZEIR ANPIN - NAMELY MANNA, WHICH THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS. It is finer than all of them. And this is the food of the sick. This is what is meant by: "Hashem strengthens him upon the bed of sickness: whenever he is prostrate You recover him in his illness" (Tehilim 41:4). Hashem is precise, WHICH IS ZEIR ANPIN. What is the reason? Because these ill people are fed only with the actual food of the Holy One, blessed be He, WHO IS ZEIR ANPIN.

381. A supreme food, holy and precious is the food of spirits and souls, and it is the food from a high and far away place - WHICH IS BINAH THAT HAS AGAIN BECOME CHOCHMAH - ABOUT WHICH IS SAID: "I SAID, 'I WILL BE WISE; BUT IT WAS FAR FROM ME'." It is the place that is called "the pleasantness of Hashem," MEANING BINAH THAT HAS RETURNED TO CHOCHMAH.

377. מְזוֹנָא עֲלָאָה יְתִיר מִכָּלָא, הוּא מְזוֹנָא דְחֻבְרֵינָא, אִינוּן דְּמִשְׁתַּדְּלִי בְּאוּרֵינָא, דְּאֶכְלִי מְזוֹנָא דְרוּחָא וְנִשְׁמַתָּא, וְלֹא אֶכְלִי מְזוֹנָא דְגוּפָא כָּלָל, וְהֵינּוּ מֵאַתֵּר עֲלָאָה יְקִירָא עַל כָּלָא, וְאֶקְרִי חֻכְמָה. בְּגִינֵי כֵךְ חֲלִישׁ גּוּפָא דְחֻבְרֵינָא, יְתִיר מִבְּנֵי עֲלָמָא, דְּהָא לֹא אֶכְלִי מְזוֹנָא דְגוּפָא כָּלָל. וְאֶכְלִי מְזוֹנָא דְרוּחָא וְנִשְׁמַתָּא, מֵאַתֵּר רְחִיקָא עֲלָאָה, יְקִירָא מִכָּלָא. וּבְגִינֵי כֵךְ הֵוּא מְזוֹנָא דְקִיק מִן דְקִיקָא, יְתִיר מִכָּלָא. זְכָאָה חוּלְקָהוֹן, הַה"ד הַחֻכְמָה תַּחֲיָה בְעֵלְיָה. זְכָאָה חוּלְקָא דְגוּפָא, דִּיכִיל לְאַתְזָנָא בְּמְזוֹנָא דְנִפְשָׁא.

378. א"ל ר' אֶלְעָזָר, וְדַאי הָכִי הוּא. אָבֵל בְּהָא זְמָנָא, אִיךְ אֶשְׁתַּבְּחִי מְזוּנֵי אֱלִין. א"ל וְדַאי יָאוּת שְׁאִילְתָּא. ת"ח, וְדַא הוּא בְרִירו דְמַלְהָ, מְזוֹנָא קְדָמָאָה, הוּא מְזוֹנָא דְכָל עֲלָמָא, הֵוּא דְאַתֵּיָא מִן שְׁמַיָא וְאַרְעָא, וְהוּא מְזוֹנָא דְגוּפָא.

379. מְזוֹנָא דְהוּא עֲלָאָה מְנִיָּה, הֵוּא דְאִיְהוּ דְקִיקָא יְתִיר, וְאַתָּא מֵאַתֵּר דְדִינָא שְׂרִיָּא, דְאֶקְרִי צְדָקָה, וְדַא הוּא מְזוֹנָא דְמִסְכְּנֵי. וְרָזָא דְמַלְהָ, מֵאֵן דְאֶשְׁלִים לְמִסְכְּנָא, אֶשְׁלִים לִיָּה אֶת חַד, וְאַתְעֵבִיד צְדָקָה, וְרָזָא דַּא גּוּמֵל נַפְשׁוֹ אִישׁ חֶסֶד. גְּמִילוּת חֶסֶדִים מִשְׁמַע, דְּהָא בְדִינָא שְׂרִיָּא, וְאֶשְׁלִים לִיָּה חֶסֶד, כְּדִין הוּא רַחֲמֵי.

380. מְזוֹנָא עֲלָאָה יְתִיר מֵאֱלִין, הוּא מְזוֹנָא עֲלָאָה וְיְקִירָא, מֵאַתֵּר דְאֶקְרִי שְׁמַיִם, וְהוּא דְקִיק מִכָּלְהוּ, וְהוּא מְזוֹנָא דְבְנֵי מְרַעֵי, הַה"ד יִי' יִסְעֵדְנּוּ עַל עַרְשׁ דְּוִי כָל מְשַׁכְּבוֹ הַפְּכַת בַּחֲלִינּוּ. יִי', דִּינָא, מ"ט. בְּגִין דְּהֵנּוּ בְנֵי מְרַעֵי, לֹא אֶתְזַנּוּ אֶלָּא בְּהֵוּא דְקוּדְשָׁא בְרִיךְ הוּא מְמַשׁ.

381. מְזוֹנָא עֲלָאָה קְדִישָׁא וְיְקִירָא דַּא הוּא מְזוּנֵי דְרוּחִין וְנִשְׁמַתִּין, וְהוּא מְזוֹנָא דְאַתֵּר רְחִיקָא עֲלָאָה, מֵהֵוּא אֶתֵּר דְאֶקְרִי נוּעַם יִי'.

382. And more precious than all of them is the food that the friends who are occupied with Torah EAT. It is the food that comes from the Supernal Chochmah, WHICH IS ACTUAL CHOCHMAH. What is the reason THAT IT COMES from this place? It is because Torah emanates from the supernal Chochmah, and those who are occupied with Torah enter into the main source of the roots. Therefore, their food comes from that high, holy place.

383. Rabbi Elazar approached and kissed the hands OF RABBI SHIMON, HIS FATHER. He said: Blessed is my portion that I understood these words. Blessed is the portion of the righteous who are occupied with Torah days and nights, for it merits them in this world and in the World to Come, as is written: "For He is your life, and the length of your days" (Devarim 30:20).

384. "Behold I will rain down bread from the heavens for you." Rabbi Yosi opened the discussion with the verse: "You open your hand, and satisfy the desire of every living thing" (Tehilim 145:16). What is written above? "The eyes of all wait upon You" (Ibid. 15). All the people of the world hope and raise their eyes to the Holy One, blessed be He. Therefore, all believers must request their food from the Holy One, blessed be He, on a daily basis, and pray their prayers for it.

385. HE ASKS: What is the reason? AND HE SAYS: Because everyone who says his prayer to the Holy One, blessed be He, for his food, causes that tree that contains everyone's food to be blessed through him. Although he has food, he still must ask for it before the Holy One, blessed be He, and pray his prayer for nourishment every day, in order that through him, blessings shall be prevalent above every single day. This is the meaning of: "Blessed be Adonai day by day" (Tehilim 68:20).

386. Therefore, a person should not cook food on one day for another day, in order not to leave over from one day to another. This is what is meant by: "And the people shall go out and gather a certain portion every day" (Shemot 16:4). "Every day," is exact, except on Shabbat eve for Shabbat, as we have established. Then the Holy One, blessed be He, is full of blessings every day. Then it is written: "You open Your hand, and satisfy the desire of every living thing." What is the "desire"? That is that particular desire that comes from Atika Kadisha, WHICH IS KETER, and a desire emanates from Him that there shall be food available to all. And he who requests food every single day is called 'a faithful son', a son due to of whom blessings are prevalent above.

382. וְיִקְרָא מְכֻלָּא הוּא, מְזוּנָא דְחֻבְרֵינָא דְמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, וְהוּא מְזוּנָא דְאֵתִי מְחֻכְמָה עֲלָאָה. מ"ט מְאֵתָר דָּא. בְּגִין דְּאוּרֵייתָא נִפְקָא מְחֻכְמָה עֲלָאָה, וְאִינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, עֵיילֵי בְּעֻקְרָא דְּשִׁרְשָׁהָ, וְעַל דָּא, מְזוּנָא דְּלְהוּן, מִהֵהוּא אֵתָר עֲלָאָה קְדִישָׁא קָא אֵתֵינָא.

383. אֵתָא ר' אֶלְעָזָר, וְנָשִׁיק יָדָיו. אָמַר, זְכָאָה חוּלְקֵי דְקַאימְנָא בְּמִלִּין אֶלִּין. זְכָאָה חוּלְקֵהוּן דְּצִדִיקֵינָא, דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא יְמָמָא וְלֵילֵי, דְּזָכִי לֹון בְּהָאי עֲלָמָא, וּבְעֲלָמָא דְּאֵתֵי, דְּכֻתִּיב בִּי הוּא חַיִּיךְ וְאוּרֵךְ יְמֵיךְ.

384. הֲנֵנִי מְמַטִּיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם. רַבִּי יוֹסִי פָתַח, פּוֹתַח אֶת יָדְךָ וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן. מִה בְּתִיב לְעֵילָא, עֵינֵי כָל אֲלִיךָ יִשְׁבְּרוּ. כָּל אִינוּן בְּנֵי עֲלָמָא, מְצַפְּאן וְזֻקְפָּאן עֵינִין לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין כֵּךְ, כָּל אִינוּן בְּנֵי מְהִימְנוּתָא בְּעָאן בְּכָל יוֹמָא וְיוֹמָא, לְשִׁאלָא מְזוּנֵיהוּ מְקוּדְשָׁא בְּרִיךְ הוּא, וּלְצִלָּאָה צְלוֹתְהוּן עֲלֵיהָ.

385. מ"ט. בְּגִין דְּכָל מָאן דְּמִצְלֵי צְלוֹתֵיהָ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא עַל מְזוּנֵיהָ, גְּרִים דִּיתְבַּרְךָ כָּל יוֹמָא עַל יָדָיו, הֵהוּא אֵילְנָא דְּמְזוּן דְּכָלָא בֵּיהָ. וְאֵע"ג דְּאִשְׁתַּכַּח עֲמִיהָ, בְּעֵי לְמִשְׁאֵל קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּלְצִלָּאָה צְלוֹתָא עַל מְזוּנָא כָּל יוֹמָא, בְּגִין דִּישְׁתַּכְחוּ עַל יָדָיו בְּרַפְּאן כָּל יוֹמָא וְיוֹמָא לְעֵילָא, וְדָא הוּא בְּרוּךְ יְי' יוֹם יוֹם.

386. וְעַל דָּא, לֹא לְבַעֵי לִיהָ לְאִינְשׁ לְבִשְׁלָא מְזוּנָא, מִן יוֹמָא לְיוֹמָא אַחֲרֵינָא, דְּלֹא לְעַבְב יוֹמָא לְיוֹמָא אַחֲרָא. הֵה"ד וַיֵּצֵא הָעָם וּלְקַטְו דְּבַר יוֹם בְּיוֹמוֹ. יוֹם בְּיוֹמוֹ, דִּיּוּקָא. בַּר מְעַרְב שַׁבַּת לְשַׁבַּת, כְּמָה דְּאוּקִימְנָא. וְכִדִּין אִשְׁתַּכַּח קוּדְשָׁא בְּרִיךְ הוּא מְלֵא בְּרַפְּאן בְּכָל יוֹמָא. וְכִדִּין כְּתִיב פּוֹתַח אֶת יָדְךָ וְגו'. מֵאֵי רְצוֹן. הֵהוּא רְצוֹן דְּאִשְׁתַּכַּח מְעַתִּיקָא קְדִישָׁא, וְנִפְּקֵי מִנִּיהָ רְצוֹן, לְאִשְׁתַּכַּח מְזוּנֵי לְכָלָא. וּמָאן דְּשִׁאֵל מְזוּנֵי בְּכָל יוֹמָא וְיוֹמָא, הֵהוּא אֶקְרִי בְּרָא מְהִימְנָא, בְּרָזָא דְּבִגְיָנִיהָ מְשַׁתְּכַחן בְּרַפְּאן לְעֵילָא.

387. Rabbi Aba opened the discussion, saying: "Hashem takes pleasure in those who fear Him, in those who hope in His steadfast love" (Tehilim 147:11). How important it is for people to go in the ways of the Holy King, and to go in the paths of the Torah, so that blessings will be prevalent for everyone, those above and those below.

388. For we have learned, it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3). Indeed, "I will be glorified." What is its meaning? It is because of Yisrael below, WHO ELEVATE MAYIN NUKVIN ("FEMALE WATERS"), that the Holy One, blessed be He, is glorified above. What is His glory-He dons Tefilin, in which colors are mixed, with which to be glorified. FOR THE FOUR PORTIONS ARE THE SECRETS OF THREE COLORS, WHITE, RED, AND GREEN, AND THEY COMBINE IN THE SECRET OF THREE COLUMNS TO ILLUMINATE IN ALL PERFECTION.

389. We learned, "Hashem takes pleasure in (or desires) those who fear Him." HE ASKS: It should have said 'Hashem takes pleasure in those who fear Him'. What is the meaning of, "Hashem takes pleasure those who fear Him"? AND HE ANSWERS: "Hashem desires those who fear Him," means that He produced this desire and with it fulfilled the desires of those who feared Him. And who are the fearful for whom He produced this desire? He repeats and says, "Those who hope in His steadfast love," MEANING those who hope and wait every single day to request their food from the Holy One, blessed be He. This we learn from the verse, "those who hope in His steadfast love."

390. Rabbi Yisa Saba (the elder) did not prepare his meal every day until he prayed his prayer before the Holy One, blessed be He, for food. He said: We will not prepare the meal until it is given from the King's house. He then prayed his prayer before the Holy One, blessed be He, waited one hour, and then would say: By now it was already given from the King's house. From now on, prepare the meal. This is the way of those who fear the Holy One, blessed be He, those who fear sin.

391. Of the wicked people who go crookedly in the ways of the Torah, it is written, "Woe to them that rise up early in the morning, that they may follow strong drink" (Yeshayah 5:11). And therefore, "Hashem takes pleasure in those who fear Him, in those who hope in His steadfast love." "His steadfast love," indeed. And by this those people of Faith are recognizable every single day, as is written: "And the people shall go out and gather a certain portion every day." "A certain portion every day," is said, and not a certain portion for the next day.

392. HE ASKS: Why to such a degree? HE SAID: IT IS, "that I may test them, whether they will follow My Torah, or no" (Shemot 16:4). By this, MEANING IN THE EATING, these people of Faith are recognizable, for every day they walk in the straight path in the Torah. Rabbi Yitzchak said: From this we understand, "the righteous eats to satisfy his soul" (Mishlei 13:25), WHICH MEANS THAT not until he has satisfied his soul with prayer and the study of Torah DOES HE EAT.

387. ר' אבא פתח ואמר, רוצה יי' את יראיו את המיחלים לחסדו, כמה אית להו לבני נשא למהך בארחוי המלכא קדישא, ולמהך בארחוי האורייתא, בגין דישתכחון ברכאן לבלהו, לעלאי ולתתאי.

388. דתניא, מאי דכתיב, ישראל אשר בך אתפאר. אתפאר ודאי. מאי משמע. דבגין ישראל לתתא, קב"ה מתפאר לעילא. ומאי פארא דילה. דאתחבש בתמילין, דמתחברא גווגי לאתפארא.

389. תאנא, רוצה יי' את יראיו, רוצה יי' ביראיו מבעי ליה. מאי רוצה יי' את יראיו, אלא רוצה יי' את יראיו, כלומר, אפיק האי רצון, ומתרעי בהו קודשא בריך הוא, ליראיו דדחלין ליה. ומאן אינון יראיו דאפיק לון האי רצון. הדר ואמר, את המיחלים לחסדו, אינון דמצפאן ומחכאן בכל יומא ויומא, למבעי מזונייהו מן קודשא בריך הוא, משמע דכתיב את המיחלים לחסדו.

390. רבי ייסא סבא, לא אתקין סעודתא בכל יומא, עד דבעא בעותיה קמי קודשא בריך הוא, על מזוני. אמר, לא נתקין סעודתא, עד דתתייהב מבי מלכא. לבתר דבעי בעותיה קמי קודשא בריך הוא, הוה מחכה שעתא חדא, אמר הא עידן דתתייהב מבי מלכא, מכאן ולהלאה אתקינו סעודתא. ודא הוא ארחא, דאינון דחלי קודשא בריך הוא, דחלי חטאה.

391. אינון חייביא דאזלין עקימין בארחי אורייתא, מה כתיב בהו. הוי משכימי בבקר שכר ירדפו. וע"ד רוצה יי' את יראיו את המיחלים לחסדו. לחסדו דייקא. ובהא אשתמודען אינון בני מהימנותא בכל יומא ויומא, הדא הוא דכתיב, ויצא העם ולקטו דבר יום ביומו. יום ביומו קאמר, ולא דבר יום ליום אחר.

392. וכל כך למה. למען אנסנו הילך בתורתו אם לא בכאן אשתמודען אינון בני מהימנותא, דכל יומא ויומא אינון אזלי בארח מישר באורייתא. רבי יצחק אמר מהכא, צדיק אוכל לשובע נפשו, בתר דשבע נפשיה מלצלי ולמקרי באורייתא.

393. Rabbi Shimon said: Come and behold. Before the Holy One, blessed be He, gave the Torah to Yisrael, He differentiated between these people of Faith and the wicked who were not faithful and did not want the Torah. How did He tell the difference between them? By the manna, as is written: "That I may test them." The Holy One, blessed be He, marked all those who were found to be faithful with the imprint of the Sfirah of Chesed. As is written: "Those who hope in his steadfast love (lit. 'Chesed')." And all those who are not found to be faithful, He removed from this supernal Sfirah. And the Manna announced and said: "but the belly of the wicked shall feel want" (Ibid.). And with all this, "he that gathered much had nothing over, and he that gathered little had no lack" (Shemot 16:18).

394. We learned that at that time Yisrael became perfected below, similar to above, as we have established by the verse: "And they came to Elim, where were twelve springs of water, and seventy palm trees..." (Shemot 15:27). THIS MEANS THAT the holy tree, WHICH IS ZEIR ANPIN, was strengthened by twelve boundaries in the four sides of the world, CHESED AND GVURAH, TIFERET AND MALCHUT, AND THERE ARE TWELVE BOUNDARIES, WHICH ARE THE SECRET OF THE TWELVE SPRINGS OF WATER. And it was strengthened with seventy branches, WHICH ARE THE SEVENTY MINISTERS, THE SECRET OF THE SEVENTY PALM TREES. And it all resembles that which is above.

395. At that time, the holy dew, MEANING THE ABUNDANT FLOW THAT IS CALLED 'DEW', drips from the concealed Atika, WHICH IS KETER, and fills the head of Zeir Anpin, the place that is called 'heaven'. From that dew of the supernal holy Light was the manna drawn and descended below. And when it descended, it spread like flakes of layered ice and congealed below. This is what is written: "As fine as the hoar frost on the ground" (Shemot 16:14).

396. All these people of Faith would go out and gather and bless the Holy Name over it. And the manna emitted fragrances of all the spices of the Garden of Eden, because they were drawn into it and descended below. And when one placed it before him, he tasted in it any taste he desired, and blessed the Supernal Holy King.

397. Then THE MANNA was blessed in his intestines, and he would observe closely and have knowledge of the above, to observe the supernal Chochmah. Therefore, they were called 'the Generation of Knowledge'. And these were people of Faith, and the Torah was given to them to gaze into it and to know her ways.

393. רבי שמעון אמר, תא חזי, עד לא יֵהב קודשא בריך הוא אורייתא לישראל, אבחינ בין אינון בני מהימנותא, ובין אינון חייביא דלאו אינון בני מהימנותא, ולא קיימין באורייתא. ובמה אבחינ לון. במן. כמה דאתמר אנסנו. וכל אינון דאשתכחו דאינון בני מהימנותא, רשים ליה קודשא בריך הוא, ברשימו דכתרא דחס"ד, כד"א המיחלים לחסדו, וע"ד למען אנסנו. וכל אינון דלא משתכחי בני מהימנותא, אעדי מנייהו כתרא עלאה דא. ומנא אכריז ואמר, ובטן רשעים תחסר. ועם כל דא לא העדיף המרבה והממעט לא החסיר.

394. תאנא, בהוא שעתא אשתלימו ישראל לתתא, כגוונא דלעילא, כמה דאוקימנא, דכתיב, ויבואו אלימה ושם שתים עשרה עינות מים ושבעים תמרים וגו'. ואתתקף אילנא קדישא, בתריסר תחומין, בארבע סטרי עלמא. ואתתקף בשבעין ענמין, וכלא כגוונא דלעילא.

395. בהויא שעתא, נטיף טלא קדישא, מעתיקא סתימאה, ומליא לרישיה דזעיר אנפין, אתר דאקרי שמים. ומהוא טלא דנהורא עלאה קדישא, הוה נגיד ונחית מנא לתתא. וכד הוה נחית, הוה מתפרש גלידין גלידין, ואקריש לתתא. הדא הוא דכתיב דק בכפור על הארץ.

396. כל אינון בני מהימנותא, נפקי ולקטי, ומברכאן שמא קדישא עליה. והוא מנא, הוה סליק ריחין דכל בוסמין דגנתא דעדן, דהא ביה אתמשך ונחית לתתא. שויה לקמיה, בכל טעמא דאיהו בעי, הכי טעים ליה, ומברך למלכא קדישא עלאה.

397. וכדין מתברך במעוי, והוה מסתבל וידע לעילא, ואסתבי בחכמה עלאה, ועל דא אקרון דור דעה. ואלין הוו בני מהימנותא, ולהון אתיהיבת אורייתא לאסתכלא בה, ולמנדע ארחה.

398. Of those who were not faithful, it is written: "And the people went about (Heb. shatu), and gathered it" (Bemidbar 11:8). What is "shatu"? They selected foolishness (Heb. shtut) for themselves because they were not people of Faith. It is written about them: "And ground it in mills, or beat it in mortar..." (Ibid.). Who made them toil so much? This is because they were not people of Faith.

399. Similar to this are those who do not have Faith in the Holy One, blessed be He. They do not want to pay attention to His way, and they burden themselves every day after food, days and nights, out of fear that perhaps they will not acquire a loaf of bread. What caused them to do this? It is because they are not people of Faith.

400. Here also, the people "went about, and gathered" in their own foolishness. And they wanted to toil over it. This is what is written: "And ground it in mills." And after all this work, they were not successful, as is written: "And the taste of it was like the taste of oil cake" (Ibid.), and no more. What caused this for them? It is because they were not people of Faith.

401. Rabbi Yosi asked: What is "an oil (Heb. leshad) cake?" Some say that it was kneaded in oil, according to its Aramaic translation. And some say that as a demon (Heb. shed) changes to many modes, so does the manna change to many tastes, MEANING THAT THEY TASTED EVERY TASTE THEY WANTED IN IT. Rabbi Yehuda said: "An oil cake" MEANS nourishment from oil.

402. Rabbi Yitzchak said: "They gathered every man according to his eating" (Shemot 16:21). HE ASKS: Does that mean that one who ate a little gathered a little, and one who ate more gathered more? Yet is it not written: "He that gathered much had nothing over, and he that gathered little had no lack"? HE ANSWERS: Rather, they gathered according to the eaters. This is understood FROM THE WORDS "his eating," MEANING, according to the number of eaters, and therefore it is not written, 'EACH MAN ACCORDING TO what he can eat'.

398. וְאִינוּן דְּלֹא אֶשְׁתַּכְּחוּ בְּנֵי מֵהֵימְנוּתָא, מַה כְּתִיב בְּהוּ, שְׂטוּ הָעַם וְלָקְטוּ. מֵאֵי שְׂטוּ. שְׂטוּתָא הוּוּ נִסְבֵּי לְגִרְמֵייהוּ, בְּגִין דְּלֹא הוּוּ בְּנֵי מֵהֵימְנוּתָא. מַה כְּתִיב בְּהוּ. וְטַחְנוּ בְּרַחִים אוּ דְכוּ בְּמִדּוּכָה וְגו'. מֵאֵן אֶטְרַח לֹון כָּל הָאֵי. אֶלֶּא דְאִינוּן לֹא הוּוּ בְּנֵי מֵהֵימְנוּתָא.

399. כְּגוֹנוֹא דֵּא, אִינוּן דְּלֹא מֵהֵימְנֵי בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, לֹא בְּעָאן לְאַסְתַּכְּלֵא בְּאַרְחוּי, וְאִינוּן בְּעָאן לְאַטְרַחֵא גִרְמֵייהוּ כָּל יוֹמָא בְּתַר מְזוֹנָא, יִמְמָא וְלִילֵי, דְלִמָּא לֹא סְלִיק בִּידֵייהוּ פְּתָא דְנִהְמָא. מֵאֵן גְּרִים לֹון הָאֵי. בְּגִין דְּלֹא אִינוּן בְּנֵי מֵהֵימְנוּתָא.

400. אוּף הֶבְא, שְׂטוּ וְלָקְטוּ, שְׂטוּ בְּשְׂטוּתָא דְגִרְמֵייהוּ, וּבְעָאן לְאַטְרַחֵא עֲלֵיהּ, הִדָּא הוּא דְכְּתִיב, וְטַחְנוּ בְּרַחִים. בְּתַר כָּל טְרַחֵא דֵּא, לֹא סְלִיק בִּידֵייהוּ, אֶלֶּא דְכְּתִיב וְהִיָּה טַעְמוֹ כְּטַעַם לֶשֶׁד הַשֶּׁמֶן. וְלֹא יִתִּיר. מֵאֵן גְּרִים לֹון הָאֵי, בְּגִין דְּלֹא הוּוּ בְּנֵי מֵהֵימְנוּתָא.

401. אָמַר רַבִּי יוֹסִי, מֵאֵי לֶשֶׁד הַשֶּׁמֶן. אִיבָא דְאִמְרֵי, דְלִישׁ בְּמִשְׁחָא, כְּתַרְגוּמוֹ. וְאִיבָא דְאִמְרֵי, מַה הִשְׁדֵּי אֶתְחַזֵּר לְכֻמָּה גּוֹוִינִן, אוּף מְנָא, אֶתְחַזֵּר לְכֻמָּה גּוֹוִינִן. רַבִּי יְהוּדָה אָמַר, לֶשֶׁד הַשֶּׁמֶן, יִנְיָקָא דְמִשְׁחָא.

402. רַבִּי יִצְחָק אָמַר, אִישׁ לְפִי אֶכְלוּ לָקְטוּ. וְכִי מֵאֵן דְאֶכִּיל קִמְעָא, לָקִיט קִמְעָא, וּמֵאֵן דְאֶכִּיל יִתִּיר, לָקִיט יִתִּיר, וְהָא כְּתִיב לֹא הִעֲדִיף הַמְרַבֵּה וְהַמְמַעִיט לֹא הִחְסִיר. אֶלֶּא לְפֻּם אִינוּן דְאֶכְלִין לָקְטִין. מִשְׁמַע אֶכְלוּ, מֵאֵן דְהוּוּ אֶכִּיל לֵיהּ, וּבְגִינֵי כֶּךָ לֹא כְּתִיב אֶכִּילתוּ.

403. HE ASKS: What does this, THAT EACH ONE GATHERED ACCORDING TO THE AMOUNT OF EATERS, teach us? HE ANSWERS: If someone held a servant or maid servant, and said: He is mine, and his neighbor came and said: He is mine, they would approach Moses for judgments. He would say to them: How many people are there in your house and how many people are in the other's house. They would say the number. Then Moses would say to them: Gather tomorrow, and afterwards both of you come before me. The next day they would go out and gather and then go before Moses. They would place before him a vessel, which he would measure. If that servant was the owner's, then the portion of the servant would be in that vessel, because there was one Omer measured for each person of his household. He would measure for the other and would find that the food portion of the servant was lacking in his vessel, and there was one Omer for each person in his household. THEN he would say: The servant belongs to this one. This is what is meant by: "They gathered every man according to his eating," and it: "An Omer for every man, according to the number of your persons."

404. Rabbi Yisa said: It is written, "At evening you shall know that Hashem has brought you out from the land of Egypt. And in the morning, you shall see the glory of Hashem" (Shemot 16:6-7). HE ASKS: "At evening you shall know." How will they know? HE ANSWERS: We have learned that every single day the laws of the Holy One, blessed be He, abide. In the morning, Chesed is roused in the world. And at the time that is called evening, Judgment is suspended over the world. As we have established, Isaac instituted the Minchah (Afternoon Prayer,) AND ISAAC IS GVURAH. Therefore, "At evening you shall know," when Judgment is aroused over the world, you will know that with this Judgment Hashem has brought you out of Egypt. "And in the morning, you shall see the glory of Hashem," because at that time Chesed is aroused over the world, and He will give you nourishment.

405. Rabbi Chiya said: It is the opposite of what is written before, "When we sat by the flesh pots..." (Ibid. 3). At that moment, evening was awakened, NAMELY JUDGMENT. And at the time that Judgment was provoked, Chesed was also aroused in the world. This is what is written: "You shall know that Hashem has brought you out from the land of Egypt." You will know the Chesed that He performed by you during the time of Judgment, and that He brought you out of the land of Egypt, "and in the morning, you shall see the glory of Hashem." The glory of Hashem is already known TO BE MALCHUT. And why all this? Because "when Hashem hears your murmuring..." (Ibid. 8).

406. Rabbi Yesa said: The Holy One, blessed be He, did not change His laws SO THAT CHESED WOULD ILLUMINATE IN THE EVENING, AS RABBI CHIYA SAID. Only those wicked people of the world changed and turned Mercy into Judgment, as we learned.

403. מאי קא מיירי. אחיד בר נש בעבדא, או באמתא, ואמר דהוא דיליה. אתא חבריה, ואמר, האי עבדא דילי הוא. קריבו לקמיה דמשה לדינא, אמר לון כמה נפשאן בביתך, וכמה נפשאן בביתיה דדין, אמר כך וכך. והוא שעתא אמר לון משה, לקטו מחר, וכל חד מנייכו ייתי לגבאי. למחר, נפקו ולקטו, ואתיין קמי משה, שוויין קמיה מנא, הוה מדיד ליה. אי ההוא עבדא דדין, אשבח ההוא עומרא דעבדא, בהאי מנא. דהא חד עומרא לכל נפש ונפש מביתיה. מדיד לדין, ואשתבח חסרא, ההוא מיכלא דעבדא, בההוא מנא דיליה, וחד עומרא לכל נפש ונפש מביתיה. אמר עבדא דדין הוא, הה"ד איש לפי אכלו לקטו וכתוב עמר לגלגלת מספר נפשתיכם.

404. אמר ר' ייסא, כתיב, ערב וידעתם כי יי' הוציא אתכם מארץ מצרים ובקר וראיתם את כבוד יי'. ערב וידעתם, במאי ינדעון. אלא הכי תאנא, בכל יומא ויומא אשתכחו נימוסי קודשא בריך הוא, בצמרא, אתער חסד בעלמא. בההוא זמנא דאקרי ערב, תליא דינא בעלמא, והא אוקמוה, דבגיני כך, יצחק תקן תפלת המנחה. ועל דא, ערב וידעתם, כד אתער דינא בעלמא, תנדעון, דבההוא דינא אפיק יי' יתכון ממצרים. ובקר וראיתם את כבוד יי' דהא בההוא זמנא אתער חסד בעלמא ויתן לכו למיכל.

405. ר' חייא אמר איפכא, מה כתיב לעילא, בשבתנו על סיר הבשר וגו'. ביה שעתא, אתער ערב, דההוא זמנא דאתער דינא, אתער נמי חסד בעלמא. הה"ד, וידעתם כי יי' הוציא אתכם מארץ מצרים. תנדעון ההוא חסד דעבד עמכון, בזמנא דדינא ואפיק יתכון מארעא דמצרים. ובקר וראיתם את כבוד יי', כבוד יי' הא ידוע. וכ"כ למה. בשמוע יי' את תלנותיכם וגו'.

406. אמר ר' ייסא, לא שני קודשא בריך הוא נימוסוי, בר דאינון חייבי עלמא שניין לון, ומדהפכי רחמי לדינא, כמה דאתמר.

407. Rabbi Elazar taught that the Righteous shall eat of that manna in the World to Come. And if you think that it is in that same manner THAT THE CHILDREN OF YISRAEL ATE IN THE WILDERNESS, it is not so, but rather more THAN THEY, in SUCH PERFECTION that never existed. What is it? It is as we have established, "to behold the pleasantness of Hashem, and to inquire in His temple" (Tehilim 27:4), and: "Neither has the eye seen, that an Elohim, beside You" (Yeshayah 64:3).

408. "See, that Hashem has given you the Shabbat" (Shemot 16:29). Rabbi Chizkiyah opened the discussion, saying: "A song of ascents, out of the depths I have cried to You, Hashem" (Tehilim 130:1). HE ASKS: "A song of ascents," is unspecified, it does not explicitly reveal who says it. HE ANSWERS: But, "A song of ascents," MEANS that all the inhabitants of the world will eventually say this, because this song will be said for eternal generations.

409. HE ASKS: What is THE MEANING OF, "Out of the depths I have cried to you"? HE ANSWERS: So have we learned. Everyone who prays his prayer before the Holy King must ask for his requests and pray from the depth of his heart, in order that his heart is completely with the Holy One, blessed be He. Thus, he should concentrate his heart and desire. THIS IS THE MEANING OF, "OUT OF THE DEPTHS I HAVE CRIED TO YOU." HE ASKS: Did David say it this way? Is it not written, "With my whole heart I have sought You" (Tehilim 119:10)? And this passage is sufficient, THAT IS, TO PRAY WITH THE WHOLE HEART. Why is, "out of the depths," necessary?

410. HE ANSWERS: We learned, every person who makes his request before the King must concentrate his mind and desire on the source of all sources, to draw blessings from the depth of the pit, in order that blessings shall flow from the wellspring of all. And what is it? It is at that place from where that river, WHICH IS CONCEALED CHOCHMAH, emerges and comes forth, as is written: "And a river went out of Eden" (Bereshheet 2:10). FOR EDEN IS CHOCHMAH, AND RIVER IS BINAH, NAMELY BINAH THAT CAME OUT OF THE TOP OF ARICH ANPIN, WHICH IS CONCEALED CHOCHMAH. And it is written: "There is a river, whose streams make glad the city of Elohim" (Tehilim 46:5), and this is called "out of the depths." The depth of all, the depth of the pit from which springs emerge and are drawn to bless all. This is the beginning of drawing blessings downward from above.

411. Rabbi Chizkiyah explains HIS WORDS: When the most concealed Atik desires to bring blessings for the world, He places and includes everything in that supreme depth, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN, OF THE ASPECT OF BINAH EMERGING OUT OF IT. And from here a river, WHICH IS BINAH, is drawn and flows, and rivers and wellsprings emerge from it, WHICH ARE THE MOCHIN. And everything is watered from it. FOR ALL THE MOCHIN OF THE MALE AND THE FEMALE AND BRIYAH, YETZIRAH, AND ASIYAH ARE DRAWN FROM THERE. And whoever says his prayer must concentrate his heart and desire to draw blessings from this depth of all, in order that his prayer is accepted and his desire is carried out.

407. תַּאֲנִי ר' אֲלֶעָזֶר, מֵהָאֵי מִנָּא זְמִינִין צְדִיקָיָא לְמִיכָל לְעֵלְמָא דְאֲתִי, וְאֵי תִימָא בְּהָאֵי גּוֹוֹנָא. לֹא אֵלָא יִתִּיר, דְּלֹא הוּא בֶּן לְעֵלְמִין. מֵאֵי אִיהוּ. כְּמַה דְּאֻקִּימָנָא דְכְּתִיב לְחֻזּוֹת בְּנֵעַם יְיָ וּלְבַקֵּר בְּהִיכְלוֹ. וְכְתִיב עֵינָן לֹא רָאִתָּה אֱלֹהִים זּוֹלַתְךָ וְגו'.

408. רָאוּ כִּי יְיָ נָתַן לְכֶם הַשַּׁבָּת. ר' חֲזַקְיָה פִּתַּח שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קְרֵאתִיךָ יְיָ. שִׁיר הַמַּעֲלוֹת סֵתֵם, וְלֹא פְרִישׁ מֵאֵן אָמְרוּ. אֵלָא שִׁיר הַמַּעֲלוֹת, דְּזְמִינִין כָּל בְּנֵי עֵלְמָא לְמִימְרָא, דְּזְמִין הָאֵי שִׁיר לְמִימְרֵיהּ לְדְרֵי עֵלְמָא.

409. וּמֵאֵי הוּא מִמַּעַמְקִים קְרֵאתִיךָ. הֵכִי תַּאֲנָא, כָּל מֵאֵן דְּמִצְלֵי צְלוֹתָא קָמֵי מַלְכָּא קְדִישָׁא, בְּעֵי לְמַבְעֵי בְּעוֹתִיָּה, וּלְצִלָּאָה מַעַמְקָא דְּלִבָּא, בְּגִין דִּישְׁתַּכַּח לִבִּיהּ שְׁלִים בְּקוּדְשָׁא בְּרִיךְ הוּא, וּיְכוּוִין לִבָּא וְרַעוּתָא. וּמֵי אָמַר דּוּד הֵכִי, וְהָא כְּתִיב, בְּכָל לְבֵי דִרְשִׁתִּיךָ. וְדָא קְרָא סְגִי, מֵאֵי בְּעֵי מִמַּעַמְקִים.

410. אֵלָא הֵכִי תַּאֲנָא, כָּל בַּר נֶשׁ דְּבְעֵי בְּעוֹתִיָּה קָמֵי מַלְכָּא, בְּעֵי לְכוּוֹנָא דְּעֵתָא וְרַעוּתָא, מַעֲיֻקְרָא דְּכָל עַקְרִין, לְאִמְשָׁכָא בְּרַכָּאן מַעַמְקָא דְּבִירָא, בְּגִין דִּינְגִיד בְּרַכָּאן מִמְּבוּעָא דְּכָלָא. וּמֵאֵי הוּא. הַהוּא אֲתֵר דְּנִפְיֵק מְנִיָּה, וְאִשְׁתַּכַּח מְנִיָּה, הַהוּא נְהַר, דְּכְתִיב וְנְהַר יוֹצֵא מַעַדָּן. וְכְתִיב נְהַר פְּלָגִיו יִשְׁמַחוּ עֵיר אֱלֹהִים. וְדָא אֶקְרִי מִמַּעַמְקִים. עַמְקָא דְּכָלָא, עַמְקָא דְּבִירָא, דְּמְבוּעֵין נִפְקִין וְנִגְדִין לְבְּרַכָּא כָּלָא. וְדָא הוּא שְׂרוּתָא לְאִמְשָׁכָא בְּרַכָּאן מַעֲיֻלָּא לְתַתָּא.

411. א"ר חֲזַקְיָה, כִּד עֲתִיקָא סְתִימָאָה דְּכָל סְתִימִין, בְּעֵי לְזְמִנָּא בְּרַכָּאן לְעֵלְמִין, אֲשֶׁרֵי כָּלָא, וְאִכְלִיל כָּלָא, בְּהָאֵי עֲמִיקָא עֲלָאָה, וּמֵהֵכָא שְׂאִיב וְאִתְנַגִּיד נְהַרָא דְּנַחְלִין וּמְבוּעֵין אִתְנַגִּידוּ מְנִיָּה, וּמִתְשַׁקְוִין מְנִיָּה כְּלָהוּ. וּמֵאֵן דְּמִצְלֵי צְלוֹתִיָּה, בְּעֵי לְכוּוֹנָא לִבָּא וְרַעוּתָא, לְאִמְשָׁכָא בְּרַכָּאן מֵהוּא עֲמִיקָא דְּכָלָא, בְּגִין דִּיתְקַבֵּל צְלוֹתִיָּה, וְיִתְעַבִּיד רַעוּתִיָּה.

412. "And Moses said to them, 'Let no man leave of it till morning'" (Shemot 16:19). Rabbi Yehuda said: Every single day, the world is blessed from that supernal day, for all the six days are blessed from the seventh day. And every day gives from that blessing that it receives on its own day.

413. Therefore Moses said: "Let no man leave of it till morning." What is the reason? Because one day does not borrow or give to another. Rather, each one reigns exclusively, alone in its day, because one day can not reign in the day of its neighbor.

414. Therefore, all these five days reign on their respective days, and that which they received is available in them. The sixth day contains more, and this is according to what Rabbi Elazar said: It is written, "the sixth day," WITH THE DEFINITE ARTICLE (=HEI), which is not written of the other days. But this is the way they established it. "The sixth day," WITH A HEI, shows that the Queen is joined with it, WHO IS CALLED HEI, WHICH IS MALCHUT, to prepare the table for the King. Therefore, it has two parts, one from the day itself and one from establishing the joy of the King with the Queen.

415. That night is the joy of the Queen with the King and their uniting, and all the six days are blessed, each one on its own. Therefore, a person must prepare his table on Shabbat night so that blessings from above will dwell upon him, and a blessing is not present on an empty table. Therefore, scholars who know this secret mate only on Shabbat nights.

416. "See, that Hashem has given you the Shabbat." HE ASKS: What is Shabbat? HE ANSWERS: That is the day in which the other days rest. And it is the inclusion of all the other six days, and from it are they blessed. Rabbi Yisa said: The Congregation of Yisrael is also called 'Shabbat', for she is the spouse OF SHABBAT, and a bride, as is written: "You shall keep the Shabbat therefore, for it is holy to you" (Shemot 31:14). To you and not to the other nations. This is what is meant by: "Between Me and the children of Yisrael" (Ibid. 17). This portion is an eternal heritage of Yisrael; thus it is written: "If you restrain your foot because of Shabbat..." (Yeshayah 58:13). And we explained the matter where we discussed it.

412. וַיֹּאמֶר מֹשֶׁה אֲלֵיהֶם אִישׁ אֶל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר. א"ר יְהוּדָה, בְּכָל יוֹמָא וְיוֹמָא, מִתְבָּרַךְ עֲלֵמָא מֵהוּא יוֹמָא עֲלָא, דְּהָא כָּל שִׁיתָא יוֹמִין מִתְבָּרְכָאן מִיוֹמָא שְׁבִיעָא. וְכָל יוֹמָא יְהִיב מֵהוּא בְּרָכָה דְקַבִּיל בְּהוּא יוֹמָא דִּילֵיהּ.

413. וע"ד מֹשֶׁה אָמַר, אִישׁ אֶל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר. מ"ט. בְּגִין דְּלֹא יְהִיב, וְלֹא יוֹזֵף יוֹמָא דָּא לְחֻבְרֵיהּ, אֲלֵא כָּל חַד וְחַד שְׁלִיט בְּלַחְדוּי, בְּהוּא יוֹמָא דִּילֵיהּ. דְּהָא לֹא שְׁלִיט יוֹמָא בְּיוֹמָא דְּחֻבְרֵיהּ.

414. בְּגִינֵי כֵךְ, כָּל אֵינּוֹן חֲמֵשָׁא יוֹמִין שְׁלִיטִין בְּיוֹמֵיהוּ, וְאִשְׁתַּכַּח בֵּיהּ, מַה דְּקַבִּילוּ, וְיוֹמָא שְׁתִּיתָא אִשְׁתַּכַּח בֵּיהּ יְתִיר. וְאֲזֵלָא הָא, כְּהָא דְאָמַר רַבִּי אֶלְעָזָר, מָאִי דְכָתִיב יוֹם הַשְּׁשִׁי, וְלֹא אֲתַמַּר הָכִי בְּכָל שְׁאָר יוֹמִין. אֲלֵא הָכִי אוֹקְמוּהּ, הַשְּׁשִׁי. דְאֲזַדְוּגָא בֵּיהּ מְטְרוֹנִיתָא. לְאֲתַקְנָא פְתוּרָא לְמַלְכָא, וּבג"כ, אִשְׁתַּכַּחוּ בֵּיהּ תְרִין חוֹלְקִין, חַד לְיוֹמֵיהּ, וְחַד לְתַקְנָא, בְּחֻדוֹתָא דְמַלְכָא בְּמְטְרוֹנִיתָא.

415. וְהוּא לִילֵיא, חֻדוֹתָא דְמְטְרוֹנִיתָא בְּמַלְכָא, וְזוּגָא דְלֵהוֹן, וּמִתְבָּרְכָאן כָּל שִׁיתָא יוֹמִין, כָּל חַד וְחַד בְּלַחְדוּי. בְּגִין כֵךְ, בְּעֵי בַר נֶשׁ לְסַדְרָא פְתוּרֵיהּ בְּלִילֵיא דְשַׁבְתָּא, בְּגִין דְשָׂאֵרֵי עֲלֵיהּ בְּרַכָּאן מְלַעֲיֵלָא, וּבְרַכְתָּא לֹא אִשְׁתַּכַּח עַל פְתוּרָא רִיקְנָא, בג"כ, ת"ח דִּירְעִין רְזָא דָּא, זוּגָא דְלֵהוֹן מַע"ש לַע"ש.

416. רָאוּ כִי יִי נִתַּן לְכֶם הַשַּׁבָּת, מָאִי שַׁבַּת. יוֹמָא דְבֵיהּ נִיחִין שְׁאָר יוֹמִין, וְהוּא כְּלָלָא דְכָל אֵינּוֹן שִׁיתָא אַחְרָנִין, וּמְנִיָּה מִתְבָּרְכִין. רַבִּי יִיסָא אָמַר, וְכֵן נִמְי כְּנֶסֶת יִשְׂרָאֵל אֶקְרִי שַׁבַּת, בְּגִין דְאִיהִי בֵת זוּגוּ, וְדָא הִיא כְּלָה. דְכָתִיב וּשְׁמַרְתֶּם אֶת הַשַּׁבָּת כִּי קָדֵשׁ הִיא לְכֶם. לְכֶם וְלֹא לְשָׂאֵר עַמּוּן, הַה"ד בֵּינֵי וּבֵין בְּנֵי יִשְׂרָאֵל. וְדָא הִיא אַחְסַנְת יְרוּתָת עֲלֵמִין לְיִשְׂרָאֵל. וע"ד, כְּתִיב אִם תָּשִׁיב מִשַּׁבַּת רַגְלְךָ וְגו' וּבְאַתְרֵיהּ אוֹקִימָנָא מְלִי.

417. It is written: "Let no man go out of his place on the seventh day..." We learned that ITS MEANING IS from the place that is proper to go, MEANING OUT OF THE CITY. And the secret of the matter is, "Blessed be the glory of Hashem from his place" (Yechezkel 3:12), WHICH IS MALCHUT, and this is the place. This is the secret of what is written: "For the place on which you stand is holy ground" (Shemot 3:5). It is the known area that is called "place," which is known by the supernal glory, NAMELY MALCHUT.

418. Therefore, it is an admonition to the person who adorns himself with the holy crown of above ON THE SHABBAT DAY. From his mouth secular talk should not emerge, because if SECULAR TALK does emerge, he desecrates the Shabbat day. DESECRATING THE SHABBAT WITH THE HANDS is done by doing work; with his feet is by going out of the specified 2,000 cubits. All these are a desecration of the Shabbat.

419. "Let no man go out of his place." This is the precious place of Holiness, because outside of it, there are other Elohim. "Blessed be the glory of Hashem." is the glory of above, NAMELY MALCHUT FROM THE CHEST AND ABOVE. "From his place," is the glory of below, NAMELY MALCHUT FROM THE CHEST AND BELOW. This is the secret of the crown of the Shabbat, WHICH IS CALLED 'PLACE'. Therefore, a person should not go out from his place, BECAUSE OUTSIDE OF IT ARE OTHER ELOHIM. Blessed is the portion of one who has merited the splendors of the Shabbat.

30. the Holy One, blessed be He, avenges the honor of the righteous
This section tells of cases where the Holy One, blessed be He did not punish someone who blasphemed against Him, but punished them when they oppressed the children of Yisrael, because the Holy One, blessed be He cares more for the honor of the Righteous than for His own honor. Rabbi Chiya says that when Moses said "They are almost ready to stone me," God told him to go before the people; he asked Moses if it was with their permission that Moses stood, or with the permission of Himself.

420. "And Hashem said to Moses, 'Pass before the people...'" (Shemot 17:5). Rabbi Chiya opened the discussion, saying: "The angel of Hashem encamps round about those who fear Him, and He delivers them" (Tehilim 34:8). Blessed are the Righteous, for the Holy One, blessed be He, cares about their honor more than His own. Come and behold: how many people in the world revile and blaspheme towards above, like Sanheriv who reviled and blasphemed, saying, "Which of all Elohim of the countries..." (II Melachim, 18:35). And the Holy One, blessed be He, forgave and did not order to punish him. As soon as he stretched out his hand against Chizkiyah, it is written "that the angel of Hashem went out and smote in the camp of Ashur (Assyria)..." (II Melachim 19:35).

421. Jerobaam, the son of Nevat, worshipped idols, sacrificed to them, and offered to them, yet the Holy One, blessed be He, did not order to punish him. But when Ido the prophet came and prophesied against Him, and Jerobaam stretched out his hand against him, it is written: "And his hand...dried up, so that he could not draw it back to him" (I Melachim 13:4).

417. כְּתִיב אֶל יֵצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי. מִמְּקוֹמוֹ. תְּנִינָן, מֵהוּא מְקוֹם דְּאִתְחַזֵּי לְמַהֲרָ. וְרָזָא דְּמַלְא דְּכְתִיב, בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ, וְדָא אִיהוּ מְקוֹם. וְדָא אִיהוּ רָזָא דְּכְתִיב, כִּי הַמְּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קִדְשׁ הוּא. אַתְר יִדְעָא קְרִינָן לֵיהּ מְקוֹם דְּאִשְׁתַּמּוּדְעָא יִקְרָא עֲלָאָה.

418. וּבְגִין כֵּן, אֲזַהְרֹתָא לְבַר נֶשׁ, דְּקָא מִתְעַטְרָא בְּעֵטוּרָא קְדִישָׁא דְּלַעִילָא, דְּלֹא יִפּוֹק מִנִּיהּ בְּפּוּמִיהּ מְלוּלָא דְּחוּל, בְּגִין דְּאִי יִפּוֹק מִנִּיהּ, קָא מַחְלֵל יוֹמָא דְּשַׁבְּתָא, בִּירוּזֵי בְּעוֹבְדֵתָא. בְּרִגְלוּ, לְמַהֲרָ לְבַר מִתְרִין אֶלְפִין אַמִּין. כָּל אֲלִין חֲלוּלָא דְּשַׁבְּתָא אִינוּן.

419. אֶל יֵצֵא אִישׁ מִמְּקוֹמוֹ, דָּא אִיהוּ אַתְר יִקְרָא דְּקְדוּשָׁה, דְּהָא לְבַר מִנִּיהּ, אֱלֹהִים אֲחֵרִים נִינְהוּ. בְּרוּךְ כְּבוֹד יְיָ, דָּא כְּבוֹד דְּלַעִילָא. מִמְּקוֹמוֹ, דָּא כְּבוֹד דְּלִתְתָא. דָּא אִיהוּ רָזָא דְּעֵטְרָא דְּשַׁבְּתָא, בְּגִין כֵּן אֶל יֵצֵא אִישׁ מִמְּקוֹמוֹ. זְכָאָה חוּלְקִיָּה מֵאֵן דְּזָכִי לִיקְרָא דְּשַׁבְּתָא זְכָאָה אִיהוּ בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאִתֵּי.

420. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה עֲבוֹר עֲבוֹר לִפְנֵי הָעָם וְגו'. רַבִּי חִיָּיא פְּתַח, חוֹנָה מְלֶאךְ יְיָ סְבִיב לִירְאִיו וַיִּחְלַצֵם. זְכָאִין אִינוּן צְדִיקָאֵי, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתֵרְעֵי בִּיקְרִיהוֹן, וְתִיר עַל דִּילִיהּ. תָּא חֲזִי, כַּמָּה אִינוּן בְּנֵי עֲלָמָא, דְּמַחְרְפֵי וּמְגַדְפֵי לַעִילָא, כְּגוֹן סַנְחַרִיב חֲרַף וְגַדְף, וְאָמַר מִי בְּכָל אֱלֹהֵי הָאָרְצוֹת וְגו'. וְקוּדְשָׁא בְּרִיךְ הוּא מַחִיל, וְלֹא תִבַע מִנִּיהּ. כִּיּוֹן דְּאֹשִׁיט יְרִיהּ עַל חֲזִיקָה, מַה כְּתִיב וַיֵּצֵא מְלֶאךְ יְיָ וַיַּךְ בַּמַּחֲנֶה אֲשׁוּר וְגו'.

421. יִרְבַּעַם בֶּן נֶבַט הוּא פֶּלַח לַעֲזִי, וּמְקַטֵּר לָהּ, וּמַזְבֵּחַ לָהּ, וְקוּדְשָׁא בְּרִיךְ הוּא לֹא תִבַע מִנִּיהּ. וְכֹד אֲתָא עֲדוֹ נְבִיאָה, וְאִתְנַבֵּי עֲלֵיהּ, וְאֹשִׁיט יִרְבַּעַם יָדָא לְקַבְּלִיהּ, מַה כְּתִיב וְתִיבֵשׁ יָדוֹ וְגו', וְלֹא יָכַל לְהַשִּׁיבָה אֵלָיו.

422. Pharaoh reviled and blasphemed and said: "Who is Hashem" (Shemot 5:2). Yet the Holy One, blessed be He, did not punish him until he refused to send out Yisrael, as is written: "If as yet you do exalt yourself against My people" (Shemot 9:17). "FOR IF YOU REFUSE TO LET THEM GO, behold, the hand of Hashem is upon the cattle" (Ibid. 2-3). So the Holy One, blessed be He, always avenges the honor of the righteous more than His own.

423. Here Moses said: "They are almost ready to stone me" (Shemot 17:4). The Holy One, blessed be He, said to him: Now is not the time to avenge your honor, Moses. Rather, "pass before the people," and we shall see who will stretch out his hand against you. Is it with their permission that you stand or with my permission?!

31. The rock and the boulder

Rabbi Chiya talks about Moses' rod that was turned into a snake, and the verse, "The way of a snake upon a rock." He says that the rock is Malchut, and the rod is God. Rock always refers to Gvurah, so that when God wants to punish, Gvurah is aroused and punishes. The flow of water in "And you shall smite the rock, and there shall come water out of it" is the flow of Gvurah from the higher to the lower levels, drawn by the Holy Name of God engraved on the rod. Rabbi Aba says there is a supernal Rock and a lower rock that emerges from it. He tells us that wherever 'water' is written it refers to the light of Chesed; it is the sign and miracle of the Holy One, blessed be He that the rock, which is judgment, should inspire the flowing forth of Chassadim. Rabbi Shimon turns to the scripture, "He is the rock, His work is perfect," saying that the rock here is Abraham, who is Chesed. The sins of Yisrael weakened the rock from what it had been originally.

424. "And your rod, with which you smote the river, take in your hand, and go" (Ibid. 5). What is the reason? Because it was engraved with miracles? and the Supernal Holy Name was imprinted on it. At first, THE ROD WAS TURNED INTO a snake, WHICH IS THE SECRET OF YESOD OF ZEIR ANPIN OF SMALLNESS. As we have learned: "The way of a snake upon a rock" (Mishlei 30:19). The snake, it is known, arouses the rock, WHICH IS MALCHUT. In which area was THE HOLY ONE, BLESSED BE HE, revealed? Here He became revealed, as is written: "Behold, I will stand before you there upon the rock" (Shemot 17:6). And who is the rock? It is as written, "He is the rock, His work is perfect" (Devarim 32:4), WHICH IS MALCHUT. Moses realized there how the snake stood by the stone. And we have already explained these matters.

425. Rabbi Yehuda said: If the Torah had remained silent and had not said more, it would be good. But rather, it is written, "And you shall smite the rock, and there shall come water out of it" (Shemot 17:6). IS THIS THE CUSTOM OF THE HOLY NAME? He said to him: Certainly, it is so. For there is no single Name of all the Holy Names of the Holy One, blessed be He, that does not perform miracles and mighty acts, and does not bring forth whatever is necessary for the world, especially to bring forth water here.

422. פְּרַעַה חָרַף וְגִדַּף, וְאָמַר מִי יי' וְגו'. וְקוֹדֶשׁא בְּרִיךְ הוּא לֹא תָבַע מִנִּיה, עַד דְּסָרִיב בְּהוּ בְּיִשְׂרָאֵל, דְּכַתִּיב עוֹדֵךְ מִסְתּוֹלֵל בְּעַמִּי. הִנֵּה יַד יי' הוֹזִה בְּמִקְנֵךְ וְגו', וְכֵן בְּכָל אֶתְר, קוֹדֶשׁא בְּרִיךְ הוּא תָבַע עַלְבוֹנָא דְצַדִּיקָיָא וְתִיר עַל דִּילֵיה.

423. הֵכָא מֹשֶׁה, אָמַר עוֹד מַעַט וּסְקִלֹנִי, אָמַר לִיה קוֹדֶשׁא בְּרִיךְ הוּא, מֹשֶׁה לֹא עֵידֵן הוּא לְמַתְבַּע עַלְבוֹנֵךְ, אֲלֵא עֲבוֹר לְפָנֵי הָעָם, וְאַחֲמִי מֵאֵן יוֹשִׁיט יָדוֹ לְקַבְּלֵךְ, וְכִי בְּרִשׁוּתֵיהוּ אֶת קָאִים, אוּ בְרִשׁוּתֵי.

424. וּמִטְךָ אֲשֶׁר הִכִּיתָ בוּ אֶת הַיְאֹר קַח בְּיָדְךָ וְהִלַּכְתָּ. מ"ט. מִשׁוֹם דְּמַחֲקָא בְּנִסְיֵן הוּא, וּשְׁמָא קְדִישָׁא עֲלָאָה רְשִׁימָא בִּיה. בְּקַדְמִיתָא נַחֲשׁ, כְּמָה דְאַתְמַר, דְּרַךְ נַחֲשׁ עָלֵי צוּר. נַחֲשׁ, הָא אֲתִידַע דְאַתְעֵר צוּר. בְּאֵן אֶתְר אֲתַגְלִי, הֵכָא אֲתַגְלִי דְכַתִּיב הִנֵּנִי עוֹמֵד לְפָנֶיךָ שָׁם עַל הַצּוּר. וּמֵאֵן צוּר. כ"ד אֲ הַצּוּר תָּמִים פָּעֵלוּ, וְתָמֵן יָדַע מֹשֶׁה הִיךְ קָאִים נַחֲשׁ עָלֵי צוּר. וְהָא אוֹקִימָנָא מֵלִי.

ת

425. א"ר יְהוּדָה, אִי לִישְׁתִּיק קְרָא יְאוֹת שְׁאִילְתָּא. אֲלֵא הָא כְּתִיב, וְהִכִּיתָ בַצּוּר וַיֵּצֵאוּ מִמֶּנּוּ מַיִם. אָמַר לִיה, וְדַאי הֲכִי הוּא, דְּלִית לֵךְ כָּל שְׁמָא וּשְׁמָא, מֵאִינוּן שְׁמֵהֵן קְדִישֵׁין דְּקוֹדֶשׁא בְּרִיךְ הוּא, דְּלֵא עֲבַד נְסִינ וּגְבוּרָאן, וְאַפִּיק כָּלָא דְאַצְטְרִיךְ לְעֵלְמָא, כ"ד לְאַפְקָא הֵכָא מֵיָא.

426. He said to him: If so, it is written, "He smote the rock, that the waters gushed out" (Tehilim 78:20). Who strikes in His name? He said: It is recognizable from the blows that the hammer is sharp, MEANING A SHARP PERSON KNOWS HOW TO ASK, and you ask this. But come and behold: "rock" always refers to Gvurah, MEANING MALCHUT WHEN SHE IS IN THE ASPECT OF GVURAH. And when the Holy One, blessed be He, WHICH IS ZEIR ANPIN, wants to strike or punish, this Gvurah is aroused and that Gvurah smites and punishes. And this is what is written: "Behold, (he) smote the rock, that the waters gushed out," WHICH MEANS THAT THE ROCK DID SMITE. And if the rock had not been aroused to smite in the necessary place, the water would not have flowed.

427. He said to him: If so, is it not written: "Of the Rock that begot you you are unmindful" (Devarim 32:18)? What is the meaning of "unmindful?" You weakened it, WHICH CAN NOT HAPPEN BY A NAME. He said to him: It is certainly so. For if the wicked had known that the rock was going to become aroused against them to punish them, they would have refrained from sinning against it. But it was weak in their sight, because they did not look at it, and it did not observe their ways TO PUNISH THEM IMMEDIATELY. And pertaining to this IT IS SAID: "Of the Rock that begot you you are unmindful."

428. Rabbi Aba said: There is a rock and there is a rock. From the side of the supernal rock emerges a different rock. And what is the supernal Rock? He is the Rock of every rock. And who is it? It is She who bore the children of Yisrael, ZEIR ANPIN. It is written: "Of the Rock that begot you you are unmindful," MEANING BINAH THAT GAVE BIRTH TO YISRAEL. Because from the side of the supernal Rock of above emerges another rock; from the side of Ima, WHICH IS BINAH, emerges Gvurah, WHICH IS MALCHUT.

429. And this proceeds as Rabbi Elazar said: It is written, "Who can utter the mighty acts of Hashem?" (Tehilim 106:2). What are the mighty acts of Hashem? It is to include the supreme Ima of all, WHICH IS BINAH, that even though she HERSELF is not of Judgment, yet from her side is Judgment prevalent, because from her side there is Gvurah, WHICH IS MALCHUT THAT IS SWEETENED IN BINAH. And therefore it is called 'the supernal Rock'. "And have forgotten El that formed you" (Devarim 32:18), is the light of Aba. What is it? It is supernal Chesed, which is the light of Aba.

430. Rabbi Aba also said: Wherever water IS WRITTEN, it is known TO ALLUDE TO THE LIGHT OF CHESED. And the Holy One, blessed be He, becomes aroused by this rock, WHICH IS JUDGMENT, to cause water to flow, WHICH IS CHESED, because it is not proper FOR IT EMERGE UNLESS IT IS FROM CHESED. And this is the sign and miracle of the Holy One, blessed be He, THAT THE ROCK, WHICH IS JUDGMENT, SHOULD INSPIRE THE FLOWING FORTH OF CHASSADIM. David praised this and said: "Who turned the rock into a pond of water..." (Tehilim 114:8). And the meaning of "turned" IS THAT HE TURNED IT FROM JUDGMENT TO CHESED, because it is not the customary way of rock TO POUR FORTH CHESED.

426. א"ל, אי הכי, הא כתיב, הן הכה צור ויזובו מים. מאן מחי לשמיה. א"ל, פטישא חריפא, בקטרוי ידיע, ואת שאיל דא. אלא תא חזוי, בכל אתר צור גבורה, וכד בעי קודשא בריך הוא למחאה, או לאלקאה, אתער גבורה דא וההוא גבורה מחי ולקי, ודא הוא דכתיב, הן הכה צור ויזובו מים. ואי לאו דאתער צור, ולקי באתר דאצטריך, לא נביעין מיא.

427. א"ל, אי הכי, הא כתיב, צור ילדך תשי. ותנינן מאי תשי, כלומר חלשת ליה. א"ל ודאי הכי הוא, דאלמלי ינדעון חויביא, דהאי צור זמינא לאתערא לקבליהו, ולא לקאה לון, ימנעון מלמיחב קמיה, אלא חלשא איהו בעינייהו, הואיל ולא מסתכלי בה, ולא מסתכלי בארחייהו, ועל דא צור ילדך תשי.

428. ר' אבא אמר, אית צור, ואית צור, מסטרא דצור עלאה, נפק צור אחרא. ומאי צור עלאה. צור דכל צורים. ומאי איהו, ההוא דאולידת לישראל, דכתיב צור ילדך תשי. דהא מסטרא דצור עלאה דלעילא, נפקא צור אחרא. מסטרא דאימא, נפקא גבורה.

429. ואזלא הא כהא דא"ר אלעזר, כתיב מי ימלא גבורות יי. מאי גבורות יי. לאכללא אימא עלאה דכלא, דאע"ג דלאו איהו דינא, מסטרהא אשתכח, דהא מסטרהא גבורה אשתכח, ובגיני כך צור עלאה אקרי. ותשכח אל מחוללך, דא נהירו דאבא. מאי ניהו. חסד עלאה, דאיהו נהירו דאבא.

430. תו אמר רבי אבא, מים בכל מקום, הא ידיעא, וקודשא בריך הוא בהאי צור אתער לארקא מיא, דהא לא אתחזי, ודא הוא את וניסא דקודשא בריך הוא. ועל דא שבח דוד ואמר, ההפכי הצור אגם מים וגו'. ומשמע ההפכי, דהא לאו ארחוי דצור בכך.

431. And regarding this, through the supernal Rock, WHICH IS BINAH, He brought forth water from a lower place, FROM MALCHUT. And what is the name of that lower place? Boulder, as is written: "And you shall bring forth to them water out of the rock (boulder)" (Bemidbar 20:8). And this boulder brought forth water as with the power of the supernal Rock, WHICH IS BINAH.

432. Rabbi Shimon said, "He is the Rock, His work is perfect." What is the meaning of, "He is the Rock, His work is perfect"? IT IS that the Rock was turned and changed to do the work of the perfect one. And who is he? Abraham, WHO IS CHESED, of whom it is written: "Walk before Me, and be perfect" (Bereshheet 17:1). This is the meaning of "who turned the rock into a pond of water..." - THAT IT CHANGED FROM EXECUTING JUDGMENT TO THE MINISTERING OF CHESED. This means that "His work is perfect," NAMELY CHESED. And this is Abraham, WHO IS CHESED.

433. At this time, the rock reverted to being perfect. At another time, when Moses wanted to draw water from this rock, due to the sins of Yisrael, it did not return to perfection, as before. At that moment Moses raged and said: "Of the Rock that begot you you are unmindful" (Devarim 32:18). Namely, you weakened it from what it was before. For because of you it is not perfect now, and Judgment was executed; what was not so when it begot you, meaning in the days of your youth.

32. "Is Hashem among us"

Rabbi Shimon explains that in the verse, "Is Hashem among us or not (Heb. ayin)?" the word 'not' refers to the most concealed Atik of all, which is called Ayin (naught). Yisrael were trying to discern between Ayin and Zeir Anpin. Because Yisrael tested God, making a separation between Atik and Zeir Anpin, they were punished. "Then came Amalek."

434. Rabbi Aba said: It is written, "Is Hashem among us, or not?" (Shemot 17:7). Was Yisrael fools, who did not know this? Did they not see the Shechinah before them, and the clouds of Glory that surrounded them, that they said, "Is Hashem among us, or not?" These are people who saw the shine of the majesty of their King by the sea. And we have learned that a maidservant saw at the sea what the prophet Ezekiel never saw. It seems that they turned to be fools to say, "Is Hashem among us or not (Heb. ayin)?"

435. HE ANSWERS: But this is what Rabbi Shimon said. They wanted to discern between the most concealed Atik of all, WHICH IS KETER, which is called 'Ayin ('naught')' and Zeir Anpin, which is called 'Yud Hei Vav Hei'. Therefore, it is not written, 'If Hashem is among us or no' as is written: "Whether they will follow My Torah, or no" (Shemot 16:4), but rather, "Is Hashem among us or not (Heb. ayin)?"

431. ועל דא, בצור עלאה, אפיק מיא מאתר דלתתא. ומה שמה דהוא דלתתא. סלע. דכתוב יהוצאת להם מים מן הסלע. ובמה אפיק האי סלע מיא. בחילא דצור דלעילא.

432. ר"ש אמר, הצור תמים פעלו מאי משמע הצור תמים פעלו. דאתהפך צור, למעבד פעלו דתמים. ומאי איהו. אברהם. דכתוב ביה התהלך לפני והיה תמים. ודא הוא ההפכי הצור אגם מים, ומשמע תמים פעלו, ודא אברהם.

433. בשעתא דא, אתהדר הצור, תמים. בשעתא אחרא תניינא, כד בעא משה לאפקא מיא בהאי צור, בחוביהו דישראל, לא אתהדר תמים, בקדמיתא. ביה זמנא, אתרעם משה ואמר, צור ילךך תשי. כלומר, חלשת ליה ממה דהוה בקדמיתא, דבגינך לא אשתבח תמים השתא, ואתעביד דינא, מה דלא הוה ביומי ילךך, כלומר עולימך.

434. א"ר אבא, מאי דכתוב היש יי בקרבנו אם אין. וכי טפשין הוו ישראל דלא ידעי מלה דא, והא חמו שכניתא קמיהו, וענני כבוד עליהו דסחרון לון, ואינון אמרו היש יי בקרבנו אם אין, גוברין דחמו זיו יקרא דמלכיהון על ימא, ותנינן, ראתה שפחה על הים מה שלא ראה יחזקאל, אינון אשתכחו טפשין, ואמרו היש יי בקרבנו אם אין.

435. אלא הכי קאמר ר"ש, בעו למנדע, בין עתיקא סתימאה דכל סתימין, דאקרי אין. ובין זעיר אפין דאקרי יי. ועל דא, לא כתיב היש יי בקרבנו אם לא, כמה דכתוב הילך בתורתך אם לא. אלא היש יי בקרבנו אם אין.

436. HE ASKS: If so, why were they punished? HE ANSWERS: Because they caused a separation BETWEEN ATIK AND ZEIR ANPIN, and they did it by testing, as is written: "Because they tempted (also: 'tested') Hashem." Said Yisrael: 'If the one is AMONG US we will ask in one form, and if that one, then we will ask in another form.' Therefore, immediately, "Then came Amalek" (Shemot 17:8).

436. אִי הָכִי אֲמַאי אֲתַעֲנֶשׁוּ. אֲלָא עַל דְּעִבִּירוּ פְּרוּדָא, וְעִבִּירוּ בְּנִסְיוֹנָא, דְּכִתִּיב וְעַל נְסוּתָם אֶת יי'. אֲמַרו יִשְׂרָאֵל, אִי הָאִי נִשְׁאֵל בְּגוּוֹנָא חַד. וְאִי הָאִי נִשְׁאֵל בְּגוּוֹנָא אַחְרָא. וְעַד מִיָּד וַיָּבֹא עַמְלֵק.

33. "Then came Amalek"

Rabbi Yosi opens with "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely." He says that the Holy One, blessed be He has a tree, Zeir Anpin, that contains food for all. We are reminded that Yisrael is the trunk, and that the seventy branches are the ministers of the heathen nations. When Yisrael encamped beside the water, they dominated the waters that were under the branches of that tree. The ox and ass in the opening verse are from the left, and are brought into the discussion to emphasize that people must not give place to evil species, must remain separated from them. Rabbi Yehuda says that "Amalek was the first of the nations" because he did not fear Elohim. He is sentenced to everlasting perdition, and his name shall be utterly blotted out from the remembrance of man. Rabbi Aba now talks about "There is a sore evil which I have seen under the sun." Rabbi Shimon explains that "sore evil" is a lack of charity, wherein people cling to their money and even bear false witness in order to gain money. The Holy One, blessed be He had given Yisrael everything, yet they dealt with Him with false charges, and "Then came Amalek." The war of Amalek was a war above and a war below, ultimately a war against God. Amalek came to provoke Judgment over Mercy. During the war, when Moses held up his hands, he was fighting the battle above, while Joshua was fighting the battle below. From that time until the Redemption there will never be a greater battle. Joshua was worthy of fighting against Amalek because Moses saw that he came from the level of Metatron. Moses' hands were held up in faith, and it was this that gained them assistance from above. At the end, Moses built an altar called "Hashem is my banner"; Jacob built an altar and called it "El, the Elohim of the children of Yisrael."

437. "Then came Amalek, and fought with Yisrael in Refidim" (Shemot 17:8). Rabbi Yosi opened the discussion, saying: "Blessed are you that sow beside all waters, that let the feet of the ox and the ass range freely" (Yeshayah 32:20). "Blessed are you that sow beside all waters." There we learned that there are various types of waters, THAT THERE ARE MANY KINDS OF LIGHTS, MEANING SWEET WATERS OF HOLINESS, BITTER WATERS, AND PROUD WATERS. Happy is Yisrael who sow their seeds only beside the water, IN ORDER TO SUBDUE ALL KINDS OF WATER OF THE OTHER SIDE. As is written: "And they camped there by the water" (Shemot 15:27), MEANING over those waters that were under the branches of the tree of the Holy One, blessed be He, WHICH ARE THE TREACHEROUS WATERS, AS IS WRITTEN BEFORE US.

437. וַיָּבֹא עַמְלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל בְּרִמְדִּים. רַבִּי יוֹסִי פָתַח, אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם מִשְׁלַחֵי רַגְלֵי הַשּׁוֹר וְהַחֲמוֹר. אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם, תַּמָּן תִּגְיִנָּן, כַּמָּה מַיִם וְכַמָּה מַיִם מִשְׁתַּבְּחִין. זָכַאִין אֵינוֹן יִשְׂרָאֵל, דְּלִית זֹרְעָא לְהוּ, אֲלָא עַל הַמַּיִם, דְּכִתִּיב וַיַּחֲנוּ שָׁם עַל הַמַּיִם, אֵינוֹן דְּהוּוּ תַּחוּת עַנְפֵי אֵילָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא.

438. For we have learned that the Holy One, blessed be He, WHO IS BINAH, has a tree. And this tree is big and strong, WHICH IS ZEIR ANPIN, and it contains food for all. And it is bordered with twelve borders, MEANING THREE COLUMNS TO EACH OF CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ARE IN TOTAL TWELVE. And it is strengthened by the four corners of the world, THAT ARE CHESED, GVURAH, TIFERET AND MALCHUT. And seventy branches are attached to it, WHO ARE THE SEVENTY MINISTERS OF THE SEVENTY NATIONS. And Yisrael are located in the trunk of this tree, and the seventy branches are around them - AROUND YISRAEL, WHO ARE ATTACHED TO THE TRUNK OF THE TREE.

438. דְּתַנּוּא, אֵילָנָא אֵית לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא אֵילָנָא רַבְרָבָא וְתַקִּיפָא, וּבִיה אֲשַׁתְּבַּח מְזוּנָא לְכֻלָּא. וְהוּא אֲתַחַם בְּתַרִּיסַר תַּחוּמִין, בְּמַתְקָלָא, וְאֲתַתְּקַף בְּאַרְבַּע רַחֲוֵי עֲלְמָא. וְעַ' עַנְפִּין אַחִידָן בֵּיה וַיִּשְׂרָאֵל מִשְׁתַּבְּחֵי בְּגוּפָא דְּהוּא אֵילָנָא. וְאֵינוֹן שְׁבַעִין עַנְפִּין סַחְרָנָא דְּלְהוּן.

439. This is what is meant by: "And they came to Elim, where were twelve springs of water, and seventy palm trees" (Shemot 15:27), and we have already explained and learned the meaning of this in many places. What is the meaning of, "and they encamped there by the water?" At that time, Yisrael dominated those waters that were under the branches of the tree that are called "the proud water" (Tehilim 124:5). And referring to this IS WRITTEN: "Blessed are you that sow beside all waters," NAMELY, IN ORDER TO SUBDUE ALL KINDS OF WATERS OF THE OTHER SIDE.

439. וְהֵינּוּ דְּכִתִּיב, וַיָּבֹאוּ אֵלֵימָה וְשֵׁם שְׁתֵּימַם עֶשְׂרֵה עֵינּוֹת מַיִם וְשִׁבְעִים תַּמְרִים, וְהָא אֹוקְמוּהָ, וְאֲתַמַּר בְּכַמָּה אַתְר. מַאי וַיַּחֲנוּ שָׁם עַל הַמַּיִם. אֲלָא בְּהוּא זְמַנָּא, שְׁלִיטוּ עַל אֵינוֹן מַיָּא, דְּאֵינוֹן תַּחוּת עַנְפִּין דְּאֵילָנָא, דְּאֶקְרוּן הַמַּיִם הַזֵּירוּנִים. וְעַד אֲשֶׁרִיכֶם זֹרְעֵי עַל כָּל מַיִם.

440. "That let the feet of the ox and the ass range freely." These are two crowns of the left that the heathen peoples joined to, which are called 'ox' and an 'ass'. This is as is written: "And I have oxen, and asses (lit. 'an ox and an ass')" (Bereshheet 32:6). Laban was an expert with sorcery and these lower crowns, and he wanted to destroy Jacob with THE OX AND THE ASS, as is written: "An Arammian wished to destroy my father" (Devarim 26:5). We have already learned that. When Yisrael is meritorious, they send them away so they can not dominate them. This is the meaning of: "That let (lit. 'send away') the feet of the ox and the ass range freely," so that they can not dominate them.

441. Rabbi Aba said: When this pair is coupled together, the world is not able to tolerate it. And referring to this is written: "You shall not plough with an ox and an ass together" (Devarim 22:10). The word "together" IS precise. And we learned that a person should not give place to evil species. Because by the actions of a person, things are aroused that should not be. And when they paired together it was not possible to withstand them. From their side emerges a certain Klipah, called 'dog'. It is more disrespectful than all of them. This is what is meant by: "But against any of the children of Yisrael not a dog shall move its tongue" (Shemot 11:7). The Holy One, blessed be He, said: 'You said, "Is Hashem among us, or not?" Behold, I am giving you over to the dog.' Immediately, "Then came Amalek."

442. Rabbi Yehuda said: "Amalek was the first of the nations, but his latter end shall be everlasting perdition" (Bemidbar 24:20). HE ASKS: Is Amalek really the first of the nations? Were there not many tongues, nations and peoples in the world before Amalek came?

443. HE ANSWERS: When Yisrael left Egypt, the fear and terror of Yisrael fell upon all the nations of the world. This is what is meant by: "The people shall hear, and be afraid: trembling shall take hold of the inhabitants of Pleshet" (Shemot 15:14). There was no nation that did not fear the superior might of the Holy One, blessed be He. But Amalek was not afraid, as is written: "And he feared not Elohim" (Devarim 25:18). He did not fear to approach You. Therefore, he is the first among the nations.

444. The first who came to wage war against Yisrael was Amalek. Therefore, "his latter end shall be everlasting perdition," for it is written: "I will utterly blot out the remembrance of Amalek" (Shemot 17:14), and: "You shall blot out the remembrance of Amalek" (Devarim 25:19). It is written: "His latter end shall be everlasting perdition" (Bemidbar 24:20). HE ASKS: Should it not have been written, 'His everlasting perdition'? AND HE ANSWERS: It means until the Holy One, blessed be He, comes and destroys him, as is written: "I will utterly blot out..." Rabbi Elazar said: Come and behold. Even though "He is the Rock, His work is perfect," and He did kindness with them to bring forth water for them, He did not forsake His own, for it is written: "Then came Amalek"

440. מְשַׁלְחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר, אֵינּוֹן תְּרִין כְּתָרֵי שְׂמַאֲלָא, דְּאֶחֱדָן בְּהוּ עִמִּין עִבּוֹם, דְּאֶקְרוּן שׁוֹר וְחֲמוֹר. וְהֵינּוּ דְכְּתִיב וַיְהִי לִי שׁוֹר וְחֲמוֹר. בְּגִין דְּלִבְּן חֲבִים הוּא בְּחָרְשִׁין וּבְאֵינּוֹן כְּתָרֵין תְּתַאֲיִן, וּבְאֵינּוֹן בְּעָא לְאוּבְדָא לִיעֻקֵּב, כְּמָה דְכְּתִיב אֲרַמֵי אוּבְדָא אֲבִי, וְהָא אֲתַמַּר. וּכְשֵׁיִשְׂרָאֵל זְכָאִין, מְשַׁלְחֵי לְהוּ, וְלֹא יִכְלִי לְשַׁלְטָאָה עֲלֵייהוּ, הַה"ד מְשַׁלְחֵי רֶגֶל הַשּׁוֹר וְהַחֲמוֹר דְּלֹא שְׁלַטֵי בְּהוּ.

441. א"ר אבא, כד מזדווגי כחדא, לא יכלי בני עלמא למיקם בהו, ועל דא כתיב לא תחרוש בשור ובחמור יחדיו. יחדיו דייקא. ותנינן, לא יהיב איניש דוכתא לזנין בישין, דהא בעובדא דב"נ, אתער מה דלא אצטריך. וכח מזדווגי כחדא, לא יכלין למיקם בהו. מבין סטרא דלהון נפיק מתקיפותא דלהון דאקרי כלב, ודא חציפא מבלהו, ה"ד ולכל בני ישראל לא יחרץ כלב לשונו. אמר קודשא בריך הוא, אתון אמרתון, היש יי בקרבנו אם אין, הרי אני מוסר אתכם לכלב. מיד ויבא עמלק.

442. ר' יהודה אמר, ראשית גוים עמלק ואחריתו עדי אובר. וכי ראשית גוים עמלק, והלא כמה לישינין ועמין ואומין הוו בעלמא, עד לא אתא עמלק.

443. אלא, כד נפקו ישראל ממצרים, דחילו ואימתא נפלה על כל עמין דעלמא מישראל, ה"ד שמעו עמים ירגזון חיל אחז יושבי פלשת. ולא הוו עמא, דלא הוה דחיל מגבוראן עלאין דקודשא בריך הוא, ועמלק לא הוה דחיל, ה"ד, ולא ירא אלהים. לא דחיל למקרב לגבן. ועל דא ראשית גוים.

444. קדמא דאתו לאגחא קרבא בישראל עמלק הוה. ובגיני כך ואחריתו עדי אובר, דכתיב כי מחה אמה את זכר עמלק. וכתיב, תמחה את זכר עמלק, ה"ד ואחריתו עדי אובר. עדי אברו מבועי ליה. אלא עד דייתי קודשא בריך הוא ויאבר ליה, דכתיב כי מחה אמה וגו'. אמר ר' אלעזר, ת"ח, אע"ג דהצור תמים פעלו, ועבר עמהון חסד לאפקא לון מיא, לא שבק הידיה, דהא כתיב ויבא עמלק.

445. Rabbi Aba opened the discussion, saying, "There is a sore evil which I have seen under the sun" (Kohelet 5:12). There are many people who have clogged hearts, because they are not occupied with Torah. "There is a sore evil." HE ASKS: Is there then an evil which is sore and an evil that is not sore? AND HE ANSWERS: Certainly, there is a sore evil, for we learned that from the left side there emerge Accusers who split the air.

446. And when they want to go out, they go and are swallowed in the hole of the great depth. And afterwards they emerge, join together, split airs and traverse through the world. And they approach people, and each one is called 'evil' as is written: "No evil will befall you" (Tehilim 91:10), which means they came with false charges against people.

447. HE ASKS: "a sore EVIL" - why is it sore (lit. 'ill')? HE ANSWERS: When it dwells on people, it makes them misers with their money. When the collector of charity comes to him, it tries to prevent him from giving, and says to him: Do not take out ANYTHING of yours. When poor people come, it tries to prevent him. When he wants to eat of his money, it tries to prevent him in order to guard the money for another. And from the day that it dwells on the person, he is ill like one who is bedridden because of his illness and does not eat or drink. Therefore, it is an ill evil.

448. And king Solomon cried out in his wisdom and said: "A man to whom Elohim has given riches, wealth and honor..." (Kohelet 6:2). The beginning and end of this passage are seemingly incoherent, for it is written: "A man to whom Elohim has given riches..." IF SO, what is the meaning of, "Yet Elohim does not give him power to eat of it"? If so, then it is not in the possession of the person, AND SO ELOHIM HAS NOT GIVEN HIM ANYTHING.

449. HE ANSWERS: If it had been written, 'Yet Elohim does not permit him to eat of it', then I would say THAT HE GAVE HIM NOTHING. But it is written: "does not give him power," because he believed in that evil and joined with it. IF SO, HE HIMSELF CAUSED THIS. The Holy One, blessed be He, did not give it dominion, THAT THE PERSON should be born under ITS DOMINATION, but rather he HIMSELF wanted it and held on to it.

450. All his ways are like one who is bedridden because of his illness. He does not eat or drink, he does not go near his money or spend any of it. And he guards it until he passes from the world and someone else comes and takes it, for he is its true owner.

445. ר' אבא פתח ואמר, יש רעה חולה ראיתי תחת השמש. כמה בני נשא אטימין לפא, בגין דלא משתדלי באורייתא. יש רעה חולה, וכי יש רעה דהיא חולה, ויש רעה דלאו היא חולה. אלא ודאי יש רעה חולה, דתנינן, מסטרא דשמאלא, נפקי כמה גרדיני נימוסין, דבקען באורא.

446. וכד בעינן למיפק, אזלין ואשתאבין בנוקבא דתהומא רבה, לבתר נפקין ומתחברן כחדא, ובקעין אורין, ושאטין בעלמא, ומתקרבין לגבייהו דבני נשא, וכל חד אקרי רעה, כד"א לא תאונה אליך רעה. מאי לא תאונה. בגין דאתיא בתסקופא על בני נשא.

447. חולה אמאי היא חולה. כד שריא האי על בני נשא, עביד לון קמצנין מממוניהון, אתיין גבאי צדקה גביה, היא מחאת בידיה. א"ל לא תיפוק מדירך. אתיין מסכני, היא מחאת בידיה. אתי הוא למיכל מממוניה, מחאת בידיה, בגין לנטרא ליה לאחרא. ומן יומא דשריא עליה דבר נש, היא חולה, כהאי שכיב מרע דלא אכיל ולא שתי. ועל דא היא רעה חולה.

448. ושלמה מלכא צוח בחכמתא ואמר, איש אשר יתן לו האלהים עשר ונכסים וכבוד וגו'. האי קרא, לאו רישיה סיפיה, ולאו סיפיה רישיה, כתיב איש אשר יתן לו האלהים עשר ונכסים וכבוד וגו', מאי ולא ושלטנו האלהים לאכול ממנו. אי הכי, לאו ברשותיה הוא דב"נ.

449. אלא, אי כתיב ולא יעזבנו האלהים לאכול ממנו, הוינא אמר הכי. אלא ולא ושלטנו, דבגין דהוא הימניה להיא רעה, ואחיד בה. קודשא בריך הוא לא שלטניה עליה, לאתבראה תחותיה, על דהוא אתרעי בה, ואחיד בה.

450. וכל ארחוי כשכיב מרע, דלא אכיל ולא שתי, ולא קריב לממוניה, ולא אפיק מיניה, ונטיר ליה עד דהוא יפוק מעלמא, וייתי אחרא, ויטול ליה, דהוא בעליו.

451. And King Solomon cried and said: "Riches kept for their owner to his hurt (lit. 'evil')" (Kohelet 5:12). Who is its owner? He is another one who inherited him. And why did the other merit to become the owner of those riches? It is because the first believed in this evil and desired it, and joined it. Therefore, the other who did not join this evil merited to become the owner of those riches. This is what is meant by, "to his evil," meaning because of his evil, which he joined, the other person profited.

452. Another explanation for, "There is an ill evil..." It is he who dwells in a good part of his father's house, but accuses his father with false charges. He cleaves unto this ill evil like a person who is bedridden because of his illness, and all of his ways are false, saying: This I want and this I do not want. And because of these riches, this person has cleaved unto ill evil and is punished in this world and in the World to Come. This is "riches kept for their owner to his evil."

453. It is the same with Yismael. The Holy One, blessed be He, took them upon the wings of eagles and surrounded them with clouds of glory. The Shechinah went before them, brought down for them the manna to eat, brought forth for them sweet water, yet they dealt with Him with false charges. Immediately, "Then came Amalek."

454. "Then came Amalek..." Rabbi Shimon said: There is a secret of wisdom here. Because of the decree of Severe Judgment, this war came. And it took place both above and below. And there is no word in the Torah that does not contain superior secrets of Wisdom that are connected with the Holy Name. His as if the Holy One, blessed be He, said: 'When Yisrael are righteous below, My power becomes strengthened over all. But when they are not righteous, the superior power of above is weakened and the power of Severe Judgment gains strength.

455. Come and behold: When Yisrael sinned below, it is written: "Then came Amalek, and fought with Yisrael" (Shemot 17:8). He came to provoke Judgment over Mercy, WHICH IS HIS WAY OF WAR ABOVE, because everything exists above and below. "...in refidim," MEANS with weakened hands (Heb. rifyon yadaim), as they weakened their hands from the Torah of the Holy One, blessed be He, as we established. Rabbi Yehuda said: Amalek waged war twice against Yisrael, one here, and one as is written: "Then the Amaleki came down, and the Canaanite..." (Bemidbar 14:45).

451. וְשִׁלְמָה מִלְכָּא צְרוּחַ וְאָמַר, עֶשֶׂר שְׁמוֹר לְבַעְלֵיו לְרַעְתּוֹ. מֵאֵן בְּעָלָיו. דָּא אַחְרָא דִּירִית לִיה. וְלָמָּה זָכָה הָאִי אַחְרָא לְמַהוּי בְּעָלָיו דִּיהוּא עֵתְרָא. בְּגִין דִּיהָאִי הִימִין לְהֵיָא רְעָה, וְאַתְרַעֵי בָּהּ וְאַתְדַּבֵּק בָּהּ. בְּגִ"כ, הָאִי אַחְרָא דְלֹא אֶתְדַּבֵּק בְּהֵיָא רְעָה, זָכָה לְמַהוּי בְּעָלָיו דִּיהוּא עֵתְרָא הַה"ד לְרַעְתּוֹ, כְּלוּמַר בְּגִין רַעְתּוֹ דִּיהוּ מִתְדַּבֵּק בָּהּ, רוּוח לִיה הָאִי.

452. ד"א יש רעה חולה, האי מאן דיתבי בחולקא טבא, בבית אבוי, והוא אזיל לקבל אבוי, בתסקופי מלין, הא אתדבק בההוא רעה חולה, כבר נש שכוב מרע דכל ארחוי בתסקופא, דא בעינא, ודא לא בעינא, ובגין האי עותרא אתדבק בר נש ברעה חולה, ואתענש בהאי עלמא, ובעלמא דאתי, ודא הוא עושר שמור לבעליו לרעתו.

453. כִּךְ יִשְׂרָאֵל, קב"ה נטיל לון על גדפי נשרין, אסחר לון בענני יקרא, שכינתיה נטיל קמיהו, נחת לון מנא למיכל, אפיק לון מניא מתוקין, ואינגן הו אזלין עמיה בתסקופין. מיד ויבא עמלק.

454. וַיָּבֵא עַמְלֵק, א"ר שְׁמֵעוֹן, רְזָא דְחַכְמַתָּא הַכָּא, מְגֻזְרַת דִּינָא קְשִׁיא, קָא אֲתִיָּא קְרָבָא דָּא. וְקָרְבָּא דָּא אֲשַׁתְּכַח לְעֵילָא וְתַתָּא. וְלִית לֶךְ מְלָה בְּאוּרִייתָא, דְּלֹא אִית בָּהּ רְזִין עֲלָאִין דְּחַכְמַתָּא, דְּמִתְקַשְׂרִין בְּשִׁמְא קְדִישָׁא. כְּבִיכּוּל, אָמַר קב"ה, כִּד יִשְׂרָאֵל אִינּוֹן זְכָאִין לְתַתָּא, אֲתַגְבֵּר חֵילָא דִּילֵי עַל כְּלָא. וְכִד לֹא אֲשַׁתְּכּוּ זְכָאִין, כְּבִיכּוּל, מִתִּישִׁין חֵילָא דְּלְעֵילָא, וְאַתְגְּבֵר חֵילָא דְּרִינָא קְשִׁיא.

455. ת"ח, בְּשַׁעֲתָא דְּחִבּוּ יִשְׂרָאֵל לְתַתָּא, מַה כְּתִיב, וַיָּבֵא עַמְלֵק וַיִּלָּחֶם עִם יִשְׂרָאֵל, אֲתָא לְקַטְרָגָא דִּינָא בְּרַחְמֵי. דְּכִלָּא אֲשַׁתְּכַח לְעֵילָא וְתַתָּא. בְּרַפְיִדִים: בְּרַפְטוּי יָדִים, דְּרַפּוּ יְדִיהוֹן מְאוּרִייתָא דְּקֹדֶשָׁא בְּרִיךְ הוּא, כְּמַה דְּאוּקִימָנָא. אָמַר ר' יְהוּדָה, תְּרִי זְמַנֵּי אַחַךְ קְרָבָא עַמְלֵק בִּישְׂרָאֵל, חַד הַכָּא. וְחַד דְּכְתִיב, וַיִּרַד הָעַמְלֵקִי וְהַכְּנַעֲנִי וְגו'.

456. Rabbi Shimon said: Was THE WAR WITH AMALEK both above and below. Above was the provocation against the Holy One, blessed be He, as we learned. Below ALSO, it was all against the Holy One, blessed be He, for they took men and cut their foreskins of the holy sign, then took them and threw them upwards, and said: Take that which You desire. In any case, the entire WAR was against the Holy One, blessed be He.

457. "And Moses said to Joshua, 'Choose us out men, and go out, fight with Amalek'" (Shemot 17:9). HE ASKS: What did Moses foresee that he removed himself from this very first battle of the Holy One, blessed be He? HE ANSWERS: Blessed is Moses's portion, for he noticed and saw and realized the root of the matter. Moses said: 'I will prepare myself for this battle which is above and you, Joshua, prepare yourself for the war below.'

458. This is what is written: "And it came to pass, when Moses held up his hand, that Yisrael prevailed" (Shemot 17:11), MEANING Yisrael of above, ZEIR ANPIN. Therefore, Moses removed himself from the battle below, in order to expedite the battle above to be won through him.

459. Rabbi Shimon said: Is this war of Amalek insignificant in your eyes?! Come and behold: from the day the world was created until that time, and from that time until King Messiah will come, and even in the days of Gog and Magog (Armageddon), there will not be anything comparable. And not because they were so mighty and numerous, but rather because it was in all the aspects of the Holy One, blessed be He.

460. "And Moses said to Joshua..." HE ASKS: Why to Joshua and no one else? At that time he was only a youth, as is written: "Joshua, the son of Nun, a young man" (Shemot 33:11), and there were many among Yisrael who were stronger than he. AND HE ANSWERS: But Moses gazed with wisdom and knew. What did he see? He saw Samael descending on the side above to assist Amalek below. Moses said: 'There seems to be a difficult war here.'

461. Joshua at that time was situated in a very high level. If you think he was situated in the Shechinah at that particular time, it is not so, because She was taken and joined to Moses. So Joshua was joined below THE SHECHINAH. And where? Rabbi Shimon said: In that place that is called 'youth', WHICH IS METATRON.

456. אָמַר ר' שְׁמַעוֹן, לְעֵילָא וְתַתָּא. קְטְרוּגָא דְקוּדְשָׁא בְּרִיךְ הוּא הוּהוּ, לְעֵילָא, בְּמַה דְאִתְמַר. לְתַתָּא בְּקוּדְשָׁא בְּרִיךְ הוּא הוּהוּ, דְהוּוּ נְסֻבֵי לְגַבְרֵי, וְגִזְרֵי לֹון עֲרַלְתָּא דְרִשְׁמַא קְדִישָׁא, וְנִטְלֵי לְהוּ וְאֲרַמוּ לֹון לְעֵילָא, וְאֲמַרֵי טוּל לָךְ מַה דְאִתְרַעִית. וְעַב"ם דְקוּדְשָׁא בְּרִיךְ הוּא הוּהוּ כְּלָא.

457. וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בַּחַר לָנוּ אַנְשִׁים וְצֵא הֶלַחַם בְּעַמְלֶק. וְכִי מַה חֲמָא מֹשֶׁה, דְסָלִיק גְּרַמְיָה, מֵהַאי קְרָבָא קְדַמָּא דְקוּדְשָׁא בְּרִיךְ הוּא פְּקִיד. אֶלָּא מֹשֶׁה זְבָאָה חוּלְקִיָּה, דְאִסְתַּבֵּל וַיִּדַע עֲקָרָא דְמַלְאָה. אָמַר מֹשֶׁה, אָנָּא אֲזַמִּין גְּרַמֵי לְהַהוּא קְרָבָא דְלְעֵילָא, וְאַנְתָּ יְהוֹשֻׁעַ זְמִין גְּרַמְךָ לְקְרָבָא דְלְתַתָּא.

458. וְהֵינֵנו דְכַתִּיב, וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגַבְרַי יִשְׂרָאֵל: יִשְׂרָאֵל דְלְעֵילָא. וּבְגִין כֵּן סָלִיק מֹשֶׁה גְּרַמְיָה מְקָרְבָא דְלְתַתָּא, בְּגִין לְאַזְדַּרְזָא בְּקְרָבָא דְלְעֵילָא, וְיִתְנַצַּח עַל יָדָיו.

459. אָמַר ר' שְׁמַעוֹן, וְכִי קְלָה הִיא בְּעֵינֵיךְ, קְרָבָא דְאֵ דְעַמְלֶק. תָּא חֲזִי, מִן יוּמָא דְאִתְבְּרֵי עֲלֵמָא, עַד הַהוּא זְמַנָּא, וּמַהְהוּא זְמַנָּא, עַד דְיִיתֵי מַלְכָּא מְשִׁיחָא, וְאִמְלוּ בְיוֹמוֹי דְגוּג וּמַגּוּג, לֹא יִשְׁתַּבַּח כְּוֹתִיָּה. לֹאָו בְּגִין חֲזִילִין תְּקִיפִין וְסַגִּיאִין, אֶלָּא בְּגִין דְבְּכָל סְטְרִין דְקוּדְשָׁא בְּרִיךְ הוּא הוּהוּ.

460. וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ, אֲמַאי לְיְהוֹשֻׁעַ, וְלֹא לְאַחֲרָא, וְהָא בְּהַהוּא זְמַנָּא רַבִּינָא הוּהוּ, דְכַתִּיב וְיְהוֹשֻׁעַ בֶּן נֹון נָעַר, וְכַמָּה הוּוּ בְיִשְׂרָאֵל תְּקִיפִין מְנִיָּה. אֶלָּא מֹשֶׁה בַּחֲכַמְתָּא אִסְתַּבֵּל וַיִּדַע. מַאי חֲמָא. חֲמָא לְסַמָּאל דְהוּהוּ נַחִית מְסַטְרָא דְלְעֵילָא, לְסַיְעָא לְעַמְלֶק לְתַתָּא. אָמַר מֹשֶׁה, וְדַאי קְרָבָא הֵכָא תְּקִיפָא אִתְחַזִּי.

461. יְהוֹשֻׁעַ בְּהַהוּא זְמַנָּא בְּדַרְגָּא עֲלָאָה יְתִיר אִשְׁתַּבַּח. אִי תִימָא דְבְּשְׂכִינְתָּא אִשְׁתַּבַּח בְּהַהוּא זְמַנָּא לֹאָו הֵכִי, דְהָא בְּמֹשֶׁה אִתְנַסִּיבַת וְאִתְאַחַדַת, אִשְׁתַּבַּח יְהוֹשֻׁעַ דְאִתְאַחַד לְתַתָּא מִיָּנָה. וּבְמַה. אָמַר ר' שְׁמַעוֹן, בְּהַהוּא אֲתָר, דְאִתְקְרִי נַע"ר.

462. This is what Rabbi Yehuda said of the verse: "Your eyes shall see Jerusalem a quiet habitation, a tent that shall not be taken down; its pegs shall never be removed for ever" (Yeshayah 33:20).

"Jerusalem" refers to the upper Jerusalem that is called "a tent that shall not be taken down," MEANING that IT will no longer have to go into exile. And this is the secret of "Joshua, the son of Nun, a young man." "A young man" indeed, BECAUSE HE CLEAVED UNTO THE SUPERNAL LAD, METATRON. "Did not depart out of the tent" (Shemot 33:11), MEANING from the one which is called "a tent that shall not be taken down," WHICH IS THE SHECHINAH. This teaches us that each and every day, he was nurtured by the Shechinah. Just as the supernal Youth "did not depart out of the tent," and nurtured from Her constantly, so did that youth below, WHO WAS JOSHUA, who "did not depart out of the tent," and nurtured from it constantly.

463. Therefore, when Moses saw Samael descending to assist Amalek, he said: Certainly, this youth will stand up against him and will dominate over him to overcome him. Immediately, "And Moses said to Joshua, 'Choose us out men, and go out, fight with Amalek'" This battle below is yours, and I will hasten for the battle above. "Choose us out men," NAMELY righteous men, the sons of righteous men, that are worthy to go with you.

464. Rabbi Shimon said: At the moment that Joshua, the youth, went out, the youth of above, METATRON, stirred and made many preparations with many weapons that his Mother, WHO IS THE SHECHINAH, prepared for him, for this war to avenge the vengeance of the Covenant. This is what is meant by: "A sword...that shall avenge the Covenant" (Vayikra 26:25). And this is the secret of what is meant by: "And Joshua harried Amalek and his people with the edge of the sword" (Shemot 17:13). Assuredly, "with the edge of the sword," and not with spears and weapons, but by the sword specifically, the one called "a sword...that shall avenge the Covenant."

465. Moses prepared himself for the war above. "But the hands of Moses were heavy" (Shemot 17:12), actually heavy, holy and glorified, never impure. Glorified, as they were worthy to do through them a battle that is above. "And they took a stone, and put it under him, and he sat on it" (Ibid.), THAT IS because Yisrael was in sorrow and he wanted to be together with them in their pain.

462. וְהֵינּוּ דַא"ר יְהוּדָה, מֵאֵי דְכִתְיִב עֵינֶיךָ תִּרְאִינָה יְרוּשָׁלַם נוֹה שְׂאֲנָן אֵהֶל בַּל יִצְעָן בַּל יִסַּע יִתְדוֹתָיו לְנִצָּח. יְרוּשָׁלַם: יְרוּשָׁלַם דְּלַעֲיִלָא, דְּאֶקְרִי אֵהֶל בַּל יִצְעָן, דְּלֹא יִשְׁתַּבַּח יִתִּיר לְמַהֲךְ בְּגִלּוֹתָא, וְדַא הוּא רְזָא דְכִתְיִב, וְיְהוֹשֻׁעַ בֶּן נוּן נַעַר. נַעַר וְדַאי. לֹא יִמִּישׁ מִתּוֹךְ הָאֵהֶל, הֵהוּא דְאֶקְרִי אֵהֶל בַּל יִצְעָן. מְלַמֵּד דְּבִכָּל יוֹמָא וְיוֹמָא, הוּוּהּ יְנִיק מִשְׁכִּינְתָא, כַּמָּה דְּהֵהוּא נַעַר דְּלַעֲיִלָא, לֹא יִמִּישׁ מִתּוֹךְ הָאֵהֶל, וְיְנִיק מִנֵּיהּ תְּדִירָא. כִּךְ הָאֵי נַעַר דְּלִתְתָא לֹא יִמִּישׁ מִתּוֹךְ הָאֵהֶל, וְיְנִיק מִנֵּיהּ תְּדִירָא.

463. בְּגִין כִּךְ, כִּד חָמָא מִשָּׁה, לְסַמָּאל, נְחִית לְסִייעָא לְעַמְלָק, אִמְר מִשָּׁה, וְדַאי הָאֵי נַעַר יְקוּם לְקַבְּלֵיהּ, וְיִשְׁלוּט עָלֶיהּ, לְנִצָּחָא לֵיהּ. מִיַּד וַיֹּאמֶר מִשָּׁה אֶל יְהוֹשֻׁעַ בַּחַר לָנוּ אַנְשִׁים וְצֵא הַלָּחֵם בְּעַמְלָק, דִּילָךְ הָאֵי קִרְבָא דְּלִתְתָא, וְאַנָּא אֲזַדְרִז לְקִרְבָא דְּלַעֲיִלָא. בַּחַר לָנוּ אַנְשִׁים, זְכָאִין בְּנֵי זְכָאִין, דִּיתְחַזִּין לְמַהֲךְ עִמָּךְ.

464. אַר"ש, בְּשַׁעֲתָא דְּנַפְיָק יְהוֹשֻׁעַ נַעַר. אִתְעַר נַעַר דְּלַעֲיִלָא, וְאִתְתַּקַּן בְּכַמָּה תִּיקוּנִין בְּכַמָּה זְיַיְנִין, דְּאִתְקִינַת לֵיהּ אִמִּיהּ, לְקִרְבָא דָא, לְנִקְמָא נִקְמָא דְּבְרִית. וְהֵינּוּ דְכִתְיִב, חֲרַב נִקְמַת נָקַם בְּרִית, וְדַא הוּא רְזָא דְכִתְיִב, וְיַחֲלֵשׁ יְהוֹשֻׁעַ אֶת עַמְלָק וְאֵת עַמּוֹ לְפָנֵי חֲרַב. לְפָנֵי חֲרַב וְדַאי, וְלֹא לְפָנֵי רֹמַחִין וְזֵינִין, אֲלֵא בְּחֲרַב וְדַאי הֵיא, הָאֵי דְאֶקְרִי חֲרַב נִקְמַת נָקַם בְּרִית.

465. וּמִשָּׁה אִתְתַּקַּן לְקִרְבָא דְּלַעֲיִלָא, וְיָדֵי מִשָּׁה כְּבֵדִים: כְּבֵדִים מִמֶּשׁ, יְקִירִין, קְדִישִׁין, לֹא אִסְתְּאֲבָן לְעַלְמִין. יְקִירִין דְּאִתְחַזִּין לְאַגְחָא בְּהוּ קִרְבָא דְּלַעֲיִלָא. וְיִקְחוּ אֲבָן וְיִשִּׂמוּ תַּחְתָּיו וְיִשָּׁב עָלֶיהּ, בְּגִין דִּישְׂרָאֵל שְׂרִיין בְּצַעְרָא, וְיֵהֵא עִמָּהוּן בְּצַעְרֵיהוּן.

466. "And Aaron and Chur supported his hands, the one on the one side, and the other on the other side; and his hands were heavy (lit. 'faith')" (Ibid.). HE ASKS: What is the meaning of "supported his hands" ('faith')? Is it that because Aaron and Chur supported his hands, his hands were 'faith'? HE ANSWERS: Whatever Moses did, he did with wisdom. Aaron and Chur, the one was from his own side, WHICH IS THE RIGHT, and the other from his side, WHICH IS THE LEFT. And the hands of Moses were in the center, IN THE CENTRAL COLUMN. Therefore, "And his hands were Faith"; faithful were Aaron, in order to arouse from his side, WHICH IS THE RIGHT, and Chur, in order to arouse from his side, WHICH IS THE LEFT. And they held his hands from here and here, in order that assistance would be available from above.

467. "And it came to pass, when Moses held up his hand, Yisrael prevailed." "When Moses held up," MEANS that he raised the right over the left. And he was intent UPON THIS when he raised his hands. Then "Yisrael prevailed," Yisrael of above, WHICH IS ZEIR ANPIN. "And when he let down his hand, Amalek prevailed," MEANING when Yisrael below ceased to pray, the hands of Moses could not stand up and remain straight, and Amalek prevailed. From here we learn that even though the priest spreads his hands during the offering in order to perfect himself in everything, Yisrael must be present with him during his prayers.

468. We have learned that in this war of Amalek were present both those of above, and those of below. Therefore, "And his hands were (lit. 'was') Faith," meaning proper Faith. HE ASKS: "And his hands was Faith." It should have said 'were'. HE ANSWERS: This is because everything depends upon the right hand. Therefore "was" is written, and "his hands," is written TO TEACH that the right is the most important of all. It is written: "Your right hand, Hashem, is glorious in power: Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

469. "And Hashem said to Moses, 'Write this for a memorial in a book...'" (Shemot 17:14). Come and behold: It is written above, "And Joshua harried Amalek and his people with the edge of the sword" HE ASKS: "harried (Heb. yachalosh)" should have been written, 'slew'. HE ANSWERS: But "yachalosh" is as we learned, "that did rule (Heb. cholesh) over the nations" (Yeshayah 14:12). Joshua ruled over them and, "a sword...that shall avenge the Covenant" slew them, as written, "by the edge of the sword," as we learned.

470. "Write this (Heb. zot) for a memorial." Zot is precise, WHICH IS A NAME OF MALCHUT; "and rehearse it in the ears of Joshua," because he is destined to slay other kings, NAMELY 31 KINGS. "That I will utterly blot out (lit. 'I will blot a blotting')." "Blotting" refers to above; "I will blot" refers to below. "The memory," means the memory above and the memory below.

471. Rabbi Yitzchak said: It is written, "I will utterly blot out" WHICH INDICATES THAT THE HOLY ONE, BLESSED BE HE, WILL BLOT OUT, and: "You shall blot out the remembrance of Amalek" (Devarim 25:19), WHICH INDICATES THAT WE ARE OBLIGATED TO ERASE REMEMBRANCE OF HIM. HE ANSWERS: But the Holy One, blessed be He, said: You will blot out the memory OF AMALEK of below, and I shall blot out the memory OF AMALEK of above.

466. וְאֶהָרֵן וְחֹר תִּמְכּוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד וַיְהִי יָדָיו אֲמוּנָה וְגו', מֵאִי תִּמְכּוּ בְיָדָיו. אֲמוּנָה. וְכִי עַל דֵּאֶהָרֵן וְחֹר תִּמְכּוּ לְיָדָיו, הוּוּ יָדָיו אֲמוּנָה. אֶלָּא, מִשֶּׁה כֹּלָא בְּחֻמְתָּא עֲבִיד מִה דְעֲבִיד. אֶהָרֵן וְחֹר, דָּא מְסֻטְרָא דִּילִיָּה, וְדָא מְסֻטְרָא דִּילִיָּה, וְיָדָיו בְּאֲמֻצְעִיתָא, וְע"ד וַיְהִי יָדָיו אֲמוּנָה, מְהִימְנוּתָא. אֶהָרֵן בְּגִין דִּיתַעַר סֻטְרָא דִּילִיָּה, וְחֹר בְּגִין דִּיתַעַר סֻטְרָא דִּילִיָּה, וְהוּוּ אֶחִידֵן בְּיָדָיו מִכָּאן וּמִכָּאן, דֵּאֲשֵׁתְכָחָא סִיוַעָא דְלַעִילָא.

467. וְהִיָּה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגִבְרֵי יִשְׂרָאֵל. כַּאֲשֶׁר יָרִים: דְּזָקִיף יְמִינָא עַל שְׂמָאלָא, וְאֶתְכַוֵּן בְּפִרְשׁוֹ דִּידָיו. וְגִבְרֵי יִשְׂרָאֵל: יִשְׂרָאֵל דְלַעִילָא. וְכַאֲשֶׁר יִנַּיֵחַ יָדוֹ וְגִבְרֵי עַמְלָק, בְּשַׁעֲתָא דִּישְׂרָאֵל לְתַתָּא, מְשַׁתְּכִין מְצֻלוֹתָא, לֹא יִכְלִין יָדֵי מֹשֶׁה לְמִיקָם בְּזָקִיפוֹ, וְגִבְרֵי עַמְלָק. מִכָּאן אֹלִיפְנָא, אַע"ג דְּכֹהֵנָא פְּרִישׁ יָדָיו, בְּקֶרְבָּנָא, לְתַקְנָא גְרַמִּיָּה בְּכֹלָא, יִשְׂרָאֵל בְּעִיּוֹן לֵאֲשֵׁתְכָחָא בְּצֻלוֹתְהוֹן, עֲמִיָּה.

468. תָּאנָא, בְּקֶרְבָּא דָּא דְעַמְלָק, אֲשֵׁתְכָחוּ עֲלָאִין וְתַתָּאִין, וְעַל דָּא, וַיְהִי יָדָיו אֲמוּנָה, בְּהִימְנוּתָא בְּדָקָא חֲזִי. וַיְהִי יָדָיו אֲמוּנָה. וַיְהִי יָדָיו מִבְּעֵי לִיָּה. אֶלָּא, בְּגִין דִּתְלִיָּא כֹּלָא בִּימִינָא, כְּתִיב וַיְהִי. וְכְתִיב יָדָיו, בְּגִין דְּהוּא עֶקְרָא דְכֹלָא. וְכְתִיב, יְמִינֵךָ יִי נִאֲדָרִי בְּכַח יְמִינֵךָ יִי תִרְעַץ אוֹיֵב.

469. וַיֹּאמֶר יְי' אֶל מֹשֶׁה כְּתֹב זֶאת זְכוּרֹן בְּסֵפֶר וְגו'. תָּא חֲזִי, מַה כְּתִיב לַעִילָא, וַיַּחְלֹשׁ יְהוֹשֻׁעַ אֶת עַמְלָק וְאֶת עַמּוֹ לְפִי חֶרֶב. וַיַּחְלֹשׁ, וַיַּהֲרוֹג מִבְּעֵי לִיָּה. אֶלָּא, וַיַּחְלֹשׁ, כְּמַה דְּאֶתְמַר, חוֹלֵשׁ עַל גּוֹיִם. יְהוֹשֻׁעַ הוּוּ חוֹלֵשׁ עֲלֵיהוֹן, וְהוּוּא חֶרֶב נּוֹקְמַת נְקָם בְּרִית קְטִיל לּוֹן, דְּכְתִיב לְפִי חֶרֶב כְּמַה דְּאֶתְמַר.

470. כְּתֹב זֶאת זְכוּרֹן, זֶאת דִּיקָא. וְשִׁים בְּאָזְנֵי יְהוֹשֻׁעַ, דְּהָא הוּא זְמוּן לְקַטְלָא מְלַכִּין אַחֲרָנִין. כִּי מַחָה אֲמַחָה. מַחָה: לַעִילָא. אֲמַחָה: לְתַתָּא. זְכוּר, דְּיִכְרְנָא דְלַעִילָא וְתַתָּא.

471. אָמַר רַבִּי יִצְחָק, כְּתִיב כִּי מַחָה אֲמַחָה, וְכְתִיב תִּמְחָה אֶת זְכוּר עַמְלָק. אֶלָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אֲתוֹן מַחֹן דְּיִכְרְנִיָּה לְתַתָּא, וְאִנָּא אֲמַחָה דְּיִכְרְנִיָּה לַעִילָא.

472. Rabbi Yosi said: Other allied nations accompanied Amalek. They were all afraid to approach Yisrael, except it (Amalek). Therefore, Joshua ruled over them. Rabbi Yisa said: "And Joshua harried," for he broke their power from above.

473. "And Moses built an altar, and called the name of it, Hashem is my Banner" (Shemot 17:15). "And Moses built an altar," corresponding to the supernal altar. "And called the name of it," OF THAT PARTICULAR ALTAR OF ABOVE; "Hashem is my banner," because it avenged the holy sign of Yisrael. And since that time, it was commonly called "a sword...that shall avenge the Covenant." AND MOSES CALLED IT: "HASHEM IS MY BANNER."

474. Rabbi Yosi said: "And Moses built an altar," NAMELY an altar to atone for YISRAEL. "And called the name of it." The name of what? Rabbi Chiya said: The name of that altar. "Hashem is my banner (Heb. nisi)," as is written: "And there he tested them (Heb. nisahu)," WHICH REFERS TO ELEVATION. It all pertains to the same issue, for Yisrael was elevated because he was uncovered, and the sign of that Covenant was revealed by them the holy sign. FROM HERE WE LEARNED that once a person's son is circumcised and the sign of the Holy Covenant is revealed by him, then that son is called 'an altar to atone upon it'. And what is its name? "Hashem is my banner."

475. Similar to this, Jacob built an altar, as is written: "And he erected there an altar, and called it El, Elohim of Yisrael" (Beresheet 33:20). Whom did he call? That place which is called 'altar', NAMELY MALCHUT. And what is its name? "El Elohim of Yisrael."

34. "And they saw the Elohim of Yisrael"

This section proscribes looking at the rainbow above, the Shechinah, and the rainbow below, the sign of the Covenant that is imprinted on a person. Rabbi Chiya talks about the sapphire stone in "And there was under his feet a kind of paved work of sapphire stone," saying that it means the transparent light of the sapphire, the engravings of above that flash and illuminate. The borders in the great tree illuminate the Shechinah when she joins with Zeir Anpin; all these lights and paths illuminate upon the light of the Shechinah.

476. Rabbi Yosi said: What is the meaning of the verse, "And they saw the Elohim of Yisrael..." (Shemot 24:10). HE ASKS: Who can possibly see the Holy One, blessed be He? Is it not written: "For no man shall see me, and live" (Shemot 33:20), yet here it says "and they saw" HE ANSWERS: Rather, the rainbow was revealed to them in illuminating colors, WHICH IS THE SHECHINAH THAT RECEIVES FROM THE THREE COLORS - WHITE, RED AND YELLOW. And so have we learned that whoever gazes upon the rainbow is as though he gazes upon the Shechinah. And it is prohibited to gaze upon the Shechinah.

477. Therefore, it is prohibited for a person to gaze upon the fingers of the priests when they stretch out their hands. It is prohibited to gaze upon the rainbow. HE ASKS: What rainbow? Rabbi Aba said: Any rainbow. He said to him: What is any rainbow? He said to him: BOTH the rainbow above AND ALSO the rainbow below.

472. אָמַר רַבִּי יוֹסִי, עַמְלָק עִמּוּן אַחֲרֵינוּן אֵינְתִין עִמּוּהוּ, וְכִלְהוּ דְחִילוּ לְקַרְבָּא בְּהוּ בְּיִשְׂרָאֵל, בַּר אִיהוּ. וּבְגִין כֵּךְ, יְהוֹשֻׁעַ הוּא חוֹלֵשׁ עֲלֵיהוּ. רַבִּי יוֹסֵא אָמַר, וַיַּחֲלֵשׁ יְהוֹשֻׁעַ, דְּתַבַּר חִילָא דְלְהוֹן מַלְעִילָא.

473. וַיִּבֶן מֹשֶׁה מִזְבֵּחַ וַיִּקְרָא שְׁמוֹ יְיָ נְסִי. וַיִּבֶן מֹשֶׁה מִזְבֵּחַ, לְקַבֵּל הָהוּא דְלְעִילָא. וַיִּקְרָא שְׁמוֹ הָהוּא מֹשֶׁה יְיָ נְסִי. מֵאִי יְיָ נְסִי. בְּגִין דְּאִנְקִים נִקְמְתָא דְהָהוּא רְשִׁימָא קְדִישָׁא דְיִשְׂרָאֵל, וּמַהְהוּא זְמַנָּא אֲתַקְרִי, חֲרִב נּוֹקְמַת נִקְם בְּרִית.

474. רַבִּי יוֹסִי אָמַר, וַיִּבֶן מֹשֶׁה מִזְבֵּחַ, מִזְבֵּחַ לְכַפֵּרָא עֲלֵיהוּ. וַיִּקְרָא שְׁמוֹ. שְׁמוֹ דְּמָאן. אָמַר רַבִּי חִיָּא שְׁמִיהּ דְּמִדְּבַחָא הָהוּא. יְיָ נְסִי כַד"א, וְשֵׁם נְסִהוּ. וְכִלְא מְלָה חֲדָא, עַל דְּאֲתַפְרְעוּ יִשְׂרָאֵל, וְאֲתַגְלִינָא הָהוּא אֶת קַיִמָא, רְשִׁימָא קְדִישָׁא. מִכָּאן אֹלִיפְנָא, דְּכִיּוֹן דְּאֲתַגְזֹר בְּרִיָּה דְּבַר נֶשׁ, וְאֲתַגְלִינָא בֵּיהּ אֶת רְשִׁימָא קְדִישָׁא קַיִמָא. הָהוּא אֲקָרִי מִזְבֵּחַ לְכַפֵּרָא עֲלֵיהּ. וּמַה שְׁמִיהּ. יְיָ נְסִי.

475. כְּגוֹוְנָא דָא יַעֲקֹב, בְּנֵה מִדְּבַחָא, דְּכַתִּיב וַיִּצַּב שֵׁם מִזְבֵּחַ וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. לְמָאן. לְהָהוּא אֲתַר דְּאֲקָרִי מִזְבֵּחַ. וּמָאן שְׁמִיהּ. אֵל אֱלֹהֵי יִשְׂרָאֵל.

476. אָמַר רַבִּי יוֹסִי, מֵאִי דְכַתִּיב, וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וְגו'. וְכִי מָאן יְכִיל לְמַחְמֵי לִיהּ לְקוֹדֶשָׁא בְּרִיךְ הוּא, וְהָא כְּתִיב כִּי לֹא יִרְאֵנִי הָאָדָם וְחִי. וְהִכָּא אָמַר וַיִּרְאוּ אֱלֹהֵי דְאֲתַגְלִינָא קֶשֶׁת עֲלֵיהוּ בְּגוֹוְנִין נְהִירִין, וְהִכִּי תְנִינִין, כֹּל מָאן דְּאֲסַתְבֵּל בְּקֶשֶׁת, כְּמָאן דְּמִסְתְּבֵל בְּשְׁכִינָה, וְלֹאֲסַתְבֵּל בְּשְׁכִינָתָא אֲסוּר.

477. וְעַל דָּא, אֲסוּר לִיהּ לְאִינִישׁ, לְאֲסַתְבֵּל בְּאַצְבְּעֵיהוּ דְּכַהֲנֵי, בְּשַׁעֲתָא דְּפִרְסֵי יְדֵיהוּ. אֲסוּר לְאֲסַתְבֵּל בְּקֶשֶׁת. מָאן קֶשֶׁת. אָמַר רַבִּי אַבָּא, בְּקֶשֶׁת סֵתָם אָמַר לִיהּ מֵאִי בְּקֶשֶׁת סֵתָם א"ל בְּקֶשֶׁת דְּלְעִילָא, וּבְקֶשֶׁת דְּלְתַתָּא.

478. HE EXPLAINS HIS WORDS: Upon the rainbow above, THAT IT IS PROHIBITED TO GAZE UPON, MEANS upon its colors, WHITE, RED AND GREEN, WHICH ARE THE SECRET OF THE THREE COLUMNS THAT ILLUMINATE IN THE SHECHINAH. For anyone who gazes UPON ITS COLORS is as though he gazes upon a high, supernal place. It is prohibited to gaze at it since this is a disgraceful manner towards the Shechinah. What is the rainbow of below? It is that sign of that Covenant that is imprinted in the person, for anyone who gazes upon it conducts himself disgracefully against the above.

479. Rabbi Yitzchak said: Yet, does it not say, "Put, I pray you, your hand under my thigh" (Bereshheet 24:2), that he made him swear by this sign? He said to him: Leave alone the fathers of the world, for they are not like the other people of the world. Moreover it is written, "Put, I pray you, your hand under my thigh," but not, 'Look under my thigh.' Therefore, it is prohibited to gaze upon the rainbow in general, as we learned.

480. We learned, "And they saw the Elohim of Yisrael" (Shemot 24:10), as the rainbow was revealed to them in beautiful colors, illuminating, flashing on all sides, WHICH IS THE SHECHINAH. This is understood from the words, "the Elohim of Yisrael," instead of, 'And they saw Elohim of Yisrael,' AS THE SHECHINAH IS CALLED "ET ('THE')." Rabbi Yosi said: THIS IS the light of the luminary of the Shechinah. Who is it? It is the one called 'youth', MEANING METATRON, who serves the Shechinah in the Temple. Therefore, "Et ('the')" is precise BECAUSE IT IS THE NAME OF THE SHECHINAH THAT INCLUDES METATRON, HER SERVANT.

481. "And there was under his feet a kind of paved work of sapphire stone" (Ibid.). A stone was marked there under His place, one of the stones that were used to build in Egypt. For we have learned that there was one woman who gave birth in Egypt. And the officers of Pharaoh came TO CAST HIM INTO THE RIVER, and she put him into THE PLACE OF a stone OF THE BUILDING. And the palm of a hand came and grasped it, and it was marked under the feet of the Shechinah. And it remained in his presence until the terrestrial Temple was burned down, as it is written, "And remembered not his footstool" (Eichah 2:1), THAT WAS THAT SAPPHIRE STONE.

482. Rabbi Chiya said: The sapphire stone MEANS the transparent light of the sapphire, the keys of the spiced wine, the superb engravings of above that flash to 72 directions. This is what is meant by: "And lay your foundations with sapphires" (Yeshayah 54:11). "The very heaven" (Shemot 24:10). What is "the very heaven"? Rabbi Aba said: "the very heaven," WHICH IS ZEIR ANPIN, is engraved with 72 branches blossoming to every direction, MEANING THE NAME OF AYIN-BET (72), THAT ILLUMINATES BOTH IN CHOCHMAH AND CHASSADIM. Here also, the appearance of that very heaven was exactly like the appearance of heaven itself, WHICH IS ZEIR ANPIN. Rabbi Yehuda said: It is all imprinted with that light of the vision that is engraved from the aspect of the Shechinah.

478. בְּקֶשֶׁת דְּלַעֲיֹלָא, בְּגוּוֹנוֹי. דְּכָל מֵאן דִּי־סִתְפַּל בְּגוּוֹנוֹי, כְּאִילוּ אִסְתַּבֵּל בְּאַתְרֵי דְּלַעֲיֹלָא, וְאָסִיר לְאַסְתַּבֵּלָא בֵּיהּ, דְּלֹא יַעֲבִיד קְלָנָא בְּשִׁכְיֹנְתָא. קֶשֶׁת דְּלִתְתָּא מֵאִי הִיא. הֵהוּא אֶת קֵיִמָּא, דְּאַתְרָשִׁים בֵּיהּ בְּבֵר נֶשׁ, דְּכָל מֵאן דִּי־סִתְפַּל בֵּיהּ, עֲבִיד קְלָנָא לַעֲיֹלָא.

479. אָמַר רַבִּי יִצְחָק, אִי הֲכִי וְהִכְתִּיב שִׁים נָא יַדְךָ תַּחַת יְרֵכִי, דְּהוּה אֹמְי לִיה בְּהֵאִי אֶת. א"ל, אֲנַח לְהוּ לְאַבְהֵן דְּעֻלְמָא, דְּלִית אִינוּן כְּשֹׂאֵר בְּנֵי עֻלְמָא. וְעוֹד, שִׁים נָא יַדְךָ תַּחַת יְרֵכִי כְּתִיב, וְלֹא כְּתִיב רְאֵה תַּחַת יְרֵכִי, בְּג"כ אָסִיר לְאַסְתַּבֵּלָא בְּקֶשֶׁת סִתָּם, כְּמָה דְּתַנִּינָן.

480. תָּאֲנָא, וִירָאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל, דְּאַתְגְּלִיָּא קֶשֶׁת עֲלֵיהּ, בְּגוּוֹנוֹי שְׁפִירִין נְהִירִין, מְלַהֲטָן לְכָל עִיבָר, מִשְׁמַע דְּכְתִיב, אֶת אֱלֹהֵי יִשְׂרָאֵל וְלֹא כְּתִיב וִירָאוּ אֱלֹהֵי יִשְׂרָאֵל. אָמַר רַבִּי יוֹסִי, נְהוּרָא דְּבוֹצִינָא דְּשִׁכְיֹנְתָא. וּמֵאִי נִיהוּ. הֵהוּא דְּאַקְרִי נַעַר, דְּמִשְׁמַשׁ לְשִׁכְיֹנְתָא, בְּמִקְדָּשָׁא. וּבְגִין כֵּךְ, אֶת דִּיִּיקָא.

481. וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לְבַנַּת הַסְּפִיר, דְּאַתְרָשִׁים בֵּיהּ תַּחֲתוֹ דְּכְתִיבָהּ, חֹד לְבִינְתָא מֵאִינוּן לְבָנִין דְּהוּוּ בְּנִין בְּמִצְרַיִם, דְּתַנִּינָן, אֶתְתָּא חֲדָא אֹלִידַת בְּמִצְרַיִם, וְהוּה אֶתִּין סְרְכֵי פְרַעָה, וְעֹאֲלַת לִיה בְּחֹד לְבִינְתָּא, וְאַתָּא פֶּס יָדָא וְאַחִיד לִיה, וְאַתְרָשִׁים תַּחֲתוֹ רַגְלוֹי דְּשִׁכְיֹנְתָא, וְקֵיִמָּא קְמִיָּה, עַד דְּאַתּוּקַד בֵּי מִקְדָּשָׁא דְּלִתְתָּא, דְּכְתִיב, וְלֹא זָכַר הַדּוֹם רַגְלָיו.

482. ר' חֵיָּיא אָמַר, לְבַנַּת הַסְּפִיר: נְהִירוּתָא דְּסְפִיר, קְלָדִיטִי בְּקַנְדִּיטִי גְלוּפִין עֲלָיִן דְּלַעֲיֹלָא, דְּמִתְלַהֲטָא לְשִׁבְעִין וְתַרְיַן עֲבָרִי, הֵה"ד וִיסְדַתִּיךְ בְּסְפִירִים. וְכַעֲצֵם הַשְּׁמַיִם. מֵאִי עֲצֵם הַשְּׁמַיִם. א"ר אַבָּא, מָה עֲצֵם הַשְּׁמַיִם, גְּלוּפָא בְּשִׁבְעִין וְתַרְיַן עֲנַפִּין, פְּרַחִין מְלַהֲטָן בְּכָל עִיבָר. אוּף הֵכָּא, חִיזוּ דְּהֵהוּא עֲצֵם הַשְּׁמַיִם כְּחִיזוּ שְׁמַיָּא מִמֶּשׁ. רַבִּי יְהוּדָה אָמַר, כְּלָא אֶתְרָשִׁים בְּהֵהוּא נְהִירוֹ, דְּחִיזוּ דְּמִתְגַּלְפָּא מִסְטְרָא דְּשִׁכְיֹנְתָא.

483. Rabbi Chizkiyah said: Behold, there are sixty that surround the Shechinah, as is written: "sixty valiant men are round about it" (Shir Hashirim 3:7). He said to him: It is certainly so. But these sixty illuminate from the twelve boundaries THAT ARE IN ZEIR ANPIN, and were never removed from around THE SHECHINAH. For we have learned the twelve superbly engraved borders ascended balanced equally, in the great and strong tree. THEY ARE THE SECRET OF THE THREE COLUMNS THAT ILLUMINATE IN THE FOUR DIRECTIONS CHESED, GVURAH, TIFERET AND MALCHUT, WHICH ADD UP TO TWELVE. And they illuminate the Queen, WHO IS THE SHECHINAH, when She joins with the King, WHO IS ZEIR ANPIN. "The very heaven" indeed, FOR SHE RECEIVES ALL THAT IS IN HEAVEN, WHICH IS ZEIR ANPIN. And all these lights and paths illuminate with the light of the Shechinah.

484. We have learned, the light of these sixty VALIANT MEN that surround THE SHECHINAH are imprinted in that particular youth, METATRON. We called them 'sixty lashes of fire' with which he was clothed from the aspect of the Shechinah, and they were blazing with Judgment. This is the meaning of: "sixty valiant men are round about it."

35. "And Moses erected an altar"

Rabbi Yehuda concludes Beshalach by saying that there is no generation that does not contain the evil seed of Amalek. The Holy One, blessed be He wages war against them, and "The sinners (sins) will be consumed out of the earth," meaning in this world and in the World to Come. About that same time it is written: "Bless you Hashem, O my soul. Haleluyah."

485. We have learned: "And Moses erected an altar" (Shemot 17:15), as we have explained. "And he called the name of it, Hashem is my banner" (Or: miracle) AS THE MIRACLE IS ASCRIBED TO HASHEM, "Hashem is my banner" indeed, Why? Because Amalek took all those who were circumcised but not uncovered and cut them and threw them up, and said: 'Take what You wanted.' At that moment, it is written: "For he said, 'Because Yah has sworn by His throne that Hashem will have war with Amalek from generation (Heb. midor) to generation (Heb. dor)'" (Ibid. 16). The words 'midor' and 'dor' are spelt without THE VAV TO TEACH US THAT THOSE GENERATIONS IN WHICH THERE WERE BATTLES AGAINST AMALEK lacked inhabitants above, FOR THE NAME WAS NOT COMPLETE, NOR WAS THE THRONE COMPLETE, and THEY WERE LACKING inhabitants below, FOR THERE IS NO COMPLETENESS FOR THE LOWER BEINGS.

486. Rabbi Yehuda said: In every single generation and in all the subsequent generations to come into the world, there is no generation that does not contain that evil seed OF AMALEK. The Holy One, blessed be He, wages war against them. About them, it is written: "The sinners (sins) will be consumed out of the earth..." (Tehilim 104:35). "Out of the earth," MEANING in this world and in the World to Come. About that same time is written: "Bless you Hashem, O my soul. Haleluyah" (Ibid.).

483. אָמַר רַבִּי חִזְקִיָּהּ, אִי הָכִי, וְהָא שְׁתֵּין אֵינוֹן, בְּסַחְרָנִיָּה דְשְׁכִינְתָא, דְכְתִיב שְׁשִׁים גְבוּרִים סְבִיב לָהּ. א"ל הָכִי הוּא וְדָאֵי. אֶלָּא אֵינוֹן שְׁתֵּין, אַתְנַהִירוּ בְתַרִּיסַר תְּחוּמִין, וְלֹא אַעֲדִיאוּ מִסַּחְרָנִיתָא לְעֵלְמִין. דְתַנִּינָן, תְּרִיסַר תְּחוּמִין, גְּלִיפִין עֲלָאִין, בְּמַתְקֵלָא סְלִיקוּ, בְּאֵילָנָא קְדִישָׁא רַבָּא וְתַקִּיף. וְכִלְהוּ נְהִירִין בְּמִטְרוֹנִיתָא, כִּד אַתְחַבְּרַת בְּמַלְכָא. וְדָא הוּא עֵצִים הַשְּׁמַיִם, עֵצִים הַשְּׁמַיִם מִמֶּשׁ. וְכֹל אֵינוֹן נְהִירִין שְׁבִילִין, מְנַהֲרִין בֵּיהּ, בְּנַהִירוּ דְמִטְרוֹנִיתָא.

484. וְתַאנָא, נְהִירוּ דְאֵלִין שְׁתֵּין, דְסַחְרָנִיָּה, רְשִׁימִין בֵּיהּ בְּהוּא נַע"ר, וְקִרְיָנָן לָהּ שְׁתֵּין פּוֹלְסֵי דְנוּרָא, דְאֶתְלַבֵּשׁ בְּהוּ מִסְטַר דְשְׁכִינְתָא, מִתְלַהֲטָן בְּדִינָא, הַה"ד שְׁשִׁים גְבוּרִים סְבִיב לָהּ.

485. תַּאנָא, וַיִּבֶן מֹשֶׁה מִזְבֵּחַ כְּמָה דְאִמְיָנָא. וַיִּקְרָא שְׁמוֹ ה' נְסִי. ה' נְסִי מִמֶּשׁ. אִמְאִי. בְּגִין דְעַמְלַק נָטַל כֹּל אֵינוֹן דְהוּוּ גְזִירִין, וְלֹא אַתְפְּרַעוּ, וְגִזַּר לֹון וְשְׂרֵי לָהּ לְעֵילָא, וְאָמַר טוֹל מַה דְאַתְרַעִית בֵּיהּ. בֵּיהּ שְׁעֵתָא מַה כְּתִיב. וַיֹּאמֶר כִּי יָד עַל כֶּסֶף זֶה מִלְחָמָה לָהּ בְּעַמְלַק מִדָּר דָּר. מִדָּר דָּר חֲסָרִין, מְדִיוּרִין דְלְעֵילָא, וּמְדִיוּרִין דְלְתַתָּא.

486. א"ר יְהוּדָה, בְּכֹל דָּרָא וְדָרָא, בְּכֹל דָּרִין דְאַתְיִין לְעֵלְמָא, לִית לָךְ דָּר דְלִית בְּהוּ מִהוּא זְרַעָא בִישָׁא, וְקוּדְשָׁא בְרִיךְ הוּא אָנַח בְּהוּ קְרָבָא. וְעֲלִיּוּהוּ כְתִיב יִתְמוּ חַטָּאִים מִן הָאָרֶץ וְגו'. מִן הָאָרֶץ: בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי. בֵּיהּ זְמָנָא כְּתִיב, בְּרַכִּי נַפְשִׁי אֶת ה' הַלְלוּהָ.

1. "When Jethro...heard"

Rabbi Chizkiyah begins a discussion to do with raising up the hands. It is important to raise them only in prayer and blessing, as the ten fingers correspond to the ten potentates who receive blessings, and to the ten sayings. The lesson turns to the King and priest above, and the King and priest below, and we learn that there is a King and a priest of the Other Side as well. The number ten is additionally significant, as God struck the Pharaoh with ten plagues. About Jethro, we now learn that he gave advice to Moses on the administration of justice following the laws of God, and Moses listened to him. Though the people had seen the miracles done by Moses, they gave up their idol worship and believed in Moses' God only after Jethro, who was a powerful priest of Midian, acknowledged the greatness of Hashem. We read of the three advisors to the Pharaoh: Jethro, Job and Bilaam. Bilaam was a sorcerer, but Job had fear, and we are told of the great power of fear to draw down the spirit from above, whether it be Holy or from the Other side. While Job converted to worship of the Holy One due to the fear generated by his witnessing of the miracles, Jethro did not convert until after the drowning in the Red Sea. However, Bilaam neither repented nor converted; we are told that even in the Other Side there is a small streak of light that comes from the Holy side, and Bilaam knew how to use this. In the same way, Moses saw a fine streak of darkness from the Other Side. So we learn that all things connect to one another, the pure and the impure.

1. "When Jethro, the priest of Midian, Moses's father-in-law, heard of all that Hashem had done for Moses..." (Shemot 18:1). Rabbi Chizkiyah opened the discussion, saying: "And Aaron lifted up his hands" (Vayikra 9:22). "His hands" is spelled without Yud, thus meaning one hand only. And this is the reason: one should lift up his right hand above his left hand. And we have already explained this secret.

2. I found this in the book of King Solomon: anyone who desires to raise his hands upwards, without any prayer or request in them, will be cursed by ten potentates. These are "ten rulers who are in a city" (Kohelet 7:19). These ten potentates are designated for those who spread their hands upwards, to receive this prayer or that blessing and to bestow upon them powers through which the Holy Name is exalted and blessed from below. When the Name is blessed from below, through the spreading of the hands upwards, it then receives blessings from above. Thus, it is exalted from all sides.

3. These ten appointed potentates are there to receive the blessings from above and propel them below, to bless those who are deserving of these blessings. As it is written: "And I will bless them" (Bemidbar 6:27).

4. Consequently, man must be careful that, at the time when he raises his hands upwards, they are raised in prayer, in blessing, or in entreaty. And he must not raise his hands idly, since those ten potentates are ready and are roused towards the spreading of the hands, and if it is in vain, these ten will curse it with two hundred and forty-eight curses. This is what is written: "For he loved cursing, and it came to him" (Tehilim 109:17).

5. And thus, an impure spirit rests on these hands for its way is to rest in empty places. But blessings do not rest in empty places. Therefore, it is written: "I have raised my hand to Hashem, the most high El" (Beresheet 14:22), which is translated into Aramaic as 'with prayer'.

1. וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֵתָן מֹשֶׁה אֶת כָּל אֲשֶׁר עָשָׂה וְגו'. רַבִּי חִזְקִיָּה פָתַח וְאָמַר, וַיִּשָּׂא אֶהָרָן אֶת יָדָיו. כְּתִיב יָדוֹ חָד, בְּגִין דְּבַעֵי לְאַרְמָא יְמִינָא עַל שְׂמָאלָא, וְהָא אֻקְיָמָנָא רְזָא.

2. אֲשַׁבְּחָנָא בְּסַפְרָא דְשְׁלֵמָה מְלָכָא, דְכָל מֵאן דְאָרִים יָדָיו לְעֵילָא, וְלֹא אֵינּוֹן בְּצִלוֹתֵין וּבַעוֹתֵין, הָאֵי אֵיהוּ בַר נֶשׁ, דְאֶתְלַטְוִיא מֵעֵשְׂרָה שׁוֹלְטָנִין מְמַנְן. וְאֵינּוֹן עֵשְׂרָה שְׁלִיטִין אֲשֶׁר הֵיּוּ בַעִיר. אֵלִין אֵינּוֹן עֵשְׂרָה דֵי מְמַנְן עַל פְּרִישׁוֹ דִּידֵין לְעֵילָא לְנֻטְלָא הֵוּא צְלוֹתָא, אוּ הֵיא בְרַכְתָּא, וַיְהִי בֵיה חֵילָא, לְאַתִּיקְרָא שְׂמָא קְדִישָׁא, וְאַתְבַּרְךְ מִתְתָּא. כִּיּוֹן דְמִתְתָּא אֶתְבַּרְךְ, מֵהֵוּא פְּרִישׁוֹ דִּידֵין לְעֵילָא, כְּדִין אֶתְבַּרְכָּא מֵעֵילָא, וְאַתִּיקְרָא מְכַל סְטְרִין.

3. וְאֵלִין עֵשְׂרָה מְמַנְן, זְמִינִין לְנֻטְלָא מֵאֵינּוֹן בְּרַכָּאן דְלְעֵילָא, וְלְאַרְקָא לְתַתָּא, וְלְבַרְכָּא לְהֵוּא דְמְבַרְךְ לֵיה, דְכְתִיב וְאֲנִי אֲבַרְכֶם.

4. בְּג"כ, יִסְתַּמַּר בַּר נֶשׁ, בְּשַׁעֲתָא דִּירִים יָדָיו לְעֵילָא, לְמַהוּי בְּצִלוֹ, אוּ בְבַרְכָּאן אוּ בְבַעוֹתָא, וְלֹא יָרִים יָדָיו לְמַגְנָא, בְּגִין דְאֵלִין עֵשְׂרָה אֵינּוֹן זְמִינִין, וּמִתְעַרְיִין. לְגַבֵּי הֵוּא פְּרִישׁוֹ דִּידֵין, וְאִי הוּא לְמַגְנָא, אֵינּוֹן עֵשְׂרָה לְטִינִין לֵיה, בְּמֵאתָן וְאַרְבַּעִין וְתַמְנַיָּא לְוֹטִין. וְהָאֵי אֵיהוּ דְכְתִיב בֵּיה, וַיֶּאֱהָב קָלְלָה וְתַבּוּאָהוּ.

5. וְכְדִין, רוּחַ מְסַאָבָא שְׂרִיא עַל אֵינּוֹן יָדֵין, דְאֵיהוּ אֶרְחִיָּה לְמִשְׁרֵי עַל אֶתְרֵי רִיקְנִיא, וּבְרַכְתָּא לֹא שְׂרִיא בְּאֶתְרֵי רִיקְנִיא. וְע"ד כְּתִיב, הָרִימוֹתַי יָדַי אֶל ה' אֵל עֵלְיוֹן, דְמִתְרַגְמִינִן בְּצִלוֹ.

6. This lifting of the hands has supreme secrets. At the time that one spreads out his hands and lifts them upwards, man glorifies the Holy One, blessed be He, with many supernal secrets, and is worthy of uniting the ten sayings in order to unify the whole and bless the Holy Name properly. He also unites the inner Chariots OF ATZILUT and the outer Chariots OUTSIDE ATZILUT so that the Holy Name may be blessed from all sides, and all becomes one above and below.

7. He opened the discussion, saying: "and none shall appear before Me empty" (Shemot 23:15). This is the secret of the raising of the fingers. For when man spreads his fingers upwards, he should not do so in vain, but only with prayer, supplications and blessings. This is the secret of: "and none shall appear before Me (lit. 'My face') empty." It does not say, 'and none shall appear before Me', but rather (lit.) "My face," which refers to the secret of the raising of the fingers - that it should not be done without an intention, as we said.

8. The ten rulers of which we spoke are the lower ten sayings, according to the secret of the inscribed letters correlating to those above; and at first, they have control of the raising of the fingers. And through this, the whole side of Holiness is united above; thus, the Other Side yields all and acknowledges the Holy King.

9. Come and behold: in the secret doctrine of Holiness, there is a king and a priest who serves under him, both above and below. The King above is the secret of Holy of Holies, NAMELY BINAH. He is the King above; and under him there is a priest, the secret of primeval light who ministers before him, WHICH IS THE SFIRAH OF CHESED. He is the priest who is called 'great', at the right side.

10. There is a king below, NAMELY MALCHUT, in the likeness of the King above, and he is the king over all that is below, NAMELY THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. And under him there is a priest who ministers to him, whom we signify as Michael, the High Priest at his right hand, NAMELY CHESED. This is the true secret of Faith, the side of Holiness.

11. On the Other Side, meaning the side which is not Holy, there is a secret, which is a king, and we have established that he is called "an old and foolish king" (Kohelet 4:13). THIS IS THE EVIL INCLINATION. And under him there is the priest of On, as it is written in the verse: "And Efraim said: 'Yet I am become rich, I have found wealth (Heb. ON) for myself'" (Hoshea 12:9). THIS IS THE PRIEST OF THE OTHER SIDE, because this power, On, ruled over an act of idolatry committed by Jerobaam. And if there had not been such power, he would not have been able to succeed in his act.

6. וּבְהַאי פְּרִישׁוֹ הַיְדִינִין, אֵיית רְזִין עֲלָאִין, בְּשַׁעְתָּא דְּאַתְפְּרִישׁוֹ, וְאַזְדַּקְפוֹ לְעִילָא, אֹקִיר בַּר נֶשׁ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכַמְה רְזִין עֲלָאִין. אַחְזִי לִיחְדָּא רְזָא דְּעֶשֶׂר אַמִּירִין, בְּגִין לִיחְדָּא כְּלָא, וְלֵאֲתַבְּרַכָּא שְׁמָא קְדִישָׁא כְּדָקָא חֲזִי, וְאַחְזִי לִיחְדָּא רְזָא דְּרִתִּיכִין פְּנִימָאִין, וְרִתִּיכִין דְּלַבְר, בְּגִין דִּיתְבַּרְךְ שְׁמָא קְדִישָׁא בְּכָל סְטְרִין, וְיִתְיַחַד כְּלָא כְּחָדָא, עִילָא וְתַתָּא.

7. פְּתַח וְאָמַר, וְלֹא יֵרְאוּ פְּנֵי רִיקָם, דָּא אִיהוּ רְזָא דְּזִקִּיפוֹ דְּאַצְבָּעִין, כַּד זְקִיף לֹון בַּר נֶשׁ לְעִילָא, דְּבַעֲי דְּלֹא לְאַזְדַּקְפָּא בְּרִיקְנִיא, אֲלֵא בְּצִלוֹ וּבְבַעוּתִין וּבְבִרְכָּאִין. וְעַד וְלֹא יֵרְאוּ פְּנֵי רִיקָם. וְלֹא יֵרְאוּ לְפָנֵי לָא כְּתִיב, אֲלֵא פְּנֵי, רְזָא דְּזִקִּיפוֹ דְּאַצְבָּעִין, דְּלֹא אֲצַטְרִיכוּ לְזַקְפָּא לְמַגְנָא, כְּמַה דְּאַתְמַר.

8. עֶשְׂרֵה שְׁלִיטִין דְּקַאמְרִין, אֵינוּן עֶשֶׂר אַמִּירִין לְתַתָּא, בְּרְזָא דְּאַתְוּוֹן רְשִׁימִין בְּגוּוּנָא דְּלְעִילָא, וְאַלִּין קְיִימִין בְּקַדְמִיתָא עַל הַהוּא זְקִיפִין דְּאַצְבָּעָאִין. וּבְהָא כָּל סְטְרָא דְּקְדוּשָׁה אַתְאַחַד לְעִילָא, לְאַרְמָא בְּדִין כָּל סְטְרִין אַחְרָנִין אַתְכַּפִּינִין כְּלָהוּ, וְאוּדִין לְמַלְכָּא קְדִישָׁא.

9. ת"ח, בְּרְזָא דְּקְדוּשָׁה אִיהוּ מֶלֶךְ, וְכֵהֵן וּמְשַׁמֵּשׁ תְּחוּתִיָּה, בֵּין לְעִילָא בֵּין לְתַתָּא. אֵיית מֶלֶךְ לְעִילָא, דְּאִיהוּ רְזָא דְּקֶדֶשׁ הַקְּדוּשִׁים, וְאִיהוּ מֶלֶךְ עֲלָאָה, וְתְחוּתִיָּה אֵיית כְּהֵן רְזָא דְּאוּר קְדָמָאָה, דְּקָא מְשַׁמֵּשׁ קְמִיָּה, וְדָא אִיהוּ כְּהֵן דְּאַקְרִי גְדוּל, סְטְרָא דִּימִינָא.

10. אֵיית מֶלֶךְ לְתַתָּא, דְּאִיהוּ בְּגוּוּנָא דְּהַהוּא מֶלֶךְ עֲלָאָה, וְאִיהוּ מֶלֶךְ עַל כְּלָא דְּלְתַתָּא. וְתְחוּתִיָּה אֵיית כְּהֵן דְּמְשַׁמֵּשׁ לִיָּה, רְזָא דְּמִיכָאֵל כְּהֵנָּא רַבָּא, דְּאִיהוּ לִימִינָא. וְדָא אִיהוּ רְזָא דְּמַהִימְנוּתָא שְׁלִימְתָּא, סְטְרָא דְּקְדוּשָׁה.

11. בְּסְטְרָא אַחְרָא, דְּלֹאוּ אִיהוּ סְטְרָא דְּקְדוּשָׁה, אֵיית רְזָא דְּאִיהוּ מֶלֶךְ, וְהָא אֹקִימְנָא דְּאַקְרִי מֶלֶךְ זְקִין וְכִסִּיל, וְתְחוּתִיָּה אֵיית כְּהֵן אֹן, וְדָא הוּא רְזָא דְּכְתִיב, וַיֹּאמֶר אֶפְרַיִם אֲךָ עֲשֵׂרְתִי מִצְּאִתִּי אֹן לִי, בְּגִין דְּחִילָא דָּא, שְׁלֵטָא עַל הַהוּא עוּבְדָּא דְּעֵבֵד יִרְבְּעִים. וְאַלְמָלָא דְּאַשְׁכַּח חִילָא דָּא, לֹא יְכִיל לְאַצְלַחָא בְּהַהוּא עוּבְדָּא.

12. The essence of this matter is as follows. When this king and this priest OF THE OTHER SIDE yield, and their power is broken, then all the other sides yield and acknowledge the sovereignty of the Holy One, blessed be He. Then the Holy One, blessed be He, alone rules both above and below, as it is written: "And Hashem alone shall be exalted on that day" (Yeshayah 2:11).

13. The Holy One, blessed be He, acted in a similar manner and with this exact secret here on earth in breaking the old and foolish king, namely Pharaoh. In the hour that Moses came to Pharaoh and said to him: "the Elohim of the Hebrews had met with us" (Shemot 5:3), he replied: "I know not Hashem" (Ibid. 2). The Holy One, blessed be He, desired that His name be glorified on earth as it is glorified above AND HE STRUCK HIM WITH TEN PLAGUES. After He struck him and his nation, Pharaoh came and acknowledged the Holy One, blessed be He.

14. Afterwards, He broke and humbled the priest of On, Jethro, that served under him, until he came and acknowledged the Holy One, blessed be He, saying "Blessed be Hashem, who has delivered you... Now I know that Hashem is great" (Shemot 18:10-11). And this is the priest of On, from the Other Side, which is the left side. And this is the secret Rachel communicated when she saw death. She said: "Ben-Oni (lit. 'son of my sorrow')" (Bereshheet 35:18), and because of this Jacob hastened to say, "Benjamin (lit. 'son of the right')" the right side and not the left side.

15. When the king and that priest acknowledged the Holy One, blessed be He, and were humbled before Him, the Holy One, blessed be He, was then above everyone in glory, above and below. And before the Holy One, blessed be He, rose in glory before these acknowledged, the Torah was not yet given. It was only after Jethro came and acknowledged Him by saying, "I now know that Hashem is supreme over all other Elohim." "Blessed be Hashem, who has delivered you." Then the Holy One, blessed be He, rose in glory above and below. And only afterwards was the Torah given in full, expressing His sovereignty over all.

16. Rabbi Elazar opened the discussion with the following verse: "Let the peoples praise You, Elohim, let all the peoples give thanks to You" (Tehilim 67:3). Come and behold: King David rose and praised and thanked the Holy King. He was studying the Torah at that moment when the north wind rose and struck the strings of his harp, and the harp made music. HE ASKS: Now what was the song of the harp?

12. רָזָא דְמַלְכָּה, בְּשַׁעֲתָא דְהָאִי מַלְךְ וְהָאִי כְהֵן אֲתַכְמִיין, וְאֲתַבְרוּ, כְּדִין כָּל סְטְרִין אַחֲרָנִין אֲתַכְמִיין, וְאוּדִין לִיה לְקוּדְשָׁא בְרִיךְ הוּא, כְּדִין קוּדְשָׁא בְרִיךְ הוּא שְׁלִיט בְּלַחֲדוּי עֵילָא וְתַתָּא, כְּד"א, וְנִשְׁגַּב יְיָ לְבֵרוּ בַיּוֹם הַהוּא.

13. כְּגוֹוְנָא דָא, וְרָזָא דָא מִמֶּשׁ, עֲבַד קוּדְשָׁא בְרִיךְ הוּא בְּאַרְעָא, דְתַבַּר מַלְךְ זְקֵן וְכַסִּיל, וְדָא הוּא פְרַעָה, בְּשַׁעֲתָא דְאֲתָא מֹשֶׁה לְפְרַעָה, וְאָמַר, אֱלֹהֵי הָעִבְרִים נִקְרָא עֲלֵינוּ, פִּתַּח וְאָמַר, לֹא יִדְעַתִּי אַתְּ יְיָ, וּבְעָא קוּדְשָׁא בְרִיךְ הוּא דִּיתִיקַר שְׁמִיה בְּאַרְעָא, כְּמָה דְאִיהוּ יְקִירָא לְעֵילָא. כִּיּוֹן דְאֶלְקֵי לִיה וְלַעֲמִיּה, אֲתָא וְאוּדִי לִיה לְקוּדְשָׁא בְרִיךְ הוּא.

14. וּלְבַתֵּר אֲתַבַּר וְאֲתַכְמִיַּא הַהוּא כְהֵן אֹן, יִתְרוֹ, דְמִשְׁמֵשׁ תְּחוּתִיה, עַד דְאֲתָא וְאוּדִי לִיה לְקוּדְשָׁא בְרִיךְ הוּא, וְאָמַר בְּרוּךְ יְיָ אֲשֶׁר הִצִּיל אֶתְכֶם וְגו', עֲתָה יִדְעַתִּי כִי גְדוֹל יְיָ וְגו', וְדָא הוּא כְהֵן אֹן, סְטְרָא אַחֲרָא, דְאִיהוּ סְטְר שְׁמַאלָא. וְדָא אִיהוּ רָזָא דְאֲמַרָה רַחֵל, כְּד חֲמַאת דְמִיתַת, כְּמָה דְכַתִּיב, בֶּן אֹנִי. וּבְגִין דָּא אוּחֵי יַעֲקֹב, וְאָמַר בֶּן יִמִּין, וְלֹא בֶן אֹנִי, סְטְר יְמִינָא, וְלֹא שְׁמַאלָא.

15. וְכִיּוֹן דְהָהוּא מַלְךְ וְכְהֵן אוּדוּ לְקוּדְשָׁא בְרִיךְ הוּא, וְאֲתַבְרוּ קַמִּיה, כְּדִין אֶסְתַּלַּק קוּדְשָׁא בְרִיךְ הוּא בִּיקְרִיָה עַל כָּלָא, עֵילָא וְתַתָּא, וְעַד דְאֶסְתַּלַּק קוּדְשָׁא בְרִיךְ הוּא בִּיקְרִיָה, כְּד אוּדִין אֶלִין קַמִּיה, לֹא אֲתִיְהִיבַת אוּרִייתָא. עַד לְבַתֵּר דְאֲתָא יִתְרוֹ, וְאוּדִי וְאָמַר, עֲתָה יִדְעַתִּי כִי גְדוֹל יְיָ מִכָּל הָאֱלֹהִים. בְּרוּךְ יְיָ אֲשֶׁר הִצִּיל אֶתְכֶם וְגו'. כְּדִין אֶסְתַּלַּק קוּדְשָׁא בְרִיךְ הוּא בִּיקְרִיָה, עֵילָא וְתַתָּא, וּלְבַתֵּר יְהַב אוּרִייתָא בְּשְׁלִימוֹ, דְשְׁלִטְנוּ עַל כָּלָא.

16. ר"א פִּתַּח וְאָמַר, יוּדוּךְ עַמִּים אֱלֹהִים יוּדוּךְ עַמִּים כָּלֵם, ת"ח, דוּד מְלַכָּא קַם וְשַׁבַּח וְאוּדִי לְמַלְכָּא קְדִישָׁא. וְהוּא אֶשְׁתַּדַּל בְּאוּרִייתָא, בְּהֵיָא שַׁעֲתָא כְּד רוּחַ צְפוֹן אֲתַעַר, וְהוּה בְטַש בְּאִינוּן נִימִין דְכְנוּרָא, וְכְנוּרָא הוּה מְנַגֵּן וְאָמַר שִׁירָה וְכוּ', וְמָה שִׁירָה הוּה קְאָמַר.

17. AND HE RESPONDS: Come and behold. In the hour that the Holy One, blessed be He, is roused towards the Chariots to give them nourishment, as it is written: "She rises while it is night and gives food to her household and a portion to her maidens" (Mishlei 31:15), then everyone opens joyfully: "Elohim be gracious to us and bless us; and cause His face to shine upon us Selah" (Tehilim 67:2). And when the north wind is awakened and descends upon the world, it blows, saying: "that Your way may be known upon earth, Your salvation among all nations" (Ibid. 3). And the harp, at the hour that it is played by that wind, opens and says, "let all the peoples give thanks to you." When he was awakened and roused by the Holy Spirit, David said: "The earth has yielded her increase; and Elohim, even our Elohim shall bless us. Elohim shall bless us; and let all the ends of the earth fear Him" (Ibid. 8), so as to draw down the goodness of the Holy One, blessed be He, from above downwards. Later, David, roused by the Holy Spirit, arranged all the songs into one, AS IT IS WRITTEN, "ELOHIM WILL BLESS US..." He observed this scriptural verse of the harp, "LET ALL THE PEOPLES GIVE THANKS TO YOU" (IBID. 5), for the glorification of the Holy One, blessed be He, is above and below, NAMELY "AND LET ALL THE ENDS OF THE EARTH FEAR HIM."

18. The hour when the other nations yielded came, and they acknowledged the Holy One, blessed be He. Once they yielded and acknowledged Him, the glory of the Holy One, blessed be He, became complete above and below. In the hour that Moses came to Pharaoh and said to him, "the Elohim of the Hebrews had met with us," Pharaoh replied, "I know not Hashem..."

19. When the Holy One, blessed be He, desired that His name be glorified on earth as it is above, after He struck him and his nation, he came and acknowledged the Holy One, blessed be He, as it is written: "Hashem is righteous" (Shemot 9:27). The instant he, who was the most important king in the world, acknowledged Him, all the other kings acknowledged, as it is written: "then the chiefs of Edom shall be amazed" (Shemot 15:15).

20. Jethro came, the great and supreme priest, appointed ruler over the whole pagan world, and acknowledged the Holy One, blessed be He, saying: "I now know that Hashem is supreme over all Elohim." Then the Holy One, blessed be He, was exalted in His glory from above and below, and afterwards He gave the Torah in the completeness of His dominion.

17. הָא חַזִּי, בְּשַׁעֲתָא דְקוּדְשָׁא בְרִיךְ הוּא אֲתַר לְגַבֵּי כָל אֵינֹן רְתִיכִין, לְמִיָּהּ לֹן טְרַפָּא, כְּמָה דְאֻקִּימָנָא דְכְתִיב, וְתָקַם בְּעוֹד לֵילָה וְתַתֵּן טְרַף לְבֵיתָהּ וְחָק לְנַעֲרוֹתֶיהָ. בְּדִין, כְּלָהּ בַּחֲדוּ, פְּתַחֵי וְאִמְרֵי, אֱלֹהִים יַחַנְנוּ וְיִבְרַכְנוּ יְאֵר פָּנָיו אֲתָנוּ סְלָה. כִּד רוּחַ צְפוֹן אֲתַר וְנַחִית לְעֵלְמָא, נָשִׁיב וְאִמְר, לְדַעַת בְּאַרְץ דְרַכְךָ בְּכָל גּוֹיִם יִשׁוּעַתְךָ. כְּנוֹר בְּשַׁעֲתָא דְאִיהוּ מְנַגָּא בֵיה בַּהוּא, רוּחָא, פְּתַח וְאִמְר יוֹדוּךָ עַמִּים כְּלָם דְדוּ כִד הוּה קָם, וְאֲתַר עֲלִיהּ רוּחַ קְדָשָׁא, פְּתַח וְאִמְר, אַרְץ נְתָנָה יְבוּלָהּ יְבִרְכְנוּ אֱלֹהִים אֱלֹהֵינוּ וְיִבְרַכְנוּ אֱלֹהִים וְיִירָאוּ אוֹתוֹ כָּל אֲפָסֵי אַרְץ. בְּגִין לְאֲמֻשְׁכָּא טִיבוּ דְקוּדְשָׁא בְרִיךְ הוּא, מְעִילָא לְתַתָּא. לְבַתַּר אֲתָא דְדוּ בְרוּחַ קְדָשָׁא, וְסַדַּר לֹן כַּחֲדָא, אֲסַתְבַּל בְּכֵלָא הָאֵי קְרָא דְכְנוּרָא, דְשְׁלִימוּ דִיקְרָא דְקוּדְשָׁא בְרִיךְ הוּא עִילָא וְתַתָּא.

18. בְּשַׁעֲתָא דְשָׂאָר עַמִּין אֲתַכְפִּיין, אֲתִיין וְאוֹדָן לִיה לְקוּדְשָׁא בְרִיךְ הוּא, בִּין דְאֵינֹן אֲתַכְפִּיין, וְאוֹדָן לִיה, בְּדִין אֲשַׁתְּלִים יְקָרָא דְקוּדְשָׁא בְרִיךְ הוּא עִילָא וְתַתָּא. בְּשַׁעֲתָא דְאֲתָא מֹשֶׁה לְפָרְעָה וְאִמְר לִיה יי' אֱלֹהֵי הָעִבְרִים נִקְרָא עֲלֵינוּ וְגו', פְּתַח אִיהוּ וְאִמְר לֹא יִדְעַתִּי אֵת יי'.

19. וּבְעָא קוּדְשָׁא בְרִיךְ הוּא, דִּיתִיּוּקָר שְׁמִיהּ בְּאַרְעָא, כְּמָה דְאִיהוּ יְקִירָא לְעִילָא, בִּין דְאֵלְקֵי לִיה וְלַעַמִּיָּהּ, אֲתָא וְאוֹדֵי לִיה לְקוּדְשָׁא בְרִיךְ הוּא, דְכְתִיב, יי' הַצְדִּיק. אִיהוּ דְהוּה מְלָכָא קְרוּמִינוּס דְכָל עֵלְמָא, בִּין דְאִיהוּ אוֹדֵי, כָּל שָׂאָר מְלַכִּין אוֹדוּן, דְכְתִיב, אִז נִבְהָלוּ אֱלֹמֵי אֲדוּם.

20. אֲתָא יִתְרוֹ, כּוּמְרָא עֲלָאָה וְרַבְרָבָא, רַב מְמָנָא דְכָל טְעוּן אַחְרָנִין, וְאוֹדֵי לִיה לְקוּדְשָׁא בְרִיךְ הוּא, וְאִמְר עֲתָה יִדְעַתִּי כִי גְדוֹל יי' מְכָל הָאֱלֹהִים, בְּדִין אֲסַתְּלַק וְאֲתִיּוּקָר קוּדְשָׁא בְרִיךְ הוּא בִיקְרִיה עִילָא וְתַתָּא, וְלְבַתַּר יֵהב אוֹרִייתָא בְּשְׁלִימוּ, דְשְׁלַטְנוּ עַל כְּלָא.

21. Rabbi Shimon said to his son, Rabbi Elazar: Regarding this it is written, "Let all peoples praise You, O Elohim; let all the peoples give thanks to You." Then Rabbi Elazar came and kissed the hand of his father. Rabbi Aba wept and said: "As a father pities his children" (Tehilim 103:13). Who will have pity on Rabbi Elazar and bring his words to completion, except by the love of my master? How happy can we consider ourselves that we were privileged to hear these words so that we shall not be ashamed through them in the World to Come!

22. Rabbi Aba said: It was not written that Jethro was a priest of On, but rather of Midian. He said to him: It is all one. At first the father-in-law of Joseph was called a priest of On; afterwards, the father-in-law of Moses was called a priest of Midian. For all are of the same secret. THE PRIEST OF MIDIAN IS SIMILAR TO THE PRIEST OF ON. For these two, Moses and Joseph, are at the same grade of secret, the secret of the letter Vav THAT IS FULLY SPELLED WITH two Vavs together; THE FIRST VAV REFERS TO MOSES, TIFERET; THE SECOND VAV IS JOSEPH, YESOD. And what is said of the priest of Midian is the secret of a contentious (Heb. Midianim) woman.

23. Rabbi Aba raised his hands to his head and cried, saying: The light of the Torah now reaches the highest throne in heaven. When the master passes away from earth, who will light the lamp of the Torah? Woe to the world which will be orphaned from you. However, the words of the master will shine in the world until there comes the King Messiah, and then it is written: "the earth shall be full of the knowledge of Hashem" (Yeshayah 11:9).

24. "When Jethro..." Rabbi Chiya said: We should look further into this verse. In the first instance it is written: "Everything that Elohim did for Moses" (Shemot 18:1). Later it is written: "and that Hashem has brought Yisrael out" (Ibid.). HE ANSWERS: This is the secret. "Everything that Elohim did," WHICH IS MALCHUT, is the Name that protected Moses and Yisrael, and did not move from them in exile. Later it was the Supreme Name which brought them out of Egypt, for the Name that brought them forth FROM EGYPT is the principle of Jubilee, WHICH IS BINAH.

25. Another interpretation. "Everything that Elohim did for Moses," refers to when he was thrown into the river and was saved from the sword of Pharaoh. And "for Yisrael, His people," is as it is written: "And Elohim heard their groaning" (Shemot 2:24), and: "But the more they afflicted them, the more they multiplied and grew" (Shemot 1:12).

21. אר"ש לר' אלעזר בריה, ע"ד כתיב, יודוך עמים אלהים יודוך עמים כולם. אתא ר' אלעזר ונשיק ידיו. בכה ר' אבא ואמר, ברחם אב על בנים. מאן ירחם על ר' אלעזר, ולא שלמא מלוי, בר רחמו דמר, זכאה חולקנא, דזכינא למשמע מלין אלין קמיה, דלא נכסוף בהו לעלמא דאתי.

22. אמר רבי אבא, הא בהן און לא כתיב ביתרו, בהן מדין כתיב. א"ל, כלל איהו חד. בקדמיתא חמוי דיוסף, בהן און אקרי. ולבתר חמוי דמשה, בהן מדין. וכלל רזא חדא, דהא אלין תרין משה ויוסף. בדרגא דרזא חדא קיימין, ברזא דאת ו'ו, תרין ווין פחדא. ומה דאתמר בהן מדין, רזא דא אשת מדינים.

23. ארים ידיו על רישיה ר' אבא ובכה, אמר, נהירו דאורייתא סלקא השתא עד רום רקיעא דכרסויא עלאה, לבתר דיסתלק מר מעלמא, מאן ינהיר נהירו דאורייתא. ווי לעלמא דישתאר יתום מינך. אבל מלין דמר יתנהירו בעלמא עד דייתי מלכא משיחא וכדין כתיב, ומלאה הארץ דעה את יי' וגו'.

24. וישמע יתרו בהן וגו, רבי חייא אמר, האי קרא אית לאסתבלא ביה, בקדמיתא כתיב, את כל אשר עשה אלהים למשה, ולבתר כתיב כי הוציא יי'. אלא רזא דא את כל אשר עשה אלהים, דא שמא דאגין על משה ועל ישראל, ולא אתעדי מנייהו בגלותא. ולבתר, שמא עלאה אפיק לון ממצרים. דהא שמא קדישא דאפיק לון, ברזא דיובלא הוה.

25. ד"א את כל אשר עשה אלהים למשה, בד אתרמי לנהרא, וכד שזיב ליה מחרבא דפרעה, ולישראל עמו, דכתיב, וישמע אלהים את נאקתם. וכתיב וכאשר יענו אותו בן ירבה וכן ופרוץ.

26. "When Jethro, the priest of Midian..." Rabbi Yosi began the discussion, saying: "He sent redemption to His people. He has commanded His covenant forever. Holy and revered is His Name" (Tehilim 111:9). HE ASKS: Why is there a difference? In all other verses, each verse has two letters in alphabetical order, SUCH AS THE VERSE BEFORE, WHICH IS SPELLED WITH TWO LETTERS, SAMECH AND AYIN. HOWEVER, in this verse, and the verse following it, there are three each. IN THIS VERSE, THERE ARE THREE LETTERS AND THE VERSE FOLLOWING HAS THREE LETTERS. THE REPLY: This is in order to complete six aspects by the alphabet, WHICH ARE THE THREE REDEMPTIONS OF YISRAEL AND THE THREE DIVISIONS OF THE SCRIPTURES - THE TORAH, THE PROPHETS AND THE WRITINGS. THIS VERSE corresponds to the three redemptions of Yisrael, BABYLON, GREECE AND EDOM, apart from the first redemption FROM EGYPT, WHICH HAD ALREADY TAKEN PLACE. The last verse corresponds to the Torah, the Prophets and the Writings. And everything is dependent upon this wisdom. SINCE THE TORAH, THE PROPHETS AND THE WRITINGS DEPEND AND COME FROM WISDOM, THE FOLLOWING VERSE THEREFORE BEGINS WITH: "THE BEGINNING OF CHOCHMAH."

27. Another interpretation of: "He sent redemption to His people," is when the Holy One, blessed be He, brought forth Yisrael from the land of Egypt and caused mighty deeds and miracles. "He had commanded His covenant forever." This is when Jethro came and was received by the Holy One, blessed be He, who brought him closer to His worship, and so all proselytes were brought near under the wings of the Shechinah. From then onward, "holy and revered is His name." For then the Holy Name of the Holy One, blessed be He, became hallowed. The Holy Name becomes further hallowed when the Other Side becomes broken and yielding, as it was with Jethro.

28. "When Jethro..." HE ASKS: Only Jethro heard, while the rest of the world did not hear? Is it not written: "The people shall hear, and be afraid" (Shemot 15:14)? HE ANSWERS: Indeed, the whole world did hear, but they were not broken. THEREFORE, IT WAS AS IF THEY DID NOT HEAR. But he heard, and was broken and yielded before the Holy One, blessed be He, and was brought near to fearing Him. THEREFORE HIS IS INDEED A HEARING.

29. Rabbi Aba said: In many places we have learned that whatever the Holy One, blessed be He, does above or below, is all true and His works are true. And there is nothing in the world that man needs to reject or find despicable, for all are works of truth, and are all needed in the world.

26. וַיִּשְׁמַע יִתְרוֹ כֵּהֵן מִדְיָן. רַבִּי יוֹסִי פָתַח, פְּרוֹת שְׁלַח לְעַמּוֹ צִוָּה לְעוֹלָם בְּרִיתוֹ קְדוֹשׁ וְנוֹרָא שְׁמוֹ. מֵאֵי שְׁנָא, בְּכָל שָׂאֵר קְרָאֵי, דְּבִכְלָהוּ, תְּרִין תְּיֻבִין מֵאֲלָפָא בֵּיתָא, וּבִהָאֵי קְרָא, וּבְקָרָא דְאַבְתְּרִיָּה, תְּלַת תְּלַת. אֶלָּא, בְּגִין לְאֲשַׁלְּמָא שִׁית סְטְרִין, בְּהָאֵי אֲלָפָא בֵּיתָא, הָאֵי לְקַבֵּל תְּלַת פּוֹרְקָנִין דִּישְׂרָאֵל, בַּר פּוֹרְקָנָא קְדַמָּאָה. קְרָא אַחְרָא, לְקַבֵּל תּוֹרָה נְבִיאִים וּכְתוּבִים. וְכֹלָא תְּלִיא בְּהָאֵי חֲכָמָה.

27. פְּרוֹת שְׁלַח לְעַמּוֹ, כַּד פְּרִיק קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, מַגְלוֹתָא דְּמִצְרַיִם, וְעַבְד לֹון נְסִין וּגְבוּרִין. צִוָּה לְעוֹלָם בְּרִיתוֹ, כַּד אָתָּא יִתְרוֹ, וּקְבִיל לִיה קוּדְשָׁא בְּרִיךְ הוּא, וּקְרִיב לִיה לְפִסּוּלְחָנִיָּה. וּמִתְמַן, אֲתַקְרִיבוּ כָּל אֵינוֹן גִּיּוּרִין, תַּחוֹת גְּדַפּוּי דְשְׂכִינְתָּא, מִתְמַן וּלְהֵלָּאָה, קְדוֹשׁ וְנוֹרָא שְׁמוֹ. דְּהָא כַּדִּין אֲתַקְדַּשׁ שְׁמִיה דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא יִתְקַדַּשׁ שְׁמָא קְדִישָׁא, כַּד אֲתַבְּר, וְאֲתַכְפִּיא סְטְרָא אַחְרָא, כְּמָה דְּהוּא בֵּיתָרוֹ.

28. וַיִּשְׁמַע יִתְרוֹ וְגו', וְכִי יִתְרוֹ שָׁמַע, וְכָל עַלְמָא לֹא שָׁמַעוּ, וְהָא כְּתִיב, שָׁמַעוּ עַמִּים יְרַגְזוּן. אֶלָּא, כָּל עַלְמָא שָׁמַעוּ, וְלֹא אֲתַבְּרוּ, וְאִיהוּ שָׁמַע וְאֲתַבְּר, וְאֲתַכְפִּיא מְקַמִּיה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאֲתַקְרַב לְדַחְלִתִּיהָ.

29. רַבִּי אַבָּא אָמַר, בְּכַמָּה אֲתֵר תְּגִינִן, דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל מַה דְּעַבְד לְעֵילָא וְתַתָּא כְּלָא אִיהוּ קְשׁוּט, וְעוּבְדָא דְּקְשׁוּט. וְלִית לָךְ מְלָה בְּעַלְמָא דְּבַעֵי בַר נֶשׁ לְדַחֵיא לִיה מְנִיָּה, וְלֹאנְהָגָא בִּיה קְלָנָא, דְּהָא כְּלָהוּ עוּבְדָא דְּקְשׁוּט אֵינוֹן, וְכֹלָא אֲצִטְרִין בְּעַלְמָא.

30. It once happened that Rabbi Elazar was walking along the road, accompanied by Rabbi Chizkiyah. They saw a snake and Rabbi Chizkiyah rose to kill it. Rabbi Elazar said to him: Leave it alone, do not kill it. He replied to him: But this is an evil thing that kills human beings. He said to Rabbi Chizkiyah: But it is written, "If the serpent bites and can not be charmed (lit. 'without a charm')" (Kohelet 10:11). The snake does not bite a person unless it is whispered to from above and ordered, 'Go and kill that person'!

31. At times, just as it does this, so does it save man from other things. And thus, by its hand does the Holy One perform a miracle for men. Everything is in the hands of the Holy One, blessed be He, for it is all His creation. The world needs them. For if the world did not need them, the Holy One, blessed be He, would not have created them. Therefore man must not conduct himself in a despicable manner with things of the world; how much more so with the words or the acts of the Holy One, blessed be He.

32. He opened the discussion with the verse: "And Elohim saw everything that He had made and, behold, it was very good" (Bereshheet 1:31). "And Elohim saw," refers to living Elohim, WHICH IS BINAH; "And Elohim saw," MEANS He was intent upon giving them Light, and guarding them; "everything that He had made," is everything united, above and below; "very," is the left side; "good," is the right side. As it was already established, "very," is the Angel of Death; "good," is the Angel of Life. It is all one secret, a secret to those who observe the mystery of Wisdom.

33. "And Elohim saw everything that He had made." HE ASKS: Throughout the works of Creation, it is written: "And Elohim saw that it was good." But here, it is written: "And Elohim saw everything He had made." HE ANSWERS: The lower Elohim, MALCHUT, rules those below. The Elohim above, BINAH, rules those above. ELOHIM ABOVE, THAT RULES THOSE ABOVE, is an aspect of the Living Elohim, WHICH IS BINAH. HENCE, "AND ELOHIM SAW EVERYTHING HE HAD MADE," as He illuminated and lit all candles above and below, and from there all lights emerge to illuminate. Tosefta (addendum)

34. Upon the most hidden of all that is hidden, one imprint was impressed that is neither seen, nor revealed. This impression is an impression yet not an impression. Those of understanding and open eyes, GIFTED IN WISDOM, can not understand its nature. It maintains everything. This impression is so small as to be unseen and not revealed, existing there by the will to sustain all. It receives whatever it receives from that which has no impression or will, and is not visible.

30. דְּהָא זְמַנָּא חָדָא, הוּהוּ ר' אֶלְעָזָר אָזִיל בְּאַרְחָא, וְהוּהוּ אָזִיל עִמֵּיהּ ר' חִזְקִיָּה, חָמוּ חַד חוּיָא, קָם ר' חִזְקִיָּה לְמִקְטְלֵיהּ. א"ל ר' אֶלְעָזָר, שְׂבִיק לֵיהּ לֹא תִקְטְלֵינִיהּ. א"ל, וְהָא מְלַח בִּישָׁא אִיהוּ, דְּקָטִיל בְּנֵי נִשְׂא. א"ל לר' חִזְקִיָּה, וְהָא כְּתִיב אִם יִשׁוּךְ הַנְּחָשׁ בְּלֹא לְחָשׁ. לֹא נִשְׁיךְ חוּיָא לְבַר נֶשׁ, עַד דְּלְחָשִׁין לֵיהּ מְלַעִילָא, וְאִמְרֵי לֵיהּ זִיל קָטִיל לֵיהּ לְמַלְנִיא.

31. וְלְזְמַנִּין כְּמָה דְּעֵבִיר הָאִי, הֵכִי נְמִי שְׂזִיב לְבַר נֶשׁ, מִמְּלִין אַחֲרָנִין, וְעַל יְדוּי אַרְחִישׁ קוּדְשָׁא בְּרִיךְ הוּא נִיסָא לְבְנֵי נִשְׂא, וְכֹלָא בִּידָא דְּקוּדְשָׁא בְּרִיךְ הוּא תְּלִיא, וְכֹלָא אִיהוּ עוֹבְדֵי יְדוּי, וְאַצְטְרִיךְ עֲלֵמָא לְהוּ, וְאִי לֹא דְּאִיצְטְרִיךְ לֹון עֲלֵמָא, לֹא עֵבֵד לֹון קוּדְשָׁא בְּרִיךְ הוּא. וְע"ד לֹא בְּעֵי בַר נֶשׁ לְאַנְהֵגָא בְּהוּ קְלָנָא בְּמֵלִי דְּעֲלֵמָא. בְּמֵלִי וּבְעוֹבְדֵי דְּקוּדְשָׁא בְּרִיךְ הוּא עֵאכ"ו.

32. פְּתַח וְאִמְר, וְיִרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד. וְיִרְא אֱלֹהִים: דָּא אֱלֹהִים חַיִּים. וְיִרְא: דְּאִסְתַּכַּל לְאַנְהֵרָא לֹון, וְלֹא שְׁנַחָא לֹון. אֶת כָּל אֲשֶׁר עָשָׂה כֹּלָא בְּכֹלָלָא חָדָא, עֵינָא וְתַתָּא. וְהִנֵּה טוֹב: דָּא סְטְרָא דִּימִינָא. מְאֹד: דָּא סְטְרָא דְּשְׂמָאלָא, וְהָא אֹקְמוּדָה, טוֹב: דָּא מְלֵאךְ חַיִּים מְאֹד: דָּא מְלֵאךְ הַמּוֹת. וְכֹלָא רְזָא חָדָא. רְזָא הוּא, לְאַיְנוֹן דְּמִסְתַּכְלֵי בְּרְזָא דְּחֻכְמַתָּא.

33. וְיִרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה. בְּכָל עוֹבְדָא דְּבְרָאשִׁית, כְּתִיב, וְיִרְא אֱלֹהִים בִּי טוֹב, וְהִכָּא וְיִרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה. אֱלֹהִים לְתַתָּא, שְׁלִיט עַל תַּתָּאִי. אֱלֹהִים לְעֵינָא, שְׁלִיט עַל עֲלָאִי. דָּא אִיהוּ רְזָא דְּאֱלֹהִים חַיִּים, דְּאַנְהִיר וְאֲדְלִיק כָּל אִינּוֹן בּוֹצִינִין עֲלָאִין וְתַתָּאִין, וּמִתְמֵן נְפָקִין כָּל אִינּוֹן נְהוּרִין לְאַנְהֵרָא.

תוספתא

34. בְּטְמִירוֹ דְּטְמִירִין, אֶתְרָשִׁים רְשִׁימוֹ חַד, דְּלֹא אֶתְחַזִּי וְלֹא אֶתְגְּלִיא. הֵהוּא רְשִׁימוֹ, רְשִׁים וְלֹא רְשִׁים. מְאִרֵי דְּסְכֻלְתָּנוּ, וּפְקָחִין דְּעֵינִין, לֹא יְכַלִּין לְמִיקָם בֵּיהּ. אִיהוּ קִיּוּמָא דְּכֹלָא. הֵהוּא רְשִׁימוֹ אִיהוּ זְעִיר, דְּלֹא אֶתְחַזִּיא וְלֹא אֶתְגְּלִיא. קִיּוּמָא בְּרַעוּתָא, לְקִיּוּמָא כֹּלָא. לְנֻטְלָא מַה דְּנֻטְלָא, מִמָּה דְּלִית בֵּיהּ רְשִׁימוֹ, וְלֹא רַעוּתָא, דְּלֹא אֶתְחַזִּי.

35. This impression desired to veil itself, and created for itself a chamber with which to be covered. It drew it from itself, and extended it with great expansion from all sides and adorned it with valuable attire, thereby opening up in it fifty gates.

36. In the innermost part IN THAT CHAMBER, that impression was treasured and concealed. After being concealed, it was penetrated by light. From this light there issued forth lights and sparks, and it emerged through the gates of the chamber and shone upon everything.

37. This chamber is cloaked, THAT IS TO SAY, CLOTHED with six screens. Yet these six screens are but five. In the innermost part of these screens, there prevails one embroidered screen. It is with this screen that the chamber is covered AND CLOTHED. From within, it monitors and sees everything.

38. This chamber is the opening of eyes - so that it does not sleep. It is forever attentive to shed light below, out of the light of the impression. This understanding, this concealed wisdom and the will of wills, is concealed and cloaked, and not revealed; it exists yet does not exist. Blessed be it from the concealed of all the concealed. Blessed be it forever and eternally, Amen.
(End of Tosefta)

39. Come and behold: it was Jethro who gave advice to Moses on the administration of justice. And this is how it should be. And this is the secret of acknowledging the Holy One, blessed be He, and arranging openly the administration of justice: to teach what is written, "for the Judgment is Elohim's" (Devarim 1:17), and not of the Other Side. And these laws were given to Yisrael and to none other, as it is written: "His statutes and His judgments to Yisrael" (Tehilim 147:19). Come and behold: man must not despise another, and the words from a layman are still words, as it is written of Moses, "And Moses hearkened to the voice of his father-in-law."

35. הוּא רְשִׁימוֹ בְּעַא לְאַחֲפִיָּא גְרַמְיָה, וְעֵבֵד לִיה לְגְרַמְיָה, לְאַתְטַמְרָא בֵּיה, חֵד הַיְכָלָא. הוּא הַיְכָלָא אֲפִיק לִיה מִגְרַמְיָה, וּמִתַּח לִיה בְּמַתְיָחוּ רַב וְסִגְיָא לְכָל סְטָרִין, אֲוִקִיר לִיה בְּלְבוּשֵׁי יָקָר, פֶּתַח לִיה חֲמִשִּׁין תַּרְעִין.

36. לְגוֹ בְּגוֹ, אֲתַטְמַר וְאַתְגַּנִּיז הוּא רְשִׁימוֹ. בֵּינָן דְּאַתְגַּנִּיז בֵּיה, וְעָל בְּגוּיָה, אֲתַמְלִיא נְהוּרָא. מֵהוּא נְהִירוֹ, נִבְעֵין נְהוּרִין, וְנִצּוּצִין נִפְקִין מֵאִינוֹן תַּרְעִין, וְנִהְרִין כֻּלָּא.

37. הוּא הַיְכָלָא אֲתַחֲפִיָּא בְּשֵׁית יְרִיעָן. אִינוֹן שֵׁית יְרִיעָן, אִינוֹן חֲמִשׁ. לְגוֹ בְּגוֹ אִינוֹן יְרִיעָן, קִיּוּמָא חֵד יְרִיעָא מְרַקְמָא, בְּהוּא יְרִיעָה אֲתַחֲפִיָּא הוּא הַיְכָלָא, מְנִיָּה אֲשַׁגַּח וְחֲמָא לְכֻלָּא.

38. הַאי הַיְכָלָא אִיהוּ פְּקִיחָא דְעֵינִין, דְּלֹא נָוִים. אִיהוּ אֲשַׁגַּח תְּדִיר לְאַנְהָרָא לְתַתָּא, מִגּוֹ נְהִירוֹ דְּהוּא רְשִׁימוֹ. הוּא סְכֻלְתָּנוּ, חֲכַמְתָּא טְמִירָתָא, רְעוּ דְרַעוּתִין הוּי גְּנִיז וְטְמִיר, וְלֹא אֲתַגְּלִיא, קִיּוּמָא וְלֹא קִיּוּמָא. בְּרִיךְ הוּא מְטְמִיר דְטְמִירוֹ, בְּרִיךְ הוּא לְעֵלַם וְלְעֵלְמֵי עַד אָמֵן.
(ע"כ תוספתא)

39. תָּא חֲזִי, יִתְרוֹ הוּא דִּיהָב עֵיטָא לְמֹשֶׁה, עַל תְּקוּנָא דְרִינִין, הֲכִי אֲצַטְרִיךְ. וְרָזָא דָא דְאוּדֵי לִיה לְקוּדְשָׁא בְּרִיךְ הוּא, וְסִדְרָא קְמִיָּה תְּקוּנָא דְרִינֵנוּ, לְאַחֲזָא מַה דְכָתִיב, כִּי הַמִּשְׁפָּט לְאֱלֹהִים הוּא, וְלֹא לְסַטְרָא אַחֲרָא. וְרִינִין לְיִשְׂרָאֵל אֲתִוְיָהִיבוּ, וְלֹא לְאַחֲרָא, דְכָתִיב חֲקִיו וּמִשְׁפָּטֵיו לְיִשְׂרָאֵל. וְת"ח, לֹא יִנְהִיג בָּר נֶשׁ קִלְנָא בְּאַחֲרָא, וּמִלָּה דְהִדְיוּטָא, מִלָּה אִיהוּ. דְּהָא בְּמֹשֶׁה כָּתִיב, וַיִּשְׁמַע מֹשֶׁה לְקוֹל חוֹתְנוֹ וְגו'.

40. "When Jethro...heard" He opened the discussion, saying: "Therefore I will give thanks to You, Hashem, among the nations, and sing praises to Your Name" (Tehilim 18:50). King David said this, in the spirit of Holiness, when he saw that only the other nations exalted and glorified the Holy One, blessed be He, in the world. But if you say that the Holy One, blessed be He, exalts Himself in the world only for Yisrael, this is certainly so. For Yisrael is the base of the shine of the candle. Yet when the other nations come forth to acknowledge Him through worship of the glory of the Holy One, blessed be He, then the base of the candle increases and is strengthened. And then the Holy One, blessed be He, rules alone, above and below.

41. It happened that great fear and terror of the Holy One, blessed be He, fell upon the entire world WHEN THEY HEARD OF THE MIRACLES OCCURRING DURING THE EXODUS FROM EGYPT. And when Jethro came, the High Priest of the heathen deities, then the glory of the Holy One, blessed be He, was strengthened and He ruled over all.

42. For when the people of the entire world heard of the wonders of the Holy One, blessed be He, they trembled. Then they looked up to Jethro, who was the wisest and was appointed over all of the heathen deities. When they saw that he came to worship the Holy One, blessed be He, saying: "Now I know that Hashem is greater than all the Elohim," they gave up their idol worship, realizing their idols were worthless. At that time, the glory of the Holy Name of the Holy One, blessed be He, was exalted on all sides. Therefore this scriptural chapter has been recorded in the Torah, with Jethro's name at its beginning.

43. Jethro was one of the advisors to Pharaoh. Pharaoh had three advisors: Jethro, Job and Bilaam. One was Jethro, and there was no worship, appointed minister, sun or star that ruled over his empire that he did not know its appropriate service. Bilaam was a sorcerer in all manner of enchantments, whether by act or by word.

44. Job had fear. This reverence was his mainstay, IT WAS THE ESSENCE OF HIS STRENGTH. For a word above, whether it be Holy or of the Other Side, man can draw down the spirit from above and unite with it below, only with fear, by concentrating his heart and mind with fear, broken-heartedly. And only then can he draw down the spirit of above, and the needed wish.

40. וישמע יתרו וגו'. פתח ואמר על כן אורך בגוים יי' ולשמך אומרה. דוד מלכא אמר דא ברוח קדשא, בשעתא דחמא, דהא יקרא דקודשא בריך הוא, לא אסתליק בסליקו ולא אתייקרא בעלמא, אלא מסטרא דשאר עמין. ואי תימא, הא קודשא בריך הוא לא אתייקר בעלמא, אלא בגיניהון דישראל. הכי הוא ודאי, דהא ישראל אינון הוי יסודא דשרגא לאנהרא, אבל כד שאר עמין אתאן ואודן ליה, בשעבודא דיקרא דקודשא בריך הוא, כדין אתוסף יסודא דשרגא, ואתתקף על כל עובדוי. בחבורא חדא, ושליט קודשא בריך הוא בלחודוי עילא ותתא.

41. בגוונא דא, כל עלמא, דחילו ואימתא נפל עלייהו מקמי קודשא בריך הוא. וכיון דאתא יתרו, דאיהו כומר אלאה, דכל טעוון אחרנין, כדין אתתקף ושליט יקרא דקודשא בריך הוא על כלא.

42. בגין, דכל עלמא, כד שמעו שמע גבורתיה דקודשא בריך הוא, זעו. וכלהו הוו מסתכלן ביתרו, דאיהו חכים ורב ממנא דכל טעוון דעלמא, בין דחמו, דאיהו אתא ופלח ליה לקודשא בריך הוא, ואמר עתה ידעתני כי גדול יי' מכל האלהים, כדין כלהו אתרחקו מפולחניהון, וידעו דלית בהו ממשו. כדין אתייקר יקרא דשמא קדישא דקודשא בריך הוא, בכל סטרין. ועל דא אתרשים פרשתא דא באורייתא, ושירותא דפרשתא הוה ביה ביתרו.

43. יתרו חר מחכימין דפרעה הוה. תלת חכימין הוו ליה לפרעה, חר יתרו, וחד איוב, וחד בלעם. חר יתרו: דלא הוה פולחנא וממנא ושמשא וככבא דשליט על שולטניה, דלא הוה ידע פולחנא דאתחזי ליה, וההוא שמושא דיליה. בלעם, הוה חרשא בכל מיני חרשין בין בעובדא בין במלה.

44. איוב הוה דחיל בדחילו, ובההוא דחילו הוה עקרא דיליה, בגין דמלה דלעילא, בין דקדושה, בין דסטרא אחרא, לא יכיל בר נש לאמשכא רוחא דלעילא לתתא ולמקרב גביה, אלא בדחילו. ויכוין לביה ורעותיה בדחילו ותבירו דלפא, וכדין ימשיך לתתא רוחא דלעילא ורעותא דאצטריך.

45. And if he does not direct his heart and mind in fear to that side, then his mind cannot cling to it, only with diminutive images, and not even with all of them, since they are ruled by those who require meditation of the heart and fear, and even more so in the case of those supernal objects who require much more fear, terror, and intention.

46. Jethro had to worship that side continuously, whether his worshippers needed him or not, so that that side would cleave to him when he needed it. Bilaam was connected with that sorcery, as was stated before.

47. Due to an overpowering sense of fear within him, when Job witnessed the miracles and mighty works the Holy One, blessed be He, had performed in Egypt, he returned to Egypt to worship the Holy One, blessed be He, in fear. Jethro did not convert to the worship of the Holy One, blessed be He, until the exodus from Egypt. All of the bonds and images that the Egyptians made were to no avail, for still they departed. And only when they drowned in the sea did Jethro convert to worship the Holy One, blessed be He.

48. Bilaam did not repent or convert, since the impurities of the Other Side still clung to him. And yet, he observed from a distance, and prophesied through the impurities and the clinging to the Other Side. For in the Other Side there is one small thread of light that surrounds it, as it is written: "And a brightness was about it" (Yechezkel 1:27). And he saw through this small brightness from afar, though not in all matters.

49. And when he perceived this small streak of light, it was as if from behind a wall, and he spoke, yet did not know what he said. He perceived this light as if with the white part of the eye - as when the eye rolls and one sees covered light, yet does see. And this is the secret of: "whose eyes are opened" (Bemidbar 24:15). And we learned that "opened (Heb. satum, spelled with the Hebrew letter sin)" MEANS closed (Heb. satum, with the Hebrew letter Samech). And all pertains to the same thing.

50. There can always be found a small streak of light that comes from the side of Holiness, as in most dreams, where in a pile of straw there is one grain of wheat. Except for those minor images that are most unclean. And it was in these, that Bilaam knew.

45. ואי לא יִשְׁוֶי לְבִיָּה וְרַעוּתֶיהָ בְּדַחֲלוֹ לְהֵהוּא סְטָרָא, לֹא יִכִּיל לְאַתְדַּבְּקָא בֵּיהָ רַעוּתֶיהָ, בְּרַ לְהֵנִי טוֹפְסֵי דְקִיקוּן, וְלֹא בְכֻלְהוּ, בְּגִין דְּאִית בְּהוּ שְׁלֻטְנִין, דְּאִצְטְרִין לְגַבְיֵיהוּ, רַעוּתָא דְלֵבָא וְדַחֲלוֹ. כ"ש אֵינוֹן מְלִין עֲלֵאִין, דְּאִצְטְרִין דַּחֲלוֹ וְאִמְתָּא וְרַעוּתָא יְתִיר.

46. יִתְרוֹ אִצְטְרִין פּוֹלְחָנִיהָ דְּהֵהוּא סְטָרָא תְּדִיר, בֵּין בְּזִמְנָא דְּאִצְטְרִין לִיהָ לְבַר נֶשׁ, בֵּין בְּזִמְנָא דְּלֵא אִצְטְרִין לִיהָ, בְּגִין דְּהֵהוּא סְטָרָא יְהֵא דְבִיק לְגַבְיֵיהָ, בְּשַׁעְתָּא דְּאִצְטְרִין לִיהָ. בְּלַעַם אֲתַדְּבַק בְּאֵינוֹן חֲרָשִׁין, כְּמָה דְּאֲתַמַּר.

47. אֵינוֹב בְּסִגְיָאוֹ דְּהֵהוּא דַּחֲלוֹ דִּילֵיהָ אֲהֲדַר בְּמִצְרַיִם לְמַדְחַל מְקַמֵּיהָ דְּקוּדְשָׁא בְּרִין הוּא, בְּדַחֲמָא אֵינוֹן גְּבוּרִין וְנִסִּין, דְּעַבְדֵּי קוּדְשָׁא בְּרִין הוּא בְּמִצְרַיִם. יִתְרוֹ, לֹא אֲהֲדַר בְּכָל דָּא, עַד דְּנִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, וְכָל אֵינוֹן קְשָׁרִין וְטַפְסִין דְּקִשְׁרִין מִצְרָאִי, לֹא הוּוּ כְּלוּם, וְנִפְקוּ. וְלִבְתַּר דְּטַבַּע לֹון בְּיָמָא, כְּדִין תָּב, וְאֲהֲדַר לְפּוֹלְחָנָא דְּקַב"ה.

48. בְּלַעַם לֹא תָב, וְלֹא אֲהֲדַר, דְּטַנוּפָּא דְּסְטָרָא אַחְרָא הוּוּ מְתַדְּבַק בֵּיהָ, וְעַם כָּל דָּא אֲסַתְּבִלוּתָא דְּמִרְחִיק הוּוּ מְסַתְּבַל, בְּגוֹ דְּהֵהוּא טַנוּפָּא וְאַתְדַּבְּקוּתָא דְּסְטָרָא אַחְרָא. דְּהֵא בְּסְטָרָא אַחְרָא אִית נְהִירוֹ דְּקִיק חַד, דְּנְהִיר סַחְרָנִיהָ, כְּד"א וְנִגְהָ לֹו סְבִיב. וְדָא אֲסַתְּבִלוּתָא זְעִיר הוּוּ מְסַתְּבַל מִרְחִיק, וְלֹא בְכֻלְהוּ מְלִין.

49. וְכַד הוּוּ מְסַתְּבַל מְלָה זְעִיר מֵהֵהוּא נְהִירוֹ, כְּבַתַּר כּוֹתְלָא הוּוּ, אֲמַר וְלֹא יָדַע מֵאִי קָאֲמַר. וְהוּוּ מְסַתְּבַל בְּהֵהוּא נְהִירוֹ בְּסַתְּיִמוֹ דְּעֵינוּא, וְאַתְגַּלְגַּל עֵינוּא, וְחַזִּי בְּרַ נֶשׁ נְהוּרָא סְתִימָא, וְלֹא חַזִּי. וְרַזָּא דָּא שְׁתוּם הָעֵין, וְאוּקְמוּהָ שְׁתוּם: סְתוּם, וְכֻלָּא חַד.

50. דְּהֵא לִית סְטָרָא אַחְרָא, דְּלִית בֵּיהָ נְהִירוֹ דְּקִיק זְעִיר מְסַטְרָא דְּקְדוּשָׁה, כְּגוּוּנָא דְּרוּב חֲלָמִין, דְּבִסְגִיאוֹת תְּבַנָּא, אִית חַד גְּרַעִינָא דְּחֻטִּין. בְּרַ אֵלִין טַפְסֵי דְּקִיקוּן חֲצִיפִין, דְּכֻלְהוּ מְסַאֲבֵי יְתִיר. וְבְהוּ הוּוּ בְּלַעַם יוֹדַע.

51. Happy is the lot of Moses, who is high above all other supernal sanctities. For he perceived that which no other man on earth was ever given permission to observe. And just as Bilaam saw a small light, fine and thin, as if behind a wall, from within the Other Side, so through the great supernal light of Holiness did Moses see below, as if from behind a wall, a fine streak of darkness. And he did not see it always, just as Bilaam did not always see that light.

52. Happy is the lot of Moses, the faithful prophet. For it is written about him: "And an Angel of Hashem appeared to him in a flame of fire out of the midst of a bush" (Shemot 3:2). "...a bush..." REFERS TO A KLIPAH, which was in Holiness and was connected to it. For all things connect one to another, the pure and the impure. There is no purity except from within impurity.

53. And this is the principle of: "Who can bring a clean thing out of an unclean?" (Iyov 14:4). The shell (Heb. Klipah) and the fruit are correlated, one with the other. And this Klipah will never be broken or be gone until the dead rise from the dust. Then the Klipah will be broken and the light will shine into the world, without any covering, from the inner part. Happy are the righteous in this world and in the World to Come.

2. "and her two sons"

Three of the rabbis are wondering why the title verse says "her sons" instead of 'the sons of Moses'. Their comprehension is corrected by Rabbi Shimon, who tells them that the sons referred to belong to Jethro, not Moses, and that Jethro brought his whole family that they might enter under the wings of the Shechinah, who was joined celestially with Moses.

54. "...and her two sons..." (Shemot 18:3). Rabbi Chiya said: Why are they called "her sons" and not 'the sons of Moses'? HE ANSWERS: Because she raised them without her husband, the Torah calls them "her sons," and not 'his sons'. Rabbi Yosi said: Even though they were the sons of Moses, THEY WERE, BY A SECRET PRINCIPLE, most certainly her sons. BECAUSE, Rabbi Elazar said: Moses united himself in another holy, celestial place, and it would not have been respectful to call them his sons. Now, even though they were his sons, because of the dignity of the place in which he united, WHICH WAS THE SHECHINAH, they were here called "her sons." Afterwards, they were called "his sons." What is the reason? Because when they reached MOSES, Moses was talking to the Shechinah. Later, when he separated FROM THE SHECHINAH and went out to meet his father-in-law, then it is written: "And Jethro, Moses's father-in-law, came, with his sons" (Ibid. 5).

51. זָכָאָה חוֹלְקִיָּה דְּמֹשֶׁה, דְּאִיהוּ לְעִילָא בְּכַל קְדוּשִׁין עֲלָיִן, וְאִסְתַּבֵּל, בְּמַה דְּלֵא אֲתִיְהֵב רְשׁוּ לְבַר נֶשׁ אַחְרָא בְּעֵלְמָא לְאִסְתַּבֵּלָא. וּכְמַה דְּבַלְעָם הָוָה חָמֵי נְהִירוֹ זְעִיר דְּקִיק כְּמַבְתֵּר כּוֹתְלָא, מְגוּ הָוָה סְטְרָא אַחְרָא. אוּף הָכִי מֹשֶׁה, מְגוּ נְהִירוֹ עִילָאָה רַב וְסָגִי, הָוָה חָמֵי לְתַתָּא כְּמַבְתֵּר כּוֹתְלָא, חָד חֲשׂוּכָא דְּקִיק, דְּאֲתַחְזִי לֵיהּ. וְלֵאוּ בְּכַל זְמָנָא, כְּמַה דְּבַלְעָם לֵא הָוָה מִסְתַּבֵּל הָוָה נְהִירוֹ בְּכַל זְמָנָא.

52. זָכָאָה חוֹלְקִיָּה דְּמֹשֶׁה נְבִיאָה מְהִימָנָא, מַה כְּתִיב בֵּיהּ, וַיֵּרָא מִלְּאֲךָ יְיָ אֱלֹהֵי בְּלַבַּת אִשׁ מִתּוֹךְ הַסֵּנֶה. הַסֵּנֶה וְדָאֵי הָוָה בְּגוּ הָהוּא קְדוּשָׁה וְאֲתַדְבֵּק בֵּיהּ. דְּכֻלָּא אֲתַדְבֵּק דָּא בְּדָא, טְהוֹר וְטָמֵא, לִית טְהוֹר אֶלָּא מְגוּ טָמֵא.

53. וְרָזָא דָּא, מִי יִתֵּן טְהוֹר מִטָּמֵא. קְלִיפָה וּמוֹחָא דָּא בְּדָא סְלֵקָא. וְדָא קְלִיפָה לֵא יִתְעֲרִי וְלֵא יִתְבַּר, עַד זְמָנָא דִּיקוּמוֹן מִתִּין מַעֲפָרָא, בְּדִין יִתְבַּר קְלִיפָה, וְנְהִירוֹ יִנְהִיר בְּעֵלְמָא בְּלֵא סְתִימוֹ מְגוּ מוֹחָא. זְכָאִין אִינוּן צְדִיקָא בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאִתִּי.

54. וְאֵת שְׁנֵי בְנֵיהּ, אָמַר רַבִּי חִיָּיא, וְכִי בְּנִיָּה וְלֵא בְּנֵי שַׁל מֹשֶׁה. אֶלָּא, בְּגִין דְּאִיהִי אֲשַׁתְּדִלַּת אֲבַתְרִיָּהּ, בְּלֵא בְּעֵלָה, קְרָא לֹון אֲוֵרִיתָא בְּנֵיהּ, וְלֵא בְּנֵי. א"ר יוֹסִי, אַע"ג דְּבְנוֹי דְּמֹשֶׁה הָווּ. מְלָה דְּקִשׁוּט בְּנֵיהּ וְדָאֵי. ר' אֶלְעָזָר אָמַר, הָא מֹשֶׁה הָוָה מְזַדְּוֹג בְּאֲתֵר אַחְרָא קְדִישָׁא עֲלָאָה, וְלֵאוּ יִקְרָא דִּילִיָּה לְמַקְרִי לֹון בְּנֵי. הַשְׁתָּא אֶף עַל גַּב דְּבְנוֹי הָווּ, בְּגִין יִקְרָא דְּהָוָה אֲתֵר דְּאֲזַדְּוֹג בֵּיהּ, קְרָא לֹון בְּנֵיהּ הָכָא, לְבַתֵּר קְרָא לֹון בְּנֵי מ"ט, בְּגִין דְּהָוָה שַׁעֲתָא דְּמָטוּ, הָוָה מֹשֶׁה מְמַלֵּל בְּשִׁכִּינְתָּא. לְבַתֵּר דְּאֲתַפְרֵשׁ וְנִמְקֵ לְגַבֵּי חָמוּי, כְּדִין כְּתִיב וַיָּבֵא יִתְרוֹ חֲתָן מֹשֶׁה וּבְנָיו וְאִשְׁתּוֹ וְגו'.

55. Rabbi Shimon said: Elazar, Elazar. I see in this portion that the beginning of your interpretation is quite proper, but the ending is not the way you interpret it. Certainly, because of the respect of the Shechinah, who was joined celestially with Moses, it is written "her sons." And though it is written, "And Jethro, Moses's father-in-law, came, with his sons and his wife to Moses," IT STATES "HIS SONS," which is inclusive, and the words "his sons," refer to the sons of Jethro. For after Moses came to him, he had sons.

56. And so it was with Jacob. When he came to Laban and dwelt in his house, Laban had sons. Also here, when Moses dwelt with Jethro, he too had sons. And Jethro brought his whole family, so they might all enter together under the wings of the Shechinah. And Jethro said to Moses: "I, your father-in-law Jethro, am come to you, and your wife, and her two sons with her." And it is not written 'your two sons'. WHAT DO WE LEARN FROM THIS? That Jethro had children, as it is written: "And the children of the Kenite, Moses's father-in-law went up out of the city of palm trees" (Shoftim 1:16). And he left his sons with Moses.

3. "and Jethro, Moses's father-in-law, came"

The discussion turns around the verse, "And many nations shall go and say, 'Come and let us go up to the mountain of Hashem'," and we learn that the mountain is symbolic of conversion, to proselytize the soul.

57. "And Jethro, Moses' father-in-law came" (Shemot 18:5). He opened the discussion with the verse: "And many nations shall go and say, 'Come and let us go up to the mountain of Hashem'" (Yeshayah 2:3). This verse is explained in many places. Yet, the time will come when the other nations will strive to come under the wings of the Shechinah. "...let us go up..." All idol worshippers of the world pertain to descent, but those who cleave to the Holy One, blessed be He, will achieve an ascent. THEREFORE, IT IS WRITTEN: "LET US GO UP."

58. "...the mountain of Hashem..." refers to Abraham, as written: "as it is said to this day: In the mount Hashem will appear" (Beresheet 22:14). For Abraham called it 'a mountain'. Just as the mountain is abandoned property, free to all who care for it, so is this holy place, THE TEMPLE, open to all those who desire it on earth. "...to the house..." (Yeshayah 2:3) is Jacob, who called this place a "house," as it is written: "this is no other than the house of Elohim" (Beresheet 28:17).

59. Another interpretation. Though "mountain" and "house" pertain to the same grade, one is higher than the other. A "mountain" is for the rest of the nations who come to enter under its wings. A "house" is to the nation of Yisrael like a wife to her husband in one household - united in happiness, it adheres to them like a mother over her children.

55. אָמַר ר' שְׁמַעוֹן, אֲלֶעָזַר אֲלֶעָזַר, אֲנִי חֲמִינָא בְּמִרְשָׁתָא דָא, דָּאֵת שְׂאֵרֵי מַלְה בְּדָקָא יְאוּת, וְסִיּוּמָא לָאוּ הֲכִי. וְדָאֵי בְּגִין יִקְרָא דְשְׂכִינְתָא, אֲדִוּוּגוּתָא עֲלָאָה דְאֲזִדּוּג בֵּיהּ בְּמִשָּׁה, בְּתִיב בְּנִיָּה. וְאִי תִיּוּמָא, וְהָא בְּתִיב וַיָּבֵא יִתְרוֹ חֲתָן מֹשֶׁה וּבְנָיו וְאִשְׁתּוֹ אֶל מֹשֶׁה. כֹּלָא אִיהוּ כֹּלְלָא חֲדָא. וּבְנָיו, בְּנָיו דִּיִּתְרוֹ, דְּהָא לְבָתֵּר דָּאֵתָא מֹשֶׁה לְגַבִּיָּה, הוּוּ לִיָּה בְּנִין.

56. וְהֲכִי הוּוּ בִּיעֲקֵב, דְּכִיּוֹן דָּאֵתָא לְגַבִּיָּה דְלִבָּן, וְשׁוּי דִּיּוֹרִיָּה בֵּיהּ, הוּוּ לִיָּה בְּנִין. אוּף הֲכֵא מֹשֶׁה, כִּיּוֹן דְשׁוּי דִּיּוֹרִיָּה בִּיתְרוֹ, הוּוּ לִיָּה לִיתְרוֹ בְּנִין וְכֹל בִּיתִיָּה אִיּוּתִי עֲמִיָּה, לְמִיעֵל לֹון תְּחוּת גְּדַפִּי דְשְׂכִינְתָא, וְיִתְרוֹ אָמַר לְמִשָּׁה, אֲנִי חוּתְנַךְ יִתְרוֹ בָא אֲלִיךְ וְאִשְׁתְּךְ וְשׁוּי בְּנִיָּה עֲמָה, וְשׁוּי בְּנִיָּה בְּתִיב, וְלֹא בְּתִיב וְשׁוּי בְּנִיךְ. בְּנִין הוּוּ לִיָּה לִיתְרוֹ, דְּכְתִיב וּבְנֵי קְנִי חֲתָן מֹשֶׁה עָלוּ מֵעִיר הַתְּמָרִים וּבְנָיו שְׂבַק עִם מֹשֶׁה.

57. וַיָּבֵא יִתְרוֹ חֲתָן מֹשֶׁה. פְּתַח וְאָמַר, וְהִלְכוּ עִמָּי רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל הַר יְיָ וְגו'. הָאֵי קְרָא אוּקְמוּהּ בְּכִמְה אֲתֵר. אֲבָל זְמִינִין שְׂאֵר עֲמִין לְמַהֲךְ וּלְכַתְתָּא רְגְלִיָּהוּ, לְמִיעֵל תְּחוּת גְּדַפִּי דְשְׂכִינְתָא. לְכוּ וְנַעֲלֶה כֹל טַעוּן דְּעֲלָמָא אִית לֹון יְרִידָה, וְקוּדְשָׁא בְּרִיךְ הוּוּ מֵאן דָּאֲתַדְבֵּק בֵּיהּ, אִית בֵּיהּ עֲלִיָּה.

58. אֶל הַר יְיָ, דָּא אֲבֵרְהֵם, דְּכְתִיב אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר יְיָ יִרְאֶה, דְּהָא אֲבֵרְהֵם קְרִי לִיָּה הַר. מַה הַר הַמְּקִירָא לְכֹל מֵאן דְּבַעֵי בְּעֲלָמָא, אוּף אֲתֵר דָּא קְדִישָׁא, הַמְּקִירָא לְקַבְּלָא לְכֹל מֵאן דְּבַעֵי בְּעֲלָמָא. אֶל בֵּית, דָּא יַעֲקֹב, דְּקָרָא לְהָאֵי אֲתֵר בֵּית, דְּכְתִיב אִין זֶה כִּי אִם בֵּית אֱלֹהִים.

59. ד"א, הַר וּבֵית, אַע"ג דְּכֹלָא חַד דְּרָגָא, סְלִיקוּ לְדָא מִן דָּא, הַר, לְשְׂאֵר עֲמִין, כִּד אֲתָאן לְאַעְלָא תְּחוּת גְּדַפּוּי. בֵּית, לְיִשְׂרָאֵל, לְמַהוּי עֲמַהוּן כְּאֲתָתָא בְּבַעֲלָה. בְּדִיּוּרָא חַד בְּחָדְרוּהּ, וּרְבִיעָא עֲלִיָּהוּ כְּאִימָא עַל בְּנִין.

60. Come and behold: what is written here regarding Jethro? "...and Jethro, Moses's father-in-law, came, with his sons and his wife to Moses into the wilderness." HE ASKS: Since it is written, "to Moses," why does the verse add, "into the wilderness"? HE ANSWERS: What is important is what Jethro came to the desert for. And what is it? It is a mountain of Elohim, and it is a place for a stranger to convert. Therefore, it is written "...to Moses into the wilderness." "To Moses," to proselytize them and bring them under the wings of the Shechinah. "Into the wilderness," they would come. For the mountain of Elohim is to proselytize the soul, THAT IS, TO RECEIVE FROM THENCE THE NEFESH OF THE CONVERT.

61. On account of this, the location stands as a mystery called "mountain," and everyone who comes there is credited with the title: "a convert of righteousness." We have explained that he is called a convert. Even though he united on high, with the celestial and holy, because he left his own country and kin, HE IS CALLED "A CONVERT." He is called "a convert of righteousness" since he set up his dwelling in a place he did not know before, WHICH IS IN THE SHECHINAH, CALLED 'RIGHTEOUSNESS'.

4. "This is the book"

We learn that the book in "This is the book of the generations of Adam" is actually two books, an upper and a lower, and comprises Male and Female together. They also incorporate the secret of 'keep' and 'remember'. Lastly we are also told that the book refers to the secret of the features of human beings by which the descendants of man can be recognized.

62. Rabbi Yitzchak and Rabbi Yosi were sitting and studying the Torah in Tiberias. Rabbi Shimon passed before them. He asked them: With what are you occupied? They answered him: The verse which we have learned from our master. He said to them: Which is that? They responded: That which is written, "This is the book of the generations of Adam. In the day that Elohim created man, in the likeness of Elohim He made him" (Bereshheet 5:1). And after all, we have learned that the Holy One, blessed be He, showed to Adam all those generations that in the future will be born onto earth, and all the leaders and all the sages that in the future will be present in each and every generation.

63. And this is a secret we have learned. "This is the Book," NAMELY there are two books. There is an upper book and there is a lower book. The lower book is called 'the Book of the Remembrance', WHICH MEANS the Book of that Remembrance, which is a certain Righteous one, NAMELY YESOD, called "this (Heb. zeh)." AND MALCHUT IS HIS BOOK. In order not to separate them, since they are always together and form one, it is therefore written: "This (Heb. zeh) is the book" - two levels which are one, the principle of Male and Female. FOR "THIS" IS MASCULINE, YESOD, AND THE "BOOK" IS FEMININE, MALCHUT.

60. תָּא חֲזִי, מֵה כְּתִיב הֵכָא בִּיתְרוֹ, וַיָּבֵא יִתְרוֹ חֲתָן מֹשֶׁה וּבָנָיו וְאִשְׁתּוֹ אֶל מֹשֶׁה וְגו', בֵּינון דְּכְתִיב אֶל מֹשֶׁה, אֲמַאי כְּתִיב אֶל הַמִּדְבָּר. אֲלֵא עֲקָרָא דְכֻלָּא לְמַה דְּהוּה אֲתִי, אֶל הַמִּדְבָּר. וּמֵאַן אִיהוּ, הַר אֱלֹהִים, דְּדָא אִיהוּ אֲתֵר לְגִיּוּרֵי לְאַתְגִּיירָא. וְעַל דָּא כְּתִיב, אֶל מֹשֶׁה, אֶל הַמִּדְבָּר, לְמֹשֶׁה, לְגִיּוּרָא לֹון, וְלֵאעֲלָא לֹון תַּחֲתֵי גְדַפֵּי שְׂכִינְתָא. אֶל הַמִּדְבָּר הוּוּ אֲתִינָן, דְּאִיהוּ הַר הָאֱלֹהִים, לְמַעַבְדַּ נְפֻשֵׁיהוּ.

61. וּבְגִין כֵּן קִימָא הַהוּא אֲתֵר, בְּרִזָּא דְהַר דְּכֻלָּ מֵאַן דְּאֲתִי זְכִי בֵיה. וְאַקְרִי גַר צְדָקָה. וְהָא אֲוִקִימָנָא, גַר, אֶף עַל גַּב דְּאֲתִדְבֵק בְּאֲתֵר דָּא עַלְמָה קְדִישָׁא, בֵּינון דְּשִׁבְק עֲמִיָה וְאַבְהֶתוּי גַר. צְדָקָה אֲקִרִי, כְּמֵאַן דְּשׁוּי מְדוּרִיָה בְּאֲתֵר דְּלֵא יִדַע מְקַדְמַת דְּנָא.

62. רַבִּי יִצְחָק וְרַבִּי יוֹסִי, הוּוּ יִתְבִי יוֹמָא חַד וְלַעֲאָן בְּאוּרִייתָא בְּטַבְרִיא. אַעֲבַר רַבִּי שְׁמַעוֹן, אֲמַר לֹון בְּמַאי עֲסָקִיתוּ, אֲמַרוּ לֵיה, בְּהַאי קְרָא דְאוֹלִיפְנָא מְנִיָה דְמַר, אֲמַר לֹון מַאי אִיהוּ. אֲמַרוּ לֵיה, הָאִי דְכְּתִיב זֶה סֵפֶר תּוֹלְדוֹת אָדָם בְּיוֹם בְּרֹאָ אֱלֹהִים אָדָם בְּדַמּוֹת אֱלֹהִים עָשָׂה אוֹתוֹ. וְהָא אֲתַמַּר, דְּאֲחַמֵי קוּדְשָׁא בְרִיךְ הוּא לְאָדָם הָרֵאשׁוֹן, כֹּל אִינּוֹן דְרִין דְּהוּוּ זְמִינִין לְמִיתֵי לְעֵלְמָא, וְכֹל אִינּוֹן פְּרַנְסִין, וְכֹל אִינּוֹן חֲכִימִין, דְּהוּוּ זְמִינִין בְּכֹל דְּרָא וְדָרָא.

63. וְרִזָּא אוֹלִיפְנָא, זֶה סֵפֶר. אֵית סֵפֶר וְאֵית סֵפֶר. סֵפֶר לְעֵילָא, סֵפֶר לְתַתָּא. סֵפֶר לְתַתָּא אֲקִרִי סֵפֶר הַזְכָּרוֹן, סֵפֶר דְּהַהוּא זְכָרוֹן, וְדָא חַד צְדִיק, וְאַקְרִי זֶה. וּבְגִין דְּלֵא לְאַפְרָשָׁא לֹון, דְּאִינּוֹן תְּדִיר בְּחַדָּא בִּיחַדָּא חַדָּא, כְּתִיב, זֶה סֵפֶר תְּרִין דְּרִגִין דְּאִינּוֹן חַד, כֹּלְלָא דְכֵר וְנוֹקְבָא.

64. And this is one principle: all those souls and spirits that fly into human beings, which consist of all the descendants, are assuredly in the secret of the generations of Adam, NAMELY THE DESCENDANTS OF THE UPPER MAN, REFERRING TO ZEIR ANPIN. This is because from this said Righteous all the souls fly forth with one desire. And this is the watering of the Garden that this river, which went forth from Eden, gives, as it is written: "And a river went out of Eden to water the Garden" (Beresheet 2:10). THE EXPLANATION: FROM YESOD FLOWED THE SOULS AND SPIRITS OF THE GARDEN, WHICH IS MALCHUT, and this is the secret of Adam, as it is written: "the generations of Adam."

65. Afterwards, THE WORDS, "In the day that Elohim created man," refer to the lower man, because there are two men mentioned in this verse. One refers to the secret OF ADAM from above, and one refers to the secret OF ADAM from below. Adam, in the secret of above, WHICH IMPLIES ZEIR ANPIN, is within the mystery of that verse concealed in Male and Female, in one secret. As it is stated, "This is the book," which comprises Male and Female together, AS STATED BEFORE. When they together produced offspring, they were openly called 'man' (Adam), as is written "the generations of Adam."

66. After it was revealed from the first supernal mystery of the verse, NAMELY, IT WAS REVEALED THAT "THIS IS THE BOOK" ALLUDES TO THE SUPERNAL MAN, WHOSE GENERATIONS ARE THE SOULS AND SPIRITS OF HUMAN BEINGS AS WAS MENTIONED BEFORE, He created the lower man as it is written: "In the day that Elohim created man, in the likeness of Elohim He made him." "In the likeness," MEANS Adam was like a mirror with figures that appear in it; the figures do not stay fixed in the mirror for very long, but fade away from it. It is also HERE, "in the likeness of Elohim."

67. Another interpretation: "In the likeness of Elohim," MEANS the shape of the limbs of male and female, in the secret of back and front. The back is of the secret of "keep," FOR THAT IS A FEMININE ASPECT. The front is the male, in the secret of "remember," WHICH IS ZEIR ANPIN. And on these all the commandments of the Torah depend, 613 commandments of the Torah, that are all inclusive. We have learned THAT MAN WAS CREATED after the Creation and before the act of the divine Chariot. And one is dependent upon the other. "In the likeness of Elohim," is in the exact shape OF MALCHUT. So it was explained to me by my master.

68. More about, "This is the book of the generations of Adam." This refers to the secret of the features of human beings, the features with which to recognize the descendants of man, and the hidden meanings of these human features: the hair, the forehead, the eyes, the face, the lips, the lines on the hand, and the ears. With these seven human beings can be recognized.

64. וְדָא אִיהוּ כְּלָלָא חָדָא, דְּכָל אֵינּוֹן נִשְׁמָתִין וְרוּחִין דְּפִרְחִין בְּבְנֵי נֶשָׁא, כְּלָלָא דְּכָל תּוֹלְדוֹת, אֵינּוֹן בְּרָזָא תּוֹלְדוֹת אָדָם וְדָא. דְּהָא מֵהוּא צְדִיק דְּקָאֵמֵר, פִּרְחִין אֵינּוֹן נִשְׁמָתִין בְּתִיאֻבְתָּא חָדָא, וְדָא אִיהוּ שְׁקִינּוּ דְּגִנְתָּא דְּאִשְׁקִי הָהוּא נְהַר דְּנַפְיָא מֵעֵדֶן, דְּכִתְיֵב וְנְהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן. וְדָא אִיהוּ רְזָא דְּאָדָם, דְּכִתְיֵב תּוֹלְדוֹת אָדָם.

65. לְבַתֵּר בְּיוֹם בְּרֹאָא אֱלֹהִים אָדָם, דָּא אָדָם דְּלִתְתָּא, דְּהָא תְּרִין אָדָם בְּתִיבֵי בְּהָאֵי קְרָא, חָד רְזָא דְּלַעֲיֹלָא, וְחָד רְזָא דְּלִתְתָּא, אָדָם דְּאִיהוּ רְזָא דְּלַעֲיֹלָא, אִיהוּ בְּגִנְיָזָא, דְּגִנְיָזָא קְרָא, בְּדָכֵר וְנוֹקְבָא בְּרָזָא חָדָא, דְּכִתְיֵב זֶה סֵפֶר, דָּא כְּלָלָא דְּכֵר וְנוֹקְבָא כְּחָדָא. בֵּינָן דְּעֵבְדוּ תּוֹלְדוֹת כְּחָדָא, קְרָא לֹן אָדָם, דְּכִתְיֵב תּוֹלְדוֹת אָדָם.

66. לְבַתֵּר דְּאִתְגְּלִיָּא מִלְתָּא, מִגּוֹ סְתִימוֹ עֲלָאָה קְדָמָאָה דְּקְרָא, בְּרָא אָדָם לְתִתָּא, דְּכִתְיֵב בְּיוֹם בְּרֹאָא אֱלֹהִים אָדָם בְּדָמוֹת אֱלֹהִים עֲשָׂה אוֹתוֹ. בְּדָמוֹת דְּאָדָם אִיהוּ כְּהָאֵי חִיזוּ דְּאִתְחַזִּי דְּיוֹקְנִין בֵּיהּ, וְאֵינּוֹן דְּיוֹקְנִין לֹא קִיִּימִין בְּהוּא חִיזוּ בְּדִיֻּקְנָא בְּקִיּוּמָא, אֲלָא מִתְעַבְרִין מִיָּנִיָּה, אוֹף הֲכִי בְּדָמוֹת אֱלֹהִים.

67. ד"א, בְּדָמוֹת אֱלֹהִים, דְּיוֹקְנָא דְּשִׁימִין דְּכֵר וְנוֹקְבָא, בְּרָזָא דְּאִחֹר וְקָדָם. אִחֹר: בְּרָזָא דְּשְׁמוֹר. וְקָדָם: בְּרָזָא דְּזָכוֹר. וּבְאֵלִין תְּלִינן כָּל פְּקוּדֵי אוֹרִינְתָא, שִׁית מָאָה וְתִלְיָסֵר פְּקוּדֵי אוֹרִינְתָא, כְּלָלָא דְּכָלָא. וְתִנְיִן, אִחֹר לְעוֹבְדָא דְּבְרָאשִׁית, וְקָדָם לְעוֹבְדָא דְּמִרְכָּבָה. וְכָלָא דָּא בְּדָא תְּלִיא. בְּדָמוֹת אֱלֹהִים, בְּהוּא דְּיוֹקְנָא מִמֶּשׁ, וְהָא אוֹקִים לִיהּ מֵר.

68. תוּ, זֶה סֵפֶר תּוֹלְדוֹת אָדָם: לְדִיֻּקְנִין, בְּרִזֵי דְּדִיֻּקְנִין דְּב"נ, לְאִשְׁתְּמוּדְעָא בְּאֵינּוֹן תּוֹלְדוֹת דְּב"נ, דְּיוֹקְנָא דְּרִזִין דְּב"נ, בְּשַׁעְרָא, בְּמִצְחָא, בְּעֵינִינן, בְּאִנְפִין. בְּשִׁמּוֹן, וּבְשִׁרְטוּטֵי יָדִין, וּבְאוּדְנִין. בְּאֵלִין שְׁבַע בְּנֵי נֶשָׁא אִשְׁתְּמוּדְעָן.

5. And you shall behold the secret of the hair

This section describes the traits and motivations of persons with different types of hair. We are told that the mysteries of the varied types of hair are for those who are wise in Torah, who recognize what is hidden in human beings, and are in the image of Elohim. It is they who sit in judgment.

69. One is recognized by the hair. All who have creased hair, MEANING CURLY HAIR, that is swept upwards, AND DOES NOT HANG DOWN FROM THE HEAD, IS OF an angry disposition. His heart is wrinkled like a rag, SIGNIFYING HIS HEART IS FULL OF FEAR. His actions are not good. In partnership, one must stay away from him.

70. If his hair is unusually smooth, and hangs low, then it is good to associate with him, for gain is found within him. IN OTHER WORDS, ONE BENEFITS FROM AN ASSOCIATION WITH HIM. However, when he is alone (THAT IS, WITHOUT A COMPANION) it is not so. THERE IS NO SUCCESS WITH HIM. He can keep secrets of great importance, yet, in secrets of minor importance, he is not reliable. His actions are SOMETIMES good, AND SOMETIMES not good.

71. If his hair hangs low and is not smooth, he has no fear in his heart. He is a malicious person. He desires good deeds, and thinks well of them, but he does not accomplish THEM. When he reaches old age, he returns to fear HASHEM, and his actions are proper. And these things pertain to the secular world, FOR THEN HE IS A MALICIOUS PERSON AND DOES NOT ACCOMPLISH GOOD DEEDS. But in esoteric matters, everyone benefits who associates with him. Do not reveal important secrets to him, but he will safeguard minor secrets. He can make big things from little things, and his words will be heard with respect. He is under the letter of Zayin, according to the letters taught by our master.

72. If the hair is black and extremely shiny, he will succeed in all his actions, specifically in worldly matters - THIS IS MALCHUT, CALLED 'WORLD' - and in commerce, WHICH IS THE ABUNDANCE OF MALCHUT, ACCORDING TO THE SECRET OF THE VERSE: "SHE IS LIKE THE MERCHANT SHIPS" (MISHLEI 31:5). He is benevolent, but he succeeds only when alone, WITHOUT AN ASSOCIATE. And whosoever joins him as an associate will not succeed for long, but will have only immediate success, and that success shall fly from him. This secret is included in the letter Zayin.

73. If his hair is black and not shiny, at times he will be successful and at times he will not succeed. It is good to associate and work with him for a short time, but not for a lengthy time, for during lengthy times he tends to think. So in order not to be parted from him, he is good for a short time. Such a one succeeds in Torah studies if he perseveres after it. And others will likewise succeed by him. He can not keep secrets for a long time. He is mean-hearted. He shall see his enemies, and they shall not prevail against him. He is mean (Heb. tzar)-hearted, as in the esoteric principle of the letter Yud, WHICH IS SMALL AND NARROW (HEB. TZAR) - and he is not included in the letter Zayin, AS STATED PREVIOUSLY, but the in letter Yud, in the secret of small letters.

74. If his hair is balding, he will succeed in business, but he is a swindler. There is a scarcity of food in his house. On the surface, it seems he fears sin, but it is not so within. And all this is so before he comes to old age. But if he becomes bald in his old age, he becomes the opposite of what he was before, for good or for bad.

69. בְּשַׁעֲרָא. הָאֵי מֵאֵן דְּשַׁעְרִיהָ קָמִיט, וְסָלִיק לְעֵילָא עַל רִישֵׁיהָ, מְאָרִיָּה דְרָגִיזוּ. לְבִיָּה קָמִיט בְּטוּמְסָא, לֹא בְּשָׂרָאן עוֹבְדוּי. בְּשׁוּתְמוּ אֲתִרְחַק מִנִּיהָ.

70. שַׁעֲרָא שְׁעִיעַ יְתִיר, וְתָלִי לְתַתָּא, טָב אִיְהוּ לְשׁוּתְמוּ. וְרוּחָא אֲשַׁתְּכַח בֵּיה. וְאִיְהוּ בְּלַחְדוּי לֹא הָכִי. מְאָרִי דְרָזִין אִיְהוּ בְּאִינוּן רָזִין עֲלָאִין. בְּרָזִין זְעִירִין לֹא קָיִמָא בְּהוּ. עוֹבְדוּי בְּשָׂרָאן וְלֹא בְּשָׂרָאן.

71. וְאִי תָלִי לְתַתָּא, וְלֹא שְׁעִיעַ, לְבִיָּה לֹא דְחִיל, מְאָרִיָּה דְזִדּוּנָא אִיְהוּ. כְּסִיף בְּעוֹבְדִין דְּכַשְׂרָן, וְיֵאֵן קָמִיָּה, וְלֹא עֵבִיד. וְכֹד אִיְהוּ סִיב, אֲהַדְרַ לְמַהוּ דְחִיל וְיֵאֵן עוֹבְדוּי. וְהָנִי מִיְלִי, בְּמִיְלִי דְעֵלְמָא. אֲבַל בְּמִיְלִי דְשְׁמַיָּא, יִצְלַח מֵאֵן דִּיקָרֵב בֵּיה. לֹא יִתְגַּלּוּן לִיָּה רָזִין עֲלָאִין, אֲבַל רָזִין זְעִירִין טָב אִיְהוּ לְנִטְרָא לֹן, מִמְלָה זְעִירָא עֵבִיד רַב, וּמְלִוי אֲשַׁתְּמַעוּ. וְרָזָא דָּא זִי"ן, בְּאִינוּן אֲתוּון דְּשִׁיעוּרָא דְמָר.

72. שַׁעֲרָא אוֹכְמָא יְתִיר צְהִיב, אִצְלַח בְּכָל עוֹבְדוּי בְּמִיְלִי דְעֵלְמָא, וּבְסַחֲוִרָא, וּבְדַדְמִי לֹן. וְתָרַן אִיְהוּ דָּא אִצְלַח לְחוֹדוּי. מֵאֵן דְּמִתְחַבֵּר בְּהַרְיָה, לֹא אִצְלַח לְיוֹמִין סְגִיאִין, אֲלֵא אִצְלַח מִיָּד, וְהָיָא אִצְלַחוּתָא פְּרַחָא מִנִּיהָ. וְרָזָא דָּא דְאִיְהוּ בְּכִלְלָא דָּאֵת ז'.

73. שַׁעֲרָא אוֹכְמָא דְלֹא צְהִיב, לְזִמְנִין אִצְלַח, לְזִמְנִין לֹא אִצְלַח. דָּא אִיְהוּ לְשׁוּתְמוּ וְלֹא אֲשַׁתְּדֵלָא בְּהַרְיָה, טָב לְזִמְן קָרִיב, וְלֹא לְזִמְן רְחִיק, דְּהָא לְזִמְן רְחִיק יִחְשׁוֹב מְחֻשְׁבִּין. וּבְגִין דְּלֹא יִתְפָּרְשׁוּן מִנִּיהָ, הָוִי טָב לְזִמְן קָרִיב. דָּא יִצְלַח בְּאוּרִיּוּתָא. אִי יִשְׁתְּדֵל אֲבַתְרָהָא. וְיִצְלַחוּן בֵּיה אַחֲרָנִין. לִית לִיָּה רָזָא, לְזִמְן רְחִיק. דְּחִיק לְבָא אִיְהוּ. יִחְמִי בְּשִׁנְאוּי. לֹא יִכְלִין לִיָּה שְׁנְאוּי, וְאִיְהוּ דְּחִיק לְבָא, וְאִיְהוּ בְּרָזָא דָּאֵת י', דְּלֹא קָיִמָא בְּכִלְלָא דָּאֵת ז', אֲלֵא י' בְּלַחְדוּי, בְּרָזָא דְּאֲתוּון דְּקִיקִין.

74. שַׁעֲרָא דְמָרִיט, יִצְלַח בְּעוֹבְדוּי, וְרִמְאָה אִיְהוּ כְּפִין בְּבִיתִיָּה. אֲתַחְזִי דְחִיל חֲטָאָה לְבָר, לֹא הָכִי לְגוּ. דָּא עַד לֹא סִיב. אִי שַׁעְרִיהָ מָרִיט, לְבַתֵּר דְּסִיב, אֲתַהֲפֵךְ מִכְמָה דְּהוּהָ בְּקַדְמִיתָא, הֵן לְטָב הֵן לְבִישׁ.

75. The stated words refer to hair balding on the forehead, between the eyes, at the place where the Tefilin are placed. However, at another spot on the head, it is not so. He is not a swindler, but an evil gossiper, one who gossips quietly without raising his voice. At times he is fears sin, and at times he does not. Thus, he is under the secret of the letter Zayin, when it includes the letter Yud.

75. והני מילי שער א דמריט בין עינוי, ע"ג מוחא, באתר דאנח תמלין. ואי באתר אחרא דרישא, לאו הכי. ולא איהו רמאה, אלא מאריה דלישנא בישא. בלחישו, בלא ארמות קלא. לזמנין דחיל חטאה איהו, לזמנין לא. ודא איהו ברזא דאת ד', בד כליל את י'.

76. Until this point, the mysteries of the varied types of hair are for those who sit in judgment, know the ways and mysteries of the Torah, recognize what is hidden in human beings, and are in the image of Elohim, in whom this nomenclature, ELOHIM, is concealed - which is explained in many ways.

76. עד הכא, רזין דשער א למרי מדין, דינעי ארחי ורזי דאורייתא, לאשתמודעא טמירו דבני נשא, דאינון בצלם אלהים סתום שמא, דאתפרש לכמה ארחין.

6. And you shall behold the secret of the forehead

This part examines the shape, size and slope of the forehead, together with the minute details of the furrows in the forehead; it uses these facts to explain the persons who have these sets of characteristics. The secret of the forehead is under the letter Nun, that is Gvurah.

77. The secret of the forehead. This is under the letter Nun, WHICH IS GVURAH, which is the perfection of the letter Zayin - WHICH IS MALCHUT, SINCE MALCHUT WAS BUILT FROM THE LEFT COLUMN, WHICH IS GVURAH. Sometimes THE NUN is included in the letter Zayin, and at times it stands by itself. A forehead which is small, rises sharply, and is not round, signifies a man who is not settled in his mind. He thinks he is wise, but knows little. He is frightened in spirit, and has a serpent's tongue.

77. ברזא דמצחא, באת נ', דאיהו שלימו דאת זי"ן, לזמנין אתכלילת ברזא דאת ד', ולזמנין איהו בלחודרהא. מצחא דאיהו דקיק וחד, בלא עגולא דא הוא בר נש דלא מתיישבא בדעתיה, חשיב דאיהו חכים, ולא ידע. אתבהיל ברוחיה. נשיך בלישניה בחווא.

78. IF the furrows in his forehead are large and are not joined ONE WITH THE OTHER, and if when he speaks these same furrows are formed, but not joined, while the other lines in his forehead are all joined, ONE WITH THE OTHER, then one is not to associate with him for more than a brief period, and not for a lengthy time. Whatever he does and thinks is only for his own advantage, and he has no concern for the benefit of others. He can not keep a secret at all. Of him it is said: "A talebearer reveals secrets" (Mishlei 11:13). His words are not meaningful. This is the mystery of the letter Nun, which is included in the letter Zayin. He does not have a reliable disposition.

78. קמיטין דמצחיה רברבן, ולא אינון בזוגא. בשעתא דמליל אתעבירו אינון קמיטין במצחיה, ולא בזוגא. רשימין אחרנין די במצחיה בלהו בזוגא. דא, בעי דלא לאזדוגא ליה, אלא זמנא זעירא, ולא זמנא סגני. כל מה דעבד וחשב, איהו לתועלתיה, ולא חויש לתועלתא דאחרנין. לאו איהו מארי דרזין כלל. דא איהו, הולך רכיל מגלה סוד, ולא חשיב מלוי כלל. דא איהו ברזא דאת נ' דכלילא באת ז', ולא אקרי נאמן רוח בקיומא.

79. IF his forehead is small and rounded, he makes intelligent observations, yet, he is fearful in spirit. His love is joyous. He is kindhearted to everyone. He has interests in many things. If he studies the Torah, he will become quite wise.

79. מצחא דקיק בעגולא, דא איהו בר נש חכימא, במה דאסתכל. לזמנין אתבהיל ברוחיה. רחימו דיליה בחודה. רחמן איהו על כלא, אסתכל במלין סגיאות. אי ישתדל באורייתא להוי חכים יתיר.

80. IF three large wrinkles are in his forehead at the time when he speaks, and three wrinkles are near one eye, and three wrinkles are near the other eye, and he cries at the time he is angry, then he is better than he appears to be. Whether it be in deeds or in words, he throws over his shoulders all secular matters, and cares not for them. He will have success in the study of the Torah. In fact, anyone who engages with him will profit even in secular matters, FOR WHICH HE ATTACHES NO IMPORTANCE. At times he clings to the will of the Holy One, blessed be He, and at times he does not. In legal matters, he has no success; he stays far away from legal judgments. And this is the secret of the letter Nun by itself, not included in the Zayin. Since it is not included in the letter Zayin, he keeps his distance from the law and does not stay there. Rather, love is his side.

81. IF his forehead is not rounded but is large, this is a man who, whether he stands or walks, always bends his head. This type can be divided into two aspects of madness. One aspect is a noticeable madness, evident to all who observe and recognize it. He is the fool.

82. IF he has four large wrinkles on his forehead - and sometimes when he speaks they appear on his forehead, while at other times the skin on his forehead is stretched so the wrinkles are not seen; there are wrinkles that are seen, and THEN other large wrinkles close to his eyes; he laughs freely WITHOUT REASON; and his mouth is large, this man has no worth, and is of the Other Side. Madness is concealed in him and people do not notice it. And he gets wiser in everything he does, even in the study of Torah - but not for its own sake but only to boast before people. And his custom is to be clandestine and conceited. He appears to be pious, but is not so. Everything he says is not for the sake of the Holy One, blessed be He, but for man. His thoughts and his behavior are for external appearance, to draw attention to himself. This is the mystery of the letter Nun, which is included in the letter Zayin.

83. IF the forehead is rounded and large, he is clever. He remembers everything. He acquires wisdom from whatever he works hard at, and even without a trainer to teach him. He succeeds at whatever he endeavors. However, in money matters, sometimes he succeeds, and sometimes he does not. From little things, he can infer great things. He is called 'wise'. He does not concern himself with mundane matters, even when he knows that he may be embarrassed by not concerning himself with these matters. He pays no attention to them. He is soft-hearted.

80. תלת קמיטין עלאין רברבין במצחיה בשעתא דאיהו מליל. תלת קמיטין קריב לעינא חד. ותלת קמיטין על עינא אחרא. בכי בשעתא דארגיזו. דא איהו טב יתיר מכמה דאתחזי. ארמי בתר בתפוי כל מלין דעלמא, בין בעובדוי, בין במלין אחרנין, ולא חייש. אצלח באורייתא. כל בר נש דישתדל בהדיה יתיר ממלין אחרנין דעלמא, לזמנין אתדבק רעותיה בקדשא בריך הוא, ולזמנין לא. דינא לא אצלח. אתרחק איהו מן דינא. ורזא דא את נ' בלחודוי, דלא אתבלילת באת ז'. ובגין דלא אתבלילת באת ז', אתרחק מן דינא, ולא קאים ביה, ורחימותא איהו סטרא דיליה.

81. מצחא דאיהו בלא עגולא, ואיהו רברבא. האי איהו בר נש דכל זמנין כד קאים, וכד אזיל, כפיף רישיה. האי אתפליג לתרין לסטרין, ואינון סטרי שגעונא. סטרא חדא איהו שגעונא דאתחזי, ובני נשא אחרנין ידעין שגעונא, דאשתמודעא קמי בלא. ואיהו טפשא.

82. במצחיה אית ד' קמיטין רברבין, לזמנין בשעתא דמליל קמיט לון במצחיה, ולזמנין דאתפשט מצחיה במשכיה, ולא אתחזון. אינון קמיטין אתחזון, קמיטין אחרנין רברבין בסטרא דעינוי, חייך למגנא. פומיה רברבא. לאו איהו בר נש לתועלתא. סטרא אחרא איהו. שגעונא דאתפסי ביה, ובני נשא לא מסתכלן ביה. ואיהו אתחכם במה דאשתדל, ואפילו באורייתא, אבל לא לשמה, אלא בגין לאתגאה בפני עמא. וכלא בלחישו ובנאות לבא, לאחזאה דאיהו זכאה ולא הכי. כל מלוי לאו אינון לשמא דקודשא בריך הוא, אלא בגין בני נשא. וחשיב מחשבין, ואנהיג גרמיה. כמנהגא דלבר, דיסתכלון ביה. האי איהו ברזא דאת נ', די בכללא דאת ז'.

83. מצחא דאיהו בעגולא רברבא, פקיחא איהו, דכרנו דכלא ביה. ידע בכל מה דאשתדל, אפילו בלא אומנא דיוליף ליה. אצלח בכל מה דאשתדל. ובממונא, לזמנין אצלח, לזמנין לא. ממלה זעירא אסתכל במלין סגיאין. נבון אקרי. לא חייש למלין דעלמא, ואפילו דינדע דיתבסיף בהו לא חייש לון, ולא שוי על לביה. רכיך לבא איהו.

84. IF there are two large wrinkles set high upon his forehead, one wrinkle over one eye, and one wrinkle over another eye, and there are also three large wrinkles in his forehead, those above his eyes, and apart FROM THEM a lower furrow split above the eyes, this signifies deep inner thought, not revealed on the outside because people do not pay attention to his actions. He is in fear for a short time only, but never more than that. As for pleasing, he is only concerned with his outward actions before people, and these, HIS ACTIONS, are nothing more than childish at times, and at times they are wise. This stands in the mystery of the letter Nun when it is alone and is not included in the letter Zayin. But it is weak because it has not been included in the original letters, but is supported by the letter Samech to be included with it, but not with the original letters. Until this point are the secrets of wisdom of the forehead.

84. תְּרִין קְמִיטִין עֲלָאִין רַבְרְבִין בְּמִצְחִיהָ. חֵד קְמִיטָא עַל עֵינָא חֵד, וְחֵד קְמִיטָא עַל עֵינָא אַחֲרָא. וְאַשְׁתַּכְּחוּ תֵּלֶת קְמִיטִין רַבְרְבִין בְּמִצְחִיהָ, בְּאַלִּין דְּעֵינִין, בַּר קְמִיטָא תַתָּא, דְּאִיהוּ אַתְּפֻלְגַּ עַל עֵינִין. דָּא חֲשִׁיב מַחְשְׁבִין לְגוּ וְלֹא לְבַר. בְּגִין דְּלֹא חֲשִׁיב לְבָנֵי נֶשָׂא בְּעוֹבְדוּי, וְדָחִיל אִיהוּ לְמוֹם שְׁעָתָא, וְלֹא יִתִּיר. לְפִיּוּסָא, אַתְּפִיּוּסָא בְּעוֹבְדוּי דְּלְבַר מְקָמֵי ב"ג, לְאוּ אִינוּן, אֲלֵא לְזַמְנִין כְּרַבִּינָא, וְלְזַמְנִין בְּחֻכְמָה. דָּא אִיהוּ בְּרָזָא דְּאֵת נ', דְּאִיהוּ בְּלַחְדוּי, דְּלֹא אַתְּכֻלִּיל בְּאֵת ז'. וְחֻלְשָׁא אִיהוּ, דְּלֹא אַתְּכֻלִּיל בְּאַלִּין אַתּוּן קְדָמָי, אֲלֵא אַסְתַּמִּיךְ לְאֵת ס' לְאַתְּכֻלֵּל בֵּיהּ. וְלֹא בְּאַתּוּן קְדָמָי. עַד הֵכָא רִזִּין דְּחֻכְמָתָא דְּמִצְחָא.

7. And you shall behold the secret of the eyes

The secret of the eyes is found in the secret of the letter Samech. Here one must discern the color of the eyes, and the way the eye rests in the socket. The eyebrows are also examined.

85. As for the secret of the eyes, they may be found in the secret of the letter Samech. ONE MUST DISCERN the color that encircles the eyes from the outside, and the way the eye rests in its fullness, and that it is not immersed deeply in its socket. Such a one is not deceptive, and has not a trace of fraudulence.

85. בְּרָזָא דְּעֵינִין, בְּרָזָא דְּאֵת ס', בְּהֵוֹא גּוּוּנָא דְּסַחְרָא לְבַר, וְכַמָּה דִּיתְבָּא עֵינָא, דִּיתְבָּא עַל שְׁלִימוֹ, דְּלֹא שְׁקִיעַ, הָאִי לְאוּ רַמָּאָה הִיא, וְרַחִיק מְרַמָּאוּתָא, דְּלֹא אִית בֵּיהּ כֻּלָּל.

86. There are four colors to be found in the eyes: A) There is the white outside, that circles the eye, common to every person. THAT IS, THERE IS NO DIFFERENCE IN THIS ASPECT FROM PERSON TO PERSON. B) Enclosed within it is a black color that encircles, and the black and white merge together, WHICH ALLUDES TO CHESED AND GVURAH, WHICH INCLUDE ONE WITH THE OTHER. C) Within this is a greenish color, ALLUDING TO TIFERET, included in the black. D) The innermost is the pupil of the eye, which is a black dot. THIS ALLUDES TO MALCHUT. This is a person who is always laughing and full of cheer. He has good intentions, but his intentions are never accomplished, since they slip from his mind. He is occupied with worldly matters, but when occupied with spiritual matters, he will succeed. Therefore, he should be encouraged to occupy himself with the Torah, for he will succeed in it.

86. גּוּוּנֵי דְּעֵינִין אִינוּן ד'. חוּרֵי לְבַר, דְּסַחְרָא עֵינָא, כְּגוּוּנָא דְּכָל בַּר נֶשׁ. לְגוּ מְנִיָּה אוֹכְמָא דְּסַחְרָא, וְאַתְּכֻלִּיל חוּרֵי וְאוֹכְמוֹ כַּחְדָּא. לְגוּ מְנִיָּה יְרוּקָא. וְאַתְּכֻלִּיל בְּאוֹכְמָה. לְגוּ מְנִיָּה הֵוֹא בַת עֵינָא, נְקוּדָא אוֹכְמָא. דָּא אִיהוּ בַר נֶשׁ דְּחִינֵךְ תְּדִיר, וְחֵדֵי בְּחֵדֵי וְחֲשִׁיב מַחְשְׁבִין לְטַב, וְלֹא אַשְׁתַּלִּימוּ אִינוּן מַחְשְׁבִין, בְּגִין דְּסֻלִּיק לֹון מִיד מְרַעוּתִיהָ. אַשְׁתַּדֵּל בְּמִילֵי דְּעֻלְמָא. וְכַד אַשְׁתַּדֵּל בְּמִילֵי דְּשָׁמַיָא, אַעֲלַח. הָאִי אַצְטְרִיךְ לְאַתְּתַקַּפָּא בֵּיהּ לְאַשְׁתַּדֵּל בְּאוּרִיתָא, דְּהָא יַעֲלַח בַּהּ.

87. IF his eyebrows are thick, inclining downwards, AND IF in the color of his eyes there are red lined impressions, these impressions are called "small letters of the eyes" because when these colors of the eye shine in the light, the light causes the letters to be revealed to those who judge, together with the other, small impressions. This is in the shape of the letter Samech, and is included in the letter Hei.

87. גְּבִינֵי עֵינֵי רַבְרְבִין, וְכַסִּיִּין לְתַתָּא. בְּאִינוּן גּוּוּנֵי דְּעֵינָא אִית רְשִׁימוֹן סוּמְקִין דְּקִיקִין בְּאַרְבָּא. אִינוּן רְשִׁימוֹן אַקְרוּן אַתּוּן זְעִירִין דְּעֵינָא. בְּגִין דְּאִינוּן גּוּוּנֵי דְּעֵינָא. אִי נְהָרִין בְּנְהִירוֹ, הֵוֹא נְהִירוֹ סֻלִּיק אַתּוּן לְאַתְּחוּזָא, לְאִינוּן מְאַרֵי דְּמֵדִין. בְּאִינוּן רְשִׁימוֹן אַחֲרָנִין דְּקִיקִין, וְהָאִי אִיהוּ בְּאֵת ס', וְכֻלִּיל בְּאֵת ה'.

88. Green eyes that are surrounded in white, with the green blended in the white, implies that he is a merciful man, yet he thinks always for his own benefit. The harm of others does not concern him at all.

89. IF the black color is not noticeable in his eyes, he is greedy, but not in an evil way. But if an opportunity should arise for him to accomplish evil, he will not turn from it. He can be trustworthy when speaking of things he knows, yet not trustworthy in things he does not know. He can keep a secret as long as it is a secret, until he hears the secret at another place. Once he hears about it, he reveals everything and it is no longer a secret with him at all, because nothing he does is perfect. The eye color encircled with white and green is the secret of the letter Hei when included with the letters Zayin and Samech.

90. IF his eyes are yellowish-green, he has madness about him, and because of this madness his mouth speaks in a bombastic manner, and he carries a self-importance about himself, and whoever attacks him, conquers him. He is not worthy of the Torah secrets, since in his heart he can not keep silent about such secrets, AND HE REVEALS THEM TO OTHERS so that through them he can make himself seem a bigger MAN. This is the mystery of the letter Hei, which is only included in the letter Zayin, and is removed from the letter Samech. It is because he conducts himself with pride that he is far removed from the letter Samech and can not approach it. When he speaks, he produces many wrinkles on his forehead.

91. One with white eyes, encircled lightly with green, has an angry disposition, but for the most part, he is kind-hearted. However, when he is full of anger he has no love in him whatsoever, and becomes cruel. He can not be trusted with a secret. This belongs to the mystery of the letter Hei, which is included in the letter Samech.

92. He with eyes that are green and white together with a little black color in them, can be trusted with secrets and is successful in utilizing them. If he begins with success, then he will continue to succeed further. His enemies can not prevail against him and he rules over them entirely, and they are submissive to him. This is under the sign of the letter Caf, which is included in the letter Samech. Thus, he rules once he starts TO RULE. Thus far are the mysteries of the eyes, which are revealed to the wise.

88. עֵינָיו יְרוֹקִין דְּסַחְרִין בְּחוּרוֹ, וּמִתְעַרְבִין אֵינוֹן יְרוֹקִין, בְּהֵוֹא חוּרוֹ. רַחֲמָנָא אִיהוּ, וְאִיהוּ חָשִׁיב תְּדִיר לְתוּעֵלְתֵיהּ, וְלֹא חָשִׁיב לְנֻזְקָא דְאַחַרְגִּין כְּלוּם.

89. גּוּוּנָא אוּכְמָא לֹא אֶתְחַזִּי בֵיהּ. חָמִיד אִיהוּ וְלֹא מַסְטְרָא בִישָׁא. וְאִי סִלְקָא בִידֵיהּ מַסְטְרָא בִישָׁא, לֹא יִתּוּב מִנֵּיהּ. מְהֵימְנָא אִיהוּ בְּמַה דְאַשְׁתְּמוּדְעָא. וּבְמַה דְלֹא אֶשְׁתְּמוּדְעָא לֹא מְהֵימְנָא אִיהוּ. מְאָרִיהּ דְרִזִּין אִיהוּ, בְּמִלְהָ דְאִיהוּ רְזָא, עַד דְיִשְׁמַע לְהֵוֹא רְזָא בְּאַתְרֵי אַחְרָא. בֵּינֵן דְשָׁמַע לֵיהּ גְּלִי כְּלָא. וְלֹא עֵמִיהּ רְזָא כְּלָל, דְכָל מְלוּי לֹא אֵינוֹן בְּשְׁלִימוֹ. גּוּוּנֵי עֵינוֹי סַחְרָן בְּחוּרוֹ וּבִירוּקָא. דָּא אִיהוּ בְּרִזָּא דְאֵת ה', וְאֶתְכְּלִיל בְּאֵת ז', וּבְאֵת ס'.

90. עֵינָיו צְהִיבִין יְרוֹקִין, שְׁגֵעוּנָא אֵית בֵּיהּ. וּבְגִין שְׁגֵעוּנֵיהּ אִיהוּ פּוּם מְמִלָּל רְבִרְבָן, וְעֵבִיד גְּרַמִּיהּ כְּבַר נֶשׁ רַב, בְּרְבִרְבָנוּ. וּמֵאֵן דְאַתְתַּקֵּף בֵּיהּ, נִצַּח לֵיהּ. לֹא אֶתְחַזִּי לְרִזִּין דְאוּרִינְתָא, דְהָא לֹא שְׂכִיךְ בְּלִבֵּיהּ, בְּאֵינוֹן רִזִּין. דְעֵבִיד גְּרַמִּיהּ רַב בְּהוּ. דָּא אִיהוּ בְּרִזָּא דְאֵת ה', וְאֶתְכְּלִיל בְּאֵת ז' בְּלַחוּדוֹ, וְאֶתְרַחַק מֵאֵת ס'. וּבְגִין דְאִיהוּ עֵבִיד גְּרַמִּיהּ בְּרְבִרְבָנוּ, אֶתְרַחַק מִנֵּיהּ מֵאֵת ס', וְלֹא אֶתְקָרִיב בְּהֵדִיהּ. דָּא כַּד אִיהוּ מְלוּל, עֵבִיד קְמִיטִין סְגִינֵין בְּמִצְחֵיהּ.

91. עֵינָיו חוּרוֹן, דְּסַחְרָן זְעִיר בִירוּקָא, מְאָרִיהּ דְרוּגְזָא, וְרַחֲמָנָא אִיהוּ לְרֹב זְמָנִין. וְכַד אֶתְמְלִי רוּגְזָא, לֵית בֵּיהּ רַחֲמֵינוּ כְּלָל, וְאֶתְהַפֵּךְ לְאַכְזוּרִיּוּת. לֹא אִיהוּ מְאָרִיהּ דְרִזִּין, דָּא אִיהוּ בְּרִזָּא דְאֵת ה', דְאַתְכְּלִיל בְּאֵת ס'.

92. עֵינָיו יְרוֹקִין וְחוּרוֹן כְּחַדָּא, וְזְעִיר מְגוּוֹן אוּכְם בְּהוּ, דָּא אִיהוּ מְאָרִיהּ דְרִזִּין, וְאַצְלַח בְּהוּ. וְאִי שְׂאָרֵי בְּאַצְלַחוּתָא אֶצְלַח וְסִלִּיק. שְׁנֵאוֹי לֹא יִכְלִין לֵיהּ, וְאִיהוּ שְׁלִיט עֲלֵיהּוּ בְּשׁוּלְטָנוּ, וְאַתְכַּמְיִין קְמִיהּ. דָּא אִיהוּ בְּרִזָּא דְאֵת כ', דְאַתְכְּלִיל בְּרִזָּא דְאֵת ס'. וְעַד אִיהוּ שְׁלִיט, אִי שְׂאָרֵי בֵּיהּ. עַד הֵכָא רִזִּין דְעֵינָיו לְאֵינוֹן מְאָרֵי דְחַכְמָתָא.

8. And you shall behold the secret of the face

The secret of the face is for those who master inner wisdom. We learn that the features of the face are recognized not by outward impressions, but rather from the spirit and the impressions of inner secrets. The impressions of all 22 letters are engraved into the spirit, and these impressions enter into the face, to be seen only by those with wisdom. Also, the spirit projects the image of the face of a man, a lion, an ox and an eagle, all for a time.

93. The secret of the face is for those who master inner wisdom. The features of the face are not RECOGNIZED by the outward impressions ON THE SKIN OF THE FACE, AS WAS SAID OF THE FOREHEAD, but by the impressions of inner secrets. For the features of the face are inverted AND APPEAR by force of impressions of the face, which are concealed in the spirit that dwells within. And from this spirit, the features of the face appear outside, which are recognizable only to the wise OF INTERNAL WISDOM, AS MENTIONED ABOVE.

94. The features of the face are recognized from the spirit. There is in man a spirit on which the secret of the letters are engraved, and all 22 letters are enclosed in that spirit. According to the seasons OF MAN, the impressions of these very same letters enter into the face. And as these letters come up, so does the face appear with these engraved impressions according to the time OF MAN. But this appearance does not last long, FOR THESE FEATURES SOON PASS. Only men of Wisdom see them, and they exist never to be forgotten by them.

95. There is a place which is called the 'World to Come', WHICH IS BINAH. From there issues forth the secret of the Torah, WHICH IS ZEIR ANPIN THAT EMANATES FROM BINAH, with all its letters, consisting of 22 letters that comprise everything. And the river that goes forth from Eden, WHICH IS ZEIR ANPIN, receives everything. When the spirits and the souls soar from it, all are stamped with the imprint of these same letters. And everything emerges in this manner. Therefore, the spirit of man is stamped with the imprint of these letters, and the imprint forms a shape on the face OF MAN.

96. Rabbi Shimon said to him: If so, the image of the mother OF THE SPIRIT, NAMELY MALCHUT, is not shaped from within that spirit, AS THE LETTERS COME FROM THE FATHER OF THE SPIRIT - NAMELY ZEIR ANPIN, AS MENTIONED. They replied to him: So we heard from our master, that the form of letters comes from above, FROM ZEIR ANPIN and the form of the mother - NAMELY MALCHUT CONTAINING FOUR FACES, LION, OX, AND SO ON - is formed in that spirit below. And the form of the letters, THAT COME FROM ZEIR ANPIN, are concealed within, and the form of Ima projects outwardly.

97. The form of Ima, WHICH IS MALCHUT, is the face of a man, the face of a lion, the face of an ox and the face of an eagle. And the spirit projects the image of all of them for a time, for everything belonging on the side of the spirit projects itself to the outside, and when it becomes visible, is IMMEDIATELY concealed. All these forms which become visible and are designed in the shape of letters, COME FROM ZEIR ANPIN, even though they are concealed FROM WITHIN, AS PREVIOUSLY MENTIONED. These four forms are visible for a time to those who have eyes to see, AND THESE ARE MEN OF WISDOM who comprehend, by the mystery of wisdom, how to contemplate them.

93. רָזָא דְאַנְפִּין, לְאַיְנוּן מְאַרֵי דְחֻכְמַתָּא פְּנִימָאָה. דְּיוֹקְנֵין דְאַנְפִּין, לְאוּ אִינוּן בְּרִשְׁימִין דְּלִבְרָא, אֶלְא בְּגוּ רְשִׁימָא דְרִזִּין פְּנִימָאִין. דְּרִיוֹקְנֵין דְאַנְפִּין, מִתְּהַפְּכֵן מְגוּ דְּיוֹקְנֵין דְרִשְׁימוּ דְאַנְפִּין, סְתִימִין בְּרוּחָא דְשְׂרִיא לְגוּ. וּמְגוּ הֵהוּא רוּחָא, אֲתַחְזִי לְבַר דְּיוֹקְנֵין דְאַנְפִּין, דְאַשְׁתְּמוּדְעֵן לְגַבֵּי אִינוּן חֻכְמִינִין.

94. דְּיוֹקְנֵין דְאַנְפִּין אֲשְׁתְּמוּדְעֵן מְגוּ רוּחָא. רוּחָא אֵית בְּבַר נֶשׁ, דְרִזִּין דְאַתּוּן חֻקִּין בִּיהּ. וּכְלֵהוּ אֲתוּן סְתִימִין גּוּ הֵהוּא רוּחָא, וּלְכּוּם שַׁעְתָּא סְלִקִּין רְשִׁימִין דְאַיְנוּן אֲתוּן לְגוּ אַנְפִּין. וּכְמָה דְאַיְנוּן אֲתוּן סְלִקִּין, הֵכִי אֲתַחְזִין אַנְפִּין, בְּדְיוֹקְנֵין רְשִׁימִין לְכּוּם שַׁעְתָּא, בְּחִיזוּ דְלֵא קְיִימָא. בַּר אִינוּן מְאַרֵי דְחֻכְמַתָּא דְאַתְקִיִּימֵן בְּהוּ, וְלֵא אֲתַנְשִׁי מִנִּיְהוּ.

95. הֵהוּא אֲתֵר דְאַקְרִי עֲלְמָא דְאַתִּי, וּמִתְּמֵן נִפְקָא רָזָא דְאוּרִייתָא, בְּכֻלְהוּ אֲתוּן דְאַיְנוּן כ"ב אֲתוּן, כְּלָלָא דְכֻלָּא. וְהֵהוּא נְהָרָא דְנִפְסִיק מִעֵדֵן, נְטִיל כְּלָא. וְכֵד פִּרְחֵן מְנִיָּה אִינוּן רוּחִין וְנִשְׁמַתִּין, כְּלֵהוּ מְצִטְיִירֵן בְּצִיּוּרָא דְאַיְנוּן אֲתוּן, וְהֵכִי נִפְקִי כְּלֵהוּ. וּבג"כ, רוּחָא דְבַר נֶשׁ דְּמְצִטְיִירָא בְּצִיּוּרָא דְאַתּוּן, עֵבִיד צִיּוּרָא בְּאַנְפִּין.

96. א"ל ר"ש, אִי הֵכִי צִיּוּרָא דְאַיְמָא, לֵא מְצִטְיִירָא גּוּ הֵהוּא רוּחָא, אֲמֵרוּ, הֵכִי שְׁמַעְנָא מְנִיָּה דְמַר, דְּצִיּוּרָא דְאַתּוּן מְסִטְרָא דְלַעִילָא, וְצִיּוּרָא דְאַיְמָא מְצִטְיִירָא בְּהֵהוּא רוּחָא לְתַתָּא. צִיּוּרָא דְאַתּוּן אֲתַגְנִיזוּ לְגוּ, וְצִיּוּרָא דְאַיְמָא בְּלִיט לְבַר.

97. צִיּוּרָא דְאַיְמָא, פְּנִי אַד"ם, פְּנִי אַרְיִיָּה, פְּנִי שׁו"ר, פְּנִי נֶשׁ"ר. וְרוּחָא עֵבִיד צִיּוּרָא דְכֻלְהוּ לְבַר לְכּוּם שַׁעְתָּא, בְּגִין דְכֻל מַה דְאַיְהוּ מְסִטְרָא דְרוּחָא בְּלֻטָא לְבַר, וְאַתַּחְזִי וְאַתַּגְנִיזוּ. וְכֻל הֵנִי דְיוֹקְנֵין, אֲתַחְזִיִּין, מִתְּצִיִּירֵן בְּצִיּוּרָא דְאַתּוּן אַע"ג דְאַיְנוּן גְּנִיזִין. אֵלִין אַרְבַּע דְּיוֹקְנֵין אֲתַחְזִיִּין לְכּוּם שַׁעְתָּא, לְאַיְנוּן מְאַרֵי דְעִיְיִנִּין, דִּידְעִין בְּרָזָא דְחֻכְמַתָּא לְאַסְתַּכְּלָא בְּהוּ.

98. The first form is as follows. When a man walks in the way of Truth, those who know the secret of their Master discern him, because the spirit within is established in him and projects the design to the outside, WHICH INCLUDES the full design; that form becomes the form of man. This form is the most perfect of all other designs, and this is the design that passes for a time before the eyes of the wise-hearted. When they look at his appearance from the outside, at that face that is before them, the eyes of the heart are moved to love him.

99. Four letter signs are impressed on it. One vein is conspicuous on his face in a depression, THAT IS TO SAY, IT IS NOT PROJECTED ON THE OUTSIDE, LIKE A CONSPICUOUS GROOVE, from the right side. There is another vein that includes and seizes two others that are attached to it from the left side OF THE FACE. These four signs are the four letters Ayin, Vav, Dalet, and Tav (Heb. edut, lit. 'testimony'). The sign Ayin is the vein on the right side and is conspicuous in its sunken position. The Dalet and the two letters attached to it, Vav and Tav, form a vein which includes two other veins ON THE LEFT SIDE OF THE FACE. This is the secret of the phrase: "This He ordained in Joseph for testimony" (Tehilim 81:6), for everyone who saw him loved him in their heart, and in this love he was perfected.

100. In the seed of David, the colors are reversed. This is why Samuel erred, as it is written: "look not on his countenance" (I Shmuel 16:7), since the Other Side was in Eliav, which was not so in David. For the features of David were covered, for the forms of the Other Side were included in his own features. And it is the form of the Other Side that is seen first, passing over the eyes temporarily and frightening the heart, yet afterwards: "a comely person, and Hashem is with him" (Ibid. 19). This gives testimony about him.

101. The image of man includes all forms, and all forms include his. Such a man is not frightened in spirit, in times of anger he is calm, his words are calming and he is quickly appeased.

102. In the seed of David - where the image OF THE OTHER SIDE is seen at first and passes briefly before the eyes, AS PREVIOUSLY DISCUSSED - he is self-controlled in anger, and quickly appeased. Yet, he must guard a serpentine hatred in the end. For it is that side that brought THIS about, surrounding itself on all sides UNTIL IT TAKES ITS REVENGE, but the fruit that is enclosed in its shell and the heart become righteous. This is true for righteous people, but in evil people, the original evil form is not turned aside from them, being fully attached to them.

98. ציור"א קדמא"ה, כד אָזיל בר נש בארְח קְשׁוּט, אִינוּן דִּידְעִין בְּרִזִּין דְּמַרְיָהוֹן מְסַתְּבְּלָן בֵּיה, בְּגִין דִּהְוֵא רֹחָא דְלָגוּ, מִתְתַּקְנָא בֵּיה, וּבְלִיט לְבַר, צִיּוּרָא דְכָלָא. וְהֵוֹא צִיּוּרָא אִיהוּ צִיּוּרָא דְאָדָם, וְדָא אִיהוּ צִיּוּרָא שְׁלִים וְתִיר מְכַל צִיּוּרִין. וְדָא אִיהוּ צִיּוּרָא, דְאֵעֵבַר לְפֻם שַׁעְתָּא, קָמִי עֵינֵיהוּ דְחֻכְמִי לְבָא. הָאִי כִד מְסַתְּבְּלָן בְּאַנְפּוּי לְבַר, אִינוּן אַנְפִּין דְקִיּוּמָן קָמִיה, עֵינֵין דְלְבָא רְחִים לֹון.

99. אַרְבַּע סִימְנִין דְאֵתוּן אִית בְּהוּ, שׁוּרְיָיקָא חַד בְּלִיט בְּשָׁכִיבוּ, בְּסִטְרָא דִימִינָא, וְשׁוּרְיָיקָא חַד דְכָלִיל תְּרִין אַחֲרֵנִין דְאֲחִידִן בֵּיה, בְּסִטְרָא דְשְׂמָאלָא. וְאֵלִין ד' סִימְנִים, אִינוּן ד' אֲתוּן, דְאֲקִרוּן עֲדוּת וְסִימְנָא דָא ע'. הֵוֹא שׁוּרְיָיקָא דְסִטְר יְמִינָא, דְבְּלִיט בְּשָׁכִיבוּ. ד' וְאִינוּן תְּרִין אֲתוּן דְמִתְחַבְּרִן בֵּיה ו'ת, אִינוּן הֵוֹא שׁוּרְיָיקָא דְכָלִיל תְּרִין אַחֲרֵנִין, וְדָא אִיהוּ רְזָא דְכְּתִיב עֲדוּת בִּיהוּסָף שְׁמוּ דְכָל מָאן דְחָמָא לִיה הוּה רְחִים לִיה בְּלָבוּי, וּבְרַחֲמֵי אֲשַׁתְּלִים.

100. זִרְעָא דְדוּד מִתְהַפְּכֵן בֵּיה חִיזוּ דְגוּוּנִין, וּבְג"כ טְעָה שְׁמוּאַל, דְכְּתִיב אֵל תִּבְט אֵל מְרָאֵהוּ, בְּגִין דְסִטְרָא אַחֲרָא הוּה בֵּיה בְּאֵלִיאָב, דְלָא הוּה חֲבִי בְדוּד, דִּיוּקְנִין דְדוּד טְמִירִין אִינוּן, דִּהָא דִּיוּקְנִין דְסִטְרָא אַחֲרָא, אֲתַבְּלִיל גּוּ דִּיוּקְנִין, וְהֵוֹא דִּיוּקְנָא דְסִטְר אַחֲרָא אֲתַחֲזִי בֵּיה בְּקַדְמִיתָא, דְאֵעֵבַר עַל עֵינֵין לְפֻם שַׁעְתָּא, וּבְהִיל לְבָא וְדַחִיל, וּלְבַתֵּר וְטוּב רֹאִי וַיִּי עָמוּ. וְדָא אִיהוּ עֲדוּת לְגַבִּיה.

101. דִּיוּקְנָא דָא דְאָדָם, כְּלִיל כָּל דִּיוּקְנִין, וּכְלָהוּ כְּלִילָן בֵּיה, הָאִי לָא בְּהִיל בְּרוּחִיה. בְּשַׁעְתָּא דְרוּגְזִיה אִיהוּ בְּנִיחָא, וּמְלוּי בְּנִיחָא, וּמִיד אֲתַפְּיִס.

102. זִרְעָא דְדוּד דְאֲתַחֲזִי בֵּיה הֵוֹא דִּיוּקְנָא בְּקַדְמִיתָא, דְאֵעֵבַר לְפֻם שַׁעְתָּא עַל עֵינֵין, בְּרוּגְזִיה בְּנִיחָא, מִיד אֲתַפְּיִס. אֲבַל נְטִיר דְבָבו כְּנַחֲש לְסוּפָא. בְּגִין דִּהְוֵא סִטְרָא גְרָמָא לִיה, דְסַחֲרָא בְּכָל סִטְרִין. אֲבַל מוּחָא דְבָגוּ קְלִיפָה וּלְבָא מְתִישְׂרָא, וַיִּצִיבָא דָא לְאִינוּן זְכָאִין. אֲבַל חֲטִיבִין לָא מִתְעַבְּרִן מִהֵוֹא דִּיוּקְנָא קְדָמָא בִישָׂא, וְאֲתַחְבְּרִן בֵּיה בְּכָלָא.

103. This is the second form. If a man does not walk much in the ways of wickedness, turning aside from this path and returning to His Master, this means that a good spirit is beginning to rest upon him, overpowering the first impurities that were upon him. It is projected outside, observed by the eyes temporarily, in the form of a powerful lion. At the time when THIS IMAGE is seen, this appearance causes the spirit of a powerful lion to prevail in his heart - THAT IS TO SAY, HIS HEART PREVAILS OVER THE EVIL SIDE.

104. With reference to him, WHO HAS THE IMAGE OF A POWERFUL LION, when they discern his face afterwards, it is a face that the heart does not love immediately, but an instant later, the heart returns to love it. When people look at him, he becomes embarrassed and thinks everyone knows his ways; THAT IS TO SAY, IT SEEMS TO HIM THAT EVERYONE KNOWS WHAT HE THINKS AND DOES IN SECRET. AND IN HIS SHAME, blood rushes to his face for a short time, AND AFTERWARDS it reverses its colors to white or green.

105. Three fine veins are on his face. There is one on the right. This is traced on the face, which grips it. Another proceeds upward to the bridge of the nose. There are two on the left, and one that branches downward from these two attaches itself to this one and that one. These letters which are carved upon his face protrude and are not sunken. But when he becomes settled, and gradually becomes accustomed to walking in the way of Truth, they sink.

106. The secret of these letters. He is near (Heb. karov, Kuf Resh Vav Bet). He was far, and when HE CAME NEAR, the letters protruded in his face to give hasty testimony. And this is the mark of Kuf, which is on the right side OF THE FACE. The other letters, WHICH ARE RESH VAV BET, are on the left side OF THE FACE. And even though other veins are seen in his face, they do not protrude on the outside as these do, except when he walks on the path of evil - THEN THESE ALSO PROTRUDE.

107. This appearance is different in one who is from the seed of David. First he appears in the form of man, then that of a lion. He then separates from the Other Side. And in all things, he is the reverse of other men.

103. ציור"א תניינ"א, אי ההוא בר נש לא אזיל כל כך בארְחא בישא, ואסטי מההוא ארְחא, ותב למאריה, לא דהוא רגילא בארְחוי דמתקנן, אלא איהו דהוה באינן אורחי מתעדי, וסטי מנייהו ותב למאריה. האי איהו רוחא טבא שארי למשרי עלוי, ולאִתְתַקפא על זוהמא קדמא דהוה ביה, ובליט לבר, באסתכלותא, דעינין לפום שעתא, כחד דיוקנא דאריה דאתגבר האי בשעתא דחמי ליה, ההוא חיזו גרים ליה לאעבר בלביה אריה דמתגברא לפום שעתא.

104. האי מסתכלן באנפוי לבתר, אינן אנפין דלפא לא רחים לון לפום שעתא, ומיד תב לביה ורחים ליה. כד מסתכלן ביה אכסיף, וחשיב דכלא ידעין ביה. אנפוי חמיין דמא לפום שעתא, מתהפכן לחורא או לירוקא.

105. תלת שוריין אית באנפוי. חד לימינא, דדא אתפשט באנפוי ואתאחיד ביה. חד דסלקא לחוטמיה לעילא, ותרין לשמאלא. וחד דאתפשט לתתא מאינן תרין, ואחיד בהאי ובהאי. ואלין אינן אתון דמתחקקן באנפוי, ואינן בלטין דלא שכיבין. וכד מתנישבא וארגיל בארְח קשוט, שכיבין.

106. ורזא דאינן אתון איהו קריב. דא הוה רחיק, והשתא אינן אתון בלטין באנפוי, וסהדין ביה בבְהילו. וסימנא דא ק' מסטר ימינא אתון אחרנין מסטר שמאלא, ואע"ג דשוריין אחרנין אתחזון באנפוי, לא בלטין לבר כהני. בר בזמנא דהוה אזיל בעקימו.

107. האי איהו זרעא דדוד, אתהפך מחיזו דא. בקדמיתא אתחזי בדיוקנא דאדם, ולבַתר קיימא בדיוקנא דאריה, ואתפרש בדיוקנא דסטרא אחרא, ובכלא, מתהפכא משאר בני נשא.

108. This is the third form. If a man walks in a path that is not correct and his ways lead him away from the path of the Torah, that Holy Spirit is removed from him and another spirit is seen in him; another image which is protruding, observable to the eyes of the wise-hearted as the form of an ox. At the moment that he is observed BY THE WISE OF HEART, they pass the image OF AN OX across their hearts, and contemplate it.

109. On the right side of his face there are three red kernels OF WILD CROCUS, and these red veins are small. And there are three on the left side OF HIS FACE. These are the letters, which are prominent in him. One vein FROM THE THREE ON THE RIGHT AND THE LEFT SIDE is small and spherical. And two other thin veins above are also circular. The eyes of this person are sunken INTO HIS FOREHEAD.

110. This is the secret of these letters. One OF THE THREE is the letter Caf, the other two veins form the letters Resh and Tav. So it is WITH THE THREE VEINS on the left side: ONE OF THEM IS THE LETTER CAF AND THE OTHERS RESH AND TAV. And these letters form that which is written: "The sight of their countenance (Heb. hakarat, Hei-Caf-Resh-Tav) witnesses against them" (Yeshayah 3:9). And these are the letters that protrude in the face more than all other sinews. But if he returns REPENTING, turning away from the left AND COMING to THE SIDE OF the right, then that spirit yields and the spirit of Holiness prevails. Then these veins sink and others protrude on the outside, as we have studied.

111. It is the opposite with the seed of David. The image of the lion is seen first, and afterwards it turns to the image of an ox. Two dark veins are visible in his face, one from the right and one from the left, and these are the letters: one was called 'Dalet' and the other called 'Ayin'. And in everything it is the opposite from other men.

112. The fourth image is the form of a man, always standing ready to amend a secret past, AND DOING NO MORE DAMAGE. This is seen by the wise of heart in the form of an eagle. His spirit is a spirit of weakness. He does not exhibit on his face letters that protrude outwardly, since these were lost and sunk in his early days. Since they left him, they are no longer protruding.

108. ציור"א תלי"תאה, אי ההוא בר נש אָזיל באַרְחָא דְלָא מִתְתַּקְנָא, וְסָטִי אֹרְחוֹ מֵאֲרָחֵי דְאֹרִייתָא, הֵהוּא רוּחָא קְדִישָׁא אֶסְתַּלַּק מִנִּיהּ, וְרוּחָא אַחְרָא אֶתְחַזֵּי בֵיהּ, וְדִיוקְנָא אַחְרָא, וּבְלִיט לְבַר, בְּאֶסְתַּבְּלוּתָא דְעֵינִינִן דְחֻבִימֵי לְבָא, לְפִנֵּי שַׁעְתָּא דִּיוקְנָא דְשׁוּר. בְּשַׁעְתָּא דְחֻמָּאן לִיהּ, מֵעֲבָרָן בְּלִבֵּיהּ הֵהוּא דִּיוקְנָא, וְאֶסְתַּבְּלָן בֵּיהּ.

109. ג' קוֹרְטָמֵי סוּמְקֵי בְּאַנְפּוּי, בְּסִטְרָא דִּימִינָא, וְאַיְנוֹן שׁוּרִיקֵי סוּמְקֵי דְקִיקִין. וְתַלְתָּ בְּשִׁמְאַלָּא, וְאַלִּין אִינּוֹן אֶתּוּן דְּבַלְטִין בֵּיהּ. חַד אִיהוּ שׁוּרִיקָא דְקִיק בְּעִגּוּלָא, וְתֵרִין דְקִיקִין אַחְרֵינִין עָלֶיהּ, וְכִלְהוּ בְּעִגּוּלָא. וְכִדִּין שְׁקִיעִין עֵינָיו.

110. וְרָזָא דְאַיְנוֹן אֶתּוּן. חַד אִיהוּ כ', תֵּרִין אַחְרֵינִין ר"ת אִינּוֹן. וְכֵן לְסִטְרָא שִׁמְאַלָּא, וְסִימְנָא דָּא הֵהוּא דְכַתִּיב, הִכְרַת פְּנֵיהֶם עֲנֹתָה בָּם וְאַלִּין אֶתּוּן בְּלִטִּין בְּאַנְפִּין, עַל כָּל שְׂאֵר שׁוּרִיקִין. וְאִי תֵּב מִשִׁמְאַלָּא לִימִינָא, אֶתְכַפֵּיָא הֵהוּא רוּחָא וְאֶתְתַּקַּף רוּחָא דְקִדְשָׁא, וְאַלִּין שׁוּרִיקִין שְׂכִיבּוּ, וְאַחְרֵינִין בְּלִטִּין לְבַר, כְּמָה דְאַתְמַר.

111. זֶרְעָא דְדוֹד אִיהוּ בְּהַפּוּכָא, אֶתְחַזֵּי בְּדִיוקְנָא דְאַרְיָה בְּקִדְמִיתָא, וְלִבְתֵּר אֶתְהַדֵּר בְּדִיוקְנָא דְשׁוּר. תֵּרִין שׁוּרִיקִין אֹפְכִינִן בְּאַנְפּוּי, חַד מִימִינָא, וְחַד מִשִׁמְאַלָּא, וְאַלִּין אִינּוֹן אֶתּוּן, חַד אֶקְרִי ד', וְחַד אֶקְרִי ע', וְכִלְא מִתְהַפְּכָא מִשְׂאֵר בְּנֵי נֶשָׂא.

112. ציור"א רביע"אה, דָּא אִיהוּ צִיּוּרָא דְבַר נֶשָׂא, דְקִיּוּמָא תְּדִיר לְאַתְתַּקְנָא עַל רָזָא דְמַלְקְדָּמִין, הָאִי אִיהוּ חִיזוּ לְחֻבִימֵי לְבָא בְּדִיוקְנָא דְנֶשֶׁר. הֵהוּא רוּחָא דִּילִיָּה אִיהוּ רוּחָא חֲלָשָׁא. הָאִי לָא אַחֲזֵי בְּאַנְפִּין אֶתּוּן דְּבַלְטִין לְבַר, דְּהָא אֶתְאַבִּידוּ מִנִּיהּ, וְאַשְׁתַּקְעוּ בְּזִמְנָא אַחְרָא דְמַלְקְדָּמִין, דְּאֶסְתַּלְּקוּ מִנִּיהּ, וְעַל דָּא לָא בְּלִטִּין בֵּיהּ.

113. This is the secret of him. His eyes do not sparkle with brightness, even when he is joyful, nor at those times when he trims the hair on his head and his beard. This is because his spirit does not shine in those letters, and the sparks of light which he had at the beginning have now declined. It can not be observed when one looks at his face **BECAUSE THERE ARE NO PROTRUDING LETTERS, AS WAS MENTIONED BEFORE**. And this is the secret as it is written: "So I praised the dead that are already dead more than the living that are yet alive" (Kohelet 4:2). However, pertaining to the seed of David, "the counsel (also: 'secret') of Hashem is with them that fear Him: and He will reveal to them His covenant" (Tehilim 25:14).

114. In the spirit of man, letters are impressed, as we have learned, which protrude through to the outside **ON THE FACE**. And this wisdom has been given to the wise to comprehend and to recognize. The spirit can be approached through the concealed significance of the phrase, "This is the book" (Bereshheet 5:11). Everything is approached through this mystery except for facial features, which we judge by another method, according to the rule of the spirit or man of spirit. Happy are those wise ones who are privileged to be entrusted with this knowledge. Until this point is the secret of faces.

9. And you shall behold the secret of the lips

The secret of the lips is in the letter Pe, and we read of the qualities of men with different types of lips.

115. From here forward is the secret of the lips, of the letter Pe, which is included in the secret of the letter Samech. Big lips denote a man who spreads malicious gossip without shame or fear. He is a person who causes dissension and slander between one another, **THAT IS TO SAY, BETWEEN MAN AND HIS NEIGHBOR**. He is "one that sows discord among brethren" (Mishlei 6:19), and he can not keep a secret. When he endeavors in the Torah, he can keep hidden secrets. Yet he still is a malicious gossiper without any fear in his heart.

116. This sign, the letter Pe, is included in the letter Resh but not in the letter Samech. Such a one seems to be righteous but he has no fear of transgressing. One should have no dealings with him, because whatever he does proceeds out of his mouth alone and not from his body.

117. Lips that are dry and shriveled and not thin signify a man with a quick temper. He is malicious. He is intolerant with everything. Openly, he spreads malicious gossip without shame. At times he is frivolous, and scoffs at others. This is a man from whom you must remain at a distance.

113. וְרָזָא דִּילִיָּהּ, עֵינָיו לֹא נִהְרִין בְּנִצְיָצוֹ, כִּד אִיהוּ בְּחֻדָּה. וּבְזִמְנָא דְסִפְר שְׁעַר רִישִׁיָּה וְדִיקְנִיָּה. בְּגִין דְּרוּחִיָּה לֹא נִהִיר לִיָּה בְּאַתּוּן, וְאַשְׁתַּקַּע נִצְיָצוֹ דִּילִיָּה דְהוּה בְּקִדְמִיתָא. לֹא קִיּוּמָא בְּאַסְתַּכְלוּתָא דְאַנְפִּין לְאַסְתַּכְלָא. וְרָזָא דְהָאִי וְשִׁבַּח אֲנִי אֶת הַמֵּתִים שֶׁכִּבְר מֵתוֹ מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עַדְנָה. זֶרְעָא דְדוֹד, סוּד יִי' לִירְאִיו וּבְרִיתוֹ לְהוֹדִיעֵם.

114. בְּרוּחָא דְכֵר נֶשׁ, אֶצְטִירוּ אֲתוּן, כְּמָה דְאַתְמַר, וְאִיהוּ בְּלִיט לֹון לְבַר, וְאַתְמַסַּר חֻכְמַתָּא דָא לְחֻכְמֵי לְבָא לְמַנְדַּע וְלֹא שְׁתַּמוּדְעָא, רוּחָא קִיּוּמָא בְּרָזָא דְזֵה סִפְר, וְכֹלָא בְּרָזָא דָא קִיּוּמָא, בַּר חִיזוֹ דְאַנְפִּין דְאַתְדֵּן בְּגוּזָא אַחְרָא, כְּפֹום שׁוּלְטָנוֹ דְרוּחָא, אוּ מְאַרְיָה דְרוּחָא. זְכָאִין אִינוּן חֻכְמֵינִן דְכֹלָא אֲתַמְסַר לֹון לְמַנְדַּע. עַד הֵכָא רָזָא דְאַנְפִּין.

115. מִכָּאִן וְלַהֲלָאָה בְּרָזָא דְשַׁפוּן, בְּאַת פ' דְכֹלִיל בְּרָזָא דְאַת ס'. שַׁפוּן רַבְרַבָּן, דָא אִיהוּ בַר נֶשׁ מְלִיל בְּלִישְׁנָא בִישָׂא, וְלֹא אַכְסִיף, וְלֹא דְחִיל, מְאַרְיָה דְמַחְלוּקַת, רְכִילָא אִיהוּ בִין הָאִי לְהָאִי. וּמְשַׁלַּח מְדִנִים בִּין אַחִים. לָאו אִיהוּ מְאַרְיָה דְרָזִין, וְכִד אֲשְׁתַּדַּל בְּאוּרִיזָא מְכַסָּה רִזִין, אֲבַל מְאַרְיָה דְלִישְׁנָא בִישָׂא, וְלֹא שׁוּי דְחִילוֹ בְּלִבִּיהָ.

116. וְסִימְנָא דָא, אֶת פ' דְכֹלִיל בְּאַת ר' וְלֹא אֲתַכְלִיל בְּאַת ס'. הָאִי אִיהוּ דְאַתְחֻזִי דְאִיהוּ זְכָאָה, וְלֹא דְחִיל חֻטָּאָה אִיהוּ, וְלֹא בְעִי לְאַשְׁתַּדַּל אֲבַתְרִיָּה, בְּגִין דְכֹל מְלוּי אִינוּן בְּפֹומָא וְלֹא בְּגוּפָא.

117. שַׁפוּן עֵתִיקִין בְּעֵתִיקוֹ, וְלָאו דְקִיקִין. הָאִי אִיהוּ בַר נֶשׁ מְאַרְיָה דְרוּגְזָא יִתִיר. מְאַרְיָה דְזִדּוּנָא. לֹא יְכִיל לְמַסְבֵּל מְלָה. מְאַרְיָה דְלִישְׁנָא בִישָׂא בְּפִרְהָסִיא, בְּלֹא כְסוּפָא כֹלָל. לְזִמְנִין אֲשְׁתַּדַּל בְּלִיצְנוּתָא. הָאִי אִיהוּ בַר נֶשׁ דְבְעִי לְאַתְרַחֲקָא מִנִּיהָ.

118. If his beard becomes full, according to evil speech, such a one speaks openly to everyone. He has no shame and he concerns himself with causing strife. Yet, he is successful in worldly matters. He gazes upon his enemies, and he "winks with his eyes" (Ibid. 13). Concerning him, it is said: "A wicked man hardens his face" (Mishlei 21:29). He stands under the mystery of the letter Pe alone, when it is not included in the Samech at all. Yet at times it is joined to the letter Resh. It is included in this letter Resh.

118. אֲתַמְלִי דִיקְנִיה בְּשַׁעֲרָא, הֵהוּא, לִישָׁנָא בִישָׁא, אֹרִי עֲלֵיה בְּפִרְהֶסְיָא, לִית לִיה כְּסוּפָא. אֲשַׁתְּדֵל בְּמַחְלֻקָתָא. אֲצִלַח בְּמַלְי דְּעֵלְמָא. חָמִי בְּשִׁנְאוֹ. דָּא אִיהוּ קוֹרְץ בְּעֵינָיו, עַל דָּא אֲתַמֵּר הֵעִז אִישׁ רִשָׁע בְּפָנָיו. דָּא אִיהוּ בְּרָזָא דְּאֵת ס' בְּלַחְדוּדֵי. דְּלָא אֲתַכְּלִיל בְּאֵת ס' כָּלֵל. וְלִזְמַנִּין אֲתַחְבֵּר בְּאֵת ר' בְּהַאי אֵת ר' אֲתַכְּלִיל.

10. And you shall behold the secret of the ears

The size and shape of ears is correlated to certain human characteristics, the ears being of the letter Yud. From here, we are told that the Zohar will speak about the mysteries of the verse, "This is the book," in its supreme spiritual level in the context of times and seasons of this world.

119. The mystery of the ears. One whose ears are large has foolishness in his heart and madness in his spirit. One whose ears are small and preserve a proper shape, when awakened, is wise-hearted. He will concern himself with everything. This type is under the letter Yud, which is included in all other letters.

119. בְּרָזָא דְּאוּדְנִין, מֵאן דְּאוּדְנִין רַבְרַבִּין, טַפְשָׁא בְּלִיבִיה וְשִׁגְעוּנָא בְּרוּחִיה. מֵאן דְּאוּדְנִין זְעִירִין, וְקִיּוּמִין עַל קִיּוּמָא. פְּקִיחָא דְּלִבָּא בְּאֲתַעְרוּתָא אִיהוּ. צְבִי לְאֲשַׁתְּדֵלָא בְּכָלֵא. וְרָזָא דָּא אֵת י' דְּאֲתַכְּלִיל בְּכָל שָׂאֵר אֲתוּן.

120. Until this point is the secret of the shapes of man. From here forward we will concern ourselves with other mysteries of our master RABBI SHIMON which have no standing with regard to the countenance. Rather, we will endeavor to learn the mysteries of the verse, "THIS IS THE BOOK," in its supreme spiritual level in the context of times and seasons of this world, of WHICH UNTIL NOW we were not worthy of knowing.

120. עַד הֵכָא, רִזִּין דְּדִיוּקְנִין דְּבַר נֶשׁ. מִכָּאן וְלְהֵלָאָה, רִזִּין אַחֲרֵינִין בְּאֲתוּן דְּמַר, דְּלָא קִיּוּמִין גּוּ פְּרִצוּפָא, אֶלָּא לְמַנְדַּע רִזִּין דְּהַאי פְּסוּקָא, גּוּ דְּרִגִּין עֲלָאִין, בְּזַמְנִין וְתַקִּיפִין דְּהַאי עֲלְמָא, וְלָא זְכִינָן בְּהוּ.

121. Rabbi Shimon said: My children, you are worthy in this world and you are worthy in the World to Come. Blessed are my eyes that will be worthy to see this when I enter the World to Come. For the sake of my soul, I call to Atik Yomin ('Ancient of Days') this verse: "You prepare a table before me in the presence of my enemies: You anoint my head with oil; my cup runs over" (Tehilim 23:5). And the Holy One, blessed be He, calls to us: "Open the Gates, that the righteous nation that keeps faithfulness may enter in" (Yeshayah 26:2).

121. אָמַר ר' שְׁמַעוֹן, בְּנֵי, זְכָאִין אֲתוּן בְּעֵלְמָא, דִּין, וּבְעֵלְמָא דְּאֲתִי, וּזְכָאִין עֵינֵי, דִּיזְכוּן לְמִיחְמֵי דָּא, כִּד אִיעוּל לְהֵהוּא עֲלְמָא דְּאֲתִי. בְּגִין נְשַׁמְתִּי קְרִי לְעֵתִיק יוּמִין, הַאי קְרָא, תַּעְרוּךְ לְפָנֵי שְׁלַחַן נִגְדַּ צוּרְרֵי דְּשִׁנְתָּ בְּשִׁמְן רֵאשֵׁי כּוּסֵי רוּיָה. וְקוּדְשָׁא בְּרִיךְ הוּא קְרִי עֲלֵךְ, פִּתְחוּ שַׁעֲרִים וְיָבֵא גּוֹי צְדִיק שׁוֹמֵר אַמּוּנִים.

11. And you shall behold the secret of the lines of the hands

We are told that God impressed spiritual mysteries upon the palm and fingers of a person. The mystery of the palm is of the letter Caf. The skin, bones and sinews are compared to things in the supernal realms. Returning to a discussion of the face, we read that it is only possible to discern a person fully when the face is without anger, but is shining and serene. Much reference is made in this whole section to the firmament, the heavens and the stars. At the end we learn that Moses had no need of these signs by which the wise recognize the wise, for he was informed by the Holy Spirit; King Solomon knew these things and was able to judge because of his throne, but King Messiah will judge by the fragrance. And these three were able to judge the world without witnesses. All others who are wise in these signs must warn people, and try to heal them.

122. They opened the discussion with a discourse on the verse: "and they had the hands of a man under their wings" (Yechezkel 1:8). This verse, the friends explained, are the hands to receive penitents who return to the Holy One, blessed be He. "...the hands of a man..." are the forms and spiritual mysteries which the Holy One, Blessed be He, impressed upon man and arranged in his fingers, outwardly and inwardly, and in his palm. THAT IS, THE PALM OF HIS HAND.

123. When the Holy One, blessed be He, created man, He arranged in him all the forms of the supernal mysteries of the world above, WHICH IS BINAH, and all the images of the lower mysteries of the world below, WHICH IS MALCHUT. And all is carved in man and found in the image of Elohim, because he is called "the creation of the palm," WHICH IS THE PALM OF THE HOLY ONE, BLESSED BE HE.

124. And the mystery of the palm (Heb. caf) is of the letter which is called 'Caf', as it is written: "And Elohim created Man in His own image" (Bereshheet 1:27). This is the secret of the letter Caf. This letter has supernal secrets and spiritual forms. This Caf, WHICH IS THE PALM OF THE HAND, contains ten sayings from right and left - five in the right PALM and five in the left PALM. And all are one, in one secret - THE RIGHT AND THE LEFT ARE UNITED INTO ONE.

125. It is written: "I will also smite My one palm upon the other" (Yechezkel 21:22). ITS EXPLANATION is that this one and that one shall be in conflict so that blessings will be removed from this world, and the pride of Yisrael will be given over to the other nations. THIS IS BECAUSE FROM THE UNIFICATION OF RIGHT AND LEFT THERE CONTINUE FROM THE LEFT THE THREE FIRST SFIROT TO YISRAEL, WHICH IS THEIR PRIDE. WHEN THEY ARE DIVIDED, THE OTHER NATIONS SUCKLE FROM THE LEFT COLUMN, AND THE PRIDE OF YISRAEL IS GIVEN OVER TO THE HEATHEN NATIONS. And when they are joined together, it is written: "One spoon (Heb. caf) of ten shekels of gold, full of incense" (Bemidbar 7:14). This is an indication of one connection, WHICH MEANS THE TEN FROM THE RIGHT AND THE LEFT ARE UNITED IN ONE PALM (HEB. CAF). And when they are united in one connection, it is written: "And Elohim created man in His own image..." "And Elohim created," implies the departure of thought through the inner mystery; "man," is the secret of Male and Female together, SINCE ET (ENG. 'THE'), WHICH COMES BEFORE THE WORD "MAN," IS FEMALE, AND "MAN" (HEB. ADAM) IS MALE. "In the image of Elohim," is the mystery of Caf, THAT IS, WHEN TWO RIGHT AND LEFT PALMS WERE UNIFIED INTO ONE CAF, WHEN ALL SUPERNAL MOCHIN EMANATE FROM THEM.

126. When man was created, what is written concerning him: "You have clothed me with skin and flesh..." (Iyov 10:11). HE ASKS: If so, what is man IN HIS ESSENCE? AND HE ANSWERS: If you think THAT MAN is nothing more than skin, flesh, bones and sinews, this is not so. For certainly man is but his soul. And skin, flesh, bones, and sinews, are all only the clothing. These are the implements of man, and not man HIMSELF. And when man passes away, he divests himself of all these implements that he wore.

122. אוף אינון פתחו ואמרו, כתיב וירי אדם מתחת בנפיהם, האי קרא אוקמהו חבריאי, דאינון ידין לקבלא מאריהון דתיובתא דתבאן לגבי קודשא בריך הוא. אבל ירי אדם, אלון אינון דיוקנין ורזין עלאין, דשוי קודשא בריך הוא בבר נש, וסדר לון באצבען לבר ולגו. ובהוא כ"ף.

123. וקודשא בריך הוא כד ברא ליה לבר נש, סדר ביה, כל דיוקנין דרזין עלאין, דעלמא דלעילא, וכל דיוקנין דרזין תתאין, דעלמא דלתתא, וכלא מתחקא בב"נ, דאיהו קאים בצלם אלהים, בגין דאקרי יציר כ"ף.

124. ורזא דכ"ף, דאת דא דאקרי כ"ף, דכתיב, ויברא אלהים את האדם בצלמו, דא איהו רזא דאת כ"ף. את דא, אית ביה רזין עלאין, ודיוקנין עלאין. בהאי כ"ף תליין עשר אמירן מוימינא ומשמאלא, חמש מימינא, וחמש משמאלא, ואינון חד ברזא חדא.

125. תנינן כתיב וגם אני אכה כפי אל כפי, דלהו דא עם דא בפלוגתא ויסתלקו ברבאן מעלמא, הואיל וגאותא דישראל אתיהיבת לעמין. כד מתחברן כחדא, כתיב, כף אחת עשרה זהב מלאה קטרת רמז לחבורא חדא. וכד הוו בחבורא חדא, כתיב, ויברא אלהים את האדם בצלמו וגו'. ויברא אלהים דא סליקו דמחשבה ברזא פנימאה. את האדם: רזא דכ"ף ונוקבא כחדא, בצלם אלהים רזא דכ"ף.

126. כד אתברי אדם, מה כתיב, ביה, עור ובשר תלבישני וגו'. אי הכי האדם מהו. אי תימא, דאינון אלא עור ובשר עצמות וגידים, לאו הכי, דהא ודאי האדם לאו איהו אלא נשמתא. ואלין דקאמר עור ובשר עצמות וגידים, כלהו לא הוו אלא מלבושא בלחודוי, מאנין אינון דבר נש, ולא אינון אדם. וכד האי אדם אסתלק, אתפשט מאנון מאנין דקא לביש.

127. The skin with which man has been clothed and all these bones and sinews, are all in the mystery of the supernal wisdom corresponding to that which is above. AND HE EXPLAINS THAT the skin, corresponding to that which is above, is, as we have learned, in connection with the curtains, as it is written: "who stretches out the heavens like a curtain" (Tehilim 104:1), "rams' skins dyed red, and badgers' skins" (Shemot 25:5). These are the garments up above that cover the garments which are like the extensions of the heavens, which is the outer garment. The curtains are the inner garments, corresponding to the skin that protects the flesh. AND THUS IT IS SAID, "WHO STRETCHES OUT THE HEAVENS LIKE A CURTAIN," AS THE CURTAINS ARE THE INNER GARMENTS, AND ON THESE ARE THE HEAVENLY GARMENTS FROM THE OUTSIDE.

128. The bones and the sinews are the Chariots and all the hosts, which are appointed inward. THAT IS, THEY ARE ALL AN INNER ASPECT AND THE FIRST THREE SFIROT OF THE OUTER PART OF THE GRADE, FOR THE SINEWS ARE THE NESHAMAH OF THE GARMENT, AND THE BONES ARE AN ASPECT OF CHAYAH OF THE GARMENT. And all of these are garments to that which is inward, which is also the mystery of the supernal man who is the innermost TO THEM.

129. The same secret is found here below. Man is the inner of the innermost and his garments correspond to that which is above. The bones and the sinews are similar to what we have said regarding the Chariots and hosts, THAT ARE CALLED 'BONES' AND 'SINEWS'. The flesh is a covering to those hosts and Chariots THAT ARE CALLED 'BONES' AND 'SINEWS', and appears itself outwardly TO THEM. And this is the secret THAT THE FLESH is being drawn FROM HIM to the Other Side. The skin, which covers all, corresponds to the firmaments which cover everything. And all of these are garments to be worn by him, the innermost being the mystery of man. And all is a secret. For what is below corresponds to the above. And thus it is written: "And Elohim created man in His own image, in the image of Elohim" (Beresheet 1:97). For the mystery of man below corresponds entirely to the secret above.

130. In this firmament up above, which covers everything, impressions were set in it to show and know, through these impressions, things and concealed secrets. These are the shapes of the stars and constellations recorded and fixed in this firmament, which covers externally. Similarly, the skin which covers man FROM THE OUTSIDE is like the firmament that covers all, having lines and impressions - which is CONSIDERED TO BE AN ASPECT OF THE stars and constellations of this skin. One may perceive in them hidden things and deep mysteries of the stars and constellations, THAT ARE THE IMPRESSIONS AND LINES IN THE SKIN, through which the wise of heart may study them, and discern the secrets hidden within, as we have stated. And this is the secret of: "the astrologers, the stargazers" (Yeshayah 47:13).

127. עור הַאֲתֻלְבָּשׁ בֵּיהַ בְּרַ נֶשׁ. וְכֹל אֵינוֹן עֲצֻמוֹת וְגִידִים, כִּלְהוּ בְרִזָּא דְחֻכְמָתָא עֲלָאָה כְּגוֹנָא דְלַעִילָא. עוֹר כְּגוֹנָא דְלַעִילָא, כְּמָה דְאוֹלִיף מֵר, בְּאֵינוֹן יִרְיעוֹת, דְּכֹתִיב גּוֹטָה שְׁמַיִם בִּירְיעָה. עוֹרוֹת אֵלִים מְאֲדָמִים וְעוֹרוֹת תְּחָשִׁים. אֵינוֹן מְלַבּוֹשִׁין דְלַעִילָא, דְּמִסְכְּכֵי לְמַלְבוּשָׁא, אֲתַפְשׁוּתָא דְשְׁמַיִם, דְּאִיהוּ מְלַבּוֹשָׁא דְלִבְר. יִרְיעוֹת אֵינוֹן מְלַבּוֹשָׁא דְלִגו, וְאִיהוּ קְרוּמָא דְסַכִּיךְ עַל בְּשָׂרָא.

128. עֲצֻמוֹת וְגִידִים, אֵינוֹן רְתִיכִין, וְכֹל אֵינוֹן חַיִּילִין, דְּקִיּוּמִין לְגו. וְכִלְהוּ מְלַבּוֹשִׁין לְפְנֵימָאָה, רִזָּא דְאֲדָם עֲלָאָה, דְּאִיהוּ פְּנִימָאָה.

129. אוּף הֵכִי רִזָּא לְתַתָּא, אֲדָם אִיהוּ פְּנִימָאָה לְגו. מְלַבּוֹשִׁין הִילִיָּה כְּגוֹנָא דְלַעִילָא. עֲצֻמוֹת וְגִידִין, כְּגוֹנָא דְקְאֲמֵרן בְּאֵינוֹן רְתִיכִין וּמְשִׁירִין. בְּשָׂר אִיהוּ סַכִּיךְ עַל אֵינוֹן מְשִׁירִין וְרְתִיכִין, וְקִיּוּמָא לִבְר, וְדָא רִזָּא דְאֲתַמְשַׁכָּא לְסַטְרָא אַחְרָא. עוֹר דְסַכִּיךְ עַל כִּלָּא, דָּא אִיהוּ כְּגוֹנָא דְאֵינוֹן רְקִיעִין, דְּסַכִּיכוּ עַל כִּלָּא. וְכִלְהוּ מְלַבּוֹשִׁין לְאֲתֻלְבָּשָׁא בְּהו. פְּנִימָאָה דְלִגו רִזָּא דְאֲדָם. וְכִלָּא רִזָּא, לְתַתָּא כְּגוֹנָא דְלַעִילָא. וְעַל דָּא וּבִרָא אֱלֹקִים אֶת הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹקִים, וְרִזָּא דְאֲדָם לְתַתָּא כִּלָּא אִיהוּ בְרִזָּא דְלַעִילָא.

130. בְּהַאי רְקִיעָא דְלַעִילָא, דְּמִסְכֵּךְ עַל כִּלָּא, אֲתַרְשִׁימוּ בֵּיהַ רְשִׁימִין, לְאֲתַחְזָאָה וּלְמַנְדַּע בְּאֵינוֹן רְשִׁימִין, דְּאֲתַקְבִּיעוּ בֵּיהַ מְלִין וְרִזִּין סְתִימִין. וְאֵינוֹן רְשִׁימִין דְּכַכְּבִיא וּמְזֻלִי, דְּאֲתַרְשִׁימוּ וְאֲתַקְבִּיעוּ בְּהַאי רְקִיעָא, דְּסַכִּיךְ לִבְר. אוּף הֵכִי עוֹר, דְּאִיהוּ סְכוּכָא לִבְר בְּבֵר נֶשׁ, דְּאִיהוּ רְקִיעָא דְסַכִּיךְ עַל כִּלָּא, אִית בֵּיהַ רְשִׁימִין וּשְׂרֻטוּטִין, וְאֵינוֹן כַּכְּבִיא וּמְזֻלִי דְּהַאי עוֹר. לְאֲתַחְזָאָה בְּהו, וּלְמַנְדַּע בְּהו, מְלִין וְרִזִּין סְתִימִין, בְּכַכְּבִיא וּמְזֻלִיא, לְעִינָא בְּהו חֻכְמִי לְבָא, וְלְאֲסַתְכֵּלָא בְּהו לְמַנְדַּע אֲסַתְכֵּלוֹתָא בְּאַנְפִּין, בְּרִזִּין דְּקְאֲמֵרן, וְרִזָּא דָּא, הוֹבְרֵי שְׁמַיִם הַחֹזִים בְּכַכְּבִים.

131. And this can be discerned only when the face shines and remains without anger, FOR ONLY THEN CAN WE OBSERVE AND DISCERN, AS MENTIONED PREVIOUSLY. At the time when anger rules over man, another Judgment is applied. And why was this principle not given to us for our use? IT IS POSSIBLE to know at the time when Judgment rules the firmament.

132. But the face is observed in its truthful way, when the face shines and man is secure. THEN these impressions are seen in a truthful way, and with this discernment one is able to judge better, with clarification - although there are many STYLES the wise can utilize to discern.

133. The lines of the hands and the lines of the fingers from the inside are all set under other secrets with which to discern concealed matters. And these are the stars that shine so as to reveal the interiors of the constellations in high ministers.

134. There are supernal secrets in the fingers. The nails of the fingers cover them from the outside. They are explained through these inner secrets that are manifested on the outside. These contain secrets to those wizards who contemplate the fingernails, in the light of other principles that govern them, and these magicians defile that place.

135. In the nails, there are times when little white stars shine from them - THAT IS, LITTLE WHITE SPOTS ARE SEEN IN THE NAILS, which are similar to birthmarks, the shape of lentils - and they are sunk IN THE NAILS as if nailed to a board. And they are different to those other white SPOTS that are not sunken, but are fixed above ON THE NAILS; those that are not sunken have no meaning. But those that are white and immersed like birthmarks the shape of lentils, have meaning, and they are a good omen for man, and he will succeed during this time. Or if a judgment was imposed upon him he will be rescued from it.

136. The lines of the hands are among the supernal mysteries, along with the fingers from the inside, THAT IS, NOT ON THE SIDE OF THE NAILS, BUT THE SIDE OF THE FLESH. In the hands, there are large lines and small, thin upper lines in the right. In the little finger on the right, there are thin impressions. This finger is fixed permanently on acts by the Other Side.

137. In this finger, we find lines that are formed when the finger is folded, DURING THE CLOSING OF THE HAND. We do not observe these, except if added to BY OTHER LINES. If two other lines are added to the line THAT THE FINGER formed when doubled over, a way of opportunity will not be opened to him. And if he does initiate an opportunity, he will not succeed.

131. וְדָא אִיהוּ, כִּד אֵינוֹן נְהִירִין וְקִיּוּמִין, בְּלֹא רִוּגָא. בְּזִמְנָא דְרוּגָא שְׁלֵטָא עָלֵיהּ דְּבַר נֶשׁ, דִּינָא אַחְרָא אַתְמַסֵּר לְמַנְדַּע בֵּיהּ. בְּמָה דְלֹא אַתִּיּוּהִיב לְשֵׁלֵטָא, לְמַנְדַּע בְּזִמְנָא דְדִינָא שְׁלֵטָא בְּרִקִיעָא.

132. אָבֵל אֶסְתַּבְּלוּתָא דְאַנְפִּין עַל אֶרֶח קְשׁוּט, בְּשַׁעֲתָא דְאַנְפִּין נְהִירִין, וְקִיּוּמָא בְּרִנֶּשׁ עַל קִיּוּמָא, וְאֵינוֹן רְשִׁימִין אַתְחִזּוֹן בְּאֶרֶח קְשׁוּט, דְּכִדִּין בְּהִהוּא אֶסְתַּבְּלוּתָא וְכִיל לְאַתְדָּנָא עַל בּוּרִיּוּהּ יִתִּיר, וְאֶף עַל גַּב דְּבַכְלָא כָּל אֵינוֹן חִבְיִמִין וְכִלִּין לְאַסְתַּבְּלָא.

133. שְׂרֻטוּי יְדִין וְשְׂרֻטוּי אַצְבָּעִין, לְגוּ, בְּלֹהוּ קִיּוּמִין בְּרִזִין אַחְרָנִין, לְמַנְדַּע בְּמַלִּין סְתִימִין. וְאֵלִין אֵינוֹן כְּכַבֵּי, דְנְהִירִין לְאַסְתַּבְּלָא גּוּ מְזִלִי, בְּטַסִּירִין עֲלֵאִין.

134. אַצְבָּעִין קִיּוּמִי בְּרִזִין עֲלֵאִין. טוּפְרֵי אַצְבָּעָאן, דְקִיּוּמִין דְחַפְזִין, לְבַר, הוּא אֻקְמוּהּ בְּאֵינוֹן רִזִין, דְהוּוּ פָּנִים דְלְבַר, וּבְהוּ אֵית רִזִין, לְאֵינוֹן חֲרָשִׁין, דְמַסְתַּכְלִי בְטוּפְרֵי, בְנְהִירוּ דְמֵלָה אַחְרָא, דְשֵׁלֵטָא בְהוּ, וְאֵינוֹן חֲרָשִׁין קָא מַסְאֲבִי לְהִהוּא אַתֵּר.

135. בְּטוּפְרִין אֵית זְמַנִּין, דְנְהִירִין בְּהוּ כְּכַבִּין חוּרִין דְקִיקִין, וְאֵלִין אֵינוֹן כְּתוּלְדָה דְטְלוּפְחִין, וְאֵינוֹן שְׁקִיעִין בְּהֵאִי מַסְמְרָא עַל לֹחָא. וְלֹא אֵינוֹן בְּאֵינוֹן חוּרִין אַחְרָנִין דְלֹא שְׁקִיעִין, אֶלָּא דְקִיּוּמִין לְעִילָא. בְּהֵאִי דְלֹא שְׁקִיעִין, לִית בְּהוּ מַמְשָׁא. אָבֵל הֵנִי דְשְׁקִיעִין חוּרִין כְּתוּלְדָה דְטְלוּפְחִין אֵית בְּהוּ מַמְשָׁא, וְאֵית סִימְנָא טְבָא לִיהּ לְבַר נֶשׁ בְּהוּ, וְיַצְלַח בְּהִהוּא זְמַנָּא. אוּ גִזְרָה אַתְגִּזֵּר עָלֵיהּ וְאַשְׁתִּיזֵב מִינָהּ.

136. שְׂרֻטוּי יְדִין בְּרִזִין עֲלֵאִין, בְּאַצְבָּעִין לְגוּ. בִּידִין שְׂרֻטוּיִן רַבְרָבִין, שְׂרֻטוּיִן זְעִירִין דְקִיקִין עֲלֵאִין בִּימִינָא. בְּאֵינוֹן אַצְבָּעִין דְבְּהוּ שְׂרֻטוּיִן זְעִירִין. בְּאַצְבָּעָא זְעִירָא דִימִינָא, אֵית רְשִׁימִין דְקִיקִין. אַצְבָּעָא דָא, קִיּוּמָא תְדִיר עַל עוּבְדִין דְבַסְטֵר אַחְרָא.

137. בְּהֵאִי אַצְבָּעָא קִיּוּמִין שְׂרֻטוּיִן, אֵינוֹן דְאַצְבָּעָא אַתְכַּפִּיל בְּהוּ. הֵנִי לֹא אֵינוֹן לְאַסְתַּבְּלָא, אֶלָּא אֵי אַתּוּסְפִין בֵּיהּ. אֵי אַתּוּסְפִין תְּרִין אוּחְרָנִין, עַל הִהוּא שְׂרֻטוּטָא דְאַתְכַּפִּיל בְּהוּ. אֶרְחָא לֹא אִזְדָּמִן לִיהּ. וְאֵי יַעֲבֵד לֹא יַצְלַח.

138. In the case where the lines are fixed lengthwise between impressions, BETWEEN THE IMPRESSIONS FORMED WHEN THE FINGER IS FOLDED OVER, at the time when the skin of the finger is pulled backwards - AND WITH ALL THIS, these recognizable impressions remain AND ARE NOT ERASED DUE TO THE PULLING OF THE SKIN, such a person will succeed in his ways. The sign for this is three lines in width, and four in length. This is the secret of Zayin from the small letters. FOR IN THE HEBREW ALPHABET THERE ARE THREE STYLES OF LETTERS: LARGE, MEDIUM, AND SMALL. AND THE ZAYIN HERETOFORE MENTIONED REFERS TO THE SMALLEST STYLE OF LETTERS.

139. IF there is one impression that is a lengthwise line, and there are two widthwise lines, then along his travels he will hear of things in the near future, but they will not benefit him. If there are impressions that are four lengthwise lines and four widthwise lines, an opportunity will come his way, and through hard effort the results will be to his benefit. And this is the mystery of Zayin from the medium size letters of the Hebrew alphabet, those between the large LETTERS and the smaller LETTERS.

140. If there are five small impressions in width at the bottom, and four in width at the top, and four lengthwise, he has peace in the house, and he is lazy. An opportunity may present itself for him, but he does not wish to take advantage of it. Had he taken advantage, he would have succeeded along this path. But he takes no advantage of it because he is lazy. And this is the mystery of the small Zayin.

141. The middle finger is the finger that stands TO SHOW IF he should manifest the action of which he thought. If one line is fixed lengthwise between lines at width, he thinks thoughts, but they are gone from him; he fears and he does not CARRY THEM OUT, and these thoughts amount to nothing.

142. If two lines are fixed lengthwise EVEN when the skin of the finger is pulled backwards, AND THEY ARE NOT CANCELED DUE TO THE PULL OF THE SKIN, he has no real thoughts, but only thinks superficial thoughts of the moment and accomplishes them. But he does not have contemplative thoughts, rather impulsive and petty thoughts, but no contemplative thoughts.

143. If there are three impressions in length and two or three impressions in width, after he stretches the skin OF THE FINGER backwards, he is a man who is wise and contemplative. And all those thoughts that are on the side of the Holy One, Blessed be He, will be fulfilled by his hands, but not so with other thoughts.

138. בַּר אֵי קַיִמָן בְּאַרְכָּא, בֵּין רְשִׁימָא, לְרְשִׁימָא, בְּזַמְנָא דִּיתְמַשְׁךְ מִשְׁכָּא לְאַחֹרָא, וְאַשְׁתְּאַרוּ אִינוּן רְשִׁימִין דְּאַשְׁתְּמוּדְעֵן. הָאֵי יַצְלַח בְּאַרְחָא. וְסִימָן דָּא, תְּלַת תְּלַת בְּפוּתִיָּא. וְאַרְבַּע בְּאַרְכָּא. וְרִזָּא דָּא ז' מֵאַתְוּוֹן זְעִירִין.

139. רְשִׁימָא חַד בְּאַרְכָּא, וְתֵרִין תֵּרִין בְּפוּתִיָּא. מֵאַרְחָא, יִשְׁמַע מְלִין בְּזַמְן קָרִיב, וְלִית לִיה בְּהוּ תּוֹעֲלָתָא. אַרְבַּע רְשִׁימִין בְּאַרְכָּא, וְד' רְשִׁימִין בְּפוּתִיָּא, אַרְחָא אֲזַדְמָן לִיה בְּטַרְח סָגִי, וְלִסּוּפָא לְתוֹעֲלָתֶיהָ. וְרִזָּא דָּא ז' מֵאַתְוּוֹן אֲמַצְעִיָּין, דְּבִין זְעִירִין וְרַבְרַבִּין.

140. חֲמִשׁ זְעִירִין רְשִׁימִין בְּפוּתִיָּא לְתַתָּא, וְאַרְבַּע בְּפוּתִיָּא לְעִילָא, וְאַרְבַּע בְּאַרְכָּא נִיּוּחָא לִיה בְּבִיתֶיהָ, וְעַצְלָא אִיהוּ. וְאַרְחָא הוּת מִתְתַקְנָא קַמִּיהָ, וְלֹא בְּעֵי לְמַעְבַּד. וְאִי יַעְבַּד, יַצְלַח בְּהוּא אַרְחָא, אֲבַל לֹא עָבִיד לִיה, וְעַצְלָא הוּי וְרִזָּא דָּא ז' דְּאִיהִי פְּעוּטָה.

141. בְּאַצְבָּעָא דְּאַמְצְעִיתָא, הָאֵי אַצְבָּעָא קַיִמָא, לְמַעְבַּד עוֹבְדָא הוּא דְּחָשִׁיב. אִי שְׂרֻטָּא חָדָא קַיִמָא בְּאַרְכָּא, בֵּין שְׂרֻטוּי דְּפוּתִיָּא, הָאֵי חָשִׁב מַחְשְׁבִין, וְאַסְתַּלְקֵן מִגְּנִיהָ, וְדַחִיל וְלֹא עָבִיד, וְהִיא מַחְשְׁבָה לֹא אֲתַעְבִּיד כָּלֵל.

142. אִי תֵרִין שְׂרֻטוּיָן בְּאַרְכָּא, דְּקַיִמִין כַּד אֲתַפְּשֵׁט מִשְׁכָּא לְאַחֹרָא. הָאֵי לֹא בִיה מַחְשְׁבִין, וְחָשִׁיב מַחְשְׁבִין לְפּוּם שַׁעְתָּא, וְאַתְעָבִיד, וְלֹא מַחְשְׁבָה דְּהִרְהוּר בִּיה כָּלֵל, אֲלֵא מַחְשְׁבָה דְּאִיהוּ בְּבִיחוּלָא וְזְעִירָא, אֲבַל הִרְהוּרָא וּמַחְשְׁבָה לֹא.

143. וְאִי תְּלַת רְשִׁימִין בְּאַרְכָּא. וּבְפוּתִיָּא תֵרִין אוּ תְּלַת, כַּד אֲתַפְּשֵׁט מִשְׁכָּא לְאַחֹרָא. הָאֵי אִיהוּ ב"ג דְּאִיהוּ פְּקִיחָא, וְחָשִׁיב מַחְשְׁבִין, וְכָל אִינוּן מַחְשְׁבִין דְּאִינוּן לְסַטְר קוּדְשָׁא בְּרִיךְ הוּא אֲתַקְיָמָן בְּיַדִּיהָ, וּמַחְשְׁבִין אַחֲרָנִין לֹא הִכִּי.

144. If there are four or five IMPRESSIONS in length after the skin OF THE FINGER is stretched, as previously stated, and they rest on three or four, or even two or more IMPRESSIONS OF THE lines in width, such a person has thoughts which tend to be evil and he glories in such thoughts. And when the beard and eyebrows are red, he thinks evil and glories in it for a brief time. He is cunning, and he always yields to these evil characteristics. Thus, he succeeds. After a brief period, he dies.

145. The remedy for this is repentance. And then we find three or four impressions resting on two, THAT IS, three or four impressions in length resting on two impressions in width, since, according to the habit of man, lines are changed from time to time. This secret is derived from the verse: "that brings out their host by number; He calls them all by names; because of the greatness of His might, and because He is strong in power" (Yeshayah 40:26).

146. As the Holy One, blessed be He, changes hosts and seasons in the stars in the heavens - this day, so, and another day, thus, all according to the SUPERNAL man who is the inner aspect of his actions as they appear in these heavens, the same is seen on the skin of man below, since his skin, which covers everything, is a firmament.

147. And all is according to the kind of inner man who is at times under Judgment and at times under Mercy. This is exactly the same sight outside, OVER THE FIRMAMENT, that at times appears in this mode, and at other times in that mode. This is also similar to that man, as we have stated previously, that is at times SEEN ON HIS SKIN in this way and at other times in that way. This is the secret sign of the letter Zayin when it is included in the letter Yud.

148. And these secrets are in the fingers of the right hand - the little FINGER and the large one, THAT IS, THE MIDDLE FINGER. The indication is: "but hear the small as well as the great" (Devarim 1:17). These two fingers are connected to these secrets. These are the mysteries which we have learned from our master, from the secrets of Rav Yesa Saba (the elder). From now and onward, other lines, are all called 'descendants', which refers to the descendants of Adam, as it has been written: "the generations of the heavens" (Beresheet 2:4). As we have learned, all is this secret. Similar to this are the descendants of man in all the shapes of the face, and in all that we discussed before, and in those descendants of the lines of the hands that are seen through inner secrets, as is fit.

144. אִי אַרְבַּע אוֹ חֲמִשָּׁה בְּאַרְכָּא, בְּאַתְמַשְׁטוֹ דְּמִשְׁכָּא בְּדִקְאֲמָרְן, כְּד שְׂרָאן עַל פּוֹתְיָא, בְּתֵלַת, אוֹ בְּאַרְבַּע, אוֹ מִתְרִין וְלֵהֲלֵאָה. דָּא בְר נִשׁ דְּמִחְשְׁבוֹי לְאַבְאָשָׁא, וְאַשְׁתַּבַּח בְּהוּ. וְדִיקְנָה וּגְבִינֵי עֵינוֹי סוּמְקִין, מַחְשֵׁב לְבִישׁ וְאַשְׁתַּבַּח בְּהוּ. קִצְרָא דְיוֹמִין אִיהוּ. פְּקִיחָא אִיהוּ. וְאַכְנַע תְּדִיר לְמַכְיֻלָן דְּבִישׁ. אֲצֵלַח. וְלִסּוּפָא דְיוֹמִין זְעִירִין אִסְתַּלַּק מֵעֲלֵמָא.

145. אִסּוּתָא לֵהֲאִי תִיּוּבְתָא. כְּדִין אֲשֶׁתַּכְחוּ תֵלַת רְשִׁימִין, אוֹ אַרְבַּע, וְשְׂרִיין עַל תְּרִין. תֵּלַת רְשִׁימִין אוֹ ד' בְּאַרְכָּא וְשְׂרִיין עַל תְּרִין בְּפּוֹתְיָא. דָּהָא כְּפּוּם מְנַהֲגָא דְבֵר נִשׁ, הֵכִי מִתְחַלְפֵי שְׂרִטוּטִין, מְזִמָן לְזִמָן. וְרָזָא דָּא הַמוֹצִיא בְּמִסְפֵּר צְבָאָם וְגו', מֵרַב אוּגִים וְאַמִּיץ כַּח וְגו'.

146. כְּמָה דְקוּדְשָׁא בְרִין הוּא אַחֲלָף חַיִּילִין וְזִמְנִין בְּכַכְבֵי שְׁמַיָא, יוֹמָא דָּא כֶּךָ, וְלִיוְמָא אַחְרָא כֶּךָ. כְּפּוּם דְאָדָם דְלָגוּ כָּל עוֹבְדוֹי. הֵכִי אֲתַחְזוּן בְּהֲאִי רְקִיעָא. וְהֵכִי אֲתַחְזוּ בְּהֲאִי מִשְׁכָּא דְהֲאִי אָדָם תַּתָּא. דְאִיהוּ רְקִיעָא, עוֹר דְחַמִּיָא עַל כָּלָא.

147. וְכָלָא כְּפּוּם גּוּוּנָא דְאָדָם דְלָגוּ, דְהֲאִי לְזִמְנִין קָאִים בְּדִינָא, לְזִמְנִין בְּרַחֲמֵי, בְּהוּא גּוּוּנָא מִמֶּשׁ אַחְזוּ לְבֵר. לְזִמְנִין בְּהֲאִי גּוּוּנָא, וְלְזִמְנִין בְּהֲאִי גּוּוּנָא כְּגּוּוּנָא דָּא לְתַתָּא בְּהֲאִי אָדָם, כְּמָה דְאֲמָרְן, לְזִמְנִין בְּהֲאִי גּוּוּנָא, וְלְזִמְנִין בְּהֲאִי גּוּוּנָא, וְרָזָא דָּא אֵת ד' אֲתַכְלִיל בִּיה אֵת י'.

148. וְרִזִין אֵלִין בְּאַצְבָּעֵן דְיִמִּינָא, בְּזַעִירָא וּבְרַבְרָבָא. וְסִימָן כְּקִטָן כְּגִדוֹל תִּשְׁמַעוּן. אֵלוּ תְרִין אֲצַבָּעֵן בְּרִזִין אֵלִין, וְהֵכִי אֵינוֹן בְּרִזִין דְאֹלִיפְנָא מְנִיָה דְמַר, בְּרִזִי דְרַב יִיסָא סָבָא. מִכָּאן וְלֵהֲלֵאָה שְׂרִטוּטִין אַחְרָנִין, דְאֲקָרוּן כְּלָהוּ תוֹלְדוֹת, וְאֵינוֹן תוֹלְדוֹת אָדָם, כְּמָה דְכְּתִיב, תוֹלְדוֹת הַשְּׁמַיִם, וְהָא אֲתַמַּר, דְכָלָא רָזָא דָּא. כְּגּוּוּנָא דָּא תוֹלְדוֹת אָדָם, בְּכָל אֵינוֹן דְיוֹקְנִין דְאַנְפִּין, וּבְכָל אֵינוֹן דְקְאֲמָרְן. וּבְאֵלִין תוֹלְדוֹת דְשְׂרִטוּטֵי יְדִין, דְאֲתַחְזִיין בְּרִזִין פְּנִימָאִין, כְּמָה דְאֲתַחְזִי.

149. "This is the book of the generations of Adam" (Bereshheet 5:1). This refers to the lines. To the signs Zayin-Resh-Hei-Pe-Samech-Tzadik, WHICH ARE THE LETTERS OF "THIS IS THE BOOK (HEB. ZEH-SEFER, ZAYIN-HEI, SAMECH-PE-RESH)," TZADIK HAS BEEN ADDED. The secrets to the wise in heart are Resh-Zayin-Hei-Samech-final Pe; Five letters in five gates for the gain of Wisdom by understanding.

150. The First Gate is Resh. In the hand, there are thin lines and great lines. And all these lines mingle with one another. The great lines that are in the hand, when they are two in length, and two in width, and merge with each other are the secret of the letter Hei, and the letter Resh. It rejects the letter Zayin, and seizes these two letters. At its width, it takes the letter Hei; at its length, it takes the letter Resh. Its sign is Hei-Resh.

151. There are those who have similar lines TO THOSE ON THE RIGHT HAND ALSO in the left hand, particularly with the great lines. But it is with small lines that the right hand receives, while the left hand does not receive. For the right hand receives one thin line in length above, and one thin line below, which is seized between two great lines THAT ARE FOUND THERE. In the width there is one thin line that touches below two lines resting upon it. But in the left hand, this is not so. Thus, the secret is in the right hand and not the left.

152. This is a man who adores BEING at home at times, and on the road at times. His heart is not at ease with either. When he is at home, he yearns for the road; and when he is on the road, he yearns for home. He is always successful on the road, and at times at home. This person is successful in the Torah and in the mysteries of the Torah if he puts effort into them. He gazes on his enemies. Many will benefit from him. He is lazy in worldly matters. Yet, if he is stimulated FROM BELOW, then they will stimulate to improve him from above. He gains merit through his words. He is precious and spends his money. He has a good eye. His prayers are heard. In regards to money, he has ups and downs THAT IS, IN HIS POSSESSIONS.

153. There are times when his heart is broken before his Master. And then we find three small lines crossing the thin line that was added to the two lines in width. And this is the secret. The Hei is joined with the Resh. HE GIVES A BRIEF REVIEW OF THE WORDS, WHICH IS GOOD FOR THE MEMORY. It is the road. It is home. It is delight. It is sadness. It is beneficial. He is lazy. He is good-eyed. He is precious and scatters his money. It implies a broken heart, and the return to his Master.

149. זֶה סֵפֶר תּוֹלְדוֹת אָדָם, לְשֵׁרֵטוּטִין, סִימָן זֶר"ה פֶּס"ץ. רִזִּין לְחִבְיָמִי לְבָא, רִזְהִס"ף, חֲמֵשׁ אֲתוּוֹן, בְּחֵמֶשׁ תְּרַעִין, לְמַנְדַּע חֲכָמָה בְּסוּכְלָתָנּוּ.

150. תְּרַעָא קְדָמָאָה, ר'. בִּידָא אִית שֵׁרֵטוּטִין דְּקִיקִין, וְשֵׁרֵטוּטִין רַבְרִבִּין. וְכֻלְהוּ מִתְעַרְבִי דָא עִם דָא. שֵׁרֵטוּטִין רַבְרִבִּין דָאִית בִּידָא, כִּד אִינוּן תְּרִין בְּאַרְכָא, וְתִרִין בְּפוּתִיא, וְאַחִידוּ דָא בְּדָא, דָא אִיהוּ בְּרָזָא דָאִת ה', וּבְרָזָא דָאִת ר' וּדְחִי לְאִת ז', וְנָטִיל אֲלִין תְּרִין אֲתוּוֹן. בְּפוּתִיא נָטִיל ה', בְּאַרְכָא נָטִיל ר', וְסִימָן דִּילִיָהּ ה"ר.

151. דָא אִית לִיָהּ בִּידָא שְׁמָאֲלָא כְּהִיא גּוּוּנָא בְּאֲלִין שֵׁרֵטוּטִין רַבְרִבִּין. אֲבָל אִינוּן שֵׁרֵטוּטִין זְעִירִין דְּנָטִילָא יְמִינָא, לָא נָטִילָא שְׁמָאֲלָא. דִּימִינָא נָטִילָא, חֲד שֵׁרֵטוּטָא דְּקִיק לְעִילָא בְּאַרְכָא, וְחֲד שֵׁרֵטוּטָא דְּקִיק לְתַתָּא, דְּאַחִיד בֵּין אִינוּן תְּרִין שֵׁרֵטוּטִין רַבְרִבִּין. בְּפוּתִיא אִית חֲד שֵׁרֵטוּטָא דְּקִיק, דְּאַחִיד לְתַתָּא בְּאִינוּן תְּרִין דְּשֵׁרִיא עֲלִיָהּ. וּבְשְׁמָאֲלָא לָאו חֲכִי, וְרָזָא דִּילִיָהּ אִיהוּ בִּימִינָא, וְלָאו בְּשְׁמָאֲלָא.

152. הָאִי אִיהוּ בְּר נֶשׁ, דְּלִזְמִנִּין תְּאִיב בְּבֵיתָא, וְלִזְמִנִּין בְּאַרְחָא, דָא לָא שְׂכִיךְ לְבִיָהּ בְּהָאִי וּבְהָאִי. כִּד אִיהוּ בְּבֵיתָא תְּאִיב בְּאַרְחָא, וְכִד אִיהוּ בְּאַרְחָא, תְּאִיב בְּבֵיתָא. אֲעֲלַח תְּדִיר בְּאַרְחָא, וְלִזְמִנִּין בְּבֵיתָא. דָא אֲעֲלַח בְּאוּרִייתָא, וּבְרָזִי דְּאוּרִייתָא אִי אֲשַׁתְּדַל בְּהוּ. הָאִי חֲמִי בְּשִׁנְאוּי, תּוֹעֲלֵתָא לְסִגְיָאִין בִּיָהּ. עֲצֵלָא אִיהוּ בְּמִלִּי דְּעֲלָמָא. אִי אֲתַעֵר, אֲתַעֲרוּן לְאוּטְבָא לִיָהּ מְלַעֲיָלָא. זְכִי בְּמִלוּי. דָא אִיהוּ חֲמִידָא וּמְפִזֵר מְמוּנָא. טַב עֵינָא אִיהוּ. צְלוּתִיָהּ אֲשַׁתְּמַע. נְחִית וְסִלִיק בְּמְמוּנָא.

153. דָא אִיהוּ דְּלִזְמִנִּין מִתְבַּר לְבִיָהּ לְגַבִּיָהּ מְאִרִיָהּ. וְכִדִּין אֲשַׁתְּכַחוּ תְּלַת שֵׁרֵטוּטִין זְעִירִין, דְּמַעְבְּרִין בְּהָהוּא שֵׁרֵטוּטָא דְּקִיק, דְּאֲתוּסַף עַל אִינוּן תְּרִין דְּפוּתִיא, וְרָזָא דָא ה' דְּמִתְחַבְּרָא עִם ר'. דָא אֲרַחָא, דָא בֵּיתָא. דָא חֲדוּהּ, דָא עֲצִיבוּ, דָא תּוֹעֲלֵתָא, דָא עֲצֵלָא, דָא טַב עֵינָא, דָא חֲמִידָא, וּמְפִזֵר מְמוּנָא. דָא מִתְבַּר לְבִיָהּ, וְתַב לְמְאִרִיָהּ.

154. The second gate is Zayin. In the right HAND, in the part that accepts AND RECEIVES, NAMELY IN THE PALM OF THE HAND, there are impressions. When three great lines in width and two great lines are found, and one of those in length touches two in width, while the other one does not touch them, this implies a defect in the seed, either from the side of the father or the side of the mother.

155. And then we find below the three lines in width, two thin lines that touch them from below. This signifies a man who amends his actions in front of other people, yet his heart is not true. And at the time of his old age he repents to correct his actions. Then we find the two lines in length touch those in width, this one with that one, and two others, thin lines, with them in the middle - lengthwise - and also three thin lines in width. And this is the mystery of the Zayin that is linked to the letter Resh.

156. When he reaches old age and repents, as we have said, he is corrected under the secret of the letter Resh, and is joined with the letter Zayin. Afterwards, when matters have been corrected, he is always in silence and all his actions are secretive. But he is not established fully in this, because this defect, WHICH IS STILL IN HIS SEED, has not given him up AND STIMULATES HIM TO EVIL.

157. But after this defective seed gives up, then we find four and five lines in his right hand, four lines in length and five in width. And this secret is Zayin that is linked to the letter sign Hei. This implies that at times he succeeds in matters, and at times he does not succeed. He will succeed in Torah learning. And toward the end of his life, he will even succeed even in financial matters.

158. The third gate is Hei. In the right hand, when there are five lines in width, and three in length, and there is a middle line RECOGNIZED ESPECIALLY among the three lines IN LENGTH, this is the secret of the letter Hei, which is supported by the letter Samech.

154. תרעא תנוינא, ז'. בימינא, בקסטירו דקולטא, רשימין שכיחי, כד אשתכחו תלת שרטוטין רברבין בפותיא, ותריין רברבין בארכא, וחד מאינון דארכא, אחיד באינון תריין דפותיא, וחד אחרא לא אחיד בהו. האי אית פסלו בזרעיה, מסטרא דאבוי, או מסטרא דאמיה.

155. וכדין משתכחי לתתא מאינון תלת שרטוטין דפותיא, תריין שרטוטין דיקיין, דאחידן בהו לתתא. האי איהו בר נש, מתקן עובדוי, קמי בני נשא, ולביה לא קשוט. ולזמנא דסיב, אהדר לאתתקנא. כדין אשתכחו אינון תריין שרטוטין בארכא, אחידן באינון דפותיא, דא עם דא. ותריין אחרנין עמהון באמצעיתא, דיקיין, ודא בארכא. ותלת דיקיין בפותיא, ורזא דא ז' דמתחברא באת ר'.

156. וכד איהו סיב ותב כדקאמרן, אתתקן איהו ברזא דאת ר', ואתחבר באת ז'. לבתר כד האי אתתקן, איהו תדיר בלחישו, וכל עובדוי בלחישו. אבל לאו איהו בקיומא כדקא חזי בגין דההוא פסלו, עד לא אתיאיאשא ביה.

157. ולבתר דאתיאיאשא. ההוא פסילו, כדין אשתכחו שרטוטין בינא ימינא, ארבע וחמש. ארבע בארכא, חמש בפותיא. ורזא דא ז', ואתחבר באת ה'. האי לזמנין אצלח, לזמנין לא אצלח. אצלח באורייתא, ולסוף יומוי, אצלח אפילו בממונא.

158. תרעא תליתאה, ה'. בימינא, כד אשתכחו חמש שרטוטין בפותיא, ותלת בארכא, ואשתכח ההוא שרטוטא דאמצעיתא מאינון תלת, דא איהו ברזא דאת ה', ואסתמיך באות ס'.

159. If this middle line FROM THE THREE LINES IN LENGTH is found to enter and to touch those five lines in width, it signifies a man who is sad and angry in his house. But this is not so with other men. He is a miser in his house, he is angry and hungry, yet at other times he is not. Outside of his house, he is not this way. He succeeds in worldly matters. When he is occupied with Torah, he observes a little, and then goes back to it. He is truthful, but not always. And at those times that he is not truthful, he appears to be truthful. He is successful in judgments. He is faithful to the secrets of the Torah. And this is the sign of the letter Hei and is linked to the letter Samech.

160. If there are four lines in width, and five lines in length, and two of those in length enter in the midst of those four IN WIDTH, it signifies a man who is happy in his house, but appears to be of sad heart on the outside. Yet, this is not true for as soon as he speaks with people, he shows happiness and speaks with intent.

161. Three small lines enter in the midst of those lines in length. And this person has a black spot on his body, and three hairs hang from this spot. The spot is round, and a break is in the top OF THE SPOT. This impression is called by the wise in heart, who know these mysteries, the name of 'Eagle Head'. This impression is sometimes seen between his shoulders, and at times on his right arm, and at times on his right hand on his fingers.

162. If this impression, which we call Eagle Head, is in a manner that is well set, then he will be raised to wealth and honor. But if this Eagle Head is turned backwards, he will at times be worthy of children. As he grows older, he will be worthy of great wealth and great honor, more than when he was a youth. He will also succeed in the Torah if he occupies himself with it.

163. This Eagle Head looks black at times, and at times it is a color that is only slightly red, for it was not dyed much. And WE LOOK AT THE HAIR HANGING FROM IT, for at times they are straight. And everything is under one sign, and judged according to the same law.

159. בזמנא דאשתכח ההוא שרטוטא דאמצעיתא, דעאל ואחיד גו אינון חמש שרטוטין דפותיא, דא איהו בר נש עציב ורגיז גו ביתיה, ובגו בני נשא לאו הכי. קמצן איהו בביתיה, ורגיז וכפין, ולזמנין לא. לבר מביתיה לאו הכי. אצלח בעוברי עלמא. כד אשתדל באורייתא אסתכל זעיר ואתהדר בה. מהימנא איהו, אבל לאו כל זמנא. וההוא זמנא דלאו מהימנא, אחזי גוון קשוט, ולא קשוט בשלימו. בדינא יצלח. מהימנא איהו ברזין דאורייתא, דא איהו ברזא דאת ה', ואתחבר באת ס'.

160. ואי ארבע שרטוטין בפותיא, וחמש בארפא, תרין מאינון דארפא, עאלין גו אינון ארבע, דא איהו בר נש חדי בביתיה, ואתחזי עציב לבא לבר, ולא הכי דכיון דמליל עם בני נשא, אחזי חרו ואתכוון במלוי.

161. תלת שרטוטין זעירין עאלין גו אינון דארפא, דא אית ליה חד רשימו אוכם בגופיה, ותלת שערין תליין בההוא רשימו, וההוא רשימו איהו בעגולא, וחד תבירא ברישיה. ולהאי רשימא, קראן ליה חכימי לבא, דידיעין רזין אלין, ריש נשרא. רשימו דא, אתחזי לזמנין, בין כתמוי. ולזמנין, בדרועא ימינא. ולזמנין, על ידא ומינא באצבעוי.

162. אי רשימא דא ריש נשרא, איהו בארח מיושר בתיקונוי, וסתלק לעותרא וליקרא. ואי ההוא ריש נשרא אתהפך לאחורא, יזכה לבנין לזמנין. אבל כד איהו סיב, יזכה לעותרא ותיר, וליקר סגינא, ותיר מעולמוי, ויצלח באורייתא, אי אשתדל בה.

163. ריש נשרא דא, אתחזי לזמנין אוכמא, ולזמנין גוון דלא סומק זעיר, דלא אצטבע כל כך. לזמנין בשערין לזמנין שעיע, וכלא חד סימנא איהו, ובחד דינא אתדן.

164. If this red color is significantly red and maintains its color; and if it is only a brief time since it became colored; and - since these colors are found shining at times, and at other times are dim - if this red color becomes bright and shining; and he has in his left hand three lines in length, and three lines in width; and there is one thin line on those width lines and one thin line on those length lines; and in the right hand, one thin line alone is added to the width, then he is a man who slept with a menstruant woman and did not repent to his Master.

165. And when he repents, the lines in the left hand remain. And the line that was added in the right hand is gone. And the red color is also gone, for the brightness does not shine as much. And at times, even though he repents, the redness is not removed for a time. This is in the mystery of the letter Hei. And the letter Samech is removed, and instead the letter final Tzadik has been substituted, and the letter Hei is linked to final Tzadik. This person quickly needs a correction of the spirit. It is incumbent upon the wise of heart, who observe him, to say to him: "Go and heal yourself."

166. Three lines in length and one in width is the secret of the letter Hei by itself. And at times it is linked to the mystery of the letter Zayin. This signifies a man who lusts and is greedy for profit in the world. And if not, then he chases women with the lust for committing adultery. And even though he lusts and is greedy for gain in the world, this is not removed from him, and he is not ashamed. His eyes are sunken, and he speaks with them. THAT IS, AT THE TIME OF SPEAKING HE WINKS WITH HIS EYES.

167. If he returns to his Master, the lines are changed - three in width, and one in length. The two thin lines remain. This implies that he desires his wife more, and attaches himself to her. One especially thin line enters between two thin lines. Then the letter Hei joins itself to the letter Zayin.

168. If: one line is in length and four lines are in width; and three thin lines remain on the same one THAT IS IN LENGTH; and one line on the four THAT ARE IN WIDTH; on the left arm are three thin lines that just appeared a few days previously; and a single hair hangs on that one THAT IS at their top, then he is one eager to commit adultery with his neighbor's wife. He is malicious. He frightens with his left eye, without uttering a word, and completes - THAT IS, HE COMPLETES HIS WORK AND DOES NOT HAVE TO SPEAK. Because he is malicious, returning to his Master does not concern him. Afterwards a serpent or a red man, will kill him.

164. ואי ההוא גוון סומק אצטבע יתיר, וקאים בגוניה, זמן זעיר הוא דאצטבע, בגין דאלין גוונין, לזמנין קיימין נהירין, ולזמנין חשוכין. ואי אצטבע ההוא סומק ונהיר, כדן אית בידא שמאלא, תלת שרטוטין בארפא, ותלת בפותיא, וחד דקיק על אינון דפותיא, וחד דקיק על אינון דארפא. ובידא ימינא אתוסף חד בפותיא בלחודוי. האי בר נש שכיב בנדה, ולא תב מינה למאריה.

165. וכד תב בתיובתא, אשתארו אינון שרטוטין בידא שמאלא, וההוא דאתוסף בימינא, אתעדי מניה, ואתעדי ההוא סומקא, דלא אתחזי נהיר כל כך מניה. ולזמנין דאף על גב דתב, לא אעדיו מניה ההוא סומקא, עד זמן. האי איהו ברזא דאת ה', ואתעדי את ס', ועאל תחותוי את י', ואתחבר את ה' באת י'. האי בעי תקווא לנמשיה בבהילו. חבימא דלבא דחמי ליה, חובתא אית עליה, לומר ליה זיל אסי לנמשך.

166. ואי תלת שרטוטין בארפא, וחד בפותיא, דא איהו ברזא דאת ה' בלחודיה. ולזמנין אתחבר ברזא דאת ז'. האי איהו בר נש תאיב בתר בצעין דעלמא. ואי לאו, רדיף בתר נשין, ותיאובתיה נאופים. ואע"ג דתאיב לבצעין דעלמא, האי לא אעדיו מניה, ולא אכסיף. עינוי שקיעין ומליל בהו.

167. אי תב למאריה מתחלפי שרטוטין. תלת בפותיא וחד לארפא, ואינון תרין דקיקין קיימין בקיומא, כדן רעו דיליה יתיר באתתיה, ואתדבק בה. חד דקיק יתיר, עאל בין אינון תרין דקיקין. כדן אתחבר את ה' באת ז'.

168. ואי שרטוטא חד בארפא וארבע בפותיא, ותלת דקיקין קיימין על ההוא חד, וחד על אינון ארבע. על דרועא שמאלא, אית ליה תלת קסטרין דקיקין, דאתילידו ביה מיומין זעירין, וחד שערא תליא, בההוא חד דרישא. האי איהו רדיף בתר נאופא דאשת חבריה. מאריה דזונא איהו. אגזים בעינא שמאלא, בלא מלולא כלל, ואשלים. ובגין דאיהו מאריה זונא, לא חייש ליקרא דמאריה, לאתבא קמיה. לבתר קטיל חווא ליה, או בר נש סומקא.

169. If there are four in length, and three in width, and those lines that go up are removed from him, this implies he breaks his heart before his Master and repents. This is under the principle of the letter Pe, and is joined with the letter Hei. Of these it is written:

"Peace, peace both for far and near." (Yeshayah 57:19).

170. Until this point are all the secrets of the generations of Adam, which is the history of those born to him from time to time, according to the nature of man. Happy is the lot of those who sit before my master, RABBI SHIMON, who are worthy to hear from his lips the secrets of the Torah. Happy are those in this world, and happy are those in the World to Come. Rabbi Shimon said: Happy are you, friends that no secret has disappeared from you. How many supernal places await you in the World to Come!

171. He opened with the quote, "Moreover (lit. 'and') you shall provide (lit. 'behold') out of all the people able men, such as fear Elohim, men of truth, hating unjust gain" (Shemot 18:21). HE ASKS: But it is written: "you shall behold" instead of, 'you shall choose'. AND HE ANSWERS: "you shall behold" according to sight. In what? In the image of man, in those six characteristics that we previously discussed, and everything is in that verse. "...you shall behold..." is the first, of the hair; "out of all the people" is the second, of the brow; "able men" is third, of the face; "such as fear Elohim" is the fourth, of the eyes; "men of truth" is the fifth, of the lips; "hating unjust gain" is sixth, of the hands and their lines.

172. For all these are the signs by which we recognize men on whom the spirit of Wisdom rests. Yet Moses had no need of them, for as it is written: "And Moses chose able men out of all Yisrael" (Ibid. 25). For the Holy Spirit came to him and informed him. And through this he could see it all.

173. From where do we learn this? From the verse: "When they have a matter, they come (lit. 'he comes') to me" (Ibid. 16). It is not written 'they come', but "he comes." This is the Holy Spirit that came to him, and that is how he knew. Therefore, Moses had no need to observe and ponder all this, since he knew instantly.

169. ואי ארבע בארפא, ותלת בפותיא, ואינון דסלקין לעילא אעדיו מניה. האי, תבר לפיה לגבי מאריה, ותב בתיובתא. כדן איהו ברזא דאת פ', ואתחבר באת ה'. על אלין, ועל אינון דכוותיה, כתיב, שלום שלום לרחוק ולקרוב.

170. עד הכא, כל אינון רזין דתולדות אדם, דאינון תולדות, דאתילידו ביה מזמן לזמן, כפום ארחוי דבר נש. זכא חולקיהון דאינון דיתבין קמיה דמר, וזכו למשמע מפומיה רזין דאורייתא. זכא אינון בהאי עלמא, וזכאין אינון לעלמא דאתי. אמר ר' שמעון, זכאין אתון חבריא, דכל רזין לא אגיס לכו, כמה דוכתיב עלאין אזהמנן לכו לעלמא דאתי.

171. פתח ואמר ואתה תחזה מכל העם אנשי חיל יראי אלהים אנשי אמת שונאי בצע, האי קרא אוקמוה. אבל ואתה תחזה, תבחר לא כתיב. אלא תחזה: לפום חיזו דעיינין. במאי. בדיוקנא דבר נש באלין שית סטרין דקאמרתון וכלא בהאי קרא. ואתה תחזה, חד, בשערא. מכל העם, תרין, במצחא. אנשי חיל, תלת, באנפין. יראי אלהים, ארבע, בעיינין. אנשי אמת, חמש, בשפון. שונאי בצע, שית, בדין. בשרטוטיהון.

172. דאלין אינון סימנין, לאשתמודעא בהו בני נשא, לאינון דרוח חכמתא שריא עליהו. ועב"ד, משה לא אצטריך דא, אלא מה כתיב, ויבחר משה אנשי חיל מכל ישראל. בגין דרוחא קודשא הוה אתי לגביה, ואודע ליה, וביה הוה חמי כלא.

173. מנא לן, דכתיב כי יהיה להם דבר בא אלי. באים אלי לא כתיב, אלא בא אלי, דא רוח קודשא, דהוה אתי לגביה, וביה הוה ידע, ולא אצטריך לכל דא לאסתכלא ולעיינא, אלא לפום שעתא הוה ידע משה.

174. Similarly, King Solomon also knew. He knew through his throne, for the Holy Spirit rested upon it. Trembling and fear overcame everyone who came near his throne. And he could judge them without witnesses. Since there were images in his throne, the image would knock if anyone approached with a falsehood, and King Solomon would know that he came with a lie. Because of this the fear of the throne fell upon all, and all were found righteous before him.

174. כה"ג, ידע שלמה מלכא, ידע בכורסייה, הרוח קודשא שריא עליה, דכל מאן דקריב לכורסייה, דחילו ואימתא נפיל עליה, וביה הוה דאין דינא בלא סהדין. בגין דדיוקנן הוה בכורסייה, וכל מאן דמקרב בשקרא, מכשבשא הוא דיוקנא, והוה ידע שלמה מלכא, דבשקרא קאתי. בגין כך, אימתא דכורסייה הוה נפיל על כלא, וכלהו אשתכחו זכאין קמיה.

175. King Messiah will judge by the fragrance, as it is written: "and his delight (lit. 'smell') shall be in the fear of Hashem; and he shall not judge after the sight of his eyes..." (Yeshayah 11:3). And these three, NAMELY MOSES, KING SOLOMON, AND KING MESSIAH judged the world without witnesses and without warning. The rest of the world must judge by word of witnesses and by word of the Torah. It is incumbent upon those who are wise in these images to warn people and give them succor, and to heal them. Happy are they in this world, and happy are they in the World to Come.

175. מלכא משיחא בריחא, כד"א והריחו ביראת יי' ולא למראה עיניו ישפוט וגו'. ותלת אלין, דנו עלמא, בלא סהדין והתראה. שאר בני עלמא על פום סהדין, על מימר אורייתא. חכימין דאשתמודען באינון דיוקנן, עליהו לאזהרא לבני עלמא, ולמיהב אסוותא לבני נשא, ולאסי נפשיהו. זכאין אינון בהאי עלמא, וזכאין אינון בעלמא דאתי.

12. And you shall behold the secret of secrets

Rabbi Shimon tells us of the secrets of the book of Adam and the secret book of King Solomon. He reveals that the Tree of Life is the book, so that the concealed wisdom was transmitted to Adam in the shapes and visages of people; Solomon inherited this wisdom and wrote it in his book, while Moses learned the wisdom from the Shechinah. Rabbi Shimon reiterates that the six aspects of man to be observed are the hair, the eyes, the nose, the lips, the face and the hands, especially the lines in the hands. He compares the skin that covers everything to the skin of the firmament, with which God created the stars and constellations, and says that the appearance of the stars and planets are everchanging, as is the appearance of the skin of man. This is followed by another long description of the six aspects and how they manifest in people of different character. In the Mishnah we learn that when the time came to create man, the light was bestowed from Keter to Binah to Zeir Anpin, and thus brought forth the souls of man. The Ruach is the result of the mating of Zeir Anpin and Malchut, and it takes on hues from the sun and moon, from water and fire, wind and earth. Rabbi Shimon explains further about the creation of the body of man, and the Nefesh and the Ruach, and says that the actions of the Nefesh inside the body appear on the skin outside.

Raza deRazin - secret of secrets

176. "Moreover (lit. 'and') you shall provide (lit. 'behold') out of all the people" (Shemot 18:21). "This is the book of the generations of Adam" (Bereshheet 5:1), which is to say this book is from those books that are sealed and are profoundly deep. Rabbi Shimon said: I have raised my hand in prayer to the One who created the world. Even though in this scriptural verse the ancient ones revealed higher hidden things, yet we must further study and ponder the secrets of the book of Adam, as from that point continues the secret book of King Solomon.

רזא דרזין
176. ואתה תחזה מכל העם. זה ספר תולדות אדם. דא ספר מאינון ספרין, סתימין ועמיקין, אמר ר' שמעון, ארימית ידי בצלו למאן דברא עלמא, דאף על גב דבהאי קרא גלו קדמאי סתימין עלאין, אית לאסתכלא ולעינא ברזין דספרא דאדם קדמאה, דמתמן אתמשכא ספרא גניזא דשלמה מלכא.

177. HE EXPOUNDS UPON THE VERSE: "THIS IS THE BOOK." "This" indicates that everything is dependent on it. "This" is the Tree of Life, THAT IS, TIFERET. "This" REVEALS, and there is none other to reveal. "This," is as it is written: "This month shall be to you the beginning of months," (Shemot 12:2) WHICH MEANS THAT "This" refers to Nisan and no other month. AND ALSO, "THIS" REVEALS AND NONE OTHER.

177. זה: דתליא ביה כלא. זה: אילנא דחיי. זה: ולא אחרא דגלי. זה: כמה דאת אמר, החדש הזה לכם ראש חדשים, זה ניסן ולא אחרא.

178. It is this book that we contemplate to reveal the generations of man. IT IS a tree that reveals the generations of Adam that will bear fruit, THAT IS, THAT WILL GIVE BIRTH TO SOULS, to bring them out into the world. "This is the book" from which may be known the concealed and profound wisdom that was transmitted to the First Man in the shapes of people. This wisdom was transmitted to King Solomon, who inherited it and wrote it in his book.

179. We have been taught that Moses found this difficult until the Shechinah came and taught it to him. She perceived and sorted out all those people who could be seen AND RECOGNIZED by their countenances, and Moses thereby learned this wisdom, and was brought into it. Therefore it is written: "And You shall behold," that of which it is written "and You are the same, and Your years shall never end." (Tehilim 102: 27) "...and You do preserve them all..." (Nechemyah 9:6) "and You, Hashem, are a shield for me" (Tehilim 3:4). JUST AS IN ALL THESE WORDS "AND YOU" IS TO BE EXPLAINED AS THE SHECHINAH, SO HERE, "AND YOU SHALL BEHOLD," REFERS TO THE SHECHINAH.

180. "And You," NAMELY THE SHECHINAH, "shall behold" and observe it. You and none other, to know and to contemplate six hundred thousand. In six aspects you are to contemplate the images of man and to clearly know this wisdom. These are: the hair, the eyes, the nose, the lips, the face, and the hands, especially the lines in the hands. Of the six aspects, it is written: "And you shall behold."

181. "And you shall behold," THAT IS, in the hair, the creases on the brow, and the eyebrows. "...out of all the people..." IS TO BE INTERPRETED AS with eyes, in the membranes in the eyes, and in the folds under the eyes. "...able men..." REFERS TO those who have the strength to stand in the palace of the King. They are recognized by the brightness on their faces, by their face, by the wrinkles on their faces, and by the marks in their beards. "...hating unjust gain..." REFERS TO the hands, and the lines in the hands, and the marks in them. All these six aspects implied here, IN THE SCRIPTURAL VERSE, were transmitted to Moses to contemplate and from which to learn concealed wisdom. This wisdom is inherited by those who are properly righteous and truthful. Happy is their lot.

182. It is written: "You have clothed me with skin and flesh..." (Iyov 10:11). In a similar fashion, the Holy One, blessed be He, made levels upon levels above, these upon those, concealed ones within others concealed, hosts and Chariots, the one over the other. Similarly, He made in all these arteries and tendons THAT HE MADE IN THEM LEVEL UPON LEVEL...and these are the bones that exist on higher levels. And those OF THE LEVELS are called 'flesh', being the levels of the domain of the end of all flesh. And all these benefit from the smoke of the flesh, from the scent of the sacrificial offerings, and from others things associated with flesh. And above all these is the skin. This is the hide that covers everything.

178. זֶה סֵפֶר, לְאַשְׁחָא וּלְגַלְאָה תּוֹלְדוֹת אָדָם, אֵילָנָא דְגִלּוֹי תּוֹלְדוֹת אָדָם. וְעֵבִיד אֵיבִין לְאַפְקָא לְעֵלְמָא. זֶה סֵפֶר, לְמַנְדַּע חֲכֵמְתָא סְתִימָא וְעִמְיָקָא, דְאַתְמַסֵּר לְאָדָם קְדָמָא, בְּדִיוֹקְנָא דְבְנֵי נֶשָׁא, חֲכֵמְתָא דָא אַתְמַסֵּר לְשִׁלְמָה מְלָכָא, וְיָרִית לָהּ וְכָתַב בְּסִפְרֵיהּ.

179. אֹלִיפְנָא, דְמֹשֶׁה אַתְקֵשִׁי בְדָא, עַד דְאַתָּה שְׂכִינְתָא וְאוֹלִיפְתָ לִי, וְהִיא חֲמַת וּבְרִירַת לְכָל אֵינּוֹן גּוֹבְרִין דְאַתְחֻזּוֹן בְּפִרְצוּפָא, וְתַמְן אוֹלִיף מֹשֶׁה חֲכֵמְתָא דָא, וְעִיִּיל בְּגוּיָהּ, הַהִ"ד וְאַתָּה תַּחֲזָה מִכָּל הָעָם. הֵהוּא דְכָתִיב בֵּיהּ וְאַתָּה הוּא וְשְׁנוֹתֶיךָ לֹא יִתְמוּ. וְאַתָּה מְחִיָּה אֶת כָּלָם. וְאַתָּה יְיָ מְגַן בְּעַדִּי.

180. וְאַתָּה תַּחֲזָה, וְתִסְתַּכַּל בְּהָא. אַנְתָּ, וְלֹא אַחְרָא, לְמַנְדַּע וְלֹאֲסַתְכַּלָּא בְּשֵׁתִין רַבּוּא. בְּשֵׁית סְטְרִין אֵית לְאַסְתְכַּלָּא. בְּדִיוֹקְנֵין דְבְנֵי נֶשָׁא, וְלְמַנְדַּע חֲכֵמְתָא עַל בּוּרְיָהּ. וְאַלִין אֵינּוֹן בְּשַׁעְרָא. בְּעִינֵין. בְּחוּטְמָא. בְּשִׁמּוֹן. בְּאִפִּין. בְּיָדִין. בְּאֵינּוֹן שְׂרֻטוֹתֵין דְיָדִין. וּבְשֵׁית סְטְרִין אֵלִין, כְּתִיב וְאַתָּה תַּחֲזָה.

181. וְאַתָּה תַּחֲזָה, בְּשַׁעְרָא בְּקִמִּיטֵין דְמִצְחָא, בְּאֵלִין קְרִיצִין דְעַל עֵינֵין. מִכָּל הָעָם, בְּעִינֵין. בְּדוֹקִין דְעֵינָא, וּבְקִמִּיטֵין דְתַחֲתוֹת עֵינָא. אַנְשֵׁי חֵיל, דְבָהוּ חֵילָא לְמִיקָם בְּהִיכְלִין דְמְלָכָא. בְּצַהִיבוֹ דְאִפִּין. בְּאִפִּין, בְּקִמִּיטוֹ דְאִפִּין. בְּרִשְׁיֵמוֹ דְבָהוּ בְּדִיקְנָא. שְׁנָאֵי בְּצַע, בְּיָדִין, בְּשְׂרֻטוֹי יָדִין, רִשְׁיֵמִין דְבָהוּ. וְכִלְהוּ שֵׁית סְטְרִין רְמִיזוֹן הָכָא, דְאַתְמַסְרוּ לְמֹשֶׁה, לְאַסְתְכַּלָּא וְלְמַנְדַּע חֲכֵמְתָא סְתִימָא, וְחֲכֵמְתָא דָא, יִרְתֵּן זָכָאֵי קְשׁוּט בְּדָקָא יְאוּת, זָכָאֵה חוֹלְקָהוֹן.

182. כְּתִיב עוֹר וּבָשָׂר תִּלְבִּישְׁנִי וְגו', כְּגוֹוֹנָא דָא עָבֵד קוּדְשָׁא בְרִיךְ הוּא לְעֵילָא, דְרִגִין עַל דְרִגִין, אֵלִין עַל אֵלִין, סְתִימִין גּוֹ סְתִימִין, וְחֵילִין וְרִתִּיכִין, אֵלִין עַל אֵלִין, הָכִי עֵבִיד בְּכָל אֵינּוֹן, עֲרִקִין וְגִידִין, וְאַלִין אֵינּוֹן גְּרִמִּין, וְקִימִין בְּקִיּוּמָא דְדְרִגִין עֲלָאִין, וְאַלִין אֲקָרוּן בָּשָׂר, דְרִגִין וְשִׁלְטָנוּתָא דְקִץ כָּל בָּשָׂר, וְכָל אֵינּוֹן דְאַתְהֵנוֹן מִתְנַנָּא דְבָשָׂר, דְרִיחִין דְקָרְבָּנִין, וְאַחְרָנִין דְשִׁלְטִין בְּבָשָׂר. וְעֵילָא מְכַלְהוּ עוֹר, מְשַׁכָּא דְחִמֵּי עַל כָּלָא.

183. The Holy One, blessed be He, created the stars and the constellations with the skin of the firmament, as they are the signs of the heavens so that we may observe them to know the wisdom from them. Similarly, the Holy One, blessed be He, created man with marks and wrinkles in THE SKIN OF the face of man, which are similar to the stars and constellations IN THE FIRMAMENT, through which to know and to perceive great wisdom, applying it to the body.

184. Just as the appearance of the stars and constellations change in the firmament according to worldly events, so does the appearance of the marks and wrinkles on the skin of man change according to the actions of man from time to time. This wisdom was given only for the true righteous to learn and to know this great knowledge.

185. "This is the book of the generations of Adam." From time to time, according to the actions of man, marks are born, changed and etched upon the skin of man. For when the Holy Spirit rests within him, it produces offspring, and shows these marks of the Outside Spirit.

186. And when the Holy Spirit removes itself from him and the Spirit of Defilement comes, this Spirit of Defilement pulsates within him and appears on his exterior with familiar marks. It is recognizable in the wrinkles of his exterior skin, even if the hair, the brow, and the nose remain unchanged.

187. Zayin-Resh-Hei-Pe-Samech-final Tzadik. This letter, REFERRING TO THE FINAL TZADIK, is always exchangeable in this wisdom. TO CLARIFY, THE MAIN ONES ARE THE FIVE LETTERS: ZAYIN, RESH, HEI, PE, SAMECH. THESE LETTERS FORM THE WORDS "ZEH SEFER ('THIS BOOK')." THE FINAL TZADIK JOINS WITH THEM, ALWAYS TO BE EXCHANGED WITH THESE LETTERS. The letter Zayin is that letter that is found in the hair of man; this is derived from Zayin, NAMELY WEAPONS (Heb. ZAYIN). And the weapons of Shimshon were in his hair, FOR IN HIS HAIR WAS ALL HIS BRAVERY. This was the crown of Elohim that was upon him.

188. Hair that stands in a familiar way and hangs FROM THE TOP DOWN stands in the letter sign of Zayin and is joined by the letter Tzadik, which enters and takes out the letter Samech.

183. כְּגִוּוֹנָא דְעֵבֶד קוֹדֶשָׁא בְרִיךְ הוּא כְּכַבִּים וּמְזֻלוֹת בְּמִשְׁכָּא דְרִקִיעָא, לְאַסְתַּבְּלָא בְהוּ, וְאִינוּן אוֹתוֹת הַשָּׁמַיִם, וְלִמְנַדַּע בְּהוּ חֲכָמְתָא. הֵכִי עֵבֶד קוֹדֶשָׁא בְרִיךְ הוּא בְּבִנְי נָשָׂא, רְשִׁימִין וּקְמִיטִין בְּהוּוּא פְרָצוּפָא דְאָדָם, כְּאִינוּן כְּכַבִּים וּמְזֻלוֹת, לְמַנְדַּע וְלְאַסְתַּבְּלָא בְהוּ חֲכָמְתָא סְגִיָא, וְלְאַתְנַהֲגָא בְהוּ גּוּפָא.

184. כְּמָה דְמִתְחַלְפִי בְּמִשְׁכָּא דְרִקִיעָא, חִיזוּ דְכְּכַבִּיָא וּמְזֻלֵי, לְפֻם עוֹבְדִין דְעֵלְמָא, הֵכִי מִתְחַלְפִין חִיזוּ דְרְשִׁימִין וּקְמִיטִין בְּמִשְׁכָּא דְב"נ, לְפֻם עוֹבְדוֹי מְזֻמֵּן לְזֻמֵּן. וּמְלִין אֵלִין לֹא אֶתְמַסְרוּ אֶלָּא לְזַכָּאי קְשׁוּט, לְמַנְדַּע וְלְאַלְפָא חֲכָמְתָא סְגִיָא.

185. זֶה סֵפֶר תּוֹלְדוֹת אָדָם, מְזֻמֵּן לְזֻמֵּן, לְפֻם עוֹבְדוֹי דְאָדָם, הֵכִי אֶתִּילִידוּ, וְאַתְרְשִׁימוּ וְאַתְחַלְפוּ בֵּיהּ רְשִׁימִין מְזֻמֵּן לְזֻמֵּן. דְּהָא בְּזֻמְנָא דְרוּחָא קְדֻשָׁא שְׂרִיָא בְּגוּיָהּ, הֵכִי עֵבֶד תּוֹלְדוֹת, וְאַחֲזִי רְשִׁימִין הֵהוּא רוּחַ לְבָר.

186. וּבְזֻמְנָא דְמִתְעַבְרָא וְזוּ מְגִיָה רוּחַ קְדֻשָׁא, וְאַתִּיָא רוּחַ מְסֻבָּא, וְהוּא רוּחַ מְסֻבָּא הוּא מְכַשְׁבָּשָׁא בְּגוּיָהּ, וְאַחֲזִי לְבָר חִיזוּ וּרְשִׁימִין יְדִיעָאן, דְּאַשְׁתְּמוּדְעֵן בֵּיהּ בְּקְמִיטִין בְּמִשְׁכָּא לְבָר. וְאֵע"ג דְּשַׁעְרָא וּמִצְחָא וְחוּטְמָא וְעֵינִינִין, וְכֹל אִינוּן סִימְנִין, קִימִין עַל קִיּוּמֵיהוּ.

187. זר"ה פס"ץ, אֶת דָּא דְמִתְחַלְפָּא תְדִיר בְּהָא חֲכָמְתָא. בְּאֵת זי"ן, מְלָה דְקִיּוּמָא בְּשַׁעְרָא הוּוּה וְסִימְנִין זי"ן, וּמֵאִנִּי קְרָבָא דְשִׁמְשׁוֹן, בְּשַׁעְרָא. וְדָא הוּא נִזְרָא דְאֱלֹהִים עָלֵיהּ.

188. שַׁעְרָא דְקִיּוּמָא לְאַשְׁתְּמוּדְעָא, וְתִלְיָא. דָּא קִיּוּמָא בְּאֵת ז', וְאַתְחַבֵּר בֵּיהּ אֶת צ'. דָּא עָאֵל וְאַפִּיק ס'.

189. There is hair that hangs and is black, and in the forehead there are three lines on the right side, and two on the left side, and these ones are not joined together with the others. On the right side there are three thin marks that pass over them. These are paths to cross over other lines. On the left side, there are five lines. One of them is small in length. This is included in the letter Zayin and the letter final Tzadik. Then there are the strong eyebrows above the eye sockets that are joined together.

190. Such a man is angry. Though not quick to become angry, he impedes his peace of mind. He holds himself to be wise, but he is not. He constantly holds his head up high to watch. He is quarrelsome in public, but not at home. He is not interested in Torah learning. He considers people's words as a burden, and answers them with emphatic words.

191. If the eyebrows are separated one from the other, touching yet not touching ONE ANOTHER, then you will find on the right side of the forehead two large lines and one small one, and two small marks that have entered between them in width. And on the left side are two lines, one large, one small, and one small mark that has entered on one line but not the other.

192. This is a man of anger. He is angry one moment, and the next moment he forgets his anger. He is quarrelsome in his house, and he is not at peace in spirit. There was a time in his life when he was quite emphatic with people. He looks down. His forehead is creased at the time of his anger, similar to a dog, and when immediately it is forgotten, his response is soft. This is a man whose spirit and will is occupied with business. He vows to pay taxes, THAT IS TO PAY ALL KINDS OF TAXES TO THE KING, and in his endeavors TO DO BUSINESS he becomes wealthy, for the letter final Tzadik is replaced by a Samech.

193. If the eyebrows are separated one from the other, and other small hairs intercross them, this is a person who has always a great, vindictive hatred. He is well behaved in his house. He is both happy and grievous with people. This lies between the final Tzadik and Samech. He conceals his money. He does not wish to reveal his doings, nor does he wish that anyone should reveal his doings. He is a miser, and his hairs hang in equal length, one to the other. He does not give any thought to the wearing of proper clothes. What he does wear does not fit him properly. His forehead is large, with three lines on the right side, four on the left side, and with two marks entering between them.

189. אי שֵׁעֶרָא דָּא תְּלִיָא וְאוּכְם, וּבְמִצְחָא תְּלִתָּא שְׂרֻטוּטִין מְסֻטְרָא דִּימִינָא, וְתֵרִין מִשְׁמָאלָא, וְלֹא מִתְחַבְרֵן אֵלִין בְּאַלִּין. בְּסֻטְרָא יְמִינָא אִיתַּתְּלִתָּא רְשִׁימִין דְּקִיקִין, דְּעֵבְרִין עֲלִיּוּהוּ. וְאַיְנוּן שְׁבִילִין לְמַעְבַּר עַל אֵינּוּן שְׂרֻטוּטִין אַחְרָנִין. וּבְסֻטְרָא שְׁמָאלָא חֲמִשׁ, וְחַד מְנִיָּה זְעִיר בְּאַרְבֵּיָה. דָּא קִיּוּמָא בְּגוּ אֶת ז' וְאֶת ץ'. כְּדִין תְּשַׁכַּח קְרִיצִין תְּקִיפִין דְּעַל חוּרֵי עֵינוּי, דְּמִתְחַבְרֵן דָּא בְּדָא.

190. דָּא אִיהוּ בַר נֶשׁ מְאַרְיָה דְּרוּגְזָא, וְלֹא בְּבֵהִילוּ, וְנִיּוּחָא דִּילֵיהּ בְּעַבּוּבָא. חָשִׁיב בְּגִרְמִיָּה דְּאִיהוּ חֲבִים. וְלֹאֵו הָכִי. זְקִיף רִישָׁא לְאַסְתַּכְּלָא תְּדִיר. מְאַרֵי מִצּוֹתָא לְבַר. בְּבִיתֵיהּ לֹאֵו הָכִי. אֹרְזִיתָא לֹא חָשִׁיב לְאַסְתַּכְּלָא בְּה. מְלִין דְּבָנֵי נֶשׂא חָשִׁיבִין עֲלֵיהּ כְּמִטּוֹל, וְאַתִּיב מְלִין תְּקִיפִין עֲלִיּוּהוּ.

191. וְאִי מִתְפָּרֵשׁן קְרִיצִין דָּא מִן דָּא, מְטוּ וְלֹא מְטוּ, כְּדִין תְּשַׁכַּח בְּמִצְחָא לְסֻטְרָא דִּימִינָא, תְּרִין שְׂרֻטוּטִין רְבִרְבִין וְחַד זְעִירָא, וְתֵרִין רְשִׁימִין זְעִירִין דְּעֵאלִין בִּינְיָוּהוּ לְפּוֹתָא. וְלְסֻטְרָא שְׁמָאלָא תְּרִין, חַד רְבִרְבָּא, וְחַד זְעִירָא, וְחַד רְשִׁימוּ זְעִיר דְּעֵאל בְּחַד וְלֹא מְטוּ לְתַנְיָנָא.

192. דָּא אִיהוּ מְאַרְיָה דְּרוּגְזָא, לְפּוּם שְׁעֵתָא אֲתַמְלִי רוּגְזָא, וְלְפּוּם שְׁעֵתָא שְׁכִיךְ רוּגְזִיָּה, וּמְאַרֵי קֶטְטָא בְּבִיתֵיהּ, וְלֹאֵו בְּרוּחַ נִיּוּחָא. זְמָנָא חֲדָא בִּיּוּמוּי אֲתִיב תּוֹקְפִין לְבָנֵי נֶשׂא. אֲסְתַּכְּלָא לְתַתָּא. מִצְחִיָּה קְמִיט בְּרוּגְזִיָּה, וְדְמֵי כְּכֻלְפָּא, וּמִיַּד שְׁכִיךְ וְאַתִּיב רְכִיכִין. דָּא אִיהוּ בַר נֶשׁ, דְּרוּחָא דִּילֵיהּ וְרַעוּתָא דִּילֵיהּ, לְאַשְׁתַּדְּלָא בְּסַחֲוֹרְתָא וּמְנַדָּה בְּלוּ וְהֵלֶךְ וּבְאַשְׁתַּדְּלוּתֵיהּ, סְלִיק לְמִמוּנָא. דְּהָא אֲתַחֲלַף אֶת ץ' בְּאֶת ס'.

193. וְאִי מִתְפָּרֵשׁן קְרִיצִין דָּא מִן דָּא, וְשְׁעִרִין אַחְרָנִין עֵיילִין בֵּין דָּא לְדָא זְעִירִין. דָּא נָטִיר דְּבָבוּ סְגֵי תְּדִיר. טַב אִיהוּ בְּבִיתֵיהּ. וְחַדֵּי וְעֵצִיב בְּבָנֵי נֶשׂא, דָּא קִיּוּמָא בֵּין ץ' וּבֵין ס'. טְמִיר מְמוּנִיָּה. לֹא בְּעֵי לְאַגְלוּי, וְלֹאֲתַגְלִי בְּעוּבְדוּי. קְמִצָּן אִיהוּ. וְשְׁעִרִיָּה גְבִיל דָּא עִם דָּא, וְתִלְיָא. לֹא חָשִׁיב גְּרַמִּיָּה לְמַלְבָּשׁ כְּדָקָא יְאוּת. מַה דְּלְבִישׁ לֹא אֲתַתְּקֵן בֵּיהּ. מִצְחִיָּה רְבִרְבָּא, תְּלַת שְׂרֻטוּטִין בִּימִינָא, וְאַרְבַּע בְּשְׁמָאלָא תְּרִין רְשִׁימִין עֵיילִין בִּינְיָוּהוּ.

194. When he speaks, he stretches the skin of his forehead, and these lines can not be seen clearly. He bends his head down and walks. His right is like his left, and his left like his right. He is always depressed. He mourns. He has an evil tongue. He regards himself as one who is wise in all his deeds. He has a hatred for all who occupy themselves with Torah learning.

195. Another type is signified by a black mark on his left arm with four small hairs in it. Two large ones that are hanging on it are red. The hairs are smooth and hanging, neither red nor black, and his forehead is neither large nor small. This stands between the letter Samech and the letter final Tzadik. It is included in the letter Zayin.

196. There is one large line in his forehead that spans in width from this side to that side. There are two other lines not marked so emphatically, since they are not continuous from one side to the other side, AS IN THE CASE OF THE FIRST LINE. There are four small creases that stand between the two eyebrows at the top of the nose.

197. This is a happy man. He is wise, intelligent, and lenient with his money. He becomes wise in whatever he endeavors to know. He can become angry in one moment, and the next moment his anger is calmed. He does not hold a vindictive hatred forever. At times he is well behaved, and at other times he is not as well behaved, but he is found in balance - THAT IS, NEITHER PARTICULARLY GOOD, NOR PARTICULARLY BAD. When he repents to his Master, his Master holds his hands and he is raised to great honor. Everyone needs him. The letter Samech goes with him always, more than the letter final Tzadik. All who counsel him with bad advice will not succeed, for the bad advice will not be fulfilled. And they can not injure him. He seems to be a charlatan, but it is not so. The letter Samech and the letter final Tzadik wrestle over him. Therefore, AT TIMES he is up AND AT TIMES he is down. When he repents before his Master, the letter Samech is victorious and fulfills his wish in everything. He is compassionate, and he cries when he is full of compassion.

198. One mark is in the right arm, and his face is without any hair at all. But if there is hair which is curled, not dangling below the ears, but raised and curled above the ears, then he keeps his word.

194. דָּא כַּד מְלִיל פְּשִׁיט מְשַׁכָּא דְּמִצְחָא, וְאִינוּן שְׂרֻטֻטִין לָא אֶתְחַזֵּן כָּל בְּרַךְ. כְּפִיף רִישִׁיה אָזִיל. יְמִינָא מְנִיה שְׂמָאלָא. שְׂמָאלָא מְנִיה יְמִינָא. עֲצִיב תְּדִיר אָנִינָא אִיהוּ, מְאָרִיָּה דְּלִישְׁנָא בִּישָׂא. חָשִׁיב גְּרַמִּיה חֲכִים בְּכָל עוֹבְדוּי. מְאָרִי דְּבָבוּ בְּכָל אִינוּן דְּמִשְׁתַּדְּלֵן בְּאוֹרֵייתָא.

195. בְּדְרוּעָא שְׂמָאלָא, אִית לִיה רְשִׁימָא אוֹכְמָא, וְד' שְׂעָרִין זְעִירִין בֵּה, וְתָרִין רַבְרַבִּין דְּתַלְיִין בֵּיה סוּמְקִין. שְׂעָרָא שְׂעִיעַ וְתָלִי, וְאִיהוּ, לָאו סוּמְק, וְלָאו אוֹכְם, מִצְחָא דִּילִיָּה לָא רַב וְלָא זְעִיר. דָּא קְיִימָא בֵּין אֶת ס', וּבֵין אֶת פ' כְּלִילָא בְּאֶת ז'.

196. חָד שְׂרֻטוּטָא רַב בְּמִצְחִיה, דְּאִזְלָא בְּפוֹתָא, מְסֻטְרָא דָּא לְסֻטְרָא דָּא. תְּרִין שְׂרֻטוּטִין אַחֲרָנִין, אֲבָל לָא רְשִׁימִין כ"ב, דְּהָא לָא קְיִימִין מְסֻטְרָא דָּא לְסֻטְרָא דָּא, כְּהָא. אַרְבַּע קְמִיטִין זְעִירִין קְיִימִין, בֵּין תְּרִין קְרִיצִין, עַל רִישָׂא דְּחוּטְמָא לְעִילָא.

197. דָּא אִיהוּ מְאָרִיָּה דְּחָדוּה, חֲכִים, פְּקִיחַ, וְוֹתָרֵן בְּמִמוּנִיה, בְּכָל מַה דְּאֶשְׁתַּדַּל לְמַנְדַּע אִיהוּ חֲכִים. לְפֻמֵּי שְׂעֵתָא רְגוּ, וְלְפֻמֵּי שְׂעֵתָא נָח רִגְזִיה, לָא נָטַר דְּבָבוּ לְעַלְמִין. לְזִמְנָא טַב, וְלְזִמְנָא לָאו הָכִי כ"ב, קָאִים בְּמִתְקַלָּא. כַּד תָּב לְמְאָרִיָּה, מְאָרִיָּה אַחִיד בִּירִיָּה, וְסָלִיק לִיקַר סְגִיָּא. כְּלָא צְרִיכִין לִיה. אֶת ס' אִזְלָא לְדִירִיָּה תְּדִיר יִתִּיר מֵאֶת פ'. כָּל אִינוּן דִּיעֻטִין עָלִיה עֵיטָא בִּישָׂא, לָא מְצַלִּיחִין, וְלָא אֶתְקִיִּים הֵוֹא עֵיטָא, וְלָא יְכַלִּין לְאַבְאֶשָׂא לִיה. אֶתְחַזֵּי רַמְאָה וְלָאו הָכִי הוּא. אֶת ס' וְאֶת פ' מְגִיחִין עָלִיה, וּבְג"כ סָלִיק וְנַחִית. כַּד תָּב לְמְאָרִיָּה, אֶת ס' נִצַּח, וְאֶתְעַבִּיד רְעוּתִיה בְּכָלָא. רַחֲמֵן אִיהוּ. וּבְכִי כַּד אֶתְמַלִּי רַחֲמִין.

198. חָד רְשׁוּמָא אִית לִיה בְּדְרוּעָא יְמִינָא, וְקְיִימָא פְּרִצוּפָא, וְלִית עָלִיה שְׂעָרִין כָּלֵל. וְאִי שְׂעָרָא קְמִיטָא, וְלָא תָלִי תַחוֹת אוֹדְנִין, וְאִיהוּ קְמִיט לְעִילָא מְאוֹדְנִין דָּא קְיִימָא בְּמַלּוּלִיָּה.

199. His forehead is large, but not huge. There are five lines on it. Three pass from this side to that side OF THE FOREHEAD, and two lines do not traverse. This man is a quarrelsome person, at home for the most part. All his actions are hurried, and though they seem beneficial, they are not. He lauds himself for what he does not have. This pertains to the letter Zayin itself, remotely aspiring to the letter Tzadik by itself, reaching yet not reaching. The letter Samech is not included in him at all. He is lenient in his speech, but no more than that. He brings more than he deserves to himself. One who partakes with him must be wary of his greed but will succeed with him.

200. Another type is signified by hair that is dangling and is not flat. He has a profusion of hair and five lines in it; some are touching yet are not touching each other. His eyes are shining and alert. His head is bent low. He seems to be pleasant and honest, but is not so. He praises himself. If he occupies himself with Torah learning, he acts like a great man. He has strong desires. When he speaks, he wrinkles his nose, and stretches the skin of his forehead. All of his actions are for the sake of appearances in public. He succeeds in wealth. He is deceitful in all that he does. He is a slanderer. He knows how to defend himself from people in everything. He has madness in him, and conceals what he does SO THAT IT SHALL NOT BE RECOGNIZED. He secretly brings strife BETWEEN FRIENDS.

201. He has big ears which are placed underneath his hair. He is established by the letter final Tzadik and the letter Zayin. Therefore, his actions are for the public. If three hairs hang between his shoulders, without any marks at all, one who partakes with him will not succeed. But he will succeed with his own deceit. He appears to be righteous with respect to another and thinks that his are truthful actions in dealing with him.

202. If his hair is crimped and hangs beneath his ears; if he is unmarried; and if there is one line in his brow, and three creases at the top of his nose, between his eyebrows, then, he is a happy man, intelligent in all matters. He is deceitful. He concedes and gives in to those closest to him. This stands under the letter Samech and the letter Zayin. As he grows older, the letters are exchanged - the letter Zayin is at the beginning, followed by the letter Samech. He then no longer concedes, except in his home. He succeeds in wealth. He is no longer deceitful, having removed himself from that path.

199. מִצְחִיהָ רַב וְלֹא כ"כ. שְׂרֻטוּתָן דִּילִיָּה חֲמֵשׁ. תִּלְתַּת עֲבְרִין מִסְטְרָא דָּא לְסְטְרָא דָּא, וְתִרְיָן לָא עֲבְרִין. מֵאֲרִי קֶטְטָה אִיהוּ, וּבְבִיתִיהָ יִתִּיר. כָּל עוֹבְדוֹי בְּבֵהִילוֹ, אֲתַחְזִי טָב, וְלֹא הֲכִי. שְׂבַח גְּרַמְיָה בְּמָה דְּלֹא אֵית בֵּיה. דָּא קָאִים בְּאֵת ז' לְחֹדֶר, וְסְלִיק לְמִרְחִיק בְּאֵת צ' לְחֹדֶר, מְטִי וְלֹא מְטִי אֵת ס' לִית בֵּיה כָּלֵל. וְוִתְרָן בְּמַלּוּלִיָּה וְלֹא יִתִּיר, אֲעִיל גְּרַמְיָה בְּמָה דְּלֹא אֲתַחְזִי לִיה, מֵאֵן דָּאֲשַׁתְּתָּף בְּהַרְיָה, אֲצַטְרִיךְ לְאִסְתַּמְרָא מִחֲמִידוֹ דִּילִיָּה, אֲבָל אֲצַלַּח אִיהוּ בְּהַרְיָה.

200. שְׂעָרָא דְתַלְי וְלֹא שְׂעִיעַ, וְשְׂעָרִיהָ רַב. חֲמֵשׁ שְׂרֻטוּתִין בֵּיה, דְּמְטוֹ וְלֹא מְטוֹ דָּא לְדָא, עֵינָיִן דִּילִיָּה צְהִיבִין פְּקָחִין. דָּא כְּפִיף רִישִׁיהָ. אֲתַחְזִי טָב וְחֻפָּאָה, וְלֹא הֲכִי. שְׂבַח גְּרַמְיָה. אִי אֲשַׁתְּדַּל בְּאוֹרֵייתָא כְּבַר נֶשׁ רַב. תְּקִיף בּוֹיְצִרְיָה. כַּד מְלִיל, אֲקַמִּיט חוֹטְמִיָּה וּפְשִׁיט מִשְׂכָּא דְּמִצְחִיהָ. כָּל עוֹבְדוֹי לְחִיזוֹ דְּבִנֵי נֶשׂא, אֲצַלַּח בְּמִמוּנָא, רְמָאָה אִיהוּ בְּכָל עוֹבְדוֹי. מֵאֲרִי דְּלוֹשְׁנָא בִישָׂא. יָדַע לְאִסְתַּמְרָא מִבְּנֵי נֶשׂא בְּכָלֵל. שְׂגַעוּנָא בֵּיה, וְאֲתַכְּסִי בְּמָה דְּאִיהוּ עֵבִיד. אֲעִיל קֶטְטִין בְּלַחֲשׁוֹ.

201. אוֹדְנָוִי רַבְרַבִּין, קֵיִימִין בְּקִיּוּמֵיהוּ תַּחּוֹת שְׂעָרָא, דָּא קֵיִימָא בְּאֵת ׀ וְאֵת ז', וּבְגִין כֶּךָ עוֹבְדוֹי לְחִיזוֹ בְּנֵי נֶשׂא. בֵּין כְּתַמּוֹי תְּלִיִין תִּלְתַּת שְׂעָרִין בְּלֹא רְשִׁימָא כָּלֵל. מֵאֵן דָּאֲשַׁתְּתָּף בְּהַרְיָה לָא אֲצַלַּח. וְאִיהוּ אֲצַלַּח בְּרְמָאוּתָא דִּילִיָּה, וְאֲתַחְזִי זְכָאָה לְאַחְרָא, וְחָשִׁיב דְּעֵבִיד לְקַבְּלִיהָ עוֹבְדֵי קֶשׁוּט.

202. שְׂעָרָא קְמִיטָא וְתַלְי תַּחּוֹת אוֹדְנָין, אִי אִיהוּ רוֹוֶק, חַד שְׂרֻטוּטָא בְּמִצְחִיהָ, וְתִלְתַּת קְמִיטִין עַל רִישָׂא דְּחוֹטְמִין, בֵּין קְרִיִצִין דִּילִיָּה. מְאֲרִיָּה דְּחַדְרוּהָ אִיהוּ. פְּקִיחָא בְּכָלֵל. רְמָאָה. וְוִתְרָן אִיהוּ עֵבִיד וְוִתְרָנוּתָא לְאִינּוֹן דְּמִקְרָבִין בְּהַרְיָה. דָּא קֵיִימָא בְּאֵת ס' וְאֵת ז'. וְכַד הָוִי סִיב, מִתְחַלְפֵן אֲתוּוֹן, אֵת ז' בְּרִישָׂא, וְאֵת ס' בְּהַרְיָה. לָאוּ אִיהוּ וְוִתְרָן, אֲלֹא בְּבִיתִיהָ. אֲצַלַּח בְּמִמוּנֵיהָ. רְמָאָה לָא הָוִי. אֲעֲדֵי גְּרַמְיָה מְהֵוּא אֲרַחָא.

203. On his left eyebrow, there is a small mark where a man had hit him in his youth. His right eye is closed. There are five furrows on top of his nose, spanning the width between his eyebrows. His hair is curled slightly on his head. He creases his eyes. This person stands in the letter Zayin alone. He has no understanding. He has madness in his heart. He is hasty in his actions.

204. He who has one line on his brow and four other small ones, has no faith. One should not associate with him, since he will not be successful. He sins against his Master in all his actions. He has one small birthmark on his left thigh. At times, it disappears, at other times, it reappears. If he has four lines on his brow, he has all these MENTIONED ABOVE, except for the birthmark ON HIS LEFT THIGH. If he has three large lines and three small ones ON HIS FOREHEAD, and they are in the center of the forehead, he has beautiful hair. Until this point is the secret of the hair.

205. The forehead is to be made understandable through the hair and is to be defined through the eyes. The eyes are to be explained through the hair from four perspectives: in the pupil of the eye; in the colors of the eye; in the white of the eye; in the black pupil of the eye. All perceptions should be performed with the stated six signs, THE HAIR ON THE FOREHEAD, AND SO ON, AS MENTIONED PREVIOUSLY. These are to be applied to persons of at least thirteen years in age, when IN A MAN, the Holy Spirit has already separated itself from the Spirit of Uncleanliness. The exception is the lines, since these lines, whether small or large, are constantly changing. IT IS POSSIBLE TO DISTINGUISH IF THEY ARE FROM THE UNCLEANLINESS, OR FROM THE HOLINESS. And so it is with all of them, AS WILL BE DISCUSSED FURTHER.

206. It is written: "And Moses chose able men out of all Yisrael" (Shemot 18:25). For he was seeking other signs APART FROM "ABLE MEN," but did not find any. Also, "Take wise men, who are understanding and known among your tribes" (Devarim 1:13). What is the meaning of "known"? For they are known by those signs MENTIONED PREVIOUSLY. And he found them, but they were not men of understanding. THIS INDICATES THAT "ABLE MEN" AND "WISE MEN" ARE NEAR EACH OTHER IN QUALITY, SINCE HERE THE SCRIPTURES STATE, "AND MOSES CHOSE ABLE MEN," AND IN DEVARIM THE SCRIPTURES STATE, "SO I TOOK THE CHIEFS OF YOUR TRIBES, WISE MEN, AND KNOWN" (IBID. 15).

203. על קריצא שמאלא, אית חד רישומא זעיר, דמחה ליה בר נש ביומי עולימוי, אטים עינא ימינא. חמש קמיטין על רישא דחוטמיה, בפותייה בין קריצי עינוי. שער א קמיטא זעיר על רישיה. קמיט דעיינין. דא איהו באת ז' בלחודוי. בלא סכלתנו. שגעונא בלביה. בהיל בעובדוי.

204. חד שרטוטא על מצחיה. וארבע אחרנין זעירין. לית ביה מהימנותא, לא ישתתף בר נש בהדיה, דלא יצלח. חייבא איהו למאריה בכל עובדוי. חד תולדותא זעירא אית ליה על ירכא שמאלא. לזמנין אתמחי, ולזמנין אתייליד. ואי ארבע שרטוטין על מצחיה, כל הני אית ביה, אבא לית בה תולדתא. ואי תלת רברבין ותלת זעירין, שפירו דשער איהו, ואיהו באמצעיתא. ע"כ רזא דשער.

205. מצחא מתפרשא בשערא, ומצחא מתפרשא בעיינין, עינא מתפרשא בשערא, לד' סטרין. בבת עינא, בגוונין דעינא, בחוורו דעינא, באוכמו דעינא. כל אסתכלותא לאסתכלא, בכל אינון סימנין דשית דקאמרן, לית להו אלא מי"ג שנין ולעילא, דאתפרשא רוח קדשא מרוח מסאבא. בר שרטוטי בלחודוי, דשרטוטין בין זעירא ובין רב מתחלפי תדיר וכן בכלהו.

206. בתיב ויבחר משה אנשי חיל מכל ישראל וגו', דאילו על אינון סימנין אחרנין בעא ולא אשכח. וכן הבו לכם אנשים חכמים וידועים לשבטיכם. מאי ידועים. דאשתמודעאן באינון סימנין, ואשכח, בר נבונים דלא אשכח.

207. The eye is under the secret of the letter Resh and the letter Pe. The eyebrows are white, and the hair is red. If the eyebrows are white, this is a man of whom people must be wary. Everything he does is deceitful. He is shrewd. He harbors hatred. And all this is under the letter Resh alone, when it is not joined with the letter Pe. This letter, REFERRING TO PE, walks and rambles over him, and does not settle in him. His eyes are sunken. He is rushed in his actions. And so it is with all those whose eyes are recessed. We must be wary of all their actions. They are deceitful. And with their deceit, they give logic to their words.

208. If his forehead is large, and not round shaped; and two broad marks sweep across the brow from side to side, and also four small marks; and his hair hangs, then he is cool-headed. Therefore, he is intelligent. His ears are small. He has hairy arms. He is covered with black spots. If he has red marks, he returns occasionally to do good. And so he remains for a brief time, and sometimes he returns to his evil ways. He is lustful.

209. It is the reverse with the seed of David. King David inherited this fine red to do judgment and to perform suitable deeds. His eyes were filled with compassion and were settled in fullness, projecting grace and kindness. And a green line ran through them. At the time he waged war, that line changed and became red as a rose. When his anger was calmed from the war, the line returned to its original. Great miracles were in his eyes. People were happy, and they longed to see them. THERE WERE IN THEM specks in three colors. Joy filled his whole heart. The evil-doers who observed them were greatly agitated, and great fright and terror arose in their hearts.

210. Another type is he whose forehead is large and nicely rounded, and all the letters are visible and rising in it. Some rise and some descend; those that descend rise, and each one gives space to the other. Because of this, his impressions go upward in length ON HIS FOREHEAD. His eyebrows are filled with compassion. They are not black, nor are they red, but in fact they are between THESE two colors. The pupil of the eye, from within, projects all the worldly images. A red line surrounds it, and joy surrounds everything.

207. עֵינָא בְרוּזָא דְאֵת ר' וְאֵת פ', דְּגַבִּינִין חוּרִין וְשַׁעְרָא סוּמְקָא. אִי גַבִּינִין דְּעֵינְוֵי חוּרִין, דָּא הוּא בַר נָשׁ דְּאֶצְטְרִיכוּ בְּנֵי נֶשׂא לְאֶסְתַּמְרָא מְנִיָּה. כָּל מְלוֹי בְּרַמְאוּתָא. פְּקִיחָא אִיהוּ. נְטִיר דְּבָבוּ. דָּא אִיהוּ בְּאֵת ר' בְּלַחְדוּוֹי. וְלֹא אֶתְחַבֵּר בְּהִדְיָה אֵת פ'. אֵת דָּא, אֲזֵלָא וְשֹׂאט עֲלֵיהּ, וְלֹא אֶתִּישְׁבָּא בֵּיהּ. עֵינְוֵי דְדָא שְׁקִיעִין, בְּהִיל בְּעוּבְרוּוֹי. וְכֵן כָּל מֵאן דְּעֵינְוֵי שְׁקִיעִין, אֶצְטְרִיךְ לְאֶסְתַּמְרָא מְנִיָּה בְּכָל עוּבְרִין. רַמְאָה אִיהוּ, וּבְרַמְאוּתֵיהּ יְהִיב טַעְמָא לְמְלוֹי.

208. מְצַחָא דִּילֵיהּ רַב, וְלֹא עֲגוּלָא. תְּרִין רְשִׁימִין רַבְרַבִּין אֲזֵלִין בְּפּוּתֵיָא דְּמְצַחֵיהּ, מְסַטֵּר לְסַטֵּר, וְאַרְבַּע זְעִירִין. שַׁעְרָא דִּילֵיהּ תְּלֵיא. קְרִיר מוּחָא אִיהוּ. וְעַל דָּא פְּקִיחָא הוּי אֲוִדְנֵוֹי זְעִירִין. בְּדְרוּעוּוֹי שַׁעְרָא רַב. נְקִיד אִיהוּ בְּנִקוּדִין דְּרְשִׁימִין אֲוִבְמִין. וְאִי רְשִׁימִין סוּמְקִין, תָּב לְזַמְנִין לְמַעַבְד טִיבוּ, וְאַתְקִיִּים בֵּיהּ זְמַנָּא זְעִירָא, וְלְזַמְנִין תָּב לְקַלְקוּלֵיהּ. חֲמֵדָן אִיהוּ.

209. זֶרְעָא דְדוּד בְּהַפּוּכָא. דוּד מְלַכָּא יְרִית דָּא סוּמְקָא שְׁפִירָא, לְמַעַבְד דֵּינָא, וְלְמַעַבְד שְׁפִירוּ דְּעוּבְרוּוֹי. עֵינְוֵי עֵינִין דְּרַחֲמֵי, יִתְבִּין עַל שְׁלִימוּ, סְלִקִּין חֲנָא וְחֶסֶדָא. חַד חוּטָא יְרוּקָא אֲזִיל בְּגוּוֹיָהּ. בְּשַׁעְתָּא דְּאֶגַח קְרַבָּא, הֵהוּא חוּטָא אֶתְהַפֵּךְ וְאַתְהוּי סוּמְקָא כּוּוּרְדָּא. נַח רוּגְזִיָּה בְּקְרַבָּא, תָּב הֵהוּא חוּטָא כְּמַלְקְדֵמִין. נְסִין רַבְרַבִּין הוּוּ בְּעֵינְוֵי. הוּוּ חַדָּאן. תְּאִיבִין לְמַחֲמֵי. נְקוּדִין בְּתֵלַת גּוּוֹנִין, חַדוּ דְּלֵבָא הוּוּ בְּלֵב כְּלָא, חֵיבִיָּא דְּמַסְתַּבְּלִין בְּהוּ, הוּוּ זְעִין וְדַחְלִין, סְלִקִּין בְּלִבֵּיהּ אִימְתָא וְדַחִילוּ.

210. מְצַחָא דִּילֵיהּ רַב עֲגוּלָא בְּשְׁפִירוּ, וְכָל אֶתְוּוֹן אֶתְחוּזוֹן וְסְלִקִּין בֵּיהּ, אֵלִין סְלִקִּין וְאֵלִין נַחְתִּין. אִינּוֹן דְּנַחְתִּין סְלִיקִין, יְהִיבִין דּוּכְתָא אֵלִין לְאֵלִין. בְּגִין כֵּךְ רְשִׁימִין דִּילֵיהּ סְלִקִּין בְּאַרְכָּא לְעוּלָא. גַּבִּינִין דְּעֵינְוֵי רַחֲמִין לְרַחֲמֵנוּתָא. לֹא אֲוִבְמִין וְלֹא סוּמְקִין, אֶלָּא בֵּין תְּרִין גּוּוֹנִין. בַּת עֵינָא דְּלֵגוּ, אַחְזִי כָּל דְּיוּקְנִין דְּעֵלְמָא, חוּטָא סוּמְקָא סַחְרָא לֵיהּ, וְחַדְוּוּא סַחור סַחור כְּלָא.

211. At first, when the evil doers approach to look at THE EYES, these same evil-doers laugh, for there is compassion, beauty and kindness IN THEM. Afterwards, THEY SEE IN THEM power and fear, terror and anger. And his eyes are like doves when turned towards them. What are dove's eyes? They are eyes that deceive the wicked, as it is written in scriptures: "you shall not defraud (Heb. tonu) one another" (Vayikra 25:14). And it is written: "you have dove's (Heb. yonim) eyes" (Shir Hashirim 4:1) that attract WHOEVER OBSERVES THEM, and repel THEM. All the images of the world are included in his face. The hairs on his head are blazed with the colors of seven kinds of gold.

212. I saw the following written in the book of Adam: the appearance of the first Messiah is as the moon - WHICH IS MALCHUT, MEANING OF THE SEED OF DAVID, SINCE THE SECOND MESSIAH IS MESSIAH, SON OF JOSEPH. His face will be greenish gold in appearance. The color of his beard will appear to be as the gold of Ofir. The appearance of his eyebrows is of Sheva gold. The appearance of the eyebrows, NAMELY IN THE EYELASHES, is of the gold of Parvayim. Pure gold is the appearance of his hair. The finest gold is the color on his chest, on the tablet of his heart. On both his arms is the color and appearance of Tarshish gold. All these seven colors are recorded in all the places of the hair.

213. On his right arm, one impression was carved and marked, concealed from people. And this is a tower on which a lion was engraved. A small Aleph is marked within. And this is the sign "on which there hand a thousand (Heb. elef) bucklers" (Shir Hashirim 4:4). When he wages war, that mark always becomes erect and protrudes. And in the tower that Aleph pulsates, and he becomes powerful to wage a war. When he enters into war, the lion pulsates; he becomes as strong as a lion and wins the wars. In pulsating, that tower accelerates, and its sign is: "...the righteous runs into it and is safe..." (Mishlei 18:10). David is safe from his enemies; they can not overcome him. And some of these signs and impressions were registered on his left arm. No other individual ever had these marks AS THE SEED OF DAVID.

214. If the eyes are bright and protruding, he has madness in his heart. His forehead is large. Many hairs are hanging DOWNWARD, remote from the skin of the skull. He is wise. He boasts. His lips are wilted. He has the evil tongue.

215. Three lines are in his forehead. If there are two red veins in his eyes, then it is under the letter Resh only. An illuminating vein is present in them. An opportunity arose for him to commit a transgression and he was saved from it.

211. שִׁירוֹתָא, דְּחַיִּיבִין מְקַרְבִּין לְמַחְמִי, אֵינּוּן חַיִּיבֵי חֲמָאן לֹון חַיִּיבָאן, רַחֲמֵי חֲנָא וְחֹסְדָא. לְבַתְרָ תּוֹקְפָא וְדַחֲלוֹ וְאַמְתַּנּוּ וְרוּגְזָא. וְעֵינּוּי יוֹנִים לְגַבְיָהּ. מֵאֵי יוֹנִים. דְּעַבְדִּין לֹון אֹנָאָה לְחַיִּיבֵי. כַּד"א לֹא תוֹנוּ אִישׁ אֶת עַמִּיתוֹ וְכַתִּיב עֵינֶיךָ יוֹנִים. מְקַרְבִּין, וּמְרַחֲקִין. כָּל דְּיוֹקְנִין דְּעֵלְמָא כְּלֵהוּ כְּלִילָן בְּאַנְפּוּי. שְׁעָרָא דְרִישִׁיָּה, הוּא רְשִׁים בְּגוּוּנֵי שְׁבַעָה יוֹנֵי דְהַבָּא.

212. חַמִּינָא בְּסַפְרָא דְאָדָם קְדַמָּאָה, דְאָמַר הַכִּי דְיוֹקְנִין דְּמַשִּׁיחָא קְדַמָּאָה, לְסִיְהָרָא, גּוּוֹן דִּילִיָּה, זָהָב יִרְקַק בְּאַנְפּוּי. גּוּוֹן דִּילִיָּה, זָהָב אֹמִיר בְּדִיקְנִיָּה. גּוּוֹן דִּילִיָּה, זָהָב שְׁבָא בְּגַבְיָנוּי. גּוּוֹן דִּילִיָּה זָהָב פְּרוּיָם, בְּקְרִיצִין דְּעַל עֵינּוּי. גּוּוֹן דִּילִיָּה, זָהָב סְגוּר בְּשְׁעָרָא דְרִישִׁיָּה. גּוּוֹן דִּילִיָּה, זָהָב מוּפָז עַל חַדוּי בְּלוּחָא דְעַל לְפִיָּה. גּוּוֹן דִּילִיָּה זָהָב תְּרַשִׁישׁ, עַל תְּרִין דְרוּעִין. כָּל שְׁבַעָה גּוּוּנִין אֵלִין, הוּוּ רְשִׁימִין, עַל כָּל אֵינּוּן דּוֹכְתֵי דְשְׁעָרוּי.

213. בְּדְרוּעָא יְמִינָא, הוּוּ חֲקִיק וְרְשִׁים רְשׁוּמָא חֲרָא סְתִים מְבַנֵי נְשָא, מְגַדֵל חֲקוֹק בְּאַרְיָה. וְאַלְף זְעִירָא רְשִׁים בְּגוּיָה, וְסִימָנָא דָא אֵלְף הַמִּין תְּלוּי עֵלִיו. כָּל זְמָנָא דְאִגַּח קְרָבָא, הוּוּ רְשִׁימָא סְלֵקָא וּבְלֵטָא, וְעַל מְגַדֵל מְכַשְׁבָּשָא הַאי אֵלְף, וְכַדִּין אֲתַתְקַף לְאַגְחָא קְרָבָא. כַּד עַל בְּקְרָבָא מְכַשְׁבָּשָא הוּוּ אֲרִיָּה, וְכַדִּין אֲתַגְבֵר בְּאַרְיָה, וְנִצַּח קְרָבִין. וְהוּוּ מְגַדֵל אֲתַרְהִיט, וְסִימָנִיָּה בּוּ יְרוּץ צְדִיק וְנִשְׁגַב. וְנִשְׁגַב דּוּד מְשַׁנְאוּי דְלֹא יִכְלִין לְגַבְיָה. וּמִן סַמְנִין אֵלִין וְרְשִׁימִין אֵלִין, הוּוּ רְשִׁימִין בְּדְרַעִיָּה שְׁמָאֵלָא. רְשׁוּמָא דְבֵר נֶשׁ אַחְרָא לֹא כְהַאי.

214. עֵינּוּי צְהִיבִין פְּקִיעִין, שְׁגַעוּנָא בְּלִיבִיָּה. מְצָחָ רַב. שְׁעָרוּי סְגִיָּאִין, תְּלִיין, רַחֲקִין מְמַשְׁכָּא דְרִישָא. פְּקִיחָא אִיהוּ. פּוּם מְמַלֵל רְבִרְבִין. שְׁמוּוֹן דִּילִיָּה עֵתִיקִין מְאַרְיָה דְלִישְׁנָא בִישָא.

215. בְּמַצְחִיָּה תְּלַת שְׂרִטוּטִין, אִי בְעֵינִיָּה תְּרִין שׁוּרְיָקִי סוּמְקִי, דָּא הוּוּ בְּאַת ר' בְּלַחְדוּי, וְשׁוּרְיָקָא זְהִיר לְגַבְיָהּ. עֵבִירָה אֲזַדְמַנַת לְגַבְיָה, וְאַשְׁתַּזִּיב מִינָהּ.

216. If there is one red vein in his eye within, standing lengthwise, and two small veins beneath it, and one vein traverses the eye, he gives bad counsel pertaining to a woman prohibited to him. And if the counsel still exists, you will find one line lengthwise on his forehead. From his right eyebrow PROTRUDES one hair, and four small hairs underneath. And there is one hair that passes between them, widthwise.

217. If he withdrew from that transgression, then you will find in his eyes two thin veins passing along the width of the eye, but no other vein passes between them. It is the same with the forehead. The time of consideration for his withdrawal from this iniquity is nine days. From then on, these impressions are erased, and other impressions appear.

218. Narrow eyes that become slightly red signify an understanding man. All his words are in argument. On his forehead you will find three impressions. A large one passes from one side to the other side. Two others do not pass this length. His eyebrows are large. He is stubborn. When he speaks or when his heart is hard, he wrinkles his nose in anger. He has a bad reputation. He is bad in the eyes of everyone, and all hate him. Sometimes he succeeds and sometimes he does not.

219. Three large hairs are on his breast, over his heart. His lips are parched. He is arrogant to the point of lunacy. He has an evil tongue.

220. His hair is flat, long, and profuse. He has a slightly long and slightly rounded face; At times he regrets all he did but returns to his bad deeds. In his eyes, you will find two veins in his right eye, and one in his left eye. His ears are small and straight.

221. The seed of David is the reverse. In the offspring of David all these signs are good signs and bring benefit, except for big lips. For all those who have big lips are slanderers, whether righteous or evil, unless he is a thoroughly righteous man that succeeds by his merits and guards himself FROM THE EVIL TONGUE.

216. ואי שורייקא חדא סומקא לגו בעינא, קיימא בארכא, ותריין זעירין תחותיה, וחד דאעבר בעינוי. דדין אית ליה עיטא בישא, באתתא אסורה, ועדין עיטא קיימא. כדין תשתכח במצחיה, חד שרטוטא לארכא. מקריצא ימינא חד שערא וארבע זעירין תחותיה, וחד דאעבר בינייהו לפותייה.

217. ואי יתפרש מהווא חטאה, תשבח בעיניה, תריין שורייקי דקיקין, אזלין בפותייה דעינא, ולא אעבר חד בינייהו, וכן במצחא. ומזמן דאתפרש מהווא חובה, הוא מזמן ט' יום, דהא מתמן ולהלאה, יתמחון רשימין אלין, ויתיילדו אחרנין.

218. עיינין דקיקין, ומתהפכן זעיר בסומקא. דא איהו פקיקא. כל מלוי בתיובתא. במצחוי תשבח רשימין תלת. חד רב, דאעבר מסטרא דא לסטרא דא. ותריין אחרנין דלא עברין. קריצין דעינוי רברבין. מאריה דקשיו איהו. כד מליל, קמיט בחוטמין, ברוגזיה, או בקשיו דלביה. זקיף שום ביש עליה. ביש בעיני דכלא. כלא שנאין ליה. אצלח לזמנין ולזמנין לא.

219. תלת שערין רברבין בחדוי על לביה. שפון דיליה עתקין, מאריה גאותא בשגעונא. לישנא בישא.

220. שעריו שעיעין רברבין וסגיאין. אנפוי אנפין אריכין זעיר, ועגולין זעיר, לזמנין אתחרט מכל מה דעבר ותב לקלקוליה. בעיניה תשבח שורייקי, תריין בעינא דימינא, וחד בעינא דשמאלא. אודנוי זעירין, קיימין בקיומא.

221. זרעא דדוד בהפוכא. זרעא דדוד כל סימנין אלין לטב, ולמעבד טיבו. בר שפון רברבין, דכל מאן דשפוטתיה רברבין, מאריה דלישנא בישא איהו, בין זכאה, בין חייבא. בר אי צדיק גמור הוא. ובזכיו דיליה נצח ונטיר גרמיה.

222. IF the eyes are green with a little red mixed in, and on his forehead there are two impressions from this side to that side, one small mark above, and a small one on the bottom, he is under the letters Pe and Resh. This person's forehead is large and circular. He is good to all. He gives all of what he has to everybody. He is yielding. His hair is flat and hangs. On the right side, he has white hairs from the day he was born.

223. Mishnah. Men of the world, of understanding, of open eyes, REFERRING TO PEOPLE OF CHOCHMAH, people of Faith, THE SHECHINAH, which is treasured in you: of whoever among you ascended and descended - THAT IS, THE RECIPIENTS OF THE LIGHTS THAT ILLUMINATE FROM BELOW UPWARD, CALLED 'ASCENT' AND LIGHTS THAT ILLUMINATE FROM ABOVE DOWNWARD CALLED 'DESCENT' - he who has the Spirit of Holy Elohim in him shall rise and know that at the instant that the white head, WHICH IS KETER, so desired to create man, it bestowed light into one luminary, WHICH IS BINAH. And this luminary bestowed light through the extension of the luminary, WHICH IS ZEIR ANPIN, WHO BALANCES AND ILLUMINATES THE TWO COLUMNS, RIGHT AND LEFT, OF BINAH. And this extension of the luminary brought forth the souls OF MAN.

224. Even so, the extension of the luminary, WHICH IS ZEIR ANPIN, united with and poured into one solid rock, WHICH IS MALCHUT. And that rock brought forth a scorching flame textured with a variety of hues. And that flame ascends and descends, until the extension OF THAT LUMINARY, WHICH IS ZEIR ANPIN, influences it - NAMELY, IT Poured INTO IT THE ASPECT OF THE CENTRAL COLUMN AND CHASSADIM, and THEN it returns and settles in its place and becomes the Ruach life, OF ADAM.

225. This Ruach acquired boundaries OF TWELVE DIAGONAL LIMITS THAT IT RECEIVED FROM ZEIR ANPIN. It takes on one hue from the sun, FROM ZEIR ANPIN, WHICH IS GREEN IN COLOR. Then it descends to a lower level and takes on one color from the moon, MALCHUT, WHICH IS A HUE THAT RECEIVES FROM ALL THE HUES AND RECEIVES FROM FOUR LIVING CREATURES: THE LION, THE OX, THE EAGLE, AND MAN, IN THE LOWER CHARIOT. It moves to the right and takes on the hue of water, WHICH IS WHITE, that is included in the mouth of a lion, WHICH IS CHESED. It moves to the left and takes on the hue of fire, WHICH IS RED and is included in the mouth of an ox that is red like a rose, WHICH IS GVURAH. Moving to the front, it takes on the hue of the wind, GREEN, THAT IS included in the mouth of a large eagle with great wings and feathers in which all hues are seen - WHICH IS THE HUE OF PURPLE INCLUDED IN ALL THE HUES. THIS IS TIFERET. Moving to the rear, it takes on the hue of earth THAT RECEIVES FROM ALL THE HUES - that is included in all four corners of the earth, CHESED AND GVURAH, TIFERET AND MALCHUT - RECEIVING from the mouth of man's face, toward whom all images look. THIS IS MALCHUT.

226. This Ruach settled in this earth and was clothed in it. FOR THE SOIL IS MALCHUT, WHICH IS THE NEFESH OF ADAM. AND THE RUACH WAS CLOTHED IN THE NEFESH. Then that soil, WHICH IS THE NEFESH, swirled, descended and gathered soil from the four directions. And it was made into a form and a countenance, WHICH IS THE BODY OF THE FIRST MAN. The Ruach was concealed in the innermost. And the Nefesh poured bounty into that soil that assembled from the four winds, WHICH IS THE BODY, when it was included in the Ruach.

222. עֵינָיו יְרוֹקִין, זְעִיר מְגוּן סוּמָק אֲזוּל בְּיַנְיָהוּ, בְּמִצְחָה תְּרִין רְשׁוּמִין, מִסְטָרָא דָא לְסְטָרָא דָא, וְחָד לְעִילָא זְעִירָא, וְחָד לְתַתָּא. אִיהוּ בָאֵת פ' וְאֵת ר'. דָא מִצְחָה רַב בְּעִגּוּלָא, אִיהוּ טָב לְכָלָא. יְהִיב מִכָּל מַה דְאִית לֵיה לְכָל בְּר נֶשׁ. וְתָרַן אִיהוּ. שְׁעָרוֹ שְׁעִיעַ וְתָלִי. בְּסֵטֶר יְמִינָא אִית לֵיה חֲזָרוֹ דְשַׁעְרֵי, מִיּוֹמָא דְאִתְבְּרִי.

223. מִתְנִיתִין. בְּנֵי עֲלָמָא מֵאֲרִיִּהוֹן דְסִכְלָתְנוּ, פְּקִיחִין עֵינָיו, מֵאֲרִיִּהוֹן דְמַהִימְנוּתָא, דִּי הוּהּ גְנִיזָא בְכוּ. מֵאֵן מְנַכּוֹן דְסִלִּיק וְנַחִית. מֵאֵן דִּי רוּחַ אֲלֵהִין קְדִישִׁין בִּיה. לִיקוּם וְלִינְדַע, בְּשַׁעֲתָא דְסִלִּיק בְּרַעוּתָא דְרִישָׁא חוּרָא, לְמַבְרֵי אָדָם, בְּטַשׁ בְּגוּ בּוּצִינָא חָדָא, וּבְטַשׁ בּוּצִינָא בְּפִשְׁטוֹ דְנַהִיר, וְהֵהוּא פְשִׁיטוֹ דְבוּצִינָא אֶפִּיק נְשַׁמְתִּין.

224. אוֹף הָכִי בְטַשׁ גּוּ טַנְרָא חָדָא תְקִיפָא, וְאֶפִּיק הֵהוּא טִינְרָא שְׁלֵהוּבָא חָדָא מְלֵהָטָא, מְרַקְמָא בְכַמְהָ גּוּנִין, וְהֵהוּא שְׁלֵהוּבָא סְלֵקָא וְנַחֲתָא, עַד דְהֵהוּא פְשִׁיטוֹ בְטַשׁ בִּיה, וְתָב וְאִתְיִשֵּׁב בְּדוּכְתֵיהּ, וְאִתְעֵבִיד רוּחָא דְחַיָּיא.

225. וְהֵהוּא רוּחָא אֲתַתְחֵם, וְנָטִיל גּוּן חָד מְשַׁמְשָׁא. נַחִית לְתַתָּא, נָטִיל גּוּן חָד מְסִיִּהְרָא. סְטָא לִימִינָא, נָטִיל גּוּן מִיָּיָא, כְּלִיל בְּפוּמָא דְאֲרִיָּה חָדָא. סְטָא לְשַׁמְאֵלָא, נָטִיל גּוּן אֲשָׁא, כְּלִיל בְּפוּמָא דְחָד שׁוּר, סוּמָקָא כְּוּרְדָא. סְטָא לְקַמְיָה, נָטִיל גּוּן רוּחָא, כְּלִיל בְּפוּמָא דְחָד נֶשֶׁר רַבְרַבָּא, רַב גְּדַפִּין, מֵאֲרִיָּה דְנוּצָה, כָּל גּוּנִין בִּיה מִתְחַמָּאן. סְטָא לְאַחוּרָא, נָטִיל גּוּן עֶפְרָא, כְּלִיל מַד' סְטְרֵי עֲלָמָא. בְּפוּמָא דְאָדָם, וְכָל דִּיוקְנִין מִסְתַּכְלָן לְגַבִּיָּה.

226. אִתְיִשֵּׁב הֵהוּא רוּחָא בְהֵהוּא עֶפְרָא, וְאִתְלַבֵּשׁ בִּיה. כְּדִין הֵהוּא עֶפְרָא, מְכַשְׁכְּשָׁא וְנַחֲת לְתַתָּא, וְכַנְשׁ עֶפְרָא מַד' סְטְרִין דְעֲלָמָא, וְאִתְעֵבִיד דִּיוקְנָא חָדָא וּפְרַצוּפָא, וְהֵהוּא רוּחָא אֲתַטְמַר מְגוּ לְגוּ. וְהֵהוּא עֶפְרָא דְאִתְכַנְשׁ מַד' סְטְרִין בְטַשׁ לְגַבִּיָּה נְפֶשׁ כְּלִילָא בְרוּחָא.

227. This Nefesh is the origin of the actions of the body. According to the actions of that Nefesh inside the body, so shall it appear on the skin outside. The Ruach is concealed on the inside, and that, REFERRING TO THE NEFESH, is visible from the outside. It ascends and descends and strikes in his face, showing shapes and impressions. It strikes in his forehead, showing shapes and marks, it strikes in the eyes, showing shapes and marks, as it is written: "the sight of their face does witness against them" (Yeshayah 3:9).

228. The luminary from which measurement is drawn, IS of one green thread, WHICH IS THE CENTRAL COLUMN THAT HAS A GREEN COLOR. IT RECEIVED the flame of formlessness, NAMELY, THE FIRE OF MALCHUT OF THE ATTRIBUTE OF JUDGMENT. It strikes on the hands of man when he is asleep and records impressions and lines in his hands. According to the actions of man, so is his hand etched. These letters turn over in him from the bottom to top. This wisdom is known by those friends, who are RIGHTEOUS MEN OF Truth, through the imprint of the letters of the luminary - WHICH IS MALCHUT, AS PREVIOUSLY MENTIONED. All the inner resources of man manifest impressions, lines and letters that interchange. He who inscribes these also inscribes in the end of the tabernacle, WHICH IS MALCHUT CALLED 'TABERNACLE', as it is written: "and curiously wrought in the lowest parts of the earth" (Tehilim 139:15). THIS REFERS TO THE LOWEST PART OF MALCHUT, WHICH IS CALLED 'EARTH'. SHE IS ALSO FASHIONED FROM THE POWER OF THE FLAME OF THE ATTRIBUTE OF JUDGMENT, LIKE THE HANDS OF MAN. Blessed be He, and blessed be His Name forever and ever.

229. White eyes and slivers of red flesh where THE EYES protrude - NAMELY IN THE EYE SOCKETS, SO THAT WHEN HE ROTATES HIS EYES, THEY ARE VISIBLE - are from the letter Pe and the letter Resh when they are included together.

230. Another type of person has a large forehead, and three lines that come up in his forehead, and six smaller ones, red yet not very red, and they stay between these two colors. The same is true for his hair. He has a large face. His hair is wrinkled, THAT IS, CURLY, but not too much. It hangs slightly below his ears. That PERSON is good. He has faith. The moment he becomes angry, it is an extremely intense anger.

231. If that red below his eyes, IN THE EYE SOCKETS, AS MENTIONED BEFORE, spreads in his eyes, he has a bad temper. When he talks in anger, he closes his mouth, and his nostrils fume. After a short time, his anger subsides, but not completely until after a day or two. He is sometimes successful and sometimes not. But he usually succeeds, whether a little or much.

227. וְהוּא נֶפֶשׁ אִיהוּ יְסוּדָא לְעוֹבְדֵי גּוֹפָא. כְּמוֹם עוֹבְדֵי דְהוּא נֶפֶשׁ בְּגוֹפָא, הֵכִי אֲתַחְזִי בְּמִשְׁכַּא לְבַר. רוּחָא דָא אֲתַטְמַר לְגוּ. וְהוּא אַחְזִי לְבַר, סְלִיק וְנַחֲתִי, וּבִטְשׁ בְּאַנְפוּי, וְאַחְזִי דְיוֹקְנִין וְרִשְׁיִמִין. בְּטִשׁ בְּמִצְחִיהָ, אַחְזִי דְיוֹקְנִין וְרִשְׁיִמִין בְּטִשׁ בְּעֵינָיו, וְאַחְזִי דְיוֹקְנִין וְרִשְׁיִמִין. הַה"ד הִכְרַת פְּנֵיהֶם עֲנָתָה בָּם.

228. בּוֹצִינָא דְאֲתַמְשֵׁךְ מִנִּיהּ מְדִירוֹ, דְחָד חוּטָא יְרוּקָא, שְׁלֵהְבוּתָא דְתַהוּ. בְּטִשׁ בִּידוֹי בְּשַׁעְתָּא דְבַר נֶשׁ נְאִים, וְרִשִׁים רִשְׁיִמִין וְשִׁרְטוּטִין בִּידֵיהָ, וּכְמוֹם עוֹבְדֵי דְב"נ הֵכִי אֲתַרְשִׁים. וְאֵלִין אֲתוּון מִתְהַפְּכִין מִתְתָּא לְעֵילָא, וְיַדְעִי לֹון חֲבָרֵי קְשׁוּט, בְּרִשְׁיִמוֹ דְאֲתוּון דְבוֹצִינָא, וְכָל אֵלִין חִילִין דְלָגוּ כַּב"נ, עֲבָדִין רִשׁוּמִין וְשִׁרְטוּטִין אֲתוּון מִתְהַפְּכִין. מֵאן דְרָקִים דָּא, רָקִים בְּשִׁפּוּלֵי מִשְׁכְּנָא. כַּד"א, רְקַמְתִּי בְתַחְתִּיתוֹת אֶרֶץ. בְּרִיךְ הוּא בְרִיךְ שְׁמִיהּ לְעָלְמָא וְלְעָלְמֵי עָלְמִין.

229. עֵינֵינִין חוּרָא, וְאַבְרִין סוּמְקִין, בְּאֲתַרִּיהָ דְנִמְכִי מִינִיהּ, דָּא אִיהוּ בָּאת פ' וְאֵת ר' כְּלִילָא בְּחָדָא.

230. מִצְחִיהָ רַב, תְּלַת שִׁרְטוּטִין סְלִקִין בְּמִצְחִיהָ, שִׁית זְעִירִין אַחְרָנִין. סוּמְקָא הוּא וְלֹא סוּמְקָא קִיּוּמָא בֵּין תְּרִין גּוּוּנִין. שְׁעָרִיהָ אוּף הֵכִי. אַנְפוּי רַבְרָבָן. שְׁעָרִיהָ קְמִיט, וְלֹא כ"כ. תְּלִי זְעִיר תַּחוּת אוּדְנוֹי. טַב אִיהוּ, מְאִרֵי דְמַהִימְנוּתָא, מְאִרֵי דְרוּגְזָא תְקִיף, בְּשַׁעְתָּא דְאֲתַרְגִּיז.

231. הוּא סוּמְקָא דְתַחוּת עֵינָא, אֲתַפְּשֵׁט בְּעֵינִיהָ. רוּגְזִיהָ בִישׁ. בְּשַׁעְתָּא דְמְלִיל בְּרוּגְזִיהָ סְתִים פּוּמִיהָ, וְנִפְיָק תְּנַנָּא מְנַחֲרִוּי. וְלִזְמַן זְעִיר נַח רוּגְזִיהָ, וְלֹא כָל רוּגְזִיהָ, עַד יוּמָא אַחְרָא, אוּ תְרִין יוּמִין. דָּא אֲצַלַח לְזַמְנִין, וְלִזְמַנִין לֹא. אֲבָל קָאִים תְּדִיר בְּאֲצַלְחוּתָא, בֵּין זְעִיר וּבֵין רַב.

232. If the red inside his eye is fine as a thread, and does not spread in the time of his anger, if he has those signs he has a weak heart and is fearful of everything. His sleep is unsettled, He always has thoughts and is afraid of everything. He causes everybody WHO JOINS HIM to succeed. He is corrupt and does not refrain from adultery.

233. Sometimes he repents and is afraid, and in his fright, you will find redness inside his right eye, at the rim of the eye, and one fine red vein on his left eye. And if they change - that which was in the right is in the left, and that which was in the left is in the right - then he is sinful, NOT HAVING REPENTED. He returned and broke a piece of ice, WHICH INTERRUPTED HIM FROM THE TRANSGRESSION in order to commit transgression.

234. Two furows on top of his eye, and three underneath. On his left foot, on the middle toe, there are six hairs and sometimes five. Presently he has six hairs, since one of them is short. He has black eyes, and his eyebrows have many hairs resting over each other. These eyes are black eyes interlaced with green, but the green is more recessed. That person has five lines on his forehead: two which traverse from side to side, and three which do not. (THE END IS MISSING)
(End of Raza deRazin)

232. ואי סומקא דפום עינא, זעיר בחוטא, ולא אתפשט בשעתא דרוגזיה בעינא, ואית ביה כל הני סימנין. חלשא בלבא. ואיהו דחיל מכלא, שינתיה לא אתישב ביה. חשיב תדיר מחשבין ודחיל מכלהו. ואצלח לכלא. מאריה דגריע. לא חש לגיומא.

233. לזמנין תב בתיובתא ודחיל. ומגו דחילג, כדין תשבח בעיניה ימינא, ההוא סומקא דפום עינא, בסומא בשפולי עינא, וחד שוריקא דקיק סומק בעיניה שמאלא, ואי מתחלפי מה דימינא לשמאלא, ומה דשמאלא לימינא, כדין איהו בקלקוליה. ותב ותבר גזיזא דברדא, בגין לאעברא עבירה.

234. תרין קמיטין על רישא דעינא, ותלת לתתא. וברגליה שמאלא, באצבעא דאמצעיתא, שית שערין, ובזמנא אחרא חמש, והשתא שית, חד זעירא בינייהו. עיינין אובמין, וקריצין דעל עינוי רברבין, סגיאין שערין, אלין על אלין, ואינון עיינין אובמין וירוקא, אזיל בגווייהו, והוא ירוקא אטבע יתיר. האי אית ליה חמש שרטוטין במצחא, תרין דעברין מסטר לסטר. ותלת דלא עברין וכו'.

(עיינ סוף הספר עב"מ)

13. "In the third month"

This section tells us of the two lights of the right and the left called Gemini, that is the constellation that rules over the third month, Sivan. Uriel rules over this month, and we are told of his camps, each of which has keys of light issuing from the inner supernal Chasmal. Rabbi Shimon explains the significance of twins in terms of the birth of Jacob and Esau, and then says that the Torah itself is twins - the Written Torah and the Oral Torah - given in the third month to the triple nation of the Three Fathers. And finally he tells us that the Torah was given in three parts - the Torah, the Prophets and the Writings. But the important conclusion is that all is one.

235. "In the third month, after the children of Yisrael went out of the land of Egypt" (Shemot 19:1). The Great Minister, Uriel, rules over THE THIRD MONTH, FOR NISAN, IYAR AND SIVAN ARE COMPARED WITH CHESED, GVURAH AND TIFERET, AS MICHAEL RULES IN CHESED, GAVRIEL IN GVURAH, AND URIEL RULES IN TIFERET. He is accompanied by 365 ten thousands of camps, corresponding to the number of days of the year, WHICH ARE 365 DAYS OF THE SOLAR YEAR. And all of them have 365 keys of light issuing from the inner supernal Chashmal (Eng. 'electrum'), which is treasured and concealed, and in which the mysteries of the holy supernal letters of the Holy Name are suspended.

235. בחדש השלישי לצאת בני ישראל וגו', השליט ביה אוריא"ל, רב ממנא, ותלת מאה ושתין וחמש רבוא משריין עמיה, בחושבן יומי שתא. וכלהו אית לון תלת מאה ושתין וחמש מפתחן נהורין, מהוא נהורא דנמקא מגו חשמל עלאה פנימאה גניז וסתים, די רזין דאתון קדישין עלאין דשמא קדישא, תליין ביה.

236. This is the secret of "a plain man" (Beresheet 25:27), WHO IS JACOB, THE SECRET OF TIFERET - MEANING THAT he is the master of the house, a man of Elohim. "PLAIN" IS DERIVED FROM WHOLENESS, for there is the ending of the knot of the Tefilin, WHICH IS THE SECRET OF MALCHUT IS CALLED 'LEAH'. "...and Jacob was a plain man..." MEANING HER MAN. And the secret of the inner supreme Chashmal, which is concealed and treasured, has his shape. And he holds all the hidden supreme lights, and they issue forth from him. And all the camps OF THE ABOVE MENTIONED ANGEL URIEL hold the keys of that light that issues from the Chashmal.

237. And that light includes the two lights OF THE RIGHT AND THE LEFT and yet they are in it one LIGHT. The first light is a white one too bright for an eye to behold and this is the treasured light for the righteous as it is written: "Light is sown for the righteous" (Tehilim 97:11) and the second light is one which gleams and sparkles red, FOR IT IS THE SECRET OF THE LEFT LIGHT. And both of them are included as one in it, and they became one.

238. Uriel the Arch Minister and all those camps WITH HIM take that light which is called 'Gemini' for it includes two lights. Therefore, that constellation rules over THIS MONTH, which is called 'Gemini', after its secret, in which the Torah was given and from which all the grades are drawn below until they rise through the Name to illuminate the world.

239. None of the other signs WHICH RULE IN OTHER MONTHS have a mouth or tongue but this one, GEMINI, has a mouth and tongue included as one. Therefore, it is written in regards to the Torah: "And you shall meditate therein day and night" (Yehoshua 1:8). "Day" corresponds to the tongue, WHICH IS ZEIR ANPIN, and "night" corresponds to the mouth, WHICH IS MALCHUT, and all is included in THE SECRET OF the Gemini (Heb. teomim).

240. It is written: "Tomim," WITHOUT THE LETTER ALEPH, and in relation to this secret it is written "Tomim," in: "behold, there were twins (Heb. tomim) in her womb" (Beresheet 25:24). And "TOMIM" is not said OF JACOB AND ESAU, for Esau is not connected to this secret. It indicates that it is said "TOMIM" of Jacob ALONE, FOR JACOB IS THE SECRET OF THE CENTRAL COLUMN WHICH INCLUDES TWO LIGHTS, THE RIGHT AND THE LEFT, AND AFTER THOSE TWO LIGHTS HE IS CALLED "TOMIM". WHEN THE SCRIPTURE SAYS "BEHOLD TOMIM," IT INDICATES THAT HE, JACOB, WAS IN HER WOMB. And the scripture praises Jacob for being in the womb of that righteous woman, but because the wicked ESAU was there too, the letter Aleph departed, AND IT IS WRITTEN "TOMIM" WITHOUT ALEPH.

236. וְאִיהוּ רִזָּא דְאִישׁ תָּם, מְאָרִיָּה דְבֵיתָא, אִישׁ הָאֱלֹהִים. תָּם: דְתַמְן סִיּוּמָא וְקִשְׂרָא דְתַפְּלִין, וְיַעֲקֹב אִישׁ תָּם הוּא. וּבְדִיוּקָנִיָּה, קִיּוּמָא רִזָּא דְחֻשְׁמַל פְּנִימָאָה עֲלָאָה טְמִיר וְגִנְיָו. וְכָל נְהוּרִין סְתִימִין עֲלָאִין נְקִיט אִיהוּ, וְנִפְקִי מִנִּיהּ, וְכִלְהוּ מִשְׁרִינִין נְקִיטִי אִינוּן מִפְתָּחִין דְהֵהוּא נְהוּרָא דְנִפְקִי מִגּוֹ חֻשְׁמַל.

237. וְהֵהוּא נְהוּרָא, כְּלִיל בְּתָרִין נְהוּרִין, וְאִינוּן חָד. נְהוּרָא קְדָמָאָה, אִיהוּ נְהוּרָא חוּרָא, דְלָא שְׁלֵטָא בֵּיהּ עֵינָא, וְדָא אִיהוּ נְהוּרָא דְגִנְיָו לְצַדִּיקִיָּא. כַּד"א אֹר זָרַע לְצַדִּיק וְגו'. נְהוּרָא תְנִינָא, אִיהוּ נְהוּרָא מְנַצֵּץ מְלַהֵטָא, כְּגוּון סוּמְק. וְאִתְכַּלִּילוּ תְרִין נְהוּרִין כְּחָד, וְהוּוּ חָד.

238. וְהָאִי אורִיא"ל רַב מִמְנָא, וְכָל אִינוּן מִשְׁרִינִין, נְטִלִי הֵהוּא נְהוּרָא, וּבְגִין דְכְּלִיל בְּתָרִין, אֶקְרִי תְאוּמִי"ם. וְעַל דָּא שְׁלֵטָא בֵּיהּ, הֵהוּא מְזַלָּא דְאֶקְרִי בְרָזָא דִּילִיָּה תְאוּמִים, וּבֵיהּ אִתְיַהֲבַת אורִיָּתָא. וּמִכָּאן אִתְמַשְׁכָּאן דְרִגִין לְתַתָּא, עַד דְסַלְקִין בְּשִׁמְהוֹן, לְאַנְהָרָא עֲלָמָא.

239. כָּל שְׂאָר מְזֻלִי, לִית לֹון פֶּה וְלָשׁוֹן, וְהָאִי אִית לִיָּה פֶּה וְלָשׁוֹן כְּלִילִין כְּחָדָא. וְעַל דָּא בְּאוּרִיָּתָא, וְהִגִּית בּוּ יוּמָם וְלִילָה כְּתִיב. יוּמָם, לְקַבֵּל לָשׁוֹן. לִילָה, לְקַבֵּל פֶּה. וְכִלְא כְּלִיל כְּחָדָא. וּבְכִלְא סְלִיק תְאוּמִים.

240. תוּמִים כְּתִיב, וְעַל רִזָּא דָּא כְּתִיב תוּמִים, וְהֵנָּה תוּמִים בְּבִטְנָה. אִי תִיּוּמָא דְבְּגִין תְּרוּוּיָּהוּ קְאָמְר. לְאוּ הָכִי, דְהָא עֲשׂוּ לָא סְלִיק בְּרָזָא דָּא. אֶלָּא בְּגִין יַעֲקֹב קְאָמְר, וְשִׁבְחָא דָּא, דְהוּא בְּמַעְהָא דְהֵהוּא צַדִּיקָת, קָא מְשַׁבַּח קְרָא. וּבְגִין דְהוּוּ תַמְן הֵהוּא רְשָׁע, אִסְתַּלַּק מִתַּמְן אֶלְף.

241. All is one secret, for Jacob receives through his secret, TIFERET, THE CENTRAL COLUMN, the two months Nisan and Iyar, and he is included in the secret of THE MONTH Sivan, which is THE SIGN OF Gemini. THIS MEANS THAT BY BEING INCLUDED IN THE MONTH SIVAN - WHICH INCLUDES TWO MONTHS, NISAN AND IYAR, WHICH ARE RIGHT AND LEFT - IT IS THEREFORE CALLED "TWINS," AND SINCE JACOB IS ALSO INCLUDED IN IT HE RECEIVES THOSE TWO MONTHS. Esau receives through his own inner meaning the two months, Tammuz and Av, but since he does not abide in THE CENTRAL COLUMN, WHICH IS ELUL, he therefore loses Elul, for Elul is not his. And he does not even have the whole MONTH of Av, but only nine days and no more, so it can be seen that he is not included in the secret of the twins - WHICH IS THE CENTRAL COLUMN. He separated himself and turned towards the Other Side in naught and desolation, as it is written: "The enemies are come to an end in perpetual ruins" (Tehilim 9:7).

242. Because Jacob is in the sign of the twins, the Torah was given to his children in the months of the twins, being itself "twins" - WHICH IS the Written Torah and the Oral Torah. IT WAS GIVEN in the third month to the triple nation, WHICH INCLUDES three grades, NAMELY, THE 'THREE FATHERS'. THE TORAH WAS GIVEN in three parts: the Torah, the Prophets and the Writings, and all is one.

243. "In the third month..." We have already explained that chapter in the scripture above. Rabbi Chiya said that at the time that Yisrael approached Mount Sinai, the Holy One, blessed be He, gathered the seeds of the nation of Yisrael and examined them all. And He found no blemish in all the seeds of Yisrael but saw they were all of a holy seed and of Truth.

244. At that time, the Holy One, blessed be He, said to Moses: 'Now do I wish to give Yisrael the Torah. Draw them to Me by My love for the patriarchs and by the signs that I have made manifest to them. And you shall be My messenger. Therefore, go and tell them those words.' Rabbi Yosi said that Rabbi Yehuda said that those were the words that the Holy One, blessed be He, said to Moses, and continued: 'Thus, you shall be My faithful messenger by drawing Yisrael to go after Me.'

14. "And Moses went up to Elohim"

This section offers several interpretations of "And Moses went up to Elohim and Hashem called to him out of the mountain, saying." One explanation is that Moses went up to the place where the Shechinah's wings are outspread. The discussion turns to the issue of perfection, and we hear that there is always awe or dread when in the presence of the perfection of all. The title verse is then applied first to Moses, then to God, and finally to the four bonds of earth, air, fire and water. Rabbi Shimon hears Rabbi Yehuda tell of a dream where from Rabbi Yehuda finally remembered and understood that Chochmah was above, Tiferet below, and Malchut the Sanctuary of God that lay between them. The last interpretation reminds us that whoever comes to be purified is always assisted.

245. "And Moses went up to Elohim and Hashem called to him out of the mountain, saying" (Shemot 19:3). "And Moses went up to Elohim," MEANS THAT Moses went up to the place where the wings of the Shechinah are outspread, as it is written: "He bowed the heavens also and came down" (Tehilim 18:9).

241. וְכֹלֵא רְזָא חֲדָא. יַעֲקֹב נָטִיל בְּרְזָא דִּילִיָּהּ, תְּרִין יַרְחִין נִיס"ן וְאִי"ר, וְאַתְבְּלִיל אִיהוּ בְּרְזָא דְסִינׁוֹן, דְּאִיהוּ תְּאוּמִים. עֵשׂוֹ, נָטִיל בְּרְזָא דִּילִיָּהּ, תְּרִין יַרְחִין תְּמוֹז" א"ב, וְאִיהוּ לֹא אֲשַׁתְּכַח, וְאַתְאֲבִיד, דְּהָא אֲלוֹ"ל לֹא דִּילִיָּהּ הוּא, וְאַפִּילוּ א"ב, ט' יוֹם אִינּוֹן דִּילִיָּהּ, וְלֹא יִתִיר, וְאַתְאֲבִיד, וְלֹא אֲשַׁתְּכַח, וְלֹא אִיהוּ בְּרְזָא דְתְּאוּמִים, אֲלֵא אֲתַפְּרֵשׁ לְחֻדְיָהּ, וְסָטָא לְסָטְרָא אַחֲרָא בְּאַפִּיסָה וְשִׁמְמוֹ, כַּד"א, הָאוּיֵב תְּמוֹ חֲרָבוֹת לְנִצְחָ.

242. וּבְגִין דִּיעֲקֹב אִיהוּ תְּאוּמִים, אֲתִיְהִיבַת אֲוִרִיָּתָא לְבְנוֹי בְּחֻדָּשׁ תְּאוּמִים, וְאֲוִרִיָּתָא בְּרְזָא דְתְּאוּמִים, תּוֹרָה שְׁבַכְתָּב, וְתּוֹרָה שְׁבַע"פ. בְּחֻדָּשׁ תְּלִיתָאֵי, לְעַם תְּלִיתָאֵי, בְּדִרְגִין תְּלִיתָאֵי, תּוֹרָה תְּלִיתָאֵי: תּוֹרָה, נְבִיאִים, וְכְתוּבִים. וְכֹלֵא חַד.

243. בְּחֻדָּשׁ הַשְּׁלִישִׁי וְגו'. פְּרִשְׁתָּא דָּא בְּהַאי קְרָא אֲוִקְמוּהָ לִיָּה לְעִילָא. תְּאֲנִי רַבִּי חַיָּיא, בְּהַהוּא זְמַנָּא דְמָטוּ יִשְׂרָאֵל לְטוֹרָא דְסִינׁוֹן, בְּנִישׁ לְהוּ קוֹדֶשׁא בְּרִיךְ הוּא לְזִרְעִינ דְיִשְׂרָאֵל, וְאַשְׁגַּח לִיָּה בְּכֻלְהוּ, וְלֹא אֲשַׁכַּח בְּכֻלְהוּ זְרַעָא דְיִשְׂרָאֵל פְּסֻלוֹ, אֲלֵא כֻלְהוּ זְרַעָא קְדִישָׁא, כֻּלְהוּ בְּנֵי קִשׁוּט.

244. בְּהַהוּא זְמַנָּא אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לְמֹשֶׁה, הֲשַׁתָּא אָנָּא בְּעֵי לְמִיָּהֵב אֲוִרִיָּתָא לְיִשְׂרָאֵל, מְשִׁיךְ לְהוּ בְּרַחֲמֵיָּהֵם דְּאֲבָהֵן, בְּרַחֲמֵיָּהֵם דְּרַחֲמֵיָּהֵם לְהוּ, וּבְאַתּוּן דְּעִבְדִּית לְהוּ. וְאַתְּ הוּי לִי שְׁלוּחָא, וְאַתִּיב מְלִין אֲלִיךָ. אָמַר ר' יוֹסִי אָמַר ר' יְהוּדָה, בְּךָ אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לְמֹשֶׁה, בְּמַלְּהָ דָּא הוּי לִי שְׁלִיחָא מְהִימְנָא, לְאַמְשַׁכָּא יִשְׂרָאֵל אֲבַתְרָאֵי.

245. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים וַיִּקְרָא אֵלָיו יי' מִן הָהָר וְגו'. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים, לְאַתְרָא דְפְּרִישׁוֹן גְּרָפוֹי דְשְׁכִינְתָּא, כַּד"א וַיֵּט שָׁמַיִם וַיִּרְדּוּ וְגו'.

246. We have learned that Rabbi Yehuda said that as long as the legislations of the Supernal King adhere to their proper places, MEANING THAT THEY BALANCE BETWEEN RIGHT AND LEFT, all the worlds are with joy and all the works are maintained properly, as it is written: "the work of Hashem...that it is tremendous" (Shemot 34:10). What does "tremendous" mean? Rabbi Elazar said that it is the perfection of all, as it is written: "A great El, a mighty and a terrible" (Devarim 10:17). What does "terrible" mean? This is Jacob, THE CENTRAL COLUMN, for it is written: "And Jacob was a plain man" (Beresheet 25:27). "...plain..." means, according to the Aramaic translation, 'a complete man', perfect in all. Thus, all the deeds of the Holy One, blessed be He, are perfect in wholeness, and are perfectly maintained.

247. As we learned, Rabbi Yosi explained that one day, while he was standing before Rabbi Yehuda Saba (the elder), he asked him about the meaning of the verse: "And he was afraid and said: 'How dreadful is this place'" (Beresheet 28:17). What did Jacob see that frightened him and made him call it "dreadful"? Rabbi Yehuda explained that he saw there the perfection of the holy Faith, WHICH IS MALCHUT, that was frequent in that place as it is above, and any place wherein His perfection is found is called "dreadful."

248. I asked him: If that is so, why then is the word "dreadful" translated into Aramaic as 'fear' and not as 'perfection'? FOR IF "DREADFUL" MEANS 'PERFECTION', HE SHOULD HAVE TRANSLATED IT AS "PERFECTION." He answered that there is no awe but in a place where perfection is found, and any place in which there is completeness is called "dreadful", as it is written: "O fear Hashem you saints of His, for those who fear Him there is no lack" (Tehilim 34:10). We can learn from this verse, "there is no lack," THAT AWE IS COMPLETENESS, for wherever there is no deficiency there is completeness.

249. We studied: "Who has ascended up into heaven and come down" (Mishlei 30:4). Rabbi Yosi said that it is Moses, for it is written: "And Moses went up to Elohim" (Shemot 19:3). "Who has gathered the wind in His fists" (Mishlei 30:4)? It is Aaron, as it is written: "And his hands full of sweet incense beaten small" (Vayikra 16:12). "Who has bound the waters in a garment"? It is Eliyahu, as it is written: "There shall not be dew or rain these years but according to my word" (I Melachim 17:1). "Who has established all the ends of the earth"? It is Abraham, of whom it is written: "These are the generations of the heaven and of the earth when they were created (behibar'am)" (Beresheet 2:4). Do not pronounce it 'behibar'am', but "beAbraham (lit. 'by Abraham')," (spelled with the same letters).

250. He taught this, and said: "Who has ascended up into heaven?" The Holy One, blessed be He, of whom it is written: "Elohim is gone up with a shout" (Tehilim 47:6). "Who gathered the wind in His fists"? The Holy One, blessed be He, of whom it is written: "In whose hands is the soul of every living thing" (Iyov 12:9). "Who has bound the waters in a garment"? The Holy One, blessed be He, of whom it is written: "He binds up the waters in His thick clouds" (Iyov 26:8). "Who has established all the ends of the earth"? The Holy One, blessed be He, of whom it is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). RABBI YOSI continued further and said: "Who went up into heaven and came down"? Those are the four bonds of the world: fire, air, water and earth.

246. תֵּאֲנֵן אָמַר ר' יְהוּדָה, כָּל זְמַנָּא דְגְלוּפֵי מְלָכָא עֲלָא מְתִישְׁרֵן בְּאַתְרֵיהּ, עֲלָמִין כְּלָהוּ בְחִידוֹ, וְכָל עוֹבְדֵינ מְתִישְׁרֵן בְּקִיּוּמֵיהוּ. כַּד"א, אֵת מַעֲשֵׂה יְיָ בִּי נוֹרָא הוּא. מָאִי בִּי נוֹרָא הוּא. אָמַר ר' אֶלְעָזָר, שְׁלִימוֹ דְכָלָא. כַּד"א הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנוֹרָא. מָאִי וְהַנוֹרָא. דָּא יַעֲקֹב. וְכַתִּיב, וַיַּעֲקֹב אִישׁ תָּם, כְּתַרְגוּמוֹ, גְּבַר שְׁלִים. שְׁלִים בְּכָלָא. כִּךְ כָּל עוֹבְדֵינ דְקוּדְשָׁא בְרִיךְ הוּא, שְׁלִימִין בְּשְׁלִימוֹ, בְּקִיּוּמָא שְׁלִים.

247. תֵּנִיָּא, רַבִּי יוֹסִי אָמַר, יוֹמָא חַד הוּוּ קְאִימְנָא קְמִיה דְר' יְהוּדָה סְבָא, שְׁאִילְנָא לֵיהּ, מָאִי דְכַתִּיב, וַיִּירָא וַיֹּאמֶר מַה נוֹרָא וְגו'. מָאִי קָא חֲמָא, דְקָאֲמַר דְאִיהוּ נוֹרָא. אָמַר לִי, חֲמָא שְׁלִימוֹ דְמַהִימְנוּתָא קְדִישָׁא, דְהוּוּ שְׁכִיחַ בְּהוּוּא אֲתָר, בְּגוּוּנָא דְלַעֲיִלָּא. וּבְכָל אֲתָר דְהוּוּ שְׁלִימוּתָא שְׁכִיחַ, אֲקָרִי נוֹרָא.

248. אָמִינָא לֵיהּ, אִי הָכִי, אָמַי תְּרַגְמוֹ דְחִילוֹ, וְלֹא שְׁלִים. אָמַר לִי, לִית דְחִילוֹ אֶלָּא בְּאַתְר דְהוּוּ שְׁלִימוּתָא שְׁכִיחַ, וּבְכָל אֲתָר דְהוּוּ שְׁלִימוּתָא שְׁכִיחַ, אֲתַקְרִי נוֹרָא. דְכַתִּיב, יִרְאוּ אֶת יְיָ קְדוֹשׁוֹ בִּי אֵין מַחְסוֹר לִירְאִיו, מִמַּשְׁמַע דְקָאֲמַר בִּי אֵין מַחְסוֹר, בְּאַתְר דְלִית מַחְסוֹר, שְׁלִימוּתָא שְׁכִיחַ.

249. תֵּאֲנֵן מִי עֲלָה שְׁמַיִם וַיִּרַד, אָמַר ר' יוֹסִי, דָּא הוּא מֹשֶׁה, דְכַתִּיב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים. מִי אֶסְפָּה רוּחַ בְּחַפְנָיו, דָּא הוּא אַהֲרֹן. דְכַתִּיב, וּמִלֵּא חַפְנָיו קְטֹרֶת סַמִּים דְקָה. מִי צָרַר מַיִם בְּשַׁמְלָה, דָּא אֱלִיָּהוּ. דְכַתִּיב, אִם יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל וּמָטָר בִּי אִם לְפִי דְבָרֵי. מִי הָקִים כָּל אֲפְסֵי אֶרֶץ, דָּא הוּא אַבְרָהָם. דְכַתִּיב בֵּיהּ, אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם, אֵל תַּקְרִי בְּהַבְרָאָם, אֶלָּא בְּאַבְרָהָם.

250. הוּא תֵּנִי הָאִי, וְהוּא אָמַר, מִי עֲלָה שְׁמַיִם, דָּא קוּדְשָׁא בְרִיךְ הוּא. דְכַתִּיב בֵּיהּ עֲלָה אֱלֹהִים בְּתַרוּעָה מִי אֶסְפָּה רוּחַ בְּחַפְנָיו, דָּא קוּדְשָׁא בְרִיךְ הוּא, דְכַתִּיב אֲשֶׁר בִּידוֹ נִפְשׁ כָּל חַי וְגו'. מִי צָרַר מַיִם בְּשַׁמְלָה דָּא קוּדְשָׁא בְרִיךְ הוּא. דְכַתִּיב בֵּיהּ צוֹרֵר מַיִם בְּעַבְיוֹ. מִי הָקִים כָּל אֲפְסֵי אֶרֶץ, דָּא קוּדְשָׁא בְרִיךְ הוּא. דְכַתִּיב בֵּיהּ, בְּיוֹם עֲשׂוֹת יְיָ אֱלֹהִים אֶרֶץ וּשְׁמַיִם. תּוֹ אָמַר, מִי עֲלָה שְׁמַיִם וַיִּרַד וְגו', אֵלִין אֵינּוֹן אֲרַבַּע קְטִירֵי עֲלָמָא, אֲשֶׁ רוּחַ מַיִם וְעֶפֶר.

251. Rabbi Yesa said: It is evident that Rabbi Yosi's interpretations of this verse have no hold, FOR THEY ARE INCOMPATIBLE WITH EACH OTHER. But when Rabbi Shimon heard them he put his hand on the head of Rabbi Yosi and blessed him, saying: Your interpretations are quite right and well said, and it is indeed so. Where have you learned THIS? And he answered: I have learned them from my father who heard it from Rav Hamnuna Saba (the elder).

252. One day, Rabbi Shimon was sitting at the gate of Tzipori when Rabbi Yesa said to him: That which Rabbi Yosi said, "Who ascended up into the heavens and came down," he applied once to Moses then to the Holy One, blessed be He, and finally he said that these are the four bonds, fire, air, water and earth - and I saw that my master blessed him!

253. Rabbi Shimon replied: Assuredly, what he said is well spoken, and so it is. All are the same, and all things apply to the Holy One, blessed be He, and all of them amount to the same thing. Rabbi Yesa became excited by the words of Rabbi Shimon and he said: This is indeed so, and on another occasion I learned from my master the explanation of the verse: "These are the generations of the heavens and of the earth when they were created" (Heb. behibar'am). Do not read it as 'behibar'am', but rather "beabra'ham ('in Abraham')" (with the same letters) - NAMELY, WITH CHESED OF ZEIR ANPIN, as it is written: "For I have said, the world is built by Chesed (Eng. 'kindness')" (Tehilim 89:3), - AND ALL THE OTHER NAMES: MOSES, AARON, ELIYAHU AND THE FOUR ELEMENTS, FIRE, AIR, WATER AND EARTH, AS ALL ARE THE NAMES OF THE HOLY ONE, BLESSED BE HE.

254. This is well said, but what is the meaning of the last part of the verse saying: "What is his name and what is His son's name that you should know" (Mishlei 30:4)? I can understand "What is His name," but what about "His son's name"? Rabbi Shimon replied: I have already taught the secret of this verse to my son Rabbi Elazar. He said to him: Please, tell me master, for I have asked you in a dream concerning it and I have forgotten the answer. He replied: Now if I tell you will you remember it? Rabbi Yesa answered: Assuredly, for what my master teaches me by daytime I remember.

255. He said: The secret of it is connected with the verse, "Yisrael is My son, my firstborn" (Shemot 4:22), and, "Yisrael, in whom I will be glorified" (Yeshayah 49:3). And it is in the supernal secret of this verse THAT YISRAEL SIGNIFIES TIFERET and is called "His son." Rabbi Yesa replied: Be assured, my master, that I know this secret. Yet Rabbi Yesa could not remember WHAT HE WAS TOLD IN HIS DREAM, and distressed, he went home and slept. Then he had a dream in which he was shown a book of Agadah wherein it was written: "Chochmah and Tiferet are in His sanctuary."

251. אָמַר ר' יִיסָא, אֲתַחְזוֹן מְלוֹי דְר' יוֹסִי, דְלֵא מִתְקַיֵּמָאן. כִּד מְטוּ מְלִין אֵלִין לְגַבִּיּה דְר' שְׁמַעוֹן, אֲנַח יְדוּי בְרִישִׁיּה דְר' יוֹסִי וּבְרִכְיָה, וְאָמַר שְׁפִיר קֵא אֲמַרְתָּ, וְהָכִי הוּא. אָמַר לִיה מָנָא לָךְ. אָמַר הָכִי אוֹלִיפְנָא מֵאָבָא, דְהוּה אָמַר מִשְׁמִיּה דְרַב הַמְנוּנָא סָבָא.

252. יוֹמָא חַד הוּה יְתִיב ר' שְׁמַעוֹן בְּתַרְעָא דְצַפּוּרִי, אָמַר לִיה ר' יִיסָא, הָאִי דְאָמַר ר' יוֹסִי, מִי עֲלָה שְׁמַיִם וַיֵּרַד וְגו', זְמַנָּא חֲדָא אָמַר, דָּא מוֹשֶׁה. לְבַתַּר אָמַר, דָּא קוּדְשָׁא בְרִיךְ הוּא. לְבַתַּר אָמַר, אֵלִין ד' קְטִירִין אֲשֶׁ רוח מִיָּם וְעֶפֶר. וְחַמִּינָא לִיה לְמַר דְּבְרִכְיָה.

253. אָמַר לִיה וְדָאִי שְׁפִיר קֵא אָמַר, וְהָכִי הוּא, וְכֹלָא חַד מְלָה, וְכֹלָהוּ מְלִי אֲתַקְוִימוּ בְּקוּדְשָׁא בְרִיךְ הוּא, וְכֹלָהוּ בְּחַד מִתְקַלָּא סְלֵקָא. אֲתַרְגִּישׁ ר' יִיסָא בְּמְלוֹי דְר' שְׁמַעוֹן, וְאָמַר וְדָאִי הָאִי הָכִי הוּא, וְהָכִי אוֹלִיפְנָא מִקְמִיּה דְמַר זְמַנָּא אַחְרָא. אֵלָה תּוֹלְדוֹת הַשְּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם, אֵלָא בְּאַבְרָהָם. דְכְתִיב, כִּי אָמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה.

254. וְכֹלָא שְׁפִיר. אָבֵל סוּפָא דְקֵרָא מָאִי קֵא מִיּוּרֵי דְכְתִיב מַה שְּׁמוֹ וּמַה שְּׁם בְּנוֹ כִּי תִדַּע. מַה שְּׁמוֹ תִינַח, מַה שְּׁם בְּנוֹ מַהוּ. אָמַר לִיה, רְזָא דְמְלָה הָא אוֹלִיפְנָא לְר' אֶלְעָזָר בְּרִי. אָמַר לִיה, לִימָא לִי מַר, דְהָא בְּחַלְמֵי שְׁאִילְנָא קְמִיּה דְמַר הָאִי מְלָה, וְאָמַר לִי, וְאַנְשִׁינָא לָהּ. אָמַר לִיה, אִי אִימָא תְדַבֵּר. אָמַר לִיה וְדָאִי. דְהָא מַה דְאוֹלִיפְנָא קְמִי דְמַר יוֹמָא דָּא אֲדַבְרָנָא.

255. א"ל רְזָא דְמְלָה, הִיּוּנוּ דְכְתִיב בְּנֵי בְכוּרֵי יִשְׂרָאֵל וְכְתִיב יִשְׂרָאֵל אֲשֶׁר בֶּן אֲתַפְאָר. וּבְרְזָא עֲלָאָה, וְהָאִי אֶקְרִי בְנוֹ. אָמַר יְנַח דְעֵתִיּה דְמַר, דְהָא רְזָא דָּא יִדְעָנָא. אֲדַהָכִי, לָא אֲדַבֵּר ר' יִיסָא, חֲלַשׁ דְעֵתִיּה, אֲזַל לְבֵיתִיּה, אֲדַמּוֹךְ, אַחְזִיאוּ לִיה בְּחַלְמָא, חַד סַפְרָא דְאַגְדָּתָא, דְהוּה כְּתִיב בֵּיה, חֲכָמָה וְתַפְאָרַת בְּמִקְדָּשׁוֹ.

256. When he awoke he went to Rabbi Shimon and kissed his hands saying: Thus I was shown in my dream, and some other time I saw in my dream a book of Agadah wherein it was written: "Chochmah and Tiferet in His sanctuary." "Chochmah" above, "Tiferet" below, and His sanctuary, WHICH IS MALCHUT, by them. This is what I saw once in my dream, and these words were on my lips. Then Rabbi Shimon said to him: Until now you were too young to be enumerated among the reapers of the field, MEANING THOSE KNOWLEDGEABLE IN SECRETS, but now everything has been shown to you. And this is the meaning of the verse: "What is His name and what is his son's name that you should know." Chochmah is "His name" and Tiferet is "His son's name," FOR CHOCHMAH AND BINAH ARE ABA AND IMA OF TIFERET, AS IT IS KNOWN.

257. "And Moses went up to Elohim." Happy is the portion of Moses for being worthy of this honor to which the Torah itself testifies. Come and behold the difference between Moses and all other men of the world. When other men rise, they rise in richness or they rise to greatness or kingship, but of Moses it is written: "And Moses went up to Elohim." Blessed is his share.

258. Rabbi Yosi said: From this verse the friends deduced that "he who comes to be purified is assisted," for it is written, "And Moses went up to Elohim," and afterwards it is written, "and Hashem called to him." Thus, he who desires to come nearer is brought nearer.

15. "Thus shall you say to the house of Jacob"

Here we read of the happiness of those who are chosen by God to come near to Him. Those who reside in the Holy Land have the presence of God because the Shechinah always dwells there. In, "And Hashem called to him from the mountain, saying, 'Thus shall you say to the house of Jacob'," Hashem means to reveal wisdom to the children of Yisrael, and to tell them the truth about what He has done for them. We read how Rabbi Yosi and Rabbi Chiya fall in with a man who has the wisdom of herbs, and who cures them with one of his herbs of an ailment that they did not even know they had. He shows them the danger and the power of his herb, and they watch while it kills the serpent. In this way we learn the tremendous power inherent in everything that God created to grow on earth.

259. "And Hashem called to him from the mountain, saying, 'Thus shall you say to the house of Jacob'" (Shemot 19:3). Rabbi Yitzchak opened the discussion with the verse: "Happy is he whom You choose, and cause to approach to You, that he may dwell in Your court" (Tehilim 65:5). Happy is the portion of the man whom the Holy One, blessed be He, desires to bring near to Him to dwell in the Holy Palace, for he whom He desires to receive to worship Him is inscribed above, to make it known that he has been chosen by the Holy King to dwell in His apartment. And everyone who has upon him such a sign can pass through all the supernal gates without any hindrance.

256. אַתָּער, אֶזֶל לְגַבְיָה דִּר"ש, נִשְׁק יָדָיו, אָמַר, הִכִּי חֲמִינָא בְּחַלְמָא. זְמַנָּא אַחְרָא חֲמִינָא בְּחַלְמָא, חַד סַפְרָא דְאַגְדָּתָא דְאַחְזִיזוּ קַמָּאי, וְהוּהוּ כְּתִיב בֵּיהּ, חֲכָמָה וְתַפְאֶרֶת בְּמַקְדְּשׁוֹ, חֲכָמָה לְעֵילָא, תַּפְאֶרֶת לְתַתָּא. בְּמַקְדְּשׁוֹ לְגַבְיָהּ. וְהִכִּי חֲמִינָא בְּחַלְמָא זְמַנָּא חַדָּא. וְהִכִּי אֲשַׁכְחָנָא בְּפּוּמָאִי. א"ל ר' שְׁמַעוֹן, עַד כְּעַן רַבִּינָא אַנְתָּה, לְמִיעַל בֵּין מַחְצְדֵי חַקְלָא, וְהָא כֹּלָא אַחְזִיאוּ לָךְ. וְדָא הוּא דְכְּתִיב, מִה שְׁמוֹ וּמִה שְׁם בְּנוֹ כִּי תִדְע. חֲכָמָה שְׁמוֹ, תַּפְאֶרֶת בְּנוֹ.

257. וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים, זָבָאָה חוּלְקִיָּה דְּמֹשֶׁה, דְּזָכִי לִיקְרָא דָּא, דְּאֹרִינִיתָא אֶסְהִיד בְּגִינִיהּ בְּךָ. ת"ח, מִה בֵּין מֹשֶׁה לְשָׂר בְּנֵי עֲלָמָא. שָׂר בְּנֵי עֲלָמָא, כַּד סַלְקִין, סַלְקִין לְעַתְרָא, סַלְקִין לְרַבּוֹ, סַלְקִין לְמַלְכוֹ, אֲבָל מֹשֶׁה כַּד סַלִּיק, מִה כְּתִיב בֵּיהּ, וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים, זָבָאָה חוּלְקִיָּה.

258. ר' יוֹסִי אָמַר, מִכָּאֵן אָמְרוּ חֲבֵרֵינָא, הֲבָא לִיטְהֵר מְסִינְעִין אוֹתוֹ, דְּכְּתִיב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים. מִה כְּתִיב בְּתַרְיָה, וַיִּקְרָא אֵלָיו יי'. דְּמֵאֵן דְּבַעֵי לְאַתְקַרְבָּא, מְקַרְבִּין לִיהּ.

259. וַיִּקְרָא אֵלָיו יי' מִן הָהָר לֵאמֹר כֹּה תֹאמַר לְבֵית יַעֲקֹב וְגו'. ר' יִצְחָק פְּתַח, אֲשֶׁרִי תַבְחַר וְתַקְרַב יִשְׁכּוֹן חֲצֵרֶיךָ, זָבָאָה חוּלְקִיָּה דִּיהוּא ב"נ, דְּקוּדְשָׁא בְּרִיךְ הוּא אַתְרַעֵי בֵּיהּ, וְקָרִיב לִיהּ, לְמִשְׁרֵי בְּגוֹ הַיִּכְלָא קְדִישָׁא, דְּכֹל מֵאֵן דְּאִיהוּ אַתְרַעֵי בֵּיהּ לְפּוֹלְחָנִיהּ, רְשִׁים הוּא מְרַשְׁיָמִין דְּלְעֵילָא, לְמַנְהַע דְּהָא הוּא אַתְבְּחַר מְקַמִּיהּ דְּמַלְכָּא קְדִישָׁא עֲלָאָה, לְמִשְׁרֵי בְּמִדְּרוֹי. וְכֹל מֵאֵן דְּאֲשַׁתְּכַח בֵּיהּ הוּא רְשִׁימָא, אַעֲבַר בְּכֹל תַּרְעִין דְּלְעֵילָא, וְלִית דִּימְחֵי בִידּוּי.

260. Rabbi Yehuda said: Happy is the share of Moses, of whom it is written, "Happy is he whom You choose, and cause to approach to You," and of whom it is also written, "And Moses drew near to the mist" (Shemot 20:18), and, "And Moses alone shall come near Hashem: but they shall not come near" (Shemot 24:2). "Thus shall you say to the House of Jacob," are the wp,em, and "the children of Yisrael" are the men.

261. Rabbi Shimon said: "Thus (Heb. koh) shall you say" has the same meaning as in the verse, "In this way (Heb. koh) shall you bless" (Bemidbar 6:22), and as in another verse, "And Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10), namely, bless (Heb. yevarchu) koh - KOH BEING MALCHUT WHICH IS CALLED 'KOH'. "Thus shall you say to the house of Jacob," meaning by "saying," from the side of Judgment. "...and tell the children of Yisrael..." is the same as in the verse, "And He declared (told) to you His Covenant" (Devarim 4:13), and as in the verse, "I profess (tell) this day to Hashem your Elohim" (Devarim 26:3), FOR "TELLING" PERTAINS TO MERCY. "...the children of Yisrael..." are the men who come from the side of Mercy, THEREFORE IT IS ADDRESSED TO THEM BY "TELLING."

262. Rabbi Yitzchak said: Since we have come upon this verse, why is it written: "I told this day to Hashem your Elohim," instead of 'Hashem our Elohim'? Rabbi Shimon replied: Not only this. For it is also written: "For Hashem your Elohim brings you into a good land" (Devarim 8:7), "that Hashem your Elohim gives you" (Devarim 7:16), and it is written, "For Hashem your Elohim is a consuming fire" (Devarim 4:24). And all of them are written the same way.

263. We have learned that he who resides in the land of Yisrael has Elohim, and he who resides outside of it is as he who is without Elohim. The reason for this is that the holy seed comes to the Holy Land and the Shechinah dwells in Her place, and they depend on each other. Therefore, Moses did not say "your Elohim" except to those who were going to settle in the Holy Land and to receive the Shechinah. And Moses did not say 'our Elohim' since he did not merit to enter into the Holy Land. Therefore, it is written "your Elohim" in all these verses, for they were to enter there.

264. He said to him: Assuredly it is so, but why is it written, "And you shall come to the priest that shall be in those days, and say to him, 'I profess this day to Hashem your Elohim'" (Devarim 26:3)? If they were already in the Holy Land, why did he say "your Elohim" and not 'our Elohim'? AND HE ANSWERS that they show and praise the supernal Chesed, for it granted them all that merit to enter and dwell in that Holy Land, and performed by them all that goodness. Therefore, they said those words to the priest, as it is written: "I profess this day to the Hashem your Elohim," for he comes from the side of the Chesed.

260. ר' יהודה אמר, זכאה חולקיה דמשה, דעליה כתיב אשרי תבחר ותקרב, וכתיב ביה ומשה נגש אל הערמל ונגש משה לבדו אל יי' והם לא יגשו. כה תאמר לבית יעקב: אלין נוקבי, ותגיד לבני ישראל: אלין דוכרין.

261. ר' שמעון אמר, כה תאמר, כד"א כה תברכו. וכתיב, וחסידיך יברוכה, כלומר יברכו כה. כה תאמר לבית יעקב, באמירה. והיינו מסטרא דדינא. ותגיד לבני ישראל, כד"א, ויגד לכם את בריתו. וכתיב הגדתי היום ליי' אלהיך. לבני ישראל, דוכרין, דאתו מסטרא דרחמי.

262. א"ר יצחק, הואיל ואתינא להאי, מה הוא הגדתי היום ליי' אלהיך. ליי' אלהינו, מבעי ליה. אמר ליה ר' שמעון, וכי האי בלחודוי הוא. והא כתיב כי יי' אלהיך מביאך אל ארץ טובה וגו'. אשר יי' אלהיך נותן לך. כי יי' אלהיך אש אוכלה הוא, וכלהו הכי.

263. אלא הכי תנינן, כל הדר בארץ ישראל הומה כמי שיש לו אלוה. וכל הדר בחוצה לארץ הומה כמי שאין לו אלוה. מאי טעמא. משום דזרעא קדישא, לארעא קדישא סלקא. ושכינתא באתרה יתבא. והאי בהאי תליא. ומשה לא קאמר אלהיך, אלא לאינן דהוו זמינן למיעל לארעא קדישא, ולקבלא אפי שכינתא. ומה דלא אמר אלהינו, משום דהא משה לא זכה למיעל לארעא, ובגיני כן, אלהיך ודאי בכל אתר, משום דאינן הוו זמינן למיעל תמן.

264. א"ל ודאי הכי הוא. אבל הכא כתיב, ובאת אל הכהן אשר יהיה בימים ההם ואמרת אליו הגדתי היום ליי' אלהיך, והא אינן בארעא שריין, מאי טעמא אלהיך, ולא אלהינו. אלא אינן בעיין לאחזאה ולאודאה, דבגיני דחסד עלאה, זכאן לכל האי, ושריין בארעא, ועאלן להיא ארעא, ועבד עמדהון כל אינן טבאן, ובגיני כן, הוו אמרי מלין אלין לכהן, דכתיב הגדתי היום ליי' אלהיך, משום דאתי מסטרא דחסד.

265. "Thus shall you say to the house of Jacob," namely to that place which is appropriate TO THEIR GRADE; "And tell the children of Yisrael," namely to that place which is appropriate TO THEIR GRADE, for Jacob and Yisrael are two grades. JACOB IS THE LEVEL OF THE SIX ENDS AND YISRAEL IS THE GRADE OF THE FIRST THREE SFIROT, and both of them amount to one grade, WHICH IS ZEIR ANPIN, but Yisrael is called "the completeness of all". Therefore, it is written: "And tell the children of Yisrael," MEANING to reveal Wisdom to them and to tell them in the spirit of Wisdom the grace and the Truth of what the Holy One, blessed be He, has done for them, FOR "TELLING" ALLUDES TO CHOCHMAH, as it is written: "And He declared (told) to you His Covenant."

266. We learned that Rabbi Yosi said: Once I was on my way accompanied by Rabbi Chiya, my son. While walking we came upon a man who was collecting medicinal herbs in the field. We drew near him and I asked him: Tell us, what are these bundles of herbs for? He gave no reply and did not even raise his head. I asked him again but he gave no answer. Then I said to Rabbi Chiya, my son: This man is either deaf or mad or wise. So we sat down near him. Afterwards he collected all the herbs and made them into bundles and covered each bundle with fig leaves.

267. He turned to us and said: I see that you are Jews and Jews are said to be clever people. If I did not have pity for you now, you would be expelled from people as lepers are, for I perceive the odor of a certain herb which has entered your body. You would be outcasts FROM MEN for three days. But now eat this wild garlic and you will be healed.

268. So we ate from these that were before us and fell into a sleep, and we were bathed in perspiration for a long time. When we awakened that man said: Now your Elohim is with you, for you have found me and the cure of your bodies is accomplished through me.

269. As we went along he said to us: Every person must converse with his fellow according to their way. That is, to a woman according to her way, and to a man according to his way, and to a man among men according to his way. Then I was struck by this remark and said to Rabbi Chiya, my son: This accords with the verse, "Thus shall you say to the house of Jacob and tell the children of Yisrael."

265. כֹּה תֹאמַר לְבֵית יַעֲקֹב, לְהֵהוּא אֶתֶר דְּאִתְחַזִּי לְהוּ. וְתִגִּיד לְבְנֵי יִשְׂרָאֵל, בְּהֵהוּא אֶתֶר שְׁלִים דְּאִתְחַזִּי לְהוּ, דְּהָא יַעֲקֹב וְיִשְׂרָאֵל, תְּרִין דְּרִגִּין אֶסְתַּלְקוּ, וּבְדִרְגָא חַד סְלִקִין, אֶלָּא יִשְׂרָאֵל שְׁלִימוּתָא דְכֻלָּא אֶקְרִי. וְתִגִּיד לְבְנֵי יִשְׂרָאֵל, לְאַחְזָא חֲכֻמָּתָא, וְלֹאשְׁתַּעֵי בְרוּחַ חֲכֻמָּתָא, טִיבוּ וְקִשׁוּט דְעֵבֵד לֹון קוּדְשָא בְרִיךְ הוּא, דְכֻתִּיב וַיְגִיד לְכֶם אֶת בְּרִיתוֹ.

266. תֵּנִיָא, אָמַר ר' יוֹסִי, זְמַנָּא חֲדָא הוּינָא אֲזִיל בְּאַרְחָא, וְהוּהוּ ר' חִיָּא בְרִי עֲמִי. עַד דְּהוּינָא אֲזִלִין, אֲשַׁבְּחָנָא חַד גְּבַר, דְּהוּהוּ לְקִיט בַּחֲקָלָא, עֲשָׁבִין לְאַסּוּתָא. קְרִיבָנָא לְגַבְיָהּ, אֲמִינָא לִיהּ, בַּר נֶשׁ, קוּטְרָא דְקוּטְרֵי דְעֲשָׁבִין לְמָה. לֹא זְקִיף רִישִׁיהּ, וְלֹא אָמַר מִיִּדִי. אֶהֲדַרְנָא זְמַנָּא אַחְרָא וְאֲמִינָא הָאִי, וְלֹא אָמַר מִיִּדִי. אֲמִינָא לִיהּ לְרַבִּי חִיָּא בְרִי, אוּ הָאִי בַר נֶשׁ אָטִים אֲוִדְנִין, אוּ שְׁטִיא, אוּ חֲכִימָא. יְתִיבָנָא גְבוּי. לְבַתֵּר לְקִיט אִינּוֹן עֲשָׁבִין, וְאַחִיד לֹון, וְחָפָא עֲלֵיהוֹן טְרַפֵּי גּוּפִינִין.

267. אָמַר לֹון, אֲנָא חֲמִינָא דְיִוְדָאִין אֲתוֹן, וַיִּוְדָאִין אֲמַרֵי עֲלֵיהוּ, דְאִינּוֹן חֲכִימִין, אִי לֹא דְחִיּוּסְנָא עֲלֵיכּוּ הֲשֵׁתָא, תְּהוּוֹן רְחִיקִין מִבְּנֵי נֶשָׂא כְּסָגִירָא דָא, דְּמִרְחִיקִין לִיהּ מִכְּלָא, דְּהָא אֲנָא חֲמִינָא, דְּרִיחָא דְחַד עֲשָׁבָא דְהוּהוּ קְרִיב גְּבִיכּוֹן, עָאֵל בְּגוּפִיכּוּ, וְתְהוּוֹן רְחִיקִין תְּלַתָּא יוֹמִין. אֶלָּא אֲכִילוּ אֵלִין תּוּמֵי בְרָא וְתַתְּסוּן.

268. אֲכַלְנָא מִנֵּיהוּ דְהוּוּ שְׂכִיחִין קָמֵן, וְאֲדַמְכָנָא, וְאַתְקֻטְרָנָא בְּזִיעָא, עַד עֵידֵן סְגִי. לְבַתֵּר אֲתַעֲרָנָא, אָמַר לֹון הֵהוּא גְבַרָא, הֲשֵׁתָא אֱלֹהִיכּוֹן עֲמִכּוֹן, דְּאֲשַׁבְּחָתוֹן לִי, דְּהָא אֶסּוּתָא דְגּוּפִיכּוֹן עַל יְדֵי אֲשֵׁתִלִּים.

269. עַד דְּהוּינָא אֲזִלִין, אָמַר לֹון, כֹּל בַּר נֶשׁ בְּעֵי לְאַשְׁתַּעֵי בְּבַר נֶשׁ אַחְרָא, כְּפּוּם אַרְחוּי, דְּהָא לְנוֹקְבָא כְּפּוּם אַרְחוּי. לְגַבְרָא כְּפּוּם אַרְחוּי. לְגַבְרָא דְגַבְרֵי כְּפּוּם אַרְחוּי. אֲמִינָא לְרַבִּי חִיָּא בְרִי, הֵינּוּ דְכֻתִּיב, כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבְנֵי יִשְׂרָאֵל.

270. The man said to us: You probably noticed that I did not raise my head, nor did I speak to you. This is because my father was a greater expert in herbs than any one else at his time, and I have learned from him the powers and the uses of all the herbs that are true, and I spend the whole year among them.

271. Now I will tell you of this herb you saw me cover with fig leaves. In a northern corner in my house there is a place in which there is a millstone from the hole of which a man with two heads emerges. He carries a sharp sword in his hands, and every day he distresses us. I gathered this herb on account of him. Now follow me and you shall see the power of this herb, and what the supreme Elohim has revealed in the world, and that there is no one that knows His ways.

272. So we followed him. On the way to his house we saw him bending to a hole in the ground in which he deposited some of that herb, and a serpent with an enormous head issued. The man took a rope and bound the serpent as though it was a lamb. We were afraid, but the man told us to follow him.

273. When we reached his house, we saw that place in the dark behind a wall. He took a candle and kindled a fire around that place of the millstone. Then he said to us: Do not be frightened at what you see and keep silent.

274. While at that, he loosened the serpent's bonds and ground some of the herbs and sprinkled this upon the serpent's head. Then the serpent descended into the opening of that millstone and we heard a voice which caused the whole place to shake. We wanted to leave, but the man took hold of our hands saying: Fear not. Come close to me.

275. Meanwhile the serpent reappeared, and it was dripping blood. Again the man took some of that herb and sprinkled it upon the serpent's head. THE SERPENT entered the opening of that millstone. After a short time we saw a man with two heads came out from the millstone with a serpent wound about his neck. He come in and out of that millstone three times, saying: Chameleon, chameleon, woe to his mother who brought him to that place!

270. אָמַר לָן, חֲמִיתוֹן דִּלָּא זְקִיפְנָא רִישָׁאֵי, וְלֹא אֶשְׁתַּעֲינָא בְּהַדְרִיכּוּ, מִשּׁוּם דְּאָבָא חֲמִימָא בְּעֶשְׂבִין מְכַל בְּנֵי דְרָא הוּהּ. וְאוֹלִיפְנָא מֵאבָא אֲרַחוּי דְכָל עֶשְׂבִין, דְּבַהוֹן קְשׁוּט, וְאָנָּא בְּכָל שְׁתָּא מְדוֹרָאֵי בִינְיָהוּ.

271. וְהָאֵי עֶשְׂבָא דְחֲמִיתוֹן, דְּחֲפִינָא לִיה בְּטַרְפֵי דְגוֹפְנִין אֲלִין, בְּבִיתָאֵי אֵית אַתְר חַד, וְהוּא לְסַטְר צַפּוֹן, וּבַהֲהוּא אַתְר נְעִיץ חַד רִיחִיא, וּמְעִינָא דְהֵהוּא רִיחִיא, נְפִיק חַד גְּבַר בְּתַרִין רִישִׁין, וְחַרְבָּא שִׁינְנָא בִידִיה וּבְכָל יוֹמָא קָא מְצַעַר לָן. וְאָנָּא לְקִיטְנָא הָאֵי עֶשְׂבָא, וְזִילו אַבְתְּרָאֵי, וְתַחֲמוֹן חִילִיָּה דְהָאֵי עֶשְׂבָא, וְמָה דִּי אֱלֹהָא עֲלָאָה גְּלִי בְעֲלָמָא, וְלִית מָאן דִּידַע אֲרַחוּי. בְּכָלֵא.

272. אֲזִילְנָא אַבְתְּרִיהּ, עַד דְּהוּינָא אֲזִילִי בְּאֲרַחָא, מְאִיךְ לְחַד נּוֹקְבָא בְּעַפְרָא, וְשׁוּי מַהֲהוּא עֶשְׂבָא בְּנוֹקְבָא, נְפַק חַד חוּיָא וְרִישָׁא דִּילִיָּה סְגִי. נְטַל חַד סְנַטִירָא, וְקִטִיר לִיה כְּחַד גְּדִיא. דְּחִילְנָא. אָמַר לוֹן זִילו אַבְתְּרָאֵי.

273. עַד דְּמַטִּינָא לְבִיתִיהּ. חֲמִינָא הֵהוּא אַתְר בְּחֶשׂוּכָא, בְּתַר חַד כּוּתְלָא. נְטַל חַד שְׂרָגָא וְדִלִיק דִּלִיקָא סַחְרָנִיָּה דְהֵהוּא אַתְר דְּרִיחִיא. אָמַר לוֹן, מָמָה דְתַחֲמוֹן לֹא תְדַחֲלוֹן וְלֹא תִשְׁתַּעֲוֹן מִיָּדִי.

274. אֲדַהֲכִי, שְׂרִי חוּיָא מְקַטְרוּי, וְכַתֵּשׁ בְּקִיסְטָא מַהֲהוּא עֶשְׂבָא. וְשׁוּי בְּרִישִׁיָּה דְחוּיָא. עָאל חוּיָא בְּהֵהוּא עֵינָא דְרַחֲיָא, וְשִׁמְעָנָא קְלָא דְכָל אַתְר מְזַדְעָזְעָא. בְּעֵינִן לְמִיפַק, אַחִיד בִּידְנָא הֵהוּא גְּבַרָא, אָמַר, לֹא תְדַחֲלוֹן קְרִיבּוּ גְּבָאֵי.

275. אֲדַהֲכִי, נְפַק חוּיָא שְׁתִּית דְּמָא, נְקִיט הֵהוּא גְּבַרָא מַהֲהוּא עֶשְׂבָא, וְשׁוּי בְּרִישִׁיָּה כְּבִקְדְּמִיתָא. עָאל בְּהֵהוּא עֵינָא דְרַחֲיָא. לְשַׁעֲתָא זְעִירָא, חֲמִינָא, דְנְפִיק מַהֲהוּא עֵינָא חַד גְּבַרָא בְּתַרִין רִישִׁין, וְחוּיָא שְׂרִיָּא סַחְרָנִיָּה דְקַדְלוּי. עָאל בְּהֵהוּא עֵינָא דְרַחֲיָא וְנְפַק תְּלַת זְמַנִּי. הוּא אָמַר, זְקִיטָא זְקִיטָא, וְוִי לְאִימִיָּה דְלֵהוּא אַתְר אוּבִיל לִיה.

276. Then the millstone was torn from its place and both the man and the serpent came out, fell down, and died. We were terrified. Then that man said: Thus is the power of the herb which I collected in your presence. This was the reason why I did not speak to you or raise my head when you approached me.

277. He said to us: If men only knew the wisdom of all that the Holy One, blessed be He, has planted in the earth, and all the power of all that which is to be found in the world, they would acknowledge the power of their Master in His great wisdom. But the Holy One, blessed be He, has purposely hidden this wisdom from men in order that they do not turn from His ways by trusting in that wisdom alone, thus forgetting Him.

278. When I came and recounted those things to Rabbi Shimon, he said: Surely that was a wise man, for observe that there is no grass or herb that grows on the earth in which much wisdom and great power in heaven is not manifested. Come and observe this from the hyssop, for whenever the Holy One, blessed be He, desires that men purify themselves, they have to do it by the hyssop. What is the reason? To arouse that power above that is appointed over, for when it is aroused, it exterminates the Spirit of Impurity and the defiled person is cleansed. And to you I say: Blessed be the Merciful One who delivered you.

16. "on eagles' wings"

You have seen what I did to Egypt and how I bore you on eagles' wings. This section tells us by way of analogy with the eagle that God is merciful to His own children, but uses severe judgment with the heathen nations. In the vision of Ezekiel the face of man includes the face of a lion and the face of an ox, with the face of the eagle - mercy - between them and combining them.

279. "You have seen what I did to Egypt and how I bore you on eagles' wings" (Shemot 19:4). What does "eagles' wings" mean? Rabbi Yehuda said that "eagles' wings" means Mercy, as it is written in the verse: "As an eagle stirs up her nest" (Devarim 32:11), MEANING THAT "AN EAGLE" SIGNIFIES MERCY. And this is the secret in Rabbi Shimon's words: "The way of the vultures in the air" (Mishlei 30:19). "...in the air..." means with Mercy, FOR ZEIR ANPIN IS CALLED 'HEAVEN' AND HAS MERCY, FOR CHESED, GVURAH AND TIFERET ARE JUDGMENT AND MERCY. As the eagle watches mercifully over its own young but is cruel toward others, so is the Holy One, blessed be He, merciful towards Yisrael but judges the heathen nations severely.

280. Rabbi Elazar was once going from Cappadocia to Lod accompanied by Rabbi Yosi and Rabbi Chiya. They had risen at sunrise and as the light appeared they started to walk. Rabbi Chiya said: I see the vision which is described in the verse, "And they four had the face of a lion, on the right side and they four had the face of an ox, on the left side, they four also had the face of an eagle" (Yechezkel 1:10), AND I WONDER, if the lion is on the right side and the ox is on the left one, where is the place of the eagle?

276. אֲדַהְכִי, אֲתַעְקֵר רִיחָיָא מֵאַתְרֵיהּ, וְנִפְקוּ, גְּבֵרָא וְחֻיָּא, וְנָפְלוּ וּמִיתוּ תְרוּוּיָהּ. וְאֲנִן הִחִילָנָא סְגִי. אָמַר לוֹן הֵהוּא גְּבֵרָא, דָּא הוּא חִילָא דְעִשְׂבָא דְאָנָא לְקִיטְנָא קְמִיכּוּ, וּבְגִינִי כִּךְ לֹא אֲשַׁתְּעִינָא בְּהַדְרִיכּוּ, וְלֹא זְקִיפְנָא רִישָׁאִי, בְּשַׁעְתָּא דְקְרִיבְתוֹן גְּבֵאִי.

277. אָמַר לוֹן אִילוּ יִדְעִין בְּנֵי נְשָׂא חֲכָמְתָא, דְּכָל מַה דְּנִטְע קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, וְחִילָא דְּכָל מַה דְּאֲשַׁתְּכַח בְּעֵלְמָא, יִשְׁתַּמּוּדְעוֹן חִילָא דְּמֵאֲרִיהוֹן, בְּחֲכָמְתֵיהּ סְגִיָּא. אָבֵל לֹא טְמִיר קַב"ה חֲכָמְתָא דָּא מְבַנֵּי נְשָׂא, אֲלֵא בְּגִין דְּלֹא יִסְטוֹן מֵאַרְחוּי, וְלֹא יִתְרַחֲצוּ בְּהֵיָא חֲכָמְתָא וּיְנַשּׁוּן לֵיהּ.

278. כִּד אֲתִינָא, וְאֲמִינָא הֵנִי מְלִי קְמִי דְר"ש, אָמַר וְדָאִי חֲכִימָא הוּהּ. וְת"ח, לִית עִשְׂבָא וְעִשְׂבָא דְּאֲתִיִּלִּיד בְּאַרְעָא, דְּלֹא הוּהּ בֵּיה חֲכָמְתָא סְגִיָּא, וְחִילֵיהּ בְּשִׁמְיָא סְגִיָּא. תָּא חֲזִי, מִן אֲזוּבָא. דְּבִכַל אֲתֵר דְּבַעֵי קוּדְשָׁא בְּרִיךְ הוּא לְדַפְּאָה לִב"ג, בְּאֲזוּבָא מִתְדַכֵּי. מ"ט. מְשוּם דִּיתַעַר חִילֵיהּ דְּלַעוּלָא דְּאֲתַפְקְדָא עֲלוּי, דְּהָא הֵהוּא חִילָא דְּאֲתַפְקְדָא עֲלוּי כִּד אֲתַעַרָא, מְבַעַרָא רוּחַ מְסֻאָבָא, וְאֲתַרְכִּי בְּר נֶשׁ. וְעֲלֵךְ אֲמִינָא בְּרִיךְ רַחֲמָנָא דְּשׁוֹכֵךְ.

279. אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרַיִם וְאֲשָׂא אֶתְכֶם עַל כַּנְּפֵי נְשָׁרִים. מֵאִי כַּנְּפֵי נְשָׁרִים. א"ר יְהוּדָה בְּרַחֲמֵי. דְּכַתִּיב כְּנֶשֶׁר יַעִיר קֶנוּ וְגו'. וְהֵינּוּ רָזָא דְּאָמַר ר' שְׁמַעוֹן, דֶּרֶךְ הַנֶּשֶׁר בְּשָׁמַיִם. מֵאִי בְּשָׁמַיִם. בְּרַחֲמֵי. מַה נֶּשֶׁר אֲשַׁתְּכַח בְּרַחֲמֵי עַל בְּנוֹי, וְדִינָא לְגַבֵּי אַחֲרָנִין. כִּךְ קוּדְשָׁא בְּרִיךְ הוּא אֲשַׁתְּכַח בְּרַחֲמֵי לְגַבֵּי יִשְׂרָאֵל, וְדִינָא לְגַבֵּי עַמּוּן עַעְכוּ"ם.

280. ר' אֶלְעָזָר, הוּהּ אֲזִיל מְקַפּוּטְקִיָּא לְלוּד, וְהוּהּ אֲזִיל ר' יוֹסִי וְר' חִיָּיא עֲמִיָּה, קְמוּ בְּנְהוּרָא, כִּד נְהִיר יִמְמָא, וְהוּוּ אֲזִילִי. אָמַר ר' חִיָּיא, חֲמִינָא הָאִי קְרָא דְּכַתִּיב, וּפְנֵי אַרְיָה אֶל הַיְמִינִין לְאַרְבַּעַתָּן וּפְנֵי שׁוּר מֵהַשְּׂמַאל לְאַרְבַּעַתָּן וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּן הָא אַרְיָה בִּימִינָא, שׁוּר מֵשְׂמַאלָא, נֶשֶׁר בְּאֵן אֲתֵר דּוּכְתִיָּה.

281. Rabbi Elazar replied: Its place is where Jacob is, MEANING THE CENTRAL COLUMN. The reason for this is that the eagle combines everything, BOTH MERCY AND JUDGMENT - Mercy to its own young and Judgment to the others. So the Holy One, blessed be He, THE SECRET OF THE CENTRAL COLUMN, led Yisrael with love and dealt sternly with others, as it is written: "And bore you on eagles' wings," and, "As an eagle stirs up her nest."

281. אָמַר לִיהוָה ר' אֶלְעָזָר, בְּאֶתְרָא דִּיעֶקֶב שְׂרָיָא. מ"ט. מְשׁוּם דְּנִשְׁר בְּכֻלָּא אֲשֵׁתִיכָח, רַחֲמֵי לְבָנוּי, דִּינָא לְגַבֵּי אַחֲרָנִין. כִּךְ קוּדְשָׁא בְּרִיךְ הוּא, אוֹבִיל לֹון לְיִשְׂרָאֵל בְּרַחֲמֵי. וּבְדִינָא לְגַבֵּי אַחֲרָנִין, דְּכִתְיִב וְאִשָּׁא אֶתְכֶם עַל כְּנָפֵי נְשָׁרִים. וְכִתְיִב כְּנִשְׁר יַעִיר קָנוּ.

282. We can learn that an eagle signifies Mercy, for it is written: "The way of the vultures (lit. 'eagle') in the air (lit. 'heaven')," actually 'in heaven', WHICH IS ZEIR ANPIN, THE PROPRIETOR OF MERCY. Therefore, the lion is on the right and the ox on the left, and the eagle is between them and combines both of them. "THE FACE OF a man" includes all of them and in it they are all comprised, FOR HE IS THE ASPECT OF MALCHUT WHICH RECEIVES FROM ALL OF THEM, as it is written: "Upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Ibid. 26).

282. מְנַלְן דְּנִשְׁר רַחֲמֵי אַקְרִי. דְּכִתְיִב דֶּרֶךְ הַנְּשָׁר בְּשָׁמַיִם. בְּשָׁמַיִם מְמַשׁ. וּבְגִינֵי כִךְ אַרְיָה לִימִינָא. שׁוֹר לְשִׁמְאֵלָא. נִשְׁר בִּינֵיהוּ וְאַחִיד לֹון. אֲדָם כְּלִיל כְּלָהוּ, וְכֻלָּא אֶתְכְּלִילֵן בֵּיהּ, דְּכִתְיִב וְעַל דְּמוֹת הַכְּסָא דְּמוֹת כְּמִרְאָה אֲדָם עָלֵיו מְלַמְעָלָה.

17. "And it came to pass, on the third day"

The theme of mercy and judgment is continued in this section. Good deeds are necessary to deserve mercy, and this idea is explored through looking at the verse, "We have a little sister and she has no breasts, what shall we do for our sister in the day when she shall be spoken for." The "third day" of the title verse refers to Tiferet, that is Mercy.

283. "And it came to pass, on the third day" (Shemot 19:16). Rabbi Aba opened the discussion with the verse: "We have a little sister and she has no breasts, what shall we do for our sister in the day when she shall be spoken for" (Shir Hashirim 8:8). "A little sister" is the Congregation of Yisrael, which is called 'the sister of the Holy One, blessed be He'. "She has no breasts" is as we have learned, that when Yisrael approached Mount Sinai, they had in them no merits or good deeds to protect them, as it is written: "she has no breasts" - for they are the beauty of a woman, and a woman's beauty comes from them alone. "What shall we do for our sister," that is, what will be done with them when the Holy One, blessed be He, reveals Himself on Mount Sinai to proclaim the words of the Torah, for their souls will fly away from them.

283. וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וְגו'. ר' אַבְא פָתַח, אַחוֹת לָנוּ קְטָנָה וְשָׂדִים אִין לָהּ מַה נַּעֲשֶׂה לְאַחוֹתָנוּ בַיּוֹם שְׂדִיבֵר בֵּה. אַחוֹת לָנוּ קְטָנָה, דָּא כְּנִסְתַּת יִשְׂרָאֵל, דְּאַקְרִי אַחוֹת לְקוּדְשָׁא בְּרִיךְ הוּא. וְשָׂדִים אִין לָהּ, הֵינָנוּ דְתַנִּינָן, בְּשַׁעֲתָא דְקָרִיבוּ יִשְׂרָאֵל לְטוּרָא דְסִינַי, לֹא הוּהּ בַּהוֹן זְכוּוֹן, וְעוֹבְדִין טְבִין, לְאַגְנָא עֲלִייהוּ, דְּכִתְיִב וְשָׂדִים אִין לָהּ. דְּהָא אִינּוֹן תְּקוּנָא וְשְׁפִירוּ דְאַתְתָּא, וְלִית שְׁפִירוּ דְאַתְתָּא אֶלָּא אִינּוֹן. מַה נַּעֲשֶׂה לְאַחוֹתָנוּ. מַה יִתְעַבִּיד מִינָהּ, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא, יִתְגַּלִּי בְּטוּרָא דְסִינַי, לְמַלְלָא בְּפִתְגָמֵי אוּרִייתָא, וַיִּפְרַח נִשְׁמַתְהוֹן מִנִּייהוּ.

284. Rabbi Yosi said: At the time Yisrael approached Mount Sinai, together with that night and the following morning, it was three days altogether during which the people abstained from conjugal intercourse with their wives. The holy angels came and received them with fraternity, for they are angels above and Yisrael are angels below; they sanctify the Supreme Name above, while Yisrael sanctify the Supreme Name below.

284. אָמַר ר' יוֹסִי. בַּהּ הוּא שַׁעֲתָא דְקָרִיבוּ יִשְׂרָאֵל לְטוּרָא דְסִינַי, בַּהּ הוּא לִילָא וְנִגְהִי, תְּלַתָּא יוֹמִין דְּלֹא אֲזִדּוּגוּ לְאַנְתְּתִייהוּ, אֲתוּ מְלֹאכִין עֲלֵאִין, וְקִבְלוּ לְיִשְׂרָאֵל בְּאַחוּוּתָא. אִינּוֹן מְלֹאכִין לְעִילָא, וַיִּשְׂרָאֵל מְלֹאכִין לְתַתָּא. אִינּוֹן מְקַדְשִׁין שְׁמָא עֲלָהּ לְעִילָא, וַיִּשְׂרָאֵל מְקַדְשִׁין שְׁמָא עֲלָהּ לְתַתָּא.

285. And Yisrael were crowned with seventy crowns on that night. Then the supernal angels said: "We have a little sister and she has no breasts," for they have no merits and good deeds, so "what shall we do for our sister?" That is, how shall we honor her on the day when the Holy One, blessed be He, reveals Himself on Mount Sinai to give them the Torah?

286. It is written: "Be ready by the third day, come not near a woman," (Shemot 19:15) and, "And it came to pass, on the third day." Rabbi Shimon said that at the time that the Holy One, blessed be He, desired to be revealed on Mount Sinai, He gathered all His retinue and told them: 'Now Yisrael are like children who do not know My commandments, and I desire to be revealed before them with Mercy, and they will accept My Law.' Therefore it is written: "And it came to pass on the third day." Indeed, the manifestation took place on the third day, FOR IT IS THE DAY OF TIFERET, which is Mercy. And how do we know all that? It is written: "He bowed the heavens also, and came down" (II Shmuel 22:10), AND "HEAVENS" ARE TIFERET, WHICH IS MERCY, AS IS EXPLAINED ABOVE.

287. When the Holy One, blessed be He, revealed Himself before Yisrael, He extended Mercy at first and afterwards He gave them the Torah, from the side of Gvurah, on the third day. **THUS, THEY INCLUDED BOTH MERCY AND JUDGMENT**, as is appropriate for them. Hence, they are called 'Yisrael', **FOR THE NAME 'YISAREL' CONSTITUTES MERCY AND JUDGMENT**.

288. "When morning came." It is written: "In a morning without clouds" (II Shmuel 23:4), for if it was a cloudy morning, there would have been darkness in it and Chesed would not have been revealed. And when does Chesed reveal itself? In the morning, as it is written: "the morning was light" (Bereshheet 44:3). Thus, as soon as the day breaks, Chesed is present in the world and Judgments are removed, but when the light of the morning does not enter, Judgments are not removed, as it is written: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 37:7), as soon as the stars fade away and the sun shines at that time, as it is written: "A morning without clouds." And Chesed is awakened in the lower world at that time, it is written: "When morning came," since the stars disappeared and morning appeared.

289. Rabbi Yosi said that "When morning came," the Holy One, blessed be He, started to reveal Himself on Mount Sinai. We learned that, "When morning came," means when the merit of Abraham is awakened, of whom it is written: "And Abraham went early in the morning" (Bereshheet 19:26).

285. וְאַתְּעַטְרוּ יִשְׂרָאֵל בְּשִׁבְעֵין כְּתָרִין בְּהוּא לִילָא. וּמְלֵאכֵי עֲלָאי הוּוּ אַמְרֵי אַחוּת לְנוּ קְטָנָה וְשָׂדִים אֵין לָהּ, דְּלִית בְּהוּ זְכוּוֹן וְעוֹבְדִין טְבִין. מַה נַּעֲשֶׂה לְאַחוּתְנוּ, בְּלוּמַר מַה יִּקְר וּרְבוּ נַעֲבִיד לְאַחְתְּנָא דָּא בְּיוֹמָא דְקוּדְשָׁא בְּרִיךְ הוּא יִתְגַּלִּי בְּטוּרָא דְסִינַי לְמִיּהֵב לְהוּ אוּרִיתָא.

286. וַיְהִי בַיּוֹם הַשְּׁלִישִׁי, כְּתִיב הִיוּ נְכוּנִים לְשִׁלְשֵׁת יָמִים אֶל תְּגָשׁוּ אֶל אִשָּׁה וְהִיוּנוּ בַיּוֹם הַשְּׁלִישִׁי. ר' שְׁמַעוֹן אָמַר, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא אַבְעָא לְאַתְגַּלְאָה בְּטוּרָא דְסִינַי, קְרָא קוּדְשָׁא בְּרִיךְ הוּא לְכָל פְּמִלְיָא דִּילֵיהּ, אָמַר לוֹן, הִשְׁתָּא יִשְׂרָאֵל רְבִיין, דְּלֵא יִדְעִין נִימוּסֵי, וְאָנָּא בְּעֵי לְאַתְגַּלִּי עֲלִייהוּ, אֵי אַתְגַּלִּי עֲלִייהוּ בְּחִילָא דְגְבוּרָה, לֵא יְכַלִּין לְמַסְבַּל. אָבַל אַתְגַּלִּי עֲלִייהוּ בְּרַחֲמֵי, וַיִּקְבְּלוּן נִימוּסֵי, הֵה"ד, וַיְהִי בַיּוֹם הַשְּׁלִישִׁי. בַּיּוֹם הַשְּׁלִישִׁי וְדָאי דָּאִיהוּ רַחֲמֵי מְנַלָּן. דְּכְתִיב, וַיֵּט שָׁמַיִם וַיִּרְד.

287. וּבְהָאי אַתְגַּלִּי קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אַקְדִּים לְהוּ רַחֲמֵי בְּקִדְמִיתָא. וְלִבְתַּר אַתְיִיהֵיב לְהוּ אוּרִיתָא, מַסְטְרָא דְגְבוּרָה. בַּיּוֹם הַשְּׁלִישִׁי, דְּהָכִי אַתְחוּזֵי לְהוּ, דְּבִגְיָנֵי כֶּךָ יִשְׂרָאֵל אַקְרוּן.

288. בְּהִיּוֹת הַבֶּקֶר, דְּכְתִיב, בֶּקֶר לֹא עָבוֹת. הָא אֵי הוּוּ עָבוֹת קְדְרוּתָא אֲשַׁתְּכַח, וְלֹא אַתְגַּלְיָא חֶסֶד. וְאִימְתִי אַתְגַּלְיָא חֶסֶד. בְּבִקְרָא, כַּד"א, הַבֶּקֶר אוּר. דְּכַד נְהִיר צַמְרָא, חֶסֶד אֲשַׁתְּכַח בְּעֵלְמָא, וְדִינִין מִתְעַבְרָן. וּבְזִמְנָא דְלֹא נְהִיר בֶּקֶר, דִּינִין עַד כְּעַן לֹא מִתְעַבְרָן. דְּכְתִיב, בְּרִן יַחַד כִּכְבִּי בֶּקֶר וַיִּרְעוּ כָּל בְּנֵי אֱלֹהִים. בֵּיּוֹן דְּאַתְעַבְרָן אִינוּן כִּכְבִּיא וְנְהִיר שְׁמַשָּׁא, בִּיהַ שַׁעֲתָא כְּתִיב, בֶּקֶר לֹא עָבוֹת. וְחֶסֶד אַתְעַר בְּעֵלְמָא תַתָּא, בְּהֵיא שַׁעֲתָא כְּתִיב, בְּהִיּוֹת הַבֶּקֶר. וְכִיּוֹן דְּמִתְעַבְרָן כִּכְבִּיא בֶּקֶר אֲשַׁתְּכַח.

289. אָמַר ר' יוֹסִי, בְּהִיּוֹת הַבֶּקֶר שְׂאֵרֵי קוּדְשָׁא בְּרִיךְ הוּא לְאַתְגַּלְאָה בְּטוּרָא דְסִינַי. תָּאנָּא, בְּהִיּוֹת הַבֶּקֶר, כַּד אַתְעַר זְכוּתֵיהּ דְאַבְרָהָם, דְּכְתִיב בִּיהַ וַיִּשְׁכֶּם אַבְרָהָם בְּבִקְרָא.

18. "There were thunders and lightnings"

The rabbis offer various ideas about "voices." One of them says that it means two voices - water and wind - which became one; one of them says that it is one voice that never ceases; one of them says that it comes from three - wind, water and fire. The discussion moves to lightning and then to the "fiery law" that is the Torah. And we learn that the sound of the Shofar came forth to break the heavy dark cloud.

290. "There were thunders (Heb. kolot) and lightnings" (Shemot 19:16). Rabbi Aba said that "kolot" is spelled without VAV, THE INDICATION OF THE PLURAL FORM, signifying that there were two thunders (lit. 'voices') that became one again, one emanating from the other - wind from water and water from wind, two that are one, and one that is two. THEREFORE THE WORD "KOLOT" IS WRITTEN WITHOUT VAV.

291. Rabbi Yosi said: "kolot," MEANS one; this voice is a great and strong one which never ceases, as it is written: "A great voice which was not heard again" (Devarim 5:19). This is because all the other voices do cease. As we learned, four times a year the voice ceases, and then Judgments are awakened in the world. But this voice, which includes the other voices, never ceases and never abates of its full existence and force. We have learned that this voice is the voice of voices, the voice which contains all other voices.

292. Rabbi Yehuda said: There is no voice but the one which comes from wind, water and fire, THAT ARE THE THREE COLUMNS. And all this the voice performs, WHICH IS THE CENTRAL COLUMN. AND BY IT, THE COLUMNS are included in each other AND BECOME ONE. Therefore, the word "kolot" is spelled WITHOUT VAV, THE INDICATION OF THE PLURAL FORM. "...and lightning...": Rabbi Yosi cited that verse and explained: "He makes lightning for the rain" (Tehilim 135:7), MEANING THAT "LIGHTNING" IS THE COMBINATION OF FIRE AND WATER, AS LIGHTNING IN THE RAIN - for the flame OF THE LIGHTNING in the rain INDICATES THAT IT IS a union of Mercy with infrequent love.

293. Rabbi Yehuda said: We have learned that the Torah was given from the side of Gvurah. Rabbi Yosi said: In that case THE TORAH must be of the left side. He said: It returned to the right, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2), and: "Your right hand, Hashem, is glorious in power" (Shemot 15:6). So we see that the left is included within the right, FOR IT IS WRITTEN: "FROM HIS RIGHT HAND A FIERY LAW FOR THEM"; and the right is included within the left FOR IT IS WRITTEN: "YOUR RIGHT HAND, HASHEM, IS GLORIOUS IN POWER." Thus, Gvurah, WHICH IS THE LEFT, is included within the right.

294. "And a heavy cloud upon the mountain" (Shemot 19:16) meaning, a very mighty cloud stuck in one place BECAUSE OF ITS HEAVINESS that does not move FROM PLACE TO PLACE AS DO OTHER CLOUDS. "And the sound of a shofar exceedingly loud" (Ibid.); that sound was very strong, for it issued from the midst of the heavy cloud IN ORDER TO BREAK IT, as it is written: "When you heard the voice out of the midst of the darkness" (Devarim 5:20).

295. Rabbi Yehuda said: There were three kinds of darkness, for it is written, "darkness, clouds and thick darkness" (Devarim 4:11). And that voice, NAMELY, THE VOICE OF THE SHOFAR, came forth as the innermost depths. Rabbi Yosi said that the innermost of all of them was THE VOICE of which it is written: "A great voice which was not heard again."

290. וַיְהִי קֶלֶת וּבְרָקִים, אָמַר רַבִּי אַבָּא, קֶלֶת בְּתִיב חֶסֶר. תְּרִין קֶלֶין דְּאֶהְדְּרוּ לְחַד, דָּא נִפְקָא מִן דָּא, רוּחָא מִמַּיָא. וּמַיָא מִרוּחָא. תְּרִין דְּאֵינֻן חַד, וְחַד דְּאֵיהּוּ תְּרִין.

291. אָמַר רַבִּי יוֹסִי, קֶלֶת חַד, וְאֵיהּוּ קֶלָא רַבְרָבָא תְּקִיפָא, דְּלָא פְּסִקְתָּ לְעֵלְמִין, הֵהוּא דְּבְתִיב בֵּיהּ קוּל גְּדוּל וְלֹא יִסֵּף דְּהָא שְׂאֵר קֶלֶין אֶתְפְּסִקוּ, דְּתִנְיָא, בְּאַרְבַּעַה תְּקוּפִין בְּשַׁתָּא, קֶלָא אֶתְפְּסִקְתָּ, וּבְכִדִין דִּינִין מִתְעַרְוּ בְּעֵלְמָא. וְהָאֵי קֶלָא דְּכִלִּיל שְׂאֵר קֶלֶין בֵּיהּ, לֹא אֶתְפְּסִק לְעֵלְמִין, וְלֹא אֶתְעַבֵּר מְקִיּוּמָא שְׁלִים וְתוּקְפָא דִּילֵיהּ. תָּאנָא, הָאֵי קֶלָא, קֶלָא דְּקֶלֶין, קֶלָא דְּכִלִּיל כָּל שְׂאֵר קֶלֶין.

292. אָמַר ר' יְהוּדָה, לִית קֶלָא, אֶלָּא מִסְטְרָא דְּרוּחָא וּמַיָא וְאַשָּׁא. וְכֹלָא עֲבִיד קֶלָא, וְאֶתְכִלִּיל דָּא בְּדָא, וְע"ד בְּתִיב קֶלֶת. וּבְרָקִים, א"ר יוֹסִי, הֵינֵנוּ דְּבְתִיב, בְּרָקִים לְמִטְרָא עֲשָׂה שְׁלֵהוּבָא בְּעוּטְרֵי, קְטִירָא דְּרַחֲמֵי בְּחִיבְתָא, דְּלָא שְׂכִיחוּ.

293. תָּנָא, ר' יְהוּדָה אֹמֵר, בְּסִטְרָא גְּבוּרָה, אֹרִיזִיתָא אֶתִּיבְהִיבְתָּ. אָמַר רַבִּי יוֹסִי, אֵי הָכִי בְּסִטְרָא שְׂמָאלָא הוּי. אָמַר לֵיהּ, אֶתְהַדְרִי לִימִינָא. דְּבְתִיב מִימִינוּ אֵשׁ דִּת לְמוֹ. וּבְתִיב יְמִינְךָ יוֹי נְאֻדְרֵי בְּפִתְּךָ וְגו'. אֲשַׁכְּחִן שְׂמָאלָא דְּאֶתְחַזֵּר לִימִינָא, וּימִינָא לְשְׂמָאלָא, הָא גְּבוּרָה לִימִינָא.

294. וְעַנְן כְּבֵד עַל הָהָר וְגו', עֲנָנָא תְּקִיף, דְּשְׂקִיעַ בְּאַתְרֵיהּ, דְּלָא נְטִיל. וְקֶל שְׂפֵר חֹזֵק מְאֹד, מְגוּ דְּעֲנָנָא תְּקִיף הוּא, נִפְיָא הֵהוּא קֶלָא, כְּד"א וַיְהִי כְּשִׁמְעֶכֶם אֶת הַקּוֹל מִתּוֹךְ הַחֹשֶׁךְ.

295. אָמַר רַבִּי יְהוּדָה, תְּלַת חֲשׂוּכֵי הוּוּ, דְּבְתִיב חֹשֶׁךְ עַנְן וְעֶרְפֶּל. וְהֵהוּא קֶלָא הוּוּ נִפְיָא פְּנִימָא מְכֻלְהוּ. אָמַר רַבִּי יוֹסִי, פְּנִימָא דְּכִלָּא הוּוּ, דְּבִיהּ בְּתִיב, קוּל גְּדוּל וְלֹא יִסֵּף.

19. "and all the people saw the voices"

Here the experience where Moses talked face to face with God on Mount Sinai is compared to Ezekiel's visions. It is pointed out that Ezekiel saw the Shechinah and the hand of God, but Moses was greater because he saw the head and body of Zeir Anpin. All the people who were on the mountain

literally "saw the voice" as it was carved out of darkness, cloud and fog - and figuratively they saw what no one in succeeding generations would ever again see until the time of Messiah, and that was the supernal illumination that showed them all hidden and veiled knowledge.

296. Rabbi Aba said: It is written, "And all the people perceived the thunderings (lit. 'saw the voices')" (Shemot 20:15). HE ASKS: WHY IS IT WRITTEN "see," rather than 'hear'? AND HE ANSWERS that we have already learned that those voices were carved out upon the darkness, cloud and the fog, visible as a body is. And they saw whatever it was they saw, and heard what they heard from within the darkness, cloud and fog. And because they saw that sight they were illuminated with a supernal illumination and knew things beyond the understanding of all other generations to come.

297. All of them saw face to face, as it is written: "Hashem talked with you face to face" (Devarim 5:4). And what did they see? Rabbi Yosi explains: From the illumination of those voices, as there was not a voice that did not shine, they could see all things hidden and veiled which will never be revealed to succeeding generations until the days of King Messiah. Therefore it is written: "And all the people see the voices," for they actually saw.

298. Rabbi Elazar said: "And all the people see" means, as we have said, that they saw all those wonderful things that no generation after will ever see, by means of the illumination of those voices. "... the voices..." has the same meaning as in the verse: "I saw Hashem" (Yeshayah 6:1). It is written: "Hashem" preceded by the particle Et, WHICH MEANS THAT HE SAW THE SHECHINAH WHICH IS CALLED 'ET'. In this verse too it is written: "And all the people see the voices," with the particle Et (lit. 'the'), TO INDICATE THAT THEY SAW THE SHECHINAH.

299. In the same manner we can explain the verse: "the heaven and the earth" (Bereshheet 1:1), for all the "Et (lit. 'the')" particles mentioned in the Torah enable us to have the perception of wisdom - as in the verse: "Honor (et) your father and (et) your mother" (Shemot 20:12) and the verse, "Honor (et) Hashem with your substance" (Mishlei 3:8). These verses ARE EXPLAINED as including something in addition. Here too, "the voices" include that other voice below, WHICH IS MALCHUT, which gathers into itself the other voices and that which emerges from them. In it, IN MALCHUT, the people saw and beheld, through sublime Wisdom, all the celestial treasures and all the hidden mysteries which were never revealed to succeeding generations or to any far away generations, and will not be revealed until the days of King Messiah. As it is written: "For they shall see eye to eye Hashem returning to Zion" (Yeshayah 52:8). HE ASKS: Why is "the lightning" called first "lightning (Heb. berakim)," (Shemot 19:16) and afterwards "lightning (Heb. lapidim)"? AND HE ANSWERS that both of them have one meaning, for when THE BERAKIM are quite formed and ready to appear, they are called LAPIDIM.

296. אָמַר ר' אַבָּא כְּתִיב וְכָל הָעָם רָאִים אֶת הַקּוֹלוֹת. רָאִים, שְׁמַעִים מִבְּעֵי לִיָּהּ. אֲלֵא הֲכִי תִנִּינָן, אֵינּוֹן קִלְיִן, הוּוּ מִתְגַּלְפִּי בַּהוּא חֲשׂוּכָא וְעִנְנָא וְקִבְלָא, וּמִתְחַזְיִין בְּהוּ, כְּמָה דְאַתְחַזִּי גּוּפָא, וְחֲמָאן מַה דְחֲמָאן, וְשִׁמְעִין מַה דְשִׁמְעִין, מִגּוֹ הַהוּא חֲשׂוּכָא וְקִבְלָא וְעִנְנָא, וּמִגּוֹ הַהוּא חִיזוּ דְהוּוּ חֲמָאן, הוּוּ נְהִירִין בְּנִהִירוּ עֲלָאָה, וְיִרְעִין, מַה דְלֵא יִרְעוּ דְרִין אַחֲרֵינִי, דְאַתּוּ בְּתֵרִיּוּהוּ.

297. וְכִלְהוּ, הוּוּ חֲמָאן אִפִּין בְּאִפִּין, הַה"ד, פְּנִים בְּפְנִים דְּבַר יְיָ עִמָּכֶם. וּמֵאֵן הוּוּ חֲמָאן. תְּאֵנִי רַבִּי יוֹסִי, מִנְהִירוּ דְאֵינּוֹן קִלְיִן, דְלֵא הוּוּ קוֹל, דְלֵא הוּוּ נְהִיר בְּנִהִירוּ, דְמִסְתַּכְלִי בֵּיהּ כָּל גְּנִיזוֹן, וְכָל טְמִירִין, וְכָל דְרִין דְיִיתוֹן עַד מַלְכָּא מְשִׁיחָא. וּבְגִינֵי כִךְ כְּתִיב וְכָל הָעָם רָאִים אֶת הַקּוֹלֹת, רָאִים רָאִיהּ מִמֶּשׁ.

298. אָמַר רַבִּי אֶלְעָזָר, וְכָל הָעָם רָאִים. רָאִים: כְּמָה דְאֵמִינָא, דְחִמוּ מִנְהִירוּ דְאֵינּוֹן קִלְיִן, מַה דְלֵא חִמוּ דְרִין בְּתֵרִינֵי אַחֲרֵינִי. אֶת הַקּוֹלֹת: כַּד"א, וְאֵרָא אֶת יְיָ. וְאֵרָא יְיָ, לֹא כְּתִיב, אֲלֵא אֶת יְיָ. אוּף הֲכָא, וְכָל הָעָם רָאִים הַקּוֹלֹת לֹא נֵאמַר, אֲלֵא אֶת הַקּוֹלֹת.

299. בְּגוּוּנָא דֵא, אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, דְהָא אֲתִין דְבְּאוֹרֵייתָא, לְאַסְתַּכְלָא בְּחֲכֻמַּתָּא אֲתֵייהִיבוּ. כְּפִד אֶת אֲבִיךָ וְאֶת אִמְךָ כְּפִד אֶת יְיָ מִהוּנְךָ. וְכִלְהוּ לְאַתְכַּלְלָא בְּהוּ מְלֵא אַחֲרָא. אוּף הֲכָא, אֶת הַקּוֹלֹת, לְאַסְגָּאָה הַהוּא קֵלָא אַחֲרָא לְתַתָּא, דְכְּנִישׁ לוֹן לְגַבִּיָּהּ, מַה דְנִמְיִק מְנִייהוּ, דְבֵיהּ חֲמָאן וּמִסְתַּכְלִין בְּחֲכֻמַּתָּא עֲלָאָה כָּל גְּנִיזוֹן עֲלֵאִין, וְכָל רִזִין טְמִירִין וְסְתִימִין, מַה דְלֵא אֲתַגְלִינָא לְדְרִין בְּתֵרִינֵי, דְאַתּוּ בְּתֵרִיּוֹן, וְלֹא לְדְרִין דְיִיתוֹן לְעֵלְמִין, עַד זְמַנָּא דְיִיתִי מַלְכָּא מְשִׁיחָא. דְכְּתִיב, כִּי עֵין בְּעֵין יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן. וְאֶת הַלְפִידִים, בְּקִדְמִיתָא בְּרָקִים, וְהִשְׁתָּא לְפִידִים. כֵּלָא חַד. אֲבָל מִדְאַתְתַּקְנוּ בְּתַקּוּנֵי לְאַתְחַזָּאָה, אֲתַקְרוּן הֲכִי.

300. "...the sound in the Shofar..." (Shemot 20:15). Rabbi Yitzchak says: It is written, "Elohim has spoken once: twice have I heard this" (Tehilim 62:12). This is similar to: "I am Hashem your Elohim," and, "You shall not make for yourself" (Shemot 20:2). "I AM" SIGNIFIES THE SECRET OF BINAH, AND "YOU SHALL NOT MAKE FOR YOURSELF" SIGNIFIES THE SECRET OF ZEIR ANPIN, AND BOTH OF THEM WERE UTTERED AT ONCE. IN THIS VERSE, TOO, THE SOUND IS ZEIR ANPIN AND THE SHOFAR IS BINAH, AND BOTH WERE UTTERED AT THE SAME TIME.

301. Rabbi Yehuda said: It should have said 'the sound in the Shofar'; why DOES IT SAY "of the Shofar"? AND HE ANSWERS: That voice was called 'Shofar', as in the verse: "Then shall you cause the Shofar to sound on the tenth day of the seventh month, on the Day of Atonement" (Vayikra 25:9). On that YOM KIPPUR (DAY OF ATONEMENT) it is called 'Shofar', MEANING THAT WHEN THE SOUND ISSUES FROM BINAH, THE SOUND IS CALLED 'SHOFAR'.

302. Rabbi Yosi said: As the PHYSICAL Shofar makes a sound WHICH INCLUDES fire, air and water, here too everything is included in it, FOR HERE IN THE SOUND THAT COMES OUT FROM THE SHOFAR, FIRE, WIND AND WATER ARE INCLUDED - WHICH ARE CHESED, GVURAH AND TIFERET, THE SECRET OF THE THREE COLUMNS. And from this sound other sounds emerge.

303. Rabbi Elazar said that "THE SOUND OF THE SHOFAR" MEANS the sound which comes out from a Shofar, which means that there is one Shofar and a solitary sound comes out from it, FOR THE SOUND IS THE SECRET OF ZEIR ANPIN AND THE SHOFAR IS THE SECRET OF BINAH. The Shofar stands by itself SEPARATE FROM THE SOUND WHICH COMES OUT OF IT, therefore it is written: "the sound of the Shofar," AND NOT, 'THE SOUND IN THE SHOFAR'.

304. Rabbi Yehuda said: In "the sound of the Shofar," the word "Shofar" is spelled without THE LETTER VAV, FOR IT HAS THE SAME MEANING AS IN THE VERSE, "It pleased (Heb. shafar) Daryavesh" (Daniel 6:1) and in the verse, "O king, let my counsel be acceptable (Heb. yishpar) to you" (Daniel 4:24) and the verse, "I thought it good (Heb. shefar) to report the signs and wonders" (Daniel 3:32) - MEANING THAT THESE ARE EXPRESSIONS WHICH SPEAK OF GLORY AND BEAUTY, WHICH ALLUDES TO ZEIR ANPIN, THE SECRET OF TIFERET.

305. Rabbi Shimon said that "the sound of the Shofar" MEANS THAT the place from which the sound comes out is called 'Shofar', FOR THE SOUND IS ZEIR ANPIN AND THE SHOFAR IS BINAH, AND ZEIR ANPIN ISSUES FROM BINAH, AS IS KNOWN. Rabbi Shimon continued and said: Come and behold: "the sound of the Shofar" refers to where the voice is, for it is written: "By every word that proceeds out of the mouth of Hashem does man live" (Devarim 7:3). What comes "out of the mouth of Hashem"? "...the sound of the Shofar..." which is greater than any other lower voices, and stronger than them all, as it is written: "the sound of a Shofar exceedingly loud" (Shemot 19:16). Of other voices it is not said "exceedingly loud" (lit. 'very strong')." Everything depends on this sound of the Shofar, and it is called 'a great voice', as written: "a great voice which was not heard again" (Devarim 5:19), and it called "a still small voice" (I Melachim 19:12), which is the light of the luminaries, which is pure and subtle, and purifies and illuminates all things.

300. וְאֵת קוֹל הַשּׁוֹפָר. תֵּאֲנִי רַבִּי יִצְחָק, כְּתִיב אַחַת דְּבַר אֱלֹהִים שְׁתִּים זֶו שָׁמַעְתִּי, כַּד"א, אָנֹכִי, וְלֹא יִהְיֶה לְךָ.

301. א"ר יְהוּדָה, קֵל בְּשֹׁפָר מִבְּעֵי לִיָּהּ. הַשֹּׁפָר לְמָהּ. אֶלָּא, הֵהוּא קוֹל דְּאֶקְרִי שׁוֹפָר. דְּכְתִיב, וְהִעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂוֹר לַחֹדֶשׁ בְּיוֹם הַכַּפּוּרִים, בְּדָא אֶתְקְרִי שׁוֹפָר.

302. א"ר יוֹסִי, מַה שׁוֹפָר, אֶפִּיק קְלָא, אֶשָּׂא וְרוּחָא וּמִיָּא, אוֹף הֶכָּא, כִּלְא אֶתְבְּלִיל בְּהַאִי, וּמִדָּא נִפְקִין קְלִין אַחֲרָנִין.

303. א"ר אֶלְעָזָר, קוֹל דְּנִפְיָק מִשׁוֹפָר, דְּמִשְׁמַע דְּשׁוֹפָר חַד, וְקוֹל נִפְיָק מִנִּיָּה, וְשׁוֹפָר בְּקִיּוּמִיָּה שְׁבִיחָה, וּבְגִינֵי כֶךְ כְּתִיב, קוֹל הַשֹּׁפָר.

304. רַבִּי יְהוּדָה אָמַר הֵכִי, קוֹל הַשֹּׁפָר, הַשֹּׁפָר כְּתִיב חֶסֶר, כַּד"א, שֹׁפָר קָדָם דְּרִיּוּשׁ. מִלְּבִי יִשְׁפָר עֲלֶיךָ. שֹׁפָר קָדְמִי לְהַחֲוִיא.

305. רַבִּי שִׁמְעוֹן אָמַר, קוֹל הַשֹּׁפָר, אֶתְרָא דְּקְלָא נִפְיָק מִנִּיָּה, אֶקְרִי שׁוֹפָר. תּוֹ אָמַר רַבִּי שִׁמְעוֹן, תָּא חֲזִי, קוֹל הַשׁוֹפָר: אֶתְרָא דְּקְלָא, הֵינְנוּ דְּכְתִיב, כִּי עַל כָּל מוֹצָא פִי יְיָ. הָא קוֹל הַשׁוֹפָר, הוּא רַב מִכָּל שְׂאֵר קְלֵי תַתְּאִי, וְתִקְיָפָא מִכְּלָהוּ, דְּכְתִיב וְקוֹל שֹׁפָר חֹזֵק מְאֹד, וְעַל כָּל שְׂאֵר קְלִין לֹא אֶתְמַר חֹזֵק מְאֹד. בְּהַאִי קוֹל הַשׁוֹפָר תְּלִיא כִּלְא, וְדָא הוּא דְּאֶקְרִי קוֹל גְּדוֹל, דְּכְתִיב קוֹל גְּדוֹל וְלֹא יִסָּף. וְאֶקְרִי קוֹל דְּמַמָּה דְּקָה, נְהִירוֹ דְּבוּצִינֵי, דְּהוּא זַךְ וְדְקִיק, וְזַכִּיר וְנְהִיר לְכִלְא.

306. IT IS WRITTEN: "still." What does "still" mean? Rabbi Shimon said that one must be silent WITH AWE and shut his mouth, as it is written: "I said, 'I will take heed of my ways that I sin not with my tongue: I will keep a curb on my mouth' (Tehilim 39:2). The word "still" means silence in which no voice is heard outside. "When the people saw it, they were shaken and stood afar off," for what they saw FRIGHTENED THEM. The word "shaken (also: 'moved')" (Shemot 20:15), has the same meaning as in: "And the posts of the door moved at the voice of him" (Yeshayah 6:4).

307. We have learned that Ezekiel saw the might of the ways of the Holy One, blessed be He, as it is written: "And I looked and behold, a storm wind came out..." (Yechezkel 1:4) What is the storm wind for? Rabbi Yosi explained: To break the four kingdoms. Rabbi Yehuda said: We have learned that it is a great wind that was aroused through the mighty deeds above. And it "came out from the north." It is not written 'from north' but "the north," WITH THE DEFINITE ARTICLE, which indicates that specific wind which is hidden and kept above.

308. "...a great cloud and a fire flaring up..." (Ibid.) "...FLARING UP..." MEANS THAT it held yet held not to it, gripping its sides to arouse Judgment. We learned that three times a day Severe Judgment sucks from the supernal inscriptions that come from the side of Gvurah. Therefore it says, "and a fire flaring up," so that it would be roused in the world.

309. What mitigates this "FLARING UP FIRE" OF BINAH? "A brightness was about it" (Ibid.), for that splendor, WHICH IS CHOCHMAH, surrounds it and encircles it and mitigates it, so that the Judgment is not too hard for men to bear.

310. "...and out of the midst of it, as it were the color of electrum" MEANS FROM ITS INTERIOR PART. What is "electrum (Heb. chashmal)"? RABBI YEHUDA SAID: It is the speaking of fiery animals (Heb. CHAYOT ESH - memalelot), WHICH ARE FROM THE ASPECT OF THE MALE AND FEMALE, WHEN FACE TO FACE, WHICH ARE THEN CALLED 'VOICE' AND 'SPEECH'." HENCE, THEY TALK.

311. Rabbi Yosi said: We have learned that chashmal MEANS THE HEART (Heb. lev, Lamed-Bet) of the fire, MEANING THE SECRET OF THE LAMED-BET (=32) PATHS OF CHOCHMAH - WHICH ARE THE LIVING CREATURES OF BINAH, WHICH IS THE SECRET OF THE "FIRE FLARING UP," as it is written: "out of the midst of it, as it were the color of electrum." It is written this way instead of JUST "the electrum," FOR "AS IT WERE (LIT. 'LIKE THE EYE') ALLUDES TO THE LIGHT OF THE CHOCHMAH WHICH IS CALLED 'AN EYE'." "...out of the midst of the fire..." means from the inner part of the fire. "As it were the color of electrum" means that ELECTRUM is behind the four grades, for it is written: "a storm wind," "a great cloud," "a fire flaring up," and "a brightness was about it." "...out of the midst of the fire..." refers to that "fire flaring up," WHICH IS BINAH, AND IT DOES NOT MEAN OUT OF THE MIDST OF THE BRIGHTNESS.

306. דְּמָמָה, מֵהוּ דְּמָמָה. אָמַר ר"ש, דְּבַעֵי ב"נ לְמִשְׁתַּוְּקָא מִנִּיהּ, וּלְמַחְסָם פּוּמִיָּה. כַּד"א, אָמַרְתִּי אֲשַׁמְרָה דְּרַכֵּי מַחְטָא בְּלִשׁוֹנִי אֲשַׁמְרָה לְפִי מַחְסוּם. דְּמָמָה אִיְהִי שְׁתוּקָא דְּלֹא אֲשַׁתְּמַע לְבַר. וַיֵּרָא הָעַם וַיִּנְעוּ וַיַּעֲמְדוּ מֵרַחֵק, דְּחָמוּ מֵה דְּחָמוּ. וַיִּנְעוּ כַּד"א וַיִּנְעוּ אַמּוֹת הַסְּפִיָּם מִקּוֹל הַקּוֹרָא.

307. תָּאנָא, מַה כְּתִיב בֵּיהּ בִּיחְזִיקָאֵל, כַּד חָמָא גְבוּרָן נִימוּסֵי קב"ה, דְּכְתִיב, וְאָרָא וְהִנֵּה רוּחַ סְעָרָה בָּאָה וְגו', רוּחַ סְעָרָה אָמַי. א"ר יוֹסִי, לְתַבְרָא אַרְבַּע מְלַבּוּן. א"ר יְהוּדָה, תְּנִינָא, רוּחָא רַבָּה, דְּאֲתַעַר בְּנִימוּסֵי גְבוּרָה דְּלַעִילָא בָּאָה מִן הַצִּפּוֹן. מִצִּפּוֹן לֹא כְתִיב אֱלֹא מִן הַצִּפּוֹן הֵוָּא דְּאֲשַׁתְּמוּדַע לַעִילָא, הֵוָּא דְּטָמִיר וְגַנְיָז לַעִילָא.

308. עָנָן גְּדוֹל וְאֵשׁ מִתְּלַקַּחַת, דְּהוּא אַחִיד בֵּיהּ, וְלֹא אַחִיד, אַחִיד בְּסִטְרוֹי, לְאֲתַעַרָא דִּינָא, דְּתַנִּינָן, תְּלַת זְמַנִּין בְּיוֹמָא, וְנִקָּא הֵוָּא דִּינָא קְשִׁיָּא, בְּגַרְדִּינּוּי גְּלִיפִין מְסִטְרָא דְּגְבוּרָה, הַה"ד וְאֵשׁ מִתְּלַקַּחַת. בְּגִין לְאֲתַעַרָא בְּעֵלְמָא.

309. וּמַה מְבַסֵּם לֵיהּ, הֵוָּא דְּכְתִיב בֵּיהּ וְנִגָּה לּוֹ סְבִיב. דְּהֵוָּא זִיְהָרָא דְּאֲסַחַר לֵיהּ מְכַל סְטְרוֹי, מְבַסֵּם לֵיהּ, וּמִתְקִין לֵיהּ, בְּגִין דְּלֹא לְהוּי דִּינָא קְשִׁיָּא, וַיִּכְלוּן בְּנֵי נֶשָׁא לְמַסְבְּלֵיהּ.

310. וּמִתּוֹכָהּ כְּעֵין הַחֲשָׁמַל, תָּאנָא, וּמִתּוֹכָהּ: וּמִגּוּוָּה. כְּעֵין הַחֲשָׁמַל, מֵאֵי חֲשָׁמַל. א"ר יְהוּדָה, חַיּוֹת אֲשָׁא מְמַלְלָא.

311. תָּאנָא, א"ר יוֹסִי, חֲשָׁמַל: מַה דְּהוּא לְבָא לְאֲשָׁא, דְּכְתִיב מִתּוֹךְ הָאֵשׁ כְּעֵין הַחֲשָׁמַל. וְלֹא הַחֲשָׁמַל מִתּוֹךְ הָאֵשׁ, מִגּוּ אֲשָׁא דְּאִיְהִי לְגוּ בְּאֲשָׁא. כְּעֵין הַחֲשָׁמַל דְּאִיְהִי בְּתַר אַרְבַּע דְּרָגִין, דְּכְתִיב, רוּחַ סְעָרָה, עָנָן גְּדוֹל, וְאֵשׁ מִתְּלַקַּחַת, וְנִגָּה לּוֹ סְבִיב. וּמִתּוֹכָהּ כְּעֵין הַחֲשָׁמַל מִתּוֹךְ הָאֵשׁ, הֵוָּא דְּכְתִיב בֵּיהּ וְאֵשׁ מִתְּלַקַּחַת.

312. Rabbi Yosi, the son of Rabbi Yehuda, said that Yisrael at Mount Sinai saw what the prophet Ezekiel never saw, and they were all united with the divine, precious Wisdom. Yisrael saw five grades of voices on Mount Sinai, by which the Torah was given. The fifth grade was "the sound of the Shofar." Ezekiel saw but five lower grades outside THOSE FIVE VOICES, which were: "a storm wind," "a great cloud," "a fire flaring up," "a brightness was about it," and "as it were the color of electrum."

313. Rabbi Elazar said: Of Yisrael, it is written, "Hashem talked with you face to face" (Devarim 5:4), and of Ezekiel it is written, "as it were," and "likeness," - like one who looks from behind many walls, like a man looking from behind a wall. Rabbi Yehuda said that what Yisrael saw on Mount Sinai no prophet ever saw, and much more so, what Moses saw no other prophet saw. Happy is his share, of whom it is written: "And he was there with Hashem" (Shemot 34:28), FOR THIS IS THE SECRET OF THE SHINING MIRROR, instead of a different mirror WHICH DOES NOT SHINE, as it is written: "manifestly and not in dark speeches" (Bemidbar 12:8) - NOT LIKE THE OTHER MIRRORS WHICH DO NOT ILLUMINATE AND SPEAK IN RIDDLES.

314. Rabbi Yosi said: Come and behold. When the scripture said, "The word of Hashem came (Heb. hayoh-hayah)" (Yechezkel 1:3) it indicated that the prophecy was for that time alone. THEREFORE, IT IS WRITTEN THERE, "HAYOH-HAYAH." Rabbi Yehuda said that this was for support, for Yisrael to know that the Holy One, blessed be He, had not forsaken them and to prove to them that wherever they are spread in exile, He is with them.

315. Rabbi Elazar remarked that the expression "hayoh-haya (lit. 'was being') MEANS that he both saw and did not see, understood and did not understand, as it is written: "I saw something like the color of electrum" (Yechezkel 1:27). IT IS not WRITTEN, 'I SAW electrum', but of Yisrael, it is written: "And all the people see the voices," MEANING that each one of them saw according to what he was worthy of seeing.

316. We have learned that they stood in rows and in groups and divisions, and each one saw as befitted him. Rabbi Shimon said that the chiefs of the tribes STOOD by themselves and all the women by themselves. And five grades STOOD at the right and five grades at the left, as it is written: "You stand this day all of you before Hashem your Elohim, your captains of your tribes, your elders, and your officers, with all the men of Yisrael" (Devarim 29:9). These are the five grades to the right. And what are the five grades to the left? It is written: "your little ones, your wives, and your stranger that is in your camp, from the hewer of your wood to the drawer of your water" (Ibid. 10). These are the five grades to the left.

312. תַּנְיָא רַבִּי יוֹסִי בְּרַ רַבִּי יְהוּדָה אָמַר, חֲמוּ יִשְׂרָאֵל הֶכָּא, מַה דְּלֵא חֲמָא יַחְזָקָא בְּן בּוּזִי, וְכִלְהוּ אַתְדַּבְּקוּ בְּחֻמְתָּא עֲלָאָה יִקְרֵא. חֲמִשָּׁה דְרֵגִין דְקָלִין, חֲמוּ יִשְׂרָאֵל בְּטוּרָא דְסִינַי. וּבְחֲמִשָּׁה דְרֵגִין אֲלִין אַתִּייהִיבַת אֹרֵייתָא. דְרָגָא חֲמוּשָׁאָה הוּא, דְכִתִּיב קוֹל הַשֹּׁפָר. יַחְזָקָא לְקַבְלִיהוּן חֲמָא חֲמִשָּׁה דְרֵגִין דְאִינוּן לְכַר מְאֲלִין, דְאִינוּן רוּחַ סַעְרָה, עֲנַן גְּדוֹל, וְאַשׁ מִתְלַקַּחַת, וְנִגְהָ לּוֹ סָבִיב, וְעֵין חֲחֻשְׁמֵל.

313. אָמַר רַבִּי אֶלְעָזָר, בְּיִשְׂרָאֵל כְּתִיב, פָּנִים בְּפָנִים דְּבַר יְיָ וְגו'. בְּיַחְזָקָא כְּתִיב, כְּעֵין, וּדְמוּת, כְּמֵאן דְחָמִי בְּתַר כּוֹתְלִין סְגִיאוּן, כְּמֵאן דְחָמִי בְּרַ נֶשׁ בְּתַר כּוֹתְלָא. אָמַר רַבִּי יְהוּדָה, מַה דְחֲמוּ יִשְׂרָאֵל, לֵא חֲמָא נְבִיאָה אַחְרָא, כ"ש מַה דְחֲמָא מֹשֶׁה, דְלֵא חֲמָא נְבִיאָה אַחְרָא. זְכָאָה חוֹלְקִיָּה, דְכִתִּיב בֵּיהּ, וַיְהִי שֵׁם עִם יְיָ וְלֹא בְּחִיזוּ אַחְרָא, כְּמַה דְכִתִּיב, וּמְרָאָה וְלֹא בְּחִידוּת.

314. אָמַר רַבִּי יוֹסִי, ת"ח, כְּתִיב, הִיָּה הִיָּה דְבַר יְיָ, נְבוּאָה לְשַׁעֲתָא הִיָּתְהּ. ר' יְהוּדָה אָמַר, לְקִיּוּמָא הוּא דְאִתָּא, דְאֶצְטְרִיךְ לְמַהוּי בְּגִינִיהוּן דְיִשְׂרָאֵל, לְאַשְׁתַּמוּדְעָא דְהָא לֹא שְׂבִיק לֹון קוּדְשָׁא בְרִיךְ הוּא, וּבְכַל אַתְר דְּמִתְפָּזְרִין יִשְׂרָאֵל בְּגִלּוּתָא, עֲמַהוּן הוּא שְׂרִיא.

315. אָמַר רַבִּי אֶלְעָזָר, הִיָּה הִיָּה: דְחֲמָא וְלֹא חֲמָא, דְקָאִים בְּאִינוּן מְלִין, וְלֹא קָאִים. הַה"ד וְאֵרָא כְּעֵין חֲחֻשְׁמֵל, וְלֹא חֲחֻשְׁמֵל אֲבַל יִשְׂרָאֵל, מַה כְּתִיב בְּהוּ, וְכֹל הָעַם רְאִים אֶת הַקּוֹלֹת, כֹּל חַד וְחַד חֲמָא, כְּדָקָא חֲזִי לִיהּ.

316. דְּתַנְיָא, כֹּל חַד וְחַד הוּוּ קִיּוּמִין שׁוּרִין שׁוּרִין, תְּחוּמִין תְּחוּמִין, וְכַדְקָא אַתְחִזִּי לְהוּ, חֲמוּ כֹּל חַד וְחַד. אָמַר ר"ש, רִישֵׁי דְעַמָּא בְּלַחֲדִייהוּ, רִישֵׁי דְשְׂבָטִין בְּלַחֲדִייהוּ. נּוֹקְבֵי בְּלַחֲדִייהוּ. ה' דְרֵגִין לְיַמִּינָא, וְה' דְרֵגִין לְשְׂמָאלָא. הַה"ד אַתֶּם נְצַבִּים הַיּוֹם כְּלַכֶּם לְפָנֵי יְיָ אֱלֹהֵיכֶם רְאִשֵׁיכֶם שְׂבָטֵיכֶם זְקֵנֵיכֶם וְשׁוֹטְרֵיכֶם כֹּל אִישׁ וְגו', הָא ה' דְרֵגִין לְיַמִּינָא. וְה' דְרֵגִין לְשְׂמָאלָא מֵאן אִינוּן. הִיּוּנוּ דְכִתִּיב, טַפְכֶם, נְשִׁיכֶם, וְגֵרְךָ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ, מַחֲטָב עֲצִיךָ, עַד שֹׁאֵב מִיַּמֶּיךָ. הָא ה' דְרֵגִין לְשְׂמָאלָא.

317. All these grades were established in the likeness of above. Against them, Yisrael inherited an eternal possession, the Ten Commandments, from which are suspended all the precepts and merits, and all the inheritance of their portion, being the good portion of Yisrael.

318. We have learned that at the time that the Holy One, blessed be He, revealed Himself on Mount Sinai, all of Yisrael looked as one who sees a light streaming through the glass of an oil-lamp. By means of that light each one of them saw more than the prophet Ezekiel.

319. How is this so? Because all the supernal voices were revealed at once, as it is written: "And all the people see the voices." But to Ezekiel the Shechinah alone was revealed through Her Chariots, and he caught but glimpses of it as though through many walls.

320. Rabbi Yehuda said: Happy is the portion of Moses. Of him, it is written: "And Hashem came down upon Mount Sinai...and Hashem called Moses" (Shemot 19:20). And happy are the generation of whom it is written: "Hashem will come down in the sight of all the people upon Mount Sinai."

321. Come and behold: whatever was revealed came from the right side, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). AND HE ASKS: What is the difference between this and the one WHICH EZEKIEL SAW? Rabbi Yosi answered that here, on Mount Sinai, the head and the body of the King were revealed, as it is written: "He bowed the heavens also and came down" (II Shmuel 22:10), FOR BEFORE THIS IT IS WRITTEN, "THERE WENT UP A SMOKE OUT OF HIS NOSTRILS AND FIRE OUT OF HIS MOUTH" (IBID. 9), MEANING THAT THERE WAS ONLY A HEAD OF WHICH NOSTRILS AND MOUTH ARE MENTIONED, and wherever there is a head, there is also a body. But of Ezekiel it is written: "And the hand of Hashem was there upon him" (Yechezkel 1:3). Only the hand was revealed, not the body, and we have learned that even the hand has two aspects: the supernal hand, WHICH IS THE HAND OF ZEIR ANPIN, and the lower hand, WHICH IS MALCHUT AND IS CALLED 'A HAND'. AND TO EZEKIEL THE LOWER HAND WAS REVEALED.

322. Come and behold: in the verse, "The heavens were opened and I saw visions of Elohim" (Yechezkel 1:1), the word "visions" (Heb. MAR'OT) is written without THE LETTER VAV, AN INDICATION OF one mirror, which is the Shechinah. Rabbi Yesa asked: Is not the Shechinah all inclusive? Rabbi Yosi answered: The head of the King is not to be likened with His feet, WHICH IS THE SHECHINAH THAT CLOTHES HIM FROM THE CHEST DOWNWARDS, CALLED HIS 'FEET' - although everything is part of the body of the King.

317. בְּלִהוּ דְרַגְיִן אֲתַתְּקֵנוּ כְּגוֹנוֹא דְלַעִילָא.
לְקַבְּלֵיהוֹן יִרְתּוּ יִשְׂרָאֵל אַחְסֵנָת עֲלָמִין, עֶשְׂרֵי אֲמִירָן,
דְּבָהוּ תַלְוִין כָּל פְּקוּדִין, וְכָל זְכוּוֹן, וְכָל יִרְוּתָת
אַחְסֵנָא, דְּאִינוֹן חוֹלְקָא טְבָא דִישְׂרָאֵל.

318. תָּאנָא, בְּהֵיִא שַׁעְתָּא דְקוּדְשָׁא בְרִיךְ
הוֹאֲתַגְלִי בְטוֹרָא דְסִינֵי, הוּוּ חֲמָאן כָּל יִשְׂרָאֵל,
כְּמָאן דְחָמֵי גְהוֹרָא בְעֵשִׂישַׁתָּא, וּמֵהוּוּא גְהוֹרָא הוּוּ
חָמֵי כָּל חַד וְחַד, מַה דְלֹא חֲמָא יַחְזַקָּאל נְבִיאָה.

319. מ"ט. מְשׁוּם דְּאִינוֹן קְלִין עֲלָאִין, אֲתַגְלִיאוּ
בְּחַד, כְּמָה דְאִמִּינָא, דְכַתִּיב, וְכָל הָעָם רוֹאִים אֶת
הַקּוֹלוֹת. אֲבָל בִּיחְזַקָּאל, שְׂכִינְתָא אֲתַגְלִי בְרַתִּיכוּי,
וְלֹא יִתִּיר, וְהוּוּ חָמֵי, כְּמָאן דְחָמֵי בְתַר כּוֹתְלִין
סְגִיאִין.

320. אָמַר רַבִּי יְהוּדָה, זְבָאָה חוֹלְקָא דְמֹשֶׁה, דְכַתִּיב
בֵּיהּ, וַיֵּרַד יְיָ עַל הַר סִינַי וַיִּקְרָא יְיָ לְמֹשֶׁה, זְבָאָה
דְרָא, דְכַתִּיב בֵּיהּ, וַיֵּרַד יְיָ לְעֵינָי כָּל הָעָם עַל הַר
סִינַי.

321. ת"ח, כְּתִיב מִימִינוֹ אֵשׁ דֵּת לְמוֹ, דְהָא מִימִינָא
אֲתַגְלִי מַה דְאֲתַגְלִי. מַה בֵּין הָאֵי לְהָאֵי. אָמַר ר' יוֹסִי,
הֵכָא בְסִינֵי, רִישָׁא וְגוֹפָא דְמַלְכָּא, דְכַתִּיב וַיֵּט
שָׁמַיִם וַיֵּרַד, וּבִאֲתַר דְאִית רִישָׁא, אִית גּוֹפָא, אֲבָל
בִּיחְזַקָּאל כְּתִיב וַתְּהִי עָלָיו שֵׁם יְדֵי יְיָ, דְאֲתַגְלִי יְדָא,
וְלֹא גּוֹפָא. וַתְּנִינָן, אֲפִילוּ בִיְדָא, יְדֵי יְיָ עֲלָאָה, יְדֵי יְיָ
תַתָּאָה.

322. ת"ח, כְּתִיב נִפְתְּחוּ הַשָּׁמַיִם וְאִרְאָה מִרְאֵת
אֱלֹהִים. מִרְאֵת כְּתִיב חֶסֶר, לְאֲתַחְזָאָה דְבִגְיִן
שְׂכִינְתָא קְאָמַר, דְהָא וְאִרְאָה מִרְאֵת חֶסֶר, מִרְאָה
חַד. אָמַר ר' יֵיסָא, וְכִי שְׂכִינְתָא לֹא כְלָא. אָמַר רַבִּי
יוֹסִי, לֹא דְמֵי רִישָׁא דְמַלְכָּא, לְרַגְלוֹ דְמַלְכָּא, אַע"ג
דְכְלָא הוּוּ בְּגוֹפָא דְמַלְכָּא.

323. Come and behold: It is said of Isaiah, "and I saw Hashem" (Yeshayah 6:1), WHICH IS THE SHECHINAH, CALLED "ET (LIT. 'THE')." And of Ezekiel it is written: "And I saw visions of Elohim." Here "Et" IS THE SHECHINAH, and there "visions" IS THE SHECHINAH, for what one saw, so did the other, NAMELY ONLY THE SHECHINAH. Happy is the portion of Moses. There was no prophet as perfect as he, FOR HE SAW THE ILLUMINATING MIRROR, WHICH IS ZEIR ANPIN.

324. "...and I saw (et) Hashem." Et precisely REFERS TO THE SHECHINAH. "And I saw visions of Elohim," "vision" being precisely THE SHECHINAH. ISAIAH AND EZEKIEL were BOTH in the same grade. AND HE ASKS: Why then did Isaiah not give a detailed description AS EZEKIEL DID? Rabbi Yosi answers: The one spoke in general, NAMELY ISAIAH, and the other in details, NAMELY EZEKIEL. Why did Ezekiel give such a detailed description? HE ANSWERS: EZEKIEL SPOKE IN A DETAILED MANNER in consideration of Yisrael, so that they would know that the Holy One, blessed be He, loved them and that the Shechinah with Her Chariots had gone down into exile to dwell with them.

325. Rabbi Chiya asked: Why did the Shechinah reveal Herself in "the land of Casdim," FOR IT IS WRITTEN: "Behold the land of Casdim, this people was not" (Yeshayah 23:13). If it was for Yisrael's sake, surely She could have been present among them without being revealed? AND HE ANSWERS: We have learned that if She had not revealed Herself, they would not have known THAT SHE WAS WITH THEM.

326. She revealed Herself, as written, "by the river K'var" (Yechezkel 1:1), meaning by the water, in a place where impurity can not dwell. That river was one of the four rivers which issued from the Garden of Eden, as written: "by the river K'var." What does "K'var" (lit. 'already') mean? That it already existed from a place upon which the Shechinah dwelt, as it is written: "And the hand of Hashem was there" (Ibid.), that is, there and not elsewhere.

327. Rabbi Chiya said: It is written, "Also out of the midst of it came the likeness of four living creatures. And this was their appearance; they had the likeness of a man" (Yechezkel 1:5). And we have learned, according to the esoteric teaching, that there are four living creatures in the holy chamber, WHICH IS BINAH. They are the most ancient celestial beings WHICH ARE DERIVED from Atika Kadisha (the Holy Ancient One), and which include the Supernal Name, YUD HEI VAV HEI, FOR YUD IS A LION, HEI IS AN OX, VAV IS AN EAGLE, AND THE LAST HEI IS A MAN. AND THEY ARE THE SECRET OF THE THREE COLUMNS AND MALCHUT WHICH RECEIVES THEM. Ezekiel saw only the likeness of the supernal Chariots, because he saw them from a region which was not very bright, MEANING FROM THE WORLD OF YETZIRAH. As we have already learned, as there is above IN BINAH so it is below IN MALE AND FEMALE, and so in all the worlds, BRIYAH, YETZIRAH AND ASIYAH. And all of them are linked one with another, AND WHATEVER THERE IS IN THE UPPER WORLD, THERE IS ALSO IN THE LOWER ONE, AND HE SAW THEM IN THE WORLD OF YETZIRAH.

323. תָּא חֲזִי, בִישְׁעֵיהּ כְּתִיב, וְאָרָא אֶת יְיָ, בִּיחְזָקָאֵל כְּתִיב, וְאָרָא מִרְאֵת אֱלֹהִים, הֲכֵא אֶת, הֵתָם מִרְאֵת. מַה דְּחֲמָא דָּא, חֲמָא דָּא. זְכָאָה חוֹלְקִיָּה דְּמֹשֶׁה, דְּלֵא הוּא נְבִיאָה מְהִימְנָא שְׁלִימָא כּוּוֹתִיָּה.

324. וְאָרָא אֶת יְיָ, אֶת דֵּיִיקָא. וְאָרָא מִרְאֵת אֱלֹהִים, מִרְאֵת דֵּיִיקָא. וּבִדְרָגָא חֵד הוּוּ. אִי הֲכִי, אֲמַאי לֹא פְרִישׁ יִשְׁעֵיהּ כּוּלִי הָאִי. אֲמַר רַבִּי יוֹסִי, דָּא כְּלִיל, דָּא פְרִישׁ. מַאי טַעְמָא פְרִישׁ כּוּלִי הָאִי יְחֻזְקָאֵל. אֲלֵא, כְּלֵא אֶצְטְרִיךְ בְּגִינִיָּהוּן דִּישְׂרָאֵל, דִּינְדַעוֹן חֲבִיבוֹתָא דְּחֲבִיב לְהוּ קוֹדֶשָׁא בְרִיךְ הוּא, דְּשְׁכִינְתֵיהּ וּרְתִיכוּי אֲתִיּוֹן לְדִוְרָא בִּינִיָּהוּ בְּגֻלוֹתָא.

325. א"ר חֲזִיָּא, בְּאַרְץ כְּשָׂדִים, וְהָא כְּתִיב הֵן אֲרִץ כְּשָׂדִים זֶה הָעָם לֹא הָיָה, אֲמַאי אֲתַגְלִי שְׁכִינְתָא תַּמָּן. אִי תִימָא בְּגִינִיָּהוּן דִּישְׂרָאֵל, הוּוּ טַב דְּתַשְׂרִי שְׁכִינְתָא בְּגוּוֹיָהוּ, וְלֹא יִתְגַּלִּיָּא. אֲלֵא, הֲכִי תֵאנָא, אִי לֹאוּ דִּאֲתַגְלִיָּא לֹא הוּוּ יִדְעִין.

326. וְהָא דִּאֲתַגְלִיָּא, מַה כְּתִיב, עַל נְהַר כְּבַר, עַל מִיָּא, בְּאַתְר דְּלֵא יִסְתָּאב, וְלֹא שְׂרִיא מְסֻאָבוֹתָא. וְהוּוּ נְהַרָא, הוּוּ חֵד מְאַרְבַּע נְהַרִין, דִּנְפְקִין מִגְּנֵתָא דְּעַדָן, דְּכְתִיב עַל נְהַר כְּבַר. מַאי כְּבַר. דְּכְבַר הוּוּ. מֵאֲתַר דְּשְׁכִינְתָא שְׂרִיא עֲלוֹנִי. וְכְתִיב וְתִהִי עֲלוֹ שֵׁם יְד יְיָ, שֵׁם, וְלֹא בְּאַתְר אַחְרָא.

327. אֲמַר רַבִּי חֲזִיָּא, כְּתִיב וּמִתּוֹכָהּ דְּמוֹת אַרְבַּע חַיּוֹת וְזֶה מִרְאִיהֶן דְּמוֹת אָדָם לְהִנֵּה. תֵּאנָא בְּרִזָּא עֲלָאָה, אַרְבַּע חַיּוֹן אִית, דְּאִינְהוּ לְגוּ בְּגוּ הִיכְלָא קְדִישָׁא, וְאִינּוֹן קְדָמָי, עֲתִיקִין דְּעֲתִיקָא קְדִישָׁא, כְּלֵלָא דְּשְׁמָא עֲלָאָה. וְיְחֻזְקָאֵל חֲמָא, דְּמוֹת דְּרְתִיכִין עֲלָאִין, דְּהָא הוּוּ חֲמָא, מֵאֲתַר דְּלֵא הוּוּ נְהַר כְּל כְּ. תֵאנָא, כְּגוּוֹנָא דְּלַעִילָא, אִית לְתַתָּא מִינִיָּהוּ, וְכֵן בְּכֻלָּהוּ עֲלָמִין, כּוּלָּהוּ אַחִידָן דָּא בְּדָא, וְדָא בְּדָא.

328. And you may think that he beheld them further above THE WORLD OF YETZIRAH. Yet we learned that Moses saw the vision from a bright mirror, WHICH IS ZEIR ANPIN, while other prophets derived their visions from a dull mirror, as written: "And I saw visions (Heb. mar'ot) of Elohim." The word "MAR'OT" is written WITHOUT THE LETTER VAV, WHICH INDICATES MALCHUT, and: "If there be a prophet among you, I, Hashem make Myself known to him in a vision...My servant Moses is not so...With him I speak mouth to mouth" (Bemidbar 12:6-7).

329. Rabbi Yosi said: Come and behold. All the prophets are IN COMPARISON WITH MOSES, like a female to a male, as written: "With him I speak mouth to mouth, manifestly (Heb. u'mar'eh, lit: 'and a mirror')," WHICH IS MOST CERTAINLY THE BRIGHT MIRROR (HEB. MAR'AH), AS IT IS WRITTEN: WITH HIM I SPEAK "MOUTH TO MOUTH." Of all other prophets it is said: "If there be a prophet among you, I, Hashem make Myself known to him in a vision (Heb. bemar'ah)," MEANING THAT THEY DERIVED THEIR VISION FROM A DULL MIRROR. AND IT IS WRITTEN, "bemar'ah," (lit. 'a vision') and not 'mar'ot', WITHOUT THE LETTER VAV. All the more so of Ezekiel, as it is not written in relation to him 'mar'eh' but rather "mar'ot," without THE LETTER VAV, FOR HE SAW THE VISION FROM THE WORLD OF YETZIRAH. This is all the more so for Moses, of whom it is written: "and not in dark speeches," but showed him everything clearly. Blessed, indeed, was the generation among whom this prophet lived.

330. Rabbi Yosi said, in the name of Rabbi Yehuda, that Yisrael saw the precious glory of their King face to face, and there were neither blind nor lame, nor deaf, nor any without hands among them. No blind, as it is written, "And all the people perceived"; no lame, as it is written, "And they stood at the foot of the mountain" (Shemot 19:17). There were no lame and none without hands, as written, "And they said, 'All that Hashem has said will we do and obey'" (Shemot 24:7); and of the days to come it says, "Then shall the lame man leap as a hart and the tongue of the dumb sing" (Yeshayah 35:6).

20. "And Elohim spoke"

We are told here of God's admonitions to his chosen people so that they will merit the World to Come and be worthy of the heaven above, Zeir Anpin, and the earth above, Malchut. Rabbi Shimon explains that the heritage of Jacob bestowed through Isaac's blessing means that Jacob and all his descendants will be revived by the dew of heaven, that is, raised from the dead in the time to come. When Elohim spoke, each word rose and descended, was watered with the heavenly dew, encircled Yisrael and brought back their souls. Then it was engraved upon the tablets of stone, and each word was like a treasure house full of precious secrets and laws. He who occupies himself with the study of the Torah, of its secrets and laws, is saved from the fire of Gehenom, and this is due to the merit of Abraham, who pled for the children of Yisrael. Lastly we are told that the smoke that came out of Sinai was the Shechinah who manifested Herself there to the people.

331. "And Elohim spoke all these words, saying" (Shemot 20:1). Rabbi Yehuda opened the discussion with that verse and said: "Who can utter the mighty acts of Hashem? Who can declare all His praise?" (Tehilim 106:2). In how many ways does the Torah admonish man not to sin before his Master. In how many ways does it counsel him not to turn from the way, either to the right or to the left, and in how many forms it shows him how to return to his Master so that He may forgive him.

328. ואני תימא לעילא יתיר דחמא. תנינן, משה
חמא באספקלריא דנהרא, וכלהו נביאי לא חמו
אלא מגו אספקלריא דלא נהרא, דכתיב ואראה
מראת אלהים. וכתיב אם יהיה נביאכם יי במראה
אליו אתודע וגו' לא כן עבדי משה וגו', וכתיב פה
אל פה אדבר בו.

329. א"ר יוסי, ת"ח, דנביאין בלהו לגביה, כנוקבא
לגבי דכורא, דכתיב פה אל פה אדבר בו ומראה.
ולשאר נביאים כתיב, במראה אליו אתודע. במראה
ולא מראת. כ"ש יחזקאל, דאפילו מראה לא כתיב
ביה, אלא מראת חסר, וכ"ש דכתיב במשה, ולא
בחידות, אלא כל מלה על בורייה. זכאה איהו
דרא, דנביאה דא שרי בגווייהו.

330. א"ר יוסי ברבי יהודה, אפין באפין חמו
ישראל זיו יקרא דמלכיהון, ולא הוה בהון סומין,
וחגרין, וקטיעין, וחרשין. סומין, משמע דכתיב וכל
העם רואים. חגרין, דכתיב ויתיצבו בתחתית ההר.
קטיעין חרשין, ונעשה ונשמע. ולזמנא דאתי כתיב
אז ידלג כאיל פסח ותרון לשון אלם.

331. וידבר אלהים את כל הדברים האלה לאמר.
רבי יהודה פתח, מי ימלא גבורות יי' וישמוע כל
תהלתו. בכמה ארחין, אורייתא אסהידת בבר נש,
דלא יחוב קמי מאריה. בכמה ארחין, יהיב ליה
עיטא, דלא יסטי מארחוי לימינא ולשמאלא. בכמה
ארחין יהיב ליה עיטא, היך יתוב קמי מאריה,
וימחול ליה.

332. We have learned that the Torah has given a man 613 counsels in order that he may be perfect with his Master, for his Master desires only his good, both in this world and in the World to Come, but especially in the World to Come, since whatever good the Holy One, blessed be He, bestows upon man in this world is taken from the sum of good which he is entitled to receive in the World to Come. Why is that? Because the World to Come is the possession of the Holy One, blessed be He.

333. We have learned that the comparison between this world and the World to Come is as an antechamber compared with the hall itself. The reward of the righteous is His very own, as it is written of the tribe of Levi: "Therefore shall they have no inheritance among their brethren." Why? Because "Hashem is their inheritance" (Devarim 18:2). Happy is the man who is entitled to receive such a supernal heritage, for he merits it in this world and in the house of this world, as well as in the World to Come and the heavenly, holy House, as it is written: "And to them will I give in My house and within My walls a memorial" (Yeshayah 56:5). Happy is the portion of the righteous for being worthy to dwell with the King in His own House.

334. Rabbi Shimon said: Happy is the portion of the righteous who is worthy of this, as it is written: "Then shall you delight yourself in (lit. 'above') Hashem" (Yeshayah 58:14). It is not written 'in Hashem', but "above Hashem," namely in the place from which the upper and the lower worlds are derived and for which they yearn, of which it is written: "From where (Heb. ayin) comes my help?" (Tehilim 121:1) REFERRING TO THE SFIRAH OF KETER, WHICH IS CALLED NOTHINGNESS (Heb. AYIN). And it is also written: "And came to the Ancient of Days and they brought him near before him" (Daniel 7:13) NAMELY KETER WHICH IS CALLED 'THE ANCIENT OF DAYS'. The desire and the delight of the righteous is to look at that splendor whence all lights issue and all celestial crowns, WHICH ARE THE SFIROT, are drawn.

335. Rabbi Shimon continued: We learned of the verse, "Then shall you delight yourself in Hashem," that it ends with, "and I will cause you to ride upon the high places of the earth" (Yeshayah 58:14). This refers to the place called 'the high places of the earth', which is above "the earth," WHICH IS MALCHUT AND IS CALLED 'EARTH', and "heaven," NAMELY ZEIR ANPIN, as is written: "the high places of the earth," FOR HEAVEN IS ABOVE THE EARTH.

336. Rabbi Aba continued with more explanations: It is not written, 'shall you sit' but rather, "shall you delight yourself in (lit. 'above') Hashem," namely "heaven," WHICH IS ZEIR ANPIN, for it is written: "Be You exalted, O Elohim, above the heavens" (Tehilim 57:12) THAT IS, ZEIR ANPIN. "And I will cause you to ride upon the high places of the earth," refers to the Land of the Living, WHICH IS MALCHUT CALLED 'EARTH'. The meaning of "upon the high places" is that it includes Zion and Jerusalem, FOR THEY ARE THE INSIDE AND THE OUTSIDE OF YESOD OF MALCHUT - meaning THAT THE VERSE SPEAKS OF the heaven above, WHICH IS ZEIR ANPIN, and the earth above, WHICH IS MALCHUT. And that which Rabbi Shimon spoke is thus, AS I SAID, and it is all one, as written: "And came to the Ancient of Days," and all amounts to the same.

332. דִּתְנֶן, שִׁית מָאָה וּתְלַת עָשָׂר זַיְנֵי עֵיטָא, יְהִיב אֹרִייתָא לְבַר נֶשׁ, לְמַדּוּי שְׁלִים בְּמַאֲרִיָּה, בְּגִין דְּמַאֲרִיָּה בְּעָא לְאוּטְבָא לִיָּה בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאֲתִי. וַיְתִיר בְּעֵלְמָא דְּאֲתִי, דְּהָא תְּנִינָן, כֹּל מַה דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשֵׁלִים לִיָּה לְבַר נֶשׁ, מְאִינוּן טְבָאן דְּזַכִּי בְּהוּ לְעֵלְמָא דְּאֲתִי אֲשֵׁתְלִים בְּהוּ. מְאִי טְעָמָא. מְשׁוּם דְּעֵלְמָא דְּאֲתִי דְּקוּדְשָׁא בְּרִיךְ הוּא הוּי.

333. וְהָכִי תְּנִינָן, הָאִי עֵלְמָא לְקַבְלִיָּה דְּעֵלְמָא דְּאֲתִי, לֹא הוּי אֵלָא כְּפִרוּזְדוֹר לְגַבֵּי טְרַקְלִין. וְכַד זְכִי הֵהוּא זַכָּאָה, בְּדִידִיָּה זְכִי. דְּתְנִיָּא, כְּתִיב וּנְחַלָּה לֹא יִהְיֶה לוֹ בְּקִרְבֵּי אַחִיו. מ"ט. מְשׁוּם דִּינִי הוּא נְחַלְתּוּ. זַכָּאָה חוּלְקִיָּה, מֵאֵן דְּזְכִי לְאַחְסָנָא אַחְסָנְתָּא עֵלְמָה דָּא. זְכִי בְּהַ בְּעֵלְמָא דָּא, וּבְבֵיתָא דְּהָאִי עֵלְמָא. כִּךְ בְּעֵלְמָא דְּאֲתִי, וּבְבֵיתָא עֵלְמָה קְדִישָׁא, דְּכְתִיב וּנְתַתִּי לָהֶם בְּבֵיתִי וּבְחֻמוֹתַי יָד וְשֵׁם, זַכָּאָה חוּלְקִיָּה דְּהֵהוּא זַכָּאָה, דְּמְדוּרִיָּה עִם מְלַכָּא בְּבֵיתִיָּה.

334. ר' שְׁמַעוֹן אָמַר, זַכָּאָה חוּלְקִיָּה דְּהֵהוּא זַכָּאָה, דְּזְכִי לְהָאִי דְּכְתִיב, אִז תִּתְעַנַּג עַל יְיָ, עִם יְיָ לֹא כְּתִיב, אֵלָא עַל יְיָ. מְאִי עַל יְיָ. אֲתֵר דְּעֵלְאִין וְתַתְּאִין אֲתַמְשַׁכֵּן מִיְגִיָּה, וְתַאֲבִין לְהֵהוּא אֲתֵר, דְּכְתִיב מֵאִין יָבֵא עֲזָרִי. וְכְתִיב, וְעַד עֵתִיק יוֹמִיָּא מְטָה וּקְדַמּוּהִי הַקְּרִבּוּהִי. וְתִיאֹבְתָא וְעִנּוּגָא דְּצִדִיקָא, לְאַסְתַּכְּלָא לְהֵהוּא זִינָא, דְּכֹל זִינָא מִיְגִיָּה נִפְקָא, וְאֲתַמְשַׁכֵּן מִיְגִיָּה כֹּל אִינוּן כְּתִרִין.

335. תו אר"ש, תְּנִינָן בְּהָאִי קְרָא אִז תִּתְעַנַּג עַל יְיָ, סוּפִיָּה דְּקְרָא מַה כְּתִיב, וְהִרְכַּבְתִּיךָ עַל בְּמוֹתַי אֶרֶץ, עַל הֵהוּא אֲתֵר דְּאֶקְרִי בְּמוֹתַי אֶרֶץ, אִיְהוּ לְעֵילָא מְהָאִי אֶרֶץ, וְהֵהוּא אֲתֵר דְּאֶקְרִי בְּמִתִּי אֶרֶץ, הִינּוּ שָׁמַיִם. וְהִינּוּ דְּכְתִיב עַל בְּמִתִּי אֶרֶץ.

336. עַל יְיָ אָמַר ר' אַבָּא, אִז תִּשֵּׁב לֹא כְּתִיב, אֵלָא אִז תִּתְעַנַּג עַל יְיָ, הִינּוּ שָׁמַיִם. דְּכְתִיב, רוּמָה עַל הַשָּׁמַיִם אֱלֹהִים. וְהִרְכַּבְתִּיךָ עַל בְּמוֹתַי אֶרֶץ, הִינּוּ אֶרֶץ הַחַיִּים, מִמְשַׁמַּע דְּכְתִיב עַל בְּמוֹתַי, לְאַכְלָלָא צִיּוֹן וִירוּשָׁלַיִם, דְּאֶקְרוּן בְּמִתִּי אֶרֶץ, וְהִינּוּ שָׁמַיִם דְּלְעֵילָא, וְאֶרֶץ דְּלְעֵילָא. וּמְלָה דְּאָמַר ר' שְׁמַעוֹן, הָכִי הוּא, וְכֹלָא חַד, דְּכְתִיב וְעַד עֵתִיק יוֹמִיָּא מְטָה וְגו', וְכֹל הֵנִי מִיְלִי לְאַתֵּר חַד סְלָקִין.

337. Rabbi Aba asked Rabbi Shimon: May my master explain the verse: "And I will cause you to ride upon the high places of the earth, and feed you with the heritage of Jacob your father." RABBI SHIMON answered him: It was already explained that the delight and pleasure are, as written, "above Hashem," which is above, NAMELY KETER. And it is written: "And came to the Ancient of Days and they brought him near before him." "Upon the high places of the earth" is as we said, THE LAND OF THE LIVING, NAMELY MALCHUT.

338. "And feed you with the heritage of Jacob your father," has the same meaning as the verse: "Therefore the Elohim give you of the dew of heaven" (Bereshheet 27:28). "THE DEW OF HEAVEN" means the heritage of Jacob, and when Isaac blessed Jacob he alluded to heaven, WHICH IS ZEIR ANPIN, and he gave him the blessing that all the descendants of Jacob in the future will be revived by that dew, as it is written: "Therefore the Elohim give you." Only "you," and not to someone else. "The dew of heaven" is that by which the dead will be revived in the days to come, FOR THAT DEW ISSUES from Atika Kadisha (the Holy Ancient One) to Zeir Anpin, WHICH IS CALLED 'HEAVEN' and resides in heaven. Rabbi Aba thought OF THE VERSE and said: Now everything is clear, and I see that there is even more significance in Isaac's blessing than I had thought.

339. "Who can utter (Heb. yemalel) the mighty acts of Hashem?" (Tehilim 106:2). HE ASKS: Why does it say "utter" instead of 'tell'. Rabbi Chiya explained the answer by citing the verse: "then you may pluck the ears (Heb. melilot) with your hand" (Devarim 23:26). THEY ARE SO CALLED, FOR ONE HAS TO SEPARATE THE GRAINS FROM THE EAR BY PLUCKING (HEB. MELILAH) WITH THE HANDS, AND WHEN IT SAYS "UTTER" IT MEANS THAT ONE SHOULD SEPARATE AND CANCEL THE JUDGMENTS OF HASHEM. The word "Gvurot (lit. 'mighty acts')" of Hashem IS SPELLED WITHOUT THE LETTER VAV, THE INDICATION OF THE PLURAL FORM, AND implies that there are many Gvurot but all of them are coming from one Gvurah. We have learned that there is one supernal Gvurah, the crown of the crowns, WHICH IS BINAH FROM WHICH JUDGMENTS ARE AROUSED and from which come fifty gates, some to the right and some to the left. And each one of them is called 'Gvurah', and each one of them is crowned with the lights of the supernal carvings, and all of them are called "the mighty acts of Hashem."

340. Rabbi Chiya said: THEREFORE, the word Gvurot is written without THE LETTER VAV, for all THE GVUROT are included within THE SUPERNAL GVURAH, WHICH IS BINAH. The closing part of the verse is: "Who can declare all His praise?" This indicates the Shechinah, which is the most precious glory of the Holy One, blessed be He, as it is expressed in the verse: "His glory covered the heavens and the earth was full of His praise" (Chavakuk 3:3).

337. אָמַר ר' אַבָּא לר"ש, לִימָא לִי מַר, הָאִי קָרָא כּוּלִּיהּ, בְּמַאי אוּקִימָנָא לִיהּ, דְּכִתְיִב אֶז תִּתְעַנְג עַל יִי' וְהִרְבַּבְתִּיךָ עַל בְּמַתִּי אֶרֶץ וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ. אָמַר לִיהּ, הָא כְּלָא אֲתָמַר, דְּתַפְנוּקָא וְעִדּוּנָא עַל יִי' כְּתִיב, אֲתָר דְּאִיהוּ לְעִילָא. וְכִתְיִב וְעַד עֲתִיק יִזְמִינָא מָטָה וְגו'. עַל בְּמַתִּי אֶרֶץ כְּמָה דְּאֲתָמַר.

338. וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ. כְּמָה דְּכִתְיִב וְיִתֵּן לְךָ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם וְגו', וְהִינֵנוּ נַחֲלַת יַעֲקֹב. וּבִרְבַּתָּא דְּבִרְיִךְ יִצְחָק לְיַעֲקֹב, עַל הָאִי שְׁמַיִם קָאָמַר. וּבִרְכִיָּה בְּבִרְבַּתָּא, דְּזְמִינִין בְּנוֹי דְּיַעֲקֹב, לְאַחִיא בְּהֵוּא טְלָא לְזְמַנָּא דְּאֲתִי, דְּכִתְיִב וְיִתֵּן לְךָ הָאֱלֹהִים. לְךָ לְאֶחָרָא. מִטַּל הַשָּׁמַיִם, דְּבִיָּה זְמִינִין מִתִּינָא לְאַחִיא לְזְמַנָּא דְּאֲתִי, דְּנִפְיָק מִעֲתִיקָא לְזַעִירָא דְּאֶפִּינ, וְשֵׁרִיא בְּהָאִי שְׁמַיִם. אֲסַתְכַּל ר' אַבָּא וְאָמַר, הֲשֵׁתָא אֲשֵׁתַמַּע כְּלָא וְאֲשֵׁתַכַּח דְּבִרְבַּתָּא דְּיִצְחָק, עַלְאָה מִמַּאי דְּחִשְׁבִּנָּא.

339. תָּאנָא מִי יִמְלַל גְּבוּרַת יִי'. מִי יִמְלַל, מִי יִדְבֵּר מִבְּעֵי לִיהּ. אָמַר ר' חִיָּיא, כַּד"א, וְקִטְפַת מְלִילוֹת בְּיַדְךָ. גְּבוּרַת יִי', דְּסִגְיָאִין אִינוּן, וְנִפְקִין מִגְּבוּרָה חַד. וְתָאנָא, חַד גְּבוּרָה עַלְאָה, עֵטְרָא דְּעֵטְרִין, מִתְעֵטְרָא, וְנִפְקִין מִיִּגְיָה חֲמִשִּׁין תְּרַעִין. מְנַהוּן יִמִּינָא, וּמְנַהוּן שְׂמָאלָא. וְכַל חַד וְחַד גְּבוּרָה אֲתַקְרִי, וְכַל חַד וְחַד מִתְעֵטְרָא, בְּקַרְדִּיטֵי גְלִיפִין נְהוּרִין, וְכַלְהוּ אֶקְרוּן גְּבוּרַת יִי'.

340. אָמַר רַבִּי חִיָּיא, גְּבוּרַת יִי' חֶסֶר כְּתִיב, דְּהָא כְּלָהוּ כְּלִילֵן בְּדָא. יִשְׁמִיעַ כָּל תְּהִלָּתוֹ: דָּא הוּא שְׂכִינַת זִיו יִקְרִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכִתְיִב וְתְהִלָּתוֹ מְלָאָה הָאֶרֶץ.

341. Rabbi Shimon cited a verse: "And a river went out of Eden to water the Garden and from thence it was parted and branched into four streams, the name of the first is Pishon..." (Beresheet 2:10). Those RIVERS which came from that river which comes forth from Eden have names; but what is the name of the one which comes out OF EDEN? Rabbi Shimon says that its name is Yuval, for it is written: "And that spreads out its roots by the river (Heb. yuval)" (Yirmeyah 17:8), and, "Nor shall it cease from yielding fruit" (Ibid.). The reason that it shall not "cease from yielding fruit" is that it spreads "its roots by the river," WHICH IS BINAH. Therefore it is written: "Like a spring of water whose waters fail not" (Yeshayah 58:11), FOR THE PLENTY WHICH COMES FORTH FROM THE BINAH NEVER CEASES. Therefore, it is written: "A river went OUT OF EDEN"; it comes out of it and never ceases.

342. Rabbi Shimon cited the verse: "And Elohim spoke all these words" (Shemot 20:1). IT SAYS "SPOKE" AND NOT 'SAID', BECAUSE "spoke" denotes announcing IN A LOUD VOICE, for we have learned that at the time that the Holy One, blessed be He, revealed Himself and began to speak, the celestial and the terrestrial beings began to tremble, and the souls of Yisrael left them.

343. We have learned that that word soared from above downwards, being engraved upon the four winds of the universe on its way, and then rose once more and again descended. When it rose up it was filled from the mountains of pure balsam and was watered with the heavenly dew. Then it encircled Yisrael and brought back their souls. Then it turned back and was engraved upon the tablets of stone. And so it was with each and every word.

344. Rabbi Shimon said that every word contained all manner of legal implications and derivations, all the laws concerning reward and punishment, as well as all mysteries and hidden aspects, for each word was like a treasure house full of precious things.

345. When one word was uttered it seemed as one, but when it was engraved in its place UPON THE TABLETS OF STONES, seventy branches were revealed in it, fifty crowns less one on one side, and fifty less one upon the other, like the hammer which breaks the rocks in a mountain, as it is written: "Like a hammer that breaks the rock in pieces" (Yirmeyah 23:29). And all of Yisrael saw eye to eye and rejoiced.

346. The souls of all the generations to come were present there and all of them received the Torah on Mount Sinai, as it is written: "but with those that stands here with us this day...and also with those that are not here with us this day" (Devarim 29:14). They were all there, each according to his merit, and saw and received the words.

341. אָמַר ר"ש, כְּתִיב וְנָהַר יוֹצֵא מֵעַדְן לְהַשְׁקוֹת אֶת הַגֵּן וְגו', שֵׁם הָאֶחָד פִּישׁוֹן וְגו'. הָא אֵלֶיךָ בְּשִׁמְהֵן אֶקְרוּן. וְהֵי אַרְבַּע מֵהוּא נָהַר דְּנַפְיָא אֲתַמְשְׁכֵן. מַה שְׁמִיָּה דְהוּא נָהַר דְּנַפְיָא. אָמַר ר' שְׁמַעוֹן, יוֹבֵל שְׁמִיָּה. דְּכְתִיב, וְעַל יוֹבֵל יִשְׁלַח שְׂרָשׁוֹי, וְכְתִיב וְלֹא יִמִּישׁ מַעֲשׂוֹת פְּרִי. מֵאֵי טַעְמָא לֹא יִמִּישׁ, מִשּׁוּם דְּעַל יוֹבֵל יִשְׁלַח שְׂרָשׁוֹי. וְעַל דָּא כְּתִיב וְכַמוֹצֵא מִיָּם אֲשֶׁר לֹא יִכְזָבוּ מִיָּמֵי. וּבְגִין כֵּךְ כְּתִיב יוֹצֵא, יוֹצֵא וְאִינוּ פּוֹסְק.

342. תָּאנָא א"ר שְׁמַעוֹן כְּתִיב וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים וְגו', וַיְדַבֵּר, בְּגִין לְאַכְרִזָּא מִלִּין. דְּתָאנָא, בְּשַׁעֲתָא דְקוּדְשָׁא בְרִיךְ הוּא אֲתַגְלִי, וְשַׁאֲרֵי לְמַלְלָא, עֲלָאִין וְתַתָּאִין אֲתַחֲלַחוּ, וְנַמְקוּ נִשְׁמַתְהוֹן דִּישְׂרָאֵל.

343. וְתָאנָא הוּא מְלָה, הוּא טַאס מְלַעִילָא לְתַתָּא, וּמַתְגַּלְפָּא בְּאַרְבַּע רַחְוֵי עֲלֵמָא, וְסַלְקָא וְנַחֲתָא. בְּד סַלְקָא, אֲשַׁתְּאָבָא מְטוּרֵי דְאַפְרַסְמוּנָא דְכִנְיָא, וְאֲשַׁתְּאָבָא בְּהוּא טַלָּא דְלַעִילָא, וְאַסְחָר בְּסַחְרֵיָהוֹן דִּישְׂרָאֵל, וְתַבַּת בְּהוֹן נִשְׁמַתְהוֹן וְאַסְחָר וּמַתְגַּלְפָּא בְּאַתְרֵיהּ, בְּלוֹחֵי אַבְנָא. וְכֵן כָּל מְלָה וּמְלָה.

344. אָמַר רַבִּי שְׁמַעוֹן, כָּל מְלָה וּמְלָה הוּא מְלִיָּא בְּכָל אֵינוֹן טַעְמִין, בְּכָל אֵינוֹן מְלִין גְּזִירִין, אֲגָרִין, וְעוֹנְשִׁין, רְזוּן וְסַתְרִין כְּאַסְקוּפָא דָּא, דְּאִיְהִי מְלִיָּא מְכַלָּא.

345. וּבְשַׁעֲתָא דְהוּא נָפִיק הוּא מְלָה, אֲתַחֲזִי חַד. וְכַד הוּא מַתְגַּלְפָּא בְּאַתְרוּי אֲתַחֲזוֹן בְּהוּא מְלָה, שְׁבַעִין עֲנַפִּין, דְּסַלְקִין בְּגוּה, וְחַמְשִׁין כְּתָרִין חָסֵר חַד מֵהֵאֵי גִיסָא, וְחַמְשִׁין חָסֵר חַד מִגִּיסָא אַחְרָא כְּפַטִּישָׁא דָּא, בְּזַמְנָא דְאִיְהוּ בְּטַשׁ בְּטַנְרָא. כְּמַה דְאֵת אָמַר וְכְפַטִּישׁ יִפּוּצֵץ סַלַּע. וְהוּוּ חֲמָאן כָּל יִשְׂרָאֵל עֵינָא בְּעֵינָא, וְהוּוּ חֲדָאן.

346. וְכִלְהוּ דְרִין בְּתַרְאִין כְּלְהוּ אֲזַדְמְנוּ לְתַמְנוּ, וְכִלְהוּ קְבִילוּ אֲזַרְיִתָּא בְּטוּרָא דְסִינֵי, דְּכְתִיב כִּי אֵת אֲשֶׁר יִשְׁנוּ פֹה וְגו', וְאֵת אֲשֶׁר אֵינוֹן פֹּה עֲמַנוּ הַיּוֹם. וְכִלְהוּ כָּל חַד וְחַד בְּדָקָא חֲזִי לִיהּ. וְכִלְהוּ חֲמָאן וּמְקַבְּלִין מְלִין.

347. "AND ELOHIM SPOKE ALL THESE (HEB. 'ET') WORDS, SAYING" (SHEMOT 20:1). THE NAME Elohim indicates Gvurah; 'Et' INDICATES that it was joined to the right. As we have learned, "the (Et) heaven" is the right and "and the earth" is the left, as written: "My hand also has laid the foundation of the earth and My right hand has spanned the heavens" (Yeshayah 48:13). The right side IS CHESED AND is called "Et (the)." The word "all" is IN ORDER to include all the other Sfirot. "These words" INDICATE that everything is included, one within the other. "These" INDICATES all the meanings, the secrets, the mysteries, decrees and penalties.

348. The word "saying" INDICATES THAT all that was said was an inheritance for everyone, as it is written: "Moses commanded us a Torah, the inheritance of the congregation of Jacob" (Devarim 33:4). You may say that IT SHOULD BE UNDERSTOOD LITERALLY, TO REVEAL TO EVERYONE AND to reveal what must not be revealed to anyone. However, it says: "I am Hashem your Elohim" (Shemot 20:1) WHICH INDICATES THAT as I am hidden and concealed, so should these words be covered and concealed in your heart.

349. There is another interpretation of this verse. "And Elohim spoke" is one GRADE. "All (et) these words saying," are five more grades, FOR EACH WORD IS A GRADE. Rabbi Yehuda said that "And Elohim spoke" is Gvurah, "Et" is the right side, WHICH IS CHESED, and "all" INCLUDES both GVURAH AND CHESED. Rabbi Yitzchak said that "ALL" includes Abraham, for it is written: "And Hashem had blessed Abraham in all things" (Beresheet 24:1).

350. The function of "words" is to include all the covered crowns. The word "these" includes all those which were revealed, as it is written: "And all the people see the voices," NAMELY THE REVEALED VISIONS INCLUDED IN "THESE." "Saying," REFERS TO THE SHECHINAH, as it is written: "A virtuous woman is a crown to her husband" (Mishlei 12:4), and: "It was said: 'If a man put away his wife'" (Yirmeyah 3:1). THE WORD "SAYING" IS CLOSE TO HER MAN, WHICH INDICATES THAT IT REFERS TO THE NUKVA OF ZEIR ANPIN, WHICH IS THE SHECHINAH.

351. Rabbi Yitzchak asked: Why was the Torah given in fire and darkness, as it is written, "And the mountain burned with fire to the heart of heaven, with darkness clouds and thick darkness" (Devarim 4:11). AND HE ANSWERED THAT THE REASON IS that he who is occupied with the study of the Torah will be saved from the other fire of Gehenom, and from the darkness that the other nations bring upon Yisrael. It was the merit of Abraham which saved Yisrael from the fire of Gehenom.

347. אֱלֹהִים: דָּא גְבוּרָא. אֵת: דְּאֵתְכֵלִיל בְּיַמִּינָא, כְּמָה דְּתַנִּינָן אֵת הַשָּׁמַיִם, דְּאִיהוּ יַמִּינָא. וְאֵת הָאָרֶץ, דְּאִיהוּ שְׂמָאלָא. דְּכֵתִיב, אֶף יְדֵי יְסֻדָּה אָרֶץ וַיַּמִּינֵי טַפְחָה שָׁמַיִם. וַיַּמִּינָא דָּא הוּא אֵת. כָּל: לְאַכְלֵלָא כָּל שְׂאָר כְּתָרִין. הַדְּבָרִים: מִתְקַשְׁרֵן דָּא בְּדָא הָאֱלֹהִים: כָּל אֵינוֹן טַעֲמִין, כָּל אֵינוֹן רְזִין, כָּל אֵינוֹן סְתָרִין, גְּזָרִין וְעוֹנְשִׁין.

348. לְאָמַר: לְמַהוּי יְרוּתָא לְכֻלָּא. דְּכֵתִיב תּוֹרָה צוּה לְנוּ מֹשֶׁה מוֹרְשָׁה וְגו'. דְּאִי תֵימָא לְגַלְיָה מַה דְּלָא אֶצְטְרִיךְ לְגַלְיָה לְכָל ב"נ, כְּתִיב אָנֹכִי יְי' אֱלֹהֶיךָ. כְּמָה דְּאָנָא טְמִירָא וְסִתִּים, כִּן יְהִי מְלִין אֵלִין טְמִירִין וְסִתִּימִין בְּלַבְךָ.

349. ד"א וַיְדַבֵּר אֱלֹהִים, חֵד. אֵת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמַר הָא חֲמֵשׁ דְּרָגִין אַחְרָנִין. ר' יְהוּדָה אָמַר, וַיְדַבֵּר אֱלֹהִים: גְּבוּרָה. אֵת: יַמִּינָא. כָּל: דָּא וְדָא אָמַר ר' יִצְחָק, לְאַכְלֵלָא אַבְרָהָם דְּכֵתִיב וַיְי' בְּרַךְ אֵת אַבְרָהָם בְּכָל.

350. הַדְּבָרִים: לְאַכְלֵלָא שְׂאָר כְּתָרִין דְּאֵתְכֵסִינָן. הָאֵלֶּה: אֵינוֹן דְּאֵתְגַלְיִין. וְכֵתִיב וְכָל הָעַם רֹאִים אֵת הַקּוֹלֹת. לְאָמַר: דָּא הוּא דְּכֵתִיב, אֵשֶׁת חֵיל עֲטַרְתַּ בְּעֵלָה. וְכֵתִיב, לְאָמַר הֵן יִשְׁלַח אִישׁ אֵת אִשְׁתּוֹ.

351. אָמַר ר' יִצְחָק, אָמַאי אֵתִיחֵיבַת אוֹרֵייתָא בְּאִשָּׁא וְחֲשׂוּכָא, דְּכֵתִיב וְהָהָר בּוֹעֵר בְּאִשׁ עַד לֵב הַשָּׁמַיִם חֲשַׁךְ עָנָן וְעָרַמַל. דְּכָל מָאן דִּישְׁתַּדֵּל בְּאוֹרֵייתָא, אֵשְׁתַּזִּיב מֵאִשָּׁא אַחְרָא דִּגְיֵהָנָם, וּמְחֲשׂוּכָא דְּמִחְשָׁכִין כָּל שְׂאָר עַמִּין לְיִשְׂרָאֵל, דְּבִזְכוּתֵיהּ דְּאַבְרָהָם אֵשְׁתַּזִּיבוּ יִשְׂרָאֵל מֵאִשָּׁא דִּגְיֵהָנָם.

352. As we have learned, the Holy One, blessed be He, said to Abraham: 'As long as your children shall study the Torah they will be saved FROM FIRE AND DARKNESS, but if they should turn from her and forget her paths, the fire of Gehenom will have dominion over them and they will be subjected to the nations'. Then ABRAHAM said to Him: 'May things not come to pass, THE FIRE OF GEHENOM AND EXILE, with these two knots. If it pleases You, let them escape from the fire of Gehenom and go into exile and become enslaved to other nations until they return to You'. THE HOLY ONE, BLESSED BE HE, answered him: 'So be it then', and so it was as it is written: "unless their Rock had sold them" (Devarim 32:30). Who is "their Rock"? Abraham, as it is written: "Look to the rock whence you are hewn" (Yeshayah 51:1). "And Hashem had shut them up" (Ibid.), refers to the Holy One, blessed be He, who agreed with him.

353. Rabbi Yehuda said: Fifty days elapsed between the day Yisrael were led out from Egypt and the day the Torah was given to them. What was the reason? Rabbi Yehuda said: In order that the number of days should correspond to the number of years of Jubilee, WHICH IS BINAH, as it is written: "And you shall hallow the fiftieth year" (Vayikra 25:10), NAMELY, THE FIFTIETH GATE IN BINAH.

354. Rabbi Shimon said: We have learned that it was the Jubilee which led Yisrael out from Egypt. If you believe that it is Jubilee itself, NAMELY BINAH ITSELF, IT IS NOT SO. THE EXODUS occurred through the aspect of Jubilee and from the aspect of the same Judgment was stirred up against the Egyptians. Therefore, those fifty years are THE FIFTY GATES OF Jubilee, WHICH IS BINAH.

355. We have learned that the deeds in Egypt are mentioned fifty times in the Torah, and in all of those times words of praise are said. For example: "who have brought you out of the land of Egypt" (Shemot 20:2), and, "And brought you out" (Devarim 4:37), and, "For by strength of hand Hashem brought you out from this place..." (Shemot 13:3): fifty times exactly and no more, since all is adorned with Jubilee, WHICH IS BINAH, and from the side of Jubilee everything comes. AND THERE ARE FIFTY GATES TO BINAH. Therefore, the Torah, which comes from Gvurah, is crowned in the right, as it is written: "From His right hand went a fiery law for them" (Devarim 33:2). We have also learned that WHEN THE TORAH WAS GIVEN, there were five voices: CHESED, GVURAH, TIFERET, NETZACH AND HOD IN BINAH, and all of these were seen in them, included in them, and crowned IN BINAH.

356. Rabbi Shimon said: At the time that Yisrael received the Torah, that Jubilee, WHICH IS BINAH, crowned the Holy One, blessed be He, WHO IS ZEIR ANPIN, as a king is crowned in the midst of his hosts, as it is written: "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). Who is "his mother"? It is Yovel, FOR BINAH IS CALLED 'JUBILEE' (HEB. YOVEL) AND SHE IS THE MOTHER OF ZEIR ANPIN, CALLED 'SOLOMON'. The Jubilee was crowned with joy, love and perfection, as it is written: "be a joyful mother of children" (Tehilim 113:9). Who is the "mother of children"? Rabbi Shimon said: This is Jubilee.

352. דִּתְנִיָא אָמַר לִיה קוֹדֶשׁא בְּרִיךְ הוּא לְאַבְרָהָם, כּל זְמַנָּא דְבְּנִיךְ יִשְׁתַּדְּלוּן בְּאוֹרֵייתָא, יִשְׁתַּזְבּוּן מֵאַלִּין. וְאִי לֹא, הָא נּוֹרָא דְגִיְהִנָּם דְּשִׁלְטָא בְּהוּ, וְיִשְׁתַּעֲבְדוּן בִּינֵי עַמְמֵיָא. א"ל, בְּתַרֵּי קְטוּרֵי לֹא מִזְדַּקְפֵּן מַלִּין, אֲלֵא אִי נִיחָא קַמָּךְ, יִשְׁתַּזְבּוּן מִנּוֹרָא דְגִיְהִנָּם, וְיִשְׁתַּעֲבְדוּן בִּינֵי עַמְמֵיָא, עַד דִּיתּוּבּוּן גְּבַרְךָ. אָמַר לִיה יְאוּת הוּא וְדַאי, הֵה"ד אִם לֹא כִּי צוּרִם מְכָרִם. מֵאֵן הוּא צוּרִם. דָּא הוּא אַבְרָהָם. דְּכִתְיִב הִבִּיטוּ אֶל צוּר חֲצִבְתָּם. וְיֵי הַסְּגִירִם, דָּא קוֹדֶשׁא בְּרִיךְ הוּא, דְּאַסְתָּבֵם עַל יְדוּי.

353. אָמַר ר' יְהוּדָה, מִיּוֹמָא דְנִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם עַד יוֹמָא דְאִתְיָהִיבַת אוֹרֵייתָא, חֲמִשִּׁין יוֹמִין הוּוּ. מ"ט אָמַר ר' יְהוּדָה, מִשּׁוּם אֵינּוֹן שְׁנֵי דְיוּבְלָא, דְּכִתְיִב וּקְדַשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה.

354. תָּאנָא, אר"ש, הֵהוּא יוּבְלָא אֶפִיק לֹון לְיִשְׂרָאֵל מִמִּצְרַיִם. וְאִי תֵימָא דְיוּבְלָא מִמֶּש. אֲלֵא מִסְטְרָא דְיוּבְלָא הוּוּ, וּמִסְטְרָא דְיוּבְלָא אֲתַעַר דִּינָא עַל מִצְרַאי, וּבְגִינֵי כִךְ חֲמִשִּׁין אֶלִין דְיוּבְלָא הוּוּ.

355. תָּאנָא, לְקַבֵּל דָּא, חֲמִשִּׁין זְמַנִּין אֲתַמַּר וְאֲדַרְבַּר בְּאוֹרֵייתָא, נְמוּסִין דְּמִצְרַיִם, וְשִׁבְחֵי אֵינּוֹן כְּלֵהוּ, אֲשֶׁר הוּצֵאתִיךָ. וְיוּצִיאַךְ. כִּי בִיד חֲזָקָה הוּצִיאַךְ. וְכֵלְהוּ זְמַנֵּי, חֲמִשִּׁין אֵינּוֹן, וְלֹא יִתִיר, מִשּׁוּם דְּכֵלְא בְּיוּבְלָא אֲתַעַטַר, וּמִסְטְרָא דְיוּבְלָא אֲתָא כְּלָא. וּבְגִינֵי כִךְ, אוֹרֵייתָא דְאֲתֵי מִגְּבוּרָה, אֲתַעַטַרַת בִּימֵינָא. דְּכִתְיִב מִימֵינוּ אֲשֶׁר דָּת לְמוֹ. וְתִנִּיא חֲמִשָּׁא קְלִין הוּוּ. וְכֵלְהוּ אֲתַחֲזִיאוּ בְּהוּ, וְאֲתַכְּלִילוּ בְּהוּ, וְאֲתַעַטְרוּ בְּדָא.

356. אָמַר ר' שְׁמַעוֹן, בְּהֵהוּא זְמַנָּא דְקַבִּילוּ יִשְׂרָאֵל אוֹרֵייתָא, יוּבְלָא דָּא אַעַטַר בְּעַטְרוֹי לְקוֹדֶשׁא בְּרִיךְ הוּא, כְּמַלְכָּא דְאֲתַעַטַר בְּגוֹ חִילֵיהָ. דְּכִתְיִב, צִאֲיִנָּה וְרִאֲיִנָּה בְּנוֹת צִיּוֹן בְּמַלְכָּ שְׁלֵמָה בְּעַטְרָה שְׁעַטְרָה לֹו אִמוֹ. מֵאֵן אִמוֹ. דָּא יוּבְלָא. וְיוּבְלָא אֲתַעַטַר, בְּחֲדוּדָה בְּרַחֲמֵי בְּשִׁלְמוֹ. דְּכִתְיִב אִם הַבָּנִים שְׂמַחָה. מֵאֵן אִם הַבָּנִים. אר"ש דָּא יוּבְלָא.

357. Rabbi Yehuda said: Concerning this it is written, "Let your father and your mother be glad and let her who bore you rejoice" (Mishlei 23:24). Who are "your father and your mother"? They are as explained in Safra deTz'niuta (lit. 'the Concealed Book'), relating to the verse: "The nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 17:7). Woe to one who uncovers their nakedness, FOR THE SECRET OF CHOCHMAH AND BINAH ARE CALLED 'FATHER' AND 'MOTHER'.

358. Rabbi Yitzchak said: We have learned that at the time that the Holy One, blessed be He, revealed Himself on Mount Sinai, the mountain began to shake and all the mountains on earth trembled and quaked, and they rose and fell until the Holy One, blessed be He, stretched out His hand and calmed them. And a voice was heard proclaiming: "What ails you, O you sea, that you flee? O Jordan, that you are driven back? You mountains, that you skip like rams..." (Tehilim 114:4-5).

359. And they answered Him: "Tremble, you earth, at the presence of the Master." Rabbi Yitzchak said: "At the presence of the Master," refers to Ima, WHO IS BINAH, as it is written: "a joyful mother of children." "Tremble, you earth," refers to the lower Ima, WHO IS MALCHUT. "At the presence of the Eloha of Jacob," is Aba, WHO IS ZEIR ANPIN, LOWER ABA, as it is written: "Yisrael is My son, My firstborn" (Shemot 4:22), MEANING ZEIR ANPIN WHICH IS CALLED 'YISRAEL'. And of that it is written: "the crown with which his mother crowned him," "HIS MOTHER" BEING BINAH.

360. HE ASKS: What is "the crown WITH WHICH HIS MOTHER CROWNED HIM"? and Rabbi Yitzchak replies: This resembles the verse, "For Shaul and his men compassed David and his men round about" (I Shmuel 23:26), WHICH IS LIKE ENCIRCLING, for ZEIR ANPIN is crowned AND SURROUNDED BY IMA with white, red and green, all colors - THE SECRET OF THE THREE COLUMNS - all of which are included and encircled in it. Rabbi Yehuda asked: In the verse, "the crown with which his mother crowned him," what is the crown? It has the same meaning as in "Yisrael, in whom I will be glorified" (Yeshayah 49:3), and, "And I will glorify the house of My glory" (Yeshayah 60:7), NAMELY, THE FIRST THREE SFIROT WHICH ARE THE GLORY OF ZEIR ANPIN, WHICH IS CALLED 'YISRAEL' AND ALSO 'TIFERET'.

361. Rabbi Yitzchak said that the Torah was given in a black fire engraved upon a white fire, in order to include the right in the left. And the left was returned to the right, as it is written: "From His right hand went a fiery law for them."

362. Rabbi Aba said: When the smoke came out of Mount Sinai, a fire ascended and was crowned with it openly, AND LOOKED like cluster. And it flared high and dwindled again, and all the aromas of the Garden of Eden were blended in that smoke, having the colors white, red and black, as it is written: "Perfumed with myrrh and frankincense, with all powders of the merchant" (Shir Hashirim 3:6).

357. א"ר יהודה, ע"ד כתיב, ישמח אביך ואמך ותגל יולדתך. מאן אביך ואמך. א"ר יהודה, כמה דאוקמוה בספרא דצניעותא, דכתיב, ערות אביך וערות אמך לא תגלה ווי למאן דגלי עריותהון.

358. תאנא, א"ר יצחק, בשעתא דקודשא בריך הואתגלי בטורא דסיני, אזדעזע טורא. ובשעתא דסיני אזדעזע, כל שאר טורי עלמא אזדעזע, והו סלקין ונחתין, עד דאשיט קודשא בריך הוא ידיו עליהו, ואתישבו. וקלא נפקא ומכרזא, מה לך הים כי תנוס הירדן תסוב לאחור ההרים תרקדו כאילם וגו'.

359. ואינון תבאן ואמרין, מלפני ארון חולי ארץ. אמר ר' יצחק, מלפני ארון, דא אימא, דכתיב אם הבנים שמחה. חולי ארץ, דא אימא תתאה. מלפני אלוה יעקב, דא הוא אבא, דכתיב, בני בכורי ישראל. ועל האי כתיב בעטרה שעטרה לו אמו.

360. מהו בעטרה. א"ר יצחק, כמה דכתיב, ושאלו ואנשיו עוטרין את דוד. משום דמתעטר, בחוורא בסומקא ובירוקא, בכל גוונין דכלהו כלילן ביה, ואסתחן ביה. אמר ר' יהודה, בעטרה שעטרה לו אמו. מאן עטרה. דכתיב, ישראל אשר בך אתפאר. וכתיב ובית תפארתי אפאר.

361. אמר ר' יצחק, אורייתא אתיהיבת באשא אוקמא, על גבי אשא חוורא, לאכללא ימינא בשמאלא, ושמאלא דאתחזר ימינא, דכתיב מימינו אש דת למו.

362. א"ר אבא, בשעתא דתנא דסיני הוה נפיק, סליק אשא, ומתעטר בהווא תנא באתגלויא, באתכלא דא, וסליק ונחית, וכל ריחין ובוסמין דבגנתא דערן, הוה סליק ההוא תנא, בחיזו דחוור וסומק ואוכם, הה"ד, מקטרת מר ולבונה מכל אבקת רוכל.

363. Rabbi Yitzchak said that the smoke was the Shechinah who manifested Herself there, as it is written in the verse: "Who is this coming out of the wilderness like columns of smoke" (Ibid.), WHICH ALLUDES TO THE SHECHINAH. Rabbi Yehuda said: Surely you do not have to go to great lengths to learn of it, for there is a whole description: "And Mount Sinai smoked in every part, because Hashem descended upon it in fire, and the smoke of it ascended like the smoke of a furnace" (Shemot 19:18). Blessed are the people who saw it and knew it.

363. הָהוּא תִנְנָא מֵאן הוּהּ. אָמַר ר' יִצְחָק, שְׂכִינְתָא דִּיאֲתַגְלִי לְתַמְן, כַּד"א, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר בְּתַמְרוֹת עֶשֶׂן. אָמַר ר' יְהוּדָה, לְמָה לָךְ בּוֹלֵי הָאֵי הָא קָרָא שְׁלִים הוּא, דְּכִתִּיב וְהָרַר סִינַי עֶשֶׂן כְּלוּ מִפְּנֵי אֲשֶׁר יָרַד עֲלָיו יי' בְּאֵשׁ וַיַּעַל עֶשֶׂנוּ כְּעֶשֶׂן הַכֶּבֶשֶׂן. וְכַפָּה עֲמָא דְחָמָאן דָּא, וַיִּרְעִין דָּא.

21. "the tablets were the work of Elohim"

We hear how the tablets of the Ten Commandments were of sapphire, and the letters were visible on both sides and composed of both black fire and white fire, from the left and the right. The rabbis are in some confusion about whether Elohim made the tablets specially or whether they were really 'just' sapphire as any other sapphire. Rabbi Shimon says the tablets were formed of the supernal dew which flows from Atika Kadisha, and that they pre-existed the creation of the world but were perfected on the sixth day of creation especially for this purpose. The miracle was that one could read one side from the other. We are told that the Torah actually literally restored the souls of Yisrael after they had flown away at the time that the people heard the words of God. The text now turns to the rule of Solomon, during which time the moon was full. When Zedekiah came, the moon waned and remained thus, so Malchut was removed far from Zeir Anpin, and became dark. The moon shone when Yisrael stood by Mount Sinai, and it shone when Judah was found worthy to receive the kingdom.

364. Rabbi Chiya said: When the letters were engraved upon the two tablets of stone, they were visible on both sides. The tablets were of sapphire, engraved and covered with white fire and the letters were of black fire, covered again, and engraved with white fire upon both sides.

364. א"ר חִיָּיא, כַּד אֲתַגְלִיפוּ אֶתְוּן בְּלוּחֵי אֲבָנָא, הוּוּ מִתְחַזְיִין בְּתֵרִין סְטֵרִין, מְסֻטְרָא דָּא, וּמְסֻטְרָא דָּא, וְלוּחִין מֵאֲבָן סְנַפִּירִינוּן הוּוּ, וְאֲתַגְלִיפוּ וְאֲתַחְפִּיין בְּאֵשׁ חוּרָא, וְאֲתוּן הוּוּ מֵאֵשׁ אוֹכְמָא, וּמִתְגַּלְפִּין בְּתֵרִין סְטֵרִין, מְסֻטְרָא דָּא וּמְסֻטְרָא דָּא.

365. Rabbi Aba said that the two tablets remained as they were, THAT IS, COMPLETE, WITHOUT ANY CHANGE. And the letters soared in the air and could be seen with both black and white fire in order to demonstrate the union of the right and the left, FOR WHITE IS RIGHT AND BLACK IS LEFT, as it is written: "Length of days is in her right hand and in her left hand are riches and honor" (Mishlei 3:16). HE ASKS: Is it not written: "From His right hand went a fiery law to them" (Devarim 33:2)? AND HE ANSWERS THAT the Torah emanated from the side of Gvurah, WHICH IS THE LEFT, and was included in the right side. Therefore IT HAD IN IT black and white fire.

365. אָמַר ר' אַבָּא, לּוּחִין הוּוּ בְּעִינֵיהוּ, וְאֲתוּן הוּוּ טָאֲסִין, וּמִתְחַזְיִין בְּתֵרִין אֲשִׁין, אֵשׁ חוּרָא, וְאֵשׁ אוֹכְמָא, לְאֲתַחְזָאָה כְּחָדָא, יְמִינָא וּשְׂמָאלָא, דְּכִתִּיב אַרְךְ יָמִים בְּיְמִינָהּ בְּשְׂמָאלָהּ וְגו'. וְהָא כְּתִיב מִיְמִינוּ אֵשׁ דֵּת לְמוֹ. אֵלָא מְסֻטְרָא דְּגְבוּרָה הוּהּ, וְאֲתַבְּלִילֵת בְּיְמִינָא. וּבְגִין כֵּן אֵשׁ חוּרָא וְאֵשׁ אוֹכְמָא.

366. As we learned, it says "the tablets (Heb. luchot) were the work of Elohim" (Shemot 32:16). Rabbi Yehuda said that it is written "luchot," WITHOUT VAV, that is one (in singular), to indicate that although they were two, they appeared as one. And the Ten Commandments were engraved upon them, one section of five being included in the other section of five, so that all pertains to the right side. In this way they were indeed the very "work of Elohim."

366. תְּאֵנָא, כְּתִיב וְהִלַּחַת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְגו', א"ר יְהוּדָה, וְהִלַּחַת כְּתִיב, חֵד. תְּרֵי הוּוּ וּמִתְחַזְיִין חֵד. וְעֶשֶׂר אֲמִירָן מִתְגַּלְפִּי בְּהוּ. חֵמֶשׁ כְּלִילָן בְּחֵמֶשׁ, לְמַהוּי כְּלָא יְמִינָא. מַעֲשֵׂה אֱלֹהִים הֵמָּה וְדָאֵי.

367. Rabbi Yitzchak said that the tablets were of sapphire, for there were originally two sapphire stones which were rough hewn, and the Holy One, blessed be He, caused a wind to blow upon them, and they were smoothed and transformed into two tablets. Rabbi Yehuda said that they only looked like sapphire, BUT WERE NOT OF REAL SAPPHIRE, and this is the meaning of the verse which describes them as "the work of Elohim." FOR IF THEY WERE OF SAPPHIRE, THEY WOULD HAVE BEEN LIKE OTHER PRECIOUS STONES AND NOT "THE WORK OF ELOHIM."

367. רַבִּי יִצְחָק אָמַר, שֶׁל סְנַפִּירִינוּן הוּוּ, וְתֵרִין אֲבָנִין הוּוּ. וְאֲבָנִין הוּוּ סְתִימָאן. נָשִׁיב קוּדְשָׁא בְּרִיךְ הוּא בְּרוּחָא, וְאֲתַפְּשְׁטוּ וְאֲתַגְלִיפוּ תְּרִין לּוּחִין. ר' יְהוּדָה אָמַר, כְּעִין סְנַפִּירִינוּן הוּוּ. מִשְׁמַע דְּכִתִּיב מַעֲשֵׂה אֱלֹהִים הֵמָּה.

368. He said to him: If this is so, the sapphire, which is a stone more precious than any other, is not the work of Elohim, YET THE WHOLE CREATION IS "THE WORK OF ELOHIM". So he explained to him: How then do we explain the words: "were the work of Elohim"? They were indeed so. THEY WERE A SPECIAL "WORK OF ELOHIM," NOT INCLUDED IN THE WORKS OF CREATION. Yet come and behold: it is written that "the tablets were the work of Elohim." It says "the tablets," not 'the stones were the work of Elohim', FOR HE BLEW UPON THE STONES, WHICH WERE OF REAL SAPPHIRE, AND THEY WERE TRANSFORMED INTO TWO TABLETS, AS MENTIONED ABOVE.

369. Rabbi Shimon said: Both are the same, FOR BOTH RABBI YOSI'S AND RABBI YEHUDA'S WORDS LEAD TO THE SAME PLACE. These two tablets existed from before the creation of the world, but were perfected on the sixth day of Creation especially for this purpose. Thus, they were a particular work of the Holy One, blessed be He.

370. HE ASKS: Of what were they made? AND HE ANSWERS: We have learned that they were formed of the supernal dew which issues from Atika Kadisa (the Holy Ancient One), BEING KETER. When this supernal dew was descending on the field of the holy apple trees, MALCHUT, the Holy One, blessed be He, took two drops, causing them to solidify and turn into two precious stones. He blew on them and they became flat like tablets, as it is written: "the work of Elohim, and the writing was the writing of Elohim," and "written with the finger of Elohim" (Devarim 9:10).

371. We learned that "the finger of Elohim" expanded into ten, FOR THE TEN FINGERS CORRESPOND TO THE TEN SFIROT AND EACH ONE OF THEM INCLUDES TEN SFIROT, as written: "written with the finger of Elohim." Each one of the fingers expanded into ten until a complete hand was formed, as it is written: "And Yisrael saw that great work (lit. 'hand')" (Shemot 14:31). THUS, HERE ALSO, "THE FINGER OF ELOHIM" IS EXPANDED INTO TEN.

372. Rabbi Yehuda said: "engraved upon the tablets." THE LETTERS ON the stones were pierced so that the writing could be seen FROM ONE SIDE TO THE OTHER, AND THE WRITING was seen from both sides. "...engraved..." means that THE WRITING formed an engraving within an engraving, THROUGH ONE SIDE TO THE OTHER. According to Rabbi Aba, it was possible to see one side from the other side and to read the writing thereon.

373. Rabbi Elazar said: They were written miraculously in order that every man would bear testimony that it was the writing of Elohim, for none of the people in the world could conceive them as they really were.

368. אָמַר לִיה, אִי הָכִי, סַפִּירִינוֹן דָּא דְהוּא אַבְנָא טָבָא וְקִירָא מְשָׁאֵר אַבְנִין, לָאו עוֹבְדָא דְקוּדְשָׁא בְרִיךְ הוּא אִינוּן. א"ל, בְּמֵאֵי אוֹקִימָנָא מַעֲשֵׂה אֱלֹהִים הֵמָּה. הֵמָּה דִּיּוּקָא. אֵלָא ת"ח, כְּתִיב וְהִלַּחַת מַעֲשֵׂה אֱלֹהִים. הִלַּחַת כְּתִיב, וְלֹא כְּתִיב וְהָאֲבָנִים מַעֲשֵׂה אֱלֹהִים הֵמָּה.

369. אָמַר ר' שְׁמַעוֹן, כֹּלָא חַד הוּא, אֲבָל אֵלִין תְּרִין לוחין עד לא אַתְבְּרִי עֲלֵמָא הוּו, וְאִסְתַּלְקוּ מַעֲרַב שַׁבַּת, וְעַבְד לֹן קוּדְשָׁא בְרִיךְ הוּא, וְעוֹבְדוּי הוּו.

370. מִמָּה אַתְעֲבִידוּ. תָּאנָא, מֵהוּוּא טְלָא עֲלָאָה, דְּנִגִיד מַעֲתִיקָא קְדִישָׁא. וְכַד נִגִיד וְאִתְמַשְׁךְ לְחַקֵּל דְּתַפְחִין קְדִישִׁין, נָטַל קוּדְשָׁא בְרִיךְ הוּא תְרִין כְּפוּרִי מְנִיָּהוּ, וְאִתְגְּלִידוּ, וְאִתְעֲבִידוּ תְרִין אַבְנִין וְקִירִין. נִשְׁבַּב בְּהוּ, וְאִתְפָּשְׁטוּ לְתִרִין לוחין, הַה"ד מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמְכַתֵּב מְכַתֵּב אֱלֹהִים הוּא. כְּמָה דְכְּתִיב, כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים.

371. תָּאנָא, אֶצְבַּע אֱלֹהִים. הוּוּ אֶצְבַּע סְלִיק לַעֲשֵׂרָה. כְּמָה דְאִתְמַר, אֶצְבַּע אֱלֹהִים הוּוּ. וְכַל אֶצְבַּע וְאֶצְבַּע סְלִיק לַעֲשֵׂרָה, עַד דְאִתְעֲבִיד יְדָא שְׁלִימָתָא, דְכְּתִיב וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה.

372. אָמַר ר' יְהוּדָה, חֲרוּת עַל הַלַּחַת, נִקִּיבֵן הוּו אַבְנִין, וְאִתְחַזְיָאוּ לְתִרִין סְטְרִין, חֲרוּת גְּלוּפָא דְגְּלִיפִין. אָמַר ר' אַבָּא, מֵהֵאֵי סְטְרָא אִתְחַזְיָו סְטְרָא אַחֲרָא, וְאִתְקִרִי מֵהֵכָא, מֵה דְכְּתִיב בְּסְטְרָא אַחֲרָא.

373. רַבִּי אֶלְעָזָר אָמַר, בְּנִס הוּו כְּתִיבִין, דְּכֹל בְּנֵי נִשָּׂא, הוּו אִמְרִין וְסִהְרִין, דְּהָא מְכַתֵּב אֱלֹהִים הוּו וְדָאִי, דְּהָא כֹל בְּנֵי עֲלֵמָא לֹא יִכְלִין לְמַנְדַּע לֹן כְּמָה דְהוּו.

374. HE ASKS: According to those who say they were pierced THROUGH, why does it not say that the writing was engraved 'in the tablets' instead of "upon the tablets"? AND HE ANSWERS: We have learned that five sounds were on the right and five on the left, and those of the left were included in the right, and from the right one could see those of the left. And here, UPON THE TABLETS, all was on the right, because THOSE FIVE COMMANDMENTS OF THE LEFT were included in those OF THE RIGHT. THEREFORE, he who stood at one side could see what was on the other side and read the letters, FOR THE MIRACLE WITH WHICH THE LETTERS WERE ENGRAVED WAS THAT ONE COULD READ ONE SIDE FROM THE OTHER. THIS DOES NOT APPLY TO THE FRONT AND BACK, BUT TO THE RIGHT AND LEFT SIDE, BECAUSE THEY WERE NOT ENGRAVED THROUGH. For we have learned that the left turned into the right, as it is written: "From His right hand went a fiery law for them." Therefore, assuredly it was "the work of Elohim."

375. HE EXPLAINS: Thus, he who stood on one would read "I am Hashem your Elohim," and out of these letters he could see and read the words, "You shall not murder," and he read, "You shall not have," and could see and read the words, "You shall not commit adultery." He read "You shall not take the name of Hashem your Elohim in vain," and at the same time he could see and read the words, "You shall not steal." And it was thus with all the words from THE RIGHT side, and in the same way all those from the other side, and they were all included one within the other this way. Of this, it is said: "the writing of Elohim," for assuredly it was "the writing of Elohim" (Shemot 32:16).

376. Rabbi Yosi said: What is the point of the remark, "And Moses went down to the people and said to them" (Shemot 19:25), if what he said to them is not written? Rabbi Yitzchak explained: Come and behold. When a person expects some good fortune or misfortune to befall him, before he knows what it is, he can not bear it, it is because his heart will fly out from him for a time. But once the best or the worst is known, he is relaxed and can endure it. It is all the more so in this case. When Moses prepared them for that which was about to take place, he strengthened their hearts with his words, for otherwise they would not be able to bear all that was about to come. Therefore, it is written: "and said to them," and right after that "And Elohim spoke" (Shemot 20:1).

377. Despite all this, they could not endure it, for as we have been taught from Rabbi Yehuda who said in the name of Rabbi Chiya, in the name of Rabbi Yosi: When they heard the words of the Holy One, blessed be He, their souls flew from them and ascended up to the Throne of Glory in order to cleave to it.

374. לְדַעְתֵּיהוּ דַּאיִנוּן דַּאֲמַרִּין, נְקִיבִין הוּוּ, מִי כְּתִיב חֲרוֹת בְּלַחַת, עַל הַלַּחַת כְּתִיב. אֶלֶּא הַכִּי תֵּאֲנֵא, חֲמִשָּׁא קִלִּין אִינוּן לִימִינָא, וְחֲמִשָּׁא לְשִׁמְאַלָּא. וְאִינוּן דְּשִׁמְאַלָּא בְּלִילִין בִּימִינָא. וּמִן יְמִינָא, אֲתַחְזֹן אִינוּן דְּשִׁמְאַלָּא, וְהֵכָא כֹּלֵא אִיהוּ יְמִינָא, וְאֲתַכְּלִילִין אֵלִין בְּאֵלִין, מֵאֵן דְּהוּהּ בְּסִטְרָא דָּא, חָמִי לְסִטְרָא אַחְרָא, וְקָרִי לֹון לְאִינוּן אֲתוּון. דְּהָא תְּנִינָן, שְׁמַאֲלָא אֲתַחְזֹר יְמִינָא, דְּכְתִיב מִימִינוּ אִשׁ דֵּת לְמוֹ, וּבְגִין כֶּךָ מִכְּתַב אֱלֹהִים הוּא וְדַאי.

375. הָא כִּיִּצְדַּד, מֵאֵן דְּהוּהּ מְסִטְרָא דָּא, הוּהּ קָרִי בְּדָא, אֲנִכִּי יִי' אֱלֹהֶיךָ. וּמֵאֵלִין אֲתוּון הוּהּ חָמִי, וְקָרִי לֹא תִרְצַח. הוּהּ קָרִי לֹא יִהְיֶה לְךָ. וְהוּהּ חָמִי וְקָרִי, לֹא תִנְאֵף. וְהוּהּ קָרִי לֹא תִשָּׂא אֶת שֵׁם יִי' אֱלֹהֶיךָ לְשׁוֹא. וְהוּהּ חָמִי וְקָרִי לֹא תִגְנוֹב. וְכֹלֵא מְסִטְרָא דָּא, וְכֶךָ לְכֹלֵהוּ, וְכִדִּין מְסִטְרָא אַחְרָא, וְכֹלֵהוּ בְּלִילִין דָּא בְּדָא כְּה"ג. הַה"ד מִכְּתַב אֱלֹהִים הוּא. מִכְּתַב אֱלֹהִים הוּא וְדַאי.

376. וַיֵּרֵד מֹשֶׁה אֶל הָעָם וַיֹּאמֶר אֲלֵיהֶם. רַבִּי יוֹסִי אָמַר, מֵאִי אֲמִירָא דָּא דְּכְתִיב וַיֹּאמֶר אֲלֵיהֶם, וְלֹא כְּתִיב מֵאִי קָאֲמַר. א"ר יִצְחָק, תָּא חֲזִי, אַרְחָא דְּעֵלְמָא הוּא, כִּד אֲתִי חֲרוּתָא לְבַר נֶשׁ, אוּ כִּד אֲתִי צַעֲרָא, עַד לֹא יָדַע מְנִיָּה לֹא יָכִיל לְמַסְבֵּל, דְּהָא לְבָא אֲתַפְרַח לְשַׁעֲתָא. וְכִּד יָדַע מְנִיָּה, קָאִים בְּקִיּוּמִיָּה, וְיָכִיל לְמַסְבֵּל. כֹּל שְׂכֵן הֵכָא, דְּהָא מֹשֶׁה אָמַר לֹון כֹּל מַה דְּהוּהּ לְבַתֵּר, וְאֲתַקִּיף לְבִיָּהוּ בְּמֵלִין, וְלֹא יָכִילוּ לְמַסְבֵּל. כ"ש אִי לֹא אָמַר לֹון מִיָּדִי. וּבג"כ וַיֹּאמֶר אֲלֵיהֶם בְּקִדְמִיתָא, וְאֲתַתְּקֵף לְבִיָּהוּ. וְלְבַתֵּר וַיִּדְבֵּר אֱלֹהִים.

377. וְעַם כֹּל דָּא, לֹא יָכִילוּ לְמַסְבֵּל, דְּהָא תְּנִינָן, אָמַר ר' יְהוּדָה אָמַר ר' חִיָּא אָמַר ר' יוֹסִי, כִּד שְׁמַעוּ מְלָה דְּקוּדְשָׁא בְּרִיךְ הוּא, פְּרַחַת נִשְׁמַתֵּיהוּ, וְסִלְקָא נִשְׁמַתֵּיהוּ דִּישְׂרָאֵל, עַד כּוּרְסֵי יִקְרָא דִּילִיָּה, לְאֲתַדְּבָקָא תַּמְן.

378. The Torah said to the Holy One, blessed be He: 'Was it for nothing that I was fashioned two thousand years before the creation of the world? Is it all in vain that in Me it is inscribed: "Whatever man there be of the house of Yisrael, or of the strangers who sojourn among you" (Vayikra 17:8); "And you shall speak to the children of Yisrael, saying" (Vayikra 24:15); and "For to Me the children of Yisrael are servants" (Vayikra 25:55). Where, then, are these children of Yisrael?' At that hour, the Torah returned their souls to the children of Yisrael, every one of them to its own place. The Torah strengthened and took hold of the souls and gave them back to Yisrael, as it is written: "The Torah of Hashem is perfect, restoring the soul" (Tehilim 19:8). "...restoring..." literally, AS IT RESTORED THE SOULS OF YISRAEL AFTER THEY FLEW AWAY FROM THEM.

379. We have learned that the verses: "Then Solomon sat on the throne of Hashem as king," (I Divrei Hayamim 29:23) and, "The throne had six steps" (I Melachim 10:19) CORRESPOND TO THE SIX SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. THEREFORE, IT IS CALLED "THE THRONE OF HASHEM." Rabbi Aba said that the moon was then full; as we learned that in the days of King Solomon, the moon was in its fullness - MEANING THAT THE NUKVA OF ZEIR ANPIN, WHICH IS CALLED 'MOON', WAS IN HER FULLNESS.

380. HE ASKS: When was the moon, WHICH IS MALCHUT, in its fullness? AND HE ANSWERS: When it was established by fifteen KINGS, as we learned: Abraham, Isaac, Jacob, Judah, Peretz, Chetzron, Ram, Aminadav, Nachshon, Shalmon, Boaz, Oved, Yishai, David, and Solomon. When Solomon sat on his throne, the moon, WHICH IS MALCHUT was in its fullness. Therefore, it is written: "Then Solomon sat on the Throne of Hashem as king," WHICH IS MALCHUT. It is also written: "The throne had six steps," CORRESPONDING TO THE SIX SFIROT OF MALCHUT: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, having the same model as above.

381. In the days of Zedekiah, the moon, WHICH IS MALCHUT, was waning and was defective, as it is written: "And the moon shall not shed her light" (Yeshayah 13:10). For as we have learned, in the days of Tidkiyahu the moon was in its wane and the face of Yisrael was darkened.

382. Come and behold: Rechavam, Aviyah, Asa, Yehoshafat, Yehoram, Achazyahu, Yoash, Amatzyah, Uziyahu, Yotam, Achaz, Yechizkiyahu, Menasheh, Amon, Yoshiyahu. When Zedekiah came, the moon waned and remained thus, for it is written: "Then he put out the eyes of Zedekiah" (Yirmeyah 52:11). Then "Hashem...cast down from heaven (to) earth" (Eichah 2:1), meaning that the earth, WHICH IS MALCHUT, was removed far from heaven, WHICH IS ZEIR ANPIN, and became dark.

378. אַמְרָה אֹרִייתָא קַמִּיה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכִי לְמַגְנָא הוּינָא מִתְרֵי אֲלֵפֵי שָׁנִין, עַד לֹא אֲתַבְרִי עֲלָמָא, לְמַגְנָא כְּתִיב בְּה, וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן הַגֵּר הַגֵּר בְּתוֹכְכֶם וְאֵל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר. כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים. אֵן אִינוּן בְּנֵי יִשְׂרָאֵל. בְּה שְׁעָתָא, אֶהְדְּרַת אֹרִייתָא נְשַׁמְתִּיהוּ דִּישְׂרָאֵל, כֹּל חַד וְחַד לְאַתְרֵיהּ. אֹרִייתָא אֲתַקִּיפַת, וְאַחֲרֵית בְּהוּ בְּנְשַׁמְתִּיהוּ, לְאַהֲרָא לְהוּ לְיִשְׂרָאֵל הַה"ד תּוֹרַת יְיָ תְּמִימָה מְשִׁיבַת נֶפֶשׁ. מְשִׁיבַת נֶפֶשׁ מִמֶּשׁ.

379. תְּאַנָּא, כְּתִיב וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יְיָ לְמַלְכָּה, כְּמָה דְּכְתִיב, שֵׁשׁ מַעְלוֹת לְכִסֵּא. ר' אַבָּא אָמַר, דְּקִימָא סִיְהָרָא בְּאַשְׁלֻמוֹתָא. דְּתַנִּינָן, בְּיוֹמוֹי דְּשְׁלֹמֹה, קִימָא סִיְהָרָא בְּאַשְׁלֻמוֹתָא.

380. אִימְתִי בְּאַשְׁלֻמוֹתָא. דְּקִימָא בְּחַמְשָׁה עָשָׂר, כְּמָה דְּתַנִּינָן, אַבְרָהָם. יִצְחָק. יַעֲקֹב. יְהוּדָה. פֶּרֶץ. חֲצֹרֹן. רֵם. עֲמִינָדָב. נַחֲשׁוֹן. שְׁלֹמוֹן. בּוּעֲזוֹ. עוֹבָד. יִשׁוּי. דוּד. שְׁלֹמֹה. כִּד אֲתָא שְׁלֹמֹה, קִימָא סִיְהָרָא בְּאַשְׁלֻמוֹתָא. הַה"ד, וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יְיָ לְמַלְכָּה. וְכְתִיב שֵׁשׁ מַעְלוֹת לְכִסֵּא. כֹּלָא כְּגוֹוְנָא דְלַעִילָא.

381. בְּיוֹמוֹי דְּצַדִּיקָה, קִימָא סִיְהָרָא בְּפִגְמֻתָא, וְאַתְפָּגִים. כַּד"א, וַיִּרַח לֹא נִגִּיה אֹרֹו. דְּתַנִּינָן, בְּיוֹמוֹי דְּצַדִּיקָה, אֲתַפָּגִים סִיְהָרָא, וְאַתְחַשְׁכוּ אַנְפִּיְהוּ דִּישְׂרָאֵל.

382. פּוֹק וְחָשִׁיב, רְחַבְעָם. אֲבִיה. אֶסָא. יְהוֹשָׁפָט. יְהוֹרָם. אֲחֻזִּיהוּ. יוֹאֵשׁ. אֲמַצְיָהוּ. עוֹזִיָהוּ. יוֹתָם. אֲחָז. יְחֻזְקִיָהוּ. מְנַשֶּׁה. אֲמוֹן. יֹאשִׁיָהוּ. צַדִּיקָהוּ. וְכִד אֲתָא צַדִּיקָהוּ אֲתַפָּגִים סִיְהָרָא וְקִימָא עַל פְּגִימוֹתָא. דְּכְתִיב וְאֵת עֵינֵי צַדִּיקָה עוֹר. בִּיה זְמַנָּא הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ. הָאִי אֶרֶץ אֲתַעֲבָרָא מִקְמֵי שְׁמַיִם, וְאַתְרַחֲקַת מְנִיָה, וְאַתְחַשְׁכָּא הָאִי אֶרֶץ.

383. We have learned that when Yisrael stood by Mount Sinai the moon began to shine, as it is written: "He bowed the heavens also, and came down" (II Shmuel 22:10) meaning that the sun, WHICH IS ZEIR ANPIN AND IS CALLED 'HEAVENS', approached the moon, WHICH IS MALCHUT. And the moon began to shine, as is expressed in the verse: "And on the east side towards the rising of the sun shall they of the standard of the camp of Judah pitch by their hosts" (Bemidbar 2:3). "JUDAH" IS THE CHARIOT OF MALCHUT, AND "THE EAST SIDE" SIGNIFIES SHINING AND ILLUMINATION.

384. On Mount Sinai Judah was appointed chief in the kingdom, as it is written: "But Judah still rules with El, and is faithful with Holy Ones" (Hoshea 12:1), "...faithful with Holy Ones..." meaning that when the Holy One, blessed be He, said to Yisrael: "And you shall be to Me a kingdom of priests, and a holy nation" (Shemot 19:6), Judah was found trustworthy to receive the kingship. Then the moon, WHICH IS MALCHUT, began to shine.

22. "I am Hashem your Elohim"

We are told that the Torah includes all the Sfirot, and that we must never forsake it. The commandments of the Torah cling to the body of Zeir Anpin, so that when a person sins he transgresses against the body of the King. When the Torah was given, Binah and her children, Male and Female, were in perfect harmony, but if a person sins it removes the mother from her children. Rabbi Elazar now tells us that God created heaven and earth simultaneously, one with His right hand and the other with His left. In the grade called 'righteous', the newly created heavens longed for the earth, as a man longs to join with a woman, and a holy river of oil comes from the head of the King and pours itself out upon the earth just as the male injects seed into the female. Rabbi Yitzchak now asks where Hashem went when He came down upon Mount Sinai. Rabbi Yosi said He came lower and lower down through the grades until he reached earth, and He went toward the Shechinah who stood there. Hence Zeir Anpin descended and united with the Shechinah.

385. "I am Hashem your Elohim who have brought you out..." (Shemot 20:2). Rabbi Elazar opened the discussion with the verse: "My son, hear the instruction of your father and do not forsake the Torah of your mother" (Mishlei 1:8). "My son, hear the instruction of your father," refers to the Holy One, blessed be He, MEANING, ZEIR ANPIN; "do not forsake the Torah of your mother" refers to the Congregation of Yisrael, which is Binah, as it is written: "To perceive the words of understanding (Heb. Binah)" (Mishlei 1:1).

386. According to Rabbi Yehuda, "the instruction of your father" is Chochmah CALLED ABA (ENG. 'FATHER'), and "do not forsake the Torah of your mother," is Binah. Rabbi Yitzchak said that both of the interpretations mean the same thing, for as we have learned, the Torah emanated from the supernal Chochmah, AND CHOCHMAH (LIT. 'WISDOM') IS DIVIDED INTO THE RIGHT, CALLED 'ABA', AND THE LEFT, CALLED 'IMA'. Rabbi Yosi said that THE TORAH emanated from Binah, for it is written: "To perceive the words of understanding," and also, "Do not forsake the Torah of your mother," AND BINAH IS CALLED 'IMA' (ENG. 'MOTHER').

387. Rabbi Yehuda said: The Torah includes both Chochmah and Binah, as it is written, "My son, hear the instruction of your father and do not forsake the Torah of your mother." Rabbi Aba said that the Torah contains all THE SFIROT, since once it combines both CHOCHMAH AND BINAH, it combines all THE SFIROT, FOR CHOCHMAH AND BINAH INCLUDE ALL THE SFIROT: Chesed, Judgment and Mercy - BEING CHESED, GVURAH AND TIFERET - in all required perfection. When the King and the Queen are joined WITH IT, all the others are joined WITH IT, for wherever CHOCHMAH AND BINAH are found, all the others are found as well.

383. תָּאנָא, בְּשַׁעֲתָא דְקִיּוּמוֹ יִשְׂרָאֵל עַל טוֹרָא דְסִינַי שְׁאֵרֵי סִיְהֵרָא לְאַנְהֵרָא, דְכָתִיב, וַיֵּט שָׁמַיִם וַיֵּרָד. מֵהוּ וַיֵּרָד. דְקָרִיב שְׁמֵשָׁא לְגַבֵּי סִיְהֵרָא, וְשְׁרֵי לְאַנְהֵרָא סִיְהֵרָא. דְכָתִיב דְגַל מַחְנֵה יְהוּדָה מְזַרְחָה.

384. בְּטוֹרָא דְסִינַי, אֶתְמַנָּא יְהוּדָה, רוּמִינָס בְּמַלְכוּתָא, דְכָתִיב, וַיְהוּדָה עוֹד רֵד עִם אֵל וְעִם קְדוּשִׁים נְאֻמָּן. מֵהוּ וְעִם קְדוּשִׁים נְאֻמָּן. כִּד אָמַר קב"ה לְיִשְׂרָאֵל, וְאַתֶּם תְּהִיּוּ לִי מִמְּלַכַת בְּהַנִּים וְגוֹי קְדוֹשׁ, נְאֻמָּן הוּא יְהוּדָה לְקַבְּלָא מַלְכוּתָא, וְשְׁאֵרֵי סִיְהֵרָא לְאַנְהֵרָא.

385. אָנֹכִי יי' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ וְגוֹ' ר' אֶלְעָזָר פְּתַח, שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאֵל תְּטוֹשׁ תּוֹרַת אָמֶךָ. שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ: דָּא קוּדְשָׁא בְרִיךְ הוּא וְאֵל תְּטוֹשׁ תּוֹרַת אָמֶךָ: דָּא פְּנִסַת יִשְׂרָאֵל. מֵאן כ"י. דָּא בִּינָה. כְּמָה דְכָתִיב, לְהַבִּין אִמְרֵי בִּינָה.

386. ר' יְהוּדָה אָמַר, מוֹסֵר אָבִיךָ: דָּא הִיא חֲכָמָה. וְאֵל תְּטוֹשׁ תּוֹרַת אָמֶךָ: דָּא הִיא בִּינָה. ר' יִצְחָק אָמַר, הָא וְהָא, חַד מְלָה אֶתְפָּרְשׁוּ. דְתַנִּינָן, אורִייתָא מִחֲכָמָה דְלַעִילָא נְמַקַּת. ר' יוֹסִי אָמַר, מִבִּינָה נְמַקַּת, דְכָתִיב לְהַבִּין אִמְרֵי בִּינָה, וְכָתִיב וְאֵל תְּטוֹשׁ תּוֹרַת אָמֶךָ.

387. אָמַר ר' יְהוּדָה, אורִייתָא מִחֲכָמָה וּבִינָה אֶתְכַלִּילַת, דְכָתִיב, שְׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאֵל תְּטוֹשׁ תּוֹרַת אָמֶךָ. ר' אַבָּא אָמַר, כֹּלְלָא אֶתְכַלִּילַת, דְכִיּוּן דְבָאֲלִין תְּרִין אֶתְכַלִּילַת, אֶתְכַלִּילַת כֹּלְלָא. בְּחֹסֵד, בְּדִינָא בְּרַחֲמֵי. כֹּלְלָהוּ שְׁלִימוּתָא דְאַצְטְרִיךְ מְלָה. אִי מְלָכָא וּמְטְרוֹנִיתָא מְסַתְכְּמִין, כֹּלְלָא מְסַתְכְּמִין. בְּאֶתְרֵי דְאֲלִין מְשַׁתְכְּחִין, כֹּלְלָא מְשַׁתְכְּחִין.

388. Rabbi Yosi said: "I" (Shemot 20:2) is the Shechinah, as it is written: "I will go down with you into Egypt" (Beresheet 46:4). Rabbi Yitzchak said that "I," which is the Shechinah, is separated by a trope; AFTER THE WORD "I" THERE IS A TONAL PAUSE BETWEEN IT AND THE NEXT WORDS, "HASHEM YOUR ELOHIM," THE SAME as in "I am Esau your firstborn" (Beresheet 27:19), WHICH MEANS, I AM WHO I AM; ESAU IS YOUR FIRSTBORN. THEREFORE, "Hashem your Elohim" is the Holy One, blessed be He, THAT IS, ZEIR ANPIN, as it is said: "Out of heaven He made you hear His voice" (Devarim 4:36), AND 'HEAVEN' IS ZEIR ANPIN. It is also written: "You have seen that I have talked with you from heaven" (Shemot 20:19): "From heaven" indeed, for this is the Holy One, blessed be He, NAMELY ZEIR ANPIN.

389. "...who (Heb. asher) have brought you out of the land of Egypt." (Shemot 20:2). Asher MEANS a place which everyone calls happy (Heb. osher), WHICH IS BINAH. "...brought you out of Egypt..." designates Jubilee WHICH IS BINAH, CALLED 'ASHER', "WHO HAVE BROUGHT YOU OUT OF THE LAND OF EGYPT," for as we have learned, the aspect of Jubilee WHICH IS BINAH, was the cause of Yisrael's exodus from Egypt. Therefore, this event is mentioned fifty times in the Torah. Fifty days passed from the exodus to the receiving of the Torah, and fifty years had to pass for the liberation of the slaves, FOR ALL THESE EVENTS CORRESPOND TO THE FIFTY GATES OF BINAH.

390. "...out of the house of bondage..." as it is written: "Hashem smote all the firstborn in the land of Egypt" (Shemot 12:29). We have learned that this signifies the lower crowns in which the Egyptians had faith. As there is a house above, there is one below, a holy House above as it is said: "through wisdom a house is built" (Mishlei 24:3) and an unholy house below, IN THE KLIPOT, as it is written, "out of the house of bondage."

391. We have learned that when the "I" was proclaimed, all those commandments of the Torah which were united with the Supernal Holy King, WHICH IS ZEIR ANPIN, were comprised in this word "I."

392. As we have already learned, all the commandments of the Torah clung to the body of the King, WHICH IS ZEIR ANPIN, some of them to His head, some to His hands and some to His feet, and none of them ever step out and become separate from the body of the King. Therefore, he who transgresses even one of the commandments of the Torah is as though he transgresses against the body of the King, as it is written: "And they shall go forth and look upon the carcasses of the men that have rebelled against Me" (Yeshayah 66:24) - "against Me," literally. Woe to the wicked who break the words of the Torah, and do not know what they do.

388. ר' יוסי אמר, אָנֹכִי: דָּא שְׂכִינְתָא. כְּמָה דְכָתִיב, אָנֹכִי אֵרֵד עִמָּךְ מִצְרַיִם. יְיָ אֱלֹהֶיךָ: ר' יִצְחָק אָמַר, אָנֹכִי: דָּא שְׂכִינְתָא. וּפְסָקָא טַעמָא. כַּד "א אָנֹכִי עָשׂוּ בְכוֹרְךָ. יְיָ אֱלֹהֶיךָ: דָּא קוֹדֶשׁא בְרִיךְ הוּא. כְּמָה דְכָתִיב, מִן הַשָּׁמַיִם הִשְׁמִיעַךְ אֶת קוֹלוֹ. וְכָתִיב אַתָּם רְאִיתֶם כִּי מִן הַשָּׁמַיִם דִּבְרַתִּי עִמָּכֶם. מִן הַשָּׁמַיִם מִן הַשָּׁמַיִם מִמֶּשׁ דָּא קוֹדֶשׁא בְרִיךְ הוּא.

389. אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם. אֲשֶׁר: אֶתְּרָ דְכָלְא מְאֲשְׁרִין לִיה. הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם: דָּא יוֹבְלָא. כְּמָה דְתַנִּינָן, מִסְטָרָא דִּיּוֹבְלָא נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. וּבְגִין כֵּן, חֲמִשִּׁין זְמָנִין אֲדַכְּרֵנּוּ יְצִיאַת מִצְרַיִם בְּאוֹרֵייתָא. חֲמִשִּׁין יוֹמִין לְקַבְּלָא אוֹרֵייתָא. חֲמִשִּׁין שָׁנִין לְחִירוֹ דְעִבְרִין.

390. מִבֵּית עֲבָדִים: כְּמָה דְכָתִיב הִפָּה כֹּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם. וְתַנִּינָן אֵלֵין כְּתָרִין תְּתַאֲרִין, דְּאִתְרַחֲצוּ בְּהוּ מִצְרַאִי. כְּמָה דְאִית בֵּיתָא לְעִילָא, אִית בֵּיתָא לְתַתָּא. בֵּיתָא קְדִישָׁא לְעִילָא, דְכָתִיב, בַּחֲכֵמָה יִבְנֶה בַיִת. בֵּיתָא תְּתַאֲרָה לְתַתָּא, דְלָא קְדִישָׁא, כְּמָה דְכָתִיב מִבֵּית עֲבָדִים.

391. תָּאנָא, בְּשַׁעְתָּא דְאִתְמַר אָנֹכִי, כָּל אִינוּן פְּקוּדֵי אוֹרֵייתָא, דְּמִתְאַחֲדוּן בְּמַלְכָּא קְדִישָׁא עֲלָא, בְּסִטְרָא דָּא, כְּלָהוּ הוּוּ כְּלִילָן בְּהַאי מְלָה.

392. כְּמָה דְתַנִּינָן, כָּל פְּקוּדֵי אוֹרֵייתָא, מִתְאַחֲדוּן בְּגוּפָא דְמַלְכָּא. מִנְהוּן בְּרִישָׁא דְמַלְכָּא, וּמִנְהוּן בְּגוּפָא, וּמִנְהוּן בְּיַדֵּי מַלְכָּא, וּמִנְהוּן בְּרַגְלֵי, וְלִית מֵאן דְנִפְיֵק מִן גּוּפָא דְמַלְכָּא לְבַר. וּבְגִין כֵּן, מֵאן דְפָשַׁע בְּחַד פְּקוּדֵי אוֹרֵייתָא, כְּמֵאן דְפָשַׁע בְּגוּפָא דְמַלְכָּא, כְּמָה דְכָתִיב וַיִּצְאוּ וַרְאוּ בְּסַגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי. בִּי מִמֶּשׁ. וְוִי לְחַיִּיבָא, דְעִבְרִין עַל פְּתַגְמֵי אוֹרֵייתָא, וְלֹא יִדְעִין מֵאִי קָא עִבְדִּין.

393. Thus said Rabbi Shimon: The very place against which a sinner has committed a sin, reveals the sin. When a sin has been committed against the Holy One, blessed be He, AS MENTIONED ABOVE, the Holy One, blessed be He, reveals his sin, as it is written: "The heaven shall reveal his iniquity and the earth shall rise up against him" (Iyov 20:27). "The heaven shall reveal his iniquity," signifies the Holy One, blessed be He, MEANING, ZEIR ANPIN CALLED 'HEAVEN', and "the earth shall rise up against him," signifies the Congregation of Yisrael, NAMELY MALCHUT WHICH IS CALLED 'EARTH'.

394. We have learned that "the heaven," ZEIR ANPIN, reveals a man's sin and at that time "the earth," WHICH IS MALCHUT, executes Judgment on the sinner, as it is written: "And the earth shall rise up against him," to punish him. Rabbi Yosi said in the name of Rabbi Shimon that when the Torah was given, the Mother, WHICH IS BINAH, and the Children, WHICH ARE MALE AND FEMALE, were in perfect harmony, as it is written: "and be a joyful mother of children" (Tehilim 113:9).

395. "I am Hashem your Elohim." "I" is, as we have learned, that Abraham the patriarch had a daughter. It is the Shechinah who is a Daughter. "Hashem your Elohim," SIGNIFIES ZEIR ANPIN WHICH IS CALLED 'YISRAEL', as it is written: "Yisrael is My son, My firstborn" (Shemot 4:22). It is also written: "She is the Tree of Life to those who lay hold on her" (Mishlei 3:18). THIS SIGNIFIES ZEIR ANPIN, WHICH IS CALLED 'THE TREE OF LIFE'. This is the son.

396. "Who have brought you out of the land of Egypt." It is as it is written: "For it is a Jubilee; it shall be holy to you" (Vayikra 25:12), NAMELY, BINAH. IT IS ALSO WRITTEN: "And be a joyful mother of children," and, "And you shall hallow the fiftieth year and proclaim liberty" (Ibid. 10). THIS IS BINAH WHICH IS CALLED 'THE FIFTIETH YEAR', AND ALSO CALLED 'IMA'. Thus, there are mother and children. THE MOTHER HAS BEEN BROUGHT TO US FROM THE LAND OF EGYPT AND THE CHILDREN, "I" THE DAUGHTER, AND "HASHEM YOUR ELOHIM" THE SON, AS MENTIONED ABOVE. Thus, the mother and children were there, all in joy and completeness. Of this it is written: "a joyful mother of children." When the mother is gone, everybody is gone from their place, as written: "You shall not take the mother bird together with the young" (Devarim 22:6). We have learned that THE MEANING OF THIS VERSE IS THAT a man should be careful not to sin below, as THAT CAUSES the removal of the mother from the children.

397. Rabbi Yitzchak said that all THE SFIROT MENTIONED ABOVE refer to the Holy One, blessed be He, who is everything. And this thing is disclosed to the reapers of the field, MEANING TO THOSE WHO ALREADY HAVE THE MERIT TO KNOW THE SECRETS OF THE TORAH AND WHO "SHALL REAP IN JOY" (TEHILIM 126:4), MEANING THOSE WHO HAVE RECEIVED THEIR GRADES FROM MALCHUT WHICH IS CALLED 'FIELD'. Happy they are in this world and in the world to come.

393. דָּאָמַר ר' שְׁמַעוֹן, הֵהוּא אֲתֵר דְּאִיהוּ חָב לְגַבִּיּה, הֵהוּא אֲתֵר מִמֶּשׁ גְּלִי חוּבִיּה. חָב בְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא גְּלִי חוּבִיּה, דְּכִתְיִב יִגְלוּ שָׁמַיִם עֲוֹנוֹ וְאֶרֶץ מִתְקוּמָמָה לוֹ. יִגְלוּ שָׁמַיִם עֲוֹנוֹ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֶרֶץ מִתְקוּמָמָה לוֹ: דָּא כ"י.

394. תְּנַיָּא, שָׁמַיִם גְּלִינִין חוּבִיּה דְּבֵר נֶשׁ. וּבְשַׁעְתָּא דְּאִיהוּ גְּלִיא חוּבִיּה, אֶרֶץ עֵבִיד דִּינָא דְּבֵר נֶשׁ, דְּכִתְיִב וְאֶרֶץ מִתְקוּמָמָה לוֹ, לְמַעַבְד דִּינָא בִּיּה. אָמַר ר' יוֹסִי, תְּנַיִנִן מִשְׁמִיּה דְּר' שְׁמַעוֹן, בְּשַׁעְתָּא דְּאִתְיְהִיבַת אוֹרִיּוּתָא, אִימָא וּבְנִין בְּשְׁלִימוּתָא אֲשַׁתְּכַחוּ, דְּכִתְיִב אִם הַבְּנִים שְׂמַחָה.

395. אָנְכִי יוֹי אֱלֹהִיךָ. אָנְכִי, כְּמָה דְּתַנַּיִנִן, בַּת הַיְתָה לוֹ לְאַבְרָהָם אָבִינוּ, הִיא שְׁכִינָתָא. וְדָא בַת. יוֹי אֱלֹהִיךָ, דְּכִתְיִב בְּנֵי בְכוּרֵי יִשְׂרָאֵל. וְכִתְיִב עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ, הָא בֵּן.

396. אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, דְּכִתְיִב יוּבֵל הִיא קֹדֶשׁ תְּהִיָּה לָכֶם, וְכִתְיִב אִם הַבְּנִים שְׂמַחָה. וְקִדְשָׁתֶם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרַאתֶם דְּרוּר, הָא אִימָא וּבְנִין. יִתְבָּא אִימָא יִתְבִּין בְּנִין. כְּלָהוּ בַּחֲדוּדָה בְּשְׁלִימוּתָא. וְע"ד כְּתִיב, אִם הַבְּנִים שְׂמַחָה. מִתְעַבְרָא אִימָא, כְּלָהוּ מִתְעַבְרָן בְּרוּכְתִיּוּהוּ. וְכִתְיִב, לֹא תִקַּח הָאֵם עַל הַבְּנִים. וְתַנַּיִנִן, לֹא יַעֲבִיד בְּרֵי נֶשׁ חוּבֵי לְתַתָּא, בְּגִין דְּאִתְעַבְרָא אִימָא מֵעַל בְּנִין.

397. אָמַר ר' יִצְחָק, כְּלָא קוּדְשָׁא בְּרִיךְ הוּא. כְּלָא הוּא. כְּלָא חַד. וּמְלִין אֲלִין, לְמַחְצְדֵי חֻקְלָא אֲתַגְלִיין. זְכָאִין אִינוּן בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאִתֵּי.

398. Rabbi Elazar said: It is written, "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1), THE HEAVEN PRECEDING THE EARTH, and, "in the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4), THE EARTH PRECEDING THE HEAVEN. How can we reconcile these verses WHICH CONTRADICT EACH OTHER? HE ANSWERS: We learned that both were created together. We have learned that the Holy One, blessed be He, stretched out His right hand and created the heavens, and then He stretched out His left hand and created the earth. THEREFORE, it first says, "the heaven and the earth," and later, "the earth and the heavens."

399. It is written: "'And it shall come to pass on that day, that I will respond,' says Hashem. 'I will answer the heavens and they shall answer the earth'" (Hoshea 2:23). "I will answer the heavens," NAMELY the heavens themselves, ZEIR ANPIN, as it is written: "Heaven is My throne" (Yeshayah 66:1), FOR BINAH SAYS: ZEIR ANPIN IS MY THRONE. "...and they shall answer the earth..." the earth herself, MALCHUT, as it is written: "and the earth is My footstool" (Ibid.). "The heaven," refer to the supernal heavens, ZEIR ANPIN, and "the earth" to the supernal earth, WHICH IS MALCHUT, for as we have learned, when the heavens were created, they longed for the earth. This occurs in the grade called 'Righteous', as it is written: "The righteous is an everlasting (lit. 'of the world') foundation" (Mishlei 10:25). And it cleaved to that earth.

400. A holy river of the oil of anointment COMES from the head of the King, THE THREE FIRST SFIROT OF ZEIR ANPIN, to the place wherein this Righteous dwells, WHO IS YESOD OF ZEIR ANPIN, and pours itself out in fullness of desire upon this earth, WHICH IS MALCHUT. The earth, having received it thence, nourishes all, both above and below. This happens the same way as the male, having the desire to unite with the female, brings out of the top of his head a seed of propagation into the male organ and injects it in the female, from which she conceives. Thus, all parts of the body cleave to the female, and the female receives everything. According to this model we have learned, that the one who completes the first ten people who come to pray in a synagogue receives their merits. Rabbi Yosi says that he is considered as ten, FOR THEY CORRESPOND TO THE TEN SFIROT, AND HE CORRESPONDS TO MALCHUT, NAMELY THE NUKVA WHO RECEIVES ALL, AS MENTIONED ABOVE.

401. Rabbi Yitzchak said: It is written, "He bowed the heavens also, and came down" (II Shmuel 22:10), AND IN THE TORAH it is written, "And Hashem will come down in the sight of all the people upon Mount Sinai" (Shemot 19:11). When He "came down," to where did He go down? You may think it was to Sinai, AS WRITTEN IN THE TORAH, yet it says, "upon (lit. 'above') Mount Sinai" and not 'on Mount Sinai'.

402. HE EXPLAINS: "He bowed the heavens also, and came down." To where did He descend? Rabbi Yosi said: He descended down His grades, from grade to grade, from crown to crown, until He reached this earth, WHICH IS MALCHUT. Then the moon, MALCHUT, shone and stood in its fullness. Therefore, it is written: "He bowed the heaven also, and came down" to this earth. Then it says "upon Mount Sinai." Who stood upon Mount Sinai? The Shechinah did, AND HE DESCENDED TOWARDS HER.

398. תַּאֲנִי אָמַר ר' אֶלְעָזָר, כְּתִיב, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. וְכִתִּיב, בַּיּוֹם עָשׂוֹת יְיָ אֱלֹהִים אֶרֶץ וּשְׁמַיִם. בְּמַאי אֻקְיַמְנָא הַנִּי קְרָאִי, הָא תְּנִינָן, דְּתִרְוִייהוּ בְּחָדָא אֲתַבְּרִיאָו. מְלַמֵּד, שְׁנֵטָה הַקּוֹדֶשׁא בְּרִיךְ הוּאֵקוּ יַמִּינוּ וּבְרָא הַשְּׁמַיִם, וְנֵטָה קוֹ שְׁמַאלוֹ, וּבְרָא אֶת הָאָרֶץ. בְּקִדְמִיתָא אֶת הַשְּׁמַיִם וְאֶת הָאָרֶץ, וּלְבַתֵּר אֶרֶץ וּשְׁמַיִם.

399. תֵּנָן, כְּתִיב, בַּיּוֹם הַהוּא אֶעֱנֶה נָאִם יְיָ אֶעֱנֶה אֶת הַשְּׁמַיִם וְהֵם יַעֲנֵוּ אֶת הָאָרֶץ. אֶעֱנֶה אֶת הַשְּׁמַיִם, שְׁמַיִם מִמֶּשׁ. דְּכְתִיב הַשְּׁמַיִם כְּסִיאִי. וְהֵם יַעֲנֵוּ אֶת הָאָרֶץ. הָאָרֶץ מִמֶּשׁ, דְּכְתִיב וְהָאָרֶץ הִדּוּם רַגְלֵי. שְׁמַיִם שְׁמַיִם עֲלָאִין. וְאָרֶץ אֶרֶץ עֲלָאָה. דְּתַנִּיא, כִּד אֲתַקֵּן שְׁמַיִם דָּא בְּתִיקוֹנוֹי, אֲתַקֵּן לְקַבְלִיָּה דְהַאי אֶרֶץ, וְתִיאֻבְתִּיהָ לְקַבְלָהּ, בְּחַד דְּרָגָא דְאֶקְרִי צְדִיק. כְּמָה דְכְתִיב וְצְדִיק יִסּוֹד עוֹלָם, וְאֲתַדְּבַק בְּהַאי אֶרֶץ.

400. וּמְרִישָׁא דְמַלְכָּא, עַד הוּא אֲתֵר דְשָׂאֲרֵי הַאי צְדִיק, אֲתֵי חַד נִהְרָא קְדִישָׁא, מִשְׁחָא דְרִבּוּת, וְאֶטִּיל בְּסִגְיָאוֹת תִּיאֻבְתָּא, בְּהַאי אֶרֶץ קְדִישָׁא, וְנִטְל כְּלָא הַאי אֶרֶץ. וּלְבַתֵּר, מֵהַאי אֶרֶץ אֲתִזֵּן כְּלָא, עִילָאִי וְתַתָּאִי. כְּדַכּוּרָא דָּא, כִּד תִּיאֻבְתִּיהָ לְאֲתַדְּבַקָּא בְּנוֹקְבָא, דְאֶפִּיק זְרַעָא דְרִבּוּת, מְרִישָׁא דְמוֹחָא, בְּהוּא אִמָּה, וְאֶטִּיל בְּנוֹקְבָא, וּמְנִיָּה מִתַּעֲבָרָא נוֹקְבָא, אֲשַׁתְּכַח, דְכֻלְהוּ שׁוּיְמִין דְגּוֹמָא, כְּלָהוּ מִתַּדְּבַקֵּן בְּנוֹקְבָא, וְנוֹקְבָא אַחִידָא כְּלָא. כְּדוּגְמָא דָּא תְּנִינָן, כָּל דְאֲשֻׁלִים לַעֲשֶׂרָה קְדַמָּאִי דְבִי כְּנִישְׁתָּא, נוֹטֵל אֲגַר כְּלָהוּ. ר' יוֹסִי אֹמֵר, לְקַבְלִי דְכֻלְהוּ.

401. ר' יִצְחָק אָמַר, כְּתִיב וַיֵּט שָׁמַיִם וַיִּרְד, וְכְתִיב וַיִּרְד יְיָ לְעֵינַי כָּל הָעַם עַל הַר סִינַי, וַיֵּט שָׁמַיִם וַיִּרְד, לֹאֵן נָחַת. אִי תִימָא דְנָחַת לְסִינַי, עַל הַר סִינַי כְּתִיב וְלֹא כְתִיב בְּהַר סִינַי.

402. אֶלָּא, וַיֵּט שָׁמַיִם וַיִּרְד, לֹאֵן נָחַת. אָמַר ר' יוֹסִי, נְחִית בְּדְרָגוֹי, מְדְרָגָא לְדְרָגָא, וּמִכְתָּרָא לְכְתָרָא, עַד דְאֲתַדְּבַק בְּהַאי אֶרֶץ, וּכְדִין אֲתַנְהַר סִינַיָּא, וְקִימָא בְּאֲשֻׁלְמוֹתָא. הַה"ד וַיֵּט שָׁמַיִם וַיִּרְד, לְהַאי אֶרֶץ. וּכְדִין כְּתִיב, עַל הַר סִינַי. מַה קִּימָא עַל הַר סִינַי, הוּי אִימָא דָּא שְׁכִינְתָּא.

403. Rabbi Aba said: From the following verses WE LEARN THAT HE DESCENDED TOWARDS THE SHECHINAH, for it is written, "Because Hashem descended upon it in fire" (Shemot 19:18), and, "For Hashem your Elohim is a consuming fire" (Devarim 4:24), WHICH IS THE SHECHINAH, TOWARDS WHOM HE DESCENDED. HE QUESTIONS FURTHER: Yet it says, "Then Hashem rained upon S'dom and upon Amorah brimstone and fire from Hashem out of heaven" (Beresheet 19:24). THUS, ZEIR ANPIN HIMSELF IS THE FIRE, PART OF WHICH RAINED UPON S'DOM. HE ANSWERS: "Then Hashem rained" signifies the earth, WHICH IS THE SHECHINAH, FOR "THEN (AND) HASHEM" INDICATES HE AND HIS COURT-HOUSE, WHICH IS THE SHECHINAH FROM WHICH THE FIRE WAS ISSUED UPON S'DOM. Whence did she receive it? The second part of the verse, "from Hashem out of heaven," explained that she received from heaven itself, BEING ZEIR ANPIN, AND WHATEVER THE SHECHINAH HAS, SHE RECEIVES FROM ZEIR ANPIN. "From Hashem out of heaven," the heaven themselves, WHICH IS ZEIR ANPIN, FOR WHATEVER THE SHECHINAH HAS SHE RECEIVES FROM ZEIR ANPIN. Rabbi Chiya said that this verse SIGNIFIES THAT HE DESCENDED AND BECAME UNITED WITH THE SHECHINAH. "And Elohim spoke all these words saying..." (Shemot 20:1) "ELOHIM" IS THE SHECHINAH; "all" MEANS the inclusion of everything, BEING ZEIR ANPIN upon whom everything and everyone depends. HENCE, ZEIR ANPIN DESCENDED AND UNITED WITH THE SHECHINAH.

403. ר' אבא אמר מהכא, מפני אשר ירד עליו וי' באש. וכתיב כי וי' אלהיך אש אוכלה הוא. וכתיב, וי' המטיר על סדום ועל עמורה גפרית ואש מאת ה' מן השמים. וי' המטיר דא הוא ארץ מאן אתר נטיל האי, סופיה דקרא מוכח, דכתיב מאת וי' מן השמים, מן השמים ממש. רבי חייא אמר מהכא, וידבר אלהים את כל. כל, כללל דכלל, דהא בהאי תלוי כלל.

23. "You shall not have"

We learn that when a man is circumcised he enters into the covenant established by Abraham. However this is only a beginning, for he must also obey the commandments of the Torah in order to enter the grade of Adam. Rabbi Yehuda and Rabbi Chizkiyah speak about how vital to their understanding is the wisdom of Rabbi Shimon, who is such a light to everyone. Rabbi Shimon, when encountered, teaches them that the prayer of the poor man is more effective than all others, for the poor are nearer to God than anyone else is. He says that God dwells in broken vessels, in those who are broken hearted and humble, and that if we harm the poor we wrong the Shechinah.

404. "You shall have no other Elohim beside Me" (Shemot 20:3). According to Rabbi Yitzchak, "other Elohim" excludes the Shechinah, and thus, "YOU SHALL HAVE NO OTHER ELOHIM" THAN THE SHECHINAH, CALLED "ELOHIM." "...beside Me (lit. 'My face')..." excludes the face of the King upon which the Holy King is manifested. It is His Name and His Name is it; THE VISIBLE FACE IS HIS NAME, WHICH IS MALCHUT, AND HIS NAME IS THE VISIBLE FACE. He is His Name, AND ZEIR ANPIN IS HIS NAME, WHICH MEANS THEY ARE ONE, as it is written: "I am Hashem, that is My Name" (Yeshayah 42:8). He and His Name are one. Blessed be His Name for ever and ever.

404. לא יהיה לך אלהים אחרים על פני. רבי יצחק אמר, אלהים אחרים, לאפקא שכינתא. על פני, לאפקא אפי מלכא. דבהו אתחזי מלכא קדישא, ואינון שמייה. והוא אינון. הוא שמייה, דכתיב אני וי' הוא שמי. הוא ושמייה חד הוא ברין שמייה לעלם ולעלמי עלמיא.

405. Rabbi Shimon taught: Blessed are Yisrael, for the Holy One, blessed be He, called them 'men', as it is written: "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31), AND ALSO, "If a man of you bring an offering" (Vayikra 1:2). Why are they called "men"? The reason is found in the verse: "You that did cleave to Hashem your Elohim" (Devarim 4:4) - you and not the heathen nations. Therefore, you are called "men" and they are not.

405. תאני רבי שמעון, זכאין אינון ישראל, דקודשא ברין הואקרא לון אדם, דכתיב ואתן צאני צאן מרעיתי אדם אתם, אדם כי יקריב מכם. מאי טעמא קרא לון אדם. משום דכתיב ואתם הדבקים בניי אלהיכם. אתם ולא שאר עמין עכו"ם. ובג"כ אדם אתם, אתם קרויין אדם, ואין עכו"ם קרויין אדם.

406. Rabbi Shimon continued with his explanations: When a Jewish boy is circumcised he enters into the Covenant which the Holy One, blessed be He, made with Abraham, as it says: "And Hashem had blessed Abraham in all things" (Bereshheet 24:1), and, "loyal love to Abraham" (Michah 7:20). Thus, he begins to enter into that place, and when he commences to keep the precepts of the Torah he enters the grade of Adam (man), THAT OF THE SUPERNAL CHARIOT, and becomes attached to the body of the King. Then he is called 'man'.

407. The seed of Yisrael is called 'man'. Come and behold: of Ishmael it is written: "And he will be a wild man" (Bereshheet 16:12). "...a wild man..." and not 'a man'. HE WAS CALLED "a wild man" because he was circumcised, and therefore he had the beginnings of being "a man," as it is written: "And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin" (Bereshheet 17:25). Since his circumcision he entered to the grade which is called 'all', WHICH IS YESOD. Hence, he was not called 'a man' but "a wild man". "His hand will be against every man (lit. 'in all')" (Bereshheet 16:12). Assuredly, "in all" and no more, because he did not accept the commandments of the Torah. He had the start, being circumcised, but was not perfected through the commandments of the Torah. But the seed of Yisrael, who were perfected in all things, is called "men" in the full sense, as it is written: "For Hashem's portion is His people, Jacob is the lot of His inheritance" (Devarim 32:9).

408. Rabbi Yosi said: Therefore, the engraving and painting of all faces is permitted, except the face of a man. Rabbi Yitzchak said that when A HUMAN FORM is represented, it looks engraved with an engraving of perfection, THAT IS, A SPECIAL PERFECTION IS PERCEIVED THEREIN. Rabbi Yehuda said: This accords with the popular saying: 'the form of the spirit is in the image', MEANING THAT ACCORDING TO THE IMAGE OF THE MAN FORMED, HIS CONNECTION WITH THE SPIRIT WITHIN HIM IS RECOGNIZED.

409. Rabbi Yehuda was once going from Cappadocia to Lod to see Rabbi Shimon who was there, and Rabbi Chizkiyah accompanied him. Rabbi Yehuda said to Rabbi Chizkiyah: What Rabbi Shimon taught us concerning the meaning of the term "wild man" is perfectly true and quite clear, BUT what is the meaning of the second part of the verse which says: "And he shall dwell in the presence of all his brethren" (Bereshheet 16:12).

410. He replied: I have heard no interpretation and I shall not give any, for we learned that, "And this is the Torah which Moses set Yisrael" (Devarim 4:44). That "which Moses set" you can speak of, but what Moses did not set, MEANING WHAT WAS NOT TAUGHT BY ONE'S TEACHER, one can not tell.

406. דִּתְנִיָא, אָמַר ר' שְׁמַעוֹן, בֵּינָן דְּבַר נֶשׁ יִשְׂרָאֵל אֲתַגְזֹר, עָאֵל בְּבְרִית דְּגִזְר קוּדְשָׁא בְּרִיךְ הוּא בְּאַבְרָהָם, דְּכָתִיב וַיִּי בְרַךְ אֶת אַבְרָהָם בְּכָל. וְכָתִיב חֶסֶד לְאַבְרָהָם. וְשֵׁאֲרֵי לְמִיעָאֵל בְּהֵאֵי אֶתְר. בֵּינָן דְּזָכָה לְקִיּוּמָא פְּקוּדֵי אֲוֵרִייתָא, עָאֵל בֵּיה בְּהֵאֵי אָדָם, וְאֲתַדְבַּק בְּגוּפָא דְמַלְכָא, וְכַדִּין אֶקְרִי אָדָם.

407. וְזֵרְעָא דִּישְׂרָאֵל אֶקְרוּן אָדָם. ת"ח, כְּתִיב בֵּיה בְּיִשְׁמַעְאֵל, וְהוּא יְהִיָּה פָּרָא אָדָם. פָּרָא אָדָם, וְלֹא אָדָם. פָּרָא אָדָם, מְשׁוּם דְּאֲתַגְזֹר. וְשִׁירוּתָא דְּאָדָם הוּא בֵּיה, דְּכָתִיב וַיִּשְׁמַעְאֵל בְּנוֹ בֶן שְׁלֹשׁ עֶשְׂרֵה שָׁנָה בְּהַמּוֹלוֹ אֶת בֶּשֶׂר עַרְלָתוֹ, בֵּינָן דְּאֲתַגְזֹר, עָאֵל בְּהֵאֵי שִׁירוּתָא, דְּאֶקְרִי כָּל. הַה"ד וְהוּא יְהִיָּה פָּרָא אָדָם, וְלֹא אָדָם. יָדוּ בְּכָל, יָדוּ בְּכָל וְהֵאֵי, וְלֹא יִתִּיר, מְשׁוּם דְּלֹא קְבִיל פְּקוּדֵי אֲוֵרִייתָא. שִׁירוּתָא הוּא בֵּיה, בְּגִין דְּאֲתַגְזֹר, וְלֹא אֲשַׁתְּלִים בְּפְקוּדֵי אֲוֵרִייתָא. אָבֵל זֵרְעָא דִּישְׂרָאֵל, דְּאֲשַׁתְּלִימוּ בְּכָלֵא, אֶקְרוּן אָדָם מְמַשׁ, וְכָתִיב כִּי חָלַק יי' עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

408. א"ר יוֹסִי, בְּג"ד, כָּל פְּרָצוּפִין שְׂרוּ, בְּר מְפָרְצוּפָא דְּאָדָם. ר' יִצְחָק אָמַר, כַּד אֲתַעְבַּד, אֲתַחְזִי דְּגְלִיפָא גוּ גְלִיפִין דְּאֲשַׁלְמוּתָא. א"ר יְהוּדָה, הֵיִינוּ דְּאֲמַרֵי אֵינְשֵׁי קִיטְרוּי בְּזִיקָא, בְּטַפְסָא שְׂכִיחֵי.

409. רַבִּי יְהוּדָה הוּא אָזִיל מִקַּפּוּטְקִיָּא לְלוּד, לְמַחְמֵי לְרַבִּי שְׁמַעוֹן, דְּהוּא תַּמָּן, וְהוּא רַבִּי חֲזַקְיָה אָזִיל עִמֵּיה. אָמַר רַבִּי יְהוּדָה לְר' חֲזַקְיָה, הָא דִּתְנִינָן, קָמֵי ר' שְׁמַעוֹן, וְהוּא יְהִיָּה פָּרָא אָדָם, וְהֵאֵי כֶּן הוּא. וְדָא הוּא בְּרִירָא דְּמַלְהָ. סוּפְיָה דְּקָרָא דְּכָתִיב, וְעַל פְּנֵי כָּל אַחִיו יִשְׁכּוֹן. מֵהוּ וְעַל פְּנֵי כָּל אַחִיו יִשְׁכּוֹן.

410. אָמַר לֵיה, לֹא שְׁמַעְנָא, וְלֹא אֵימָא. דְּהָא אֲוֵרִיפְנָא, כְּתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה. אֲשֶׁר שָׂם מֹשֶׁה, אֶתָּה יָכוֹל לֹאמַר. דְּלֹא שָׂם מֹשֶׁה, אֵי אֶתָּה יָכוֹל לֹאמַר.

411. Rabbi Yehuda opened the discussion with that verse: "For He is your life, and the length of your days" (Devarim 30:20). He who is worthy of the Torah and does not separate himself from her is worthy of two lives, life in this world and life in the World to Come, as it is written, "your life," LITERALLY, IN A PLURAL FORM, WHICH MEANS two. He who separates himself from her, separates himself from life, and he who separates himself from Rabbi Shimon, separates himself from all things.

412. Here is a verse to which Rabbi Shimon already opened a door, yet we can not enter it. How much more difficult will it be for us to understand these words of the Torah. Woe to the generation from which Rabbi Shimon will be removed, for as long as we are in his presence the springs of the heart are open on every direction and everything is revealed, but as soon as we separate ourselves from him we know nothing and all the springs are closed.

413. Rabbi Chizkiyah said: As it is written, "And he took the spirit that was upon him, and gave it to the seventy elders" (Bemidbar 11:25). It was like a light of a candle from which many lights are kindled; it remains whole AND ITS LIGHT STANDS IN ITS FULLNESS EVEN THOUGH MANY CANDLES WERE LIT BY IT. Rabbi Shimon bar Yochai is such a light. He illuminates everyone and yet his light is not diminished, but remains steadfast in its full splendor. They walked on until they reached his dwelling.

414. When they reached him, they found him studying the Torah. He was saying: "A prayer of the afflicted (lit. 'poor') when he faints and pours out his complaint before Hashem" (Tehilim 102:1). He said: All prayers of Yisrael are effective, but the prayer of the poor man is more effective than all others. Why? Because it reaches the Throne of Glory and becomes a garland for His head, and the Holy One, blessed be He, is praised by this prayer. THEREFORE, a prayer of a poor man is called 'a prayer'.

415. "...when he faints (Heb. ya'atof; also Eng. 'wraps')..." This wrapping is not that of garments, for he has no GARMENT, but the word "ya'atof" has the same significance here as the words in the verse: "That faint (Heb. atufim) for hunger" (Eichah 2:19). IN THIS VERSE AS WELL, HE IS CLOTHED IN HUNGER. "He pours out his complaints before Hashem." He should cry before his Master because this is pleasing to the Holy One, blessed be He, for the world is sustained him. Woe to him against whom a poor man complains to his Master, for the poor man is nearer to the King than anyone else, as it is written: "when he cries to Me, that I will hear" (Shemot 22:26).

411. פתח ר' יהודה ואמר, כי הוא חייך וארך ימייך. מאן דזכי באורייתא, ולא אתפרש מינה, זכי לתרין חייך, חד בעלמא דין, וחד בעלמא דאתי. הכתיב חייך, תרי. וכל מאן דיתפרש מינה, במאן דמתפרש מן חיי, ומאן דמתפרש מר' שמעון, כאילו מתפרש מכלא.

412. ומה בהאי קרא דאיהו פתח פתחא, לא יכילנא למיעאל בה. פתגמי אורייתא דסתימין, על אחת כמה וכמה. ווי לדרא, דר' שמעון בן יוחאי יסתליק מניה. דכד אגן קיימין קמי דר' שמעון, מבוועין דלבא פתיחין לכל עיבר, וכלא מתגליא. וכד אתפרשנא מניה. לא ידענא מידי, וכל מבוועין סתימין.

413. אמר ר' חזקיה, היינו דכתיב, ויאצל מן הרוח אשר עליו ויתן על שבעים איש הזקנים, כבוצינא דא, דנהרין מינה כמה בוצינין, והוא בקיומיה שכיח. כך ר' שמעון בן יוחאי, מארי דבוצינין, הוא נהיר לכלא, ונהורא לא אעדי מניה, ואשתבח בקיומיה. אזלו עד דמטו לגביה.

414. כד מטו גביה, אשבחוהו, דהוה יתיב ולעי באורייתא, והוה אמר, תפלה לעני כי יעטף ולפני יי' ישפוך שיחו. כל צלותא דישראל צלותא, וצלותא דעני עלאה מכלהו. מאי טעמא. משום דהאי סלקא עד כורסי יקרא דמלכא, ואתעטר ברישיה. וקודשא בריך הוא משתבח בהיא צלותא ודאי. תפלה דעני, תפלה אקרי.

415. כי יעטף. עטופא דא, לאו עטופא דכסו הוא, דהא לית ליה. אלא, כתיב הכא כי יעטף. וכתיב ה'תם, העטופים ברעב. ולפני יי' ישפך שיחו, דיקבל קמי מאריה, ודא ניחא ליה קמי קדשא בריך הוא, משום דעלמא מתקיימא ביה, כד לא אשתכחו שאר קיימי עלמא בעלמא. ווי למאן דהווא מסכנא יקבל עלוהי למאריה, משום דמסכנא קריב למלכא יתיר מכלהו, דכתיב והיה כי יצעק אלו ושמעתי כי חנון אני.

416. As for other people, sometimes He hears them, and sometimes He does not. What is the reason for this? The Holy One, blessed be He, dwells in broken vessels, as it is written: "yet with him also that is of a contrite and humble spirit" (Yeshayah 57:15), and: "Hashem is near to them who are of a broken heart" (Tehilim 34:19), and also: "A broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:19).

417. Hence, we have learned that he who wrongs a poor man wrongs the Shechinah, as it is written: "yet with him also that is of a contrite and humble spirit," and also, "For Hashem will plead their cause" (Mishlei 22:23). For Hashem is their Protector and He rules everywhere and needs no witnesses, and no other judge. He does not accept pledges like other judges, except those of the souls, as it is written: "And rob of life those who rob them" (Mishlei 22:23).

418. He continued with his explanations: "A prayer (Heb. tfilah) of the afflicted." Wherever the word "Tfilah" is mentioned, it signifies something supernal, for it ascends to a supernal place. Tfilah (Eng. 'phylactery') of the head is the Tefilin which the King puts, NAMELY THE MOCHIN OF ZEIR ANPIN, WHICH ARE CALLED 'HEAD TEFILIN'.

419. Rabbi Shimon turned his head and saw Rabbi Yehuda and Rabbi Chizkiyah approaching him. When he had finished he looked at them and said: You look as if you have lost something valuable. FOR THEY HAD HEARD WORDS OF TORAH WHICH THEY FORGOT. They replied: Yes, for the master opened a precious door and yet we can not enter into it.

420. What is it? He asked. They said to him: What is the meaning of the last part of the verse, "And he will be a wild man," which is, "and he shall dwell in the presence of all his brethren"? The beginning of the verse is clear to us, but what of this? The end does not seem to suit the beginning.

421. Then Rabbi Shimon replied: Upon your life, both parts of the verse have one significance and point to the same truth. We know that the Holy One, blessed be He, has many aspects (faces) upon aspects. There is a shining aspect, a dull aspect, a low aspect, a distant aspect, an external aspect, an inner aspect, the right aspect, and the left aspect.

416. וְלִשְׂאֵר בְּנֵי עֲלָמָא, זְמַנִּין דְּשָׁמַע, זְמַנִּין דְּלֹא שָׁמַע. מ"ט. מְשׁוּם דְּדִיּוּרִיָּה דְּמַלְכָא בְּהַנִּי מְאִנִּי תְּבִירִי, דְּכַתִּיב, וְאֵת דְּכָא וְשֹׁפֵל רוּחַ. וְכַתִּיב קְרוּב יְיָ לְנִשְׁבְּרֵי לֵב. לֵב נִשְׁבֵּר וְנִדְרָה אֱלֹהִים לֹא תִבְזֶה.

417. מִכָּאן תְּנִינן, מֵאֵן דְּנִזְיָף בְּמִסְכְּנָא, נִזְיָף בְּשְׂכִינְתָא, דְּכַתִּיב וְאֵת דְּכָא וְשֹׁפֵל רוּחַ. וְכַתִּיב כִּי יְיָ יְרִיב רִיבָם וְגו'. בְּגִין דְּאֶפּוֹטְרוּפֵא דְּלֵהוּן תְּקִיפֵא, וְשְׁלִיטָא עַל כֻּלָּא, דְּלֹא אֶצְטְרִיךְ סְהַדִּי, וְלֹא אֶצְטְרִיךְ לְדִיּוּנָא אַחְרָא, וְלֹא נְטִיל מִשְׁכּוֹנָא, כְּשֹׂאֵר דִּיּוּנָא. וְזֵה מִשְׁכּוֹנָא נְטִיל, נִשְׁמְתִין דְּבֵר נֶשׁ, דְּכַתִּיב וְקָבַע אֶת קוֹבְעֵיהֶם נֶפֶשׁ.

418. תו אָמַר תְּפִלָּה לְעַנִּי, כָּל אֶתְר דְּאֶקְרִי תְּפִלָּה, מְלָה עֲלָאָה הִיא, דְּהִיא סְלֵקָא לְאֶתְר עֲלָאָה. תְּפִלָּה דְּרִישָׁא, אִינוּן תְּפִלֵי דְּמַלְכָא, דְּאֵנַח לְהוּ.

419. ר' שְׁמַעוֹן אֶסְחַר רִישִׁיָּה, וְחָמָא לְר' יְהוּדָה וְלְר' חִזְקִיָּה, דְּמִטּוּ גְבִיָּה. בְּתַר דְּסִיִּים אֶסְתַּבֵּל בְּהוּ. אָמַר לְהוּ, סִימָא הוּהּ לְכוּ וְאֶתְאַבִּיד מִנְיִיכוּ. אָמְרוּ לִיָּה, וְדַאי דְּפִתְחָא עֲלָאָה פִּתַח מַר, וְלֹא יְכִילֵנָא לְמִיעָאֵל בְּה.

420. אָמַר, מֵאִי הִיא. אָמְרוּ לִיָּה, וְהוּא יְהִיָּה פְּרָא אָדָם, וְסוּפִיָּה דְּקָרָא בְּעִינָא לְמַנְדַּע, דְּכַתִּיב וְעַל פְּנֵי כָּל אַחִיו יִשְׁכּוֹן, מַהוּ עַל פְּנֵי כָּל אַחִיו. דְּהָא בְּרִירָא דְּכוּלִּיָּה קָרָא יַדְעָנָא, וְהִיא לֹא יַדְעָנָא, דְּסִיפִיָּה דְּקָרָא, לֹא אֶתְחַזִּי כְּרִישִׁיָּה.

421. אָמַר לוֹן, חִיּוּכוֹן, כָּלָא חַד מְלָה הִיא, וּבְחַד דְּרָגָא סְלֵקָא. תְּאֵנָא, כְּמָה פְּנִים לְפְנִים, אֵית לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא. פְּנִים דְּנִהְרִין. פְּנִים דְּלֹא נִהְרִין. פְּנִים תְּתַאֲיִן. פְּנִים רְחִיקִין. פְּנִים קְרִיבִין. פְּנִים דְּלָגוּ. פְּנִים דְּלִבְר. פְּנִים דִּימִינָא. פְּנִים דְּשִׁמְאֵלָא.

422. Come and behold: happy are Yisrael before the Holy One, blessed be He, for they are united with the most supernal aspect of the King, with the aspect in which He and His Name are one, while other nations are united with the most distant aspect, the lower aspect, and therefore they are at a great distance from the body of the King. For we see that all those Egyptians who are related to Ishmael, and his many kin and relatives, were all connected with the lower and distant aspects.

423. Ishmael, however, when he was circumcised, had the privilege, for Abraham's sake, of having his dwelling place and his portion in the sphere which dominated all those distant and lower aspects, rather than in the aspects of the other nations. Therefore it says of him: "His hand will be against every man (lit. 'in all')." THE WORD "ALL" SIGNIFIES YESOD, therefore "he shall dwell in the presence (lit. 'above the face') of all his brethren," meaning that he will be in a superior dwelling to any of them, as "in all" rules over all the aspects that are below. Hence, "above the face of all his brethren," for they had no such merit.

424. Then Rabbi Yehuda and Rabbi Chizkiyah approached him and kissed his hands. Rabbi Yehuda said: This is an illustration of the proverb, 'Wine settled on its lees and a bubbling spring is a crown over earth and dross,' FOR IT COVERS IT AND WHEN THE SPRING IS ABOUT TO BREAK THROUGH THE EARTH IT BECOMES MORE POWERFUL. THUS ISHMAEL RULED POWERFULLY OVER THE DROSS OF HIS BROTHERS, WHO WERE CONNECTED WITH THE LOWER AND DISTANT ASPECTS, AS MENTIONED ABOVE. Woe to the world when the master is gone from it. Woe to the generation in which time it will happen. Happy is the generation that is privileged to know him and in which he lives.

425. Rabbi Chizkiyah said: We have learned that a proselyte, when circumcised, is merely called "a proselyte of Righteousness" and nothing more, and yet, according to your interpretation of this verse, master, "His hand will be against every man (lit. 'in all')," MEANING THAT HE HAD THE MERIT TO DWELL IN YESOD, WHICH IS CALLED "ALL." Rabbi Shimon replied: All is attached to the same place. Yet we were speaking of converts. Ishmael was not merely a proselyte for he was a son of Abraham, a son of a holy man, and of Ishmael it says "Behold, I have blessed him" (Bereshheet 17:20). It says here "I have blessed him," and elsewhere "And Hashem blessed Abraham in all" (Bereshheet 24:1). THIS BLESSING HERE, TOO, IS IN "ALL." Therefore of Ishmael it is written "his hand in all."

422. תָּא חֲזִי, זָכַיִן אֵינּוֹן יִשְׂרָאֵל קָמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאֲחִידֵן בְּאַנְפִּין עֲלָיִן דְּמַלְכָּא. בְּאֵינּוֹן פְּנִים דְּהוּא וְשָׁמַיָּה אֲחִידֵן בְּהוּ, וְאֵינּוֹן וְשָׁמַיָּה חַד הוּא. וְשָׂר עֲמִין אֲחִידֵן בְּאֵינּוֹן פְּנִים רְחִיקִין, בְּאֵינּוֹן פְּנִים תְּתַאֲיִן. וּבְגִינֵי כֶּךָ אֵינּוֹן רְחִיקִין מְגוּפָא דְּמַלְכָּא, דְּהָא חֲמִינָא כָּל אֵינּוֹן דְּמִצְרַיִם, קְרִיבֵי דְּיִשְׁמַעֵאל, כְּמָה אֲחִין וְקְרִיבִין הוּוּ לֵיהּ, וְכֻלְהוּ הוּוּ בְּאַנְפִּין תְּתַאֲיִן, בְּאֵינּוֹן פְּנִים רְחִיקִין.

423. וּבְגִינֵיהּ דְּאַבְרָהָם, כִּד אֲתַגְזֵר יִשְׁמַעֵאל, זָכָה, דְּשׁוּי מְדוּרֵיהּ וְחוּלְקֵיהּ בְּאַתְרֵי דְּשְׁלִיטָא עַל כָּל אֵינּוֹן פְּנִים רְחִיקִין וְתְתַאֲיִן, עַל כָּל אֵינּוֹן פְּנִים דְּשָׂר עֲמִין. הַה"ד יְדוּ בְּכָל, וּבְגִינֵי כֶּךָ עַל פְּנֵי כָּל אֲחִיו יִשְׁכּוֹן, כְּלוּמַר, יִשְׁוּי מְדוּרֵיהּ וְחוּלְקֵיהּ לְעוּלָא מְכֻלְהוּ, דְּכֻתִּיב יְדוּ בְּכָל, דְּשְׁלִטָא עַל כָּל שָׂר פְּנִים דְּלְתַתָּא. וּבְג"כ עַל פְּנֵי כָּל אֲחִיו וְדָא, דְּלֹא זָכוּ כּוּוּתֵיהּ.

424. אָתוּ רַבֵּי יְהוּדָה וְר' חִזְקִיָּה, וְנִשְׁקוּ יְדוּי. א"ר יְהוּדָה, הֵינּוּ דְּאִמְרוּ אֵינְשֵׁי, חֲמַרָא בְּרַדְיָא, וְנִבְעָא דְּבִירָא, בְּקִטְרָא דְּקִיזְרָא אֲתַעֵטֵר. וּוֵי לְעֻלְמָא, כִּד יִסְתַּלַּק מֵר מְנִיָּה. וּוֵי לְדָרָא, דִּיתַעֲרַע בְּהוּא זְמָנָא. זָכָה דְּרָא דְּאֲשַׁתְּמוּדְעוֹן לֵיהּ לְמַר. זָכָה דְּרָא דְּאִיהוּ שְׂרֵי בְּגִינֵיהּ.

425. אָמַר רַבֵּי חִזְקִיָּה, הָא תְּנִינָן, גִּיזְרָא כִּד אֲתַגְזֵר, אֲקָרִי גַר צְדָק, וְלֹא יִתִּיר. וְהִכָּא אָמַר מֵר יְדוּ בְּכָל. אָמַר ר"ש, כֹּלָא אֲתַקְשֵׁר בְּחַד. אֲבָל גִּיזְרָא תְּנִינָן. שְׂאֲנֵי יִשְׁמַעֵאל, דְּלֹא גִיזְרָא הוּא. בְּרִיָּה דְּאַבְרָהָם הוּא, בְּרִיָּה דְּקְדִישָׁא הוּא. וְכֻתִּיב בֵּיהּ בְּיִשְׁמַעֵאל, הִנֵּה בְּרַכְתִּי אוֹתוֹ. כְּתִיב הִכָּא, בְּרַכְתִּי אוֹתוֹ. וְכֻתִּיב הֵתֵם, וַיְיָ בְּרַךְ אֶת אַבְרָהָם בְּכָל. וְעַל כֶּךָ כְּתִיב, יְדוּ בְּכָל.

426. Therefore it is written: "And he shall dwell in the presence of all his brethren." For proselytes from among other nations, Ishmael's kin, would be called "proselytes of righteousness" and no more, but he is superior to them all. Moreover, he dwells higher than the aspects of those who were not circumcised and were connected with the distant and lower aspects, and the aspects of the heathen nations. Therefore, it is written: "And he shall dwell in the presence (lit. 'above the faces') of all his brethren." Rabbi Yehuda said: Hence the proclamation of the Holy One, blessed be He: "You shall have no other Elohim beside Me (lit. 'over My face')," FOR HIS FACE IS MALCHUT, CALLED 'FACE'.

426. וּבְגִינֵי כֶךְ כְּתִיב, עַל פְּנֵי כָל אֶחָיו יִשְׁכֹּן. דָּא יְשָׂר קְרִיבוֹי אֲתַגְיִירוּ אֶקְרוֹן גִּירֵי צְדָק, וְלֹא יִתִּיר, וְהוּא יִתִּיר וְעֵלָא מְכַלְהוּ. כ"ש אִינּוֹן דְּלֹא אֲתַגְזְרוּ, דְּקִיּוּמִין בְּאִינּוֹן אִפִּין רְחִיקִין, בְּאִינּוֹן אִפִּין תְּתַאֲוִין. וְאִיהוּ, מְדוּרִיָּה לְעֵילָא מְכַל פְּנִים דִּידְהוּ, וּמְכַל פְּנִים דְּעַמִּין עַעְכוּ"ם, הִדָּא הוּא דְכְתִיב, עַל פְּנֵי כָל אֶחָיו יִשְׁכֹּן. א"ר יְהוּדָה, קוּדְשָׁא בְרִיךְ הוּא בְּגִין כֶךְ אֲכַרְיז וְאָמַר, לֹא יִהְיֶה לָךְ אֱלֹהִים אַחֲרִים עַל פְּנֵי, דְּדָא הוּא מְהִימְנוּתָא דִּילִיהּ.

24. "You shall not make"

You shall not make for yourself any carved idol, or any likeness. In this section we are reminded not to attach interpretations to the Torah without knowing the correct meaning or without having learned them from our teacher; we are reminded not to be false to the Holy Name, and not to be false to the Covenant of Abraham by bringing it into a foreign domain.

427. "You shall not make for yourself any carved idol, or any likeness" (Shemot 20:4). This was already explained. Rabbi Yosi added any form of a face one can make, except that of a man, for a man's face rules over all things.

427. לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל תְּמוּנָה. הָא אֲתַמַּר. וְאָמַר רַבִּי יוֹסִי, כָּל פְּרָצוּפִין שְׂרִי, בַר מְפָרְצוּפָא דְאָדָם, דְּהָא הָאִי פְרָצוּפָא שְׁלִיט בְּכָלָא.

428. There is also another explanation of the verse: "You shall not make any carved idol or any likeness." Rabbi Yitzchak opened the discussion with the verse: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5). How careful one must be not to err in regard to the meaning of the words of the Torah, and not to attach interpretations to the Torah without knowing the correct meaning or having learned them from his teacher, for of whoever speaks of scripture without knowledge or learning from his Rabbi, it says: "You shall not make any carved idol or any likeness." The Holy One, blessed be He, will punish him in the World to Come, when his soul shall desire to enter its place. It will then be repelled and it will be cut off from that region which is bound up with the bundle of life, wherein are the other souls.

428. דְּבַר אַחַר, לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל תְּמוּנָה. רַבִּי יִצְחָק פִּתַּח, אַל תִּתֵּן אֶת פִּיךָ לְחַטֵּא אֶת בְּשָׂרְךָ. כַּמָּה אֵית לִיהּ לְבַר נֶשׁ לְאֻזְדְּהָרָא עַל פִּתְגָמֵי אוּרִייתָא, כַּמָּה אֵית לִיהּ לְאֻזְדְּהָרָא דְלֹא יִטְעֵי בְהוּ, וְלֹא יִפִּיק מְאוּרִייתָא מֵה דְלֹא יָדַע, וְלֹא קְבִיל מְרַבִּיָּה. דְּכָל מֵאן דְּאָמַר בְּמֵלִי דְאוּרִייתָא מֵה דְלֹא יָדַע, וְלֹא קְבִיל מְרַבִּיָּה, עֲלִיָּה כְּתִיב לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכָל תְּמוּנָה. וְקוּדְשָׁא בְרִיךְ הוּא אֲתַמַּר עַל מִנְיָה, בְּעֵלְמָא דְאֲתִי, בְּזִמְנָא דְנִשְׁמַתִּיה בְּעִיָּא לְמִיעָאֵל לְדוּכְתָא, דְחִינֵן לָהּ לְבַר, וְתַשְׁתַּצִּי מֵהוּא אֲתַר דְצָרִיקָא בְּצִרּוּרָא דְחַיֵּי דְשָׂר דְנִשְׁמַתִּין.

429. Rabbi Yehuda said: From this we understand the verse: "Why should the Elohim be angry at your voice?" (Kohelet 5:5). "Your voice" signifies a soul of a man. Rabbi Chiya said: Of this it is written, "For I Hashem your Elohim am a jealous EI" (Shemot 20:5). He is zealous above all for His Name when He sees an image of a face, or one who is false to His name, or when the Torah IS MISINTERPRETED WITH AN EXPLANATION ONE HAD NOT LEARNED FROM HIS TEACHERS.

429. רַבִּי יְהוּדָה אוּמַר מֵהֲכָא כַּמָּה דְתַנִּינָן, לְמָה יִקְצֹף הָאֱלֹהִים עַל קוּלְךָ. קוּלְךָ: דָּא הִיא נִשְׁמַתִּיה דְּבַר נֶשׁ. אָמַר רַבִּי חִיָּא, ע"ד כְּתִיב, כִּי יִי אֱלֹהֶיךָ אַל קָנָא. מ"ט. מְשׁוּם דְקָנִי לְשִׁמְיָה בְּכָלָא. אִי בְּגִין פְּרָצוּפִין מְקָנִי לְשִׁמְיָה, מְשׁוּם דְמִשְׁקַר בְּשִׁמְיָה. אִי מְשׁוּם אוּרִייתָא.

430. We have learned that the whole Torah is a Holy Name, for there is not a word written which is not included in the Holy Name. Therefore, one must beware of erring in regard to His Holy Name, and one must not be false to it. He who is false to the Supernal King will not be allowed to enter the King's palace, and will be driven away from the World to Come.

431. Rabbi Aba cited the verse: "You shall not make for yourself any carved idol (Heb. pesel)," and in another place it is written: "Hew (Heb. pesol) for yourself two tablets of stone" (Shemot 34:1), MEANING you shall not hew another Torah which you neither know, nor have learned from your master. Why? Because "I Hashem your Elohim am a jealous EI" and I shall punish you in the World to Come, MEANING it is I who will punish you in the World to Come when your soul shall long to stand in My Presence. How many emissaries will then be ready to frustrate its desire and thrust it into Gehenom.

432. Rabbi Yitzchak said: "You shall not make..." means that one should not be false to the Name of the Holy One, blessed be He, for Yisrael entered into the first Covenant and union with the Holy One, blessed be He, when they circumcised, for this was the first condition to enter the Covenant of Abraham, the bond with the Shechinah. And one must not be false to that Covenant, for he that is false to that Covenant, is false to the Holy One, blessed be He. What is this falsehood? The bringing of the covenant into a foreign domain, as it is written: "And has married the daughter of a strange EI" (Malachi 2:11).

433. Rabbi Yehuda said: Hence, "They have dealt treacherously against Hashem, for they have begotten strange children" (Hoshea 5:7). Whoever is false to the Covenant is false to the Holy One, blessed be He, because the Covenant is united with Him. Therefore, it is written: "You shall not make for yourself any carved idol, or any likeness of any thing that is in heaven above..."

25. "You shall not bow down to them"

Rabbi Elazar explains why it is forbidden to marry any woman from a heathen nation, for the result is always rebellious children who inherit the taint of idolatry. We are reminded that we who keep the commandments of the Torah are the children of Hashem.

434. "You shall not bow down to them, nor serve them" (Shemot 20:5). Rabbi Elazar was once walking in company with Rabbi Chiya. Rabbi Chiya said: It is written, "And you see among the captives a beautiful woman..." (Devarim 21:11). Why DOES THE TORAH ALLOW MARRIAGE TO HER? Is it written: "you shall not make marriages with them" (Devarim 7:3). He replied to him: THIS ONLY APPLIED to women independent in their own land. HERE IT INDICATES A CAPTIVE WOMAN WHO COMES UNDER THE RULE OF YISRAEL. THEREFORE, SHE IS PERMITTED BY THE TORAH TO BE TAKEN AS A WIFE.

430. תְּנִינָן, אֹרִייתָא כְּלָא שְׁמָא קְדִישָׁא הִיא, דְּלִית לָךְ מְלָה בְּאֹרִייתָא דְּלָא כְּלִיל בְּשְׁמָא קְדִישָׁא. וּבְגִינֵי כֵךְ, בְּעֵי לְאֹדְהָרָא, בְּגִין דְּלָא יִטְעִי בְּשִׁמְיָה קְדִישָׁא, וְלָא יִשְׁקֵר בֵּיהּ. וּמֵאֵן דְּמִשְׁקֵר בְּמַלְכָּא עֲלָא, לָא עָאֲלִין לִיהּ לְפַלְטְרוֹי דְּמַלְכָּא, וְיִשְׁתַּצִּי מֵעֲלָמָא דְּאֲתִי.

431. אָמַר רַבִּי אַבָּא, כְּתִיב הֵכָּא לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכֹל תְּמוּנָה. וְכְתִיב הֵתָם, פֶּסֶל לָךְ שְׁנֵי לַחַת אַבְנִים. כְּלוּמַר, לֹא תַעֲשֶׂה לָךְ פֶּסֶל, לֹא תַעֲבֹד לָךְ אֹרִייתָא אַחֲרָא דְּלֹא יֹדַעַת, וְלֹא אָמַר לָךְ רַבֵּךְ. מֵאֵי טַעְמָא. כִּי אָנֹכִי יי' אֱלֹהֶיךָ אֵל קָנָא, אָנָּא הוּא דְּזִמִּין לְאַתְפָּרַעָא מִינָךְ בְּעֲלָמָא דְּאֲתִי, בְּשַׁעֲתָא דְּנִשְׁמַתָּא בְּעֵינָא לְמִיעָאֵל קַמָּאִי, כְּמָה זְמִינִין לְשַׁקְרָא בְּהּ, וְלַעֲיִילָא לָהּ גּוֹ גִיְהֵנָם.

432. תְּנִינָא, אָמַר ר' יִצְחָק, לֹא תַעֲשֶׂה לָךְ וְגו', דְּבַעֲי בְּרַ נֶשׁ דְּלָא לְשַׁקְרָא בְּשְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא דְּקִשְׁרָא קְדָמָא, דְּאֲתַקְשְׂרוּ יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא, כִּד אֲתַגְזְרוּ. וְדָא הוּא קִיּוּמָא קְדָמָא דְּכְלָא, לְמִיעָאֵל בְּבְרִית דְּאַבְרָהָם, דְּהוּא קִשְׁרָא דְּשְׁכִינְתָּא. וּבְעֵי בְּרַ נֶשׁ, דְּלָא לְשַׁקְרָא בְּהַאי בְּרִית, דְּמֵאֵן דְּמִשְׁקֵר בְּהַאי בְּרִית, מִשְׁקֵר בְּקוּדְשָׁא בְּרִיךְ הוּא. מֵאֵי שַׁקְרָא. הוּא, דְּלָא יִיעוּל הַאי בְּרִית בְּרִשׁוּתָא אַחֲרָא. כְּמָה דְּאֵת אָמַר וּבְעַל בַּת אֵל נָכַר.

433. ר' יְהוּדָה אָמַר מֵהֵכָּא, בֵּינֵי בְּגָדוּ כִּי בְּנִים זָרִים יִלְדוּ. מֵאֵן דְּמִשְׁקֵר בְּהַאי בְּרִית, מִשְׁקֵר בְּקַב"ה. מִשׁוּם דְּהַאי בְּרִית בְּקַב"ה אַחֲרֵי, וְכְתִיב לֹא תַעֲשֶׂה לָךְ פֶּסֶל וְכֹל תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמַּעַל וְגו'.

434. לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבָדֵם. ר' אֶלְעָזָר הֵוָה אֲזִיל בְּאַרְחָא, וְהוּוּ ר' חִיָּיא עֲמִינָה. אָמַר ר' חִיָּיא, כְּתִיב וְרִאִיתָ בְּשַׁבְיָה אִשָּׁת יַפֶּת תֹּארוֹ וְגו', מֵאֵי טַעְמָא. וְהָא כְּתִיב לֹא תִתְחַתֵּן בָּם. אָמַר לִיהּ, בְּעוֹד דְּבְרִשׁוּתֵיהוּ קִיּוּמִי.

435. Come and behold: there is no woman among the heathen nations who is free from taint, therefore this section concerning the captive woman is immediately followed by that of the rebellious son, to indicate that whoever marries such a woman, begets rebellious children. What is the reason for this? The impurity of idolatry inherited by the mother is difficult to remove, and this is even the more so if she has already been married to a heathen, for Judgment cleaves to Judgment, and she is tainted. Therefore, Moses commanded the extermination of the Midianite women, as it is written: "Kill every woman that has known man by lying with him" (Bemidbar 31:17).

436. Happy is the portion of the man who keeps this heritage in purity, THAT OF THE HOLY COVENANT, for in this holy possession he unites himself with the Holy One, blessed be He. This is all the more so if he keeps the commandments of the Torah. Then the King stretches out His right hand to receive him, and he cleaves to the Holy Body, NAMELY, ZEIR ANPIN. Therefore it is written of Yisrael: "But you that did cleave to Hashem your Elohim" (Devarim 4:4), and: "You are the children of Hashem your Elohim" (Devarim 14:1) - literally children, as it is written: "Yisrael is My son, My firstborn" (Shemot 4:22), and "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

26. "You shall not take the Name"

Rabbi Shimon tells us that the supernal blessing requires something to bless, that it cannot dwell on an empty place. One cannot say a blessing over an empty table. The discussion turns to "A good name is better than precious ointment," which Rabbi Elazar says represents the supernal mountains of pure balsam. It is vital never to take the Name of the Holy One in vain, and that Name must be uttered only after a preceding word. Rabbi Yosi tells us that the blessing is the Holy Name itself, the source of blessing for the whole universe.

437. "You shall not take the Name..." (Shemot 20:7). Rabbi Shimon cited the verse: "And Elisha said to her, 'What shall I do for you? Tell me, what have you in the house?'" (II Melachim 4:2). He explained: What Elisha meant was: Have you aught upon which the blessing of the Holy One, blessed be He, could rest? For one should not say the blessing after the meal over an empty table. Why? Because the supernal blessing can not rest on an empty place.

438. Therefore, it is necessary to put a loaf or more on the table before one says his grace, and in case one has not MUCH TO PUT ON the table, he must put at least the remnants of his meal, IN ORDER THAT THERE WILL BE SOMETHING to bless, so that he will not say a blessing over an empty TABLE.

435. וְתָא חֲזִי, לִית לָךְ אִנְתוּ בְעַמִּין עַעְכוּ"ם כְּשֶׁרָה בְדָקָא חֲזִי. דְתַנִּינָן, אָמַאי אֲסַמִּיךְ פְּרִשְׁתָּא דָא, לְבָן סוּרָר וּמּוֹרָה. אֶלָּא בּוֹדְאִי, מֵאֵן דְנָסִיב הָאִי אֲתָתָא, בֶּן סוּרָר וּמּוֹרָה יִרִית מִינָהּ. מֵאִי טַעְמָא. מְשׁוּם דְקִשָּׁה לְמַעְבַּר זִוְהֵמָא מִינָהּ, וְכֹל שְׂכָן הָהִיא דְאֲתַנְסִיבַת בְּקַדְמִיתָא, דְדִינָא בְדִינָא אֲתַדְבֵּק, וְאֲסַתְאַבַּת בֵּהּ, וְקִשְׂיָא זִוְהֵמָא לְמַעְבַּר מִינָהּ, וְהֵינּוּ דְאָמַר מֹשֶׁה בְנָשֵׁי מִדְיָן, וְכֹל אִשָּׁה יוֹדַעַת אִישׁ לְמִשְׁכַּב זָכַר הָרוּגוּ.

436. זְכָאָה חוֹלְקִיָהּ, דְהָהוּא בְרַ נֶשׁ דִּירִית אַחְסַנְתָּא דָא, וְנָטִיר לָהּ. דְבֵהָהוּא אַחְסַנָא קְדִישָׁא אֲתַדְבֵּק בְרַ נֶשׁ בְּקוּדְשָׁא בְרִיךְ הוּא, כֹּל שְׂכָן אִי זְכִי בְפִקְדוּי אִוְרִיתָא, דְהָא פְּשִׁיט מְלָכָא יְמִינִיהּ לְקַבְלִיָהּ, וְאֲתַדְבֵּק בְּגוּמָא קְדִישָׁא. וְעַל דָּא כְתִיב בְּהוּ בְיִשְׂרָאֵל, וְאַתֶּם הִדְבַקְתֶּם בֵּינֵי אֱלֹהֵיכֶם. וְכְתִיב בְּנִים אַתֶּם לִי. בְּנִים אַתֶּם מִמֶּשׁ. דְכְתִיב בְּנֵי בְכוּרֵי יִשְׂרָאֵל. וְכְתִיב יִשְׂרָאֵל אֲשֶׁר בֶּן אֲתַפְאָר.

437. לֹא תִשָּׂא אֶת שֵׁם וְגו'. ר' שְׁמַעוֹן פְּתַח, וַיֹּאמֶר אֵלֶיהָ אֵלִישָׁע מָה אַעֲשֶׂה לָךְ הַגִּידִי לִי מָה יֵשׁ לָךְ בְּבֵית. אָמַר לָהּ אֵלִישָׁע, כְּלוּם אֵית לָךְ עַל מַה דְתִשְׂרִי בְרַכְתָּא דְקוּדְשָׁא בְרִיךְ הוּא, דְתַנִּינָן אֲסוּר לִיָּה לְבַר נֶשׁ, לְבְרַכָּא עַל פְּתוּרָא רִיקְנָא. מ"ט. מְשׁוּם דְבְרַכְתָּא דְלַעִילָא, לֹא שְׂרִיא בְּאֲתָר רִיקְנָא.

438. וּבְגִינֵי כֶּךָ, בְּעֵי בְרַ נֶשׁ לְסַדְרָא עַל פְּתוּרִיָּה, חַד נְהֵמָא, אִו יְתִיר, לְבְרַכָּא עֲלוּי. וְאִי לֹא יְכִיל, בְּעֵי לְשִׁירָא מַהֲהוּא מְזוּנָא דְאַכַּל, עַל מַה דְיִבְרַךְ. וְלֹא יִשְׁתַּכַּח דְיִבְרַךְ בְּרִיקְנָא.

439. When she said: "Your handmaid has nothing in the house, except a pot of oil" (Ibid.), he said, "This is fit to receive a perfect blessing," as it is written: "A good name is better than (lit. 'from') precious ointment" (Kohelet 7:1), for the Holy Name comes forth from oil, to bless and to kindle the Holy Lights. HE ASKED: What is this oil? and Rabbi Yitzchak said: It represents the same oil as described in the scripture: "It is like the precious ointment upon the head" (Tehilim 133:2), MEANING THE SUPERNAL PLENTY. Rabbi Elazar said: It represents the supernal mountains of pure balsam, MEANING THE PLENTY OF THE SUPERNAL BINAH.

440. Rabbi Shimon interpreted the verse: "A good name is better." How good is the Supernal Name of the Supernal Holy Lights, for they radiate ??? "precious ointment," and a man must not mention the Name of the Holy One, blessed be He, in vain, for he who does so would have been better not to have been born.

441. Rabbi Elazar said: One should utter the Holy Name only after a preceding word, as in the Torah it is mentioned for the first time after two words: "In the beginning Elohim created (Heb. Beresheet-bara-Elohim)."

442. Rabbi Shimon said: The Holy Name is mentioned only in connection with a completed world, NAMELY, YUD HEI VAV HEI, as it is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). From this it follows that one should not mention the Holy Name in vain, as it is written: "You shall not take the Name of Hashem your Elohim in vain" (Shemot 20:7).

443. Rabbi Yosi said: What is the blessing? It is the Holy Name, being the source of blessing for the whole universe. A blessing does not dwell in an empty place, nor rests upon it, and therefore it is written: "You shall not take the Name of Hashem your Elohim in vain."

439. בִּינוֹן דְאִמְרָה, אִין לְשִׁמְחָתְךָ כָּל בְּבִית כִּי אִם אֶסוּךְ שְׁמֵן. אָמַר וְדָאֵי הָא בְּרַכְתָּא שְׁלִימְתָא בְּהַאי, דְכִתְיִב טוֹב שֵׁם מִשְׁמֵן טוֹב. דְשִׁמָּא קְדִישָׁא מִשְׁמֵן נִפְקָא, לְאַתְבְּרָכָא, לְאַדְלָקָא בּוֹצִינִין קְדִישִׁין. מֵאֵי שְׁמֵן דָּא. ר' יִצְחָק אָמַר, כְּמָה דְאֵת אָמַר, כְּשִׁמֵן הַטוֹב עַל הָרֹאשׁ וְגו'. ר' אֶלְעָזָר אָמַר, אֵלִין טוֹרֵי דְאִפְרָסְמוֹנָא דְכִינָא.

440. אָמַר ר' שְׁמַעוֹן, טוֹב שֵׁם, כְּמָה טְבָא שְׁמָא עֲלָאָה, דְבוֹצִינִין עֲלֵאִין קְדִישִׁין, בְּד כְּלָהוּ נְהֲרִין מִשְׁמֵן טוֹב, כְּמָה דְאִמְיִנָא. וְאִסוּר לִיָּה לְבַר נֶשׁ, לְאַדְכְּרָא שְׁמִיָּה דְקוּדְשָׁא בְרִיךְ הוּא בְרִיקְנִיָּא. דְכָל מֵאֵן דְאִדְכְּרַ שְׁמָא דְקב"ה בְרִיקְנִיָּא, טַב לִיָּה דְלָא אֲתַבְרִי.

441. ר' אֶלְעָזָר אָמַר, לָא אֶצְטְרִיךְ לְמִדְכְּרַ שְׁמָא קְדִישָׁא אֲלָא בְתַר מְלָה. דְהָא שְׁמָא קְדִישָׁא, לָא אִדְכְּרַ בְּאוֹרִינְתָא, אֲלָא בְתַר תְּרִין מְלִין, דְכִתְיִב בְּרִאשִׁית בְּרָא אֱלֹהִים.

442. רַבִּי שְׁמַעוֹן אָמַר, לָא אִדְכְּרַ שְׁמָא קְדִישָׁא, אֲלָא עַל עוֹלָם שְׁלָם. דְכִתְיִב בְּיוֹם עֲשׂוֹת יְי' אֱלֹהִים אֶרֶץ וְשָׁמַיִם. מִכָּאֵן, דְלָא לְאַדְכְּרָא שְׁמִיָּה קְדִישָׁא בְרִיקְנִיָּא. וְכִתְיִב לָא תִשָּׂא אֶת שֵׁם יְי' אֱלֹהֶיךָ לְשׂוֹא.

443. וְתַנִּינָן, אָמַר רַבִּי יוֹסִי, מַהוּ בְרַכָּה. שְׁמָא קְדִישָׁא. בְּגִין דְמִינִיָּה מִשְׁתַּכַּח בְּרַכְתָּא, לְכָל עֲלָמָא. וּבְרַכְתָּא לָא אִשְׁתַּכַּח עַל אֶתְרַ רִיקְנִיָּא, וְלָא שְׂרִינָא עֲלוּי, הָדָא הוּא דְכִתְיִב לָא תִשָּׂא אֶת שֵׁם יְי' אֱלֹהֶיךָ לְשׂוֹא.

27. "Remember the Shabbat day, to keep it holy"

This very long section tells of the blessings and joy that accrue from observing the three Sabbath meals properly. He who blemishes one of these meals will be made to bear three burdens: judgment in Gehenom, Armageddon, and pre-Messianic tribulations. We are told that on festivals and holidays one must share with the poor. Because all the Faith is centered in the Sabbath, a man is given an additional soul on this day, and all judgments are withheld. Rabbi Yehudah tells us that the Sabbath is of equal importance to the Torah, and that one who keeps the Sabbath is considered as having fulfilled the Torah. Rabbi Shimon tells about the verse "For thus says Hashem to the eunuchs," explaining that those who study Torah are like eunuchs for six nights but on the Sabbath they have conjugal union, this being the right time to unite the Matron with the King; then they are blessed with good and holy children.

444. "Remember the Shabbat day to keep it holy" (Shemot 20:8). Rabbi Yitzchak cited the verse: "And Elohim blessed the seventh day" (Beresheet 2:3). Of the manna, it is written: "Six days you shall gather it but on the seventh day, which is Shabbat, on it there shall be none" (Shemot 16:26). HE ASKS: If there was no food on that day, what blessing is attached to it?

445. We have learned that all blessing from above and from below depend upon the seventh day, and we have also learned that there was no manna on the seventh day because all the six supernal days - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - derive their blessing from it, and each of them sends forth nourishment to the world below from the blessing it received from the seventh day.

446. Therefore, he who has attained the grade of Faith must prepare a table and a meal on Shabbat eve so that his table may be blessed all through the other six days. For at that time, blessing is prevalent for all the six week days, for no blessing is found at an empty table. Therefore, one should make ready the table on Shabbat eve with bread and other foods, IN ORDER TO DERIVE BLESSINGS FOR ALL THE SIX DAYS.

447. Rabbi Yitzchak said: Also on Shabbat day ONE SHOULD PREPARE THE TABLE WITH MEALS AND DRAW BLESSING FOR THE OTHER SIX DAYS. Rabbi Yehuda added: One must enjoy himself on this day with three meals, in order that there will be satisfaction and pleasure in the world on that day.

448. Rabbi Aba explained that THE REASON FOR PREPARING THREE MEALS FOR SHABBAT IS in order that blessings may spread to the supernal days - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - which receive their blessing from that day, WHICH IS THE SHECHINAH, THE SEVENTH ATTRIBUTE. On this day the head of Zeir Anpin, MEANING THE THREE FIRST SFIROT, is filled with the dew, MEANING PLENTY, which descends from the most hidden Atika Kadisha (the Holy Ancient One). He causes it to descend into the field of holy apple trees, WHICH IS THE SHECHINAH, three times after the entrance of the Shabbat, in order that all may enjoy the blessing.

449. Therefore, a man should enjoy these three times, for therein depends the true Faith, in Atika Kadisha, in Zeir Anpin and the field of holy apple trees, MEANING THAT ZEIR ANPIN RECEIVES FROM ATIKA AND TRANSFERS IT TO MALCHUT, AS IS MENTIONED ABOVE. He who lessens the number of the meals exposes a blemish into the regions above, and his punishment will be great.

444. זָכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ. רַבִּי יִצְחָק אָמַר, כָּתוּב וַיְבָרַךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי, וְכָתוּב בְּמִן שֵׁשֶׁת יָמִים תִּלְקְטְהוּ וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת לֹא יִהְיֶה בּוֹ. בֵּינָן דְּלֹא מִשְׁתַּכַּח בֵּיה מְזוּנֵי, מַה בְּרַכְתָּא אֲשַׁתְּכַח בֵּיה.

445. אֵלֶּא הָכִי תֵּאֵנָא, כָּל בְּרַכָּאן דְּלַעִילָא וְתַתָּא, בְּיוֹמָא שְׁבִיעָאָה תְּלִינָן. וְתֵּאֵנָא, אָמַאי לֹא אֲשַׁתְּכַח מְנָא בְּיוֹמָא שְׁבִיעָאָה, מְשׁוּם דְּהָוָא יוֹמָא, מִתְּבַרְכָּאן מִיְנִיָּה כָּל שִׁיתָא יוֹמִין עֲלָאִין, וְכָל חַד וְחַד יְהִיב מְזוּנִיָּה לְתַתָּא, כָּל חַד בְּיוֹמוֹי, מֵהָיָא בְּרַכָּה דְּמִתְּבַרְכָּאן בְּיוֹמָא שְׁבִיעָאָה.

446. וּבְגִינֵי כֵן, מֵאֵן דְּאִיְהוּ בְּרַגָּא דְּמַהִימְנוּתָא, בְּעֵי לְסַדְרָא פְּתוּרָא, וְלֹאֲתַקְנָא סְעוּדָתָא בְּלִילִיָּא דְּשַׁבְּתָא, בְּגִין דִּיתְבַּרְךְ פְּתוּרִיָּה, כָּל אֵינּוֹן שִׁיתָא יוֹמִין, דְּהָא בַּהֲוָא זְמָנָא, אֲזַדְמָן בְּרַכָּה, לֹאֲתַבְּרַכָּא כָּל שִׁיתָא יוֹמִין דְּשַׁבְּתָא, וּבְרַכְתָּא לֹא אֲשַׁתְּכַח בְּפְתוּרָא רִיקְנִיָּא. וְעַל כֵּן, בְּעֵי לְסַדְרָא פְּתוּרִיָּה בְּלִילִיָּא דְּשַׁבְּתָא, בְּנַהֲמֵי וּבְמְזוּנֵי.

447. רַבִּי יִצְחָק אָמַר, אֲפִילוּ בְּיוֹמָא דְּשַׁבְּתָא נְמִי. רַבִּי יְהוּדָה אָמַר, בְּעֵי לֹאֲתַעֲנַגָּא בְּהַאי יוֹמָא, וְלִמִּיכַל תֵּלַת סְעוּדָתֵי בְּשַׁבְּתָא, בְּגִין דִּישַׁתְּכַח שְׁבַעָא וְעוֹנָגָא בְּהַאי יוֹמָא בְּעַלְמָא.

448. רַבִּי אַבָּא אָמַר, לֹאֲזַדְמָנָא בְּרַכְתָּא בְּאֵינּוֹן יוֹמִין דְּלַעִילָא, דְּמִתְּבַרְכָּאן מֵהַאי יוֹמָא. וְהַאי יוֹמָא, מְלִיָּא רִישִׁיָּה דְּזַעִיר אַנְפִּין, מְטַלָּא דְּנַחֲתֵי מֵעֵתִיקָא קְדִישָׁא סְתִימָא דְּכָלָא, וְאֲטִיל לְחַקְלָא דְּתַפּוּחִין קְדִישִׁין, תֵּלַת זְמָנֵי, מְכַד עֵייל שַׁבְּתָא, דִּיתְבַּרְכּוֹן כְּלָהוּ בְּחַדָּא.

449. וְעַל דָּא בְּעֵי בְּרַ נֶשׁ, לֹאֲתַעֲנַגָּא תֵּלַת זְמָנֵין אֵלִין, דְּהָא בְּהָא תְּלִיָּא מַהִימְנוּתָא דְּלַעִילָא, בְּעֵתִיקָא קְדִישָׁא, וּבְזַעִיר אַפִּין, וּבְחַקְלָא דְּתַפּוּחִין. וּבְעֵי בְּרַ נֶשׁ לֹאֲתַעֲנַגָּא בְּהוּ, וְלִמְחַדֵּי בְּהוּ. וּמֵאֵן דְּגַרְע סְעוּדָתָא מְנִיָּהוּ, אַחְזֵי פְּגִימוּתָא לַעִילָא וְעוֹנְשִׁיָּה דְּהָוָא בְּרַ נֶשׁ סְגִי.

450. Therefore, it is necessary to prepare the table with three meals after the entrance of the Shabbat, and his table must not be empty. Thus, blessing will rest upon it during all the other week days, for therein depends the true Faith above.

451. Rabbi Shimon said: When a man has completed the three meals on Shabbat, a voice comes forth and proclaims of him: "Then shall you delight yourself in Hashem" (Yeshayah 58:14). This is in reference to one meal, which corresponds to the most Holy Ancient One among the holy. "And I will cause you to ride upon the high places of the earth" (Ibid.), is the second meal, which corresponds to the field of holy apple trees, WHICH IS MALCHUT. "And feed you with the heritage of Jacob your father" (Ibid.), is the perfection it reaches in Zeir Anpin, IN THE THIRD MEAL.

452. Corresponding to this, one should complete the meals and find joy in each and all of them because this is a manifestation of perfected Faith. Therefore, Shabbat is more precious than all other times and holidays because it contains all in itself, whereas no other times or holidays do so. Rabbi Chiya said: Because all things are in it, it is mentioned three times: "And by the seventh day Elohim ended His work which He had done... And He rested on the seventh day from all His work which He had done... And Elohim blessed the seventh day and sanctified it" (Beresheet 2:2-3).

453. When Rabbi Aba sat at his Shabbat meals, he used to rejoice in each one of them and he would say: This is the holy meal of the Holy Ancient, hidden to all. Over another he would say: This is the meal of the Holy One, blessed be He, NAMELY, ZEIR ANPIN, and so in each and every meal. And when he came to the last one, he would say: The meals of the Faith are completed.

454. When Rabbi Shimon sat at his meals, he would say: Prepare the meal of the supernal Faith! Prepare the meal of the King! And then he would sit and rejoice. When the third meal was completed, it was proclaimed of him: "Then shall you delight yourself in Hashem and I will cause you to ride upon the high places of the earth and feed you with the heritage of Jacob your father."

450. בְּגִינֵי כַךְ, בְּעֵי לְסִדְרָא פְתוּרִיה, תֵּלֶת זְמַנֵּי, מִכַּד עָוִיל שַׁבָּתָא, וְלֹא יִשְׁתַּבַּח פְּתוּרִיה רִיקוֹנָא, וְתִשְׂרֵי בְרַכְתָּא עָלֶיהָ, כָּל שְׂאֵר יוֹמֵי דְשַׁבָּתָא. וּבִהְיֵי מְלָה, אַחֲזִי, וְתִלֵּי מֵהֵימְנוּתָא לְעִילָא.

451. רַבִּי שִׁמְעוֹן אָמַר, הָאִי מֵאֵן דְּאִשְׁלִים תֵּלֶת סְעוּדָתֵי בְּשַׁבָּתָא, קָלָא נְפִיק וּמְכַרְזָא עָלֶיהָ, אֲזִי תִתְעַנְג עַל יְיָ, דָּא סְעוּדָתָא חֲדָא, לְקַבֵּל עִתִּיקָא קְדִישָׁא דְכָל קְדִישׁוֹן. וְהִרְכַּבְתִּיךָ עַל בְּמַתֵּי אֶרֶץ, דָּא סְעוּדָתָא תְּנִינָא, לְקַבֵּל חֲקֵלָא דְתַפּוּחִין קְדִישׁוֹן. וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אַבִּיךָ, דָּא הוּא שְׁלִימוֹ דְּאִשְׁתָּלִים בְּזַעִיר אַפִּין.

452. וּלְקַבְלֵיהוּ בְּעֵי לְאִשְׁלָמָא סְעוּדָתֵיהָ, וּבְעֵי לְאַתְעַנְגָא בְּכִלְהוּ סְעוּדָתֵי, וּלְמַחְדֵי בְּכָל חַד וְחַד מִנֵּיהוּ, מִשׁוּם דְּאִיהוּ מֵהֵימְנוּתָא שְׁלִימָתָא. וּבְגִין כַּךְ, שַׁבָּתָא אֲתִיקָר, מִכָּל שְׂאֵר זְמַנִּין וְחֻגִין, מִשׁוּם דְּכִלָּא בִּיהָ אִשְׁתַּבַּח, וְלֹא אִשְׁתַּבַּח הָכִי בְּכִלְהוּ זְמַנֵּי וְחֻגֵי. אָמַר רַבִּי חִיָּא, בְּג"כ, מִשׁוּם דְּאִשְׁתַּבַּח כָּלָא בִּיהָ, אִינְדְּכֵר תֵּלֶת זְמַנִּין. דְּכַתִּיב, וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי. וַיִּשְׁבּוֹת בַּיּוֹם הַשְּׁבִיעִי. וַיְבָרַךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי.

453. רַבִּי אַבָּא, כַּד הָוָה יְתִיב בְּסְעוּדָתָא דְשַׁבָּתָא, הָוֵי חַדֵּי, בְּכָל חַד וְחַד, וְהָוָה אָמַר, דָּא הִיא סְעוּדָתָא קְדִישָׁא, דְּעִתִּיקָא קְדִישָׁא סְתִימָא דְכִלָּא. בְּסְעוּדָתָא אַחְרָא הָוָה אָמַר, דָּא הִיא סְעוּדָתָא דְקוּדְשָׁא בְּרִיךְ הוּא. וְכֵן בְּכִלְהוּ סְעוּדָתֵי, וְהָוָה חַדֵּי בְּכָל חַד וְחַד. כַּד הָוָה אִשְׁלִים סְעוּדָתֵי, אָמַר אִשְׁלִימוֹ סְעוּדָתֵי דְמֵהֵימְנוּתָא.

454. רַבִּי שִׁמְעוֹן, כַּד הָוָה אֲתֵי לְסְעוּדָתָא, הָוָה אָמַר הָכִי, אֲתִקְנוֹ סְעוּדָתָא דְמֵהֵימְנוּתָא עֲלָאָה, אֲתִקְנוֹ סְעוּדָתָא דְמַלְכָא, וְהָוָה יְתִיב וְחַדֵּי. כַּד אִשְׁלִים סְעוּדָתָא תְּלִיתָאָה, הָוּוּ מְכַרְזֵי עָלֶיהָ, אֲזִי תִתְעַנְג עַל יְיָ וְהִרְכַּבְתִּיךָ עַל בְּמַתֵּי אֶרֶץ וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אַבִּיךָ.

455. Rabbi Elazar said to his father: How are those three meals prepared? Rabbi Shimon replied: At Shabbat eve, as it is written: "And I will cause you to ride upon the high places of the earth." In this night the Matron is blessed and the whole field of apples, WHICH IS MALCHUT, is also blessed, and the man's table is blessed and a soul is added TO A MAN. This night signifies the rejoicing of the Matron, and therefore a man should rejoice and partake in the meal of the Matron, WHICH IS MALCHUT.

456. Concerning the second meal of Shabbat day, it is written: "Then shall you delight yourself in (lit. 'above') Hashem." Most assuredly "above Hashem," WHICH MEANS ABOVE ZEIR ANPIN, for at that hour the Holy Ancient One reveals Himself and all the worlds are in joy. And we, in participating in this meal, contribute to that joy and completeness of Atika (the Ancient One) for, assuredly, this is His meal.

457. Concerning the third meal of Shabbat, it is written: "And feed you with the heritage of Jacob your father." This is the meal of Zeir Anpin, who is then in perfection, from which all the six days receive their blessing. Therefore, a man must rejoice in these meals and complete his meals, for they are meals of the perfect Faith of the holy seed of Yisrael, the supernal Faith, which is theirs and not that of the heathen nations. Hence, it is written: "It is a sign between Me and the children of Yisrael" (Shemot 31:17).

458. Come and behold: by these meals Yisrael are distinguished as the King's children, belonging to the palace of the King as people of Faith. And he who blemishes one of these meals shows an incompleteness above, and he testifies of himself that he is not one of the King's sons, not part of the palace of the King, and not of the holy seed of Yisrael. He will be made to bear the burden of three things: the punishment in Gehenom, THE WAR OF GOG AND MAGOG (ARMAGEDDON) AND PRE-MESSIANIC TRIBULATIONS.

459. Come and behold: on all festivals and holidays a man must both rejoice himself and give joy to the poor. If he rejoices alone and does not share with the poor his punishment will be great, for he rejoices himself and does not make others happy. Of him it is written: "And spread dung upon your faces, even the dung of your feasts" (Malachi 2:3) but he is not punished if he rejoices on Shabbat and does not give a share to another. For it is written: "the dung of your feasts" and not 'the dung of your Shabbat,' and it is also written, "Your new moons and your appointed feasts My soul hates" (Yeshayah 1:14), but Shabbat is not mentioned.

455. אָמַר רַבִּי אֶלְעָזָר לְאָבִיו, אֵלֶּיךָ סְעוּדָתִי הֵינִי מִתְקַנְיָן. אָמַר לֵיהּ, לֵילֵיא דְשַׁבְּתָא, כְּתִיב, וְהִרְכַּבְתִּיךָ עַל בְּמִתֵּי אֶרֶץ. בֵּיהּ בְּלֵילֵיא, מִתְבָּרַכָא מִטְרוּנִיתָא, וְכֻלְהוּ חֻקְל תְּפֻחִין, וּמִתְבָּרַכָא פְתוּרִיהּ דְּבַר נֶשׁ, וְנִשְׁמַתָּא אֶתּוֹסַפֶּת, וְהוּא לֵילֵיא, חֲדוּה דְּמִטְרוּנִיתָא הוּי. וּבְעֵי בַר נֶשׁ לְמַחְדֵּי בְּחֲדוּתָא, וְלִמְיַכַּל סְעוּדָתָא דְּמִטְרוּנִיתָא.

456. בְּיוֹמָא דְשַׁבְּתָא, בְּסְעוּדָתָא תְּנִינָא, כְּתִיב אֲזִי תִתְעַנֵּג עַל יוֹי. עַל יוֹי וְדָאֵי. דְּהֵהִיא שְׁעֵתָא אֲתַגְלִיא עֵתִיקָא קְדִישָׁא, וְכֻלְהוּ עֲלָמִין בְּחֲדוּתָא, וְשְׁלִימוּ וְחֲדוּתָא דְּעֵתִיקָא עֲבֵדִין, וְסְעוּדָתָא דִּילֵיהּ הוּא וְדָאֵי.

457. בְּסְעוּדָתָא תְּלִיתָא דְשַׁבְּתָא, כְּתִיב וְהִאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אֲבִיךָ. דָּא הוּא סְעוּדָתָא דְזַעִיר אֲפִין, דְּהוּי בְּשְׁלִימוּתָא. וְכֻלְהוּ שִׁיתָא יוֹמִין, מֵהוּא שְׁלִימוּ מִתְבָּרַכֵּן. וּבְעֵי בַר נֶשׁ לְמַחְדֵּי בְּסְעוּדָתֵיהּ, וְלֵאשְׁלָמָא אֵלֶיךָ סְעוּדָתִי, דְּאִינוּן סְעוּדָתִי מֵהִימְנוּתָא שְׁלִימוּתָא, דְּזַרְעָא קְדִישָׁא דִּישְׂרָאֵל, הֵי מֵהִימְנוּתָא עֲלָאָה, דְּהָא דִּילְהוּן הוּא, וְלֵא דְעַמּוּן עַעְכוּם. וּבְגִינֵי כֶּךָ אָמַר, בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.

458. ת"ח, בְּסְעוּדָתִי אֵלֶיךָ, אֲשֶׁתְּמוּדְעוּן יִשְׂרָאֵל, דְּאִינוּן בְּנֵי מַלְכָּא. דְּאִינוּן מֵהִיכְלָא דְּמַלְכָּא, דְּאִינוּן בְּנֵי מֵהִימְנוּתָא, וּמֵאֵן דְּפָגִים חֲד סְעוּדָתָא מְנִייהוּ, אַחְזִי פְּגִימוּתָא לְעֵילָא, וְאַחְזִי גְרָמִיָּה דְּלָאוּ מִבְּנֵי מַלְכָּא עֲלָאָה הוּא, דְּלָאוּ מִבְּנֵי הִיכְלָא דְּמַלְכָּא הוּא דְּלָאוּ מִזְרַעָא קְדִישָׁא דִּישְׂרָאֵל הוּא. וְיִהְיִין עֲלֵיהּ חוֹמְרָא דְּתֵלַת מְלִין, דִּינָא דְּגִיְהֵנָם וּגו'.

459. וְתָא חֲזִי, בְּכֻלְהוּ שָׂאָר זְמַנִּין וְחֻגִין, בְּעֵי בַר נֶשׁ לְחַדִּי, וְלְמַחְדֵּי לְמַסְכְּנֵי. וְאִי הוּא חֲדֵי בְּלַחְדוּי, וְלֵא יְהִיב לְמַסְכְּנֵי, עוֹנְשִׁיָּה סְגִי, דְּהָא בְּלַחְדוּי חֲדֵי, וְלֵא יְהִיב חֲדוּ לְאַחְרָא. עֲלֵיהּ כְּתִיב, וְזֵרִיתִי פְּרֶשׁ עַל פְּגִיכֶם פְּרֶשׁ חֲגִיכֶם. וְאִי אִיהוּ בְּשַׁבְּתָא חֲדֵי, אַע"ג דְּלֵא יְהִיב לְאַחְרָא, לֵא יְהִיבֵן עֲלֵיהּ עוֹנְשָׁא, בְּשָׂאָר זְמַנִּין וְחֻגִין, דְּכְתִיב פְּרֶשׁ חֲגִיכֶם. פְּרֶשׁ חֲגִיכֶם קָאָמַר, וְלֵא פְּרֶשׁ שַׁבְּתְכֶם. וְכְתִיב חֲדָשִׁיכֶם וּמוֹעֲדֵיכֶם שְׁנָאָה נְפִשִׁי. וְאֵלוּ שַׁבַּת לֵא קָאָמַר.

460. Therefore it is written: "Between Me and the children of Yisrael," and because all the Faith is centered in Shabbat, man is given an additional soul on this day, a supernal soul, a soul in which all perfection exists, resembling that of the World to Come. Therefore, this day is called Shabbat. What does the word Shabbat mean? This is the Name of the Holy One, blessed be He, WHICH IS MALCHUT, the Name which is perfect on all sides ON SHABBAT DAY.

461. Rabbi Yosi said: It is indeed so. Woe to a man who does not complete the joy of the Holy King. And what is His joy? Those three meals of the Faith, the meals wherein Abraham, Isaac and Jacob participate and express joy upon joy, and the Faith, MALCHUT, is perfect on all sides.

462. We have learned that on this day the Fathers, WHO ARE CHESED, GVURAH AND TIFERET, are crowned, FOR THEY BECOME THE FIRST THREE SFIROT, and all the children, NETZACH, HOD AND YESOD, suckle from them differently than on other festive and holy days. On this day all Judgments are held back and are not aroused, BUT THEY BECOME THE FIRST THREE SFIROT. On this day, the sinners rest in Gehenom. On this day the Torah, WHICH IS ZEIR ANPIN, is crowned with perfect crowns, MEANING THE SUPERNAL ABA AND IMA. On this day joy and gladness resound throughout two hundred and fifty worlds.

463. Come and behold: on all six days of the week, when the hour of Minchah (the Afternoon Prayer) arrives, Stern Judgment rules and all the chastisements are aroused. But on Shabbat, at the time of Minchah, the will of all wills is present, and Atika Kadisha (the Holy Ancient One) shows goodwill, and all the Judgments rest, and gladness and joy are everywhere.

464. In this time of goodwill, Moses, the holy faithful prophet, passed away from this world, in order that it should be known that he was not taken away in time of Judgment. At that hour his soul departed by the will of the Holy Ancient One, and was treasured in Him. Therefore, it is written: "No man knows his grave" (Devarim 34:6). As the Holy Ancient One is the most hidden of all, whom neither those above nor those below can comprehend, so this soul was hidden by the will OF THE HOLY ANCIENT ONE at the hour of Shabbat Afternoon Prayer. This soul of which it is written: "No man knows his grave," is the most hidden of all hidden things in the world, and Judgment does not rule over it. Happy is the portion of Moses.

460. וּבְגִינֵי כֶךְ כְּתִיב, בִּינֵי וּבֵין בְּנֵי יִשְׂרָאֵל. וּמְשׁוּם דְּכָל מְהִימְנוּתָא אֲשֶׁתִּכַּח בְּשַׁבְּתָא, יְהִיבִין לִיה לְבַר נֶשׁ נֶשׁ נֶשְׁמַתָּא אַחְרָא, נֶשְׁמַתָּא עֲלָאָה, נֶשְׁמַתָּא דְכָל שְׁלִימוֹ בְּהָ, כְּדוּגְמָא דְעֲלָמָא דְאַתִּי. וּבְגִינֵי כֶךְ אֶקְרִי שַׁבְּתָא. מְהוּ שַׁבְּתָא. שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא. שְׁמָא דְאִיהוּ שְׁלִים מְכַל סְטְרוּי.

461. אָמַר רַבִּי יוֹסִי, וְדַאי כֶךְ הוּא. וְוִי לִיה לְבַר נֶשׁ, דְּלֹא אֲשְׁלִים חֲדוּתָא דְמַלְכָּא קְדִישָׁא. וּמֵאן חֲדוּתָא דִּילִיה. אֲלִין תְּלַת סְעוּדַתֵּי מְהִימְנוּתָא. סְעוּדַתֵּי דְאַבְרָהָם יִצְחָק וְיַעֲקֹב כְּלִילִין בְּהוּ. וּכְלֵהוּ חֲדוּ עַל חֲדוּ מְהִימְנוּתָא שְׁלִימוּתָא, מְכַל סְטְרוּי.

462. תְּאַנָּא, בְּהַדִּין יוּמָא מִתְעַטְרִין אַבְהֵן, וְכָל בְּנֵין יִנְקִין, מַה דְּלָאוּ הָכִי בְּכָל שָׁאָר חֲגִין וְזַמְנִין. בְּהַדִּין יוּמָא, חִיבִיָּא דְגִיְהֵנָם נִיּוּחִין. בְּהַדִּין יוּמָא, כָּל דִּינֵין אֲתַכְפְּיִין, וְלֹא מִתְעַרִין בְּעֲלָמָא. בְּהַדִּין יוּמָא אֹרִייתָא מִתְעַטְרָא בְּעַטְרֵין שְׁלִימִין. בְּהַדִּין יוּמָא, חֲדוּתָא וְתַפְנוּקָא אֲשֶׁתַּמַּע, בְּמֵאתָן וְחֻמְשֵׁין עֲלָמִין.

463. תָּא חֲזִי, בְּכָל שִׁיתָא יוּמֵי דְשַׁבְּתָא, כְּדִ מְטָא שְׁעָתָא דְצִלוּתָא דְמִנְחָה, דִּינָא תְקִיפָא שְׁלֵטָא, וְכָל דִּינֵין מִתְעַרִין. אֲבַל בְּיוּמָא דְשַׁבְּתָא, כְּדִ מְטָא עֲדָן דְצִלוּתָא דְמִנְחָה, רַעוּא דְרַעוּיִן אֲשֶׁתִּכַּח, וְעִתִּיקָא קְדִישָׁא גְלִיָּא רַצוֹן דִּילִיה, וְכָל דִּינֵין מִתַּכְפְּיִין, וּמִשְׁתַּכַּח רַעוּתָא וְחֲדוּ בְּכֻלָּא.

464. וּבְהַאי רַצוֹן, אֲסַתְּלַק מֹשֶׁה, נְבִיָּאָה מְהִימְנָא קְדִישָׁא מְעֲלָמָא. בְּגִין לְמַנְדַּע, דְּלֹא בְּדִינָא אֲסַתְּלַק, וְהָיָא שְׁעָתָא בְּרַצוֹן דְעִתִּיקָא קְדִישָׁא נֶמֶק נֶשְׁמַתִּיהָ, וְאַתְטַמַּר בֵּיה. בְּגִין כֶךְ, וְלֹא יָדַע אִישׁ אֶת קְבֻרְתוֹ כְּתִיב. מַה עִתִּיקָא קְדִישָׁא, טְמִירָא מְכַל טְמִירִין, וְלֹא יָדַעִין עֲלָאִין וְתַתָּאִין. אוּף הָכָא, הָאִי נֶשְׁמַתָּא דְאַתְטַמַּר בְּהַאי רַצוֹן, דְאַתְגְּלִיָּא בְּשְׁעָתָא דְצִלוּתָא דְמִנְחָה דְשַׁבְּתָא, כְּתִיב וְלֹא יָדַע אִישׁ אֶת קְבֻרְתוֹ וְהוּא טְמִיר מְכַל טְמִירִין דְעֲלָמָא, וְדִינָא לֹא שְׁלֵטָא בֵּיה. זַכָּאָה חוּלְקִיהָ דְמֹשֶׁה.

465. We have learned that on this SHABBAT day with which the Torah crowned itself, it crowns itself with everything: with all those commandments, with all those decrees and punishments, and with seventy branches of light which illuminate all sides - FOR THE SEVEN SFIROT ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, AND EACH ONE OF THEM INCLUDES TEN SFIROT, AND ALL OF THEM TOGETHER ARE SEVENTY. Who saw the twigs which emanate from each branch OF THE SEVENTY BRANCHES, five of which are within the tree itself - MEANING THE FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, CALLED A 'TREE', WHICH RECEIVES THEM FROM BINAH. All the aspects are attached to them. Who saw all those gates which open to each and every side OF THEM, AS EACH ONE INCLUDES TEN, SO THAT TOGETHER THEY ARE FIFTY GATES. They all shine and glow by that never-ending stream of light.

466. A voice proclaims: Awake supernal saints! Awake holy people chosen from above and from below! Raise joy before your Master! Awake in perfect joy! Prepare yourselves in the threefold joy of the three Fathers, MEANING THE THREE MEALS OF SHABBAT! Prepare yourselves for the Faith, the joy of all joys. Happy is your portion, holy Yisrael, in this world and in the World to Come. This is your heritage OVER AND ABOVE that of all heathen nations. Hence, it is written: "between Me and the children of Yisrael."

467. Rabbi Yehuda said: It is indeed so, and therefore it is written, "Remember the Shabbat day to keep it holy" (Shemot 20:8), and: "You shall be holy, for I Hashem your Elohim am holy" (Vayikra 19:2), and, "And call the Shabbat a delight, the holy day of Hashem."

468. We have learned that on this SHABBAT day all the souls of the righteous feast on the delights of Atika Kadisha (the Holy Ancient One), the most hidden of all, KETER. One spirit of this delight of Atika Kadisha, is extended through all the worlds. It ascends and descends and spreads abroad to all the holy children, to all the guardians of the Torah, so that they enjoy perfect rest, forgetting all cares, all penalties and all hard work, as it is written: "And it shall come to pass on the day that Hashem shall give you rest from your sorrow and from your fear, and from the hard bondage in which you were made to serve" (Yeshayah 14:3).

469. Therefore the Shabbat is equal in importance to the Torah, and he who keeps the Shabbat is regarded as one who fulfills the whole Torah. It is written: "Happy is the man that does this, and the son of man that lays hold on it, that keeps the Shabbat and does not profane it, and keeps his hand from doing any evil" (Yeshayah 56:2). From this we understand that he who keeps the Shabbat is as if he kept the whole Torah.

465. תָּאנָא, בְּהַאי יוּמָא, דְּאוּרִייתָא מִתְעֵטְרָא בֵּיהּ, מִתְעֵטְרָא בְּכֻלָּא, בְּכֻלָּא אֵינּוּן פְּקוּדִין בְּכֻלָּא אֵינּוּן גְּזֵרִין וְעוֹנְשִׁין, בְּשִׁבְעִין עֲנַפִּין דְּנְהוּרָא, דְּזַהְרִין מִכָּל סְטְרָא וְסְטְרָא. מֵאן חָמִי, עֲנַפִּין דְּנִפְקִין מִכָּל עֲנַפָּא וְעֲנַפָּא, חָמְשָׁא קְיָיִמִין בְּגוּ אֵילָנָא, כְּלֵהוּ אֲנַפִּין בְּהוּ אַחִידִין. מֵאן חָמִי, אֵינּוּן תְּרַעִין דְּמִתְפַּתְחִין בְּכֻלָּא סְטְרָא וְסְטְרָא, כְּלֵהוּ מִזְדְּהִרִין וְנְהִרִין, בְּהוּא נְהוּרָא דְּנִפְקִין וְלֵא פְּסִק.

466. קַל כְּרוּזָא נְפִיק, אֲתַעְרוּ קְדִישֵׁי עֲלִיוֹנִין, אֲתַעְרוּ עֲמָא קְדִישָׁא, דְּאֲתַבְּחַר לְעֵילָא וְתַתָּא. אֲתַעְרוּ חֲדוּתָא לְקַדְמוֹת מְאָרִיכוֹן. אֲתַעְרוּ בְּחֲדוּתָא שְׁלִימְתָא. אֲזַדְמְנוּ בְּתַלְתָּ חֲדוּן, דְּתַלְתָּ אֲבָהוּן. אֲזַדְמְנוּ לְקַדְמוֹת מְהֵימְנוּתָא, דְּחֲדוּוּהּ דְּכָל חֲדוּתָא. זְכָאָה חוּלְקִכוֹן, יִשְׂרָאֵל קְדִישִׁין, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאֵתִי. דָּא הוּא יְרוּתָא לְכוּן, מִכָּל עַמִּין עַעְכוּ"ם. וְעַל דָּא כְּתִיב, בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל.

467. אָמַר ר' יְהוּדָה, הֵכִי הוּא וְדָאֵי. וְעַד כְּתִיב זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְשׁוֹ וְכְתִיב קְדוּשִׁים תְּהִיוּ כִּי קְדוֹשׁ אֲנִי יי'. וְכְתִיב, וְקִרְאתָ לַשַּׁבָּת עֲנֵג לְקְדוֹשׁ יי' מְכוּבָד.

468. תָּאנָא, בְּהַאי יוּמָא, כָּל נְשַׁמְתִּיהוּן דְּצְדִיקֵינָא, מִתְעַדְנִין בְּתַפְנוּקֵי עֵתִיקָא קְדִישָׁא, סְתִימָא דְּכָל סְתִימִין. וְרוּחָא חָדָא מְעַנּוּגָא דְּהוּא עֵתִיקָא קְדִישָׁא מִתְפַּשְׁטָא בְּכֻלָּהוּ עֲלִמִין, וְסִלְקָא וְנַחְתָּא, וּמִתְפַּשְׁטָא לְכֻלָּהוּ בְּנֵי קְדִישִׁין, לְכֻלָּהוּ נְטוּרֵי אוּרִייתָא, וְנִיחִין בְּנִיחָא שְׁלִים, מִתְנַשִּׁי מִכְּלָהוּ, כָּל רוּגְזִין, כָּל דִּינִין, וְכָל פּוּלְחָנִין קָשִׁין. הֵה"ד בְּיוֹם הַנִּיחַ יי' לְךָ מִעַצְבְּךָ וּמִרְגָזְךָ וּמִן הָעֲבוּדָה הַקָּשָׁה.

469. בְּגִינֵי כֵן, שְׁקִיל שַׁבְּתָא לְקַבֵּל אוּרִייתָא, וְכָל דְּנְטִיר שַׁבְּתָא, כְּאֵילוּ נְטִיר אוּרִייתָא כְּלָא. וְכְתִיב אֲשֶׁרִי אֲנוֹשׁ יַעֲשֶׂה זֹאת וּבֶן אָדָם יַחֲזִיק בָּהּ שׁוֹמֵר שַׁבָּת מִחֻלְלוֹ וְשׁוֹמֵר יָדוֹ מִעֲשׂוֹת כָּל רָע. אֲשַׁתְּמַע, דְּמֵאן דְּנְטִיר שַׁבְּתָא, כְּמֵאן דְּנְטִיר אוּרִייתָא כְּלָא.

470. One day Rabbi Yudai met Rabbi Shimon on the road and asked him to explain a verse concerning the weekly portion, wherein Isaiah says: "For thus says Hashem: 'To the eunuchs that keep My Shabbatot and choose the things that please Me, and take hold of My Covenant. To them will I give, in My house and within My walls..." (Ibid. 4-5). What does this mean?

471. Rabbi Shimon said: Cappadocian! - NAMING HIM AFTER THE NAME OF THE CITY HE LIVED IN - Fasten your donkey to a fence and alight, for words of Torah require attentiveness. Turn around and follow me, and pay attention. He replied: It is for the master's sake that I have come all this long way, and in following him I shall behold the Shechinah.

472. He said to him: Come and behold. This verse has already been considered by the friends but they have not explained it sufficiently. "For thus says Hashem: To the eunuchs." Who are these "eunuchs"? These are students of the Torah who study Torah and make themselves "eunuchs" during the six days of the week. And on Shabbat night they hasten to have their conjugal union, for they know the supernal secret of the right time when the Matron is united with the King.

473. Those students who know this secret concentrate their hearts on the Faith of their Master and are blessed with offspring on that night. Therefore, it is written: "That keep My Shabbatot," as it is said in the verse: "But his father kept the matter in mind" (Bereshheet 37:11).

474. They are called "eunuchs" because they wait for the Shabbat in order to please their Master, as it is written: "and choose the things that please Me," meaning His union with the Matron; "and take hold of My Covenant" amounts to the same, AS IT ALSO MEANS A UNION. "My Covenant" without attribute IS THE SUPERNAL YESOD WHO IS UNITED WITH THE MATRON. Happy is the man who is sanctified in this Holiness and knows this secret.

475. Come and behold: in the verse, "Six days shall you labour, and do all your work, but the seventh day is a Shabbat to Hashem your Elohim" (Shemot 20:9), the words "all your work" indicate that in those six days man must work, and therefore those who study the Torah have their conjugal union only at a time when they do not work, but when the Holy One, blessed be He, works - MEANING, IN SHABBAT, WHEN MAN'S WORK IS FORBIDDEN. Then His work is the union with the Matron, MALCHUT, in order to bring forth holy souls into the world.

470. ר' יודאי שָׁאִיל לִיָּה לְר' שְׁמַעוֹן, יוֹמָא חַד דְּאֶעְרַע עִמִּיהּ בְּאַרְחָא, אָמַר לִיָּה, ר', הָא כְּתִיב בְּפִרְשָׁתָא דְּאֵ שַׁבָּת, דְּאָמַר יִשְׁעִיָּה, דְּכְתִיב כְּה אָמַר יְי' לְסָרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת שַׁבְּתוֹתַי וְגו', וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחֻמוֹתַי וְגו'. מַה קָא מַיִירִי.

471. א"ל, קְפוּטְקָא, חֲמַרְךָ קְטִירִי בְּטִיפְסָא, וְנָחִית, דְּמֵלָה דְּאוּרִייתָא בְּעֵי צְחוּתָא. אוּ אֶפְכִי לְאַחוּרְךָ, וְזִיל אֲבַתְרָאִי, וְתַכּוּן לְפָךְ. א"ל, בְּגִינִיהּ דְּמַר עֵבִידְנָא אֲרַחָא, וּבַתְרִיָּה דְּמַר אֶסְתַּבֵּל בְּשַׁכְּנִיתָא.

472. א"ל, ת"ח, מֵלָה דָּא הָא אוּקְמוּהָ חֲבַרְיָא, וְלָא פְרִישׁוּ מֵלָה. כְּה אָמַר יְי' לְסָרִיסִים. מֵאֵן סָרִיסִים. אֲלִין אֵינּוֹן חֲבַרְיָא, דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא, וּמְסָרְסִי גְרַמִּיָּהוּ כָּל שִׁיתָא יוֹמִין דְּשַׁבְּתָא, וְלַעָן בְּאוּרִייתָא, וּבְלִילָא דְּשַׁבְּתָא מְזֻרְזִי גְרַמִּיָּהוּ בְּזוּגָא דְּלַהוּן, מְשׁוּם דִּידְעֵי רְזָא עֲלָא, בְּשַׁעְתָּא דְּמַטְרוֹנִיתָא אֲזִדּוּגַת בְּמַלְכָא.

473. וְאֵינּוֹן חֲבַרְיָא דִּידְעֵין רְזָא דָּא, מְכּוּוֹנִין לְבִיָּהוּ לְמַהִימְנוּתָא דְּמַאֲרִיָּהוֹן וּמַתְבָּרְכָן בְּאִיבָא דְּמַעִיָּהוֹן בְּהוּא לִילָא. וְדָא הוּא דְּכְתִיב, אֲשֶׁר יִשְׁמְרוּ, כְּמַה דָּאֵת אָמַר, וְאֵבִיו שְׁמַר אֶת הַדָּבָר.

474. וְאֶקְרוּן סָרִיסִים וְדָאִי, בְּגִין לְחַפְּאָה לְשַׁבְּתָא לְאַשְׁכַּחַת רַעוּא דְּמַאֲרִיָּהוֹן, דְּכְתִיב וּבַחֲרוּ בְּאֲשֶׁר חֲפְצָתִי. מֵאִי בְּאֲשֶׁר חֲפְצָתִי. דָּא זּוּגָא דְּמַטְרוֹנִיתָא. וּמְחֻזְקִים בְּבֵרִיתִי, כְּלָא חַד, בְּבֵרִיתִי סֵתָם. זְכָאָה חוּלְקִיָּה דְּמֵאֵן דָּאֵתְקַדֵּשׁ בְּקְדוּשָׁה דָּא, וְיִדְע רְזָא דָּא.

475. תָּא חֲזִי, כְּתִיב שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל מְלַאכְתְּךָ וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיְי' אֱלֹהֶיךָ וְגו', כָּל מְלַאכְתְּךָ, בְּאֵינּוֹן שִׁיתָא יוֹמִי עֵבִידְתִּיָּהוּ דְּבַנֵּי נִשְׂאָ וּבְגִין הָאִי מֵלָה. לָא מְזִדּוּגִי חֲבַרְיָא, בְּרַ בְּזַמְנָא דְּלָא יִשְׁתַּבַּח מֵעֵבִידְתִּיָּהוּ דְּבַנֵּי נִשְׂאָ, אֲלָא עֵבִידְתִּיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא. וּמֵאִי עֵבִידְתִּיָּה. זּוּגָא דְּמַטְרוֹנִיתָא, לְאַפְקָא נְשַׁמְתִּין קְדִישִׁין לְעֵלְמָא.

476. Therefore, the companions sanctify themselves on this night in the Holiness of their Master and concentrate their hearts, and begot good and holy children who turn neither to the right nor to the left, children of the King and the Matron. Of them it is written: "You are the children of Hashem your Elohim" (Devarim 14:1). Assuredly, of "Hashem your Elohim," for they are called "His children," the children of the King and the Matron.

477. Those who study the Torah know this secret and cling to it, therefore they are called 'the children of the Holy One, blessed be He', and the world is sustained by their merit. And when the world is placed on trial, the Holy One, blessed be He, looks on His children and has mercy on the world. Therefore, it is written: "an entirely right seed" (Yirmeyah 2:21). It is a "right (lit. 'true') seed," indeed. And what does "true" mean? This is the perfect and holy circle. This is expressed in the verse: "You will show truth to Jacob" (Michah 7:20); JACOB IS THE SECRET OF THE CENTRAL COLUMN, and all these verses refer to the same thing. Hence, it is assuredly a true seed.

478. Rabbi Yudai said to him: Blessed be the Merciful One who sent me here! Blessed be the Merciful One for allowing me to come and hear your words! Rabbi Yudai wept. Rabbi Shimon asked: Why do you weep? He answered: I weep because of those people whose ways are the ways of beasts, without knowledge and observation. It would have been better for them not to have been created. Woe to the world when you, master, will depart from it, for who will then reveal the secrets and who will then comprehend the ways of the Torah?

479. He said to him: Upon your life, the world is created only for those who are occupied in Torah and know its secrets. Assuredly, the sages have decreed that the ignorant corrupt their ways, not knowing their right hand from their left, and are like cattle. And so it is fitting to punish them even on Yom Kippur (the Day of Atonement). Of their children, it is written: "For they are the children of harlotry" (Hoshea 2:6), actual children of harlotry.

480. He said to him: Rabbi, this verse should have been explained further by more explanation, for it is written: "And to them will I give in My house and within My walls, a memorial better than sons and daughters. I will give him an everlasting name". HE ASKS: Why is it written, "I will give him an everlasting name" (Yeshayah 56:5)? It should have been written: 'I will give them', NAMELY, TO THE EUNUCHS.

476. ובג"כ, בהאי ליליא חבְרִינא מְתַקְדְּשֵׁי בְקְדוּשָׁה דְמַאֲרִיחוֹן, וּמְכוּוְנֵי לְבוּיָהוּ, וְנִמְקֵי בְנֵי מַעְלֵי, בְּנֵין קְדִישִׁין, דְּלֹא סְטָאן לְיַמִּינָא וְלִשְׂמָאלָא, בְּנֵין דְּמַלְכָּא וּמְטְרוֹנִיתָא. וְעַל אֲלִין כְּתִיב, בְּנִים אַתֶּם לַיְיָ אֱלֹהֵיכֶם, לַיְיָ אֱלֹהֵיכֶם וְדַאי. בְּנֵין דְּאֲלִין אַקְרוּן בְּנֵין דִּילִיָּהּ, בְּנֵין לְמַלְכָּא וּלְמְטְרוֹנִיתָא.

477. וְהָא דְעִתְיָהוּ דְחַבְרִינָא דִידְעִין רְזָא דָא, בְּדָא מְתַדְבְּקֵן. וּבְגִין כֶּךָ אַקְרוּן בְּנֵין לְקְדוּשָׁא בְרִיךְ הוּא. וְהָנִי אֵינוֹן דְעֵלְמָא מְתַקְיָמָא בְּגִינֵיהוּ. וְכַד סְלִיק עֵלְמָא בְּדִינָא, אֶסְתַּבֵּל קוּדְשָׁא בְרִיךְ הוּא בְּאֵינוֹן בְּנוֹי, וּמְרַחֵם עַל עֵלְמָא. וְעַל דָּא כְּתִיב כֹּלָּה זֶרַע אֲמֶת. זֶרַע אֲמֶת וְדַאי. מְהוּ אֲמֶת. עֲזָקָא קְדִישָׁא שְׁלִימָתָא. כַּד"א תַּתֵּן אֲמֶת לְיַעֲקֹב. וְכֹלָּא חַד. וּבְגִינֵי כֶּךָ, זֶרַע אֲמֶת וְדַאי.

478. אָמַר לִיה ר' יוּדָאי, בְּרִיךְ רַחֲמָנָא דְשַׁדְרַנִּי הֵכָא, בְּרִיךְ רַחֲמָנָא, דְהָא מַלְּה דָא שְׂמַעְנָא מִפּוּמֵךְ. בְּכַה רַבִּי יוּדָאי. אָמַר לִיה ר' שְׂמַעוֹן, אֲמַאי קָא בְּכִית. אָמַר לִיה, בְּכִינָא, דְאֲמִינָא דְוִוי לְאֵינוֹן בְּנֵי עֵלְמָא, דְאַרְחִיחוֹן כְּבַעֲיָרִי, וְלֹא יִדְעֵי וְלֹא מְסַתְבְּלֵי, דְטַב לֹון דְלֹא אַתְבְּרִיאוּ. וְוִי לְעֵלְמָא כַּד יִפּוּק מֵר מְנִיָּה, דְמָאן יְכִיל לְגַלְאָה רְזִין, וּמָאן יִנְדַע לֹון, וּמָאן יִסְתַּבֵּל בְּאַרְחֵי אֲוִרִיתָא.

479. אָמַר לִיה, חַיִּיךְ, לִית עֵלְמָא אֶלָּא לְאֵינוֹן חַבְרִינָא, דְמְשַׁתְּדְּלֵי בְּאֲוִרִיתָא וְיִדְעִין סְתִימֵי אֲוִרִיתָא. וְדַאי בְּקִשׁוּט גְזָרוּ חַבְרִינָא עַל עֵמָא דְאַרְעָא, דְמַחְבְּלִין אַרְחִיחֵיהוּ, וְלֹא יִדְעִין בֵּין יַמִּינָא לְשְׂמָאלָא, דְהָא אֵינוֹן כְּבַעֲיָרִי, דִּיאֹת לְמַעַבְדּ בְּהוּ דִינָא, אֲמִילוּ בְיוֹם הַכְּפֻורִים. וְעַל בְּגִינֵיהוּ כְּתִיב, כִּי בְנֵי זְנוּנִים הֵמָּה, בְּנֵי זְנוּנִים מִמֶּשׁ.

480. אָמַר לִיה, ר', הָאִי קָרָא בְּעֵי לְאַתְיִישְׁבָּא בְּאַרְחֻי. כְּתִיב וְנָתַתִּי לָהֶם בְּבֵיתִי וּבְחֻמוֹתַי יָד וְשֵׁם טוֹב מִבְּנִים וּמִבְּנוֹת שֵׁם עוֹלָם אֲתֵן לוֹ. אֲתֵן לָהֶם מִבְּעֵי לִיה, מְהוּ אֲתֵן לוֹ.

481. He said to him: Come and behold. It is written: "And to them will I give in My house." What does "my house" signify? It signifies the same meaning as in the verse: "For he is trusted one in all My house" (Bemidbar 12:7), MEANING THE SHECHINAH, WHICH IS CALLED 'A HOUSE'. "...and within My walls..." is as it is written: "I have set watchmen upon your walls, O Jerusalem" (Yeshayah 62:6), MEANING THE EXTERNAL ASPECT OF THE SHECHINAH. "A memorial" (lit. 'a hand and a name') means that they would draw holy souls from this place, THE SHECHINAH, and that 'hand' MEANS a portion of perfection. The word "better" MEANS abundant with sons and daughters. "I will give him an everlasting name," meaning to this part of perfection WHICH IS CALLED 'A HAND'. "That shall not be cut off" (Ibid. 5) for all generations. Another explanation is that "I will give him," MEANS to him who knows this secret "OF THE EUNUCHS WHO KEEP MY SHABBATOT," with appropriate intention.

482. Rabbi Shimon continued by citing the verse: "You shall kindle no fire throughout your habitations on the Shabbat day" (Shemot 35:3), and he explained that the reason for it is that there is no Judgment on that day, AND HE WHO KINDLES A FIRE AROUSES JUDGMENT. You may protest that it rises high, REFERRING TO THE FIRE ON THE ALTAR WHICH BURNS ON SHABBAT AS WELL. HE ANSWERS: It is written "throughout your habitations," and not, 'high above', for that FIRE which ascends high, rises to subdue another Judgment. For as we have learned, there is a fire which consumes a fire, and the fire of the altar consumes the other fire, NAMELY, IT SUBDUES THE OTHER JUDGMENT SO IT WILL NOT RULE ON THE DAYS OF THE WEEK.

483. Therefore, Atika Kadisha reveals Himself on that day MORE than on any other day. And when He reveals Himself, Judgment is not in evidence at all, and all the upper and lower beings are in perfect joy, and Judgment has no dominion.

484. We have learned from the verse: "For (in) six days Hashem made heavens and earth" (Shemot 31:17), that it was assuredly "six days," WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FROM WHICH THE HEAVENS AND EARTH, BEING MALE AND FEMALE, WERE CREATED. Therefore, it is not written, 'within six days'. Those supernal holy days are called days in which the Holy Name, MALCHUT, WHICH IS CALLED 'EARTH', is included. And they are contained in it. Happy is the portion of Yisrael above all the heathen nations; of them it is written: "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

28. "Honor your father and your mother"

Rabbi Chiya and Rabbi Aba explain that "father" is the spring of the holy fountain which feeds the river from Eden, and that Eden itself is called "father." Rabbi Shimon adds that the words "Honor your father" refer to the Holy One, Zeir Anpin, and "your mother" refers to the Congregation of Yisrael, Malchut. From here the discussion turns to the first five of the Ten Commandments, showing us that they include the second five within them; then they are paired and analyzed at some length. Rabbi Elazar explains that all the laws of the Torah are engraved in the Ten Commandments, for the Torah is the Name of the Holy One, blessed be He.

481. אָמַר לִיָּהּ, תָּא חֲזִי, וְנִתְתִּי לָהֶם בְּבֵיתִי, מֵהוּ בֵּיתִי. כִּמָּה דָּאֵת אָמַר בְּכָל בֵּיתִי נְאֻמָּן הוּא. וּבְחֻמּוֹתַי, כְּדָא עַל חֻמּוֹתֵיךְ יְרוּשָׁלַם הַמְּקַדְתִּי שׁוֹמְרִים יָד וְשֵׁם, בְּלוֹמַר דִּישְׁלֻפוֹן נִשְׁמַתִּין קְדִישִׁין מְדוּכְתָא דָא. וְהוּא יָד, חוֹלֵק בְּאַשְׁלֻמוֹתָא. טַב, מְלִיא מְבַנִּין וּמְבַנְתָּן. שֵׁם עוֹלָם אֶתְּן לוֹ, לְהֵוּא חוֹלֵק שְׁלִים. אֲשֶׁר לֹא יִכְרַת לְדְרֵי דְרִין. דְּבַר אַחַר אֶתְּן לוֹ לְהֵוּא דִּידַע רְזָא דְמַלְהָ, וַיִּתְּבוּן בְּמָה דְבַעֵי לְכוּנָא.

482. תּוֹ אָמַר ר' שְׁמַעוֹן, כְּתִיב, לֹא תִבְעֲרוּ אֵשׁ בְּכָל מוֹשְׁבוֹתֵיכֶם בַּיּוֹם הַשַּׁבָּת. מֵאֵי טַעְמָא. בְּגִין דְּלֹא אֶתְחַזִּי דִּינָא בְּהַאי יוֹמָא. וְאֵי תִימָא הָא לְגַבוּהַ סְלֵקָא. בְּכָל מוֹשְׁבוֹתֵיכֶם קְאָמַר, וְלֹא לְגַבוּהַ. וְהוּא דְּסְלֵקָא לְגַבוּהַ, לְאַכְמִיא לְדִינָא אַחְרָא סְלֵקָא. דְּתַנִּין, אֵית אֲשָׁא אַכְלָא אֲשָׁא. וְאֲשָׁא דְּמַדְבַּחָא, אַכְלָא אֲשָׁא אַחְרָא.

483. וּבְגִינֵי כֵן, אֶתְגְּלִיא עֲתִיקָא קְדִישָׁא בְּהַאי יוֹמָא, מְכַל שְׁאֵר יוֹמִין. וּבְזַמְנָא דְּאֶתְגְּלִיא עֲתִיקָא, לֹא אֶתְחַזִּי דִּינָא כְּלָל. וְכַל עֲלֵאִין וְתַתְּאִין מִשְׁתַּכְּחִין בְּחֻדְוֹתָא שְׁלִימְתָא, וְדִינָא לֹא שְׁלֵטָא.

484. תָּאנָא, כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. שֵׁשֶׁת יָמִים וּדְאֵי, וְלֹא בְּשֵׁשֶׁת. וְהֵנִי יוֹמִין קְדִישִׁין עֲלֵאִין, אֶקְרוּן יוֹמֵי דְּשְׁמָא קְדִישָׁא אֶתְבְּלִיל בְּהוּ, וְאִינוּן אֶתְבְּלִיל בִּיהַ. זְכָאֵה חוֹלְקֵהוּן דִּישְׂרָאֵל מְכַל עַמִּין עַעְכוּ"ם, עֲלִיְהוּ כְּתִיב, וְאַתֶּם הַדְּבָקִים בַּיּוֹם אֱלֹהֵיכֶם חַיִּים כּוֹלְכֶם הַיּוֹם.

485. "Honor your father and your mother" (Shemot 20:12). Rabbi Chiya opened the discussion with the verse: "And a river went out of Eden..." (Beresheet 2:10). "And a river," is the spring of the fountain which flows constantly and never stops, and whence the whole Garden of Eden is watered. And this spring of the holy fountain is called 'father' because it maintains the Garden.

486. Rabbi Aba said that Eden itself is called 'father', because it issues from a place called "Ayin" (lit. 'naught'), THE KETER OF ARICH ANPIN, OF WHICH NO ONE CAN CONCEIVE. It is therefore called 'father'. We have already explained that the place whence everything issues is called 'Atah' (lit. 'you'), and is called 'Av' (lit. 'Father'), as it is written: "You are our father" (Yeshayah 63:16).

487. Rabbi Shimon said: The words "Honor your father" allude to the Holy One, blessed be He, NAMELY ZEIR ANPIN; "your mother" alludes to the Congregation of Yisrael, NAMELY, MALCHUT; the particle "Et" before "your" alludes to the Supernal Shechinah, WHICH IS THE NUKVA, IS FROM THE CHEST ABOVE OF ZEIR ANPIN. Rabbi Yehuda said that "Honor your Father" is unspecified, and "your mother" is unspecified, because they account for everything, THEY SIGNIFY CHOCHMAH AND BINAH, AND ALSO ZEIR ANPIN AND THE NUKVA, SINCE THE WORDS ARE NOT SPECIFIC, and the article "Et" adds all that is above and all that is below, BOTH ABA AND IMA, AND MALE AND FEMALE.

488. Rabbi Yosi referred to Rabbi Aba's remark that the place whence everything begins is called 'you', for we have learned that what is hidden and has no beginning, OF BESTOWING MOCHIN, is called 'he', NAMELY, THE THIRD PERSON. The place whence there is a beginning, OF BESTOWING MOCHIN, is called 'you', and is also called 'father', and it is all one. Blessed Be His Name for ever and ever. Amen.

489. Rabbi Chizkiyah said: Assuredly, they are all one. "Honor your father," indicates the Holy One, blessed be He, NAMELY, ZEIR ANPIN; "your mother," indicates the Congregation of Yisrael, NAMELY, MALCHUT, for we have learned from Rabbi Shimon that the verse "You are the children of Hashem your Elohim" (Devarim 14:1) alludes to the place called 'children', WHICH ARE MALE AND FEMALE. Therefore, the verse: "Honor your father and your mother," includes all, MEANING ABA AND IMA, above and below. Rabbi Yitzchak said that it includes one's teacher of the Torah, who ushers one to the World to Come. Rabbi Yehuda said that THE TEACHER is included in the Holy One, blessed be He.

485. כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ. רַבִּי חִיָּיא פָּתַח, וְנִהְרַ יוֹצֵא מֵעֵדֶן וְגו'. וְנִהְרַ, דָּא נְבִיעוּ דְּמַבּוּעָא, דְּנִמְכִּיק תְּדִיר וְלֹא פִּסֵּק. וּמְנַהֵרָא דְּמַבּוּעָא דָּא, אֶתְשַׁקֵּיא כּל גְּנֻתָא דְּעֵדֶן. וְהִהוּא נִהְרָא דְּמַבּוּעָא קְדִישָׁא, אֶקְרִי א"ב. מֵאֵי טַעְמָא. מְשׁוּם דְּאִיהוּ נְבִיעָא לְאַתְוָנָא לְגֻנְתָּא.

486. רַבִּי אַבָּא אָמַר, עֵדֶן מִמֶּשׁ אֶקְרִי אָב. מְשׁוּם דְּהֵאֵי עֵדֶן, מִשְׁתַּכַּח מֵהֵוּא אֶתְרַ, דְּאֶקְרִי אֵינַן. וּבְגִינֵי כֶּךָ, אֶקְרִי אָב. וְהֵא אֹוּקִימָנָא, מֵאֶתְרַ דְּשְׂאֵרֵי לְאַתְמַשְׁכָּא כְּלָא, אֶקְרִי אֶתְהָ, וְאֶקְרִי אָב. כְּמָה דְּאֶתְרַ אָמַר, כִּי אֶתְהָ אֲבִינוּ.

487. ר' אֶלְעָזָר אָמַר, כְּבֹד אֶת אָבִיךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֶת אִמְךָ, דָּא כְּנִסַּת יִשְׂרָאֵל. אֶת אָבִיךָ, אֶת דִּיִּיקָא, לְאַכְלֵלָא שְׁכִינְתָּא עֲלָהָ. רַבִּי יְהוּדָה אָמַר, כְּבֹד אֶת אָבִיךָ, סֵתֵם. וְאֶת אִמְךָ, סֵתֵם. דְּהֵא כְּלָא הוּוּ בְּמַנְיִינָא. אֶת, לְרַבּוֹת כְּל מַה דְּלַעֲיֹלָא וְתַתָּא.

488. רַבִּי יוֹסִי אָמַר, הֵאֵי דְּאָמַר רַבִּי אַבָּא, מֵאֶתְרַ דְּשְׂאֵרֵי לְאַתְמַשְׁכָּא כְּלָא, אֶקְרִי אֶתְהָ, שְׁפִיר. דְּהֵא אֹוּלִיפְנָא, הֵהוּא דְּטַמִּיר וְלֹא אֵיִת בֵּיה שִׁירוּתָא, קְרִינֵן הוּא. מֵאֶתְרַ דְּשִׁירוּתָא אֶשְׁתַּכַּח, קְרִינֵן אֶתְהָ. וְאֶקְרִי אָב. וְכֹלָא חַד. בְּרִיךְ שְׁמִיהָ לְעֵלָם וּלְעֵלְמֵי עֲלַמְיָא אָמֵן.

489. רַבִּי חִזְקִיָּה אָמַר, וְדֵאֵי כְּלָא חַד. כְּבֹד אֶת אָבִיךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֶת אִמְךָ, דָּא כְּנִסַּת יִשְׂרָאֵל. דְּהֵא תַנּוּן, אַר"ש, כְּתִיב בְּנִים אֶתֵם לִי וְאֶלְהֵיכֶם, הֵהוּא אֶתְרַ דְּאֶקְרִי בְּנִים. וּבְגִינֵי כֶּךָ סְתִימָא דְּמַלְהָ, כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ, לְאַכְלֵלָא כְּלָא, דְּלַעֲיֹלָא וְתַתָּא. ר' יִצְחָק אָמַר, לְאַכְלֵלָא בֵּיה רַבִּי, דְּהוּא אֶעִיל לִיה לְעֵלְמָא דְּאֶתֵי. אָמַר רַבִּי יְהוּדָה, בְּכֹלְלָא דְּקוּדְשָׁא בְּרִיךְ הוּאֵהוּי.

490. We have learned that the first five commandments IN THE RIGHT SIDE are all inclusive. In these five commandments the second five OF THE LEFT are engraved, five within five. How? The first commandment, "I am Hashem your Elohim" (Shemot 20:2) corresponds to, "You shall not murder," for as we learned, these two are under one principle. For one who murders diminishes the image and likeness of his Master, because according to the scripture, "in the image of Elohim made He man" (Beresheet 9:6), and: "And upon the likeness of the throne was the likeness as the appearance of a man" (Yechezkel 1:26).

491. Rabbi Chiya said: It is written, "Whoever sheds man's blood by man, his blood shall be shed" (Beresheet 9:6). He who sheds blood is considered as if he diminishes the supernal image and likeness above, meaning that he does not diminish the image of the man BELOW, but another image, and this is the interpretation of the verse: "Whoever sheds man's blood by man, his blood shall be shed". The damage he does by shedding blood reaches the supernal man. Why? "...for in the image of Elohim made He man." Therefore, they are interdependent, THE FIRST COMMANDMENT DEPENDS ON "YOU SHALL NOT MURDER."

492. "You shall have no other Elohim beside Me," corresponds to, "You shall not commit adultery." THE ADULTERER is false to the Name of the Holy One, blessed be He, which is impressed upon man, a sin including many other sins and entailing corresponding punishments. He who is unfaithful in this, is unfaithful towards the King, as it is written: "They have dealt treacherously against Hashem, for they have begotten strange children" (Hoshea 5:7), and, "You shall not bow down to them, nor serve them." One is the result of the other. THUS, "YOU SHALL HAVE NO OTHER ELOHIM" IS CONNECTED WITH, "YOU SHALL NOT COMMIT ADULTERY."

493. "You shall not take the name of Hashem your Elohim in vain," corresponds to "You shall not steal." For a thief is inclined to swear falsely because he who steals also lies, as it is written: "Whoever is partner with a thief is his own enemy, he hears the adjuration of witnesses, but discloses nothing" (Mishlei 29:24).

494. "Remember the Shabbat day to keep it holy," corresponds to, "You shall not bear false witness against your neighbor," for as Rabbi Yosi said, the Shabbat day is called 'a witness', and man should bear testimony to the verse: "in six days Hashem made heaven and earth." And Shabbat comprises everything. Rabbi Yosi said that he who bears false witness against his neighbor lies against the Shabbat, which is the true witness, and the verse, "You will show truth to Jacob" (Michah 7:20), refers to the same motive which is expressed in the verse: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16). Therefore, he who lies against the Shabbat lies against the whole Torah. Hence, they are interdependent. THUS, "REMEMBER" IS CONNECTED TO "YOU SHALL NOT BEAR FALSE..."

490. תָּאנָא, בְּהַנִּי חֲמֵשׁ אֲמִירָן, כְּלִיל כְּלָא. בְּהַנִּי חֲמֵשׁ אֲמִירָן, אֲתַגְּלִיפוּ חֲמֵשׁ אַחֲרֵינוּן, וְדַאי חֲמֵשׁ גּוֹ חֲמֵשׁ. הָא פִּיּוּצָא. אֲנָכִי יְיָ אֱלֹהֶיךָ, לְקַבֵּל לֹא תִרְצַח. דִּתְנִינוּן, תְּרִין אֲלִין, בְּכֻלָּא חֲדָא אֲתַבְּלִילן, דִּמְאֵן דְּקָטִיל, אֲזַעִיר דְּמוּתָא וְצִלְמָא דְּמֵאֲרִיָּה. דְּכֵתִיב, כִּי בְּצִלְם אֱלֹהִים עָשָׂה אֶת הָאָדָם. וְכֵתִיב וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמֵרָאָה אָדָם.

491. אָמַר ר' חִיָּיא, כְּתִיב שִׁפְךָ דַּם הָאָדָם בְּאָדָם דְּמוּ יִשְׁפֹךְ וְגו', מֵאֵן דְּשִׁפְיָךְ דְּמָא, כְּאֵלוּ אֲזַעִיר דְּמוּתָא וְצִלְמָא דְּלַעִילָא, כְּלוּמַר, לֹא אֲזַעִיר דְּמוּתָא דָּא, אֲלֵא דְּמוּתָא אַחֲרָא, מִשְׁמַע דְּכֵתִיב שִׁפְךָ דַּם הָאָדָם בְּאָדָם דְּמוּ יִשְׁפֹךְ. בְּאָדָם עֲלָאָה, מְטִי הָאִי פְּגִימוּתָא, מִהֵוּא דְּמָא דְּאֹשִׁיר. מֵאִי טַעְמָא. מִשּׁוּם כִּי בְּצִלְם אֱלֹהִים עָשָׂה אֶת הָאָדָם. וּבְגִין כֵּן, הָא בְּהָא תְּלִיא.

492. לֹא יִהְיֶה לְךָ, לְקַבֵּל לֹא תִנְאַף דָּא מִשְׁקָר בְּשִׁמְא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאֲתַרְשִׁים בֵּיה בְּבַר נֶשֶׁת. וּבְדָא, כְּמָה וְכְמָה חוּבִין וְגִזְרִין וְעוֹנְשִׁין, תְּלִין. וּמֵאֵן דְּמִשְׁקָר בְּהָאִי, מִשְׁקָר בֵּיה בְּמַלְכָּא, דְּכֵתִיב בְּיָי' בְּגִדוּ כִּי בָנִים זָרִים יִלְדוּ. וְכֵתִיב לֹא תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם, וְהָא בְּהָא תְּלִיא.

493. לֹא תִשָּׂא לְקַבֵּל לֹא תִגְנוּב. וְכֵתִיב חוּלֵק עִם גֹּנֵב שׁוֹנֵא נִפְשׁוּ אֱלֹהִים יִשְׁמַע וְלֹא יִגִּיד. וְדַאי הָא בְּהָא תְּלִיא, דְּהָא גֹנֵב לְדָא אֲזַדְּמֵן, לְאוּמָאָה בְּשִׁקְרָא. מֵאֵן דְּעֵבִיר דָּא, עֵבִיר דָּא.

494. זְכוֹר אֶת יוֹם הַשַּׁבָּת, לְקַבֵּל לֹא תַעֲנֶה בְּרַעַךְ עַד שִׁקְר. דְּאָמַר ר' יוֹסִי, שַׁבַּת סִהְדוּתָא אֲקָרִי. וּבְעֵי בַר נֶשֶׁת לְסִהְדָּא, עַל הָא דְּכֵתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יְיָ וְגו'. וְשַׁבַּת כְּלָלָא דְּכָלָא. וְאָמַר ר' יוֹסִי, מֵאִי דְּכֵתִיב תִּתֵּן אֱמֶת לְיַעֲקֹב, כְּמָה דְּאֵת אָמַר וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, וּמֵאֵן דְּאִסְהִיר שִׁקְרָא, מִשְׁקָר בְּשַׁבַּת, דְּהִיא סִהְדוּתָא דְּקִשׁוּט, וּמֵאֵן דְּמִשְׁקָר בְּשַׁבַּת, מִשְׁקָר בְּאוּרִיתָא כְּלָא. וּבְג"כ, הָא בְּהָא תְּלִיא.

495. "Honor your father and your mother," corresponds to, "You shall not covet your neighbor's wife." According to the explanation of Rabbi Yitzchak, "Honor your father," refers to one's own father; for when he who covets a woman begets a child, the child will honor another who is not his own father. It is written: "Honor your father and your mother," and, "You shall not covet your neighbor's wife." The second part OF THE FORMER is, "that your days may be long in the land which Hashem your Elohim gives you," MEANING that whatever is given to you shall be yours, and you shall not covet another. Assuredly, they are interdependent. THUS, "HONOR..." IS CONNECTED WITH "YOU SHALL NOT COVET."

496. These first five COMMANDMENTS ON THE RIGHT SIDE include the second five. Therefore: "From His right hand went a fiery law for them," (Devarim 33:2) for all was included in the right, and the Torah was proclaimed in five voices. Rabbi Yehuda said that the whole TEN COMMANDMENTS were folded in such a way that five were within five, corresponding to the five Books of the Torah.

497. Rabbi Elazar explained that in the ten commandments were engraved all the laws of the Torah, all the decrees and punishments, all the laws concerning purity and impurity, all the branches and the roots, trees and plants, heavens and earth, seas and depths, for the Torah is the Name of the Holy One, blessed be He. As the Name of the Holy One, blessed be He, is engraved in the ten commandments, the ten commandments are the Name of the Holy One, blessed be He. So is the whole Torah engraved in them, and the whole Torah is thus one Name, the Holy Name of the Holy One, blessed be He, indeed.

498. Blessed is the one who is worthy of the Torah, for he will be worthy of the Holy Name. Rabbi Yosi said that he will be worthy of the Holy One, blessed be He, Himself, as He and His Name are one. Blessed be His Name, for ever and ever. Amen.

29. "You shall not make with Me"

Rabbi Yitzchak says that the two colors gold and silver are engraved in Yisrael, which is the central column that includes and balances them. Mercy and judgment are imprinted upon God, whose garments are the colors of Chesed and Gvurah. Righteousness, Malchut, has those two colors engraved in her as well. Rabbi Yosi closes by telling of the four kinds of joy that correspond to the four exiles of the children of Yisrael.

499. "You shall not make with Me Elohim of silver, neither shall you make for yourselves Elohim of gold" (Shemot 20:20). Rabbi Yosi gave his interpretation of this verse by saying that although, "The silver is Mine and the gold is Mine" (Chagai 2:8), "you shall not make with Me," that is, 'make Me.'

495. כְּבֹד אֶת אָבִיךָ, לְקַבֵּל לֹא תַחְמַד אִשְׁתּוֹ רֵעֲךָ. וְאָמַר ר' יִצְחָק, כְּבֹד אֶת אָבִיךָ, אָבִיךָ מִמֶּשֶׁ. דִּהְיָ מֵאֵן דְּחָמִיד אֲתָתָא, וְאוֹלִיד בְּרַ, הֵהוּא אוֹקִיר לְאַחְרָא, דְּלֹא אָבוּי. וּכְתִיב כְּבֹד אֶת אָבִיךָ וְגו', לֹא תַחְמַד בֵּית רֵעֲךָ שְׂדֵהוּ. וּכְתִיב הִכָּא, עַל הָאֲדָמָה אֲשֶׁר יְיָ אֱלֹהֶיךָ נוֹתֵן לָךְ. הֵהוּא דִּיְהִיב לָךְ, יְהִי דִילְךָ, וְלֹא תַחְמַד אַחְרָא. וְדַאי הָא בְּהָא תְלִינָא.

496. וְאֵלֵין חֲמֵשׁ קְדָמָי, כְּלִילֵין חֲמֵשׁ אַחְרָנִין. וּבְגִינֵי כֶךְ, מִימִינוֹ אִשׁ דִּת לְמוֹ. דְּכִלָּא אֲתַעְבִּיד יְמִינָא. וְעַל דָּא, בְּחֲמִשָּׁה קִלִּין אוֹרִייתָא אֲתִייהִיבַת. אָמַר ר' יְהוּדָה, כְּלֵהוּ הוּוּ חֲמֵשׁ גּוֹ חֲמֵשׁ. לְקַבְּלִיהוֹן חֲמִשָּׁה חוּמְשֵׁי תוֹרָה.

497. תָּאנִי ר' אֶלְעָזָר, בְּאֵלֵין עֶשֶׂר אֲמִירָן, אֲתַגְּלִיפוּ כֹל פְּקוּדֵי אוֹרִייתָא, גְּזִירִין וְעוֹנְשִׁין. דְּכִיָּא וּמְסַבָּא. עֲנַמִּין וְשִׂרְשִׁין. אֵילָנִין וְנִטְעִין. שְׁמַיָּא וְאַרְעָא. יָמָא וְתַהוֹמֵי. דִּהְיָ אוֹרִייתָא שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא הוּי, מַה שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲתַגְּלִיף בְּעֶשֶׂר אֲמִירָן, אוֹף אוֹרִייתָא אֲתַגְּלִיפָא בְּעֶשֶׂר אֲמִירָן. אֵלֵין עֶשֶׂר אֲמִירָן אֵינוֹן שְׁמָא דְקַב"ה. וְאוֹרִייתָא כְּלָא שְׁמָא חַד הוּי, שְׁמָא קְדִישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא מְמַשׁ.

498. זְכָאָה חוּלְקִיָּה, דִּמְאֵן דְּזָכִי בְּהָ. מֵאֵן דְּזָכִי בְּאוֹרִייתָא, זָכִי בְּשְׁמָא קְדִישָׁא. ר' יוֹסִי אָמַר, בְּקוּדְשָׁא בְּרִיךְ הוּא מְמַשׁ זָכִי, דִּהְיָ הוּא וְשְׁמִיָּה חַד הוּא, בְּרִיךְ שְׁמִיָּה לְעֵלְמָא וְלְעֵלְמֵי עֲלָמִין אָמֵן.

499. לֹא תַעֲשׂוֹן אֲתֵי אֱלֹהֵי כֶסֶף וְאֱלֹהֵי זָהָב. אָמַר ר' יוֹסִי, מ"ט. מִשּׁוּם דְּכְתִיב, לִי הַכֶּסֶף וְלִי הַזָּהָב, אַע"ג דְּלִי הַכֶּסֶף וְלִי הַזָּהָב, לֹא תַעֲשׂוֹן אֲתֵי, אֲתֵי: כְּלוּמַר אוֹתִי.

500. Rabbi Yitzchak cited the verse: "For as much as there is none like You, Hashem, You are great, and Your Name is great in might" (Yirmeyah 10:6). The verse, "You are great," corresponds to, "The silver is Mine," BEING CHESED, THE RIGHT COLUMN, while, "Your name is great in might," corresponds to "The gold is Mine," WHICH IS GVURAH, THE LEFT COLUMN. These two colors are only visible in their full beauty when they are engraved in one place, namely Yisrael, BEING THE CENTRAL COLUMN, TIFERET, WHICH INCLUDES AND BALANCES BOTH OF THEM. Here the colors are seen in their beauty, as it is written: "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

501. Rabbi Yehuda opened his discourse with the verse: "I will greatly rejoice in Hashem, my soul shall be joyful in my Elohim, for He has clothed me with the garments of salvation" (Yeshayah 61:10). Blessed is the portion of Yisrael above all heathen nations, for they have their joy in the Holy One, blessed be He, as it is written: "I will greatly rejoice in Hashem". As it says, "Hashem," why add, "my Elohim"? Yisrael said that when He comes with Mercy, "I will greatly rejoice in Hashem," WHICH IS MERCY, and when He comes in Judgment, then "My soul shall be joyful in my Elohim," WHICH IS JUDGMENT.

502. Why DO YISRAEL REJOICE IN TIMES OF MERCY AS WELL AS IN THOSE OF JUDGMENT? For these two are imprinted upon Him, THE HOLY ONE, BLESSED BE HE, as indicated by the words: "for He has clothed me with the garments of salvation," meaning that these "garments of salvation" are the colors OF CHESED AND GVURAH, so imprinted that one can gain a perception of Him, NAMELY, DERIVE CHOCHMAH. It is written: "They looked, but there was none to save, to Hashem..." (II Shmuel 22:42). Hence, salvation means looking. 'Whoever wishes to behold Me, let him behold My colors OF CHESED AND GVURAH'. What is the reason? It is found in the verse: "He has covered me with the robe of righteousness" (Ibid.), exactly righteousness, NAMELY MALCHUT, CALLED "RIGHTEOUSNESS," has those two colors engraved in her, FOR CHOCHMAH IS DRAWN ONLY BY MALCHUT. "As a bridegroom decks himself with a garland" (Yeshayah 61:10), is one color, CHESED, "and as a bride adorns herself with her jewels" (Ibid.), is the other color, GVURAH. And when both colors are united IN THE CENTRAL COLUMN, they are visible and all are aflame to behold Him.

503. Rabbi Yosi said that the words, "I will greatly rejoice in Hashem," refer to two kinds of joy. One joy is in "Hashem," meaning in Mercy, and, "my soul shall be joyful IN MY ELOHIM," is in Judgment. Rabbi Yehuda said: THEY REJOICE BOTH IN MERCY AND IN JUDGMENT, and in each joy there is joy upon joy. However, the joy which the Holy One, blessed be He, will bring upon Yisrael in the future, the joy in Zion, will excel them all, as it is written: "And the ransomed of Hashem shall return and come to Zion with songs..." (Yeshayah 35:10). "And the ransomed of Hashem shall return," signifies one joy; "and come to Zion with songs," signifies the second; "and everlasting joy upon their heads," the third; and "they shall obtain joy and gladness" is the fourth joy. THESE ARE four kind of joy which correspond to the four exiles of Yisrael among the nations. Then, "in that day shall you say, 'Praise Hashem, call upon His name...'" (Yeshayah 12:4).

500. אָמַר ר' יִצְחָק, כְּתִיב מֵאִין כְּמוֹךְ יי' גְּדוֹל אַתָּה וְגְדוֹל שְׁמֶךָ בְּגִבּוֹרָה וְגו', גְּדוֹל אַתָּה, הֵינְנו לִי הַכֶּסֶף. וְגְדוֹל שְׁמֶךָ בְּגִבּוֹרָה, הֵינְנו וְלִי הַזָּהָב. אֵלֵיךְ תֵּרִין גּוֹוִנִין לֹא מִתְחַזְּיִין, וְלֹא מִתְפָּאֲרִין, בְּרַב אֵינּוֹן גְּלִיפִין בְּאַתֵּר חָד, בְּאֵן אַתֵּר אֲתַגְּלִיפוּ. בְּיִשְׂרָאֵל. כֵּן אֲתַחְזוֹן גּוֹוִנִין לְאַתְפָּאֲרָא, כְּדִ"א יִשְׂרָאֵל אֲשֶׁר בֶּן אֲתְפָּאֲרָא.

501. ר' יְהוּדָה פָּתַח, שׁוֹשׁ אֲשִׁישׁ בְּה' תִּגַּל נַפְשִׁי בְּאֵלֵהי וְגו', זָכָא חוֹלְקֵהוֹן דִּישְׂרָאֵל, מֵעַמִּין עַעְבוּ"ם, דְּחֲדוּתָא וְתַפְנוּקָא דְלֵהוֹן בְּקוּדְשָׁא בְרִיךְ הוּא, דְּכְתִיב שׁוֹשׁ אֲשִׁישׁ בֵּינִי. בֵּינּוֹן דְּאָמַר בֵּינִי, אֲמַאי כְּתִיב בְּאֵלֵהי. אֵלֹא הֲכִי אָמְרוּ יִשְׂרָאֵל, אֵי בְּרַחֲמֵי אֲתֵי עֲלֵנָא, שׁוֹשׁ אֲשִׁישׁ בֵּינִי. אֵי בְּדִינָא, תִּגַּל נַפְשִׁי בְּאֵלֵהי.

502. מ"ט. מְשׁוּם דְּאֵלֵיךְ בֵּיה אֲתַגְּלִיפוּ, דְּכְתִיב בִּי הֶלְבִישְׁנִי בְּגָדֵי יֵשַׁע. מֵהוּ בְּגָדֵי יֵשַׁע. גּוֹוִנִין, דְּאֲתַגְּלִיפוּ לְאַסְתַּבְּלָא בֵּיה. כְּדִ"א, יֵשַׁעוּ וְגו' אֵל יי'. יֵשַׁע אֲסַתְּבִלּוּתָא הוּא. מֵאֵן דְּבַעֵי לְאַסְתַּבְּלָא בִּי, בְּגּוֹוִנִין דִּילִי יִסְתַּבֵּל. מֵאֵי טַעֲמָא. מְשׁוּם דְּכְתִיב מְעִיל צְדָקָה יַעֲטֵנִי, צְדָקָה מִמֶּשׁ, דְּגּוֹוִנִין בֵּיה אֲתַגְּלִיפוּ. כְּחֲתָן יִכְהֵן פָּאֵר, הָא גּוֹוִנָא חָד. וְכַכְלָה תַּעֲדָה כְּלֵיה, הָא גּוֹוִנָא אַחְרָא. וְכַד גּוֹוִנִין מִתְחַבְּרִין, בֵּיה שַׁעֲתָא אֲתַחְזִיין, וְכַלְהוּ תְּאִיבִין לְאַחְזָא, וְלְאַסְתַּבְּלָא בֵּיה.

503. ר' יוֹסִי אָמַר, שׁוֹשׁ אֲשִׁישׁ בֵּינִי, תֵּרִין חֲדוּן. בֵּינִי: בְּרַחֲמֵי. תִּגַּל נַפְשִׁי, הָא בְּדִינָא. אָמַר ר' יְהוּדָה, בְּכֹלָא חֲדוּהָ עַל חֲדוּהָ. וְחֲדוּהָ דְצִיּוֹן, זְמִין קוּדְשָׁא בְרִיךְ הוּא לְאַחְדָּאָה לְיִשְׂרָאֵל, בְּחֲדוּתָא יִתִּיר מִכֹּלָא, דְּכְתִיב וּפְדוּיֵי יי' יִשׁוּבוּן וּבָאוּ צִיּוֹן בְּרִנָּה וְגו', וּפְדוּיֵי יי' יִשׁוּבוּן, הָא חָד. וּבָאוּ צִיּוֹן בְּרִנָּה, הָא תֵּרִי. וְשִׁמְחַת עוֹלָם עַל רֵאשִׁים, הָא תֵּלַת. שְׁשׁוֹן וְשִׁמְחָה יִשְׁגוּ, הָא אַרְבַּע. לְקַבְּלִיהוֹן דְּאַרְבַּע זְמָנִין דְּאֲתַפְּזֵרוּ יִשְׂרָאֵל בֵּינֵי עַמִּמֵּיא. וְכַדִּין כְּתִיב וְאָמַרְתֶּם בַּיּוֹם הַהוּא הוֹדוּ לַיי' קִרְאוּ בְּשֵׁמוֹ וְגו'.

30. "I am Hashem your Elohim," part two

We learn that Malchut, the moon, was in perfect unity with Zeir Anpin, equal with Him and under the same crown. After the moon was diminished she received light only from the sun, and her own aspect is hidden. This section then tells of the meaning of "I," Anochi, the secret that contains everything. It closes by saying that souls are punished for sins they committed in earlier incarnations.

504. "And Elohim spoke all these words, saying..." (Shemot 20:1); "... all these words..." means that THE TEN COMMANDMENTS contain everything that there is, above and below.

505. "I," signifies the mystery of the supernal world, NAMELY, THE NUKVA WHICH IS PLACED FROM THE CHEST ABOVE OF ZEIR ANPIN. This is the secret of the Holy Name, Yud-Hei-Vav, BEING THE THREE COLUMNS CHESD, GVURAH AND TIFERET, WHICH THE NUKVA RECEIVES FROM ZEIR ANPIN. "I," MALCHUT, was first revealed and LATER concealed. She was revealed in the Holy Secret of the Throne, BINAH, FOR MALCHUT WAS THE FOURTH LEG OF THE THRONE, and the moon, MALCHUT, was then in perfect unity WITH ZEIR ANPIN - WHICH MEANS THAT BOTH MALCHUT AND ZEIR ANPIN WERE EQUAL AND WERE UNDER THE SAME CROWN. AND SHE IS HIDDEN when the sun, ZEIR ANPIN, rules. And the moon receives its light from it, not having THEN any praise OF ITS OWN, except the praise of light which ZEIR ANPIN radiates upon it, THUS ITS OWN ASPECT IS HIDDEN. THIS HAPPENED AFTER THE MOON WAS DIMINISHED.

506. "I," SIGNIFIES MALCHUT WHEN SHE IS completing part of the perfection of the Lower Throne - MEANING THAT AFTER SHE WAS DIMINISHED AND DESCENDED FROM ABOVE THE CHEST TO BELOW THE CHEST, AND WAS ESTABLISHED THERE AS THE PRINCIPLE OF THE LOWER THRONE, all the holy living creatures departed from her. Then, being in perfection and beauty, when her Husband, ZEIR ANPIN, comes to her, she is called "I."

507. "I" is the secret WHICH CONTAINS everything together, BY INCLUDING ALL THE 22 LETTERS, AND THE 32 PATHS OF CHOCHMAH, WHICH MEANS all THE 22 letters in the 32 paths of the Torah that permeate from the supernal secret, NAMELY FROM CHOCHMAH. From this "I" all the upper and lower secrets are suspended. "I" contains the secret of the reward kept for the righteous who are the Torah keepers and await Him. Through this "I," they have faith in the world to come. This is derived from, "I am Pharaoh" (Bereshheet 41:44), THESE WORDS SAID IN ORDER TO ASSURE JOSEPH THAT HIS PROMISE WILL BE KEPT.

508. The two commandments "I" (Heb. Anochi), and, "You shall have no" (Shemot 20:3), contain the secret of the Torah which is "Remember the Shabbat" (Shemot 20:8), and "Keep the Shabbat" (Devarim 5:12). "I" SIGNIFIES THE SECRET OF "REMEMBER," AND "YOU SHALL HAVE NO," SIGNIFIES THE SECRET OF "KEEP." "I" contains the concealed and kept secret of all the grades of the supernal world, BEING THE YUD, HEI AND VAV united together, AS MENTIONED ABOVE. And when the word "I" had been uttered, all were united within one secret, FOR "I" SIGNIFIES THE UNITY OF ALL THE GRADES.

509. The word "I (Heb. Anochi)" contains the secret of the two thrones WHICH ARE THE SUPERNAL THRONE, BINAH HAVING MALCHUT AS A FOURTH LEG, AND THE LOWER THRONE, BEING MALCHUT HERSELF AFTER BECOMING DIMINISHED, AS MENTIONED ABOVE. Ani, Aleph Nun-Yud (Ani=I) OF "ANOCHI," ALLUDES to the Lower Throne, and the letter Caf of the word "Anochi," ALLUDES to the Supernal Throne.

504. וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה. כָּל הַדְּבָרִים, כָּלֵּל דָּא, הוּא כָּלֵּל דְּכָלֵּא, כָּלֵּל דְּלַעֲיֵלָא וְתַתָּא.

505. אָנֹכִי, רְזָא דְעֵלְמָא עֲלָאָה, בְּרְזָא דְשָׁמַיָא קְדִישָׁא יְהִי"ו. אָנֹכִי, אֲתַגְלִיא וְאֲתַגְנוּז. אֲתַגְלִיא בְּרְזָא קְדִישָׁא דְכַרְסִינְיָא, דְּסִיְהֵרָא קִיּוּמָא בְּשִׁלְיָמוּ כְּחָדָא, כַּד שְׁמַשָּׁא שְׁלֵטָא, וְסִיְהֵרָא אֲתַנְהִירָתָא, וְלִית לָהּ שְׁבַחָא, בְּרִ שְׁבַחָא דְנְהוּרָא דְנְהִיר עֲלָהּ.

506. אָנֹכִי, בְּאֲשֵׁלְמוֹת רְזִין דְּשִׁלְיָמוּ דְּכַוְרְסִינְיָא לְתַתָּא, וְאֲסַתְלֵקוּ חַיּוֹן קְדִישִׁין, וְאִיהִי אֲתַתְקַנְתָּ בְּתַקוּנָהָא. וְכַד אִיהִי שְׁפִירָא בְּחַיּוֹז, וּבַעֲלָה אֲתִי לְגַבְהָא, כְּדִין אֲקָרִי אָנֹכִי.

507. אָנֹכִי, רְזָא דְכָלֵּל כְּחָדָא, בְּכָלֵּל דְּכָל אֲתוּוֹן, בְּשִׁבְלֵי אֲוִרִינְיָא, דְּנִפְקוּ מִגּוֹ רְזָא עֲלָאָה, בְּהֵאֵי אָנֹכִי, תְּלִינן רְזִין עֲלֵאִין וְתַתָּאִין. אָנֹכִי, רְזָא לְמִיְהַב אֲנֵר טַב לְעַדִּיקָיָא, דְּקָא מְחַפֵּן לִיהִי וְנִטְרִי פְקוּדֵי אֲוִרִינְיָא, בְּהֵאֵי, אִית לוֹן בְּטַחוּנָא כְּדָקָא חַזִּי לְעֵלְמָא דְאַתִּי, וְסִימְנִין אָנִי פְרַעָה.

508. אָנֹכִי וְלֹא יִהְיֶה לְךָ, אֲתַמַּר בְּרְזָא דְאֲוִרִינְיָא, וְדָא אִיהוּ זְכוֹר וְשִׁמּוֹר. אָנֹכִי, רְזָא סְתִימָא וְגִנְזִי, בְּכָל אִינוּן דְּרִגִין דְּעֵלְמָא עֲלָאָה, בְּכָלֵּל חָדָא. וְכִיּוֹן דְּאֲתַמַּר אָנֹכִי, אֲתַחַבֵּר כָּלֵּל כְּחָדָא, בְּרְזָא חָדָא.

509. אָנֹכִי, רְזָא דְתַרְיָן בְּרִסּוּן. אָנִי כַוְרְסִינְיָא חָדָא. כ', כַוְרְסִינְיָא אַחֲרָא עֲלָאָה.

510. The word "Anochi" INDICATES that the Temple is purified, WHICH IS MALCHUT, and that no stranger has approached it. The Temple alone radiated its light, for then the Evil Inclination was removed from the world and the Holy One, blessed be He, alone was exalted in glory. Then the words, "I am Hashem your Elohim," were uttered, having the complete secret folded in His Holy Name. The letter Aleph OF "ANOCHI" INDICATES the unification of the secret of the Holy Name together with its grades into one, as its secret is the letter Vav OF YUD HEI VAV HEI. The letter Nun IN THE WORD "ANOCHI" INDICATES the secret of standing in awe of the Holy One, blessed be He, knowing that there is a judge and Judgment, the righteous will be rewarded, and the wicked will be punished, for its secret is the lower Hei IN THE NAME YUD HEI VAV HEI.

511. The letter Caf IN THE WORD "ANOCHI" signifies that one should sanctify the Holy Name daily, sanctify oneself through holy grades, and say the everyday prayers to Him to raise the supreme crown, the secret of the Upper Throne, NAMELY BINAH, in a proper manner above the supernal living creatures - WHICH ARE CHESED AND GVURAH, TIFERET AND MALCHUT, FROM THE CHEST ABOVE OF ZEIR ANPIN, AND THE FOUR LEGS OF THE THRONE, WHOSE FOURTH LIVING CREATURE AND FOURTH LEG IS MALCHUT. Its secret is the supernal Hei OF THE NAME YUD HEI VAV HEI, WHICH IS BINAH. SINCE MALCHUT IS THE FOURTH LEG OF THE SUPERNAL THRONE, WHICH IS BINAH, SHE IS CONSIDERED AS PERTAINING TO BINAH AND TO THE UPPER HEI OF YUD HEI VAV HEI.

512. The letter Yud IN THE WORD "ANOCHI" INDICATES that one should study the Torah day and night, and circumcise his son on the eighth day, and sanctify the firstborn, and put on Tefilin, and wear the fringes (Heb. tzitzit), and affix a Mezuzah, and surrender his life to cleave to the Holy One, blessed be He, with his whole heart. These are the twelve supernal commandments - WHICH ARE ALLUDED TO BY THE WORD "ANOCHI," which include 236 other commandments, BRINGING IT TO 248 POSITIVE COMMANDMENTS - which are included in the words "Remember the Shabbat." FOR "REMEMBER" INCLUDES 248 POSITIVE COMMANDMENTS, AND "KEEP" INCLUDES THE 365 NEGATIVE COMMANDMENTS. This letter is not interchangeable with another place, AS THE ALEPH, NUN AND CAF OF ANOCHI, WHICH ARE INTERCHANGEABLE WITH HEI, VAV AND HEI OF YUD HEI VAV HEI. For the letter Yud signifies the supernal secret of the whole Torah, MEANING THAT IT IS THE SECRET OF THE LOWER CHOCHMAH WHICH UNITES WITH THE LETTER YUD OF YUD HEI VAV HEI, THE SECRET OF THE UPPER CHOCHMAH. THEREFORE, THIS IS NOT A CHANGE OF PLACE. Those twelve COMMANDMENTS include the twelve attributes of Mercy which are derived from them. And one rules THEM ALL, WHICH IS THE ESSENCE OF MALCHUT WHICH IS CALLED "ANOCHI," bringing it to thirteen, CORRESPONDING TO THE THIRTEEN ATTRIBUTES OF MERCY.

513. The commandment "You shall have no other Elohim" (Shemot 20:3), signifies the secret of "keep," which includes the 365 NEGATIVE PRECEPTS in the Torah. The letter Lamed IN "YOU SHALL HAVE NO (HEB. LO, LAMED-ALEPH)" contains the secret of not worshipping or paying respect to other Elohim. The letter Lamed has the form of a tower rising up in the air. One should not be tempted to build A CASTLE to other Elohim, in the secret of building a tower, AS IN THE TIME OF THE GENERATION OF THE TOWER OF BABYLON. Lamed shows that one should not look at the images of idol worshipping, nor think about it, neither bowing, nor subduing oneself to other Elohim.

510. אָנֹכִי, דָּקָא אֲתִדְבִי מִקְדָּשָׁא, וְנוֹכְרָא לָא אֲתִקְרַב בְּהִרְיָה, וּמִקְדָּשָׁא נְהִיר בְּלַחֲדוּי, דָּקָא אֲתַבְטֵל בְּהֵיִא שְׁעָתָא יִצְרַר הָרַע מֵעֲלָמָא, וְקוּדְשָׁא בְרִיךְ הוּא אֲסַתְלַק בִּיקְרִיָּה בְּלַחֲדוּי, וְכַדִּין אֲתַמַּר אָנֹכִי יי' אֱלֹהֶיךָ. רְזָא שְׁלִים, בְּשִׁמָּא קְדִישָׁא. א': לִיחְדָּא רְזָא דְשִׁמָּא קְדִישָׁא בְּדַרְגוּי, לְמַהוּי חַד. בְּגִין דְרְזָא דִילִיָּה אִיהוּ ו'. נ': רְזָא לְמַדְחַל מִקְדָּשָׁא בְרִיךְ הוּא, וְלְמַנְדַּע דְאִית דִּין וְאִית דִּינָן, וְאִית אַגְר טַב לְצִדִיקוּיָא וּפְוִרְעוּתָא לְרְשִׁיעוּיָא, בְּגִין דְרְזָא דִילִיָּה ה' תַּתָּא.

511. כ': לְקְדָּשָׁא שְׁמָא קְדִישָׁא בְּכָל יוֹמָא, לְאֲתִקְדָּשָׁא בְּדַרְגִין קְדִישִׁין, וְלְצִלָּאָה צְלוּתָא לְגַבִּיָּה בְּכָל זְמַנָּא, לְאֲסַתְלַקָּא כְתָרָא עֲלָאָה, רְזָא דְכוּרְסוּיָא עֲלָאָה, עַל גַּבִּי חִיוּוֹן עֲלָאִין, כְּדָקָא יְאוּת, וְרְזָא דִילִיָּה ה' עֲלָאָה.

512. י': לְאֲשַׁתְדַּלָּא בְּאוּרִייתָא יִמְמָא וְלִילִי, וְלְמַגְזֵר גְּזִירו, בְּרְזָא לְתַמְנִיָּא יוֹמִין, וְלְקְדָּשָׁא בְּכָרָא. וְלְאַנְחָא תַּמְלִין וְצִינִית וּמְזוּזָה. וְלְמַמְסַר נַפְשָׁא לְגַבִּי קוּדְשָׁא בְרִיךְ הוּא, וְלְאֲתַדְבֵּקָא בֵּיה. אֵלִין אִינּוּן תְּרִיסַר פְּקוּדִין עֲלָאִין, דְכִלְיָן רַל"ו פְּקוּדִין אַחֲרָנִין דְאִינּוּן בְּרְזָא דְאָנֹכִי, כְּלָלָא דְזִכּוֹר. וְאֵת דָּא, לָא אֲתַחֲלַף בְּאֲתַר אַחֲרָא, דָּא בְּגִין דְאִיהוּ יי', רְזָא עֲלָאָה, כְּלָלָא דְאוּרִייתָא, וּבְאֵלִין תְּרִיסַר, אִית תְּרִיסַר מְכִילִין דְרַחֲמֵי, דְתַלְיִין מְגִייהוּ, וְחַד דְשִׁלְטָא לְמַהוּי תְּלִיסַר.

513. לָא יְהִיָּה לָךְ, רְזָא דְשְׁמוֹר, בְּתַלַּת מָאָה וְשִׁתִּין וְחֲמֵשׁ פְּקוּדֵי אוּרִייתָא. ל': רְזָא דְלָא לְמִיָּהֵב יִקְר וְרַבּוּ לְאֱלֹהָא אַחֲרָא. ל': מְגַדְלָא דְפֶרַח וְסִלִיק בְּאוּרָא, דְלָא יִסְטִי לְבָא, לְמַבְנֵי לָה לְאֱלֹהָא אַחֲרָא, כְּמָה דְאִית רְזָא, דְבוּנָא מְגַדְלָא. ל': דְלָא לְמַפְנֵי בְדִיּוּקְנָא דְע"ז, דְלָא לְהִרְהָרָא אַבְתְּרָהָא, דְלָא לְסַגְדָּא, וְלָא לְאֲכַפְיָא גְרַמִּיָּה לְאֱלֹהָא אַחֲרָא.

514. The letter Aleph IN THE COMMANDMENT, "YOU SHALL HAVE NO OTHER ELOHIM," indicates that one should not replace his Master with other Elohim; he should not even meditate on the existence of another deity besides Him; he should not take counsel from a necromancer or a soothsayer through the medium of the image of man or any other form; he is not to ask of the dead; he is not to practice magic; and he should not swear in another deity's name. Up to this point are the other twelve COMMANDMENTS, the precepts INCLUDED in "keep." From them come the other 353 precepts of "keep," included in these twelve, BRINGING IT TO 365. This is the secret of the word "Anochi," AND, "YOU SHALL HAVE NO."

515. Rabbi Shimon said: We have learned that the word "Anochi" (lit. 'I') includes the above and the below, the upper and lower beings. It includes the holy living creatures. All is included in the secret of "Anochi." "You shall have no," refers to the secret below, of the twelve lower living creatures IN MALCHUT.

516. "You shall not make for yourself any carved idol (Heb. pesel)," alludes to the dross (Heb. pesolet) of that lofty place, NAMELY, THE LEFT SIDE OF HOLINESS, pesel being the refuse of Holiness, the secret of other Elohim, as it is written: "And I looked and behold, a storm wind came out of the north" (Yechezkel 1:4). THE NORTH IS THE SECRET OF THE LEFT SIDE OF HOLINESS. "...any likeness of any thing..." (Shemot 20:4) as it is written, "a fire flaring up" (Yechezkel 1:4). "For I Hashem your Elohim," so that your heart should be directed upwards, and it should not descend below and approach the portal OF THE OTHER SIDE. He is "a jealous El," for in that place lies jealousy.

517. This is the secret of, "For three things the earth is disquieted" (Mishlei 30:21), which are: "You shall not make for yourself," "A carved idol," and, "any likeness of any thing." For these "the earth is disquieted."

518. It is written: "Punishing the iniquity of the fathers upon the children to the third and fourth generation" (Shemot 20:5). HE WAS PRESENTED WITH THE DIFFICULTY OF THE WORDS: "NOR THE CHILDREN BE PUT TO DEATH FOR THE FATHERS" (II MELACHIM 14:6). AND HE ANSWERS THAT this is the same tree, THE SAME SOUL coming once, twice, thrice, four times, WHICH MEANS IT HAD BEEN INCARNATED AND COME IN FOUR BODIES, being punished for the first sins IN THE FOURTH REINCARNATION. For the father, the son, the third and fourth generations, NAMELY THESE FOUR INCARNATIONS, are one, BEING ONE SOUL that has not done its correction or cared to attend to it. IT IS THEREFORE PUNISHED FOR THE SINS IN THE FIRST INCARNATIONS. The reverse is also true. A tree well established THROUGH INCARNATIONS stands firm, AND OF IT, IT IS WRITTEN: "But showing mercy..." (Shemot 20:5).

31. "You shall not take the name of Hashem your Elohim in vain"

We learn that at the time that God created the world He placed a stone with His name engraved upon it into the deep waters. This stone flows up to receive the oath of those who swear on the Truth; then it returns to the deep waters. If the oath is false, the waters flow up but the stone retreats without receiving the oath, and the letters on the stone disperse in the deep, until God invites Azriel to engrave the Holy Letters as they were before, and the world is settled by them.

514. א': דלא לחלפא יחודא דמריה, בגין טעוון אחרנין. א': דלא להרהרא דאית אלהא אחרא בר מניה. א': דלא למסטי בתר בירין ודכורו, ברזא דדיוקנא דאדם, ולא בדיוקנא אחרא. א': דלא למשאל מן מתניא, ולא למעבד חרשין. א': דלא יומי בפומי, בשמא דאלהא אחרא. עד הכא, תריסר אחרנין, דאינון פקודי שמור. ובאלין תריסר, תליין תלת מאה וחמשין ותלת פקודי דשמור אחרנין, דכלילין באלין תריסר, ורזא דא אנכי.

515. אר"ש, תו תנין, אנכי כללא דעילא ותתא, כללא דעלאין ותתאין, כללא דחיון קדישין, דכלילין ביה, כללא הוא ברזא דאנכי. לא יהיה לך לתתא, רזא דתריסר חיון תתאין.

516. לא תעשה לך פסל. פסלו מהווא אתר עלאה, מהווא אתר קדישא. פסל. פסולת דקדושא דאיהו רזא דטעוא אחרא. ורזא דא, כד"א וארא והנה רוח סערה באה מן הצפון וגו'. וכל תמונה הה"ד ואש מתלקחת. כי אנכי יי' אלהיך, בגין לאתערא לבא לגבי עילא, ולא לנחתא לתתא ולא למקרב לתרע ביתא. אל קנא, דקנאה איהו בהווא אתר.

517. ורזא דא, תחת שלש רגזה ארץ. ואיהו לא תעשה לך, חר. פסל, תרין. וכל תמונה, תלת. וארץ דא, על דא אתרגיזת.

518. פקד עון אבות על בנים על שלשים ועל רבעים. אלנא חדא, דאינציב חדא, ותרין זמנין, ותלת זמנין, וארבע זמנין, ואתפקד על חובי קדמאי, אב ובן. שלישי ורביעי חד הוא כד לא אתתקן, ולא חייש לאתתקנא, וכן בהפוכא דדא, לאילנא דאיהו אתתקן בדקא חזי, וקאים על קיומיה ועושה חסד וגו'.

519. "You shall not take the name of Hashem your Elohim in vain" (Shemot 20:7). This secret has already been interpreted by the friends. When the Holy One, blessed be He, planted the world, He planted into the deep waters His Name engraved UPON A STONE. Since then, when the water desires to rise, INTENDING TO DROWN THE WORLD, it sees the Holy Name engraved on that stone and retreats and returns to its place, and the Holy Name remains in the deep waters to this day.

520. At the time when men take a true oath, firmly attached to the Truth, that rock flows up and receives that oath, and then it returns to its place in the deep waters. And the world is maintained by that true oath.

521. When men take a false oath, that rock flows up, intending to receive that oath, but when it sees that this oath was taken in vain, it retreats and all the waters flow up. And the letters of that stone soar inside the deep and disperse. And the waters wish to cover the world and return it to its former state OF WATER.

522. Then the Holy One, blessed be He, invites Ye'azriel the Minister, who is in charge of seventy keys of the secret of the Holy Name. He then engraves the Holy Letters as they were before, and the world is settled by them, and the deep waters return to their place. Of that it is written: "You shall not take the Name of Hashem your Elohim in vain" (Shemot 20:7).

We learn that the twelfth commandment is to swear by God's name truthfully, for he who takes a true oath combines himself with the supernal seven grades. He who takes a false oath causes Malchut to be disturbed. Taking a vow is a stricter act than taking an oath, for it is connected higher.

Ra'aya Meheimna (the Faithful Shepherd)

523. The twelfth commandment is to swear in His name in a truthful way. And he who takes an oath combines himself with the supernal seven grades in which the Name of the Holy One, blessed be He, WHICH IS MALCHUT, is included. Thus, there are six grades: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and when man take a true oath, he then includes himself with them by becoming a seventh, CORRESPONDING TO MALCHUT, so as to maintain the Holy Name, WHICH IS MALCHUT, in its place. Therefore, it is written: "And shall swear by His Name" (Devarim 6:13). And he who takes a false oath causes that place, MALCHUT, to be disturbed in its abode.

519. לֹא תִשָּׂא, רְזָא דָא הָא אוֹקְמוּהָ חֲבֵרִיָא. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כְּדִלְעָלְמָא, אֶטְבַּע גּוּ תְּהוּמִי, צְרוּרָא חֲדָא, חֲקִיקָא בְּשֵׁמָא קְדִישָׁא, וְאֶטְבַּע לָהּ לְגוּ תְּהוּמָא. וְכֵד מֵיָא בְּעָאן לְסַלְקָא, חֲמָאן רְזָא דְשֵׁמָא קְדִישָׁא, חֲקִיקָא עַל הָהוּא צְרוּרָא, וְתִיבּוּן וּמִשְׁתַּקְעִין, וְהִדְרִין לְאַחֻרָא, וּשְׁמָא דָא קִימָא עַד יוּמָא דָא, גּוּ תְּהוּמָא.

520. וּבְשַׁעֲתָא דְאוּמִין בְּנֵי נֶשֶׁא עַל קְשׁוּט, בְּקִיּוּמָא דְקְשׁוּט, הָהוּא צְרוּרָא סַלְקָא, וּמְקַבְּלָא הָהוּא אוּמָא, וְאֶהְרֵר וְאֶתְקַיִים עַל תְּהוּמָא, וְעֵלְמָא אֶתְקַיִים, וְהָהוּא אוּמָא דְקְשׁוּט קִיִּים עֵלְמָא.

521. וּבְשַׁעֲתָא דְאוּמוֹ בְּנֵי נֶשֶׁא אוּמָא לְשַׁקְרָא, הָהוּא צְרוּרָא סַלְקָא לְקַבְּלָא לָהּ לְהֵינָא אוּמָא, בֵּין דְחֻזֵי דְאִיהוּ דְשַׁקְרָא. בְּדִין הָהוּא צְרוּרָא דְהוּא סַלְקָא, תָּב לְאַחֻרָא, וּמִיִּין אֶזְלִין וּשְׁטִין, וְאֶתּוּן דְהָהוּא צְרוּרָא, פֶּרְחֵן גּוּ תְּהוּמִי, וְאֶתְבַּדְּרֵן, וּבְעָאן מֵיָא לְסַלְקָא לְחַפְיָא עֵלְמָא, וְלֹאֲהֲרָא לִיהּ בְּמַלְקְדֵימִין.

522. עַד דְזִמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְחַד מְמָנָא, יַעֲזִרֵיא"ל, דִּי מְמָנָא עַל שְׁבַעִין מִפְתָּחֵן, בְּרִזָּא דְשֵׁמָא קְדִישָׁא, וְעָאֵל לְגַבִּיהּ דְהָהוּא צְרוּרָא, וְחֲקִיקָא בֵּיהּ אֶתּוּן בְּמַלְקְדֵימִין, וּכְדִין אֶתְקַיִים עֵלְמָא, וְאֶהְרֵרוּ מִיִּין לְדוּכְתֵיהּ. וְע"ד כְּתוּב לֹא תִשָּׂא אֶת שֵׁם ה' אֱלֹהֶיךָ לְשׁוּא.

רעיא מהימנא

523. מְקוּדָא י"ב, לְאוּמָא בְּשֵׁמִיהּ בְּאַרְחָ קְשׁוּט. וּמָאן דְאוּמִי שְׁבוּעָה, הוּא כְּלִיל גְרַמְיָה, בְּאִינוּן ד' דְרַגְיָן עֲלָאִין, דְשֵׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא אֶתְבַּלְלִיל בְּהוּ. וְהָא שִׁיתָא אִינוּן. הָהוּא ב"ג דְאוּמִי אוּמָא דְקְשׁוּט ע"פ ב"ד, כְּלִיל גְרַמְיָה בְּהוּ, וְהוּא שְׁבִיעָא, לְקִיּוּמָא שְׁמָא קְדִישָׁא בְּדוּכְתֵיהּ. וְע"ד כְּתוּב, וּבְשֵׁמוֹ תִשָּׁבַע. וּמָאן דְאוּמִי אוּמָא לְמַגְנָא וּלְשַׁקְרָא, גְרִים לְהָהוּא אֶתְרֵ דְלֹא יִתְקַיִים בְּדוּכְתֵיהּ.

524. The oath to keep one's Master's commandment is a true oath, and the Evil Inclination denounces him and tempts this man to transgress his Master's commandment. Such is an oath with which his Master praises himself, and it is proper for man to take a true oath in the Name of his Master, for then the Holy One, blessed be He, is praised by this oath, as Boaz did, as written: "As Hashem lives, lie down until the morning" (Rut 3:13). He took an oath, for the Evil Inclination was, then, denouncing him. He therefore swore to it.

525. A vow (Heb. neder) is connected higher and is the King's life, MEANING THE MOCHIN OF MALCHUT IN BINAH, the secret of 248 limbs and twelve ties, WHICH ARE THE FOUR SFIROT: CHESED AND GVURAH, TIFERET AND MALCHUT. EACH ONE OF THESE SFIROT INCLUDES THE THREE COLUMNS. Thus, they amount to the numerical value of "neder" (=254) AS 248 PLUS TWELVE AMOUNTS TO 254. Therefore, taking a vow is a stricter act than taking an oath. This King's Life maintains all the 248 limbs and it is called 'THE KING'S LIFE' for indeed it gives life, and this life descends from above, FROM THE ENDLESS LIGHT downwards, to the source of life, WHICH IS BINAH from which it descends TO MALCHUT, to all the 248 limbs.

526. An oath maintains the lower grade, the secret of the Holy Name, WHICH IS MALCHUT, called the King Himself, whose supernal spirit within His body COMES to dwell in it and stay in it as a spirit dwelling in a body - WHICH MEANS THAT THE MOCHIN ARE ALREADY PLACED IN THE VESSEL OF MALCHUT, WHICH IS CALLED 'BODY'. FOR IT IS HIDDEN ABOVE IN BINAH, AND IS REVEALED ONLY IN MALCHUT. Therefore, he who takes a true oath maintains that place and by doing so, the whole world is maintained. A vow applies to both that which is obligatory and optional. But an oath is not so, AS IT DOES NOT APPLY TO PRECEPTS. This has been explained by the friends.
End of Ra'aya Meheimna

32. "Remember the Shabbat day to keep it holy," part two

We are reminded that the Sabbath includes the whole Torah, and he who keeps the Sabbath is considered to have kept the entire Torah.

527. "Remember the Shabbat day, to keep it holy" (Shemot 20:8). This is the secret of the Holy Covenant, WHICH IS YESOD, for in this Covenant lie all the sources of the limbs of the body, and it comprises everything. In the same manner, the Shabbat day includes all the Torah, all of its secrets originate in it. And he who keeps the Shabbat is considered as one who keeps the whole Torah. This section talks about 'remember' and 'keep', and the three grades - the supernal Sabbath, the Sabbath day, and Sabbath night - that include all the secrets of the whole Torah: The Law, the Prophets and the Writings.
Ra'aya Meheimna (the Faithful Shepherd)

524. אומאָה לְקַיִּמָּא פְּקוּדָא דְמֵאֲרִיָּה, דָּא אִיהוּ שְׂבוּעָה דְקָשׁוּט, כַּד הָהוּא יַצֵּר הָרַע מְקַטְרַג לְבַר נֶשׁ, וּמַפְתָּה לִיָּה לְמַעְבֵּר עַל פְּקוּדָא דְמֵאֲרִיָּה. דָּא אִיהוּ אומאָה דְמֵאֲרִיָּה אֲשֶׁתַּבַּח בֵּיה, וְאַצְטְרִיךְ לִיָּה לְבַר נֶשׁ לְאומאָה בְּמֵאֲרִיָּה עַל דָּא, וְאִיהוּ שְׂבַחָא דִּילִיָּה. וְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתַּבַּח בֵּיה. כְּגוֹן בּוֹעֵז, דְכַתִּיב חַי יְיָ שְׂכַבְי עַד הַבֶּקֶר. דְּהָא יַצֵּר הָרַע הוּא מְקַטְרַג לִיָּה, וְאוּמִי עַל דָּא.

525. נֶדֶר אִיהוּ לְעֵילָא, וְאִינוּן חַיִּי מַלְכָּא, רְזָא דְרַמ"ח שְׁיִיפִין, וְתַרְיִסֵּר קְטִירִין, כְּחוּשְׁבָן נְד"ר. וְעַל דָּא חֲמִיר מְשְׂבוּעָה. חַיִּי דְמַלְכָּא אֵלִין, דְּהֵיב חַיִּין לְכָל אֵלִין שְׁיִיפִין, וְאַקְרוּן הַכִּי בְּגִין אִינוּן חַיִּין, וְאִינוּן חַיִּין נַחְתִּין מְעֵילָא לְתַתָּא. לְהָהוּא מְקוּרָא דְחַיִּין. וּמַהְהוּא מְקוּרָא נַחְתִּין לְתַתָּא, לְכָל אִינוּן שְׁיִיפִין.

526. שְׂבוּעָה לְקַיִּמָּא דְרְגָא דְלְתַתָּא, רְזָא דְשְׂמָא קְדִישָׁא. וְדָא אֲקָרִי מַלְךְ עֲצֻמו, דְרוּחָא עֲלָאָה וְגוּפָא דִּילִיָּה, לְמִשְׁרֵי בְּגִיָּה, וְלְדִיּוּרָא בֵּיה, כְּרוּחָא דְשִׁאֲרֵי גוּ גוּפָא. וּבְגִין כֵּךְ, מֵאֵן דְאוּמִי בְּקָשׁוּט, הוּא מְקַיִּים לְהָהוּא אֲתָר, וְכַד קָאִי הָאִי אֲתָר מְקַיִּים, מְקַיִּים כָּל עֲלָמָא. נֶדֶר שְׂרִיָּא עַל כֻּלָּא, עַל מִצְוָה, וְעַל רְשׁוּתָא דְלָאו הַכִּי בְּשְׂבוּעָה, וְהַכִּי אוּקְמוּהָ חֲבַרְיָא.
ע"כ רעיא מהימנא

527. זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוּ דָּא אִיהוּ רְזָא דְבְּרִית קְדִישָׁא. וּבְגִין דְּבַהֲאִי בְּרִית קַיִּימִין כָּל מְקוּרִין דְשְׁיִיפֵי גוּפָא, וְאִיהוּ כָּלֵל כֻּלָּא. כְּגוּוּנָא, דָּא שַׁבָּת אִיהוּ כָּלֵל דְאוּרִיּוּתָא, וְכָל רְזִין דְאוּרִיּוּתָא בֵּיה תְּלִיין, וְקַיִּימָא דְשַׁבָּת, בְּקַיִּימָא דְכָל אוּרִיּוּתָא, מֵאֵן דְנִטִּיר שַׁבָּת, כְּאִילוּ נִטִּיר אוּרִיּוּתָא כֻּלָּא.

528. The twenty-fourth commandment is to remember the Shabbat day, as written: "Remember the Shabbat day, to keep it holy." We have explained the secret of Shabbat in many places. It is to be remembered as the day of the world's rest, and it includes the whole Torah, and he who keeps the Shabbat is considered as one who keeps the whole Torah. We have already learned that a man who remembers the Shabbat has to sanctify it in all manners of sanctifications. He who remembers the King has to praise Him, and he who remembers the Shabbat day, has to sanctify it, as we have already learned.

529. "Remember" applies to the Male, WHICH IS ZEIR ANPIN, and "keep" applies to the Female, WHICH IS MALCHUT. The Shabbat day is the secret of the whole Faith which is suspended from the supernal head, WHICH IS KETER, to the bottom of all the grades. Shabbat is everything.

530. There are three grades and all of them are called Shabbat. These are the supernal Shabbat, WHICH IS BINAH, Shabbat day, WHICH IS ZEIR ANPIN, and Shabbat night, WHICH IS MALCHUT. All of them are called Shabbat, and when the time comes for one of them to rule, all the others are invited to rule with it. And when it is manifested in the world, all come to be with it.

531. When the time of SHABBAT night comes, it invites the Shabbat day to its palace, and they are both hidden. Once it comes, the supernal Shabbat is drawn over it, and all of them are concealed in the palace of the SHABBAT night. Therefore, the meal on SHABBAT night is as significant as the one during the Shabbat day.

532. When the time of SHABBAT day comes, WHICH IS ZEIR ANPIN, it invites the other two, the supernal and the lower grades - the one which illuminates, NAMELY BINAH, and the one which is illuminated from it, NAMELY MALCHUT. All these three grades together are called 'Shabbat' and rule on the day of Shabbat, and they include and are the secrets of the whole Torah: The Law, the Prophets and The Writings. And he who keeps the Shabbat keeps the whole Torah.

רעיא מהימנא

528. פְּקוּדָא כ"ד, לְמַהוּי דְּכִיר יוֹם הַשַּׁבָּת, כד"א זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְשׁוֹ. רְזָא דְשַׁבָּת, הָא אוֹקִימְנָא בְּכָל אֵינּוֹן דּוּכְתִי, יוֹמָא דּוּכְרָנָא דְנִיחָא דְעֵלְמָא וְאִיהוּ בְּלָלָא דְאוֹרִייתָא. וּמֵאֵן דְנָטִיר שַׁבָּת, בְּאִילוֹ נָטִיר אוֹרִייתָא כְּלָא. וְהָא אֲתָמֵר, דּוּכְרָנָא דְשַׁבָּת, לְקַדְשָׁא לִיהּ בְּכָל זִינֵי קְדוּשִׁין. מֵאֵן דְאֲדַבֵּר לְמַלְכָא, אֲצַטְרִיךְ לְבָרְכָא לִיהּ, מֵאֵן דְאֲדַבֵּר שַׁבָּת, צְרִיךְ לְקַדְשָׁא לִיהּ וְהָא אֲתָמֵר.

529. זְכוֹר לְדְכוּרָא אִיהוּ. שְׁמוֹר אִיהוּ לְנוֹקְבָא. יוֹם שַׁבָּת, רְזָא דְכָל מְהִימְנוּתָא, דְתִלְיָא מְרִישָׁא עֲלָאָה, עַד סוּפָא דְכָל דְרָגִין, שַׁבָּת אִיהוּ כְּלָא.

530. תִּלְת דְרָגִין אֵינּוֹן, וְכֵלְהוּ אֲקֵרוּן שַׁבָּת. שַׁבָּת עֲלָאָה. שַׁבָּת דְיוֹמָא. שַׁבָּת דְלִילִיָא. וְכֵלְהוּ חַד וְאֲקֵרִי כְּלָא שַׁבָּת. וְכָל חַד, בְּד אִיהוּ שְׁלֵטָא, נָטִיל לְחִבְרוּי, וְזִמִּין לוֹן בְּהַדְיָה, בְּהַהוּא שׁוּלְטָנוּ דְיִלְיָהּ. וְכַד הָאִי אֲתִי לְעֵלְמָא בְּלָהוּ אֲתִינִין וְזִמִּינִין בְּהַדְיָה.

531. בְּד אֲתִי לִילִיָא, זִמִּין בְּהַדְיָה לְשַׁבָּת דְיִמְמָא, וְזִמִּין לִיהּ בְּהִיכְלִיָהּ, וְאֲתָטְמֵר בְּהַדְיָה. בֵּינּוֹן דְהָאִי אֲתִיָא, שַׁבָּת עֲלָאָה אֲתָמְשֵׁךְ עֲלֵיהּ, וְכֵלְהוּ גְנִיזוֹן בְּהִיכְלָא דְלִילִיָא וּבְג"ד סְעוּדָתָא דְלִילִיָא חָמוּר כְּדְבִימְמָא.

532. בְּד אֲתִי וְיִמְמָא, זִמִּין בְּהַדְיָה לְתֵרִין אֲלִין אַחֲרָנִין, דְרָגָא עֲלָאָה וְדְרָגָא תַּתָּאָה, דָּא דְאֲנָהִיר לִיהּ, וְדָא דְאֲתַנְהִיר מְנִיָה. וְכֵלְא בְּחָדָא אֲקֵרִי שַׁבָּת, וְשְׁלֵטִין בְּיוֹמָא דְשַׁבָּת. וְאֲלִין תִּלְת דְרָגִין, אֵינּוֹן בְּלָלָא וְרְזָא דְכָל אוֹרִייתָא, תּוֹרָה שְׁבַכְתָּב, נְבִיאִים וְכְתוּבִים. מֵאֵן דְנָטִיר שַׁבָּת, נָטִיר אוֹרִייתָא כְּלָא.

33. Two pearls

We read of two pearls, a supernal pearl - Binah - and a lower pearl - Malchut - which are separated by a curtain that is made of the 22 letters that comprise the whole Torah. There is a long description of the engravings and movement and meaning of all the letters in the Names of God, and of the twelve tribes, the seventy branches and the ten sayings. The lower pearl is illuminated by and joins to the supernal pearl, and both of them become one.

533. There are two pearls and there is a curtain between them. The supernal pearl is hidden and has no visible color.

533. תִּרְיָן מְרַגְלָן אֵינּוֹן, וְחַד סִיכְתָא בְּהַדְיָהוּ, בְּגוֹוִיָהּ, דְקָאִים בֵּין הָאִי וּבֵין הָאִי. מְרַגְלָא עֲלָאָה לִית בֵּיהּ גּוֹוֹן, לִית בֵּיהּ חִיזוּ בְּאֲתַגְלִיָא.

534. When the supernal pearl is about to be revealed, seven shining engraved letters come out, piercing through palaces, and illuminate each one of them. These seven letters are the two names which are engraved upon the pearl. On the Shabbat day they sparkle and shine, and they come out through doorways and rule. These are Aleph-Hei-Yud-Hei and Yud-Hei-Vav. The letters glitter, and by their glitter they intermingle and shine, the one within the other.

535. When these letters are combined, they illuminate from within each other by two colors: white, WHICH IS RIGHT, and red, WHICH IS LEFT - MEANING THAT THEY DO NOT REALLY BECOME ONE GRADE, BUT THE ALEPH-HEI-YUD-HEI TURNS TO BE THE RIGHT SIDE, AND YUD-HEI-VAV TURNS TO BE THE LEFT ONE, AND THEY ARE BOTH UNITED. Of these two colors, two other names are formed, until the letters produce seven names, FOR EACH ONE OF THE LETTERS OF ALEPH-HEI-YUD-HEI AND YUD-HEI-VAV BECOMES ONE NAME.

536. HE EXPLAINS HOW THE SEVEN LETTERS BECOME SEVEN NAMES. HE SAYS THAT the letter Aleph OF THE NAME ALEPH-HEI-YUD-HEI comes out shining and enters into the letter Vav OF THE NAME YUD-HEI-VAV. And they illuminate in two colors, WHITE AND RED, AS MENTIONED ABOVE, and become two Names: one Name is called Yud Hei Vav Hei and the other one is called 'Aleph-Lamed' (meaning: El), and both of them shine together. The letter Hei OF THE NAME ALEPH-HEI-YUD-HEI comes out shining and enters and combines with the letter Hei OF THE NAME YUD-HEI-VAV. And they illuminate in two colors, WHITE AND RED, and become two Names. One is called 'Yud Hei Vav Hei', in the secret of THE VOWELING OF Elohim, IN WHICH THE LETTER YUD IS VOWELED WITH A SEMIVOWEL (CHATAF-SEGOL), AND THE HEI WITH THE VOWEL CHOLAM, AND THE VAV WITH CHIRIK. And one is called 'Elohim', and the letters shine together. Yud OF ALEPH-HEI-YUD-HEI enters into the Yud OF YUD-HEI-VAV and they both shine, penetrating each other, imprinted upon and engraved together. And they lift their head, MEANING THAT THEY ATTAIN THE THREE FIRST SFIROT, shining and glittering. And eleven branches shoot forth from each side, THE RIGHT AND THE LEFT, AND TOGETHER THEY ARE TWENTY-TWO BRANCHES, THE SECRET OF THE TWENTY-TWO LETTERS.

537. Those two shining letters - THE YUD OF ALEPH-HEI-YUD-HEI AND THE YUD OF YUD-HEI-VAV - embracing each other are Yud Hei Vav Hei, Yud Hei Vav Hei, Mem-Tzadik-Pe-Tzadik, Mem-Tzadik-Pe-Tzadik, in the secret of the thirteen attributes of Mercy. When these two letters interpenetrate, and embrace each other, and lift their heads, ATTAINING THE FIRST THREE SFIROT, they shine and glitter upon all, with eleven branches shooting forth from each side, ELEVEN FROM THE LEFT AND ELEVEN FROM THE RIGHT. AND TOGETHER THEY ARE THE 22 LETTERS OF THE TORAH, AS MENTIONED ABOVE, FOR THE WHOLE TORAH AND WISDOM ARE REVEALED BY THE 22 LETTERS.

538. The remaining Hei OF ALEPH-HEI-YUD-HEI is raised by one Name, Aleph-Dalet-Nun-Yud, to join with them. FROM THEN ON HE EXPLAINS THAT THIS LETTER DESCENDED FROM THERE TO THE LOWER PEARL. And all those raised, shining Names issue and rule on that SHABBAT day. Since they rule, the supernal pearl, THE FIRST THREE SFIROT OF BINA, comes out, protruding and shining without any color.

534. האי מרגלא, בד שארי לאתגלויא, נהרין, ז' אתון גליפין, בלטין ונצצין ובקעין בקיעין וקסטירין, ונהרין כל חד וחד. ואינן ז' אתון, אינן תרין שמהן מחקקין בהוא מרגלא. וביומא דשבת, נצצין ונהרין, ופתחין פתחין, ונפקי ושלטי. ואינן אדי"ד יד"ו, מתנצצי אתון, ובנציצו דלהון, עאלין דא בדא, ונהרין דא בדא.

535. וכד עאלין דא בדא, נהרין דא מגו דא, בתרין גוונין. חד גוון חור, וחד גוון סומק. ומאינן תרין גוונין, אתעבידו תרין שמהן אחרנין, עד דסלקין אתון לשבע שמהן.

536. א' נפיק ונציץ, ועאל בא"ת ו', ונהרין תרווייהו, בתרין גוונין, ואינן תרין שמהן, חד אקרי ידו"ד, וחד אקרי א"ל, ונהרין כחדא. ה' נפיק ונציץ, ועאל בא"ת ה' ונהרין תרווייהו, בתרין גוונין, ואינן תרין שמהן, חד אקרי ידו"ד רזא דאלהים. וחד אקרי אלהים. ונהרין כחדא. י' עאל ב', ונהרין ונציצין כחדא, ועאלו דא בדא, ונהרין תרווייהו, גליפין מחקקין כחדא, ואינן זקמן רישא, נהרין מנצצין ענפין סלקין מהאי סטרא, ומהאי סטרא, ואינן חד סרי ענפין.

537. ואלין תרין אתון דנהרין, מתחבקן דא בדא, אינן ידו"ד ידו"ד מצפץ מצפץ, ברזא דתליסר מכילן דרחמי. ואלין תרין אתון, בד עאלין דא בדא, וכד מתחבקן דא בדא, זקמין רישא, ונהרין ומנצצין על כלא, באינן חד סרי ענפין, דנפקין בכל סטר.

538. ה' דאשתאר, איהי סלקא בשמא חד, לאתחברא בהדייהו, ואיהי אדני. וכל אלין שמהן, בלטין ונצצין ונפקי ושלטי בהאי יומא. בין דאלין שלטי, נפק ההוא מרגלא עלאה, בלטא מנצצא. ומגו נציצו דילה, לא אתחזי בה גוון.

539. When THE PEARL comes out, it unites with AND GIVES PLENTY TO those Names, ALEPH-HEI-YUD-HEI, AND YUD-HEI-VAV, WHICH ARE ITS SEVEN LOWER SFIROT. Then, one of the Names, Aleph-Dalet-Nun-Yud, WHICH IS MALCHUT FROM THE CHEST AND BELOW, which is the seventh, is crowned and enters the lower pearl, WHICH IS MALCHUT. Then another Name replaces ALEPH-DALET-NUN-YUD. This is Yud-Hei, NAMELY CHOCHMAH AND BINAH. Then the supernal pearl is settled by the name OF YUD-HEI, and it is adorned by the radiation of the light of this Name.

540. After THE SUPERNAL PEARL unites with AND IS BESTOWED WITH PLENTY BY those Names, ALEPH-HEI-YUD-HEI AND YUD-HEI-VAV, AS MENTIONED ABOVE, seventy branches shoot forth from all the sides, WHICH ARE ZEIR ANPIN. And all of them join together and become a Chariot and a Throne to the supernal pearl. And the King, WHICH IS CHOCHMAH, is crowned on that day and rules, and all rejoice. Since all rejoice, the King sits on His Throne, which is raised by seventy branches as we have mentioned - FOR THE SEVENTY BRANCHES ARE ZEIR ANPIN, WHOSE CHESD, GVURAH, TIFERET AND MALCHUT BECOME ITS FOUR LEGS.

541. Those two letters, NAMELY, THE TWO YUD'S OF THE NAMES ALEPH-HEI-YUD-HEI AND YUD-HEI-VAV, ascend and descend, and illuminate, and adorn the 22 letters, being the whole Torah. They unite with the two first letters OF THE 22 LETTERS, NAMELY THE TAV AND THE SHIN, IN REVERSE ALPHABETICAL ORDER. And they ascend THROUGH THEIR LIGHT, the one to the six tribes, and the other to the other six tribes. These are the twelve tribes of supernal Yisrael, NAMELY, YISRAEL-SABA, THE SECRET OF THE FOUR GRADES - CHESD AND GVURAH, TIFERET AND MALCHUT, EVERY ONE OF WHICH INCLUDES THE THREE COLUMNS, BRINGING TOGETHER THE TWELVE.

542. Those two letters, THE TWO YUD'S IN THE NAMES ALEPH-HEI-YUD HEI AND YUD-HEI-VAV, ascend and descend and unite with the two last letters of the 22 letters WHEN ARRANGED IN REVERSE ORDER OF TAV-SHIN-RESH-KOF, NAMELY, BET AND ALEPH. They ascend AND ILLUMINATE five grades each, CORRESPONDING TOGETHER TO TEN SAYINGS. These ten sayings include the 22 letters. The twelve tribes EMERGED BY the two letters TAV AND SHIN, TOGETHER WITH the ten sayings of the last two letters, BET AND ALEPH, which are the whole Torah, NAMELY, ZEIR ANPIN WHICH IS CALLED 'TORAH' AND WHICH IS CREATED FROM THOSE 22 LETTERS. The supernal pearl inherits this secret upon a throne of 72, and the 22 letters shine.

543. When the supernal pearl sits upon the throne of the 72 and the 22 letters illuminate, then the lower pearl, which is in the darkness, observes the illumination OF THE 22 LETTERS through the letters imprinted upon it - which are called Aleph-Dalet-Nun-Yud. Then that light ascends and shines and receives all those 22 supernal letters, and the lower pearl draws them. And then it shines in 72 directions.

539. כִּד נִמְקָא, בְּטַשׁ בְּאֵלִין שְׁמֵהּ, חֵד שְׁמָא מִנִּייהוּ אֲדָנִי, דְּאִיהוּ שְׁבִיעָא, מִתְעַטְרָא וְעָאֵל בְּמַרְגְּלָא תַתָּא, וְאִתְיִשְׁב שְׁמָא אַחְרָא תַחוּמֵיהּ, וְאִיהוּ י"ה. וְאִסְתַּחַר הֵהוּא מַרְגְּלָא עֲלָא בֵיהּ, וּמִתְעַטְרָא הֵהוּא נְצִיצוּ דְנְצִיץ, בְּהַאי שְׁמָא.

540. לְבַתֵּר דְּבִטַשׁ בְּהַנִּי שְׁמֵהּ, נִמְקִין מִנִּייהוּ שְׁבַעִים עֲנַפִּין לְכָל סֵטֵר, וּמִתְחַבְּרִן כְּלֵהוּ בְּחֵדָא, וְאִתְעַבִּיד רְתִיכָא וּכְרִסְיָא חֵדָא, לְהֵהוּא מַרְגְּלָא עֲלָא, וְשִׁלְטָא בְּעַטְרוֹ, מְלַכָּא בְּכְרִסְיָא, בְּיוֹמָא דָּא, וְחֵדִי כְּלָא. בֵּינֵן דְּחֵדִי כְּלָא, יְתִיב מְלַכָּא עַל כְּרִסְיָא, וְסִלִּיק בְּשַׁבְעִין עֲנַפִּין כְּרִסְיָא, כְּדַקְאֻמְרִן.

541. וְאִינּוּן תְּרִין אַתּוּן, סִלְקִין וְנַחְתִּין, וְנִהְרִין וּמִתְעַטְרִין אַתּוּן כ"ב, כְּלָלָא דְּאִוְרִייתָא. בְּטַשִּׁי בְּתַרִי אַתּוּן קְדָמָי, וְסִלְקִי לְחֵד, בְּשִׁית שְׁבַטִין, וְלַחַד בְּשִׁית שְׁבַטִין אַחֲרֵינִין. וְאֵלִין אִינּוּן י"ב שְׁבַטִין דְּיִשְׂרָאֵל עֲלָא.

542. תּוּ, אֵלִין תְּרִין אַתּוּן, סִלְקִין וְנַחְתִּין, וּבְטַשִּׁי בְּתַרִין אַתּוּן, דְּסִיפָא דְּכ"ב אַתּוּן. וְסִלְקִי, חֵד בְּחֵמֶשׁ דְּרֵגִין, וְחֵד בְּחֵמֶשׁ דְּרֵגִין. וְאֵלִין עֶשֶׂר אַמִּירָן לְאַכְלָלָא לְכ"ב אַתּוּן, י"ב שְׁבַטִין בְּתַרִין אַתּוּן, וְעֶשֶׂר אַמִּירָן דְּתַרִין אַתּוּן דְּסִיפָא, הָא כ"ב אַתּוּן, כְּלָלָא דְּאִוְרִייתָא. וְרִזָּא דָּא, יְרִית מַרְגְּלָא עֲלָא, בְּהֵהוּא כְּרִסְיָא דְּע"ב, וְנִהְרִין כ"ב אַתּוּן.

543. מַרְגְּלָא תַתָּא, בְּשַׁעֲתָא דִּיתִיב מַרְגְּלָא עֲלָא בְּהֵהוּא כּוּרְסְיָא דְּע"ב, וְנִהְרִין כ"ב אַתּוּן. כְּדִין הֵהוּא מַרְגְּלָא תַתָּא דְּהוּא בְּחֵשׁוּכָא, מְסַתְּבַל בְּהֵהוּא נְהִירוֹ, בְּחִילָא דְּתוּקְפָא דְּאִינּוּן אַתּוּן, דְּאִתְרַשִּׁים בְּהוּן, דְּאִקְרוּן אֲדָנִי, וּכְדִין אִתְנַהִיר וְסִלִּיק הֵהוּא נְהוּרָא, וְנִטִּיל כָּל אִינּוּן כ"ב אַתּוּן עֲלָיִן, וְשְׂאִיב לֹון הֵהוּא מַרְגְּלָא בְּגִיָּה, וְנִהִיר נְהִירוֹ דְּנְצִיץ לְע"ב עֵיבֵר.

544. Since that LOWER pearl shines and derives all those letters from it, the supernal pearl is then attracted to them, and pearl cleaves to pearl. THE LOWER PEARL, WHICH IS MALCHUT, CLINGS TO THE SUPERNAL PEARL, WHICH IS BINAH. AND BOTH OF THEM become one. This is the secret of a certain praise which we already expounded upon, THE SONG OF PRAISE 'EL ADON', WHICH IS SAID ON SHABBAT DAY.

545. The 22 letters which shine on both sides, TO THE RIGHT SIDE AND TO THE LEFT, are the curtain between THE SUPERNAL pearl and THE LOWER pearl. And they become the secret of the Holy Name of Mem-Bet (42) letters, and this is the secret of the Holy Name of Ayin-Bet (72) letters of the supernal Chariot. And both THE NAME OF MEM-BET AND THE NAME OF AYIN-BET are called 'Shabbat', and this is the secret of Shabbat.

End of Ra'aya Meheimna

We read of the meaning of "remember," that is Zeir Anpin, above which there is no forgetfulness. We are reminded to remember the Sabbath day.

546. "Remember" is the secret of the Male, WHICH IS ZEIR ANPIN, which receives all the limbs, NAMELY, THE WHOLE MOCHIN of the supernal world, NAMELY BINAH. "The (Heb. 'et') Shabbat day" includes Shabbat eve, which is night, NAMELY, MALCHUT WHICH IS CALLED 'NIGHT'. The word "Et" expresses it, FOR MALCHUT IS CALLED "ET." It is necessary "to keep it holy," for it must receive Holiness from the Holy Nation and be crowned by them, as is proper.

547. "Remember" comes from a place wherein there is no forgetfulness, for there is no forgetfulness in the place of the supernal Covenant, WHICH IS YESOD, and all the more so above IN ZEIR ANPIN. Below, IN MALCHUT, there is forgetfulness, for this is the place wherein men should be reminded, as it is written: "May the iniquity of his fathers be remembered" (Tehilim 109:14).

548. There is no forgetfulness before the Holy Throne, that is, she who stands in front of the Holy Throne, NAMELY, BINAH. And who stands before the Throne? "Remember," NAMELY, ZEIR ANPIN, FOR ZEIR ANPIN STANDS BEFORE BINAH AND RECEIVES FROM HER. OF ZEIR ANPIN IT IS SAID: "THERE IS NO FORGETFULNESS BEFORE THE THRONE OF YOUR HONOR." Above ZEIR ANPIN THERE IS NO FORGETFULNESS, for there lies the whole secret of the Male, wherein the secret of the Holy Name, Yud-Hei-Vav, is engraved. Below, NAMELY, IN MALCHUT, men should be sanctified by fulfilling the commandment "remember" (the Shabbat day), WHICH IS ZEIR ANPIN from which MALCHUT derives all her blessings and Holiness. Then Shabbat eve, NAMELY, MALCHUT, is crowned, as it should be, by the prayers of the Holy Nation and by joyful preparations.

549. You might say that "remember," NAMELY ZEIR ANPIN, does not need to be sanctified BY YISRAEL, for all THE BLESSINGS AND Holiness in the world come from it. This is not so, for ZEIR ANPIN should be sanctified on the SHABBAT day AND MALCHUT on the SHABBAT night, and only then Yisrael are sanctified by the Holiness of the Holy One, blessed be He.

544. כִּי־זֶה־הוּא־מִרְגְּלָא, נְצִיץ וְשָׂאִיב לְאִינּוֹן אֲתוּוֹן בְּהִדְהָ, כְּדִין מִרְגְּלָא עֲלָאָה אֲתַמְשֵׁךְ בְּהִדְוִיָּהוּ, וְאֲתַדְבֵּק מִרְגְּלָא בְּמִרְגְּלָא, וְהוּי כְּלָא חֵד. וְדָא אִיהוּ רְזָא חֵדָא דְתוֹשְׁבַחְתָּא, וְהָא אֻקְיַמְנָא.

545. אֲתוּוֹן, כִּד נְצִצִין מֵהָאִי סְטְרָא, וּמֵהָאִי סְטְרָא, דָּא אִיהוּ סִיכְתָּא דִּי בְּגוּוֹיָהוּ, בִּין מִרְגְּלָא לְמִרְגְּלָא, כְּדִין אֲתַעֲבִידוּ רְזָא דְשִׁמְא קְדִישָׁא דְמ"ב אֲתוּוֹן. בְּכֻלָּא רְזָא דְשִׁמְא קְדִישָׁא דְע"ב אֲתוּוֹן, דְרִתִּיכָא עֲלָאָה, וְכֻלָּא, הָאִי וְהָאִי, אֲתַקְרִי שַׁבַּת, וְדָא אִיהוּ רְזָא דְשַׁבַּת. ע"כ רַעִיא מֵהִימְנָא

546. זְכוֹר רְזָא דְדְכוּרָא אִיהוּ, רְזָא דְדְכוּרָא דְנְקִיט כָּל שְׁוִימֵי דְעֲלָמָא עֲלָאָה. אֶת יוֹם הַשַּׁבָּת, לְאַסְגָּאָה מֵעֲלֵי שַׁבְתָּא, דְאִיהוּ לַיְלָה, וְדָא אִיהוּ אֶת. לְקַדְשׁוּ, דְאַצְטְרִיךְ קְדוּשָׁה מִגּוֹ עַמָּא קְדִישָׁא, וְלְאַתְעֲטְרָא בְּהוּ בְּדְקָא חֲזִי.

547. זְכוֹר, אֶתֵר דְלִית לִיה שְׁכַחָה, וְלָא קְיַימָא בֵּיה שְׁכַחָה דְהָא לִית שְׁכַחָה בְּאַתֵר דְבְרִית עֲלָאָה, וְכ"ש לְעֵילָא. וְלִתְתָא, אִית שְׁכַחָה, אֶתֵר דְאַצְטְרִיךְ לְאַדְכְּרָא, וְע"ד כְּתִיב, זְכוֹר עוֹן אֲבוֹתָיו וְגו'. וְאִית תִּמְן מִמֶּנּוּ, דְאַדְכְּרֵן זְכִיִּין דְבֵר נֶשׁ, וְחֻבּוּי.

548. וְלִית שְׁכַחָה קְמִי כְּרִסְיָא קְדִישָׁא, מֵה דְאִיהוּ קְמִיָּה. וּמֵאֵן אִיהוּ קְמִיָּה. זְכוֹר. וְכ"ש לְעֵילָא. בְּגִין דְכֻלָּא רְזָא דְדְכוּרָא אִיהוּ, וְתִמְן אֲתַגְלִיף רְזָא דְשִׁמְא קְדִישָׁא יוֹד"ו. וְלִתְתָא, אֲצְטְרִיךְ לְאַתְקַדְשָׁא, וּבְמֵה אֲתַקְדֵּשׁ. בְּזְכוֹר, דְהָא מְנִיָּה נְטוּל כָּל קְדוּשָׁן וְכָל בְּרַבָּאן. וְדָא, כִּד מִתְעֲטְרֵי מֵעֲלֵי שַׁבְתָּא, עַל עַמָּא קְדִישָׁא בְּדְקָא יְאוּת, בְּצִלוֹתֵין וּבְבַעוֹתֵין, וּבְסִדּוּרָא דְחִדּוּה.

549. וְאִי תִימָא, זְכוֹר, לָא אֲצְטְרִיךְ לְאַתְקַדְשָׁא, דְהָא מְנִיָּה נְמַקִּין כָּל קְדוּשִׁין דְעֲלָמָא. לָאו הֲבִי. דְהָא דָא אֲצְטְרִיךְ לְאַתְקַדְשָׁא בִימְמָא, וְדָא אֲצְטְרִיךְ לְאַתְקַדְשָׁא בְּלֵילֵיא, וְכָל קְדוּשִׁין נְטְלוּן לֹון יִשְׂרָאֵל לְבַתֵּר, וְאַתְקַדְשֵׁן בְּקְדוּשֵׁי דְקוּדְשָׁא בְּרִיךְ הוּא.

We are told to honor the Holy One, blessed be He, who is our father, and Malchut, who is our mother, by studying the Torah and observing the commandments. A man is created from two drops of seed - one from his father and one from his mother, and the parents have an obligation to teach their children to learn Torah and good deeds. There are three partners in creating a man: the father and mother, who gave him his body, and God, who gave him his soul. A man must honor all three of them. He must also perform correct actions with all of his heart and desire, with the correct intentions.

550. "Honor your father and your mother" (Shemot 20:12). HONOR THEM with respect, and gladden them with good deeds, as it is written: "The father of the righteous shall greatly rejoice" (Mishlei 23:24), for this is the way one should honor his father and mother. Ra'aya Meheimna (the Faithful Shepherd)

551. "Honor your father and your mother." Honor THE HOLY ONE, BLESSED BE HE, WHICH IS CALLED "YOUR FATHER," AND MALCHUT WHICH IS CALLED "YOUR MOTHER," by a clean fringed garment, MEANING, A NICE PRAYING SHAWL (HEB. TALIT) WHICH IS CALLED 'AN ARTICLE FOR FULFILLING A COMMANDMENT'. "Honor Hashem with your substance" (Mishlei 2:8), meaning, by studying the Torah and fulfilling the commandments, as it is written: "Length of days is in her right hand, and in her left hand are riches and honor" (Mishlei 3:15). A man is considered poor when he does not study the Torah or fulfill the commandments. It is known, since it has been explained by the sages of the Mishnah, that poverty is the lack of the Torah and the precepts, which are a man's wealth.

552. Therefore, "Honor Hashem with your substance," and do not study the Torah in order to magnify yourself. As the students of the Torah said: Do not make them into a wreath, wherewith to magnify yourself. And do not say: I will study the Torah so I will be called "Rabbi," but rather, "O magnify Hashem with me" (Tehilim 34:4). "Honor Hashem with your substance," as a child must honor his father and mother.

553. A man is created from two drops of seed. From his father's sperm the bones of the body and the whiteness of the eyes ARE CREATED, and from his mother's the blackness of the eyes, the skin and the flesh ARE CREATED. And both of them raise the child to learn the Torah and good deeds.

554. A man should teach his son Torah, as it is written: "And you shall teach them diligently to your children" (Devarim 6:7), otherwise he is as if he makes him idols. Therefore, it is written: "You shall not make for yourself any carved idol" (Shemot 20:4). The ignorant son is destined to be an unruly child who treats his father and mother with contempt and robs them of many blessings. For since he is ignorant, he is suspected to transgress in everything, even idolatry, incest and bloodshed. For when the ignorant goes where he is not known and does not know how to say a benediction, he is believed to be an idol worshipper.
End of Ra'aya Meheimna

550. כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ, בְּכֹל זֵינֵי יִקְרָה, לְמַחְרֵי לֵוֶן בְּעוֹבְדֵי דְכִשְׂרָאן, כַּד"א גִּיל יִגִּיל אָבִי צְדִיק, וְדָא אִיהוּ יִקְרָא דְאָבוּי וְדָאמִיָּה.

רעיא מהימנא

551. כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ. כְּבִדְהוּ בְכִסוֹת נְקִיָּה, דְּהֵינּוּ כְּנֻפֵי מְצוּהָ, כְּבִדְ אֶת ה' מֵהוֹנֵךְ, דָּא תוֹרָה וּמְצוֹת. הַה"ד, אֹרֶךְ יָמִים בְּיָמִינָהּ בְּשִׂמְלָהּ וְגו'. דְּעָנִי לֹא אִיהוּ בַר נֶשׁ, אֲלֵא מִן הַתּוֹרָה וּמִן הַמְצוֹת, אֲשֶׁתְּמוּדַע, דְּבִתְרָה דְּאֹקְמוּהָ מְאִרֵי מִתְנִיתִין אֵין עָנִי אֲלֵא מִן הַתּוֹרָה וּמִן הַמְצוֹת, דְּעִתְרָא דְּבַר נֶשׁ אֹרִייתָא וּמְצוֹת.

552. וּבְגִין דָּא, כְּבִדְ אֶת יי' מֵהוֹנֵךְ, וְלֹא תִשְׁתַּדֵּל בְּאֹרִייתָא, כְּדִי לְהַתְגַּדֵּל בָּהּ. כְּמָה דְּאֹקְמוּהָ חֲבֵרָיִיא, וְאֵל תַּעֲשֵׂם עֶטְרָה לְהַתְגַּדֵּל בָּהֶם, וְלֹא תֹאמַר אֶקְרָא בְּעִבּוֹר שְׂיִקְרָאוּנִי רַבִּי, אֲלֵא גְדִלוֹ לִינִי אִתִּי. כְּבִדְ אֶת יי' מֵהוֹנֵךְ, כְּבִין דְּאִיהוּ חַיִּיב בִּיקְרָא דְּאָבוּי וְאִמִּיָּה.

553. בְּגִין דְּאִיהוּ מְשׁוֹתֵף מִתְרִין טַפִּין, דְּמִנְהוֹן נוֹצֵר בַּר נֶשׁ. מְטַפָּה דְּאָבוּהָ, חוֹרוֹ דְּעֵינִין, וְגִרְמִין וְאֶבְרִין. וּמְטַפָּה דְּאִמִּיָּה, שְׁחוֹר דִּי בְּעֵינִין, וְשַׁעֲרָא וּמְשַׁכָּא וּבִשְׂרָא. וְרַבִּיאוּ לִיהָ בְּאֹרִייתָא, וְעוֹבְדִין טַבִּין.

554. דְּבַר נֶשׁ חַיִּיב לְלַמֵּד בְּנוֹ תוֹרָה, דְּכִתִּיב וְשִׁנְנָתֶם לְבַנְיֶךָ. וְאִי לֹא אֹלִיף לִיהָ אֹרִייתָא וּפְקוּדִין, כְּאִילוּ עֵבִיד לִיהָ פְּסָל, וּבְגִין דָּא לֹא תַעֲשֶׂה לָךְ פְּסָל. וְעֵתִיד לְהִיֹּת בֵּין סוֹרֵר וּמוֹרֵה, וּמְבֹזָה אָבוּי וְאִמִּיָּה, וְגוֹזֵל מְנִיָּה כְּמָה בְּרַכָּאן. דְּהוּאִיל וְאִיהוּ עִם הָאָרֶץ, חָשִׁיד אִיהוּ עַל כֹּלָא, וְאִפִּילוּ עַל שְׂפִיכוֹת דְּמִים, וְגִילוּי עֲרִיוֹת, וְע"ז. דְּמֵאן דְּאִיהוּ עִם הָאָרֶץ. וְאִזִּיל לְאַתְרָה דְּלֹא אֲשֶׁתְּמוּדַעוֹן לִיהָ, וְלֹא יָדַע לְבָרְכָא, חֲשָׁדִינָן לִיהָ דְּאִיהוּ ע"ז.
ע"כ רעיא מהימנא

555. "Honor your father" MEANS the same as "Honor Hashem with your substance." "...your substance..." means your money. And "your substance" means your grace, MEANING, with a joyful tune, for then the heart is gladdened as when any melody is sounded. The son's good deeds gladden the hearts of his father and mother. Thus, "with your substance," means with your money, for anything necessary.

556. As a man honors the Holy One, blessed be He, so should he HONOR his father and mother, for they are in partnership over him with the Holy One, blessed be He. FOR THERE ARE THREE PARTNERS IN CREATING MAN: THE HOLY ONE, BLESSED BE HE, THE FATHER, AND MOTHER. HIS FATHER AND MOTHER GIVE HIM THE BODY, AND THE HOLY ONE, BLESSED BE HE, GIVES HIM THE SOUL. As a man should have great fear of the Holy One, blessed be He, so should he respect his father and mother, and honor them by all the means he has.

557. "...that your days may be long..." (Shemot 20:12); For there are days above - NAMELY, THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - on which a man's life in this world depends. We have explained that these are man's days in that world above, THE SEVEN SFIROT, which are placed before the Holy One, blessed be He. And by them man's life is known.

558. "...in the land which Hashem your Elohim gives you..." (Ibid.); this is a promise given to enjoy the shining mirror. "...in the land..." is the mirror which shines upon the supernal days - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN - and which shines from the fount of everything, WHICH IS BINAH.

559. HE ASKS: What is the difference between the two commandments of the Torah, of which it is written: "that your days may be long," this one and the other which refers to driving away the mother-bird from the nest? HE ANSWERS: Both of the commandments refer to the world above. Aba and Ima are the secret of "remember" and "keep" in one, BEING ZEIR ANPIN AND MALCHUT. Therefore, it is written: "that your days may be long." In regards to letting the mother-bird go from the nest, it is written: "but you shall surely let the mother go, and take the young to you; that it may be well with you, and that you may prolong your days" (Devarim 22:7). This is the secret of the supernal world, WHICH IS BINAH BEING CALLED 'MOTHER', MEANING that no permission is given to look at her, and one should steer away from asking any questions or looking at her.

560. "...and take the young to you..." HERE, "THE YOUNG" ARE ZEIR ANPIN AND MALCHUT, as it is written: "For ask now of the days that are past, which were before you since the day that Elohim created man upon the earth and from the one side of heaven to the other" (Devarim 4:32) - MEANING THAT ONE CAN ASK A QUESTION OF AND LOOK AT HEAVEN, WHICH IS ZEIR ANPIN CALLED 'HEAVEN', WHICH CAN BE INVESTIGATED AND OBSERVED. But above the heaven, ZEIR ANPIN, you not should let your thoughts investigate.

555. כְּבֹד אֶת אָבִיךָ כִּדְ"א כְּבֹד אֶת יי' מֵהוֹנֵךְ. מֵהוֹנֵךְ: מִמְמוֹנֵךְ. מֵהוֹנֵךְ: מִחֻנֵךְ. בְּחֶדְוֵה דִּנְגוּנָא, לְמַחְדֵי לְבָא, דְּהָא דָּא חֶדְוֵה דְּלִבָּא, כְּגוּוּנָא דָּא נְגוּנָא דְּכָל עֲלָמָא. עוֹבְדִין דְּכִשְׂרָאן דְּהָוָא בְּרָא, חֲדֵי לְבָא דְּאָבוּה וּדְאִמִּיה. מֵהוֹנֵךְ, מִמְמוֹנֵךְ לְכָל מַה דְּאֶצְטְרִיכוּ.

556. כְּגוּוּנָא דְּבֵר נֶשׁ אוֹקִיר לְקוּדְשָׁא בְּרִיךְ הוּא, הֲכִי אֶצְטְרִיךְ לְאָבָא וּלְאִמָּא, בְּגִין דְּשׁוֹתְפוּתָא חֲדָא אִית לֹון בְּקוּדְשָׁא בְּרִיךְ הוּאֵעִלִּיה. וְכִמָּה דְּאֶצְטְרִיךְ לְמַדְחַל לְקוּדְשָׁא בְּרִיךְ הוּא, הֲכִי אֶצְטְרִיךְ לְמַדְחַל לְאָבָהּ וּלְאִמִּיה, וּלְאוֹקִיר לֹון בְּחֲדָא, בְּכָל זִינֵי יְקָר.

557. לְמַעַן יֵאָרִיכוּן יְמֵיךְ, בְּגִין דְּאִית יוֹמִין לְעִילָא, דְּתַלְיִין בְּהוּ חַיֵי בֵר נֶשׁ בְּהָאֵי עֲלָמָא. וְאוֹקִימָנָא עַל אֵינוֹן יוֹמִין דְּבֵר נֶשׁ בְּהָוָא עֲלָמָא לְעִילָא, וְכִלְהוּ קִיּוּמִין קַמֵי קוּדְשָׁא בְּרִיךְ הוּא, וּבְהוּ אֶשְׁתַּמוּדְעֵן חַיֵי דְּבֵר נֶשׁ.

558. עַל הָאֲדָמָה אֲשֶׁר יי' אֱלֹהֶיךָ נֹתֵן לְךָ. אֲבִטְחוּתָא לְאַתְהֵנִיא בְּאֶסְפְּקִלְרִיא דְּנִהְרָא, וְרָזָא דָּא עַל הָאֲדָמָה, דָּא אֶסְפְּקִלְרִיא דְּנִהְרָא, בְּאֵינוֹן יוֹמִין עֲלָאִין, דְּנִהְרִין מְגוּ מְבוּעָא דְּכִלְאָ.

559. מַאי שְׁנָא, בְּאֵלִין תְּרִין פְּקוּדִין דְּאוּרִייתָא, דְּכִתִּיב בְּהוּ לְמַעַן יֵאָרִיכוּן יְמֵיךְ, בְּדָא, וּבְשִׁלּוּחַ הַקֶּן. אֶלָּא תְּרִין פְּקוּדִין אֵלִין, כִּלְהוּ תַלְיִין לְעִילָא. אָבָא וְאִמָּא, רָזָא דְּזִכּוֹר וְשִׁמּוֹר בְּחֲדָא. וּבְגִינֵי כֶךְ כְּתִיב לְמַעַן יֵאָרִיכוּן יְמֵיךְ. וּבְשִׁלּוּחַ הַקֶּן, דְּכִתִּיב שִׁלַּח תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים תִּקַּח לְךָ לְמַעַן יִיטֵב לְךָ וְגו', רָזָא דְּעֲלָמָא עֲלָאָה, דְּלֹא אֶתִּיּוּהִיב בֵּיה רֶשׁוּ לְאֶסְתַּבְּלָא, וְאֶצְטְרִיךְ לְשַׁלַּח מְגוּ שְׁאֵלְתָא וְאֶסְתַּבְּלוּתָא בֵּיה.

560. וְאֶת הַבָּנִים תִּקַּח לְךָ, דְּכִתִּיב, כִּי שְׁאֵל נָא לְיָמִים רִאשׁוֹנִים וְגו' מִקְצֵה הַשָּׁמַיִם וְעַד קְצֵה הַשָּׁמַיִם. אָבָל לְעִילָא מִקְצֵה הַשָּׁמַיִם, שִׁלַּח תְּשַׁלַּח מֵרְעִיוֹנֶיךָ לְמִשְׁאֵל.

561. Therefore, it is written: "that it may be well with you and that you may prolong your days." It says, "that it may be well with you," in the third person. It is not written: 'that your days may be long', but rather, "that you may prolong your days." "...it may be well with you..." refers to the place from which goodness issues for everyone, and this is the hidden and unrevealed world, BINAH. "...that you may prolong your days..." meaning, BY YOUR OWN STRENGTH, as it is written: "and take the young to you," for one is capable OF CLINGING TO THE CHILDREN, WHICH ARE ZEIR ANPIN AND MALCHUT. FOR THROUGH THEM ONE HAS A LENGTH OF DAYS.

562. If one has the opportunity to perform A PRECEPT and he does so attentively, then he is considered as a righteous man. And even if this is not his intention, he is still considered righteous because he fulfills the commandment of his Master - FOR PERFORMING A PRECEPT DOES NOT REQUIRE AN INTENTION. Yet he who does not understand the reason is not considered as he who directs his will for the sake of doing it and meditates upon it, with the wish to behold the glory of his Master. This is because an intentional deed depends upon the wish. Such a deed below arouses a corresponding act above, WHICH IS MALCHUT, CALLED 'AN ACT', and is properly rectified.

563. As in a physical action, an act of the soul is also manifested through that intention, for the Holy One, blessed be He, desires the heart and intention of man. If a person does not fulfill the commandment with his heart, which is the most essential quality, of this prayed David: "and establish the work of our hands upon us; O prosper it, the work of our hands" (Tehilim 90:17), for not everyone has the capability to be mindful and to direct his heart, to correct everything, and perform a precept. He therefore said this prayer, "and establish the work of our hands upon us."

564. HE ASKS FOR THE MEANING OF: "and establish the work of our hands upon us," AND HE ANSWERS THAT "establish" MEANS accomplish your establishment properly above. "...upon us..." although we know only how to act, but not how to direct the right intentions of the heart. "O prosper it, the work of our hands". HE ASKS: Prosper whom? AND ANSWERS: The grade that needs establishing, NAMELY MALCHUT. It must prosper so that it can be united with the fathers - WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN - and in whom it will be properly established, through this deed.

561. וּבְדָא כְּתִיב, לְמַעַן יִיטֵב לָךְ וְהֶאֱרַכְתָּ יָמִים, לְמַעַן אֵיטֵב לָךְ לֹא כְּתִיב, אֶלֶּא לְמַעַן יִיטֵב לָךְ. וַיֵּאֲרִיכוּן יָמֶיךָ לֹא כְּתִיב, אֶלֶּא וְהֶאֱרַכְתָּ יָמִים. לְמַעַן יִיטֵב לָךְ, הֵהוּא אַתְּ דְּאוֹטִיב לְכֻלָּא, וְאִיהוּ עֲלֵמָא דְּסִתִּים וּגְנִיז. וְהֶאֱרַכְתָּ יָמִים, כְּמָה דְּכְתִיב, תִּקַּח לָךְ, בְּרִשׁוּתָא דְּבַר נֶשׂ אִיהוּ.

562. וְאִי אֲזִדְמֵן לִיה עוֹבְדָא וִיכוּן בִּיה, זְכָאָה אִיהוּ. וְאִף עַל גַּב דְּלֹא מְכוּיָן בִּיה, זְכָאָה אִיהוּ, דְּעֵבִיד פְּקוּדָא דְּמַרְיָה. אֲבַל לֹא אֲתַחֲשִׁיב כְּמָאן דְּעֵבִיד רְעוּתָא לְשָׁמָה, וִיכוּיָן בִּיה, בְּרִעוּתָא דְּאִסְתַּכְּלוּתָא בִּיקְרָא דְּמַרְיָה, כְּמָאן דְּלֹא יָדַע לְמַסְבַּר סְבָרָא, דְּהָא בְּרִעוּתָא תְּלִיָא מְלָה לְשָׁמָה. וּבְעוֹבְדָא דְּלִתְתָא לְשָׁמָה, אִסְתַּלַּק עוֹבְדָא לְעֵילָא, וְאֲתַתְּקֵן בְּדָקָא יָאוּת.

563. כְּגוּוּנָא דָּא, בְּעוֹבְדָא דְּגוּפָא, אֲתַתְּקֵן עוֹבְדָא דְּנַפְשָׁא, בְּהֵוּא רְעוּתָא. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְבָא, וּרְעוּתָא דְּבַר נֶשׂ. וְאִמִּילוּ הָכִי, אִי לֹאוּ תִמְן רְעוּתָא דְּלְבָא דְּאִיהוּ עֵקְרָא דְּכֻלָּא, עַל דָּא צְלִי דְּוֹד וְאִמְר, וּמַעֲשֵׂה יְדִינֵנוּ כּוֹנְנָה עָלֵינוּ וּגו'. דְּהָא לִית כֹּל בַּר נֶשׂ חַכִּים, לְשׁוֹאָה רְעוּתָא וּלְבָא, לְתַקְנָא כֻּלָּא וַיַּעֲבִיד עוֹבְדָא דְּמִצְוָה. עַל דָּא צְלִי צְלוּתָא דָּא, וּמַעֲשֵׂה יְדִינֵנוּ כּוֹנְנָה עָלֵינוּ.

564. מַאי כּוֹנְנָה עָלֵינוּ. כּוֹנְנָה, וְאֲתַקִּין תְּקוּנָךְ לְעֵילָא בְּדָקָא יָאוּת. עָלֵינוּ, אִף עַל גַּב דְּלִית אָנָן יָדַעֵי לְשׁוֹאָה רְעוּתָא, אֶלֶּא עוֹבְדָא בְּלַחְדוּי. מַעֲשֵׂה יְדִינֵנוּ כּוֹנְנָהוּ. לְמָאן. לְהֵוּא דְּרָגָא דְּאֶצְטְרִיךְ לְאֲתַתְּקָנָא. כּוֹנְנָהוּ, בְּחַבּוּרָא חָדָא בְּאַבְהֵן, לְמַהוּי מִתְתַּקְנָא בְּהוּן, בְּהֵאֵי עוֹבְדָא, בְּדָקָא יָאוּת.

35. "You shall not murder. You shall not commit adultery"

This section tells us that in specific instances killing may be prohibited or permitted, in order to kill those who transgress the law. Intercourse may be prohibited or allowed for correct reasons like procreation. The text goes on to tell how the tonal pause in each commandment allows for the possibility of prohibition or permission under certain circumstances. However, "You shall not bear false witness against your neighbor" is always forbidden. "You shall not covet" is always forbidden except for the desire of the Torah. In truth, the Ten Commandments contain the essence of all celestial and terrestrial commandments, and through their engraving on the tablets of stone they were revealed to all the children of Yisrael. At that time the bodies of the children of Yisrael became lucent, with no impurity, and their souls were bright as they beheld the glory of their Master. The Holy One, blessed be He, was made known both above and below, and He was exalted over all.

565. "You shall not murder. You shall not commit adultery. You shall not steal" (Shemot 20:13-15). UNDER the word "shall not (Heb. lo)" in all three commandments, there is a tonal pause, for in the absence of this interruptive mark, harmony would be unattainable in the world. It would be forbidden to kill even one who transgresses the law. However, the presence of the pause TEACHES that in specific instances, killing may be prohibited or permitted.

566. "You shall not commit adultery": in the absence of this tonal pause, it would be prohibited to engage in the commandments of procreation or to enjoy marital intercourse. The inclusion of the trope INDICATES the possibility of prohibition or permission. "You shall not steal": in the absence of the interruptive mark, it would be forbidden to deceive one's Torah teacher or a Torah scholar in order to gaze upon him. Furthermore, it would be prohibited for a judge to trick a swindling claimant or two disputants in order to clarify the truth. However, once again the punctuation INDICATES that it is permitted or prohibited.

567. "You shall not bear false witness against your neighbor" (Shemot 20:13). Here there is no tonal pause, indicating that this is always forbidden. The Holy One, blessed be He, has placed supernal mysteries in all the words of Torah and instructed mankind how to strive towards perfection through it, as it is written: "I am Hashem your Elohim who teaches you for your profit, who leads you by the way that you should go" (Yeshayah 48:17).

568. Also in the commandment: "You shall not covet" (Ibid. 17), the tonal pause is absent. If you say that even desiring Torah is forbidden, due to the absence of the punctuation, come and behold: the previous prohibitions were stated in a general manner. However, specific details were stated in regards to this prohibition, as it is written: "Your neighbor's house, his field, or his manservant..." (Devarim 5:18). The prohibition extends ONLY towards material possessions, thus excluding the Torah, which is forever desirable. It is delight and eternal life in this world and the World to Come.

569. The Ten Commandments of the Torah contain the essence of all celestial and terrestrial commandments, the essence of the ten sayings of Creation. They were engraved on tablets of stone and all the hidden things in them were seen by everybody's eyes, so as to conceive and behold the secret of the 613 commandments of the Torah. Everything was revealed to their eyes, through understanding, to the attentive hearts of all of Yisrael. Everything shone before their eyes.

565. לא תרצח. לא תנאף. לא תגנב. לא. פסקא טעמא בכל הני תלת. ואי לא דפסקא טעמא, לא הוי תקונא לעלמין, ויהא אסיר לן לקטלא נפשא בעלמא, אע"ג דיעבור על אורייתא. אבל במה דפסקא טעמא, אסיר, ושרי.

566. לא תנאף. אי לאו דפסקא טעמא, אסיר אפילו לאולדא, או למחדי באתתיה חדוה דמצוה. ובמה דפסקא טעמא, אסיר ושרי. לא תגנב. אי לאו דפסקא טעמא, הוה אסיר אפילו למגנב דעתא דרביה באורייתא. או דעתא דחכם, לאסתכלא ביה. או דינא דדאין דינא לפום טענה, דאצטריך ליה למגנב דעתא דרמאה, ולמגנב דעתא דתרווייהו, לאפקא דינא לנהורא. ובמה דפסקא טעמא, אסיר ושרי.

567. לא תענה ברעך ער שקר. הכא לא פסקא טעמא, בגין דאסיר הוא כלל כלל. ובכל מילי דאורייתא, קודשא ברין הוא שוי רזין עלאין, ואוליף לבני נשא ארחא, לאתתקנא בה, ולמהך בה. במה דאת אמר, אני יי אלהיך מלמדך להועיל מדריךך בדרך תלך.

568. אוף הכי, לא תחמד, לא פסיק טעמא כלל. ואי תימא, אפילו חמודא דאורייתא אסיר, ביון דלא פסקא. ת"ח, בכלהו עבדת אורייתא כלל, ובהאי עבדת פרט. בית רעך שדהו ועבדו וגו', בכל מילי דעלמא. אבל אורייתא, איהי חמודת תדיר, שעשועים, גנזי דחיי, ארפא דיומין, בעלמא דין ובעלמא דאתי.

569. הני עשר אמירן דאורייתא, אינון כללא דכל פקודי אורייתא, כללא דעילא ותתא, כללא דכל עשר אמירן דבראשית. אלין אתחקקו על לחזי אבנין, וכל גנזין דהוו בהו, אתחזון לעיניהון דכלא, למנדע ולאסתכלא ברזא דתרי"ג פקודין דאורייתא דכלילין בהו, כלא אתחזו לעיינין, כללא איהו בסכלתנו, לאסתכלא בלבא דישראל כלהו, וכללא הוה נהיר לעיניהו.

570. At that hour, all the mysteries of the Torah were revealed. No mystery of heaven and earth was held back from them, for they saw the splendor of the glory of their Master; that which has never occurred since the creation of the world: the revelation of the glory of the Holy One, blessed be He, upon Mount Sinai.

571. You might say that we learned that upon the crossing of the Red Sea, even a maid-servant saw more than the prophet Ezekiel - THAT IT RESEMBLED the day when Yisrael stood upon Mount Sinai. This is not so. For on this day all the dross was removed from them, and their bodies became as lucent as the angels above when they are clothed in radiant garments for the accomplishments of their Master's mission.

572. They penetrated fire without fear wearing those radiant garments, as we have read concerning the angel who appeared to Manoach, who entered a flame and ascended to heaven, as it is written: "The angel of Hashem ascended in the flame of the altar" (Shoftim 13:20). When all the impurity was removed from Yisrael, their bodies became lucent, without any impurity whatsoever, and the souls within the bodies were as bright as the splendor of the sky, ready to receive light.

573. Such was the state of Yisrael when they beheld the glory of their Master. It was not thus at the Red Sea, when the filth had not yet been removed from them. There, at Mount Sinai, when impurity was removed from their bodies, even the embryos in their mother's wombs could observe their Master's glory, and everyone received according to his worth.

574. On that day the Holy One, blessed be He, rejoiced more than on any previous day since He had created the world, for the world had no proper existence before Yisrael received the Torah, as it is written: "If my Covenant be not day and night, it is as if I had not made the ordinances of heaven and earth" (Yirmeyah 33:25).

575. Once Yisrael received the Torah on Mount Sinai, the world was completely sweetened and heaven and earth received a proper foundation. And the Holy One, blessed be He, was made known both above and below, and He was exalted in His glory over all. Concerning that day it is written: "Hashem reigns, He is clothed with majesty, Hashem is robed, he has girded Himself with strength" (Tehilim 92:1), and "strength" is the Torah, as it is written: "Hashem gives strength to His people, Hashem blesses His people with peace" (Tehilim 29:11).

570. בַּהֲהוּא שַׁעֲתָא, כָּל רִזּוֹן דְּאוּרִייתָא, וְכָל רִזּוֹן עֲלָאִין וְתַתְּאִין, לֹא אֲעֲדִי מִינֵיהּ. בְּגִין דְּהוּוּ חֲמָאן עֵינָא בְּעֵינָא, זִיו יִקְרָא דְמַרְיָהוֹן, מַה דְּלֹא הוּוּ בַּהֲהוּא יוֹמָא, מִיּוֹמָא דְאַתְבָּרִי עֲלֵמָא, דְקוּדְשָׁא בְּרִיךְ הוּא אַתְגְּלִי בִיקְרִיָּה עַל טוּרָא דְסִינַי.

571. וְאִי תִימָא, הָא תְּנִינָן דְחֲמָאֵת שְׂפָחָה עַל הַיָּם, מַה דְּלֹא חֲמָא יַחְזַקְאֵל נְבִיאָהּ, יְכוּל בַּהֲהוּא יוֹמָא דְקֵאִימוּ יִשְׂרָאֵל עַל טוּרָא דְסִינַי. לֹאוּ הָכִי. בְּגִין דְּהוּוּ יוֹמָא דְקֵימוּ יִשְׂרָאֵל עַל טוּרָא דְסִינַי, אֲעֵבֵר זוּהֵמָא מְנִייהוּ, וְכָל גּוֹפִין הוּוּ מְצַחְצָחִין, כְּצַחְצָחָא דְמַלְאכִין עֲלָאִין, כְּדִ מְתַלְבָּשֵׁן בְּלְבוּשֵׁי מְצַחְצָחִין, לְמַעַבְדֵּי שְׁלִיחוּתָא דְמַרְיָהוֹן.

572. וּבַהֲהוּא מְלַבּוּשָׁא מְצַחְצָחָא, עֲאֲלִין לֹאֲשָׂא, וְלֹא דְחֲלִין. בְּגוּוּנָא דְהוּוּ מְלַאכָא דְמְנוּחָ, כְּדִ אַתְחִזִּי לֵיהּ, וְעֹאֵל בְּשִׁלְהוּבָא, וְסָלִיק לְשִׁמְיָא, דְכְּתִיב, וַיַּעַל מִלֶּאךְ יְיָ בְּלֶהֱבַי הַמִּזְבֵּחַ. וְכִד אֲעֵבֵר מִינֵיהּ הוּוּ זוּהֵמָא, אֲשִׁתְּאָרוּ יִשְׂרָאֵל גּוֹפִין מְצוּחְצָחִין בְּלֹא טְנוּפָא כְּלָל, וְנִשְׁמָתִין לְגוּ כְּזוּהֵרָא דְרִקִיעָא, לְקַבְּלָא נְהוּרָא.

573. הָכִי הוּוּ יִשְׂרָאֵל, דְּהוּוּ חֲמָאן וּמְסַתְּבֵלָן גּוּ יִקְרָא דְמַרְיָהוֹן, מַה דְּלֹא הוּוּ הָכִי עַל יוֹמָא, דְּלֹא אַתְעֵבֵר זוּהֵמָא מְנִייהוּ בַּהֲהוּא זְמָנָא. זְהֵכָא בְּסִינַי דְפִסְקָא זוּהֵמָא מְגוּפָא, אֲפִילוּ עוּבְרִין דְבִמְעֵי אֲמֹן, הוּוּ חֲמָאן וּמְסַתְּבֵלָן בִּיקְרָא דְמַרְיָהוֹן. וְכִלְהוּ קַבִּילוּ כָּל חַד וְחַד, כְּדִקָּא חֲזִי לֵיהּ.

574. וְהוּוּ יוֹמָא, הוּוּ חֲדוּהָ קָמִי קוּדְשָׁא בְּרִיךְ הוּא, יְתִיר מִיּוֹמָא דְאַתְבָּרִי עֲלֵמָא, בְּגִין דְּיוֹמָא דְאַתְבָּרִי עֲלֵמָא, לֹא הוּוּ בְּקִיּוּמָא, עַד דְקַבִּילוּ יִשְׂרָאֵל אוּרִייתָא, דְכְּתִיב אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֲקוֹת שָׁמַיִם וָאָרֶץ לֹא שְׁמַתִּי.

575. בֵּינָן דְקַבִּילוּ יִשְׂרָאֵל אוּרִייתָא עַל טוּרָא דְסִינַי, כְּדִין אַתְבַּסֵּם עֲלֵמָא, וְאַתְקִימוּ שְׁמִיא וְאַרְעָא, וְאַשְׁתְּמוּדַע קַב"ה עֵילָא וְתַתָּא, וְאַסְתַּלַּק בִּיקְרִיָּה עַל כָּלָא. וְעַל הוּוּ יוֹמָא כְּתִיב יְיָ מִלְךְ גְּאוּת לְבִשׁ לְבִשׁ יְיָ עֵז הַתְּאֹזֵר. וְאִין עֵז, אֲלֵא תוֹרָה. שְׁנַאֲמַר יְיָ עֵז לְעַמּוֹ יִתֵּן יְיָ יְבָרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

1. "And these are the judgments which you shall set before them"

Rabbi Shimon says that the title verse refers to the rules concerning reincarnation - the judgments of souls that are to be sentenced according to their punishable acts.

1. Rabbi Shimon opened with the words, "And these are the judgments which you shall set before them" (Shemot 21:1). ALSO IN THE ARAMAIC TRANSLATION, IT SPEAKS OF JUDGMENTS. These are the rules concerning reincarnation, NAMELY, the judgments of souls that INCARNATE AGAIN IN THIS WORLD to be sentenced each according to its punishable acts.

1. פֶּתַח ר' שִׁמְעוֹן וְאָמַר, וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תִּשֶׂים לִפְנֵיהֶם, תַּרְגּוּם, וְאֵלֶּיךָ הַיְנִיא דְתַסְדֵּר קְדָמֵיהוֹן. אֵלֶּיךָ אֵינּוֹן סְדוּרִין דְגִלְגּוּלָא, הַיְנִין דְנִשְׁמָתִין, דְאֵתְדִנּוּ כָּל חַד וְחַד לְקַבֵּל עוֹנְשֵׁיהּ.

2. "If you buy a Hebrew servant..."

Rabbi Shimon continues by saying that unperfected souls are forced to be born again until they have finished correcting the six levels of Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod. Only when they are from the aspect of the seventh, the Shechinah, are they allowed to go free. We learn of the three souls: the one called a maidservant, the one called a handmaid, and the one called the King's daughter. Rabbi Shimon also speaks of the maidservant, that is the Neshamah of Briyah, the manservant, that is the Ruach of Yetzirah, and the handmaid of the King's daughter, that is the Nefesh of Asiyah. A righteous man can also be given a Nefesh of Atzilut and a Ruach of Atzilut and even a Neshamah from the aspect of Aba and Ima. If he has more merit he is given Yud Hei Vav Hei which is the secret of man in the upper way of Atzilut. Then he is named after the image of his Master, and will "have dominion over the fish of the sea." He will have power throughout the firmaments.

2. "If you buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free" (Shemot 21:2). RABBI SHIMON SAID TO THEM, friends, the time has come to reveal some hidden mysteries concerning incarnation. "If you buy a Hebrew servant, six years he shall serve," NAMELY, the soul is required to incarnate, EITHER BECAUSE OF SINS, OR BECAUSE IT HAD NOT COMPLETELY FULFILLED DURING ITS LIFETIME THE TORAH AND THE PRECEPTS. IT IS FORCED TO COME BACK TO THIS WORLD AND DON A BODY, THAT IS, TO BE BORN AGAIN AND FINISH WHAT WAS IMPOSED ON IT FOR THE SEVENTY YEARS OF LIFE IN THIS WORLD. If it is of the aspect of THE ANGEL Metatron IN THE WORLD OF BRIYAH, which comprises six levels OF CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, it is written of it, "six years he shall serve." It is required to incarnate only until IT FINISHES correcting the six levels, CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, of the same place whence it was taken, NAMELY METATRON.

2. כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבִשְׁבִיעֵית יֵצֵא לְחַפְשֵׁי חָנָם. חֲבְרִיא, עֵידֵן הָכָא, לְגַלְאָה כַּמָּה רִזִּין טְמִירִין דְגִלְגּוּלָא. כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד. כִּד נִשְׁמָתָא אֶתְחַיֵּיבַת בְּגִלְגּוּלָא, אִם הִיא מְסֻטְרָא דְהִוּוּא עֶבֶד מְטֻטְרוֹן, דְאִיהוּ כְּלִיל שֵׁית סְטְרִין, כְּתִיב בֵּיה שֵׁשׁ שָׁנִים יַעֲבֹד, גִּלְגּוּלִין דִּילָהּ לֹא מִתְחַיֵּיבָא אֲלֵא שֵׁית שָׁנִין, עַד דְאֲשְׁלִימַת שֵׁשׁ דְרָגִין, מִדְּהוּא אֶתְר דְאֶתְנַטְיֵלַת.

3. But if the soul is from the aspect of the Shechinah, which is seventh, NAMELY MALCHUT OF ATZILUT THAT IS SEVENTH TO CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, surely it is written OF IT, "and in the seventh he shall go out free." For no work pertains to a righteous man, WHO MERITS A SOUL FROM MALCHUT OF ATZILUT, AS HE IS OF THE ASPECT OF SHABBAT, TO WHICH NO WORK, NAMELY EXTRACTING MOCHIN, APPLIES. Since no work or enslavement are affixed to him, it says of the soul that originates there, "and in the seventh he shall go out free;" no enslavement binds it.

3. אֲבָל אִם נִשְׁמָתָא הִיא מְסֻטְרָא דְשְׁכִינְתָא, דְאִיהוּ שְׁבִיעֵית וְדֵאִי מָה כְּתִיב, וּבִשְׁבִיעֵית יֵצֵא לְחַפְשֵׁי חָנָם, דְצִדִּיק, וְדֵאִי לִית בֵּיה מְלָאכָה, כִּיּוֹן דְלִית בֵּיה מְלָאכָה, לִית בֵּיה שְׁעֵבוּד. וְנִשְׁמָתָא דְאִיהוּ מִתְמָן, אֶתְמַר בֵּיה וּבִשְׁבִיעֵית יֵצֵא לְחַפְשֵׁי חָנָם, לִית בֵּיה שְׁעֵבוּדָא.

4. In the meanwhile, behold an old sage coming down to him. He said to him, Rabbi, if this is so, what about the addition of the soul that is derived from it, of which it says, "in it you shall not do any work, you, nor your son, nor your daughter, your manservant, nor your maidservant..." (Shemot 20:10)?

4. אֲדַהְכִּי, הָא סְבָא נָחַת לְגַבִּיָּה, א"ל, אִי הָכִי, רַבִּי, מָה תּוֹסַפַּת לְנִשְׁמָתָא דְאִיהוּ מִנָּה, דְאֶתְמַר בֵּיה, לֹא תַעֲשֶׂה כָּל מְלָאכָה אֶתְהּ וּבִנְךָ וּבִתְךָ וְעַבְדְּךָ וְגו'.

5. RABBI SHIMON said to him, old man, do you ask this?! Assuredly it was said of the soul of a righteous man, WHICH IS FROM ATZILUT, that though it had to come down to incarnate in all these, NAMELY, even in a manservant or a maidservant, or cattle, which are Wheels, NAMELY IN THE WORLD OF ASIYAH, or in any other living creatures whence human souls originate, it is written of it, "you shall not do any work." This is the meaning of, "you shall not compel him to work as a bondservant" (Vayikra 25:39), NAMELY you shall not compel a righteous man, who is Shabbat, to work as a bondservant, METATRON, who is a weekday.

6. Yet old man, Shabbat is an only daughter, NAMELY MALCHUT, and the soulmate of the righteous, who is ALSO Shabbat, NAMELY, ACCORDING TO THE VERSE, "AND IN THE SEVENTH HE SHALL GO OUT FREE." If this is so, what is the meaning of, "If he take another wife" (Shemot 21:10)? He said to him, a distinction should be made there. She is the secular part of Shabbat, AND THE VERSE, "IF HE TAKE ANOTHER WIFE," REFERS TO IT. For there is another KIND OF NON-HOLINESS that is not the secular part of Shabbat but of the impure handmaid. He said to him, so what is the secular part of Shabbat? He said to him, it is the maidservant IN BRIYAH, who is the body of the only daughter, as the only daughter, WHO IS MALCHUT OF ATZILUT, IS CLOTHED IN IT AS A SOUL IN A BODY. It is of it that it says, "If he take another wife."

7. Come and see, there is a soul called a maidservant, a soul that is called a handmaid and a soul that is called the King's daughter. EACH IS NAMED AFTER THE PLACE WHENCE IT ORIGINATES, OR WHERE IT INCARNATES. There is a man here, NAMELY, A MAN THAT SELLS HIS DAUGHTER FOR A MAIDSERVANT, of whom it says, "Hashem is a man of war" (Shemot 15:3), NAMELY ZEIR ANPIN OF ATZILUT, and a man, of whom it says, "and the man Gabriel" (Daniel 9:21) IN THE WORLD OF BRIYAH. THIS IS THE MEANING OF, "AND IF A MAN," THAT IS THE HOLY ONE, BLESSED BE HE, "SELL HIS DAUGHTER TO BE A MAIDSERVANT" (SHEMOT 21:7), NAMELY, THE SOUL OF ATZILUT CALLED "THE ONLY ONE OF HER MOTHER" (SHIR HASHIRIM 6:9), TO INCARNATE IN THE WORLD OF BRIYAH, TO WHICH BELONGS THE ASPECT OF THE BODY OF THE SHECHINAH THAT IS CALLED A MAIDSERVANT.

8. For this reason, if the soul that requires incarnation is the daughter of the Holy One, blessed be He, NAMELY, DRAWN FROM MALCHUT OF ATZILUT, it must not be thought of that it would be sold to a foreign body OF THE KLIPAH, where the Evil Inclination of the aspect of Samael rules. Heaven forbid ONE WOULD SAY SO, for it is written, "I am Hashem, that is My name; and My glory will I not give to another" (Yeshayah 42:8), which is the Evil Inclination. FOR IF THE SOUL IS FROM ATZILUT, EVEN THOUGH IT INCARNATES INTO THE WORLD OF BRIYAH, NO WORK OR ENSLAVEMENT TO THE KLIPOT APPLIES TO IT, AS MENTIONED.

9. And if you ask whether the body where the King's daughter abides, WHICH IS CALLED A MAIDSERVANT, is sold to the lower crowns of impurity, heaven forbid! It says of it, "the land shall not be sold for ever; for the land is Mine" (Vayikra 25:23). The body of the King's daughter is Metatron, and the body is the Shechinah's maidservant, WHICH THE SHECHINAH DONS. And though the King's daughter's soul is trapped there, incarnating there, it is written of it, "And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do."

5. א"ל, סבא סבא, ואת שאיל דא, דודאי האי על נשמתא דצדיק אתמר, דאע"ג דאתחייב לאחתא בגלגולא בכל אלון, אפילו בעבד ואמה, ובעירן דאינון אופנים, או בכל חיון, דמנהון נשמתין דבני נשא, כתיב בה לא תעשה כל מלאכה. והאי איהו, לא תעבד בו עבודת עבד, בצדיק דאיהו יום השבת, לא תעבד בו עבודת עבד, דאיהו יום החול.

6. אבל סבא סבא, שבת דאיהו בת יחידה, ואיהו בת זוגיה דצדיק, דאיהו שבת. מאי אם אחרת יקח לו. א"ל הא ודאי הבדלה, חולו של שבת, דאית אחרא דלא אתקריאת חולו של שבת, אלא חולו של טמאה שפחה. א"ל. והא חולו של שבת מאי היא. א"ל, דא אמתא, דאיהו גופא דבת יחידה דעלה אתמר, אם אחרת יקח לו.

7. תא חזי, נשמתא אית דאתקריאת אמה, ואית נשמתא דאתקריאת שפחה, ונשמתא אית דאתקריאת ברתא דמלכא. הכא אית איש, דאתמר ביה יי' איש מלחמה. ואית איש, דאתמר ביה והאיש גבריאל.

8. ובגין דא, נשמתא דאיהו מחייבא בגלגול, אם היא ברתא דקודשא בריך הוא, אי תימא דאזרבן בגופא נוכראה, דתמן שלטנותא דיצר הרע דאיהו מסטרא דסמא"ל. ח"ו. דהא כתיב, אני יי' הוא שמי וכבודי לא אחר לא אתן דאיהו יצר הרע.

9. והוא גופא, דשריא ברתא דמלכא, אי תימא דאזרבן בכתרין תתאין דמסאבו, חלילה וחס. עלה אתמר והארץ לא תמכר לצמיתות כי לי הארץ. מאן גופא דברתא דמלכא. דא מטטרון. והאי גופא איהו אמה דשכינתא, אע"ג דאיהו נשמתא דאיהו ברתא דמלכא שבויה תמן, בגלגולא אתיא מה כתיב בה וכי ימכור איש את בתו לאמה לא תצא כצאת העבדים.

10. Also, "And if a man sell" refers to the Holy One, blessed be He, and "his daughter" is Yisrael, who are from the aspect of the only daughter. THAT IS, SINCE THEY ARE DRAWN FROM MALCHUT, they are called His daughter. And if you argue that they will go out IN THE FUTURE like those WHO LEFT EGYPT, WHO WERE from the aspect of the servant Metatron, who were fleeing Egypt, IT SAYS OF IT, "she shall not go out as the menservants do." This is the meaning of, "For you shall not go out with haste, nor go by flight" (Yeshayah 52:12).

11. Come and see, when a man is born, he is given a Nefesh of the animal element from the side of purity, from those that are called the holy Wheels, NAMELY FROM THE WORLD OF ASYAH. If he gains further merit, he is given a Ruach from the aspect of the holy living creatures, NAMELY FROM THE WORLD OF YETZIRAH. If he merits further, he is given a Neshamah from the part of the throne, NAMELY FROM THE WORLD OF BRIYAH. These three are the maidservant, the manservant and the handmaid of the King's daughter. THEY ARE NESHAMAH, RUACH AND NEFESH FROM THE EXPANDING OF MALCHUT THROUGH BRIYAH, YETZIRAH AND ASYAH. THE MAIDSERVANT IS THE NESHAMAH OF BRIYAH, THE MANSERVANT THE RUACH OF YETZIRAH AND THE HANDMAID IS THE NEFESH OF ASYAH.

12. If he gains further merit, he is given a Nefesh of the path of Atzilut, from the part of the only daughter called the King's daughter, NAMELY MALCHUT OF ATZILUT. If he is more meritorious, he is given Ruach of Atzilut from the side of the Central Pillar THAT IS ZEIR ANPIN and he is called a child of the Holy One, blessed be He. That is the meaning of, "You are the children of Hashem your Elohim" (Devarim 14:1). If he has more merit he is given a Neshamah from the aspect of ABA and IMA, WHICH ARE BINAH, as written, "and breathed into his nostrils the breath (lit. 'NESHAMAH') of life" (Bereshheet 2:7). What is life? It is Yah, WHICH ARE ABA AND IMA, of whom it says, "Let everything that has breath (lit. 'NESHAMAH') praise Yah (Yud Hei)" (Tehilim 150:6). With them, the name of Yud Hei Vav Hei is completed. FOR RUACH AND NEFESH OF ATZILUT ARE VAV HEI AND NESHAMAH OF ATZILUT IS YUD HEI, THUS FORMING TOGETHER YUD HEI VAV HEI.

13. If he has more merit, he is given Yud Hei Vav Hei fully spelled THUS: Yud Vav Dalet, Hei ALEPH, Vav ALEPH Vav, Hei ALEPH, which is the secret of man, WHICH NUMERICAL VALUE IS 45, in the upper way of Atzilut. THAT IS ZEIR ANPIN WHEN HE IS A GARMENT TO SUPERNAL ABA AND IMA, WHICH ARE THE SECRET OF CHOCHMAH, WHICH IS SPELLED WITH THE SAME LETTERS AS THOSE OF 'THE POWER OF (HEB. KO'ACH) MEM HEI'. And he is named after the image of his Master, and it says of him, "and have dominion over the fish of the sea..." (Bereshheet 1:28). He has power throughout the firmaments, over all the Wheels, Serafim and living creatures, and over all the hosts and legions above and below. Hence, when one merits the Nefesh of the aspect of the only daughter, it says of him, "she shall not go out as the menservants do."

10. ועוד וכי ומכור איש, דא קודשא בריך הוא. את בתו: אלו ישראל, דאינון מסטרא דבת יחידה, אתקריאו בתו. ואי תימא דיפקון, כגוונא דאלין מסטרא דעבר, דאיהו מטטרו"ן, דנפקו במנוסה ממצרים, לא תצא כצאת העבדים, הה"ד, כי לא בחפזון תצאו ובמנוסה לא תלכו.

11. תא חזי, ב"נ כד אתיליד, יתבין ליה נפשא מסטרא דבעירא, מסטרא דרכיו, מסטרא דאלין דאתקרון אופני הקודש. זכה יתיר, יתבין ליה רוחא, מסטרא דחיות הקודש. זכה יתיר, יתבין ליה נשמתא, מסטרא דכרסויא. ותלת אליון, אינון אמה עבר ושפחה דברתא דמלכא.

12. זכה יתיר, יתבין ליה נפשא בארץ אצילות, מסטרא דבת יחידה, ואתקריאת איהו בת מלך. זכה יתיר, יתבין ליה רוחא דאצילות. מסטרא דעמודא דאמצעייתא, ואקרי בן לקודשא בריך הוא, הה"ד בנים אתם לוי' אלהיכם. זכה יתיר, יתבין ליה נשמתא, מסטרא דאבא ואמא. הה"ד, ויפח באפיו נשמת חיים. מאי חיים. אלא אינון י"ה, דעלייהו אתמר, כל הנשמה תהלל יה, ואשתלים ביה ידו"ד.

13. זכה יתיר, יתבין ליה ידו"ד בשלימו דאתוון, יו"ד ה"א וא"ו ה"א, דאיהו אדם, בארץ אצילות דעילא, ואתקרי בדיוקנא דמאריה. ועליה אתמר, ורדו בדגת הים וגו'. והאי איהו שולטנותיה בכל רקיעין, ובכל אופנים ושרפים וחיוון, ובכל חוילין ותוקפין דלעילא ותתא. ובג"ד, כד ב"נ זכי בנפש מסטרא דבת יחידה, אתמר ביה, לא תצא כצאת העבדים.

3. The old sage (Saba)

Rabbi Yosi recounts to Rabbi Chiya a number of annoying riddles that had been posed to him by an old merchant with whom he had traveled on a voyage. The two rabbis call for the merchant to speak to them. The merchant says that there are matters of wisdom hidden in every subject of the Torah, all of which require interpretation. He goes on to speak about the verse "And if a priest's daughter be married to a stranger", telling how the soul is drawn from Binah and clothed with Chesed that puts them into the Tree of Life; then the souls soar from there and enter the treasury, Malchut. He says that it is important to know how to be careful when attracting a soul into a body during intercourse. During our lives we must conduct ourselves to the good side so that the great scales are balanced and tipped to the good side.

14. Rabbi Chiya and Rabbi Yosi met one night in a tower in Tyre and lodged there. They rejoiced in each other. Rabbi Yosi said, how glad I am to have seen the face of the Shechinah, for the whole way I was annoyed by a certain old merchant, who questioned me throughout the voyage.

15. HE ASKED ME who is the serpent that soared in the air and goes on in separation so that in the meantime there is rest to a certain ant that lies in its jaws. It starts connected and ends up divided. And what is an eagle that nests in a tree that does not exist; its stolen young are not creatures, because there were created where they were not created. When they go up they go down and when they go down they go up; two that are one and one that is three. What is a beautiful eyeless maiden, whose body is hidden yet revealed, who goes out during the morning and covers herself during the day, and adorns herself with nonexistent adornment.

16. He asks me all that along the way and I was annoyed. Now I have rest. Had we been together, we would have delved into the words of the Torah, instead of my dealing with other vain things. Rabbi Chiya said, do you know that old merchant? He said to him, I know that his words are senseless, for had he known he would have expounded with the Torah and the way would not have been spent aimlessly. Rabbi Chiya said, the merchant is here. Sometimes one may find golden bells, THAT IS, GOLDEN TONGUES in vain people. He said to him, he is here and gives his ass fodder.

17. They called for him and he came before them. He said to them, now two are three, BECAUSE AFTER JOINING THEM THERE ARE THREE; and three are as one, AS THEY JOINED TOGETHER. Rabbi Yosi said, did I not tell you that his words are senseless and empty? He sat before them.

18. He said to them, gentlemen, I have become a merchant but a while ago. At first I was not a merchant but I had a young child, whom I placed in school and wanted him to study Torah. THEREFORE I BECAME A MERCHANT SO I COULD SUPPORT HIM. When I find one of the sages travelling, I lead my donkeys after him. Today I have thought I would hear new expositions of the Torah, but have heard nothing.

14. רבי חייא ורבי יוסי אָעֲרְעוּ חֵד לִילֵיא בְּמִגְדֵּל דְּצוּר. אַתְאַרְחוּ תַּמָּן וְחֵדוּ דָּא בְּדָא. אָמַר רַבִּי יוֹסִי, כְּמָה חֵדִינָא דְחַמִּינָא אַנְפִּי שְׂכִינְתָא, דְּהִשְׁתָּא בְּכַל אַרְחָא דָּא, אֶצְטַעֲרָנָא בְּחֵדָא סְבָא, טַיִיעָא, דְּהוּה שְׂאִיל לִי כַּל אַרְחָא.

15. מֵאן הוּא נְחָשָׁא, דְּפָרַח בְּאוּרָא, וְאִזִּיל בְּפִרוּדָא, וּבִין כֶּךָ וּבִין כֶּךָ, אֵית נִיחָא לְחֵד נְמֻלָּה, דְּשָׂכִיב בֵּין שְׁנוּי. שְׂרִי בְּחִבּוּרָא וְסִיִּים בְּפִרוּדָא. וּמֵאִי אִיהוּ נִשְׂרָא, דְּקָא מְקַנָּא, בְּאִילָן דְּלֵא הוּה. בְּנוּי דְּאַתְגֻּזְלוּ, וְלֵאוּ מִן בְּרִיּוּן. דְּאַתְבְּרִיאוּ בְּאַתֵּר דְּלֵא אַתְבְּרִיאוּ. כַּד סַלְקִין נְחֻתִין, כַּד נְחֻתִין סַלְקִין. תְּרִין דְּאִינּוּן חֵד, וְחֵד דְּאִינּוּן תְּלָתָא. מַהוּ עוֹלִימְתָא שְׂפִירְתָּא, וְלִית לָהּ עֵינִין, וְגוֹפָא טְמִירְתָּא וְאַתְגֻּלִּיא, אִיהוּ נְפֻקַת בְּצַפְרָא, וְאַתְבְּסִיאת בִּימְמָא. אַתְקֻשְׁטַת בְּקֻשְׁטִין דְּלֵא הוּוּ.

16. כַּל דָּא שְׂאִיל בְּאַרְחָא, וְאַצְטַעֲרָנָא. וְהִשְׁתָּא אֵית לִי נִיחָא. דְּאִילוּ הוּינָא כְּחֵדָא, אַתְעַסְקָנָא בְּמַלְי דְּאוּרִייתָא, מַה דְּהוּינָן בְּמַלְיִן אַחֲרֵינִין דְּתֵהוּ. אָמַר רַבִּי חֵיִיא, וְהוּוּ סְבָא טַיִיעָא, יִדְעַת בֵּיהּ כְּלוּם. אָמַר לִיָּהּ, יִדְעָנָא, דְּלִית מְמָשׁוּ בְּמַלוּי. דְּאִילוּ הוּוּ יִדְעַת, יִפְתַּח בְּאוּרִייתָא, וְלֵא הוּוּ אַרְחָא בְּרִיקְנִיָּא. אָמַר רַבִּי חֵיִיא, וְהוּוּ טַיִיעָא אֵית הֵכָא, דְּהָא לְזַמְנִין בְּאִינּוּן רִיקְנִין, יִשְׂכַּח גְּבַר זִגִּין דְּדִהָבָא. אָמַר לִיָּהּ, הָא הֵכָא אִיהוּ, וְאַתְקִין חֲמַרְיָה בְּמִיכְלָא.

17. קְרוּ לִיָּהּ, וְאַתָּא לְקַמִּיָּהוּ. אָמַר לוֹן, הִשְׁתָּא תְּרִין אִינּוּן תְּלָת, וְתֵלַת אִינּוּן כְּחֵד. אָמַר רַבִּי יוֹסִי, לֵא אַמִּינָא לָךְ, דְּכַל מַלוּי רִיקְנִין, וְאִינּוּן בְּרִיקְנִיָּא יִתִּיב קַמִּיָּהוּ.

18. אָמַר לוֹן רַבָּנָן, אָנָּא טַיִיעָא אַתְעַבִּידְנָא, וּמִיּוּמִין זְעִירִין, דְּהָא בְּקַדְמִיתָא לֵא הוּינָא טַיִיעָא, אָבַל בְּרָא חֵד זְעִירָא אֵית לִי, וְיִהְבִּית לִיָּהּ בְּבִי סְפָרָא, וּבְעֵינָא דְּיִשְׁתַּדֵּל בְּאוּרִייתָא. וְכַד אָנָּא אֲשַׁכְּחָנָא חֵד מִרְבָּנָן דְּאִזִּיל בְּאַרְחָא, אָנָּא טַעִין אַבְתְּרִיָּה, וְהָאִי יוּמָא, חְשִׁיבָנָא דְּאֲשַׁמַּע מַלְיִן חֲדָתִין בְּאוּרִייתָא, וְלֵא שְׂמַעְנָא מְדִי.

19. Rabbi Yosi said, in all your words, I wondered about one only. Either you spoke in jest or these words are worthless. The old man asked, what is that? RABBI YOSI SAID, a beautiful eyeless maiden, etc.

20. The old man opened with, "Hashem is on my side: I will not fear: what can a man do to me? Hashem takes my part with those who help me...It is better to take refuge in Hashem..." (Tehilim 118:6-8). How goodly, pleasant, precious and lofty are the words of Torah. And I, how could I say before these sages that I have heard from them not even one word until now? Yet I should speak up, because I am not ashamed to speak words of Torah in public.

21. That old man wrapped himself, and spoke, "And if a priest's daughter be married to a stranger, she may not eat of an offering of the holy things" (Vayikra 22:12). This verse is followed by another, "But if a priest's daughter be a widow, or divorced, and have no child, and has returned to her father's house, as in her youth, she shall eat of her father's bread: but no stranger shall eat of it" (Ibid. 13). These verses may be understood literally, yet the words of the Torah are undisclosed, AS THERE ARE SECRETS IN EACH AND EVERY MATTER.

22. And many are the matters of wisdom hidden in each and every subject in the Torah, which are known to the wise who know the ways of the Torah. For the Torah is not the context of dreams handed to those who interpret them, or follow the mouth of the interpreter, yet they have to be interpreted according to their ways. And if dream matters need interpreting according to their ways, how much more so the words of the Torah, the delights of the Holy King, needs to be followed in the true path, as written, "for the ways of Hashem are right..." (Hoshea 14:10).

23. Now we should say, "a priest's daughter" is the supernal Neshamah, the daughter of the patriarch Abraham, the first of converts, WHO IS CHESED. He attracts this Neshamah from a supernal place, THAT IS BINAH. HE ASKS, what is the difference between the verses, "And the daughter of any priest" (Vayikra 21:9), and "And if a priest's daughter"? HE ANSWERS, some priests are called 'any priest' but not a real priest. In the same way, there is a priest, an aid and a high priest, and a priest that is not high. A mere priest is higher than any priest. THEREFORE THERE ARE GRADES TO THE SOUL, there are Neshamah, Ruach and Nefesh. THE HIGH PRIEST IS THE NESHAMAH, A PRIEST IS RUACH AND ANY PRIEST IS NEFESH.

19. אָמַר ר' יוֹסִי, בְּכָל מַלְיָן דְּשִׁמְעָנָא דְקָאמְרַת, לָא תְוֹהֵנָא, אֶלָּא מַחֲד. אוּ אַנְתְּ בְּשִׁטּוֹתָא אִמְרַת, אוּ מַלְיָן רִיקְנִין אִינוּן. אָמַר הֵהוּא סְבָא, וּמָאן אִיהִי. אָמַר עוֹלִימַתָּא שְׁפִירְתָּא וְכוּ'.

20. פִּתַּח הֵהוּא סְבָא וְאָמַר, יְיָ לִי לֹא אִירָא מַה יַעֲשֶׂה לִי אָדָם. יְיָ לִי בַעֲזָרִי וְגו'. טוֹב לַחֲסוֹת בֵּינִי וְגו'. כַּמָּה טְבִין וְנַעֲמִיִן וְיִקְרִין וְעֵלְאִין מַלְיָן דְּאוֹרִייתָא, וְאַנָּא הִיכִי אִימָא קְמִי רַבָּנָן, דְּלֹא שְׁמַעְנָא מְפּוּמִייהוּ עַד הַשְּׁתָּא, אִפִּילוּ מִלֵּה חֲדָא. אֲבָל אֵית לִי לְמִימַר, דְּהָא לִית כְּסוּפָא בְּלָל לְמִימַר מַלְי דְּאוֹרִייתָא קְמִי בְּלָא.

21. אֲתַעֲטָף הֵהוּא סְבָא, פִּתַּח וְאָמַר, וּבֵת כְּהֵן כִּי תְהִיָּה לְאִישׁ זָר הִיא בְּתְרוּמַת הַקֹּדְשִׁים לֹא תֹאכַל. הָאִי קְרָא אֶקְרָא אַחֲרָא סְמִיךְ, וּבֵת כְּהֵן כִּי תְהִיָּה אֲלֻמְנָה וְגִרוּשָׁה וְזָרַע אִין לָהּ וְשָׁבָה אֶל בֵּית אָבִיָּה כְּנַעֲוִיָּה מִלְּחָם אָבִיָּה תֹאכַל וְכָל זָר לֹא יֹאכַל בּוּ. הֲנִי קְרָאִי כַּמְשַׁמְעָן. אֲבָל מַלְיָן דְּאוֹרִייתָא מַלְיָן סְתִימִין אִינוּן.

22. וְכַמָּה אִינוּן מַלְיָן דְּחֻכְמַתָּא דְּסְתִימִין בְּכָל מַלְּהָ וּמַלְּהָ דְּאוֹרִייתָא, וְאַשְׁתְּמוּדַעֵן, אִינוּן לְגַבֵּי חֲבִימִין, דִּידַעִין אַרְחִין דְּאוֹרִייתָא. דְּהָא אוֹרִייתָא לֹא מַלְיָן דְּחֻלְמָא אִינוּן, דְּקָא אֲתַמְסְרֵן לְמָאן דְּפִשֵׁר לוֹן, וְאַתְמַשְׁכֵּן בְּתַר פּוּמָא, וְעַבְדֵּי אֲצַטְרִיכוּ לְמַפְשֵׁר לוֹן לְפּוּם אַרְחוּי. וּמָה אִי מַלְיָן דְּחֻלְמָא אֲצַטְרִיכוּ לְמַפְשֵׁר לוֹן לְפּוּם אַרְחוּי, מַלְיָן דְּאוֹרִייתָא דְּאִינוּן שְׁעִשׂוּעִין דְּמַלְכָּא קְדִישָׁא, עַל אַחַת כַּמָּה וְכַמָּה דְּאֲצַטְרִיכוּ לְמַהֲךְ בְּאַרְחָ קְשׁוּט בְּהוּ, דְּכַתִּיב כִּי יִשְׂרָאֵל דְּרָכֵי יְיָ וְגו'.

23. הַשְּׁתָּא אֵית לְמִימַר, וּבֵת כְּהֵן, דְּאִי נִשְׁמַתָּא עֲלָאָה, בְּרִתִּיהָ דְּאַבְרָהָם אָבִינוּ קְדַמָּאָה לְגִיּוּרִין, וְאִיהוּ מְשִׁיךְ, לָהּ לְהָאִי נִשְׁמַתָּא מֵאַתֵּר עֲלָאָה. מַה בֵּין קְרָא דְּאָמַר וּבֵת אִישׁ כְּהֵן, וּבֵין קְרָא דְּאָמַר וּבֵת כְּהֵן, וְלֹא כְּתִיב אִישׁ. אֶלָּא, אֵית כְּהֵן דְּאֶקְרִי אִישׁ כְּהֵן, וְלֹא כְּהֵן מְמַשׁ. וְעַל אַרְחָא דְּאִי, הוּהוּ כְּהֵן, וְהוּהוּ סָגֵן, וְהוּהוּ כַּהֲגֵן, וְהוּהוּ כְּהֵן דְּלֹא אִיהוּ גְדוּל. כְּהֵן סְתָם, רַב וְעֲלָאָה יִתִּיר מֵאִישׁ כְּהֵן. וְעַד אֵית נִשְׁמַתָּא, וְאֵית רוּחָא, וְאֵית נַפְשָׁא.

24. "And if a priest's daughter be married to a stranger": this is the holy Neshamah that is drawn from a lofty place, WHICH IS BINAH, and enters into the closure of the Tree of Life, WHICH IS ZEIR ANPIN. And when the Ruach (or 'wind') of the high priest, WHICH IS CHESED OF ZEIR ANPIN, blows and bestows souls, THAT IS, CLOTHES THE SOULS WITH CHESED AND PUTS THEM in that tree, WHICH IS ZEIR ANPIN, the souls soar from them and enter a treasury, WHICH IS MALCHUT.

25. Woe to the world, for people do not know how to be careful when attracting A SOUL INTO A BODY DURING INTERCOURSE by means of the Evil Inclination, which is a stranger. And that priest's daughter, WHICH IS THE SOUL, flies down and finds an edifice, NAMELY A BODY, in a strange man. Since this is the will of its Master, it goes in there to be subdued and has no power, and is not perfected in this world upon its leaving it. It "may not eat of an offering of the holy things," like the other souls that reached perfection in this world.

26. There is something else to this verse, "And if a priest's daughter be married to a stranger." The holy soul is ashamed to be married to a stranger, that is, it is drawn upon a converted proselyte and flies to it from the Garden of Eden in a hidden way, to the edifice, NAMELY THE BODY, that is built of the impure foreskin, SINCE ITS FATHERS WERE NOT CIRCUMCISED. This is the meaning of "a stranger."

27. This is the loftiest secret. On a pillar set for weighing, in the midst of the blowing air, there are scales on the one side, THE RIGHT, and other scales on the other, THE LEFT; true scales on this RIGHT side, and false scales on that LEFT side. These scales are never quiet. The souls go up and down, come and return BY MEANS OF THESE SCALES. Some souls are wronged, when the man OF THE OTHER SIDE has power over the man OF HOLINESS, as written, "a time when one man rules over another to his own hurt" (Kohelet 8:9), assuredly to his own hurt.

28. But the soul that was married to the Other Side CALLED a stranger and was wronged by it, it is "to his own hurt," that of the stranger. And it, "may not eat of an offering of the holy things," AS THE OTHER SOULS, until the Holy One, blessed be He, does with it that which is to be done, THAT IS, HE CORRECTS IT, AS SHALL BE EXPLAINED. CONCERNING THIS the verse says, "And if a priest's daughter be married to a stranger," it shall be so, THAT IT "MAY NOT EAT OF AN OFFERING OF THE HOLY THINGS."

29. There is a secret here about the way souls are wronged. For everything in this world is guided by the Tree of Knowledge of Good and Evil, WHICH IS MALCHUT. When people in the world conduct themselves according to the good side, RECONCILED BY THE CENTRAL COLUMN, the scales are balanced and are tipped to the good side. When they conduct themselves according to the Evil Side, the scales tip to that side, THE OTHER SIDE, which takes all the souls that were on the scales at that time and wrongs them.

24. וּבַת כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר, דָּא נִשְׁמָתָא קְדִישָׁא, דְּאִתְמַשְׁכַּת מֵאַתְרַּךְ עֲלָאָה, וְעָאֵלַת לְגוֹ סְתִימוּ דְאִילְנָא דְחַיִּי. וְכֹד רוּחָא דְכֹהֵנָא עֲלָאָה נִשְׁבָּא, וְיִהְיִב נִשְׁמָתִין בְּאִילְנָא דָּא, פְּרַחִין מִתַּמְן אִינּוּן נִשְׁמָתִין, וְעָאֵלִין בְּאוּצְרַ חַד.

25. וּוִי לְעֵלְמָא, דְּלֹא יִדְעִין בְּנֵי נֶשָׁא לְאַסְתְּמָרָא, דְּקָא מְשַׁכִּין מְשִׁיכוּ בְּהַדֵּי יִצְרַ הַרְע, דְּאִיהוּ אִישׁ זָר, וְהָאִי בַת כֹּהֵן פְּרַחַת לְתַתָּא, וְאַשְׁכַּחַת בְּנִינָא בְּאִישׁ זָר. וּבְגִין דְּאִיהוּ רְעוּתָא דְמֵרָה, עָאֵלַת תַּמְן וְאַתְבְּמִיָּאת, וְלֹא יְכִילַת לְשַׁלְטָאָה, וְלֹא אֲשַׁתְּלִימַת בְּהָאִי עֵלְמָא. כֹּד נִפְקַת מִנִּיָּה, הִיא בְּתַרוּמַת הַקְּדוּשִׁים לֹא תֹאכַל, כִּשְׂאֵר כָּל נִשְׁמָתִין, דְּאֲשַׁתְּלִימוּ בְּהָאִי עֵלְמָא.

26. תּוּ אִית בְּהָאִי קְרָא, וּבַת כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר. עֲלֻבְתָּא אִיהִי נִשְׁמָתָא קְדִישָׁא, כִּי תִהְיֶה לְאִישׁ זָר, דְּקָא אִתְמַשְׁכַּת, עַל גִּיּוֹרָא דְאַתְגִּיּוּר, וּפְרַחַת עֲלֵיהּ מִג"ע בְּאַרְחַ סְתִימִים, עַל בְּנִינָא דְאַתְבְּנִי מְעַרְלָה מִסְאַבָּא, דָּא הוּת לְאִישׁ זָר.

27. וְדָא הוּא רְזָא עֲלָאָה יְתִירָא מְכֻלָּא. בְּעֵמוּדָא דְקִיּוּמָא לְטַקְלִין, גּוֹ אִוִּירָא דְנִשְׁבַּת, אִית טִיקְלָא חָדָא בְּהָאִי סְטֵרָא, וְאִית טִיקְלָא אַחְרָא בְּהָאִי סְטֵרָא. בְּהָאִי סְטֵרָא מֵאֲזִנֵּי צָדֵק. וּבְהָאִי סְטֵרָא מֵאֲזִנֵּי מֵרְמָה. וְהָאִי טִיקְלָא, לֹא שְׁכִיךְ לְעֵלְמִין, וְנִשְׁמָתִין סְלָקִין וְנַחְתִּין עָאֵלִין וְתַבִּין, וְאִית נִשְׁמָתִין עֲשִׁיקִין, כֹּד שְׁלְטָא אָדָם בְּאָדָם, דְּכַתִּיב עַת אֲשֶׁר שְׁלַט הָאָדָם בְּאָדָם לְרַע לּוֹ, לְרַע לּוֹ וְדָאִי.

28. אֲבָל הָאִי נִשְׁמָתָא, דְּהוּת לְסְטֵרָא אַחְרָא, אִישׁ זָר, וְאַתְעַשְׁקַת מִנִּיָּה, דָּא אִיהִי לְרַע לּוֹ. לּוֹ: לְהֵהוּא אִישׁ זָר, וְאִיהִי בְּתַרוּמַת הַקְּדוּשִׁים לֹא תֹאכַל, עַד דְּעֵבִיד בַּהּ קוּדְשָׁא בְּרִיךְ הוּא מַה דְּעֵבִיד, אַתָּא קְרָא וְאִמְר וּבַת כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הַכִּי הוּא.

29. הֵכָא אִית רְזָא, הִיךְ מִתְעַשְׁקֵן נִשְׁמָתִין. אֲלָא הָאִי עֵלְמָא אֲתַנְהֵג כְּלָא, בְּאִילְנָא דְדַעַת טוֹב וְרַע. וְכֹד אֲתַנְהֵג בְּנֵי עֵלְמָא בְּסְטֵרָא דְטוֹב, טִיקְלָא קִיּוּמָא וְאַכְרַע לְסְטֵרָא דְטוֹב. וְכֹד אֲתַנְהֵג בְּסְטֵרָא דְרַע, אַכְרַע לְהֵהוּא סְטֵרָא. וְכֹל נִשְׁמָתִין דְּהוּוּ בְּהֵיָא שְׁעַתָּא בְּטִיקְלָא, הוּוּ עֲשִׁיק לּוֹן, וְנִטִּיל לּוֹן.

30. But it is "to his own hurt," THE OTHER SIDE'S, because those souls subdue all they find of the Evil Side and consume it. And indicative for that is the holy Ark, which was violated by the Philistines who had power over it to their own hurt, SINCE THEY AND THEIR DEITIES WERE PLAGUED BY IT. Here too, the souls wronged by the Other Side, it is to its own hurt.

31. We have seen in ancient books what had come of these wronged souls. Some of them were righteous of the nations. These are bastard scholars, and bastard scholars are better than ignorant high priests, and are more valuable in the world, even though THE HIGH PRIEST enters the innermost HOLY OF HOLIES. The old man wept for a moment. The friends were amazed and said nothing.

32. The old man opened with, "If she please not her master, who has designated her for himself, then shall he let her be redeemed, to sell her to a strange nation..." (Shemot 21:8). This passage was said in relation to this hidden matter OF WRONGED SOULS, "And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do. If she pleases not..." (Ibid. 7). Master of the Universe, who will not fear You, who governs all the kings in the world, as written, "Who would not fear You, O King of the nations? For to You it is fitting..." (Yirmeyah 10:7).

33. How many people in the world read wrong and err in this verse. They all recite it, yet they do not rightly explain the verse. Is the Holy One, blessed be He, called the King of the nations? Yet He is the King of Yisrael. And He is also named in the verse, "When the most High divided to the nations their inheritance" (Devarim 32:8), and, "For Hashem's portion is His people" (Ibid. 9). So He is called the King of Yisrael. If you argue that He is called the King of the nations, it is to their advantage that the Holy One, blessed be He, reigns over them instead, as it is said, that they were given to His ministers and appointed officers.

34. Moreover, the end of the passage states, "for among all the wise men of the nations, and in all their kingdoms, there is none like You..." (Yirmeyah 10:7). All this praise is directed to the other nations. It is wonder that they are not raised in this verse to the highest heaven. AS THE VERSE GIVES THEIR SAGES AND KINGDOMS SOME RELATION TO THE HOLY ONE, BLESSED BE HE, THAT IT IS NECESSARY TO SAY THAT HE IS GREATER THAN THEY. But the Holy One, blessed be He, blinds their eyes so they do not know Him at all, which is what we say that they are all nothing, less than nothing and vanity, as written, "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity" (Yeshayah 40:7). Yet the verse gives them great and precious importance IN SAYING THAT AMONG ALL THE SAGES OF THE NATIONS AND THROUGHOUT THEIR KINGDOM THERE IS NONE LIKE YOU.

The merchant talks about the greatness of God, and how he is falsely compared to the sages of the various nations. We hear of the names Elohim, Yud Hei Vav Hei fully spelled out, King of the Nations, and Hashem. "For among all the wise men of the nations, and in all their kingdoms, there is none like You."

30. אָבֵל לָרַע לוֹ, דְּאִינוּן נִשְׁמַתִּין בְּמִיּוֹן לְכָל מַה דְּאִשְׁבַּחֵן מִסְטָרָא בִישָׁא, וְשִׁיבְצָן לִיה. וְסִימְנָא לְדָא, אַרְוֵנָא קְדִישָׁא, דְּאִתְעַשְׂק גּוּ פְּלִשְׁתִּים, וְשְׁלִיטוּ בֵּיה, לָרַע לוֹן. אוּף הֵכִי. הֵינִי נִשְׁמַתִּין אִתְעַשְׂקִין מִסְטָרָא אַחְרָא לָרַע לוֹן.

31. מַה אִתְעֵבִידוּ מֵאִינוּן נִשְׁמַתִּין. חֲמִינָן בְּסַפְרֵי קְדְמָאִי, דְּמִנְיֵיהוּ הוּוּ אִינוּן חֲסִידֵי אוּמוֹת הָעוֹלָם. וְאִינוּן מִמְזִירֵי תַלְמִידֵי חֲכָמִים, דְּקִדְמוֹן לְכַהֲנָא רַבָּא עֲמָא דְאַרְעָא, וְחָשׁוּב בְּעֵלְמָא, אָף עַל גַּב דְּעָאֵל לְפָנֵי וּלְפָנִים. בְּכַה הָאִי סְבָא רְגַעָא חֲדָא, תְּוֹוְהוּ חֲבַרְיָא, וְלֹא אָמְרוּ מְדִי.

32. פִּתַּח הָהוּא סְבָא וְאָמַר, אִם רַעָה בְּעִינֵי אֲדָנִיָּה אֲשֶׁר לֹא יַעֲדָה וְהִפְדָּה לְעַם נְכָרֵי וְגו'. הָאִי פִּרְשְׁתָּא עַל רְזָא דָא אִתְמַר, וְכִי יִמְכֹר אִישׁ אֶת בִּתּוֹ לְאִמָּה לֹא תֵצֵא בְּצֵאת הָעֲבָדִים אִם רַעָה וְגו'. מֵאֲרִיָּה דְעֵלְמָא מֵאֵן לֹא יִדְחַל מִינְךָ, דְּאִנְתָּ שְׁלִיט עַל כָּל מְלָכִין דְעֵלְמָא, כְּדִ"א מִי לֹא יִרְאֵךְ מֶלֶךְ הַגּוֹיִם כִּי לֵךְ יֵאָתֶה וְגו'.

33. בְּמַה אִינוּן בְּנֵי נִשָּׂא בְּעֵלְמָא, דְּקָא מִשְׁתַּבְּשֵׁן בְּהָאִי קְרָא, וְכִלְהוּ אִמְרֵי, אָבֵל קְרָא דָא לֹא אִתְוִישֶׁר בְּסוּמִיָּהוּ. וְכִי קוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ הַגּוֹיִם אִיהוּ, וְהֵלֵא מֶלֶךְ יִשְׂרָאֵל אִיהוּ, וְהֵכִי אִקְרִי, דְּהָא בְּתִיב, בְּהִנְחַל עֲלִיּוֹן גּוֹיִם וְגו'. וְכִתִּיב כִּי חֵלֶק יְיָ עִמּוֹ. וְעַד אִקְרִי מֶלֶךְ יִשְׂרָאֵל. וְאִי תִימָא דְאִיהוּ מֶלֶךְ הַגּוֹיִם אִקְרִי, הָא שְׁבַחָא דְלֵהוֹן דְּקוּדְשָׁא בְּרִיךְ הוּא מֶלֶךְ עֲלִיָּהוּ, וְלֹא כְּמַה דְּאִמְרִין דְּאִתְמַסְרִין לְשִׁמְשִׁין וּלְמִמְנָן דִּילִיָּה.

34. וְתוּ סִיפָא דְקְרָא, דְּכִתִּיב כִּי בְּכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מְלָכוֹתֵם מֵאִין כְּמוֹךָ. כָּל הָאִי, שְׁבַחָא אִיהוּ לְשָׂאֵר עַמִּין, וְתוֹוְהָא אִיהוּ, הֵיךְ לֹא מִסְתַּלְקִי בְּהָאִי קְרָא לְרוּם רְקִיעָא. אֵלָא, דְּקוּדְשָׁא בְּרִיךְ הוּא סְמָא עִינְיָהוּ, וְלֹא יִדְעֵי בֵּיה כְּלָל, דְּהָא מַה דְּאִנְן אִמְרֵי דְכִלְהוּ אִין, וְאִפְסֵי, וְתַהוּ. דְּכִתִּיב כָּל הַגּוֹיִם כְּאִין נִגְדוּ מֵאִפְסֵי וְתַהוּ נִחְשְׁבוּ לוֹ, הָא עִקְרָא עֲלָאָה רַבָּא וְיִקְרִיא שׁוּי לוֹן קְרָא דָא.

35. Rabbi Chiya said to him, yet it is written, "Elohim reigns over the nations..." (Tehilim 47:9). He told him, I see that you were behind their wall, and came out with this verse to support them. I should have answered first to all that I said, but since I have found you on the way, I will remove you from there and thence I will move everything.

36. Come and see, all these names and appellations to the names of the Holy One, blessed be He, expand to their paths, and are clothed in each other, and separate into specific ways and paths except for one name, that is more refined than any other name, which He bequeathed to the unique people, the most purified of the other nations. It is Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, as written, "For Hashem's portion is His people," and "But you that did cleave of Hashem" (Devarim 4:4), CLEAVING to this very name more than to any other name.

37. There is one name, of all His names, that extends into several ways and paths, called Elohim. He bequeathed this name, and it was divided among the lower beings in this world. This name was divided among the ministers and the appointed officers that lead the other nations, as written, "And Elohim came to Bilaam at night" (Bemidbar 22:20), and "But Elohim came to Abimelech in a dream by night" (Beresheet 20:3). Also every minister that the Holy One, blessed be He, had designated to the other nations, are part of this name. Even idolatry is called by this name. And this name reigned over the nations, and not the name that reigned over Yisrael, WHICH IS THE NAME YUD HEI VAV HEI, which is unique to the unique nations, the people of Yisrael, the holy nation.

38. But if you argue that we can explain the verse, "Who would not fear You, O King of the nations?" that the name that is king of the nations is Elohim, as fear pertains to it, and Judgment abides in it, this is not so. It was not said in this context, for otherwise even idolatry would be included in that, IN "WHO WOULD NOT FEAR YOU," AS EVEN IDOLATRY IS CALLED ELOHIM.

35. אָמַר לִיה ר' חִיָּיא וְהָא כְּתִיב מֶלֶךְ אֱלֹהִים עַל גּוֹיִם וְגו'. אָמַר לִיה, אֲנִי חֲמִינָא דְבִתְרָא בְּתַלְיֵיהּ הוּיָת, וְנִפְקַת בְּהַאי קְרָא לְסִייעָא לֹון, הוּה לִי לְאַתְבָּא בְּקִדְמִיתָא, עַל מַה דְאֲמִינָא. אֲבַל כִּיּוֹן דְאֲשַׁכְחָנָא לְךָ בְּאַרְחָא, אֲעֵבֵר לְךָ מִתְמָן, וּמִתְמָן אֵיהֲךָ לְאֲעֵבֵרָא כְּלָא.

36. ת"ח, כָּל שְׁמֵהּ, וְכָל כְּנֻיּוֹן דְשְׁמֵהּ, דְאִית לִיה לְקוּדְשָׁא בְרִיךְ הוּא, כְּלָהּ מִתְפַּשְׁטָן לְאַרְחֵייהּ, וְכָלָהּ מִתְלַבְּשִׁין אֲלִין בְּאֲלִין, וְכָלָהּ מִתְפַּלְגִין לְאַרְחֵין וּשְׁבִילִין יָדִיעֵן. בְּר שְׁמָא יַחֲדָאָה, בְּרִיר דְכָל שְׁאָר שְׁמֵהּ, דְאַחְסִין לְעַמָּא יַחֲדָאָה, בְּרִיר מְכָל שְׁאָר עַמִּין, וְאִיהוּ יו"ד ה"א וְא"ו ה"א, דְכְּתִיב כִּי חֶלֶק יו"י עַמּוֹ. וְכְּתִיב וְאַתֶּם הַדְּבָקִים בֵּינִי בְשְׁמָא דְא מְמֹשׁ, יִתִּיר מְכָל שְׁאָר שְׁמֵהּ.

37. וּשְׁמָא חַד מְכָל שְׁאָר שְׁמֵהּ דִּילִיה, הַהוּא דְאַתְפַּשְׁט וְאַתְפַּלַּג לְכַמְהָ אַרְחֵין וּשְׁבִילִין, וְאַקְרִי אֱלֹהִים. וְאַחְסִין שְׁמָא דְא, וְאַתְפַּלַּג לְתַתָּאי דְהַאי עַלְמָא, וְאַתְפַּלַּג שְׁמָא דְא, לְשִׁמְשִׁין וּלְמַמְנָן דְּמִנְהִי לְשְׁאָר עַמִּין. כּד"א, וַיָּבֵא אֱלֹהִים אֶל בַּלְעָם לִילָה. וַיָּבֵא אֱלֹהִים אֶל אֲבִימֶלֶךְ בְּחִלּוֹם הַלַּיְלָה. וְכֵן כָּל מְמָנָא וּמְמָנָא דְאַחְסִין לֹון קוּדְשָׁא בְרִיךְ הוּא לְשְׁאָר עַמִּין, בְּשְׁמָא דְא כְּלִילָן. וְאַפִּילוּ ע"ז בְּשְׁמָא דְא אֲקָרִי. וּשְׁמָא דְא מֶלֶךְ עַל גּוֹיִם, וְלֹא הַהוּא שְׁמָא, דְא הַהוּא דְמֶלֶךְ עַל יִשְׂרָאֵל, דְאִיהוּ יַחֲדָאָה, לְעַמָּא יַחֲדָאָה, לְעַמָּא דִּישְׂרָאֵל, עַמָּא קְדִישָׁא.

38. וְאִי תִימָא, עַל אַרְחָא דְא נֹוקִים קְרָא דְכְּתִיב מִי לֹא יִרְאֵךְ מֶלֶךְ הַגּוֹיִם, דְדָא אִיהוּ שְׁמָא דְקָא מֶלֶךְ עַל גּוֹיִם, אֱלֹהִים דְהָא דְחִילוּ בֵיה שְׂרִיא וְדִינָא בֵיה שְׂרִיא. לֹא הֲכִי, וְלֹא עַל דְא אֲתַמְר, דְאִי הֲכִי אֲפִילוּ ע"ז בְּכִלְלָא דְא אִיהוּ.

39. But once the wall behind which you were leaning is torn down, the verse prevails after some observation. "Who would not fear You, O King of the nations?" If you would say it refers to the Holy One, blessed be He, as the King of the nations, it is not so. But THE EXPLANATION IS, What king of the nations would not fear You, nor be in awe of You or tremble before You? IT IS AS IF IT WERE WRITTEN, 'What king of the nations would not fear You?' Similarly, "Haleluyah! Give praise, O servants of Hashem, praise the name of Hashem" (Tehilim 113:1). Whoever hears it does not know what it means. After saying Haleluyah, IT SAYS also, "Give praise, O (or: 'to') servants of Hashem." It should have been written, 'Servants of Hashem, praise the name of Hashem'. BUT YET IT IS NECESSARY, FOR THOUGH IT FIRST SAYS HALELUYAH, THE SUBJECT IS THE SERVANTS OF HASHEM. Here too, THOUGH IT SAYS FIRST "WHO WOULD NOT FEAR YOU," THE SUBJECT IS 'THE KING OF THE NATIONS'. IT IS AS IF it were written, 'Who among the kings of the nations would not fear You'. It was all said properly.

40. "For among all the wise men of the nations, and in all their kingdoms, there is none like You..." means, what is the phrase spread among them in their wisdom - it is "there is none like You," and they all acknowledge that. When they see in their wisdom Your deeds and mighty actions, this phrase spreads among them and they say, "there is none like You." THE LESSON OF THE VERSE IS THAT among all the sages of the nations and throughout their kingdoms, they say "there is none like You," and it is known among them. The friends rejoiced and wept, but said nothing. He too wept again.

We learn about idolatry and about the soul that incarnates for evil deeds in the world, as alluded to in "And if a man sell his daughter to be a maidservant". When God sees that a child will turn bad later in life he gathers it in to Himself while it is still young and fragrant. The merchant says that when God created the world he also created all the souls that would later be incarnated into bodies, and that even when souls do not wish to come to the world he makes them do so, since that is why they were created. When the time comes to depart from the world the soul must be free, refined and cleansed so that God can be pleased with it and reward it in the Garden of Eden. The souls are entered into the King's book, where they are recorded with their names. If the soul was soiled, and not worthy, it is met by strange camps of demons who bring it to Gehenom. Pure souls are protected by the garment that is spread on them, which is the name Eloha. We hear that the souls of the beloved enter into the chamber of love, which is situated underneath the Holy of Holies of Briyah, in the hidden firmament. The Holy One, blessed be He, finds that holy soul there, and raises it with up with Him in delight.

41. He opened with, "So she said to Abraham, Cast out this bondwoman and her son..." (Bereshheet 21:10). The friends have remarked that Sarah wanted to remove idolatry from the house. Therefore it is written, "all that Sarah has said to you, hearken to her voice" (Ibid. 12), AS THE BONDWOMAN IS CONSIDERED IDOLATRY. Here it is written, "And if a man sell his daughter to be a maidservant" (Shemot 21:7), namely, the soul that incarnates for evil deeds in the world. "To be a maidservant" refers to that other side of the evil incarnation of the scales that reverted INTO FALSE SCALES AS MENTIONED, and it is wronged BY THE OTHER SIDE. In taking it out of there, it "shall not go out as the menservants do" (Ibid. 8), which are the wronged souls, BUT IT RECEIVES A CROWN ON ITS HEAD, AS WILL BE SAID.

39. אָבֵל בַּיּוֹן דְּכִתְלָא דְהוּיָת סָמִיךְ אֲבִתְרִיהּ, אֲתַנְסַח, קְרָא קָאִים עַל קִיּוּמָא, בְּאַסְתְּבִלּוּתָא זְעִיר. מִי לֹא יִרְאֵךְ מֶלֶךְ הַגּוֹיִם, וְאִי תִיּוּמָא דְמֶלֶךְ הַגּוֹיִם עַל קוּדְשָׁא ב"ה אֲתַמַּר, לֹא הָכִי. אֱלֹא, מֵאַן הוּא מֶלֶךְ הַגּוֹיִם דְלֹא יִרְאֵךְ, דְלֹא דְחִיל מִינְךָ, וְלֹא יִזְדַּעַזַע מִינְךָ. מִי מֶלֶךְ הַגּוֹיִם דְלֹא יִרְאֵךְ. כְּגוּוּנָא דֵא הַלְלוּיָהּ הִלְלוּ עֲבָדֵי יְיָ הִלְלוּ אֶת שֵׁם יְיָ. מֵאַן דְשָׁמַע לִיהּ, לֹא יָדַע מֵאִי קָאֵמַר, בַּיּוֹן דְאֵמַר הַלְלוּיָהּ, אוֹף הָכִי הִלְלוּ עֲבָדֵי יְיָ, דְהוּא לִיהּ לְמַכְתָּב, עֲבָדֵי יְיָ הִלְלוּ אֶת שֵׁם יְיָ. אוֹף הָכִא. הוּא לִיהּ לְמַכְתָּב, מִי מִמְלַךְ הַגּוֹיִם דְלֹא יִרְאֵךְ. אֱלֹא כֻלָּא עַל תְּקוּנָיהּ אֲתַמַּר.

40. כִּי בְכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם מֵאַיִן כְּמוֹךָ, מֵהוּ מְלֵךְ דְאֲתַפְשֵׁט בִּינְיֵיהוּ בְּחֲכֻמָּתָא דְלֵהוּן, מֵאַיִן כְּמוֹךָ וְכֻלְהוּ אוֹדְאֵן עַל דֵּא, כִּד חֲמָאֵן בְּחֲכֻמָּתָא דְלֵהוּן עוֹבְדֵךְ וּגְבוּרָתְךָ, אֲתַפְשֵׁט מְלֵךְ דֵּא בִּינְיֵיהוּ, וְאִמְרֵי מֵאַיִן כְּמוֹךָ בְכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם. מֵאַיִן כְּמוֹךָ אִמְרֵי, וְאֲתַפְשֵׁט בִּינְיֵיהוּ. חֲדוּ חֲבַרְיָא, וּבְכוּ וְלֹא אֲמַרוּ מְדִי. אוֹף הָכִי בְכָה אִיהוּ בְּמַלְקְדֵמִין.

41. פָּתַח וְאָמַר וְתֵאמַר לְאַבְרָהָם גְּרֵשׁ הָאִמָּה הַזֹּאת וְאֶת בְּנָהּ וְגו', חֲבַרְיָא אֲתַעֲרוּ, דְּבַעֲתָא שְׂרָה לְפָנָהּ ע"ז מְבִיתָא, וְע"ד כְּתִיב כָּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שְׂרָה שָׁמַע בְּקוּלָהּ. הָכִא כְּתִיב וְכִי יִמְכַר אִישׁ אֶת בִּתּוֹ, דֵּא נִשְׁמַתָּא בְּגִלְגּוּלֵי עַל עוֹבְדֵיךָ בִּישִׁין דְעֵלְמָא. לְאִמָּה: הוּא סְטְרָא אַחְרָא בְּגִלְגּוּלָא בִּישָׁא דְטִיקְלָא, דְאֵהֲדַר, וְהָא אֲתַעֲשָׂקַת, לְאַפְקָא לָהּ מִתַּמָּן. וְדֵאִי לֹא תֵצֵא כְּצֵאת הָעֲבָדִים, כָּל אִינוּן נִשְׁמַתִּין דְמִתַּעֲשָׂקֵן.

42. HE ASKS, who are THE SOULS mentioned here, AND ANSWERS, this is a secret. These are the souls of young children, who suckle on their mothers' strength. The Holy One, blessed be He, sees that if they will live in the world they will be bad smelling and turn sour like vinegar. THEREFORE He gathers them when they are still young and emit good fragrance.

43. What does THE HOLY ONE, BLESSED BE HE, do He allows them to be wronged by the hands of the bondwoman, who is Lilit. Once they are placed under her power, she rejoices in that child and oppresses him. She takes him away from the world while he is still suckling on his mother's strength.

44. If you argue that these souls will do good in the world, it is not so, as written, "If she please not her master" (Shemot 21:8), as that man will turn sour by it after some time, if he will go on living. This soul is oppressed, while another is not. Of these it is written, "and considered all the oppressions" (Kohélet 4:1). That is the meaning of, "If she please not her master."

45. "Who has designated her for himself (Heb. lo)" (Shemot 21:8). The word 'lo' is spelled with Aleph to mean not. If you say the Holy One, blessed be He, gave it to the Other Side from the first day of its existence, it is not so. For now with the turnings of the scales, He "has designated her for himself," 'lo' being pronounced as with Vav to mean for himself, which it was not before.

46. "Then shall he let her be redeemed" (Ibid.). What is the meaning of that? HE ANSWERS, the Holy One, blessed be He, redeems it now, WHILE it still emits GOOD fragrance, before it turns sour. He raises it to the highest skies to His Yeshivah. If you say that since it was wronged by the Other Side, He hands it, as was said, to scholarly bastards and to the righteous of the nations, the verse proves that, "to sell her to a strange nation he shall have no power, seeing he has dealt deceitfully with her" (Ibid.), as He oppressed it with the turning of the scales. But assuredly He will give it to Yisrael and to no other. When it emerges from the scales, it "shall not go out as the menservants do," but is given a crown high on its head.

47. If you say that that side comes in the child, WHICH MEANS IT HAS POWER OVER HIS SOUL, it is not so. But it takes the soul and rejoices in it. He flies out of its hands and enters that place OF THE OTHER SIDE, where it visits that child. It is delighted with it and mocks it, lusting after that flesh, so that the Holy One, blessed be He, takes its soul while it TAKES its body. After that everything is under the control of the Holy One, blessed be He.

42. מאן אינון הכא. איהו רזא, אלין אינון נשמתין דינוקין זעירין, כד אינון ינקי מגו תוקפא דאמהון. וקודשא בריך הוא חמי, דאי יתקיימון בעלמא, יבאשון ריחיהון, ויחמצון כחומץ דא. לקיט לון זעירין, בעור דיהבי ריחא.

43. מה עביר. שביק לון לאתעשקא בינדא דההיא אמה, ודא איהי לילית דכיון דאתייהבו ברשותה, חדאת בההוא ינוקא, ועשיקת ליה, ואפיקת ליה מעלמא, כד איהו יניק בתוקפא דאמיה.

44. ואי תימא, אינון נשמתין דיעבדון טב לעלמא. לאו הכי. דכתיב אם רעה בעיני אדניה, דיחמיץ ההוא גברא בה לבתר יומין, אי אתקיים בה. דא אתעשקת, ואחרא לא אתעשקת. ועל אלין כתיב, ואראה את כל העשוקים וגו' והיינו אם רעה בעיני אדניה.

45. אשר לא יעדה, לא באלף כתיב. אי תימא, דהא בההוא סטרא אחרא, אזמין לה קודשא בריך הוא מיזמא דהות. לא. והשתא בגלגולי טיקלא, לז יעדה בוא'ו. מה דלא הות מקדמת דנא.

46. והפדה, מאי והפדה. פריק לה קודשא בריך הוא השתא, דסלקא ריחא, עד לא תחמיץ, וסליק לה לרומי מרומים, במתיבתא דיליה, ואי תימא כיון דאתעשקת מההוא סטרא אחרא, זיהיב לה, כמה דאמרו לחסידי שאר עמין, ולאינון ממזרי ת"ח. אתא קרא ואוכח, לעם נכרי לא ימשול למכרה ודאי, בבגדו בה, דעשיק לה בעשיקו דגלגולא דטיקלא, אלא לישראל ודאי, ולא לאחרא. וכד נפקת מן טיקלא, לא תצא בצאת העבדים, אלא מתעטרא בעטרהא בארמא על רישיה.

47. ואי תימא, דהאי סטרא עאלת לה בההוא ינוקא. לאו הכי. אלא נטלת לה, וחדאת בהדה, ופרחת מן ידהא, ועאלת בההוא אתר, ואיהי פקידת לההוא ינוקא, וחדאת ביה, וחייכת ביה, ותאיבת לההוא בשר עד דלבתר נטיל קודשא בריך הוא נשמתיה, והיא לגופא. ולבתר כלא איהו ברשותא דקודשא בריך הוא.

48. Come and see, "she shall not go out as the menservants do." HE ASKS, what is the meaning of, "GO OUT AS THE MENSERVANTS," AND ANSWERS, when it leaves the scales and that side with joy, the Holy One, blessed be He marks it and seals it with a certain ring, spreads on it His precious garment, which is the Holy Name Eloha. That is the meaning of, "he has dealt deceitfully with her (also: 'his garment is with her')," that is, while the precious garment of the King is on it. Since His garment is upon it, it is written, "to sell her to a strange nation he shall have no power."

49. This is the meaning of, "as in the days when Eloha preserved me" (Iyov 29:2), WHICH REFERS TO THE PRECIOUS GARMENT CALLED ELOHA, AS MENTIONED. It is in reference to this secret that it is written here, "to sell her to a strange nation he shall have no power, seeing that his garment is with her." It is because the precious garment of the King is upon it, since "His garment is with her" then "to sell her to a strange nation he shall have no power."

50. HE ASKS, what of the dominion that side has over that soul. FOR HE SAID THAT THE HOLY ONE, BLESSED BE HE, GIVES PERMISSION TO THE OTHER SIDE TO WRONG THAT SOUL. HE ANSWERS, come and see, the people in the world are all under the dominion of the holy King; they all have time TO LIVE in this world until He wishes to raise them from the world. THE OTHER SIDE IS NOT ALLOWED TO HARM THEM BEFORE THAT TIME. Yet as for it, it has not SET time TO LIVE. THEREFORE it mocks and delights in that soul AND TAKES IT AWAY FROM THIS WORLD. THUS, SINCE IT WAS NOT ALLOTTED TIME, THE OTHER SIDE IS GIVEN PERMISSION TO OPPRESS IT.

51. Moreover, these verses contain admonitions to people, and much good lofty advice is present in all the words of the Torah, which are all true and of a true way. They are known to the wise, who know and walk the path of truth. When the Holy One, blessed be He, wished to create the world, He so desired it and fashioned all the souls that will be placed in people afterwards. And they were all fashioned before Him in the very shape they will have later in people, and He saw each and every one.

52. Some of them will befoul their ways in the world. When their time comes TO DESCEND INTO THE WORLD, the Holy One, blessed be He, summons that soul and says to it, go, enter a certain place, a certain body. It replies to Him, Master of the Universe, I am satisfied with the world I dwell in and shall not go into another world, where I shall be enslaved and soiled in their midst. The Holy One, blessed be He, said to it, ever since you were created, this is the reason why you were created, to be in that world IN A BODY. When the soul sees that, it descends despite itself and there enters A BODY.

48. ת"ח, לא תצא כצאת העבדים, מאי הוא. אלא, בשעתא דנפקת מן טיקלא ויהוא סטרא בחדו, רשים לה לקודשא בריך הוא, וחתים לה בחד גושפנקא, ופריש עלה לבוש יקר דיליה, ומאן איהו. שמה קדישא דאקרי אלוה. ודא הוא בבגדו בה, לבושא יקירא דמלכא פריש עלה וכדין איהו נטירא, דלא אתמסרת לעם נכרי, אלא לישראל לחוד.

49. ודא איהו דכתיב, בימי אלוה ישמרני, ועל רזא דא כתיב הכא, לעם נכרי לא ימשל למכרה בבגדו בה, בעוד דלבוש יקר דמלכא בה. כיון דבגדו בה, כתיב לעם נכרי לא ימשל למכרה.

50. מה רשו אית ליהוא סטרא בה. ת"ח, כל בני עלמא בלהו, ברשותיה דמלכא קדישא, וכלהו אית לון זמנא בהאי עלמא, עד דאיהו בעי לסלקא לון מן עלמא, ודא לית ליה זמנא, וע"ד איהו חיוכת בהו, וחדאת בהו.

51. תו, אזהרותא לבר נש אית בהני קראי, וכמה עיטון טבין עלאין אינון, בכל מילי דאורייתא, וכלהו קשוט, בארע קשוט, ואשתמודען לגבי חבימין, דידיעו ואזלי בארע קשוט. בזמנא דבעא קודשא בריך הוא למברי עלמא, סליק ברעותא קמיה, וצייר כל נשמתין דאינון זמינין למיהב בבני נשא לבתר, וכלהו אתציירו קמיה בהוא ציורא ממש, דזמינין למהוי בבני נשא לבתר, וחמא כל חד וחד.

52. ואית מנהון דזמינין לאבאשא ארחייהו בעלמא, ובשעתא דמטא זמנייהו, קרי קודשא בריך הוא ליהוא נשמתא, אמר לה, זילי עולי בדוך פלן. בגוף פלן. אתיבת קמיה, מאריה דעלמא, די לו בעלמא דא דאנא יתבא ביה, ולא איהך לעלמא אחרא, דישתעבדון בי, ואהא מלוכלכא בינייהו. אמר לה קודשא בריך הוא, מן יומא דאתבריאת, ע"ד אתבריאת למהוי בהוא עלמא. כיון דחמאת נשמתא כן, בעל כרחה נחתת ועאלת תמן.

53. The Torah that gives advice to all who realize that, admonishes the people in the world, saying, See how much the Holy One, blessed be He, has compassion for you. He sold for free the good gem He had, NAMELY THE SOUL, so that you will cultivate it in this world.

54. "And if a man sell," the Holy One, blessed be He, "his daughter," the holy soul; "to be a maidservant," to be an enslaved maidservant among you in this world. I pray you, when its time comes to depart from this world, that "she shall not go out as the menservants do," not soiled with iniquities, but free, refined and cleansed, so that its Master will be happy with it, praise Himself with it and give it good reward in the brightness of the Garden of Eden. This is the meaning of, "and satisfy your soul in drought (also: 'brightness')" (Yeshayah 58:11). THIS IS surely when the soul emerges properly clear and clean.

55. But "If she please not her master," emerging soiled with the filth of transgressions, and it not presentable before Him as it should, woe to that body that was lost to the soul forever. For when the souls ascend clear and come out cleansed from this world, each soul enters the book in the King's bag. They are all RECORDED with names, which says that the soul of so and so is designated to the body it left. Then it is written, "who has designated her for himself."

56. But when it comes out not pleasing its Master, soiled in the iniquities and filth of sins, then, "who has designated her for himself (Heb. lo, Lamed Vav)" is pronounced as "not (Heb. lo, Lamed Aleph) designated her," and the body is lost to it and it is not designated for it. The exception is the soul, which Master desires, as the body repented. Then it is written, "redeemed," as in, "Thus he will redeem his soul from going into the pit" (Iyov 33:28). "Redeemed" refers to man, whose advice is to redeem it and repent. And to both sides THE VERSE SAYS, "THEN SHALL HE LET HER BE REDEEMED." THE FIRST IS the Holy One, blessed be He, "THEN SHALL HE LET HER BE REDEEMED" FROM GEHENOM. THE SECOND CONCERNS MAN, who shall "let her be redeemed" by repentance, for after he repents, the Holy One, blessed be He, redeems them from the way to Gehenom.

57. "To sell her to a strange nation he shall have no power." HE ASKS, what is the strange nation, AND ANSWERS, the soul is ashamed when it departs from the world, if the man deviated from the way together with it. It seeks to rise up to the holy camps, for holy camps are situated on the way to the Garden of Eden and strange camps, THAT IS, DEMONS, stand on the way to Gehenom.

53. אוריינתא דיהבת עיטא לכל עלמא חמאת הכי, אזהירת לבני עלמא, ואמרת, חמו במה חס קודשא בריך הוא עלייכו, מרגליתא טבא דהות ליה, זבין לכו למגנא, דתשתעבדון בה בהאי עלמא.

54. וכי ימכר איש: דא קודשא בריך הוא. את בתו: דא נשמתא קדישא. לאמה: למדיו אמה משתעבדא בינייכו בהאי עלמא. במטו מנייכו, בשעתא דמטי זמנא לנפקא מהאי עלמא, לא תצא כצאת העבדים, לא תפוק מתטנפא בחובין, תפוק בת חורין, בריקה נקיה, בגין דיחדי בה מארה וישתבח בה ויהיב לה אגר טב, בצחצוחי דגנתא דערן. כד"א והשביע בצחצחות נפשך, ודאי כד תפוק ברירה נקיה כדקא יאות.

55. אבל אם רעה בעיני אדניה, כד נפקת מלובכלא בטנופי חובין, ולא אתחזיאת קמיה כדקא יאות, ווי להווא גופא, דאתאביד מההיא נשמתא לעלמין. בגין, דכד נשמתין סלקין ברירן, ונפקין נקין מהאי עלמא, כל נשמתא ונשמתא, עאלת בספרא דאחמתא דמלכא, וכלהו בשמהן, ואמר דא היא נשמתא דפלניא, זמינת תהא להווא גופא דשבת, וכדין כתיב, לו יעדה, בו.

56. וכד נפקת רעה בעיני אדניה, דקא אסתאבא בחובין, ובטנופא דחטאין, כדין לא יעדה בא. ואתאביד ההוא גופא מינה ואיהי לא אזדמנת לגביה בר ההיא דמארה אתרעי, ותב בתיובתא דגופא בה, כדין כתיב, והפדה. כד"א פדה נפשו מעבור בשחת. והפדה, האי איהו בכר נש, דעיטא דיליה, דיפרוק לה, ויתוב בתיובתא, ולתרין סטרין קאמר קודשא בריך הוא, והפדה בתיובתא. לבתר דתב בתיובתא, פרא לה מאורחא דגיהנם.

57. לעם נכרי לא ימשל למכרה. מאן עם נכרי. עלובתא איהי נשמתא, דכד נפקת מעלמא, וכר נש אסטי ארחיה בהרה, היא בעאת לסלקא לעילא, גו משריין קדישין, בגין דמשריין קדישין קיימין בהווא ארחא דג"ע, ומשריין נוכראין קיימין בהווא ארחא דגיהנם.

58. If that soul is worthy and the precious garment is spread on it, NAMELY THE NAME ELOHA, many holy camps meet it to join it and bring it to the Garden of Eden. If it is not worthy, many strange camps meet it to bring it to Gehenom. The camps of demons will wreak vengeance on it. For that the verse instructs, "To sell her to a strange nation he shall have no power," to the demons, "seeing that his garment is on her," which is the protective GARMENT, as the Holy One, blessed be He, protects it so that a strange nation will not rule over it through that protection spread over it, WHICH IS THE NAME ELOHA.

59. "And if he designated her for his son" (Shemot 21:9): come and see how much a man should beware of not turning aside from his ways in this world. For if a man gains merit in this world and properly guards his soul, such is a man whom the Holy One, blessed be He, desires and is praised with every day before His retinue, saying, see the holy child I have in that world. He did such and such, these deeds of his are well done.

60. When this soul emerges from this world pure, clean and refined, the Holy One, blessed be He, shines upon it many lights and announces daily of it, 'this it the soul of so and so my child, a keeping shall be provided for the body it left.'

61. This is the meaning of, "And if he designated her for his son, he shall deal with her after the manner of daughters." What is "the manner of daughters"? Here is a secret to the wise. Within the strong rock, WHICH IS THE WORLD OF BRIYAH, in the hidden firmament, ABOVE EVERY OTHER FIRMAMENT THERE, there is a certain chamber called the chamber of love, WHICH IS SITUATED UNDERNEATH THE HOLY OF HOLIES OF BRIYAH. There are hidden treasures there, and all the kisses of the King's love are there. All the souls beloved of the King enter there.

62. When the King enters that King's chamber, it is written of that, "And Jacob kissed Rachel" (Bereshheet 29:11), AS THE UNION OF KISSES LIES THERE. The Holy One, blessed be He, finds that holy soul there, and immediately hastens to kiss and embrace it, and raises it with Him to be delighted with it.

63. This is the meaning of, "he shall deal with her after the manner of daughters," like a father would do to his favorite daughter, kissing her, embracing her and giving her gifts. Thus the Holy One, blessed be He, does to the worthy soul every day, as written, "he shall deal with her after the manner of daughters."

58. זְכַתָּה נִשְׁמָתָא, וְהוּא נְטִירו, וּפְרִישׁו דְּלְבוּשָׁא יִקְרָא עָלָה. כַּמָּה מְשָׁרְיִין קְדִישִׁין, קָא מִתְעַתְּדִין לָהּ, לְאַתְחַבְרָא בְּהֵדָה, וְלִמְיַעַל לָהּ לִג"ע. לֹא זְכַתָּה, כַּמָּה מְשָׁיִירִין נּוֹכְרִיִין מִתְעַתְּדִין לְמִיַּעַל לָהּ בְּאַרְחָא דְּגִיּהָנָם. וְאִינוּן מְשָׁרְיִין דְּמִלְאֲכֵי חַבְלָה זְמִינִין לְמַעַבְדַּ בְּהָ נּוֹקְמִין, אֲתָא קְרָא וְאוֹכַח, לְעַם נְכָרֵי לֹא יִמְשַׁל לְמַכְרָה, אֲלִין מִלְאֲכֵי חַבְלָה. בְּבַגְדוֹ בְּהָ, אִיהוּ נְטִירָא, דְּקוּדְשָׁא בְּרִיךְ הוּא עֲבִיד לָהּ נְטִירָא, דְּלֹא יִשְׁלוּט בְּהָ עִם נְכָרֵי, בְּהוּא פְרִיסוּ דְּנְטִירו עָלָה.

59. וְאִם לְבָנוּ יִיעֲרְנָה, ת"ח כַּמָּה אִית לִיהָ לִב"נ לְאַזְדַּהֲרָא דְּלֹא יִסְטֵי אֲרַחוּי בְּהָאֵי עֲלָמָא, דְּאִי זְכָה ב"נ בְּהָאֵי עֲלָמָא, וְנְטִיר לָהּ לְנִשְׁמָתָא כְּדָקָא יְאוּת, הָאֵי אִיהוּ ב"נ דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בֵּיהּ, וְאַשְׁתַּבַּח בֵּיהּ בְּכָל יוֹמָא, בְּפַמְלִיּוּא דִּילֵיהּ, וְאָמַר, חֲמוּ בְּרָא קְדִישָׁא דְּאִית לִי בְּהוּא עֲלָמָא, כֵּךְ וְכֵךְ עֲבִיד, כֵּךְ וְכֵךְ עוֹבְדוּי מִתְתַּקְּנִין.

60. וְכֵד הָאֵי נִשְׁמָתָא, נִפְקַת מִהָאֵי עֲלָמָא, זְכִיּוּא נְקִיָּה בְּרִיךְהָ, קוּדְשָׁא בְּרִיךְ הוּא אֲנַהִיר לָהּ בְּכַמָּה נְהוּרִין, בְּכָל יוֹמָא קֹאֲרֵי עָלָה, דְּאִי הִיא נִשְׁמָתָא דְּפִלְגְּוֹא בְּרִי, נְטִירָא לִיהוּי לִיהָ לְהוּא גּוֹפָא דְּשִׁבְק.

61. וְדָא הוּא דְּכַתִּיב, וְאִם לְבָנוּ יִיעֲרְנָה כַּמְשַׁפֵּט הַבְּנוֹת יַעֲשֶׂה לָהּ, מֵאִי כַּמְשַׁפֵּט הַבְּנוֹת. הֵכָא אִית רְזָא לְחַבִּימִין, בְּגוֹ טַנְרָא תְּקִיפָא, רְקִיעָא טְמִירָא, אִית הֵיכְלָא חֲדָא, דְּאִקְרִי הֵיכַל אַהֲבָה. וְתַמְן אִינוּן גְּנֻזִין טְמִירִין, וְכָל נְשִׁיקִין דְּרַחֲמוּ דְּמִלְכָא אִינוּן תַּמְן, וְאִינוּן נִשְׁמָתִין רַחֲמָאן דְּמִלְכָא עֲאֲלִין תַּמְן.

62. בֵּינִין דְּמִלְכָא עֲאֵל בְּהוּא הֵיכְלָא דְּמִלְכָא, תַּמְן כְּתִיב, וַיִּשָּׁק וַיַּעֲקֹב לְרַחֵל, וְקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁבַּח תַּמְן לְהֵיאֵא נִשְׁמָתָא קְדִישָׁא, קְדִים מִיַּד וְנִשִּׁיק לָהּ, וְגַפִּיף לָהּ, וְסָלִיק לָהּ בְּהֵדִיָּה, וְאַשְׁתַּעֲשַׂע בָּהּ.

63. וְדָא הוּא כַּמְשַׁפֵּט הַבְּנוֹת יַעֲשֶׂה לָהּ, כְּדִינָא דְּאַבָּא עֲבִיד לְבִרְתִּיָּהּ, דְּאִיהוּ חַבִּיבָא לְגַבִּיָּהּ, דְּנִשִּׁיק לָהּ, וְגַפִּיף לָהּ, וְהֵיב לָהּ מִתַּנְן. כֵּךְ קוּדְשָׁא בְּרִיךְ הוּא עֲבִיד, לְנִשְׁמָתָא זְכָאָה בְּכָל יוֹמָא, כַּמָּה דְּכַתִּיב כַּמְשַׁפֵּט הַבְּנוֹת יַעֲשֶׂה לָהּ.

64. Hence it is written, "should do such a thing for him that waits for Him" (Yeshayah 64:3). Just as the daughter, NAMELY THE SOUL, finishes its doing in this world, so the Holy One, blessed be He, finishes a different kind of action in the World to Come, as written, "neither has the eye seen, that an Elohim, beside You should do such a thing for him that waits for Him," while here it is written, "he shall deal (do) with her." THERE IS AN ANALOGY BETWEEN THE WORDS 'DO' IN THE VERSES. THE EYE CANNOT SEE THE DOING IN THE SECOND VERSE AS WELL. So far. The old man prostrated himself ON THE GROUND and prayed. He wept again.

65. He said, "If he take another" (Shemot 21:10). HE ASKS, what does that mean, did the Holy One, blessed be He, prepare another soul to return to the righteous in this world? Is it not the same soul who filled to completion in this world the wishes of its Master? In that case there is no surety to the righteous at all. What is the meaning of, "If he take another"?

66. The old man opened with, "and the dust returns to the earth as it was; and the spirit returns to Elohim who gave it" (Kohelet 12:7). The friends ascribed this verse to the destruction of the Temple. "And the dust returns to the earth as it was" here accords with the verse, "And the Canaani was then in the land" (Bereshheet 12:6). FOR AFTER THE DESTRUCTION THE LAND RETURNED TO BE UNDER THE RULE OF THE KLIPAH OF CANAAN AS BEFORE. "and the spirit returns to Elohim who gave it." What does it mean, "the spirit returns"? This is the Shechinah, which is the Holy Spirit. When the Shechinah saw in the ten journeys She took that Yisrael do not want to repent before the Holy One, blessed be He, and that the Other Side rules over the Holy Land, THE SHECHINAH DEPARTED AND RETURNED TO ELOHIM. The friends have explained it.

67. Come and see, the spirit of a righteous man is crowned with an image in the lower Garden of Eden. On every Shabbat, holiday and first day of the month, the spirits are crowned and take off THEIR IMAGE OF THE LOWER GARDEN OF EDEN, and rise up TO THE UPPER GARDEN OF EDEN. Just as the Holy One, blessed be He, does to the holy soul above, so He does with this spirit below in the lower Garden of Eden that rose before Him. He says, this is the spirit of the body of so and so. Immediately the Holy One, blessed be He crowns that spirit with many crowns and delights in it.

68. If you wonder if the Holy One, blessed be He, leaves His dealings with the soul for that spirit it is not so, but, "her food, her clothing, and her duty of marriage, shall he not diminish" (Shemot 21:10). These are the three lofty names, as "neither has the eye seen, that an Elohim, beside You," WHICH IS THE SECRET OF BINAH.

64. הַיְיּוּנוּ דְכִתְיִיב יַעֲשֶׂה לְמַחְכָּה לוֹ, כְּמָה דְהָאִי בְרַתָּא, אֲשֵׁלִימַת עֲשִׂייה בְּהָאִי עֲלֵמָא. אוּף הַכִּי קוּדְשָׁא בְרִיךְ הוּא אֲשֵׁלִים לֵה עֲשִׂייה אַחְרָא בְּעֵלְמָא דְאַתִּי, דְכִתְיִיב, עֵינן לֹא רֵאתָה אֱלֹהִים זּוּלְתָךְ יַעֲשֶׂה לְמַחְכָּה לוֹ. וְהִכָּא בְּתִיב יַעֲשֶׂה לֵה. ע"כ. הֵהוּא סְבָא אֲשֵׁתַטַּח, וְצִלֵי צִלוּתָא. בְּכָה כְּמִלְקַדְמִין.

65. וְאָמַר אִם אַחְרַת יִקַּח לוֹ וְגו', מֵאִי אִם אַחְרַת, וְכִי נִשְׁמַתָּא אַחְרָא זְמִין קוּדְשָׁא בְרִיךְ הוּא לְאַתְבָּא לְצִדִיקָיָא בְּהָאִי עֲלֵמָא, וְלֹא הָאִי נִשְׁמַתָּא דְאֲשֵׁלִימַת בְּהָאִי עֲלֵמָא רַעוּתָא דְמֵאֲרָה, אִי הַכִּי לִית אַבְטַחוּתָא לְצִדִיקָיָא כְּלָל. מֵאִי אִם אַחְרַת יִקַּח לוֹ.

66. פִּתַּח הֵהוּא סְבָא וְאָמַר, וַיָּשׁוּב הָעֶפְרַיִם עַל הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה. הָאִי קָרָא אוּקְמוּהָ חֲבֵרִיָּא, בְּחֻרְבָן בֵּי מְקֻדְשָׁא. וַיָּשׁוּב הָעֶפְרַיִם עַל הָאָרֶץ כְּשֶׁהָיָה. הִכָּא אִיהוּ מֵאִי דְכִתְיִיב, וְהִכְנַעְנִי אֲזוּ בְּאָרֶץ, כְּשֶׁהָיָה וְדָאִי. וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה, מֵאִי וְהָרוּחַ תָּשׁוּב. דָּא שְׂכִינְתָּא, דְאִיהִי רוּחַ קְדִישָׁא. כִּד חֲמַת שְׂכִינְתָּא, בְּאִינוּן עֶשֶׂר מַסְעוֹת דְקָא נִטְלָא, וְלֹא בְּעוֹן יִשְׂרָאֵל לְאַתְבָּא בְּתִיבְתָּא קְמִי קוּדְשָׁא בְרִיךְ הוּא, וְשִׁלְטָא סְטְרָא אַחְרָא עַל אֶרְעָא קְדִישָׁא, וְאוּקְמוּהָ חֲבֵרִיָּא.

67. תָּא חֲזִי, רוּחָא דְבֵר נֶשׁ זְכָאָה, אֲתַעֲטֵר בְּדִיוֹקְנָא בְּג"ע דְלִתְתָּא, וּבְכָל שַׁבְתֵּי וּמוֹעֲדֵי וְרִישֵׁי יְרַחֵי, מִתַּעֲטְרֵן רוּחֵי, וּמִתְפָּשְׁטֵן, וְסִלְקִין לְעִילָא. כְּמָה דְעֵבִיד קוּדְשָׁא בְרִיךְ הוּא, בְּהֵי אִי נִשְׁמַתָּא עֲלָהָ קְדִישָׁא לְעִילָא, ה"נ עֵבִיד בְּהָאִי רוּחָא, לְתַתָּא בְּג"ע לְתַתָּא, דְקָא סִלְקַת קְמִיָּה. וְאָמַר דָּא אִיהִי רוּחָא דְפִלְגִיָּא גּוֹפָא, מִיַּד מְעַטְרָא לֵה קוּדְשָׁא בְרִיךְ הוּא לְהָאִי רוּחָא בְּכֵמָה עֲטְרִין, וְאֲשֵׁתַעֲשַׂע בָּהּ.

68. וְאִי תִימָא, דְהָא בְּגִין רוּחָא דָּא, שְׂבִיק קוּדְשָׁא בְרִיךְ הוּא מַה דְעֵבִיד לְנִשְׁמַתָּא. לֹא הַכִּי. אֲלֵא שְׂאָרָה כְּסוּתָהּ וְעִנְתָּהּ לֹא יִגְרַע, אֲלִין אִינוּן תַּלְתָּ שְׁמַהֲן עֲלֵאִין, דְעֵינן לֹא רֵאתָה אֱלֹהִים זּוּלְתָךְ.

69. They all abide in the World to Come, WHICH IS BINAH, and flow from there. One of them is "her food," which is a flowing of radiance and light, WHICH ARE RETURNING LIGHT AND STRAIGHT LIGHT that shines in an obscure way. It is sustenance that nourishes everything and is called Yud Hei Vav Hei with the vowels of Elohim, WHICH IS THE NAME OF BINAH. She'erah (Eng. 'her food'), with the letters in a different order, becomes 'Asher Hei'. ASHER IS BINAH, WHICH IS THE FIRST HEI OF YUD HEI VAV HEI. This is the meaning of, "Out of Asher his bread shall be fat" (Beresheet 49:20), FOR FOOD FLOWS FROM IT. This is the meaning of, "her food."

70. "Her clothing" is the covering the King SPREADS OVER IT, NAMELY THE PRECIOUS GARMENT OF THE NAME ELOHA. This is another shining flow, which always protects THE SOUL. It is the covering of the garment of the King that Eloha spreads over it. This is the meaning of, "he has dealt deceitfully with her (also: 'his garment is with her')" (Shemot 21:8) always, never absent from it. This is the meaning of, "her clothing."

71. What is "her duty of marriage"? It is a flow from the World to Come, WHICH IS BINAH that contains everything. It is Yud Hei Vav Hei Tzva'ot THAT IS THE NAME IN NETZACH AND HOD IN BINAH. It shines with all the high hidden lights of the Tree of Life, where the duty of marriage is hidden and whence it comes out with the pleasure and yearning of the World to Come, WHICH IS BINAH.

72. These three must He not diminish, when it is properly worthy. If it is not as it should be, these three are taken from it, as not even one becomes a crown for it. Come and see, it is written, "And if he do not these three to her" (Ibid. 11), that is, it is not worthy of them, "then shall she go out free without money" (Ibid.), go out from Him. It is pushed out. It is "without money," without yearning, OR LONGING, and derives no pleasure at all.

73. Up to here the Torah admonishes, from which come every kind of advice, and gives good advice to people. From now on, let us return to the first subject of the lofty protection the Holy One, blessed be He, spreads over it, THE SOUL, so it shall not be to a strange nation, because "his garment is with her," and always protects it.

74. "And if he designated her for his son, he shall deal with her after the manner of daughters." The old man said, friends, when you go to that rock that supports the world, THAT IS, RABBI SHIMON, tell him to remember the snowy day when beans were sown in 52 ways. Then shall you recite this verse and he will tell you ITS MEANING. The merchant turns to the question of who is the son of the Holy One, blessed be He, explaining that at the age of thirteen a boy is considered a son to the Congregation of Yisrael, and at the age of twenty a man is considered to be a son of the Holy One, blessed be He. The merchant tells of the additional soul that is attained by the righteous on the Sabbath.

69. וְכֻלָּהוּ בְעֵלְמָא דְאִתִּי וְאִתְּמַשְׁכוּ מִתְּמָן. חַד מְנִייהוּ שְׂאֵרָה, מְשִׁיכוּ דְנִצְיָצוּ וְנִהִירוּ, דְנִהִיר בְּאַרְחָ, סְתִימִים, מְזוּנָא דִין כְּלָא, וְאִקְרִי יְדוּד בְּנִקְדוּת אֱלֹהִים. שְׂאֵרָה בְהַפּוּךְ אֲתוּוּן, אֲשֶׁר ה', וְדָא מְאֲשֶׁר שְׂמֵנָה לְחֵמוּ, וְדָא הוּא שְׂאֵרָה.

70. כְּסוּתָהּ: פְּרִישׁוּ דְמִלְכָּא. דָּא מְשִׁיכוּ אַחְרָא, דְנִהִיר וְנִטִּיר לָהּ תְדִיר, פְּרִישׁוּ דְלְבוּשָׁא דְמִלְכָּא, דְפָרַשׁ עָלֶיהָ אֱלֹהִים. דָּא בְבִגְדוּ בַּהּ תְדִיר, דְלָא אֲתַעְרִי מִינָהּ, וְהִיא אִיהוּ כְּסוּתָהּ.

71. וְעִנְתָּהּ, מֵאֵן אִיהוּ. דָּא מְשִׁיכוּ דְעֵלְמָא דְאִתִּי, דְבִיָּה כְּלָא. יוּי צְבָאוֹת אִיהוּ, וְדָא אִיהוּ דְנִהִיר בְּכָל נְהוּרִין סְתִימִין עֲלָיִן דְאִילָנָא דְחַיִּי, דְבִיָּה עוֹנָה טְמִירָא, דְמִתְּמָן נִפְקֵת. וְכָל דָּא בְּעֵדוּנָא וְכְסוּפָא דְעֵלְמָא דְאִתִּי.

72. תִּלְתָּא הֵנִי לֹא יִגְרַע לָהּ, כִּד אִיהִי זִכְאֵת כְּדָקָא יֵאוּת. וְאִי לֹא אִיהִי כְּדָקָא יֵאוּת, הֵנִי תִלְתָּא גְרַעָן מְנָה, דְלָא יִתְעַבִּיד לָהּ עֲטָרָה אֲמִילוּ מִחַד מְנִייהוּ, תָּא חֲזִי, מַה כְּתִיב, וְאִם שְׁלֵשׁ אֱלֹהִים לֹא יַעֲשֶׂה לָהּ, דְלֹא זִכְאֵת בַּהּ, וְיִצְאָה חֲנָם אִין כְּסָף תְּפּוּק מְקַמִּיָּה, וְדַחֲוִין לָהּ לְבַר. אִין כְּסָף, לִית לָהּ כְּסוּפָא, וְלִית לָהּ עֵדוּנָא כְּלָל.

73. עַד כַּאן אוֹכִיחַת אוֹרִינְתָא, דְכָל עֵיטוּן בַּהּ תְּלִינ, וְיִהִיבַת עֵיטָא טְבָא לְבָנִי נְשָׂא. מְכָאן וְלִהְלָאָה נְהִיר לְמִלִּין קְדָמָאִין, בַּהּוּא נְטִירוּ עֲלָאָה, דְקָא פְרִישׁ עָלֶיהָ קוּדְשָׁא בְרִיךְ הוּא, בְּגִין דְלָא תֵּהֵא לְעַם נְכָרִי, דְהָא בְּגָדוּ בַּהּ, וְנִטִּירוּ אִיהוּ לָהּ תְדִיר.

74. וְאִם לְבָנוּ יִיעֲדָנָה כְּמִשְׁמַט הַבְּנוֹת יַעֲשֶׂה לָהּ. אָמַר הוּא סְבָא, חֲבֵרִיָּא, כִּד תִּהְכּוֹן לְגַבִּי הוּא טִינְרָא דְעֵלְמָא סְמִיךְ עֲלֵיהּ, אָמְרוּ לִיהּ, דִּידְכֵר יוּמָא דְתִלְגָּא דְאִזְדָּרְעוּ פּוֹלִין לְחַמְשִׁין וְתִרִין גּוּוּנִין, וְהִיר אִקְרִינָן הִיא קְרָא, וְהוּא יִימָא לְכוּן.

75. The said to him, if you please, whoever opened the discussion, let him tell it. He said to them, assuredly I knew that you were righteous, and that you are to be intimidated to as the sages are. As for my words TO YOU, when you mention this sign TO RABBI SHIMON, he will finish it, THAT IS, FINISH MY WORDS. Now let us say who he is that is called the son of the Holy One, blessed be He.

76. Come and see, whoever reached thirteen years and on is considered a son to the Congregation of Yisrael, WHICH IS MALCHUT. Whoever is twenty years old or older and gains merit in them, is considered a son of the Holy One, blessed be He, NAMELY ZEIR ANPIN, as written, "You are the children of Hashem your Elohim" (Devarim 14:1).

77. When David was thirteen years old and gained merit on the day he entered his fourteenth year, he wrote, "Hashem has said to me, You are my son; this day have I begotten you" (Tehilim 2:7). What is the reason for it? Before that, he was not His son, as the supernal soul did not dwell on him, since he lived during the Orlah years. Therefore it is written, "this day have I begotten you." Assuredly I have begotten you, I and not the Other Side, as it was until now. BUT NOW it is I alone. Upon his reaching his twentieth year, it is written of Solomon, "For I was my father's son" (Mishlei 4:3), my own father's NAMELY THE SON OF THE HOLY ONE, BLESSED BE HE. FOR AT THE AGE OF TWENTY HE MERITED THE MOCHIN OF CHAYAH, WHICH MADE HIM A SON OF THE HOLY ONE, BLESSED BE HE, NAMELY TO ZEIR ANPIN.

78. "And if he designated her for his son," that is, since he is thirteen years old or more, when he is no longer under the dominion of the Other Side that comes his way. Then it is written, "he shall deal with her after the manner of daughters." What is the manner of daughters? HE ANSWERS, we learned that the Holy One, blessed be He, sees daily that child under the rule of the Orlah. When he comes out of it and goes to school to break it, goes to the synagogue to break it, the Holy One, blessed be He, takes that soul into His room where He gives it many gifts and offerings and adorns it with supernal adornments until the time comes when He brings it under the canopy into that son, NAMELY HE CLOTHES IT WITH HIM, after his thirteenth year.

79. "If he take another": WHAT IS ANOTHER? Here there are secret mysteries given to the sages. First I have to inform you of something. Come and see, on Shabbat, when the day is sanctified, souls emerge from the Tree of Life, NAMELY ZEIR ANPIN. These souls blow on the lower beings, who rest for it throughout the Shabbat day. THEY ARE THE SECRET OF THE ADDITIONAL SOUL THAT THE RIGHTEOUS ATTAIN ON SHABBAT DAY. At the end of Shabbat, all the souls go up AGAIN to be crowned with holy crowns above. HERE too the Holy One, blessed be He, summons for that man ON THE DAY OF SHABBAT AN ADDITIONAL SOUL. This is the other soul, OF WHICH THE VERSE SAYS, "IF HE TAKE ANOTHER." And though this soul came to him, as for the soul he had before, the food of the first one, "her clothing, and her duty of marriage, shall he not diminish," THE MEANING OF WHICH IS according to the explanation given.

75. אָמְרוּ בְּמִטּוֹ מִיִּנְךָ מֵאֵן דְּשָׂאֲרֵי מַלְךָ הוּא וְיִמָּא. אָמַר לוֹן, וְדָאֵי דִּיִּדְעָנָא דְּזִכְאִין אַתּוֹן, וְאִית לְרַמְזָא לְכוּן רַמְזָא דְּחַבְיִמִּין, וְעַל מַזָּה דְּאָנָא אִימָא, כְּד תְּדַבְּרוּן לִיָּה סִימְנָא דָּא, הוּא יִשְׁלִים עַל דָּא. הַשְׁתָּא אִית לֹזְמֵר, מֵאֵן הוּא דְּאִקְרִי בֶן לְקוּדְשָׁא בְּרִיךְ הוּא.

76. ת"ח כָּל הַהוּא דְּזָכִי לְתַלְיִסֵּר שְׁנִין וְלַהֲלָאָה, אִקְרִי בֶן לִכ"ו. וְכָל מֵאֵן דְּאִיְהוּ מִבְּן עֶשְׂרִין שְׁנִין וְלַעֲיִלָּא וְזָכִי בְּהוּ, אִקְרִי בֶן לְקוּדְשָׁא בְּרִיךְ הוּא וְדָאֵי בְּנִים אַתֶּם לִיּוֹ אֱלֹהֵיכֶם.

77. כְּד מָטָה דְּיֹד לְתַלְיִסֵּר שְׁנִין, וְזָכָה בְּהוּא יוֹמָא דְּעָאֵל לְאַרְבִּיּוֹסֵר, כְּדִין כְּתִיב, יְיָ אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלַדְתִּיךָ. מ"ט. דְּהָא מְקַדְּמַת דְּנָא לָא הוּהּ לִיָּה בְּרָא, וְלָא שְׂרָאֵת עֲלִיָּה נִשְׁמַתָּא עֲלָאָה, דְּהָא בְּשָׁנֵי עַרְלָה הוּהּ, וּבג"כ, אֲנִי הַיּוֹם יְלַדְתִּיךָ, הַיּוֹם וְדָאֵי יְלַדְתִּיךָ. אֲנִי, וְלָא סְטָרָא אַחְרָא, כְּמָה דְּהוּהּ עַד הַשְׁתָּא, אֲנִי בְּלַחֲוֹדָאֵי. בְּר עֶשְׂרִין שְׁנִין, מַזָּה כְּתִיב בְּשִׁלְמָה, כִּי בֶן הָיִיתִי לְאָבִי, לְאָבִי מִמֶּשׁ וְדָאֵי.

78. וְאִם לְבָנוּ יִיעֲרְנָה. בְּר תַלְיִסֵּר שְׁנִין וְלַהֲלָאָה, דְּהָא נִפְקָא מִרְשׁוֹ דְּסְטָרָא אַחְרָא דְּאִזְדְּמַנַּת לִיָּה, מַזָּה כְּתִיב כְּמִשְׁפֵּט הַבְּנוֹת יַעֲשֶׂה לָּהּ. מַזָּהוּ כְּמִשְׁפֵּט הַבְּנוֹת. תְּנִינָן, בְּכָל יוֹמָא וְיוֹמָא, חֲמִי קוּדְשָׁא בְּרִיךְ הוּא לְהוּא יְנוּקָא דְּקָאֵי בְּרִשׁוֹ דְּעַרְלָה, וְאִיְהוּ נְפִיק מִיָּנָה, וְאִתְמַשְׁךְ לְבִי סְפָרָא, וְתַבַּר לָּהּ, וְאִזִּיל לְבִי כְּנִישְׁתָּא, וְתַבַּר לָּהּ. מַזָּה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא לְהוּאִי נִשְׁמַתָּא. אֲעִיל לָּהּ לְאַדְרָא דִּילִיָּה, וְיַהֲיִב לָּהּ מִתְּנָן, וְנִבְזָבֹזֵן סְגִיאִין, וְקָשִׁיט לָּהּ בְּקִשׁוּטִין עֲלָאִין, עַד זְמַנָּא דְּאֲעִיל לָּהּ לַחֲוּפָה בְּהוּא בְּר, מִתְּלִיסֵּר שְׁנִין וְלַעֲיִלָּא.

79. אם אחרת יקח לו. הכא אית רזא דרזין, לחבימין אתמסרי, ואית לאודעא בקדמיתא מלה חדא. ת"ח, ביומא דשבתא בשעתא דאתקדש יומי, נפקי נשמתין מגו אילני דחיי, ומנשבין אינון נשמתין קדישין לתתאי, ונייחין בהו כל יומא דשבתא. ולבתר דנפיק שבתא, סלקין בלהו נשמתין ומתעטרן בעטרין קדישין לעילא. אוף הכי, קודשא בריך הוא אזמין לההוא בר נש, ודא הוא נשמתא אחרת, ואע"ג דדא זמינא ליה, נשמתא דהות ליה בקדמיתא, שארה דקדמיתא, בסותה וענתה לא יגרע, כמה דאתמר.

80. The old man wept again and said to himself, old, old man, how much have you toiled to attain these holy matters, and now you say them in an instance. If you contemplate sparing these matters and not disclosing them, yet it says, "Withhold not good from those to whom it is due, when it is in the power of your hand to do it" (Mishlei 3:27).

80. בכה ההוא סבא במלקדמין, ואמר איהו לנפשיה, סבא סבא, כמה יגעת לאדבקא מלין קדישין אלין, והשתא תימא לון ברגעא חדא. אי תימא דתיחס עלייהו על אינון מלין ולא תימא לון, הא כתיב אל תמנע טוב מבעליו בהיות לאל ידך לעשות.

81. What is THE MEANING OF, "Withhold not good from those to whom it is due"? HE SAYS, the Holy One, blessed be He, and the Congregation of Yisrael, WHICH IS MALCHUT, are here. For wherever words of the Torah are spoken, the Holy One, blessed be He, and the Congregation of Yisrael are present, and hearken to them. Then, when THE HOLY ONE, BLESSED BE HE, AND THE CONGREGATION OF YISRAEL go away from the Tree of Knowledge of Good and Evil, WHICH IS MALCHUT, to listen to words of Torah, its good side is elevated and rises high, and the Holy One, blessed be He, and the Congregation of Yisrael are crowned with that goodness. They are those to whom it is due. THEREFORE "WITHHOLD NOT GOOD FROM THOSE TO WHOM IT IS DUE" REFERS TO THE HOLY ONE, BLESSED BE HE, AND THE CONGREGATION OF YISRAEL.

81. מאי אל תמנע טוב מבעליו. אלא, קודשא בריך הוא וכ"י אינון הכא. דהא בכל אתר דמלין דאורייתא אמרין, קודשא בריך הוא וכ"י אינון תמן, וצייתי לון. וכדין, ההוא אילנא דטוב ורע, בשעתא דאזלין מתמן, וצייתו אינון מלין, ההוא סטרא דטוב אתגבר, ואסתלק לעילא, וקודשא בריך הוא וכ"י מתעטרן בההוא טוב, ואלין אינון בעליו דההוא טוב.

82. AGAIN HE SAID TO HIMSELF, old, old man, you have spoken these words, yet you did not know whether the Holy One, blessed be He, is here, and whether those present here are worthy of these words. Do not fear, old man, for you have participated in several wars with mighty men yet you had no fear, yet now you fear. Speak up, for assuredly the Holy One, blessed be He, and the Congregation of Yisrael are here, and those present are righteous. Otherwise, I would not have met them, or began with these words. Speak up, old man, speak without fear.

We hear an explanation of "Hashem my Elohim, You are very great, You are clothed with glory and majesty," "who covers Himself with light as with a garment," "who stretches out the heavens," "who lays the beams of His chambers in the waters," "who makes the clouds His chariots," "who walks upon the wings of the wind," who "makes the winds His messengers." Next we learn about the souls of converts that soar from the Garden of Eden.

82. סבא סבא, את אמרת מלין אלין, ולא ידעת אי קודשא בריך הוא הכא, ואי אלין דקיימי הכא זכאין למלין אלין. לא תרחל סבא, דהא הוית בכמה קרבין דגברין תקיפין, ולא דחילת, והשתא אנת דחיל, אימא מילך, דהא ודאי הכא איהו קודשא בריך הוא וכ"י, וזכאין אינון אלין דהכא. ואי לאו הכי, לא אערענא בהו, ולא שרינא באלין מלין. אימא מלולך סבא, אימא בלא דחילו.

83. He opened up with the words, "Hashem my Elohim You are very great, You are clothed with glory and majesty" (Tehilim 104:1). "Hashem my Elohim" is the beginning of Faith: the rising of thought, WHICH IS CHOCHMAH, and the World to Come, WHICH IS BINAH, ARE PART OF the same secret, without separation. FOR ABA AND IMA, WHICH ARE CHOCHMAH AND BINAH, ARE TWO FRIENDS THAT NEVER SEPARATE. "You are very great" is the beginning OF THE SEVEN LOWER SFIROT, the first day, WHICH IS THE FIRST SFIRAH, CHESED. They are ancient days, NAMELY, IT RECEIVES FROM THE SFIROT OF ATIK, and is the right side. "Very" is the left side, NAMELY GVURAH.

84. "You are clothed with glory and majesty": these are the two branches of willow, WHICH ARE NETZACH AND HOD. IT SPOKE until here; once it reached the Tree of Life, WHICH IS TIFERET, it hid and could not be counted, because of "very." What is "very?" It is the left, as all the lower branches, among which is one bitter branch, WHICH IS SAMAEL, ARE INCLUDED IN THE LEFT. Therefore the Tree of Life hid, and did not wish to be part of the count, until it again praised in a different manner.

85. It says, "Who covers Himself with light as with a garment" (Ibid. 2): this is the beginning of the first day, NAMELY THE FIRST SFIRAH, CHESED. "Who stretches out the heavens" (Ibid.) IS TIFERET THAT IS CALLED HEAVENS. Here the left side, WHICH IS GVURAH, is included, yet it does not say 'very', for the left is included in the right so it illumines throughout the heaven, THAT IS TIFERET. "Who lays the beams of His chambers in the waters" (Ibid. 3). Here the Tree of Life gladly emerged, which is the tree that went out of Eden, NAMELY TIFERET. The two branches of willow, WHICH ARE NETZACH AND HOD, were rooted in its waters, where they grow. This is the meaning of, "Who lays the beams of His chambers in the waters." What are His chambers? They are the two branches of willow, NETZACH AND HOD.

86. This is the meaning of, "and that spreads out its roots by the river" (Yirmeyah 17:8). This is a secret mentioned in, "There is a river, whose streams make glad the city of Elohim" (Tehilim 46:5). Who are the streams? They are His roots, NAMELY NETZACH AND HOD. They are so called, His beams, roots and streams. They all grew roots in the water of the river, WHICH IS TIFERET.

87. "Who makes the clouds His chariots" (Tehilim 104:3): these are Michael and Gabriel, who are clouds. "Who walks upon the wings of the wind" (Ibid.) to give healing to the world. This is Refael. From now on, He "makes the winds His messengers..." (Ibid. 4). Old, old man, since you know these matters, speak and do not be afraid, speak up and let the words of your mouth shine forth. The friends rejoiced and were listening with joy to his holy words. THE OLD MAN SAID TO HIMSELF, Oh old man, what have you got yourself into? You have come into the great sea, and now you should swim to get out of there.

83. פֶּתַח וְאָמַר, יי' אֱלֹהֵי גְדֻלַּת מְאֹד הוֹד וְהִדְרָה לְבִשְׁתָּ. יי' אֱלֹהֵי: דָּא שִׁירוֹתָא דְמַהִימְנוּתָא, סְלוּקוּ דְמַחְשְׁבָהּ, וְעֵלְמָא דְאִתִּי, רְזָא חֲדָא בְּלֹא פְרוּדָא. גְדֻלַּת: דָּא שִׁירוֹתָא, יוֹמָא קְדָמָא, וְאִינוּן יוֹמִין עֵתִיקִין, סְטְרָא דִימִינָא. מְאֹד: דָּא הוּא סְטְרָא דְשְׂמַאלָא.

84. הוֹד וְהִדְרָה לְבִשְׁתָּ: אֵלִין תְּרִין בְּדֵי עֲרֻבוֹת. עַד הֶכָּא, בֵּינָן דְמֵטָא לְגוּ אֵילָנָא דְחַיִּי, אֲתַטְמַר, וְלֹא אֲסַתְּלַק לְמַהוּי בְּמַנְיִנָא, בְּגִין הֵהוּא מְאֹד. מְאִי מְאֹד. שְׂמַאלָא, דְכָל עֲנַפִּין דְלִתְתָּא וּבְכֻלָּא עֲנַפִּא מְרִירָא חֲדָא. וְעַל דָּא אֲתַטְמַר הֵהוּא אֵילָנָא דְחַיִּי, וְלֹא בְעָא לְמַהוּי בְּמַנְיִנָא דָּא, עַד דְאִהְדֵּר בְּמַלְקְדֵימִין, וְשִׁבַּח בְּגוּוֹנָא אַחְרָא.

85. וְאָמַר, עֵטָה אֹר כְּשֵׁלְמָא דָּא שִׁירוֹתָא דִיּוֹמָא קְדָמָא. נוֹטָה שְׁמַיִם, הֶכָּא אֲתַכְלִיל שְׂמַאלָא, וְלֹא אָמַר מְאֹד, אֲתַכְלִיל שְׂמַאלָא בִימִינָא, לְמַהוּי נְהִיר בְּכֻלָּא דְשְׁמַיִם. הַמְקַרָּה בְּמַיִם עֲלִיוֹתָיו, הֶכָּא נְסִיק בְּחֻדָּה הֵהוּא אֵילָנָא דְחַיִּי, נְהִיר דְנְסִיק מְעַדָּן, וְאֲשַׁתְּרֵשׁוּ בֵיהּ בְּמִימוּי אִינוּן תְּרֵי בְדֵי עֲרֻבוֹת, דְאִינוּן גְּדֻלִין בְּמִימוּי, הַה"ד הַמְקַרָּה בְּמַיִם עֲלִיוֹתָיו. מֵאֵן עֲלִיוֹתָיו. אֵלִין בְּדֵי עֲרֻבוֹת.

86. וְדָא הוּא דְכֶתִיב, וְעַל יוֹבֵל יִשְׁלַח שְׂרָשָׁיו. וְדָא הוּא רְזָא דְכֶתִיב נְהִיר פְּלָגִיו וְשִׁמְחוּ עִיר אֱלֹהִים. מֵאֵן פְּלָגִיו. אֵלִין אִינוּן שְׂרָשָׁיו. וְהִכִּי אַקְרוּן, עֲלִיוֹתָיו, שְׂרָשָׁיו, פְּלָגִיו, כְּלָהוּ אֲשַׁתְּרֵשׁוּ בְּאִינוּן מִיּוֹן דְהֵהוּא נְהִיר.

87. הַשָּׁם עֲבִים רְכוּבוֹ. דָּא מִיכָאֵל וְגַבְרִיאֵל, אֵלִין הֵם עֲבִים. הַמְהַלֵּךְ עַל בְּנֵי רוּחַ, לְמִיּהָב אֲסוּתָא לְעֵלְמָא, וְדָא אִיהוּ רְפָאֵל. מְכָאן וְלַהֲלָאָה עוֹשָׂה מְלָאכְיוֹ רוּחוֹת וְגו'. סְבָא סְבָא, אִי כָּל הַנִּי יִדְעַת, אִימָא וְלֹא תְדַחַל, אִימָא מִיִּלְךָ וִינְהֲרוּן מְלִין דְפּוּמָךְ. חֲדוּ חֲבַרְיָא, וְהוּוּ צִיִּיתִין בְּחֻדָּה לְמַלּוּי קְדִישִׁין. אָמַר אִי סְבָא אִי סְבָא, בְּמָה עֵיִלַת גְּרַמְךָ, עָאֵלַת בְּיָמָא רְבָא, אִית לְךָ לְשִׁטְטָא וְלִנְפָקָא מִתְּמָן.

88. "If he take another" (Shemot 21:10). How many ancient incarnations are here that were not yet revealed, which are all properly true, for one should not turn from the true path even a hairbreadth. First it should be commented that all the souls of the converts soar from the Garden of Eden by a hidden path TO BE CLOTHED IN CONVERTS. HE ASKS, once they depart from this world, to where do the souls the converts merited return? THAT IS, WHO RAISES THEM BACK TO THE PLACE FROM WHENCE THEY CAME, NAMELY THE GARDEN OF EDEN?

89. But we learned that whoever seizes and takes first the possessions of a convert WHO HAS NO HEIRS gets them. Here too, all these holy supernal souls that the Holy One, blessed be He, summons to come down as we said, emerge in specific times, NAMELY ON SHABBAT, HOLIDAYS AND THE FIRST DAY OF THE MONTH, to enjoy in the Garden of Eden where they meet the souls of the converts. Whichever of the souls they take, they merit and clothe themselves with it and rise. They all remain in that garment and descend into the Garden of Eden in that garment, since all those who stay there do so only in a garment. THUS, THOSE SOULS RAISE THE SOULS OF THE CONVERTS BACK TO THE GARDEN OF EDEN.

90. If you say that for that garment OF THE CONVERTS' SOULS, their former delight is diminished, it is written of it, "If he take another wife, her food, her clothing, and her duty of marriage, shall he not diminish." They remain in the Garden of Eden in that garment that they were the first to take and get, NAMELY THE GARMENT MADE OF CONVERTS' SOULS. When they rise, they strip themselves from it, because there, ABOVE, they are not clothed.

91. The old man cried as before, and said to himself: Old, old man, most certainly, you have reason to cry! Surely you have justification to shed tears for each and every word. Yet it is revealed to the Holy One, blessed be He, and His sacred Shechinah, that it is willingly and for their worship that I speak, since they are the owners of every word, and are adorned with them.

92. All those sacred souls, when they have descended to this world, come with a view to finding their proper resting place within the human being. They all come clothed with these souls OF CONVERTS, as we have stated, and in this manner pass into the holy seed. And with this raiment they are ready to be provided for in this world, WITH THE PRECEPTS AND GOOD DEEDS; and when these vestments have been satiated with the things of this world, NAMELY, THE PRECEPTS, then these sacred souls take pleasure in the fragrances that exude from their attire.

88. אם אחרת יקח לו, כמה גלגולין עתיקין הכא, דלא אתגלון עד האידינא, וכלהו קשוט בדקא יאות, דלית לאסטאה מארח קשוט, אמילו במלא נימא. בקדמיתא אית לאתערא, נשמתינ דגירין בלהו, פרחן מגו גנתא דערן בארח סתים, כד מסתלקן מהאי עלמא, נשמתינ דקא רווחא מגו גנתא דערן, לאן אתר תייבין.

89. אלא תנינן, מאן דנטיל ואחיד בנכסי גירין בקדמיתא, זכי בהו. אוף הכי כל אינון נשמתינ קדישין עלאין, דקא זמין לון קודשא בריך הוא לתתא בדקאמרן, בלהו נפקין לזמנין ידיען. בגין לאשתעשעא בג"ע, ופגען באינון נשמתינ דגירין, מאן דאחיד בהו מאלין נשמתינ, אחיד בהו וזכי בהו, ומתלבשן בהו, וסלקין. וכלהו קיימי בהאי לבושא ונחתו גו גנתא בלבושא דא. בגין דבגנתא דערן, לא קיימאן תמן, אלא בלבושא, כל אינון דקיימי תמן.

90. אי תימא, דבגין האי לבושא, גרען אינון נשמתינ מכל ענוגא דהוה לון בקדמיתא. הא כתיב, אם אחרת יקח לו שארה בסותה ועונתה לא יגרע. בגנתא קיימי בלבושי דא, דקדמן לאחדא בהו וזכי בהו, וכד סלקין לעילא, מתפשטן מניה, דהא תמן לא קיימן בלבושא.

91. בכה ההוא סבא כמלקדמין, ואמר לנפשיה, סבא סבא, בודאי אית לך למבכי, בודאי אית לך לאושדא דמעין, על כל מלה ומלה, אבל גלי קמי קודשא בריך הוא ושכינתיה קדישא, דאנא ברעו דלבא, ובפולחנא דלהון קאמינא, בגין דאינון בעליו דכל מלה, ומתעטרן בהו.

92. כל אינון נשמתינ קדישין, כד נחתי להאי עלמא, בגין למשרי כל חר על דוכתייהו, דאתחזון בהו, לבני נשא. בלהו נחתי מתלבשן באינון נשמתינ דקא אמרן, והכי עלאין בזרעא קדישא. ובמלבושא דא, קיימי לאשתעבדא מנייהו בהאי עלמא. וכד אשתאבן אינון מלבושין ממלין דהאי עלמא, אינון נשמתינ קדישין, אתזנן מריחא דקא אריחא, מגו לבושיהון אלין.

93. All the esoteric functions that the Holy One, Blessed be He, performs are committed to the sacred Torah, and all are found therein. All concealed matters are revealed by the Torah, and immediately thereafter are clothed with another vestment, to be secreted therein and never to be revealed. Yet the sagacious scholars, whose eyes are filled, even though a matter is concealed in its vestment, can see it inside its garment. And when the matter is revealed, before it again is concealed in its vestment, they behold it fully; and even though it immediately passes from sight, it is never lost to their eyes.

94. In many places, the Holy One, blessed be He, cautioned the holy seed, NAMELY YISRAEL, to beware of the convert, since afterwards the hidden thing came out of its case, NAMELY ITS COVERING. Immediately after being revealed, it returned to its sheath to be covered there.

95. Since He cautioned in relation to the convert so many times, the matter came out of its sheath, was revealed and said, "for you know the heart of the stranger (also: 'convert')" (Shemot 23:9), THAT IS, BY MEANS OF THE SOULS CLOTHED IN HIM AS MENTIONED. Immediately it is inserted in its sheath, dons its garment and hides, as written, "seeing you were strangers in the land of Egypt" (Ibid.), WHICH IS A SECONDARY EXPLANATION. The verse reckons that since it is immediately clothed, none would notice it. Through the Nefesh of the convert, the Neshamah is made aware of worldly matters and enjoys them, BEING AN INTERMEDIARY BETWEEN THE SOUL AND THE BODY. HENCE IT SAYS, "FOR YOU KNOW..." The merchant says that "And Moses went into the midst of the cloud, and went up into the mountain" means that the rainbow, that is the secret of Malchut, stripped off her three colors and gave them to Moses, in which garment he ascended the mountain. The old man reminds us that the Torah reveals its secrets subtly and fleetingly to those who love it and who pursue it with heart and soul.

96. The old man opened with the verse, "And Moses went into the midst of the cloud, and went up into the mountain..." (Shemot 24:18). HE ASKS, what is this cloud, AND ANSWERS, it accords with the verse, "I have set my bow in the cloud" (Beresheet 9:13). We have learned that this rainbow, WHICH IS THE SECRET OF MALCHUT WHEN RECEIVING THE THREE COLORS, WHITE, RED AND GREEN, FROM THE THREE COLUMNS OF ZEIR ANPIN, stripped of her clothes, THE THREE COLORS, WHITE, RED AND GREEN, and gave them to Moses. In that garment Moses ascended to the mountain, and from within it he saw all that he saw and took delight in all. WHEN THE OLD MAN reached this place, the friends came to him, NAMELY RABBI CHIYA AND RABBI YOSI, and prostrated before him. They said, had we come into the world only to listen to these words out of your mouth, it would have sufficed us.

97. The old man said, friends, I have not started speaking for that alone, for an old man like me does not make ado for one thing and does not cry out TO MAKE HIMSELF KNOWN. THAT IS, UNLIKE THE NATURE OF AN IGNORANT PERSON, WHO, WHEN HE KNOWS SOMETHING, CREATES A COMMOTION AND MAKES A NAME FOR HIMSELF, ACCORDING TO THE PROVERB, 'AN EMPTY VESSEL RATTLES THE MOST'. How confused are the people in the world, and do not regard the Torah in the true way. The Torah calls to them daily with love, but they do not care to turn their heads TO LISTEN TO IT.

93. קודשא בריך הוא כל מלין סתימין דאיהו עביר, עאל לון באורייתא קדישא, וכלא אשתבח באורייתא, וההיא מלה סתימא גלי לה אורייתא, ומיד אתלבשא בלבושא אחרא, ואתטמר תמן, ולא אתגלי. וחבימין דאינון מליין עיינין, אע"ג דההיא מלה אסתים בלבושה, חמאן לה מגו לבושה, ובשעתא דאתגלי ההיא מלה עד לא תיעול בלבושא, רמאן בה פקחו דעינא, ואע"ג דמיד אסתים, לא אתאביר מעינייהו.

94. בכמה דוכתין אזהר קודשא בריך הוא על גיורא, דזרעא קדישא, יזדהרון ביה, ולבתר נפיק מלה סתימא מנרתקה. וכיון דאתגלי אהדר לנרתקה מיד, ואתלבש תמן.

95. כיון דאזהר על גיורא בכל אינון דוכתין, נפק מלה מנרתקה ואתגלי, ואמר ואתם ידעתם את נפש הגר. מיד עאלת לנרתקה, ואהדרת בלבושה ואתטמרת, דכתיב כי גרים הייתם בארץ מצרים, דחשיב קרא, דבגין דאתלבש מיד, לא הוה מאן דאשגח בה. בהאי נפש הגר, ידעת נשמתא קדישא במלין דהאי עלמא, ואתהניאת מנייהו.

96. פתח ההוא סבא ואמר, ויבא משה בתוך הענן ויעל אל ההר וגו', ענן דא מאי היא. אלא דא הוא דכתיב, את קשתי נתתי בענן. תנינן, דההוא קשת אשלחת לבושוי, ויהיב לון למשה, ובההוא לבושא סליק משה לטורא ומניה חמא מה דחמא, ואתהני מבלא. עד ההוא אתר, אתו אינון חברינא, ואשתטחו קמיה דההוא סבא, ובכו ואמרו, אלמלא לא אתינא לעלמא, אלא למשמע מלין אלין מפומך די לן.

97. אמר ההוא סבא, חברינא, לאו בגין דא בלחודוי שרינא מלה, דהא סבא כגיני, לאו במלה חדא עביר קיש קיש, ולא קרי, כמה בני עלמא בערבוביא בסכלתנו דלהון, ולא חמאן בארץ קשוט באורייתא, ואורייתא קרי בכל יומא ברחימו לגבייהו, ולא בעאן לאתבא רישא.

98. And though I said that in the Torah the matter comes out of its sheath to be seen little by little, and immediately hides, it is certainly so that when it does come out of its sheath to hide forthwith, THE TORAH does it but to those who have knowledge of it and become knowledgeable in it.

99. This is likened to a beautiful and good-looking beloved, who hides in the secret of her chamber. She has a lover unknown to men, who is in hiding. That lover, for the love he bears her, passes always around the gate to her house and looks everywhere. She knows that her lover always goes around her house's gate so she opens a small aperture in that hidden chamber when she stays, and reveals her face to her lover. Then immediately she is concealed again. None of those who were with the lover looked or observed, save the lover alone, whose entrails, heart and soul go out to her. And he knows that for the love she has for him, she is revealed to him for a moment to arouse the love of him. It is so with the Torah that is revealed only to its lover. The Torah knows that the wise-hearted paces around its gate every day, so it reveals its face to him from within the chamber and immediately return to its place to be hidden again. None of those with him knew or beheld it but he himself, and his entrails, heart and soul go after it. Hence the Torah is revealed and concealed and lovingly goes to its lover to arouse love with him.

100. Come and see: such is the way of the Torah. At first, when it begins to be revealed to man, it gives him a slight hint. If he recognizes it, well, but if he does not, it sends for him and calls him a fool. The Torah says to whoever it sends for, 'Tell that fool to come here so I can talk to him'. This is the meaning of, "Whoever is simple, let him turn in here: and as for him that lacks understanding..." (Mishlei 9:16). THAT MAN approaches, and it begins by speaking to him from behind the veil that it spreads before him, of matters according to his understanding, until little by little he will pay attention. This is homiletic interpretation.

98. ואע"ג דאמינא, דהא אורייתא מלה נפקא מנרתקה, ואתחזיאת זעיר, ומינר אתטמרת. הכי הוא ודאי. ובזמנא דאתגליאת מגו נרתקה ואתטמרת מינר, לא עברת דא, אלא לאינון דידיעין בה, ואשתמודעאן בה.

99. משל למה"ד, לרחימתא, דאיהי שפירתא בחיזו, ושפירתא בריוא, ואיהי טמירתא בטמירו גו היכלא דילה, ואית לה רחימא יחידאה, דלא ידעין ביה בני נשא, אלא איהו בטמירו. ההוא רחימא, מגו רחימא דרחים לה עבר לתרע ביתה תדיר, זקיף עינוי לכל סטר. איהי, ידעת דהא רחימא אסחר תרע ביתה תדיר, מה עברת, פתחת פתחא זעירא בההוא היכלא טמירא, דאיהי תמן, וגליאת אנפיה לגבי רחימאה, ומינר אתהדרת ואתכסיאת. כל אינון דהוו לגבי רחימא, לא חמו ולא אסתכלו, בר רחימא בלחודוי, ומעוי ולביה ונפשיה אזלו אבתרה. וידע דמגו רחימו דרחימת ליה, אתגליאת לגביה רגעא חדא, לאתערא רחימו ליה. הכי הוא מלה דאורייתא, לא אתגליאת, אלא לגבי רחימאה. ידעת אורייתא, דההוא חבימא דלבא אסחר לתרע ביתא כל יומא, מה עברת, גליאת אנפיה לגביה, מגו היכלא, וארמינת ליה רמיזא, ומינר אהדרת לאתרה ואתטמרת. כל אינון דתמן, לא ידעין, ולא מסתכלי, אלא איהו בלחודוי, ומעוי ולביה ונפשיה אזיל אבתרה. וע"ד, אורייתא אתגליאת ואתכסיאת, ואזלת ברחימו לגבי רחימאה, לאתערא בהדיה רחימו.

100. ת"ח, ארחא דאורייתא כן הוא, בקרמייתא כד שריא לאתגלאה לגבי בר נש, ארמינת ליה ברמיזו, אי ידע טב. ואי לא ידע, שדרת לגביה, וקראת ליה פתי. ואמרת אורייתא, לההוא דשדרת לגביה, אמרו לההוא פתי, דיקרב הכא, ואשתעי בהדיה. הה"ד, מי פתי יסור הנה חסר לב וגו'. קריב לגביה, שריאת למללא עמיה, מבתר פרוכתא דפרסא ליה, מלין לפום ארחוי, עד דיסתכל זעיר זעיר, ודא הוא דרשא.

101. Afterwards it speaks with him in riddles from behind a thin sheet. This is Hagadah. When he frequents it, it is revealed to him face to face, and tells him all the obscure secrets and obscure ways that were hidden in its heart since primordial days. Then that man is a ruler, man of the Torah, the master of the house, since it revealed to him all its secrets and has not kept or concealed from him anything.

102. THE TORAH said to him, have you seen the allusion I gave you in the beginning? It contained such and such secrets, this is the way it is. He then sees that one must not add or diminish from the words in the Torah. Then the literal meaning is as it is, so that not even one letter must be added or taken away. Therefore the people in the world must take heed to chase after the Torah and love it, as we learned.

103. Come and see: "If he take another" (Shemot 21:10). The incarnations in this verse are great and lofty, as all souls incarnate. Yet people do not know the ways of the Holy One, blessed be He, and how the scales are placed and men judged every day at every season, and how souls are sentenced before they come into this world and sentenced after leaving this world.

104. How many incarnations and obscure deeds does the Holy One, blessed be He, bestow upon naked Neshamot WITHOUT A GARMENT OF THE TORAH AND THE PRECEPTS. And how many naked Ruchot walk about that world, not entering the presence of the King, and how many worlds are turned for their sakes, THAT IS, THE ARRANGEMENT OF THE GRADES, CALLED WORLDS, IS CHANGED FOR THEM. AND THE WORLD is turned around in many obscure wondrous ways. Yet people do not know nor observe. And how do souls roll (incarnate) as a stone in a sling, as written, "and the souls of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29)! He now reveals that all the Neshamot emerge from the great strong tree that is the river that comes out of Eden, that is Zeir Anpin, and all the Ruchot emerge from another smaller tree that is Malchut. They join together as male and female, and when they unite they are called a candle as they shine forth a great light. The Neshamah is enveloped in the Ruach so as to be there above in the Supernal Garden of Eden in the hidden chamber; the Nefesh does not come there, but when the Neshamah and Ruach descend to the lower Garden of Eden they are clothed in another spirit, the soul of a convert. The explanation turns to the concept of Levirate marriage following the death of a man who left no children. The merchant tells of the seven lands: Eretz (Land), Adamah (Ground), Gai (Valley), Nishyah (Forgetfulness), Tziyah (Wilderness), Tevel (World) and Arka.

101. לְבִתָּר, תִּשְׁתַּעֵי בַהֲדִיָּה, מִבְּתָר שׁוֹשִׁיפָא דְקִיק, מְלִין דְחִידָה, וְדָא אִיהוּ הַגְּדָה. לְבִתָּר דְאִיהוּ רְגִיל לְגַבְהָ, אֲתַגְלִיאת לְגַבְיָה אַנְפִין בְּאַנְפִין, וּמְלִילַת בַּהֲדִיָּה כָּל רְזִין סְתִימִין דִּילָהּ, וְכָל אַרְחִין סְתִימִין, דְהוּוּ בְּלַבָּא טְמִירִין, מִיּוֹמִין קְדְמָאִין. בְּדִין אִיהוּ בְּרַ נְשׁ שְׁלִים, בְּעַל תּוֹרָה וְדָאי, מְאִרֵי דְבֵיתָא, דְהָא כָּל רְזִין דִּילָהּ גְּלִיאת לִיהּ, וְלֹא רַחִיקָת, וְלֹא כְּסִיאת מִיּוֹנִיָּה בְּלוּם.

102. אֲמַרָה לִיהּ, חֲמִית מְלָה דְרַמְזָא דְקָא רְמִיזָא לְךָ בְּקְדַמִּיתָא, כְּךָ וְכְךָ רְזִין הוּוּ, כְּךָ וְכְךָ הוּא. בְּדִין חֲמִי, דְעַל אִינוּן מְלִין לָאוּ לְאוֹסְפָא, וְלָאוּ לְמַגְרַע מְנִיָּהּ. וְכַדִּין פְּשִׁיָּה דְקָרָא, כְּמָה דְאִיהוּ, דְלָאוּ לְאוֹסְפָא וְלֹא לְמַגְרַע אֲפִילוּ אֶת חַד. וְעַד, בְּנֵי נְשׁא אֲצִטְרִיכוּ לְאוֹדְהָרָא, וְלַמְרַדְף אֲבַתְרָא דְאוֹרִייתָא, לְמַהוּי רַחִימִין דִּילָהּ, כְּמָה דְאֲתַמַּר.

103. ת"ח אִם אַחֲרֵת יִקַּח לוֹ, גְּלוּלִין דְמַתְּגַלְגְּלִין בְּהָאי קְרָא, כְּמָה רַבְרַבִּין וְעֲלָאִין אִינוּן, דְהָא כָּל נְשַׁמְתִין עֲאֲלִין בְּגִלְגּוּלָא. וְלֹא יִדְעִין בְּנֵי נְשׁא אַרְחִוּי דְקוּדְשָׁא בְּרִין הוּא, וְהָאִין קִימָא טִיקְלָא, וְהִין אֲתַדְנוּ בְּנֵי נְשׁא בְּכָל יוֹמָא, וּבְכָל עֵידָן, וְהִין נְשַׁמְתִין עֲאֲלִין בְּדִינָא, עַד לֹא יִתּוּן לְהָאי עֲלָמָא, וְהִין עֲאֲלִין בְּדִינָא, לְבִתָּר דְנַפְקֵי מֵהָאי עֲלָמָא.

104. כְּמָה גְּלוּלִין, וְכְמָה עוֹבְדִין סְתִימִין, עֲבִיד קוּדְשָׁא בְּרִין הוּא בַּהֲדִי כְּמָה נְשַׁמְתִין עֲרִטִילָאִין, וְכְמָה רוּחִין עֲרִטִילָאִין אֲזִלִין בַּהֲוֹא עֲלָמָא, דְלֹא עֲאֲלִין לְפַרְגוּדָא דְמַלְכָא. וְכְמָה עֲלָמִין אֲתַהֲפִךְ בְּהוּוּ וְעֲלָמָא דְאֲתַהֲפִךְ בְּכְמָה פְּלִיאָן סְתִימִין. וּבְנֵי נְשׁא לֹא יִדְעִין, וְלֹא מְשַׁגִּיחוּן וְהִין מַתְּגַלְגְּלִין נְשַׁמְתִין, כְּאֲבָנָא בְּקוֹסְפִיתָא. כַּד"א, וְאֵת נַפְשׁ אוֹיְבִיךָ יִקְלַעְנָה בְּתוֹךְ כֶּף הַקְּלַע.

105. Now is the time to reveal that all the Neshamot emerge from the great strong tree, which is the river that comes out of Eden, NAMELY ZEIR ANPIN, and all the Ruchot emerge from another, small tree, WHICH IS MALCHUT. A Neshamah emerges from above and a Ruach from below, and they join together as male and female. When they unite they shine forth a lofty light. The joining of the two is called a candle (Heb. ner), WHICH IS MADE OF THE INITIALS OF NESHAMAH RUACH, AS WRITTEN, "The soul of man is the candle of Hashem" (Mishlei 20:27). What is the candle? Neshamah Ruach. The joining of the two together is called a candle, as written OF THEM, "The soul of man is the candle of Hashem."

106. The Neshamah and Ruach are male and female that shine together. They do not shine without each other, and when they join, the whole is called a candle. Then the Neshamah is enveloped in a Ruach in order to be there above IN THE SUPERNAL GARDEN OF EDEN in the hidden chamber, as written, "but the spirit...should faint (or: 'envelop') before Me" (Yeshayah 57:16). It is not written, 'be enveloped' but "envelop," WHICH MEANS IT ENVELOPS OTHERS. The reason is that the Neshamah that I have made there, in the UPPER Garden OF EDEN, in the hidden chamber, is enveloped and clothed in the Ruach, as it should be.

107. Since this chamber has, and employs, only the Neshamah and Ruach, the Nefesh does not come there. Only THE NESHAMAH is clothed in the Ruach there. When it descends to the lower Garden of Eden, it is clothed in another spirit that emerges from there that dwelt there, THAT IS, THE SOULS OF THE CONVERTS. THE NESHAMAH dwells in this world in them all and is clothed in them, THAT IS, BOTH IN ITS OWN RUACH AND THE SOULS OF THE COVERTS.

108. That Ruach that comes out of this world, having neither grown nor expanded in this world, THAT IS, HAD NO CHILDREN, incarnates and finds no rest. It incarnates in this world as a stone in a sling, until he finds a redeemer to redeem him, THAT IS A KINSMAN TO MARRY HIS WIFE, and places him in the very vessel he employed and cleft to in Ruach and Nefesh, and which used to be his spouse, spirit to spirit, NAMELY HIS WIFE. That redeemer establishes him as before, THAT IS, BRINGS HIM INTO THE SON BORN FROM HIS WIDOW, SO HE COMES BACK TO LIFE IN THIS WORLD AS BEFORE.

105. השתא אית לגלאה, דהא כל נשמתין, מאילנא רברבא ותקיפא דהוא נהר דנפיק מעדן נפקי. וכל רוחין, מאילנא אחרא זעירא נפקין. נשמה מלעילא רוח מלתתא, ומתחברן כחדא, כגוונא דדכר ונוקבא. וכד מתחברן כחדא, כדין נהרין נהירו עלאה. ובחבורא דתרווייהו אקרי נר. נר יי' נשמת אדם. מהו נר. נשמה רוח. ועל חבורא דתרווייהו כחדא אקרי נר, דכתיב נר יי' נשמת אדם.

106. נשמה ורוח: דכר ונוקבא לאנהרא כחדא, ודא בלא דא, לא נהירין, ולא אקרי נר, וכד מתחברן כחדא, אקרי בלא נר. וכדין אתעטף נשמה ברוח, לקיימא תמן לעילא, בהיכלא טמירא, דכתיב כי רוח מלפני יעטוף. יתעטף לא כתיב, אלא יעטוף. מ"ט. בגין דנשמות אני עשיתי, תמן לעילא בגנתא, בהיכלא טמירא, אתעטף ואתלבש נשמה ברוח כמה דאתחזי.

107. וכיון דבההוא היכלא, לא הוי, ולא אשתמש אלא ברוח ונשמה, נפש לא אתי לתמן, אלא מתלבש בההוא רוח תמן, וכד נחתא לגו ג"ע דלתתא, אתלבש בההוא רוחא אחרא דאמינא, ההוא דנפיק מתמן, והוה מתמן ובכלהו שריא בהאי עלמא, ואתלבש בהו.

108. ההוא רוח דנפיק מהאי עלמא, דלא אתרבי ולא אתפשט בהאי עלמא. אזלא בגלגולא, ולא אשכח ניוחא, אתי בגלגולא בעלמא, כאבנא בקוסמיתא, עד דישבח ההוא פרוקא דיפרוק ליה, ואייתי ליה בההוא מאנא ממש, דהוה איהו אשתמש ביה, ודביק ביה תדיר רחיה ונפשיה, והות בת זוגיה, רוחא ברוחא, וההוא פרוקא בני ליה במלקדמין.

109. The spirit he left WITH HER IN HIS PRIOR LIFE, AS SHALL BE SAID THAT THE HUSBAND LEAVES IN HIS WIFE A SPIRIT IN HIS PRIOR LIFE, that cleaves to that vessel, NAMELY HIS WIFE, AS IT IS NEVER ABSENT FROM HER EVEN AFTER HIS DEMISE, is not lost. For there is nothing in the world, be it ever so small, that has no place or stand to hide in and go there, and it is never lost. The spirit he left in that vessel is therefore there, and it surely follows its root and foundation whence it came, NAMELY, THE HUSBAND WHO DIED CHILDLESS. It brings him and establishes him in his place, that is, the place of the spirit, which is his spouse that went out with him, THAT IS, HIS WIFE. There he is newly built, and is now a new creature in the world, a new spirit and a new body.

110. You may argue that the spirit IN THE BORN BABY is what it used to be, NAMELY, THE MAN HIMSELF AND NOT THE SPIRIT HE LEFT WITH HER WHEN HE INCARNATED BEFORE, WHICH IS BUT A PART OF HIM. HE ANSWERS, it is so, but he is established IN THE BORN SON only by means of the other spirit he left in that vessel, HIS WIFE. Here is the most secret of mysteries, in the book of Enoch. The edifice BUILT IN THE SON BORN TO THE LEVIRATE MARRIAGE is built only by means of the other spirit he left in that vessel, NAMELY HIS WIFE IN THE PRIOR LIFE. When it begins to be built, THE SPIRIT attracts the naked CHILDLESS spirit and draws it to itself. So two spirits are made there into one. Afterwards the one becomes a Ruach and the other Neshamah, both being one.

111. If he merits to be properly purified, the two become one, so that another, supernal Neshamah will be clothed in them. Just as other people in the world have a spirit that the Neshamot that come first hold on to, THAT IS, TO THE SOULS OF THE CONVERTS, and another spirit above, and the holy Neshamah above is clothed in both, so he too has two spirits, HIS OWN AND THE SPIRIT HE LEFT IN HIS WIFE IN A FORMER LIFETIME, so that the supernal Neshamah will be clothed in them.

112. HE ASKS, NOW THAT he has a body newly built BY LEVIRATE MARRIAGE, what is made of the first body he left? Either the one or the other is in vain. According to human understanding it seems that the earlier body that was not completed first is lost, because it did not acquire merit. If so, in vain was it occupied in the precepts of the Torah, even if it dealt with but one of them. Yet we know that even the most ignorant people of Yisrael are full to the brim with precepts. So this one, though it was not made whole in procreating and meriting and growing in the world, yet kept other precepts of the Torah, and did not lose them, was it for nothing?

109. וְהוּא רוּחַא דְשִׁבְק וְאִתְדַבֵּק בְּהוּא מְאָנָא, לֹא אִתְאָבִיד. דְּהָא לִית מְלָה אִפִּילוּ זְעִירָא בְּעֵלְמָא, דְּלֹא הוּי לִיה אִתְר וְדוּכְתָא לְאִתְטַמְרָא וּלְאִתְכַנְשָׁא תַמְנָן, וְלֹא אִתְאָבִיד לְעֵלְמִין. וּבְגִ"כ, הוּא רוּחַא דְשִׁבְק בְּהוּא מְאָנָא, תַמְנָן הוּא, וְדָאִי רְדִיף בְּתַר עֶקְרָא וְיִסוּדָא דִּילִיה, דְּקָא נְפִיק מִיְנִיה, וְאִינְתִי לִיה, וּבְנִי לִיה בְּדוּכְתִיה, בְּאִתְר דְּהוּא רוּחַ בַּת זְוִיגִיה, דִּנְפַקַת בְּהִרְדִּיה, וְאִתְבְּנִי תַמְנָן בְּמַלְקַדְמִין. וְדָא אִיהוּ בְרִיָּה חֲדָתָא הִשְׁתָּא בְּעֵלְמָא, רוּחַא חֲדָתָא וְגוֹפָא חֲדָתָא.

110. וְאִית תִּימָא, רוּחַ דָּא הוּא מַה דְּהוּה. הֲכִי הוּא אֲבַל לֹא אִתְבְּנִי, אֲלֵא בְּגִין הוּא רוּחַא אַחְרָא דְּקָא שִׁבְק בְּהוּא מְאָנָא, הֲכָא אִית רְזָא דְּרִזּוּן. בְּסַפְרָא דְּחֻנוּךְ, בְּנִינָא דָּא דְּאִתְבְּנִי, לֹא אִתְבְּנִי, אֲלֵא בְּהוּא רוּחַא אַחְרָא דְּשִׁבְק תַמְנָן, בְּהוּא מְאָנָא. וְכֵד שָׂאִרִי לְאִתְבְּנָא, דָּא מְשִׁיךְ אֲבַתְרִיה דְּהוּא רוּחַ דְּאִזִּיל עֶרְטִילָא, וּמְשִׁיךְ לִיה לְגַבִּיה, וְתַמְנָן תְּרִי רוּחוֹת דְּאִינּוּן חֲד. לְבַתְר, דָּא אִיהוּ רוּחַ, וְדָא אִיהוּ נְשָׁמָה, וְתִרְוּוּיֵיהוּ חֲד.

111. אִי זָכָה לְאִתְדַבְּקָא בְּדְקָא יְאוּת, תִּרְוּוּיֵיהוּ אִינּוּן חֲד, לְאִתְלַבְּשָׁא בְּהוּ נְשָׁמְתָא אַחְרָא עֲלָא. כְּמַה דְּאִית לְשָׂאֵר בְּנֵי עֵלְמָא, רוּחַ, דְּזַכָּאִין בְּהוּ נְשָׁמְתִין, אִינּוּן דְּקַדְמָן וְאַחִידָן בְּהוּ, וְרוּחַא אַחְרָא מְלַעִילָא. וְנְשָׁמְתָא קְדִישָׁא אִתְלַבְּשָׁא בְּהוּ. אוּף הֲכִי נְמִי, מְדִילִיה מִמֶּשׁ אִית תְּרִין רוּחִין, בְּגִין לְאִתְלַבְּשָׁא בְּהוּ נְשָׁמָה עֲלָא.

112. יְהָא לְדִין גּוֹפָא אַחְרָא, דְּקָא אִתְבְּנִי הִשְׁתָּא חֲדָתָא, הוּא גּוֹפָא קְדָמָא דְּשִׁבְק, מַה אִתְעֵבִיד מִנִּיה. אוּ הָאִי בְּרִיקְנִיָּא, אוּ הָאִי בְּרִיקְנִיָּא. לְפּוּם סְכַלְתְּנוּ דְּבִ"ג אִשְׁתַּמַּע, דְּהָאִי קְדָמָא דְּלֹא אִשְׁתַּלִּים בְּקְדָמִיתָא, אִתְאָבִיד, הוּאִיל וְלֹא זָכָה. אִי הֲכִי, לְמַגְנָא אִשְׁתַּדַּל בְּפְקוּדֵי אוּרִייתָא, אוּ אִפִּילוּ בְּחֲד מְנִייהוּ. וְהָא אֲנָן יַדְעִינָן, דְּאִפִּילוּ רִיקְנִין שְׂבִישְׂרָאֵל, כְּלֵהוּ מְלִיִין מִצּוֹת כְּרַמּוּן. וְגּוֹפָא דָּא, אַע"ג דְּלֹא אִשְׁתַּלִּים, לְאִתְרַבָּא, וְלְמַזְכֵּי וְלְמַסְגֵּי בְּעֵלְמָא, פְּקוּדִין אַחְרִינָן דְּאוּרִייתָא נְטֵר, דְּלֹא אִתְאָבִידוּ מִנִּיה, וְכִי לְמַגְנָא הוּוּ.

113. Friends, friends, open up your eyes, for I know that you think and know that all those bodies are noted FOR DISTINCTION in vain, that they have no everlasting existence. This is not so, we must not look into these matters.

114. The old man opened with, "Who can utter the mighty acts of Hashem? Who can declare all His praise" (Tehilim 106:2). Who in the world can speak of the mighty acts the Holy One, blessed be He, constantly performs in the world? The first body he left is not lost. It will exist in the future to come, for it already received punishment in several manners. And the Holy One, blessed be He, does not withhold the reward of any creature He created, except those who came away from the faith in Him, and never had anything good in them, and those who did not bow at 'Modim' IN THE AMIDAH PRAYER. From these, the Holy One, blessed be He, makes other creatures, as that body will not be built in a human form and will never resurrect. But it is not so for those WHO DIED CHILDLESS.

115. If the spirit attained improvement in this world in that other body, what did the Holy One, blessed be He, do? The spirit of the redeemer who redeemed him, NAMELY, HIS BROTHER, that he put in there and mixed with the spirit that was in that vessel, WHICH HIS BROTHER LEFT IN HIS FORMER LIFE, is surely not lost. What is to become of it, seeing there are three spirits there - the first is THE SPIRIT that was in the vessel and remained there, THAT IS, THAT HIS DEAD BROTHER LEFT BEHIND IN HIS LAST LIFE. Another IS THE SPIRIT OF THE DEAD BROTHER ITSELF that is drawn there, which was naked, CHILDLESS. Yet another is the spirit that the redeemer put in, NAMELY THE KINSMAN, and mixed with them. For three spirits to be there is impossible, what is to be done?

116. These are the lofty mighty acts the Holy One, blessed be He, performs. The Soul is clothed with the spirit the redeemer put in there, instead of the garment of converts' souls. The DEAD MAN'S spirit, naked AND CHILDLESS, that returned there to be built ANEW, will serve as a garment to the supernal Soul. The spirit that was there before, which remained in that vessel, NAMELY THE SPIRIT HER DEAD HUSBAND LEFT IN HER FROM HIS PRIOR LIFE, flies away from there, and the Holy One, blessed be He, arranges a place within the secret of the window in the rock behind the back of the Garden of Eden where it hides. It rises to the former body that HE WHO DIED CHILDLESS had before. With that spirit, that body will rise AT THE RESURRECTION OF THE DEAD. This is the one that is two, which I mentioned.

113. חֲבֵרִיּוֹת חֲבֵרִיּוֹת, פְּקִיחוּ עֵינֵיכֶם, דָּהָא אֲנָא יַדְעָנָא, דְּהִכִּי אֲתוּן סְבִרִין וַיִּדְעִין, דְּכָל אִינוּן גּוּפִין, צִינוּן אִינוּן בְּרִיקְנִיּוּתָא, דְּלֹא אִית לֹון קִינוּמָא לְעֵלְמִין. לָאוּ הִכִּי, וְחָס לָן לְאַסְתַּבְּלָא בְּאַלִּין מְלִין.

114. פִּתַּח סְבָא וְאָמַר, מִי יִמְלַל גְּבוּרוֹת יְיָ יִשְׁמִיעַ כָּל תְּהִלָּתוֹ. מֵאֵן הוּא בְּעֵלְמָא, דִּיכִיל לְמִלְלָא גְבוּרִין, דְּעֵבִיד קוּדְשָׁא בְּרִין הוּא בְּעֵלְמָא תְּדִיר. הוּא גּוּפָא קְדָמָא דְשִׁבְק, לֹא אֲתַאבִּיד, וְקִינוּמָא לְהוּי לִיה לְזִמְנָא דְאַתִּי. דְּהָא עוֹנְשִׂיהָ סְבַל בְּכֵמָה זִינוּן, וְקוּדְשָׁא בְּרִין הוּא לֹא מְקַפַּח אֲגְרָא דְשׁוּם בְּרִין דְּבִרָא, פֶּר אִינוּן דְּנַפְקוּ מִגּוּ מְהֵימְנוּתָא דִּילִיה, וְלֹא הוּוּ בְּהוּ טַב לְעֵלְמִין. וְכֵן מֵאִינוּן דְּלֹא כְּרַעוּ בְּמוּדִים, דְּהֵנִי קוּדְשָׁא בְּרִין הוּא עֵבִיד מְנִייהוּ בְּרִין אַחֲרָנִין, בְּגִין דְּלֹא יִתְבַּנִּי הוּא גּוּפָא דִּיוֹקְנָא דְּבִר נֶשׁ, וְלֹא יְקוּם לְעֵלְמִין. אֲבַל הֵנִי לָאוּ הִכִּי.

115. מַה עֵבִיד קוּדְשָׁא בְּרִין הוּא. אִי הוּא רּוּחַ, זְכִי לְאַתְתְּקְנָא בְּהַאי עֵלְמָא, בְּהוּא גּוּפָא אַחֲרָא, מַה עֵבִיד קוּדְשָׁא בְּרִין הוּא. הוּא פְּרוּקָא דְקָא פְּרִיק לִיה, הוּא רּוּחַ דִּילִיה דְקָא אֲעִיל תְּמִן, וְשִׁתָּף וְעָרַב בְּהוּא רּוּחַ דְּהוּוּ בְּהוּא מְאָנָא, וְדַאי לֹא אֲתַאבִּיד, וְמַה אֲתַעֲבִיד, דְּהָא תְּלַת רּוּחִין תְּמִן, חֵד, דְּהוּוּ בְּהוּא מְאָנָא, וְאַשְׁתַּאֲר תְּמִן. וְחֵד, הוּא דְאַתְמַשְׁךְ תְּמִן דְּהוּוּ עֲרִטְלָאָה. וְחֵד, הוּא דְאַעִיל תְּמִן הוּא פְּרוּקָא, וְאַתְעָרַב בְּהוּ. לְמַהוּי בְּתַלְת רּוּחִין אִי אֲפִשֵׁר. וְמַה אֲתַעֲבִיד.

116. אֲלָא, כִּן אִינוּן גְּבוּרִין עֵלְאִין, דְּעֵבִיד קוּדְשָׁא בְּרִין הוּא. הוּא רּוּחָא דְאַעִיל תְּמִן הוּא פְּרוּקָא, בִּיה אֲתַלְבֵּשׁ הוּא נִשְׁמַתָּא, בְּאַתֵּר דְּלְבוּשָׁא דְגִיּוּרִי, וְהוּא רּוּחָא עֲרִטְלָאָה, דְּתַב תְּמִן לְאַתְבְּנָאָה, לְהוּי לְבוּשָׁא לְנִשְׁמַתָּא עֵלְאָה. וְהוּא רּוּחַ דְּהוּוּ בְּקְדָמִיתָא, דְּאַשְׁתַּאֲר בְּהוּא מְנָא, פֶּרַח מִתְמִן. וְקוּדְשָׁא בְּרִין הוּא אֲזִמִּין לִיה אֲתֵר, בְּגוּ רִזִּין בּוּין דְּטְנָרָא, דְּבִתֵּר כְּתִמוּי דְּג"ע, וְאַתְטַמֵּר תְּמִן. וְאַסְתַּלֵּק לְהוּא גּוּפָא קְדָמָאָה, דְּהוּא בְּקְדָמִיתָא. וְבְּהוּא רּוּחַ יְקוּם הוּא גּוּפָא, וְדַאי אִיהוּ חֵד דְּאִינוּן תְּרִין, דְּקָא אֲמִינוּא.

117. But the punishment of that body, until it rises AND RESURRECTS, is great, since it did not merit growth BY CHILDREN, so it is brought down into Adamah, close to Arka. FOR THERE ARE SEVEN LANDS, ERETZ (LAND), ADAMAH (GROUND), GAI (VALLEY), NISHYAH (FORGETFULNESS), TZIYAH (WILDERNESS), TEVEL (WORLD). There he is punished. Then it is brought up to Tevel, WHERE WE ARE, and it descends BACK TO ADAMAH. Now it rises and now it descends. It has no rest, save on Shabbatot, holidays, and the first days of months.

118. These are those that sleep in the dust of the ground. Ground IS SO CALLED since it is from Adamah, dust IS SO CALLED since it is from Tevel. Of those it is written, "And many of those who sleep in the dust of the earth (Heb. adamah) shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). If the naked spirit, NAMELY THE SPIRIT OF HE WHO DIED CHILDLESS, was worthy of coming back into the world as before IN THE CHILD BORN TO THE LEVIRATE MARRIAGE to perfect itself, it is meritorious. For the spirit HE LEFT IN HIS WIFE IN THE FORMER LIFE, of which we said it was hid in the rock, will be corrected in the former body THAT THE CHILDLESS DECEASED LEFT BEHIND. Of these it is written, "some to everlasting life, and some to shame...", NAMELY, all those who did not attain perfection.

119. These are the lofty mighty acts of the holy supernal King, that nothing is lost. Even a breath has a place and rank, and the Holy One, blessed be He, does something from it. Even a man's word, even a voice are not in vain. Everything has place and station.

120. He who was just built, NAMELY THE CHILDLESS DEAD MAN, WHO INCARNATED IN THE CHILD BORN TO THE LEVIRATE MARRIAGE, and came into the world a new creature, has no soulmate. This is why HIS SOULMATE is not announced BEFORE HE IS BORN, because he lost his soulmate, who became his mother, while his brother became his father. The merchant, during these expositions, constantly berates and questions himself about the propriety of revealing these secrets, but then regains strength and sureness of purpose, and continues. Now he speaks of "Go forth, O daughters of Zion, and behold King Solomon", saying that Zeir Anpin calls Malchut daughter, sister and mother - everything is in her. The merchant explains at length the complicated arrangement of souls in the dead husband, the widow and the children of a Levirate marriage. The question of the role of soulmates in this instance is also addressed.

121. He said to himself, old, old man, what have you done? Silence would have been good for you. Old, old man, I have told you that you entered the great sea without ropes or a flag. What shall you do? If you mean to rise up, you cannot. If you intend to descend, behold the depth of the great abyss. What shall you do? Woe, old man, woe, it is not for you to turn back. In such times you were not wont to weaken in strength, for you knew that no other man in the generation would enter in a ship to the depth where you are.

117. אָבֵל הָהוּא גּוֹפָא, עַד דְּלֵא יְקוּם, עוֹנְשִׁיָּה סְגִיָּא דְּהָא בְּגִין דְּלֵא זָכָה לְאַתְרַבְּאָה, נַחְתִּי לִיָּה לְגוֹ אֲדָמָה, דְּסִמִּין לְאַרְקָא. וְאַתְרֵן תַּמְן. וּלְבַתֵּר סְלִקִּין לִיָּה לְהָאֵי תֵּבֵל. הִשְׁתָּא נַחֲתִי, וְהִשְׁתָּא סְלִיק, הָא סְלִיק, וְהָא נַחֲתִי, לִית לִיָּה שְׂכִיכּוּ בְּרַ בְּשַׁבְּתֵי, וּבְיוֹמֵי טְבִין וּבְרִישֵׁי יָרְחֵי.

118. וְאַלִּין דְּמִיכִין בְּאַדְמַת עֶפְרָא, אֲדָמַת, מְאַדְמָה. עֶפְרָא מִתְבֵּל. וְעַל אֲלִין כְּתִיב, וְרַבִּים מִיִּשְׁרָאֵל אֲדָמַת עֶפְרָא יִקְיָצוּ אֵלֶּה לַחַיִּי עוֹלָם וְאֵלֶּה לַחַרְפּוֹת וּלְדְרָאוֹן עוֹלָם. אִי זָכָה הָהוּא רִחָא עֲרִטְלָאָה, דְּתַב בְּמַלְקְדֵּמִין, לְאַתְתַּקְנָא. זָכָאָה אִיָּהוּ, דְּהָא הָהוּא רִחָא דְּאַתְמֵר בֵּיָה, דְּאַתְתַּמֵּר בְּטַנְרָא, יִתְתַּקֵּן בְּהָהוּא גּוֹפָא קְדָמָאָה. וְעַל אֲלִין כְּתִיב אֵלֶּה לַחַיִּי עוֹלָם וְאֵלֶּה לַחַרְפּוֹת וּגּוֹ'. כֹּל אִינוּן דְּלֵא זָכוּ לְאַתְתַּקְנָא.

119. וְאַלִּין אִינוּן גְּבוּרֵן עֲלָאִין, דְּמַלְכָּא עֲלָאָה קְדִישָׁא, וְלֵא אֲתַאבִּיד כְּלוּם. אֲפִילוּ הֵבֵל דְּפוּמָא אַתְרֵן וְדוּכְתָא אִית לִיָּה, וְקוּדְשָׁא בְּרִיךְ הוּא עֲבִיד מִיָּנִיָּה מַה דְּעֲבִיד. וְאַפִּילוּ מַלְּה דְּבֵר נֶשׁ, וְאַפִּילוּ קְלָא, לֵא הוּי בְּרִיקְנִיָּא, וְאַתְרֵן וְדוּכְתָא אִית לְהוּ לְכָלֵּא.

120. הָאֵי דְּאַתְבְּנֵי הִשְׁתָּא, וְנִמְקֵן לְעֲלָמָא בְּרִיָּה חֲדָתָא, לִית לִיָּה בֵּת זִוג. וְעַד לֵא מְכַרְיִזֵי, דְּהָא בֵּת זִוגִיָּה אֲתַאבִּידֵת מְנִיָּה, בֵּת זִוגִיָּה דְּהוֹת לִיָּה, אֲתַעֲבִידֵת אֲמִיָּה, וְאַחוּהָ אָבוּהָ.

121. סְבָא סְבָא, מַה עֲבַדְתָּ, טַב הוּוּ לָךְ שְׁתִּיקָא, סְבָא סְבָא, הָא אֲמִינָא דְּעֲאֲלֵת בִּימָא רַבָּא, בְּלֵא חֲבֵלִין, וּבְלֵא דְּגֵלָא, מַה תַּעֲבִיד. אִי תִימָא דְּתַסְלֵק לְעִילָא, לֵא תִיכּוּל. אִי תִימָא דְּתִיחוֹת לְתַתָּא, הָא עֲמָקָא דְּתַהוּמָא רַבָּא, מַה תַּעֲבִיד. אִי סְבָא אִי סְבָא, לֵא אִית לָךְ לְאַהֲרָא לְאַחוּרָא. בְּעַדְנִין אֲלִין, לֵא הוֹיָת, וְלֵא אֲתַרְגִּילֵת, לְאַתְחַלְשָׁא בְּתוּקְפֵךְ, דְּהָא יָדַעְתָּ, דְּבֵר נֶשׁ אַחֲרָא בְּכָל דְּרָא דָּא, לֵא עַל בְּאַרְבָּא בְּעִמִּיקָא דָּא דְּאַנְתָּ תַּמְן.

122. The son of Yochai, NAMELY RABBI SHIMON, knows how to guard his paths. Had he entered the deep sea, he would pay attention, before entering, how he is to pass in a certain time and then roam in the sea. Yet you, old man, have not looked first. Now, old man, since you are there, do not weaken in strength, nor leave your path to roam right or left, to the length of width, to the depth or height. Do not fear, old man, strengthen yourself in your power. How many mighty men of strength have you broken, in how many wars have you conquered.

123. He wept, then and opened with the verse, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him on the day of his wedding, and on the day of the gladness of his heart" (Shir Hashirim 3:11). This verse has been expounded and it is so, yet go forth and behold - who could behold King Solomon (Heb. Shlomo), that is, the King that peace (Heb. shalom) is His, NAMELY ZEIR ANPIN. For He is concealed from all the celestial high armies that are in that place that, "neither has the eye see, (that) an Elohim, beside you" (Yeshayah 64: 3), WHICH IS BINAH. Yet you say, "Go forth, O daughters of Zion, and behold King Solomon." Moreover, as His glory, all the celestial angels ask, saying, 'where is the place of His glory', WHICH IS THE CONCEALMENT, SO WHAT IS THE GOOD OF "GO FORTH..."?

124. HE ANSWERS, yet in the words, "Go forth, O daughters of Zion, and behold King Solomon," it is written, "with the crown," instead of 'and the crown'. For whoever sees that crown, WHICH IS MALCHUT, sees the pleasantness of the King that the peace is His. "with which his mother crowned him," REFERS TO MALCHUT THAT SURROUNDS ZEIR ANPIN, for we have learned that he calls her daughter, sister and mother. She is all that and everything is in her. Whoever looks to know it, MALCHUT, will have knowledge of precious wisdom.

125. THE OLD MAN SAID TO HIMSELF, what shall I do now, if I say, yet this obscure secret must not be revealed. If I do not speak, these righteous men will remain bereaved of this secret. The old man fell on his face and said, "Into Your hand I commit my spirit: You have redeemed me, Hashem El of truth" (Tehilim 31:6). The vessel below, NAMELY THE WIDOW WHO USED TO BE THE DEAD CHILDLESS MAN'S WIFE, AND WAS UNDER HIM, how could it be above, AND BECOME HIS MOTHER? Her husband, NAMELY HE WHO DIED CHILDLESS, who was above her, how could he turn to be under, BECOMING HER SON? His spouse turns into his mother. Wonder upon wonder, his brother is his father. If the father of the former, HIS WIFE, would have redeemed him, AND MARRY HIS WIFE, it would have been well. But that his brother would be his father, is not it a wonder? Assuredly it is a world turned upside down, the upper below and the lower above.

122. בְּרִיָּה דְיוֹחַאי יָדַע לְאַסְתַּמְרָא אַרְחוּי, וְאִי עָאֵל בִּימָא עֵמִיקָא, אֲשֵׁיחַ בְּקַדְמֵיתָא, הִיךְ יַעֲבֵר בְּזִמְנָא חֲדָא, וְיִשׁוּטֵט בִּימָא, עַד לֹא יִיעוּל וְאִנְתָּ סָבָא, לֹא אֲשַׁחַת בְּקַדְמֵיתָא. הֲשֵׁתָא סָבָא, הוֹאִיל וְאִנְתָּ תַמְנָן, לֹא תַחְלֵשׁ בְּתוֹקְפֵךְ, לֹא תִשְׁבּוֹק כָּל אַרְחֵךְ, לְמִשְׁטָטָא לִימִינָא וְלִשְׂמָאלָא, לְאַרְכָּא וְלִפְתוּיָא, לְעֵמְקָא וְלְרוּמָא, לֹא תִדְחַל. סָבָא סָבָא, אֲתַתְּקֵךְ בְּתַקְפֵךְ, כְּמָה גְבִרִין תְּקִיפִין תְּבַרְתָּ בְּתַקְפֵיהוֹן, וְכַמְהָ קִרְבִּין נִצְחָת.

123. בָּכָה, פָּתַח וְאָמַר, צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בַעֲטָרָה שְׁעָטְרָה לוֹ אִמּוֹ בַּיּוֹם חֲתֻנָּתוֹ וּבַיּוֹם שְׂמֻחַת לְבוֹ. הָאִי קָרָא אוֹקְמוּהָ, וְהִכִּי הוּא. אֲבָל צְאִינָה וּרְאִינָה, וְכִי מֵאֵן יִכּוּל לְמַחְמֵי בַּמֶּלֶךְ שְׁלֹמֹה, דְּהוּא מְלָכָא דְשְׁלָמָא דִּילֵיהּ, וְהָא סְתוּמִים הוּא, מְכַל חִילֵי מְרוֹמֵין דְלַעִילָא, בְּהוּא אֲתֵר, דְעִין לֹא רֵאתָה אֱלֹהִים זֹולְתֵךְ. וְאֵת אֲמַרְתָּ צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה. וְתוּ, דְהָא כְבוֹד דִּילֵיהּ, כְּלָהוּ מְלָאכֵי עֲלָאי שְׂאֵלֵי וְאִמְרֵי, אִיָּה מְקוּם כְבוֹדוֹ.

124. אֵלָא, מַה דְאָמַר צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה, בַעֲטָרָה כְּתִיב, וְלֹא כְתִיב וּבַעֲטָרָה דְכָל מֵאֵן דְחִמֵי הוּא עֲטָרָה, חִמֵי נַעֲם מְלָכָא דְשְׁלָמָא דִּילֵיהּ. שְׁעָטְרָה לוֹ אִמּוֹ, הָא תַנִּינָן, קְרִי לָהּ בַת, וְקְרִי לָהּ אַחוֹת, קְרִי לָהּ אֵם, וְכֹלָא אִיָּהוּ. וְכֹלָא הוּי, מֵאֵן דִּיִּסְתַּכַּל וְיִנְדַע בְּהָאִי, יִנְדַע חֲכַמְתָּא יְקִירָא.

125. הֲשֵׁתָא מַה אַעֲבִיד, אִי אִימָא, רְזָא סְתִימָא דָא, לֹא אַצְטְרִיךְ לְגַלְאָה. אִי לֹא אִימָא, יִשְׁתַּאֲרוּן זַכָּאִין אֵלִין, יִתְמִין מֵהָאִי רְזָא, גַּמְלָא הוּא סָבָא עַל אֲנַפּוּי, וְאָמַר, בִּידְךָ אֶפְקִיד רוּחִי פְדִיתָ אוֹתִי יְיָ אֵל אֲמֵת. מֵאֵנָּה דְהוּת לְתַתָּא, הִיךְ יִתְעַבִּיד לְעִילָא, בַּעֲלָה דְהוּהוּ לְעִילָא, הִיךְ יִתְהַפֵּךְ וְהוּהוּ לְתַתָּא. בַת זִוגִיָּה אֲתַעֲבִידָת אִמִּיָּה. תּוּוּהָא עַל תּוּוּהָא. אַחוּהָ אַבּוּהָ. אִי אַבּוּהָ דְקַדְמֵיתָא, יִפְרוֹק לֵיהּ, יָאוּת, אֲבָל אַחוּהָ דְלִיהוּי אַבּוּהָ, וְכִי לֹא תּוּוּהָ אִיָּהוּ דָא. עֲלָמָא בְּהַפּוֹכָא אִיָּהוּ. וְדָאי עֲלָאִין לְתַתָּא, וְתַתָּאִין לְעִילָא.

126. But, "Blessed be the name of Elohim for ever and ever: for wisdom and might are His: and He changes the times and the seasons... He knows what is in the darkness, and the light dwells with Him" (Daniel 2:20-22). Come and see, whoever is in a lighted place, cannot look to see what is in the darkness. But it is not so with the Holy One, blessed be He. He knows what is in the darkness, even though light dwells with Him, and from within the light regards the darkness and knows all that exists there.

127. Here we should first introduce something the ancient people said in regard to visions at night. We learned that whoever comes into his mother (Heb. em) in a dream should expect Binah, as written, "if (Heb. im) you cry after wisdom (Binah)" (Mishlei 2:3). We should check this. If the reason for this is that it is a mother THAT HE SHOULD EXPECT BINAH, it is well. BUT it should have said that he who sees his mother in a dream should attain Binah, but not he who comes into his mother. Wherefore IS THAT?

128. HE ANSWERS, this is a high mystery. For he turned and rose from below upwards. At first he was a son, NAMELY BELOW HER; once he rose up AND CAME IN TO HER, the tree turned over so he became part of the supernal world and ruler over her, and attained Binah.

129. HE EXPLAINS HIS WORDS: at first, when a man reaches his thirteenth year, it is written, "Hashem has said to me, You are my son; this day have I begotten you" (Tehilim 2:7), FOR HE BECAME A SON OF MALCHUT, AND MALCHUT HIS MOTHER. Then he is under her. Once he came over her AND BECAME HER HUSBAND, he is of the supernal world, ZEIR ANPIN, because he rose to the grade of Joseph, WHO IS YESOD OF ZEIR ANPIN. Assuredly he merits Binah, LIKE ZEIR ANPIN THAT HAS MOCHIN OF BINAH.

130. It the same with the vessel, THE WIDOW. At first he, HER DEAD HUSBAND, was of the grade of Joseph, YESOD OF ZEIR ANPIN, THAT IS, the husband of the lower tree, MALCHUT. She obeys his wishes and he rules over her, because every woman is fashioned in the shape of the Nukva, WHICH IS the lower tree, MALCHUT. Since he did not wish to abide in the grade of Joseph, and did not live to use it and multiply in the world and beget offspring, BUT DIED CHILDLESS, he went down, AND INCARNATED IN THE CHILD BORN TO THE LEVIRATE MARRIAGE, while she, HIS WIFE, becomes his mother. The redeemer, HIS BROTHER, received the inheritance of Joseph that he, HIS BROTHER, had before, while he descended AND INCARNATED IN THE BORN CHILD.

126. אֵלֹהִים, לְהוֹדוֹת שְׁמִיּוֹתָיִךְ אֱלֹהִים מְבָרַךְ מִן עַלְמָא וְעַד עַלְמָא דִּי חֲכֵמְתָא וְגִבּוֹרְתָא דִּילִיָּהּ הִיא. וְהוּא מְהַשְׁנֵא עֲדֵנִיא וְזִמְנִיא וְגו' יִרְעֵה מַה בְּחֹשֶׁכָא וְנִהוּרָא עֵמִיָּה שְׂרָא. תָּא חֲזִי, מֵאֵן דְּשָׂרִי בְּנִהוּרָא, לֹא יָכִיל לְאַסְתַּבְּלָא וּלְמַחְמֵי בְּחֹשֶׁכָא. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא לֹא חֲזִי, יִרְעֵה מַה בְּחֹשֶׁכָא, אַע"ג דְּנִהוּרָא עֵמִיָּה שְׂרָא. מְגוּ נִהוּרָא, אֲסַתְּבַל בְּחֹשֶׁכָא, וְיִרְעֵה כָּל מַה דְּתַמְנָן.

127. הֵכָא, אֵיִת לְאַקְדָּמָא בְּקַדְמִיתָא, מְלָה חֲדָא, דְּאָמְרוּ קַדְמָאִי, בְּאִינוּן חֲזוּי לִילִיָּא. דְּתַנָּן, מֵאֵן דְּאָתִי עַל אִמִּיָּה בְּחֹלְמָא, יִצְפָּה לְבִינָה. דְּכֵתִיב, כִּי אִם לְבִינָה תִקְרָא, הֵכָא אֵיִת לְאַסְתַּבְּלָא, אִי בְּגִין דְּאִיְהִי אִם יָאוּת, וְהוּוּה לִיָּה לְמַכְתָּב הֵכִי, דְּמֵאֵן דְּחֵמָא אִמִּיָּה בְּחֹלְמָא, יִזְכִּי לְבִינָה. אֲבָל מֵאֵן דְּאָתִי עַל אִמִּיָּה אִמִּיָּה.

128. אֵלֹהִים רְזָא עֲלָאָה אִיְהוּ, בְּגִין דְּאִתְהַפֵּךְ וְסָלִיק מִתַּתָּא לְעֵילָא. בְּרָא הוּוּה בְּקַדְמִיתָא, בִּיּוֹן דְּסָלִיק לְעֵילָא, אִתְהַפֵּךְ אִילְנָא, וְאִתְעַבִּיד אִיְהוּ מֵעַלְמָא עֲלָאָה, וְשָׁלִיט עָלָה, וְזָכִי לְבִינָה.

129. בְּקַדְמִיתָא כִּד סָלִיק אִינְשׁ לִי"ג שְׁנִיָּן, מַה כְּתִיב, יְי' אָמַר אֵלָיִ בְּנִי אִתָּה אָנִי הַיּוֹם יִלְדֶתיךָ, כִּדִּין אִיְהוּ לְתַתָּא מִינָהּ. בִּיּוֹן דְּסָלִיק עָלָה, הִיא אִיְהוּ מֵעַלְמָא עֲלָאָה. דְּהָא אֲסַתְּלַק בְּדִרְגָא דְּיוֹסֶפֶת, וְדָא וְדָא זָכִי לְבִינָה.

130. אוּף הֵכִי הִיא מֵאֵנָּא, בְּקַדְמִיתָא אִיְהוּ הוּוּה בְּדִרְגָא דְּיוֹסֶפֶת, בְּעַל אִילְנָא תַתָּאָה, קִיּוּמָא בְּרַעוּתִיָּהּ, וְשָׁלִיט עָלֶיהָ, דְּהָא כָּל נֹקְבָא, בְּדִיוּקְנָא דְּנֹקְבָא אִילְנָא תַתָּאָה קִיּוּמָא. בִּיּוֹן דְּאִיְהוּ לֹא בְּעָא לְקִיּוּמָא בְּהוּוּה דְּרָגָא דְּיוֹסֶפֶת, וְלֹא אִתְקִיּוּם לְשִׁמְשָׁא בֵּיהּ, וְלֹא אִפְשָׁא בְּעַלְמָא, וְלִמְעַבַד תּוּלְדִין, כִּדִּין נְחִית לְתַתָּא, וְאִתְעַבִּידת אִיְהִי אִמִּיָּה. וְהוּוּה פְּרוּקָא, יְרִית יְרוּתָא דְּיוֹסֶפֶת, דְּהוּוּה הוּוּה בְּקַדְמִיתָא וְאִיְהוּ נְחִית לְתַתָּא.

131. Since he descended, it was fulfilled in him, "Hashem has said to me, You are my son; this day have I begotten you," FOR HE BECAME HER SON. The tree turned over, whatever was below that he had power over AS A HUSBAND OVER HIS WIFE, now that he descended TO INCARNATE IN THE CHILD BORN TO THE LEVIRATE MARRIAGE, he, who inherited the place of Joseph, NAMELY HIS BROTHER THE REDEEMER, is called is father, and is his father. Everything is now in place, as it should be.

132. Before he was of the world of the male, THE ASPECT OF JOSEPH. But he was uprooted there and is now of the world of the female, WHICH IS MALCHUT. He used to rule her but now she rules him and he is back in the world of the female. Therefore he has no spouse at all, and no proclamation regarding spouse is made on his behalf, AS IS DONE FOR ANY MAN BEFORE HE IS BORN, 'THE DAUGHTER OF SO AND SO TO SO AND SO'. For he was returned to the world of the female.

133. If people would know the grief of the first body, which he WHO DIED CHILDLESS left, when it is uprooted from the world of the male and returned to the world of the female, they would know that no grief equals that grief. He has no spouse since he is not in the place of the male. No wife is proclaimed for him, because he is of the world of the female. If he does have a wife, it is with mercy THROUGH PRAYER that he meets a woman, who until now had no husband. In relation to that we learned that 'maybe another will precede him through mercy', the meaning of another IS THAT HE WHO DIED CHILDLESS IS CALLED OTHER. And everything is in order.

134. Regarding this it is written, "But if a priest's daughter be a widow, or divorced, and have no child, and has returned to her father's house, as in her youth" (Vayikra 22:13). We have explained the phrase 'a priest's daughter' AS THE SOUL. It is a widow from the former body OF THE CHILDLESS DEAD MAN, 'divorced' because it does not enter the King's curtain, because all those not of the world of the male have no share in it. He has gone and uprooted himself from the world of the male, so he has no share IN THE KING, ZEIR ANPIN. Hence it is divorced; "and have no child," for had it had a child, it would not be uprooted FROM THE WORLD OF THE MALE, nor had it descended to the world of the female.

131. כִּיּוֹן הַנְּחִית לְתַתָּא, כְּדִין אֲתִקְיִים בֵּיהּ, יִי אִמְר אֵלֵי בְּנֵי אֲתָה אֲנִי הַיּוֹם יִלְדְתִיךָ. אֲתַהֲפֵךְ אֵילָנָא, מַה דְּהוּה תְּחוּתִיהּ וְאִיהוּ שְׁלִיט עָלֶיהּ, אֲתַהֲדֵר וְשְׁלִיט הֵהוּא אֵילָנָא עָלֶיהּ, וְאִיהוּ נְחִית לְתַתָּא. כִּיּוֹן דְּאִיהוּ נְחִית לְתַתָּא, הֵהוּא דִּירִית יְרוּתָא אֲתֵר דִּיוֹסָף, אָבוּי אֶקְרִי, אָבוּי הוּי וְדֵאִי, כֻּלָּא אִיהוּ עַל תְּקוּנָהּ וְדֵאִי כְּדִקָּא יְאוּת.

132. בְּקִדְמִיתָא הוּהּ מַעְלָמָא דְּדִכּוּרָא, וְהָא אֲתַעְקֵר מִתַּמָּן, וְהִשְׁתָּא אִיהוּ מַעְלָמָא דְּנוֹקְבָא. וּמַה דְּהוּה אִיהוּ שְׁלִיט עָלֶיהּ, שְׁלִטָא אִיהוּ עָלֶיהּ, וְאֲתַהֲדֵר לְמַהוּי בְּעַלְמָא דְּנוֹקְבָא. וְעַל דָּא לִית לִיהּ בֵּת זוּג כֻּלָּל. וְלֹא מְכַרְזִי עָלֶיהּ, עַל נוֹקְבָא. דְּהָא מַעְלָמָא דְּנוֹקְבָא אֲתַהֲדֵר אִיהוּ.

133. וְהֵהוּא גּוּפָא קִדְמָאָה דְּשִׁבְקָא, אֲלִמְלָא יִנְדַעוֹן וְיִסְתַּבְּלוֹן בְּנֵי עַלְמָא, צַעֲרָא דְּאִית לִיהּ, כִּד יִתְעַקֵּר מַעְלָמָא דְּדִכּוּרָא, וְאֲתַהֲדֵר לְעַלְמָא דְּנוֹקְבָא. יִנְדַעוֹן, דְּהָא לִית צַעֲרָא בְּעַלְמָא, כִּהֵהוּא צַעֲרָא. בֵּת זוּג לִית לִיהּ, דְּהָא לֹא קִיַּימָא בְּאַתֵּר דְּדִכּוּרָא. לֹא מְכַרְזִי עָלֶיהּ, עַל נוֹקְבָא, דְּהָא מַעְלָמָא דְּנוֹקְבָא אִיהוּ. וְאִי אִית לִיהּ בֵּת זוּג, הוּי בְּרַחְמֵי, אַעֲרַעַת בְּהַדִּי נוֹקְבָא, דְּעַד כַּעַן לֹא אִית לֶהּ בֵּר זוּג. וְעַל דָּא תְּנִינָן, דִּילְמָא יִקְדַּמְנוּ אַחַר בְּרַחְמֵי. אַחַר תַּנָּן. וְכֻלָּא אִיהוּ עַל תְּקוּנָהּ.

134. וְעַל דָּא כְּתִיב וּבֵת כְּהֵן כִּי תִהְיֶה אֲלִמְנָה וְגִרוּשָׁה וְזָרַע אֵין לָהּ וְשָׁבָה אֶל בֵּית אָבִיהָ כַּנְּעוּרֶיהָ. וּבֵת כְּהֵן, הָא אוֹקִימָנָא מְלָה דָּא. אֲלִמְנָה, מֵהֵהוּא גּוּפָא קִדְמָאָה. וְגִרוּשָׁה, דְּלֹא עָאלַת לְפִרְגוּדָא דְּמִלְכָא, דְּכֻל אֵינּוֹן דְּלֹא קִיַּימֵי בְּעַלְמָא דְּדִכּוּרָא, לֹא אִית לָהּ בֵּיהּ חוּלְקָא. הוּא אֲשַׁתְּמִיט וְאֲעַקֵּר גְּרַמִּיהּ מַעְלָמָא דְּדִכּוּרָא, לֹא אִית לִיהּ חוּלְקָא בֵּיהּ וְעַל דָּא אִיהוּ גְּרוּשָׁה. וְזָרַע אֵין לָהּ, דָּאִי הוּהּ לָהּ זָרַע, לֹא אֲתַעְקֵר מִנֶּיהּ, וְלֹא הוּהּ נְחִית לְעַלְמָא דְּנוֹקְבָא.

135. "And has returned to her father's house": what is her father's house? HE ANSWERS, it is the world of the female, as that world is called her father's house. The vessel, HIS WIFE that was prepared for his use, turned; he came down while the vessel rose up, AS MENTIONED. "as in her youth," as in the time of which it is written, "this day have I begotten you" (Tehilim 2:7), AS HE BECAME THE SON OF THE FEMALE, WHICH IS MALCHUT. Assuredly "have I begotten you" and "he shall return to the days of his youth" (Iyov 33:25), as he used to be from his thirteenth year on.

136. If it merited perfecting itself, once it "has returned to her father's house...she shall eat of her father's bread," and partake of the delight of the world of the female where one eats of the bread of the noble that descends from above, FROM ZEIR ANPIN. But it cannot behold and enjoy what the rest of the righteous enjoy, because it is a stranger there, AS WRITTEN OF IT, "NO STRANGER SHALL EAT OF THE HOLY THING" (VAYIKRA 22:10), SINCE THE HOLY THINGS ARE IN THE WORLD OF THE MALE. But it does eat of the heave-offering, because it dwells in the world of the female.

137. Since it is of the world of the female, it eats it only at night, WHEN THE NUKVA, MALCHUT, REIGNS, as written, "And when the sun is down, he shall be clean, and shall afterwards eat of the holy things; because it is his food" (Ibid. 7). For the holy things that are from the world of the male are eaten only by day, THE TIME OF THE REIGN OF THE MALE, ZEIR ANPIN. Hence IT IS WRITTEN, "Yisrael is holy to Hashem, the first fruits of His increase" (Yirmeyah 2:3). IT IS CALLED FIRST, because the highest beginning of the whole world of the male is holy, NAMELY SUPERNAL ABA AND IMA THAT ARE THE MOCHIN OF ZEIR ANPIN. Whatever came out of holiness is Yisrael, NAMELY ZEIR ANPIN, and hence, "Yisrael is holy to Hashem, the first fruits of His increase."

138. When spirits visit the cemetery at appointed times, NAMELY FROM NIGHTFALL UNTIL MIDNIGHT, they do not visit those WHO DIED WITHOUT CHILDREN, since they do not attain the world of holiness, as written, "No stranger shall eat of the holy thing," AND THEIR SPIRITS HAVE NO ABUNDANCE TO BESTOW UPON THE BODY IN THE CEMETERY. And if the spirit did not attain proper correction, once it reincarnates, even in that place OF THE WORLD OF THE FEMALE, it does not eat of the heave-offering and is considered a stranger even to the lower world, THE FEMALE WORLD, and does not eat in it. Up to here concerning the secret OF LEVIRATE MARRIAGE.

139. HE SAID TO HIMSELF, old, old man, once you started to sail in the wide sea, go as you wish in every direction in the sea. It is now the time to reveal, for I have said that the redeemer, NAMELY THE KINSMAN, when he comes and enters the vessel I mentioned, NAMELY THE WIDOW, brings his spirit there and causes it to cleave to that vessel. Thus nothing is lost, not even a breath. It is well and it is so. Old man, if you talk and reveal, speak without fear.

135. וְשָׁבָה אֶל בַּיִת אָבִיהָ, מֵאֵן בַּיִת אָבִיהָ. הִיא עֹלְמָא דְנוּקְבָא, דִּהְיוּא עֹלְמָא בַּיִת אָבִיהָ אֶקְרִי, וְהָיוּא מֵאֵנָּה דְהוּא אֶתְתַּקֵּן לְאַשְׁתַּמְשָׁא בֵּיהּ, אֶתְהַפֵּךְ וְאִיהוּ נְחִית לְתַתָּא, וְהָיוּא מֵאֵנָּה סְלוּק לְעֵילָא. כְּנִעוּרֶיהָ, כִּהְיוּא זְמַנָּא דְכִתְיִב, אֲנִי הַיּוֹם יִלְדֶתִיךָ, יִלְדֶתִיךָ וְדַאי, יֵשׁוּב לַיּוֹמִי עֲלוּמִיו, כְּמָה דִּהְיוּ מִתְלִיסֵר שְׁנִין וְלְעֵילָא.

136. אִי זָכַאת לְאַתְתַּקְנָא, הוּאִיל וְשָׁבָה אֶל בַּיִת אָבִיהָ, מִלְּחָם אָבִיהָ תֹאכֵל, תִּתְעַנֵּג מִהָיוּא עֲנוּגָא. דְעֹלְמָא דְנוּקְבָא, דְאֶכְלִי מִנְהֵמָא דְאַבִּירִים, דְנְחִית מִלְעֵילָא. אֲבָל לְאַסְתַּכְלָא וְלְאַתְהַנִּי בְמָה דְאַתְהַנּוּן שְׂאֵר צְדִיקוּיָא, לֹא יִכְלָא בְגִין דִּהוּא זֵר לְתַמּוּן. וְעַל דָּא לֹא אֶכִּיל קֹדֶשׁ אֲבָל אֶכִּיל תְּרוּמָה, דְאִיהוּ יְתִיב בְּעֹלְמָא דְנוּקְבָא.

137. וּמְגוּ דְאִיהוּ מִעֹלְמָא דְנוּקְבָא, לֹא אֶכִּיל לֵיהּ אֶלָּא בַּלַּיְלָה, דְכִתְיִב, וּבֹא הַשֶּׁמֶשׁ וְטַהַר וְאַחַר יֹאכֵל מִן הַקֹּדְשִׁים כִּי לְחִמּוֹ הוּא. דִּהָא קֹדֶשׁ דְאִיהוּ מִעֹלְמָא דְדַכּוּרָא, לֹא אֶתְאֶכִּיל אֶלָּא בַּיּוֹם. בְּגִינֵי כֵן קֹדֶשׁ יִשְׂרָאֵל לַיּוֹי רֵאשִׁית תְּבוּאָתָהּ, שִׁירוּתָא עֲלָאָה דְכָל עֹלְמָא דְדַכּוּרָא, קֹדֶשׁ אִיהוּ, וּמָה דְסְלוּק בֵּיהּ, בְּקֹדֶשׁ יִשְׂרָאֵל הוּא, וּבְגִינֵי כֵן קֹדֶשׁ יִשְׂרָאֵל לַיּוֹי רֵאשִׁית תְּבוּאָתָהּ.

138. בְּדַ רוּחִין פְּקִידָאן, בְּאִינוּן זְמַנִּין דְפְקִדִין לְבֵי קְבָרִי, אִינוּן לֹא פְקִדִין, דִּהָא לֹא זָכָאן לְעֹלְמָא דְקֹדֶשׁ, דְכִתְיִב וְכָל זֵר לֹא יֹאכֵל קֹדֶשׁ. וְאִי לֹא זָכָה הָיוּא רוּחָא לְאַתְתַּקְנָא בְּדָקָא יְאוּת, בִּינוּן דְאַהֲדַר בְּגִלְגוּלָא, אֶמִּילוּ בִּהְיוּא אַתָּר, בְּתְרוּמָה לֹא אֶכִּיל, זֵר אֶקְרִי, אֶמִּילוּ לְעֹלְמָא תַתָּא וְלֹא אֶכִּיל בֵּהּ. עַד הֵכָא בְּרֹזָא דָּא.

139. סָבָא סָבָא, בִּינוּן דְשְׁרִיאת לְשִׁטָּא בִּימָא רַבָּא, זִיל בְּרַעוּתְךָ, לְכָל סְטְרִין דִּימָא. הַשְׁתָּא אִית לְגִלְגָּאָה, דִּהָא אֶמִּינָא, דִּהָא פְּרוּקָא בְּדַ אֶתִּי, עָאֵל גְּבִי הָיוּא מֵאֵנָּה, דְקָא אֶמִּינָא, אֶעִיל תַּמּוּן, וְדַבִּיק תַּמּוּן רוּחָא דִּילֵיהּ בִּהְיוּא מֵאֵנָּה וְלֹא אֶתְאֶבִּיד כְּלוּם, אֶמִּילוּ הֵבֵל דְפּוּמָא, יְאוּת הוּא וְכֵךְ הוּא. סָבָא סָבָא, אִי תִימָא וְתַגְלִי, אִימָא בְּלֹא דְחִילוּ.

140. As for other people who depart from the world, we know that the spirit one left in the wife he had, the spirit he placed there IN FORMER LIFE, what has become of that spirit? And if the wife remarries, what becomes of the spirit her first husband left in her, seeing that another man came in to her?

141. For a spirit to coexist with a spirit is impossible. For the one who just came in to her inserted a spirit in her, and also the first one who is gone placed a spirit in her. The first who is gone had children, so the current man is not a redeemer. Hence, the spirit the first husband left in the vessel and the spirit the other who came and brought in to her ALSO, surely cannot coexist in the body of that woman. If you say it is lost, this is impossible, AS NOTHING IS LOST. SO what has become of it?

142. Also, if she does not remarry, what becomes of the spirit her husband left in her? If you argue it is lost, it is not so. All this has to be revealed now. HE SAID TO HIMSELF, old, old man, see what you have done, what you have got yourself into. Arise, old man, raise your banner. Rise, old man and humble yourself before your Master. The talk turns to "Hashem, my heart is not haughty", and we are reminded how important it is to be humble of heart before the Holy King, however powerful we are in the world. The merchant then begins a section about divorce and the rules about remarriage. We hear of persons mentioned in scripture who were reincarnations of other named persons; for example, the merchant says that Boaz was a reincarnation, and that good often emerges from what had been evil.

143. The old man began with the verse, "Hashem, my heart is not haughty, nor my eyes lofty..." (Tehilim 131:1). King David said that, because he was a high king, ruler over all high kings and rulers from east to west, THAT IS, THEY WERE AFRAID OF HIS POWER. Yet it did not enter his mind to deviate from the way, and he always humbled his heart before his Master. When he was occupied with the Torah, he became strong as a lion, and his eyes were always cast to the ground for fear of his Master. When he walked among the people, he had no arrogance at all.

140. שָׂאֵר בְּנֵי נֶשְׁאָה דְעֵלְמָא, דְקָא מְסַתְלָקִי מִנְיָה, וְהָא יִדְעָנָא, דְרוּחַ דִּילֵיהּ שְׂבִיבָה בְּהֵיא אֶתְתָּא דְהוּת לֵיהּ, וְרוּחָא אֶעִיל תַּמָּן, מָה אֶתְעֵבִיד מֵהוּא רוּחַ. וְאִי נִסְבָּא הָאִי אֶתְתָּא, אוּף הָכִי, מָה אֶתְעֵבִיד מֵהוּא רוּחַ דְשְׂבִיבָה בְּהַ עֵלְהָ קְדַמָּא, דְהָא גְבַר אַחְרָא אֶתִּי עֵלְהָ.

141. לְאֶתְקֵימָא רוּחַ בְּרוּחַ לֹא אֲמָשֵׁר, דְהָא הָאִי דְאֶתִּי עֵלְהָ הַשְׁתָּא, רוּחַ אֶעִיל בְּהַ. וְכֵן הוּא קְדַמָּא דְאֶתְלָק בְּנִין הוּוּ לֵיהּ, וְדָא דְהַשְׁתָּא לֹא פְרוּקָא אִיהוּ, רוּחַ דְשְׂבִיבָה הוּא קְדַמָּא בְּהוּא מְאָנָא, וְאֶתָּא הָאִי אַחְרָא וְאֶעִיל בְּהַ רוּחַ, וְדָאִי לֹא יִכְלִי תְרוּוִיהוּ לְאֶתְקֵימָא בְּהוּא גּוּפָא דְאֶתְתָּא פְחָדָא, אִי נִימָא דְאֶתְאֲבִיד, אִי אֲמָשֵׁר, מָה אֶתְעֵבִיד מִנְיָה.

142. אוּף הָכִי אִי אִיהוּ לֹא אֶתְנַסִּיבַת, הוּא רוּחָא דְשְׂבִיבָה בְּהַ עֵלְהָ, מְאִי אֶתְעֵבִיד מִנְיָה. אִי נִימָא דְאֶתְאֲבִיד לֹא הָכִי. כָּל דָּא צְרִיךְ לְגַלְתָּא הַשְׁתָּא. סְבָא סְבָא, חָמִי מָה עֲבַדַת, וּבְמָה אֶעִילַת גְרַמְךָ. קוּם סְבָא, אָרִים דְגַלְךָ. קוּם סְבָא, וְאֲשְׁפִיל גְרַמְךָ קְמִי מְאָרְךָ.

143. פְּתַח הוּא סְבָא וְאָמַר, יְיָ לֹא גְבַה לְבִי וְלֹא רָמּוּ עֵינָי וְגו'. דְוֹד מְלָכָא אָמַר דָּא, בְּגִין דְהוּא מְלָכָא עֵלְתָּא, וְשְׁלִיטָא עַל כָּל מְלָכִין עֵלְאִין, וְשְׁלִיטִין דְאִית מִמְזֻרְחָ וְעַד מְעַרְבָ, וְלֹא סְלִיק עַל לְבִיהָ לְאֶסְטָא מְאָרְחָא, וְתַדִּיר שְׁפִיל לְבִיהָ קְמִי מְאָרְיָה, וְכַד הוּא לְעֵי בְּאוּרִייתָא, הוּא מְתַגְבֵּר בְּאֶרְיָא, וְעֵינוּי תַדִּיר מְאִיכִין בְּאֶרְעָא, מְדַחִילוּ דְמְאָרְיָה. וְכַד הוּא אֲזִיל בֵּין עַמָּא, לֹא הוּא בִּיהָ גְסוּת רוּחָא כָּלְלָ.

144. Therefore it is written, "Hashem, my heart is not haughty..." My heart is not haughty though I am a king and ruler over all the other kings in the world. "Nor my eyes lofty" when I am before You, delving in the Torah. "Nor do I exercise myself in great matters, or in things too high for me" (Ibid.), when I walk among the people. If King David said so, how much more so the rest of the people in the world! And I, how humble of heart I am and lowering my eyes before the holy King. Far be it for me to be proud in the holy matters of the Torah! He wept and his tears fell on his beard.

145. He said TO HIMSELF, old man, weary and powerless, how becoming are the tears on your beard, the good old man as becoming as the precious ointment running down on the beard of Aaron. Speak up, old man, for the holy King is here. Other people, when they depart from the world, leaving a spirit in the vessel they used, NAMELY THEIR WIVES, what happens to the first spirit, if she remarries and another comes and puts another spirit in that vessel, as I mentioned?

146. Come and see how lofty the mighty acts the holy King performs are. Who could tell them? When the second husband comes and inserts a spirit in that vessel, IN THE WIFE, the first spirit OF THE FIRST HUSBAND denounces the coming spirit, and they do not get along together.

147. For that reason the woman does not get along well with the second husband, since the spirit of the first is tapping inside her. She then remembers him always, weeps for him or sighs for him, since his spirit taps in her innards like a snake, and speaks ill of the other spirit that came from the second husband. They assail each other a long time.

148. If the one coming FROM THE SECOND HUSBAND removes the former spirit OF THE FIRST HUSBAND, it leaves and goes away. At times the first pushes away the second and attacks it, until it takes it out of the world. In relation to this we learned that from two or more, THAT IS, AFTER HER TWO HUSBANDS DIED, a man should not marry this woman, because the Angel of Death is strong in her. But people do not know that once the spirit OF THE FIRST HUSBAND prevailed and overcame the other, second spirit, AND PUSHED IT OUT OF THE WORLD, from now on no one should mix with her.

144. ועל דא פתיב, יי' לא גבה לבי וגו', לא גבה לבי, אע"ג דאנא מלכא שליטא על כל שאר מלכין דעלמא. ולארמו עיני, בזמנא דאנא קיימא קמך, לעי באורייתא. ולא הלכתי בגדולות ובנפלאות ממני, בשעתא דאנא אזיל בין עמא. ואי דוד מלכא אמר הכי, שאר בני עלמא על אחת כמה וכמה. ואנא כמה אנא שפיל לבא, ומאיך עינא קמי מלכא קדישא. וחס לי, דבמלין קדישין דאורייתא, ירום לבאי. בכה ודמעוי נמלין על דיקניה.

145. אמר, סבא לאי בחילא, כמה שפיראן דמעין על דיקנך, כמה דהוה שפיר משחא טבא, כד הוה נחית על דיקנא דסבא טבא דאהרן. אימא מילך סבא דהא מלכא קדישא הכא. שאר בני נשא דעלמא, דקא אסתלקו מניה, ושבקו רוחא בהווא מאנא, דהוו משתמשי ביה, ואתנסיבת, ואתא אחרא ואעיל בהווא מאנא רוחא אחרא, מה אתעביד מהווא קדמאה, כמה דאתמר.

146. תא חזי, כמה עלאין גבוראן דמלכא קדישא, דקא עביד, ומאן יכול למלא לון. כד האי בעלה תנינא, אתי ואעיל רוחא בהווא מאנא, רוחא קדמאה, מקטרגא בהאי רוח דעאל, ולא אתישבן כחדא.

147. ובגיני כך, אתתא לא אתיישבת כדקא יאות, בהדי בעלה תנינא, בגין דרוחא קדמאה מכשכשא בה, וכדין איהי דכירת ליה תדיר, ובכאת עליה, או אתאנחת עליה, דהא רוחא דיליה, מכשכשא במעאה כחויא, ומקטרגא בהדי רוח אחרא, דעאל בה מבעלה תנינא. עד זמן סגי מקטרגין דא בדא.

148. ואי אעבר דא דעאל, להווא דהוה קדמאה, דא קדמאה נפיק ואזיל ליה. ולזמנין, דדחי דא קדמאה להווא תנינא, ואתעביד ליה מקטרגא, עד דאפיק ליה מעלמא. ועל דא תנינן, דמתרין ולהלאה, לא יסב בר נש להאי אתתא, דהא מלאך המות אתתקף בה, ובני עלמא לא ידעין, דהא רוחא פיון דאתתקף וקא נצח להווא רוחא אחרא תנינא, מפאן ולהלאה לא יתערב בר נש אחרא בהדה.

149. Friends, I do know that now you should raise a question and say that in this case, the second husband died unlawfully and was not judged from above, BUT WAS REJECTED BY THE SPIRIT OF THE FIRST HUSBAND. Come and see, everything is according to law, BECAUSE IT HAS BEEN DECREED ABOVE that either one would overcome one, or that one would not attack one. He who marries a widow is like he who enters the sea with strong winds BLOWING, without ropes, and does not know whether he will pass in peace or drown in the deep.

150. If the second spirit that JUST entered prevails and overcomes the first SPIRIT, the first goes away from there and goes its way. HE ASKS, whither does it go, and what becomes OF IT? HE SAID TO HIMSELF, old, old man, what have you done? You thought you would speak a little and come away, but you have entered a place where no one else has entered since the day Do'eg and Achitofel formed these questions of the four hundred questions they were asking about the tower soaring in the air. None had answered them until King Solomon came, who properly clarified each one. Old, old man, you have come to reveal a concealed lofty secret, what have you done?

151. Old, old man, you should have guarded your path in the beginning and observed when you started, but now is not the time to hide. Old man, answer with your might. Whither does the spirit go, which left? He wept and said, friends, all these tears I wept were not for your sakes, but I feared the Master of the universe, for revealing hidden ways without permission. But it is known before the Holy One, blessed be He, that is not for my own glory or the glory of my father, but my wish is to serve Him. And I have seen the preciousness of one of you in that world, and I know it is the same with the other, though it has not been disclosed to me. But now I see.

152. We have learned that a man is pushed aside for another, and they are rejected in many hidden ways. The first spirit that was pushed aside before the second, where does it go? HE ANSWERS, the spirit leaves and goes to roam the world unbeknownst, and goes to the grave of that man, from whence it goes about the world, to be seen to people in dreams. They see in a dream the image of that man, who informs them of things according to the way of the first spirit that came out of him. As things are in that world, it goes about and informs so in this world.

149. חֲבֵרֵינֵינוּ, הָאֵל יִדְעָנָא דְבִאֲתֵר דָּא אֵית לְכוּ לְמַקְשֵׁי, וְלִימָא אִי הָכִי לֹא מִית בְּדִינָא הָאִי תְנִינָא, וְלֹא דִינִין לִיה מְלַעִילָא. תָּא חֲזִי, כֻּלָּא אִיהוּ בְּדִינָא, דִּינִצַּח פְּלוּנִי לְפְלוּנִי אוּ דְלֹא יִקְטַרְגַּ עֲלֵיהּ פְּלוּנִי לְפְלוּנִי. וּמֵאן דְּנָסִיב אַרְמְלָתָא, כְּמֵאן דְּעָאֵל בִּימָא, בְּרוּחִין תְּקִיפִין, בְּלֹא חֲבָלִין, וְלֹא יָדַע אִי יַעֲבֵר בְּשָׁלֵם, אִי יִטְבַּע גּוֹ תְהוּמִי.

150. וְאִי דָּא דְּעָאֵל הֵהוּא רוּחָא תְנִינָא, אֲתַתְּקִיף וְנִצַּח לְהֵהוּא קְדָמָא, הֵהוּא קְדָמָא נִפְק מִתְּמָן וְאֲזִיל לִיה. לֹאן אֲתֵר אֲזִיל לִיה, וּמָה אֲתַעֲבִיד. סָבֵא סָבֵא מָה עֲבַדְתָּ. חֲשַׁבְתָּ דְתִמְלַל זַעִיר, וְנִפְקַת לְהָאִי, הָא עָאֵלֵת בִּאֲתֵר דְלֹא עָאֵל בְּרֵשׁ אַחֲרָא, מִן יוּמָא דְדוֹאָג וְאַחִיתוּפֵל עֲבָדוּ בְּעֵינֵי אֱלִין, בְּאִינוּן אַרְבַּע מָאָה בְּעֵינֵי, דְהוּוּ בְּעָאן עַל מְגִדְלָא דְפֶרַח בְּאוּרָא, וְלֹא אֲתִיב עֲלֵיהּ בְּרֵשׁ, עַד דְּאֲתָא שְׁלֵמָה מְלָכָא, וּבִירַר לוֹן כָּל חַד וְחַד עַל תְּקוּנָהּ. סָבֵא סָבֵא, רָזָא עֲלָאָה דְהוּוּ טְמִירָא, אֲתִית לְגַלְאָה, מָה עֲבַדְתָּ.

151. סָבֵא סָבֵא, בְּקְדָמִיתָא הוּוּ לְךָ לְנִטְרָא אַרְחָךְ, וְתִסְתַּבֵּל בְּרִישְׁךָ. אֲבָל הִשְׁתָּא, לֹא שְׁעָתָא לְאַתְטַמְרָא. סָבֵא, אֲהִדֵּר בְּתַקְפֵךְ. הֵהוּא רוּחַ דְנִפְקָא לֹאן אֲזִיל. בִּכָּה וְאָמַר, חֲבֵרֵינֵינוּ, כָּל הַנִּי בְּכִינֵי דְקָא בְּכִינָא, לֹאן בְּגִינֵיכּוּ הוּא, אֱלֹא דְחִילָנָא לְמֵאֲרֵי עֲלָמָא, דְגִלִּינָא אַרְחִין סְתִימִין, בְּלֹא רִשׁוּ. אֲבָל גְּלִי קָמִי קוּדְשָׁא בְּרִיךְ הוּא, דְלֹא לִיקְרָא דִילִי עֲבִידְנָא, וְלֹא לִיקְרָא דְאַבָּא, אֲבָל רַעוּתִי לְפּוֹלְחָנָא דִילִיהּ, וְאַנָּא חֲמִינָא, יִקְרָא דְחַד מִנֵּיכּוּ, בְּהֵהוּא עֲלָמָא, וְאַחֲרָא יִדְעָנָא דְהָכִי הוּא. אֲבָל לֹא גְלִי קָמִאי, וְהִשְׁתָּא חֲמִינָא.

152. תְּנִינֵין, דְחִינֵין גְּבֵרָא מְקָמֵי גְבֵרָא, בְּכַמָּה אַרְחִין סְתִימִין אֲתַדְחִינֵין. הֵהוּא רוּחָא קְדָמָא, דְאֲתַדְחִי מְקָמֵי הֵהוּא תְנִינָא, לֹאן אֲזִיל. הֵהוּא רוּחָא, נִפְק וְאֲזִיל, וּמִשְׁטָטָא בְּעֲלָמָא, וְלֹא יָדַע, וְאֲזִיל לְגוֹ קְבֵרָא דְהֵהוּא בְּרֵשׁ, וּמִתְּמָן מִשְׁטָטָא בְּעֲלָמָא, וְאַתְחִזִי בְּחֲלָמָא לְבִנֵי נְשָׂא, וְחִמָּאן בְּחֲלָמָא דִיּוֹקְנָא דְהֵהוּא בְּרֵשׁ, וְאוּדַע לוֹן מְלִין לְפּוּם אַרְחִיהּ דְהֵהוּא רוּחַ קְדָמָא, דְקָא אֲתַמְשַׁךְ מִנִּיהּ, כְּמָה דְאִיהוּ בְּהֵהוּא עֲלָמָא, הָכִי מִשְׁטָטָא הָאִי, וְאוּדַע בְּהָאִי עֲלָמָא.

153. In this manner it goes about the world, always visiting that grave, when spirits visit the graves of the bodies. THEN THE SPIRIT ITSELF OF THE FIRST HUSBAND GOES TO THE GRAVE TO VISIT ITS BODY. Then this spirit, WHICH IS JUST A PART OF THE MAIN SPIRIT, joins its MAIN spirit, which is clothed in it and goes its way. And when THE SPIRIT enters its place, it is divested of it. And it has place in the chambers in the Garden of Eden, or outside, according to the way of each individual. There it hides.

154. And when the spirits visit this world, the dead are engaged with the living only by means of the attraction of that spirit, NAMELY, THE SPIRIT THE HUSBAND LEAVES IN HIS WIFE IN THE PREVIOUS LIFE, in which the other, MAIN spirit is clothed. If it is said that it is for the good of the spirit, and the woman does good in every way, BECAUSE BY MEANS OF THE SPIRIT HER HUSBAND LEFT IN HER, THE SPIRIT IS ATTACHED TO THE LIVING, it is not so. For had she not married another, and had the first spirit not been rejected before the other man, THE SECOND HUSBAND, he would have derived benefit in another way, and not TOIL in that world as he does, nor be attached to the living in this world, roaming to and fro.

155. HE ASKS, if so, the second marriage of the woman is not decreed from above, because you said one man is rejected before another. HE ANSWERS, yet I say that the second husband who married this woman, she is his very soulmate, while the first is not her real soulmate. Therefore she is of the second, and when his time comes AND HE MARRIES HER, the first is pushed aside from before him. Assuredly it is so, because the spirit of the first that was in that woman is rejected only because the second is her soulmate. THUS THE SECOND MARRIAGE IS FROM HEAVEN.

156. All those second HUSBANDS rejected before the first HUSBANDS, the first ones were their soulmates while the latter were not. This is why they do not live with them, and the second spirit is pushed from before the first spirit. Hence one says of he who marries a widow, "and knows not that it is for his life" (Mishlei 7:23), "For no heed is taken of the net" (Mishlei 1:17), since it is not known if she is his real soulmate or not.

157. An unmarried widow, who does not wish to marry even if her soulmate comes, the Holy One, blessed be He, does not force her to by law. And the Holy One, blessed be He, arranges that man another wife, and THE WIDOW is not judged for this in that world, even if she does not have a child, since a woman is not commanded to be fruitful and multiply, as we explained.

153. וְהָכִי אֲזִיל וּמִשְׁטָטָא בְּעֵלְמָא, וּפְקַדְתָּ תְּדִיר לְהֵוּא קְבֵרָא, עַד זְמַנָּא דְרוּחוֹת פְּקֻדָּן לְגַבֵּי קְבֵרֵיהוּ דְגוּפִין. כְּדִין, הָאִי רוּחָא, אֲתַחְבֵּר בְּהֵוּא רוּחַ דִּילֵיהּ, וְאֲתַלְבֵּשׁ בֵּיהּ, וְאֲזִיל לֵיהּ. כִּד עָל לְדוּכְתֵיהּ, אֲתַפְשֵׁט מִנֵּיהּ. וְדוּכְתָא אֵית לֵיהּ בְּאִינוּן הֵיכְלִין דְּגַן עֵדֶן, אוּ לְבַר, לְפֻּם אֲרָחוּי דְּכָל חַד וְחַד, וְתַמְן אֲתַטְמֵר.

154. וְכִד רוּחִין פְּקֻדָּן לְהָאִי עֵלְמָא, דְּמַתִּין נִזְקְקִין לְגַבֵּי חַיִּין, לֹא נִזְקְקִין אֶלָּא בְּהֵוּא מְשִׁיכוּ דְרוּחָא, וּבֵיהּ אֲתַלְבֵּשׁ רוּחָא אַחְרָא. וְאִי תִימָא, אִי הָכִי, תוּעֵלְתָא אִיהוּ, לְרוּחָא, וְהָאִי אֲתַתָּא תוּעֵלְתָא עֵבְרַת לְכָלָא. לֹאוּ הָכִי, דְּאֲלַמְלָא לֹא אֲתַנְסִיבַת לְגַבֵּי אַחְרָא, וְהָאִי רוּחָא קְדַמָּאָה לֹא מַתְדַּחֲיָא מְקַמֵּי הָאִי גְבֵרָא אַחְרָא, תוּעֵלְתָא אַחְרָא הוּוּ לֵיהּ, בְּגוּוּנָא אַחְרָא, וְלֹא יְהֵא לְאִי בְּעֵלְמָא, כְּמָה דְהוּי, וְלֹא יִזְרַק לְגַבֵּי חַיִּין דְּהָאִי עֵלְמָא, כְּמָה דְהוּי מִשְׁטָטָא הָכָא וְהָכָא.

155. אִי הָכִי זְוֹנָא תְּנִינָא דְּהָאִי אֲתַתָּא, לֹא הוּי מְלַעִילָא. וְאֵת אֲמַרְתָּ דְּאֲתַדַּחֲיָא גְבֵר מְקַמֵּי גְבֵר, וְאִמִּינָא דְּהָאִי בְּעֵלָה תְּנִינָא, דְּנָסִיב לְאֲתַתָּא דָא, אִיהוּ בַת זְוֹגִיהּ מִמֶּשׁ. וְהֵוּא קְדַמָּאָה לֹאוּ בַר זְוֹגִיהּ מִמֶּשׁ הוּוּ. וְהָאִי תְּנִינָא דִּילֵיהּ הוּוּ, וְכִד מְטָא זְמַנֵּיהּ, אֲתַדַּחֲיָא דָא מְקַמֵּיהּ. וְדָאִי הָכִי הוּא, דְּהָא לֹא אֲתַדַּחֲיָא הֵוּא רוּחָא קְדַמָּאָה, דְּהוּוּ בְּהָאִי אֲתַתָּא. אֶלָּא בְּגִין דְּהָאִי תְּנִינָא, דְּאִיהוּ בַר זְוֹגֵהּ.

156. וְכָל אִינוּן תְּנִינִין, דְּאֲתַדַּחֲיִין מְקַמֵּי קְדַמָּאִין. קְדַמָּאִין הוּוּ בְּנֵי זְוֹגִיהוּ, וְלֹא הֵנִי. וּבְגִין כֵּךְ, לֹא אֵית לֹון קִיּוּמָא בְּהַדִּיָּהּ, וְאֲתַדַּחֲיָא רוּחַ תְּנִינָא מְקַמֵּי רוּחָא קְדַמָּאָה. וּבְגִין כֵּךְ, מֵאן דְּנָסִיב אֲרַמְלָתָא, קְרִינָן עֲלֵיהּ, וְלֹא יָדַע כִּי בְּנַפְשׁוּ הוּא. כִּי חָנַם מְזוֹרָה הֲרִשַׁת וְגו' וְלֹא יָדַע אִי הִיא בַת זְוֹגִיהּ מִמֶּשׁ אִי לֹאוּ.

157. אֲרַמְלָתָא דְּלֹא נְסִיבַת, אַע"ג דְּאֵתִי בַר זְוֹגֵהּ, וְאִיהִי לֹא בַעֲתָא לְאֲתַנְסִבָּא, קוּדְשָׁא בְּרִיךְ הוּא לֹא בְּיַף לָהּ מִן דִּינָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲזַמִּין לְהֵוּא בַר נֶשׁ אֲתַתָּא אַחְרָא, וְלֹא עָאלַת בְּדִינָא כְּהָאִי בְּהֵוּא עֵלְמָא, וְאֵף עַל גַּב דְּלִית לָהּ בַר, דְּהָא אֲתַתָּא לֹא אֲתַפְקַדְתָּ אַפְרִיָּה וּרְבִיָּה, כְּמָה דְּאוּקְמוּהּ.

158. What becomes of the spirit in this woman, who does not remarry, whose husband left in her IN HIS LAST LIFE? HE ANSWERS, it remains there, IN THE WIFE, twelve months, and every night it comes out, visits the Nefesh and returns to its place. After twelve months, the sentence is alleviated from that man, NAMELY HER HUSBAND, for during the twelve months the spirit is downcast with sadness the whole day. After twelve months it goes away from there, FROM THE WIFE, and goes to stand at the gate of the Garden of Eden, and visits in this world that vessel, THE WOMAN, which it left. When the woman leaves the world, that spirit comes out and is clothed in her spirit, OF THE WIFE, and she gains it by her husband, and they both illuminate worthily, united into one.

159. Having come to this place, it is now proper to reveal the hidden ways of the Master of the universe, which people do not know of. They all follow the true path, as written, "for the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10). But people do not know nor care how lofty the deeds of the Holy One, blessed be He, are and how diverse, yet the people in the world do not know it. They are all in the path of truth, not turning right or left.

160. As for those incarnated, who were driven out (divorced) of that world and have no spouse, HE ASKS, the spouses they marry in this world, who are the women whom they marry in this world? For any man has a spouse except him WHO INCARNATES.

161. See now how great and lofty His mighty acts are. We learned that whoever divorces his first wife, the altar sheds tears for him. HE ASKS, why the altar, AND ANSWERS, I say that all the women in the world are fashioned in the shape of the altar, WHICH IS MALCHUT, AS EVERY WOMAN'S ROOT IS IN MALCHUT. They therefore inherit seven blessings, all from the Congregation of Yisrael, WHICH IS MALCHUT. And if he divorces her, HIS FIRST WIFE, the stone OF THE SUPERNAL ALTAR, NAMELY, THE ROOT OF THAT WOMAN, WHICH IS IN MALCHUT, reverts to a state of deficiency and lack. What is the reason for this? IT IS because the two divorcees are united. JUST AS SHE WAS DIVORCED FROM HER HUSBAND, IT IS DIVORCED FROM ITS ROOT IN MALCHUT.

158. אֶתְתָּא דָּא דְּלֹא אֲתַנְסִיבַת זְמַנָּא תְּנִינָא, הֵוּא רוּחַ דְּשִׁבְק בְּהָ בְּעֵלְהָ מַה אֲתַעְבִּיד מְנִיָּה. יְתִיב תַּמָּן תְּרִיסַר יַרְחֵי, וּבְכָל לַיְלִיא וְלַיְלִיא, נְפִיק וּמְקַדָּא לְנַפְשָׁא, וְאֲתַהֲדַר לְאַתְרֵיהָ. לְבַתַּר תְּרִיסַר יַרְחֵי, דְּקָא אֶסְתַּלַּק דִּינָא דֵּהוּא גְבַרָא, דֵּהָא כָּל אֵינּוֹן תְּרִיסַר יַרְחֵי, הָא רוּחָא אֲתַכְפִּינָא בְּעַצִּיבוּ כָּל יוֹמָא. לְבַתַּר תְּרִיסַר יַרְחֵי, נְפִיק מִתַּמָּן, וְאִזִּיל וְקִיּוּמָא לְתַרְעָן עָדָן, וּמְקַדָּא לְהַאי עֲלָמָא, לְגַבֵּי הֵוּא מְאָנָא, דְּנְפִיק מְנִיָּה. וְכֹד הָאֵי אֶתְתָּא אֶסְתַּלַּקַת מֵעֲלָמָא, הֵוּא רוּחַ נְפִיק וְאֲתַלְבֵּשׁ בְּהֵוּא רוּחַ דִּילְהָ, וְזָכַתַת בֵּיהּ לְגַבֵּי בְּעֵלְהָ, וְנִהְרִין תְּרוּוּיְהוּ, כְּדָקָא יְאוּת, בְּחַבּוּרָא חֲדָא.

159. בֵּינָן דְּאֲתִינָא לְהַאי אֲתַר, הֲשַׁתָּא אֵיִת לְגִלְגָּאָה אֲרַחֲוּן סְתִימִין, דְּמֵאֲרֵי עֲלָמָא, לֹא יִדְעִין בְּהוּ בְּנֵי נֶשָׂא. וְכִלְהוּ אֲזִלִּין בְּאֲרַח קְשׁוּט, כְּדָרָא כִּי יִשְׁרִים דְּרַכֵּי יוֹי' וְצַדִּיקִים יִלְכוּ בָּם וּפּוֹשְׁעִים יִכָּשְׁלוּ בָּם. וּבְנֵי נֶשָׂא לֹא יִדְעִין, וְלֹא מִשְׁגִּיחִין, כְּמָה אֵינּוֹן עֲלֵאִין, עוֹבְדִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכְמָה מִשְׁנִיין אֵינּוֹן, וּבְנֵי עֲלָמָא לֹא יִדְעִין, וְכִלְהוּ בְּאֲרַח קְשׁוּט, דְּלֹא סְטָאן לִימִינָא וְלִשְׂמָאלָא.

160. הֵנִי דְּמִתְגַּלְגְּלִין, דְּקָא אֲתַתְּרַכוּ בְּתְרוּכִין מֵהֵוּא עֲלָמָא, וְלִית לֹון בַּת זוּג. בַּת זוּג דְּקָא מְזַדְּוֹגָן בְּהַאי עֲלָמָא, מֵאֵן אֵינּוֹן, אֵינּוֹן נְשִׁין, דְּקָא מְזַדְּוֹגָן בְּהִדְוִיָּהוּ בְּהַאי עֲלָמָא. דֵּהָא לְכִלְהוּ בְּנֵי נֶשָׂא, אֵיִת לֹון בַּת זוּג, בְּרַ מֵהַאי.

161. חֲמּוּ הֲשַׁתָּא, כְּמָה אֵינּוֹן רַבְרַבִּין וְעֲלֵאִין גְּבוּרִין דִּילְיָה. תְּנִינָן, מֵאֵן דְּמִתְרַךְ אֲתִתִּיהָ קְדָמָאָה, מְדַבְּחָא אַחִית עֲלוּי דְּמַעִין. מְדַבְּחָא אֲמֵאֵי. אֲלָא, הָא אֲמִינָא, דְּכָל נְשִׁין דְּעֲלָמָא בְּדִיוּקָנָא דֵּהַאי מְזַבַּח קִיּוּמֵי, וְעַל דָּא יִרְתָּאן אֵינּוֹן שְׁבַע בְּרַכָּאן, דְּכִלְהוּ מְכַנְסַת יִשְׂרָאֵל אֵינּוֹן. וְאֵי אִיהוּ מִתְרַךְ לָהּ, אֲהֲדַר אֲבָנָא דְּמְדַבְּחָא עֲלָאָה לְגַרְעוֹנָא. מ"ט. בְּגִין דְּמִתְחַבְּרָן תְּרוּכִין בְּהִדְוִיָּהוּ דְּרַדִּי.

162. This is the secret of the words, "then let him write her a bill of divorce, and give it in her hand...And when she is departed out of his house, she may go and be another man's wife" (Devarim 24:1). HE ASKS, seeing that "she may go and be another man's wife," do I not know he is not the one who divorced her? Why DOES IT SAY "another"? HE ANSWERS, it is as we learned it, we learned of the other, and it is written of "another," and he is called another, as written, "and out of the earth shall others spring" (Iyov 8:19). HENCE THE INCARNATED IS CALLED 'ANOTHER'. And the divorcees are joined together, he who is divorced from that world, NAMELY THE INCARNATED MAN WHO HAS NO SPOUSE, WHO IS DRIVEN AWAY FROM THAT WORLD INTO THIS WORLD, WHO MARRIED THE DIVORCED WOMAN, and the divorced WOMAN in this world FROM HER HUSBAND, as this woman who had the supernal shape OF MALCHUT, is now enslaved to the lower shape, NAMELY TO THE INCARNATED MAN WITHOUT A SPOUSE, WHO MARRIED HER, who is called another, AS MENTIONED BEFORE. FOR HE CLEAVED TO ANOTHER EL, FOR WHICH REASON HE AGAIN INCARNATED IN THIS WORLD.

163. And he is called 'last'. Whence do we know he is called latter? From the words, "and that he who outlives all things (lit. 'latter'), will rise" (Iyov 19:25). SO THE INCARNATED MAN IS CALLED LATTER. And here it is written, "And if the latter husband hate her" (Devarim 24:3), or, "or if the latter...should die" (Ibid.). HE ASKS, it says latter, while it should have said 'second'. If you say THE PURPOSE OF THE VERSE IS TO FORBID that she would marry ten one after the other, it is not so. For she would marry this husband and no other, WHEREFORE SHOULD SHE BE FORBIDDEN TO ANOTHER? Why is he then called 'last'?

164. HE ANSWERS, this is the last we mentioned. He is another and is last. For now the stone turns in the sling, WHICH MEANS THAT IN RELATION TO THE FIRST BODY THAT DIED, THE INCARNATED IN THE SLING, WHO CAME AGAIN INTO THE WORLD IS CALLED BY THE NAME 'ANOTHER' AND 'LATTER (LAST)'. SINCE HE HAS NO SPOUSE HE MARRIES THE DIVORCEE AND HENCE THE VERSE CALLS HIM 'ANOTHER' AND 'LAST'. HE ASKS, why is he called another IN RELATION TO THE FIRST BODY THAT DIED, seeing that the whole edifice, NAMELY THE FIRST BODY, collapsed and returned to the dust AND IS AS IF IT NEVER EXISTED, and that THE INCARNATED is what THE FIRST BODY was and not another. Why then is he called another, and also why latter? If he is the latter because he straightens his ways AND IMPROVES, it is well, BECAUSE HE IS LAST AND INCARNATES NO LONGER. But if not, he incarnates again to be planted as before. Why then is he called last?

165. Yet come and see, it is written, "And Elohim saw everything that He had made, and, behold, it was very good" (Beresheet 1:31). What is 'good'? It is the Angel of Good; 'very' is the Angel of Death. The Holy One, blessed be He, summons ways of correcting for everyone, SO THAT EVEN THE ANGEL OF DEATH REVERTS TO BEING VERY GOOD.

166. Come and see, "And a river went out of Eden to water the garden" (Beresheet 2:10), WHICH IS ZEIR ANPIN THAT WATERS MALCHUT THAT IS CALLED GARDEN. This river never ceases from multiplying, increasing and producing fruit, while another El is sterile and never has any desire, does not fertilize or produce fruit. For had it produced fruit, it would have troubled the world.

162. וְרָזָא דָא דְכָתִיב, וְכָתַב לָהּ סֵפֶר בְּרִיתוֹת וְנָתַן בְּיָדָהּ וְגו', וַיֵּצֵאָה מִבֵּיתוֹ וְהִלְכָה וְהִיְתָה לְאִישׁ אֲחֵר. מִמְשַׁמֵּעַ דְּאָמַר, וְהִלְכָה וְהִיְתָה לְאִישׁ, לֹא יִדְעֵנָא דְלִיתִיהּ הֵהוּא דְתֵרִיךְ לָהּ, מֵאִי אֲחֵר. אֲלֵא כַּמָּה דְאִתְמַר, אֲחֵר תֵּנֵן, וְאֲחֵר כְּתִיב, וְאֲחֵר קְרִינֵן לִיְהוָה, דְכָתִיב וּמַעֲפָר אֲחֵר יִצְמָחוּ. וְתִרוּכִין מִתְחַבְּרִין כְּחֵדָא, תִּרוּכִין דִּהְהוּא עֲלָמָא, וְתִרוּכִין דִּהְיָי עֲלָמָא. וְמָה דִּהְוֹת הָיִי אִתְתָּא, בְּדִיוּקְנָא עֲלָאָה, הָא אִשְׁתַּעֲבָדָא לְדִיוּקְנָא תַתָּאָה, קְרִינָא לִיְהוָה אֲחֵר.

163. וְקְרִינֵן לִיְהוָה אֲחֵרוֹן, אֲחֵרוֹן מְנַלְן. דְכָתִיב, וְאֲחֵרוֹן עַל עַפְרָיִם יָקוּם. וְהִכָּא כְּתִיב וּשְׂנֵאָה הָאִישׁ הָאֲחֵרוֹן. אוֹ כִּי יָמוּת הָאִישׁ הָאֲחֵרוֹן. שְׁנֵי מִבְּעֵי לִיְהוָה. וְאִי תִימָא, דְלֹא תִזְדוּג אֶפִּילוּ לְעִשְׂרָה, דָּא בְּתַר דָּא. לֹא הִכִּי. וְכִי לְבַעֲלָהּ דָּא תִזְדוּג, וְלֹא לְאֲחֵרָא, מֵאִי אֲחֵרוֹן.

164. אֲלֵא דָא אִיהוּ הָיִי אֲחֵר דְקָאֲמַרְן, וְאִיהוּ אֲחֵר, וְאִיהוּ אֲחֵרוֹן. הִשְׁתָּא אֲבָנָא מִתְגַּלְגֵּלָא בְּקוֹסְפַתָּא. אֲחֵר אֲמַאי אֲקָרִי הִכִּי דִּהְיָא כָּל בְּנִינָא נְפִל, וְאִתְהַדַּר לְעַפְרָא, אִיהוּ הוּא מַה דִּהְוָה, וְלֹא אֲחֵרָא. אֲמַאי קְרִינֵן לִיְהוָה אֲחֵר. אוֹף הִכִּי אֲמַאי אֲקָרִי אֲחֵרוֹן, וְכִי אֲחֵרוֹן אִיהוּ, וְהָא אִי יִתְיַשֵּׁר יְאוּת, וְאִי לֹא, יִהְדַּר וְיִתְגַּלְגֵּל וְיִתְנַטַּע בְּמַלְקְדֵימִין, אֲמַאי אֲקָרִי אֲחֵרוֹן.

165. אֲבָל תָּא חֲזִי, כְּתִיב וַיִּרְא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד, מֵאִי טוֹב. תִּנְיִנֵן, דָּא מְלֶאכְךָ דְטוֹב. מְאֹד, דָּא מְלֶאכְךָ הַמּוֹת. וְלִכְלָא קוּדְשָׁא בְּרִיךְ הוּא אֲזִמִּין תְּקוּנוֹי.

166. ת"ח, כְּתִיב וְנָהַר יוֹצֵא מֵעַרְן לְהַשְׁקוֹת אֶת הַגֶּן, נָהַר דָּא, לֹא שְׂכִיךְ לְעֲלָמִין, מְלֶאכְשָׁא וְלְמַסְגִּי וְלְמַעֲבַד פִּירִין. וְאֵל אֲחֵר אֲסַתְרֵס, וְלִית לִיְהוָה תִּיאוּבַתָּא לְעֲלָמִין, וְלֹא אֶפִּישׁ, וְלֹא עֵבִיד פִּירִין, דְאֲלָמְלִי עֵבִיד פִּירִין, יִטְשֵׁשׁ לְכָל עֲלָמָא.

167. This is why the man who caused that side to increase in the world is called evil and never beholds the face of the Shechinah, as written, "nor shall evil dwell with You" (Tehilim 5:5). An incarnated man, who transgresses and cleaves to another El, which does not produce fruit nor multiplies in the world, is therefore called another. The name OF THE OTHER SIDE brought it upon him that even if he, THE DEAD MAN, is THE INCARNATED ONE, he is called another LIKE THE OTHER SIDE, another surely.

168. "Latter": he is called latter since from the first time onward one is always called latter, and named latter IN THE TORAH. Be he second, he is called latter forthwith, and the Holy One, blessed be He, calls him thus, latter, so that he will be perfected IN THIS INCARNATION and be last and come back no longer TO INCARNATE AGAIN. The third too IS CALLED LATTER, and so each time HE INCARNATES after the first time, he is called latter. And he should be called latter, for were he called second, an excuse WOULD BE GIVEN for him TO INCARNATE again, and for the current edifice to collapse.

169. Whence do we know that? From the second Temple that is called latter, as written, "The glory of this latter house shall be greater than that of the former (first)" (Chagai 2:9). For from the first onward it is called latter, so there will be no excuse that the edifice will collapse and will BE BUILT again as before.

170. In this case too, the incarnated man also is called last, LIKE THE SECOND TEMPLE. Hence it is written, "her former husband, who sent her away, may not take her again to be his wife" (Devarim 24:4). HE ASKS, why "may not"? It should have been 'will not take her.' HE ANSWERS, once the woman cleaved to another and went down to be enslaved to the lower grade OF THE OTHER SIDE, the Holy One, blessed be He, does not wish the former to descend from his grade and produce fruit and cleave to a grade that is not his.

171. And come and see, if that woman does not marry, even if she whores with all the men in the world, if her husband wishes to, he may return to her. But if she cleaved in marriage to another, she cannot return to the former grade she had. HENCE IT IS WRITTEN, "MAY NOT"; assuredly he may never return to that grade.

167. ובג"כ, בר נש דגרים להווא סטר דיפוש בעלמא, אקרי רע, ולא חמי אפי שכינתא לעלמין, דכתיב לא יגורך רע. האי בר נש, דמתגלגלא בגלגולא, אי איהו עבר ואתדבק בהווא אל אחר, דלא עביד פירין, ולא אפיש בעלמא, בגין כך אקרי אחר, ושמא גרים ליה, איהו הוא, ואחר אקרי, אחר ודאי.

168. אחרון: מקדמא ואילך, אחרון קרינן ליה, ואחרון אקרי. תניינא איהו, ומיד אקרי אחרון, והכי קרי ליה קודשא בריך הוא אחרון, בגין דיתתקן למיהוי אחרון, ולא יתוב במלקדמין. תליתאה אוף הכי. וכן בכל זמנין, מקדמא ואילך. הכי אקרי אחרון, והכי אצטריך למקרי אחרון, דאלמלא אתקרי מיד תניינא, הא פתיחו דפומא לאהדרא במלקדמין, והווא בניינא אסתת.

169. מנלן. מבית שני דאקרי אחרון, דכתיב גדול יהיה כבוד הבית הזה האחרון מן הראשון. דהא מקדמא ואילך, אחרון אקרי, דהא לא יהא פתיחו דפומא, דהווא בניינא ינפול, ויתהדר במלקדמין.

170. אוף הכי דא, אחרון קרינן ליה. ובגין כך כתיב, לא יוכל בעלה הראשון אשר שלחה לשוב לקחתה. לא יוכל, לא יקחנה מבעי ליה, מאי לא יוכל. אלא ביון דהאי אתתא אתדבקת באחר, ונחתת לאשתעבדא בדרגא תתאה, לא בעי קודשא בריך הוא, דאיהו יתוב מדרגא דיליה, למיהב איבא, ולא תדבקא בהווא דרגא דלאו דיליה.

171. ות"ח, אי האי אתתא לא אתנסבת, אפילו תזנה בכל גוברין דעלמא, אי בעי בעלה יתוב לגבה, אבל אי אתדבקא בנשואין לאחר, דא לא יוכל לשוב לדרגא קדמאה, דהוה בקדמיתא לגבה. לא יוכל ודאי לאתבא להווא דרגא לעלמין.

172. "After she is defiled" (Ibid.). We learned that she is defiled in his heart. HE ASKS, if this is so, even if she goes out to whore without marriage SHE SHOULD BE FORBIDDEN. HE ANSWERS, once she cleaves to the other, she accepts upon her the portion of that EVIL side. Her first husband is of the other, good side, BUT she shall never have a portion of that good, and he must not increase that place at all. Hence, if the latter man sends her out or "if the latter husband...should die" (Ibid. 3), she is forbidden to the first one. But she is permitted to other men; perhaps she will find a place again and a latter one to come and marry her.

173. Whoever has children from the first wife, yet brings this WOMAN into his house, cleaves that day to the relentless revolving sword for two reasons. The first is that she has already rejected two men, and he is the third. Another is that how could he put his spirit in a vessel that another had joined, to join her and cleave to her, not because she is forbidden but it is a bad alliance for himself.

174. Rabbi Levitas, the leader of Kfar Ono, used to laugh and joke about such a woman, when he saw someone marrying her. He would say, it is written, "and she laughs at the time to come" (Mishlei 31:25); if she marries a latter man, he later becomes a laughing stock.

175. Let us come back and contemplate a certain great and lofty place that was in the world, a true stock and root. It is Oved, the father of Yishai, father of David. We learned that THE INCARNATED is the latter, AND OVED WAS AN INCARNATION OF MACHLON, WHO DIED CHILDLESS. How could a true root come from such a place?

176. HE ANSWERS, but Oved was improved by lofty correction, and the root of the inverted tree, WHERE THE WIFE BECOMES THE MOTHER, was set aright again. And he rose in it and was duly perfected. Hence he is called Oved, DERIVED FROM WORK, something that none of the people in the world merited.

177. OVED came, cultivated (Heb. avad) and hoed the trunk and root of the tree, came out of the bitter face and again improved the branches of the tree, MALCHUT. Yishai his son came, strengthened and fixed it, and held to the boughs of another, higher tree, ZEIR ANPIN. He joined one tree to another and they intertwined. When David came, he found the trees, ZEIR ANPIN AND MALCHUT, intertwined and bound to each other. He then inherited dominion in the land. All this Oved brought about.

172. אַחְרֵי אֲשֶׁר הִטְמְאָה. תְּנִינָן, דֵּהִטְמְאָה בְּלִבָּיהָ. אִי הִכִּי, אֲמִילוּ אִי תִתְרַחֵק וְתִזְנֶה בְּלֹא נִשְׂוֹאִין. אֲלֵא, בֵּינָן דְּאִתְדַבְּקַת לְאַחַר, הָא קְבִילַת עֲלֶיהָ חוּלְקָא דֵּהוּוּא סְטְרָא, וּבְעֵלָה קְדַמָּא דֵּאִיהּוּ מִסְטְרָא אַחְרָא טְבָא דְטוֹב, לֹא יְהֵא לִיהּ בְּהַ חוּלְקָא לְעֵלְמִין, וְלֹא יִפִּישׁ כְּלָל לֵהוּוּא אַתְרָא. הָא אִם שְׁלַחַה הָאִישׁ הָאֲחֵרוֹן, אוּ כִי יָמוּת הָאִישׁ הָאֲחֵרוֹן, לְקְדַמָּא אֲסוּרָא, אֲבָל לְשָׂאֵר בְּנֵי נִשְׂאָא, תְּשַׁתְּרִי. דִּילְמָא תִשְׁכַּח אַתְרָא כְּמִלְקַדְמִין, וְאַחֲרוֹן יְקוּם דִּיזְדוּג בְּהֵדָה.

173. מֵאֵן דְּאִית לִיהּ בְּנִין מֵאַתְתִּיהּ קְדַמִּיתָא, וְאֵעִיל הָאִי לְגוּ בֵּיתִיהּ, הֵוּוּא יוֹמָא אִתְדַבְּק בְּחֶרְבָא קְשׂוּא דְמִתְהַפְּכָא, בְּגִין תְּרִין סְטְרִין. חַד, דֵּהֵא תְרִין דְחַת לֹון לְבַר, וְהִשְׁתָּא אִיהּוּ תְלִיתָאָה. וְתוּ, מֵאֵנָּא דְאִשְׁתַּתַּף בֵּיהּ אַחַר, הִיךְ יִתִּי אִיהּוּ לְמִיָּהּ בֵּיהּ רוּחָא דִּילִיָּהּ, וְיִשְׁתַּתַּף בְּהֵדָה, וְיִתְדַבְּק בְּהּ. לֹאוּ דֵּאִיהּוּ אֲסוּרָא, אֲבָל וְדֵאִי שְׁתוּפָא בִּישָׂא אִיהּוּ לְגֶרְמִיָּהּ.

174. רַבִּי לְוִיטְס אִישׁ כְּפַר אֹונוּ, הוּוּה חִינֵךְ וּמִתְלוֹצֵץ עַל אַתְתָּא דָּא, כִּד חֲמִי מֵאֵן דְּאִזְדוּג בְּהֵדָה, וְהוּוּה אָמַר, וְתִשְׁחַק לְיוֹם אַחֲרוֹן כְּתִיב, מֵאֵן דְּאִתְדַבְּקַת בֵּיהּ בְּאִישׁ אַחֲרוֹן, חִיּוּכָא אִיהּוּ לְבַתֵּר.

175. הִשְׁתָּא, אִית לְאַהֲרָא וּלְעֵינָא, עַל אַתְרָא חַד רַב וְעֵלְאָה, דֵּהוּוּה בְּעֵלְמָא, וּגְזַעַא וְשָׂרְשָׂא דְקִשׁוּט, וְאִיהּוּ עוֹבַד אָבִי יְשׁוּי אָבִי דְדוּד. דֵּהֵא אַתְמַר דְּאַחֲרוֹן הוּוּה, הִיךְ נִמְק שְׂרָשָׂא דְקִשׁוּט, מְגוּ אַתְרָא דָּא.

176. אֲלֵא, עוֹבַד אַתְתָּקָן בְּתַקוּנָא עֲלָאָה, וְאַהֲדַר שְׂרָשָׂא דֵּאִילְנָא דְקָא אַתְהַפֵּךְ, עַל תְּקוּנִיָּהּ, וְאַסְתְּלִיק בֵּיהּ, וְאַתְתָּקָן כְּדָקָא יְאוּת, וְעִד אַקְרִי עוֹבַד. מֵה דֵּלֵא זְכוּ הִכִּי, שָׂאֵר בְּנֵי עֵלְמָא.

177. אַתָּא אִיהּוּ, פִּלַּח וְאַעֲדַר עֲקָרָא וְשָׂרְשָׂא דֵּאִילְנָא, וְנִמְק מֵאֵנְפִין מְרִירָן, וְאַהֲדַר וְאַתְקַן בְּנוֹפָא דֵּאִילְנָא אַחְרָא עֲלָאָה, אַתָּא יְשׁוּי בְרִיָּהּ, וְאַחְסִין לִיָּהּ, וְתִקִּין לִיָּהּ, וְאַתְאַחַד בְּעַנְפוּי דֵּאִילְנָא אַחְרָא עֲלָאָה, וְחִבַּר אִילְנָא בְּאִילְנָא, וְאַסְתַּבְּכוּ דָּא בְּדָא. בֵּינָן דְּאַתָּא דְדוּד, אִשְׁכַּח אִילְנִין מִסְתַּבְּכִין וּמִתְאַחַדִּין דָּא בְּדָא, כְּדִין יְרִית שְׁלַטְנוּ בְּאַרְעָא, וְעוֹבַד גְּרִים דָּא.

178. The old man wept and said TO HIMSELF, Woe old man, have not I told you that you entered the great sea. Now you are in the great deeps. Prepare to rise. Old, old man, you have brought all this about. Had you been quiet before, it would have become you, but now you cannot, and there is none to hold your hand save you alone. Arise old man, and rise up.

179. Oved was corrected and came out of the evil field of evil cisterns. His son Yishai came and fixed and hoed the tree. Nevertheless, this is the most secret of mysteries, and I do not know whether I should tell it or not. Speak up, old man, assuredly I say that in this way are recognized all the incarnated. Though Oved fixed the tree, when King David came, he remained in the lower tree of the female, WHICH IS MALCHUT, and had to receive life from another, for of himself he had no life. And if this is so for he, who was perfected and perfected everything, this is much more so for other people, who cannot be thus perfected. The merchant tells the rabbis about the levels Chesed, Gvurah, Tiferet and Malchut attaching to the grades Reuben, Shimon, Levi and Judah, and how this relates to barrenness. He speaks a great deal about Judah, and about the twelve tribes of Judah, saying that they are celestial shapes after the supernal shape; since they were real people in this world, the Shechinah was perfected by them.

180. In every respect this turns to incarnation. Peretz was so, AN INCARNATION OF ER; Boaz was so, AN INCARNATION OF JUDAH; Oved was so, AN INCARNATION OF MACHLON. In them all, the tree came out of the evil side and then cleaved to the good. At first, "And Er, Judah's firstborn, was wicked in the sight of Hashem" (Beresheet 38:7). Machlon was also evil, though not as much. But in these, evil was consumed, and good then emerged, THAT IS, him of whom it is written, "good looking" (I Shmuel 16:12), AND "Hashem was with him" (Ibid. 18). Here the lower tree, MALCHUT, reached completion, and "Elohim reigns over the nations" (Tehilim 47:9).

181. In the very beginning, the grades, Reuben, Shimon, Levi and Judah struck root in the supernal essence and foundation. THEY ARE CHESED, GVURAH, TIFERET AND MALCHUT. It is written of him, "Now I will praise Hashem...and she left off bearing" (Beresheet 29:35). This is the meaning of, "Sing, O barren one, you that did not bear" (Yeshayah 54:1), since when Judah was born, the Nukva, MALCHUT, came out attached to the Male, ZEIR ANPIN, but there were not well set face to face, and MALCHUT was not capable of bearing. When the Holy One, blessed be He, sawed her, THAT IS, DETACHED HER FROM THE BACK OF THE MALE, and fixed her, she became capable of conceiving and bearing, AS WILL BE EXPLAINED.

182. In the book of Enoch it is written that, "she left off bearing" does not refer to Leah, WHO IS THE NUKVA OF ZEIR ANPIN ABOVE THE CHEST, but to Rachel, who is "weeping for her children" (Yirmeyah 31:14). It is she, THE NUKVA OF ZEIR ANPIN BELOW THE CHEST, who struck root in Judah, who is composed of the letters Yud Hei Vav and Dalet Hei. "And she left off bearing," because she is not yet corrected.

178. בְּכֹה הָיָה סָבָא וְאָמַר, אִי סָבָא סָבָא, וְלֹא אֲמִינָא לָךְ, דְּעַלְתָּ בְּיַמָּא רַבָּא, הַשְׁתָּא אַנְתָּ הוּא גוּ תְהוּמֵי רַבְרַבִּין, אַתְתָּקֵן לְסַלְקָא. סָבָא סָבָא, אַנְתָּ גְרַמְתָּ דָא, דְאֵלְמָלָא הוּיָת שְׁתִּיק בְּקַדְמֵיתָא, הוּהּ יְאוּת לָךְ, אֲבַל הַשְׁתָּא לֹא יְכִילַת וְלִית מָאן דְאֲחִיד בְּיַדְךָ, אֲלֵא אַנְתָּ בְלַחוּדְךָ. קוּם סָבָא וְאַסְתַּלְק בְּסַלְקוּ.

179. עוּבַד דָא, אַתְתָּקֵן וְנִמְקֵן מְגוּ חֶקֶל בִּישָׂא, דְגוּבִין בִּישִׁין. אַתָּא יְשִׁי בְרִיהּ, וְאַתְקִין וְאַעֲדַר אֵילְנָא, וְעַבְדָּ, דָא רְזָא דְרִזִּין, וְלֹא יַדְעֵנָא אִי אִימָא, אִי לֹא אִימָא. אִימָא מִילָךְ סָבָא, וְדָאִי אִימָא, בְּדָא יַדְיַעָן כָּל שָׂאר בְּנֵי גִלְגוּלָא. עוּבַד עַבְדָּ אֵילְנָא אַתְקִין. כַּד אַתָּא דוּד מְלָכָא, בְּאֵילְנָא תַתָּא דְנוֹקְבָא אַשְׁתָּאֵר, וְאַצְטְרִיךְ לְקַבְלָא חֵינּוּן מֵאַחֲרָא, וְמָה אִי הָאִי דְאַתְתָּקֵן, וְאַתְקִין כָּלָא, הֲכִי. שָׂאר בְּנֵי עֲלְמָא דְאַתִּין בְּגִלְגוּלָא, דְלֹא יְכִלִּין לְאַתְתָּקְנָא הֲכִי, עַאכְ"ו.

180. בְּכָל סְטְרִין אַתְהַפֵּךְ בְּגִלְגוּלָא. פֶּרֶץ הֲכִי הוּהּ. בְּעֵז הֲכִי הוּהּ. עוּבַד הֲכִי הוּהּ. וּבְכָלָא נְפִיק אֵילְנָא מְסֻטְרָא דְרַע, וְאַתְדַּבֵּק לְבַתֵּר בְּסֻטְרָא דְטוּב. בְּקַדְמֵיתָא, וַיְהִי עַר בְּכוֹר יְהוּדָה רַע. מַחְלוֹן אוּף הֲכִי, וְלֹא כ"כ. אֲבַל בְּהַנִּי אַתְעַבֵּל רַע, וְנִמְיֵק טוּב לְבַתֵּר, הֵהוּא דְכַתִּיב בֵּיהּ, וְטוּב רָאִי. וַיְנִי עֲמוּ. הֲכָא קִימָא אֵילְנָא תַתָּא עַל תְּקוּנָהּ, וּמִלָּךְ אֱלֹהִים עַל גוּיִם.

181. בְּשִׁירוּתָא דְכָלָא, מַעֲקָרָא וַיִּסוּדָא עֲלָא, אַשְׁתַּרְשׁוּ דְרִגִּין, רְאוּבֵן שְׁמַעוֹן לְוִי יְהוּדָה, מָה כְּתִיב בֵּיהּ, הַפַּעַם אוֹדָה אֶת יְיָ, וּכְתִיב וַתַּעֲמוּד מְלֻדָּת. הֵינְנוּ רְנִי עֲקָרָה לֹא יֻלְדָה. בְּגִין דְכַד אַתִּילִיד יְהוּדָה, נִמְקַת נוֹקְבָא מִתְדַבְּקָא בְּדְכוּרָא, וְלֹא הוּת עַל תְּקוּנָהּ אֲנַפִּין בְּאַנַפִּין, וְלֹא אַתְבְּשַׁרְתָּ לְאוּלְדָא. כִּינּוּ דְנָסַר לָהּ קוּדְשָׁא בְרִיךְ הוּא וְאַתְקִין לָהּ כְּדִין אַתְבְּשַׁרְתָּ לְאַתְעַבְרָא וְלְאוּלְדָא.

182. וּבְסֻפְרָא דְחֲנוּךְ, וַתַּעֲמוּד מְלֻדָּת, לֹא עַל לָאָה אַתְמַר, אֲלֵא עַל רַחֵל אַתְמַר, הֵהוּא דְמַבְכָּה עַל בְּנֵיהּ, הֵהוּא דְאַשְׁתַּרְשַׁת בֵּיהוּדָה: יְהִי דְ"ה. וַתַּעֲמוּד מְלֻדָּת, דְהָא לֹא אַתְתָּקְנָא.

183. At first, everything had the upper form, AND EVEN RACHEL ASCENDED ABOVE THE CHEST. Reuben is composed of the segments Or (Eng. 'light') Ben (Eng. 'son'), which is the secret of, "And Elohim said, Let there be light" (Beresheet 1:3), which is right, NAMELY CHESED OF ZEIR ANPIN. Shimon is the left, and is light together with the oars of gold, because Shimon is composed of the segments Shem Avon (Eng. 'name of iniquity'), WHICH IS THE LEFT, GVURAH OF ZEIR ANPIN. Levi is overall unity, the joining of the two aspects, BEING THE CENTRAL COLUMN THAT UNITES THE RIGHT WITH THE LEFT. HE IS TIFERET OF ZEIR ANPIN. AFTER THE EMERGENCE OF CHESED, GVURAH AND TIFERET ABOVE THE CHEST, THE NUKVA CALLED RACHEL CAME OUT. That is Judah, WHO IS THE NUKVA. The Female cleaves to the Male, WHO IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN; Yud Hei Vav is the Male, NAMELY CHESED, GVURAH AND TIFERET; Dalet and Hei are the Nukva, RACHEL who was with him, WITH THE MALE.

184. HE ASKS, THE NUKVA IS ALLUDED TO IN THE LETTERS Dalet Hei. Why Dalet Hei? HE ANSWERS, THE NUKVA IS CALLED Dalet while evil cleaves to her, NAMELY WHEN SHE IS OF THE QUALITY OF THE LEFT ONLY, AND IS ATTACHED TO THE BACK OF THE MALE. She is Dalet, which means she is poor (Heb. dalah), and needs to reincarnate, REFERRING TO THE INCARNATIONS FROM JUDAH TO KING DAVID, to destroy that evil, wither in the dust and grow again on the good side, NAMELY BY BUILDING ABA AND IMA ANEW, ACCORDING TO THE SECRET OF THE VERSE, "AND OF THE SIDE, WHICH HASHEM ELOHIM HAD TAKEN FROM THE MAN, HE MADE A WOMAN" (BERESHEET 2:22), to emerge from poverty to wealth. She is then called Hei, and hence JUDAH IS COMPOSED OF THE LETTERS Yud Hei Vav and Dalet Hei, YUD HEI VAV BEING CHESED, GVURAH, AND TIFERET OF THE MALE, AND DALET AND HEI ARE THE NUKVA IN HER TWO STATES MENTIONED BEFORE THAT UNITES WITH THE MALE.

185. HE SAID TO HIMSELF, come, old man, out of the depth, have no fear. How many ships are waiting for you when you sail in the sea, to rest in. He wept again and said, Master of the universe, lest the celestial camps shall say that I am old and cry like a child, it is known before You that for Your glory I do that, and not for my own glory. For at first I should have kept from entering the great sea, yet now that I am in it, it behooves me to sail in every direction and come out.

186. "Judah you are he whom your brethren shall praise" (Beresheet 49:8), that is, when we say, 'blessed are you', he is blessed, WHEN YESOD OF ZEIR ANPIN POURS CHASSADIM UPON MALCHUT, IT IS CALLED 'BLESSED' and she 'you'. MALCHUT IS CALLED 'YOU', SINCE THE NAME 'YOU' ALLUDES TO CHASSADIM, AS IN, "YOU SHALL BE A PRIEST" (TEHILIM 110:4), AS SHALL BE SAID. Jacob mentioned 'you' in relation to none of his sons, except the needed place. FOR MALCHUT IS DRAWN FROM THE LEFT SIDE, WHERE CHOCHMAH ILLUMINES WITHOUT CHASSADIM. SHE NEEDS THE NAME 'YOU', WHICH IS CHASSADIM, WITH WHICH TO CLOTHE CHOCHMAH. FOR WITHOUT CHASSADIM, CHOCHMAH DOES NOT SHINE, AND IS IN THE SECRET OF DARKNESS. This is WHY HE SAID TO JUDAH 'you'.

183. בקדמיתא, דיוקנא דלעילא הוה כלל ראובן: או"ר ב"ן. ויאמר אלהים יהי אור, וימינא אור. שמעון שמאלא אור בהוא סיגא דרהבא בהדיה שם עון. לו"י: חבורא הכלל, לאתחברא מתרין סטרין. יהודה: נוקבא בהדי דכורא מתדבקת, יה"ו, דא דכורא. ד"ה, דא נוקבא דהות בהדיה.

184. ד"ה, אמאי ד"ה. אלא ד', באתדבקותא דרע בהדה, איהי דל"ת, מסכנא איהי, ואצטריך לאתבא בגלגולא, לאתעכלא ההוא רע, ולמתבלי בעפרא. ולבתר לצמחא בסטרא דטוב, ולנפקא ממסכנו לעתירו, וכדין ה'. ועל דא, יה"ו ד"ה.

185. פוק סבא, מגו תהומי, לא תרחל, כמה ארבין זמינין לך, בשעתא דתשוטט ימא, בגין לניחא בהו. בכה כמלקדמין ואמר, מארי דעלמא, דילמא וימרון משריין עלאין, דאנא סבא, ובכי פינוקא. גלי קמך, דעל יקרך אנא עביד, ולא עבידנא על יקרא דילי, דהא בקדמיתא הוה לי לאסתמרא, דלא איעול בימא רבא, והשתא פיון דאנא ביה, אית לי לשטטא בכל סטרין, ולנפקא מניה.

186. יהודה אתה יודוך אחיך, היינו דאנן אמרין ברוך אתה. איהו ברוך ואיהי אתה, לכלהו בנוי לא אמר יעקב אתה, אלא לאתך דאצטריך. דא איהו אתה.

187. "He whom your brethren shall praise," they shall all praise you for that name; assuredly, "you are he whom your brethren shall praise," for it is due to that name that the other side was gone and subdued. This is because when THE NAME JUDAH is called and mentioned, the Other Side comes out with it, NAMELY, IN THE DALET OF JUDAH, THAT ALLUDES TO ITS FIRST STATE, WHEN SHE IS DRAWN FROM THE LEFT ALONE, WHERE THE OTHER SIDE FEEDS, DUE TO THE LACK OF CHASSADIM IN THE RIGHT. Once 'you' is uttered, WHICH IS THE DRAWING CHASSADIM FROM THE RIGHT, she has power and greatness and the Other Side is subdued and not seen there. Assuredly it is by means of this name that she is marked and extracted from the Other Side, BECAUSE WHEN SHE IS CLOTHED WITH CHASSADIM, THE OTHER SIDE IS DISTANCED FROM HER. This is the elevation and power OF MALCHUT and breaking and evil to the Other Side. Once "your brethren shall praise" you for the name 'you', then "your hand shall be on the neck of your enemies" (Ibid.); immediately THE OTHER SIDE is subdued before you, which is brought about by that name.

188. I know, friends, I do know that you ascribe the name 'you' to another, higher place, as written, "you shall be a priest forever" (Tehilim 110:4), which is at the supernal right, NAMELY CHOCHMAH. It is well because since the high and low praise Rabbi Shimon, and he attained everything, everything he said is so, and is well.

189. But when you arrive at his place, tell and remind him of the snowy day, when we planted fifty-two kinds of beans. For "you shall be a priest" MEANS THAT here the cup of blessing, WHICH IS MALCHUT CALLED YOU, is attached to the right, WHICH IS CHESED CALLED PRIEST, without any separation. Hence, "you shall be a priest forever," for here the cup, WHICH IS MALCHUT, is properly attached, AND SO ENDURES FOREVER.

190. In regard to this, the verse says, "Judah you," and to 'you' "your brethren shall praise." For it is not written just, 'Judah is he whom your brethren shall praise,' but the name 'you' HIS BRETHREN WILL PRAISE. This place, MALCHUT, needs the name 'you' and none other.

191. Judah is the father first OF ER AND ONAN, and father a second time TO PERETZ AND ZERACH, WHO ARE THE INCARNATIONS OF ER AND ONAN. He was never exchanged, AS THE GRADE NEVER CHANGED BY THE BROTHER BECOMING THE FATHER. FOR THE CHILDLESS DEAD INCARNATES IN THE SON BORN TO HIS BROTHER, WHO BECOMES HIS FATHER, WHICH IS CONSIDERED A DESCENT IN GRADES AND A BLEMISH. BUT THERE WAS NO CHANGE AND DESCENT OF GRADE IN JUDAH, BECAUSE HE WAS ALSO THE FIRST FATHER OF ER AND ONAN, WHO INCARNATED IN PERETZ AND ZERACH. This is why Peretz was very forceful, AS WRITTEN OF HIM, "WHY HAVE YOU MADE SUCH A BREACH FOR YOURSELF" (BERESHEET 38:29). THIS IS BECAUSE HIS GRADE DID NOT DESCEND, which is not the case for any other man in the world WHO INCARNATES, WHO DESCENDS, AS THE BROTHER BECOMES HIS FATHER. Therefore the establishment of David begins to be counted with Peretz and not with Boaz, who suffered a change, NOT BEING THE FIRST FATHER OF THE INCARNATED MAN, WHO IS MACHLON. Friends, if you observe my words, such words are not spoken vaguely WITHOUT POSSIBILITY OF UNDERSTANDING THEM, though they are vague.

187. שְׁמָא דָּא, יוֹדוּךְ אַחִיךְ, כִּלְהוּ אוֹדוֹן לְךָ עַל שְׁמָא דָּא, וְדַאי אַתָּה יוֹדוּךְ אַחִיךְ, עַל שְׁמָא דָּא, אִסְתַּלַּק וְאַתְכַּפִּיָּא סֵטֶר אַחְרָא, בְּגִין דְּכַד אַתְקֵרִי וְאִדְכֵּר, הָא נִפְקַת סֵטֶרָא אַחְרָא בְּהֵדָה. בֵּינּוֹן דְּאִמְרִי אַתָּה, שְׁלִטְנוּ וּרְבַרְבְּנוּ אִית לָהּ, וְסֵטֶרָא אַחְרָא אַתְכַּפִּיָּא, וְלֹא אַתְחַזִּיאת תַּמָּן. וְדַאי בְּשִׁמָּא דָּא אַתְרִשִׁים וְאַתְבְּרִיר מִסֵּטֶרָא אַחְרָא. וְדָא אִסְתַּלְקוּ וְשְׁלִטְנוּ דִּילִיָּהּ, וְתַבִּירוּ וּבִיש לְסֵטֶרָא אַחְרָא. בֵּינּוֹן דִּיּוֹדוּךְ אַחִיךְ עַל שְׁמָא דָּא, אַתָּה, כְּדִין יִדְךָ בְּעֵרְף אוֹיְבִיךְ, מִיַּד אַתְכַּפִּיָּין לְגַבְךָ, וְשִׁמָּא דָּא גְרִים.

188. יִדְעֵנָא חֲבֵרִיָּא יִדְעֵנָא, דְּהָא אַתָּה שְׁמָא דָּא, אַתּוֹן אִמְרִין לְאַתֵּר אַחְרָא עֲלָאָה, דְּכַתִּיב אַתָּה כְּהֵן לְעוֹלָם, בְּיַמֵּינָא עֲלָאָה. שְׁפִיר אִיהוּ, דְּהָא בֵּינּוֹן דְּרַבִּי שְׁמַעוֹן אוֹדוֹן לִיָּה עֲלָאִין וְתַתָּאִין, וְזָכָה לְכֻלָּא, כֹּל מַה דְּאִיהוּ אָמַר, הֲכִי אִיהוּ וְשְׁפִיר.

189. אָבֵל כַּד תְּהוּוֹן מְטָאן לְגַבִּיָּהּ, אָמְרוּ לִיָּהּ, וְאִדְכֵּרוּ לִיָּהּ, יוֹמָא דְתִלְגָּא, כַּד זִרְעֵנָא פּוֹלִין, לְחַמְשִׁין וְתַרְוֵין גּוּוֹנִין. דְּהָא אַתָּה כְּהֵן, הֲכָא אַתְקַשֵּׁר כּוּס דְּכִרְכָּה בְּיַמֵּינָא, בְּלֹא פְרוּדָא כְּלָל. וּבְגִין כִּךְ, אַתָּה כְּהֵן לְעוֹלָם, הֲכָא אַתְקַשֵּׁר כּוּס בְּיַמֵּינָא, כְּדָקָא יֵאוּת.

190. וְעַל דָּא אָמַר קְרָא, יְהוּדָה אַתָּה, לְהֵאֵי אַתָּה יוֹדוּךְ אַחִיךְ, וְלֹא כַתִּיב יְהוּדָה יוֹדוּךְ אַחִיךְ, וְלֹא יְתִיר, אֲלֵא עַל שְׁמָא דְאַתָּה. אַתָּה, אַתֵּר דָּא, אֲצַטְרִיךְ לְשִׁמָּא דָּא, וְלֹא אַחְרָא.

191. יְהוּדָה, אָבֵא קְדַמָּאָה, וְאָבֵא תַנְיִינָא, וְלֹא הוּוּ בֵּיה חֲלוּפָא לְעֵלְמִין. וּבְגִ"כ פֶּרֶץ אַתְתַּקֵּף בֵּיה בְּתוֹקְפוֹי, מַה דְּלֹא הוּוּ הֲכִי לְכֹל בְּנֵי עֲלָמָא. וְעַד בְּנֵינָא דְדוֹד, שְׁאֵרֵי חֲשַׁבְנָא מִפְּרֵץ, וְלֹא מִבְּעַז, דְּהוּוּ בֵּיה שְׁנוּיָא. חֲבֵרִיָּא, אִי תַשְׁגָּחוּן, לֹא מְלִין בְּסַתִּימוּ קָא אָמִינָא, וְאֵע"ג דְּסַתִּימִין אִינוּן.

192. Hence Judah achieved the name called 'you'. He was properly established the first time WITH ER AND ONAN and the second time WITH PERETZ AND ZERACH and never changed. His children and descendants praise and say, "You are our father" (Yeshayah 63:16), SINCE THEY DID NOT SUFFER A DESCENT, WHEN THE BROTHER BECOMES THE FATHER. This is not so with other incarnated in the world. Other people who incarnate, two fathers and two mothers have a party in their edifice. FOR IN ADDITION TO HIS FIRST FATHER, HIS BROTHER BECOMES HIS FATHER, SO HE HAS TWO FATHERS, AND ALSO TWO MOTHERS, AS IN ADDITION TO HIS FIRST MOTHER, HIS WIFE BECOMES HIS MOTHER. These mysteries are in the depths of the sea, in the middle of the abyss. Who could take them out of there? Arise, old man, grow strong with your might, and draw pearls out of the depths.

193. Boaz seems to have changed when he begot Oved, since Oved is changed, FOR HE IS HIS SECOND FATHER. HE SAYS, it is not so, lvtzan is Boaz. WHY IS HE CALLED BOAZ? BECAUSE he is the first father to bring no change, NAMELY, JUDAH, WHO IS THE FIRST FATHER, INCARNATED IN HIM. You may argue that it was he himself, AND NO INCARNATION OF JUDAH, YET surely when he was roused to perform the act OF LEVIRATE MARRIAGE, he who was fierce as a lion and a lion's whelp, THAT IS, JUDAH was present in him. HENCE HE WAS CALLED BOAZ, DERIVED FROM BO AZ (ENG. 'FIERCENESS IS IN HIM'), WHO REFERS TO JUDAH. THIS WAS so that there will be no change in David. AND SINCE JUDAH INCARNATED IN HIM, the matter reverted to the former root, so that all will originate in one father and lineage. It is all the same, and there was no change in the incarnation of David's seed. Thus you, from beginning to end, are entirely without change.

194. Now, old man, you have come out of the depths of the sea. Judah is 'you' surely, from beginning to end. It is not worthy to name none of the sons 'you' except him alone. Happy is the portion of David, who was so extracted and rose above other roots of people in the land.

195. "Your brethren shall praise." HE ASKS, it should have said, 'all the people in the world should praise'. Why DOES IT SAY, "your brethren"? HE ANSWERS, it is not the custom in the world to perform levirate marriage for the sake of incarnation OF THE CHILDLESS DEAD, except for kinsmen. The brother would perform levirate marriage, and you yourself performed levirate marriage. Here all your brethren praise you, that the lineage of kingship did not come from them, from none of them, but from you alone. It is you, who performed it from beginning to end, and from you the whole lineage and race of the lion emerged.

192. וע"ד, יהודה רוח שמא דא, דאקרי אתה. קם על בוריה זמנא קדמאה, זמנא תניינא, ולא אשתני לעלם. ובנוי היהודה חרעא דיליה, אודן ואמרין כי אתה אבינו. מה דלית הכי לשאר בני גלגולא לעלמין. שאר בני גלגולא, תרין אבהן, תרין אמהן, אית לון גוון לבניינא. ורזין אלין, בעמקי ימא, בלבא דתהומי אינון, מאן יכיל לאפקא לון. קום סבא, אתגבר ואתקף בתוקפך, אפיק מרגלן מגו תהומי.

193. בעז, אתחזי דהוה ביה שנויא, כד אוליד לעובר, דהא עובר בשנויא הוא. לאו הכי. אבצן הוא בעז, הוא אבא קדמאה, דלא עבר שנויא. ואי תימא, איהו הוה, ודאי כד אתער לעובדא דא, ביה הוה, מאן דהוא תקיף כאריא וכליתא ביה הוה. בגין דלא להוי שנויא ביה בדוד, ואתהדר מלה לעקרא קדמאה, בגין דיהא בלא מאבא חדא, ושלשלא חדא. וכלא חד, ולא הוה שנויא בגלגולא דזרעא דדוד. ועל דא, אתה מרישא ועד סופא, בלא שנויא כלל.

194. השתא, נפקת סבא, מעמקי לבא דימא. יהודה אתה, ודאי מרישא ועד סופא ולא אתחזי לכל שאר בגין, לאתקרי אתה, אלא ליה בלחודו. זכאה חולקיה דדוד, דהכי אתבריר, ואסתלק משאר עקרא דבני נשא בארעא.

195. יודוך אחיך, יודוך כל בני עלמא מבעי ליה, מ"ט אחיך. אלא ארח כל בני עלמא, לא מתיבמין לגלגולא, אלא מסטרא דאחיך, ואחא אזדמן ליבומא, ואתה בגרמך, אזדמנת ליבומא. והכא בלהו אחיך יודוך, דלא ושתלשל מנייהו, ולא מחד מנייהו, שלשולא דמלכו, אלא אתה בלחודך. אתה, מרישא ועד סופא אתה עבדת, ומינך נפק, כל שלשולא וגזעא דאריה.

196. Your descendants are lion cubs, who have not turned into your brothers, nor changed into a lamb, an ox, or a kid. FOR THERE ARE TWELVE SHAPES IN THE TWELVE CONSTELLATIONS, WHICH CORRESPOND TO THE TWELVE TRIBES. THE CHILDREN OF JUDAH HAD ALL THE IMAGE OF A LION, NOT THE IMAGE OF OTHER TRIBES. A lion began to establish and a lion concluded the edifice. Your whole lineage is of lion cubs, for had anyone on the side of your brothers incarnated INTO YOUR CHILDREN, the images would have changed and mixed with each other. For that "your brethren shall praise," that none of them incarnated into your descendants' ancestry. Raise your hand for none of them was mingled.

197. This is the meaning of, "from the prey, my son, you are gone up" (Bereshheet 49:9), for there is no prey OR FOOD for another on your table. "He stooped down" when Er died, "he couched" when Onan died. He then got stronger "as a lion" to sire Peretz, "and as a lioness" to raise up Zerach. "Who shall rouse him up?" (Ibid.), as written, "And he knew her again no more" (Bereshheet 38:26), which is translated into Aramaic as, "and he stopped not." This is the meaning of, "Who shall rouse him up?" Who can say this woman is forbidden, who can say that once she completed her practices, you need her no longer, that once the widow has finished her practices, she is of no more use to you, and you are beholden to withdraw from her. But, "Who shall rouse him up?" From now on she is his, because she bore him, who was moving about in her belly, NAMELY THE SPIRIT OF HER FIRST HUSBAND, WHICH HE LEFT IN HER IN HIS FORMER LIFE. IT WAS MOVING IN HER BELLY, AND NOW SHE BORE IT.

198. There is a hidden mystery here. Why SHOULD a man's brother MARRY HIS WIDOW, and moreover, why SHOULD Judah his father MARRY HIS WIDOW, INSTEAD OF A STRANGER WHO IS NOT A KINSMAN? HE ANSWERS, because he who moves about in the belly OF THE WIDOW, NAMELY, THE SPIRIT HER DEAD HUSBAND LEFT IN HER, sees him who keeps him, THAT IS, HIS KINSMAN, and charges against him in every manner. HAD HE BEEN A STRANGE MAN, HE WOULD HAVE REJECTED HIM, BUT HE DOES NOT WISH TO PUSH AWAY HIS KINSMAN. Hence he wishes to go away FROM THERE. Once he leaves, he summons the other, NAMELY the other, MAIN spirit OF THE DEAD, and the TWO enter THE WOMAN'S BELLY again, until he is newly established, NAMELY, INCARNATES IN THE SEMEN OF THE KINSMAN. THIS CAME ABOUT by means of the fierce denouncement against his brother, FOR WHICH REASON HE DECIDED TO GO AWAY FROM HER. From now on the woman is permitted to him, SINCE THE DENOUNCING SPIRIT HAS ALREADY LEFT HER. THIS IS WHY THE KINSMAN SHOULD MARRY HER, BECAUSE A STRANGE MAN, WHO IS NOT A RELATIVE, WOULD HAVE BEEN REJECTED BY THE SPIRIT.

199. Happy is the portion of Judah. At first he was a whelp, then a lion, as he grew greater and stronger as a lion. He finished as a lioness. It is not so with other people in the world. Hence 'Judah YOU', like we said.

196. בְּנֵיךָ, בְּנֵי אַרְיָה, דָּלָא אֲתַעְבְּרוּ לְשֹׁנוּיָא דְאַחִיךָ, לֹא אֲתַחְלַפוּ לְטֵלָה, וְלֹא לְשׁוֹר, וְלֹא לְגָדִי, וְלֹא לְשׁוּם דְיוֹקְנָא אַחְרָא, אֲלֵא אַרְיָה שְׁאֵרֵי לְמִבְנֵי, וְאַרְיָה סִיִּים בְּנֵינָא. כָּל שְׁלֹשׁוֹךְ, בְּנֵי אַרְיָה נִינְהוּ. דְאַלְמֵלָא אֲתָא גְלֹגֻלָא מְסֵטְרָא דְאַחִיךָ, יִתְחַלְפוּן כָּל דְיוֹקְנֵי, וְיִתְעַרְבוּן אֵלִין בְּאֵלִין. וְעַל דָּא יוֹדוּךְ אַחִיךָ, דְלֹא הוּא חַד מִנְהוֹן, בְּגִלְגֹּלָא דְשְׁלֵשְׁלָאָה דְבְנֵיךָ. יִדְךָ זְקִיף, דְלֹא הוּא בְּךָ עֲרֹבֻבֵיָא אַחְרָא מְנִינְהוּ.

197. וְהֵינְנוּ מְטַרְףָּ בְּנֵי עֲלִית, דְלֹא הוּא טַרְפָּא לְאַחְרָא עַל פְּתוּרְךָ. כְּרַע, בְּמִיתַת עֵר. רַבֵּץ, בְּמִיתַת אוֹנָן. לְבַתָּר אֲתַגְבֵּר בְּאַרְיָה, לְאַקְמָא לְפָרֵץ. וּכְלָבִיָּא, לְאַקְמָא לְזֹרַח. מִי יְקִימְנוּ, דְכִתְיֹב וְלֹא יִסֵּף עוֹד לְדַעְתָּהּ. וְתִרְגוּם וְלֹא פֶסֶק. מִי יְקִימְנוּ, מֵאֵן הוּא דְיִימָא, אֲסוּרָה אֲתַתָּא דָּא. מֵאֵן הוּא דְיִימָא, הוּאִיל וְאַשְׁלִימַת אֲרַחָהָא, לֹא אֲצַטְרִיכָא לְךָ יְתִיר, יְבַמָּה דָּא, כִּיּוֹן דְאַשְׁלִימַת אֲרַחָהָא, לֹא אֲצַטְרִיכַת לְךָ יְתִיר, וְאַתְחַזִּיאת לְאַתְפָּרְשָׁא מִינָהּ, אֲבַל מִי יְקִימְנוּ, וְדָאִי מִתְמָן וְלֵהֲלָאָה אִיהִי דִילִיָּהּ. דְהָא אֲפִין מֵאֵן דְמִכְשֵׁשׁ בְּמַעְהָא.

198. רָזָא סְתִימָא הָכָא, אַחֻזָּה דְבֵר נֶשׂ אֲמַאי. תּוּ יְהוּדָה דְהוּא אָבוּי אֲמַאי. אֲלֵא, הֵהוּא דְמִכְשֵׁשׁא בְּמַעְהָא, חָמִי דְמֵאֵן דְהוּא נְטִיר לִיָּה, מְקַטְרֵג לִיָּה קְטְרוּגִין, בְּכָל סְטְרִין. בְּעֵי לְאַפְקָא. כִּיּוֹן דְנִפְיָק, זְמִין לְאַחְרָא הֵהוּא רוּחַ אַחְרָא, וְאַתִּיּוֹן לְאַעְלָא כְּמִלְקְדָמִין, עַד דְאַתְבְּנֵי כְּמִלְקְדָמִין, בְּחִילָא דְקְטְרוּגָא תְקִיף דְקָא מְקַטְרֵג בְּאַחֻזָּה. מִתְמָן וְלֵהֲלָאָה שְׂרִיאת אֲתַתָּא דָּא לִיָּה.

199. זְכָאָה חוּלְקָא דִיהוּדָה, בְּקַדְמִיתָא הוּא גּוֹר. לְבַתָּר אַרְיָה, דְקָא אֲתַגְבֵּר וְאַתְפָּשֵׁט בְּחִילִיָּהּ אַרְיָה. וְסִיִּים בְּלָבִיָּא. כָּל שְׂאָר בְּנֵי עֲלָמָא לָאוּ הָבִי, וְעַל דָּא יְהוּדָה בְּדְקָאמְרֵן.

200. Reuben, Shimon and Levi are a threesome, as we said THAT THEY ARE CHESED, GVURAH AND TIFERET. Judah, WHO IS MALCHUT, joined them, SO EVERYTHING IS AS IT SHOULD BE. Issachar and Zebulun are the two thighs, NETZACH AND HOD, whence the true prophets are sustained. Issachar is the right thigh, WHICH IS NETZACH. It is written, "And of the children of Issachar, men who had understanding of the times" (I Divrei Hayamim 12:33), WHICH MEANS THAT NETZACH DRAWS THE LIGHT OF BINAH TO MALCHUT CALLED 'TIMES'. And it is written, "Rejoice, Zebulun, in your going out" (Devarim 33:18), WHICH MEANS THAT HOD IS THE LAST OF THE FIVE SFIROT, CHESED, GVURAH, TIFERET, NETZACH AND HOD, WHICH IS THE MEASURE OF THE EXPANDING OF THE LIGHT OF BINAH. FROM IT DOWN IT IS CONSIDERED GOING OUT OF THE GRADES. In the greater reckoning, THERE ARE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THEN it is written, "Zebulun shall dwell at the shore of the sea; and he shall be a haven for ships" (Beresheet 49:13), NAMELY, DOWN TO MALCHUT THAT IS CALLED BOTH A SEA AND A SHIP. What is the reason HE DWELLS ALL THE WAY TO MALCHUT - IT IS because "his border (or thigh) shall be at Tzidon" (Ibid.), as the measure of his thigh, HOD, EXPANDS to MALCHUT THAT IS CALLED Tzidon.

201. Benjamin remained above, between the thighs, BEING YESOD. AND THOUGH JOSEPH IS YESOD, Joseph was its image on earth, WHICH IS MALCHUT, for use in this world, WHICH IS MALCHUT. Moses used him, as written, "And Moses took the bones of Joseph with him" (Shemot 13:19). Benjamin rose up TO YESOD OF ZEIR ANPIN, and Benjamin is the righteous one of the world, BEING YESOD.

202. Below the knees THERE ARE TWO MORE PARTS. They are Dan and Naftali, Gad and Asher. In the left leg, Dan reaches the joint of the foot, NAMELY THE MIDDLE PART, Naftali is the foot segment, NAMELY, THE LOWER SECTION. Hence, "Naftali is a hind let loose" (Beresheet 49:21), being light footed. In the right leg is Gad, who "shall overcome at last" (Ibid. 19), that is, down to the heel joint, WHICH IS THE MIDDLE PART; Asher is in the section of the right heel, NAMELY THE LOWER PART. Hence, "let him dip his foot in oil. Your shoes shall be iron and brass" (Devarim 33:24). THUS, IN THE THREE SEGMENTS OF THE RIGHT LEG ARE ISSACHAR IN THE UPPER, GAD IN THE MIDDLE AND ASHER IN THE LOWER PART. IN THE THREE PARTS OF THE LEFT LEG ARE ZEBULUN IN THE UPPER, DAN IN THE MIDDLE AND NAFTALI IN THE LOWER PART. All these TWELVE TRIBES are celestial shapes after the supernal shape. Since they were real people in this world, the Shechinah was perfected by them, through the twelve parts, which are the twelve flows that were drawn from Yisrael himself, WHO IS ZEIR ANPIN, as written, "All these (Heb. eleh) are the twelve tribes of Yisrael" (Beresheet 49:28). The flows from Yisrael are called 'Eleh' FROM WHICH the name 'mi' spreads out, to make the building fit, so that Yisrael will be included in the name Elohim (ALEPH LAMED HEI YUD MEM). Eleh (ALEPH LAMED HEI) is Yisrael in general and Mi (MEM YUD) unites Eleh with it, to make the building duly whole, into one real name.

203. This is what the minister of Esau said to Jacob, as written, "for you have contended with Elohim" (Beresheet 32:29), THAT IS, above, SINCE HE ROSE WITH THE LETTERS OF ELEH OF MALE AND FEMALE TO BE INCLUDED IN THE NAME ELOHIM, WHICH WAS THERE JOINED AND MADE WHOLE through the first correction in the first establishment. "All these (Heb. eleh) ARE THE TWELVE TRIBES OF YISRAEL." Surely this is the first edifice, WHERE THE JOINING OF MI WITH ELEH IS EFFECTED.

200. ראובן שמעון לוי, הא תלתא, בדקאמרן. יהודה אתחבר בהדייהו, וכלא בדקא יאות. יששכר זבולון, תרין ירכין. אתר דינקי נביאי קשוט. יששכר ירכא ימינא, כתיב ומבני יששכר יודעי בינה לעתים וכתיב, שמח זבולון בצאתך, ובשעורא רברבא, כתיב, זבולון לחוף ימים ישכן והוא לחוף אגיות. מ"ט. בגין דוירכתו על צידון. שיעורא דירך דיריה עד צידון.

201. בנימין, אשתאר לעילא בין ירכין, דהא יוסף הוה דיוקניה בארעא, ולאשתמשא בעלמא דא, ועמיה אשתמש משה, דכתיב ויקח משה את עצמות יוסף עמו. בנימין אסתלק לעילא, בנימין צדיקו דעלמא.

202. מברכין לתתא, דן ונפתלי גר ואשר. בירכא שמאלא, דן עד פרקא דרגלא. פרקא דרגלא נפתלי. ובג"כ, נפתלי אילה שלוחה, קל ברגלוי. בירכא ימינא. גר, והוא יגוד עקב, עד פרקא דעקב. אשר פרקא דעקב ימינא. וטובל בשמן רגלו. וכתיב ברזל ונחשת מנעליך. כל אלין, אינון דיוקנין עלאין, דיוקנא דלעילא. ובגין דהוה ברין ממש בהאי עלמא, אתתקנת בהו שכינתא, באלין תריסר פרקין, תריסר מתיחין, דאתמתחו מישראל ממש. דכתיב כל אלה שבטי ישראל שנים עשר. מתיחין דישראל, אלה אקרון. לאתמתחא שמא דמ"י, למהוי בניינא בדקא יאות, למהוי ישראל בכללא דשמא דאלהים. אל"ה איהו ישראל בכלל. מ"י חבר אלה בהדיה, והוה בניינא שלים על תקוניה שמא חרא ממש.

203. הדא הוא דאמר ליה ליעקב, ההוא ממנא דעשו, דכתיב כי שרית עם אלהים, לעילא, בתקונא קדמאה, בבניינא קדמאה. כל אלה, ודאי בניינא קדמאה איהו.

204. Therefore Yisrael will never ever perish. Had they perished, heaven forbid, the name Elohim would not have existed. This is the meaning of, "and cut off our name from the earth: and what will You do for Your great name?" (Yehoshua 7:9), NAMELY this great name, the first establishment, the first name Elohim. Now that Yisrael are in exile it is as if the whole establishment collapsed. In the future to come, when the Holy One, blessed be He, will redeem His children from exile, Mi and Eleh that were apart in exile will join and the name Elohim will be duly whole and the world would be scented. This is the meaning of, "Who (Heb. mi) are these (Heb. eleh) that fly as a cloud, and as the doves to their windows?" (Yeshayah 60:8).

205. Since the name is one whole, it is not written, 'Mi and Eleh THAT FLY AS A CLOUD', but 'Mi eleh' as an indivisible name. This is the name Elohim. For now in exile Mi has gone up so to speak INTO MALCHUT, and the mother, NAMELY MALCHUT, is gone from the children, YISRAEL. The children fell and the name ELOHIM, which used to be whole, being the first great name, collapsed.

206. For this we pray and sanctify in synagogues the name ELOHIM, so it would be established like it used to, and we recited the KADDISH - 'May His great name grow exalted and sanctified...Amen. May His great name be blessed forever and ever'. What is His great name - it is the first one, NAMELY THE NAME ELOHIM THAT WAS COMPLETED IN THE FIRST ESTABLISHMENT. For it is established only in us, as Mi will be only built with the letters of Eleh. Therefore at that time, "Mi Eleh that fly as a cloud," and the whole world will see that the celestial name is well composed.

207. And if His great name Elohim is corrected and well built, Yisrael rule over everything, and all the other names reach perfection. And Yisrael have power over everything, since they all depend on His great name, the first of all establishments.

208. The secret behind it is that when the Holy One, blessed be He, WHO IS BINAH, created the worlds, MALE AND FEMALE, this name was built as the first establishment, as written, "Lift up your eyes on high, and behold who (Heb. mi) has created these (Heb. eleh)" (Yeshayah 40:26), has created His name ELOHIM well formed. When He created Eleh, He created it with all the powers proper to it, to be His name suitably formed, as written, "that brings out their host by number" (Ibid.).

204. ועל דא, לית שציאו לישראל, לעלם ולעלמי
עלמין. וחס ושלום אלמלא ישתציאו, שמא דא לא
הוי, הה"ד והכריתו את שמנו מן הארץ ומה תעשה
לשמך הגדול. שמא גדול, דא, בניינא קדמא,
שמא קדמא אלהים. והשתא ישראל אינון
בגלותא, כביכול כל בניינא נפל. לזמנא דאתי, כד
יפרוק קודשא בריך הוא לבנוי מגלותא, מ"י ואל"ה
דהוה בפרודא בגלותא, יתחברון כחדא, ושמא
דאלהים יהא שלים על תקונייה, ועלמא יתבסם.
הה"ד, מי אלה כעב תעופינה וכיונים אל
ארובותיהם.

205. ובגין דאיהו שמא חדא, לא כתיב מי ואלה,
אלא מי אלה, שמא חדא, בלא פרודא, והוא
אלהים. דהשתא בגלותא, אסתלק מי לעילא,
כביכול אימא מעל בנין. ובנין נפלו. ושמא דהוה
שלים, דהוא שמא עלאה רברבא קדמא, נפיל.

206. ועל דא, אנן מצלן, ומקדשן בבתי כנסיות, על
שמא דא, דיתבני כמה דהוה. ואמרי יתגדל
ויתקדש שמייה רבא. אמן יהא שמייה רבא מברך.
מאן שמייה רבא. ההוא קדמא דכלא, בגין דלית
ליה בניינא אלא בהדן. מ"י לא יתבני לעולם, אלא
באלה. ועל דא, בהווא זמנא, מי אלה כעב
תעופינה. ויחמון כל עלמא, דהא שמא עלאה
אתתקן על תקונייה.

207. ואי שמייה רבא דא אתקן, ואתבני על תקונייה,
הא ישראל שליטין על כלא, וכל שאר שמהן
יתהדרון על תקונייהו, וישראל שליטין על כלא,
דהא בלהו תליין בשמייה רבא, קדמא לכל
בניינין.

208. רזא דא, כד ברא קודשא בריך הוא עלמין.
קדמא לכל בניינין, שמא דא אתבני. דכתיב שאו
מרום עיניכם וראו מי ברא אלה, ברא שמייה על
תקונייה, וכד ברא אלה, ברא ליה בכל חילין
דיתחזון ליה, למהוי שמייה על תקונייה כדקא יאות,
דכתיב המוציא במספר צבאם.

209. HE ASKS, what is "by number," IN "THAT BRINGS OUT THEIR HOST BY NUMBER," AND ANSWERS, the Holy, One, blessed be He, has a son that shines from one end of the world to the other. He is a great and strong tree, YESOD OF ZEIR ANPIN. His top reaches the height of heaven, WHICH IS ZEIR ANPIN THAT IS CALLED HEAVEN, and at his ending his roots spread and strike root in the holy earth, WHICH IS MALCHUT, ACCORDING TO THE VERSE, "FOR ALL THAT IS IN HEAVEN AND ON EARTH" (I DIVREI HAYAMIM 29:11). His name is number. He originates in the upper heaven, THAT IS ZEIR ANPIN, and five firmaments hang IN HEAVEN, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD down to this number, WHICH IS THE SIXTH FIRMAMENT, NAMELY YESOD. All the FIRMAMENTS receive the name 'NUMBER (HEB. MISPAR)' for YESOD, as written, "The heavens declare (Heb. MESAPRIM)" (Tehilim 19:2). Due to that number, the whole heaven, THE FIVE FIRMAMENTS, attain this name for its sake. Hence, "that brings out their host by number," for were it not for that number, there would never be hosts and generations, SINCE YESOD PRODUCES OFFSPRING.

We hear an explanation of "Who can count the dust of Jacob, and the number of the fourth part of Israel," and "and many of those who sleep in the dust of the earth shall awake". The merchant says that the "dust of the earth" was seen in the Book of Enoch as the letters floating in the air. "The dust" is the first dust, that is the body of the childless dead man, and "the earth" is the second, corrected one, the body of the incarnated man which corrects the first. In the time to come those who are corrected are destined to live forever, and the other side will be removed from the world. Repentance breaks many sentences and verdicts, and nothing withstands repentance; God accepts everyone who repents, as He is full of compassion and mercy. The Holy One, blessed be He, sees the ways of one who walks in evil, and He holds his hand, and gives him healing, and leads him in the true path.

210. In relation to this it is written, "Who can count the dust of Jacob, and the number of the fourth part of Yisrael" (Bemidbar 23:10). There were two who counted the flock that was numbered by them, because the evil eye had no power over them. "Who can count the dust of Jacob" refers to one who counts. "The number of the fourth part of Yisrael" is the second enumerator.

211. Over these two the evil eye has no power, for "Who can count the dust of Jacob" refers to the holy stones, strong stones, from which water sprouts into the world. Of this it is written, "and your seed shall be as the dust of the earth" (Beresheet 28:14). As the dust of the world is blessed for his sake, so, "and in your seed shall all the nations of the earth be blessed" (Beresheet 22:18), like the very dust of the earth. 'Number' is the second enumerator, who counted so as to cause all those females, the celestial pearls, to rest on the bed on which Jacob was lying, WHICH IS MALCHUT.

209. מאי במספר. אלא ברא חד דנהיר מסינאי עלמא עד סיימי עלמא, אית ליה לקודשא ברין הוא, והוא אילנא רבא ותקיף. רישיה מטי לצית שמיא, וסופיה מתחן שרשוי, ואשתרשן בעפר קדישא, ומספר שמייה. ותליא בשמים עלאין, וחמש רקיעין תליין מניה, עד האי מספר, וכלהו נטליין שמא דא בגיניה דכתיב השמים מספרים, בגין האי מספר, בלהו שמים רווחין שמא דא בגיניה, ועל דא המוציא במספר צבאם, דאלמלא מספר דא, לא ישתבחון חיילין ותולדין לעלמין.

210. ועל דא כתיב, מי מנה עפר ועקב ומספר את רבע ישראל, תרין אינון, דמנו עאנא, ועאלו בחושבנא על ידיהו, בגין דלא שלטא בהו עינא בישא. מי מנה עפר ועקב, הא חד, דעביד חושבנא. ומספר את רבע ישראל, הא מונה אחרא.

211. ועל תרין אליון לא שלטא בהו עינא בישא, דהא מי מנה לעפר ועקב, אליון אינון אבנין קדישין, אבנין מכולמין, דמנהון נפקי מין לעלמא. ועל דא כתיב והיה זרעך בעפר הארץ מה ההוא עפר, עלמא. מתברך בגיניה. אוף הכי והתברכו בזרעך כל גווי הארץ. בעפר הארץ ממש. ומספר דאיהו מונה הננינא, מנה לרבע כל אינון נוקבין, מרגלן עלאין, דמטה דשכיב עליה ישראל.

212. From then onward, it counts everything, because it, YESOD, has a good eye. Hence it is written, "He counts the number of the stars" (Tehilim 147:4), WHICH MEANS that they are all reckoned by it. In the future to come it is written, "shall the flocks pass again under the hands of him that counts them" (Yirmeyah 33:13), yet we do not know who that is, WHETHER THE FIRST OR SECOND ONE. But since at that time everything will be together indivisible, all will be conducted by one enumerator.

213. HE SAID TO HIMSELF, rise, old man, wake up and grow strong to sail in the sea. He opened with the verse, "Who can count the dust of Jacob, and the number of the fourth part of Yisrael." When the Holy One, blessed be He, will awaken to raise the dead, those who were incarnated, who are two bodies with one spirit, NAMELY THE BODY OF THE DEAD MAN AND THE BODY OF THE INCARNATED, WHO BOTH HAVE BUT ONE SPIRIT. They have two fathers, THE FATHER OF THE DEAD AND THAT OF THE INCARNATED BODY, and also two mothers. How many incarnations do they undergo for that UNTIL ONE IS CORRECTED. For though we learned THIS and it is so, yet "Who can count the dust of Jacob," WHICH IS THE FIRST ONE TO COUNT that will amend everything, ALL THE INCARNATED BODIES, and nothing will be lost, so everything will rise TO RESURRECT.

214. We have studied, "And many of those who sleep in the dust of the earth shall awake" (Daniel 12:2). The dust of the earth IS as was said in the book of Enoch that the friends looked at the letters floating in the air, which are Aleph Ayin Dalet Pei Mem Tav Resh, WHICH FORM 'dust of the earth'.

215. Hence, "So I praised the dead that are already dead" (Kohelet 4:2), which are the letters of 'dust of the earth', THAT IS, BOTH THE DEAD OF THE ASPECT OF DUST AND THE DEAD OF THE ASPECT OF EARTH. A voice is roused to inform, saying so during the second edifice, WHICH IS THE BODY OF THE INCARNATED, WHICH CORRECTS BOTH THE BODY OF THE DEAD OF THE ASPECT OF DUST, AND THE BODY ITSELF, WHICH IS THE ASPECT OF EARTH. IT IS IT THAT SAYS, "SO I PRAISED THE DEAD," THAT IS, FIXES THEM. The dust is the first dust, WHICH IS THE BODY OF THE DEAD MAN, the earth is the second, corrected one, THE BODY OF THE INCARNATED MAN, TO WHICH the sterile, first one is refuse. FOR THE BODY OF THE CHILDLESS DEAD MAN, WHICH IS STERILE, IS AS REFUSE IN RELATION TO THE INCARNATED BODY, WHICH CORRECTS IT. HENCE IT SAYS, "SO I PRAISED THE DEAD," THAT IS, FIXES THEM.

216. Those sleeping in the dust of the earth shall all wake up. Those that were corrected are destined to live forever (lit. "for the world"). Which world is that? It is the lower world, NAMELY MALCHUT, for they did not merit being in the upper world BUT DESCENDED TO THE FEMALE WORLD. Those who did not merit CORRECTING will be "to shame and everlasting contempt" (Daniel 12:2). HE ASKS, what is contempt, AND SAYS that the other side will be removed from the world, and the Holy One, blessed be He, will leave those who flowed from that side for people to wonder about. THIS IS THE MEANING OF, "TO SHAME AND EVERLASTING CONTEMPT."

212. ומתמן ולהלאה, איהו מונה לכלא, בגין דאיהו טוב עין. הדא הוא דכתיב, מונה מספר לככבים. מאן הוא מונה לככבים. מספר. מונה מספר לככבים, על ידו עברין בלהו בחשבנא, ולזמנא דאתי, עוד תעבורנה הצאן על ידי מונה, ולא ידעין מאן הוא. אלא בגין דבההוא זמנא, יהא בלא ביחודא בלא פרודא, בלא ליהוי מונה חר.

213. קום סבא, אתער ואתגבר בחילך, ושוט ימא. פתח ואמר, מי מנה עפר יעקב ומספר את רבע ישראל. בשעתא דיתער קודשא ברין הוא לאחויא מתיא, הני דאתהדרו בגלגולא, תרין גופין ברוחא חדא, תרין אבהן, תרין אמהן, במה גלגולין מתגלגלן על דא, אע"ג דאתמר, והכי הוא, אבל מי מנה עפר יעקב, ואיהו יתקין בלא, ולא יתאביד בלום, וכלא יקום.

214. והא אתמר, ורבים מישני ארמת עפר וקיצו. ארמת עפר הני, במה דאתמר בספרא דחנוך, בד חבריאי אסתבלו באינון אתוון דטסין באוירא ביה, ואינון אע"ד פמת"ר, היינו, ארמ"ת עפ"ר.

215. היינו ושבח אני את המתים שכבר מתו, ארמת עפר אינון אתוון וקלא אתער ואודע והכי אמר בבניינא הננינא. עפר, עפר קדמאה. ארמת הננינא, דאתתקן עקר קדמאה פסולת לגביה.

216. ארמת עפר בלהו, וקיצו. אלה דאתקנו, לחיי עולם. מאן עולם. דא עולם דלתתא דהא לא זכו למהוי בעולם דלעילא. ואלה דלא זכו, לחרפות ולדראון עולם. מאי לחרפות, אלא בגין דסטרא אחרא יתעבר מעלמא, וקודשא ברין הוא אלין דהוו מנביעו דההוא סטרא, ישאר לון, לתוהא בהון כל בני עלמא.

217. Who brought all this about? THE MAN who did not want to be fruitful and to procreate in the world or to uphold the holy covenant. He thus brought about all that, and all the incarnations I mentioned until now. HE SAID TO HIMSELF, up to here, old man. He was silent for a moment. The friends were stupefied and did not know whether it was day or night, or whether they were THERE or not.

218. The old man started with, "If you buy a Hebrew servant, six years he shall serve: and in the seventh..." (Shemot 21:2). This verse proves all that we have said. Come and see, every male is in the image of the male world, WHICH IS ZEIR ANPIN, and every female is in the image of the female world, WHICH IS MALCHUT. When one is the servant of the Holy One, blessed be He, he cleaves to the six primordial years, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. But if he tears himself away from WORSHIPPING Him, the Holy One, blessed be He, tears him from the six years of the male world, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, and he is given to the man of six extremities, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, whom he serves for six years, torn away from the supernal six years OF ZEIR ANPIN.

219. After that, he descends from there and is given to the female world. He who did not want to dwell in the male, goes down to dwell in the female, WHICH IS MALCHUT. The Nukva comes, which is the seventh SFIRAH, and takes him. OF HER IT IS SAID, "AND IN THE SEVENTH HE SHALL GO OUT FREE" (IBID.). From now on he is of the female world.

220. If he did not want to be maintained by her or her redemption, SAYING, "I LOVE MY MASTER...I WILL NOT GO OUT FREE" (IBID. 5), he goes down to cleave below, attaching himself to the Other Side. From now on he is torn from the world of the male and the world of the female, because he has joined the servants of the Other Side.

221. Now that it is so, AND HE IS ATTACHED TO THE OTHER SIDE, he needs a blemish, to be branded with a mark of blemish, NAMELY, "AND HIS MASTER SHALL BORE HIS EAR THROUGH WITH AN AWL" (IBID. 6), since every blemish pertains to the Other Side. THEN, "HE SHALL SERVE HIM FOREVER (LIT. 'TO THE WORLD')" (IBID.), THAT IS, UNTIL JUBILEE CALLED WORLD. From the Jubilee on, he incarnates again and goes back into the world as before, cleaving no further than the female world. If he attains merit, he begets offspring in the world of the female, WHICH IS MALCHUT, which are all described in the verse, "the virgins, her companions that follow her, shall be brought to you" (Tehilim 45:15). He is worthy, when he perfects himself to attain that.

217. כָּל דָּא מֵאֵן גְּרִים, הֵהוּא דְלָא בְּעֵי לְאַמְשָׁא בְּעֵלְמָא, וְלֹא בְּעֵי לְקַיְימָא בְּרִית קְדִישָׁא, עַל דָּא גְּרִים כָּל מַה דְּגְרִים, וְכָל הַנִּי גִלְגּוּלִין דְּקָא אַמִּינָא עָלָה עַד הֵכָא. עַד כַּאן סָבֵא. שְׁתִּיק רִגְעָא חֲדָא, וְחֲבַרְיָא הוּוּ תוּוְהִין, וְלֹא הוּוּ יַדְעִין, אִי הוּוּ יִמְמָא, אִי הוּוּ לִילִיָא, אִי קַיְימֵי תַמָּן, אִי לֹא קַיְימֵי.

218. פֶּתַח הֵהוּא סָבֵא וְאָמַר, בִּי תִקְנָה עֶבֶד עֲבָרֵי שֵׁשׁ שָׁנִים יַעֲבֹד וּבְשִׁבְעִית וְגו'. קָרָא דָּא אוֹכַח, עַל כָּל מַה דְּאִתְמַר. ת"ח, כָּל דְּכוּרָא, קָאִים בְּדִיוֹקְנָא, בְּעֵלְמָא דְּדְכוּרָא. וְכָל נֹקְבָא קָאִים בְּדִיוֹקְנָא, בְּעֵלְמָא דְּנֹקְבָא. בְּעוֹר דְּאִיהוּ עֲבָדָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַדְבֵּק בֵּיהּ, בְּאִינוּן שֵׁשׁ שָׁנִים קְדַמוּנִיּוֹת, וְאִי אַעֲקֹר גְּרַמִּיָּה מִפּוֹלְחָנִיָּה, יַעֲקֹר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא מְאִינוּן שֵׁשׁ שָׁנִים, דְּעֵלְמָא דְּדְכוּרָא, וְאִתְמַסֵּר לַב"ג, דְּאִיהוּ מְשִׁית סְטָרִין, יַפְלַח לִיהּ שִׁית שָׁנִין, וְיִתְעַקֵּר מְשִׁית שָׁנִין דְּלַעִילָא.

219. לְבַתֵּר נְחִית מִתַּמָּן, וְאִתְמַסֵּר בְּעֵלְמָא דְּנֹקְבָא. הוּא לֹא בְּעָא לְקַיְימָא בְּדְכוּרָא, נְחִית וְקַיְימָא בְּנֹקְבָא. אֲתַתָּא נֹקְבָא, דְּאִיהוּ שְׁבִיעִית, וְנִטְלָא לִיהּ, הָא מִכַּאן וְלַהֲלָאָה, מִעֵלְמָא דְּנֹקְבָא אִיהוּ.

220. לֹא בְּעָא לְקַיְימָא בָּהּ, וּבְמִירוּקָא דִּילָהּ, נְחִית לְתַתָּא, וְאִתְדְבֵּק לְתַתָּא, וְאִתְאַחֵד בְּסְטָרָא אַחְרָא. מִכַּאן וְלַהֲלָאָה, אִתְעַקֵּר מִעֵלְמָא דְּדְכוּרָא, וּמִעֵלְמָא דְּנֹקְבָא. הָא אִתְאַחֵד, בְּאִינוּן עֲבָדִים דְּאִינוּן מִסְטָרָא אַחְרָא.

221. הִשְׁתָּא כִּיּוֹן דְּהִכֵּי הוּא, אִיצְטְרִיךְ פָּגַם, וְלִמְעַבְדֵּי בֵּיהּ רְשִׁימוֹ דְּפָגַם, דְּהָא כָּל פָּגַם דְּסְטָרָא אַחְרָא אִיהוּ, וּמִיּוּבֵל וְלַהֲלָאָה אִתְהַדָּר לְגִלְגּוּלָא, וְתַב לְעֵלְמָא כְּמִלְקַדְמִין. וְאִתְדְבֵּק בְּהוּא עֵלְמָא דְּנֹקְבָא, וְלֹא יַתִּיר. זָכָה עֲבִיד תּוֹלְדִין בְּעֵלְמָא דְּנֹקְבָא, וְכִלְהוּ רְזָא דְּכַתִּיב בְּתוֹלוֹת אַחְרֵיהּ רַעוּתֵיהּ מוּבְאוֹת לָךְ. וְזַכָּאָה אִיהוּ כִּד אִתְתַּקֵּן וְזַכִּי לָכֵךְ.

222. If he has no merit, even when he incarnates at the Jubilee he is as if he never was, for HE INCARNATED again, yet did not perfect his life by marrying in the world and siring offspring. It is then written, "If he came in by himself, he shall go out by himself" (Shemot 21:3). If he entered the world alone, without children, and did not care to strive after that but left the world alone without children, he moves like a stone in a sling up to that place in the strong rock BEHIND THE GARDEN OF EDEN. There he enters, but the lone spirit blows at once that left his wife AND CAME THERE. THIS IS THE SPIRIT THAT REMAINED IN THE WIFE BY HER FIRST HUSBAND, which goes solitary like a snake that does not keep company on the road. FOR IT IS SEPARATED FROM THE TWO SPIRITS IN THE WOMAN AND GOES ALONE. It blows on him, ON THE SPIRIT OF THE CHILDLESS DEAD MAN THAT JUST CAME THERE, THAT IS, PUSHES IT AWAY FROM THERE, SO IT WILL INCARNATE AND PERFECT ITSELF.

223. Whereupon he leaves that place of the strong rock, alone WITHOUT A WIFE, and roams in the world until he finds a redeemer TO BRING HIM BACK TO THIS WORLD for his improvement. That is, "If he came in by himself, he shall go out by himself" WITHOUT A WIFE, he who did not wish to marry and have children. SINCE HE HAS NO SPOUSE HE HAS TO MARRY A DIVORCED WOMAN.

224. But, "if he is married" (Ibid.); he who did marry and tried with her but could not BEGET CHILDREN, such a man is not driven away like the other, nor comes out alone. But, "if he is married," the Holy One, blessed be He, does not withhold reward from anyone. Even though he did not have children, it is written, "then his wife shall go out with him" (Ibid.). The two incarnate, and are able to unite again. He does not marry a divorced woman, LIKE THE OTHER WHO HAS NO SPOUSE, but marries the same woman with whom he tried before yet they had no children. Now they shall attain it together, if they act well. Hence it is written, "then his wife shall go out with him."

225. "If his master has given him a wife" (Ibid. 4): the verse returns to another subject, to him who went out alone, without any wife. The place called seventh, NAMELY MALCHUT, shall redeem him, and that seventh is considered his master; it is the master of the whole earth. If his master has compassion for him and brings him back to the world solitary as he was and gives him a woman, for whom the altar sheds tears, NAMELY A DIVORCED WOMAN, they marry and she bears him boys or girls, "the wife and her children shall be her master's" (Ibid.), OF HOLY MALCHUT, as we learned.

222. ואי לא זכה אפילו בגלגולא דיובלא, הא איהו בלא הוה אתהדר, ולא אשלימו יומיו, לאתנסבא בעלמא, ולמעבד תולדין. מה כתיב, אם בגפו יבא בגפו יצא. אי יחידאי יעול בהווא עלמא בלא תולדין, ולא בעא לאשתדלא בהאי, ונפק מהאי עלמא יחידאי, בלא זרעא, אזיל כאבנא בקוספיתא, עד ההוא אתר דטנרא תקיפא, ועאל תמן ומיד נשב רוחא דההוא יחידאי, דקא אשתביק מנוקביה, ואזיל יחידאי, בחווא דלא אתחבר באחרא באורחא, ונשיב ביה.

223. ומיד נפק מגו ההוא אתר דטנרא תקיפא, הוא בלחודו, ואזיל ומשטטא בעלמא, עד דקא אשבח פרוקא לאתבא. והיינו אם בגפו יבא בגפו יצא, האי דלא בעא לאתנסבא, למהוי ליה תולדין.

224. אבל אם בעל אשה הוא, דקא אתנסב, ואשתדל באתתיה, ולא יכול, ההוא לא אתתרך בהווא אחרא, לא ייעול יחידאי, ולא נפיק יחידאי, אלא אם בעל אשה הוא, קודשא ברין הוא לא מקפח אגר כל ברין, אע"ג דלא זכו בבני, מה כתיב ויצאה אשתו עמו. ותרווייהו אתיין בגלגולא, וזכיין לאתחברא בחדא במלקדמין. והאי לא נסיב אתתא דתרוכין, אלא ההיא דאשתדל בה בקדמיתא, ולא זכו, השתא זכו בחדא, אי יתקנון עובדין, וע"ד ויצאה אשתו עמו.

225. אם אדוניו יתן לו אשה וגו'. אהדר קרא למלין אחרנין, להווא דנפיק יחידאי בלא נוקבא כלל, ויפרוק ליה ההוא דוכתא דאקרי שביעית. וההוא שביעית אקרי אדוניו, אדון כל הארץ איהו. אם דא אדוניו חס עליה, ואתיב ליה להאי עלמא יחידאי כמה דהוה, ויהיב ליה אתתא ההיא דמזבח אחיתת עלוי דמעין, ואתחברא בחדא. וילדה לו בנים או בנות האשה וילדיה תהיה לאדניה כמה דאתמר.

226. For if he repented and corrected the place he blemished during his life, he is accepted before the holy King, who receives him and then sets him aright. He is considered a penitent, since he inherited a dwelling in that place of the flowing river, NAMELY MALCHUT. FOR THE RIVER THAT COMES OUT AND FLOWS IS YESOD, ITS BED IS MALCHUT. He improves his former state. Once he is corrected and has repented, he achieves perfection, for there is nothing in the world, no key in the world that the penitent cannot break.

227. HE ASKS, what is the meaning of, "he shall go out by himself (Heb. gapo)"? HE ANSWERS, we have already studied it, yet it contains another hidden meaning. "He shall go out by himself (Heb. gapo)" is the same as in, "the highest (Heb. gapei) places of the city" (Mishlei 9:3). As in the latter, GAPEI IS AN EXPRESSION OF exaltation and praise, here too GAPO HAS THE MEANING OF exaltation and praise. In the place to which the penitent rise, even the most accomplished righteous cannot dwell. Therefore, once he repented, the Holy One, blessed be He, accepts him.

228. We have learned that nothing in the world withstands repentance, and the Holy One, blessed be He, surely accepts everyone. If one repents, the way of life is prepared for him. Even though he made any blemish, everything is mended and becomes corrected. For even having uttered an oath, the Holy One, blessed be He, accepts him, as written, "As I live, says Hashem, though Konyahu..." (Yirmeyah 22:24), and "Write this man childless" (Ibid. 30). But after he repented, it is written, "And the sons of Yechonyah: Assir..." (I Divrei Hayamim 3:17). From here we conclude that repentance breaks many sentences and verdicts and many iron chains, and that nothing withstands repentance.

229. In relation to that it is written, "And they shall go forth, and look upon the carcasses of the men that rebel against Me" (Yeshayah 66:24). It does not say, 'that rebelled against Me', but "rebel against Me," NAMELY THOSE who did not want to repent and regret what they have done. But if they regretted AND REPENTED, the Holy One, blessed be He, accepts them.

226. דְּהָא אִי תָב, וְאַתְקִין הוּא אֶתְר דְּפָגִים בְּחַיָּוִי, אֶתְקַבַּל קָמִי מַלְכָא קַדִּישָׁא, נְטִיל לִיָּה, וְאַתְקִין לִיָּה עַל תְּקוּנָוִי לְבַתְר. וְדָא אֶקְרִי בְּעַל תְּשׁוּבָה, דְּהָא יָרִית מוֹתְבִיָּה, דְּהָהוּא אֶתְר, דְּהָהוּא נְהַר דְּנִגְיָד וְנִפְיָק, וְאַתְקִין גְּרַמִּיָּה מִמָּה דְּהוּה בְּקַדְמִיתָא. בִּיּוֹן דְּאַתְתְּקִין וְתָב בְּתִיּוּבְתָא, הָא סְלִיק עַל תְּקוּנָיָה. דְּלִית מְלָה בְּעַלְמָא, וְלִית מִפְתָּחָא בְּעַלְמָא, דְּלָא תְּבַר הוּא דְּתָב בְּתִיּוּבְתָא.

227. מָאִי יֵצֵא בְּגַפּוֹ. הָא אֶתְמַר, אֲבָל תּוּ רְזָא אִית בִּיָּה, יֵצֵא בְּגַפּוֹ, כְּמָה דְּאֶתְ אָמַר, עַל גְּפִי מְרוּמֵי קֶרֶת, מָה לְהֵתָם עֲלוּיָא וְסְלִיקוּ, אוּף הֶכָא עֲלוּיָא וְסְלִיקוּ, אֶתְר דְּמְרִיָּהוֹן דְּתִיּוּבְתָא סְלִיקוּן, אֲפִילוּ צְדִיקִים גְּמוּרִים לָא יִכְלִין לְמִיקָם תַּמָּן. וּבג"כ בִּיּוֹן דְּתָב בְּתִיּוּבְתָא, קוּדְשָׁא בְּרִיךְ הוּא מְקַבַּל לִיָּה וְדָאִי מְיָד.

228. תְּנִינָן, לִית מְלָה בְּעַלְמָא דְּקִיּוּמָא קָמִי תְּשׁוּבָה, וְלְכֻלָּא קוּדְשָׁא בְּרִיךְ הוּא מְקַבַּל וְדָאִי. וְאִי תָב בְּתִיּוּבְתָא הָא אֶזְדְּמֵן לְקַבְּלִיָּה אֶרְח חַיִּים, וְאֶף ע"ג דְּפָגִים מָה דְּפָגִים, כְּלָא אֶתְתְּקִין, וְכֻלָּא אֶתְהַדַּר עַל תְּקוּנָיָה, דְּהָא אֲפִילוּ כְּמָה דְּאִית בִּיָּה אוּמָאָה, קוּדְשָׁא בְּרִיךְ הוּא מְקַבַּל, דְּכֶתִיב חִי אֲנִי נָאִם יְי' כִּי אִם יִהְיֶה כְּנִיָּהוּ וְגו', וְכֶתִיב כְּתַבּוּ אֶתְ הָאִישׁ הַזֶּה עֲרִירִי וְגו'. וּבַתְר דְּתָב בְּתִיּוּבְתָא כְּתִיב, וּבְנֵי יִכְנִיָּה אֲסִיר בְּנֵו וְגו', מְכָאן דְּתְשׁוּבָה מְתְבַר כְּמָה גְּזֵרִין וְדִינִין, וְכְמָה שְׁלֹשְׁלָאִין דְּפְרִזְלָא, וְלִית מָאן דְּקִיּוּמָא קָמִי דְּתִיּוּבְתָא.

229. וְעַל דָּא כְּתִיב, וַיֵּצְאוּ וַרְאוּ בְּפַגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי. אֲשֶׁר פָּשְׁעוּ בִּי, לֹא כְּתִיב, אֶלָּא הַפּוֹשְׁעִים בִּי, דְּלָא בְּעָאן לְאַתְבָּא, וְלְאַתְנַחְמָא עַל מָה דְּעִבְדוּ. אֲבָל בִּיּוֹן דְּאַתְנַחְמוּ, הָא מְקַבַּל לוֹן קוּדְשָׁא בְּרִיךְ הוּא.

230. Therefore such a man, even though he rebelled against Him, and blemished where he must not have blemished, but repented before Him, He accepts him and has pity on him. For the Holy One, blessed be He, is full of compassion, and is filled with compassion for all His works, as written, "and His tender mercies are over all His works" (Tehilim 145:9). His mercy reaches even beasts and fowls. So if His mercy reaches them, all the more so people who recognize and know how to praise their Master, when His mercy reaches them and dwells on them. Regarding this David said, "Great are Your compassions, Hashem: give me life as is Your wont" (Tehilim 119:156).

231. And if His mercy reaches the wicked, the righteous all the more. But who needs healing? Those who suffer pains. Who suffer pain? The wicked, who need healing and mercy, for the Holy One, blessed be He, takes pity on them so they will not be forsaken by Him, and He does not go away from them so they will return IN REPENTANCE before Him. When the Holy One, blessed be He, beckons, He does so with the right, and when He repels, He does so with the left. When He repels, the right beckons; He repels with one side and beckons with the other. The Holy One, blessed be He does not withdraw His mercy from them.

232. Come and see, "but he went perversely in the way of his heart," followed by, "I have seen his ways, and will heal him: I will lead him also, and bestow comforts on him and on his mourners" (Yeshayah 457:17-18). HE EXPLAINS, "but he went perversely" MEANS though the wicked do what they do willfully and follow the way of their heart, and others admonish them but they care not to listen to them, NEVERTHELESS, when they repent and take the good path of repentance, remedy awaits them.

233. We should observe now whether the verse refers to the living or the dead, for the beginning of the verse is not as its ending, nor the ending the beginning. The first part of the verse points at the living, SAYING, "BUT HE WENT PERVERSELY...", yet the latter part points to the dead, SAYING, "AND BESTOW COMFORTS ON HIM AND ON HIS MOURNERS." HE ANSWERS, the verse speaks of living man, and it is thus: "he went perversely in the way of his heart," because the Evil Inclination within him is strong and gains power. Hence "he went perversely," and does not care to repent.

230. בגין כך, בר נש דא, אף על גב דמשע ביה, ופגים באתרא דלא אצטריך, ותב לקמיה, מקבל ליה, וחס עליה, דהא קודשא בריך הוא מלא רחמין איהו, ואתמלי רחמים על כל עובדיו, כד"א ורחמיו על כל מעשיו. אמילו על בעירי ועופוי מאטון רחמיו. אי עלייהו מאטון רחמיו, כל שכן על בני נשא, הידעין ואשתמודעין לשבחא למאריהון, דרחמיו מאטון עלייהו, ושראן עלייהו. וע"ד אמר דוד, רחמיך רבים יי' במשפטיך חייני.

231. אי על חייבין מאטון רחמיו, כ"ש על זכאין. אלא מאן בעי אסוותא, אינון מארי באבין, ומאן אינון מארי באבין. אליון אינון חייבין, אינון בעאן אסוותא ורחמי, דקודשא בריך הוא רחמי עלייהו, דלא יהון שביקין מניה, ואיהי דלא אסתלק מניהו, ויתובון לקבליה. כד מקרב קודשא בריך הוא, בימינא בקרב. וכד דחי, בשמאלא דחי. ובשעתא דדחי, ימינא מקרב. מסטרא דא דחי, ומסטרא דא מקרב, וקודשא בריך הוא לא שביק רחמיו מניהו.

232. ת"ח, מה כתיב וילך שוכב בדרך לבו. וכתיב בתריה, דרכיו ראיתי וארפאהו ואנחהו ואשלם נחומים לו ולאבליו. וילך שוכב, אע"ג דחייבין עבדין, כל מה דעבדין בזרון דאזלין בארחא דלבייהו, ואחרנין עבדין בהו התראה, ולא בעאן לצייתא לון. בשעתא דתבין בתיובתא, ונטלין ארחא טבא דתיובתא, הא אסוותא זמינא לקבליהו.

233. השתא אית לאסתכלא, אי על חיוא אמר קרא, או על מתיוא אמר קרא. דהא רישא דקרא, לאו איהו סיפא. וסיפא, לאו איהו רישא. רישא דקרא, אחזי על חיוא. וסופיה אחזי על מתיוא. אלא, קרא אמר, בעוד דבר נש איהו בחיוו, והכי הוא, וילך שוכב בדרך לבו, בגין היצר הרע דביה, תקיף ואתתקף ביה, וע"ד אזל שוכב, ולא בעי לאתבא בתיובתא.

234. The Holy One, blessed be He, sees his ways, that he walks in evil to no use. He says, I need to hold his hand, as written, "I have seen his ways" walking in the darkness; I wish to give him healing, as written, "and will heal him." The Holy One, blessed be He, brings into his heart the path of repentance and healing for his soul. "I will lead him also" - what does this mean? It resembles the words, "go, lead the people" (Shemot 32:34), and the Holy One, blessed be He, leads him in the true path as one holding someone's hand, leading him out of darkness.

235. "And bestow comforts on him and on his mourners": HE ASKS, it seems as if he is dead, NOT AS IN THE FIRST PART OF THE VERSE. HE ANSWERS, assuredly he is dead; even though he is alive, since he is wicked, he is considered dead. What is the meaning of, "and bestow comforts on him and on his mourners"? HE SAYS, the Holy One, blessed be He, acts kindly with people. Ever since one's thirteenth birthday, He gives two guardian angels to be with him, and they guard him, one to his right and one to his left.

236. When man walks the right path they rejoice in him and uphold him with joy, announcing before him saying, Give honor to the image of the King. But when he treads the crooked path, they mourn for him and leave him. When the Holy One, blessed be He, holds him and leads him in the right way, it is written, "and bestow comforts on him and on his mourners." First I will "bestow comforts on him," for he regrets all that he did formerly and what he has done now and repents. Then, "on his mourners," who are the angels that mourned him when they departed from him. Now that they have returned there are consolations (Heb. nichumim) in every aspect, HE BOTH REGRETS (HEB. MITNACHEM) HIS DEEDS AND TAKES COMFORT (HEB. MITNACHEM) FOR HIS TROUBLES AND MOURNING.

237. Now he is surely alive, he is living in every respect, holding to the Tree of Life. Since he is attached to the Tree of Life, he is called a penitent, for the Congregation of Yisrael, WHICH IS MALCHUT, is also called penitence. FOR REPENTANCE (HEB. TESHUVAH) IS COMPOSED OF THE SEGMENTS, LET VAV RETURN (HEB. TASHUV) TO HEI. THE VAV IS THE TREE OF LIFE, ZEIR ANPIN, AND HEI IS MALCHUT. HENCE MALCHUT IS CALLED REPENTANCE. And he is called a repentant, and the ancient sages called him man of repentance literally, NAMELY, THE HUSBAND OF MALCHUT CALLED REPENTANCE, WHICH MEANS HE BESTOWS PLENTY ON HER. Therefore, even the wholly righteous cannot dwell where the penitents do.

The old merchant talks about David's situation when he took Bath-Sheva to wife and when he slew her husband, Uriah, with the sword of the children of Amon. He says that David did no sin when he took Bath-Sheva, but that he should have killed Uriah when he rebelled against the kingdom rather than using the Amonites to kill him. Some sins are against other men, and some are just against God.

234. קוֹדֵשׁ אֱלֹהֵינוּ הוּא חֲמֵי אֶרְחוּי, דְּקָא אֲזִלִּין בְּבִישׁ, בְּלֹא תוֹעֵלְתָא, אֲמַר קוֹדֵשׁ אֱלֹהֵינוּ הוּא, אֲנָא אֲצַטְרִיכְנָא לְאַתְקַמָּא בִּידֵיהּ, הֵה־ד דְּרַכְיוּ רְאִיתִי, דְּקָא אֲזִלִּין בְּחֻשׁוֹכָא, אֲנָא בְּעֵי לְמִיּהֵב לִיהּ אֲסוּתָא הֵה־ד וְאַרְפָּאֵהוּ, קוֹדֵשׁ אֱלֹהֵינוּ הוּא אִיהוּ אֲעִיל בְּלִבֵּיהּ אֶרְחִיָּה דְּתַיּוּבְתָא וְאַסוּתָא לְנִשְׁמַתֵּיהּ. וְאַנְחָהוּ, מֵאִי וְאַנְחָהוּ. כִּד"א לֵךְ נַחֵה אֶת הָעָם. אֲנַהִיג לִיהּ קוֹדֵשׁ אֱלֹהֵינוּ הוּא בְּאַרְחַ מִיִּשְׂרָאֵל, כְּמֵאֵן דְּאַתְקִיף בִּידָא דְאַחֲרָא, וְאַפְקִיָּה מִגּוֹ חֻשׁוֹכָא.

235. וְאַשְׁלֵם נְחוּמִים לוֹ וְלְאַבְלִיו, הֵא אֲתַחֲזִי דְמִיתָא אִיהוּ, אִין וְדֵאֵי מִיתָא אִיהוּ, וְקִימָא בְּחִינִין דְּהוּאִיל וְאִיהוּ רֶשַׁע, מִיתָא אֲקִרִי. מֵהוּ וְאַשְׁלֵם נְחוּמִים לוֹ וְלְאַבְלִיו. אֲלֵא קוֹדֵשׁ אֱלֹהֵינוּ הוּא עֲבִיד טִיבוּ עִם בְּנֵי נִשְׂא, דְּכִינִין דְּעָאֵל מִי"ג שְׁנִין וְלֹהֲלֵאָהּ, פְּקִיד עֲמִיָּה תְרִין מְלֹאכִין נְטוּרִין דְּנִטְרִי לִיהּ, חַד מִימֵינוּ, וְחַד מִשְׁמַאֲלֵיהּ.

236. כִּד אֲזִיל בֵּר נִשׁ בְּאַרְחַ מִיִּשְׂרָאֵל, אִינּוֹן חֲדָאן בֵּיהּ, וְאַתְקִיפוּ עֲמִיָּה בְּחֲדוּהּ, מְכַרְוִן קָמִיָּה וְאַמְרִין, הִבּוּ יָקָר לְדִיּוּקְנָא דְּמַלְכָּא. וְכִד אֲזִיל בְּאַרְחַ עֲקִימוּ, אִינּוֹן מְתַאבְּלִין עֲלֵיהּ, וּמְתַעֲבְרִין מִנֵּיהּ. כִּינִין דְּאַתְקִיף בֵּיהּ קוֹדֵשׁ אֱלֹהֵינוּ הוּא, וְאַנְהִיג לִיהּ בְּאַרְחַ מִיִּשְׂרָאֵל, כְּדִין כְּתִיב, וְאַשְׁלֵם נְחוּמִים לוֹ וְלְאַבְלִיו. וְאַשְׁלֵם נְחוּמִים לוֹ בְּקַדְמִיתָא, דְּאִיהוּ אֲתַנַּחֵם עַל מַה דְּעִבַד בְּקַדְמִיתָא, וְעַל מַה דְּעִבַד הַשְׁתָּא, וְתַב בְּתַיּוּבְתָא. וּבְתַר כֵּן וְלְאַבְלִיו, אִינּוֹן מְלֹאכִין דְּהוּוּ מְתַאבְּלִין עֲלֵיהּ כִּד אֲתַעֲבְרוּ מִנֵּיהּ, וְהַשְׁתָּא דְּאַתְהֲדְרוּ בְּהַדִּיָּהּ, הֵא וְדֵאֵי נְחוּמִים לְכָל סְטְרִין.

237. וְהַשְׁתָּא אִיהוּ חַי וְדֵאֵי חַי בְּכָל סְטְרִין, אֲחִיד בְּאִילָנָא דְּחַיִּי, וְכִינִין דְּאֲחִיד בְּאִילָנָא דְּחַיִּי, כְּדִין אֲקִרִי בְּעַל תְּשׁוּבָה, דְּהֵא בְּנִסְתַּי יִשְׂרָאֵל, תְּשׁוּבָה אוּף הִכִּי אֲקִרִי. וְאִיהוּ בְּעַל תְּשׁוּבָה אֲקִרִי. וְקַדְמָאֵי אֲמַרוּ, בְּעַל תְּשׁוּבָה מִמֶּשׁ. וְע"ד, אֲפִילוּ צְדִיקִים גְּמוּרִים אִינֵם יְכוּלִים לְעַמּוֹד, בְּמָקוֹם שְׁבַעֲלֵי תְּשׁוּבָה עוֹמְדִים.

238. King David said, "Against You, You alone, have I sinned and done that which is evil in Your sight" (Tehilim 51:6). What is the meaning of, "You alone"? HE ANSWERS, there are sins man commits against the Holy One, blessed be He, and against people, sins against people but not the Holy One, blessed be He, and sins against the Holy One, blessed be He, but not against people. King David sinned against the Holy One, blessed be He, alone, but not against people. HENCE HE SAID, "AGAINST YOU, YOU ALONE, HAVE I SINNED."

239. HE ASKS, yet if you argue that he did commit that sin by Bathsheba, we learned that whoever commits a sexual transgression with a man's wife, renders her forbidden to her husband, and THUS sins against his neighbor and against the Holy One, blessed be He. HE ANSWERS, this is not so. The sin you mentioned was permitted and David took that which was his, for she had a letter of divorce from her husband before he went to war. It was then the custom that men in Yisrael, who went to war, gave their wives a letter of divorce applicable after a certain time. Uriah did the same with Bathsheba. After the time had elapsed she was permitted to any man, and David married her. Whatever he did was permitted.

240. For had not it been so, but prohibited, the Holy One, blessed be He, would not have let her stay with him. Thus it is written as testimony, "And David comforted Bathsheba his wife" (II Shmuel 12:24). This is the testimony that she was his wife. Assuredly she was his wife and soulmate, ready for him from the day the world was created. This testifies that David did not commit sin by Bathsheba, as we said.

241. What was the sin he committed against the Holy One, blessed be He, and not against another? It is that he slew Uriah with the sword of the children of Amon, instead of killing him when he said to him, "and my lord Joab" (II Shmuel 11:11), seeing that he himself was his master. This the verse proves in the words, "These are the names of David's warriors" (II Shmuel 23:8), and not 'Joab's warriors'. THUS HE IS A REBEL AGAINST THE KINGDOM, WHICH IS PUNISHABLE BY DEATH. Yet he did not slay him at that time, but rather by the sword of Amon.

242. The text says that there was no fault found in him, "save only in the matter of Uriah the Hittite" (I Melachim 15:5). "Save only" indicates exclusion, that HE SINNED in the matter of Uriah, and not SINNED by Uriah HIMSELF. The Holy One, blessed be He, said, "and have slain him with the sword of the children of Amon" (I Shmuel 12:9). On each of the swords of the children of Amon, a crooked serpent was engraved, an image of a dragon, which is their idol. The Holy One, blessed be He, said, you have empowered that abomination. For when the children of Amon killed Uriah together with many of the children of Yisrael, the sword of the children of Amon grew strong at that time, and much strength was added to that idol and abomination.

238. דוד מלכא אמר, לך לבדך חטאתי והרע בעיניך עשיתי וגו', לך לבדך, מאי לך לבדך. אלא, בגין דאית חובין, דחטי ב"נ לקודשא בריך הוא ולבני נשא. ואית חובין דחטא לבני נשא, ולא לקודשא בריך הוא. ואית חובין דחטי לקודשא בריך הוא בלחודוי ולא לבני נשא. דוד מלכא, חב לקודשא בריך הוא בלחודוי, ולא לבני נשא.

239. ואי תימא הא חב ההוא חובה דבת שבע, ותנינן, מאן דאתי על ערוה אסרה על בעלה, וחב לחבריה, וחב לקודשא בריך הוא. לאו הכי הוא דההוא דאת אמר. בהיתרא הוה, ודוד דיליה נקט, וגט הוה לה מפעלה, עד לא יהך לקרבא, דהכי הוה מנהגא דכל ישראל, דיהבין גט זמן לאתתיה, כל דנפיק חילא. וכן עבד אוריה לבת שבע. ולבתר דעבר זמן והות פטורא לכלא, נטל לה הוד. ובהיתרא עבד כל מה דעבד.

240. דאלמלא לאו הכי, ובאסורא הוה, לא שבקה קודשא בריך הוא לגביה. והיינו דכתיב לסהדותא, וינחם דוד את בת שבע אשתו. סהדותא דאשתו היא, ודאי אשתו, ובת זוגו הות, דאודמנת לגביה, מיומא דאתברי עלמא. הא סהדותא דלא חב הוד חובה דבת שבע בדקאמרן.

241. ומה היא חובה דחב, לקודשא בריך הוא בלחודוי, ולא לאחרא. דקטל לאוריה בחרב בני עמון, ולא קטליה איהו בשעתא דאמר ליה ואדני יואב, דהא דוד הוה רבון עליה, וקרא אוכח, דכתיב ואלה שמות הגבורים אשר לדוד, ולא אשר ליואב, ולא קטליה ההיא שעתא, וקטליה בחרב בני עמון.

242. וקרא אמר, ולא נמצא אתו דבר, רק בדבר אוריה החתי. רק למעוטי קא אתי, בדבר אוריה, ולא באוריה. וקודשא בריך הוא אמר, ואותו הרגת בחרב בני עמון, וכל חרב בני עמון, הוה חקיק ביה חויא עקים, דיוקנא דדרקון, ואיהו ע"ז דלהון. אמר קודשא בריך הוא, יחבת חילא לההוא. שקוץ. בגין דבשעתא דקטלו בני עמון לאוריה, וסגי אין מבני ישראל עמיה, ואתגבר בהיא שעתא חרב בני עמון, כמה תקפא אתתקף ההיא ע"ז שקוץ.

243. You may say that Uriah was no righteous man, since it is written of him that he is Uriah the Hittite. But it is not so, he was righteous, only he was Hittite after his place, just like, "Yiftach the Gil'adite" (Shoftim 11:1), was so named after his place. THE SAME APPLIES TO URIAH THE HITTITE.

244. Hence it is written, "in the matter of Uriah the Hittite," AND NOT AGAINST URIAH HIMSELF, FOR HE WAS ALREADY LIABLE TO DEATH PENALTY FOR REBELLING AGAINST THE KINGDOM, AS MENTIONED. THIS IS BECAUSE HE CAUSED the abomination of the children of Amon to prevail against the camp of Elohim of David's army, who had the very shape of above, OF THE HOSTS OF SUPERNAL MALCHUT. When David caused a defect in his camp, he caused a defect above in another camp. David therefore said, "Against You, You alone, have I sinned"; against "You alone" and none other was the sin he committed. Hence THE VERSE SAYS, "in the matter of Uriah the Hittite," and hence, "with the sword of the children of Amon," WHICH MEANS THAT THE SIN WAS NOT AGAINST URIAH HIMSELF BUT IN THE MATTER OF URIAH, BY GIVING POWER TO THE SWORD OF THE CHILDREN OF AMON.

245. It is written, "For the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9), which are female, AS 'RUN' HAS A FEMININE SUFFIX. And it is written, "the eyes of Hashem, they rove to and fro through the whole earth" (Zecharyah 4:10), which are male, AS 'ROVE' IS MASCULINE. So they are distinct, SOME OF THEM ARE CONSIDERED MALE AND SOME FEMALE. David said, "and done that which is evil in Your sight (eyes)" (Tehilim 51:6). HE ASKS, it says, "in Your eyes," while it should have been 'before Your eyes'. HE ANSWERS, yet THE REASON FOR SAYING "in Your eyes" IS THAT David said, the place against which I have sinned was in Your eyes, because I knew your eyes were ready and set before me, yet I was not mindful of them. Thus the sin I committed was against Your eyes.

246. "So that You are justified in Your sentence, and clear in Your judgment" (Ibid.), and he will have no excuse to say before You, "EXAMINE ME, HASHEM, AND PROVE ME" (TEHILIM 26:2). Come and see, every artist speaks of his craft. David was the King's jester, and even though he was grieved, when he was before the King, he employed his jests as before, to amuse the King.

247. He said, Master of the universe, I said, "Examine me, Hashem, and prove me," and you said I cannot withstand the test. Here I have sinned "so that You are justified in Your sentence," and your words prove right. For had I not sinned, my word would be true and Yours vain. Now that I have sinned, I did it so that Your sentence will be true. I have allowed place to justify Your sentence, which I did, "so that You are justified in Your sentence, and clear in Your judgment." For David reverted to his craft, and said in his grief words of jest to the King.

243. וְאִי תִימָא, אֹרִיָה לֹא הוּא זָכָאִי, בֵּינָן דְּכָתִיב עָלֶיהָ אֹרִיָה הַחֲתִי. לֹא הָכִי, זָכָאִה הוּא, אֶלָּא דְשָׁמָא דְאַתְרֵיהָ הוּא חֲתִי. כַּד"א וַיִּפְתַּח הַגִּלְעָדִי, עַל שׁוֹם אַתְרֵיהָ אַתְקְרִי הָכִי.

244. וְעַל דָּא בְּדַבְרֵי אֹרִיָה הַחֲתִי, דְּשָׁקוּץ בְּנֵי עַמּוֹן אַתְגַּבֵּר עַל מַחְנֵה אֱלֹהִים, דְּמִשְׁרִיתָא דְדוֹר, דְּיוֹקְנָא מִמֶּשׁ דְּלַעִילָא הוּוּ. וּבַהֲהוּא שְׁעָתָא דְפָגִים דְדוֹר מִשְׁרִיתָא דָּא, פָּגִים לַעִילָא מִשְׁרִיתָא אַחְרָא. וְעַל דָּא אָמַר דוֹר, לָךְ לְבַדְךָ חֲטָאתִי. לְבַדְךָ, וְלֹא לְאַחְרָא. דָּא הוּא הַהוּא חוֹבָה דְחָב לְגַבְיָהּ. וְדָא הוּא בְּדַבְרֵי אֹרִיָה. וְדָא הוּא בְּחָרְבַּ בְּנֵי עַמּוֹן.

245. כָּתִיב, כִּי יִי' עֵינָיו מְשׁוֹטְטוֹת בְּכָל הָאָרֶץ, אֵלֶיךָ נֹקְבִין. וְכָתִיב עֵינָיו יִי' הֵמָּה מְשׁוֹטְטִים, אֵלֶיךָ דְכוֹרִין, וְהָא יְדִיעֵן אִינוֹן. דוֹר אָמַר וְהָרַע בְּעֵינֶיךָ עֲשִׂיתִי. בְּעֵינֶיךָ, לִפְנֵי עֵינֶיךָ מִבְּעֵי לֵיהּ. אֶלָּא מֵאִי בְּעֵינֶיךָ, אָמַר דוֹר, בַּהֲהוּא אַתְרֵי דְחַבְנָא, בְּעֵינֶיךָ הוּוּ. דְּהוּוֹנָא יָדַע, דְּהָא עֵינֶיךָ הוּוּ זְמִינִין, וְקִיּוּמִין קָמָאִי, וְלֹא חֲשַׁבְנָא לֹון, הָרִי חוֹבָא דְחַבְנָא, וְעַבְדָּנָא, בְּאֵן אַתְרֵי הוּוּ, בְּעֵינֶיךָ.

246. לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ תּוֹכַח בְּשִׁפְטֶיךָ, וְלֹא יְהִי לִי פְתָחוֹן פִּה לְמִימְרֵי קַמְךָ. ת"ח, כָּל אֹמְנָא, כַּד מְלִיל, בְּאוּמַנְתִּיהָ מְלִיל. דוֹר בְּדִיחָא דְמַלְכָּא הוּוּ, וְאֵע"ג דְּהוּוּ בְּצַעְרָא, בֵּינָן דְּהוּוּ קָמִי מַלְכָּא, תָּב לְבַדִּיחוּתִיהָ, כְּמָה דְּהוּוּ, בְּגִין לְבַדִּיחָא לְמַלְכָּא.

247. אָמַר, מֵאִרֵי דְעַלְמָא, אֲנָא אֲמִינָא, בְּחַנְנֵי יִי' וְנִסְנִי, וְאַתְּ אֲמַרְתָּ דְלֹא אִיכוֹל לְקִיּוּמָא בְּנִסְיוֹנֶיךָ. הָא חַבְנָא, לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ, וְיִהְיֶה מִיֶּלֶךְ קְשׁוּט, דְּאֶלְמָלָא לֹא חַבְנָא, יְהִי מְלָא דִילֵי קְשׁוּט, וְיִהְיֶה מִיֶּלֶךְ בְּרִיקְנִיָּא, הַשְׁתָּא דְחַבְנָא, בְּגִין דְּלֵהוּי מִיֶּלֶךְ קְשׁוּט, יְהִיבְנָא אַתְרֵי לְצַדִּיקָא מִיֶּלֶךְ, בְּגִין כִּן עֲבִידָנָא, לְמַעַן תִּצְדַּק בְּדַבְרֶיךָ תּוֹכַח בְּשִׁפְטֶיךָ. אַהֲדַר דוֹר לְאוּמַנְתִּיהָ, וְאָמַר גּוֹ צַעְרִיהָ מְלִין דְּבַדִּיחוּתָא לְמַלְכָּא.

248. We learned that the deed was not becoming of David, as he said, "and my heart is wounded (or: 'empty') within me" (Tehilim 109:22). It is so, as David said, there are two chambers in the heart, one with blood and the other with air. The one filled with blood is an abode for the Evil Inclination, yet my heart is not so, because it is empty, and I have not given place for the evil blood to allow the Evil Inclination to dwell in it. My heart is surely clear, without an evil dweller. Since it is so, it was not befitting David to commit that sin, only to give a pretext for the wicked to say that if King David sinned and the Holy One, blessed be He, forgave him, how much more so the rest of the people in the world. Hence David said, "Then I will teach transgressors Your ways; and sinners shall return to You" (Tehilim 51:15).

249. And it is written, "And David went up by the ascent of the Mount of Olives, and wept as he went up, and had his head covered, and he went barefoot" (II Shmuel 15:30). HE ASKS, wherefore was "his head covered, and he went barefoot"? AND HE ANSWERS, he was reprimanded; he made himself reprimanded in order to receive punishment, and the people were four cubits apart from him. Happy is the servant who serves his Master this way, and makes known his sin, in order to wholly repent it.

250. Come and see, what Shim'i the son of Gera did to him was greater than all the troubles he had until that day, yet David did not answer back anything, for so it became him and thus his iniquities were atoned for.

251. We should now observe this. Shim'i was a sage and had great wisdom. Why did he come to David and do what he did to him? HE ANSWERS, this came from a different place that put it into him. Whatever he did was for David's benefit. For what Shim'i did to him caused him to wholly repent, and broke his heart greatly, so he shed many tears from his heart before the Holy One, blessed be He. Hence it says, "because Hashem had said to him, curse" (II Shmuel 16:10). He knew that this has come down from another, high place.

252. David bade his son Solomon do two things, one concerning Joab, the other Shim'i, among the other commands he bade him. One concerned Joab, as written, "Moreover you know also what Joab the son of Tzruyah did to me" (I Melachim 2:5). It was something unknown that even Solomon could not have known. But since others knew, Solomon found out. Hence he said, "Moreover you know," what he was not supposed to have known.

248. תַּנִּינֶן, לֹא דוֹד אֶתְחַזֵּי לְהֵהוּא עֹבְדָא, דְּהָא אִיהוּ אָמַר, וְלִבִּי חָלַל בְּקִרְבִּי הֵכִי הוּא. אֲבָל אָמַר דוֹד, בְּלִבָּא אֵית תְּרִין הַיְכָלִין, בְּחַד דְּמָא, וּבְחַד רוּחָא, הֵהוּא חַד דְּמַלְוִיָּא דְּמָא, בֵּיה דִּינִירָא לְיִצְר הָרַע. וְלִבִּי לֹא הֵכִי, דְּהָא רִיקֶן אִיהוּ, וְלֹא יְהִיבִית דִּינִירָא לְדְּמָא בִּישָׂא, לְשַׁכְנָא בֵּיה יִצְר הָרַע, וְלִבִּי וְדֵאֵי חָלַל אִיהוּ, בְּלֹא דִּינִירָא בִּישָׂא, וְכִיּוֹן דְּהֵכִי הוּא, לֹא אֶתְחַזֵּי דוֹד לְהֵהוּא חוּבָה דְּחַב אֱלָא, בְּגִין לְמִיּהֵב פְּתִיחוּ דְּפּוּמָא לְחַיְבִיָּא, דִּימְרוּן, דוֹד מְלַכָּא חַב וְתַב בְּתִיּוּבְתָא, וּמְחַל לֵיה קוּדְשָׁא בְּרִיךְ הוּא, כ"ש שָׂאֵר בְּנֵי נְשָׂא. וְע"ד אָמַר אֱלִמְדָּה פּוֹשְׁעִים דְּרַכִּיךְ וְחַטָּאִים אֲלִיךְ יִשׁוּבוּ.

249. וּכְתִיב, וְדוֹד עָלָה בְּמַעְלָה הַיְזִיתִים עוֹלָה וּבֹכָה וְרֹאשׁ לוֹ חֲפוּי וְהוּא הוֹלֵךְ יַחֲף. רֹאשׁ לוֹ חֲפוּי, וְיַחֲף אֲמַאי. אֱלָא, נְזוּף הוּוּ, עָבַד גְּרַמְיָה נְזוּף, לְקַבְּלָא עֲנָשָׂא. וְעַמָּא הוּוּ רַחִיקִין מִנִּיה ד' אַמּוֹת. זְכָאָה עֲבָדָא דְּהֵכִי פִלַח לְמֵאֲרִיָּה, וְאַשְׁתַּמּוּדַע בְּחוּבִיָּה, לְאַתְבָּא מִנִּיה בְּתִיּוּבְתָא שְׁלִימְתָא.

250. ת"ח, יִתִּיר הוּוּ, מַה דְּעָבַד לֵיה שְׁמַעֵי בֶן גְּרָא, מְכַל עֲקָתִין דְּעָבְרוּ עָלֵיה עַד הֵהוּא יוּמָא, וְלֹא אֲתִיב דוֹד לְקַבְּלִיָּה מְלָה דְּהֵכִי הוּוּ יְאוּת לֵיה, וּבְדָא אֲתַכְפְּרוּ חוּבוּי.

251. הִשְׁתָּא אֵית לְאַסְתַּכְּלָא, שְׁמַעֵי ת"ח הוּוּ, וְחֻכְמָתָא סְגִיָּאָה הוּוּ בֵּיה, אֲמַאי נִפְיָק לְגַבֵּי דוֹד, וְעָבַד לֵיה כָּל מַה דְּעָבַד. אֱלָא מֵאַתְר אַחְרָא הוּוּ מְלָה, וְאַעִיל לֵיה בְּלִבִּיָּה מְלָה דָא. וְכָל דָּא לְתוּעֵלְתָא דְּדוֹד. דְּהָא הֵהוּא דְּעָבַד לֵיה שְׁמַעֵי, גְּרָמָא לֵיה לְמִיתַב בְּתִיּוּבְתָא שְׁלִימְתָא, וְתַבַּר לְבִיָּה בְּתַבִּירוּ סְגִי, וְאוּשִׁיר דְּמַעֵין סְגִיָּאִין, מְגוּ לְבִיָּה קְדָם קוּדְשָׁא בְּרִיךְ הוּא, וְעַל דָּא אָמַר, כִּי יִי אָמַר לוֹ קָלַל. יִרַע, דְּהָא מֵאַתְר עֲלָאָה אַחְרָא נַחַת מְלָה.

252. תְּרִין פְּקוּדִין, פְּקִיד דוֹד לְשַׁלְמָה בְּרִיָּה, חַד דִּיּוּאָב, וְחַד דְּשְׁמַעֵי, עִם שָׂאֵר פְּקוּדִין דְּפְקִיד לֵיה. דִּיּוּאָב: דְּכְתִיב, וְגַם אֶתָּה יִרְעַת אֶת אֲשֶׁר עָשָׂה לִי יוּאָב בֶּן צְרוּיָה. מְלָה סְתִימָא הוּוּ, דְּאַפִּילוּ שְׁלָמָה לֹא הוּוּ לֵיה לְמַנְדַּע, אֱלָא בְּגִין דִּינְדַעוּ אַחְרֵנִין, אֲתַגְּלִי לְשַׁלְמָה. וְעַל דָּא אָמַר, וְגַם אֶתָּה יִרְעַת וְגו'. מַה דְּלֹא אֶתְחַזֵּי לְךָ לְמַנְדַּע.

253. One concerned Shim'i, as written, "And, behold, you have with you Shim'i the son of Gera" (Ibid. 8). What is the meaning of, "with you"? HE ANSWERS, he is always at your disposal, since he was his teacher. This is why he did not say of Joab, 'And, behold, you have Joab with you'. But of Shim'i, who was constantly by him, he said, "And, behold, you have with you."

254. "And the king sent and called for Shim'i, and said to him, Build you a house in Jerusalem" (Ibid. 36). HE ASKS, where was King Solomon's wisdom in doing this? AND HE ANSWERS, he did everything wisely and noticed every aspect, that Shim'i was a sage. Solomon said, I want Torah to increase in this land by Shim'i, and that he shall not leave it.

255. Another thing is that Solomon observed wisely the words, "he came out, cursing as he came" (II Shmuel 16:5). Why does it say 'came' twice, 'he came out cursing' should have sufficed. AND HE ANSWERS, once he came out of the study hall TO CURSE David, and once he came out of Jerusalem for his servants, for which he died. He came out once for the king and once for his servants. Solomon saw all this and looked through the Holy Spirit at the second coming out. Hence he said, "For it shall be, that on the day you go out" (I Melachim 2:37), he knew that he will die going out.

256. "And cast dust" (II Shmuel 16:5). HE ASKS, What does it mean, "and cast dust"? AND HE ANSWERS, it was dust by my father, and water by Shim'i, as written, "For it shall be, that on the day you go out, and pass over the wadi of Kidron." It was dust there and water here. Solomon took account of them both so that he will be PUNISHED by dust and water like a Sota (a wife suspected of adultery), he who accused his father by the way.

257. It is written, "who cursed me with a grievous curse...and I swore to him by Hashem, saying, I will not put you to death with the sword" (I Melachim 2:8). HE ASKS, what is "with the sword"? Was Shim'i a fool THAT HE DID NOT UNDERSTAND that had he sworn this way, he may not say later, not with the sword, but with a spear or an arrow.

258. HE ANSWERS, there are two matters here. The child, the son of the great fish whose scales rise to the height of the clouds, spoke of the first. When David wanted to swear an oath, he would draw his sword, on which the engraved name was imprinted, and thus swore it. So he did with Shim'i, as written, "and I swore to him by Hashem, saying, I will not put you to death with the sword." How did he swear - with the sword. The other MATTER IS THAT Solomon considered, and said, he came cursing to my father, THAT IS, words, so I TOO HAVE words for him. So he slew him with the Tetragrammaton, and not with the sword. This is why Solomon acted this way.

253. דְּשָׁמְעִי: כְּתִיב, וְהִנֵּה עִמָּךְ שְׁמַעִי בֶן גֵּרָא. מֵאִי וְהִנֵּה עִמָּךְ, זְמִין הוּא עִמָּךְ תְּדִיר, רַבּוּ הוּהוּ. וּבְגִין כֵּךְ לֹא אָמַר עַל יוֹאָב וְהִנֵּה עִמָּךְ יוֹאָב. אֲבָל שְׁמַעִי דָא, דְּאִשְׁתַּכַּח עִמֵּיהּ תְּדִיר, אָמַר וְהִנֵּה עִמָּךְ.

254. וַיִּשְׁלַח הַמֶּלֶךְ וַיִּקְרָא לְשָׁמְעִי וַיֹּאמֶר בְּנֵה לְךָ בַיִת בִּירוּשָׁלַיִם. אֵן הוּא חֲכֻמַּתָּא דְשִׁלְמָה מְלֻכָא בְּהַאי. אֵלֹא כֹּלָא בְּחֻכְמַתָּא עֵבֶד, וְלִכְל סְטְרִין אֲשַׁגַּח, דְּהָא חֲכִים הוּהוּ שְׁמַעִי, וְאָמַר שְׁלָמָה, בְּעִינָא דִּיסְגִי אוֹרִייתָא בְּאַרְעָא עַל יְדוּי דְשְׁמַעִי, וְלֹא יִפּוּק לְבַר.

255. תּוּ מְלָה אַחְרָא אֲשַׁגַּח שְׁלָמָה בְּחֻכְמַתָּא, דְּכְתִיב, יֵצֵא יֵצֵא וַיִּקְלַל. מֵאִי יֵצֵא יֵצֵא תְרִי זְמִינִי, וַיֵּצֵא וַיִּקְלַל סְגִי. אֵלֹא, חֵד יֵצִיאָהּ, דְּנִפְק מִבֵּי מְדַרְשָׁא לְגַבֵּי דְדוּד. וְחֵד יֵצִיאָהּ, דְּנִפְק מִירוּשָׁלַם, לְגַבֵּי עֵבְדוּי דְמִית עֵלּוּי. יֵצִיאָהּ חֵדָא לְגַבֵּי מְלֻכָא, וַיֵּצִיאָהּ תְּנִינָא לְגַבֵּי עֵבְדִין. וְכֹל דָּא חֵמָא שְׁלָמָה, וְאֲשַׁגַּח בְּרוּחַ קוֹדֶשָׁא, הֵהוּא יֵצִיאָהּ תְּנִינָא. וְעַל דָּא אָמַר, וְהִנֵּה בְיוֹם צִאתְךָ, יִדַע דְּבִיצִיאָהּ יָמוּת.

256. וְעַפְר בְּעַפְר מֵהוּ. אָמַר שְׁלָמָה לְגַבֵּי אָבֹא בְּעַפְר הוּהוּ. לְגַבֵּי שְׁמַעִי בְּמִיָא, דְּכְתִיב וְהִנֵּה בְיוֹם צִאתְךָ וְעִבְרַתְּ אֶת נַחַל קִדְרוֹן. עַפְר הַתָּם, וְהֵכָא מִיָא. תְּרוּוּיָהּ דֵּן שְׁלָמָה, לְמַהוּ עַפְר וּמִיָא כְּסוּטָה, לְמֵאן דְּאִסְטִין אַרְחָא לְגַבֵּי אָבוּי.

257. כְּתִיב וְהוּא קָלְלֵנִי קָלְלָה נְמַרְצַת. וְכְתִיב וְאֲשַׁבַע לוֹ בְּיַי לֵאמֹר אִם אֲמִיתְךָ בְּחַרְב. מֵאִי בְּחַרְב. וְכִי שְׁמַעִי טַפְשָׁא הוּהוּ, דְּאִילוּ הָכִי אוּמִי לִיָהּ, דְּלֹא יִמָּא בְּחַרְב לֹא. אֲבָל בְּחֻנִּית אוּ בְּגִירָא אִין.

258. אֵלֹא תְרִין מְלִין הֵכָא. חֵד אָמַר יְנוּקָא, בְּרִיָה דְּנִנְיָא רַבָּא הֵהוּא דְּקִשְׁקִשׁוּי סְלָקִין לְרוּם עֲנַנִין. אוּמָאָה דְּדוּד מְלֻכָא, כֵּד הוּהוּ בְּעִי לְאוּמָאָה, אֲפִיק חֲרָבָא דִּילִיָהּ, דְּתַמְן הוּהוּ חֲקִיק שְׁמָא גְלִיפִין, וְתַמְן אוּמִי. וְכֵךְ עֵבִיד לְשְׁמַעִי, דְּכְתִיב וְאֲשַׁבַע לוֹ בְּיַי לֵאמֹר אִם אֲמִיתְךָ בְּחַרְב. בְּמֵאִי הוּהוּ אוּמָאָה דָא. בְּחַרְב. בְּחַרְב אוּמִי. וּמְלָה אַחְרָא, דֵּן שְׁלָמָה, אָמַר, בְּקָלְלָה אֶתָּא לְגַבֵּי אָבֹא, בְּמְלִין, הָא מְלִין לְגַבֵּיָהּ, וּבְשֵׁם הַמְּפֹרֶשׁ קְטִלִיָהּ, וְלֹא בְּחַרְב. וּבְגִין דָּא עֵבֶד שְׁלָמָה הָכִי.

259. We should now observe. If David swore to him, why did he kill him, for it seems as if this oath was false, since he did not speak his mind. HE ANSWERS, surely David did not kill him. It is known that every body part receives, but the heart does not receive even a hairsbreadth. King David was the heart OF YISRAEL, but received what was not befitting for him to receive, NAMELY, SHIM'I THROWING STONES AND CASTING DUST AT HIM. Therefore, "know what you ought to do to him" (Ibid. 9). Moreover, THE TREE, NAMELY HIS BEING OF THE ASPECT OF MALCHUT, THE SMALL TREE, caused him to be vindictive and grudging as a snake.

260. It is written, "For You desire not sacrifice; or else I would give it: You delight not in burnt offering. The sacrifices of Elohim are a broken spirit: a broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:18-19). HE ASKS, "For You desire not sacrifice": does not the Holy One, blessed be He, desire a sacrifice to be offered Him? He did decree that the wicked would sacrifice an offering so their iniquities would be atoned for. AND HE ANSWERS, But David addressed that to the name Elohim, WHICH IS THE ATTRIBUTE OF JUDGMENT. A sacrifice is not brought to the name Elohim, but to the name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei ALEPH. For a sacrifice is not brought to severe Judgment, the attribute of Judgment, as written, "If any man of you bring your offering to Hashem" (Vayikra 1:2), to Yud Hei Vav Hei, and not to the name Elohim. IT IS ALSO WRITTEN, "And when any will offer a meal offering to Hashem" (Vayikra 2:1), "a sacrifice of peace offerings to Hashem" (Vayikra 22:21), and "a sacrifice of thanks-giving to Hashem" (Ibid. 29), YET THE NAME ELOHIM IS NOT MENTIONED.

261. Therefore, since King David addressed the name Elohim, it had to be written, "For You desire not sacrifice; or else I would give it: You delight not in burnt offering," for to that name only a broken spirit is offered, as written, "The sacrifices of Elohim are a broken spirit." A sacrifice to Elohim is sadness and a broken heart. Hence whoever had a bad dream needs to look sad, because he is under the attribute of Elohim and the sacrifice to the attribute of Judgment needs TO BE sadness and a broken spirit. Sadness is useful for bad dreams, so judgment has no power over him, for he offered the proper sacrifice to the attribute of Judgment.

262. "A broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:19). HE ASKS, Is, "you will not despise," indicative that there exists a heart to be despised? HE ANSWERS, Yes, namely a heart that is haughty, a heart that is presumptuous. Such is a heart He despises, but a broken and contrite heart, Elohim will not despise.

259. הַשְׁתָּא אֵית לֹאסְתַבְלָא, דְּכִיּוֹן דְּאוּמֵי לִיה דְּדוּד, אַמְאֵי קְטְלִיה, דְּאַתְחֹזִי דְּהָא אוּמָא דְּהָא בְּעֵלִילָה הוּה, דְּהָא לְבָא וּמוּמָא לֹא הוּוּ בְּחַדָּא. אֲלֵא וְדֵאֵי דְּדוּד לֹא קְטְלִיה, וְהָא יָדִיעָא, כֹּל שְׂוִימִין דְּגוּפָא מְקַבְּלִין כֹּלָא, וְלְבָא לֹא מְקַבְּלָא אֲפִילוּ כְּחוּטָא דְּגִימָא דְּשַׁעְרָא. דְּדוּד מְלַכָּא לְבָא הוּה, וְקַבִּיל מַה דְּלֹא אַתְחֹזִי לִיה לְקַבְּלָא, וּבְגִין כֶּךָ, וַיִּדְעַת אֶת אֲשֶׁר תַּעֲשֶׂה לוֹ כְּתִיב. וְתוּ, דְּהָא אֵילָנָא גְרִים לְמַהוּי נְטוּר וְנוֹקֵם כְּחוּיָא.

260. כְּתִיב כִּי לֹא תַחֲפוּץ זֶבַח וְאַתְנָה עוֹלָה לֹא תִרְצֶה. זִבְחֵי אֱלֹהִים רוּחַ נְשֻׁבְרָה לֵב נְשֻׁבְרָה וְנִדְבָה אֱלֹהִים לֹא תִבְזֶה. כִּי לֹא תַחֲפוּץ זֶבַח, וְכִי לֹא בְעֵי קוּדְשָׁא בְרִיךְ הוּא דִּיקְרְבוֹן קְמִיה קְרַבְנָא, וְהָא אִיהוּ אַתְקִין לְגַבֵּי חַיִּיבֵי קְרַבְנָא, דִּיקְרְבוֹן וַיִּתְכַּפֵּר לְהוּ חוּבֵייהוּ. אֲלֵא דְּדוּד לְקַמֵּי שְׁמָא דְּאֱלֹהִים אָמַר, וְקְרַבְנָא לֹא קְרַבִּין לְשְׁמָא דְּאֱלֹהִים, אֲלֵא לְשְׁמָא דִּיּוֹד ה"א וְא"ו ה"א. דְּהָא לְגַבֵּי דִּינָא קְשִׁיָּא מִדַּת הַדִּין, לֹא מְקַרְבִּין קְרַבְנָא. דְּכְתִיב אֲדָם כִּי יִקְרִיב מִכֶּם קְרָבָן לַיְי. לַיְי, וְלֹא לְשְׁמָא דְּאֱלֹהִים. וְכִי תִקְרִיב. קְרָבָן מִנְחָה לַיְי. זֶבַח תוֹדָה לַיְי. זֶבַח שְׁלָמִים לַיְי.

261. וּבְגִין כֶּךָ, כִּיּוֹן דְּדוּד מְלַכָּא, לְגַבֵּי אֱלֹהִים אָמַר. אַצְטְרִיךְ לְמַכְתָּב, כִּי לֹא תַחֲפוּץ זֶבַח וְאַתְנָה עוֹלָה לֹא תִרְצֶה. דְּהָא לְשְׁמָא דְּהָא לֹא מְקַרְבִּין, אֲלֵא רוּחַ נְשֻׁבְרָה. דְּכְתִיב זִבְחֵי אֱלֹהִים רוּחַ נְשֻׁבְרָה. קְרַבְנָא דְּאֱלֹהִים, עֲצִיבוּ, וְתַבִּירוּ דְּלְבָא. וּבְגִין כֶּךָ, מֵאֵן דְּחָלֵם חֲלֵמָא בִּישָׂא, עֲצִיבוּ אַצְטְרִיךְ לְאַחְזָא, דְּהָא בְּמִדַּת אֱלֹהִים קִיּוּמָא, וְזֶבַח דְּמִדַּת דִּינָא, עֲצִיבוּ אַצְטְרִיךְ וְרוּחַ נְשֻׁבְרָה, וְהוּא עֲצִיבוּ מִסְתַּיִיה לְחֲלֵמָא בִּישָׂא, וְלֹא שְׁלֵטָא דִּינָא עֲלוּי. דְּהָא זֶבַח דְּאַתְחֹזִי לְמִדַּת דִּינָא, אֲקָרִיב קְמִיה.

262. לֵב נְשֻׁבְרָה וְנִדְבָה אֱלֹהִים לֹא תִבְזֶה, מֵאֵי לֹא תִבְזֶה, מִכֹּל דְּאֵיכָא לֵב דְּאִיהוּ בּוֹזָה. אִין הֵינּוּ לֵב דְּאִיהוּ גָּאָה, לֵב בְּגִסוּת רוּחָא, הֵינּוּ לֵב דְּאִיהוּ בּוֹזָה, אֲבָל לֵב נְשֻׁבְרָה וְנִדְבָה אֱלֹהִים לֹא תִבְזֶה.

263. "Do good in your favor to Zion: build you the walls of Jerusalem" (Ibid. 20). HE ASKS: What is meant by "Do good"? Is it not apparent that there already exists something good in it? Thus, WHY DO WE NEED TO PRAY to do good to that which is good? ANSWER: It is certain THAT PRAYER IS NEEDED FOR THE PURPOSE OF DOING BETTER, as from the day that the Holy One, blessed be He, was involved with the construction of the supernal Temple until this day, no good will dwell in that edifice, and so it was never completed. But when the moment arrives when His favor on high is aroused, He will do good and kindle the lights of that edifice which shall project to such an extent that even the angels on High will not be able to gaze at that edifice, that Temple. Then the Temple with its auxiliary tasks will be completed. CONCERNING THIS, HE PRAYED, "DO GOOD IN YOUR FAVOR TO ZION."

264. "build You the walls of Jerusalem." HE ASKS: Is it possible that, from the day that He endeavored to build the Temple to the present, He did not construct them? If the walls of the Temple were not built, then surely the Temple WAS NOT BUILT, AND SO WHY DOES HE SAY TO "DO GOOD IN YOUR FAVOR TO ZION," MEANING, THE TEMPLE? NORMALLY WALLS ARE BUILT FIRST THEN THE TEMPLE ITSELF. ANSWER: The works of the Holy One, blessed be He, are not similar to those of man. When building the Temple below, man first constructs the walls of the city, then the Temple. The walls of the city must first protect them, then work can be done with the Temple. This is not so with the Holy One, blessed be He. First He constructs the Temple and later, after lowering it from Heaven and placing it upon its site, He builds the walls of Jerusalem which are actually the walls of the city. Therefore, David, may he rest in peace, said, "Do good in your favor to Zion," first, and then, "build You the walls of Jerusalem."

265. Here there is a secret. Generally, in all doings of the Holy One, blessed be He, at the outset He proceeds to work upon what is on the outside, and then He proceeds to the inner part within. Yet here it is not so, SINCE HE PROCEEDED WITH THE CONSTRUCTION OF THE TEMPLE PRIOR TO CONSTRUCTING THE WALLS, WHICH ARE IN THE EXTERIOR. WHY? HE ANSWERS Come and behold: In all doings where the Holy One, blessed be He, proceeds with the outer work, in the planning stage He begins with the inner, MEANING THE INNERMOST. However, in actual doing, He proceeds with that which is found in the outside - just as the Klipah, MEANING THE SHELL OUTSIDE, stems from the Other Side, yet the inner part is drawn from the inner part, MEANING THE SIDE OF HOLINESS. The Other Side proceeds consistently, and it grows and protects the fruit. Once the fruit ripens, THE SHELL is cast aside, "the evil may prepare it, but the just shall put it on" (Iyov 27:17). The shell is thrown away and the righteous of the world are blessed.

263. הַיְטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם. מֵאֵי הַיְטִיבָה, אֶתְחַזֵּי דֵּהָא טִיבוּ אֵית בְּהַ, וְהִשְׁתָּא הַיְטִיבָה עַל הַהוּא טִיבוּ. וְדַאי הָכִי הוּא, דֵּהָא מִן יוֹמָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲשֶׁתְּדַל בְּבִנּוּן בֵּי מִקְדָּשָׁא לְעֵילָא, עַד כְּעַן, הַהוּא הִטְבָּה דְרִצּוֹן, לֹא שְׂרִינָא עַל הַהוּא בְּנִין, וְעַל דָּא לֹא אֲשֶׁתְּכַלֵּל. דֵּהָא בְּשַׁעְתָּא דְרִצּוֹן דְלְעֵילָא יִתְעַר, וַיְטִיב וַיְדַלִּיק נְהוּרִין דֵּהָהוּא בְּנִין, וְהַהוּא עֲבִידְתָּא, דְאִפִּילוּ מְלֹאכֵין דְלְעֵילָא, לֹא יִכְלֹן לְאִסְתַּכְּלָא בְּהַהוּא בֵּי מִקְדָּשָׁא, וְלֹא בְּהַהוּא בְּנִין. וְכִדִּין בֵּי מִקְדָּשָׁא, וְכֹל עוֹבְדָא אֲשֶׁתְּכַלֵּל.

264. תִּבְנֶה חוֹמוֹת יְרוּשָׁלַיִם, וְכִי מִן יוֹמָא דְאֲשֶׁתְּדַל בְּבִנּוּן בֵּי מִקְדָּשָׁא עַד כְּעַן, לֹא בְנָה לוֹן. אֵי חוֹמוֹת יְרוּשָׁלַם עַד כְּעַן לֹא בְנָה, בֵּי מִקְדָּשָׁא עַל אַחַת כַּמָּה וְכַמָּה. אֲלֵא קוּדְשָׁא בְּרִיךְ הוּא, כֹּל עוֹבְדוּי, לֹא כְּעוֹבְדֵי דְב"נ. בְּנֵי נְשָׂא כִּד בְּנֵי בֵּי מִקְדָּשָׁא לְתַתָּא, בְּקַדְמִיתָא עֲבָדוּ שׁוּרֵי קַרְתָּא, וְלְבִסוּף עֲבָדוּ בֵּי מִקְדָּשָׁא. שׁוּרֵי קַרְתָּא בְּקַדְמִיתָא, בְּגִין לְאִגְנָא עֲלִייהוּ, וְלְבַתֵּר בְּנִינָא דְבֵיתָא. קוּדְשָׁא בְּרִיךְ הוּא לֹא הָכִי, אֲלֵא בְּנֵי בֵּי מִקְדָּשָׁא בְּקַדְמִיתָא, וְלְבִסוּף, כִּד יַחִית לִיה מִשְׁמַיָּא, וַיּוֹתִיב לִיה עַל אֶתְרֵיהּ, כִּדִּין יִבְנֶה חוֹמוֹת יְרוּשָׁלַם דְאִגּוּן שׁוּרֵין דְקַרְתָּא. וְע"ד אֲמַר דּוּד ע"ז, הַיְטִיבָה בְּרִצּוֹנְךָ אֶת צִיּוֹן בְּקַדְמִיתָא, וְלְבַתֵּר תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם.

265. הֵכָא אֵית רְזָא, כֹּל עוֹבְדִין דְעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא, בְּקַדְמִיתָא אֲקָדִים הַהוּא דְלִבְר, וְלְבַתֵּר מוּחָא דְלָגוּ, וְהֵכָא לֹא הָכִי. ת"ח, כֹּל אִיגּוּן עוֹבְדִין דְעֵבִיד קוּדְשָׁא בְּרִיךְ הוּא, וְאֲקָדִים הַהוּא דְלִבְר, מוּחָא אֲקָדִים בְּמַחְשָׁבָה, וּבְעוֹבְדָא הַהוּא דְלִבְר, דֵּהָא כֹּל קְלִיפָה מְסַטְרָא אַחְרָא הוּי, וּמוּחָא מִן מוּחָא, וְתַדִּיר סְטְרָא אַחְרָא אֲקָדִים וְרַבִּי וְאִגְדִּיל וְנָטִיר אִיבָא. כִּיּוֹן דְאֶתְרַבִּי, זְרַקִין לִיה לִבְר, וַיִּכִּין רִשְׁע וְצַדִּיק וְלִפְשׁ, וְזַרְקִין לְהַהִיא קְלִיפָה, וּמְבַרְכִין לְצַדִּיקָא דְעֵלְמָא.

266. But here, concerning the construction of the Temple OF THE FUTURE when the Evil Side will be removed from the world, there will not be a need TO BEGIN WITH THE OUTSIDE because the inner part and the shell will both be His, so that He will commence with the inner part, as it is written, "Do good in Your favor to Zion," first, and then, "build You the walls of Jerusalem." For the outside wall, the shell, will be His own, as written: "'for I', says Hashem, 'will be to her a wall of fire round about,'" (Zecharyah 2:9) "I" and not the side of evil.

267. Yisrael is the supernal core of the world, as the thought of Yisrael came first - AS IN THOUGHT, THE INNERMOST PRECEDED THE SHELL, AS MENTIONED BEFORE. The heathen nations are like the shell TO YISRAEL. They came first IN DEED, BECAUSE IN ACTION THE SHELL COMES BEFORE THE INNER PART OF THE FRUIT AS LISTED EARLIER, as written: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael" (Bereshheet 36:31). In the future, the Holy One, blessed be He, will bring forth the fruit without the shell, as written: "Yisrael is holy to Hashem, the first fruits of His increase" (Yirmeyah 2:3), MEANING that the fruit comes before the shell. Even though the fruit will stay without a shell, who would dare extend his hand to eat of it, because of the verse "all that devour him shall be held guilty; evil shall come upon them, says Hashem" (Ibid.).

268. Of that time, IT IS WRITTEN: "Then shall You be pleased with the sacrifices of righteousness" (Tehilim 51:21), because then all will be enjoined into one and the Name will be whole in all its aspects, and there will be a whole sacrifice to Hashem Elohim. Presently, Elohim is not enjoined with the sacrifice, for if He was enjoined with it, numerous other Elohim would raise their ears in an attempt to join AND NURTURE FROM HOLINESS, HEAVEN FORBID. However, in the future time, IT IS WRITTEN, "For You are great, and do wondrous things, You are Elohim alone" (Tehilim 86:10), without any other deities.

At the time of resurrection, we are told, all those who have not died will experience death from the Holy One, blessed be He, and will then immediately rise back to life; this is in order that none of the impurity in the world will remain, and that the new world will be brought about from the workings of God.

269. At that time, it is written: "See now that I, even I, am He, and there is no Elohim with Me" (Devarim 32:39). HE ASKS: "See now that I, even I, am He"; THIS WOULD BE sufficient, so why MENTION THE WORD "now"? ANSWER: This situation never existed before, but from this time on, it will exist. The Holy One, blessed be He, said: 'See now what you were unable to see before.'

270. "That I, even I, am He..." HE ASKS: Why is "I" written twice? ANSWER: It is to stress that there is no other Elohim but Him THERE. Sometimes where it writes "I" once and not more, there may be the Other Side, but now, "I, even I, am He, and there is no Elohim with Me," for the Other Side has vanished, stressing exclusively that 'I alone am HE'.

266. אָבֵל הַכֹּא, בְּבִנְיָנָא דְבֵי מִקְדָּשָׁא, דְּסִטְרָא בִישָׁא יִתְעַבֵּר מֵעֲלָמָא, לֹא אֶצְטְרִיךְ, דְּהָא מוֹחָא וְקְלִיפָה דִּילִיָּהּ הִיּוּ. אֶקְדִּים מוֹחָא, דְּכִתִּיב הִיטִיבָה בְּרִצּוֹנֵךְ אֶת צִיּוֹן בְּקִדְמִיתָא, וְלִבְתֵּר תְּבַנֶּה חוֹמוֹת יְרוּשָׁלַם. הֵיא חוֹמָה דְּלִבְר, דְּאִיְהוּ קְלִיפָה, דִּילִיָּהּ הִיא מִמֶּשׁ. דְּכִתִּיב, וְאֲנִי אֵהִיָּה לָהּ נֶאֱמַר יְיָ חוֹמַת אִשׁ סָבִיב. אֲנִי וְלֹא סִטְרָא בִישָׁא.

267. יִשְׂרָאֵל, אֵינוֹן מוֹחָא, עֲלָאָה דְּעֲלָמָא. יִשְׂרָאֵל סְלִיקוּ בְּמִחְשָׁבָה בְּקִדְמִיתָא, עִמִּין עֵעֵבוּ"ם, דְּאֵינוֹן קְלִיפָה, אֶקְדִּים. דְּכִתִּיב וְאֵלֹהִים הַמְּלָכִים אֲשֶׁר מְלָכוּ בְּאֶרֶץ אֲדוּם לִפְנֵי מֶלֶךְ מֶלֶךְ לְבָנֵי יִשְׂרָאֵל. וְזִמִּין קוּדְשָׁא בְּרִיךְ הוּא, לֹאֶקְדֵּמָא מוֹחָא, בְּלֹא קְלִיפָה. דְּכִתִּיב קֹדֶשׁ יִשְׂרָאֵל לִי, רֵאשִׁית תְּבוּאָתָהּ, מוֹחָא קְדִים לְקְלִיפָה. וְאֵעִ"ג דְּמוֹחָא יְקוּם בְּלֹא קְלִיפָה, מֵאֵן הוּא דִּיוֹשִׁיט יְדָא לְמִיכָל מִנְיָה, בְּגִין, דְּכָל אוֹכְלֵיּוּ יִאֲשִׁמוּ רַעָה תְּבֵא אֵלֵיהֶם נֶאֱמַר יְיָ.

268. בְּהוּא זְמַנָּא, אֲזִי תְחַפּוּץ זְבַחֵי צְדָקָה. בְּגִין, דְּהָא כְּדִין, יִתְחַבֵּר כְּלָא בְּחַבּוּרָא חֲדָא, וְיֵהֵא שְׂמָא שְׁלִים בְּכָל תְּקוּנָיָה. וְכִדִּין קְרַבְנָא לְהוּי שְׁלִים, לִיְיָ אֱלֹהִים. דְּהִשְׁתָּא אֱלֹהִים לֹא אֶתְחַבֵּר לְקוּרְבָנָא, דְּאֶלְמָלֹא אֶתְחַבֵּר בֵּיהּ, כְּמָה אֱלֹהִים יִסְלַקוּן אֲדַרְגִּין לְאֶתְחַבֵּרָא תְּמֵן. אָבֵל בְּהוּא זְמַנָּא, כִּי גְדוּל אֶתָּה וְעוֹשֶׂה נִפְלְאוֹת אֶתָּה אֱלֹהִים לְבַדְךָ. וְאֵין אֱלֹהִים אַחֲרָא.

269. וּבְהוּא זְמַנָּא כְּתִיב, רְאוּ עֵתָה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדֵי רְאוּ כִּי אֲנִי אֲנִי הוּא סָגִי, מֵאֵי עֵתָה. אֶלֹא דְלֹא הוּא קְדָם לְכֵן, וְהוּא זְמַנָּא לִיְהוּי. אֲמַר קוּדְשָׁא בְּרִיךְ הוּא, עֵתָה רְאוּ, מַה דְּלֹא תִיכְלֹן לְמִיחְמֵי מִקְדָּמַת דְּנָא.

270. כִּי אֲנִי אֲנִי, תְּרֵי זְמַנֵּי אֲמַאי. אֶלֹא לְדִיּוּקָא, דְּהָא לִית תְּמֵן אֱלֹהִים, אֶלֹא הוּא. דְּהָא כְּמָה זְמַנִּין, דְּאֶתְמַר אֲנִי זְמַנָּא חֲדָא, וְלֹא יִתִּיר, וְהוּא תְּמֵן סִטְרָא אַחֲרָא. אָבֵל הִשְׁתָּא אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדֵי, דְּהָא כָּל סִטְרָא אַחֲרָא אֶתְעַבֵּר, וְדִיּוּקָא אֲנִי אֲנִי.

271. "I cause death and bring life..." (Ibid.). Until this moment, death was brought about via the Other Side; from this time on, "I will cause death and give life," MEANING from that time on - MEANING AT TIME OF RESURRECTION - all those who did not experience the taste of death from Him, FROM THE HOLY ONE, BLESSED BE HE, will then experience death and rise immediately back TO LIFE. DEATH WILL BE BROUGHT ABOUT BY THE HOLY ONE, BLESSED BE HE, in order that none of that impurity in the world will remain. There shall be a new world brought about from the workings of the Holy One, blessed be He.

272. "And if the servant plainly said... I will not go out free" (Shemot 21:5). As we explained, then he is impaired with a blemish, MEANING, "HIS MASTER SHALL BORE HIS EAR WITH AN AWL." "If he came in by himself" (Ibid. 3). What is meant by "by himself"? We learned with the Aramaic translation that this "alone" is a fine translation. However, we did learn that the world maintains itself with only one fin of the Leviathan.

273. This is its secret: where there was both male and female LEVIATHAN, as the Holy One, blessed be He, created them as male and female, wherever they went they caused the earth to tremble. Had not the Holy One, blessed be He, sterilized the male and cooled down the female, they would have disturbed the earth. As a result, they do not produce offspring. THIS IS THE ESSENCE OF: "If he came in by himself (Heb. gapo)" MEANING IF HE COMES under the wing (Heb. gaf) OF THE LEVIATHAN, that is, if he produces no offspring, "he shall go out by himself." He is thrust away there, and can not enter in the vicinity OF THE KING at all. He is thrust away and caused to be lost from that world. Thus, "he shall go out by himself," truly alone.

274. Come and behold: it is written, "They will die childless" (Vayikra 20:20). The word "childless" comprises male and female. He arrives through the secret of the male, and departs by the secret of the female. He arrives with one and departs with the other. This is that place that he clings to in that world, MEANING IN MALCHUT. The Holy One, blessed be He, does not want anyone to come before Him who sterilized himself in this world.

275. Come and behold: this is the example of the sacrifice. They did not offer before Him that which has been castrated. They would remove it so as not to offer it before Him. He commanded: "neither shall you do thus in your land" (Vayikra 22:24). And so unto all generations it is prohibited to emasculate any creature created by Hashem, as emasculation stems from the Other Side.

271. אָנִי אֲמִית וְאֶחֱיָהּ, עַד הַשְּׁתָּא מוֹתָא הוּת מְסֻטְרָא אַחְרָא, מִכָּאן וְלַהֲלָאָה, אָנִי אֲמִית וְאֶחֱיָהּ, מִכָּאן דְּבַהֲהוּא זְמַנָּא, כֹּל אִינוּן דְּלֹא טַעְמֵי טַעְמָא דְּמוֹתָא. מְנִיָּה תְּהָא לֹון מוֹתָא, וְיָקִים לֹון מִיָּד. אֲמַאי. בְּגִין דְּלֹא יִשְׁתַּאֲר מֵהוּא זוּהֵמָא בְּעֵלְמָא כְּלָל, וְיִהְיָ עֵלְמָא חֲדָתָא, בְּעוֹבְדֵי יְדוּי דְּקוּדְשָׁא בְּרִיךְ הוּא.

272. וְאִם אָמַר יֹאמֵר וְגו' לֹא אֵיצָא חֲפָשִׁי. כְּמָה דְּאִתְמַר כְּדִין פְּגִים לִיָּה פְּגִימוּ. אִם בְּגַפּוּ יָבֵא, מַהוּ בְּגַפּוּ. תְּנִינָן, כְּתַרְגוּמוֹ, בְּלַחְדוּדֵי. יֹאֲוֹת הוּא. אֲבָל הָא תְּנִינָן, כֹּל עֵלְמָא, לֹא קָאִים, אֲלֵא עַל גַּפָּא חֲדָא, דְּלוּיָתָן.

273. וְרָזָא דָּא, בְּשַׁעֲתָא דְּקִיָּמָא דְּכֹר וְנוֹקְבָא, דְּדָכַר וְנוֹקְבָא בְּרָא לֹון קוּדְשָׁא בְּרִיךְ הוּא, וּבְכָל מַה דְּאִזְלוּן, עֵלְמָא מְזַדְעוּעַ, וְאֵלְמָלֵא דְּסֵרַס קוּדְשָׁא בְּרִיךְ הוּא דְּכּוֹרָא, וְצִנָּן יָת נוֹקְבָא, הוּוּ מְטַשְׁטְשִׁין עֵלְמָא. וְע"ד לֹא עֲבָדִין תּוֹלְדִין, אִם בְּגַפּוּ יָבֵא, תַּחוּת הַהוּא גַּפָּא, דְּלֹא עֲבִיד תּוֹלְדִין עָאֵל. וְהוּאִיל וְכֹן, בְּגַפּוּ יֵצֵא, לְתַמָּן. אֲתַדְחָא, וְלֹא עָאֵל לְפִרְגוּדָא כְּלָל, וְאֲתַדְחָא וְאֲתַטְרִיד מֵהוּא עֵלְמָא. בְּגַפּוּ יֵצֵא, בְּגַפּוּ יֵצֵא וְדָאִי.

274. ת"ח, מַה כְּתִיב, עֲרִירִים יָמוּתוּ עֲרִירִים כְּלָל דְּכֹר וְנוֹקְבָא. בְּרָזָא דְּכּוֹרָא עָאֵל, וּבְרָזָא דְּנוֹקְבָא יָפּוֹק. עָאֵל בְּהָאִי, וְיָפּוֹק בְּהָאִי. וְהָאִי אִיְהוּ אֲתֵר, דְּקָא אֲתַדְבַּק בֵּיָה בְּהוּא עֵלְמָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא לֹא בְּעֵי דִיעוּל קְמִיָּה, מֵאן דְּמְסֵרַס גְּרַמִּיָּה בְּהָאִי עֵלְמָא.

275. תָּא חֲזִי, מִן קְרַבְנָא. דְּלֹא הוּוּ מְקַרְבִּין קְמִיָּה סְרוּסָא, וְאִפִּיקוּ לִיָּה, דְּלֹא יִתְקַרְב לְקְמִיָּה, וּפְקִיד וְאִמֵּר, וּבְאַרְצְכֶם לֹא תַעֲשׂוּ. וְכֹן לְדְרֵי דְרִין אֲסִיר לְסְרוּסֵי בְרִיָּין, דְּבְרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעֵלְמָא. דְּהָא כֹּל סְרוּסָא, דְּסֻטְרָא אַחְרָא אִיְהוּ.

276. If he endeavored and married and did not produce offspring, or he did not want to although married, or she did not want to produce offspring and later came to that world childless, we find the verse says: "if he is married," and he did not give proper attention to the work of the Holy One, blessed be He, TO HAVE CHILDREN, "then his wife shall go out with him." He enters under the wing of the male and she under the wing of the female, DENOTING MALCHUT, AND EACH ONE OF THEM who "came in by himself... shall go out by himself (also: 'his wing')" as we explained. Everything fits in well.

277. "If his master has given him a wife..." As we learned, "if his master," refers to the Master of the universe, NOTABLY MALCHUT, who "has given him a wife." We see here that man does not have the complete authority to marry a woman. All depends on the scale, MEANING ACCORDING TO THE MEASURE OF HIS MERITS, and so, He "has given him a wife," as this is not under his authority. Who is she? She is not his, NOT HIS MATE, and not set for him. Who is she? She is a WOMAN designated for someone else, but through mercy, he won her first and married her. This woman was given to him though she was not the proper one for him.

278. The Holy One, blessed be He, sees this from afar, that this woman is poised to bring offspring into the world. AND AFTER this man initiated with pleas of mercy she was given to him; he thus had offspring and planted a seed with the woman that was not his. Therefore, "the wife and her children shall remain her master's and he shall go out by himself." See how a wretched poor man toiled for naught to bring forth fruit in a garden that was not his, and departed empty-handed.

279. HE SAYS TO HIMSELF: Old man, in a time such as this, you were not as one who pushes the gate open with his feet, as one who lies on the ground without strength, and as a result of his weakness, he is unable to OPEN THE GATE so he pushes on it with his feet. Have courage, old man, do not fear. This poor unfortunate toiled for naught - why? Is it because he did not plant in a garden of his own? Then we could understand. But here, the Holy One, blessed be He, gave him this garden to plant; he did not take it ON HIS OWN INITIATIVE.

280. But, come and behold: all the things the Holy One, blessed be He, has done are according to the Law; there is nothing found wanting. If the Holy One, blessed be He, gave him a wife, and he produced fruits and plants, he is not like other incarnated ones. One who endeavors in this world to enlarge the tree but is unable is not the same as one who makes no effort to enlarge, but instead uproots, causes leaves to fall from the tree and diminishes its fruits.

276. ואי איהו אשתדל, ונסיב איתתא, ולא עביר תולדין, ולא בעא, ואע"ג דאית ליה איתתא, או אי היא לא בעאת, ועאל להווא עלמא, בלא תולדין, מה כתיב. אם בעל אשה הוא, ולא אשגחו לפעל ידוי דמאריהון, ויצאה אשתו עמו, איהו יעול בגפו דדכורא, ואיהי בנוקבא. בגפו יבא בגפו יצא כמה דאתמר, כלא על תקוניה.

277. אם אדניו יתן לו אשה, כמה דאתמר, אם אדניו, דא איהו אדון כל הארץ. יתן לו אשה, מהכא, דלאו ברשותא דבר נש קיימא למיסב אתתא. אלא כלא במאזנים לעלות. יתן לו אשה, דהא לאו ברשותיה איהו. ומאן איהי. ההיא דלאו דיליה, ולא אודמנת לגביה, ומאן איהי. ההיא דהות זמינא לאחרא, ואקדים האי ברחמי, ונטיל לה, דא אתייהיבת ליה, דלא אתחזיאת ליה.

278. וקודשא בריך הוא חמי מרחיק, וחמי לההיא אתתא, דזמינת לאפקא תולדין בעלמא. אקדים האי ברחמי, ואתייהיבת ליה, ועביר איבין, וזרע זרעא, באתתא דלאו דיליה, בג"כ, האשה וילדיה תהיה לאדניה, והוא יצא בגפו. אי ענייא מסכנא, כמה אשתדל בריקניא, לאה ואשתדל למעבד פירין, בגנתא דלאו איהי דיליה, ונפק בריקניא.

279. סבא סבא, בעדנין אליו, לא הוית ברגליך דחי לתרעא, כמאן דשכיב בארעא בלא תוקפא, דהא אתחלש ומחלשא סגי, דלא יכול, דחי ברגליו. אתתקף סבא, ולא תרחל. הא ענייא מסכנא, דאשתדל בריקניא, אימא אמאי. אי בגין דזרע בגנתא אחרא דלאו דיליה, יאות. אבל הכא קודשא בריך הוא יהיב ליה ההוא גנתא למזרע בה, דהא איהו לא נטיל לה.

280. אלא ת"ח, כל מלין דקודשא בריך הוא עביר, כלהו בדינא אינון, ולא הוה מלה בריקניא. האי דקודשא בריך הוא יהיב ליה אתתא, ועביר בה פירין ואיבין, לאו האי כשאר בני גלגולא, ולא דמי מאן דאשתדל בהאי עלמא לאסגאה אילנא, ולא יכול למאן דלא בעא לאסגאה לאשתדלא, ואעקר ואפיל טרפין דאילנא, ואזער איבא דיליה.

281. He whose Master gave him a wife to produce offspring, who strove before to enlarge the tree, but was unable, does not possess many merits. Had he possessed the proper merits, he would not need to reincarnate, as it is written: "And to them will I give in my house and within My walls a memorial better than sons and daughters" (Yeshayah 56:5). But now that he does not merit, the Holy One, blessed be He, sees that he tried to have children and was unable. Then "his Master has given him a wife," as we learned, and as a result of the Holy One, blessed be He, showing mercy, that He gives him A WIFE out of mercy, He takes His own back, He takes what caused that well to diminish FROM BEFORE THIS. For this reason, "the wife and her children shall be her master's." Later, he must return and work on himself to compensate for his loss. Here ends the secret of the verse.

282. HE SAID TO HIMSELF: Old man, you are saying that he toiled in vain TO BEGET CHILDREN. But you really did not pay attention to yourself that you walk in vain, for in regard to what you said, there is a verse that contradicts your entire construction, and you thought that you were swimming in the sea to your heart's content. What is this VERSE? It is written, "If the servant plainly says, 'I love my master, my wife and children...'" (Shemot 21:5), WE SEE THAT HE AGAIN MERITS THEM, AND SO HE DID NOT TOIL IN VAIN.

283. Woe, old man, weary without strength, what shall you do? You thought that there was no one pursuing you, but there is a verse pursuing you, coming out from behind the wall like a doe in the field. THAT IS, THAT HE DID NOT REMEMBER BEFORE, BUT SUDDENLY REMEMBERED, as if His hopping after you with thirteen hops behind you, DENOTING THE THIRTEEN WORDS IN THE VERSE FROM, "IF THE SERVANT PLAINLY SAYS" UNTIL THE WORD "FREE" (WITH THE LAST WORD NOT INCLUDED). It did reach you. What should you do, old man? Now, strengthen yourself because you were a mighty person until now. Old man! Remember the snowy day we planted beans and there were mighty warriors against you, and you alone defeated thirteen warriors who had each slain a hungry lion.

284. If these thirteen mighty ones have you defeated, then how much more so these thirteen WORDS IN THE VERSE, "IF THE SERVANT PLAINLY SAYS..." which have no more power than words. It is written, "He will surely say." The way of the Holy One, blessed be He, is to execute His Judgment with all. When the time arrives for that woman THAT THE SERVANT TOOK to find her real mate, what does THE HOLY ONE, BLESSED BE HE, do? He slays THE SERVANT THAT MARRIED HER, NOT BEING HER REAL MATE, and her real mate takes her, and THE SERVANT departs this world alone.

281. האִי דְאֲדוֹנָיו יְהִיב לִיה אֶתְתָּא, בְּגִין לְמַעַבְדַּא אִיבּוֹן, הָא אֶשְׁתַּדְּל בְּקַדְמִיתָא בְּגִין לְאַסְגָּאָה אִילְנָא, וְלֹא יָכִיל. זְכִיין כָּל כֶּךָ לִית לִיה, דְּאִי הוּא זְכָאָה בְּדַקָּא יְאוּת, לֹא הוּא תֵב בְּגִלְגוּלָא, דְּהָא כְּתִיב, וְנָתַתִּי לָכֶם בְּבֵיתִי וּבְחֹמוֹתַי יָד וְשֵׁם טוֹב מִבְּנִים וּמִבְּנוֹת. וְהִשְׁתָּא דְלֹא זָכָה, קוּדְשָׁא בְּרִיךְ הוּא חָמִי, דְּהָא אֶשְׁתַּדְּל וְלֹא יָכִיל, הָאִי, אֲדוֹנָיו יִתֵּן לוֹ אֶשָׁה, כְּמָה דְאֶתְמַר. וְכִיּוֹן דְּחָס עָלֵיה קוּדְשָׁא בְּרִיךְ הוּא, וְיְהִיב לִיה בְּרַחְמֵי, קוּדְשָׁא בְּרִיךְ הוּא גְבִי מְהִידִיָּה בְּקַדְמִיתָא, וְנָטִיל מַה דְּגָרַע הֵהוּא מִבּוּעָא, וּבְג"כ, הָאֶשָׁה וְיִלְדֵיהָ תְהִיָּה לְאֲדוֹנֶיהָ, וּלְבַתָּר יִיתוּב, וְיִשְׁתַּדְּל עַל גְּרַמֵּיהָ, לְאַשְׁלוּמֵי גְרַעוּנֶיהָ. עַד הֲכָא רְזָא דְקָרָא.

282. סָבֵא סָבֵא, אֶתְ אֲמַרְתָּ ע"ד, דְּבִרְיִקְנִיא אֶשְׁתַּדְּל, וְלֹא אֶשְׁחַת עֲלֶךָ, דְּבִרְיִקְנִיא אֶתְ אֲזִיל בְּמָה דְאֶמַרְתָּ, דְּהָא קָרָא רְדִיף אֲבַתְרָךְ, דְּסִתִּיר כָּל בְּנֵינָא דְבְּנִית עַד הִשְׁתָּא, וְאֵת חָשִׁיב דְאֵנַת מִשְׁטָטָא יִמָּא לְרַעוּתָךְ. וּמֵאִי אִיהוּ. דְּכְתִיב, וְאִם אָמַר יֹאמֵר הָעֶבֶד אֶהְבֵּתִי אֶת אֲדוֹנִי אֶת אֶשְׁתִּי וְגו'.

283. אִי סָבֵא סָבֵא, לְאִי חִילָא, מַה תַּעֲבִיד, חֶשְׁבַת דְּלֹא לִיהוּי מֵאן דְּרְדִיף אֲבַתְרָךְ, הָא הָאִי קָרָא רְדִיף אֲבַתְרָךְ, וְנָמִיק מִבְּתָר כְּתִילָא, כְּאִילָה בְּחַקְלָא, מְדִלְג דִּילוּגִין אֲבַתְרָךְ, תְּלִיסֵר דִּילוּגִין דְּלִיג אֲבַתְרָךְ וְאֲדַבִּיק לָךְ, מַה תַּעֲבִיד סָבֵא. הִשְׁתָּא אִית לָךְ לְאֶתְגַּבְרָא בְּחִילָךְ. דְּהָא גִיבֵר תְּקִיף הָוִית עַד יוּמָא. סָבֵא סָבֵא, הָוִי דְּכִיר יוּמָא דְתִלְגָּא, כְּד זְרַעְנָא פּוּלִין, וְהוּוּ כְּמָה גּוּבְרִין בְּנֵי חִילָא, לְקַבְּלָךְ, וְאֵנַת בְּלַחוּרָךְ, נְצַחַת תְּלִיסֵר גּוּבְרִין תְּקִימִין, בְּנֵי חִילָא, דְּכָל חַד מְנִיָּהוּ קָטִיל אֲרִיא, עַד לֹא יָכִיל.

284. אִי לְאִינוּן תְּלִיסֵר גּוּבְרִין נְצַחַת, הָנִי תְּלִיסֵר דְּלִית בְּהוּ חִילָא, אֶלָּא מְלִין, עֵאכ"ו. אָמַר יֹאמֵר כְּתִיב. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא אֲרַחֲיָה לְמַעַבְדַּא דִּינָא לְכִלָּא. כְּד מְטָא זְמָנָא דְהָאִי אֶתְתָּא לְאַשְׁכַּחָא בְּר זּוּגִיָּה מַה עֲבִיד קָטִיל לְדִין, וְנָטִיל לָהּ הֵהוּא בְּר זּוּגָא, וְאִיהוּ נָמִיק מֵהָאִי עֲלָמָא בְּלַחוּדוּי יַחֲדָאָה.

285. "And if the servant shall plainly say (lit. 'speaks, saying')" The friends have maintained according to the literal meaning of the verse: and if he speaks at the beginning of the sixth year, he will be saying at the end of the sixth year just before the entry of the seventh year. If he made this declaration even one day into the seventh year, his words would be void. What is the proof? It states "the servant," as long as he is a servant, meaning in the sixth year. If he spoke in the beginning of the sixth year and did not repeat at the end of the sixth year, it would be meaningless. For this reason, it writes twice, "speaks, saying."

286. Here, CONTINUING WITH OUR SUBJECT, while the servant is still with his wife, he intensifies his prayer and requests daily before the Holy King. Just as he acquired her through mercy, so too the ending is with pleas for mercy. This is the essence of "speaks, saying." He speaks at the beginning to hasten the taking of her through mercy and later PLEADS THAT HE SHOULD NOT BE SHUNTED ASIDE BEFORE HER REAL MATE, AND THAT HIS PETITION be received with mercy. He says: "I love my master." Because of his numerous prayers, he is beloved by the Holy One, blessed be He. He amends his actions, saying, "I love my master, my wife and my children: I will not go out free." The Holy One, blessed be He, receives his penance and manifold prayers.

287. What does the Holy One, blessed be He, do? Though he was prepared to reincarnate him and cause him to endure punishment in this world for his actions, He does not return him to this world. What does He do? He brings him near to the Heavenly Council, they judge him, submit him to the house of punishment, and the Holy One, blessed be He, brands him WITH THE AWL. He is handed over to punishment house to remain under the dominion of the uncircumcised until a specific time, and then He redeems him.

288. If at that time when he is being marked WITH THE AWL the Jubilee has arrived, and even if it is one day until Jubilee it is thus considered as if he spent the full time until Jubilee. This is the penalty and no more. With the arrival of Jubilee he is redeemed and brought into the presence OF THE HOLY ONE, BLESSED BE HE. The old man closed his eye for one moment. The merchant now begins a long section to do with strength, speaking about strong mountains, about the strong foundations of the earth, about King Solomon and about the mighty patriarchs. This leads to the issue of the birthright that Jacob took from Esau, and Jacob's strength over his brother. The serpent was able to seduce Adam because Adam lacked strength and might; that quality first appeared in Seth. Jacob's strength already existed in the form of Joseph.

285. וְאִם אָמַר יֹאמֵר, הֲאֵא וּקְמוּהָ חֲבֵרִיָּא כַּמְשֻׁטִיה לְדָקְרָא. וְאִם אָמַר, בְּשִׁירוּתָא דְשִׁית שְׁנִין, יֹאמֵר, בְּסוּפָא דְשִׁית שְׁנִין, עַד לֹא יַעוּל שְׁבִיעָאָה, דְּהָא אִי אָמַר, כִּד אִיהוּ אִפִּילוּ בְיוּמָא חַד מְשִׁבְעָאָה, מְלוּי בְטִלִין. מ"ט. הָעֶבֶד כְּתִיב, בְּעוֹד דְּאִיהוּ עֶבֶד, בְּשִׁתָּא שְׁתִּיתָּאָה. אָמַר בְּשִׁירוּתָא דְשִׁית שְׁנִין, וְלֹא אָמַר בְּסוּפָא דְשִׁית שְׁנִין, לֹא כְּלוּם הוּא, וּבְגִין כֵּךְ, תְּרִי זְמַנֵּי אָמַר יֹאמֵר.

286. וְהִכָּא, בְּעוֹד דְּאִיהוּ בְּהַאי אִתְתָּא, אֲסִגֵּי צְלוּתִין וּבְעוּתִין בְּכָל יוּמָא, לְגַבֵּי מַלְכָּא קְדִישָׁא, כְּמָה דְּהוּה שִׁירוּתָא בְּרַחֲמֵי, הִכִּי הוּא סוּפָא בְּרַחֲמֵי, וְדָא הוּא אָמַר יֹאמֵר. אָמַר בְּקְדָמִיתָא, כִּד אֲקִדִים בְּרַחֲמֵי. יֹאמֵר בְּסוּפָא וְיִתְקַבֵּל בְּרַחֲמֵי. וְמָה יֹאמֵר. אֶהְבֵּתִי אֶת אֲדוֹנִי, דְּבִג"ד, וּבִסְגִיאוֹ דְּצְלוּתִין, רַחֲמֵי לִיה לְקוּדְשָׁא בְּרִיךְ הוּא. אֶתְקִין עוֹבְדוּי, וְאָמַר אֶהְבֵּתִי אֶת אֲדוֹנִי אֶת אִשְׁתִּי וְאֶת בְּנֵי לֹא אֵצַא חֲמֻשִׁי. וְקוּדְשָׁא בְּרִיךְ הוּא קִבִּיל לִיה, בְּהוּא תִּיּוּבְתָא, וּבְאִינוּן סְגִיאוֹ דְּצְלוּתִין.

287. מָה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא, מָה דְּהוּה זְמַנֵּי לְאַהֲרָא לִיה בְּגִלְגוּלָא, וְלִמְסַבֵּל עוֹנְשִׁין בְּהַאי עֲלָמָא, עַל מָה דְּעֶבֶד, לֹא אֶהְדֵּר לִיה לְהַאי עֲלָמָא. וְמָה עֲבִיד, קְרִיב לִיה לְבִי דִּינָא דְּמִתִּיבְתָא דְּרִקִיעָא, וְדִיּוּנִין לִיה, וּמְסָרִין לִיה לְבִי מְלָקִיּוּתָא, וְאֲרֻשִׁים לִיה קוּדְשָׁא בְּרִיךְ הוּא, הִיךְ אֶתְמָסֵר לְבִי עוֹנְשָׁא, וּפְגִים לִיה, לְמַהוּי תַּחוּת שְׁלֻטְנִיה דְּעַרְלָה, עַד זְמַן יְדִיעָא, וּבְתַר פְּרִיק לִיה.

288. אִי בְּהוּא זְמַנָּא דְּקָא עֲבָדִין לִיה פְּגִימוֹ, אִי מְטָא יוּבְלָא, אִפִּילוּ יוּמָא חַד לְיוּבְלָא, אֶתְחַשֵּׁב כְּמָה דְּאִשְׁכַּח זְמַנָּא עַד יוּבְלָא, הִכִּי אֶתְעַנֵּשׁ וְלֹא יִתִּיר. אֶתָּא יוּבְלָא, וְאִפְרוּק, וְעֵאלִין לִיה גּוֹ פְּרָגוּדָא. עַד הִכָּא. אֲסִתִּים עֵינוּי הוּא סְבָא, רְגַעָא חֲדָא.

289. He began and said, "Hear, O mountains, Hashem's controversy, and you, strong foundations of the earth: for Hashem has controversy with His people" (Michah 6:2). HE THEN SAID TO HIMSELF: Old man, until now you were in the depths of the sea, and now you have skipped over the powerful mountains to wage war with them. Until now, surely, you were in the strong sea, but prior to coming into the deep sea, you met these powerful mountains that are located in the midst of the sea. Now you need to wage war against the depths of the sea and these mountains.

290. Weary old man without strength, who put you into this. You were in a state of peace, but you wanted this; you caused this, you are going to suffer. Now there is no other way for you but to wage war and conquer everything, and not turn back. Be strong, gird your loins, and do not fear to smash these mountains so they do not overpower you. Say to them: high mountains, mighty peaks, how strong you became.

291. Two verses are written. One writes, "Arise, contend before the mountains, and let the hills hear your voice" (Ibid. 1). Another writes, "Hear, O mountains, Hashem's controversy." There are mountains, and there are other mountains. There are mountains, very lofty, DENOTING CHESED, GVURAH, and TIFERET. About these, it is written, "Hear O mountains, Hashem's controversy." There are other mountains whose heights are somewhat lower, DENOTING NETZACH, HOD, AND YESOD. Regarding these, it is written, "Arise, contend before the mountains," because the pursuer of quarrels is upon them, MEANING, THERE ARE JUDGMENTS IN THEM. Hence, there are different mountains.

292. You may say that yet it writes, "let the hills hear your voice." These hills are below and you make mountains of them. HE ANSWERS: It is so. When compared to the lofty mountains, these are called hills, but by themselves, they are called mountains.

293. Come and behold: it is written, "and you strong foundations of the earth." HE ASKS: If it wrote, "Hear, O mountains," who then are these strong ones? HE ANSWERS: Mountains and strong ones are really the same. However, mountains are the three upper ones overtop OF THE STRONG ONES, DENOTING CHESED, GVURAH, AND TIFERET. The STRONG ONES are three lower ones, NAMELY NETZACH, HOD, AND YESOD. It is all one. Concerning the upper mountains, David said: "I lift my eyes to the mountains" (Tehilim 121:1). These refer to the three primary ones, NAMELY CHESED, GVURAH, AND TIFERET; "strong foundations of the earth," refer to the three secondary ones below the primary, WHICH ARE the supports of the Temple, NAMELY NETZACH AND HOD, and one is the joy of the Temple, NAMELY YESOD. These are called 'the foundations of the land'; they are strong and are called 'strong'.

289. פָּתַח וְאָמַר, שָׁמְעוּ הָרִים אֶת רִיב יי' וְהָאֵיתָנִים מוֹסְדֵי אֶרֶץ כִּי רִיב לִי עִם עַמּוֹ וְגו'. אִי סָבָא, עַד הִשְׁתָּא הוּיָת בְּעַמְקֵי יַמָּא, וְהִשְׁתָּא דְלִגְתָּ בְּטוּרֵין תְּקִיפִין, לְמַעַבְדַּ עִמְהוֹן קְרָבָא. אֲלָא וְדָאֵי עַד כְּעַן, בְּיַמָּא תְּקִיפָא אַנְתָּ, אֲבָל עַד דְּאִזְלַת בְּעַמְקֵי יַמָּא, פְּגַעַתָּ בְּאִינוֹן טוּרֵין תְּקִיפִין, דִּי בְּגוּ יַמָּא, וְאַעֲרַעַת בְּהוּ. הִשְׁתָּא אִית לָךְ לְאַגְחָא קְרָבָא בְּעַמְקֵי יַמָּא, וּבְהִנְהוּ טוּרֵין.

290. סָבָא לְאִי חִילָא, מֵאֵן יְהִבְךָ בְּדָא, הוּיָת בְּשָׁלָם, וּבְעִיַת לְכָל הָאִי, אַנְתָּ עַבְדַּת, אַנְתָּ סְבִיל. הִשְׁתָּא לִיַת לָךְ, אֲלָא לְאַגְחָא קְרָבָא, וּלְנִצְחָא כְּלָא, וְלֹא לְמַהְדָּר לְאַחוּרָא. אַתְקַף בְּחִילְךָ, חֲגוּר חֲרָצְךָ, וְלֹא תִדְחַל, לְתַבְרָא הֵנִי טוּרֵין, דְּלֹא יִתְתַקְמוֹן לְגַבְךָ. אִימָא לּוֹן, טוּרֵין רְמָאִין, טוּרֵין תְּקִיפִין, הִיךְ אַתּוֹן מִתְתַקְפִין.

291. תְּרִי קְרָאֵי כְּתִיבֵי, חֲד כְּתִיב, קוּם רִיב אֶת הָהָרִים וְתִשְׁמַעְנָה הַגְּבָעוֹת קוֹלְךָ. וְחֲד כְּתִיב, שָׁמְעוּ הָרִים אֶת רִיב יי'. אֲלָא אִית טוּרֵין, וְאִית טוּרֵין. אִית טוּרֵין, דְּאִינוֹן טוּרֵין רְמָאִין לְעִילָא לְעִילָא, לְאַלִין כְּתִיב, שָׁמְעוּ הָרִים אֶת רִיב יי'. וְאִית הָרִים, דְּאִינוֹן טוּרֵין תְּתָאִין לְתַתָּא מְנִייהוּ, לְאַלִין כְּתִיב, קוּם רִיב אֶת הָהָרִים. דְּהָא רְדִיף מְצוּתִין, אִית לְגַבֵּייהוּ. וְעַל דָּא אִית טוּרֵין וְאִית טוּרֵין.

292. וְאִי תִימָא, סָבָא, הָא כְּתִיב וְתִשְׁמַעְנָה הַגְּבָעוֹת, אֲלִין גְּבָעוֹת כָּל אִינוֹן דְּלַתָּא, וְהִשְׁתָּא אַנְתָּ עַבִיד לּוֹן הָרִים. אֲלָא הָכִי הוּא, לְגַבֵּי אִינוֹן טוּרֵין רְמָאִין, אֲקָרוֹן גְּבָעוֹת. כַּד אִינוֹן בְּלַחוּדֵיהוּ אִינוֹן הָרִים אֲקָרוֹן.

293. תָּא חֲזִי, כְּתִיב וְהָאֵיתָנִים מוֹסְדֵי אֶרֶץ, בֵּינּוֹן דְּכְתִיב שָׁמְעוּ הָרִים, מֵאֵן אִינוֹן הָרִים, וּמֵאֵן אִינוֹן אֵיתָנִים. אֲלָא, הָרִים וְאֵיתָנִים כְּלָהוּ חֲד. אֲבָל אִינוֹן תְּלַת עֲלָאִין לְעִילָא עַל רִישֵׁיהוּ. וְאִינוֹן תְּלַת לְתַתָּא מְנִייהוּ. וְכְלָהוּ חֲד. הָרִים לְעִילָא, וְעִלֵּייהוּ אֲמַר דְּוֹד אֲשָׁא עֵינֵי אֶל הָהָרִים. וְאַלִין אִינוֹן תְּלַת קְדָמָאֵי. וְהָאֵיתָנִים מוֹסְדֵי אֶרֶץ, אֲלִין אִינוֹן תְּלַת בְּתַרְאֵי, לְתַתָּא מְנִייהוּ, תְּרִי סְמִכֵי בֵיתָא, וְחֲד חֲדוּה דְּבֵיתָא, וְאַלִין אֲקָרוֹן מוֹסְדֵי אֶרֶץ. אֵיתָנִים אִינוֹן, וְאֵיתָנִים אֲקָרוֹן.

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294. HE SAID TO HIMSELF: Old man, you are aware that he who wages war, if he is not on guard, can not win wars. He needs to strike with his hand, and be on guard in his thoughts. Whatever the other plans, he must anticipate AND BE ON GUARD. The right hand is designated at all times to strike, and his left hand and his thoughts to receive and be on guard - THE THOUGHTS TO BE ON GUARD, THE LEFT HAND TO RECEIVE BLOWS FROM THE ADVERSARY. The right serves in any THING.

295. Now you speak of the strong ones. The strong ones (Heb. eitanim) are below, DENOTING NETZACH, HOD, AND YESOD, and mountains above DENOTE CHESED, GVURAH, AND TIFERET. Be on guard, old man, as there is another thought that conflicts with yours, as written, "A maskil of Eitan the Ezrachite" (Tehilim 89:1), referring to old Abraham, called Eitan. So if Abraham is known as 'Eitan' then Isaac and Jacob must be referred to as eitanim (lit. 'strong ones') AND WE KNOW THAT THE FATHERS DENOTE CHESED, GVURAH, AND TIFERET, FOR CHESED, GVURAH, AND TIFERET ARE REFERRED TO AS 'STRONG'. Rise, old man, as you see that this thought conflicts with your thought.

296. "...and took up his discourse, and said, 'Strong is your dwelling place...'" (Bemidbar 24:21) 'Eitan' refers to the morning of Abraham, as written "As soon as the morning was light" (Bereshheet 44:3). This refers to the pillar, DENOTING YESOD, that the entire earth, DENOTING MALCHUT, leans upon. Its light is received from Abraham, DENOTING CHESED. The river exiting Eden is so called, DENOTING YESOD, AND SO YESOD IS REFERRED TO AS 'EITAN'. HE SAID TO HIMSELF: Old man, one thought is in opposition to you, and you are unable to be on your guard. How can one wage war, old man, where is your strength? Surely "nor the battle to the strong" (Kohelet 9:11).

297. It is written "A maskil of Eitan the Ezrachite," and there is a verse, "A maskil of David," denoting the river that flows from Eden, ALLUDING TO YESOD, that clarifies David, REPRESENTING MALCHUT, to inform him of these concealed heavenly matters, AND SO YESOD BECOMES REFERRED TO AS 'MASKIL' (ENG. 'ERUDITE'). Now if maskil alludes to the river flowing from Eden, MEANING YESOD THAT IS BELOW, IN NETZACH, HOD, AND YESOD, then Eitan the Ezrachite ALLUDES TO ABRAHAM, WHOM I KNOW TO BE ABOVE, WITH CHESED, GVURAH, TIFERET. And though I am an old man, I overcome this thought. BUT Eitan the Ezrachite points to two grades, as the verse says: "As soon as the morning was light." "Light" denotes Abraham, WHO IS CHESED; "morning" is the river, WHICH IS YESOD. So in relation to Eitan the Ezrachite, 'Ezrachite' alludes to Abraham and 'Eitan' is, as we said, that river flowing from Eden, NAMELY YESOD.

298. Now, old man, stand upon your chariot, as you will now fall and will not be able to rise. Behold King Solomon. He came with his hosts, chariots, warriors, and cavaliers and they come towards you. Rise, and leave the field so they will not find you there. It is written, "And all the men of Yisrael assembled themselves to king Solomon at the feast in the month of etanim" (I Melachim 8:2). THIS MEANS the month that the eitanim (lit. 'strong ones') were born. Who are these? They are the Fathers, who are the mighty ones of the earth. This month is Tishrei, in which the alphabet is in reverse order, from below upwards, MEANING PROCEEDING FROM TAV TO SHIN-RESH-KUF. SO ALSO THE LETTERS OF TISHREI REPRESENT THE LETTERS GOING BACKWARD, FOR THE EITANIM ARE THE FATHERS, WHO ARE CHESED, GVURAH, AND TIFERET.

294. סָבָא סָבָא, הָא יָדַעְתָּ, מֵאֵן דְּאִגַּח קְרָבָא, אִי לֹא יָדַע לְאַסְתַּמְרָא, לֹא יִנְצַח קְרָבִין, אֲצַטְרִיךְ לְמַחָא בִּידֵיהּ, וְלֹאסְתַּמְרָא בְּרַעֲיוֹנֵיהּ, מַה דִּיהָא חָשִׁיב אַחְרָא, דִּיהָא חָשִׁיב אִיהוּ, וְיָד יְמִינָא זְמִינָא תְדִיר לְמַחָא. וּמַחְשְׁבוֹ וִידָא שְׁמַאלִית, זְמִינָא תְדִיר לְקַבְלָא וְלֹאסְתַּמְרָא, וְיְמִינָא כְּלָא.

295. הַשְּׁתָּא אֲמַרְתָּ וְהָאִיתְנִים, אִיתְנִים אֵינּוֹן לְתַתָּא, וְהָרִים לְעֵילָא. אֲסַתְמַר סָבָא, דְּהָא רַעֲיוֹנָא אַחְרָא לְקַבְלָךְ, דְּכַתִּיב מִשְׁכִּיל לְאִיתָן הָאֲזַרְחִי. וְדָא אִיהוּ אַבְרָהָם סָבָא, וְאֶקְרִי אִיתָן, וְאִי אַבְרָהָם אִיהוּ אִיתָן, יִצְחָק וְיַעֲקֹב אִיתְנִים אַקְרוּן. קוּם סָבָא, דְּהָא יָדַעְתָּ רַעֲיוֹנָא דָא הוּי מַחֵי לְרַעֲיוֹנְךָ.

296. וְיִשָּׂא מְשָׁלוֹ וַיֹּאמֶר אִיתָן מוֹשְׁבֶךָ וְשִׁים בְּסַלְעַ קִנְךָ. אִיתָן: דָּא בְּקֶר דְּאַבְרָהָם. וְהֵינּוּ, הַבְּקָר אֹר. דָּא עַמּוּדָא, דְּכָל עֲלָמָא קִיּוּמָא עָלֵיהּ, וְנִהֲרִו דִּילֵיהּ מֵאַבְרָהָם יְרִית. נְהַר הַיּוֹצֵא מֵעַדְן אַקְרִי. אִי סָבָא סָבָא, הָא רַעֲיוֹנָא אַחְרָא לְקַבְלָךְ, וְלֹא יָדַעְתָּ לְאַסְתַּמְרָא, הֵיכִי מְגִיחִין קְרָבָא. סָבָא, אֵן הוּא תּוֹקְפָא דִּילְךָ, וְדָאֵי לֹא לְגַבּוּרִים הַמְלַחְמָה.

297. כְּתִיב מִשְׁכִּיל לְאִיתָן הָאֲזַרְחִי, וּכְתִיב מִשְׁכִּיל לְדוֹד, דָּא נְהַר הַיּוֹצֵא מֵעַדְן, דְּאִיהוּ תּוֹרְגְמָן לְדוֹד, לְאוֹדְעָא לֵיהּ, מֵאֵינּוֹן מְלִין סְתִימִין עֲלָאִין. אִי מִשְׁכִּיל אִיהוּ נְהַר דְּנַפְסִיק מֵעַדְן. אִיתָן הָאֲזַרְחִי אַבְרָהָם, אִיהוּ לְעֵילָא וְדָאֵי, הָא יָדַעְנָא. וְאֵע"ג דְּאָנָא סָבָא, עַל רַעֲיוֹנָא דָּא מַחִינָא. אִיתָן הָאֲזַרְחִי, תְרִין דְּרָגִין אֵינּוֹן. כַּד"א, בְּקֶר אֹר. אֹר, הוּא אַבְרָהָם. בְּקֶר הוּא נְהַר. אוּף הַכִּי, אִיתָן הָאֲזַרְחִי, אֲזַרְחָא, הוּא אַבְרָהָם. אִיתָן, בְּמַה דְּאַתְמַר, דָּא הַהוּא נְהַר דְּנַפְסִיק מֵעַדְן.

298. הַשְּׁתָּא סָבָא, קוּם קָאִים עַל רְתִיכְךָ, דְּהַשְּׁתָּא תְנַפּוּל וְלֹא תִיכּוּל לְמִיקָם. הָא שְׁלֵמָה מְלָכָא, אַתִּי בְּחִילוֹי וְרְתִיכוֹי וּגְבּוּרֵי וּפְרָשׁוֹי, וְאַתִּי לְקַבְלָךְ, קוּם פּוֹק מִן חַקְלָא, דְּלֹא יִשְׁכַּח לְךָ תַּמָּן. כְּתִיב וַיִּקְהָלוּ אֶל הַמֶּלֶךְ שְׁלֵמָה כָּל אִישׁ יִשְׂרָאֵל בִּירַח הָאִיתְנִים בְּחַג וְגו'. יִרַח דְּאַתִּילִירוֹ בֵּיהּ הָאִיתְנִים, וּמֵאֵן אֵינּוֹן. אַבְהָן, וְאֵינּוֹן אִיתְנֵי עוֹלָם. וְיִרַח דָּא, אִיהוּ תְשָׁרִי. דְּאַלְפָא בֵּיתָא אַהֲדֵר לְמַפְרַע מִתַּתָּא לְעֵילָא.

299. Furthermore, from your OWN words, SAYING THAT EITAN THE EZRACHITE REPRESENTS TWO LEVELS, you had better leave the field and not be found, for had the verse said, "A maskil Eitan the Ezrachite," then things would be FINE, since as you maintained, IT REPRESENTS TWO LEVELS. But now that it writes, 'A maskil of Eitan the Ezrachite,' your fight is meaningless, BECAUSE NOW IT APPEARS THAT IT IS ONE LEVEL, NOT TWO. Depart the field unwillingly, and do not be seen.

300. O poor unfortunate old man, how are you going to leave THE FIELD? If you do, they will be victorious over you and you will have fled the field. Everybody will chase you and you will never have courage to see anyone. No, now I swear that I will not leave the field, I will see King Solomon face to face, and any man of Yisrael with the warriors, cavaliers, and chariots. The Holy One, blessed be He, will help you, old man, as you are weary and without strength. Arise, old man, have courage, for until now you were a mighty force.

301. He commenced: it is written, "A maskil of Eitan the Ezrachite." Had it been written 'A maskil of David', the explanation would have been as you said, REFLECTING YESOD THAT OFFERS BOUNTY TO MALCHUT, CALLED 'DAVID'. But IT IS WRITTEN "A maskil of Eitan." HE ANSWERS: There is maskil and there is maskil, a maskil on high and one below. Maskil of Eitan is to tell us when that river, YESOD, rises with yearning, all limbs rejoice and join with him. If it rises to the point that that supernal mind, CHESED BECOMING CHOCHMAH, is favored to him and rejoices in him, then you have a maskil of Eitan the Ezrachite. For it instructs (Heb. maskil) Eitan the Ezrachite, instructing YESOD, and informs him through Abraham his beloved, REPRESENTING CHESED THAT ROSE TO BECOME CHOCHMAH, with all that is necessary. That supernal mind, BEING CHOCHMAH, is maskil of Eitan, DENOTING YESOD. When king David, DENOTING MALCHUT, is established with yearning TO YESOD, YESOD informs (maskil) David, just as the supernal mind maskil TO YESOD. So there is maskil and maskil.

302. "...the month of etanim..." For in this month were born the eitanim (lit. 'strong ones'). The edifice below, NETZACH, HOD, AND YESOD, is similar to that above, CHESED, GVURAH, AND TIFERET, and so were four mountains and strong ones born in it. The mountains, BEING CHESED, GVURAH, AND TIFERET, are concealed, AS CHOCHMAH IS CONCEALED AND DOES NOT ILLUMINATE. The strong ones, the thighs, NETZACH AND HOD, are strong as copper; eitan (lit. 'strong', sing) is between them, DENOTING YESOD THAT AFFECTS THE ILLUMINATION OF CHOCHMAH.

299. ותו ממילך, יאות התפוק מן חקלא, ולא תשתבח תמן. אילו בתיב משביל איתן האזרחי בדקאמרת. השתא דכתיב משביל לאיתן האזרחי. לית קרבך כלום, ותפוק מן חקלא, בעל כרחך ולא תתחזי תמן.

300. אי סבא עניא מסכנא, היכי תפוק. אי הכי, ינצחון לך ותערוק מן חקלא, כל בני עלמא ירדפון אבתרך, ולית לך אנפין לאתחזאה קמי בר נש לעלמין. הכא אומינא, דלא אפוק מן חקלא, והכא אתחזי אנפין באנפין בשלמה מלכא, וכל איש ישראל, וגוברין ופרשין ורתיבין דיליה. קודשא בריך הוא יסייע לך סבא, דהא לאי חילא אנת. קום סבא אתגבר בחילך ואתתקף, דער יומא דא הוית גיבר תקיף בגוברין.

301. פתח ואמר, משביל לאיתן האזרחי. אלו בתיב משביל לדוד, בדקאמרת, אבל משביל לאיתן, אית משביל ואית משביל. אית משביל לעילא, ואית משביל לתתא. משביל לאיתן בזמנא דההוא נהר, קם בתאובתא כל שיימן חדאן ומתחברן לגביה, ואי הוא סליק, עד דמוחא עלאה אתפייס לגביה, וחדוי לקבליה. וכדין משביל לאיתן האזרחי, משביל ליה, ואודע ליה על ידא דאברהם רחימוי, כל מה דאצטריך, וההוא מוחא עלאה משביל לאיתן. וכד דוד מלכא, אתתקן בתיאובתא לגביה, איהו משביל לדוד. כמה דהוה מוחא עלאה, משביל ליה. ועל דא, אית משביל, ואית משביל.

302. בירח האיתנים, דאתילידו בהא ירח איתנים, בנינא לתתא איהו בגוונא דלעילא, ואתילידו ביה הרים ואיתנים. הרים סתימין. איתנים: ירכין תקיפין כנחשא, וההוא איתן בינייהו.

303. Rise, old man, strike out on all sides. At the time Moses ascended to receive Torah, the Holy One, blessed be He, handed him seventy keys of the Torah, NAMELY SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, EACH POSSESSED ITS OWN TEN SFIROT, TOTALING SEVENTY. When he reached 59, MEANING YESOD WITHIN THE TEN SFIROT OF THE OVERALL YESOD, there was one hidden, concealed key, NAMELY MALCHUT WITHIN THE TEN SFIROT OF THE OVERALL YESOD, KNOWN AS THE DIADEM OF YESOD, that was not handed to him. It pleaded before him, saying, 'Moses, all the upper and lower keys are dependent upon this key'. Moses said, 'Master of the World, what is its name?' He replied, 'Eitan and all other Eitanim are dependent upon it.' Within it are maintained NETZACH, HOD, AND YESOD, which are outside of the body of the written Torah, WHICH IS ZEIR ANPIN, It, ZEIR ANPIN, informs it, MEANING, FLOWING WITH KNOWLEDGE, and instructs it. And it, THE DIADEM OF YESOD, is the principal and the key of the written Torah, ZEIR ANPIN.

304. And when Oral Torah, WHICH IS MALCHUT, affixes itself to it, then, it, THE DIADEM OF YESOD, becomes its key, MEANING OF YESOD OF MALCHUT, then surely YESOD is referred to as 'A maskil of David', WHO IS MALCHUT. And due to the fact that the Oral Torah inherits it, AND IT BECOMES ITS YESOD, CALLED 'RESH-SHIN-TAV', THAT ILLUMINATES FROM DOWN UPWARDS. SO IN IT, the letters are in reverse order, and as a result, ITS YESOD IS CALLED 'Tishrei', IN WHICH THE LETTERS ARE IN REVERSE ORDER, THAT IS, TAV-SHIN-RESH-KUF. The letters are Tav-Shin-Resh, but being the secret of the Holy Name, NAMELY MALCHUT, the Holy One, blessed be He, imprinted a letter of His name, Yud, THUS CALLED 'TISHREI' (TAV-SHIN-RESH-YUD). Upon the altar, ALSO A NAME OF MALCHUT, He added IN ITS YESOD the letter Hei OF YUD HEI VAV HEI, such as the Hei of: "that the net (Heb. hareshet - Hei-Resh-Shin-Tav) may reach the midst of the altar" (Shemot 27:5). Dvorah came, ALSO BEING A NAME OF MALCHUT, AND He placed in her Vav, as it is written, "Then sang (Heb. vatashar - Vav-Tav-Shin-Resh) Dvorah." And in this place, YESOD OF MALCHUT, the seal of the Holy Name is imprinted upon it.

305. When that key, THE DIADEM OF YESOD, opens the Oral Torah, MEANING WHEN IT IS AFFIXED TO ITS YESOD, it is necessary to understand it. This is the meaning of Tanya (lit. 'it has been taught in the Baraita') CONSISTING OF THE LETTERS IN EITAN, AND THEN APPLIES, "Strong (Heb. eitan) is your dwelling place" (Bemidbar 24:21), AS MALCHUT IS CALLED 'DWELLING PLACE'. WHEN IT RECEIVES FROM THE DIADEM OF YESOD, IT IS MENTIONED REGARDING IT, "STRONG IS YOUR DWELLING PLACE," CALLED 'BARAITA' MEANING SOMETHING outside of the body OF ZEIR ANPIN. BARAITA STEMS FROM THE WORD 'OUTSIDE', WHICH IS EXTERNAL. Eitanim IN THE WRITTEN TORAH, ZEIR ANPIN, becomes the Tanaim OF THE ORAL TORAH, MALCHUT. These are supporting pillars outside of the body, MEANING NETZACH, HOD AND YESOD. Now it needs to be known that when these, NETZACH, HOD AND YESOD, are called with regard to the written Torah, ZEIR ANPIN, Eitanim, then with regard to the Oral Torah they are called Tanaim, which is spelled with the same letters. Eitan is used with regard to the written Torah, Tanya with the Oral Torah, and everything is as it should be.

303. קום סבא, הוי מחי לכל סטריין, בשעתא דסליק משה לקבלא אורייתא, מסר ליה קודשא בריך הוא שבעין מפתחן דאורייתא. כד מטא לתשעה וחמשין, הוה חר מפתחא גניז וסתים, דלא הוה מסר ליה, אתחנן לקמיה. אמר ליה, משה, כל מפתחן עלאין ותתאין בהאי מפתחא תליין. אמר לקמיה, מאריה דעלמא, מה שמייה. אמר ליה איתן. וכל אינון איתגים ביה תליין, וביה קיימן לבר מגופא דתורה שבכתב איהו. אודע ליה, ומשכיל ליה, איהו עקרא ומפתחא דתורה שבכתב.

304. וכד אתתקנת תורה שבעל פה לגביה, הוא מפתחא דילה, ודאי כדין משכיל לדוד. ומגו דירתא תורה שבעל פה, אתוון למפרע. על דא אקרי תשרי תשרי איהו, אבל בגין דאיהו רזא דשמא קדישא חתים ביה קודשא בריך הוא, את דשמייה י'. במזבח, חתים ביה ה' הרשת עד חצי המזבח. אתת דבורה, וחתים ביה ו', ודיינו דכתיב ותשר דבורה. ובאתר דא, חתימו דשמא קדישא, דאחתים ביה.

305. וזהו מפתחא, כד פתחא בתורה שבעל פה, בעינן לאשתמודעא ליה, ודא איהו תניא, איתן מושבך, ברייתא לבר מגופא. איתגים: אינון תנאים. עמודים סמכין, לבר מגופא. השתא אית לאודעא מלה, בזמנא דאלין לגבי תורה שבכתב, אקרון איתגים. לגבי תורה שבעל פה, אקרון תנאים. איתן, לגבי תורה שבכתב. תניא, לגבי תורה שבעל פה. וכלא כדקא יאות.

306. Friends, behold, I am in the field. King Solomon the king and his mighty warriors will come and find an old weary man who is strong, a warrior, victor of wars. I know that he will come, standing behind the rock in the field. He watches me, how my strength abides in the field. He alone watches me, he is a man of peace, who has peace. Go now old man, with your strength, you are alone in the field. Return to your place. Remove your weapons from yourself.

307. "Hear, O mountains, Hashem's controversy, and you, strong foundations of the earth." "Hear, O mountains," is TO BE EXPLAINED as we have said. "...and you, strong foundations of the earth..." is the foundations of the earth indeed, WHICH IS MALCHUT, REFERRED TO AS 'EARTH'. For from them, THE STRONG ONES - NETZACH, HOD, AND YESOD - MALCHUT is nurtured and receives bounty daily. THEREFORE they are the foundations of the earth.

308. "...for Hashem has controversy with His people..." Who can stand his ground when the Holy One, blessed be He, quarrels with Yisrael, regarding which He says to them, "Hear, O mountains, Hashem's controversy." This is one dispute. "Arise, contend before the mountains," is the second dispute. The Holy One, blessed be He, won in all disputes with Yisrael; and all the admonitions are as a father admonishes his son. So we have explained it.

309. About Jacob, it is written concerning the time he came to be victorious over him: "Hashem has also a controversy with Judah, and will punish Jacob" (Hoshea 12:3). What is the controversy? It is as it is written: "He took his brother by the heel in the womb" (Ibid. 4). And this resulted in the admonition and all these controversies. This is an important matter that "He took his brother by the heel in the womb." What he did in the belly is not a simple matter. HE ASKS: Was he deceitful in the belly? HE ANSWERS: Assuredly so.

310. So we learned that in every way, Jacob rejected Esau so that he would not have any share IN HOLINESS. Esau complained only about one which equaled two, as it is written, "for he has supplanted me these two times" (Bereshheet 27:36). It should have been written, 'he has supplanted me two times'. What is the meaning of the word "these (Heb. zeh, lit. 'this')"? HE ANSWERS: HE WAS INSINUATING about one thing which has the value of two, one that turned into two. What is it? When rearranging the letters of "my birthright (Heb. bechorati)" it becomes "my blessing (Heb. birchati)." "...this two times..." MEANS one item equaling two.

306. חֲבֵרַיָּא, הָא אָנָּא בְּחַקְלָא. שְׁלֵמָה מְלָכָא, וְגוֹבְרִין תְּקִיפִין דִּילִיָּה. וַיְתִי וַיִּשְׁבַּח חֵד סָבָא, לְאִי בְּחִילָא, תְּקִיף גִּיבְר, נֶצַח קְרִבִין. הָא יִדְעָנָא דְאַתָּא, וְקִיּוּמָא לְבִתְר טִינְרָא דְחַקְלָא, וְהוּא אֲשַׁגַּח בִּי, וְהִיךְ גְּבוּרְתִי קִיּוּמָא בְּחַקְלָא, בְּלַחֲדוּי אֲשַׁגַּח, דְּאִיהוּ אִישׁ שְׁלוֹם, מְאָרִיָּה דְשְׁלָמָא, וְאִזְל לִיָּה. הֲשַׁתָּא סָבָא, גְּבוּרְתֶךָ עֲלֶיךָ, וְאַנְתָּ בְּלַחֲדוּךָ בְּחַקְלָא, תּוּב לְאַתְרֶךָ. וְשָׂרִי זִינְךָ מֵעֲלֶיךָ.

307. שְׁמַעוּ הָרִים אֶת רִיב יְיָ וְהָאֵתְנִים מוֹסְדֵי אֶרֶץ. שְׁמַעוּ הָרִים כְּדַקְאֲמֶרְן. וְהָאֵיתְנִים מוֹסְדֵי אֶרֶץ, מוֹסְדֵי אֶרֶץ וְדָאִי, דְּהָא מְנַיְיָהוּ אֲתוֹן, וּמְנַיְיָהוּ קְבִיל כָּל יוּמָא, וְאִינוּן מוֹסְדֵי אֶרֶץ.

308. כִּי רִיב עִם לָהּ עֲמוּ, מֵאֵן הוּא דִּיכִיל לְמִיקָם בְּרִיב דְּקוּדְשָׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל. וְעַל דָּא אֲמַר לְאַלְיִן, שְׁמַעוּ הָרִים אֶת רִיב ה', דָּא אִיהוּ מְצוּתָא חֲדָא. קוּם רִיב אֶת הָהָרִים, מְצוּתָא תְּנַיְינָא. דְּנֶצַח בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, כָּל אֲלִין רִיבּוֹת לְיִשְׂרָאֵל, וְכָל אִינוּן תּוֹכְחוֹת, כְּלָהוּ כְּאַבָּא דְּאוּכַח לְבְרִיָּה, וְהָא אוּקְמוּהָ.

309. בִּיעֲקֵב כְּתִיב, בְּשַׁעֲתָא דְּבַעַא לְנִצְחָא בְּהַדְּיָה, מַה כְּתִיב, וְרִיב לִינִי עִם יְהוּדָה וּלְפָקוּד עַל יַעֲקֹב. מַה רִיב אִיהוּ, כְּמַה דְּכְתִיב, בְּבָטָן עֲקֵב אֶת אָחִיו. עַל הָאִי מְלָה אֲתָא תּוֹכְחָה, וְכָל אִינוּן רִיבּוֹת. וְכִי לָאוּ מְלָה רְבַרְבָּא אִיהוּ, בְּבָטָן עֲקֵב אֶת אָחִיו וְגו'. הָאִי לָאוּ מְלָה זְעִירָא אִיהוּ, מֵאִי דְּעֵבִיד בְּבָטָן. וְכִי עוּקְבָא עֵבִיד בְּבָטָן אִין וְדָאִי.

310. וְהָא אֲתַמַּר בְּכֻלָּא, דְּחָה יַעֲקֹב לְעֵשָׂו אָחוּי, בְּגִין דְּלָא יְהֵא לִיָּה חוּלְקָא כְּלָל. עֵשָׂו לָא הִתְרַעַם אֶלָּא מְחַד דְּאִינוּן תְּרִין, דְּכְתִיב וַיַּעֲקֹבֵנִי זֶה פַּעַמַּיִם. פַּעַמַּיִם מְבַעֵי לִיָּה, מֵאִי זֶה. אֶלָּא, חֵד דְּאֶקִּישׁ לְתִרִין. חֵד דְּנִפְק לְתִרִין. וּמֵאִי נִיָּהוּ. בְּכַרְתִּי אֲתַהֲפְכוּ אֲתוֹן, וְהוּהוּ בְּרַכְתִּי. זֶה פַּעַמַּיִם: חֵד, דְּאֲתַקְּשׁ לְתִרִין.

311. Esau did not know what Jacob did to him in the belly, but his Appointed Minister knew. The Holy One, blessed be He, caused the heavens and the hosts to tremble from the sound of the voice OF THE ACCUSATION OF THE MINISTER OF ESAU. He could have claimed blessing and birthright, but said nothing. He should have put in a claim for the blessing, but did not; he claimed brotherhood, as it is written, "and that you hide not yourself from your own flesh" (Yeshayah 58:7). Jacob did not want to give him any food before he took the birthright from him.

312. What birthright did he take? He took from him the birthright of above and below, MEANING THE HOLY BIRTHRIGHT ON HIGH, TO OFFER SACRIFICE, AND THE BIRTHRIGHT BELOW TO RECEIVE TWO SHARES. The word 'bechorah ('birthright') IS WRITTEN minus a Vav. He then supplanted (Heb. ikev) his brother and made a heel (Heb. akev) of him and threw him backwards. What is backwards? He caused Esau to precede him into this world. Said Jacob to Esau: 'You take this world first, and I will follow.'

313. Come and behold: It is written, "And after that came out his brother, and his hand took hold of Esau's heel" (Beresheet 25:26). What is meant by Esau's heel? Do you really believe that his hand was grasping the other's leg? Not so. His hand was grasping someone who is a heel. And who may that be? It is Esau. Esau is known as the heel. From the time that Jacob followed him and from the day of Creation, the Holy One, blessed be He, called him 'heel', AS ESAU IS OF THE ASPECT OF THE SERPENT, as it is written concerning him, "it shall bruise your head, and you shall bruise his heel" (Beresheet 3:15), MEANING you who are called 'heel' will bite first and in the end he will bruise your head. Who is HIS HEAD? IT IS Samael, the head of the serpent that strikes in this world.

314. And so in the womb he was insidious, and deceitful to his brother, and so Esau took first this world as the verse writes, "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael" (Beresheet 36:31). This secret is alluded to by King Solomon who says, "An estate may be gotten hastily at the beginning; but its end shall not be blessed" (Mishlei 20:21), by the end of the world.

315. And so, "He took his brother by the heel in the womb, and by his strength he strove with Elohim." HE ASKS: what is meant by "his strength"? HE ANSWERS: They explained it as his might, and this is well; but actually it is not so. The true clarification of the matter is that Jacob was a supernal image and holy body to the extent that since Adam, there was no body AND BEAUTY as that of Jacob. The beauty of Adam was literally the beauty of Jacob, and the image of Jacob was actually the image of Adam.

311. וְלֹא יָדַע עֵשָׂו מַה דַּעְבַּד לִיה בְּבֶטֶן, אָבֵל רַב מִמֶּנָּא דִּילִיָּה יָדַע הוּא, וְקוֹדֶשָׁא בְּרִיךְ הוּא אֲרָגִישׁ שְׂמִיָּא וְחַיִּילִיָּוִהוּ לְקַלָּא דָּא, דְּהָא בְּרַכָּה וּבְכוּרָה לֹא תִבַּע מִמֶּנָּא דִּילִיָּה, וְלֹא אָמַר. דְּהָא בְּרַכָּה הוּא לִיה לְמַתְבַּע, וְלֹא תִבַּע. אַחוּהָ הָא תִבַּע וְדָאֵי, דְּכַתְיִב וּמִבְשָׂרְךָ לֹא תִתְעַלֵּם וְלֹא בַּעַל יַעֲקֹב לְמִיָּהֵב לִיה לְמִיכָל, עַד דְּנִטְל מְנִיָּה בְּכוּרְתָא דִּילִיָּה.

312. מָאֵי בְּכוּרָה נִטְל מְנִיָּה, הַבְּכוּרָה דְּלַעֲוִילָא וְתַתָּא. בְּכַרָּה חֲסַר ו'. בְּדִין עֲקֵב אֶת אָחִיו, וְדָאֵי דַּעְבַּד לִיה עוֹקְבָא, וְאֲרָמֵי לִיה לְאַחֹרָא. מָאֵי אַחֹרָא. אֶקְרִים לִיה, דִּיפּוֹק בְּקַדְמִיתָא לְהָאֵי עֲלָמָא. אָמַר יַעֲקֹב לְעֵשָׂו, טוֹל אֶתָּה הָאֵי עֲלָמָא בְּקַדְמִיתָא, וְאַנָּא לְבַתָּר.

313. ת"ח, מַה כְּתִיב, וְאַחֲרַי כֵּן יֵצֵא אָחִיו וְיָדוּ אַחֲזַת בְּעֵקֵב עֵשָׂו. מָאֵי בְּעֵקֵב עֵשָׂו. וְכִי ס"ד דְּהוּא אָחִיד יָדִיה בְּרַגְלִיָּה, לֹאֵו הֲכִי. אֵלָא, יָדוּ אַחֲזַת בְּמָאֵן דְּהוּא דְּהוּא עֵקֵב, וּמְנֹו עֵשָׂו. דְּהָא עֵשָׂו עֲקֵב אֶקְרִי, מִשְׁעֵתָא דַּעֲקֵב לִיה לְאַחֲוֵי, וּמִיּוֹמָא דְּאַתְבָּרֵי עֲלָמָא עֲקֵב קָרִי לִיה קוֹדֶשָׁא ב"ה, דְּכַתְיִב הוּא יְשׁוּפֵךְ רֹאשׁ וְאַתָּה תְּשׁוּפְנוּ עֵקֵב. אַנְתָּ דְּאֶקְרִי עֵקֵב, תְּשׁוּפְנוּ בְּקַדְמִיתָא. וּלְבַסוּף הוּא דִּימְחֵי רִישְׁךָ מִעֲלֵךְ. וּמְנֹו. סְמָא"ל. דְּאִיהוּ רִישָׁא דְּחֻוּיָא, דִּמְחֵי בְּהָאֵי עֲלָמָא.

314. וְעַל דָּא בְּבֶטֶן עֲקֵב אֶת אָחִיו, שְׁוֵי עֲלִיָּה לְמַדְוֵי עֲקֵב, וְנִטְל עֵשָׂו הָאֵי עֲלָמָא בְּקַדְמִיתָא, וְדָא רְזָא דְּכַתְיִב, וְאַלֵּהִי הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאַרְץ אֲדוֹם לְפָנֵי מֶלֶךְ מֶלֶךְ לְבַנֵּי יִשְׂרָאֵל. וְדָא אִיהוּ רְזָא דְּאָמַר שְׁלֵמָה מֶלֶכָּא, נִחְלָה מְבוֹהֶלֶת בְּרֵאשׁוֹנָה וְאַחֲרִיתָהּ לֹא תְבוֹרֵךְ, בְּסוּף עֲלָמָא.

315. וְעַל דָּא בְּבֶטֶן עֲקֵב אֶת אָחִיו וּבְאוֹנוּ שְׂרָה אֶת אֱלֹהִים. מָאֵי וְאוֹנוּ. הֲכִי אָמְרוּ בְּחִילָא וְתוֹקְפָא דִּילִיָּה יָאוֹת, אָבֵל לֹאֵו הֲכִי. בְּרִירוֹ דְּמִלָּה, יַעֲקֹב דִּיוֹקְנָא עֲלָאָה הוּא, וְגוֹפָא קְדִישָׁא. דְּלִית גּוֹפָא מִיּוֹמָא דְּהוּא אָדָם הָרֵאשׁוֹן, כְּגוֹפָא דִּיעֲקֵב, וְשׁוּפְרִיָּה דְּאָדָם הָרֵאשׁוֹן, הוּא שׁוּפְרִיָּה מִמֶּשׁ הוּא לִיה לְיַעֲקֹב. וְדִיוֹקְנִיָּה דִּיעֲקֵב, דִּיוֹקְנָא דְּאָדָם הָרֵאשׁוֹן מִמֶּשׁ.

316. When the Serpent came and seduced Adam, the serpent was able to overcome him as Adam lacked strength or might, as up until that day, he who was comprised of his strength and might was not born. And who is Adam's strength and might? This was Seth, who possessed the identical image of Adam, as it is written, "and begot a son in his own likeness, after his image; and called his name Seth" (Beresheet 5:3). What is the meaning of, "in his own likeness, after his image"? It means born circumcised. So when the Minister of Esau came to Jacob, Jacob's strength and substance already existed in the form of Joseph. This is the meaning of, "and by his strength he strove with Elohim," AS JOSEPH WAS HIS STRENGTH.

317. What is the sound of the woman, which the sound of the snake can join with, as do a male a female dog? HE ANSWERS: The serpent's voice can not cling to any voice of a woman, but there are two kinds of women with whom he can unite. One is a woman who does not observe the days of her menstrual impurity and the day of cleansing, and purifies by immersion a day too early, or a woman who delays the marital visits to spite her husband, unless her husband does not mind or does not care about it.

318. With these two women, as one hastens TO IMMERSE BEFORE THE PROPER TIME, one also carries with the voice of the serpent, until the voices merge. Just as she delays her marital visit to distress her husband, in postponing the performance of a precept, so the voice of the serpent advances to merge with the voice of the woman. These two women with whom the sound of the serpent is caught up are comparable to the union of the male and female dog. Uncleanliness follows uncleanliness, a species seeks out its own.

319. One may ask why it should bother us if one voice is caught up with another, or not? HE ANSWERS: Woe that the people in the world perish unknowingly. If the woman's voice mingles and joins with the voice of the serpent, when sinful evil LILIT comes out of her lair, when she meets these two voices, the voice of the serpent and the voice of the woman, the woman LILIT is heated by them, and they by her. Thus she conceives and a spirit is formed, and they follow it until THE SPIRIT invades the intestines of that woman.

316. אָדָם הָרָאוּשׁוֹן, בְּשַׁעֲתָא דְאַתָּא חוּיָא וְאַתְפַּתָּהּ
עַל יָדוּי, יָכִיל חוּיָא לִיָּהּ. מ"ט. בְּגִין דְּלֹא הוּוּ
תּוֹקְפָא לְאָדָם הָרָאוּשׁוֹן, וְעַד כְּעַן לֹא אֲתִילִיד מֵאֵן
דְּהוּוּ תּוֹקְפָא דִּילִיָּהּ. וּמִנּוּ תּוֹקְפָא דְאָדָם הָרָאוּשׁוֹן.
דָּא שֵׁת, דְּהוּוּ בְדִיוֹקְנָא דְאָדָם הָרָאוּשׁוֹן מִמֶּשׁ,
דְּכִתְיִב וְיֹולֵד בְּדִמּוּתוֹ כְּצִלְמוֹ וְיִקְרָא אֶת שְׁמוֹ שֵׁת.
מֵאֵי בְדִמּוּתוֹ כְּצִלְמוֹ. דְּהוּוּ מְהוּל. וְכֵד אֲתָא מִמְנָא
דְּעִשׂוּ לְגַבֵּי דִיעֵקֵב, כְּבַר אֲתִילִיד תּוֹקְפָא דִיעֵקֵב,
דְּאִיְהוּ יוֹסֵף. וְזֵהוּ וּבְאוּנוּ שָׂרָה אֶת אֱלֹהִים.

317. הָאֵי קְלָא דְאַתְתָּא, דִּיכְלָא קְלָא דְחוּיָא לְאַחְרָא
בְּהַ, כְּכִלְבָּא בְּכִלְבַתָּא, מֵאֵן אִיְהוּ. אֶלָּא תָּא חוּיָא,
דְּלִית בְּכָל קְלִין דְּנָשִׁין דְּעֵלְמָא, דִּיכְלָא קְלָא דְחוּיָא
לְאַתְדַּבְּקָא בְּהַ, וְלְאַתְאַחְרָא בְּהַ, וְלְאַשְׁתַּתְּמָא בְּהַ.
אֶלָּא תְרִין נָשִׁין אֵינּוּן דִּיכְלָא קְלָא דְחוּיָא
לְאַתְאַחְרָא בְּהוֹן, חָרָא. הָאֵי דְלֹא נְטִירַת סוּאָבוּת
נְדוּתָהּ, וְיָמֵי לְבוּנָהּ, בְּדָקָא יָאוּת, אוּ דְאַקְדִּימַת
יּוֹמָא חָרָא לְטַבּוּל. וְחָרָא, הָאֵי אֲתָתָא דְמֵאַחְרַת
לְבַעֲלָהּ עוֹנָה דִּילָהּ לְמַעַבְדַּר צַעְרָא לְבַעֲלָהּ, בַּר אֵי
אִיְהוּ לֹא חוּיָשׁ, וְלֹא אֲשַׁח לְרָא.

318. אֵלִין אֵינּוּן תְרִין נָשִׁין, דְּהָא כְּמָה דְאַקְדִּימוּ,
הֲכִי אֵינּוּן מֵתְאַחְרִין, לְגַבֵּי קְלָא דְנָחֶשׁ, עַד דְאַדְבִּיק
קְלָא בְקֵלָא, וְכְמָה דְמֵתְאַחְרִין לְמַעַבְדַּר צַעְרָא לְבַעֲלָהּ
בְּעַכּוּבָא דְמִצּוּהַ, הֲכִי אֶקְדִּים קְלָא דְנָחֶשׁ,
לְאַתְדַּבְּקָא בְּהִיא קְלָא דְאַתְתָּא. וְאֵלִין אֵינּוּן תְרִין
נָשִׁין, דְקֵלָא דְנָחֶשׁ אַחִיד בְּקֵלָא דְלֵהוֹן, כְּכִלְבָּא
בְּכִלְבַתָּא, סוּאָבוּתָא בְּתַר סוּאָבוּתָא, זִינָא בְתַר זִינִיָּהּ.

319. וְאִתָּת, מָה אֵיכְפַת לָן, אֵי אַחִיד קְלָא בְקֵלָא, אֵי
לֹא אַחִיד. וְוִי דְהֲכִי מֵתְאַבְדִּין בְּנֵי עֵלְמָא בְלֹא
דְעֵתָא. הָאֵי קְלָא דְאַתְתָּא, כְּדֵ אֲתַעְרַב וְאַשְׁתַּתְּפָהּ
בְּהֲדִי קְלָא דְנָחֶשׁ, בְּשַׁעֲתָא דְחַיִּיבַת וּמְרַשַׁעַת נִמְקַת
מִגּוֹ אֵיפָהּ וּמְשַׁטְטָא בְעֵלְמָא, אֵי עֲרַעַת בְּהִנֵּי תְרִין
קְלִין, קְלָא דְנָחֶשׁ, וְקֵלָא דְאַתְתָּא, וְאַתְתָּא אֲתַחְמַמַת
בְּהוּ, וְאֵינּוּן בְּהַ, וְכִיוֹן דְאַתְחַמַּמַת, מֵתְעַבְדִּין רוּחָא,
וְאֵלִין בְּהֲדָהּ, עַד דְמְשַׁטְטָא, וְעַל בְּמַעְהָא דְהָאֵי
אַתְתָּא.

320. The sinful LILIT comes and visits the spirit, of this child that is born, which came about from this awful merger with the sound of the serpent that rattles inside her. This SPIRIT plays with the child until the evil LILIT arrives, just as a woman might visit another woman's child and prattle with it until its mother arrives. Many times, this SPIRIT, a messenger of the evil LILIT, may kill it. The verse writes, "and on the side of their oppressors there was power" (Kohelet 4:1). The explanation OF THE VERSE is not as you suggest, but ITS EXPLANATION IS AS FOLLOWS. The strength of that spirit OPRESSES HIM. And so twice is written in the verse, "but they had no comforter" (Ibid.), from the wicked Lilit and from that spirit.

321. HE SAID TO HIMSELF: Old man, now you have friends, you speak like one who never saw war wagers. They are at peace with you. From now on I will not remove from me weapons of war in order to make my name remembered.

322. That sin that lies in wait, MEANING THE SERPENT ABOUT WHOM IT IS WRITTEN, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7), BEING THE DOOR OF MALCHUT, stands by the door like a dog. When the last sound is emitted, when the woman about to give birth cries, JUST BEFORE BIRTH, he skips from the door and goes after the woman. Why? Because the Holy One, blessed be He, sends a key TO OPEN THE WOMB and when the voice flies forth, the key comes. The serpent follows the voice that is emitted and goes to the hill of the stomach - DENOTING YESOD, AS NETZACH, HOD AND YESOD ARE CALLED 'THE LOWER MOUNTAINS' - IT BITES THAT PLACE, OPENS THE WOMB, and knocks there until such time that she is cleansed from the filth of the bite of that evil serpent. The Holy One, blessed be He, brings about situations and performs fitting actions.

323. All this NURTURING OF THE SERPENT comes because that belly was rejected. It is sure THAT THE SERPENT was shunted from that belly and has no part IN IT. ALSO, he is shunted from the belly below of other women in the world, AS WOMEN BELOW ARE BRANCHES OF THE SUPERNAL NUKVA. So even though he can distress them, he has no right to dominate them. Which belly does he have authority to dominate? It is the belly of the sotah (lit. 'a married woman suspected of adultery') about whom it is written: "and her belly will swell" (Bemidbar 5:27). With this belly, he acts with vengeance as this belly is his to do with what he wishes, and the Holy One, blessed be He, allowed him this in order that he not be totally shunted. My friends, listen! I have not seen you or spoken to you, "All things are full of weariness" (Kohelet 1:8); no one can speak, even Torah words are wearisome.

320. וְהָאֵי יְנוּקָא דְיִלְיִדָתָא, בְּרַ אֲתַתָּא הָיָא חַיִּיבְתָּא, פְּקִידַת לִיָּה לְהֵהוּא רוּחָא, דְּאִיהוּ חַבּוּרָא בִּישָׁא, קְלָא דְנַחֲשׁ, דְּמַכְשָׁשׂא בְּהָ, וְאִיהוּ מַחְיִיבָא בִּיְנוּקָא, עַד דְּאֲתַתָּא הָיָא חַיִּיבְתָּא, כְּאֲתַתָּא דְּפְקִידַת בְּרָא לְאֲתַתָּא אַחְרָא, וּמַפְטַפֵּט לִיָּה וְחַיִּיבַת לִיָּה, בְּפִטְפוּטָא עַד דְּתִיתֵי אִמִּיהָ. כִּן עֲבָדָא הָאֵי רוּחָא. וְזִמְנִין סְגִיאוּן, דְּאִיהוּ שְׁלִיחָא דְּהָיָא חַיִּיבְתָּא, וְקִטְלָא לִיָּה, הָדָא הוּא דְכֹתִיב וּמִיד עוֹשְׁקִידָם כֹּחַ. וְלֹא כְּמָה דְּאֲתוֹן אֲמַרִּין. אֲלֵא הָהוּא כֹּחַ דְּהָהוּא רוּחָא, וְעַל דָּא, תְּרִין זִמְנִין כְּתִיב בְּהָאֵי קְרָא, וְאִין לָהֶם מְנַחֵם. חַד מְלִילִית חַיִּיבְתָּא, וְחַד מְהָהוּא רוּחָא.

321. אֵי סְבָא, הֲשֵׁתָא אִית לֶךְ רְחִימִין, וְאֲתַ מְשִׁתְּעִי, כְּמָאן דְּלֹא חֲמִית אִינוֹן מְגִיחֵי קְרָבָא, הָא בְּלָהוּ בְּשִׁלְמָא עִמָךְ. הֲשֵׁתָא מְכָאן וּלְהִלָּאָה, לֹא אַעֲרִי מְנַאֵי מְאִנֵי קְרָבָא בְּדִיל לְאֲדַכְרָא שְׁמִי.

322. הָהוּא חֲטָאת רוּבֵךְ, קָאִים עַל פְּתַחַא כְּכֻלְבָּא. בְּזִמְנָא דְקִלָּא בְּתִרְיִיתָא, דִּיהִיבַת אֲתַתָּא, נְפִיק, אִיהוּ דְלִיג מְעַל פְּתַחַא וְאֲתַעְבֵּר מִתְּמָן, וְאִזִּיל אֲבַתְרָה. מ"ט. בְּגִין דְּקוּדְשָׁא בְּרִין הוּא שְׂדֵר חַד מִפְּתַחַא דִּילִיָּה, וְקְלָא פְּרַחָא, וּמַפְתַּחַא אֲתִיָּא, וְחֻוּיָא אִזִּיל בְּתֵר קְלָא דְהוּא נְפִיק לְעֵלְמָא, וְעַד טוּרָא דְבִטְנָא אִזִּיל, וּמַכְשָׁשׂא, עַד עֵידוֹן דְּאֲתַנְקִיָּאת, מְהָהוּא זוּהֵמָא, דְּנִשְׁכִּיבִין דְּחֻוּיָא בִּישָׁא. וְקוּדְשָׁא ב"ה, מְסַבֵּב סְבוּבִין, וְעֵבִיד עוֹבְדִין כְּדַקָּא יְאוּת.

323. וְכֹל דָּא, בְּגִין דְּהָהוּא בְּטָן אֲתַדְּחִיָּא. הָא וְדֵאֵי, אֲתַדְּחִיָּא מְהָהוּא בְּטָן, וְלִית לִיָּה חוּלְקָא, וְאֲתַדְּחִי מִבְּטָן דְּלִתְתָּא, דְּשָׂאֵר נְשִׁין דְּעֵלְמָא, דְּאֵע"ג דְּעֵבִיד צַעַר, לֹא אֲתִיָּהִיב לִיָּה רִשׁוֹ לְשִׁלְטָאָה בִּיָּה. וּמָאן בְּטָן אֲתִיָּהִיב לִיָּה, וְאִיהוּ שְׁלִיט עָלֶיהָ. הָהוּא בְּטָן דְּסוּטָה, דְּכֹתִיב וְצַבְתָּה בְּטָנָהּ, בְּגִין דְּהָאֵי בְּטָן, עֵבִיד בִּיָּה נּוֹקְמִין לְרַעוּתֵיהָ, וְהָאֵי בְּטָן דִּילִיָּה אִיהוּ, וְקוּדְשָׁא בְּרִין הוּא יְהִיב לִיָּה בְּגִין דְּלֹא אֲתַדְּחִי מִכְּלָא. הֲשֵׁתָא רְחִימִין דִּילִי, אֲצִיתוּ. לֹא חֲמִינָא לְכוּ, וּמְלִילָנָא לְכוּ. כֹּל הַדְּבָרִים יִגְעִים, לֹא יָכִיל אִינִישׁ לְמַלְלָא, אֲפִילוּ מְלִין דְּאִוְרִייתָא יִגְעִים אִינוּן.

324. It is written: "And Jacob was left alone, and there wrestled a man with him" (Beresheet 32:25), and, "And when he saw that he did not prevail against him, he touched the hollow of the thigh." From that hollow did THE OTHER SIDE profit FROM JACOB. That thigh was in a state of weakness until Samuel came. What is its weakness? It did not draw THE LIGHT OF prophecy. When Samuel arrived, he took that thigh and removed it from the place OF THE OTHER SIDE and snatched it away from it. From that time that it was removed from it, it had no part of Holiness at all.

325. The Holy One, blessed be He, did not withhold or reject it totally when Samuel took the thigh, but gave it one portion. He gave it the thigh and belly of the Sotah, in exchange for the thigh and belly taken from him. Both things, the Holy One, blessed be He, gave to the Other Side so that the place of Holiness would be free of it altogether.

326. It is written, "and your thigh to fall away" (Bemidbar 5:22). HE ASKS: IT SHOULD READ, 'and her thigh shall fall away'. It is written, "to make the belly to swell" (Ibid.), yet it should be written, 'and her belly shall swell'. HE ANSWERS: This is similar to one who throws a bone to a dog and tells him: This is your share. HENCE, THE VERSE SAYS, "TO SWELL...TO FALL AWAY." Nothing hurt it so much as when it was deprived of the thigh for which it struggled, AS INDICATED FROM THE VERSE: "AND THERE WRESTLED A MAN WITH HIM..." It earned it, yet it was taken from it, so the Holy One, blessed be He, threw it the bone of the Sotah, as we said, and with that it was happy and satisfied.

327. All these Chariots and its companions always desire the thigh and yearn for it. As a result the knees of the sages are weary from THE OTHER SIDE, as all its yearning is for the thigh, and particularly for the sage's thigh. Everything is returned to its place and the Holy One, blessed be He, lacks nothing, and He wishes that only His people, His lot, His portion, shall approach Holiness. As the Holy One, blessed be He, does above, so the children of Yisrael do below, and so it should be. As we learned, the children of Yisrael are prohibited from teaching Torah to the heathen, as it is written, "He declares his word to Jacob... He has not dealt so with any other nation" (Tehilim 147:19-20), FOR IT IS NECESSARY TO DISTANCE THEM FROM SANCTITY.

328. And so Jacob and Samuel shunted it aside so that it would have no part of Holiness. For this reason, all the preservation of hatred towards the children of Yisrael is about this. It is SIMILAR to a dog that seized a clean bird from the market, and before HE HAD A CHANCE to shatter it, a man came, snatched it from him, and later gave him a useless bone to carry about.

324. כתיב, ויותר יעקב לבדו ויאבק איש עמו, וכתיב וירא כי לא יכול לו ויגע בכף ירכו. והוא ירך הרווח מיעקב. והוא ירך בחלישו דיליה עד דאתא שמואל. מאי בחלישו דלא משיך נבואה. בד אתא שמואל, נטל ההוא ירך, וסלקיה מההוא אתר, וחסף ליה מניה, ומההוא זמנא אתעדי מניה, ולא הוה ליה חולקא בקדושה כלל.

325. קודשא בריך הוא לא קפח, ולא דחי ליה מפלא, בגין דנטל שמואל ירך דיליה, אלא יהיב ליה חולקא חדא. מאי איהו. יהיב ליה ההוא ירך ובטן דסוטה, חלף ההוא ירך ובטן, דאעדי מניה. ועל דא תרווייהו יהיב ליה קודשא בריך הוא, למהוי אתרא דקדשא פנוי מפל סאבותא.

326. ולנפיל ירך. מהו ולנפיל, ונמלה ירכה ולצבות, וצבתה מבעי ליה. אלא, במאן דאשדו גרמא לכלבא, ואמר ליה, טול האי לחולקך. ומפלא לא אבאיש קמיה, אלא דגזלו מניה ירך, בגין דאיהו יגע ולא עיליה, ורווח ליה ואפיקו ליה מניה. ועל דא, קודשא בריך הוא אפיל ליה, גרמא דא דסוטה, ואפיק ליה בדקאמרן, ובדא איהו ריו וחדו.

327. כל אינון רתיכין וסייעתא דיליה, בעאן תדיר ירך, ואזלו בכסופא אבתריה. ובג"ד, הני ברכי דרבנן דשלהי, מן דא איהו. דכל כסופא דלהון, בתר ירך איהו, וכל שכן ירך דרבנן, וכל מלה אהדר לאתריה, וקודשא בריך הוא לא גרע כלום, מפל מה דאצטריך, ולא בעא דיקרב לקדושה, בר עמיה ועדביה חולקיה ואחסנתיה. במה דעביד קודשא בריך הוא לעילא, הכי עבדי ישראל לתתא, והכי אצטריך למעבד, והכי תנינן, אסיר ליה לישראל, למילף אורייתא לעכו"ם, דכתיב, מגיד דבריו ליעקב וגו', לא עשה כן לכל גוי וגו'.

328. ועל דא דחי ליה יעקב, ודחי ליה שמואל, דלא יהא ליה חולקא בקודשא. ובג"ד, כל נטירו דבבו לישראל, על דא איהו. לכלבא דחסוף עופא דכין מן שוקא, ואייתי ליה, ועד לא אתבר, אתא חד בר נש וחספא מניה, לבתר יהיב ליה חד גרמא גריא בלא תועלתא.

329. So it is with the Minister of Esau. He was removed from the womb, the thigh taken from him and later given a bone, namely, the stomach and thigh of the Sotah, and of none other. This is the bone given to him as his share and lot, and this was delightful to him. All Judgments of the Holy One, blessed be He, are truthful, yet people do not realize or pay attention to the Holy One, blessed be He. However, all is with Truth. She, THE OTHER SIDE, deviated from her husband, as the verse says, "who forsakes the friend of her youth" (Mishlei 2:17), and so too the corresponding wife on earth, MEANING THE SOTAH, IS HANDED OVER TO HER.

330. Come and behold: one who finds a friend like himself, who acts like him, will love him, cling to him and favor him with kindness. However, the Other Side is not so. When it finds someone who has left the holy side of the Holy One, blessed be He, and behaves like it, and clings to it, then it attempts to destroy him. This woman imitated its way and clung to it. Look what it did to her. "...and her belly shall swell, and her thigh shall fall away." The Holy One, blessed be He, is not so. He will love that person who leaves the Other Side and clings to the Holy One, blessed be He, and He will dispense every kindness in the world to him. HE SAID TO HIMSELF: Now, old man, prepare yourself as the serpent tries to entice you but is unable. The old man's talk returns repeatedly to the issue of one who has no offspring. He says that God does not want anyone who practices evil to produce future generations that might devastate the world. The merchant tells the story of King Solomon riding on the eagle four hundred parasangs until arriving at the mountains of darkness. There, in the area of the olive tree, King Solomon learned the foreign wisdom that he was interested in, and then went aboard the eagle again and returned home. Then he contemplated that wisdom that he had learned. He knew of the many oppressions of the world.

331. He began to say, "What profit has a man of all his labor wherein he labors under the sun" (Kohelet 1:3). HE ASKS: Is Solomon trying to teach us only this? Had he said "in his labor that he does," I would understand that there is work that brings profit. However, when he writes, "of all his labor," that includes everything, that nothing has profit.

332. HE ANSWERS: Solomon did not make his statement regarding all people. There are people that are constantly busy doing evil and harming others, and do nothing positive at all. Therefore, the verse uses the expression, "his labor," instead of 'his toil'. "...his labor (Heb. amalo)..." MEANS IN EVIL DEEDS, as a verse writes, "His mischief (Heb. amalo) shall return upon his own head" (Tehilim 7:17), or, "nor has he seen perverseness (Heb. amal) in Yisrael" (Bemidbar 23:21). The word 'toil' IS USED TO IMPLY POSITIVE ACTS, as the verse says, "For you shall eat the toil (Heb. yegia) of your hands" (Tehilim 128:2), and, "Elohim has seen my affliction and the labor (Heb. yegia) of my hands" (Bereshheet 31:42). But of 'amal' it says, "mischief and spite" (Tehilim 10:14). Hence, HE SAID, "WHAT PROFIT HAS A MAN OF ALL HIS LABOR WHEREIN HE LABORS UNDER THE SUN," for it is under the sun, ALLUDING TO THE OTHER SIDE, WHICH IS BELOW THE SUN.

329. כִּי לְשָׂרוֹ עַל עֵשׂוֹ, אִמְיָקוֹ לִיָּה מֵהָהוּא בְּטֶן, חֲטִיפוֹ מִנִּיָּה הֵהוּא יָרַךְ. לְבָתֵּר יִהְיוּ לִיָּה גֶרְמָא חַד, הֵהוּא בְּטֶן וְהֵהוּא יָרַךְ דְּסוּטָה, וְלֹא אַחְרָא. הָא גֶרְמָא, דְּקָא יִהְיוּ לִיָּה לְחוּלְקִיָּה וְעַדְבִּיָּה, וְעַרְבֵי לִיָּה. וּבְגִ"כ, כָּל דִּינִין דְּקוּדְשָׁא בְּרִיךְ הוּא דִּינִין דְּקְשׁוּט אִינוּן, וּבְנֵי נִשְׂא לֹא יַדְעִין, וְלֹא מִשְׁגִּיחִין לְקוּדְשָׁא בְּרִיךְ הוּא. וְכִלְהוּ בְּאַרְחֵי קְשׁוּט. הִיא אֲסִיָּאֵת גֶּרְמָה מִבְּעִלָּה, כְּדִ"א הַעֲזֹבֵת אֶלֶף נְעוּרֶיהָ וְגו', אוֹף הָכִי אֲתָתָא, כְּגוּוֹנָא דִּילָהּ בְּאַרְעָא.

330. ת"ח, מֵאֵן דְּאֲשַׁכַּח חֲבֵרָא כְּוֹתִיָּה, דְּעֵבִיד בְּעוֹבְדוֹי בְּעֵלְמָא, רַחִים לִיָּה, וְאֲתַדְּבַק בְּהַרְיָה, וְעֵבִיד עִמָּיה טִיבוּ. אֲבָל סְטְרָא אַחְרָא לֹא הָכִי, בִּיּוֹן דְּאֲשַׁכַּח מֵאֵן דְּשַׁבַּק סְטְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְעֵבִיד בְּעוֹבְדוֹי, וְאֲתַדְּבַק בֵּהּ, כְּדִין בְּעִיָּא לְשִׁיַּצָּאָה וְלֹאֲפָקָא לִיָּה מֵעֵלְמָא. הִיא אֲתָתָא, עֵבֶרְתָּ בְּעוֹבְדָהָא, וְאֲתַדְּבַקְתָּ בֵּהּ, חֲזִי מַה דְּעֵבֶרְתָּ בֵּהּ, וְצַבְתָּהּ בְּטִנָּה וְנִפְלָה יָרַכָּה. קוּדְשָׁא בְּרִיךְ הוּא לֹא הָכִי, מֵאֵן דְּשַׁבִּיק לְסְטְרָא אַחְרָא, וְאֲתַדְּבַק בִּיָּה בְּקוּדְשָׁא בְּרִיךְ הוּא, כְּדִין רַחִים לִיָּה, וְעֵבִיד לִיָּה כָּל טִיבוּ דְּעֵלְמָא. הִשְׁתָּא סְבָא אֲתַקִּין גֶּרְמִיךְ, דְּהָא חוּיָּא אֲזִיל לִיָּה, וּבַעַא לְאַתְגְּרָא בְּהַדְּרָךְ, וְלֹא יָכִיל.

331. פִּתַּח וְאָמַר מַה יִּתְרוֹן לְאָדָם בְּכָל עֵמְלוֹ שְׁיַעֲמוּל תַּחַת הַשֶּׁמֶשׁ, וְכִי לֹא אֲתָא שְׁלָמָה אֲלָא לְאוּלְפָא מְלָה דָּא. אֵלּוֹ אָמַר בְּעֵמְלוֹ שְׁיַעֲמוּל יְאוּת, דְּהָא אֲשַׁתָּאָר עֵמַל, דְּאִית בִּיָּה יִתְרוֹן. אֲלָא בִּיּוֹן דְּכַתִּיב בְּכָל עֵמְלוֹ, הָא כָּלְלָא דְּכָלְלָא, דְּלֹא אֲשַׁתָּאָר כְּלוּם דְּאִית בִּיָּה יִתְרוֹן.

332. אֲלָא, לֹא לְכָל אָדָם אָמַר שְׁלָמָה מְלָה דָּא, אֲלָא אָדָם אִית בְּעֵלְמָא, דְּאִיְהוּ מִשְׁתַּדֵּל תְּדִיר בְּבִישׁ וְלֹאֲבִישָׁא, וְלֹא אֲשַׁתַּדֵּל בְּטַב אֲפִילוּ רִגְעָא חֲדָא. וְעַ"ד כְּתִיב עֵמְלוֹ, וְלֹא כְּתִיב יִגִּיעוּ. עֵמְלוֹ: כְּדִ"א, יִשׁוּב עֵמְלוֹ בְּרִאשׁוֹ. וְלֹא רָאָה עֵמַל בְּיִשְׂרָאֵל. יִגִּיעוּ: כְּדִ"א יִגִּיעַ כְּפִיךְ כִּי תֹאכַל וְגו'. וְכַתִּיב וְאֵת יִגִּיעַ כְּפִי רָאָה אֱלֹהִים. אֲבָל עֵמְלוֹ, כְּתִיב, עֵמַל וְכַעַס. אֲשַׁתַּדְּלוּתִיָּה הוּא תְּדִיר לְבִישׁ, וְעַ"ד אִיְהוּ תַּחַת הַשֶּׁמֶשׁ.

333. When man practices evil, the verse writes, "He will have no child nor offspring among his people" (Iyov 18:19). The Holy One, blessed be He, does not want him to produce future generations, for if he produced offspring, he would devastate the world. And so it says, "What profit has a man of all his labor"; one who does not try to have offspring becomes part of this evil man and finds himself under his wing.

334. Ruth said "spread therefore your skirt (also: 'wing') over your handmaid" (Rut 3:9) so that she would mate with the righteous man to produce offspring. And the Holy One, blessed be He, spread His wings over people in order that they should be fruitful. BUT the one who refuses to produce offspring, "he came in by himself (also: 'in his wing')" the wing of the evil man who remains childless, as the serpent who operates alone. "...he shall go out by himself..." refers to one who did not try to have offspring. We have already discussed THIS sufficiently.

335. The dispute that the Holy One, blessed be He, engaged with, we have learned, is as the verse says, "Arise, contend before the mountains." Who are they? They are the mountains below, NAMELY NETZACH, HOD, AND YESOD. What is the essence of this contention? With them are intertwined all sins that Yisrael commit before their Heavenly Father. How is that? Yisrael knew of the worship, THE CONJURING of the heavenly angels. Not even one name of theirs was unknown to them, nor their worshipping.

336. In two ways, they used to whore after them. 1) They knew how to draw the powers of the stars and constellations on earth, and 2) they knew how to cause them to call upon them in all that is needed. For this, the Holy One, blessed be He, was to engage in contention and Judgment against them, THE MOUNTAINS, AS ALL ANGELS AND HEAVENLY MINISTERS RECEIVE THEIR POWER FROM NETZACH, HOD AND YESOD, REFERRED TO AS 'MOUNTAINS'. Inasmuch as they are subject to contention and Judgment, THEIR LIGHTS WILL BE BLURRED; the entire chain, MEANING THE ANGELS OF BRIYAH, YETZIRAH AND ASIYAH, shall fall as they will be of no use, SINCE THEIR POWERS HAVE BEEN MADE VOID. And therefore, it says, "Arise, and contend..." "and let the hills hear your voice." HE ASKS: Who are the hills? HE ANSWERS: These are the mothers, NAMELY THE SEVEN CHAMBERS IN BRIYAH, who are levels called "the virgins... that follow her" (Tehilim 45:15), MEANING SEVEN MAIDENS THAT SERVICE MALCHUT. So did Yisrael do until they took part with the lower levels. He said to himself: Old man, return to the earlier words.

333. בְּשַׁעֲתָא דְהָאֵי אָדָם אֲשַׁתְּדֵל בְּבִישׁ, עַל הָאֵי כְּתִיב, לֹא נִין לוֹ וְלֹא נֶכֶד בְּעַמּוֹ וְגו', דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי, דְּלֹא יַעֲבִיד תּוֹלְדִין, דְּאֵלְמָלֵא יַעֲבִיד תּוֹלְדִין, הוּהּ מִטְּשֻׁשָׁא עֲלֵמָא. וְע"ד כְּתִיב, מִה יִתְרוֹן לְאָדָם בְּכָל עַמְלוֹ. וּמֵאֵן דְּלֹא יִשְׁתְּדֵל לְמַעֲבַד תּוֹלְדִין, אֲתִדְבֵק בְּהָאֵי סְטְרָא דְאָדָם בִּישָׁא וְעָל תַּחוֹת גְּדַפּוּי.

334. רוּת אָמְרָה, וּפְרִשְׁתְּ כַּנְפֶיךָ עַל אִמְתְּךָ, בְּגִין לְאַזְדוּגָא בְּהַדְיָה דְצַדִּיק, לְמַעֲבַד תּוֹלְדִין, וְקוּדְשָׁא בְּרִיךְ הוּא פְּרִישׁ גְּדַפּוּי עַל בַּר נֶשׁ, בְּגִין לְאַפְשָׁא בְּעֲלֵמָא. לְמֵאֵן דְּלֹא בְּעֵי לְמַעֲבַד תּוֹלְדִין, בְּגַפּוֹ יָבֵא, בְּגַפּוֹ דְּהָהוּא בִישׁ, דְּאִיהוּ אֲזִיל עֲרִירִי, כְּחוּיָא דָא, דְּאֲזִיל יַחֲדָאֵי. בְּגַפּוֹ יֵצֵא, אִיהוּ דְּלֹא אֲשַׁתְּדֵל לְמַעֲבַד תּוֹלְדִין, הָא אֲתַמְר כָּל מַה דְּאַצְטְרִיךְ.

335. רִיב דְּעַבְד קוּדְשָׁא בְּרִיךְ הוּא, הָא אֲתַמְר, רִיב: דְּכְתִיב, קוּם רִיב אֶת הַהָרִים. מֵאֵי אִיהוּ. אֶלֵא, אִינוּן טוּרִין דְּלִתְתָא. אֲמֵאֵי רִיב דָּא. בְּגִין דְּבָהוּ תְלִיא, כָּל חוּבָא דְּעַבְדִּין יִשְׂרָאֵל, לְגַבֵּי אַבוּהוֹן דְּבִשְׁמִיָא. מֵאֵי טַעְמָא. בְּגִין דִּישְׂרָאֵל הוּוּ יַדְעִין שְׁמוּשָׁא דְּכָל מְלָאכִין עֲלֵאִין דְּבִשְׁמִיָא, וְלֹא אָנִיס לְהוּ, אֲפִילוּ שְׂמָא דְּחַד מְגִייהוּ, וְכָל שְׁמוּשָׁא דְּלֵהוּן.

336. וּבִתְרִין סְטְרִין הוּי טַעָאן אַבְתְּרִייהוּ. חַד, דְּהוּוּ יַדְעִין לְאַמְשָׁכָא חוּלָא דְּלֵהוּן, דְּכַכְבֵּיא וּמְזִלֵי בְּאַרְעָא. וְחַד, דְּהוּוּ יַדְעֵי לְאוּמָאָה לֹון, בְּכָל מַה דְּאַצְטְרִיכוּ. וְעַל דָּא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַעֲבַד בָּהוּ רִיב וְדִינָא. וְכִינּוֹן דְּבָהוֹן לְהוּי רִיב וְדִינָא, כָּל שְׁלִשׁוּלָא נִמְלֵ דְּהָא לֹא יְהוּי בִּיָּה תּוֹעֲלָתָא. וּבְגִין כֶּךָ, קוּם רִיב וְגו'. וְתִשְׁמַעְנָה הַגְּבַעוֹת קוֹלְךָ. מֵאֵן גְּבַעוֹת. אֵלִין אִינוּן אֲמָהוֹת, דְּרִגִין דְּאֶקְרוּן בְּתוֹלוֹת אַחֲרֵיהּ וְגו', וּבְגִין כֶּךָ וְתִשְׁמַעְנָה הַגְּבַעוֹת קוֹלְךָ. דְּהָכִי הוּוּ עַבְדֵי יִשְׂרָאֵל, עַד דְּאַשְׁתַּתְּפוּ בְּדְרִגִין תַּתְּאִין.

337. Yisrael sharply struck THE OTHER SIDE with this thigh that we spoke of. Mordechai showed the evil Haman his thigh, for which reason he became furious, claiming it was his, THAT HE EARNED IT FROM JACOB. Mordechai incensed him, SHOWING HIM THAT IT WAS ALREADY SNATCHED FROM HIM. Behold friends, it is written, "And Rivkah took the best clothes of her elder son Esau" (Bereshheet 27:15). With these garments, Jacob was able to snatch all his blessings and birthright.

338. For this reason, chariots OF THE OTHER SIDE found a reason to be hostile to the sages. They robbed the garments of the sages at every chance - MEANING, their thighs and garments, as these two items belonged to the Other Side. Their anger was primarily due to the theft of these items. AND SO, they can complain only to the sages. For this reason, the sages' garments wither from rubbing against them. The weakening in the knees is due to them, and in this way they show their grievance against THE SAGES and demand what is theirs. They are seeking from the sages that which is theirs. Why the sages? They represent he who is sitting in the tent, JACOB; there is no accusation without a cause, nothing happens without justice and judgment, and so everything returns to its place.

339. Solomon said, "So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power: but they had no comforter" (Kohelet 4:1). We have spoken of what he is hinting at. The verse says, "I returned." From where did Solomon return? One may conclude THAT it MEANS, after this matter, he repeated something else, AND SO HE MEANS 'I HAVE GONE BACK'. This is fine, but if so HE SHOULD HAVE SAID, 'returned, and considered'; WHY DOES HE SAY, "I RETURNED"?

340. There we learned that daily Solomon would rise early, turn his face eastward, NAMELY TO TIFERET AND THE CENTRAL COLUMN, and see what he saw. Later he would turn to the south, NAMELY CHESED AND THE RIGHT COLUMN, and see what he saw. Later he would turn northward, BEING GVURAH AND THE LEFT COLUMN, stand there, lower his eyes, and raise his head.

337. ת"ח, דאית לאהדרא סבא, במלין קדמאין, ירך דקא אמרן, סגי אתקימו לון ישראל, בדהוא ירך. מרדכי הוה אחמי להווא רשע דהמן ההוא ירך דיליה, ועל דא הוה רגיו, מלה דאתחזי ליה, ואיהו ארגיו ליה בהדיה. חמו חבריא, מה כתיב, ותקח רבקה את בגדי עשו בנה הגדול החמודות וגו'. באלין לבושין דיליה, גזל דיליה, ואפיק ליה מכל ברפאן דיליה, ומבכרותא.

338. ובגין, כן, עילה דקא אשכחו רתיבין דיליה, לרבנן, איהו דחופיא דלהון למאני דרבנן תדיר. לירבין דלהון. ולמאני דלהון. ואלין תרין מלין דסטור אחרא הוה, וכל דא בגין דגזלו לון מניה. לית להו עילה אלא לרבנן. ובגין כן, הני מאני דרבנן דקא בלו מחופיא דלהון איהו, והני ברכי דשליה, מנייהו הוא ודאי. ומדלהון הוה, ומנהון נטלי עילה, וממה דהוה מנייהו. בעאן לרבנן, דאינון כללא דההוא יושב אהלים, ועל דא לית עילה בלא עילה, ועל דא לית מלה, בלא דינא, וכל מלה תב לאתריה.

339. שלמה אמר, ושבתני אני ואראה את כל העשוקים אשר נעשו תחת השמש והנה דמעת העשוקים ואין להם מנחם ומיד עושקיהם כח ואין להם מנחם. האי קרא ארמיזנא ביה, ואתמר. אבל שבתני אני, וכי מאן אתר תב שלמה. אי נימא, לבתר דאמר מלה דא, תב כמלקדמין, ואמר מלה אחרא, יאות אבל שבתני ואראה.

340. תמן תנינן, בכל יומא הוה אקדים שלמה בצפרא, והוי שוי אנפוי לסטר מזרח, וחמי מה דחמי, ולבתר תב לסטר דרום, וחמי מה דחמי והדר תב לסטר צפון, וקאים תמן. מאיך עינוי וזקיף רישיה.

341. At that moment, a pillar of fire and pillar of cloud would come. On the cloud pillar was an eagle, large and powerful. In this manner DID THE EAGLE APPROACH; the right wing was over the pillar of fire, its body and left wing on the cloud pillar. That eagle brought two leaves in its mouth. All three, the pillar of cloud, pillar of fire, and the eagle bowed before King Solomon.

342. The eagle came, bent before him, and presented him with the leaves. King Solomon took them, smelled them, and recognized the sign. He said that one is from "falling down," and the other is of "having his eyes open" (Bemidbar 24:16). When the two leaves were before him, he realized that both "falling down" and "having his eyes open" wished to reveal something to him.

343. What did he do? He stamped his throne with the same seal in which the Holy Name was engraved. He took the ring that was engraved with the Holy Name and went up to the attic. He rode on top of the eagle and took off. The eagle climbed to the highest clouds and wherever he passed, the light dimmed. The wise men where the light dimmed understood and said that King Solomon was passing by, but they did not know where he was going. The fools said the clouds are causing the darkness.

344. The eagle lifted a bird with him and flew four hundred parasangs until arriving at the mountains of darkness. There Tarmod lies amidst the wilderness in the mountains. He descended there, raised his head, saw the mountains of darkness and knew all that was needed. He realized that he MUST enter there. He rode the eagle again and flew into the mountains to that place where the olive tree is located. He cried loudly, "Hashem, when Your hand is lifted up, they will not see" (Yeshayah 26:11).

341. בְּהַאי שַׁעְתָּא, הָא עַמּוּדָא דְאַשָׁא וְעַמּוּדָא דְעַנְנָא, הוּוּ אֲתִיּוּן, וְעַל הָהוּא עַמּוּדָא דְעַנְנָא, הוּוּ אֲתִי נִשְׂרָא חֲדָא. וְהָהוּא נִשְׂרָא הוּא רַבְרָבָא וְתַקִּיף, וְכֵן הוּוּ אֲתִי, גִּדְפָא יְמִינָא, עַל גְּבִי עַמּוּדָא דְאַשָׁא, וְגִדְפָא וְגִדְפָא שְׂמָאלָא, עַל גְּבִי עַמּוּדָא דְעַנְנָא. וְהָהוּא נִשְׂרָא הוּוּ מִיִּיתִי תְרִין טְרַפִּין בְּטוּמָהָא, אֲתָא עַמּוּדָא דְעַנְנָא, וְעַמּוּדָא דְאַשָׁא, וְהָהוּא נִשְׂרָא עֲלֵיהוּ, וְסִגְדִין לְקַמִּיהָ דְשַׁלְמָה מְלָכָא.

342. אֲתָא נִשְׂרָא, וּמְאִיךְ לְקַמִּיהָ, וַיְהִיב לִיה אִינוּן טְרַפִּין, נְטִיל לֹזן שַׁלְמָה מְלָכָא, וְהוּוּ מְרִיחַ בְּהוּ, וְהוּוּ יָדַע בְּהוּן סִימֹן, וְאָמַר דָּא אִיהוּ דְנוּפֵל, וְדָא אִיהוּ דְגִלּוּי עֵינַיִם. בְּשַׁעְתָּא דְתְרִין טְרַפִּין הוּוּ, הוּוּ יָדַע, דְתִירוּוִייהוּ, נוּפֵל וְגִלּוּי עֵינַיִם בְּעָאן לְאוּדְעָא לִיה מְלִין.

343. מַה עָבִיד, חֲתִים כְּרִסִּייהָ בְּגוּשְׁפִּנְקָא, דְהוּוּ חֲקִיק בִּיה שְׂמָא קְדִישָׁא. וְאִיהוּ נְטִיל עֲזָקָא דְחֲקִיק עֲלֵיהָ שְׂמָא קְדִישָׁא, וְסִלִּיק לְאַגְרָא, וְרָכִיב עַל הָהוּא נִשְׂרָא, וְאִזִּיל לִיה. וְהָהוּא נִשְׂרָא, הוּוּ מְסַתְּלֵק, לְרוּם עַנְנִין, וּבְכָל אֲתָר דְאִיהוּ עָבֵר, הוּוּ אֲתַחֲשַׁךְ נְהוּרָא. חֲכִימֵי דְהוּוּ בְּהָהוּא אֲתָר דְאֲתַחֲשַׁךְ נְהוּרָא, הוּוּ יָדַע, וְהוּוּ אָמַר, שַׁלְמָה מְלָכָא הָא אִזִּיל, וְאָעֵבֵר חֲכָא, וְלֹא יָדַע לְאֵן אֲתָר הוּוּ אִזִּיל. טַפְשִׁין דְהוּוּ תַמְן, הוּוּ אָמַר, עַנְנִין הוּוּ אִינוּן, דְקָא אִזִּיל וְחֲשִׁיךְ עֲלֵמָא.

344. גְּבַה נִשְׂרָא בְּהַדִּיָּה, וּפְרַח אַרְבַּע מֵאָה פְּרִסִּין, עַד דְמָטָא לְטוּרֵי חֲשׁוּךְ. וְתַמְן אִיהוּ תְרַמּוּד בְּמַדְבַּר בְּהָרִים, וְאִיהוּ נְחִית תַּמְן. זְקִיף רִישִׁיהָ, וְחֲמֵי טוּרָא חֲשׁוּךְ, וְהוּוּ יָדַע תַּמְן כָּל מַה דְאַצְטְרִיךְ. וְהוּוּ יָדַע דְתַמְן יַעוּל. הוּוּ רָכִיב עַל נִשְׂרָא בְּמַלְקַדְמִין, וְטָאס וְעָאֵל לְגוּ טוּרִין, עַד הָהוּא אֲתָר דְזִיתָא תַּמְן, קָרָא בְּחִילָא וְאָמַר, יְיָ רַמָּה יָדְךָ בַּל יַחְזִיזוּן וְגו'.

345. He entered and approached the area OF THE OLIVE TREE, placed the ring before them, and approached. There he learned whatever he wished of the foreign wisdom that interested him. Once told what he needed, he again boarded the eagle and returned to his place. Once again sitting on his throne, he thought of and discussed this precious wisdom with himself. He then said, "So I returned, and considered," MEANING, I have returned from that trip, I have brought back this wisdom and I have assembled it in my mind, and considered then "all the oppressions that are done."

346. Do you really believe that all the oppressed in the world were seen by King Solomon, THAT THE VERSE SAYS THAT I "CONSIDERED ALL THE OPPRESSIONS"? HE ANSWERS: But the oppressed mentioned are the children dying while on the knees of their mother, deprived in several ways: oppressed in the supernal area above, FROM THE STANDPOINT OF THEIR SPIRIT, and oppressed below, FROM THE PHYSICAL STANDPOINT. The friends have commented about this. Yet there are many OPRESSED BESIDES THESE. HE SAID TO HIMSELF: Old man, rise, be alert, speak your words, for surely you will speak without fear.

347. There is no one so oppressed as those whom one oppressed previously BY SINNING, or IF DUE TO HIS SIN, the third generation TO THE FOURTH after him ARE PUNISHED; THE CHILDREN DIE WITHOUT SIN AND SO THEIR OPPRESSION IS NOT THAT HARSH. THIS IS NOT SO IF THEY THEMSELVES, THEIR FATHERS, OR THEIR GRANDFATHERS SIN. As it is written: "punishing the iniquity of the fathers upon the children unto the third and fourth generation" (Shemot 20:5).

348. HE ASKS: How would he oppress? WHAT WAS HIS SIN? HE ANSWERS: King Solomon cried out, "A man that is burdened with the blood of any person shall flee to the pit; let none support him" (Mishlei 28:17). Now that he is oppressed WITH THE SIN OF SHEDDING the blood of the soul, he, his son or grandson will be held hostage upon the scale BY THE OTHER SIDE, as it is written, "shall flee to the pit; let none support him." So to the pit OF THE OTHER SIDE let him flee from Holiness without support in this world. Once guilty of THE SIN OF blood of any person, he or his seed will be oppressed by the Other Side.

349. There are those oppressed more than others. They are OPPRESSED BECAUSE OF THE SIN OF: "YOU SHALL NOT DEFRAUD," WHICH HIS FATHER, OR GRANDFATHER, HAS TRANSGRESSED, as written "You shall not defraud your neighbor" (Vayikra 19:13). He transgressed and oppressed, SO HE IS REPAID MEASURE FOR MEASURE. Thus, he becomes oppressed via his sons through the hands of the Other Side. Therefore Solomon says, 'of "all the oppressions (also: 'oppressed')" I am aware, AND KNOW of every oppression, from whatever side it comes'. IT WAS NOT NECESSARY THAT HE SAW EVERY OPPRESSION IN THE WORLD.

345. עַל תַּמֵּן, עַד דְּקָרִיב לְהוֹא אֶתְר, שׁוֹי עֲזָקָא קְמִיָּהוּ, וְקָרִיב, וְתַמֵּן הוּא יָדַע כֹּל מַה דְּבַעֵי מְאִינוּן חֲכָמְתָן נּוֹכְרָאִין, דְּבַעֵי לְמַנְדַּע. בִּיּוֹן דְּהוּוּ אֲמַרִין לִיה כֹּל מַה דְּבַעֵי, כְּדִין הוּא רְכִיב עַל הוּא נִשְׂרָא, וְתַב לְאַתְרֵיהּ. בִּיּוֹן דְּהוּוּ יְתִיב עַל כּוּרְסֵייהּ, אֲתִישֵׁב בְּדַעְתִּיהּ וְהוּוּ מְמַלֵּל בְּדַעְתִּיהּ מְלִין דְּחֲכָמְתָא יְקִירָא. בְּהֵיא שְׁעָתָא הוּוּ אָמַר, וְשַׁבְתִּי אֲנִי וְאַרְאֶה, שַׁבְתִּי וְדָאֵי מֵהוּוּ אֲרַחָא, שַׁבְתִּי מֵהֵיא חֲכָמְתָא, וְאַתִּישֵׁב בְּלִבָּאֵי וּבְדַעְתָּאֵי. וְכְדִין וְאַרְאֶה אֶת כֹּל הָעֲשׂוּקִים.

346. סְלָקָא דַּעְתְּךָ דְּכָל עֲשׂוּקִין דְּהוּוּ בְּעֵלְמָא, הוּוּ חָמֵי שְׁלֵמָה מְלָכָא. אֶלָּא, מְאִי עֲשׂוּקִים אֲלִין דְּהוּוּ אָמַר. אִינוּן יְנוֹקִין דְּמִתִּין בְּתוֹקְפָא דְּאַמְהוּן, דְּקָא עֲשׂוּקִים מְכַמָּה סְטְרִין, עֲשׂוּקִים בְּאַתְר עֵלְאָה דְּלְעִילָא, וְעֲשׂוּקִים לְתַתָּא. וְהָא חֲבַרְיָא אֲתַעְרוּ, וְהָכִי הוּוּ, אָבַל סְגִיאִין אִינוּן. קוּם סְבָא, אֲתַעַר בְּחִילְךָ. סְבָא אִימָא מִילְךָ, דְּוִדָּאֵי בְּלָא דְּחִילוּ תִימָא.

347. לִית עֲשׂוֹק בְּאִינוּן עֲשׂוּקִים, דְּהוּוּ אִיהוּ עֲשׂוֹק בְּקַדְמִיתָא, אוּ מִתְלַתָּא לְאַחְרָא, כְּמָה דְּכְתִיב, פּוֹקֵד עוֹן אָבוֹת עַל בְּנִים וְעַל בְּנֵי בְנִים עַל שְׁלִשִׁים וְעַל רִבְעִים.

348. הֵיךְ הוּוּ עֲשׂוֹק. שְׁלֵמָה מְלָכָא צּוּחַ וְאָמַר אֲדָם עֲשׂוֹק בְּדָם נִפְשׁ עַד בּוֹר יְנוּס אֶל יְתַמְכוּ בּוּ. בִּיּוֹן דְּהוּוּ עֲשׂוֹק, בְּדָם נִפְשׁ, הוּוּ, אוּ בְּנוּ, אוּ בֶן בְּנוּ, יְהוּן עֲשׂוּקִין בְּטִיקְלָא, דְּכְתִיב עַד בּוֹר יְנוּס אֶל יְתַמְכוּ בּוּ. עַד הוּוּ בּוֹר רַק יְנוּס מֵאַתְר קְדִישָׁא, וְאֶל יְתַמְכוּ בּוּ בְּהָאֵי עֵלְמָא. בִּיּוֹן דְּאִיהוּ עֲשׂוֹק בְּדָם נִפְשׁ, אִיהוּ אוּ זְרַעִיהּ, לְהוּוּ עֲשׂוּקִים מֵהוּוּ סְטְרָא אַחְרָא.

349. אִית עֲשׂוֹק, מִשְׂאָר עֲשׂוּקִים, כְּד"א לֹא תַעֲשׂוֹק אֶת רֵעֶךָ. אִיהוּ עֶבֶר וְעֵשֶׂק, אִיהוּ עֲשׂוֹק בְּבָנוּי, מֵהוּוּ סְטְרָא אַחְרָא. וּבִג"כ אָמַר, אֶת כֹּל הָעֲשׂוּקִים. אָמַר שְׁלֵמָה, קְאִימָנָא בְּכָל אִינוּן עֲשׂוּקִים, בְּכָל סְטְרִין דַּעֲשֵׂק.

350. HE ASKS: Why in the verse, "the oppressions (also: 'oppressed') that are done under the sun" does it say "that are done," when it should have been 'that dwelt'? Also, if the doing is praiseworthy, then their doing is above the sun, WHERE BENEFIT AND CORRECTION TAKE PLACE, BUT HERE THE VERSE MENTIONS "BENEATH THE SUN."

351. HE ANSWERS: Assuredly they "are done," but howso? If they are deprived of their spirit, why come to this world THROUGH REINCARNATION? THE EXPRESSION 'DOING (HEB. ASYAH)' APPLIES TO THE BODY, WHICH IS IN THE WORLD OF ASYAH. Spirits are surely completed, fashioned with spirit and body in this world. When the body is perfected, and that spirit is fashioned AND CLOTHED in a pure, clean body without the soil of sin in this world, then the body becomes as deprived as the spirit. This is the body that THE OTHER SIDE enjoys above all others. There are other oppressed SPIRITS of various types not fashioned into bodies, NEVER INCARNATED IN THIS WORLD. But these are "the oppressed that are done" WITH BODIES, AND SO THE VERSE IS WRITTEN, "THAT ARE DONE."

352. There are others that were made where people implored their Master. Who are they? The child born from one who oppressed his neighbor's wife secretly or openly is oppressed, as the consent of their Master was not obtained and it was without knowledge of the husband of the woman. These creations are oppressions, and they make it imperative that the Holy One, blessed be He, provide them with a body, and design an image. There are "the oppressions that are made," since their bodies are made by compulsion. For this reason, King Solomon said: 'I considered all the oppressions,' I am aware and know of many kinds of oppression made in Asiyah.'

353. Like these, there are oppressions that were done by the foreskin, that took, caused the body to grow, made it, and later, UPON BECOMING BAR-MITZVAH, they snatch it from it. This is another example of "oppressions that are done." About all these, King Solomon said: 'I am aware AND KNOW of all "the oppressions that are done."

354. "and behold the tears of such as were oppressed." Everybody shed tears with complaints before the Holy One, blessed be He, because the foreskin, THE OTHER SIDE, caused them to reach thirteen years and then later they were taken from the foreskin, and the Holy One, blessed be He, takes them. These are oppressions that were already done.

350. וְאִמֵּי אֵינּוֹן עֲשׂוּקִים. אֲשֶׁר נַעֲשׂוּ תַחַת הַשָּׁמֶשׁ. אֲשֶׁר נַעֲשׂוּ, אֲשֶׁר גָּרוּ מִבְּעֵי לַיָּהּ, מֵאֵי אֲשֶׁר נַעֲשׂוּ. אֵי עֲשׂוּיָהּ אֵינִי לְשִׁבְחָא, לֹא עֲשׂוּיָהּ דְּלַהּוֹן אֶלָּא לְעִילָא מִן שְׁמַשׁ.

351. אָבֵל וְדַאי נַעֲשׂוּ. הֵיךְ נַעֲשׂוּ. אֶלָּא בֵּינּוֹן דְּעֲשׂוּקִים מְרוּחִיהוֹן תַּמָּן, אִמֵּי אֲתִיִּין לְהֵאֵי עֲלֵמָא. אֶלָּא רוּחִין וְדַאי נַעֲשׂוּ, אֲתַעֲבִידוּ בְּרוּחִין וּבְגוּפָא בְּהֵאֵי עֲלֵמָא, בֵּינּוֹן דְּאֲשַׁתְּכֻלָּל גּוּפָא דְּלַהּוֹן, וְאֲתַעֲבִיד הֵהוּא רוּחָא בְּגוּפָא זָךְ וְנָקִי בְּלֹא לְכַלּוּכָא דְּחֻבִּין, בְּהֵאֵי עֲלֵמָא, כְּדִין אֲתַעֲשֶׂק גּוּפָא, כְּמָה דְּאֲתַעֲשֶׂק רוּחָא. וְהֵאֵי אֵינִי גּוּפָא, דְּאֲתַהֲנִי בֵּיהּ יְתִיר מִכְּלָא. וְעֲשׂוּקִין אַחֲרָנִין אֵינִי, בְּכַמָּה זִינִין מְרוּחִין תַּמָּן, וְלֹא נַעֲשׂוּ בְּגוּפִין. אָבֵל אֵלִין, אֵינּוֹן עֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ.

352. אֵינִי אַחֲרָנִין, אֲשֶׁר נַעֲשׂוּ, וְאֲטַרְחוּ בְּנֵי נֶשָׂא לְמֵאֲרִיהוֹן. וּמֵאֵן אֵינִי. מֵאֵן דְּעֲשִׂיק אֲתַתָּא דְּחֻבְרִיָּה בְּטַמְיָרוּ, אוּ בְּאֲתַגְלִיָּיא. וְהֵהוּא וְלֵדָא דְּאֲתַגְלִיד מְנִיָּהּ, עֲשׂוּק אֵינִי, בְּלֹא רְעוּתָא דְּמֵאֲרִיהוֹן, וְלֹא יָדַע בְּעֵלָּה דְּאֲתַתָּא, אֵינּוֹן עוֹבְדִין עֲשׂוּקִין אֵינּוֹן, וְאֲטַרְחוּ לְקוּדְשָׁא בְּרִיךְ הוּא לְמַעַבְד לֹון גּוּפָא, וְלְצִיּוּרָא לֹון צוּרָה, אֵלִין עֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ. אֲשֶׁר נַעֲשׂוּ וְדַאי גּוּפִין דְּלַהּוֹן, עַל כְּרַחֵא. בְּג"כ, שְׁלֵמָה מְלָכָא אָמַר, וְאֲרָאָה אֵת כָּל הָעֲשׂוּקִים, בְּכָל זִינֵי עֲשׂוּקִים קְאִימְנָא, אֵינּוֹן אֲשֶׁר נַעֲשׂוּ וְאֲתַעֲבִידוּ בְּעֲשׂוּיָהּ.

353. כְּמָה דְּהֵנִי אֵינּוֹן עֲשׂוּקִין, דְּכִבֵּר נַעֲשׂוּ בְּעַרְלָה רַבִּי וְנָטִיל וְגָדִיל גּוּפָא, וְעֵבִיד לַיָּהּ, וְלִבְתֵּר עֲשִׂיקִין לֹון מְנִיָּהּ, וְנָטִיל לֹון, הֲרֵי עֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ, וְעַל כָּל קָאִים שְׁלֵמָה מְלָכָא וְאָמַר, קְאִימְנָא עַל כָּל הָעֲשׂוּקִים אֲשֶׁר נַעֲשׂוּ.

354. וְהֵנָּה דְּמַעַת הָעֲשִׂיקִים, כְּלָא אוּשְׁדִין דְּמַעִין, עִם טַעֲנָה קְמֵי קוּדְשָׁא בְּרִיךְ הוּא. הֵנִי אוּשְׁדִין דְּמַעִין, דְּהָא עַרְלָה רַבִּי לֹון, וְגָדִיל לֹון, עַד י"ג שָׁנִין, וְלִבְתֵּר עֲשִׂיקִין לֹון מְעַרְלָה, וְנָטִיל לֹון קוּדְשָׁא בְּרִיךְ הוּא, הָא לָךְ עֲשׂוּקִין אֲשֶׁר נַעֲשׂוּ כְּבָר.

355. A THIRTEEN YEAR AND A DAY OLD that committed a sin FOR WHICH THE PENALTY IS DEATH, is put to death. These people have reason to complain and may in the future say: Master of the Universe, a child one day old who has sinned is SO judged?! I am like a child one day old, AS RIGHT AFTER BAR-MITZVAH, the Holy One, blessed be He, called me son, as it is written, "Hashem said to me, 'you are My son, this day I have begotten you'" (Tehilim 2:7). Master of the universe, is a child who is one day old to be so judged? These are "the tears of such as were oppressed, and they had no comforter."

356. There is another example of oppressed. This oppressed one is called a bastard. When he is deceased, he is set apart from the holy congregation. This poor, unfortunate bastard [this refers to a real bastard, born to illicit relationship] pours out tears before the Holy One, blessed be He, with the following complaint: Master of the Universe, if my forebearers sinned, what wrong have I done, my actions are proper before you! Here are "the tears of such as were oppressed, and they had no comforter." It is the same with all these oppressed who have reason to complain to the Holy One, blessed be He; with this complaint there is no comforter and no one to soothe their hearts.

357. This that says, "behold the tears of the oppressed," refers to those who die in the bosom of their mother. These are bound to shed tears for mankind, for there are no other tears from the heart like these tears. For all the people in the world stand in wonder and say: But the Judgments of the Holy One, blessed be He, are True and follow a truthful course; why do these innocent children die? Where is the Judgment of Truth, that the Holy One, blessed be He, practices? If it is due to the sins of the parents, why is this so? Assuredly, "they had no comforter."

358. Moreover, "behold the tears of such as were oppressed" refers to their tears in that world that protects the living. We learned there is a designated place in that world, where even the completely pious have no standing. And the Holy One, blessed be He, loves them, clings to them and places them in His supernal Yeshiva. About them it is written: "Out the mouths of babes and sucklings have you founded strength" (Tehilim 8:3). What is the gain from their being there, and why do they ascend there? AS THE VERSE CONTINUES, "because of your enemies, that you may silence the enemy and the avenger." There is also another place for those who repent. The merchant says that prior to the Sabbath, the letters, the written alphabet and the tablets had already been created. These were the work of Elohim, and it is only after the completion of Creation that we find the full name "Hashem Elohim". "engraved upon the tablets" means freedom from everything - from the Angel of Death, from the subjection of nations. It is the seal of the World to Come.

355. עָבַר עֲבִירָה קְטָלִין לִיה. לֹון אֵית טַעֲנָה, וְזִמְיִנִין לֹומר, מֵאֲרֵי דְעֵלְמָא, תִּינוּק בְּר יוּמִיה דְחָב, דִּינִין לִיה דִּינָא. אָנָא בְר יוּמִיה הוּינָא, דְהָא מֵהָהוּא יוּמָא קָרִי לִיה קוּדְשָא בְרִיךְ הוּא בִן, דְכְתִיב יְי אָמַר אֵלֵי בְנֵי אָתָה אָנִי הַיּוֹם יִלְדְתִיךְ, מֵאֲרִיָה דְעֵלְמָא, יִלִּיד בְר יוּמָא, דִּינָא עֲבָדִין לִיה, הָרִי דְמַעַת אֵינוֹן הָעֲשׂוּקִים וְאִין לָהֶם מְנַחֵם.

356. וְאֵית עֲשׂוּק אַחַר, הֵהוּא עֲשׂוּק דְאֲקָרִי מְמוֹר, בְּד נֶפֶק מֵעֵלְמָא, מִיַּד מִפְרִישִׁין לִיה מְקַהֲלָתָא דְעֵמָא קְדִישָא. הֵהוּא מְמוֹר, עֲנִיא מְסַכְנָא, אוֹשִׁיד דְמַעִין קָמִי קוּדְשָא בְרִיךְ הוּא, וְאִטְעִין קָמִיה, מֵאֲרִיָה דְעֵלְמָא, אִי אָבְהִתִּי חָאבוּ, אָנָא מַה חוּבָא עֲבִידְנָא, הָא עוּבְדָאֵי, מִתְתַּקְנִין לְקַמְרֵי הוּוּ, וְהִנֵּה דְמַעַת הָעֲשׂוּקִים וְאִין לָהֶם מְנַחֵם. וְכֵן לְכָל אֵינוֹן עֲשׂוּקִים, אֵית לֹון טַעֲנָה קָמִי קוּדְשָא בְרִיךְ הוּא, וְמֵהָהִיא טַעֲנָה לִית לֹון מְנַחֵם, וְלִית דִּיתִיב מְלָה עַל לְבָהוֹן.

357. וְמַה דְאָמַר וְהִנֵּה דְמַעַת הָעֲשׂוּקִים, אֵלִין אֵינוֹן דְמַתִּין בְּתוּקְפָא דְאִמְהוֹן, אֵלִין עֲבָדִין לְאוֹשְׁדָא דְמַעִין, לְכָל בְנֵי עֵלְמָא, בְּגִין דְלִית דְמַעִין דְנֶפֶקִי מְלַבָּא, כְּהֵנִי דְמַעִין, דְכָל בְנֵי עֵלְמָא תּוּוּהִין וְאִמְרִין, דִּינִין דְקוּדְשָא בְרִיךְ הוּא קְשׁוּט אֵינוֹן, וְעַל אַרְחָ קְשׁוּט אֲזִלִי. הֵנִי מְסַכְנֵי וְנוֹקֵי דְלָא חָאבוּ, אִמְאֵי מִיתוּ. אֵן דִּינָא דְקְשׁוּט, דְעֲבִיד מֵאֲרֵי עֵלְמָא. אִי בְחוּבֵי אָבְהִתְהוֹן אִסְתַּלְקֵי מֵעֵלְמָא, אִמְאֵי. וְדֵאֵי אִין לָהֶם מְנַחֵם.

358. תּוּ, וְהִנֵּה דְמַעַת הָעֲשׂוּקִים, הֵהוּא דְמַעַת דְלָהוֹן בְּהָהוּא עֵלְמָא, דְקָא מְגִינִין עַל חֵינָא. דְתִנֵּן אֲתֵר אֵית מִתְתַּקְנָא לֹון בְּהָהוּא עֵלְמָא, דְאִמְלוּ צְדִיקִים גְּמוּרִים לָא יִכְלִין לְקִיּוּמָא תַּמָּן, וְקוּדְשָא בְרִיךְ הוּא רְחִים לֹון, וְאִתְרַבֵּק בְּהוּ, וְאִתְקִין בְּהוּ, מִתִּיבְתָא עֲלָאָה דִילִיָה. וְעֲלִיָהוּ כְתִיב מְפִי עוֹלָלִים וְיוֹנְקִים יִסְדַּת עֵז. וְמֵאֵי תּוּעֵלְתָא עֲבָדִין תַּמָּן, וְאִמְאֵי סְלִקִין תַּמָּן. דְכְתִיב לְמַעַן צוּרְרִיךְ לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם. וְכֵן אֵית אֲתֵר אַחְרָא לְבַעֲלֵי תִיּוּבְתָא.

359. We learned of ten things which were created just prior to the Shabbat: the letters, the written alphabet, and the tablets, as it is written, "And the tablets were the work of Elohim, and the writing was the writing of Elohim" (Shemot 32:16). HE ASKS: wherein do we see that they were created just before Shabbat? Perhaps they were created a thousand years later or at the time Yisrael stood at Mount Sinai? HE ANSWERS: It surely was just before Shabbat. Come and behold: throughout Creation we do not find the full Name, but only Elohim. That Name is found throughout until Creation is completed at Shabbat eve. Only after the completion of Creation, do we find the full Name: "Hashem Elohim."

360. Even though with the name Elohim He created all, it did not go into effect until just prior to Shabbat. Only then was the work completely done, as it is written, "His work which He had done" (Bereshheet 2:2), and, "from all His work, which Elohim had created" (Ibid. 3) MEANING, only then did it go into effect. And so the verse, "And the tablets were the work of Elohim," MEANS when the world was completed and done with the Name of Elohim, WHICH WAS AT SHABBAT EVE and not later, as when the verse refers to Hashem Elohim, then completion came to the world and it was set.

361. Come and behold: at the time Moses smashed the tablets, as it is written, "and broke them at the foot of the mountain" (Shemot 32:19), the ocean rose from its position to flood the universe, and at once, "he took the calf which they had made, and burnt it in the fire... and scattered it upon the water" (Ibid. 20). Moses rose against the ocean and said: 'Waters, waters, what do you want?' They replied: 'The universe can only survive through the Torah upon the tablets, but the children of Yisrael have rejected the Torah and made a golden calf instead. We wish to inundate the world.'

362. Immediately, he said to them: 'All that transpired with the sin of the golden calf is known to you. Is it not enough the thousands that perished because of it?' Immediately, he "scattered it upon the water," but the waters were not pacified until he took water from them, FROM THE OCEAN, and caused the children of Yisrael to drink of it. Then the ocean sank to its position.

359. תְּנִינָן, עֲשֶׂה דְבָרִים אֲתַבְרִאוּ בַע"ש וְכו'. הַכְּתָב וְהַמְּכַתֵּב וְהַלּוּחֹת. דְּכָתִיב וְהִלַּחַת מַעֲשֵׂה אֱלֹהִים הֵמָּה וְהַמְּכַתֵּב מְכַתֵּב אֱלֹהִים הוּא. מֵאֵי אִירֵא מִדְּהִכִי דַע"ש הוּהוּ, וְדִילְמָא אֶלְף שְׁנַיִן לְבִתְרָא, אוֹ בְּשַׁעְתָּא דְקִיּוּמוֹ יִשְׂרָאֵל עַל טוֹרָא דְסִינַי. אֶלָּא, וְדַאי הִכִי הוּא דַע"ש הוּהוּ. ת"ח, בְּכָל עוֹבְדָא דְבְּרָאשִׁית, לֹא אֲתַמַּר שֵׁם מְלֵא, אֶלָּא אֱלֹהִים אֱלֹהִים, בְּכָל מָה דְאֲתַבְרִי. וְכִלְהוּ שֵׁם אֱלֹהִים, עַד דְּכָל עוֹבְדָא אֲשַׁתְּכַלֵּל בַּע"ש. מִדְּאֲשַׁתְּכַלְלוּ כָּל עוֹבְדָא, אֶקְרִי יְיָ אֱלֹהִים, שֵׁם מְלֵא.

360. וְאֵע"ג דְּבִשְׁם אֱלֹהִים אֲתַבְרִי כְּלָא, לֹא אֲשַׁתְּכַלֵּל בַּעֲשִׂיָה, כָּל מָה דְאֲתַבְרִי, עַד ע"ש. בְּהֵיא שַׁעְתָּא אֲשַׁתְּכַלֵּל כְּלָא בַעֲשִׂיָה, דְּכָתִיב מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה. מִכָּל מְלֵאכְתּוֹ אֲשֶׁר עָשָׂה. וְקִיּוּמָא בְּמַעֲשֵׂה. וְע"ד כְּתִיב, וְהִלַּחַת מַעֲשֵׂה אֱלֹהִים, כִּד אֲשַׁתְּכַלֵּל עֲלֵמָא, בְּשֵׁם אֱלֹהִים בְּמַעֲשֵׂה, וְלֹא לְבִתְרָא, דְּכָתִיב יְיָ אֱלֹהִים וְבָדָא אֲשַׁתְּכַלֵּל עֲלֵמָא, וְקִיּוּמָא עַל קִיּוּמִיהָ.

361. ת"ח, בְּהֵיא שַׁעְתָּא דְתַבְרִי מִשֶׁה הַלּוּחֹת, דְּכָתִיב וַיִּשְׁבֵּר אוֹתָם תַּחַת הַהָר. צַף אוֹקִינּוֹס מֵאֲתַרְיָה, וְסָלִיק לְשַׁטְפָּא עֲלֵמָא. חֲמָא מִשֶׁה דְאוֹקִינּוֹס סָלִיק לְגַבְיֵיהּ, וְהוּהוּ בְּעֵי לְשַׁטְפָּא עֲלֵמָא, מִיַּד וַיִּקַּח אֶת הָעֵגֹל אֲשֶׁר עָשׂוּ וַיִּשְׂרֹף אוֹתוֹ בְּאֵשׁ וְגו', וַיִּזַּר עַל פְּנֵי הַיָּם. קָם מִשֶׁה עַל מִי אוֹקִינּוֹס וְאָמַר, מִיָּא מִיָּא מָה אֲתַנּוּן בַּעֲאָן. אֲמַרוּ וְכוּי אֲתַקִּיּוּם עֲלֵמָא אֶלָּא בְּאוֹרֵייתָא דְלּוּחֹת, וְעַל אוֹרֵייתָא דְשָׁקְרוּ בְּהַ יִשְׂרָאֵל וְעַבְדוּ עֲגֹלָא דְדִהֲבָא, אֲנָן בַּעֲאָן לְשַׁטְפָּא עֲלֵמָא.

362. מִיַּד אָמַר לוֹן, הָא כָּל מָה דְעַבְדוּ בְּחֻבָּא דְעֲגֹלָא, הָא מְסִיר לְכוֹן, וְלֹא דִי כָּל אִינוּן אֲלֵמִין דְנִפְלוּ מִנֵּיהּ, מִיַּד וַיִּזַּר עַל פְּנֵי הַיָּם. לֹא הוּוּ מִשְׁתַּכְּבֵי מִיָּא, עַד דְנִטִּיל מִיָּא מִנֵּיהּ וְאֲשָׁקִי לוֹן, מִיַּד אֲשַׁתְּקַע אוֹקִינּוֹס בְּאֲתַרְיָה.

363. For in the wilderness, there was no water, as it is written, "it is no place of seed... nor is there any water to drink" (Bemidbar 20:5), SO HE MUST HAVE USED THE WATERS OF THE OCEAN. One may think that he threw THE ASHES into the well of Miriam, but heaven forbid that Moses would throw a memorial of this terrible act there, and drink of it afterwards. Furthermore, at that point they did not have that well, it was only when arriving at the wilderness of Matana, as it is written, "the well dug by the prince... and from the wilderness they went to Matana" (Bemidbar 21:18); at that point they acquired the well. It is written here, "upon the water" (Shemot 32:20), and it is written elsewhere, "upon the face of the deep" (Beresheet 1:2); JUST AS THERE THE REFERENCE IS TO THE OCEAN, SO IT IS HERE TOO.

364. "engraved upon the tablets." What is meant by, "engraved (Heb. charut) upon the tablets"? HE ANSWERS: We have that it means freedom (Heb. cherut) from the Angel of Death, freedom from subjection of nations, freedom from everything. What is freedom? It is the seal of the World to Come, wherein there is freedom expressed in all kinds of freedoms. Had Moses not broken THE TABLETS, what followed in the world would not have happened; Yisrael would have retained an angelic image above and below. This is what the verse proclaimed, "And the tablets were the work of Elohim." Do not say that once the world was completed, and the complete name OF YUD HEI VAV HEI ELOHIM was mentioned, then THE TABLETS came about. It is not so, but rather when the world was completed with the name of Elohim prior to the Shabbat.

365. HE ASKS: IT IS WRITTEN, "WERE (HEB. HEMAH) THE WORK OF ELOHIM." What is meant by hemah, WHICH IS SUPERFLUOUS? HE ANSWERS: Switch its letters into mehah (lit. 'from Hei-Hei') MEANING from two sides, THE TWO HEI'S OF THE NAME YUD HEI VAV HEI, BINAH AND MALCHUT. One, in deed - NAMELY THE LAST HEI, MALCHUT - one of the freedom above, WHICH IS THE FIRST HEI, BINAH, registered above IN BINAH to watch over everything. Hence it is written, "hemah." "...the writing is the writing of Elohim..." MEANING black fire on white fire. "...is (Heb. hu) the writing of Elohim..." resembles the verse, "the Levites shall do the service of the Tent (lit. 'of him', hu)" (Bemidbar 18:23) REFERRING TO BINAH CALLED 'HU', DENOTING freedom, as we said, for Jubilee DENOTING BINAH, is also called 'freedom' as it proclaims freedom to all.

The old merchant now reveals himself to be Yeva Saba (the elder), and Rabbi Chiya and Rabbi Yosi prostrate themselves before him and weep. They said to him: "May we be favored that our image be engraved in your heart as your seal is engraved in our heart."

366. Until this point ARE MY WORDS. From here on, be advised that the evil side will not have any hold on you. I, Yeva Saba (the elder) stand before you to make you aware of these things. RABBI CHIYA AND RABBI YOSI arose as one who had awakened from sleep, prostrated before him, unable to speak. After some time they wept.

363. דְּהָא בְּהוּא מְדַבֵּר לֹא הוּוּ מַיָּא, דְּכִתִּיב לֹא מְקוּם זִרְעָ וְגו'. וּמַיִם אֵינְן לְשִׁתּוֹת. וְאִי תִימָא, לְבִירָא דְמַרְיָם אֲרַמֵי לִיה. ח'ו, דְתַמְנָן שְׂדֵי מִשָּׁה דְכִרְנָא בִישָׁא דֵא לְמִשְׁתֵּי לְבִתְר. וְתוּ, דְעַד כָּאֵן לֹא הוּוּ לְהוּ בִירָא, עַד דָּאֲתוּ לְמַדְבַּר מִתְנָה, דְכִתִּיב בְּאֶרְצָא חֲפְרִיָה שְׂרִים וְגו'. וּמַמְדַּבֵּר מִתְנָה. מִתְמַן יִרְתוּ בִירָא. כְּתִיב הֲכֹא עַל פְּנֵי הַמַּיִם, וְכִתִּיב הֲתָם עַל פְּנֵי תְהוֹם.

364. חֲרוֹת עַל הַלְחָת, מַאי חֲרוֹת עַל הַלְחָת. הֲכִי אֻקְמוּה, חֲרוֹת מִמְלַאךְ הַמּוֹת, חֲרוֹת מְשַׁעְבּוּד מְלַכְיוֹת, חֲרוֹת מְבַלָּא, הֲכִי הוּא. וּמַאי חֲרוֹת. גּוֹשְׁפִנְקָא דְעֵלְמָא דָּאֲתִי, דְבִיָּה הוּוּ חֲרוֹת, בְּכָל מִינֵי חֲרוֹת. וְאַלְמֵלָא לֹא אֲתַבְרוּ, כָּל מַה דָּאֲתָא לְעֵלְמָא לְבִתְר, לֹא אֲתָא, וְהוּוּ יִשְׂרָאֵל דְיוֹקְנָא דְמִלְאכִין עֲלָאֵין דְלְעִילָא. וְעַל דֵּא אֲכַרְזֵי קְרָא וְאָמַר, וְהַלּוּחַת מַעֲשֵׂה אֱלֹהִים וְגו', לֹא תִימָא דְלְבִתְר דְעֵלְמָא אֲשַׁתְּכַלֵּל, וְאַדְכַּר שֵׁם מְלָא הוּוּ, אֲלֹא בְשַׁעְתָּא דְאֲשַׁתְּכַלֵּל בְּשֵׁם אֱלֹהִים, עַד לֹא יִיעוּל שַׁבַּת.

365. הֵמָּה, מַאי הֵמָּה. הַפּוֹךְ מַה"ה הוּוּ. מִתְרִין סְטְרִין הוּוּ. חֲדָא בְּעוֹבְדָא, וְחֲדָא דְחֲרוֹת לְעִילָא, רְשִׁים לְעִילָא לְנִטְרָא לְכֻלָּא. וְעַל דֵּא הַמ"ה. וְהַמְכַתֵּב מְכַתֵּב אֱלֹהִים הוּא, אֲשָׁא אֻכְמָא עַל גְּבִי אֲשָׁא חוּרָא. מְכַתֵּב אֱלֹהִים הוּא, הַיְיִנוּ דְכִתִּיב, וְעַבְדֵי הַלְוִי הוּא. חֲרוֹת כְּמַה דְאֲתַמַּר, דְּהָא יוֹבֵל קְרִי חֲרוֹת, וְעַבְדֵי חֲרוֹת לְכָל עֲלְמִין.

366. ע"כ חֲבַרְיָא. מְכָאֵן וְהַלָּא תַנְדְּעוֹן, דְּהָא סְטְרָא בִישָׁא, לֹא שְׁלֵטָא עֲלֵיכּוֹ וְאַנָּא יוֹבָא סְבָא, קְאִימְנָא קְמִיכּוֹ, לְאַתְעָרָא מְלִין אֲלִין, קְמוּ אִינוֹן, כְּמַאֵן דְאֲתַעַר מְשִׁנְתֵיה, וְאַשְׁתַּחֲוֵי קְמִיָּה, וְלֹא הוּוּ יְכַלִּין לְמַלְלָא. לְבִתְר שַׁעְתָּא בְכוּ.

367. Rabbi Chiya commenced the discussion: "Set me as a seal upon your heart, as a seal upon your arm..." (Shir Hashirim 8:6). "Set me as a seal"; when the Congregation of Yisrael, MALCHUT, clung to her husband, ZEIR ANPIN, she said, "Set me as a seal." The way of a seal is as follows: Once it comes in contact with something, it leaves its mark even though the seal itself moves about and does not remain there. It left its shape there, and there remains ITS SHAPE. The Congregation of Yisrael says the same: once I have clung to You, my mark will be engraved with You even though I move from place to place, my mark will remain with You and you will thus remember me.

368. "...as a seal upon your arm..." like the verse, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). So here, my mark will be engraved, and so I will always adhere to You and not be forgotten by You. "...for love is as strong as death..." mighty as that place where death dwells. Love is the place known as eternal love.

369. "...jealousy is cruel as Sheol..." The same is here, AS MENTIONED EARLIER WITH LOVE. These names, SUCH AS LOVE, JEALOUSY, stem from that side, MEANING THE LEFT SIDE. "...the coals thereof are coals of fire." HE ASKS: What are these coals? HE ANSWERS: These refer to precious stones and pearls formed from this fire, REPRESENTING SUPERNAL LEVELS - MEANING from these flames emanating from the supernal world, FROM THE LEFT SIDE, BINAH takes hold of the Congregation of Yisrael to become one unity. AND HE SAID TO THE OLD MAN: As for us, our love and flaming heart is with you. May we be favored that our image be engraved in your heart as your seal is engraved in our heart. THE OLD MAN kissed them, blessed them and they left.

370. When they reached Rabbi Shimon, they told him what transpired. He stood in awe and said: How fortunate are you to have merited this, you were with this supernal lion, this mighty hero compared to whom all mighty people are nothing, and you did not recognize him at first. I wonder how you were saved from his penalty - but the Holy One, blessed be He, wished to protect you. He said about them: "But the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18). "When you go, your steps shall not be confined: and when you run, you shall not stumble" (Ibid. 12) "Your people also shall be all Righteous: they shall inherit the land for ever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60:21). UNTIL THIS POINT ALL COMES FROM RAV YEVA SABA (THE ELDER).

367. פתח רבי חייא ואמר, שימני כחותם על לבך כחותם על זרועך וגו', שימני כחותם, בשעתא דאתדבקא כנסת ישראל בבעלה, איהו אמרת שימני כחותם, ארחא דחותם, ביון דאתדבק ביהווא אתר דאתדבק שביק ביה כל דיוקניה, אף על גב דהווא חותם אזיל הכא והכא, ולא קיימא תמן, והא אתעבר מניה, כל דיוקניה שביק תמן, ותמן קיימא. אוף הכי אמרת כ"י, ביון דאתדבקנא בך, כל דיוקני ליהוי חקיק בך, דאף על גב דאיזיל הכא או הכא, תשבח דיוקני חקיק בך, ותדבר לי.

368. וכחותם על זרועך, במה דכתיב שמאלו תחת לראשי וימינו תחבקני, אוף הכי, תהא דיוקני חקיק תמן. ובכן אהא בך מתדבקא לעלמין, ולא אתנשי מינך. כי עזה כמות אהבה, תקיפא כמות אהבה, בתוקפא תקיף, כהווא אתר דשריא ביה מותא. אהבה, הווא אתר דאקרי אהבת עולם.

369. קשה כשאול קנאה, אוף הכי, דהא אליון שמהן, מהווא סטרא אינון. רשפיה רשפי אש, מאן אינון רשפי אליון. אינון אבנין ומרגלן טבאן, דאתילידו מהווא אש. שלהבת יה. מהווא שלהובא, דנפקא מעלמא עלאה, ואתאחדא בכנסת ישראל, למהוי בלא חד יחודא, ואנן, הא אהבה ורשפין דשלהובא דלבא אבתרן, יהא רעוא, דדיוקנא דילן, תהא חקוקה בלבך, במה דדיוקנא דילך חקוק בלבן. נשק לון, וברוך לון ואזלו.

370. בד מטו לגבי דרבי שמעון, וסחו ליה כל מה דאירע לון, חדי ותווה, אמר, זכאין אתון דזכיתון לכל האי, ומה הויתון בהדי אריא עלאה, גיבר תקיף, דלא הוו במה גיברין לגביה כלום, ולא ידעתון לאשתמודעא ליה מיד. תוהנא, איך אשתזבתון מעונשא דיליה, אלא קודשא בריך הוא בעא לשזבא לכון, קרא עלייהו, וארז צדיקים באור גגה הולך ואור עד נכון היום. בלכתך לא יצר צעדך ואם תרוץ לא תבשל. ועמך כלם צדיקים לעולם ירשו ארץ נצר מטעי מעשה ידי להתפאר. ע"כ מן רב ייבא סבא.

4. "If men strive"

The title verse is explained as saying that if Michael, representing holiness, and Samael, representing defilement, strive and hurt the congregation of Yisrael, Samael will be punished by the Holy One, blessed be He.

Ra'aya Meheimna (the Faithful Shepherd)

371. "If men strive..." (Shemot 21:22) These are Michael and Samael- MICHAEL REPRESENTS HOLINESS, SAMAEL, DEFILEMENT. "...and hurt a woman with child..." (Ibid.) This is the Congregation of Yisrael, DENOTING MALCHUT; "so that her children depart from her," refers to the exile; "he shall be surely punished," refers to Samael; "according as the woman's husband will lay upon him" refers to the Holy One, blessed be He.

רעיא מהימנא
371. בִּי יִנְצוּ אַנְשִׁים. אֵלֶיךָ, מִיכָאֵל וְסָמֵא. וְנִגְפוּ
אִשָּׁה הָרָה, דָּא כ"י. וְיִצְאוּ יִלְדֶיהָ, בְּגִלוּתָא. עֲנוּשׁ
יַעֲנֵשׁ, דָּא ס"מ, כַּאֲשֶׁר יִשִׁית עָלָיו בְּעַל הָאִשָּׁה, דָּא
קוּדְשָׁא בְּרִיךְ הוּא.

6. Setting aside cities of refuge

Rabbi Shimon continues to speak to Moses, telling him that he has merited the last Hei, Malchut, due to his seeking it with repentance, returning it to his Master, leading it out of exile and not seeking any reward. God put His name in Moses and he put His thoughts with Moses. Moses endeavored his whole life with Truth, so God allowed him to be raised with the Torah of Truth and to be incorporated with all its qualities and letters - with the Holy Name, Yud Hei Vav Hei.

377. Now we have the commandment of setting aside cities of refuge for one who killed, due to the Egyptian man you slew in Egypt who contained within him the primordial serpent and his encampment that surrounded him. You killed him prematurely and you did not fear his followers. Numerous women pursued you in your youth - THE KLIPOT, Na'amah, Agrat - black Lilith. And the Holy One, blessed be He, gave cities of refuge to save you from them. These are the gates of repentance.

377. וְהָאֵי אִיהוּ פְּקוּדָא, לְהַמְרִישׁ עָרֵי מִקְלָט, לְמַאן
דְּקָטַל, בְּגִין הָהוּא מִצְרֵי דְקָטַלַת בְּמִצְרַיִם, דְּתַמְנָן
הוּא נַחֲשׁ הַקְדְּמוֹנִי וְכָל מִשְׁרֵייתֵיהּ, דְּהוּוּ סַחְרִין
לֵיהּ, וְקָטַלַת לֵיהּ בְּלֹא זְמִינִיה, וְלֹא דְחַלַּת מְרוּדְפִין
דִּילֵיהּ, דְּבַכְמָה אֲתֵרִין רְדַפוּ אֲבַתְרַךְ, כְּמָה נִשִּׁין
בְּנַעֲרוּתְךָ, דְּאֵינֻן נַעֲמָה אַגְרָת לִילִיית אוֹכְמָא.
וְקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לְךָ עָרֵי מִקְלָט, לְאַשְׁתַּזְבָּא
מִנְהוֹן, וְאֵינֻן שְׁעָרֵי תְּשׁוּבָה.

378. This is because you are a son of Yud-Hei, AS MOSES WAS AT THE LEVEL OF VAV, DENOTING ZEIR ANPIN, being the son of Aba and Ima, WHO ARE CHOCHMAH AND BINAH, YUD-HEI. And after you returned with repentance with the LAST Hei OF THE NAME YUD HEI VAV HEI, you ascended to Binah AND MERITED NOW THE NAME Yud-Hei-Vav, which is the Tree of Life - FOR BINAH IS CALLED 'LIVING ELOHIM', AND ZEIR ANPIN THAT ASCENDS TO BINAH IS CALLED THE 'TREE OF LIFE', and therefore you have merited the LAST Hei, WHICH IS MALCHUT. All this is due to your bringing yourself after it with repentance, returning it to your Master, leading it out of exile, and not seeking reward.

378. בְּגִין דְּאֵת בִּין יְהִי, בְּרָא דְאָבָא וְדְאִמָּא. בְּתֵר
דְּהִדְרַת בְּה"א בְּתִיבְתָא, אֲסַתְלַקַת בְּבִינָה, יְה"ו,
אֵילָנָא דְחַיִּי, וּבְגִינָה אֵת זְכִי לְאֵת ה', בְּגִין דְּאֵעִילַת
גְּרַמְךָ אֲבַתְרָהָא, בְּתִיבְתָא לְאַהֲדָרָא לְהָ לְמַרְךָ,
וְלְסַלְקָא לְהָ מְגִלוּתָא, וְלֹא לְקַבְּלָא אֲנִתָּא אַגְרָא.

379. And the Holy One, blessed be He, put His name in you, and since your thoughts were with the cause of causes, NOTABLY KETER, He put His thoughts with you - DENOTING THE SECRET OF CHOCHMAH, which is YUD HEI VAV HEI, FULLY SPELLED WITH ALEPH'S, WITH THE NUMERICAL VALUE OF MEM-HEI (=45) AS CHOCHMAH (CHET-CAF-MEM-HEI) CONSISTS OF THE FORCE (CAF-CHET) OF 45 (MEM-HEI). FOR THROUGH THE NAME OF MEM-HEI WHICH IS THE CENTRAL COLUMN OF THE MOCHIN, WHICH IS CHOCHMAH REVEALED, the Cause of all causes unifies all these letters within you in order to reorganize and know Him through these letters.

379. וְקוּדְשָׁא ב"ה, שׁוּי שְׁמִיָּה בְךָ, וּבְגִין דְּמַחְשְׁבָה
דִּילְךָ הוּת לְעֵלַת הָעֲלוֹת, שׁוּי בְךָ מַחְשְׁבֵתִיהּ, דְּאִיְהִי
יִו"ד ה"א וְא"ו ה"א. וְעֵלַת הָעֲלוֹת, אִיְהוּ מִיַּחַד אֵלֶיךָ
אֲתוּוֹן בְךָ, לְאַשְׁתַּמּוּדְעָא לֵיהּ בְּאֵלֶיךָ אֲתוּוֹן.

380. AFTER BEING INCLUDED IN THOUGHT, WHICH IS THE SECRET OF THE FIRST THREE SFIROT, HE GOES ON TO EXPLAIN HOW HE RECEIVED THE OTHER SIX SFIROT, AND SAYS: Since you dispensed kindness with the Shechinah, as all the precepts are yours with which to provide for the pious (Heb. chasid) man, who is pious to his Possessor, so He gave you the quality of Chesed. You observed the negative commandments and had to overcome your inclinations to tie it under you, and you strove with this precept only to tie up Samael under the Holy One, blessed be He, and to have the mate OF SAMAEL, who is an evil maidservant, bound under her mistress, NAMELY MALCHUT, and THEN all their appointees and their hosts. Therefore, the Holy One, blessed be He, has given you the quality of Gvurah, that will be at your assistance to cause Samael, his mate and all their hosts to fear and be tied in a chain under you.

381. And since you repented with the sign of the Covenant, NAMELY YESOD, Binah descended, BEING THE LETTERS Yud-Hei-Vav, to join with the Righteous, NAMELY YESOD, for your sake. And so the Holy One, blessed be He, gave you the sign of the Covenant of the righteous, NAMELY, YESOD. As you did everything with a pure thought, so descended the explicit name upon you, and from there, FROM THE THOUGHT, WHICH IS THREE FIRST SFIROT, did it descend on you.

382. And because you strive daily, with both of your lips in prayer to extol your Master with, "Adonai, open my lips," utilizing both lips with words of the prophets and the writings and all types of song and tune in prayer, the Holy One, blessed be He, lowers them through your two lips, NETZACH AND HOD. Even more so in your level, being the middle pillar, NAMELY TIFERET, with which you endeavored all your life with Truth; the Holy One, blessed be He, allowed you to be raised with the Torah of Truth, incorporated with all qualities and letters - SUCH AS CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD - with the explicit Name consisting of four letters, YUD HEI VAV HEI, WHICH IS THE FIRST THREE SFIROT.

383. Before you repented, you were associated with the Tree of Knowledge of Good and Evil. Servant and child were your original names, as it is written: "and, behold, a weeping boy" (Shemot 2:6), or a devoted servant, as written, "My servant Moses is not so, for he is the trusted one in all My house" (Bemidbar 12:7). The evil, that is the partner of a servant, caused you to sin by the rock, as the staff handed you came from the Tree of Knowledge of Good and Evil, MEANING METATRON AND SAMAEL. Metatron is good, and Samael is evil.

380. ובגין דאָת הוּיָת גּוּמַל חָסֵד עִם שְׂכִינְתָּא, דְּכָל פְּקוּדֵינ דִּילָךְ לְקַיִּימָא, אִיזְהוּ חֲסִיד הַמִּתְחַסֵּד עִם קוּנּוּ. יֵהֵב לָךְ מֵדַת חָסֵד. וּבְגִין דְּנִטְרַת פְּקוּדֵינ דְּלֹא תַעֲשֶׂה, וְהוּהוּ לָךְ לְאַתְגַּבְרָא עַל יַצְרָךְ, לְמַקְשֵׁר לִיהַ תַּחֲוֹת יָדְךָ, וְלֹא אֲשַׁתְּדֵלַת בְּהַאי פְּקוּדָא, אֲלֵא לְקַשְׂרָא סְמָא"ל תַּחֲוֹת יָדָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וּבֵת זּוּגְיָה דְּאִיְהִי שְׂפַחְתָּא בִּישָׁא, תַּחֲוֹת יָד גְּבִירְתָּא. לּוֹן וְלָכֵל מִמֶּנּוּ וְלָכֵל מִשְׁרֵינ דְּלֵהוֹן. קוּדְשָׁא בְּרִיךְ הוּא יֵהֵב לָךְ, מֵדַת גְּבוּרָה דִּילִיָּה, לְמַהוּי בְּסִיעֵתְךָ דִּיתַחְלַחְלוֹן וּידְחַלוֹן מִינְךָ, סְמָא"ל וּבֵת זּוּגְיָה, וְכָל מִמֶּנּוּ וּמִשְׁרֵינ דְּלֵהוֹן, וְיֵהוֹן קְשׁוּרִים בְּשִׁלְשָׁלָאֵי תַּחֲוֹת יָדְךָ.

381. ובגין דהדרת בתיובתא, באות ברית, נחית בינה יה"ו, לאתחברא בצדיק. בגינך, קודשא בריך הוא יתיב לך אות ברית צדיק דיליה. ובגין דמחשבה טובה עבדת פלא, הכי נחית שמא מפרש עלך, ומתמן, נחית עלך.

382. ובגין דאנת תשתדל בכל יומא, בתרין שפון דילך בצלותא, לשבחא למרך, באדני שפתי תפתח, בתרין שפון דילך. בנביאים ובכתובים. ובכל מיני זמר ונגון בצלותא. קודשא בריך הוא נחית לון בשפון דילך. כל שפן דרגא דילך, עמודא דאמצעיתא, וביה אשתדלת בכל יומין דילך בקשוט, קודשא בריך הוא יתיב לך, לסלקא לך ביה, בתורת אמת, כלילא מכל מדות ואתון. בשמא מפרש, בד' אתון.

383. דקדם דחזרת בתיובתא לא הוית, אלא באילנא דטוב ורע, עבד ונער הוה שמך בקדמיתא, והנה נער בוכה, עבד נאמן, הה"ד לא כן עבדי משה בכל ביתי נאמן הוא. והוא רע, שותפא דעבד, גרם לך למחטי בסלע, בגין דמטה דאתמסר לך, הוה דאילנא דטוב ורע, מטטרו"ן טוב. סמא"ל רע.

7. Mem-Tet and Mot ('the rod')

Rabbi Shimon tells Moses that the staff given to him will be a Tree of Life, denoting Vav, which will become a rod. He explains that two precepts were validated: "you shall surely help him to lift them up again" and "You shall surely unload it with him." These allude to Messiah the son of David and Messiah the son of Joseph. The third precept is that of the gleaning, the forgotten sheaf and the poor man's tithe. The rising, meaning redemption, is in Moses' level.

384. And now that you have repented and enjoined yourself with the Tree of Life, and you have relinquished the role of servant and returned to be a son to the Holy One, blessed be He, the staff (Heb. mateh) given to you will be a Tree of Life - denoting Vav, which is the son of Yud Hei. THE VAV will penetrate the Mem-Tet (=49) aspects you have in Torah, and will become a rod (Heb. mot: Mem-Vav-Tet) and as such can be fulfilled with the verse: "He shall never suffer the righteous to be moved (Heb. mot)" (Tehilim 55:23). The 49 aspects ARE THE SECRET OF THE 49 letters in 'Sh'ma Yisrael' and 'Blessed is the Name OF YOUR GLORIOUS KINGDOM FOREVER', REPRESENTING the six words of supernal unity, pointing to the supernal Vav (=six) denoting Tiferet. And then the six words of "Blessed is the Name" is a second group OF LOWER UNITY, meaning to point to the second Vav IN THE LETTER VAV FULLY SPELLED (VAV-ALEPH-VAV) denoting the Righteous, REFLECTING YESOD. AND THEY ARE a rod (Heb. mot). We find in the middle OF TWO VAV'S there is an Aleph, the secret of the verse, "and they carried it between two on a pole" (Bemidbar 13:24), MEANING TWO VAVS.

385. If it lacks a Vav in the middle, the word becomes Mem-Tet, MEANING the righteous bends (Heb. mat) before the villain. What caused this? Aleph (=one) one of fifty, as fifty gates minus one were given to you; as the masters of the Mishnah explain, fifty gates minus one of Binah were given to Moses. This is the missing Aleph from the fifty, so only Mem-Tet (=49) remained. This is why the righteous bends before the villain. Who is the villain? It is Samael.

386. This Mem-Tet stems from your staff (Heb. mateh: Mem-Tet-Hei) as it is written: "with the rod (Heb. mateh) of the Elohim in my hand" (Shemot 17:9). Your staff is that of Moses, and therefore the letter Aleph, which is Binah, comes back to you, as recorded in the Mishnah; Aleph is Binah. It returns to you as a result of repentance, and enters between the two Vav's to become Vav-Aleph-Vav. Thus is fulfilled in you the verse: "but with great mercies will I gather you" (Yeshayah 54:7) for the sake of Yisrael. From this point will be fulfilled: "He shall never suffer the righteous to be moved (Heb. mot)."

387. At that time two precepts were validated. 1) "you shall surely help him to lift (lit. 'lifting will you lift') them up again" (Devarim 22:4), and 2) "You shall surely unload it with him" (Shemot 23:5). "Surely help" lift together with the supernal Vav, alludes to the first Messiah NAMELY MESSIAH, THE SON OF DAVID; and in helping with the second Vav, NAMELY THE SECOND MESSIAH, BEING MESSIAH THE SON OF JOSEPH. "Him" refers to the son of Amram, that ascended to Binah - which is equal to Aleph, SITUATED BETWEEN THE TWO VAVS, AS MENTIONED. THEY REFER TO THE VAV, WRITTEN OUT FULLY AS VAV (VAV-ALEPH-VAV).

384. וכען, דחזרת בתשובתא, ואתדבקת באילנא דחיי, הא נפקת מעבד, ואתהדרת בן לקודשא בריך הוא. ומטה דאתמסר בידך, יהא עץ חיים, ו' דאיהו בן י"ה, ותיעול במ"ט אנפין דילך באורייתא, ויתעבד מוט. ויתקיים בך, לא יתן לעולם מוט לצדיק. מ"ט אנפין, מ"ט אתון דשמע ישראל, וברוך שם, שית תיבין דיחודא עלאה, ו' עלאה תפארת. שית תיבין תנוינין, דברוך שם, ו' תנוינא צדיק. מ"ט. באמצעיתא א. וישאודו במוט בשנים.

385. בלא וא"ו באמצעיתא, איהו מ"ט. וצדיק מ"ט לפני רשע. ומאן גרע דא. א'. אחד מחמשים. דחמשין תרעין אתהיבו לך, חסר חד, כמה דאוקמוה מארי מתניתין, חמשים שערי בינה נמסרו למשה, חוץ מאחד. והאי איהו א', דחסר מחמשין, ואשתאר מ"ט, ודא גרים לך צדיק מ"ט לפני רשע. מאי רשע. דא סמא"ל.

386. והאי איהו מ"ט, מן מטה דילך, דאתמר ביה ומטה האלהים בידו. מטה דילך הוא מטה דמשה, ובגין דא א, דאיהו בינה, חזרת לך, כמה דאוקמוה במתניתין, אלף בינה. דחזרת לך בתשובתא, ותיעול בין ו"ו, ואתעביד וא"ו, לקיים בך לישראל, וברחמים גדולים אקבצך. מתמן ואילך יתקיים בך, לא יתן לעולם מוט לצדיק.

387. בההוא זמנא, יתקיימו בך תרין פקודין. חד, הקם תקים עמו. תנוינא, עזוב תעזוב עמו. הקם עם ו' עלאה, משיח ראשון. תקים עם ו' תנוינא. עמו, דא בן עמרם, דסליקת לבינה דאיהו א'.

388. Whom shall you help to rise? It refers to the letter Hei, NAMELY MALCHUT, that fell in the fifth millennium after seventy-two YEARS, according to the count in "You shall surely unload (Heb. azov) it with him." "Azov" (Ayin-Zayin-Vav-Bet) EQUALS THE LETTERS Ayin-Bet, Zayin-Vav; Ayin-Bet (=72) refers to the 72 names derived from: "And removed...and it came... And...stretched" (Shemot 14:19-21). ZAYIN-VAV MEANS THE INITIALS OF 'THIS IS (HEB. ZEH) VAV', the Vav from Yud-Hei-Vav EQUALING ZEIR ANPIN. There, IN THE YEAR FIVE THOUSAND AND SEVENTY-TWO, he helped, HELPING THE FALLEN HEI, but did not lift, FOR THE TIME OF RISING AND REDEMPTION HAS NOT ARRIVED. Hence, it says, "You shall surely unload it with him" - JUST HELPING. There IS PRACTICED "in its due season, the early rain and the late rain, that you may gather in your corn, and your wine, and your oil" (Devarim 11:14). This alludes to Yisrael. "CORN" REFERS TO YISRAEL, "WINE" REFERS TO THE LEVITES, AND "OIL" TO THE PRIESTS. AND SO APPLY THE CUSTOM OF the gleanings, the forgotten sheaf, and the poor man's tithe - "you shall leave them for the poor and strange" (Vayikra 19:10). So here we learn about the third precept OF THE GLEANING, THE FORGOTTEN SHEAF AND THE POOR MAN'S TITHE.

389. You must seek them TO SUPPORT THEM, as the poor are from the aspect of the Righteous, MEANING YESOD. "You shall surely unload it," YESOD, the Righteous; "with him," refers to the son of Amram. This is the meaning of, "you shall leave them for the poor and strange." You are a stranger, a poor nation, as it is written about you at the start, "I have been an alien in a strange land" (Shemot 18:3).

390. But the rising, MEANING REDEMPTION, is in your level - lifting points to the lower Vav, the FULFILLMENT OF VAV, DENOTING YESOD. "...lift with him..." with the son of Amram, with your level, being Tiferet, USING THE NAME Mem-Hei of yours, BEING YUD-HEI-VAV-HEI FULLY SPELLED WITH ALEPH'S THAT NUMERICALLY REACH MEM-HEI, which is the explicit Name in its completeness. Following the two Kuf's of "lifting... lift (Heb. hakem-takim: Tav-Kuf-Yud-Mem)" remain Tav-Yud-Mem. HE ASKS: What does this teach? HE REPLIES: It points to, "Jacob was a plain (Heb. tam: Tav-Mem) man" (Bereshheet 25:27), DENOTING TIFERET, SO THE EXPLANATION OF THE VERSE IS, "with him," MEANING with the son of Amram he will rise. "...lifting..." refers to the Righteous, MEANING YESOD. "...lift..." refers to the plain one, MEANING TIFERET.

8. Redeeming a Hebrew servant

This section tells us that we must strive to serve our Master to become His servant. A person who toils in Torah in order to merit the World to Come is called 'an acquisition', as in "when you acquire a Hebrew servant, six years he shall serve." After the acquisition, he will achieve redemption. Rabbi Shimon speaks of the Kriat Sh'ma, and says that the cantor can fulfill a man's obligation for one who is incapable of praying. The six years correspond to the three initial and the three concluding blessings of the Amidah prayer. Rabbi Shimon closes by saying that in the World to Come one will not be able to find redemption through another: "If I am not for myself, who is for me?"

388. וְלִמְאֵן הֵקֵם תְּקִים. לָאֵת ה'. דִּנְפֹלֶת בְּאַלְף
חֲמִשָּׁאָה, בְּתַר ע"ב, בְּמִנְיַן עֲזו"ב תַּעֲזוּב עִמּוֹ. עֲזוּב:
ע"ב ז"ו. וְדָא ע"ב שְׁמֵהּ, וַיִּסַּע וַיִּבֵּא וַיֵּט. דָּא וְאִו
מִן וְהָו, תַּמָּן עֵזֶר, וְלֹא קִימָה, וְהָאִי אִיהוּ עֲזוּב
תַּעֲזוּב, תַּמָּן בַּעֲתָו יוֹרָה וּמִלְקוּשׁ וְאַסְפַּת דְּגִנְךָ
וְתִירְשָׁךְ וַיִּצְהַרְךָ, דְּאִינּוּן יִשְׂרָאֵל. לְקַט שְׂכָחָה וּפְאָה,
לְעֵנִי וּלְגַר תַּעֲזוּב אוֹתָם. הֲכָא אוֹלִיפְנָא. פְּקוּדָא
תְּלִיתָאָה.

389. וְצִרִיךְ לְאַחֲזֵרָא עֲלֵיהוּ, דְּהָא מְסֻטְרָא דְצַדִּיק,
עֵנִי, עֲזוּב תַּעֲזוּב, צַדִּיק. עִמּוֹ, דָּא בֶן עֵמְרָם. וְהָאִי
אִיהוּ לְעֵנִי וּלְגַר תַּעֲזוּב אוֹתָם. גַּר אַנְתָּ כְּגוֹוֹנָא
דְּאַתְמָר בֶּן בְּקַדְמִיתָא עִם עֵנִי, גַּר הֵייתִי בְּאַרְץ
נְכַרְיָה.

390. אָבֵל הֵקֵמָה, בְּדִרְגָּא דִּילְךָ, הֵקֵם ו' תַּתָּאָה.
תְּקִים עִמּוֹ: עִם בֶּן עֵמְרָם, בְּדִרְגָּא עֲלֵאָה דִּילְךָ,
תַּתָּאָרְתָּ. בְּמ"ה דִּילְךָ, שְׁמָא מְפָרֵשׁ בְּשְׁלִימוֹ. בְּתַר ק'
ק' דְּהֵקֵם תְּקִים, אֲשֶׁתָּאֵר תִּים. מֵאִי קָא אַחֲזִי. יַעֲקֹב
אִישׁ תָּם. עִמּוֹ: עִם בֶּן עֵמְרָם, יוֹקִים. הֵקֵם: צַדִּיק.
תְּקִים: תָּם.

391. The precept that follows is to redeem the Hebrew servant and the Hebrew maidservant, to marry off the Hebrew maidservant, and to contemplate the method of acquisition of the Hebrew slave: "you shall furnish him liberally" (Devarim 15:14). As the verse reads, "when you acquire a Hebrew servant, six years he shall serve" (Shemot 21:2). HE ASKS: What is meant by, "six years he shall serve," and how is he to be purchased? HE ANSWERS: With the secrets of Torah. The ANGEL Metatron IS the servant of Hashem, incorporating the six ends, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, with the same number of the six letters, BEING THE SECRET OF the six orders of the Mishnah. With them one should strive to serve his Master to become His servant. Money represents the right and Abraham, whose level is Chesed, and Torah was given from them.

392. One who toils IN TORAH in order to merit the world to come is called 'an acquisition'; his money refers to the world of pleasure, the buying is derived from to "the most high El, the possessor of heaven and earth" (Bereshheet 14:22); "Get wisdom, get understanding" (Mishlei 4:5).

393. After he acquires him, redemption will come to him. There are those bought forever, and others bought for six years. Of those bought forever, the verse writes, "His master will bore his ear with an awl and work for him forever" - forever, meaning Jubilee DENOTING BINAH REFERRED TO AS JUBILEE which amounts to fifty. This alludes to the reading of Sh'ma, which contains 25 and 25 letters, of the morning and evening services, which are the fifty gates of Binah.

394. After man joins the Holy One, blessed be He, through their means, becoming His servant through the yoke of Tefilin on his head, and his ear pierced, MEANING open to hear Kriat Sh'ma - as the word Sh'ma means in any language that you hear - HEAR means 'meaning' (Heb. mashmout) AS ONE MUST UNDERSTAND THE READING OF SH'MA SINCE IT IS THE SECRET OF THE UNITY.

395. For that person whose redemption is dependent on the reading of Sh'ma, which is the secret of fifty, ALLUDING TO BINAH, there can be no redemption through the intervention of someone else, as he is pierced only for his Master. In this verse, we do not find mentioned "one of his brethren may redeem him" (Vayikra 25:49). In regard to man's prayer, he can be like a slave, as it is written, "six years shall he toil." Here, toil means prayer. "Six years shall he toil" POINTS TO the first three and last three blessings OF THE AMIDAH, with which the cantor can fulfill man's obligation for one who is not capable of praying. IN THIS CASE, THERE IS REDEMPTION THROUGH SOMEONE ELSE INASMUCH AS THE CANTOR REDEEMS HIM, as the Righteous who lives forever - DENOTING YESOD, REFERRING TO THE CANTOR - is then called by the names of Boaz: Righteous, Kinsman, Near Kinsman, Faithful. THE MESSAGE FROM THOSE NAMES ILLUSTRATES THAT THEY REDEEM ONE WHO CAN NOT HELP HIMSELF, WHICH IS THE SECRET OF THE LAW OF THE LEVIRATE MARRIAGE AND INCARNATION.

391. פְּקוּדָא בְּתַר דָּא לְפָדוּת עֶבֶד עֲבָרִי וְאִמָּה הֶעֱבְרִיָּה, לְיַעַר אִמָּה הֶעֱבְרִיָּה, לְדוֹן בְּקִנְיָן עֶבֶד עֲבָרִי, הֶעֱנַק תַּעֲנִיק לוֹ. הַה"ד, כִּי תִקְנֶה עֶבֶד עֲבָרִי שֵׁשׁ שָׁנִים יַעֲבֹד. מֵאִי שֵׁשׁ שָׁנִים יַעֲבֹד. וּמֵאִי קִנְיָן דִּילִיָּה. אֲלֵא בְּסִתְרֵי תוֹרָה, מְטַטְרוּן עֶבֶד יוֹי, כְּלִיל שִׁית סְטְרִין, כְּחוּשְׁבָן שִׁית אֲתוּן דִּילִיָּה, שִׁית סְדְרֵי מְשֻׁנָּה. וּבְהוֹן אֵית לִיה לְבַר נֶשׁ לְמַמְלַח לְמֵאֲרִיָּה, לְמַהוּי לִיָּה עֶבֶד, לְמַעַבְד קִנְיָן כְּסָפוֹ, דְּכֶסֶף יְמִינָא, דְּאֲבָרְהָם חֶסֶד דְּרָגָא דִּילִיָּה, אֲוֵרִיָּתָא מִתְּמָן אֲתִיָּהִבַת.

392. וּמֵאֵן דְּאֲשַׁתְּדַל בְּהַ, בְּגִין לְזַכָּאָה לְעֵלְמָא דְּאֲתִי, אֲקָרִי קִנְיָן. כְּסָפוֹ: עֵלְמָא דְּכְסוּפָא. קִנְיָן: עַל שֵׁם אֵל עֲלִיוֹן קוֹנֵה שָׁמַיִם וְאָרֶץ. קִנְיָן חֶכְמָה קִנְיָן בִּינָה.

393. בְּתַר דְּקִנְיָה לוֹ, גְּאוּלָּה תְּהִיָּה לוֹ. אֵית דְּאִיָּהוּ קִנְיָן לְעוֹלָם, וְאֵית דְּאִיָּהוּ קִנְיָן לִיָּה שִׁית שָׁנִין. מֵאֵן דְּאִיָּהוּ קִנְיָן לִיָּה לְעוֹלָם, כְּתִיב בֵּיה, וְרָצַע אֲדוֹנָיו אֶת אֲזוֹנוֹ בְּמַרְצָע וְעֶבְדוֹ לְעוֹלָם. לִית עוֹלָם, אֲלֵא עוֹלָמוֹ שֶׁל יוֹבֵל, דְּאִינוּן חֲמִשִּׁין. וְדָא קְרִיאַת שְׁמַע, דְּתַמָּן כ"ה כ"ה אֲתוּן, עֲרְבִית וְשַׁחֲרִית. נ' תַּרְעִין דְּבִינָה.

394. בְּתַר דְּמִיָּחַד בְּהוֹן בְּר נֶשׁ לְקַדְשָׁא בְּרִיךְ הוּא, דְּאִיָּהוּ עֶבֶד דִּילִיָּה, בְּעוֹל תַּמְלִין עַל רִישִׁיָּה. וְאֵזוֹן דִּילִיָּה רְצִיעָא פְּתִיחָא לְמַשְׁמַע קְרִיאַת שְׁמַע, דְּשְׁמַע, בְּכָל לְשׁוֹן שְׁאֲתָה שׁוֹמַע, דְּהִיָּינוּ מְשַׁמְעוֹת.

395. דְּמֵאֵן דְּפְדִיוֹן דִּילִיָּה תְּלוּיָה בְּקְרִיאַת שְׁמַע, דְּאִיָּהוּ רְזָא דְּחֲמִשִּׁין, לִית לִיָּה פְדִיוֹן עַל יַד אַחֲרָא בְּגִלְגוּלָא, דְּמַרְצָע הוּא לְמֵאֲרִיָּה, הֶכָא לָא אֲתַמַּר אוֹ דוֹרוֹ אוֹ בֶן דוֹרוֹ יִגְאָלְנוּ. דְּבְצִלוֹתָא דְּבַר נֶשׁ, אִיָּהוּ כְּעֶבֶד, דְּאֲתַמַּר בֵּיה שֵׁשׁ שָׁנִים יַעֲבֹד. וְאִין עֲבוּדָה, אֲלֵא תַמְלָה. שֵׁשׁ שָׁנִים יַעֲבֹד: ג' רֵאשׁוֹנוֹת, וְג' אַחֲרוֹנוֹת דְּשְׁלִיחַ צְבוּר אֲפִיק לִיָּה לְבַר נֶשׁ יְדֵי חוּבְתוֹ, לְמֵאֵן דְּלֵא יַדַּע לְצִלָּאָה בְּהוּ דְּצִדִּיק חֵי עֵלְמָא, אֲתַקְרִי בְּהוּ, עַל שְׁמִיָּה. בְּעַז, צְדִיק, גּוּאֵל, קְרוֹב, וְנֶאֱמָן.

396. "Hashem is near to all those who call upon Him" (Tehilim 145:18). It is better for man to be "a neighbor that is near than a brother far off" (Mishlei 27:10), meaning the middle pillar, DENOTING TIFERET - AS YESOD IS CALLED 'A CLOSE NEIGHBOR' AND TIFERET IS CALLED 'A DISTANT BROTHER' that is considered as the son of Yud-Hei that ascended above to Binah. This world is the world of Jubilee consisting of the fifty letters of the unity OF KRIAT SH'MA, BEING THE FIFTY GATES OF BINAH, AS EXPLAINED ABOVE. In this world, NAMELY MALCHUT, man can redeem himself through the righteous, DENOTING YESOD, BEING six years that incorporates the three initial and three concluding blessings OF THE AMIDAH PRAYER; THIS IS THE SECRET OF the small Vav, DENOTING YESOD. This is the meaning of, "six years he shall toil."

397. However, in the world to come, the world of Jubilee DENOTING BINAH, where there is present the fifty letters of Kriat Sh'ma, the cantor can not exempt another from his duty, as there is no redemption through others, so hear (Heb. sh'ma) in whatever language you understand, BUT IT IS CRITICAL THAT YOU READ IT YOURSELF. Present here is the hint, "If I am not for myself, who is for me". "I" DENOTES MALCHUT; "who" (Heb. mi) refers to the world of Jubilee DENOTING BINAH. THIS INSINUATES ABOUT SH'MA WHERE "I" DOES NOT APPLY, BUT "MI" DOES.

9. A two edged sword

The head Rabbis of the Yeshiva have descended with Rabbi Shimon and are addressing Moses. They speak about the verse, "The high praises of El are in their throats, and a two edged sword in their hand." They tell Moses that he is the mouthpiece of the higher and lower Shechinah, with which God spoke to him mouth to mouth. For this reason, they tell him, Elijah has been delayed above and cannot come down because, while he would bring wealth, the poverty of Moses is a redemption for Yisrael. Moses replies that he releases him from his oath, and that they should all work to release Elijah so that he may descend to them.

398. As soon as THESE head Rabbis of the Yeshivas, who descended with the Holy Luminary, RABBI SHIMON, heard these things, they commenced to say TO MOSES: 'Faithful Shepherd, YOU ARE the mouthpiece of the higher and lower Shechinah, BEING BINAH AND MALCHUT, with which the Holy One, blessed be He, spoke to you, mouth to mouth, through Kriat Sh'ma - as it is written: "The high praises of El are in their throats, and a two edged sword in their hand" (Tehilim 149:6) - as the Yud OF YUD-HEI-VAV-HEI is the top of the sword surrounding your lip. The Vav OF YUD-HEI-VAV-HEI is like the tongue of your sword. The two Hei's OF YUD-HEI-VAV-HEI are two edges in your two lips. And surely the Name of your Master, BEING THE SHECHINAH, speaks through your mouth. Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph is in your thought, that produced these fifty GATES of BINAH from your mouth.

399. Surely for these reasons CITED ABOVE, THEIR ROOT IS TO PERFECT MALCHUT IN BINAH AND PLACE THEM SIDE BY SIDE, AND BECAUSE OF THIS Elijah has been delayed above, where he is confined, AS IN PRISON. And he does not descend to you because he would have come down with wealth for you, but he is confined above and descends not, as your poverty is in reality a redemption for Yisrael. Hence the Messiah says: 'Until a poor man comes', as the verse says, "and by his injury we are healed" (Yeshayah 53:5).

396. קרוב יי' לכל קוראיו. וטב ליה לבר נש, שכן קרוב מאח רחוק, דהיינו עמודא דאמצעייתא, דאיהו בן יה, דאסתלק לעילא דאיהו בינה, דעולם דא, עולמו של יובל, דאיהו חמשין אתון דיחודא. דבעלמא, דין, יכיל בר נש, למהוי ליה פדיון בצדיק, ו' שנין דכליל תלת קדמאין, ותלת בתראין דצלותא. ו' זעירא, איהו שית שנין יעבוד.

397. אבל בעלמא דאתי, דאיהו עולמו של יובל, דתמן נ' אתון דק"ש, לית ש"צ אפיק ליה מחובה. בגין דלית ליה פדיון ע"י אחרים. ובג"ד שמע, בכל לשון שארטה שומע. ובג"ד קא רמיז, אם אין אני לי מי לי. מ"י: ודאי עולמו של יובל.

398. מיד דשמעו מלין אלין, מארי מתיבתאן דהו נחתי עם בוצינא קדישא, פתחו ואמרו, רעיא מהימנא, פי שכינתא עלאה ותתאה, דבתרווייהו קודשא בריך הוא פה אל פה מליל עמך בק"ש, דאתמר ביה, רוממות אל בגרונם וחרב פיפיות בידם. דהא ודאי, י', רישא דחרבא, דאסחר שפה דילך. ו', לישנא דחרבא דילך. ה', ה', תרין פיפיות, בתרין שפון דילך. ודאי, שמא דמרך, ממיל בפומך. יו"ד ה"א וא"ו ה"א, איהו במחשבתך דאפיק אלין חמשין מפומך.

399. בודאי, בגין מלין אלין, אליהו אתעכב לעילא, דתמיס איהו. דלא נחית לגבך, דהא בכמה עתרא הוה נחית לגבך. ואיהו תמיס לעילא, דלא נחית לגבך. בגין דעניותא דילך, איהו פרוקא לישראל. ובג"ד משיח אמר, עד דייתי עני, והאי איהו דכתיב ובחבורתו נרפא לנו.

400. He said to them: 'If so, let us give him a release so that he can descend, as he is more precious to me than all silver in the world. Behold, I pardon him, free him and release him of the oath. You, too, release him; if he needs pardon, pardon him. Let us work to release him so he may descend to us.

400. אָמַר לוֹן, אִי הָכִי, נַעֲבֹד לִיהַ הַתְּרָה, וְיִהְיֶה נְחִית לְגַבְאִי, דְּחָשִׁיב הוּא גַבְאִי, מְכַל מְמוֹנָא דְעֵלְמָא. וְהָא אָנָּא מַחִיל וְשָׂרִי לִיהַ, וּמַתִּיר לִיהַ אוּמָאָה. וְאַתּוֹן אוּף הָכִי שָׂרוּ לִיהַ וְאִי צְרִיךְ הַתְּרָה יַתִּיר, נְשַׁתְּדַל בְּהַתְּרָתִיהַ, דִּיהָא נְחִית גַבְאִי.

10. A vow and an oath

Rabbi Shimon says that Hashem's oath is the Shechinah, the only daughter, and that three people are required to release one from an oath. A vow is superior to an oath because, while an oath can take effect only on something of substance, a vow can take effect even on something insignificant; a vow is considered as being made on the Life of the King. Moses reminds the Head Rabbis that from darkness emanates light, and that "Elohim has made the one as well as the other." He says that vows stemming from the World to Come, being Binah, surpass the oaths, which are considered only of this world. Anyone who swears by the Name of Hashem falsely is considered as though he is demolishing the construction of heaven and earth and restoring the world to void and formlessness. Moses says that falsehood abides in Samael's place, and that the false oath can be compared to building heaven and earth on a base of falsehood; falsehood can not prevail, as it must become void, and therefore he has demolished the structure and caused the fall of heaven and earth. At the end the Yeshiva heads say that they will ask God to lower Elijah to Moses, laden with riches for him.

401. The holy Luminary said to him: Hashem's oath is the Shechinah, the only daughter, CALLED 'HASHEM'S OATH'. It is not for naught that it was decided that three people are needed to release one FROM THE OATH; IT IS THE SECRET OF the letter Shin of Shabbat that three branches of THE LETTER SHIN IMPLY the THREE fathers, NAMELY CHESED, GVURAH, AND TIFERET, AND THE THICK LINE UNITES THE THREE BRANCHES OF THE BOTTOM. Thus, IT IS an only daughter CALLED shevuah (lit. 'oath') as it joins THE THREE BRANCHES OF THE SHIN.

401. אָמַר לִיהַ בּוֹצִינָא קְדִישָׁא, שְׁבוּעַת יוֹי, אִיהַ שְׂכִינְתָּא, בַּת יַחֲדָה. וְלֹא לְמַגְנָא תְקִינוּ תְלַת בְּנֵי נְשָׂא, לְמַפְטָר לִיהַ. אֵלָא, ש' דְּשַׁבַּת, תְּלַת עַנְפֵי אַבְהֵן, בַּת יַחֲדָה. שְׁבוּעָה. דְּאִשְׁתַּתְּמַת בְּהוּ.

402. It is sure that an oath can only take effect on something of substance, but a vow can take effect even on an insignificant thing, and so it is established in the Mishnah. Furthermore, they said that a vow is superior to an oath in that the one uttering the oath swears by the King himself, DENOTING MALCHUT, whereas a vow is considered making the vow by the Life of the King, DENOTING BINAH FROM WHENCE LIFE IS DRAWN, NAMELY MOCHIN, TO MALCHUT.

402. בּוֹדְאִי, שְׁבוּעָה לֹא חָלָה אֵלָא עַל דְּבַר שֵׁישׁ בּוֹ מַמַּשׁ. נִדְרַ חַל, אִפִּילוּ עַל דְּבַר שְׂאִין בּוֹ מַמַּשׁ. וְהָא אוּקְמוּהַ בְּמַתְנִיתִין. וְלֹא עוֹד, אֵלָא יַתִּיר אָמְרוּ, נִדְרִים ע"ג שְׁבוּעוֹת עוֹלִין, וְכַל הַנְּשַׁבַּע בְּאֵלוּ נְשַׁבַּע בְּמַלְךְ עֲצֻמוֹ. וְכַל הַנּוֹדֵר, בְּאֵילוּ נוֹדֵר בְּחַיֵּי הַמֶּלֶךְ.

403. The Faithful Shepherd replied: Head Rabbis of the Yeshivas. I am certain that you are well aware of THE TOPIC OF OATHS AND VOWS. However, He who renews daily the act of creation will make us aware of new insights, for though Kohelet said, "and there is nothing new under the sun" (Kohelet 1:9) DENOTING ZEIR ANPIN, above the sun there is. Regarding the secrets of Torah, I wish to say that from "For Hashem Elohim is a sun and shield" (Tehilim 84:12), it IS TO BE INFERRED THAT HE ILLUMINATES AND SHIELDS EVEN BELOW THE SUN. THIS IS TRUE in His world, MEANING THE WORLD OF ATZILUT, but not in the Common world, MEANING THE THREE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH, WHICH CONTAIN KLIPOT, THAT DENY HIS UNITY. This is so even though "Elohim has made the one as well as the other" (Kohelet 7:14), MEANING THAT THE KLIPOT ARE ALSO THE WORK OF ELOHIM. For from darkness, WHICH IS THE KLIPOT, emanates light, WHEN PEOPLE OVERCOME THEM. THIS IS UNTIL THEY ARE CONSIDERED AS COMMON WORLD, AND THE LIGHT OF THE SUN, THAT IS ZEIR ANPIN OF ATZILUT, DOES NOT EXTEND TO SHIELD THEM.

403. אָמַר לוֹן ר"מ, מְאִרֵי דְמַתְיבְתָּאן, יַדְעֵנָא בְכוּ, דְאַתּוֹן יַדְעִין, אַבְל הוּא דְמַחְדַּשׁ בְּכַל יוֹם תְּמִיד מַעֲשֵׂה בְּרֵאשִׁית, יַחְדַּשׁ לוֹן חֲדוּשִׁין, דְּהָא וְדָאִי אָמַר קְהַלַּת, אִין כַּל חֲדַשׁ תַּחַת הַשֶּׁמֶשׁ, אַבְל לְמַעַלָּה מִן הַשֶּׁמֶשׁ, יֵשׁ לוֹ. וּבְסַתְרֵי תוֹרָה אָנָּא בְּעִינָא לְמִימַר, שְׁמַשׁ וּמַגֵּן יוֹי אֱלֹהִים צְבָאוֹת, בְּעֵלְמָא דִּילִיהַ, וְלֹא בְּעֵלְמָא דְהַדְיוּט, אִף עַל גַב דְּזֵה לְעוֹמַת זֵה עֲשֵׂה הָאֱלֹהִים, מַגּו חֲשׂוּכָא, נְמִיק נְהוּרָא.

404. Most certainly, the world to come, being Binah, is above the sun, being the middle pillar, DENOTING ZEIR ANPIN. Thus, vows stemming from there surpass the oaths and take effect even in insignificant matters. An oath is considered of this world, DENOTING MALCHUT, which survives only through Yesod, as the verse writes, "but the righteous is an everlasting foundation" (Mishlei 10:25), SO IT CAN ONLY TAKE EFFECT ON A MATTER OF SUBSTANCE.

405. WITHIN YESOD are oaths made, as it is written, "as Hashem lives: lie down until the morning" (Rut 3:13). "LIVES" IS CALLED 'YESOD', as the lower Shechinah is called the 'western wall', BEING MALCHUT, His dwelling, being the mound (Heb. tel-Tav Lamed) which all turn to. The WALL (HEB. KOTEL) IS SPELLED Caf-Vav Tav-Lamed - Yud Hei Vav Hei, DENOTING ZEIR ANPIN, NUMERICALLY equals Caf-Vav. And surely the Shechinah is the mound (Heb. tel) OF ZEIR ANPIN based on the verse: "his locks (Heb. kevutzotav) are wavy (Heb. taltalim) and black as the raven" (Shir Hashirim 5:11). It was established that every tip (Heb. kotz) of any letter contains heaps (Heb. tel) of rules. The Dalet of 'one' (Heb. echad - Aleph-Chet-Dalet) is a hill that all turn to, DENOTING MALCHUT. This tip OF THE DALET THAT DIFFERENTIATES IT FROM THE RESH FORM, WHICH DENOTES YESOD, is caught between the Aleph and Chet of the word echad, DENOTING ZEIR ANPIN, and the Dalet of echad, DENOTING MALCHUT. THUS THE VERSE, "for all that is in heaven and on earth" (I Divrei Hayamim 29:11); as Targum Yonatan reads, 'it is caught between heaven and earth', MEANING THAT "ALL" IS ANOTHER NAME FOR YESOD, AND IT IS HELD BETWEEN ZEIR ANPIN, REFERRED TO AS 'HEAVEN', AND MALCHUT, REFERRED TO AS 'EARTH'.

406. Upon it, YESOD, have the masters of the Mishnah stated in Tractate Chagigah: "...on what does the world stand?" On one pillar whose name is Righteous, MEANING YESOD, or as it is written, "but the Righteous is an everlasting foundation," surely it is the covenant in the oath, DENOTING MALCHUT. Upon this pillar stands Aleph-Chet and Dalet, which are heaven and earth, as it is written: "If My covenant be not day and night, it would be as if I have not established the ordinances of heaven and earth" (Yirmeyah 33:25). Aleph-Chet point to heaven, as written, "then hear you IN heaven" (I Melachim 8:32), WHICH REFERS TO ZEIR ANPIN, and Dalet points to earth as the verse reads, "and the earth is my footstool" (Yeshayah 66:1), DENOTING MALCHUT.

407. And since the covenant, DENOTING YESOD, is held between heaven and earth, DENOTING MALE AND FEMALE, and contains an oath, BEING MALCHUT, where the verse reads: "as Hashem lives: lie down until the morning," SO AN OATH IS DEPENDENT UPON YESOD, REFERRED TO AS 'LIVING'. One who swears by His Name falsely is considered like one who demolishes the construction of heaven and earth, and restores the world to void and formlessness. When man removes the tip, BEING YESOD, from the Dalet of echad, BEING MALCHUT, what remains is an other (Heb. acher: Aleph Chet Resh) namely Samael - REFERRED TO AS 'THE OTHER', in whose place abides falsehood. This can be compared to building heaven and earth on a base of falsehood. Truth prevails; falsehood can not, as it must become void. As such he has demolished the structure and caused the fall of heaven and earth.

404. וְבוֹדְאֵי עֲלְמָא דְאֵתִי, בִּינָה, אִיהִי לְמַעְלָה מִהַשְּׁמֶשׁ, דְּאִיהוּ עֲמוּדָא דְאֲמַצְעִיתָא. נְדָרִים מִתַּמָּן, עַל גְּבִי שְׂבוּעָה עוֹלָם, וְחֲלִין עַל דְּבַר שְׂאִין בּוּ מִמֶּשׁ, בְּגִין דְּשְׂבוּעָה אִיהוּ עֲלְמָא דִּין, דְּלִית לִיהּ קִיּוּמָא, אֲלָא עַל יְסוּד, הַה"ד וְצָדִיק יוֹסֵד עוֹלָם.

405. וְבִיהּ אוֹמָאָה, דְּכִתִּיב, חֵי יִי' שְׂכַבִּי עַד הַבֶּקֶר. דְּשְׂכִינְתָא תַּתָּאָה, כּוּתֵל מְעַרְבִי, דִּינִירָא דִּילִיהּ. עַל שֵׁם דְּאִיהוּ תֵל שְׁהַל פּוֹנִים בּוּ. כ"ו ת"ל, יְרוּד' ב"ו, וְדָאֵי שְׂכִינְתָא, אִיהוּ תֵל דִּילִיהּ. עַל שֵׁם, קוּצוֹתָיו תִּלְתְּלִים שְׁחוּרוֹת כְּעוֹרֵב וְאוֹקְמוּהָ עַל כָּל קוּץ וְקוּץ תִּלְי תִּלְיִם שֶׁל הַלְכוֹת. ד' מִן אַחַד, תֵּל שְׁהַל פּוֹנִים בּוּ. וְהָאֵי קוּץ, הוּא אַחִיד בֵּין א"ח, וּבֵין ד', הַה"ד, כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ, וְת"י, דְּאֶחִיד בְּשָׁמַיָא וּבָאָרֶעָא.

406. וְעֲלִיהּ אוֹקְמוּהָ מ"מ בְּחִגְיָנָה, עַל מַה הָעוֹלָם עוֹמֵד, עַל עֲמוּד אַחַד שְׁשֵׁמוֹ צְדִיק, שְׁנֵאָמַר וְצָדִיק יוֹסֵד עוֹלָם. וְבוֹדְאֵי אִיהוּ בְרִית דְּשְׂבוּעָה, דְּעֲלִיהּ קִיּוּמִין א"ח ד', דְּאִינוּן שְׁמַיָא וְאָרֶעָא, דְּכִתִּיב אִם לֹא בְרִיתִי יוֹמֵם וְלַיְלָה חֻקוֹת שָׁמַיִם וְאָרֶץ לֹא שְׁמַתִּי. א"ח שְׁמַיִם, הַה"ד, וְאֵתָהּ תִּשְׁמַע הַשָּׁמַיִם. ד', הָאָרֶץ. הַה"ד, וְהָאָרֶץ הָדוּם רַגְלִי.

407. וּבְגִין דְּבְרִית אַחִיד בֵּין שְׁמַיָא וְאָרֶעָא, וְבִיהּ שְׂבוּעָה, הַה"ד, חֵי יִי' שְׂכַבִּי עַד הַבֶּקֶר. מֵאֵן דְּאוּמִי בְּשָׁמַיָה לְשַׁקְרָא, כְּאִילוּ הָרֵס בְּנוּיָא דְּשְׁמַיָא וְאָרֶעָא, וְאֵהֲדַר עֲלְמָא לְתַהוּ וְבַהוּ. דְּאִי בַר נֶשׁ יַעֲדֵי קוּצָא דְד' מִן אַחַד יִשְׁתַּאֲר אַחַר, סְמָאֵל בְּאַתְרֵיהּ שְׁקֵר. וּכְאִילוּ הָהוּא בַר נֶשׁ בְּנֵי שְׁמַיָא וְאָרֶעָא שֶׁל שְׁקֵר. וְקוּשְׁטָא קְאִי, שְׁקֵרָא לֹא קְאִי. הָרֵס בְּנוּיָא, וְנִמְלֹו שְׁמַיָא וְאָרֶעָא.

408. This one, WHO SWEARS FALSELY, is like the verse "He threw earth from the heavens, the glory (Heb. tiferet) of Yisrael" (Eichah 2:1). HE ASKS: Who placed earth in heaven so that it could be cast out from there? HE ANSWERS: It points to the Shechinah, CALLED 'EARTH', and Tiferet, CALLED 'HEAVEN' (HEB. SHAMAYIM) is with her, as it did not part from her EVEN at her downfall. This concept is found in the verse "Hashem is My Name and My glory, I shall give to another" (Yeshayah 42:8). How do we know that truth, DENOTING ZEIR ANPIN, fell with her - as it is written, "and it cast down the truth to the ground" (Daniel 8:12). SO WE SEE THAT WHICH CAUSES THE FALL OF MALCHUT LIKEWISE CAUSES THE FALL OF ZEIR ANPIN, AND SO HE WHO SWEARS FALSELY CAUSES THE DOWNFALL OF HEAVEN AND EARTH. One who swears truthfully fulfills the verse: "Truth will spring out of the earth" (Tehilim 85:12), THE INITIALS OF WHICH SPELL OUT EMET ('TRUTH'), which is the middle pillar - MEANING ZEIR ANPIN THAT IS CALLED 'TRUTH' upon which stands the structure, as written, "Elohim created the" (Beresheet 1:1), THE LAST LETTERS OF WHICH SPELL OUT EMET. Then the verse continues, "the heaven and the earth," SO WE SEE THAT THE STRUCTURE OF HEAVEN AND EARTH IS BASED ON TRUTH.

409. As the oath is the edifice of this world, MALCHUT, it having no continuity without Yesod, which is a matter of substance, a vow, alluding to the world to come, BINAH, supersedes the oath and can take effect even on matters lacking substance, AS in order to prevail, BINAH does not require Yesod, the male organ which pertains to marital relations. For IN THE FIRST THREE SFIROT, CHOCHMAH DOES NOT NEED CHASSADIM WITH WHICH TO BE CLOTHED, AS ALSO MENTIONED EARLIER. Hence, on Yom Kippur (Day of Atonement), signifying the World to Come, BINAH, FOR which the prayer Kol Nidre (lit. 'all the vows') was composed - AS THE VOW STEMS FROM BINAH - prohibits marital relations, AS THE MATING OF YESODOT IS NOT PRACTICED IN BINAH, AS INDICATED.

410. There, IN BINAH, the letter of the Covenant, Yud - MEANING YESOD OF BINAH is the crown of the Torah scroll, namely the righteous, DENOTING YESOD OF ZEIR ANPIN, as explained. In the World to Come there is no eating, drinking, and no marital intercourse, but only righteous people sitting, with their crowns on their heads.

411. And since there can be no use made in this world, NAMELY MALCHUT, with the crown - BEING THE CROWN ON THE HEAD OF THE RIGHTEOUS, PRACTICED ONLY WITH BINAH - so the masters of the Mishnah have announced that all who make use of the crown shall depart FROM THIS WORLD. The crown in this world is below YESOD AND NOT AT THE HEAD OF THE RIGHTEOUS. The vowels are to be used by the letters. However, in the world to come, BEING BINAH, there will be no use of the letters, WHICH INSINUATE MALE AND FEMALE. Hence, in the Torah scroll, there are no vowels but crowns, DRAWN FROM BINAH, AND THEY ARE THE CROWN ON TOP OF THE LETTERS, BEING MALE AND FEMALE. So, he who makes use of a Torah scroll will depart THIS WORLD, and also one who makes use of one who studies Halachah, the Rabbis predicted, will die.

408. וְהָאֵי אִיהוּ בְּאִילוֹ הַשְּׁלִיךְ מַשְׁמִים אֶרֶץ
תְּפָאֶרֶת יִשְׂרָאֵל. דְּמֵאן יְהִיב אֶרֶץ בְּשָׁמַיִם, דְּקָאָמַר
הַשְּׁלִיךְ מַשְׁמִים אֶרֶץ אֵלָא וּדְאִי דָא שְׂכִינְתָא,
וּתְפָאֶרֶת עִמָּה, דְּלֵא אֶתְפָּרַשׁ מִינָהּ בְּנִפְלוּ דִּילָהּ,
לְקַיָּים בְּהָ אֲנִי יוֹי הוּא שְׁמִי וּכְבוֹדִי לְאַחַר לֹא אֶתָּן.
וּמְנַלְן דְּאִמַּת נָפַל עִמָּה, דְּכִתְיִב וְתִשְׁלַךְ אִמַּת אֶרְצָה.
וּמֵאן דְּאוּמֵי קוּשְׁטָא, הוּא מְקַיָּים אִמַּת מִ"אֶרֶץ
תְּצַמַּח, דְּאִיהוּ עִמוּדָא דְּאִמְצָעִיתָא, דְּבִיָּה אִיהוּ
קַיָּימָא בְּנִינָא. הַה"ד בְּר"א אֱלֹהִים אִתָּ, וּלְבַתֵּר
הַשְּׁמַיִם וְאֵת הָאֶרֶץ.

409. וּבְגִין דְּשְׁבוּעָה, אִיהוּ בְּנִינָא דְּעֵלְמָא דָּא, לִית
לִיהָ קַיָּוְמָא בְּלֹא יוֹסוּד, דְּבַר שֵׁישׁ בּוּ מִמֶּשׁ. נִדְרֵי,
דְּאִיהוּ עֵלְמָא דְּאֶתָּי, עַל גְּבִי שְׁבוּעָה סְלִיקַת, וְאִיהוּ
חֵלָה עַל דְּבַר שְׁאִין בּוּ מִמֶּשׁ, דְּלֵא צְרִיכָה יוֹסוּד
לְקַיָּימָא עֲלֵיהָ, דְּאִיהוּ בְּרִית, דְּבִיָּה תִשְׁמִישׁ הַמָּטָה.
וּבְגִין דָּא, בְּיוֹם הַכְּפוּרִים, עֵלְמָא דְּאֶתָּי, דְּבִיָּה תְּקִינּוּ
כָּל נִדְרֵי, אֲסוּר בְּתִשְׁמִישׁ הַמָּטָה.

410. תֵּמֵן אוֹת בְּרִית, י' אִיהוּ תְּגָא עַל ס"ת צְדִיקָה,
כְּמָה דְּאוּקְמוּהָ הָעוֹלָם הַבָּא, אִין בּוּ, לֹא אָכִילָהּ,
וְלֹא שְׁתִּיָּהּ, וְלֹא תִשְׁמִישׁ הַמָּטָה, אֵלָא צְדִיקִים
יוֹשְׁבִים וְעֵטְרוֹתֵיהֶם בְּרִאשֵׁיהֶם.

411. וּבְגִין דְּלִית שְׁמוּשׁ בְּעֵלְמָא דִּין בְּתָגָא, אוּקְמוּהָ
מֵאֲרֵי מִתְּנִיתִין, כָּל הַמִּשְׁתַּמֵּשׁ בְּתָגָא חֵלָף. דְּתָגָא
לְתַתָּא, בְּעֵלְמָא דִּין אִיהוּ. נְקוּדָה שְׁמוּשָׁא דְּאֶתְוּוּן.
אֲבַל בְּעֵלְמָא דְּאֶתָּי, לִית שְׁמוּשָׁא בְּאֶתְוּוּן, וּבְגִין דָּא
ס"ת לִית בִּיהָ נְקוּדָה בְּאֶתְוּוּי, אֵלָא תְּגָא, וּבְגִין דָּא,
מֵאן דְּמִשְׁתַּמֵּשׁ בְּסִפְרֵי תוֹרָה חֵלָף. וְהַכִּי, מֵאן
דְּמִשְׁתַּמֵּשׁ בְּמֵי שְׁשׂוּנָה הַלְכוֹת, עֲלֵיהָ אוּקְמוּהָ רַבְּנָן,
דְּאִשְׁתַּמֵּשׁ בְּתָגָא חֵלָף.

412. All the Yeshiva heads prostrated before him and said: Surely the Holy One, blessed be He, speaks through your mouth, and to Him do we bend. We realize from these words that no human being beside yourself could utter them. These prove the verse which testifies about you: "With him I speak mouth to mouth" (Bemidbar 12:8). Elijah must not be withheld from you, we must ask of the Holy One, blessed be He, to lower him to you, laden with riches and treasures for you.

412. אָתוּ כָּלֵהוּ מֵאֲרֵי מְתִיבְתָאן, וְאִשְׁתַּחֲוּ קָמֵיהּ, וְאָמְרוּ וְדָאֵי קוּדְשָׁא בְרִיךְ הוּא מְלִיל בְּפּוּמְךָ, וְלִיָּה אֲנִן סְגֵדִין. וְאֲנִן אִשְׁתַּמּוּדְעִין בְּמִלִּין אֲלֵיךָ, דְּלִית יְלוּד אִשָּׁה אַחְרָא בְּרִי מִינְךָ, יְכִיל לְמַלְלָא לֹן. וְדָאֵי מְלִין אֲלֵיךָ, קָא סְהַדִּין בְּךָ, דְּאֲנִתָּהּ הוּא דְּאִתְמַר בֵּיהּ, פַּה אַל פִּה אֲדַבֵּר בּוּ. לִית לְעַכְבָּא לְאֵלֵיהּ גַּבְךָ, אֶלָּא לְמַיְסָא לִיָּה לְקוּדְשָׁא בְרִיךְ הוּא, לְנַחְתָּא לִיָּה לְגַבְךָ, מְלִיא עוֹתְרָא, מְלִיא סְגוּלוֹת לְגַבְךָ.

11. The threshing flour and the winepress

We are told that the Hebrew letters of 'winepress' are the initials of unison, holiness and blessing - this is the Shechinah, the blessing of God. God is always with one who is well versed in the Torah and the Halachah. Moses speaks of the two worlds, and says that for those who are clothed with the lowly body the spirit can not see what is above it, but that one should 'Know what is above you - a watchful eye, an attentive ear, and all your deeds are recorded in a book.' He who is in the body has no permission to look at the angels or the Shechinah or the Holy One, blessed be He. Due to their sins, men are separated from God, who covers Himself with His wings. Yet in the time to come "yet your teacher shall not withdraw himself any more, your eyes shall see your teacher."

413. A Faithful Shepherd, loyal servant, in relation to you IT WAS SAID OF the Hebrew slave "You shall furnish him liberally" (Devarim 15:14). You shall furnish him, and be liberal to his sons with these concealed things: "out of your threshing flour" (Ibid.), the threshing flour of your Torah, "and out of your winepress." The verse refers to the threshing flour and to the winepress, the same way as the scholars of the Mishnah established, namely, to the residue of the threshing flour and the winepress.

413. רְעִיא מְהִימָנָא, עֶבֶד נְאֻמָּן, לְגַבְךָ עֶבֶד עֲבָרֵי, הֶעֱנַק תְּעֻנִיק לּוּ. הֶעֱנַק לִיָּה, תְּעֻנִיק לְבָנוֹי, בְּמִלִּין גְּנִיזִין אֲלֵיךָ. וּמְגֻרְנָךְ: גְּרָנָהּ שֶׁל תּוֹרַת דִּילְךָ. וּמִיְקַבְךָ, בְּגֵרָן וְיֻקָּב קָרָא מְמַלְל, בְּמָה דְּאֻקְמוּהָ מֵאֲרֵי מְתַנִּיתִין, בְּפִסּוּלַת גְּרָן וְיֻקָּב הַכְּתוּב מִדְּבָר.

414. The winepress (Heb. yekev; Yud-Kuf-Bet) ARE THE INITIALS OF yichud (lit. 'unison') kedushah ('holiness') and berachah ('blessing') of the Holy One, blessed be He. This is the Shechinah, DENOTING MALCHUT, being the blessing of the Holy One, blessed be He, WHEN SHE IS THE SECRET OF the right, NAMELY CHASSADIM. It is the Holiness OF THE HOLY ONE, BLESSED BE HE, WHEN SHE FINDS HERSELF in His left, MEANING IN CHOCHMAH. She is the unison OF THE HOLY ONE, BLESSED BE HE, WHEN IT IS FOUND IN THE Central COLUMN. The letters of the Holy One, blessed be He, equal 112 (Yud-Bet-Kuf) BEING also the letters Yud-Kuf-Bet. FOR THE HOLY ONE, BLESSED BE HE, IS ZEIR ANPIN, AND THE NUKVA IS THE SECRET OF THE NUMEROLOGY OF ZEIR ANPIN.

414. יְק"ב: י"חוד. ק"דושה. ב"רכה דקודשא בריך הוא. וְדָא שְׁכִינְתָּא, דְּאִיָּהּ בְּרַכָּה, דְּקוּדְשָׁא בְרִיךְ הוּא, מִיְמִינָא. וְאִיָּהּ קְדוּשָׁה מְשֻׁמְאֵלִיָּה. וְאִיָּהּ יְחוּדִיָּה, בְּאַמְצְעֵיתָא. וְקוּדְשָׁא בְרִיךְ הוּא, הֵכִי סְלֻקִין אֲתוּוֹי דִּילִיָּה, יב"ק. כְּגוּוֹנָא דָא, הֶקְדֵּשׁ אֲבָרִיךָ הוּא: בְּחֻשְׁפִּין יב"ק.

415. The Holy One, blessed be He, is with one who is well versed (Heb. baki, Bet-Kuf-Yud), WHICH IS SPELLED WITH YUD-KUF-BET, in the Halachah, denoting the Shechinah. For her sake, He will never forsake him. There is Halachah, which is a SERVING maiden of the Halachah from the standpoint of the lad - MEANING METATRON OF BRIYAH - and there we say that the Halachah is according to so and so, AS IT ALLUDES TO ITS MAIDEN. But of your Halachah, Faithful Shepherd, it is written: "The tradition attributed to Moses hails from Sinai"; by divine command did the Holy One, blessed be He, give you His daughter, NAMELY THE SHECHINAH.

415. וּמֵאֵן דְּאִיָּהּ בְּק"י בְּהִלְכָה דִּילִיָּה, דְּאִיָּהּ שְׁכִינְתָּא, קוּדְשָׁא בְרִיךְ הוּא עִמֵּיהּ. דְּבִגִּינָהּ לָא יִזּוּז מְנִיָּה לְעֵלָם. דְּאִית הִלְכָה דְּאִיָּהּ נְעֻרָה דִּילִיָּה, מְסֻטְרָא דְנֵעַר, וּבִגִּינָהּ אִתְמַר הִלְכָה כְּמַלּוּנֵי. אֶבְל הִלְכָה דִּילְךָ, רְעִיא מְהִימָנָא, אִיָּהּ דְּאִתְמַר בֵּיהּ, הִלְכָה לְמֹשֶׁה מְסִינֵי, מִפִּי הַגְּבוּרָה, יְהִיב לְךָ קוּדְשָׁא בְרִיךְ הוּא, בְּרַתָּא דִּילִיָּה.

416. For this reason, concerning other Halachot, we read, "Many daughters have done virtuously" (Mishlei 31:29), but with your Halachah, it reads "but you excel them all" (Ibid.), as yours overpowers them all, with might. "Hashem is with you, you mighty man of valor" (Shoftim 6:12). The edifice of the King, DENOTING SHECHINAH, is fixed and completed as He builds His edifice through your mouth and hands. How fortunate is your lot.

417. The Faithful Shepherd commenced to say: "the angel who redeemed me from all evil" (Beresheet 48:16), refers to the Shechinah, of whom it is written, "the angel of the Elohim... removed" (Shemot 14:19). He will bless you in the world to come, WHICH IS BINAH. "...and let them grow into a multitude in the midst of the earth..." referring to this world, NAMELY MALCHUT, so your governance shall be in two worlds where you live. One who is from this world, MALCHUT is called 'living', as it is written, "She is a Tree of Life to those who lay hold on her" (Mishlei 3:8) - life there, IN BINAH, and life here, IN MALCHUT.

418. This is not so with whoever is clothed with the Klipot of the skin, flesh, bone and sinews of the lowly body. His spirit dies there. Just as a corpse sees not, hears not, speaks not, and has no limb movements, so the spirit sees not what is above it, as it is written of them in the Torah: 'Know what is above you - a watchful eye, an attentive ear and all your deeds are recorded in a book'.

419. Numerous angels accompany him, as it is written: "For He shall give His angels charge over you" (Tehilim 91:11), but he who is in the body has no permission to look at them or hear their voices, as they are fiery creatures that speak, sanctify and bless both the Holy One, blessed be He, together with Yisrael. This is all the more so with regards to the Shechinah that is above them, and even more so with the Holy One, blessed be He, who is above the Shechinah, that receives the supplications of Yisrael.

420. Due to sins, they were clothed with these Klipot like people who possess the sins of their fathers, or as the sages of the Mishnah expressed, 'when they maintain the sins of their fathers.' Due to these Klipot, STEMMING FROM THE SINS, the verse says: "but your iniquities have made a separation between you and your Elohim" (Yeshayah 59:2). And as a result of these Klipot, the Holy One, blessed be He, covers Himself with numerous wings, as it is written: "with two He covers his face, and with two He covers his feet..." (Yeshayah 6:2).

416. וּבְגִין דָּא, עַל הַלְכוֹת אַחֲרֵינוּן אֲתָמֵר, רַבּוֹת בְּנוֹת עָשׂוּ חֵיל. עַל הַלְכָה דִּילְךָ אֲתָמֵר, וְאֵת עֲלִית עַל בְּלָנָה. דְּאֲתַגְבֵּרַת עַל כְּלָהּוּ, בְּגִבּוּרָה. יוֹי עִמָּךְ גְּבוּר הַחֵיל. אֲתַקִּין בְּךָ, וְאֲשֵׁלִים בְּנוּיָנָא דְמַלְכָּא, וְאִיהוּ בְּנוּיָנִיָּה עַל פּוּמָךְ, וְעַל יַדְךָ, זְכָאָה חוּלְקָךְ.

417. פִּתַּח רְעִיָּא מְהֵימְנָא וְאָמַר, הַמְלָאךָ הַגּוֹאֵל אוֹתִי מִכָּל רַע, דְּאִיהִי שְׂכִינְתָּא, דְּאֲתָמֵר בְּהָ, וְיִסַּע מְלָאךָ הָאֱלֹהִים. יְבָרַךְ לְכוּ בְעֵלְמָא דְאֲתָנִי. וְיִדְגּוּ לְרַב בְּקֶרֶב הָאָרֶץ, בְּעֵלְמָא דִּין. לְמַהוּי שְׁלִטְנוּתְכוֹן בְּתָרִין עֲלָמִין, דְּאֲתָנוּן חֵינִין. דְּמָאן דְּאִיהוּ מְעֵלְמָא דָּא, חֵי אֲתַקְרִי. בְּמָה דְכְתִיב, עֵץ חַיִּים הוּא לְמַחְזִיקִים בְּהָ. חַיִּים תָּמָן, חַיִּים הֶכָּא.

418. מַה דְּלָאוּ הֲכִי, מָאן דְּאִיהוּ מְלוּבָשׁ בְּאַלִּין קְלִיפִין, דְּעוֹר וּבָשָׂר וְעַצְמוֹת וְגִידִים דְּגוּפָא שְׂמַלְא, דְּרוּחָא הוּא מִית תָּמָן. מַה מִּיתָא, לָא חֲמִי וְלָא שְׁמַע וְלָא מְמַלֵּל וְלִית לִיהָ תְּנוּעָה בְּכָל אַבְרִין דִּילִיהָ. הֲכִי רוּחָא, לָא חֲזָא דְלַעִיל מְנִיָּה. דְּאֲתָמֵר בְּאוּרִייתָא עֲלִיָּהּ, דָּא מַה לְמַעְלָה מִמָּךְ, עֵין רוּאָה וְאִזְן שׁוֹמַעַת, וְכָל מַעֲשֵׂיךָ בְּסֵפֶר נִכְתָּבִים.

419. דְּכַמְּה מְלָאכִין אֲזִלִּין עִמֵּיהָ, דְּאֲתָמֵר בְּהוּן, כִּי מְלָאכִיו יִצְוָה לָךְ. וְלִית לִיהָ רְשׁוּ בְהָאִי גּוּפָא, לְאַסְתַּבְּלָא בְּהוּן, וְלִמְשַׁמַּע בְּקְלִיָּהוּן, דְּאִינוּן חֵינִין דְּאֲשָׂא, מְמַלְלִין וּמְקַדְשֵׁן וּמְבָרְכִין וּמִיְחַדְדֵן לְקוּדְשָׁא בְּרִיךְ הוּא, עִם יִשְׂרָאֵל בְּחָדָא. כָּל שְׂכָן לְשְׂכִינְתָּא, דְּאִיהִי עֲלִיָּהּ. כָּל שְׂכָן קוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ לְעִילָא מִן שְׂכִינְתֵּיהָ, דְּבָהּ מְקַבֵּל צְלוֹתֵין דִּישְׂרָאֵל.

420. וּבְגִין חוּבִין, הוּוּ מְתַלְבָּשִׁין בְּאַלִּין קְלִיפִין. כְּגוּנָא דְאַדָּם, דְּחוּבֵי אֲבֵהֶתְהוּן בִּידֵיהוּן. וְהָאִי אִיהוּ דְּאוּקְמוּהָ מְאָרִי מְתַנִּיתִין, כְּשְׂאוּחִזִּין מְעַשָּׂה אֲבוּתֵיהֶם בִּידֵיהֶם. וּבְגִין אֲלִין קְלִיפִין דְּחוּבִין, אָמַר קְרָא, כִּי אִם עֲוֹנוֹתֵיכֶם הִיוּ מְבִדִּילִים בֵּינֵיכֶם לְבֵין אֱלֹהֵיכֶם. וּבְגִין אֲלִין קְלִיפִין, קוּדְשָׁא בְּרִיךְ הוּא מְתַכְסֵּיא בְּכַמְּה גְדָפִין. דְּאֲתָמֵר בְּהוּן, בְּשִׁתִּים יְכַסֶּה פָּנָיו וּבְשִׁתִּים יְכַסֶּה רַגְלָיו וְגו'.

421. In the time to come, THE VERSE SAYS: "yet your teacher shall not withdraw himself (lit. 'be winged') any more, your eyes shall see your teacher" (Yeshayah 30:20). When you are in this world, MALCHUT, where you have no Klipot, skins, then you may look at other humans, and they at you. Thus, you are called 'living' and your world is the world of living. But this lowly world is the world of the dead, as all the deities of the nations are dead except Hashem.

421. לַעֲתִיד לָבָא, וְלֹא יִכְנֹף עוֹד מוֹרִיךְ וְהָיוּ עֵינַיִךְ רוֹאוֹת אֶת מוֹרִיךְ. דְּאֵתוֹן בְּהָאֵי עֲלָמָא, דְּלִית לְכוּן קְלִיפִין וְעוֹרִין, אִית לְכוּן רְשׁוֹ לְאַסְתַּבְּלָא בְּבִנֵי עֲלָמָא, וּבְנֵי עֲלָמָא אִית לֹון רְשׁוֹ לְאַסְתַּבְּלָא בְּכוּ. וּבְגִין דָּא, עֲלֵיכוּ אֶתְמַר דְּאֵתוֹן חַיִּין, וְעֲלָמָא דְּלְכוּן, עוֹלָם חַיִּים. אֲבָל עֲלָמָא שְׁמַלְא, דָּא עוֹלָם הַמֵּתִים, דְּכָל אֱלֹהוֹת דְּאוּמִין דְּעֲלָמָא, מִבְּלַעֲדֵי יוֹ, כְּלַהוּן מֵתִים.

12. "He looks in at the windows"

Rabbi Shimon tells Moses that Moses can see everything with the wisdom of his heart - the inhabitants of the World to Come, angels, the Holy One, blessed be He, and the Shechinah. A prophet can see only with his eyes, but the wise man who perceives with his heart is better. "And in the hearts of all that are wise hearted I have put wisdom": such is not so with eyes. He says that for one who possesses a heart that sees more than a prophet, surely his thoughts which are endless can see Him who is endless - that which could not be perceived with eyes. "He looks in at the windows" means the windows of the eyes, ears, nostrils and mouth; with prayer, the soul ascends through these seven openings.

422. Rabbi Shimon said to him: Faithful servant, with your eyes you are not able to see the inhabitants of the world to come, nor angels, certainly not the Holy One, blessed be He, nor His Shechinah, but with the wisdom of your heart you can see everything: the inhabitants of the world to come, angels, the Holy One, blessed be He, and the Shechinah. Therefore, Solomon, about whom it is written, "For he was wiser than all men" (I Melachim 5:11), said, "for my heart has seen much wisdom and knowledge" (Kohelet 1:16), NAMELY, THROUGH HIS MIND'S EYES.

422. אִמְ"ל רַבִּי שְׁמַעוֹן, רַעִיָא מְהִימְנָא, עִם כָּל דָּא, דְּאֵנַת לָא יָכִיל לְאַסְתַּבְּלָא בְּבִנֵי עֲלָמָא דְּאֵתֵי, בְּעֵינַיִן, וְלֹא בְּמַלְאכֵיָא, כָּל שְׁכָן בְּקוּדְשָׁא בְּרִיךְ הוּא וּבְשִׁכְיִנְתֵּיהּ, אֲבָל בְּעֵין הַשְּׁכָל דְּלִבְךָ, אֵת חֲזֵי בְּכֹלָא בְּבִנֵי עֲלָמָא דְּאֵתֵי, וּבְמַלְאכֵיָן וּבְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ. דְּסַחֲרִין לָךְ. וּבְגִין דָּא אֶמַר שְׁלֵמָה, דְּכָתִיב בֵּיהּ וַיַּחֲכֶם מִכָּל הָאָדָם, וְלִבִּי רָאָה הַרְבֵּה חֲכָמָה וְרַעַת.

423. But when it comes to prophecy, a prophet can not see through his mind's eyes but with his eyes alone, as it is written, "I, Hashem, make Myself known to him in a vision" (Bemidbar 12:6) - that is, a sight by night or a vision by day, both by eye. The TWO eyes serve as two agents of the heart that mediate BETWEEN THE EVIL INCLINATION OF THE HEART AND MAN and serve it, and it is their king. For this reason, the wise man WHO PERCEIVES WITH HIS HEART'S EYES is better than the prophet WHO SEES WITH HIS EYES. And similarly, the two ears are two agents of the heart.

423. אֲבָל בְּנְבוּאָה, לִית רְשׁוֹ לְאַסְתַּבְּלָא בֵּיהּ נְבוִיאַ בְּעֵין הַשְּׁכָל, אֲלֵא בְּעֵינַיִן, דְּאֵיהִי מְרָאָה וְחֲזִיוֹן דְּעֵינַיִן, הַה"ד, בְּמְרָאָה אֵלֵיו אֲתוּדַע. וְעוֹד בְּחֲזִיוֹן לִילָה, מְרָאָה בִּימְמָא, חֲזִיוֹן בְּלִילֵיָא, וְכֹלָא בְּעֵינַיִן, וְלֹא בְּעֵין הַשְּׁכָל דְּלִבָּא. וְעֵינַיִן אֵינּוֹן תְּרֵי סְרִסוּרֵי דְּלִבָּא, וּמִשְׁמָשִׁין דִּילֵיהּ. וְאֵיהּ מְלָכָא בִּינֵיהּ וּבְגִין דָּא, חֲכָם עֲדִיף מְנַבִּיא. וְהִכִּי הוּא תְּרִין אוּדְגִין, תְּרִין שְׁמַשֵּׁי דְּלִבָּא.

424. For this reason, the sages have declared that a heart sees, hears, understands, knows, "and in the hearts of all that are wise hearted I have put wisdom" (Shemot 31:6). So we see that wisdom, understanding, and knowledge are in the heart, with which heaven, earth, and the deeps were made. Also it says, "and I have filled him with the spirit of Elohim, in wisdom, and in understanding and in knowledge" (Ibid. 3). Such is not so with eyes.

424. וּבְג"ד אוּקְמוּהָ רַבָּנָן, הֵלֵב רוּאָה, וְהֵלֵב שׁוֹמַע. וְלֹא עוֹד, אֲלֵא דְּאֶתְמַר בְּלֵב, הֵלֵב מְבִין, הֵלֵב יוֹדַע. וּבְלֵב כָּל חֲכָם לֵב נִתְּמֵי חֲכָמָה. הֲרֵי חֲכָמָה וְתַבּוּנָה וְרַעַת בְּלִבָּא. דְּבַהוּן אֲתַעְבִּידוּ שְׁמִיא וְאַרְעָא, וְתַהוּמִין. וּבַהוּן אֲתַעְבִּיד מִשְׁכְּנָא, הַה"ד, וְאַמְלָא אוֹתוֹ רוּחַ אֱלֹהִים בְּחֲכָמָה בְּתַבּוּנָה וּבְרַעַת. מַה דְּלִית כּוֹלֵי הָאֵי בְּעֵינַיִן.

425. Faithful servant, one who possesses such a heart that sees more than a prophet, surely your thoughts which are endless can see Him who is endless - that which you could not perceive with eyes. As it is written: "and you shall see My back, but My face shall not be seen" (Shemot 33:23).

426. The foolish-hearted people are dead, blind with the Klipot OF THE BODY. With you these do not matter and do not act as an obstruction between you and the Holy One, blessed be He, and His Shechinah, members of the world to come, and angels. He will come to you through the windows of the eyes, ears, nostrils and mouth, as a king who enters a secret compartment to speak with his son. Such is the prayer of Yisrael - 'you may search all the inward parts of the belly, examine the kidneys and heart, and nothing is hidden from you'.

427. Thus spoke Solomon: "he looks in at the windows" (Shir Hashirim 2:9). These are the windows of the eyes, ears, nostrils and mouth. Through these seven openings does the soul ascend with seven types of spice. And so does prayer rise with these seven types of spice, which are: "Nard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices" (Shir Hashirim 4:14). At the time the prayer so rises, "perfumed with myrrh..." (Shir Hashirim 3:6), the Holy One, blessed be He, asks about it: "Who is this coming out of the wilderness like columns of smoke, perfumed with myrrh...?" Assuredly, "Who (Heb. mi) is this," indeed, from the side of mi that represents Binah which incorporates the seven types of spice - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT THAT ILLUMINATE IN THE SECRET OF FRAGRANCE OF THE ILLUMINATION OF CHOCHMAH.

428. Kriat Sh'ma is composed of the fifty gates OF BINAH, consisting of 25 plus 25 letters, 25 FROM THE MORNING SH'MA AND 25 FROM THE EVENING SH'MA. It is composed of the seven blessings: in the morning, two before and one following; in the evening, two before and two following. They are THE SEVEN SFIROT, "the greatness, and the power (Gvurah) and the glory (Tiferet) and the victory (Netzach) and the majesty (Hod): FOR ALL THAT IS IN HEAVEN AND ON EARTH, (DENOTES YESOD)...Yours is the kingdom" (I Divrei Hayamim 29:11), denoting Malchut; she consists of three spices; "perfumed with myrrh," denotes Keter, "frankincense" denotes Chochmah, and the "powders of the merchant" denotes Binah. Come and complete the precepts of your Master.

425. וְרַעֲיָא מְהֵימְנָא, מֵאֵן דְּכוּלֵי הָאֵי בְּלִבְיָהּ, יְתִיר חֲזִי מִן נְבִיא, כֹּל שְׁפָן מַחְשְׁבָתָא דִּילָךְ. דְּלִית לָהּ סוּף, וּבַהּ תִּסְתַּכַּל, בַּהֲוָא, דְּלִית בֵּיהּ סוּף, מַה דְּלֵא הוּהּ לָךְ רִשׁוּ בְּקַדְמִיתָא לְאַסְתַּבְּלָא בְּעֵינֵינוּ. הַה"ד, וְרַאֲיָתָ אֶת אַחֲרֵי וּפְנֵי לֹא יֵרְאוּ.

426. אֵלֵינוּ טַפְשֵׁי דְלִבָּא, אֵינוֹן מֵתִין, וְסוּמִין בְּאֵלֵינוּ קְלִיפִין. אֲבָל לְגַבְרָא, לֹאֵו אֵינוֹן חֲשׂוּבִין כְּלוּם, וְלֹא מִמְסִיקִין בֵּינָךְ לְבִין קוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתֵיהּ, וְכֹל בְּנֵי עֲלָמָא דְאֲתֵי, וּמְלֹאכִין, דְּהֵכִי יוּעוּל לְגַבְרָא בְּאֵינוֹן חֲלוּנִין, דְּעֵינֵינוּ, וְאוּדְנִין, וְנוֹקְבֵי חוּטְמָא, וּפּוּמָא. כְּמִלְכָּא דְיוּעוּל בְּאַתְבַּסְיָא לְחַדְרֵי חַדְרִים, לְמַלְלָא עִם בְּרִיהּ. וּבג"ד, מְצִלִין יִשְׂרָאֵל בֵּיהּ בְּצִלוֹתָא דְלֵהוֹן, אֲתָה חוּפֵשׁ כֹּל חַדְרֵי בְטָן רוּאָה כְּלִיּוֹת וְלֵב וְאֵין כֹּל דְּבַר נְעֵלָם מִמֶּךָ.

427. וְהֵינֵנוּ דְאָמַר שְׁלֵמָה, מִשְׁגִּיחַ מִן הַחֲלוּנוֹת וְגו' . וְאֵלֵינוּ אֵינוֹן חֲלוּנוֹת, דְּעֵינֵינוּ וְאוּדְנִין וְנוֹקְבֵי חוּטְמָא וּפּוּמָא בְּאֵלֵינוּ שְׁבַע נְוֹקְבִין, נִשְׁמַתָּא סְלִיקַת, בְּשְׁבַעָה מֵינֵי בּוֹסְמִין, וְהֵכִי צִלוֹתָא סְלִיקַת בְּאֵלֵינוּ ז' בּוֹסְמִין, דְּאֵינוֹן נִרְדֵּי וְכֹרְכָם קְנָה וְקִנְמוֹן עִם כֹּל עֲצֵי לְבוֹנָה מֵר וְאֵהֲלוֹת עִם כֹּל רֵאשֵׁי בְשָׁמִים. בַּהֲוָא זְמַנָּא דְצִלוֹתָא הֵכִי סְלִיקַת, מְקַטְרַת מֵר וְכו' . הַקּוּדְשָׁא בְּרִיךְ הוּא שְׁאִיל עֲלָהּ, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר מְקַטְרַת מֵר וְלִבְנָה וְגו' . מִי זֹאת וְדָאֵי, מִסְטָרָא דְמִי אִיהוּ וְדָאֵי בִינָה, כְּלִילָא מִשְׁבַּעָה מֵינֵי בּוֹסְמִין.

428. וְדָא ק"ש, כְּלִילָא מַחְמִשִּׁין תְּרַעִין, דְּאֵינוֹן כ"ה כ"ה. כְּלִילָא מִשְׁבַּעָה בְּרַבָּאן, בְּשַׁחַר שְׁתֵּים לְפָנֵיהּ, וְאַחַת לְאַחֲרֵיהּ, וּבְעֶרְבַּ שְׁתֵּים לְפָנֵיהּ, וְשְׁתֵּים לְאַחֲרֵיהּ. וְאֵינוֹן, הַגְּדוּלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחַ וְהַהוֹד, עַד לָךְ יוֹי הַמְּמַלְכָּה, דְּאִיהִי מְלָכוֹת. דְּאִיהִי כְּלִילָא מִתְּלַת בּוֹסְמִין. מְקַטְרַת מֵר, דָּא כְּתָר. וְלְבוֹנָה, דָּא חֲכָמָה. מִכָּל אֲבָקַת רוּכַל, דָּא בִינָה. קוּם אֲשֵׁלִים פְּקוּדִין דְּמֶרְךָ.

13. "You shall not follow a multitude to do evil"

We are told that a judge who does not render a truthful verdict is equivalent to having given dominion of the world to Samael. When a judge is about to render judgment, Gehenom is open before him on the left, a sword (the Angel of Death) is at his neck, Samael stands behind him, the Garden of Eden is open to the right, and the Tree of Life is open above his head. Depending on his judgment he is killed and punished, or rewarded, as appropriate. We learn that the judgment of the kingdom is the law, the law that is in the heart, and as we have already been told, 'the heart sees'. The eyes of God, the Judge, are open upon man, and "he looks in at the windows."

429. "You shall not follow a multitude to do evil...to incline after a multitude to pervert justice" (Shemot 23:2). HE EXPLAINS: A multitude is no less than three. If the judicial court lacks three members, you are not bound by its judicial decisions. The court represents the Shechinah; with three are the living creatures of the Chariot, NAMELY CHESED, GVURAH, AND TIFERET. THE SHECHINAH IS CALLED THE 'Law of Torah', Truthful law, the middle pillar, NAMELY ZEIR ANPIN REFERRED TO AS 'TRUTH'; SHECHINAH IS HIS PROMULGATED LAW. A judge that does not render a truthful verdict is equivalent to having given dominion of the world to Samael. "...and it cast down the truth to the ground..." (Daniel 8:12) REFERRING TO ZEIR ANPIN who cast the Shechinah with him, causing Gehenom (which is the mate of Samael) to rise with Samael. Instead of rendering true justice, he encourages falsehood. The truthful Justice is considered the middle pillar, while falsehood is Gehenom and Samael.

430. As a result, when a judge is about to render judgment, the Gehenom lies open before him on the left, being the mate of Samael. A sword is by his neck, which is the Angel of Death. Samael stands behind his neck; the Garden of Eden is open to the right, and the Tree of Life is open above his head.

431. If he delivers a false judgment, the Angel of Death seizes him and slays him and later burns him in Gehenom. If he judges truthfully, the Holy One, blessed be He, brings him into the Garden of Eden and gives him a taste of the Tree of Life, as it is written about him: "and take also of the Tree of Life, and eating, live for ever" (Bereshheet 3:22). "For ever," as it is created by the Torah, of which it is written: "She is a Tree of Life to those who lay hold on Her" (Mishlei 3:18); a Tree of Life, Tiferet - its life is Chochmah and Binah, the life of the king indeed.

432. Forever the Judgment of the kingdom is the law, the law that is in the heart, and it is said regarding it, 'the heart sees'. Therefore, the Judge has only what his eyes observe. The Judge is none other than the Holy One, blessed be He, and his eyes observe, "For the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9). "For His eyes are upon the ways of man" (Iyov 34:21).

433. Through them "...He looks in at the windows..." (Shir Hashirim 2:9) MEANING through the seven openings of man, two eyes, two ears, two nostrils and mouth. Behold the seven SFIROT of supernal Ima. So He examines deeds with seven from the standpoint of the lower Shechinah: the two hands and neck, WHICH ARE three, with body and the sex organ, NAMELY TIFERET AND YESOD, are five, and WITH two legs, seven - BEING THE SEVEN SFIROT OF THE LOWER SHECHINAH. TWO LETTERS OF THE NAME Yud-Hei THAT ARE IN THE FIRST THREE, FULLY SPELLED AS Yud-Vav-Dalet, Hei-Aleph, EQUAL SEVEN LETTERS. With these seven letters He examines the seven openings of the head. They are called openings after the female (derived from aperture), DENOTING THE SUPERNAL IMA whose openings are open to receive. The two letters Vav-Hei IN THE BODY, MEANING LOWER SHECHINAH, FULLY SPELLED AS VAV-ALEPH-VAV, HEI-ALEPH, EQUAL SEVEN LETTERS. With these seven letters, He examines the seven lower limbs; HANDS, NECK, AND SO ON. They compliment the body with which to perform the precepts.

429. לא תהיה אחרי רבים לרעות וגו', אחרי רבים להטות. אחרי רבים להטות, לית רבים פחות מג' ואי לית בית דין בג', לית להטות בתר דיניה. בית דין: שכינתא. בג': תלת חיון דמרכבתא דילה, ואיהי דין תורה דין אמת, עמודא דאמצעיתא. וכל דיין דלא דן דין אמת לאמתו, דא איהו כאילו אשליט סמא"ל בעלמא. ותשלך אמת ארצה, ואפיל שכינתא עמיה, ויקים גיהנם, בת זוגיה דסמא"ל, עם סמא"ל. באתר דדין אמת, יוקים שפת שקר. דין אמת, עמודא דאמצעיתא. שפת שקר גיהנם וסמא"ל.

430. ובג"ד, כד דיין דן דין, גיהנם פתוחה לפניו משמאלו, בת זוגיה דסמא"ל. וחרב על צוארו, מלאך המות. סמא"ל מאחוריו מעל צואריה. וגן עדן פתוח לימיניה, ועץ החיים פתוח לקמיה, על רישיה.

431. אי דן דינא דשקרא, שליט עליה מלאך המות, ושחיט ליה, ולבתר אוקיד ליה בגיהנם. ואי דן דין אמת, קודשא בריך הוא יועול ליה לגן עדן, ואטעים ליה מאילנא דחיי, דכתוב עליה, ולקח גם מעץ החיים ואכל וחי לעולם. דאתברי באורייתא, דאתמר בה, עץ חיים היא למחזיקים בה. עץ חיים, תפארת. חיים דיליה חכמה ובינה. חיי המלך ודאי.

432. ולעולם, דינא דמלכותא, דינא. ודינא בלב, ואתמר ביה, הלב רואה. ובגין דא, אין לו לדיון אלא מה שענינו רואות. והכא לית דיין, אלא קודשא בריך הוא. מה שענינו רואות, כי יי ענינו משוטטות. ענינו על דרכי איש.

433. ובהון, משגיח מן החלונות. בד' נוקבין דבר נש, בתרין עיינין, ותרין אודינין, ותרין נוקבין דחוטמא, ופומא. הא ז' דאמא עלאה. והכי בעובדוי אסתבל בשבע, מסטרא דשכינתא תתאה, בב' ידין וצואר תלת, וגוף וברית תרין, הא חמש. תרין רגלין, הא שבע. ו"ה, יו"ד ה"א, בשבע אתוון דיליה, אסתבל בשבע נוקבין דרישא, נקבים: על שם נקבה, דנקביה פתוחות לקבל. ו"ה, וא"ו ה"א, בשבע אתוון דיליה, אסתבל בשבעה אברין דלתתא, דאינון תקונא דגופא, דבהון עשית המצות.

434. The wife OF ZEIR ANPIN, DENOTING SHECHINAH, is like the body - AS THE BODY OF MAN BELOW IS DRAWN FROM HER - and after the precepts, it is called 'limbs', DENOTING THE TWO HUNDRED AND FORTY-EIGHT LIMBS. After the Shechinah, it is called 'body'. Because from the Other Side THE BODY MEANS ONLY the garments, such as skin and flesh, as written, "You have clothed me with skin and flesh, and have knit me together with bones and sinews" (Iyov 10:11). Wherever the Shechinah is not, the body OF LOWER MAN is called but 'the garment of man', DENOTING ZEIR ANPIN, alluding to Torah CALLED 'MAN', as it is written, "This is the Torah: when a man dies in a tent" (Bemidbar 19:14), and, "according to the beauty of a man; that it may remain in the house" (Yeshayah 44:13). Where there is a precept, DENOTING SHECHINAH, SO THE BODY OF LOWER MAN is called "the body of man" - just as we find the expression, the essentials of Halachah and sentences of laws, WHICH ARE NAMES OF THE SHECHINAH.

435. The Holy One, blessed be He, is Judge - DENOTING the Central Column, BEING ZEIR ANPIN, from the standpoint of Binah, MEANING THE MOCHIN OF THE FIRST THREE SFIROT DRAWN FROM BINAH - being Yud-Hei-Vav-Hei, he is REFERRED TO AS MAGISTRATE. Judge IS CALLED SO from the aspect of Malchut. An officer is the ruler, as it is written: "And Joseph was the governor" (Bereshheet 42:6). All the Sfirot are Judges from the standpoint of Ima Supernal, BEING BINAH, wherein ARE THE MOCHIN as Tiferet, THAT IS DRAWN FROM IT is the Judge, WHEREIN ARE INCLUDED ALL SFIROT. These ARE officers from Malchut, FROM WHICH COMES RULERSHIP, and the righteous rules from there.

14. "Keep you far from a false matter"

The commandment is to treat the protagonists equally and be far from falsehood. This section explores the issue of 'the evil man - goodness befalls him' and 'the righteous - evil befalls him'. Even in the evil man there is still goodness existing somewhere; perhaps he will repent and overpower his inclination. When evil befalls the righteous it stems from the Tree of Knowledge of Good and Evil; the Good Inclination controls him and so he is righteous, although there is evil present in him which is under domination. The perfect righteous who has no evil inclination stems from the Tree of Life.

436. "Keep you far from a false matter" (Shemot 23:7). The commandment is to treat equally the protagonists and be far from falsehood, so that no one will say there is favoritism IN THE MATTER. Regarding the Holy One, blessed be He, it is written: "who favors no person, and takes no bribe" (Devarim 10:17). The last letter of these words equals One (Heb. echad). A judge must be like the "One"-One Yud Hei Vav Hei, without bribe, so as to be in His image.

437. So in judgment, one should treat both protagonists the same, and not bend the law to favor one over the other, but give them similar importance, until they receive judgment. Later each is judged according to his deeds.

434. אִשְׁתּוֹ כְּגוֹמוֹ דְּמִיָּא. וְעַל שֵׁם פְּקוּדִין, אֲתַקְרִיאוּ אַבְרָם. עַל שֵׁם שְׂכִינְתָא, גּוֹפָא. דְּמַסְטְרָא אַחְרָא לְבוּשָׁא, דְּאִינוּן עוֹר וּבָשָׂר. הֵה"ד, עוֹר וּבָשָׂר תְּלַבִּישְׁנִי וּבַעֲצָמוֹת וְגִידִים תְּסוּכְכֵנִי, בְּאִתְרֵי דְלִית שְׂכִינְתָא, הֵהוּא גּוֹפָא לֹא אֲתַקְרִי, אֶלְא לְבוּשָׁא דְאָדָם. דְּאִיהוּ תּוֹרָה, זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֵהָל. כְּתַמְאֲרַת אָדָם לְשֶׁבֶת בֵּית. וּבְאִתְרֵי דְתַמְן מְצוּה, אֲתַקְרִי גּוֹפָא דְאָדָם, כְּגוֹן גּוֹפֵי הַלְכוּת, וּפְסָקֵי דִינִין.

435. קוּדְשָׁא בְרִיךְ הוּא שׁוֹפֵט, עַמּוּדָא דְאֲמַצְעִיתָא. מַסְטְרָא דְבִינָה, דְּאִיהוּ יְדוּ"ד. דִּינִין, מַסְטְרָא דְמַלְכוּת. שׁוֹטֵר, הוּא שְׁלִיט, וְיוֹסֵף הוּא הַשְּׁלִיט. וְכָל סְפִירִין, אִינוּן שׁוֹפְטִים, מַסְטְרָא דְאֵמָא עֲלָאָה, דְּתַמְאֲרַת שׁוֹפֵט. וְאִינוּן שׁוֹטְרִים, מַסְטְרָא דְמַלְכוּת. דְּצִדִּיק מִתְמַן שׁוֹטֵר וּמוֹשֵׁל.

436. מְדַבֵּר שֶׁקֶר תִּרְחַק וְנָקִי וְצִדִּיק אֵל תִּהְרוֹג וְגו'. פְּקוּדָא לְהַשְׁוֹת הַבְּעָלִי דִינִין, וּלְהִתְרַחֵק מְדַבֵּר שֶׁקֶר, דְּלֹא יִימְרוּן מִשׁוּא פְּנִים. דְּקוּדְשָׁא בְרִיךְ הוּא אֲתַמַּר בֵּיה, אֲשֶׁר לֹא יִשָּׂא פְּנִים. וּל"א יִק"ח שְׂח"ד, בְּסוֹפֵי תִיבוֹת אַחַד. הָאִי דִּינִין, צְרִיךְ לְמַהוּי כְּגוּוֹנָא דְאַחַד, דְּאִיהוּ יְדוּ"ד אַחַד, דְּלֹא יִקַּח שְׂחָד, דִּיהָא אִיהוּ בְּדִיוֹקְנִיה.

437. וּבְדִינָא לְהַשְׁוֹת תְּרוּוּיָהּ בְּאַחַד, וְלֹא יִטָּה דִינָא לְרָא יִתִּיר מִן דָּא, אֶלְא בְּתַקְלָא חַד, עַד דִּיקְבִּלוּן דִּינָא. וּלְבַתֵּר, כָּל חַד אֲתַדֵּן, כְּפֻסַּם עוֹבְדוּי.

438. The masters of the Mishnah have established that the righteous is judged by the Good Inclination, and the evil man by the Evil Inclination. The intermediate man is judged by both. The one who stems from the Tree of Life, WHICH IS DRAWN FROM ZEIR ANPIN, has no Judgment at all, no Evil Inclination. Such is the perfect righteous, 'the righteous-goodness befalls him', and goodness means only the Torah, as it is written, "For I give you a good doctrine, forsake not My Torah" (Mishlei 4:2). 'The righteous-evil befalls him', stems from the Tree of Knowledge of Good and Evil, DENOTING MALCHUT. Why is he called righteous if he has evil, which is the Evil Inclination, REFERRED TO AS EVIL? The answer is that the Good Inclination controls him and so he is a righteous man even though there is evil present which is under domination.

439. HE ASKS: 'The wicked-goodness befalls him', REFERS TO TORAH THAT IS CALLED 'GOOD', AS MENTIONED. IF SO, why is he called 'evil'? HE ANSWERS: He is at the head of his Evil Inclination. Goodness is under his control, like a servant serving under his master. Even though the evil one crowns the righteous, and the perfect righteous can punish him, "Neither is it good to punish an innocent man (lit. 'the righteous')" (Mishle 17:26); because of that goodness that still exists beneath the feet of the evil man, perhaps he will repent and overpower his inclination, and THE EVIL INCLINATION will become as dust beneath his feet.

440. From the aspect of: 'the evil man-goodness befalls him', the Shechinah lies, AS THE VERSE SAYS: "and uncovered his feet, and laid herself down" (Rut 3:7). This is in essence, "and a handmaid that is heir to her mistress" (Mishlei 30:23). The maid is considered the female of the Evil Inclination. The Evil Inclination is male, and so it says, "and My glory will I not give to another" (Yeshayah 42:8), and it says, "and the stranger that comes near shall be put to death" (Bemidbar 1:51). FOR THE EVIL INCLINATION IS CALLED 'ANOTHER' AND 'A STRANGER'.

441. From the aspect of: 'the righteous-evil befalls him', the Shechinah here is like a crown on the head of man. The maid, the Evil Inclination, is subjugated beneath Her mistress. From the standpoint of the perfect righteous, there is neither a stranger, nor an Evil Inclination here. From the aspect of the completely evil man, he has no part with the Shechinah because man can only have a share in the Shechinah from the Good Side.

442. Not all of the Shechinah is the same. The Shechinah of the Tree of Knowledge of Good and Evil is considered a throne, SITUATED IN THE WORLD OF BRIYAH OR 'BODY OF MAN'. But of the Shechinah of the Tree of Life, BEING THE WORLD OF ATZILUT, it is written: "nor shall evil dwell with You" (Tehilim 5:4). But since it is written, "and His kingdom rules over all" (Tehilim 103:19), one who causes a defect in Her site, IN BRIYAH OR 'BODY OF MAN', is considered as one who causes dishonor in the Matron herself, IN ATZILUT. Dishonor of the Matron is considered of one who cheapens Her in Her abode. Dishonor of the Matron is equivalent to disgrace of the King, ZEIR ANPIN, AND RESULTS IN DISGRACE TO ZEIR ANPIN.

438. וְאוֹקְמוּהָ מֵאֲרֵי מִתְנִיתִין, צְדִיק יֵצֵר הַטּוֹב שׁוֹפְטוֹ. רָשָׁע, יֵצֵר הָרַע שׁוֹפְטוֹ. בֵּינוֹנִי, זֶה וְזֶה שׁוֹפְטוֹ. מֵאֵן דְּאִיהוּ מְאִילְנָא דְחַיִּי, לִית לִיה דִּינָא כְּלָל, לִית לִיה יֵצֵר הָרַע, וְדָא צְדִיק גְּמוּר, וְדָא צְדִיק וְטוֹב לוֹ. וְלִית טוֹב, אֶלָּא תוֹרָה. הֵה"ד, כִּי לְקַח טוֹב נִתְתִּי לְכֶם תּוֹרְתִי אֶל תַּעֲזוּבוּ. וְצְדִיק וְרַע לוֹ, מְסֻטְרָא דְעַץ הַדַּעַת טוֹב וְרַע. וְאִמְאֵי אֲתִקְרִי צְדִיק בְּתַר דְרַע לוֹ, דְּאִיהוּ יֵצֵר הָרַע. אֶלָּא, בְּגִין דְטוֹב שְׁלִיט עֲלֵיהּ, אֲתִקְרִי צְדִיק וְרַע לוֹ. דְּהֵוּא רַע אִיהוּ תַּחַת רְשׁוּתֵיהּ.

439. רָשָׁע וְטוֹב לוֹ, אִמְאֵי אֲתִקְרִי רָשָׁע. בְּגִין דְּאִיהוּ אֲסִתְלַק לְמַהוּי רִישָׁא יֵצֵה"ר דִּילִיהּ, וְטוֹב אִיהוּ תַּחַת רְשׁוּתֵיהּ, כְּעַבְדָּא תַּחַת רַבִּיהּ. וְאֵע"ג דְרָשָׁע אִיהוּ מְכַתִּיר אֶת הַצְדִּיק, וְיָכִיל צְדִיק גְּמוּר לְאֵעֲנֵשָׂא לִיהּ, גַּם עָנֹשׁ לְצְדִיק לֹא טוֹב, בְּגִין הֵוּא טוֹב דְּאִיהוּ תַּחַת רַגְלוֹי דְרָשָׁע, לִית לְאֵעֲנֵשָׂא לִיהּ, דְּאוּלֵי יַחְזוּר בְּתַשׁוּבָה וְיִתְגַּבֵּר עַל יֵצֵרֵיהּ, וְיֵהָא עִמָּר תַּחַת רַגְלוֹי.

440. דְּמְסֻטְרָא דְרָשָׁע וְטוֹב לוֹ, שְׂכִינְתָא שְׂכִיבַת, וְתַגְל מְרַגְלוֹתֵיהּ וְתִשְׁכַּב. הָאֵי אִיהוּ וְשִׁפְחָה כִּי תִירֵשׁ גְּבִירְתָּהּ. שִׁפְחָה, יֵצֵר הָרַע נּוֹקְבָא. יֵצֵר הָרַע, דְכַר. בְּגִינֵיהּ אֲתָמַר, וְכַבּוּדֵי לְאַחַר לֹא אֲתָן. וְהֵזַר הַקָּרֵב יוֹמַת.

441. וּמְסֻטְרָא דְצְדִיק וְרַע לוֹ, שְׂכִינְתָא אִיהוּ עֵטְרָה עַל רִישָׁא דְכַר נֶשׁ, וְשִׁפְחָה יֵצֵר הָרַע, אֲתַכְפְּיֵיא תַּחַת גְּבִירְתָּהּ. וּמְסֻטְרָא דְצְדִיק גְּמוּר, לִית זֶר, וְלִית יֵצֵר הָרַע. וּמְסֻטְרָא דְרָשָׁע גְּמוּר, לִית לִיה חוּלְקָא בְּשְׂכִינְתָא, דְּלִית חוּלְקָא לְב"נ בְּשְׂכִינְתָא, אֶלָּא מְסֻטְרָא דְטוֹב.

442. וְלִית כָּל שְׂכִינְתָא שְׂקִילִין, דְּהָא שְׂכִינְתָא דְאִילְנָא דְטוֹב וְרַע, אִיהוּ כְּרִסְוִיא, אֲבָל שְׂכִינְתָא דְאִילְנָא דְחַיִּי, עֲלָה אֲתָמַר, לֹא יַגּוּרְךָ רַע. אֲבָל בְּגִין דְאֲתָמַר בְּהּ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה, מֵאֵן דְפָגִים אֲתָר דִּילָהּ, אֲתַחְשִׁיב כְּאִילוֹ עֵבִיד בְּמִטְרוּנֵיתָא קְלָנָא. דְקְלָנָא דְמִטְרוּנֵיתָא אִיהוּ, מֵאֵן דְמוֹלִיל בְּאֲתַרְהָא. וְקְלָנָא דְמִטְרוּנֵיתָא, דְּמַלְכָא אִיהוּ.

443. Even more so for the one who causes Her to move from Her position IN BRIYAH, and appoints the maid in Her stead, for wherever he dishonors Her, the Matron does not abide, but rather the maid, who is defected and dwells in a defected place. The defect of man due to his sins causes defects to all his limbs to the extent that the Matron finds no place to dwell. There is no remedy for him until he returns Her all his limbs, MEANING HE REPENTS HIS SINS.

443. כָּל שֶׁכֶּן מֵאֵן דְּאֶעְבֵּר לָהּ מֵאַתְרָהּ, וְשׂוֹי שְׂפָחָה בְּאַתְרָהּ. דְּבַכְל אַתְר דְּאִיהוּ פְּגִים, מְטְרוֹנִיתָא לֹא שְׂרִיא תַּמָּן, אֲלֵא שְׂפָחָה, דְּאִיהוּ פְּגִימָא, שְׂרִיא בְּאַתְר פְּגִים. וּפְגִימוּ דְּבַר נֶשׁ דְּחֻבּוּי, פְּגִים בְּכָל אַבְרִין דִּילִיָּה, עַד דְּלֵא אֲשַׁבַּחַת מְטְרוֹנִיתָא אַתְר לְשְׂרִיא תַּמָּן. וְלִית לִיה תְּקוּנָא עַד דִּיחֲזִיר לָהּ עַל כָּל אַבְרִין דִּילִיָּה.

444. The Holy Luminary, RABBI SHIMON, said: Faithful Shepherd, you therefore make ready, with this composition of 248 precepts, the means to coronate the Holy One, blessed be He, upon all the limbs of the Shechinah, in each and every precept, and you are not concerned about your honor. Happy is your lot! As you coronate the Holy One, blessed be He, over the limbs of the Shechinah - that are the men of virtue of all Yisrael, inasmuch as the men of virtue are the Shechinah's limbs - so does the Holy One, blessed be He, cause His name to dwell upon you and coronate you over the upper and lower encampments.

444. אָמַר בּוֹצִינָא קְדִישָׁא, רַעֲיָא מְהִימְנָא, בְּגִין דָּא, אַנְתָּ מִתְקַן, בְּחַבּוּרָא דָּא, דְּרַמ"ח פְּקוּדִין. לְאַמְלָכָא לְקוּדְשָׁא בְּרִיךְ הוּא עַל כָּל אַבְרִים דְּשְׂכִינְתָּא, בְּכָל פְּקוּדָא וּפְקוּדָא, וְלִית אַנְתָּ חַיִּישׁ לִיקְרָךְ. זַכָּאָה חוּלְקָךְ, דְּכַגּוּוּנָא דְּאַנְתָּ מְמַלִּיךְ לְקוּדְשָׁא בְּרִיךְ הוּא בְּכָל אַבְרִים דְּשְׂכִינְתָּא, דְּאִינוּן בְּעֵלֵי מִדּוֹת, דְּכָל יִשְׂרָאֵל. מְאִרֵי מִדּוֹת אִינוּן אַבְרִים דְּשְׂכִינְתָּא, הֲכִי עֵבִיד קוּדְשָׁא בְּרִיךְ הוּא לְשְׂרִיא שְׁמִיה עֲלֶךְ, וְיַמְלִכִינְךָ, עַל כָּל מְשָׁרְיִין עֲלָאִין וְתַתָּאִין.

15. The order of laws in Tractate Nezikin (cause of injuries)

Here we learn about the judgments regarding the laws of damage; the four primary causes of injury are the ox, the pit, crop destroying beast, and fire. Lastly there is man, who is always prone to harm. Moses says that the letters of Adonai, when rearranged, form Dina, which is judgment. All judgments are executed by that Name. Moses lists other laws which require judgment, and he talks about damage, idleness, shame and weakness. We are reminded of the blessings that were stolen from Yisrael through heavy tax burdens, different kinds of harsh judgments, and Temple sacrifices deprived from the Shechinah. The bull that has gored thrice has devastated everything with sin and destruction, anger and wrath. Moses also speaks about the exile of the children of Yisrael. He tells us that there are angels that serve the body, and angels that serve the soul, and there is a difference between them. Every lower level receives from the higher. In man there is division between body and soul, one being material and the other mental, one being Life and the other Death. But the Holy One, blessed be He, is Life and His Shechinah is also Life.

445. Arise, Faithful Shepherd, to arrange the Judgments regarding the laws of damage in the order of the name Yud Hei Vav Hei, being: "The chariot of Elohim are twice ten thousand, thousands upon thousands (lit. 'shin'an')" (Tehilim 68:18), that is, the ox, eagle, lion and man. From the right side where there is Yud Hei Vav Hei, such is the order of the four living creatures: man, lion, eagle, ox, MEANING THAT OX, BEING GVURAH, IS LISTED LAST, and according to the changes that take place in them, so is their movement and order. The animals on the Other Side are the caves of injuries on the left, 'shin'an' ('thousand', also: 'angel'), MEANING THE INITIALS OF OX, EAGLE, LION, MAN. Hence it starts with ox, which is connected with the four primary causes of injury: the ox, the pit, crop destroying beast, and fire. Their last one is man, WHO IS ALWAYS prone to harm.

445. קוּם רַעֲיָא מְהִימְנָא, לְסַדְרָא דִּינִין בְּהִלְכוֹת נְזִיקִין, בְּסַדְרָא דְּשִׁמָּא דָּא, הוּי"ה. דְּאִיהוּ, רַכְבַּ אֱלֹהִים רְבוּתִים אֲלִפֵי שְׁנָאן, דְּאִינוּן, שׁוֹר נֶשֶׁר אַרְיָה אָדָם, דְּהָא מְסַטְרָא דִּימִינָא, דְּתַמָּן יְרוּ"ד, ד' חִיּוּן, הֲכִי אִיהוּ סַדְרָא דְּלֵהוּן, אָדָם אַרְיָה נֶשֶׁר שׁוֹר. וּכְכּוּם שְׁנוּיִן דְּהוּוּיִן, הֲכִי אִיהוּ תְּנוּעָה וְסַדְרָא דְּחִיּוּן. וְחִיּוּן דְּסַטְרָא אַחְרָא, דְּאִינוּן נְזִיקִין דְּשִׁמָּאֲלָא, הֲכִי סַדְרִינְהוּ, שְׁנָאן. וּבְגִין דָּא, הִתְחַלָּה דְּלֵהוּן, הַשׁוֹר. קְשׁוֹר בְּד' אָבוֹת נְזִיקִין, הַשׁוֹר וְהַבּוֹר וְהַמְּבַעָה וְהַהֶבְעֵר וְסִיּוּמָא דְּלֵהוּן אָדָם, מוּעַד.

446. Arise, awaken with Judgment. The Faithful Shepherd commenced to say: "Adonai, open my lips; and my mouth shall rehearse Your praise" (Tehilim 51:17). Adonai, when rearranged, spells Dina (Lit. 'judgment'). So Mishnah masters said: The law of the kingdom is the law, SINCE MALCHUT IS CALLED 'ADONAI', THE LETTERS OF DINA (ENG. 'LAW'). All Judgments are executed by that Name, and are executed by the letters Dalet and Gimel. The Dalet alludes to the Shechinah corresponding with the Gimel (=three) patriarchs, TO WHOM SHE BECOMES THE FOURTH. GIMEL REPRESENTS the Central Column, MEANING ZEIR ANPIN, WHO INCORPORATES CHESED, GVURAH, AND TIFERET, which is a True Judge, Judging from the side of Adonai - DENOTING MALCHUT where the true judge abides. From the side of the Name of Elohim, DENOTING BINAH, there is a magistrate as it says: "but Elohim is the Judge" (Tehilim 75:7).

447. What are these Judgments? First to judge the damages by the ox, secondly, damage of the pit, thirdly, fire damage, fourth, damage by man. Later, the law of the four watches, namely he who watches free of charge, he who watches for a fee, the borrower, and the renter. These correspond to four laws: the law of division between partners, division of lands, laws of male and female slaves, laws of a claimant and a respondent in matters of money, theft, lost articles, injury to fellow man and the four types of death penalty through court.

448. The Holy One, blessed be He, is Master (Heb. adon) through Adonai, AS ADON STEMS FROM DIN (LIT. 'LAW'), to judge with various judgments against the wicked maidservant who is heir to her mistress, from whom stems all harm, being demons, and from whom come the souls of the wicked as established by the masters of the Mishnah, that the souls of the wicked cause havoc in the world. Another El is harmful, a thief, evil, and Another El's mate is deadly poison.

449. Damage, idleness, shame and weakness MUST BE PAID to the Shechinah and her children, THE CHILDREN OF YISRAEL. HE EXPLAINS: Idleness means idleness from studying Torah, WHICH THE OTHER SIDE brings upon the children; weakness, because it causes them to be slack from the words of the Torah; damage, the various injuries by damaging demons, anger and wrath; shame, because they shamed the Shechinah with their idols and asked: 'Where is your Elohim?' So much plunder did the evil maidservant pilfer, as it is written: "the robbery of the poor in your house" (Yeshayah 3:14).

446. קום אֲתֵעַר בְּדִינִין. פֶּתַח רְעִיא מֵהִימָנָא וְאָמַר, אֲדָנִי שְׁפֹתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ. אֲדָנִי, בְּהַפְּוֹךְ אֲתוּוֹן דִּינָא. וּבג"ד, אָמְרוּ מֵאֲרִי מִתְנִיתִין, דִּינָא דְמַלְכוּתָא דִּינָא. כָּל דִּינִין בְּהֵאִי שְׂמַא אֲתֵרְנוּ בְּד', בְּג', שְׂכִינְתָא לְקַבֵּל תְּלַת אַבְהָן. עֲמוּדָא דְאֲמֻצְעִיתָא, דִּינִין אֲמַת, וְהוּא דִּינִין, לְדוֹן מַסְטְרָא דְאֲדָנִי, דִּתְמָן אִיהוּ דִּינִין אֲמַת. וּמַסְטְרָא דְשֵׁם אֱלֹהִים, שׁוֹפֵט. הֲדָא הוּא דְכְתִיב, כִּי אֱלֹהִים שׁוֹפֵט.

447. וּמַה דִּינִין אֵינּוּן. חֵד, לְדוֹן בְּנֻזְקֵי שׁוֹר. תְּנִינָא, לְדוֹן בְּנֻזְקֵי בּוֹר. תְּלִיתָא, לְדוֹן בְּנֻזְקֵי אִשׁ. רְבִיעָא, לְדוֹן בְּנֻזְקֵי אָדָם. וְאַבְתְּרִייהוּ, לְדוֹן בְּדִינֵי אַרְבַּע שׁוֹמְרִים. שׁוֹמֵר חָנָם. וְשׁוֹמֵר שְׂכָר. וְהַשׁוֹאֵל. וְנוֹשֵׂא שְׂכָר. לְקַבְּלִייהוּ, דִּינִין אַרְבַּעַה. דִּין חֲלוּקַת הַשׁוֹתֵפִים. דִּין חֲלוּקַת קַרְקָעוֹת. דִּינֵי עֲבָדִים וְשִׁפְחוֹת. דִּינֵי תוֹבֵעַ וְנִתְבַּע, בְּכֶמָה מֵינֵי תְּבִיעוֹת דְּחֵיב מָמוֹן, וְגוֹל, וְאַבְדָּה, אוֹ שְׂמִזִּיק לְחֻבְרוֹ, וְהוֹרְגוּ בְּאַחַר מֵאֲרַבַּע מֵיתוֹת בֵּית דִּין.

448. אֲדוֹן אִיהוּ קוֹדֶשׁא בְּרִיךְ הוּא, בְּאֲדָנִי. לְדוֹן בְּכָל מֵינֵי דִינִין, לְשִׁפְחָה בִּישָׂא, כִּי תִירַשׁ גְּבִירְתָּהּ. דְּמִינָה כָּל נְזִיקִין אֲשֶׁתְּכַחוּ, דְּאֵינּוּן מְלֹאכֵי חֲבֵלָה, דְּמִנִּייהוּ נִשְׁמַתְהוֹן שֶׁל רְשָׁעִים, כְּמַה דְּאֹקְמוּהּ מֵאֲרִי מִתְנִיתִין, נִשְׁמוֹת הַרְשָׁעִים הֵן הֵן הַמְזִיקִים בְּעוֹלָם. אֵל אַחַר, מְזִיק, גֹּזֵל רְשָׁע. וּבֵת זוּגִיָּה, סַם הַמּוֹת.

449. נֹזֵק שֶׁבֶת וּבִשְׁת וְרַפּוּי, לְשְׂכִינְתָא וּבְנֵהָ. שֶׁבֶת, דְּבִטּוּלָא דְּאוּרִייתָא, דְּבִטּוּלַת לְבָנֵהָ. וְרַפּוּי, דְּגִרְמַת לֹון דְּמִתְרַפֵּין מִדְּבַרֵי תוֹרָה. נֹזֵק, בְּכֶמָה נִזְקִין דְּמְלֹאכֵי חֲבֵלָה, מֵאֲרִי מִשְׁחִית אֶף וְחִימָה. וּבִשְׁת, דְּהוּוּ מְבַזֵּין לְשְׂכִינְתָא בְּכוּ"ם, שְׁקָרָא דְּלֵהוֹן, וְהוּוּ אֲמַרִין אִיהָ אֱלֹהֵיךָ. וּכְמַה גֹּזְלוֹת מִן שִׁפְחָה בִּישָׂא, דְּאֲתַמַּר בָּהּ גֹּזֵלַת הָעַנִי בְּבִתְיֶכֶם.

450. So many blessings did the evil maidservant steal from the Shechinah through heavy tax burdens, different kinds of harsh judgments against the SHECHINAH'S children, numerous Temple sacrifices deprived from the Matron, the shaming of the Matron, who remained deprived of: her four golden garments sparkling from the four rows of precious stones - MEANING CHESED, GVURAH, TIFERET, AND MALCHUT - on the twelve gems - AS EACH OF THE CHESED, GVURAH, TIFERET, AND MALCHUT, IS PART OF THREE COLUMNS EQUALING TWELVE; the cloak with bells and ornaments; four garments of white with which the Matron adorns Herself before the King, as the verse says: "and I will look upon it, that I may remember the everlasting covenant" (Beresheet 9:16), and also the stealing from the mistress, NAMELY THE SHECHINAH, of numerous sacrificial offerings.

451. The bull that has gored thrice, the husband OF THE EVIL MAID, enters the abode of his Master, the King, with his four primary causes of injury, namely: sin and destruction, anger and wrath, all calculated to destroy. With his body, he crushes the vessels, altar, menorah, table and other vessels; he lies upon them and destroys them. With his tooth, he consumes the sacrificial offerings on the table; the rest he tramples with his feet. With his horn, he gores the priests and Levites, and devastates everything, "he has profaned the kingdom and its princes" (Eichah 2:2).

452. The pit represents the evil wife, Lilit, in her house, namely the prison. The evil maid seized the Matron and her children, NAMELY THE CHILDREN OF YISRAEL, put them in her exile, placed them in twisted chains, and tied their hands to the back; "she dwells among the nations, she finds no rest" (Eichah 1:3). Furthermore, "all that honored her despise her, because they have seen her nakedness: she herself also sighs, and turns backward" (Ibid. 8).

453. And in addition to this is the EVIL KLIPAH, the harlot, the Consuming Fire, as it is written, "a fire engulfed Zion" (Ibid.). Later, a vile man came fourth in the series of principal damages, WHICH IS THE DAMAGE OF CROP DESTROYING ANIMAL, as it says regarding man that he is eternally liable whether awake or asleep. "He sent in his cattle to graze," MEANING HIS LEGIONS, which ate, consumed, pillaged the vineyards and orchards of Jerusalem and devastated everything.

454. Master of the Universe. You are True, your Torah is truth. You gave us the precept of Tefilin, for the perfect Righteous it serves as reward for their deeds, an article of beauty upon their heads, and they serve their Father and Mother WITH THIS, BEING MALE AND FEMALE, such as the body, where all limbs serve the head. And so the woman, DENOTING MALCHUT AND THE HAND TEFILIN, serves her husband, MEANING ZEIR ANPIN.

450. כַּמָּה בְּרַכָּאן, גִּזְלַת לְשִׁכְנֵתָא, שְׂמַחָא בִישָׁא. בְּכוּבַד הַמָּס, וּבְכוּבַד כַּמָּה דִּינִין מְשׁוּנִים עַל בְּנֵהָא, וְכַמָּה קַרְבָּנִין דְּבִי מְקַדְשָׁא, דְּבִטִילַת לְמִטְרוֹנֵיתָא. וּבִשְׂת דְּמִטְרוֹנֵיתָא, דְּאִשְׁתְּאַרְת עֲרוּמָה, מִד' בְּגָדֵי זָהָב דְּנִהְרִין, מִד' טוּרֵי אַבְן, בִּי"ב אַבְנֵין מִרְגָּלָן. מְעִיל בְּכַמָּה זָגִין וְרִמּוֹנִים. וְאַרְבַּע בְּגָדֵי לְבָן, דְּבַהוּן הוּת מִטְרוֹנֵיתָא, מִתְקַשְׁטָא קָדָם מַלְכָּא. הַה"ד, וְרֵאִיתִיהָ לְזִכְר בְּרִית עוֹלָם. וְגִזְלַת לָהּ לְגַבְרֵתָהּ, כַּמָּה מְאֻכְלִין דְּקַרְבָּנִין.

451. שׁוֹר מוֹעֵד בַּעֲלָהּ, עָאֵל לְבִי מַלְכָּא רְבוּנִיהּ, בְּאַרְבַּע אָבוֹת נְזִיקִין דִּילִיָּהּ, דְּאִינוּן, עוֹן וּמִשְׁחִית אָף וְחִמָּה, דְּכֻלְהוּ מוֹעֲדִין לְקַלְקַל. בְּגוּפָא דִּילִיָּהּ, הַרְבִּיץ עַל הַכְּלִים, מְזַבַּח מְנוּרָה שְׁלַחַן וּשְׂאֵר מְאֻנִין, רַבִּץ עֲלֵיהוּ וּשְׁבַרְתָּן. וּבִשְׁן דִּילִיָּהּ, אָכִיל כָּל קַרְבָּנִין דְּמֵאֻכְלִים דְּפְתוּרָא, וּשְׂאֵרָא בְּרִגְלוֹי רַפְסָא. וּבְקֶרֶן דִּילִיָּהּ, קִטַּל כְּהֵנִי וְלִיּוּאֵי. הָרַס כָּלָא, חָלַל מַמְלַכָּה וּשְׂרִיָּה.

452. הַבּוֹר, נוֹקְבָא בִישָׁא, לִילִית, בְּבֵית דִּילָהּ, דְּאִיְהִי בֵית הַסֵּהָר, תְּמִיסַת לְמִטְרוֹנֵיתָא וּבְנֵהָא, שְׂמַחָה בִישָׁא, בְּגוֹלוֹתָא דִּילָהּ, וּשְׁוִיָּאן לוֹן, בְּכַמָּה שְׁלִשְׁלָאִין וְאַסוּרִין לְבִנְהָא יְדִיָּהּ מִהַדְקֵן לְאַחֲוָרָא. הִיא יֹשְׁבָה בְּגוֹיִם לֹא מְצָאָה מְנוּחָ. וְלֹא עוֹד אֵלָא כָּל מְכַבְּדִיהָ הַזִּילוּהָ כִּי רָאוּ עֲרוֹתָהּ גַם הִיא נֶאֱנַחָה וְתָשָׁב אַחֲוָר.

453. וְלֹא עוֹד, אֵלָא זוֹנָה דְּאִיְהִי הַבַּעַר, דְּהִיוּנוּ אֵשׁ, וַיִּצַת אֵשׁ בְּצִיּוֹן. לְבַתָּר קָם אָדָם בְּלִיע"ל רִשְׁעָ, רְבִיעֵי לְאָבוֹת נְזִיקִין, דְּאִתְמַר בֵּיהּ אָדָם מוֹעֵד לְעוֹלָם, בֵּין עַר בֵּין יִשָּׁן, וּשְׁלַח אֶת בַּעִירוֹ, וְאָכִיל וּשְׂצִי וְגַדַּע כְּרָמִים וּפְרִדְסִים דִּירוּשָׁלַם, וּשְׂצִי כָלָא.

454. רְבוּן עֲלֵמָא, אַנְתָּ קְשׁוּט, וְאוּרִייתָךְ קְשׁוּט, יְהַבַת לָן מְצוֹת תְּפִילִין, לְצַדִּיקִים גְּמוּרִים אִיהוּ אֲגָרָא כְּמוֹם עוֹבְדִיָּהּ, פֶּאָר עַל רִישִׁיָּהּ. וּמִשְׁמִשִּׁין לְאַבְהוּן וְאַמְהוּן, כְּגוּוֹנָא דְּגוּפָא, דְּכָל אַבְרִים דִּילִיָּהּ מִשְׁמִשִּׁין לְרִישָׁא. הֲכִי אִתְתָּא, מִשְׁמִשָׁא לְבַעֲלָהּ.

455. There are angels that serve the body, and angels that serve the soul. Just as there is a distinction between body and soul, so there is a difference between angels of the body and angels of the soul. There is a soul over the soul and angels over the angels, as it says, "for there is one high one who watches over him that is high; and there are yet higher ones over them" (Kohelet 5:7). This is the soul of a soul, COMING FROM ATZILUT, all of them one, NO DIVISION AMONG THEM AT ALL. Even though metaphorically EVERY LOWER LEVEL COMPARED TO A HIGHER ONE is like a body compared to soul, it is because they receive one from another. So the Shechinah, when compared to other lights in the world of Briyah, is like the soul to body, but when compared to the Holy One, blessed be He, ZEIR ANPIN, She is considered like a body. But it is all one, the body and soul. Not so with man, where there is division between the body and soul. One is material, the other mental; one is Life, the other Death, but the Holy One, blessed be He, is Life and His Shechinah is Life, as written, "She is a Tree of Life to those who lay hold on Her" (Mishlei 3:18).

455. ואֵית מְלַאכִין דְּאִינוּן מְשַׁמְשִׁין לְגוּפָא, וּמְלַאכִין דְּמְשַׁמְשִׁין לְנִשְׁמָתָא. וּכְגוּוֹנָא דְּאֵית אַפְרָשׁוּתָא בֵּין גּוּפָא לְנִשְׁמָתָא, הִכִּי אֵית אַפְרָשׁוּתָא בֵּין מְלַאכִין דְּגוּפָא, לְמְלַאכִין דְּנִשְׁמָתָא. וְאֵית נִשְׁמָתָא לְנִשְׁמָתָא. וּמְלַאכִין לְמְלַאכִין, כִּי גְבוּהָ מֵעַל גְבוּהָ שְׁמֵר וּגְבוּהִים עֲלֵיהֶם. וְאֵלִין דְּאִינוּן נִשְׁמָתָא לְנִשְׁמָתָא, כְּלֵהוּ חַד. וְאֵע"ג דְּאַרְחַ מִתְּלָא, אִינוּן כְּגוּפָא אֲצֵל נִשְׁמָתָא אֵלִין לְאֵלִין, בְּגִין דְּמִקְבְּלִין אֵלִין מֵאֵלִין. הִכִּי שְׂכִינְתָא, אֵע"ג דְּאֵיהִי לְקַבֵּל שְׂאֵר נְהוּרִין דְּבְרִיאָה, כְּנִשְׁמָתָא אֲצֵל גּוּפָא, לְקַבֵּל קוּדְשָׁא בְּרִיךְ הוּא חֲשִׁיבָא כְּגוּפָא. אֲבָל כְּלָא חַד. הִכָּא גּוּפָא וְנִשְׁמָתָא כְּלָא חַד. מַה דְּלָאוּ הִכִּי בְּבֵר נֶשׁ, דְּגוּפִיָּה וְנִשְׁמָתִיָּה בְּפִרוּדָא. דָּא חוּמְרָא, וְדָא שְׂכָל. דָּא חַיִּי, וְדָא מוֹתָא. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא חַיִּים, וְשְׂכִינְתִּיָּה חַיִּים, הֵה"ד, עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ.

16. Those marked with the signs of the Holy One, blessed be He, and His Shechinah

We are told that God marked Yisrael so that they will be recognizable to the angels. Those who have Torah in them are marked on the right with Chesed; those that did precepts are marked on the left with Gvurah; those who keep Tefilin, Shabbat and the Covenant are marked with the Righteous, Yesod. The evil-doers are without any markings of purity; their punishment is poverty. Yet when that spirit blesses and sanctifies and unifies God, then He descends to that spirit with many hosts.

456. All those that are marked with the signs of the Holy One, blessed be He, and His Shechinah: with the sign of Tefilin and the sign of circumcision during the week days, and are marked with 'remember' and 'keep' on the Shabbat, and they are marked by the written Torah given from the right and the Oral Torah given from the left. With the Holy One, blessed be He, 'remember' is from the right and 'keep' from the left. Also with the Shechinah 'remembering' is from the right and 'keeping' from the left. So also the Head Tefilin OF MAN STEMS FROM THE RIGHT. And the Tefilin of the hand, FROM THE LEFT. So the Shechinah is called "The Torah of Hashem is perfect" (Tehilim 19:8), FROM ITS RIGHT SIDE, and precept FROM ITS LEFT. This is all from the direction of the Central Column, NAMELY ZEIR ANPIN, that comprises Judgment and Mercy, BEING 'remember' and 'keep'. AND FROM ITS POSITION, MALCHUT is also called 'remembering' and 'keeping', for from the standpoint of the precepts she is on an equal level with him.

456. וְכֹל אִינוּן דְּרִשְׁמִין בְּסִימְנִין דְּקוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתִּיָּה, אִינוּן רִשְׁמִין בְּיוֹמֵין דְּחוּל, בְּאוֹת דְּתַפְלִין, וּבְאוֹת דְּמִילָה. וְרִשְׁמִין בְּזְכוּר וְשְׁמוֹר בְּשַׁבַּת. רִשְׁמִין בְּתוֹרָה שְׂבַכְתָּב, דְּאִתְיְהִיבַת מִימִינָא. וּבְתוֹרָה שְׁבַע"פ, דְּאִתְיְהִיבַת מִשְׂמְאַלָּא. וְקוּדְשָׁא בְּרִיךְ הוּא, זְכוּר מִימִינָא, וְשְׁמוֹר מִשְׂמְאַלָּא. וְשְׂכִינְתָּא, זְכוּרָה מִימִינָא, וְשְׁמִירָה מִשְׂמְאַלָּא. אִינוּן תַּפְלִין דְּרִישָׁא דְּב"נ, וְתַפְלִין דִּיד. וְהִכִּי שְׂכִינְתָּא, תּוֹרַת יי' תְּמִימָה, וּמִצְוָה דִּילֵיהּ. וְהִיא מְסֻטְרָא דְּעֵמוּדָא דְּאִמְצְעִיתָא, דְּאֵיהּ כְּלִיל דִּינָא וְרַחֲמֵי. זְכוּר וְשְׁמוֹר. אִתְקִרִיַּת אֵיהּ זְכוּרָה שְׁמִירָה. וּבְכֹל פְּקוּדִין אֵיהּ שְׂקִילָה לְגַבִּיָּה בְּמִדְרָגָה.

457. But from the aspect of Chesed, the Holy One, blessed be He, is considered 'remember' and the Shechinah 'keep'. The Mishnah masters have established 'remember' is applicable to the male and 'keep' to the bride. Within the right and left, FROM THE CHEST AND UP OF ZEIR ANPIN, the branches separate like the wing-like lung where they separate above. Correspondingly, the living creatures OF WHICH IT IS WRITTEN, "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), correspond to the open Torah scroll. Now below, MEANING, FROM THE CHEST DOWN, IS FOUND THE NUKVA CALLED 'PRECEPT', both ZEIR ANPIN AND MALCHUT are together in one unity like the closed chapters in the Torah scroll, where there is no separation. SO THEY ARE BOTH EVEN, JUST AS ZEIR ANPIN IS CALLED 'REMEMBER', SO ALSO SHE IS CALLED 'REMEMBERING' AND 'KEEPING', AS MENTIONED. IT IS NOT SO ABOVE THE CHEST, RIGHT AND LEFT, WHERE MALCHUT IS CALLED ONLY 'KEEP' BUT NOT 'REMEMBER'. As a result, at the place of unity, the body, MALCHUT, is similar to the spine-like stalk of the Lulav: if it breaks or splits it is rejected.

458. In several markings did the Holy One, blessed be He, mark Yisrael, so they will be recognizable to the angels. Those OF YISRAEL THAT DRAW from the right, are dependent upon the Holy One, blessed be He; those that draw from the left are dependent on the Shechinah; those dependent on the Holy One, blessed be He, and His Shechinah are in one unity. HE EXPLAINS: Those who have Torah in them are marked ON THE RIGHT with Chesed; those that did precepts are marked ON THE LEFT with Gvurah. Those who keep Tefilin, Shabbat and the Covenant are marked with the Righteous, NAMELY YESOD.

459. Those OF YISRAEL that are beasts and ignorant are marked by the symbol of the removal of the foreskin and the splitting of the corona, BEING TWO SIGNS OF PURITY, AND SO ARE fowl also with two signs, the crop and the peeled stomach - the removal of the crop and peel of the stomach being the signs permitting the fowl to be eaten. The two signs in animals are chewing the cud and split hoofs. All are marked with two signs, such as the foreskin and the uncovering of the corona that are removed from the holy people.

460. But the students of the Torah are listed ABOVE, some in the throne, DENOTING MALCHUT, some with the angels, the four living creatures carrying the throne, some with stars and planets. Some are marked with the measures, NAMELY THE SFIROT, through which the Holy One, blessed be He, is made known. Those involved in the Torah and the precepts for the sake of the Holy One, blessed be He, and His Shechinah, not seeking any recompense but rather like a son duty bound in honor of his parents, are indeed bound. And so this is marked in the central pillar, NAMELY THE HOLY ONE, BLESSED BE HE, and His Shechinah becoming as One. One who has Torah without precepts, or precepts without Torah, so to speak, is as if there is a split within him. However, when there is both, TORAH AND THE PRECEPTS, he is comparable to a tree whose branches spread to the right and left, but the tree itself is the unifying factor in the center.

457. אַבֵּל מִסְטֵרָא דְחֶסֶד, קוּדְשָׁא בְרִיךְ הוּא זְכוֹר, וּשְׂכִינְתָא שְׁמוֹר. כְּמָה דְאוּקְמוּהּ מְאִרֵי מִתְנִיתִין, זְכוֹר לְזָכֵר, וּשְׁמוֹר לְכֹלָה. בְּגִין דְבִימִינָא וּבְשְׂמָאלָא עֲנַפִּין מִתְפָּרְדִין, כְּגוֹזָנָא דְכַנְפֵי רִיאַה, דְאִינוּן פְּרֻדוֹת מְלַמְעֵלָה. לְקַבְּלֵיהוּ חִיּוּן, וּפְנִיָהּם וְכַנְפֵיהֶם פְּרֻדוֹת מְלַמְעֵלָה. וּלְקַבֵּל פְּתוּחוֹת דְסִ"ת. לְתַתָּא תְרוּוּיָהּ בִּיחּוּדָא חָדָא, כְּגוֹן סְתוּמוֹת דְסִ"ת, דְלִית תַּמָּן פְּרוּדָא. וּבְגִין דָּא, בְּאַתֵּר דִּיחּוּדָא, דְאִיהוּ גּוּפָא, דּוּמָה לְשִׁדְרָה דְלוּלָב, אִם נִפְרָצוּ, אוּ נִפְרְדוּ עָלֵיו פְּסוּל.

458. בְּכְמָה רְשִׁימִין רְשִׁים קוּדְשָׁא בְרִיךְ הוּא לְיִשְׂרָאֵל, לְאַשְׁתְּמוּדְעָא לְגַבֵּי מְלֹאכִין. אֵלִין דְיִמִּינָא, דְתַלְוִין מְקוּדְשָׁא בְרִיךְ הוּא. אוּ אֵלִין דְשְׂמָאלָא, דְתַלְוִין מְשְׂכִינְתָּא. אוּ אֵלִין דְתַלְוִין מְקוּדְשָׁא בְרִיךְ הוּא. וּשְׂכִינְתֵיהּ בִּיחּוּדָא חָדָא. וְדָאֵי אֵלִין דְאִית בְּהוֹן תּוֹרָה, רְשִׁימִין בְּחֶסֶד. וְאֵלִין דְאִית בְּהוֹן מִצְוָה, רְשִׁימִין בְּגִבּוּרָה. וְאֵלִין מְאִרֵי דְתַפְלִין, וְאוֹת שַׁבָּת, וְאוֹת בְּרִית, רְשִׁימִין בְּצַדִיק.

459. וּבְעִירָן, עֲמֵי הָאָרֶץ, אִינוּן רְשִׁימִין בְּאַעְבְּרוּ דְעֶרְלָה וּפְרִיעָה. עוֹפִין, בְּזַמְק וּבְקַרְקָבֵן נִקְלָף, בְּאַעְבְּרוּ דְזַמְק, וּקְלִיפָה דְקַרְקָבֵן, אִינוּן רְשִׁימִין עוֹפִין לְמִיכַל וּבְעִירָן, בְּתַרֵי סִימְנִין, מַעֲלַת גְּרָה, וּמְפָרְסַת פְּרִסָה. כְּלָהוּ רְשִׁימִין בְּתַרֵי סִימְנִין, כְּגוֹזָנָא דְעֶרְלָה וּפְרִיעָה, דְמִתְעַבְּרִין מִעֲמָא קְדִישָׁא.

460. אַבֵּל תְּלַמִּידֵי חֻכְמִים, כְּלָהוּן רְשִׁימִין מִנְהוֹן, בְּכַרְסִיָּא. וּמִנְהוֹן, בְּמִלְאכֵי, בְּאַרְבַּע חִיּוּן דְכַרְסִיָּא. מִנְהוֹן בְּכַכְבֵּיא וּבְמִזְלֵי. וּמִנְהוֹן רְשִׁימִין, דְמִדּוֹת דְקוּדְשָׁא בְרִיךְ הוּא אֲשֶׁתְּמוּדְעִין. וְאִינוּן דְמִתְעַסְקִין בְּאוּרִייתָא וּבְמִצְוֹת, לְשִׂמָּא דְקוּדְשָׁא בְרִיךְ הוּא וּשְׂכִינְתֵיהּ, שְׁלָא עַל מְנַת לְקַבֵּל פְּרִסָּה, אֶלָּא כְּבָרָא דְאִיהוּ מְחֻיָּיב בִּיקְרָא דְאֲבוּהֵי וְאִמֵּיהּ, דָּא אֲתַקְשֵׁר וְדָאֵי וְאֲתַרְשִׁים, בְּעִמּוּדָא דְאַמְצְעִיתָא וּשְׂכִינְתֵיהּ, כְּאִילוּ בֵּיהּ הוּוּ חָד. וּמֵאֵן דְאִית בֵּיהּ תּוֹרָה בְּלֹא מִצְוָה, אוּ מִצְוָה בְּלֹא תּוֹרָה, כְּבִיכּוֹל כְּאִילוּ הוּוּ בֵּיהּ בְּפְרוּדָא. אַבֵּל בְּדָא וְדָא, כְּאִילָנָא, דְעֲנַפּוּי מִתְפָּרְדִין לְיִמִּינָא וּלְשְׂמָאלָא, וְאִילָנָא יְחוּדָא דְתְרוּוּיָהּ, בְּאַמְצְעִיתָא.

461. The evil-doers are without any markings of purity, they have neither head nor arm Tefilin, and are not marked by the Torah and the precepts, or by 'remember' and 'keep', or by the blue and white of the Tzitzit ('the fringes'). Those lacking these markings are an abomination to you, not pertaining to Yisrael, but to the ignorant. Just like those LACKING CLEAN MARKINGS are abominable and detested insects, so also these people are detestable. As the Mishnah masters have established, the ignorant masses are abominable, their wives detestable and of their daughters it is written, "Cursed be he that lies with any manner of beast" (Devarim 27:21).

462. Their demise is a public one, demise meaning poverty. Their punishment of poverty is not to be kept secret, like the case of fowl, which hints at those who perform the precepts - FOR THEIR BLOOD IS COVERED, but here it is public for the eyes of all. He EXPLAINS: A pauper is considered like a dead man. Some poverty is hidden from the eyes of man, and some is public knowledge such as the sprinkling of cattle blood where the blood is shed before all. So there are paupers whose blood is shed publicly, and they become green as corpses.

463. If they repent, do not complain before heaven, and accept death without a murmur like cattle experiencing death without a sound, and they confess saying, 'I am speechless to speak back, nor can I lift my head in arrogance'. If they will confess and declare the unity of the Holy One, blessed be He, AND ACCEPT UPON THEMSELVES to die, pronouncing 'one (Heb. echad)' with the twelve checks with the SLAUGHTERING knife of animals, PLUS the knife ITSELF NOW THIRTEEN EQUALING, THE FIGURE echad (=thirteen).

464. And if he blesses and sanctifies the Holy One, blessed be He, daily with the barchu ('Bless Hashem') and kedushah ('sanctification'). And when eating or drinking, such as when the priest blesses, WHO IS CHESED 'Blessed are you' represents blessing, 'that sanctified us' represents sanctification. When the spirit blesses the Holy One, blessed be He, daily with 'blessed' and sanctifies Him with the sanctification, and unifies Him with unification, which is His Shechinah, the Holy One, blessed be He, descends to that spirit with many hosts.

461. רְשִׁיעִיָא, אִינוּן רְשִׁימוּן בְּלֹא סִימְנוּן דְּטְהֵרָה, אִינוּן דְּלִית לְהוּן תְּפִלִּין עַל רִישָׁא, וּדְרוּעָא. וְאִינוּן דְּלֹא רְשִׁימוּן בְּתוֹרָה וּבְמִצְוֹת. וְאֵלִין דְּלֹא נְטְרִין זְכוּר וְשְׂמוּר. וְלֹא רְשִׁימוּן בְּתַכְלֵת וּלְבָן דְּצִיצִית. וְאֵלִין דְּלֹא רְשִׁימוּן בְּאֵלִין סִימְנוּן, שְׁקָךְ הֵם לְכֶם, לֹא אִינוּן יִשְׂרָאֵל אֲלֵא עִמֵי הָאָרֶץ. מַה אֵלִין שְׁקָךְ וְשָׂרְךְ, אוּף אִינוּן בְּן, שְׁקָךְ וְשָׂרְךְ. כְּמַה דְּאוּקְמוּהּ מְאִרֵי מִתְנִיתִין, עִמֵי הָאָרֶץ הֵם שָׂרְךְ, וְנִשְׁוֹתִיהֶם שְׁקָךְ. וְעַל בְּנוֹתֵיהֶם אֲתַמֵּר, אֲרוּר שׁוֹכֵב עִם כָּל בְּהֵמָה.

462. וּמִיתְתְּהוּן מִיתָה בְּאֲתַגְלִיָא, וְלִית מִיתָה אֲלֵא עֲנוּתָא, וּמִיתָה דְּעֲנוּתָא דְּלֵהוּן, לֹא יְהֵא בְּאֲתַכְסִיָא, כְּעוֹפִין דְּדַמְיוּן לְמְאִרֵי פְקוּדִין, אֲלֵא בְּאֲתַגְלִיָא, לְעֵינֵי עֵמָא, דְּעֵנִי חֲשׁוּב כְּמַת. וְאִית עֲנוּתָא בְּאֲתַכְסִיָא, מְעֵינֵי בְּנֵי נִשָּׂא. וְאִית עֲנוּתָא, לְעֵינֵי כְּלֵא. כְּזִרְיקוּ דְּדָם דְּבֵהֶמָה, וְזִרְיקְתָה לְעֵינֵי כְּלֵא, דְּשִׁפְכִין דְּמָא קְמֵי כְּלֵא. הֵכִי עֲנִיין שְׁפְכִין דְּמוֹי בְּאַנְפִּיָהוּ, לְעֵינֵי בְּנֵי נִשָּׂא, וְאֲתַהֲדִרִין יְרוּקִין כְּמַתִּין.

463. וְאִי הֲדִרִין בְּתִיּוּבְתָא, וְלֹא פְתַחִין פּוּמְהוּן לְהִטִּיחַ דְּבָרִים כְּלָפֵי מַעְלָה וּמִיתָה דְּלֵהוּן בְּסִתְיָמוּ דְּפּוּמָא, כְּבַעִירָא דְּאִיהִי מִיתָא, וְלִית לָהּ קוּל וְדְבֹר. וּבְוִידּוֹי הֵכִי יִימָא אִיהוּ, אִין לִי פִה לְהִשִּׁיב, וְלֹא מִצַּח לְהָרִים רֹאשׁ, וְיִתְוֹדָה וּמִיּוּחַד לְקוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוּמָא, לְמַהוּי מִיתְתִּיה בְּאַחַד. כְּגוּוּנָא דְּשַׁחִיטַת בְּהֵמָה, בְּתִרְסָר בְּדִיקוֹת דְּסַכִּין, וּבְסַכִּין דְּאִינוּן אַח"ד.

464. וּמְבָרַךְ וּמְקַדֵּשׁ לְקוּדְשָׁא ב"ה בְּכָל יוּמָא, בְּבָרְכוּ וּבְקִדּוּשָׁא, וּבְכָל אֲכִילָה וְשִׁתְיָה דִּילִיָה. כְּגוּוּנָא דְּמְבָרַךְ כְּהֵנָּא, בְּרוּךְ אַתָּה, הָא בְּרָכָה. אֲשֶׁר קִדְשָׁנוּ, הָא קִדּוּשָׁה. כִּד רּוּחָא מְבָרַךְ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל יוּמָא בְּבָרוּךְ, וּמְקַדֵּשׁ לִיָה בְּקִדּוּשָׁא דִּילִיָה, וּמִיּוּחַד לִיָה בְּיַחְדָּא דְּאִיהוּ שְׁכִינְתִּיה. קוּדְשָׁא בְּרִיךְ הוּא נְחִית עַל הֵהוּא רּוּחָא בְּכַמְה מְשָׁרְיִין.

17. A spirit ascends and descends every night

They who offers their spirits as an offering to Hashem are happy, and every night their spirits ascend to Him. They who ascend by a precept, meaning the precept of Tefilin, are happy. We read about the connection of deed, speech and thought, and about the seventy words in the psalm, "May Hashem hear you in the day of trouble". Among the masters of Torah there are two grades: morning and dawn. The morning of Abraham,

Chesed, appears on the Day of Redemption, but the dawn precedes the Day of Redemption, being Netzach, as the Shechinah from this aspect is called the star of dawn. The morning alludes to the right hand of Abraham, which alludes to Messiah the son of David.

465. THE FAITHFUL SHEPHERD SAID TO ELIJAH: Elijah, certainly WHEN EVEN ORDINARY PEOPLE bless and sanctify and unite the Matron, numerous hosts of the Matron ascend with him, and hosts of the King descend to him and all with the purpose to guard him, to make known to that spirit many novel ideas, and forecasts within the dream of prophecy and many hidden matters. An example is Jacob, about whom is written, "and behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). Regarding the hosts of the King and the Matron are written: "and he called the name of that place Machanaim (lit. 'two camps')" (Beresheet 32:2). However the King and Matron THEMSELVES do not descend there, WHEREAS WITH REGARD TO A REPENTANT, THE HOLY ONE, BLESSED BE HE, PERSONALLY DESCENDS TO THAT SPIRIT, AS DISCUSSED.

466. Elijah said: Faithful Shepherd, so it is. As a result of your efforts in every precept to unify the Holy One, blessed be He, and His Shechinah with all the hosts above and below, so the Holy One, blessed be He, and His Shechinah and all Her hosts above and below unify with your spirit, with every precept done. As a prince whose parents love and kiss him, they do not rely on their hosts, but choose to guard him themselves.

467. EXPLANATION: Your spirit stems from the central pillar, NAMELY ZEIR ANPIN, being the Vav that comprises Aba and Ima, which are Yud-Hei. Your soul is an only daughter from the aspect of the letter Hei, the lower Shechinah, NAMELY MALCHUT, that does not move from you. Just as Aba and Ima guard the son, NAMELY ZEIR ANPIN, so they guard the daughter, NAMELY MALCHUT, in the supernal hosts, the two camps. With the supernal thought, WHICH IS CHOCHMAH, they raise your spirit, as was stated. The thought of Yisrael came to mind, being Yud Hei Vav Hei. When does your spirit come up in thought? When it is complete. It is said about it: "Let everything that has breath (lit. 'every soul') praise Yah" (Tehilim 150:6), and with the Nefesh too, being the Hei OF YUD HEI VAV HEI, MEANING THE SOUL ASCENDS WITH THE SPIRIT.

468. Regarding the spirit of Hashem, it is written, "Come from the four winds (also: 'spirits') O breath (also: 'spirit')" (Yechezkel 37:9). WHEN COMPOSED OF THE FOUR SPIRITS, IT IS CALLED 'THE SPIRIT OF YUD HEI VAV HEI'; that is: "and the spirit of Hashem shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might..." (Yeshayah 11:2). If he is perfect with the four letters OF YUD HEI VAV HEI, the thought of him occurs, NAMELY CHOCHMAH, and the Cause of all Causes adorns him with the crown. Within all this glory, your spirit ascends and descends nightly. All things are revealed to you with Chesed, of which the verse says, "But you that did cleave of Hashem" (Devarim 4:4); you, but not the nations of the world. Hence, "He that sacrifices to any Elohim," other Elohim, "save to Hashem only, he shall be utterly destroyed" (Shemot 22:19).

465. אֵלֵיהוּ, וְדָאֵי בַר נֶשׁ דְּמַבְרַךְ וּמְקַדֵּשׁ, וּמַיְחַד לְמַטְרוֹנִיתָא, כְּמָה מְשַׁרְיִין דְּמַטְרוֹנִיתָא סְלִקִין עִמֵּיהּ, וּמְשַׁרְיִין דְּמַלְכָּא, נַחְתִּין לְגַבֵּיהּ. וְכִלְהוּ לְנִטְרָא לִיָּהּ, וְלֹאֲדַעָא לִיָּהּ לְהֵוּא רֹחָא, כְּמָה חִידוּשִׁין וְעִתִּידוֹת, בְּחַלְמִין דְּנִבְוָאָה, וְכְמָה סְתָרִים. כְּגוּוֹנָא דִּיעֻקֵּב, דְּאִתְמַר בֵּיהּ, וְהִנֵּה מְלֹאכֵי אֱלֹהִים עוֹלִים וְיורְדִים בּוֹ. וְעַל מְשַׁרְיִין דְּמַלְכָּא וּמַטְרוֹנִיתָא אִתְמַר, וְיִקְרָא שֵׁם הַמְּקוֹם הַהוּא מַחְנִים. אֲבָל מַלְכָּא וּמַטְרוֹנִיתָא לֹא נַחְתִּין תַּמּוּן.

466. אָמַר אֵלֵיהוּ, רַעֲוָא מְהֵימְנָא, הֵכִי הוּא וְדָאֵי. אֲבָל בְּגִין דְּבְכָל פְּקוּדָא וּפְקוּדָא, הוּא אֲשַׁתְּדַלּוּתָא דִּילְךָ, לִיְחִידָא קוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתֵיהּ, בְּכָל מְשַׁרְיִין דְּעִילָא וְתַתָּא, הֵכִי קוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתֵיהּ, וְכָל מְשַׁרְיִיתֵיהּ עִילָא וְתַתָּא, מְתִיחְדִין בְּרוּחָא דִּילְךָ, בְּכָל פְּקוּדָא וּפְקוּדָא, כְּבָרָא דְּמַלְכָּא, דְּאָבָא וְאִמָּא רַחֲמִין לִיָּהּ, וְנִשְׁקִין לִיָּהּ, וּבְחַבִּיבּוֹ דִּילֵיהּ, לֹא הִמְגִין לִיָּהּ בְּמְשַׁרְיִין דְּלֵהוּן, אֲלֵא אֵינּוּן גּוֹפְיָהּ, נִטְרִין לִיָּהּ.

467. בְּגִין דְּהֵוּא רֹחָא דִּילְךָ, מְסַטְרָא דְּעַמּוּדָא דְּאִמְצַעִיתָא אִיהוּ, דְּאִיהוּ ו' כְּלִיל אָבָא וְאִמָּא, דְּאֵינּוּן י"ה. נֶפֶשׁ דִּילְךָ. בַּת יְחִידָא, מְסַטְרָא דְּאֵת ה', שְׂכִינְתָא תַתָּא, לֹא זֹת מִינְךָ. וְכְגוּוֹנָא דְּאָבָא וְאִמָּא נִטְרִין בְּרָא, הֵכִי נִטְרִין בְּרַתָּא. בְּמְשַׁרְיִין עֲלָאִין, דְּאֵינּוּן מַחְנִים. וּבְמַחְשְׁבָה עֲלָא, סְלִקִין לְרוּחָא דִּילְךָ, כְּמָה דְּאִוְקְמוּהּ, יִשְׂרָאֵל עֲלֵהּ בְּמַחְשְׁבָה, יו"ד ה"א וְא"ו ה"א. וְאִימְתִי רֹחָא דִּילְךָ סְלִיקַת בְּמַחְשְׁבָה. כִּד אִיהִי שְׁלִימָא, וְאִתְמַר בָּהּ, כָּל הַנְּשָׁמָה תִּהְלַל יָהּ. וּבְנַפְשָׁא דְּאִיהִי ה'.

468. רוּחַ יְיָ אִתְמַר בֵּיהּ, כִּה אָמַר יְיָ מֵאַרְבַּע רֹחוֹת בְּאֵי הָרוּחַ. וְאֵינּוּן, רוּחַ יְיָ, רוּחַ חֲכָמָה וּבִינָה, רוּחַ עֲצָה וּגְבוּרָה וְגו', שְׁלִים בְּאַרְבַּע אֲתוּוּן, סְלִיק בְּמַחְשְׁבָה, וְעַלֵּת הָעֲלוֹת מְעַטֵּר לִיָּהּ בְּכַתֵּר. בְּכָל אֵי יָקַר, רוּחָא דִּילְךָ, סְלִיק וְנַחֲתִית בְּכָל לִילֵיא. וְכָל מְלִין דְּאִתְגַּלְיִין לְךָ בְּחֶסֶד וְעֲלִיָּהּ אִתְמַר וְאַתָּם הַדְּבָקִים בֵּינִי, אַתָּם, וְלֹא אוֹמְיִן עִבּוּ"ם. וּבִגְד', זִבַּח לְאֱלֹהִים יְחָרֵם, אֲלֵיהֶם אַחֲרִים. בְּלַתִּי לִיְיָ לְבַדּוֹ.

469. Fortunate is the Holy Nation that are called 'sheep of the Holy One, blessed be He', ready to offer themselves as a sacrifice for Him, as it is written: "But for Your sake are we killed all the day long; we are reckoned as sheep for the slaughter" (Tehilim 44:23). They would sacrifice themselves as sheep by fasting. Diminishing one's own fat and blood during a fast takes on more importance than animal sacrifice, where the diminishing of animal fat and blood takes place, as well as the nightly burning of the limbs and parts OF THE SACRIFICES.

470. Happy are they that offer their spirits as an offering to Hashem, and nightly their spirits ascend to Him. If it ascends with Torah and the precepts, meaning the Ten Commandments that were given by the Yud OF YUD HEI VAV HEI, AS THE NUMBER OF THE Ten Commandments are from the letter Hei (=five) OF YUD HEI VAV HEI, ADDING TO TEN. Now with the Vav OF YUD HEI VAV HEI, with six books of Torah with the book of Beresheet, five are called the Five Books - AS HE COUNTS TWO VERSES OF "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD..." (BEMIDBAR 10:35) AS AN INDEPENDENT BOOK, AS TOLD BY OUR SAGES OF BLESSED MEMORY. SO THERE ARE FIVE BOOKS, BEGINNING WITH THE BOOK OF SHEMOT. Beresheet is considered the sixth Book. If it occurs to thought, being Yud Hei Vav Hei OF THE FIRST THREE SFIROT, it is written: "Yisrael occurred to mind (lit. 'Yisrael ascended with thought)"; to where does he ascend? To Keter, the site of the most wondrous, concealed cause of all causes.

471. Happy is he who ascends by a precept, meaning the precept of Tefilin, containing the four chapters containing the name Yud Hei Vav Hei. Yud OF YUD HEI VAV HEI is the portion: "Sanctify to me" (Shemot 13:2). Hei OF YUD HEI VAV HEI alludes to: "And it shall be when Hashem shall bring you" (Ibid. 11). Vav OF YUD HEI VAV HEI, in "Hear, O Yisrael" (Devarim 6:4); and the last Hei OF YUD HEI VAV HEI: "And it shall come to pass, of you shall hearken" (Devarim 28:1). ALL ARE INCLUDED in thought, MEANING THE FIRST THREE SFIROT, IN THE HEAD, to connect thought with the hand - ALLUDING TO THE SHECHINAH, REFERRED TO AS THE HAND TEFILIN. THE SHECHINAH IS COMPOSED OF DEED, SPEECH, THE SIX SFIROT, AND THOUGHT. She is composed of Deed, being the Hei, ALLUDING TO HER MALCHUT; of speech, being Her Binah; composed of six Sfirot, BEING HER TIFERET - and composed of thought, being Yud-Vav- Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph - Yud-Hei-Vav-Hei EQUALING fourteen letters, equaling the numerical value of Yad (Lit. 'Hand') WHICH IS HER FIRST THREE SFIROT. THE NUMBER FOURTEEN alludes to four chapters and one compartment of HAND Tefilin, with two straps - now we have seven - two Shin's ON THE RIGHT AND LEFT OF THE TEFILIN COMPARTMENT - NOW equal nine - WITH the knot of the strap - NOW ten - with the four chapters of the hand TEFILIN - which equal fourteen. So that is why the Shechinah is called 'hand', 'the hand of Yud Hei Vav Hei'.

472. About Her it is written: "Into Your hand I commit my spirit..." (Tehilim 31:6). The spirit is deposited with Yud Hei Vav Hei, and the Holy One, blessed be He, descends to receive it and place it by the Shechinah. For the Holy One, blessed be He, and His Shechinah guard it. Who brought this about? He who with every precept lifted the Shechinah to the Holy One, blessed be He.

469. זְכָאָה עִמָּא קְדִישָׁא, דְּאִתְקְרִיאוּ עֲאֵנָא דְקוּדְשָׁא בְרִיךְ הוּא, לְמִקְרַב גְּרַמְיֵיהוּ קְרַבְנִין קַמֵּיהּ. כַּמָּה דְאַתְמַר, כִּי עַלְיךְ הוּרְגָנוּ כָּל הַיּוֹם נַחֲשָׁבְנוּ כְּצֹאן טְבַחָה. וְקְרַבִּין גְּרַמְיֵיהוּ כְּעֲאֵנִין, בְּתַעֲנִיתָא. דְּמַעוּט חֲלָפָא וּדְמָא, דְּתַעֲנִיתָא, אִיהוּ חָשִׁיב יְתִיר מִקְרַבְנָא דְבַעֲיָרִין, דְּהוּהּ מִתְמַעֵט דְּמָא וְחֲלָפָא וְכָל אֵינוֹן אִמּוּרִין וּפְדָרִין, דְּמִתְאַבְלִין כָּל לַיְלִיא.

470. זְכָאִין אֵינוֹן, דְּמִקְרַבִּין רוּחִין דְּלֵהוֹן, קְרַבְנִין קְדָם יי'. וּבְכָל לַיְלִיא וְלַיְלִיא, דְּרוּחָא דְּלֵהוֹן הִיא הָעוֹלָה לְגַבֵּיהּ, אִי סְלִיק לָהּ, בְּתוֹרָה וּמִצְוָה, בְּתוֹרָה, דְּאִיהִי עֶשֶׂר אִמּוּרִין, דְּאִתְיֵיהִבוּ מֵאֵת יי' דְּבַעֲשָׂר דְּבָרִין, מֵאֵתוֹן ה"ה. בּו', בְּשִׁית חוּמְשֵׁי תוֹרָה בְּסִפְרָא בְּרֵאשִׁית. חֲמֵשָׁה אֵינוֹן דְּאִתְקְרִיאוּ חֲמֵשָׁה חוּמְשֵׁי תוֹרָה. שְׁתִּיתָא סִפְרָא בְּרֵאשִׁית אֲקִרִי. וּבְמַחֲשָׁבָה דְּאִיהוּ יו"ד ה"א וְא"ו ה"א, דְּאַתְמַר בֵּיהּ, יִשְׂרָאֵל עָלָה בְּמַחֲשָׁבָה. וְלֹאן אֵתֵר סְלִיק. לְגַבֵּי כְּתֵר דְּתַמּוֹן עֵלֵת הָעֲלוֹת, מוּפְלָא וּמְכוּסָה.

471. זְכָאָה מֵאֵן דְּסְלִיק לֵיהּ בְּמִצְוָה, דְּאִיהִי מִצְוַת תְּפִלִּין, דְּבַהוֹן אַרְבַּע פְּרָשִׁיּוֹת, דְּבַהוֹן שֵׁם יְדוּ"ד. יי': קְדָשׁ לִי. ה': וְהָיָה כִּי יִבְיֹאֲךָ. וי': שְׁמַע יִשְׂרָאֵל. ה': וְהָיָה אִם שָׁמוּעַ. בְּמַחֲשָׁבָה. לְקִשְׂרָא לָהּ בִּינָה, דְּשְׁכִינְתָא וְאִיהִי כְּלִילָא מִמַּעֲשָׂה דְּאִיהִי ה'. וְדְבוּר דְּאִיהִי בִּינָה, כְּלִילָא וי' סְפִירָאן. וּבְמַחֲשָׁבָה, דְּאִיהוּ יו"ד ה"א וְא"ו ה"א, ידו"ד. יי' אֵתוֹן, כְּחוּשְׁבָן יָד. וְאַתְרַמִּיזוּ בְּאַרְבַּע פְּרָשִׁיּוֹן, וּבֵיתָא דְּתַפְלִין א', וְתִרִין רְצוּעֵי דְרִישָׁא, שְׁבַע. דְּתִרִין שִׁנִּין תִּשְׁעַ. וְקִשְׂר דְּרְצוּעָה עֶשֶׂר. וְד' פְּרָשִׁיּוֹן דִּיד, הָרִי ידו"ד. יד דְּשְׁכִינְתָא, יד ידו"ד.

472. בְּגִינָה אִתְמַר, בְּיַדְךָ אֲפִקִיד רוּחִי וְגו'. רוּחַ אֲתַמְקֵד לְיָדוּ"ד. וְקוּדְשָׁא בְרִיךְ הוּא נְחִית לְגַבֵּיהּ, לְקַבְּלָא לֵיהּ לְגַבֵּי שְׁכִינְתָא. וְנִטְרִי לֵיהּ קוּדְשָׁא בְרִיךְ הוּא וְשְׁכִינְתָּיהּ. וּמֵאֵן גְּרִים דָּא. מֵאֵן דְּבְכָל מִצְוָה וּמִצְוָה, סְלִיק שְׁכִינְתָא לְגַבֵּי קוּדְשָׁא בְרִיךְ הוּא.

473. The seventy words IN THE PSALM: "May Hashem hear you in the day of trouble" (Tehilim 20:2), ALLUDE TO THE SEVENTY SOUNDS MADE BY THE EXPECTANT MOTHER ABOUT TO GIVE BIRTH, BEING ALSO THE SEVENTY SOUNDS GIVEN OUT BY THE SHECHINAH FOR THE DISTRESS OF THE CHILDREN OF YISRAEL PRIOR TO REDEMPTION - CONSIDERED THEN "A DAY OF TROUBLE." HE ASKS: Why does She cry out? HE ANSWERS: It is known that among Yisrael there are masters of Torah and kings from the aspect of the star of dawn, namely the Shechinah. There are two grades: morning and dawn, about which it is said: "at Your right hand are pleasure for evermore (Netzach)" (Tehilim 16:11). The morning of Abraham, Chesed, appears on the ACTUAL Day of Redemption. But the dawn precedes the Day of Redemption, being Netzach, as the Shechinah from this aspect is called 'the star (or dow) of dawn'.

474. Hence, "the chief musician (Heb. lamenatzeach)," WRITTEN BEFORE, "MAY HASHEM HEAR YOU IN THE DAY OF TROUBLE," is spelled Netzach and Lamed-Mem, AS THE WORD LAMNATZEACH IS SPELLED LAMED-MEM-NETZACH, SINCE THE PREVALENCE OF DAWN IS FOREVER (HEB. NETZACH). THE NUMERICAL VALUE OF LAMED-MEM IS SEVENTY, which are the seventy sounds that the dow of dawn cries out for her children when the darkness of the exile overcomes them, NAMELY the darkness (Heb. shacharut) of dawn (Heb. shachar) taking place at the last seventy years. At that time will be fulfilled in Yisrael: "Like a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs; so have we been in Your sight, Hashem" (Yeshayah 26:17). And SO SINCE THE SHECHINAH SUFFERS WITH US, "And therefore we hope for You, Hashem our Elohim," THAT YOU WILL REDEEM US.

475. And with them, MEANING THE SEVENTY SOUNDS OF THE DOW, BEING THE SHECHINAH, She places Her head between Her knees. Her head is the righteous, the Foundation of the World, and between Her knees are Netzach and Hod; and he takes an oath BY THE RIGHTEOUS to redeem Her children in the morning, which is a lion, NAMELY CHESD REFERRED TO AS 'LION'. The morning alludes to the right hand of Abraham, DEPICTING CHESD, ALLUDING TO Messiah, the son of David, who stems from Judah, about whom it is written, "Judah is a lion's whelp" (Beresheet 49:9). For this reason, THE VERSE SAYS, "as Hashem lives: lie down until the morning" (Rut 3:13), UNTIL THE APPEARANCE OF MESSIAH, THE SON OF DAVID, WHO IS CALLED 'A LION', AND IS MORNING, NAMELY THE LIGHT OF CHESD.

476. "That caused His glorious (tiferet) arm to go at the right hand of Moses, dividing the water..." (Yeshayah 63:12) since Tiferet, the level of Moses, is considered a body that INCLUDES ALL SIX SFIROT - CHESD, GVURAH, TIFERET, NETZACH, HOD, AND YESOD. Chesd is His RIGHT arm. Moses is bound by THE NAME Ayin-Bet, Chesd, WHICH IS the level of Abraham, AS AYIN-BET is the numerical total of FOUR TIMES eighteen ('living') - three Vav's (=eighteen) AT THE BEGINNING OF THE THREE VERSES OF "And the angel...removed... and it came...And Moses stretched out" (Shemot 14:19-21), BEING THE SECRET OF THE NAME AYIN-BET, containing the three branches of the fathers, CHESD, GVURAH, AND TIFERET, AS "AND REMOVED" DENOTES CHESD; "AND CAME" DENOTES GVURAH, AND "AND STRETCHED OUT" DENOTES TIFERET. THEY ARE THREE TIMES EIGHTEEN BOUND with the Shin of Moses THAT CONTAINS THREE BRANCHES, WHICH IS THE SECRET OF THE THREE FACES, LION-OX-EAGLE. As it is said about them: "and the four had the face of a lion, on the right side: the face of an ox on the left side, and also had the face of an eagle" (Yechezkel 1:10); THEY DENOTE CHESD, GVURAH, AND TIFERET. The Mem-Hei of the name Moses IS "As for the likeness of their faces, they had the face of a man" (Ibid.), DENOTING MALCHUT AS "ADAM ('MAN')", WHICH EQUALS MEM-HEI, BEING THE FOURTH EIGHTEEN - THIS BEING THE SECRET OF "AS HASHEM LIVES (HEB. CHAI=EIGHTEEN): LIE DOWN UNTIL THE MORNING" (RUTH 3:13). THROUGH THE

473. וע' תיבין דיענך יי' ביום צרה. ובמאי צווחת. אלא ודאי ישראל אית בהון מארי תורה, מלאכים, מסטרא דאילת השחר, דאיהי שכונתא. ותרין דרגין אינון, בקר ושחר, ועלייהו אתמר, נעיונות בימינך נצח. בקר דאברהם, דאיהו חס"ד, דא סליק יתיר ביומא דפורקנא, אבל שחר אקדים ליומא דפורקנא. ומאי איהו. נצח, דשכונתא מסטריה אתקריאת אילת השחר.

474. ובגין דא, ל"מ נצ"ח, תמן נצ"ח, תמן ל"מ. דאינון ע' קלין דצווחת אילת השחר על בנהא, דאתתקף עלייהו קדושתא בגלותא, שחרות השחר בע' שנין בתראין, בהוא זמנא יתקיים בישראל, כמו הרה תקריב ללדת תחיל תזעק בחבליה בן היינו מפניך יי'. ועל בן נקוה לך יי' אלהינו.

475. ובהון אילת אעילת רישהא בין ברבקהא. רישא, איהו צדיק יסוד עולם. בין ברבקהא דאינון נצח והוד. ואומי לה ביה, למפרק לבנהא בפקר, דאיהו אריה בקר ימינא דאברהם, משיח בן דוד דנפיק מיהודה, דאתמר ביה, גור אריה יהודה. ובג"ד, חי יי' שכבי עד הבקר.

476. ובה מוליך לימין משה זרוע תפארתו בוקע מימ וגו', בגין דתפארת דרגא דמשה גופא, וחסד דרועא דיליה, ומשה אתקשר בע"ב דאיהו חסד, דרגא דאברהם. דהכי סליק בחושבן ח"י. ווי' מן ויסע ויבא ויט, תלת ענפי אבהן. ש, דאתקשר בש' של משה. דאתמר בהון ופני אריה אל הימין לארבעתן ופני שור מהשמאל וגו', ופני נשר לארבעתן. מ"ה מן משה, ודמות פניהם פני אדם.

MORNING LIGHT IS COMPLETED THE FOURTH EIGHTEEN, WHICH IS MALCHUT, AND THE NAME AYIN BET THAT ENCOMPASSES FOUR TIMES EIGHTEEN IN THE FOUR FACES OF THE CHARIOT INDICATED WITH THE SHIN OF MOSES AND WITH THE MEM-HEI OF MOSES.

18. Two Messiahs

This section begins by telling of Messiah son of Ephraim. Later it says that the verse, "May He have dominion also from sea to sea, and from the river to the ends of the earth," will be fulfilled in Messiah. The flag of Messiah son of David will come, and the flag of Messiah son of Joseph will come; the flag of Moses will be in the middle or central column. Messiah son of Joseph will consume the ministers of world nations, and Messiah son of David will divide the spoils for the children of Yisrael. At that time, no more converts will be accepted. Yisrael is compared to the five grains, crushed during the exile; once they are sorted from the straw, i.e. the other nations, they will assemble at the place called Jerusalem. After leaving exile they are compared to apples and other fragrant things.

477. Of the left arm, DENOTING GVURAH, it is written: "the left pushes aside, the right brings near"; even though he sped up THE TIME FOR REDEMPTION to the month of Tishrei, as the masters of Mishnah have posited that in Tishrei shall be the Redemption, SINCE TISHREI IS CONSIDERED THE LEFT SIDE OF MONTHS, it will delay THE REDEMPTION in order that the Messiah, son of Ephraim, will not die BY THE JUDGMENTS OF THE LEFT. FOR MESSIAH, SON OF EPHRAIM, IS THE REINCARNATION OF YARAVAM WHO HAS ACCUSERS UPON HIM FOR SINNING AND CAUSING OTHERS TO SIN. So it was deferred from Tishrei until the approach of the right, namely Pesach (Passover) considered the right arm, DENOTING CHESED. THEN WILL THEY BE REDEEMED to fulfill the verse, "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). Hence, it is stated: "they were redeemed in Nissan, and in Nissan will they again be redeemed," to fulfill the prophecy, "but with everlasting faithful Love will I have Mercy on you, says your Redeemer, Hashem" (Yeshayah 54:8).

478. And later, all are taking from Gvurah, whence comes Messiah, the son of Ephraim, to avenge his enemies. So it is necessary first to cleanse the grain, namely Yisrael, with the right. Later, it is necessary to burn the stubble which is with the left. As it is written: "The House of Jacob shall be fire, and the House of Joseph flame, and the House of Esau for stubble, and they shall kindle in them, and devour them" (Ovadyah 1:18). The gathering of the grain will be with the Central Column, where IT IS SAID, "and was gathered" (Beresheet 25:8). Where ASSEMBLED to? To the House, which is the Shechinah.

479. But of the level of Messiah, son of Joseph, it is indicated: "Now shall this company lick up all that are round about us, as the ox licks up the grass of the field" (Bemidbar 22:4), REFERRING TO MESSIAH, THE SON OF JOSEPH, CALLED 'OX'. About them it is written: "When wicked spring like grass" (Tehilim 92:8). From Pesach until Tishrei will be the Redemption CALLED 'forever'; from then on will come their destruction, as written, "that they shall be destroyed forever" (Ibid.), until Tishrei arrives, being an ox. Then it will be fulfilled, "as the ox licks."

477. הָרוּעָא שְׁמַאלָא, אֲתַמַּר בֵּיהּ, שְׁמַאל דְּרוּחָהּ, וַיִּמִּין מִקְרֵבַת. דָּאף עַל גַּב דְּאִקְדִּים בְּתַשְׂרֵי, דְּאוּקְמוּהּ בֵּיהּ מְאִרֵי מִתְנִיתִין, בְּתַשְׂרֵי עֲתִידִין לְהַגָּאֵל. תְּהֵא דְּרוּחָהּ, בְּגִין דְּלֹא יָמוּת מְשִׁיחַ בְּן אֶפְרַיִם, דְּרוּחָהּ מִתְשַׂרֵי דְּאִיהִי שְׁמַאל. עַד דְּיִקְרַב יָמִין, פְּסַח דְּרוּעָא יִמְיָנָא. לְקִיָּים בֵּיהּ, כִּימֵי צִאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאֵנוּ נִפְלְאוֹת וְהָאֵי אִיהוּ בְּנִיסָן נִגְאָלוּ וּבְנִיסָן עֲתִידִין לְהַגָּאֵל. לְקִיָּים בְּהוֹן וּבְחֻסְדָּא עֲלִיוֹן רַחֲמֵיךָ אֲמַר גְּאֻלְךָ יְיָ.

478. וּלְבַתֵּר נִטְלֵי כְּלֵהוּ מִגְּבוּרָהּ, דְּמִנְיָה מְשִׁיחַ בְּן אֶפְרַיִם, לְנִטְלָא נּוֹקְמָא מִשְׁנָאוֹי. דְּהִכִּי בְּעֵי לְנִקְיָה עֲבוּרָא, דְּאִינוּן יִשְׂרָאֵל, בִּימֵינָא. וּלְבַתֵּר לְאוּקְדָא קֶשׁ, בְּשְׁמַאלָא. הֵה"ד, וְהִיָּה בֵּית יַעֲקֹב אֵשׁ וּבֵית יוֹסֵף לְהִבָּהּ וּבֵית עֵשׂוֹ לְקֶשׁ וּדְלִקּוֹ בְּהֵם וְאֶכְלוּם. וּכְנִישׁוּ דְּעֲבוּרָא, דָּא עֲמוּדָא דְּאִמְצִיעִיתָא. בֵּיהּ וַיֵּאֲסֹף. לֹאֵן אֲתֵר, לְבֵיתָא, דָּא שְׁכִינְתָא.

479. אֲבַל בְּדִרְגָּא דְּמְשִׁיחַ בְּן יוֹסֵף, אִיהוּ דְּקָא רְמִיז, עֲתָה יִלְחֲכוּ הַקְּהָל אֶת כָּל סְבִיבֵיתֵינוּ כְּלַחוּךְ הַשּׁוֹר אֶת יֶרֶק הַשָּׂדֶה. דְּעֲלִיָּיהוּ אֲתַמַּר, בְּפִרְחַ רִשְׁעִים כְּמוֹ עֵשֶׂב וְגו'. מִפְּסַח וְעַד תְּשַׂרֵי, יְהֵא פּוֹרְקָנָא דְּאִיהוּ עַד. וּמִתַּמָּן וְאִילָךְ יְהֵא הַשְּׁמֵדָה דְּלֵהוֹן, לְהַשְּׁמֵדֵם עַד. כִּד מְטוֹ לְתַשְׂרֵי דְּאִיהוּ שׁוֹר, בֵּיהּ כְּלַחוּךְ הַשּׁוֹר.

480. The support of Yisrael DURING THE EXILE is with the right, namely the lion, CHESED, but their rising, THEIR REDEMPTION, is in the trunk of the tree, DENOTING ZEIR ANPIN. Therefore, kneeling is always with the mention of 'blessed be', DENOTING THE RIGHTEOUS, MEANING YESOD, as it is written: "and, behold, your sheaves stood round about, and bowed to my sheath" (Beresheet 37:7). This is what is written: "as Hashem lives: lie down until the morning" (Rut 3:13). FOR IN THEIR SITUATION OF KNEELING AND LYING, THEY REQUIRE SUPPORT OF CHASSADIM FROM YESOD. Rising is at the mention of "name," being the level of the Moses above, DENOTING DA'AT. With Moses below, DENOTING TIFERET, will all the children of Yisrael rise as the limbs of the body. When all line up at the time of standing, with this all who straighten themselves do so by the "name," about which it is written: "and I know you by name" (Shemot 33:17).

481. Messiah, the son of David, designated as the lion, CHESED, will be to the right of Moses and Messiah, the son of Joseph, designated as an Ox, GVURAH, to his left - MEANING WITHIN THE SECRET OF THE THREE COLUMNS, where on the right stands Abraham, DEPICTING CHESED, to the left Isaac, DEPICTING GVURAH, and Moses himself depicted as an eagle, TIFERET, stands in the middle. Their chain, MEANING THE THREE COLUMNS REFERRED TO AS 'CHAIN', stems from Jacob, MEANING THREE COLUMNS INCORPORATED IN JACOB BEING TIFERET. This is the secret of the Shin in the name Moses, ALLUDING TO THE THREE COLUMNS INCORPORATED IN MOSES, BEING THE CENTRAL COLUMN. DA'AT, THE SECRET OF 'thrice repeat holy unto You'; MEANING THAT EVERY COLUMN IS COMPOSED OF ALL THE THREE. From the side of the lion, DENOTING CHESED, there are three facets of the fathers, CHESED, GVURAH, AND TIFERET, and all THREE are called 'lions'. The cattle, MEANING FROM THREE FACETS in the left, THE THREE are called 'goring oxen'. NOW THE THREE FACETS INCLUDED in the central Column, WHICH IS MOSES AND JACOB, are called 'eagles'. Of them it is said: "I bore you on the wings of eagles and brought you to Myself" (Shemot 19:4). THE RESULT IS THAT THE THREE COLUMNS become nine, AS EACH IS COMPOSED OF THREE. The tenth, or the fourth OF THE THREE ENCOMPASSING COLUMNS, is Adam ('man') who is the Mem-Hei of the name Moses, riding over the three living creatures, LION, OX, EAGLE - BEING THREE BRANCHES OF THE SHIN IN THE NAME OF MOSES.

482. It is written regarding Yisrael: "and let them have dominion over the fish of the sea" (Beresheet 1:26), MEANING the ministers in the sea from the sphere of the serpent, the Minister of Egypt that will expand with the last exile, from sea to sea. "...and over the birds of the air..." (Ibid.) refers to the evil crowd of giant Amalekites, a mixture of all nations in the last exile from all spheres, either Yisrael, Ishmael or Esau. "...and over the cattle..." refers exclusively to the children of Esau, whose dominion is over all the earth.

480. וְסִמְיָהָ דְלֵהוֹן דְיִשְׂרָאֵל, בְּיַמִּינָא דְאִיהוּ אַרְיָה. אֲבָל קִימָה דְלֵהוֹן בְּגוּפָא דְאִילָנָא. וְהָאִי אִיהוּ כָּל הַכּוֹרֵעַ כּוֹרֵעַ בְּבֵרוֹן, צְדִיק. דְאִתְמַר בֵּיהּ בְּיוֹסֵף הַצְּדִיק, וְהָנָה תְּסַבִּינָה אֲלִמְתִּיכֶם וְתִשְׁתַּחֲוּיִן לְאֲלִמְתִּי. וְהָאִי אִיהוּ, חֵי יוֹי שְׁכַבְי עַד הַבֶּקֶר. וְכָל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם, דְרָגָא דְמֹשֶׁה רִבִּינוּ לְעִילָא. וּמֹשֶׁה לְתַתָּא, בֵּיהּ יְקוּמוּן כָּל יִשְׂרָאֵל, כְּאַבְרָיִן דְגּוּפָא, דְבֵיהּ כְּלָהוּ זְקִימִין בְּעַמִּידָה. וּבְהָאִי אִיהוּ כָּל הַזּוֹקֵף, זּוֹקֵף בְּשֵׁם, בְּגִין דְעִלְיָה אִתְמַר, וְאִדְעָךְ בְּשֵׁם.

481. יְהוֹן מְשִׁיחַ מִן דָּוִד, דְאִיהוּ אַרְיָה, מִיַּמִּינֵיהּ. וּמְשִׁיחַ בֶּן יוֹסֵף, דְאִיהוּ שׁוֹר, מִיַּמִּינָא אַבְרָהָם, מְשִׁמָּאֵלָא יִצְחָק, וְאִיהוּ נֹשֵׁר בְּאַמְצְעִיתָא. שְׁלֹשֶׁת דְלֵהוֹן, מְסֻטְרָא דְיַעֲקֹב. שׁ' דְמֹשֶׁה, קְרוּשָׁה לֶךְ יִשְׁלָשׁוּ. מְסֻטְרָא דְאַרְיָה, ג' אֲנָפִין דְאַבְרָהָן, אֲתַקְרִיאוּ אַרְיֹת. בְּקֶר. מְסֻטְרָא דְשִׁמְאֵלָא אֲתַקְרִיאוּ פְרִים מְנַגְחִים. וּמְסֻטְרָא דְאַמְצְעִיתָא, אֲתַקְרִיאוּ נֹשְׂרִים. וְעִלְיָהוּ אִתְמַר וְאַשָּׁא אֲתַכֶּם עַל כְּנָפֵי נֹשְׂרִים וְאַבִּיָא אֲתַכֶּם אֱלֹי. הָא אִינוּן ט'. עֲשִׂירָאָה, וְרִבְעֵאָה, אֲדָם מַה בְּשִׁמוּ דְמֹשֶׁה דְרִכִּיב עַל תַּלְתָּ חַיּוּן.

482. וְאִתְמַר בְּיִשְׂרָאֵל, וַיִּרְדּוּ בְרִגְתָּ הַיָּם, מִמֶּנָּן דִּימָא, בְּסֻטְרָא דְנַחֲשׁ, דְהוּהוּ שְׂרָה דְמִצְרַיִם, דְאִתְפָּשֵׁט בְּגִלּוּתָא בְּתַרְאָה, מִיָּם עַד יָם. וּבְעוֹף הַשָּׁמַיִם, עַרְבּוּבֵיָא בִישָׂא. עַמְלָקִים, נְפִילִים, תְּעַרוּבֹת דְכָל אוּמִין, בְּכָל סֻטְרָא, בְּגִלּוּתָא בְּתַרְאָה, בֵּין בְּיִשְׂרָאֵל, בֵּין בִּישְׁמַעֵאל, בֵּין בְּעֵשׂוּ. וּבְבַהֲמָה, אֱלִין בְּגִי עֵשׂוּ. דְשׁוֹלְטָנְתָּהוֹן בְּכָל הָאָרֶץ.

483. The verse, "May He have dominion also from sea to sea, and from the river to the ends of the earth" (Tehilim 72:8), will be fulfilled in Messiah. And so with the two Messiahs, and so with the children of Yisrael, all through the merit of the Mem-Hei in the name of Moses (Mem-Shin-Hei), BEING THE FACE OF MAN. The flag of Messiah, the son of David, will come, BEING of Judah, with a lion marked upon it, and the flag of Messiah, the son of Joseph, on which is the mark of an ox, and the flag of Shilo, BEING MOSES, AS HIS NAME NUMERICALLY EQUALS SHILO. And so, we have the lion to the right, ox to the left, and eagle in the middle, AS MOSES IS THE SECRET OF THE EAGLE, NAMELY, THE CENTRAL COLUMN THAT INCORPORATES WITHIN IT RIGHT AND LEFT. The man is above all, AS IN EACH OF THE THREE FACES A MAN IS INCLUDED, as each OF THREE CREATURES has four faces - BEING THE SECRET of the four tribes, each having three living creatures, LION, OX, AND EAGLE, totaling twelve. By the FACE OF man, which is the Mem-Hei of his name, MEANING THE VALUE OF WHAT (HEB. MAH, MEM-HEI) WILL BE the sons of Moses; for at that time, will be fulfilled in Moses, "and will make of you a greater nation and mightier than they" (Bemidbar 14:12). At that time "That (Heb. mah, Mem-Hei) which (Shin) has been, it is that which shall be" (Kohelet 1:9), MEANING MOSES WAS THE REDEEMER IN EGYPT, AND HE WILL BE THE FUTURE REDEEMER. "...and that which is to be has already been..." (Kohelet 3:15) MEANING THE TWO MESSIAHS, SON OF JOSEPH AND SON OF DAVID, AS JOSEPH AND DAVID ALREADY EXISTED.

484. "...and only the Elohim can find the fleeting..." (ibid.) NAMELY the children of Yisrael, of whom it is said: "But you my flock, the flock of my pasture, are men" (Yechezkel 34:31). They were the pursued before the motley crowd, evil wolves. "Benjamin is a ravenous wolf" (Bereshheet 49:27) against them, that rends them. And then will be fulfilled: "in the morning he shall devour the prey (Heb. ad)" (Ibid.), meaning "until (Heb. ad) Shiloh comes" (Ibid. 11), REFERRING TO MOSES - the morning being the morning of Abraham, DEPICTING CHESED, MEANING, IN THE MORNING, WHEN THE GREAT CHESED BECOMES REVEALED, THEN Ad, WHO IS MOSES, WILL BE REVEALED. "...and at night he shall divide the spoil..." refers to the evening of Isaac, MALCHUT BUILT FROM THE LEFT COLUMN, where both Messiahs are located - TO HER RIGHT, MESSIAH, THE SON OF DAVID, TO HER LEFT MESSIAH, THE SON OF JOSEPH. One will consume AND DEVASTATE the ministers of world nations, THIS BEING THE ONE FROM THE HOUSE OF JOSEPH, and the other will divide the spoils for the children of Yisrael, THIS BEING THE ONE FROM THE HOUSE OF DAVID.

485. Yisrael, who are as a doe, are pursued by the wicked, who are lions. This will alert Naftali, who is "a hind let loose: he gives goodly words" (Ibid. 21). It will alert on the right the lion, Messiah, the son of David, about whom it is written: "Judah is a lion whelp from the prey, my son, you have gone up" (Ibid. 9), and he will go around to the nations of the world. "...he stooped down, he crouched..." upon them, to devour them; "who shall rouse him up," MEANING at that time, what deity can rouse him AND NOT PERMIT HIM to devour them, or what nation WILL BE ABLE TO RISE TO STOP HIM FROM EATING THEM.

483. וַיִּתְקַיֵּים בְּמִשְׁיַח, וַיִּרְדּוּ מִיָּם עַד יָם וּמִנְהַר עַד אֶפְסֵי אֶרֶץ. וְהָכִי בִב' מְשִׁיחִין, וְהָכִי בְּיִשְׂרָאֵל, וְכֹלָא בְּזִכּוֹת מ"ה דְּמֹשֶׁה. וַיִּיתָן, וְנִס דְּמִשְׁיַח בֶּן דָּוִד, מִיְהוּדָה, אַרְיָה רְשִׁים עָלֶיהָ, וְנִס דְּמִשְׁיַח בֶּן יוֹסֵף, שׁוֹר רְשִׁים עָלֶיהָ. וְנִס דְּשִׁילָה, אַרְיָה לִימִינָא, שׁוֹר לְשִׁמְאֵלָא, נֶשֶׁר בְּאַמְצְעֵיתָא, וְאַדָּם עַל כְּלָהּ. וְד' אֲנָפִין לְכָל חַד. ד' שְׁבֻטִין דְּג' חִיּוֹן, י"ב. וּלְגַבֵּי אָדָם, דְּאִיהוּ מַה שְׁמוֹ, בְּנֵי מֹשֶׁה, דְּבִהְהוּא זְמַנָּא יִתְקַיֵּים בְּמֹשֶׁה וְאַעֲשֶׂה אֹתָךְ לְגוֹי גְדוֹל וְעֶצוֹם מִמֶּנּוּ. בְּהִהוּא זְמַנָּא, מ"ה ש"הִיָּה הו"א שְׁיִהְיֶה. וְאַשֶׁר לִהְיוֹת כְּבָר הִיָּה.

484. וְהָאֱלֹהִים יִבְקֹשׁ אֶת נִרְדָּף, יִשְׂרָאֵל דְּאַתְמָר בְּהוֹן, וְאַתְּן צְאֲנֵי צֹאן מְרַעִיתֵי אָדָם אַתְּם, הוּוּ נִרְדָּפִים קָדָם עַרְב רַב, זְאֵבִים בְּיִשְׁיָן, הָא בְּנִימִין זָאב יִטְרָף לְגַבְיֵיהוּ, דְּטְרִיף לוֹן, וַיִּתְקַיֵּים בְּהִהוּא זְמַנָּא, בְּבִקְרָא יֵאכֹל עַד. דְּהֵינּוּ עַד כּוּי יָבֵא שִׁילָה, וְדָא בְּקַר דְּאַבְרָהָם. וְלַעֲרַב יַחְלַק שְׁלָל דָּא עַרְב דִּיצְחָק, דְּתַמָּן תְּרִין מְשִׁיחִין. בְּחַד יִיכּוֹל מְמַנָּא דְּאוּמִין דְּעֵלְמָא. וּבְחַד יַחְלַק לוֹן לְיִשְׂרָאֵל.

485. יִשְׂרָאֵל דְּאִינוּן אִילַת, נִרְדָּפִין קָדָם רְשִׁיעֵינָא אַרְיוֹת. וַיִּתְעַר נַפְתָּלִי, דְּאִיהוּ אִילָה שְׁלוּחָה הַגּוֹתֵן אֲמַרֵי שְׁפָר. יִתְעַר בְּיִמִינָא דְּאִיהוּ אַרְיָה מְשִׁיחִ בֶּן דָּוִד, דְּאַתְמָר בֵּיהּ, גּוֹר אַרְיָה יְהוּדָה מְטָרָף בְּנֵי עֲלִיתָ. וַיַּחְזוֹר עַל אוּמִין דְּעֵלְמָא, כְּרַע שְׁכַב עֲלֵיהוּ, לְמִטְרָף לוֹן מִי יְקִימְנוּ, בְּהִהוּא זְמַנָּא נַחְזִי מֵאן הוּא אֵלָה אַחֲרָא, דִּיקִים לִיה מְלִטְרוֹף עֲלֵיהוּ, אוּ אוּמָה וְלִישָׁן.

486. And Yisrael are like a dove pursued by the eagle, representing the birds of the nations of the world. At that time will be aroused the eagle OF HOLINESS. He shall spread his wings upon the mixed multitudes, Esau, Ishmael, Amalekites, and the evil multitudes of Yisrael, and devour them. And not one will remain, to fulfill that which is written about Yisrael: "so Hashem alone did lead him, and there was no strange El with him" (Devarim 32:12).

487. From that time on, no converts will be accepted, as the masters of the Mishnah have expressed it: At the days of Messiah, no converts will be accepted. The nations of the world that will remain will see the Holy One, blessed be He, stir upon them the beasts of man, to fulfill the words of the prophet: "For the nation and kingdom that will not serve you shall perish" (Yeshayah 60:12), and to fulfill with Yisrael: "and let them have dominion over the fish of the sea..." "And the fear of you and the dread of you..." (Beresheet 9:2).

488. Now from the subject of grain, five types of bread that are the most broken of them all, WITH THE THRESHING AND MELTING, are wheat, barley, spelt, rye, and oats. Yisrael have been compared to them, as it says: "Yisrael is holy to Hashem, the firstfruits of his increase (Heb. tevuatoh, also: 'grain')" (Yirmeyah 2:3). Tevuatoh is written with Hei (=five) TO ALLUDE TO THE FIVE TYPES OF BREAD. When YISRAEL will exit the exile, they will be broken so that the edible will be collected from the refuse, the straw, which is the mixed multitude, until Yisrael will be picked and recognizable from them, already picked from the straw and hay.

489. Until they are sorted, the Yud OF THE NAME YUD HEI VAV HEI, which INDICATES THE tithe, does not rest upon the Hei OF YUD HEI VAV HEI, which HINTS AT THE bread of the five kinds, thus fulfilling the oath: "Because Yah has sworn by his throne" (Shemot 17:16) - THE OATH BEING THAT THE NAME AND THE THRONE REMAIN INCOMPLETE UNTIL THE ERADICATION OF THE SEED OF AMALEK. Therefore, chaff and straw are not subject to tithing until it is all sorted. After THE CHILDREN OF YISRAEL are picked, they will assemble at that place called Jerusalem. Like wheat after the removal of chaff and straw is brought into the storehouse, so Yisrael will gather, which are grains, to Jerusalem that is built on the mountain of Hashem, as it is written; "Who shall ascend into the mountain of Hashem? Or who stand in His holy place? He that has clean hands, and a pure (Heb. bar) heart" (Tehilim 24:3-4). "... clean..." is the corn (Heb. bar), meaning grain after it was sorted out of the chaff. At that time, his kisses are clean (Heb. bar) as the verse says, "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:2). Bar is Aramaic for son meaning at that time after being cleansed from chaff and straw (Heb. bar) His name will hover over them and will call them, "Yisrael is My son, My firstborn" (Shemot 4:22).

486. וְיִשְׂרָאֵל הֵיוּ כַּיּוֹנָה, נִרְדָּפִין קֶדֶם נֶשֶׁר, מִסְטָרָא דְעוֹפִין דְּאוּמִין דְּעֵלְמָא. בְּהוּא זְמַנָּא, יִתְעַר נֶשֶׁר, וַיִּתְפָּרֵשׁ גְּרַפְהָא, עַל עַרְבוּבֵי דְאוּמִין, וְעָשׂוּ וַיִּשְׁמַעְאֵל, דְּאִינוּן עַמְלָקִים, וְעַרְבוּבֵי בִישָׁא דְיִשְׂרָאֵל, וְטָרִיף לֹון, דְּלֵא יִשְׁתָּאֵר חַד מִנֵּיהוּ, לְקַיָּים מַה שְׁנֵאמַר בְּיִשְׂרָאֵל, יְיָ בְּדַד יִנְחֵנוּ וְאִין עִמּוּ אֵל גֵּכֵר.

487. מִתְּמַן וְאֵילָךְ, אִין מְקַבְּלִים גְּרִים, כְּמַה דְּאוּקְמוּהָ מְאִרֵי מִתְנִיתִין אִין מְקַבְּלִים גְּרִים לִימּוֹת הַמְּשִׁיחַ. וְאוּמִין עֲכוּ"ם דְּעֵלְמָא דְיִשְׁתָּאֵרוּן, יִתְעַר קוּדְשָׁא בְּרִיךְ הוּא חַיָּה דְאָדָם, לְשִׁלְטָאָה עֲלֵיהוּ. לְקַיָּימָא בְּהוּן, כִּי הַגּוֹי וְהַמְּמַלְכָה אֲשֶׁר לֹא יַעֲבֹדוּךָ יֵאבְדוּ. לְקַיָּים בְּיִשְׂרָאֵל, וַיִּרְדּוּ בְּדַגַּת הַיָּם וְגו' וּמוֹרָאֲכֶם וְחִתְּכֶם וְגו'.

488. וּמִסְטָרָא דְתְּבוּאוֹת, ה' מִינֵי נְהָמָא, תְּבִירִין מְכֻלְהוּ. וְאִינוּן, חֹטָה, וְשַׁעֲוָה, וְכַסְּמַת, וְשִׁבְלַת שׁוּעַל, וְשִׁימוּן. אֲמַתִּיל לֹון לְיִשְׂרָאֵל, הַה"ד, קֶדֶשׁ יִשְׂרָאֵל לֵינִי רֵאשִׁית תְּבוּאוֹתָהּ, בְּה'. כִּד יִמְקוּן מְגֻלוֹתָא, הַכִּי יְהוֹן תְּבִירִין, עַד דְּיִתְבָּרִיר אוֹכְל מִתּוֹךְ פְּסוּלַת, דְּהֵינּוּ קֶשׁ, עַרְב רַב, עַד דְּיִתְבָּרִירוּ וַיִּשְׁתְּמוּדְעוּ יִשְׂרָאֵל בִּינֵיהוּ, כְּבָר, דְּאִתְבָּרִיר מְגוּ מוּץ וְתִבְנָן.

489. וְעַד דְּיִתְבָּרִירוּ מִנֵּיהוּ, י' דְּאִיהוּ מַעֲשָׂר, לֵא שְׂרִיא עַל ה', דְּאִיהוּ נְהָמָא, דְּה' מִינִין, לְקַיָּימָא אוּמָאָה, כִּי יָד עַל כֶּסֶף י"ה. וּבְגִין דֵּא, מוּץ וְתִבְנָן, אִינוּן מְחוּיָיב בְּמַעֲשָׂר, עַד דְּיִתְבָּרִיר. לְבַתַּר דְּיִתְבָּרִיר, מִתְכַּנְשִׁין לְהוּא אֲתֵר דְּאִקְרִי יְרוּשָׁלַם. כְּמַה דְּחֹטָה, דְּבַתַּר דְּאִתְבָּרִיר קֶשׁ וְתִבְנָן, מְכַנְיִסִין לָהּ לְאוּצָר. הַכִּי יִתְכַּנְשׁוּן יִשְׂרָאֵל, דְּאִינוּן בָּר, לְיְרוּשָׁלַם, דְּאִיהוּ בְּנוּיָה עַל הַר יְיָ, דְּאִתְמַר בְּהּ, מִי יַעֲלֶה בְּהַר יְיָ וּמִי יָקוּם בְּמָקוֹם קֶדְשׁוֹ נְקִי כַפַּיִם וּבֵר לִבָּב. נְקִי כְּבָר, דְּאִיהוּ עְבוּרָא כִּד בְּרִיר מְגוּ פְּסוּלַת. בְּהוּא זְמַנָּא, נִשְׁקוּ בָר כְּדְבַקְדָּמִיתָא, דְּאִתְמַר בֵּיהּ, יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ. בָּר תְּרַגּוּם בָּן, בְּהוּא זְמַנָּא דִּיהוּן נְקִיִּים כְּבָר, מְגוּ קֶשׁ וְתִבְנָן. שְׂרִיא שְׁמִיָּה עֲלֵיהוּ, וְקָרָא לֹון, בְּנֵי כְּבוֹרֵי יִשְׂרָאֵל.

490. And so with the trees, no tree is so broken like the vine. In planting, it is hammered, AS IT HAS NO STRENGTH TO STAND BUT LAY ON THE GROUND. Its grapes are broken, crushed under feet. And so the olive is crushed. Yisrael is compared to them in the exile, as written: "You have brought a vine out of Egypt" (Tehilim 80:9). And so in the fourth exile, "For the vineyard of Hashem Tzevaot is the House of Yisrael" (Yeshayah 5:7). And likewise Yisrael is likened to the olive, as it is written, "A green olive tree, fair with goodly fruit" (Yirmeyah 11:16). Therefore, IT IS WRITTEN, "Your wife shall be like a fruitful vine in the recesses of your house: your children like olive plants" (Tehilim 128:3). They here are side by side, because YISRAEL becomes broken LIKE THEM in the exile.

491. After THE GRAPES AND OLIVES are cleaned from all refuse, they become sanctified for the Temple: wine for libation upon the altar, the olives for kindling the candle, MEANING the candles of the lamp. Who merits this? Wine not libated in idolatry. The mixed multitudes are like wine poured for idol worship, among them are apostates and non-believers, that transgress the whole Torah.

492. About Yisrael, it is written, "but were mingled among the nations, and learned their works" (Tehilim 106:35), and until they are trampled under their feet in the exile, they can not be sorted out from them. About them, David of blessed memory said. "Why should I fear in the days of evil, when the iniquity of my persecutors (also: 'heels') compasses me about?" (Tehilim 49:6). About them Solomon said "Go your way forth by the footsteps (Heb. ikvei, lit. 'heels') of the flock" (Shir Hashirim 1:8); IKVEI ARE THE SAME LETTERS as Jacob, about him is written concerning the original serpent who seduced Eve, "it shall bruise your head, and you shall bruise his heel" (Bereshheet 3:15). After leaving exile, they are compared to apples and all matters of fragrance, as happened when departing Egypt, as it says "I roused you under the apple tree" (Shir Hashirim 8:5).

19. Concerning tithing

The precept discussed here is to offer the first fruit, then to confess by the first fruit and later to publicly announce the crop by tithing. The question that arises is whether to tithe before or after the fruits and grains are formed. Yisrael are compared to the tree and to grain; they are called a large powerful tree with sustenance for all within it. The Torah is sustenance on high and prayer is sustenance for those below. Even the sustenance for angels comes only through Yisrael because of their Torah study and their following of the precepts. The Torah is compared to water and to fire, both of which are required to ripen fruit (the sun being fire). Those who study the Torah, the Tree of Life, follow the blossoming, and so they are tithed because Chochmah dwells in them.

490. והכי מכל אילנין, לית תביר כגפן. בנטועו דיליה תביר, בענבים דיליה תביר, דאינון כתישין בין רגלין. והכי זית זיתים דיליה תביר, בגלותא אמתילו ישראל בהון, הה"ד, גפן ממצרים תסיע. וכן בגלות רביעאה, כי כרם יי' צבאות בית ישראל. וכגוונא דא לזית משולים ישראל, זית רענן יפה פרי תאר. ובגין דא, אשתך כגפן פוריה בירכתי ביתך בגין כשתילי זיתים. סמיך דא לדא, בגין דאינון תבירין בגלותא.

491. ולבתר דיהון נקיים מגו פסולת, יתקדשון לבי מקדשא, בין לנסכא על גבי מדבחא, וזיתים לאדלקא בוצינא שרגין למנרתא. ומאן זכה להאי. יין דלא יתנסך לכו"ם. דערב רב אינון יין דנתנסך לכו"ם, ומנהון משומדים, מינים, אפיקורסים משומדים לעבירות שבכל התורה בולה.

492. וישראל דאתמר בהון ויתערבו בגוים וילמדו מעשיהם. עד דיהון הרוכין בין רגליהו, בגלותא לא אתברירו מנייהו. ובגינייהו אמר דוד ע"ה, למה אירא בימי רע עון עקבי יסבני. ועלייהו אמר שלמה, צאי לך בעקבי הצאן. ביעקב"ב. דעליה אתמר, לגבי נחש הקדמוני דפתי לחוה, הוא ישופך ראש ואתה תשופנו עקב. בתר דיפקון מן גלותא, נמשלים לתפוחים, ולכל ריחין טבין. כגוונא דמפקנו דמצרים, דכתיב ביה תחת התפוח עורתיך.

493. The following precept is to offer the first fruit, and then to confess by the first fruit, later to publicly announce the crop by tithing. The masters of the Mishnah question IN ORDER TO UNDERSTAND concerning tithing, if tithing should take place prior to its gleaning, MEANING FROM TIME OF ITS FORMING so TITHE ACCORDING TO THAT YEAR or after gleaning. Like the Etrog, where the Rabbis said: In regard to fruits of the tree, you tithe according to the forming of the fruit; some say WITH ETROG, you follow the ripening of the fruits, as the Etrog is similar somewhat to the tree and somewhat to grain, namely seeds, where you tithe according to its forming, and not like trees that follow the rule of ripening, THAT FOLLOWS ITS FORMING GRAIN.

494. And because they postulated TO SAY blessing over bread, on that which is well cooked, excluding burnt bread, but rather which tastes good. So with grain, you follow its forming, which is equivalent to ripe fruit. THEN IT IS TASTY.

495. Yisrael are compared to the tree and to grain LIKE ETROG IS TO THE TREE as it is written: "The first of the firstfruits of your land you shall bring to the house of Hashem your Elohim" (Shemot 23:19), and so also, "and the first of the fleece of your sheep shall give him" (Devarim 18:4), HINTING to the children of Yisrael, about whom it is written, "But you My flock" (Yechezkel 34:31). And so Yisrael ARE COMPARED TO GRAIN, AS IT IS WRITTEN "Yisrael is holy to Hashem, the firstfruits of His increase" and so after being picked up from exile, is the term for His tithing; THEN they are called "holy to Hashem."

496. And Yisrael are called a large powerful tree with sustenance for all within it. Within is the Torah being sustenance on high, FROM THE ASPECT OF ZEIR ANPIN. Within is prayer, sustenance for those below, FROM THE ASPECT OF NUKVA. Even the sustenance for angels comes only through Yisrael, for were it not for Yisrael studying the Torah, sustenance would not have come from the Torah that is compared to a tree, as is written, "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18), and also from the fruit OF THE TORAH, namely the precepts.

497. And so the Torah is compared to water, and so to fire. The waters would not descend, and the sun, being fire, would not come to ripen the fruit of the trees, only because of Yisrael. For this reason, it is written concerning Yisrael, "the fig puts forth her green figs" (Shir Hashirim 2:13), referring to the doer of precepts, "and the vines in blossom give their scent" (Ibid.), when people commence to repent. Immediately it writes about Yisrael, "Arise, my love, my fair one, and come away" (Ibid.), from out of exile.

493. פְּקוּדָא בְּתַר דָּא, לְהַבִּיא בְּכוּרִים, וְאֲבִתְרִיהּ לְהַתְּוֹדוֹת עַל הַבְּכוּרִים, וְאֲבִתְרִיהּ לְהַתְּוֹדוֹת עַל הַמַּעֲשֵׂר. וּמֵאִרֵי מִתְנִיתִין, מְקַשִּׁים עַל הַמַּעֲשֵׂר, דְּאִי יְהֵא קָדָם לְקִיטְתוֹ, אוֹ אַחַר לְקִיטְתוֹ עֲשׂוּרוֹ. בְּגוּן אֲתְרוּג, דְּאֲתַמַּר בֵּיהּ בְּאֵילָן, הֲלֵךְ אַחַר חֲנֻטָּה. אֵיךְ מֵאֵן דְּאֲמַר, אַחַר בְּשׂוּל הַפִּירוֹת. וְאֲתְרוּג מְקַצְתוּ דוֹמָה לְאֵילָן, וּמְקַצְתוּ לְתַבּוּאָה, דְּאֵינּוּן זְרָעִים, דְּאֲתַמַּר בְּהוּן, דְּלְאַחַר לְקִיטְתוֹ עֲשׂוּרוֹ. דְּאֵילָן לֹא אִיהוּ, אֲלֵא עַד אַחַר גְּמַר בְּשׂוּלוֹ.

494. וּבג"ד, תְּקִינוּ הַמוֹצִיא מֵאֲתַר דְּבִשְׂוֹלוֹ יִפְהֵא לְאַפְקָא פַת שְׂרוּף, אֲלֵא מִמְקוֹם שְׂהוּא מוּטְעָם. וְהֵכִי תַבּוּאָה, בְּתַר לְקִיטְתוֹ, אִיהוּ כְּבִישׂוּל פִּירוֹת.

495. וְיִשְׂרָאֵל, אֵינּוּן מְשׂוּלִים לְאֵילָן וּלְתַבּוּאָה, דְּאֲתַמַּר בְּהוּן רֵאשִׁית בְּכוּרֵי אֲדַמְתָּךְ תְּבִיא בֵּית יוֹי אֶלְהֵיךְ. וְהֵכִי רֵאשִׁית גּוֹ צֶאֱנַךְ תִּתֵּן לוֹ. דְּאֵינּוּן יִשְׂרָאֵל. דְּאֲתַמַּר בְּהוּן, וְאֲתֵן צֶאֱנִי. וְהֵכִי יִשְׂרָאֵל, קִדְשׁ יִשְׂרָאֵל לֵינִי רֵאשִׁית תַּבּוּאָתָהּ, לְאַחַר לְקִיטְתוֹ מִן גְּלוּתָא, עֲשׂוּר. וְאֲתַקְרִיאוּ קִדְשׁ לֵינִי.

496. וְיִשְׂרָאֵל אֲתַקְרִיאוּ אֵילָנָא רַבָּא וְתַקִּיף, וּמְזוּן לְכֹלָא בֵּיהּ. בֵּיהּ אוּרְיִיתָא, דְּאִיהִי מְזוּנָא לְעֵילָא. בֵּיהּ צְלוּתָא, דְּאִיהִי מְזוּנָא לְתַתָּא. וְאִפִּילוּ מְלֵאכִין לֵית לֹן מְזוּנָא, אֲלֵא בְּיִשְׂרָאֵל. דְּאִי לֹא דִּישְׂרָאֵל יִתְעַסְקוּן בְּאוּרְיִיתָא, לֹא הוּהּ נְחִית לֹן מְזוּנָא, מִסְטַר דְּאוּרְיִיתָא, דְּאִמְתִּילָא לְעַץ, הַה"ד, עַץ חַיִּים הִיא לְמַחְזִיקִים בֵּהּ. וְלֵאִיבָא, דְּאִיהִי מְצוּהָ.

497. וְהֵכִי אוּרְיִיתָא אִמְתִּילָא לְמֵיא. וְהֵנִי לְאַשָּׁא. וְלֹא הוּהּ נְחִית מֵיא מְלַעִילָא, וְחֻמָּה דְּאִיהִי אֲשָׁא, לֹא הוּהּ נְחִית לְבִשְׂלָא פִירוֹת הָאֵילָן. אֲלֵא, בְּגִין יִשְׂרָאֵל. וּבְגִין דָּא אֲתַמַּר בְּיִשְׂרָאֵל, הַתְּאֵנָה חֲנֻטָּה פְּגִיָּה, אֵלִין מֵאִרֵי מְצוּת. וְהַגְּפָנִים סְמֵדֵר נִתְנֵנוּ רִיחַ, כַּד פְּתַחֲוּן בְּתִיבְתָא, וּמִיד אֲתַמַּר בְּיִשְׂרָאֵל, קוּמִי לָךְ רְעִיתִי וּפְתִי וּלְכִי לָךְ, מִן גְּלוּתָא.

498. By the tree, the Tree of Life, MEANING Torah, BEING ZEIR ANPIN, those who study it, THE TORAH, follow the blossoming, MEANING AS THEY START STUDYING IT, and they are tithed, because the Yud, being Chochmah, dwells upon them, AND SO THEY ARE TITHED one out of Yud (=ten). With it is gathered from exile the last 'Hei' OF YUD HEI VAV HEI BEING YISRAEL, the fruit of the tree, WHICH IS THE TORAH. And what is the tree? This is Vav, NAMELY ZEIR ANPIN BEING THE SECRET OF TORAH. The rest of the nation are tithed following their being plucked from exile. HOWEVER, Righteous men, of whom it is written, "And you shall take for yourselves on the first day the fruit of the tree hadar" (Vayikra 23:40), namely, glory (Heb. hadar) in the deeds attached to AND PERFORMED BY students of Torah who perform precepts. With this group, we follow the blossoming, as in a tree, AND SO IT SAYS REGARDING THEM, "THE FIRST DAY" AS THEY DO NOT NEED TO WAIT UNTIL BEING PLUCKED FROM EXILE.

499. And so it was established in Tractate Kidushin, Etrog's law is that of a vegetable. Just as a vegetable can thrive from all sources of water, and its tithing depends on time of picking it, so the Etrog thrives on all sources of water... AND SO ALSO YISRAEL HAS THE SIMILARITY TO ETROG IN THAT IT ALSO THRIVES UPON ALL SOURCES OF WATER, as from the aspect of Chochmah, water can mean only Torah, on which YISRAEL THRIVES. In another place before we learned that Etrog is similar to a tree in three ways, MEANING Etrog, DEPICTING MALCHUT, is held on two sides, CHESED AND GVURAH, CONSISTING OF TWO SIDES; 'Etrog' ITSELF has a shape of a heart held above and below; held above means to imply that the Heart sees, BEING CHOCHMAH REFERRED TO AS 'SEEING'; it is held below, meaning with Da'at (Eng. 'knowledge') as expressed: 'the heart knows'. NOW A THIRD WAY: Da'at is a tree, THE INTERNAL ZEIR ANPIN; Torah, WHICH IS THE BODY OF ZEIR ANPIN, is the fruit OF DA'AT, SPREADING FROM DA'AT. The eyes are the precepts with which the heart sees. End of Ra'aya Meheimna

20. "And you shall be holy men to Me"

Rabbi Yehuda says that God told Yisrael that they should be to Him "a kingdom of priests," "a holy nation," "a holy people," and "holy men". He considers the verse, "But where shall wisdom be found? And where is the place of understanding?" saying that the Torah emanated from Chochmah from the place called 'holiness', and that Chochmah emanated from the place called 'Holy of Holies'. The law to do with "neither shall you eat any meat that is torn of beasts in the field" is explored; it is prohibited for those called 'holiness' to eat of it. Rabbi Aba concludes by telling us that this law is considered one of the most difficult laws of the Torah, and that all difficult matters of the Torah were given only to those fearing sin who keep God's commandments, not to the other nations.

500. "And you shall be holy men to Me" (Shemot 22:30): Rabbi Yehuda commenced: "But where shall wisdom be found? And where is the place of understanding?" (Iyov 28:12). Fortunate are Yisrael as the Holy One, blessed be He, desired to honor them above all mankind. First He said to them, "and you shall be to Me a kingdom of priests" (Shemot 19:6). He never removed from them His great love, so much so that He called them, "a holy nation" (Ibid.), considered a more WORTHY STATEMENT. Love was not removed until He called them "For you are a holy people" (Devarim 14:2). He did not remove His love until He called them, "And you shall be holy men (lit. 'men of holiness') to Me," the most worthy statement.

498. ובגין דא באילן, דאיהו עץ החיים, באורייתא, באילן דמשתדלין בה, אזלין בתר חנטה, ומעשרין ליה, דשריא יו"ד עליוהו, דאיהו חכמ"ה, א' מי' ובה מתבנשין ה"ה, דאינון פירות האילן. ומאן אילן. ו'. אבל שאר עמא, אחר לקיטתו מן גלותא, עשורו. אינון צדיקים דאתמר בהון, ולקחתם לכם ביום הראשון פרי עץ הדר. הדר בעובדיהון, דאחידאן במארי תורה ומצות, ואחר חנטה אזלין לגבייהו באילן.

499. ובגין דא אוקמוה במסכת קדושין, קמ"ל דאתרוג כניק, מה ירק דרכו ליגדל על כל מים, ובשעת לקיטתו עשורו. אוף אתרוג נמי דרכו ליגדל וכו' ומסטר דחכמה, אין מים אלא תורה. ובאתר אחרא לעילא, והא דתנן, אתרוג שוה לאילן בשלשה דרכים, הא אתרוג, אחיד ב' סטרין, ואתרוג איהו דיוקנא דלבא, דאחיד לעילא ואחיד לתתא. אחיד לעילא, הלב רואה. אחיד לתתא, בדעת. כמה דאוקמוה, הלב יודע. דעת איהו אילנא, תורה איבא דיליה. עיינין דאינון פקודין דבהון הלב רואה. (ע"כ רעיא מהימנא)

500. ואנשי קדש תהיון לי וגו'. רבי יהודה פתח, והחכמה מאין תמצא ואיזה מקום בינה. זכאין אינון ישראל, דקודשא בריך הוא בעי ליקרא לון, יתיר על כל שאר בני עלמא. בקדמיתא אמר לון, ואתם תהיו לי ממלכת כהנים. לא אעדי רחימותא סגיאה מנהון, עד דקרא לון וגוי קדוש דאיהו יתיר. לא אעדי רחימותא מנהון, עד דקרא לון כי עם קדוש אתה. לא אעדי רחימותא מנהון, עד דקרא לון ואנשי קדש תהיון לי דאיהו יתיר מכלא.

501. It is written, "But where shall wisdom be found?" The Torah emanated from CHOCHMAH from the place called 'holiness', DENOTING CHOCHMAH. Chochmah emanated from the place called 'Holy of Holies' DENOTING KETER. Rabbi Yitzchak said: So is Jubilee DENOTING BINAH, called 'holiness', as written, "For it is the Jubilee; it shall be holy (lit. 'holiness') to you" (Vayikra 25:12). Yisrael is composed of them, CHOCHMAH AND BINAH, as in the verse; "And you shall be men of holiness to Me."

502. At first, THE HOLY ONE, BLESSED BE HE, called them 'holy', now He call them 'holiness'. What is the difference? Rabbi Yosi said 'HOLINESS' is most high, IN CHOCHMAH AND BINAH AS MENTIONED, 'HOLY' is not so, AS 'HOLY' POINTS TO MALCHUT, as it is written, "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem shall be called holy" (Yeshayah 4:3). In this place, ZION AND JERUSALEM, it is called 'holy', with the most High WHEN IN CHOCHMAH AND BINAH it is called 'holiness'.

503. Rabbi Aba was walking and Rabbi Yosi and Rabbi Chiya went along. Rabbi Chiya spoke: "And you shall be men of holiness to Me" WAS EXPLAINED TO MEAN CHOCHMAH. Whence do we know this? He replied: Rabbi Yosi and all the scholars already said, IT MEANS CHOCHMAH, and it is, because it is written, "Yisrael is holiness to Hashem, the firstfruits of His increase" (Yirmeyah 2:3), first being Chochmah called 'first' as it is written: "The fear of Hashem is the beginning of wisdom" (Tehilim 111:10).

504. Now that Yisrael is called 'holiness', which comprises every perfection, the verse says "neither shall you eat any meat that is torn of beasts in the field" (Shemot 22:30), as Yisrael are in a state of perfection, they do not nurture from the aspect of harsh judgment, TO WHICH TORN MEAT ALLUDES, "you shall cast it to the dogs" (Ibid.): surely to the dog, which symbolizes insolent judgment to all, so since the harsh judgment dwells upon THE TORN MEAT and inserted foulness within, it is prohibited for those called 'holiness' TO EAT OF IT. THIS IS THE ESSENCE OF THE VERSE, "AND YOU SHALL BE MEN OF HOLINESS TO ME: NEITHER SHALL YOU EAT ANY MEAT THAT IS TORN OF BEASTS IN THE FIELD," SO WE SEE THE CONNECTION BETWEEN THE PROHIBITION OF TORN MEAT AND PEOPLE OF HOLINESS. But "you shall cast it to the dogs" where insolent judgment and harsh judgment apply as the verse says "the dogs are greedy" (Yeshayah 56:11).

505. Come and see, when the Torah mentions 'a thing that dies of itself', it refers to Yisrael as holy, not holiness. It says here "And you shall be men of holiness to me: neither shall you eat any meat that is torn of beasts in the field." There, with regard to a thing that dies of itself, it writes "You shall not eat of any thing that dies of itself: you shall give it to the stranger who is in your gates...for you are a holy people" (Devarim 14:20) - 'holy' and not 'holiness'. A thing that dies of itself is caused by one of Yisrael, IT BECAME SO FROM AN IMPROPER SLAUGHTER BY ONE OF YISRAEL, SO THAT it became forbidden to be eaten because of Yisrael. SO THE LAW IS NOT SO STRINGENT; HOWEVER WITH THE TORN MEAT THAT IS REJECTABLE DUE TO BEING RIPPED BY WILD BEASTS, THE LAW IS MORE STRINGENT, SO DISTANCE FROM TORN MEAT IS CALLED 'HOLINESS', FROM ANY THING THAT DIES OF ITSELF IS CALLED 'HOLY'. There are other shades of meaning in relation to a thing that dies of itself, as we explained.

501. בְּתִיב וְהַחֲכֵמָה מֵאֵין תִּמְצָא. אֹרֵייתָא מַחֲכֵמָה נִפְקֵת, מֵאֲתֵר דְּאֶקְרִי קֹדֶשׁ. וְהַחֲכֵמָה נִפְקֵת, מֵאֲתֵר דְּאֶקְרִי קֹדֶשׁ הַקְּדוּשִׁים. ר' יִצְחָק אָמַר, וְכֵן יוֹבֵלֵא אֲתֵקְרִי קֹדֶשׁ. דְּבְתִיב, יוֹבֵל הִיא קֹדֶשׁ תְּהִיָּה לְכֶם. וְיִשְׂרָאֵל כְּלִילָן מְנִייהוּ, הֵה"ד וְאֲנָשֵׁי קֹדֶשׁ תְּהִיּוּן לִי.

502. בְּקִדְמֵיתָא קְדוּשָׁה, וְהִשְׁתָּא קֹדֶשׁ. מֵה בֵּין הָאֵי לְהָאֵי. א"ר יוֹסִי, דָּא לְעֵילָא לְעֵילָא, וְדָא לָאו הֲכִי. דְּבְתִיב, וְהִיא הִנְשָׂאָר בְּצִיּוֹן וְהַנּוֹתֵר בִּירוּשָׁלַם קְדוּשָׁה יֹאמֵר לוֹ. בְּהָאֵי אֲתֵר אֶקְרִי קְדוּשָׁה וְלְעֵילָא לְעֵילָא קֹדֶשׁ.

503. רַבִּי אַבָּא הוּהוּ אָזִיל בְּאַרְחָא, וְהוּוּ אָזִיל עִמֵּיהּ ר' יוֹסִי וְר' חִיָּיא, אָמַר ר' חִיָּיא, וְאֲנָשֵׁי קֹדֶשׁ תְּהִיּוּן לִי, מִנְלָן. א"ל, הָאֵר' יוֹסִי וְכֵלְהוּ חֲבֵרֵיא שְׁפִיר קְאָמְרוּ, וְהֲכִי הוּא. מִנְלָן. דְּבְתִיב, קֹדֶשׁ יִשְׂרָאֵל לִי, רֵאשִׁית תְּבוּאָתָהּ, רֵאשִׁית: וְדָאֵי חֲכֵמָה אֶקְרִי רֵאשִׁית, דְּבְתִיב רֵאשִׁית חֲכֵמָה יִרְאֵת יִי.

504. וּמִשׁוּם דְּיִשְׂרָאֵל אֶקְרוּן קֹדֶשׁ בְּשְׁלִימוֹ דְּכֵלָא, כְּתִיב וּבֶשֶׂר בְּשָׂדֵה טְרֵפָה לֹא תֹאכְלוּ. דְּהָא יִשְׂרָאֵל דְּאֵינּוּן שְׁלֵמִין עַל כֵּלָא, לֹא יִנְקִין מִסְטְרָא דְּדִינָא קְשִׂיא. לְכַלְב תְּשְׁלִיכוּן אוֹתוֹ. לְכַלְב וְדָאֵי, דְּהוּא דִּינָא חֲצִיפָא תְּקִיפָא עַל כֵּלָא. בֵּינּוּן דְּדִינָא תְּקִיפָא שְׂרִיא עֲלוּי, וְאֵטִיל זוּהֵמָא בֵּיהּ, אֲסִיר לְהוּ לְאֵינּוּן דְּאֶקְרוּן קֹדֶשׁ. אֵלָא לְכַלְב תְּשְׁלִיכוּן אוֹתוֹ וְדָאֵי, דְּאֵיהוּ דִּינָא חֲצִיפָא, דִּינָא תְּקִיפָא יִתִּיר מִכֵּלָא, דְּבְתִיב וְהַכְּלָבִים עֲזִי נִפְשׁ.

505. ת"ח, כִּד אֲדַכְּר נְבִלָה בְּאֹרֵייתָא, כְּתִיב בְּיִשְׂרָאֵל קְדוּשָׁה, וְלֹא קֹדֶשׁ. הֲכָא כְּתִיב, וְאֲנָשֵׁי קֹדֶשׁ תְּהִיּוּן לִי וּבֶשֶׂר בְּשָׂדֵה טְרֵפָה לֹא תֹאכְלוּ. וְהֵתֵם בְּנְבִלָה כְּתִיב, לֹא תֹאכְלוּ כֹל נְבִלָה לְגַר אֲשֶׁר בְּשַׁעֲרֵיךָ תִּתְנַנֶּה וְגו', כִּי עִם קְדוּשָׁה אֲתָה. קְדוּשָׁה וְלֹא קֹדֶשׁ, דְּהָא נְבִלָה מִסְטְרָא דְּיִשְׂרָאֵל אֲתַעְבִּיד, דְּלֹא פְסִיל הָאֵי אֵלָא יִשְׂרָאֵל. וְסִגְיָאֵין גּוֹוִנִין, אֵינֵת בְּהַ בְּנְבִלָה. כִּמָּה דְּאֹקִימָנָא.

506. Rabbi Shimon said: It is written here, "And you shall be men of holiness to Me." It is written there, "for you are a holy people to Hashem your Elohim." HE ASKS: Why does it write; "to Hashem your Elohim" instead of "to Me." HE ANSWERS, the verse here speaks about the ultimate high, NAMELY OF CHOCHMAH AND BINAH, while there, it refers to the Shechinah NAMELY MALCHUT SO IT WRITES "TO HASHEM YOUR ELOHIM" AS MALCHUT IS REFERRED TO AS ELOHIM. It is written, "And it shall come to pass, that he that is left in Zion, and he that remains in Jerusalem shall be called holy," rather than 'holiness', because here IN MALCHUT ALSO CALLED ZION AND JERUSALEM is considered 'holy', while above IN CHOCHMAH AND BINAH, we say 'holiness'. It is also written, "Yisrael is holiness to Hashem, the firstfruits of his increase (Heb. tevuato) (Yirmeyah 2:3), the word 'tevuato' written with an EXTRA Hei, HINTING ABOUT BINAH BEING THE FIRST 'HEI' OF YUD-HEI-VAV-HEI, AND FIRST ALLUDES TO CHOCHMAH, AS WE ESTABLISHED, therefore "And you shall be men of holiness to me."

507. Rabbi Yitzchak was sitting before Rabbi Shimon. He said to him, it is written, "Yisrael is holiness to Hashem," and the end of the verse reads, "all that devour him shall be held guilty." What does it mean? Rabbi Shimon replied, it speaks well when it says: "all that devour him shall be held guilty", as there is a verse, "And if a man eat of the holy thing (lit. 'holiness') unwittingly..." (Vayikra 22:14) and there is a verse, "No stranger shall eat of the holy thing (lit. 'holiness')" (Ibid. 10). Since Yisrael are called holiness, it follows that "all that devour him shall be held guilty." Rabbi Yitzchak kissed his hand, said, if I came only to hear this, it is worth it.

508. RABBI YITZCHAK said to him, Rabbi, we learned that 'holiness' is considered higher than 'holy'. If so, there is a verse, "Holy, holy, holy is Hashem Tzevaot" (Yeshayah 6:3), which expresses perfection, AND YET IT IS WRITTEN 'HOLY'. He said to him, come and see, when you enjoin THREE 'HOLY' together, it becomes one house, and this house is called 'holiness', being the sum total of the three 'holy', THUS BECOMING TOTAL PERFECTION. As a result, 'holiness' is a generalization that includes all; when Yisrael incorporates within the total Faith, they are called 'holiness', which is the sum of all, as it is written: "Yisrael is holiness to Hashem." Hence it is written, "And you shall be men of holiness to Me."

509. A legionnaire, NAMELY A GENERAL, asked Rabbi Aba: Is it not written, "neither shall you eat any meat that is torn (Heb. trefah) of beasts in the field"? yet there is a verse, "He has given food (Heb. teref) to those that fear Him" (Tehilim 111:5). Teref should go to dogs, why does it say "to those that fear Him"? He replied, fool, does it write "He has given trefah to those that fear Him?" "Teref" is written MEANING SUSTENANCE. And even if you say Teref is the same as Trefah, assuredly He gave it "to those that fear Him." THE MEANING CONVEYED IS THEY SHOULD BE CAREFUL OF IT AND NOT EAT IT, AND WHAT IT MENTIONS means that none can be careful in this, save those who hold His name in awe, who fear Him; and that is why this law was not given to you, as He knows that you do not revere Him nor keep His commandments. This law is considered one of the difficult laws of the Torah, and requires care, He gave it to those that fear Him and not to others. And all difficult matters of the Torah, the Holy One, blessed be He, gave to those fearing sin, these that are careful TO KEEP His commandments, not to you.

506. אר"ש, בתיב הכא ואנשי קדש תהיון לוי, וכתוב התם כי עם קדוש אתה לוי, אלהיך. לוי אלהיך, לוי מבועי ליה. אלא הכא לעילא לעילא. והתם שכינתא. וכתוב, והיה הנשאר בציון והנוותר בירושלם קדוש יאמר לו ולא קדש. בכאן קדוש, ולעילא קדש. בתיב קדש ישראל לוי ראשית תבואתה, בה"א במה דאוקימנא. וע"ד ואנשי קדש תהיון לוי ודאי.

507. רבי יצחק הוה יתיב קמיה דר"ש, א"ל הא בתיב קדש ישראל לוי סומיה דקרא בתיב כל אוכליו ואשמו, מאי קא מיירי. א"ל ר"ש, שפיר קא אמר, כל אוכליו ואשמו היינו דכתיב, ואיש כי יאכל קדש בשגגה וגו'. וכתוב, וכל זר לא יאכל קדש. ומשום דישאל אקרון קדש, בתיב כל אוכליו ואשמו. אתא ר' יצחק ונשיק ידוי, אמר, אי לא אתינא הכא אלא למשמע מלה דא סגי.

508. א"ל רבי, הא תנינן, דקדש, יתיר לעילא מן קדוש. אי הכי, הא בתיב ק' ק' ק' יי' צבאות, ודא שלימו דכלא. א"ל ת"ח, כד מתחברן בחדא, בלהו אתעבידו חד ביתא, והאי ביתא, אקרי קדש. כללא דכלהו קדוש ובגיני כן קדש, הוא כללא, דכלא אתכליל ביה. וישאל כד אתכלל בהו מהימנותא שלימתא קדש אקרון, כללא דכלא, דכתיב קדש ישראל לוי. ובגיני כן, ואנשי קדש תהיון לוי.

509. לגיון חד שאיל לר' אבא, א"ל, לא בתיב ובשר בשדה טרפה לא תאכלו, אי הכי, מאי דכתיב, טרף נתן ליראיו. טרף נתן לכלבים מבועי ליה, אמאי נתן ליראיו. א"ל, ריקא, מי בתיב טרפה נתן ליראיו, טרף בתיב. ואי תימא, טרף בטרפה. נתן ליראיו ודאי דמלה דא, לא יהביה לאזדהרא ביה, אלא לאינון דחלי שמייה, ודחלין ליה. בג"כ האי מלה לא זיהב לכו, דהא ידע דאתון לא דחלין ליה, ולא נטרין פקודוי, ובגין דהאי מלה חומרא דאורייתא, ובועי לאזדהרא בה, נתן ליראיו, ליראיו ודאי, ולא לאחרי. וכל חומרי דאורייתא, לא זיהב לון קודשא בריך הוא, אלא לאינון דחלי חטאה, לאינון דחלי פקודוי ולא לכו.

21. "And you shall be men of holiness to Me"

Rabbi Elazar teaches that since Yisrael are called 'holiness' and because they are 'holiness', no one must call his neighbor a shameful name, nor should he make up a name for him, because there is a great penalty for it. As a result of bad talk, illnesses come into the world. Rabbi Aba says that Yisrael are fortunate, because God did not call them just 'like holiness', but actual 'holiness'.

510. Rabbi Elazar taught, it is written, "And you shall be men of holiness to Me." Why write "men" and then "holiness," IT WOULD SUFFICE TO SAY 'YOU SHALL BE HOLY TO ME? HE ANSWERS: good reason to write "men of holiness," we learned, Yisrael had won freedom only as a result of Jubilee DENOTING BINAH; after gaining freedom, Jubilee accepted them under its wings and they are thus called its people, its children, and about Jubilee, it is written, "For it is the Jubilee; it shall be holy (lit. 'holiness') to you" (Vayikra 25:12). Hence it says "And you shall be men of holiness to Me," its men in deed.

511. And the Holy One, blessed be He, said this, "AND YOU SHALL MEN OF HOLINESS TO ME." And so Yisrael merited to be called brothers of the Holy One, blessed be He, as it is written: "For my brethren and companions' sakes" (Tehilim 122:8), AS YISRAEL ARE SONS TO JUBILEE, BEING BINAH, AND ZEIR ANPIN IS SON OF BINAH, THE RESULT BEING THAT THEY ARE ALSO BROTHERS TO ZEIR ANPIN. Then they get called 'holiness' literally, as it says, "Yisrael are holiness to Hashem, the firstfruits of His increase." Here it is written holiness, not 'men of holiness', and therefore "all that devour him shall be held guilty," and, "No stranger shall eat of the holiness" "And if a man eat of the holiness unwittingly..."

512. So we learned, Yisrael are called 'holiness', and because they are 'holiness', no one must call his neighbor a shameful name, and not make up a name for him, as there is a great penalty, all the more so in other matters. We learned, "Keep your tongue from evil" (Tehilim 34:14). What is meant by evil? As a result of bad talk, illnesses come to the world.

513. Rabbi Yosi said, one who calls another with a name that is not proper and shames him, he is brought TO JUDGMENT for something he did not do, as Rabbi Chiya said in the name of Rabbi Chizkiyah: One who calls his neighbor a villain, is lowered to Gehenom, and he is slapped on his cheek, the exception being those acting insolently to the Torah, whom one may call villains.

510. תַּאֲנִי ר' אֶלְעָזָר, בְּתִיב וְאֲנָשִׁי קֹדֶשׁ תְּהִינּוּ לִי, מֵהוּ וְאֲנָשִׁי. וּלְבַתֵּר קֹדֶשׁ, אֶלָּא וְאֲנָשִׁי קֹדֶשׁ וְדַאֲנִי. דְּתַנִּינּוּ, לֹא נִמְקוּ יִשְׂרָאֵל לְחִירוֹ, אֶלָּא מִסְטָרָא דְיִוְבְלָא. בְּתֵר דְנִמְקוּ לְחִירוֹ, נְקִיט לֹוֹן הָאִי יוּבְלָא בְּגִדְפוּי, וְאֶקְרוּן גּוֹבְרִין דִּילִיָּהּ. בְּנִין דִּילִיָּהּ, וּכְתִיב בֵּיהּ בְּיוּבְלָא, יוּבַל הִיא קֹדֶשׁ תְּהִיָּה לְכֶם, קֹדֶשׁ וְדַאֲנִי, לְכֶם וְדַאֲנִי. וּבְגִינִי בְךָ, וְאֲנָשִׁי קֹדֶשׁ תְּהִינּוּ לִי, אֲנָשִׁי קֹדֶשׁ וְדַאֲנִי, גּוֹבְרִין דִּילִיָּהּ מִמֶּשׁ.

511. וְקוֹדֶשׁא בְּרִיךְ הוּא אָמַר דָּא, וְעַל דָּא זְכוּ יִשְׂרָאֵל לְאַתְקְרִי אַחִים לְקוֹדֶשׁא בְּרִיךְ הוּא, דְּכְתִיב, לְמַעַן אַחֵי וְרַעֵי וְגו'. לְבַתֵּר אֶקְרוּן קֹדֶשׁ מִמֶּשׁ. דְּכְתִיב, קֹדֶשׁ יִשְׂרָאֵל לִי וְרַעֵי רַאשִׁית תְּבוּאָתָהּ, קֹדֶשׁ וְלֹא אֲנָשִׁי קֹדֶשׁ, בְּגִינִי בְךָ כָּל אֲכָלִיו יֶאֱשָׁמוּ, וּכְתִיב, וְכָל זֶר לֹא יֹאכַל קֹדֶשׁ. וְאִישׁ כִּי יֹאכַל קֹדֶשׁ בְּשִׁגְגָה.

512. תַּאֲנָא, יִשְׂרָאֵל אֶקְרוּן קֹדֶשׁ, וּבְגִין דְּאִינּוּן קֹדֶשׁ, אֲסִיר לִיָּהּ לְאִינֶשׁ, לְמַקְרִי לְחַבְרִיָּהּ בְּשִׁמְא דְגִנְאִי, וְלֹא לְכַנְאָה שְׁמָא לְחַבְרִיָּהּ, וְעִנְשִׁיהּ סְגִי. וְכָל שְׁבָן בְּמַלִּין אַחֲרָנִין. תַּאֲנָא, כְּתִיב נִצּוֹר לְשׁוֹנֵךְ מִרַע וְגו'. מֵהוּ מִרַע. דְּבְגִין לִישְׁנָא בִישָׂא, מִרַעִין נַחְתִּין לְעֵלְמָא.

513. אָמַר ר' יוֹסִי כָּל מֵאן דְּקָרִי לְחַבְרִיָּהּ בְּשִׁמְא דְּלִית בֵּיהּ, וְגַנְי לִיָּהּ, אֲתַפֵּס בְּמָה דְּלִית בֵּיהּ, דְּאָמַר ר' חִזְיָא אָמַר ר' חֲזַקְיָהּ, כָּל מֵאן דְּקָרִי לְחַבְרִיָּהּ רַשָּׁע, נַחְתִּין לִיָּהּ לְגִיהֶנֶם. וְנַחְתִּין לִיָּהּ לְעֵלְעוּי, בְּרִ אִינּוּן חֲצִיפִין דְּאוֹרִייתָא, דְּשְׂרִי לִיָּהּ לְאִינֶשׁ לְמַקְרִי לְהוּ רַשָּׁע.

514. A man cursed his neighbor, and Rabbi Yehuda passed by and said to him: "you acted like a villain." The person came before Rabbi Yehuda with a complaint. He said to him, I did not say to him, that he is a villain, but acts like a villain exhibiting cruel behavior, but I did not call him a villain. Rabbi Judah came and asked about this case of Rabbi Elazar. He told him: Surely he is not liable, and the proof, there is a verse, "Hashem was like an enemy" (Eichah 2:5), but not an actual enemy. Were it now so, nothing would have remained of the race of Yisrael in the world. Similarly, "like a widow" (Eichah 1:1), not actual widow, but like a widow whose husband went overseas and she awaits him, AND BEING ALONE WITHOUT A HUSBAND SHE IS LIKENED TO A WIDOW.

515. Rabbi Chiya said, is the proof from here? IS IT NOT from there which is the principal, MEANING THE PROHIBITION OF IMAGE, as it is written: "and upon the likeness of the throne was the likeness as the appearance of a man" (Yechezkel 1:26), again, it writes "like the appearance of man," not "the appearance of man," EVIDENTLY 'LIKE THE APPEARANCE' IS NOT SIMILAR TO 'THE APPEARANCE'. Rabbi Yitzchak said: it is written, "Like the apple among the trees of the wood" (Shir Hashirim 2:3), meaning, "like the apple," but not 'the apple', to be understood, like the apple is recognizable by its colors, and unified through its colors, AS THE UNITY OF THE HOLY ONE, BLESSED BE HE, IS THE SECRET OF THE THREE COLUMNS BEING THE SECRET OF WHITE, RED, AND GREEN AS EXISTING WITH THE APPLE, TO BE UNDERSTOOD AS CHESED, JUDGMENT, MERCY. Rabbi Yehuda said, if I came only to hear this, it was worth it.

516. We learned, it is written: "and he that stumbles among them at that day shall be like David" (Zechariah 12:8), MEANING like David but not David, for he says, "Now, behold, in my trouble I have prepared for the house of Hashem" (I Divrei Hayamim 22:14), and it is written, "for I am poor and needy" (Tehilim 86:1). And he was at the time a king over kings, and yet referred to himself so. Rabbi Aba said, fortunate are Yisrael, that the Holy One, blessed be He, did not call them "like holiness" but actually "holiness," as it is written: "Yisrael is holiness to Hashem," the end of the verse reads, "all that devour him shall be held guilty," LIKE A STRANGER EATING OF THE HOLINESS.

22. "Execute judgment in the morning"

We learn that the laws were instituted after the ten commandments because the earth can survive only with law; consequently the world was created with law, and so it survives. Rabbi Aba talks about "execute judgment in the morning," saying that it means to judge before the judge has a chance to eat or drink, so he will render a truthful verdict. Rabbi Yehuda says that the institutions of the King are those mentioned in "who exercise faithful love, justice, and righteousness, in the earth."

517. We learned, Rabbi Yosi said, why did the Holy One, blessed be He, see fit to place the chapters of laws, MEANING THE PORTION OF JUDGMENTS, after the ten commandments? HE ANSWERS: we have learned that from the aspect of Gvurah Torah was given to Yisrael. As a result, it is important to establish harmony among them, THROUGH LOWER AND JUDGMENT, in order that the Torah be the guardian from all sides. Rabbi Aba said on behalf of Rabbi Yitzchak, the earth can survive only with law; without law, the world cannot survive, so consequently the world was created with law and so it survives.

514. הָהוּא גְבֵרָא, דְּלִיט לְחֻבְרִיה, אַעְבֵּר ר' יוֹסָא, אָמַר לִיה בְּרִשְׁע עֲבָדַת. אַתְיִיה לְקַמִּיה דְּר' יְהוּדָה, א"ל רִשְׁע לֹא קַאֲמִינָא לִיה, אֲלֵא בְּרִשְׁע, דְּאַחְזִי מְלוֹי בְּרִשְׁע, וְלֹא אַמִּינָא דְּאִיהוּ רִשְׁע. אַתָּא ר' יְהוּדָה, וְשָׂאִיל לְעוֹבְדָא קַמִּיה דְּרַבִּי אֲלַעְזָר, אָמַר לִיה, וְדָאִי לֹא אַתְחִיב. מְנַלְן. דְּכַתִּיב, הִיָּה יי' בְּאוֹיֵב, וְלֹא אוֹיֵב. דָּאִי לֹאוּ הָכִי, לֹא אֲשַׁתָּאֵר מִיִּשְׂרָאֵל גּוֹזְעִין בְּעַלְמָא. כְּגוֹוֹנָא דָּא, הִיָּתָה כְּאַלְמָנָה, וְלֹא אַלְמָנָה, כְּאַלְמָנָה דְּאָזִיל בְּעַלְמָא לְעַבְרָא דִּימָא, וּמְחַבָּאת לִיה.

515. אָמַר ר' חִיָּיא, וּמַהֲכָא מְשַׁמַּע, מַהֲתָם מְשַׁמַּע, דְּהוּא עֲקָרָא דְּכֻלָּא, דְּכַתִּיב, וְעַל דְּמוֹת הַבְּסָא דְּמוֹת כְּמַרְאֵה אָדָם. כְּמַרְאֵה אָדָם, וְלֹא מַרְאֵה אָדָם. א"ר יִצְחָק, כְּתִיב, כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר וְגו', כְּתַפּוּחַ וְלֹא תַפּוּחַ. כְּתַפּוּחַ: דְּמַתְּפָרְשָׁא בְּגוֹוֹנוֹי, וּבְגוֹוִינִין אַתָּאחְדָּא מְלָה. אָמַר רַבִּי יְהוּדָה, אֲלוֹ לֹא אַתִּינָא הָכָא אֲלֵא לְמַשְׁמַע מְלִין אֲלִין, דִּיִּי.

516. תָּאנָא כְּתִיב, וְהִיָּה הַנִּכְשֵׁל בֵּהֶם בַּיּוֹם הַהוּא כְּדוֹד. כְּדוֹד, וְלֹא דוֹד. כְּדוֹד, דְּאָמַר, וְהִנֵּה בְּעֵנֵי הַכִּינּוֹתֵי לְבַיִת יי'. וְכַתִּיב, כִּי עֲנִי וְאֲבִיוֹן אָנִי. וְהוּא מְלַכָּא עַל מְלַכִּין הוּהוּ, וְהוּהוּ קְרִי לְגַרְמִיָּה הָכִי. אָמַר רַבִּי אָבָא, זְכַאֲיִן אִינּוֹן יִשְׂרָאֵל, דְּקוֹדֶשָׁא בְּרִיךְ הוּא לֹא קְרָא לּוֹן כְּקֹדֶשׁ, אֲלֵא קֹדֶשׁ מִמֶּשׁ, דְּכַתִּיב קֹדֶשׁ יִשְׂרָאֵל לִיִּי, וּבג"כ כֹּל אֲכָלוּ וְאֲשָׁמוּ וְגו'.

517. תָּאנָא, אָמַר ר' יוֹסִי, מַאי קָא חֲמָא קוֹדֶשָׁא בְּרִיךְ הוּא, לְמִיָּהֵב דִּינִין לְיִשְׂרָאֵל, בְּתַר עֶשֶׂר אֲמִירָן. אֲלֵא הָכִי תִנִּינָן, מְסַטְרָא דְּגִבּוּרָה, אַתְיִיָּהֵיבַת אוֹרִיָּתָא לְיִשְׂרָאֵל. בְּגִינֵי כֶּךָ, בְּעָא לְמִיתָן שְׁלָמָא בִּינִיָּהוּ, בְּגִין דְּאוֹרִיָּתָא תְּהָא נְטִירָא מְכַל סְטְרוּי. דְּאָמַר רַבִּי אָבָא אָמַר רַבִּי יִצְחָק, לִית עַלְמָא מְתַקִּימָא, אֲלֵא עַל דִּינָא, דְּאַלְמָלָא דִּינָא, לֹא מְתַקִּימָא. וּבג"כ עַלְמָא בְּדִינָא אַתְבְּרִי, וְאַתְקִיָּים.

518. Rabbi Aba taught, it is written, "Execute judgment in the morning" (Yirmeyah 21:12). HE ASKS: Why only in the morning and not all day? HE ANSWERS: "Morning" MEANS, to judge before the judges has a chance to eat or drink, for we know that one who judge after consuming food or drink does not render a truthful verdict, as it is written, "You shall not eat anything with the blood" (Vayikra 19:26). What is meant "with the blood"? It is a warning to judges that they not eat before judging, for one who judges a case after food and drink is considered causing the loss of blood of the individual and giving it to another, as he is literally transferring blood to another, THROUGH THE MEANS OF FALSE JUDGMENT. If this holds true in monetary matters, then how much more so in capital matters. Judges must be careful to judge only before food or drink is consumed. So that is why it is written: "Execute judgment in the morning" and it writes "that I am Hashem who exercise faithful love, justice, and righteousness, in the earth: for in these things I delight, says Hashem" (Yirmeyah 9:23).

519. Rabbi Yehuda said, He who falsifies judgment, is false to the institutions of the King. What are the institutions of the King? They are those of which we learned, "who exercise faithful love, justice, and righteousness, in the earth" and further "for in these things I delight, says Hashem." And all these, FAITHFUL LOVE, JUSTICE, AND RIGHTEOUSNESS, are intertwined. Rabbi Yosi said, these are the institutions of the throne, DENOTING MALCHUT, as it is written, "Righteousness and Justice are the foundation of Your throne" (Tehilim 89:15), and, "And in mercy a throne was established" (Yeshayah 16:5).

23. The assembly discussing the tabernacle

Here follows a long metaphorical exposition of the features of the head and body of the King, Zeir Anpin: hairs, forehead, eyes, eyebrows, nose, ears, face, lips, the mouth, the palate, the body, the legs and the kidneys - linking them all to the various aspects and combinations of the Sfirot. The text turns to the issue of judgment, telling us that when judgments are not rendered below then the same occurs above; all arrangements do not work properly. Then the mighty serpent controls, and the righteous cannot draw from the Nukva because she is not blessed. Rabbi Aba recalls that Rabbi Shimon told him that the river flowing out of Eden is Binah, and that it came out to water the Garden, Malchut, to nurture it. Here begins the discussion of the tabernacle

520. We learned in the utmost secret, that the head of the King is arranged with Chesed and Gvurah. From that head OF ZEIR ANPIN hairs come down, hairs upon hairs, which are all flows, through which the supernal and lower GRADES are united. THIS MEANS, THAT THROUGH THEM, EACH LOWER GRADE RISES TO THE UPPER, AND THEY BECOME ONE. FROM FEW OF THE HAIRS ARE DRAWN men of power, men of truth, men of weight, who sigh, who weep, who judge, who are compassionate, who possess secrets of the Torah about kinds of purity and impurities. They are all called the King's hairs, that is, those which are drawn from the holy King. And everything descends from the most ancient concealed one, WHICH IS ARICH ANPIN.

518. תַּאנָּא, ר' אַבָּא, כְּתִיב דִּינּוּ לְבִקֵּר מִשְׁפֵּט. וְכִי לְבִקֵּר, וְלֹא בְּכָל יוֹמָא. אֲלֵא לְבִקֵּר, עַד לֹא יִכְלֹן דִּינִינִן, וְלֹא יִשְׁתּוּן, דְּכָל מֵאן דְּרֵאִין דִּינָא בְּתַר דְּאֲכַל וְשָׁתָה, לֹא דִינָא דְקָשׁוּט הוּא, דְּכְתִיב לֹא תֹאכְלוּ עַל הַדָּם. מֵאֵי עַל הַדָּם. אֲזַהְרֶה לְדִינִינִי, דְּלֹא יִכְלֹן עַד דִּינִינִי דִּינָא, דְּכָל מֵאן דְּרֵאִין דִּינָא בְּתַר דְּאֲכִיל וְשָׁתִי, בְּאֵלּוּ חַיִּיב דְּמֵא דְחֻבְרִיָּה לְאַחְרָא, דְּהָא דְמִיָּה מִמֶּשׁ יְהִיב לְאַחְרָא. הָאֵי בְּמִמוּנָא, כ"ש בְּדִינֵי נַפְשׁוֹת, דְּבַעַז דִּינִינִי לְאַסְתְּמָרָא, דְּלֹא לְמִידָן דִּינָא אֲלֵא קֳדָם דְּאֲכְלוּ וְשָׁתוּ, וְעַל דָּא כְּתִיב דִּינּוּ לְבִקֵּר מִשְׁפֵּט וְכְתִיב, אֲנִי יי' עוֹשֶׂה חֶסֶד וּמִשְׁפָּט וְצִדְקָה בְּאֶרֶץ כִּי בְּאֵלֶּה חֲפְצֵי נֵאֻם יי'.

519. תַּנִּיא, אָמַר ר' יְהוּדָה, מֵאן דְּמִשְׁקֵר בְּדִינָא, מִשְׁקֵר בְּתַקּוּנֵי מַלְכָּא. מֵאן תַּקּוּנֵי מַלְכָּא. אֵינּוּן דְּאִתְמַר, דְּכְתִיב עוֹשֶׂה חֶסֶד וּמִשְׁפָּט וְצִדְקָה בְּאֶרֶץ. וְכְתִיב כִּי בְּאֵלֶּה חֲפְצֵי נֵאֻם יי'. וְכֹלֵא הָאֵי בְּהָאֵי תְלִיא. ר' יוֹסִי אָמַר, אֵלִין אֵינּוּן תַּקּוּנֵי בְּרִסְיָא, דְּכְתִיב צִדְקָה וּמִשְׁפָּט מִכּוֹן כְּסָאךְ. וְכְתִיב וְהוֹכֵן בְּחֶסֶד כְּסֵא.

כַּאן מִתְחִיל אִידְרָא דְּמִשְׁכָּנָא

520. תַּנִּיא בְּרִזָּא דְּרִזִּין, רִישָׁא דְּמַלְכָּא, אִתְתַּקֵּן בְּחֶסֶד וּבְגִבּוּרָה. בְּהָאֵי רִישָׁא, תְּלִינן שְׁעָרֵי, נִימִין עַל נִימִין, דְּאֵינּוּן כָּל מְשִׁיכוּתָא דְּמִתְאַחֲדִין בְּהוּ עֲלָאֵי וְתַתָּאֵי. מְאָרִי דְּמְאָרִין, מְאָרִי דְּקָשׁוּט, מְאָרִי דְּמִתְקַלָּא, מְאָרִי דְּיִבְבָּא, מְאָרִי דְּיִלְלָה, מְאָרִי דְּדִינָא, מְאָרִי דְּרַחֲמֵי, וְטַעֲמֵי אֹרִייתָא, וְרִזִּי אֹרִייתָא דְּכִיּוֹן, מִסָּאבִין, כְּלֵהוּ אֶקְרוּן שְׁעָרֵי דְּמַלְכָּא, כְּלוּמַר מְשִׁיכוּתָא דְּאִתְמַשְׁךְ מִמַּלְכָּא קְדִישָׁא, וְכֹלֵא נְחִית מַעֲתִיקָא סְתִימָאָה.

521. The forehead of the King, DENOTING ZEIR ANPIN, brings to mind the remembrance of the wicked. When their deeds are remembered and their sins exposed, this is called 'Forehead of the king' meaning that Gvurah becomes reinforced in its judgments and extends itself. This change comes from the forehead of Atika Kadisha called will.

522. The eyes of the King MEANS the overall supervision, supervision over the upper and lower. All these supervisors OF THE KING are called so, EYES. With the eyes the colors are unified, MEANING WHITE, RED, GREEN. By these colors are named all the supervisors of the King, each in his own way, all called colors of the eye. As appears the supervision of the King, so are the colors stirred. IF THE SUPERVISION IS OF CHESD, THEN IT IS WHITE; IF OF JUDGMENT, IT IS RED; IF OF MERCY, IT IS GREEN.

523. The eyebrows is the name of the place that the supervisor gives to all colors of the lower supervisors. These eyebrows in relation downwards, MEANING CORRESPONDING TO THE EYES, ARE eyebrows to look AND MOVE ON from that river that flows, NAMELY BINAH. This is the place to draw from that river so as to bathe in the whiteness of Atika, MEANING THE LIGHT OF CHASSADIM, from the milk flowing from Ima. HE EXPLAINS, when Gvurah, BEING THE LEFT COLUMN, extends itself; and the eyes, BEING THE SECRET OF CHOCHMAH, become inflamed with the color of red FROM THE ABUNDANCE OF JUDGMENT, BEING CHOCHMAH MINUS CHASSADIM, then Atika Kadisha, BEING KETER, shines upon its white BEING THE LIGHT OF CHASSADIM, kindles Ima, MEANING ABA AND IMA SUPERNAL, and she is filled with milk, DENOTING LIGHT OF CHASSADIM THAT SHE RECEIVED FROM KETER and she nurtures these EYES, THAT wash themselves with the milk of SUPERNAL Ima that flows constantly. CHOCHMAH THAT IS THE EYES ADORNS ITSELF WITH THOSE CHASSADIM. This is the essence of the verse, "washed with milk" (Shir Hashirim 5:12), MEANING, "HIS EYES ARE LIKE DOVES BY THE WATER COURSES, WASHED with milk" of Ima that flows constantly without stop, AS THE MERGER OF ABA AND IMA SUPERNAL IS AN UNINTERRUPTED UNITY AS EXPRESSED IN THE ADJACENT PARAGRAPH.

524. The nose of the Holy King, DENOTING ZEIR ANPIN, is the arrangement of the face. When Gvurot expand and unite, they are the nose of the Holy King. These Gvurot with one act of Gvurah join together and come out. When judgments are stirred and EACH steps from their side, they are scented only by the smoke of the altar. Then we find written: "And Hashem smelled the sweet savor" (Beresheet 8:21). The nose of Atika, BEING ARICH ANPIN, is different, however, since it does not need THE SMOKE OF THE ALTAR and it is considered wholly 'long suffering (lit. 'long nosed'), and the light of concealed Chochmah is called its nose (Heb. Heb.chotem); this is the meaning of the word 'praise', as it is written, "and for my praise will I refrain (Heb. echetom) for you" (Yeshayah 48:9). Regarding this David commented in "A praise of David..." (Tehilim 145:1).

521. מִצְחָא דְמַלְכָא, פְּקִידוֹתָא דְחִיבִינָא, בְּדִין אֲתַפְקֵרן בְּעוֹבְדֵייהוּ, וְכִד אֲתַגְלִיין חוֹבֵייהוּ, בְּדִין אֲקָרִי מִצְחָא דְמַלְכָא. בְּלוֹמֵר, גְּבוּרָה אֲתַתְקַף בְּדִינוּ, וְאֲתַפְשֵׁט בְּסִטְרוּ, וְדָא אֲשֵׁתְנִי מִמִּצְחָא דְעֵתִיקָא קְדִישָׁא, דְאֲקָרִי רְצוֹן.

522. עֵינִינ דְמַלְכָא, אֲשַׁחוּתָא דְכֻלָּא, אֲשַׁחוּתָא דְעֵלְאִין וְתַתְאִין, וְכֻל אֵינוֹן מְאִרִי אֲשַׁחוּתָא הַכִּי אֲקָרוֹן. בְּעֵינִין, גּוֹוִינִין אֲתַאֲחֵדן, וְאֵינוֹן גּוֹוִינִין אֲקָרוֹן, כֻּל אֵינוֹן מְאִרִי אֲשַׁחוּתָא דְמַלְכָא, כֻּל חַד כְּפּוּם אֲרַחֲיָה, וְכֻלְהוּ גּוֹוִינִין דְעֵינָא אֲקָרוֹן. כְּמָה דְאֲתַחְזִי אֲשַׁחוּתָא דְמַלְכָא, הַכִּי גּוֹוִינִין מִתְעֵרִין.

523. גְּבִינֵי דְעֵינִין, אֲקָרוֹן, אֲתֵר דִּיהִבִּין אֲשַׁחוּתָא, לְכֻלְהוּ גּוֹוִינִין מְאִרִי אֲשַׁחוּתָא. הַכִּי גְּבִינִין, לְגְּבִי דִלְתַתָּא, גְּבִינִין לְאֲשַׁחוּתָא מֵהוּא נִהְרָא דְנִגִיד וְנִפְיָק, אֲתֵר לְאֲתַמְשַׁכָּא מֵהוּא נִהְרָא, לְאֲסַתְחָאָה בַּחוּרָא דְעֵתִיקָא, מַחְלָבָא דְנִגִיד מְאֵמָא. דְכִד גְּבוּרָה מִתְפַּשֵּׁטָא, וְעֵינִין מְלַהֵטן בְּגוֹון סוּמְקָא, נִהִיר עֵתִיקָא קְדִישָׁא חִוּרָא דִילִיָּה, וְלֵהֲטָא בְּאֵמָא, וְאֲתַמְלִיִּיא מַחְלָבָא, וְיִנְקָא לְהֵנִי, וְאֲסַתְחֹן כֻּלְהוּ עֵינִין, בְּהוּא חֻלְבָּא דְאֵמָא, דְאֲתַנְגִיד וְנִפְיָק תְּדִירָא. הַה"ד, רוֹחֲצוֹת בַּחֻלְב. בַּחֻלְב דְאֵמָא, דְנִגִיד תְּדִירָא וְלֹא פְּסִיק.

524. חוֹטְמָא דְמַלְכָא קְדִישָׁא, תְּקוּנָא דְפְרִצוּפָא, בְּדִין מִתְפַּשֵּׁטן גְּבוּרָן, וּמִתְאֲחֵדן בְּחֵדָא, אֵינוֹן חוֹטְמָא דְמַלְכָא קְדִישָׁא. וְאֵינוֹן גְּבוּרָן מַחַד גְּבוּרָה אַחִירָן וְנִפְקִין. וְכִד דִּינוֹן מִתְעֵרִין, וְנִפְקִין מִסִּטְרֵייהוּ, לֹא מִתְבַּסְמִין, אֲלֵא בְתַנְנָא דְמַדְבַּחָא. וְכִדִּין כְּתִיב, וַיִּרַח יְיָ אֶת רִיחַ הַנִּיחּוֹחַ. שְׁאֵנִי חוֹטְמָא דְעֵתִיקָא, דְלֹא אֲצִטְרִין, דְחוֹטְמָא דְעֵתִיקָא, אֲרַךְ אֲפִים בְּכֻלָּא אֲקָרִי, וְהוּא נִהִירו דְחֻכְמַתָּא סְתִימָאָה, אֲקָרִי חוֹטְמָא דִילִיָּה. וְהֵינֵנו תְּהֵלָה, דְכְּתִיב, וְתֵהִלְתִּי אַחֲטֵם לָךְ. וְעַל דָּא אֲתַעֵר דּוּד מַלְכָא, תְּהֵלָה לְדוּד וְגו'.

525. The ears of the King exist with the presence of goodwill, Ima nurtures ZEIR ANPIN WITH LIGHT OF CHASSADIM, and the light of Atika Kadisha shines; the illumination of two hemispheres of the brain is roused, and the light of Aba and Ima and all those known as the hemispheres of the brains of the King, and they enflame together. And when they enflame together, they are called the ears of Hashem. Then the prayers of Yisrael are received, and consciousness then enlists for good or bad, and with this stirring are awakened the winged ones that receive the voices of the earth; all are called ears of Hashem.

526. The face of the King, BEING ZEIR ANPIN, is the light of Aba and Ima and their extension, IN THE ORDER OF THE THREE DOTS-CHOLAM- SHURUK-CHIRIK-that give light IN THE CHOLAM, go around THE SHURUK and glow IN THE CHIRIK, in the head of the King. Then flows from them the testimony, MEANING THE ILLUMINATIONS OF CHOCHMAH, testifying for the King, NAMELY ZEIR ANPIN. The image of the King is the most cherished. Within the head, dwells supernal Chesed and Gvurah. The light of Aba and Ima divides itself thus: The light of Aba in three lights, THE LIGHT OF Ima in two lights, total of five LIGHTS. Chesed and Gvurah included in one light, now total six. Later Chesed adorns itself and kindles in two lights, now total eight; Gvurah kindles one LIGHT, now nine LIGHTS. When all lights join, they are called the image of the King. Then the verse writes, "Hashem shall go forth as a mighty man, He shall stir up ardor like a man of war" (Yeshayah 42:13). AS THE ILLUMINATION OF CHOCHMAH IS DRAWN ONLY THROUGH GVURAH.

527. The lips of the King: We learned that when the light of Aba, NAMELY ABA AND IMA SUPERNAL, sheds light, it does so with three lights; from one light, CHOCHMAH, kindles supernal Chesed; from one light, BINAH, a light shines called the brain of the King. One light, DA'AT remains suspended until the light of Ima ignites, YISRAEL SABA AND TEVUNAH. When the light RETURNS, it shines with five lights.

528. HE ASKS: From what does IMA give light? HE ANSWERS: From one concealed path that Aba clings to, as the verse writes, "There is a path which no bird of prey knows" (Iyov 28:7), as the male clings to female. And she conceives and gives forth five lights. From these five lights are engraved fifty gates of manifold lights BEING KETER, CHOCHMAH, BINAH, TIFERET, AND MALCHUT WITH EACH COMPOSED OF TEN SFIROT. They are fifty, facing them are 49 pure aspects and 49 impure aspects of the Torah. There remains one NOT IN THIS COUNT, NAMELY THE FIFTIETH GATE. The one sheds lights to all, BEING THE SECRET OF THE PATH OF ABA ABOUT WHOM IT IS WRITTEN: "A PATH WHICH NO BIRD OF PREY KNOWS," MEANING MOSES REFERRED TO AS 'BIRD OF PREY', AS HE TOO WAS NOT GIVEN THE FIFTIETH GATE. THE LIGHT OF Aba remains suspended. When ABA AND IMA join and become clothed with the King, ZEIR ANPIN, they are called lips of the King, AS ABA IS CLOTHED WITH A SUPERNAL LIP AND IMA WITH THE LOWER LIP, and as a result, He decrees truthfully.

525. אודנין דמלכא, כד רעוא אשתכח, ואמא
ינקא, ונהירו דעתיקא קדישא אתנהיר, מתערין
נהירו דתרין מוחי, ונהירו דאבא ואמא, כל אינון
דאקרין מוחי דמלכא, ומתלהטין כחדא. וכד
מתלהטין כחדא, אקרין אזני יי'. דהא אתקבילת
צלותהון דישראל. וכדין אתערותא לטב ולביש,
ובאתערותא דא, מתערין מארי דגדפין, דנטלין
קלין דעלמא, וכלהו אקרין אזני יי'.

526. אנפוי דמלכא, נהירו דאבא ואמא,
ואתפשטותא דלהון, דנהרין וסחרין, ולהטין בהאי
רישא דמלכא. וכדין סהדותא אסתהד במלכא
מנייהו. דיוקנא דמלכא, יקירותא מכלא. מרישא
שארין חסד עלאה, וגבורה. ונהירו דאבא ואמא
אתפלג, נהירו דאבא בתלת נהורין, ואמא בתריין,
הא חמשה. חסד וגבורה בחד נהורא, הא שיתא.
לבתר, אתעטר חסד, ואתלהיט ואתנהיר בתריין
נהורין ואינון תמנייא. לבתר אתעטר, וגבורה,
אתנהיר בחד, הא תשעה. וכד מתחברן כלהו
נהורין כחדא, אקרין דיוקנא דמלכא, וכדין כתיב,
יי' בגבור יצא כאיש מלחמות יעיר קנאה וגו'.

527. שפון דמלכא, הכי תאנא, כד אתנהיר נהירו
דאבא, נהיר בתלת נהורין. מחד נהורא, נהיר חסד
עלאה. מחד נהורא, אתנהיר נהירו דאקרי מוחא
דמלכא. וחד נהורא, הוה תלי, ער דאתנהיר נהירו
דאמא. וכד אתנהיר אתנהיר בחמש נהורין.

528. במאי אתנהיר מחד שבילא, דטמיר וגניז,
דאתדבק ביה אבא, דכתיב, נתיב לא ידעו עיט וגו'.
כמה דאתדבק דכורא בנוקבא, ואתעברת, ואולידת,
ואפיקת חמש נהורין. ומאינון חמש נהורין,
אתגלימו חמשין תרעין, דנהורין סגיאיין. חמשין
אינון, לקבליהון, מ"ט פנים טהור, מ"ט פנים טמא,
באורייתא, אשתאר חד, והאי חד אתנהיר בכלא,
והווא דאבא, הוה תלי. כד מתחברן כחדא,
ומתיישבן במלכא, אקרין שפון דמלכא. בגיני כך,
גזר מלין דקשוט.

529. The mouth OF ZEIR ANPIN; THE LIPS allow for a mouth opening. HE ASKS: what is the mouth? HE ANSWERS: Da'at is concealed in the mouth of the King, called Tiferet, NAMELY ZEIR ANPIN AS DA'AT IS the extension of Tiferet, NAMELY ZEIR ANPIN, BEING THE SECRET OF ZEIR ANPIN THAT ASCENDED AND BECAME THE CENTRAL COLUMN TO LINK ABA AND IMA WITH EACH OTHER. All treasures and colors are united within, IN DA'AT BEING THE CENTRAL COLUMN, as it is written, "and by knowledge (Da'at) are the chambers filled" (Mishlei 24:4). This Da'at is concealed in the mouth of the King and fills all the chambers and porches, MEANING IT EXPANDS IN CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, OF ZEIR ANPIN AS CHESED, GVURAH AND TIFERET ARE CALLED CHAMBERS AND NETZACH HOD YESOD THE PORCHES. When the light of Da'at is stirred and emerges, it is then referred to as 'the mouth of Hashem' and the lips, being the two lights of Aba and Ima, when they meet the light of Da'at, they join BY IT together, and the matter is pronounced in truth, through Chochmah, Tevunah, and Da'at. Then all words of the Holy One, blessed be He, are pronounced WITH CHOCHMAH, BINAH AND DA'AT.

530. These three, CHOCHMAH, BINAH, DA'AT, shed light and enter in the most inner areas, MEANING THE HEAD OF ZEIR ANPIN WITH THE ASPECT OF IMA AND FROM THERE THEY EXPAND and adorn with the one, MEANING THE BODY OF ZEIR ANPIN, AS A RESULT OF THE REASONING GIVEN ABOVE; SINCE THE THREE OF IMA ARE DERIVED FROM ONE, FROM TIFERET THAT ASCENDED THERE WITH THE ASPECT OF THE CENTRAL COLUMN, SO ONE, BEING TIFERET EXISTS IN THREE. When CHOCHMAH, BINAH, DA'AT joins in one crown, then THE CROWN is called "His mouth is most sweet" (Shir Hashirim 5:16). They are the palate of the King FOUND AT THE BEGINNING OF THE BODY and called the sweetness of the King, and so it writes; "O taste and see that Hashem is good" (Tehilim 34:9), SINCE THE SENSE OF TASTE IS IN THE PALATE. And to this palate are linked all the appointees and officials of the King, as it is written, "and all the hosts of them by the breath of His mouth" (Tehilim 33:6).

531. Within the palate, all perfection is present, so the perfection of all letters found in this place, is discernible. FOUR LETTERS Aleph, Chet, Hei, Ayin ARE ARTICULATED IN THE THROAT. THEIR SECRET IS AS FOLLOWS: Aleph is the light of the most concealed Atika Kadisha, NAMELY KETER. Chet is light of Chochmah, not found nor grasped, as it is written, "Man cannot know its price" (Iyov 28:13). Hei is the light of Ima, that sheds light, comes out, waters everything, nurtures the children, NAMELY MALE AND FEMALE, until the HOLY anointing comes and fills the Righteous, BEING YESOD, then joins the lower Nukva, BEING MALCHUT, that is blessed from it, and they do not separate from each other. THE BOUNTY OF IMA IS white from within the red, MEANING THAT THE LEFT CALLED RED IS INCORPORATED IN THE RIGHT CALLED WHITE, as it is written: "the mountain of myrrh, and to the hill of frankincense" (Shir Hashirim 4:6). THIS VERSE REFERS TO IMA WHERE MYRRH SPICE IS RED AND FRANKINCENSE IS WHITE. Ayin refers to the light of seventy 'faces', nourished from the breath departing from the mouth, they are the seventy names of the Holy One, blessed be He, ZEIR ANPIN, corresponding on earth to, "all the souls of the house of Jacob who came into Egypt were seventy" (Bereshheet 46:27). Jacob is the tree on earth, CORRESPONDING TO ZEIR ANPIN; his seventy souls are the seventy branches OF THE TREE.

529. וּפּוֹמָא, בְּהוּ תְלִינָא, פְּתִיחוּתָא דְּפּוֹמָא. מְאִי פּוֹמָא. אֲלָא דַּעַת גְּנִיז בְּפּוֹמָא דְּמַלְכָא, דְּאֶקְרִי ת"ת. פְּשִׁיטוּתָא דְּתַפְאַרְת, דְּכָל אוֹצְרִין וְכָל גּוּוּנִין אֲתֵאֲחָדִין בֵּיה. דְּכִתְיִב, וּבְדַעַת חֲדָרִים יִמְלָאוּ. וְהוּא דַּעַת, הוּא גְּנִיז, בְּפּוֹמָא דְּמַלְכָא. וּמְלִינָא כָּל אֲדָרִין וְאֶכְסֵדְרָאִין. וְכֵד אֲתַעַר נְהִירוֹ דְּבֵיה וְנִפְיָק, כְּדִין אֶקְרִי פֶה יי'. וְשִׁמּוֹן דְּאִינוֹן תְּרִין נְהוּרִין מֵאַבָּא וּמֵאִימָא, בְּשַׁעֲתָא דְּאֲתַעְרַעַן בְּהֵיא נְהִירוֹ דְּדַעַת, מִתְחַבְרֵן כְּחָדָא, וּמְלִין אֲתַגְזְרוּ בְּקִשׁוּט, בְּחֻכְמָה בְּתַבּוּנָה וּבְדַעַת. וְכְדִין, כָּל מְלִין דְּקוּדְשָׁא בְּרִין הוּא, בְּאֵלִין אֲתַגְזְרוּ.

530. נְהִרִין תְּלַת אֵלִין, וְעִיילִין בְּגוּ לְגוּ, וְאֲתַעְטְרוּ בְּחָד. וְכֵד מִתְחַבְרֵן בְּעַטוּרָא חָד, כְּדִין אֶקְרוּן חֲבוּ מִמְתְּקִים. וְאִינוֹן חֵיךְ דְּמַלְכָא, וְאֶקְרוּן, מִתְיָקָא דְּמַלְכָא. וְעַל הָאִי כְּתִיב, טַעְמוֹ וְרָאוּ כִּי טוֹב יי'. וּבְהֵיא חֵיךְ, תְּלִינִין כָּל אִינוֹן שְׁלִיטִין וְהוּרְמָנִין דְּמַלְכָא, דְּכִתְיִב, וּבְרוּחַ פִּיו כָּל צְבָאָם.

531. בְּהֵיא חֵיךְ שְׁלִימוּתָא דְּכָלָא אֲשַׁתְּכַח. וּבְגִינֵי כַךְ, כָּל אֲתוּוֹן דְּאִינוֹן בְּהֵיא אֲתַר שְׁלִימוּתָא אֲתַחְזִינָא בְּהוּ. אַחַה"ע, א', נְהִירוֹ דְּעֵתִיקָא קְדִישָׁא סְתִימָאָה דְּכָל סְתִימִין. ח', נְהִירוֹ דְּחֻכְמָתָא, דְּלֵא אֲשַׁתְּכַח וְלֵא אֲתַדְּבַק דְּכִתְיִב, לֵא יַדַּע אָנוּשׁ עֲרֵכָה. ה', נְהִירוֹ דְּאִימָא, דְּנְהִיר וְנִגִיד וְנִפְיָק, וּמְשָׁקִי לְכָלָא, וְיִנְקָא לְבַנִּין, עַד דְּמִטִּי הוּא רְבוּת, וּמְלִי לְצַדִּיק, וְאִיהוּ אֲתַקְטַר בְּנוֹקְבָא תַתָּאָה, וְאֲתַבְּרָכָא מִגִּיה, וְלֵא מִתְפָּרְשִׁין דָּא מִן דָּא. חוּר מְגוּ סוּמְקָא, דְּכִתְיִב הִרְ הַמּוֹר גְּבַעַת הַלְבוּנָה. ע', נְהִירוֹ דְּע' אֲנָפִין, דְּאֲתַזְנוּ מֵהֵיא רוּחָא, דְּנִפְיָק מִן פּוֹמָא, כְּדִין ע' שְׁמֵהֶן דְּקוּדְשָׁא בְּרִין הוּא. לְקַבְּלֵהוֹן בְּאַרְעָא, כָּל הַנְּפִשׁ לְבֵית יַעֲקֹב הַבָּאָה מִצְרִימָה שְׁבַעִים. דְּהֵיא יַעֲקֹב אֵילָנָא בְּאַרְעָא, וְאִינוֹן ע' נְפִשׁ, ע' עֲנַפִּין.

532. From these FOUR letters, ALEPH-CHET-HEI-AYIN, FOUR other LETTERS SHINE, GIME-YUD-CAF-KUF THAT EMANATE FROM THE PALATE. From the Aleph OF THE ALEPH-CHET-HEI-AYIN GROUP- Gimmel shines OF THE GIMEL-YUD-CAF-KUF GROUP being good reward (Heb. gemul) to the Righteous, called 'Gemul' NAMELY GIMEL; about this is written "Then shall you delight yourself in Hashem" (Yeshayah 58:14). From Chet OF THE ALEPH-CHET-HEI-AYIN GROUP, Yud shines OF THE GIMEL-YUD-CAF-KUF GROUP, which is Chochmah, that becomes entirely enclosed within the Yud, as it is closed on all sides, CONTAINING NO WHITE, so CHOCHMAH is not to be found, as the verse writes, "nor is it found in the land of the living" (Iyov 28:13), AS EXPLAINED. From Hei OF THE CHET-HEI-AYIN GROUP Caf shines OF GIMEL-YUD-CAF-KUF being the light and anointing oil poured from Ima to that place called 'horn' and called "ram's (Jubilee's) horn" AS 'HORN' ALLUDES TO MALCHUT AND JUBILEE TO BINAH. AND WHEN MALCHUT RECEIVES BOUNTY FROM BINAH, SHE IS NAMED RAM'S HORN. This is a Kingdom of David. Hence, so anointing of kings needs to be with the secret of Caf.

533. The Kuf OF GIMEL-YUD-CAF-KUF shines from the Ayin OF THE ALEPH-CHET-HEI-AYIN GROUP. Just as Ayin is seventy, CONTAINING THE SEVEN SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT WHERE EACH POSSESSES TEN SFIROT, so the Kuf is one Hundred, AS IT POSSESSES ALSO THE THREE FIRST SFIROT CHOCHMAH, BINAH, DA'AT, the completion OF THE TEN SFIROT. It is so because the palate has the total perfection. Whoever is familiar with this secret and is mindful of it, happy is his portion.

534. The body of the King is the extension of THE SFIRAH OF Tiferet wherein the colors WHITE AND RED are linked, BEING TWO COLUMNS, RIGHT AND LEFT, THE BODY BEING THE CENTRAL COLUMN THAT UNIFIES THEM. The arms of the King are the lights of Chesed and Gvurah; they are therefore THE TWO COLUMNS Right and Left, WITH THE BODY AS THE CENTRAL COLUMN THAT UNIFIES THEM. The intestines, MEANING THE INTERIOR are arranged with Da'at that enters through the head AND SETS IN BETWEEN THE TWO COLUMNS CHOCHMAH AND BINAH, and extends to the interior within the body, DENOTING TIFERET.

535. The legs join with two lights, literally two lights, MEANING NETZACH AND HOD. The legs and two kidneys join in one place, AS THE TWO KIDNEYS ARE ALSO NETZACH AND HOD. There gather the anointment and all oil of the body, and from there, FROM NETZACH AND HOD flows all HOLY anointing oil to a place called the foundation of the world, MEANING Yesod, from that place called 'world'. What is this? It is Netzach and Hod and so, Hashem Tzevaot is His name, AS NETZACH AND HOD are CALLED TZEVAOT, Blessed be He and His name to all eternity.

536. All these arrangements join in the one, MEANING NUKVA, until Yesod receives all the holy anointing oil and pours it to Nukva, NAMELY MALCHUT, which is blessed from it. When is she blessed from it? When judgments are arranged below; and when judgments are rendered below, they are arranged above. All adornments of the King, which are the Holy Name, are with joy and perfection. Then He dwells in their midst, as it is written, "Elohim stands in the Congregation of El; He judges among the judges" (Tehilim 82:1). THEREFORE JUDGMENTS ARE COMPARED TO FIRE. JUST AS FIRE IN A PROPER VESSEL GIVES FORTH LIGHT AND COOKS, BUT WHEN IMPROPERLY USED, CONSUMES AND DESTROYS, SO IT IS WITH JUDGMENTS.

532. מֵאֵלֶּיךָ אֶתְנוּן, נְהִירִין אַרְבַּע אַחֲרָיִן. מֵא' נְהִיר גִּמְל' ל', דְּאִיהִי אֲגַר טַב לְצַדִּיקַיָּא, דְּאִקְרִי גְמוּל, וְעַל דָּא כְּתִיב אִז תִּתְעַנֵּג עַל יוֹי'. מֵח' נְהִיר יוֹד, דְּהִיא חֲכָמָה, בְּלֹא אִסְתִּים בְּיוֹד, דְּאִיהִי סְתִימָא מִכָּל סְטְרוֹי, וּבג"כ, לֹא אִשְׁתַּכַּח, דְּכְתִיב, וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים. מֵה' נְהִיר כָּף. דְּאִיהִי נְהִירוֹ וּמִשַּׁח רַבּוֹת, דְּאִתְרַק מֵאִימָא, לְהֵוּא אֲתֵר דְּאִתְקְרִי קְרָן, וְאִקְרִי קְרָן הַיּוֹבֵל. וְדָא מְלָכוֹת דּוּד. וּבְגִין כָּךְ, לִית מְשִׁיחָא, אֲלֵא בְרוּא דְכָף.

533. ק' מַע' נְהִיר ק', כְּמָה דַע' שְׁבַעִין, כְּךָ ק' מֵאָה, דְּאִינּוֹן שְׁלִימּוֹ, וְהִכִּי הוּא, וּבְגִין כָּךְ, בְּהֵאִי חִין שְׁלִימוֹ דְכָלָא. וְכָל מָאן דִּידַע רְזָא דָא, וְאִזְדַּהֵר בֵּיה, זְכָאָה חוּלְקִיָּה.

534. גּוּפָא דְמַלְכָא, אֲתַפְשֻׁטָא דְתַפְאָרַת, דְּגוּוּיִן בֵּיה מִתְחַבְרִין. דְּרוּעִין דְמַלְכָא, נְהִירוֹ דְחֶסֶד וּגְבוּרָה. וּבְגִין כָּךְ יִמִּין וּשְׂמָאל. מַעוּי בְּדַעַת אֲתַתְקִנּוּן, עֵייל בְּרִישָׁא, אֲתַתְקִן וְאֲתַפְשֵׁט לְגוֹ, וּבְגוֹ גּוּפָא.

535. שׁוֹקִין אֲתַאֲחֲדוּן בְּתִרִין נְהוּרִין, וְאִינּוֹן תִּרִין נְהוּרִין מִמֶּשׁ. שׁוֹקִין וְתִרִין כְּלִינִין. כְּלֵהוּ מִתְחַבְרִין בְּאֵתֵר חַד, דְּתַמֵּן אֲתַכְנֵשׁ כָּל רַבּוֹת, וְכָל מְשַׁחָא דְגּוּפָא. וּמִתַּמֵּן, שְׁרִינִין כָּל הֵוּא רַבּוֹת, לְאֵתֵר דְּאִתְקְרִי יְסוּד עוֹלָם. יְסוּד, מֵהֵוּא אֲתֵר דְּאִקְרִי עוֹלָם. וּמָאן אִיהִו. נִצַּח וְהוּד, וְעַל כֵּן, יוֹי צְבָאוֹת שְׁמוֹ ב"ה בְּרִין שְׁמִיָּה לְעָלַם וְלְעָלְמֵי עָלְמִין.

536. כָּל הַנִּי תְקוּנִין, אֲתִינִין לְאֲתַחְבְּרָא בְּחַד, עַד דְּכָל רַבּוֹת קִדְשָׁא, נְטִיל כְּלָא הָאִי יְסוּד, וְאִשְׁדֵּי לְנוּקְבָא, וּמִתְבָּרְכָא מְנִיָּה. אִימְתִי מִתְבָּרְכָא מְנִיָּה. בְּשַׁעֲתָא דְאִתְתְּקִנּוּ דִינִין דְלִתְתָא. וְכַד דִּינִין מִתְתְּקִנּוּן לְתַתָּא, מִתְתְּקִנּוּן לְעִילָא, וְכָל תְּקוּנִין דְמַלְכָא, בְּחַדוּתָא, בְּשְׁלִימּוֹ, דְּאִינּוֹן שְׂמָא קְדִישָׁא, וְהוּא כְּלָא חַד. וְכַדִּין הוּא שְׁאִרֵי בְּגוּוּיָהוּ, דְּכְתִיב אֱלֹהִים נִצַּב בְּעַדַת אֵל בְּקֶרֶב אֱלֹהִים וְשָׁמוּט.

537. When judgments are not rendered below, so to speak, the same occurs above, that all arrangements are not working properly, ACCORDING TO THE MANNER WE DESCRIBED EARLIER. Ima then deserts the children, THEY BEING MALE AND FEMALE; the children do not suckle, Yesod does not pour into the Nukva, WHICH IS MALCHUT, judgments are stirred up, and the mighty serpent controls; the adornments of the King are removed due to the Judgment. Since the Nukva is not blessed, the righteous, BEING YESOD, does not receive FOR OF HER, the mighty serpent has power. Woe to the world that is nurtured from them.

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

539. Come and behold. When I had seen him in a dream, I asked Rabbi Shimon: Master, I learned that Yud OF THE NAME YUD HEI VAV HEI represents Chochmah. And this is assuredly so. Hei OF YUD HEI VAV HEI, why is it Binah? He told me: Come and behold. It is written, "And a river went out of Eden to water the Garden" (Beresheet 2:10). What is this river flowing from Eden? It is Binah, THAT EXISTS FROM EDEN WHICH IS CHOCHMAH. As a result, the Yud MEANING CHOCHMAH, is enclosed within that river. This Yud spreads this light OF BINAH on all sides, MEANING ABOVE, THE SECRET OF RIGHT, AND BELOW, THE SECRET OF LEFT. It is now a Dalet. Later Binah begets a son beneath her, a Vav, MEANING THE CENTRAL COLUMN, THUS becoming now like a Hei. Now it is Yud-Hei, MEANING CHOCHMAH AND BINAH. Later, she brings forth that son before her. Now we have Yud-Hei-Vav; the Vav sat before her in order to suckle. About this we learned in our Baraita that the Hei was ORIGINALLY a Dalet. When the male, BEING CHOCHMAH, merged with it, it became pregnant with one son, and is called Hei; later it gave birth to the Vav OUTSIDE ITSELF and placed it before itself. Thus writes the verse, "And a river went out of Eden", WHICH IS BINAH THAT COMES OUT OF CHOCHMAH CALLED 'EDEN', it surely came out to water the Garden, BEING MALCHUT, to nurture it.

537. וכד דינין לא מתתקנן לתתא, כביכול הכי לעילא. דכל תקונין לא מתישרן הכי, דהא אימא אסתלקת מעל בנין, ובנין לא ינקי, דהא יסוד לא אשדי בנוקבא, וכל דינין מתערין, וחויא תקיפא שלטא. כביכול, תקוני מלכא על דינא אסתלקו, דכיון דהאי נוקבא לא מתברכא, וצדיק לא נטיל. וחויא תקיפא שלטא. ווי לעלמא דינקא מנייהו.

538. אמר ר' אלעזר, כל הגי תקונין, אבא גלי לון, בגין דלא ייעול בכסופא לעלמא דאתי. השתא אמאי אצטריכו לאתגלאה. אמר ליה ר' אבא, ההוא דאנא כתבנא מבוצינא קדישא, אמינא לגבי חבריא, דהא אינון ידעין מלין, והא אצטריך למנדע, דכתיב, וידעתם כי אני יי'. וכתיב וידעו כי אני יי'. בגין דאתוישבן מלין. בלבנא. ומכאן ולהלאה, סתימין מלין בגוון. זכאה חולקנא בהאי עלמא, ובעלמא דאתי, דהא עד כען בוצינא קדישא אתעטר, במלין דבגוון.

539. ת"ח, אנא חזינא ליה בחלמא, ושאיילנא קמיה דרבי שמעון, הא אוליפנא קמיה דמר, י' דאיהו חכמה, והכי הוא ודאי. ה' אמאי איהו בינה. אמר לי, ת"ח, הא כתיב ונהר יוצא מעדן להשקות את הגן. מאן הוא נהר דיוצא מעדן דא בינה. ובג"כ ההוא נהר, י' סתים בגייה. ויו"ד פשיט נהרא דא מכל סטרוי. ודא היא ד', לבתר אפיקת בן תחותה דאיהו ו', כגוונא דא ה'. בג"כ הוא י"ה. לבתר אולידת ואפיקת האי בן, ושוייה לקמה, ובגין כך יה"ו, דהא ו' לקמה יתיב, לינקא ליה. ועל כך תנינן במתניתא דילן, ה' ד' הות, מדאתחבר דכורא עמה אתעברת מחד בן, ואקרי ה'. לבתר אולידת ואפיקת ו' ההוא בן, וקאים לקמה. ועל האי כתיב, ונהר יוצא מעדן, מניה נפיק ודאי, להשקות את הגן, לינקא ליה.

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

540. הוֹינָא אַחִיר בִּידֵיהּ, וְנָשִׁיק בִּידוּי. אֲנָא בְהֵאִי עֲרוּנָא אֲתַעֲרָנָא, בְּכִי וְחִינֵךְ, וְהוּוּ תַלְתָּא יוֹמִין דְּלֵא אֲכִילָנָא מִיַּדֵּי. חֵד מַחְדוּתָא, וְחֵד דְּלֵא זְכִינָא לְמַחְמֵי לִיהּ זְמָנָא אַחְרָא. וְעַם כָּל דָּא, בֵּיהּ אֲתַקְשְׁרָנָא תְדִירָא. דְּהָא כֵּד נְהִירָא לִי שְׁמַעְתָּתָא, חֲמִינָא דִּיוֹקְנִיהּ, דְּאֲתַעֲרָ קַמָּאי, זְכָאִין אִינוּן צְדִיקָיָא, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאֲתֵי, עֲלִייהוּ כְּתִיב, אֲךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יֵשְׁבוּ יִשְׂרָאֵל אֲתַ פְּנִיךָ.
(ע"כ אידרא דמשכנא)

24. "And all things that I have said to you be mindful of"

We are told that it is important to serve God so that He will be mindful that no harm will befall us, and that we must make no mention of the name of other Elohim. Rabbi Yehuda says that the Torah cautions man in numerous places to observe the precepts of the Torah, because the whole Torah is the name of the Holy One, blessed be He.

541. "And all things that I have said to you be mindful of (Heb. tishameru)" (Shemot 23:13). HE ASKS: Why is the passive 'tishameru'? Should it not use the active form? HE ANSWERS: 'tishameru' is correct referring to "all things that I have said to you" meaning, I stressed the point of serving Me, be mindful that no harm will befall you. "tishameru (also: 'be guarded')": by My protection alone. "and make no mention of the name of other Elohim" (Ibid.), is to be understood as we established. Another explanation of the verse "and make no mention of the name of other Elohim" meaning, Do not refer to it, lest you will fall among nations in other lands and may become fulfilled what is written in a verse "and there shall you serve other Elohim... (Devarim 28:36).

541. וּבְכָל אֲשֶׁר אָמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ וְגו'. מֵאִי תִשְׁמְרוּ, תִּשְׁמְרוּ מִבְּעֵי לִיהּ. אֵלֵא תִשְׁמְרוּ וְדֵאִי, מֵאִי אֲשֶׁר אָמַרְתִּי אֵלֵיכֶם, כְּלוּמַר דְּאֲגִזְמִית לְכוּן עַל מִימַר פּוֹלְחָנִי. תִּשְׁמְרוּ, דְּלֵא יִמְטִי עֲלֵיכוּן שׁוּם בִּישׁ. תִּשְׁמְרוּ מֵהֵיאָ שְׁמִירָה וְנִטּוּרָא דִּילִי בְּלִבְדִּי. וְשֵׁם אֱלֹהִים אַחֲרִים לֹא תִזְכְּרוּ, לֹא תִזְכְּרוּ כְּמָה דְּאֹקִימָנָא. ד"א וְשֵׁם אֱלֹהִים אַחֲרִים לֹא תִזְכְּרוּ, כְּלוּמַר, לֹא תִסְבְּבוּן, דְּתַפְּלוּן בִּינֵי עַמְמֵי בְּאַרְעָא אַחְרָא. וְיִקּוּם בְּכוּ מַה דְּכְתִיב, וְעַבַדְתֶּם שֵׁם אֱלֹהִים אַחֲרִים וְגו'.

542. Another explanation for "And all things that I have said to you be mindful of." Rabbi Yehuda commenced, "Hear, My people, and I will testify against you...there shall be no strange El among you...I am Hashem your Elohim who brought you out of the land of Egypt" (Tehilim 81:9-11). David spoke these verses with the Holy Spirit; Let's examine them. "Hear, My people": in numerous places Torah cautions man, in numerous places the Holy One, blessed be He, cautions man and it is for the benefit of man, so he will observe the precepts of the Torah. He who is observant of Torah ways, and is occupied with it, is considered as occupied with the Holy Name.

542. ד"א וּבְכָל אֲשֶׁר אָמַרְתִּי אֵלֵיכֶם תִּשְׁמְרוּ. רַבִּי יְהוּדָה פָּתַח, שְׁמַע עִמִּי וְאֶעִידָה בְּךָ וְגו', לֹא יִהְיֶה בְּךָ אֵל זֶר וְגו'. אָנֹכִי יְיָ אֱלֹהֶיךָ הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם וְגו'. הֵנִי קְרָאן, אֲמַרְן דְּוֹד בְּרוּחַ קוּדְשָׁא, וְאִיתַּ לְאַסְתַּכֵּל בְּהוּ. שְׁמַע עִמִּי בְּכְמָה אֲתֵרִין אֲזַהֲרָא אוּרִייתָא לְב"נ. בְּכְמָה אֲתֵרִין קוּדְשָׁא בְּרִיךְ הוּא אֲזַהִיר בֵּיהּ בְּבֵר נֶשׁ. וְכֵלָא לְתוּעֵלְתָּא דְּבֵר נֶשׁ. בְּגִין דִּינִטֵּר פְּקוּדֵי אוּרִייתָא, דְּכָל מָאן דִּינִטֵּר אֲרַחֵי דְּאוּרִייתָא, וְאַשְׁתַּדֵּל בְּהּ, כְּמָאן דְּאַשְׁתַּדֵּל בְּשִׁמָּא קְדִישָׁא.

543. We learned, the whole Torah is the name of the Holy One, blessed be He, and one who is occupied with it is considered to be occupied with the Holy Name, as the whole Torah is one Holy Name, a supernal name, a name incorporating OTHER names. One who deducts one letter from it is considered causing a defect in the Holy Name. We learned, "and make no mention of the name of other Elohim." MEANING, do not add or detract from the Torah, AS HE CAUSES A DEFECT IN THE HOLY NAME AND STRENGTHENS OTHER ELOHIM. Rabbi Chiya said: "the name of other Elohim" refers to those occupied with foreign books not of Torah. "neither let it be heard out of your mouth"; it is forbidden even to mention them, learn from them, especially AN EXPLANATION on the Torah.

544. Rabbi Yehuda taught it thus. What is the reason for the verse, "the name of the other Elohim" and adjacent to it is this verse, "You shall keep the feast of unleavened bread" (Shemot 23:15). The explanation is that one who keeps not this, "THE FEAST OF UNLEAVENED BREAD" is equivalent to one who lacks faith in the Holy One, blessed be He. Why? The matter is closely connected to it. Rabbi Yitzchak said: So it is with all other holidays and festivals, as they are all connected with the Holy Name. About this we learned, it is written, "Three times in the year" (Ibid. 17), because from them is Faith suspended, BEING THE SECRET OF THE THREE COLUMNS THAT MALCHUT, CALLED FAITH IS CONSTRUCTED FROM.

25. Every man of Yisrael, who is circumcised, should be presented

Rabbi Elazar tells us that every circumcised man of Yisrael needs to be seen before the Holy King in order to receive the blessings that flow from the fountain. Through a story he illustrates that Yisrael must remain separated from the unbelievers.

545. "...all your males shall appear" (Ibid.). HE ASKS: Why "all your males"? Rabbi Elazar said, literally all males for they receive the blessing from the fountain of the spring, DENOTING YESOD. From here we learned that every circumcised Jew needs to be seen before the Holy king in order to receive the blessings from the fountain of the spring. This is the essence of the verse "according to the blessing of Hashem your Elohim which he has given you" (Devarim 16:17), and, "before the Master, Hashem." As explained, THE MASTER IS YESOD, because from there the blessings flow, and they receive blessings. Fortunate is the lot of Yisrael above that of other nations.

543. דְּתַנִּינָן, אֹרִייתָא כְּלָא שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וּמֵאן דְּמִשְׁתַּדֵּל בֵּהּ, כְּמֵאן דְּמִשְׁתַּדֵּל בְּשְׁמָא קְדִישָׁא בְּגִין דְּאֹרִייתָא כְּלָא, חַד שְׁמָא קְדִישָׁא הוּא. שְׁמָא עֲלָא, שְׁמָא דְּכֻלִּיל כָּל שְׁמֵהּ. וּמֵאן דְּגָרַע אוֹת חַד מִינֵהּ, כְּאִילוּ עָבִיד פְּגִימוֹתָא בְּשְׁמָא קְדִישָׁא. תַּאנָּא, וְשֵׁם אֱלֹהִים אַחֲרִים לֹא תִזְכִּירוּ, לֹא תוֹסִיף עַל אֹרִייתָא, וְלֹא תִגְרַע מִינֵהּ. רַבִּי חֵיטָא אָמַר, וְשֵׁם אֱלֹהִים אַחֲרִים, דָּא מֵאן דִּיתְעַסֵּק בְּסַפְרֵין אַחֲרָנִין, דְּלֹא מְסַטְרָא דְּאֹרִייתָא. לֹא יִשְׁמַע עַל פִּיךָ, דְּאִסּוּר אֲפִילוּ לְאֲדַבְרָא לֹון, וְלִמְלִיף מְנִייהוּ טַעְמָא, כָּל שָׁבֵן עַל אֹרִייתָא.

544. רַבִּי יְהוּדָה מְתַנִּי הֵכִי, מֵאִי טַעְמָא כְּתִיב וְשֵׁם אֱלֹהִים אַחֲרִים, וְסָמִיךְ לִיה אֶת חַג הַמִּצּוֹת תִּשְׁמֹר. אֲלֵא, מֵאן דְּלֹא נָטִיר הָאִי, כְּמֵאן דְּלֹא נָטִיר מְהִימְנוֹתָא דְּקוּדְשָׁא בְּרִיךְ הוּא. מֵאִי טַעְמָא. מְשׁוּם דְּבֵיהּ אַחֲוִידָא מְלָה. אָמַר רַבִּי יִצְחָק, וְכֵן בְּכָל שָׂאָר זְמָנִין וְחֻגִין, דְּהָא כְּלָהוּ אַחֲוִידָן בְּשְׁמָא קְדִישָׁא עֲלָא. וְעַל דָּא תַנִּינָן, מֵאִי דְּכְתִיב שְׁלֹשׁ פְּעָמִים בְּשָׁנָה, מְשׁוּם דְּבֵהוּ תְּלִיא מְהִימְנוֹתָא.

545. יִרְאֶה כָּל זְכוּרָךְ, אֲמַאי כָּל זְכוּרָךְ. א"ר אֶלְעָזָר כָּל זְכוּרָךְ מִמֶּשׁ. בְּגִין דְּנִטְלִין בְּרַבְתָּא, מִמְּבוּעָא דְּנַחְלָא. מְכַאן תַּנִּינָן, כָּל בַּר יִשְׂרָאֵל דְּאֶתְגָּזַר, בְּעֵי לְאַתְחַזָּא קָמִי מְלַכָּא קְדִישָׁא, בְּגִין דְּנִטְלִין בְּרַבְתָּא, מִמְּבוּעָא דְּנַחְלָא. הֵה"ד, כְּבִרְכַת יְיָ אֱלֹהֶיךָ אֲשֶׁר נָתַן לְךָ. וּכְתִיב אֵל פְּנֵי הָאָדוֹן יְיָ, כְּמָה דְּאֹקִימָנָא, דְּמִתְמָן מְרִיקָן בְּרַבָּאן, וְנִטְלִין בְּרַבְתָּא. זְבָאָה חוֹלְקִיהוֹן דְּיִשְׂרָאֵל, מְכָל שָׂאָר עַמִּין.

546. One time Yisrael made a pilgrimage TO JERUSALEM to celebrate the festival and there were non-Jews among them. That year no blessings were present in the world. They came and asked Rav Hamnuna Saba. He said to them, did you see any sign TO INDICATE THAT THE PILGRIMAGE WAS UNFAVORABLE? They replied, we did see a sign; when we returned from there, all roads were blocked by water, there were clouds and darkness so that none of us who went there were unable TO RETURN. Furthermore, when we came to be seen, the surface of the heavens became dark and stormy. He said to them, for sure either there were among you some uncircumcised people or idol worshippers. For in such moments, the blessing reaches only circumcised Yisrael. The Holy One, blessed be He, looks for that sign and blesses them.

547. The next year, they made pilgrimage, and idol worshippers were dispersed with them. When they ate of the meat of the sacrifice and were rejoicing, they saw the idol worshippers look like a wall, NAMELY SAD. They watched how everybody made the blessing but they did not. They told this in a court of law. They came and asked them, what part of the sacrifice did you eat? They did not know. Inquiring showed they were non Jews and they were slain. They said, blessed is the Merciful One who saved His people. The blessing rests only with Yisrael, holy seed, children of Faith, children of truth. That year the blessing in the world reached its zenith. They explained, "Surely the Righteous shall give thanks to Your name..." (Tehilim 140:14).

548. Rabbi Chiya said, due to the merit of circumcised Yisrael, the enemy is humbled before them and they inherit their land. Come and behold: it is written, "all you males appear" (Shemot 34:23), MEANING CIRCUMCISED MALES, then it is written: "For I will cast the nations before you, and enlarge your borders" (Ibid. 24). MEANING, IN THE MERIT OF CIRCUMCISION, the Holy One, blessed be He, WHO POSSESSES JUDGMENT AND MERCY, uproots dwellers from their place, REFERRING TO THE ENEMY, and replaces dwellers to their place MEANING THE CHILDREN OF YISRAEL. For this reason, "all you males appear before the master, Hashem," NAMELY THE HOLY ONE, BLESSED BE HE, WHO IS TIFERET POSSESSING JUDGMENT AND MERCY AND SO HE CAN UPROOT SOME AND REPLACE WITH OTHERS. Rabbi Yehuda said, "the master" resembles the words in the verse, "Behold, the master, Hashem Tzevaot, shall lop the bough with terror" (Yeshayah 10:33), WHICH REFERS TO UPROOTING DWELLERS. "And there shall come forth a rod..." (Yeshayah 11:1) REFERS TO BRINGING BACK DWELLERS. It is all the same, JUDGMENT AND MERCY WORKING TOGETHER and he uproots dwellers and settles other dwellers. Rabbi Yitzchak said, there is a master WHICH IS TIFERET, and there is a master (Heb. adon) WHICH IS YESOD. All are dependent in one, NAMELY MALCHUT CALLED ADONAI.

546. זמנא חדא, סליקו ישראל למחג חגא, ואתערבו עכו"ם בהדיהו, והוא שתא לא אשתכח ברכתא בעלמא. אתו שאילו לרב המנונא סבא, אמר להו, חמיתון סימנא בקדמיתא בהאי א"ל, סימנא חמינן, דכד תבנא מהתם, כל ארחין אסתימו ממיא, ועננא, וחשוכא אשתכח, דלא יכלין למהך כל אינון דסליקו לתמן. ועוד, בשעתא דעאלנא לאתחזאה אפי שמיא אתחשכו ואתרגיו. אמר להו, ודאי או אית בינייכו בני נשא דלא אתגזרו, או עכו"ם סליקו בהדייכו. דהא לא אתברכאן בההיא שעתא, בר מאינון ישראל דאתגזרו. ובהאי את קדישא מסתפל קודשא בריך הוא, וברין לון.

547. לשתא אחרא סליקו, וסליקו אינון עכו"ם, דאתערבו בהדיהו, כד הוּו אכלין קרבניא, והוּו חדאן. וחמו לאינון עכו"ם, דטפסאן בקוטרניהו לקוטרא דכותלא. אשגחו בהו דכלא מברכין, ואינון לא בריכו. אתו ואמרו מלה לבי דינא, אתו ושאיילו לון, אמרו, האי דאכלתון, חולקא דלכון, מאן קורבנא הוה. לא הוה בידיהו. בדקו ואשכחו דאינון עכו"ם, וקטלו לון. אמרו, בריך רחמנא דשויב לעמיה, דודאי לית ברכתא שריא, אלא בישראל, זרעא קדישא, בני מהימנותא, בני קשוט. וההיא שתא אשתכח ברכתא בעלמא, בשלימו. פתחו ואמרו, אך צדיקים יודו לשמך וגו'.

548. ר' חייא אמר, בזכות ישראל גזירין, אתכנעו שנאיהון תחותיהון, וירתי אחסנתהון. ת"ח מה כתיב, יראה כל זכורך. וכתיב בתריה, כי אורישי גוים מפניך והרחבתי את גבולך. דקודשא בריך הוא עקר דיורין מאתריהו, ואתיב דיורין, לאתריהו. בגיני כך יראה כל זכורך את פני האדון יי'. רבי יהודה אמר, האדון. כמה דכתיב, הנה האדון יי' צבאות מסעף פוארה וגו', ויצא חוטר וגו', וכלא חד, מעקר דיורין ואתיב דיורין. ר' יצחק אמר, אית אדון, ואית אדון, וכלא בחד תלוא.

Rabbi Yosi says that Adonai refers to "visions of Elohim," that includes Zeir Anpin and Malchut. Rabbi Yehuda adds that sometimes the celestial are called with names of the lower levels, and sometimes the lower are called by names of the celestial.

549. Rabbi Yehuda said: Adonai, WHEN WRITTEN OUT FULLY, IS SPELLED Aleph Lamed Pe, Dalet Lamed Tav, Nun Vav Nun, Yud Vav Dalet, is called 'the Holy One, blessed be He,' DENOTING ZEIR ANPIN, NOT YUD HEI VAV HEI, AS IT IS WRITTEN. That which is pronounced as written IS CALLED 'ADONAI'. Who is it? Rabbi Yosi said: It refers to "visions of Elohim," MEANING MALCHUT, CALLED 'VISION'. HE ASKS: it is written visions, PLURAL NUMBER, why IS IT WRITTEN visions? HE ANSWERS: IT INCLUDES ALSO the entirety of all, Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, DENOTING ZEIR ANPIN. He asks, Visions of what? IF TO THE NAME YUD HEI VAV HEI, OR THE NAME ADONAI? HE ANSWERS: Aleph Lamed Pe, Dalet Lamed Tav, Nun Vav Nun, Yud Vav Dalet, AS BOTH ARE THUS PRONOUNCED. The one, MALCHUT, is pronounced as written, while the other, ZEIR ANPIN, is not pronounced as it is written, WITH THE NAME YUD HEI VAV HEI BUT PRONOUNCE AS THIS NAME ADONAI. And so it is written "visions of Elohim," IN THE PLURAL NUMBER FOR IT INCLUDES ZEIR ANPIN AND MALCHUT. FOR THIS REASON, BOTH ARE CALLED BY THE NAME 'ADON ('MASTER')'. THIS IS THE REASON FOR THE WORDS OF RABBI YITZCHAK.

550. Rabbi Yehuda ALSO said: Sometimes the celestial are called with terms of the lower, and sometimes the lower are called by names of the celestial. And so it WRITES "the master, Hashem" with a supernal name, ZEIR ANPIN which is Adonai, WHICH IS A LOWER NAME, MALCHUT. In many ways are the words clarified. Blessed is the Merciful One, blessed is His name for ever and ever.

27. The kisses

Rabbi Yitzchak opens with "Let him kiss me with the kisses of his mouth," and explains that kisses are the clinging of one spirit with another, as the mouth emits and is the source of the breath, or spirit. One whose soul departs through a kiss joins the spirit of the Holy One blessed be He, never to part from Him.

551. "Behold I send an angel before you..." (Shemot 23:20). Rabbi Yitzchak commenced the discussion with: "Let him kiss me with the kisses of his mouth..." (Shir Hashirim 1:2) The Congregation of Yisrael, MEANING THE SHECHINAH says "Let him kiss me." HE ASKS: What is the reason for writing "Let him kiss me?" It should say, 'Let him love me.' Wherefore "Let him kiss me"? HE ANSWERS: we learnt that kisses are the clinging of one spirit with another, so therefore a kiss is by mouth, as the mouth emits and is the source of the breath (also: 'spirit') so a kiss is with the mouth with love, spirits clinging one to another that do not part.

552. And so, one whose soul departs through a kiss, it joins another spirit, MEANING THE SPIRIT OF THE HOLY ONE, BLESSED BE HE, a spirit never to part from him. This is what is meant by a kiss. So The Congregation of Yisrael said "Let him kiss me with the kiss of his mouth" in order that one spirit cling to the other and never part.

549. רבי יהודה אמר, אֲדֹנָי: אֵלֶּף דְּלִית נֹן יוֹד, קוֹדֶשׁא בְּרִיךְ הוּא אֶקְרִי, וְהוּא דְאֶקְרִי, כְּמָה דְאִיהוּ כְּתִיב. וּמָאן הוּא. רַבִּי יוֹסִי אוֹמֵר, מֵרֵאֵת אֱלֹהִים. מֵרֵאֵת כְּתִיב. וּמָהוּ מֵרֵאֵת. שְׁלִימוֹ דְכֻלָּא, יוֹד ה"א וְא"ו ה"א. מֵרֵאֵת לְמָאי אִיהוּ אֵלֶּף דְּלִי"ת נֹן יוֹד, הָאִי אֶקְרִי כְּכַתְּבוּ, וְהָאִי לֹא אֶקְרִי כְּכַתְּבוּ, וּבְגִינֵי כֵן אֶקְרִי בְּהָאִי, וְעַל כֵּן מֵרֵאֵת אֱלֹהִים כְּתִיב.

550. רבי יהודה אמר, לְזִמְנִין, עַלְאִין אֶקְרוּן בְּשֵׁמָא דְתַתְּאִין. וְלְזִמְנָא, תַּתְּאִין אֶקְרוּן בְּשֵׁמָא דְעַלְאִין. הָאֲרֵן יוֹ, בְּשֵׁמָא עַלְאָה אֲדֹנָי הוּא. וְהָאִי אוֹקִימְנָא מְלִי. וּבְגוּוּנִין סְגִיָאִין אֶתְפָּרְשֵׁן מְלִי, וְכֻלָּא חַד. בְּרִיךְ רַחֲמָנָא בְּרִיךְ שְׁמִיהּ לְעַלְמֵי וְלְעַלְמֵי עַלְמִין.

551. הִנֵּה אֲנֹכִי שׁוֹלַח מֵלָאךְ לְפָנֶיךָ וְגו'. רַבִּי יִצְחָק פִּתַּח, יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ וְגו' אִמְרָה כְּנֶסֶת יִשְׂרָאֵל, יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ. מָאי טַעְמָא יִשְׁקֵנִי, יֵאָדְבֵנִי מִבְּעֵי לִיהּ, אִמָּאי יִשְׁקֵנִי. אֵלָא הֵכִי תִנְיִן, מָאי נְשִׁיקוֹת אֲרַבְּקוֹתָא דְרוּחָא בְּרוּחָא. דְּבְגִינֵי כֵן נְשִׁיקָה בְּפִהּ, דְּהָא פּוּמָא אֶפְקוֹתָא וּמְקוֹרָא דְרוּחָא הוּא, וְעַל דָּא נְשִׁיקִין בְּפּוּמָא, בְּחִיבוּתָא, וְדְבָקִין רוּחָא בְּרוּחָא, דְּלֹא מֵתְפָּרְשֵׁן דָּא מִן דָּא.

552. וְעַל דָּא מָאן דְּנִפְיָק נְשִׁמְתִּיהּ בְּנְשִׁיקָה, מֵתְדַבֵּק בְּרוּחָא אַחְרָא. בְּרוּחָא דְלֹא מֵתְפָּרֵשׁ מִנִּיהּ. וְהִוִּינוּ אֶקְרִי נְשִׁיקָה. וְעַל דָּא אִמְרָה כְּנֶסֶת יִשְׂרָאֵל, יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ, לְאֲרַבְּקָא רוּחָא בְּרוּחָא, דְּלֹא יִתְפָּרֵשׁ דָּא מִן דָּא.

553. "for your loves are better than wine" (Ibid.). Why mention here wine? Does it not write, "But they also reel through wine" (Yeshayah 28:7), and "Do not drink wine or strong drink, you, nor your sons with you" (Vayikra 10:9), so why mention wine here? Rabbi Chiya said, it is of the wine of the Torah, MEANING, THE MOCHIN OF ZEIR ANPIN CALLED TORAH AND THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH ARE CALLED WINE. Rabbi Chizkiyah said, hence it is written, "and wine that makes glad the heart of man" (Tehilim 104:15), AND THIS REFERS TO WINE OF TORAH. And so it is written: "for your loves are better than wine," AS THEY ARE BETTER for joy of the heart; more than wine that makes me happier than everything else.

554. Rabbi Yehuda said, it is written, "And Jacob kissed Rachel, and raised his voice, and wept" (Beresheet 29:11). HE ASKS: why did he cry? HE ANSWERS: when his spirit clung to her, his heart could not hold out, so he wept. One may inquire about: "and kissed him: and they wept" (Beresheet 33:4). HE ANSWERS: As we learned, why are there dots over the word "and kissed him"? It is because his spirit did not cling to him at all. About this is written, "but the kisses of an enemy are profuse (also: 'deceptive')" (Mishlei 27:6). What is meant by "but the kisses of an enemy are profuse"? but one who kisses with love, spirits cling one to another, clinging with love. One who does not kiss with love, there is no clinging but deception. What is meant by "deceptive"? It is coarseness, as the spirit does not cling with that kiss and it does not cling at all. So therefore it is written: "Let him kiss me with the kisses of his mouth," which is the clinging of spirit to spirit.

28. "Behold I send an angel before you"

This section talks again about the spirit clinging to Hashem. Moses realized that the angel of "Behold I send an angel before you" would constitute a separation from Yisrael, and he wished the presence of Hashem to be with him. Rabbi Aba says that one should not mix a lower matter with a higher one; the outside should not nurse from an inner level, as the inner represents holiness and the outer represents uncleanness. Rabbi Shimon clarifies the matter by saying that the angel was meant only to guard Yisrael, and it did not mean there would be a separation from Hashem, although other commentators on Torah have disagreed on this point. Rabbi Shimon concludes that Moses did not want an angel, as it is written, "And he said, if now I have found favor in Your sight, Adonai, let my Lord, I pray You, go among us."

555. We learned, as long as the Holy One, blessed be He, goes with Yisrael, a spirit, so to speak, clings to a spirit. About this is written, "But you that did cleave to Hashem" (Devarim 4:4), with all types of clinging, with no parting one from another. When it was said, "Behold I send an angel before you" (Shemot 33:2), Moses realized this would constitute a separation FROM YISRAEL so he said, "If Your presence go not with me, carry us not up from here" (Shemot 33:15).

553. כִּי טוֹבִים דוֹרֵיךְ מֵיַיִן, מֵאֵי בְּעֵי הַכָּא יַיִן, וְהָא כְּתִיב וְגַם אֵלֶּה בֵּינָן שָׁגוּ וְגו', וּכְתִיב יַיִן וְשָׁכַר אֵל תִּשְׁתֵּה אֶתְּהָ וּבְנִיךְ, מֵאֵי טַעְמָא הַכָּא יַיִן. רַבִּי חֵיָא אָמַר, מֵיַיִנָּה דְאֻרְיִיתָא. רַבִּי חֲזַקְיָה אָמַר, דָּא דְכְּתִיב וַיַּיִן יִשְׁמַח לִבְבִּי אָנוּשׁ, וְעַל דָּא כְּתִיב, כִּי טוֹבִים דוֹרֵיךְ מֵיַיִן, לְחַדְוֹתָא דְלִבָּא. מֵיַיִן, דְּחַדִּי לִי יִתִּיר מִכֻּלָּא.

554. רַבִּי יְהוּדָה אָמַר, כְּתִיב, וַיִּשַׁק יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת קוֹלוֹ וַיִּבְךְ, אָמַי קָא בְּכָה. אֵלֶּה בְּאַתְדַּבְּקוֹתָא דְרוּחָא בְּהָ, לָא יָכִיל לִבָּא לְמַסְבֵּל, וּבְכָה. וְאִי תֵימָא, הָא כְּתִיב, וַיִּשְׁקֶהוּ וַיִּבְכּוּ. תְּנִינָן, אָמַי נְקוּד וַיִּשְׁקֶהוּ, אֵלֶּה דְלָא אֶתְדַּבֵּק בֵּיהּ רוּחָא כֻּלָּל, וְעַל דָּא כְּתִיב, וְנִעְתְּרוֹת נְשִׁיקוֹת שׁוֹנָא. מֵאֵי וְנִעְתְּרוֹת נְשִׁיקוֹת שׁוֹנָא. אֵלֶּה מֵאֵן דְּנִשְׁיֵק בְּחִבּוּתָא, מִתְדַּבֵּק רוּחִיהּ בְּרוּחִיהּ, בְּדַבִּיקוֹתָא דְחִבּוּתָא וּמֵאֵן דְּלָא נְשִׁיק בְּחִבּוּתָא, לָאוּ בְּדַבִּיקוֹתָא הוּא, אֵלֶּה וְנִעְתְּרוֹת. מֵאֵי נִעְתְּרוֹת. גְּסוּתָא, דְּלָא דְבִיק רוּחִיהּ בְּהוּא נְשִׁיקָה. וְלָא אֶתְדַּבֵּק בֵּיהּ כֻּלָּל. וּבְגִינֵי כֵךְ כְּתִיב, יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהּ, דְּהוּא דְבִקוֹתָא רוּחָא בְּרוּחָא.

555. תֵּנָא, כֻּל זְמַנָּא דְקוּדְשָׁא בְּרִיךְ הוּא אֲזִיל בְּיִשְׂרָאֵל, כְּבִיכּוֹל אֶתְדַּבֵּק רוּחָא בְּרוּחָא, וְעַל דָּא כְּתִיב, וְאַתֶּם הִדְבַּקְתֶּם בֵּינֵי, וּבְכֹל אֵינּוֹן גְּוֹוֵי דְבִיקוֹתָא, וְלָא מִתְפָּרְשָׁא דָא מִן דָּא. בְּשַׁעֲתָא דְאֶתְמַר הִנֵּה אָנֹכִי שֹׁלַח מִלְאָךְ לְפָנֶיךָ, יִדַע מֹשֶׁה דְפָרִישׁוֹתָא הוּא. אָמַר אִם אֵין פָּנֶיךָ הוֹלְכִים אֵל תַּעֲלֵנוּ מִזֶּה.

556. Rabbi Aba said, what is written before this verse, "The first of the firstfruits of your land you shall bring to the house of Hashem your Elohim. You shall not boil a kid in its mother's milk" (Shemot 34:26). HE ASKS: what is it trying to imply with these words? HE ANSWERS: do not mix a lower matter with an upper, the outside should not nurse from an inner. What is the difference between them? The outer, MEANING THE KID, represents the aspect of uncleanness, while the inner, MEANING ITS MOTHER, represents holiness. Who is his mother? It is the Congregation of Yisrael, MALCHUT called 'mother', FOR THE EXTENSION OF MALCHUT REACHES UNTIL THE KLIPOT IN THE SECRET OF "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5). "...its mother's milk..." MEANS that those who are not supposed to, must not suckle from that side.

557. Here is written, "Behold I send my angel before you," SO YISRAEL WHO ARE THE INNERMOST AND ARE CLINGING WITH HASHEM, ARE GIVEN OVER TO THE ANGEL, REPRESENTING THE OUTER ASPECT. Moses said, I received a promise from You, that You would never part from us, FOR AS A RESULT OF THE PRECEPT OF THE FIRSTFRUITS THE OUTER WORLD SHOULD NOT INTERMINGLE WITH THE INNER AS EXPLAINED. Surely, "If Your presence go not with me, carry us not up from here. For in what shall it be known..." ONE MUST NOT INSIST THAT THE LATTER VERSE IS QUOTED FROM KI TISA, AS THERE IS NO CHRONOLOGICAL ORDER IN THE TORAH.

558. Rabbi Elazar said: This statement the Holy One, blessed be He, uttered out of love for Yisrael and to find favor with them. It is similar to the case of a king who wanted to go with his son and not forsake him. The son came but feared to ask the king to go with him. The king spoke up to say, general so and so will go along to protect you, later he said, be careful of him as he is not a perfect man. The son said: If so, either I stay here or you go with me but I will not part from you. So the Holy One, blessed be He, first said, "I send an angel before you, to keep you in the way." Later He said, be careful of him... At that moment, Moses said, "If Your presence go not with me..."

559. Rabbi Shimon arrived, found him, RABBI ELAZAR, SPEAKING THIS STATEMENT. He said: Elazar, my son, what you are saying is fine. But come and behold: in this place when the Holy One, blessed be He, said, "Behold I send an angel..." Moses said nothing, or retorted. Why? At this point there was no separation from Him, AS THE ANGEL WAS SENT ONLY TO GUARD THEM, and this matter was established with the friends. HOWEVER THINGS WERE DIFFERENT REGARDING THE VERSE "AND I WILL SEND AN ANGEL BEFORE YOU: AND I WILL DRIVE OUT...FOR I WILL NOT GO UP IN YOUR MIDST..." (SHEMOT 33:2). Others understand these passages in an opposite fashion; HERE THE VERSE INDICATES SEPARATION WHEREAS THERE, THERE IS NO SEPARATION. The early commentators did not see it this way. When you look into the matter, everything turns out to be fine, each based their community using one interpretation.

556. רַבִּי אַבָּא אָמַר, מִה בְּתִיב לְעוֹלָא מִן דָּא, רֵאשִׁית בְּכוּרֵי אֲדָמְתָךְ תָּבִיא בֵּית יוֹי אֱלֹהֶיךָ לֹא תִבְשַׁל גְּדִי בְחֵלֶב אֱמוּ. מֵאֵי קָא מִיּוּרֵי. אֱלֹא דְלֹא לְעֵרְבָא מִלָּה תִתְּאָה בְעֵלְאָה, דְלֹא יִנְקָא סְטֵרָא דְלִבְר, מְסֵטֵרָא פְנִימָאָה. מִה בֵּין הָאֵי לְהָאֵי. דָּא דְלִבְר, מְסֵטֵרָא דְמִסְאָבָא. וְדָא דְלִגּוּ, בְּסֵטֵרָא קְדִישָׁא. מֵאֵן אֱמוּ. דָּא כְּנִסַּת יִשְׂרָאֵל, דְאִתְקְרִי אִם. בְּחֵלֶב אֱמוּ, דְלֹא יִנְיֹק מֵהָאֵי סְטֵרָא, מֵאֵן דְלֹא אֲצִטְרִיךְ.

557. וְהִכָּא בְתִיב, הִנֵּה אֲנֹכִי שֹׁלַח מִלְאַךְ לְפָנֶיךָ. אָמַר מֹשֶׁה, הָא קְבִילְנָא בְטַחוּנָא מִינְךָ, דְלֹא תִתְפָּרֵשׁ מִינִי, וְדָאֵי אִם אֵין פְּנִיךָ הוֹלְכִים אֶל תַּעֲלֵנוּ מִזָּה. וּבְמָה יִוָּדַע אִיפּוּא וְגו'.

558. אָמַר רַבִּי אֶלְעָזָר, מִלָּה דָּא לֹא קָאמַר קוּדְשָׁא בְרִיךְ הוּא אֱלֹא בְרַחֲמֵימוּתָא דְיִשְׂרָאֵל, וְלֹא תִפְיִסָּא בְהַדְרֵיהּ. לְמַלְכָּא דְהוּא בְעֵי לְמִיזֵל עִם בְּרִיָּה. וְלֹא בְעֵי לְשִׁבְקָא לִיה. אַתָּא בְרִיָּה, וּמִסְתַּפִּי לְמַבְעֵי לִיה לְמַלְכָּא דְיִיזִיל בְּהַדְרָה. אֶקְדִּים מַלְכָּא וְאָמַר, הָא לְגִיזוֹן פְּלִן יִזִּיל בְּהַדְרָךְ, לְמַנְטֵר לָךְ בְּאַרְחָא. לְבַתֵּר אָמַר אֶסְתַּמֵּר לָךְ מִנִּיָּה, דְהָא לֹא גִבֵּר שְׁלִים הוּא. אָמַר בְּרִיָּה, אֵי הֲכִי, אוּ אֲנָא אוֹתִיב הֲכָא, אוּ אַתָּ תִזִּיל עִמִּי, וְלֹא אִתְפָּרֵשׁ מִינְךָ. כֵּן קוּדְשָׁא בְרִיךְ הוּא, בְּקַדְמִיתָא אָמַר, הִנֵּה אֲנֹכִי שֹׁלַח מִלְאַךְ לְפָנֶיךָ לְשִׁמְרָן בְּדַרְךָ. וְלְבַתֵּר אָמַר הַשְּׁמֵר מִפְּנֵיו וְגו', בֵּיה שְׁעָתָא אָמַר מֹשֶׁה, אִם אֵין פְּנִיךָ הוֹלְכִים וְגו'.

559. אַתָּא ר"ש, אֶשְׁבַּח לְהוּ בְהָאֵי. אָמַר, אֶלְעָזָר בְּרִי שְׁפִיר קָאמַרְתָּ. אֲבַל ת"ח, בְּאַתֵּר דָּא לֹא אָמַר מִשָּׁה מְדִי, וְלֹא אִתִּיב מִלָּה לְקַבְּלִיה. מֵאֵי טַעְמָא. מִשּׁוּם דְהֲכָא לֹא אֶשְׁתַּכַּח פְּרִישׁוּתָא מִנִּיָּה. וְהָא אוּקִימָנָא מִלָּה דָּא, לְגִבֵּי חֲבַרְיָא. וְאִית דְּמַתְּנֵי אִיפְכָּא וְלֹא הֲכִי פִירְשׁוּהָ קְדָמָאֵי. וְכַד יִסְתַּכְּלוֹן מְלִי כֻלָּא שְׁפִיר, וְכֻלָּא בְּחַד מִלָּה אֲמַרֵי טַעְמִיָּהוּ.

560. When did Moses respond? This happened when He said, "and I will send an angel before you" AFTER WHICH IT IS WRITTEN: "FOR I WILL NOT GO UP IN YOUR MIDST." But here it is written: "Behold I send an angel" and the verse does not elaborate WITH THE WORDS "FOR I WILL NOT GO UP IN YOUR MIDST." Hence it says here "But if you shall indeed obey his voice, and do all that I speak" (Shemot 23:22), "all that I speak" exactly, so it writes next to it, "then I will be an enemy to your enemies, and an adversary to your adversaries" (Ibid.). All is dependent upon Him BLESSED BE HE. THERE IS NO SEPARATION HERE SO MOSES DID NOT ANSWER BACK.

561. Rabbi Yehuda said: If you question that in both VERSES we are talking about an actual angel WITH SEPARATION STILL Moses did not reply as he had no strong position SINCE WE SEE THAT EVEN WITH REGARD TO THE VERSE IN THE PORTION OF TISA, "AND I WILL SEND AN ANGEL BEFORE YOU," MOSES DID NOT IMMEDIATELY REACT. When did he answer? When the verse writes, "If Your presence go not with me, carry us not up from here," AS A REACTION TO THE VERSE, "MY PRESENCE SHALL GO WITH YOU, AND I WILL GIVE YOU REST" (SHEMOT 33:14). THERE HE COULD REACT. Rabbi Shimon said: In summary, Moses did not want an angel, as it is written: "And he said, If now I have found favor in Your sight, Adonai, let my lord, I pray You, go among us" (Shemot 34:9).

29. "You shall not boil a kid in its mother's milk"

Here we learn about the prohibition of eating meat with milk, and other dietary restrictions, all designed to prevent impurity from entering people due to the foods they consume. Like Daniel, those who guard themselves from impurity become perfect in the image of their Master, and cannot be harmed because His image is not removed from them.

562. Rabbi Yehuda said: Thus spoke Rabbi Aba regarding the verse, "You shall not boil a kid in its mother's milk" (Shemot 34:26): A KID, BEING OF THE OTHER SIDE, SHOULD NOT SUCKLE FROM THE SHECHINAH. It should write in the verse, "the mother's milk." Why write "its mother's milk"? If you say that the Congregation of Yisrael, BEING MALCHUT is the mother of an impure aspect, this is not so. For I have heard from Rabbi Shimon, the Congregation of Yisrael is the saintly mother, joined in the portion of Yisrael as it is written, "For Hashem's portion is His people" (Devarim 32:9).

563. Rabbi Shimon replied, well spoken, and the words of Rabbi Aba are fine. Things are intertwined. Come and see: Ima, BEING MALCHUT joined with them above in this aspect OF HOLINESS, and also that aspect OF IMPURITY. There are two, one to the right and one to the left, MEANING, EVERY ASPECT HAS RIGHT AND LEFT, so some of them are of the right and some of the left. They all depend upon that mother, the holy mother, NAMELY MALCHUT and are attached to her.

560. אִימְתִי אֶתִּיב מִשָּׁה. בְּזִמְנָא דְאָמַר, וְשִׁלַּחְתִּי לְפָנֶיךָ מִלְאָךְ. וּכְתִיב כִּי יֵלֶךְ מִלְאָכִי לְפָנֶיךָ, סֵתֵם וְלֹא פָרִישׁ מִלֵּה. וְעַד כְּתִיב, הֲכֵא, כִּי אִם שְׁמוּעַ תִּשְׁמַע בְּקוֹלוֹ וְעָשִׂיתָ כֹּל אֲשֶׁר אֲדַבֵּר. אֲשֶׁר אֲדַבֵּר דְּוָקָא וּכְתִיב וְאִיבַתִּי אֶת אוֹיְבֶיךָ וְצַרְתִּי אֶת צוֹרְרֶיךָ, וְכֹלֵא בֵּיהַ תְּלִיא.

561. ר' יְהוּדָה אָמַר, אִי תִימָא דִּתְרוּוִייהוּ מִלְאָךְ מִמֶּשׁ, מִשָּׁה לֹא אֶתִּיב עֲלֵייהוּ, דְּלֹא חֲמָא דּוּכְתָא. אִימְתִי אֶתִּיב. בְּזִמְנָא דְכְּתִיב אִם אֵין פְּנִיךָ הוֹלְכִים וְגו'. אָמַר ר' שְׁמַעוֹן, כֹּלֵל דְּכֹלֵא, מִשָּׁה לֹא בְּעָא מִלְאָכָא. דְּהָא כְּתִיב וַיֹּאמֶר אִם נָא מִצָּאתִי חֵן בְּעֵינֶיךָ אֲדִנִּי וְלֶךְ נָא אֲדִנִּי בְּקַרְבָּנוּ.

562. א"ר יְהוּדָה, הָאִי דְאָמַר ר' אַבָּא, דְכְּתִיב לֹא תִבְשַׁל גְּדִי בְחֵלֶב אִמּוֹ, בְּחֵלֶב הָאֵם מִבְּעֵי לֵיה, מֵאִי אִמּוֹ. וְאִי תִימָא, בְּנִסְתַּת יִשְׂרָאֵל אִמּוֹ דְּסִטְרָא דְּמִסְאָבָא, לֹאֹ הֲכִי, דְּהָא שְׁמַעְנָא דְאָמַר ר' שְׁמַעוֹן, בְּנִסְתַּת יִשְׂרָאֵל אִימָא קְדִישָׁא בְּחוֹלְקִיהּ דִּישְׂרָאֵל אֲתֵאֲחָדָא, דְכְּתִיב כִּי חֵלֶק יִי עִמּוֹ.

563. אָמַר ר' שְׁמַעוֹן, שְׁפִיר קְאָמְרַת. וְהָא דְרַבִּי אַבָּא שְׁפִיר וְכֹלֵא דָא בְּדָא תְּלִיא. תָּא חֲזִי, אִמָּא אֲתֵאֲחָדָא לְהוּ לְעֵילָא לְסִטְרָא דָא וְלְסִטְרָא דָא, וְתִרִין אִינּוֹן, חֲדָא וַיְמִינָא, וְחֲדָא לְשְׁמַאֲלָא. וּבְגִינִי כֶךְ, מְנַהוֹן לִימִינָא, וּמְנַהוֹן לְשְׁמַאֲלָא. וְכֹלְהוּ תְּלִיין בְּהָאִי א"ם, אִמָּא קְדִישָׁא, וְאֲתֵאֲחָדָן בֵּה.

564. When are they attached to her? When this mother suckles from the Other Side, and the sanctuary thus becomes unclean, and the mighty serpent begins to reveal himself. Then the kid suckles from the milk of its mother and harsh judgment arouses. So Yisrael need to hasten and come forth with firstfruits, and when they bring them need to commence to speak about Laban, MEANING, THE CHAPTER STARTING WITH THE WORDS, "AN ARAMMIAN ARAMI WISHED TO KILL MY FATHER" (DEVARIM 26:5). He wished through sorcery to control Jacob and his holy seed, but he was not permitted, and Yisrael was not given over to this side, AND SO THEY REMOVE THE POWER OF THE SERPENT SO THE KID WOULD NOT BE ABLE TO SUCKLE THE MILK OF HIS MOTHER. And so it says, "The first of the firstfruits...You shall not boil a kid in its mother's milk," so that side would not suckle on the milk of his mother, BEING MALCHUT, so it would not desecrate the sanctuary and awaken judgments.

565. As a result, those of the holy seed do not eat meat with milk, and so also those that trace their lineage from the HOLY aspect in order not to give any opening to that not desired. It depends all on one's actions, as a deed below is NEEDED to stir above. Fortunate is Yisrael more than all idol worshipping nations, for their Master said of them, "and Hashem has chosen you to be a special possession to Himself" (Devarim 14:2); and "For you are a holy people to Hashem your Elohim," and it is written, "You are the children of Hashem your Elohim..." (Ibid. 1).

566. Come and see, when deeds of Yisrael are unacceptable, the verse writes, "As for my people, children are their oppressors, and women rule over them" (Yeshayah 3:12), literally rule over them. So it is derived from the hidden lore of the text of King Solomon, and so we found therein. We also found, he who consumes food OF MEAT AND MILK during the same hour or in one meal, so they join together, AND HE IS CONSIDERED AS IF HE ATE MEAT AND MILK TOGETHER, forty days a kid roasted with its skin, MEANING ROASTED TOGETHER WITH ITS HEAD, appears to those above. A unit of impurity approaches him, causing unholy judgments to activate in the world.

567. If a son is born to him these days, a soul is borrowed from the Other Side, which is not supposed to be with him, AS IT DEFILES HIM, and the verse says, "you shall therefore sanctify yourselves and be holy..." (Vayikra 11:44). One who wishes to profane himself, he is assuredly defiled, as it is written: "that you should be defiled (Heb. venitmetem) by them" (Ibid. 43). Now the word 'venitmetem' is spelled in the verse without an Aleph MEANING a solid impurity more than all other IMPURITIES that he can not ever cleanse himself as with other impurities. Furthermore, he fears dangerous beasts, for he appears before them as a kid and they are capable of harming him because the image of man has been removed from him.

564. אִימְתִי אֶתְאַחֵדָן בָּהּ. בְּשַׁעֲתָא דְהָאִי אִם יִנְקָא מִסְטְרָא אַחְרָא, וּמִקְדָּשָׁא אֶסְתָּאב, וְחוּיָא תְקִיפָא שְׂאֵרֵי לְאַתְגַּלְאָה, כְּדִין גְּדִיָּא יִנְקָא מִחֶלְבַּא דְאִמְיָה, וְדִינִין מִתְעַרְיִן. וְעַל דָּא, יִשְׂרָאֵל קְדָמִין וְאִייתָאן בְּכוּרִים, וּבְשַׁעֲתָא דְמִייתִין לְהוּ, בְּעִינִין לְמִימְרָא וְלִמְפִתַּח בֵּיהּ בְּלִבָּן, דְּבַעָא בְּחֶרְשׁוּי אֱלִין, לְשַׁלְטָאָה בְּיַעֲקֹב, וּבְזֶרְעָא קְדִישָׁא, וְלֹא אֶתְיִיחֵיבּוּ בִיּוֹדֵיהּ, וְלֹא אֶתְמַסְרִין יִשְׂרָאֵל לְסִטְרָא דָּא. וְעַל דָּא כְּתִיב, רֵאשִׁית בְּכוּרֵי אֲדָמְתְךָ וְגו', לֹא תִבְשַׁל גְּדִי בְּחֶלֶב אִמּוֹ. וְלֹא יִנְקָא הֵהוּא סְטְרָא, מִחֶלְבַּא דְאִמְיָה, דְּהָא לֹא יִסְתָּאב מִקְדָּשָׁא, וְדִינִין לֹא מִתְעַרְיִן.

565. בְּגִינֵי כֵךְ, לֹא יִיכּוֹל בְּשֶׂרָא בְּחֶלְבַּא כָּל זֶרְעָא קְדִישָׁא, וְכָל מֵאן דְּאֶתִי מִסְטְרָא דָּא, דְּלֹא יְהִיב דִּוְכָתָא, לְמֵאן דְּלֹא אֶצְטְרִיךְ, דְּהָא בְּעוּבְדָא תְלִיָּא מְלֵתָא, בְּעוּבְדָא דְלִתְתָא, לְאַתְעַרָא לְעִילָא. זְכָאִין אִינוּן יִשְׂרָאֵל מִכָּל עַמִּין עַעְכוּ"ם, דְּמֵרִיחוּן קְרִי עֲלֵיהוּ, וּבְךָ בְּחֹר יִי לְהִיּוֹת לוֹ לְעַם סְגֻלָּה. וְכְתִיב כִּי עִם קְדוֹשׁ אֲתָה לִי יי אֱלֹהֶיךָ וְכְתִיב בְּנִים אֲתָם לִי יי אֱלֹהֵיכֶם וְגו'.

566. תָּא חֲזִי, בְּשַׁעֲתָא דִּישְׂרָאֵל לֹא אֶתְכַשְׁרוּ עוּבְדֵייהוּ, מַה כְּתִיב, עַמִּי נִוְגְשִׁין מְעוּלִל וְנָשִׁים מְשֻׁלוּ בּוּ. מְשֻׁלוּ בּוּ דִּיּוֹקָא, וְהָא אוֹקִימְנָא מְלִי בְּרִזָּא דְסִפְרָא דְשְׁלֵמָה מְלֵכָא. וְהִכִּי אֶשְׁכַּחֵן בֵּיהּ. תּוּ אֶשְׁכַּחֵן, דְּכָל מֵאן דְּאֶכִּיל הֵאִי מִיכְלָא דְאַתְחַבְּרָא בְּחֶרָא. בְּשַׁעֲתָא חֶרָא, אוּ בְּסַעוּדָתָא חֶרָא. אַרְבַּעִין יוֹמִין אֶתְחַזִּיא גְּדִיָּא מִקְלָסָא בְּקִלְפוּי, לְגַבֵּי אִינוּן דְּלְעִילָא, וְסִיעֲתָא מִסָּאבָא מִתְקַרְבִּין בְּהַדִּיָּה, וְגָרִים לְאַתְעַרָא דִּינִין בְּעֵלְמָא, דִּינִין דְּלֹא קְדִישִׁין.

567. וְאִי אוֹלִיד בְּרָא בְּאִינוּן יוֹמִין, אוּזְמִין לִיהּ נִשְׁמָתָא, מִסְטְרָא אַחְרָא, דְּלֹא אֶצְטְרִיכָא. וְכְתִיב וְהִתְקַדְּשִׁתֶם וְהִיִּיתֶם קְדוֹשִׁים וְגו'. אֶתִי לְאַסְתָּאבָא, מִסָּאבִין לִיהּ וְדָאִי. דְּכְתִיב, וְנִטְמַתְם בָּם, חֶסֶר א', מִסָּאבּוּתָא אֶטִּימָא מְכֵלָא, דְּלִית רֶשׁוּ לְאַתְדַּכָּאָה הִכִּי, כְּשָׂאָר זִינֵי דְמִסָּאבּוּתָא דְמִתְדַּכִּין. וְתוּ, דְּמִסְתְּמֵי מַחִיוֹן בִּישָׁן, דְּהָא בְּעִינֵיהוּ גְּדִיָּא אֶשְׁתַּכַּח, וְיִכִּיל לְאַתְזָקָא, דְּהָא צְלָמָא דְּבֵר נֶשׁ אֶתְעֵבֵר מִנִּיהּ.

568. Rabbi Yesa permitted to eat chicken with cheese or milk. Rabbi Shimon said, it is prohibited for you. A man should not allow an excuse to evil types, as the expression goes, 'say to the Nazarite, go, go, go around, go around, but don't enter the vineyard.' This item is forbidden for it entails the complex laws of ritual slaughter just like cattle. One who permits this brings to mind the verse, "But you gave the Nazarites wine to drink" (Amos 2:12). One who permits one matter tends to permit other things, AND A DEFECT MADE ABOVE IS ONE OF THEM, and the verse writes, "You shall not eat any abominable thing" (Devarim 14:3); "any" includes everything.

569. We learned, for what merit were Daniel, Hananiah, Mishael and Azaryah saved from their tests, it is because they did not allow themselves to become unclean due to the foods they consumed. Rabbi Yehuda said? It is written "But Daniel purposed in his heart that he would not defile himself with the portion of the king's food..." (Daniel 1:8). And we learned from the secret of Mishnah that the food of that evil NEVUCHADNETZAR was meat in milk, cheese with meat in addition to other foods. This menu was served up daily.

570. Daniel, who guarded himself from it, when he was thrown into the pit of lions, he was perfect in the image of his Master, and his image did not alter to any other image, and so the lions feared him and did not harm him. But that tyrant, when the kingdom was removed from him, and his dwelling was "with the beasts in the field" (Daniel 4:20), the image of his face was removed. From that day, his image did not resemble that of a human, and any animal that approached him, thought it was its own kind, and a female, and so all came in to him. Many times, the beasts of the field would have attacked him were it not for the penalty decreed for him, as it is written: "And they shall scoff at kings" (Chavakuk 1:10). As a result all denigrated him all that time.

571. Come and see what is written: "And at the end of ten days they appeared fairer and fatter in flesh than all the youths who did eat the portion of the king's fare" (Daniel 1:15). They appeared fairer, MEANING that the image of their Master was not removed from them, but was removed from the others. What caused this? Their not soiling themselves with the soiled food. Praise the lot of children of Yisrael where it is written: "And you shall be men of holiness to Me."

568. רבי ייסא, שרי למיכל לתרנגולא בגבינה או בחלבא. אמר ר' שמעון אסיר לך דלא זיהיב איניש פתחא לזינין בישין. לך לך אמרין נזירא, סחור סחור לכרמא לא תקרב. והאי אסיר לך הוא, דחומר אית ביה, כבעירא לשחיטה. ומאן דשרי האי, מה כתיב ותשקו את הנזירים יין, מאן דשרי האי, כמאן דשרי האי. וכתיב לא תאכל כל תועבה, כל, לאכללא בלא.

569. תאנא, במה זכו דניאל חנניה מישאל ועזריה, דאשתזיבו מאינון נסיוני, אלא בגין דלא אסתאבו במיכליהון. אמר ר' יהודה, כתיב וישם דניאל על לבו אשר לא יתגאל בפת בג המלך וגו'. ותאנא בסתימא דמתניתין, מיכלא דהוא רשע, בשרא בחלבא הוה וגבינה עם בשרא, בר מיכלן אחרנין, ודא סליק ליה בפתוריה, בכל יומא.

570. ודניאל דאסתמר מהאי, כד רמו יתיה לגובא דארינותא, אשתלים בצולמא דמאריה, ולא שני צולמיה לצולמא אחרא, ועל דא דחלו ארינותא מניה, ולא חבלוהו. והוא רשע, בשעתא דמלכותא אתעדי מניה, ועם חיות ברא הוה מדוריה, אעדי צולמא דאנפוי מניה, ומהוא יומא, לא אתחזי צולמיה צולמא דבר נש, וכל בעירא דאתי, אתחזי ליה, צולמא דזיניה, ונוקביה, והוה אתיין עליה בלהו, ובכמה זמנין הוה אכלין ליה חיות ברא, בר דאתגור האי עונשא עליה, בגין דכתיב, והוא במלכים יתקלס, בגין כך, בלא יתקלסו ביה, כל ההוא זמנא.

571. תא חזי, מה כתיב, ולמקצת ימים עשרה נראה מראיהן טוב מכל הילדים האוכלים את פת בג המלך. נראה מראיהן טוב, דצולמא דמאריהון לא אעדיאו מנהון, ומאחרני אעדיאו. מאן גרים האי. בגין דלא אתגעלו בגיעולי מיכליהון. זכאה חולקהון דישראל, דכתיב בהו, ואנשי קדש תהיון לי.

30. "And He said to Moses, Come up to Hashem"

This section talks about the covenant established when Yisrael were circumcised and the uncovering of the membrane was completed. Then, "there he made for them a statute and an ordinance." Rabbi Yitzchak explains that Moses sprinkled half the blood of the sacrifice on the people and half on the altar. The half that he sprinkled on the people made a bond with the Shechinah, so that the Shechinah and Yisrael were perfected together through Moses. Lastly Rabbi Yitzchak speaks about "and there was under His feet a kind of paved work of sapphire stone," saying that this is like that with which the Holy One, blessed be He, will build the sanctuary.

572. "And He said to Moses, Come up to Hashem..." (Shemot 24:1). HE ASKS: "And he said"? Who said this? HE ANSWERS: the Shechinah. "Come up to Hashem" as it says, "And Moses went up to the Elohim" (Shemot 19:3). What was all this? It was IN ORDER to establish with them a covenant as they completed the uncovering of the membrane. This did not happen when leaving Egypt where they were circumcised but did not complete the uncovering of the membrane. Now it was done and were complete with the sign of the circumcision, as it is written: "there he made for them a statute and an ordinance" (Shemot 15:25), MEANING THE CIRCUMCISION AND THE UNCOVERING OF THE CORONA. "...and there He tested them..." with the holy sign that revealed itself in them. Now the bond was ratified through Moses, as it is written: "And Moses took the blood and sprinkled it on the people" (Shemot 24:8).

573. Rabbi Yitzchak said: referring to the verse, "and half of the blood he sprinkled on the altar," the verse does not say "at the altar", AS THE ALTAR HINTS AT MALCHUT, WHEREAS ENACTMENT OF THE COVENANT IS IN YESOD, but the verse writes "on the altar", for an exact purpose, AS ON THE ALTAR HINTS TO YESOD THAT IS ABOVE MALCHUT. "...and bow down afar off..." What is meant by "afar off"? HE ANSWERS: It is as the verse, "Hashem appeared to me from afar" (Yirmeyah 31:2), and "And his sister stood afar off" (Shemot 2:4). Rabbi Aba taught, the moon BEING MALCHUT, remained in its diminished state, AND SO IT IS SAID, "AND BOW DOWN AFAR OFF." At that moment, Yisrael merited more of the holy share and the implementation of the Holy Covenant with the Holy One, blessed be He.

574. "And He said to Moses, Come up to Hashem." HE ASKS: what is the reason for all this? HE ANSWERS: the Shechinah said to him, go up BECAUSE I and the children of Yisrael will together gain perfection through you, something that did not exist until this time. Then the verse writes, "And Moses took half of the blood..." dividing it in two AS IS DONE IN MAKING A COVENANT. Half of the blood he sprinkled on the people, "and half of the blood he sprinkled on the altar", as we explained, THAT ON THE ALTAR INDICATES YESOD. And the verse writes, "Behold the blood of the covenant, which Hashem has made with you." "...and put it in basins (Heb. aganot)..." Aganot is written minus a Vav, similar to the verse, "Your navel is like a round goblet (Heb. agan) that never lacks blended wine..." (Shir Hashirim 7:4). AGANOT IS MALCHUT, BEING A ROUND GOBLET, AND HENCE IT IS WRITTEN MINUS VAV. SO THE HALF OF BLOOD THAT HE SPRINKLED ON THE PEOPLE, MADE A BOND WITH THE SHECHINAH CALLED 'AGANOT' AND THUS THE SHECHINAH AND YISRAEL WERE PERFECTED TOGETHER THROUGH MOSES.

575. "And Moses alone shall come near Hashem" (Shemot 24:2). Fortunate is Moses' lot that he alone merited what no other man did. Yisrael was now meriting what they did not merit until now. At that moment they lived in a supernal holy existence. At that time they were informed that in their midst shall be the sanctuary, as the verse writes, "And let them make Me a sanctuary: that I may dwell among them" (Shemot 25:8).

572. וְאֵל מֹשֶׁה אָמַר עֲלֵה אֵל יְיָ וְגו'. וְאֵל מֹשֶׁה אָמַר, מֵאֵן אָמַר. דָּא שְׂכִינְתָא. עֲלֵה אֵל יְיָ, כַּמָּה דְכִתְיִב, וּמֹשֶׁה עֲלֵה אֵל הָאֱלֹהִים וְגו'. אֲמַאי כֹּל דָּא, לְקַיִּמָּא עֲמַהוּן קַיִּים, בְּגִין דְּהָא אֲתַפְרְעוּ, מַה דְּלֵא נִמְקוּ הָכִי מִמְצָרִים, דְּאֲתַגְזְרוּ, וְלֵא אֲתַפְרְעוּ, וְהִכָּא הָא אֲתַפְרְעוּ, וְעָלוּ בְּבְרִית קַיִּמָּא, דְכִתְיִב שֵׁם שֵׁם לֹו חֶק וּמִשְׁפָּט. וְשֵׁם נִסְהוּ, בְּהָאֵי אֵת קְדִישָׁא, דְּאֲתַגְלִיֵּיא בְּהוּ, וְהִכָּא אֲתַקְיִים בְּהוּ, עַל יְדָא דְּמֹשֶׁה גְזִירָה דְקַיִּמָּא, דְכִתְיִב, וַיִּקַּח מֹשֶׁה אֶת הַדָּם וַיִּזְרַק עַל הָעָם וְגו'.

573. א"ר יצחק מאי דכתיב, וחצי הדם זרק על המזבח, במזבח לא כתיב, אלא על המזבח דייקא. והשתחויתם מרחק, מהו מרחק. כד"א מרחוק יי' נראה לי. וכתיב, ותתצב אחתו מרחק. תאני ר' אבא, דקיימא סיהרא בפגימותא, וביה שעתא, זכו ישראל יתיר בחולקא קדישא, וגזרו קיימא קדישא בקודשא בריך הוא.

574. וְאֵל מֹשֶׁה אָמַר עֲלֵה אֵל יְיָ. מ"ט. אֲמַרָה לִיה שְׂכִינְתָא, אֲסַתְּלִיק לְעֵילָא, דְּהָא אֲנָא וְיִשְׂרָאֵל, נִשְׁתַּתַּף בְּחָדָא בְּשְׁלִימוּתָא עַל יַדְךָ, מַה דְּלֵא הוּהּ עַד הִכָּא. מַה כְּתִיב וַיִּקַּח מֹשֶׁה חֲצֵי הַדָּם וְגו', פְּלַג לִיה לְתַרְיִן. חֲצֵי הַדָּם זָרַק עַל הָעָם, וְחֲצֵי הַדָּם זָרַק עַל הַמִּזְבֵּחַ, כַּמָּה דְּאֻקְיָמָנָא. וְכִתְיִב, הִנֵּה דַם הַבְּרִית אֲשֶׁר בְּרַת יְיָ עִמָּכֶם. וַיִּשֶׂם בְּאֲגָנֹת, בְּאֲגָנֹת כְּתִיב, חֶסֶר וָאֵו. כַּמָּה דְכִתְיִב, שְׂרַרְךָ אֲגֵן הַסֵּהר אֵל יַחֲסֵר הַמִּזְג.

575. וּנְגַשׁ מֹשֶׁה לְבַדּוֹ אֵל יְיָ, זָבָא חוֹלְקִיה דְּמֹשֶׁה, דְּהוּא בְּלַחֲדוּי, זָכָה לְמָה דְּלֵא זָכָה בְּרַ נֶשׂ אַחְרָא. יִשְׂרָאֵל זָכוּ הִשְׁתָּא, מַה דְּלֵא זָכוּ עַד הָהִיא שְׁעָתָא. וְהָיָא שְׁעָתָא, אֲתַקְיָמוּ, בְּקִיּוּמָא עֲלָא קְדִישָׁא. וּבְהָוָא שְׁעָתָא אֲתַבְּשָׁרוּ לְמַהוּ בִּינִייהוּ מִקְדָּשָׁא, כְּד"א, וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתִי בְּתוֹכֶם.

576. "and they saw the Elohim of Yisrael: and there was under His feet a kind of paved work of sapphire stone..." (Shemot 24:10): Rabbi Yehuda commenced: "This your stature is like a palm tree" (Shir Hashirim 7:9). How beloved is the Congregation of Yisrael before the Holy One, blessed be He, that she never moves away from Him; like this palm tree where the male never departs from the female, one not growing without the other, so the Congregation of Yisrael never moves apart from the Holy One, blessed be He.

577. Come and see, when Nadab and Abihu plus the seventy elders saw, the Torah writes, "and they saw the Elohim of Yisrael;" for the Shechinah appeared to them. Rabbi Yehuda and Rabbi Yosi said, "Et (Eng. 'the')"; THE VERSE WRITES "THE ELOHIM" is written for a specific reason. "Et" TELLS US that it was from a distance. "Et" includes the inner part, MEANING THEY SAW WHAT WAS IN THE INTERNAL PART OF THE SHECHINAH.

578. Rabbi Yitzchak said, it is written, "This is the same living creature that I saw by the river Kevar" (Yechezkel 10:15). What is this living creature? Rabbi Yosi quoted Rabbi Chiya, "a small living creature, DENOTING MALCHUT." Is there such a small living creature? HE ANSWERS: Yes. There is a small living creature, DENOTING MALCHUT and a supernal living creature, WHICH IS IN CHESED, GVURAH, AND TIFERET, FROM THE CHEST UP OF ZEIR ANPIN and also a very small living creature, DENOTING A CREATURE FROM THE WORLD OF YETZIRAH.

579. "and they saw the Elohim of Yisrael." "ET ('THE')" in the verse is therefore a specific reason as we said. "and there was under His feet a kind of paved work of sapphire stone," having the appearance of a gem with the like of which the Holy One, blessed be He, will build the sanctuary, as it is written, "and lay your foundations with sapphires" (Yeshayah 54:11).

31. "And upon the nobles of the children of Yisrael"

When they went to the mountain with Moses, "And upon the nobles of the children of Yisrael he laid not His hand." The verse says "and did eat and drink," and Rabbi Yosi explains that this means they fed their eyes with the light. Rabbi Yehuda adds that they ate actual food and fed from the light and thus connected themselves above. Rabbi Elazar says that Yisrael was proper at that time and the Shechinah was bound to them. And in the future days the Holy One, blessed be He, will reveal Himself to His children and all will see visually His glory.

580. "And upon the nobles of the children of Yisrael" (Shemot 24:11), referring to Nadab and Abihu, "he laid not His hand." He led them TO JUSTICE later, but they were not punished now. Rabbi Yosi said, this matter can be interpreted to their credit as the verse says, "and did eat and drink" MEANING they fed their eyes with this light. Rabbi Yehuda said, they ate actual food and fed OF THE LIGHT, and thus connected themselves above, MEANING THEY EXTENDED THE LIGHT FROM BELOW UPWARD; THERE WAS NO SIN IN THIS unless they turned astray later as explained.

576. וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לְבִנַת הַסַּפִּיר וְגו'. רַבִּי יְהוּדָה פָּתַח, זֹאת קוֹמַתְךָ דְּמַתָּה לְתַמְרוֹ וְגו', כַּמָּה חֲבִיבָה כְּנֶסֶת יִשְׂרָאֵל קָמִי קוֹדֶשׁא בְּרִיךְ הוּא, דְּלֹא מִתְפָּרָשׁ מִנִּיה, כְּהֵאֵי תַמְרוֹ, דְּלֹא פְרִישׁ דְּכַר מִן נוֹקְבָא לְעַלְמִין, וְלֹא סְלִיק, דָּא בְּלֹא דָא. כִּךְ כְּנֶסֶת יִשְׂרָאֵל, לֹא מִתְפָּרָשׁא מִקוֹדֶשׁא בְּרִיךְ הוּא.

577. תָּא חֲזִי, בְּשַׁעֲתָא דְנִדְב וְאַבִּיהוּא חֲמוּ, וְשַׁבְעִין סְבִין. מַה כְּתִיב בְּהוּ. וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל. דְּאִתְגַּלִּי עֲלֵיהוּ שְׁכִינַתָּא. רַבִּי יְהוּדָה וְרַבִּי יוֹסִי אָמְרִי, אֶת דִּיּוּקָא. וְדָא אֶת, הוּא מִרְחוּק. אֶת לֹאכְלֵלָא מַה דִּי בְּגִיּוּה.

578. רַבִּי יִצְחָק אָמַר, וְהָא כְּתִיב הִיא הַחַיָּה אֲשֶׁר רְאִיתִי תַחַת אֱלֹהֵי יִשְׂרָאֵל בְּנַהַר כְּבָר, מֵאֵן חַיָּה דָּא. א"ר יוֹסִי אָמַר רַבִּי חַיָּה, חַיָּה זוּטְרַתִּי. וְכִי אֵיִת חַיָּה זוּטְרַתִּי, אֵיִן. חַיָּה זוּטְרַתִּי, וְחַיָּה עֲלָאָה. וְחַיָּה זוּטְרַתִּי דְּזוּטְרַתִּי.

579. וַיִּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל, דִּיּוּקָא, כַּמָּה דְּאִמְיִנָּא. וַתַּחַת רַגְלָיו כַּמַּעֲשָׂה לְבִנַת הַסַּפִּיר, כְּחֻזוֹ אֲבָן טָבָא, דְּזִמִּין קוֹדֶשׁא בְּרִיךְ הוּא לְמַבְנֵי מִקְדָּשָׁא, דְּכְתִיב וַיִּסְדְּתֶיךָ בַּסַּפִּירִים.

580. וְאֵל אֲצִילֵי בְנֵי יִשְׂרָאֵל, דָּא נָדַב וְאַבִּיהוּא. לֹא שְׁלַח יָדוֹ, דְּסְלִיק לֹוֹן לְבַתֵּר זְמַנָּא, וְלֹא אִתְעַנְשׁוּ הֵבָא. רַבִּי יוֹסִי אָמַר, מַלְּה דָּא, לְשַׁבְחָא דְּלַהוֹן, דְּכְתִיב וַיִּאכְלוּ וַיִּשְׁתּוּ דְּזִנּוּ עֵינֵיהוֹן, מִנְהִירוֹ דָּא. רַבִּי יְהוּדָה אָמַר, אֲכִילָה וְדָאִית אֲכָלוּ, וְזִנּוּ גְרַמְיִיהוּ, וְהֵבָא אִתְקַשְׁרוּ לְעִילָא, אִי לֹא דְסֵטוֹ אֹרְחֵיהוּ לְבַתֵּר, כַּמָּה דְּאֹקִימָנָא.

581. Rabbi Elazar said, Even Yisrael at that time were all proper and the Shechinah was bound to them. This Covenant and the entire Torah took place at one time, MEANING THEY THEN HAD THE LIGHT FROM THE ENTIRE TORAH. Yisrael never did experience a time like that. In the future days, the Holy One, blessed be He, will reveal Himself to His children and all will see visually His glory, as the verse writes, "for they shall see eye to eye, Hashem returning to Zion" (Yeshayah 52:8), and, "and the glory of Hashem shall be revealed, and all flesh shall see it together..." (Yeshayah 40:5).

581. אָמַר רַבִּי אֶלְעָזָר, וְאִמְלוּ יִשְׂרָאֵל, בְּהֵיטָא שְׁעָתָא אֲתַבְּשְׁרוּ, וְאֲתַקְּשֶׁרֶת בְּהוּ שְׂכִינְתָא. וְדָא קִיּוּמָא, וְאוֹרֵייתָא כְּלָא, בְּחַד זְמַנָּא הוּהּ. וְיִשְׂרָאֵל כְּהֵיטָא שְׁעָתָא לֹא חָמוּ לְעֵלְמִין. וְלִזְמַנָּא דְאַתִּי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַתְגְּלָאָה עַל בְּנוֹי, וְלִמְחֻמֵי כְּלָא יִקְרָא דִּילִיָּה עֵינָא בְּעֵינָא, דְכַתִּיב בִּי עֵין בְּעֵין יִרְאוּ בְּשׁוּב יְיָ צִיּוֹן. וְכַתִּיב, וְנִגְלָה כְבוֹד יְיָ וְרָאוּ כָּל בְּשָׂר וַיְחַדּוּ וְגו'.

1. "Who is she that looks out like the dawn"

This section opens with the verse, "And The Creator spoke to Moses, saying, 'Speak to the children of Yisrael that they bring Me an offering, of every man whose heart prompts him...' Rabbi Chiya points out that The Creator put all other nations under His ministers but chose to oversee Yisrael Himself, having a wish to be specially connected to them.

Rabbi Shimon then explains that in the text, "Who is she that looks out like the dawn, fair as the moon, clear as the sun, and terrible as an army with banners," "she" is the secret of the lower world joined to the higher world. He goes on to say that the upper worlds were united in Leah and the lower worlds were united in Rachel, yet that it was Jacob who united the two worlds in his love for and marriage to them both. When it was written, "Rachel envied her sister," the meaning was that the whole longing and desire of the lower world is to be like the upper world and to inherit its position. Between the worlds, those who sought to lust after them both would perish, having found neither Understanding nor Faith. And when we read, "For Yah has chosen Jacob to himself," we see that God has completed Yisrael above and below in perfection.

The Relevance of this Passage

In a true offering to God ("Speak to the children of Yisrael that they bring Me an offering"), a man sacrifices an aspect of his innate negative nature, for this is how we connect to the Light of the Creator. This passage uproots our selfish tendencies so that we enjoin ourselves to the Divine Radiance.

Jacob also cautions us to recognize the dangers of lusting after the fleeting pleasures of the material world. A desire for eternal fulfillment - the love of family, of friends, and of God - is thus wakened in our souls. Our consciousness is raised by virtue of the Light that shines through the story of Jacob and his love for Leah and Rachel. This love elevates the entire world, connecting us to the source of all Light.

1. "And Hashem spoke to Moses, saying, 'Speak to the children of Yisrael that they bring Me an offering, of every man whose heart prompts him...' (Shemot 25:1-2). Rabbi Chiya opened the discussion saying: "For Yah has chosen Jacob to Himself, Yisrael for His peculiar possession" (Tehilim 135:4). How beloved are Yisrael before the Holy One, blessed be He, who desires them, and wants to be attached to them and connect Himself with them to make them a single nation in the world, as it is written: "And what one nation in the earth is like Your people Yisrael?" (II Shmuel 7:23). They wanted Him and were attached to Him, as it says, "For Yah has chosen Jacob to Himself" and, "For Hashem's portion is His people" (Devarim 32:9). He gave ministers and officers to the other nations and took Yisrael to His part.

1. וַיִּדְבֹר יי' אֶל מֹשֶׁה לֵאמֹר. דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ וְגו'. רַבִּי חַיִּיא פִתַּח, כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה יִשְׂרָאֵל לְסִגְוֹלָתוֹ, כַּמָּה חֲבִיבִין יִשְׂרָאֵל קָמִי קוֹדֵשׁא בְּרִיךְ הוּא, דְּאִתְרַעֵי בְּהוּ, וּבְעָא לְאִתְדַבְּקָא בְּהוּ, וְלֹאֲתַקְשְׂרָא עִמְהוֹן. וְעֵבֵד לְהוֹן עִמָּא יַחֲיִידְאֵי בְּעֵלְמָא, דְּכִתִּיב וּמִי כַעֲמַךְ בְּיִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְץ, וְאִינוּן אִתְרַעוּ בֵּיהּ, וְאִתְקַשְׂרֵן בֵּיהּ. הֵה־ד, כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה. וְכִתִּיב כִּי חֶלֶק יי' עִמּוֹ. וַיְהִיב לְשֹׂאֵר עַמּוּיִן שׁוֹלְטָנִין רַבְרָבִין מִמֶּנּוּן עֲלֵייהוּ, וְהוּא נְטִיל לְחוּלְקֵיהּ יִשְׂרָאֵל.

2. Rabbi Shimon opened the discussion saying: "Who is she that looks out like the dawn, fair as the moon, clear as the sun, and terrible as an army with banners?" (Shir Hashirim 6:10). "Who (Heb. mi) is she (Heb. zot)?" Mi zot is the secret of two worlds that unite, which are a world and a world. THIS IS, AS IS WRITTEN: "FOREVER AND EVER (LIT. 'FROM THE WORLD TO THE WORLD')" (I DIVREI HAYAMIM 16:36), WHICH ARE BINAH AND MALCHUT. 'Who' is the supernal level above, the beginning of all things which may be examined, and is named 'Mi', WHICH IS BINAH, as it says, "Lift up your eyes on high, and behold who created these" (Yeshayah 40:26). "She (Heb. zot)" is a lower level below, which is the lower world, THAT IS TO SAY MALCHUT. They are two worlds joined by one connection, by one tie, together - THROUGH THE ELEVATION OF MALCHUT INTO BINAH, WHICH IS HOW SHE ATTAINED THE MOCHIN OF BINAH.

2. ר"ש פִתַּח, מִי זֹאת הַנְּשֻׁקֶפָה כְּמוֹ שֶׁחַר יָפָה כְּלָבְנָה בְּרַחֲבֵי כַחֲמָה אִיוּמָה כְּנִדְגָלוֹת. מִי זֹאת, רְזָא דְתִרִין עֲלֵמִין מִתְחַבְּרֵן בְּחָדָא, וְדָא הוּא עוֹלָם וְעוֹלָם. מ"י: הָא אֹקִימָנָא דְרָגָא עֲלָאָה לְעֵילָא, שִׁירוּתָא דְקִיּוּמָא בְּשִׂאֲלָתָא, וְאִקְרִי מ"י, כַּד־אֵ שְׁאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְרָא אֱלֹהֵי. זֹאת: דְּרָגָא תְתָאָה לְתָתָא, עֲלֵמָא תְתָאָה. וְתִרוּוִייהוּ, תִּרִין עֲלֵמִין בְּחִבּוּרָא חָדָא, בְּקִשּׁוּרָא חָדָא בְּחָדָא.

3. "That looks out": THAT IS, when both of them are attached as one, MALCHUT "looks out like the dawn," when the dawn wants to illuminate, and she is "fair as the moon" in which the sun's light, WHICH IS ZEIR ANPIN, illuminates. Then She is "clear as the sun," as clear as the sun's light when the moon is full; THAT IS, WHEN MALCHUT IS FACE-TO-FACE WITH ZEIR ANPIN WHICH IS CALLED 'SUN'. "Terrible as an army with banners": This is when She is strong to protect all, being at that point furnished with perfection and power to perform great feats.

3. הַנְּשֻׁקֶפָה: כַּד מִתְחַבְּרֵן תִּרוּוִייהוּ בְּחָדָא. כְּמוֹ שֶׁחַר: כַּד בְּעִינָא שְׁחִירוּתָא לְאַנְהָרָא וּלְבִתֵּר אִתְנַהֵיר כְּסִיְהָרָא, כַּד בְּטַשׁ בַּהּ נְהִירוֹ דְשִׁמְשָׁא. וּלְבִתֵּר כְּשִׁמְשָׁא, כַּד קִיּוּמָא סִיְהָרָא בְּשִׁלִּימוֹ. אִיוּמָה: תְּקִיפָא, לְאַגְנָא עַל כָּלָא. דְּהָא כַּדִּין אֵית לָהּ שְׁלִימוֹ וְתְקִיפּוֹ, לְמַעַבְדַּ חֵילָא.

4. And MALCHUT receives strength - THAT IS, MOCHIN - from the supernal word, WHICH IS BINAH, by means of Jacob, the whole man, who united them together. BY ELEVATING MAYIN NUKVIN ('FEMALE WATERS'), HE HAS ELEVATED MALCHUT INTO BINAH AND THEY GOT CONNECTED ONE WITH THE OTHER. He connected them together above, SO THAT BINAH RECEIVED THE SHAPE OF MALCHUT, AND IS THE SECRET OF LEAH. He also connected them together below, SO THAT MALCHUT ACQUIRED THE SHAPE OF BINAH, AND IS THE SECRET OF RACHEL. And the twelve holy tribes came out from there in the likeness of above; IN OTHER WORDS, AS THE TWELVE ASPECTS THAT EXIST IN THE UPPER MALCHUT. Jacob, who was whole, brought love into the two worlds, as we have stated THAT HE WEDDED TWO SISTERS - LEAH AND RACHEL - WHO ARE THE SECRET OF THE TWO WORLDS OF BINAH AND MALCHUT. Other men who do such a thing merely commit sexual misconduct both above and below and cause antagonism in both worlds and engender separation BETWEEN ZEIR ANPIN AND LEAH AND BETWEEN ZEIR ANPIN AND RACHEL, SINCE HE UNITES WITH LEAH FROM THE CHEST ABOVE AND WITH RACHEL FROM THE CHEST BELOW. It is written: "Neither shall you take a wife to her sister, as her rival" (Vayikra 18:18), so that they became RIVAL AND full of hatred toward each other.

5. If you say, WHAT IS THE MEANING OF: "Rachel envied her sister" (Bereshheet 30:1)? THE TEXT TALKS ABOUT THE TWO WORLDS, LEAH AND RACHEL, WHO ARE THE ASPECT OF BINAH AND MALCHUT, WHO ARE INCLUDED TOGETHER. WHAT KIND OF JEALOUSY IS THERE HERE? HE REPLIES: It is surely so, for the whole desire of the lower world, RACHEL, is to be in the semblance of the upper world, LEAH, WHO IS BINAH, and to inherit its position. In other places, IT STATES, 'When scholars compete, Wisdom mounts,' so THERE IS ALSO envy between scholars, since there are books and then there are books, ABA AND IMA, FROM WHOM CHOCHMAH IS DRAWN. THEREFORE, BY COMPETITION BETWEEN THESE SCHOLARS, they draw an enormous amount of Wisdom.

6. Notwithstanding all this, Jacob could not even succeed in bringing perfect harmony between them as would be desirable, but other men caused enmity and separation through incest both above and below. In this secret is included the secret of nakedness, THAT IS the nakedness of the Mother and the Daughter, WHICH ARE BINAH AND MALCHUT, and everything, BOTH THE TWO SISTERS AND THE MOTHER AND HER DAUGHTER pertain to the same secret. This is because 'who (Heb. mi)' and 'she (Heb. zot)' are considered sisters, as they are united in love and sisterly affection and in the connection of intention. They are ALSO called 'Mother and Daughter', BECAUSE BINAH IS CALLED 'MOTHER' AND MALCHUT IS HER DAUGHTER. He who uncovers their nakedness, THAT IS TO SAY, THE JUDGMENTS THAT ARE IN THEM, shall have no portion in the World to Come, WHICH IS BINAH, and shall have no portion in the Faith, WHICH IS MALCHUT.

7. Come and see: "For Yah has chosen Jacob to Himself" is the supernal secret above, FOR HE CLEAVED ABOVE TO ABA AND IMA IN THEIR LIGHT OF CHASSADIM, WHICH ARE TERMED 'YAH (YUD-HEI)'. Since he has completed EVERYTHING and is now named Yisrael, he is His peculiar possession, WHICH IS MALCHUT CALLED 'PECULIAR POSSESSION', FOR THEN he takes everything in all the aspects, THE RIGHT AND THE LEFT. He takes above, IN ABA AND IMA WHO ILLUMINATE CHASSADIM, and he takes below, IN YISRAEL SABA AND TEVUNAH WHO ILLUMINATE CHOCHMAH. And he attains perfection in everything, BOTH IN CHOCHMAH AND IN THE CHASSADIM.

4. וְנִטְלָא חוּלָא מֵעֲלָמָא עֲלָא, עַל יְדָא דְיַעֲקֹב שְׁלִימָא, דְחָבַר לֹון כְּחָדָא. חָבַר לֹון כְּחָדָא לְעֵילָא. וְחָבַר לֹון כְּחָדָא לְתַתָּא. וּמִתְמַן נִמְקוּ, תְּרִיסַר שְׁבֻטֵין קְדִישִׁין, כְּגִוּוֹנָא דְלְעֵילָא. יַעֲקֹב דְהוּוּ שְׁלִים, אֶעִיל רְחִימוֹ בְּתָרִין עֲלָמִין, כְּמָה דְאֻקִּימָנָא. שְׂאָר בְּנֵי נִשְׂא דְעֵבְרִין כְּדִין מְגַלִּין עֲרִיזִין לְעֵילָא וְתַתָּא, גְּרִים דְבָבוּ בְּתָרִין עֲלָמִין, וְגְרִים פְּרוּדָא, הֵה־דְ וְאִשָּׁה אֶל אַחוּתָהּ לֹא תִקַּח לְצֻרוֹ, דְאִתְעֵבִידוּ מֵאִרֵי דְבָבוּ דָא לְדָא.

5. וְאִי תִימָא וְתִקְנָא רְחַל בְּאַחוּתָהּ. הֵכִי הוּא וְדָא דְהָא עֲלָמָא תַתָּא, כָּל תִּיאֻבְתָּהּ לָאו אִיהוּ, אֶלָּא בְּגִין לְמִיְהוּי כְּגִוּוֹנָא דְעֲלָמָא עֲלָא, וְלְמִירַת דִּיכְתָּהּ. בְּדוּכְתָא אַחְרָא קְנָאת סוּפְרִים אִסְגִּיַת חֲכֻמָּתָא, וְהִכָּא קְנָאת סוּפְרִין, בְּגִין דְאִית סֵפֶר וְסֵפֶר, אִסְגִּיַו מְשִׁיכוּ דְחֲכֻמָּתָא לְגַבִּייהוּ.

6. וְעַב־דְ, אֶפִּילוּ וְיַעֲקֹב לֹא אֲשֻׁלִים לְגַבִּייהוּ כְּדָקָא חֲזִי. שְׂאָר בְּנֵי עֲלָמָא, גְּרָמִין דְבָבוּ, וְגְרָמִין פְּרוּדָא, וּמְגַלִּין עֲרִיזִין דְכֻלָּא, עֲרִיזִין דְעֵילָא וְתַתָּא. וּבְרָזָא דָא אִית רְזָא דְעֲרִיזִין, עֲרִיזִין דְאִימָא וּבְרָתָא, וְכֻלָּא בְּרָזָא חָדָא. מִי זֹאת אִתְקֵרוּן אַחְתָּן, בְּגִין דְאִינֹון בְּאַחוּהּ וּבְרָחִימוֹ, וּבְחֻבּוּרָא דְרַעוּתָא. וְאִקְרוּן אִמָּא וּבְרָתָא. מֵאן דְגָלִי עֲרִיזִיתְהוּן, לִית לִיה חוּלְקָא לְעֲלָמָא דְאִתִּי, וְלִית לִיה חוּלְקָא בְּמֵהִימְנוּתָא.

7. ת"ח, כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה, רְזָא עֲלָא לְעֵילָא. כִּיּוֹן דְאֲשֻׁלִים, וְאִקְרִי יִשְׂרָאֵל, כְּדִין לְסַגְלָתוֹ, נְטוּל כֻּלָּא בְּכָל סֵטְרִין, וְנְטוּל לְעֵילָא וְנְטוּל לְתַתָּא, וְאֲשֻׁלִים בְּכֻלָּא.

hold the secret of the supernal lights. The upper world is concealed in one of these letters; it ascends by means of the secret of infinity, and from this concealment emerges a thin and hidden light. In this light exists its counterpart, the glorious light of creation. When first it was struck, the supernal world emerged and was filled with a light so great that it would be too terrifying for those below to see. In this unknown concealed world live six thousand 'myriads' - which are supernal inhabitants and hosts and camps. Only Jacob, who possessed Malchut as his own, received permission to rise to the higher world. And, we learn, Malchut is illuminated by the light of Bina from above. The lower world always has a secret desire for the higher world, being unable to experience it directly as Jacob did.

The Relevance of this Passage

The letters inscribed below connect us to letters of the Holy Name .??.??.?, which embody the primordial forces of Creation. This awesome luminosity is normally far too intense for a mortal to behold. However, through Jacob - who personifies control over physical existence - we have a key to unlock the gate to the upper world. Through Jacob, we acquire the vessel necessary to hold this divine energy that shines so brightly in the distant heavens.

8. Rabbi Shimon said: We learned that when the Holy One, blessed be He, WHO IS BINAH, created the world, WHICH IS MALCHUT, He engraved His engravings of the secret of the Faith, WHICH IS MALCHUT, into the lights which are the secret of the supernal beings. And He engraved above, IN BINAH, and engraved below, IN MALCHUT; everything is in the secret of the engraving of the Holy Name, YUD HEI VAV HEI that controls by means of its letters above and below, THAT IS, IN BINAH AND MALCHUT, WHICH ARE THE FIRST HEI AND THE LAST HEI OF YUD HEI VAV HEI, SINCE BOTH OF THEM ARE OF THE SAME SHAPE, WHICH IS HEI. The worlds were brought to completion by means of this secret, both the superior world, WHICH IS BINAH, and the lower world, WHICH IS MALCHUT.

9. The upper world is included in the secret of the letter Yud OF YUD HEI VAV HEI, WHICH INCLUDES ARICH ANPIN AND ABA AND IMA, NAMELY the first upper dot, WHICH IS ARICH ANPIN that emerges from the concealed, the hidden and that which is not known and is not known at all and will not be known. It ascends by MEANS OF the secret of infinity, THE PARTZUF OF ATIK, and from this concealment, FROM ARICH ANPIN, shines a thin and hidden light WHICH IS SUPERNAL ABA AND IMA THAT HAVE TWO ASPECTS OF YESOD: 1) A NARROW PATH AND 2) A CONCEALED WAY, including in itself the generality of all the lights. And in this concealed WAY, THAT IS IN ABA AND IMA, one strikes it who did not yet strike BEFORE, WHEN IT WAS IN SUPERNAL ABA AND IMA. That which did not illuminate in him now illuminates in him. It then produced one light, which is a delight of delight (NAMELY CHOCHMAH OF CHOCHMAH), AND IT IS for pleasure, and to hide the thin light, which is concealed in that light.

10. Within this light, which is delight of delight and is concealed, six unknown impressions materialized and were completed THROUGH THE CENTRAL COLUMN. THEY ARE NOT REVEALED IN ORDER TO ILLUMINATE, except when that thin light OF ABA AND IMA enters to be concealed, FOR THEN the delight of delight illuminates in its light.

11. This light that emerges TO THOSE BELOW from the thin light is awesome and frightful and very strong. AND THIS THIN LIGHT spreads and becomes one world, WHICH IS SUPERNAL ABA AND IMA that illuminates all the worlds. It is a concealed world that is wholly unknown and 60,000,000 of supernal inhabitants and hosts and camps live in them.

י.ה.ו.ה.

8. א"ר שְׁמֵעוֹן, הָא תְּנִינָן, דְּכַד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, גְּלִיף בְּגִלְפֵי דְרִזֵי מְהִימְנוּתָא, גּו טְהִירִין בְּרִזּוֹן עֲלָאִין, וְגִלְפֵי לְעֵילָא וְגִלְפֵי לְתַתָּא, וְכֹלָא בְּרִזָּא חֲדָא, בְּרִזָּא דְגִלְפֵי דְשָׁמָא קְדוּשָׁא יְדוּד, דְשְׁלִיט בְּאַתּוּוֹי עֵילָא וְתַתָּא. וּבְרִזָּא דָא אֲשַׁתְּכַלְלוּ עֲלֵמִין, עֲלֵמָא עֲלָהּ וְעֲלֵמָא תַתָּא.

9. עֲלֵמָא עֲלָהּ אֲשַׁתְּכַלְל בְּרִזָּא דָאָת י, נְקוּדָה עֲלָהּ קְדַמָּה, דְנִפְקָא מִגּו דְסִתִּים וְגִנּוּ דְלָא יָדִיעַ, וְלָא קְיִימָא לְמַנְדַע, וְלָא אֲתִיידַע כֹּלֵל, סְלִיקוּ דְרִזָּא דָאִין סוּף, וּמִגּו סְתִימוּ דָא, נְהִיר נְהִירוּ חַד דְקִיק וְסִתִּים, כֹּלֵל בְּגִיָּה כֹּלֵל דְכָל נְהוּרִין. וּבְהִוָּא נְהִירוּ סְתִים, כֹּלֵל בְּגִיָּה מֵאֵן דְלָא בְטָשׁ. נְהִיר בִּיה מֵאֵן דְלָא נְהִיר. וְכִדִּין, אֲפִיק חַד נְהִירוּ, דָאִיהוּ עֲדוּנָא לְעֲדוּנָא, לְאֲשַׁתְּעֲשָׂא, לְאַתְגַּנּוּזָא נְהִירוּ דְקִיק, וְסִתִּים בְּגוּ הוּא נְהִירוּ.

10. וְהוּא נְהִירוּ דָאִיהוּ עֲדוּנָא לְעֲדוּנָא, סְתִים, אֲתִקְיִמוּ וְאֲשַׁתְּכַלְלוּ בִּיה שִׁית רְשִׁימִין, דְלָא יָדִיעַן, בְּרִ לְהוּא נְהוּרָא דְקִיק כֹּד עָל לְאַתְגַּנּוּזָא, עֲדוּנָא בְּעֲדוּנָא נְהִיר בְּנְהִירוּ.

11. וְהֵאֵי נְהִירוּ דְנִפְקָ מִגּוּ נְהִירוּ דְקִיק אִיהוּ דְחִילָא וְאַמְתָּנִי וְתִקִּיפָא יְתִירָא, וְאַתְפָּשֵׁט הָאֵי וְאַתְעֵבִיד עֲלֵמָא חֲדָא, דְנְהִיר לְכָל עֲלֵמִין. עֲלֵמָא סְתִימָא דְלָא יָדִיעַ כֹּלֵל, וּבְגִיָּה דִיִּרִין שִׁית רְבּוּא אֶלְף, דָאִינוּן דִיִּרִין וְחִילִין וּמְשִׁירִין עֲלָאִין.

12. Once YUD brought them out, they become one joint, YUD-HEI. They are the secret of the letter Vav, which has become attached to that concealed world; AND THIS VAV ALLUDES TO JACOB, as it is written: "For Yah has chosen Jacob to Himself." JACOB CLEAVED UNTO THE MENTIONED NAME YUD-HEI. When the Vav emerges and becomes accomplished through Yud-Hei, MEANING THAT THE LETTER VAV HAS BECOME INDEPENDENT WITH THE MOCHIN OF YUD-HEI AND HAS THE FIRST THREE SFIROT, then it is written: "Yisrael for His peculiar possession," AND IS CALLED YISRAEL RATHER THAN JACOB.

13. None of the other people in the world, EXCEPT FOR JACOB, received permission to rise TO BINAH, TO CLEAVE UNTO YUD-HEI LIKE JACOB, but to His peculiar possession ALONE, which is the place that receives and gathers everything, which is the lower level, NAMELY MALCHUT. From within MALCHUT they receive THE LIGHT OF CHASSADIM of above IN BINAH, WHICH IS THE ASPECT OF LEAH in a hidden desire, but not openly as Jacob does. This is the meaning of: "That they bring Me an offering."

3. "How great is Your goodness, which You have laid up"

Rabbi Yehuda opens the discussion by reciting this verse: "How great is your goodness, which You have laid up for those who fear You; which You have performed for those who trust in You in the sight of the sons of men!" He goes on to discuss the various levels and worlds and he reveals the code words that speak of their wondrous roles in the process of creation. For instance, there is the highest level, which is 'the secret of the higher world,' and is called "who"; then there is the lowest level, which is 'the secret of the lower world', and is called "what." Although the Sfirah of Chochmah is connected to the lower world through the quality of Binah, it does not become revealed until it is completed here in Malchut, the earthly kingdom. The word "what" is "mah," we're told, which is contained in Chochmah.

Next, we learn that the foundation of the world is laid upon goodness that is distributed by God, and the Light that is concealed in this foundation is a testament to the goodness with which He crafted the whole world as well as the souls and spirits. The tabernacle was made with the same divine secret as the secret of the whole world - the image of the world above manifested in the world below. This, we're told, is Understanding manifested in the Kingdom.

The Relevance of this Passage

We come to this earth for "what" we may learn, and in the university of this universe, we study to grow, transform, and become perfected. This endeavor is the manner in which we express our Godly nature, and thus become (co)-creators of our wisdom and Light, which are purposely concealed in this realm. Our meditation here completes our own unique role in creation: the tasks that we have been sent into the world to perform in order to facilitate our personal transformation.

In addition, the vast mysteries of the Tabernacle are revealed here. By virtue of all this great energy, the tasks of all mankind are now completed and the final correction is achieved through the Light of the Zohar. World peace and immortality are now attained in a kind, compassionate, and merciful process.

14. "That they bring Me an offering" (Shemot 25:1-2): Rabbi Yehuda opened the discussion with the verse, "How great is Your goodness, which You have laid up for those who fear You; which You have performed for those who trust in You in the sight of the sons of men!" (Tehilim 31:20). This passage has been explained and we have learned it. This secret was established by the holy luminary as part of supernal secrets.

15. The highest level, which is the secret of the highest world, NAMELY BINAH, is called 'mi (Eng. 'who')'. The lower level, which is the secret of the lower world, WHICH IS MALCHUT, is called 'mah (Eng. 'what')'. We learned THAT IT IS WRITTEN: "WHAT (HEB. 'MAH') DOES HASHEM YOUR ELOHIM REQUIRE OF YOU?" (DEVARIM 10:12). Do not pronounce it as 'mah', but rather as 'me'ah (Eng. 'one hundred)', because all the levels are sublime in perfection THERE ARE FIFTY OF THEM, here IN MALCHUT. THEREFORE, IT IS CALLED 'ONE HUNDRED'.

12. וְכִיּוֹן דְּאִמְיָק לֹון וְאִשְׁתַּכְּלֵלוּ בְּחֶדָּא בְּרִין אִיהוּ חֲבוּרָא חֶדָּא. וְאִינוּן רְזָא דְאֵת וִי"ו, דְּאִתְחַבֵּר בְּדֵהוּא עֲלֵמָא סְתִימָא, וְכִרִין כְּתִיב, כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה. כִּד נִמְיָק וִי"ו, וְאִשְׁכַּלֵּל מִגּוֹ י"ה, בְּרִין יִשְׂרָאֵל לְסִגְלָתוֹ.

13. שְׂאָר בְּנֵי עֲלֵמָא, לֹא אִתְיַהִיב לֹון רְשׁוֹ לְסִלְקָא הָכִי, אֲלֵא לְסִגְלָתוֹ, אֲתֵר דְּנִטְיִיל וְכִנּוּשׁ כֻּלָּא. וְדָא אִיהוּ דְּרִגָּא לְתַתָּא, וּמִגּוֹ דָּא, נִטְלִין לְעִילָא, בְּסְתִימוֹ דְּרַעוּ, אֲבָל לֹא בְּאִתְגַּלְיָא, כִּמְהָ דְּנִטְיִיל יַעֲקֹב, הַה"ד וְיִקְחוּ לִי תְרוּמָה.

14. וְיִקְחוּ לִי תְרוּמָה. רַבִּי יְהוּדָה פָּתַח, מֶה רַב טוֹבָךְ אֲשֶׁר צָפַנְתָּ לִירְאִיךָ פְּעֵלַת לְחוּסִים בְּךָ נִגְדַּ בְּנֵי אָדָם. הַאי קְרָא הָא אֹוקְמוּהָ וְאִתְמַר. אֲבָל רְזָא דָּא, הָא אֹוקְמוּהָ בּוּצִינָא קְדִישָׁא, גּוֹ רְזִין עֲלָאִין.

15. דְּרִגָּא עֲלָאָה, דְּאִיהוּ רְזָא דְּעֲלֵמָא עֲלָאָה, אֲקָרִי מ"י. דְּרִגָּא תַתָּאָה, דְּאִיהוּ רְזָא דְּעֲלֵמָא תַתָּאָה, אֲקָרִי מ"ה. וְתַנִּינָן, אֵל תְּקִרִי מ"ה אֲלֵא מָאָה, בְּגִין דְּכָל דְּרִגִין עֲלָאִין בְּאִשְׁלֵמוּתְהוֹן הֵכָא אִינוּן.

16. Another REASON why MALCHUT is called 'Mah': Although the pull from above OF CHOCHMAH is conducted BY WAY OF THE HIGHER LEVELS, BINAH AND ZEIR ANPIN, it is not revealed until it is completed here IN MALCHUT. This is the last place of all the levels and the end of all the continuance, and it stands revealed IN THE ILLUMINATION OF CHOCHMAH. Even though it is more revealed than all of them, one is allowed to ask what (Heb. mah), as in what did you see and what do you know, as is written: "For you saw no manner of form" (Devarim 4:15).

17. Therefore, it is written: "How (Heb. mah) great is Your goodness," WHERE MAH IS MALCHUT. "How great is Your goodness" is the foundation of the world, NAMELY YESOD OF ZEIR ANPIN, which is called 'great goodness', as written: "And the great goodness toward the House of Yisrael" (Yeshayah 63:7). This is because the first light THAT IS INCLUDED IN YESOD is merely called 'good'. Male and female are included here, SINCE THE FEMALE, WHO IS ALSO CALLED 'MAH' (SINCE CHOCHMAH IS REVEALED IN HER), IS ALSO INCLUDED HERE, AS IT IS WRITTEN: "HOW GREAT IS YOUR GOODNESS." IT IS THEREFORE WRITTEN "GREAT" BECAUSE IT POINTS TOWARD THE ILLUMINATION OF CHOCHMAH. "Which You have laid up": This light is concealed, just as the first light was hidden and kept FOR THE RIGHTEOUS. "You have performed," because here, IN MALCHUT THAT IS CALLED 'MAH', BECAUSE OF THE INCLUSION OF BINAH IN IT, is the craftsmanship of everything, the craftsmanship of the whole world and the craftsmanship of the souls and spirits.

18. The Holy One, blessed be He, made the craftsmanship of the whole world, in this secret OF BINAH BEING COMPRISED IN MALCHUT. This is the secret of the verse: "In the beginning Elohim created the heaven and the earth" (Bereshheet 1:1). The tabernacle was made and built by this means, which is the image of the world above, WHICH IS BINAH, and in the image of the lower world, WHICH IS MALCHUT. This is what is meant by: "That they bring Me an offering," and "Me an offering" ARE two levels, BINAH AND MALCHUT, which are one when combined together.

4. The balsam tree and the palanquin

Rabbi Shimon, Rabbi Elazar, Rabbi Aba and Rabbi Yosi are sitting one day under the pleasant shade of some trees. Rabbi Shimon opens the discussion by saying, "King Solomon made himself a palanquin from the woods of Levanon." He goes on to speak of the palanquin as 'the lower chamber', which God called 'the Garden of Eden', and built for Himself in order to commune with the souls of the righteous - for they are recorded there and it is there too that they are crowned. Disembodied souls, we're told, are filled with the delights of the river of the pure balsam tree. Rabbi Shimon states that the balsam tree is the upper chamber, covered and hidden, which represents Binah. 'Palanquin' is the lower chamber that has no support until it is held up by the upper chamber.

A discussion between the rabbis follows on the secret of one hundred, which is hidden in the names for 'Palanquin' and 'Balsam tree', whose forms are comparable. Those who do not have a body in this world are suckled by the river of light that emerges from the pure balsam, while those who do have a body delight in the palanquin, which is the earthly garden. Rabbi Shimon then says that "King Solomon" means Zeir Anpin, God, with his attributes, which are the male world. The king without attributes refers to the Messiah, the female world. He concludes by saying that "The cedars of Levanon that He planted," and of which the palanquin was built and completed, were Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod.

The Relevance of this Passage

This marvelously informative discussion speaks to us of the two forms of the Garden of Eden that God has made for us: the garden on earth, where we may rest and be comforted, and the higher garden that awaits us after death, where we may commune with Him. Our souls give to and take from the qualities of the garden, emitting fragrance from our good deeds and in turn absorbing the exquisite fragrance of the garden.

By our thoughtful reading, our entire world is nourished by His Light. Our life is scented with the aroma of the garden, and the fragrance of Eden now emanates throughout the world, ushering in the arrival of the Messianic age.

16. תו אַמאי אַקרי מ"ה. אַלא אַע"ג דְּמְשִׁיכוּ עֲלָאָה אַתְמִשְׁךְ, לֹא אַתְגְּלִיא עַד דְּאִשְׁתְּלִים הֶכָא, דְּאִיהוּ אַתְר סוּפָא דְכָל דְרִגְיָן, סוּפָא דְאִמְשְׁכוּתָא דְכָלָא, וְקִימָא בְּאַתְגְּלִיא. וְאַע"ג דְּאַתְגְּלִיא יְתִיר מְכָלָא, קִימָא לְשֹׁאֲלָא, מ"ה. מַה חֲמִית, מַה יְדַעְתָּ, כַּד"א כִּי לֹא רִאִיתֶם כָּל תְּמוּנָה.

17. וּבְגִין כֵּן, מַה, רַב טוֹבְךָ, דָּא אִיהוּ יְסוּדָא דְעֲלָמָא, דְאִקְרִי רַב טוֹב. כַּד"א וְרַב טוֹב לְבֵית יִשְׂרָאֵל בְּגִין דְּהָאִי אִיהוּ רַב טוֹב. אִוּר קְדָמָאָה, אַקְרִי טוֹב סְתָם, וְהֶכָא בְּלִילָן דְכֵר וְנוֹקְבָא כְּחָדָא. אִשְׁר צְפִנְתָּ, דְּהָאִי אַתְגְּנִיז, כְּגוּוּנָא דְאִוּר קְדָמָאָה, דְּאַתְגְּנִיז וְאַתְטַמְר. פְּעֵלְתָּ: דְּהֶכָא אִיהוּ אִוּמְנוּתָא דְכָלָא, אִוּמְנוּתָא דְכָל עֲלָמָא, אִוּמְנוּתָא דְנִשְׁמַתִּין וְרוּחִין.

18. בְּרִזָּא דָּא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא אִוּמְנוּתָא דְכָל עֲלָמָא, וְרִזָּא דָּא בְּרִאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. בְּרִזָּא דָּא אַתְעֲבִיד מְשְׁכָנָא וְאַתְבְּנִי, דְּאִיהוּ בְּדִיוֹקְנָא דְעֲלָמָא דְלְעִילָא, וּבְדִיוֹקְנָא דְעֲלָמָא תַּתָּאָה, הַה"ד וְיִקְחוּ לִי תְרוּמָה. לִי תְרוּמָה. תְּרִין דְרִגְיָן, דְאִינְוֹן חַד, דְּמִתְחַבְּרָן כְּחָדָא.

19. "That they bring Me an offering..." (Shemot 25:2): Rabbi Shimon, Rabbi Elazar, Rabbi Aba, and Rabbi Yosi were sitting one day under some trees in the valley next to the Sea of Genosar, THAT IS, THE SEA OF GALILEE. Rabbi Shimon said: How pleasant is this shade from the trees that covers us, and we are obliged to adorn this place with the words of Torah.

20. Rabbi Shimon opened the discussion saying: "King Solomon made himself a palanquin from the woods of Lebanon" (Shir Hashirim 3:9). We have established and learned this passage. Still, palanquin is the lower chamber, MALCHUT, which is similar to the upper chamber, BINAH. The Holy One, blessed be He, called it the Garden of Eden, which He plants for His pleasure, and His desire is to amuse Himself in it with the souls of the righteous, for they all stand there and are recorded there. The souls that do not have a body in this world all ascend and are crowned there. They have places to see and to delight in the supernal delight that is called the pleasantness of Hashem, and there they are filled with all the delights of the river of the pure balsam tree.

21. The balsam tree is the upper chamber, which is covered and hidden, WHICH IS BINAH. The palanquin is the lower chamber, MALCHUT, which has no support (Heb. somech) until it is supported from the upper chamber. Therefore, the letter Samech is closed on all sides, like a square. It is a closed letter.

22. What is the difference BETWEEN THE BALSAM TREE AND THE PALANQUIN? When the supernal light above is hidden and concealed in it, BINAH assumes in the form of the letter Samech, IN WHICH THE LIGHT is concealed. It is hidden in it in order to ascend above. When she returns and settles, she sits over her children below to nurse them. Then it dons the form of the letter final Mem, which lies and is closed to all four directions of the world, WHICH ARE CHESD, GVURAH, TIFERET, AND MALCHUT, FOR CHESD AND GVURAH ARE SOUTH AND NORTH AND TIFERET AND MALCHUT ARE EAST AND WEST.

23. Hence, one is a balsam tree and the other a palanquin, BECAUSE A PALANQUIN (HEB. APIRION), WHICH IS MALCHUT, IS PERFECTED SIMILAR TO THE BALSAM TREE (HEB. APHARSEMON), WHICH IS BINAH, AND THEY HAVE THE SAME FORM. Instead of the two letters, Samech and final Mem, THAT ARE IN APHARSEMON, there is a Yud IN APIRION, in the secret of the covenant, and it will eventually receive all FROM THE SAMECH (=SIXTY) AND FINAL MEM (=FORTY), which is the secret of the one hundred blessings. Samech and final Mem ARE sixty and forty, with sixty corresponding to the six corners that emerge from the Samech and forty corresponding to the four directions of the world. The letter Yud OF APIRION ALSO completes the secret of one hundred, THAT IS, YUD (=TEN) SFIROT, EACH COMPOSED OF TEN, like the supernal SAMECH AND FINAL MEM IN APHARSEMON, WHICH IS BINAH. Therefore, one is apharsemon and the other an apirion, AND THEIR FORMS ARE EQUAL!

19. וַיִּקְחוּ לִי תְרוּמָה וְגו'. רַבִּי שִׁמְעוֹן וְרַבִּי אֶלְעָזָר וְרַבִּי אֶבְיָא וְרַבִּי יוֹסִי, הָיוּ יוֹתְבֵי יוֹמָא חַד, תְּחוֹת אֵילָנִי, בְּבִקְעָתָא גְבִי יִמָּא דְגִנוֹסָר. אָמַר רַבִּי שִׁמְעוֹן, כַּמָּה יָאֵה צֶלֶא דָּא, דְּחַפֵּיא עֲלֵן מִגּוֹ אֵילָנִי, וְאַנְן צְרִיכִין לְאַעְטְרָא הָאֵי אֶתְרַ בְּמֵלֵי דְאוֹרֵייתָא.

20. פֶּתַח רַבִּי שִׁמְעוֹן וְאָמַר, אֶפְרִיּוֹן עֲשֵׂה לּוֹ הַמֶּלֶךְ שְׁלֹמֹה מַעְצֵי הַלְּבָנוֹן. הָאֵי קְרָא הָאֵ אֹקִימָנָא לִיָּה וְאֶתְמַר, אָבֵל אֶפְרִיּוֹן, דָּא הֵיכְלָא דְלִתְתָּא, דְּאִיְהוּ כְּגוּוֹנָא דְהֵיכְלָא עֲלָאָה, וְקוּדְשָׁא בְרִיךְ הוּא קְרָא לִיָּה גְנִתָּא דְעֶרְךָ, דְּאִיְהוּ נָטַע לִיָּה לְהִנְאִתִּיָּה, וְכִסּוּפָא דִּילִיָּה לְאַשְׁתַּעֲשַׂעָא בֵּיהּ גּוֹ אֵינּוֹן נִשְׁמַתִּין דְּצִדִּיקֵיָּא, דְּתַמְן כְּלָהוּ קִיּוּמִין וְרִשְׁיִמִין בְּגוּיָּה. אֵינּוֹן נִשְׁמַתִּין דְּלִית לֹון גּוּפָא בְּהָאֵי עֲלָמָא, כְּלָהוּ סִלְקִין וּמִתְעַטְרִין תַּמְן, וְאִית לֹון דּוּכְתִין לְמַחְמִי, לְאַתְעַנְגָּא גּוֹ עֲנוּגָא עֲלָאָה דְּאֶקְרִי נַעַם יִי. וְתַמְן אֶתְמַלְיִין מִכָּל כְּסוּפִין דְּנְהָרֵי דְּאַפְרָסְמוֹנָא דְּכִיָּא.

21. אֶפְרָסְמוֹן: דָּא הֵיכְלָא עֲלָאָה טְמִירָא גְנִיזָא. אֶפְרִיּוֹן: דָּא הֵיכְלָא דְלִתְתָּא, דְּלִית בֵּיהּ סַמֶּךְ, עַד דְּאַסְתְּמִיךְ מִגּוֹ הֵיכְלָא עֲלָאָה. וּבְגִין כֵּן אֶת סַמֶּךְ אִיְהוּ סְתִימָא בְּכָל סְטְרוֹי, כְּגוּוֹנָא דָּא אֶת סְתִימָא.

22. מַה בֵּין הָאֵי לְהָאֵי. אֶלָּא בְּשַׁעֲתָא דְּסְתִימָא וְאַתְגְּנִיז בְּגוּיָּה, גּוֹ נְהוּרָא עֲלָאָה לְעֵילָא, כְּדִין אִיְהוּ קִיּוּמָא, בְּדִיוּקְנָא דָּאֵת סַמֶּךְ סְתִימָא בְּגוּיָּה, וְאַתְגְּנִיז בֵּיהּ, לְסִלְקָא לְעֵילָא. וּבְשַׁעֲתָא דְּהוּרָא וְיִתְבָּא רְבִיעָא עַל בְּנִין לְתַתָּא לְיוֹנְקָא לֹון, כְּדִין אִיְהוּ קִיּוּמָא בְּדִיוּקְנָא דָּאֵת ם רְבִיעָא סְתִימָא לְגוֹ אַרְבַּע סְטְרִין דְּעֲלָמָא.

23. וְעַל דָּא, דָּא אִיְהוּ אֶפְרָסְמוֹן, וְדָא הוּא אֶפְרִיּוֹן. וּבְאַתְרַ תְּרִין אֶתּוּוֹן ס"מ, קִיּוּמָא י', בְּרָזָא דְּבְרִית, דְּאִיְהוּ זְמִין לְנִטְלָא כְּלָא, רְזָא דְּאֵינּוֹן מָאָה בְּרַכָּאן, שְׁתִּין וְאַרְבַּעִין. שְׁתִּין, לְקַבֵּל שֵׁית סְטְרִין, דְּנִפְקִי מֵאֵת ס'. אַרְבַּעִין, לְקַבֵּל ד' סְטְרֵי עֲלָמָא, וְכָלָא אֲשִׁלִּימוּ לְמָאָה. וְאֵת יו"ד, אִיְהוּ אֲשִׁלִּים לְרְזָא דְּמָאָה, כְּגוּוֹנָא דְּלְעֵילָא. וְע"ד, דָּא אֶפְרָסְמוֹן, וְדָא אֶפְרִיּוֹן.

24. They are the rivers that emerge from that balsam, and the supernal souls that do not have a body in this world nurse from the light that emerges from the pure balsam and delight in this supernal delight. The souls that have a body in this world ascend and nurse from this palanquin and descend. These give and take, giving the fragrance from those good deeds in which they endeavored in this world and taking from that fragrance that remained in the Garden of Eden, as it is written: "Like the smell of a field which Hashem has blessed" (Bereshheet 27:27), meaning the fragrance that remained in that field. They all stand in that Garden. Those THAT DO NOT HAVE A BODY IN THIS WORLD delight above IN THE BALSAM, WHICH IS BINAH IN THE GARDEN, and those THAT HAVE A BODY IN THIS WORLD, delight below IN THE PALANQUIN, WHICH IS MALCHUT IN THE GARDEN.

25. "King Solomon made himself," for his own benefit. HE QUESTIONS: The souls of the pious delight with it, yet you say "made himself"? HE ANSWERS: It is certainly so, because this palanquin and these souls of the righteous all exist so that the Holy One, blessed be He, can amuse Himself with them, SO WE SEE THAT HE MADE IT FOR HIMSELF. "King Solomon" (Heb. Shlomo) is the King that the peace (Heb. shalom) is His, namely the supernal King, ZEIR ANPIN. 'The King' without attributes refers to Messiah, WHICH IS MALCHUT. The one is the male world and the other the female world. "From the woods of Lebanon": THESE ARE the trees and plants that the Holy One, blessed be He, uprooted and planted in a different place. THEY ARE THE SEVEN SFIROT OF MALE AND FEMALE THAT WERE IN MALCHUT WITH THE QUALITY OF JUDGMENT, WHICH HE UPROOTED AND REPASTED IN BINAH, IN THE SECRET OF MALCHUT OF THE QUALITY OF MERCY. These are called the cedars of Lebanon, as it is written: "The cedars of Lebanon that He planted" (Tehilim 104:16). This palanquin was built and completed with them alone.

5. "The woods of Lebanon" are the six days of Creation

Here we read an alternative explanation of "the woods of Lebanon" - that they are the six days of creation. The six attributes of Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod all in their turn entered and mated with the palanquin, producing in this fashion the manifested world in six days. Then, we learn, this palanquin became sanctified until it ascended the crown of rest and was given a supernal name, 'Shabbat'. Rabbi Shimon tells us that we have to see we are sitting in the shadow of The Creator within that palanquin.

The Relevance of this Passage

Again and again in the Zohar, we see that each interpretation of Scripture leads us back to the knowledge that God has placed His own qualities into the creation that He made for us. From our mundane perspective, the upper world consists of six Sfirot [dimensions] rolled into one, called Zeir Anpin. This realm is the repository of all our wisdom and fulfillment. The love we feel, the joy we experience, the serenity we seek, all originate there. Zeir Anpin also embodies the supernal Light of Shabbat. Access to this realm can be achieved through inner transformation and various tools, such as the Zohar. On Shabbat, however, this Light is freely given as a gift to all Creation. These words of Zohar open up the gates to Zeir Anpin, causing the Light of the cosmic Sabbath to shine the moment our eyes fall upon them.

24. אינון נהרי נפקין מאפרסמון דא, ונשמתיין עלאין, דלית לון גופא בהאי עלמא, ינקין מההוא נהירו דנפיק מאינון נהרי אפרסמונא דכיא, ומתענגי בענוגא דא עלאה, ונשמתיין דאית לון גופא בהאי עלמא, סלקין וינקין מההוא נהירו דאפריון דא, ונחתין. ואלין יהבי ונטלי. יהבי ריחא, מאינון עובדין דכשראן, דמשתדלי בהו בהאי עלמא. ונטלי מההוא ריחא דאשתאר ביה בגנתא, כד"א בריח שדה אשר ברכו יי', ריחא דאשתאר ביה בההוא חקלא. וכלהו קיימי בההיא גנתא, אלין מתענגי לעילא, ואלין מתענגי לתתא.

25. עשה לו המלך שלמה, עשה לו, לגרמיה. ואי תימא, הא נשמתיין דצדיקיא משתעשען ביה, ואת אמרת עשה לו. הכי הוא ודאי. בגין דהאי אפריון וכל אינון נשמתיין דצדיקיא, בלהו קיימי לאשתעשעא בהו קודשא בריך הוא. המלך שלמה, מלכא דשלמא דיליה, ודא איהו מלכא עלאה המלך סתם, דא מלכא משיחא. דא עלמא דדכורא, ודא עלמא דנוקבא. מעצי הלבנון אינון אילנין נטיען, דעקר לון קודשא בריך הוא, ושתייל לון באתר אחרא, ואלין אקרון ארזי לבנון, כד"א, ארזי לבנון אשר נטע. ולא אתבני האי אפריון, ולא אשתכלל אלא בהו.

26. Another explanation of "the woods of Lebanon": These are the six days of creation, for each day is arranged on this palanquin in the system that applies to it. EVERY ATTRIBUTE OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN THAT ARE COMPLETED THROUGH BINAH BESTOWS ONE PART IN THE EDIFICE OF MALCHUT THAT IS CALLED 'PALANQUIN'. The first system: The first light that was concealed is drawn from the right side OF BINAH, and it takes from the right side OF ZEIR ANPIN who enters this palanquin upon one foundation and cohabits with it. Afterwards, the palanquin produces an image that is suitable for this light, WHICH IS THE ATTRIBUTE OF CHESED OF THE PALANQUIN. This is the secret of what is written: "Let there be light, and there was light" (Beresheet 1:3). After it said, "Let there be light," why add, "And there was light"? It could have just been written: 'And it was so.' Wherefore does it say, "And there was light"? It means that this light brought forth a different light that was suitable for it, and this was the first day of these woods of Lebanon.

27. The second system: The separation of the waters is drawn from the left side OF BINAH by the drawing of a strong fire, taken from the left side OF ZEIR ANPIN. It enters into the palanquin, mates with it and divides between the water on the right side and the water on the left side. Afterwards, the palanquin brought forth an image similar to this, AND THE ATTRIBUTE OF GVURAH OF THE PALANQUIN WAS BUILT. This is the secret of the verse: "The waters which were under the firmament from the waters which were above the firmament, and it was so" (Ibid. 7). This is the second day of these woods of Lebanon.

28. The third system: A certain third day is drawn from the central side and the right side, MEANING THE ATTRIBUTE OF TIFERET OF ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN that makes peace in the world BETWEEN THE TWO COLUMNS, RIGHT AND LEFT, whence fruits proceed to everyone. And it cohabits with this palanquin and draws forth a species after its kind, a species that does many actions like the kinds that fit it accordingly, MEANING all the vegetation and grasses and trees in many strengths, and its image remains IN THE PALANQUIN. That palanquin brings forth a species exactly identical to it THAT CAME FORTH FROM THE CENTRAL COLUMN, AND THE ATTRIBUTE OF TIFERET OF THE PALANQUIN IS BUILT. This is the third day that includes both sides, RIGHT AND LEFT, of these woods of Lebanon.

29. The fourth system: The light of the sun is drawn and illuminates this palanquin in the midst of its darkness. It enters to illuminate but does not cohabit with it, until the fifth day. THEN the palanquin brings forth the cohabitation of the illumination that entered it on the fourth day, and the palanquin brings forth the exact likeness of that light. THE ATTRIBUTE OF NETZACH OF THE PALANQUIN IS BUILT IN THIS WAY. This is the fourth day, which is one of the woods of Lebanon.

26. תו מעצי הלבנון, אליו שית יומין הבראשית
דכל יומא ויומא, מסדר בהאי אפריון, סדורא
דאתחזי ליה: סדורא קדמאה. אתנגיד מסטרא
דימינא, אור קדמאה דאתגניז, ואתנטיל מסטרא
דימינא, ועאל בהאי אפריון על ידא דיסודא חד,
ועביר ביה שמושא. לבתר אפיק ההוא אפריון חד
דיקנא כגוונא דהאי אור, ודא הוא רזא דכתיב, יהי
אור ויהי אור. כיון דאמר יהי אור, אמאי כתיב ויהי
אור, לא אצטרין קרא למכתב, אלא ויהי כן, מהו
ויהי אור. אלא, דההוא אור אפיק, אור אחרא
דאתחזי ליה, ודא איהו יומא קדמאה, מאינון עצי
הלבנון.

27. סדורא תגנינא: אתנגיד מסטרא דשמאלא,
פרישו דימא, בנגידו דאשא תקיפא, ואתנטיל
מסטרא דשמאלא, ועאל בהאי אפריון, ועביר ביה
שמושא, ואפריש בין מיון דבסטר ימינא, ובין אינון
מיון דבסטר שמאלא. לבתר אפיק ההוא אפריון,
חד דיקנא, כגוונא דיליה. ודא איהו רזא דכתיב,
בין המים אשר מתחת לרקיע ובין המים אשר מעל
לרקיע ויהי כן. ודא איהו יומא תגנינא מאינון עצי
הלבנון.

28. סדורא תליתאה: אתנגיד מסטרא דאמצעיתא,
ומסטרא דימינא, חד יומא תליתאה, דעביר שלמא
בעלמא. ומתמן אתמשיכו איבין לכלא, ודא עביר
שמושא בהאי אפריון, ואפיק זינא לזיניה. זינא
לעוברין סגיאין, זינא דאתחזי ליה, וכל דשאין
ועשבין ואילנין בכמה חילין. ואשתאר דיקניה
תמן, ואפיק זינא ההוא אפריון, כההוא גוונא ממש,
ודא איהו יומא תליתאה, דאתכליל מב' סטרין,
מאינון עצי הלבנון.

29. סדורא רביעאה: אתנגיד ואתנהיר נהירו
דשמשא, לאנהרא להאי אפריון, גו חשור דיליה,
ועאל ביה לאנהרא, ולא עביר ביה שמושא. עד
יומא חמשאה, דאפיק האי אפריון ההוא שמושא
דנהירו, דעאל ביה ביומא רביעאה, ואפיק ההוא
אפריון כההוא גוונא ממש דההוא נהירו, ודא איהו
יומא רביעאה חד מאינון עצי הלבנון.

30. The fifth system: One drawing of the swarming of the water was brought forth, and mated so as to bring forth that light from the system of the fourth day. It cohabited with that palanquin ON THE FIFTH DAY, and brought forth species according to its very own kind. This day OF THE WOODS OF LEBANON did that action more than in the other days, BECAUSE IT PERFECTED THE ATTRIBUTE OF HOD IN THE PALANQUIN WITH THE SWEETENED JUDGMENTS OF BINAH. It was all suspended until the sixth day, for the palanquin brought forth all that was hidden in it, as it is written: "Let the earth bring forth living creatures after their kind" (Ibid. 24). This is the fifth day, ONE day of the woods of the Lebanon.

31. The sixth system: It is the day that perfected the entire palanquin. THE PALANQUIN has no perfection and power except through that day, WHICH IS YESOD OF ZEIR ANPIN, BECAUSE THE PALANQUIN DOES NOT RECEIVE ANYTHING FROM THOSE ABOVE EXCEPT THROUGH YESOD OF ZEIR ANPIN. When that day came, the palanquin became perfected with many spirits, with many souls, and with many beautiful maidens, WHO ARE SEVEN CHAMBERS THAT SERVE MALCHUT, those ones worthy to sit in the King's chamber. YESOD also was perfected with the beauty of all the days that preceded, BECAUSE YESOD INCLUDES ALL THE FIVE DAYS, CHESED, GVURAH, TIFERET, NETZACH AND HOD. And it perfected them with one wish, with desire, joy, and perfection of above and below.

32. Then this palanquin became sanctified with supernal sanctities and adorned with its crowns, until it ascended with the rising of the crown of rest and was given a supernal Name, the Holy Name, which is Shabbat. This is the tranquillity of all, the desire of all and the cleaving of all, of above and below together, of which it is written: "King Solomon made himself a palanquin from the woods of Lebanon."

33. Rabbi Shimon said: The one who merits that palanquin merits everything. He merits to sit and rest in the shadow of Hashem, as it is written: "I sat down under His shadow with great delight" (Shir Hashirim 2:3). Now that I sit in the shadow of this rest, we have to see that we are sitting in the shadow of the Holy One, blessed be He, within that palanquin. But we have to adorn this place with supernal crowns, until the trees of that palanquin are aroused to come to us with a different shadow.

30. סְדוּרָא חֲמִישָׁאָה: אֲתַנְגִּיד חֵד מְשִׁיכוֹ, דְּרַחֲשִׁי שׁוֹ דְּמִיָּא, וְעֵבִיד שְׁמוּשָׁא לְאַפְקָא הֵהוּא נְהִירוֹ, דְּסְדוּרָא דְּיוֹמָא רְבִיעָאָה, וְעֵבִיד בְּהַאי אַפְרִיזוֹן שְׁמוּשָׁא, וְאַפִּיק זִינִין לְזִינִיָּה, אִינּוֹן דְּאַתְחַזִּי כְּהֵוּא גְּוּנָא מְמַשׁ, וְהַאי יוֹמָא שְׁמֵשׁ הֵהוּא שְׁמוּשָׁא, יִתִּיר מִכָּל שְׁאֵר יוֹמִין. וְכֹלָא תְּלִיא עַד יוֹמָא שְׁתִּיתָאָה, דְּאַפִּיק אַפְרִיזוֹן כָּל מַה דְּהוּה גְּנִיז בֵּיהּ, דְּכְתִיב, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ וּגו'. וְדָא אִיהוּ יוֹמָא חֲמִישָׁאָה, חֵד מֵאִינּוֹן עֲצֵי הַלְּבָנוֹן.

31. סְדוּרָא שְׁתִּיתָאָה: דָּא אִיהוּ יוֹמָא, דְּאַתְקִין כָּל הַאי אַפְרִיזוֹן, וְלִית לֵיהּ תְּקוּנָא, וְלִית לֵיהּ תְּקָפָא, בְּרַ מְהַאי יוֹמָא, כִּד אֲתָא הַאי יוֹמָא, אֲתַתְקֵן הַאי אַפְרִיזוֹן, בְּכַמְה רּוּחִין, בְּכַמְה נְשָׁמְתִין, בְּכַמְה עוֹלִימְתָן שְׁפִירָן בְּחִיזוֹ. אִינּוֹן דְּאַתְחַזִּין לְמִיתְבּ בְּהִיכְלָא דְּמַלְכָא. אוּף אִיהוּ אֲתַתְקֵן בְּשְׁפִירוֹ כָּל שְׁאֵר יוֹמִין דְּהוּוּ בְּקַדְמִיתָא, וְאַתְקִין לוֹן בְּתִיאֻבְתָא חֲדָא, בְּרַעוּתָא בְּחַדְוָה, תְּקוּנָא דְּלַעִילָא וְתַתָּא.

32. כְּדִין אֲתַקְדֵּשׁ הַאי אַפְרִיזוֹן, בְּקַדוּשִׁין עֲלָאִין וְאַתְעֵטֵר בְּעֵטְרוֹ, עַד דְּסָלִיק בְּסָלִיקוֹ דְּעֵטְרָא דְּנִיחָא, וְאַקְרִי שְׁמָא עֲלָאָה, שְׁמָא קְדִישָׁא, דְּאִיהִי שַׁבָּת. נִיחָא דְּכֹלָא, תִּיאֻבְתָא דְּכֹלָא, דְּבִקוּתָא דְּכֹלָא, דְּעִילָא וְתַתָּא כְּחַדָּא. וְכִדִּין כְּתִיב, אַפְרִיזוֹן עֲשֵׂה לּוֹ הַמֶּלֶךְ שְׁלֹמֹה מֵעֲצֵי הַלְּבָנוֹן.

33. אָמַר רַבִּי שְׁמַעוֹן, מֵאֵן דְּזָכִי בְּהֵוּא אַפְרִיזוֹן, זְכִי בְּכֹלָא, זְכִי לְמִיתְבּ בְּנִיחָא דְּעֲלָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּד"א, בְּעָלוֹ חֲמַדְתִּי וַיִּשְׁבַּתִּי. וְהִשְׁתָּא דְּתִיבְנָא בְּעֲלָא דְּנִיחָא דָּא, אִית לָן לְאַסְתַּכְלָא דְּלָא יִתְבִּינּוֹן אֲלָא בְּעֲלָא דְּקוּדְשָׁא בְּרִיךְ הוּא, גּוֹ הֵהוּא אַפְרִיזוֹן. וְאִית לָן לְאַעֲטְרָא הַאי אֲתָר, בְּעֵטְרִין עֲלָאִין, עַד דְּיִתְעָרוֹן אִילְנֵי דְּהֵהוּא אַפְרִיזוֹן, לְמִיתֵי עֲלֵן בְּעֲלָא אַחְרָא.

6. "That they bring Me an offering"

The section title passage summarizes one single great truth, which Rabbi Shimon explains to us: that for one to aspire toward divine union, he must strive with all his heart and soul and with self-purification, and pay the necessary price. We also hear that he is prompted to do this by the heart of God in himself, that he may increase his worthiness by turning a wicked person from the path of evil. In doing so he causes the subjugation of the Other Side, causes God to be elevated in his honor, and thence causes the world to be preserved both above and below. Such a righteous one, we're told, shall enter in through the twelve gates.

The Relevance of this Passage

Perfection comes partly through striving and steadfast self-transformation with the right intent; yet there is more to bettering ourselves. We can increase our merit by tutoring the wicked, helping them to be free of evil.

Through our meditation upon these verses, we grasp in our hearts the source of all goodness from whence we sprang. The evil tendencies of the wicked are abolished and the Other Side is immobilized. We are now free to attain unity with the Light of the Creator.

34. Rabbi Shimon opened the discussion saying: "That they bring Me an offering, of every man whose heart prompts him to give" (Shemot 25:2). "That they bring Me" POINTS OUT that if one wishes to undertake a precept and to aspire towards the Holy One, blessed be He, it is necessary that the person not strive in vain and empty handed, but rather that he makes efforts as befitting, and according to, his strengths. We have established this in many places, AND SO it is good for a person to strive after the Holy One, blessed be He, as it is written: "Every man shall give as he is able, according to the blessing of Hashem your Elohim which He has given you" (Devarim 16:17).

35. And if you ask, Is it not written: "Come, buy, and eat; come, buy wine and milk without money and without a price" (Yeshayah 55:1)? So we see that it is free, and that is the striving after the Holy One, blessed be He, BECAUSE WINE AND MILK MEAN THE TORAH, WHICH IS REFERRED TO IN THIS WAY. HE ANSWERS: Anybody who desires to endeavor for Torah merits it. The striving after the Holy One, blessed be He, is to know Him; for anyone who desires it will merit it without any payment whatsoever. But if the striving after the Holy One, blessed be He, is in the form of an action, it is prohibited to perform that action empty handed and in vain, because one will not merit the drawing down of a spirit of holiness unless he pays in full.

36. In the books of sorcery that Asmodeus, THE KING OF THE DEMONS, taught King Solomon IT IS WRITTEN THAT whoever wants to endeavor to remove from himself the impure spirit and to subdue the other spirit OF THE OTHER SIDE, must buy in full payment the action in which he wishes to endeavor, and he should give whatever is requested of him, whether a little or a lot. The spirit of impurity is always ready freely and for nothing and is saleable without payment, because he compels people upon whom he dwells and entices them to dwell with him. He tempts them to make their habitation with him in many ways.

37. The spirit of holiness is not this way, but only with full payment and great endeavor, and by purifying himself and purifying his habitation with the desire of his heart and soul. AND EVEN THEN, fortunate is he who merits that he will place its habitation with him. With all this, HE MUST go in the straight path, neither turning right nor left. If he does not, He separates itself immediately and distances itself from him, and he will not again be able to merit it as he did originally.

34. פתח רבי שמעון ברישא ואמר, ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי. ויקחו לי, האי מאן דבעי לאשתדלא במצוה, ולאשתדלא ביה בקודשא ברין הוא, אצטריך דלא ישתדל ביה בריקנייא ובמגנא, אלא אצטריך ליה לבר נש לאשתדלא ביה כדקא יאות כפום חיליה. והא אוקימנא מלה דא בכמה אתרי, יאות למיסב בר נש ההוא אשתדלותא דקודשא ברין הוא. כד"א איש כמתנת ידו וגו'.

35. ואי תימא, הא כתיב לכו שברו ואכלו ולכו שברו בלא כסף ובלא מחיר יין וחלב, דהא איהו במגנא, ואיהו אשתדלותא דקודשא ברין הוא. אלא אשתדלותא דאורייתא, כל מאן דבעי זכי בה. אשתדלותא דקודשא ברין הוא למנדע ליה, כל מאן דבעי זכי ביה, בלא אגרא כלל. אבל אשתדלותא דקודשא ברין הוא דקיימא בעובדא, אסיר לנטלא ליה למגנא ובריקנייא, בגין דלא זכי בה הוא עובדא כלל, לאמשכא עליה רוחא דקודשא, אלא באגר שלים.

36. בספרא דחרשי, דאוליף אשמדאי לשלמה מלכא, כל מאן דבעי לאשתדלא לאעברא מניה רוח מסאבא, ולאכפויא רוחא אחרא. ההוא עובדא דבעי לאשתדלא ביה, בעי למקני ליה באגר שלים, בכל מה דיבעון מניה, בין זעיר בין רב, בגין דרוח מסאבא, איהו אזדמן תדיר במגנא ובריקנייא, ואזדבן בלא אגרא, ואניס לבני נשא למשרי עליהו, ומפתי לון לדייקרא עמהון, בכמה פתויין, בכמה ארחין, סטי לון לשואא דינריה עמהון.

37. ורוח קודשא לאו הכי, אלא באגר שלים, ובאשתדלותא רב סגי, ובאתדכאותא דגרמיה ובאתדכאותא דמשכניה, וברעותא דלביה ונפשיה. ולואי דיכיל למרווח ליה, דישוני מדוריה עמיה. ועכ"ד דיהך בארץ מישר, דלא יסטי לוימנא ולשמאלא, ואי לאו, מיד אסתלק מניה, ואתרחק מניה. ולא יכיל למרווח ליה כדבקדמיתא.

38. In reference to this, it is written: "That they bring Me an offering, of every man..." MEANING one called 'man' who has overcome his inclination, for whoever overcomes his inclination is called 'man'. "Whose heart prompts him": HE QUESTIONS: What does "whose heart prompts him" mean? HE ANSWERS: Rather that the Holy One, blessed be He, takes pleasure in him, as it is written: "Of You my heart has said" (Tehilim 27:8); "the strength of my heart" (Tehilim 73:26), "of a merry heart" (Mishlei 15:15) and "His heart was merry" (Rut 3:7). They all refer to the Holy One, blessed be He, MEANING THE HEART OF THE HOLY ONE, BLESSED BE HE, THAT IS, HIS GOODWILL. Here also, "Whose heart prompts him" IS THE HEART OF THE HOLY ONE, BLESSED BE HE. From Him "shall you take My offering," because there is where THE HOLY ONE, BLESSED BE HE is found, FOR HE DWELLS IN HIM and in no other place.

39. How do we know that the Holy One, blessed be He, wants him and places His dwelling place in him? IT IS when we see that the desire of the person IS to endeavor to pursue the Holy One, blessed be He, with his heart and soul and desire. We are certain then that the Shechinah dwells there. Then we should pay in full to befriend him and to learn from him. About this, the ancients said, '...and acquire for yourself a friend.' You must buy him for a full price in order to merit the Shechinah THAT DWELLS IN HIM. This is how far it is necessary to pursue a righteous man and purchase him.

40. In the same way, the righteous one must pursue the wicked person and purchase him for a full price in order to remove from him that filth, subdue the Other Side and build him, for it is considered as though he created him. This is a praise with which the glory of the Holy One, blessed be He, will be elevated, more than with any other praise, and this elevation is quite in excess! What is the reason? Because he caused the Other Side to be subdued and to elevate the honor of the Holy One, blessed be He, as it is written about Aaron: "And turned many away from iniquity" (Malachi 2:6) and also, "My covenant was with him" (Ibid. 5).

41. Come and see: Everyone who holds the hand of the wicked person and endeavors to help him leave the path of evil is elevated in three elevations, to which another person cannot rise. He causes the subjugation of the Other Side, he causes the Holy One, blessed be He, to be elevated in His honor and he causes the world to be preserved both above and below. About this person, it is written: "My covenant was with him for life and peace" and he merits to see the children of his children, and gains merit in this world and in the World to Come. All the accusers will not be able to judge him in this world and in the World to Come. He enters through the twelve gates THAT ARE IN THE FIRMAMENT, and there is nothing to prevent him. It is written: "His seed shall be mighty upon earth; the generation of the upright shall be blessed. Wealth and riches shall be in his house, and his righteousness endures forever. Light rises in the darkness for the upright: He is gracious and full of compassion, and just..." (Tehilim 112:2-4).

38. ועל דא כתיב, ויקחו לי תרומה מאת כל איש, מההוא דאקרי איש, דאתגבר על יצריה. וכל מאן דאתגבר על יצריה, אקרי איש. אשר ידבנו לבו, מאי אשר ידבנו לבו. אלא. דיתרעי ביה קודשא בריך הוא, כד"א לך אמר לבי. צור לבבי. וטוב לב. וייטב לבו. בלהו בקודשא בריך הוא קאמר. אוף הקא אשר ידבנו לבו. מניה תקחו את תרומתי, דהא תמן אשתכח ולא באתר אחרא.

39. ומנא ידעינן דהא קודשא בריך הוא אתרעי ביה, ושוי מדוריה ביה. כד חמינן דרעותא דההוא בר נש, למרדה ולאשתדלא אבתריה דקודשא בריך הוא בלביה ובנפשיה וברעותיה, ודאי תמן ידעינן דשריא ביה שכינתא. כדן בעינן למקני ההוא בר נש, בכסף שלים, לאתחברא בהדיה ולמילף מניה. ועל דא קדמאי הוּו אמרי, וקנה לך חבר, באגר שלים בעי למקני ליה, בגין למזכי בשכינתא. עד הקא בעי למרדה בתר זכאה ולמקנה ליה.

40. אוף הכי, ההוא זכאה בעי למרדה בתר חניבא, ולמקני ליה באגר שלים, בגין דיעבר מניה ההוא זוהמא, ויתכפיא סטרא אחרא, ויעביד לנפשיה, בגין דיתחשב עליה, כאילו הוא ברא ליה. ודא איהו שבחא דיסתלק ביה יקרא דקודשא בריך הוא, יתיר משבחא אחרא, ואסתלקותא דא יתיר מכלא. מאי טעמא. בגין דאיהו גרים לאכפיא סטרא אחרא, ולאסתלקא יקרא דקודשא בריך הוא. ועל דא כתיב באהרן, ורבים השיב מעון. וכתיב בריתי היתה אתו.

41. תָּא חֲזִי, כֹּל מֵאֵן דְּאֶחִיד בִּידָא דְחַיִּיבָא,
 וְאֶשְׁתַּדֵּל בֵּיהּ, לְמִשְׁבַּק אֲרַחָא בִישָׂא, אִיהוּ אֶסְתַּלַּק
 בְּתַלְתָּ סְלוּקִין, מַה דְּלֵא אֶסְתַּלַּק הָכִי בְּ נֶשׂ אַחְרָא.
 גְּרִים לְאֶכְפֵּינָא סְטְרָא אַחְרָא. וְגְרִים דְּאֶסְתַּלַּק
 קוֹדֶשָׁא בְּרִיךְ הוּא בִּיקְרִיָּה. וְגְרִים לְקֵימָא כֹּל עֲלֵמָא
 בְּקִיּוּמֵיהּ לְעֵילָא וְתַתָּא. וְעַל הָאִי בְּרִי נֶשׂ כְּתִיב,
 בְּרִיתִי הֵיטָה אֲתוּ הַחַיִּים וְהַשְּׁלוֹם. וְזָכִי לְמַחְמֵי בְּנִין
 לְבָנוּי, וְזָכִי בְּהָאִי עֲלֵמָא, וְזָכִי לְעֲלֵמָא דְּאֲתִי. כֹּל
 מְאָרֵי דִּינִין, לֹא יִכְלִין לְמִידָן לֵיהּ, בְּהָאִי עֲלֵמָא
 וּבְעֲלֵמָא דְּאֲתִי. עַאל בְּתַרְיִסָר תְּרַעֵי, וְלִית מֵאֵן
 דִּימְחֵי בִּידֵיהּ. וְעַל דָּא כְּתִיב, גְּבוּר בְּאֲרָץ יִהְיֶה זִרְעוֹ
 דִּוֵּר יִשְׂרָיִם יְבוֹרֵךְ. הוּן וְעֶשֶׂר בְּבֵיתוֹ וְצַדִּיקְתוֹ עוֹמֶדֶת
 לְעַד. זֶרַח בַּחֲשָׁךְ אֹר לְיִשְׂרָיִם וְגו'.

7. The three colors in the flame

This section deals with the three colors that can be distinguished inside a flame. One rises up, while another seems to dip down. The other one is usually visible, but appears to be concealed when the sun shines. There is one color that ascends above and emerges, and that color is whiter than white.

Through this analogy, we learn how our prayers cause the white light to ascend to the crown, and how all the Sfirot join to each other with light above and below, and then join with all the candles. Only then are all combined with the righteous one, who is called 'good'. Whosoever causes the wicked to return to the right path is now worthy, we are told. This recognition is then witnessed by the angels who supervise the world. Next, the overseer appears, bringing with him the image of that person; and, we read, there is no righteous person in this world who does not have his image thus engraved above. The King then blesses the image of that righteous one, and four camps of supernal angels take it and depart, whence they go, however, we are not told.

The Zohar next recounts the seventy keys belonging of treasures owned by the overseer's Master, and then of seventy concealed worlds. After this, we learn that those who help the poor merit much good in return, as well as many supernal treasures, but these rewards are nothing like those merited by someone who redeems the wicked.

Now we learn when the children of Yisrael reach the Kedushah in the prayer, the third color in the flame emerges and shines. We are next told that the sanctification we recite is the same as the praise we give to the supernal angels, and we give this praise both so that we may be sanctified ourselves and so that we may earn their friendship. Sanctification in the Holy Language may only be recited when ten men are present, because the Shechinah joins the sanctification. Prayer, we are told, has great strength and is often able to break the power of the Other Side. Concluding the discourse, Rabbi Shimon blesses the other rabbis.

The Relevance of this Passage

Just as the seven colors of the rainbow emerge from a single beam of white sunlight, our reading unites all the spiritual forces into their original state: a ray of pure Light emanating from the Creator.

This union produces a luminescence that brightens our entire existence. We steer this Light towards the wicked, the evil who dwell among us, as well as the wicked tendencies in ourselves, thus purging immoral impulses and subjugating the Other Side, the Satan, which is the root of personal and global negativity. This Light also emancipates the poor, annulling the force of poverty so all may now partake of God's goodness.

42. In the upper chamber, WHICH IS MALCHUT, there are three colors, WHICH ARE NETZACH, HOD AND YESOD, that glitter inside one flame, and that flame emerges from the south side which is right. These colors separate to three sides. One ascends above, SHINING FROM BELOW UP, AND IT IS NETZACH, one descends below, SHINING FROM ABOVE DOWN, AND IT IS HOD, and one is visible, but is concealed when the sun shines. IT IS THE ILLUMINATION OF CHOCHMAH IN CHASSADIM THAT IS PRODUCED BY YESOD THAT SHINES ONLY AT NIGHT, WHICH IS THE DOMINION OF NUKVA, BUT NOT BY DAY, WHICH IS THE DOMINION OF ZEIR ANPIN.

42. בְּאֲדָרָא עֲלָא, קֵימִין תְּלַת גּוּוּנִין. וְאִינוּן
 לְהֵטִין גּוּ שְׁלֵהוּבָא חָדָא, וְהוּא שְׁלֵהוּבָא נְמָקָא
 מְסֻטְרָא דְּדָרוּם דְּאִיהוּ יְמִינָא. וְאִינוּן גּוּוּנִין מִתְפָּרֶשֶׁן
 לְתַלְתָּ סְטְרִין. חָד סְלִיק לְעֵילָא. וְחָד נַחִית לְתַתָּא.
 וְחָד דְּאֶתְחַזִּי, וְגַנִּיז בְּשַׁעֲתָא דְּשִׁמְשָׁא נְהִיר.

43. There is one color that ascends above, WHICH IS NETZACH, and emerges, and that color is white, much whiter than any other kind of white. It enters that flame and becomes slightly colored, FOR IT INCLUDES SOME JUDGMENTS OF THE FLAME, yet does not become colored, MEANING THAT NO COLOR IS NOTICEABLE IN IT, WHICH IS JUDGMENT. That color is situated above on the top of that chamber, NAMELY ON TOP OF MALCHUT, when Yisrael come to synagogue and pray their prayers, when they reach: 'Who redeemed Yisrael' and bring redemption and Amidah prayer close together, BY NOT INTERRUPTING IN BETWEEN. THROUGH THIS, THEY CAUSE YESOD, WHICH IS CALLED 'REDEMPTION', TO GET CLOSE TO MALCHUT, WHICH IS CALLED 'PRAYER'. Then that white color, WHICH IS NETZACH, ascends to the top of the chamber, WHICH IS MALCHUT, and becomes its crown.

44. A proclamation is made: Blessed are you the holy nation that do good, MEANING THAT THEY CAUSE THE UNITY OF YESOD THAT IS CALLED 'GOOD' before the Holy One, blessed be He. This is the secret of: "And have done that which is good in your eyes" (Yeshayah 38:3), WHICH MEANS that he brought redemption close to prayer. When they reach 'Praises to the supernal EI,' that color, NETZACH, ascends upon the top of the chamber, and the righteous one is aroused, WHICH IS YESOD OF ZEIR ANPIN, to unite where it should with love and affection and with joy and desire. All the limbs, NAMELY ALL THE SFIROT, join each other with the same desire, those of above with those of below, and all the candles, NAMELY ALL THE LEVELS, shine and glitter. They are all combined with the righteous one who is called 'good', as it is written: "Say of the righteous that it shall be well (also: 'good') with him" (Yeshayah 3:10). It joins them all in one union and all is silent above and below with the kisses of desire. It is all found in the union of the chamber, NAMELY THE SECRET OF THE EMBRACE.

45. As soon as 'Give peace' is reached, WHICH IS THE LAST BLESSING OF THE AMIDAH AND THE ATTRIBUTE OF YESOD, the river that emerges from Eden, WHICH IS YESOD, cohabits with this chamber, WHICH IS MALCHUT, and all must leave the presence of the King. No person needs to be present there, nor make their requests, but it is just necessary to fall on the face, THAT IS TO SAY THE PRAYER OF FALLING ON THEIR FACES. What is the reason? That is the time of cohabitation, and everyone must be embarrassed before his Master and cover his face with great embarrassment to include himself in that cohabitation of the souls, for this chamber is included from above and from below with souls and spirits. Then another color that descends below, NAMELY HOD, gets up and attaches itself to the end of this room.

46. Another proclamation is made: Those of above and those of below bear witness. Whoever creates souls and exonerates the wicked, MEANING HE WHO CAUSES THEM TO RETURN TO THE RIGHT PATH, is worthy to be adorned with the Crown of Royalty on his head. That is the one who is now worthy to come before the King and Queen, because the King and Queen are inquiring about him.

43. גוֹנָא אִיהוּ גּוּן חוּר, יתיר מחוורו אחרא. ועאל בהוא שלהובא ואצטבע זעיר, ולא אצטבע, וקיימא ההוא גוון לעילא על רישא דההוא אדרא. ובשעתא דישראל עאלין לבי בנשתא ומצלן צלותהון, כד מטאן לגאל ישראל, וסמכין גאולה לתפלה, כדין האי גוון חוור, אסתלק על רישא דאדרא, ואתעביד ליה בתרא.

44. וכרוזא נמיק ואמר, זכאין אתון עמא קדישא, דעבדי טוב קמיה דקודשא בריך הוא, ורזא דא, והטוב בעיניך עשיתי, דסמין גאולה לתפלה. בגין דהא בהיא שעתא דמטו לתהלות לאל עליון, דסליק האי גוון על רישא דההוא אדרא, אתער האי צדיק, לאתחברא באתר דאצטריך, ברחימו בחיבו בחרוה ברעותא. וכל שיימין בלהו, מתחברן בתיאובתא חרא אלין באלין, עלאין בתתאין, ובוצינין בלהו נהרין ומתלהטין, וכלהון קיימא בחבורא חרא בהאי צדיק דאקרי טוב, כד"א אמרו צדיק כי טוב, ודא מחבר לכלהו בחבורא חרא. כדין בלא בלחישו עילא ותתא, בנשיקין דרעותא, וקיימא מלה בחבורא דבי אדרא.

45. כיון דמטו לשום שלום, כדין עביד שמושא ההוא נהר דנמיק מעדן באדרא דא, וכדין בעיין בלא לנפקא מקמי מלכא, ולא אצטריך בר נש, ולא אחרא, לאשתבחה תמן, ולא למשאל שאלתין, אלא אצטריך למנפל על אנפין. מ"ט. בגין דההוא שעתא שעתא דשמושא הוי, ובעי כל בר נש למכסח מקמי מאריה, ולחפיא אנפוי בכסופא סגי, ולאכללא נפשיה בההוא שמושא דנפשיין, דאתכליל ההוא אדרא מעילא ומתתא בנפשיין ורוחין. כדין גוון אחרא, דנחית לתתא, קאים ואחיד בשפולי דהאי אדרא.

46. וכרוזא נמיק וקארי ואמר, עלאין ותתאין אסהידו סהדותא, מאן איהו דעביד נפשאן וזכי לחייבנא, ההוא דאתחזי לאעטרא ליה, בעטרא דמלכותא על רישיה, ההוא דאתחזי לעאלא השתא קמי מלכא ומטרוניתא, דהא מלכא ומטרוניתא שאלי עליה.

47. Then appear two witnesses of the eyes of Hashem that roam the entire world, NAMELY THE ANGELS WHO SUPERVISE THE WORLD, who stand behind the curtain, and bear this testimony, saying, 'We witnessed that so-and-so, son of so-and-so, acquired souls below, souls of the wicked who were on the Other Side.' Then the Holy One, blessed be He, is glorified with complete joy. Blessed is his portion, for his father is also mentioned for good because of him, BECAUSE THEY HAVE TESTIFIED ABOUT SO-AND-SO, SON OF SO-AND-SO.

48. At that moment, there appears an overseer who is the treasurer of the images of the righteous in the secret of cohabitation of the letters, MEANING THE PAIRING OF THE LETTERS OF THE NAME, called 'Yehodiam', WHICH IS SPELLED WITH THE LETTERS YUD-HEI-VAV OF THE NAME. IT IS IN THE SECRET OF the crown of the pairing OF THE LETTERS YUD AND HEI of the Holy Name, WHICH IS DA'AT. And the Holy One, blessed be He, gestures to that minister, and brings the image of that person who made over the souls of the wicked to stand before the King and Queen.

49. RABBI SHIMON SAID: I bring witness upon me the heavens and the earth that at that moment they give to Him the image OF THE RIGHTEOUS ONE, because there is no righteous person in this world that does not have his image engraved above unless under the jurisdiction of this overseer. And seventy keys of all the treasures of his Master, WHICH IS THE SECRET OF THE SEVEN LOWER SFIROT OF CHOCHMAH, are given over into the hand OF THE RIGHTEOUS ONE. The King then blesses the image OF THAT RIGHTEOUS ONE with all the blessings that He blessed Abraham when he made over the souls of the wicked, AS IN THE SECRET OF THE VERSE: "THE SOULS THEY HAD ACQUIRED IN CHARAN" (BERESHEET 12:5).

50. The Holy One, blessed be He, gestures to four camps of supernal ANGELS, who take that image and go with it. He enters seventy concealed worlds that no other person EXCEPT HIM merited, because these worlds are concealed and are only for those who made over the souls of the wicked. If people knew how much benefit and merit they would acquire when they merit them WITH REPENTANCE, they would go after them and pursue them as one who pursues life.

51. A poor person causes people to merit much good and many supernal treasures, but not like one who brings merit to the wicked. What is the difference between them? Simply, he who works for and does charity with the poor enlivens his soul, enables him to live and merits because he has done much good in this world. But he who endeavors after the wicked, TO RETURN THEM TO REPENT, accomplishes even more, because he causes the other Elohim of the Other Side to become subdued and removes him from his dominion. He causes the Holy One, blessed be He, to become elevated upon His Throne of Glory and makes a new soul for that wicked one. Happy is his share.

47. בְּדִין אֲזַדְמֵן תְּרִין סְהָרִין, מְאִינוּן עֵינֵי יוֹי דְּמִשְׁטְטֵי בְּכָל עֲלָמָא, וְקִיּוּמִין בְּתַר פְּרָגוּדָא, וְסְהָרִין סְהָדוּתָא דָּא, וְאִמְרִי, הָא אָנֹן סְהָרִין עַל פְּלָגִיא בְּר פְּלָגִיא. דָּא אִיהוּ עֵבִיד נְפִשָׁן לְתַתָּא, נְפִשָׁן דְּחַיִּיבֵינָא דְּהוּוּ מְסֻטְרָא אַחְרָא. בְּדִין אֲתִיקְר קוּדְשָׁא בְּרִין הוּא בְּחֻדוּה שְׁלִימְתָא זְכָאָה חוּלְקִיָּה, דְּהָא אֲבוּי יִדְכֵר בְּגִינִיָּה לְטַב.

48. בִּיה שְׁעָתָא אֲזַדְמֵן חַד מְמַנָּא, דְּאִיהוּ גִזְבְּרָא עַל דְּיוֹקְנִין דְּצִדִּיקָא, בְּרִזָּא דְּשִׁמוּשָׁא דְּאֲתוּוֹן, דְּאֲתִקְרִי בְּרִזָּא יְהוּדִי"עַם, בְּכִתְרָא דְּשִׁמוּשָׁא דְּשִׁמָּא קְדִישָׁא. וְרִמְיֹז קוּדְשָׁא בְּרִין הוּא לְהוּוּא מְמַנָּא, וְאִיִּתִי דְּיוֹקְנִיָּה דְּהוּוּא ב"ג דְּעֵבִיד נְפִשָׁן דְּחַיִּיבֵינָא וְקִאִים לִיה קָמִי מְלָכָא וּמְטְרוּנִיתָא.

49. וְאִנָּא אֲסִהְדְנָא עַלִי שְׁמִיָּא וְאַרְעָא דְּבַהֲהִיָּא שְׁעָתָא מְסֻרִין לִיה הֵהוּא דְּיוֹקְנָא. דְּהָא לִית לָךְ כָּל צִדִּיקָא בְּהָאֵי עֲלָמָא, דְּלֹא חִקִּיק דְּיוֹקְנִיָּה לְעִילָא, תַּחֲוֹת יָדָא דְּהֵהוּא מְמַנָּא. וּמְסֻרִין בִּידֵיהּ ע' מִפְּתַחֲוֹן דְּכָל גְּנֻזִיא דְּמֵאֲרִיָּה בְּהוּ. בְּדִין מְלָכָא בְּרִין לְהוּוּא דְּיוֹקְנָא, בְּכָל בְּרַפְאֵן דְּבְרִין לְאַבְרָהָם, כִּד עֵבִיד נְפִשָׁן דְּחַיִּיבֵינָא.

50. וְקוּדְשָׁא בְּרִין הוּא רְמִיֹז לְר' מְשֻׁרִין עֲלָאִין, וְנִטְלִין לְהוּוּא דְּיוֹקְנָא, וְאֲזֻלִין עִמֵּיהּ, וְאִיהוּ עָאֵל לְע' עֲלָמִין גְּנִיזִין, דְּלֹא זְכִי בְּהוּ בְּר נֶשׁ אַחְרָא, בְּר אִינוּן גְּנִיזִין לְאִינוּן דְּעֵבִדֵי נְפִשִׁהוּן דְּחַיִּיבֵינָא. וְאַלְמָלִי הוּוּ יִדְעִי בְּנֵי נֶשָׁא, כְּמָה תוּעֲלֵתָא וְזָכוּ וְזָכָאן בְּגִינִיָּהוּ כִּד זְכוּ לְהוּן. הוּוּ אֲזֻלוּ אֲבַתְרִיָּהוּ, וְרִדְפִי לֹוֹן כְּמָאן דְּרִדִּף בְּתַר חַיִּין.

51. מְסַכְנָא זְכִי לְבִנֵי נֶשָׁא בְּכָמָה טְבָאן, בְּכָמָה גְּנִיזִין עֲלָאִין, וְלֹא אִיהוּ כְּמָאן דְּזָכִי בְּחַיִּיבֵינָא. מַה בֵּין הָאֵי לְהָאֵי. אֲלָא מָאן דְּאֲשְׁתַּדֵּל בְּתַר מְסַכְנָא, אִיהוּ אֲשֻׁלִים חַיִּין לְנִפְשִׁיָּהּ, וְגֵרִים לִיה לְאֲתִקְוִימָא, וְזָכִי בְּגִינִיָּה, לְכָמָה טְבָאן לְהוּוּא עֲלָמָא. וּמָאן דְּאֲשְׁתַּדֵּל בְּתַר חַיִּיבֵינָא, אִיהוּ אֲשֻׁלִים יִתִּיר. עֵבִיד לְסֻטְרָא אַחְרָא דְּאֵלֵהִים אַחְרִים דְּאֲתַכְפִּיא, וְלֹא שְׁלֻטָא, וְאֲעֵבֵר לִיה מְשֻׁלְטָנוּתִיָּה. עֵבִיד דְּאֲסִתְלַק קוּדְשָׁא בְּרִין הוּא עַל כּוּרְסֵי יְקָרִיָּה. עֵבִיד לְהוּוּא חַיִּיבָא, נְפִשָׁא אַחְרָא. זְכָאָה חוּלְקִיָּה.

52. The other color, NAMELY THE THIRD COLOR, is visible yet not visible WHEN THE SUN SHINES. When Yisrael reach the Kedushah (lit. 'sanctification') in the prayer, NAMELY THE SANCTIFICATION IN THE PRAYER: "BUT TO ZION A REDEEMER SHALL COME" (YESHAYAH 59:20), that THIRD color which was concealed emerges, because this sanctification is sanctified by the children of Yisrael even more than the supernal angels who are comrades with them. That color shines and is seen at the time that the children of Yisrael say this sanctification until they finish it, so that the supernal angels should not notice and punish them above and should not accuse them.

53. Then a proclamation is issued: Those above and those below who are haughty with the words of Torah, listen carefully. Who is he that all his words are only to be proud with the words of Torah? As we learned man needs to be humble in the world with the words of Torah, because there is no pride due to the Torah except in the World to Come.

54. We must be guarded and conceal this sanctification among us in order that we become holy with sanctification in the beginning and in the end, more than with these sanctifications that the supernal angels say with us. The sanctification that we recite IN THE AMIDAH IS the praise that we praise the supernal angels, who permit us to enter the supernal gates for this praise. Therefore, we recite this sanctification in the Holy Language, WHICH IS THE LANGUAGE THAT THE MINISTERING ANGELS USE, and they leave us to come with love into the gates of above because we praise them in their system. NAMELY, WE SAY, 'AND ONE CRIED TO ANOTHER, AND SAID,' so we receive a great sanctification and enter into the highest gates.

55. And if you say that WHAT WE PRAISE THEM is deception, and THAT IT IS NOT WITH A WHOLE HEART BUT ONLY TO RECEIVE SANCTIFICATION, this is not so. The supernal angels are holier than us, and they receive more sanctification. If it were not for the fact that we take and draw upon ourselves these sanctifications THROUGH THE PRAISE WE GIVE THEM, we could not be friends with them. And the glory of the Holy One, blessed be He, would not be complete above and below at one time, BECAUSE WE WOULD NOT BE ABLE TO RECEIVE SUPERNAL SANCTIFICATION. Therefore, we endeavor to be friends with them THROUGH THE PRAISE WE GIVE THEM, and the glory of the Holy One, blessed be He, should rise above and below at the same time.

52. גוֹוֹנָא אַחְרָא, דְּאַתְחַזִּי וְלֹא אַתְחַזִּי, בְּשַׁעֲתָא דְּמִטָּאן יִשְׂרָאֵל לְקְדוּשָׁה דְּסִידְרָא, בְּדִין הָאֵי גוֹוֹנָא דְּגִנְזִי, וְנִמְיָק, בְּגִין דְּהָאֵי אִיהוּ קְדוּשְׁתָּא דְּקָא מְקַדְּשֵׁי יִשְׂרָאֵל יְתִיר עַל מְלָאכֵי עֲלָאֵי, דְּאִינוּן חֲבָרִים בְּהַדְרִייהוּ. וְהָאֵי גוֹוֹנָא נְהִיר וְאַתְחַזִּי בְּשַׁעֲתָא דְּיִשְׂרָאֵל מְקַדְּשֵׁי קְדוּשְׁתָּא דָּא, עַד דְּמַסְיִמֵי יִשְׂרָאֵל, בְּגִין דְּלֹא יִשְׁגָּחוּן מְלָאכֵים עֲלָאֵן, וְיַעֲנִישׁוּ לֹון לְעִילָא, וְלֹא יִקְטָרְגוּן עֲלִייהוּ.

53. בְּדִין כְּרוּזָא נְמִיָק וְאָמַר, עֲלָאֵן וְתַתָּאֵן אֲצִיתוּ, מֵאֵן אִיהוּ גַס רוּחָא בְּמַלְי דְּאֹרִייתָא, מֵאֵן אִיהוּ דְּכָל מְלוֹי בְּגִין לְמַגְבָּה בְּמַלְי דְּאֹרִייתָא בְּגִין דְּתַנִּינָן, דְּבַר נֶשׁ בְּעֵי לְמַהוּי שְׁמִיל בְּהָאֵי עֲלָמָא בְּמַלְי דְּאֹרִייתָא, דְּהָא לִית גְּבַהוּ בְּאֹרִייתָא, אֶלָּא בְּעֲלָמָא דְּאִתִּי.

54. בְּקְדוּשְׁתָּא דָּא, בְּעִינָן לְאַסְתַּמְרָא, וְלֹאֲגַנְזָא לְהָ בִּינְנָא, בְּגִין דְּנִתְקַדְּשׁ גּוֹ קְדוּשָׁה בְּרִישָׁא וּבְסוּפָא. יְתִיר מֵאִינוּן קְדוּשָׁן דְּאִמְרֵי בְּהַדְרָן מְלָאכֵי עֲלָאֵי. קְדוּשָׁה דְּאֵנָן מְקַדְּשֵׁי בְּשַׁבְחָא דְּאֵנָן מְשַׁבְּחוּן לְמְלָאכֵי עֲלָאֵי, וּבְגִין שְׁבַחָא דָּא, שְׁבַקִּין לָן לְמַעַל גּוֹ תְרַעֵי עֲלָאֵי, וְעַל דָּא אֵנָן אִמְרִין קְדוּשָׁה דָּא בְּלִשׁוֹן הַקֹּדֶשׁ, וְשַׁבְּקִין לָן בְּרַחֲמֵימוּ, לְמִיעַל תְּרַעֵין דְּלְעִילָא, מְגוּ דְּאֵנָן מְשַׁבְּחוּן לֹון בְּסִדְרָא דְּלְהוּן. וּבְגִין כֵּךְ, אֵנָן נְטֻלִין קְדוּשָׁן יְתִיר, וְעֲאֲלִין תְּרַעֵין עֲלָאֵן.

55. וְאִי תִימָא רְמָאוּתָא הִיא. לָאוּ הֵכִי. אֶלָּא מְלָאכֵי עֲלָאֵי אִינוּן קְדוּשִׁין יְתִיר מִינָן, וְאִינוּן נְטֻלֵי קְדוּשְׁתָּא יְתִיר, וְאַלְמֵלָא דְּאֵנָן נְטֻלִין וּמְשַׁכִּין עֲלָן קְדוּשָׁאֵן אֲלִין, לֹא נִיכּוֹל לְמַהוּי חֲבָרִים בְּהַדְרִייהוּ, וְיִקְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא לֹא יִשְׁתַּלִּים עִילָא וְתַתָּא בְּזַמְנָא חָדָא. וְעַל דָּא אֵנָן מְשַׁתְּדֻלִין לְמַהוּי עַמְהוּן חֲבָרִים, וְיִסְתַּלַּק יִקְרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עִילָא וְתַתָּא בְּזַמְנָא חָדָא.

56. The sanctification which is at the end, IN "AND A REDEEMER SHALL COME TO ZION," is translated, as we have established. Even a solitary man may say this SINCE they are words of translation, but the sanctification that is in the Holy Language may be recited only when ten are present, because the Shechinah joins the sanctification. When the Shechinah is present, any sanctification is only recited by ten, as it is written: "But I will be hallowed among the children of Yisrael" (Vayikra 22:32). The children of Yisrael certainly speak in the Holy Language, unlike the other nations that speak a different language.

57. And if you ask: Why isn't the sanctification of Kaddish, which is in Aramaic, recited alone? HE ANSWERS: Come and see, this sanctification, MEANING KADDISH, is not like the other kinds of sanctification which are tripled, but this sanctification is in all the sides, above and below and in all sides of the Faith. It breaks even locks and rings of iron and evil Klipot, so that the glory of the Holy One, blessed be He, shall ascend above all. We must say it in the language of the Other Side, and answer, 'Amen. May His Great Name be blessed' with great strength, in order to break the power of the Other Side. Then, the Holy One, blessed be He, should ascend in His glory over all. When power of the Other Side is broken with this sanctification, the Holy One, blessed be He, becomes elevated in His glory, and He remembers His children and His name. Because the Holy One, blessed be He, ascends in His glory through this sanctification, it can be recited only among ten.

58. The Other Side is subdued against his will by this language OF ARAMAIC, and its power is broken. The glory of the Holy One, blessed be He, ascends and breaks locks and rings and strong chains and evil Klipot, and the Holy One, blessed be He, remembers His name and children. Blessed are they, the holy people, that the Holy One, blessed be He, gives them the Holy Torah to merit through it the World to Come.

59. Rabbi Shimon said to the friends: Blessed are you in the World to Come. Since I started the words of the supernal Crown of Royalty, I will say MORE and only for you. May the Holy One, blessed be He, grant you reward in that world, and may the breath of your mouths ascend above as though you yourselves said these words.

56. קְדוּשָׁה דִּי בְּסוּפָא, אִיהִי תְּרַגּוּם, כְּמָה דְּאֹקִימָנָא. וְדָא אִפִּילוּ יַחֲדָא יָכִיל לִזְמַר לָהּ, אִינוּן מְלִי דְּתְּרַגּוּם. אֲבָל מְלִין דְּלִשׁוֹן הַקֹּדֶשׁ הַקְּדוּשָׁה, לֹא אִינוּן אֲלָא בְּעֵשְׂרָה, בְּגִין דְּלִשׁוֹן הַקֹּדֶשׁ שְׂכִינְתָא מִתְּחַבְּרָא בְּהַרְיָה. וּבְכָל קְדוּשָׁה דְּשְׂכִינְתָא אֲתִיָא, לֹא אִיהוּ אֲלָא בְּעֵשְׂרָה. דְּכֵתִיב, וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְגו', בְּנֵי יִשְׂרָאֵל אִינוּן לִשׁוֹן הַקֹּדֶשׁ וְדָא, וְלֹא שָׂאֵר עֲמִין דָּאִית לֹן לִישָׁן אַחְרָא.

57. וְאִי תִימָא, הָא קְדוּשָׁתָא דְּקַדִּישׁ, דָּאִיהוּ תְּרַגּוּם, אִמָּאֵי לֹא אִיהוּ בְּיַחֲדָא. ת"ח, קְדוּשָׁתָא דָּא, לֹא אִיהוּ כְּשָׂאֵר קְדוּשָׁאֵן דְּאִינוּן מְשַׁלְשְׁלִין. אֲבָל קְדוּשָׁתָא דָּא, אִיהוּ סְלָקָא בְּכָל סְטְרִין, לְעִילָא וְתַתָּא וּבְכָל סְטְרֵי מְהִימְנוּתָא, וְתַבְרָא מְנַעוּלִין וְגוּשְׁפִנְקֵן דְּפְרִזְלָא, וְקְלִיפִין בִּישׁוּן, לְאַסְתְּלָקָא יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עַל כֻּלָּא, וְאִנּוּן בְּעִינֵן לְמִימַר לָהּ בְּלִישְׁנָא דְּסְטְרָא אַחְרָא, וְלֹא תַבָּא בְּחִילָא תְּקִיף, אִמֵּן יְהִי שְׁמִיָּה רַבָּא מְבָרַךְ, בְּגִין דִּיתְבַּר חִילָא דְּסְטְרָא אַחְרָא, וְיִסְתַּלַּק קוּדְשָׁא בְּרִיךְ הוּא בִּיקְרִיָּה עַל כֻּלָּא, וְכֵד אֲתַבַּר בְּקְדוּשָׁתָא דָּא חִילָא דְּסְטְרָא אַחְרָא, קוּדְשָׁא בְּרִיךְ הוּא אֲסְתַּלַּק בִּיקְרִיָּה, וְאֲדַכֵּר לְבָנוּי, וְאֲדַכֵּר לְשְׁמִיָּה. וּבְגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲסְתַּלַּק בִּיקְרִיָּה בְּקְדוּשָׁתָא דָּא, לֹא אִיהוּ אֲלָא בְּעֵשְׂרָה.

58. וּבְלִישְׁנָא דָּא, עַל בְּרַחֲיָה דְּסְטְרָא אַחְרָא אֲתַכְפִּיָא, וְאֲתַתְּבַר חִילָיָה, וְאַסְתַּלַּק יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְתַבַּר מְנַעוּלִין וְגוּשְׁפִנְקֵן וְשַׁלְשְׁלָאֵן תְּקִיפִין, וְקְלִיפִין בִּישׁוּן, וְאֲדַכֵּר קוּדְשָׁא בְּרִיךְ הוּא לְשְׁמִיָּה וְלְבָנוּי. זְכָאִין אִינוּן עֲמָא קְדִישָׁא דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִי לָן אֹרִייתָא קְדִישָׁא, לְמַזְכֵּי בְּהָ לְעֵלְמָא דְּאֲתִי.

59. אַר"שׁ לְחַבְרִיָּא, זְכָאִין אֲתוּן לְעֵלְמָא דְּאֲתִי, וְכִיוּן דְּשְׂרִינֵן מְלִין דְּכִתְרָא דְּמַלְכוּתָא עֲלָאָה אִימָא אֲנָא בְּגִינֵיכֹן וְקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לְכוּן אֲגָרָא בְּהוּא עֵלְמָא. וְהוּא הֵבֵל דְּפּוּמִיּוּכֹן, יִסְתַּלַּק לְעִילָא, כְּאִילוּ אֲתוּן מִתְּעִרִין מְלִין אֲלִין.

8. "Gold, and silver, and brass"

Rabbi Shimon opens the discussion with the verse, "And this is the offering which you shall take of them; gold, and silver, and brass." This passage is both toward the upper side, which is the side of holiness or the right side, and the lower side, which is the 'other side' or the 'left side'. When God created the world and the tabernacle, he made them opposite, so that while they are both silver and gold, the world is begun from silver, or right, while the tabernacle is begun from gold, or left.

The Relevance of this Passage

Good and evil are undeniable forces that live within us. This truth is revealed by way of the metal metaphor (gold, silver, and brass), whose purpose is to help us become truly cognizant of their influence. Our inner aspect of good now emerges as our dominant feature, and we, finally, uproot and eliminate the evil component forever. As our own negative traits are toppled, the macrocosmic force of evil is conquered in equal measure.

60. He opened the discussion with the verse: "And this is the offering which you shall take of them; gold, and silver, and brass" (Shemot 25:3). This passage is both toward the upper side and the lower side, AND HE EXPLAINS the upper side means the side of holiness, NAMELY THE RIGHT SIDE, and the lower side MEANS another side, WHICH MEANS THE LEFT SIDE, BECAUSE THE TABERNACLE WAS FIRST BUILT FROM THE LEFT SIDE AND WAS AFTERWARDS JOINED TO THE RIGHT SIDE. Come and see: When the Holy One, blessed be He, created the world, He started to create from the side of silver, which is right, because silver is higher THAN GOLD, BECAUSE SILVER IS CHESED AND RIGHT, AND GOLD IS GVURAH AND THE ATTRIBUTE OF THE LEFT. In the construction of the tabernacle, which is similar TO MALCHUT, He started from the left side, WHICH IS GOLD, and then from the right side, WHICH IS SILVER, since the tabernacle is from the left side. Therefore, it starts here from the left side, FROM GOLD, and there BY THE CREATION OF THE WORLD from the right side, as it is written: "And this is the offering..."

60. פֶּתַח וְאָמַר וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֹתָם זָהָב וְכֶסֶף וְנְחֹשֶׁת. הַאִי קָרָא אִיהוּ לְסִטְרָא עֲלָאָה, וְאִיהוּ לְסִטְרָא תַּתָּאָה. אִיהוּ לְסִטְרָא עֲלָאָה, בְּסִטְרָא דְקְדוּשָׁה. וְאִיהוּ לְסִטְרָא תַּתָּאָה, בְּסִטְרָא אַחֲרָא. ת"ח, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא, שְׂאֲרֵי לְמַבְרֵי מְסִטְרָא דְכֶסֶפָא, דְאִיהוּ יְמִינָא, בְּגִין דְהֵוּא בְּסִפָּא הוּא מְלַעִילָא. וּבְעוֹבְדָא דְמִשְׁכְּנָא, דְאִיהוּ כְּגוּוּנָא דִילֵיהּ, שְׂאֲרֵי מְסִטְרָא דְשְׂמַאלָא, וּלְבַתְרָ מְסִטְרָא דִימִינָא. בְּגִין דְמִשְׁכְּנָא מְסִטְרָא דְשְׂמַאלָא הוּא, וְע"ד שְׂאֲרֵי הַכָּא מְסִטְרָא דְשְׂמַאלָא, וְהֵתָם מְסִטְרָא דִימִינָא, וְזֹאת הַתְּרוּמָה וְגו'.

9. "Evening, and morning, and at noon"

This section tells us of the spirits of the night and why they are much to be feared. They are nourished, we learn, in the darkness, when the leftovers of the sacrifice are burned and the smoke rises up, twisting toward a hole in the north (keri) from which they emerge. The overseer of these spirits, we are told, is named Sangirya, and they come out only when they need to feast on the smoke of sacrificial fires. The purpose of the evening prayer is to protect us from fear of the night. On Shabbat, this prayer is not necessary because there is no fear of hell nor of other judgments on that night. At midnight, when the north wind is aroused, it attacks all the habitations of these evil spirits, breaks through to the Other Side and enters in there, floating above and below. This breaks the power of the spirits and they no longer rule in their realm. Then, we learn, God enters to amuse Himself with the righteous in the Garden of Eden. When morning comes it completes the outpouring of good to all the worlds; it waters the Garden, and in this action protects the whole world. The rabbis go on to discuss the letters that appear in the eastern sky before dawn. One pillar is thrust into the southern edge of the firmament's canopy that is over the Garden; and in this pillar there is one branch, and in this branch are three birds who are aroused to sing in praise.

The Relevance of this Passage

This is where we ignite the Light of the three daily prayers, the energy of Shabbat, and the primordial power of the 42-Letter Name of God. Much good is accomplished through the energy that is awakened here.

First, the negative forces that, throughout history, have risen after dark are now battered and broken by this awesome display of Light. All judgments are halted. The fires that have blazed in Hell for millennia are doused. Our dreams of the night are forever shielded from the negative forces (Lilit) that have caused man to discharge and waste his semen since the dawn of human existence.

These negative forces have used this squandered life force to sustain their own negative existence. Thus, this force of negativity is now rendered powerless. Our soul achieves dominion over the Evil Inclination, and we help others achieve this same mastery simply by meditating upon them with a loving heart.

Second, the cosmic morning (the age of Messiah) now dawns. The blissful melody of birds in morning song fills us with untold joy. Balance is restored to our lives and to the world. This portion completes our spiritual evolution, for that is the ultimate wish and desire of the author of this all-powerful book.

61. It is written: "Evening, and morning, and at noon" (Tehilim 55:18). We have established and learned this passage. These are the daily times of prayer, and the friends remarked about these three times THAT evening is the mirror that does not shine, WHICH IS MALCHUT. Morning is the mirror that shines, WHICH IS ZEIR ANPIN, and noon is the place that is called darkness, WHICH IS GVURAH, and is attached to evening, WHICH IS MALCHUT. They stand one with the other, BECAUSE THE LEFT IS ATTACHED TO MALCHUT.

61. וּכְתִיב עֶרֶב וּבֹקֶר וְצַהֲרִים וְגו', הַאִי קָרָא אוֹקְמוּהָ וְאִתְמַר, אֲבָל הַכָּא עֵדֵן עֲדָנִין הוּא דְצִלוֹתָא דְכָל יוֹמָא. וְחִבְרִיָא אִתְעֵרוּ בְּהַגִּי תִלַּת זְמַנִּין. עֶרֶב, דָּא הוּא אִסְפַּקְלַרְיָאָה דְלֵא נְהָרָא. וּבֹקֶר, דָּא הוּא אִסְפַּקְלַרְיָאָה דְנְהָרָא. וְצַהֲרִים, אֲתֵר דְאִתְקֵרִי חֲשָׁךְ אִיהוּ, דְאִחִיד בְּעֶרֶב, וְקִיּוּמָא דָּא עִם דָּא.

62. We learned that noon is the strength of the sun and is simply a flowery language, because that is the way that a black person is referred to as white, for a flowery language is used. Sometimes white is called black, as it is written: "For he had taken a Kushite (Eng. 'black') woman" (Bemidbar 12:1) and "Are you not as much mine as the children of the Kushite?" (Amos 9:7).

62. וּמָה דְאִתְמַר צַהֲרִים, דְאִיהוּ תוֹקְפָא דְשִׁמְשָׁא. לְיִשְׁנָא מְעֵלְיָא נְקֻט. וְהַכִּי אִיהוּ אֲרַחָא, לְבַר נֶשׂ אוֹכְם, קָרָאן לִיה חוּוֹר, וְלְיִשְׁנָא מְעֵלְיָא נְקֻט, וְלְזַמְנִין לְחוּוֹר קָרָאן לִיה אוֹכְם, דְכְתִיב כִּי אִשָּׁה כּוּשִׁית לְקַח הֵלֵא כְבִנֵי כּוּשִׁים אִתָּם לִי וְגו'.

63. Evening refers to Arvit (Eng. 'the evening prayer') and the Other Side is mixed with the evening, since its light has darkened and ruled by night. Therefore, they made it optional. THE EVENING SERVICE does not have a set time, BECAUSE IT CORRESPONDS TO the portions and fats THAT WERE LEFT OVER FROM THE SACRIFICES and are consumed at this time, ALL NIGHT ON THE ALTAR. Many legions of spirits that go out and dominate the night are nourished from them, BECAUSE THE EXTERNALS ARE NOURISHED FROM THE LEFTOVERS OF THE OFFERING.

64. If you ask: Have we not learned that all these members of the spirit of impurity of the Other Side do not dominate in the Holy Land? And that Yisrael arouse themselves in this, TO CHASE THEM AWAY, and it is forbidden to entice them to dwell in the Holy Land?

65. HE ANSWERS: During the night, that smoke OF THE PORTIONS AND FATS rises, but doesn't rise like THE SMOKE OF any other offering, for the smoke rises in a straight line. Yet here that smoke rises to a hole in the north, where the habitation of the evil spirits is, and since the smoke would rise and twist to that side, they would all be nourished and stand and enter their places. They would not go out FROM THERE to dominate the world.

66. There was one overseer there at that side over that hole in the north over all these groups of spirits, and his name was Sangiryra. When that smoke would twist his way and ascend, this overseer, and sixty million other encampments, were all waiting to accept it and be nourished from it. They would stand in that hole THAT IS IN THE NORTH, and enter through one entrance called 'keri'. This is the secret of that which is written: "And if you walk contrary (Heb. ker) to me" (Vayikra 26:21) and that which is written: "Then I will walk contrary to you also in fury" (Ibid. 28), MEANING with that anger that goes forth from the entrance CALLED 'keri'.

67. There are those who float around during the night, IF THEY ARE NOT BEING NOURISHED FROM THE SMOKE AS MENTIONED EARLIER. When the souls emerge from the entrance to appear above, they go out and accuse them, so they are not able to ascend and appear above, except for those holy supernal pious ones who split the firmaments and airs and ascend. These camps of spirits go forth and inform people with falsehoods, and appear to them in other FEMALE forms and seduce them until they discharge semen. They are called men who have nocturnal emission of semen (Heb. ker), because it causes those who go forth from the entrance called 'keri' TO BE CALLED MEN OF NOCTURNAL EMISSION.

63. ערב דא, צלותא דערבית. ובגין דבערב דא אתערב ביה סטרא אחרא, דחשיך נהוריה, ושלטא בליליא, שוו ליה רשות, ולית ליה זמן קבע, אמורין ופדרין מתאכלין בהאי זמנא, ומכאן אתזנו כמה חבילי טהירין, הנפקין ושלטין בליליא.

64. ואי תימא, אי הכי, הא תנינן, דכל אינון מארי סטרא אחרא דרוח מסאבא, לא שלטי בארעא קדישא, והא מתערי לון ישראל בהאי, ואסור לאתערא לון לשריא על ארעא קדישא.

65. אלא בליליא, ההוא תנא סליק, ולא סליק כגוונא דקרבנא אחרא, דהוה סליק תנא בארץ מישר, והכא הוה סליק ההוא תנא לחד נוקבא דצפון, דתמן כל מדורין דרוחין בישין, וכיון דההוא תנא סליק ועקים ארץ לההוא סטרא בלהו הוה מתזנין וקיימין ועאלין בדוכתייהו, ולא הו נפקין ושלטין בעלמא.

66. חד ממנא קיימא לההוא סטרא, על ההוא נוקבא דצפון, בכל אינון חבילי טהירין, סנגיריא א שמייה, ובשעתא דההוא תנא עקים ארציה וסליק, האי ממנא ושתיין אלף רבוא משריין אחרנין, בלהו מתעתדן לקבלא ליה, ולא תזנא מניה, וקיימין בההוא נוקבא, ועאלין בחד פתחא דאקרי קרי, ודא איהו רזא דכתיב, ואם תלכו עמי קרי וגו', וכתיב, והלכתי עמכם בחמת קרי, בההוא רוגזא דנפיק מפתחא דקרי.

67. ואלין אינון דמשטטי בליליא, ובשעתא דנשמתיין נפקין לסלקא, לאתחזאה לעילא, אינון נפקין, ומקטרגן לון, ולא יכלין לסלקא ולא תחזאה לעילא, בר אינון חסירי קדישין עליונים, דאינון בקעין רקיעים ואוירים וסלקין. ואלין חבילי טהירין נפקין, ומודיעין מלין כדיבין לבני נשא, ואתחזיין לון בדיוקנין אחרנין, וחייכאן בהו, עד דאושדין זרעא, ואקרון מאריהו דקרי, בגין דאינון דנפקין מפתחא דקרי, גרמי לון.

68. During the time that the portions and fats were consumed ON THE ALTAR, that smoke would give them drink and nourish them, according to their stature and according to their needs. Therefore, they would not go forth and float over the Holy Land.

69. Evening (Heb. erev) is called so, as it is written: "And a mixed multitude (Heb. erev rav) went up also with them" (Shemot 12:38), WHICH MEANS A MIXTURE, because all these groups of spirits mingle according to the rule of the night. Therefore, they did not make the evening prayer obligatory, because there was nobody who could correct it like Jacob, who was the master of the tabernacle, WHICH IS MALCHUT, and corrected it properly.

70. Even though it is obligatory, the purpose of the prayer is to protect us from the fear of the nights and the fear of many kinds of Gehenom, because at that time the wicked are punished twice as much as during the day. Therefore, Yisrael hasten to say, "But He was full of compassion" (Tehilim 78:38), for fear of Gehenom. On Shabbat, when there is neither fear of Gehenom nor fear of other Judgments, it is forbidden to awaken it, NAMELY TO SAY, "BUT HE WAS FULL OF COMPASSION," because it would look as though the Shabbat does not have the power to remove Judgment from the world. SO IT IS NECESSARY TO SAY, "AND HE IS COMPASSIONATE."

71. There is fear of accusation against the souls when they wish to ascend above to appear before their Master; therefore, we hasten TO SAY '...who guards His nation Yisrael forever. Amen,' MEANING from the fear of many demons and accusers that are prevalent during the night. They have the ability to harm one who goes out of the entrance of his house. Therefore, we first SAY, 'And guard our coming and our going forth.'

72. Because of the fear of all this, AS MENTIONED, we deposit our bodies and spirits and souls to the supernal Malchut, for all the dominion is in Her hands. Therefore, the evening prayer is to be recited every single night. Now that offerings and altars are not in existence, we do all the corrections that we do by these means OF THE SMOKE OF THE OFFERINGS.

73. At midnight, when the north wind is aroused, WHICH IS THE LEFT COLUMN THAT COMES THEN TO ITS PERFECTION, it smites all the habitations of the evil spirits, breaks the Other Side and enters and floats above and below. All these groups of spirits enter their place and their power is broken, so they do not dominate. Then the Holy One, blessed be He, enters to amuse Himself with the righteous in the Garden of Eden, as we have already learned.

68. ובשעתא דמתאכלי אמוּרין ופּדריין, ההוא תננא הוי ריו לון, וזן לון, כפום יקרא דלהון הכי מזונא דלהון, מה דאתחזי לון. ובהאי, לא נפקן, ולא משטטי בארעא קדישא.

69. ערב: כד"א, וגם ערב רב עלה אתם, דכל אינון חבילי טהירין, אינון מתערבי בשולטנו דליליא. וע"ד לא שויהא חוכא לצלותא דערבית, דלית מאן דיכיל לאתקנא לה כיעקב, דאיהו הוה מארי משכנא, ומתקן ליה כדקא יאות.

70. ואע"ג דאיהו רשו, צלותא דא איהו לאגנא עלן מגו פחד בלילות, מגו פחד דכמה סטריין דגיהנם, דהא בההיא שעתא טרדי לחיביא בגיהנם, על חד תרין מביממא. ובג"כ, מקדמי ישראל למימר והוא רחום, דאיהו בגין פחד דגיהנם. ובשבת דלא אשתכח פחד דינא דגיהנם, ולא דינא אחרא, אסיר לאתערא ליה, דאתחזי דהא לית רשו לשבת לאעברא דינא מעלמא.

71. ופחד דקטרוגא הנשמתיין, כד בעאן לסלקא לעילא, לאתחזא קמי מאריהון. ובג"כ אןן מקדימים, שומר את עמו ישראל לעד אמן. פחד דכמה מזיקין וקטרוגין דמשתבחי בליליא, ואית לון רשו לנזקא, למאן דנפיק מתרע ביתיה לבר, ובג"כ אןן מקדימים, ושומר צאתנו ובואנו.

72. ועל כל דא, מגו דחילו דכל דא, אןן מפקדינן גופין רוחין ונשמתיין, למלכותא עלאה, די שולטנו דכלא בידהא. ועל דא צלותא דערבית, בכל ליליא וליליא. השתא דקרבינן ומדבחן לא אשתכחו, אןן עבדינן כל תקונין דאןן עבדין על רזא דנא.

73. בפלגו ליליא, כד רוח צפון אתער, בטש בכל אינון מדורין דרוחין בישין, ותבר סטרא אחרא, ועאל ושאט לעילא ותתא, וכל אינון חבילי טהירין עיילין לדוכתייהו, ואתבר חילוייהו ולא שלטין. וכדין קודשא ב"ה עאל לאשתעשעא עם צדיקיא בגנתא דעדן, והא אתמר.

74. When the morning comes, the light of the candle that dominates during the night, WHICH IS THE ILLUMINATION OF THE LEFT, is concealed before the light of day, WHICH IS THE LIGHT OF CHASSADIM. Then the morning dominates, WHICH IS YESOD, and the domination of evening is removed, WHICH IS MALCHUT. This morning is the morning of the primordial light. This morning completes the good to all the worlds, and the upper and the lower worlds are nourished from it. It waters the Garden, WHICH IS MALCHUT, and this protects the whole world.

75. Here is the secret for those who understand measurements. One who wishes to go out on a journey should arise when it is still night, watch closely according to the hour toward the east and see the appearance of the letters that strike in the sky. One rises and another falls. These are the sparkling of the letters with which the heavens and earth were created.

76. If one knows the secret of these letters, which is the secret of the Holy Name of 42 letters, he will mention them properly with a willing heart and will see six Yuds in the shine of the brightness of the firmament, three to the right side and three to the left, and three Vavs that rise and fall and sparkle in the sky. They are the letters of the Priests' Blessings. THERE ARE SIX YUDS IN THEM, NAMELY IN THE FIRST WORDS OF THE PASSAGES, "HASHEM BLESS YOU (HEB. YEVARECHECHA)...MAKE HIS COUNTENANCE (HEB. YA'ER)...TURN HIS COUNTENANCE (HEB. YISA)" (BEMIDBAR 6:24) AND THREE VAVS OF: "...AND (VAV) GUARD YOU...AND (VAV) BE GRACIOUS TO YOU...AND (VAV) GRANT YOU" (IBID.). THE YUDS are DIVIDED INTO TWO COLUMNS, RIGHT AND LEFT, AND THE VAVS ARE THE SECRET OF THE CENTRAL COLUMN THAT UNITES THEM. Then he should pray his prayer and go out on his way, for it is certain that the Shechinah has preceded him. Happy is his position.

77. When this morning arrives, one pillar, WHICH IS TIFERET, is thrust in the south side of the spread of the firmament that is over the Garden, MEANING THAT IT LEANS TOWARD CHESED. It is outside of the pillar that is thrust in the center of the Garden. This pillar shines with the shine of three hues, WHICH ARE CHESED, GVURAH AND TIFERET, woven TOGETHER in THE COLOR purple. In this pillar, WHICH IS TIFERET, there is one branch, WHICH IS YESOD. And in this branch are gathered three birds, WHICH ARE THE THREE COLUMNS THAT SHINE IN MALCHUT, FOR THE ILLUMINATION OF CHOCHMAH IN IT IS CALLED 'A BIRD'. They arouse chirping praise.

10. "The watchman said, 'The morning comes'"

This extremely long section is hardly capable of being summarized, so dense is it with details and instructions for the time and order of prayers. It begins charmingly with a bird, which opens the discussion by giving praise for the morning. Then we hear of the phrase, "Watchman, what of the night?" which the exiled children of Yisrael called out to the Creator. Then the passage continues on to say that the secret of "The burden of Dumah" is that prophecy is transmitted to the prophets in six grades - vision, revelation, sight, appearance, word, and burden. And this particular prophecy of Dumah was not able to be revealed. The secret of Faith is such that grades shine from within grades. The text then describes what kind of prophecy is associated with each grade. Next, we learn that the Watchman of the night is Matatron, about whom it is written, "So he who waits on his Master shall be honored." In the morning the holy people need to join and come to synagogue, we're told, and most blessed is he who arrives first, for he ascends to the level of righteousness. The psalms and praises of David, we next learn, are designed to awaken love above and below, to build perfection and to arouse joy. Warning is then given to those who would speak of worldly matters in the synagogue. While the children of Yisrael are reciting, we're told, three camps of supernal angels gather. There then follows details of the order of prayers, and, after, a long description of the letters of the words of praise and their numerical significance. Next we are reminded again that the sanctification of the Holy Tongue must be said by no fewer than ten, and that those prayers to be said alone are said in Aramaic. Finally, the section comes to a close, exclaiming: "Happy is the portion of Yisrael that become sanctified with the supernal sanctification, because they cleave unto above'."

The Relevance of this Passage

The seemingly simple act of dialing a friend long distance involves a complex communication network. Cables and wires must be laid, and a host of intricate equipment must be in place to ensure easy and reliable communication. Prayer works a lot like that. This passage of Zohar ensures that all our prayers, and the spiritual connections that we will make here, are as simple as making a telephone call.

74. כִּד אֲתִי צַפְרָא, נְהוּרָא דְשֶׁרְגָא דְשֶׁלְטָא בְּלִילִיא, אֲתַגְנִיז מִקְמֵי נְהוּרָא דִּימְמָא, כְּדִין בְּקֵר שְׁלְטָא, וְאֲתַעְבֵּר שׁוֹלְטֵנוּ דְעֶרֶב, הַאי בְּקֵר, אִיהוּ בְּקֵר דְאוּר קְדַמָּא, הַאי בְּקֵר, אֲשֶׁלִּים טִיבוּ לְעֵלְמִין בְּלֵהוּ. מִנִּיה אֲתַזְנוּ עֲלָיִן וְתַתָּאִין. הַאי אֲשֶׁקִי לְגַנְתָּא. הַאי אִיהוּ נְטִירוּ דְכָל עֲלְמָא.

75. הֵכָא רְזָא לְיַדְעֵי מַדִּין, מֵאֵן דְּבַעֵי לְמִיפֵק לְאַרְחָא, יָקוּם בְּנִגְהָא, וְיִשְׁגַּח בְּאֶסְתַּכְּלוּתָא לְמוּם שְׁעָתָא, לְסִטֵּר מְזוּרָה, וְיִחְמֵי בְּחִיזוּ דְאַתּוּן דְּבִטְשֵׁי בְּרַקִּיעָא, דָּא סְלִיק וְדָא נְחִית. וְאַלִין אִינּוּן נְצִיצוּ דְאַתּוּן, דְאַתְּבְּרוּן בְּהוּ שְׁמִיא וְאַרְעָא.

76. אִי אִיהוּ יַדַּע בְּרִזָּא דְאִינּוּן אֲתוּן, דְאִינּוּן רְזָא דְשְׁמָא קְדִישָׁא, דְאַרְבַּעִין וְתֵרִין אֲתוּן, וְיִדְכֵר לֹון בְּדָקָא חֲזִי, בְּרַעוּתָא דְלֵבָא. יִחְמֵי גוּ נְהִירוּ דְנִגְהָא דְרַקִּיעָא שִׁית יוּדִין, תְּלַת לְסִטֵּר יְמִינָא, וְתַלַּת לְסִטֵּר שְׁמָאֵלָא. וְתַלַּת וּוִין, דְסִלְקִין וְנַחְתִּין וְנִצְצֵי בְּרַקִּיעָא. וְאִינּוּן אֲתוּן דְּבִרְכַת כְּהֻנִים, וְכְדִין יַצְלִי צְלוּתִיה, וְיַפּוּק לְאַרְחָא, וְדָאי שְׂכִינְתָּא אֶקְדִימַת עֲמִיה, זְכָאָה חוּלְקִיה.

77. כִּד אֲתִי הַאי בְּקֵר, עֲמוּדָא חַד נְעִיץ בְּסִטֵּר דְרוּם, לְגוּ מְתִיחוּ דְרַקִּיעָא, דְעַל גְּבֵי גַנְתָּא. בְּרַ מְהֵהוּא עֲמוּדָא, דְאִיהוּ נְעִיץ בְּאֶמְצַעוּ דְגַנְתָּא. וְעֲמוּדָא דָּא, אִיהוּ נְהִיר בְּנְהִירוּ דְתַלַּת גּוּוּנִין, מְרַקְמָא דְאַרְגוּוּנָא. בְּהֵהוּא עֲמוּדָא, קִימָא עֲנַפָּא חַדָּא, בְּהֵהוּא עֲנַפָּא, אֲתַעְתְּדוּ תְּלַת צַפְרִין, מְתַעֲרִין צַפְצַפָּא לְשַׁבְחָא.

In the act of describing the metaphysical circuitry of the upper world, these verses install all the cables and wiring on our behalf. All we must do to set the entire communications network into action is read or meditate upon this text. This is the equivalent of dialing a correct telephone number.

78. The first BIRD opened the discussion saying: "Haleluyah, Give praise, servants of Hashem, praise the Name of Hashem" (Tehilim 113:1). THIS IS THE SECRET OF THE RIGHT COLUMN THAT IS IN MALCHUT, WHICH ILLUMINATES CHASSADIM. THEREFORE, IT SAYS: "PRAISE THE NAME OF HASHEM," AN INVITATION TO PRAISE THE NAME OF HASHEM, WHICH IS MALCHUT, AFTER SOME TIME, MEANING AFTER THE CHOCHMAH IN HER WILL ILLUMINATE WHEN SHE WILL BE ATTIRED IN CHASSADIM. The second bird opened the discussion saying: "Blessed be the Name of Hashem from this time forth and for ever more" (Ibid. 2). THIS IS THE SECRET OF THE SHINING OF THE LEFT COLUMN THAT GIVES FORTH THE ILLUMINATION OF CHOCHMAH, WHENCE IS THE ESSENCE OF MALCHUT. AND THEREFORE IT SAYS: "BLESSED BE THE NAME OF HASHEM FROM THIS TIME" THAT SHINES IMMEDIATELY IN MALCHUT, WHICH IS CALLED 'THE NAME OF HASHEM'. The third bird opened the discussion saying: "From this rising of the sun to its setting, praised is the Name of Hashem" (Ibid. 2), WHICH IS THE SECRET OF THE SHINING OF THE CENTRAL COLUMN THAT RECEIVES FROM THE ESSENCE OF TIFERET, THAT IS CALLED 'SUN'. Then a proclamation soon cries, Prepare yourselves supernal Holy Ones, those who praise their Master. Prepare yourselves with the praises of the day. Then the day is separated from the night. Blessed is the portion of he who rises in the morning from the midst of the praise of the Torah with which he was occupied during the night. That is time for the morning prayer.

79. It is written: "The watchman said, 'The morning comes, and also the night. If you will inquire, inquire: return, come'" (Yeshayah 21:12). This passage was established to refer to those exiles of Yisrael, who were living among the children of Seir. Yisrael said to the Holy One, blessed be He, "Watchman, what of the night?" (Ibid. 11). What will come of us from this exile that is like the darkness of night? It is written: "The watchman said," and this is the Holy One, blessed be He. "The morning comes": I have already shone upon you during the exile in Egypt, I have raised you and brought you to My service and I gave you the Torah in order that you merit eternal life. You have forsaken My Torah. "And also night": I have brought you to Exile of Babylon and raised you, but you forsook My Torah as before. I brought you again into exile. "If you inquire, inquire" as it is written: "Seek out of the Book of the Hashem, and read" (Yeshayah 34:16). You will find there just what your exile and deliverance are dependent on. If you inquire of it, it will say and proclaim you to "return, come" in complete repentance, and immediately you will come and get close to Me.

78. פֶּתַח חֵד וְאָמַר, הַלְלוּהָ הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת שֵׁם יְיָ. פֶּתַח תְּנַיִנָא וְאָמַר, יְהִי שֵׁם יְיָ מְבוֹרָךְ מֵעַתָּה וְעַד עוֹלָם. פֶּתַח תְּלִיתָאָה וְאָמַר, מִמְזַרְחַ שְׁמֵשׁ עַד מְבוֹאוֹ מֵהוֹלֵל שֵׁם יְיָ. כְּדִין כְּרוּזָא קְדִים וְקָרִי אֲתַעְתְּרוּ קְדִישֵׁי עֲלִיוֹנִין, אֵינּוֹן דְּמִשְׁבַּחַן לְמֵאֲרִיהוֹן, אֲתַתְּקֵנוּ בְּשִׁבְחָא דֵימְמָא. כְּדִין אֲתַפְרְשׁוֹן יְמֵמָא מִן לִילֵיא. זְכָאָה חוֹלְקִיה, מֵאֵן דְּקָם בְּצַפְרָא, מְגוֹ תוֹשְׁבַחְתָּא דְּאוּרִייתָא, דְּלַעֵי בְּלִילֵיא. בְּהוּא זְמַנָּא צְלוֹתָא דְּצַפְרָא.

79. כְּתִיב, אָמַר שׁוֹמֵר אֶתָּא בְּקָר וְגַם לַיְלָה אִם תִּבְעִיוֹן בְּעִיּוֹ שְׁבוּ אֲתִינוּ, הָאִי קְרָא אוֹקְמוּהָ לֵיה, עַל גְּלוּת דְּיִשְׂרָאֵל, דִּיתְבִּי גּוֹ בְּנֵי שְׁעִיר, וְיִשְׂרָאֵל אָמְרֵי לְקוֹדֶשָׁא בְּרִיךְ הוּא, שׁוֹמֵר, מַה מְלִילָה, מַה תְּהִיא עַלְן מִן גְּלוּתָא דָּא, דְּדַמֵּי לְחֲשׂוֹכָא דְּלִילֵיא. מַה כְּתִיב, אָמַר שׁוֹמֵר, דָּא קוֹדֶשָׁא בְּרִיךְ הוּא, אֶתָּא בְּקָר, כְּכַר נְהִירָנָא לְכוּ בְּגְלוּתָא דְּמִצְרַיִם, וְאַסִּיקְנָא לְכוּ וְקָרִיבַת יִתְכוֹן לְפּוֹלְחָנִי, וְאוּרִייתָא יְהִיבִית לְכוֹן, בְּגִין דְּתִזְכּוֹן לְחַיֵּי עֲלְמָא. שְׁבַקְתּוֹן אוּרִייתִי, וְגַם לַיְלָה, אֲעִילְנָא לְכוּ בְּגְלוּתָא דְּבָבֶל, וְאַסִּיקְנָא לְכוּ. שְׁבַקְתּוֹן אוּרִייתִי כְּמִלְקְדָמִין, אֲעִילְנָא לְכוּ בְּגְלוּתָא כְּמִלְקְדָמִין. אִם תִּבְעִיוֹן בְּעִיּוֹ כַד"א, דְּרִשׁוּ מֵעַל סִפְרֵי יְיָ וְקְרָאוּ, וְתַמֵּן תִּשְׁכַּחוּן בְּמַה תְּלִיָא גְלוּתָא דְּלְכוֹן, וְגֵאוּלָּה דְּלְכוֹן, וְכַד תִּבְעִיוֹן בְּה, הִיא תִימָא וְתַכְרִיז קְמִיִּיכוּ. שׁוּבוּ אֲתִינוּ. שׁוּבוּ בְּתַשׁוּבָה שְׁלִימָתָא, וּמִיד אֲתִינוּ וְאֶקְרִיבוּ לְגַבְאֵי.

80. In this passage, it is written: "The burden of Dumah" (Yeshayah 21:11). The secret is that prophecy is transmitted to the prophets in six grades, vision, revelation, sight, appearance, word, and burden, and all of them are as one who looks from behind the wall at a shine of the light. It is as though some of them see the light of the sun through a lamp OF GLASS. But this is a burden, as light comes through great effort, because it was difficult for him and he could not reveal it, as it is written: "That You lay the burden of this whole people on me" (Bemidbar 11:11). Therefore, this is CALLED 'burden'.

81. Here IT IS WRITTEN the burden of Dumah, WHICH MEANS great effort, BECAUSE THE PROPHECY was not able to be revealed. It is a secretive prophecy and remains in secrecy. "One calls to Me out of Seir" (Yeshayah 21:11): It is not revealed whether the Holy One, blessed be He, or the faithful prophet SAID, "ONE CALLS TO ME OUT OF SEIR." This prophecy definitely is secret in the midst of the supernal Faith. And from the depth of secrecy, said the faithful prophet, to whom the voice of the secret of the Faith, WHICH IS MALCHUT, called and said, "One calls to me out of Seir," as it is written: "And rose from Seir to them" (Devarim 33:2) instead of, 'And rose to Seir.' This is because the secret of Faith is such that grades shine from within grades, the ones, inside the others, a shell within a shell, one part the inner to another part within which it lies. THEREFORE, IT IS WRITTEN: "FROM SEIR," MEANING THAT IT BECAME REVEALED FROM THE MIDST OF THE KLIPAH (ENG. 'SHELL') OF SEIR.

82. But we have established that it is written: "And, behold, a storm wind came out of the north" (Yechezkel 1:4). This is one grade, while "a great cloud" (Ibid.) is a second grade, "and a fire flaring up" (Ibid.) is a third grade, "and a brightness was about it" (Ibid.) is a fourth grade, and afterwards "And out of the midst of it, as it were the color of electrum" (Ibid.), after which "out of the midst of it came the likeness of four living creatures." (Ibid. 5) These are the grades within grades.

83. Here also, when the Holy One, blessed be He, became revealed to Yisrael, He did so only from within these grades, and "came from Sinai" (Devarim 33:2). This is the grade that is exceedingly concealed. Afterwards it must be revealed that it said, "And rose from Seir": This is another grade that is more revealed, a shell that envelops the fruit. Then, "He shone forth from Mount Paran" (Ibid.), which is another grade and "He came from holy multitudes" (Ibid.), which is a praise to them all. For even though He became revealed in all these grades, IT IS CONSIDERED THAT He started being revealed from a place which is the essence of all. Which place is it? "Holy multitudes," which are the highest levels above. Here also: "One calls to me out of Seir," meaning from that level that we said ABOVE: "AND ROSE FROM SEIR TO THEM," as he was cleaved to the above.

80. וְבֵהָי קָרָא כְּתִיב, מִשָּׂא דוּמָה. וְרָזָא דָא, בְּשִׁית דְּרַגְיָן דְּנִבְוָאָה אֲתָמַר לְנִבְיָאִי. בְּמַחְזָהּ. בְּחֻזוֹן. בְּחֻזוֹן. בְּחֻזוֹת. בְּדַבְרֵי. בְּמִשְׁ"א. וְכִלְהוּ חֲמִשָּׁא כְּלָהוּ בְּמֵאן דְּחָמֵי בְּתַר כּוֹתְלָא, הֵהוּא נְהִירוּ דְּנְהוּרָא. וּמְנַהוּן, כְּמֵאן דְּחָמֵי נְהוּרָא דְּשִׁמְשָׁא מְגוּ עֲשִׂיתָא. אֲבָל מִשָּׂא, הוּי, כְּדִ מְטִי הֵהוּא נְהוּרָא בְּטוּרַח סָגִי וְאִיטְרַח מְלוּי עֲלוּי, דְּלֵא יָכִיל לְאַתְגְּלוּיָא לֵיה, כְּד"א, לְשׁוּם אֶת מִשָּׂא כָּל הָעַם הַזֶּה עָלָי. וּבְג"כ, מִשָּׂא.

81. וְהִכָּא מִשָּׂא דוּמָה טוּרַח סָגִיָּא, דְּלֵא יָכִיל לְאַתְגְּלוּיָא וְאִיהוּ נְבּוּאָה בְּלַחֲשׁוֹ, וְקִיּוּמָא בְּלַחֲשׁוֹ. אֵלֵי קוּרָא מִשְׁעִיר הִכָּא לֹא אֲתַגְּלִיא מֵאן אֲמַר אֵלֵי קוּרָא מִשְׁעִיר. אֵי קוּדְשָׁא בְּרִיךְ הוּא, אֵי נְבִיָּאָה מְהִימְנָא. אֲבָל נְבּוּאָה דָא וְדָאֵי קִיּוּמָא בְּלַחֲשׁוֹ, גוּ רָזָא דְּמְהִימְנוּתָא עֲלָאָה, וּמְגוּ רָזָא סְתִימָאָה, נְבִיָּאָה מְהִימְנָא אֲמַר, דְּלֵיהּ הָוָה קָרָא קְלָא בְּרָזָא דְּמְהִימְנוּתָא, וְאֲמַר אֵלֵי קוּרָא מִשְׁעִיר. כְּד"א, וְזַרְח מִשְׁעִיר לְמוּ. וְלֹא כְּתִיב וְזַרְח לְשְׁעִיר, בְּגִין דְּרָזָא דְּמְהִימְנוּתָא הִכִּי אִיהוּ, דְּרַגְיָן מְגוּ דְּרַגְיָן, אֵלִין פְּנִימָאִין מֵאֵלִין, קְלִיפָה, גוּ קְלִיפָה וּמוּחָא גוּ מוּחָא.

82. וְהָא אֲוִקִימְנָא, דְּכְתִיב, וְהִנֵּה רוּחַ סַעְרָה בָּאָה מִן הַצֶּפּוֹן, הָא דְּרַגָּא חַד. עֲנָן גְּדוֹל, הָא דְּרַגָּא אַחְרָא. וְאִשׁ מִתְּלַקְחַת, הָא דְּרַגָּא תְּלִיתָאָה. וְנוֹגַהּ לוֹ סְבִיב, הָא דְּרַגָּא רְבִיעָאָה. וּלְבַתֵּר וּמִתּוֹכָהּ כְּעִין הַחֲשַׁמֶּל. וּלְבַתֵּר וּמִתּוֹכָהּ דְּמוֹת אַרְבַּע חַיּוֹת הָא דְּרַגְיָן גוּ דְּרַגְיָן.

83. אוּף הִכָּא, כְּדִ אֲתַגְּלוּיָא קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, לֹא אֲתַגְּלוּיָא אֲלֵא מְגוּ דְּרַגְיָן אֵלִין. מְסִינֵי בָא, דְּרַגָּא דְּהוּה טְמִירָא יְתִיר, וּלְבַתֵּר אַצְטְרִיךְ לְאַתְגְּלוּיָא. וְאֲמַר וְזַרְח מִשְׁעִיר, הָא דְּרַגָּא אַחְרָא, דְּאִיהוּ בְּאַתְגְּלוּיָא יְתִיר, קְלִיפָא דְּשְׁרִיָּא עַל גְּבֵי מוּחָא. וּלְבַתֵּר הוֹפִיעַ מְהֵר פְּאָרָן, הָא דְּרַגָּא אַחְרָא. וּלְבַתֵּר וְאִתָּה מְרַבְּבוֹת קִדְשׁ, דָּא שְׁבַחָא דְּכִלָּא, דְּאָף עַל גְּבֵי דְּאַתְגְּלוּיָא מְכַל אֵלִין דְּרַגְיָן, מְהֵהוּא אֲתַר דְּהוּא עֲקָרָא דְּכִלָּא, שְׁרִי לְאַתְגְּלָאָה מְנִיָּה. מֵאן אֲתַר אִיהוּ. מְרַבְּבוֹת קִדְשׁ אִיהוּ, אִינּוֹן דְּרַגְיָן עֲלָאִין לְעִילָא, אוּף הִכָּא אֵלֵי קוּרָא מִשְׁעִיר, מְהֵהוּא דְּרַגָּא דְּקְאֲמֵרן, דְּאַתְדַּבֵּק לְעִילָא.

84. "Watchman, what of the night. Watchman, what of the night?" The watchman is Metatron, ABOUT WHOM it is written: "So he who waits on his Master shall be honored" (Mishlei 27:18). This means the ruler of the night. "What of the night (Heb. laylah)? Watchman, what of the night (Heb. leyl)?" What is the difference between them, BETWEEN LAYLAH AND LEYL? HE ANSWERS: It is all one; THEY ARE BOTH NIGHT AND DARK, just as the Other Side dominates in this part OF LEYL, it does not dominate at all in this part OF LAYLAH. Leyl needs guarding, as it is written: "It is a night (Heb. leyl) of watchfulness" (Shemot 12:42). Therefore, it is spelled without Hei, BECAUSE HEI DENOTES THE PERFECTED MALCHUT. From nightfall until midnight, THE FIRST HALF OF THE NIGHT UNTIL MIDNIGHT, IS CALLED 'LEYL'. Laylah with HEI dominates from midnight and further, as it is written: "And it came to pass, that at midnight (Heb. laylah)" (Ibid. 29), "this is Hashem's watchnight" (Ibid. 42) and "but the night (laylah) shines like the day" (Tehilim 139:12). Therefore, THE PASSAGE SAYS: "Watchman, what of the (Laylah) night. Watchman, what of the (Heb. leyl) night?"

85. "The watchman said" (Yeshayah 21:12): I found in the Book of Adam, what is the difference between Vayomer (Eng. 'and he said') and Amar (Eng. 'he said')? Vayomer is above, WHICH IS ZEIR ANPIN, and Amar is below, THAT IS METATRON, AS IT IS WRITTEN: "And he said (Heb. amar) to Moses" (Shemot 24:1). Who said? The watchman, who is Metatron. "The morning comes," namely the morning prayer which is the dominion of the day, that which dominates the night. If you say that the morning came alone and the male, WHICH IS THE MORNING, is separated from the female, WHICH IS NIGHT, then behold it is written: "And also night" for both of them are together, and never separate. This voice cries out these words: "The morning comes, and also night" and both of them are ready for you.

86. From here and further, 'if you will inquire, inquire.' If you will inquire during prayer before the King, request, pray, and ask your petitions and 'return' to your Master. 'Come' like one who invites his children to accept them and have Mercy on them. So the Holy One, blessed be He, morning and night, called, and said, "Come..." Blessed are the holy people, whose Master seeks them and calls to bring them close.

87. Then the holy people needs to join and come to the synagogue, and whoever comes first joins with the Shechinah in one union. Come and see that first one to be present in the synagogue. Blessed is his portion, for he stands in the level of the righteous in relation to the Shechinah, and this is the secret of: "And those who seek me early shall find me" (Mishlei 8:17). Such a person rises to the highest level. And if you say, we learned the Holy One, blessed be He, immediately becomes angry when He comes to the synagogue and does not find ten people, yet you say that the one who precedes becomes joined with the Shechinah, and is in the level of righteous?

84. שׁוֹמֵר מַה מַּלְיָלָה שׁוֹמֵר מַה מַּלְיָלָה. שׁוֹמֵר דָּא מְטַטְרוּן, וּכְתִיב, וְשׁוֹמֵר אֲרוֹנוֹ יִכְבֵּד, וְדָא רְזָא דְשִׁלְטָא בְּלַיְלָא. מַה מַּלְיָלָה שׁוֹמֵר מַה מַּלְיָלָה, מַה בֵּין הָאֵי לְהָאֵי. אֵלָא, כֹּלָא חַד, אֲבָל בְּחֻלְקָא דָּא, שִׁלְטָא סְטְרָא אַחְרָא. וּבְחֻלְקָא דָּא, לֹא שִׁלְטָא כֹּלָל. לַיְלָא, אֲצַטְרִיךְ לְנִטְרָא, דְּכְתִיב לַיְלָא שְׁמוֹרִים הוּא, וְעַל דָּא חֶסֶר ה', וְדָא אִיהוּ כִּד עֵאל לַיְלָא, עַד דְּאִתְפְּלַג. מִפְּלַגוּ לַיְלָא וְלַהֲלָאָה, שִׁלְטָא לַיְלָא בַּה' דְּכְתִיב וַיְהִי בַּחֲצֵי הַלַּיְלָה. הוּא הַלַּיְלָה הַזֶּה. וְלַיְלָה בַּיּוֹם יֵאִיר וְגו'. וּבְגִין כֵּן, שׁוֹמֵר מַה מַּלְיָלָה שׁוֹמֵר מַה מַּלְיָלָה.

85. אָמַר שׁוֹמֵר. אֲשַׁכְּחָנָא בְּסַפְרָא דְּאָדָם, מַה בֵּין וַיֹּאמֶר לְאָמַר. וַיֹּאמֶר לְעֵילָא, וַאֲמַר לְתַתָּא, וְאֵל מֹשֶׁה אָמַר. מֵאֵן אָמַר, אָמַר שׁוֹמֵר, דָּא מְטַטְרוּן. אֲתָא בְּקַר, דָּא צְלוֹתָא דְּשַׁחְרִית דְּאִיהוּ שִׁלְטָנוּ דִּימָמָא, הֵוּא דְּשִׁלִּיט עַל לַיְלָא. וְאֵי תִימָא דְּאִיהוּ אֲתִי בְּלַחֲדוּדִי, וְאִתְפְּרַשׁ דְּכַר מְנוּקְבָא, הָא כְּתִיב וְגַם לַיְלָה, תְּרוּוּיָהּ בְּחֻדָּא, וְלֹא מִתְפְּרָשִׁין דָּא מִן דָּא לְעֵלְמִין. וְקֹלָא דָּא קְרִי בְּמִלִּין אֵלִין, אֲתָא בְּקַר וְגַם לַיְלָה תְּרוּוּיָהּ זְמִינִין לְגַבְיִכוּ.

86. מִכָּאֵן וְלַהֲלָאָה אִם תְּבַעִין בְּעִינוּ. אִם תְּבַעִין בְּעוֹתְכוֹן בְּצִלוֹ קְמִי מְלַכָּא קְדִישָׁא, בְּעִינוּ, צִלוֹ וּבְעוֹ בְּעוֹתְכוֹן, וְתוּבוּ לְגַבִּי מְאִרִיכוֹן. אֲתִינוּ, כְּמֵאֵן דְּזָמִין לְקַבְּלָא לְבָנוּי, וְלִרְחֻמָּא עֲלֵינָהּ. אוּף הֲכִי קוּדְשָׁא בְּרִיךְ הוּא, בְּקַר וְגַם לַיְלָה, קְרָא וַאֲמַר אֲתִינוּ. זְכָאָה עֲמָא קְדִישָׁא, דְּמְאִרִיהוֹן בְּעִי עֲלוֹן, וְקְרָא לוֹן לְקַרְבָּא לוֹן לְגַבְיָהּ.

87. כִּדִּין עֲמָא קְדִישָׁא, בְּעָאן לְאַתְחַבְרָא, וְלֹא עֲלָא בְּבִי כְּנִישְׁתָּא. וְכֹל מֵאֵן דְּאִקְדִּים בְּקַדְמִיתָא, אֲתַחַבְרָ בְּשְׁכִינְתָּא בְּחַבּוּרָא חֻדָּא. תָּא חֲזִי, הֵוּא קְדָמָאָה דְּאִשְׁתַּכַּח בְּבִי כְּנִישְׁתָּא, זְכָאָה חוּלְקִיָּה, דְּאִיהוּ קְיִמָּא בְּדְרָגָא דְּצַדִּיק בְּהַדִּי שְׁכִינְתָּא. וְדָא אִיהוּ רְזָא וּמְשַׁחְרִי יִמְצְאֲנִי. דָּא סְלִיק בְּסְלִיקוּ עֲלָאָה. וְאֵי תִימָא, הָא תְּנִינִן בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתִי לְבִי כְּנִישְׁתָּא, וְלֹא אֲשַׁכַּח תְּמֵן עֲשְׂרָה, מִיַּד כּוּעֵס. וְאִתְּ אִמְרַתָּ הֵוּא חַד דְּאִקְדִּים, אֲתַחַבְרָ בְּשְׁכִינְתָּא, וְקִימָא בְּדְרָגָא דְּצַדִּיק.

88. HE ANSWERS: This is similar to a king who sent a message to all the inhabitants of a city that they should gather with him at a certain time at a certain place. Before the inhabitants of the city could prepare themselves, one person came first to that place. In the meantime, the king arrived and found that person who came early. THE KING said to him: You, where are the inhabitants of the city? He said to him: My master, I came earlier than they and they are coming after me by the king's order. This pleased the king, who sat with him and spoke to him, and they became friends. In the meantime, all the people came and the king accepted them and then sent them away in peace. But if these people would not have come, and one would not have preceded them to speak before the king AND TO SAY that they are all coming, he would immediately get angry and wrathful.

89. In this case also, since one preceded and is present in the synagogue, and the Shechinah arrives and finds him, it is considered as though they are all present there, because he is waiting for them there. Immediately, the Shechinah joins with him. They sit together, and she becomes acquainted with him and sets him into the level of righteous. But if one did not precede and was not there, it is written: "Why, when I came, was there no man?" (Yeshayah 50:2). It does not say, 'And there were not ten men,' but rather "Was there no man?" MEANING ONE to join with Me and to be near Me, as it is written: "the man of Elohim" (Devarim 33:1), which means to be in the level of righteous.

90. And He also makes an acquaintance with him, and inquires if he does not come one day, as we have established, as it is written: "Who is there among you that fears Hashem, that obeys the voice of His servant" (Ibid. 10). We have already observed that which is written: "One calls to me out of Seir," that there is a grade over a grade and a grade within a grade. THEREFORE, the watchman, EVEN THOUGH "ONE CALLS TO ME OUT OF SEIR" REFERS TO METATRON, calls with strength daily: "THE MORNING COMES, AND ALSO NIGHT," THUS SUMMONING TO THE MORNING PRAYER SUCH A PERSON THAT THE HOLY ONE, BLESSED BE HE, INQUIRES ABOUT IN THE PHRASES, "WHO IS THERE AMONG YOU THAT FEARS HASHEM," and "that obeys the voice of His servant," who is Metatron, AND COMES TO THE HOUSE OF PRAYER. SO THE HOLY ONE, BLESSED BE HE, INQUIRES ABOUT HIM IF HE DOES NOT COME, AND SAYS, "WHO IS THERE AMONG YOU THAT FEARS HASHEM..." Therefore, blessed is he who hastens to the synagogue, to ascend to this level, NAMELY TO THE LEVEL OF THE RIGHTEOUS.

91. When the morning arrives and the congregation is present in the synagogue, they should be immersed in the psalms and songs of David. We have established that it is arranged so as to awaken love above and below to build perfection and to arouse joy. So the Levites work at awakening love and joy above with these psalms and songs.

88. אֵלָא, לְמַלְכָּא דְשָׁדְרָא לְכָל בְּנֵי מַתָּא, דִּישְׁתַּכְחוּן עִמֵּיהּ בְּיוֹם פְּלָן, בְּדוֹךְ פְּלָן. עַד דְּהוּוּ מְזַמְנֵי גְרַמְיֵיהּוּ אִינוּן בְּנֵי מַתָּא, אַקְדִּים חַד וְאַתָּא לְהוּוּ אַתְרָא. בֵּין כֶּךָ וּבֵין כֶּךָ אַתָּא מְלַכָּא, אֲשַׁכַּח לְהוּוּ בְרַ נֶשׁ דְּאַקְדִּים תַּמָּן, אֲמַר לֵיהּ, פְּלָן בְּנֵי מַתָּא אֵן אִינוּן. אֲמַר לֵיהּ, מְאַרִי, אֲנָא אַקְדִּימְנָא מְנִיֵּהוּ, וְהָא אִינוּן אַתָּאן אַבְתְּרָאִי לְמַקְוָדָא דְמְלַכָּא. כְּדִין, טַב בְּעֵינֵי מְלַכָּא, וְיִתִּיב תַּמָּן בְּהַדְיָה, וְאַשְׁתַּעֵי עִמֵּיהּ, וְאַתְעֵבִיד רְחִימָא דְמְלַכָּא. בֵּין כֶּךָ וּבֵין כֶּךָ, אַתּוּ כָל עֵמָא, וְאַתְפְּוִיס מְלַכָּא עֵמָהוּן, וְשָׁדְרָא לֹון לְשָׁלָם. אַבְל אִי אִינוּן בְּנֵי מַתָּא לֹא אַתִּין, וְחַד לֹא אַקְדִּים לְאַשְׁתַּעֵי קְמִי מְלַכָּא, לְאַתְחַזָּא בְּגִינֵיֵהּוּ דְהָא כְּלָהוּ אַתִּין. מִיד כְּעִיס וְרִגִּז מְלַכָּא.

89. אוּף הַכָּא, בֵּינון דְחַד אַקְדִּים, וְאַשְׁתַּכַּח בְּבֵי כְּנִישְׁתָּא, וְשְׁכִינְתָּא אַתִּיא וְאַשְׁכַּח לֵיהּ, כְּדִין אַתְחַשִּׁיב כְּאֵלוּ כְּלָהוּ אֲשְׁתַּכְחוּ תַּמָּן. דְהָא דָא אוּרִיךְ לֹון תַּמָּן. מִיד אַתְחַבְרַת עִמֵּיהּ שְׁכִינְתָּא, וְיִתְבִי בְּזוּגָא חַד, וְאַשְׁתַּמּוּדַע בְּהַדְיָה, וְאוּתִיב לֵיהּ בְּרִגָא דְצַדִּיק. וְאִי חַד לֹא אַקְדִּים וְלֹא אֲשְׁתַּכַּח תַּמָּן, מַה כְּתִיב, מְדוּעַ בָּאתִי וְאִין אִישׁ. וְאִין עֲשָׂרָה לֹא כְתִיב, אֵלָא וְאִין אִישׁ, לְאַתְחַבְרָא בְּהַדְיָא, לְמַהוּי גְבַאי, כְּדָא אִישׁ הָאֱלֹהִים לְמַהוּי בְּרִגָא דְצַדִּיק.

90. וְלֹא עוּד, אֵלָא דְאַשְׁתַּמּוּדַע בְּהַדְיָה, וְשְׁאִיל עֵלוּי, אִי יוּמָא חַד לֹא אַתִּי, כְּמַה דְאוּקִימְנָא, דְכְתִיב מִי בְכֶם יִרָא יְיָ שׁוֹמֵעַ בְּקוֹל עַבְדּוֹ. וְהָא אַתְעֲרָנָא בְּהָאִי דְכְתִיב, אֵלִי קוֹרָא מְשַׁעִיר, דְהָא דְרָגָא בְתַר דְרָגָא דְרָגָא גּוֹ דְרָגָא, הֵהוּא שׁוֹמֵר, קוֹרָא בְחִילָא בְּכָל יוּמָא וְיוּמָא, וְדָא אִיהוּ שׁוֹמֵעַ בְּקוֹל עַבְדּוֹ, עַבְדּוֹ, דָּא מְטַטְרוּן. וּבְגִין כֶּךָ, זְכָאָה אִיהוּ מֵאן דְאַקְדִּים לְבֵי כְנִישְׁתָּא, לְסַלְקָא בְּהוּוּ דְרָגָא עֲלָאָה דְקַאמְרוּן.

91. כְּדָא אַתִּי צַפְרָא, וְצַבּוּרָא אֲשְׁתַּכְחוּ בְּבֵי כְנִישְׁתָּא, בְּעוּ לְאַשְׁתַּכַּחַא בְּשִׁירִין וְתוֹשְׁבָחַן דְדוּד. וְהָא אוּקִימְנָא, דְסִדּוּרָא אִיהוּ לְאַתְעֲרָא רְחִימוּ לְעִילָא וְתַתָּא, לְאַתְקְנָא תְּקוּנִין, וְלְאַתְעֲרָא חֲרוּהּ. דְהָא בְּגִין דָּא לְיוּאֵי מְתַעֲרֵי לְאַתְעֲרָא רְחִימוּ וְחֲרוּהּ לְעִילָא, בְּאִינוּן שִׁירִין וְתוֹשְׁבָחַן.

92. Regarding one who speaks worldly talk in the synagogue: Woe to him for he shows dissension, woe to him for he lessens the Faith and woe to him for he has no part in the Elohim of Yisrael, because he shows THROUGH THIS that there is no Elohim, and that He is not present there. Also, he does not fear Him and he acts shamefully against the supernal perfection of above, BECAUSE A SYNAGOGUE IS SET AGAINST THE SUPERNAL MALCHUT.

93. When Yisrael are reciting in the synagogue the sequence of psalms and praises and the order of prayer, three camps of supernal angels gather. One camp represents the holy angels who praise the Holy One, blessed be He, during the day. There are others who praise the Holy One, blessed be He, during the night and those who praise the Holy One, blessed be He, and say psalms and praises with Yisrael during the day.

94. The second camp represents the holy angels that are present in every sanctification that Yisrael recite below, and under their dominion are all those who are aroused in all the firmaments with that prayer of Yisrael. The third camp represents the supernal Maidens, WHO ARE THE SEVEN SPIRITS OF THE SEVEN SANCTUARIES OF BRIYAH, that are prepared together with Malchut, and they perfect Malchut in order to bring her before the King. These are the highest camps above all others.

95. They are all perfected with the prayer sequence of Yisrael, who prepare themselves below with these psalms and praises and with that prayer that they recite. As soon as these three camps are gathered, the children of Yisrael start to sing before their Master. That one camp, which is appointed to praise its Master during the day, gathers with the children of Yisrael and sings together these praises of King David, as we have established.

96. When Yisrael complete the praises of the hymns of David, they say the praise of the Song of the Red Sea, as we have established. And if you ask: Why is this praise in the last service after the praises of David? Does not the Written Torah precede the Oral Torah, the Prophets and the Writings, and is it not proper to place it first?

92. ומאן דמשתעי בבי כנישתא במלין החול, ווי ליה, דאחזי פרוידא, ווי לית דגרע מהימנותא. ווי ליה דלית ליה חולקא באלהא דישראל. דאחזי דהא ליה אלהא, ולא אשתכח תמן, ולא רחיל מניה, ואנהיג קלנא בתקונא עלאה דלעילא.

93. דהא בשעתא דישראל מסדרי בבי כנישתא, סדורא דשירין ותושבחהן וסדורא דצלוחתא, כדין מתכנשי תלת משריין דמלאכי עלאי. משרייתא חדא, אינון מלאכין קדישין דקא משבחן לקודשא בריך הוא ביממא, בגין דאית אחרנין דקא משבחן לקודשא בריך הוא בליליא. ואלין אינון דקא משבחן לקודשא בריך הוא, ואמרין שירין ותושבחהן בהדיהו דישראל ביממא.

94. משרייתא תנוינא, אינון מלאכין קדישין, דמשתכחי בכל קדושה וקדושה דישראל, מקדשי לתתא. ובשולטנא דלהון, כל אינון דמתערין בכל אינון רקיעין, בההיא צלותא דישראל. משרייתא תליתאה אינון עולמתן עלאין. דקא מתתקני עם מטרוניתא, ומתקני לה לאעלא לה קמי מלכא, ואלין אינון משריין עלאין על בלהו.

95. וכלהו מתתקני, בסדורא דישראל דמתתקני לתתא, באינון שירין ותושבחהן, ובההיא צלותא דקא מצלו ישראל. כיון דאלין תלת משריין מזדמנן, כדין ישראל פתחי שירתא, וזמרי קמי מאריהון. וההיא משרייתא חדא, די ממנא לשבחה למאריהון ביממא, אזדמנן עליהו, וזמרי עמהון כחדא, באינון שבחי דדוד מלכא, והא אוקימנא מלי.

96. בההוא זמנא דמסיימי ישראל שבחי דאינון תושבחהן דדוד, כדין תושבחתא דשירתא, דימא, כמה דאוקימנא. ואי תימא, האי תושבחתא אמאי איהי בתקונא בתרייתא בתר שבחי דדוד, והא תורה שבכתב, אקדימת לתורה שבעל פה, ואקדימת לנביאים, ואקדימת לכתובים, וכמה דאקדימת, הכי אצטריך לאקדמא.

97. The Congregation of Yisrael, WHICH IS MALCHUT, is perfected by the Written Torah; therefore, it is necessary to say the Song at the beginning of the prayers, NAMELY CLOSE TO THE PRAYER THAT IS RECITED SITTING DOWN. This praise is more valuable than all the praises in the world. She, MALCHUT, is not perfected by all of them as it is perfected by this praise. Therefore it is adjacent to the prayer that is recited sitting down, NAMELY THE PRAYER OF HE WHO FORMS LIGHT, as explained.

98. When the Song of the Sea is recited, the Congregation of Yisrael is adorned with the crown that the Holy One, blessed be He, is going to crown King Messiah. That crown is decorated and engraved with the Holy Names just as the Holy One, blessed be He, was crowned on the day that Yisrael crossed the sea and He drowned all the camps of Pharaoh and his horsemen. Therefore, a person has to direct his will to this song. Everyone who merits it in this world, merits to see Messiah with the perfection of that crown, the weapons with which he is girded, and merits to praise the song there. We have established these matters.

99. As soon as the person reaches the Praise (May Your name be praised), the Holy One, blessed be He, takes that crown and places it before him. The Congregation of Yisrael, THAT IS MALCHUT, starts to prepare Herself to come before the supernal King, THAT IS ZEIR ANPIN. It is necessary to include it in the thirteen supernal attributes of Mercy, from which She is blessed, and there are thirteen kinds of supernal spices, as it is written: "Nard and saffron; columns and cinnamon..." (Shir Hashirim 4:14). They are, song and praise; adoration and melody; might and dominion; victory; grandeur and power; glory, splendor, and holiness. These are twelve until She joins with them to say: 'And sovereignty (lit. 'Malchut')'. They become thirteen now, because she is blessed from them.

100. Therefore, at the time WHEN MALCHUT is combined among them, THE THIRTEEN ATTRIBUTES, one should to pay attention to it and not talk at all or interrupt between them. If he interrupts between them, a flame emerges from under the wings of the Cherubs, cries aloud and says: So-and-so who interrupted the majesty of the Holy One, blessed be He, shall decrease and HIS LIFE shall be interrupted, so that he does not see the majesty of the Holy King. It is written: "And will not behold the majesty of Hashem" (Yeshayah 26:10), as these thirteen are the majesty of Hashem.

97. אֵלָא, מְגוּ דְכ"י לֹא אֲתַתְקַנַּת אֵלָא מִתּוֹרָה שְׁבַכְתָּב, מִשּׁוּם הָכִי אֲצַטְרִיךְ לִזְמַר לָהּ בְּשִׁירוֹתָא דְתַקּוּנָהָא, וְהָאִי תּוֹשְׁבַתָּא מְעֵלְיָא, מְכַל שְׂאֵר תּוֹשְׁבַחֵן דְּעֵלְמָא. וְאִיהִי לֹא אֲתַתְקַנַּת מְכַלְהוּ, כְּמָה דְאֲתַתְקַנַּת מִתּוֹשְׁבַתָּא דָא. וּבְגִין דָּא, אִיהִי סְמוּךְ לְצִלּוֹתָא דְמִיּוֹשֵׁב, כְּמָה דְאֻקְיָמְנָא.

98. בְּהַ שְׁעֵתָא כַּד שִׁירְתָּא דִּימָא אֲתַמַּר, מִתְעַטְרָא כְּנֶסֶת יִשְׂרָאֵל בְּהוּא כְּתָרָא, דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְאַעְטְרָא לְמַלְכָּא מְשִׁיחָא, וְהוּא כְּתָרָא גְלוּפָא מְחַקְקָא בְּשִׁמְהֵן קְדִישִׁין, כְּמָה דְאֲתַעְטַר קוּדְשָׁא בְּרִיךְ הוּא הֵהוּא יוֹמָא דְאֲעֵבְרוּ יִשְׂרָאֵל יְת יוֹמָא, וְאֲטַבַּע לְכָל מְשִׁרְיִין דְּפִרְעָה וּפְרָשׁוּהִי. בְּג"ד, בְּעֵי ב"נ לְשׁוּאָה רַעוּתִיהָ בְּהָאִי שִׁירְתָּא. וְכָל מָאן דְּזָכִי לָהּ בְּהָאִי עֵלְמָא, זָכִי לְמַחְמֵי לְמַלְכָּא מְשִׁיחָא בְּתַקּוּנֵי הֵהוּא כְּתָרָא, וּבְחֲגִירוּ דְזִיּוּנֵיהָ, וְזָכִי לְשַׁבְּחָא הָאִי שִׁירְתָּא תַּמָּן, וְהָא אֻקְיָמְנָא מִלֵּי.

99. בִּיּוֹן דְּמַטֵּי ב"נ לְיִשְׁתַּבַּח נִטְל קוּדְשָׁא בְּרִיךְ הוּא הֵהוּא כְּתָרָא, וְשׁוּי לִיהָ קַמִּיהָ, וְכ"י שְׁרִיאת לְאֲתַתְקַנָּא לְמִיתֵי קַמִּי מַלְכָּא עֲלָהָ. וְאֲצַטְרִיךְ לְאַכְלֵלָא לָהּ, בְּתַלְיִסֵּר מְכִילֵן דְּרַחְמֵי עֲלָאִי, דְּמִנְהוּן אֲתַבְּרַכַּת. וְאִינוּן תַּלְיִסֵּר בּוֹסְמִין עֲלָאִין, כַּד"א, נֶרְדִּי וְכַרְבּוּם קְנָה וְקַנְמוּן וְגו', וְהַכָּא אִינוּן, שִׁיר, וְשַׁבְּחָה, הֵלֵל, וְזִמְרָה, עוֹז, וּמְמַשְׁלָה, נֶצַח, גְּדוּלָה, וְגַבּוּרָה, תְּהִלָּה, וְתַמְאַרְת, קְדוּשָׁה. הָא תַּרְיִסֵּר. וְלִבְתַּר לְחַבְרָא לָהּ בְּהַרְיִיהוּ, וְלִזְמַר וּמַלְכוּת, וְהוּוּ תַּלְיִסֵּר. בְּגִין דְאִיהִי מִתְבְּרַכָּא מִנִּיּוּהָ.

100. וְעַל דָּא אֲצַטְרִיךְ, בְּשַׁעֲתָא דְאֲתַכְּלִילַת בִּינִיּוּהָ, לְשׁוּאָה לְבָא וְרַעוּתָא בְּהָאִי, וְלֹא לְיִשְׁתַּעֵי כָּלֵל, דְּלֹא לְפַסּוֹק בִּינִיּוּהָ. וְאִי פְסִיק בִּינִיּוּהָ, מִתְחַזַּת גְּרַמֵּי כְּרוּבִיּוֹא נְפִיק חַד שְׁלֵהוּבָא, וְקָאֵרִי בְּחִילָא וְאֲמַר, פְּלַנְיָא דִּי פְסִיק גְּאוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא, יִשְׁתַּעֵי וְיִתְפַּסֵּק, דְּלֹא יַחְמֵי גְּאוּתָא דְמַלְכָּא קְדִישָׁא, כַּד"א וְכַל יִרְאֵה גְּאוּתָא ה', בְּגִין דְאֵלִין תַּלְיִסֵּר אִינוּן גְּאוּתָא יי'.

101. From 'El worthy of thanksgiving...' and further, this is the supernal King, that all peace is His, as it is written: "The song of songs, which is Solomon's (Heb. Shlomo)" (Shir Hashirim 1:1), MEANING of the King that the peace (Heb. shalom) is His, WHICH IS ZEIR ANPIN. This is because all the EARLIER praises were addressed to the Congregation of Yisrael, WHICH IS MALCHUT, which is praised via the lower camps. From "forms light and creates darkness..." (Yeshayah 45:7) and further, I have explained and the friends have explained that this is perfection of the upper world, WHICH IS ZEIR ANPIN.

102. THE ALPHABET AT THE INITIALS OF THE WORDS: 'Blessed Hashem, great in knowledge...' are the corrections of the lower world, WHICH IS MALCHUT, that are, IN THE INITIALS, 22 small letters, as there are large letters and small letters. Small letters are in the lower world, THAT IS MALCHUT, and the large letters are in the World to Come, WHICH IS BINAH.

103. They are great in everything, MEANING BECAUSE OF TWO REASONS. They are large LETTERS essentially even when on their own and they are large, when these letters expand further, each letter comes with its own fitting Chariot, namely the song of praise of Shabbat, for these are letters of praise: '(Aleph) Almighty El, Master over all works; (Bet) Blessed is He, and He is blessed by the mouth of every soul.' These letters expand into five words each, BECAUSE IN THIS PRAYER, THERE ARE FIVE WORDS IN EVERY PHRASE. They correspond to the fifty gates of the World to Come, WHICH IS BINAH, WHICH ARE THE FIVE SFIROT, KETER, CHOCHMAH, BINAH, TIFERET, AND MALCHUT, EACH COMPRISED OF TEN.

104. The last two letters are at the end of the praise: 'ALMIGHTY EL' THAT ARE Shin-Tav, and come with six words each. They CORRESPOND to the six extremities, CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD, of the World to Come, WHICH IS BINAH. And they emerge from these.

105. These two letters, SHIN AND TAV, each have six LETTERS, while the two first letters, ALEPH AND BET, each have five LETTERS. All the other letters that are in the middle have four LETTERS each. This is because they are in the secret of the supernal Chariot, because the first letters ALEPH-BET, WHICH ARE TEN, and SHIN-TAV at the end, WHICH ARE TWELVE, are together the complete 22 supernal letters, as they contain 22 words against the supernal 22 supernal letters, WHICH ARE IN BINAH. Another eighteen letters remain THAT ARE IN THE MIDDLE and ascend in their Chariots, MEANING EXPAND to four WORDS each, WHICH ARE TOGETHER 72 words BECAUSE FOUR TIMES EIGHTEEN EQUALS 72. This is the secret of the Holy Name fully pronounced, the holy engraving of Ayin-Bet (72) letters with which the Holy One, blessed be He, adorns Himself. With this Name, He adorns the Congregation of Yisrael, WHICH IS MALCHUT, and ascends through this secret to adorn Himself with them in the perfection of the Shechinah.

101. מִכַּאן וְלַהֲלָאָה אֵל הַהוֹדָאוֹת כּו', דָּא מַלְכָּא עֲלָאָה דְשַׁלְמָא כֻּלָּא דִּילִיָּה, כּד"א שִׁיר הַשִּׁירִים אֲשֶׁר לְשַׁלְמָה, לְמַלְכָּא דְשַׁלְמָא דִּילִיָּה, בְּגִין דְכֹל הָנִי שְׁבַחֵן אִינוּן לְגַבְהָ דְכ"י כּד מִשְׁתַּבְּחָא בְּמִשְׁרִייתָא דְלִתְתָּא. מִתְמַן וְלַהֲלָאָה, יוֹצֵר אוֹר וּבוֹרָא חֲשַׁךְ עוֹשֶׂה שְׁלוֹם וּבוֹרָא אֶת הַכֹּל. וְהָא אֲתַעֲרָנָא בֵּיה, וְאֲתַעֲרוּ חֲבֵרֵינָא דְהָנִי אִינוּן תִּיקוּנֵין דְעֲלָמָא עֲלָאָה.

102. א"ל בְּרוּ"ךְ: תְּקוּנֵי דְעֲלָמָא תַתָּאָה, דְאִינוּן כ"ב אֲתוּן זְעִירִין, בְּגִין דְאִית אֲתוּן רַבְרַבֵּן, וְאֲתוּן זְעִירִין. אֲתוּן זְעִירִין, מִעֲלָמָא תַתָּאָה. אֲתוּן רַבְרַבֵּן, מֵהוּא עֲלָמָא דְאֲתֵי.

103. בְּכֻלָּא אִינוּן רַבְרַבֵּן, אִינוּן רַבְרַבֵּן בְּגִרְמִייהוּ. כּד אֲתִינִן וְחִידָאִין אִינוּן רַבְרַבֵּן דְכֹר פְּשִׁיטָן יְתִיר, אִינוּן אֲתִינִן כֹּל אֶת וְאֶת בְּרִתִּיכָא דְחִזִּי לִיָּה, כְּגוֹן שְׁבַחָא דְשַׁבַּת דְאִינוּן אֲתוּן דְשַׁבַּח, אֵל אֲדוֹן עַל כֹּל הַמַּעֲשִׂים, בְּרוּךְ וּמְבוֹרָךְ בְּפִי כֹל נִשְׁמָה. אֵלִין אֲתוּן בְּחֵמֶשׁ חֵמֶשׁ תִּיבִין, דְאִינוּן חֲמִשִּׁין תַרְעִין דְעֲלָמָא דְאֲתֵי.

104. תְּרִין אֲתוּן אַחֲרֵנִין דִּי בְּסוּפָא: ש"ת. אִינוּן בְּשִׁית שִׁית תִּיבִין, דְאִינוּן שִׁית סְטָרִין דְעֲלָמָא דְאֲתֵי, וְנִפְקֵי מִתְמַן. כְּגוֹן: שְׁבַח יִתְנוּ לוֹ כֹּל צְבָא מְרוֹם. תַּפְאֶרֶת וּגְדוּלָה שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקּוֹדֶשׁ.

105. אֵלִין תְּרִין אֲתוּן, בְּשִׁית שִׁית תְּרִין אֲתוּן קְדָמָי, בְּחֵמֶשׁ חֵמֶשׁ. כֻּלְהוּ שְׂאֵר אֲתוּן דִּי בְּאֲמֻצְעִיתָא, כֻּלְהוּ בְּאַרְבַּע אַרְבַּע, בְּגִין דְאִינוּן בְּרִזָּא דְרִתִּיכָא עֲלָאָה, דְאִינוּן אֲתוּן קְדָמָי וְאִינוּן דְבְּסוּפָא, אִינוּן שְׁלִימוּ דְכ"ב אֲתוּן, בְּגִין דְאִית בְּהוּ כ"ב תִּיבִין, לְקַבֵּל כ"ב אֲתוּן עֲלָאִין. אֲשְׁתַּאֲרוּ תְּמַנִּיסָר אֲתוּן אַחֲרֵנִין, דְקָא סְלָקִין בְּרִתִּיכֵיהוּ לְאַרְבַּע אַרְבַּע, לְשַׁבְּעִין וְתִרִין תִּיבִין, דְאִינוּן רִזָּא דְשְׂמָא מְפָרֶשׁ, גְּלִיפָא קְדִישָׁא דְע"ב אֲתוּן, דְקוּדְשָׁא בְּרִיךְ הוּא מִתַּעֲטָר בְּהוּ. וְשְׂמָא דָּא, אִיהוּ מִעֲטָרָא לְכ"י, וְסָלִיק בְּרִזָּא דָּא, לְאַתַּעֲטָרָא בְּהוּ גוֹ שְׁלִימוֹתָא דְשְׁכִינְתָּא.

106. You may derive it from the fact that these letters become adorned in the supernal Praise. The first ones, WHICH ARE ALEPH-BET, and the last ones, WHICH ARE SHIN-TAV, ascend with their crowns and are the Atbash cipher in which Aleph (first) is exchanged with Tav (last) and Bet (second) with Shin (second to last). Aleph EXPANDS into five LETTERS, NAMELY THE PHRASE: 'ALMIGHTY EL,' Tav into six LETTERS, NAMELY 'SPLENDOR (TIFERET) AND GREATNESS...' Bet into five LETTERS, NAMELY 'BLESSED IS HE...' and Shin into six LETTERS, NAMELY 'PRAISE (HEB. SHEVACH) GIVE TO HIM...' Therefore, the secret of the Atbash cipher THAT IS IN THE PRAISE OF 'ALMIGHTY EL,' is that they contain 22 words. The inclusion of the 22 letters OF ZEIR ANPIN are the crown to the 32 paths of CHOCHMAH. FOR THE 32 PATHS OF CHOCHMAH ARE THE 22 LETTERS OF ZEIR ANPIN, WHICH ROSE TO BINAH THAT CONTAINS TEN SFIROT. TWENTY-TWO PLUS TEN EQUALS 32 PATHS OF CHOCHMAH, THAT IS, BINAH, WHICH BECAME CHOCHMAH. AND THE 22 LETTERS OF THE ATBASH CIPHER IN THE HYMN 'EL ADON' ALLUDE TO ZEIR ANPIN WITHIN BINAH.

107. The sign of the other letters, BESIDES ALEPH-TAV AND BET-SHIN, that ascend in their Chariots are Gimel-Resh, as they start with Gimel (third), NAMELY: 'HIS GREATNESS (HEB. GODLO) AND GOODNESS FILL THE WORLD' and end in Resh (third in reverse order), namely: 'HE SAW (HEB. RA'AH) AND PERFECTED THE FORM OF THE MOON.' They are all the secret of the Holy Chariot. Aleph-Tav and Bet-Shin, WHICH ARE IN THE HYMN 'ALMIGHTY EL,' is the secret of the Holy Name YUD HEI VAV HEI, BEING ZEIR ANPIN THAT ASCENDED TO BINAH. Gimel-Resh OF 'ALMIGHTY EL' ARE THE EIGHTEEN LETTERS from Gimel until Resh, and is the secret of the Holy Chariot that totals THE SUM Ayin-Bet (72), MEANING CHESED, GVURAH AND TIFERET THAT CONTAIN THE PASSAGES: "AND... REMOVED, AND IT CAME...AND...STRETCHED OUT" (SHEMOT 14:19-21). Then the Holy Name was made to adorn the Congregation of Yisrael, WHICH IS MALCHUT, from the supernal Chariot, FOR MALCHUT RECEIVES 72 WORDS OF CHESED, GVURAH AND TIFERET, WHICH MAKE A SUPERNAL CHARIOT.

108. Therefore, that name of Ayin-Bet (72) is included in the secret of the patriarchs, WHICH ARE THREE COLUMNS, Right, Left, and Central, AND MALCHUT is adorned with them to become a Holy Name. It is not a supernal Name like the Supernal Names of the Supernal World, WHICH IS ZEIR ANPIN, that are joined high above IN BINAH, AND THEY ARE NOT DRAWN DOWN. Even though this Name is Supernal, FOR IT IS THREE COLUMNS, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, its secret is King David, MEANING MALCHUT, that becomes adorned with the Patriarchs, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.

109. The secret of the name of Mem-Bet (42) letters is the patriarchs, THAT ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHICH IS THE SECRET OF THE 22 LETTERS that become adorned in the upper world, WHICH ARE THE TEN SFIROT OF BINAH. The upper world becomes adorned with that which is higher THAN IT, WHICH ARE THE TEN SFIROT OF CHOCHMAH, FOR THE 22 OF ZEIR ANPIN PLUS THE TEN OF BINAH AND THE TEN OF CHOCHMAH EQUAL 42. Therefore, it ascends but does not descend, FOR IT DOES NOT PROVIDE CHOCHMAH FROM ABOVE DOWN TO MALCHUT. THIS IS BECAUSE it becomes adorned in supernal Thought. Happy is the portion of he who knows the significance OF THE NAME OF MEM-BET (42 LETTERS), and is careful about it.

106. וְסִימְנֵיךְ דְּאֵלִין אֲתוּן, דְּקָא מִתְעַטְרֵן בְּשִׁבְחָא
עֲלָא, דָּא קְדָמָי וְסוּמֵי, דְּסִלְקִין בְּעִטְרֵיהוּ אִינוּן
א"ת ב"ש. אֶלְף בַּחֲמֵשׁ. תִּי"ו בְּשִׁי"ת. בֵּית בַּחֲמֵשׁ.
שִׁי"ן בְּשִׁית. בְּג"כ רְזָא דְּא"ת ב"ש כְּלָלָא דְּכ"ב
אֲתוּן, דְּאִינוּן עֲטָרָה דְּתַלְתִּין וְתַרְיֵן שְׁבִילִין.

107. וְסִימֵן דְּאִינוּן אֲתוּן אַחֲרֵינִין דְּסִלְקִין
בְּרִתִּיכֵיהוּ, ג"ר. שְׂאֵרֵי בְּגִימ"ל, וְסִימֵן בְּרִי"ש,
וְכִלְהוּ רְזָא דְּרִתִּיכָא קְדִישָׁא. א"ת ב"ש, רְזָא דְּשִׁמְא
קְדִישָׁא. ג"ר, רְזָא דְּרִתִּיכָא קְדִישָׁא, דְּסִלְקָא לַע"ב,
וְאֲתַעְבִּיר מְנִייהוּ שְׁמָא קְדִישָׁא, לְאֲתַעְטְרָא כ"י, מִגּו
רִתִּיכָא עֲלָא.

108. וּבְגִין כֵּךְ הֵהוּא שְׁמָא דְּע"ב כְּלִילָא בְּרָזָא
דְּאַבְהֵן, יְמִינָא וְשְׂמָאלָא וְאַמְצַעִיתָא. וְאִיהִי
מִתְעַטְרָא בְּהוּ, לְמַדּוּי שְׁמָא קְדִישָׁא. וְלֹאָו שְׁמָא
עֲלָא, כְּאִינוּן שְׁמֵהּ עֲלָיִן, דְּעֲלָמָא עֲלָא,
דְּאֲתַאחֲדֵן לְעִילָא לְעִילָא. וְאֵע"ג דְּהֵאִי שְׁמָא עֲלָא
אִיהוּ, אֲבָל רְזָא דִּילִיָּהּ, דְּוֹד מַלְכָּא, דְּמִתְעַטְרָא
בְּאַבְהֵן.

109. שְׁמָא דְּמ"ב אֲתוּן רְזָא דִּילִיָּהּ אַבְהֵן, דְּקָא
מִתְעַטְרֵן בְּעֲלָמָא עֲלָא. וְעֲלָמָא עֲלָא בְּמַה
דְּלְעִילָא. וְעַל דָּא, סִלְקֵי וְלֹא נַחִית, אֲתַעְטְרֵן גּו
מַחֲשְׁבָה עֲלָא. זְכָאָה חוּלְקָא דְּמֵאן דִּידַע לִיָּהּ,
וְאֲזַדְהֵר בֵּיהּ.

110. It is David, NAMELY MALCHUT, that becomes adorned with the patriarch, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, FOR CHESED, GVURAH AND TIFERET OF ZEIR ANPIN IS THE SECRET OF THE 72 WORDS THAT ARE IN THE THREE PASSAGES: "AND...REMOVED ...AND IT CAME...AND...STRETCHED OUT", THAT IS, PROVIDE CHOCHMAH TO MALCHUT. Its secret ascends and descends; THAT IS, PROVIDES DOWN TO MALCHUT, thus: Mem-Pei-Mem-Tzadik THIS IS THE SECRET OF YUD HEI VAV HEI IN THE SIDES OF THE HEAD OF ARICH ANPIN, WHICH BECOMES, THROUGH THE ATBASH CIPHER, MEM-TZADIK-PEI-TZADIK, which is the name from which the thirteen attributes of Mercy are drawn. These are twelve in the secret of the Holy Chariot, NAMELY CHOCHMAH, BINAH, TIFERET, AND MALCHUT, FOR EACH ONE HAS THREE COLUMNS, AND SO EQUAL TWELVE that emerge from one that rests over them, WHICH IS MEM-TZADIK-PEI-TZADIK. THEY AMOUNT TO THIRTEEN, AND IT ASCENDS AND DESCENDS TO PROVIDE CHOCHMAH FROM ABOVE DOWNWARDS. Therefore, the Name of Ayin-Bet (72) ascends and descends. It ascends FROM THE RIGHT SIDE WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and descends FROM THE LEFT SIDE WHICH IS MALCHUT THAT RECEIVES CHESED, GVURAH AND TIFERET LIKE the name of the thirteen aspects of Mercy that ascends from this side and descends from that side. It descends in order to draw goodness downwards TO MALCHUT. Therefore, in THE ALPHABET WHERE Aleph=Tav, Bet=Shin, Gimel=Resh, Dalet=Kuf, Hei=Tzadik, Vav=Pei, Zayin=Ayin, Chet=Samech, Tet=Nun, Yud=Mem, Caf=Lamed, the first letters go up in numerical value BECAUSE BET IS HIGHER IN WORTH THAN ALEPH, AND GIMEL THAN BET, AND DALET THAN GIMEL...AND SO ON. The last letters descend in numerical value, AS SHIN IS LESS THAN TAV AND RESH THAN SHIN AND KUF THAN RESH. THAT MEANS THAT THEY RISE FROM ONE SIDE AND DESCEND FROM ONE ANOTHER AND THE PURPOSE OF THE DESCENT IS to draw goodness from above down.

111. The Name Mem-Bet (42) adorns the supernal Chariot, NAMELY SUPERNAL CHOCHMAH-BINAH, AS MENTIONED ABOVE. The Name Ayin-Bet (72) adorns the lower Chariot, NAMELY MALCHUT, AS MENTIONED ABOVE. Happy is the portion of the one who endeavors to know his Master. Happy is he in this world and happy is he in the World to Come.

112. This is why this hymn is sung on Shabbat, 'EL ADON (ALMIGHTY EL)', that praises the King that peace be upon Him, praises Him with the Name Ayin-Bet (72) IN THE EIGHTEEN LETTERS BETWEEN GIMEL TO RESH and with the 22 words THAT ARE IN THE FOUR LETTERS OF ALEPH-TAV, BET-SHIN. This is the secret of the 22 letters, in order to become adorned with it so as to ascend above, TO BINAH, by this Name. Therefore, 'Almighty El' is the praise of the World to Come, WHICH IS BINAH, and the ascension of the Supernal Holy Chariot, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, that becomes adorned to ascend above TO BINAH. The ascension of the Congregation of Yisrael, WHICH IS MALCHUT, becomes adorned to ascend AND RECEIVE from the supernal Chariot, WHICH IS CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.

110. שְׁמָא דַּע"ב אֲתוּן, דוּר דְקָא מִתְעַטְרָא בְּאַבְהוֹן, וְרָזָא דִּילִיָּה סְלִיק וְנַחֲת, בְּגוּוּנָא דָא מִצַּפ"ץ, שְׁמָא דְתַלְיִסְר מְכִילִין דְרַחֲמִי. אֵינוֹן תְּרִיסְר, רָזָא דְרַתִּיבָא קְדִישָׁא, דְנִמְיָק מַחַד, דְשָׂרְיָא עֲלֵיָּהוּ וּבְגִין כֶּךָ שְׁמָא דַּע"ב סְלִיק וְנַחֲת, סְלִיק מִסְטְרָא דָא, וְנַחֲת מִסְטְרָא דָא. שְׁמָא דְתַלְיִסְר מְכִילִין, סְלִיק מִסְטְרָא דָא, וְנַחֲת מִסְטְרָא דָא, וְהָוָא דְנַחֲת בְּגִין לְאַמְשַׁכָּא טִיבוּ לְתַתָּא. וְעַל דָּא, א"ת ב"ש ג"ר ד"ק ה"ץ ו"פ ז"ע ח"ס ט"ן י"ם כ"ל. אֲתוּן קְדָמָי סְלִקִין בַּחוּשְׁבָנָא, וְאֲתוּן אַחֲרֵינִין נַחֲתֵי בַחוּשְׁבָנָא, בְּגִין לְאַמְשַׁכָּא טִיבוּ דְלַעִילָא לְתַתָּא.

111. שְׁמָא דַּמ"ב, אִיהוּ מִתְעַטְרָא לְרַתִּיבָא עֲלָאָה. שְׁמָא דַּע"ב, אִיהוּ מִתְעַטְרָא לְרַתִּיבָא תַתָּאָה. זְכָאָה חוּלְקִיָּה מֵאֵן דְמִשְׁתַּדַּל לְמַנְדַּע לְמֵאֲרִיָּה, זְכָאָה אִיהוּ בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֲתֵי.

112. וּבְגִין כֶּךָ, תּוֹשְׁבַחְתָּא דְשַׁבַּת דְקָא מְשַׁבְּחָא לְמַלְכָא דְשַׁלְמָא דִּילִיָּה. מְשַׁבַּח לִיָּה בְשְׁמָא דַּע"ב, וּבכ"ב תֵּיבִין, רָזָא דַּכ"ב אֲתוּן, בְּגִין דְתַתְעַטְר בֵּיָּה לְסַלְקָא לְעֵילָא בְּתוֹשְׁבַחְתָּא דָא. וְעַל דָּא, אֵל אַדוּן, תּוֹשְׁבַחְתָּא דְעֵלְמָא דְאֲתֵי אִיהוּ, וּפְרִיחוּ דְרַתִּיבָא קְדִישָׁא עֲלָאָה, דְמִתְעַטְרָא לְסַלְקָא לְעֵילָא, וּפְרִיחוּ דְכְנֶסֶת יִשְׂרָאֵל, דְמִתְעַטְרָא לְסַלְקָא גּוֹ רַתִּיבָא עֲלָאָה.

113. THE LETTERS OF the Atbash cipher ascend and descend, as we have established THAT THE LAST LETTERS THAT ARE IN THEM DESCEND. THE LETTERS OF the Albam cipher ascend but do not descend, FOR ALSO THE LAST LETTERS THAT ARE IN THEM ASCEND, BECAUSE THE WORTH OF LAMED ASCENDS TO THE WORTH OF MEM AND AFTERWARD TO NUN AND TO SAMECH. THEREFORE, THEY DO NOT DESCEND TO PROVIDE TO BELOW. You may derive this from the fact that the one, THE ATBASH CIPHER, is only on Shabbat, WHICH IS MALCHUT, AND THEY PROVIDE BELOW. But THE ALBAM CIPHER is Shabbat and Yom Kippur, BEING MALCHUT THAT ASCENDS TO BINAH, WHICH IS THE SECRET OF YOM KIPPUR that ascends in the secret higher and higher FROM BINAH TO CHOCHMAH, until everything becomes adorned in the secret of the endless AND IS NOT PROVIDING BELOW.

114. 'The blessed El' THAT IS AT THE END OF THE PRAISE: 'HE WHO ILLUMINATES THE EARTH AND THOSE WHO DWELL UPON IT' is in the order of the ALPHABET OF small letters, WHICH ARE MALCHUT, which are the corrections of the Congregation of Yisrael, WHICH IS MALCHUT, daily in prayer. Because they are small letters, there is no space between them, MEANING THAT THEY DO NOT EXPAND EACH ONE TO REVEAL MANY WORDS, AS IN THE PRAISE OF 'ALMIGHTY EL' ON SHABBAT. They are the perfection of the world, WHICH ARE THE SEVEN CHAMBERS OF BRIYAH that come with the Queen, WHICH IS MALCHUT, to the supernal King, WHO IS ZEIR ANPIN.

115. The sanctification that the supernal angels make, NAMELY THE SANCTIFICATION IN THE BLESSING OF 'WHO FORMS' AND IN THE PRAYER OF AMIDAH, is not said when alone. We have established that the single person is prohibited to recite any sanctification that is in the Holy Tongue. AND SANCTIFICATION in the Aramaic LANGUAGE is always recited by one alone and not in quorum, for this is definitely the correction for one but not for the quorum. The sign for this is the expression, 'read the scripture twice and the Aramaic translation once,' because two is plural, AND THE ALLUSION IS that assuredly the sanctification of the Holy Tongue, WHICH IS SCRIPTURE, is prohibited to be recited alone, ONLY IN PUBLIC, NAMELY A QUORUM OF TEN. Sanctification in the Aramaic LANGUAGE is lacking in public, AND IT IS TO BE SAID always only when alone. We learned that (one) the Aramaic translation once and not with two or more, AND THE REASON IS that the Aramaic translation has come to lessen, and so it must be. But the Holy Tongue increases, and it must be so because 'one should increase, not lessen, the importance of holy matters.' We decrease rather than increase in Aramaic translation. We learned 'one' and not more, because one does not increase at all.

116. This sanctification THAT IS IN THE BLESSING 'WHO FORMS' IS NOT SIMPLE NARRATIVE, but is rather sanctification that sanctifies the Shechinah and all Her Chariots in order to become perfected before the supernal King. Because it is the sanctification of the lower world, WHICH IS MALCHUT, it is said sitting and not standing. The other sanctification THAT IS SAID during the repetition of the Amidah prayer is the sanctification of the upper world, WHICH IS ZEIR ANPIN. Therefore, it is SAID standing in order to draw THE SANCTIFICATION downwards, while all the words relating to the upper world, WHICH IS ZEIR ANPIN, are recited standing and not sitting.

113. א"ת ב"ש, סלקין ונחתין, כמה דאתמר. א"ל ב"ם סלקין ולא נחתין, וסימנך, דא שב"ת בלחודו. ודא שב"ת ויום הכפורים, דסלקא רזא לעילא לעילא, עד דמתעטרא כלא באין סוף.

114. אל ברוך, דא סדורא דאתון זעירין, ותקוני כ"י בכל יומא בצלותא. ובגין דאינון אתון זעירין, לית רווחא ביניהו, ואינון תקוני עולימתן דאתין עם מטרוניתא לגבי מלכא עלאה.

115. קדושא דא דקא מקדשי מלאכי עלאי, לאו איהו ביחיד. והא אוקימנא, כל קדושה דאיהו בלשון הקודש, יחיד אסיר ליה למימר. תרגום, לעולם ביחיד, ולא בסגיאין, ויחיד איהו תקונא דיליה ודאי, ולא סגיאין. וסימן לרזא דא, שנים מקרא ואחד תרגום. שנים לישנא דסגיאין איהו, דודאי קדושה דלשון הקודש אסיר איהו ביחיד. קדושת תרגום אסיר איהו בסגיאין, אלא ביחיד לעולם. אחד תרגום תנינן, ולא תרין ולא יתיר. תרגום אתיא למיעוטא, והכי אצטריך. לשון הקודש אתיא לרבויא, והכי אצטריך. דמעלין בקודש ולא מורדין. ובתרגום מורדין ולא מעלין. אחד תנינן, ולא יתיר, ולא מעלין כלל.

116. קדושא דא, קדושתא דאתקדשת שכינתא, וכל אינון רתיכין דילה, לאתתקנא לגבי מלכא עלאה. ובגין דאיהו קדושת עלמא תתאה, איהו מיושב ולא בעמידה. קדושה אחרא דאהדורי צלותא, איהו קדושתא דעלמא עלאה, ובגין כן איהו בעמידה, בגין לאמשכא לה לתתא, וכל מלוי דעלמא עלאה, איהו בעמידה ולא מיושב.

117. Yisrael become sanctified through all these sanctifications below. Therefore, they are endowed with the sanctification of the lower Chariot, WHICH IS MALCHUT, when seated, and with the sanctification of the upper Chariot, WHICH IS ZEIR ANPIN, when they stand. The other sanctification, WHICH IS IN, "BUT TO ZION A REDEEMER SHALL COME" (YESHAYAH 59:20), is an additional sanctification. Therefore, it is after the Amidah prayer, since it is an additional sanctification on the other sanctifications. Since each one has to draw upon himself from that addition, a translated Aramaic sanctification was arranged for each individual.

118. And if you ask, But it does contain ALSO sanctification in the Holy Tongue. That is for the Congregation, that they all be sanctified generally with that additional translated sanctification. Since the individual is not permitted to say it in the Holy Tongue and become sanctified singularly, they prepared it in the Aramaic tongue. IT IS for the single one so that each and every one should become sanctified with that addition to draw upon himself more sanctification. Happy is the portion of Yisrael that become sanctified with the supernal sanctification, because they cleave unto above, as it is written: "But you that did cleave of Hashem, your Elohim, are alive every one of you this day" (Devarim 4:4).

11. "a bed, and a table, and a chair, and a lamp"

The section opens with the verse, "Behold now, I perceive that this is a holy man of Elohim, who passes us by continually. Let us make a little upper chamber" Employing the lyrical language of metaphor, this is a reference to the upper world, Zeir Anpin, who continually sanctifies above as He sanctifies us below. We learn how we perfect Him for His gratification with our order of songs and praises, and with prayer. The "bed" is in the order of the Evening Prayer and its perfection. The "table" is in the order of the offerings, songs and prayers of the morning. The "chair" is the order of the prayer recited while sitting, and the unity we strive to perfect. The blessings that we recite are the "lamp." Next, we're told how these things were supplied and perfected by Jacob, by King David, by Abraham and by Isaac. Holy people who constantly wish to prepare before the upper world, we finally learn, should therefore recite 'a bed, a table, a chair' and 'a lamp', so that there might be perfection daily, both above and below.

The Relevance of this Passage

To partake of water, a man requires a vessel, or cup, to hold the fluid while he drinks. In like fashion, Light needs a vessel before it can express itself in our physical domain. Therein lies one purpose of the Daily Prayers.

The words of wisdom set forth below expound upon the construction of a Vessel (prayer) so that Light and blessing may be received in our world. Thus, this knowledge perfects and prepares our own souls and the global vessel so that we, and all mankind, may be the recipients of Divine Light. This effect is now achieved through the lofty spiritual influence of the patriarchs Abraham, Isaac, Jacob, and King David, whose names channel the energy that brings preparation and perfection to our souls.

119. It is written: "Behold now, I perceive that this is a holy man of Elohim, who passes by us continually. Let us make a little upper chamber..." (Il Melachim 4:9-10). In this passage, we have a slight allusion to the sequence of prayer. "Behold now, I perceive" is desire, and a person must put into his prayer that "this is a holy man of Elohim." This is the upper world, NAMELY ZEIR ANPIN, who sits on His Throne of Glory. All sanctifications emanate from Him, and He sanctifies all the worlds. "Passes by us continually," MEANING THAT He sanctifies the world above and He sanctifies us in this world from that sanctification. There is no sanctification above unless there is sanctification below, as it is written: "But I will be hallowed Yisrael" (Vayikra 22:32).

117. וּבְכֹל הַנִּי קְדוּשָׁתִי, וְיִשְׂרָאֵל מִתְקַדְּשִׁי בְּהוֹ
לְתַתָּא. וְעַד יִשְׂרָאֵל מִתְקַדְּשִׁי בְּקְדוּשַׁה דְּרִתִּיבָא
תַּתָּא מִיּוֹשֵׁב. וּבְקְדוּשַׁה דְּרִתִּיבָא עֲלָא מְעוּמַד.
קְדוּשַׁה אַחְרָא, אִיהִי תוֹסַפַּת קְדוּשַׁה, בְּגִינֵי כִּן אִיהִי
בְּתַר צְלוֹתָא. וּבְגִין דְּאִיהִי תוֹסַפַּת קְדוּשַׁה, עַל
קְדוּשָׁן אַחְרָנִין, אִיהִי לְבַתַּר צְלוֹתָא. וּבְגִין דְּכָל חַד
וְחַד בְּעֵי לְאַמְשַׁכָּא עֲלֵיהּ מֵהוּא תוֹסַפַּת, אֲתַתְּקַן
לְכָל יַחֲדָא וְיַחֲדָא קְדוּשַׁת תְּרַגּוּם.

118. וְאִי תִּימָא הָא אֵית בְּהּ קְדוּשַׁת לְשׁוֹן הַקֹּדֶשׁ.
הֵהוּא לְצַבּוּר, לְאַתְקַדְּשָׁא כְּלָהוּ בְּכָלֵל, בְּהֵהוּא
תוֹסַפַּת קְדוּשַׁה. וּבְגִין דִּיחֲדָא לִית לִיהּ רְשׁוּת,
לְאוּמְרָה בְּלְשׁוֹן הַקֹּדֶשׁ, וְלְאַתְקַדְּשָׁא יַחֲדָא,
אֲתַקִּינוּ לָהּ בְּלְשׁוֹן תְּרַגּוּם, וְאִיהוּ בִּיחֲדָא, לְאַתְקַדְּשָׁא
כָּל חַד וְחַד בְּהֵהוּא תוֹסַפַּת, לְאַמְשַׁכָּא עֲלֵיהּ קְדוּשַׁה
יְתִיר. זְבָאָה חוּלְקִיהוֹן דִּישְׂרָאֵל, דְּקָא מִתְקַדְּשִׁי
בְּקְדוּשֵׁי עֲלָא, בְּגִין דְּאִינוּן דְּבַקִּין לְעִילָא, דְּכַתִּיב
וְאַתֶּם הַדְּבָקִים בְּיָדֵי אֱלֹהֵיכֶם חַיִּים כְּלַחַם הַיּוֹם.

119. כְּתִיב הִנֵּה נָא יֹדְעָתִי כִּי אִישׁ אֱלֹהִים קְדוֹשׁ
הוּא עוֹבֵר וְגו', וּכְתִיב נַעֲשֶׂה נָא עֲלֵית קִיר קִטְנָה
וְגו', בְּהֵאִי קְרָא אֵית לָן סַמֵּן בְּעֲלָמָא לְסַדּוּרָא
דְּצְלוֹתָא. הִנֵּה נָא יֹדְעָתִי, דָּא אִיהוּ רְעוּתָא
דְּאַצְטְרִיךְ בְּרֵשׁ לְשׁוּאָה בְּגוּיָה בְּצְלוֹתָא. כִּי אִישׁ
אֱלֹהִים קְדוֹשׁ הוּא, דָּא אִיהוּ עֲלָמָא עֲלָא, דְּאִיהוּ
יְתִיב עַל כּוּרְסֵי יְקָרִיָּה, וְכָל קְדוּשָׁאן נִמְקִין מִנֵּיהּ,
וְאִיהוּ מְקַדְּשׁ לְכָלֵהוּ עֲלָמִין. עוֹבֵר עֲלֵינוּ תַּמִּיד,
מֵהֵהוּא קְדוּשַׁה דְּאִיהוּ מְקַדְּשׁ לְכָל עֲלָמִין לְעִילָא,
אִיהוּ מְקַדְּשׁ לָן בְּהֵאִי עֲלָמָא. דְּהָא לִית קְדוּשַׁה
לְעִילָא, אֶלָּא אִי אֵית קְדוּשָׁא לְתַתָּא, כַּד"א
וּנְקַדְּשִׁי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל.

120. Since this is so, "let us make a little upper chamber," which is the order of the perfection of the Shechinah, who is CALLED "a little upper chamber...with walls," as it is written: "And Chizkiyah turned his face toward the wall" (Yeshayah 38:2). 'Little', because it is small, as it is written: "A little city" (Kohelet 9:14). "And let us set for him there" (II Melachim 4:10), through this perfection that we are arranging. We perfect Him, ZEIR ANPIN, for His gratification with our sequence of songs and praises and with prayer. "A bed, and table, and a chair, and a lamp" (Ibid.): All these four are in the Shechinah, for She is prepared with all these tools toward the upper world, WHICH IS ZEIR ANPIN, in the order that we set out.

121. In the order of the evening prayer and in its perfection is the bed, and in the order of the offerings and burnt offerings that we set out in the morning and these songs and prayers is the table. In the order of the prayer recited while sitting down, and in the perfection of Kriat Sh'ma, in that unity which we strive to perfect is a chair. In the order of the standing prayer and these sanctifications THAT ARE IN 'WHO FORMS' AND IN THE REPETITION OF THE AMIDAH BY THE CANTOR, and the additional sanctification THAT IS IN "AND A REDEEMER SHALL COME TO ZION," and the blessings that we recite are the lamp.

122. Happy is the man that concentrates his wish on this, to be perfect before his Master every day and to perfect this little upper chamber, WHICH IS THE SHECHINAH, TO HIS MASTER, with these constructions OF A BED, A TABLE, A CHAIR, AND A LAMP. Then the Holy One, blessed be He, will surely be his guest every day. Happy is he in this world and happy is he in the World to Come, because these four are the tools of the Shechinah with which to become ready for her husband, ZEIR ANPIN. She becomes ready in these four tools with beauty, with joy and in appearance through the holy people every day.

123. The bed was given to be prepared by Jacob. Therefore, Jacob composed the evening prayer. The table was prepared by King David through the songs and praises that he composed, as it is written: "You prepare a table before me in the presence of my enemies" (Tehilim 23:5). A chair was prepared by Abraham by his attachment, by his doing kindness and perfection of the souls of all the inhabitants of the world. The perfection of the chair is only through the kindness of Abraham, as it is written: "And in Mercy a throne was established" (Yeshayah 16:5).

120. והואיל וכך הוא, נעשה נא עלית קיר קטנה, דא איהו סדורא דתקונא דשכינתא, דאיהו עלית קיר, כד"א ויסב חזקיהו פניו אל הקיר. קטנה: בגין דאיהו זעירא, כד"א עיר קטנה. ונשים לו שם בתקונא דא דאנן מתקנין, ובסדורא דילן בשירין ותושבחן ובצלוחתא, אנן מתקנין לגביה, לניחא דיליה. מטה ושלחן וכסא ומנורה. ארבע אליו, בלהו בשכינתא אינון. ואיהו בכל תקונין אליו מתקנין, לגבי עלמא עלאה בסדורא דאנן מסדרין.

121. בסדורא דצלוחתא דערבית, ובתקונא דיליה, הא מטה. בסדורא דאינון קרבנין ועלוון, דאנן מסדרין בצפרא דאינון שירין ותושבחן, הא שלחן. ובהוא סדורא דצלוחתא דמיושב, ובתקונא דק"ש, בהוא יחודא דאנן מתקנין הא כסא. בהוא סדורא דצלוחתא דמעומד, ובאינון קדושאן, ותוספת קדושה, וברכאן, דאנן מסדרין הא מנורה.

122. זכאה איהו בר נש, דדא שוי ברעותיה, לאשלמא לגבי מאריה בכל יומא, ולא תקנא האי עלית קיר קטנה, לגבי מאריה בהני תקונין. כדן ודאי קודשא בריך הוא יהא אושפיזיה בכל יומא. זכאה איהו בהאי עלמא, זכאה איהו בעלמא דאתי. בגין דאליון ארבע, אינון תקוני דשכינתא, לאתקנא לגבי בעלה. בארבע תקונין אליון, אתתקנת בשמירהא, בחדוהא, בחזוהא, ע"י דעמא קדישא בכל יומא.

123. מטה אתיהיבת ליה ליעקב לאתתקנא, וע"ד יעקב אתקין צלוחתא דערבית. שלחן אתקין דוד מלכא, באינון שירין ותושבחן דאיהו אתקין, כד"א תערך לפני שלחן נגד צורני. כסא אתקין אברהם, באתקשרותא דיליה, דעביד טיבו ושלימו דנשמתין לכל בני עלמא, ולית תקונא דכסא, אלא בחסד דאברהם, כד"א והוכן בחסד כסא.

124. The lamp was built by Isaac, who sanctified the Name of the Holy One, blessed be He, before the eyes of the whole world, and illuminated the light of the supernal candle with that sanctification. Therefore the holy people, who constantly wish to prepare the upper world, WHICH IS ZEIR ANPIN, the Master of the house, the man of Elohim, should recite 'a bed, a table, a chair' and 'a lamp,' so that there might be perfection daily, above and below.

124. מְנוֹרָה אֲתָקִין יִצְחָק, דְּאֶקְדִּישׁ שְׁמָא דְקוּדְשָׁא בְרִיךְ הוּא לְעֵינֵיהוֹן דְּכָל עֲלְמָא, וְנְהִיר נְהִירוֹ דְּבוּצִינָא עֲלָא בְהֵיא קְדוּשָׁה. בְּגִינֵי כֵךְ, צְרִיכִין עֲמָא קְדִישָׁא, לֹמֵר תְּדִיר וּלְשׂוּאָה רְעוּתְהוֹן, לְסַדְרָא לְגַבֵּי עֲלְמָא עֲלָא, דְּאִיהוּ מְאָרִיָּה דְּבֵיתָא, אִישׁ הָאֱלֹהִים, מְטָה וּשְׁלַחַן וְכֶסֶף וּמְנוֹרָה, לְמַהוּי שְׁלִימוֹ בְּכָל יוֹמָא, עֵילָא וְתַתָּא.
י.ה.ו.ה.

12. "Sh'ma Yisrael" and 'Blessed be the Name'

When the children of Yisrael are declaring the union of the secret of Sh'ma Yisrael, we learn, one light emerges from concealment in the upper world. This light is then battered into a 'hard spark', which itself is finally divided into seventy lights. These are illuminated in the seventy branches of the Tree of Life, and the Tree emanates fragrance and gives forth spices. At the same time, all the trees in the Garden of Eden emanate fragrance and praise their Master. All the supernal limbs, the Sfirot, join in one aspiration and one desire to be unified as one without any separation. Following this, we learn of the secret and joyous mating of Malchut, the Queen, with Zeir Anpin, and are told of the significance of the four keys, and of the four letters on them, which when they are gathered together cause the union. The union above, we learn once more, is mirrored by the union below. It is not possible to refer openly to Malchut as 'one' - in case the evil eye is aroused - but in the time to come, the Other Side will separate from her, and will in fact be removed from the world. Then, and only then, will Malchut be called 'one'. By her union to Zeir Anpin in silence and in secret, though, she is now removed from that Other Side. The secret of the upper world, we're then told, is the heart of Jacob, and the secret of the lower world is the heart of his sons. Rabbi Hamnuna Saba (the elder), we discover, has said that the awakening of this union between Malchut and Zeir Anpin is beautiful. Lastly, we are reminded there is a commandment to study the Torah every day. The Torah is the Tree of Life, and he who studies it deserves to be bound with the supernal Torah.

The Relevance of this Passage

The Zohar ignites the seventy Lights that illuminate the seventy branches of the Tree of Life by revealing holy secrets pertaining to the Tetragrammaton .??.??. This Light enjoins Malchut (our world) with Zeir Anpin (upper world), our body with our soul, which now elevates us above and beyond the sphere of influence of the Other Side.

125. When Yisrael are declaring the union of the secret of Sh'ma Yisrael with complete desire, one light, WHICH IS THE PATH OF ABA, emerges from the concealment of the upper world, NAMELY THE UPPER ABA AND IMA. This light is battered into the hard spark, WHICH IS YESOD OF IMA, and is divided into seventy lights THAT RADIATE FROM THEM THE MOCHIN OF YISRAEL - SABA, AND TEVUNAH, WHICH ARE THE LOWER SEVEN SFIROT OF ABA AND IMA, CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD, AND MALCHUT, EACH COMPOSED OF TEN. And these seventy lights ILLUMINATED in the seventy branches of the Tree of Life, NAMELY IN CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT OF ZEIR ANPIN, EACH CONTAINING TEN.

125. בְּשַׁעֲתָא דְקָא מִיַּחְדֵּי יִשְׂרָאֵל, יַחוּדָא דְרָזָא דְשָׁמַע יִשְׂרָאֵל, בְּרַעוּתָא שְׁלִים, בְּדִין נַפְקֵי מְגוֹ סְתִימוֹ דְעֲלְמָא עֲלָא, חֵד נְהִירוֹ, וְהֵוּא נְהִירוֹ בְּטַשׁ גּוֹ בּוּצִינָא דְקְרִדִּינוּתָא, וְאֲתַפְּלַג לְע' נְהוּרִין, וְאִינוּן ע' נְהוּרִין, בְּע' עֲנַפִּין דְאֵילָנָא דְחַיֵּי.

126. Then that Tree, WHICH IS ZEIR ANPIN, emanates fragrances and spices, NAMELY THE LIGHT OF CHOCHMAH THAT IS CALLED 'FRAGRANCE'. All the trees that are in the Garden of Eden, WHICH IS MALCHUT, emanate fragrances and praise their Master, ZEIR ANPIN, for Malchut is then prepared to enter the marriage canopy with her husband, ZEIR ANPIN. All the supernal limbs, WHICH ARE THE SFIROT OF ZEIR ANPIN, join in one aspiration and one desire to be one without any separation. Then her husband, ZEIR ANPIN, is prepared to enter the marriage canopy in one union to unite with Malchut.

126. בְּדִין, הֵוּא אֵילָנָא סְלִיק רִיחִין וּבוּסְמִין, וְכָל אֵילָנֵי דְגִנְתָא דְעֵדֵן, כְּלֵהוּ סְלִקִּין רִיחִין, וּמִשְׁבַּחַן לְמְאָרִיהוֹן, דְּהָא בְּדִין אֲתַתְּקֶנָּת מְטְרוּנִיתָא, לְאֵעֲלָא לְחוּפָה בְּהַדֵּי בְעֵלָה, כָּל אִינוּן שְׁוִיפִין עֲלָאִין, כְּלֵהוּ מִתְחַבְּרִין בְּתִיאובְתָא חֵדָא, וּבְרַעוּתָא חֵדָא, לְמַהוּי חֵד בְּלָא פְרוּדָא כְּלָל. וְכִדִּין בְּעֵלָה אֲתַתְּקֶן לְגַבְהָא לְאֵעֲלָא לְחוּפָה בִּיחוּדָא חֵד, לְאֲתִיחְדָּא בְּמְטְרוּנִיתָא.

127. Therefore we stimulate her, MALCHUT, and we say Sh'ma Yisrael, MEANING MALCHUT, FOR THE CHILDREN OF YISRAEL ARE INCLUDED IN HER. WE SAY TO MALCHUT, Prepare yourself, for your husband, ZEIR ANPIN, will come to you adorned and he is prepared toward you. "Hashem our Elohim, Hashem is One" (Devarim 6:4). HASHEM IS ABA, OUR ELOHIM IS IMA, HASHEM IS ZEIR ANPIN AS IT IS WRITTEN BEFORE US. They are one, MEANING in one union with one desire without separation, and all these limbs OF ZEIR ANPIN, NAMELY HIS SFIROT, become one and enter with one longing, MEANING IN YESOD OF ZEIR ANPIN.

128. As soon as Yisrael say, "Hashem is One," WHICH ALLUDES TO ZEIR ANPIN AS MENTIONED ABOVE, with the stimulus of the six sides, THAT RECEIVE FROM ABA AND IMA, THE SECRET OF "HASHEM OUR ELOHIM" AS THEY BECAME ONE, AS MENTIONED. Then all these six sides become one and enter to one longing, WHICH IS YESOD. This is the secret of Vav, WHICH ALLUDES TO ZEIR ANPIN, WHICH IS THE SECRET OF one expansion. JUST LIKE THE LETTER VAV THAT IS SHAPED LIKE A LINE with nothing attached to it, MEANING THAT THE ILLUMINATION OF CHASSADIM OF THE RIGHT DOMINATES IT, AND THERE IS NO ATTACHMENT FROM THE REVELATION OF CHOCHMAH IN THE LEFT. Only it itself spreads AND IS COMBINED of them all, EVEN FROM THE LEFT, and it is one. EVEN THOUGH IT IS COMBINED ALSO FROM THE ILLUMINATION OF CHOCHMAH, WHICH IS THE SECRET OF ONE, STILL ONLY THE RIGHT DOMINATES IT, WHICH IS THE ILLUMINATION OF CHASSADIM ALONE.

129. At that time, Malchut prepares and adorns Herself. The attendants, MEANING THE MAIDENS as written, bring her in great secrecy to her husband, ZEIR ANPIN, and say, 'Blessed be the Name of the glory of His kingdom forever and ever.' This is in secret because this is the way that it is necessary to bring Her to Her husband, ZEIR ANPIN. Happy are the people who know this and perform the supernal order of the Faith, WHICH IS MALCHUT.

130. At the time that the husband OF THE QUEEN, THAT IS ZEIR ANPIN, and the Queen join as one, a proclamation emerges from the south side, WHICH IS CHESED, Awaken, hosts and camps that manifested the love of their Master, MEANING THOSE THAT CAUSED THIS UNION.

131. Then a supernal overseer, the minister of the camps whose name is Boel, becomes aroused. In his hands are four keys, which he received from the four directions of the world, CHESED, GVURAH, TIFERET, AND MALCHUT. One key is marked with the letter Yud, one is marked with the letter Hei and another key is marked with the letter Vav. He places them under the Tree of Life, WHICH IS ZEIR ANPIN. These three keys that are marked with these three letters become one. As soon as they become one, that last key, WHICH IS THE LAST HEI, ascends and stands and combines with the other key that includes the three KEYS. All camps and hosts enter these two keys in the Garden, WHICH ARE VAV-HEI, and they all combine as below, MEANING LIKE YISRAEL.

127. וע"ד אַנן מתערי ליה, ואמרינן שמע ישראל, אתקין גרמך, הא בעליך ייתי לגביך בתקונו, זמין לקבלך. יי' אלהינו יי' אחד, ביחודא חדא, ברעותא חדא, בלא פרוּדא, דכל אינון שויפין בלהו אתעבידו חד, ועיילין בחד תיאובתא.

128. כיון דאמרי ישראל יי' אחד באתערותא דשית סטרין, כדין כל אינון שית סטרין, אתעבידו חד ועאלין בחד תיאובתא, ורזא דא ו' חד פשיטו בלחורוי, בלא דבקוּתא אחרא לגביה, אלא איהו בלחורוי פשיט מכלא, ואיהו חד.

129. בהיא שעתא, מטרוניתא מתתקנא ומתקשטא, ועיילין לה שמשהא בלחישו סגי, לגבי בעלה, ואמרי ברוך שם כבוד מלכותו לעולם ועד. דא איהו בלחישו, דהכי אצטריך לאעלא לה לגבי בעלה. זכאה עמא דידיעי דא, ומסדרי סדורא עלאה דמהימנותא.

130. בהיא שעתא דאתחברו בעלה ומטרוניתא בחדא, כדין כרוזא נפיק מסטרא דדרום, אתערו חילין ומשריין דגלי רחימותא לגבי מאריכון.

131. כדין אתער חד ממנא עלאה, בוא"ל שמייה, רב משריין, ובידיה ארבע מפתחן, דנטיל מד' סטרי עלמא, וחד מפתחא אתרשים באת י', ומפתחא אחרא אתרשים באת ה'. וחד מפתחא אתרשים באת ו'. ואנח להו תחות אילנא דחיי. אינון תלת מפתחן, דאתרשימו בתלת אתוון אלין, אתעבידו חד. כיון דאתעבידו חד, ההוא מפתחא אחרא, סליק וקאים ואתחבר בההוא אחרא כללא התלת, וכל אינון משריין וחילין עיילין לאינון תרין מפתחן גו גנתא וכלהו מיחדי בגוונא דלתתא.

132. NOW THE ZOHAR EXPLAINS THE SECRET OF THE WORDS OF "SH'MA YISRAEL." THE FIRST Yud Hei Vav Hei is the mark of the letter Yud that is in the Holy Name, WHICH ALLUDES TO ABA. "Our Elohim" is the secret of the mark of the upper Hei of the Holy Name THAT ALLUDES TO IMA. THE SECOND Yud Hei Vav Hei is the drawing OF MOCHIN FROM ABA AND IMA that are drawn below in the secret of the mark of the letter Vav OF THE HOLY NAME THAT ALLUDES TO ZEIR ANPIN. These two letters, YUD AND HEI, are drawn to be in this place, MEANING IN THE VAV, WHICH IS ZEIR ANPIN. It is one, for all these three, WHICH ARE ABA AND IMA AND ZEIR ANPIN, are one in one unity.

133. All these have become one in one unity and everything remains in the secret of the letter Vav, FOR ALL THE MOCHIN HAVE REMAINED IN ZEIR ANPIN, WHICH IS THE SECRET OF VAV. He is whole from the source of the fountain, WHICH IS ABA, and from the inner chamber, THAT IS IMA, and He inherits ABA and IMA. Then they bring into Him the Queen, NAMELY MALCHUT, because He is now complete with all the supernal good, and can nourish her and give her food and sustenance as befitting. All His limbs, WHICH ARE THE SFIROT, are all one and then they bring her in secret. Why in secret? In order that a stranger should not intrude on this joy, as it is written: "And no stranger shares its joy" (Mishlei 14:10), MEANING SO THAT THE OTHER SIDE SHOULD NOT BE DRAWN TO NURTURE FROM THE ILLUMINATION OF THE UNION.

134. Since ZEIR ANPIN becomes united above in six sides, MALCHUT also becomes united below in six other sides, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE MOCHIN. So there will be one above and one below, as it is written: "Hashem shall be One, and His Name One" (Zecharyah 14:9), NAMELY ZEIR ANPIN. "And His Name One" is MALCHUT THAT IS CALLED 'NAME', one above in six sides, as written: "Hear Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4). There are six words corresponding to six sides. Blessed be the Name of the glory of His kingdom forever and ever: Here are six other sides in six words. Hashem is One above, IN ZEIR ANPIN, and His Name is One below IN MALCHUT.

135. If you ask, yet it is only written 'one' above IN ZEIR ANPIN, NAMELY IN "SH'MA YISRAEL," but below, IN MALCHUT, NAMELY IN 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER,' 'one' is not written. HE ANSWERS: 'And ever (Heb. vaed, Vav-Ayin-Dalet)' is 'one (Heb. echad, Aleph-Chet-Dalet)' when the letters are interchanged, because Aleph is exchanged with Vav and Chet changes with Ayin AND VAED BECOMES ECHAD. The male letters do not change, but the female letters do, for this shows the praise the male has over the female. In order that the evil eye should not dominate, WHICH IS THE OTHER SIDE, we interchange the letters, for we don't say 'one' openly, BUT RATHER 'AND EVER.' In the future, when the evil eye will be removed from the world and will not dominate, MALCHUT will be called 'One' openly. Now that the Other Side is attached to it, IN THE SECRET: "AND HER FEET GO DOWN TO DEATH" (MISHLEI 5:5), She is not one. But we unite Her silently in the secret of THE INTERCHANGE OF other letters, and say 'and ever' INSTEAD OF 'ONE'.

132. יְדוּ"ד: דָּא רְשִׁימוּ דָּאֵת וי, רִישָׁא עֲלָאָה דְּבִשְׁמָא קְדִישָׁא. אֱלֹהִינוּ: דָּא אִיהוּ רִזָּא דְּרִשְׁיָמוּ דָּאֵת ה' עֲלָאָה, אֵת תְּנִינָא דְּבִשְׁמָא קְדִישָׁא. יְדוּ"ד: דָּא מְשִׁיכוּ דְּאֵתְמִשְׁךְ לְתַתָּא, בְּרִזָּא דְּרִשְׁיָמוּ דָּאֵת וי, דְּאִינּוּן תְּרִין וְאֵתוּן אֵתְמִשְׁכוּ לְמַהוּי בְּאֵתֵר דָּא, וְאִיהוּ אֶחָד. כָּל הַנִּי תִלְתָּא אִינּוּן חַד, בְּיַחְדָּא חַד.

133. בֵּינּוּן דְּכָל דָּא אֵתְעֵבִיר חַד בְּיַחְדָּא חַד, וְאֵשְׁתָּר כֻּלָּא בְּרִזָּא דָּאֵת וי שְׁלִים, מְרִישָׁא דְּמַבּוּעָא, וּמַהִיכְלָא פְּנִימָאָה, וּוְרִית לְאַבָּא וְאִימָא, בְּדִין עֵיילִין לְמִטְרוּנִיתָא בְּהַרְיָה, דְּהָא הִשְׁתָּא אִיהוּ שְׁלִים בְּכָל טִיבוּ עֲלָאָה, וְיָכִיל לְאַתְזָנָא לָהּ, וְלַמִּיּהָב לָהּ מְזוּנָא וְסַפּוּקָא בְּדָקָא יְאוּת. וְכָל אִינּוּן שְׁוִיפִין דִּילִיָּה כֻלְהוּ חַד. בְּדִין עֵיילִין לָהּ לְגַבִּיָּה, בְּלַחִישׁוּ. אִמָּאי בְּלַחִישׁוּ. בְּגִין דְּלֹא יִתְעַרְב זֶר בְּהִיא חֲדוּה, כְּד"א וּבִשְׂמִיחָתוּ לֹא יִתְעַרְב זֶר.

134. בֵּינּוּן דְּאִיהוּ אֵתִיחַד לְעִילָא בְּשִׁית סְטְרִין. אוּף הָכִי אִיהוּ אֵתִיחַדַּת לְתַתָּא בְּשִׁית סְטְרִין אַחְרָנִין. בְּגִין לְמַהוּי אֶחָד לְעִילָא, וְאֶחָד לְתַתָּא, כְּד"א יְהִיָּה יי' אֶחָד וְשְׁמוֹ אֶחָד. אֶחָד לְעִילָא בְּשִׁית סְטְרִין, דְּכַתִּיב שְׁמַע יִשְׂרָאֵל יי' אֱלֹהֵינוּ יי' אֶחָד. הָא שִׁית תִּיבִין, לְקַבֵּל שִׁית סְטְרִין. אֶחָד לְתַתָּא בְּשִׁית סְטְרִין, בְּשַׁכְמַל"ו, הָא שִׁית סְטְרִין אַחְרָנִין בְּשִׁית תִּיבִין. יי' אֶחָד לְעִילָא, וְשְׁמוֹ אֶחָד לְתַתָּא.

135. וְאִי תִימָא, הָא כְּתִיב אֶחָד לְעִילָא, וְלְתַתָּא לָא כְּתִיב אֶחָד. וְעַד הוּא אֶחָד, בְּחִלּוּפֵי אֵתוּן. אֵתוּן דְּכּוּרָא לָא מִתְחַלְפִי, אֵתוּן דְּנוּקְבָא מִתְחַלְפִי, דְּהָא שְׁבָחָא דְּכּוּרָא עַל נּוּקְבָא. וּבְגִין דְּלֹא תִשְׁלוּט עֵין הָרַע, אֲנָן מִחֻלְפֵי אֵתוּן, דְּלֹא אִמְרִינָן אֶחָד בְּאַתְגְּלוּיָא. וּבְזִמְנָא דָּאֵתִי, דִּיתְעַבֵּר עֵין הָרַע מְעַלְמָא, וְלֹא תִשְׁלוּט, בְּדִין יִתְקְרִי אֶחָד בְּאַתְגְּלוּיָא. בְּגִין דְּהִשְׁתָּא דְּהוּא סְטְרָא אַחְרָא אֵתְרַבֵּק בְּהַרְיָה, לָאוּ אִיהוּ אֶחָד, אֲלֹא דְּאֲנָן מִיַּחְדִּין לָהּ בְּלַחִישׁוּ, בְּרִזָּא דְּאֵתוּן אַחְרָנִין, וְאִמְרִי וְעַד.

136. However, in the time to come, the Other Side will separate from Her and will be removed from the world. Then MALCHUT will be called 'one', for there will not be any other partnership or attachment, as written: "On that day Hashem shall be one, and His Name One." EVEN MALCHUT THAT IS CALLED 'HIS NAME' SHALL BE 'ONE' revealed with Him, WITH ZEIR ANPIN, and not in whispering or in secret.

137. Therefore, we unite Her NOW TO REMOVE HER from that Other Side, as one invites someone to be his witness; NAMELY, ZEIR ANPIN BECOMES HER WITNESS THAT SHE IS ONE. Because ZEIR ANPIN is our witness and the Other Side is not a witness by us, She is then separated from the OTHER Side. Since she has come TO ZEIR ANPIN, we elevate Her to the marriage canopy to Her husband, the supernal King WHO IS ZEIR ANPIN, with full desire and intention of the heart. Therefore, She is one.

138. When She comes with her maidens, WHO ARE THE SEVEN CHAMBERS OF BRIYAH, and wishes to separate from the Other Side, she comes only as one who is invited to see the glory of the King and not more. It is thus announced, that they will come to behold the glory of the King, as written: "Go forth, daughters of Zion, and behold King Solomon" (Shir Hashirim 3:11), MEANING go out to see the glory of the king. The Other Side does not want to see her and separates FROM MALCHUT. When She arrives, all Her attendants, NAMELY THE MAIDENS, bring Her in to the marriage canopy with the supernal King, WHO IS ZEIR ANPIN, in silence and in secret. If it were not so, the Other Side would not separate from Her, and the joy would have been confused. But in the time to come, when the Other Side will be separated from Her, then "on that day Hashem shall be one, and His Name One."

139. Since She has entered the marriage canopy and is with the supernal King, WHO IS ZEIR ANPIN, we arouse the joy OF MOCHIN of the right and left, as it is written: "And you shall love Hashem your Elohim with all your heart..." (Devarim 6:5), WHICH IS THE RIGHT; "And it shall to pass, if you hearken..." (Devarim 11:13) IS THE LEFT. And this will be without any fear OF THE OTHER SIDE whatsoever, because the Other Side will not approach there, as it has no permission.

140. As long as they want to bring the bride, WHO IS MALCHUT, unto the KING for the celebration of union, it must be in silence and in secret, in order that there should not be found in her footsteps any hint of the evil side. Any hint of disqualification should neither cleave unto her, nor should it be found among her children, NAMELY YISRAEL BELOW.

136. אָבֵל בְּזִמְנָא דְאֵתִי, דִּיתְפָּרֵשׁ הֵהוּא סְטָרָא מִיְנָה, וְיִתְעַבֵּר מֵעֲלָמָא, כְּדִין יִתְקַרֵּי אֶחָד וְדָאִי, דְלֵא יְהֵא בְהַדְרָה שׁוֹתֵפוּ וּדְבִיקוּ אַחְרָא, כְּד"א בְּיוֹם הֵהוּא יְהִיָּה יי' אֶחָד וְשִׁמוֹ אֶחָד, בְּאַתְגְּלִיָּא בְהַדְרָא, וְלֵא בְלַחִישׁוֹ, וְלֵא בְרִזָּא.

137. וְעַל דָּא, אֲנִן מִיְחַדִּין לָהּ מֵהֵהוּא סְטָרָא אַחְרָא, כְּמֵאן דְזָמִין לְאַחְרָא לְמִיְהוּי סְהִיר דִּילִיָּהּ. בְּגִין דְדָא אִיְהוּ סְהִיר דִּילָן, וְסְטָרָא אַחְרָא לֹא אִיְהוּ סְהִירָא לְגַבָּן. וְכְדִין אִיְהוּ אֲתְפָרִישֵׁת מֵהֵהוּא סְטָרָא. בְּיוֹן דְאֵתֵת, אֲנִן מְעֵלִין לָהּ לְחוּפָה לְגַבֵּי בְעֵלָהּ, מְלַבָּא עֲלָאָהּ, בְּכָל רְעוּתָא וְכוּנָא דְלֵבָא, וְעַל דָּא אִיְהוּ אֶחָד.

138. בְּשַׁעֲתָא דְאִיְהוּ אֵתֵת בְּעוֹלִימְתָהּ, וּבְעֵאֵת לְאַתְפָּרְשָׁא מִסְטָרָא אַחְרָא, לֹא אֵתֵת, אֲלֵא כְּמֵאן דְאִזְדַּמְנַת לְמַחְמֵי בִיקְרָא דְמְלַבָּא וְלֹא יִתִיר, וְהָכִי מְכַרְיִזֵי דִיזְדַמְנוֹן לְמַחְמֵי בִיקְרָא דְמְלַבָּא. כְּד"א צְאֲנָה וּרְאִינָה בְנוֹת צִיּוֹן בְּמַלְךְ שְׁלָמָה, פּוֹקוּ לְמַחְמֵי בִיקְרָא דְמְלַבָּא, כְּדִין סְטָרָא אַחְרָא לֹא נִיחָא לִיָּהּ לְמַחְמֵי, וְאַתְפָּרֵשׁ מִיְנָה. בְּיוֹן דְאֵתֵת. כָּל אִינוּן שְׁמֻשָּׁהּ, עֵיילִין לָהּ לְחוּפָה בְהַדְרָא מְלַבָּא עֲלָאָהּ, בְּלַחִישׁוֹ בְרִזָּא. דְאַלְמֵלֵא לֹא הָכִי, לֹא יִתְפָּרֵשׁ מִיְנָה הֵהוּא סְטָרָא אַחְרָא וְיִתְעַרְבַּ חֲדוּתָא. אָבֵל בְּזִמְנָא דְאֵתִי, דִּיתְפָּרֵשׁ מִיְנָה הֵהוּא סְטָרָא אַחְרָא, כְּדִין בְּיוֹם הֵהוּא יְהִיָּה יי' אֶחָד וְשִׁמוֹ אֶחָד.

139. בְּיוֹן דְעֵאֵלֵת לְחוּפָהּ, וְאִיְהוּ בְהַדְרָא מְלַבָּא עֲלָאָהּ, כְּדִין אֲנִן מִתְעַרְי חֲדוּהּ דִימִינָא וְשְׁמֵאֵלֵא, כְּד"א וְאַהֲבַת אֵת יי' אֱלֹהֶיךָ בְּכָל לִבְבְךָ וְגו'. וְהִיָּה אִם שְׁמוֹעַ וְגו'. בְּלֹא דְחִילוֹ כְּלָל, דְהֵא סְטָרָא אַחְרָא לֹא יִתְקַרְבַּ תַּמָּן, וְלִית לִיָּהּ רִשׁוֹ.

140. כְּלָהּ, כָּל זִמְנָא דְבְעָאן לְאַעֲלָא לָהּ לְגַבֵּי מְלַבָּא, לְחֲדוּהּ דְשְׁמוּשָׁא, אֲצִטְרִיךְ בְּלַחִישׁוֹ בְרִזָּא, בְּגִין דְלֵא יִשְׁתַּכַּח בְּרִגְלֵי צַעֲדָהּ, רְמֵז דְסְטָרָא בִישָׁא, וְלֹא יִתְדַבֵּק בְּהַדְרָה, וְלֹא יִשְׁתַּכַּחוּן בְּבִנֵי, רְמֵז פְּסוּל כְּלָל.

141. Jacob said to his sons: 'Perhaps, heaven forbid, there has occurred a flaw in my bed.' His sons said: 'Just as there is only one in your heart, we have no attachment with the Other Side at all, because it is separated from your bed and we are united with the supernal King, ZEIR ANPIN. We have no attachment at all with the Other Side, because our desires and thoughts are to separate from the Other Side.'

142. As soon as JACOB knew that the Other Side was not attached there at all, the wife, WHO IS MALCHUT, then entered to her husband, ZEIR ANPIN, in silence, in the secret of the unity of the six sides THAT ARE IN "SH'MA YISRAEL." JACOB opened by saying: 'Blessed be the Name of the glory of His kingdom forever and ever,' for She is in the secret of one with her maidens, without any mixing and without partnership of the Other Side.

143. Come and see: At that time, Jacob and his sons below assumed a supernal image with the Shechinah. Jacob was in the secret of the six sides of the upper world in the secret of one, NAMELY ZEIR ANPIN, and his sons were in the image of the six sides of the lower world, NAMELY MALCHUT. And JACOB wanted to reveal to them that end, WHICH IS MALCHUT, MEANING TO MAKE THE UNION OPENLY AND NOT IN SILENCE. As we have established that there is an end and an end; there is 'the end of days' and there is 'the end of days (also: 'of the right)'. The end of the right is Malchut of Holiness, the secret of the Faith and the secret of the Kingdom of Heaven. The end of days is the secret of the wicked kingdom, the secret of the Other Side that is called: "The end of all flesh" (Bereshheet 6:13), as we have already established.

144. As soon as he saw that the Shechinah left him..., BECAUSE HE WANTED TO MAKE THE UNION OPENLY, THAT IS, TO REVEAL THE END, they, THE TRIBES, said, Just as in your heart there is only one for you pertain to the secret of the upper world which is one, so we also, who pertain to the secret of the lower world, WHICH IS MALCHUT, IN OUR HEART THERE IS ONLY one. Therefore, there are mentioned here two hearts, MEANING THERE IS NOT IN OUR HEART JUST AS THERE IS NOT IN YOUR HEART, because the secret of the upper world, ZEIR ANPIN, is the heart of Jacob. And the secret of the lower world THAT IS MALCHUT is the heart of the sons. Thus, they bring Her, MALCHUT, silently.

145. As the upper world was unified in the secret of one, and the lower world in the secret of one, so are we obliged to unite the upper world in one and unite the lower world in the secret of one, each of them with six ends. Therefore, there are six words here IN SH'MA YISRAEL in the secret of six ends and six words here, IN 'BLESSED IS THE NAME...' in the secret of six ends, NAMELY "Hashem is one and His Name One." Happy is he who has put his heart into this, and happy are his lot and portion in this world and in the World to Come.

141. וְהָכִי אָמַר יַעֲקֹב לְבָנוּי, שֶׁמָּא חֵס וְשְׁלוֹם אֵינְרַע פְּסוּל בְּעַרְסִי, כְּדִין אֵינּוֹן אָמְרוּ, כְּמָה דְלִית בְּלַבְךָ אֶלָּא אַחַד, כִּן וְכוּ' לִית לָן דְּבִיקוּ בְּסִטְרָא אַחְרָא כְּלָל, דְּהָא פְּרִישָׁא הוּהּ מְעַרְסָךְ, וְאַנְן בִּיחּוּדָא לְגַבֵּי מְלַכָּא עֲלָאָה, וְלִית לָן דְּבִיקוּ כְּלָל בְּסִטְרָא אַחְרָא, דְּהָא בְּפִרְישׁוֹ מְסִטְרָא אַחְרָא הוּהּ רְעוּתָא וּמַחְשַׁבְתָּא דִּילָן.

142. כִּיּוֹן דִּירַע דְּסִטְרָא אַחְרָא לֹא אֶתְרַבֵּק תַּמָּן כְּלָל כְּדִין עֲאֵלַת אֶתְתָּא, לְגַבֵּי בְעֵלָה בְּלַחִישׁוֹ, בְּרִזָּא דִּיחּוּדָא דְּשִׁית סְטְרִין. פְּתַח וְאָמַר, בְּשִׁכְמַלּוּ דְּהָא אֵיחִי בְּרִזָּא דְּאַחַד, בְּעוֹלִימְתָהּ, בְּלֹא עֲרַבּוּבָא כְּלָל וְלֹא שׁוּתְמוּ דְּסִטְרָא אַחְרָא.

143. וְתָא חֲזִי, בְּהֵיא שְׁעָתָא, יַעֲקֹב וּבְנוֹי הוּוּ בְּדִיוֹקְנָא עֲלָאָה לְתַתָּא בְּהֵרִי שְׁכִינְתָּא. יַעֲקֹב הוּוּ בְּרִזָּא דְּשִׁית סְטְרִין דְּעֲלָמָא עֲלָאָה, בְּרִזָּא חַד. בְּנוֹי הוּוּ בְּדִיוֹקְנָא דְּשִׁית סְטְרִין דְּעֲלָמָא תַתָּאָה. וְאֵיחִי בְּעָא לְגִלְאָה לֹון הֵהוּא קָץ, כְּמָה דְּאֹקִימְנָא, דְּאִית קָץ וְאִית קָץ, אִית קָץ הֵימִין, וְאִית קָץ הֵימִיב. קָץ הֵימִין: דָּא מְלַכּוֹת קְדִישָׁא רִזָּא דְּמֵהִימְנוּתָא רִזָּא דְּמַלְכוּ דְּשָׁמַיָּא. קָץ הֵימִיב: דָּא רִזָּא דְּמַלְכוּ חֵיבָא רִזָּא דְּסִטְרָא אַחְרָא דְּאֶקְרִי קָץ כָּל בְּשָׂר. וְהָא אֹקִימְנָא.

144. כִּיּוֹן דְּחַמָּא דְּאַסְתְּלַקַּת שְׁכִינְתָּא מִנְיָה וְכוּ'. אֵינּוֹן אָמְרוּ כְּמָה דְּלִית בְּלַבְךָ אֶלָּא אַחַד, דְּאַנְתָּ בְּרִזָּא דְּעֲלָמָא עֲלָאָה, וְאֵיחִי אַחַד. אוּף אַנְן, דְּאַנְן בְּרִזָּא דְּעֲלָמָא תַתָּאָה, אֵיחִי אַחַד. וְעַל דָּא אֶדְרַכְרוּ תְּרִי לְבַבּוֹת, רִזָּא דְּעֲלָמָא עֲלָאָה, דְּאֵיחִי לְבָא דִּיעֲקֹב, וְרִזָּא דְּעֲלָמָא תַתָּאָה, דְּאֵיחִי לְבָא דְּבָנוֹי, כְּדִין אֵעִיל לָהּ בְּלַחִישׁוֹ.

145. וְכְמָה דְּאֵינּוֹן אֶתְיַיְחָדוּ רִזָּא דְּעֲלָמָא עֲלָאָה בְּאַחַד, וְרִזָּא דְּעֲלָמָא תַתָּאָה בְּאַחַד. אוּף הָכִי אַנְן צְרִיבִין לִיחְדָּא עֲלָמָא עֲלָאָה בְּאַחַד, וְלִיחְדָּא עֲלָמָא תַתָּאָה בְּרִזָּא דְּאַחַד. דָּא בְּשִׁית סְטְרִין, וְדָא בְּשִׁית סְטְרִין. וּבְגִין כִּן, שִׁית תִּיבִין הֵכָא, בְּרִזָּא דְּשִׁית סְטְרִין. וְשִׁית תִּיבִין הֵכָא, בְּרִזָּא דְּשִׁית סְטְרִין, יוּ אַחַד וְשִׁמוּ אַחַד. זַכָּאָה עֲרַבִיָּה וְחוֹלְקִיָּה מֵאֵן דִּישׁוּי רְעוּתִיָּה לְהֵאִי, בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאַתֵּי.

146. Rav Hamnuna Saba (the elder) said thus: THE ORDER OF the awakening of this union is beautiful, for we have established the secret of the clarification of the matter. And these words will be placed before Atik Yomin without any shame at all.
Ra'aya Meheimna (the Faithful Shepherd)

147. It is a commandment to study Torah every day, for it is the secret of the supernal Faith with which to know the ways of the Holy One, blessed be He. Everyone who is occupied with Torah merits in this world and merits in the World to Come, and is saved from all the evil accusers, because Torah is the secret of the Faith, and he who is occupied with it is occupied with the supernal Faith. The Holy One, blessed be He, causes His Shechinah to dwell in him, so she would not turn away from him.

148. We should pursue one who knows a subject of Torah and learn from him that subject, to fulfill the secret of what is written: "Of every man whose heart prompts him to give you shall you take My offering" (Shemot 25:2). The Torah is the Tree of Life that gives life to everyone who becomes mighty in Torah, who becomes mighty in the Tree of Life, as it is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18).

149. We have established many supernal secrets concerning he who is occupied with Torah, in that he merits to be bound with the supernal Torah, WHICH IS ZEIR ANPIN. He neither takes respite from it in this world, nor does he take respite in the World to Come, and his lips move gently in Torah even in the grave, as it is written: "Causing the sleepers' lips to murmur" (Shir Hashirim 7:11).
End of Ra'aya Meheimna

146. רב המנונא סבא אמר הכי, דא אתערותא דיהודא שפיר איהו, דרזא דברירא דמלתא הא אוקימנא. ומלין אלין זמינן לאתעתרא קמי עתיק זמין, בלא כסופא כלל.

רעיא מהימנא

147. פקודא ללמוד תורה בכל יומא, דאיהי רזא דמהימנותא עלאה, למנדע ארחיה דקודשא ברין הוא. דכל מאן דאשתדל באורייתא, זכי בהאי עלמא, וזכי בעלמא דאתי, ואשתזיב מכל קטרוגין בישין. בגין דאורייתא רזא דמהימנותא איהי, דמאן דאתעסק בה, אתעסק במהימנותא עלאה, קודשא ברין הוא אשרי שכונתיה בגייה דלא תעדי מניה.

148. מאן הידע מלה דאורייתא, אצטריך למרדה אבתריה, ולאולפא האי מלה מניה, לקיימא רזא דכתיב, מאת כל איש אשר ידבנו לבו תקחו את תרומתי. אורייתא אילנא דחיי איהו, למייהב חיון לכלא. מאן דאתתקף באורייתא, אתתקף באילנא דחיי, כד"א עץ חיים היא למחזיקים בה.

149. וכמה רזין עלאין אוקימנא במאן דאשתדל באורייתא, דזכי לאתקשרא באורייתא דלעילא. בהאי עלמא לא שכיך, ולא שכיך בעלמא דאתי, ואמילו בקברא שפוטתיה מרחשן אורייתא, כד"א דובב שפתי ישנים.
עד כאן רעיא מהימנא

13. "That they bring Me an offering"

Frequently in the Zohar, the Rabbis seem to be reinterpreting one verse: "That they bring Me an offering," Again, Rabbi Hamnuna Saba (the elder) opens the discussion on this topic, speaking of the union of Zeir Anpin with Malchut, and of their mutual agreement to offer Malchut a chance to dwell among the children of Yisrael. Malchut is thus the offering spoken of earlier. Rabbi Yeba Saba (the elder) says that even though they take Her, they can only take Her with the permission and approval of Her husband. It is necessary to perform for Him a service of love, and then with His love, "take My offering". This is what happens during the service of prayer. The explanation is followed by a listing of the holy days and of the gifts that accompany each of them. These gifts are gold and silver, and brass, and blue, and purple, and scarlet. After this is the secret of the ten days of Atonement, and their special gifts. And so Malchut is taken and established in her place among those living on earth.

The Relevance of this Passage

During the High Holy Days, specifically between Rosh Hashanah (gold) and Yom Kippur (silver), the dimension of Malchut climbs into the realm of Keter, the highest level of the spiritual atmosphere. Hence, Kabbalistically, atonement signifies not repentance, but rather "at-one-ment," which is union and oneness between the upper and lower worlds. As we acknowledge and uproot our negative traits (the true meaning of "sacrifice" or "offering") and cleanse our souls, we rise to higher spiritual heights. Our sins (scarlet colored) are purified so that we become "white as snow." This passage ignites the cleansing power of the Ten Days of Atonement right now. This power eradicates all immoral qualities from our nature. It cleanses all the iniquities of humanity, making our souls as white as the wintry snow.

In the physical world, this cleansing occurs each and every year during Rosh Hashanah and Yom Kippur. But because the Zohar is above time and place, above physicality, because this mystical tome deals with the mysteries of the soul and the secrets of secrets, the effect and results are sweeping - universal, macrocosmic, and in the now.

Our actions here are the ultimate atonement and Final Redemption for human civilization, thanks to the righteousness and power of the rabbis cited here and throughout the Zohar.

150. He opened the discussion saying: "That they bring Me an offering" (Shemot 25:2). Here is the unification of above, ZEIR ANPIN, and of below, MALCHUT, under one principle. BECAUSE 'ME' IS ZEIR ANPIN AND 'AN OFFERING' IS MALCHUT. It is not written: 'that they bring an offering,' but rather "that they bring Me an offering," FOR THIS SHOWS above and below in one principle without any separation at all.

151. "Of every man whose heart prompts him to give you shall take My offering" (Ibid.): HE QUESTIONS: This passage should have said, 'Every man whose heart prompts him,' wherefore "of every man"? HE ANSWERS: Here is the secret for those who understand measurements. Happy are those righteous ones who know how to place the desire of their heart before the supernal Holy King. The entire desire of their heart is not for this world and its vain desire, but rather they know and endeavor to place their desire and to cleave unto above, in order to draw to them the desire of their Master from above to below.

152. From which place do they take that desire of their Master to draw to them? They take from one place that is holy and lofty, where all the holy desires are. And who is it? IT IS 'every man', which refers to the Righteous, NAMELY YESOD OF ZEIR ANPIN, who is called 'every', as written: "Moreover, land has an advantage for everyone" (Kohelet 5:8). "Therefore I esteem all your precepts" (Tehilim 119:128). 'Man' is as written: "a just man" (Bereshheet 6:9). This is the Righteous, the Master of the house, NAMELY YESOD, WHO IS THE MASTER OF MALCHUT THAT IS CALLED 'HOUSE'. His desire is always for the Matron, WHICH IS MALCHUT, like a husband who loves his wife always. "Whose heart prompts him," MEANING that he loves her and his heart, namely his Matron, MEANING MALCHUT THAT IS CALLED 'HEART', shall prompt him to cleave unto her.

153. Even though THEY HAVE great love between them, and they never separate, STILL IN ALL, from 'every man' THAT IS YESOD, the Master of the house, THAT IS the husband of the Queen, you "shall take My offering" WHICH IS MALCHUT. The way of the world is that if someone wants to take the wife away from a man, he is indignant and does not leave her. But the Holy One, blessed be He, is not so, for it is written: "And this is the offering" (Shemot 25:3), which is the Congregation of Yisrael, NAMELY MALCHUT, even though all her love is to Him and all His love is to her. They take her from Him to cause her to dwell among them from that lofty place where all the love of a wife and her husband dwell, NAMELY YESOD. From there, you "shall take My offering." Happy is the portion of Yisrael, and happy are they all that merited this.

154. "And this is the offering which you shall take of them": If you ask, '...which you shall take of him' should have been said, MEANING FROM YESOD AS MENTIONED ABOVE, what is the meaning of "of them"? HE ANSWERS: From these two names, WHICH ARE YESOD AND MALCHUT TOGETHER, MEANING THAT HE SHOULD NOT TAKE HER OF HER OWN, BUT RATHER THE ASPECT OF THEM BOTH TOGETHER. IT IS THEREFORE WRITTEN "OF THEM."

150. פתח ואמר ויקחו לי תרומה, הכא איהו יחודא בכללא חדא, עילא ותתא. ויקחו תרומה לא כתיב, אלא ויקחו לי תרומה, עילא ותתא בכללא חדא, בלא פורדא כלל.

151. מאת כל איש אשר ידבנו לבו תקחו את תרומתי. האי קרא, הכי אצטריך ליה למימר, כל איש אשר ידבנו לבו, מאי מאת כל איש. אלא רזא הכא לאינון מרי מדין. זכאין אינון צדיקיא, דידיעי לשואה רעותא דלבהון לגבי מלכא עלאה קדישא, וכל רעותא דלבהון לאו איהו לגבי עלמא דא, ובכסופא בטלה דיליה. אלא ידעי ומשתדלי לשואה רעותהון ולאתדבקא לעילא, בגין לאמשכא רעותא דמאריהון לגבייהו מעילא לתתא.

152. ומאן אתר נטלי ההוא רעותא דמאריהון לאמשכא ליה לגבייהו. נטלין מאתר חד עלאה קדישא, דמניה נפקין כל רעותין קדישין. ומאן איהו. כל איש. דא צדיק, דאתקרו כל, כד"א ויתרון ארץ בכל היא. על בן כל פקודי כל ישרתי. איש: כד"א איש צדיק. דא איהו צדיק, מאריה דביתא, דרעותיה תדיר לגבי מטרוניתא, כבעלה דרחים לאתתיה תדיר. ידבנו לבו איהו רחים לה. ולבו דאיהו מטרוניתא דיליה, ידבנו לאתדבקא ביה.

153. ואף על גב דרחימו סגי דא בדא, דלא מתפרשן לעלמין, מההוא כל איש, מאריה ביתא, מאריה דמטרוניתא, מניה תקחו את תרומתי. ארחה דעלמא, מאן דבעי לנסבא אתתיה דב"ג מניה איהו קפיד ולא שביק לה. אבל קודשא בריך הוא לאו הכי, כתיב וזאת התרומה, זו כנסת ישראל, אע"ג דכל רחימו דיליה לגביה, ורחימו דיליה לגבה. מניה נטלין לה לאשראה בינייהו, מההוא אתר עלאה, דכל רחימו דאתתא ובעלה שריא. מתמן תקחו את תרומתי, זכאא חולקיהון דישראל, וזכאין בלהו דזכו להאי.

154. וזאת התרומה אשר תקחו מאתם. ואי תימא, אי הכי, אשר תקחו מאתו מבעי ליה מאי מאתם. מאת תרין שמהן אליון.

155. Rav Yeba Saba (the elder) said "of them" MEANS from final Mem, which is the secret of the Supernal World, NETZACH, HOD, YESOD AND MALCHUT OF BINAH. THE YESOD OF BINAH CALLED 'YISRAEL-SABA AND TEVUNAH', the dwelling place of that righteous who is adorned with Samech, WHICH IS THE SECRET SUPERNAL ABA AND IMA, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH AND TIFERET OF BINAH. For he receives life from them to feed all the worlds. AND FROM THIS YESOD OF BINAH WILL THEY RECEIVE THE OFFERING WHICH IS MALCHUT. It is all one thing. The secret is given to the wise and happy is their portion.

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

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

158. "And brass" refers to the offerings on Sukkot (holiday of booths), which are the Chariots of the heathen peoples, FOR WE OFFER SEVENTY BULLOCKS FOR THEM and they are called 'the secret of the brass mountains'. Therefore, THE BULLOCKS ON SUKKOT progressively lessen every day. "And blue" is Pesach (Passover), for the dominion of the secret of Faith, NAMELY MALCHUT, is the secret of the color blue. It is blue THAT HINTS TO JUDGMENTS, BECAUSE BLUE (HEB. TECHELET) IS THE DERIVATIVE OF KLAYAH (ENG. 'DESTRUCTION'). It did not dominate until it killed and destroyed all the first-born of Egypt, as it is written: "And Hashem will pass through to smite Egypt" (Shemot 12:23). Therefore, all the colors are good in a dream except blue.

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

155. תו רב ייבא סבא אמר, מאתם: מאת ס', דאיהו רזא דעלמא עלאה. אתר מדוריה דהאי צדיק, דאיהו אתעטר מאת ס', ומתמן נטיל חיון, לאתונא לעלמין כלהו. וכלא מלה חדא, רזא לחבימין אתיהיבת, זכאה חולקיהון.

156. דאע"ג דאינון נטלין לה, לא יכלין לנטלא לה, אלא ברשו דבעלה, וברעו דיליה, ולמעבר פולחנא דרחימו לגביה, וכדין ברחימו דיליה תקחו את תרומתי. וכל דא, באינון פולחני דצלותא, ותקונא וסדורא דישראל מסדרין בכל יומא. ד"א מאתם, מכללא דשית סטרין עלאין וכלא חד.

157. מאתם, מאינון זמני ושבת, וכלא רזא חדא. זהב וכסף ונחשת ותכלת וארגמן ותולעת שני. זהב, ברזא דיומא דראש השנה, דאיהו יומא דזהב, יומא דדינא, ושלטא הוא סטרא, כד"א מצפון זהב יאתה. וכסף, דא יום הכפורים, דמתלבנן חוביהון דישראל בתלגא, כד"א אם יהיו חטאיכם כשנים כשלא ילבינו. וכתוב כי ביום הזה יכפר עליכם לטהר אתכם.

158. ונחשת. יומי דקרביני דחג, דאינון רתיכי דעמין עכו"ם, ואינון אקרון רזא דהרי נחשת, ובגין כך מתמעטין בכל יומא ואזלין. ותכלת, דא פסח, שולטנו דרזא דמהימנותא, רזא דגוונא תכלא, ובגין דהיא תכלא, לא שלטא עד דשציאת וקטילת כל בוכרי דמצראי, כד"א ועבר יי' לנגף את מצרים. בג"כ, כל גוונין טבין בחלמא, בר מן תכלא.

159. וארגמן, דא שבועות, רזא דארגוונא, דתורה שבכתב דאתיהיבת ביה, כלילא מתרין סטרין, מימינא ומשמאלא, כד"א מימינו אש דת למו, ודא איהו ארגמן. ותולעת שני, דא איהו ט"ו באב, דבנות ישראל הוו נפקי במאני מלת, כד"א האמנים עלי תולע.

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

161. We take the offering of Hashem, MEANING MALCHUT, from all these, IN THE SECRET OF THE PASSAGE: "AND THIS IS THE OFFERING WHICH YOU SHALL TAKE OF THEM" (SHEMOT 25:3). We take it at every time, MEANING AT ALL THE HOLY DAYS, in order to cause it to dwell over us. At Rosh Hashanah, we take the offering of Hashem, which is the secret of New Year that comes from the side of Gold, WHICH IS GVURAH, BECAUSE MALCHUT IS GVURAH. On Yom Kippur, we take Her for She is the Yom Kippur, because the daughter, WHICH IS MALCHUT, inherits Her mother, WHICH IS BINAH, THAT IS CALLED 'YOM KIPPUR'. On Sukkot (Eng. 'the Festival of Tabernacles'), we take Her for She is a tabernacle that covers and shields us. It is written: "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35). This is the offering of Hashem, NAMELY MALCHUT THAT IS CALLED 'ASSEMBLY'.

162. On Pesach also, we take Her and She is CALLED 'Pesach'. We have already established that She is the secret of the color of the light of blue. We take Her on Shavuot, and She is the two loaves of bread. BY THE GIVING OF THE TORAH, it is written: "And Elohim spoke all these words, saying..." (Shemot 20:1). We take the Oral Torah, WHICH IS MALCHUT, from the Written Torah. On the fifteenth day of Av, MALCHUT stands in joy upon the daughters of Yisrael, and all the other days are there to establish MALCHUT. Therefore, it is written: "You shall take of them" IN PLURAL.

160. עַד הַכֹּהַן, שֵׁית סֹטְרִין, מִכָּאן וְלַהֲלֹאֶה רִזָּא דִּי יְמֵי תְּשׁוּבָה. וְשֵׁשׁ, וְעִזִּים, וְעוֹרוֹת אֵילָם מֵאֲדָמִים. וְעוֹרוֹת תַּחֲשִׁים. וְעֵצֵי שֵׁטִים. וְשֶׁמֶן לְמֵאֵר. וּבִשְׂמִים לְשֶׁמֶן הַמִּשְׁחָה וּלְקִטּוֹרֶת הַסַּמִּים. וְאֲבָנֵי שׁוֹהֵם. וְאֲבָנֵי מְלוֹאִים. עַד הַכֹּהַן תִּשְׁעָה, לְקַבֵּל תִּשְׁעָה יוֹמֵין וְיוֹם הַכִּפּוּרִים אֲשֶׁלִּים לְעֶשְׂרֵה.

161. וּמִכָּל אֵלֵין, אֲנִן נִטְלִין תְּרוּמַת יִי, בְּכָל זְמַנָּא וְזְמַנָּא, בְּגִין לְאַשְׂרָאָה עֲלֵן. בְּר"ה אֲנִן נִטְלִין תְּרוּמַת יִי, וְאִיהוּ רִזָּא דְר"ה, דְּאִתֵּיא מִסֹּטְרָא דְזָהָב. בְּיוֹם הַכִּפּוּרִים אֲנִן נִטְלִין לָהּ, וְאִיהוּ יוֹם הַכִּפּוּרִים דִּירְתָא בְּרִתָּא לְאִימָא. בְּסִכּוֹת אֲנִן נִטְלִין לָהּ, וְאִיהוּ סוּכָה סוּכַּת וְאִגִּנַּת עֲלֵן, וְכִתִּיב בְּיוֹם הַשְּׂמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם וְדָא אִיהוּ תְּרוּמַת יִי.

162. בְּפִסְחָ אֹפֿי הָכִי אֲנִן נִטְלִין לָהּ, וְאִיהוּ פִּסְחָ. וְהָא אֹקִימָנָא, רִזָּא דְגִוּוֹן דִּנְהוּרָא תְּכֵלָא. בְּשַׁבּוּעוֹת אֲנִן נִטְלִין לָהּ, וְאִיהוּ שְׁתֵּי הַלֶּחֶם. וְכִתִּיב וַיִּדְבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאָמֵר, וְאֲנִן נִטְלִין מִתּוֹרָה שְׂבֻכְתָּב, תּוֹרָה שְׂבֻעֵל פֶּה. ט"ו בָּאָב, אִיהוּ קִיּוּמָא בְּחֻדְוָה, עַל בְּנוֹת יִשְׂרָאֵל. כָּל שָׁאָר יוֹמֵין, אִינּוֹן לְתַקּוּנָא דִּילָהּ. וְעַל דָּא אֲשֶׁר תַּקְחוּ מֵאֵתָם כְּתִיב.

14. Just as they (Kegavna)

This section deals with the secret of Shabbat. Malchut is called 'Shabbat' when she is united in the secret of one, so that Zeir Anpin should dwell upon her. Then the Holy Throne of Glory is united. We are reminded again of how, when the Shabbat enters, she unites and separates from the Other Side. The people bless her with joy, and must never address her with a verse of judgment, for all judgments are suspended. It would not be good to awaken the prosecutors below, who have fled to conceal themselves in holes beneath the sand of the great abyss because of the holiness of the Shabbat. Rather the holy people should be having goodwill and great love, so that they should arouse blessings above and below together. The Relevance of this Passage

The merging of lower and upper worlds is, perhaps, the most predominant theme that weaves itself throughout the Zohar. And nowhere else, we are told, is this unification more readily attainable than on the day of Sabbath. This passage provides the image of an egg as both symbol and analogy to illustrate this recurring theme. Fragile yet strong, the shell will only break when the time is right for birth. Enclosed in their shell, the white and the yolk can safely unite in secret. And later, by the splitting of the shell, new life arises from that union.

On Sabbath, the secret union takes place safe from harm, safe from evil. Afterward, the fruit of this blessed union comes to life among us. The great Light and unity of Shabbat shines in full splendor as we contemplate this profound Kabbalistic narrative. Judgments flee from our midst and the Other Side is expelled from our lives. The cosmic equivalent of the weekday Sabbath, the Age of Messiah, dawns as our eyes touch these words and our souls embrace these truths.

163. Just as THE SIX EXTREMITIES OF ZEIR ANPIN unite above, MEANING FROM THE CHEST OF ZEIR ANPIN AND ABOVE, unto one, MEANING THAT THERE IS NO PARTNERSHIP WITH THE OTHER SIDE, MALCHUT also unites below, MEANING FROM THE CHEST OF ZEIR ANPIN AND LOWER, in the secret of one, in order to be with them above, one in correspondence with one. For the Holy One, blessed be He, WHO IS ZEIR ANPIN, who is one above, does not sit on His Throne of Glory, WHICH IS MALCHUT, until She also becomes in the secret of one like Him IN ORDER so it would be One in One. We have already established the secret of "Hashem is One and His Name One", FOR HASHEM IS ZEIR ANPIN AND HIS NAME IS MALCHUT AND THEY ARE ONE IN ONE.

164. This is the secret of Shabbat. MALCHUT IS CALLED 'Shabbat' WHEN She is united in the secret of one, so that ZEIR ANPIN should dwell upon Her, which is the secret of one. AND THIS IS THE SECRET OF the prayer of Shabbat eve, because then the Holy Throne of Glory, WHICH IS MALCHUT in the secret of one, is united into one. This was established so that the supernal Holy King, WHO IS ZEIR ANPIN, shall dwell upon Her.

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

166. And Her face, MEANING HER FIRST THREE SFIROT, shines with the supernal light and becomes adorned with the holy nation below, for they all become adorned from Her with new souls. Then the prayer begins of blessing Her with joy, with shining face and saying, 'Bless the blessed Hashem;' the particule 'Et' before Hashem is precise, WHICH IS MALCHUT THAT IS CALLED 'ET', in order to address Her with a blessing.

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

163. כְּגוֹנוֹנָא דְאִינוּן מִתְיַחֲדִין לְעֵילָא בְּאַחַד, אוֹף הָכִי אִיהִי, אֲתִיחַדַת לְתַתָּא בְּרִזָּא דְאַחַד, לְמַהוּי עֵמְהוֹן לְעֵילָא חַד לְקַבֵּל חַד, קוֹרְשָׁא בְרִיךְ הוּא אַחַד לְעֵילָא, לֹא יִתִיב עַל בּוֹרְסִינְיָ דִיקְרִיָה, עַד דְאִיהִי אֲתַעֲבִידַת בְּרִזָּא דְאַחַד כְּגוֹנוֹנָא דִילִיָה, לְמַהוּי אַחַד בְּאַחַד. וְהָא אוֹקִימְנָא רְזָא דִינִי אַחַד וְשְׁמוֹ אַחַד.

164. רְזָא דְשַׁבַּת, אִיהִי שַׁבַּת, דְאֲתַאחְרָא בְּרִזָּא דְאַחַד, לְמִשְׁרֵי עֵלָה רְזָא דְאַחַד. צְלוֹתָא דְמַעְלֵי שַׁבַּתָּא, דְהָא אֲתַאחְדַת בּוֹרְסִינְיָ וְקִירָא קְדִישָׁא, בְּרִזָּא דְאַחַד, וְאֲתַתְקַנַת לְמִשְׁרֵי עֵלָה מְלַבָּא קְדִישָׁא עֲלָאָה.

165. כִּד עֵייל שַׁבַּתָּא, אִיהִי אֲתִיחַדַת וְאֲתַפְרֶשַׁת מִסְטְרָא אַחְרָא, וְכֹל דִינִין מִתַּעֲבְרִין מִינָהּ, וְאִיהִי אֲשַׁתְּאַרַת בִּיחּוּדָא דְנְהִירוֹ קְדִישָׁא, וְאֲתַעֲטַרַת בְּכַמְהָ עֶטְרִין לְגַבֵּי מְלַבָּא קְדִישָׁא, וְכֹל שׁוֹלְטָנֵי רוּגְזִין וּמְאִירֵי דְדִינָא כְּלָהוּ עֶרְקִין, וְלִית שׁוֹלְטָנוּ אַחְרָא בְּכְלָהוּ עֲלָמִין.

166. וְאֲנַפְהָא נְהִירִין בְּנְהִירוֹ עֲלָאָה, וְאֲתַעֲטַרַת לְתַתָּא בְּעֵמָא קְדִישָׁא, וְכְלָהוּ מִתַּעֲטְרִין בְּנִשְׁמַתִּין חֲדַתִּין. כְּדִין שִׁירוֹתָא דְצְלוֹתָא, לְבִרְכָּא לָהּ בְּחֻדְהָ, בְּנְהִירוֹ דְאֲנַפִּין, וְלוֹמַר בְּרַכּוּ אֶת יְיָ הַמְּבֹרָךְ. אֶת יְיָ דִיִּיקָא, בְּגִין לְמַפְתַּח לְגַבָּהּ בְּבִרְכָּהּ.

167. וְאֲסִיר לְעֵמָא קְדִישָׁא לְמַפְתַּח לְגַבָּהּ בְּפִסּוּקָא דְדִינָא, כְּגוֹן וְהוּא רַחוּם וְגו', בְּגִין דְהָא אֲתַפְרֶשַׁת מְרִזָּא דְסְטְרָא אַחְרָא, וְכֹל מְאִירֵי דִינִין אֲתַפְרֶשׁוּ וְאֲתַעֲבְרוּ מִינָהּ. וּמֵאֵן דְאֲתַעַר הָאִי לְתַתָּא, גְּרִים לְאֲתַעַרָא הָכִי לְעֵילָא. וְכִרְסִינְיָ קְדִישָׁא לֹא יִכְלָא לְאֲתַעֲטְרָא בְּעֶטְרָא דְקְדוּשָׁה, דְכֹל זְמָנָא דְמִתַּעֲרֵי לְתַתָּא אִינוּן מְאִירֵהוֹן דְדִינָא, דְהוּוּ מִתַּעֲבְרִין וְהוּוּ אֲזִילֵי כְּלָהוּ לְאֲתַטְמְרָא גּוּ נּוֹקְבָא דְעַפְרָא דְתַהוּמָא רְבָא, כְּלָהוּ תִיבִין לְאֲשְׁרָאָה בְּדוּכְתִיָהוּ וְאֲתַרְחַקַת בְּהוּ אֲתַר קְדִישָׁא דְבַעַת נִיּוּחָא.

168. Do not say that only this One BECOMES AROUSED ABOVE BY THOSE BELOW, but rather there is no one aroused above unless Yisrael awaken below, as we have established in the passage: "At the full moon on our feast day" (Tehilim 81:4). It does not say 'the feast day' but rather "our feast day;" THAT IS BECAUSE THE HOLINESS OF THE HOLY DAY BECOMES AWAKENED ABOVE THROUGH THE CHILDREN OF YISRAEL WHO SANCTIFY IT BELOW, AND IT IS THEREFORE OUR FEAST DAY. Therefore, it is forbidden for the holy people, who adorn themselves with the holy crowns of souls in order to arouse rest, to arouse Judgment. They should all be rather having goodwill and great love, so that they should arouse blessings above and below together.

168. וְלֹא תִימָא דְדָא אִיהוּ בְלַחְדוּי, אֶלָּא לִית אֲתַעְרוּתָא לְעִילָא לְאַתְעָרָא, עַד דִּישְׂרָאֵל מִתְעִרֵי לְתַתָּא, כְּמָה דְאוּקִימָנָא, דְכִתְיִב בְּכֶסֶה לְיוֹם חֲגֵנוּ. לְיוֹם חֲג לֹא כְתִיב, אֶלָּא לְיוֹם חֲגֵנוּ. וְעַד אֲסִיר לְעֵמָא קְדִישָׁא, דְקָא מִתְעַטְרֵן בְּעֵטְרִין קְדִישִׁין דְנִשְׁמָתִין, בְּגִין לְאַתְעָרָא נִיחָא, דְאִינֹן יִתְעֲרוּן דִּינָא, אֶלָּא כְּלֵהוּ בְרַעוּ וּרְחִימוּ סְגִי, דִּיתְעֲרוּן בְּרַכָּאן עִילָא וְתַתָּא כְּחֵדָא.

15. 'Bless the blessed Hashem'

Blessings from the source of life, The Creator, flow to Malchut, filling and watering her forever and ever. Therefore it is incumbent upon the entire nation to make the blessing at the commencement of the Shabbat, for when they begin to bless, a voice goes through all the firmaments that become sanctified with the holiness of the commencement of the Shabbat. We learn that as the blessing and sanctification takes place below, it also takes place above in many supernal camps. So the children of Israel become adorned with the crowns of the holy souls. That night is the time for the Sages to perform marital duties, for adorned with these holy souls, they will produce holy children. We read how the souls of the righteous and other holy spirits move back and forth between the Garden of Eden and the upper Garden. The scripture speaks of the adornment of souls, whereby the courageous forefathers return in spirit to fill the living with their souls. At midnight on Shabbat Eve, when the Sages awake to perform marital duties, there is a supernal spirit with which they became adorned when the day was sanctified. While they are sleeping, other souls wish to ascend and see the glory of the King, the supernal spirit that descended at the commencement of the Shabbat takes that soul, and so they ascend. The other souls bathe in the spices that are in the Garden of Eden, and see there whatever they see. We read that Rabbi Hamnuna Saba (the elder) was filled with joy at the commencement of Shabbat, to see the supernal angels and the ascending and descending souls.

The Relevance of this Passage

Here the beauty of the commencement of the Shabbat is profoundly stirred within our souls. It connects us, richly, to the weekly expression of energy, while igniting the cosmic Sabbath in the world. The joy of Rabbi Hamnuna Saba is kindled in our hearts, and our visual embrace of this passage draws down righteous souls into this world.

Kabbalah holds that the highest of souls and finest grade of Light cascade from higher to lower, to our earthly sphere, after midnight on Shabbat when a man and woman join together in love. Thus, by virtue of this mystical knowledge, intimate relations between husband and wife are imbued with divinity, bringing holiness to the entire world. The accumulative Light resulting from the marital duties of the righteous souls all through the ages shines now, in full radiance.

169. 'Bless (Et) Hashem': 'Et' is concise, FOR IT ALLUDES TO MALCHUT, WHICH IS CALLED 'ET (ENG. 'THE')'. As we have established ABOVE, 'ET (THE)' is the Shabbat at the entrance of the Shabbat, NAMELY SHABBAT EVE, WHICH IS THE ASPECT OF MALCHUT. Blessed be the blessed Hashem: BLESSED is the source of blessings from the source of life, and the place from which all waterings go forth to water everything, NAMELY YESOD OF BINAH. It is the source THAT PROVIDES in the secret of the sign of the covenant, NAMELY IN YESOD OF ZEIR ANPIN, which we call 'the blessed,' for it is the fountain of the well. YESOD IS THE FOUNTAIN OF MALCHUT THAT IS CALLED 'WELL'. When THE BLESSINGS reach there TO YESOD OF ZEIR ANPIN, the well certainly becomes filled, for the water never stops flowing, NAMELY CHASSADIM THAT ARE CALLED 'WATER'.

169. בְּרַכּוּ אֶת יי'. אֶת דִּיִּיקָא. בְּרַקְאֲמֵרְן, דָּא שַׁבַּת דִּמְעֵלֵי שַׁבְתָּא. בְּרוּךְ יי' הַמְּבֹרָךְ, דָּא אֲפִיקוּ דְבְּרַכָּאן מִמְּקוֹרָא דְחַיִּי, וְאַתְר דְנִמְיָק מְנִיָּה כָּל שְׁקִינֵי, לְאַשְׁקָאָה לְכֻלָּא. וּבְגִין דְאִיהוּ מְקוֹרָא בְּרָזָא דְאֵת קִיּוּמָא, קְרִינֵן לִיהַּ הַמְּבֹרָךְ, אִיהוּ מְבוּעָא דְבִירָא. כִּיּוֹן דְמָטוּ תַמְּן, הָא וְדָאי בִירָא אֲתַמְלִיא, דְלֹא פְסִיקִין מִיּוּמוֹי לְעֵלְמִין.

170. Therefore, it does not say, 'Blessed be (Et) Hashem who is blessed,' but rather 'Blessed be Hashem.' If the flow from the upper source, YESOD OF BINAH, would not reach there, TO YESOD OF ZEIR ANPIN, then the well would not become filled at all, WHICH IS MALCHUT, BECAUSE MALCHUT CAN RECEIVE ONLY FROM YESOD OF ZEIR ANPIN. Therefore, WE SAY 'who is Blessed', THAT IS YESOD OF ZEIR ANPIN. Why is He Blessed? It is because it fills and waters 'forever and ever'. Forever and ever is the Shabbat of the entrance of Shabbat, NAMELY MALCHUT, and we bring the blessings to the place called 'Blessed', THAT IS YESOD OF ZEIR ANPIN. When they arrive there, they are all DRAWN forever and ever, WHICH IS MALCHUT. This is the meaning of: 'Blessed be Hashem who is blessed' until here, MEANING UNTIL YESOD OF ZEIR ANPIN THAT IS CALLED 'BLESSED', reach the blessing of the upper world, WHICH IS BINAH, and they are all drawn to 'forever (lit. 'for the world') and ever,' WHICH IS MALCHUT, so it would become blessed and watered and to be filled properly, full on all sides.

170. וְעַל דָּא לֹא אֲמַרִינֵן, בְּרוּךְ אֶת יי' הַמְּבֹרָךְ, אֶלָּא בְּרוּךְ יי', דְאֲלַמְלָא לֹא מָטִי הַתָּם נְבוּעוּ מִמְּקוֹרָא עֲלָאָה, לֹא אֲתַמְלִיא בִירָא כְּלָל, וְעַל דָּא הַמְּבֹרָךְ, אֲמַאי אִיהוּ הַמְּבֹרָךְ. בְּגִין דְאִיהוּ אֲשֵׁלִים וְאַשְׁקִי לְעוֹלָם וְעַד. עוֹלָם וְעַד דָּא אִיהוּ שַׁבַּת דִּמְעֵלֵי שַׁבְתָּא, וְאַנֵּן תְּקַעִין בְּרַכָּאן בְּאַתְר דְאֲקִרֵי מְבֹרָךְ. וְכִיּוֹן דְמָטָאן הַתָּם, כְּלֵהוּ לְעוֹלָם וְעַד, וְדָא אִיהוּ בְּרוּךְ יי' הַמְּבֹרָךְ. עַד הַכָּא, מָטוּן בְּרַכָּאן מְעֵלְמָא עֲלָאָה, וְכֵלֵהוּ לְעוֹלָם וְעַד, לְאַתְבְּרָכָא וְלְאַתְשַׁקָּאָה, וְלִמְהוּי שְׁלִים בְּרַקְא יְאוּת, מְלִיא מְכָל סְטְרִין.

171. NOW THE ZOHAR EXPLAINS THE SECRET OF EVERY WORD OF: 'BLESSED BE HASHEM WHO IS BLESSED' INDIVIDUALLY, AND SAYS, 'Blessed' is the upper source, WHICH IS YESOD OF BINAH, from which all the blessings emerge. When the moon is full, we call it ALSO BLESSED, in relation to those below, but this 'blessed' is the upper source as we have said. 'Hashem' is the center of all the upper sides, NAMELY ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN. 'Who is blessed' is household peace, WHICH IS YESOD OF ZEIR ANPIN THAT IS CALLED 'PEACE', the fountain of the well, to fill and water everything. 'Forever and ever' is the lower world that needs to be blessed and the oil and greatness, MEANING THE BOUNTY, that is drawn by 'Blessed be Hashem' and 'who is blessed'. It is all FOR THE BENEFIT OF 'forever and ever', WHICH IS MALCHUT.

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

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

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

175. This secret was given to the Sages. At midnight of this night, OF SHABBAT, the Holy One, blessed be He, desires to enter the Garden of Eden. This secret is that the Holy One, blessed be He, enters the Lower Garden of Eden, WHICH IS IN THE WORLD ASIYAH, on the weekdays to amuse Himself with the righteous who dwell there. On Shabbat and on the eve of Shabbat, the Holy One, blessed be He, enters the Upper Garden of Eden, WHICH IS IN THE WORLD BRIYAH, in the secret of the Supernal Source, WHICH IS BINAH. BECAUSE THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, ARE AS BINAH, TIFERET, AND MALCHUT, AND BRIYAH IS AS BINAH.

171. בְּרוּךְ: דָּא מְקוּרָא עֲלָא, דְּכָל בְּרַךְ בְּרַךְ נִמְקִין מִנְיָה. וְכֵד סִיְהֵרָא אֲשֶׁתְּלִים, קְרִינָן לָהּ הַכִּי לְגַבֵּי תַתְּאִי, אָבֵל בְּרוּךְ מְקוּרָא עֲלָא בְּדִקְאֻמְרָן. יְיָ: דָּא אֲמַצְעֵי דְּכָל סְטְרִין עֲלָאִין. הַמְּבוּרָךְ: דָּא שְׁלֵמָא דְּבֵיתָא, מְבוּעָא דְּבִירָא, לֹאֲשֵׁלְמָא וְלֹאֲשִׁקָּא בְּלָא. לְעוֹלָם וָעֶד: דָּא עֲלֵמָא תַתְּאָה, דְּאֲצְטְרִיךְ לְאַתְּבָרְכָא. וּמִשְׁחָא וּרְבוּ דְּבְרוּךְ יְיָ וְהַמְּבוּרָךְ, כְּלָא אִיהוּ לְעוֹלָם וָעֶד.

172. וְעַל דָּא, בְּרַכָּה דָּא, אֲצְטְרִיכוּ כָּל עֲמָא לְבָרְכָא, וּבְמַעֲלֵי שַׁבְּתָא, בְּרַעוּ דְּלִבָּא, וּבַחֲדוּהָ בְּעוּ לְמִשְׁרֵי בְּשׂוּרָתָא בְּבְרַכָּה דָּא, לְאַתְּבָרְכָא הָאִי שַׁבְּתָא דְּמַעֲלֵי שַׁבְּתָא, מְעַמָּא קְדִישָׁא בְּדִקְא יְאוּת. בְּהָאִי בְּרַכָּה.

173. כֵּד שְׂרָאן יִשְׂרָאֵל לְבָרְכָא, קְלָא אֲזֵלָא בְּכַלְהוּ רְקִיעִין, דְּמִתְקַדְּשֵׁי בְּקְדוּשָׁא דְּמַעֲלֵי שַׁבְּתָא. וְזִכְאִין אֲתוּן עֲמָא קְדִישָׁא, דְּאֲתוּן מְבָרְכֵי וּמְקַדְּשֵׁי לְתַתְּא, בְּגִין דִּיתְבָּרְכוּן וּיִתְקַדְּשׁוּן לְעִילָא, כְּמָה מִשְׁרִיין עֲלָאִין קְדִישִׁין, וְזִכְאִין אִינוּן בְּהָאִי עֲלֵמָא, וְזִכְאִין אִינוּן בְּעֲלֵמָא דְּאֲתִי, וְלֹא מְבָרְכֵי יִשְׂרָאֵל בְּרַכָּה דָּא, עַד דְּמִתְעַטְרָן בְּעַטְרִין דְּנִשְׁמַתִּין קְדִישִׁין בְּדִקְאֻמְרָן. וְזִכְאָה עֲמָא דְּזִכְבֵּי לֹון בְּעֲלֵמָא דִּין, לְמַזְכֵּי לֹון לְעֲלֵמָא דְּאֲתִי.

174. בְּהָאִי לִילֵיָא שְׁמוּשָׁא דְּחַבְיָמִין, בְּאֵלִין נִשְׁמַתִּין קְדִישִׁין דְּמִתְעַטְרָן בְּהוּ, וְאֵעִ"ג דְּהָא אֲוִקִימְנָא וְכָלָא חַד. וּבְכָל אֲתֵר דְּתִשְׁכַּח לְחַבְיָמִין בְּהָאִי מְלָה, בְּסִטְרָא דָּא, וְלִזְמַנִּין בְּסִטְרָא דָּא כְּלָא אִיהוּ חַד, וְהַנִּי מִילֵי הָא אֲוִקִימְנָא אָבֵל בְּזַמְנָא דָּא, דְּמִתְעַטְרָן כְּלָהוּ בְּנִשְׁמַתִּין וְרוּחִין חֲדָתִין יִתִּירִין קְדִישִׁין, כְּדִין אִיהִי זְמַנָּא דְּשְׁמוּשָׁא דְּלֵהוּן, בְּגִין דְּלִיהוּי נְגִידוּ לְהַהוּא שְׁמוּשָׁא, בְּנְגִידוּ דְּקְדוּשָׁה, בְּנִיחָא עֲלָא, וּיִמְקוּן בְּנִיחָהוּ קְדִישִׁין בְּדִקְא חֲזִי.

175. רְזָא דָּא לְחַבְיָמִין אֲתִיְהִיבַת. בְּשַׁעֲתָא דְּאֲתַפְּלִיג לִילֵיָא, בְּלִילֵיָא דָּא, קוּדְשָׁא בְּרִיךְ הוּא בְּעִי לְאַעֲלָא בְּגַנְתָּא דְּלְעִילָא. וְרְזָא דָּא, בְּיוֹמֵי דְּחוּל קוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגַנְתָּא דְּעַדן דְּלְתַתְּא, לְאַשְׁתַּעֲשַׁע עִם צְדִיקָא דְּשְׂרָאן תַּמּוּ, וּבְשַׁבְּתָא, בְּהַהוּא לִילֵיָא דְּשַׁבְּתָא, קוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגַנְתָּא דְּלְעִילָא, בְּרְזָא דְּמְקוּרָא עֲלָא.

176. During the weekdays, all the souls of the righteous dwell in the terrestrial Garden of Eden. When the day becomes sanctified at the commencement of the Shabbat, all these camps of holy angels that are appointed in the Lower Garden of Eden elevate these souls that dwell in the Lower Garden of Eden, to bring them to that firmament that stands over the Garden of Eden. FOR SINCE THEY ARE FROM THE WORLD OF ASIYAH, THEY HAVE NO PERMISSION TO RISE HIGHER THAN THIS. Holy Chariots that surround the Throne of Glory of the King, WHICH IS BRIYAH, come from there and elevate all these souls to the Upper Garden of Eden, WHICH IS IN BRIYAH.

177. When these spirits ascend TO THE UPPER GARDEN OF EDEN, other holy spirits descend TO THIS WORLD, to become adorned with the Holy People. These ascend TO THE UPPER GARDEN OF EDEN, and those descend TO BECOME ADORNED WITH THE HOLY PEOPLE, MEANING JUST AS THERE IS ELEVATION TO THE SOULS THAT ARE IN THE GARDEN OF EDEN, SO IS THERE AN ELEVATION FOR THE HOLY PEOPLE, FOR THEY BECOME ADORNED WITH AN ADDITIONAL SOUL.

178. And if you ask: But then during the Shabbat day, is the terrestrial Garden of Eden empty of the souls of the righteous? It is not so. Rather souls go and souls come, souls ascend and souls descend, souls go from the Garden and other souls come into the Garden. All these souls of the righteous, who cleanse themselves TO PURIFY THEMSELVES during the weekdays and have still not entered THE LOWER GARDEN of Eden, will enter the LOWER GARDEN OF EDEN at the moment that these souls leave THE GARDEN OF EDEN TO THE UPPER GARDEN OF EDEN. The Garden does not remain empty, and it is like the shew-bread on the day it is taken, THAT THEY PLACE OTHERS IN THEIR PLACE.

179. And if you ask: When the souls return FROM THE UPPER GARDEN OF EDEN TO THE LOWER GARDEN OF EDEN during the weekdays, how do the places expand in length and breadth and height in the Garden, UNTIL IT CAN ACCOMMODATE THEM ALL, yet it is not noticeable? HE ANSWERS: It is like the Land of the Deer (the Land of Yisrael) that was stretched in all directions, yet it was not noticeable. Like a deer, as much as it grows, its skin grows with it to every side, yet it is not noticeable. There are many souls that no longer descend FROM THERE, once they have ascended TO THE UPPER GARDEN OF EDEN, AND THEY REMAIN THERE ALSO DURING THE WEEKDAYS.

180. Souls ascend and souls descend so that the Holy People should adorn themselves with them. At the commencement of the Shabbat, MEANING BEFORE THE DAY HAS BEEN SANCTIFIED, THERE IS A turning of souls. Some are going and some are coming, some ascend while others descend. Who has seen how many Holy Chariots float here and there, all of them in joy, all of them with good will? These souls ARE FOR the adorning of the Holy People, to adorn many righteous in the Lower Garden of Eden, AND THIS CONTINUES until the moment that an announcer proclaims, 'Sanctified, sanctified.' Then rest and quiet is prevalent for all, while the wicked in Gehenom all become quiet in their place and have rest. All the souls become adorned, MEANING THAT THEY ATTAIN THE FIRST THREE SFIROT, those above and those below. Happy are the people that possess this portion.

176. בגין הביומי החול, כל נשמתין דצדיקיא בלהו, בגנתא די בארעא שריין. וכד אתקדש יומא במעלי שבתא, כל אינון משריין דמלאכין קדישין די ממנן גו גנתא דלתתא, בלהו סלקן להני נשמתין, דשריין גו גנתא דלתתא, לעאלא לגבי ההוא רקיעא דקיימא על גנתא, ומתמן אודמנו רתיבין קדישין, דסחראן בורסי יקרא דמלכא, וסלקין לון לכל אינון נשמתין, בגנתא דלעילא.

177. בין דאלין רוחין סלקין, בין רוחין אחרנין קדישין, נחתין, לאתעטרא בהו עמא קדישא. אלין סלקין, ואלין נחתין.

178. ואי תימא, הא גנתא דבארעא, ביומא דשבתא יתבא בריקנייא בלא נשמתין דצדיקיא. לאו הכי. אלא נשמתין אזלין, ונשמתין אתיין. נשמתין סלקין, ונשמתין נחתין. נשמתין אזלין מגו גנתא, ונשמתין אתיין לגו גנתא. כל אינון נשמתין דצדיקיא, דמתלבגן ביומי החול, ועד לא עאלו לגו גנתא, בשעתא דאלין נמקין, אלין עאלין וגנתא לא אשתאר בריקנייא. ברזא דלחם הפנים ביום הלכותו.

179. ואי תימא, כד אהדרו ביומי החול. במה אתמשכן דוכתי לארפא ופוחיא ורומא, בגנתא, ולא אתידע. כגוונא דרזא דארץ הצבי, דהוה אתמשך לכל סטרין ולא אתידע. כגוונא דצבי, דכל מה דאתרבי, משביה אתרבי לכל סטר, ולא אתידע. ואית כמה נשמתין, דבין דסלקין, תו לא נחתין.

180. נְשַׁמְתִּין סְלִקִין, וְנִשְׁמְתִין נַחְתִּין, לְאַתְעֵטְרָא בְּהוּ עֵמָא קְדִישָׁא. וּבְמַעְלֵי שַׁבְּתָא, גְּלִגּוּלָא דְנִשְׁמְתִין אִיהוּ, אֵלִין אֲזֵלִין, וְאֵלִין אֲתִינִין, אֵלִין סְלִקִין וְאֵלִין נַחְתִּין. מֵאֵן חָמֵי כְּמָה רְתִיכִין קְדִישִׁין, דִּי מִשְׁטְטִי לְכָאן וּלְכָאן. כְּלֵהוּ בַּחֲדוּהָ, כְּלֵהוּ בְרַעוּ, בְּאֵלִין נִשְׁמְתִין לְאַעֵטְרָא לְעֵמָא קְדִישָׁא, לְאַעֵטְרָא לְכֵמָה צְדִיקְיָא, גְּנָתָא דְעֵדָן לְתַתָּא, עַד שַׁעֲתָא דְכְרוּזָא קָאִים, וְקָאִירִי מְקוּדֶשׁ מְקוּדֶשׁ. כְּדִין נִיחָא שְׂכִיחַ, וְשְׂכִיכוּ לְכֵלָא. וְחֵיבֵי גִיהֶנֶם כְּלֵהוּ מִשְׁתַּכְּבִי בְּדוּכְתֵיהוּ, וְאִית לֹון נִיחָא. וְנִשְׁמְתִין כְּלֵהוּ מִתְעַטְרִין, אֵלִין לְעֵילָא וְאֵלִין לְתַתָּא. זְכָאָה עֵמָא, דְחוּלְקָא דָא לְהוּן.

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

181. בְּפִלְגּוֹת לִילֵיא דְמַעְלֵי שַׁבְּתָא, דְחַבִּימִין מִתְעַרִין לְשִׁמוּשָׁא דְלְהוּן, הֵהוּא רּוּחָא עֲלָאָה, דְמִתְעַטְרִין בִּיהּ, כְּדִ יּוֹמָא אֲתַקְדֶּשׁ, בְּשַׁעֲתָא דְאִינוּן נִימֵי בְּעַרְסִיָהוּ, וְנִשְׁמְתִין אַחֲרָנִין דְלְהוּן, בְּעָאן לְסִלְקָא לְמַחְמֵי בִיקְרָא דְמַלְכָא, כְּדִין הֵהוּא רּוּחַ עֲלָאָה דְנַחֲתִית בְּמַעְלֵי שַׁבְּתָא, נְטִיל הֵהוּא נִשְׁמְתָא, וְסִלְקִין לְעֵילָא, וְאַתְסַחֲיָא נִשְׁמְתָא אַחֲרָא בְּבוֹסְמִין דְגְּנָתָא דְעֵדָן, וְתַמֵּן חָמֵי מַה דְחַמֵּי.

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

182. וְכֵד נַחְתָּא לְאַשְׁרָאָה בְּדוּכְתָהָ בְּפִלְגּוֹת לִילֵיא, הֵהוּא נִשְׁמְתָא תְּבֵאת לְדוּכְתָהָ. וּבְעֵי לְאִינוּן חַבִּימִין לּוֹמְרִי, חַד פְּסוּקָא דְאַתְעֵרוּתָא, דְהֵהוּא רּוּחָא עֲלָאָה קְדִישָׁא דְעֵטְרָא דְשַׁבְּתָא, כְּגוּן, רּוּחַ יְיָ אֱלֹהִים עָלַי יַעַן מָשַׁח יְיָ, אוֹתִי לְבַשֵּׁר עֲנוּיִם וְגו'. בְּלַכְתָּם יִלְכוּ וּבְעַמְדָם יַעֲמְדוּ וּבַהֲנִשָּׂאִם מַעַל הָאָרֶץ וְגו', אֵל אֲשֶׁר יִהְיֶה שֵׁם הָרוּחַ לְלַכַּת יִלְכוּ וְגו'. בְּגִין דְמִתְעַטְרִין בְּהֵהוּא רּוּחָא, בְּאַתְעֵרוּתָא דְלְהוּן בַּחֲדוּהָ דְשִׁמוּשָׁא, וְיֵהָא נְגִידוּ דְהֵהוּא רּוּחַ עֲלָאָה דְשַׁבְּתָא, בְּהֵהוּא שִׁמוּשָׁא דְמִצּוּהָ.

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

183. רַב הַמְּנוּנָא סָבָא, כְּדִ הוּהוּ סְלִיק מִנְהֵרָא בְּמַעְלֵי שַׁבְּתָא, הוּהוּ יְתִיב רְגַעָא חֲדָא, וּזְקִיף עֵינוּי, וְהוּהוּ חֲדֵי, וְהוּהוּ אָמְרִי, דְהוּהוּ יְתִיב, לְמַחְמֵי חֲדוּהָ דְמַלְאָכֵי עֲלָאִי. אֵלִין סְלִקִין, וְאֵלִין נַחְתִּין. וּבְכֹל מַעְלֵי שַׁבְּתָא, יְתִיב בַּר נֶשׁ בְּעוֹלָם הַנִּשְׁמוֹת. זְכָאָה אִיהוּ מֵאֵן דִּידַע בְּרַזִין דְמָאֲרִיָה.

16. "The heavens declare the glory of El"

This reading links the joy of the day of Shabbat with the source of the heavenly illumination and the supernal Book. It begins by quoting, "The heavens declare the glory of El; and the firmament proclaims his handiwork." Rabbi Hamnuna Saba (the elder) explains that "declare" means the

heavens illuminate and sparkle in the glitter of supernal light. Every single ring (the Sfirot in Malchut) lights up and sparkles from that light. He explains that "the firmament" is the fountain of the well and the river that flows from Eden. When the supernal Dew of that crystal is drawn and flows, everything becomes perfected with the Holy Letters. We then read of the meaning in "Day to day utters speech", and "And night to night expresses knowledge," and then "Their line is gone out through all the earth" "And their words to the end of the world". We read of the holy sun, which is like a tent containing all the higher and lower levels. It shines "like a bridegroom coming out of his canopy," and Rabbi Hamnuna Saba (the elder) explains that the canopy is Eden. The moon herself is an expression of the light from the sun and carries also that greater illumination from the source. The Torah is the same expression of Wisdom in the Kingdom, Chochmah in Malchut, and "The Torah of The Creator is perfect." It is composed of phrases containing five words each. During the Shabbat day everything is properly completed in the secret of Shabbat above and below, and on this day, Light is increased in everything. Thus, David recited the verse: "The heavens declare," inspired by the imminent illumination of the Holy Spirit, and by the pre-eminence of the Shabbat Day over all other days.

The Relevance of this Passage

We learn how the great Source of all Light gives expression through the heavenly bodies, through the Shabbat, and through the Torah. This supernal Light spills downward upon us when our eyes touch the words, revealing these lofty, luminous mysteries. This illumination perfects our souls and completes the world, allowing the cosmic Sabbath (the Age of Messiah) to commence with the boundless sweet mercy.

184. When the day of Shabbat dawns, the joy ascends in all the worlds with satisfaction and gladness. Then "The heavens declare the glory of El; and the firmament proclaims His handiwork" (Tehilim 19:2). Who are the heavens? They are these heavens, NAMELY ZEIR ANPIN, in which the supernal Name is visible, WHICH IS IMA, and in which the Holy Name is marked, WHICH IS ABA, MEANING HEAVENS IS ZEIR ANPIN THAT CONTAINS THE MOCHIN OF ABA AND IMA.

185. HE QUESTIONS: What is THE MEANING OF "declare (also: 'tell')?" If you say it is like one who is telling a story, it is not so. But rather they illuminate and sparkle in the glitter of the supernal light, and ascend in the Name that is included in the shine of the supernal perfection, NAMELY IN THE NAME YUD HEI VAV HEI, WHICH CONTAINS YUD-HEI, WHICH ARE SUPERNAL PERFECTION, BEING ABA AND IMA.

186. HE QUESTIONS: What is the tale, FOR IT SAYS, "THE HEAVENS TELL"? HE ANSWERS: They sparkle in the shine of the supernal Book, WHICH IS ABA, AND THAT WHICH IS DRAWN FROM THE BOOK IS CALLED 'A TALE'. Therefore, they ascend in a complete Name, WHICH IS YUD HEI VAV HEI, and they illuminate with a complete light, IN THE RIGHT COLUMN. They sparkle in a complete sparkle, IN THE LEFT COLUMN. They sparkle and illuminate by themselves from the light of the sparkle of the supernal Book, and sparkle and illuminate in every side to which they are attached, because every single ring lights up and sparkles, ALL THE SFIROT IN MALCHUT THAT ARE CALLED 'RINGS', from that shine and from the light, because on this day the heavens, WHICH ARE ZEIR ANPIN, become adorned and ascend in the Holy Name, YUD HEI VAV HEI, more than on the other days.

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

188. "The firmament proclaims": HE QUESTIONS: What means "proclaims"? HE ANSWERS THAT ITS MEANING IS THAT He draws THE DEW and it flows down INTO YESOD from the head of the King, NAMELY FROM HIS FIRST THREE SFIROT THAT ARE CALLED 'THE HEAD OF ZEIR ANPIN', and it becomes filled from all sides. "The firmament" is the fountain of the well, NAMELY YESOD THAT PROVIDES THE WELL, WHICH IS MALCHUT, and this is the river that emerges from Eden. This is the one that draws and spills downward the flow of the supernal Dew that illuminates and sparkles from all sides. This firmament draws it with a drawing of love and longing to water a potion of joy to Shabbat Eve, WHICH IS MALCHUT.

184. כִּד נִהַר יִמָּא בְיוֹמָא דְשַׁבְּתָא, סְלִיקוּ דְחֻדָּה סְלִיק בְּכֻלְהוּ עֲלָמִין, בְּנִיחָא בְּחֻדָּה. כְּדִין הַשְּׁמַיִם מְסַפְרִים כְּבוֹד אֵל וּמַעֲשֵׂי יָדָיו מִגִּיד הַרְקִיעַ. מֵאֵן שָׁמַיִם. אֵלִין שָׁמַיִם, דְּשָׂמָא עֲלָאָה אֲתַחְזִי בָּהּ, דְּשָׂמָא קְדִישָׁא אֲתַרְשִׁים בְּהוּ.

185. מְסַפְרִים, מֵאֵי מְסַפְרִים, אֵי תִימָא כְּמֵאֵן דְּמִשְׁתַּעֵי סְפּוֹר דְּבָרִים. לָאוּ הֵכִי. אֶלָּא דְנִהְרִין וְנִצְיָצִין בְּנִצְיָצוֹ דְנִהוּרָא עֲלָאָה, וְסְלִקִין בְּשָׂמָא, דְּכֻלִּיל בְּנִהְרִוֹ דְשִׁלְמוֹ עֲלָאָה.

186. וּמֵאֵן אִיהוּ סְפּוֹר. דְּנִצְיָצִי בְּנִהְרִוֹ דְשִׁלְמוֹ דְסִפְרָ עֲלָאָה. וּבְגִין כֵּן, סְלִקִין בְּשָׂמָא שְׁלִים, וְנִהְרִין בְּנִהְרִוֹ שְׁלִים, וְנִצְיָצִי בְּנִצְיָצוֹ שְׁלִים. אִינְהוּ מְנִצְיָצִי וְנִהְרִי בְּגַרְמִייהוּ, מְגוֹ נִהְרִוֹ דְנִצְיָצוֹ דְסִפְרָ עֲלָאָה, וְנִהְרִי לְכֹל סֵטֵר וְסֵטֵר דְמִתְדַבְּקִין בֵּיהּ, דְהָא מְנִייהוּ, מִיְהוּא סְפִירוֹ וְנִהְרִוֹ, נִהְרִי כֹל עֲזָקָא וְעֲזָקָא, וְנִצְיָצִי בְּנִצְיָצוֹ, בְּגִין דְבֵהֲאֵי יוֹמָא מִתְעַטְרִין שָׁמַיִם, וְסְלִקִין בְּשָׂמָא קְדִישָׁא, יְתִיר מִשְׁאֵר יוֹמִין.

187. וּמַעֲשֵׂה יָדָיו, הֵהוּא טְלָא עֲלָאָה, דְנִהְרִי מִכָּל סְטְרִין גְּנִיזִין, דְאִיהוּ מַעֲשֵׂה יָדָיו, וְתִקּוּנָא דִילִיָּהּ, דְמִתְתַקְנָא בְיוֹמָא דָּא מִכָּל שְׁאֵר יוֹמִין.

188. מִגִּיד הַרְקִיעַ. מֵאֵי מִגִּיד. מְשִׁיךְ וְנִגִּיד לְתַתָּא, מִרִישָׁא דְמַלְכָּא, מְלִיא מִכָּל סְטְרוֹי. הַרְקִיעַ, הֵהוּא רְקִיעַ, דְאִיהוּ מְבוּעָא דְבִירָא. וְדָא אִיהוּ הֵהוּא נִהְרָ דְנִמְיָק מְעָדָן, וְדָא אִיהוּ דְנִגִּיד וּמְשִׁיךְ לְתַתָּא, נִגִּידוֹ דְטְלָא עֲלָאָה, דְנִהְרִי וְנִצְיָצִי בְּנִצְיָצוֹ מִכָּל סְטְרִין. וְדָא רְקִיעַ אֲנִגִּיד לִיָּהּ בְּמִשְׁכּוֹ דְרַחֲמִינוּ וְתִיאוּבָתָא, לְאַשְׁקָאָה שְׁקִיו דְחֻדָּה, לְמַעְלֵי שַׁבְּתָא.

189. When the dew of that crystal is drawn and flows, FROM THE HEAD OF ZEIR ANPIN, everything becomes filled and perfected with the Holy Letters, NAMELY the 22 LETTERS, in all the holy paths. Since everything is attached to Him, a way to water and bless below, TO MALCHUT, is formed within Him.

190. "Day to day utters speech" (Ibid. 3): THIS MEANS THAT day PROVIDES to day and ring PROVIDES to ring, AS EVERY SFIRAH OF ZEIR ANPIN THAT IS CALLED 'DAY' AND 'RING' PROVIDES TO THE SFIRAH THAT CORRESPONDS TO IT IN MALCHUT. The passage is now talking in particulars about how the heavens, THAT IS ZEIR ANPIN, tell and perfect with supernal gleam and sparkle this glory, WHICH IS MALCHUT THAT IS CALLED 'GLORY', and how that firmament draws and causes a flow from the supernal Dew. So it says, "Day to day utters speech," meaning day to day and level to level will hasten to combine with each other, and illuminate one from the other from that gleam that the heavens sparkle and illuminate upon that glory, WHICH IS MALCHUT. Yabia (Eng. 'utter') is as in 'Maba (Eng. 'quickly') done'. THE TRANSLATION OF: "AND THE THINGS THAT SHALL COME UPON THEM MAKE HASTE" (DEVARIM 32:35) USES 'MABA' AND 'YABIYA' AND MEANS THAT they hasten to illuminate one from the other and to sparkle one from another from that gleam and sparkle OF ZEIR ANPIN THAT IS CALLED 'HEAVENS'.

191. "Speech (Heb. omer, Aleph-Mem-Resh)" IN THE PASSAGE "DAY TO DAY UTTERS SPEECH" MEANS the whole of the letters and paths that emanate from Aba and Ima and that head, NAMELY THE FIRST THREE SFIROT THAT ARE CALLED 'HEAD', that emanates from them, which is the first-born son, NAMELY ZEIR ANPIN THAT IS CALLED 'FIRST-BORN SON'. The Aleph of 'omer' alludes to Aba. When he ascends and descends, NAMELY WHEN HE REPLENISHES THE SMALLNESS OF IMA, FROM WHICH LIGHT ASCENDS FROM BELOW UP, AND THE GREATNESS OF IMA, FROM WHICH LIGHT DESCENDS FROM ABOVE DOWN, then the Mem OF OMER, which is Ima, is joined with the Aleph. The Resh OF OMER alludes to the first-born son, WHICH IS ZEIR ANPIN. When all these letters combine, they are 'omer,' which is the light of Aba and Ima and the first-born son, and they illuminate to each other in one bond. They dominate on the Shabbat Day. Therefore, they are all included in each other in order to be one, BECAUSE ZEIR ANPIN ASCENDS AND BECOMES ATTIRED WITH ABA AND IMA. Therefore, THE THREE LETTERS OF OMER hasten TO PROVIDE to each other, which are the supernal Dominion, in order that everything should be one.

192. When all this is drawn and flows to this firmament, WHICH IS YESOD OF ZEIR ANPIN, it waters and illuminates below "the glory of El", WHO IS MALCHUT, in order to create offspring in the images OF THE LIGHTS of these heavens, WHICH IS ZEIR ANPIN that illuminates "the glory of El" (Ibid. 2).

193. "And night to night expresses knowledge" (Ibid. 3), MEANING Her Chariots, which are the body of the throne, WHICH IS MALCHUT. They are called 'nights', as it is written: "My reins also admonish me in the nights" (Tehilim 16:7). The SFIROT OF the supernal Chariot, WHICH IS ZEIR ANPIN, are called 'days' as in, "Day to day," while THE SFIROT OF the Lower Chariot, WHICH IS MALCHUT, are called 'nights': "Night to night."

189. וכד נגיד ומשיך ההוא טלא הדולחא, כלא מלוא ושלום באתווי קדישין, בכל אינון שבילין קדישין. כיון דכלא אתחבר ביה, אתעביד ביה ארחא לאשקאה ולברכא לתתא.

190. יום ליום: יומא ליומא, ועזקא לעזקא. השתא משתעי קרא בארח פרט, היך שמים מספריים ומתקנין בספירו ובנציצו עלאה להאי כבוד, והיך נגיד ומשיך ההוא רקיעא, נגידו דטלא עלאה. ואמר, יום ליום יביע אמר. יומא ליומא, ודרגא לדרגא, אוחו לאתבללא דא בדא, ולאנתהרא דא מן דא, מההוא ספירו דמנציצי ומנהרי שמים, להאי כבוד. יביע: כד"א מבע אתעביד וגו'. אוחו לאנתהרא דא מן דא, ולאנתנציצא דא מן דא, מההוא ספירו ונציצו.

191. אמ"ר: כללא דאתוון ושבילין דנמקין מאבא ואימא, וההוא רישא דנפיק מניהו, דאיהו ברא בוכרא, אלה: אבא. וכד איהו סליק ונחית, אתחברת מ' בהדי א', ואיהו אם. ר': רישא בוכרא. כד מתחברן אתוון בלהו, אמר. דא נהירו דאבא ואימא וברא בוכרא, ונהרין דא בדא בחבורא חדא. שלטא ביומא דשבתא. וע"ד כלא אתבליל דא בדא, בגין למהו חד. ובגין כך אוחו דא בדא, ההוא אמר שליטו עלאה, למהו כלא חד.

192. וכד כל האי אתנגיד ואתמשך להאי רקיע, כדן איהו אשקי ואנהיר לתתא, להאי כבוד אל, למעבד תולדין בדיוקנא דאינון שמים, דנהרין לההוא כבוד אל.

193. ולילה ללילה יחזה דעת, רתיכין דילה דאינון גופא דכרסניא, וכלהו אקרון לילות, כד"א אף לילות יסרוני כליותי. רתיכא עלאה, אתקרי ימים, יום ליום. רתיכא תתאה, אקרי לילות, לילה ללילה.

194. "Expresses knowledge": "Yechaveh (Eng. 'expresses') MEANS "Yechayeh" (Eng. 'to give life'), for it will bring to life offspring FROM THE LIGHTS THAT HE RECEIVED from the heavens. If you say that Yechaveh does not mean Yechayeh, come and see: "And the man called the name of his wife Eve; because she was the mother of all living (Heb. chay)" (Bereshheet 3:20). SO WE SEE that Eve and Chayah are the same, for the Yud is removed FROM CHAYAH and the Vav enters IN ITS PLACE. This is as it should be, as the Vav surely signifies life BECAUSE THE VAV ALLUDES TO ZEIR ANPIN THAT IS THE TREE OF LIFE. Therefore of Eve and Chayah EVE IS THE MAIN, because the Yud of CHAYAH takes life from the Vav OF EVE. THEREFORE, SHE IS CALLED 'EVE (CHAVAH)' AND NOT CHAYAH. Here also, Yachaveh MEANS Yachayeh.

195. "Knowledge" IN THE PASSAGE: "AND NIGHT TO NIGHT EXPRESSES KNOWLEDGE" is the secret of the heavens, NAMELY ZEIR ANPIN, as the heavens have six sides. Also here, NIGHT PROVIDES TO NIGHT with six ends through the offspring that the night enlivens, WHICH ARE similar TO THE SIX EXTREMITIES OF ZEIR ANPIN. Therefore, "day to day" is included in the highest level 'Omer', WHICH IS ABA AND IMA AS MENTIONED. "And night to night" IS INCLUDED IN THE HIGHEST LEVEL in the secret of the male that illuminates her; that is, heaven and knowledge, WHICH IS ZEIR ANPIN.

196. This 'Omer' is a supernal secret, NAMELY ABA AND IMA, and is not like other sayings; therefore, the Torah repeats it and says, "There is no speech nor are there words" (Tehilim 19:4). It is not like the other sayings of the world, but rather 'Omer (Eng. 'speech')' is a supernal secret in the highest levels, where there are no speeches nor words, MEANING THAT CHOCHMAH IS CONCEALED IN THEM AND DOES NOT SHINE BECAUSE THE ILLUMINATION OF CHOCHMAH IS CALLED 'SPEECH'. They are not heard like the other levels, which are in the secret of Faith THAT IS MALCHUT, which are an audible voice, MEANING THAT CHOCHMAH IS REVEALED IN HER. But 'OMER', WHICH IS ABA AND IMA, is never heard. This is what is meant by: "Their voice is not heard" (Ibid.), WHICH MEANING IS THAT THE CHOCHMAH IS CONCEALED IN THEM AND IS NOT HEARD, BECAUSE CHOCHMAH IS REVEALED ONLY IN MALCHUT ALONE.

197. "Their line is gone out through all the earth" (Ibid. 5): Even though they, ABA AND IMA are supernal and concealed, and are never known, MEANING THAT CHOCHMAH DOES NOT BECOME REVEALED IN THEM, STILL IN ALL, their flow and drawing is drawn and flows downward TO MALCHUT THAT IS CALLED 'EARTH', MEANING THAT THE CHOCHMAH THAT IS CONCEALED IN THEM IS DRAWN TO MALCHUT. We have complete Faith in this world, NAMELY MALCHUT WITH THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'COMPLETE FAITH' because of this drawing. All the people of the world speak of the secret of the Faith of the Holy One, blessed be He, WHICH IS MALCHUT, of these levels, NAMELY IN CHOCHMAH OF THE LEVELS ABA AND IMA, as if they were revealed EVEN ABOVE IN ABA AND IMA, instead of hidden and concealed there, hence: "And their words to the end of the world" (Ibid.). From the beginning of the world until the end of the world, the scholars discuss these concealed levels, even though they are not known IN THEIR PLACE IN ABA AND IMA, SINCE THEY ARE REVEALED IN MALCHUT, AS EXPLAINED.

194. יְחַוֶּה. דַּעַת, יְחַוֶּה: יְחַוֶּה. יְחַוֶּה תּוֹלְדִין, דְּאִינוּן שָׁמַיִם. וְאִי תִימָא, יְחַוֶּה לָאו יְחַוֶּה. ת"ח, בְּתוֹב וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חוּוָה, כִּי הִיא הִיְתָה אִם כָּל חַי. חוּוָה וְחַוֶּה בְּמִלָּה חֲדָא סְלָקִין. וְעַל דְּאִסְתַּלַּק י', וְעֵייל ו', דְּאִיהוּ בְּדַקָּא יְאוּת, דְּהָא ו' אִיהוּ חַיִּין וְדָאִי, וְעַל דָּא חוּוָה וְחַוֶּה, י' נִטְלָא חַיִּין מִן ו'. אוּף הֲבָא, יְחַוֶּה, יְחַוֶּה.

195. דַּעַת: דָּא אִיהוּ רְזָא דְשָׁמַיִם. מַה שָׁמַיִם שִׁית סְטָרִין, אוּף הֲבָא שִׁית סְטָרִין, בְּאִינוּן תּוֹלְדִין דְּקָא יְחַוֶּה בְּגוּוּנָא דִּילִיָּה, וְעַל דָּא יוֹם לְיוֹם אֲתַבְּלִיל בְּדַרְגָּא עֲלָאָה אַמ"ר. וְלִילָה לְלִילָה בְּרְזָא דְדַכּוּרָא, דְּקָא נְהִיר לָהּ דְּאִיהוּ שָׁמַיִם, דַּעַת.

196. וּבְגִין דְּהָאִי אַמְר רְזָא עֲלָאָה אִיהוּ, וְלֹא כִּשְׂאָר אַמְרִין, אַהֲדַר קָרָא עֲלֵיהּ וְאָמַר, אִין אַמְר וְאִין דְּבָרִים, כִּשְׂאָר אַמְרִין דְּעֲלָמָא. אֲלָא הָאִי אַמְר, רְזָא עֲלָאָה אִיהוּ, בְּדַרְגִּין עֲלָאִין, דְּלִית תַּמָּן אַמְרִין וְדְבָרִים, וְלֹא אִשְׁתַּמְעוּ, כִּשְׂאָר דְּרִגִּין דְּאִינוּן רְזָא דְּמַהִימְנוּתָא, דְּאִינוּן קָלָא דְּמִשְׁתַּמְעוּ, אֲבָל הִנֵּי לָא אִשְׁתַּמְעוּ לְעֲלָמִין, וְהִינּוּ דְּכַתִּיב בְּלוּ נִשְׁמַע קוֹלָם.

197. אֲבָל בְּכָל הָאָרֶץ יֵצֵא קוֹם, אַע"ג דְּאִינוּן טְמִירִין עֲלָאִין, דְּלֹא אֲתִיידְעוּ לְעֲלָמִין, נְגִידוּ וּמְשִׁיכוּ דְּלֵהוּן, אֲתַמְשַׁךְ וְאֲתַנְגִּיד לְתַתָּא. וּבְגִין הִהוּא מְשִׁיכוּ, אִית לֵן מְהִימְנוּתָא שְׁלִימְתָא, בְּהָאִי עֲלָמָא, וְכָל בְּנֵי עֲלָמָא מִשְׁתַּעוּ רְזָא דְּמַהִימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּאִינוּן דְּרִגִּין, כְּאִילוּ אֲתַגְּלִיין, וְלֹא הוּוּ טְמִירִין וּגְנִיזִין, וְהִינּוּ וּבְקִצָּה תֵּבֵל מְלִיָּהֶם, מְרִישָׁא דְּעֲלָמָא, עַד סוּפֵי עֲלָמָא מִשְׁתַּעֲאן אִינוּן חֲכִימֵי לְבָא, בְּאִינוּן דְּרִגִּין גְּנִיזִין, אַע"ג דְּלֹא אֲתִיידְעוּ.

198. But in what are they known, THOSE LEVELS OF CHOCHMAH THAT ARE IN ABA AND IMA? "In them He has set a tent for the sun" (Ibid.), because the holy sun, WHICH IS ZEIR ANPIN, is the abode to these supernal holy levels OF ABA AND IMA. It is light that takes all the concealed lights. That drawing is theirs and the Faith is revealed to the whole world due to it. ZEIR ANPIN IS THE ABODE OF CHOCHMAH IN LEVELS OF ABA AND IMA, AND ZEIR ANPIN PROVIDES IT TO MALCHUT THAT IS CALLED 'FAITH', SO THAT THE FAITH IS SEEN THROUGHOUT THE WHOLE WORLD BECAUSE CHOCHMAH IS CALLED 'SIGHT'.

199. He who receives the sun is like one who has received all the levels, because the sun is like a tent, in which the levels are included in it. It receives everything and illuminates to all the kinds of lights below, TO MALCHUT. Therefore, he is "like a bridegroom coming out of his canopy" (Ibid. 6) with the shines and glitterings of all the concealed lights FROM ALL THE LEVELS. For they all give him their desire and their lights with complete pleasure and will, just as a groom has desire and pleasure to give his bride gifts and presents. Therefore, he is "like a bridegroom coming out of his canopy."

200. HE QUESTIONS: What is "His canopy"? HE SAYS: This is Eden, WHICH IS CHOCHMAH, and this is the secret of: "And a river went out of Eden" (Bereshheet 2:10). Eden is a canopy that covers all, MEANING THAT IT COVERS AND SHIELDS FROM ALL KLIPOT "and rejoices like a strong man to run a race" (Tehilim 19:6). "Rejoices" comes from the side of primordial light THAT SERVED DURING THE SIX DAYS OF CREATION BEFORE IT WAS CONCEALED, in which there is no Judgment at all. "Like a strong man" is from the side of Gvurah, and although Gvurah (Might) is wholly Judgment, it is written: "Like a strong (mighty) man" instead of 'a strong man.' This is because he has sweetened the Judgment in Chesed and has taken everything together, BOTH CHOCHMAH AND CHESED, with complete desire and pleasure. And all this IS "to run a race (lit. 'way') as it is written: "Who makes a way in the sea" (Yeshayah 43:16). HE MAKES A WAY IN MALCHUT THAT IS CALLED 'SEA', in order to water and fill the shine of the moon, WHICH IS MALCHUT in all the sides, NAMELY ON THE RIGHT AND ON THE LEFT, and to open in it "a way" to illuminate below.

201. "His going forth is from the end of the heavens..." (Devarim 4:32), MEANING that from the end of these supernal heavens, WHICH IS ZEIR ANPIN, he brings forth THE PROVISION, because at the end of TIFERET THAT IS CALLED 'body', WHICH IS YESOD He brings forth HIS PROVISION, as at that place there is a difference between male and female. This is what is written: "And from the end of the heavens to the end of the heavens" (Devarim 4:32). "The end of the heavens" is the upper world, NAMELY ZEIR ANPIN THAT IS CALLED 'HEAVENS'. "To the end of the heavens" is His peace, WHICH IS YESOD. Just as this one, ZEIR ANPIN, receives all the lights and they are all in Him, so does that one, YESOD, take all the lights and they are all in it. It goes forth from the end of the heavens.

202. "And His circuit" (Tehilim 19:7) MEANS that He encircles all the holy sides that are worthy of being illuminated and worthy to be watered and to glitter from Him. "And there is nothing hid" (Ibid.) MEANS there is none that can be covered from this light, because it lights under one principle to each and every one as is fitting for it.

198. אָבֵל בְּמָה אֶשְׁתַּמּוּדְעַן, בְּגִין דְּלִשְׁמֵשׁ שָׁם אֵהָל בְּהֵם, בְּגִין שְׁמֵשׁא קְדִישָׁא, דְּאִיהוּ מִשְׁכְּנָא מְאִינוּן דְּרִגִין עֲלָיִן קְדִישִׁין, וְאִיהוּ נְהוּרָא, דְּנִטִיל כָּל נְהוּרִין גְּנִיזִין, וְהוּא מְשִׁיכוּ דְּלֵהוּן, וּבְגִינֵיהּ אֲתַחְזִי מְהֵימְנוּתָא בְּכָל עֲלָמָא.

199. מֵאֵן דְּנִטִיל לְשְׁמֵשׁא, כְּמֵאֵן דְּנִטִיל לְכֻלְהוּ דְּרִגִין. בְּגִין דְּשְׁמֵשׁא אִיהוּ אֵהָל דְּאֲתַכְלִיל בְּהוּן, וְנִטִיל כָּלָא, וְאִיהוּ נְהוּר לְכָל אִינוּן גּוּוּנֵי נְהוּרִין לְתַתָּא. וְעַל דָּא וְהוּא כְּחַתָּן יוֹצֵא מִחַפְתּוֹ, בְּנֵהִירוּ וְנִצְיָצוּ דְּכָל נְהוּרִין גְּנִיזִין, דְּכֻלְהוּ בְּתִיאֻבְתָּא בְּרַעוּתָא שְׁלִים, יְהִיבֵי לֵיהּ רַעוּתֵיהּ וְנֵהִירוּ דְּלֵהוּן, כְּמָה דְּלַחְתָּן אִיתְרַעוּ וְתִיאֻבְתָּא דְּכֻלְהוּ לְמִיָּהֵב לֵהּ נְבִיבָן וְנִמְתָּן. וְעַל דָּא וְהוּא כְּחַתָּן יוֹצֵא מִחַפְתּוֹ.

200. מֵאֵן חַפְתּוֹ. דָּא עֲדָן. וְרָזָא דָּא, וְנֵהֵר יוֹצֵא מֵעֲדָן. עֲדָן, דָּא אִיהוּ חוּפָא דְּחַפְיָא עַל כָּלָא. יִשְׁיֵשׁ כְּגִבּוֹר. יִשְׁיֵשׁ, מִסְטָרָא דְּאוּר קְדַמָּאָה דְּלֵא אֶשְׁתַּכַּח בֵּיהּ דִּינָא כָּלָל. כְּגִבּוֹר, מִסְטָרָא דְּגִבּוּרָה, וְאֵעִ"ג דְּגִבּוּרָה אִיהוּ דִּינָא שְׁלִים, כְּגִבּוֹר כְּתִיב, וְלֵא גִבּוֹר, בְּגִין דְּאֲמַתִּיק דִּינָא בְּחֶסֶד, וְנִטִיל כָּלָא כְּחַדָּא, בְּתִיאֻבְתָּא וְרַעוּתָא שְׁלִים. וְכָל דָּא, לְרוּץ אֲרַח. כְּד"א הַנּוֹתֵן בֵּינָם דֶּרֶךְ לְאֶשְׁקָאָה וְלֹאֲשַׁלְמָא נְהִירוּ דְּסִיְהֵרָא בְּכָל סְטָרִין, וְלִמְפַתַּח בֵּהּ אֲרַח לְאֲנֵהֵרָא לְתַתָּא.

201. מְקַצָּה הַשָּׁמַיִם מוֹצְאוֹ, מְסִינְפֵי אֲלִין שָׁמַיִם עֲלָיִן דְּקֶאֱמָרֵן, אִיהוּ אֲפִיק, בְּגִין דְּבְסִיוְמָא דְּגוּפָא, אִיהוּ אֲפִיק, וּבֵהוּא אֲתֵר אֶשְׁתַּמּוּדְעַ בֵּין דְּכַר לְנוּקְבָא. וְדָא הוּא דְּכְתִיב, וְלִמְקַצָּה הַשָּׁמַיִם וְעַד קִצָּה הַשָּׁמַיִם. קִצָּה הַשָּׁמַיִם דָּא עֲלָמָא עֲלָאָה. וְלִמְקַצָּה הַשָּׁמַיִם, דָּא שְׁלָמָא דִּילֵיהּ. כְּמָה דְּהֵאֵי נִטִיל כָּל נְהוּרִין, וְכֻלְהוּ בֵּיהּ, אוּף הִכֵּי הֵאֵי, נִטִיל כָּל נְהוּרִין, וְכֻלְהוּ בֵּיהּ, וְאִיהוּ נְפִיק מְקַצָּה הַשָּׁמַיִם.

202. וְתַקּוּפְתּוֹ: דְּסַחְרָא בְּכָל אִינוּן סְטָרִין קְדִישִׁין, דְּאֲתַחְזוּן לְאֲתַנְהֵרָא וְלֹאֲתַשְׁקָאָה וְלִנְצַצָּא מְנִיָּה. וְאִין נְסַתֵּר, לִית מֵאֵן דְּאֲתַחְפִּיא מֵהוּא נְהִירוּ, דְּהֵא לְכֻלְהוּ אֲנֵהִיר בְּכָלְלָא חַדָּא, לְכָל חַד וְחַד כְּמָה דְּאֲתַחְזִי לֵיהּ.

203. When they are perfected and illuminating from the sun, the moon, WHICH IS MALCHUT, becomes adorned like the supernal Ima, and becomes completed in fifty gates LIKE HER. This is the meaning of the verse: "The Torah of Hashem is perfect" (Ibid. 8), for it is now perfect from all the sides in the secret of the five levels, CHESED, GVURAH, TIFERET, NETZACH, AND HOD, like supernal Ima. These five are the secret of the fifty GATES OF BINAH, BECAUSE EACH ONE IS COMPOSED OF TEN.

204. Therefore, it is composed of PHRASES CONTAINING five words each, in order to complete the secret of fifty. "The Torah of Hashem is perfect, restoring the soul" (Ibid.): Here are five. "The testimony of Hashem is sure, making wise the simple" (Ibid.): Here are five. "The statutes of Hashem are right, rejoicing the heart" (Ibid.): Here are five. "The commandment of Hashem is pure, enlightening the eyes" (Ibid. 9): Here are five. "The fear of Hashem is clean, enduring forever" (Ibid. 10): Here are five. "The Judgments of Hashem are true, and are righteous altogether" (Ibid.): Here are five. FOR ALL THESE NAMES, THE TORAH, TESTIMONY, STATUTES...ARE THE NAMES OF MALCHUT. They all come in multiples of five, in order to be included IN FIFTY just like supernal Ima.

205. Therefore, IN THE PASSAGES, Yud Hei Vav Hei IS WRITTEN six times, for they correspond to the six supernal extremities, which are the secret of the supernal Name, WHICH IS ZEIR ANPIN. The moon becomes full from them, WHICH IS MALCHUT, and becomes perfected in the supernal order properly. This occurs during the Shabbat Day, when everything is properly completed in the secret of Shabbat above, IN ZEIR ANPIN, and below, IN MALCHUT.

206. On this day, light is increased in everything, as we have said. The heavens, WHICH IS ZEIR ANPIN, first receive from the source of life, WHICH IS ABA AND IMA. They, THE HEAVENS, illuminate and construct the supernal glory, WHICH IS MALCHUT, from the secret of the supernal Book, which is ABA of them all and from the secret of the Book WHICH IS supernal Ima. And He, NAMELY ZEIR ANPIN THAT IS CALLED 'HEAVENS', is derived from the secret of the tale. Therefore, IT IS WRITTEN: "Declare (also: 'tell')," as we have said. It is in the secret of the three names, NAMELY, BOOK (HEB. SEFER), SCRIBE (HEB. SOFER), TALE (HEB. SIPUR), NAMELY ABA, IMA, AND ZEIR ANPIN, who dominate on the Shabbat Day over all the other days.

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

203. וכך בלהו אשתלימו ואתנהירו מגו שמשא, בדין סיהרא מתעטרא בגוונא דאימא עלאה, שלימא בנ' תרעין, ודא איהו דכתיב תורת יי' תמימה, דהא בדין איהו תמימה, מכל סטריין, ברזא דחמש דרגין, בגוונא דאימא עלאה, דאינון חמש רזא דחמשיין.

204. ובגיני כך, איהו אתיא בחמש חמש תיבין, בגין לאשלמא לרזא דחמשיין. תורת יי' תמימה משיבת נפש, הא חמש. עדות יי' נאמנה מחכימת פתי, הא חמש. פקודי יי' ישרים משמחי לב, הא חמש. מצות יי' ברה מאירת עינים, הא חמש. יראת יי' טהורה עומדת לעד, הא חמש. משפטי יי' אמת צדקו יחדיו, הא חמש. וכלהו אתיין בחמש חמש, לאתכללא בגוונא דאימא עלאה.

205. ועל דא, יהו"ה יהו"ה שית זמנין, לקבל שית סטריין עלאין, דאינון רזא דשמא עלאה, ועל דא, סיהרא אתמליא ואשתלים בסדורא עלאה בדקא יאות, ודא איהו ביומא דשבתא, דכלא אשתלים בדקא יאות, ברזא דשבתא עילא ותתא.

206. וע"ד ביומא דא, אתוסף נהירו בכלא, בדקאמרן. שמים נטלי ממקורא דחיי בקדמיתא, ואינון מנהרי ומתקני לכבוד עלאה, מרזא דספר עלאה, אבא דכלא. ומרזא דספר, אימא עלאה. ואיהו, מרזא דספור. ובגין כך, מספרים, בדקאמרן. ברזא דתלת שמהן אליון, דשלטין ביומא דשבתא, על כל שאר יומין.

207. ובגיני כך תושבחתא דא, קאמר דוד ברוח קדשא, על נהירו ונציצו ושולטנו דיומא דשבתא על כל שאר יומין בגין רזא דשמא עלאה, דקא נהיר בנהירו, ונציץ בנציצו, ואשתלים בשלימו עילא ותתא. וכדין תורת יי' תמימה, שבת דמעלי שבתא, ברזא חדא בדקאמרן.

17. "Rejoice in Hashem, you righteous"

The scholars decreed that praises on Shabbat should start with the psalms of David, which rise to illuminate and bless the heavens and the river that comes out of Eden. All is performed as it should be performed, though, and on this day even the sun illuminates properly.

The Relevance of this Passage

David signifies our physical existence. He is Malchut. Thus, David's psalms elevate our lower world (Malchut) into the heavens (Zeir Anpin) when they are recited at the commencement of each new Shabbat. For us, our own souls - and all existence - are now elevated by the sacred texts that speak these hidden truths.

208. And the friends decreed that the praises start with the praises of David, with this secret OF THE PRAISE "THE HEAVENS DECLARE..." The heaven, WHICH IS ZEIR ANPIN, takes first and illuminates all the rest. Afterwards the river that comes out of Eden, WHICH IS YESOD, TAKES and this is the secret of: "Rejoice in Hashem, you righteous" (Tehilim 33:1), FOR THIS PRAISE IS THE ASPECT OF YESOD. This river gathers and takes everything from the secret of the heavens, WHICH IS ZEIR ANPIN, in the supernal secret, WHICH IS CHASSADIM, and the source of life, WHICH IS THE ILLUMINATION OF CHOCHMAH, and all as is proper on this day. The sun, WHICH IS ZEIR ANPIN, perfects YESOD to illuminate properly on this day.

208. וְאֶתְקִינוּ חֲבֵרֵי יֵא שִׁירוֹתָא דְתוֹשְׁבַחְתִּי, מֵאִינוּן תוֹשְׁבַחְתֵּן דְדָוִד, מֵרִזָּא דָא דְהַשְׁמַיִם, דְאִיהוּ נְטִיל בְרִישָׁא, וְנִהִיר לְכָל שְׂאֵר. וְלִבְתָּר הֵוָה נְהַר דְנִמְיָק מֵעֵרָן, וְדָא אִיהוּ רִזָּא, רְנָנוּ צְדִיקִים בֵּינִי בְגִין דְהָאִי נְהַר כְּנִישׁ וְנְטִיל כְּלָא מֵרִזָּא דְשָׁמַיִם, בְּרִזָּא עֲלָאָה, וּמְקוֹרָא דְחַיִּי, כְּלָא כְדָקָא יֵאוֹת בְּיוֹמָא דָא. וְשִׁמְשָׁא אֶתְקִין לְאַנְהָרָא כְדָקָא יֵאוֹת, בְּיוֹמָא דָא.

18. "Of David, when he changed his demeanor"

This verse explains that the phrase refers to the moon, that is separated on this day from the Other Side, and joins with the sun. It contains the 22 letters that the sun brings into the moon.

The Relevance of this Passage

The 22 letters of the Hebrew alphabet signify 22 primeval forces of energy that combined together in countless configurations to conceive all Creation. They are the instruments of the Divine, tools to fashion supernal and mundane worlds, along with the diversity of life forms that inhabit them. Accordingly, this passage offers us nothing less than the Light of Creation. This illumination separates our souls from the Other Side, our Evil Inclination. Our prayers are strengthened, our spirit is renewed, and our existence is brightened so that darkness, never again, dominates our world and our souls.

209. Afterwards, ONE SHOULD SAY THE PRAISE, WHICH IS THE SECRET OF the moon, WHICH IS MALCHUT, that is separated from the Other Side on this day, in order to shine from the sun. It is written: "Of David, when he changed his demeanor..." (Tehilim 34:1). After it was separated from the Other Side, it joined with the sun, WHICH IS ZEIR ANPIN. This praise is in THE ORDER OF the 22 letters AT THE BEGINNINGS OF THE VERSES, that the sun brings them into the moon. This praise also CONTAINS the separation of the moon from the Other Side, and the praise of the 22 letters that the sun brings into the moon.

209. וְלִבְתָּר סִיְהֵרָא דְקָא מֵתַפְרִשְׁתּ מִסְטֵרָא אַחְרָא בְּיוֹמָא דָא, בְּגִין לְאַתְנַהֵרָא מִן שִׁמְשָׁא, וְדָא אִיהוּ לְדָוִד בְּשִׁנּוֹתוֹ אֶת טַעְמוֹ וְגו'. וְלִבְתָּר דְאֶתְפְּרִשְׁתּ מִנְיָה, הָא אֶתְחַבְרַת בְּשִׁמְשָׁא. וְתוֹשְׁבַחְתָּא דָא בְּכ"ב אֶתְוּוּן, דְאֵעִיל בְּהָ שִׁמְשָׁא בְּסִיְהֵרָא. וְתוֹשְׁבַחְתָּא דָא, פְּרִישׁוּ דְסִיְהֵרָא מִסְטֵרָא אַחְרָא, וְתוֹשְׁבַחְתָּא דְכ"ב אֶתְוּוּן בְּנִהִירוֹ דְשִׁמְשָׁא.

19. "A prayer of Moses"

When we read "A prayer of Moses, the man of the Elohim," we are to understand that this refers to the union of Malchut and Zeir Anpin, the Lower realm with the Upper. In that joining of a wife to her husband there is the spreading of the right and left hands, Chesed and Gvurah, to receive her. Here we can understand how the union of the lower world and the upper world is mirrored in the union of husband and wife, and of how Mercy and Gvurah work together to form powerful unions of all kinds.

The Relevance of this Passage

Our own relationships are enriched and imbued with tremendous blessing as the Zohar reveals the mysteries concerning the union of the upper and lower worlds. Any time this unification is achieved, darkness is expelled from our personal existence. Our connection to Moses and the wisdom of Torah is made complete. Our intimate relations now engender unification of the upper and lower world, culminating in the full radiance of the Light of the Creator. All of this is achieved by virtue of Moses and our visual embrace of the verses that speak his name.

210. Afterwards the Queen elevates and joins with Her husband, ZEIR ANPIN, and it is written: "A prayer of Moses, the man of Elohim" (Tehilim 90:1), BECAUSE PRAYER IS MALCHUT AND MOSES IS THE SECRET OF ZEIR ANPIN. FOR THIS SHOWS the joining and cleaving of the wife to her husband, WHICH IS "A PRAYER OF MOSES," and the spreading of the right and left hands, CHESED AND GVURAH to receive her and to be together in one bond.

210. וְלִבְתָּר אֶתְחַבְרַתָּא וְסִלִּיקוּ דְמִטְרוּנִיתָא עִם בְּעֻלָּה. וְדָא אִיהוּ תַפְלָה לְמֹשֶׁה אִישׁ הָאֱלֹהִים. אֶתְחַבְרַתָּא וְאֶתְדַבְּקוֹתָא דְאֶתְתָּא בְּבְעֻלָּה, לְפִרְשָׁא יְמִינָא וְשִׁמְאֵלָא לְקַבְּלָא לָהּ, וְלְמַהוּי כְּחָדָא בְּחַבְרָא חָדָא.

20. "Sing to Hashem a new song"

Sing to The Creator a new song; for He has done marvelous things. It is said that the milk cows transporting the ark rose to recite this praise. And in the higher realm the living creatures that carry the throne to raise it above also recite this praise. We read that it is called a 'new' song for each renewal of the new moon when it illuminates from the sun. They praised Him with this praise when they carried the ark and were going up to Bet Shemesh, the sun, and the elevation of the throne to ascend above is on Shabbat.

The Relevance of this Passage

Here we understand that the power of the Ark and the effulgent Light that it emits has imbued senseless creatures, milk cows, with the ability to rise above their inborn nature and sing praise to the Creator. Clearly all possibilities exist within the infinite realm of the Light. As such, this wisdom uplifts us above our own base nature so that we now recognize and embody the Divinity imbued into this seemingly chaotic world.

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

211. וְדָא אִיהוּ מְזֻמֹּר שִׁירוּ לִינִי שִׁיר חֲדָשׁ.
תּוֹשֵׁבְחָתָא דָּא הָא אוֹקִימְנָא. אֲבָל אַע"ג דְּאִתְעֲרַנָּא
בֵּיהּ, אִתְעֲרוּ דְחִבְרֵינָא דְקָא אִתְעֲרוּ, שְׁפִיר אִיהוּ,
דְּהִנְהוּ פְרוֹת עֲלוֹת בְּדִּהוּ נְטִלֵי אַרוֹנָא, אִתְעֲרוּ
בְּהָא תּוֹשֵׁבְחָתָא, כְּד"א וַיִּשְׁרְנָה הַפְּרוֹת בַּדֶּרֶךְ. וּמָה
שִׁירָה הוּא אֲמַרִי. מְזֻמֹּר שִׁירוּ לִינִי שִׁיר חֲדָשׁ בִּי
נִמְלָאוֹת עֲשָׂה. רָזָא דָּא אִיהוּ בְּגוּוֹנָא דְלַעִילָא.
בְּשַׁעֲתָא דְאִינוּן חֵיוֹת נְטִלֵי כְּרִסְיָא, לְאַרְמָא לִיָּה
לַעִילָא, אִינוּן אֲמַרִי תּוֹשֵׁבְחָתָא דָּא.

212. If you ask: Why is it written here "new", FOR IT IS WRITTEN "A NEW SONG"? Are they not constantly saying this praise? HE ANSWERS: Certainly it is new, for it is called 'new' only with the renewal of the moon, WHICH IS MALCHUT, when it illuminates from the sun, WHICH IS ZEIR ANPIN. Then it is new, and this is "a new song," FOR EACH TIME MALCHUT ASCENDS TO PAIR WITH ZEIR ANPIN, SHE IS TRANSFORMED TO BECOME NEW, IN ACCORDANCE WITH THE SECRET, THAT EVERY TIME SHE REVERTS TO BEING A VIRGIN. "His right hand, and His holy arm have gained Him the victory" (Tehilim 98:1): This is the arousal of right and left, WHICH ARE CHESED AND GVURAH, to receive Her.

212. וְאִי תִימָא, אֲמַאי כְּתִיב הֵכָא חֲדָשׁ, וְהָא תְדִיר
קְאֲמַרִי תּוֹשֵׁבְחָתָא דָּא. אֲלָא וְדָא חֲדָשׁ אִיהוּ, וְחֲדָשׁ
לָא אֲקָרִי, אֲלָא בְּאִתְחַדְתּוּתָא דְסִיְהֵרָא, בְּדִ
אִתְנַהֲרִית מִן שְׁמַשָּׁא, בְּדִין אִיהוּ חֲדָשׁ, וְדָא אִיהוּ
שִׁיר חֲדָשׁ. הוֹשִׁיעָה לוֹ יְמִינוּ וּזְרוּעַ קְדָשׁוֹ, הָא
אִתְעֲרוּתָא דִימִינָא וּשְׁמַאלָא לְקַבְּלָא לָהּ.

213. They did praise Him with this praise when they carried the ark and were going up to Bet Shemesh, like the wagons (also: 'heifers'), WHICH IS THE SECRET OF THE LIVING CREATURES. They went up to Bet Shemesh, WHICH IS THE SECRET OF ZEIR ANPIN THAT IS CALLED 'SHEMESH (ENG. 'SUN')', and it all amounts to the same, for the elevation of the Throne, WHICH IS MALCHUT, to ascend above occurs on Shabbat. THEREFORE, the order of this praise is on the Shabbat. All these praises were composed for Shabbat, for the unique nation of the world to praise Him.

213. וְתּוֹשֵׁבְחָתָא דָּא, בְּדִ נְטִלֵי אַרוֹנָא, קָא מְשַׁבְּחָא
לָהּ. בְּדִ סְלֶקִין לְבֵית שְׁמֶשׁ. בְּגוּוֹנָא דְעִגְלוֹת סְלֶקִין
לְבֵית שְׁמֶשׁ. וְכֹלָא בְּרָזָא חֲדָא סְלֶקִין, בְּגִין דְּבִשְׁבַת
אִיהוּ סְלִיקוּ דְכוּרְסֵינָא, לְסֶלְקָא לַעִילָא. תְּקוּנָא
דְּתּוֹשֵׁבְחָתָא דָּא בְּשַׁבַּת אֵלִין תּוֹשֵׁבְחֵן כְּלָהוּ אִתְקִינוּ
בְּשַׁבַּת, לְשַׁבְּחָא לִיָּה עֲמָא יְחִידָא בְּעֵלְמָא.

21. "A Psalm, a song for the Shabbat day"

We learn that, like the candle which cannot be seen in the daylight, the lower world cannot approach the light of the upper world. The Shabbat day is the upper world and the Shabbat Eve is the lower world. "A Psalm, a song for the Shabbat day," was the praise said by Adam at the time he was expelled from the Garden of Eden, and the Shabbat came and shielded him. We read that all the praises of Shabbat, which is the glory of the day, are higher than on all the other days.

The Relevance of this Passage

Adam (we, the Vessel) had a burning desire to be the cause of his (our) own fulfillment, the creator of his own Light. But as candlelight cannot be seen in the presence of the sun, Adam (we) left the luminous perfection of the Garden to enter our disordered dimension of darkness, Malchut, where the Light is concealed. Man, through his own labor and effort, can rekindle the Light, and thus shares in the divine act of Creation: He becomes God(like)! Keeping the Sabbath, learning Torah, and igniting the Light of the Zohar are the fundamental ways in which we achieve this purpose. Thus, our life's work is being accomplished and completed as we read these words. Our efforts here provide the finishing touches to the spiritual evolution and final ascent of man. Therein lies the ultimate power of the Zohar.

214. "A Psalm, a song for the Shabbat day" (Tehilim 92:1): This praise was said by Adam at the time he was expelled from the Garden of Eden, and the Shabbat came and protected him. The friends have established this already. This is the praise that the lower world, WHICH IS MALCHUT, says to the upper world, which is a day that is wholly Shabbat, which is the King that the Peace is His, NAMELY ZEIR ANPIN. This is: "A Psalm, a song..." but the utterer is not mentioned BECAUSE IT ALLUDES TO MALCHUT, FOR EVERY PLACE WHERE IT IS UNSPECIFIED IT ALLUDES TO MALCHUT, AS WRITTEN ABOVE.

215. "For the Shabbat day": NAMELY the supernal Day, the supernal Shabbat, WHICH IS ZEIR ANPIN. The one is Shabbat and the other is Shabbat, so what is the difference between the one and the other? HE ANSWERS: unspecified Shabbat is the Shabbat of Shabbat Eve, NAMELY MALCHUT. Shabbat day is the supernal Shabbat, NAMELY ZEIR ANPIN. The one is day, ZEIR ANPIN, and the other is night, MALCHUT: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16) refers to night, the secret of the female. "Remember the Shabbat day" (Shemot 20:8) refers to day, the secret of the male, NAMELY ZEIR ANPIN. Therefore, IT IS SAID: "A psalm, a song for the Shabbat day," FOR MALCHUT PRAISES ZEIR ANPIN THAT IS CALLED 'THE SHABBAT DAY'.

216. We have found in many places that the lower world, WHICH IS MALCHUT, is not mentioned by name, and is unspecified WITHOUT A NAME, such as: "A PSALM, A SONG FOR THE SHABBAT DAY," IN WHICH THE NAME OF THE AUTHOR IS NOT MENTIONED. For example: "And...called to Moses" (Vayikra 1:1) as well as: "And He said to Moses, 'Come up to Hashem'" (Shemot 24:1). In all of these, the name is concealed and is not mentioned, because there is a supernal level contained in it, NAMELY ZEIR ANPIN, and She is not mentioned by name near the supernal level. The light of a candle is not noticed during the day in the sunlight. Therefore, She is not mentioned by name. All the praises of Shabbat, which is the glory of the day, are higher than on all the other days.

22. "The soul of every living being"

We read how the soul flies from the life of the worlds, the Yesod of Zeir Anpin, and is blessed by Him as it emerges and flies downwards. And the soul has permission to bless Malchut. The souls fly downwards and bless Malchut at the commencement of Shabbat. We learn that Malchut receives blessings during the weekdays from the other souls that bless Her from below. During the Shabbat Day, She receives blessings from the upper souls that bless Her with 45 words. All this praise and all these words are known limbs that add up to the proper completion of the Shabbat.

The Relevance of this Passage

All the blessings (spiritual energy) of the weekday and the Sabbath fill our souls, completing our connection to the Light of the Creator. In turn, we ignite the merciful arrival of the cosmic Sabbath (the age of Messiah), and a unified humanity embraces the world of immortality and boundless delight.

217. 'The soul of every living being': The friends have said true words about it. We must remember that the soul flies from the life of the worlds, WHICH IS YESOD OF ZEIR ANPIN. Because it is his, all the blessings emanate from him and dwell in him, and he waters and blesses downward, MALCHUT, this soul that emerges from him, and has permission to bless this place, MALCHUT.

214. מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת, תּוֹשְׁבַחְתָּא דָא, אָדָם הָרֵאשׁוֹן קָאמֵר לֵהּ, בְּשַׁעֲתָא דְאַתְתָּרְךָ מִגְּנֵתָא דְעֵדֶן, וְאַתָּא שַׁבַּת וְאַגִּין עָלֶיהָ. וְאוֹקְמוּהָ חֲבַרְיָא, תּוֹשְׁבַחְתָּא דָא, עֲלֵמָא תַתָּאָה קָא מְשַׁבַּח לְגַבֵּי עֲלֵמָא עֲלָאָה, יוֹמָא דְאִיהוּ כּוֹלוּ שַׁבַּת, מְלַכָּא, דְשִׁלְמָא דִּילֵיהָ. וְדָא אִיהוּ מְזִמּוֹר שִׁיר, וְלֹא כְתִיב מֵאֵן קָאמֵר לֵיהּ, כְּמָה דְאוֹקִימָנָא.

215. לְיוֹם הַשַּׁבָּת, יוֹמָא עֲלָאָה, שַׁבַּת עֲלָאָה. דָא שַׁבַּת וְדָא שַׁבַּת, מַה בֵּין הָאֵי לְהָאֵי. אֵלָא, שַׁבַּת סֵתֵם, דָא שַׁבַּת דְמַעְלֵי שַׁבְתָּא. יוֹם הַשַּׁבַּת, דָא שַׁבַּת דְלַעִילָא. דָא יוֹם, וְדָא לִילָה. וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבַּת, הָא לִילָא, רְזָא דְנוֹקְבָא. זְכוֹר אֶת יוֹם הַשַּׁבַּת, הָא יוֹם, רְזָא דְדַכּוּרָא. וּבְגִין כֵּךְ מְזִמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת.

216. וְאַשְׁבַּחְן בְּכַמְהָ אֶתְר, דְעֲלֵמָא תַתָּאָה לָא סְלִיק בְּשַׁמָּא, וְאַתֵּינָא סֵתֵם, כְּגוֹן הָאֵי, וּכְגוֹן וַיִּקְרָא אֶל מֹשֶׁה, וּכְגוֹן וְאֵל מֹשֶׁה אָמַר עֲלֵה אֵלַי יי'. כִּלְהוּ סֵתִים שַׁמָּא, וְלֹא סְלִיק בֵּיהּ. בְּגִין דְאִית בֵּיהּ דְרָגָא עֲלָאָה, וּלְגַבֵּי דְרָגָא עֲלָאָה אִיהוּ לָא סְלִיק בְּשַׁמָּא. נְהוּרָא דְשַׁרְגָא, לָא סְלִיק בִּימָמָא, בְּנְהוּרָא דְשַׁמְשָׁא, וְעַד לָא סְלִיק בְּשַׁמָּא. וְכֹל אֵלִין תּוֹשְׁבַחְתָּא, דְשַׁבַּת, דְאִיהוּ כְבוֹד יוֹם, אִיהוּ תּוֹשְׁבַחְתָּא עֲלָאָה, עַל כֹּל שְׂאָר יוֹמִין.

217. נִשְׁמַת כֹּל חַי, הָא חֲבַרְיָא אֲתַעְרוּ בֵּיהּ מְלִין דְקִשׁוּט. אֲבָל אִית לֵן לְאַדְכְּרָא, הָאֵי נִשְׁמַתָּא דְפִרְחָא מֵהוּוּא חַי הַעוֹלָמִים. וּבְגִין דְאִיהוּ דִּילֵיהּ, דְמַנִּיה נִמְקֵן כֹּל בְּרַכָּאן, וְשִׁרְיִין בֵּיהּ, וְהוּא אֲשְׁקֵי וּמְבַרַךְ לְתַתָּא, הָאֵי נִשְׁמַתָּא דְנִפְקָא מִנֵּיהּ, אִית לָהּ רְשׁוּ לְבְרַכָּא לְהָאֵי אֶתְר.

218. Therefore, the souls fly from that living, WHICH IS YESOD OF ZEIR ANPIN, at the commencement of Shabbat. These souls that fly actually bless that place that is called 'Name' below, NAMELY MALCHUT, FOR WHICH REASON IT IS SAID: 'THE SOUL OF EVERY LIVING BEING WILL BLESS YOUR NAME,' NAMELY MALCHUT THAT IS CALLED 'NAME'. The place from which THE SOULS emerge, WHICH IS YESOD, blesses MALCHUT from above, so we see that this 'Name' receives blessings from below and from above, and is included from all sides.

219. During the weekdays, MALCHUT receives blessings from the other souls that bless Her from below. During the Shabbat Day, She receives blessings from the upper souls OF ATZILUT that bless Her with 45 words, like the numerical value OF THE NAME of 45, as we have established in the secret of Mah (=45) and Mi (=50). For this MI is the upper world, BINAH, and MAH is the lower world, MALCHUT. 'The soul of every living being': Until the last WORD contains 45 WORDS, and from 'Were our mouths as full of song' until THE WORD 'before us' it is a different praise, which is composed of fifty words. This is not a word that indicates calculating, MEANING THAT THERE IS NO END OF SUBJECT TO POINT OUT A SPECIFIC SUM, BECAUSE THE WORD 'BEFORE US' IS IN THE MIDDLE OF SUBJECT. WITH ALL THIS, the sum adds up to the secret of 'Mi,' NAMELY FIFTY WORDS. A different praise starts from that point onward that amounts to the sum of a hundred words, UNTIL 'BY THE MOUTH OF THE UPRIGHT YOU SHALL BE EXALTED,' which is the completion of all, NAMELY THE GREATNESS OF MALCHUT THAT CONTAINS TEN SFIROT WITH EACH ONE CONTAINING TEN, EQUALING ONE HUNDRED. This is one Chariot, upon which dwells the supernal wholeness, WHICH IS ZEIR ANPIN.

220. All this praise and all these words are certain limbs, MEANING GRADES, that add up to the completion of the Shabbat, with which to be completed properly. Happy is the nation that knows how to arrange the praise of its Master properly. From here and further, it is the order of prayer as was arranged.

23. "But be not You, Hashem, far from me"

We read how when King David was arranging the praise of the King he included "But be not You, The Creator, far from me, my Strength, haste You to help me." This is because when Malchut ascends to become adorned with Zeir Anpin, it is in the upper world and from there it is necessary to elevate it to infinity in order that it should all be bound together high above. During the order of praise, the children of Yisrael do not permit Malchut to ascend from them. We read that the Holy One ascends higher and higher to infinity, but immediately returns to His place because the children of Yisrael below are joined with Him. It is necessary to join with the Holy One and hold onto Him so that no person is forsaken by Him even for one moment. Now Rabbi Elazar says to his father, Rabbi Shimon that they must leave the Garden of Eden and travel in the ways of the guards of the Tree of Life; he asks his father to prepare the way.

The Relevance of this Passage

The upper and lower realms are linked so that blessings may now flow to us unobstructed. A constant connection to the Light is attained through the energy arising here, which acts as an umbilical cord, so that in these, our darkest days, we may call down the Light to illumine our way and end pain, suffering, and evil.

221. It is written: "But be not You, Hashem, far from me; my Strength, haste You to help me" (Tehilim 22:20). King David said this when he was preparing and arranging the praise of the King, in order to join the sun, THAT IS ZEIR ANPIN, with the moon, WHICH IS MALCHUT. Since he was preparing and arranging the praises of THE KING to the bond, he said, "But be not You, Hashem, far from me..."

218. ועל דא פרחין נשמתין מההוא חי, במעלי שבתא. אינון נשמתין דאינון פרחאן, ממש מברכין להאי אתר דאקרי שם מתתא. וההוא אתר דנפקי מניה מברך ליה לעילא, והאי שם מקבלא ברכאן, מתתא ומעילא, ואתכלילת מכל סטרין.

219. ביומי דחול, איהי מקבלא ברכאן, משאר נשמתין, דקא מברכין לה מתתא. ביומא דשבת, איהי מקבלא ברכאן מאינון נשמתין עלאין, דקא מברכאן לה בארבעין וחמש תיבין, בחושפן מ"ה. כמה דאוקימנא, ברזא מ"ה, וברזא מ"י. דא עלמא עלאה, ודא עלמא תתאה. נשמת כל חי עד האחרונים, מ"ה. ומן ואילו פינו מלא שירה עד ומלפנים, סלקא תושבחתא אחרא חמשין תיבין. ואע"ג דלא קיימא תמן מלה בחושפנא, סלקא חושפנא רזא מ"י. ומתמן ולהלאה סלקא תושבחתא אחרא לחשבון מאה תיבין, תשלומין דכלא, וחד רתיכא על מה דשריא ההוא שלימא עלאה.

220. וכל שבחא דא, וכל מלין אליון, בלהו שיימין ידיען, בחושפנא לתשלומא דשבת, ולאשתלמא מניהו, בדקא חזי. זכאה עמא, דידיעי לסדרא שבחא דמריהון, בדקא יאות. מבאן ולהלאה סדורא דצלותא כמה דאתתקנת.

221. בתיב ואתה יי אל תרחק אילותי לעזרתי חושה. דוד מלכא אמר דא, בשעתא דהוה מתקן ומסדר תושבחתא דמלכא, בגין לחברא שמשא בסיהרא. כיון דהוה מתקן ומסדר שבחין דיליה לאתחברא, אמר ואתה יי אל תרחק.

222. "But be not You, Hashem": This is the secret of being bound together without separation. BECAUSE 'YOU' IS MALCHUT, 'HASHHEM' IS ZEIR ANPIN; therefore, "be not far," since She is ascending to become adorned with her husband. It is all in the upper world, and from there it is necessary to elevate it to the endless light, in order that it should all be bound together high above. Therefore, HE SAYS, "Be not far" to ascend from us and leave us.

223. During the order of praise, Yisrael have to be included there and join with ZEIR ANPIN AND MALCHUT from below, so that if this glory, WHICH IS MALCHUT, wishes to go up from there, the children of Yisrael below are joined to Her and hold onto Her. And they do not permit Her to go away from them. Therefore, the prayer is silent, as one who is speaking secretly with the King, because She doesn't become far from Him at all as long as She is with Him in secret. THEN SHE IS COMPLETELY INCLUDED IN ZEIR ANPIN AND, EVEN THOUGH ZEIR ANPIN ASCENDS TO THE ENDLESS LIGHT, HE DOES NOT BECOME FAR FROM US, BECAUSE HE IMMEDIATELY RETURNS TO HIS PLACE, AS IT IS WRITTEN BEFORE US.

224. "My strength (Heb. eyaluti)" (Tehilim 22:20): eyaluti MEANS that just like a stag (Heb. eyal) or deer when they go and leave, they return immediately to the place they left, so is the Holy One, blessed be He. Even though He ascends higher and higher to the endless world, He immediately returns to His place. Why? Because Yisrael below are joined with Him and do not leave Him so He would be forgotten and removed from them. For this, IT IS SAID, "My strength, haste You to help me."

225. Therefore, it is necessary to join with the Holy One, blessed be He, and hold onto Him like one who draws from above to below, so that no person is forsaken by Him even for one moment. Therefore, when one connects redemption close to prayer, NAMELY THE BLESSING: "WHO DELIVERED YISRAEL" TO THE AMIDAH, he has to become engrossed in it and speak to Him in silence, so He does not become distanced from him, and does not leave us. Therefore, it is written: "But you who did cleave of Hashem your Elohim are alive, every one of you this day" (Devarim 4:4). "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

226. At the moment that Rabbi Shimon rose, the friends also rose and left. Rabbi Elazar said to Rabbi Shimon, his father: Father, until now we sat in the shade of the Tree of Life in the Garden of Eden. From now and further that we are traveling, we must go in the ways that guard this Tree. He said to him: You start first to open the way.

222. וְאַתָּה יי' רִזָּא דְחִבְרוּתָא חָדָא בְּלֵא פְרוּדָא. אֵל תִּרְחַק, בֵּינּוּן דְאִיְהוּ סִלְקָא לְאַתְעֵטְרָא בְּבַעֲלָהּ, וְכֹלָא בְּעֵלְמָא עֲלָאָה, וּמִתְמַן בְּעֵי לְסִלְקָא לְאִין סוּף, לְאַתְקִשְׂרָא בְּלֵא לְעִילָא לְעִילָא, וּבִג"כּ אֵל תִּרְחַק, לְאַסְתַּלְקָא מִינּוּן, לְשִׁבְקָא לָן.

223. וּבִגִּין כֵּךְ, בְּגוּ סְדוּרָא דְתוֹשְׁבַחְתָּא, בְּעָאן יִשְׂרָאֵל לְאַתְבַּלְלָא תְּמַן, וּלְאַתְדַבְּקָא בְּהַדְיִיְהוּ מִתְתָּא, דְאֵלְמָלָא יִבְעֵי לְאַסְתַּלְקָא הַאי כְבוֹד, הַא יִשְׂרָאֵל לְתַתָּא אַחֲדוּן בֵּיהּ וְתִקְמִין בֵּיהּ, דְלֵא שְׁבָקִי לִיָּה לְאַתְרַחֲקָא מְנִיְהוּ. וְע"ד צְלוּתָא בְּלַחֲשׁ, כְּמָאן דְמִלִּיל בְּרִזָּא עִם מַלְכָּא, וּבְעוֹד דְאִיְהוּ בְּרִזָּא עִמֵּיהּ, לֵא אַתְרַחֲקָא מְנִיְהוּ כִּלְל.

224. אֵילוּתִי, מַה אֵיִל וְצַבִּי, בְּשַׁעֲתָא דְאֲזִילִי וּמְרַחֲקִי, מִיַּד אַהֲרָרֵן לְהֵוּא אַתְרֵי דְשְׁבָקִי, אוּף קוּדְשָׁא בְּרִיךְ הוּא, אַע"ג דְאַסְתַּלְקָא לְעִילָא לְעִילָא בְּאִין סוּף, מִיַּד אַהֲרָרֵן לְאַתְרֵיהּ. מ"ט. בְּגִין דִּישְׂרָאֵל לְתַתָּא אַתְאֲחַדוּן בֵּיהּ, וְלֵא שְׁבָקִין לִיָּה לְאַתְנַשְׂיָא, וְלְאַתְרַחֲקָא מְנִיְהוּ. וְע"ד, אֵילוּתִי לְעִזְרַתִּי חוּשָׁה.

225. וּבִגִּין כֵּךְ בְּעִינָן לְאַתְאֲחַדָּא בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלְאַחַדָּא בֵּיהּ, כְּמָאן דְאַמְשִׁיךְ מְעִילָא לְתַתָּא, דְלֵא יִשְׁתַּבֵּךְ בְּרִזָּא מְנִיְהוּ, אֲפִילוּ שַׁעֲתָא חָדָא. וְע"ד כַּד סְמוּיךְ גְּאוּלָּה לְתַפְלָהּ, בְּעֵי לְאַחַדָּא בֵּיהּ, וְלְאַשְׁתַּעֲי בְּהַדְיָה בְּלַחֲשׁוֹ, בְּרִזָּא, דְלֵא יִתְרַחֲק מִינּוּן, וְלֵא יִשְׁתַּבֵּךְ מִינּוּן, וְע"ד כְּתוּב וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם. אֲשֶׁרִי הָעַם שָׁכְבָה לֹו אֲשֶׁרִי הָעַם שִׁוִּי אֱלֹהִיו.

226. בְּהֵיָא שַׁעֲתָא, קָם רַבִּי שְׁמַעוֹן וְחִבְרִיָּא אוּף הָכִי קָמוּ וְאֲזִלוּ. אָמַר רַבִּי אֶלְעָזָר לְרַבִּי שְׁמַעוֹן אָבוּי, אָבָא, עַד הָכָא הוּינָא יִתְבִּי בְּצֵלָא דְאֵילָנָא דְחַיִּי בְּגִנְתָּא דְעָרָן. מְכָאן וְלְהֵלָאָה דְאָנָן אֲזִלִּין, אַצְטְרִיךְ לָן לְמִיָּהךְ בְּאַרְחוּי דְנִטְרָן אֵילָנָא דָּא. אָמַר לִיָּה, אַנְתָּ תִּשְׂרִי בְּשִׁירוּתָא לְמַפְתַּח בְּאַרְחָא.

24. "Gold, and silver, and brass"

It is impossible to summarize the content of this long and difficult section, which contains a myriad of details explaining the meaning of all the colors and objects referred to in "That they bring Me an offering..." It speaks of gold and silver and brass, blue and purple and scarlet, fine linen and goats' skins and rams' skins dyed red and badgers' skins, acacia wood, oil for the light, onyx stones and stones to be set. The passage goes on to emphasize the importance of the numbers 24 and 25 and 49, and then discusses the prayers which should be made standing and which lying down. The Relevance of this Passage

When we read of the many offerings that people made on the altars to the Holy One, we realize, by comparison, how little we are tempted to offer Him today. This unwillingness is planted within us by Satan, for the truthful offerings and sacrifices are actually the negative traits and nefarious

qualities implanted within us by the Other Side.

As we now offer our dishonorable traits upon the sacrificial altar, our sins are cleansed and judgments are annulled. The number 49 is spoken of signifying the Sfirah of Binah. From our perspective, here in Malchut (earth), Binah is the fountainhead of spiritual energy. Thus, our souls ascend to this lofty spiritual height to nourish ourselves and bring divinity and boundless mercy to this mundane level of existence.

227. He opened the discussion saying: "That they bring Me an offering..." (Shemot 25:2), MEANING THAT IT IS MALCHUT THAT IS JOINED WITH ZEIR ANPIN, as we have learned. What makes it an offering? IT IS in the secret of Gold, WHICH IS THE LEFT COLUMN, because it is nourished originally from there as it is the lower Gvurah that comes from the side of Gold. FROM THERE IS THE ILLUMINATIONS OF CHOCHMAH BECAUSE MALCHUT IS BUILT FROM THE LEFT COLUMN. Even though She comes from the side of Gold, She perseveres only by the side of silver, which is the Right COLUMN, NAMELY, BY THE ILLUMINATION OF CHASSADIM.

228. This is the secret of the Cup of Blessing THAT ALLUDES TO MALCHUT THAT IS CALLED 'CUP'. One should accept it with the right and left hands, but it remains only in the right. The left arouses the right, FOR IT PROVIDES THE SHINE OF CHOCHMAH THAT IS IN IT. It does not become attached, because THE CUP is given between right and left, and the left joins AND IS INCLUDED under THE RIGHT. The right becomes joined above, IN ZEIR ANPIN, as it is written: "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). Gold and silver are as in the verse: "The silver is mine, and the gold is mine" (Chagai 2:8), MEANING THE RIGHT AND LEFT OF ZEIR ANPIN. BUT IN MALCHUT, GOLD IS FIRST AND THEN SILVER, BECAUSE SHE IS BUILT FROM THE LEFT COLUMN WHICH IS GOLD, as has already been explained.

229. "And brass" (Shemot 25:3): Its color is similar to gold, because it is colored from the color gold and the color silver, WHICH IS MALCHUT THAT IS RECEIVED IN THE RIGHT AND LEFT OF ZEIR ANPIN, WHICH ARE GOLD AND SILVER AS MENTIONED EARLIER. Therefore, the brass altar was small, as it is written: "For the altar that was before Hashem was too small to accommodate the offering..." (I Melachim 8:64), and: "And David was the smallest" (I Shmuel 17:14), MEANING MALCHUT WHICH IS CALLED "THE LESSER LUMINARY" (BERESHEET 1:16). Even though it is small, everything is included in it. If you ask why the other altar, NAMELY THE INNER ONE, is called 'small', IT IS BECAUSE IT WAS ONLY ONE CUBIT BY ONE CUBIT. It is not so, FOR IT IS NOT DEPENDENT UPON MEASURE, for the only one which is small is the one about which it is written: "The greater luminary to rule the day, and the lesser luminary to rule the night." This one, THE BRASS ALTAR, is the lesser luminary; the greater luminary is the inner altar, which is the gold altar.

230. "And blue" (Ibid.): This is the blue wool of the Tzitzit (Eng. 'fringes'). Blue wool is the Throne, the secret of the hand Tefilin, WHICH IS MALCHUT. Blue wool is the Throne OF JUSTICE, on which criminal law, life and death, is judged, MEANING MALCHUT IN THE SIDE OF SEVERE JUDGMENT. There is a throne upon which monetary laws are judged, WHICH IS THE SECRET OF WEAK JUDGMENT, and there is a throne upon which criminal law is judged, WHICH IS THE SECRET OF SEVERE JUDGMENT. AND BLUE IS THE SEVERE JUDGMENT THAT IS IN MALCHUT. Therefore, all the colors are acceptable in a dream except for blue, for this notifies one that his soul is to be judged. When the soul is being judged, the body is sentenced to destruction, and that dream needs great Mercy.

227. פתח ואמר, ויקחו לי תרומה, במה דאתמר. במאי איהו תרומה. ברזא דזהב, דהא מתמן אתזנת בקדמינתא, בגין דאיהו גבורה תתאה, דאתיא מסטרא דזהב. ואף על גב דאתיא מסטרא דזהב, כל עקר לא אשתאר, אלא בסטרא דכסף, דאיהו ימינא.

228. ורזא דא בוס של ברכה, דאצטריך לקבלא ליה בימינא ובשמאלא, וכל עקר לא אשתאר אלא בימינא. ושמאלא אתער ימינא, ולא אתרבק ביה, בגין דאיהו אתייהוב בין ימינא ושמאלא, ושמאלא אתאחיד תחותיה, וימינא אתאחיד ביה לעילא, כד"א שמאלו תחת לראשי וימינו תחבקני. זהב וכסף, כד"א לי הכסף ולי הזהב, והא אתמר.

229. ונחושת, דא איהו גוון כגוונא דזהב, בגין דאצטבע מגוון זהב ומגוון דכסף. ועל דא מזבח הנחשת קטן. אמאי איהו קטן. כד"א כי המזבח אשר לפני יי' קטן מהכיל את העולה וגו'. כד"א ודוד הוא הקטן. ואע"ג דאיהו קטן, בלא אתאחיד בגייה. ואי תימא מזבח אחרא, אקרי קטן. לאו הכי. דלאו קטן בר האי, דכתיב את המאור הגדול לממשלת היום ואת המאור הקטן לממשלת הלילה. ודא איהו המאור הקטן. המאור הגדול, דא מזבח הפנימי דאיהו מזבח הזהב.

230. ותכלת דא איהו תכלת דציצית. תכלת דא איהו ברסניא, רזא דתפלה דיד. תכלת דא איהו ברסניא, דדיינין ביה דיני נפשות. בגין דאית ברסניא דדיינין ביה דיני ממונות, ואית ברסניא דדיינין ביה דיני נפשות. ועל דא, כל גוונין טבין לחלמא, בר גוון תכלא, בגין דינדע דהא נשמתייה סלקא בדינא. וכד נשמתא סלקא בדינא, גופא אתדן לאשתצאה ואצטריך ההוא חלמא, לרחמין סגיגין.

231. Blue wool is the Throne, about which is written: "The likeness of a throne, in appearance like a sapphire stone...A brightness round about him" (Yechezkel 1:26-27). When it is used for loops for the Tzitzit (Eng. 'fringes'), THE BRIGHTNESS ILLUMINATES IT. When the brightness illuminates it, it becomes the color green, AS WHITE BECOMES MORE VISIBLE IN IT, FOR THIS IS THE SECRET OF THE BRIGHTNESS THAT LIGHTS UP TOWARD MORNING. From then on the time starts to read Kriat Sh'ma, because the color of blue has changed from what it was; NAMELY, TO THE COLOR GREEN WHICH IS WEAK JUDGMENT. It is therefore prohibited to judge life and death law at night, because the color blue dominates at that time and permission is given to snatch a soul without trial, MEANING THE OTHER SIDE HAS POWER THEN TO CONFUSE THE MINDS OF THE JUDGES, because the Judgment, WHICH IS ZEIR ANPIN WHICH IS MERCY, does not dominate at that time.

232. When morning arrives, the right of above awakens, that light emerges and reaches this blue. It changes from what it was, and then the RIGHT dominates it and a different holy throne then attaches to it, OF MERCY. From that moment on is the time to recite Kriat Sh'ma.

233. "And purple": This is all the colors gathered together, WHICH IS ZEIR ANPIN, MEANING THE CENTRAL COLUMN THAT INCLUDES ALL THE THREE COLUMNS WHICH ARE WHITE, RED, AND GREEN. "And scarlet": It is written "scarlet (lit. 'worm of shani')" and 'scarlet' in: "For all her household are clothed with scarlet (Heb. shanim)" (Mishlei 31:21). This here is the color called 'scarlet', which includes all the colors. And shani and shanim are one, as shanim IS CALLED when they are all included in it together. Shani emerges from the supernal Throne, WHICH IS ZEIR ANPIN, WHICH IS THE THRONE FOR BINAH, that dominates blue from the right side. This is the guardian of Yisrael, of whom it is written: "Michael your prince" (Daniel 10:21). HE IS CALLED 'a worm', because his strength is in his mouth, like a worm that breaks everything and uproots everything.

234. "And scarlet, and fine linen" (Shemot 25:3): These are two colors together of right and left, which are white and red AND THEY ARE BOTH IN YESOD, BECAUSE THE JUDGMENTS IN MALCHUT ARE INCLUDED IN YESOD. "Fine linen (Heb. shesh)" is linen in which six (Heb. shesh) threads are combined, NAMELY YESOD. This is the meaning of: "His body also was like the beryl" (Ibid. 6), WHO IS THE ANGEL GAVRIEL. This is because in these two, WHICH ARE CHESED AND GVURAH THAT ARE IN YESOD, are included two others, WHICH ARE MICHAEL AND GAVRIEL. MICHAEL IS IN SCARLET AND GAVRIEL IN FINE LINEN.

235. "And goats' skins" (Ibid. 3): They are lower Gvurot in the exterior; THEY ARE TIFERET AND MALCHUT THAT ARE IN THE KLIPAH OF NOGAH (ENG. 'BRIGHTNESS') OF BRIYAH that cover the internal ones THAT ARE IN HOLINESS. Everything is necessary, because it is necessary to give place for everything. They come from the side of gold, FOR THEY ARE DRAWN FROM THE SIDE OF GVURAH THAT IS CALLED 'GOLD'. "And rams' skins dyed red" (Ibid. 5): They are drawn from two sides, right and left, WHICH ARE CHOCHMAH AND BINAH OF THE KLIPAH OF NOGAH in order to cover in another place THE HOLINESS, BECAUSE THE GOATS' SKINS COVER OVER THE ASPECTS THAT CORRESPOND TO THEM IN HOLINESS AND RAMS' SKINS DYED RED COVER OVER THE ASPECTS THAT CORRESPOND TO THEM IN HOLINESS.

231. תְּכֵלֶת דָּא אִיהוּ בְּרִסְיָא, דְּכִתִּיב בֵּיה כְּמִרְאָה אֶבֶן סַפִּיר דְּמוֹת כֶּסֶף, וְכִתִּיב וְנִגַּה לוֹ סָבִיב. בְּגִין דְּעִבְרִין בֵּיה כְּרִיכִין לְצִיצִית, וְכֵד נִגַּה לוֹ, אֲתַהֲדֵר לְגוּוֹן יְרוּק, כְּגוּוֹן בְּרִתִּי. מֵהֵיכָא שַׁעְתָּא וְאֵילָךְ, אֲשַׁתְּרֵי זְמַנָּא דְּק"ש, דְּהָא אֲשַׁתְּנֵי גוּוֹן תְּכֵלֶת מְכַמֵּה דְּהוּה, וּבְגִין כִּךְ אֲסִיר לְמִידָן דִּינֵי נַפְשׁוֹת בְּלִילָה, בְּגִין דְּשִׁלְטָא הוּוּא גוּוֹן תְּכֵלֶת בְּהוּוּא זְמַנָּא, וְאֲתִיְהִיב רְשׁוֹ לְמַחְטָף נַפְשָׁא בְּלֵא מִשְׁפֵּט. דְּהָא מִשְׁפֵּט לֹא שִׁלְטָא בְּהוּוּא זְמַנָּא.

232. כֵּד אֲתֵי צַפְרָא, וְאֲתַעֲר יְמִינָא דְּלַעִילָא, נְפִיק הוּוּא נְהוּרָא, וּמְטֵי עַד הָאֵי תְּכֵלֶת, וְאֲשַׁתְּנֵי מְכַמֵּה דְּהוּה, וְכִדִּין שִׁלְטָא עֲלֵיהּ, וְאֲתַדְּבֵק בֵּיה בְּרִסְיָא אַחְרָא קְדִישָׁא. מֵהֵיכָא שַׁעְתָּא וְאֵילָךְ, זְמַנָּא דְּק"ש.

233. וְאַרְגָּמָן, דָּא כְּנוֹפֵיָא דְּכֵלִילָא כֹּל גוּוֹנִין כְּחָדָא. וְתוֹלַעַת שָׁנִי, כְּתִיב שָׁנִי, וְכִתִּיב שָׁנִים, דְּכִתִּיב כִּי כֹּל בֵּיתָה לְבוּשׁ שָׁנִים. אֶלָּא הָאֵי אִיהוּ גוּוֹן אֶקְרִי שָׁנִי, דְּנָטִיל כֹּל גוּוֹנִין בֵּיה, וְכֹלָא אִיהוּ חָד, שָׁנִי וְשָׁנִים. שָׁנִים: כֵּד כִּלְהוּ כְּלִילָן בֵּיה כְּחָדָא. שָׁנִי: דְּנְפִיק מְכַרְסִיָּא עֲלָאָה, דְּשִׁלְטָא עַל תְּכֵלֶת מְסַטְרָא דִּימִינָא, וְדָא אִיהוּ אֶפּוֹטְרוֹפְסָא דִּישְׂרָאֵל, דְּכִתִּיב בֵּיה מִיכָאֵל שְׂרָכֶם. תוֹלַעַת: דְּחִילִיהּ בְּפּוֹמִיָה, כְּתוֹלַעַת, דְּמַתְבֵּר כֹּלָא וְעַקֵּר כֹּלָא.

234. תוֹלַעַת שָׁנִי וְשֵׁשׁ, תְּרִין גוּוֹנִין כְּחָדָא, דִּימִינָא וְשְׂמָאלָא, חִינּוּר וְסוּמָק. וְשֵׁשׁ: בּוֹצָא אִיהוּ. דְּשִׁית חוֹטִין מִתְחַבְּרִין, וְדָא אִיהוּ דְּכִתִּיב, וְגוֹיְתוֹ כְּתַרְשִׁישׁ. וּבְאֵלִין תְּרִין, כְּלִילָן תְּרִין אַחְרָנִין.

235. וְעִזִּים: גְּבוּרָאן תְּתָאֵי דְּלִבְר, לְחַפְיָא עַל פְּנִימָאֵי. וְכֹלָא אֶצְטְרִין, וְאֶצְטְרִין לְמִיְהֵב דּוּכְתָא לְכֹלָא, דְּהָא מְסַטְרָא דְּדִהָבָא קְאֲתִינּוּ. וְעוֹרוֹת אֱלִים מְאֲדָמִים, מְשִׁיכוּ דְּתְרִין סְטְרִין, דִּימִינָא וְשְׂמָאלָא, לְחַפְיָא בְּדוּכְתָא אַחְרָא.

236. "And badgers' skins": There is one aspect that grows in the Other Side, in the wilderness and is not found in inhabited places. This is the aspect of purity and is called 'badger', WHICH IS MALE AND FEMALE NOGAH OF ATZILUT THAT GROWS IN THE MIDST OF THREE KLIPOT, WHICH ARE A STORM WIND, A GREAT CLOUD, AND A FIRE FLARING UP.

237. In the Book of King Solomon there are high secrets concerning the brass altar as we said. About the earthen altar it is written: "An altar of earth you shall make to Me" (Shemot 20:21). This is a regular secret, WHICH IS MALCHUT. When other mountains dominate AND MALCHUT has to nourish them, She becomes colored in this color OF BRASS in order to nourish them. FOR THEN MALCHUT IS CALLED 'THE BRASS ALTAR' and they are called 'brass mountains'.

238. One spirit is drawn from this altar upon these brass mountains, MALCHUT, WHICH IS THE LETTER NUN OF NECHOSHET (NUN-CHET-SHIN-TAV). When this altar ascends in a different ascension, the letter Nun also ascends, which is the holy altar. And the spirit of these brass mountains remains, WHICH IS THE LETTERS CHET-SHIN-TAV. When the spirit starts rising, it is called 'a badger' (Heb. tachash, Tav-Chet-Shin), because the letter Nun has gone up from it.

239. This spirit TACHASH is divided into many other spirits and this nation was therefore called 'Tachash', as it is written: "And Tachash and Ma'achah" (Bereshheet 22:24). They used to have knowledge of this animal, TACHASH, that was in the tabernacle and is named after them.

240. "And Acacia wood" (Shemot 25:5): These are the holy secrets of these holy boards of the Tabernacle, which are named after their secret, NAMELY ACACIA WOOD. IN RELATION TO THE BOARDS, it is written: "Acacia wood standing up" (Shemot 26:15) and "Serafim stood above" (Yeshayah 6:2) TO TEACH THAT THE BOARDS ARE THE SECRET OF SERAFIM.

241. From here and further, "oil for the light" is the drawing of the holy oil of greatness to flow upon them; NAMELY, THE MOCHIN OF THE FIRST THREE SFIROT. "Onyx stones and stones to be set" (Shemot 25:7): These are the holy stones, the foundations of the tabernacle, FOR THEY ARE THE SECRET OF THE FOUR ANGELS, MICHAEL, GAVRIEL, URIEL, AND REFAEL. FOR EACH ONE OF THEM INCLUDES THREE COLUMNS WHICH ARE THE TWELVE THAT CARRY THE CHARIOT, WHICH IS MALCHUT. In these holy Chariots, these TWELVE HERETOFORE MENTIONED come on their own to glorify and praise in a precious garment, NAMELY THE BREASTPLATE, so the priest should concentrate there on them and mention these twelve tribes. Therefore, there are twelve stones, as we have learned.

236. ועורות תחשים, סטרא חדא אית דרבי גו
סטרא אחרא בחורבא, ולא בישובא אשתכח, ודא
איהו סטרא דכיו, ואקרי תחש.

237. בספרא דשלמה מלכא אית גו האי מזבח
הנחשת דקאמרן, רזין עלאין. דהא מזבח אדמה
בתיב, מזבח אדמה תעשה לי וגו' ודא איהו רזא
בדקא יאות. נחשת, בד שלטין טורין אחרנין, ואיהי
צריכא למיזן לון, אצטבע בהאי גוון למיזן לון.
ואיגון אקרון הרי נחשת.

238. ואיגון הרי נחשת אתמשך עליהו רוחא חדא
מגו האי מזבח, וכד האי מזבח אסתלק בסליקו
אחרא, כדין אסתלק את נ', דאיהו מזבח קדישא,
ואשתאר רוחא דאלין טורי נחשת. וכד ההוא רוחא
אסתליק בקיומיה, אקרי תחש, דהא אסתלק מגיה
את נ'.

239. והאי אתפרש, לכמה רוחין אחרנין, ואקרון
אוף הכי, ועל דא אקרי ההוא עמא, תחש. כד"א
ואת תחש ואת מעכה. איגון הוו ידעי בהא חיה
דמשכנא, דאקרי על שמהון.

240. ועצי שטים, אלין איגון רזין קדישין, דאיגון
לוחי משכנא, ואיגון אקרון ברזא דלהון. בתיב עצי
שטים עומדים, וכתיב שרפים עומדים.

241. מכאן ולהלאה שמן למאור, משיכו דמשח
רבות קדישא לאמשכא עליהו. אבני שהם ואבני
מלואים, אלין אבני קדשא, יסודי דמקדשא,
ברתיכין קדישין אלין, אודמנן בלחודייהו, ליקר
ולשבחא, בלבוש יקר, לעינא כהנא בהו תמן,
ולאדכרא תריסר שבטין, וע"ד תריסר אבנין כמה
דאתמר.

242. There are thirteen kinds, NAMELY GOLD, SILVER, ETC., besides these twelve precious stones THAT ARE THE STONES TO BE SET. Together, they add up to 25, the 25 letters in the supernal mystery of unison. Corresponding to these, Moses engraved and arranged 25 letters in the secret of the verse of unison, as it is written, "Hear, O Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4), which contains 25 letters engraved and carved in the supernal secret.

243. Jacob wanted to prepare below, IN MALCHUT, in the secret of unison, so he prepared 24 letters, which are: 'Blessed is the Name of the glory of His kingdom forever and ever.' He did not complete to 25 letters, because the tabernacle was not yet completed, WHICH CORRESPONDS TO MALCHUT. As soon as the tabernacle was completed and the first thing to emerge was completed, he spoke only with 25 letters to show that it was completed similarly to above, WHICH IS ZEIR ANPIN. As it is written: "And Hashem called to Moses, and spoke to him out of the Tent of Meeting, saying" (Vayikra 1:1), which contains 25 letters.

244. Therefore, there were 25 kinds with which to complete the preparation of the tabernacle, and we established all these letters to be the engraved letters, about which I learned from Master. Once the tabernacle was completed with these secrets, it is called 'koh' (Caf-Hei =25) in the complete unison of the Tabernacle, WHICH IS MALCHUT. Therefore, it is written: "And Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10), WHICH CONTAINS THE LETTERS 'YEVARCHU (ENG. 'BLESS') CAF-HEI', for CAF-HEI is the secret of the completion of the entire tabernacle and its preparation, AS EXPLAINED IN THE ADJACENT ESSAY. Caf-Hei corresponds to 22 letters and the Torah, the Prophets and the Writings, which are under one rule and one secret.

245. Yisrael declare the unity with this passage in the secret of the 25 letters, which are, "Hear, O Yisrael: Hashem our Elohim; Hashem is one" together with 'Blessed is the Name of the glory of His kingdom forever and ever,' which contains 24 letters and concentrate on each one of them. Then all the letters join together and, in one bond, amount to 49 gates in the secret of Jubilee', WHICH IS BINAH, BECAUSE 25 AND 24 EQUAL 49. It is necessary to mount UNTIL BINAH but not higher. And then the 49 gates of BINAH are opened and the Holy One, blessed be He, considers for the person as though he has fulfilled the whole Torah that comes in 49 aspects.

246. Therefore, the person has to concentrate the heart and will on 25 and 24 and elevate them with a willing of the heart to the 49 gates that we mentioned. After he has concentrated on this, he should concentrate on that unison that my master said, WHO IS RABBI SHIMON, that "Hear, O Yisrael" and 'Blessed is the Name...' are the inclusion of the entire Torah. Happy is the portion of he who concentrates on them, for it is certainly the entirety of the whole Torah above and below. This is the secret of the complete man, male and female, BECAUSE SH'MA YISRAEL IS THE ASPECT MALE AND 'BLESSSED IS THE NAME' IS THE ASPECT OF FEMALE, and this is the secret of the entire Faith.

242. תְּלִיסַר זִינִין אִינוּן, בְּרַי"ב אַבְנֵי יִקְרִינְ אֱלִין, וְכֻלְהוּ סִלְקִין לְכ"ה אֲתוּן, בְּרִזָּא עֲלָא דִיחֻדָּא. וְלִקְבֵּל אֱלִין, גְּלִיף וְאַתְקִין מִשֶּׁה, כ"ה אֲתוּן בְּרִזָּא דְפִסְוֹקָא דִיחֻדָּא, דְכֻתִּיב שְׁמַע יִשְׂרָאֵל יְדוּד אֱלֹהֵינוּ יְדוּד אַחַד. וְאִינוּן כ"ה אֲתוּן, גְּלִיפִן מַחְקֶקן בְּרִזָּא דְלַעִילָא.

243. יַעֲקֹב בְּעָא לְאַתְקֵנָא לְתַתָּא, בְּרִזָּא דִיחֻדָּא, וְאַתְקִין בְּכ"ד אֲתוּן, וְאִינוּן בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. וְלֹא אֲשֵׁלִים לְכ"ה אֲתוּן, בְּגִין דְעַד לֹא אֲתַתְקֵן מִשְׁכַּנָּא. בִּיּוֹן דְאַתְתְּקֵן מִשְׁכַּנָּא, וְאַשְׁתַּלִּים, מְלָה קְדָמָא דְהוּה נְפִיק מִנִּיה, בְּד אֲשְׁתַּלִּים, לֹא מְלִיל אֲלֹא בְכ"ה אֲתוּן, לְאַחְזָא דְהָא אֲשְׁתַּלִּים דָּא בְּגוּוֹנָא דְלַעִילָא, דְכֻתִּיב וַיְדַבֵּר יי' אֵלָיו מֵאֵהָל מוֹעֵד לֵאמֹר. הָא כ"ה אֲתוּן.

244. וְע"ד כ"ה זִינִין לְאַשְׁלֵמָא תְּקוּנָא דְמִשְׁכַּנָּא וְכֻלְ הַנִּי אֲתוּן, אֹוִקִימָנָא בְּאִינוּן אֲתוּן גְּלִיפִן, דְּאוֹלִיפְנָא מִמַּר. וּבְגִין דְמִשְׁכַּנָּא אֲשְׁתַּלִּים בְּרִזִּין אֱלִין, אֶקְרִי כ"ה, בִּיחֻדָּא דְשְׁלִימוֹ דְמִשְׁכַּנָּא, וְע"ד וְחִסְדֵּיךְ יִבְרַכְוֹכָה כְּתִיב, רִזָּא דְשְׁלִימוֹ דְכֻלְ מִשְׁכַּנָּא וְתְקוּנָא דִילִיָּה. כ"ה, לְקַבֵּל כ"ב אֲתוּן, וְאוֹרִייתָא וְנִבְיָאִים וְכֻתוּבִים, דְּאִינוּן כֻּלְלָא חֲדָא, וְרִזָּא חֲדָא.

245. בְּשַׁעְתָּא דִישְׂרָאֵל קָא מַחֲדִי יִחֻדָּא בְּהָאִי קָרָא, בְּרִזָּא דְכ"ה אֲתוּן, דְּאִינוּן שְׁמַע יִשְׂרָאֵל יי' אֱלֹהֵינוּ יי' אַחַד, וּבִשְׁכַּמְל"ו, דְּאִינוּן כ"ד אֲתוּן, וַיְכוּוֹן כָּל חַד בְּהוּ, אֲתוּן מִתְחַבְּרֵן כְּחֲדָא, וְסִלְקִין בְּחַבְרָא חַד מ"ט תְּרַעִין, בְּרִזָּא דִיּוֹבֵלָא. וְכַדִּין אֲצַטְרִיךְ לְסִלְקָא עַד וְלֹא יִתִּיר. וְכַדִּין אֲתַפְתְּחוּ תְרַעִין, וְחָשִׁיב קוּדְשָׁא בְרִיךְ הוּא לְהוּא בְרַ נֶשׁ, כְּאִילוֹ קִיּוּם אוֹרִייתָא כְּלָה, דְּאִיהִי אֲתִיָּא בְּמ"ט פְּנִים.

246. וְעַל דָּא אֲצַטְרִיךְ לְכוּוֹנָא לְבָא וְרַעוּתָא בְּכ"ה וּבְכ"ד, וְלְסִלְקָא לֹון בְּרַעוּתָא דְלְבָא, לְמ"ט תְּרַעִין דְקָאמְרֵן. בִּיּוֹן דְאַתְכּוּוֹן בְּהָאִי, יִתְכוּוֹן בְּהוּא יִחֻדָּא דְאֵמַר מַר, שְׁמַע יִשְׂרָאֵל וּבִשְׁכַּמְל"ו כֻּלְלָא דְכֻלְ אוֹרִייתָא כְּלָה. זְכָאָה חוּלְקִיָּה מֵאֵן דִּיתְכוּוֹן בְּהוּ, דְּוִדָּאִי כֻּלְלָא אִיהוּ דְכֻלְ אוֹרִייתָא דְעִילָא וְתַתָּא. וְדָא אִיהוּ רִזָּא דְאֲדָם שְׁלִימָא, דְּדְכַר וְנוֹקְבָא, וְרִזָּא דְכֻלְ מְהִימְנוּתָא.

247. There is an argument between Shammai and Hillel about rising up and lying down, for it is written: "When you lie down, and when you rise up" (Devarim 6:7). Shammai holds that in the evening the female rules, so in relation to the female it is necessary to turn and recite THE SH'MA, MEANING LYING DOWN. In the morning, when the male, ZEIR ANPIN, dominates with the domination of the upper world, it is necessary to rise up and read before the male, just as it is necessary during Amidah prayer, WHICH MUST BE STANDING. So in every place that relates to the male, IT IS IN STANDING.

248. The house of Hillel holds that if this one would be alone, ZEIR ANPIN, and this one alone, MALCHUT, then it should have been so, TO DIVIDE IT THUS THAT THIS ONE SHOULD BE STANDING AND THIS ONE LYING. But since we join ZEIR ANPIN AND MALCHUT together, in the union of 49 versions and 49 gates, WHICH ARE THE 25 OF "SH'MA" AND THE 24 OF 'BLESSED IS THE NAME...' AS MENTIONED ABOVE, we do not have to separate this one on its own and that one on its own, but rather see that everything is one without division. FOR THERE SHOULD BE NO DIVISION BETWEEN KRIAT SH'MA IN THE MORNING AND KRIAT SH'MA IN THE EVENING. However, as to the person finds himself, so he should recite it, EITHER STANDING OR LYING DOWN, because they are both in one bond as they please. This is the way it should be presented.

249. Therefore, the male, ZEIR ANPIN, is in six sides of the passage: "Sh'ma Yisrael," which are six other words CORRESPONDING TO THE SIX SIDES OF GREATNESS THAT HE RECEIVES FROM ABA AND IMA. And the female is in the six sides of: 'Blessed is the Name,' which are the six words CORRESPONDING TO THE SIX SIDES OF GREATNESS THAT SHE RECEIVES FROM ZEIR ANPIN. They BOTH rise in one bond in the secret of 49 gates, and the law is always according to the house of Hillel.

25. "Who raised up one from the east"

Rabbi Shimon begins by explaining that the "Who" in the scripture refers to the supernal world, Binah. The entire secret of the Faith (Malchut) begins from Zeir Anpin, from where the Light becomes revealed. The discussion moves to righteousness, which rules over all the worlds to guide them and to maintain them as necessary. Righteousness never turns away from Zeir Anpin and never keeps silence. Rabbi Shimon ends by saying that the Holy One has illuminated the way because of Elazar, Rabbi Shimon's son, who calls to the supernal Light and is not silent.

The Relevance of this Passage

Like the moon, Malchut is barren, lacking any Light of her own. For this reason, Malchut never turns away from Zeir Anpin, so that she may constantly catch the Light she shines from this supernal sphere. Man, unaware of this cosmic truth, has constantly turned away from the Light, seduced by the illusionary pleasures presented to him by the Other Side.

Here we become cognizant of our Malchut nature, the realization that we have no Light of our own. And as the moon is compelled to faithfully face the sun to receive her light, the entire realm of Malchut is suddenly propelled by the calling and righteousness of Rabbi Elazar. She (Malchut) turns on her spiritual axis and comes face to face with the upper world to receive the full radiance of Light emanating from the Creator.

250. Rabbi Shimon raised his hands and blessed Rabbi Elazar, his son. He opened the discussion saying: "Who (Heb. mi) raised up one from the east..." (Yeshayah 41:2). We have established and learned this passage. Yet the secret of the Wisdom is that Mi is the secret of the Supernal World, BINAH, for from there emanates the beginning of the revelation of the secret of the Faith, WHICH IS MALCHUT, as we have already established.

247. מַחְלֹקֶת דְּשִׁמְאֵי וְהִלֵּל בְּקִימָה וּבְשֹׁכֵיבָה, דְּכִתִּיב בְּשִׁכְבְּךָ וּבְקוּמְךָ, דְּשִׁמְאֵי סִבְרַּ בְּעֶרְבַּ דְּקָא כְּלִילָא נּוֹקְבָא בְּשִׁלְטְנָהּ, אֲצַטְרִיךְ לְגַבֵּי נּוֹקְבָא דְּקָא יְטוּ וַיִּקְרְאוּ. וּבִבְקֶר, דְּקָא שְׁלֵטָא דְּכוּרָא בְּשׁוּלְטְנוּתָא דְּעֵלְמָא עֲלָאָה, אֲצַטְרִיךְ לְמִיקָם קְמִיָּה דְּדְכוּרָא, כְּמָה דְּאֲצַטְרִיךְ בְּתַפְלָה מְעוּמְד, וּבְכֹל אֶתְרַּ דְּדְכוּרָא אֲתִיָּא.

248. וּבֵית הִלֵּל סִבְרַּ, אֲלֵמְלָא אֲשַׁתְּכַח דָּא לְחוּד וְדָא לְחוּד, הֵכִי אֲצַטְרִיךְ. אֲבָל בֵּינָן דְּאֲנָן מַחְבְּרָן לֹוֹן כְּחָדָא, בְּחִבּוּרָא בְּמִטְּ פָּנִים, וּמִטְּ תְרַעִין, לָא אֲצַטְרִיכְנָא לְאֲמַרְשָׁא דָּא לְחוּד וְדָא לְחוּד, אֲלָא לְאֲשַׁגְחָא דְּכֹלָא אִיהוּ חָד, בְּלָא פְרוּדָא. וּכְמָה דְּאֲזַדְמָן לִיָּה לְבַר נֶשׁ, הֵכִי יִימָא, דְּהָא תְרוּוֹיָהּוּ בְּחִבּוּרָא חָדָא, כְּמָה דְּנִיחָא לֹוֹן, וְהֵכִי אֲצַטְרִיךְ לְאֲתַחְזָאָה.

249. וְעַל דָּא דְּכוּרָא, בְּשִׁית סְטְרִין, בְּקָרָא דְּשִׁמְעַ וְיִשְׂרָאֵל, דְּאִינוּן שִׁית תִּיבִין. וּנּוֹקְבָא בְּשִׁית סְטְרִין בְּשִׁכְמַלְוֹ. דְּאִינוּן שִׁית תִּיבִין אַחֲרֵינָן, וְסִלְקִין בְּחִבּוּרָא חָדָא, בְּרִזָּא דְּמִטְּ תְרַעִין, וְהִלְכָה כְּבֵית הִלֵּל בְּכֹל אֶתְרַּ.

250. רַבִּי שִׁמְעוֹן אָרִים יָדוּי וּבְרִיךְ לְרַבִּי אֶלְעָזָר בְּרִיָּה. פְּתַח וְאָמַר, מִי הָעִיר מִמְזֵרַח וְגוֹ'. הָאִי קָרָא אוֹקִימָנָא וְאֲתַמַּר, אֲבָל רִזָּא דְּחִכְמַתָּא אִיהוּ, מִי רִזָּא דְּעֵלְמָא עֲלָאָה אִיהוּ, דְּהָא מִתְמָן נְפָקָא שִׁירוּתָא, לְאֲתַגְלִיָּא רִזָּא דְּמַהִימְנוּתָא, וְהָא אוֹקִימָנָא.

251. Moreover, Mi is the most concealed of all the concealments that are unknown and not revealed at all. It revealed its glory to be known from that place which is called 'east', NAMELY ZEIR ANPIN, for the entire secret of the Faith, WHICH IS MALCHUT, begins from there and the light becomes revealed, BECAUSE ALL THE REVELATION THAT IS IN MALCHUT, SHE RECEIVES FROM ZEIR ANPIN, and afterwards: "Whom righteousness met wherever he set his foot" (Ibid.), because righteousness, THAT IS MALCHUT, reveals the supernal Gvurah, and the rule of the Holy One, blessed be He, WHICH IS ZEIR ANPIN. And he allowed this righteousness to rule over all the worlds to guide them and to maintain them properly. Therefore, He "gave the nations before him, and made him rule over His kings" (Ibid.), because all the kings of the world are under the authority of this righteousness, as it is written: "And He will judge the world in righteousness" (Tehilim 9:9).

252. "Whom righteousness met (lit. 'called') wherever he set his foot": HE QUESTIONS: Who called whom? DID EAST CALL RIGHTEOUSNESS OR DID RIGHTEOUSNESS CALL EAST? HE ANSWERS: But righteousness always calls to the mirror that illuminates, WHICH IS ZEIR ANPIN THAT IS CALLED 'EAST', and is never silent, and righteousness always stands at his feet. MALCHUT CLOTHES NETZACH, HOD AND YESOD OF ZEIR ANPIN THAT ARE CALLED 'FEET', for she never turns away from there and she cries and is not silent. This is what is written: "Do not keep silence, Elohim, do not hold your peace, and be still, El" (Tehilim 83:2). Now the Holy One, blessed be He, has illuminated this way for us because of Elazar, my son, for he calls to the supernal Light and he is not silent. Happy is the portion of the righteous in this world and in the World to Come.

26. "Elohim, You are my El; earnestly I seek You"

Rabbi Aba recites the verse, "A psalm of David, when he was in the wilderness of Judah," and then goes on to explain that David sang and praised his Master even though he was in pain and was being pursued. We are reminded that the Holy Spirit does not dwell from above until the person arouses it from below by concentrating his energies. While he was in Judah, David praised a great and precious praise, "Elohim, You are my El," which contains three levels. These are the levels above in Binah, Zeir Anpin, and Malchut. The text goes on to speak of the "black light" in the context of "earnestly I seek you." David also merited the white light that illuminates (from Zeir Anpin). We read how "My soul thirsts for You, my flesh longs for You," as one hungry for food and thirsty for water "in a dry and thirsty land, where no water is."

The Relevance of this Passage

King David, we are told, was being pursued by his son who was intent on murdering him. David found himself in the wilderness, experiencing great pain. Yet, he sang. He sang to the Light with all his heart. He composed psalms and offered praise to his Creator. And he did all this with untold joy in his heart.

Today, man is similarly lost in the wilderness of spiritual darkness. Employing the wonders of David's psalms, and drawing on his courage and spiritual fortitude, we rouse joy and happiness in our hearts. This joy is not a coping mechanism to see us through our darkest moments. Happiness is not about making the best of a bad situation. On the contrary, the joy and happiness that now manifest to us are the tools that call down the white Light that illuminates from Zeir Anpin. And the brilliance immediately removes all the darkness, liberating mankind from the direst of straits of this physical existence.

253. Rabbi Aba opened the scripture and said: "A psalm of David, when he was in the wilderness of Judah" (Tehilim 63:1). HE QUESTIONS: What is the difference from all the other praises, in which it doesn't say where King David recited them, but here it says, "...when he was in the wilderness of Judah"? HE ANSWERS: This is really not the only one, because there is also, "When he changed his demeanor before Avimelech" (Tehilim 34:1) and also, "When the Zifim came" (Tehilim 54:2). This is to show to all the people of the world the praise of David. Even though he was in pain and they were pursuing him, he endeavored to recite songs and praises to his Master.

251. תו. מ"י טמירא דכל טמירין, דלא אתידע ולא אתגלייא כלל. גלי יקריה לאשתמודעא, מדהוא אתר דאקרי מזרח, דהא מתמן שירותא דכל רזא דמהימנותא, ונהורא לאתגלייא. ולבתר צדק יקראהו לרגלו, דהא צדק, גלי גבורתא עלאה, ושולטניה דקודשא בריך הוא, ולהאי צדק אשליטה על עלמין בלהו, לדברא לון, ולא תקנא לון, בדקא יאות. וע"ד, יתן לפניו גוים ומלכים ירה, דהא כל מלכין דעלמא, ברשותא דהאי צדק קיימין, כד"א והוא ישפוט תבל בצדק.

252. תו. צדק יקראהו לרגלו, מאן קרי למאן. אלא, צדק איהו קארי תדיר לאספקלריאה דנהרא, ולא שכין לעלמין, וצדק קאים תדיר לרגלו, דלא אתעדי מתמן, וקארי ולא שכין, הה"ד, אלהים אל דמי לך אל תחרש ואל תשקט אל. והשתא קודשא בריך הוא אנהר לן ארחא דא בגין אלעזר ברי דקרי לנהורא עלאה ולא שכין. זכאה חולקהון דצדיקיא בעלמא דין ובעלמא דאתי.

253. ר' אבא פתח קרא ואמר, מזמור לדוד בהיותו במדבר יהודה. מאי שנא מכל שאר תושבחן, דלא קאמר באן אתר שבח לון דוד מלכא, ומ"ש הכא דקאמר בהיותו במדבר יהודה. אלא לא דא בלחודוי, דהא אוף הכי נמי, בשנותו את טעמו לפני אבימלך. בבא הזיפים. וכן בלהו. לאחזאה לכל בני עלמא, שבחיה דדוד, דאע"ג דבצערא הוה, והוה דדמי אבתריה, הוה משתדל לומר שירין ותושבחן לקודשא בריך הוא.

254. He would say it through the Holy Spirit, yet the Holy Spirit did not dwell upon him until he endeavored that it should dwell upon him. And always, the Holy Spirit does not dwell from above until the person arouses it from below. Even though they were pursuing David and he was in pain, he did not forsake the songs and praises from his mouth and HE DID NOT INTERRUPT his praising of his Master above any other thing.

255. If you ask that we learned, "A psalm of David" SHOWS THAT FIRST THE HOLY SPIRIT DWELT UPON HIM AND AFTERWARD HE RECITED POETRY, or "To David a psalm" SHOWS THAT FIRST HE RECITED POETRY AND AFTERWARDS THE HOLY SPIRIT DWELT UPON HIM. Here the Holy Spirit dwelt first, because he said, "A psalm of David." SO IT SEEMS THAT IT WAS WITHOUT ENDEAVORING? HE ANSWERS: But if he did not consecrate himself first, the Holy Spirit would not dwell upon him.

256. "A psalm" is the Holy Spirit THAT IS CALLED 'A PSALM'. Why is it called so? Because MALCHUT, WHICH IS THE HOLY SPIRIT, constantly praises the supernal King, ZEIR ANPIN, for at all times She praises and sings and is not silent. When David came and found the body OF MALCHUT, MEANING HER SIX ENDS, properly prepared and she dwelt upon him, he revealed in this world his praise and song to the King, ZEIR ANPIN, and all this in order to prepare this world similar to the world of above.

257. "To David," MEANING a man who is complete in his exertions, a perfected man, a righteous man. David certainly did not ever change. FOR HE WAS THE SAME, BOTH AT TIME OF PEACE AND TIME OF GRIEF. "When he was in the wilderness of Judah": This is the praise of David, even though he was in his pain and even though they were pursuing him, HE SANG AND PRAISED HASHEM. Which praise did he say? A praise that is great and precious.

258. What is the superiority OF THIS PRAISE? IT IS "Elohim, You are my El; earnestly I seek You" (Tehilim 63:2). HE QUESTIONS: Just Elohim MEANS THE ELOHIM OF ALL, since he said "Elohim." Why did he add "my El"? HE ANSWERS: But this SHOWS his level, because there are three levels here, "Elohim," "my El," and "You." Even though they are three names, they are one level in the secret of Living Elohim. "Elohim" IS above IN BINAH THAT IS CALLED 'Living Elohim'. "My El" is the end of the heavens to the end of the heavens, NAMELY ZEIR ANPIN and "You" is his level, NAMELY MALCHUT. Even though it is all one and it amounts to one name ACCORDING TO THE LITERAL MEANING OF THE PASSAGE, STILL IN ALL THEY ALLUDE TO THREE LEVELS.

254. וְאֵעִיג דְּבְרוּחַ קְדָשָׁא הוּהּ אָמַר, רוּחַ קְדָשָׁא לֹא הוּי שְׂאֲרֵי עֲלוּי, עַד דְּאִיהוּ אֲשֶׁתְּדַל לְמִשְׁרֵי עֲלוּי. וְכֵן בְּכָל אַתְר, לֹא שְׂרִיא רוּחַ קְדָשָׁא דְּלַעִילָא, עַד דִּיתַעַר עָלֶיהָ בַּר נֶשׁ מִתְתָּא. וְדוּד אַע"ג דְּקָא רַדְפֵי אַבְתְּרִיָּה, וְהוּהּ בְּצַעְרֵיהָ, לֹא הוּהּ שְׂבִיק שִׁירֵין וְתוֹשְׁבָחָן מִפּוּמִיָּה, וְלִשְׁבָּחָא לְמֵאֲרִיָּה עַל כֻּלָּא.

255. וְאִי תִימָא, הָא דְתַנִּינָן, מְזֻמּוֹר לְדוּד, אוּ לְדוּד מְזֻמּוֹר, וְהִכָּא שְׂרַת עָלֶיהָ רוּחַ קְדָשָׁא בְּקַדְמִיתָא, בְּגִין דְּאָמַר מְזֻמּוֹר לְדוּד. אֲלָא, אִי אִיהוּ לֹא הוּהּ מְכוּיִן גְּרַמִּיָּה בְּקַדְמִיתָא, לֹא שְׂרַת עָלֶיהָ רוּחַ קְדָשָׁא.

256. מְזֻמּוֹר דָּא רוּחַ קְדָשָׁא. אָמַאי אַקְרִי הָכִי. בְּגִין דְּאִיְהִי, מְשַׁבַּחַת תְּדִיר לְמַלְכָּא עֲלָאָה דְּכָל זְמַנָּא הוּהּ קָא מְשַׁבַּחַת וּמְזַמְרַת, וְלֹא שְׂכִיךְ. כִּיּוֹן דְּאִתָּא דוּד אֲשַׁבַּח גּוּפָא מִתְתַּקְנָא בְּדְקָא וְאוּת, וְשְׂרַת עָלֶיהָ, וְהוּוּ מְגַלִּי בְּהַאי עֲלֵמָא, לְשַׁבָּחָא וְלְזַמְרָא לְמַלְכָּא, וְכֻלָּא, בְּגִין דִּיתְתַּקֵּן הָאִי עֲלֵמָא, כְּגוּוּנָא דְּלַעִילָא.

257. לְדוּד. גְּבַר שְׁלִים בְּתַקּוּנָו, גְּבַר מִתְקַנָּא, גְּבַר זְכָאָה. דוּד וְדָאִי דְּלֹא אֲשַׁתְּנִי לְעֲלָמִין. בְּהִיוּתוֹ בְּמַדְבַּר יְהוּדָה, דָּא שְׁבָחָא דְּדוּד, אַע"ג דְּבְצַעְרֵיהָ הוּהּ, אַע"ג דְּהוּוּ רַדְפֵי אַבְתְּרִיָּה. וּמַאי תוֹשְׁבָחָתָא קְאָמַר. תוֹשְׁבָחָתָא דְּאִיהוּ רַב וְיִקְיָרָא.

258. וְשַׁבָּחָא דִּילִיָּה מַאי אִיְהִי. אֱלֹהִים אֵלֹי אֲתָהּ אֲשַׁחֲרֶךָ. אֱלֹהִים סֶתֶם. כִּיּוֹן דְּאָמַר אֱלֹהִים, אָמַאי אֵלֹי. אֲלָא הוּוּא דְּרָגָא דִּילִיָּה. תְּלַת דְּרָגִין הִכָּא: אֱלֹהִים. אֵלֹי. אֲתָהּ. וְאִף עַל גַּב דְּאִינוּן תְּלַת שְׁמֵהוּן, חַד דְּרָגָא אִיְהוּ, בְּרָזָא דְּאֱלֹהִים חַיִּים. אֱלֹהִים: לַעִילָא, אֱלֹהִים חַיִּים. אֵלֹי: קִצָּה הַשְּׁמַיִם עַד קִצָּה הַשְּׁמַיִם. אֲתָהּ: דְּרָגָא דִּילִיָּה. וְאִף עַל גַּב דְּכֻלָּא חַד, וּבְשֵׁמָא חַד סְלִיק.

259. "I seek You (Heb. ashacharecha)." (Tehilim 65:2). If we follow the literal meaning, it is beautiful AND NEEDS NO EXPLANATION, but THERE IS A SECRET HERE. Ashacharecha MEANS that he prepared the light that illuminates during blackness (Heb. shacharut), WHICH IS THE SECRET OF THE LIGHT OF CHOCHMAH. DUE TO LACK OF CHASSADIM, IT CANNOT ILLUMINATE. THEREFORE, IT IS CALLED 'BLACK LIGHT', because the light that is found in blackness does not illuminate until it is mended below, MEANING UNTIL MAYIN NUKVIN (FEMALE WATERS) ARE ELEVATED AND CHASSADIM ARE DRAWN, SO THAT CHOCHMAH CAN BE ATTIRE WITH THEM. THEN IT ILLUMINATES, AS WRITTEN THERE. The one that mends this blackness, even though he is black, merits the white light that illuminates. For this is the light of the mirror that illuminates, WHICH IS ZEIR ANPIN, and such a person will merit the World to Come.

260. This is the secret of: "And those who seek me early (Heb. meshacharai) shall find me (Heb. yimtza'uneni)" (Mishlei 8:17). Meshacharai MEANS that they prepare the light of meshacharai, NAMELY THE black (Heb. shachor) LIGHT. 'Yimtza'uneni' instead of the common 'yimtzauni' SHOWS that he merits two lights, the light of blackness, WHICH IS THE CHOCHMAH THAT IS IN MALCHUT THAT DOES NOT ILLUMINATE BECAUSE OF THE LACK OF CHASSADIM, and the white light illuminating, WHICH IS ZEIR ANPIN THAT ATTIRE THE CHOCHMAH THAT IS IN MALCHUT WITH CHASSADIM, SO SHE ILLUMINATES. SO WE FIND THAT he merits the mirror that does not illuminate, WHICH IS MALCHUT, and the mirror that illuminates, WHICH IS ZEIR ANPIN; hence 'yimtza'uneni,' MEANING TWO LIGHTS. Therefore, David said, "I seek You (Heb. ashacharecha)," because he installed the black light, WHICH IS MALCHUT, so that the white light that illuminates could shine on him, WHICH IS ZEIR ANPIN SO THAT THE CHOCHMAH IN MALCHUT WOULD BE ATTIRE IN THE CHASSADIM OF ZEIR ANPIN. THEN MALCHUT IS MENDED AND ILLUMINATES.

261. "My soul thirsts for You, my flesh longs for You" (Tehilim 63:2); NAMELY, as one hungry for food and thirsty for water "in a dry and thirsty land, where no water is," (Ibid.), MEANING MALCHUT UNDER THE DOMINATION OF THE LEFT, WHICH IS A BLACK LIGHT, AS MENTIONED ABOVE, DUE TO A LACK OF CHASSADIM CALLED 'WATER' for then it is a wasteland and not a place of habitation, nor a holy place. Therefore, IT IS CONSIDERED a place without water. THEREFORE, DAVID IMPROVED HER AND DREW WATER TO HER FROM ZEIR ANPIN, AS MENTIONED ABOVE. As we are hungry and thirsty for you, FOR CHASSADIM, in this place, so "I have seen You in the sanctuary," BECAUSE HUNGER AND THIRST CAUSE THE ELEVATION OF MAYIN NUKVIN (FEMALE WATERS), THE DRAWING OF CHASSADIM FROM ZEIR ANPIN AND THE CLOTHING OF THE BLACK LIGHT OF MALCHUT. THEN SHE RETURNS TO HOLINESS AND ILLUMINATES. RABBI ABA SAID TO RABBI SHIMON: Just as we are thirsty for Master to drink thirstily his words in this place, so are we thirsty to drink His words thirstily in the Temple, the place that is called 'Holy'. Rabbi Shimon said to Rabbi Aba: Let him who started speaking, speak now AS WELL.

27. "That they bring Me an offering"

Rabbi Aba explains that before Moses constructed the tabernacle, the people were afraid that the Holy One would not stay with them, even though He had performed for them, through Moses, miracles and wonders. This is because if a king is among his people but without his queen, it is not certain that he will remain. But on the day that Moses completed the tabernacle, the Shechinah descended to the earth. Yet before the Shechinah descended, an accuser appeared, and she became covered with darkness to prevent her from descending. We read that fifteen hundred myriads of accusing angels gathered against her, because all their glow and all their light was concentrated in her, and if she descended her light would become darkened. Yet at that moment she broke the darkness and the demons, descended to the earth and ruled over all. The hosts and camps of angels suffered great pain on the day that Moses' bride descended to the earth. The text goes on to explain that here in the world the work of the tabernacle is like the work of the body, that it should be suitable to include the spirit within it. The comparison is made of the Shechinah to the brain in the body. The Holy Spirit, the Shechinah, is fashioned in the body so that it should include within itself another high, delicate spirit that illuminates, which is Zeir Anpin attired in the Shechinah. Lastly the text speaks of the outer shell of the world and the inner shell of the skull, within which are impurities.

259. אֲשַׁחֲרֶךָ, אִי כַמְשָׁמְעוּ דִּילִיָּה, שְׁפִיר. אֲבָל
אֲשַׁחֲרֶךָ, אֲתִקִּין נְהוּרָא דְנְהִיר בְּשַׁחְרוּתָא. דְּהָא
נְהוּרָא דְקִיּוּמָא בְּשַׁחְרוּתָא, לֹא נְהִיר עַד דִּיתְתַּקְנִין
לִיָּה לְתַתָּא. וּמֵאן דְּאֲתִקִּין נְהוּרָא שַׁחְרָא דָּא, אָף עַל
גַּב דְּאִיָּהוּ אוֹכְמָא, זְכִי לְנְהוּרָא חוּרָא דְנְהִיר, וְדָא
אִיָּהוּ נְהוּרָא אֲסַפְקֻלְרִיָּא דְנְהִרָא, וְדָא אִיָּהוּ בַר נֶשֶׁ
דְּזְכִי לְעֵלְמָא דְאֲתִי.

260. וְרָזָא דָּא וּמְשַׁחְרֵי יַמְצָאנִי, וּמְשַׁחְרֵי: דְּמִתְקַנִּין
נְהוּרָא מְשַׁחְרֵי אוֹכְמָא. יַמְצָאנִי, יַמְצָאוּנִי לֹא
בְּתִיב, אֲלֵא יַמְצָאנִי, דְּזְכִי לְתִרִין נְהוּרִין. לְנְהוּרָא
דְּשַׁחְרָא אוֹכְמָא, וְלְנְהוּרָא חוּרָא דְנְהִרָא. וְזְכִי
לְאֲסַפְקֻלְרִיָּא דְלֹא נְהִיר, וְלְאֲסַפְקֻלְרִיָּא דְנְהִיר.
וְדָא אִיָּהוּ יַמְצָאנִי. וְעַל דָּא אָמַר דּוּד אֲשַׁחֲרֶךָ,
אֲתִקִּין נְהוּרָא דְשַׁחְרָא אוֹכְמָא, לְנְהִרָא עֲלִיָּה נְהוּרָא
חוּרָא דְנְהִרָא.

261. צָמָאָה לָךְ נַפְשִׁי כְּמָה לָךְ בְּשָׂרִי, כְּמֵאן דְּכַפִּין
לְמִיכַל וְצָחִי לְמִשְׁתֵּי. בְּאַרְץ צִיָּה וְעֵיף בְּלִי מַיִם,
בְּגִין דְּאִיָּהוּ מְדַבֵּר, וְלֹא אִיָּהוּ אַתְר דִּישׁוּבָא, וְלֹא
אִיָּהוּ אַתְר דְּקֻדְשָׁא. וּבְגִין כֵּן אִיָּהוּ אַתְר בְּלִי מַיִם.
וְכְּמָה דְּאָנָן כַּפִּין וְצָחָאן לְגַבְךָ בְּאַתְר דָּא, כֵּן בְּקֻדְשָׁא
חֲזִיתִיךָ וְגו'. וְאָנָן כְּמָה דְּאָנָן צָחָאן לְגַבֵּי דְמַר,
לְמִשְׁתֵּי בְּצָחוּתָא מְלוּי בְּאַתְר דָּא, אוּף הִכִּי צָחִינָן
לְמִשְׁתֵּי בְּצָחוּתָא מְלוּי, בְּבִי מְקֻדְשָׁא, אַתְר דְּאֲקִרֵי
קֻדְשָׁא. אָמַר ר"ש לְר' אַבָּא, מֵאן דְּשָׂאֲרֵי מְלָה הִשְׁתָּא
וְיִמָּא.

The Relevance of this Passage

Often, when we begin the spiritual path, miracles and wonders appear before our eyes. But, in truth, miracles cannot support us, long term, in our spiritual work and journey. Miracles do provide an intense flash of Light, for a moment, for a particular situation, but this Light does not continue to glow enduringly. Consequently, we now tie ourselves to the Shechinah and our connection to the Light becomes constant. This is what the Tabernacle achieved for the Israelites in the desert. And this is precisely what we accomplish here.

262. Rabbi Aba opened the discussion saying, "...that they bring Me an offering: of every man..." (Shemot 25:2). When the Holy One, blessed be He, showed Moses the construction of the tabernacle, he found it difficult and could not grasp it, as we have already established. Now we can ask here if this offering, WHICH IS MALCHUT, was given by the Holy One, blessed be He, to Moses alone, how could He give it to another? How could He say that the children of Yisrael should take this offering?

263. HE ANSWERS: Surely that He gave it to Moses and did not give it to another. THIS IS LIKE a king who was among his people, but the queen was not with the king. As long as the queen was not with the king, the people were not certain THAT HE WOULD REMAIN WITH THEM. They did not sit securely, but all the people rejoice and sit securely when the queen arrives. Thus, in the beginning, even though the Holy One, blessed be He, performed for them miracles and wonders through Moses, the people were still not certain THAT THE HOLY ONE, BLESSED BE HE, WOULD REMAIN WITH THEM. When the Holy One, blessed be He, said, "...that they bring Me an offering" and "I will set My tabernacle among you" (Vayikra 26:11), they are immediately certain THAT THE HOLY ONE, BLESSED BE HE, WOULD BE WITH THEM. So they rejoiced in the service of the Holy One, blessed be He. This is what is meant by: "And it came to pass on the day that Moses had finished (Heb. kalah)" (Bemidbar 7:1), that Moses' kalah (Eng. 'bride') descended to the earth. THEREFORE, KALOT IS SPELLED WITHOUT VAV TO POINT OUT THE SUPERNAL BRIDE, WHO IS MALCHUT, WHO DESCENDED TO EARTH TO DWELL IN YISRAEL.

264. If you ask, anytime it is written: "And it came to pass," it is an expression of pain and here it is written: "And it came to pass on the day." HE ANSWERS: On that day that the Shechinah descended to the earth, there appeared an accuser, and She was covered with darkness to prevent Her from descending. We learned that fifteen millions of accusing angels gathered against Her in order to stop Her descent.

265. At that time, all the groups of the supernal angels were gathered before the Holy One, blessed be He. They said before Him, 'Master of the Universe, all our shine and all our light is in the Shechinah of Your glory. Now You are going to descend to those below'-MEANING THAT THE LIGHT OF CHOCHMAH IN HER WILL SPREAD FROM ABOVE DOWNWARDS, AND THEN HER LIGHT WILL BECOME DARK. At that moment, the Shechinah became strengthened, MEANING THAT SHE BECAME UNITED WITH ZEIR ANPIN AND INCLUDED IN HIS DECISION, SO THAT THE SHINE OF THE LEFT WILL ALWAYS ILLUMINATE ONLY FROM BELOW UPWARDS. Then She broke the darkness and gloom as one breaks strong spears, MEANING THE GREAT DEMONS, and descended to earth. As soon as they saw this, they started saying: "Hashem our lord, how majestic is Your Name in all the earth" (Tehilim 8:2). Assuredly, it is majestic, for She broke many strong spears and forces, descended to the earth and dominated everything. It is written: "And it came to pass," which POINTS OUT the pain that many hosts and camps of angels suffered on the day that Moses' bride descended to the earth.

262. פתח ר' אבא ואמר, ויקחו לי תרומה מאת כל איש וגו'. משה בשעתא דקודשא בריך הוא אחמי ליה עובדא דמשכנא, הוה קשה קמיה, ולא יכול למיקם ביה, והא אוקמוה. והשתא אית לן למקשי הכא, אי תרומה דא, יהבה קודשא בריך הוא למשה בלחודו, הני יהבה לאחרא, ואמר דלבני ישראל יקחו האי תרומה.

263. אלא ודאי למשה יהבה, ולא יהבה לאחרא. למלכא דהוה בגו עמיה, ולא הות מטרוניתא עמיה דמלכא. כל זמנא דמטרוניתא לא הות עמיה דמלכא, לא מתאישי עמא ביה, ואינון לא יתבין לרחצן. ביון דאתת מטרוניתא, כל עמא חדאן, ויתבי ברוחצנו. כן בקדמיתא, אע"ג דקודשא בריך הוא עבר לון נסין ואתין ע"י דמשה, לא מתאישי עמא. ביון דאמר קודשא בריך הוא ויקחו לי תרומה, ונתתי משכני בתוכם. מיד אתיאשו כלהו, וחדו בפולחנא דקודשא בריך הוא, הה"ד ויהי ביום בלת משה דנחתת בלת משה לארעא.

264. ואי תימא, ויהי בכל אתר לאו איהו אלא לישנא דצערא, והכא כתיב ויהי ביום. אלא, בהווא יומא דשכינתא נחתת לארעא, אשתכח מקטרגא לגבה, וחפאי ההוא חשוך קבל לגבה, בגין דלא תיחות. ותנינן, אלף וחמש מאה רבוא מלאכין מקטרגין, אשתכחו לגבה בגין דלא תיחות.

265. ובהווא זמנא אשתכחו כל בנופאי דמלאכי עלאי קמי קודשא בריך הוא. אמרו קמיה, מארי דעלמא, כל זיוא וכל נהורא דילן בשכינת יקרך איהו, והשתא תיחות לגבי תתאי. בההיא שעתא אתתקפת שכינתא, ותברת ההוא חשוך קבל, כמאן דמתבר גזיון תקיפין, ונחתת לארעא. ביון דחמו כלהו כן, פתחו ואמרו וי' אדונינו מה אדיר שמך בכל הארץ. אדיר ודאי, דתברת כמה גזיון וחילין תקיפין, ונחתת לארעא, ושלויטת בכלא. וע"ד כתיב ויהי, צערא דקבילו כמה חילין ומשיריין, ביומא דכלת משה נחתת לארעא.

266. Therefore, it is written: "...that they bring Me an offering." It is not written: "...that they bring Me and an offering" but rather "that they bring Me an offering" to show that it is all one without separation, THAT THE SHECHINAH CALLED 'OFFERING' IS ONE WITH 'ME' WITHOUT SEPARATION. The work of the tabernacle is in the likeness of above, one corresponding to the other, in order to include the Shechinah in all the sides, above and below. Here in the world, the work OF THE TABERNACLE is like the work of the body, THAT IT SHOULD BE SUITABLE to include the spirit within it. This is the Shechinah that is included above and below, and She is the Holy Spirit.

267. THE SHECHINAH is always drawn and enters the secret of the body, WHICH IS THE TABERNACLE, so that the brain should dwell in the shell, FOR THE TABERNACLE AND ITS VESSELS ARE LIKE A SHELL TO THE SHECHINAH, WHICH IS THE BRAIN. Everything is as is befitting. This Holy Spirit, NAMELY THE SHECHINAH, is fashioned in the body so that it should include within itself another high, delicate spirit that illuminates, WHICH IS ZEIR ANPIN THAT IS ATTIRED IN THE SHECHINAH. Everything is tied and included one within the other, and they enter one into the other until they unite and become attired in this world, which is the last peel on the exterior.

268. The strong Klipah OF IMPURITY is within the Klipah of this world. Just as in a nut, the external shell is not hard, NAMELY THE GREEN SHELL THAT IS ON THE NUT WHICH IS SOFT. The more inner shell is a strong shell HARD AS WOOD, SO THE GLOBE OF THE EARTH ITSELF IS A LIGHT SHELL AND THE SHELL THAT IS WITHIN IT IS HARD. It is also so above, in that the strong Klipah is another spirit that dominates the body. More inside there is a soft Klipah and even more inside there is the brain, WHICH IS THE SHECHINAH, WHICH IS THE SECRET OF THE NEFESH. AND WITHIN IT IS ZEIR ANPIN, WHICH IS THE SECRET OF THE RUACH, AS MENTIONED ABOVE.

28. An opening and a light cover over the Holy Land

We learn that the hard shell which encompasses the world has an opening over the Holy Land, as long as people are performing the proper service. We are told that the Klipah clogs the brain. Then the discussion moves to an analogy between the shell that covers the world and the shell that covers the brain. When the children of Yisrael were pushed away from the Holy Land, the opening was covered with a holy cover, a delicate curtain, to guard against the Klipah's incursion. The cover prevents the holy presence from descending to earth but it also prevents the strong Klipah from dominating that place. We next learn that the souls of Yisrael who expire there ascend, but the souls of other nations who expire there revolve and finally reach their own side of the impurity. If someone is buried on the day that his soul departs from him in the Holy Land, we are told, the spirit of impurity has no dominion over him at all. The sacrificial limbs and fat must be burned at night on the altar so that the smoke will roll around to the hole in the north and nourish the Other side, to keep them there. The spirit of impurity cannot dominate the bodies of the righteous that do not take any pleasure in the world. He whose soul departs outside of the Holy Land and who had his body defiled by the impure spirit, the impure spirit is absorbed inside it, remaining there until it returns to dust. The impure spirit never dominated Joseph's body, however. Jacob did not die, and his body remained intact and was embalmed. This, we learn, is because he was the bodily vehicle for the supernal image, or in other words a Chariot for Tiferet.

The Relevance of this Passage

From this portion we shield ourselves from the negative forces that attempt to dominate our lives. In addition, a portal to the upper world is created, raising our consciousness. Our senses of awareness, our intuition, our mental faculties are heightened, and we see and understand, at last, all that we did not see or grasp before. The power of the ancient sacrifices is resurrected to nourish all the dark forces, keeping them at bay, while the purifying Light embodied by Jacob shines brightly, perfecting the body and refining the soul. This Light vanquishes the Angel of Death and the entire armada of the Other Side.

The Light of the land of Israel permeates our entire world, so that in addition to Jacob's Light, the Resurrection of the Dead will take place with extreme mercy and loving kindness.

266. ובגין כך ויקחו לי תרומה וגו'. ויקחו לי ותרומה לא כתיב, אלא ויקחו לי תרומה, לאחזה דכלא חד בלא פרודא. ועובדא דמשכנא כגוונא דלעילא, דא לקבל דא, לאתכללא שכינתא מכל סטרין עילא ותתא, הכא בהאי עלמא עובדא דיליה, בעובדא דגופא, לאתכללא רוחא בגויה, ודא איהו שכינתא, דאתכלילת לעילא ותתא, ואיהו רוח קדשא.

267. ולעולם אתמשכת ועאלת גו רזא דגופא, לאשראה מוחא גו קליפא כלא כמא דאתחזי. האי רוחא דקדשא, אתעביד בגופא, לאתכללא בגויה רוח אחרא עלאה, דקיק ונהיר, וכלא הכי אתאחיד ואתכליל דא בדא, ועאל דא בדא, עד דאתאחיד בהאי עלמא, דאיהו קליפה בתראה דלבר.

268. קליפה תקיפא איהו לגו מקליפה דהאי עלמא. כגוונא דאגוזא, דהאי קליפה דלבר לאו איהו תקיפא, קליפה דאיהו לגו מינה, איהו קליפה תקיפא. אוף הכי לעילא, קליפה תקיפא, איהו רוחא אחרא דשלטא בגופא. לגו מינה, איהו קליפה קלישא. לגו מינה מוחא.

269. In the Holy Land, everything is construed in a different way because the strong Klipah THAT IS ATTIRE IN THE EARTH is broken from that place, and does not dominate over it at all. The strong Klipah breaks MORE AND MORE and opens from this side and that side, UNTIL AN ENTRANCE IS FORMED THERE.

270. That entrance is in the Holy Land, as long as they are doing the proper service. Due to sins, THE STRONG KLIPAH ON THE SIDES OF the entrance is drawn BACK to this side and that side, until THE SIDES OF the Klipah join together. AND THIS OCCURS ONLY AT THE TIME OF THE DESTRUCTION OF THE TEMPLE, AS WRITTEN BEFORE US. Since the Klipah clogs the brain, the Klipah dominates over them, OVER YISRAEL, and pushes them out of this place.

271. Even though it pushed them outside, that strong Klipah cannot dominate in that holy place, NAMELY IN THE HOLY LAND, because it is not its place. If you ask: If Klipah cannot dominate in that holy place, why does it stand desolate, for there is no destruction in the world but for that strong Klipah?

272. HE ANSWERS: Assuredly when it was destroyed, it was destroyed only from that side OF THE STRONG KLIPAH, when it clogged the brain, and the Holy One, blessed be He, caused it so that the strong Klipah would not dominate over this place. And when THE KLIPAH pushed away Yisrael from it, that Klipah returned and it reopened as before. Since the holy nation was not there, BECAUSE IT WAS IN EXILE, that opening was covered with a holy cover of a delicate curtain to guard that place, so that the strong Klipah could not clog it. And THE COVER is attached on all sides TO GUARD IT.

273. That there should be a holy presence on the earth as originally is not possible, because that delicate cover is attached there so that it should not go down, because the holy nation is not there. Therefore, the desolation has not been rebuilt from the day THE EARTH was destroyed. It is not possible for the strong Klipah to dominate, because that light cover is attached on all sides of that opening so that THE KLIPAH should not dominate and should not clog the brain. That light cover, which is from the drawing of the Holy Curtain of above, guards that place.

269. בארעא קדישא, מתתקנא בלא בגוונא אחרא, דהא קליפה תקיפא אתברת מההוא אתר, ולא שלטא ביה כלל. קליפה תקיפא אתברת תביר, ואתפתחת מהאי סטרא ומהאי סטרא.

270. וההיא פתיחו הוה בארעא קדישא, בכל זמנא דפלחין פולחנא בדקא יאות. ביון דגרמו חובין, משיכו ההוא פתיחו להאי סטרא ולהאי סטרא, עד דאתקרב קליפה, בלא בחדא. ביון דאסתים קליפה למוחא, בדין שלטא ההיא קליפה עליהו ודחה לון לבר מההוא דוכתא.

271. ועב"ד אע"ג דדחה לון לבר, לא יכיל ההיא קליפה תקיפא לשלטאה בההוא דוכתא קדישא, דלאו אתריה איהו. ואי תימא, אי הכי, הואיל ולא יכיל ההיא קליפה תקיפא לשלטאה בההוא דוכתא קדישא, אמאי קיימא חרוב, דהא חרבא לא הוי בעלמא, אלא מסטרא דההיא קליפה תקיפא.

272. אלא ודאי כד אתחרב לא אתחרב אלא מההוא סטרא, בשעתא דאסתים למוחא, וקודשא בריך הוא עבד דלא תשלוט ההיא קליפה תקיפא על ההוא דוכתא. וכד דחה לון לישראל מניה, ההיא קליפה אתהדרת ואתפתחת במלקדמין. ובגין דעמא קדישא לא הוו תמן, חפויא על ההוא פתיחו, חופאה קדישא דפרוכתא קלישא, לנטרא ההוא אתר, דלא יסתום ליה ההיא קליפה תקיפא, ואחיד בכל סטרוי.

273. למהווי רבות קדשא על ארעא במלקדמין, לא יכיל, דהא ההוא חופאה קלישא אחיד, דלא יחות לתתא, דהא עמא קדישא לאו תמן. וע"ד לא אתבני חרבן, מיזמא דאתחריבו. לשלטאה ההיא קליפה תקיפא, לא יכלא, דהא ההוא חופאה קלישה אחיד ביה בכל סטרוי בההוא פתיחו דלא תשלוט תמן, ולא תסתים מוחא, בההוא חופאה דפרוכתא קלישא, דאיהו מגו משיכו דפרוכתא קדישא דלעילא, דנטיר ההוא אתר.

274. Therefore, when all the souls of the other nations that live in the land of Yisrael depart from the world, THE LAND does not accept them and pushes them outside. They go and float and revolve in many evolutions until they exit from the entire Holy Land, and they circle UNTIL THEY REACH their side of their impurity. All the souls of Yisrael who expire there, ascend. That delicate cover accepts them and enter the supernal Holiness, as every kind seeks its own kind.

275. The souls of Yisrael who die outside the Land of Yisrael, in the domain of that strong Klipah, EACH ONE circles and rolls until it returns to its place and enters the place suitable for it. Happy is the portion of one whose soul departs in the Holy Domain and in that opening in the Holy Land.

276. If someone is buried on the day that his soul departs in the Holy Land, the spirit of impurity has no dominion over him at all. Therefore, it says about one who is hanged, "But you shall surely bury him that day: that your land be not defiled" (Devarim 21:23). At night, permission is given to the spirits of impurity to hover about and, although permission is given to them, they cannot enter the Holy Land unless they find there a vessel into which to enter, NAMELY A DEAD BODY.

277. The limbs and fat are burned at night ON THE ALTAR to nourish WITH THEIR SMOKE the other kinds, WHICH ARE THE OTHER SIDE. THAT DOES not MEAN that they enter the land TO BE NOURISHED BY THE SMOKE, nor does it draw them into the land. It is rather THE OPPOSITE, in order that the Other Side should not dominate in the land and they should not be drawn to enter there. Therefore, the smoke, OF THE LIMBS AND FAT, would ascend in a crooked WAY and roll outside OF THE LAND OF YISRAEL. It would travel hastily until it entered the hole in the north where lie the habitations of all those of the Other Side. The smoke enters there, and they are all nourished there.

278. The smoke OF THE OFFERINGS that ascend during the day would ascend to its place above in a direct path and there was that that was nourished from it, MEANING AS IT IS WRITTEN: "FOR A SWEET SAVOR, AN OFFERING MADE BY FIRE TO HASHEM" (SHEMOT 29:41). From that opening, MEANING THE HOLE IN THE NORTH SIDE, all sides of the strong Klipah are nourished, which is outside of the Holy Land, and they are nourished from that coarse smoke OF THE LIMBS AND FAT, as we have established.

274. ובגין כך, כל אינון נשמתין דשאר עמין, דיירין בארעא, בד נפקין מהאי עלמא, לא מקבלא לון, ודחי לון לבר, ואזלין ושטאן ומתגלגלין בכמה גלגלין, עד דנפקי מכל ארעא קדישא, וסחרן לסטרייהו, במסאבו דלהון. וכל אינון נשמתין דישראל דנפקין תמן, סלקין, וההוא חופאה קלישא מקבלא לון, ועאלין לקדושא עלאה, בגין דכל זינא אזלא לזיניה.

275. ונשמתיהון דישראל דנפקי לבר מארעא, ברשותא דההיא קליפא תקיפא, אזלא וסחרא ומתגלגלא, עד דתבת לדוכתהא, ועאלת לאתר דאתחזי לה. זכאה חולקיה, מאן דנשמתיה נפקא ברשו קדישא, בההוא פתיחו דארעא קדישא.

276. מאן דנשמתיה נפקת בארעא קדישא, אי אתקבר בההוא יומא, לא שלטא עליה רוחא מסאבא כלל. וע"ד כתיב בצליבא, כי קבור תקברנו ביום ההוא ולא תטמא את אדמתך. בגין דבלייליא אתיהיב רשו לרוח מסאבא למשטא. ואע"ג דאתיהיב לון רשו, לא עאלין בארעא קדישא, בר אי אשכחן תמן מנא לאעלא ביה.

277. אברין ופדרין דמתאכלן בלייליא, לאתזנא זינן אחרנין, לאו דעיילין בארעא, ולא לאמשכא לון בארעא, אלא, בגין דלא תשלוט סטרא אחרא גו ארעא, ולא ותמשכא לאעלא תמן. ובגין כך, תנא מנייהו הוה סליק עקימא, ומתגלגלא לבר, ואזיל בבחילו, עד דעאל לנוקבא דצפון, דתמן מדורין דכל סטרין אחרנין, ותמן עאל תנא, וכלהו אתזנו תמן.

278. תנא דיממא, הוה סליק לדוכתיה בארעא מישר, ואתזן מה דאתזן. ומההוא פתיחו, אתזנו כל סטרי קליפא תקיפא, דאיהי לבר מארעא קדישא, ומההיא תנא גסה כמה דאוקימנא.

279. The spirit of impurity does not dominate the bodies of the righteous that were not drawn in this world after the pleasures AND LUST of that strong Klipah, because they did not join with it at all in this world. As the body of the wicked is drawn in this world after that strong Klipah and after its pleasures, delights and embellishments, thus is he defiled after his soul leaves him.

280. That spirit of impurity cannot dominate the bodies of the righteous that do not have any pleasure in this world, except for the pleasure in performing a commandment and the meals of Shabbat and Holy Days and Festivals, because they have derived no pleasure from it at all and have taken nothing from it. He has our rule over them. Happy is he who has not gained any pleasure from it at all.

281. He whose soul departs outside of the Holy Land and had his body defiled by the impure spirit, the impure spirit is absorbed in it until it returns to dust. If that body that has swallowed that impure spirit is brought up to be buried in the Holy Land, it is written of it: "But when you entered, you defiled My land, and made My heritage an abomination" (Yirmeyah 2:7). It is "My land" as the impure spirit did not have power over it, with that body of yours, in which the impure spirit is absorbed, that you are bringing to bury in My land. You defile it in being defiled in it, IN THE IMPURE BODY, were it not for the Holy One, blessed be He, making a remedy for the land. As soon as that body decays, the Holy One, blessed be He, causes a wind to blow from above and push the impure spirit outside, because He has pity upon the Land.

282. The impure spirit never dominated Joseph's body, even though his soul departed in a foreign domain, NAMELY OUTSIDE OF THE LAND OF YISRAEL. What is the reason? It is because he was not drawn after the impure spirit during his lifetime. Still in all, he did not want them to bring up his body to be buried in the Holy Land, but rather said, "And you shall carry up my bones" (Beresheet 50:25), but not my body.

279. גופיהון דצדיקניא, דלא אתמשכו בהאי עלמא בתר הנאין דההיא קליפה תקיפא, לא שלטא עליהו רוח מסאבו כלל, דהא לא אשתתפו אבתריה כלום בהאי עלמא. כמה דגופא דרשיעניא אתמשך בהאי עלמא בתר ההיא קליפה תקיפא, והנאין וענוגין דיליה ותיקונין דיליה, הכי אסתאב, בתר דנפקת נשמתיה מניה.

280. גופיהון דצדיקניא, דלא מתענגי בהאי עלמא, אלא מתענגי דמצוה, וסעודתי שבתין וחגין וחמנין, ההוא רוח מסאבא לא יכיל לשלטא עליהו, דהא לא אתענגו מדיליה כלום. והואיל ולא נטלו מדיליה, לית ליה רשו עליהון כלל. זכא איהו מאן דלא אתהני מדיליה כלום.

281. מאן דנשמתיה נפקא לבר מארעא קדישא, ודהוא גופא אסתאב בהוא רוח מסאבו, ההוא רוח מסאבו אשתאיב בגויה, עד דתב ליה עפרא. ואי ההוא גופא, דאשתאיב ביה ההוא רוח מסאבא, סלקין ליה לאתקברא גו ארעא קדישא, עליה כתיב, ותבאו ותטמאו את ארצי ונחלתי שמתם לתועבה. ארצי, דלא שלטא עליה רוח מסאבו, בהוא גופא דלכון, דאשתאיב ביה רוח מסאבו, דקא מיייתין לקברא ליה בארצי, אתון מסאבין לה, לאסתאבא ביה. אי לא דעביד קודשא בריך הוא אסוותא לארעא, דהא בין דאתבלי ההוא גופא, נשיב קודשא בריך הוא רוחא מלעילא, ודחי ליה להוא רוח מסאבא לבר, דהא איהו חס על ארעיה.

282. יוסף, לא שליט על גופיה רוח מסאבא לעלמין, אע"ג דנשמתיה נפקת ברשו אחרא. מ"ט. בגין דלא אתמשין בחייו בתר רוח מסאבא. ועם כל דא, לא בעא דגופיה יסלקון ליה לאתקברא בארעא קדישא, אלא אמר, והעליתם את עצמותי, ולא גופי.

283. Jacob did not die, and his body remained intact constantly. Jacob did not fear the Other Side because his bed was perfect in the perfection of the supernal Light, in the illumination of the twelve tribes and seventy souls. Therefore, he did not fear the Other Side for it could not dominate him and because he was also the body of the supernal Image, MEANING THAT HE WAS A CHARIOT FOR TIFERET, and his beauty was attached in all the sides. All the limbs of Adam were attached to him. Therefore, it is written of him: "But I will lie with my fathers, and you shall carry me out of Egypt" (Beresheet 47:30), MEANING a whole body. Therefore, "the physicians embalmed Yisrael" (Beresheet 50:2) so that his body would remain intact, and this is the way it should BE. The other people of the world whose souls departed in the Holy Land, their souls and bodies are spared from everything.

283. יַעֲקֹב לֹא מוֹת, וְגוֹפֵיהּ אֲתַקֵּיִם בְּקִיּוּמָא תְדִיר, וְלֹא דְחִיל לְסִטְרָא אַחְרָא, דְּהָא עֲרִסְיָה הוּא שְׁלִים, בְּשִׁלְיָמוּ דְנְהוּרָא עֲלָאָה, בְּנִהִירוּ דְתַרְיִסְר שְׁבִטִין, וּבְשִׁבְעִים נַפְשׁ, בְּגִין כִּךְ לֹא דְחִיל לְסִטְרָא אַחְרָא, וְלֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהּ. וְתוּ, דְּאִיהוּ גּוֹפָא דְדִיוֹקְנָא עֲלָאָה, דְּשִׁפִּירוּ דִּילֵיהּ אַחִיד לְכָל סְטְרִין, וְכָל אִינוּן שְׁיִפִּין דְּאָדָם קְדַמָּאָה הוּוּ אַחִידָן בֵּיהּ. וְע"ד כְּתִיב בֵּיהּ, וְשִׁכַּבְתִּי עִם אֲבוֹתַי וְנִשְׁאֲתַנִּי מִמְצָרִים, גּוֹפָא שְׁלִים. וְע"ד וַיִּחַנְטוּ הַרְוֹפָאִים אֶת יִשְׂרָאֵל, דְּגוֹפֵיהּ יְהֵא קָאִים בְּקִיּוּמָא. וְהִכִּי אֲצַטְרִיךְ. שְׂאָר בְּנֵי עֲלָמָא דְנִפְקַת נִשְׁמַתִּיהוּ בְּאַרְעָא קְדִישָׁא, נַפְשָׁא וְגוֹפָא אֲשֶׁתִּזְיִב מִכְּלָא.

29. Nefesh, Ruach, Neshamah

This section explains the three levels of the soul of man and the corresponding three levels in the supernal realm. These levels are Nefesh, Ruach, and Neshamah. The Nefesh is present in the grave until the body decays into dust. The Ruach is the one that enters the terrestrial Garden of Eden and is shaped there in the form of the body belonging to this world. Neshamah ascends immediately to her place, the place from whence she emerged, Malchut. We learn that until the Neshamah ascends to and becomes attached to the Throne, the Ruach does not become crowned in the Garden of Eden of the Earth and the Nefesh does not settle in its place. As soon as the Neshamah ascends, they all can rest. When people pray at the cemetery, the Nefesh awakens, then floats to awaken Ruach, who ascends and awakens the Neshamah. Then the Holy One has mercy on the world. We read how the three are bonded as one : the Nefesh is the throne for the Ruach, while Neshamah takes out the Ruach, gives it power, dominates it and illuminates it with the light of life. After death, at the time that the Neshamah becomes adorned above in the Holy Crown, the Ruach is standing in the supernal Light during Shabbat, New Moons and Festivals. Then when the Ruach descends from the supernal Light to dwell in the Garden of Eden, the Nefesh stands in the grave and becomes attired in the form that the body had originally, and praises the Holy One. If people gave themselves permission they could see these forms on the graves thanking and praising the Holy One. During the day of Rosh Hashanah when the world is being judged and the Throne of Judgment stands by the supernal King to judge the world, every single Nefesh hovers and beseeches Mercy for the living. Sometimes they notify the living of their verdicts in a vision at night, and then the living repent. The text goes on to tell how Yedomiam is the appointed angel who oversees the taking of souls. Then we read of the correspondence between these three levels of soul in man and the three levels in the four worlds of Asiyah, Yetzirah, Briyah and Atzilut. The moon is the Nefesh of Atzilut, and it illuminates all the chariots and camps of the three lower worlds even as the Nefesh of man illuminates the limbs and bones of the body. The text says: Happy are the righteous to merit three rests in the World to Come.

The Relevance of this Passage

This profound portion raises our consciousness to the highest level of our souls (Neshamah). The ascension assures a peaceful and merciful transition into the world to come. Our meditation awakens the force of mercy, causing supernal compassion to spill down upon creation. Transformation of our nature and positive change in the world is achieved through a path of mercy as opposed to one of torment. All judgments are hereby rescinded upon the merit of the righteous throughout history.

284. The soul of man is called by three names, which are Nefesh, Ruach, and Neshamah. They are all combined with each other, and their strength is found in three places. The Nefesh is present in the grave until the body decays into dust, and so it rolls around in this world to be among the living and to be acquainted with their pain. At a time of need, it pleads for Mercy for them.

284. תְּלַת שְׁמֵהֶן אֲקִרִי נִשְׁמַתָּא דְּבַר נֶשׁ, נַפְשׁ, רוּחָא, וְנִשְׁמַתָּא. וְכִלְהוּ כְּלִילָן דָּא בְּדָא, וּבְתַלְתּ דּוּכְתֵי אֲשֶׁתְּכַח חִילִיָּהּ. נַפְשׁ דָּא, אֲשֶׁתְּכַח גּוּ קְבָרָא, עַד דְּגּוֹפָא אַתְּבָלִי בְּעַמְרָא, וּבְדָא מִתְגַּלְגַּלַּת הָאִי עֲלָמָא, לֹאֲשֶׁתְּכַח גּוּ חַיָּא, וְלִמְנַדַּע בְּצַעְרָא דְּלָהוֹן, וּבְשַׁעְתָּא דֵּי אֲצַטְרִיכוּ, בְּעַתַּת רַחֲמֵי עֲלֵיָּהּ.

285. The Ruach is the one that enters the terrestrial Garden of Eden and is shaped there in the form of the body from this world, in a garment that it dons there. It experiences these pleasures and delights that are in the shine of the Garden of Eden. And it ascends above, TO THE UPPER GARDEN OF EDEN, on the Shabbat and beginning of new months and Festivals, and it delights there and returns to its place. Therefore, it is written: "And the spirit (Heb. ruach) returns to the Elohim who gave it" (Kohelet 12:7). It shall surely return, MEANING during these times that we have mentioned.

286. Neshamah ascends immediately to its place, to that place from where it emerged, NAMELY TO MALCHUT, FROM WHICH THE NESHAMAH IS BORN. It is for it that the candle illuminates, WHICH IS MALCHUT, to illuminate above. BECAUSE THE SOULS OF THE RIGHTEOUS ASCEND BY MAYIN NUKVIN (FEMALE WATERS) TO ZEIR ANPIN AND MALCHUT, THEY BECOME PAIRED THROUGH THEM. This one never descends below. In this is included whoever is included, NAMELY MALCHUT, from all the sides from above and below, BECAUSE MALCHUT COMPRISES THE SOULS OF THE RIGHTEOUS. Until THE NESHAMAH ascends to and becomes attached to the Throne, WHICH IS THE WORLD OF BRIYAH, the Ruach is not crowned in the terrestrial Garden of Eden and the Nefesh does not settle in its place. As soon as THE NESHAMAH ascends, they all can rest, FOR THEY ARRIVE AT THEIR PLACE.

287. And MERCY is needed for the inhabitants of the world. When they are in sorrow and they go TO PRAY at the cemetery, this Nefesh awakens. It goes and floats and awakens Ruach, and that Ruach awakens toward the Patriarchs, ascends and awakens the Neshamah. Then the Holy One, blessed be He, has Mercy on the world as we have already established. Even though they have explained the subject of the Neshamah in other ways, MEANING THAT NEFESH IS IN ASIYAH, RUACH IN YETZIRAH, AND NESHAMAH IN BRIYAH, they all amount to this format. This is the clarification of the matter, and it is all one.

288. When the Neshamah is detained from ascending to its place, the Ruach goes and stands by the entrance of the LOWER Garden of Eden, but they do not open the entrance for it. It goes and drifts and no one pays attention. The Nefesh goes through the world and sees the body becoming wormy and judged in the grave, NAMELY THE THRASHING IN THE GRAVE, and it mourns for it as we have established, as it is written: "Only when his flesh is on him does he feel pain, and while his soul (Heb. nefesh) is within him does he mourn" (Iyov 14:22). Everyone is punished until the Neshamah is bound in its place above. Then they all become bound in their place.

285. רוּחַ דָּא, אִיהוּ דְעָאֵל בְּגַנְתָּא דִּי בְּאַרְעָא, וְאַצְטִייר תַּמָּן, בְּדִיוּקְנָא דְגּוּפָא דְהָאִי עֲלֵמָא, בְּחַד מְלִבוּשָׁא דְמַתְּלִבְשָׁא תַּמָּן. וְדָא אַתְהֵנִי תַּמָּן בְּהֵנְאִין וְכִסּוּפִין בְּזִיוָא דְבְּגַנְתָּא. וּבְשַׁבְתִּי וּוְרַחֵי וּזְמַנִּי, סְלֵקָא לְעִילָא, וְאַתְהֵנִי תַּמָּן, וְתָב לְאַתְרֵיהּ. וְעַד כְּתִיב, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַנָּה. תָּשׁוּב וְדָאִי, בְּהֵנִי זְמַנִּין דְקָאמְרִין.

286. נְשָׁמָה אִיהִי סְלֵקָא מִיַּד לְאַתְרֵהָא, לְהֵהוּא אַתְרַּ דְּנִפְקַת מִתַּמָּן, וְדָא אִיהִי דְבִגְיִנָה אַתְנַהֲרִית בּוּצִינָא, לְאַנְהָרָא לְעִילָא. דָּא לֹא נַחְתָּת לְתַתָּא לְעֲלָמִין, בְּדָא אַתְכְּלִילַת, מֵאֵן דְּאַתְכְּלִילַת מִכָּל סְטְרִין מֵעִילָא וּמִתַּתָּא. וְעַד דְּהָאִי לֹא סְלֵקָא לְאַתְקַשְׁרָא בְּכוּרְסֵינָא, לֹא מִתְעַטְרָא רוּחַ בְּגַנְתָּא דִּי בְּאַרְעָא, וְנִפְשׁ לֹא מִתְיֹשֵׁב בְּדוּכְתָּהָא. כִּיּוֹן דְּאִיהִי סְלֵקָא, כְּלָהוּ אִית לְהוּ נִיּוּחָא.

287. וְכַד אַצְטְרִין לְבְנֵי עֲלָמָא, כַּד אִינוּן בְּצַעֲרָא, וְאֲזִלֵּי לְבֵי קְבָרִי, הָאִי נִפְשׁ אַתְעֲרַת, וְאִיהִי אֲזִלָּא וּמִשְׁטָטָא, וְאַתְעֲרַת לְרוּחַ, וְהֵהוּא רוּחַ אַתְעֲרַת לְגַבֵּי אַבְהָן, וְסָלִיק וְאַתְעֲרַת לְגַבֵּי נְשָׁמָה, וְכַדִּין, קְדָשָׁא בְּרִין הוּא חַיִּיס עַל עֲלָמָא, וְהָא אֲוִקִימָנָא. וְאִף עַל גַּב דְּהָא אַתְעֲרוּ מְלִין אֵלִין דְּנִשְׁמַתָּא בְּגוּוּנִין אַחֲרָנִין, כְּלָהוּ סְלֵקִין בְּמַתְקֵלָא, דָּא, וְדָא אִיהוּ בְּרִיחָה דְּמַלְהָ, וְכֹלָא חַד.

288. וְכַד נְשָׁמַתָּא אַתְעַבְבַת מְלִסְלֵקָא לְדוּכְתָּהָא, רוּחָא אֲזִלָּא וְקִיּוּמָא בְּפִתְחָא דְּגַנְתָּא דְּעַדָּן, וְלֹא פִתְחִין לְהָ פִתְחָא, וְאֲזִלָּא וּמִשְׁטָטָא, וְלִית מֵאֵן דִּישְׁגַח בֵּהּ. נִפְשׁ אֲזִלָּא וּמִשְׁטָטָא בְּעֲלָמָא, חֲמַתָּא לְגוּפָא דְּסְלֵקָא תּוֹלְעִין, וּבֵהּהוּא דִּינָא דְּקְבָרָא, וּמִתְאַבְּלַת עֲלֵיהּ, כְּמָה דְּאֲוִקְמוּהָ דְּכְתִיב, אֵךְ בְּשָׂרוֹ עָלָיו יִכָּאב וְנִפְשׁוֹ עָלָיו תֵּאבֵל. וְכֹלָא אִיהוּ בְּעוֹנְשָׁא. עַד דְּנִשְׁמַתָּא אַתְקַשְׁרַת בְּדוּכְתָּהָא לְעִילָא, וְכַדִּין כּוֹלְהוּ מִתְקַשְׁרִין בְּדוּכְתֵייהוּ.

289. All these three are one bond, similar to above in the secret of Nefesh, Ruach, and Neshamah, WHICH ARE MALCHUT, ZEIR ANPIN, AND BINAH OF ATZILUT, for they are all one and one bond: The Nefesh, WHICH IS MALCHUT, has no independent light, which is why it participates in the secret of one body, WHICH IS THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, THAT MALCHUT DONS AS A SOUL DOES A BODY to delight and nourish it in all its needs. About this, it is written: "And gives food to her household, and a portion to her maidens" (Mishlei 31:15). "Her household" refers to the body which She nourishes, and "her maidens" are the limbs of that body, NAMELY THE SFIROT OF BRIYAH, YETZIRAH AND ASIYAH.

290. Ruach is the one who rides on the Nefesh and dominates it, and illuminates it with all that it needs, NAMELY ZEIR ANPIN. The Nefesh is the throne for this Ruach. It is Neshamah who takes out this Ruach, gives it power, dominates it and illuminates it with that light of life, NAMELY BINAH. That Ruach depends upon this Neshamah and shines from it with the light that it illuminates upon it. That Nefesh is dependent upon this Ruach. It shines from it and is nourished by it. And they are all one bond.

291. That supernal Neshamah, NAMELY BINAH, ascends into the flow from the most ancient of all and the most concealed, and it is filled WITH LIGHT from it because it does not stop ILLUMINATING. AND AS LONG AS THE NESHAMAH DOES NOT RETURN TO ITS PLACE, this Ruach does not enter the Garden of Eden which is the Nefesh, NAMELY MALCHUT. The Ruach dwells only in the Garden of Eden, BECAUSE ZEIR ANPIN AND MALCHUT UNITE THE ONE WITH THE OTHER, and the Neshamah is above. Also, the Nefesh, WHICH IS MALCHUT, is not settled in its place in the body below, WHICH IS BRIYAH, YETZIRAH AND ASIYAH, AS LONG AS THE NESHAMAH DOES NOT RETURN TO ITS PLACE ABOVE.

292. In the same way, it is all explained in man BELOW. Even though THE NEFESH, RUACH, AND NESHAMAH THAT ARE IN MAN are all one bond, the Neshamah ascends above with the flow from the pit, NAMELY YESOD OF MALCHUT. The Ruach enters the Lower Garden of Eden similar to above, AS ZEIR ANPIN ENTERS THE GARDEN OF EDEN OF ATZILUT, WHICH IS MALCHUT. The Nefesh settles in the grave. And if you ask, in relation to the Nefesh above, WHICH IS MALCHUT, WILL YOU ALSO SAY that it settles in the body in the grave? Where then is the grave ABOVE? HE ANSWERS: But rather in that strong Klipah, BECAUSE PERTAINING TO MALCHUT, IT IS SAID, "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5), FOR SHE BECOMES ATTIRED AT HER END IN THE STRONG KLIPAH, WHICH IS THE ASPECT OF DEATH AND GRAVE. Therefore, the lower Nefesh is similar to this below, and they all resemble one another. Therefore, THE NESHAMAH is divided into three levels, NAMELY NEFESH, RUACH, AND NESHAMAH. They are one bond and one secret.

289. בגין דכל הני תלת, קשורא חדא אינון, כגוונא דלעילא, ברזא דנפש רוח ונשמה, דכלא חד, וקשורא חד. נפש: לית לה נהורא מגרמה כלום, ודא איהו דמשתתפא ברזא דגופא חד, לאענגא ולמיזן ליה, בכל מה דאצטריך, כד"א ותתן טרף לבייתה וחק לנערותיה. ביתה, דא איהו גופא, דאיהו זנא ליה. ונערותיה, אלין אינון שיימין דהאי גופא.

290. רוח: דא איהו דרכיב על האי נפש, ושליט עליה, ונהיר לה בכל מה דאצטריך, ונפש איהו ברסינא להאי רוח. נשמה: איהו דאפיקת להאי רוחא, ושליטת עליה, ונהירת ליה בהוא נהורא דחינוך, והוא רוח תליא בהאי נשמה, ואתנהיר מנה בהוא נהורא דנהיר. הוא נפש, תליא בהאי רוח, ואתנהיר מניה, ואתזנת מניה, וכלא קשורא חד.

291. ועד דהאי נשמה עלאה, לא סלקא גו נביעו דעתיקא דעתיקין. סתימא דכל סתימין, ואתמליא מניה, בגין דלא פסיק. רוח דא לא עאל בגנתא דערן, דאיהו נפש, ולעולם רוח לא שריא אלא בגנתא דערן, ונשמה לעילא. נפש לא אתישבת בדוכתהא גו גופא לתתא.

292. כגוונא דא, כלא לתתא הכי מתפרשן בבר נש, ואע"ג דכלהו קשורא חדא, נשמה סלקא לעילא, גו נביעו דבירא. רוח עאל בגנתא דערן, כגוונא דלעילא. נפש אתישבת גו קברא. ואי תימא, נפש לעילא, דאתישבת גו גופא בקברא, אן הוא קברא. אלא גו הוא קליפה תקיפא, וע"ד, נפש כגוונא דא לתתא, וכלא דא כגוונא דא. ובגין כך, תלת דרגין מתפרשן, ואינון קשורא חדא ורזא חדא.

293. As long as the bones are STILL in the grave, BEFORE THEY HAVE DECAYED, that Nefesh is present there. And here is the secret for those who know the true way, for those who fear sin. At the time that the Neshamah is adorned above in the Holy Crown, WHICH IS MALCHUT, the Ruach is standing in the supernal Light during Shabbat, the first day of the month and Festivals. When the Ruach descends from the supernal Light to dwell in the Garden of Eden and illuminates and sparkles, the Nefesh stands in the grave and is attired in the form that the body had originally. All the bones take that form and praise and acknowledge the Holy One, blessed be He, as written: "All my bones shall say, 'Hashem, who is like You'" (Tehilim 35:10). It does not write 'say,' but rather "shall say" MEANING IN THE GRAVE.

294. If permission would be given to the eye to see, it could see the like of forms on the graves that acknowledge and praise the Holy One, blessed be He, on the eve of the commencement of the Shabbat and the night of the first day of the month and Festivals. But the foolishness of man prevents them FROM SEEING. They do not know and do not pay attention to what is existent in this world. They do not bother to observe the honor of the supernal King in this world, and most certainly to observe the honor of that SUPERNAL World, and upon what it is based, and how the things are explained.

295. During the day of Rosh Hashanah, when the world is being judged and the Throne of Judgment stands by the supernal King to judge the world, every single Nefesh hovers and beseeches Mercy for the living PEOPLE. During the night of the end of the Day of Judgment, they go and hover to hear and know the verdict that was decided for the world. Sometimes they notify the living in a vision, as it is written: "In a dream, in a night vision when a deep sleep falls upon men...then He opens the ears of man, and with discipline seals their instruction" (Iyov 33:15-16). What is "with discipline"? This is the Nefesh who stands and establishes things for people so that they should accept discipline, MEANING THAT IT NOTIFIES THEM OF THEIR VERDICT IN A VISION AT NIGHT AND THEN THEY REPENT.

296. During the last night of the Festival, the sentences emerge from the house of the King, and that shadow is removed from the people who are to be removed from this world. THEN that Nefesh that we mentioned goes and floats ABOVE. An appointed angel, who supervises the secret of the engraving on the seal in clear writing, MEANING OVER THE WRITING IN THE AFOREMENTIONED VERDICTS, whose name is Yedomiam, authorizes the writing of the engraved light and, within supernal Visions, descends during that night. Many thousands upon thousands and ten thousands upon ten thousands go with him. They take that shadow from each one WHO WAS SENTENCED TO DEATH, and bring it up above.

293. וּבְכֹל זְמַנָּא דְגַרְמֵי אֲשַׁתְּכַחוּ גּוֹ קְבָרָא, הָאִי נַפְשׁ אֲשַׁתְּכַחַת תַּמּוֹן. רְזָא הִכָּא לְאִינוּן דִּירְעֵי אֲרַח קְשׁוּט, דְּחִלּוּ חֲטָאָה. בְּשַׁעְתָּא דְנִשְׁמַתָּא מִתְעַטְרָא לְעֵילָא, גּוֹ עֵטְרָא קְדִישָׁא, וְרוּחָא קָאִים בְּנִהִירוֹ עֲלָאָה, בְּשַׁבְתֵּי וִירְחֵי וּזְמַנֵּי, הָאִי נַפְשׁ בְּשַׁעְתָּא דְרוּחַ נְחֻתָא מְגוֹ נִהִירוֹ עֲלָאָה, לְדִירָא בְּגַנְתָּא דְעָרְוֹן נְהִיר וְנִצִּיץ, אִיהוּ קְיַימָא גּוֹ קְבָרָא וְאֲתַגְלִימַת בְּדִיוֹקְנָא, דְהוּת גּוֹ גּוּפָא בְּקְדָמִיתָא, וְכֹל אִינוּן גְּרַמֵּי בְּהוּא דִּיוֹקְנָא סִלְקֵן, וּמִשְׁבַּחָאן וְאוֹרְן לְקוֹדֶשָׁא בְּרִיךְ הוּא, הֵה"ד כֹּל עֲצָמוֹתֵי תְאֻמְרָנָה יִי מִי כְמוּךְ. אוֹמְרוֹת לֹא כְתִיב, אֱלֹא תְאֻמְרָנָה.

294. וְאֵלְמָלִי אֲתִיְהִיב רְשׁוֹ לְעֵינָא לְמַחְמֵי וְחֻמֵּי בְּלִילֵי דְעֵייל שַׁבְתָּא, וְלִילֵי יְרַחֵי וּזְמַנֵּי, בְּדִיוֹקְנֵי עַל גְּבֵי קְבָרֵי, אוֹרְן וּמִשְׁבַּחָן לְקוֹדֶשָׁא בְּרִיךְ הוּא. אֲבָל טַפְשׁוֹ דְבְנֵי נְשָׂא, קָא מְעַכְבָּא לְהוּ, דְלֹא יִרְעִין, וְלֹא מִשְׁגִּיחִין עַל מָה קְיַימִין בְּהָאִי עֲלֵמָא, וְלֹא חֲשִׁינן לְאֲשַׁגְחָא בִּיקְרָא דְמַלְכָּא עֲלָאָה בְּהָאִי עֲלֵמָא, כ"ש לְאֲשַׁגְחָא בִּיקְרָא דְהוּא עֲלֵמָא, וְעַל מָה קְיַימָא, וְאִיךְ מִתְפָּרְשֵׁן מְלִין.

295. בְּיוֹמָא דְר"ה, דְעֲלֵמָא אֲתַדֵּן, וְכַרְסִיא דְרִינָא קְיַימָא, לְגַבֵּי מַלְכָּא עֲלָאָה, לְמִידֵן עֲלֵמָא. כֹּל נַפְשׁ וְנַפְשׁ מִשְׁטָטֵן, וּבְעָאן רַחֲמֵי עַל חַיֵּי. בְּלִילֵי דְנַפְקָא יוֹמָא דְרִינָא, אֲזִלִּין וְקָא מִשְׁטָטִין לְמִשְׁמַע וּלְמַנְדַּע מֵאן הוּא דִינָא דְאֲתַדֵּן עַל עֲלֵמָא, וְלְזַמְנֵי דְקָא מוֹדִיעִין בְּחֻזּוֹא לְחַיָּא, כְּד"א בְּחֵלוֹם חַיּוֹן לִילָה בְּנַפּוֹל תְּרַדְמָה עַל אַנְשִׁים וְגו', אִזּוּ יִגְלֵה אֲזֵן אַנְשִׁים וּבְמוֹסְרָם יַחְתּוּם. מֵאִי מוֹסְרָם. דָּא נַפְשׁ, דְאִיְהִי קְיַימָא וְחַתִּים לְבְנֵי נְשָׂא מְלִין, לְקַבְּלָא מוֹסֵר.

296. בְּלִילֵי בְּתַרְרָאָה דְחַגָּא, דְקָא נַפְקֵן פְּתִקִּין מִבֵּי מַלְכָּא, וְהוּא צֵל אֲעֲדִיאוּ מִבְּנֵי גְרִיעוֹ דְהָאִי עֲלֵמָא, הוּא נַפְשׁ דְקַאמְרָן, אֲזִלָּא וּמִשְׁטָטָא, וְחַד מְמַנָּא סְרַכָּא, בְּרָזָא גְלִיפָא בְּעֻזָּא בְּכַתְבַּ מְפָרְשׁ, יְדוּמִיע"ם, דְפְקִיד בְּכַתְבַּ דְזִיּוּא גְלִיפָא, וּבְגוֹ חֻזּוֹן עֲלָאִין. בְּהוּא לִילֵי נְחִית, וּכְמָה אֶלְף אֶלְפִין וְרַבּוּא רַבּוּן עֲמִיָה, וְנִטְלִין לְהוּא צֵל מִכָּל חַד וְחַד, וְסִלְקִין, לִיה לְעֵילָא.

297. The Nefesh that we mentioned goes and floats and sees that shadow, AND KNOWS WHO IS GOING TO DIE, and returns to Her place at the grave. It proclaims to the other dead, So-and-so is coming to us, so-and-so is coming to us. If he is righteous and good, they all rejoice and if not they all say, Woe. When they elevate that shadow, they elevate it to the faithful servant whose name is Metatron, who takes that shadow near him and elevates it to its place, as it is written: "As a servant earnestly desires the shadow" (Iyov 7:2). Certainly, he earnestly desires the shadow.

298. From that moment and further, the place for that Neshamah of the men is prepared, MEANING IN YESOD OF MALCHUT OF ATZILUT, as is a place for Ruach in the LOWER Garden of Eden and a place for Nefesh to rest and enjoy during the time that it floats and goes. For there is a Nefesh that has no rest, and there is a Nefesh that perishes with the body.

299. The one that has no rest is the one about whom it is written: "And the soul (Heb. Nefesh) of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29). This is the one that goes and floats and rolls throughout the whole world, and has no rest at all days and nights. This is the hardest punishment of all. The Nefesh that perishes with the body is cut out from a different place, as it is written: "That Nefesh will be cut off from My presence, I am Hashem" (Vayikra 22:3). What is "from My presence?" It means that the Ruach does not dwell upon it and when the Ruach does not dwell upon it, it has no connection at all with that which is above. It does not know at all of these things in that world. And this Nefesh is like an animal.

300. A Nefesh that has rest meets this appointed Angel Yedomiam and his officers when it goes and floats. They take and elevate it to all the entrances of the Garden of Eden, show it the honor of the righteous and the honor of its Ruach, and it cleaves unto THE RUACH in rest within that garment OF THAT RUACH. Then it knows about the things of the UPPER World.

301. When that Ruach ascends to be attired with the supernal Neshamah above, the Nefesh joins that Ruach and illuminates from it, like the moon when it illuminates from the sun. And the Ruach is connected with that Neshamah. That Neshamah becomes bound into the end of thought, MEANING THE END OF ATZILUT THAT IS CALLED IN ITS ENTIRETY 'THOUGHT', MEANING CHOCHMAH, BECAUSE IN GENERAL, THE FOUR WORLDS, ATZILUT, BRIYAH, YETZIRAH AND ASIYAH, ARE CHOCHMAH, BINAH, TIFERET, AND MALCHUT, which is the secret of the Nefesh of above, NAMELY MALCHUT OF ATZILUT THAT IS CALLED 'NEFESH'.

297. וְהָיָא נֶפֶשׁ דְקָאמְרָן, אֲזֵלָא וּמִשְׁטָא וְחַמָּאת לְהוּא צֵל, וְתַב לְאַתְרֵיהּ גּוּ קְבֵרָא, וְקָא מְכַרְזַת לְשָׂאָר מִתְנִיָא, פְּלוּנִי אֲתִי לְגַבְנָן, פְּלוּנִי אֲתִי לְגַבְנָן. אִי זְכָאָה טְבָא אִיהוּ, כְּלָהוּ חֲדָאן, וְאִי לָאוּ, כְּלָהוּ אֲמִרִי וּוִי. כִּד סִלְקִין הֵהוּא צֵל, סִלְקִין לִיה לְגַבֵי הֵהוּא עֵבֵד מֵהִימָן, דְשִׁמְיָה מִטְטְרוּן, וְנָטִיל הֵהוּא צֵל לְגַבֵי, וְסִלִיק לִיה לְאַתְרֵיהּ, כִּד"א, כְּעֵבֵד יִשְׂאָף צֵל, יִשְׂאָף צֵל וְדָאִי.

298. מֵהֵיכָא שְׁעָתָא וְאִילָךְ, מִתְתַקְנָא דּוּכְתָא לְהֵיכָא נִשְׁמָה דֵהֵהוּא בְרַ נֶשׁ, וְדּוּכְתָא לְרוּחַ בְּגַנְתָא דְעָרָן. וְדּוּכְתָא לְנֶפֶשׁ לְנִיחָא וְלֵאֲתֵהֵנָּא, בְּשְׁעָתָא דְמִשְׁטָא וְאֲזֵלָא. בְּגִין דְאִית נֶפֶשׁ דְלִית לָהּ נִיחָא. וְאִית נֶפֶשׁ דְאִישְׁתַּצִּיאת עִם גּוּפָא.

299. וְהָאִי אִיהִי דְלִית לָהּ נִיחָא, וְהָאִי אִיהִי דְכִתְיֵב בְּהַ, וְאֵת נֶפֶשׁ אוֹיְבֵיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלַע. דְדָא אִיהִי אֲזֵלָא וּמִשְׁטָא וּמִתְגַלְגֵּלָא בְּכָל עֲלָמָא, וְלִית לָהּ נִיחָא כְּלָל יִמְמָא וְלִילִי, וְדָא אִיהוּ עוֹנֵשׂא יִתִיר מִכְּלָא וְהֵיכָא דִתְשַׁתְּצִי עִם גּוּפָה, וְתִשְׁתְּצִי מֵאֲתֵר אַחֲרָא, הֵיכָא דְכִתְיֵב בְּהַ, וְנִכְרְתָה הַנֶּפֶשׁ הֵיכָא מִלְפְּנֵי אֲנִי יי'. מֵאֵן מִלְפְּנֵי. דְלָא שְׂרִיא עֲלֵהּ רוּחָא. וְכִד רוּחָא לָא שְׂרִיא עֲלֵהּ, לִית לָהּ שׁוּתְמָו כְּלָל בְּמָה דְלַעִילָא, וְלָא יִדְעַת מֵאִינוּן מְלִין דֵהֵהוּא עֲלָמָא כְּלָל, וְהָאִי אִיהִי נֶפֶשׁ כְּבִעִירִי.

300. נֶפֶשׁ דְאִית לָהּ נִיחָא, הָאִי אִיהִי כִּד אֲזֵלָא וּמִשְׁטָא, אֲעֲרַעַת בְּהָאִי מִמְנָא יְדוּמִיעֵם, וּבְאִינוּן סְרַכִין דִּילִיָהּ, וְנָטִלִין לָהּ, וְאֲעֵלִין לָהּ בְּכָל פְּתָחֵי גֵן עָרָן, וְאֲחֻזִּין לָהּ יִקְרָא דְצַדִּיקָא, וְיִקְרָא דֵהֵהוּא רוּחַ דִּילָהּ, וְאִיהִי מִתְדַבְּקָא בֵיה בְּנִיחָא, גּוּ הֵהוּא לְבוּשָׂא, וְכִדִּין יִדְעַת בְּאִינוּן מְלִין דְעֲלָמָא.

301. וְכִד הֵהוּא רוּחַ סִלְקָא לְאַתְעֵטְרָא גּוּ נִשְׁמָה עֲלָאָה לְעִילָא, הֵיכָא נֶפֶשׁ מִתְקַשְׂרָא בְּהֵהוּא רוּחַ, וְאַתְנֵהִירַת מְנִיָה, כְּסִיחֵרָא כִּד אַתְנֵהִירַת מִשְׁמָשָׂא. וְרוּחַ מִתְקַשְׂרָא גּוּ הֵיכָא נִשְׁמָתָא. וְהֵיכָא נִשְׁמָתָא מִתְקַשְׂרָא, גּוּ סוּף מַחְשְׁבָהּ, דְאִיהִי רְזָא דְנֶפֶשׁ דְלַעִילָא.

302. That Nefesh, NAMELY MALCHUT OF ATZILUT, is connected with the supernal Ruach, WHICH IS ZEIR ANPIN, and that Ruach is connected with the supernal Neshamah, WHICH IS BINAH. That Neshamah is connected with the endless (Heb. Ein Sof), MEANING THAT IT BECOMES BOUND WITH ARICH ANPIN, AS MENTIONED, AND ARICH ANPIN WITH THE ENDLESS. Then there is rest for all, and everything is connected above and below all in one secret and in the same manner.

303. Then there is repose for the Nefesh below. About this, it is written: "And may the soul (Nefesh) of my master be bound in the bond of life with (Heb. et) Hashem your Elohim" (I Shmuel 25:29), MEANING THAT THEY ARE BOUND AND ATTACHED in one way and by one secret with 'Et,' WHICH IS MALCHUT OF ATZILUT. FOR THE NEFESH IS CONNECTED WITH THE RUACH IN THE LOWER GARDEN OF EDEN; AND THE RUACH WITH NESHAMAH WHICH IS IN MALCHUT OF ATZILUT, the ones corresponding to the others, AS NEFESH, RUACH, AND NESHAMAH OF A MAN ARE SIMILAR TO NEFESH, RUACH, AND NESHAMAH OF ATZILUT AS MENTIONED.

304. When the moon descends, WHICH IS MALCHUT, which is the secret of the supernal Nefesh OF ATZILUT, it illuminates on all sides. It illuminates all the Chariots and camps OF ANGELS IN BRIYAH, YETZIRAH AND ASIYAH, and makes them into one whole body that illuminates with the light of the supernal shine. Here also, the Lower Nefesh OF MAN descends and illuminates in all directions from the shine of the Neshamah, and from the Shine of Ruach, and descends and illuminates all the Chariots and camps, which are the limbs and bones OF THE MAN'S BODY. And it makes them into a whole body that illuminates in its own light.

305. This is what is meant by: "And satisfy your soul (Nefesh) in drought" (Yeshayah 58:11), actually your Nefesh. Afterwards, "and make strong your bones" for the Nefesh illuminates the bones and makes of them a whole body that illuminates with the light. It arises, acknowledges and praises the Holy One, blessed be He, as we learned, and it is written: "All my bones shall say, 'Hashem, who is like You'" (Tehilim 35:10) and this is the rest for the Nefesh from all sides.

306. Happy are the righteous who fear their Master in this world, to merit three rests, WHICH ARE NEFESH, RUACH, AND NESHAMAH, in the World to Come. Rabbi Shimon came and blessed Rabbi Aba. Rabbi Shimon said: Happy are you, my children, and happy am I, that my eyes saw this, that many supernal places are prepared for us, and illuminate for us for the World to Come.

302. וְהָיָא נֶפֶשׁ, אֲתַקְשַׁרְתָּ גּוֹ הָהוּא רוּחַ עֲלָאָה, וְהָיָא רוּחַ אֲתַקְשַׁר גּוֹ הָיָא נֶשְׁמָה עֲלָאָה. וְהָיָא נֶשְׁמָתָא אֲתַקְשַׁרְתָּ בְּאִין סוּף. וְכַדִּין אִיהוּ נִיחָא דְכָלָא, וְקִשּׁוּרָא דְכָלָא עֵילָא וְתַתָּא, כְּלָא בְרָזָא חֲדָא, וְגוּוֹנָא חֲדָא.

303. וְכַדִּין דָּא אִיהוּ נִיחָא דְנֶפֶשׁ דְּלַתְתָּא, וְעַל דָּא בְּתִיב, וְהִיתָה נֶפֶשׁ אֲדָנִי צְרוּרָה בְּצִרוּר הַחַיִּים אֵת יְיָ אֱלֹהֵיךָ. בְּגוּוֹנָא חֲדָא, וְבְרָזָא חֲדָא, דְּהָיָא אֵת דָּא בְּגוּוֹנָא דָּא.

304. כַּד נִחְתָּא סִיְהָרָא, רָזָא דְנֶפֶשׁ עֲלָאָה, נִהוּרָא מִכָּל סְטָרִין. אִיהוּ נִהָרָא לְכָל רְתִיבִין וּמִשְׁרִינִין, וְעֵבִיד לֹון גּוֹפָא חֲדָא שְׁלִימָא, דְּנִהִיר בְּנִהִירוֹ בְּזִינָא עֲלָאָה. אוּף הָכִי בְּגוּוֹנָא דָּא, נִחְתָּא הָאִי נֶפֶשׁ תַּתָּאָה, נִהִירָא מִכָּל סְטָרִין מְגוֹ נִהִירוֹ דְנֶשְׁמָה, וּמְגוֹ נִהִירוֹ דְרוּחַ, וְנִחְתָּא וְנִהָרָא לְכָל אִינּוֹן רְתִיבִין וּמִשְׁרִינִין, דְּאִינּוֹן שְׁיִיפִין וְגִרְמִין, וְעֵבִיד לֹון גּוֹפָא שְׁלִימָא, דְּנִהִיר בְּנִהִירוֹ.

305. הָדָא הוּא דְכְּתִיב, וְהִשְׁבִּיעַ בְּצַחְצוּחַת נֶפֶשְׁךָ, נֶפֶשְׁךָ מִמֶּשֶׁךְ, וּלְבַתֵּר וְעַצְמוֹתֶיךָ יִחְלִיץ, דְּעֵבִיד מְנַיְהוּ גּוֹפָא שְׁלִימָא, וְנִהִיר בְּנִהִירוֹ, וְקָם וְאוּדִי וּמִשְׁבַּח לְקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְאַתְמַר דְכְּתִיב, כָּל עַצְמוֹתַי תֹּאמְרֶנָּה יְיָ מִי כְמוֹךָ. וְדָא אִיהוּ נִיחָא דְנֶפֶשׁ וְדָאִי מִכָּל סְטָרִין.

306. זְכָאִין אִינּוֹן צְדִיקָאִיא, דְּדַחְלִין לְמֵאֲרִיהוֹן בְּעֲלָמָא דִּין, לְמִזְבְּי בְּתַלְתָּ נִיחָי לְעֲלָמָא דְאַתִּי. אֲתָא רַבִּי שְׁמַעוֹן וּבְרַכִּיָּה לְרַבִּי אַבָּא. אָמַר רַבִּי שְׁמַעוֹן, זְכָאִין אֲתוֹן בְּנִי, וְזַכָּאָה אָנָּא דְעֵינִי חֲמוּ בְכֶךָ. כְּמָה דּוּכְתִין עֲלָאִין מִתְתַּקְנִין לָן, וְנִהִירִין לָן, לְעֲלָמָא דְאַתִּי.

30. "A song of ascents. They who trust in Hashem"

Rabbi Shimon says, "A song of ascents. They who trust in the Creator shall be like Mount Tzion, which cannot be removed, but abides forever." We learn that "ascents" means levels upon levels in the 'secret of fifty years below and the fifty gates of Binah above'. "They who trust in The Creator" are the righteous. The rabbis go on to talk about "But the righteous are bold as a lion." Then they travel on to a city, and after dark Rabbi Shimon expresses his happiness for a perfect day and a perfect night during which they have indeed merited the World to Come.

The Relevance of this Passage

This section is hard to understand on the surface, yet bubbling underneath is a pure divine teaching masked in metaphors. Trust in the Creator is, perhaps, the most difficult trait a man can evolve. Trust does not pertain to blind faith. Trust is connected to vision that is vast, sweeping, able to perceive the cause and effect principle at work in our lives. Trust includes the ability to observe order beneath chaos, the wisdom to recognize

blessing within adversity, the self-honesty to detect the cause behind calamity. It encompasses awareness of the divinity, design, and purpose behind life's joys, and all of its obstacles.

It is true that when affliction and hardship strike, doubts begin to surface in a man's mind. He becomes uncertain about the reality of the Creator. He questions the justice in the universe. He fears for his own future. Thus, we learn that if we have trust, we shall be stable as the mountain, we shall be able to ascend to our own greatest heights. Our moments of pain will be brief, and we shall experience the perfection that is the Light of the Creator, now and in the World to Come. This mystical passage ignites trust, truth, and certainty within our hearts, vanishing forever the doubts that have tainted the hearts of men through all the ages.

307. He opened the discussion saying: "A song of ascents. They who trust in Hashem shall be like Mount Zion, which cannot be removed, but abides forever" (Tehilim 125:1). This passage has been established, but these are holy supernal levels from the sides of supernal Gvurot THAT ARE IN BINAH. They are similar to the Levites below, who are THE ASPECT OF ascents, MEANING levels upon levels in the secret of fifty years OF WHICH IS WRITTEN, "AND FROM THE AGE OF FIFTY YEARS THEY SHALL GO OUT OF THE RANKS OF THE SERVICE" (BEMIDBAR 8:25), WHICH ALLUDES TO THE FIFTY GATES OF BINAH. This is: "A song of ascents. They who trust in Hashem shall be like Mount Zion," these are the righteous, who trust in Him BY MERIT of their GOOD deeds.

308. It is written: "But the righteous are bold as a lion" (Mishlei 28:1). HE QUESTIONS: The righteous do not depend upon their deeds at all and they are constantly in fear, like Abraham, as it is written of him, "And it came to pass, when he was come near to enter to Egypt..." (Beresheet 12:11). Like Isaac, of them it is written: "For he feared to say, 'She is my wife'" (Beresheet 26:7). As Jacob, of whom it is written: "Then Jacob was greatly afraid and distressed" (Beresheet 32:8). If they did not depend upon their deeds, certainly the other righteous of the world did not, yet you say, "But the righteous are bold as a lion."

309. HE ANSWERS: But certainly it is written, "as a lion (Heb. kfir)" (Mishlei 28:1), because of all the synonyms OF THE LION, only the name Kfir is used. That is the weakest and smallest of them all, who does not depend upon his strength even though he is strong, because the righteous do not depend upon their present deeds but rather like a Kfir. Though they know that the strength of their good deeds is strong, they do not depend on it, but are rather like a Kfir, and not more.

310. And therefore, it IS WRITTEN: "They who trust in Hashem shall be like Mount Zion..." not like a young lion and not like a lion and not like any OF HIS names, but rather "like Mount Zion." They explained that just as Mount Zion is firm and will never decline, IN THE TIME TO COME, they will also be like Mount Zion, not as now when they are only bold like a Kfir (young lion), who fears and does not trust his strength. And you, the children of supernal Holy Ones, your trust is certainly like Mount Zion. Fortunate are you in this and the next world.

307. פֶּתַח וְאָמַר, שִׁיר הַמַּעֲלוֹת הַבוֹטְחִים בֵּינֵי בְהַר צִיּוֹן לֹא יִמוּט לְעוֹלָם יוֹשֵׁב, הַאִי קָרָא אוֹקְמוּהָ. אֲבָל שִׁיר הַמַּעֲלוֹת תּוֹשְׁבַתָּא דְקַאֲמְרֵי אֵינּוֹן דְרַגִּין קְדִישִׁין עֲלָאִין, מַסְטְרָא דְגְבוּרָן עֲלָאִין, וְאֵינּוֹן כְּגוֹנָא דְלוֹאֵי לְתַתָּא, וְאֵינּוֹן מַעֲלוֹת, דְרַגִּין עַל דְרַגִּין, וּפְלַחִין בְּרִזָּא דְחַמְשִׁין שְׁנִין. וְהַאִי אִיהוּ שִׁיר הַמַּעֲלוֹת הַבֹּטְחִים בֵּינֵי בְהַר צִיּוֹן דָּא אֵינּוֹן צְדִיקָא, דְאֵינּוֹן מִתְרַחֲצִין בֵּיהּ בְּעוֹבְדֵינּוֹן דְלֵהוֹן.

308. כַּד"א וְצְדִיקִים כְּכַפִּיר יִבְטַח. וְאִי תִימָא הָא צְדִיקָא לֹא מִתְרַחֲצִין בְּעוֹבְדֵיהוֹן כְּלָל, וְתִדְרִיר דְחֲלִין, כְּאַבְרָהָם, דְכְתִיב בֵּיהּ וַיְהִי כְּאִשֶּׁר הִקְרִיב לְבָא מִצְרִימָה וְגו'. כִּינִצְחָק, דְכְתִיב בֵּיהּ, כִּי יִרָא לְאִמְרָא אִשְׁתֵּי. כִּינִעֻקֵב, דְכְתִיב בֵּיהּ, וַיִּירָא יַעֲקֹב מְאֹד וַיִּצְרַח לֵאמֹר לֹא אֵינִי לֹא אֶתְרַחֲצִי בְּעוֹבְדֵיהוֹן, כֹּל שְׁכַן שְׂאֵר צְדִיקֵי עֲלֵמָא, וְאֵת אִמְרַת וְצְדִיקִים כְּכַפִּיר יִבְטַח.

309. אֵלָא וְדָאִי, כְּכַפִּיר כְּתִיב, דְהָא מְכַל אֵינּוֹן שְׁמַהן, לֹא כְתִיב אֵלָא כְּפִיר, וְלֹא כְתִיב, לֹא אֲרִיָּה, וְלֹא שְׁחַל, וְלֹא שְׁחָץ, אֵלָא כְּפִיר. דְאִיהוּ חֲלֵשָׁא וְזַעֲרָא מְכַלְהוֹ. וְלֹא אֶתְרַחֲצִין בְּחִילֵיהּ, אַע"ג דְאִיהוּ תְקִיף. כִּן צְדִיקָא לֹא אֶתְרַחֲצִי בְּעוֹבְדֵיהוֹן הַשְׁתָּא, אֵלָא כְּכַפִּיר. אַע"ג דִּירְעִין דְתְקִיף חִילָא דְעוֹבְדֵיהוֹן לֹא אֶתְרַחֲצִין אֵלָא כְּכַפִּיר, וְלֹא יִתִּיר.

310. וּבְגִינֵי כִן הַבֹּטְחִים בֵּינֵי בְהַר צִיּוֹן וְגו', לֹא כְּכַפִּיר וְלֹא כְּאַרְיָה, וְלֹא כְכֹלְהוּ שְׁמַהן. אֵלָא בְהַר צִיּוֹן, וְאוֹקְמוּהָ מַה הִר צִיּוֹן אִיהוּ תְקִיף, וְלֹא יִמוּט תְּדִיר, אוֹף הִכִּי בְהַהוּא זְמַנָּא, לְהוּוּ בְהַר צִיּוֹן. וְלֹא כְהַשְׁתָּא, דְלֹא אֶתְרַחֲצִי אֵלָא כְּכַפִּיר, דְדְחִיל וְלֹא אֶתְרַחֲצִין בְּחִילֵיהּ. וְאֵתוֹן בְּנֵי קְדִישֵׁי עֲלִיוֹנִין, רְחֻצְנוֹתָא דְלִכּוֹן בְּהַר צִיּוֹן, וְדָאִי זְכָאִין אֵתוֹן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתֵּי.

311. They traveled on. When they reached the city, it became dark. Rabbi Shimon said: Just as this day shone upon us, so we will merit the World to Come, this night will also light us, so we shall merit the World to Come, and crown this night with the words that we said during the day before Atik Yomin. Such a perfect day is not to be found in all the other generations. Happy is our portion in this world and in the World to Come.

311. אָזְלוּ, בְּדַ מְטוּ לְמַתָּא, אֲתַחֲשֵׁךְ לַיְלִיָּא. אָמַר ר' שְׁמַעוֹן, בְּמַה דְּיוֹמָא דָּא, אֲנַהִיר לָן בְּהַאי אֲרַחָא, לְמַזְבֵּי בֵיהּ בְּעֵלְמָא דְּאֲתִי, אוּף הֲכִי הַאי לַיְלִיָּא, יְנַהִיר לָן, לְמַזְבֵּי לָן לְעֵלְמָא דְּאֲתִי, וְלֹאֲעֵטְרָא מְלִין דְּיִמְמָא בְּלַיְלִיָּא דָּא, קָמִי עֵתִיק יוֹמִין דְּהַא בְּיוֹמָא דָּא שְׁלִים, לֹא יִשְׁתַּבַּח בְּכַל דְּרִין אַחֲרָנִין. זְבָאָה חוֹלְקָנָא בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאֲתִי.

312. They entered the house of Rabbi Shimon. Rabbi Elazar and Rabbi Aba and Rabbi Yosi were with them, and they slept until midnight. At midnight, Rabbi Shimon said to the friends: Now is the time to crown the Holy Chariot above with our efforts. He said to Rabbi Yosi: Your words were not heard among us today. You shall be the first to illuminate the night because now is an auspicious time to illuminate above and below.

312. עָאֵלוּ לְבֵיתֵיהּ דְּר"ש, וְרַבֵּי אֶלְעָזָר וְרַבֵּי אַבָּא וְרַבֵּי יוֹסִי עִמָּהוֹן. בְּתוֹ עַד דְּאֲתַפְּלַג לַיְלִיָּא. בֵּינָן דְּאֲתַפְּלַג לַיְלִיָּא, אָמַר רַבֵּי שְׁמַעוֹן לְחַבְרַיָּא, עֵידָן אִיהוּ לֹאֲעֵטְרָא רְתִיבָא קַדִּישָׁא לְעֵילָא, בְּאֲשַׁתְּדְּלוּתָא דִּילָן. אָמַר לִיהּ לְרַבֵּי יוֹסִי, אַנְתָּ דְּלָא אֲשַׁתְּמַעוּ מִילָךְ בְּהַאי יוֹמָא בִּינְנָא, אַנְתָּ הוּי שִׁירוּתָא, לְאַנְהֵרָא לַיְלִיָּא, דְּהַא הִשְׁתָּא עֵידָן רְעוּתָא אִיהוּ, לְאַנְהֵרָא עֵילָא וְתַתָּא.

31. "The song of songs, which is Solomon's"

Rabbi Yosi says that King Solomon was inspired to create this song when the Temple was built, and all the worlds above and below were completed in one action, but only when the moon (Malchut) was first fully completed. Moses made the tabernacle in the wilderness so that the Shechinah could descend to earth, and on that day another tabernacle, that of the youth Metatron, was erected above. Everything was completed the day that the Song of Songs (Shir Hashirim) was revealed to the world, and so it is considered to be the Holy of Holies, the chamber in the Temple, the portal to the upper world, that only the High priest may enter. The text goes on to tell of the Cup of Blessing, and the significance of the right and left hands which take the cup. Then we read that the Shir Hashirim includes everything, the history and story of everything there ever was or will be. Another explanation offered suggests that the Hashirim are the Patriarchs, which represent the Holy Chariot. At this time, we learn of a deeper secret, that if one dreams of black grapes growing (but not in the growing season) it is known that a decree of death has been declared against the dreamer. Then Rabbi Yosi tries to understand how if everything below is mirrored above, the serpent and death can possibly be above. Returning to "A song of ascents," he explains that this means the songs of the Supreme Angels, who are divided into ascents and levels, and they sing to David, who is Malchut, to demand of him food and sustenance. As soon as King Solomon came, he recited a song that the great ones of the Upper World recite to the Supreme King. The songs of all the people of the world were in the lower chariots, but only King Solomon's song was in the Supreme Chariots. King David and his son Solomon sang their songs differently; David endeavored to correct the worlds and to beautify the Queen with them, while Solomon endeavored to bring her to the groom, introducing words of love between them in order to join them together. David paired the Queen in this world below; while Solomon paired the Queen in a perfect union above. The passage speaks then of three thousand proverbs, three thousand parables, a thousand and five poems, and the number five. In the end, the reason that prayers and petitions are necessary is so that the place from whence the light emerges, which is Zeir Anpin, should illuminate and become prepared, because when that place is restored, then everything below, in Malchut, is readied for the appearance of God.

The Relevance of this Passage

Days, weeks, months, years could be spent trying to interpret this one extremely long and complex passage. Yet perhaps its complexity is its message: to release us from our stubborn adherence to the intellect and turn us toward the divine languages of music and poetry, which are better able than ordinary language to speak of deep things. We know that Zohar's narrative arouses the spiritual forces of which it speaks. Thus, references to the serpent and death ignite sacred sparks that safeguard us from these deadly forces.

And the Angel of Death, himself, dies through the Light that shines here. We draw sustenance in the name of David, ending poverty. Protection and the Light of the Final Redemption are aroused through the Temple. Blessing is bestowed upon us at the hand of the Cup of Blessing. We ignite untold joy by virtue of Solomon's Song of Songs. And we propagate goodness throughout the world through the medium of the white grapes.

313. Rabbi Yosi opened the discussion saying: "The song of songs, which is Solomon's" (Shir Hashirim 1:1). King Solomon was inspired to this song when the Temple was built, and all the worlds above and below were completed in one completion. Even though the friends disagree AS TO WHEN IT WAS SAID, THE MAIN OPINION IS THAT IT WAS SAID WHEN THE TEMPLE WAS BUILT. But this song was recited whole only when the moon, WHICH IS MALCHUT, was fully completed, and the Temple was built in the likeness of above. When the Temple was built below, there was no joy before the Holy One, blessed be He, from the day that the world was created, like that day.

314. Moses made the tabernacle in the wilderness, so that the Shechinah could descend to earth. On that day, another tabernacle was erected above, as was explained, as it is written: "The tabernacle was erected" (Shemot 40:17). "The Tabernacle" comes to imply another tabernacle that was erected with it, and that is the tabernacle of the youth Metatron, and not higher. When the first Temple was built, another first Temple was built with it, WHICH IS MALCHUT, WHEN IT WAS IN THE GRADE OF BINAH. It existed in all the worlds and illuminated all the worlds, and the world became fragrant and all the supernal apertures were opened to shine. There was no joy in the world like on that day, and then those above and those below opened and said a song, the Song of Songs, the Songs that the musicians play to the Holy One, blessed be He.

315. King David recited, "A song of ascents" (Tehilim 125:1) and King Solomon recited, "The Song of Songs," MEANING a song of those who play music. What is the difference between them, for it seems that they are all the same? HE ANSWERS: Certainly it is all one, but in the days of King David, all the musicians were not in their places to play music properly, because the Temple was not built yet. Therefore, they were not prepared above in their places. For as there are watches arranged on the earth, so it is in heaven, and they stand one corresponding to the other. AND THE WATCHES BELOW WERE AS YET NOT PREPARED PROPERLY BECAUSE THE TEMPLE WAS NOT BUILT.

316. On the day that the Temple was built, they were all fixed in their place, MEANING THE WATCHES, and the candle, WHICH IS MALCHUT, that did not illuminate started to illuminate. This song, THE SONG OF SONGS, was arranged for the supernal King, the King that the peace is His, ZEIR ANPIN. This praise towered above all first praises. The day that this praise was revealed to the world was found completed in everything and so "THE SONG OF SONGS" is considered the Holy of Holies.

313. פתח רבי יוסי ואמר, שיר השירים אשר לשלמה. שירתא דא אתער לה שלמה מלכא, בד אתבני בי מקדשא, ועלמין בלהו אשתלימו, עילא ותתא בשלמותא חדא. ואע"ג דחברינא פליגין בהאי, שירתא דא לא אתמר, אלא בשלימו, בד סיהרא אתמליא בשלימו, ובי מקדשא אתבני כגוונא דלעילא בשעתא דאתבני בי מקדשא לתתא, לא הוה חדוה קמיה קודשא בריך הוא, מיומא דאתברי עלמא, כההוא יומא.

314. משכן דעבד משה במדברא, לנחתא שכינתא לארעא, כההוא יומא משכן אחרא אתקם עמיה לעילא, כמה דאוקמוה דכתיב הוקם המשכן, המשכן: משכן אחרא דאתקם עמיה, ודא משכן דנער מטטרו"ן, ולא יתיר. בית ראשון בד אתבני בית ראשון אחרא אתבני עמיה, ואתקיים בעלמין בלהו, ואנהיר לכל עלמין, ואתבסם עלמא, ואתפתחו כל משקופי עלאין לאנהרא, ולא הוה חדוה בכל עלמין כההוא יומא, כדין פתחו עלאי ותתאי ואמרו שירתא, והיינו שיר השירים. שירתא דאינון מנגנין דמנגנן לקודשא בריך הוא.

315. דוד מלכא אמר שיר המעלות, שלמה מלכא אמר שיר השירים, שיר מאינון מנגנין. מה בין האי להאי, דהא אשתמע דכלא חד. אלא ודאי כללא חד, אבל ביומי דדוד מלכא, לא הוו כל אינון מנגנין מתקנן בדוכתייהו, לנגנא בדקא יאות, ובי מקדשא לא אתבני, ובג"כ לא אתתקנו לעילא בדוכתייהו. דהא כמה דאית תקוני המשמרות בארעא, אוף הכי ברקיעא, וקיימין אלין לקבל אלין.

316. וביומא דאתבני בי מקדשא, אתתקנו בלהו בדוכתייהו, ושרגא דלא נהרא שריאת לאנהרא. ושירתא דא אתתקנת לגבי מלכא עלאה, מלכא דשלמא דיליה. ותושבחתא דא איהי מעלוא, מכל תושבחה קדמאי. יומא דאתגלי תושבחתא דא בארעא, ההוא יומא אשתכח שלימו בכללא, וע"ד איהו קדש קדשים.

317. In the Book of Adam, it was written: On the day that the Temple will be built, the Patriarchs will inspire song above and below. Therefore, we find that the Shin OF SHIR HASHIRIM is one of the large letters, FOR THE THREE BRANCHES ALLUDE TO THE THREE PATRIARCHS. These PATRIARCHS are the ones who inspire the song. They do not actually play music, BECAUSE ONLY MALCHUT DOES, but they awaken the above by the song of these great songs that are appointed over all the worlds, NAMELY OF BINAH.

318. We have learned that the perfect Jacob arose on that day and entered the Garden of Eden joyously to his place. Then the Garden of Eden, WHICH IS MALCHUT, started to sing and all the spices in the Garden of Eden SANG. Who brought the singing and who recited it? You must admit that Jacob brought this about. For had he not entered, then the Garden of Eden would not have sung. SO WE SEE THAT JACOB BROUGHT IT, AND THE GARDEN OF EDEN, WHICH IS MALCHUT, RECITED IT.

319. This song is a song that includes the whole Torah, a song with which those above and those below became inspired. It is a song which is similar to above, which is the supernal Shabbat, WHICH IS BINAH, a song that the Supernal Holy Name, WHICH IS MALCHUT, becomes crowned by. Therefore, it is the Holy of Holies. What is the reason? Because all its words are in the love and the joy of all, and the Cup of Blessing, WHICH IS MALCHUT, is given with the right hand, WITH CHESED. Since it is given with the right hand, then all joy and love are present. Therefore, all its words are with love and with joy.

320. When this right hand is turned back, as it is written: "He has drawn back His right hand" (Eichah 2:3), then the Cup of Blessing, WHICH IS MALCHUT, is given with the left hand, WHERE THE JUDGMENTS ARE BECAUSE OF A LACK OF CHASSADIM. Since it is given with the left hand, those above and those below start to lament Her. And what do they say, "How (Heb. eichah)?" WHICH ARE THE LETTERS ei (Eng. 'where') koh, MEANING where is the Cup of Blessing, WHICH IS MALCHUT THAT IS CALLED 'KOH'. The place above wherein She would sit, NAMELY THE PLACE OF BINAH, was withheld and removed from Her. Therefore, all the words of Shir Hashirim, which is of the right side, are of love and joy. All the words of Eichah, in which the right is missing, and only the left is present, are grievances and lamentations.

317. בְּסִפְרָא דְאָדָם קְדַמָּא, הוּהּ כְּתִיב בֵּיהּ. בְּיוֹמָא
דִּיתְבְּנֵי בֵי מְקַדְשָׁא, יתְעֲרוּן אַבְהֵן שִׁירְתָּא, עִילָא
וְתָא. וּבְגִין כֵּךְ אֲשַׁכְחָנָא שִׁין מֵאֲתוּוֹן רְבֻרְבָן.
וְאֵלִין אֵינוֹן דְקָא אֲתַעְרוּ, לָאו דְאֵינוֹן מְנַגְנָן, אֵלָא
דְאֵינוֹן מִתְעֲרֵי לְגַבֵּי עִילָא. שִׁיר דְאֵינוֹן שִׁירִין
רְבֻרְבָן, דְמִמְנָן עַל עֲלָמִין כְּלָהוּ.

318. וְתִנְיִן, בְּהוּא יוֹמָא קָם יַעֲקֹב שְׁלִימָא, וְעָל
בְּגַנְתָּא דְעֵדֶן, בְּחִידוֹ, עַל הוֹכְתִיָּהּ. כְּדִין גְּנָתָא דְעֵדֶן,
שְׁאֲרֵי לְנִגְנָא, וְכֹל אֵינוֹן בּוֹסְמִין דְגְּנָתָא. מֵאֵן גְּרִים
שִׁירְתָּא דָּא, וּמֵאֵן אָמַר לָהּ. הוּי אֵימָא דָּא יַעֲקֹב,
דְאֵלְמָלָא אִיהוּ לָא עָל בְּגַנְתָּא דְעֵדֶן, לָא אָמַר
גְּנָתָא שִׁירְתָּא.

319. שִׁירְתָּא דָּא שִׁירְתָּא, דְאִיהוּ כְּלָלָא דְכָל
אוֹרִייתָא. שִׁירְתָּא דְעֵלָאֵי וְתַתָּאֵי מִתְעֲרֵי לְגַבֵּהּ.
שִׁירְתָּא דְאִיהוּ כְּגוּוֹנָא דְעֵלְמָא דְלַעִילָא, דְאִיהוּ
שְׁבַת עֲלָאָה. שִׁירְתָּא דְשְׁמָא קְדִישָׁא עֲלָאָה, אֲתַעְטֵר
בְּגִינָהּ. וְע"ד אִיהוּ קְדֵשׁ קְדָשִׁים. מ"ט. בְּגִין דְכָל
מְלוֹי בְּרַחֲמֵי וּבְחֻדָּה כְּלָא. בְּגִין דְכּוֹס שְׁל בְּרַכָּה
אֲתִיְהִיב בִּימִינָא, בִּינּוֹן דְאֲתִיְהִיב בִּימִינָא, כְּדִין כָּל
חִידוֹ וְכֹל רַחֲמֵי אֲשַׁתְּכַח. וּבְגִין כֵּךְ בְּרַחֲמֵי וּבְחֻדָּה
כָּל מְלוֹי.

320. בְּזִמְנָא דְהָאֵי יְמִינָא אֲתַהֲדֵר לְאַחֹרָא, כְּד"א
הֵשִׁיב אַחֹר יְמִינוֹ, כְּדִין כּוֹס שְׁל בְּרַכָּה אֲתִיְהִיב
בְּשְׁמָלָא. בִּינּוֹן דְאֲתִיְהִיב בְּשְׁמָלָא, שְׂרִיאוֹ עֲלָאֵי
וְתַתָּאֵי לְמַפְתַּח עֲלִיָּה קִינָה. וּמֵאֵי קְאִמְרֵי. אִיכָה, אִי
כָה, אִי כּוֹס שְׁל בְּרַכָּה, דְאֲתֵר עֲלָאָה דְהוּיִת יִתְבָּא
בְּגִיָּה אֲתַמְנַע וְאֲתַגְרַע מְנָה בְּגִינֵי כֵךְ שִׁיר הַשִּׁירִים,
דְהוּהּ מְסֻטְרָא דִימִינָא, כָּל מְלוֹי רַחֲמֵי וְחֻדָּה.
אִיכָה, דְחֲסִיר יְמִינָא, וְאֲשַׁתְּכַח שְׁמָלָא, כָּל מְלוֹי
אֵינוֹן קְנֻטוֹרִין וְקִינִין.

321. If you ask: Every joy and every jubilation and every song is from the left side. Therefore, Levites who are of the left side play the song. SO HOW CAN YOU SAY THAT IT IS JUDGMENTS AND LAMENTATIONS? HE ANSWERS: Any time there is joy from the left side, it is present only when the right is joined with it, MEANING THAT THE CHOCHMAH IN THE LEFT BECOMES ATTACHED WITH CHASSADIM OF THE RIGHT. When the right becomes aroused and joins with it, then that joy in the right improves and pacifies the anger OF THE LEFT, BECAUSE ALL THE ANGER AND JUDGMENTS THAT ARE IN THE LEFT ARE BECAUSE OF THE LACK OF CHASSADIM, WHICH IS FROM THE RIGHT. When the anger is pacified and there is joy from the right side, then a complete joy comes from that side, FROM THE LEFT, BECAUSE AFTER BECOMING ATTACHED WITH CHASSADIM, THE CHOCHMAH IN THE LEFT ALSO ILLUMINATES. AND THE JOY IS COMPLETE.

322. When the right is not present, the anger in the left increases, BECAUSE THE RIGHT is not pacifying and is not improving and is not causing joy. Then, it IS SAID Eichah, WHICH ARE THE LETTERS Ei (Eng. 'where') koh, NAMELY the Cup of Blessing THAT IS CALLED 'KOH'. What will become of it, for it sits in the left, and the anger is increasing and is not pacified? Certainly complaints and lamentations are aroused.

323. As to Shir Hashirim, certainly the Cup of Blessing was ALREADY given with the right hand and handed over to it. Every love and every joy is present. Therefore, all its words are with love and joy, and it is not so in all the other songs in the world. Therefore, the song was inspired by the Patriarchs.

324. This song was revealed on the day the Shechinah descended to earth, as it is written: "So that the priests could not stand and minister..." (I Melachim 8:11). Why? "For the glory of Hashem had filled the House of Hashem" (Ibid.). On that very day, the praise of SHIR HASHIRIM was revealed, and Solomon said it through the Holy Spirit.

325. The praise of this song, SHIR HASHIRIM, is the inclusion of the entire Torah, the inclusion of the whole creation, the inclusion of the secret of the Patriarchs, the inclusion of the Exile in Egypt, the Deliverance of the children of Yisrael from Egypt and the Song of the Sea, NAMELY, "THEN SANG MOSES" (SHEMOT 15:1), the inclusion of the Ten Commandments, the existence of Mount Sinai, AND INCLUDES FROM THE TIME that Yisrael traveled in the wilderness until they came to the Land of Yisrael and the Temple was built. Also, the inclusion of the crowning of the Holy Name with love and joy, the inclusion of the exile of Yisrael among the nations and the redemption, the inclusion of the Resurrection of the Dead until the day that is the Shabbat to Hashem, NAMELY THE DAY THAT IS COMPLETELY SHABBAT OF THE TIME TO COME, whatever is and whatever was and whatever will be afterwards during the seventh day, NAMELY THE SEVENTH MILLENNIUM, when it will be Shabbat to Hashem. It is all in Shir Hashirim.

321. ואי תימא, הא כל חידו, וכל חדוה, וכל שיר, מסטרא דשמאלא איהו, ועל דא לואי מסטרא דשמאלא מנגני שירתא. אלא, כל חידו דאשתכח מסטרא דשמאלא, לא אשתכח אלא בזמנא דימינא אתדבק בהדיה. ובזמנא דימינא אתער ואתדבק בהדיה, כדן ההוא חדוה מימינא, איהו דקא אוטיב לרתחא, וכד רתחא אשתכח, וחדו איהו מסטרא דימינא, כדן חדוה שלימתא אתי מהאי סטרא.

322. וכד ימינא לא אשתכח, רתחא דשמאלא נפיש, ולא שכיך, ולא אוטיב, ולא חדי. כדן איכה, אי כה. כוס של ברכה מה תהא עליה, דקא יתבא בשמאלא, ורתחא נפיש, ולא שכיך. ודאי קנטורין וקינין מתערין.

323. אבל שיר השירים, ודאי כוס של ברכה דאתיהיב בימינא, ואתמסר בגייה, ועל דא כל רחימו וכל חידו אשתכח. ובגין כך כל מלוי ברחימו ובחדוה, ולא אשתכח בשאר כל שירין דעלמא הכי. ובגין דא מסטרא דאבהן אתער שירתא דא.

324. יומא דאתגלי שירתא דא, ההוא יומא נחתת שכינתא לארעא, דכתיב ולא יכלו הכהנים לעמוד לשרת וגו'. מאי טעמא. בגין כי מלא כבוד יי את בית יי. בההוא יומא ממש, אתגליאת תושבחתא דא, ואמרה שלמה ברוח קדשא.

325. תושבחתא דשירתא דא, איהו כללא דכל אורייתא. כללא דכל עובדא דבראשית, כללא דרזא דאבהן, כללא דגלותא דמצרים. וכד נפקו ישראל ממצרים. ותושבחתא דימא. כללא דיו"ד אמירן. וקיומא דהר סיני. וכד אזלו ישראל במדברא, עד דעאלו לארעא, ואתבני בי מקדשא. כללא דעטורא דשמא קדישא עלאה, ברחימו ובחדוה. כללא דגלותהון דישראל ביני עממיא, ופורקנא דלהון. כללא דתחיית המתים, עד יומא דאיהו שבת ליני. מאי דהוה, ומאי דהוי, ומאי דזמין למהוי, לבתר ביומא שביעאה, כד יהא שבת ליני, בלא איהו בשיר השירים.

326. Therefore we have learned that anyone who selects a passage from Shir Hashirim and says it in an ale-house, the Torah girds a sack and ascends before the Holy One, blessed be He, and says before Him, Your children have made me a joke in an ale-house. Certainly, the Torah ascends and says thus. Therefore, one should be careful, and place a crown upon the head of the person out of every single word of Shir Hashirim.

327. And if you ask: Why is it among the Writings, AND NOT IN THE PROPHETS? HE ANSWERS: It is certainly so, THAT ITS PLACE IS IN THE WRITINGS, because it is the song of praise of the Congregation of Yisrael, WHICH IS MALCHUT that is crowned above, FROM BINAH. AND MALCHUT IS A PART OF THE WRITINGS. Therefore, none of the praises in the world are as pleasing before the Holy One, blessed be He, as this praise.

328. We have learned that "Shir" (Eng. 'a Song') is one, "Hashirim" (Eng. 'of Songs') is second and "asher" (Eng. 'which is') is third. This is the secret why the Cup of Blessing, WHICH IS MALCHUT, was given and is taken between the right and left hands, WHICH IS THE SECRET OF THE TWO COLUMNS RIGHT AND LEFT, CHESED AND GVURAH. It is all inspired toward the King that the Peace is His, WHO IS THE CENTRAL COLUMN, TIFERET, THAT CORRESPONDS TO THEM AND THE THREE MENTIONED EARLIER. Desire ascends in this higher and higher, in the secret of the Endless Light. The Holy Chariot is present here, because the Patriarchs, NAMELY CHESED, GVURAH AND TIFERET THAT ARE MENTIONED ABOVE, WHICH IS THE SECRET OF THREE SONGS, are the Chariot. King David joins with them, and they are four, which is the secret of the Supreme Holy Chariot. Therefore, there are four words in this first passage, NAMELY, "THE SONG OF SONGS, WHICH IS SOLOMON'S," the secret of the Holy complete Chariot.

329. To further explain this secret, "Shir" is the Secret of King David, being the secret of Shir. "Hashirim" are the Patriarchs, being the secret of the great appointees, the proper complete Chariot. "Which is Solomon's" is the secret of he who rides on this complete Chariot, NAMELY BINAH.

330. The whole of the secret of: "Forever and ever (lit. 'from the world and to the world')" (I Divrei Hayamim 16:36), WHICH MEANS FROM BINAH TO MALCHUT, is found in this passage, which is the secret of the whole Faith. It is all a complete Chariot for the one who is known, and for the one who is not known, which is not to be known nor comprehended. Therefore, there are four words in the passage, which is the secret of the Chariot that is complete from all sides, BOTH FROM THE RIGHT AND FROM THE LEFT. From here and further, NAMELY HIGHER THAN ABA AND IMA, the secret was given over to the sages.

326. ועל דא תנינן, כל מאן דאפיק פסוקא דשיר השירים, ואמר ליה בבי משתיא. אורייתא איהו חגירת שק, וסלקא לגבי קודשא בריך הוא, ואמרה קמיה, עבדו לי בניך מחוך בבי משתיא. ודאי אורייתא סלקת וקאמרת הכי, בגין דא אצטרין לגטרא, ולסלקא עטרא על רישיה דבר נש, כל מלה ומלה דשיר השירים.

327. ואי תימא אמאי איהו בין הכתובים, הכי הוא ודאי, בגין דאיהו שיר תושבחתא דכנסת ישראל, קא מתעטרא לעילא. ובגין כך, כל תושבחון דעלמא, לא סלקא רעותא לגבי קודשא בריך הוא, כתושבחתא דא.

328. הכי אוליפנא, שיר, חד. השירים, תרין. אשר, הא תלת. ורזא דא, דאתיהיב בוס של ברכה ואתנטיל בין ימינא ושמאלא. וכלא אתער לגבי מלכא דשלמא דיליה. ובהאי אסתלק רעותא לעילא לעילא ברזא דאין סוף. רתיבא קדישא הכא אשתבח. דהא אבהן אינון רתיבא, דוד מלכא אתחבר עמהון, אינון ארבע רזא דרתיבא קדישא עלאה. ובגין כך, ארבע תיבין בהאי קרא קדמאה, רזא דרתיבא קדישא שלימתא.

329. תו רזא דא, שיר: דא רזא דרוד מלכא, דאיהו רזא לסלקא בשיר. השירים: אליון אבהן, רזא דממנן רברבן, רתיבא שלימתא בדקא יאות. אשר לשלמה: רזא מאן דרכיב על רתיבא שלימתא דא.

330. ובהאי קרא אשתבח שלימו דרזא, מן העולם ועד העולם, רזא דכל מהימנותא. וכלא איהו רתיבא שלימתא למאן הידיע, ולמאן דלא אתידע, ולית מאן דקאים למנדע ביה. ועל דא אתמר האי קרא בד' תיבין, רזא דרתיבא שלימתא מכל סטרין. מכאן ולהלאה, רזא לחכימין אתמסר.

331. It also has a deeper secret, for we have learned that if one sees grapes in his dream and they are white, they are good, MEANING THAT THE DREAM ALLUDES TO GOOD. If they are black and if they are in season, MEANING THE SEASON OF GRAPE GROWING, they are good. If not in season, then Mercy is needed, BECAUSE THEY ALLUDE TO AN EVIL DECREE. HE QUESTIONS: What difference is there if they are white or they are black, and what difference is there if they are in season or are not in season? We also learned that if one eats the black grapes, he is assured to be of the World to Come. Why?

332. HE ANSWERS: We have learned that the tree with which Adam sinned was grapes, as it is written: "Their grapes are grapes of gall" (Devarim 32:32), which are black grapes. There are black grapes and white grapes, and the white ones are good because they are of the side of life, BECAUSE WHITE ALLUDES TO CHESED, WHICH IS ZEIR ANPIN THAT IS CALLED 'THE TREE OF LIFE'. The black ones need Mercy, because they are of the side of death and BECAUSE BLACK ALLUDES TO THE TREE OF KNOWLEDGE OF GOOD AND EVIL, WHEREIN IS DEATH. In their season, MEANING WHEN THEY ARE RIPE, they are good, EVEN THOUGH THEY ARE BLACK. What is the reason? At the time that the white ones dominate, everything becomes improved because at that time, they all are fixed and everything is nice. It is all in the same procedure, the white ones and black ones. When the white ones are not dominating and the black ones appear in the dream, BUT NOT IN THE GROWING SEASON OF GRAPES, it is known that a decree of death has been decreed against him. And he needs Mercy, for he has seen the Tree with which Adam had sinned, and caused death for himself and the whole world.

333. We should make an observation, and if Master, RABBI SHIMON, were not present, I would not say this. We have learned that this world is similar to the world above, and as for the world above, everything that is in this world is also in the world above. HE QUESTIONS: If it is the serpent who brought death to Adam below, then why did he bring it above, NAMELY TO THE SUPREME ADAM THAT IS THE SECRET OF ZEIR ANPIN AND MALCHUT? If you say that the light of the woman, THAT IS MALCHUT, is lessened as the moon which light is lessened at times, and at that time she IS CONSIDERED as though she were dead, WE SHOULD THEN ASK about the male THAT IS ZEIR ANPIN. Why IS DEATH CONNECTED TO HIM? AND ALSO, if you say that the moon, WHICH IS MALCHUT, died by the counsel of the serpent, which is the lessening of the light, we have learned that the lessening of its light was not because of the serpent, but rather because the moon said before the Holy One, blessed be He, 'IT IS NOT POSSIBLE FOR TWO KINGS TO USE ONE CROWN'. THIS OCCURRED ON THE FOURTH DAY OF CREATION, so we can see that it was not because of the serpent. If you say that her husband, WHICH IS ZEIR ANPIN, is BEING LESSENERED OF THE LIGHT WHICH IS CALLED 'DEATH', heaven forbid that there is lessening above.

334. HE ANSWERS: All these are secrets of the Torah, and the snake caused a lessening in everything. Come and see: We learned everything that the Holy One, blessed be He, made above and below is all as male and female. There are many levels above that are different from each other, and from level to level is contained the secret of man. The Holy One, blessed be He, made these levels that are the same in the form of one body, until they reached the secret of man, NAMELY MALE AND FEMALE.

331. ותנו אית ביה רזא פנימאה, דתנינן, מאן דחמי ענבין בחלמיה, אי חורין אינון טבין. אוכמין, בזמן טבין, דלא בזמן צריכין רחמי. מאי שנא חורין, ומאי שנא אוכמי, ומאי שנא בזמן, ומאי שנא דלא בזמן. ותו, תנינן אכלן לאינון אוכמי, מובטח ליה דהוא בן עלמא דאתי, אמאי.

332. אלא תנינן, אילנא דחב ביה אדם קדמאה, ענבין הוו, דכתיב ענבמו ענבי רוש. ואלין אינון ענבין אוכמין, בגין דאית ענבין אוכמין, ואית ענבין חורין. חורין טבין, דהא מסטר דחיי אינון. אוכמין צריכין רחמי, דהא מסטרא דמותא אינון. בזמן טבין, מאי טעמא. בגין דבזמנא דחורין שלטן, כלא אתבסם, דהא בההוא זמנא כלא אצטריך לתקונא, וכלא איהו שפיר, וכלא תקונא חדא, אוכמא וחורא. ובזמנא דחורין לא שלטאן, ואוכמי אתחזון, למינדע דהא בדינא דמותא סליק, ואצטריך רחמי, דהא אילנא דחב ביה אדם קדמאה, וגרים מותא ליה ולכל עלמא חמא.

333. הכא אית לאסתכלא, ואי לאו דמר הכא, לא אימא. תנינן דעלמא דא, איהו כגוונא דעלמא דלעילא, ועלמא דלעילא כל מה דהוה בהאי עלמא, הכי איהו לעילא, אי נחש גרים מותא לאדם לתתא, לעילא אמאי. אי תימא, לאתתא, דבגין נחש אנרע נהורא, דהא סיהרא גרע נהורא לזמנין, ובההוא זמנא איהו מיתת. דכורא אמאי. דאי נימא דסיהרא בעטיו דהאי נחש מיתת, בגריעו דנהורא. הא תנינן, דלא בגין נחש הוה. אלא דאמרה סיהרא קמי קודשא בריך הוא וכו', הא לא הוה בגין נחש. ואי תימא דבעלה הכי הוא, ח"ו דגריעו הוי לעילא.

334. אלא כל דא סתרי אורייתא, ונחש בכלא אתקין גריעו. ת"ח והכי אוליפנא, כל מה דעבד קודשא בריך הוא עילא ותתא, כלא ברזא דדכר ונוקבא איהו, וכמה דרגין אינון לעילא, משניין אלין מאלין. ומדרגא עד דרגא רזא דאדם, ואינון דרגין דאינון זינא חדא, עבד לון קודשא בריך הוא דיוקנא דחד גופא, עד דסלקין ברזא דאדם.

335. We learned of the second day of Creation that Gehenom was created then, and one body was made in the secret of man. THE SIX ENDS OF THE GOOD THAT WAS IN KLIPAH OF NOGAH (ENG. 'BRIGHTNESS') WERE FORMED INTO A BODY, WHICH INCLUDES ALSO MALCHUT AS ITS FEMALE. Its limbs, NAMELY THE ANGELS, that are appointed, THAT ARE INCLUDED IN IT, come close to fire, NAMELY TO THE KLIPAH OF FLAMING FIRE, and they die and return TO LIFE as before. That is because they approached this serpent and this is the supernal Adam who was tempted in his habitation, NAMELY BY HIS FEMALE THAT IS CALLED 'HABITATION' (TABERNACLE). THE TABERNACLE WAS ENTICED by this serpent, and therefore he died. The serpent caused his death because he approached him, AND THIS IS EXACTLY LIKE THE LOWER MAN.

336. Man always MEANS male and female, EVEN IN THE LEVELS OF ATZILUT. But man, who is the Supernal Holy One, NAMELY ZEIR ANPIN OF ATZILUT who dominates everything, gives life and sustenance to everything. Even so, this strong serpent withheld the light, in the entire LEVEL OF ADAM. When the tabernacle, WHICH IS the female of that man WHO IS THE GOOD PART IN NOGAH, became impure, as we have said, she died and the male died too. And they return TO LIFE as before. Therefore, everything BELOW is similar to above.

337. If one eats these black grapes IN HIS DREAM, then he is certain that he will be part of the World to Come. It is because he destroys THEM and he dominates that place, NAMELY THE KLIPAH, FOR HE HAS EATEN THEM, overcomes it and grinds it, as it is written: "It devoured and broke in pieces" (Daniel 7:7). Once that strong Klipah is removed, he is closer to the World to Come and there is no one to prevent him. Therefore one who sees in his dream that he ate those black grapes and crushed them, is certain to have the World to Come.

338. Similar to this, there was no song in the House of David, WHICH IS MALCHUT, until these black grapes were removed. He dominated them and then Shir Hashirim was recited, as we have learned. Even in this place, IN MALCHUT, they are called 'grapes', as it is written: "I found Yisrael like grapes in the wilderness..." (Hoshea 9:10). THE CHILDREN OF YISRAEL ARE THE ASPECTS OF MALCHUT, and these, THAT ARE IN THE PASSAGE, are white grapes.

339. This song is superior to all the songs of the ancient. All the songs recited by the ancient were equal only to the songs that the Angels recited, even though they established it IN A DIFFERENT MANNER, it is written: "A song of ascents to David." "A song of ascents" MEANS the songs that those supreme angels say, who are divided into grades and levels. To whom do they say it? "To David," WHO IS MALCHUT, to request of him food and sustenance.

335. וְתַנִּינָן, בְּיוֹמָא תַנִּינָא דְעוֹבְדָא דְבְרָאשִׁית, דְּאִתְבְּרִי בֵיהּ גִּיהֶנֶם, אֲתַעְבִּיד חַד גּוֹפָא בְרוּזָא דְאָדָם, וְאִינוּן שְׂוִיפִין מְמַנָּן דְּמִתְקַרְבִּין לְאִשָּׁא, וּמִתִּין וּמֵהֲדָרָן כְּמַלְקָדְמִין. וְדָא בְּגִין דְּאִינוּן אֲתַקְרִיבוּ לְגַבֵּי הָאִי חוּיָא, וְאִיהוּ אָדָם קְדָמָא דְאִתְפְּתָא גּוּ מִשְׁכְּנָא בְּהָאִי חוּיָא, וְעַד מֵיתָ, וְחוּיָא גְרִים לֵיהּ מוֹתָא דְאִיהוּ קְרִיב לֵיהּ.

336. וּבְכָל אֲתָר אָדָם דְּכֵר וְנוֹקְבָא אִיהוּ, אֲבָל אָדָם דְּאִיהוּ קְדִישָׁא עֲלָאָה, אִיהוּ שְׁלֵטָא עַל כֻּלָּא, דָּא יְהִיב מְזוּנָא וְחַיִּין לְכֻלָּא. וְעַבְדֵּי בְכֻלָּא מְנַע נְהוּרָא הָאִי חוּיָא תְּקִיפָא. כֵּד מְסַאיב מִשְׁכְּנָא נּוֹקְבָא דְהָהוּא אָדָם כְּדַקְאֲמַר מֵיתָת, וְדְכוּרָא מֵיתָ, וְסַלְקִין כְּמַלְקָדְמִין. וְעַל דָּא כֻּלָּא כְּגוּוּנָא דְלַעִילָא.

337. אֲכַל אִינוּן עֲנְבִין אוֹכְמִין, מוּבְטָח לֵיהּ דְהוּא בֶּן עֲלְמָא דְאִתִּי, בְּגִין דְּשִׁינִי, וְשְׁלִיט עַל הָהוּא אֲתָר, וְאִתְגַּבֵּר עֲלֵיהּ, וְאִדְקָ לֵיהּ, כֵּד"א אֲכַלָּא וּמִדְקָא. כִּינּוּן דְאִתְגַּבֵּר הָהוּא קְלִיפָה תְּקִיפָא, הָא אֲתַקְרַב לְגַבֵּי עֲלְמָא דְאִתִּי, וְלִית מָאן דְּמַחֵי בִּידֵיהּ. וְעַל דָּא, מָאן דְּחַמֵּי בְּחַלְמֵיהּ דְּאִינוּן עֲנְבִין אוֹכְמִין אֲכַל וּמֵהֲדַק מוּבְטָח לֵיהּ וְכוּ'.

338. כְּגוּוּנָא דָּא, לָא הוּי שִׁיר בְּבֵיתָא דְדָוִד, עַד דְּאִתְעַבְּרוּ אִינוּן עֲנְבִין אוֹכְמִין, וְשְׁלֵטָא עֲלֵיהּ, וְכַדִּין אֲתַמַּר שִׁיר הַשִּׁירִים, כְּמָה דְאִתְמַר. וְאִפְּלוּ בְּאִתָּר דָּא אֲקָרִי עֲנְבִים, כֵּד"א כְּעֲנְבִים בְּמִדְבַר וְגו', וְאִלִּין אִינוּן עֲנְבִים חוּרִין.

339. שִׁירְתָּא דָּא אִיהוּ מְעֵלָא עַל כָּל שְׂאֵר שִׁירִין דְּקְדָמָאִי. כָּל שִׁירִין דְּקְדָמָאִי אֲמַרוּ, לָא סְלִיקוּ אֵלָּא גּוּ שִׁירִין דְּמִלְאֲכֵי עֲלָאִי אֲמַרִי. וְאִע"ג דְּהָא אוֹקְמוּהּ, אֲבָל כְּתִיב שִׁיר הַמַּעֲלוֹת לְדָוִד, שִׁיר הַמַּעֲלוֹת שִׁיר דְּמִלְאֲכֵי עֲלָאִי אֲמַרִי. דְּאִינוּן מַעֲלוֹת וְדְרָגִין. אֲמַרִי לְמָאן. לְדָוִד. לְבַקְשָׁא טְרַפָּא וּמְזוּנָא מִנֵּיהּ.

340. Another EXPLANATION: "A song of ascents (Heb. Shir Hamaalot)" is as it is written, "A song to Alamot" (Tehilim 46:1) and "therefore do the virgins (Heb. alamot) love you" (Shir Hashirim 1:3), WHICH IS THE SECRET OF THE CHAMBERS OF BRIYAH THAT ARE CALLED 'ALAMOT'. THE VERSE WRITES THAT THIS IS THE SONG OF THE ALAMOT, BECAUSE "HAMA'ALOT" (ENG. 'ASCENTS') IS SPELLED WITH THE SAME LETTERS AS HA'ALAMOT (ENG. 'THE MAIDENS'). "To David," MEANING for the Supreme King David WHO IS MALCHUT, who constantly praises the Supreme King, WHO IS ZEIR ANPIN.

341. As soon as King Solomon came, he recited a song that is elevated above, which the great ones of the Upper World, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN THAT IS CALLED 'THE UPPER WORLD' recite to the Supreme King that all the peace is His, WHO IS BINAH, WHENCE ALL THE LIGHTS OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH COME FROM. ITS CHESED, GVURAH AND TIFERET ARE CALLED 'GREAT ONES', NAMELY FIRST THREE SFIROT, IN COMPARISON TO ITS NETZACH, HOD AND YESOD WHICH ARE SMALL AND THE ASPECT OF SIX EXTREMITIES. All of them who recited songs had their songs ascend only as high as that song that the supreme angels recited, except for King Solomon, who ascended with this song to what the Supreme Great Ones, the pillars of the World, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, recited. All the people of the world, THEIR SONGS WERE in the lower Chariots; NAMELY, OF THE NUKVA BELOW THE CHEST OF ZEIR ANPIN. But King Solomon's SONG WAS in the Supreme Chariots, IN CHESED, GVURAH, TIFERET AND MALCHUT ABOVE THE CHEST OF ZEIR ANPIN, WHICH ARE A CHARIOT TO BINAH.

342. If you ask: Yet Moses ascended by the level of prophecy and love to the Holy One, blessed be He, beyond all the inhabitants of the world. WOULD YOU SAY that that song which he said pertained to the lower Chariots and did not rise higher? HE ANSWERS: Come and see, the song that Moses recited ascended above, TO ZEIR ANPIN, and not below, TO NUKVA. But he did not recite poetry like King Solomon, and no one ascended by a poem like Solomon.

343. Moses ascended with his song above, TO ZEIR ANPIN, and the purpose of his praise was to give praises and thankfulness to the Supreme King, WHO IS ZEIR ANPIN, who saved Yisrael and performed for them miracles and mighty deeds in Egypt and on the Sea. But King David and his son Solomon said songs in a different manner. David endeavored to correct the maidens, NAMELY THE CHAMBERS OF BRIYAH, WHICH ARE THE PORTIONS OF NETZACH, HOD AND YESOD OF MALCHUT, FOR WITHOUT THEM THERE ARE NO FIRST THREE SFIROT TO MALCHUT, and to beautify the Queen with them, WHICH IS MALCHUT. He did this so that the Queen and her maidens should appear in beauty. Therefore, he strove through these songs and praises by them, until he improved and beautified all the maidens and the Queen.

340. תו שיר המעלות, כד"א על עלמות שיר. על בן עלמות אהבוך. לדוד, בגין דוד מלכא עלאה, דאיהו משבח תדיר למלכא עלאה.

341. כיון דאתא שלמה מלכא, אמר שיר דאיהו עלאה לעילא. דרברבי עלמא עלאין, קאמרי לגבי מלכא עלאה, דשלמא כלא דיליה. כלהו דאמרי שירתא, לא סליקו בהדיא שירתא לומר, אלא ההוא שירתא דמלאכי עלאי קאמרי. בר שלמה מלכא, דסליק בהדיא שירתא למה דרברבין עלאין עמודי עלמא קאמרי. כל בני עלמא ברתיבין תתאין, שלמה מלכא ברתיבין עלאין.

342. ואי תימא, משה דסליק בדרגא הנבואה ובחביבו לגבי קודשא בריך הוא, על כל בני עלמא, ההיא שירתא דקאמר ברתיבין תתאין הוה, ולא סליק יתיר. תא חזי, שירתא דקאמר משה, סליק לעילא ולא לתתא. אבל לא אמר שירתא בשלמא מלכא, ולא הוה ב"ג דסליק בשירתא בשלמה.

343. משה סליק בתושבחתיה לעילא, ותושבחתא דיליה הוה, למיהב תושבחתן והודאן למלכא עלאה, דשויב לון לישראל, ועביר לון נסין וגבוראן במצרים, ועל ימא. אבל דוד מלכא, ושלמה בריה, אמרו שירתא בגוונא אחרא. דוד אשתדל לאתקנא עולמתן, ולקשטא לון במטרוניתא, לאתחזאה מטרוניתא ועולמתהא בשפירו, ועל דא אשתדל באינון שירין ותושבחתן דגבייהו, עד דאתקין וקשיט כלהו עולמתן ומטרוניתא.

344. As soon as Solomon arrived, he found the Queen adorned and her maidens beautified. He endeavored to bring her to the groom, WHO IS ZEIR ANPIN, and brought the groom to the marriage canopy with the Queen, WHICH IS THE SECRET OF THE DRAWING OF THE SIX EXTREMITIES OF GREATNESS. Then he introduced words of love between them in order to join them together, MEANING TO DRAW THE FIRST THREE SFIROT OF GREATNESS, so they would both be as one whole with perfect love. Therefore, Solomon surpassed in supreme praise the whole world.

345. Moses paired the Queen in this world below, FROM THE CHEST DOWN OF ZEIR ANPIN, WHICH IS ONLY THE ASPECT OF SIX EXTREMITIES, to be in this world in complete union among those below, MEANING IN THE ASPECTS OF TIFERET, NETZACH, HOD AND YESOD ALONE. Solomon joined the Queen to a perfect union above, NAMELY FROM THE CHEST UP OF ZEIR ANPIN, and brought the groom to the canopy before the marriage. Afterwards he brought them both into this world into the Temple that he built, MEANING THAT HE EXTENDED THE UNION FROM THE CHEST DOWN. AND SO WE FIND THAT MOSES DREW UNTO MALCHUT ONLY THE ASPECT OF SIX EXTREMITIES, BUT SOLOMON DREW THE FIRST THREE SFIROT, AFTER THE SIX EXTREMITIES WERE ALREADY PREPARED BY MOSES.

346. If you ask: How could Moses bring the Queen alone to this world, SINCE THE UNION WAS IN THE ASPECT OF TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, WHICH BELONG TO MALCHUT AND ONLY THE ASPECT OF CHESED, GVURAH AND TIFERET IS DESIGNATED FOR ZEIR ANPIN? For it seems like a separation. HE ANSWERS, Come and see: The Holy One, blessed be He, first united her with Moses, WHO WAS A CHARIOT TO THE ASPECT OF THE CHEST AND UP OF ZEIR ANPIN, and she was the bride of Moses, as we have learned. As soon as she was united with Moses AND SHE RECEIVED FROM HIM THE SWEETNESS THAT IS ABOVE THE CHEST OF ZEIR ANPIN, she descended into the union of this world, WHICH IS SIX ENDS, and was fixed in this world, which is something she did not achieve beforehand. But she never was separated.

347. But there was not a person in the world since the day that Adam was created who brought love and amiability and words of marriage above except for King Solomon, who prepared the marriage of above FROM THE CHEST OF ZEIR ANPIN first, FOR HE DREW CHOCHMAH FROM THERE. Afterwards he invited them together to the house that He prepared for them, MEANING ALSO TO THE UNION OF THE ASPECT OF BELOW THE CHEST TO THE DRAWING OF CHASSADIM. Happy are David and his son, Solomon, for they prepared the marriage of above, NAMELY IN THE ASPECT OF THE FIRST THREE SFIROT. Since the day the Holy One, blessed be He, told the moon, WHICH IS MALCHUT, 'Go and diminish yourself,' it did not have a complete union with the sun, THAT IS ZEIR ANPIN, except when King Solomon came.

348. In Shir Hashirim, there are five levels present with which to become joined in the World to Come, WHICH IS BINAH. 'Song' is one, 'of Songs' is two, making three, 'which is' makes four and 'Solomon's' makes five. FOR THERE ARE TWO LEVELS IN THE SMALL MALE AND FEMALE FROM THE CHEST DOWN OF ZEIR ANPIN, AND TWO LEVELS OF THE GREAT MALE AND FEMALE, FROM THE CHEST UP OF ZEIR ANPIN. AND AFTER THEM IS BINAH, SO WE FIND THAT BINAH is in the fifth level, for it is the fiftieth day, the secret of Jubilee, NAMELY BINAH.

344. בִּיּוֹן דַּאֲתָא שְׁלֵמָה, אֲשַׁכַּח לְמַטְרוֹנִיתָא מִתְקַשְׁטָא, וְעוֹלָמְתָהּא בְּשִׁמְרוֹ, אֲשַׁתְּדַל לְמוֹעַל לָהּ לְגַבֵּי חֲתָן, וְאֵעִיל הַחֲתָן לְחוּפָהּ בְּמַטְרוֹנִיתָא, וְאֵעִיל מְלִין דְּרַחֲמֵיּוּ בִּינֵיהוּ, בְּגִין לְחַבְרָא לֹון כְּחֲדָא, וְלִמְהוּי תְרוּוּיָהּ בְּשִׁלְיֵמוּ חֲדָא בְּחַבִּיבּוֹ שְׁלִים. וְעַל דָּא שְׁלֵמָה סָלִיק בְּתוֹשְׁבַחְתָּא עֲלָהּ, עַל כָּל בְּנֵי עֲלָמָא.

345. מֹשֶׁה, זְוֹג לְמַטְרוֹנִיתָא בְּהַאי עֲלָמָא לְתַתָּא, לְמְהוּי בְּהַאי עֲלָמָא בְּזוּגָא שְׁלִים בְּתַתָּא. שְׁלֵמָה, זְוֹג לָהּ לְמַטְרוֹנִיתָא בְּזוּגָא שְׁלִימָא לְעִילָא, וְאֵעִיל הַחֲתָן לְחוּפָהּ בְּקַדְמִיתָא, וְלִבְתָּר עָאל לְתְרוּוּיָהּ בְּהַאי עֲלָמָא, וְזִמִּין לֹון בְּחֲדוּהּ בְּבֵי מְקַדְשָׁא דְאִיהוּ בְּנָה.

346. וְאִי תִימָא, הִיךְ עֵייל מֹשֶׁה לְמַטְרוֹנִיתָא בְּלְחוּדְהָא בְּהַאי עֲלָמָא, דְּהָא אֲתַחְזִי פְרוּדָא. ת"ח, קוּדְשָׁא בְּרִיךְ הוּא זְוֹג לָהּ בְּמֹשֶׁה בְּקַדְמִיתָא, וְאִיהוּ הָיוֹת כֹּלֵת מֹשֶׁה, כְּמָה דַּאֲתַמַּר. בִּיּוֹן דַּאֲדוּוּגַת בֵּיהּ בְּמֹשֶׁה, נְחַתַת בְּהַאי עֲלָמָא. בְּזוּגָא דְּהַאי עֲלָמָא, וְאֲתַתְקַנַת בְּהַאי עֲלָמָא, מָה דְּלֵא הָיוֹת מְקַדְמַת דְּנָא, וְלְעוֹלָם לֵא הָיוֹת בְּפְרוּדָא.

347. אֲבָל לֵא הוּהּ בַר נֶשׁ בְּעֲלָמָא מִיוּמָא דַּאֲתַבְרִי אַדָּם, דִּיעֵיל רַחֲמֵיּוּ וְחַבִּיבּוֹ, וּמְלִין דְּזוּגָא לְעִילָא, בַר שְׁלֵמָה מְלַכָּא, דְּאִיהוּ אֲתַקִּין זְוּגָא דְּלְעִילָא בְּקַדְמִיתָא, וְלִבְתָּר זִמִּין לֹון כְּחֲדָא בְּבִיתָא דַּאֲתַקִּין לֹון. זְכָאִין אִינּוֹן דְּוֹד וְשְׁלֵמָה בְּרִיהּ, דְּאִינּוֹן אֲתַקִּינוּ זְוּגָא דְּלְעִילָא. מִיוּמָא דַּאֲמַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְסִיְהָרָא, זִילּוּ וְאֲזַעֲרִי גְרַמִּיךְ, לֵא אֲדוּוּגַת בְּזוּגָא שְׁלִים בְּשִׁמְשָׁא, בַר כַּד אַתָּא שְׁלֵמָה מְלַכָּא.

348. שִׁיר הַשִּׁירִים, הָא הֶכָא חֲמֵשׁ דְּרִגִין, לְאֲתַדְבְּקָא בְּעֲלָמָא דַּאֲתִי. שִׁיר, חַד. הַשִּׁירִים, תְּרִין, הָא תֵּלַת. אֲשֶׁר, הָא אַרְבַּעַה. לְשְׁלֵמָה, הָא חֲמֵשָׁה. בְּחֲמֵשָׁה אִיהוּ. דְּהָא יוּמָא דְּחֲמִשִּׁין, רְזָא דְּיוּבִלָּא אִיהוּ.

349. Come and see: Solomon was able to prepare the marriage of above IN THE ASPECT OF THE FIRST THREE SFIROT, only due to the already existing marriage below, OF THE ASPECT OF SIX ENDS. Whose is THE MARRIAGE OF BELOW? It is the marriage of Moses, for had there not been this marriage BEFOREHAND, then the marriage above would not have been. It is all part of the supernal secret for the wise-hearted.

350. It is written: "And he spoke three thousand proverbs, and his poems were a thousand and five" (I Melachim 5:12). This passage was explained by the friends. Yet "he spoke three thousand proverbs." It is certain that every single thing that he said contained three thousand proverbs. For example, the Book of Kohelet is in the supreme secret and is written in a form of parable, for it contains no passage that is without supreme Wisdom and is allegorical, even its smallest verses.

351. When Rav Hamnuna Saba (the elder) the first reached this passage: "Rejoice, young man, in your youth; and let your heart cheer you in the days of your youth" (Kohelet 11:9), he would weep and say, Certainly this passage is beautiful, and it is by way of parable, who can expound upon this parable? If it is interpreted, there is no interpretation THAT IS POSSIBLE TO MEDITATE UPON but SUPERFICIALLY, according to what we see with our eyes. If it is Wisdom, then who can know it?

352. Immediately he said again, It is written: "These are the generations of Jacob. Joseph being seventeen years old..." (Bereshheet 37:2). This passage of Kohelet is a parable to the wisdom in this passage in the Torah, and one is comparable to the other. "Rejoice, young man, in your youth" CORRESPONDS TO "and the lad". THE PASSAGE: "And let your heart cheer you" CORRESPONDS TO "was feeding the flock with his brethren" (Ibid.). THE PASSAGE "in the days of your youth" CORRESPONDS TO "with the sons of Bilhah, and with the sons of Zilpah, his father's wives" (Ibid.). THE PASSAGE: "But know you, that for all these things" (Kohelet 11:9) CORRESPONDS TO "and Joseph brought to his father their evil report" (Bereshheet 37:2). THE PASSAGE: "Elohim will bring you into Judgment" CORRESPONDS TO: "These are the generations of Jacob. Joseph..." because Joseph is included in Jacob, WHO IS CALLED 'JUDGMENT'. Who can know the secrets of the Torah?

353. This parable expands to three thousand parables, TO THREE COLUMNS, and they are all in this parable at the time that Joseph was included in Jacob, because there are three thousand in Abraham, Isaac and Jacob, THE SECRET OF CHESED, GVURAH AND TIFERET, WHICH ARE THREE COLUMNS. JACOB BY HIMSELF IS COMPRISED OF THEM ALL AND BY HIMSELF HAS THREE COLUMNS, AS MENTIONED BEFORE. THEREFORE, WHEN JOSEPH WAS INCLUDED IN JACOB, THEY WERE ALL IN JOSEPH. For all of them, ALL THE THREE COLUMNS, are in this parable in the secret of wisdom. Here, IN THE THREE THOUSAND PARABLES, many are the merchants who carry THE MERCHANDISE of mystery, MEANING THAT MANY WISE MEN HAVE MANY SECRETS IN THIS. There are those who carry shields, MEANING WEAR SHIELDS AGAINST THE OTHER SIDE WHO DRAW THEM FROM THE CENTRAL COLUMN, and there is no end to the secrets of Wisdom CONTAINED HEREIN.

349. ת"ח, זווגא דלעילא לא יכיל שלמה לאתקנא, אלא בגין דאשתבח זווגא לתתא, מקדמת דנא. ומאן איהו. זווגא דמשה. דאי לא הוי זווגא דנא, לא אתתקן זווגא דלעילא. וכלא ברזא עלאה איהו, לחכימי לבא.

350. כתיב וידבר שלשת אלפים משל ויהי שיר חמשה ואלף, האי קרא אוקמוה חברינא. אבל וידבר שלשת אלפים משל, ודאי על כל מלה ומלה דאיהו הוה אמר, הוה ביה תלת אלף משלי, בגון ספרא דקהלת, דאיהו ברזא עלאה, ואיהו בארץ משל, דלית ביה קרא דלאו איהו בחכמתא עלאה, ובארץ משל, אפילו קרא זעירא דביה.

351. דכד הוה מטי רב המנוגא סבא קדמאה להאי קרא, שמח בחור בילדותך ויטיבך לבך בימי בחורותך הוה בכי. ואמר ודאי האי קרא יאות הוא, ואיהו בארץ משל, ומאן יכיל למעבד דרשא במשל דא. ואי איהו דרשא לית ביה דרשא, אלא כמה דחמינן בעיינינן. ואי חכמתא איהו, מאן יכיל למנדע לה.

352. מיד הוה תב ואמר, כתיב, אלה תולדות יעקב יוסף בן שבע עשרה שנה וגו', האי קרא דקהלת, איהו משל לחכמתא דקרא דא דאורייתא, ודא משל לדא. שמח בחור בילדותך, והוא נער. ויטיבך לבך, הנה רעה את אחיו בצאן. בימי בחורותיך, את בני בלחה ואת בני זלפה נשי אביו. ודע כי על כל אלה, ויבא יוסף את דבתם רעה. וביאך אלהים במשפט, אלה תולדות יעקב יוסף. יוסף אתבליל בייעקב, ורזין דסתרי תורה, מאן יכיל למנדע לון.

353. והאי משל אתפשט לתלת אלף משלים, וכלהו בהאי משל, בשעתא דיוסף אתבליל בייעקב, תלת אלף אינון, באברהם יצחק ויעקב, דכלהו בהאי משל ברזא דחכמתא. וכאן, כמה טויעין אינון בטוענין דטמיר, בהו דיירי תריסין, דלית להון חושבנא לטמירין דחכמתא.

354. "And his poems were a thousand and five." This is what we established: "And his poems" of the parable "WERE A THOUSAND AND FIVE." It is all one, whether we say that they are the poems of Solomon or whether we say they were the poems of the parable. It is all one and the meaning of it all is that: "And his poems" is Shir Hashirim. HE QUESTIONS: Is Shir Hashirim a thousand and five? HE ANSWERS: Certainly it is so! "Five" are the gates and entrances that open to the King that the Peace is His, WHICH IS ZEIR ANPIN. They are the five hundred years of the Tree of Life, WHICH IS ZEIR ANPIN, FOR THEY ARE THE FIVE SFIROT, KETER, CHOCHMAH, BINAH, TIFERET NAD MALCHUT, THAT ARE DRAWN TO HIM FROM IMA. AND THEY ARE the fifty years of Jubilee, WHICH IS BINAH, THAT ARE DRAWN TO ZEIR ANPIN.

355. "A thousand" is the Tree of Life, ZEIR ANPIN. The groom that emerges from his side, WHICH IS YESOD THAT EMERGES FROM THE TREE OF LIFE, WHICH IS ZEIR ANPIN, inherits all the five THAT ARE IN THE TREE OF LIFE, to bring them to the bride, THAT IS MALCHUT. The day of the Holy One, blessed be He, lasts one thousand years, NAMELY, WHEN ZEIR ANPIN CLOTHES SUPREME ABA AND IMA SO THAT EACH OF THEIR SFIROT ARE IN THE SECRET OF ONE THOUSAND, AND THEN ALSO THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, THAT ARE CALLED 'SIX DAYS', EACH DAY IN THE SECRET OF ONE THOUSAND YEARS. THUS EVEN YESOD HAS ONE THOUSAND YEARS. This is the river that comes out of Eden, BECAUSE YESOD THAT IS CALLED 'RIVER' EMERGES FROM EDEN, WHICH IS SUPREME ABA AND IMA, that is called 'Joseph the Righteous', MEANING YESOD OF THE GREATNESS OF ZEIR ANPIN THAT IS CALLED 'RIGHTEOUS' after the moon, WHICH IS MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'. FOR THEY ARE JOINED as the Holy One, blessed be He, conditioned Her, MEANING IN THE SECRET OF THE PASSAGE: "IF MY COVENANT BE NOT DAY AND NIGHT, IT WERE AS IF I HAD NOT APPOINTED THE ORDINANCES OF HEAVEN AND EARTH" (YIRMEYAH 33:25). Therefore, Shir Hashirim is the Holy of Holies, FOR THERE ARE DRAWN INTO HER THE MOCHIN OF ABA AND IMA THAT ARE SO CALLED, AS IT IS WRITTEN BEFORE US.

356. There is no passage in Shir Hashirim that does not contain the secret of one thousand and five. THE PASSAGE: 'The Song of Songs' is certainly so, because these are five levels in this passage, as we have learned, IN THAT IT CONTAINS FIVE WORDS CORRESPONDING TO THE FIVE LEVELS KETER, CHOCHMAH, BINAH, TIFERET AND MALCHUT. If you ask about the thousand, WHICH IS YESOD, Why is IT NOT MENTIONED IN THIS PASSAGE? It is because that thousand is certainly hidden until a wife is joined with her husband, ZEIR ANPIN AND MALCHUT. This is what Solomon endeavored, to bring this thousand to the bride in the secret of the seal of supernal Chochmah, WHICH IS YESOD OF MALCHUT. FOR IN IT IS SEALED AND REVEALED SUPERNAL CHOCHMAH.

357. As soon as he made the Holy of Holies below, IN THE TEMPLE, hidden and concealed, he brought in there the secret of the Holy of Holies, WHICH ARE THE TWO CHERUBS IN THE SECRET OF ZEIR ANPIN AND MALCHUT THAT ARE CALLED 'HOLY OF HOLIES', IN ORDER TO make the mystery of the complete union above, IN ABA AND IMA, and below IN ZEIR ANPIN AND MALCHUT, in a proper manner. The Holy of Holies above is the secret of supernal Chochmah and Jubilee, WHICH IS BINAH. Similarly, the groom and bride, WHO ARE ZEIR ANPIN AND MALCHUT, inherit the inheritance of ABA and IMA, MEANING CHOCHMAH AND JUBILEE, AND ARE ALSO CALLED 'HOLY OF HOLIES'.

354. וַיְהִי שִׁירוֹ חֲמֵשֶׁה וְאַלֶּף, הֵכִי אוֹקִימָנָא, וַיְהִי שִׁירוֹ שֶׁל מִשָּׁל, וְכֹלֵא חַד, בֵּין מֵאן דְּאָמַר וַיְהִי שִׁירוֹ דְּשִׁלְמָה, בֵּין מֵאן דְּאָמַר וַיְהִי שִׁירוֹ שֶׁל מִשָּׁל, כֹּלֵא אִיהוּ חַד, וְכֹלֵא אִיהוּ קְאָמַר, וַיְהִי שִׁירוֹ, דָּא שִׁיר הַשִּׁירִים. וְכִי חֲמֵשֶׁה וְאַלֶּף אִיהוּ שִׁיר הַשִּׁירִים. וְדָאֵי הֵכִי הוּא, חֲמֵשֶׁה אֵינוֹן תַּרְעִין וּפְתַחֲוֵן דְּמִתְפַּתְחֵי בְּמַלְכָּא דְּשִׁלְמָא דִּילֵיהּ. וְאֵינוֹן חֲמֵשׁ מֵאָה שְׁנֵין דְּאֵילָנָא דְּחַיֵּי. חֲמֵשִׁין שְׁנֵין דִּיּוֹבְלָא.

355. וְאַלֶּף, דָּא אִיהוּ אֵילָנָא דְּחַיֵּי, חֲתָן דְּנִמְיֵק מְסֻטְרֵיהּ, וְאִיהוּ יָרִית כֹּל אֵינוֹן חֲמֵשֶׁה, לְמִיתֵי לְגַבֵּי כֹּלָה. יוֹמֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא אֶלֶף שְׁנֵין אִיהוּ, וְדָא אִיהוּ נֶהַר דְּנִגְיָד וְנִמְיֵק מֵעֶדָן. יוֹסֵף זְכָאָה. דְּאֶקְרִי צְדִיק, עַל שְׁמָא דְּסִיְהֶרָא. כִּמְה דְּאֶתְנִי בְּהּ קוּדְשָׁא בְּרִיךְ הוּא. וּבְגִין כֵּךְ שִׁיר הַשִּׁירִים, קִדְשׁ קִדְשִׁים.

356. וְלִית לָךְ קְרָא בְּשִׁיר הַשִּׁירִים, דְּלָא אִית בֵּיה רְזָא דְּחֲמֵשֶׁה וְאַלֶּף וְדָאֵי. שִׁיר הַשִּׁירִים וְדָאֵי הֵכִי הוּא. חֲמֵשׁ דְּרִגִין אֵינוֹן בְּהֵאֵי קְרָא, כִּמְה דְּאֶתְמַר. וְאֵי תִימָא, הָאֶלֶף אֵמָאֵי לָא אֲדַבֵּר הֵכָא. וְדָאֵי הוּא אֶלֶף טְמִירָא הוּא, וְטְמִירָא אִיהוּ עַד דְּאֶתְחַבְּרַת אֶתְתָּא בְּבַעֲלָהּ. וְעַל דָּא אֶשְׁתַּדַּל שְׁלָמָה, לְמִיתֵי הוּא אֶלֶף לְגַבֵּי כֹּלָה, בְּטְמִירוֹ דְּגוֹשְׁפִּנְקָא דְּחֻכְמָתָא עֲלָאָה.

357. בֵּינוֹן דְּעֵבַד קִדְשׁ הַקְּדָשִׁים לְתַתָּא, גְּנִיז וְטְמִיר, וְעַל רְזָא דְּקִדְשׁ הַקְּדָשִׁים לְתַמֵּן, לְמַעַבַּד גְּנִיזוֹ דְּשְׁמוּשָׁא שְׁלִים, עֵילָא וְתַתָּא כְּדָקָא יֵאוּת. קִדְשׁ הַקְּדָשִׁים אִיהוּ לְעֵילָא, רְזָא דְּחֻכְמָתָא עֲלָאָה, וְיּוֹבְלָא. כְּגוּוֹנָא דָּא יִרְתִּין חֲתָן וְכֹלָה, יְרוּתָא דְּאָבָא וְאֵמָא.

358. The inherited possession is returned in a different manner. The inheritance of Aba, WHICH IS SUPERNAL CHOCHMAH DRAWN FROM CONCEALED CHOCHMAH OF ABA AND IMA, is inherited by the daughter, WHO IS MALCHUT, FOR ONLY IN HER IS CHOCHMAH REVEALED. When this Holy Name ascends, MEANING DURING THE ASCENSION OF MALCHUT THAT IS CALLED 'NAME', TO ABA AND IMA, THEN CHOCHMAH IS REVEALED IN HER, and She is also called 'Holy', WHICH IS Chochmah, LIKE ABA. The inheritance of Ima, WHICH IS BINAH, WHICH IS CHASSADIM IN THE SECRET OF: "BECAUSE HE DELIGHTS IN CHESED" (MICHAH 7:18) is inherited by the son and is called 'Holies'. This is because he takes all these Supernal Holies, BOTH THE CHOCHMAH OF ABA AND THE CHASSADIM OF IMA, and gathers them unto him, BUT THE CHOCHMAH IS COVERED AND ONLY CHASSADIM DOMINATES HIM. THEREFORE, IT SEEMS THAT HE INHERITS ONLY FROM IMA AND NOT FROM ABA. Afterwards, he gives them, NAMELY CHOCHMAH AND CHASSADIM, and brings them to the bride, WHO IS MALCHUT, AND CHOCHMAH IS REVEALED IN HER. THEREFORE, IT SEEMS THAT SHE INHERITS ABA, FOR HE POSSESSES SUPERNAL CHOCHMAH FROM CONCEALED CHOCHMAH OF ARICH ANPIN THAT IS THE SOURCE OF CHOCHMAH. THEREFORE, SHE IS CALLED 'HOLY' AFTER HIM.

359. Therefore he said, "The song of songs." "Song" relates to Holy, THAT IS ABA, "of songs" to Holies, WHICH ARE IMA so that everything will be in the secret of Holy of Holies in one secret as appropriate. "Which is Solomon's," as we have learned THAT ITS MEANING IS, which is of the King that the peace is His, WHICH IS ZEIR ANPIN.

360. If you say that this praise, MEANING THIS MOCHIN MENTIONED IN THE SHIR HASHIRIM, is OF ZEIR ANPIN, FOR IT SAYS: "WHICH IS SOLOMON'S" THAT IS ZEIR ANPIN, do not say this. Rather the praise ascends to a high place, NAMELY TO BINAH, but there is a secret IN THE WORDS: "WHICH IS SOLOMON'S." For when the Male and the Female are readied together, ZEIR ANPIN AND MALCHUT under the supernal King, WHO IS BINAH, then that King, WHO IS ZEIR ANPIN, ascends above TO BINAH and is filled there with all the sanctifications and all the blessings that are drawn down, and projects them down, NAMELY TO MALCHUT. This is the desire of the supernal King, ZEIR ANPIN, to be filled with sanctifications and blessings to project downwards, TO MALCHUT.

361. The prayers and beseeching THAT WE SAY are for this, that the supernal Spring, ZEIR ANPIN, would be fixed and filled. When it is prepared properly THEN from its appearance, NAMELY CHOCHMAH THAT IS CALLED 'SIGHT', and from the appearance of that fixture, NAMELY THE PREPARATION OF THE ASPECT OF THE CENTRAL COLUMN, the lower world, WHICH IS MALCHUT, and its maidens, WHICH ARE THE CHAMBERS OF BRIYAH, are corrected. The lower world does not have to be fixed BY BINAH, AS IN ITS SMALLNESS, but by the appearance of the Supernal World, ZEIR ANPIN, AND NOT FROM BINAH. The moon, WHICH IS MALCHUT, does not appear on its own at all, MEANING AFTER IT WAS DIMINISHED OF THE LIGHTS THAT IT RECEIVED FROM BINAH, except for when it is made ready by the sun, THAT IS ZEIR ANPIN, AND THEN it shines. It is from the light of the sun and its constructing that the moon is repaired and shines.

358. וְאֶתְהַדְרוּ אַחְסַנֵּת יְרוּתָא בְּגוּוּנָא אַחְרָא. יְרוּתָא דְאַבָּא, יְרוּתָא בְּרֵתָא, בְּסִלְיֻקוֹ דְשִׁמְא קְדִישָׁא דָּא, וְאֶתְקְרִי אוּף הֵכִי קְדָשׁ, חֲכֵמָה. יְרוּתָא דְאַמָּא, יְרוּתָא בְּרָא, וְאֶקְרִי קְדָשִׁים, בְּגִין דְנִטִּיל כָּל אִינוּן קְדָשִׁים עֲלָאִין, וְכֹנִישׁ לֹון לְגַבִּיהַ. וּבִתְרָ יְהִיב לֹון, וְאֶעִיל לֹון לְגַבִּי כְּלָה.

359. וְעַל דָּא אָמַר שִׁיר הַשִּׁירִים. שִׁיר, לְגַבִּי קְדָשׁ. הַשִּׁירִים, לְגַבִּי קְדָשִׁים, לְמַהוּי כְּלָא קְדָשׁ קְדָשִׁים, בְּרִזָּא חֲדָא כְּמַה דְאַתְחֲזִי. אֲשֶׁר לְשִׁלְמָה הָא אֶתְמַר לְמַלְכָּא דְשִׁלְמָא דִּילִיהַ.

360. וְאִי תִימָא שְׁבַחָא דָּא דִּילִיהַ הוּא. לָא תִימָא הֵכִי, אֲלָא שְׁבַחָא בְּאַתְרַ עֲלָאָה אִיהוּ סִלְקָא. אֲבַל הֵכָא הוּא רִזָּא. כִּד מִתְתַּקְנָן דְכֵר וְנוֹקְבָא בְּחֲדָא, תְּחוּת מְלַכָּא עֲלָאָה, כְּדִין הֵהוּא מְלַכָּא אֶסְתְּלִיק לְעִילָא, וְאַתְמַלִּיא מִכָּל קְדוּשִׁין, וּמִכָּל בְּרַכָּאן, דְנִגְדָן לְתַתָּא, וְאַתְמַלִּי וְאַרִיק לְתַתָּא, וְדָא אִיהוּ תִיאוּבְתִיָּה דְמְלַכָּא עֲלָאָה, כִּד אֶתְמַלִּי קְדוּשָׁן וּבְרַכָּאן, וְאַרִיק לְתַתָּא.

361. וְעַל דָּא אִיהוּ צְלוּתִין וּבְעוּתִין, דִּיתְתַּקְּן וְאַתְמַלִּיא הֵהוּא מְבוּעָא עֲלָאָה. דְכִינוּן דְאִיהוּ מִתְתַּקְּן כְּדָקָא יְאוּת, מַחִיזוּ דִּילִיהַ, וּמַחִיזוּ דִּיהוּא תְּקוּנָא, מִתְתַּקְּנָא עֲלֵמָא תַתָּאָה, וְעוֹלְמַתָּהָא. וְלָא אֶצְטְרִיךְ עֲלֵמָא תַתָּאָה לְאַתְתַּקְּנָא, אֲלָא מַחִיזוּ דְעֲלֵמָא עֲלָאָה. סִיְהֵרָא, לִית לָהּ חִיזוּ מְגַרְמָהָא כְּלָל, כִּד אֶתְתַּקְּן בְּשִׁמְשָׁא וְאַנְהִיר, וּמַחִיזוּ דְשִׁמְשָׁא וְתְקוּנָא דִּילִיהַ אֶתְתַּקְּנַת סִיְהֵרָא וְאַתְנַהִירַת.

362. The reason that prayers and petitions are necessary is that the place from which the light emerges, WHICH IS ZEIR ANPIN, should illuminate and become prepared, because when that place is restored, then everything below, IN MALCHUT, is readied from His appearance. Therefore, when Solomon recited the song he did not strive TO RESTORE except for the sake of the King that the peace is His, WHICH IS ZEIR ANPIN, that He will be restored. Once He is restored, everything is mended through His appearance. If He is not restored, then the moon, WHICH IS MALCHUT, will never be renewed. Therefore, it is written: "Which is Solomon's," WHO IS ZEIR ANPIN, so that he should become restored and full properly as before, as we have learned.

362. מֵה דְאֶצְטְרִיךְ צְלוֹתִין וּבְעוֹתִין, דִּיתְנַהֵר וַיִּתְתֶּקֶן הֵהוּא אַתְר דְּנִפְקָא מִנִּיה נְהוּרָא, דְּכִיּוֹן דִּיהוּא אַתְר מִתְתַּקְנָא, מַחִיזוּ דִּילִיָּה, אֲתַתְּקֵן כָּל מֵאן דִּלְתַתָּא. וּבְגִין כֵּן תּוֹשְׁבַחְתָּא דְקָאֵמַר שְׁלֵמָה, לֹא אֲשַׁתְּדַל אֶלָּא בְּגִין מַלְכָּא דְשְׁלֵמָא דִּילִיָּה, דִּיתְתֶּקֶן. כִּיּוֹן דְאִיהוּ אֲתַתְּקֵן, מַחִיזוּ דִּילִיָּה, כָּלֹא יִתְתֶּקֶן. וְאִי אִיהוּ לֹא אֲתַתְּקֵן, לִית לֵה תְקוּנָא לְסִיְהָרָא לְעֵלְמִין, וּבְגִין כֵּן אֲשֶׁר לְשְׁלֵמָה. דִּיתְתֶּקֶן וַיִּתְמַלֵּי כְדָקָא יְאוֹת בְּקִרְמִיתָא, כְּמָה דְאֲתַמַּר.

32. "Of every man whose heart prompts him to give"

When Wisdom was drawn down to the world, it became entrenched in Malchut, in the kingdom on earth, and in speech where its purpose was to bring righteousness. This world, and the supernal angels, take nourishment from the spirit of righteousness. The text tells of how many times this spirit was removed by the wicked of the world and how many times it was perfected again, by Noah, by Abraham, by Isaac, by Jacob, by Moses and by Solomon. The Holy One told Moses to make Him a tabernacle so that He had a place to dwell among the children of Yisrael. "That they bring Me an offering," refers, we are reminded, to Shechinah, the spirit of Malchut. When Solomon came, he perfected that spirit of Malchut with the perfection of above, of Understanding; he started to rectify the appearance of the Upper World, which is Zeir Anpin, in order to rectify from that the appearance of the lower world, which is Malchut. This is the meaning of "Which is Solomon's" - Solomon represents Zeir Anpin.

The Relevance of this Passage

We can use this story of our repeated cycles of lapsing into sin and then being rectified to illuminate our own world. Just as often as we err and fall from grace, we can also become righteous again through prayer and a renewed effort to succeed. The righteous souls of antiquity, Noah, Abraham, Isaac, Jacob, Moses, Solomon, whose own souls out-balance all the souls of the wicked combined, are with us now, rectifying our iniquities and correcting all the sins of the entire world.

The sum total of Light revealed by all the righteous souls, past and present, floods our existence, prompting the final ascent and redemption of man. Never again will humanity fall and stumble into darkness, for that is the power of the Zohar. And because these great sages possess a deep love for their neighbor that shines brighter than a galaxy of stars, our ascent is sweetened with immeasurable kindness and compassion. For that reason, we should take a moment and appreciate this great gift, giving thanks to all Creation for the opportunity to live during these times.

363. "That they bring Me an offering, of every man..." (Shemot 25:2). It is a most secret secret to those who know Wisdom that when it entered the will of the secret of secrets, THAT IS KETER, to glorify its glory, it blew a spirit from the supernal point, WHICH IS CHOCHMAH, MEANING THE SPIRIT OF CHOCHMAH, that is drawn from above down, TO MALCHUT. CHOCHMAH IS REVEALED IN NO SFIRAH BUT MALCHUT ALONE, and it performed THERE its rectification, in order to settle in this world. Why DID IT PERFORM THIS RECTIFICATION THERE? It is because if the root and source of this world would not BE RECTIFIED IN MALCHUT, there would be no vessel by which to provide to this world at all. If it would not provide to this world, THE WORLD would be lost immediately and would not be able to exist even one moment. But because it made the rectification IN MALCHUT from this world, MALCHUT is filled from one side to provide this world, and from the other side to provide for the supernal angels, and they all gain nourishment from it together.

363. וַיִּקְחוּ לִי תְרוּמָה מֵאֵת כָּל אִישׁ וְגו', רָזָא דְרִזּוֹן לְיַדְעֵי חֻכְמָתָא, בְּד אֲסַתְּלַק בְּרַעוּתָא דְסִתְרָא דְכָל סִתְרִין לְמַעַבְדַּד יִקְרָא לִיקְרִיָּה, אֲנָשׁוּב רוּחָא מִנְקוּדָה עֲלָאָה, דְּנִגְיִד מְלַעוּלָא לְתַתָּא, וְשׁוּי תְקוּנָוִיָּה, לְאֲתִישְׁבָּא בְּהַאי עֲלֵמָא. אֲמַאן. בְּגִין דְאִי לֹא יְהֵא עֲקָרָא וְשִׁרְשָׁא בְּהַאי עֲלֵמָא, לֹא יְהֵא מֵאֲנָא לְאַרְקָא בְּהַאי עֲלֵמָא כָּלֵל. וְאִי לֹא יִרְיֵק לְהַאי עֲלֵמָא, מִיַּד אֲתַאבִּיד, וְלֹא יְכִיל לְקַיֵּמָא אֲפִילוּ רְגַעָא חֻדָּא. אֲבָל בְּגִין דְתְקוּנָוִיָּה אִיהוּ מְהַאי עֲלֵמָא אֲתַמְלִי מְסִטְרָא חֻדָּא לְאַרְקָא לְהַאי עֲלֵמָא, וּמְסִטְרָא אַחֲרָא לְאַרְקָא לְמַלְאֲכֵי עֲלָאִי. וְכָלֹא אֲתַזְנוּ מִנִּיה בְּחֻדָּא.

364. The perfecting of the rectification of this spirit, WHICH IS THE LIGHT OF MALCHUT AS MENTIONED ABOVE, is the spirit of the righteous in this world. This spirit was perfected in the time that Enoch, Yered, and Mahalalel were in the world, and when the wicked of the world increased, that perfection was removed from it, FROM THE SPIRIT. After they perished IN THE FLOOD, Noah came and brought perfection. Then came the generation of separation and perfection was removed from it, FROM THE SPIRIT. Then Abraham came and perfected it. When the people of S'dom came and removed it, Isaac came and perfected it. The Philistines and the wicked of the generation came and removed THE PERFECTION from it. Then Jacob and his sons came, FOR THEY WERE a perfect bed WITHOUT A FLAW, and perfected it.

365. They went out of the Holy Land and descended to Egypt, and THE SPIRIT remained IN EGYPT for them. While there, Yisrael reverted to the actions of the Egyptians, THE SPIRIT was subdued and that perfection was removed from it until they left Egypt. They came to make a tabernacle and the Holy One, blessed be He, said, "It is My desire to dwell among you, but I cannot until you restore that spirit of Mine, NAMELY THE LIGHT OF MALCHUT AS MENTIONED ABOVE, to dwell among you." This is what is meant by: "And let them make Me a sanctuary; that I may dwell among them" (Shemot 25:8).

366. This is the secret of the verse: "That they bring Me an offering," NAMELY THE SHECHINAH, THE SPIRIT OF MALCHUT. Moses said to the Holy One, blessed be He, 'Who can take it and make it?' He said to him, Moses, it is not as you think, but "of every man whose heart prompts him to give...", meaning that you shall take it and perfect it from their desire and their spirit.

367. When Solomon came, he perfected that spirit OF MALCHUT with the perfection of above, OF BINAH, because from the time that it was perfected below in the days of Moses, that perfection FROM BELOW was not removed from it. When Solomon came, he endeavored to perfect it from above and started to rectify the appearance of the Upper World, WHICH IS ZEIR ANPIN, in order to rectify from that appearance the lower world, WHICH IS MALCHUT. This is the meaning of: "Which is Solomon's," WHO IS ZEIR ANPIN.

364. שְׁלִימוֹ דְתַקְנָא דְהַאי רוּחָא, רוּחִיהוּן דְצַדִּיקָא בְהַאי עֲלְמָא. רוּחָא דָא אֲשֶׁתְּלִים, בְּזִמְנָא דְחֻנּוּךְ וַיְרַד וּמְהַלְלָאֵל הוּוּ בְעֲלְמָא וְכַד אֲסָגִיאוּ חַיִּיבֵי עֲלְמָא, הָהוּא אֲעֵדוּ שְׁלִימוֹ מְנִיָּה. לְבַתֵּר דְאַתְאֲבִידוּ, אַתְא נַח וְאַשְׁלִים לִיָּה. אַתְא דוֹר הַפְּלָגָה, אֲעֵדוּ הָהוּא שְׁלִימוֹ מְנִיָּה. אַתְא אַבְרָהָם וְאַשְׁלִים לִיָּה. אַתּוּ אֲנָשֵׁי סְדוּם וְאַעֲדוּ לִיָּה. אַתְא יִצְחָק וְאַשְׁלִים לִיָּה. אַתּוּ פְּלִשְׁתִּים וְחַיִּיבֵי דְרָא וְאַעֲדוּ לִיָּה מְנִיָּה. אַתְא יַעֲקֹב וּבְנָוֵי, עֲרִסָא שְׁלִימָא, וְאַשְׁלִימוּ לִיָּה.

365. נִפְקוּ מֵאַרְעָא קְדִישָׁא וְנַחְתּוּ לְמִצְרַיִם, וּבְגִינִיָּהּ אֲתַעֲכַבֵּת תַּמָּן. וּבְגִין דְאַהֲרִי תַמָּן יִשְׂרָאֵל לְעוֹבְדֵינָא דְמִצְרַיִם, אֲתַכְפִּיָּא וְאַתְעֲדִי הָהוּא שְׁלִימוֹ, עַד דְנִפְקוּ מִמִּצְרַיִם, וְאַתּוּ לְמַעַבְדַּי מִשְׁכְּנָא. אֲמַר קוֹדֶשׁא בְּרִיךְ הוּא, רְעוּתִי לְדִיּוּרָא בִּינְיֻכּוֹ, אֲבָל לָא יְכִילְנָא עַד דְתַתְּקֻנוּן הָהוּא רוּחָא דִילִי, דִּישְׂרִי בְּגוּוֹיִכּוֹ. הַה"ד, וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֵתִי בְּתוֹכְכֶם.

366. וְדָא אִיהוּ רְזָא דְכֶתִיב, וַיִּקְחוּ לִי תְרוּמָה. אֲמַר מֹשֶׁה לְקוֹדֶשׁא בְּרִיךְ הוּא מֵאֵן יְכִיל לְמִיִּסֵּב לָהּ וּלְמַעַבְדַּי לָהּ. א"ל, מֹשֶׁה, לָא כְּמָה דְאַתְּ חָשִׁיב, אֲלָא מֵאַתְּ כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ וְגו', מֵהָהוּא רְעוּתָא וְרוּחָא דְלֵהוּן, תְּסַבּוֹן לָהּ, וְתִשְׁלֻמוֹן לָהּ.

367. כַּד אַתְא שְׁלֹמֹה, אֲתַקִּין לְהָהוּא רוּחָא בְּשְׁלִימוֹ דְלַעִילָא, דְהָא מֵן יוֹמָא דְאַשְׁתְּלִים לְתַתָּא בִּיּוֹמוֹי דְמֹשֶׁה, לָא אֲעֵדִיאוּ הָהוּא שְׁלִימוֹ מְנִיָּה. בִּיּוֹן דְאַתְא שְׁלֹמֹה, אֲשֶׁתְּדַל לְאַשְׁלְמָא לִיָּה לְעִילָא, וְשְׂאֲרֵי לְאַתְקְנָא חִיּוּזוֹ דְעֲלְמָא עֲלָאָה, לְאַתְתַּקְנָא מֵהָהוּא חִיּוּזוֹ עֲלְמָא תַתָּאָה, וְדָא אִיהוּ אֲשֶׁר לְשְׁלֹמֹה.

33. The kisses

First, we learn that when the Torah was given to the children of Yisrael in the form of the Ten Commandments, every commandment made a sound; that sound was divided into seventy sounds which all illuminated and sparkled in the beauty and rectitude before the eyes of all Yisrael. Each person fully accepted the many commandments of the Torah and also the many punishments of the Torah. Then the sound returned and kissed him on the mouth. Each longed to see the one light that received within itself all the other colored lights, and God promised that this would happen. The text then speaks of the colors that the Light receives, which are gold, silver and brass, corresponding to Gvurah, Mercy and Beauty. We read then of another explanation for the kisses received by Yisrael, wherein the four letters of the word for love, Ahavah, join together in a kiss. When their Light spreads to this world, these four spirits produce one fruit, which is a spirit composed of four spirits, and this ascends and splits firmaments, before ascending further to sit near the Sanctuary of Love, whence comes all love. That spirit is also called 'love', and when it rises it causes the sanctuary to become joined above with the Sanctuary of Desire, whence are the kisses. We read next of how that spirit meets Akhtriel, the Appointed Angel who presides over the tides that come from the thirteen rivers of the pure balsam tree. These tides are called "many waters". The Song of Songs says, "Many waters cannot quench love nor can the floods drown it." When the spirit enters the Sanctuary of Love, the love of the supernal kisses becomes aroused. We are told finally of the most concealed light that illuminates everything, and the awakening of the rising of kisses that depends on it. "For your loves are better than wine", we learn, refers to the living Elohim, which is the wine that gives life and delight to all.

The Relevance of this Passage

Ten Commandments signify the Ten Sfirot, the ten-dimensional structure through which the Light of the Creator refracts and flows, enroute to our world. We connect our souls to the myriad colors, the Lights and the sounds that once lit up Sinai brighter than a billion blazing suns. Love, the

mysterious force that links us to one another and to God, resonates in the supernal Sanctuary of Love and in our hearts to illuminate all our days and nights. Speak to me of love, says the poet, and I will show you the beginning and the middle and the end of all things, and the wellspring of your very existence.

By truly opening our hearts to this message and to the wonders of the Song of Songs, this passage furnishes all that God wishes for us - endless life and unending joy along a path teeming with sweetness, tenderness, and mercy. The full dimension of Sinai's Light is therefore replenished, kissing our souls in an everlasting embrace.

368. "And this is the offering" (Shemot 25:3). We have learned that when the Holy One, blessed be He, was revealed on Mount Sinai and the Torah was given to Yisrael with the Ten Commandments, every commandment made a sound. FOR SPEECH, THE SECRET OF CHOCHMAH, BROUGHT FORTH A SOUND WHICH IS THE SECRET OF CHESED. That sound was divided into seventy sounds and they all illuminated and sparkled before the eyes of all Yisrael, who saw His splendor eye-to-eye. This is what is meant by: "And all the people perceived the thundering (also: 'see the sounds')" (Shemot 20:15). They certainly saw, MEANING THAT THE MOCHIN OF CHOCHMAH WAS REVEALED IN IT, WHICH IS THE SECRET OF SIGHT EVEN THOUGH ESSENTIALLY IT IS THE SECRET OF CHASSADIM.

369. That sound HAD THREE COLUMNS AND adjured each one of Yisrael, and said to him, 'Accept me upon you with this many commandments of the Torah,' WHICH IS THE SECRET OF THE RIGHT COLUMN. They said, 'Yes,' and it turned upside down, rolled over him, and adjured him saying, 'Accept me upon you with this many punishments of the Torah,' WHICH IS THE SECRET OF THE LEFT COLUMN. And he would say yes. Afterwards, that sound returned and kissed him on his mouth. This is what is meant by: "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:2), FOR THIS IS THE SECRET OF THE CENTRAL COLUMN AND THE ASPECT OF THE FIRST THREE SFIROT.

370. Yisrael saw everything at that time within one light, NAMELY MALCHUT, which received within itself all the other lights, WHICH ARE CHESED, GVURAH AND TIFERET. They longed to see it. The Holy One, blessed be He, said to them, The light that you saw at Mount Sinai that received all these colored lights, to which you aspired, WHICH IS MALCHUT, you shall receive it and take it to you. The colors that the light receives are gold, WHICH IS GVURAH, silver, WHICH IS CHESED, brass, WHICH IS TIFERET, ETC. WHICH IS THE SECRET OF THE THREE COLUMNS.

371. Another explanation OF THE PASSAGE: "Let him kiss me with the kisses of his mouth": What did King Solomon see that he brought words of love between the Upper World, WHICH IS ZEIR ANPIN, and the lower world, WHICH IS MALCHUT? The beginning of the praise of love that he brought among them is "Let him kiss me." HE ANSWERS: We have learned that there is not love of the cleaving of spirit with spirit except through kissing, and kissing is with the mouth, which is the spring of the spirit (or: 'breath') and its outlet. When they kiss each other, the spirits cleave one unto the other and become one, and then it is one love.

368. וְזֹאת הַתְּרוּמָה, הִיא אֶתְמַר, דְּכַד קוֹדֶשׁא בְּרִיךְ הוּא אֶתְגְּלִי עַל טוֹרָא דְּסִינַי, כַּד אֶתְהִיבַת אוֹרֵייתָא לְיִשְׂרָאֵל בְּעֶשֶׂר אַמִּירָן. כָּל אַמִּירָה וְאַמִּירָה עֲבִיד קְלָא, וְהוּא קְלָא אֶתְמַרְשׁ לַע' קְלִין, וְהוּוּ בְּלָהוּ נְהִירִין וְנִצְצִין לְעֵינֵיהוּ דְּיִשְׂרָאֵל בְּלָהוּ, וְהוּוּ חֲמָאן עֵינִין בְּעֵינִין זִיו יִקְרָא דִּילֵיהּ, הִדָּא הוּא דְּכִתְיב וְכָל הָעַם רוֹאִים אֶת הַקּוֹלֹת. רוֹאִים וְדָאֵי.

369. וְהוּוּ קְלָא הוּוּ אֶתְרֵי בֵּיהּ בְּכָל חַד וְחַד מִיִּשְׂרָאֵל, וְאָמַר לוֹן, תְּקַבְּלֵנִי עֲלֶךָ, בְּכַךְ וְכַךְ פְּקוּדִין דְּבְאוֹרֵייתָא, וְאָמְרוּ הִין. אֶהְדֵּר לֵיהּ עַל רִישֵׁיהּ, וּמִתְגַּלְגַּלָּא עֲלֵיהּ, וְהוּוּ אֶתְרֵי בֵּיהּ, וְאָמַר לֵיהּ, תְּקַבְּלֵנִי עֲלֶךָ בְּכַךְ עוֹנְשִׁין דְּבְאוֹרֵייתָא, וְהוּוּ אָמַר הִין. לְבַתֵּר אֶהְדֵּר הוּוּ קְלָא, וְנִשְׁקַי לֵיהּ בְּמוֹמֵיהּ, הֵה"ד יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ.

370. וּכְדִין כָּל מָה דְּהוּוּ חֲמָאן יִשְׂרָאֵל בְּהוּוּא זְמַנָּא, הוּוּ חֲמָאן גּוֹ חַד נְהוֹרָא, דְּקַבִּיל כָּל אֵינּוֹן נְהוֹרִין אַחֲרָנִין, וְהוּוּ תְּאָבִין לְמַחְמֵי. אָמַר לוֹן קוֹדֶשׁא בְּרִיךְ הוּא, הוּוּא נְהוֹרָא דְּחֲמִיתוּ בְּטוֹרָא דְּסִינַי, דְּקַבִּיל כָּל אֵינּוֹן גּוֹוֵי נְהוֹרִין, וְתִיאוּבְתָא דְּלָכוֹן עֲלֵיהּ, תְּקַבְּלוֹן לָהּ וְתַסְבוֹן לָהּ לְגַבְיֵיכוֹ, וְאֵינּוֹן גּוֹוֵינִין דְּאִיהִי מְקַבְּלָא, אֵלִין אֵינּוֹן זְהָב וְכֶסֶף וְנַחֲשֵׁת וְגו'.

371. דְּכַר אַחַר יִשְׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ, מֵאֵי קָא חֲמָא שְׁלֵמָה מְלָכָא, דְּאִיהוּ אַעִיל מְלֵי דְּרַחֲמֵי בֵּין עֲלֵמָא עֲלָאָה לְעֵלְמָא תַּתָּאָה, וְשִׁירוֹתָא דְּתוֹשְׁבַתָּא דְּרַחֲמֵי דְּאַעִיל בֵּינֵיהוּ, יִשְׁקֵנִי אִיהוּ. אֶלָּא הֵא אִוְקְמוּהָ וְהִכֵּי אִיהוּ, דְּלִית רַחֲמֵי דְּדִבְיָקוֹת דְּרוּחָא בְּרוּחָא, בְּרִישִׁיקָהּ. וְנִשְׁקָה בְּמוֹמָא, דְּאִיהִי מְבוּעָא דְּרוּחָא, וּמִמֶּקְנָהּ דִּילֵיהּ. וְכַד נִשְׁקִין דָּא לְדָא, מִתְדַבְּקֵן רַחֲמֵי אֵלִין בְּאֵלִין, וְהוּוּ חַד, וּכְדִין אִיהוּ רַחֲמֵי חַד.

372. In the book of Rav Hamnuna Saba (the elder) the first, it is said about this passage that a kiss of love spreads in four directions, the four directions join together, and they are in the secret of Faith, WHICH IS MALCHUT. THE FOUR DIRECTIONS come through four letters, from which are the letters which form the Holy Name. The upper and lower originate from them, and the praise of Shir Hashirim come from them. Who are they? They are THE FOUR LETTERS OF Ahavah (Aleph-Hei-Bet-Hei, =love), they are a supernal Chariot, CHESED AND GVURAH, TIFERET AND MALCHUT, and they are the connection and cleaving and perfection of everything.

373. These FOUR letters, ALEPH, HEI, BET, AND HEI, are four spirits. They are the FOUR spirits of love and joy of all the limbs of the body without any sadness at all. For when the four spirits are in a kiss, each one is combined with the other, MEANING THE SPIRIT OF ZEIR ANPIN IS COMBINED WITH MALCHUT AND THE SPIRIT OF MALCHUT IS COMBINED WITH ZEIR ANPIN. When this spirit is included in the other spirit and the other spirit is included in this spirit, they become IN EACH ONE two spirits united, MEANING THE ESSENTIAL SPIRIT AND THE OTHER WHICH IS INCLUDED IN IT. Then they join in one cleaving and they are four in all, TWO OF ZEIR ANPIN AND TWO OF MALCHUT. They flow between each other and are included together.

374. When THEIR LIGHT spreads TO THIS WORLD, these four spirits produced one fruit, which is a spirit composed of four spirits. This one ascends AGAIN and splits firmaments until it ascends and sits near a certain sanctuary called 'the Sanctuary of Love', the sanctuary from whence every love comes. That spirit is also called 'love' and when it rises, it stimulates that sanctuary to become joined above.

375. The four letters correspond to the four spirits MENTIONED ABOVE, and they are THE FOUR LETTERS Ahavah (Aleph-Hei-Bet-Hei, =love), BECAUSE THE SPIRIT OF ZEIR ANPIN IS ALEPH AND THE SPIRIT OF MALCHUT THAT IS INCLUDED IN ZEIR ANPIN IS HEI. THE SPIRIT OF MALCHUT IS HEI AND THE SPIRIT OF ZEIR ANPIN THAT IS INCLUDED IN MALCHUT IS BET, and their fruit is CALLED 'love', AS MENTIONED EARLIER. When they join with each other, ZEIR ANPIN WITH MALCHUT IN THE JOINING OF KISSING, they are aroused, the one to the aspect of the other. THE SPIRIT OF MALCHUT BECOMES STIMULATED AND INCLUDED IN THE SPIRIT OF ZEIR ANPIN AND the other to the aspect of the former. THE SPIRIT OF ZEIR ANPIN BECOMES INCLUDED IN THE SPIRIT OF MALCHUT AND, THEREFORE, ALEPH WHICH IS THE SPIRIT OF ZEIR ANPIN, immediately produces Hei, WHICH IS THE SPIRIT OF MALCHUT THAT IS COMBINED WITH HIM, and joins with that Aleph with cleaving and love. And two other letters become aroused: Hei, WHICH IS THE SPIRIT OF MALCHUT, with Bet, WHICH IS THE SPIRIT OF ZEIR ANPIN THAT IS INCLUDED IN MALCHUT. Spirits are included in spirits with the cleaving of love, and these letters ALEPH-HEI-BET-HEI fly from them, AND THEY COME with that spirit that ascends AS MENTIONED ABOVE, WHICH IS THEIR FRUIT. THEREFORE, IT IS NAMED 'LOVE' AFTER THEM and they become adorned with it properly, AND IT IS INCLUDED IN THOSE FOUR SPIRITS.

372. בְּסִפְרָא דְרַב הַמְנוּנָא סָבָא קְדָמָאָה, הוּא אָמַר
עַל הָאֵי קְרָא, נְשִׁיקָה דְרַחֲמֵי אֲתַפְּשֵׁט לְד' רוּחִין,
וְד' רוּחִין מִתְדַבְּקִין בְּחָדָא, וְאִינּוּן גּוּ רְזָא
דְמַהִימְנוּתָא וְסֻלְקִין בְּד' אֲתוּוּן, וְאִינּוּן אֲתוּוּן דְשָׁמָא
קְדִישָׁא תְּלִי בְּהוּ, וְעֵלְאִין וְתַתְּאִין תְּלִינִין בְּהוּ.
וְתוֹשְׁבַתָּא דְשִׁיר הַשִּׁירִים תְּלִי בְּהוּ. וּמֵאֵן אִיהוּ.
אֲהַבָּה. וְאִינּוּן רְתִיבָא עֲלָאָה. וְאִינּוּן חֲבֵרוּתָא
וְדִבְקוּתָא וְשְׁלִימוּ דְכֻלָּא.

373. אֵלִין אֲתוּוּן. ד' רוּחִין אִינּוּן. וְאִינּוּן רוּחִין
דְרַחֲמֵי וְחֻדוּהָ דְכָל שְׁיִימֵי גּוּפָא בְּלָא עֲצִיבוּ כֻלָּל. ד'
רוּחִין אִינּוּן בְּנְשִׁיקָה, כָּל חַד וְחַד כְּלִיל בְּחֲבֵרִיָּה.
וְכַד הָאֵי רוּחָא כְּלִיל בְּאַחְרָא, וְהוּא אַחְרָא כְּלִיל
בְּהָאֵי. אֲתַעֲבִידוּ תְּרִין רוּחִין בְּחָדָא. וְכַדִּין מִתְחַבְּרִין
בְּדְבִיקוּ חַד, אִינּוּן אַרְבַּע בְּשְׁלִימוּ, וְנִבְעִין דָּא בְּדָא,
וְאֲתַכְּלִילוּ דָּא בְּדָא.

374. וְכַד מִתְפַּשְׁטִין, אֲתַעֲבִיד מְאִינּוּן אַרְבַּע רוּחִין
חַד אִיבָא, וְאִיהוּ רוּחָא חָדָא דְכְּלִיל מְד' רוּחִין. וְדָא
סְלִיק וּבְקַע רְקִיעֵין, עַד דְסֻלְקִין וְיִתִּיב לְגַבֵּי חַד
הַיְכֻלָּא. דְאֲתַקְרִי הַיְכֻלָּא דְאֲהַבָּה, וְאִיהוּ הַיְכֻלָּא דְכָל
רַחֲמֵי תְּלִיא בֵּיה. וְהוּא רוּחָא הַכִּי אַקְרִי אֲהַבָּה,
וְכַד הָאֵי רוּחָא סְלִיק אֲתַעֲר לְהוּא הַיְכֻלָּא,
לְאֲתַחַבְּרָא לְעִילָא.

375. ד' אֲתוּוּן אִינּוּן, לְגַבֵּי ד' רוּחִין. וְאִינּוּן אֲהַבָּה.
וְאִיבָא דְלְהוּן אֲהַבָּה. כַּד מִתְחַבְּרִין דָּא בְּדָא, מִיַּד
אֲתַעֲר דָּא בְּסֻטְר דָּא וְדָא בְּסֻטְר דָּא. א'. מִיַּד נְפִיק
ה', וְאֲתַחַבְּרָא בָּא, מִתְדַבְּק בְּדְבִיקוּ בְּרַחֲמֵימוּ. וְאֲתַעֲרוּ
תְּרִין אֲתוּוּן אַחֲרָנִין, ב' ה', וְאֲתַכְּלִילוּ רוּחִין בְּרוּחִין
בְּדְבִיקוּ דְרַחֲמֵימוּ, וּפְרַחֲוּ אֵלִין אֲתוּוּן מְנִיְהוּ, בְּהוּא
רוּחָא דְסֻלְקִין, וּמִתְעַטְרִין בֵּיה בְּדָקָא יְאוּת.

376. After that, love rises, MEANING THE SPIRIT THAT IS BORN FROM THE FOUR SPIRITS OF THE KISSES, and is combined with all those four spirits. It meets a supernal minister, the officer that is appointed over 1,990 firmaments. He is appointed over the flows that are drawn from the thirteen rivers of the pure balsam trees that are drawn from the supernal dew. And those flows, WHICH ARE THE SECRET OF THE LIGHTS OF CHASSADIM, are called 'many waters'. When the spirit meets that officer of the camps, he stands against it but cannot detain it, so it, THE RIVERS OF PURE BALSAM, crosses over through them until it enters the sanctuary of love.

377. Referring to this, Solomon said at the end of his praise OF SHIR HASHIRIM, "Many waters cannot quench love" (Shir Hashirim 8:7). "Many waters": These are the supernal waters that are drawn from the supernal dew, MEANING THE MANY CHASSADIM, while "nor can the floods drown it" (Ibid.) are the rivers of pure balsam which are thirteen AND ALL THOSE DO NOT EXTINGUISH THE GREAT LOVE OF THE RIGHT TO THE LEFT, AS MENTIONED EARLIER. That minister is an angel, a messenger from Hashem, and he is the head of the camps that puts crowns to his Master. It is the secret of Ach'tariel, who fashions crowns for his Master with the engraved Name Yud Hei Vav Hei Yah Tzva'ot.

378. When the spirit enters the sanctuary of love, the love of the supernal kisses OF ZEIR ANPIN AND MALCHUT OF ATZILUT, is aroused, as it is written: "And Jacob kissed Rachel" (Beresheet 29:11), so that the kisses of the Supernal Love will be done properly. These kisses are the beginning of the arousal of every love, cleaving and bond of above. Therefore, the beginning of the praise of this song is "Let him kiss me."

379. HE QUESTIONS: To whom was it said "Let him kiss me"? HE ANSWERS: It is that which is concealed in a most high concealment, WHICH IS SUPERNAL ABA AND IMA THAT ARE BOTH CALLED 'ABA'. If you ask: Yet the most concealed of all, WHICH IS ARICH ANPIN SUPERNAL, whence are all the kisses, does He kiss downwards TOWARDS MALCHUT? Come and see the most concealed of all, WHICH IS ARICH ANPIN. There is no one who knows it, and it revealed of itself one delicate and concealed light, WHICH IS ABA, that was not revealed except for one delicate path that spread from it TO ILLUMINATE IMA. This is the light that illuminates everything. It is the stimulator of all the supernal secrets and is concealed. Sometimes it is concealed and sometimes revealed, even though it is not revealed at all, and the awakening of the rising of kisses depends on it. It is concealed; THEREFORE, the praise starts in a concealed way THAT HE SAYS, "LET HIM KISS ME WITH THE KISSES OF HIS MOUTH," WHICH IS IN THE THIRD PERSON.

376. בִּינוֹן דְּאֵזוּל וְסֻלִיק הֵהוּא אֶהְבָּה שְׁלִימָא, כְּלִילָא בְּכָל אֵינוֹן אַרְבַּע רוּחוֹן, פִּגְעַת בְּחַד מְמַנָּה עֲלָאָה רַבְרָבָא, דִּי מְמַנָּה עַל אֶלְף וְתִשְׁעֵי מֵאָה וְתִשְׁעִין רְקִיעִין, וְאִיהוּ מְמַנָּה עַל נְגִידוֹ דְּתִלְיִסְרַ נְהָרֵי אַפְרַסְמוֹנָא דְּכִיָּא, דְּנִגְדָא מְרִזָא דְּטִלָא דְּלַעֲיִלָא. וְהֵהוּא נְגִידוֹ אֶתְקָרִי מִיָּם רַבִּים. בִּינוֹן דְּפִגְעַת לְגַבֵּי הֵהוּא רַב מְשָׁרְיִין קָאִים לְגַבֵּיהּ, וְלֹא יָכִיל לְאַעֲבָבָא לֵיהּ, וְעֵבֵר בְּהוּ עַד דְּאֵעִיל לְגַבֵּי הֵיכַל אֶהְבָּה.

377. עַל דָּא אָמַר שְׁלֹמֹה, בְּסִיוֹם שְׁבַחֵיהּ, מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֶהְבָּה. מִיָּם רַבִּים: אֵלֵינוּ מִיָּם עֲלָאִין דְּנִגְדִין מִגּוֹ טִלָּא עֲלָאָה. וְנִהְרֹת לֹא יִשְׁטַמּוּהּ: אֵלֵינוּ אֵינוֹן נְהָרֵי אַפְרַסְמוֹנָא דְּכִיָּא, דְּאֵינוֹן תִּלְיִסְרַ. הֵהוּא מְמַנָּה אִיהוּ מְלֹאכָא דְּשְׁלִיחַ מִן קָדָם יי', וְדָא אִיהוּ רַב מְשָׁרְיִין דְּקָשִׁיר כְּתָרִין לְמֵאֲרִיָּה, רְזָא אַכְתָּרִיא"ל, מְעַטֵּר עֲטָרִין לְמֵאֲרִיָּה, בְּשִׁמָּא גְלוּפָא מְחַקְקָא, יְהוּה יְהֵ צְבָאוֹת.

378. בִּינוֹן דְּאֵעִיל לְגַבֵּי הֵיכַל אֶהְבָּה, אֶתְעַר רְחִימוֹ דְּנִשְׁיָקִין עֲלָאִין, דְּכִתִּיב וַיִּשָּׁק וַיַּעֲקֹב לְרַחֵל, לְמַדּוּי נִשְׁיָקִין דְּרְחִימוֹ עֲלָאָה כְּדָקָא יָאוֹת, וְאֵינוֹן נִשְׁיָקִין שִׁירוֹתָא דְּאֶתְעַרוּ דְּכָל רְחִימוֹ, וְאֶתְדַבְּקוֹתָא וְקָשׁוּרָא דְּלַעֲיִלָא. וּבִג"כ שִׁירוֹתָא דְּתוֹשְׁבַחְתָּא דְּשִׁירְתָּא דָּא אִיהוּ יִשְׁקֵנִי.

379. מֵאֵן יִשְׁקֵנִי. הֵהוּא דְּסִתִּים גּוֹ סִתִּימוֹ עֲלָאָה. וְאִי תִימָא, סִתִּימָא דְּכָל סִתִּימִין בִּיהּ תִּלְיִין נִשְׁיָקִין וְנִשְׁיָק לְתַתָּא. ת"ח, סִתִּימָא דְּכָל סִתִּימִין, לִית מֵאֵן דִּינְדַע לֵיהּ, וְאִיהוּ גְלוּי מְנִיָּה נְהִירוֹ חַד דְּקִיק סִתִּים, דְּלֹא אֶתְגְּלִי בְּרַ בְּחַד שְׁבִיל דְּקִיק דְּאֶתְפָּשֵׁט מְגוּיָהּ, וְאִיהוּ נְהִירוֹ דְּנְהִיר לְכֻלָּא. וְדָא אֶתְעַרוּ דְּכָל רְזִין עֲלָאִין. וְאִיהוּ סִתִּים. לְזִמְנִין סִתִּים, לְזִמְנִין אֶתְגְּלוּיָא. וְאֶף עַל גַּב דְּלֹא אֶתְגְּלוּיָא כְּלָל. וְאֶתְעַרוּ דְּסֻלִיקוֹ דְּנִשְׁיָקִין בִּיהּ תִּלְיִין. וּמִגּוֹ דְּאִיהוּ סִתִּים, שִׁירוֹתָא דְּתוֹשְׁבַחְתָּא בְּאַרְח סִתִּים אִיהוּ.

380. HE QUESTIONS: The KISSES are dependent upon ABA, IF SO what is Jacob doing here, WHO IS ZEIR ANPIN, if the kisses are dependent upon ABA, AND WHY DOES IT SAY "AND JACOB KISSES RACHEL"? HE ANSWERS: But certainly it is so, THAT JACOB IS THE ONE WHO KISSES, because "Let him kiss me" ALLUDES TO that which is concealed above, WHICH IS ABA. But in what way? Through that supernal Chariot from which all the colors originate and to which they are all attached. This is Jacob, MEANING ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN THAT THE COLORS OF RIGHT AND LIGHT ARE COMBINED IN HIM, AND HIS CHESD, GVURAH AND TIFERET ARE A SUPERNAL CHARIOT. As we have said, this will be done with the cleaving with which the King, WHO IS ABA, cleaves to his son, THAT IS ZEIR ANPIN. HE IS CALLED 'HIS SON', IN ACCORDANCE WITH THE SECRET OF THE PASSAGE: "WHAT IS HIS NAME, AND WHAT IS HIS SON'S NAME, IF YOU CAN TELL" (MISHLEI 30:4). THUS THE ONE WHO KISSES IS JACOB BUT HE DRAWS THEM FROM ABA, TO WHOM HE IS ATTACHED. Therefore, it is written: "From the kisses of his mouth" (Shir Hashirim 1:2), WHICH IS IN THE THIRD CONCEALED PERSON, BECAUSE IT ALLUDES TO ABA WHO IS CONCEALED.

381. "For your loves are better than wine" (Ibid.). THE PASSAGE returns to the sun ZEIR ANPIN HIMSELF, AND THEREFORE SPEAKS IN SECOND PERSON, WHICH IS REVEALED, for it illuminates the moon, WHICH IS MALCHUT, from the light of the upper luminaries. It takes the light from all of them and illuminates upon the moon. These lights that are attached in it, from which place do they illuminate? THE PASSAGE repeats and says, "Than (also: 'from') wine", MEANING from that preserved wine, from that wine which is the delight of all the delights. What is that wine that gives life and delight to everyone? This is living Elohim, WHICH IS BINAH, which is the wine that gives life and happiness to all, AND IT IS THE ILLUMINATION OF CHOCHMAH THAT IS DRAWN FROM THE LEFT COLUMN OF BINAH THAT IS COMBINED WITH THE RIGHT.

382. Another EXPLANATION of "from wine": It is from that name that is called Yud Hei Vav Hei, MEANING Yud Hei Vav Hei FULLY SPELT WITH YUDS, WHICH NUMERICALLY EQUALS 72, WHICH IS THE SECRET OF SEVENTY JUDGES OF THE SANHEDRIN AND TWO WITNESSES, SEVENTY BEING THE NUMERICAL VALUE OF YAYIN (ENG. 'WINE'). For this is the wine of joy, love, and Mercy, from which all illuminate and rejoice. The friends came and kissed RABBI YOSI on his head.

383. Rabbi Shimon wept and said: I know for sure that the Holy Spirit pulsates and throbs in you. Blessed is this generation, for there will not be another generation like it until the time when King Messiah comes, when the Torah returns to its original glory. Blessed are the righteous in this world and in the World to Come.

34. "And this is the offering"

Rabbi Elazar tells us that the passage, "And this is the offering, which you shall take of them," is difficult to understand both in the literal meaning and the hidden one. And indeed the explanatory text seems to confuse it further. First, correspondences are drawn between angels, Michael, Gabriel, Uriel and Raphael (Boel when he is in the Seat of Judgment), protecting angels, Attending Serafim, and the gold, silver, brass, blue, purple, scarlet and all of the other offerings. Each of these also has aspects of the Sfirot. We read of "oil of the light" and "oil for the light," which are the luminaries of the upper world, which is male and dominates by day, and the lower world which is female and dominates by night. We read of the seven types of gold, and of silver and brass, and again of the other offerings in the context of the Sfirot. And we learn that it is gold which predominates.

The Relevance of this Passage

These verses delve deeply into the mysteries of the Torah, for the literal text is devoid of practical meaning and filled with contradiction. Accordingly, we acquire the consciousness and powers of observation to penetrate beyond the surface level of our existence. On a cosmic scale, all is now revealed: the hidden meaning of life, the cause behind the effect, the seed that precedes the tree, the beauty beneath the surface, and the secrets of the Torah. No longer can life seem as senseless and contradictory as the illusory stories of the Torah.

380. וְאִי בִּיהַ תְּלִינן מַה בְּעֵי יַעֲקֹב הֵבָא, דְּהָא בִּיהַ תְּלִינן נְשִׁיקִין. אֶלָּא וְדַאי הָכִי הוּא. יִשְׁקֵנִי, הֵהוּא דְּסִתִּים לְעִילָא. וּבִמָּה. בְּהֵהוּא רְתִיבָא עֲלָאָה, דְּכָל גּוּוֹנִין תְּלִינן וּמִתְחַבְּרָן בִּיהַ. וְהָאִי אִיהוּ יַעֲקֹב. כִּמָּה דְּאִמְרִינן, דְּבִיקוּתָא לְאַתְדַּבְּקָא בְּמַלְכָא בְּבָרָא דִּילִיהַ הוּא. וְעַד כְּתִיב מְנַשִּׁיקוֹת מִיהוּ.

381. כִּי טוֹבִים דוּדִין, אֶהְדֵּר לְגַבִּי שְׁמֵשָׁא, דְּאִנְהִיר לָהּ לְסִיחָרָא, מְגוּ נְהִירוֹ דְּאִינוּן בּוּצִינִין עֲלָאִין, וְאִיהוּ נְטִיל נְהוּרָא דְּכֻלְהוּ, וְאִנְהִיר לְסִיחָרָא. וְאִינוּן בּוּצִינִין דְּמִזְדוּגִין בִּיהַ, מֵאֵן אֶתְר נְהִרִין. הֵדֵר וְאִמְר מִיָּין, מֵהֵהוּא יָיִן דְּמִנְטָרָא, מֵהֵהוּא יָיִן דְּאִיהוּ חֲדוּהַ דְּכָל חֲדוּוֹן. וּמֵאֵן אִיהוּ הֵהוּא יָיִן, דְּיִהִיב חִיָּין וְחֲדוּהַ לְכֻלָּא. דְּאֵ אֱלֹהִים חִיָּים, יָיִן, דְּיִהִיב חִיָּין וְחֲדוּהַ לְכֻלָּא.

382. תּוּ מִיָּין, מֵהֵהוּא שְׁמָא דְּאִקְרִי יְרוּדֵי, דְּאִ אִיהוּ יָיִן דְּחֲדוּהַ דְּרַחֲמֵי דְּרַחֲמֵי, וּמֵן דְּאֵ, כֻּלְהוּ נְהִירִין וְחֲדָן. אֶתּוּ חֲבֵרִיָּא וְנִשְׁקוּ לִיהַ בְּרִישִׁיהַ.

383. בְּכַה רַבִּי שְׁמַעוֹן, וְאִמְר, יְדַעְנָא וְדַאי דְּרוּחָא קְדִישָׁא עֲלָאָה קָא מְכַשְׁבָּשָׁא בְּכוּ, וְכַפָּה דְּרָא דָּא, דְּהָא לָא יְהָא כְּדָרָא דָּא, עַד זְמַנָּא דִּיּוּתִי מְלַכָּא מְשִׁיחָא. דְּהָא אִוְרִייתָא אֶתְהֲדַרְתָּ לְעַתִּיקוּתָהָא. וְכַאִין אִינוּן צְדִיקָא בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאַתִּי.

384. "And this is the offering, which you shall take of them" (Shemot 25:3). Rabbi Elazar said: We have established this passage and we have already learned its secrets, THAT OFFERING IS THE SECRET OF MALCHUT, AS MENTIONED. But the secret OF: "AND THIS IS THE OFFERING" I have learned this way and the passages are difficult. If they are interpreted according to the secret of below, MEANING ACCORDING TO THE LITERAL MEANING, they are conflicting, but if according to the secret of above, THAT OFFERING MEANS THE SHECHINAH, they are not clear. BECAUSE IT IS WRITTEN, "Speak to the children of Yisrael that they bring Me an offering" (Shemot 25:2) and this is understood, FOR THE PURPOSE IS THAT IT IS NOT BY THEM, BUT THEY HAVE TO BRING IT. AFTERWARDS IT IS SAID, "OF EVERY MAN WHOSE HEART PROMPTS HIM TO GIVE you shall take My offering" is difficult, FOR HERE IT SEEMS THAT THE OFFERING IS ALREADY IN THEIR POSSESSION AND OTHERS HAVE TO TAKE IT FROM THE CHILDREN OF YISRAEL. AND SO ALSO THE PASSAGE: "And this is the offering which you shall take of them" is difficult, FOR IT ALSO MEANS THAT THE OFFERING IS ALREADY IN THEIR POSSESSION. Everything is DIFFICULT for certain, both above and below, NAMELY, BOTH ACCORDING TO THE LITERAL MEANING AND THE HIDDEN. EVEN ACCORDING TO THE LITERAL MEANING IT IS DIFFICULT, FOR FIRST IT SAYS THAT THE CHILDREN OF YISRAEL SHOULD BRING, AND AFTERWARDS IT SAYS THAT YOU SHALL TAKE OF THEM.

385. HE ANSWERS: This is the explanation of, "That they bring Me an offering." Who? The children of Yisrael. "Of every man": These are the supernal angels above, for MALCHUT is an offering (Heb. trumah) to them, MEANING A RAISING (HEB. HARAMAH), for they are constantly raising it before the supernal King, ZEIR ANPIN. They raise it to be united with the supernal King, WHICH IS THE SECRET OF THE FOUR LIVING CREATURES THAT CARRY THE THRONE, WHICH IS THE SECRET OF THE FOUR ANGELS, MICHAEL, GAVRIEL, URIEL, AND REFAEL. When Yisrael are righteous, they take THE SHECHINAH from above THE ANGELS, and bring Her down. This is the meaning of: "Of every man whose heart prompts him to give." Who are they? They are these four, NAMELY MICHAEL, GAVRIEL, URIEL, AND REFAEL, who raised Her above. "WHOSE HEART PROMPTS HIM TO GIVE" MEANS that that heart, WHICH IS MALCHUT, favors them and that offering, WHICH IS THE SHECHINAH, is carried by them.

386. Even though THE SHECHINAH stands over them and dwells upon them, ON THE ANGELS, "you shall take" Her from them to lower Her down. And how? In this time, WE LOWER HER with good deeds, with prayers and beseeching, and by fulfilling the commandments of the Torah. At that time, WHEN THE TABERNACLE WAS BEING BUILT, it was through the colors, GOLD, SILVER...that appear below similar to above, MEANING LIKE THE SUPERNAL SFIROT, and other services. These colors draw below that offering, WHICH IS THE SHECHINAH, and the colors of below triumph over the colors of above, WHICH ARE THE SFIROT. The colors OF BELOW drew the colors OF ABOVE and they entered, these into those, and those OF BELOW became the body for those OF ABOVE. Referring to this, it is written: "You shall take of them."

384. וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתֵם. רַבִּי אֶלְעָזָר אָמַר, הָאֵי קָרָא אוֹקְמוּהָ, וְרִזִּין דִּילִיָּהּ הָא אֲתִמַּר. אֲבָל רְזָא דְקָרָא הֲכִי אוֹלִיפְנָא, וְקִשְׁיִין קָרָאִי, דְּאֵי אֵינּוֹן בְּרִזָּא דְלִתְתָּא קִשְׁיִין אֶהְדְּרִי. וְאֵי בְרִזָּא דְלִעִילָא לֹא אֵינּוֹן בְּנֵהִירוּ. דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי תְרוּמָה שְׁפִיר. תִּקְחוּ אֶת תְּרוּמָתִי קִשְׁיָא. וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֲתֵם קִשְׁיָא וְדֵאֵי בְלָא, עֵילָא וְתִתָּא בְּחָדָא.

385. אֶלָּא הֲכִי אִיהוּ, וְיִקְחוּ לִי תְרוּמָה. מֵאֵן. בְּנֵי יִשְׂרָאֵל. מֵאֵת כָּל אִישׁ: אֵלִין מְלַאכִין עֲלֵאִין לְעֵילָא, בְּגִין דְעֵלִיהוֹן אִיהִי תְרוּמָה, אֲרַמּוּתָא דְאֵינּוֹן אֲרִימוּ לָהּ תְדִיר לְגַבֵּי מְלַכָּא עֲלָאָה דְהָא אֵינּוֹן סְלִקִין לָהּ תְדִיר, לְגַבֵּי מְלַכָּא עֲלָאָה. וְכַד יִשְׂרָאֵל זְכָאִין, אֵינּוֹן נְטֻלִין לָהּ מְנִייהוּ, וְנַחְתִּין לָהּ לְתִתָּא, הֵה"ד, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוּ. וּמֵאֵן אֵינּוֹן. אֵינּוֹן אַרְבַּע דְאֲרִימוּ לָהּ לְעֵילָא. דְהֵהוּא לֵב אֲתַרְעֵי בְהוּ. וְהֵהוּא תְרוּמָה. אִיהִי זְקָפָא עֲלֵיהוּ.

386. וְאֵע"ג דְאִיהִי קִיּוּמָא עֲלֵיהוּ, וּמְנַחָא עַל גְּבִייהוּ. תִּקְחוּ: תְּסַבּוֹן לָהּ מְנִייהוּ לְנַחְתָּהָא לְתִתָּא. וּבְמָה. בְּזִמְנָא דָּא, בְּאֵינּוֹן עוֹבְדִין דְכִשְׂרָאן, בְּצִלוּתִין וּבְבַעוּתִין, לְמַעַבְד פְּקוּדֵי אוֹרִייתָא. בְּהֵהוּא זְמָנָא, בְּאֵינּוֹן גּוּוּנִין דְאֲתַחְזִיין לְתִתָּא בְּגוּוּנָא דְלִעִילָא, בְּאֵינּוֹן פּוֹלְחָנִין אַחֲרֵנִין. וְאֵינּוֹן גּוּוּנִין אֲמֻשְׁכָּאן לְתִתָּא הֵהוּא אֲרַמּוּתָא, וְנִצְחון גּוּוּנִין דְלִתְתָּא, לְאֵינּוֹן גּוּוּנִין דְלִעִילָא, וּמִשְׁכִּין לֹון גּוּוּנִין אֵלִין, לְגוּוּנִין עֲלֵאִין, וְעֵיילִין אֵלִין בְּאֵלִין, וְאֲתַעְבִּירוּ אֵלִין גּוּפָא לְאֵלִין, וְעַל דָּא תִקְחוּ מֵאֲתֵם כְּתִיב.

387. Gold that is comprised in Gavriel is gold above, MEANING THE SFIRAH GVURAH, and Gavriel takes it below. This gold is divided below into seven types of gold, WHICH ARE GREENISH GOLD, THE GOLD OF OPHIR, SHEBA GOLD, PRECIOUS GOLD, PURE GOLD, BERYL GOLD. Silver is above, MEANING THE SFIRAH OF CHESED, and is comprised in Michael below and they dwell upon each other. Brass is above, NAMELY THE SFIRAH TIFERET, and it emerges from gold, FOR TIFERET EMERGES FROM GVURAH. Gold and fire pertains to the same mystery, AS BOTH ARE GVURAH, and the fire produced brass, and because of this power and strength, fiery serpents were spread that emerged from fire. Therefore, brass is red like fire, is comprised in Uriel and becomes a body for him.

388. Blue dwells in both brass and gold, WHICH INCLUDES THE JUDGMENTS IN TIFERET WHICH IS BRASS AND IN GVURAH WHICH IS GOLD. It prevails on two sides; THEREFORE, blue is severe IN JUDGMENTS, and none can rule to transform it into life. IF HE SEES THE COLOR BLUE IN HIS DREAM, it is the seat of Judgment where severe Judgment dwells. It is THE ANGEL Boel, as it is written: "And an El who has indignation every day" (Tehilim 7:12). When people repent in complete repentance, his name returns to Refael, because remedy is prepared for them from that severe Judgment.

389. Purple is gold and silver, WHICH ARE GVURAH AND CHESED, that returned to be combined together, WHICH ARE Michael and Gavriel that are combined and fitted together. It is written: "He makes peace in His high places" (Iyov 25:2). Because they are fitted together, they become one body, WHICH IS PURPLE. AND IT CORRESPONDS TO THE SFIRAH NETZACH, BECAUSE IN NETZACH, GVURAH AND CHESED RULE TOGETHER.

390. Scarlet is above IN THE SFIRAH HOD and comprised BELOW in Uriel, as we said earlier, THAT THE ONE BECOMES A BODY FOR THE OTHER so as to be attached to blue and purple, WHICH ARE MALCHUT AND NETZACH. Linen is above IN THE SFIRAH OF YESOD and is comprised, AS WE SAID, in the secret of Refael. AND THE ONE BECOMES A BODY FOR THE OTHER, so as to be attached to silver and gold, WHICH ARE CHESED AND GVURAH.

391. Until here is the secret of the seven pillars of above, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, AS MENTIONED EARLIER, within seven pillars of below, WHICH ARE GOLD AND SILVER AND BRASS, ETC. shell within shell, MEANING THAT THEY ARE COVERED BY EACH OTHER AND THOSE OF BELOW BECOME A COVERING OVER THESE OF ABOVE as a protection. We have established that these seven PILLARS are inner side of the inner, MEANING THAT THEY ARE ALL INTERNAL, and goats' hair is a cover to the inner, MEANING THAT IT IS EXTERNAL.

392. "And rams' skins dyed red" (Shemot 25:5): These are the protecting angels, WHO PROTECT AGAINST THE OTHER SIDE and have eyes that blaze flames of fire, as it is written: "And his eyes like torches of fire" (Daniel 10:6). They are called 'firmaments' and are outside, within the covering (Heb. Klipah). "And badgers' skins" (Shemot 25:5): These are inside in the holy side and they are joined in Holiness, yet are not attached as we said.

387. זהב דאתכליל בגבריאל, זהב לעילא, גבריאל אל נטיל ליה לתתא. ושבעה זיני זהב אתפרשאן לתתא מן דא. וכסף לעילא, ואתכליל במיכאל לתתא, ושריא דא על דא. ונחשת לעילא, ונפקא מן זהב, בגין דזהב ואשא ברזא חדא קיימין ואזלין, אשא אפיק נחשת. ומחילא ותקפא דא, אתבררן נחשים שרפים דנפקי מאשא. וע"ד, נחשת איהו סומקא באשא ואתכליל באוריאל אל ואתעביד דא גופא לגבי דא.

388. ותכלת שריא בדא ובדא, בנחשת ובזהב, ובגין דאתתקף בתרין סטרין. תכלת איהו תקיפא, ולית מאן דשלטא עליה לחיון, דאיהו ברסינא דינא לשריא ביה דינא תקיפא, ודא איהו ב"ו א"ל, ב"ו א"ל: דכתיב, ואל זועם בכל יום. וכד אתהדרן בני נשא בתשובתא שלימתא, אתהדר שמייה רפא"ל, דהא אסוותא אזדמן להו מההוא דינא קשיא.

389. וארגמן: דא זהב וכסף, דאתהדרן לאכללא בחדא, מיכאל וגבריאל אתכלילו דא עם דא, משלבאן דא בדא. ועל דא כתיב, עושה שלום במרומי. ובגין דאינון משלבאן דא בדא, אתעבידו גופא חד.

390. ותולעת שני לעילא, ואתכליל באוריאל במלקדמין, למהוי אחידו, גו תכלת, ובגו ארגמן. ושש איהו לעילא, ואתכליל במלקדמין ברזא דרפאל, לאתאחדא בכסף ובזהב.

391. עד הכא, רזא דז' עמודין לעילא, גו ז' עמודים דלתתא. קליפה גו קליפה, לנטורא. ועזים: הא אוקימנא דהא אלין ז', מוחא למוחא, ודא איהו קליפה למוחא.

392. ועורות אלים מארמים, אלין אינון מארי תריסין, עיינין מלהטין בטיסין דנורא, כד"א, ועייניו בלפידים אש. ואקרון רקיעין לבר בגו קליפה. ועורות תחשים, אלין אינון לגו בסטרא קדישא, ואתאחדן בקדושה, ולא אתאחדן. כמה דאמרן.

393. "And acacia wood" (Ibid.): We have established that they are attending Serafim, as it is written: "Serafim stood above him" (Yeshayah 6:2), FOR THEY ARE IN THE WORLD BRIYAH. HE QUESTIONS: What is the meaning of: "above him"? HE ANSWERS: It is above that covering, MEANING THAT NO KLIPAH DOMINATES THEM BY BEING ABOVE THEM, AND THE JUDGMENTS DO NOT BLEMISH ABOVE THE PLACE OF THEIR EXISTENCE, SO THEY ARE IN THE SECRET OF ACACIA WOOD. If you ask whether this passage refers to the Holy One, blessed be He, and THAT "ABOVE HIM" MEANS ABOVE THE HOLY ONE, BLESSED BE HE, IT IS NOT SO. For we have learned: "I saw Hashem" (Ibid. 1). The participle 'Et (Eng. 'the')' is exact, WHICH MEANS THAT HE SAW MALCHUT THAT IS CALLED 'ET'. Similar to this, it is written in this passage: "And His train filled the temple" (Ibid.). 'Et (the)' is exact, in that it came to include that Klipah, MEANING THAT HIS TRAIN FILLS AND ANNULS THAT KLIPAH THAT CORRESPONDS TO MALCHUT THAT IS CALLED 'ET'. Since it said AND MENTIONED the secret of that Klipah, it wrote: "Serafim stood above him" MEANING above that Klipah.

394. "Oil for the light" (Shemot 25:6): This is the oil of supernal greatness that comes from above, FROM ABA AND IMA. There are two kinds of oil and they are two LEVELS. One is above, IN ABA AND IMA, and is called 'Oil of the light' and one below is called 'oil for the light'. Oil of the light is supernal, THAT THE OIL is assuredly always in it and never stops. It is always full with holy oil, and all the blessings and all the lights and all the candles are all blessed and illuminate from there. "Oil for the light" IS MALCHUT that is sometimes full and sometimes not.

395. Also, IT CAN BE EXPLAINED, for we have learned that it is written: "And Elohim made the two great luminaries..." (Bereshheet 1:16), even though the friends have established it and it is so. Yet these two great luminaries are the oil of the light and oil for the light, which are the Upper World, ZEIR ANPIN, and the Lower World, MALCHUT, for the one is male and the other female. Every time male and female come together, they are referred to in the masculine form. The Upper World is called 'great' and, because of it, the attached Lower World is included in it and is also called 'great'. THEREFORE, IT IS WRITTEN: "THE TWO GREAT LUMINARIES."

396. When they are separated from each other, each one individually is referred to in a proper way for it; this one is called 'great' and this one is called 'small'. The early sages said that a person should rather be a tail to lions than a head to foxes, because when MALCHUT stood among the lions, WHICH ARE THE SFIROT OF ATZILUT, She is named entirely as the lions, as the tail of a lion is yet a lion inseparably. If MALCHUT is among the foxes, WHICH ARE THE SFIROT OF BRIYAH, MEANING AFTER SHE WAS LESSENED AND DESCENDED TO BRIYAH, even though She is the head OF THE FOX, the head of the fox is yet a fox inseparably and is called 'a fox', BECAUSE SHE BECOMES CROWN OF BRIYAH.

393. וְעֵצֵי שֵׁטִים, הָאֵ אֹקִימָנָא דְאִינוּן שְׂרָפִים עֹמְדִים, כְּדִ"א שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ. מֵאִי מִמַּעַל לוֹ. מִמַּעַל לְהֵיכָל קְלִיפָה. וְאִי תִימָא, הָאִי קָרָא בְּקוּדְשָׁא בְּרִיךְ הוּא אֲתָמֵר, וְהָא אֲתָמֵר וְאֲרָאָה אֶת יו', אֶת דְּיוּקָא, כְּגֹוֹנָא דְּאֵ דְכְּתִיב בְּהָאִי קָרָא, דְּכְּתִיב, וְשׁוּלְיוּ מְלָאִים אֶת הֵיכָל, אֶת דְּיוּקָא לְאַסְגָּאָה הֵיכָל קְלִיפָה. בֵּינּוּן דְּאֲמֵר רְזָא דְהֵיכָל קְלִיפָה, כְּתִיב שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ, מִמַּעַל לְהֵיכָל קְלִיפָה.

394. שֶׁמֶן לְמָאוֹר, דְּאֵ מִשַׁח רְבוּת עֲלָאָה, דְּאֲתָנִיא מְלַעֲיָלָא. תְּרִין שֶׁמֶן אִינוּן. וְאִינוּן תְּרִין, חֵד לְעֵילָא, דְּאֲקָרִי שֶׁמֶן הַמָּאוֹר. וְחֵד לְתַתָּא דְּאֲקָרִי שֶׁמֶן לְמָאוֹר. שֶׁמֶן הַמָּאוֹר אִיהוּ עֲלָאָה, דְּקִיּוּמָא בּוֹדְאִי, וְלֹא פָּסִיק לְעֲלֵמִין, וְתַדְרִיר מְלִיא רְבוּת קְדָשָׁא, וְכַל בְּרַבָּאן, וְכַל נְהוּרִין, וְכַל בּוֹצִינִין, כְּלָא אֲתַבְּרַכָּאן וְאֲתַנְהַרְן מִתַּמְנָן. שֶׁמֶן לְמָאוֹר, לְזִמְנִין אֲתַמְלִיא וְלְזִמְנִין לֹא.

395. תוּ, הָא תְּנִינּוּן, כְּתִיב וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמָּאוֹרֹת הַגְּדוֹלִים וְגו', וְאֵף עַל גַּב דְּהָא אֹקִמּוּהָ חֲבַרְיָא, וְהָכִי אִיהוּ. אֲבָל שְׁנֵי הַמָּאוֹרֹת הַגְּדוֹלִים אֵלִינּוּ: שֶׁמֶן הַמָּאוֹר, וְשֶׁמֶן לְמָאוֹר. עֲלָמָא עֲלָאָה, וְעֲלָמָא תַתָּאָה. חֵד דְּכַר, וְחֵד נּוֹקְבָא. וְכַל זִמְנָא דְּדְכוּרָא וְנּוֹקְבָא אֲתִינּוּן כְּחֵדָא, תְּרוּוּיָהּ קְרִינּוּן בְּלִישְׁנָא דְּדְכוּרָא. וּבְגִין דְּעֲלָמָא עֲלָאָה אֲקָרִי גְדוֹל, בְּגִינָה עֲלָמָא תַתָּאָה דְּאֲתַחֲבַר בְּהַדְיָה בְּכַלְלָא, אֲקָרִי גְדוֹל.

396. בֵּינּוּן דְּאֲתַפְּרֵשׁ דְּאֵ מִן דְּאֵ, אֲדַכְּרוּ בְּפִרְטָא, כַּל חֵד וְחֵד בְּדְקָא חֲזִי לִיהָ. דְּאֵ אֲקָרִי גְדוֹל, וְדָא אֲקָרִי קָטָן. וּבְגִ"כ אֲמֵרוּ קְדַמָּי, דְּלִיָּהּוּ בְּרֵשׁ וְנָבָא לְאַרְיוּתָא, וְלֹא רִישָׁא לְשׁוּעֲלָא. דְּכַד אִיהוּ קִיּוּמָא גּוֹ אֲרִיוּתָא, אֲקָרִי כְּלָא בְּכַלְלָא דְּאַרְיוּתָא. זִנְבָא דְּאַרְיָא אֲרִיא אִיהוּ, בְּלֹא פְרוּדָא. וְאִי בְּגוֹ שׁוּעֲלִים, אֲפִילוּ אִיהוּ רִישָׁא. רִישָׁא דְּשׁוּעֵל שׁוּעֵל אִיהוּ, בְּלֹא פְרוּדָא, וְשׁוּעֵל אֲקָרִי.

397. This is the secret OF: 'OIL OF THE LIGHT,' because WHEN ZEIR ANPIN AND MALCHUT SAT TOGETHER at first, they were called 'the two great luminaries', even though MALCHUT was the tail to the above, ZEIR ANPIN. When MALCHUT separated from the above, to be the head to the foxes so to speak, she is called 'small'. According to this secret, the oil of the light never stops and abides in the Upper level to dominate by day, WHICH IS ZEIR ANPIN. "Oil for the light": HIS LIGHT is interrupted and is called 'small', and dominates at night, MEANING MALCHUT.

398. IT IS WRITTEN: "SPICES FOR THE ANOINTING OIL, AND FOR THE SWEET INCENSE" (SHEMOT 25:6), MEANING five KINDS OF spices are put into the oil and FIVE INTO the incense, even though it is one. THAT IS, IT SEEMS FROM THE PASSAGE THAT THERE IS ONE KIND OF SPICE FOR THE ANOINTING OIL AND FOR THE SWEET INCENSE, YET STILL IN ALL they are two DISTINCTIVE KINDS OF SPICES, FIVE KINDS FOR THE OIL, WHICH ARE THE BEST SPICES: PURE MYRRH, SWEET CINNAMON, SWEET CALAMUS, AND CASSIA. THE FIVE KINDS FOR INCENSE ARE STORAX, ONYCHA, GALBANUM, SWEET SPICES, AND PURE FRANKINCENSE, AND THE SWEET SPICES COMPRISE THEM ALL BUT ARE NOT COUNTED. And it is all one, FOR THEY UNITE AND BECOME ONE. "Onyx stones..." (Shemot 25:7): they are altogether thirteen, MEANING TWELVE STONES TO BE SET AND THE ONYX STONES EQUAL THIRTEEN. They are the adornments of the tabernacle, WHICH IS MALCHUT, THAT BECOME ADORNED IN THE SECRET OF THIRTEEN, WHICH RECEIVES FROM THE TWELVE ACRONYMS OF YUD HEI VAV HEI OF ZEIR ANPIN WITH THE INCLUSION.

399. Let us return to the original subject. We have learned that there are seven kinds of gold. And if you ask: Gold is Judgment, MEANING GVURAH, and silver is Mercy, WHICH IS CHESED, yet gold has risen above it, MEANING THAT THE JUDGMENT HAS BEEN SWEETENED SO MUCH THAT GVURAH IS MORE VALUABLE THAN CHESED. It is not so and assuredly gold is more important than all of them. Yet gold is mentioned in the ordinary meaning, AND NOT THAT IT HAS RISEN MORE THAN CHESED THOUGH SWEETENING. That is supernal Gold, MEANING BINAH BECAUSE OF THE GVURAH THAT IS IN IT, which is the seventh of all kinds of gold. This is the gold that lights and glistens before the eyes. THE SIX LOWER KINDS OF SILVER ARE IN ZEIR ANPIN AND, BECAUSE OF this, when it emerges to the world, one who acquires it hides it by him. From that, all types of gold emerge and are drawn.

400. When is something that is called 'gold' so called? It is when it is lit by the shining light and rises in glory of fear, WHICH ARE THE JUDGMENTS OF THE LEFT COLUMN THAT WERE SWEETENED AND BECAME THE CAUSES OF THE DRAWING OF CHOCHMAH AND THE FEAR WAS TURNED TO BE REST AND GLORY. It abides in supernal joy, to make the lower ones rejoice WITH ITS LIGHT. When it is in Judgment, MEANING UNDER THE DOMINATION OF THE LEFT ONLY, MEANING when it is changed from the color GOLD to the color blue or black or red, then it is under severe Judgment. But gold is in joy and is found when the fear ascends to joy, AS MENTIONED ABOVE, and with the arousing of joy.

397. וְרֹא דָא הָאֵי קָרָא, דְּהָא בְּקִדְמִיתָא כַּד יִתְבִּין בְּחָדָא, שְׁנֵי הַמְּאֹרוֹת הַגְּדוֹלִים אֶתְקְרוּן, אַע"ג דְּדָא זִנְבָא לְגַבֵּי דְעֵלְאָה. כִּיּוֹן דְּדָא אֶתְפָּרַשׁ מֵעֵלְאָה, כְּבִיכּוֹל לְמַהוּי רִישָׁא לְשׁוּעֵלִים, כְּדִין אַקְרִי קֶטָן. וְעַל רֹא דָא שְׁמֵן הַמְּאֹר, דְּלָא פְּסִיק לְעֵלְמִין, וְקִיּוּמָא בְּסִלְיָא עֵלְאָה לְמִשְׁלַט בִּימְמָא. שְׁמֵן לְמְאֹר פְּסִיק, וְאַקְרִי קֶטָן, וְשִׁלְטָא בְּלִילִיא.

398. וְחֵמֶשׁ בּוֹסְמִין אֵינוֹן לְגוֹ שְׁמֵן וְקִטְרֵת, וְאַע"ג דְּאֵיְהִי חַד אֵינוֹן תְּרִין וְכֹלָא חַד. אַבְנֵי שְׁהֵם וְגו'. כֹּל הֵנִי תְּלִיסַר אֵינוֹן וְאֵינוֹן תְּקוּנָא דְּמִשְׁכָּנָא.

399. וְאַהֲרַנָּא לְמַלְי קִדְמָאֵי, זֶהָב הָא אֶתְמַר דְּשִׁבְעָה זֵינֵי זֶהָב אֵינוֹן. וְאֵי תִימָא דְּזֶהָב אֵיְהוּ דִּינָא, וְכֶסֶף אֵיְהוּ רַחֲמֵי, וְאַסְתַּלַּק זֶהָב לְעֵילָא מְנִיָּה. לָאוּ הָכִי, דְּיִדְאֵי זֶהָב סְלִיק יִתִּיר אֵיְהוּ עַל כֹּלָא, אֲבַל זֶהָב בְּאַרְח סֵתָם אֵיְהוּ, וְדָא זֶהָב עֵלְאָה, דְּאֵיְהוּ שְׂבִיעָאָה מְכַל אֵינוֹן זֵינֵי זֶהָב, וְדָא אֵיְהוּ זֶהָב דְּנִהִיר וְנִצִּיץ לְעֵינֵין, וְדָא אֵיְהוּ דְּכַד נְפִיק לְעֵלְמָא, מֵאֵן דְּאֲדַבֵּק לֵיהּ, טְמִיר לֵיהּ בְּגוּיָהּ, וּמִתְמַן נְפִיקֵי וְאַתְמַשְׁכֵּן כֹּל זֵינֵי זֶהָב.

400. אֵימְתֵי אַקְרִי זֶהָב, מֵאֵן דְּאַקְרִי זֶהָב. כַּד אֵיְהוּ בְּנִהִירוֹ, וְאַסְתַּלַּק בִּיקְר דְּחִילוֹ, וְאֵיְהוּ בְּחִדּוֹה עֵלְאָה, לְמַחְדֵי לְתַתָּאֵי. וְכַד אֵיְהוּ בְּדִינָא, כַּד אֶשְׁתַּנֵּי מֵהוּא גּוּוֹן, לְגוּוֹן תְּכֵלָא אוּכְם וְסוּמְק, כְּדִין אֵיְהוּ בְּדִינָא תְּקִיפָא. אֲבַל זֶהָב, בְּחִדּוֹה אֵיְהוּ, וּבְסִלְיָא דְּדְחִילוֹ דְּחִדּוֹה קִיּוּמָא, וּבְאַתְעֵרוּתָא דְּחִדּוֹה.

401. Silver is lower THAN GOLD, FOR IT IS the secret of the right arm OF ZEIR ANPIN, THAT IS CHESED, because the supernal Head is of gold, THAT IS BINAH AS MENTIONED, as it is written: "You are this head of gold" (Daniel 2:38) and "its breast and its arms of silver" (Ibid. 32). When the silver is complete, it is included in the gold. This is the secret of: "Apples of gold in ornaments of silver" (Mishlei 25:11). So we find that when the silver reverts to gold, MEANING THAT THE SILVER ORNAMENTS BECOME GOLD, its place is perfected. Therefore, SINCE THE GOLD IS BINAH, there are seven types of gold, BECAUSE BINAH COMPRISES THE LOWER SEVEN SFIROT.

402. Brass comes from gold and changes TO BECOME inferior to it, because it is the left arm, NAMELY GVURAH, and blue is the left thigh, NAMELY HOD. Scarlet is the right thigh, NAMELY NETZACH, and is combined in the left. And linen is the river that is drawn and flows, WHICH IS YESOD AND IS CALLED 'LINEN (HEB. SHESH)', because it takes AND COMBINES IN ITSELF all the six (Heb. shishah) extremities. It is similar below, IN MALCHUT, AND ALSO ALLUDES TO HER SFIROT. We have already established it and learned it. AND THIS IS DIFFERENT FROM WHAT WAS EXPLAINED ABOVE.

403. There are here seven of Jubilee, WHICH IS BINAH THAT INCLUDES THE SIX SIDES OF ZEIR ANPIN, WHICH ARE GOLD, SILVER, BRASS, BLUE, PURPLE, AND SCARLET. These are the seven of Sabbatical year, WHICH IS MALCHUT THAT ALSO INCLUDES THESE SEVEN KINDS THAT CORRESPOND TO BINAH AND THE SIX SIDES, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, AS MENTIONED. Even though they are six, EXCEPT FOR BINAH, they are thirteen with the seventh, WHICH IS BINAH, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN AND CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT WHICH ARE TWELVE, AND BINAH HERSELF, which is the head over them, equals thirteen. The head that is placed on the whole body below, IN MALCHUT, and the head that stands over all the limbs of the body OF ZEIR ANPIN, is of gold. What is the difference BETWEEN THE HEAD THAT IS ON ZEIR ANPIN AND THE HEAD OF MALCHUT? IT IS because the supernal Gold THAT IS ON ZEIR ANPIN is in a concealed secret, and its name is pure (lit. 'closed') gold, BECAUSE IT IS closed and concealed from everything. Therefore, it is called 'closed', for it is closed to the eye, that cannot take hold of it. BUT the lower gold THAT IS IN MALCHUT is more revealed and is named greenish gold. THE END OF THIS PARAGRAPH IS MISSING AND IS FOUND IN THE NEW ZOHAR.

401. וְכֶסֶף לְתַתָּא, רִזָּא דְרוּעָא יְמִינָא, דְּהָא רִישָׁא עֲלָאָה זָהָב אִיהוּ, דְּכַתִּיב אַנְתָּהּ הוּא רִישָׁא דְּדִהָבָא. חֲדוּהִי וּדְרַעוּהִי דִּי כֶסֶף לְתַתָּא. וְכַד אֲשַׁתְּלִים כֶּסֶף, כְּדִין אֲתַבְּלִיל בְּזָהָב, וְרִזָּא דָא תַפּוּחֵי זָהָב בְּמִשְׁכֵּיזוֹת כֶּסֶף. אֲשַׁתְּכַח דְּכֶסֶף אֲתַהֲדֵר לְזָהָב, וְכְדִין אֲשַׁתְּלִים אֲתַרְיָה. וְעַד ז' זִינֵי זָהָב אִינּוּן.

402. וּנְחֹשֶׁת נִמְקָא מִזָּהָב, וְאֲשַׁתְּנִי לְגִרְעוּנָא, דְרוּעָא שְׂמַאלָא. וְתַכְלֵת יִרְכָא שְׂמַאלָא. וְתוֹלַעַת שְׁנִי, יִרְכָא יְמִינָא, וְאֲתַבְּלִיל בְּשְׂמַאלָא. וְשֵׁשׁ, דָּא נְהַר דְּנַגִּיד וְנַמְיָק, דְּאִיהוּ נְטִיל כָּל שֵׁית סְטָרִין. כְּגוּוּנָא דָּא לְתַתָּא, וְהָא אֻקְמוּהָ וְאֲתַמֵּר.

403. הָא הֵכָא שְׁבַע דְיוֹבֵל, וְאִינּוּן ז' דְשְׁמִיטָה. וְאֵע"ג דְּאִינּוּן שֵׁית, אִינּוּן תְּלִיסֵר, בְּשַׁבְּעָאָה, דְּאִיהוּ רִישָׁא עֲלִיָּהוּ, הָא תְּלִיסֵר. רִישָׁא דְקַיִמָא עַל כָּל גּוּפָא לְתַתָּא, רִישָׁא דְקַיִמָא עַל כָּל שְׁוִימֵי גּוּפָא, אִיהוּ זָהָב. מַה בֵּין הָאֵי לְהָאֵי. זָהָב עֲלָאָה, אִיהוּ בְּרִזָּא סְתִימָא, וְשְׂמָא דִּילִיָּהּ אִיהוּ זָהָב סְגוּר. סְגוּר וְסְתוּם מִכְּלָא, וְע"כ אִקְרִי סְגוּר, דְּאִיהוּ סְגוּר מֵעֵינָא דְלָא שְׁלֵטָא בֵּיהּ. זָהָב תַּתָּאָה אִיהוּ בְּאַתְגְּלִיא וְתִיר. וְשְׂמָא דִּילִיָּהּ אִיקְרִי זָהָב יִרְקֶק וְכו'.

35. Moses, Aaron and Samuel

Moses, Aaron and Samuel, we learn here, were three faithful prophets who served in priesthood. Zacharia and Jeremiah were also priests and prophets but did not merit the high supernal level of Aaron. We are reminded that Moses was able to call and God would answer him immediately. Samuel was similarly blessed, and, being very young, also merited the level of youth.

The Relevance of this Passage

We read here of the faithful prophets of a long ago time, and in doing so, we receive the gift of prophecy. Prophecy, viewed through the lens of Kabbalah, is understood as the ability to perceive the future consequences of our present deeds. Thus, as we reflect upon the names of the prophets, our spiritual awareness and foresight are magnified so that we have vision to always see the end in the beginning; this leads to courage to offer compassion to our friends and foes, and wisdom to refrain from intolerance.

In turn, we are granted a prophetic vision of our immediate future: It is blessed with global peace and tranquillity through a miraculously merciful redemption that exemplifies and honors the sanctity of the Zohar. And though many parallel universes exist, some with pain, others with compassion, it is this universe of peaceful redemption that now becomes our reality.

404. HERE, THE BEGINNING OF THE ESSAY IS MISSING AND IT IS IN THE NEW ZOHAR, END OF TRUMAH PG. 43, WHERE IT IS SAID THAT AARON MERITED PRIESTHOOD AND PROPHECY AS NO OTHER PRIEST MERITED. AND HE ASKS: YET ZECHARIAH WAS A PRIEST AND A PROPHET, AS IT SAYS CONCERNING HIM, "SHALL PRIEST AND PROPHET BE SLAIN IN THE SANCTUARY OF ADONAI" (EICHAH 2:20)? HIS ANSWER IS WRITTEN HERE: It was for that time AND NOT FOR ALL GENERATIONS, as written, "And the spirit of Elohim came upon Zechariah...WHY DO YOU TRANSGRESS THE COMMANDMENT OF HASHEM?" (II Divrei Hayamim 24:20), MEANING ONLY TEMPORARILY. If you ask: What about Jeremiah, of whom it is written: "Before I formed you in the belly I knew you" (Yirmeyah 1:5)? SO WE SEE THAT HE WAS A PRIEST AND PROPHET, and so there are others, AND NOT ONLY AARON. HE ANSWERS: But they all did not merit prophecy and priesthood like Aaron, because Aaron merited supernal prophecy above all the other priests and he merited supernal priesthood above them all, BEING A HIGH PRIEST.

405. Moses merited prophecy and served in supernal priesthood, NAMELY, DURING THE SEVEN DAYS OF CONSECRATION AND SO ALSO Samuel merited them both, AS IT IS SAID ABOUT HIM: "AND SAMUEL TOOK A SUCKING LAMB, AND OFFERED IT FOR A BURNT OFFERING" (I SHMUEL 7:9). Just as Moses would call and the Holy One, blessed be He, would answer him immediately, it is also written of Samuel: "Is it not wheat harvest today? I will call to Hashem, that He shall send thunder and rain" (I Shmuel 12:17), yet he did not rise to such a high level as Moses. As Aaron served before the Holy One, blessed be He, Samuel also served before the Holy One, blessed be He, but did not ascend to highest service, TO BE A HIGH PRIEST, like Aaron.

406. The theory is this: There were three who were faithful prophets and served in priesthood: Moses is one, Aaron is one, and Samuel is one. If you say that Samuel did not continue in priesthood but there was another who served in priesthood, who is Jeremiah, WHO WAS A PRIEST, it is not so, for it is written: "Of the priests who were in Anatot" (Yirmeyah 1:1). He was of the priests but he did not serve IN THE PRIESTHOOD. But Samuel served in the days of Eli, AS IT IS WRITTEN: "AND THE CHILD SAMUEL MINISTERED TO HASHEM BEFORE ELI" (I SHMUEL 3:1) and Moses SERVED one time, namely all the seven days of consecration.

407. Samuel merited the LEVEL OF youth, WHICH IS THE SECRET OF THE MOCHIN OF THE SMALL FACE OF THE CHERUBS, as it is written: "And the child was young" (I Shmuel 1:24). "And Samuel served...BEING A CHILD GIRDED..." (I Shmuel 2:18). Since he stood in this level, certainly he was like Moses and Aaron, for one who took the level of youth and merited it, merits the highest levels that Moses and Aaron merited.

404. לְשַׁעֲתָא הוּא, דְּכָתִיב וְרוּחַ אֱלֹהִים לְבָשָׂה אֶת זְכַרְיָהּ. וְאִתָּהּ, הָא יִרְמְיָהוּ, דְּכָתִיב בֵּיהּ, בְּטָרַם אֶצְרַךְ בְּבִטְן יִרְעֵמְיָךְ. וְהָא אַחֲרַנִּין. אֲלֵא בְּלָהוּ לֹא זָכוּ לְגִבּוּאָה וּלְכַהוּנָה עֲלָאָה בְּאַהֲרֹן, דְּהָא אַהֲרֹן זָכָה בְּגִבּוּאָה עֲלָאָה, עַל כָּל שְׂאָר כְּהֵנִי. זָכָה בְּכַהוּנָה עַל בְּלָהוּ.

405. מֹשֶׁה זָכָה בְּגִבּוּאָה, וְשָׁמַשׁ בְּכַהוּנָה עֲלָאָה. שְׁמוּאֵל זָכָה בְּתַרְוּוּיָהּ. מַה מֹּשֶׁה הוּא קָרִי, וְקוּדְשָׁא בְּרִיךְ הוּא אֲתִיב לִיה מִיָּד. אוּף שְׁמוּאֵל כְּתִיב בֵּיהּ, הֲלֹא קָצִיר חֲטִים הַיּוֹם אֶקְרָא אֶל יְיָ וַיִּתֵּן קוֹלוֹת וְגו'. אֲבָל לֹא סָלִיק לְדַרְגָּא עֲלָאָה בְּמֹשֶׁה. מַה אַהֲרֹן הוּא מְשַׁמֵּשׁ בְּכַהוּנָה גַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, אוּף שְׁמוּאֵל הוּא מְשַׁמֵּשׁ קָמִי קוּדְשָׁא בְּרִיךְ הוּא, אֲבָל לֹא סָלִיק בְּשְׁמוּשָׁא עֲלָאָה בְּאַהֲרֹן.

406. וּמְלָה הָכִי הוּא. תִּלְתָּא אֵינּוּן דְּהוּוּ נְבִיאֵי מְהִימְנֵי, וְשָׁמְשׁוּ בְּכַהוּנָה. חַד מֹשֶׁה, וְחַד אַהֲרֹן, וְחַד שְׁמוּאֵל. וְאִי תִימָא שְׁמוּאֵל לֹא מְשִׁיךְ בְּכַהוּנָה, אֲלֵא אַחֲרָא הוּא דְשָׁמַשׁ בְּכַהוּנָה, וּמִנּוּ יִרְמְיָהוּ. לֹא הָכִי, דְּהָא כְּתִיב, מִן הַכֹּהֲנִים אֲשֶׁר בַּעֲנֹתוֹת. מִן הַכֹּהֲנִים הוּא, אֲבָל לֹא שָׁמַשׁ. וְשְׁמוּאֵל בְּיוֹמֵי דְעֵלֵי שָׁמַשׁ. וּמֹשֶׁה זְמַנָּא חֲדָא, כָּל אֵינּוּן ד' יְמֵי מְלוּאִים.

407. שְׁמוּאֵל זָכָה לְנַעַר, דְּכָתִיב וְהַנְעַר נָעַר. וְשְׁמוּאֵל מְשִׁרְתָּ. וּבְגִין דְּקִיּוּמָא בְּהָאֵי דְרַגָּא, וְדָאֵי אִיהוּ כְּמֹשֶׁה וְאַהֲרֹן. מֵאן דְּנָטִיל לְהָאֵי נַעַר, וְזָכִי בֵּיהּ, זָכִי בְּאֵינּוּן דְּרַגִּין עֲלָאִין, דְּקִיּוּמָן בָּהוּ מֹשֶׁה וְאַהֲרֹן.

36. "Gold, and silver, and brass"

The serpent is spoken of in this passage as both the instigator of evil and also the judgment of evil. Like good, evil is thus also its own reward. The brass from which Moses fashioned the serpent is indicative of a mixed nature, since it is not pure as are silver and gold. The word 'serpent' is from the same root as the word brass, and it explains why Moses made the serpent of brass when commanded by God only to make a fiery serpent. We are told that the cherubs are made of gold, and the tabernacle of gold and silver and bronze. All these symbolic metals have their meanings in the left and right and central columns. The serpent is always ready to do evil, Adam sinned and was driven from the Garden of Eden because of its influence.

The Relevance of this Passage

As brass is a mixture of metals, not as pure as are gold and silver, man is a mixture of good and evil. The spiritual force emitted here generates thrust, unalterably tilting the scales of human nature toward the side of good, subjugating our evil tendencies and unleashing the power of our soul. The serpent (The Satan) is both a global phenomenon and a distinct part of our being. They are connected. Hence, as we lay waste to the influence

of our inner Evil Inclination, we annihilate the universal serpent concurrently, thereby abolishing darkness from the world.

408. The Cherubs were of gold, as we have established, because they are from the side of gold, WHICH IS THE SECRET OF FEAR THAT CHANGED INTO GLORY. Neither silver nor any other color is mixed in with them. This is greenish gold, NAMELY THE GOLD THAT IS AT THE HEAD OF MALCHUT THAT IS CALLED THUS. In the tabernacle, the colors gold and silver are mixed in order to go together, FOR SILVER AND GOLD ARE THEN RIGHT AND LEFT COMBINED WITH EACH OTHER, so that the supernal secret shall be in one. Also MIXED with them is brass, WHICH IS TIFERET, to be with them and to go with them to all the sides, NAMELY ALL THREE COLUMNS, RIGHT, LEFT, CENTRAL, so that there will be perfection in all of them as one, as it is written: "Gold, and silver, and brass" (Shemot 25:3).

409. Another explanation for "Gold, and silver" is that gold reverts to silver and silver reverts to gold, FOR THE RIGHT COLUMN WHICH IS SILVER IS COMBINED IN THE LEFT COLUMN WHICH IS GOLD AND SIMILARLY GOLD WITH SILVER. It is all combined together and in one place. They have returned into three colors. When joy is needed and not Judgment, it is gold, LEFT COLUMN. When Mercy is needed, MEANING CHESED, it is silver, RIGHT SIDE. And when the severity of Judgment is needed, IN ORDER TO SUBDUCE THE LEFT SO THAT IT SHOULD UNITE WITH THE RIGHT, IT IS brass, WHICH IS THE SECRET OF TIFERET, THE CENTRAL COLUMN.

410. This is how Moses viewed the work of the brass serpent, for it is written: "And Moses made a serpent of brass" (Bemidbar 21:9). He knew the place of the melting of the gold, MEANING THE SUBJUGATION OF THE LEFT SIDE TO THE RIGHT THROUGH THE JUDGMENTS OF that brass, WHICH IS THE CENTRAL COLUMN, because the serpent (Heb. nachash) is derived from brass (Heb. nechoshet). He knew its place, because the Holy One, blessed be He, just told him to make a fiery serpent, yet he made a brass serpent, as it is written: "And Moses made a serpent of brass." What is the reason?

411. HE ANSWERS: Hashem knew that was the essence of the matter, because it was first written, "And Hashem sent venomous serpents (lit. 'fiery serpents and snakes') among the people" (Ibid. 6), and: "Venomous serpents (Heb. 'nachash and saraf')" (Devarim 8:15), because their origin was the PRIMORDIAL serpent. Since Moses knew the essence and root and foundation of that place, he made a serpent and laid his hands upon it. What is the reason? Because Yisrael sinned with their tongue, JUST LIKE THE SERPENT, as it is written: "And the people spoke against Elohim, and against Moses" (Bemidbar 21:5). Therefore, "Hashem sent venomous serpents among the people."

412. Moses only followed the source, WHICH IS THE SERPENT, and made a brass serpent in the manner needed, because its place was brass. The Holy One, blessed be He, did not tell him what form to make it, and Moses made it from brass as was necessary for its place. How do we know that? For it is written: "And Moses made a serpent of brass, and put it upon a pole" (Ibid. 9). What is "upon a pole"? MEANING on that mark that is above, WHICH IS THE SECRET OF THE JUDGMENTS OF THE CENTRAL COLUMN WHERE THEIR PLACE IS.

408. כְּרוּבִים אֵינוֹן זָהָב, כִּמָּה דְאוֹקְמוּהָ, בְּגִין דְנִפְקִי מִסְטָרָא דְזָהָב, וְלֹא אֲתַעְרַב בְּהוּ כֶסֶף, וְלֹא גֹוֹן אַחֲרָא, וְדָא אִיהוּ גֹוֹן זָהָב יִרְקֶק. בְּמִשְׁכַּן מִתְעַרְבִין גֹּוֹנִין, זָהָב וְכֶסֶף לְמִיּהָךְ בְּחָדָא, לְמַהוּ רְזָא דְלַעִילָא בְּחָד. תּוֹ נַחֲשֵׁת לְמַהוּ בְּהַדְיָהָ, וְלְמִיזֵל בִּינְיָהוּ כֹּל סְטָרִין, לְאַשְׁתַּכְּחָא שְׁלִימוּ בְּכֹלָא בְּחָדָא, דְכְּתִיב זָהָב וְכֶסֶף וְנַחֲשֵׁת.

409. ד"א זָהָב וְכֶסֶף. זָהָב דְאֲתַהֲדֵר לְכֶסֶף, וְכֶסֶף לְזָהָב, וְכֹלָא אֲתַכְלִיל בְּחָדָא, וּבְדוּכְתָא חָדָא. בְּתַלְתָּ גֹוֹנִין אֲתַהֲדֵר, כֹּד אַצְטָרִין לְחֻדוּתָא וְלֹא דִינָא, זָהָב. כֹּד אַצְטָרִין לְרַחֲמֵי, כֶסֶף. כֹּד אַצְטָרִין תַּקְפָּא דִינָא, נַחֲשֵׁת.

410. וְע"ד אֶסְתַּבֵּל מֹשֶׁה, בְּעוּבְרָא דְנַחֲשֵׁת הַנְּחֻשֶׁת, דְכְּתִיב וַיַּעַשׂ מֹשֶׁה נַחֲשׁ נַחֲשֵׁת, וְהוּא יָדַע אֲתַר דְּהִתּוּכָא דְזָהָב בְּהוּא נַחֲשֵׁת, בְּגִין דְנַחֲשׁ כְּלִישְׁנָא דִילִיָּהּ הוּא, וְאֲתַרִּיהּ הוּא יָדַע. דְּהָא קוּדְשָׁא בְּרִין הוּא לֹא אֲמַר לִיָּהּ אֲלֵא עֲשֵׂה לָךְ שָׂרָף, וְאִיהוּ אֲתַא וְעַבְד נַחֲשׁ נַחֲשֵׁת, דְכְּתִיב וַיַּעַשׂ מֹשֶׁה נַחֲשׁ נַחֲשֵׁת. מֵאֵי טַעְמָא.

411. אֲלֵא אֲתַר הוּא יָדַע, וְעִקְרָא דְמַלְתָּא הוּא, דְּהָא בְּקַדְמִיתָא כְּתִיב, וַיִּשְׁלַח יי' בְּעַם אֶת הַנְּחָשִׁים הַשָּׂרָפִים, וְכְתִיב נַחֲשׁ שָׂרָף. עִקְרָא דְלַהוֹן נַחֲשׁ אִיהוּ. וּבְגִין דְּמֹשֶׁה הוּא יָדַע עִקְרָא וְשָׂרָשָׁא וַיִּסּוּדָא מֵהוּא אֲתַר, עַבְד נַחֲשׁ וְאַסְתַּמִּין עֲלֵיהּ. מ"ט. בְּגִין דִּישְׂרָאֵל חָטְאוּ בְּלִישְׁנָהוֹן, דְכְּתִיב וַיִּדְבֹר הָעַם בְּאֱלֹהִים וּבַמֶּשֶׁה, וְע"ד וַיִּשְׁלַח יי' בְּעַם אֶת הַנְּחָשִׁים הַשָּׂרָפִים.

412. וּמֹשֶׁה לֹא אִזֵּל אֲלֵא בְּתַר עִקְרָא, וְעַבְד נַחֲשׁ נַחֲשֵׁת, בְּהוּא גֹוֹנָא דְאַצְטָרִין לִיָּהּ, דְּהָא אֲתַרִּיהּ נַחֲשֵׁת אִיהוּ. וְקוּדְשָׁא בְּרִין הוּא לֹא א"ל מִמָּה יִתְעַבֵּיד, וּמֹשֶׁה אֶסְתַּבֵּל וְעַבְד לִיָּהּ מִנְחֻשֶׁת, כִּמָּה דְאַצְטָרִין לְאֲתַרִּיהּ. מְנַלָּן. דְכְּתִיב וַיַּעַשׂ מֹשֶׁה נַחֲשׁ נַחֲשֵׁת וַיִּשְׁמִימֶהוּ עַל הַנֶּסֶךְ. מֵאֵי עַל הַנֶּסֶךְ. עַל הַהוּא רְשִׁימוּ דְאִיהוּ לְעִילָא.

413. We have learned that this serpent always imitates the woman of valor, WHICH IS MALCHUT. The woman of harlotry, THE KLIPAH, wants to adorn herself similarly TO THE WOMEN OF VALOR, but cannot. The mark and letter of the woman of valor is the letter Hei, and so it befits her. The mark and letter of the woman of harlotry has to be similar, MEANING HEI, but she is not able to. Her letter is Kuf, because her letter was prepared in the same manner as the letter Hei, just like a monkey (Heb. kof) by humans, for he follows humans TO IMITATE THEM but cannot do so. In the same way, Moses made that serpent on the mark that befits it. It is always ready to do evil. Adam sinned because of it and was driven from the Garden of Eden, where his dwelling place resembled the dwelling place above.

413. וְהָא תְּנִינָן, בְּכָל אֶתֶר הָאֵי נַחֵשׁ אֲזֵלָא בְּתֵר
רְזָא דְאֶשְׁת חֵיל, וּבְעֵינָא אֶשְׁת זְנוּנִים לְאֶתְתְּקָנָא
גְרָמָה כְּגוּוֹנָא דִּילָהּ, וְלֹא יִכְיֹלֵת. אֶשְׁת חֵיל, הָהוּא
רְשִׁימוּ וְאֵת דִּילָהּ, אִיהוּ אֵת ה', וְהִכִּי אֶתְחַזִּי לָהּ.
אֶשְׁת זְנוּנִים הָהוּא רְשִׁימָא וְאֵת דִּילָהּ אִיהוּ כְּהָהוּא
גְוּוֹנָא דְאֶצְטְרִיךְ, וְלֹא אֶתְתְּקָן לְמַהוּי הִכִּי, וְאֵת דִּילָהּ
ק', אֵת דִּילָהּ אֶתְתְּקָנָא בְּתִקּוּנָא דְאֵת ה', כְּגוּוֹנָא
דְקוּפָא אֶצֶל בְּנֵי נֶשָׂא, דְאֲזֵלָא בְּתֵר בְּנֵי נֶשָׂא, וְלֹא
אֶתְתְּקָן לְמַעֲבַד הִכִּי. כְּגוּוֹנָא דָּא עֲבַד מֹשֶׁה הָהוּא
נַחֵשׁ, עַל הָהוּא רְשִׁימוּ דְאֶתְחַזִּי לִיהּ, וְתִדְרִיר אֶתְתְּקָן
לְאַבְאָשָׁא, וְעֲלִיָּה חֵב אָדָם, וְאֶתְתְּרַךְ מִגְּנֵתָא דְעֵרֶן,
דְּהוּא אֶתֶר דִּיּוֹרִיָּה כְּגוּוֹנָא דְדִיּוֹרָא דְלַעִילָא.

37. "Let there be light"

Rabbi Yosi explains here that the Light spoken of is concealed and illuminates only the righteous; it has no purpose in the world. Rabbi Yehuda says that the world is sustained by that Light which is concealed yet sown like a seed. A thread of this Light emerges wherever people are studying Torah. "Yet The Creator will command His steadfast love in the daytime, and in the night His song shall be with me." When Moses erected the tabernacle, a thread of this Light emerged to form a cloud over the Tent of Meeting, and it is what renews the Creation daily, even now. Rabbi Yosi then comments on, "So he set it before them, and they ate, and left some of it over, according to the word of The Creator," which, we learn, means that whoever hears these teachings always finds new meaning and inspiration in them.

The Relevance of this Passage

The primordial Light spoken of in the phrase, "Let there be light," illuminates us, bringing spiritual renewal and transformation to the world. For the first time in human history, myriad threads of Light are drawn and woven into a blanket that envelopes, warms, and unites all mankind, as our eyes embrace these ancient texts that shine with such splendid spiritual power.

414. It is written, "And Elohim said, 'Let there be light': and there was light" (Bereshheet 1:3). Rabbi Yosi said: This light was concealed and it is designated for the righteous in the World to Come. We have established this according to the words: "Light is sown for the righteous" (Tehilim 97:11). "For the righteous" certainly with no attributes, FOR IT ILLUMINATES TO THE RIGHTEOUS ABOVE AND TO THE RIGHTEOUS BELOW. That light did not serve a purpose in the world except for the first day, and afterwards was concealed and served no more.

414. בְּתִיב וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר. אָמַר
רַבִּי יוֹסִי, הָהוּא אוֹר אֶתְגַּנֵּז וְאִיהוּ אֲזֵדְמֵן לְגַבִּי
צְדִיקָיָא לְעֵלְמָא דְאֵתִי. כְּמָה דְאֻקְמוּהּ, דְכְתִיב אוֹר
זְרוּעַ לְצַדִּיק. לְצַדִּיק וְדָאֵי סֵתָם. וְהָהוּא אוֹר לֹא
שְׂמֵשׁ בְּעֵלְמָא, בְּרִ יוּמָא קְדַמָּא. וְלִבְתֵּר אֶתְגַּנֵּז,
וְלֹא שְׂמֵשׁ יִתִּיר.

415. Rabbi Yehuda said: Had it been concealed completely, the world could not exist even one moment, but rather it was concealed and sown like this seed THAT IS SOWN and it produced offspring and plants and fruit. The world is sustained from it. There is not even one day, from which nothing comes into the world to maintain everything, because the Holy One, blessed be He, sustains the world with it. A thread of that concealed light emerges wherever that people are occupied with Torah during the night, and it is drawn upon those that are occupied WITH TORAH. This is what is meant by: "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9), as we have already established.

415. רַבִּי יְהוּדָה אוֹמֵר, אֱלֵמְלֵי אֶתְגַּנֵּז מְכַל וְכַל,
לֹא קָאִים עֵלְמָא אֲפִילוּ רְגַעָא חֲדָא, אֲלֵא אֶתְגַּנֵּז
וְאֲזֵדְרַע כְּהָאֵי זְרַעָא דְעֵבִיד תּוּלְדִין וְזֵרְעִין וְאִיבִין,
וּמְנִיָּה אֶתְקִיָּים עֵלְמָא. וְלִית לָךְ יוּמָא, דְלֹא נְפִיק
מְנִיָּה בְּעֵלְמָא, וּמְקִיָּים כְּלָא דְבִיָּה זֵן קוּדְשָׁא בְּרִיךְ
הוּא עֵלְמָא. וּבְכָל אֶתֶר דְלַעָן בְּאוֹרֵיָתָא בְּלִילֵיָא,
חֲדָא חוּטָא נְפִיק מֵהָהוּא אוֹר גְּנִיז, וְאֶתְמַשִּׁיךְ עַל
אִינּוֹן דְלַעָן בְּהָ, דְרָא הוּא דְכְתִיב, יוּמָם יִצְוָה יי'
חֲסָדוֹ וּבְלִילָהּ שִׁירָה עֲמִי. וְהָא אוֹקִימָנָא.

416. On the day the tabernacle was erected below, it is written: "And Moses was not able to enter into the Tent of Meeting, because the cloud rested on it" (Shemot 40:35). What is "the cloud"? HE ANSWERS: A thread emerged from the side of the primordial light with great joy and entered the tabernacle below, and from that day onward it did not appear again, but it does a service in the world, in renewing daily the work of creation.

417. Rabbi Yosi was occupied with Torah, and Rabbi Yitzchak and Rabbi Chizkiyah were with him. Rabbi Yitzchak said: Behold we see that the work of the tabernacle is similar to the work of the creation of heaven and earth. The friends have already commented about their secrets such a tiny bit that a man cannot eat with his mouth and stretch his hand to his mouth and swallow, MEANING THEY HAVE REVEALED SUCH A SMALL AMOUNT THAT IT IS IMPOSSIBLE TO TASTE IT AND BE SATISFIED WITH IT.

418. Rabbi Yosi said: Let us raise up these issues before the holy luminary that prepares sweet dishes, just like the most concealed Atika Kadisha does. He prepares such dishes that there is no room for another to come and add salt to them. One can eat and drink and fill his stomach with all the delicacies in the world and still leave over, MEANING THAT WHEN HE HEARS THEM HE UNDERSTANDS THEM CLEARLY ENOUGH, YET STILL IN ALL HE WILL LEAVE OVER SOME AND WILL NOT DRAW EVERYTHING THAT THEY CONTAIN. WHENEVER HE REVIEWS THEM, HE FINDS NEW IDEAS OF WHICH HE WAS NOT PREVIOUSLY AWARE. Here is fulfilled: "So he set it before them, and they ate, and left some of it over, according to the word of Hashem" (II Melachim 4:44).

38. "And Hashem gave Solomon wisdom"

Rabbi Yosi opens the discussion by saying, "And The Creator gave Solomon Wisdom, as He promised him. And there was peace between Chiram and Solomon; and they two made a league together." King Solomon saw that even though his generation was highly spiritualized, it was still not time to reveal to them all the wisdom of the Torah. Yet in the time of Rabbi Shimon, we learn, such concealed things were allowed to be revealed. Rabbi Yosi then worries about how future generations of the world will fare after Rabbi Shimon departs, when wise sages are few and far between, and when even Wisdom itself is forgotten.

The Relevance of this Passage

The wisdom of Solomon is no longer found in the world's rulers and politicians, who make only war, not peace. By reading this passage, however, we summon forth Solomon's great wisdom and the piety and righteousness of Rabbi Shimon and his entire generation. This spiritual happening reveals to us the secret wisdom of the Torah now instead of later. This great Light removes conflict and hatred from the hearts of powerful men. It stirs truth and compassion in the souls of leaders, warming them to the true spiritual wisdom. And the sphere of influence of the righteous and the wisdom of Solomon extend to the four corners of the globe.

419. He opened the discussion saying: "And Hashem gave Solomon wisdom, as He promised him. And there was peace between Chiram and Solomon; and they two made a league together" (I Melachim 5:26). We have learned this passage in many places, but "And Hashem" POINTS OUT the approval of above, ZEIR ANPIN, and below, MALCHUT, as one because "And Hashem" INDICATES Him, ZEIR ANPIN, and His court, MALCHUT. "Gave Solomon wisdom," like one who gives a present and gift to his friend. "As he promised Him": This is the perfection of wisdom in riches and peace and domination, as it is written, "as He promised him."

416. יומא דאתקם משכנא לתתא, מה כתיב ולא יכול משה לבא אל אהל מועד כי שכן עליו הענן. מאי הענן. חד חוטא הוה מההוא סטרא דאור קדמא, דנפק בחדוה דכלא, עאלת למשכנא דלתתא. ומההוא יומא. לא אתגלי, אבל שמושא קא משמש בעלמא, ואיהו מחדש בכל יומא עוברא דבראשית.

417. רבי יוסי הוה לעי באוריותא, והוו עמיה רבי יצחק ור' חזקיה. אמר ר' יצחק, הא חמינן דעוברא דמשכנא, כגוונא דעוברא דשמים וארץ, והא אתערו חבריא ברזין דלהון זעירו, דלא יכול בר נש למיכל בפומיה, ולמישט ידיה לגו פומיה ולמבלע.

418. א"ר יוסי, מלין אלין נסלק לון לגבי בוצינא קדישא, דאיהו מתקן תבשילין מתיקין, כמה דאתקין לון עתיקא קדישא, סתימא דכל סתימין, ואיהו אתקין תבשילין, דלית בהו אתר, למיתתי אחרא, למשדי בהו מלחא. ותו, דיכיל בר נש למיכל ולמשתתי ולאשלמא כרסוי מכל עדונין דעלמא ולאשתארא, וביה יתקיים, ויתן לפניהם ויאכלו ויותירו כדבר יי'.

419. פתח ואמר, ויי', נתן חכמה לשלמה כאשר דבר לו ויהי שלום בין חירם ובין שלמה ויכרתו ברית שניהם. האי קרא הא אתמר בכמה דוכתי. אבל ויי', אסתכמותא דלעילא ותתא כחדא. ויי' איהו ובי דיניה. נתן חכמה, נתן: כמאן דיהיב נבזבזא ומתנה לרחימיה. כאשר דבר לו, שלימו דחכמתא, בעותרא, ובשלם, ובשלטנו, הה"ד כאשר דבר לו.

420. "And there was peace between Chiram and Solomon." What is the reason? They understood each other in the vague words they spoke, but other people did not know how to observe them or understand anything. For their sake, Chiram again conceded AND AGREED with Solomon in all his words.

420. וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה, מ"ט. בְּגִין דְּהוּוּ יָדְעֵי דָא לְדָא, סְתִימוּ דְמַלְיָן דְּהוּוּ אַמְרִי, וּבְנִי נָשָׂא אַחֲרָנִין לָא הוּוּ יָדְעֵי לְאַסְתַּבְּלָא וּלְמַנְדַּע בְּהוּ כְּלָל, וּבְגִינֵיהּ, אֲתַהֲדֵר חִירָם לְאוּדָאָה לְשְׁלֹמֹה בְּכָל מְלוֹי.

421. King Solomon looked and saw that even though that generation was more perfect than all the other generations, it was not the desire of the supernal King that so much wisdom should be revealed through it, and that the Torah that was concealed before it would be revealed. AND HE CAME and opened doors. Even though he opened, they are clogged except for those sages who had merit. They stammer in them and cannot speak about them. But it is the desire of the Holy One, blessed be He, that for the sake of Rabbi Shimon, through the generation in which he lives, concealed things should be revealed.

421. שְׁלֹמֹה מְלָכָא, אֲסַתְּבַל וְהוּוּ חָמִי, דְּהָא אֲפִילוּ בְּהָוָא דְרָא, דְּהוּוּ שְׁלִים מְכַל דְרִין אַחֲרָנִין, לָא הוּוּ רַעוּתָא דְמְלָכָא עֲלָאָה, דִּיתְגְּלִי חֲכָמָה כ"ב עַל יָדֵיהּ, דְּאֲתַגְּלִי אוּרִייתָא דְהוּוּ סְתִימָא בְּקַדְמִיתָא, וּפְתַח לָהּ פְתַחֲחִין. וְאִף עַל גַּב דְּפְתַח, סְתִימִין אִינוּן, בְּרַ לְאִינוּן חֲכִימִין דְּזָכוּ, וּמִתְגַּמְגְּמִי בְּהוּ, וְלָא יָדְעֵי לְמַפְתַּח בְּהוּ פּוּמָא. וְדָרָא דָא דְרַבִּי שְׁמַעוֹן שְׂרִיא בְּגִינֵיהּ, רַעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּוּ בְּגִינֵיהּ דְרַבִּי שְׁמַעוֹן, דִּיתְגְּלִין מְלִין סְתִימִין עַל יָדֵיהּ.

422. But I wonder about the sages of the generation. How can they even for one moment forsake standing before Rabbi Shimon and studying Torah, as long as Rabbi Shimon is in this world? In this generation, wisdom will not be forgotten from the world. Woe to the generation when he departs and sages will become fewer and wisdom will be forgotten from the world.

422. אָבַל תּוּוּהֲנָא עַל חֲכִימֵי דְרָא, הֵיךְ שְׂבָקִין אֲפִילוּ רַגְעָא חֲדָא, לְמִיקָם קְמִי דְר"ש לְמַלְעֵי בְּאוּרִייתָא, בְּעוּד דְרַבִּי שְׁמַעוֹן קָאִים בְּעֲלָמָא, אָבַל בְּדָרָא דָא לָא יִתְנַשִּׁי חֲכָמְתָא מְעֲלָמָא, וְוִי לְדָרָא כְּדִ יִסְתַּלַּק אִיהוּ, וְחֲכִימִין יִתְמַעְטוּן, וְחֲכָמְתָא יִתְנַשִּׁי מְעֲלָמָא.

39. Blue

Rabbi Yitzchak here relates how he once saw Rabbi Shimon speaking about the Torah, when a pillar of cloud, and a light within the pillar, appeared from the sky. This same thing, of course, had once been written about Moses. Rabbi Yitzchak goes on to speak of the second day of Creation, whose aspect is blue. On that same day, we learn, Gehenom was created, emerging from the center of the fire, and with it the emergence of black and filth, mire and dirt.

The Relevance of this Passage

When blue is an aspect of Creation, it is time for judgment. Drawing upon the merit of Moses and the immeasurable Light of Rabbi Shimon, we annul harsh adjudications and decrees that have been set forth against mankind. We shift the entire world to a destiny of redemption that personifies mercy and miracles, for this is the wish, hope, and prayer of Moses and Rabbi Shimon. And that is the great power of the Zohar.

423. Rabbi Yitzchak said: Indeed it is so, because one day I was going with him on the road, and he opened his mouth with Torah. I saw a pillar of cloud standing from above down, and there was a light shining in the pillar. I became very frightened, and I said, Blessed is the man, that this is prepared for him in this world.

423. אָמַר ר' יִצְחָק, וַדַּאי הָכִי אִיהוּ, דְּהָא יוּמָא חַד הוּוּינָא אֲזִיל עֲמִיָּה בְּאַרְחָא, וּפְתַח פּוּמִיָּה בְּאוּרִייתָא, וְחֲמִינָא עֲמוּדָא דְעֲנָנָא נְעִיץ מְעִילָא לְתַתָּא, וְחַד זִיְהֲרָא זְהִיר גּוּ עֲמוּדָא. דְּחִילָנָא דְחִילוּ סְגִי אֲמִינָא זְכָאָה אִיהוּ בְּרַ נֶשׁ, דְּהָכִי אֲזַדְמֵן לִיָּה בְּהָאֵי עֲלָמָא.

424. It is written about Moses: "And all the people saw the pillar of cloud stand at the door of the Tent, and all the people rose and worshipped, every man in his tent door" (Shemot 33:10). It was appropriate for Moses, who was the faithful prophet above all the prophets of the world. That generation that received the Torah on Mount Sinai saw many miracles and many mighty acts in Egypt and by the sea; THEREFORE, IT IS JUSTIFIED THAT THEY SEE THE PILLAR OF CLOUD. Here in this generation, the great merit of Rabbi Shimon accomplished this, that miracles should be seen through him.

425. "And blue" (Shemot 25:3): Rabbi Yitzchak said: Blue is from that fish that is in the Sea Genosar, WHICH IS THE SEA OF GALILEE, which is in the portion of Zvulon. This color is needed for the work of the tabernacle to show this color, AS IT IS WRITTEN BEFORE US.

426. He opened the discussion saying: "And Elohim said, 'Let there be a firmament in the midst of the waters, and let it divide water from water'" (Bereshheet 1:6). This firmament was created on the second day, WHICH IS THE LEFT COLUMN, because the work of firmament is from the left side. On the second day, WHICH IS THE LEFT SIDE, Gehenom was created, which emerges from the center of the fire of the left. With it, the sea was colored with the blue color, which is the throne of Judgment, MEANING MALCHUT WHEN IN THE ASPECT OF JUDGMENT.

427. This day, WHICH IS LEFT, took water which is of the right side, BECAUSE WATER IS CHASSADIM. These waters of the right were not revealed until the second day, WHICH IS LEFT. On this day OF THE RIGHT, WHICH IS THE FIRST DAY, the water was not revealed, but rather it changed, FOR THE LIGHT OF THE SIDE OF FIRE THAT PERTAINS TO THE LEFT WAS REVEALED IN IT, AS EXPLAINED BEFORE US. THAT IS because they were combined together and became perfumed the one by the other. AND HE EXPLAINS: The light of the first day was the first light of all the six lights OF THE SIX DAYS OF CREATION. This light was on the side of fire, as it is written: "And the light of Yisrael shall be for a fire" (Yeshayah 10:17). That light ESSENTIALLY is right, and is combined with fire, WHICH IS LEFT.

428. The first day of these six days is water, WHICH IS CHASSADIM, yet it was not the action of water that was made use of but that of light, which is from the side of fire, which is the second day. That was to show that the Holy One, blessed be He, created the world only upon peace, MEANING BY THE COMBINATION OF THE RIGHT COLUMN AND THE LEFT COLUMN WITH EACH OTHER THROUGH THE THIRD COLUMN THAT MAKES PEACE BETWEEN THEM. Everything was by way of peace. AND THEREFORE, everything that the first day did was done from the side of his neighbor, THE SECOND DAY. The second day, that craftsman, worked on the side of the first day, because each one performed the actions of its neighbor to show that they were combined together. The third day, WHICH IS THE CENTRAL COLUMN, was from the side of both of them, FOR IT COMBINES TWO COLUMNS, and it was purple, WHOSE COLOR IS A MIXTURE OF WHITE AND RED, WHICH ARE RIGHT AND LEFT. Therefore, it is written twice: "...that it was good" (Bereshheet 1:4) on the third day, FOR IT CORRESPONDS TO THE TWO COLUMNS THAT ARE COMBINED IN IT.

424. מֵה כְּתִיב בֵּיה בְּמֹשֶׁה, וְרָאָה כָּל הָעָם אֶת עַמּוּד הָעֲנַן עֹמֵד פֶּתַח הָאֹהֶל וְקָם כָּל הָעָם וְהִשְׁתַּחֲוּ אִישׁ פֶּתַח אֹהֱלוֹ. יְאוֹת הוּא לְמֹשֶׁה, דְּאִיהוּ נְבִיאָה מְהִימְנָא עֲלָאָה עַל כָּל נְבִיאֵי עֲלָמָא, וְדָרָא הָהוּא דְקָבִילוּ אֹרִייתָא עַל טוֹרָא דְסִינַי, וְחָמוּ בְמַה נְסִין וְכִמְה גְבוּרָאן בְּמִצְרִים וְעַל יִמָּא. אֲבָל הֵכָא בְּדָרָא דָא, זְכוּתָא עֲלָאָה דְרַבִּי שְׁמַעוֹן קָא עֲבִיד, לְאַתְחַזָּא נְסִין עַל יְדוּי.

425. וְתַכְלֶת, אָמַר רַבִּי יִצְחָק, תַּכְלֶת מֵהוּא נֹנָא דִימָא דְגִינוֹסָר, דְּאִיהוּ בְּעַדְבֵיה דְזְבוּלוֹן. וְאַצְטְרִיךְ גּוּנָא דָא לְעוֹבְדָא דְמִשְׁכְּנָא לְאַתְחַזָּא הָאִי גּוּוֹן.

426. פֶּתַח וְאָמַר, וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְיְהִי מִכְדִּיל בֵּין מַיִם לְמַיִם. הָאִי רְקִיעַ אֲתַבְרִי בְּשַׁנִּי, דְּעוֹבְדָא דָא מִסְטְרָא דְשְׁמַאלָא אִיהוּ. וּבִיומָא תְנִינָא דְאִיהוּ סֵטֶר שְׁמַאלָא, אֲתַבְרִי בֵּיה גֵיהֶנֶם, דְּאִיהוּ נְפִיק מְגוּ הַתּוֹכָא דְנוֹרָא דְשְׁמַאלָא, וּבִימָא אֲצַטְבַּע בְּה גּוּוֹן תַּכְלָא, דְּאִיהוּ בּוֹרְסִינָא דְרִינָא.

427. וְנָטִיל הָאִי יוֹמָא מַיִם דְּהוּ מִסְטְרָא דִימִינָא, וְאִינוֹן מַיִם דְּהוּ מִסְטְרָא דִימִינָא, לָא אֲתַגְלוּ אֶלָּא בְיוֹם שְׁנִי. בְיוֹמָא דִילֵיה, לָא אֲתַגְלִי מַיִם, אֶלָּא אֲתַחְלַף, בְּגִין דְּאַתְכְּלִיל דָּא בְדָא, וְאַתְבַּסֵּם דָּא בְדָא. אֹר דִּיּוֹמָא קְדַמָּאָה, נְהִירוּ קְדַמָּאָה מִכָּל שִׁיתָא נְהוֹרִין אִיהוּ. וְהָאִי אֹר בְּסֵטֶרָא דְאַשָּׁא הוּא, דְכְּתִיב וְהָיָה אֹר יִשְׂרָאֵל לְאֵשׁ. וְהָהוּא אֹר דִּישְׂרָאֵל מִסְטְרָא דִימִינָא הוּא, אֲתַכְלִיל בְּאַשָּׁא.

428. וַיּוֹמַר קְדַמָּאָה מְאִינוֹן שִׁיתָא יוֹמִין, מַיִם אִיהוּ, וְלָא שְׁמֵשׁ עוֹבְדָא דְמַיִם, אֶלָּא עוֹבְדָא דְאֹר, דְּאִיהוּ מִסְטְרָא דְאַשׁ, דְּאִיהוּ יוֹם שְׁנִי. לְאַחַזָּא דְקוּדְשָׁא בְרִיךְ הוּא לָא בְרָא עֲלָמָא, אֶלָּא עַל שְׁלוֹם, וּבְאַרְחַ שְׁלוֹם הוּא כְּלָא. יוֹמָא קְדַמָּאָה כָּל מַה דְעֲבַד, מִסְטְרָא דְחִבְרִיָּה עֲבַד. יוֹמָא תְנִינָא בְּסֵטֶרָא דִיּוֹמָא קְדַמָּאָה עֲבַד הוּא אֹמְנָא, וְשְׁמֵשׁ בְּה, דְכָל חַד שְׁמֵשׁ בְּעוֹבְדָא דְחִבְרִיָּה, לְאַחַזָּא, דְהָא אֲתַכְלִילוּ דָּא בְדָא. יוֹמָא תְלִיתָאָה, הוּא בְּסֵטֶרָא דְתְרוּוִינָהוּ, וּבִיה הוּא אֲרַגְמָן, וְעַל דָּא כְּתִיב, כִּי טוֹב כִּי טוֹב תְּרִי זְמַנִּי בְיוֹמָא תְלִיתָאָה.

429. Blue, WHICH IS MALCHUT FROM THE SIDE OF JUDGMENT, is THE ASPECT OF the second day and it is colored with two colors, red and black. Blue took its red from the very second day, FOR RED IS like the color of fire. This is Elohim, THAT IS THE SECRET OF BINAH AND IS THE SECRET OF GVURAH OF ZEIR ANPIN. Then the color gold inherits, for it is all one color, BECAUSE THE COLOR GOLD IS SIMILAR TO FIRE, ONLY THAT FIRE IS IN SMALLNESS AND GOLD IS IN GREATNESS. Blue emerges from the color red and when it goes down, the color red becomes distant and enters that place which is a sea, MEANING MALCHUT, where it is dyed with the color blue, MEANING THAT IT MIXES WITH THE COLOR BLACK AND BECOMES BLUE. That red enters the sea and the color becomes diluted and returns to the color blue. This is Elohim, WHICH IS MALCHUT, but ITS JUDGMENT is not strong like at first, REFERRING TO THE NAME ELOHIM WHICH IS IN THE LEFT OF ZEIR ANPIN.

430. The color black emerges from the meltdown of red when it melts and become weakened below in the melting of the filth, NAMELY THE FILTH OF THE SERPENT and goes down. First, there emerges from that filth the color red from strong filth. Because of the hard filth, it again turns into the color black. So we find that it is all drawn from the original red THAT IS IN THE LEFT COLUMN, BECAUSE IT WAS SMITTEN. All this was created in the second day, and this filth is called 'other Elohim'.

431. This black is so dark that its color is not observed from within the darkness. The holy luminary, WHO IS RABBI SHIMON, said so. This color black and this darkness, where was it colored? HE SAID: When this red was melted in the blue and the colors RED AND BLUE mixed, the essence of the filth melted into the abysses. Mire and dirt were formed there, as it is written: "And whose waters cast up mire and dirt" (Yeshayah 57:20). This darkness which is black emerged from this dirt of the abysses, which is not really so black as much as it is very dark. This is what is meant by: "And darkness was on the face of the deep" (Beresheet 1:2). Why is it called 'darkness'? Because its color is darkness and it darkened the faces of the creatures, WHICH IS THE SECRET OF THE FILTH OF THE SERPENT THAT CAUSED DEATH TO CREATURES. This is THE BLUE, WHICH IS red and black. Therefore, it is not written in the second day: "that it was good."

40. "And, behold, it was very good"

Rabbi Yitzchak here explains why the Angel of Death is very good: because fear of the angel and the mystery of death causes people to repent. Then, he tells us, Rabbi Shimon taught him that the Angel of Death is more important than the Angel of Life. The Elohim, we learn, created Adam, who afterwards sinned and was banished from the Garden of Eden. "And The Creator, Elohim, planted a Garden eastward in Eden" similar to the supernal Garden of Eden above. There follows a glorious description of the Garden of Eden, which is the abode of the holy spirits, both those who have already come to this world and those that have not yet come to this world. All these spirits, we are told, are clothed in garments and have bodies and faces similar to the ones we have in this world. When the time comes to leave this world the Angel of Death strips the spirit of these garments so that he can return to the Garden of Eden and rejoin his other body. There, he can rejoice and observe the secrets he was unable to see when he was in this body. The wicked of the world who do not repent, however, are not given this other body, but are judged in Gehenom of the Earth - hell. A few who contemplated repentance in their hearts but died before they could repent rise from that fire. We learn finally there is no good intention that is lost before God, but that those who did not think of repentance descend into Sheol, never to reappear.

The Relevance of this Passage

Fear of death is a potent thing that affects people deeply. The Angel of Death is portrayed in black with a sickle, and the sight of this dark entity can cause an awakening of our desire to correct our sins and pursue the path of spirituality. Here we achieve repentance through the purifying forces that light up this passage. This act of repentance is shared with all mankind, ending the reign of the Angel of Death and ensuring a sweet and merciful Final Redemption in our lifetime.

429. תְּכַלֵּת, דָּא יוֹמָא תְּנִינָא, אֶצְטַבַּע בְּב' גּוּוּנִין סוּמָק וְאוּכֹם. וְתַכְלֵת, סוּמָק אִיהוּ דִּילִיָּה, מִיוֹמָא תְּנִינָא מִמֶּשׁ, כְּעֵין גּוּוֹן אִשָּׁא, וְדָא אִיהוּ אֱלֹהִים, וַיְרִית גּוּוֹן דְּדִהָבָא, דְּכֹלָא גּוּוֹנָא חֲדָא. תְּכַלֵּתָא נְפִיק מִגּוֹ הֵהוּא גּוּוֹן סוּמָק, וְכֹד נַחִית לְתַתָּא, אֶתְרַחֵק גּוּוֹן סוּמָק, וְעָאֵל גּוֹ הֵהוּא אֶתְר דְּאִיהוּ יִמָּא, וְאֶצְטַבַּע גּוּוֹן תְּכַלָּא. הֵהוּא סוּמָקָא עֵייל גּוֹ יִמָּא, וְאֶתְחַלֵּשׁ גּוּוֹן דִּילִיָּה, וְאֶתְהַדֵּר תְּכַלָּא, וְדָא אִיהוּ אֱלֹהִים, אֲבָל לֹא אִיהוּ תְּקִיפָא כְּקִדְמָאָה.

430. אוּכֹם, גּוּוֹן דָּא נְפִיק מִהֶתוּכָא דְסוּמָקָא, כֹּד אֶתְהַתֵּךְ וְאֶתְחַלֵּשׁ לְתַתָּא בְּהֶתוּכָא דְזוּהֵמָא, וְנַחִית לְתַתָּא, וְנְפִיק מִהֵהוּא זוּהֵמָא גּוּוֹן סוּמָק, מְזוּהֵמָא תְּקִיפָא, וּמִגּוֹ זוּהֵמָא תְּקִיפָא, אֶתְהַדֵּר לְאוּכֹם. וְכֹלָא מִהֵהוּא סוּמָקָא קִדְמָאָה אֶתְהַתֵּךְ. וְכֹל דָּא אֶתְבְּרִי בְּשַׁנִּי, וְהֵאֵי אֶקְרִי אֱלֹהִים אַחֲרִים.

431. הֵאֵי אוּכֹם אִיהוּ חֲשׁוֹן יְתִיר, דְּלֹא אֶתְחַזִּי גּוּוֹן דִּילִיָּה מִגּוֹ חֲשׁוּכָא. בּוּצִינָא קְדִישָׁא הֲכִי אָמַר, דְּהֵאֵי גּוּוֹן אוּכֹם חֲשׁוֹן, בְּאֵן אֶתְר אֶצְטַבַּע. אֲלֹא כֹד הֵהוּא סוּמָקָא אֶתְהַתֵּךְ בְּגוֹ תְּכַלָּא, וְאֶתְעַרְבוּ גּוּוּנִין, אֶתְהַתֵּךְ הֶתוּכָא דְזוּהֵמָא לְגוֹ תְּהוּמִי, וְאֶתְעַבִּיד מִתְמָן רֶפֶשׁ וְטִיט. כֹּד"א וַיִּגְרְשׁוּ מִימִיּוֹ רֶפֶשׁ וְטִיט. וּמִגּוֹ הֵהוּא טִינָא דְתְּהוּמִי, נְפִיק הֵהוּא חֲשׁוֹן דְּאִיהוּ אוּכֹם, וְלֹא אוּכֹם אֲלֹא חֲשׁוֹן יְתִיר, הֵה"ד וְחֲשָׁן עַל פְּנֵי תְּהוּם. אִמָּאי אֶקְרִי חֲשָׁן, בְּגִין דְּגּוּוֹן דִּילִיָּה חֲשׁוֹן, וְאֶחְשִׁין אֲנִפִי בְּרִינִין. וְדָא אִיהוּ סוּמָק וְאוּכֹם, וּבְגִין דָּא לֹא כְּתִיב בְּשַׁנִּי כִי טוֹב.

432. And if you ask: Yet it is written, "And, behold, it was very good" (Bereshheet 1:31), which is the Angel of Death, and here you say that it was not written because of him "that it was good" (Ibid. 4). HE ANSWERS: The secret of secrets is here. Certainly, the Angel of Death is very good. What is the reason? It is because all the people of the world know that they will die and return to dust. Therefore, there are many who repent to their Master because of this fear, and fear to sin before Him. Many are those who fear the King because the whips are hanging before them. How good is the whip for people, for it makes them good and true and improve their ways properly. Therefore, "And, behold, it was very good," very good indeed.

433. The secret of secrets that I learned from the holy luminary: "And, behold, it was good" is the Angel of Life and "very" is the Angel of Death, who is more IMPORTANT. Why is the Angel of Death "very good"? HE ANSWERS: When the Holy One, blessed be He, created the world, everything was prepared before Adam was created, who was the king of this world. After Adam was created, he prepared it according to the true way, as it is written: "That the Elohim has made man upright; but they have sought out many inventions" (Kohelet 7:29). He made him upright, and afterwards he sinned and was banished from the Garden of Eden.

434. The Garden of Eden is planted on earth with those plants that the Holy One, blessed be He, planted, as it is written: "And Hashem Elohim planted a garden eastward in Eden" (Bereshheet 2:8). He planted it using the complete name, THAT IS, YUD HEI VAV HEI ELOHIM similar to the supernal Garden OF EDEN above. All the supernal images are embroidered and formed in the Lower GARDEN of Eden, where the Cherubs are. They are not engraved with a human engraving of gold or other matter, but rather are all lights of above, engraved and formed in an embroidered image, the artwork of the Complete Name of the Holy One, blessed be He. They are all engraved there, and all the forms and images of this world, MEANING THE SPIRITS OF PEOPLE, are formed and carved and engraved there, all of them similar to THE WAY THEY WERE in this world.

435. This place is the abode of the holy spirits, both those who have already come to this world and those that have not yet come to this world, as well as those who are going to come to this world. They are all spirits that are clothed in garments and bodies and faces similar to this world, and they behold there the splendid glory of their Master until they come to this world.

432. ואי תימא, והא כתיב והנה טוב מאד דא מלאך המות, והכא אמרת דלא אתמר בגיגיה כי טוב. אלא רזא דרזין הכא, דהא ודאי מלאך המות איהו טוב מאד. מ"ט. בגין דהא כל בני עלמא ידעי דימותון ויתהדרון לעפרא, וסגיאיין אינון דמהדרי בתיובתא למאריהון, בגין דחילו דא, ודחלי למחטי קמיה. סגיאיין דחלי מן מלכא, מגו דתליא רצועה לקמיהו. כמה טבא ההיא רצועה לגבי ב"נ, דעברת לון טבין וקשיטין, ומתקנין בארחייהו בדקא יאות. וע"ד והנה טוב מאד. מאד ודאי.

433. רזא דרזין, דאוליפנא מגו בוצינא קדישא והנה טוב, דא מלאך חיים. מאד, דא מלאך המות, דאיהו יתיר. אמאי מלאך המות איהו טוב מאד. אלא כד ברא קודשא בריך הוא עלמא, בלא הוה מתתקן על לא ייתי אדם, דאיהו מלכא דהאי עלמא. כיון דאתברי אדם, עבד ליה מתתקן בארץ קשוט, הה"ד אשר עשה האלהים את האדם ישר והמה בקשו חשבונות רבים, עבד ליה ישר, ולבתר סר, ואטרוד מגנתא דערן.

434. גן ערן איהו בארעא, נטיע באינון נטיען דנטע ליה קודשא בריך הוא, כד"א ויטע יי אלהים גן בערן מקדם, איהו נטע ליה בשמא שלים, כגוונא עלאה לעילא. וכל היוקנין עלאין בלהו, מרקמן ומתצירין בהאי גן ערן דלתתא, ותמן אינון כרובים. לאו אינון גליפין בגליפוי דבני נשא מדהבא או ממלה אחרא, אלא בלהו נהורין דלעילא, גליפין ומתצירין בציורא מרקמא, עוברי ידי אומנא דשמא שלים דקודשא בריך הוא, ובלהו מחקקן תמן. וכל היוקנין וציורין דהאי עלמא, בלהו מתצירין תמן, וגליפין ומתחקקן תמן, בלהו כגוונא דהאי עלמא.

435. ואתר דא איהו מדורא לרוחין קדישין, בין אינון דאתו להאי עלמא, בין אינון דלא אתו להאי עלמא, ואינון דזמינין למיתי להאי עלמא. בלהו רוחין מתלבשן בלבושין וגופין ופרצופין כגוונא דהאי עלמא, ומסתכלן תמן בזיו יקרא דמאריהון, עד דאתין להאי עלמא.

436. At the time that they go out from there to come to this world, the spirits separate from that body and the garment of the Garden of Eden, and attire themselves in a body and garment of this world. They make their dwelling place in this world, in this garment and body which is from a putrid drop.

437. When the time comes to go and leave this world, it does not go out until the Angel of Death strips the spirit of this garment. When the body has been stripped from the spirit by the Angel of Death, the spirit goes and becomes attired with the other body that is in the Garden of Eden, which was removed from it when it came into this world. The spirit has no joy except in that body that is there. It rejoices that it was stripped from the body of this world and was clothed in a different garment, which is complete FROM THE GARDEN OF EDEN, WHICH IS SIMILAR to this world. It sits in it and observes in order to know the supernal secrets that IT WAS not able to know and view WHEN IT WAS in this world in this body.

438. When the soul becomes attired with the garment of that world, IT HAS there many delights and delicacies. Who caused the spirit to be attired with this body THAT IS IN THE GARDEN OF EDEN? Some say it is the one who removed from it the garments of this world, FOR HE IS THE ANGEL OF DEATH. SO WE SEE THAT THE ANGEL OF DEATH IS VERY GOOD. The Holy One, blessed be He, does kindness by the creatures, for He does not remove from the person THE CLOTHES OF THIS WORLD before He prepares for him other garments more precious and better than these IN THE GARDEN OF EDEN.

439. Except for those wicked of the world who do not repent with complete repentance to their Master, for naked did they come into this world and naked do they return there. The soul goes in embarrassment of the other SOULS, because it has no clothes at all and it is punished in the terrestrial Gehenom with the fire from above. There are some among them who break through IN GEHENOM AND IMMEDIATELY rise. These are the wicked of the world who contemplated repentance in their hearts, but died before they could repent. These are judged there in Gehenom, and will afterwards break through and rise.

436. בְּשַׁעֲתָא דְנִפְקֵי מִתְּמָן, לְמִיתֵי לְהָאֵי עֲלָמָא,
מִתְּפָשְׁטִין אֵינוֹן רוּחִין, מִהֵוּא גּוּפָא וּלְבוּשָׁא דְתִמְן,
וּמִתְלַבְּשִׁין בְּגּוּפָא וּבְלְבוּשָׁא דְהָאֵי עֲלָמָא, וְעַבְדִּין
דְּיִוְרִיהוֹן בְּהָאֵי עֲלָמָא, בְּלְבוּשָׁא וּגּוּפָא דָּא, דְּאִיְהוּ
מִטְּפָה סְרוּחָה.

437. וְכֵד מְטֵי זְמַנִּיה לְמִיְהַךְ וּלְנִפְקָא מִהָאֵי עֲלָמָא,
לֹא נִפְיָק עַד דְּהָאֵי מְלַאךְ הַמּוֹת אֲפָשִׁיט לִיה לְבוּשָׁא
דְּגּוּפָא דָּא. כִּיּוֹן דְּאַתְּפָשֵׁט הָאֵי גּוּפָא מִהֵוּא רוּחָא,
ע"י דְּהֵוּא מְלַאךְ הַמּוֹת, אֲזֵלָא וּמִתְלַבְּשָׁא בְּהֵוּא
גּוּפָא אַחְרָא דְּבִגְנָתָא דְּעַדְן, דְּאַתְּפָשִׁיט כֵּד אֲתֵי
לְהָאֵי עֲלָמָא. וְלִית חֲדוּ לְרוּחָא, בְּרַ בְּהֵוּא גּוּפָא
דְּתִמְן, וְחֲדֵי עַל דְּאַתְּפָשֵׁט מִהָאֵי גּוּפָא דְּהָאֵי עֲלָמָא,
וְאַתְּלַבֵּשׁ בְּלְבוּשָׁא אַחְרָא שְׁלִים, כְּגִוּוּנָא דְּהָאֵי
עֲלָמָא, וּבִיָּה יִתִּיב וְאֲזִיל וְאַסְתַּכֵּל לְמַנְדַּע בְּרִזִּין
עֲלָאִין, מַה דְּלֹא יָכִיל לְמַנְדַּע וּלְאַסְתַּכֵּלָא בְּהָאֵי
עֲלָמָא בְּגּוּפָא דָּא.

438. וְכֵד אֲתַלְבֶּשֶׁת נִשְׁמַתָּא בְּהֵוּא לְבוּשָׁא דְּהֵוּא
עֲלָמָא, כְּמַה עֲדוּנִין, כְּמַה כְּסוּפִין דִּילֵה תִמְן. מַה
גְּרִים לְגּוּפָא דָּא, לְאַתְּלַבֵּשָׁא בִּיה רוּחָא. הוּי אֵימָא
הֵוּא דְּאַפְשִׁיט לִיה לְבוּשִׁין אֵלִין. וְקוּדְשָׁא בְּרִיךְ
הוּא עָבִיד טִיבוּ עִם בְּרִיזִין, דְּלֹא אֲפָשִׁיט לִיה לְבַר נִשְׁ
לְבוּשִׁין אֵלִין, עַד דְּאַתְקִין לִיה לְבוּשִׁין אַחְרָנִין
יְקִירִין וְטִבִּין מֵאֵלִין.

439. בְּרַ לְאֵינוֹן חֲיִיבֵי עֲלָמָא, דְּלֹא אֶהְדְּרוּ בְּתִיּוּבְתָא
שְׁלִימְתָא לְמֵאֲרִיהוֹן, דְּעֲרִטִילָאִין אֲתוּ לְהָאֵי עֲלָמָא,
וְעֲרִטִילָאִין יִתּוּבוֹן תִּמְן. וְנִשְׁמַתָּא אֲזֵלָא בְּכִסּוּפָא
לְגַבֵּי אַחְרָנִין, דְּלִית לָהּ לְבוּשִׁין כָּלֵל, וְאַתְרַנַּת
בְּהֵוּא גִיְהֵנָם דְּבֵאַרְעָא, מִגּוּ הֵוּא אֲשָׁא דְּלְעִילָא.
וְאִית מְנַהוֹן דְּמִצְפְּצָמֵי וְסִלְקֵי, וְאֵלִין אֵינוֹן חֲיִיבֵי
עֲלָמָא, דְּחֻשְׁבֵי בְּלְבִיְהוּ תְּשׁוּבָה, וּמִיתוּ, וְלֹא יָכִילוּ
לְמַעַבְדַּ לָּהּ. אֵלִין אֲתַדְּנוּ תִמְן בְּגִיְהֵנָם, וּלְבַתַּר
מִצְפְּצָמֵי וְסִלְקִין.

440. See how great is the mercy of the Holy One, blessed be He, with His creations, for even if one is exceedingly wicked and has contemplated repentance, but died before he could repent, he certainly receives punishment for leaving the world without repentance. But afterwards that desire that he placed in his heart to repent is not absent before the supernal King and the Holy One, blessed be He, prepares a place for that wicked one in the den of the Sheol, from which he breaks through in repentance, because that desire descends before the Holy One, blessed be He, and breaks all the powers of the guards of the gates of the chambers of Gehenom, and reaches that place where the wicked man is. It strikes him, and awakens in him that desire TO REPENT, as he had beforehand, DURING HIS LIFE; then that soul presses to ascend from the chamber of Gehenom.

441. There is no good intention that is lost before the Holy King. Therefore, blessed is he who thinks good thoughts to His Master. Even though he cannot do them, the Holy One, blessed be He, considers his desire as though he actually performed it. This is for good, but the desire for evil, THE HOLY ONE, BLESSED BE HE, DOES NOT CONSIDER AS ACTUALLY DONE, except for thoughts of idol worshipping. And the friends have already established this.

442. Those that did not think of repentance descend into the Sheol and do not ascend from there for generations and generations. About them, it is written: "As the cloud is consumed and vanishes away; so he who goes down to Sheol shall come up no more" (Iyov 7:9). About the former, it is written: "Hashem kills and gives life, He brings down to Sheol and brings up" (I Shmuel 2:6).

440. חָמִי כְּמָה רַחֲמֵנוּתָא דְקוֹדֶשׁא בְּרִיךְ הוּא עִם בְּרִיּוּהִי, דְאֶפִּילוּ דְאִיהוּ חַיִּיבָא יִתִּיר, וְהִרְהַר תְּשׁוּבָה, וְלֹא יָכִיל לְמַעַבְדַּ תְּשׁוּבָה, וּמֵית, הַאי בּוֹדְאִי, מְקַבֵּל עוֹנָשָׁא, עַד דְאֶזְיֵל בְּלֹא תְשׁוּבָה. לְבַתֵּר הֵהוּא רְעוּתָא דְשׁוּי לְמַעַבְדַּ תְּשׁוּבָה, לֹא אֶעֱדִיאת מְקַמֵּי מְלָכָא עֲלָאָה, וְקוֹדֶשׁא בְּרִיךְ הוּא אֲתַקִּין לְהֵהוּא חַיִּיבָא דּוֹכְתָא, בְּמִדּוּרָא דְשְׁאוּל, וְתַמְן מִצְמַצְפָּא תְשׁוּבָה. דְהָא הֵהוּא רְעוּתָא נַחִית מְקַמֵּי קוֹדֶשׁא בְּרִיךְ הוּא, וְתַבַּר כֹּל גְּזִיזִין דְתַרְעִי מִדּוּרֵי גֵיהֶנֶם, וּמְטִי לְהֵהוּא אֲתֵר דְהֵהוּא חַיִּיבָא תַמְן, וּבִטְשׁ בֵּיה, וְאֲתַעַר לִיה הֵהוּא רְעוּתָא כְּמִלְקַדְמִין. וּבְדִין מִצְמַצְפָּא הֵהוּא נִשְׁמַתָּא, לְסַלְקָא מְגוּ מִדּוּרָא דְשְׁאוּל.

441. וְלִית רְעוּתָא טְבָא דִּיתְאָבִיד מְקַמֵּי מְלָכָא קְדִישָׁא. וּבְגִין כֵּן, זְכָאָה אִיהוּ מֵאֵן דְמַהֲרַהֲר הֲרַהוּרִין טְבִין לְגַבֵּי מְאָרִיָּה, דְאֶף עַל גַּב דְלֹא יָכִיל לְמַעַבְדַּ לּוֹן, קוֹדֶשׁא בְּרִיךְ הוּא סְלִיק לִיה רְעוּתִיה כְּאִילוּ עָבִיד. דְא לְטַב. אֲבָל רְעוּתִיה לְבִישׁ, לֹא. בְּרַהֲרָא דְכוּ"ם, וְהָא אוֹקְמוּהָ חֲבַרְיָא.

442. אֵינּוֹן דְלֹא הֲרַהְרוּ תְשׁוּבָה, נַחֲתֵי לְשְׁאוּל, וְלֹא סְלָקֵי מִתַּמְן לְדְרֵי דְרִין. עֲלֵייהוּ כְתִיב, כֹּלָה עֵנָן וְיִלָּךְ כֵּן יוֹרֵד שְׁאוּל לֹא יַעֲלֶה. עַל קְדַמָּי כְתִיב יְי' מִמֵּית וּמְחִיָּה מוֹרִיד שְׁאוּל וְיַעֲלֶה.

41. Punishment in Gehenom

Rabbi Yehuda begins this discussion by saying that the fire of Gehenom was extinguished until the Evil Inclination appeared, that it burns only with the strength of the heat of the Evil Inclination of the wicked. The text then lists the seven types of wicked people, each of whom has a chamber in Gehenom. An angel rules over that place under the guidance of Dumah, and thousands of angels with him judge the wicked. On the Shabbat, those who observed Shabbat have rest from their punishments, but those who did not observe it continue to burn. Rabbi Yehuda next tells us that the body in the grave is judged until it is decomposed - and this is true for the righteous as well as well as the wicked. Only a very few people are worthy to raise their souls immediately, and these few may therefore be buried in a coffin. He adds that Moses, Aaron and Miriam did not die by the hand of the Destroying Angel, but rather by the hand of God. Those who die in the Holy Land do not die by the hand of the destroyer, but by the hand of the Angel of Mercy. Those who die outside of the Holy Land, we are told, are called 'carcasses', because the Other Side dwells upon them. The rabbi finally explains the four pairs of tenants in Chevron who are not dead, but just sleeping, and are thus hidden in the entrance to the Garden of Eden. The Relevance of this Passage

The fires of Hell, we are told, burn only with the strength of the heat of the Evil Inclination of the wicked. The wicked are thus complicit in their own punishment, creating, by their very sins, the fires in which they are burned. Our meditation cools down the hellish fires. And when we pour just a little love into this mixture, the Light of the Zohar extinguishes these fires eternally. The Evil Inclination that dwells in our hearts burns away, meriting us the complete assistance of the Angel of Mercy as we ascend from this world into the next. We ignite a global spiritual transformation, and both Angels, Death and Mercy, are now relieved of their obligations, for bliss becomes our new reality.

443. Rabbi Yehuda said: We have learned that the purpose of the punishments of Gehenom is to judge the wicked there. HE QUESTIONS: Why are they sentenced to the punishment of Gehenom? HE ANSWERS: Gehenom is fire that burns days and nights, just like the wicked who warm themselves with the fire of the Evil Inclination to transgress the words of Torah. For every warmth that they warm themselves with the Evil Inclination, so does the fire of Gehenom burn in them.

444. At one time the Evil Inclination was not present in the world, because they put it into a ring of iron in the hole of the great deep. All that time, the fire of Gehenom was extinguished and did not burn at all. When the Evil Inclination returned to its place and the wicked of the world started to warm up by it, the fire of Gehenom also started to burn. The Gehenom burns only with the strength of the heat of the Evil Inclination of the wicked and, with that heat, the fire of Gehenom burns days and nights and is not quiet.

445. There are seven entrances into Gehenom and there are seven chambers there. There are seven types of wicked people: evil, scoundrel, sinner, wicked, destroyer, buffoon, and arrogant. They all have corresponding chambers in Gehenom, each one as proper for him. They give him a chamber in Gehenom according to the level at which the wicked one sinned.

446. There is an angel appointed over that place under Dumah in every single chamber. Many thousands and tens of thousands OF ANGELS with him punish the wicked, each one according to what is proper for him in that chamber where he is.

447. The fire of lower Gehenom comes from the fire of upper Gehenom, NAMELY FROM NAHAR DINUR (ENG. 'RIVER OF FIRE'), and comes to the lower Gehenom to burn with the heat produced by the wicked who warm themselves with the Evil Inclination. And all these chambers are burning there.

448. There is a place in Gehenom in which the levels are called 'boiling excrement'. There is the filth of those souls that have become soiled by all the filth of this world, and they become cleansed and rise and the filth remains there. These bad levels that are called 'boiling excrement' are appointed over that filth, and the fire of Gehenom dominates over the remaining filth.

443. אָמַר רַבִּי יְהוּדָה, דִּינָא דְעוֹנְשֵׁי דְגֵיהֶנָּם, הָא אֹלִיפְנָא, דְּאִיהוּ לְמִידָן תַּמָּן לְחַיִּיבֵיא, עַל מַה אֲתַדְנּוּ בְּנוֹרָא דְגֵיהֶנָּם. אֲלֵא גֵיהֶנָּם אִיהוּ נוֹר דְּלִיק יַמְמֵי וְלִילֵי, כְּגוּוֹנָא דְחַיִּיבֵיא מִתְחַמְמָן בְּנוֹרָא דְיִצְר הָרַע, לְמַעַבְר עַל פְּתַגְמֵי אוּרִייתָא. בְּכָל חֲמוּמָא וְחֲמוּמָא דְאִינוּן מִתְחַמְמָן בְּיִצְר הָרַע, הֲכִי אֲתוּקַד נוֹרָא דְגֵיהֶנָּם.

444. זְמַנָּא חֲדָא לֹא אֲשַׁתְּכַח יִצְר הָרַע בְּעֵלְמָא, דְּאֵעִילוּ לֵיהּ גּוּ גּוּשְׁפִּנְקָא דְפִרְזוּלָא, בְּנוֹקְבָא דְתַהוּמָא רַבָּא. וְכָל הָהוּא זְמַנָּא, כְּבַה נוֹרָא דְגֵיהֶנָּם, וְלֹא אֲתוּקַד כְּלָל. אֲהֲדַר יִצְהָר לְאֲתַרְיָה, שְׂאֵרוּ חַיִּיבֵי עֵלְמָא לְאֲתַחְמַמָּא בֵּיהּ, שְׂאֵרֵי נוֹרָא דְגֵיהֶנָּם לְאֲתוּקַדָּא, דְּהָא גֵיהֶנָּם לֹא אֲתוּקַד אֲלֵא בְּחַמְיָמוּ דְתוּקַפָּא דְיִצְהָר דְחַיִּיבֵיא. וּבַהֲהוּא חַמְיָמוּ, נוֹרָא דְגֵיהֶנָּם אֲתוּקַד יַמְמֵי וְלִילֵי, וְלֹא שְׂכִיךְ.

445. שְׁבַעַה פְּתַחֲוּ אִינוּן לְגֵיהֶנָּם, וְשְׁבַעַה מְדוּרֵין אִינוּן תַּמָּן. שְׁבַעַה זִינֵי חַיִּיבֵין אִינוּן: רַע. בְּלִיעַל. חוּטָא. רַשַׁע. מִשְׁחִית. לֶץ. יְהִיר. וְכֵלְהוּ לְקַבְלִייהוּ אֵית מְדוּרֵין לְגֵיהֶנָּם, כָּל חַד וְחַד כְּדָקָא חֲזִי לֵיהּ. וּכְכּוּם הָהוּא דְרָגָא דְחֻטָּא בֵּיהּ הָהוּא חַיִּיבָא, הֲכִי יְהִבִין לֵיהּ מְדוּרָא בְּגֵיהֶנָּם.

446. וּבְכָל מְדוּרָא וּמְדוּרָא, אֵית מְלַאךְ מְמַנָּא עַל הָהוּא אֲתַר, תַּחוּת יְדָא דְדוּמָה. וּכְמַה אֶלְף וּרְבוּא עַמְיָה, דְּדִינִין לֹון לְחַיִּיבֵיא, כָּל חַד וְחַד כְּמַה דְּאֲתַחְזִי לֵיהּ בְּהָהוּא מְדוּרָא דְאִיהוּ תַּמָּן.

447. אֲשָׁא דְגֵיהֶנָּם לְתַתָּא, מְטִי מְגוּ אֲשָׁא דְגֵיהֶנָּם דְּלֵעִילָא, וּמְטִי לְהָאֵי גֵיהֶנָּם דְּלְתַתָּא, וְאֲתוּקַד, בְּהָהוּא אֲתַעְרוּ דְחַמְיָמוּ דְחַיִּיבֵיא, דְּקָא מְחַמְמֵי גְרַמְיָהוּ גּוּ יִצְר הָרַע, וְכָל אִינוּן מְדוּרֵין דְּלִיקִין תַּמָּן.

448. אֲתַר אֵית בְּגֵיהֶנָּם, וְדִרְגִין תַּמָּן דְּאֶקְרוּן צוּאָה רוּתַחַת, וְתַמָּן אִיהוּ זוּהֵמָא דְנִשְׁמַתִּין, אִינוּן דְּמִתְלַכְלַכְן מְכָל זוּהֵמָא דְהָאֵי עֵלְמָא. וּמִתְלַבְּנָן וְסִלְקִין, וְאֲשַׁתְּאֲרַת הָהוּא זוּהֵמָא תַּמָּן, וְאִינוּן דְּרִגִין בִּישִׁין דְּאֲתַקְרוּן צוּאָה רוּתַחַת, אֲתַמָּן עַל הָהוּא זוּהֵמָא. וְנוֹרָא דְגֵיהֶנָּם שְׁלֵטָא, בְּהָהוּא זוּהֵמָא דְאֲשַׁתְּאֲרַת.

449. There are wicked ones who soil themselves by their sins constantly and are not cleansed of them, who died without repenting and sinned and caused others to sin, were always stiff-necked, and were not broken before their Master in this world. They are judged there with that filth and with that boiling excrement and they remain there forever. All these who destroyed their way on earth and do not care about the honor of the Master in this world are judged there for generations and generations and do not leave from there.

450. On Shabbat, the first day of the month, festivals and holy days, the fire in that place abates and they are not punished. But they do not go out from there like the other wicked ones who have rest. All those who desecrate Shabbat and Festivals and do not care about the honor of their Master at all, to observe them, but rather desecrate them publicly, OPENLY, just as they do not keep Shabbat and Festivals in this world, so they are not kept in that world and have no rest.

451. Rabbi Yosi said: Do not speak so. They do observe Shabbat and Festivals there in Gehenom by force, AGAINST THEIR WILL. Rabbi Yehuda said: That refers to non-Jews, who were not commanded and do not observe Shabbat in this world, but do observe it there by force. BUT WICKED ONES WHO DESECRATE SHABBAT DO NOT HAVE REST THERE.

452. At every commencement of Shabbat when the day is sanctified, announcements are made in all these chambers of Gehenom: Remove the punishments of the wicked, because the Holy King has come and the day is sanctified and He protects everyone. Immediately, the punishments depart and the wicked have rest, but the fire of Gehenom does not depart from those who never keep the Shabbat. All the wicked ones in Gehenom ask about them: Why are these different from all the wicked ones that are here, for they have no rest? The administrators of Judgment answer: They are the wicked ones who denied the Holy One, blessed be He, and they transgressed the whole Torah, because they did not observe the Shabbat IN THIS WORLD. AND ONE WHO DOES NOT OBSERVE THE SHABBAT IS AS THOUGH HE TRANSGRESSES OVER THE WHOLE TORAH; therefore, they never have rest.

453. These wicked ones all go out of their place, and they are given permission to go and see them. One angel, whose name is Santriel, goes and brings out their body, and carries it to Gehenom before the eyes of the wicked ones. They see that it is all wormy and that THEIR soul has no rest in the fire of Gehenom.

449. וְאֵית חַיִּיבִין, אֵינּוֹן דְּמִתְלַכְלַכְן בְּחֻבְיֵיהוּ תְדִיר, וְלֹא אֶתְלַבְּנֵן מְנִיְהוּ, וּמִיתוּ בְּלֹא תְשׁוּבָה, וְחָטוּ וְהִחְטִיאוּ אַחֲרֵינִין, וְהוּוּ קָשִׁי קָדְל תְּדִיר, וְלֹא אֶתְבְּרוּ קָמִי מְאָרִיהוֹן בְּהָאֵי עֲלָמָא. אֵלִין אֶתְדַנּוּ תַמְן בְּהֵוּא זִוְהָמָא, וּבְהֵיָא צוּאָה רוּתַחַת, דְּלֹא נִפְקִין מִתַּמְן לְעֲלָמִין. אֵינּוֹן דְּמַחְבְּלִין אֶרְחִיְהוּ עַל אֶרְעָא, וְלֹא חֲשֵׁשׁוּ לִיקְרָא דְּמְאָרִיהוֹן בְּהָאֵי עֲלָמָא, כֹּל אֵינּוֹן אֶתְדַנּוּ תַמְן לְדְרֵי דְרִין, וְלֹא נִפְקִי מִתַּמְן.

450. בְּשַׁבְּתֵי וּבְיָרְחֵי וּבְזַמְנֵי וּבְחַגֵּי, בְּהֵוּא אֶתְר נּוֹרָא אֲשַׁתְּכֵךְ, וְלֹא אֶתְדַנּוּ, אֲבָל לֹא נִפְקִי מִתַּמְן, כְּשָׂאֵר חַיִּיבִין דְּאֵית לְהוּ נִיּוּחָא. כֹּל אֵינּוֹן דְּמַחְלְלֵי שַׁבְּתוֹת וּזְמַנֵּי, וְלֹא חַיִּישֵׁי לִיקְרָא דְּמְאָרִיהוֹן כְּלָל, בְּגִין לְמִטְר לּוֹן, אֲלֵא מַחְלְלֵי בְּפִרְהִסְיָא, כְּמָה דְּאֵינּוֹן לֹא נְטְרֵי שַׁבְּתֵי וּזְמַנֵּי בְּהָאֵי עֲלָמָא, הֲכִי נְמִי לֹא נְטְרִין לִיה בְּהֵוּא עֲלָמָא, וְלִית לּוֹן נִיּוּחָא.

451. אָמַר ר' יוֹסִי, לֹא תִימָא הֲכִי, אֲלֵא נְטְרֵי שַׁבְּתֵי וּזְמַנֵּי תַמְן בְּגִיְהֵנָם בְּעַל כְּרַחֲמֵיהוּ. אָמַר רַבִּי יְהוּדָה, אֵלִין אֵינּוֹן עֲכוּ"ם, דְּלֹא אֶתְפְּקְדוּ, דְּלֹא נְטְרֵי שַׁבְּת בְּהָאֵי עֲלָמָא, נְטְרֵי לִיה תַמְן בְּעַל כְּרַחֲמֵיהוּ.

452. בְּכָל מַעְלֵי שַׁבְּתָא כַּד יוּמָא אֶתְקַדֵּשׁ, כְּרוּזִין אֲזִלִין בְּכָל אֵינּוֹן מְדוּרִין דְּגִיְהֵנָם: סְלִיקוּ דִּינָא דְּחַיִּיבֵינָא, דְּהָא מְלַכָּא קְדִישָׁא אֶתְיָא, וְיוּמָא אֶתְקַדֵּשׁ, וְאִיהוּ אֲגִין עַל כְּלָא. וּמִיַּד דִּינִין אֶסְתַּלְקוּ, וְחַיִּיבֵינָא אֵית לּוֹן נִיּוּחָא. אֲבָל נּוֹרָא דְּגִיְהֵנָם לֹא אֲשַׁתְּכֵךְ, מַעְלִיְהוּ דְּלֹא נְטְרֵי שַׁבְּת לְעֲלָמִין. וְכֹל חַיִּיבֵי גִיְהֵנָם שְׂאֵלֵי עֲלִיְהוּ, מֵאֵי שְׂנָא אֵלִין דְּלִית לּוֹן נִיּוּחָא, מְכָל חַיִּיבִין דְּהָכָא. אֵינּוֹן מְאָרִיהוֹן דְּדִינָא תִיּוּבִין לּוֹן, אֵלִין אֵינּוֹן חַיִּיבִין דְּכַפְרוּ בֵּיה בְּקוּדְשָׁא בְּרִין הוּא, וְעִבְרוּ עַל אוֹרִייתָא כְּלָא, בְּגִין דְּלֹא נְטְרוּ שַׁבְּת תַּמְן, בְּגִין כֵּךְ לִית לְהוּ נִיּוּחִין לְעֲלָמִין.

453. וְאֵינּוֹן חַיִּיבִין כְּלָהוֹן, נִפְקִין מְדוּכְתֵייהוּ, וְאֶתְיִיְהִיב לּוֹן רְשׁוּ לְמִיְהַךְ לְמַחְמֵי בְּהוּ. וּמְלֶאכֶךְ חַד דִּי שְׁמִיָּה סַנְטְרִי"אֵל, אֲזִיל וְאֶפְיֵק לְהֵוּא גּוּפָא דְּלָהוֹן, וְעִוִּיל לִיה לְגִיְהֵנָם, לְעִינֵיהוֹן דְּחַיִּיבֵינָא, וְחַמֵּן לִיה דְּסַלְקָא תּוֹלְעִין, וְנִשְׁמַתָּא לִית לְהוּ נִיּוּחָא בְּנוֹרָא דְּגִיְהֵנָם.

454. All these wicked ones who are there surround that body and proclaim about it: This is a certain sinner who did not care about the honor of his Master. He denied the Holy One, blessed be He, and denied the whole Torah. Woe is unto him, better had he not been created. Then, he would not come to this punishment and this shame. This is what is written: "And they shall go forth, and look upon the carcasses of the men that have rebelled against Me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence to all flesh" (Yeshayah 66:24), for "their worm shall not die," MEANING from the body and "neither shall their fire be quenched," MEANING of the soul. "And they shall be an abhorrence (Heb. deraon)", meaning they shall be Dai Raon, WHICH MEANS that all the wicked ones in Gehenom who are there will say, Enough of this sight (Heb. day reiyah), BECAUSE THEY WILL NOT BE ABLE TO BEAR IT.

455. Rabbi Yosi said: Certainly it is so, for Shabbat is equal to the whole Torah and the Torah is fire. They transgressed the fire of Torah, so the fire of Gehenom burns them and never abates from them.

456. Rabbi Yehuda said: When the Shabbat departs, that angel, SANTRIEL, comes and returns that body to its grave and they are both punished, this one in his aspect and that one in its aspect. This occurs as long as the body is intact, because once the body is rotten, these punishments no longer apply to it. And of the Holy One, blessed be He, it is written: "Not stirring up all His wrath" (Tehilim 78:38).

457. For all the wicked of the world, as long as the body is whole with all of its limbs in the grave, the body and spirit are each punished with the punishment that is proper for it. When the body is decomposed, the Judgment of the spirit is ended and whoever has to leave GEHENOM leaves. Whoever needs rest, has rest, and whoever has to be fire and dust under the feet of the righteous, BECOMES SO. Each and every one receives his due proper for him, AFTER HE IS RELEASED FROM HIS PUNISHMENT IN GEHENOM.

458. Therefore, how good it is for both the righteous and wicked that their bodies should cling to earth in order for it to decompose in the dust in a short time, so as not to remain intact a long time, that the body, Nefesh and Ruach may not be punished continuously FOR A LONG TIME. There is no righteous person in the world who does not undergo the punishment of the grave, BECAUSE that angel who is appointed over the graves stands over the body and punishes it every single day. If the righteous have it so, then it is most certainly so for the wicked.

454. וְכָל אִינוֹן חַיִּיבֵי דְתַמְן, סְחָרִין לְהוּא גּוּפָא, וּמְכַרְוֵי עָלֵיהּ, דָּא אִיהוּ פְּלַגְנָא חַיִּיבָא, דְּלֹא חַיִּישׁ לִיקְרָא דְמֵאֲרִיָּה, כְּפֹר בִּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, וְכִפְר בְּכָל אֲוֵרֵיתָא בְּלֹא, וְוִי לִיהּ טָב דְּלֹא יִתְבַּרֵי, וְלֹא יִיתִי לְדִינָא דָּא, וְלְכַסּוּפָא דָּא, הָדָא הוּא דְכַתִּיב, וַיִּצְאוּ וַראוּ בְּפִגְרֵי הָאֲנָשִׁים הַפְּשָׁעִים בִּי כִי תוֹלְעֵתֶם לֹא תָמוּת וְאִשׁם לֹא תִכְבֶּה וְהָיוּ דְרָאוֹן לְכָל בָּשָׂר. כִּי תוֹלְעֵתֶם לֹא תָמוּת, מִן גּוּפָא. וְאִשׁם לֹא תִכְבֶּה, מִן נִשְׁמַתָּא. וְהָיוּ דְרָאוֹן לְכָל בָּשָׂר, וְהָיוּ דֵי רָאוֹן, עַד דְּכָל חַיִּיבִין דְּגִיהֶנָּם דְּתַמְן, יִימְרוּן, דֵּי רֵאִיָּה דָּא.

455. ר' יוסי אמר, וְדָאֵי הֵכִי הוּא, בְּגִין דְּשַׁבַּת אִיהוּ לְקַבַּל אֲוֵרֵיתָא בְּלֹא, וְאֲוֵרֵיתָא אִיהוּ אִשׁ, בְּגִין דְּעִבְרוּ עַל אִשׁ דְּאֲוֵרֵיתָא, הָא אִשׁ דְּגִיהֶנָּם דְּלִיק, דְּלֹא שְׂכִיךְ מֵעֲלֵיהּ לְעֵלְמִין.

456. אָמַר רַבִּי יְהוּדָה, לְבַתֵּר כִּד נָפִיק שַׁבְּתָא, אֲתִי הֵהוּא מְלֵאךְ, וּמֵהֲדָר הֵהוּא גּוּפָא לְקַבְרִיָּה, וְאֲתַדְּנוּ תְרוּוֵיָּהּ, דָּא לְסַטְרִיָּה וְדָא לְסַטְרִיָּה. וְכָל דָּא, בְּעוֹד דְּגוּפָא קַיָּמָא עַל בּוֹרֵיָּהּ, דְּהָא בֵּינָן דְּגוּפָא אֲתַאֲכַל, לִית לִיהּ לְגוּפָא כָּל אֵלִין דִּינִין, וְקוּדְשָׁא בְּרִיךְ הוּא לֹא יַעִיר כָּל חֲמַתּוֹ כְּתִיב בִּיהּ.

457. כָּל חַיִּיבִין דְּעֵלְמָא, בְּעוֹד דְּגוּפָא שְׁלִים בְּכָל שְׁוִיפוּי גּוֹ קַבְרָא, אֲתַדְּנוּ גּוּפָא וְרוּחָא, כָּל חַד דִּינָא כְּדָקָא חֲזִי לִיהּ. בֵּינָן דְּגוּפָא אֲתַעֲכַל, דִּינָא דְּרוּחָא אֲשַׁתְּכַךְ. מֵאֵן דְּאֲצַטְרִיךְ לְנַפְקָא, נָפִיק. וּמֵאֵן דְּאֲצַטְרִיךְ לְמַהוּ עֲלֵיהּ נִיחָא, אִית לֹן נִיחָא. וּמֵאֵן דְּאֲצַטְרִיךְ לְמַהוּ קְטַמָּא וְעַפְרָא תַּחוֹת רַגְלֵי דְּצַדִּיקָיָא. כָּל חַד וְחַד, כְּדָקָא חֲזִי לִיהּ, אֲתַעֲבִיד לִיהּ.

458. וְעַל דָּא, כְּמַה טָב לֹן, בֵּין לְצַדִּיקֵי, בֵּין לְחַיִּיבֵי, לְמַהוּ גּוּפָא דְּלֵהוֹן דְּבִיק בְּאַרְעָא, וְלֹאֲתַעֲכַלָּא גּוֹ עַפְרָא לְזַמְן קָרִיב, וְלֹא לְמַהוּ בְּקִיּוּמָא כָּל הֵהוּא זְמַנָּא סָגִי, בְּגִין לְאַתְדָּנָא גּוּפָא וְנַפְשָׁא וְרוּחָא תְּדִיר. דְּהָא לִית לָךְ כָּל צַדִּיק וְצַדִּיק בְּעֵלְמָא, דְּלִית לִיהּ דִּינָא דְּקַבְרָא. בְּגִין דְּהֵהוּא מְלֵאךְ דְּמִמְנָא עַל קַבְרֵי, קָאִים עַל גּוּפָא, וְדֵן לִיהּ בְּכָל יוֹמָא וְיוֹמָא. אִם לְצַדִּיקִים כְּךָ, לְחַיִּיבִים עֵאכֹ"ו.

459. When the body is consumed and decomposes in the dust, the Judgment abates from them all, MEANING FROM BOTH RUACH AND NEFESH, except for those pious pillars of the world WHO DO NOT HAVE THE PUNISHMENT OF THE GRAVE. THEY MAY BE BURIED IN A COFFIN, for they are worthy to raise their souls IMMEDIATELY to the highest place that is proper for them, but they are very few in the world.

460. All the deceased in the world die by the hand of the Destroying Angel, except for those who die in the Holy Land. They do not die by his hand, but rather by the hand of the Angel of Mercy who dominates the land.

461. Rabbi Yitzchak said: If so, why is it praiseworthy in Moses, Aaron, and Miriam, that is written by them THAT THEY DIED, "By the command (lit. 'mouth') of Hashem" (Bemidbar 33:38; Devarim 34:5). THIS TEACHES that these do not die by the hand of this Angel Destroyer, yet you say that all those who die in the Land of Yisrael do not die by the hand of this one?

462. He said to him: Certainly it is so, that the praise of Moses, Aaron, and Miriam was greater than all the people of the world. For they all died outside of the Holy Land and they all died by the hand of that destroyer, except for Moses, Aaron, and Miriam, who died by the hand of the Holy One, blessed be He. Those who die in the Holy Land do not die by the hand of that destroyer, because the Holy Land is not in the domain of any other, but rather in the domain of the Holy One, blessed be He, Himself.

463. Therefore, it is written: "The dead men of Your people shall live, my dead body shall arise. Awake and sing, you that dwell in dust..." (Yeshayah 26:19). "The dead men of Your people shall live" are those who die in the Holy Land who are His dead, OF THE HOLY ONE, BLESSED BE HE, and do not die by another, for the Other Side does not dominate there at all. Therefore, it is written: "The dead men of Your people," WHICH MEANS OF THE HOLY ONE, BLESSED BE HE. "My dead body (Heb. nevelah) shall arise" is those who died in another foreign land, by the hand of that destroyer.

464. Therefore, they are called 'a carcass (Heb. nevelah)', FOR IT IS SAID ABOUT THEM "MY DEAD BODY SHALL ARISE." As a carcass brings impurity upon its carriers, these that die outside of the Holy Land also bring impurity upon their carriers; therefore, they are carcasses. Any animal improperly slaughtered is called 'a carcass', because this slaughtering is from the Other Side, since immediately upon disqualification the Other Side dwells upon it, and because it is his own, it is called 'a carcass'. This is what is written: "Naval is his name, and folly (Heb. nevalah) is with him" (I Shmuel 25:25), MEANING THAT A CORPSE IS WITH HIM AND MEANING THAT THE OTHER SIDE DWELLS UPON HIM.

459. ובזמנא דגופא אתעכל ואתבלי בעפרא, הא דינא אשתכך מפלא, בר מאינון חסידי קיימין דעלמא, דאינון אתחזון לסלקא נשמתהון להווא אתר עלאה דאתחזי לון, וזעירין אינון בעלמא.

460. כל אינון מתין דעלמא, בלהו מתין ע"י דמלאכא מחבלא, בר אינון דמתין בארעא קדישא, לא מתין על ידוי, אלא ע"י דמלאכא דרחמי דשליט בארעא.

461. אמר רבי יצחק, אי הכי, מאי שבחא איהו למשה ולאהרן ומרים, דכתיב בהו ע"פ יי, דאלין לא מיתו ע"י דההוא מלאך מחבלא, ואת אמרת, דכולי עלמא אינון דמיתו בארעא דישראל, לא מתין על ידוי דדא.

462. אמר ליה, הכי הוא ודאי, ושבחא דמשה אהרן ומרים, הוה יתיר מכל בני עלמא, דאינון מיתו לבר מארעא קדישא, דמשה אהרן ומרים לבר מארעא קדישא מיתו, וכלהו מיתו ע"י דההוא מחבלא, בר אינון משה ואהרן ומרים, דלא מיתו אלא ע"י דקודשא בריך הוא. אבל אינון דמתין בארעא קדישא, לא מתין ע"י דההוא מחבלא, דהא ארעא קדישא לא קיימא ברשו אחרא, אלא ברשו דקודשא בריך הוא בלחודוי.

463. וע"ד כתיב, יחיו מתין נבלתי יקומון הקיצו ורננו שוכני עפר וגו'. יחיו מתין, אלין דמתין בארעא קדישא, דאינון מתין דיליה, ולא מאחרא, דלא שלטא תמן סטרא אחרא כלל, וע"ד כתיב מתין. נבלתי יקומון, אינון דמיתו בארעא נוכרא אחרא, ע"י דההוא מחבלא.

464. וע"ד אקרון נבלה, מה נבלה מטמאה במשא, אוף אינון דמתין לבר מארעא קדישא, מטמאין במשא. וע"ד אינון נבלה. כל שחיטה דאיפסיל, אקרי נבילה, בגין שחיטה הא איהי מסטרא אחרא, ומיד דאיפסיל שריא עליה סטרא אחרא. ובגין דאיהי דיליה, ושריא עליה אקרי נבלה. ורוא דא נבל הוא, ונבל שמו ונבלה עמו.

465. Therefore, wherever THE OTHER SIDE dwells, that place is called 'nevelah', because this Menuval (Eng. 'despicable') dwells only upon a flawed place. Therefore, a slaughtering that has been disqualified is his and is named after him. Therefore, the dead who are outside of the Holy Land under a different domination and upon whom the Other Side dwells are called 'nevelah'.

466. "Awake and sing, you that dwell in dust." "You that dwell" MEANS tenants that are sleeping, but not dead, and who are they? They are those who are sleeping in Hebron who are not dead, but just sleeping. Therefore, they are described by 'expiration', like one who expired but has the strength to awaken. Here also, the four pairs of Hebron are asleep and are not dead, and they all are preserved in their bodies and know hidden concealments more than other people. Their bodies are hidden in the entrance to the Garden of Eden, BECAUSE THE ENTRANCE TO THE GARDEN OF EDEN IS IN THE CAVE OF MACHPELAH. These are those "that dwell in dust." Hence, those whose souls departed in the Holy Land do not depart by the hand of that destroyer, for he does not dominate there, but rather by the hand of an angel of Mercy, as the Holy Land is located in His portion.

42. There is a place in civilization where people do not die

The rabbis here wonder why the destroying angel has no dominion over people while they are in the Temple. They ask Rabbi Shimon, who explains that God created the entire world with the secret of the letters and the engravings of the Holy Name. The letter Tet remained suspended over the place where the Temple would later be. God first threw a stone engraved with its secret of 72 letters into the water; the stone and the water sank under the altar and remained there, maintaining the world. Inside the Temple, we learn, all the letters dwell, and therefore the temple is equal to the whole world. It exists to atone for sins. The destroying angel was never given permission to enter there because he flees from the letter Tet, which supplies the first three Sfirot to the world. Wherever the letter Tet is, we learn, the letter Kof cannot settle, nor can the Other Side dominate. But when a person goes outside the temple, however, the Other Side has permission to dominate him. In Gehenom, we're told finally, the letter Kof dominates.

The Relevance of this Passage

Only dimly do we perceive the power of letters and words, so how can we imagine that the destroying angel could be kept from his task by the presence of a single letter? Yet in English, it is only a single letter that separates us from God, that keeps us trapped in ourselves: the letter 'I'. A lone letter can be likened to a single microscopic atom that is capable of releasing unimaginable forces of energy. Here we receive the Light of the letter Tet, and the power of the Temple bringing us complete protection from pain, refuge from the Angel of Death, and liberation from the bondage of the Other Side. Our darkest, most unwanted traits flee us by virtue of this single letter and the death of death unfolds before our very eyes.

467. There is a place in civilization where that destroyer has no dominion and is not permitted to enter, and those who live there do not die until they go out of the city. There is not one there who does not die. They all die like other people, but not in the city. What is the reason? They cannot remain constantly in the city, but they rather go in and out, and therefore they all die.

465. וע"ד בכל אתר דאיהו שריא, אקרי נבלה. מנוול דא לא שריא, אלא באתר פסילו, וע"ד שחיטה דאמסיל, הא דיליה הוא, ואקרי על שמיה. ובגין כך, מתין דאינון לבר מארעא קדישא, תחות רשו אחרא, ושריא עליהו סטרא אחרא, אקרון נבלה.

466. הקיצו ורננו שוכני עפר, שוכני דיירין דמיכין, ולא מתין. ומאן אינון. דמיכין דחברון, דאינון לא מתין, אלא דמיכין. וע"ד כתיב בהו גויעה, כמאן דגווע, ואית ביה קיומא לאנערא. אוף הכי אינון ד' זוגי דחברון, דמיכין אינון ולא מתין, וכלהו קיימו בקיומיהו באינון גופין דלהון, וידעי סתרין גניזין, יתיר משאר בני נשא. גניזין הוו תמן גו פתחא דג"ע אינון גופין דלהון, ואלין אינון שוכני עפר. וע"ד כל אינון דנפקו נשמתייהו בארעא קדישא, לא נפיק על ידי דההוא מחבלא, ולא שלטא תמן, אלא על ידי דמלאכא דרחמי, דארעא קדישא קיימא בערביה.

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467. אתר אית בישובא, דלא שלטא ביה ההוא מחבלא, ולא אתייהיב ליה רשו לאעלא תמן, וכל אינון דדיירי תמן, לא מתין, עד דנפקין לבר מקרתא. ולית לך בר נש מכל דיירין תמן, דלא מתין, וכלהו מתין כשאר בני נשא, אבל לאו במתא. מ"ט. בגין דלא יכלין למיתב תדיר במתא, אלא אלין נפקין, ואלין עאלין, וע"ד כלהו מתין.

468. What is the reason that the destroying angel does not dominate there? If you say that this is not in his domain, behold the Holy Land that is not located under another domain but people still die. So what is the reason people do not die in this place? And if you say, because of the holiness OF THE PLACE, you do not have a place in the entire civilization that is holy like the Land of Yisrael, and if you say it is because of the merit of the man who built the city, there were many people who merited more than him. Rabbi Yitzchak said: I did not hear anything and I cannot comment.

469. They came and asked Rabbi Shimon. He said to them: Certainly the Angel of Death has no dominion over that place, and the Holy One, blessed be He, does not want any person to ever die there. If you say people did die in that place originally before it was built, it is not so. From the day that man was created, that place was established for existence, and the secret of secrets is here for those who view the secret of Wisdom.

470. When the Holy One, blessed be He, created the world, He created it with the secret of the letters. The letters rolled and He created the world with the engravings of the Holy Name, and the letters rolled and surrounded the world with engravings. When the world became manifest, expanded and was created, and the letters were circling to create, the Holy One, blessed be He, said that the world should be concluded with Yud. The letter Tet remained in that place suspended in the air. Tet is the letter that illuminates with life; therefore, it is a good sign for one who sees the letter Tet in his dream, as life is prepared for him. Therefore, since Tet is suspended over that place, death has no dominion there.

471. When the Holy One, blessed be He, WHO IS THE CENTRAL COLUMN, wanted to maintain the world, MEANING TO DRAW THE FIRST THREE SFIROT INTO THE WORLD THAT ARE CALLED 'EXISTENCE', He threw a stone into the water. HE ENGRAVED by the secret of 72 letters and from there, FROM BINAH this stone started to go, BUT could not find a place to exist except in the Land of Yisrael. Water, WHICH IS THE SECRET OF THE SIX EXTREMITIES OF BINAH, was following THE STONE until that stone reached under the altar. There it sank, and the whole world was maintained from this.

472. If it is so that life dwells in that place, why wasn't the Temple built there to give life to the people who live there? HE ANSWERS: Here in this place, it exists because of one letter that dwells upon it, WHICH IS THE TET. But in the Temple, all the letters dwell, and THE TEMPLE was created through them alone, equal to the whole world. JUST AS THE WHOLE WORLD WAS CREATED WITH ALL THE LETTERS, WITH EVERY LETTER HAVING A PARTICULAR PLACE, SO WAS THE TEMPLE INDIVIDUALLY CREATED WITH ALL THE LETTERS BY ITSELF.

468. מ"ט לא שלטא תמן ההוא מלאך מחבלא. אי תימא דלא קיימא ברשותיה, הא ארעא קדישא דלא קיימא ברשו אחרא, ומתין, בההוא אתר אמאי לא מתין. אי תימא בגין קדושא, לית אתר בקדושה בכל ישובא כגוונא דארץ ישראל. ואי תימא, בגין ההוא גברא דבני לה. כמה בני נשא הוו דזכותיהון יתיר מדיליה. אמר רבי יצחק, אנא לא שמענא ולא אימא.

469. אתו שאילו ליה לר"ש, אמר לון, ודאי ההוא אתר לא שלטא עליה מלאך המות, וקודשא בריך הוא לא בעי דבההוא אתר ימות בר נש לעלמין, ואי תימא, דקדם לכן בההוא דוכתא, עד לא אתבני, מיתו ביה בני נשא, לאו הכי. אלא מיומא דאתברי עלמא, אתתקן ההוא אתר, לקיומא, ורזא דרזין הכא, לאיגון דמסתבלי ברזא דחכמתא.

470. בד ברא קודשא בריך הוא עלמא, ברא ליה ברזא דאתון, ואתגלגלו אתון, וברא עלמא, בגלומי דשמא קדישא. אתגלגלו אתון, ואסחרו עלמא בגלומי וכד אתגלי ואתפשט עלמא ואתברי, והוו אתון סחרן למברי, אמר קודשא בריך הוא דיסתיים ביו"ד, אשתארת את ט' בההוא דוכתא, תליא באוירא, טי"ת, איהו את, דנהירו חנין, בגין כך, מאן דחמי טי"ת בחלמיה, סימנא טבא הוא ליה, וחנין אתתקנו ליה. ועל דא בגין דהוה ט' תליא על גבי ההוא אתר, לא שלטא ביה מותא.

471. בד בעא קודשא בריך הוא לקיימא עלמא, זריק חד צרורא גו מנא, גליף ברזא דע"ב אתון, ומתמן שארי למיהך ההוא צרורא, ולא אשכח אתר לאתקיימא ביה, בר ארעא קדישא, ומנא הוו אזלין אבתריה, עד דמטא ההוא צרורא תחות המזבח, ותמן אשתקע, ואתקיים כל עלמא.

472. ואי תימא, אי הכי דבההוא אתר שריין חיים, אמאי לא אתבני תמן בי מקדשא, למיהב חנין ליתבהא. אלא הכא בהאי אתר אתקיים בגין אתר חד דשריא עליה. בני מקדשא כל אתון בלהו שראן ביה, ובהו אתברי איהו בלחודוי, כגוונא דכל עלמא.

473. Also, the Holy Land gives life and atonement to its inhabitants in that world, but that place is not so, for it gives life to that place only in this world and not in the World to Come. The Temple is the opposite of that place, because Yisrael have a portion in that world but not in this world. Therefore, the Temple exists to atone for sins and to merit Yisrael for the World to Come.

474. Come and see: The letter Tet is universally the shine of life, FOR IT IS YESOD OF BINAH. Therefore, the passage opens: "That it was good (Heb. tov, with Tet)", as it is written: "And Elohim saw the light, that it was good" (Beresheet 1:4). The Destroying Angel flees from this letter AND THE ZOHAR REPEATS AND SAYS, Do not say that he flees, but rather he was not given permission to enter there.

475. This letter is different from the letter Kuf. The letter Kuf does not settle at all in any place in the world. You may derive it from: "Let not a slanderous man be established in the earth" (Tehilim 140:12). The letter Tet can settle everywhere and is able to settle properly. Wherever the letter Tet is, there is no place for the letter Kuf to settle there. Therefore the Other Side does not dominate at all in this place, FOR HE IS THE ANGEL OF DEATH, and the Tet gives life of this world to those who dwell under this letter and do not go outside. Once he goes outside, the Other Side has permission to have power over him, and as this letter dominates in this place TO GIVE LIFE THERE, so does a different letter dominate in the place of Gehenom. Which one is it? It is the letter Kuf.

43. Betzalel knew the permutation of letters

In the book of Rabbi Hamnuna Saba (the elder), we learn here, it speaks of the two letters Chet ? and Tet ?, which are in the word for 'sin'. These letters are withheld from the tribes of Yisrael, so that they should not be marked with sin. In the tabernacle all the letters of the alphabet are engraved, as is the secret of the Holy Name, Yud Hei Vav Hei ??.??. (The Tetragrammaton). Betzalel, who knew the Wisdom of joining the letters with which heaven and earth were created, was chosen above by God, and was also chosen below. His name, we are told, means "In the shadow of El." We next read of the meaning of "The son of Uri," and of "the son of Chur," which has two explanations. Finally, we are told that Betzalel was appointed over the tribe of Judah.

The Relevance of this Passage

The wisdom distilled here concerning the mystical letters Chet and Tet absolves us of our sins, from the time of Adam to the present moment, while finally doing away with our tendencies to err and commit transgressions. The four-letter Tetragrammaton ??.??., we are told, embodies all the secrets of Creation, the world above and the world below. Thus, the Light that permeates all reality now rejuvenates our soul and uplifts all existence. Our consciousness is liberated from the rational-based, self-centeredness of Satan - the Evil Inclination - by means of the Light of Binah (the son of Chur).

476. In the book of Rav Hamnuna Saba (the elder), IT IS WRITTEN THAT THE WORD: 'CHET (ENG. 'SIN')' contains the two letters Chet and Tet. Therefore, they were not written in the Onyx Stones and in the stones to be set, because the tribes of Yisrael had these two letters withheld from them, so that there should not be marked in them Chet Tet, MEANING SIN.

473. וְתוֹ, דְאֶרְעָא קְדִישָׁא יְהִיב חַיִּין וְכַפְרָה לְיִתְבָּהָא בְּהוּא עֲלֵמָא, וְאַתְר דָּא לָאו הִכִּי, יְהִיב חַיִּין לְהוּא אַתְר בְּהֵאֵי עֲלֵמָא, וְלֹא בְעֲלֵמָא דְאֵתִי. וְכִי מְקַדְשָׁא בְּהַפּוּכָא מִתְמָן, בְּגִין דְאֵית חוּלְקָא לְיִשְׂרָאֵל בְּהוּא עֲלֵמָא, וְלֹא בְעֲלֵמָא דָּא. וְעַל דָּא קְיַימָא בִּי מְקַדְשָׁא לְכַפְרָא חוּבִין, וְלְמִזְבֵּי לֹון לְיִשְׂרָאֵל לְעֲלֵמָא דְאֵתִי.

474. ת"ח, טי"ת נהירו דחייין בכל אתר, ועל דא פתח בה קרא בי טוב. דכתיב וירא אלהים את האור בי טוב. מהאי את, עריק מלאכא מחבלא. לא תימא עריק, אלא דלא אתיהיב ליה רשו לאעלא תמן.

475. אַת דָּא מְשַׁנְיָא מֵאַת ק', ק' לֹא מִתְיַשְׁבָּא בְּלָל בְּדוּכְתָא בְּעֲלֵמָא, וְסִימְנָן אִישׁ לְשׁוֹן בַּל יִבּוֹן בְּאַרְץ אַת טי"ת אֲתִיִּשְׁבָּא בְּכָל דּוּכְתָא, וְאַתְתַּקְנַת לְאַתִּיִּשְׁבָּא בְּדָקָא יְאוּת, וּבִג"כ בְּכָל דּוּכְתָא דָּאֵת ט' תְּמָן, לִית יְשׁוּבָא לְאַת ק' תְּמָן לְאַתִּיִּשְׁבָּא בִּיה. וְעַל דָּא אַתְר דָּא לֹא שְׁלֵטָא בִּיה בְּלָל סְטְרָא אַחְרָא, וְיְהִיב חַיִּים דְּהֵאֵי עֲלֵמָא לְיִתְבֵּי תְּחוּתֵיהּ דָּאֵת דָּא, וְלֹא יִפּוּק לְבַר, וְכַד נְפִיק לְבַר, אֵית רְשׁוֹ לְסְטְרָא אַחְרָא לְשְׁלֵטָאָה בִּיה. כְּמָה דָּאֵת דָּא שְׁלֵטָא בְּאַתְר דָּא, הִכִּי נְמִי שְׁלֵטָא אַת אַחְרָא בְּאַתְר דְּגִיְהֵנָם, וּמֵאן אִיְהִי, אַת ק'.

חטי.ה.ו.ה.ג.ה.ו.ה.

476. וּבְסִפְרָא דְרַב הַמְנוּנָא סָבָא, הִכָּא אֵינּוּן תְּרִין אֲתוּוֹן: ח', ט'. וְעַל דָּא לֹא הוּוּ בְּתִיבִין גּוֹ אֲבִי בּוּרְלָא, אֲבָנִין דְּאֶשְׁלְמוּתָא, וּשְׁבֻטִין דְּיִשְׂרָאֵל, תְּרִין אֲתוּוֹן אֵלִין אֲתַמְנְעוּ מְנִייהוּ, בְּגִין דְּלֹא יְהֵא רְשִׁים בְּגִוּוּיְהוּ ח"ט.

477. All the letters of the alphabet are suspended in the site of the Temple in engraved secrets of the Holy Names, bound and embroidered on it. And the entire world of above and below is bordered and engraved in the secret of the letters, and the secret of the supernal Holy Name, NAMELY, YUD HEI VAV HEI is engraved on them.

478. In the tabernacle, the letters were engraved and formed properly, because Betzalel knew the Wisdom of permutating the letters with which the heaven and earth were created. Because of his Wisdom, the tabernacle was build by him and he was chosen from among all the people of Yisrael.

479. He was chosen above and so did the Holy One, blessed be He, want him to be chosen below, as it is written THAT THE HOLY ONE, BLESSED BE HE, SAID TO MOSES, "See I have called by name Betzalel" (Shemot 31:2). MOSES SAID TO YISRAEL, "See, Hashem has called by name Betzalel" (Shemot 35:30). His name is in a supernal secret called 'Betzalel', WHICH MEANS Betzel (Eng. 'in the shadow') of EI. Who is he? He is Righteous, MEANING YESOD, who sits in that shadow of EI that is called 'supernal EI', MEANING TIFERET. He, BETZALEL, is placed like that EI, WHO IS TIFERET, as that EI takes six extremities, BECAUSE TIFERET TAKES SIX EXTREMITIES, CHESD, GVURAH, TIFERET NETZACH, HOD AND YESOD, and the Righteous, WHO IS YESOD, takes them. So that EI illuminates above and this Righteous One illuminates below, TO MALCHUT. That EI, WHO IS TIFERET, combines six ends, while that Righteous one is the combination of all six ends.

480. "The son of Uri" (Ibid.) MEANS the son of the primordial light (Heb. or) that the Holy One, blessed be He, created during the work of Creation. "The son of Chur" (Ibid.) MEANS the son of the freedom (Heb. cherut) in everything, NAMELY THE LIGHT OF BINAH, WHICH IS THE SECRET OF FREEDOM. Another explanation: "The son of Chur" means the son who is white (Heb. chiver) MEANING white of all the colors, MEANING THAT THE LIGHT OF CHASSADIM, WHICH IS WHITE, IS IN ASCENDANCY IN HIM. And he, BETZALEL, WHO IS YESOD, was appointed over the tribe of Judah, THAT IS THE SECRET OF MALCHUT. Everything is as it should be, BECAUSE YESOD HAS TO BE JOINED WITH MALCHUT.

44. Blue, part two

All the colors are good if they are seen in a dream, except blue, because it is a throne for executing Judgment of the soul. When the person sees this blue, we learn, he becomes afraid and remembers all the commandments of his Master, and guards himself from sins for fear of the serpent.

Therefore, there is blue in the tabernacle. Rabbi Isaac next asks about mercy, and Rabbi Shimon answers that the colors are improved when the cherubs turn their faces toward each other. At that time, even green turns to gold. When the colors are changed, Malchut changes from Judgment to Mercy and from Mercy to Justice, all according to the changing of the colors.

The Relevance of this Passage

The colors of Creation burst forth. And as they transmute into various shades, tones, and hues, so too does judgment transform into countless acts of the sweetest mercy towards all mankind. We acquire a deep-seated love for our neighbor as all of Malchut is corrected and transformed.

477. בְּאֶתֶר דְּבֵי מִקְדָּשָׁא תְּלִינן כָּל אֲתוּוֹן דְּאֶלְפָּא בֵּיתָא, בְּרִזִין גְּלִיפִין דְּשִׁמְהֵן קְדִישִׁין, קְשִׁירִין, מְרַקְמִין עֲלֵיהֶן, וְכָל עֲלָמָא דְּלַעִילָא וְתַתָּא, כֹּלָא בְּרִזָּא דְּאֲתוּוֹן מִתְחַקְקִין וְגִלְיָפָא, וְרִזִין דְּשִׁמָּא קְדִישָׁא עֲלָאָה, עֲלֵייהוּ אֲתַגְּלִיף.

478. בְּמִשְׁכְּנָא אֲתַגְּלִיפוּ וְאֲתַצְיִירוּ אֲתוּוֹן בְּדָקָא חֲזִי. דְּהָא בְּצִלְאֵל הוּא יָדַע חֻכְמַתָּא, לְצַרְפָּא אֲתוּוֹן דְּאֲתַבְּרִיאוּ בְּהוּ שְׁמִיא וְאַרְעָא. וְעַל חֻכְמַתָּא דִּילֵיהֶּן, אֲתַבְּנִי מִשְׁכְּנָא עַל יְדֵיהֶּן, וְאֲתַבְּרִיר מִכָּל עַמְּא דִּישְׂרָאֵל.

479. וּכְמָה דְּאִיהוּ אֲתַבְּרִיר לְעִילָא, הֵכִי בְּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּיתַבְּרִיר לְתַתָּא. לְעִילָא כְּתִיב, רְאֵה קְרָאתִי בְּשֵׁם בְּצִלְאֵל. לְתַתָּא רְאוּ קְרָא יְיָ בְּשֵׁם בְּצִלְאֵל. וְשִׁמְיָהּ בְּרִזָּא עֲלָאָה אֶקְרִי הֵכִי בְּצִלְאֵל: בְּצִלְאֵל. וּמֵאֵן אִיהוּ. דָּא צְדִיק. דְּאִיהוּ יְתִיב בְּצִלְאֵל, הוּא דְּאֶקְרִי אֵל עֲלִיּוֹן. וְאִיהוּ יְתִיב בְּגוּוֹנָא דְּהוּא אֵל. הוּא אֵל נְטִיל שִׁית סְטְרִין, הוּא צְדִיק נְטִיל לֹוֹן. אוּף הֵכִי, הוּא אֵל אֲנַהִיר לְעִילָא, הוּא צְדִיק אֲנַהִיר לְתַתָּא. הוּא אֵל, כֹּלָּא דְּכֻלְהוּ שִׁית סְטְרִין. הוּא צְדִיק, כֹּלָּא דְּכֻלְהוּ שִׁית סְטְרִין.

480. בֶּן אוּרִי: בֶּן אוּר קְדָמָאָה, דְּבְרָא קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבְדָא דְּבְרָאשִׁית. בֶּן חוּר: בֶּן חִירוּ דְּכֹלָּא. ד"א, בֶּן חוּר: בֶּן חוּר מִכָּל גּוּוֹנִין. וְדָא אֲתַמְנִי לְמִטָּה יְהוּדָה, כֹּלָּא בְּדָקָא יְאוּת.

481. All the colors are good IF THEY ARE SEEN in a dream except blue, because it is a throne, MEANING MALCHUT, for executing Judgment of the souls. HE QUESTIONS: But this level, WHICH IS MALCHUT, is white, AS YOU SAY that it receives FROM YESOD THAT IS CALLED 'THE SON OF CHUR', WHICH MEANS WHITE, MEANING CHESED. HE ANSWERS: At the time that it stands to judge souls, BECAUSE OF THE SINS OF THE LOWER BEINGS, it has the color blue, as we have already established.

482. When the person sees this color, MEANING BLUE, he is reminded to do all the commandments of his Master as by the brass serpent. For at the moment they saw it, they feared the Holy One, blessed be He, and guarded themselves against all sins. When this fear came over them, they were immediately cured. What caused them to fear the Holy One, blessed be He? It was that serpent, that whip that they saw. Here also, about blue is written: "That you may look upon it, and remember all the commandments of Hashem" (Bemidbar 15:39), which means from the fear of Him. Therefore, there was blue in the tabernacle.

483. Rabbi Yitzchak said: This remark of my master that blue is the Throne of Judgment, and when MALCHUT has this color, it is then a throne to judge on it capital law, ACCORDING TO THIS, when is MALCHUT in Mercy? He said to him: When the Cherubs, WHICH ARE THE SECRET OF MALE AND FEMALE, turn their faces to each other and look face to face, all the colors are improved and the color blue turns into another color. The color green also turns into the color gold.

484. When the colors are changed, MALCHUT then changes from Judgment to Mercy and from Mercy to Judgment, all according to the changing of the colors. As the children of Yisrael arrange themselves before the Holy One, blessed be He, so is everything arranged, and so is it set ABOVE. Therefore, it is written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3), for in these colors included one within the other IS the beauty of everything.

45. "You shall make a table"

Rabbi Yitzchak begins here by explaining that as long as the children of Yisrael were in the Holy Land, they derived their sustenance from a high place, and all the leftovers were sufficient to nourish the rest of the world. But when they were sent into exile, they themselves received only the remnants. Leftovers are given only to dogs and servants, which is exactly what the children of Yisrael have become like in their exile. Next, Rabbi Chiya, Rabbi Shimon, Rabbi Ya'akov (son of Idi) and Rabbi Yesa Junior are traveling, and while they travel they wonder about the meaning of, "But show loyal love to the sons of Barzillay the Giladite, and let them be of those that eat at your table." Rabbi Yesa Junior, the youngest of them, explains the meaning of, "Who gives bread to all flesh: for His steadfast love endures forever." He draws parallels between the brain, the heart and the liver, and Binah, Zeir Anpin and Malchut, and he goes on to speak of how nourishment is sent back and forth between them. Then he mentions the sources of the body as the three worlds Binah, Yetzirah and Asiyah. He explains that, "For he did eat continually at the table of the king" means that all his sustenance and food came from there. Finally, Rabbi Yesa blesses their small meal as they sit down to eat.

The Relevance of this Passage

As we read this passage, we must ask ourselves: "At whose table are we sitting, and from whom are we deriving our spiritual sustenance?" If it is not from God, then it will never nourish our souls as they need and deserve. If our meals are not blessed with His presence, they are only fit for dogs. Yet if they do derive from God, we shall find ourselves ever-growing in the wisdom that can only come from the Creator. Awareness of this truth emerges in our consciousness. In turn, sustenance, livelihood, and spiritual nourishment flow to us in great abundance, bringing blessings to all mankind.

481. כָּל גּוֹנוֹן טָבִין לְחֵלְמָא, בְּרַ תְּכֵלָא, כְּמָה דְאִתְמַר. בְּגִין דְאִיהוּ בְּרִסְיָא, לְמִידָן דִּינִין דְנִשְׁמַתִּין. וְהָא הָאִי דְרָגָא חוּרָא אִיהוּ. אֶלָּא בְשַׁעְתָּא דְקִיָּמָא בְדִינֵי דְנַפְשָׁאן, כְּדִין אִיהוּ גּוֹן תְּכֵלָא. וְהָא אוֹקִימָנָא.

482. בְשַׁעְתָּא דְחָמֵי בְרַ נֶשׁ לְהָאִי גּוֹן, אֲדַכְּרַ בְּרַ נֶשׁ לְמַעַבַד פְּקוּדִין דְמָאֲרִיָּה. כְּגוֹנוֹנָא דְנַחֲשׁ הַנְּחֻשֶׁת, בְשַׁעְתָּא דְהוּוּ חֲמָאן לִיָּה, הוּוּ דְחָלֵי מְקָמֵי דְקוּדְשָׁא בְרִיךְ הוּא, וּמְנַטְרָן גְּרַמְיָהוּ מִכָּל חוּבִין, וּבְשַׁעְתָּא דְהָהוּא דְחִילוּ דְקוּדְשָׁא בְרִיךְ הוּא סִלְקָא עֲלֵיהוּ, מִיַּד אֲתַסְיִין. מֵאן גְּרִים לֹון לְדְחֵלָא מְקָמֵי קוּדְשָׁא בְרִיךְ הוּא, הָהוּא נַחֲשׁ, הָהִיא רְצוּעָה דְמִסְתַּכְלָן בְּהָ. אוּף הָכִי תְכֵלֶת וּרְאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ. מִהָהוּא דְחִילוּ דִילִיָּה, וְעַל דָּא תְכֵלֶת בְּמִשְׁכְּנָא.

483. אָמַר רַבִּי יִצְחָק, הָאִי דְאָמַר מִרַ תְּכֵלֶת בְּרִסְיָא דְדִינָא אִיָּהִי, וְכַד אִיָּהִי קִיָּמָא בְּגוֹנוֹנָא דָּא, כְּדִין אִיָּהִי בְּרִסְיָא לְמִידָן דִּינֵי נַפְשָׁאן. אִימַתִּי אִיָּהִי בְּרַחֲמֵי. אָמַר לִיָּה, בְשַׁעְתָּא דְכְּרוּבִים מְהִדְרָן אֲנַפְיָהוּ דָּא עִם דָּא, וּמִסְתַּכְלָן אֲנַפִּין בְּאֲנַפִּין. בֵּינֹון דְאִינֹון כְּרוּבִים מִסְתַּכְלָן אֲנַפִּין בְּאֲנַפִּין כְּדִין כָּל גּוֹנוֹן מִתְתַּקְנָן, וְאִתְהַפֵּךְ גּוֹן תְּכֵלָא לְגּוֹן אַחְרָא. מִתְהַפֵּךְ גּוֹן יְרוּק, לְגּוֹן זָהָב.

484. וְעַל דָּא, בְּהַפּוּכָא דְגּוֹנוֹן, אִתְהַפֵּךְ מְדִינָא לְרַחֲמֵי, וְכֹן מִרַחֲמֵי לְדִינָא, וְכֵלָא בְּהַפּוּכָא דְגּוֹנוֹן. כְּמָה דְמִסְדְּרִין יִשְׂרָאֵל תְּקוּנִיָּהוּ לְגַבֵּי קוּדְשָׁא בְרִיךְ הוּא, הָכִי קִיָּמָא כָּלָא, וְהָכִי אֲתַסְדֵּר. וְעַל דָּא כְּתִיב יִשְׂרָאֵל אֲשֶׁר בֶּךָ אֲתַפָּאֵר, בְּאִינֹון גּוֹנוֹן דְכֵלִילָן דָּא בְּדָא, שְׁפִירוּ דְכֵלְהוּ.

485. "You shall make a table of acacia wood..." (Shemot 25:23). Rabbi Yitzchak opened the discussion saying: "When you have eaten and are replete, then you shall bless Hashem your Elohim..." (Devarim 8:10). How fortunate are Yisrael that the Holy One, blessed be He, favors them and brings them close to Him from among all the nations. Because of them, He gives His sustenance and satisfies the whole world. If it were not for Yisrael, the Holy One, blessed be He, would not give sustenance to the world. Now that they are in exile, surely the whole world receives SUSTENANCE doubly, IN ORDER THAT THE REMAINS SHOULD SUFFICE FOR YISRAEL.

486. As long as Yisrael were in the Holy Land, sustenance would descend to them from a high place, and they would give a portion of the remnants to the idol worshipping peoples. All the nations were sustained only from the remnants. But now that they are in exile, the situation has changed into a different manner. THE SUSTENANCE REACHES THE NATIONS OF THE WORLD, AND THEY RECEIVE THE REMNANTS FROM THEM.

487. For example, a king prepares a meal for his household. As long as they do his bidding, they eat together with the king, and they give the dogs a portion of bones to chew. But when the household does not do the bidding of the king, he gives the entire meal to the dogs, and he gives the bones to them.

488. Similarly, as long as the children of Yisrael do the bidding of their Master, they eat at the table of the King and the entire meal is prepared for them. Because of their joy, they give the bones, which are the remains, to the idol worshippers. As long as the children of Yisrael are not doing the bidding of their Master, they go into exile and the meal is given to the dogs, while they are given the remains, AS IT IS WRITTEN: "Thus shall the children of Yisrael eat their bread, unclean, among the nations" (Yechezkel 4:13). They eat the remnants of their abhorrence, MEANING OF THEIR REPUGNANT FOOD. Woe is to the king's son who sits and waits at the table of the servant, and eats what is left of his table.

489. King David said, "You prepare a table for me in the presence of my enemies: You anoint my head with oil; my cup runs over" (Tehilim 23:5). "You prepare a table for me," namely the King's meal, "in the presence of my enemies." They are the dogs that sit under the table and wait for the portion of bones, while he sits with the King at His table with the delight of the meal.

485. וְעָשִׂיתָ שֻׁלְחָן עֲצֵי שִׁטִּים וְגו'. רַבִּי יִצְחָק פָּתַח, וְאָכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַּתְתָּ אֶת יְיָ אֱלֹהֶיךָ וְגו', כִּמְה זָכָאִין אֵינּוֹן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתֵרְעִי בְּהוּ, וְקָרִיב לוֹן לְגַבְיָה מִכָּל עַמּוּן, וּבְגִינְהוּן דְּיִשְׂרָאֵל, יְהִיב מְזוּנָא וּשְׂבַעָא, לְכָל עַלְמָא, וְאַלְמָלָא יִשְׂרָאֵל לֹא יְהִיב קוּדְשָׁא בְּרִיךְ הוּא מְזוּנָא לְעַלְמָא, וְהִשְׁתָּא דְּיִשְׂרָאֵל אֵינּוֹן בְּגִלּוּתָא, עֵאכֹ"ו דְּנִטְלִי מְזוּנָא עַל חַד תְּרִין.

486. בְּזַמְנָא דְּהוּוּ יִשְׂרָאֵל בְּאַרְעָא קְדִישָׁא, הָוָה נְחִית לוֹן מְזוּנָא מֵאַתְרַּע עֲלָאָה, וְאֵינּוֹן יְהִיבִי חוּלְקַ תְּמַצִּית לְעַמּוּן עוֹבְדֵי כּוֹכְבִים, וְעַמּוּן כְּלָהוּ לֹא אֲתַזְנוּ אֲלָא מִתְּמַצִּית וְהִשְׁתָּא דְּיִשְׂרָאֵל אֵינּוֹן בְּגִלּוּתָא, אֲתַהֲפֵךְ בְּגוּזָא אַחְרָא.

487. מִתַּל לְמַלְכָּא, דְּאַתְקִין סְעוּדָתָא לְבְנֵי בֵיתֵיהּ, כָּל זְמַנָּא דְּאֵינּוֹן עֲבָדֵי רְעוּתֵיהּ, אֲכָלִי סְעוּדָתָא עִם מַלְכָּא, וְיְהִיבִי לְכָלְבֵי חוּלְקַ גְּרַמִּין לְמַגְרֵר. בְּשַׁעְתָּא דְּבְנֵי בֵיתֵיהּ לֹא עֲבָדֵי רְעוּתָא דְּמַלְכָּא, מַלְכָּא יְהִיב כָּל סְעוּדָתָא לְכָלְבֵי, וְסָלִיק לוֹן גְּרַמִּי.

488. כְּגוּזָא דָּא, כָּל זְמַנָּא דְּיִשְׂרָאֵל עֲבָדֵי רְעוּתָא דְּמֵאֲרִיהוּן, הָא עַל פְּתוּרָא דְּמַלְכָּא אֵינּוֹן אֲכָלִי, וְכָל סְעוּדָתָא אֲתַתְקֵן לְהוּן. וְאֵינּוֹן, מֵהֵוּא חֲרוּה דְּלֵהוּן, יְהִיבִי גְרַמִּי דְּאִיהוּ תְּמַצִּית לְעוֹבְדֵי כּוֹכְבִים. וְכָל זְמַנָּא דְּיִשְׂרָאֵל לֹא עֲבָדֵי רְעוּתָא דְּמֵאֲרִיהוּן, אֲזִלִי בְּגִלּוּתָא, וְהָא סְעוּדָתָא לְכָלְבֵי, וְאַסְתַּלַּק לוֹן תְּמַצִּית כְּכֹה יֵאכְלוּ בְנֵי יִשְׂרָאֵל אֶת לַחֲמֵם טָמֵא בְּגוּזִים, דְּהָא תְּמַצִּית דְּגַעוּלִיהוּן אֲכָלִי. וְוִי לְבָרָא דְּמַלְכָּא, דִּיתִיב וּמִצְפָּה לְפְתוּרָא דְּעַבְדָּא, מֵה דְּאַשְׁתָּאֵר מִגּוּ פְּתוּרָא אִיהוּ אֲכִיל.

489. דוּד מַלְכָּא אָמַר, תְּעֵרוּךְ לְפָנֵי שֻׁלְחָן נְגַד צוּרְרֵי דְּשִׁנְתָּ בְּשֶׁמֶן רֵאשִׁי כּוֹסֵי רוּיָה. תְּעֵרוּךְ לְפָנֵי שֻׁלְחָן, דָּא סְעוּדָתָא דְּמַלְכָּא. נְגַד צוּרְרֵי, אֵינּוֹן כְּלָבֵי דִּיתְבֵי קְמִי פְּתוּרָא, מִצְפָּאן לְחוּלְקַ גְּרַמִּין, וְאִיהוּ יְתִיב עִם מַלְכָּא בְּעוּנָא דְּסְעוּדָתָא בְּפְתוּרָא.

490. "You anoint my head with oil": This is the beginning (head) of the meal, for all the oil and fats and the prepared items of the meal are given at the beginning to the friend of the king. Whatever is left over is given afterwards to the dogs and those who serve at the table. "My cup runs over" means that the cup in front of the king's friend is always full and he does not have to request. Upon this secret, the children of Yisrael were consistently IN RELATION with the other nations.

491. Rabbi Chiya went to Rabbi Shimon in Tiberias with Rabbi Ya'akov bar Idi, and Rabbi Yesa Junior. While they were still traveling, Rabbi Yesa said to Rabbi Chiya: I wonder about the words "But show loyal love to the sons of Barzillay the Giladite, and let them be of those that eat at your table..." (I Melachim 2:7). According to this, all the kindness and truthfulness means to eat at his table and no more, in accordance with the words, "and let them be of those that eat at your table." Also, it is not the honor of the king that someone else eats by his table. It should not be so, rather the king should eat alone and around him all his ministers that are lower than he.

492. Rabbi Chiya said: I have heard nothing about this matter and I make no comment. He said to Rabbi Ya'akov bar Idi, Did you hear anything about this matter? He said to him: You who nurture daily from the honey of the supernal oil, MEANING RABBI SHIMON, if you did not hear, of course I did not. He said to Rabbi Yesa: Did you hear anything about this matter? He said to him: Even though I am a youth, and it has only been a few days since I came to you and before that I had no merit, NONETHELESS I did hear.

493. He opened the discussion saying, "Who gives bread to all flesh: for His steadfast love endures forever" (Tehilim 136:25). HE QUESTIONS: What did David have in mind, that he concluded the great praise with this passage? HE ANSWERS: There are three rulers above through whom the Holy One, blessed be He, is known, and they are the mystery of His glory. They are the brain, the heart, and the liver, MEANING BINAH, ZEIR ANPIN, AND MALCHUT. They are opposite of this world, MEANING FROM THE ASPECT OF THE AWAKENING FROM BELOW THAT ASCENDS FROM THIS WORLD, AS DURING A FAST DAY OR THE LIKE, AS IT IS WRITTEN BEFORE US. Above, the brain receives first and afterwards gives to the heart. Then the heart takes and gives to the liver, and afterwards, the liver gives a portion to all the sources that are below, each one as is proper. Below, THROUGH THE AWAKENING FROM BELOW, the liver, WHICH IS MALCHUT, is first to awaken and later brings it near to the heart, BEING ZEIR ANPIN. The heart takes the best of the food and, after it has received and has become strengthened from the power and desire that it received, it gives and brings awakening to the brain, WHICH IS BINAH. AND THEN THE SUPPLY IS PROJECTED FROM BINAH TO ZEIR ANPIN, AND FROM ZEIR ANPIN TO MALCHUT, WHICH IS THE LIVER. Afterwards, the liver again distributes sustenance to all the sources of the body, WHICH ARE THE THREE WORLDS BRIYAH, YETZIRAH, AND ASIYAH.

490. דְּשֵׁנֶת בְּשֶׁמֶן רֵאשִׁי, דָּא רִישָׁא דְּסַעוּדָתָא, דְּכָל מְשַׁחָא, וְשִׁמְנוֹנָא, וְתִקּוֹן סַעוּדָתָא, אֲתִיְהִיב בְּקִדְמִיתָא לְרַחֲמָא דְּמַלְכָּא. מַה דְּאִשְׁתָּאֵר, לְבִתְר אֲתִיְהִיב לְכַלְבֵּי, וְלֵאִינוּן פְּלַחֵי פְּתוּרָא. בּוֹסֵי רוּיָה, מְלִיא כֶּסֶא קָמֵי רַחֲמָא דְּמַלְכָּא תְּדִיר, דְּלֹא יִצְטְרִיךְ לְמִשְׁאֵל. וְעַל רְזָא דָּא, הוּוּ יִשְׂרָאֵל תְּדִיר, עִם שְׂאֵר עַמִּין.

491. רַבִּי חִיָּיא הוּוּ אָזִיל לְגַבֵּי דְּרַבִּי שְׁמַעוֹן לְטְבַרְיָה, וְהוּוּ עֲמִיָּה רַבִּי יַעֲקֹב בַּר אִידִי, וְרַבִּי יוֹסָא זְעִירָא, עַד דְּהוּוּ אָזִיל, אָמַר רַבִּי יוֹסָא לְרַבִּי חִיָּיא, תִּימָה מַה דְּכִתִּיב, וְלִבְנֵי בְּרוּזֵילֵי הַגְּלַעְדִּי תַעֲשֶׂה חֶסֶד וְהִינוּ בְּאוֹכְלֵי שְׁלַחֲנָךְ וְגו'. אִי הָכִי כָּל טוֹבוֹ וְקָשׁוּט, לְמִיכַל עַל פְּתוּרִיָּה וְלֹא יִתִּיר, מְדַקְאֵמַר הָכָא וְהִינוּ בְּאוֹכְלֵי שְׁלַחֲנָךְ. וְתוּ, לֹאֹ יִקְרָא דְּמַלְכָּא אִיהוּ, לְמִיכַל בַּר נֶשׁ אַחְרָא עַל פְּתוּרִיָּה דְּמַלְכָּא, וְלֹא אִצְטְרִיךְ דָּא, אֲלֵא מַלְכָּא בְּלַחֲדוּי, וְכִלְהוּ בְּרַבְנוּהֵי סַחְרִיָּיָה, לְתַתָּא מְנִיָּה.

492. אָמַר רַבִּי חִיָּיא לֹא שְׁמַעְנָא בְּהַאי מִיּוּדֵי, וְלֹא אִימָא. א"ל לְרַבִּי יַעֲקֹב בַּר אִידִי, וְאֵת שְׁמַעְתָּ בְּהַאי מִיּוּדֵי. א"ל, אֲתוּן דִּינְקִין בְּכָל יוֹמָא מְדַבְּשָׁא דְּמִשְׁחָא עֲלָאָה, לֹא שְׁמַעְתוּן, כָּל שְׁכָן אָנָּא. אָמַר לִיָּה לְרַבִּי יוֹסָא, וְאֵת שְׁמַעְתָּ מִיּוּדֵי בְּהַאי. א"ל אַע"ג דְּאָנָּא רַבִּיא וּמִיּוּמִין זְעִירִין אֲתִינָּא לְגַבִּיּוֹכוֹ, וְלֹא זְכִינָּא מְקַדְמַת דְּנָא, אָנָּא שְׁמַעְנָא.

493. פְּתַח וְאָמַר נוֹתֵן לֶחֶם לְכָל בֶּשֶׂר כִּי לְעוֹלָם חֶסֶדּוֹ. מַאי קָא חֲמָא דְּדוּד דְּסִיּוּם הֵלְלָא רַבָּא, סִיּוּם הָכִי בְּהַאי קָרָא. אֲלֵא תַלְתָּ שְׁלִיטִין אִינוּן לְעִילָא, דְּקוּדְשָׁא בְּרִיךְ הוּוּ אֲשֶׁתְּמוּדְעָא בְּהוּ, וְאִינוּן רְזָא יִקְרָא דִּילִיָּה, וְאִלִּין אִינוּן: מוּחָא, וְלֵבָא, וְכַבְדָּא. וְאִינוּן בְּהַפּוּכָא דְּהַאי עֲלֵמָא. לְעִילָא, מוּחָא נְטִיל בְּרִישָׁא, וְבִתְר יְהִיב לְלֵבָא, וְלֵבָא נְטִיל וְיְהִיב לְכַבְדָּא, וְלִבְתֵּר כַּבְדָּא יְהִיב חוּלְק לְכָל אִינוּן מְקוּרִין דְּלַתְתָּא, כָּל חַד וְחַד כַּבְדָּא חֲזִי לִיָּה. לְתַתָּא, כַּבְדָּא נְטִיל בְּרִישָׁא, וְלִבְתֵּר אִיהוּ מְקַרְב כָּלָא לְלֵבָא, וְנְטִיל לֵבָא שְׁמִירוֹ דְּמִיכְלָא. כִּיּוֹן דְּנְטִיל, וְאֲתַתְקַף מִהֵוּוּא תַקְפָּא וְרַעוּ דְּקָא נְטִיל, יְהִיב וְאֲתַעַר לְגַבִּי מוּחָא. וְלִבְתֵּר אֲהֲדַר כַּבְדָּא, וּפְלִיג מְזוּנָא לְכָל מְקוּרִין דְּגוּפָא.

494. HE EXPLAINS HIS WORDS: On a fast day, man offers food and drink to the supernal liver, WHICH IS MALCHUT, and what does he offer? HE OFFERS his fat and blood and desires. That liver takes it all willingly. Once everything is already by it, it takes and offers it all to the heart, MEANING ZEIR ANPIN, who is superior and dominates it. After the heart has taken and becomes strengthened in will, it offers it all to the brain, WHICH IS BINAH, who is the highest ruler over the whole body THAT IS ZEIR ANPIN. THE SUPPLY RETURNS FROM BINAH TO ZEIR ANPIN AND FROM ZEIR ANPIN TO MALCHUT, WHICH IS LIVER, and afterwards the liver again divides portions to all the sources and limbs below IN BRIYAH, YETZIRAH, AND ASIYAH.

495. At a different time, MEANING WHEN THE SUPPLY IS BEING PROVIDED FROM THE SIDE OF AWAKENING FROM ABOVE, the brain first receives all supply, WHICH IS BINAH, from that which is higher than it, WHICH IS CHOCHMAH. Afterwards, it gives to the heart, WHICH IS ZEIR ANPIN, and the heart gives to the liver, WHICH IS MALCHUT. And the liver gives to all the sources and limbs below, IN BRIYAH, YETZIRAH AND ASIYAH. Afterwards, when it wishes to distribute sustenance to this world, it gives first, MEANING THE CHOICEST AND BEST OF THE SUPPLY, to the heart, who is the king of the earth, NAMELY THE KING OF YISRAEL, and the king's table is stimulated to receive first the other people of the world. Blessed is he who is counted among those of the king's table, for he is recognized ABOVE to do him good with that goodness of above THAT THE KING RECEIVES.

496. This is kindness and truth that David did for the sons of Barzillay, as it is written: "And let them be of those that eat at your table." If you say at the king's table, another person eats besides him, it is not so. The king eats first, and afterwards all the people. And those who eat with the king during the time that he eats are the ones who are loved by him exceedingly. They are the ones who were appointed TO BE of the king's table.

497. If you ask, Is it not written: "For he did eat continually at the table of the king" (II Shmuel 9:13)? SO IT SEEMS THAT HE ATE AT THE TABLE ACTUALLY? HE ANSWERS: It is because all his food WAS INCLUDED AMONG THOSE WHO ATE AT THE KING'S TABLE, and he made no other reckoning but at the king's table, for his sustenance and food came from there. This is the meaning of: "For he did eat continually at the king's table." Rabbi Chiya came and kissed him on his head, and said to him: You are a youth, but supernal Wisdom dwells in you. In the meantime, they saw that Rabbi Hezekiah had come. Rabbi Chiya said to him: Certainly in this group will the Holy One, blessed be He, join with us, because new words in Torah will be promulgated here.

494. בְּיוֹמָא דְתַעֲנִיתָא, בְּרַשׁ מִקְרַב מִיִּכְלָא וּמִשְׁתֵּיָא לְגַבֵּי כְבֹדָא עֲלָאָה, וּמַאי אִיהוּ מִקְרַב. חֲלָבִיָּה וּדְמִיָּה וּרְעוּתִיָּה. הֵהוּא כְבֹדָא נָטִיל כְּלָא בְרַעוּתָא. בֵּינּוּן דְכְּלָא אִיהוּ לְגַבֵּיָּה, נָטִיל וּמִקְרַב כְּלָא לְקַמֵּי לְבָא, דְאִיהוּ רַב וְשְׁלִיט עֲלֵיהּ. בֵּינּוּן דְלְבָא נָטִיל וְאִתְתַּקַּף בְּרַעוּתָא, מִקְרַב כְּלָא לְגַבֵּי מוּחָא, דְאִיהוּ שְׁלִיטָא עֲלָאָה עַל כָּל גּוּפָא, לְבַתַּר אֲהֲדַר כְּבֹדָא וּמַפְלַג חוּלְקִין לְכָל אֵינוֹן מְקוּרִין וְשׁוּיִמִּין דְלַתְתָּא.

495. בְּזִמְנָא אַחְרָא, כִּד כְּלָא מוּחָא נָטִיל בְּקַדְמִיתָא, וּלְבַתַּר יְהִיב לְלְבָא, וּלְבָא יְהִיב לְכְבֹדָא, וְכְבֹדָא יְהִיב לְכָלְהוּ מְקוּרִין וְשׁוּיִמִּין דְלַתְתָּא, וּלְבַתַּר כִּד בְּעֵי לְמַלְגָּא מְזוּנָא לְהַאי עֲלֵמָא, בְּרִישָׁא יְהִיב לְלְבָא, דְאִיהוּ מְלָכָא דִּי בְּאַרְעָא. וּפְתוּרָא דְמְלָכָא, אֲתַעַר בְּקַדְמִיתָא מְכַל שְׁאֵר בְּנֵי עֲלֵמָא. זְכָאָה אִיהוּ, מֵאֵן דְהוּי בְּחוּשְׁבָנָא דְפְתוּרָא דְמְלָכָא, דְהָא אֲשַׁתְּמוּדְעָא לְאוּטְבָא לִיָּה בְּהוּא טִיבוּ דְלַעִילָא.

496. וְדָא אִיהוּ טִיבוּ וְקִשׁוּט, דְעֵבֵר דְוֹד לְבָנֵי בְרִזְיָלִי, דְכִתְיִב וְהִיּוּ בְּאֲכִילֵי שְׁלַחְנָךְ. וְאִי תִימָא דְבְּשְׁלַחְנָא דְמְלָכָא, אֲכִיל בְּרַשׁ מִשְׁלַחְנָא דְרַב מְנִיָּה. לֹא. אֲלָא מְלָכָא אֲכִיל בְּרִישָׁא, וּבַתַּר כָּל עֲמָא. וְאֵינוֹן דְאֲכִילֵי עִם מְלָכָא, בְּשַׁעֲתָא דְאִיהוּ אֲכִיל אֵינוֹן דְחֻבִּיבִין עֲלֵיהּ מְכַלְהוּ, וְאֵינוֹן אֲתִמְנֹון מְשַׁלְחָנָא דְמְלָכָא.

497. וְאִי תִימָא, הָא כְּתִיב, עַל שְׁלַחַן הַמֶּלֶךְ תִּמְיֵד הוּא אוֹכֵל. בְּגִין דְכָל מְזוּנָא דִילִיָּה, לֹא עֵבִיד חוּשְׁבָנָא אַחְרָא, אֲלָא עַל שְׁלַחַן הַמֶּלֶךְ, דְמִתְמַן הוּא אֲתֵי מְזוּנָא וּמִיִּכְלָא דִילִיָּה. וְדָא אִיהוּ עַל שְׁלַחַן הַמֶּלֶךְ תִּמְיֵד הוּא אוֹכֵל. אֲתָא רַבִּי חִיָּא, וּנְשַׁקִּיָּה עַל רִישֵׁיָּה, אָמַר לִיָּה רַבִּיָּא אַנְתָּ, וְחִכְמַתָּא עֲלָאָה שְׁרִיָּא בְּלַפְךָ. אֲדַהֲכִי, חֲמוּ לִיָּה לְרַבִּי חִזְקִיָּה דְהוּא אֲתֵי. א"ל רַבִּי חִיָּא, וְדָאִי בְּחֻבְרוּתָא דָא, קוּדְשָׁא בְּרִיךְ הוּא יִתְחַבֵּר עֲלָנָא, דְהָא מְלִין חֲדַתִּין דְאִוְרִיָּיתָא יִתְחַדְתּוּן הֲכָא.

498. They sat down to eat and said, let each of us say a word of Torah during this meal. Rabbi Yesa said: This is a small meal, but still in all it is called 'a meal'. Even more, this is called 'a meal' from which the Holy One, blessed be He, derives pleasure, as it is written: "This is the table that is before Hashem" (Yechezkel 41:22), because words of Torah surround this place.

498. יָתְבוּ לְמִיכָל. אָמְרוּ, כֹּל חֵד וְחֵד לִימָא מְלִי דְאֹרִייתָא בְּהַאי סְעוּדָתָא, אָמַר רַבִּי יֵסָא, סְעוּדַת עֲרָאִי אִיהִי, וְעַבְדֵּי סְעוּדָה אֶקְרִי. וְלֹא עוֹד, אֶלָּא דְהַאי אֶקְרִי סְעוּדָתָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲתַהֲנִי מִינָהּ. וְעַל דָּא כְּתִיב, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְיָ, דְהָא מְלִין דְאֹרִייתָא יִסְחָרוּן לְהַאי אַתָּר.

46. "When you have eaten and are replete, then you shall bless"

Rabbi Chiya speaks here about, "And satisfies the desire of every living thing," indicating that the person who has eaten must bless God in order to give joy above. Rabbi Chizkiyah says that even one who is drunk may say the Blessing After a Meal, because the blessing is tied to satisfaction on this level, but a person who is drunk must not pray, because prayer rises higher, to that place where there is neither eating or drinking.

The Relevance of this Passage

There is a link between our daily bread and our spiritual lives, which on this earthly level, feed each other constantly and interactively. The blessing of a meal awakens divine sparks of Light within the food so that we may nourish both our bodies and our souls. Otherwise, all we receive from the meals we eat is the one percent physical matter of the food. We miss out on the remaining 99 percent - the eternal spiritual nourishment. This passage extracts all the sparks of Light from all the foods eaten by man throughout time. Further, we are uplifted to the highest levels of the spiritual atmosphere, where the Light is so all-embracing that there is no need of food or drink.

499. Rabbi Chiya opened the discussion saying: "When you have eaten and are replete, then you shall bless Hashem your Elohim..." (Devarim 8:10). HE QUESTIONS: Before a person eats to satisfaction and fills his stomach, should he not bless the Holy One, blessed be He? How are we to explain the passage: "When you have eaten and are replete" and afterwards, "then you shall bless"? HE ANSWERS: Even if a person eats as much as an olive but desires it, and he considers that eating to be his main food, then this is considered being sated, as it is written, "You open Your hand, and satisfies the desire of every living thing" (Tehilim 145:16). It is not written: 'The food of every living thing,' but rather "The desire of every living thing" TO TEACH that the desire he has for that food is called 'satisfaction'. Even if there is only a small thing in front of the person like an olive and no more, the desire for satiety has been put on it. It is therefore WRITTEN: "And satisfies the desire of every living thing." "Desire" is written and not 'food'. "Then you shall bless" certainly, for the person is obligated to bless the Holy One, blessed be He, in order to give joy above.

499. פָּתַח רַבִּי חִיָּיא וְאָמַר, וְאָכַלְתָּ וּשְׂבַעְתָּ וּבְרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ וְגו'. וְכִי עַד לֹא אָכִיל בִּי לְשַׂבְּעָא, וַיִּתְמַלֵּי בְּרִיסִיָּה, לֹא יִבְרַךְ לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא, בְּמַאי נֹקִיָּם וְאָכַלְתָּ וּשְׂבַעְתָּ, וּבְתַר וּבְרַכְתָּ. אֶלָּא אֲמִילוּ לֹא יִכּוּל בַּר נֶשׁ אֶלָּא בְּזִית, וּרְעוּתִיָּה אִיהוּ עֲלִיָּה, וַיִּשׁוּי לִיָּה לְהֵהוּא מִיכְלָא עֶקְרָא דְמִיכְלִיָּה, שְׂבַעָא אֶקְרִי. דְכְּתִיב פּוֹתַח אֶת יָדֶיךָ וּמִשְׂבִּיעַ לְכֹל חַי רִצּוֹן. לְכֹל חַי אֲכִילָה לֹא כְּתִיב, אֶלָּא רִצּוֹן. הֵהוּא רְעוּתָא דְשׁוּי עַל הֵהוּא מִיכְלָא, שְׂבַעָא אֶקְרִי, וְאֲמִילוּ דְלִית קְמִיָּה דְבַר נֶשׁ אֶלָּא הֵהוּא זְעִיר בְּכִזִּית, וְלֹא יִתִּיר הָא רְעוּתָא דְשְׂבַעָא שׁוּי עֲלִיָּה. וּבְגִין כֵּן, וּמִשְׂבִּיעַ לְכֹל חַי רִצּוֹן, רִצּוֹן כְּתִיב, וְלֹא אֲכִילָה. וְעַל דָּא וּבְרַכְתָּ וּדְאִי, וְאֲתַחֲנוּב בַּר נֶשׁ לְבִרְכָא לִיָּה לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין לְמִיָּהּ חֲדוּה לְעִילָא.

500. After him, Rabbi Chizkiyah opened the discussion with the passage: "When you have eaten and are replete." From here, IT IS UNDERSTOOD that one who is drunk may say the Blessing After a Meal, which is not so pertaining to prayer, for prayer is not so. AND ONE WHO IS DRUNK IS PROHIBITED TO PRAY, because prayer is good without eating. What is the reason? It is because the prayer rises higher, higher to the place where there is neither eating nor drinking, MEANING TO BINAH. Pertaining to this, we learned that there is no eating or drinking in the World to Come, but there is EATING AND DRINKING in the other levels below.

500. פָּתַח רַבִּי חִזְקִיָּה, בְּהַאי קְרָא אֲבַתְרִיָּה וְאָמַר, וְאָכַלְתָּ וּשְׂבַעְתָּ. מֵהֶכָּא, דְשַׁכּוֹר שְׂרִי לִיָּה לְבִרְכָא בְּרַכְתָּא דְמִזּוֹנָא, מַה דְלִית הֶכִי בְּצִלוּתָא. דְצִלוּתָא לֹא הֶכִי, דְהָא צִלוּתָא מְעֵלִיא בְּלֹא אֲכִילָה אִיהִי, מַאי טַעְמָא, בְּגִין דְצִלוּתָא סְלָקָא לְעִילָא לְעִילָא, אַתָּר דְלִית בֵּיה לֹא אֲכִילָה וְלֹא שְׂתִיָּה. וְעַל דָּא תְּנִינָן, עֲלְמָא דְאֲתִי לִית בֵּיה אֲכִילָה וּשְׂתִיָּה וְכו'. אֲבַל שְׂאֵר דְרִגִין דְלִתְתָּא אִית.

501. In the blessing after the meal, another method applies; NAMELY, the blessing is tied to satisfaction, since the blessing after food abides where there is food and drink, NAMELY MALCHUT, so it is necessary to show before Him satisfaction and joy. BUT where prayer goes, it is not so, as it ascends higher and higher TO BINAH, where there is no food or drink. So, a drunk man must not pray.

501. בְּבִרְכַת מְזוּנָא, אֲשֶׁתֶּכַח גּוֹזְנָא אַחְרָא וּמַעְלָנָא, הֵהוּא בְּרִכְתָּא דְאֲשֶׁתֶּכַח בְּשִׁבְעָא. בְּגִין דְּבִרְכַת מְזוּנָא, אִיהִי בְּאִתְרֵהּ דְאִית בֵּיה אֲכִילָה וּשְׂתִיָּה, וּמְנִיָּה נֶפֶק מְזוּנָא וּשְׁבַע לְתַתָּא, וְעַל דָּא אֲצַטְרִיךְ לְאַחְזָא קַמֵּיה שְׁבַע וְחֲדוּה. בְּאִתְרֵהּ דְצִלוּתָא, לֹא הֲכִי, דְהָא סִלְקָא יְתִיר לְעִילָא לְעִילָא וְעַל דָּא, שְׂבוּר לֹא יִצְלִי צִלוּתָא.

502. By the Blessing After a Meal, a drunk person may recite the Blessing After a Meal, as is understood from this passage: "When you have eaten and are replete, then you shall bless." "When you have eaten" refers to eating, "and are replete" refers to drinking, as satiety is with wine, because WITH WINE he becomes sated. In wine, there is certainly satiety and this refers to the drunk, as it is written: "Then you shall bless HASHEM YOUR ELOHIM." Et (the) is precise, FOR IT ALLUDES TO MALCHUT THAT IS CALLED 'ET (THE)', THAT CONTAINS BOTH EATING AND DRINKING. From this, we understand that the Blessing After a Meal requires joy and satisfaction, BECAUSE IT IS WRITTEN: "For the good land" (Devarim 8:10). What is the meaning of 'good'? Satisfaction, as it is written: "For then we had plenty of bread, and were well off" (Yirmeyah 44:17), so it requires joy and satisfaction.

502. בְּבִרְכַת מְזוּנָא, שְׂבוּר שְׂרִי לִיה לְבִרְכַת בְּרִכְתָּא מְזוּנָא. מִשְׁמַע מַהֲאֵי קָרָא, דְכִתִּיב וְאָכַלְתָּ וּשְׁבַעְתָּ וּבִרְכַתְּ. וְאָכַלְתָּ: זֶה אֲכִילָה. וּשְׁבַעְתָּ: זֶה שְׂתִיָּה דְהָא שְׁבַעָא, בְּחִמְרָא אִיהִי רְוִי. חִמְרָא שְׁבַעָא וְדָאֵי, וְדָא אִיהוּ שְׂבוּר. דְכִתִּיב אֵת דְּבִרְכַתְּ אֵת דְּיִיקָא, דְּמִשְׁמַע דְּבִרְכַת מְזוּנָא אֲצַטְרִיךְ חֲדוּה וּשְׁבַעָא. עַל הָאֲרִיץ הַטּוֹבָה. מֵאֵי טוֹבָה. שְׁבַעָא. כַּד"א, וְנִשְׁבַּע לַחֵם וְנִהְיָה טוֹבִים בְּגִין כֵּן אֲצַטְרִיךְ חֲדוּה וּשְׁבַעָא.

47. "You shall make a table," part two

Rabbi Yesa begins this discussion by explaining that the table of acacia wood spoken of in scripture stands inside the Tabernacle and should never be left empty of food, even for a moment. This is because blessing and food come out to all the other tables of the world, which are therefore blessed because of it. The table that is set above, we are told, always has the words of Torah spoken over it, and a table that is not blessed by the words of Torah is unclean. Rabbi Yesa next tells us that a happy person is one who has two things on his table: the words of Torah, and a portion of food for the poor. The person can be called 'happy' because he gains great merit from these things. Rabbi Jacob then speaks about Saul, who was chosen for kingship but not for prophecy, since the two gifts are never given together, except in the case of Moses, who alone merited both titles. Samuel, we are told, seemed to merit both titles, too, however, yet he was only a prophet and judge, and this was why the children of Yisrael requested a king. Since kingship settles only upon arousal of the Holy Spirit, we learn, Saul had no prophecy when he ascended to kingship. He had only the awakening of the spirit of understanding with which to execute a true Judgment. As long as he was among the prophets, the prophecy dwelled upon him, but not afterward. Rabbi Jacob next speaks about the table being more important than the bread on it, comparing the table, as the root from which bread can also be said to emerge, to the world, which gives forth plants and fruit and food. He explains why the table is placed on the left, or north, side. The text then speaks of the cleanliness of the body and the intestines, of the need to give the dirty finger bowl water to the Other Side. We learn that the secret of the shew-bread is the twelve faces that are in Zeir Anpin. It is Malchut that draws out food and sustenance from those internal faces.

Rabbi Elazar next tells how God created every person in the similitude of supernal glory. The glory of below was constructed above only by the righteous actions of the people of this world, we learn. The rabbi speaks of the 32 paths of Chochmah and Glory, the three levels of spirit, and the three worlds. The supernal glory, we are told, has within it Briyah, Yetzirah, Asiyah, and so does Man here below. "Let your garments be always white, and let your head lack no oil," means that oil of anointing will never be withheld from Man, for his actions are constantly being whitened. Finally, we hear that a person merits delight in the supernal Eden by giving delight to the souls of the poor through the food upon his table.

The Relevance of this Passage

Supernal blessings fall upon the tables of all mankind as our eyes fall upon this rich passage. Our thought to share the blessings from this Book of Splendor with the impoverished, at last, removes poverty from the landscape of human civilization while it warms the hearts of the destitute. The Light of prophecy and kingship illumines our souls, elevating our consciousness so that we foresee the future consequences of all our present actions. We receive wisdom to judge others with compassion, with decency, with the sweetest mercy. We acquire courage to judge ourselves with truthfulness and stringency. Finally, sustenance and livelihood come to our world through the words of wisdom that adorn this passage. Poverty is vanquished from our midst and all the world experiences the delights of the supernal Eden.

503. Rabbi Yesa opened the discussion saying: "You shall make a table of acacia wood..." (Shemot 25:23): This table stands inside the Tabernacle and a supernal blessing dwells upon it. From it emerges food for the whole world, and this table should not be empty even for one moment. There should be food on it, because the blessing is not present in an empty place. Therefore, bread must constantly be on it, in order that the supernal blessing shall always be present in it. And from that table, blessing and food come out to all the other tables of the world, that are blessed due to it.

504. The table of every person has to be so before him at the time that he blesses the Holy One, blessed be He, in order that the blessing from above should dwell upon it and should not appear empty. For the blessings from above do not dwell in an empty place, as it is written: "Tell me, what have you in the house" (Il Melachim 4:2), which the friends have already established.

505. Of a table upon which words of Torah were not spoken, and it is written: "For all tables are full of vomit and filth, so that there is no place clean" (Yeshayah 28:8). It is forbidden to bless over such a table. What is the reason? Because there is a table and there is a table. THERE IS A table that is set above, WHICH IS MALCHUT, before the Holy One, blessed be He, and it is always ready so that words of Torah may be spoken on it, and it should include letters of the words of Torah. It gathers them unto the Holy One, blessed be He, above, who includes all of them in Himself and becomes perfected through them, and He is happy and has joy. About this table, it is written: "This is the table that is before Hashem" (Yechezkel 41:22), WHICH IS MALCHUT and not 'from before Hashem,' WHICH IS FROM ABOVE ZEIR ANPIN, WHICH IS BINAH.

506. There is another table that has no part in Torah and has no part in the holiness of Torah, NAMELY MALCHUT OF KLIPOT, and that table is called 'vomit and filth'. "There is no place," since it has no part in the side of holiness at all. Therefore, a table upon which no words of Torah were said, is a table of vomit and filth, and this is a table of another deity. This table has no part in the secret of Supernal EI.

503. פתח רבי יוסא ואמר ועשית שלחן עצי שטים וגו', שלחן דא איהו קיימא לגו במשפנא. וברכתא דלעילא שריא עליה, ומניה נמיק מזונא לכל עלמא. ושלחן דא לא אצטריך למהוי בריקניא, אפילו רגעא חדא, אלא למהוי עליה מזונא, דהא ברכתא לא אשתכח על אתר ריקניא. ובגין כך אצטריך למהוי עליה נהמא תדיר, דלהוי תדיר ברכתא עלאה משתכחא ביה, ומגו ההוא שלחן, נפקי ברבאן ומזוני לכל שאר פתורי דעלמא, דאתברבאן בגיניה.

504. שלחן דכל בר נש אצטריך למהוי הכי קמיה, בשעתא דקא מברך ליה לקודשא בריך הוא, בגין דתשרי עליה ברכתא מלעילא, ולא יתחזי בריקניא, דהא ברבאן דלעילא לא שריין באתר ריקניא, דכתיב הגירי לי מה יש לכי בבית, והא אוקמוה חבריא.

505. שלחן דלא אתמר עליה מלי דאורייתא, עליה בתיב, כי כל שלחנות מלאו קיא צואה בלי מקום. ואסור לברכא על ההוא שלחן. מ"ט. בגין דאית שלחן, ואית שלחן. שלחן איהו דקא מסדרא קמיה דקודשא בריך הוא לעילא, ואיהו קיימא תדיר לסדרא ביה פתגמי אורייתא, ולאכללא ביה אתון דמלי דאורייתא, ואיהו לקיט לון לגביה, וכליל בלהו בגייה, ובהו אשתלים, וחדני, ואית ליה חרונה. ועל שלחן דא בתיב, זה השלחן אשר לפני יי, לפני יי, ולא מלפני יי.

506. שלחן אחרא אית, דלא אית ביה חולקא דאורייתא, ולית ליה חולקא בקדושה דאורייתא, והוא שלחן אקרי קיא צואה, ודא איהו בלי מקום, דלית ליה חולקא בסטרא דקדושה כלום. בגין כך, שלחן דלא אתמר עליה מלי דאורייתא, איהו שלחן דקיא צואה. איהו שלחן דטעוא אחרא. לית בהוא שלחן חולקא ברזא דאלהא עלאה.

507. The Holy One, blessed be He, takes a table upon which were said words of Torah, and places it in His portion. Surya, the appointed prince, takes all these words and places the image of that table before the Holy One, blessed be He. All the words of Torah that were said on it come over that table, and it is adorned before the Holy King. This is understood from what is written: "This is the table that is before Hashem," meaning that it is adorned before the Holy One, blessed be He. The table of a person exists to purify the person from all his sins.

508. Happy is he who has these two things present on his table: 1) words of Torah and 2) a portion for the poor from that table. When they elevate that table before the person, two holy angels are waiting there, one on the right and one on the left. One says: This is the table of the Holy King that so-and-so arranged before Him, and it shall be set with supernal blessings and supernal oil and supernal greatness, which the Holy One, blessed be He, causes to dwell upon it. And the other ANGEL says: This is the table of the Holy King that so-and-so set before Him, which is a table that those of above and those of below bless. This table shall be set before Atik Yomin in this world and in the World to Come.

509. Rabbi Aba said: They would remove the table from before him and cover it, and would say, Remove it modestly so it should not be embarrassed before the messengers of the King. The table of a person gives him merit in the World to Come and attains him food in this world. It merits him to be known for good before Atik Yomin and merits him to add strength and greatness where necessary. Happy is the portion of that man in this world and in the World to Come.

510. Rabbi Ya'akov said: It is written, "And it came to pass, when all that knew him before time...Is Saul also one of the prophets" (I Shmuel 10:11). HE QUESTIONS: Saul was chosen by Hashem before this, for it is written, "Do you see him whom Hashem has chosen?" (Ibid. 24). It is not written: 'chooses', but rather "has chosen," MEANING before now. When he came and entered among the prophets and prophesied among them, why were they surprised?

507. שֶׁלֶחַן דְּמַלְי אֹרִייתָא אֲתַמְרוּ עֲלֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא נָטוּל הֵוּא שֶׁלֶחַן, וְשׂוּי לִיהּ לְחוּלְקִיהּ. וְלֹא עוֹד, אֲלֵא סוּרִי"א רַב מִמְנָא, נָטוּל כָּל אֵינוֹן מְלִין, וְשׂוּי דִּיוֹקְנָא דֵּהֵוּא שֶׁלֶחַן קָמִי קוּדְשָׁא בְּרִיךְ הוּא. וְכָל אֵינוֹן מְלִין דְּאֹרִייתָא דְּאֲתַמְרוּ עֲלֵיהּ, סִלְקִין עַל הֵוּא פְּתוּרָא, וְאֲתַעֲטֵר קָמִי מַלְכָּא קְדִישָׁא. מִשְׁמַע דְּכֹתִיב זֶה הַשֶּׁלֶחַן אֲשֶׁר לִפְנֵי יְיָ דְּאֲתַעֲטֵר קָמִי קוּדְשָׁא בְּרִיךְ הוּא. שֶׁלֶחַן דְּבַר נֶשׁ, קִיַּימָא לְדַבְּרָא לִיהּ לְבַר נֶשׁ, מִכָּל חוּבוֹי.

508. זְבָאָה אִיהוּ, מֵאֵן דְּאֵלִין תְּרִין קִיַּימִין עַל פְּתוּרִיָּה. מְלִי דְּאֹרִייתָא. וְחוּלְקָא לְמַסְכְּנִין, מֵהֵוּא שֶׁלֶחַן. כִּד סִלְקִין הֵוּא פְּתוּרָא מִקְמִיָּה דְּבַר נֶשׁ, תְּרִין מְלָאכִין קְדִישִׁין אֲזַדְמַנְן תַּמָּן, חַד מִיַּימִינָא, וְחַד מִשְׂמָאלָא. חַד אָמַר דָּא אִיהוּ שֶׁלֶחַן דְּמַלְכָּא קְדִישָׁא, דְּפִלְגֵינָא קָא מְסַדֵּר קְמִיָּה, מְסַדֵּר יְהֵא תְּדִיר פְּתוּרָא דָּא, בְּבִרְכָּאן עֲלָיִן, וּמִשְׁחָא וּרְבוּ עֲלָאָה, קוּדְשָׁא בְּרִיךְ הוּא יִשְׂרֵי עֲלוּי. וְחַד אָמַר, דָּא אִיהוּ שֶׁלֶחַן דְּמַלְכָּא קְדִישָׁא, דְּפִלְגֵינָא קָא מְסַדֵּר קְמִיָּה, דָּא פְּתוּרָא דִּי עֲלָיִן וְתַתָּאִי יְבִרְכוּן לִיהּ, מְסַדֵּר יְהֵא אִי פְּתוּרָא קָמִי עֲתִיק יוֹמִין, בְּהָאִי עֲלָמָא, וּבְעֲלָמָא דְּאֲתִי.

509. ר' אבא, כִּד הוּהוּ סִלְקִין פְּתוּרָא מִקְמִיָּה, הוּהוּ חָפִי לִיהּ, וְהוּהוּ אָמַר סִלְקוּ הָאִי פְּתוּרָא בְּצַנִּיעוּ, דְּלֹא יְהֵא בְּכִסּוּפָא קָמִי שְׁלוּחֵי מַלְכָּא. שֶׁלֶחַן דְּבַר נֶשׁ זְכִי לִיהּ לְעֲלָמָא דְּאֲתִי, וְזְכִי לִיהּ לְמִזוּנָא דְּהָאִי עֲלָמָא, וְזְכִי לִיהּ לְאֲשְׁתַּמּוּדְעָא לְטַב קָמִי עֲתִיק יוֹמִין, וְזְכִי לִיהּ לְאֲתוּסְפָא חִילָא וּרְבוּ בְּאֲתֵר דְּאֲצִטְרִיךְ. זְבָאָה אִיהוּ חוּלְקִיהּ דֵּהֵוּא בְּרִיךְ נֶשׁ, בְּהָאִי עֲלָמָא וּבְעֲלָמָא דְּאֲתִי.

510. רַבִּי יַעֲקֹב אָמַר, כְּתִיב וַיְהִי כָּל יוֹדְעוֹ מֵאֲתַמּוּל שְׁלֹשׁ וְגו', הַגֵּם שָׁאוּל בְּנְבִיאִים. וְכִי שָׁאוּל בָּחִיר יְיָ מִקְדַּמַּת דְּנָא הוּהוּ, דְּכֹתִיב, הֲרָאִיתֶם אֲשֶׁר בָּחַר בּוֹ יְיָ, אֲשֶׁר בּוֹחֵר בּוֹ לֹא כְּתִיב, אֲלֵא אֲשֶׁר בָּחַר בּוֹ מִקְדַּמַּת דְּנָא. וּבִשְׁעֵתָא דְּאֲתָא וְעָאֵל בֵּין נְבִיאֵי וְאֲתַנְבִּי בִּינֵיהוּ, אָמַאי תּוּוּהוּ.

511. HE ANSWERS: When the Holy One, blessed be He, selected him, it was only for kingship and not for prophecy, for these two together were never given to one person in the world, except for Moses, the supernal faithful, who merited prophecy and kingship together. They were not given to any other person, both together.

512. And if you ask: There was Samuel, who merited both prophecy and kingship. It is not so. Samuel merited prophecy, as it is written: "And all Yisrael from Dan to Be'er Sheva knew that Samuel was accredited as a prophet" (I Shmuel 3:20), as a prophet but not as a king. He was a prophet and judge, for had he been a king, Yisrael would not have requested a king. He was only a faithful prophet, and he judged the sentence of Yisrael, as it is written: "He judged Yisrael" (I Shmuel 7:17). Therefore, when Saul was in prophecy, they were surprised about him.

513. If you ask: Why did Saul merit prophecy since he already merited kingship? HE ANSWERS: He did not merit them both together, because the kingship settles ONLY upon the awakening of the Holy Spirit, BUT NOT PROPHECY; THEREFORE, he had the waakening of prophecy beforehand. When he ascended to kingship, he had no prophecy, just an awakening of the spirit of understanding with which to execute a true judgment was upon him, for this is fitting for a king. As long as he was among the prophets, the prophecy dwelt upon him, but after he left them, he had no prophecy.

514. And I, SAID RABBI YA'AKOV BAR IDI, who has awakened in me the Holy Spirit, to be among faithful prophets, the disciples of Rabbi Shimon, that the higher and lower beings tremble before him, and all the more so I MERITED to be among you.

515. He opened the discussion saying: "You shall make a table..." This table is below to place upon it the baked bread. HE QUESTIONS: What is more important, the bread or the table? If you say that they are equal, IT IS NOT SO, for the table is set for the bread, and also the table is below and the bread is on it. HE ANSWERS: It is not so, for the table is essentials, set to receive blessings from above and food for the world. From the secret of this table, WHICH IS THE SECRET OF MALCHUT, food emerges to the world as it is given from above.

511. אֵלֵּא, כִּד קוֹדֶשׁא בְּרִיךְ הוּא אֲתַרְעֵי בֵּיה, לֹא אֲתַרְעֵי בֵּיה אֵלֵּא לְמַלְכוּ, אֲבָל לְנְבוּאָה לֹא. דְּהָא תְּרִין אֲלִין, לֹא אֲתַמְסְרוּ כַּחְדָּא בְּבַר נֶשׁ בְּעֵלְמָא, בְּר מְמֻשָּׁה מְהִימְנָא עֲלָאָה, דְּזִכָּה לְנְבוּאָה וּמַלְכוּ כַּחְדָּא, וְלֹא אֲתִיְהִיב לְבַר נֶשׁ אַחְרָא תְּרוּוּיְהוּ כַּחְדָּא.

512. וְאִי תִימָא, הָא שְׁמוּאֵל דְּזִכָּה לְתְּרוּוּיְהוּ, לְנְבוּאָה וּמַלְכוּ. לֹאוּ הֲכִי. לְנְבוּאָה זָכָה, דְּכִתְיִב וַיִּדַע כָּל יִשְׂרָאֵל מִדָּן וְעַד בְּאֵר שֶׁבַע כִּי נֶאֱמַן שְׁמוּאֵל לְנְבוֹיָא. לְנְבוֹיָא וְלֹא לְמַלְכָּ. נְבוֹיָא וְדִיִּין הוּוּ, דְּאִי מַלְכָּ הוּוּ, לֹא שְׁאֵלוּ יִשְׂרָאֵל מַלְכָּ. אֲבָל אִיהוּ לֹא הוּוּ אֵלֵּא נְבוֹיָא מְהִימְנָא, וְהוּוּ דְּאִין דִּינְהוֹן דִּיִּשְׂרָאֵל, דְּכִתְיִב וְשִׁפְט אֶת יִשְׂרָאֵל. וְעַד כִּד הוּוּ שְׁאוּל בְּנְבוּאָה, תְּוּוּהוּ עֲלֵיה.

513. וְאִי תִימָא, אֲמַאי שְׂרָא עֲלֵיה נְבוּאָה, הוּאִיל זָכָה לְמַלְכוּ. אֵלֵּא תְּרוּוּיְהוּ לֹא זָכָה בְּהוּ כַּחְדָּא. וּבְגִין דְּמַלְכוּ אֲתִישְׁב עַל אֲתַעְרוּתָא דְּרוּחַ קְדָשָׁא, הוּוּ בְּאֲתַעְרוּ דְּנְבוּאָה קְדָם לְכֵן. אֲבָל כִּד סְלוּק לְמַלְכוּ, לֹא הוּוּ בֵּיה נְבוּאָה, אֵלֵּא אֲתַעְרוּ דְּרוּחַ סְכֻלְתְּנוּ, לְמִידָן קְשׁוּט, אֲתַעַר עֲלֵיה, דְּהֲכִי אֲתַחְזוּ לְמַלְכָּא. וּבְעוֹד דְּהוּוּ גוּ אִינוּן נְבוֹיָא, שְׂרָא עֲלֵיה נְבוּאָה, לְבַתַּר דְּאֲתַפְרֶשׁ מְנִיְהוּ, לֹא הוּוּ בֵּיה נְבוּאָה.

514. וְאֲנָא, מֵאן יְהִיב לִי אֲתַעְרוּתָא דְּרוּחַ קְדָשָׁא, לְמַדְהוּ בְּגוּ נְבוֹיָא מְהִימְנִי, תְּלַמִּידֵי דְּרַבִּי שְׁמַעוֹן בֶּן יוֹחָאִי, דְּעֲלָאִין וְתַתָּאִין זְעִין מְנִיָּה, כ"ש אֲנָא, לְמַדְהוּ בִּינְיִיכוּ.

515. פְּתַח וְאָמַר, וְעֲשִׂיתָ שֻׁלְחָן וְגו'. שֻׁלְחָן דְּאִיהוּ לְתַתָּא, לְשׁוּאָה עֲלֵיה לַחַם דְּאֲפִיָּא מֵאן עֲדִיף דְּאִי מִן דְּאִי, לַחַם אוּ שֻׁלְחָן. אִי תִימָא דְּכֻלָּא אִיהוּ חַד. הָא שֻׁלְחָן מִתְסַדְרָא לְגַבֵּי הַחֶם. וְתוּ, שֻׁלְחָן לְתַתָּא וְלַחַם עֲלֵיה. לֹאוּ הֲכִי, אֵלֵּא שֻׁלְחָן אִיהוּ עֲקָרָא, בְּסִדּוּרָא דִּילֵיה, לְקַבְּלָא בְּרַבָּאן דְּלַעִילָא וּמְזוּנָא לְעֵלְמָא. וּמְרִזָּא דְּהֵאִי שֻׁלְחָן, נְפִיק מְזוּנָא לְעֵלְמָא כְּמָה דְּאֲתִיְהִיב בֵּיה מְלַעִילָא.

516. Bread is the fruit and food that emerges from this table, to show that fruits, plants, and food for the world all emerge from this table. If the world had no vineyards, there would be no grapes, for these are the fruits that grow from it. If there were no trees, the world would have no fruits. Therefore, the table is the root and the food that emerges from it is the shewbread.

517. The priests would gather the fruits of the table every Shabbat Eve to show that the supernal food comes from that table. And because of that bread that the priests would gather, all the food that they ate and drank was blessed, so that the Evil Inclination could not accuse them, because the Evil Inclination is present only in the midst of eating and drinking. This is what is meant by: "Lest I become sated, and deny You..." (Mishlei 30:9), for the Evil Inclination of a person grows in one's intestines due to eating and drinking.

518. This bread, which is the food that emerges from the table, blesses the food of the priests, so that there will be no accuser to accuse them and that they would serve the Holy One, blessed be He, with a whole heart. This is more necessary for the priests than for the rest of the world. Therefore, the table is the root, WHICH IS THE SECRET OF MALCHUT, and the fruit and food that come from it is that bread, NAMELY THE SHEWBREAD.

519. The setting of this table has to be prepared on the north side, WHICH IS THE SECRET OF LEFT, as it is written: "And you shall put the table on the north side" (Shemot 26:35). What is the reason? It is because there is the source of joy. The left always receives from the right first and then it is aroused and supplies the Nukva, WHICH IS THE SECRET OF THE TABLE. Afterwards the right draws near her, THE NUKVA, AND CLINGS TO HER.

520. AND THE ZOHAR BRINGS PROOF AND SAYS: Water is from the right, MEANING CHASSADIM, and it is joy. Immediately, THE RIGHT gives THE WATER to the left and the water cleaves unto it and causes it joy, MEANING THAT THE CHOCHMAH WHICH IS IN THE LEFT BECOMES ATTIRED IN CHASSADIM OF THE RIGHT. After it is included in the right, it arouses the Nukva with that joy, MEANING THAT IT SUPPLIES HER CHOCHMAH THAT IS COMBINED WITH CHASSADIM. You can derive it from THE WASHING OF HANDS, FOR one who takes water in a vessel TAKES with the right hand AND THEN TRANSFERS IT TO THE LEFT HAND, and the first to pour the water is the left, ONTO THE RIGHT HAND. It is not THAT THE WATER COMES FROM the left onto the right, because the left received the water from the right hand.

516. וְהָיָה לֶחֶם, אִיהוּ אֵיבָא וּמְזוּנָא דְקָא נְפִיק מֵהַאי שְׁלַחַן לְאַחְזָא דְהָא מְשַׁלְּחָן דָּא, נְפִיק פְּרִין וְאִבִּין וּמְזוּנָא לְעֵלְמָא. אִי לֹא אִשְׁתַּבַּח כְּרָם, עֲנַבִּין דְּאִינוּן אֵיבָא דְנִפְקִי מִנִּיהּ, לֹא יִהְיוּ מְשַׁתְּכִין. אִי אֵילְנָא לֹא יִהְיָ, אֵיבָא לֹא יִשְׁתַּבַּח בְּעֵלְמָא, בְּגִין כֵּךְ, שְׁלַחַן אִיהוּ עֲקָרָא, מְזוּנָא דְנִפְקִי מִנִּיהּ, אִיהוּ הַהוּא לֶחֶם הַפְּנִים.

517. וְכֹהֲנֵי הוּוּ לְקִטֵי אֵיבָא דְשְׁלַחַן מַעֲשֵׂה לַעֲשׂוֹ, לְאַחְזָא דְהָא מְזוּנָא עֲלָאָה נְפִיק מִגּוֹ הַהוּא דְשְׁלַחַן. בְּגִין הַהוּא לֶחֶם דְּהוּוּ לְקִטֵי כֹהֲנֵי, אֲתַבְּרָכָא כֹּל מְזוּנָא וּמְזוּנָא דְאֲכָלִי וְשִׁתָּאן, דְּלֹא לְקַטְרָגָא בְּהוּ יִצַר הָרַע, דְּהָא יִצַר הָרַע לֹא אִשְׁתַּבַּח, אֲלֵא מִגּוֹ מִיכְלָא וּמְשַׁתֵּיא. הַהֲדָר, פֶּן אֲשַׁבַּע וּכְחַשְׁתִּי וְגוֹ, דְּמִגּוֹ מִיכְלָא וּמְשַׁתֵּיא יִצַר הָרַע מִתְרַבֵּי בְּמַעוּי דְּבַר נֶשׁ.

518. לֶחֶם דָּא, מְזוּנָא דְקָא נְפִיק מִגּוֹ שְׁלַחַן, מְבַרַךְ מְזוּנָא דְכֹהֲנֵי, דְּלֹא יִשְׁתַּבַּח בְּהוּ מְקַטְרָגָא לְקַטְרָגָא לֹון, לְמַפְלַח בְּלִבָּא שְׁלִים לְקוּדְשָׁא בְּרִין הוּא. וְדָא אֲצַטְרִיךְ לְכַהֲנֵי יְתוּר מְכַל עֵלְמָא. וּבְגִין כֵּךְ, שְׁלַחַן אִיהוּ עֲקָרָא, וְאֵיבָא וּמְזוּנָא דְקָא נְפִיק מִנִּיהּ, אִיהוּ הַהוּא לֶחֶם.

519. שְׁלַחַן דָּא, אֲצַטְרִיךְ סְדוּרָא דִּילִיָּה לְאַתְתְּקָנָא, בְּסִטְרָא דְצָמוֹן, דְּכֹתִיב וְהַשְׁלַחַן תָּתֵן עַל צֵלַע צָמוֹן. מ"ט. בְּגִין דְּמִתְמָן שִׁירוּתָא דְחֻדוּהּ. שְׁמַאלָא נְטִיל מִימִינָא תְדִיר בְּקַדְמִיתָא, וּלְבַתָּר אִיהוּ אֲתַעַר לְגַבֵּי נֹקְבָא, וּבַתָּר קְרִיבַת לִיהּ יְמִינָא לְגַבֵּיהּ, וְאַתְדַּבְּקַת בֵּיהּ.

520. מִים אִינוּן מִימִינָא, וְאִיהוּ חֻדוּהּ, מִיָּד יְהִיב לְשְׁמַאלָא, וְאַתְדַּבְּקוּ בֵּיהּ אִינוּן מִים, וְחֻדָּאן לִיהּ. וּבַתָּר אֲתַכְלִיל אִיהוּ לִימִינָא, וְאַתַּעַר לְנֹקְבָא בְּהוּא חֻדוּהּ. וְסִימְנָךְ, מֵאן דְּנְטִיל מִיָּא בִּידֵיהּ יְמִינָא בְּמֵאנָא, קְדַמָּאָה לְאַרְקָא מִיָּא בְּשְׁמַאלָא אִיהוּ, וְלֹא מְשַׁמְאֵלָא לִימִינָא, דְּהָא מִיָּא מִימִינָא נְטִיל לֹון שְׁמַאלָא.

521. Therefore, there is water, WHICH IS CHASSADIM, only on the left side, IN ORDER TO BE COMBINED AND PERFECTED IN CHOCHMAH OF THE LEFT. Once water is taken to the left, it becomes aroused AND SUPPLIES to the Nukva. Therefore, we have learned of the powers of the rains, FOR EVEN THOUGH THE WATER IS CHASSADIM FROM THE RIGHT, IT COMES ONLY FROM THE LEFT WHICH IS GVURAH. Therefore, "And you shall put the table on the north side," because fruits are more abundant from that side, WHICH IS THE RIGHT, than from the other side, THE RIGHT through its becoming aroused first with its joy OF THE LEFT, as it is written: "His left hand is under my head" and afterwards, "His right hand embraces me" (Shir Hashirim 2:6).

522. The table of a person must be clean, for the body should approach to eat its food only with self-cleanliness. A person has to evacuate first, before he eats the food of the pure table, because the Holy One, blessed be He, wants the food that he prepares for Him, in order that he should not approach the table of vomit and filth, which is from the secret of the Other Side, so that the Other Side will not receive anything from the food of this table.

523. After the person has eaten and received pleasure, he must give the part of the remnants to that side, TO THE KLIPOT. What is it? It is the 'fingerbowl water' that dirt of the hands that he must give to that side, for it is the portion that it needs. It is certainly an obligation, because it is obligatory and they dwell in a place of obligation, NAMELY THE KLIPOT, for it is obligatory upon every person to give it this portion. Therefore, it is not necessary to make a blessing at all OVER THE 'FINGERBOWL WATER', because there is no blessing on that side.

524. Therefore, a person must BE VERY CAREFUL not to give the food that is on his table to that filthy vomit, and all the more so his intestines SHOULD BE CLEAN. Of course, that is good for the health and well-being of his body. Therefore, the table should be eaten upon in purity, as we have learned.

525. This table stands in the Temple, so that there would be food on it and to take out food from it, and it should not be empty even for one moment. The other table, OF THE OTHER SIDE, is the table of emptiness, and it should not be given a place in a holy site. Therefore, the table of the Temple should not remain without food for even one moment and there must not be a defective place, because the blessing from above is not present in a place that is defective AND LACKING. This is the table that is before the Holy One, blessed be He. And the table that the person blesses before the Holy One, blessed be He, must also not be empty, because there is no blessing in an empty place.

521. ובג"כ מיא לא אשתכחו, אלא מסטרא דשמאלא. בין דנטילו מיא לגביה, הא אתערו לגבי נוקבא באינן מים. וע"ד גבורות גשמים תנינן. ובגין כך והשלחן תתן על צלע צמון, דמהווא סטר איבין אשתכחו ביה יתיר, מסטרא אחרא. באתערו דחדוה דיליה בקדמיתא, כד"א שמאלו תחת לראשי לבתר וימינו תחבקני.

522. שלחן דבר נש אצטריך לאשתבחה בנקיותא דגופא, דלא יתקרב למיכל מזונא דיליה, אלא בנקיותא דגרמיה. וע"ד אצטריך בר נש, לפנאה גרמיה בקדמיתא, ער לא יוכל מזונא דשלחנא דכנא, דהווא מזונא דאתקין ליה, ביה אתרעי קודשא בריך הוא, בגין דלא יתקרב על ההוא שלחן קיא צואה, דאיהו מרזא דסט"א וסט"א לא יקבל מהווא מזונא דשלחן דא כלום.

523. לבתר דאכיל ב"נ, ואתענג, אצטריך למיהב חולקא דתמצית להווא סטרא. ומאן איהו. מים אחרונים. ההוא זוהמא דידין, דאצטריך למיהב להווא סטרא, חולקא דאצטריך ליה. וע"ד ודאי אינן חובה, חובה אינן, ובאתר דחובה שריין. ואיהו חיובא על בר נש, למיהב ליה חולקא דא. וע"ד לא אצטריך לברכא כלל, דהא ברכה לאו איהו בהווא סטרא.

524. ובגין כך אצטריך בר נש, דלא יהיב מזונא דע"ג פתוריה, להווא קיא צואה, וכ"ש במעו, וכ"ש דאיהו טב לבר נש ובריאו ותקונא דגופיה. ועל דא, שלחן איהו למיכל ביה בדכיו, במה דאתמר.

525. שֶׁלֶחַן דָּא דְקַיִמָא בְּבֵי מְקַדְשָׁא, בְּגִין
 לְאַשְׁתַּבַּח בֵּיה מְזוּנָא, וְלֹאֲפַקָּא מִנִּיה מְזוּנָא, וְעַד
 אֲפִילוּ רִגְעָא חֲדָא, לֹא אֲצַטְרִיךְ לְקַיִמָא בְּרִיקְנִיא.
 שֶׁלֶחַן אַחְרָא, אִיהוּ שֶׁלֶחַן דְּרִיקְנִיא, וְלֹא אֲצַטְרִיךְ
 לְמִיָּהב לִיה דּוּכְתָא בְּאַתְר קְדִישָׁא. וְעַל דָּא, שֶׁלֶחַן
 דְּמְקַדְשָׁא, אֲפִילוּ רִגְעָא חֲדָא לֹא יִתִּיב בְּלֹא מְזוּנָא.
 וְיִצְטְרַךְ דְּלֹא יִשְׁתַּבַּח אֲתֵר גְּרִיעַ, דְּהָא בְּרַבְתָּא
 דְּלַעֲיִלָּא לֹא מִשְׁתַּבַּח בְּאַתְר גְּרִיעַ, דָּא שֶׁלֶחַן
 דְּקַמִּיה דְּקוּדְשָׁא בְּרִיךְ הוּא. שֶׁלֶחַן דְּבֵר נֶשׁ דְּקָא
 מְבַרַךְ עֲלֵיה לְקוּדְשָׁא בְּרִיךְ הוּא, אוּף הֲכִי לֹא
 אֲצַטְרִיךְ לְמַהוּי בְּרִיקְנִיא, דְּהָא לִית בְּרַבְתָּא בְּאַתְר
 רִיקְנִיא.

526. There are twelve loaves of bread that is on the table of the Holy One, blessed be He, WHICH IS MALCHUT. We have established the secret of the bread, which is the secret of the face, MEANING THE TWELVE FACES THAT ARE IN ZEIR ANPIN, WHICH ARE CHESED AND GVURAH, TIFERET AND MALCHUT, WHICH ARE THE FOUR FACES OF THE LIVING CREATURES, THE FACE OF THE LION, FACE OF THE OX, THE FACE OF THE EAGLE, THE FACE OF MAN. EACH ONE OF THEM IS COMBINED OF THREE FACES, NAMELY LION, OX, AND EAGLE, AND THEY ARE TWELVE FACES. Therefore, they are called 'the Shew (lit. 'face') Bread', because the food and sustenance of the world, WHICH IS MALCHUT, comes from these supernal faces OF ZEIR ANPIN. Therefore, this bread is the inner part of everything, WHICH IS THE FOOD OF MALCHUT, AND IT is in the supernal secret OF ZEIR ANPIN, as is proper.

526. נְהִמֵי דְעַל גְּבֵי שֶׁלֶחַן דְּקוּדְשָׁא בְּרִיךְ הוּא,
 אֵינּוֹן תְּרִיסַר. וְהָא אוֹקִימָנָא רְזָא דְנִהְמֵי, דְּאֵינּוֹן רְזָא
 דְּפָנִים. וְעַל דָּא אֲקָרִי לְחֵם הַפָּנִים, דְּהָא מְזוּנָא
 וְסַפּוּקָא דְעֵלְמָא, מֵאֵינּוֹן פָּנִים עֲלֵאִין קִאֲתִיָּיא. וּבְגִין
 כֵּן, לְחֵם דָּא, אִיהוּ פְּנִימָא דְכֻלָּא, אִיהוּ בְּרָזָא
 עֲלָאָה, כְּדָקָא יָאוֹת.

527. The Shew (lit. 'face') Bread THAT WAS IN THE TEMPLE is the food of these faces THAT ARE IN MALCHUT, MEANING THAT IT IS DRAWN FROM THE FOOD THAT SHE RECEIVES FROM THE TWELVE FACES OF ZEIR ANPIN, AS MENTIONED ABOVE. The food and sustenance that emerge to the world, come from them and dwell on that table THAT IS IN THE TEMPLE. This table, WHICH IS MALCHUT, receives food and sustenance from these supernal faces, THE TWELVE FACES OF ZEIR ANPIN, and it is MALCHUT that draws out food and sustenance from these internal faces OF ZEIR ANPIN. The food that She draws out is that bread that was mentioned, THAT WAS IN THE TEMPLE; THEREFORE, THAT BREAD IS CALLED 'SHEW (FACE) BREAD'. Hot BREAD was placed upon the table, and it was removed from there warm. We have already established this in relation to the verse: "On the day when it was taken away" (I Shmuel 21:7). Because of this table, a person should keep the secrets of his table in all the manners that we have said.

527. לְחֵם הַפָּנִים, מֵיכְלָא דְאֵינּוֹן פָּנִים, מְזוּנָא
 וְסַפּוּקָא דְנִפְיָק לְעֵלְמָא, מְנִייהוּ אֲתֵי, וְשְׂרִיא עַל
 הַהוּא פְּתוּרָא, וּבְגִין דְּשֶׁלֶחַן דָּא, מְקַבְּלָא מְזוּנָא
 וְסַפּוּקָא מֵאֵינּוֹן פָּנִים דְּלַעֲיִלָּא, וְאִיהִי אֲפִיקַת מְזוּנִין
 וְסַפּוּקִין מֵאֵינּוֹן פָּנִים פְּנִימָאִין, וּמְזוּנָא דְאֲפִיקַת,
 אִיהוּ הַהוּא לְחֵם, כְּדָקָא מְרַן, חוּם הוּא מִתְקַרֵּב, וְחוּם
 הוּא מִתְעַדֵי מִתְמַן, וְהָא אוֹקְמוּהּ, דְּכִתְיִב, בְּיוֹם
 הַלְקָחוֹ וּבְגִין שֶׁלֶחַן דָּא אִית לְבַר נֶשׁ לְנִטְרָא רְזִין
 דְּשֶׁלֶחַן דִּילִיָּה בְּכָל אֵינּוֹן גּוֹוִינִין כְּדָקָא מְרַן.

528. Rabbi Elazer opened the discussion saying: "Let your garments be always white; and let your head lack no oil" (Kohelet 9:8). This passage has been established and we have learned it. The Holy One, blessed be He, created man with the secret of Wisdom and made him with great craftsmanship. He breathed into him the soul of life, so he would know and behold the mysteries of Wisdom and know the glory of his Master, as it is written: "Every one that is called by My Name, for I have created him for My glory; I have formed him; yea, I have made him" (Yeshayah 43:7). "For I have created him for My glory" is precise, and I have learned this secret of: "For I have created him for My glory". The glory of below, which is the secret of the Holy Throne, NAMELY MALCHUT, was constructed above only by the workings of the people of THIS world.

528. רַבִּי אֶלְעָזָר פִּתַּח וְאָמַר, בְּכָל עֵת יִהְיוּ בְּגָדֶיךָ
 לְבָנִים וְשֶׁמֶן עַל רֹאשְׁךָ אַל יִחְסַר. הָאִי קְרָא אוֹקְמוּהּ
 וְאַתְמַר, אֲבַל ת"ח, קוּדְשָׁא בְּרִיךְ הוּא בְּרָא לִיה לְבַר
 נֶשׁ בְּרָזָא דְחֻכְמָתָא, וְעַבְד לִיה בְּאוּמָנוּתָא סָגִי, וְנִפְח
 בְּאִפּוּי נִשְׁמַתָּא דְחַיִי, לְמַנְדַּע וְלֹאֲסַתְבְּלָא בְּרִזִין
 דְּחֻכְמָתָא, לְמַנְדַּע בִּיקְרָא דְמֵאֲרִיָּה, כְּד"א, כֹּל
 הַנִּקְרָא בְּשֵׁמִי וְלִכְבוֹדִי בְּרֵאתִיו יִצְרַתִּיו אֶף עֲשִׂיתִיו.
 וְלִכְבוֹדִי בְּרֵאתִיו דְּיִיקָא, וְרְזָא דָּא וְלִכְבוֹדִי בְּרֵאתִיו
 אוֹלִיפְנָא, דְּהָא כְּבוֹד דְּלִתְתָּא רְזָא דְּכוּרְסִיָּיא קְדִישָׁא
 לֹא אֲתַתְקַן לְעֵילָא, אֲלֵא מְגוּ תְקוּנָא דְבְנֵי עֵלְמָא.

529. When people are righteous and pious and know how to make corrections FOR THE SAKE OF THE GLORY, WHICH IS MALCHUT, AS MENTIONED ABOVE, it is written: "For I have created him for My glory," MEANING for the sake of this glory of mine, so that they should establish it with strong pillars, WHICH ARE CHESED, GVURAH AND TIFERET, and adorn it with ornaments and adornment from below. MEANING THAT THEY WILL RAISE MAYIN NUKVIN (FEMALE WATERS) FROM BELOW IN ORDER TO DRAW MOCHIN INTO HER THAT ARE CALLED 'ADORNMENTS', in order that this glory of mine should be raised through the merit of the righteous that are on earth.

530. Therefore, "I have created him" similar to supernal glory, WHICH IS BINAH THAT BECAME CHOCHMAH AGAIN, FOR THIS CHOCHMAH IS CALLED '32 PATHS OF CHOCHMAH AND GLORY' (HEB. KAVOD), NUMERICALLY IN 32. These adornments are in him, FOR HE HAS Briyah (Eng. 'creation') on the left side, MEANING THE LEFT COLUMN OF BINAH, FROM WHICH IS DRAWN CHOCHMAH. Since man is on the earth and he has to amend My glory, THAT IS MALCHUT, I made in him the vessels for the supernal glory, WHICH IS BINAH, for there is IN MAN creation too. Therefore, "I have created him" AND IT IS THE ASPECT NESHAMAH.

531. That supernal glory, WHICH IS BINAH, contains Yetzirah (Eng. 'formation'), WHICH IS THE LIGHT OF CHASSADIM, AND THE ASPECT OF RUACH THAT IS DRAWN FROM THE RIGHT COLUMN OF BINAH. Therefore, "I have formed him," and I have placed this aspect in man, so that he should be on earth in the likeness of the supernal glory, WHICH IS BINAH. That supernal glory has Asiyah in it, WHICH IS MALCHUT AND THE ASPECT OF NEFESH. It is also written of man: "I have made him," so that he should be in the likeness of that supernal glory that perfects and blesses the lower glory, WHICH IS MALCHUT.

532. How do we know that within the supernal glory, WHICH IS BINAH, there are these three, BRIYAH, YETZIRAH AND ASIYAH? It is written, "I form the light, and create darkness, I make peace" (Yeshayah 45:7). "I form the light" refers to Yetzirah and "creates darkness" refers to Briyah. SINCE IT IS THE LEFT SIDE OF BINAH, AS MENTIONED, IT CONTAINS DARKNESS BEFORE IT JOINS THE RIGHT COLUMN. "I make peace" refers to Asiyah, and this is the supernal glory, that prepares and blesses and supplies all the needs of the lower glory, WHICH IS MALCHUT.

533. Similarly, He created Man upon earth, who is similar to that supernal glory, so that he should arrange this glory, WHICH IS MALCHUT, so it would be combined from all sides. The supernal glory has in it these three, BRIYAH, YETZIRAH AND ASIYAH, and Man below has in him these three, BRIYAH, YETZIRAH AND ASIYAH. In this way, this glory, MALCHUT, will be comprised of above and below, MEANING FROM BINAH AND FROM MAN, to be perfect on all sides. Happy is the person that merits through his actions to be like this.

529. כִּד אֵינוֹן בְּנֵי נֶשָׂא, זָכָאִין וְחִסְדִּין, וְיָרְעִי לְתַקְנָא תְּקוּנִי, הֵה"ד וְלְכַבּוּדֵי בְּרָאֲתִיו. בְּגִין דְּהָאֵי כְּבוּדֵי, לְתַקְנָא לִיהַ בְּעִמּוּדֵין תְּקִיפִין, וְלִקְשָׁטָא לִיהַ בְּתַקְנָא וְקִשּׁוּטָא דְלִתְתָא, בְּגִין דְּהָאֵי כְּבוּדֵי יִסְתַּלַּק, בְּזַכּוֹ דְּצַדִּיקָא דִּי בְּאַרְעָא.

530. בְּגִין כִּךְ בְּרָאֲתִיו. כְּגוּוֹנָא דְכְבוּד עֲלָאָה, דְתַקְוִין אֵלִין בִּיהַ. בְּרִיאָה לְסִטְר שְׂמָאלָא. וְעַל דָּא, הוֹאִיל וְאֲדָם אִיהוּ בְּאַרְעָא, וְאִית לִיהַ לְתַקְנָא הוּא כְבוּדֵי עֲבָדִית בִּיהַ תְּקוּנֵין דְכְבוּד עֲלָאָה, דְאִית בִּיהַ אוּף הַכִּי בְרִיאָה, וְעַל דָּא בְרָאֲתִיו.

531. בְּהוּא כְבוּד עֲלָאָה, אִית בִּיהַ יְצִירָה, וְע"ד יְצִירָתִיו, תְּקוּנָא דָּא יְהִבִית בִּיהַ בְּאֲדָם, לְמַהוּי אִיהוּ בְּאַרְעָא, כְּגוּוֹנָא דְהוּא כְבוּד עֲלָאָה. בְּהוּא כְבוּד עֲלָאָה, אִית בִּיהַ עֲשִׂיָה, וְעַל דָּא אוּף הַכִּי בְבַר נֶשׁ, כְּתִיב עֲשִׂיתִיו, לְמַהוּי אִיהוּ כְּגוּוֹנָא דְהוּא כְבוּד עֲלָאָה, דְמִתְקֵן וּבְרִין לְכַבּוּד תְּתָאָה.

532. מְנַלְן, דְהוּא כְבוּד עֲלָאָה אִית בִּיהַ תְּלַת אֵלִין. דְכְתִיב בִּיהַ, יוֹצֵר אוּר וּבוֹרָא חֲשָׁךְ עוֹשֶׂה שְׁלוֹם. יוֹצֵר אוּר, הָא יְצִירָה. וּבוֹרָא חֲשָׁךְ, הָא בְרִיאָה. עוֹשֶׂה שְׁלוֹם הָא עֲשִׂיָה. וְדָא אִיהוּ כְבוּד עֲלָאָה, דְקָא מִתְקֵן וּבְרִין וְסָפִיק בְּכָל צְרָכֵיו לְכַבּוּד תְּתָאָה.

533. כְּגוּוֹנָא דָּא, בְּרָא אֲדָם בְּאַרְעָא, דְאִיהוּ כְּגוּוֹנָא דְהוּא כְבוּד עֲלָאָה, לְתַקְנָא לְהָאֵי כְבוּד, וְלֵאֲתַכְלָלָא מְכַל סְטְרִין. כְבוּד עֲלָאָה אִית בִּיהַ תְּלַת אֵלִין, אֲדָם לְתַתָּא אִית בִּיהַ תְּלַת אֵלִין. וְלֵאֲתַכְלָלָא הוּא כְבוּד תְּתָאָה, מֵעִילָא וּמִתְתָּא, לְמַהוּי שְׁלִים בְּכָל סְטְרִין. זָכָאָה אִיהוּ בְּר נֶשׁ, דְזָכִי בְעוֹבְדוּי לְמַהוּי כְּגוּוֹנָא דָּא.

534. In reference to this, it is written: "Let your garments be always white; and let your head lack no oil" (Kohelet 9:8). Just as the supernal glory is not withheld from the holy oil of anointing, WHICH IS THE SECRET OF THE FLOW FROM ABA THAT IS DESTINED FOR THE WORLD TO COME, WHICH IS BINAH, so is man, whose actions are constantly being whitened. That oil of anointing will never be withheld from him, WHICH IS THE FLOW FROM ABA.

534. וְעַל דָּא כְּתִיב, בְּכָל עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים וְשֶׁמֶן עַל רֹאשְׁךָ אַל יִחְסֹר. מֵה לְכַבֹּד עֲלָאָה, הֵהוּא מְשַׁחא רְבוּת קִדְשָׁא לֹא אֲתַמְנַע מִנִּיה, מִרְזָא דְעֲלָמָא דְאֲתִי. אוּף הֵכִי לְבַר נֶשׁ, דְּעוֹבְדוּי מִתְלַבְּנָן תְּדִיר, הֵהוּא מְשַׁךְ רְבוּת קִדְשָׁא, לֹא יִתְמַנַּע מִנִּיה תְּדִיר.

535. How does a person merit to delight in that supernal delight in Eden, WHICH IS THE BOUNTY OF ABA, upon his table? This is just as he gives delight upon his table to the souls of the poor, as it is written: "And satisfy the afflicted soul" (Yeshayah 58:10). Afterwards, it is written: "Then shall you delight yourself in Hashem" (Ibid. 14), for the Holy One, blessed be He, satiates him with all these delights of the supernal holy anointing oil that flows and is drawn constantly to that supernal glory, as it is written, "And satisfy the afflicted soul," which is followed by, "Then shall you delight yourself in Hashem."

535. בְּמַאי זְכִי בַר נֶשׁ, לְאֲתַעְדָּנָא בְּהֵהוּא עֲדוּנָא עֲלָאָה. בְּשִׁלְחֵן דִּילִיָּה. כְּמָה דְאִיהוּ מְעֵרָן עַל פְּתוּרִיָּה נִמְשָׁאן דְּמִסְכְּנֵי, דְּכְתִיב וְנִמְשַׁע נְעֻנָה תְּשֻׁבִיעַ, מֵה כְּתִיב בְּתַרְיָה, אִז תְּתַעֲנַג עַל יְיָ וְגו', דְּאוּף הֵכִי קוּדְשָׁא בְּרִיךְ הוּא רְוֵי לִיָּה, בְּכָל אִינוּן עֲדוּנֵין דְּמִשְׁחָ רְבוּת קוּדְשָׁא עֲלָאָה, דְּנִגִיד וְאֲתַמְשַׁךְ תְּדִיר לְהֵהוּא כְּבוֹד עֲלָאָה, כְּתִיב וְנִמְשַׁע נְעֻנָה תְּשֻׁבִיעַ, מֵה כְּתִיב בְּתַרְיָה, אִז תְּתַעֲנַג עַל יְיָ.

48. "It is a time to act for Hashem"

Rabbi Yosi and Rabbi Chiya are traveling here on the road when Rabbi Chiya states, "It is a time to act for The Creator. They have made void Your Torah," means that as long as people are occupied with Torah then all is well in heaven and earth. If they neglect the Torah, however, His strength wanes, and all the righteous must work even harder to do good in order to re-empower God, along with His camps and legions. At this moment, a mule-driver joins the discussion, surprising the rabbis with his insight. He speaks of "a time to love, and a time to hate," and says that when the children of Yisrael are not occupied with Torah that time itself is imperfect, incomplete and void of Light. Then, "it is a time to act for The Creator." Rabbi Yosi and Rabbi Chiya then get off their own mules and walk with the mule-driver.

The Relevance of this Passage

The purpose here is to empower the righteous in their study of Torah, which exponentially multiplies the volume of Light in the world. Our efforts prevent the righteous from further suffering on our behalf as the infinite Light of the Zohar overwhelms the darkness and purifies mankind with untold leniency and loving kindness. Such is the loftiness of the soul of Rabbi Shimon. Moreover, we abolish the hatred (along with its roots) that festers in a man's heart.

536. Rabbi Yosi and Rabbi Chiya were traveling on the road and a donkey-driver was driving his donkeys behind them. Rabbi Yosi said to Rabbi Chiya: We should be occupied and endeavoring with words of Torah, because the Holy One, blessed be He, is going before us. Therefore, it is time to adorn Him, so that he WILL be with us on this road.

536. ר' יוֹסִי וְר' חִיָּיא חִיָּיא הוּה אֲזִיל בְּאוּרְחָא, וְהוּה חַד טְוִיעָא טְעִין אֲבַתְרִיָּהוּ, א"ר יוֹסִי לְר' חִיָּיא, אִית לָן לְאֲתַעְסְקָא וְלֹא שְׂתַדְלָא בְּמַלּוּי דְאוּרִיָּיתָא, דְהָא קוּדְשָׁא בְּרִיךְ הוּא אֲזִיל לְקַמֵּן, וְעַל דָּא עֵידָן הוּא, לְמַעַבְד לִיָּה תְּקוּנָא בְּהָדָן בְּהֵאי אֲרָחָא.

537. Rabbi Chiya opened the discussion saying: "It is a time to act for Hashem. They have made void Your Torah" (Tehilim 119:126). The friends have established this verse. "It is a time to act for Hashem" means that, as long as the Torah is existent in the world and people are occupied with it, the Holy One, blessed be He, so to speak rejoices with the works of His hands and rejoices with all the worlds. And heaven and earth remain intact. Moreover, the Holy One, blessed be He, gathers His entire court and says to them, 'See the holy nation that I have on earth, that the Torah is crowned for due to them. See the works of My hands, that you said about them: "What is man, that You are mindful of him"' (Tehilim 8:5). When they see their Master's joy with His people, they immediately say, "And what one nation in the earth is like Your people, like Yisrael?" (II Shmuel 7:23).

537. פתח רבי חייא ואמר עת לעשות ליי' הפרו תורתך, האי קרא אתמר, ואוקמוה חבריאי. אבל עת לעשות ליי', בכל זמנא דאורייתא מתקיימא בעלמא, ובני נשא משתדלן בה, כביכול, קודשא בריך הוא חדי בעובדי ירוי, וחדוי בעלמין כלהו, ושמיא וארעא קיימי בקיומיהו. ולא עוד, אלא קודשא בריך הוא בניש כל פמליא דיליה, ואמר לון, חמו עמא קדישא דאית לי בארעא, דאורייתתי מתעטרא בגיניהון. חמו עובדי ירי, דאתון אמרתון מה אנוש כי תזכרנו. ואינון כד חמאן חדוה דמאריהון בעמיה, מיד פתחי ואמרי, ומי כעמך בישראל גוי אחד בארץ.

538. When the children of Yisrael are neglectful of the Torah, His strength wanes so to speak, as it is written: "Of the Rock that begot you, you are unmindful" (Devarim 32:18). Then it is written: "And all host of heaven standing" AS HE SAID TO THEM, "WHO WILL ENTICE ACHAV..." (II Divrei Hayamim 18:18-19). Therefore, "it is a time to act for Hashem," for these righteous who have remained should gird their loins and do good works, so that the Holy One, blessed be He, should be strengthened through them, by the righteous as well as His camps and legions. What is the reason? "They have made void Your Torah," and people in world are not properly occupied with it.

538. ובשעתא דישראל מתבטלי מאורייתא, כביכו"ל, תשש חיליה, דכתיב צור ילדך תשי. וכדין כתיב, וכל צבא השמים עומדים עליו ועל הא עת לעשות ליי', אינון צדיקיא דאשתארן, אית לון לחגרא חרצין, ולמעבד עובדין דכשראן, בגין דקודשא בריך הוא יתתקף בהו, בצדיקיא, ומשריין ואוכלסין דיליה. מ"ט. בגין דהפרו תורתך, ולא משתדלי בה בני עלמא, כדקא יאות.

539. The donkey-driver who was driving the donkeys behind them said: I beg of you, I wish to know the answer to one question. Rabbi Yosi said: Surely the way is yet to be traveled before us; ask your question. He said: If this verse were written: 'We should act' or 'Let us act,' then I would recite it likewise; but what is the meaning of: "It is a time" and "to act for Hashem?" It should read: 'Before Hashem'. Rabbi Yosi said: The way is prepared for us in many manners. Once we were two and now we are three, for the Shechinah is included with us. Another is that I thought that you were simply like a dried-out tree, but you are really fresh like an olive tree. Another is that you asked well. Since you started the matter, speak up.

539. ההוא טייעא דהוה טעין אבתרייהו, אמר לון במטו מנייכו, שאלתא חדא בעינא למנדע. אמר רבי יוסי, ודאי ארחא מתתקנא קמן, שאיל שאלתך. אמר, האי קרא, אי כתיב יש לעשות, או נעשה, הוה אמינא הכי. מאי עת. ותו, לעשות ליי', לפני יי' אצטריך, מאי לעשות ליי'. אמר רבי יוסי, בכמה גוונין ארחא מתתקנא קמן. חד, דהוינן תריין, והשתא הא אנן תלתא, ושכינתא אתכלילת בהדן. וחד דחשיבנא דלא הוית אלא באילנא יבשתא, ואנת רעננא בזיתא. וחד, דיאות שאלת, והואיל ושרית מלה, אימא.

540. He opened the discussion saying: "It is a time to act for Hashem. They have made void your Torah." "A time to act for Hashem" MEANS that there is a time and there is a time: "A time to love, and a time to hate" (Kohelet 3:8). 'Time' refers to above, for time is the secret of Faith; NAMELY, MALCHUT THAT IS CALLED 'TIME'. It is called 'a time of goodwill', which means that a person is obliged to love Hashem always, as it is written: "And you shall love Hashem your Elohim" (Devarim 6:5). And therefore, "a time to love" is the time that the person is obliged to love.

540. פתח ואמר עת לעשות ליי' הפרו תורתך. עת לעשות ליי', אית עת. ואית עת. עת לאהב ועת לשנא. עת איהו לעילא. דההוא עת, רזא דמהימנותא איהו. ודא אקרי עת רצון, והאי איהו דאתחייב בר נש למרחם ליי' תדיר, כד"א ואהבת את יי' אלהיך, וע"ד, עת לאהב, דא איהו עת דאתחייב בר נש לאהב.

541. There is another time, which is the secret of other Elohim when the person is obliged to hate, and his heart should not be drawn after it. Therefore, there is "a time to hate" as it is written: "Speak to Aaron your brother, that he come not at all times (lit. 'time') into the Holy Place" (Vayikra 16:2).

542. When the children of Yisrael are occupied with Torah and with the commandments of the Torah, that time, which is the secret of the holy Faith, NAMELY MALCHUT, is well established and is adorned to perfection as proper. But during the time the children of Yisrael are not occupied with Torah, so to speak, that time is not in its perfection, and is not complete and without light. Then "it is a time to act for Hashem."

543. HE QUESTIONS: What is the meaning of "to act" IN "A TIME TO ACT FOR HASHEM"? HE ANSWERS: It is written, "Which Elohim created and performed (lit. 'to act')" (Beresheet 2:3). What is there to act? It means that there remained the bodies of the demons that were not made, because the day had become sanctified and they remained yet to be done, for they were spirits without bodies. Here also, "a time to act": The time remained without perfection and without completion, for what reason? Because "they have made void Your Torah" and the children of Yisrael below neglected the words of Torah. That time is either elevated or it is lowered because of the children of Yisrael. IF THEY ARE OCCUPIED WITH TORAH IT IS ELEVATED, BUT IF THEY ARE IDLED FROM TORAH IT DESCENDS.

544. Rabbi Yosi and Rabbi Chiya came and kissed him on his head. Rabbi Yosi said: Certainly, it is not according to your honor to lead donkeys behind us. Blessed is this way, where we merited to hear this. Blessed is the generation in which Rabbi Shimon lives, for even among the mountains there is Wisdom. Rabbi Yosi and Rabbi Chiya alighted from their donkeys and the three walked on their way.

541. וְאֵיךְ עֵת אַחֲרָא, דְּאִיהוּ רְזָא דְּאֵלֹהִים אַחֲרִים, וְאַתְחִיב בְּרַגְלֵי לְמִשְׁנָא לִיָּהּ, וְלֹא יִתְמַשֵּׁךְ לְבֵיָהּ אַבְתְּרִיָּהּ, וְעַד עֵת לְשָׁנָא, וּבְגִין כֵּךְ כְּתִיב דְּבַר אֶל אַהֲרֹן אַחִיךָ וְאֵל יִבֵּא בְּכָל עֵת אֶל הַקֹּדֶשׁ.

542. בְּזִמְנָא דִּישְׂרָאֵל מְשַׁתְּדְּלִי בְּאוּרִייתָא, וּפְקוּדֵי אוּרִייתָא, הֵהוּא עֵת רְזָא דְּמַהִימְנוּתָא קְדִישָׁא, מִתְתַּקְנָא בְּתַקּוּנָהּ, וּמִתְקַשְׁטָא בְּשְׁלִימוּתָא, כְּדָקָא יְאוּת. וּבְזִמְנָא דִּישְׂרָאֵל מִתְבַּטְּלִי מְאוּרִייתָא, כְּבִיכּוּל הֵהוּא עֵת, לֹא אִיהוּ בְּתַקּוּנָהּ, וְלֹא אֲשַׁתְּכַחַת בְּשְׁלִימוּ, וְלֹא בְּנִהוּרָא וּבְדִין עֵת לְעִשׂוֹת לִיָּהּ.

543. מַאי לְעִשׂוֹת. כְּדָא אֲשֶׁר בְּרָא אֱלֹהִים לְעִשׂוֹת. מַאי לְעִשׂוֹת. דְּאֲשַׁתְּאָרוּ גּוּפֵי דְּשִׂידֵי, דְּאֲתַקְדֵּשׁ יוּמָא, וְלֹא אֲתַעֲבִירוּ, וְאֲשַׁתְּאָרוּ לְעִשׂוֹת, רוּחִין בְּלֹא גּוּפֵי. אוּף הֵבֵא עֵת לְעִשׂוֹת, אֲשַׁתְּאָר בְּלֹא תַקּוּנָא, וּבְלֹא שְׁלִימוּ. מ"ט. מְשׁוּם דְּהִפְרוּ תוֹרַתְךָ, בְּגִין דְּאֲתַבְּטְלוּ יִשְׂרָאֵל לְתַתָּא מִפְתַּגְמֵי אוּרִייתָא. בְּגִין דְּהֵהוּא עֵת, הָכִי קֵימָא, אוּ סְלָקָא, אוּ נַחְתָּא, בְּגִינִיהוּן דִּישְׂרָאֵל.

544. אָתוּ ר' יוֹסִי וְרַבִּי חִיָּיא וּנְשַׁקּוּהוּ בְּרִישִׁיָּהּ. אָמַר ר' יוֹסִי, וְדַאי לִית אַנְתָּ בְּדַאי, לְטִיּוּעָא אַבְתְּרִין. זְכָאָה אַרְחָא דָּא, דְּזַכִּינָן לְמִשְׁמַע דָּא, זְכָאָה דְּרָא דְּרַבִּי שְׁמַעוֹן שְׂאֲרֵי בְּגִיָּהּ, דְּאִפִּילוּ בִּינֵי טוּרְיָא, חֲכַמְתָּא אֲשַׁתְּכַחַת תַּמּוֹן. נַחְתוּ רַבִּי יוֹסִי וְרַבִּי חִיָּיא, וְאוּלוּ תִלְתְּהוּן בְּאַרְחָא.

49. A time of goodwill

The mule-driver continues from the previous section, speaking about, "But as for me, let my prayer be to You, The Creator, in an acceptable time (a time of goodwill): Elohim, in the greatness of Your steadfast love hear me, in the truth of Your salvation." He comments that a favorable time is when the congregation is praying. "But as for me," refers to King David. He then explains that a prayer of Redemption in a time of goodwill brings together time and favor. This prayer is said during the Minchah of Shabbat, we learn, because at that time all anger is removed and Judgment is aroused only in order to be sweetened with Chesed and Mercy, and there is joy in everything. The mule-driver next says that Moses died during the time of the Shabbat Minchah; therefore at this time the gates of the Holy Study Hall are locked and everyone has to justify himself before God. Moses, the Faithful Shepherd, Joseph the Righteous and King David all died at this same time, so there are three justification prayers. When Moses died, the light of the sun darkened and the Written Torah was barred. When Joseph died, all the springs dried up and all the tribes went into exile. When King David died, the moon herself gathered in her light, which was gathered up by the Oral Torah. Then, we are told, the lights of Torah were concealed and there was much confusion and many arguments among the scholars, thus, the rabbis decreed severe fasts and locked the gates of the Torah.

The Relevance of this Passage

By invoking the three qualities of Moses, Joseph, and David, Faithfulness, Righteousness, and Kingship, we magnify these sublime qualities within our fellow man and ourselves. Judgments are repealed as we repent and meditate upon this mystical text. The iniquities of man and the sins of our own past are accounted for and compassionately corrected by the unfathomable greatness of Moses, Joseph, and David, and through the forbearance they engender.

545. That donkey-driver opened the discussion saying: "But as for me, let my prayer be to You, Hashem, in an acceptable time (a time of goodwill): Elohim, in the greatness of Your steadfast love hear me, in the truth of Your salvation" (Tehilim 69:14). We have learned that a favorable time is when the congregation is praying, then it is appropriate. It is certainly so, for the congregation sets out and prepares the establishing of that time. Then it is a favorable time when it is proper to make requests, as it is written: "Elohim, in the greatness of Your steadfast love hear me, in the truth of Your salvation." For then it is the time to make requests.

546. "But as for me, let my prayer be to You, Hashem." Here is the secret of the unison: "But as for me" refers to King David, NAMELY MALCHUT THAT IS CALLED 'I'. It is the place that is called 'Redemption', WHICH IS MALCHUT WHEN JOINED WITH YESOD, "my prayer" refers to prayer, NAMELY PLAIN MALCHUT. Here THAT HE SAYS "ME...MY PRAYER," the Amidah prayer is adjacent to redemption for they are one, FOR THEY ARE BOTH THE ASPECT OF MALCHUT. When one brings together redemption to the Amidah prayer, then it is a time of goodwill. A time of goodwill is also one inclusion together. Time is one, NAMELY MALCHUT, and favor is one, FOR IT IS THE SECRET OF THE FAVOR THAT BECOMES REVEALED FROM KETER, and they are combined together to become one. King David wanted to form one unity through this verse, AS WE HAVE SAID.

547. If you ask: Why was this verse selected TO BE SAID during the Minchah of Shabbat? HE ANSWERS: It is proper for it to be in the Minchah service of Shabbat and not in the weekday service, for it is certain that Minchah service of Shabbat is unlike the weekday prayer because Judgment is suspended over the world during the weekday at the time of Minchah, and it is not a time of goodwill. However, during Shabbat, when all anger is removed and everything is combined together, FOR THE JUDGMENT AND CHESED ARE ONE, Judgment is aroused, but it is in order to be sweetened, MEANING ONLY IN ORDER TO REVEAL THE SWEETNESS THAT IT CONTAINS. Therefore, a verse of unity is needed to unite all the grades, for when there is unity, Judgment joins and combines with Mercy and everything is sweetened, as it is written: "A time of goodwill." "A time of goodwill" shows that everything, JUDGMENT AND CHESED, is combined together, that Judgment is sweetened at that time, and there is joy in everything.

548. Moses departed from the world, at the time of the Shabbat Minchah, at the time when there was "a time of goodwill." At that moment favor was above and pain was below, BECAUSE OF THE DEATH OF MOSES. Therefore, during Shabbat the gates are locked from the time of Minchah and further. Which gates are locked? The gates of the Holy Study Hall, in order to memorialize Moses, the Faithful Shepherd, for the Torah was voided because of him, BECAUSE HE DIED.

545. פתח ההוא טייעא ואמר ואני תפילתי לך יי' עת רצון אלהים ברב חסדך ענני באמת ישעך, תנינן, אימתי אקרי עת רצון. בשעתא דצבור קא מצלאן. שפיר איהו, והכי איהו ודאי. דהא בדין, צבורא מסדרי ומתקני תקונא דהאי עת, וכדין איהו עת רצון, ואצטריך למשאל שאלתא, דכתיב אלהים ברב חסדך ענני באמת ישעך דהא בדין אצטריך למשאל שאלתא.

546. ואני תפילתי לך יי', הא הכא רזא דיחודא. ואני: דא דוד מלכא, אתר דאקרי גאולה. תפילתי: דא תפלה. והכא איהו סמיכא לגאולה, דאיהו חר. כד איהו סמך גאולה לתפלה, בדין איהו עת רצון. עת רצון: און הכי, כללא איהו בחדא, עת חר, רצון חר, אתכלילו דא ברא, והו חר. ורוד מלכא בעא ליחדא בהאי קרא, יחודא חרדא.

547. ואי תימא, אמאי אתמני האי קרא, בצלותא דמנחה דשבת. יאות איהו למהוי בשבת בההוא צלותא דמנחה, ולא בצלותא דחול, דודאי לאו צלותא דמנחה דשבת בחול. בגין דהא בחול בשעתא דמנחה, תליא דינא בעלמא, ולא איהו עת רצון. אבל בשבת, דכל רוגזא אתעדי, וכללא אתכליל בחדא, ואע"ג דינא אתער, אתבסמותא איהו, וע"ד אצטריך קרא דיחודא, ליחדא כל דרגין, דכד הוי יחודא, דינא אתחבר ואתכליל ברחמי, ואתבסם כללא, וכדין עת רצון כתיב. עת רצון, כליל כללא בחדא. ודינא אתבסם בההוא זמנא, והוי חרדו בכללא.

548. משה אסתלק מעלמא, בההוא שעתא דצלותא דמנחה דשבת, בשעתא דעת רצון אשתכח. ובההיא שעתא רעוא הוה לעילא, וצערא לתתא, וע"ד ננעלו תרעין בשבת, משעתא דמנחה ולעילא. מאן תרעין ננעלו. תרעין דבי מדרשא, בגין לאדכרא למשה רעיא מהימנא, דאורייתא אתבטלא בגיניה.

549. At the time THAT HE DIED, the Study Hall of Moses and THE STUDY HALLS of others became nullified. Whoever saw the doors of Moses's Study Hall were locked, while all the others be not locked? If Moses's Torah mourned for him at that time, who did not mourn? Therefore, all the gates of the Study Hall are locked, and everyone has to justify the Holy One, blessed be He, by way of praise, THAT WE RECITE THEN: "Your righteousness is like the great mountains" (Tehilim 36:7).

550. There were three who departed from the world at that time, and they are all included in Moses. They are Moses, the Faithful Shepherd, Joseph the Righteous, and King David. Therefore, there are here three justification prayers. One is for Joseph the Righteous, who preceded all these, and this is: "Your righteousness is like the great mountains; Your Judgments are a great deep..." This refers to Joseph the Righteous, for he alone is like the great mountains, like all the supernal Mountains, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, FOR JOSEPH, WHO IS YESOD, IS COMBINED OF THEM ALL. Another is Moses, the Faithful Prophet, and this is what is written: "Your righteousness also, Elohim, reaches the high heavens, who have done great things" (Tehilim 71:19) because he IS ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN THAT takes all the sides, THE RIGHT SIDE AND THE LEFT SIDE, AND MEDIATES BETWEEN THEM. The other is King David, as it is written: "Your righteousness is an everlasting righteousness, and Your Torah is Truth" (Tehilim 119:142). "Everlasting (lit. 'for the world')" refers to King David, WHO IS THE SECRET OF MALCHUT THAT IS CALLED 'WORLD'.

551. When everything was gathered at that time, the Written Torah, WHICH IS MOSES, and the Oral Torah, THAT IS DAVID, the gates of Torah were locked and all the gates of the world were locked at that time. At the moment that Joseph the Righteous died, the sources and springs dried up, and all the tribes fell into exile. Those above opened with the words: "Your righteousness is like the great mountains, Your Judgments are a great deep." At that moment that Moses died, the light of the sun darkened at midday and the Written Torah was barred, which is the light of the shining mirror, WHICH IS ZEIR ANPIN. At the moment that King David died, the moon, WHICH IS MALCHUT, gathered in its light and the Oral Torah gathered in its light.

552. Since that time the lights of Torah were concealed, and arguments multiplied in the Mishnah. The scholars argued and all those of stout heart were confused; therefore, there was no joy of the Torah at that time throughout the generations of the world. This is the cause of the severe fasts that the Rabbis decreed. When a certain person died they decreed a fast, when something happened they decreed so. When the joy of the Written Torah and the Oral Torah was most gathered up at that time, it is so much more necessary to lock the gates of the Torah. Therefore, we say the Justifications of the Judgments, as we have mentioned. Rabbi Yosi and Rabbi Chiya rejoiced and kissed him on his head as before. They said: Happy is our portion on this way.

549. בַּהֵוּא זְמַנָּא, בִּי מְדַרְשָׁא דְמֹשֶׁה אֲתַבְטִיל, כָּל שְׁבִין אַחֲרָנִין. מֵאֵן חָמֵי תְרַעִין דְּבֵי מְדַרְשָׁא דְמֹשֶׁה דִּנְנַעְלוּ, דְּלֹא נִנְעָלוּ אַחֲרָנִין כְּלָהּ. אוֹרֵייתָא דְמֹשֶׁה עֲצִיבָא עֲלֵיהּ בַּהֵוּא זְמַנָּא, מֵאֵן לֹא עֲצִיב. בַּגִּ"כ כָּל תְּרַעִי דְּבֵי מְדַרְשֵׁי נִנְעָלוּ, וְאַצְטְרִיכוּ כְּלָא לְצַדְקָא לִיָּה לְקוּדְשָׁא ב"ה בְּאַרְחַ שְׁבַחָא, וְהֵינְנוּ צַדְקַתְךָ כְּהַרֵּי אֵל.

550. תִּלְתָּא אֵינוֹן דְּאַסְתַּלְקוּ מֵעֲלָמָא בַּהֵוּא זְמַנָּא, וְכִלְהוּ כְּלִילִין בְּמֹשֶׁה. חַד, מֹשֶׁה נְבִיֵּאָה מְהֵימְנָא עֲלָאָה. וְחַד, יוֹסֵף צְדִיקָא. וְחַד, דָּוִד מְלָכָא. בְּגִינֵי כֵן, תִּלְתָּ צְדִיקֵי דֵינֵי הָבָא, חַד אִיהוּ דִּיוֹסֵף זְבַאָה, קְדָיִם לְכָל הַיָּנִי, וְדָא אִיהוּ צַדְקַתְךָ כְּהַרֵּי אֵל מְשַׁפְּטִין תְּהוּם רַבָּה וְגו', דָּא יוֹסֵף, דְּאִיהוּ בְּלַחְדוּי כְּהַרֵּי אֵל, כְּכִלְהוּ טוּרִין עֲלָאִין. וְחַד מֹשֶׁה נְבִיֵּאָה מְהֵימְנָא, וְדָא אִיהוּ דְכֹתִיב, וְצַדְקַתְךָ אֱלֹהִים עַד מְרוֹם אֲשֶׁר עֲשִׂיתָ גְדוּלוֹת, בְּגִין דְּאִיהוּ נְטִיל לְכָל סְטְרִין, יְמִינָא וּשְׂמָאלָא. וְחַד אִיהוּ דָּוִד מְלָכָא, וְדָא אִיהוּ דְכֹתִיב, צַדְקַתְךָ צַדֵּק לְעוֹלָם וְתוֹרַתְךָ אֱמֶת, לְעוֹלָם: דָּא דָּוִד מְלָכָא.

551. כְּדִין אֲתַכְנִישׁ כְּלָא בַּהֵוּא זְמַנָּא, תּוֹרָה שְׁבַכְתָּב, וְתוֹרָה שְׁבַע"פ. וְע"ד בַּהֵוּא זְמַנָּא נִנְעָלוּ תְרַעִי דְאוֹרֵייתָא, וְנִנְעָלוּ תְרַעִי דְכָל עֲלָמָא, בַּהֵוּא זְמַנָּא. בְּשַׁעֲתָא דְמִית יוֹסֵף צְדִיקָא, יָבִישׁוּ מְקוֹרֵין וּמְבוּעֵין, וְכִלְהוּ שְׁבִטִין נִפְלוּ בְּגִלוּתָא, פְּתַחוּ עֲלָאִי וְאָמְרוּ, צַדְקַתְךָ כְּהַרֵּי אֵל מְשַׁפְּטִין תְּהוּם רַבָּה וְגו'. בְּשַׁעֲתָא דְמִית מֹשֶׁה, אֲתַחֲשַׁךְ שְׂמָשָׁא בְּטִיהָרָא, וְאַנְעֵלַת תּוֹרָה שְׁבַכְתָּב, נְהוֹרָהָ דְאַסְפַּקְלָרִיָּא דְנְהָרָא. בְּשַׁעֲתָא דְמִית דָּוִד מְלָכָא, כְּנִישַׁת סִיְהָרָא נְהוֹרָהָ וְאוֹרֵייתָא דְבַעַל פֶּה כְּנִישַׁת נְהוֹרָהָ.

552. ומההוא זמנא אתגניזו נהורין דאורייתא, ואסגיאו מחלוקת על משנה, וחכימא במחלוקת, וכלהו תקימי לבא בערבוביא. ועל דא, חדוה דאורייתא לאו איהו בההוא זמנא, בכל דרין דעלמא. ומה אינון חומרי דתעניות דגזרו רבנן, בד מית פלוני, גזרו תענית. בד הוה כן, גזרו כן. וכד הוה כנישו יתיר דחדוה דתורה דבכתב ותורה דבעל פה, בההוא זמנא, עאכ"ו דאצטריך למנעל תרעי דאורייתא בההוא זמנא. ובג"כ אמרינן הני צדוקי דינא, כמה דאתמר. חרו רבי יוסי ורבי חייא, ונשקוהו ברישיה במלקדמין, אמרו זכאה חולקנא בהאי ארחא.

50. "Wisdom strengthens the wise"

The mule-driver of previous sections here says that, "Wisdom strengthens the wise more than ten rulers who are in the city," refers to Moses. When Moses ascended Mount Sinai to receive the Torah, the firmaments and the supernal camps of the angels rose against him because he was going to lower the Torah to the earth and take their goodness and joy from them. But Moses strengthened himself. The Torah shields those who study it with the courage and strength derived from "ten rulers", which are the Ten Commandments. The ten rules are, we learn, the ten kinds of wisdom found in the Torah, which is the secret of the ten Sfirot in ten engraved Names. In one Name of 22 engraved letters, we are told, the secrets of the world to come are combined and cannot be understood, yet, nonetheless, the Holy One bequeathed to the righteous a longing for that time.

The Relevance of this Passage

A deep longing for eternal world peace stirs within our hearts, and the effect is a miraculous positive change in human civilization. We are strengthened with goodness and compassion, for these are the traits of the Torah and the power of the Zohar. We secure a swift and sweet redemption of man, bringing the world to come into the here and now.

553. Again he opened the discussion saying: "Wisdom strengthens the wise more than ten rulers who are in the city" (Kohelet 7:19). "Wisdom strengthens the wise" refers to Moses. When he ascended Mount Sinai to receive the Torah, all the firmaments and all the supernal camps OF ANGELS trembled. They said before Him, Master of the world, behold all our goodness and joy is only in the Torah, and you want to lower it to earth. They gathered against Moses to burn him with fire. Moses strengthened himself, as the friends have established that the Holy One, blessed be He, said to Moses, etc.

553. תו פתח ואמר. החכמה תעוז לחכם מעשרה שליטים אשר היו בעיר. החכמה תעוז לחכם, דא משה, בד סליק לטורא דסיני לקבלא אורייתא, אודעזעו כל אינון רקיעין, וכל אינון משריון עלאין, ואמרו קמיה, מאריה דעלמא, ומה כל טובא, וכל חדוה דילן, לאו איהו אלא באורייתא, ואת בעי לנחתא לה בארעא. אתכנישו על משה לאוקדיה בנורא, אתתקף משה וכו', כמה דאוקמוה חבריאי, דקודשא בריך הוא אמר ליה למשה וכולי.

554. "Wisdom strengthens the wise" means that everyone who is occupied with Torah and endeavors in it for its own sake, receives strength from the Torah that protects him, when he needs courage and strength. From which place does he receive that courage and strength to strengthen himself? THE VERSE repeats, saying, from "ten rulers," those are the Ten Commandments that are written in the Torah which are supernal Rules that the person strengthen himself with them in this world and in the World to Come. All the secrets of the world and all the commandments and all the Wisdom of above and below depend upon them and everything is included in them and everything is in the Torah. Happy is the portion of he who is occupied with Torah, so as to become strengthened with courage in the World to Come.

554. אַבֵּל הַחֲכָמָה תְּעוֹז לְחָכֵם, כֹּל מֵאֵן דְּאִתְּעַסֵּק
בְּאוּרֵייתָא, וְאִשְׁתַּדֵּל בַּהּ לְשִׁמְיָהּ, אֶתְתַּקֵּף בַּהּ
בְּאוּרֵייתָא, בְּשַׁעֲתָא דְּאִצְטְרִיךְ לְמַהוּי לִיָּהּ תִּקְפָּא
וְחִילָא, לְאַגְנָא עֲלֵיהּ בְּשַׁעֲתָא דְּאִצְטְרִיךְ. וְהֵהוּא
תִּקְפָּא וְחִילָא מֵאֵן אֶתְרֵ אֶתְתַּקֵּף. הִדְרֵ וְאָמַר,
מֵעֲשָׂרָה שְׁלִיטִים. אֵינּוֹן עֶשֶׂר אַמִּירָן דְּכִתְיִבִין בַּהּ
בְּאוּרֵייתָא, דְּאֵינּוֹן שְׁלִיטִין עֲלָיִן, דְּבִ"ג אֶתְתַּקֵּף
בְּהוּא בְּהַאי עֲלֵמָא, וּבְעֲלֵמָא דְּאִתִּי כֹּל רְזִין דְּעֲלֵמָא,
וְכֹל פְּקוּדִין, וְכֹל חֲכָמָתָא דְּעִילָא וְתַתָּא, בְּהוּ תִּלְיָא,
וּבְהוּ אֶתְכִּלִּיל כֹּלָא, וְכֹלָא אִיהוּ בְּאוּרֵייתָא. זִכְאָה
חֻלְקִיָּהּ מֵאֵן דְּאִשְׁתַּדֵּל בְּאוּרֵייתָא, לְמַהוּי מִתְתַּקֵּף
בְּתַקְפָּא לְעֲלֵמָא דְּאִתִּי.

555. The ten rules are the ten kinds of Wisdom that are in the Torah, WHICH IS THE SECRET OF THE TEN SFIROT, in ten engraved names; NAMELY, THE TEN NAMES THAT ALLUDE TO THE TEN SFIROT OF EHEYEH. In one Name of 22 engraved letters, THE NAME ALEPH-NUN-KUF-TAV-FINAL MEM OF THE BLESSING OF THE PRIESTS, the secrets of the World to Come are combined, in these lights that the eye cannot see, NOR even with understanding know and behold that delight, or the longing that the Holy One, blessed be He, bequeathed to the righteous for the World to Come, as it is written: "Neither has the eye seen, that an Elohim beside You, should do such a thing for him that waits for him" (Yeshayah 64:3).

555. עֲשָׂרָה שְׁלִיטִין, עֶשֶׂר זֵינֵי חֲכָמָתָא אֵינּוֹן בַּהּ
בְּאוּרֵייתָא, בְּעֶשֶׂר שְׁמֵהֵן גְּלִיפִין, וְאֶתְכִּלִּילוּ בְּשִׁמְא
חַד, דְּעֶשְׂרִין וְתֵרִין אֶתּוּן גְּלִיפִין, רְזִין דְּעֲלֵמָא
דְּאִתִּי, בְּאֵינּוֹן זִיְהִרִין, דְּלֹא שְׁלֵטָא עֵינָא לְמַחְמוּ,
וְאִמִּילוּ בְּסַכְלָתָנּוּ לְמַנְדַּע, וְלֹאֶסְתַּבְּלָא בְּהוּא
עֲדוּנָא, וְכִסּוּפָא, דְּקוּדְשָׁא בִ"ה אַחְסִין לֹן לְצַדִּיקֵינָא
לְעֲלֵמָא דְּאִתִּי. כְּדִ"א עֵין לֹא רֵאתָה אֱלֹהִים זֹולָתָךְ
יַעֲשֶׂה לְמַחְבֵּה לּוֹ.

51. The food of the souls

The mule-driver from previous sections says that the merit gained from a person's table in this world enables him to eat on another table of delight in the world to come. There is a table there because food and pleasure are eaten by the souls in that world just as the ministering angels eat. The supernal angels eat manna, the food that comes from the dew of the world above, a food from the light of the Holy Anointing Oil itself. The souls of the righteous are nourished from thence in the Garden of Eden, and there also they become clothed. During Shabbat and Festivals, the souls take off their garments and ascend to see the glory of their Master. He next explains the meaning of: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to bow down to the ground before Me", says The Creator."

The rabbis ask the mule-driver his name, which is Chanan. Finally, they all stop at the next village, which is also named Chanan, and they sit down at table blessed with the words of Torah.

The Relevance of this Passage

The spiritual foundation upon which we build our life determines our place of standing in the world to come. A life devoted to the procurement of spiritual assets, as opposed to the material kind, reaps untold pleasures in the world to come.

This simple truth holds true in this world as well. Indulging our avaricious impulses, while neglecting the needs of our soul, spawns a future of difficulty, a tomorrow built of despair, a destiny born of darkness. The building blocks of spirituality are erected here, ingrained into our being, so that we eat foods of indescribable delights in the Garden of Eden.

556. The table of a person merits him to eat on another table in the delight of that world, THE WORLD TO COME, as it is written: "For he did eat continually at the table of the king" (II Shmuel 9:13). King David used to say, "You prepare a table before me in the presence of my enemies" (Tehilim 23:5), and this is the preparation of the table in that world, for then there is delight and desire with which the soul has pleasure in the World to Come.

556. פְּתוּרָא דְּבֵר נֶשׁ, מְזַכֵּי לִיָּהּ לְמִיכַל עַל פְּתוּרָא
אַחְרָא, בְּעֲדוּנָא דְּהֵהוּא עֲלֵמָא, כְּדִ"א כִּי עַל שְׁלַחַן
הַמֶּלֶךְ תִּמְיֵד הוּא אוֹכֵל. וְדוּר מְלַכָּא הוּוּ אָמַר,
תַּעֲרַךְ לְפָנֵי שְׁלַחַן נְגַד צוּרְרֵי, וְדָא אִיהוּ אֶתְסַדְרוּתָא
דְּפְתוּרָא בְּהֵהוּא עֲלֵמָא, דְּהָא כְּדִין אִיהוּ עֲדוּנָא
וְכִסּוּפָא, דְּנִשְׁמָתָא אֶתְהַנִּי בְּהוּ, בְּעֲלֵמָא דְּאִתִּי.

557. HE QUESTIONS: Is there a table for the souls in that world? HE ANSWERS: Yes, because food and the supply of pleasure are eaten by the souls in that world just as the ministering angels eat. HE QUESTIONS: Do the supernal angels eat? HE ANSWERS: Yes, and similar to that eating did the children of Yisrael eat in the desert, NAMELY THE MANNA. That food is the secret of the dew that flows and is drawn from above from the secret of the World to Come, WHICH IS BINAH. It is a food from the light of the Holy Anointing Oil. The souls of the righteous are nourished from there in the Garden of Eden and they gain pleasure there, because the souls of the righteous are clothed there in the Lower Garden of Eden just as they WERE CLOTHED in this world.

558. During Shabbat and Festivals, THE SOULS take off THEIR GARMENTS and ascend to see the glory of their Master and to delight with the supernal Delight properly, as it is written: "'And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come to bow down to the ground before Me,' says Hashem" (Yeshayah 66:23). HE QUESTIONS: Will all flesh come? It must not be so, instead it should have been written: 'Every spirit or every soul.' What is the meaning of "all flesh?" HE ANSWERS: The Holy One, blessed be He, has made for Man in this world the likeness of the honor of the supernal glory above, WHICH IS THE SECRET OF WISDOM OF THE 32 PATHS, AS MENTIONED ABOVE. That supernal glory is a spirit to spirit, AS IT ILLUMINATES UPON ZEIR ANPIN WHICH IS CALLED 'SPIRIT', and a soul to soul, AS IT ILLUMINATES TO BINAH THAT IS CALLED 'SOUL', until it reaches a place below that is called 'body', NAMELY MALCHUT. It inserts in it one spirit of the source of life that is called 'all', WHICH IS YESOD. This is the secret of: "Moreover, land has an advantage for everyone (lit. 'all')." (Kohelet 5:8). 'All' is a spirit for that body.

559. Similarly, man in this world is a body and the spirit that rules over him resembles that Supernal Spirit called 'all' that rules over the body above, WHICH IS MALCHUT. This spirit, THAT IS IN THE BODY OF MAN, is called 'all flesh' as it is written: "'Shall all flesh come to bow down to the ground before Me,' says Hashem" (Kohelet 5:8). In reference to this delight, it is written: "Neither has the eye seen, that an Elohim beside You, should do such a thing for him that waits for him" (Yeshayah 64:3).

560. The friends rejoiced on the way. When they reached a certain mountain, Rabbi Chiya said to this donkey-driver: What is your name? He said to him: "Chanan." He said to him: May the Holy One, blessed be He, be gracious unto you (Heb. yechonencha) and hear your voice when you need Him. Rabbi Yosi said: For certain the sun is setting and past this mountain there is a village named after you, for it is called 'Village of Chanan'. Let us lodge there in honor of your name. When they arrived there, they came to their lodging and prepared before them the table with many kinds of food. Rabbi Chiya said: This table is in the likeness of the World to Come, and it is incumbent upon us to elevate this table and adorn it with words of Torah.

557. וְכִי פְתוּרָא אֵית לִוּן לְנִשְׁמָתִין בְּהוּא עֲלָמָא. אִין. דְּהָא מְזוּנָא וְסַפּוּקָא דְעֵדוּנָא, אֲכִלִי בְּהוּא עֲלָמָא, כְּגוּוּנָא דְמִלְאֲכִי עֲלָאי אֲכִלִי. וְכִי מִלְאֲכִי עֲלָאי אֲכִלִי. אִין. כְּגוּוּנָא דְלְהוּן אֲכִלוּ יִשְׂרָאֵל בְּמִדְבָּרָא. וְהוּא מְזוּנָא, רְזָא אִיהוּ לְטֵלָא, דְנִגְיָד וְאִתְמַשְׁךְ מֵעִילָא, מְרָזָא דְעֲלָמָא דְאֵתִי, וְאִיהוּ מְזוּנָא דְנִהִירוּ מִשַׁח רְבוּת קִדְשָׁא, וְנִשְׁמָתְהוּן דְצִדִיקָיָא אִתְזִנוּ מִתַּמְן בְּגִנְתָּא דְעֵדֶן, וְאִתְהִנוּן תַּמְן. דְּהָא תַּמְן נִשְׁמָתְהוּן דְצִדִיקָיָא, מִתְלַבְּשִׁין בְּגִנְתָּא דְעֵדֶן דְלִתְתָּא, כְּגוּוּנָא דְהָאי עֲלָמָא.

558. וּבְשַׁבְּתִי וּבְזִמְנִי, מִתְפַּשְׁטָאן, וְסִלְקִין לְמַחְמִי בִיקְרָא דְמֵאֲרִיְהוּן, וְלֵאֲתַעֲדָנָא בְּעֵדוּנָא עֲלָאָה כְּדָקָא יְאוּת, דְכִתִּיב וְהִיָּה מִדֵּי חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבְּתוֹ יָבֵא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנֵי אֲמִר יְיָ. וְכִי כָּל בָּשָׂר יִיתִי, לֹאֵו הִכִּי הוּא לִיָּה לְמַכְתָּב, אֶלָּא כָּל רוּחַ אוֹ כָּל נִשְׁמָה, מֵהוּ כָּל בָּשָׂר. אֶלָּא קוּדְשָׁא בְרִיךְ הוּא עֲבַד לִיָּה לְבִ"נ בְּהָאי עֲלָמָא, כְּגוּוּנָא דִיקְרָא דְכְבוֹד עֲלָאָה לְעִילָא. הֵהוּא כְבוֹד עֲלָאָה, אִיהוּ רוּחַ לְרוּחַ, וְנִשְׁמָתָא לְנִשְׁמָה, עַד דְמֵטִי לְחַד אֲתֵר לְתַתָּא דְאֶקְרִי גוּף, וּבְהָאי עֵייל חַד רוּחַ דְמִקּוּרָא דְחַיִּים, דְאֶקְרִי כָּל, בְּדָא אִיהוּ כָּל טוֹבָא, וְכָל מְזוּנָא, וְכָל סַפּוּקָא, דְהֵהוּא גוּף. וְרְזָא דָא, וְיִתְרוּן אֶרֶץ בְּכָל הַיָּא הָאי כָּל אִיהוּ רוּחַ לְהֵהוּא גוּף.

559. כְּגוּוּנָא דָא בְּרִי נִשְׁ בְּהָאי עֲלָמָא, אִיהוּ גוּף, וְרוּחַ דְשִׁלְטָא בֵּיה, כְּגוּוּנָא דְהֵהוּא רוּחַ עֲלָאָה, דְאֶקְרִי כָּל, דְשִׁלְטָא עַל גּוּפָא לְעִילָא, וְדָא הוּא דְאֶקְרִי כָּל בָּשָׂר, וְעַד כְּתִיב, יָבֵא כָּל בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנֵי אֲמִר יְיָ. עַל הֵהוּא עֵדוּנָא כְּתִיב, עֵין לֹא רָאָתָה אֱלֹהִים זֹלַתְךָ יַעֲשֶׂה לְמַחְבֵּה לּוֹ.

560. חֲדוּ חֲבֵרִיָּיא בְּאַרְחָא. בְּדִ מְטוֹ לְגוֹ טוּרָא חַד אֲמִר ר' חִיָּיא לְהֵהוּא טִייעָא, מַה שְׁמֵךְ. אֲמִר לִיָּה חֲנָן. א"ל קוּדְשָׁא בְרִיךְ הוּא יַחְנִנְךָ, וְיִשְׁמַע לְקוּלְךָ בְּשַׁעֲתָא דְתַצְטְרִיךְ לִיָּה. אֲמִר רַבִּי יוֹסִי, וְדָאי הָא נְטִי שְׁמֵשָׁא, וְהִכִּי בְתֵר טוּרָא דָא, אֵית כְּפֵר חַד עַל שְׁמֵךְ, דְאֶקְרִי כְּפֵר חֲנָן, נְבִית תַּמְן בְּגִין יְקָרָא דְשְׁמֵךְ. בְּדִ מְטוֹ לְהֵתֵם, עֲאלוּ לְבֵית אוֹשְׁפִיזִיָּהוּ, וְסִדְרוּ קְמִיָּהוּ פְתוּרָא, בְּכִמְהָ זִינִין לְמִיכָל. אֲמִר ר' חִיָּיא, וְדָאי פְתוּרָא דָא, כְּגוּוּנָא דְעֲלָמָא דְאֵתִי, וְאֵית לָן לְסִלְקָא הָאי פְתוּרָא, וְלֵאֲעֵטְרָא לִיָּה בְּמִלִּין דְאִוְרִיָּיתָא.

52. The center of the World

Here, Rabbi Yosi discusses: "When you have eaten and are replete, then you shall bless The Creator your Elohim for the good land which He has given you." He says the Holy Land is the center of the world, and in the center of that is Jerusalem, and in the center of that is the Holy of Holies. Everywhere on earth is nourished from this one place. In the wilderness where the Other Side dominates, we learn, the children of Yisrael wandered for forty years. If they had been righteous during that time they would have removed the Other Side from the world, but instead they strengthened it. Moses died on Mount Avarim and was buried by the Shechinah. We are next told that Moses dominated the mountain, and that he showed those who die in the wilderness will rise at the resurrection of the dead. Rabbi Yosi then tells us that God sent a goat to a mountain called Azazel, which is the stronghold of the Other Side. Finally, we learn that if one who delights at his table worries about the holiness of the Holy Land and the sanctuary of the King that has been destroyed, he will be remembered by God as though he re-built the ruins of the Temple.

The Relevance of this Passage

A reading of this passage enjoins our souls to the Holy of Holies, the wellspring and fountainhead of all spiritual nourishment. This sacred connection is critical if our prayers are to be answered, if our lives are to be renewed with passion, peace, prosperity, and blessedness.

The Temple is a refuge from death itself, such is the resplendence of this Light. Thus, a heartfelt visual embrace of this text rebuilds the spiritual Temple, as if by our own hands. The long hidden Light begins to shine and death dies. Evil is laid to waste and goodness fills the land. The dead are readied for Resurrection in a process that will embody sweet mercy and disburden.

561. Rabbi Yosi opened the discussion with the verse: "When you have eaten and are replete, then you shall bless Hashem your Elohim for the good land which He has given you" (Devarim 8:10). HE QUESTIONS: If we bless in the land of Yisrael, how do we know THAT WE HAVE TO BLESS outside of the Land of Yisrael? FOR IT SEEMS that in this circumstance, OUTSIDE OF THE LAND OF YISRAEL, it is not necessary to bless. HE ANSWERS: When the Holy One, blessed be He, created the world, He divided the earth. The PLACE OF habitation was on one side and THE PLACE of desolation was on the other side. And He divided the inhabited PLACE, and circled the world around one point. What is it? It is the Holy Land, because the Holy Land is the center of the world and in the center of the Holy Land is Jerusalem, and the center of Jerusalem is the Holy of Holies. Every goodness and all the food of the entire habitation descend there from above and there is not one place inhabited that is not nourished from there.

562. He divided the desolate place, and there was no greater desolation in the entire world as in that wilderness, that the children of Yisrael broke its strength and power for forty years, as it is written: "...who led you through that great and terrible wilderness" (Ibid. 15). The Other Side dominates in that wilderness and, against its will, the children of Yisrael walked on it and smashed its strength forty years. Had they been righteous during the forty years, they would have removed the Other Side from the world, but because they angered the Holy One, blessed be He, so many times, the Other Side grow strong. They all fell under its power there.

561. פתח ר' יוסי ואמר, ואכלת ושבעת וברכת את יי' אלהיך על הארץ הטובה אשר נתן לך. אי בארעא דישראל מברכינן, לבר מארעא מנלן. דהא בגוונא דא לא אצטרינן. אלא, קודשא בריך הוא בד ברא עלמא, פליג ארעא, ושובא איהו לסטר חד, וחרבא איהו לסטר אחרא. פליג ושובא, ואסחר עלמא סחרניה דנקודה חדא. ומאן איהו, דא ארעא קדישא, ארעא קדישא אמצעיתא דעלמא. ובאמצעיתא דארעא קדישא, איהו ירושלם. אמצעיתא דירושלם איהו בית קדש הקדשים, וכל טיבו וכל מזונא דכל ושובא, תמן נחית מלעילא. ולית לך אתר בכל ושובא דלא אתון מתמן.

562. פליג חרבא. ולא אשתבח חרבא תקיפא בכל עלמא, בר הוא מדבר, דתברו חיליה ותקפיה ישראל ארבעים שנה, כמה דאת אמר המוליכך במדבר הגדול והנורא. בהוא מדברא, שלטא סטרא אחרא, ובעל כרחיה אזלו ישראל עליה, ותברו חיליה, ארבעין שנין. ואי ישראל ישתכחו זכאין באינון ארבעין שנין, הוה מתעברא ההוא סטרא אחרא מעלמא, ומדקא ארגיזו ליה לקודשא בריך הוא כל אינון זמנין, אתתקף ההוא סטרא אחרא, ונמלו כלהו תמן תחות רשותיה.

563. If you ask: Behold Moses, who was elevated over all the people of the world, how did he die there? HE ANSWERS: It was not so, for Moses was not under the jurisdiction OF THE OTHER SIDE, but rather on the Mount Avarim. What means Avarim? Quarrels, FROM THE EXPRESSION WRATH (HEB. EVRA) AND FURY. The supernal rulers of above quarreled over it, FOR THEY WANTED TO DOMINATE THE MOUNTAIN, but it was handed not to any other ruler and it remained so until Moses, the Faithful Servant, came and dominated it. Moses was buried there, and no one took part in his burial except the Holy One, blessed be He, alone, as it is written: "And he buried him in the valley" (Devarim 34:6).

564. "And he buried him..." HE QUESTIONS: Who is the one WHO BURIED HIM? HE ANSWERS: The one of whom it is written in a non-descriptive way, "And he said to Moses" (Shemot 24:1) and similarly, "And...called to Moses" (Vayikra 1:1). It did not write who he is. "And he buried him": It is not written who he is. But certainly this place is known to the friends, THAT IT IS THE SHECHINAH CALLED 'PLACE', FOR IT IS THE SHECHINAH WHEREVER IT IS SAID JUST 'HE'. Therefore, no one dominated in this mountain except Moses himself, and he was buried there. He did it so that all the generations of the world would know that those who died in the wilderness will rise AT THE RESURRECTION OF THE DEAD. The Holy One, blessed be He, caused their shepherd to dwell among them, so that they all will be present in the rising to existence of the World to Come.

565. If you ask: If that wilderness is the strength of the Other Side, how could the Holy One, blessed be He, command that this goat shall be sent to a different mountain that is called 'Azazel'? They should have sent it to that mountain that Yisrael went over in the wilderness, for there is the place of the strength of the Other Side. HE ANSWERS: Since the children of Yisrael had already gone there forty years, its power was broken. And its power grew strong in a place where nobody ever passed before. Yet that mountain THAT IS IN THE WILDERNESS THAT YISRAEL WALKED IN was the dwelling place of Yisrael for forty years.

566. But that place, WHERE THEY SEND that goat, is a supernal strong rock, and under the depths of that rock, where no man can enter, THE OTHER SIDE dominates exceedingly to eat its prey. Then it will be removed from Yisrael and there will be accuser against them will in the inhabited region.

563. ואי תימא, והא משה דסליק על כל בני עלמא, היך מית תמן. לאו הכי, דהא משה מהימנא לא הוה ברשותיה, אלא בהר העברים. מאי העברים. פלוגתא. דאתפלגו עליה שליטין עלאין דלעילא, ולא אתמסר בידא דממנא ושלטא אחרא, ואשתאר הכי, עד דאתא משה עבדא מהימנא, ושלט עליה, ואתקבר תמן, ולא אתעסק ביה בקבורתיה, בר קודשא בריך הוא בלחודוי, דכתיב ויקבר אותו בני.

564. ויקבר אותו, מאן. ההוא דכתיב ביה בארץ סתים, ואל משה אמר, ולא כתיב מאן איהו. ויקרא אל משה, ולא כתיב מאן איהו. אוף הכא ויקבור אותו, ולא כתיב מאן איהו, אלא ודאי האי אתר ידיעא איהו לגבי חברינא. ועל דא, בההוא טורא לא שליט עליה, בר משה בלחודוי, ואיהו אתקבר תמן. ובגין למנדע לכל דרין אחרנין דעלמא, דאינון מתי מדבר יקומון, ההוא רעיא דלהון אשרי ליה בגווייהו, למהוי בלהו באתערותא דקיומא לעלמא דאתי.

565. ואי תימא, אי הכי דההוא מדברא איהו תקפא דסטרא אחרא, היך פקיד קודשא בריך הוא, על ההוא שעיר, לשרא ליה לטורא אחרא, דאקרי עזאזל, הוה לון לשרא ליה לההוא טורא דאזלי ישראל במדברא ביה. אלא, כיון דהא אזלו ביה ישראל ארבעין שנין, הא אתבר תקפיה. ותקפיה אתתקף באתר דלא עבר ביה גבר תמן לעלמין, ובההוא טורא, הא הוה דיוריהון דישראל תמן ארבעין שנין.

566. אבל בהאי שעיר, ההוא אתר איהו טנרא תקיפא עלאה, ותחות עמקא דההוא טנרא, דבר נש לא יכיל למיעל תמן, איהו שליט ויתור למיכל טרפיה, בגין דיתעבר מעליהו דישראל, ולא ישתבח בהו מקטרגא עלייהו בישובא.

567. The dominion of the secret of Faith is found in the central point of the whole Holy Land, in the Holy of Holies, and even though it does not exist today, NONETHELESS, in its merit the whole world is fed. Food and sustenance emit from there to all, in every inhabited place. Therefore, even though Yisrael are outside the Holy Land, because of the strength and merit of the Land there is food and sustenance in the world. Therefore, it is written: "And you shall bless Hashem your Elohim for the good land that He has given you," "the good land" certainly, for there is found food and sustenance in the world because of it.

567. שולטנותיה דרזא דמהימנותא, גו אמצעותא דנקודה דכל ארעא קדישא, בבי קדש הקדשים. ואע"ג דהשתא לאו איהו בקיומא, בזכותיה כל עלמא אתון, ומזונא וספוקא מתמן נפקא לכלא, בכל אתר סטרא דישובא. ובגין כך, אע"ג דישראל השתא לבר מארעא קדישא, עם כל דא מחילא וזכותא דארעא, אשתכח מזונא וספוקא לכל עלמא. וע"ד כתיב וברכת את יי' אלהיך על הארץ הטובה אשר נתן לך. על הארץ הטובה ודאי, דהא בגינה מזונא וספוקא אשתכח בעלמא.

568. One who delights at his table and has pleasure in foods should remember and care for the holiness of the Holy Land, and the sanctuary of the King that has been destroyed. Because he was sad about his table there, in the midst of joy and feasting, the Holy One, blessed be He, considers for him as though he built His house, and built all these ruins of the Temple. Happy is his portion.

568. מאן דאתעדן על פתוריה ומתענג באינון מיכלין, אית ליה לאדברא ולדאגא על קדושה דארעא קדישא, ועל היכלא דמלכא דקא אתחריב. ובגין ההוא עציבו דאיהו קא מתעצב על פתוריה, בההוא חרדה ומשתיא דתמן, קודשא בריך הוא חשיב עליה כאלו בנה ביתיה, ובנה כל אינון חרבי דבי מקדשא, זכאה חולקיה.

53. A Cup of Blessing

Here, Rabbi Yosi says that the Cup of Blessing becomes blessed from Chesed, Gvurah and Tiferet of Zeir Anpin that are the three patriarchs; therefore a cup is necessary only when there are three men together. The Cup of Blessing, which, we learn, is Malchut, is perfected by the ten Sfirot. It should be looked at because: "The eyes of The Creator your Elohim are always upon it." It is the secret of Faith, and must always be guarded because it is for the Cup's sake that the table is blessed during the prayer after meals. Rabbi Yosi says again that the table must never be empty because the blessing does not exist on an empty table. Just so, wisdom is given to the wise.

The Relevance of this Passage

As our eyes drink the Light of these verses, our souls partake of the Cup of Blessing. We receive sustenance so that we may tithe, spiritual nourishment so that we may persevere the spiritual path, and appreciation of God's endless goodness so that we may protect and forever keep all that is sacred and precious in our lives. By the virtue of the Patriarchs our tables are kept full so that we may now take possession of all these blessings.

569. The Cup of Blessing is used only when there are three WHO ATE TOGETHER. It is blessed from the secret of the three Patriarchs, FOR MALCHUT, WHICH IS THE SECRET OF THE CUP OF BLESSING, IS BLESSED FROM CHESED, GVURAH AND TIFERET OF ZEIR ANPIN THAT ARE CALLED 'PATRIARCHS'. Therefore, a cup is necessary only when there are three men. One should give the Cup of Blessing with the right and left HANDS, and receive it in both, because MALCHUT is given between the right and left OF ZEIR ANPIN. Afterwards one should leave it only in his right hand, because from there it is blessed, MEANING FROM THE LIGHT OF THE CHASSADIM THAT ARE IN THE RIGHT OF ZEIR ANPIN.

569. כוס של ברכה, לא הוי אלא בתלתא. בגין דהא מרזא דתלת אבהן קא מתברכא, וע"ד לא אצטריך כוס אלא בתלתא. כוס של ברכה אצטריך למיהב ליה בימינא ובשמאלא, ולקבלא ליה בין תרווייהו, בגין דאתיהיב בין ימינא ושמאלא. ולבתר ישתביק ליה בימינא, דהא מתמן אתברכא.

570. Ten things were said about the Cup of Blessing and they are all proper, because the Cup of Blessing, WHICH IS MALCHUT, is perfected by ten, NAMELY THE TEN SFIROT, as the friends have established. It is necessary to look at the Cup of Blessing with the eyes, because it is written: "The eyes of Hashem your Elohim are always upon it" (Devarim 11:12) ON THE LAND WHICH IS MALCHUT, THAT IS CALLED 'CUP OF BLESSING'. It should not be removed from the eye, but should rather be looked at.

570. עשרה דברים נאמרו בכוס של ברכה, וכלהו הוו בדקא יאות, בגין דתקוני דכוס של ברכה עשרה אינון, והא אוקמוה חבריא. כוס של ברכה אצטריך לאשגחא ביה בעינא, בגין דכתיב עיני יי' אלהיך בה, ולא אצטריך לאתנשי מעינא, אלא לאשגחא ביה.

571. The Cup of Blessing is blessed with the blessing that the person makes over it to the Holy One, blessed be He, because it is the secret of Faith, NAMELY MALCHUT. It must be guarded with the highest guard, as it is the importance of the King, and it is for its sake that the table is blessed during the blessing after the meal that one blesses.

571. כּוּס שֶׁל בְּרָכָה, אֲתַפְּרֵךְ בְּהוּא בְּרַכְתָּא, דְּקָא מְבַרְךְ בְּרֵשׁ עָלֶיהָ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּאִיהוּ רְזָא דְמַהִימְנוּתָא, וְאַצְטְרִיךְ לְנִטְרָא לִיה בְּנִטְרוּ עֲלָא, כְּמָאן דְּאִיהוּ חֲשִׁיבוּתָא דְמַלְכָא, דְּהָא בְּגִינֵיהּ, אֲתַפְּרֵךְ פְּתוּרִיָּה, בְּשַׁעְתָּא דְּבְרַכְתָּא מְזוּנָא, דְּהוּא בְּרֵשׁ מְבַרְךְ.

572. The table OF A PERSON must never be empty, because the blessing is not present on an empty table, as we have established: "Tell me, what have you in the house" (II Melachim 4:2). Therefore, the table should not appear empty, because the supernal blessings dwell only in a whole place. This is the secret of: "And in the hearts of all that are wise hearted I have put wisdom" (Shemot 31:6), MEANING AFTER HE HAS BEEN PERFECTED WITH WISDOM, HE IS GIVEN WISDOM. "He gives Wisdom to the wise" (Daniel 2:21). Upon this secret is based the table of the shewbread, THAT IT IS NEVER EMPTY, as it is written: "And you shall set upon the table shewbread before Me always" (Shemot 25:30).

572. פְּתוּרִיָּה אֲצְטְרִיךְ דְּלֹא יְהֵא בְּרִיקְנֵיָא, דְּהָא לִית בְּרַכְתָּא מִשְׁתַּבְּחָא עַל פְּתוּרָא רִיקְנֵיָא, כְּמָה דְּאִוְקְמוּהּ, דְּכֹתִיב, הִגִּידִי לִי מָה יֵשׁ לְכִי בְּבַיִת וְגו'. וְעַד פְּתוּרָא לֹא אֲצְטְרִיךְ לְאַתְחַזְזָא בְּרִיקְנֵיָא, דְּהָא בְּרַכְּאֵן עֲלָאִין לֹא שְׂרִיין, אֲלֵא בְּאַתְרֵי שְׁלִים. וְרְזָא דָּא וּבְלֵב כָּל חֲכָם לֵב נִתְתִּי חֲכָמָה, וּכְתִיב יְהִי חֲכָמָתָא לְחַכְמֵימִין. וְעַל רְזָא דְּנָא שְׁלַחֵן דְּלַחֵם הַפְּנִים, דְּכֹתִיב וְנִתַּת עַל הַשְּׁלַחֵן לַחֵם פְּנִים לְפָנֵי תְּמִיד.

54. A candlestick, shekels, the month

One cannot summarize the dozens of pieces of information given in this section with regard to the menorah, about the meaning of the letters and musical tones. The arms and branches of the candlestick are compared to the Sfirot and to the relationship of Zeir Anpin and Malchut. Malchut, we are told, serves Zeir Anpin in order to reveal all the aspects of Zeir Anpin that are called Sfirah. Rabbi Shimon says to the Faithful Shepherd (Moses) that Malchut is like a sacrifice of higher and lesser value, depending on whether one is wealthy, average, or poor. If one is very wealthy, all good that is done is to one's merit in the world to come. If one is of average wealth, one is serving two worlds, and thus merits half a shekel in the world to come. If one is poor, the sacrifice is of lower value. Yet, we find, God descends to dwell with he who makes himself a contrite and humble spirit for the Shechinah's sake. From the day a person inherits his soul, which comprises the Holy One and His Shechinah, he is called 'a son'. The soul has five names: Neshamah, Ruach, Nefesh, Chayah and Yechidah. Rabbi Shimon next says that, "and you shall love The Creator 'with all your might' means 'with all your money'. He then praises the Faithful Shepherd, and requests that he arise once more and complete the commandments of His master.

The Relevance of this Passage

This passage again reveals the many layers of meaning that are symbolized by sacred objects in Scripture, and it helps us to more fully comprehend the depth and richness of the Torah. The menorah can be said to have meaning at the physical level, the verbal level, the alphabetical and numerical and geometrical levels, the cosmological level, and the spiritual level. All of these meanings become operational through the simple act of lighting the menorah, although their inner workings remain unobservable to the naked eye. Endowed with this awareness, this section fires up the Light that was revealed when the menorah was lit in the ancient Tabernacle, and it shines upon us with great intensity. All of our spiritual actions will now achieve their maximum effect in the upper world, because we realize that a vast spiritual machinery is set into motion by a simple physical action, such as lighting a menorah or reading a passage of the Holy Zohar. This consciousness is, ultimately, our key.

Ra'aya Meheimna (the Faithful Shepherd)

573. All gather, Tanaim and Amoraim, because the time has come to perfect the vessels of the King, and to illuminate so that they should be perfected before Him, for they are the Tabernacle, the candlestick, table, basin, and its stand, ark, cover, and the Cherubs. It is all PERFECTED with a shekel, AS SHALL BE WRITTEN BEFORE US. Therefore, He commanded Yisrael: "This they shall give" (Shemot 30:13).

רַעִיָּא מַהִימְנָא
573. תְּנַאִין וְאַמּוֹרָאִין אֲתַבְּנִשׁוּ בְּלָכוּ, דְּהָא קָא מְטוּ שַׁעְתָּא, לְתַקְנָא בֵּיה מְאֵי מַלְכָּא, לְאַנְהָרָא לְאַתְתַּקְנָא קַמִּיָּה, דְּאִינוּן: מִשְׁכָּנָא, מְנַרְתָּא, פְּתוּרָא, מַדְבַּחָא, כִּיּוֹר, וְכִנּוּ, אַרְזוֹן, וְכַפּוּרֵת, וְכְרוּבִים, וְכָלֵא בְּשֶׁקֶל. וּבְגִין דָּא מְנִי לְיִשְׂרָאֵל, זֶה יִתְּנוּ.

574. One Tana arose and said: Faithful Shepherd, certainly it is so. You were commanded to make everything, as it is written: "And you shall make a candlestick" (Shemot 25:31), "You shall make a table" (Ibid. 23) and so in everything, you should observe and make. Of all of them, you had difficulty in making only three things that are marked in the letters of your Name, which are the candlestick (Menorah), Shekels and this (Hei) month. Why did you find it difficult?

575. He said to him: Old man, you learn this difficulty that I had from the verse: "Of beaten work (or derived from: difficult) shall the candlestick be made" (Ibid.), BECAUSE, "SHALL THE CANDLESTICK BE MADE" PURPORTS THAT IT SHOULD BE MADE BY ITSELF, THAT MOSES WAS NOT ABLE TO MAKE IT. Certainly, the vessel of the Holy One, blessed be He, is the Shechinah, which is a vessel to serve her husband, ZEIR ANPIN. She is his candlestick, as it is written: "Seven times a day I praise You" (Tehilim 119:164). They are "the greatness, and the power (Heb. Gvurah), and the glory (Heb. Tiferet), and the victory (Heb. Netzach), and the majesty (Heb. Hod)" (I Divrei Hayamim 29:11), Yesod and Malchut, which comprises seven.

576. From these seven grades IS THE CANDLESTICK COMPOSED. "Three branches of the candlestick out of one side" (Shemot 25:32) ARE the body, NAMELY TIFERET, and the two arms of the King, WHICH ARE CHESED AND GVURAH. She is MALCHUT. SHE IS the candle for a precept with which to illuminate upon them, BEING THEIR FOURTH. "And three branches of the candlestick out of the second side" are two thighs, WHICH ARE NETZACH AND HOD, the covenant, WHICH IS YESOD, and She, MALCHUT, is the western candle to illuminate them. The king's candlestick is called 'MALCHUT', being a candle that lights the candle with which one fulfills a precept, BEING A FOURTH TO THE ABOVE MENTIONED CHESED, GVURAH AND TIFERET, WHENCE SHE RECEIVES CHOCHMAH, as written: "The commandment of Hashem is pure, enlightening the eyes" (Tehilim 19:9).

577. What is the head (or top) of the candlestick? It is Binah, the supernal Hei, NAMELY THE FIRST THREE SFIROT OF BINAH, THE SUPERNAL ABA AND IMA, who has IN HER SEVEN LOWER SFIROT, WHICH ARE YISRAEL - SABA AND TEVUNAH, three branches in this shape of Hei, which is composed of three Vav's that are the three Patriarchs, CHESED, GVURAH AND TIFERET. The second Hei HAS a second set of three branches in the shape of Hei, which are Netzach, Hod, and Yesod. Vav is the center of the candlestick, NAMELY ZEIR ANPIN, which is the son of Yud and Hei, BECAUSE ZEIR ANPIN IS THE CENTRAL COLUMN THAT MEDIATES BETWEEN THE TWO COLUMNS OF BINAH. Binah is so called after him, BECAUSE BINAH IS MADE UP OF THE LETTERS BEN (ENG. 'THE SON OF') YUD-HEI. ZEIR ANPIN includes six branches below, IN HIS PLACE, which amounts to Vav (=six) in his six branches.

578. Yud is "A virtuous woman is a crown to her husband" (Mishlei 12:4), the crown of the Torah scroll, WHICH IS ZEIR ANPIN, in the shape of a Zayin, WHICH IS A YUD ON TOP OF A VAV, NAMELY A CROWN OVER VAV, WHICH IS ZEIR ANPIN, from the aspect of the World to Come, WHICH IS BINAH; MALCHUT is not a vessel to it, and now serves him only as a crown on his head. In this world, BEING MALCHUT FROM HER OWN ASPECT, She is like this Hei-Vav-Hei-Yud, WHICH PERMUTATION SHOWS that She is a vessel under him AND serves him in every Sfirah of his, in his every limb, and in his every attribute. MEANING THAT MALCHUT SERVES ZEIR ANPIN IN ORDER TO REVEAL ALL THE ASPECTS OF ZEIR ANPIN THAT ARE CALLED SFIRAH, LIMB AND ATTRIBUTE.

574. קם תנא חדא ואמר, רעיא מהימנא ודאי הכי הוא, ולך מני למעבד בלהו, הדא הוא דכתוב, ועשית מנורה. ועשית שלחן. והכי בכלא, וראה ועשה, ומכלא לא אתקשי לך למעבד, אלא תלת מלין דרשימין באתון דשמך, מ"נורה, ש"קלים, ה"חדש. אמאי אתקשי לך.

575. א"ל, סבא סבא, אתון מפיקין קושיא דא דאתקשי לי, מן מקשה תיעשה המנורה. ודאי מאנא דקודשא ברין הוא, איהי שכנתא, דאיהי מאנא לשמשא לבעלה, איהי מנרתא דיליה, דאתמר ביה, שבע ביום הללתיך, דאינון: הגדולה, והגבורה, והתפארת, והנצח, וההוד, ויסוד, ומלכות. שבע כלילא.

576. משבע דרגין אלין, שלשת קני מנורה מצדה האחד, גופא ותרין דרועי דמלכא. איהו נר מצוה, לאנהרא בהון. ושלשה קני מנורה מצדה השני, אינון תרין שוקין, וברית. ואיהו נר מערבית, לאנהרא בהון. מנרתא דמלכא אתקריאת, ואיהי נר לאנהרא ביה נר מצוה, דאתמר ביה מצות יי' ברה מאירת עינים.

577. ומאן רישא דמנרתא, בינה ה' עלאה, דאית לה תלת קנין, בדיוקנא דא ה', תלת ווי"ן, דאינון תלת אבהן. ה' תנינא, ג' קנים תנינין בדיוקנא דא ה', דאינון נצח הוד ויסוד. ו' מנרתא דאמצעיתא בן ו"ה. על שמייה אתקרי בינה. איהו כליל ו' קנין לתתא, בחושבן ו', בו' קנין דיליה.

578. ו' אשת חיל עטרת בעלה, תגא דספר תורה, בצורת ז' מסטרא דעלמא דאתי, לאו איהי מאנא לגביה, ולא משמשא לגביה, אלא עטרה על רישיה. אבל בעלמא דין, איהי בגוונא דא, הוה"ו איהו מאנא תחותיה, שמושא דיליה, בכל סמירה דיליה, בכל אבר דיליה, בכל מדה דיליה.

579. Therefore this Yud, WHICH IS MALCHUT, is sometimes under ZEIR ANPIN and sometimes on top and sometimes in the center. HE EXPLAINS: On top IS THE SECRET OF THE YUD of Yud Hei Vav Hei, IN THE SECRET OF THE VERSE, "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). This is "to cause the lamps to burn continually" (Vayikra 24:2), which is Yud on Hei-Vav-Hei from the side of the candlestick. In the center OF ZEIR ANPIN, it is half a shekel, MEANING THAT SHE IS AS LARGE AS HIM AND THEY ARE BOTH TWO HALVES OF THE BODY. FOR ZEIR ANPIN IS THE ASPECT OF THE RIGHT HALF OF BINAH AND MALCHUT IS THE ASPECT OF THE LEFT PART OF BINAH. Then it is CALLED 'HALF A SHEKEL', as it is written: "This they shall give...HALF A SHEKEL AFTER THE SHEKEL OF THE SANCTUARY" (Shemot 30:13), thus Hei-Vav-Yud-Hei. In the end OF ZEIR ANPIN, in the tabernacle, she Hei-Vav-Hei-Yud. AND THIS IS THE SECRET OF "five cubits long" (Shemot 27:1) from the first Hei, and "five cubits broad" from the lower Hei. 'Cubit' is the secret of Vav, WHICH IS ZEIR ANPIN, and half of cubit is Yud, WHICH IS MALCHUT THAT STANDS AT THE END. Everything is alluded to in the letter Vav, WHICH IS ZEIR ANPIN, OR HIS CROWN, OR IN HIS CENTER OR AT HIS END.

580. This is the secret of: "I am the first, and I am the last; and beside Me there is no Elohim" (Yeshayah 44:6), "I AM THE FIRST" IS THE SECRET OF MALCHUT WHEN IT IS A CROWN ON THE HEAD OF ZEIR ANPIN, WHILE "AND I AM THE LAST" IS WHEN SHE IS A POINT AT THE END OF ZEIR ANPIN. "AND BESIDE ME THERE IS NO ELOHIM" IS WHEN SHE IS IN THE CENTER OF ZEIR ANPIN, MEANING FOURTH TO THE PATRIARCHS AFTER CHESED, GVURAH AND TIFERET. She is alluded to in this Name, Yud-Vav-Dalet, Hei-Yud, Vav-Yud-Vav, Hei-Yud, WHERE YUD IS AT THE BEGINNING AND YUD IN THE CENTER OF THE VAV, AND YUD AT THE END OF THE HEI. Every Name in which Hei dominates Yud is a female from the left. And even though Yud at the beginning of the Name IS MALE, STILL-IN-ALL, SINCE after the two Hei's of the Name, it is at the end, such as Hei-Yud, Hei-Yud, it is judged according to the majority, as a female. The Yud that is upon Hei is a crown, under Hei a vessel, and all the more so under Vav.

581. I do not make any division or separation in the Supernal Unity, THAT IS IN BINAH, and it is all one unison. THEREFORE, it was difficult for me to produce THE THREE THINGS, THE CANDLESTICK, THE SHEKELS, AND THE NEW MOON, WHICH ARE THE SECRET OF MALCHUT. FOR IN THE CANDLESTICK, THERE IS THE ASPECT OF THE CROWN OF ZEIR ANPIN AND IN THE SHEKELS AND NEW MOON IT IS CONSIDERED TO BE IN HIS CENTER. The Holy One, blessed be He, who knows all thoughts, said, 'His intention was good not to make division and separation.' THEREFORE, let the candlestick be made by itself, just like the Shechinah is made from the self of the Holy One, blessed be He, without division. Of the other vessels of the Tabernacle, by which the Shechinah is at the service, NAMELY AT THE END OF ZEIR ANPIN, IT IS SAID: "And Betzalel made" (Shemot 37:1). AND IT WAS NOT NECESSARY THAT IT BE MADE BY ITSELF.

582. Wherever the lower Shechinah is a crown in the central pillar, WHICH IS ZEIR ANPIN, THAT IS when she is taken from Binah, which is the World to Come, it is certain THAT THEN man has no knowledge of the Holy One, blessed be He, and all his attributes. BINAH HAS THEN BEEN REDUCED TO THE SIX ENDS until he enters that gate, about which is said: "This is the gate of Hashem" (Tehilim 118:20) MEANING through the letter Lamed, WHICH ALLUDES TO A TOWER THAT FLIES IN THE AIR.

579. וּבְגִין דָּא, י' דָּא, לְזַמְנִין אִיהִי תַּחְתּוּהִי, לְזַמְנִין עַל רִישֵׁיהּ, לְזַמְנִין בְּאַמְצַעִיתָא. עַל רִישֵׁיהּ יְהוּ"ה אֲבָן מְאֹסוּ הַבּוֹנִים הִיטָה לְרֹאשׁ פְּנֵה. וְדָא לְהַעֲלוֹת נֵר תְּמִיד, דְּאִיהוּ י' עַל הוּ"ה מְסֻטְרָא דְּמִנְרֵתָא. בְּאַמְצַעִיתָא, מַחְצִית הַשְּׁקֶל, הַה"ד, זֶה יִתְּנוּ, כְּגוֹוֵנָא דָּא הוּ"ה. בְּסוּפָא, בְּמִשְׁכָּנָא, כְּגוֹוֵנָא דָּא הוּ"ה, חֲמֵשׁ אַמּוֹת אַרְךָ, מְסֻטְרָא דְּה' עֲלָאָה, וְה' אַמּוֹת רָחֵב, מְסֻטְרָא דְּה' תַּתָּאָה. וְאַמָּה: ו'. וְחֻצֵי הָאֲמָה: י'. וְכֹלָא אֶתְרַמִּיז בְּאֵת ו'.

580. וְדָא אִיהוּ רְזָא, אֲנִי רֹאשׁוֹן וְאֲנִי אַחֲרוֹן וּמִבְּלַעְדֵי אֵין אֱלֹהִים דְּאֶתְרַמִּיז בְּהַאי שְׁמַא, יו"ד ה"ו וי"ו ה"י וְכֹל שֵׁם דְּשְׁלִיט ה' עַל י' נּוֹקְבָא אִיהוּ, מְסֻטְרָא דְּשְׁמַאֲלָא. וְאַע"ג דְּמְסֻטְרָא דָּאֵת י' אִיהוּ בְּרִישָׁא, בְּתַר דְּבִתְרִין הִי"ן אִיהוּ בְּסוּפָא, כְּגוֹוֵנָא דָּא ה"י ה"י, אֶתְדֵן לְרֹב, וְנוֹקְבָא אִיהוּ. אֶלָּא י' עַל ה' תְּגָא, תַּחְתּוּהִי, שְׁמוּשׁ. כ"ש תַּחְתּוּהִי ו'.

581. וּבְגִין דְּלֹא עֲבִידְנָא קְצוּץ וּפְרוּד בְּיַחְדָּא דְּלַעֲיֹלָא, דְּכֹלָא יַחְדָּא חַד, נִתְקַשָּׁה לִי לְמַעְבַּד. וְקוּדְשָׁא בְּרִיךְ הוּא דִּידַע כָּל מַחְשַׁבְתֵּינִן, אֲמַר, בְּתַר דְּדָא לְטוֹב אֶתְכּוֹוֵן, דְּלֹא לְמַעְבַּד קְצוּץ וּפְרוּד, תִּיעֲשֶׂה הַמְּנֹרָה, תִּיעֲשֶׂה מַעְצָמָה כְּגוֹוֵנָא דְּשְׁכִינְתָא, תִּיעֲשֶׂה מַעְצָמוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּלֹא פְרוּדָא. שְׂאֵר מְאֲנִין דְּבִהוֹן אִיהוּ שְׁכִינְתָא שְׁמוּשׁ, וִיעֵשׂ בְּצִלָּאֵל.

582. וּבְכֹל אֶתְרֵי דְּשְׁכִינְתָא תַּתָּאָה אִיהוּ עֲטְרָא דְּעֵמוּדָא דְּאַמְצַעִיתָא, כִּד נְטִילַת מִן בִּינָה, דְּאִיהוּ עֲלָמָא דְּאֶתְוּ, וְדָאִי לִית יְדִיעָה לְב"ג. בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא בְּכָל מְדוּת דִּילִיָּהּ, עַד דִּיעוּל בְּהַאי תַּרְעָא, דְּאֶתְמַר עֲלָה זֶה הַשַּׁעַר לִי, בְּאוֹת ל'.

583. FROM THE ASPECT OF HER BEING IN THE CENTER OF ZEIR ANPIN, she is combined from all the Sfirot and all the letters of the expressed and hidden Names, FOR SHE RECEIVES FROM THEM ALL AND THEY ARE INCLUDED IN HER. AND FROM THE ASPECT OF WHICH SHE IS AT THE END OF ZEIR ANPIN, she is a dot under every single letter, because she serves under her husband, ZEIR ANPIN, FOR FROM THERE IS SHE BUILT-UP TO UNITE WITH ZEIR ANPIN. AND FROM THE ASPECT OF her being a crown on the head OF ZEIR ANPIN, she is from the side of the musical tones THAT ARE MARKED ABOVE THE LETTERS. HE EXPLAINS: She is a dot like the dot of Segol that is below the knees of the King, MEANING BELOW NETZACH, HOD AND YESOD OF ZEIR ANPIN THAT ARE CALLED 'KNEES', as it is written, "and the earth is My footstool" (Yeshayah 66:1), MEANING MALCHUT THAT IS CALLED 'EARTH'. She is in the center WITH ZEIR ANPIN, for then she is called 'half-a-shekel', HALF A BODY AS EXPLAINED EARLIER, and this is in the point of the Shuruk, which is in the center of the Vav. She is a crown on his head from the side OF THE MUSICAL NOTE THAT IS CALLED 'segulta', WHICH IS ABOVE THE LETTERS.

584. Zarka, Makaf, Shofar, Holech, Segulta: When we cast and bring close MALCHUT TO BINAH THAT IS CALLED 'SHOFAR', SHE TURNS INTO THE SEGULTA OF THE MUSICAL TONES. Then she is a crown on the head of the King, ZEIR ANPIN, AS MENTIONED ABOVE, FOR THIS IS THE MEANING OF: 'A crown is given to you, Hashem our Elohim'. She is known then by what is said of her, 'Search not into that which is concealed from you, and inquire not into that which is hidden from you.' We know that it is 'first' above in Keter, which is Segulta, WHICH IS ABOVE THE LETTERS. It is the 'last' in the Segol, WHICH IS BELOW THE LETTERS, 'and beside him there is no Elohim' in the Shuruk, WHICH IS IN THE CENTER OF THE LETTERS, FOR THEN SHE ILLUMINATES WITH THE SHINE OF CHOCHMAH. Everything is known through her.

585. Whoever cleaves UNTO MALCHUT from below THE LETTERS, she raises him above, FOR SHE IS BUILT FROM THERE TO UNITE FACE-TO-FACE WITH ZEIR ANPIN. Yet she lowers below her he who desires to ascend above her to understand her from above THE LETTERS, and he has no part in her, BECAUSE WHEN SHE IS ABOVE IN SUPERNAL ABA AND IMA, SHE CANNOT BE UNDERSTOOD. Because Jacob received knowledge through her, MEANING FROM THE ASPECT OF BELOW THE LETTERS, he taught her to his children, and commanded them not to ascend to a level that is above her. She is everything, FOR SHE IS COMBINED OF THEM ALL, from above and from below and in the middle. It is written: "And this is that which their father spoke to them" (Bereshheet 44:28), NAMELY MALCHUT THAT IS CALLED 'THIS'. FOR HE TOLD TO THEM NOT TO RISE ABOVE HER.

586. The prophet who recognized her cried and said to the Torah scholars and the Sages of the Torah: Those who are wealthy with it, MEANING that they are happy with their portion, FOR ONE WHO IS HAPPY WITH HIS PORTION IS WEALTHY. He cried toward them and said, "Thus says Hashem, 'Let not the wise man glory...but let him that glories glory in this, that he understands and knows Me'" (Yirmeyah 9:22-23), MEANING MALCHUT THAT IS CALLED 'THIS' AND NOT ABOVE HER. David, who knew her, said "Though a host should camp against me...even then I will be confident (lit. 'in this')" (Tehilim 27:3). Jeremiah saw the length of the exile, as well as Samael and the Serpent and all the princes of the seventy nations that were swooping down upon Yisrael by tens of thousands, and he saw the verse that the Holy One, blessed be He, said, "And yet for all that (lit. 'this'), when they are in the land of their enemies..." (Vayikra 26:44). The prophet said, "This I recall to my mind, therefore I have hope" (Eichah 3:21), FOR MALCHUT THAT IS CALLED 'THIS' IS WITH THEM IN EXILE; THEREFORE, HE AWAITS SALVATION. Of him who "neither did he set his heart even to this" (Shemot :23), it is written: "Nor does a fool understand this" (Tehilim 92:7) and also, "And this is the blessing of Judah. And he said, 'Hear Hashem, the voice of

583. אִיהִי כְּלוּלָא מִכָּל סְפִירָה, וּמִכָּל אֲתוּוֹן דְּשִׁמְהֵן, מִפּוֹרְשִׁים וְנִסְתָּרִים. אִיהִי נְקוּדָה בְּכָל אֶת וְאֶת, שְׁמוּשָׁא תְּחוּת בְּעֵלָה. וְאִיהִי עֵטְרָה עַל רִישִׁיָּה, מְסֻטְרָא דִּילָה דְּטַעְמִי. כְּגוֹן סְגוּל נְקוּדָה תְּחוּת יְרֵכֵי מַלְכָּא, וְהָאֶרֶץ הַדּוֹם רְגְלֵי. וְאִיהִי בְּאִמְצַעִיתָא, עֵמִיָּה, מִחְצִית הַשְּׁקָל, בְּשׁוּרֻק. וְאִיהִי עֵטְרָה עַל רִישִׁיָּה, מְסֻטְרָא דְּסְגוּלָתָא.

584. זְרָקָא מִקַּף שׁוֹפָר, הוֹלֵךְ סְגוּלָתָא, בְּהוּא זְמַנָּא אִיהִי כְּתָר עַל רִישָׁא דְּמַלְכָּא, כְּתָר יִתְּנוּ לָךְ יְיָ אֱלֹהֵינוּ. אִיהִי יְדִיעַת הַהוּא דְּאֲתָמֵר בֵּיהּ, בְּמוֹפְלָא מִמֶּךָ אֶל תְּדְרוֹשׁ וּבִמְכוּסָה מִמֶּךָ אֶל תְּחַקֹּר. דְּבָה אֲשֶׁתְּמוּדַע, דְּאִיהוּ רֵאשׁוֹן לְעִילָא בְּתַגָּא, דְּהוּיִנוּ סְגוּלָתָא וְאִיהוּ אַחֲרוֹן, בְּסְגוּל. וּמִבְּלַעֲדֵינוּ אֵין אֱלֹהִים, בְּשׁוּרֻק. וְכֹלָא בְּה אֲשֶׁתְּמוּדַע.

585. מֵאֵן דְּאֲתַדְּבַק בְּה לְתַתָּא, אִיהִי מְסַלְקָא לִיה לְעִילָא. וּמֵאֵן דְּבַעֵי לְאַסְתַּלְקָא עָלָה לְאַדְבַּקָא לְעִילָא מִינָהּ, אִיהִי מְשַׁפִּילָתוּ לְתַתָּא מִינָהּ, וְלִית לִיה חוּלְקָא בְּה. וּבְגִין דְּיַעֲקֹב אֲשֶׁתְּמוּדַע בְּה, אוֹלִיף לָהּ לְבַנוּי, וּמִנֵּי דְּלֵא יִבְקִשׁוֹן לְסַלְקָא לְדְרָגָא לְעִילָא מִינָהּ, דְּאִיהִי כֹלָא, עִילָא וְתַתָּא וְאִמְצַעִיתָא. הַה"ד, וְזֹאת אֲשֶׁר דִּבֶּר לָהֶם אֲבִיהֶם.

Judah" (Devarim 33:7). Judah observed what his father commanded him, AS MENTIONED EARLIER; THEREFORE, he merited kingship. David rose because of it to kingship, for he endeavored all his days to PERFECT it.

586. נביא דהוה אשתמודע בה, צווח ואמר למארי תורה חכמים באורייתא, ועתירין בה, ושמיחים בחלקם. צווח לגבייהו ואמר, בה אמר יי אל יתהלל וגו', כי אם בזאת יתהלל המתהלל השכל וידוע אותי. דוד דהוה ידע בה אמר, אם תחנה עלי מחנה וגו', בזאת אני בוטח. וירמיה חזא גלותא אריך, וסמאל ונחש וכל ממנן דשבועין אומין ברבו רבוון, דנחתי על ישראל, וחזא האי קרא דאמר קודשא בריך הוא, ואף גם זאת בהיותם בארץ אויביהם וגו', אמר נביא זאת אשוב אל לבי על בן אוחיל. ואשר לא שית לבו גם לזאת, עליה אתמר וכסיל לא יבין את זאת. וזאת ליהודה ויאמר שמע יי קול יהודה, בגין דנטיר מאי דמני ליה אבוי זכה למלכו. ודוד בגינה אסתלק למלכו, דטרח כל יומיו עלה.

587. Said the holy luminary, RABBI SHIMON, TO THE FAITHFUL SHEPHERD: It is said, "And this is the Torah which Moses set..." (Devarim 4:44). You admonished Yisrael with it at the time of your death and you did bless every single tribe of Yisrael with it, as it is written: "And this is the blessing which Moses...blessed" (Devarim 33:1). Therefore, the scholars, the masters of the Mishnah, explained it in relation to the verse: "This is the Torah, when a man dies in a tent" (Bemidbar 19:14). Pertaining to this, they said: What is the meaning of "dies in a tent?" The Torah is maintained only in one who kills himself for its sake. Death means poverty, for a poor man is considered as dead.

587. אמר בוצינא קדישא, עלה אתמר, וזאת התורה אשר שם משה וגו'. בה אזהרת לישראל, בשעת מיתתך. בה ברכת לישראל, בכל שבט ושבט. הה"ד וזאת הברכה אשר ברך משה וגו', ובגין דא אוקמוה חבריאי מארי מתניתין, דכתוב, זאת התורה אדם כי ימות באהל, ואמרו עלה מאי כי ימות באהל, אלא אין התורה מתקיימת, אלא במי שממית עצמו עליה, ולית מיתה אלא עוני, דעני חשוב כמת.

588. MALCHUT is like a sacrifice of higher and lesser value. From the side of the wealthy one, it is certainly of higher value for it goes high above him, because all the good that the wealthy people do is all to their merit in the World to Come. There it is a crown on their heads, AND THIS IS FROM THE ASPECT OF IT BEING A CROWN OVER ZEIR ANPIN. The average man, who serves in order to merit two worlds, MEANING ALSO THIS WORLD, it is with him half a shekel in the World to Come, like Matzah that is broken in two, half under the napkin for Afikomen and half TO EAT to fulfill a commandment before the meal. From this side, it is said: "What is your petition? And it shall be granted you: and what is your request? Even to half the kingdom it shall be performed" (Ester 5:6), AND THIS FROM THE ASPECT THAT SHE IS IN THE MIDDLE OF ZEIR ANPIN.

588. דאיהו קרבן עולה ויורד. מסטרא דעשיר עולה ודאי, דאסתלק עליה. דכל עתירין, כל טובו דעברין, בלהון לזכאה להון לעלמא דאתי, ותמן איהו הנגא על רישיהו. בינוני, דפלח למזכי בתרין עלמין, איהו מחצית השקל עמיה בעלמא דאתי, כגון מצה דאתפליג, חציה תחת המפה לאפיקומן בתר סעודה. וחציה למצוה קדם סעודה. ומסטרא דא נאמר באסתר, מה שאלתך וינתן לך ומה בקשתך עד חצי המלכות ותעש.

589. But for one who is a poor, who endangers his life for its (her) sake, as is your quality, Faithful Shepherd, she, MALCHUT, is a sacrifice of lower value (lit. 'descending') under you, FOR SHE BECOMES A POINT UNDER YESOD OF ZEIR ANPIN, WHICH IS THE ASPECT OF FAITHFUL SHEPHERD. Why is it so? Because one who humbles himself for the sake of the Shechinah, the Holy One, blessed be He, descends to him. This is what David meant by: "Though Hashem be high, yet He takes note of the lowly" (Tehilim 138:6), and the prophet said, "For thus says the high and lofty one, that inhabits eternity, whose Name is holy...yet with him also that is of a contrite and humble spirit" (Yeshayah 57:15). Even though 'I dwell on high and in a holy place,' yet due to him who makes himself a contrite and humble spirit for the Shechinah's sake, in order to elevate Her from Her humbleness AND TO MAKE HER a crown for his head, I descend to dwell with him. After the husband of the Shechinah, WHICH IS ZEIR ANPIN, descends upon the man, She lowers Herself from his head, allows the space of the head to her husband, ZEIR ANPIN, and descends to the legs of the King, NAMELY UNDER HIS NETZACH, HOD AND YESOD THAT ARE CALLED 'LEGS'. The secret of the matter is: "The heaven is My throne, and the earth is my footstool" (Yeshayah 66:1); NAMELY, MALCHUT THAT IS CALLED 'EARTH'.

590. From the day that the person inherits the soul, which comprises the Holy One, blessed be He, and His Shechinah, he is called 'a son'. One Tana said: Is it so that from the day that the person inherits a soul that comprises of the Holy One, blessed be He, and His Shechinah, he is called 'a son'? From where do we know this? It is from this verse that David said in the book of Tehilim, "I will tell of the decree: Hashem has said to me, 'You are My son; this day have I begotten you'" (Tehilim 2:7), FOR THIS OCCURS BY EVERY PERSON AT THE MOMENT THAT HE ATTAINS THE SOUL.

591. The holy luminary, RABBI SHIMON said to him: Faithful Shepherd, what is the meaning of "this day have I begotten you"? IT WOULD HAVE SUFFICED TO SAY "YOU ARE MY SON" TO CONVEY THAT I HAVE BEGOTTEN YOU. But because of you did David say with the Holy Spirit "this day have I begotten you." FOR "I" REFERS TO THE SHECHINAH AND "THIS DAY" REFERS TO THE FAITHFUL SHEPHERD WHICH IS TIFERET, AS IT IS WRITTEN: "It is yet high day" (Bereshheet 29:7), for him, of whom it is said, "And there arose not a prophet in Yisrael like Moses" (Devarim 34:10). THEREFORE, HE IS CALLED 'HIGH DAY'. You lived in the Shechinah, "and you shall love Hashem your Elohim with all your heart" (Devarim 6:5), namely the body "and with all your soul (Heb. Nefesh)" namely the soul. For it has five names, Neshamah, Ruach, Nefesh, Chayah, Yechidah. "And with all your might", namely with all your money. The Holy One, blessed be He, and His Shechinah do not budge from you in all of these things.

592. You thought that even if all the worlds would be under your jurisdiction, you would give them in order to raise the Shechinah to the Holy One, blessed be He, to crown Him with His Shechinah over all the Princes of the nations of the world, and afterwards to elevate Him and His Shechinah. Your form is comprised of all good traits, throughout the worlds and the companies of the supernal angels, and the lower beings, and all Yisrael.

589. אָבֵל מֵאֵן דַּאִיהוּ עָנִי, דְּמִמִּית גְּרַמִּיהַּ בְּגִינָהּ, כְּגוּוֹנָא דִילָךְ רַעִיא מְהִימְנָא, אִיהוּ קֶרְבַּן יוֹרֵד תְּחוּתָךְ, וְאִמְאִי. בְּגִין דְּמֵאֵן דַּאֲשַׁפִּיל גְּרַמִּיהַּ בְּגִין שְׂכִינְתִּיהַּ, דְּקוּדְשָׁא בְרִיךְ הוּא אִיהוּ נְחִית עֲלֵיהּ, וְהָאִי הוּא דְאָמַר דְּוֹד, כִּי רַם יִי' וְשַׁפֵּל יִרְאֶה. וְהַנְּבִיא אָמַר, כִּי כֹה אָמַר רַם וְנִשְׂא שׁוֹכֵן עַד וְקָדוֹשׁ שְׁמוֹ וְגו' וְאֵת דְּכָא וְשַׁפֵּל רוּחַ. דַּאֲף עַל גַּב דְּאָנָא מְרוּם וְקָדוֹשׁ אֲשׁוּכֹן, בְּגִין הֵהוּא דַּאֲתַעְבִּיד דְּכָא וְשַׁפֵּל רוּחַ בְּגִין שְׂכִינְתִּי, לְסַלְקָא לֵהּ מִשְׁפָּלוֹת דִּילָהּ עֲטָרָא לְרִישֵׁיהּ, אָנָא נְחִית לְדִיּוּרָא עֲמִיהּ. וּבִתְרַ דְּבַעֲלָהּ דְּשְׂכִינְתָא נְחִית עַל בְּרַ נֶשׁ, אִיהוּ נְחִיתת מַעַל רִישֵׁיהּ, וְהִיבַת אֲתָרָא דְּרִישָׁא לְבַעֲלָהּ, וְנְחִיתת לְרַגְלוֹ דְּמַלְכָא. וְרוּזָא דְּמַלְהּ, הַשְּׁמַיִם כְּסָאֵי וְהָאָרֶץ הַדּוּם רַגְלֵי.

589. דְּמִיּוּמָא דִּירִית בְּרַ נֶשׁ נִשְׁמַתָּא, כְּלִילָא מְקוּדְשָׁא בְרִיךְ הוּא וְשְׂכִינְתִּיהַּ, מֵהֵהִיא שְׁעָתָא אֲתַקְרִי בֶן. אָמַר חַד תָּנָא, וְכִי מֵהֵהוּא יוּמָא דִּירִית בְּרַ נֶשׁ נִשְׁמַתָּא, כְּלִילָא מְקוּדְשָׁא בְרִיךְ הוּא וְשְׂכִינְתִּיהַּ, יִתְקְרִי בְרִיהּ מִנִּי. מֵהֵהוּא קְרָא דְאָמַר דְּוֹד בְּסַפֵּר תְּהֵלִים, אֲסַפְרָה אֶל חֻק יִי' אָמַר אֵלֵי בְנֵי אֲתָה אָנִי הַיּוֹם יְלִדְתִּיךְ.

591. א"ל בּוֹצִינָא קְדִישָׁא, רַעִיא מְהִימְנָא, מֵאִי הַיּוֹם יְלִדְתִּיךְ. אֵלָא בְּגִינָךְ אָמַר דְּוֹד בְּרוּחַ קְדָשָׁא, אָנִי הַיּוֹם יְלִדְתִּיךְ. הֵן עוֹד הַיּוֹם גְּדוּל, בְּהֵהוּא דַּאֲתַמַּר בִּיהּ, וְלֹא קָם נְבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה. אַנְתָּ קִיּוּמַת בְּשְׂכִינְתָא וְאֶהְבַּת אֶת יִי' אֱלֹהֶיךָ בְּכָל לְבַבְךָ, דְּהֵיּוֹנוֹ גּוּפָא. וּבְכָל נַפְשְׁךָ, דְּהֵיּוֹנוֹ נִשְׁמַתָּא. דְּחֻמְשׁ שְׁמֵהֶן אִית לָהּ: נִשְׁמָה. רוּחַ. נֶפֶשׁ. חַיָּה. יְחִידָה. וּבְכָל מַאֲדָךְ, בְּכָל מְמוֹנָא דִּילָךְ. קוּדְשָׁא בְרִיךְ הוּא וְשְׂכִינְתִּיהַּ לֹא יִזוּ מִינְךָ בְּכָל אֲלִין.

592. אַנְתָּ חֲשַׁבְתָּ, דַּאֲפִילוּ הוּוּ כָל עֲלָמִין תְּחוּת רְשׁוּתְךָ, הָיִית יְהִיב לְאֶקְמָא לְשְׂכִינְתָא בְּקוּדְשָׁא בְרִיךְ הוּא, וְלֹא מְלָכָא לִיהּ בְּשְׂכִינְתִּיהַּ עַל כָּל מְמַנָּן דְּאוּמִין דְּעֲלָמָא, וּלְבַתְרָ לְסַלְקָא לִיהּ וְשְׂכִינְתִּיהַּ. בְּדִיוּקְנָא דִּילָךְ כְּלִילָא מְכַל מְדוּת טְבִין, בְּכָל עֲלָמִין, וּבְמִשְׁרִיין עֲלָאִין וְתַתָּאִין, וְעַל כָּל יִשְׂרָאֵל.

593. The Holy One, blessed be He, attaches a good thought to action. Since you are His son, everything that you thought of for the sake of your Master, He fulfills through you. You will not stir from Him forever, but will remain in His image in everything. You are concealed from humans during the time of exile. But I, from this world, am a messenger from the Holy One, blessed be He, to say these words before you, and I am commanded by Him not to stir from you at anytime that you desire. I and all the Tanaim and Amorain of our Yeshivah REQUEST OF YOU to arise and complete the commandments of your Master.

593. מְחֻשְׁבָּה טוֹבָה הַקּוֹדֵשׁ אֲבִירָךְ הוּא מְצֻרָה לְמַעֲשָׂה. בְּתַר דְּאִנְתָּ בְּרִיָּה, עַל כָּל דְּחֻשְׁבַּת לְמִרְךָ, יִקְוִים עַל יָדְךָ, וְלֹא תִזּוּ מִנִּיָּה לְעֵלְמִין, אֲלֵא תְהֵא בְּדִיוֹקְנִיָּה בְּכֹלָא. וְאִנְתָּ בְּגִלּוֹתָא גְּנִיזוּ מִבְּנֵי נָשָׂא. וְאִנְתָּ מֵעֵלְמָא דָּא, שְׁלִיחָא דְּקוֹדֵשׁ אֲבִירָךְ הוּא לְמִימַר מַלְיָן אֵלִין קְדָמְךָ, וְאִנָּא מְצוּוָה מִנִּיָּה, דְּלֵא לְמִזּוּ מִינְךָ בְּכָל עַת וְשַׁעְתָּא דְּאִנְתָּ בְּעִי. אֲנָא וְכָל תַּנְאִין וְאִמּוֹרָאִין דְּמִתִּיבְתָּאן. קוּם אֲשֵׁלִים פְּקוּדִין דְּמִרְךָ.

55. "And they shall make an ark"

Here, Rabbi Shimon speaks about the Torah and the ark. The supernal ark is the Shechinah, and the Holy One and His Shechinah are a unity. The rabbi maintains that the Torah is more beloved than anything; then he shows that the Ark and the ink with which the Torah is written are both made from wood, commenting that the world to come is the 'inside,' and the letters of Torah, though black on the outside, are white on the inside, as are the Torah scholars and holy sages.

The Relevance of this Passage

The Ark and the Torah are the two most sacred artifacts and symbols in Scripture; yet they remain the least understood. The ancient Kabbalists, however, revealed the inner significance of these two divine instruments. When Moses received the Tablets on Mount Sinai, the energy and spiritual Light that was revealed during the event literally vanquished all forms of darkness throughout the world. Death, chaos, pain, and suffering were extinguished, overwhelmed by the luminous radiance.

The term "Tablets" is a code describing a unique instrument that was fashioned to generate divine energy in our physical world. In the language of the 21st Century, one might envision the Tablets as a spiritual "nuclear power plant."

Just as a city is equipped with transformer substations that bring electrical energy from the local power station to our homes, the term Ten Commandments really signifies ten transformers that channel spiritual energy into our physical world. Both electrical and spiritual energy operate under similar principles. Both require physical tools to manifest and express their power in the material realm.

Moses had attained the highest level of consciousness. This truth is the deeper significance behind the concept of Moses "climbing to the top of the mountain." By virtue of his lofty level, Moses was able to control the raw forces of energy in the spiritual domain. He left the 600,000 Israelites at the foot of the mountain so that he could activate the tablets, thus bringing a final end to death and chaos.

During Moses' absence, two wicked and powerful alchemists infiltrated this gathering of 600,000 strong, and convinced the Israelites that Moses was dead, presumably from an overdose of "spiritual radiation." These hateful souls knew their days were over if the Israelites and the world remained connected to the energy flowing from this mountain. It would mean the end of evil and the dawn of immortality.

Consequently, they devised a cunning plan. They enlisted the help of a rabble-rousing faction that had split from the Israelites. The two alchemists and the rebel group were known as the "Mixed Multitude."

The Mixed Multitude convinced other Israelites to help them manufacture another instrument capable of generating a large supply of spiritual current. Activating this second source of spiritual power was the key to their insidious strategy.

Gold, being the finest conductor of electrical current, was also recognized as a powerful conductor of spiritual current. Thus, they built an apparatus constructed of gold, known by the code term "Golden Calf." Powering up the Golden Calf unleashed an additional surge of energy into the cosmos that literally blew out the circuits of the Tablets. The Light suddenly went out. Death was reborn, and evil returned to our midst. The Tablets, however, still retained an afterglow. Moses put the glowing Tablets into the Ark, along with the scroll of the Torah. Though not operating at peak capacity, this divine apparatus could help mankind replenish the Light that previously showered Sinai and the world.

All the Torahs and arks that now dwell in the synagogues of the world are wired and connected to the original Ark. Each week, when the ark in a synagogue is opened and the Torah is read, a portion of the Light that once illuminated Sinai is restored into the world. Unfortunately, the majority of Torahs in the world today are invalid. But thankfully, by the grace of God, when we read the verses that expound upon these mysteries, the Light of Sinai is replenished by connecting us to the supernal ark.

Moreover, whereas a synagogue is under the constraint of time and space, the supernal ark and the Zohar operate in a timeless realm, above physical laws. Thus, all the Light destined to be revealed now bathes the world with a complete luminous radiance that extinguishes death and decay in a merciful manner. The immortality that was lost on Sinai is hereby regained and the mixed-multitude is forever banished, blotted out by this ultimate illumination of Light.

594. He opened the discussion with the verse: "And they shall make an ark of Acacia wood" (Shemot 25:10). The Book of Torah is the Central Pillar, NAMELY ZEIR ANPIN. Its ark is the Shechinah and "inside and outside shall he overlay it" (Ibid. 11); namely the Holy One, blessed be He, with His Shechinah THAT COVERS HIM from "outside and inside." THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH are all one. This is not so with the ark in this world, for the Torah which is inside is one kind and the ark is another kind. The one is written with ink and the other is wood overlaid with gold. Certainly the Torah is more beloved than everything, as it is written: "Gold and glass cannot equal it" (Iyov 28:17).

595. From a different view even, THE TORAH AND THE ARK THAT ARE in this world show that it is all one, ink and wood, LIKE THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH, because ink is made of apples, which are of wood, NAMELY OF GALLNUTS. SO WE FIND THAT A TORAH SCROLL THAT IS WRITTEN WITH INK IS ONE KIND WITH THE ARK THAT IS MADE OF WOOD, FOR THIS IS THE SECRET OF THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. Moreover, ink, NAMELY THE LETTERS, is black on the outside and white on the inside, as are the Torah scholars and sages black in this world, which is outside. They are beautiful in the World to Come, which is in the inside. Therefore, ink (Heb. dyo) is the same expression as 'Dayo' (Eng. 'sufficient') for a servant to be like his master.' Dyo CONTAINS THE LETTERS IN YUD OR THE LETTERS OF 'yado' (Eng. 'his hand') THAT ALLUDE TO Chochmah, Binah and Da'at, WHICH IS THE SECRET OF YUD, for a man writes with his hand.

End of Ra'aya Meheimna

56. "And look that you make them after their pattern"

Here, Rabbi Yosi says that the title verse is referring to the tabernacle. God gave Moses detailed instructions for constructing the tabernacle, and also gave him a vision of how the tabernacle of Metatron would look in the future. The tabernacle above did not come into existence until the tabernacle below was complete. Rabbi Yosi then tells us that there are two tabernacles and two priests: of the latter, one is the primordial Light (Chesed of Zeir Anpin) and the other is Michael the High Priest.

The Relevance of this Passage

Our physical world is an exact reflection of the upper world, thus the well-known Kabbalistic phrase, "As Above, so Below." The forces of the upper world influence and animate all events in this physical world, except for the actions of man. Our deeds in the lower world cause a stirring in the upper world. Thus, by reading this section, we reconnect ourselves to the tabernacle below and the supernal tabernacle above, forever ensuring our ties to the Light of the Creator. We make contact with the angel Matatron, Michael, and the Sfirah of Binah and Chesed, which bring an abundance of Mercy and inner guidance into our lives.

596. Rabbi Yosi opened the discussion saying: Of these mysteries of the Tabernacle, it is written, "And look that you make them after their pattern..." (Shemot 25:40) and it is written: "And you shall rear up the Tabernacle according to its fashion..." (Shemot 26:30). We have learned that the Holy One, blessed be He, spoke to Moses of all the forms and all the constructions of the Tabernacle, each one as it should be, and showed him THE ANGEL, Metatron, who serves the High Priest inside. If you ask: But the Tabernacle above was not erected until the day that the Tabernacle was erected below, and that youth, METATRON, did not serve above until the day that they served below in the other Tabernacle?

594. פֶּתַח וְאָמַר, וַעֲשׂוּ אֲרוֹן עֲצֵי שִׁטִּים. ס"ת, עֲמוּדָא דְאֲמִצְעִיתָא. אֲרוֹן דִּילִיָּה, שְׂכִינְתָא. מִבֵּית וּמְחוּץ תִּצְפְּנוּ, לְקוּדְשָׁא בְּרִיךְ הוּא בְּשְׂכִינְתֵיהּ, מְלָבַר וּמְלָגוּ וּכְלָא חָד. מַה דְּלָאוּ הָכִי בְּאֲרוֹן דְּהָאֵי עֲלֵמָא, דְּאוּרִייתָא מְלָגוּ מִיֵּן אַחַד, וְאֲרוֹן מִיֵּן אַחְרָא. דָּא בְּכַתְיַבְתָּ דִּיּוּ, וְדָא עֶץ מְצוּפָה זְהָב. דְּוֵדָאֵי אוּרִייתָא חֲבִיבָא מְכֻלָּא, הַה"ד, לָא יַעֲרַכְנָה זְהָב זְכוּכִית.

עד כאן רעיא מהימנא

595. וּמִסְטֵרָא אַחְרָא אֲפִילוּ בְּהָאֵי עֲלֵמָא, אַחְזִי דְּכֻלָּא חָד, דִּיּוּ וְעֶץ, דְּדִיּוּ מִתְפּוּחִים, דְּאֲתַעֲבִידוּ בְּעֶץ אֵינּוֹן, וְעוֹד, דִּיּוּ אוֹכֵם מְלָבַר, וְחוּר מְלָגוּ. הָכִי אֵינּוֹן מְאִרֵי תוֹרָה וְחֻכְמִים, אוֹכְמִים בְּהָאֵי עֲלֵמָא דְּאִיְהוּ לְבַר, שְׁפִירִין בְּהוּא עֲלֵמָא דְּאִתִּי, דְּאִיְהוּ מְלָגוּ. וּבְגִין דָּא, דִּיּוּ, לִישְׁנָא דִּיּוּ לְעַבְדָּא לְהִיּוֹת בְּרַבּוּ. דִּיּוּ: יו"ד יָדוּ, חֻכְמָה וְתַבּוּנָה וְדַעַת דְּכֻתָּב בְּרַ נֶשׁ בִּירוּ בְּדִיּוּ.

596. פֶּתַח רַבִּי יוֹסִי וְאָמַר, בְּאֵינּוֹן רְזִין עֲלֵאִין דְּמִשְׁכְּנָא כְּתִיב, וְרֵאָה וַעֲשֵׂה בְּתַבְנִיתֶם וְגו', וְכַתִּיב וְהִקְמַתְ אֶת הַמִּשְׁכָּן כְּמִשְׁפֵּטוֹ וְגו', אוֹלִיפְנָא דְּאֲמַר לִיָּה קוּדְשָׁא בְּרִיךְ הוּא לְמִשָּׁה, כָּל תְּקוּנִין, וְכָל דְּיוֹקְנִין דְּמִשְׁכְּנָא, כָּל חָד וְחָד בְּדָקָא חֲזִי לִיָּה, דְּחֻמָּא לִיָּה לְמִסְטֵרוֹן, דְּקָא מְשַׁמֵּשׁ לְכַהֲנָא רַבָּא לְגוּ. וְאִי תִּימָא, וְהָא לָא אֲתַקֵּם מִשְׁכְּנָא לְעִילָא, עַד יוֹמָא דְּאֲתַקֵּם מִשְׁכְּנָא לְתַתָּא, וְלָא שְׁמֵשׁ הוּא נַעַר דְּלְעִילָא, עַד יוֹמָא דְּשְׁמֵשׁוּ לְתַתָּא, בְּהָאֵי מִשְׁכְּנָא אַחְרָא.

597. HE ANSWERS: Certainly it is so that the Tabernacle was not erected above until it was erected below. Moses saw above the appearance of the whole Tabernacle, but it was not arranged completely until the Tabernacle was erected below, and he saw Metatron, who he served afterwards. AND HE DID NOT SEE HIM actually serving but rather as he would be serving later on, but not at that time. The Holy One, blessed be He, said to Moses, 'See the Tabernacle and see the youth, METATRON, but it will all be delayed until the Tabernacle will be erected below.'

597. אֵלָא וְדָאֵי הָכִי הוּא, דְּהָא מִשְׁכְּנָא לֹא אִתְקַם לְעִילָא, עַד דְּאִתְקַם מִשְׁכְּנָא לְתַתָּא, אֲבָל חָמָא מִשָּׁה חִיזוּ דְכָל מִשְׁכְּנָא, וְלֹא הוּוּ מִתְסַדֵּר בְּקִיּוּמִיהּ, עַד דְּאִתְקַם מִשְׁכְּנָא לְתַתָּא, וְחָמָא לִיהּ לְמִטְטְרוֹן מִשְׁמֵשׁ לְבַתְרָא, לֹא דְהוּוּ אִיהוּ מִשְׁמֵשׁ, אֵלָא דְהוּוּ מִשְׁמֵשׁ לְבַתְרָא, וְלֹא בְּהוּוּ זְמַנָּא. אָמַר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא לְמִשָּׁה, חָמֵי מִשְׁכְּנָא, וְחָמֵי נַעַר, כֹּלָא מִתְעַבְבַּ עַד דְּיִתְקַם הָכָא לְתַתָּא.

598. If you ask: Metatron serves in the Tabernacle above AND NOT MICHAEL? HE ANSWERS: The tabernacle is of Metatron and Michael the High Priest is the one who serves in the Tabernacle of Metatron, as the High Priest serves above in another Tabernacle that is concealed and not revealed, which is the secret of the World to Come, WHICH IS BINAH. There are two tabernacles. One is concealed, BINAH, and one is the Tabernacle of Metatron. There are two priests, MEANING THE ATTRIBUTES OF CHESED THAT IS CALLED 'PRIEST'. One is the primordial light, NAMELY CHESED OF ZEIR ANPIN, and one is Michael, the High Priest below.

598. וְאֵי תִימָא, אֵי הָכִי, מִטְטְרוֹן אִיהוּ דְקָא מִשְׁמֵשׁ. אֵלָא וְדָאֵי מִשְׁכְּנָא דִּילִיָּהּ אִיהוּ, וּמִיכָאֵל כְּהֵנָּא רַבָּא, אִיהוּ דְקָא מִשְׁמֵשׁ גּוּ הֵהוּא מִשְׁכְּנָא דְמִטְטְרוֹן. כְּגוּוֹנָא דְמִשְׁמֵשׁ כְּהֵנָּא רַבָּא עֲלָאָה לְעִילָא, גּוּ מִשְׁכְּנָא אַחְרָא סְתִימָא דְלֹא אֲתַגְלִיָּיא, בְּרִזָּא דְעֲלָמָא דְאִתִּי. תְּרִין מִשְׁכְּנִין אִינוּן. חַד אִיהוּ סְתִימָא עֲלָאָה. וְחַד הָאֵי מִשְׁכְּנָא דְמִטְטְרוֹן. תְּרִי כְּהֵנִי אִינוּן, חַד אֹר קְדָמָאָה. וְחַד מִיכָאֵל כְּהֵנָּא רַבָּא לְתַתָּא.

57. Three Names included as one

Rabbi Shimon here discloses some concealed secrets of the supernal tabernacle, Binah, which is built on twelve pearls or supernal limbs. He speaks then of the three names which are combined together and which interpenetrate each other from the Right, Left and Central Columns of Zeir Anpin. The Right Column, Chesed, holds the Alef and Lamed of El. The Left Column, Gvurah, takes those letters and adds Hei-Yud-Mem to form Elohim. Mercy is included with them. The Central Column of Zeir Anpin takes all these and adds Nun-Vav to form Eloheinu, 'Our Elohim'. We can see that the Right Column is included in the Left; but the Left Column is also included in the Right by virtue of the fact that they take letters from the World to Come (Binah) to form Mem-Yud-Mem, Mayim, or 'water'. Rabbi Shimon also explains here how letters are formed and congealed and cocooned.

The Relevance of this Passage

The mention of "Twelve Pearls" indicates the root of the 12 constellations. Thus, we receive power to ascend above the plane of the planets and their respective astrological influences. At this moment we alter our destiny for the better, guaranteeing a redemption that is free of negative influences, judgments, and any form of pain.

When the Zohar discourses on the Three Columns, we are strengthened in our souls so that our behavioral actions embody balance. We receive mercy (Right Column), and it forever tempers and sweetens our acts of judgment towards others. We arouse judgment (Left Column), and it balances excessive mercy, so that we offer tough love in the appropriate measure and time. We receive emotional strength to always resist our selfish desires (Central Column), so that we enjoin our soul to the Supernal Realm, the source of all sustenance and blessing. Finally, the powers of Creation, embodied by the Hebrew letters, bring complete order, balance, and rejuvenation to all existence.

599. From here, concealed secrets of the Tabernacle are disclosed by the mouth of the Luminary, WHO IS RABBI SHIMON. The supernal Tabernacle, WHICH IS BINAH, is built on twelve pearls, supernal limbs, WHICH ARE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. EACH ONE OF THESE FOUR IS COMBINED OF THREE COLUMNS, TOTALING TWELVE, and are comprised, the right within the left and the left within the right.

599. מִכָּאֵן רְזִין סְתִימִין דְּבֵי מִשְׁכְּנָא, מְפּוּמָּא דְּבוּצִינָא. מִשְׁכְּנָא עֲלָאָה, אֲתַבְּנִי עַל תְּרִיסַר מְרַגְלִיטִין, שְׁיִיפִין עֲלָאִין, יְמִינָא וּשְׂמָאלָא, שְׂמָאלָא וְיְמִינָא.

600. There are three Names that are combined together. THEY ARE EL, ELOHIM, AND ELOHEINU (ENG. 'OUR ELOHIM'), AS SHALL BE EXPLAINED, and each penetrates the other. EI is the first Name, as is set on the right OF ZEIR ANPIN, WHICH IS THE SECRET OF CHESED. THE SYSTEM IS AS FOLLOWS: Aleph, which is first, is to the right, NAMELY CHESED. It was turned into a shapeless lump, then was sculpted in the secret of the right. SMALLNESS IS CONSIDERED AS IF IT WERE AN UNFINISHED FORM, FOR IT IS A FORMLESS LUMP NOT YET COMPLETED, WHILE GREATNESS IS CONSIDERED SHAPED. When it entered and served internally, NAMELY IN BINAH THAT IS CALLED 'SUPERNAL TABERNACLE', the Lamed joined it. In its secret, it is called 'EI (Aleph-Lamed)', because the Lamed emerged from the secret of above inside the Holy of Holies, WHICH IS BINAH, BECAUSE THE LAMED ALLUDES TO THE SECRET OF TOWER THAT FLIES IN THE AIR, NAMELY BINAH.

601. The Lamed became cocooned there IN BINAH, and it is certain that when it emerged from there, it became cocooned like the other letters, that became cocooned and shapen after emerging from the secret of the World to Come, WHICH IS BINAH. BECAUSE BEFORE THE LETTERS ENTER THE CENTRAL COLUMN, THEY ARE MOIST AND AFTER THEY EMERGE FROM THERE TO THE SECRET OF THE FIRMAMENT, WHICH IS THE CENTRAL COLUMN, THEY CONGEAL AND BECOME COCOONED. That Lamed also, even though it is a supernal secret, ALLUDING TO BINAH, THE SECRET OF THE TOWER THAT FLIES IN THE AIR, it did not become cocooned until it emerged outside. Then it is the Name EI, which is to the right OF ZEIR ANPIN.

602. The left includes within it the right, and takes this Name, EL (ALEPH-LAMED), to itself and combines with it. When it is included with it, it is called 'Elohim' (Aleph-Lamed-Hei-Yud-final Mem). HE QUESTIONS: And if you say: Behold the left came first in the secret of the World to Come?

603. HE ANSWERS: Certainly it is so, but when the grades emerge in the secret of letters from the World to Come, WHICH IS BINAH, the name ELOHIM has to be revealed and erected, and point at that place from where they emerged, MEANING AT THE ORDER OF THEIR EMERGING IN BINAH. THEREFORE, this name was erected in this way: First Aleph and Lamed on the right side became included LATER within the left and the left took it, AND BECAME JOINED WITH ITS LETTERS, HEI, YUD, MEM, and is called 'Elohim'. AS THEY EMERGED IN BINAH SO DID THEY EMERGE IN ZEIR ANPIN. This is the secret of the right, WHICH IS EL THAT IS PRESENT in the Name Elohim. According to that secret IS FOUND that there is Mercy wherever there is Judgment, BECAUSE JUDGMENT, WHICH IS LEFT, includes it, and is erected and visible in it.

600. תלת שמהן אינון כלילין בחדא, ודא עייל בדא, ודא עייל בדא, איהו קדמאה דאיהי ימינא, ואגלים ואתצויר ברזא דימינא, וכד עייל וקא משמש לגו אתאחד בהדיה ל, ואקרי ברזא היליה א"ל, דהא ל' מרזא דלעילא גו קדש הקדשים נפק.

601. לאו דתמן אגלים, אלא ודאי כד נפק אגלים, בשאר אתוון, דכד נפקו מרזא דעלמא דאתי, אגלימו ואתצוירו. אוף הכי האי ל', אע"ג דאיהו רזא דלעילא, לא אגלים, עד דנפק לבר, וכדין א"ל. ודא רזא דימינא.

602. שמאלא כליל בגייה לימינא, ונטיל האי שמא לגביה, ואתכליל בהדיה, וכד אתכליל בהדיה אקרי איהו אלהים. ואי תימא, הא אקדים שמאלא ברזא דעלמא דאתי.

603. ודאי הכי הוא. אלא, כד נפקו דרגין, ברזא דאתוון מגו עלמא דאתי, בעא שמא דא לאתחזא ולאתבני, לאחזאה על ההוא אתר דנפקי מתמן, ואתבני שמא דא, כגוונא דא. א"ל בקדמיתא בסטרא דימינא, אתכליל גו שמאלא, ונטיל ליה שמאלא, ואקרי אלהים, ודא איהו רזא דימינא, בשמא דאלהים, ועל רזא דא, בכל אתר דאיהו דינא, תמן איהו רחמי, דהא כליל איהו דינא, ודא אתבני ואתחזי.

604. The one that emerged from there, FROM BINAH, IN THE SENSE OF THE CENTRAL COLUMN OF ZEIR ANPIN, receives them both, NAMELY THE NAME EL AND THE NAME ELOHIM, and is completed to be called 'Eloheinu' (Eng. 'Our Elohim'). Here is the completeness that appears from the secret of the Supernal World, WHICH IS BINAH. It is all combined one with the other, BECAUSE THERE ARE HERE IN THE NAME ELOHEINU SIX LETTERS: ALEPH-LAMED ON THE RIGHT, HEI-YUD ON THE LEFT AND NUN-VAV IN THE CENTER, AND THEY ARE COMBINED TOGETHER. Since this Central COLUMN is completed, the Holy Name dwells upon it, which is the key to everything that is called Yud Hei Vav Hei, Then THE CENTRAL COLUMN takes all the sides, the upper and lower, WHICH ARE NETZACH HOD, right and left, WHICH ARE CHESED AND GVURAH, and all the other directions, WHICH ARE EAST AND WEST. Therefore, when it is completed with the secret of the two sides, NAMELY WITH THE TWO COLUMNS, from right and left, it is called 'Eloheinu', for there is right, left and center in this name, AS MENTIONED. It is visible and erected as is the secret of letters that emerge from there erected and visible, each and every one, AS WILL BE EXPLAINED.

605. HE ASKS: The right is indeed included in the left, for the left receives the name of the right, WHICH IS EL, BUT where is the left included in the right, so that right should receive the meaning of the left? HE ANSWERS: The right is included in the left and the left received the Name of the meaning of the right, WHICH IS the name El. The right also included in itself the left, which is Hei-Yud- final Mem.

606. HE QUESTIONS: Why is it so? HOW COULD THE RIGHT BE INCLUDED IN THE LEFT? HE ANSWERS: When that place whence they emerged was erected, NAMELY IN THE THREE COLUMNS OF BINAH, the left received two letters, OUT OF THE LETTERS HEI-YUD-FINAL MEM WHICH ARE IN THE LEFT COLUMN OF BINAH, and the right took one letter OF THE LETTERS HEI-YUD-FINAL MEM that are in the World to Come, WHICH IS BINAH. The left took two, which are HEI-YUD of Hei-Yud-final Mem. Then the right included the left in itself and took the last letter OF HEI-YUD-FINAL MEM, WHICH IS Mem. It also took the Yud, which was to the left; the Mem it received is fully spelled Mem-Mem. Together with the Yud it received, the word Mayim (Eng. 'water', Mem-Yud-final Mem) was constructed. Then does the right include the left within it.

604. הָהוּא הַנֶּפֶק מִתְמֵן, אֲמַצְעִיתָא, נָטִיל לְתַרוּוֹיְהוּ, וְאֲשֶׁתַּלִּים, וְאֶקְרִי אֱלֹהֵינוּ. הָא הֵבָא שְׁלִימוּ דְאַתְחֻזִי מִרְזָא דְעֵלְמָא עֲלָאָה, וְכֻלָּא אֲתַבְלִיל דָּא בְדָא. בִּיּוֹן דְהָאִי אֲמַצְעִיתָא אֲשֶׁתַּלִּים, שְׂרָא עֲלֵיהּ שְׁמָא קְדִישָׁא, מִפְתָּחָא דְכֻלָּא, דְאֶקְרִי יְהוּ"ה, וְכַדִּין נָטִיל לְכָל סְטְרִין, עֵילָא וְתַתָּא, יְמִינָא וְשְׂמָאלָא, וְלְכָל סְטְרִין אַחֲרָנִין. וְעַל דָּא, בְּדִ אֲשֶׁתַּלִּים מִרְזָא דְתְרִין סְטְרִין מִיְמִינָא וְשְׂמָאלָא, אֶקְרִי אֱלֹהֵינוּ, הָא הֵבָא יְמִינָא וְשְׂמָאלָא וְאֲמַצְעִיתָא בְּכֻלָּא דְשְׂמָא דָּא. וְדָא אֲתַחֲזִי וְאֲתַבְנִי. רְזָא דְאַתְוּוֹן נֶפְקוּ מִתְמֵן, כְּגֹוְנָא דָּא אֲתַבְנִי וְאֲתַחֲזִי, כָּל חֵד וְחֵד.

605. הָא אֲתַבְלִיל יְמִינָא בְּשְׂמָאלָא, וְנָטִיל שְׂמָאלָא שְׂמָא דִימִינָא, יְמִינָא אֵן כְּלִיל בְּגִוּיָה שְׂמָאלָא, לְמַדְהוּ נָטִיל יְמִינָא רְזָא דְשְׂמָאלָא. אֶלָּא, בְּדִ אֲתַבְלִיל יְמִינָא בְּשְׂמָאלָא, וְנָטִיל שְׂמָאלָא שְׂמָא רְזָא דִימִינָא, שְׂמָא א"ל. יְמִינָא כְּלִיל בְּגִוּיָה שְׂמָאלָא, וְאִיהוּ הִי"ם.

606. אֲמַאי הֵכִי. אֶלָּא בְּשַׁעֲתָא דְאַתְבְּנִי הָהוּא אֲתַר דְנֶפְקוּ מִתְמֵן, נָטִיל לְשְׂמָאלָא תְרִין אֲתוּוֹן, יְמִינָא נָטִיל חֵד, מִרְזָא דְעֵלְמָא דְאַתִּי. שְׂמָאלָא תְרִין, וְאִיהוּ הִי"ם. כַּדִּין יְמִינָא כְּלִיל בְּגִוּיָה לְשְׂמָאלָא, וְנָטִיל לְאַת בְּתַרְאָה ם, וְנָטִיל ן דְהוּה בְּשְׂמָאלָא, ם אִיהוּ בְּשְׁלִימוּ מ"ם, וְאַתְבְּנִי הֵכִי מִים, בְּהָהוּא ן דְנָטִיל וְתִיר. כַּדִּין יְמִינָא כְּלִיל לִיָּה לְשְׂמָאלָא בְּגִוּיָה.

58. The letters

Here, Rabbi Shimon speaks at length, telling how all the letters formed, rolled, combined, conceived new letters and thus participated in the creation of everything: fire, water, air, all the Sfirot, the light, the goatskin covering on the tabernacle, the perfection of the tabernacle, sound, the Garden, and the waters. He tells how all the seven names coming from the name of Mem-Bet in 42 letters are the secret of: "In the beginning Elohim created the heaven and the earth. And the earth was without form and void" We also learn the meanings of: "And darkness was on the face of the deep," "Let there be light, and there was light," "the laver and its pedestal," "Let there be a firmament in the midst of the waters," "The voice of The Creator is upon the waters, the El of Glory," "Let the earth bring forth grass," and "Let the waters under the heaven be gathered together to one place."

The Relevance of this Passage

The Hebrew letters are the instruments of Creation. They are genetic strands of cosmic DNA. The letters transcend religion, race, geography, and the very concept of language. They are instruments of power.

This truth is found within the Hebrew word for "letter," which means "pulse" or "vibration," indicating a flow of energy. By virtue of their shapes, sounds, and sequences, Hebrew letters radiate a wide range of forces. Their influence is universal, their scope, sweeping. Their power is shared with all mankind, though this penetrating truth has been concealed for millennia. Their sacred energy removes rash and intolerant emotions, fear, and anxiety from our beings. Their spiritual influence cleanses destructive impulses from our natures. The Light they emit purifies our hearts. All these spiritual benefits, and more, are now bequeathed to us in this majestic passage discoursing on the Creation of the spiritual and physical cosmos.

607. Afterwards, the letters are erected in such a way that the Aleph that was originally on the right side, begot and brought forth IN THE LEFT the letter Shin, WHICH IS COMBINED OF THE THREE SIDES, RIGHT, LEFT AND CENTER. THEREFORE, IT CONTAINS THREE VAV'S and it joined with the letter Aleph, and THE COMBINATION Esh (Eng. 'fire') was made ON THE LEFT. Some more letters were conceived by the blows of the two sides, RIGHT AND LEFT, and they approached each other in controversy, FOR THE RIGHT IS MADE OF WATER AND THE LEFT OF FIRE. From this controversy of fire with water and water with fire, they bore letters and they brought forth the letter Resh and the letter Vav and the letter Chet to become Ruach (Eng. 'air'). THE RUACH entered between the two sides, WHICH ARE WATER AND FIRE, AND MEDIATED AND COMBINED THE ONE WITH THE OTHER, and then the original letters settled in their places, each one in perfection.

608. More letters were conceived and they rolled together. The Aleph brought forth Mem that is from the right side, because it settled in the right, AND NOW THE ALEPH BROUGHT IT OUT TO THE ASPECT OF THE LEFT SIDE. The Mem brought forth the Shin TO THE ASPECT OF THE CENTRAL COLUMN, because the Mem was originally included in the left, BECAUSE IT WAS A CLOSED FINAL MEM IN THE NAME ELOHIM ON THE LEFT. Afterwards, it became combined in the right, FOR THE ALEPH TOOK IT AND MADE IT INTO AN OPEN MEM SO WE FIND THAT it is completed on two sides, ON THE RIGHT AND ON THE LEFT. And once it was completed, BOTH THE SIDES IN IT CONCEIVED and bore together THE LETTER SHIN that is combined of the two sides. IT IS THE SECRET OF THE CENTRAL COLUMN THAT COMBINES WITHIN ITSELF RIGHT AND LEFT, FOR THE THREE BRANCHES OF THE SHIN ALLUDE TO THEM.

609. Those three letters, Aleph, Mem, Shin, grew stronger, conceived and begot three others while revolving. The Mem was constructed and conceived and bore Resh. The Aleph conceived and bore Vav. The Shin conceived and bore the letter Chet, and then they were accomplished together.

610. The letters of the secret of Aleph-Mem-Shin again conceived and revolved as before. The Aleph conceived and bore the letter Bet on the West side, WHICH IS MALCHUT. Then THE ALEPH settled on the South side, WHICH IS CHESED. The Mem conceived and bore the letter Dalet on the North side, WHICH IS GVURAH, and THE MEM ascended between North and South, where it is suspended in the air. The Shin conceived and bore the letter Gimel and settled in the East side, WHICH IS TIFERET, and THE SHIN ascended between West and East and is suspended in the air. So we find the two letters Mem and Shin are suspended in the air.

611. The Aleph that remained IN THE VESSEL OF CHESED OF THE BODY was elevated in its place and ascended above TO THE PLACE OF CHOCHMAH, BINAH, DA'AT, WHICH IS THE SECRET OF YUD-HEI OF THE NAME YUD HEI VAV HEI. It was crowned there with Yud-Hei. In these, YUD-HEI, THE ALEPH grew stronger to conceive and bore Hei-Vav, AND THE NAME YUD HEI VAV HEI WAS COMPLETED, and remained in its place, IN CHESED OF THE BODY. AND THE NAME YUD HEI VAV HEI ILLUMINATED WITHIN THE BODY; YUD-HEI-VAV IN CHESED, GVURAH AND TIFERET OF THE BODY AND THE LAST HEI IN MALCHUT. Then THE ALEPH was crowned and illuminated and expanded in its light and bore light and brought forth the letter Tet, which is the striking with which the mystery of the Supernal World, WHICH IS BINAH, struck and illuminated in the light OF CHESED, GVURAH AND TIFERET.

607. לְבַתֵּר אֶתְבְּנוּן אֶתּוּן, א' דְּהוּה בְּקִדְמִיתָא בְּסִטְרָא דִּימִינָא, אוֹלִיד וְאִפִּיק אֶת ש', כְּלִיל בְּתֵלַת סְטְרִין, וְאִשְׁתַּתַּף בְּאֵת א', וְאִתְעִבִיד אִשׁ. תּו אֶעֱדוּ אֶתּוּן אֵלִין, גּו בְּטִישׁוֹ דְּתֵרִין סְטְרִין אֵלִין, וְאִתְקִרִיבוּ בְּחֻדָּא בְּמַחְלֻקָתָא, וּמְגוּ מַחְלֻקָתָא דְּאֵי דְּמִים בְּאִשׁ, וְאִשׁ בְּמִים, אוֹלִידוּ אֶתּוּן וְאִפִּיקוּ אֶת ר' וְאֵת ו' וְאֵת ח' וְאִתְעִבִידוּ רוּחַ, וְעָל בֵּין תֵּרִין סְטְרִין, וְכִדִּין אֶתִּישְׁבוּ אֶתּוּן קִדְמָאִי בְּדוּכְתִּינְהוּ, כֹּל חַד חַד בְּשְׁלִימוֹ.

608. תּו אֶתּוּן אֶעֱדוּ, וְאִתְגַּלְגְּלוּ בְּחֻדָּא, א' אִפִּיק מ', דְּאִיהוּ מְסִטְרָא דִּילִיָּה בִּימִינָא, דְּהָא בִּימִינָא אֶתִּישֵׁב. מ' אִפִּיק ש' בְּגִין דְּהָא מ' כְּלִילָא אִיהִי, בְּקִדְמִיתָא הוּת מְשֻׁמָּלָא, וְאִתְכְּלִיל לְבַתֵּר בִּימִינָא וְאִשְׁתַּלִּים בְּתֵרִין סְטְרִין, בֵּינן דְּאִשְׁתַּלִּים, אֶעֱדוּ וְאוֹלִידוּ בְּחֻדָּא, וְאִתְכְּלִלוּ בְּתֵרִין סְטְרִין.

609. אֶתְתַּקְפוּ אֶתּוּן אִמ"ש תֵּלַת אֵלִין, וְאֶעֱדוּ וְאוֹלִידוּ תֵּלַת אַחֲרָנִין, גּו גִּלְגּוּלָא. מ' אֶתְתַּקֵּן וְאֶעֱדִי וְאוֹלִיד ר'. א' אֶעֱדִי וְאוֹלִיד ו'. ש' אֶעֱדִי וְאוֹלִיד ח', וְאִשְׁתְּכַלֵּל כֹּלָא.

610. תּו אֶעֱדוּ אֶתּוּן אֵלִין רְזָא אִמ"ש, וְאִתְגַּלְגְּלוּ בְּמַלְקְדָּמִין, א' אֶעֱדִי וְאוֹלִיד וְאִפִּיק אֶת ב' בְּסִטְרָא דְּמַעֲרָב, כִּדִּין אֶתִּישֵׁב אִיהוּ בְּסִטְרֵי דְּרוּם. מ' אֶעֱדִי וְאוֹלִיד וְאִפִּיק אֶת ד' בְּסִטְרָא דְּצַפּוֹן, כִּדִּין אֶסְתַּלֵּק אִיהוּ בֵּין צַפּוֹן וְדְרוּם, וְתֵלֵא בְּאוּרָא. ש' אֶעֱדִי וְאוֹלִיד וְאִפִּיק אֶת ג', וְאִתִּישֵׁב בְּסִטְרָא דְּמִזְרַח, וְאִיהוּ אֶסְתַּלֵּק בֵּין מַעֲרָב וּמִזְרַח, וְתֵלֵא בְּאוּרָא. אֶשְׁתַּכְּחוּ תֵּרִין אֶתּוּן מ"ש, תֵּלִיין בְּאוּרָא.

611. א' דְּאִשְׁתַּתָּר, אֶסְתַּלֵּק בְּדוּכְתִּיָּה, וְסִלִּיק לְעֵילָא, וְאִתְעֵטֵר בִּיהַ ו"ה. בְּאֵלִין אֶתְתַּקֵּף, וְאֶעֱדִי וְאוֹלִיד ה"ו, וְקָאִים בְּדוּכְתִּיָּה, כִּדִּין אֶתְעֵטֵר, וְאִנְהִיר, וּמְשִׁיט נְהִירוֹ, וְאוֹלִיד נְהִירוֹ, וְאִפִּיק אֶת ט', בְּטִישׁוֹ דְּקָא בְּטֵשׁ וְנְהִיר רְזָא דְּעֵלְמָא עֲלָאָה, בְּנְהִירוֹ.

612. Then the Aleph was elevated and took to it Mem and Shin that were in the air. They joined it and became THE COMBINATION OF Aleph-Mem-Shin as before. The Aleph settled in the South side, WHICH IS CHESED, the Shin in the East side, WHICH IS TIFERET and the Mem in the North side, WHICH IS GVURAH. The Gimel that was in the East side ascended and conceived and bore Tzadik-Tav. And the Bet, which was in the West side, WHICH IS MALCHUT, came and ascended and joined between Tzadik and Tav. Aleph and Vav ascended, the one from the South and the other from the East, NAMELY ALEPH FROM THE SOUTH AND VAV FROM THE EAST, and were both joined with the Bet between the letters Tzadik and Tav. THEY JOINED and the Name Tzva'ot illuminated (Tzadik-Bet-Aleph-Vav-Tav).

613. When this name, TZVA'OT, illuminated in the Tabernacle, WHICH IS MALCHUT, the letters conceived and bore Zayin-Bet-Nun. The letters Aleph-Mem-Shin ascended as before, MEANING THAT THEY ILLUMINATED IN CHESED, GVURAH AND TIFERET as MENTIONED ABOVE. They conceived and bore Samech-Ayin-Pei, WHICH ARE THE SFIROT TIFERET, NETZACH AND HOD.

614. The Kuf remained alone, but went up and down and then stood in the hole of the great abyss. The Holy One, blessed be He, saw that it was confused and without a body or form, and that it did not enter the Tabernacle WHICH IS MALCHUT. So He made it into a cover on the Tabernacle. What is it? It is the curtain of goats' hair to be a covering over the Tabernacle, as it is written: "And you shall make curtains of goats' hair to be a covering (lit. 'tent') upon the tabernacle" (Shemot 26:7). IT IS WRITTEN a tent yet it is not a tent, BUT A COVER FOR THE TENT, for it is a monkey (Heb. Kof) and not a human.

615. Again the letters ALEPH-MEM-SHIN rolled into the building of the Tabernacle as before, the Shin on the East side, and the Gimel, THAT WAS IN THE EAST, remained suspended in the air. FOR FROM IT EMERGED THE NAME TZVA'OT and the Mem rolled and settled in the North side, BECAUSE IN ORDER TO ILLUMINATE IN NETZACH, HOD AND YESOD, THE LETTERS ALEPH-MEM-SHIN HAVE TO BE CLOTHED IN CHESED, GVURAH AND TIFERET. The Dalet emerged, WHICH WAS IN THE NORTH, and joined the Shin on that side AND THE COMBINATION SHIN-DALET (ENG. 'DEMON') WAS FORMED. The Aleph rolled and settled ON THE SOUTH SIDE, and ascended to THE HEAD OF the Yud THAT IS THERE. It ascended and became strengthened with it and took it, AND JOINED IT WITH SHIN-DALET, the Name Shadai (Shin-Dalet-Yud) was unified into one, WHICH ILLUMINATES IN THE SFIRAH YESOD. When this Name was established in the Tabernacle, WHICH IS MALCHUT, it (she) can exist and is situated within the lower Tabernacle, MEANING THAT ITS EXISTENCE DEPENDS UPON THE ERECTION OF THE LOWER TABERNACLE.

616. Again the letters ALEPH-MEM-SHIN rolled as before, in order to settle in the Tabernacle, and the letters ascended, first the Aleph and then the Tav, AND THE COMBINATION OF Aleph-Tav WAS FORMED; first the Bet and then the Shin AND THE COMBINATION OF BET-SHIN WAS FORMED. THE COMBINATIONS OF the letters exchanged BY MEANS OF THE ATBASH CIPHER, AND THEN EMERGED Aleph-Bet-Gimel-Yud-Tav-Tzadik. They turned through the holy engravings, Aleph to Kuf, THE ALEPH OF THE ATBASH CIPHER brought forth Kuf to guard the Tabernacle, AS MENTIONED ABOVE. The Kuf brought forth the Resh, the Resh brought it forth Ayin AND THESE BECAME THE COMBINATION OF Kuf-Resh-Ayin.

612. בְּדִין אֶסְתַּלַּק א', וְנָטִיל מִגּוֹ אֲוִירָא מ"ש, וְאֶתְחַבְּרוּ בְּהַדְיָה, וְהוּוּ אִמ"ש בְּמַלְקָדְמִין, וְאֶתְיִישָׁב א' בְּסֵטְרָא דְרָרוּם, ש' בְּסֵטְרָא דְמִזְרַח, מ' בְּסֵטְרָא דְצָפוֹן. סֵלְקָא ג' דְהוּוּ בְּסֵטְרָא דְמִזְרַח, וְאֶעֱדֵי וְאֹלִיד צ"ת. אֶתָּא ב' דְהוּוּ בְּסֵטְרָא מְעָרְב, וְסֵלִיק וְאֶתְחַבְּר בֵּין צ"ת. סֵלִיקוּ א' ו', דָּא מְסֵטְר דְרוּם וְדָא מְסֵטְר מִזְרַח, וְאֶתְחַבְּרוּ תְרוּוּיָהּ בְּהַדְיָה ב' בֵּין צ"ת, וְאִנְהִיר שְׁמָא צְבָאוֹת.

613. כַּד אֶתְנַהֵיר שְׁמָא דָּא גּוֹ מְשַׁכְּנָא, אֶעֱדוּ אֶתּוּן וְאֹלִידוּ ז' ב' ג'. סֵלִיקוּ אִמ"ש בְּמַלְקָדְמִין, וְאֶעֱדוּ וְאֹלִידוּ ס' ע' פ'.

614. אֶשְׁתַּאֲר ק' וְחִידָאֵי, וְסֵלְקָא וְנַחְתָּא, קִיּוּמָא גּוֹ נּוֹקְבָא דְתַהוּמָא רַבָּא, חָמָא לֵה קוּדְשָׁא בְרִיךְ הוּא, דְקָא מִתְעַרְבְּבָא, בְּלֵא גּוּפָא וְלֵא צִיּוּרָא, וְלֵא עֵייל לְמִשְׁכְּנָא. עֵבֵד לֵה חוּפָאָה לְמִשְׁכְּנָא. וּמֵאֵי נִיהוּ. יְרִיעוֹת עֵזִים לְאֵהֵל עַל הַמִּשְׁכָּן, כַּד"א, וְעִשְׂוֹת יְרִיעֹת עֵזִים לְאֵהֵל עַל הַמִּשְׁכָּן, לְאֵהֵל וְלֵא אֵהֵל. קו"ף וְלֵא אָדָם.

615. תּוּ אֶתְגַּלְגְּלוּ אֶתּוּן בְּמַלְקָדְמִין, גּוֹ עוּבְדָּא דְמִשְׁכְּנָא, אִמ"ש, ש' אֶתְגַּלְגְּלָא וְאֶתְיִישָׁבָא בְּסֵטְרָא מִזְרַח, וְאֶשְׁתַּאֲר ג' תְּלִינָא בְּאִוִירָא. מ' אֶתְגַּלְגְּלָא וְאֶתְיִישָׁבָא בְּסֵטְרָא צָפוֹן, וְנִמְקֵ ד' וְאֶתְחַבְּר גּוֹ ש' בְּהוּוּ סֵטְרָא. א' אֶתְגַּלְגְּל וְאֶתְיִישָׁב וְסֵלִיק לְגַבֵּי ו', וְסֵלְקָא וְאֶתְתַקְפָּא בְּהַדְיָה, וְנָטִיל לֵיה, וְאֶתְחַבְּר גּוֹ בְּחַבּוּרָא חָדָא שַׁד"י. כַּד שְׁמָא דָּא אֶתְתַקֵּן גּוֹ מְשַׁכְּנָא, כַּדִּין קִיּוּמָא וְקִיּוּמָא אִיהוּ מִגּוֹ מְשַׁכְּנָא דְלַתְתָּא.

616. תּוּ אֶתּוּן אֶתְגַּלְגְּלוּ בְּמַלְקָדְמִין, לְאֶתְיִישָׁבָא מְשַׁכְּנָא, סֵלִיקוּ אֶתּוּן, א' בְּרִישָׁא, ת' לְבַתְר, א"ת. ב' בְּרִישָׁא, ש' לְבַתְר, אֶתְחַלְפוּ אֶתּוּן, אב"ג ית"ץ, אֶתְגַּלְגְּלוּ בְּגִלּוּפֵי קְדָשָׁא א' ק'. א' אֶפִּיק ק'. לְנִטְרָא מְשַׁכְּנָא. ק', אֶפִּיק ר'. ר' אֶפִּיק ע' קר"ע.

617. This secret OF THE NAME KUF-RESH-AYIN, IS THE SECRET OF THE VERSE: "And she put the skins of the kids of the goat upon his hands, and upon the smooth of his neck" (Bereshheet 27:16) and similarly, "And you shall make curtains of goats' hair to be a covering upon the tabernacle." FOR THE NAME KUF-RESH-AYIN, WHOSE SOURCE IS KUF, CONTAINS THE HARSH (HEB. AZIM) AND SEVERE JUDGMENTS THAT ARE CALLED 'GOATS (HEB. IZIM)'. THEREFORE, this part must be visible on the outside to guard what is inside, SO THAT THE EXTERNAL FORCES DO NOT GAIN NOURISHMENT FROM IT, AS HAS BEEN EXPLAINED EARLIER. The letters OF THE NAME Sin-Tet-Nun - Kuf-Resh-Ayin, WHICH IS THE SECOND NAME OF THE NAME OF MEM-BET (42) AFTER ALEPH-BET-GIMEL YUD-TAV- TZADIK MENTIONED EARLIER, are marked outside THE TABERNACLE in order to guard the Tabernacle, which is the secret of the holy covenant, the foreskin was uncovered through this cover.

618. Again the letters rolled and brought forth THE COMBINATIONS OF THE Atbash cipher UP TO Shin-Kuf-Vav Tzadik-Yud-Tav. THE MEANING IS THAT THE ATBASH CIPHER BROUGHT FORTH ALL THE SEVEN NAMES COMING FROM THE NAME OF MEM-BET (42 LETTERS) OF 'ANA B'KOACH,' UNTIL SHIN-KUF-VAV TZADIK-YUD-TAV. THESE ARE 'ALEPH-BET-GIMEL YUD- TAV-TZADIK,' 'KUF-RESH-AYIN SIN-TET-NUN,' 'NUN-GIMEL-DALET YUD- CAF-SHIN,' 'BET-TET-RESH TZADIK-TAV-GIMEL,' 'CHET-KUF-BET TET- NUN-AYIN,' 'YUD-GIMEL-LAMED PEI-ZAYIN-KUF,' 'SHIN-KUF-VAV TZADIK- YUD-TAV.' THEY ARE THE SECRET OF THE 42 LETTERS OF: "In the beginning Elohim created the heaven and the earth. And the earth was without form and void (Heb. bohu)..." (Bereshheet 1:1) UNTIL THE BET OF BOHU. FOR THESE 42 LETTERS ARE THE SECRET OF THE NAME OF MEM-BET (42). In this cycle OF THE LETTERS, it is the secret of "And the earth was without form and void" because of the letters Kuf-Resh-Ayin Sin-Tet-Nun, MEANING BY THE STRENGTH OF THE SEVERE JUDGMENTS THAT IT CONTAINS. THERE BECOMES: "And darkness was on the face of the deep" (Ibid. 2) The Gimel brought forth Resh and the Dalet-Kuf AND THESE BECAME THE COMBINATIONS GIMEL=RESH, DALET=KUF. Until here, AFTER THERE EMERGED THE FOUR COMBINATIONS OF ALEPH=TAV, BET=SHIN, GIMEL=RESH, DALET=KUF, the letters rolled and struck one another to be established in the Tabernacle. THE REASON IS THAT THE PERMUTATION OF THE ATBASH CIPHER, CONTAINS ELEVEN COMBINATIONS: ALEPH=TAV; BET=SHIN; GIMEL=RESH; DALET=KUF; HEI=TZADIK; VAV=PEI; ZAYIN=AYIN; CHET=SAMECH; TET=NUN; YUD= MEM AND CAF=LAMED, WHICH ARE DIVIDED INTO THREE COLUMNS, RIGHT, LEFT AND CENTRAL. THE FIRST FOUR, ALEPH=TAV, BET=SHIN, GIMEL=RESH, DALET=KUF, ARE THE RIGHT COLUMN. THEREFORE, THEY ARE CONSIDERED AS ESTABLISHING THE TABERNACLE.

619. These THREE LETTERS, Aleph-Mem-Shin, brought forth offspring Hei-Tzadik-Vav-Pei, FOR IN THE CONTINUATION OF THE ATBASH CIPHER, these are the letters that are suspended in the air. They struck others and brought forth the form of the Tabernacle Zayin-Ayin, WHICH IS THE SEVENTH COMBINATION OF THE ATBASH CIPHER. Until here, IT IS RELATED TO THE SECRET OF THE VERSE: "And darkness upon the face of the deep." All of them, NAMELY ALL THE THREE PREVIOUSLY MENTIONED COMBINATIONS, HEI=TZADIK, VAV=PEI, ZAYIN=AYIN, are at its side, MEANING THE SIDE OF DARKNESS. IT IS BY REASON THAT THESE THREE COMBINATIONS ARE IN THE LEFT COLUMN OF THE ATBASH CIPHER, AND BEFORE THE LEFT JOINS WITH THE RIGHT, IT IS WHOLLY DARK. The Samech came and joined with the letter Chet, AND THE COMBINATION CHET-SAMECH WAS FORMED, WHICH IS AT THE FIRST OF THE FOUR COMBINATIONS OF THE CENTRAL COLUMN, WHICH ARE CHET=SAMECH, TET=NUN, YUD=MEM, CAF=LAMED. Then it is said, "'Let there be light', and there was light" (Bereshheet 1:3), BECAUSE THE LIGHT COMES FROM THE CENTRAL COLUMN AFTER IT MEDIATES AND JOINS TOGETHER THE TWO COLUMNS, RIGHT AND LEFT.

617. רָזָא דָא, וְאֵת עוֹרוֹת גְּדֵי הָעִזִּים הַלְבִּיֶשָׁה עַל יָדָיו וְעַל חֻלְקַת צִוּאָרָיו. כְּגֻוְנָא דָא, וְעִשִׂית יָרִיעַת עִזִּים לְאַהֲלָהּ עַל הַמִּשְׁכָּן. דְּהָא חוֹלְקָא דָא, אֶצְטְרִיךְ לְאַחְזָאָה לְבָר, לְנִטְרָא הֵיזֵא דְלָגָא, וְעַל רָזָא דָא אֶלְבִּישַׁת לֵיהּ לְיַעֲקֹב לְבָר. שֵׁט"ן קר"ע, אֶתוּן אִינוּן רְשִׁימָן לְבָר, בְּגִין נִטְרָא דְמִשְׁכְּנָא, דְּאִיהוּ רָזָא דְבְרִית קְדִישָׁא, וְאֶתְפָּרְעָא עֲרֵלָה לְבַתָּר בְּחוּפְפָאָה דָא.

618. תּוּ אֶתְגַּלְגְּלוּ אֶתוּן, וְאֶפִּיק א"ת ב"ש, שְׁקוּצִי"ת בְּרָאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ וְהָאָרֶץ הִיְתָה תְהוֹ וְהָאָרֶץ הִיְתָה תְהוֹ וְכֵהוּ בְּאֶתוּן קר"ע שֵׁט"ן. וְחֻשְׁךְ עַל פְּנֵי תְהוֹם ג' אֶפִּיק ר', ד' ק' עַד הֵכָא אֶתוּן, אֶתְגַּלְגְּלוּ, וּבִטְיִשׁוּ דָא בְּדָא לְתַקְוָא גוּ מִשְׁכְּנָא.

619. אִינוּן אִמ"ש אֶפִּיקוּ תוּלְדִין, ה' צ' ו' ה' אֶתוּן דְּתַלְיִין גוּ אִוִּירָא, וּבִטְיִשׁוּ בְּאִינוּן אַחְרָנִין וְאֶפִּיקוּ צִוּרָא דְמִשְׁכְּנָא ד' ע'. עַד הֵכָא קִיּוּמָא וְחֻשְׁךְ עַל פְּנֵי תְהוֹם כְּלָהוּ בְּסִטְרוֹי ח' אֶתָא ס' וְאֶתְחַבֵּר בְּהַרְיָה, כְּדִין יְהִי אִוִּר וְיְהִי אִוִּר.

620. The letters Aleph-Bet-Gimel-Yud-Tav-Tzadik rolled as before, and conceived and bore and brought forth one form of the secrets of the Tabernacle in one inclusion in the secret of THE PERMUTATED Albam CIPHER. The Aleph conceived and bore the letter Lamed by means of strength and might AND THE COMBINATION ALEPH=LAMED WAS FORMED. THE ALEPH strengthened in its might and ascended in its glory and bore the letter Bet. Then they conceived and bore the letters, and these other LETTERS joined, the Mem joined through its engraving with the letter Bet, AND THE COMBINATION BET=MEM WAS FORMED. So they emerged in pairs up to the combinations Tet=Resh, Yud=Shin, Caf=Tav, so that the letters should rise to their places in the combination of the secret of the Tabernacle. THIS IS THE SECRET OF: "The laver and its pedestal" (Shemot 38:16), FOR THE LAVER IS NETZACH AND ITS PEDESTAL IS HOD.

621. "Let there be a firmament in the midst of the waters" (Beresheet 1:6). The waters were ascending BY THE SUPERNAL WATERS and descending BY THE LOWER WATERS in the secret of the letters Aleph-Lamed. The Aleph OF EL brought forth a Vav and the Vav brought forth Kuf and the letter Lamed OF EL ascended TO THEM. The letters were engaged in the engraving in one joint, VOICE (HEB. KOL, KUF-VAV-LAMED). THEREFORE, THE UPPER WATERS WERE DIVIDED FROM THE LOWER WATERS THROUGH THE LETTERS KUF-VAV-LAMED. THIS IS WHAT IS WRITTEN: "The voice of Hashem is upon the waters, The El OF GLORY..." (Tehilim 29:3). These letters, Aleph-Lamed, THAT ARE IN THE VERSE "THE EL OF GLORY" conceived and bore and were engraved in the imprint by means of the letters, so as to produce the drawings of the Tabernacle.

622. THE THREE LETTERS, Aleph-Mem-Shin, conceived and bore and became engraved in the imprint of the letters, so as to produce the drawings of the Tabernacle WHICH IS MALCHUT. The Aleph brought forth Gimel. The Shin brought forth final Nun and joined it with Gimel, in the secret of Gan (garden, Gimel- final Nun), WHICH IS THE THIRD PAIR OF THE Albam cipher IN THE SECRET OF THE VERSE: "Let the earth bring forth grass" (Beresheet 1:11). The letters Aleph-Mem-Shin rolled again by means of Bet=Mem OF THE ALBAM CIPHER, in these waters that gathered into one place, as it is written: "Let the waters under the heaven be gathered together to one place" (Ibid. 9).

620. אֶתְגַּלְגְּלוּ אֶתְוֹן כַּמְלַקְדָּמִין, אב"ג ית"ץ, אַעֲדוּ וְאוֹלִידוּ וְאֶפִּיקוּ צִיּוֹרָא גּוֹ רִזִּין דְּמִשְׁכְּנָא, בְּכַלְלָא חֲדָא בְּרָזָא א' ל' ב' ס', דְּהָא אֶת א' אַעֲדִי, וְאוֹלִיד בְּרָזָא דְּחִילָא וְתוֹקְפָא, אֶת ל'. אֶתְגַּבֵּר בְּתוֹקְפֵיהּ, וְאֶסְתַּלַּק בִּיקְרִיָּה, וְאוֹלִיד אֶת ב', כְּדִין אַעֲדִיאוּ וְאוֹלִידוּ אֶתְוֹן אֶתְחַבְּרוּ אַחֲרָנִין אֲלִין מ' אֶתְחַבְּר בְּגִלּוּפֵיהּ בְּאֶת ב', כְּדִין נִפְקִי בַחֲבוּרָא עַד ט"ר ו"ש כ"ת לְמַהוּי אֶתְוֹן סַלְקִין בְּאֶתְרֵיהּ, גּוֹ צִרוּפָא דְרָזָא דְּמִשְׁכְּנָא. אֶת הַכִּיּוֹר וְאֶת כְּנוֹ.

621. יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם, דְּהָא מִיּוֹן סַלְיָקוּ וְנַחְתּוּ בְּרָזָא דְּאֶתְוֹן א"ל. א' אֶפִּיק ו'. ו' אֶפִּיק ק'. אֶת ל' סַלְיָק אֶתְגַּלְיָפוּ אֶתְוֹן בְּגִלּוּפֵיהּ, בַּחֲבוּרָא חֲדָא, קוֹל יי' עַל הַמַּיִם א"ל וכו', אֲלִין אֶתְוֹן א"ל, דְּהָא אֲלִין אַעֲדוּ וְאוֹלִידוּ וְאֶפִּיקוּ אֶתְוֹן, גּוֹ צִיּוֹרִין דְּמִשְׁכְּנָא.

622. אַמ"ש אַעֲדוּ וְאוֹלִידוּ וְאֶתְגַּלְיָפוּ בְּגִלּוּפֵי רִזִּין דְּאֶתְוֹן, לְאַפְקָא צִיּוֹרִין דְּמִשְׁכְּנָא, א' אֶפִּיק ג', ש' אֶפִּיק ו', לְחַבְּרָא גּוֹ אֶת ג' בְּרָזָא גֵן. תְּדַשָּׂא הָאֶרֶץ דְּשָׂא עֵשֶׂב וְגו'. אֶתְגַּלְגְּלוּ אֶתְוֹן כַּמְלַקְדָּמִין אַמ"ש, בְּרָזָא ב"ם בְּאֲלִין כְּנִישּׁוּ מִיָּא לְאֶתֶר חַד, דְּכַתִּיב יְקוּוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד.

59. Sh'ma Yisrael

Here, Rabbi Chiya and Rabbi Yosi are again traveling on the road. Rabbi Yosi opens a discussion with the words of Kriat Sh'ma: "Hear O Yisrael, The Creator our Elohim, The Creator is One," and, "Hear O Yisrael; this day you are become the people," and, "Hear O Yisrael, you are to pass over the Jordan this day." He then asks why the word "Hear" is used so many times, and says the union of Shem (name) with Ayin (seventy) is necessary. He next speaks of the seventy Names in the secret of the supernal chariot, the 72 Names of the three verses, the seventy members of the Sanhedrin plus the two witnesses. Sh'ma Yisrael, we learn, alludes to Malchut (that is called Shem) when he unites with Zeir Anpin (which is called Yisrael). Next, Rabbi Yosi tells us that "this day you are become a people" means that you broke your heart in order to serve God. The "Hear O Yisrael" of the unison is, we learn, the secret of above and below, the secret of people accepting upon themselves the yoke of the heavenly kingdom, Malchut. At this moment of acceptance the Shechinah comes and rests on the person's head and bears him witness before God. Because the person recites and unites the Name of the Holy One, the Shechinah blesses him with seven blessings, and calls to him, "You are my servant, Yisrael, in whom I will be glorified."

The Relevance of this Passage

Two great sages traveling upon a road indicates the journey of their souls through celestial corridors in the upper world, where they behold secrets of the universe. One secret collected on this excursion concerns the sh'ma, which essentially enjoins our world (and our souls) to the upper world. The purpose of this revelation is to unify the two worlds, and this effect is achieved now.

The sh'ma emits a Light of healing, a divine radiance that nourishes 248 parts of our spiritual and physical bodies. Thus, in the act of meditatively perusing this passage, we receive Light that heals all our physical ailments and the spiritual nutrients that forever strengthen our soul. The sages speak of the 72 Names of God so that we may draw upon their miraculous power to achieve our personal transformations. This miraculous change touches all mankind to facilitate the unification of the lower world with the upper. The Shechinah is spoken of so that we may permanently fortify our immune system and forever shield this world from the dark forces of the night.

623. Rabbi Chiya and Rabbi Yosi were traveling on the road. While they were still traveling, Rabbi Yosi said: Let us start with delicacies and let us say words of Torah. Rabbi Yosi opened the discussion with the words of Kriat Sh'ma and said: It is written, "Hear O Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4), "hearken, O Yisrael; this day you are become the people" (Devarim 27:9), and "Hear O Yisrael, you are to pass over the Jordan this day" (Devarim 9:1). What is the need for all these 'Hear's' that Moses said. "Hear O Yisrael, Hashem our Elohim, Hashem is One" is meant for unison and is good, but why the other ones?

624. HE ANSWERS: They all should be interpreted. The "Hear (Heb. Sh'ma) O Yisrael" of the unison should certainly be interpreted, for here it alludes to and reflects the unison of the Supernal Chochmah. In Sh'ma (Shin-Mem-Ayin), the Ayin is of the large letters, for it refers to an inclusion that includes what is above and below in one unity. Because Sh'ma IS COMPOSED OF THE LETTERS OF shem (Eng. 'Name') and Ayin. For here this name, WHICH IS MALCHUT THAT IS CALLED 'NAME', is comprised in the seventy (=Ayin) supernal Names OF ZEIR ANPIN, in order to combine them. For the name, WHICH IS MALCHUT, is blessed by them and is become a part of them. They have to be combined as one, MEANING IN ONE WORD SH'MA, in one unity, and one has to pay attention in them.

625. Certainly the seventy Names are in the secret of the supernal Chariot, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN OF THE CHEST AND ABOVE, WHICH ARE A VEHICLE FOR BINAH, NAMELY 72 NAMES OF THE THREE VERSES: "AND... REMOVED...AND IT CAME...AND ...STRETCHED OUT" (SHEMOT 14:19-21). THIS IS THE SECRET OF SEVENTY (THE HEBREW LETTER AYIN) MEMBERS OF THE SANHEDRIN PLUS THE TWO WITNESSES. And this Name is blessed by that supernal Chariot, WHICH IS MALCHUT, and becomes a part of them. Afterwards, AFTER THE WORD SH'MA, the word Yisrael without attributes is recited, NAMELY ZEIR ANPIN. Yet we have learned it is Yisrael Saba, MEANING that Yisrael, WHICH IS ZEIR ANPIN, should be in one unity with that place to which everyone is attached. ZEIR ANPIN, WHICH IS CALLED 'YISRAEL' IN GENERAL, SHOULD BE ATTACHED WITH YISRAEL SABA, MEANING THAT HE ASCENDS AND BECOMES A GARMENT TO IT. Hence "Sh'ma Yisrael," WHICH ALLUDES that now the wife cleaves with her husband; NAMELY, MALCHUT THAT IS CALLED 'SHEM' WITH ZEIR ANPIN THAT IS CALLED 'YISRAEL'. Everything is in one inclusion, and this is THE MEANING OF "Sh'ma Yisrael" of the unison. Afterwards, the three sides unite, which are: "Hashem our Elohim, Hashem is One", WHICH ARE ABA AND IMA AND ZEIR ANPIN, so that all becomes one.

626. "Hear O Yisrael" in all the other PLACES are not in this manner, but they all are to be interpreted and they are all attached in a different place. "Hear O Yisrael, you are to pass over the Jordan this day" (Devarim 9:1); "and hearken, O Yisrael; this day you are become the people" (Devarim 27:9) They are all attached in the lower level, WHICH IS MALCHUT THAT IS CALLED 'HEARING'.

623. רבי חייא ורבי יוסי הוו אזלי בארְחא, עד דהוו אזלי א"ר יוסי, נפתח בעידוּגין, ונימא מלי דאורייתא. פתח ר' יוסי במלי דקריאת שמע ואמר, כתיב שמע ישראל יי' אלהינו יי' אחד. וכתיב שמע ישראל היום הזה נהיית לעם. וכתיב שמע ישראל אתה עובר היום את הירדן. כל הני שמע שמע דקאמר משה אמאי. דהא שמע ישראל היחודא יאות. הני אחרנין אמאי.

624. אלא בלהו לדרשא קאתו, שמע ישראל היחודא ודאי האי לדרשא קא אתיא, והכא רמזי ואתחזי יחודא דחכמתא עלאה. שמע, ע' מאתון רברבן איהי, אמאי. אלא רמז קא רמזי בכללא חדא, לאכללא עילא ותתא כחדא ביחודא חדא, שמע: שם ע'. הכא אתבליל האי שם באינון ע' שמהן עלאין, לאכללא לון, דהא שם אתברכא מנייהו, ואתבליל בהו. ואצטריך לאכללא לון כחדא ביחודא חד, ולשואה רעותיה בהו.

625. דהא ודאי ע' שמהן אינון ברזא דרתיבא עלאה, ומהאי רתיבא עלאה, אתברכא האי שם, ואתבליל בגווייהו, ולבתר ישראל בכלל. אבל הא תנינן, דא ישראל סבא, למהוי ישראל בכללא חדא, ההוא אתר דבקוּתא דכלא. ועל דא שמע ישראל, השתא אתדבקת אתתא בבעלה, והוי כלא בכללא חדא, ודא שמע ישראל היחודא. לבתר קא מיחד תלת סטרין, יי' אלהינו יי' אחד, למהוי כלא חד.

626. שמע ישראל דכלהו שאר, לאו אינון כהאי גוונא, אבל בלהו אחרנין לדרשא קאתו, וכלהו באתר אחרא אתדבקו, שמע ישראל אתה עבר היום. שמע ישראל היום הזה נהיית לעם. וכלהו בדרגא תתאה אתדבקו.

627. "Hearken, O Yisrael; this day you are become the people," HE QUESTIONS: "Hearken, O Yisrael" is well and good, but "this day have you are become the people," what is ITS MEANING? It should have said, 'You were,' so what is the meaning of "are become"? HE ANSWERS: Every place that 'people' is mentioned, it alludes to the fact that these hearts were broken to the service OF THE HOLY ONE, BLESSED BE HE. THEREFORE, IT IS SAID, "YOU ARE BECOME (HEB. NIHYETAH)," as it is written: "I fainted (Heb. nihyeti) and was sick" (Daniel 8:27). This is the meaning of: "Hear me, My brethren, and My people" (I Divrei Hayamim 28:2). HE QUESTIONS: If it is "My brethren," why did it say "My people"? And if "My people," then why "My brethren"? HE ANSWERS: But David said, 'If you will do it willingly, you are My brethren,' but if not, then you are 'My people,' that must break your hearts in My service.' Thus, "this day have you become a people" (Devarim 27:9), MEANING that you broke your heart so as to serve the Holy One, blessed be He.

628. "Hear O Yisrael, you are to pass over the Jordan this day." It is all in the lower level, WHICH IS MALCHUT. And "Hear O Yisrael" of the unison is the upper level, WHICH IS ZEIR ANPIN THAT IS INCLUDED IN YISRAEL SABA, AS MENTIONED ABOVE. What is the difference between them? In "Hear O Yisrael" of the unison, not all of them have it in this manner, because it is the secret of above, OF YISRAEL - SABA AND TEVUNAH, and of below, ZEIR ANPIN AND MALCHUT. It is the secret of accepting upon themselves the yoke of the Heavenly Kingdom in anything. The person has to be ready at that time to declare the unity of the Name of the Holy One, blessed be He, ZEIR ANPIN, and to accept upon himself the yoke of the Heavenly Kingdom, WHICH IS MALCHUT.

629. At the moment that the person comes to accept upon himself the yoke of the Heavenly Kingdom, then the Shechinah comes and rests on his head and stands over him as a witness. She bears witness before the Holy King that this one unites His name twice daily and His name is united above and below properly. Therefore, the Ayin of 'Sh'ma Yisrael' is of the large letters and the Dalet OF ECHAD (ENG. 'ONE'), is also of the large letters, WHICH ARE THE LETTERS AYIN-DALET (ED, ENG. 'WITNESS'), MEANING to be a witness before the Holy King. We have already established that "Hashem our Elohim, Hashem" is the secret of the unison on three sides, NAMELY, ABA, IMA, AND ZEIR ANPIN, and this is the secret of the unity in three sides, as the holy luminary has established and has asserted it in many places. We have no permission to assert it any more.

630. The Shechinah comes and rests upon the head of that person who unites the Name of the Holy One, blessed be He, above and below properly, and blesses him with seven blessings, CORRESPONDING TO THE SEVEN SFIROT. She calls to him, "And said to me, 'You are my servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3).

627. שָׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה נְהִייתָ לְעַם, שָׁמַע יִשְׂרָאֵל יְאוֹת. הַיּוֹם הַזֶּה נְהִייתָ לְעַם מֵהוּ. הִייתָ מִבְּעֵי לֵיָהּ, מֵאֵי נְהִייתָ. אֲלֵא בְּכָל אֶתְרָ עִם, כִּד אֲתַבְּרוּ לְבִייהוּ לְפִלְחָנָא, כִּד"א נְהִייתִי וְנַחֲלִיתִי. וְדָא הוּא דְכִתְיִב, שְׁמַעוּנִי אַחִי וְעַמִּי. אֵי אַחִי, לְמָה עַמִּי, וְאֵי עַמִּי, לְמָה אַחִי. אֲלֵא אָמַר דּוֹד, אֵי בְרַעוּתָא אֲתוֹן אַחִי, וְאֵי לֹאוּ אֲתוֹן עַמִּי, לְתַבְרָא לְבִיּוּכּוּ לְפִלְחָנִי. כִּן הַיּוֹם הַזֶּה נְהִייתָ לְעַם, תְּבַרְתָּ לְבָן לְפִלְחָנָא דְקוֹדְשָׁא בְרִין הוּא.

628. שָׁמַע יִשְׂרָאֵל אֶתְהּ עוֹבֵר הַיּוֹם אֶת הַיַּרְדֵּן, כִּלָּא בְּדַרְגָּא תַתָּא, אִיהוּ, וְשָׁמַע יִשְׂרָאֵל דִּיחֻדָּא הוּא דַרְגָּא עֲלָא. מַה בֵּין הָאֵי לְהָאֵי. אֲלֵא הוּא שָׁמַע יִשְׂרָאֵל דִּיחֻדָּא, לֹא הוּי בְּכִלְהוּ כְּהָאֵי גּוֹוְנָא, דְּהָא אִיהוּ הוּי רְזָא דְעִילָא וְתַתָּא. וְאִיהוּ רְזָא לְקַבְּלָא עֲלֵיהּ עוֹל מַלְכוּת שָׁמַיִם, בְּכָל סְטָרָא, בְּגִין דִּינִצְטְרִין לֵיהּ לְבַר נֶשׁ, לְמַהוּי זְמִין בְּהֵיא שְׁעֵתָא, לִיחֻדָּא שְׁמָא דְקוֹדְשָׁא בְרִין הוּא, וְלְקַבְּלָא עֲלֵיהּ עוֹל מַלְכוּת שָׁמַיִם.

629. וּבְשַׁעֲתָא דְאֲתִי בֵר נֶשׁ לְקַבְּלָא עֲלֵיהּ עוֹל מַלְכוּת שָׁמַיִם, כְּדִין שְׂכִינְתָא אֲתִיָּא וְשְׂרִיא עַל רִישֵׁיהּ, וְקָאִים עֲלֵיהּ כְּסֵהִיד, לְסֵהִרָא סְהִדוּתָא קְמִי מַלְכָּא קְדִישָׁא, דְּהָאֵי אִיהוּ דְקָא מִיחֻד שְׁמִיָּה תְרִי זְמַנֵּי בְיוֹמָא, וְשְׁמִיָּה אֲתִיחֻד עִילָא וְתַתָּא כְּדָקָא יְאוֹת. וְעַל דָּא ע' מִשְׁמַע יִשְׂרָאֵל מֵאֲתוּוֹן רַבְרַבֵּן, וְד' נְמִי מֵאֲתוּוֹן רַבְרַבֵּן, לְמַהוּי עַד קְמִי מַלְכָּא קְדִישָׁא. וְדָא אוֹקְמוּדָהּ, יְדוּ"ד אֲלֵהִינּוּ יְדוּ"ד, וְדָא הוּא רְזָא דִיחֻדָּא בְתַלְתָּ סְטְרִין, כְּמָה דְאוֹקְמִיָּה בּוֹצִינָא קְדִישָׁא, וְאֲתַעַר בֵּיהּ בְּכֵמָה דּוֹכְתִי, וְלִית לָן רֶשׁוּ לְאֲתַעַרָא בֵּיהּ יְתִיר.

630. וְדָאֵי הָאֵי בֵר נֶשׁ, דְקָא מִיחֻד שְׁמָא דְקוֹדְשָׁא בְרִין הוּא עִילָא וְתַתָּא כְּדָקָא יְאוֹת, שְׂכִינְתָא אֲתִיָּא וְשְׂרִיא עַל רִישֵׁיהּ, וּמִבְרַךְ לֵיהּ בְּשֶׁבַע בְּרַכָּאן, וְקְרִי עֲלֵיהּ, וַיֹּאמֶר לִי עַבְדֵי אֶתְהּ יִשְׂרָאֵל אֲשֶׁר בֶּן אֲתַפָּאֵר.

60. "To you it was shown, that you might know"

Rabbi Chiya opens this discussion with: "To you it was shown, that you might know that The Creator He is the Elohim'." He says the children of Yisrael lost all knowledge of their faith when they were in Egypt, until Moses taught them about the supernal Elohim in the world. Then they saw many miracles, were given the Torah, and learned the ways of God. The entire secret of the faith is, we are told, suspended upon this verse: "Know therefore this day, and consider it in your heart, that The Creator He is Elohim in heaven above, and upon the earth beneath, there is no other." The

secret of secrets is that Zeir Anpin, which is Yud Hei Vav Hei, and Elohim, which is Malchut, are One.

The Relevance of this Passage

Just as a stone is made of the same material as the mountain from which it is hewn, the soul of man is a spark of the divine Light. Therein lies the secret of the profound oneness that underlies this physical reality. The essence of The Creator, and our souls, is an unending desire to impart goodness, joy, and delight.

Thus, when we resist our wanton, self-seeking desires and use them in the service of others (sharing), we attain oneness with The Creator. The stone merges with the mountain. The faith to live by this truth awakens in our hearts. The strength to conquer our avaricious tendencies is born within us. Trust, conviction, and knowledge of The Creator are emblazoned in our minds. Our ultimate transformation and the final evolutionary stage of humanity are achieved. Mankind now embodies a Desire to Receive for the Sake of Sharing, and oneness is achieved between the Light and the Vessel.

631. Rabbi Chiya opened the discussion after him saying: "To you it was shown, that you might know that Hashem He is the Elohim..." (Devarim 4:35). This verse should be viewed closely. What is the meaning of: "To you it was shown?" HE ANSWERS: When the children of Yisrael went forth from Egypt, they knew nothing through the secret of the Faith in the Holy One, blessed be He, because they all worshipped idols in exile. They forgot all the roots of the Faith that they had originally that the twelve tribes inherited from their father Jacob.

631. רְבִי חִיָּיא פֶּתַח אֲבִתְרִיהּ וְאָמַר, אֶתְּהּ הָרְאָתָה לְדַעַת בֵּי יוֹי הוּא הָאֱלֹהִים וְגוֹ', הָאִי קָרָא אִית לְאִסְתַּבְּלָא בֵּיהּ, אֶתְּהּ הָרְאָתָה, מֵאִי הָרְאָתָה. אֵלֶּא כִּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, לֹא הוּוּ יוֹדְעֵי בְּרִזָּא דְּמַהִימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא כְּלוּם, בְּגִין דְּכִלְהוּ הוּוּ פְּלַחֵי פוּלְחָנָא נּוֹכְרָאָה בְּגִלּוּתָא, וְאִנְשׁוּ כֹל עִקְרָא דְּמַהִימְנוּתָא דְּהָהּ בְּהוּ בְּקִדְמִיתָא, דִּירִיתוּ כֹל אִינוּן תְּרִיסַר שְׁבַטִין מֵאַבּוּהוּן יַעֲקֹב.

632. When Moses came, he taught them that there was a supernal Elohim in the world, as we have established. Afterwards, they saw all the miracles and mighty deeds by the sea, and all the miracles and mighty deeds that He performed for them in Egypt. Then they saw many mighty deeds with the manna and with the water, the Torah was given to them, and they learned the ways of the Holy One, blessed be He, until they came to that time.

632. וְכִּד אֶתְּא מֹשֶׁה, אוֹלִיף לֹון דְּאִית אֱלוֹהַּ עֲלָאָה בְּעֵלְמָא, כְּמַה דְּאוֹקְמוּהּ. לְבַתַּר חָמוּ כֹל אִינוּן נְסִין וְגִבּוֹרִין דְּעַל יַמָּא, וְכֹל נְסִין וְגִבּוֹרִין דְּעֵבֵד לְהוּ בְּמִצְרַיִם. לְבַתַּר חָמוּ כְּמַה גִּבּוֹרִין, בְּמִנָּא וּבְמִינָא וְאֶתְּהִיבַת לֹון אוֹרִייתָא, וְאוֹלִיפוּ אֶרְחֵי דְּקוּדְשָׁא בְּרִיךְ הוּא, עַד דְּמִטֵּי לְעַדְנָא דָּא.

633. Moses said to them: Until now, I had to teach you as one teaches a child. This is the meaning of: "To you it was shown, that you might know," for I taught you until now the knowledge to know, behold and enter the secret of Faith, which is that Hashem He is the Elohim'.

633. אָמַר לֹון מֹשֶׁה, עַד הִשְׁתָּא אֲצַטְרִיכְנָא לְמִילָף לְכוּ, כְּמַה דִּילְפִין לְרַבֵּינָא. וְדָא הוּא אֶתְּהּ הָרְאָתָה לְדַעַת, וְאוֹלִיפַת עַד הִכָּא, לְדַעַת לְמַנְדַּע וְלֹאִסְתַּבְּלָא וְלְמִיעַל בְּרִזָּא דְּמַהִימְנוּתָא. וּמֵאִי אִיהִי. כִּי יוֹי הוּא הָאֱלֹהִים.

634. If you wonder whether it is a small matter to know this, behold it is written: "Know therefore this day, and consider it in your heart, that Hashem He is the Elohim in heaven above, and upon the earth beneath, there is no other" (Ibid. 39). The entire secret of the Faith, deriving the secret of all secrets from this and knowing the most concealed of all, is stems from THIS VERSE. Yud Hei Vav Hei Elohim is a full name, FOR YUD HEI VAV HEI IS ZEIR ANPIN AND ELOHIM IS MALCHUT, and it indicates that it is all one. "To you it was shown, that you might know...THAT HASHEM HE IS THE ELOHIM...": Here is the secret of secrets to those who know the law; NAMELY, THE SECRET THAT ZEIR ANPIN, WHICH IS YUD HEI VAV HEI, AND ELOHIM, WHICH IS MALCHUT, ARE ONE.

634. אִי תִימָא מְלָה זְעִירָא הִיא לְמַנְדַּע, הָא כְּתוּב וְיודַעַת הַיּוֹם וְהַשְּׁבוּתָ אֵל לְבַבְךָ כִּי יוֹי הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אִין עוֹד. הִכָּא תִלִּיא כֹל רִזָּא דְּמַהִימְנוּתָא, לְמַנְדַּע מְגוּ דָּא, רִזָּא דְּכֹל רִזוּן, לְמַנְדַּע סְתִימוּ דְּכֹל סְתִימִין, יְהוּ"ה אֱלֹהִים שֵׁם מְלָא, וְכֹלָא חַד. אֶתְּהּ הָרְאָתָה לְדַעַת, הִכָּא רִזָּא דְּרִזוּן לְאִינוּן יוֹדְעֵי מְדִין.

61. "Then I was by Him, as a nursling"

Rabbi Chiya speaks here about the relationship between a king and a craftsman who together make a palace. He says the Torah is the craftsman whom the Holy One used to create the world. Before the world was created, the Torah preceded it by two thousand years. The Holy One looked into the Torah, saw what was to be created, and created it. He created man to be occupied with Torah, for which the world exists. Now, everyone who looks into the Torah and is occupied with it causes the world to remain in existence. Like Adam, we are told, all people before they come to this world stand before God in the same form and existence as they are in the world. At the moment a soul is about to descend to this world, God calls the appointed angel who has authority over the soul, and asks the angel to bring her into His presence. Then the soul comes clothed in the form of this world, and the Holy King makes her swear that she will be occupied with Torah when she descends to this world. It is better for one not to be

born, we are told, than to come to this world and not try to know God.

The Relevance of this Passage

Here we learn that the Torah predated the world and was indeed the pattern for all Creation. Traditionally, the Torah is viewed as a religious canon in which the fundamental laws of moral and physical conduct are inscribed. Scholars view the Torah as a document of recorded history, or a collection of stories that expound upon God's relationship with man.

Kabbalistically, these descriptions miss the mark. The author of the Zohar, the eminent Kabbalist Rabbi Shimon bar Yochai, ridicules those who see only stories and tales in this sacred instrument. The scroll is not an attempt to define the proper morals by which a man should live. Humanity will never seek out positive change, nor will a man persevere on the spiritual path when the vague concepts of morality and ethics are the primary motivation and reward. Lacking the Kabbalistic knowledge concerning the Torah, the scroll becomes a fruitless symbol of tradition, instead of an awesome instrument of power.

What is the power of the Torah when viewed through the lens of Kabbalah? It is the personal and universal power to change; to transform; to elevate; to grow; to become God(like). Toward that end, the scroll emits spiritual influences that envelope us with: healing, so that we share it with others; prosperity, so that we may tithe and give to the poor; assistance in the removal of envy, so that we may love others unconditionally; the ability to attract one's soul-mate, so that we may complete our souls; and the courage to conquer our deepest fears, so that we may climb the highest mountains.

This most potent passage evokes this ancient memory, recalling our promise to God to delve, heart and soul, into the Torah's mysteries. And at this moment, here and now, we are honoring our commitment, igniting the full power of the Torah, and completing the purpose of Creation.

635. Happy are all those who are occupied with Torah, for when the Holy One, blessed be He, created the world, He looked into the Torah and thus created the world. He did create the world with Torah and with Torah was the world created, as we have established. It is written: "then I was by Him, as a nursling (Heb. amon)" (Mishlei 8:30). Do not pronounce it 'amon' but rather 'umon' (Eng. 'a craftsman') FOR TORAH IS THE CRAFTSMANSHIP OF THE WORLD.

635. זְכַאִין אֵינּוֹן כָּל אֵינּוֹן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא. וּבְגִין דְּכֵד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, אֶסְתַּבֵּל בֵּה בְּאוֹרֵייתָא, וּבְרָא עֲלֵמָא, וּבְאוֹרֵייתָא אֲתַבְּרֵי עֲלֵמָא, כְּמָה דְּאוּקְמוּהּ, דְּכְתִיב וְאֵהִיָּה אֶצְלוֹ אֲמוֹן, אֶל תִּקְרֵי אֲמוֹן אֶלָּא אֲמוֹן.

636. HE QUESTIONS: Is the Torah a craftsman? HE ANSWERS: Yes, SIMILAR to a king who wishes to build a palace. If he does not take a craftsman, he cannot make the palace. Once the palace is built, it is not known AFTER THE NAME OF THE CRAFTSMAN, but rather by the name of the king. For people say these are the palaces that the king made, BY REASON that the king gave the idea for all these palaces.

636. וְכִי אוֹרֵייתָא אוּמְנָא הוּהּ. אֵין. לְמַלְכָּא דְּבַעֵי לְמַעַבְד פְּלִטְרִין, אֵי לָא שׁוּי לְגַבִּיָּה אוּמְנָא, לָא יְכִיל לְמַעַבְד פְּלִטְרִין. בֵּינּוֹן דְּפִלְטְרִין וְאֲתַעֲבִידוּ, לָא סְלִיק שְׂמָא, אֶלָּא דְּמַלְכָּא. אֵלִין פְּלִטְרִין דְּעַבְד מַלְכָּא, מַלְכָּא שׁוּי בְּאֵינּוֹן פְּלִטְרִין מַחֲשָׁבָה.

637. So the Holy One, blessed be He, wanted to create the world. He looked to the craftsman, WHICH IS THE TORAH and, although the craftsman made the palace, it is credited to the name of the king, for people say these are the palaces that the king made. Certainly, the king built the palace. The Torah cries, 'Then I was by Him, as a craftsman,' for the Holy One, blessed be He, created the world with me. Before the world was created, the Torah preceded the world by two thousand years. When the Holy One, blessed be He, wanted to create the world, He looked into every single word in the Torah, and created the craft in the world correspondingly, because all the things and words of the worlds are in the Torah. Therefore, the Holy One, blessed be He, looked into it and so created the world.

637. כִּךְ קוּדְשָׁא בְּרִיךְ הוּא, בַּעֵי לְמַבְרֵי עֲלֵמָא, אֶסְתַּבֵּל בְּאוּמְנָא, וְאֵעִיג דְּאוּמְנָא עַבְד פְּלִטְרִין, לָא סְלִיק שְׂמָא אֶלָּא דְּמַלְכָּא, אֵלִין פְּלִטְרִין דְּעַבְד מַלְכָּא, וְדַאי מַלְכָּא בְּנָה פְּלִטְרִין. אוֹרֵייתָא צוּחַת וְאֵהִיָּה אֶצְלוֹ אֲמוֹן, בִּי בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, דְּעַד אֲתַבְּרֵי עֲלֵמָא, אֶקְדִּימַת אוֹרֵייתָא תְּרִין אֲלָפֵי שָׁנִין לְעֵלְמָא, וְכֵד בַּעַל קוּדְשָׁא בְּרִיךְ הוּא לְמַבְרֵי עֲלֵמָא, הוּהּ מִסְתַּבֵּל בֵּה בְּאוֹרֵייתָא, בְּכָל מְלָה וּמְלָה, וְעַבְד לְקַבְּלָהּ אוּמְנוּתָא דְּעֵלְמָא. בְּגִין דְּכָל מְלִין וְעוֹבְדִין דְּכָל עֲלָמִין, בְּאוֹרֵייתָא אֵינּוֹן. וְעַד קוּדְשָׁא בְּרִיךְ הוּא הוּהּ מִסְתַּבֵּל בֵּה, וּבְרָא עֲלֵמָא.

638. Not that the Torah created the world, but rather the Holy One, blessed be He, by His looking into the Torah, created the world. So we find that the Holy One, blessed be He, is the craftsman and the Torah in relation to Him and by Him is a craft, as it is written: "Then I was by Him, as a nursling (Heb. amon)." It does not say 'I was as amon,' but "I was by Him as amon." The Holy One, blessed be He, looked into it, so it was by Him a craft.

638. לָאו דְּאוֹרֵייתָא בְּרָא עֲלֵמָא, אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, בְּאֶסְתַּבְּלוּתָא דְּאוֹרֵייתָא בְּרָא עֲלֵמָא. אֶשְׁתַּכַּח דְּקוּדְשָׁא בְּרִיךְ הוּא אֵיהוּ אוּמְנָא, וְאוֹרֵייתָא לְקַבְּלֵיהּ וּלְגַבִּיָּה אוּמְנָא, שְׁנַאמֵר וְאֵהִיָּה אֶצְלוֹ אֲמוֹן, וְאֵהִיָּה אֲמוֹן לָא כְּתִיב, אֶלָּא אֶצְלוֹ, הוּאִיל וְקוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבֵּל בֵּה, אֶצְלוֹ הוּהּ אוּמְנָא.

639. And if you ask: Who can be a craftsman next to the Holy One, blessed be He? The looking of the Holy One, blessed be He, was in this manner. It is written in the Torah: "In the beginning Elohim created the heaven and the earth" (Bereshheet 1:1). He looked at this and created the heaven. In the Torah, it is written: "And Elohim said, 'Let there be light'" (Ibid. 3). He looked at this word and created the light, and so with every single word that is written in the Torah, the Holy One, blessed be He, looked and created that thing. Therefore it is written: "Then I was by Him as a craftsman." The whole world was created in the same way.

640. Once the world was created, nothing persevered until it arose in His desire to create man, to be occupied with Torah, for which the world exists. Now, everyone who looks into the Torah and is occupied with it causes the world to remain in existence. The Holy One, blessed be He, looked into the Torah and created the world. Man looks into the Torah and causes it to exist, so we see that the existence and the sustenance of the entire world is the Torah. Therefore, Happy is the man who is occupied in Torah, for he keeps the world in existence.

641. At the time that the desire arose in the Holy One, blessed be He, to create Adam, he stood before Him in his form and existence as he is in the world. All the people of the world, before they come to this world, stand in their complete existence, as they are present in this world in one treasury, where all the souls of the world are clothed in their form.

642. At the moment that they are about to descend to this world, the Holy One, blessed be He, calls one appointed angel in whose authority the Holy One, blessed be He, places all the souls that are to descend to this world. And He says to him: Bring me the spirit of so-and-so. At that moment, the soul comes clothed in the form of this world, and that appointed angel presents it before the Holy King.

643. The Holy One, blessed be He, says to it and makes it swear that it should be occupied with Torah when it descends to this world, to know it and to know the secret of the Faith. For everyone who was in this world, and did not try to know Him, it is better created. Therefore, it appears before the King THROUGH THAT APPOINTED ANGEL AS MENTIONED BEFORE, so as to know HIM in this world and to endeavor in the Holy One, blessed be He, in the secret of the Faith.

639. וְאִי תִימָא מֵאֵן יָכִיל לְמַהוּי אֹמְנָא לְגַבִּיּוּהָ. אֶלָּא אֶסְתַּבְּלוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּגוּוּנָא דָא, בְּאוּרִייתָא, כְּתִיב בְּהַ, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, אֶסְתַּבְּל בְּהַאי מְלָה, וּבְרָא אֶת הַשָּׁמַיִם. בְּאוּרִייתָא כְּתִיב בְּהַ, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר, אֶסְתַּבְּל בְּהַאי מְלָה, וּבְרָא אֶת הָאוֹר. וְכֵן בְּכָל מְלָה וּמְלָה דְכְּתִיב בְּהַ בְּאוּרִייתָא, אֶסְתַּבְּל קוּדְשָׁא בְּרִיךְ הוּא, וְעַבְדֵּי הָהִיא מְלָה, וְעַד כְּתִיב וְאֵהִיָּה אֶצְלוּ אִמּוּן. כְּגוּוּנָא דָא כָּל עֲלָמָא אֲתַבְּרִי.

640. בֵּינּוּ דְאֲתַבְּרִי עֲלָמָא, כָּל מְלָה וּמְלָה לָא הוּהוּ מִתְקִיִּים, עַד דְסָלִיק בְּרַעוּתָא לְמַבְרֵי אָדָם, דִּיהוּי מִשְׁתַּדֵּל בְּאוּרִייתָא, וּבְגִינָה אֲתַקִּיִּים עֲלָמָא. הַשְׁתָּא כָּל מֵאֵן דְאֶסְתַּבְּל בְּהַ בְּאוּרִייתָא, וְאֶשְׁתַּדֵּל בְּהַ, כְּבִיכּוּל, הוּא מְקִיִּים כָּל עֲלָמָא. קוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבְּל בְּאוּרִייתָא, וּבְרָא עֲלָמָא. בְּרֵ נֶשׁ מִסְתַּבְּל בְּהַ בְּאוּרִייתָא וּמְקִיִּים עֲלָמָא. אֶשְׁתַּכַּח דְעוּבְדָא וְקִיּוּמָא דְכָל עֲלָמָא, אוּרִייתָא אִיהִי. בְּגִין כֵּךְ זְכָאָה אִיהוּ בְּרֵ נֶשׁ דְאֶשְׁתַּדֵּל בְּאוּרִייתָא, דְהָא אִיהוּ מְקִיִּים עֲלָמָא.

641. בְּשַׁעְתָּא דְסָלִיק בְּרַעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא לְמַבְרֵי אָדָם, קָאִים קָמִיהָ בְּדִיוקְנִיָּה וְקִיּוּמִיָּה, כְּמַה דְאִיהוּ בְּהַאי עֲלָמָא. וְאִפִּילוּ כָּל אִינוּן בְּנֵי עֲלָמָא, עַד לָא יִיתוּן בְּהַאי עֲלָמָא, כְּלַהּוּ קִיּוּמִין בְּקִיּוּמִיָּהּוּ וּבְתַקּוּנִיָּהּוּ כְּגוּוּנָא דְקִיּוּמִין בְּהַאי עֲלָמָא, בְּחַד אוּצְרֵ דְתַמּוּן כָּל נֶשְׁמַתִּין דְעֲלָמָא מִתְלַבְּשֵׁן בְּדִיוקְנִיָּהּוּ.

642. וּבְשַׁעְתָּא דְזִמְיָנִין לְנַחְתָּא בְּהַאי עֲלָמָא, קְרִי קוּדְשָׁא בְּרִיךְ הוּא לְחַד מְמַנָּא, דִּי מְנִי קוּדְשָׁא בְּרִיךְ הוּא בְּרֵשׁוּתִיָּהּ כָּל נֶשְׁמַתִּין דְזִמְיָנִין לְנַחְתָּא לְהַאי עֲלָמָא, וְאִמְר לִיָּה, זִיל אִייתִי לִי רוּחַ פְּלוּנִי. בְּהַיָּא שַׁעְתָּא אֲתִיָּא הָהוּא נֶשְׁמַתָּא, מִתְלַבְּשָׁא בְּדִיוקְנָא דְהַאי עֲלָמָא, וְהָהוּא מְמַנָּא אַחֲזִי לָהּ קָמִי מְלַכָּא קְדִישָׁא.

643. קוּדְשָׁא בְּרִיךְ הוּא אִמְר לָהּ, וְאוּמִי לָהּ, דְכֵד תִּיחּוּת לְהַאי עֲלָמָא, דְתִשְׁתַּדֵּל בְּאוּרִייתָא, לְמַנְדַּע לִיָּה, וְלְמַנְדַּע בְּרֵזָא דְמַהִימְנוּתָא. דְכָל מֵאֵן דִּיהוּי בְּהַאי עֲלָמָא, וְלֹא אֶשְׁתַּדֵּל לְמַנְדַּע לִיָּה, טַב לִיָּה דְלֹא יִתְבְּרִי. בְּגַ"כּ אֲתַחֲזִי קָמִי מְלַכָּא קְדִישָׁא, לְמַנְדַּע בְּהַאי עֲלָמָא, וְלֹאֶשְׁתַּדֵּלָא בִּיָּה בְּקוּדְשָׁא בְּרִיךְ הוּא, בְּרֵזָא דְמַהִימְנוּתָא.

62. "To you it was shown, that you might know," part two

Rabbi Chiya says here that the secret of the Torah is to know and to behold this world in the secret of Faith. He then reminds us that the general principle of the whole secret of Faith is "That you might know that The Creator He is the Elohim." This is of course the knowledge of above and below, Malchut below being both the Faith and the name Elohim. He speaks of the Written Torah, which is Yud Hei Vav Hei or Zeir Anpin, and of the Oral Torah, which is Malchut and the name Elohim. It is all one. The Written Torah is general and the Oral Torah is specific because Malchut is one specific Sfirah of the ten Sfirot of Zeir Anpin. Rabbi Chiya then says there are two precepts of the Torah: one, Yud Hei Vav Hei, is 'remember', and the other, Elohim, is 'keep'. The secret of 'remember' has 248 positive precepts, we learn, and the secret of 'keep' has 365 negative precepts. And it is all one.

The Relevance of this Passage

Here we receive faith for those times when we are drowning in doubt. We tie our souls to the upper world through the power of the Tetragrammaton, Yud Hei Vav Hei ??.??.?, and Divinity flows into our lives. The truth of the Creator is invoked in the hearts of all mankind so that we are all deeply committed to walk the spiritual path of Torah, illuminated by Kabbalah.

644. "To you it was shown, that you might know" by that appointed angel that is before the Holy One, blessed be He, "That you might know": To know and to behold this world by means of the Faith, by means of the Torah. Everyone who was in this world that did not occupy himself with Torah, to know it, it would be better for him not to have been created, since the Holy One, blessed be He, brought man into this world for that reason.

645. 'That you might know that Hashem He is the Elohim': This is the general principle of the whole secret of the Faith of the entire Torah, the comprising of that which is above and below. This secret is the principle comprehending the whole secret of the Faith, WHICH IS MALCHUT, so it is certainly THAT THE NAME ELOHIM IS MALCHUT. The inclusion of the entire Torah is the secret of the Written Torah, NAMELY THE NAME YUD HEI VAV HEI, WHICH IS ZEIR ANPIN THAT IS CALLED 'THE WRITTEN TORAH'. This is the secret of the Oral Torah, WHICH IS MALCHUT, WHICH IS THE NAME ELOHIM. It is all one, and this is the totality of the secret of the Faith, because "HASHEM HE IS THE ELOHIM" is the complete Name, which is the secret of the Faith THAT IS CALLED 'NAME'. FOR IN THIS UNION IT IS FULL AND WHOLE. What is it? He is "Hashem shall be One, and His Name One" (Zechariah 14:9). "Hashem shall be one" is the secret of "Hear O Yisrael, Hashem our Elohim, Hashem is One." This is one unison. "And His Name One" IS THE SECRET OF: 'Blessed is the Name of the glory of His kingdom forever and ever.' For this is another unison, so that His Name should be one, WHICH IS MALCHUT. This is the secret of: "Hashem He is the Elohim" (I Melachim 18:39), which is written when they are in one unity.

646. And if you say THAT IF "HASHEM HE IS THE ELOHIM" is similar to WHAT IS WRITTEN: "Hashem shall be One, and His Name One," yet it is not SIMILAR TO THE VERSE, "Hashem He is the Elohim." For it were written: 'Hashem shall be One, and His Name is One,' I would agree, but it is written, "Hashem shall be One, and His Name One." It should have been said HERE: 'Hashem He is, the Elohim He is,' then it would have looked like, "Hashem shall be one, and His name One."

י.ה.ו.ה.

644. הה"ד אַתָּה הִרְאֵת לְדַעַת, אַתְּחִיזֵאת עַל יְדָא דִּיהוּא מְמַנָּא, קָמִי קוּדְשָׁא בְרִיךְ הוּא. לְדַעַת לְמַנְדַּע וּלְאַסְתַּכְלָא בְּהַאי עֲלָמָא, בְּרִזָּא דְמַהִימְנוּתָא, בְּרִזָּא דְאֹרִייתָא. וְכֹל מֵאֵן דִּיהוּ בְּהַאי עֲלָמָא, וְלֹא אֲשַׁתְּדַל בְּאֹרִייתָא לְמַנְדַּע לֵיהּ, טַב לֵיהּ דְלֹא אַתְּבְּרִי, דִּהָא בְּגִין דָּא אֵינִי לֵיהּ קוּדְשָׁא בְרִיךְ הוּא לְבַר נֶשׁ בְּהַאי עֲלָמָא.

645. לְדַעַת כִּי יְיָ הוּא הָאֱלֹהִים. דָּא אִיהוּ כְּלָלָא דְכָל רִזָּא דְמַהִימְנוּתָא, דְכָל אֹרִייתָא, כְּלָלָא דְעִיּוּלָא וְתַתָּא, וְרִזָּא דָּא אִיהוּ כְּלָלָא דְכָל רִזָּא דְמַהִימְנוּתָא, וְהַכִּי הוּא וְדָאִי. כְּלָלָא דְכָל אֹרִייתָא, דָּא אִיהוּ רִזָּא דְתוֹרָה שְׂפַכְתָּב, וְדָא אִיהוּ רִזָּא דְתוֹרָה שְׂבַעַל פֶּה, וְכֹלָא חַד, כְּלָלָא דְרִזָּא דְמַהִימְנוּתָא, בְּגִין דְאִיהוּ שֵׁם מְלָא, דְאִיהוּ רִזָּא דְמַהִימְנוּתָא, וּמֵאֵן אִיהוּ. ה' אֶחָד וְשֵׁמוֹ אֶחָד, יְיָ אֶחָד שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד. דָּא אִיהוּ יַחְוּדָא חַד. וְשֵׁמוֹ אֶחָד, בְּשַׁכְּמַלּוּ, הָא יַחְוּדָא אַחְרָא לְמַהוּי שְׁמִיהּ חַד. וְרִזָּא דָּא יְיָ הוּא הָאֱלֹהִים, דָּא כְּתִיב, כִּד אֵינֻן בְּיַחְוּדָא חַדָּא.

646. וְאִי תִימָא, אִי הַכִּי, כְּגוּוֹנָא דְכְּתִיב יְיָ אֶחָד וְשֵׁמוֹ אֶחָד, לֹא אִיהוּ יְיָ הוּא הָאֱלֹהִים, דְאִי כְּתִיב יְיָ אֶחָד וְשֵׁמוֹ הוּא אֶחָד, הוּא אֲמִינָא הַכִּי. אֲבָל לֹא כְּתִיב, אֵלָא יְיָ אֶחָד, וְשֵׁמוֹ אֶחָד, וְאַצְטְרִיךְ לְמִימַר כְּגוּוֹנָא דָּא יְיָ הוּא, הָאֱלֹהִים הוּא, וְאַתְחִיזֵי יְיָ אֶחָד וְשֵׁמוֹ אֶחָד.

647. HE ANSWERS: It is all one, because when these two names are unified, the one in one unison and the other in another unison, AS IT IS WRITTEN, "HASHEM IS ONE AND HIS NAME ONE," both the names become one and are combined one within the other. It all becomes a complete name in one unison. Thus, "Hashem He is the Elohim," because everything is combined with each other to become one. As long as they are not all joined, and are each one by itself, they are not included one with the other, so that they would all become one.

648. THE ZOHAR EXPLAINS ITS PREVIOUS WORDS, WHICH SAY THAT "HASHEM HE IS THE ELOHIM" COMPRISES the generality of the entire Torah. For assuredly the Torah is the Written Torah and the Oral Torah; the Written Torah as it is written: "Hashem", WHICH IS ZEIR ANPIN THAT IS CALLED 'THE WRITTEN TORAH', and the Oral Torah as it is written, "The Elohim," NAMELY MALCHUT THAT IS CALLED 'ORAL TORAH' AND CALLED 'ELOHIM'. Because the Torah is the secret of the Holy Name, "HASHEM HE IS THE ELOHIM," it is called 'the Written Torah' and 'Oral Torah'. The one, WRITTEN TORAH, is general, and the other ORAL TORAH, is specific, BECAUSE ZEIR ANPIN IS GENERAL AND MALCHUT IS SPECIFIC, BECAUSE MALCHUT IS ONE SPECIFIC SFIRAH OF THE TEN SFIROT OF ZEIR ANPIN. The general rule needs the specific, and the specific needs the general, and they join one with the other to be all one.

649. Therefore, the general rule of the Torah is that of above ZEIR ANPIN, and below, MALCHUT, because this Name YUD HEI VAV HEI is above IN ZEIR ANPIN and the other name ELOHIM is below IN MALCHUT. The one is the secret of the upper world and the other is the secret of the lower world. Therefore, it is written: "To you it was shown, that you might know that Hashem He is the Elohim" This comprehends everything and this is what man must know in this world.

650. If you ask: Where are the precepts of the Torah in this generality OF "HASHEM HE IS THE ELOHIM?" HE ANSWERS: The one, YUD HEI VAV HEI, is 'remember' and the other, ELOHIM, is 'keep', and all the precepts of the Torah are included in these, in the secret of 'remember' THAT INCLUDES 248 POSITIVE PRECEPTS, and in the secret 'keep' THAT INCLUDES 365 NEGATIVE PRECEPTS, THAT TOGETHER ARE 613 PRECEPTS OF THE TORAH. And it is all one.

63. Tefilin

Rabbi Yosi here explains that the Evening Service is obligatory because Zeir Anpin (day) and Malchut (night) must be joined in unison. He says that "And you shall love" is right, and "And it shall come to pass, if you hearken" is left; this is more specific than the general unity or joining of left and right in Sh'ma Yisrael. This unity, we are told, is similar to the head Tfilin and the hand Tefilin. The head Tefilin with its four paragraphs is congruent with the three names, "The Creator our Elohim, The Creator" in the Sh'ma Yisrael. Rabbi Yosi then tells us that the left and right columns of the paragraphs, and of the three names, both join with Da'at in the Central Column as the union of Chochmah and Binah. The hand Tefilin is the unity of the head Tfilin with Malchut, and the secret of this unity, we learn, is 'Blessed'. All blessings flow from the upper point, Chochmah, which is male, to the World to Come, Binah, which is female. Binah is therefore called 'Baruch', and also 'a blessing'. Rabbi Shimon comments that the unity of Zeir Anpin (the head Tefilin) and Malchut (the hand Tefilin) is set in order by way of Chochmah, Binah, the right of Da'at and the left of Da'at.

The Relevance of this Passage

Tefilin is an antenna. In it, we see the power of joining left and right and above and below. As a battery requires both a positive and negative pole to produce power, Tefilin generates metaphysical power by incorporating the positive (right) and negative (left) spiritual poles permeating the planet and the heavens. This joining is also germane to the connection of the evening service. Our reading stirs the forces generated through the laying of Tefilin and the performance of the evening service.

Our Evil Inclination and the dark forces that dominate the night are crushed, so great is the Light channeled by the Zohar. Chochmah unites with Binah, the upper world enjoins our world, our bodies are tuned to our souls, and all that exists shines with resplendent Light.

647. אֵלָא כֻּלָּא חֵד, דְּכִד מְתִיחְדָן תְּרִין שְׁמֵהּ אֵלִין, דָּא בִּיחּוּדָא חֵד, וְדָא בִּיחּוּדָא חֵד, כְּדִין תְּרִין שְׁמֵהּ אֵלִין אֲתַעְבִּידוּ חֵד, וְאֲתַבְּלִילוּ דָא בְּדָא, וְהוּי כֻּלָּא שְׁמָא שְׁלִים, בִּיחּוּדָא חֵדָא, וּבְכֵן יִי הוּא הָאֱלֹהִים, דְּהָא כְּדִין אֲתַבְּלִיל כֻּלָּא דָא בְּדָא, לְמַהוּי חֵד. וְעַד דְּאֲתִיחְדוּ כֹל חֵד, דָּא בְּלַחְדוּי, וְדָא בְּלַחְדוּי, לָא אֲתַבְּלִילוּ דָא בְּדָא, לְמַהוּי כֻּלָּא חֵד.

648. כֻּלָּא דְכֹל אֹרִייתָא הֵכִי אִיהוּ וְדָא, דְּהָא אֹרִייתָא אִיהוּ תּוֹרָה שְׁבַכְתָּב, וְאִיהוּ תּוֹרָה שְׁבַעַל פֶּה. תּוֹרָה שְׁבַכְתָּב, דָּא אִיהוּ דְכֶתִיב יי'. תּוֹרָה דְבַע"ס, דָּא הוּא דְכֶתִיב הָאֱלֹהִים. וּבְגִין דְּאֹרִייתָא אִיהוּ רְזָא דְשְׁמָא קְדִישָׁא, אֲקָרִי הֵכִי תּוֹרָה שְׁבַכְתָּב וְתּוֹרָה דְבַע"ס, דָּא כֻּלָּל, וְדָא פֶּרֶט. כֻּלָּל אֲצִטְרִיךְ לְפֶרֶט, וּפֶרֶט אֲצִטְרִיךְ לְכֻלָּל, וְאֲתִיחְדוּ דָא בְּדָא, לְמַהוּי כֻּלָּא חֵד.

649. וְעַל דָּא, כֻּלָּא דְּאֹרִייתָא אִיהוּ כֻּלָּא דְּעִילָא וְתַתָּא, בְּגִין דְּשְׁמָא דָּא לְעִילָא, וּשְׁמָא דָּא לְתַתָּא, דָּא רְזָא דְּעִלְמָא עֲלָאָה, וְדָא רְזָא דְּעִלְמָא תַתָּאָה, וְעַל דָּא כְּתִיב, אֲתָה הִרְאֵת לְדַעַת כִּי יי' הוּא הָאֱלֹהִים. דָּא אִיהוּ כֻּלָּא דְכֻלָּא, וְדָא אֲצִטְרִיךְ בְּרִי נֶשׁ לְמַנְדַּע בְּהַאי עֲלְמָא.

650. וְאִי תִימָא, פְּקוּדֵי אֹרִייתָא אֲנִי אִינוּן הֵכָא בְּכֻלָּא דָּא. אֵלָא דָּא אִיהוּ זְכוּר, וְדָא אִיהוּ שְׁמוּר, וְכֹל פְּקוּדֵי אֹרִייתָא בְּהַנִּי כֻלִּילָן, בְּרְזָא דְזְכוּר וּבְרְזָא דְשְׁמוּר, וְכֻלָּא אִיהוּ חֵד.

651. Rabbi Yosi opened the discussion saying: We have learned that the Evening Service is obligatory. It is certainly an obligation, because the Evening Kriat Sh'ma is obligatory, for the Holy One, blessed be He, unites WITH MALCHUT during the night just as He unites during the day. The aspect of night, WHICH IS MALCHUT, is included in the day, WHICH IS ZEIR ANPIN, and the aspect of day is included in the night. And one unison is formed. If one says THAT THE EVENING SERVICE is voluntary, it is because IT CORRESPONDS to the portions of the sacrifices and the fat that are consumed on the altar during the night, FOR THERE IS NO OBLIGATION THAT THEY SHOULD BE BURNT DURING THE NIGHT, as we have already established.

652. It is written: "And you shall love Hashem your Elohim with all your heart, and with all your soul, and with all your might" (Devarim 6:5). We already established this verse and the friends have established it, but it could be asked: In this unison of 'Sh'ma Yisrael', everything is included, right and left, BECAUSE YUD HEI VAV HEI IS RIGHT AND OUR ELOHIM IS LEFT. Why IS IT NECESSARY TO SAY afterwards "And you shall love," WHICH IS RIGHT, and "And it shall come to pass, if you hearken" (Devarim 11:13), WHICH IS LEFT. They were already included in the unity OF 'SH'MA YISRAEL'. HE ANSWERS: They are ALLUDED TO in general there IN 'SH'MA YISRAEL', but here IN, "AND YOU SHALL LOVE" AND "AND IT SHALL COME TO PASS, IF YOU HEARKEN," they are specified. This is the way it should be.

653. In the secret of this unison, we have observed that this unity is similar to the head Tefilin and the hand Tefilin. In the head Tefilin, there are four paragraphs, as we have learned, and here in SH'MA YISRAEL, there are three names, HASHEM, OUR ELOHIM, HASHEM. In the hand Tefilin, there are four paragraphs, each one by itself, and here are three names. What is the difference between them?

654. HE ANSWERS: They have observed about these four paragraphs that the one PARAGRAPH, "SANCTIFY" (SHEMOT 13:2), is the first upper point, NAMELY CHOCHMAH AND THE RIGHT COLUMN. Another PARAGRAPH "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU" (IBID. 11), is the secret of the World to Come, WHICH IS BINAH AND THE LEFT COLUMN. One PARAGRAPH "AND IT SHALL COME TO PASS, IF YOU HEARKEN," is the secret of the right OF THE MOCHIN OF DA'AT and the final PARAGRAPH, "AND IT SHALL BE IF YOU HEARKEN," is the secret of the left OF THE MOCHIN OF DA'AT. BECAUSE DA'AT, WHICH IS THE CENTRAL COLUMN, COMBINES CHOCHMAH AND BINAH, WHICH ARE RIGHT AND LEFT. This is the secret of the head Tefilin and here in the secret of the unity OF 'SH'MA YISRAEL' are three names, which are like the four paragraphs. The first Yud Hei Vav Hei is the upper point, which is the beginning of everything, WHICH IS CHOCHMAH AND THE RIGHT COLUMN. Our Elohim is the secret of the World to Come, NAMELY BINAH AND THE LEFT COLUMN, the last Yud Hei Vav Hei is the combination of right and left together in one combination, NAMELY DA'AT, WHICH IS THE CENTRAL COLUMN, THAT COMBINES RIGHT AND LEFT. This is ALSO the unity of the head Tefilin. SO WE SEE THAT THEY ARE BOTH EQUAL. This is the first unity, NAMELY 'SH'MA YISRAEL...', WHICH IS THE UPPER UNITY THAT PRECEDES THE LOWER UNITY, WHICH IS: "BLESSED IS THE NAME OF THE GLORY OF HIS KINGDOM..."

651. פתח רבי יוסי ואמר, הא דתנינן דצלותא דערבית חובה, חובה איהי ודאי, בגין דקריאת שמע דערבית חובה, וקודשא בריך הוא אתיחד בליליא, במה דאתיחד ביממא, ומדת ליליא אתכליל ביממא, ומדת יממא אתכליל בליליא, ואתעביד יחודא חדא. ומאן דאמר רשות, בגין אמורין ופדרין דמתאכלי בליליא והא אוקימנא.

652. כתיב ואהבת את יי' אלהיך בכל לבבך ובכל נפשך וגו', האי קרא אוקימנא ליה, ואוקמוה חבריאי. אבל אית לשאלא, אי בהאי יחודא דשמע ישראל, אתכליל בלא, ימינא ושמאלא, אמאי לבתר ואהבת והיה אם שמוע, דהא ביחודא אתכלילו. אבל התם בכלל, והכא בפרט, והכי אצטריך.

653. וברזא דיחודא דא אתערנא ביה, יחודא דא איהו כגוונא דתמלין דרישא, ותמלין דדרועא. בתמלין דרישא ד' פרשיין, והא אתמר, והכא תלת שמיהן אינון. התם בתמלין דרישא, ד' פרשיין, כל חד וחד בלחודוי, והכא תלת שמיהן, מה בין האי להאי.

654. אלא אינון ד' פרשיין, הא אתערנו בהו, חד, נקודה קדמאה עלאה. וחד, רזא דעלמא דאתי. וחד, ימינא. וחד, שמאלא. אלין רזא דתמלין דרישא. והכא, ברזא דיחודא דא, תלת שמיהן, ואינון כגוונא דאינון ד' פרשינות. יי' קדמאה, דא נקודה עלאה, ראשיתא דכלא. אלהינו רזא דעלמא דאתי. יי' בתראה, כללא דימינא ושמאלא כחדא, בכללא חדא, ואלין אינון תמלין דרישא, ודא איהו יחודא קדמאה.

655. The hand Tefilin is the combination of all these four PARAGRAPHS together, FOR THEY ARE NOT PLACED IN FOUR INDIVIDUAL COMPARTMENTS LIKE IN THE HEAD TEFILIN, BUT RATHER ARE ALL IN ONE COMPARTMENT. This is the secret OF THE UNITY of: 'Blessed is the Name of the glory of His kingdom forever and ever,' WHICH IS THE LOWER UNITY OF MALCHUT. Here, IN THE LOWER UNITY, is the inclusion of the head Tefilin, WHICH IS CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, which are included in the hand Tefilin, WHICH IS MALCHUT.

656. The secret of this UNITY is 'Blessed'. This is the secret of the upper point, which is blessed, for all the blessings flow from there, WHICH IS CHOCHMAH. If you ask if the World to Come, WHICH IS BINAH, is called 'Blessed'. It is not so, because the upper point is male, and the World to Come is female; THEREFORE, it is called 'Blessed' and she is called 'a blessing'. Therefore, 'blessed' is the upper point, CHOCHMAH, 'Name' is the World to Come, WHICH IS BINAH, which is a Great Name, as it is written: "And what will You do for Your Great Name" (Yehoshua 7:9). Glory refers to upper Glory, WHICH IS ZEIR ANPIN, that combines right and left.

657. All of them, CHOCHMAH, BINAH, AND ZEIR ANPIN, are combined in the hand Tefilah, which is His kingdom that takes everything into it. All the worlds are combined in His kingdom to nourish them, and to sustain them with all their needs. Hence "forever (Lit. 'for the world') and ever" WHICH SHOWS IT SUSTAINS ALL THE WORLDS.

658. This is the unity of the head Tefilin, WHICH IS ZEIR ANPIN, and of the hand Tefilin, WHICH IS MALCHUT. As it is the secret of the unison of the Tefilin, so is it the unison of everything. This is the clarification of the matter, and I have arranged this unity before the holy luminary, RABBI SHIMON, who said to me that in four manners is the unity set in order, WHICH ARE CHOCHMAH, BINAH, THE RIGHT OF DA'AT, AND THE LEFT OF DA'AT. This order is clearer than all of them. It is certainly so, and they are all the secret of the Faith, WHICH IS MALCHUT THAT RECEIVES THEM, but the order OF THE UNITY of the Tefilin is the upper unity, OF ZEIR ANPIN, as appropriate.

655. תַּפְּלִין דְּרוּעָא, כְּלָלָא דְּכָל הַנִּי בְּחֶדָא, וְדָא אִיהוּ רְזָא בְּשִׁכְמָל"ו. הֵבָא כְּלָלָא דְּאִינוּן תַּפְּלִין דְּרִישָׁא, דְּאִתְכַּלִּילוּ גּוּ תַּפְּלִין דְּרוּעָא.

656. וְרְזָא דָא, בְּרוּךְ: דָּא רְזָא הַנְּקוּדָה עֲלָאָה, דְּאִיהוּ בְּרוּךְ, דְּכָל בְּרַכָּאן נִבְעִין מִתַּמָּן. וְאִי תִימָא עֲלֵמָא דְּאִתִּי אֶקְרִי בְּרוּךְ. לָאוּ הֲכִי, דְּהָא נְקוּדָה עֲלָאָה אִיהוּ דְּכַר, עֲלֵמָא דְּאִתִּי נּוֹקְבָא. אִיהוּ בְּרוּךְ וְאִתִּי בְּרַכָּה. בְּרוּךְ דְּכַר. בְּרַכָּה נּוֹקְבָא. וְעַל דָּא בְּרוּךְ אִיהוּ נְקוּדָה עֲלָאָה, שָׁם: דָּא עֲלֵמָא דְּאִתִּי, דְּאִיהוּ שָׁם גְּדוּל, כַּד"א וּמָה תַּעֲשֶׂה לְשִׁמְךָ הַגְּדוּל. כְּבוֹד: דָּא כְּבוֹד עֲלָאָה, דְּאִיהוּ יְמִינָא וּשְׂמָאלָא.

657. וְכִלְהוּ כְּלִילָן בְּהַאי תַּפְּלָה שֶׁל יָד, דְּאִיהוּ מַלְכוּתוֹ, וְנָטִיל כְּלָא בְּגוּיָה, וּבְהַאי מַלְכוּתוֹ אִתְכַּלִּילָן בֵּיהּ עֲלֵמִין כְּלָהוּ, לְמִיזֵן לוֹן, וְלִסְפָּקָא לוֹן, בְּכָל מַה דְּאֶצְטְרִיכוּ וְעַל דָּא לְעוֹלָם וְעַד.

658. וְדָא אִיהוּ יְחֻדָּא דְּתַפְּלִין דְּרִישָׁא, וְתַפְּלִין דְּרוּעָא, וּכְגוּוּנָא דְּרְזָא דְּיְחֻדָּא דְּתַפְּלִין, הֲכִי אִיהוּ יְחֻדָּא דְּכָלָא, וְדָא אִיהוּ בְּרִירָא דְּמֵלָה. וְהָא סְדֻרְנָא יְחֻדָּא דָּא קָמִי בּוֹצִינָא קְדִישָׁא, וְאָמַר לִי, דְּהָא בְּד' גּוּוּנִין אִתְסַדְּר יְחֻדָּא, וְדָא בְּרִירָא מִכְּלָהוּ, וְהֲכִי אִיהוּ וְדָא, וְכִלְהוּ רְזָא דְּמַהִימְנוּתָא, אֲבָל סְדֻרָא דְּתַפְּלִין, דָּא אִיהוּ יְחֻדָּא עֲלָאָה, בְּדָקָא יְאוּת.

64. "And you shall love Hashem your Elohim"

Rabbi Yosi says here that the Right, Chesed, arouses love for the Holy One; the Holy One moves His right hand toward he who loves Him, and receives him with love. Rabbi Yosi goes on to explain that "If He sets His heart upon man, if He gather to Himself his spirit and soul" shows that everything in the world depends only upon desire. Love for the Holy One becomes aroused in three ways, we learn: "with all your heart, and with all your soul, and with all your might." Rabbi Yosi next lists the thirteen precepts that are in the right, explaining that "If you walk in My statutes" the right, or love, shall predominate; if you do not, the left or Judgment shall prevail.

The Relevance of this Passage

We need only desire His Light in order to learn how to love Him and draw beneficence to our souls. Desire is the catalyst that sets the Light into motion, where it naturally flows from above to below. These ancient verses evoke our love and a deep-seated desire for Light, causing Him to radiate throughout the terrestrial realm with awe-inspiring luminance. The Desire to Receive this Light for the Sake of Sharing with Others ignites within our hearts and souls. The effect of this is nothing short of miraculous.

659. Since the right and the left were combined by means of the Holy Name in a general way, NAMELY IN 'SH'MA YISRAEL' AND 'BLESSED IS THE NAME...', it is necessary afterwards to bring them out in a specified way, MEANING IN: "AND YOU SHALL LOVE" AND IN, "AND IT SHALL COME TO PASS, IF YOU HEARKEN," but not by the way of unification, because unity appears in the first verse, IN 'SH'MA YISRAEL' so that Hashem should be one in the head Tefilin, and His name one in the hand Tefilin, and will all be one. Since this unity was arranged altogether in general, from the top of the supernal point, WHICH IS CHOCHMAH, it is necessary afterwards to arouse the first light from the top, WHICH IS CHESED OF ZEIR ANPIN, for it is the first of everything, OF THE SFIROT OF ZEIR ANPIN.

660. The paragraph: "And you shall love" is the starting point of the right, NAMELY THE SFIRAH OF CHESED, to love the Holy One, blessed be He, with a devotional love. Who is it THAT AROUSES THE LOVE? It is the right, WHICH IS CHESED, which arouses love. THE HOLY ONE, BLESSED BE HE, arouses His right hand toward he who loves the Holy One, blessed be He, and receives him with love. All the things in the world depend only upon desire, spirit shows spirit and brings spirit, and you may derive this from: "If He sets His heart upon man, if He gather to Himself his spirit and soul" (Iyov 34:14).

661. When the person arouses love toward the Holy One, blessed be He, the awakening of the right, WHICH IS LOVE, is aroused only in three manners, as it is written: "with all your heart, and with all your soul, and with all your might" (Devarim 6:5), so we have three manners. You should not say either this or that, for it is not written: 'Either with all your heart, or with all your soul, or with all your might.' Rather, heart, soul and money are all necessary. Then the Holy One, blessed be He, arouses toward him His right hand, extends it to him and receives him.

662. Of this it is written: "Hashem says to my master, 'Sit you at My right hand'" (Tehilim 110:1). We have remarked about the secret of this verse that King David said it in reference to his level, WHICH IS MALCHUT, when she is tied to the right. There are thirteen precepts here in the right. "And you shall love Hashem your Elohim" is one, "with all your heart" two, "and with all your soul," three. "With all your might" is four, "and you shall teach them diligently to your children" (Devarim 6:7) is five, "and you shall talk of them" (Ibid.) is six. "When you sit in your house" (Ibid.) is seven. "And when you walk by the way" (Ibid.) is eight. "And when you lie down" (Ibid.) is nine. "And when you rise up" (Ibid.) is ten. "And you shall bind them as a sign upon your arm" (Ibid. 8) is eleven. "And they shall be as frontlets between your eyes" (Ibid.) is twelve. "And you shall write them on the doorposts of your house, and on your gates" (Ibid. 9) is thirteen.

659. ומגו דאתכלילו ימינא ושמאלא ברזא דשמא קדישא בארע כלל, אצטריך לבתר לאפקא לון בארע פרט, אבל לאו בארע יחודא, דהא יחודא בקרא קדמא איהו, למהוי ידו ד' אחד בתמלין דרישא, ושמו אחד בתמלין דרועא, והוי כלל חד. בין דיחודא דא אתסדר כלל בכלל מרישא דנקודה עלאה, אצטריך לבתר לאתערא מרישא דנהורא קדמא, דאיהו רישא דכלל.

660. ואהבת דא ראשיתא דימינא, למרחם ליה לקודשא בריך הוא ברחימו דאתדבקותא דיליה, ומאן איהו. ימינא, דאיהו אתער רחימו. מאן דרחים ליה לקודשא בריך הוא, איהו אתער ימינא דיליה לגביה. ומקבל ליה ברחימו. כל מלין דעלמא לא תליין אלא ברעותא, רוח אמשיך רוח ואייתי רוח וסימנך דא אם ישים אליו לבו רוחו ונשמתו אליו יאסוף.

661. בד אתער בר נש רחימו לגבי קודשא בריך הוא, אתערותא דימינא לא אתער, אלא בתלת גוונין, כד"א, בכל לבבך. ובכל נפשך. ובכל מאדך. הא תלת גוונין הכא. דלא תימא או האי או האי, דהא לא כתיב או בכל לבבך, או בכל נפשך, או בכל מאדך. אלא כלהו אצטריך, לבא ונפשא וממונא. וכדין קודשא בריך הוא אתער ימיניה לגביה, ופשיט ליה לקבליה, ומקבלא ליה.

662. ועל דא כתיב, נאם יי' לאדני שב לימיני. ורזא דהאי קרא, הא אתערנא ביה, דדוד מלכא על דרגא דיליה קאמר, בד אתקשר בימינא. תליסר פקודין הכא בימינא, ואהבת את יי' אלהיך, הא חדא. בכל לבבך, תרין. ובכל נפשך, ג'. ובכל מאדך, ארבע. ושונתם לבניך, חמשא. ודברת בם, הא שיתא. בשבתך בביתך, הא שבעה. ובלכתך בדרך, תמניא. ובשכבך, הא תשעה. ובקומך, הא עשרה. וקשרתם לאות על ירך, הא חד סר. והיו לטטפת בין עיניך, הא תריסר. וכתבתם על מזוזות ביתך ובשעריך, הא תליסר.

663. These thirteen precepts are come from the right, and the left is included in the right, which is as it should be. Whenever the left is aroused, the right starts with it first. Therefore if they have merit, then the left combines with the right. If not, then the right is combined with the left and the left dominates. The reason for this is from the verse: "If you walk in My statutes" (Vayikra 26:3). The left is always aroused with love by the secret of the right and afterwards, its Judgment becomes overpowering, as should be always. The friends have already explained these words. Rabbi Chiya came and kissed him.

663. תְּלִיסָר פְּקוּדֵינָא אֲלֵינָא, תְּלִינָא בְּיַמִּינָא, וְשִׁמְאַלָא אֲתַבְּלִיל בְּיַמִּינָא, וְהָכִי אֲצַטְרִיךְ, וּבְכָל זְמַנָא דְשִׁמְאַלָא אֲתַעַר, יַמִּינָא שְׂאֲרֵי בֵיה בְּרִישָׁא. וּבְגִין דָּא, אִם יִזְכּוּן, שִׁמְאַלָא אֲתַבְּלִיל בְּיַמִּינָא. וְאִי לֹא, יַמִּינָא אֲתַבְּלִיל בְּשִׁמְאַלָא, וְשִׁלְטָא שִׁמְאַלָא. וְסִימְנָא דָּא, אִם בְּרִישָׁא, כְּגוֹן אִם בְּחֻקוֹתֵי תִלְכוּ. וּבְכָל אֲתַר, שִׁמְאַלָא אֲתַעַר בְּרַחֲמֵי בְּרִזָּא דִּימִינָא, וְלִבְתַּר אֲתַתְּקַף דִּינְיָה, כְּמָה דְאֲצַטְרִיךְ. וְכִךְ אֲצַטְרִיךְ בְּכָל אֲתַר, וְהָא אֲתַעְרוּ חֲבֵרֵינָא, בְּהַנִּי מְלִין. אֲתָא רַבִּי חִיָּיא וּנְשָׁקִיָּה.

65. "the Tabernacle moreover with ten curtains"

Rabbi Yosi opens this discussion by saying the ten curtains are the ten Sfirot. He goes on to show the unity of the tabernacle even though it has ten limbs, then the unity of a person even though he has many external and internal limbs, and lastly the unity of the Torah even though it has many precepts. The precepts of the Torah, we learn, are one in the secret of Adam, which is male and female, Zeir Anpin and Nukva. Someone who diminishes even one precept in the Torah diminishes the image of the Faith, Malchut. In closing, Rabbi Yosi says that the children of Yisrael are likewise one in that they are one nation.

The Relevance of this Passage

Scientists have for a long time been studying subatomic particles, observing by way of instruments their births and movements and deaths, the seemingly random nature of their appearance and disappearance, and the mysterious linking of pairs of charged particles. A reading of this section awakens our awareness of unity in diversity, an inner understanding of the mystery of the Many-in-One, the union of the parts, and the order that underlies chaos. The Light generated here induces this awareness in the collective consciousness of all mankind, banishing the barriers that cause disunity and create chaos. Everyday, everywhere, people the world over feel a new-sprung sense of compassion, love, and unconditional unity with their neighbor, unprecedented in human history.

664. He opened the discussion saying: "Moreover you shall make the tabernacle with ten curtains..." (Shemot 26:1). Here is the mystery of unison, BECAUSE THE TEN CURTAINS CORRESPOND TO THE TEN SFIROT. The perfection of the Tabernacle is made of numerous grades, as it is written: "That the Tabernacle shall be one" (Ibid. 6), in order to show that all the limbs of the body of the Tabernacle are the secret of one body.

664. פֶּתַח וְאָמַר וְאֵת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת וְגו', הָא הֵכָא רִזָּא דִּיחֻדָּא, דְּהָא תְּקוּנָא דְּמִשְׁכְּנָא מִכְּמָה דְּרִגִּין אִיהוּ, דְּכִתִּיב בֵּיה וְהָיָה הַמִּשְׁכָּן אֶחָד. לְאֲתַחֲזָא דְּכָל שְׂוִימִין דְּגוּפָא, כְּלָהוּ רִזָּא דְּגוּפָא אֶחָד.

665. SIMILAR in a person that has many limbs, some superior and some lower ones, some are internal and others are visible externally, but they are all called 'one body'. And he is considered 'one person with one connection'. So it is with the tabernacle that all the limbs are similar to the above, and when they are all connected as one, it is written: "that the Tabernacle shall be one."

665. בְּבֵר נֶשׂ אֵית בֵּיה כְּמָה שְׂוִימִין עֲלָיִן וְתַתָּאִין, אֲלֵין פְּנִימָאִין לְגוּ, וְאֲלֵין בְּאֲתַגְלוּתָא לְבַר, וּכְלָהוּ אֶקְרוּן גּוּפָא חֲדָא, וְאֶקְרִי בְּרִ נֶשׂ חֲדָא, בְּחֻבּוּרָא חֲדָא. אוּף הָכִי מִשְׁכְּנָא, כְּלָהוּ שְׂוִימִין כְּגוּוּנָא דְּלַעִילָא, וְכִד אֲתַחֲבְרוּ כְּלָא בְּחֲדָא, כְּדִין כְּתִיב וְהָיָה הַמִּשְׁכָּן אֶחָד.

666. The precepts of the Torah are all parts and limbs by a supernal secret, and when they all connect and become one, they all amount to be one place. The secret of the Tabernacle is that it is limbs and organs that all amount to the secret of man, like the precepts of the Torah because the precepts of the Torah are all in the secret of man, WHICH MEANS male and female, WHICH ARE ZEIR ANPIN AND NUKVA. When they join together, they are one in the secret of man, WHO IS THE SECRET OF YUD HEI VAV HEI SPELLED FULLY WITH ALEPH'S, WHICH IS THE NUMERICAL VALUE OF 'ADAM'. Someone who diminishes even one precept in the Torah, it is as though he has diminished the image of the Faith, WHICH IS MALCHUT, for all the limbs are together in the secret of man. Therefore, everything amounts to the secret of unity.

667. Therefore, the children of Yisrael are all one nation, for it is written about them: "But you My flock, the flock of My pasture, are men (lit. 'man')" (Yechezkel 34:31) and "And what one nation in the earth is like Your people" (II Shmuel 7:23).

66. "With all your heart, and with all your soul, and with all your might"

Rabbi Yitzchak here asks why "and with all your soul" is necessary when the scripture already says: "with all your heart," since love is aroused only from the heart. He then says that "with all your heart" means both the good heart and the evil heart, or evil inclination. Next, he asks why the word "all" is in "with all your soul." Rabbi Elazar answers that the soul includes Nefesh, Ruach and Neshamah, adding that "all your might" means all your belongings. Love for God means to give Him all of this, and to love Him in everything. He then says that it is even possible for a person to love God with the evil inclination, for when this is subdued to Him, and the person breaks the evil inclination, he is showing love for God. He next tells of the enticer, who is doing the will of the Holy One by tempting people from the true path and thus enabling them to show righteousness. The enticer deserves praise, we learn, for he does the Holy One's command, and enables the righteous to inherit their supernal treasures in the world to come. Just as the side of life becomes strengthened when people do good, the other side, the evil inclination, becomes strengthened when the evil ones listen to him and he dominates them. Man, we are told finally, constantly becomes stronger with God: "Happy is the man whose strength is in You; in whose heart are Your highways."

The Relevance of this Passage

The ultimate act of deception by the enticer - the negative angel, the Satan - is to convince a man that he (the Satan) does not really exist. Consequently, we believe that our self-indulgent desires, our covetous aspirations, and our egocentric wants originate from within our being. This is a mistake. He has convinced us that our enemy is some other person or some external problem instead of our own untamed, uncertain nature. All the while, he hides in the shadows of our minds, lurking in the dark recesses of our beings, so that we might never know he exists. In truth, these selfish desires and negative, uncertain thoughts are implanted within us by the angel Satan. Yet, the Zohar reveals a deeply profound reason for his existence: so that a man, through his own effort, can triumph over him, rejecting the momentary, illusionary pleasure that the Satan provides, for the authentic, eternal Light of the Creator. In this way a man becomes the cause and creator of his own Light. He expresses the Godly nature that dwells within his soul.

This portion of text accomplishes many things. We grasp the role of evil in the world, perhaps the most perplexing and disturbing of all theological questions. We unlock our ability to recognize our Evil Inclination as a separate and distinct entity, unattached to our true soul consciousness. We kindle Light and it extinguishes darkness, exterminating the very roots of evil. And, by virtue of the above, we become the cause and creators of our own Light; thus, we fulfill our purpose in this world.

668. Rabbi Yitzchak was present before Rabbi Elazar and said to him: Certainly, the love of the Holy One, blessed be He, that a person feels for Him is aroused only from the heart, for the heart is a place of awakening to arouse toward Him love. HE QUESTIONS: If so, why is it written: "With all your heart" and afterwards "and with all your soul," so it seems that there are two manners IN LOVE, one in the heart and one in the soul? If the heart is the essence, why is the soul necessary? He said to him: The heart and the soul are two and they join into one, for heart and soul and money all unite together, but the heart is the essence and foundation of everything.

666. פְּקוּדֵי אֹרֵייתָא, כֻּלָּא שְׂוִימִין וְאַבְרִין, בְּרִזָּא דְלַעִילָא. וְכֹד מִתְחַבְרִין בְּלֵהוּ כְּחַד, כְּדִין בְּלֵהוּ סֻלְקִין לְרִזָּא חַד. רִזָּא דְמִשְׁכְּנָא, דְאִיהוּ אַבְרִין וְשְׂוִימִין, בְּלֵהוּ סֻלְקִין לְרִזָּא דְאָדָם, בְּגוּוֹנָא דְפְקוּדֵי אֹרֵייתָא, דְהָא פְקוּדֵי אֹרֵייתָא, בְּלֵהוּ בְרִזָּא דְאָדָם, דְכֹר וְנוֹקְבָא, דְכֹד מִתְחַבְרִין כְּחַדָּא, אֵינּוֹן חַד, רִזָּא דְאָדָם. מֵאֵן דְגֵרַע אִמִּילוּ פְקוּדָא חַדָּא דְאֹרֵייתָא, כְּאֵלוּ גֵרַע דְיוֹקְנָא דְמַהִימְנוּתָא, דְהָא בְלֵהוּ שְׂוִימִין וְאַבְרִין בְּדִיוֹקְנָא דְאָדָם, וּבְגִין כֵּךְ כֻּלָּא סֻלְקָא בְרִזָּא דִיחַדָּא.

667. וְעַל דָּא, יִשְׂרָאֵל אֵינּוֹן גּוֹי אֶחָד, דְכֻתִּיב וְאַתָּן צְאֵנִי צֹאן מִרְעִיתֵי אָדָם אִתָּם. וְכֻתִּיב מִי כְעַמְךָ בְּיִשְׂרָאֵל וְגו'.

668. רַבִּי יִצְחָק הוּוּ שְׂכִיחַ קַמִּיהּ דְרַבִּי אֶלְעָזָר, אָמַר לֵיהּ, וְדַאי רַחִימוּ דְקוּדְשָׁא בְרִיךְ הוּא דְבֵר נֶשׁ רַחִימִים לֵיהּ, לֹא אֲתַעֵר אֶלָּא מִלְבָּא, בְּגִין דְלִבָּא אִיהוּ אֲתַעֵרוּתָא לְאַתְעֵרָא לְגַבִּיחַ רַחִימוּ, אִי הָכִי, אִמָּאִי כְתִיב בְּכֹל לִבְבְךָ, וּלְבַתֵּר וּבְכֹל נַפְשְׁךָ. דְמִשְׁמַע דְתֵרִין גּוּוֹנִין אֵינּוֹן חַד לְבָא, וְחַד נַפְשָׁא, אִי לְבָא הוּא עֵקְרָא, מֵאִי בְעֵי נַפְשָׁא. אָמַר לֵיהּ, וְדַאי לְבָא וְנַפְשָׁא תֵרִין אֵינּוֹן, וְאַתְאַחֲדִין לְחַד. דְהָא לְבָא וְנַפְשָׁא וּמְמוֹנָא, בְּלֵהוּ אֲתַאחֲדִין דָּא בְדָא, וּלְבָא אִיהוּ עֵקְרָא וּיסוּדָא דְכֻלָּא.

669. We have learned that "with all your heart" MEANS with two hearts, which are two inclinations, the Good Inclination and the Evil Inclination. Of these two, which are each called 'the heart', one is called 'good heart' and one is called 'evil heart'. Therefore, IT SAYS, "your heart" WITH TWO BET'S AND IT DOESN'T SAY 'YOUR HEART' WITH ONE BET, which SHOWS two, the Good Inclination and the Evil Inclination.

670. HE QUESTIONS: It should have said, 'And with your soul.' Why does it say, "And with all your soul"? Why is 'all' said?" HE ANSWERS: It comes to include Nefesh, Ruach and Neshamah, for this is the meaning of, "And with all your soul" all that pertains to this soul "and with all your might." WHY DOES IT SAY 'ALL'? IT IS because there are many kinds of substance, for they are all different one from another, NAMELY SILVER, PRECIOUS STONES AND SO ON. Therefore, it says, "and with all YOUR MIGHT" MEANING WITH ALL HIS BELONGINGS, because the love for the Holy One, blessed be He, means to give Him all this, and to love Him in everything.

671. If you ask: How is it possible for a person to love THE HOLY ONE, BLESSED BE HE, with the Evil Inclination, for the Evil Inclination persecutes so that the person should not approach the service of the Holy One, blessed be He? So how is it possible to love HIM with it? HE ANSWERS: This is an even MORE PRECIOUS MANNER of serving Hashem, for when this Evil Inclination is subdued to Him and that person breaks him, this is the love of the Holy One, blessed be He. Because he knows how to bring close the Evil Inclination to the service of the Holy One, blessed be He.

672. Here is the secret of those who know Judgment. For everything that the Holy One, blessed be He, made above and below is all only to show His honor, and everything is for His service. Who saw a servant go against his master?! Whatever is the will of his master, he becomes an inciter NOT TO DO THE WILL OF HIS MASTER. The will of the Holy One, blessed be He, is that people should be constantly in His service, and that they should go in the true path in order to merit much good. Since this is the will of the Holy One, blessed be He, how could an evil servant come and incite against the will of his Master? And he turns people to the evil path and thrusts them from the good path and causes them not to do the will of their Master, and turns people to the evil path?

669. וְהָא דְאִתְמַר בְּכָל לִבְבְךָ, בְּתָרִין לְבִין אִיהוּ, דְאִינְהוּ תָרִין יִצְרִין, חַד יִצְרָא טָבָא, וְחַד יִצְרָא בִישָׁא, וְתָרִין אֲלִין כָּל חַד וְחַד לֵב אֲקָרִי בַל, דָּא אֲקָרִי לֵב טוֹב, וְדָא אֲקָרִי לֵב רַע. וּבִגִּין כֵּן אִיהוּ לִבְבְךָ, דְאִינְוֹן תָרִין, יִצְרֵר הַטוֹב וְיִצְרֵר הָרַע.

670. וּבְכָל נַפְשְׁךָ, וּבְנַפְשְׁךָ מִבְּעֵי לֵיָהּ, מֵאִי וּבְכָל נַפְשְׁךָ, הָאִי בְכָל אַמְאִי. אֲלֵא לְאַכְלֵלָא נַפְשׁ וְרוּחַ וְנִשְׁמָה, דָּא אִיהוּ וּבְכָל נַפְשְׁךָ, בְּכָל מַה דְאֶחִיד הָאִי נַפְשׁ. וּבְכָל מְאָרְךָ, אוֹף הֵכִי כְמַה זִינִין אִינוּן דְמִמוֹנָא, כְּלֵהוּ מְשֻׁנִין אֲלִין מְאֲלִין, וְעַד כְּתִיב בְּכָל רַחֲמֵי דְקוּדְשָׁא בְרִיךְ הוּא, לְמַסָּר לֵיָהּ כָּל דָּא, לְמַרְחָם לֵיָהּ בְּכָל חַד וְחַד.

671. וְאִי תִימָא, בִּיצְרֵר הָרַע הֵיךְ יָכִיל בְּרֵי נֶשׁ לְמַרְחָם לֵיָהּ, דְהָא יִצְרֵר הָרַע מְקַטְרְגָא אִיהוּ, דְלֵא יִקְרַב בְּרֵי נֶשׁ לְפִולְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא, וְהֵיךְ יִרְחִים לֵיָהּ בֵּיהּ. אֲלֵא, דָּא אִיהוּ פִּולְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא יִתִּיר, כִּד הָאִי יִצְרֵר הָרַע אֲתַכְפִּיא לֵיָהּ, בְּגִין רַחֲמֵי דְקָא מְרַחֵם לֵיָהּ לְקוּדְשָׁא בְרִיךְ הוּא. דְכִד הָאִי יִצְרֵר הָרַע אֲתַכְפִּיא, וְתַבֵּר לֵיָהּ הֵהוּא בְּרֵי נֶשׁ, דָּא אִיהוּ רַחֲמֵי דְקוּדְשָׁא בְרִיךְ הוּא, בְּגִין דִּירִיעַ לְקַרְבָּא לְהֵהוּא יִצְרֵר הָרַע, לְפִולְחָנָא דְקוּדְשָׁא בְרִיךְ הוּא.

672. הֵכָא אִיהוּ רְזָא לְמֵאֲרֵי מְדִין. כָּל מַה דְעֵבֵד קוּדְשָׁא בְרִיךְ הוּא עֵילָא וְתַתָּא, כְּלָא אִיהוּ בְּגִין לְאַחְזָא יִקְרָא דִילֵיהּ, וְכְלָא אִיהוּ לְפִולְחָנִיהּ. וְכִי מֵאֵן חָמֵי עֵבְדָא, דְלֵהוּי מְקַטְרְגָא דְמֵאֲרִיהּ, וּבְכָל מַה דְרַעוּתִיהּ דְמֵאֲרִיהּ, אֲתַעְבִּיד אִיהוּ מְקַטְרְגָא, רַעוּתִיהּ דְקוּדְשָׁא בְרִיךְ הוּא, דִּיהוּן בְּנֵי נֶשָׁא תְדִיר בְּפִולְחָנִיהּ, וְיִהְיוּן בְּאַרְחַ קְשׁוּט, בְּגִין לְמַזְכֵּי לִוְן בְּכַמָּה טְבִין, הוּאִיל וְרַעוּתִיהּ דְקוּדְשָׁא בְרִיךְ הוּא בְּהָאִי, הֵיךְ אֲתִיא עֵבְדָא בִישָׁא, וְאֲשַׁתְּכַח מְקַטְרְגָא מִגּוֹ רַעוּתִיהּ דְמֵאֲרִיהּ, וְאֲסֵטִי לְבִנֵי נֶשָׁא לְאַרְחַ בִּישׁ, וְאֲדַחֵי לִוְן מֵאַרְחַ טָב, וְעֵבִיד לִוְן דְלֵא יַעֲבְדוּן רַעוּתָא דְמֵאֲרִיהוּן, וְאֲסֵטִי לְבִנֵי נֶשָׁא לְאַרְחַ בִּישׁ.

673. HE ANSWERS: Certainly he is doing the will of his master. It is LIKE a king who had an only son, and he loved him exceedingly. And he commanded him with love not to come close to an evil woman, because anyone who approaches her is not worthy to enter the king's palace. That son promised that he would lovingly do the will of his father.

674. Outside of the king's palace was a harlot who was very beautiful to behold. After a few days, the king said: I want to see the wishes of my son toward me. He called that harlot and told her: Go and entice my son, in order to test the wishes of my son toward me. What did that harlot do? She went after the king's son and started to embrace him and kiss him and entice him with all kinds of enticements. If that son is proper and observes the commands of his father, he scolds her and does not listen to her and thrusts her away from him. Then the father rejoices with his son, brings him into the inner sanctum of his palace, and gives him presents and gifts and great honor. Who caused all this honor for that son? We must say that it was the harlot.

675. HE QUESTIONS: Does that harlot deserve praise for this or not? HE SAYS: Certainly she deserves praise from all aspects, for she did the king's command and she brought that son all the good, all this love of the king toward him. Therefore, it is written: "And, behold, it was very good" (Bereshheet 1:31). "And, behold, it was good" refers to the Angel of Life, while 'very' refers to the Angel of Death, THE EVIL INCLINATION, who is certainly very good, for he who fulfills the command of his master. Come and see: if there would not be this enticer, then the righteous would not inherit those supernal treasures that are their share in the World to Come.

676. Blessed are those who met this enticer and blessed are those who did not meet this enticer. HE EXPLAINS: Blessed are those who met him, NAMELY THOSE that were saved from him, for because of him they inherit all that good and all those delights, and all those pleasures of the World to Come. About them, it is written: "Neither has the eye seen, (that) an Elohim, beside You" (Yeshayah 64:3).

677. Blessed are those who did not meet him, MEANING THEY DID NOT STUMBLE BECAUSE OF HIM, for they would have inherited Gehenom and would have been banished from the Land of the Living. For those wicked ones who met him and would have listened to him, all would be drawn after him. Therefore, the righteous have to recognize his good, for they inherit all the good and delights and pleasures of the World to Come because of him.

673. אֵלָא, וְדָאֵי רְעוּתִיהָ דְמֵאֲרִיָּה עֵבִיד. לְמַלְכָּא דְהוּוּ לִיה בְּרַחֲמֵי בְּרַחֲמֵי, וְהוּוּ רַחֲמִים לִיה יְתִיר, וּמְקִיד עֲלֵיה בְּרַחֲמֵי, דְלֹא יִקְרַב גְּרַמְיָה לְאַתְתָּא בִּישָׁא, בְּגִין דְכָל מָאן דְיִקְרַב לְגַבְהָ, לָאוּ בְדָאֵי אִיהוּ לְאַעֲלָא גּוּ פְלִטְרִין דְמַלְכָּא. אוּדֵי לִיה הֵהוּא בְרָא, לְמַעַבְד רְעוּתִיהָ דְאָבוּי בְרַחֲמֵי.

674. בְּבֵיתָא דְמַלְכָּא, לְבַר, הוּת חֲדָא זֻנְהָ, יָאָה בַחֲזוֹ, וּשְׁפִירָא בְרִיּוּא. לְיוֹמִין אָמַר מַלְכָּא, בְּעֵינָא לְמַחְמֵי רְעוּתִיהָ דְבְרִי לְגַבְאֵי. קְרָא לָהּ לְהֵהוּא זֻנְהָ, וְאָמַר לָהּ זִילִי וּתְפַתִּי לְבְרִי, לְמַחְמֵי רְעוּתִיהָ דְבְרִי לְגַבְאֵי. הֵהוּא זֻנְהָ מֵאֵי עַבְדָּתָא, אֲזֻלְתָּ אַבְתְּרִיהָ דְבְרִיהָ דְמַלְכָּא שְׂרָאָת לְחַבְקָא לִיה וּלְנִשְׁקָא לִיה, וּלְפַתִּי לִיה בְּכַמְהָ פְתוּיִין. אֵי הֵהוּא בְרָא יָאוּת, וְאֵצִית לְמַקְוֵדָא דְאָבוּי, גְּעַר בַּהּ, וְלֹא אֵצִית לָהּ, וְדַחֵי לָהּ מִנְיָה. בְּדִין אָבוּי חֲדֵי בְבְרִיהָ, וְאָעִיל לִיה לְגוּ פְרָגוּדָא דְהֵיכְלִיהָ, וְיֵהִיב לִיה מִתְנָן וּנְבֻזְזָא וְיִקְרַ סְגִיָּא. מָאן גְּרַמִּים כָּל הָאֵי יִקְרַ לְהָאֵי בְרָא, הוּי אִימָא הֵהוּא זֻנְהָ.

675. וְהֵהוּא זֻנְהָ אִית לָהּ שְׁבַחָא בְהָאֵי אוּ לָאוּ. וְדָאֵי שְׁבַחָא אִית לָהּ מִכָּל סְטְרִין. חֲדָא, דְעַבְדָּתָא פְקוּדָא דְמַלְכָּא. וְחֲדָא, דְגְרַמְתָּ לִיה לְהֵהוּא בְרָא, לְכָל הֵהוּא טִיב, לְכָל הָאֵי רַחֲמֵי דְמַלְכָּא לְגַבְיָהּ. וְעַד כְּתִיב, וְהֵנָּה טוֹב מְאֹד. וְהֵנָּה טוֹב, דָּא מְלֶאךְ חַיִּים. מְאֹד, דָּא מְלֶאךְ הַמּוֹת, דְאִיהוּ וְדָאֵי טוֹב מְאֹד, לְמָאן דְאֵצִית פְקוּדִין דְמֵאֲרִיָּה. וְתָא חֲזִי, אֵי לֹא יְהֵא הָאֵי מְקַטְרְגָא, לֹא יִרְתוּן צְדִיקָא הַנִּי גַנְזִיָּא עֲלֵאִין, דְזִמְנִין לִירְתָא לְעֵלְמָא דְאֵתִי.

676. זְכָאִין אִינוּן דְאֵעְרְעוּ בְהָאֵי מְקַטְרְגָא, וְזְכָאִין אִינוּן דְלֹא אֵעְרְעוּ בִיה. זְכָאִין אִינוּן דְאֵעְרְעוּ בִיה, וְאִשְׁתְּזִיבוּ מִנְיָה, דְבְגִינְיָה יִרְתִּין כָּל אִינוּן טְבִין, וְכָל אִינוּן עֲדוּנִין, וְכָל אִינוּן כְּסוּפִין דְעֵלְמָא דְאֵתִי, דְעֲלִיה כְּתִיב עֵין לֹא רָאָתָה אֱלֹהִים זֹולְתָךְ.

677. זְכָאִין אִינוּן דְלֹא אֵעְרְעוּ בִיה, דְבְגִינְיָה יִרְתִּין גִּיהֵנָם, וְאִטְרְדוּ מֵאַרְץ חַיִּים, דְהָא אִינוּן חַיִּיבֵיָא דְאֵעְרְעוּ בִיה, הוּוּ צִיּוּתִין לִיה, וְאַתְמַשְׁכוּ אַבְתְּרִיהָ. וְעַל דָּא אִית לְצְדִיקָא לְמַחְזֵק לִיה טְבִין דְהָא בְגִינְיָה יִרְתִּין כָּל אִינוּן טְבָאן וְעֲדוּנִין וְכְסוּפִין לְעֵלְמָא דְאֵתִי.

678. HE QUESTIONS: What is the benefit of the enticer when the wicked listen to him? HE ANSWERS: He has no benefit, NEVERTHELESS he does the command of his Master. He becomes stronger because of this, for since he is evil, he gains strength when they do evil. The wicked does not become strengthened until he kills a person, and when he has slain people then he grows strong and mighty with his power, and he has satisfaction. So it is with that enticer, NAMELY THE EVIL INCLINATION who is called the Angel of Death, who does not grow in strength with his power until he instigates people and persecutes them and kills them. Then he has satisfaction and becomes strong and mighty with his power.

679. Just as the side of life becomes strengthened when people are good and go in the straight path, this enticer also becomes stronger and mightier when the evil listen to him and he dominates them. May the Merciful one save us. Blessed are they who merit to be victorious over him and to subdue him, so as to merit through him the World to Come. Man constantly grows stronger with the Holy King, as is certainly said, "Happy is the man whose strength is in You; in whose heart are Your highways" (Tehilim 84:6). Blessed are they in this world and in the World to Come.

67. The righteous are the face of the Shechinah

When Rabbi Elazar encounters Rabbi Yosi, Rabbi Yehuda and Rabbi Chiya on the road, he tells them he sees the face of the Shechinah. This, we learn, is because when one sees the righteous or pious they represent Her face since She hides within them.

The Relevance of this Passage

Here we draw the Light of righteousness into our souls so that our faces shine with the radiance of the Shechinah. Further, would any of us, if we met an Angel on the road, recognize the Holy Spirit in him? Would we even register the Angel's presence, as used to ignoring strangers as we are? The Light of this passage ensures that when we gaze into the faces of strangers or friends or family, we recognize the presence of the Shechinah and the spark of Light that lives within all men. Thus, the goal of "Love thy Neighbor" is readily achieved and we complete our purpose in life.

680. Rabbi Yosi, Rabbi Yehuda and Rabbi Chiya were traveling on the road and Rabbi Elazar met them. As soon as they saw him, they all got off their donkeys. Rabbi Elazar said: For certain, I see the face of the Shechinah. When one sees the righteous or the pious of the generation and meets them, certainly they represent the face of Shechinah. Why are they called 'the face of Shechinah'? It is because the Shechinah hides within them. THE SHECHINAH is concealed in them, but they are visible. Therefore, those who are close to Her are called 'Her face'. Who are those THAT ARE CLOSE TO HER? They are those with whom She prepares to appear before the supernal King, ZEIR ANPIN, MEANING WHO ELEVATE MAYIN NUKVIN (FEMALE WATERS) TO UNITE THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH. Now that you are here, certainly the Shechinah is positioned over you, and you are Her face.

678. תועלתא דהאי מקטרגא. כד חייביא צייתין ליה מאי איהי. אלא, אע"ג דלית ליה תועלתא, פקודא דמאריה איהו עביד. ותו, דהא אתתקף בגין האי, הואיל ואיהו רע, אתתקף כד עביד ביש. חייבא לא אתתקף עד דקטיל בר נש, כיון דקטיל בני נשא, כדיון אתתקף ואתגבר בחיליה, ואית ליה נייחא. כך ההוא מקטרגא, דאתקרי מלאך המות, לא אתגבר בחיליה, עד דאסטי לבני נשא, ומקטרג לון, וקטיל לון, כדיון אית ליה נייחא, ואתתקף ואתגבר בחיליה.

679. כמה דאתתקף סטרא דחיים, כד בני נשא טבין, ויהכון בארץ מישר. אוף הכי, האי מקטרגא אתתקף ואתגבר, כד חייביא צייתין ליה, ושליט עליהו. רחמנא לישזבן. חכאין אינון דזכאן לנצחא ליה, ולאכפניא ליה, למזכי בגיניה לעלמא דאתי, ואתתקף בר נש במלכא קדישא תדיר, ע"ד ודאי אתמר, אשרי אדם עוז לו כך מסלות בלבבם, זכאין אינון בהאי עלמא ובעלמא דאתי.

680. רבי יוסי ורבי יהודה ורבי חייא, הוו אזלי בארץ, פגע בהו ר' אלעזר, עד דחמו ליה, נחתו מן חמרי כלהו. אמר רבי אלעזר, ודאי אנפי שכינתא חמינא, דהא כד חמי ב"נ צדיקיא, או זכאין די בדרא, ואערע בהו, ודאי אינון אנפי שכינתא. ואמאי אקרון אנפי שכינתא. בגין דשכינתא אסתתרת בגווייהו, איהי בסתימו, ואינון באתגליא. בגין דשכינתא אינון דקריבין לה, אקרון פנים דילה. ומאן אינון. אינון דאיהי אתתקנת בהדיהו, לאתחזאה לגבי מלכא עלאה. והואיל ואתון הכא, ודאי שכינתא אתתקנת עליכו, ואתון פנים דילה.

68. "Let me go, for the day breaks"

Here, Rabbi Elazar tells how Jacob wrestled all night with the Appointed Angel of Esau, Samael - though until dawn he thought he was wrestling with Esau. He struck the Angel, who said "Let me go, for the day breaks," because the Angel and his female, Lilit have dominion only at night. We

are then told that when morning arrived Samael and his friends entered the hole of the great Abyss in the North. Another explanation of "Let me go, for the day breaks," is that night stands for the exile of the children of Yisrael, during which the wicked idol-worshipping kingdom dominates them until morning, the Redemption, arrives, and the Holy One illuminates for them. Jacob, we next learn, would not let the Angel go unless He blessed him, which He did. Jacob saw in Esau's face the exact image that he saw in Samael, because, we are told, whatever a person is connected to is reflected in his face. And again Rabbi Elazar tells the three rabbis that because the Shechinah is with them, he sees their faces are like Hers.

The Relevance of this Passage

Strength to wrestle and conquer our own fears and dark side is bestowed upon us. This radiance shines into our darkest moments so that what we see illuminated before us is always the truth, not just a shadow of the truth. Moreover, this Light relinquishes the hold of the two negative angels, Samael and Lilit, over all mankind, freeing us forever from their deadly grip. Now that we have total control and dominance over the root of evil - through the greatness and spiritual prowess of Jacob - we are free to complete our personal ascension and actuate the Final Redemption in a softhearted and merciful manner.

681. He opened the discussion saying: "Take, I pray you, my blessing that is brought to you..." (Bereshheet 33:11). When Jacob saw the accuser, Samael, that night, WHO WRESTLED WITH HIM AT THE PASSAGE OF YABOK, he saw him in the image of Esau but did not recognize him until the dawn rose. As soon as the dawn rose, he saw him with his face both visible and concealed. He viewed his image that was like the image of Esau and immediately realized that he was the minister of Esau, NAMELY SAMAEL. He struck him. It is written: "And he said, 'Let me go, for the day breaks'" (Bereshheet 32:27) and the friends retorted that it was because his time had arrived to sing and praise to the Holy One, blessed be He. Therefore, it says, "For the day breaks."

682. Here we must look into that, for certainly his dominion is only during the night in the darkness. This is the secret of: "Because of the fear by night (lit. 'nights')" (Shir Hashirim 3:8), which is the fear of Gehenom. And he said, "the nights" IN THE PLURAL, because it refers to SAMAEL and his female, LILIT. Therefore, he has power only during the night.

683. He said: "Let me go, for the day breaks." What is the point of "for the day breaks?" HE ANSWERS: When the morning arrived and the domination of the darkness of the night was removed, he and his friends entered the hole of the great abyss that is in the North until the night arrived. And the dogs were freed, NAMELY THE OTHER SIDE, from their chains and dominate and float about during the night, until the morning arrives. Therefore, SAMAEL was pressing and saying, "Let me go, for the day breaks," because he does not dominate during the day.

684. Similar to this is the exile of the children of Yisrael, which is THE ASPECT of night, and is called 'night'. The wicked idol-worshipping kingdom dominates over Yisrael until the morning arrives, WHICH IS THE REDEMPTION. The Holy One, blessed be He, will illuminate for them, and the dominance of the IDOL-WORSHIPPING KINGDOM will be removed. Therefore, he said, "For the dawn breaks" because he was pressured and his strength was weakened, because the night had passed. Therefore, Jacob overpowered him and saw that his image was like the image of Esau, but not so clear. AND SAMAEL HAD TO approve the blessings THAT HIS FATHER GAVE HIM, BECAUSE HE SAID TO HIM, "I WILL NOT LET YOU GO, UNLESS YOU BLESS ME" (BERESHEET 32:27) AND, "AND HE BLESSED HIM THERE" (IBID. 30).

681. פתח ואמר, קח נא את ברכתי אשר הובאת לך וגו', כד חמא יעקב לסמאל, מקטרגא בהוא ליליא, חמא ליה בהוא דיוקנא דעשו, ולא אשתמודע ביה עד דסליק צפרא. כיון דסליק צפרא, ואשגח ביה, חמא ליה באנפין סתימין ואתגליין. אסתכל בהוא דיוקנא, דהוה בדיוקנא דעשו, מיד אשגח וידע דהוה ממנא דעשו. אתקיף ביה מה כתיב, ויאמר שלחני כי עלה השחר. וחרבייא אתערו, דבגין דמטא זמניה לזמרא ולשבחא ליה לקודשא בריך הוא, וע"ד כי עלה השחר.

682. והכא אית לאסתכלא, דודאי שלטנותא דיליה לאו איהו אלא בליליא, גו חשוכא, ורזא דא מפחד בלילות דא פחדא דגיהנם. ומה דאמר בלילות. ר"ל איהו ונוקביה. ובגיני כך לא שליט אלא בליליא.

683. ודא דאמר ויאמר שלחני כי עלה השחר. מאי כי עלה השחר. בגין דכד אתי צפרא, ואתעבר שלטנו דחשוכא דליליא, כדן עאל איהו ואכלוסיה בנוקבא דתהומא רבא, דלסטר צפון, עד דעאל ליליא, ואשתרו כלבי, ושלטי ומשטטי בליליא, עד דאתי צפרא. ועל דא הוה דחיק לומר, שלחני כי עלה השחר, דהא לא שליט ביממא.

684. כגוונא דא גלותא דישראל, דאיהו בליליא, ואקרי לילה. מלכא עכו"ם חויבא שלטא עליהו דישראל, עד דיייתי צפרא וינהיר לון קודשא בריך הוא, ויתעבר שלטניהון, ועל דא כי עלה השחר, דחיק הוה בידיה, ותשש חיליה, דהא אתעבר ליליא ועל דא אתתקף יעקב ביה, וחמא דיוקניה בדיוקנא דעשו, אבל לא באתגליא כל כך. וכדין אודי ליה על ברבאן.

685. It is written afterwards: "For truly I have seen your face, as though I had seen the face of Elohim, and you were pleased with me" (Beresheet 33:10). He saw in Esau's face the exact image that he saw in Samael, because whoever is connected to, is reflected in his face. The Shechinah is with you, Supernal Holy Ones. Therefore, your faces are like Her face. Blessed are you. He said: If I were going on the same path with you, I would then sit with you, but now that you are going on your way and I on my way, I will separate from you with the words of Torah.

685. מֵה כְּתִיב לְבַתֵּר, כִּי עַל כֵּן רָאִיתִי פָּנֶיךָ כְּרֵאוֹת פְּנֵי אֱלֹהִים וְתִרְצֵנִי. דְּחָמָא בְּאִינוּן אַנְפִּין דְּעֵשָׂו כְּדִיוקְנָא דְאַתְחָזִי לִיה סָמְא"ל מִמֶּשׁ, דְּהָא בְּכַל אֶתְר דְּב"נ אֶתְקַשֵּׁר, הֵכִי אֶתְחָזִי בְּאַנְפּוּי. וְאַתּוֹן קְדִישֵׁי עֲלִיוֹנִין שְׂכִינְתָא בְּהַדְרִיכּוּ, וְאַנְפִּין דְּלָכוֹן בְּאִינוּן אַנְפִּין דִּילָהּ, זְכָאִין אֶתּוֹן. אֲמַר אִי אֶרְחָא חֲדָא הוּינָא אֲזִלִּי בְּהַדְרִיכּוּ, הוּינָא יְתָבִי עִמְכוֹן, הַשְׁתָּא דְאַתּוֹן לְאַרְחִיכּוּ, וְאַנָּא לְאַרְחִי, אֶתְפָּרֵשׁ מִנְיִכּוּ בְּמִילֵי דְאַוּרִיתָא.

69. "Unless Hashem builds the house"

Rabbi Elazar opens a discussion of "A song of ascents for Solomon. Unless The Creator builds the house, they who build it labor in vain; unless The Creator keeps the city, the watchman stays awake in vain." He then comments that King David said this for his son, Solomon, when Nathan the prophet foretold that Solomon would build the Holy Temple. Another explanation of the verse, we learn, is that unless the King, who is Binah, builds the house with the seven pillars of Chesed, Gvurah, Tiferet, Netzach, Hod, Yesod and Malchut of Zeir Anpin, they who build it shall labor in vain. The tabernacle can only be guarded by a youth, who was first Joshua (in the youthful aspect of Metatron), then the child Samuel. God alone guards the Holy Temple, and He guards the righteous as they travel, as is written: "The Creator shall preserve your going out and your coming in."

The Relevance of this Passage

In effect, Rabbi Elazar's discourse concerns how to draw the Light of the Creator to our own homes. King David, we are told, composed verses that spoke of the necessity of having the Creator's Light imbued at the seed level of the building of the Temple. Otherwise, all the construction and safeguards would be for naught. For us, this means that our own temples, our homes and communities, must be imbued with this Light. Otherwise, there is no chance for protection and blessing, regardless of what we might do on a physical level.

Without our constant awareness of this need for Light, we are left vulnerable to the forces of chaos. Here we travel back to the seed level of our homes, our communities, and the entire world, and we inject them with the awesome Light of The Creator. The radiance banishes all the darkness and forces of chaos that have wreaked havoc upon our lives since the dawn of humanity.

686. He opened the discussion saying: "A song of ascents for Solomon. Unless Hashem builds the house, they who build it labor in vain, unless Hashem keeps the city, the watchman stays awake in vain" (Tehilim 127:1). HE QUESTIONS: Did Solomon then say this praise when he built the Temple? HE ANSWERS: It was not so, but rather King David said it for his son, King Solomon, when Natan the prophet came to him and told him about Solomon that he would build the Temple. Afterwards King David showed his son, Solomon, the form of the Temple. When David saw the form of the Temple and all its trappings, he recited praise for Solomon his son, and said, "Unless Hashem builds the house..."

686. פֶּתַח וְאָמַר שִׁיר הַמַּעֲלוֹת לְשִׁלְמָה אִם יִי' לֹא יִבְנֶה בַּיִת שׁוֹא עֲמָלוֹ בּוֹנֵיו בּוֹ אִם יִי' לֹא יִשְׁמַר עִיר שׁוֹא שָׂקֵד שׁוֹמֵר. וְכִי שִׁלְמָה אָמַר תּוֹשְׁבַחְתָּא דָּא כְּד בְּנָה בֵּי מְקַדְשָׁא. לָאוּ הֵכִי, דְּהָא דָּוִד מְלָכָא א"ל בְּגִין שִׁלְמָה מְלָכָא בְּרִיָּה, כְּד אֶתְא נָתַן לְגַבְיָהּ, וְא"ל עַל שִׁלְמָה דְּאִיהוּ יְבָנִי בֵּי מְקַדְשָׁא. וְלְבַתֵּר דָּוִד מְלָכָא אֶחָזִי לְשִׁלְמָה בְּרִיָּה דִּיוקְנָא דְּבֵי מְקַדְשָׁא. כִּיִּין דְּחָמָא דָּוִד דִּיוקְנָא דְּבֵי מְקַדְשָׁא, וְכַל תְּקוּנָוִי, אֲמַר שִׁירְתָּא עַל שִׁלְמָה בְּרִיָּה, וְאָמַר אִם יִי' לֹא יִבְנֶה בַּיִת וְגו'.

687. Another explanation for: "A song of ascents for Solomon." It MEANS to the King that the peace is His, THAT IS ZEIR ANPIN. This song is a song and praise above all the other songs, and this song rises above all of them. "Unless Hashem builds the house," MEANING King David saw all these seven pillars, WHICH ARE CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, upon which this house, MALCHUT, stands, for they stand row by row in order to build this house. Above them all stands the Master of the house, THAT IS BINAH, who goes over them and gives strength and courage to each and every one accordingly.

687. ד"א שִׁיר הַמַּעֲלוֹת לְשִׁלְמָה, לְמְלָכָא דְּשִׁלְמָא דִּילְיָהּ. וְהָאִי שִׁירְתָּא אִיהוּ שִׁירְתָּא וְתּוֹשְׁבַחְתָּא עַל כָּל שְׂאֵר שִׁירְתָּא, וְשִׁירְתָּא דְּהָא סְלָקָא עַל כָּלְהוּ. אִם יִי' לֹא יִבְנֶה בַּיִת, דְּחָמָא דָּוִד מְלָכָא, כָּל אִינוּן עִמּוּדִין שְׁבַעָה, דְּהָאִי בַּיִת קָאִים עֲלִוּיָהּ, דְּאִינוּן קִיּוּמֵי שׁוּרִין שׁוּרִין, לְמַבְנֵי הָאִי בַּיִת. לְעִילָא מְבַלְהוּ קִיּוּמָא מְאָרִיָּה דְּבִיתָא דְּאֲזִיל עַל גַּבְיָהּ, וְיַהִיב לֹן חִילָא וְתּוֹקְפָא, לְכָל חַד וְחַד כְּדָקָא יָאוּת.

688. In reference to this, David said: Unless the King, that the whole peace is His, WHO IS BINAH, who is the landlord, build the house, "they who build it labor in vain." These are the pillars CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN who will build this house. "Unless Hashem keeps the city," that is, the King that the whole peace is His, WHO IS BINAH, "the watchman stays awake in vain," who is a pillar, upon which the world, MALCHUT, is built. What is it? It is the Righteous, NAMELY YESOD OF ZEIR ANPIN, who watches over the city, MALCHUT.

689. Joshua stood constantly and guarded the Tabernacle that Moses made, WHICH IS MALCHUT OF THE ASPECT OF MOCHIN OF THE SIX ENDS. It could be guarded only by him, for he is called 'a youth', WHICH IS THE ASPECT OF METATRON, as it is written: "But his servant Joshua, the son of Nun, a young man, did not depart out of the tent" (Shemot 33:11). Afterwards, this Tabernacle was guarded only by another youth, as it is written: "And the child Samuel ministered" (I Shmuel 3:1), because the Tabernacle can be guarded only by a youth. Who is this guard? He is the one who guards the SUPERNAL Tabernacle, WHICH IS MALCHUT OF THE ASPECT OF MOCHIN OF THE SIX EXTREMITIES, who is called so BY THE NAME 'youth', who is Metatron.

690. Guarding you, supernal Holy Ones, is not like the guarding of the Tabernacle, but guarding you is like the keeping of the Temple. The Holy One, blessed be He, alone guards it, as it is written: "Unless Hashem keeps the city, the watchman stays awake in vain." Similarly, all the time that the righteous are going on the road, the Holy One, blessed be He, guards them constantly, as it is written: "Hashem shall preserve your going out and your coming in" (Tehilim 121:8).

691. They went after him and escorted him three miles, and then returned their way. They declared about him: "For He shall give His angels charge over you, to keep you in all your ways. They shall bear you up in their hands..." (Tehilim 91:11). "Let your father and your mother be glad, and let her who bore you rejoice" (Mishlei 23:25).

70. "In multitude of people is the glory of the king"

Here, Rabbi Yehuda discusses: "In the multitude of people is the glory of the king, but in the lack of people is the downfall of the prince." He says that while other nations have more people than Yisrael, they mix with each other, and therefore because the children of Yisrael do not mix, there is no nation in the world as great and numerous as Yisrael. When people are praying in the synagogue, it is to the king's glory. When they do not come and pray, the supernal appointees and legions are lowered, because the praises are required to be said above and below simultaneously. "The downfall of the prince," then, we learn, refers to these supernal beings. Yet even ten people in the synagogue are sufficient to praise God and to make comrades of the supernal legions.

The Relevance of this Passage

The greatness and size of Yisrael is a metaphor alluding to the internal Vessel - the magnitude of desire to receive - that exists within the souls of the children of Yisrael. Prior to the Creation of the world, a single, unified soul - the Vessel - existed in the Endless World. This one infinite soul was comprised of all the souls of humanity, and its essential nature was desire. The one Vessel shattered into countless pieces of all sizes and spilled into our world. Thus, each broken fragment represents a different measure and intensity of desire. The largest pieces of the shattered Vessel are called children of Yisrael. Thus, the Israelites have the capacity to draw the greatest amount of Light into this world by virtue of the intensity of their desire. Thus, they are also accountable for the quantity of darkness that engulfs the world.

"Prayer in the synagogue" is not about worship or offering praise to the Creator. Rather, it denotes the path of spiritual transformation (of which prayer is but a tool to help effect change within a man's nature). Hence, we are being told that the children of Yisrael must embrace spiritual transformation to bring Light to all the nations of the world. Light is created when an Israelite resists his selfish and intense desire to receive for the self alone and, instead, receives for the purpose of sharing with others.

Prayer is one procedure that helps reveal Light as it diminishes the drive of the ego. Ten men are required in a synagogue during prayer, for they correspond to the Ten Sfirot, which creates circuitry. A reading of this passage awakens our momentous responsibility to bring Light to others. We are inspired to perform acts of caring, and we summon the courage to practice self-denial. Our meditation here is a great act of sharing; thus it

688. וע"ד אָמַר דָּוִד, אִי הָאִי מַלְכָּא דְשַׁלְמָא כְּלָא דִּילִיָּהּ, דְאִיהוּ מְאָרִיָּה דְבֵיתָא, לֹא בְנִי לְהָאִי בֵיתָא, שׁוֹא עֲמְלוּ בּוֹנֵי בּוֹ, אֵינוֹן קְיָיִמִין דְקְיָיִמִין לְמַבְנֵי עַל הָאִי בֵיתָא. אִם יֵי' לֹא יִשְׁמַר עִיר, דָּא מַלְכָּא דְשַׁלְמָא כְּלָא דִּילִיָּהּ. שׁוֹא שְׁקֵד שׁוֹמֵר, דָּא אִיהוּ חַד קְיָיִמָא דְעַלְמָא אֲתַתְקֵן עֲלֵיהּ, וּמְנֹג צְדִיק, דְהָא אִיהוּ נְטִיר לָהּ לְהָאִי עִיר.

689. מְשַׁכְנָא דְעֵבֶד מֹשֶׁה, יְהוֹשֻׁעַ הוּהּ קָאִים תְּדִיר וְנְטִיר לִיָּהּ, דְהָא לִית נְטִירוֹ דִּילִיָּהּ בַּר בֵּיה דְאֶקְרִי נְעַר, דְכֻתִּיב וּמְשַׁרְתּוֹ יְהוֹשֻׁעַ בֶּן נֹזֵן נְעַר לֹא יְמִישׁ מִתּוֹךְ הָאָהֶל. לְבַתֵּר הָאִי מְשַׁכְנָא לֹא הוּהּ נְטִיר, אֲלֵא בְגִין נְעַר אַחֲרָא, דְכֻתִּיב וְהִנְעַר שְׁמוּאֵל מְשַׁרְתָּ, בְּגִין דְלִית נְטִירוֹ דְמְשַׁכְנָא, אֲלֵא בְנְעַר. וּמֵאֵן אִיהוּ שׁוֹמֵר דָּא. הֵהוּא דְנְטִיר מְשַׁכְנָא דְאֶקְרִי הַכִּי נְעַר מְטַטְרוֹן.

690. אֲבָל אֲתָן קְדִישֵׁי עֲלִיוֹנִין, לֹאוּ נְטִירוֹ דְלְכוֹן בְּנְטִירוֹ דְמְשַׁכְנָא, אֲלֵא נְטִירוֹ דְלְכוֹן בְּנְטִירוֹ דְבֵי מְקַדְשָׁא, קוּדְשָׁא בְרִיךְ הוּא בְּלַחְדוּדֵי, דְכֻתִּיב אִם יֵי' לֹא יִשְׁמַר עִיר שׁוֹא שְׁקֵד שׁוֹמֵר, דְהָא בְּכָל זְמַנָּא דְצְדִיקָא אֲזִלֵי בְאַרְחָא, קוּדְשָׁא בְרִיךְ הוּא נְטִיר לֹון תְּדִיר, דְכֻתִּיב יֵי' יִשְׁמַר צַאֲתְךָ וּבּוֹאֲךָ.

691. אֲזִלוּ אַבְתֵּרִיָּהּ, וְאוֹזְפֵהוּ תְלַת מֵלִין, וְאַהֲדֵרוּ לְאַרְחֵיָּהּ קְרוּ עֲלֵיהּ, כִּי מְלֹאכְיוֹ יִצְוֶה לְךָ לְשַׁמְרֵךְ בְּכָל דְרָכֶיךָ, עַל כְּפִים יִשְׁאוּנְךָ וְגו'. יִשְׂמַח אָבִיךָ וְאִמְךָ וְתִגַּל יוֹלְדֶתְךָ.

nourishes all the nations of the world with spiritual Light, ending conflict and crumbling the seeds of intolerance.

692. "Moreover, you shall make the tabernacle with ten curtains..." (Shemot 26:1). Rabbi Yehuda opened the discussion saying: "In the multitude of people is the glory of the king, but in the lack of people is the downfall of the prince" (Mishlei 14:28). "In the multitude of people is the glory of the king" refers to Yisrael, about whom it is written: "For you are a holy people to Hashem your Elohim" (Devarim 7:6). They are a people that number many thousands and ten thousands, and when their numbers are great, it is the glory of the Holy One, blessed be He, because those above and those below praise the Name of the supernal King because of this holy nation. This is what is meant by: "Surely this great nation is a wise and understanding people" (Devarim 4:6).

693. If you ask: But it is written, "Because you were more (also: few) in number than all the other peoples" (Devarim 7:7). HE ANSWERS: "Than all the other people": They are certainly the fewest, but of any of these people they are more numerous, for in the whole world there is no nation as great and numerous as Yisrael. If you ask: Behold the Ishmelites and the Edomites, who are numerous. HE ANSWERS: For sure numerous, but all the other nations mix one with the other. This nation has children in this nation and this nation has children in another nation, BUT THE CHILDREN OF YISRAEL DO NOT MIX WITH OTHER NATIONS AND NO NATIONS MIX WITH THEM. Therefore, there is no nation in the world as great and numerous as Yisrael. A select and unique people are they. Among them, there is no intermingle at all, as it is written: "For you are a holy people to Hashem your Elohim, Hashem your Elohim has chosen you..." Hence "in the multitude of people is the glory of the king," namely the glory of the supernal King, the Holy One, blessed be He.

694. WE SHOULD EXPLAIN THIS PASSAGE. When the Holy One, blessed be He, comes to the synagogue and all the people come together and pray and give thanks and praise the Holy One, blessed be He, it is the King's glory. A 'king' without attributes is the Holy King, THAT IS THE HOLY ONE, BLESSED BE HE, that is perfected with beauty and perfection to ascend above, to ABA AND IMA.

695. "But in the lack of people is the downfall of the prince." This is when THE HOLY ONE, BLESSED BE HE, comes earlier to the synagogue, but the people did not come to pray and praise the Holy One, blessed be He. Then all the dominions of above and the supernal appointees and legions are cut from the elevation of preparing the adornments of that King, WHO IS THE HOLY ONE, BLESSED BE HE.

692. וְאֵת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת וְגו'. רַבִּי יְהוּדָה פָּתַח, בְּרַב עִם הַדְּרֹת מֶלֶךְ וּבְאֶפֶס לֹאם מִחֲתַת רְזוּן. בְּרַב עִם הַדְּרֹת מֶלֶךְ, אֲלֵינן אֵינּוֹן יִשְׂרָאֵל, דְּכִתְיִב בְּהוּ בִּי עִם קְדוּשָׁא אֲתָה לֵינִי אֱלֹהֶיךָ. וְאֵינּוֹן עֵמָּא דְסִלְקִין לְכַמְהָ אֲלִפִּין, וְלַכְמָה רַבּוּן, וְכִד אֵינּוֹן סְגִיאִין בְּחוּשְׁבַּנְיָהוֹן, יְקָרָא דְקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ. דְּהָא עֲלָאִין וְתַתָּאִין מְשַׁבְּחִין שְׁמֵיהּ דְּמַלְכָּא עֲלָאָה, וּמְשַׁבְּחִין לֵיהּ בְּגִין עֵמָּא קְדִישָׁא דָּא. הַה"ד רַק עִם חֲכָם וְנָבוֹן הַגּוֹי הַגְּדוֹל הַזֶּה.

693. וְאֵי תִימָא, הָא כְּתִיב, כִּי אֲתֵם הַמְעֵט מִכָּל הָעַמִּים, אֲלָא, מִכָּל הָעַמִּים וְדָאִי, אֲבָל מְעַמָּא חָד וְתִיר סְגִיאִין אֵינּוֹן. דְּהָא לִית עֵמָּא בְּכָל עֲלָמָא רַב וְסִגִּי בְּיִשְׂרָאֵל. וְאֵי תִימָא הָא בְּנִי וְשְׁמַעְאֵל, וְהָא בְּנֵי אֲדוּם, הָא כְּמָה אֵינּוֹן. וְדָאִי הֲכִי סְגִיאִין אֵינּוֹן, אֲבָל כָּל שְׂאָר עַמִּין כְּלָהוּ מִתְעַרְבִי אֲלֵינן בְּאֲלֵינן, בְּנִין אִית לְעַם דָּא, בְּעַם דָּא, וְלֹאֲלֵינן בְּנִין בְּעַם אַחְרָא, וְאֲלֵינן בְּאַחְרָא. וּבְג"כ לִית עֵמָּא בְּכָל עֲלָמָא, רַב סְגִי בְּיִשְׂרָאֵל, עֵמָּא בְּרִירָא וְיַחֲדָאָה, אֲלֵינן בְּאֲלֵינן, בְּלֹא עַרְבוּבָא אַחְרָא בְּלָל, דְּכִתְיִב בִּי עִם קְדוּשָׁא אֲתָה לֵינִי אֱלֹהֶיךָ, וּבְךָ בַּחַר יְיָ, וְע"ד בְּרַב עִם הַדְּרֹת מֶלֶךְ, הַדְּרָא אִיהוּ דְּמַלְכָּא עֲלָאָה קוּדְשָׁא בְּרִיךְ הוּא.

694. תּוּ בְּזַמְנָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲתֵי לְבֵי בְּנִישְׁתָּא, וְכָל עֵמָּא אֲתֵינן בְּחָדָא, וּמְצִלָּאן, וְאוּדִין, וּמְשַׁבְּחִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּדִין הַדְּרָא דְּמֶלֶךְ אִיהוּ, דְּמֶלֶךְ סַתָּם דָּא מַלְכָּא קְדִישָׁא. דְּאֲתַתְּקִין בְּשִׁפּוּרָא וּבְתַקוּנָא לְסִלְקָא לְעִילָא.

695. וּבְאֶפֶס לֹאם מִחֲתַת רְזוּן, וְכִד אִיהוּ אֲקָדִים לְבֵי בְּנִישְׁתָּא, וְעֵמָּא לֹא אֲתֵינן לְצִלָּאָה וּלְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּדִין כָּל הַהוּא שְׁלִטְנוּתָא דְּלְעִילָא, וְכָל אֵינּוֹן מְמַנֵּן וּמְשַׁרְיִין עֲלָאִין, כְּלָהוּ אֲתַבְּרוּ מֵהַהוּא עֲלוּיָא דְּמִתְתַּקְנִי בְּתַקוּנֵי הַהוּא מֶלֶךְ.

696. What is the reason THAT THEY ARE CUT FROM THEIR LOFTY PLACES? Because when Yisrael below arrange their prayers and requests and are supporting the supernal King, all these supernal legions arrange praises and support that Holy Perfection. For all the supernal legions are friends with Yisrael below to praise the Holy One, blessed be He, together, so that the elevating of the Holy One, blessed be He, should be done above and below together.

696. מ"ט. בגין דבהיה שעתא, דישראל לתתא קא מסדרי צלותהון ובעותהון, ומשבחן למלכא עלאה. כל אינון משריין עלאין, מסדריין שבחין, ומתתקנן בהוא תקונא קדישא, בגין דמשריין עלאין בלהו חברין אינון בישראל לתתא, לשבחא לקודשא בריך הוא בחדא, למהוי סלוקא דקודשא בריך הוא עילא ותתא בחדא.

697. When THE ANGELS are bidden to be comrades with the people of Yisrael, TO PRAISE THE HOLY ONE, BLESSED BE HE, TOGETHER, and the children of Yisrael below do not come to set their prayers and requests and to praise their Master, then all the holy legions of the supernal dominion are cut from their perfection. They are not elevated and they cannot praise their Master properly, because the praises of the Holy One, blessed be He, have to be recited together above and below by those of above and those of below at the same time. Therefore it says, "The downfall of the prince" and not 'the downfall of the king' BECAUSE THIS PERTAINS ONLY TO THE COMPANIES OF ANGELS AND NOT TO THE KING HIMSELF.

697. וכד אינון מזדמנן למהוי חברים בהו בישראל, וישראל לתתא לא אתיין לסדרא צלותהון ובעותהון ולשבחא למאריהון, בלהו משריין קדישין, שלטנותא עלאה אתברו מתקוניהון, דהא לא סלקין בסלוקא, ולא יכלין לשבחא למאריהון בדקא יאות. בגין דשבחי דקודשא בריך הוא, אצטריך למהוי בחדא עילא ותתא, עלאין ותתאין בשעתא חדא, וע"ד מחמת רזון ולא מחמת מלך.

698. Even if they were not many that came to the synagogue and just ten, the supernal legions would come to be comrades with these ten to praise THE HOLY ONE, BLESSED BE HE. What is the reason? It is because all the perfections of that King are done with ten. Therefore, ten is sufficient if there are no more.

698. ואמילו דלא אסגיאו בבי בנישטא, אלא עשרה, באינון עשרה מזדמנן משריין עלאין, למהוי עמהון חברים. מ"ט בגין דכל תקוני דהוא מלך, אינון בעשרה, ועל דא די בעשרה, אי לאו אינון יתיר.

71. Wherever letters are added, it causes a lessening

Rabbi Yehuda begins here by saying that 'ten' can be written with the Hei, which is the Shechinah, or without it: eser, asarah. She is not included in 'twelve' at all. Twelve, the higher number, Shte asar, is spelled without the Ayin of the evil eye, we learn, and when that letter is added the number is reduced by one to eleven, Ashte asar. Wherever letters are added, we are then told, it serves as subtraction. Even adding Yud to Amnon's name and referring to him as 'Aminon' decreases his honor.

The Relevance of this Passage

When the Evil Eye (envious stares and glances of ill-will) is permitted to shed its influence, it literally banishes the Light that is present. It has drastic effects upon people and situations. Evil Eye is banished from the world through the forces summoned here. The desire to cast Evil Eye is also eliminated from our being.

We learn that quite often when a person adds, he actually takes away, as per the well-known adage: Less is more. This truth is often seen in religion. A person becomes caught up in the religious aspect of faith, performing more and more rites and rituals in the name of holiness, but he grows to be more intolerant of others. This is the difference between a spiritual path and a religious one. Here we receive the wisdom and consciousness to seek out spiritual righteousness as opposed to self-righteousness born of religiosity. This dangerous holier-than-thou consciousness is purged from human consciousness, engendering tolerance and respect among all of God's children.

699. Come and see what is written of the Tabernacle: "Moreover you shall make the tabernacle with ten curtains" (Shemot 26:1). THE NUMBER ten is because the perfection of the Tabernacle, WHICH IS MALCHUT, is by ten, AS MENTIONED EARLIER IN THE LAST ESSAY, so that everything will be proper. HE QUESTIONS: HE SAYS TEN (Heb. eser, fem.). What is the reason THAT IT SAYS ten (Heb. eser fem.) and not ten (Heb. asarah, masc.)? HE ANSWERS: For every place THAT IT IS WRITTEN ESER WITHOUT THE HEI refers to THE TEN SFIROT without the Shechinah, FOR THE SHECHINAH ENCIRCLES THEM FROM ABOVE because She is not counted WITH THE TEN. Similarly, "it stood upon twelve oxen (Heb. shnei asar)" (I Melachim 7:25). SINCE THE WORD TEN IS WRITTEN WITHOUT HEI, the Shechinah is not in the number TWELVE, since She stands over them from above as it is written: "And the sea was set above upon them" (Ibid.), MEANING THE SHECHINAH THAT IS CALLED 'SEA'. In those places that allude to what is missing above them, the Shechinah is extranumerary, not included in the count.

700. The Other Side is given an addition to the number, and it decreases in number. For example, Ashtei ASAR (=eleven) is spelled with Ayin THAT IS ADDED TO THE NUMBER SHTEI ASAR (=TWELVE), THUS REDUCING THE NUMBER FROM TWELVE TO ELEVEN. THIS IS AN INDICATION OF WHAT IS LACKING FROM ABOVE, FOR THE ADDED AYIN IS THE SECRET OF THE EVIL EYE (HEB. AYIN), as we have already established. Wherever letters are added in this manner, it serves as subtraction. For example: "Has Aminon your brother" (II Shmuel 13:20). It would have been sufficient TO SAY Amnon AND THE REASON THE YUD WAS ADDED IS TO LESSEN HIS HONOR. However, a letter is deducted on the holy side and it is really an addition, MEANING THAT BY DEDUCTING THE AYIN FROM ASHTEI ESREH, THE NUMBER ELEVEN BECOMES TWELVE.

72. The Seven Firmaments

Here, Rabbi Chiya discusses: "Who covers Himself with Light as with a garment, who stretches out the heavens like a curtain," saying that God created the Heavens from fire and water, expanded and spread out like a curtain. The seven firmaments, we are told, correspond to seven Sfirot, and there is one firmament above them, Tevunah, which cannot be viewed but only understood. Above that, there is one which no one can see or know. Then, Rabbi Chiya says, there are ten firmaments, which are the ten curtains of the tabernacle and also ten Sfirot. Next, Rabbi Yosi says there are nine firmaments, and that the Shechinah is the tenth. He adds that Rabbi Shimon revealed the secrets of all the firmaments, seven above and seven below. The seven firmaments contain stars and constellations, which guide the world.

The Relevance of this Passage

The stars and the heavens rule our cosmos, scattering across our vision like bright diamonds, opening our hearts to the million sparks of love that fly to us from God. However, the seven heavenly bodies that adorn our strip of galaxy also exert negative influences. The lower Seven Sfirot control the planets and stars. Thus, by connecting to them here, we ascend above planetary influence and immediately begin directing our own fate. The destiny of mankind makes a quantum shift, from an apocalyptic finale to a Final Redemption that is founded upon compassion, mercy, and pleasantness. This miraculous turn of events occurs by virtue of the love of Rabbi Shimon, author of this heavenly tome.

701. Rabbi Chiya opened the discussion saying: "Who covers Himself with light as with a garment, who stretches out the heavens like a curtain" (Tehilim 104:2). This verse has been established. When the Holy One, blessed be He, created the world, He covered Himself with that first light THAT WAS IN THE CREATION, and created with it the heaven.

702. Come and see: Light and darkness were not together, because light is from the side of the Right COLUMN and darkness is from the side of the Left COLUMN. What did the Holy One, blessed be He, WHO IS BINAH, do? He joined them together and created the heaven from them, WHICH IS THE SECRET OF ZEIR ANPIN, BECAUSE ZEIR ANPIN IS THE SECRET OF THE CENTRAL COLUMN AND MEDIATES BETWEEN BOTH COLUMNS, RIGHT AND LEFT, WHICH ARE FIRE AND WATER. What are Heavens? (Heb. shamayim). IT IS COMPOSED OF Esh and Mayin (Eng. 'fire and water'), which He joined together, and made peace between them.

699. ות"ח במשכן מה כתיב, ואת המשכן תעשה עשר יריעות, עשר: בגין דתקונא דמשכנא, בעשרה איהו, למהוי כדקא יאות. עשר, מ"ט עשר, ולא עשרה. אלא עשר, בכל אתר איהו בלא שכינתא, דלאו איהי בחושבנא כגוונא דא עומד על שני עשר בקר, שכינתא לאו איהי בחושבנא, דהא איהי קיימא לעילא, דכתיב והים עליהם מלמעלה. ובאלין דוכתי דרמיזי לרזא דלעילא דחסר מנהון, הא שכינתא יתיר על ההוא חושבנא, דלאו איהי בחושבנא.

700. לסטרא אחרא, יהבי חושבנא יתיר, ואיהי במניינא בגריעו, כגון עשתי, והא אוקמוה. ובכל אתר דאתון אתוספן, כגוונא דא, איהו לגריעותא. כגון האמינן אחיך, דסגינא אמנון. ובסטרא דקדושא, גרע את ואיהו תוספת.

701. רבי חייא פתח ואמר, עוטה אור בשלמה נוטה שמים כיריעה. האי קרא אוקמוה, דכד ברא קודשא בריך הוא עלמא, אתעטף בהוא אור קדמאה, וברא ביה שמים.

702. ות"ח, אור וחשך לאו כחדא הוו. אור מסטרא דימינא, וחשך מסטרא דשמאלא. מאי עבד קודשא בריך הוא, שתף לון כחדא, וברא מנהון שמים. מאי שמים. אש ומים. שתפן כחדא, ועביר שלם ביניהו.

703. When they were combined together, FIRE AND WATER, He expanded them and spread them like a curtain, AS IT IS WRITTEN: "WHO STRETCHES OUT THE HEAVENS LIKE A CURTAIN." And He made of them the letter Vav OF THE NAME YUD HEI VAV HEI, NAMELY ZEIR ANPIN. This is called 'a curtain' or 'curtains', because light spread from this letter Vav TO MALCHUT, and curtains were made. This is what is meant by: "Moreover you shall make the Tabernacle with ten curtains.

704. These seven firmaments expanded and are concealed in the supernal Storehouse, WHICH ARE THE SEVEN SFIROT OF ZEIR ANPIN: CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT, FOR CHOCHMAH IS COVERED AND CONCEALED IN THEM, WITHIN THE LIGHT OF CHASSADIM THAT ILLUMINATES UPON THEM FROM BINAH, as we have established. There is one firmament above them, WHICH IS TEVUNAH, and that firmament has neither color nor a revealed place in it IN THE ILLUMINATION OF CHOCHMAH. Nor can it be viewed. And this firmament is concealed and illuminates all THE SEVEN FIRMAMENTS, causing them to journey, each and every one as is proper for it. IT CANNOT BE VIEWED, it can only be understood.

705. From that firmament and higher, MEANING HIGHER THAN YISRAEL -SABA, AND TEVUNAH, there is no one who can know or observe. A person should close his mouth in order not to talk and observe with understanding. One who will observe will go backwards, because there is none who can understand THERE.

706. There are ten curtains, which are ten firmaments, and who are they? They are the curtains of the Tabernacle, WHICH IS MALCHUT, which are ten, NAMELY TEN SFIROT. They can be comprehended by the wise-hearted, BECAUSE CHOCHMAH IS REVEALED IN MALCHUT BUT NOT HIGHER THAN HER. One who knows them, observes great Wisdom and the secrets of the world, and looks up into that place to which each and everyone is attached, except for two FIRMAMENTS that stand on the right and left, WHICH ARE HER CHOCHMAH AND BINAH that are hidden with the Shechinah.

707. Rabbi Yosi said: There are nine firmaments and the Shechinah is the tenth. If you say that since it is written Eser (Eng. 'ten') WITHOUT HEI, they are ten besides the Shechinah. Yet if so, then there are eleven Sfirot in the Shechinah, as She is one SFIRAH and is supernumerary to ten SFIROT. YET IT IS KNOWN THAT THERE ARE TEN SFIROT AND NOT ELEVEN, AS IT IS WRITTEN IN THE SEFER YETZIRAH (ENG. 'THE BOOK OF FORMATION'). But certainly there are nine, which are the nine days between Rosh Hashanah and Yom Kippur, and She is the tenth. Similarly, the Tabernacle is made of ten curtains.

708. These ten firmaments are the mystery of mysteries that is handed only to those who know Wisdom, and it is all in the secrets of the Holy luminary, RABBI SHIMON, who revealed the secret of every single firmament and those who minister in each and every one. There are seven firmaments above, IN ZEIR ANPIN, and there are seven firmaments below, IN MALCHUT, like above, AND THE SEVENTH FIRMAMENT, WHICH IS CHESED, INCLUDES THE FIRST THREE SFIROT. Therefore, there are ten, AS MENTIONED ABOVE. There are seven firmaments, which contain stars and constellations with which to lead this world according to its way, as is needed.

703. וכד אתכלילו בחדא, ומתח לון, ביריעה מתח לון, ועביר מנהון את ו' ודא אקרי יריעה. יריעות, דהא את דא אתפשיט מניה נהירו, ואתעבירו יריעות, הה"ד ואת המשכן תעשה עשר יריעות.

704. ושבע רקיעין אינון מתיחין, גניזין בגניזו עלאה, כמה דאוקמוה. וחד רקיעא דקיימא עלייהו, והוא רקיע לית ביה גוון, ולית ליה אתר באתגליא ולא קיימא לאסתכלא ביה, והאי רקיע איהו גניז, ונהיר לכלהו, ונטיל לון במטליהו, כל חד וחד בדקא חזי ליה. אלא קיימא בסוכלתנו.

705. מהאי רקיע ולהלאה, לית מאן הידע וישגח, ואית ליה לבר נש למסתם פומיה, ודלא למללא ולאסתכלא בסוכלתנו. מאן דיסתכל אהדר לאחורא, דלית מאן היכול למנדע.

706. עשר יריעות אינון, דאינון עשרה רקיעין. ומאן אינון יריעות דמשכנא דאינון עשר. וקיימן למנדע לחבימי לבא. מאן דינדע בהו, אסתכל בחכמתא סגיא, וברזין דעלמא, ואסתכל לעילא בהוא אתר, דכל חד וחד אתדבק ביה, בר תרין אינון דקיימן בימינא ובשמאלא, ואינון גניזין בהדי שכינתא.

707. רבי יוסי אמר תשע רקיעין אינון, ושכינתא איהו עשיראה. דאי תימא בגין דכתיב עשר, בר משכינתא איהו. אי הכי, שכינתא חד סרי איהו דקיימא על עשר. אלא ודאי תשע אינון, ואינון תשע יומין שפין ר"ה ליום הכפורים, ואיהו עשיראה. בגוונא דא, משכן איהו עשר יריעות.

708. אינון עשר רקיעין רזא דרזין דלא אתמסר בר לאינון הידעי חכמתא, וכלא איהו ברזין דבוצינא קדישא, דאיהו גלי רזא דכל רקיעא ורקיעא, ואינון שמשין דמשמשי בכל חד וחד. שבע רקיעין אינון לעילא, שבע רקיעין אינון לתתא, בגוונא דלעילא. שבע רקיעין אינון, דבהו ככביא ומזלי לאנהגא עלמא דא כפום ארחה, כמה דאצטריך ליה.

73. "Extol Him who rides upon the clouds"

Rabbi Yosi here continues discussing the firmaments. He says "the clouds" means the seventh firmament, that of Chesed, which is called Aravot because it is mixed from fire and water. He "who rides upon the clouds" is the eighth and higher firmament, Binah. Aravot includes within itself all the other six Sfirot, and that is the secret of the Supernal Chariot. Because those who enter the presence of this firmament must enter with only joy, the High Priest must enter the Holy Sanctuary only with joy. Rabbi Yosi next asks what the person in dire straits is to do if he cannot pray with joy, being full of sadness. He answers that those who pray with tears awaken the compassion of God. Then we learn that Binah is called 'Yah', because he is joy and he causes joy and he is the higher firmament. And when this firmament dominates, we are told, it revokes any punishment that had been decreed for a person who is in sadness yet still fasts on the Sabbath. Rabbi Elazar next says he thinks that "Him who rides upon the clouds" refers to Arich Anpin, who is the most hidden and most ancient of all, whose name is 'Yah', and who rides upon Aba and Ima, who are Yud-Hei. Even though Arich Anpin cannot be grasped or understood, Aba and Ima are the first level that emerged from Him. The name of Zeir Anpin, Yud Hei Vav Hei, is not as great because it has more letters, but, nonetheless, it is still the Great Name, which is used for Amen, to draw from Him. Rabbi Elazar then tells us again how the precepts of the Torah are the limbs of the body, that every one of the limbs is important, and that neglecting even one precept of the Torah makes a blemish. He next discusses the union of the supernal limbs, whose secret is 'remember', and the lower limbs, whose secret is 'keep'. We are reminded that anyone who completes the precepts of the Torah will inherit two worlds, this world and the world to come. Then, Rabbi Chiya and Rabbi Aba rise at midnight to study Torah, and the daughter of the innkeeper stands nearby to light a candle for them and listen to their words.

The Relevance of this Passage

Depression and gloom cause the Shechinah to depart our presence. Hence, true joy is kindled in our hearts so that the Shechinah envelops us in all her splendor. We are told that genuine tears of sadness (not selfishness) cause our prayers to be answered. In turn, the gates of mercy are opened to us by the lamenting prayers of the righteous who have cried and spilled tears on our behalf throughout history. We are connected to the highest, most hidden realms of the spiritual atmosphere that shines immeasurable rays of Light into our dimension.

Meditating upon this section while making the conscious effort to share this Light with all mankind brings us blessing, helping our world now to become the world to come.

709. Among them all, the seventh is the most valuable, WHICH IS CHESED, except for the eighth FIRMAMENT, WHICH IS BINAH, who leads all seven firmaments and stands upon them all. It is written: "Extol Him who rides upon the clouds" (Tehilim 68:5). HE QUESTIONS: Who is the one who rides the clouds and what are the clouds (Heb. aravot)? HE ANSWERS: 'Aravot' is the seventh firmament, WHICH IS THE FIRST SFIRAH OF ZEIR ANPIN THAT IS CALLED 'CHESED', AND INCLUDES ALL THE SFIROT OF ZEIR ANPIN THAT ARE BELOW IT. Why is it called 'Aravot'? Because it is mixed (Heb. me'orav) of fire and water together, NAMELY from the south, WHICH IS WATER, and from the north, WHICH IS FIRE. It is mixed of the two sides AND THE ONE WHO RIDES ON THE CLOUDS IS THE EIGHTH FIRMAMENT, BINAH.

709. בְּכִלְהוֹ שְׁבִיעָאָה עֲרִיף, בַּר תְּמִינָאָה, דְּקָא
מְדַבֵּר לְכִלְהוֹ, וְקִיּוּמָא עַל כְּלָהוּ. כְּתִיב סֵלֹו לְרוֹכֵב
בְּעֲרֹבוֹת, מֵאֵן רוֹכֵב בְּעֲרֹבוֹת, וּמֵאֵן אֵינֹון עֲרֹבוֹת.
אֶלָּא, עֲרֹבוֹת דָּא רְקִיעָא שְׁבִיעָאָה, אֶמְאִי אֲתַקְרִי
עֲרֹבוֹת. עַל דְּאִיהוּ כְּלִיל מֵאֶשָׁא וּמֵאֶרְבָּא, וּמֵסֻטְרָא דְּרָרוּם,
וּמֵסֻטְרָא דְּצִפּוֹן, וְאִיהוּ מְעוּרָב
מִתְרִין סֻטְרִין.

710. If you ask: If so, what about the two Aravot (Eng. 'willow branches) that are joined with the Lulav (Eng. 'palm leaf'), we have learned that this is what is written, "Extol Him who rides upon the Aravot." AND THEY ARE NETZACH AND HOD THAT ARE CALLED 'THIGHS'. HE QUESTIONS: Who gave thighs, WHICH ARE NETZACH AND HOD, in the body, WHICH IS CHESED, GVURAH AND TIFERET, and who gave a body, WHICH IS CHESED, GVURAH AND TIFERET, in the thighs THAT ARE NETZACH AND HOD? MEANING, HERE YOU SAY THAT ARAVOT ARE CHESED OF ZEIR ANPIN, WHICH IS CONSIDERED THE BODY OF ZEIR ANPIN AND THERE YOU SAY THAT THEY ARE NETZACH AND HOD, WHICH ARE THE THIGHS THAT ARE OUTSIDE OF ITS BODY. WHO COMPARES THEM, seeing that this one, NAMELY THE BODY, produces fruit and this one, NAMELY NETZACH AND HOD which are thighs, does not produce fruit.

710. וְאִי תִימָא, אִי הָכִי, שְׁתֵּי עֲרֹבוֹת דְּקָא מִתְחַבְּרִין
בְּלוּלָב, וְתִגְיִנֵן עֲרֹבוֹת, הָדָא הוּא דְּכְתִיב סֵלֹו לְרוֹכֵב
בְּעֲרֹבוֹת. אִי הָכִי, מֵאֵן יָהִיב יָרְכִין בְּגוּפָא, אוֹ גּוּפָא
בְּיָרְכִין, דְּהָא דָּא עֲבִיד פְּרִין וְאִיבִין, וְדָא לֹא עֲבִיד
פְּרִין וְאִיבִין.

711. HE ANSWERS: But certainly it all resembles the secret of Aravot (willow branches) of the Lulav (palm leaf), for one of these willow branches of the Lulav, WHICH ARE NETZACH AND HOD, is fire, WHICH IS HOD, and the other is water, WHICH IS NETZACH. They all pertain to the same secret, FOR THE ONE IS COMPLETELY WATER AND THE OTHER IS COMPLETELY FIRE AND THEY ARE NOT MIXED ONE WITH THE OTHER, FOR THEY ARE TWO SFIROT EACH WITH INDIVIDUAL DOMINION. It is the seventh FIRMAMENT, WHICH IS CHESD, which combines fire and water together in one secret, FOR IT IS ONE SFIRAH, AND SO WE FIND THAT IT COMBINES WITHIN ITSELF THE TWO ARAVOT OF THE LULAV IN ACTUALITY. Because the firmament Aravot includes within itself all the other six SFIROT, WHICH ARE GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, AS THE HIGHEST ONE INCLUDES ALL THOSE THAT ARE LOWER THAN IT, that is the secret of the supernal Chariot. The Holy One, blessed be He, WHO IS BINAH, desires this firmament more than all the firmaments and His desire is always to perfect this firmament with the highest beauty. On this, it is said, "Extol Him who rides upon Aravot," MEANING He who rides on Aravot. Who is he? This firmament that stands over the living creatures, NAMELY BINAH THAT STANDS ABOVE CHESD, GVURAH AND TIFERET OF ZEIR ANPIN THAT ARE CALLED 'LIVING CREATURES', for it is He who rides on the clouds.

712. "And rejoice before Him" (Ibid.): It is not written, 'From before Him' but rather "before Him," BECAUSE 'FROM BEFORE HIM' IMPLIES BEFORE BINAH, WHICH IS CHOCHMAH and there is nobody who can know anything in Him. But "before Him," WHICH IS BINAH THAT RIDES UPON THE CLOUDS, one who enters before this firmament must enter with joy and without any sadness at all, because this firmament causes it so that neither sadness nor anger can dwell at all, because everything there is with joy. THEREFORE, IT SAYS, "AND REJOICE BEFORE HIM."

713. Therefore, the High Priest who stands before Him enters the Holy Sanctuary only in joy and expresses joy, because the place causes it. Of this, it is written: "Serve Hashem with gladness, come before His presence with singing" (Tehilim 100:2), because one should not show sadness in it.

714. And if you ask: One who is in pain and in dire straits, who cannot feel joy in his heart, and because of his dire straits he has to ask for Mercy from the supernal King. If so, then he shouldn't pray his prayer at all and should not enter with any sadness at all, because he cannot gladden his heart and enter before Him with joy. What remedy does this person have?

715. HE ANSWERS: Surely we have learned that all the gates are closed and locked, but the gates of tears are not closed. Tears come only from pain and sadness, and all those who are appointed over the gates break the obstacles on the roads and the locks. They bring in these tears and that prayer enters before the Holy King.

711. אֵלָא, וְדָאֵי כִּלְאָהּ הוּא רִזָּא דְעֵרְבוּת דְּבִלְוֵלָב, אֵינּוֹן עֵרְבוּת דְּבִלְוֵלָב, חַד אִשׁ, וְחַד מַיִם. בְּרִזָּא דָּא דְכִלְהוּ, וְאִיהוּ שְׂבִיעָאָה אִיהוּ אִשׁ וּמַיִם כִּלְיָל כְּחַדָּא, בְּרִזָּא חַדָּא, וּבְגִין דְּעֵרְבוּת אִיהוּ רִזָּא כִּלְלָא דְכִלְהוּ שִׁית אַחֲרֵינֵן, אִיהוּ רִזָּא דְרִתִּיכָא עֲלָאָה, וְקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בְּהַאי רְקִיעַ, וְתִיר מְכַלְהוּ רְקִיעֵין, וְתִיאֻבְתִּיהָ תְדִיר לְאַתְקֵנָא לְהֵוּא רְקִיעַ, בְּשִׁמְרֵוּ עֲלָאָה. וְעַד, סִלּוּ לְרַכֵּב בְּעֵרְבוּת לְהֵוּא דְרַכֵּב בְּעֵרְבוּת. וּמֵאֵן אִיהוּ. הֵוּא רְקִיעַ טְמִיר וּגְנִיז, דְּקִיּוּמָא ע"ג חֵיוֹתָא, דְּאִיהוּ רַכֵּב בְּעֵרְבוּת.

712. וְעֲלִזּוּ לְפָנָיו. מִלְּפָנָיו לֹא כְּתִיב, אֵלָא לְפָנָיו, דְּהָא לִית מֵאֵן דִּינְדַע בֵּיהּ כְּלוּם. אֲבָל לְפָנָיו, מֵאֵן דְּעִייל לְקַמִּיהָ דְּהַאי רְקִיעַ, אֲצַטְרִיךְ לְמִיעַל בְּחַדְוָה, וְלֹא בְּעֵצִיבוּ כִּלְלָא, בְּגִין דְּהַאי רְקִיעַא גְרִים, דְּתַמֵּן לֹא שְׂרִיא עֵצִיבוּ וְרוּגְזָא כִּלְלָא, דְּהָא תַּמֵּן כִּלְאָהּ אִיהוּ בְּחַדְוָה.

713. וְעַל דָּא, כְּהֵן גְּדוּל דְּקִיּוּמָא לְקַמִּיהָ, לֹא הוּהּ עָאל לְבֵי קוּדְשָׁא, בַּר בְּחַדְוָה, וְלֹאחֻזָּא חַדְוָה, דְּהָא אֲתַרָּא גְרִים. וְעַל דָּא כְּתִיב, עֲבַדוּ אֶת יְיָ בְּשִׂמְחָה בְּאוּ לְפָנָיו בְּרִנְנָה. דְּהָא אֲצַטְרִיךְ דְּלֹא לְאַחֻזָּא בְּהָ עֵצִיבוּ.

714. וְאִי תִימָא, אִי הָכֵי, הַאי מֵאֵן דְּאִיהוּ בְּצַעֲרָא וּבְדוּחְקָא, דְּלֹא יָכִיל לְמַחְדֵּי לְבִיָּהּ, וּמְגוּ דוּחְקֵיהּ אִית לִיהּ לְמַתְבַּע רַחֲמִין, קַמִּי מְלַכָּא עֲלָאָה, אִי הָכֵי, לֹא יִצְלִי צְלוּתָא כִּלְלָא, וְלֹא וִיעוּל בְּעֵצִיבוּ כִּלְלָא, דְּהָא לֹא יָכִיל לְמַחְדֵּי לְבִיָּהּ, וְלֹא עֲלָא קַמִּיהָ בְּחַדְוָה, מֵאִי תְקוּנָא אִית לִיהּ לְהַאי בַּר נֶשׁ.

715. אֵלָא וְדָאֵי הָא תְּנִינָן, כֹּל תַּרְעִין נִנְעֵלוּ וְאַסְגִּירוּ, וְתַרְעִין דְּדַמְעִין לֹא אֲסַגִּירוּ, וְלִית דְּמַעָּה אֵלָא מְגוּ צַעֲרָא וְעֵצִיבוּ. וְכֹל אֵינּוֹן דְּמִמְנָן עַל אֵינּוֹן תַּרְעִין, כִּלְהוּ מְתַבְרִין גְּזִיזִין וּמְנַעוּלִין, וְעִיּוּלִין אֵינּוֹן דְּמַעִין, וְהֵיא צְלוּתָא עֲלֵת קַמִּי מְלַכָּא קוּדְשָׁא.

716. Then, that place, NAMELY MALCHUT, is distressed by the sadness and distress of that person, as it is written: "In all their affliction He is afflicted" (Yeshayah 63:9), BECAUSE THE PAIN OF THE PERSON TOUCHES THE SHECHINAH. The longing of the Supernal World, WHICH IS ZEIR ANPIN, to this place, WHICH IS MALCHUT, is like a male whose longing is always toward the female. Therefore, when the King, WHO IS ZEIR ANPIN, comes to the Matron, WHO IS MALCHUT, and finds Her sad, he gives over to Her hands whatever She desires. That person or that prayer do not return empty, and the Holy One, blessed be He, has Mercy on him. Blessed is the portion of that person who pours out tears before the Holy One, blessed be He, in his prayer.

717. It is similar on Shabbat. There is one who fasts on Shabbat and expresses sadness because of his pain, yet during Shabbat that supernal Firmament dominates, WHICH IS BINAH, that one that appears with joy, and causes everyone to rejoice. As for that PERSON, who is in sadness, once this FIRMAMENT dominates, it revokes that punishment that was deemed against that person. We have already learned this. AND THIS IS WHAT IS SAID: "Extol..." WHICH MEANS to give honor and exaltation to He who rides on the clouds, for He is joy and causes joy for everyone and He is the firmament which is above the Living Creatures, NAMELY BINAH, AS EXPLAINED EARLIER. "Yah is His Name" (Tehilim 68:5): Certainly, because in this place is this Name included, BECAUSE BINAH IS CALLED 'YAH'. "And rejoice before him," meaning not to express sadness before Him, as explained.

718. Rabbi Elazar said: This passage should have said, "Extol Him who rides upon the clouds" AND THIS PURPORT WOULD BE BINAH THAT RIDES UPON ZEIR ANPIN. What then is the meaning of "upon the clouds." AND ALSO with "Yah is His Name": It should have said, 'Yah is He', IF IT REFERS TO BINAH. What is the meaning of "His Name"? This verse is said about the most concealed of all and the most ancient of all, NAMELY ARICH ANPIN THAT IS MORE CONCEALED THAN THE CONCEALED SUPERNAL ABA AND IMA AND MORE ANCIENT THAN THEY. He is not revealed and not known at all, BECAUSE ITS CHOCHMAH IS CONCEALED ENTIRELY, AND DOES NOT ILLUMINATE BENEATH IT AT ALL, and rides upon the clouds, WHICH ARE ABA AND IMA, WHO ARE YUD-HEI. And if you ask: Since He comes and rides on Yud-Hei, even though He is concealed, can He be revealed in this place?

719. HE ANSWERS: But "Extol Him who rides upon the clouds" refers to the most ancient of all, the most concealed of all, which cannot be grasped, AND WILL NOT BE REVEALED. Upon what does He ride? The clouds, Yud-Hei, NAMELY ABA AND IMA, which is the secret of the first LEVEL that emerged from Him, BECAUSE ABA AND IMA EMERGED FROM ARICH ANPIN. This is "His Name" of that which is concealed that is not known, BECAUSE His Name is Yud-Hei. THEREFORE, THE VERSE SAYS, "YAH IS HIS NAME" and not THAT ABA AND IMA THEMSELVES are HIS NAME. Rather, ABA AND IMA are HIS NAME because of that curtain that separated and emerged before Him. That curtain is His Name, BECAUSE MALCHUT IS CALLED 'NAME' and this is His Chariot, MEANING THROUGH THAT CURTAIN HE IS CLOTHED IN ABA AND IMA, AND THEREFORE is not known at all, BECAUSE IT IS NOT REVEALED BY THEM.

716. כְּדִין הָהוּא אֶתְרָא אֵית לֵיה דְּוֹחְקָא, מֵהָהוּא עֲצִיבוּ וְדוֹחְקָא דֵּהוּא בְּרֵשׁ, כַּד "א בְּכָל צָרְתָם לֹא צָר. תִּיאֻבְתִּיהָ דֵּהוּא עֲלֵמָא עֲלָאָה, לְגַבֵּי הָאֵי אֶתְרָא, בְּדַכּוּרָא דֵּתִיאֻבְתִּיהָ תְּדִיר לְגַבְהָ דְּנוֹקְבָא. בְּד מִלְכָּא עָאל לְגַבֵּי מֵטְרוֹנִיתָא, אֲשַׁבַּח לָהּ בְּעֲצִיבוּ, כְּדִין כָּל מַה דְּאִיהִי בְּעָאָת, בִּינְדָהָ אֶתְמָסָר, וְהָהוּא בְּרֵשׁ, וְהָהוּא צְלוּתָא, לֹא אֶהְדֵּר בְּרִיקְנִיא, וְקוּדְשָׁא בְּרִיךְ הוּא חַיִּיס עֲלֵיהָ. וְכַפָּה חוֹלְקִיהָ דֵּהוּא בְּרֵשׁ, דְּאוּשִׁיר דְּמַעִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּצִלוּתֵיהָ.

717. כְּגוֹוֹנָא דָּא בְּשַׁבַּת, מֵאֵן דִּיתִיב בְּתַעֲנוּתָא בְּשַׁבַּת, מְגוּ צַעֲרִיהָ אַחֲזִי עֲצִיבָא, וּבְשַׁבַּת שְׁלֵטָא הָהוּא רְקִיעָא עֲלָאָה, הָהוּא דְּאֶתְחַזִּי בְּחֶדְוָה, וְאִיהוּ חֶדְוָה וְחֶדֶי לְכֹלָא. הָהוּא דִּיתִיב בְּעֲצִיבוּ, בְּגִין דְּאִיהוּ שְׁלֵטָא, אֶפִּיק לֵהוּא בְּרֵשׁ מֵהָהוּא עוֹנֵשָׁא דְּאֶתְגְּזֹר עֲלֵיהָ, וְהָא אֶתְמַר, סְלוּ: הֲבֵוּ יִקְר, וְרוּמְמוּ לֵהוּא דְּרוּכְב בְּעַרְבוֹת, דְּאִיהוּ חֶדְוָה וְחֶדֶי כֹּלָא, רְקִיעָא עַל גַּבֵּי חִיּוֹתָא בִּי"ה שְׁמוֹ וְדָאֵי, דְּהָא בְּהָהוּא אֶתְרָא שְׁמָא דָּא אֶתְכַלִּיל. וְעֲלֹזוּ לְפָנָיו, בְּגִין דְּלֹא אֶצְטְרִיךְ לְאַחֲזָאָה קָמֵיהָ עֲצִיבוּ, כְּמַה דְּאֶתְמַר.

718. רַבִּי אֶלְעָזָר אָמַר, הָאֵי קְרָא, הֲכִי אֶצְטְרִיךְ לְמִימַר, סְלוּ לְרוּכְב עַל עַרְבוֹת, מֵאֵי בְּעַרְבוֹת. בִּינָה שְׁמוֹ, בִּינָה הוּא מְבַעֵי לֵיה, מֵאֵי שְׁמוֹ. אֶלָּא הָאֵי קְרָא, עַל סְתִימָא דְּכָל סְתִימִין, עֲתִיקָא דְּכָל עֲתִיקִין אֶתְמַר. הָהוּא דְּלֹא אֶתְגְּלוּא, וְלֹא אֶתְיַדַּע כֹּלָל, דְּאִיהוּ רוּכְב בְּעַרְבוֹת. וְאֵי תִימָא, דְּאִיהוּ אֶתְיָא וְרוּכִיב בִּינָה, אֵי הֲכִי, אַע"ג דְּסְתִימִים הוּא בְּאֶתְרָא דָּא קָיִמָא לְאַתְגְּלוּא.

719. אֶלָּא סְלוּ לְרוּכְב בְּעַרְבוֹת, דָּא אִיהוּ עֲתִיקָא דְּכָל עֲתִיקִין, סְתִימָא דְּכָל סְתִימִין, דְּלֹא יָדִיעַ. וּבְמַה אִיהוּ רוּכְב, בְּעַרְבוֹת, בִּינָה, דְּאִיהוּ רִזָּא קְדַמָּאָה דְּנִפְיָק מִנִּיהָ וְדָא אִיהוּ שְׁמִיָּה, מֵהָהוּא סְתִימָא, דְּלֹא יָדִיעַ, שְׁמָא דִּילִיָּה הוּא י"ה. לֹא דְּאִיהוּ הוּא, אֶלָּא אִיהוּ הוּא, בְּגִין דֵּהוּא פְּרוּכְתָא דְּאֶתְפָּרְסָא וְנִפְיָק מִקָּמֵיהָ. אֶבֶל הָאֵי פְּרוּכְתָא אִיהוּ שְׁמוֹ, וְדָא אִיהוּ רְתִיבָא דִּילִיָּה, וְלֹא אֶתְיַדַּע כֹּלָל.

720. And this is His "Great Name," NAMELY ABA AND IMA WITH MALCHUT OF ARICH ANPIN THAT ARE ENCLOSED IN THEM. There is a Name that is not as great as He, NAMELY THE NAME YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, even though He has more letters, BECAUSE ABA AND IMA ARE CALLED ONLY BY THE TWO LETTERS YUD-HEI ALONE. STILL IN ALL, it is the Great Name. Therefore, with this Name we utter and say Amen, which is DRAWN from Him. With this NAME, Amen goes on continuously, BECAUSE THE UNION OF ABA AND IMA IS NEVER INTERRUPTED. With the other Name, WHICH IS ZEIR ANPIN THAT IS CALLED YUD HEI VAV HEI, it is not so, BECAUSE THE PAIRING OF THE MALE AND FEMALE IS INTERRUPTED BY THE SIN OF THE LOWER BEINGS.

721. THIS THAT WE SAY: 'Amen, May His Great Name be blessed FOREVER AND FOR ALL ETERNITY'. For when this Name is perfected, everything is complete, and all the worlds rejoice. And in the Name are included the higher and lower beings. In this Name are included the 613 precepts of the Torah, which are the inclusion of all the secrets, the upper and the lower. It is the combination of the Male World above, WHICH IS ZEIR ANPIN, and the Female World below, WHICH IS MALCHUT.

722. All the precepts are organs and limbs to express through them the secret of the Faith, WHICH IS THE SECRET OF THE SHECHINAH. One who does not notice and observe the secrets of the precepts of the Torah does not know and CANNOT observe how to perfect the limbs in the supernal secret. The limbs of the body are all established upon the secret of the precepts of the Torah, BECAUSE THE 248 LIMBS CORRESPOND TO THE 248 POSITIVE PRECEPTS AND THE 365 VEINS CORRESPOND TO THE 365 NEGATIVE PRECEPTS. Even though there are certain limbs that are big and vital, AND THERE ARE SOME WHICH ARE SMALL AND INFERIOR, if any of them, either big or small, is removed, even the smallest in the person, he is considered blemished. He who diminishes even one precept of the precepts of the Torah makes a blemish in a place where there should not be any.

723. Come and see what is written: "And Hashem Elohim took the man, and put him into the Garden of Eden to till it and to keep it" (Beresheet 2:15). We have learned that "to till it and to keep it" refers to the offerings, and it is all one. But this is the secret of the precepts of the Torah. "To till it": These are the 248 supernal Limbs, "and to keep it" are the 365 lower limbs, NAMELY THE 365 SINEWS. Those higher ones pertain to 'remember,' WHICH IS ZEIR ANPIN, and those lower ones pertain to 'keep,' WHICH IS MALCHUT. And it is all one.

720. וְדָא אִיהוּ שְׁמוֹ הַגְּדוֹל, בְּגִין דְּאִית שְׁמִיה דְּלָאו אִיהוּ כָּל כֶּךָ גְּדוֹל, כִּהְיָא אַע"ג דְּאִית בֵּיה תּוֹסַפְתָּ אַתּוּן. דָּא אִיהוּ שְׁמָא רַבָּא, וְעַל דָּא בְּהָאִי שְׁמָא, אֲנָן מְפִיקִין אַמֵּן, דְּאִיהוּ מְנִיָּה. בְּהָאִי אַזְלָא אַמֵּן בְּכָל זְמַנָּא, וּבְשְׁמָא אַחְרָא לָאו הֵכִי.

721. אַמֵּן יְהֵא שְׁמִיה רַבָּא מְבַרְךְ, דְּכַד הָאִי שְׁמָא אַתְתַּקֵּן, כִּלָּא אִיהוּ בְּשְׁלִימוֹ, וְכָל עֲלָמִין חֲדָאן בְּחָדוֹ. בְּהָאִי שְׁמָא, כְּלִילָן עֲלָאִין וְתַתָּאִין. בְּהָאִי שְׁמָא, כְּלִילָן שִׁית מָאָה וְתַלְיִסָּר פְּקוּדֵי אֹרִייתָא, דְּאִינוּן כְּלָלָא דְּכָל רִזּוּן עֲלָאִין וְתַתָּאִין. כְּלָלָא דְּעֲלָמָא דְּכֹרָא לְעִילָא, וְכְלָלָא דְּעֲלָמָא דְּנוֹקְבָא לְתַתָּא.

722. וְכִלְהוּ פְּקוּדֵין, כִּלְהוּ שְׁיִיפִין וְאַבְרִין, לְאַתְחֻזָּאָה בְּהוּ רִזָּא דְּמַהִימְנוּתָא. מֵאֵן דְּלָא יִשְׁגַּח וְלָא אִסְתַּכַּל בְּרִזּוּן דְּפְקוּדֵי אֹרִייתָא, לָא יִדַּע, וְלָא אִסְתַּכַּל, הֵיךְ מִתְתַּקֵּן שְׁיִיפִין בְּרִזָּא עֲלָאָה. שְׁיִיפִין דְּגוּפָא כִּלְהוּ, מִתְתַּקֵּן עַל רִזָּא דְּפְקוּדֵי אֹרִייתָא, וְאַע"ג דְּאִית שְׁיִיפִין, דְּאִינוּן רַבְרַבִּין וְעֲלָאִין, כִּלְהוּ זְעִירִין וְרַבְרַבִּין, אִי אַתְנַטִּיל חַד מְנִיָּהוּ, אֲפִילוּ זְעִירָא דְּבַר נֶשׁ, אַקְרִי מְאִרִיָּה דְּמוּמָא, כ"ש וְכ"ש הֵהוּא דְּגָרַע אֲפִילוּ חַד פְּקוּדָא מֵאִינוּן פְּקוּדֵי אֹרִייתָא, דְּאֲטִיל מוּמָא בְּאַתֵּר דְּלָא אַצְטְרִיךְ.

723. תָּא חֲזִי, מַה כְּתִיב, וַיִּקַּח יְיָ אֱלֹהִים אֶת הָאָדָם וַיְנַיְחֵהוּ בְּגֵן עֵדֶן לְעַבְדָּהּ וּלְשֹׁמְרָהּ. וְתַנִּינָן, לְעַבְדָּהּ וּלְשֹׁמְרָה אֵלִין קְרַבְנִין, וְכִלָּא חַד. אֲבָל דָּא רִזָּא דְּפְקוּדֵי אֹרִייתָא, לְעַבְדָּהּ: אֵלִין רַמ"ח שְׁיִיפִין עֲלָאִין. וּלְשֹׁמְרָה: אֵלִין תְּלַת מָאָה וּשְׁתַּיִן וְחֻמְשׁ שְׁיִיפִין תַּתָּאִין. אֵלִין עֲלָאִין דְּזִכּוֹר. וְאֵלִין תַּתָּאִין דְּשִׁמּוֹר, וְכִלָּא חַד.

724. Blessed is he who is worthy of completing the precepts of the Torah. He causes man to perfect his spirit and soul in this world and in the World to Come. The Torah merits the person to inherit two worlds, this world and the World to Come. Everyone who endeavors in Torah endeavors in life, life in this world and life in the World to Come and is spared from all the bad punishments, which cannot dominate him. If by endeavoring IN TORAH it is so, so much more so for he who acts AND FULFILLS THE PRECEPTS OF THE TORAH.

724. זְכוּתָא אִיהוּ מֵאן דְּזָכִי לְאַשְׁלֵמָא לֹון. פְּקוּדִין דְּאֹרִייתָא, גְּרִים לְבַר נֶשׁ לְאַשְׁלֵמָא רוּחִיה וְנִשְׁמַתִּיה בְּהַאי עֲלָמָא, וּבְעֲלָמָא דְאַתִּי. אֹרִייתָא מְזַכֵּה לְבַר נֶשׁ, לְאַחְסָנָא תְּרִין עֲלָמִין, עֲלָמָא דָּא וְעֲלָמָא דְאַתִּי. כֹּל מֵאן דְּאַשְׁתְּדַל בְּאֹרִייתָא, אֲשְׁתְּדַל בְּחַיִּים. חַיִּים בְּהַאי עֲלָמָא, וְחַיִּים בְּעֲלָמָא דְאַתִּי. אֲשְׁתְּזִיב מִכָּל עֹנְשֵׁין בִּישׁוּן, דְּלֹא יִכְלִין לְשַׁלְטָא עֲלֵיהּ. אִי בְּאַשְׁתְּדַלּוּתָא הָכִי. כ"ש מֵאן דְּעֵבִיד עֹבְדָא.

74. "For the commandment is a candle; and Torah is light"

Rabbi Yosi here explains that it is necessary to perform a deed to prepare the candle, and it is necessary to be occupied with Torah to light the candle in order to merit the supernal light from which the candle is lit. He goes on to discuss the reproofs of instruction that the Holy One brings upon a person to purify him of his sins.

Another explanation of the candle is that it is the Oral Torah, which only illuminates through the Written Torah, which is the light. The candle is a commandment or precept that women merit, the candle of Shabbat, but only men can merit through Torah and illuminate the candle. Next, we hear of a father and daughter who are bitterly unhappy because her new husband doesn't even know how to say the prayer after a meal, and does not merit Torah. The young man sits before Rabbi Yosi, who proclaims that either the light of Torah will emerge from him, or else a son will emerge from him. The young man laughs and explains that because he is young and respectful he decided that he should not speak before the older wiser men for two months, but now the time has come. He says that the "the commandments" refers to Malchut, which is a candle waiting to be kindled by Zeir Anpin. He speaks of her two arms and the 248 supernal limbs, which add to 250, or resh-nun; 'candle' is nun-resh. And Torah is 'Light', because Torah is from the right side, which is the first light that was created. When the left is combined in it, we learn, there is perfection in everything.

The Relevance of this Passage

Here we are purified and corrected of sin, so that our souls flicker like the flame of a candle. Our 248 limbs are warmed and nurtured by the supernal candlelight that radiates from the Torah. And just as one candle can light millions of others without diminishing its own flame, the spiritual Light we now reveal is shared with all the souls of this planet, flooding the entire globe with the Light of the Creator. As mankind basks in the glow, peace takes hold and tranquillity spreads throughout the land.

725. Rabbi Chiya and Rabbi Aba were dwelling in their lodging. They rose at midnight to occupy themselves with Torah. The daughter of the innkeeper arose, lit a candle for them, and stood behind them in order to hear words of Torah.

725. רַבִּי חִיָּיא וְרַבִּי אַבָּא, שְׂרוּ בְּבֵי אוּשְׁפִיזֵיהוּ, קָמוּ בְּפִלְגָּת לִילֵיא, לְאַשְׁתְּדַלָּא בְּאֹרִייתָא. בְּרַתִּיה דְּאוּשְׁפִיזָא, קָמַת וְאַנְהִירַת לֹון שְׂרָגָא, וּלְבַתֵּר קֵינַמַת אֲבַתְרֵיהוּ לְמִשְׁמַע מַלְיִן דְּאֹרִייתָא.

726. Rabbi Yosi opened the discussion saying: "For the commandment is a candle; and Torah is light; and reproofs of instruction are the way of life" (Mishlei 6:23). "For the commandment is a candle" MEANS THAT whoever endeavors in this world in the precepts of the Torah, one candle is prepared to shine for him in that world by every precept. "And Torah is light" MEANS he who is occupied with Torah merits that supernal light from which the candle is lit, because a candle without light is nothing. Light without a candle can also not illuminate, so we find that they both depend upon each other. It is necessary to perform a deed to prepare the candle and it is necessary to be occupied with Torah to light the candle. Blessed is he who is occupied with the light and the candle.

726. פְּתַח רַבִּי יוֹסִי וְאָמַר, כִּי נֵר מִצְוָה וְתוֹרָה אֹור וְדֶרֶךְ חַיִּים תּוֹכַחוֹת מוֹסֵר. כִּי נֵר מִצְוָה, כֹּל מֵאן דְּאַשְׁתְּדַל בְּהַאי עֲלָמָא, בְּאִינוּן פְּקוּדִין דְּאֹרִייתָא, אֲתַסְדֵּר קָמִיה בְּכָל פְּקוּדָא וּפְקוּדָא חַד שְׂרָגָא, לְאַנְהִרָא לִיה בְּהוּא עֲלָמָא. וְתוֹרָה אֹור, מֵאן דְּאַתְעַסֵּק בְּאֹרִייתָא, זָכִי לְהוּא נְהוּרָא עֲלָא, דְּאֲדִלִיקַת שְׂרָגָא מִנִּיה, דְּהָא שְׂרָגָא בְּלֹא נְהוּרָא לֹא כְּלוּם. נְהוּרָא בְּלֹא שְׂרָגָא, אֹוף הָכִי לֹא יִכִּיל לְאַנְהִרָא. אֲשְׁתַּכַּח דְּכֹלָא דָּא לְדָא אֲצֵטְרִין. אֲצֵטְרִין עֹבְדָא לְאַתְקֵנָא שְׂרָגָא. וְאַצְטְרִין לְמַלְעֵי בְּאֹרִייתָא, לְאַנְהִרָא שְׂרָגָא. זְכוּתָא אִיהוּ מֵאן דְּאַתְעַסֵּק בְּהּ בְּנְהוּרָא וּבְשְׂרָגָא.

727. "And reproofs of instruction are the way of life", MEANING "the way of life" with which to enter into the World to Come. These are the reproofs that a person receives in order to remove himself from the path of evil and to go in the path of good. It CAN BE EXPLAINED that "the way of life" is the reproofs of instruction that the Holy One, blessed be He, brings upon the person to purify him of his sins with these reproofs. Blessed is he who accepts them with a willing heart.

728. Another explanation, "For the commandment is a candle": This is the candle, the luminary of David, which is a candle lit to perform a precept, the Oral Torah, NAMELY MALCHUT, that must be constantly attended to. She does not illuminate except through the Written Torah, WHICH IS ZEIR ANPIN, because the Oral Torah possesses light only through the Written Torah, which is a light for illumination.

729. He looked behind and saw the daughter of the innkeeper standing behind them. He said, "For the commandment is a candle." What is a candle? It is a candle that is a precept that women merit, and it is the candle of Shabbat. Although women do not merit through Torah, but men do, the latter illuminate that candle that women perfect with this precept. Women, through the perfection of this candle, and the men, through Torah, kindle and light this candle, which is the perfection of the precept that women are obligated to do.

730. That woman heard it and wept. In the meantime, the father of the woman who was there rose and came among them. He saw his daughter standing behind them weeping. Her father asked her, and she told him the story. Then the father of the woman also started to weep. Rabbi Yosi said to him: Perhaps your son-in-law, the husband of your daughter did not merit Torah. He said to him: It is indeed so. And that is why my daughter and I weep constantly.

731. Because the day I saw him jump from this attic to hear Kaddish with the congregation, I got the desire to give him my daughter in marriage, and immediately after the congregation left the synagogue I gave him my daughter. For I said, by that jump with which he came to hear the Kaddish IT IS KNOWN that he will be a learned man in Torah. Even though he was a youth and I did not know him previously, I GAVE HIM MY DAUGHTER. But now he doesn't even know how TO BLESS the blessing after the meal and I cannot even learn with him among the scholars, so he should learn Sh'ma or the blessing after the meal.

727. וְדָרַךְ חַיִּים תּוֹכְחוֹת מוֹסֵר, אֲרַח חַיִּים לְאֶעֱלֵא בֵּיהּ לְעֵלְמָא דְאַתִּי, אֵינּוֹן תּוֹכְחוֹת, דְּמִקְבֵּל בְּרַ נֶשׁ לְאֶעֱדָא גְרַמִּיהּ מֵאַרְחַ בִּישׁ, וְלִמְיָהֶךָ בְּאַרְחָא טְבָא. תּוֹ וְדָרַךְ חַיִּים, אֵינּוֹן תּוֹכְחוֹת מוֹסֵר, דְּאֵינִי קוֹדֶשׁא בְּרִיךְ הוּא עֲלֵיהּ דְּבֵר נֶשׁ, לְדַכְּאָה לֵיהּ מִחֻבּוּי בְּאֵינּוֹן תּוֹכְחוֹת. זְכָאָה אִיהוּ מֵאֵן דְּקִבִּיל לְהוּ בְרַעו דְּלַבָּא.

728. דְּבֵר אַחַר כִּי נֵר מִצְוָה, דָּא שְׂרָגָא בּוֹצִינָא דְדוֹד, דְּאִיהוּ נֵר מִצְוָה אוֹרִייתָא דְּבַעַל פֶּה, דְּאֶצְטְרִיךְ לְאַתְתְּקָנָא תְּדִיר, וְאִיהוּ לֹא נִהְרָא אֶלָּא מִגּוֹ תוֹרָה שְׂבַכְתָּב, דְּהָא אוֹרִייתָא דְּבַעַל פֶּה לִית לֵה נְהִירוֹ, אֶלָּא מִגּוֹ תוֹרָה שְׂבַכְתָּב, דְּאִיהוּ אוֹר לְאַנְהָרָא.

729. אֲשַׁגַּח אֲבַתְרִייהּ, וְחָמָא בְּרַתִּיהּ דְּאוֹשְׁמִיזָא קִימָא אֲבַתְרִייהּ, אָמַר כִּי נֵר מִצְוָה, מֵאִי נֵר. דָּא נֵר דְּאִיהוּ מִצְוָה דְּנִשְׁיִן זְכִינִן בֵּיהּ, וְאִיהוּ נֵר דְּשַׁבַּת, דְּאֶף עַל גַּב דְּנִשְׁיִן לֹא זְכָאֵן בְּאוֹרִייתָא, הָא גּוֹבְרִין זְכִינִן בְּאוֹרִייתָא, וְנִהְרִין לְהֵאֵי שְׂרָגָא, דְּנִשְׁיִן מִתְתְּקֵנן בְּהֵאֵי מִצְוָה. נִשְׁיִן בְּתַקּוּנָא דְּהֵאֵי נֵר. גּוֹבְרִין בְּאוֹרִייתָא, לְאַנְהָרָא לְהֵאֵי נֵר, תַּקּוּנָא דְּמִצְוָה דְּנִשְׁיִן אֲתַחֲיִיבוּ בְּהוּ.

730. שְׁמַעַת הָיָא אֲתַתָּא וּבְכָאֵת, אֲרַהֲבִי קַם אָבוּהּ דְּאַתְתָּא, דְּהוּת תַּמָּן, וְעָאֵל בִּינִייהוּ, וְחָמָא בְּרַתִּיהּ קִימַת אֲבַתְרִייהּ וּבְכָאֵת, שְׁאִיל לָהּ אָבוּהּ. סַחַת לֵיהּ עוֹבְדָא. שְׁאִרֵי אָבוּהּ דְּאַתְתָּא אוּף אִיהוּ וּבְכָה. אָמַר לֵיהּ רַבִּי יוֹסִי, דִּילְמָא חֲתַנְךָ בַּעֲלָה דְּבְרַתִּיךְ, לֹא זְכָה בְּאוֹרִייתָא. אָמַר לֵיהּ וְדָאֵי הֲכִי הוּא, וְעַל דָּא וְדָאֵי בְּכִינָן, אָנָּא וּבְרַתִּי תְּדִיר.

731. וּבְגִין דְּחָמִינָא, לֵיהּ יוֹמָא חַד, דְּדִלִיג מֵאַגְרָא דָּא, לְמִשְׁמַע קְדִישׁ בְּהֵדִי צְבוּרָא, סְלִיק בְּרַעוּתָא דִּילּוּ, לְמִיָּהֵב לֵיהּ בְּרַתִּי, וְתַכְף דְּנַפְקוּ צְבוּרָא מִבֵּי כְּנִישְׁתָּא, וְהִיבְנָא לֵיהּ בְּרַתִּי. דְּאֵמִינָא בְּדִלּוּגָא דָּא דְּאַתָּא לְמִשְׁמַע קְדִישׁ, גְּבִרָא רַבָּא לִיהוּי בְּאוֹרִייתָא, וְאֵע"ג דְּאִיהוּ רַבִּינָא, וְלֹא יִדְעָא בֵּיהּ מְקַדְּמַת דְּנָא. וְהִשְׁתָּא אֲפִילוּ בְּרַכַּת מְזוּנָא לֹא יִדַּע, וְלֹא יִכְלִינָא בְּהִדְיָה לְמַלְעֵי בֵּין חֲבַרְיָא, דִּילּוּף קְרִיאת שְׁמַע, אוּ בְּרַכַּת מְזוּנָא.

732. Rabbi Yosi said to him: Exchange him for another, or perhaps he will bear a son who will be great in Torah. In the meantime, THE SON-IN-LAW OF THE INNKEEPER arose and jumped to them. Rabbi Yosi looked at him intently and said: Certainly, I see in this youth that the light of Torah will emerge from him into the world or else a son will emerge from him. That youth laughed and said: My masters, I will speak before you of one subject.

733. He opened the discussion saying: "I am young, and you are very old; therefore I was afraid, and dared not declare my opinion to you" (Iyov 32:6). The pillars of the world have remarked upon this verse. About Elihu, it is written: "of the family Ram" (Ibid. 2). It was then remarked that he was said to have come from the seed of Abraham, and it is good. But Elihu was a priest and was from the seed of Ezekiel the prophet, because it is written: "Son of Barachel the Buzite" (Ibid.) and also, "Ezekiel the priest, the son of Buzi" (Yechezkel 1:3).

734. If you say: Because it is written Buzi, he was "the contempt (Heb. buz) of families" (Iyov 31:34), it is not so, because it says afterwards "of the family of Ram," meaning higher (Heb. ram) above all. Why is he called 'Buzi'? It is because he shames himself before one who is greater than him. Therefore, he is called by the lofty name of Buzi, with which was named he who was perfect in everything, such as no one was called, MEANING EZEKIEL. It is written: "And you, son of man" (Yechezkel 2:6). Because ELIHU was called by that name, Buzi, he was also called 'Ram', meaning higher above all.

735. Therefore, he said, "I am young (lit. 'young in days')." HE QUESTIONS: He says "in days," but should have said 'of days.' What is "in days"? But he said, "I am young," meaning I have made myself small "in days" before one who has many days. What is the reason? Because I said that "days should speak" (Iyov 32:7). Therefore, "I am young" meaning that I belittled myself before "days." "And you are old": I saw that you are old, so "I am afraid, and dared not declare my opinion to you. Also I said, "Days should speak and multitude of years should teach wisdom." Certainly, "But there is a spirit in man: and the breath of Shadai gives them understanding" (Ibid. 8). Therefore, since I am a youth, I decided not to speak for two months, and today they have completed. Now that you are here, it is proper to open with words of Torah before you.

736. He opened the discussion saying: "For the commandment is a candle; and Torah is light; and the reproofs of instruction are the way of life." "For the commandment is a candle" refers to Mishnah as is said: "And the Torah, and the commandments" (Shemot 24:12). "Torah" is the Written Torah, ZEIR ANPIN, and 'the commandments' refers to Mishnah, NAMELY MALCHUT, which is a candle, MEANING a candle that is waiting to be kindled, BECAUSE MALCHUT HAS NO LIGHT ON HER OWN AND NEEDS ZEIR ANPIN TO KINDLE HER AND ILLUMINATE HER.

732. אָמַר לִיָּה אֶעֱבֹר לִיָּה בְּאַחְרָא, אוּ דְלִמָּא בְּרָא יוֹלִיד דְּלֵהוּי גְבֵרָא רַבָּא. אֲדִהֲכִי קָם אִיהוּ, וְדִלְג עַלְיֵיהוּ וְיָתִיב לְקַמְיֵיהוּ. אֲסַתְּבַל בֵּיה רַבִּי יוֹסִי, אָמַר, וְדָאִי אָנָּא חֲמִינָא בְּהָאִי רַבִּינָא, דְּנִהוּרָא דְּאֹרִייתָא יִפּוּק לְעֵלְמָא מְנִיָּה. אוּ בְרָא דְּיוֹקִים מְנִיָּה. חִינֵךְ הֵהוּא רַבִּינָא, וְאָמַר, רַבּוּתִי אִימָא קַמְיֵיכוּ חַד מְלָה.

733. פִּתַּח וְאָמַר צְעִיר אָנִי לְיָמִים וְאַתֶּם יְשׁוּשִׁים עַל כֵּן זָחַלְתִּי וְאִירָא מַחּוֹת דְּעֵי אַתְכֶם. הָאִי קְרָא אַתְעֵרוּ בֵּיה עַמּוּדֵי עֵלְמָא. אָבַל אֲלִיָּהוּא דְּכִתְיִב בֵּיה מִמְשַׁפַּחַת רַם, אַתְעֵרוּ, דְּהָא מְזַרְעָא דְּאַבְרָהָם קָאֲתָא. וְשִׁפּוּר. אָבַל אֲלִיָּהוּא כְּהֵנָּא הוּא, וּמְזַרְעָא דְּיַחְזַקָּאל נְבִיאָה הוּא, כְּתִיב הֵכָּא כֵּן בְּרַכָּאל הַבּוּזִי, וְכְתִיב הֵתֵם יַחְזַקָּאל כֵּן בּוּזִי הַכְּהֵן.

734. וְאִי תִימָא בְּגִין דְּכִתְיִב בּוּזִי, בּוּז מְשַׁפַּחַת הוּא. לְאוּ הֲכִי, הֲדַר וְאָמַר מִמְשַׁפַּחַת רַם, עֲלָאָה עַל כֻּלָּא. אָמַאי אֲקָרִי בּוּזִי. עַל דְּמִבְּזָה גְרַמְיָה לְגַבִּי מֵאֵן דְּגִדּוֹל מְנִיָּה, וְעַל דָּא סְלִיק בְּשִׁמָּא עֲלָאָה, בּוּזִי, דָּא דְּאֲקָרִי אָדָם שְׁלִימָא בְּכֻלָּא, מַה דְּלָא אֲקָרִי הֲכִי בְּרַ נֶשׁ אַחְרָא, הֲדָא הוּא דְּכִתְיִב וְאַתָּה כֵּן אָדָם, וְעַל דְּסְלִיק בְּשִׁמָּא דָּא, אֲקָרִי רַם, עֲלָאָה עַל כֻּלָּא.

735. וְעַל דָּא אָמַר צְעִיר אָנִי לְיָמִים. לְיָמִים, מְיָמִים מִבְּעֵי לִיָּה, מֵאִי לְיָמִים. אֲלָא אָמַר צְעִיר אָנִי, וְאַזְעִירנָא גְרַמִּי לְיָמִים, לְגַבִּי בְּרַ נֶשׁ דְּאִית לִיָּה יוֹמִין סְגִיָּאִין. מ"ט. בְּגִין דְּאִמְרַתִּי דְּיָמִים יִדְבְּרוּ, וְעַל דָּא צְעִיר אָנִי, וְאַזְעִירנָא גְרַמִּי לְגַבִּי יָמִים. וְאַתֶּם יְשׁוּשִׁים, חֲמִינָא לְכוּ יְשׁוּשִׁים. עַל כֵּן זָחַלְתִּי וְאִירָא מַחּוֹת דְּעֵי אַתְכֶם. אוּף אָנָּא, אִמְרַתִּי יָמִים יִדְבְּרוּ וְרַב שָׁנִים יוֹדִיעוּ חֲכֵמָה. וְדָאִי. אֲכֵן רוּחַ הֵיא בְּאֲנוּשׁ וְנִשְׁמַת שְׁדֵי תְּבִינָם. וְעַל דָּא בְּגִין דְּאָנָּא רַבִּינָא, שׁוּינָא בְּרַעוּתִי דְּלָא לְמַלְלָא עַד תְּרִין יָרְחִין, וְעַד יוֹמָא דָּא אֲשַׁתְּלִימוּ. וְהִשְׁתָּא דְּאַתּוֹן הֲכָא, אִית לְמַפְתַּח בְּאֹרִייתָא קַמְיֵיכוּ.

736. פִּתַּח וְאָמַר, כִּי נֵר מְצוּה וְתוֹרָה אוּר וְדַרְךְ חַיִּים תּוֹכַחַת מוּסָר. כִּי נֵר מְצוּה דָּא אִיהִי מְשָׁנָה, כְּד"א וְהַתּוֹרָה וְהַמְצוּה. וְהַתּוֹרָה: זוּ תּוֹרָה שְׁבַכְתָּב. וְהַמְצוּה: זוּ מְשָׁנָה. דְּאִיהִי נֵר שְׂרָגָא, דְּקִינָמָא לְאֲדַלְקָא.

737. HE QUESTIONS: MALCHUT IS CALLED 'candle', but why is She called 'candle'? HE ANSWERS: WHEN MALCHUT receives from between the two arms OF ZEIR ANPIN, WHICH IS THE SECRET OF THE TWO COLUMNS RIGHT AND LEFT, the 248 supernal Limbs, WHICH ARE THE CHASSADIM OF THE 248 POSITIVE PRECEPTS, She opens to them Her two arms, WHICH ARE HER TWO COLUMNS, RIGHT AND LEFT. These two arms become combined WITH THE 248 LIMBS AND BECOME THE NUMERICAL VALUE OF 250 (=RESH-NUN). THEREFORE, it is called 'a candle (Heb. ner, Nun-Resh)'. "And Torah is light" BECAUSE THE TORAH illuminates this candle and THE CANDLE is kindled from the side of the First Light, which is right, because Torah is from the right side, WHICH IS the First Light that was given. About this, it is written: "From His right hand went a fiery law for them" (Devarim 33:2). It is given from the right, even though the left is combined with it, because WHEN THE LEFT IS COMBINED IN IT, there is perfection in everything.

75. 207 on the right, 103 on the left

The young man from the previous section continues by explaining that the first Light is combined with the 207 worlds hidden on the right under Binah. There are also 103 worlds on the left side, adding to 310 worlds that God prepares constantly for the righteous. The Light of the right is Chesed, and it produces offspring for every single day, otherwise the world would not be able to exist. It is written: "For I have said, the world is built by love."

The Relevance of this Passage

The Sfirah of Chesed correlates to the Right Column attribute of mercy, which tempers and sweetens judgment. If our world were balanced towards the Left (Judgment). it would be immediately destroyed. Thus, out of Love for his Creation, God injected mercy (Chesed) into the cosmos, which gives a man time to repent and change his ways before judgments can be executed. In this moment, we rouse the forces of mercy, using it to atone for our sins, complete our spiritual path, and cause unceasing fulfillment to fill all existence.

738. This light is combined with the 207 worlds, which are hidden under that light, and it spreads in all of them. Below the concealed supernal Throne, WHICH IS BINAH, these 207 worlds dwell at that right side. There are 310, 207 on the right side and 103 from the left side, and together they equal 310. They are the ones that the Holy One, blessed be He, prepares constantly for the righteous, and from these spread many, many treasures of delight. They are all hidden for the righteous to delight with in the World to Come. Of this, it is written: "That I may cause those who love me to inherit substance (Heb. yesh, Yud-Shin); and I will fill their treasures" (Mishlei 8:21). About all these, it is written: "Neither has the eye seen, (that) an Elohim beside You..." (Yeshayah 64:3).

739. Yud-Shin (=310) are the 310 worlds that are concealed under the World to Come, NAMELY UNDER BINAH. These 207 worlds, which are on the right side, are called 'First Light', because even the light of the left is called 'light', IT IS A DIM LIGHT THAT PRODUCES NO OFFSPRING. SINCE THE LIGHT OF THE RIGHT PRECEDES THE LIGHT OF THE LEFT, THE LIGHT OF THE RIGHT, WHICH IS CHESD, PRECEDES THE LIGHT OF THE LEFT CALLED 'THE FIRST LIGHT'. But the First Light will produce offspring in the World to Come. And if you say that this is true only for the World to Come, WHICH IS BINAH, and no more, yet it produces offspring every single day, MEANING EVEN FOR THE LEVELS OF ZEIR ANPIN THAT IS CALLED 'DAY'. For if this light would not be IN ZEIR ANPIN, then the world, WHICH IS MALCHUT, would not be able to exist, as it is written: "For I have said, the world is built by love (Heb. chesed)" (Tehilim 89:3), MEANING WITH THE FIRST LIGHT THAT IS CALLED 'CHESD'.

737. נֵר אֲמַאי אֶקְרִי נֵר. אֵלֶּא כֵּד מִקְבֵּלֵא מִבִּין תְּרִין דְּרוּעִין, רמ"ח שׁוּיִמִּין עֲלָיִן, אִיהוּ פְּתַח לְגַבְיֵיהוּ תְּרִין דְּרוּעִין דִּילָהּ, כְּדִין אֲתַבְּלִילוּ אֵלִין תְּרִין דְּרוּעִין בְּהוּ, וְאֶקְרִי נֵר. וְתוֹרָה אֹר, דְּקֵא נְהִיר לְהֵוּא נֵר וְאֲרִלִּיקַת מְנִיָּה מְסֻטְרָא דְּאֹר קְדָמָא, דְּאִיהוּ יְמִינָא. דְּהָא אֹרִינְתָא מִהֵוּא סְטְרָא דִּימִינָא דְּאֹר קְדָמָא אֲתִיְהִיבַת, דְּכְתִיב מִימִינוּ אֵשׁ דֵּת לְמוֹ, מְסֻטְרָא דִּימִינָא אֲתִיְהִיבַת, וְאֵע"ג דְּאֲתַבְּלִיל בֵּיה שְׂמָאֵלָא, דְּהָא כְּדִין אִיהוּ שְׁלִימוּ דְּכֵלָא.

738. אֹר דָּא אֲתַבְּלִיל בְּמֵאתָן וְשַׁבְעָה עֲלָמִין, דְּאִינּוּן גְּנִיזִין בְּסְטְרָא דְּהֵוּא אֹר, וְאֲתַפְּשֵׁט בְּכֵלְהוּ. תַּחוּת כּוּרְסִיָּא עֲלָאָה טְמִירָא, שְׂרִינּוּן אִינּוּן עוֹלְמוֹת, מְסֻטְרָא דְּהֵוּא יְמִינָא. תֵּלַת מְאָה וְעֶשֶׂר אִינּוּן, מְאָתָן וְשַׁבְעָה, אִינּוּן בְּסְטְרָא דִּימִינָא. מְאָה וְתֵלַת, אִינּוּן בְּסְטְרָא דְּשְׂמָאֵלָא. וְאִינּוּן תֵּלַת מְאָה וְעֶשֶׂר. וְאֵלִין אִינּוּן דְּקוּדְשָׁא בְּרִיךְ הוּא מְתַקֵּן תְּדִיר לְצִדִּיקָא, וּמֵאֵלִין מִתַּפְּשֵׁטֵן כְּמָה וְכְמָה אוֹצְרֵי חֲמֵדָה, וְכֵלְהוּ גְּנִיזִין לְאֲתַעֲרְנָא מְנַהוּן צִדִּיקָא לְעֵלְמָא דְּאֲתִי וְעַל אֵלִין כְּתִיב לְהַנְחִיל אוֹהֲבֵי יֵשׁ וְאוֹצְרוֹתֵיהֶם אֲמֵלָא וְעַל אֵלִין כְּתִיב עֵין לֹא רָאתָה אֱלֹהִים זוֹלַתְךָ וְגו'.

739. י"ש: אֵלִין, תֵּלַת מְאָה וְעֶשֶׂר עוֹלְמוֹת, גְּנִיזִין תַּחוּת עֵלְמָא דְּאֲתִי, אִינּוּן מְאָתָן וְשַׁבְעָה דְּאִינּוּן מְסֻטְרָא דִּימִינָא, אֶקְרוּן אֹר קְדָמָא. בְּגִין דְּאֲפִילוּ אֹר שְׂמָאֵלָא אֶקְרִי אֹר. אֲבָל אֹר קְדָמָא אִיהוּ זְמִין לְמַעַבְדַּד תּוֹלְדִין לְעֵלְמָא דְּאֲתִי. וְאִי תִימָא לְעֵלְמָא דְּאֲתִי וְלֹא יִתִּיר. אֵלֶּא אֲפִילוּ בְּכֹל יוֹמָא וְיוֹמָא דְּאִי לֹא הוּא הָאִי אֹר, עֵלְמָא לֹא יְכִיל לְמִיקַם, דְּכְתִיב אֲמַרְתִּי עוֹלָם חֶסֶד יִבְנֶה.

76. "Light is sown" constantly

The young man from previous sections continues, telling how God, by the hand of his righteous gardener, sowed light in his Garden of Eden (Malchut) in rows and rows. This act produced fruit that constantly nourishes the world. Even during the time of exile, after the river stopped coming into the Garden of Eden and the gardener no longer entered there, still the Light constantly re-sows itself and produces fruits. Similarly, the Torah is sown constantly in the world, producing offspring and fruit, nourishing the world. The young man adds that "reproofs of instruction" signifies God places over a desired way of life one who smites, thus through suffering people are led to the right way. And once again we hear of the secret of 'keep' and 'remember', and how Malchut and Zeir Anpin need each other for perfection.

The Relevance of this Passage

What wonderful, sparkling images come before us when the sages speak of God's Gardener dropping seeds of Light into long, soft furrows in the ground, and then of the Light sprouting and bringing forth fruit. Each of our souls is a garden where seeds of Light have been planted since the dawn of creation. The Light of this passage tends the garden, nurturing the Light-seeds so that our souls now blossom like a blooming orchard of fruit trees on a sun-drenched summer's day.

740. The Holy One, blessed be He, sowed this light in His Garden of Eden, WHICH IS MALCHUT, and formed it in rows, MEANING THAT HE DIVIDED IT ACCORDING TO THE COLUMNS, by the hand of this righteous, who is the gardener of the Garden, who took this light and sowed it a true seed. And He formed it in rows in the Garden of Eden, WHICH IS MALCHUT. It sprouted and produced fruit, and from there is the world nourished. This is what is meant by: "Light is sown for the righteous" (Tehilim 97:11).

740. האי אור זרע ליה קודשא בריך הוא בגנתא דעדנוי, ועביד ליה שורין שורין, על ידוי דהאי צדיק, דאיהו גננא דגנתא, ונטיל להאי אור, וזרע ליה זרועא דקשוט. ועביד ליה שורין שורין בגנתא ואוליד ואצמח ועביד פרין, ומנייהו אתון עלמא, הה"ד אור זרוע לצדיק וגו'.

741. It is written: "And as a garden causes the things that are sown in it to spring forth" (Yeshayah 61:11). HE QUESTIONS: What are "the things that are sown in it?" HE ANSWERS: These are the things that were sown by the First Light, which is sown constantly. Now it bears and produces fruits, and now it is again sown as before, before the world eats up this fruit that this plant produces, so we find that it produces fruit incessantly. Therefore, the world is fed by the supply of that Garden, which is called 'Righteous', NAMELY YESOD OF ZEIR ANPIN, that neither rests nor pauses forever.

741. וכתיב וכגנה זרועיה תצמיח. מאן זרועיה. אלין זרועי דאור קדמאה, דאיהו זרוע תדיר, השתא אוליד ועביד איבין, והשתא זרוע איהו, בקדמיתא, עד לא יוכל עלמא איבא דא, אוליד זרועה דא ויהיב איבא ולא שכיך. ועל דא, כל עלמין אתזנו בספוקא דההוא גננא, דאקרי צדיק, דלא שכיך ולא פסיק לעלמין.

742. Except during the time that the children of Yisrael are in exile. If you ask: During the time of exile, it is said, "The waters fail from the sea" (Iyov 14:11), WHICH IS MALCHUT THAT IS CALLED 'SEA' and the river is parched, and dries up" (Ibid.) WHICH IS YESOD THAT IS CALLED 'A RIVER' THAT EMERGES FROM EDEN. IF SO, how can it produce offspring? HE ANSWERS: But it is written "is sown", WHICH MEANS that constantly it is sown, EVEN DURING THE TIME OF EXILE. From the day that that river stopped coming into the Garden of Eden, WHICH IS YESOD THAT IS CALLED 'GARDENER', that gardener no longer entered there. That light that is constantly being sown produces fruits, because from it and by itself it is sown as before, and it never ceases. THIS IS LIKE a garden that produces offspring, and from its PREVIOUS planting it falls back to its place, MEANING THAT DURING THE HARVESTING OF THE FIELD, SEEDS FALL TO THE GROUND, and produce offspring by itself, as before. If you remark that the offspring and the fruits are the same as when that gardener was there, it is not so. Yet this sowing is never interrupted.

742. בר בזמנא דישראל בגלותא. ואי תימא בזמנא דגלותא כתיב, אזלו מים מני ים ונהר יחרב ויבש, היך עביד תולדין. אלא כתיב זרוע, זרוע איהו תדיר, ומיומא דאפסיק ההוא נהר. בגנתא לא עאל ביה ההוא גננא. וההוא אור דאיהו זרוע תדיר, עביד איבין ומניה ומגרמיה אזרע בקדמיתא, ולא שכיך תדיר. כגנתא דעביד תולדין, ומההוא זרוע נמיל ביה באתריה, ומגרמיה עביד תולדין כדבקדמיתא. ואי תימא, דאינון תולדין ואיבין הוו כמה דהוה בזמנא דגננא תמן. לאו הכי. אבל לא אתמנע זרוע דא לעלמין.

743. Similarly, "And Torah is light" (Mishlei 6:23). The Torah was given from the side of that First Light and so is it sown constantly in the world, producing offspring and fruits. It never stops, and from its fruit the world is nourished.

743. כגוננא דא ותורה אור, אורייתא דאתיהיבת מסטרא דההוא אור קדמאה, הכי אזרע תדיר בעלמא, ועביד תולדין ואיבין, ולא שכיך לעלמין, ומההוא איבא דיליה אתון עלמא.

744. "And reproofs of instruction are the way of life" (Mishlei 6:23). There are two ways, one is the way of life and one is the opposite of it. What is the sign of the way of life? It is "reproofs of instruction," for when the Holy One, blessed be He, wishes to guard the way of life, He places over it one who smites and makes reproofs of instruction for the people of the world. Who is he? He is that of which is written: "And the bright blade of a revolving sword to guard the way to the Tree of Life" (Bereshheet 3:24). Therefore, "reproofs of instruction are the way of life," for one who receives reproof, MEANING SUFFERINGS, is surely awakened to walk that way of life, for there dwell reproofs of instruction.

745. The verse, "FOR THE COMMANDMENT IS A CANDLE...": Its beginning is not like its end and its end is not like its beginning, BECAUSE IT STARTS WITH THE LIGHT OF TORAH AND PRECEPTS AND ENDS WITH REPROOFS OF INSTRUCTION. HE ANSWERS: All that is in this verse pertains to the secret of the Faith, WHICH IS THE SECRET OF MALCHUT. "For the commandment is a candle" is the secret of 'keep', WHICH IS MALCHUT, and "Torah is light" is the secret of 'remember', WHICH IS ZEIR ANPIN. "And reproofs of instruction are the way of life": These are the decrees and punishments in the Torah. It is all the secret of the Faith, NAMELY FOR THE PERFECTION OF MALCHUT, and they need each other so that the secret of it all is well established.

77. Light, Water, Firmament

The young man continues, discussing the Light from the right, namely Chesed, the aspect of Aaron the Priest, and Light from the left, which two were only joined together and perfected when Elohim divided the Light from the darkness. We learn that by the Left Column the evil inclination emerges. Next we read of how the five levels Chesed, Gvurah, Tiferet, Netzach and Hod were in Light, in water and in firmament, each of which was therefore mentioned five times. By these three was the secret of Adam formed and made into engravings, which were Light from the Right Column, water from the Left Column, and the firmament from the Central Column. This is similar to the form of man at birth: he is first seed, which is the Light of all the limbs of the body; the Light spreads and becomes water, after which the form of the body spreads into these waters; as soon as the form and shape of the body is formed and engraved, that expansion consolidates and is called 'firmament'. After it congeals, it is written: "And Elohim called the firmament heaven." Next, we are told, after the body was purified and cleansed, the moisture that was drawn and left over from it comprised the bad and troubled waters from which were formed the male and female of the Other Side. As soon as the inciter emerged, the curse emerged into the world, and the Light of the moon was decreased. The youth then explains the emergence of the first Adam, Zeir Anpin in Atzilut, who was formed without a female; the second Adam, the man of Briyah, was formed and engraved from the seed of the first Adam within the female, Malchut of Atzilut. The 22 letters from Aleph to Zayin emerged from the first Light, and the body of the first Adam was formed and engraved in them. The youth tells of the measure in the firmament and the joining of the letters of the first Light with the waters and the congealing of the two columns. And then, we learn, this first Adam joined with the Nukva to beget a second Adam of Briya.

The Relevance of this Passage

Because the verses speak of the mighty gestation of Light, water and the firmament, and of the Three Columns, our personal attributes of judgment (Left), compassion (Right), and self-restraint (Central) are strengthened and balanced in the appropriate measure. If we can possibly extend mercy to our most undeserving of enemies, judgment cannot befall us. But how many of us, in truth, have the capability and willpower to offer mercy to our most mean-spirited of foes?

The sacred words adorning this passage awaken such mercy within us. As we now offer forbearance and compassion to others, these qualities are returned to us in equal measure. Additionally, we attain dominion over our Evil Inclination (Left Column) and connect ourselves to the embryonic state of Creation, when all was pure and free of sin. This cleanses our soul and completes our life's purpose.

744. וְדֶרֶךְ חַיִּים תּוֹכַחֲת מוֹסֵר. תְּרִין אַרְחִין אִינוּן,
 חֵד אֲרַח חַיִּים, וְחֵד בְּהַפּוֹכָא מְנִיָּה. סִימְנָא דְאַרְח
 חַיִּים מֵאֵן אִיְהוּ. תּוֹכַחֲת מוֹסֵר. דְּכֵד בְּעָא קוּדְשָׁא
 בְּרִיךְ הוּא לְנִטְרָא לְהֵאֵי אֲרַח חַיִּים, שְׂוִי עֲלֵיָּה הֵהוּא
 דְּאַלְקֵי, וְעֵבִיד תּוֹכַחֲת מוֹסֵר לְבִנֵי עֲלֵמָא. וּמֵאֵן
 אִיְהוּ. הֵאֵי דְכְתִיב וְאֵת לְהֵט הַחֲרִב הַמִּתְהַפֶּכֶת
 לְשֹׁמֵר אֵת דְּרֶךְ עֵץ הַחַיִּים וְעַל דָּא, דְּרֶךְ חַיִּים אִיְהוּ
 תּוֹכַחֲת מוֹסֵר. וּמֵאֵן דְּאִית בֵּיה תּוֹכַחֲת, וְדֵאֵי
 דְּמִתְעֲרִי לִיָּה לְמַהֲךְ בְּהֵהוּא אֲרַח חַיִּים, דְּשִׂאֲרֵי תַמָּן
 תּוֹכַחֲת מוֹסֵר.

745. הָאֵי קְרָא לָאו רִישׁוּה סִימְנִיָּה וְלָאו סִימְנִיָּה
 רִישׁוּה. אֶלָּא כֻּלָּא רְזָא דְמַהִימְנוּתָא דְהֵאֵי קְרָא. כִּי
 נֵר מְצוּה, דָּא רְזָא דְשְׁמוּר. וְתוֹרָה אִוֵּר, דָּא רְזָא
 דְזִכּוּר, וְדֶרֶךְ חַיִּים תּוֹכַחֲת מוֹסֵר, אֶלִּין גְּזֵרִין
 וְעוֹנְשִׁין דְּאוֹרִייתָא, וְכֻלָּא רְזָא דְמַהִימְנוּתָא.
 וְאַצְטְרִיךְ דָּא לְדָא, וְלְמַהוּי רְזָא דְכֻלָּא בְּדָקָא יְאוּת.

746. In relation to the secret of that light that kindles and illuminates this candle, WHICH IS MALCHUT, it is written of Aaron: "When you light the lamps" (Bemidbar 8:2). It comes from the side of that light, about which is written: "'Let there be light', and there was light" (Beresheet 1:3). HE QUESTIONS: Once it is written, "Let there be light," why is it necessary to add, "And there was light?" It would have been sufficient to say, "And it was so." HE ANSWERS: "Let there be light" is the First Light which is right (Heb. yamin), NAMELY CHESED THE ASPECT OF AARON THE PRIEST. This is "the end of days (Heb. yamin)." "And there was light" is the left that emerges from the right, because the left emerges from the secret of the right. Therefore, "and there was light" refers to the left.

747. From here IS UNDERSTOOD that: "And it came to pass (Heb. vayehi)" that is mentioned in the Torah is of the left side. Therefore, 'vayehi' is not a sign of blessing. What is the reason? It is because by THE LEFT COLUMN emerges that darkness that darkened the face of the world, WHICH IS THE ANGEL OF DEATH, THE EVIL INCLINATION. This is how we come by it: when the secret of Esau and his actions were revealed, it was done so by 'vayehi' as it is written, "And (Heb. vayehi) Esau was a cunning hunter" (Beresheet 25:27). And by 'vayehi' it was fulfilled "a cunning hunter" who knew how to entice hearts, to seduce people of the world, and not to go in the straight path.

748. "And Elohim saw the light, that it was good" (Beresheet 1:4). This is the pillar that stands in the center, MEANING THE CENTRAL COLUMN, that stands and is attached to this side and that side, FOR IT MEDIATES AND UNITES RIGHT AND LEFT WITH EACH OTHER. When perfection of these sides was affected, NAMELY THREE COLUMNS, it IS WRITTEN "that it was good." This did not happen with the other TWO COLUMNS, RIGHT AND LEFT, THAT ARE ALLUDED TO IN "LET THERE BE LIGHT" AND "AND THERE WAS LIGHT," AND IT IS NOT SAID BY THEM. "AND IT WAS GOOD" because there was no perfection until the third light OF THE CENTRAL COLUMN that completed all the sides. Once this third came, the division of right and left was enunciated, as it is written: "And Elohim divided the light from the darkness" (Ibid.), FOR THE RIGHT IS THE SECRET OF LIGHT AND THE LEFT IS THE SECRET OF DARKNESS. THE CENTRAL COLUMN MADE PEACE BETWEEN THEM AND THEY WERE INCLUDED, THE ONE WITH THE OTHER, FOR THROUGH THIS THEY WERE BOTH PERFECTED.

749. Because they were five levels that separated and were drawn from this First Light, THAT ARE CHESED, GVURAH, TIFERET NETZACH AND HOD, 'light' is therefore mentioned IN THE FIRST DAY five times. They were all from the right side, FOR ALL THE FIVE SFIROT, CHESED, GVURAH, TIFERET NETZACH AND HOD, ARE UNDER THE DOMINATION OF THE RIGHT, WHICH IS CHESED. When they were combined in the left side, they were combined in the secret of waters that flow from the right, BECAUSE THE RIGHT MELTS THE FROZENNESS OF THE LEFT AND TURNS IT INTO FLOWING WATERS. Therefore, water was mentioned BY THE SECOND DAY OF CREATION, WHICH IS LEFT, five times, CORRESPONDING TO CHESED, GVURAH, TIFERET NETZACH AND HOD OF THE LEFT COLUMN. When RIGHT AND LEFT were perfected in the secret of the Central COLUMN, CALLED 'FIRMAMENT', "firmament" was mentioned five times, CORRESPONDING TO CHESED, GVURAH, TIFERET NETZACH AND HOD OF THE CENTRAL COLUMN. Therefore, these three, light, water, firmament, correspond to these three levels, RIGHT, LEFT, AND CENTRAL, for in each one of them are comprehended the five levels, CHESED, GVURAH, TIFERET NETZACH AND HOD. Therefore, they are all mentioned five times each; NAMELY LIGHT, WATER, AND FIRMAMENT.

746. ועל רזא דא דהאי אור, דדליק ונהיר להאי נר, כתיב ביה באהרן, בהעלותך את הנרות, בגין דהוא אתי מסטרא דהאי אור. אור דא כתיב ביה, יהי אור ויהי אור. כיון דאמר יהי אור, אמאי כתיב ויהי אור, דהא בויהי כן סגיא. אלא, יהי אור, דא אור קדמאה, דאיהו ימינא, ואיהו לקץ הימין. ויהי אור, דמימינא נפק שמאלא, ומרזא דימינא נפק שמאלא, וע"ד ויהי אור, דא שמאלא.

747. מבאן דויהי קדמאה דאורייתא, בסטרא דשמאלא הוה. ובגין כך לאו איהו סימן ברכה. מ"ט. בגין דביה נפק ההוא חשך דאחשיך אנפי עלמא. וסימנא דא כד אתגלי רזא דעשו ועובדיו, בהאי ויהי הוה, דכתיב ויהי עשו איש יודע ציד. אתקיים בויהי איש יודע ציד, לפתאה בני עלמא, דלא יתכון בארץ מישר.

748. וירא אלהים את האור כי טוב, דא איהו עמודא דקאים באמצעיתא, וקאים ואחיד בסטרא דא, ובסטרא דא. כד הוה שלימו דתלת סטרין, כתיב ביה כי טוב, מה דלא הוה בהני אחרנין, בגין דלא הוה שלימו עד אור תליתאה, דאשלים לכל סטרין, וכיון דאתא תליתאה דא, כדן אמריש מחלוקת דימינא ושמאלא, דכתיב ויבדל אלהים בין האור ובין החשך.

749. ועל דאינון חמש דרגין, דאתפרשו ואתמשכו מהאי אור קדמאה, כתיב אור חמש זמנין, וכלהו הוה מסטרא דימינא, ואתכלילו ביה, וכד אתכלילו בסטר שמאלא, אתכלילו ברזא דמים, דנטיל מימינא, ובגין כך כתיב מים חמש זמנין. וכד אשתלימו ברזא דאמצעיתא, כתיב רקיע חמש זמנין, וע"ד תלת אינון אור. מים. רקיע. לקבל תלת דרגין אליו, דכלהו חמש דרגין אתכלילו בהו, ועל דא בכלהו כתיב חמש זמנין, בכל חד וחד.

750. Here lies the mystery of mysteries: By these three, light, water, firmament, the secret of the form of man was formed and made into engravings, which was light at first FROM THE RIGHT COLUMN, and afterwards water FROM THE LEFT COLUMN. Afterwards, THE CENTRAL COLUMN spread among them, which is the firmament, which is the engraving of the imprint of the form of man.

751. AND IT IS SIMILAR to the engraving of the form of man when born. At the birth of a person, he is first seed, which is light, for that seed is the light of all the limbs of the body; therefore, it is light. That light is called 'seed', as written: "Light is sown" (Tehilim 97:11), namely that actual seed. Afterwards, that seed that is called 'light' spreads and becomes water. By the moisture of the water, it becomes further engraved and the form of the body expands into these waters, growing to all sides. As soon as the form and shape of the body is formed and engraved, that expansion consolidates and is called 'firmament'. That is "a firmament in the midst of the waters" (Bereshheet 1:6) and, after it congeals, it is written: "And Elohim called the firmament heaven" (Ibid. 8), because the moisture of the body that was in the water has congealed.

752. As soon as the body is purified and has been cleansed, the moisture that was drawn and left over from it is the refuse that is made by melting. This is the bad and troubled waters, from which is formed the refuse that incites the whole world, NAMELY THE OTHER SIDE, AND male and female WERE FORMED. When the troubled waters flow down and melt on the left side, THE MALE AND FEMALE OF THE OTHER SIDE emerge to instigate the whole world. Fortunate is he who is saved from them.

753. As soon as the inciter has emerged, it is written: "Let there be lights (Heb. meorot)" (Bereshheet 1:14) without Vav, WHICH IS AN EXPRESSION OF DESTRUCTION AND CURSE (HEB. ME'EROT), through which the sickness of croup is drawn to children. The light of the moon was decreased. Afterwards, IT IS WRITTEN: "And let them be for lights (Heb. me'orot with Vav)" (Ibid. 15), meaning completely both together. How WERE THEY COMPLETED? By the firmament of that heaven, WHICH IS THE CENTRAL COLUMN, WHICH IS TIFERET OF ZEIR ANPIN. When MALCHUT ascended and was attached to the firmament of heaven, then "let them be for lights" for both together were perfect luminaries, entirely unblemished. BECAUSE ZEIR ANPIN, WHICH IS THE SECRET OF THE SUN AND RIGHT COLUMN, AND MALCHUT, WHICH IS THE SECRET OF THE MOON AND THE LEFT COLUMN, COMBINED AND BECAME COMPLETED BY EACH OTHER THROUGH THE CENTRAL COLUMN, WHICH IS TIFERET OF ZEIR ANPIN.

750. הָכָא רְזָא דְרִזּוּן, בְּאֵלִין תְּלִתָא, אֲתַצְיִיר וְאֲתַגְלִיף בְּגִלְוַי רְזָא דְיוֹקְנָא דְאָדָם, דְּאִיהוּ אֹר וּבְקַדְמִיתָא, לְבַתַּר מַיִם, לְבַתַּר אֲתַפְשֵׁט בְּגִוּוּיָהּ רְקִיעַ, דְּאִיהוּ גְלִיפָא דְגְלִיפּוּ דְיוֹקְנָא דְאָדָם.

751. בְּגִוּוּנָא דְגְלִיפּוּ צִיּוּרָא דְדְיוֹקְנָא דְאָדָם בְּתוּלְדָתֵיהּ. דְּהָא בְּתוּלְדָתָא דְבַר נֶשׁ, בְּקַדְמִיתָא זְרַע, דְּאִיהוּ אֹר, דְּהָא נְהִירוּ דְכָל שְׁיִיפֵי גּוּפָא, אִיהוּ הֵהוּא זְרַע, וּבְגִין כֵּן אִיהוּ אֹר, וְהֵהוּא אֹר אֲקָרִי זְרַע, דְּכַתִּיב אֹר זְרַע, הֵהוּא זְרַע מִמֶּשׁ. לְבַתַּר הֵהוּא זְרַע דְּאִיהוּ אֹר אֲתַפְשֵׁט וְאֲתַעֲבִיד מַיִם, בְּלַחֲוּתָא דִּילֵיהּ, אֲגְלִיף יְתִיר, וְאֲתַפְשֵׁט פְּשִׁטוּ גּוּ אֵינוֹן מַיִם, פְּשִׁטוּ דְּגּוּפָא לְכָל סְטְרִין. בֵּינּוֹן דְּאֲתַצְיִיר, וְאֲגְלִיף צִיּוּרָא וְדְיוֹקְנָא דְּגּוּפָא, אֲקָרִישׁ הֵהוּא פְּשִׁטוּ, וְאֲקָרִי רְקִיעַ. וְדָא אִיהוּ רְקִיעַ בְּתוֹךְ הַמַּיִם. וּלְבַתַּר דְּאֲקָרִישׁ, כְּתִיב וַיִּקְרָא אֱלֹהִים לְרְקִיעַ שָׁמַיִם. דְּהָא אֲקָרִישׁ הֵהוּא לַחֲוּתָא דְּגּוּפָא, דְּהוּה גּוּ אֵינוֹן מַיִם.

752. בֵּינּוֹן דְּאֲבְרִיר גּוּפָא, וְאֲנָקִי בְּנָקִיו, הֵהוּא לַחֲוּתָא דְּאֲתַנְגִּיד וְאֲשַׁתָּאר, הוּה פְּסוּלַת דְּקָא אֲתַעֲבַד גּוּ הַתּוֹכָא, וְאֵינוֹן מַיִם הֲרַעִים עֲכוּרִין, וּמְנַהוֹן אֲתַעֲבִיד פְּסוּלַת, מְקַטְרָגָא לְכָל עֲלְמָא, דְּכַר וּנּוֹקְבָא. לְבַתַּר כֵּד נַחְתּוּ אֵינוֹן מַיִם עֲכוּרִין, וְאֲתַהֲתְכוּ לְתַתָּא בְּסֵטֵר שְׂמַאלָא, נִפְקוּ לְקַטְרָגָא כָּל עֲלְמָא. זְכָאָה אִיהוּ מֵאן דְּאֲשַׁתּוּיב מְנַהוֹן.

753. בֵּינּוֹן דְּנִפְיֵק מְקַטְרָגָא, כְּתִיב יְהִי מְאֵרַת חֶסֶד ו' וְאֲתַמְשַׁכָּא אֲסַכְרָה בְּרַבִּי, וְחֶסֶד נְהוּרָא דְּסִיְהָרָא. לְבַתַּר וְהִיוּ לְמְאֹרוֹת, בְּשְׁלִימוּ תְרוּוּיָהּ כַּחְדָּא. בְּמֵאן. בְּהֵהוּא רְקִיעַ הַשָּׁמַיִם, דְּהָא כֵּד סְלֵקָא וְאֲתַחֲבַרָא בְּהֵהוּא רְקִיעַ הַשָּׁמַיִם, כְּדִין וְהִיוּ לְמְאֹרוֹת, נְהוּרִין שְׁלִימִין תְרוּוּיָהּ כַּחְדָּא דְּלָא פְּגִימֵי כָּלָל.

754. That youth started to laugh and rejoiced. He said to them: That which I said is that here was purified the secret of man through the light that is seed. Then it becomes water, and from this water expands the firmament, which is the form of man. As I commented, this is correct when it is done in the belly of a women, because the seed forms only in the belly of a female for the form of man to grow in her. Here are these five levels, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF LIGHT, WATER, AND FIRMAMENT, which are the image of man. According to this, in which place was formed and expanded this form in the water?

755. If you say that it was formed in a female, which is the World to Come, NAMELY BINAH, it is not so. Because proper form and image are not formed until they emerged FROM BINAH and afterwards they were formed and consolidated. The World to Come, WHICH IS BINAH, is also the craftsman OF ALL THE CREATION AND IS THE SECRET OF ELOHIM THAT IS MENTIONED THERE, as it is written: "And Elohim said, 'Let there be light,' and there was light" AND ALSO, "And Elohim said, 'Let there be a firmament.'" So BINAH is the craftsman, THE ONE WHO FORMS, THAT MAKES THE SHAPE OF LIGHT, WATER, AND FIRMAMENT, SO HOW CAN YOU SAY THAT THE SHAPE AND FORM ARE MADE IN BINAH?

756. If you say that THE FIGURE OF MAN WAS FORMED in the lower female, NAMELY MALCHUT, it is not so. MALCHUT was not yet in existence BECAUSE AFTERWARDS, when this figure of man emerged THAT IS IN LIGHT, WATER, FIRMAMENT, WHICH IS ZEIR ANPIN, the woman emerged with him, so the figure of man was not formed in her. If so, in which place was formed and engraved that seed OF LIGHT, WATER, FIRMAMENT, to become an engraving of the shape of man?

757. HE ANSWERS: This is a supernal secret. The first man, NAMELY ZEIR ANPIN OF ATZILUT, WHICH IS THE SECRET OF LIGHT, WATER, FIRMAMENT, was engraved and formed without a woman. The second man, NAMELY THE MAN OF BRIYAH, from the strength and seed of THE FIRST MAN was engraved and formed within the woman, WHICH IS MALCHUT OF ATZILUT.

758. THE ZOHAR EXPLAINS HIS WORDS. The engraving of the form and shape of the body of the first man, WHO IS ZEIR ANPIN, was not in the woman, and was entirely without form, MEANING THAT HE DID NOT FORM AND CONSOLIDATE WHILE STILL IN BINAH TO A DEGREE THAT HE COULD BE CONSIDERED 'A FORM'. He was formed and engraved below the World to Come, NAMELY BELOW BINAH without Male and without Female. Only these letters, NAMELY THE 22 LETTERS OF ZEIR ANPIN THAT ARE DIVIDED INTO THREE COLUMNS were embodied and consolidated in measure, WHICH IS CALLED 'FIRMAMENT', FOR IT WAS THE CAUSE OF THE CONGEALMENT OF THE LETTERS. The secret of man was formed and engraved in them. And the letters in straightforward order, in the order they emerged from the First Light THAT WAS IN BINAH, WHICH IS THE SECRET OF SEVEN LETTERS FROM ALEPH TO ZAYIN WHICH IS THE SECRET OF THE RIGHT COLUMN, WERE DRAWN TO THE MEASURE IN THE FIRMAMENT. And they commenced to be engraved and formed. This light was sown IN THE FIRMAMENT, WHICH IS ZEIR ANPIN, in the measure. After THE LIGHT, WHICH IS THE RIGHT COLUMN, reached the measure, THE LEFT COLUMN WAS DRAWN INTO IT. AND THERE THE LIGHT REVERTED to water in the waters. AFTERWARDS, the firmament expanded, WHICH IS THE ACTUAL CENTRAL COLUMN, BY STRENGTH OF THE TWO COLUMNS THAT ILLUMINATED AND WERE INCLUDED IN IT, properly into the form of man, MEANING

754. שארי חייך האי רביא וחדוי. אמר לון האי דאמינא דאתבריר הכא רזא דאדם, באור דאיהו זרע, ולבתר אתעביד מים, ומגו אינון מים, אתפשט רקיע, דיוקנא דאדם כמה דאתערנא. תינח בד אתעביד דא לגו מעוי דאתתא, דהא לא אתצויר זרעא, אלא בגו מעוי דנוקבא, לאתפשטא בה דיוקנא דאדם, והכא אי אלון חמש דרגין, אינון דיוקנא דאדם, באן אתר אתצויר ואתפשט האי דיוקנא, בגו אינון מים.

755. אי תימא גו נוקבא הוו דא עלמא דאתי, לאו הכי, דהא לא אתצויר ציורא דיוקנא, עד דנפקו אתוון לבר, ולבתר אתגלימו. ותו דהא עלמא דאתי הוה אומנא, דכתוב ויאמר אלהים יהי אור ויהי אור. ויאמר אלהים יהי רקיע, הא אומנא הוה.

756. אי תימא בנוקבא דלתתא, לאו הכי, דהא עד לא הוות, וכד נפק האי דיוקנא דאדם, נוקביה נפקת בהדיה. הא לא אתצויר דיוקנא דאדם בה. אי הכי, באן אתר אתצויר ואתגליף האי זרע, למדווי גליפו דיוקנא דאדם.

757. אלא דא רזא עלאה, אדם קדמאה אתצויר ואתגליף בלא נוקבא. אדם תניינא, מחילא וזרעא דהאי, אגליף ואתצויר גו נוקבא.

758. אדם קדמאה, גליפו דציורא דיוקנא דגופא, לא הוה בנוקבא, ובלא ציורא כלל הוה. ואתצויר ואתגליף לתתא מעלמא דאתי, בלא דכוורא, ובלא נוקבא, אינון אתוון אגלימו גו משחתא, ואתצויר ואתגליף בהו רזא דאדם. ואתוון בארץ מישר, בסדורא דלהון, מרזא דאור קדמאה, שריאו לאתגלפא ולאצוירא, ואזדרע האי אור בגויה גו משחתא. בד מטא גו משחתא, אתהדר מיא, גו מיא, אתפשט רקיע ציורא דאדם, דיוקנא בדקא חזי.

THAT IT BECAME EMBODIED AND CONGEALED AS MUCH AS NECESSARY. FOR THE TWO COLUMNS, RIGHT AND LEFT WERE CONSOLIDATED.

759. After the Nukva was adorned, MEANING THAT SHE WAS CONSTRUCTED BY ABA AND IMA, and ZEIR ANPIN AND NUKVA were again face to face, this form of man, WHICH IS ZEIR ANPIN, came with the longing to Nukva. There IN NUKVA became engraved and formed THE SECOND MAN OF BRIYAH according to his form. About him, it is written: "And he begot a son in his own likeness, after his image..." (Beresheet 5:3), BECAUSE THE FIRST MAN BELOW CORRESPONDS TO ZEIR ANPIN AND THE SECOND MAN, NAMELY HIS SON, SETH, CORRESPONDS TO THE SECOND MAN OF ABOVE. This one became formed in a female, NAMELY THE NUKVA OF ZEIR ANPIN, unlike that first one, WHICH IS ZEIR ANPIN, because that first one became formed by himself by the gauge that is in the measure.

759. לְבַתֵּר דְּאִתְקַשְׁטָה נּוֹקְבָא לְגַבִּיהַ, וְאִתְהַדְרוּ
אֲנָפִין בְּאֲנָפִין, הָאִי דִּיּוֹקְנָא דְאָדָם, עָאֵל בְּתִיאֹבְתָא
לְגַבִּי נּוֹקְבָא, וְתַמְן אֲגַלִּיף וְאִתְצִינִיר כְּגִוּוֹנָא דִּילִיָּה,
וְעִלְיָה כְּתִיב וַיּוֹלֵד בְּדַמּוֹתָו כְּצִלְמוֹ וְגו', הָאִי אִתְצִינִיר
גּוֹ נּוֹקְבָא, מַה דְּלֵא הוּא הָהוּא קְדַמָּא, דְּאִתְצִינִיר
הָהוּא קְדַמָּא בְּגִוְיָה בְּמִדְרוֹ גּוֹ מְשַׁחְתָּא כְּמַה
דְּאִתְמַר.

78. Cain, Abel, Seth, Enosh, Mahalalel

The young man tells us of the first generations, of how the letters formed and combined to make Cain and Abel and Seth and Enosh and Mahalalel. And the sin that was in them because of the serpent began to be straightened out in Mahalalel, yet it was not improved until the children of Yisrael stood on Mt. Sinai and received the Torah. Only then were candle and Light repaired together. The world, however, was still in pain and sadness until Noah came. Next, the young man says that he comes from Babylon and is the son of Rabbi Safra. He was banished to their land and was afraid to speak of Torah because everyone there was so knowledgeable in it. Rabbi Yosi wept, and they all rise to kiss the young man's head. The young man also explains that he has not joined yet with his wife, although it would have been lawful, because he did not yet know the prayer after the meal. The Relevance of this Passage

The drama of mortal existence began with temptation, disobedience, expulsion, jealousy, and murder, the same ills that still beset us today. Connecting with this passage corrects the sins of the recent and distant past. As the goodness and wisdom of the young husband were hidden, the goodness and wisdom of our souls have been concealed through the ages. These ancient texts awaken the righteousness within us so the Light that shone on Mount Sinai reappears, and the knowledge of the Torah's deep mysteries immediately circulates throughout our world, ushering in the age of the Messiah, immortality and boundless joy.

760. Pertaining to below, WHAT IS WRITTEN: "And Adam knew Eve, his wife; and she conceived, and bore Cain" (Beresheet 4:1). The Kuf (of Cain), WHOSE LEG WAS CLOTHED WITH THE KLIPOT IN THE SECRET OF THE PASSAGE: "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5) started to bear IN THE BELLY OF EVE with the strength and support of Adam after it had already received filth from this Kuf. FIRST, THE SERPENT CAME, WHICH IS THE SECRET OF KUF, UPON EVE AND INSERTED FILTH INTO HER AND THEN ADAM CAME UPON HER. Therefore, it is not written: 'And he begot,' but rather "And ADAM knew...And she conceived, and bore" and the refuse emerged of the female, EVE.

760. כְּגִוּוֹנָא דְאִ לְתַתָּא. לְתַתָּא מַה כְּתִיב, וְהָאָדָם
יָדַע אֶת חוּהָ אִשְׁתּוֹ וַתְּהַר וַתֵּלֵד אֶת קַיִן, שְׂרִיאת
קוּף לְאוֹלְדָא, בְּמַעְהָא, בְּחִילָא וְסִיּוּעָא דְאָדָם לְבַתֵּר
דְּהָא קְבִילַת זוּהֵמָא מִגּוֹ הָאִי קוּף. וְעַל דְּאִ לֵא כְּתִיב
הִכָּא וַיּוֹלֵד, אֲלֵא יָדַע וַתְּהַר וַתֵּלֵד, וְנִפְקַ פְּסוּלַת גּוֹ
נּוֹקְבָא.

761. "And she again bore his brother Abel" (Beresheet 4:2). It is not written: 'And he begot,' even though he was on the male side, NAMELY THE RIGHT SIDE, AS MENTIONED ABOVE, because the prosecutor weakened and his strength was broken, because from the letter Kuf OF CAIN, the letters started begetting.

761. וְתוֹסֵף לְלֵדַת אֶת אָחִיו אֶת הָבֶל, וּבִהָאִי נִמֵּי
לֵא כְּתִיב וַיּוֹלֵד, וְאֵע"ג דְּמַסְטְרָא דְדִכּוּרָא הוּא. אֲבַל
מְקַטְרָגָא תַּשֵּׁשׁ וְתַבְר חִילְיָה, דְּהָא בְּאֵת קוּף שְׂרִיאוֹ
אִתּוּן לְאוֹלְדָא.

762. After the refuse IN CAIN was sorted, the letters started to bear from the secret of the letters Shin-Tav, WHICH ARE the perfection of Male and Female in mutual agreement. BECAUSE SHIN IS THE THREE COLUMNS OF ZEIR ANPIN, THAT IS MALE AND THE TAV IS FEMALE, NAMELY MALCHUT, it is written: "And he begot in his likeness, after his image, and called his name Seth (Shin-Tav)" (Beresheet 5:3). It is not written that 'she called' AS EARLIER TO SHOW that he called and not she. He called his name Seth and that which is written earlier, "SHE CALLED" IS BECAUSE THE NAME SETH is the perfection of Male and Female mutually, for they were in mutual agreement.

762. בֵּינָן דְּאִתְבְּרִיר פְּסוּלַת, שְׂרִיאוֹ אִתּוּן לְאוֹלְדָא
מְרָזָא דְאִתְ ש"ת. תְּקוּנָא דְכַר וְנוֹקְבָא. בְּאִסְתְּכִמּוּתָא
כְּחָדָא. וְכַדִּין כְּתִיב וַיּוֹלֵד בְּדַמּוֹתוֹ כְּצִלְמוֹ וַיִּקְרָא אֶת
שְׁמוֹ שֵׁת, וְלֵא כְּתִיב וַתְּקַרָּא. וַיִּקְרָא אִיהוּ, וְלֵא אִיהוּ.
אִיהוּ קְרָא שְׁמִיָּה שֵׁת, תְּקוּנָא דְכַר וְנוֹקְבָא כְּחָדָא,
דְּהוּ בְּאִסְתְּכִמּוּתָא חָדָא.

763. The letters rolled some more and again bore Aleph of Adam. What are these letters that are where his name ends? Nun, THAT IS AFTER MEM OF ADAM, and the Vav, THAT IS AFTER DALET OF ADAM, but not Hei, WHICH IS AFTER DALET, because this HEI conceived with Abel. THUS THE LETTERS ALEPH-NUN-Vav emerged, ending with the beginning of the name Seth, WHICH IS Shin. And he was called 'Enosh' (Aleph-Nun-Vav-Shin).

764. HE QUESTIONS: What is the difference between this name and the name Adam? HE ANSWERS: Enosh had not his own strength, but was rather the perfection of the earlier ones, ADAM AND SETH, as it is written: "What is man (Heb. Enosh), that You are mindful of him?" (Tehilim 8:5) and: "What is man (Heb. Enosh), that You should magnify him...and that You should remember him every morning, and try him every moment?" (Iyov 7:17-18). About this, it is written: "But it pleased Hashem to crush him by disease" (Yeshayah 53:10), because the breaking of the body and the strength of the soul is what Seth bequeathed to his son Enosh. This was an inheritance that he should have received FOR HIMSELF, but he bequeathed it also to his son, NAMELY MAHALALEL.

765. The letters rolled further in order to straighten out the deviation, THAT BECAME DEVIATED BY THE SIN OF ADAM, AND CAIN, AND ABEL, and they then begot Keinan, because Keinan is the perfection for Cain, FOR KEINAN IS COMPOSED OF THE LETTERS OF CAIN. He was perfected instead of him and the letters reverted to improving the world from the deviation. Mahalalel, THE SON OF KEINAN, the Mem OF MAHALALEL is the last of the letters of Adam. Hei and Lamed are the perfection of the letters of Abel (Hei-Bet-Lamed). Since Abel was not a sinner like Cain, the letters of his name were not changed, IN MAHALALEL, except for one LETTER ALONE, for in place of the Bet OF ABEL, there was an Aleph IN MAHALALEL in order to be perfected even further.

766. Until now the world was improved and the deviation that started with Enosh was repaired. Only the sin of Adam that was not improved until the children of Yisrael stood on Mount Sinai, but the deviation on Cain and Abel was repaired and improved. Yet the world was in pain and sadness until Noah came, as it is written: "This one shall comfort us for our work and the toil of our hands, because of the ground which Hashem has cursed" (Beresheet 5:29). The sin of Adam was not improved until the children of Yisrael stood on Mount Sinai and received the Torah and, when they received the Torah, candle and light, WHICH ARE MALCHUT AND ZEIR ANPIN AS MENTIONED EARLIER, were then repaired together.

763. תו אתגלגלו אתון, ואהדרו לאולדא אלף דאדם, ואינון אתון באתר דאיהו סיום שמייה. ומאן איהו. נ', ולבתר ו' לא ה', דהא אתעדויאת בהבל. בגין כך נטיל את אחרא אבתריה ו', סיים בשירותא דשת ש', ואקרי אנוש.

764. אנוש מה בין שמא דא לשמא דאדם. אלא אנוש לאו איהו בתקפא הוה, תקונא דקדמאי הוה, מה אנוש כי תזכרנו. וכתוב מה אנוש כי תגדלנו וגו', ותפקדנו לבקרים לרגעים תבחננו. ועל דא כתיב וי' חפץ דכאו החלי, תבירו דגופא, ותקפא דנפשא, אורית שת לאנוש ירותא דהוה ליה לקבלא. ואיהו אוף הכי אורית לבנו.

765. תו אתגלגלו אתון לאתקנא עקימא, ואתהדרו לאולדא. קינן. האי תקונא דקין, ואתתקן תחותיה, ואתהדרו אתון לבסמא עלמא מעקימו דהוה. מהללאל מ' סופא דאתון דאדם. ה' ול' תקונא דאתון דהבל, ובגין דלא הוה חויבא כקין, לא אתחלמו אתון משמייה בר חד. דבאתר ב' הוה א' למדוי תקונא יתיר.

766. עד הכא אתבסם עלמא, ואתתקן עקימא משירותא דאנוש. בר חובא דאדם, דלא אתבסם, עד דקיימו ישראל בטורא דסיני, אבל תקונא דעקימו דקין והבל אתתקן ואתבסם אבל עלמא הוה בצערא ועצבונא, עד דאתא נח דכתיב זה ינחמנו ממעשנו ומעצבון ידינו מן האדמה אשר ארה יי'. וחובא דאדם לא אתבסם, עד דקיימו ישראל על טורא דסיני, וקבילו אורייתא, וכד ישראל קבילו אורייתא, כדין נר ואור אתתקן כחדא.

767. And now, Sirs, I am from Babylon and I am the son of Rabbi Safra, but I did not merit to know my father, and I have been banished here. I feared because the inhabitants of this land are like lions in Torah, and I took upon myself not to say words of Torah before any man for two months. Today have these two months elapsed. Blessed is my portion that I met you here. Rabbi Yosi raised his voice and wept, and they all rose and kissed him on his head. Rabbi Yosi said: Blessed is my portion that I merited this way to hear the words of Atik Yomin from your mouth, which I did not merit until now.

767. וְהִשְׁתָּא רְבוּתִי, אֲנָא מִבְּבֶל, וּבְרָא דְרַב סַפְרָא אֲנָא, וְלֹא זָכִינָא לְאַשְׁתְּמוּדְעָא לְאַבָּא, וְאַטְרִידְנָא הֵכָא, וְדַחִילָנָא, דְּהָא יְתִבִי אַרְעָא דָּא, אִינוּן אַרְיִוּוֹן בְּאַוּרִייתָא, וְשׁוֹינָא עָלֵי דְלֹא אִימָא מִיּוֹלֵי דְאַוּרִייתָא קָמִי בִּגְנִי, עַד תְּרִין יַרְחִין, וְיוֹמָא דָּא אֲשַׁתְּלִימוּ. זָכָאָה חוּלְקֵי דְאַתְעֲרַעְתּוֹן הֵכָא. אַרְיִים רַבִּי יוֹסִי קָלִיָּה וּבְכִי, וְקָמוּ כְּלָהוּ וּנְשַׁקְוָהוּ בְּרִישֵׁיהּ. אָמַר רַבִּי יוֹסִי זָכָאָה חוּלְקָנָא דְזָכִינָא בְּהָאֵי אַרְחָא, לְמִשְׁמַע מְלִי דְעֵתִיק יוֹמִין מְפּוּמָךְ, מַה דְּלֹא זָכִינָן לְמִשְׁמַע עַד הִשְׁתָּא.

768. They all sat down and he said to them: Sirs, when I saw the pain of my father-in-law and his daughter, who were pressed and were pained because I did not know the blessing after the meal, I said to them: Until I know the blessing after the meal I will not join with my wife, as is the way of all the people. Even though I could live with her conjugally without sin, I did not want to deceive them, because I could say nothing for two months. Rabbi Yosi and Rabbi Chiya and his father-in-law and daughter rejoiced, and wept for excessive joy. Rabbi Yosi said: I beg of you, since you started, illuminate for us the day. Blessed is our portion on this way.

768. יְתִיבוּ כְּלָהוּ, אָמַר לוֹן רְבוּתִי, מְדַחְמִינָא צַעְרָא דְהָאֵי חָמִי וּבְרַתִּיהּ, דְּדַחְקֵי וּמְצַטְעֵרֵי בְּנַפְשֵׁיהוּ, דְּלֹא יָדְעָא בְּרַבַּת מְזוּנָא. אֲמִינָא לוֹן, דְּעַד דְּאַנְדַּע בְּרַבַּת מְזוּנָא, לֹא אֲתַחְבֵּר בְּאַנְתְּתִי, בְּאַרְחַ כֹּל בְּנֵי עֲלָמָא, וְאַעֲגִי דִּיכִילָנָא לְשִׁמְשָׁא בְּהָ בְּלֹא חוּבָה, לֹא בְּעִינָא לְמַעְבָּר עַל דְּעֵתִיָּהוּ, הוּאִיל וְלֹא הוּינָא יְכִיל לְמִימַר מְדִי, עַד תְּרִין יַרְחִין. חָדוּ רַבִּי יוֹסִי וְרַבִּי חִיָּיא וְחָמוּי וּבְרַתִּיהּ, וּבְכוּ מְסָגָאוּ חָדוּהּ. אָמַר רַבִּי יוֹסִי, בְּמַטּוּ מִינְךָ, בִּיּוֹן דְּשִׁרְיָאָתָא, אַנְהִיר לָן יְמָמָא, זָכָאָה חוּלְקָנָא בְּאַרְחַ דָּא.

79. Secrets of the blessing after the meal

The youth again opens the discussion and announces that one verse says, "And you shall eat before The Creator your Elohim" and another verse says, "And rejoice before The Creator your Elohim." These verses, we then learn, were fulfilled when the children of Yisrael dwelt in the Holy Land and appeared before God in the Temple. A person must give to the poor, we are told, even as God gives him food, and he should not be a glutton because gluttony is from the Other Side. During the meal, he should be occupied solely with Torah. Next, the young man speaks of the Cup of Blessing: a person should bless with it only with joy, in the presence of three people who have eaten together. We further read that we must aim the desire above, to God, when we say, 'And by whose goodness we live,' because the world is built by that goodness, as it is written: "For I have said, the world is built by Chesed" and is nourished by it.

When we read "Who sustains the entire world with His goodness, with grace, with kindness (Chesed), and with Mercy" and, "Who gives bread to all flesh, for His steadfast love (Chesed) endures forever," it means that He provides food for the righteous and the wicked: this is called the Blessing of the Right, because Gvurah and Judgment are not included in the Blessing after the meal. Therefore, we are told, the left hand should not assist the right to hold the cup. The second blessing is the blessing of the Land. The spread of goodness is thankfulness. The young man then tells us of the right and left of Netzach and Hod, and how Hod is the result of the spread of Love; in this instance both Netzach and Hod come from the right. There is no left in the Blessing after a meal because the Other Side has no part in the food of Yisrael. After the Land of the Living is blessed and receives food, we ask for Mercy for everyone. On Shabbat when there is no Judgment, we say, 'May it please you to strengthen us.' We say who is good and does good, and the one who recites the Blessing after a meal receives the blessings before everyone else, and has a long life. Thus the right performs salvation from the inciter. When the young man finishes speaking, Rabbi Yosi declares a feast and the rabbis gather everyone together for rejoicing, finally calling the young man's wife 'a Bride'.

The Relevance of this Passage

On one level, "eat before the Creator your Elohim" pertains to the sparks of Light contained in the foods we eat. Blessing our food ensures that we receive both spiritual and physical nourishment, so that even the act of eating becomes a sacred tool for spiritual transformation. Hence, we are now connected to the Temple and to the Torah, which help us elevate holy sparks in the foods we consume.

We are inspired to give a portion of our sustenance to the needy, and our gluttonous cravings are subjugated. All the blessings and goodness derived from the eating of God's food, especially during the Sabbath, are summoned forth so that we may feast upon the Light, share it with others, and enjoy long, sumptuous sips from the Cup of Blessing.

The cumulative Light aroused from all the blessings and Torah study of the righteous throughout history, during and after their meals, ignites in this spectacular moment of meditation. All judgments are therefore annulled. Mercy envelops mankind. Poverty is at last purged from the landscape of civilization. And the angel Satan is deprived of his meals, starved until he withers away, becoming nothing more than a long forgotten relic of the past.

769. That youth opened the discussion with the blessing after the meal and said: One verse says, "And you shall eat before Hashem your Elohim" (Devarim 4:23) and another verse says, "And rejoice before Hashem your Elohim" (Devarim 27:7). These verses were fulfilled when the children of Yisrael dwelt in the Holy Land and appeared before the Holy One, blessed be He, in the Temple. How are they fulfilled today? Who can eat before Hashem and who can rejoice before Hashem?

770. HE ANSWERS: Certainly it is so. At the beginning, when a person sits down at his table to eat, he makes the blessing for bread, "Hamotzi." What is the reason we say, "who brings (Heb. hamotzi) forth bread" and not 'he who brings (Heb. hamotzi) forth bread,' WITHOUT THE DEFINITE ARTICLE HEI? It is written: "He creates (lit. 'creator') the heavens" (Yeshayah 42:5), but not written: 'He who creates (lit. 'the creator').' "He has made (lit. 'maker') the earth" (Yirmeyah 10:12) and is not written 'He who has made (the maker) the earth.' What is the reason that here we say Hamotzi (Lit. 'the bringer')?

771. HE ANSWERS: The Hei is hidden from all the things that come from the upper concealed world, WHICH IS BINAH, AS THERE IS NO DEFINITE ARTICLE (HEI) THERE. THIS SHOWS THAT IT COMES FROM THE HIDDEN AND CONCEALED WORLD. All the things that are from the lower world, WHICH IS MALCHUT that is more revealed, are written with a Hei, as it is written: "That (Hei) brings out their host by number" (Yeshayah 40:26). "That (Hei) calls for the waters of the sea" (Amos 5:8). They are all from the secret of the Lower World. If a Name is written, it is also with a Hei, such as "the great El" for example. And here where He is revealed WITH A HEI, IT IS BECAUSE it is from the secret of the lower world, because when a person is blessing, the Shechinah comes before him.

772. "And you shall eat before Hashem your Elohim" is included here, in speaking words of Torah. So it should be, because the Holy One, blessed be He, is standing before him, as it is written: "This is the table that is before Hashem" (Yechezkel 41:22) and, "And you shall eat there before Hashem your Elohim" (Devarim 14:26).

773. Because the person is standing before his Master, he must also favor the poor, to give them just as THE HOLY ONE, BLESSED BE HE, gives him to eat. HE SHOULD BE like one who is eating before the Holy King, and he should not be a glutton at his table, because gluttony is from the Other Side. This is the secret of: "Give me to swallow, I pray you" (Beresheet 25:30), which is by way of gluttony, which is a requirement of the Other Side, as it is written: "But the belly of the wicked shall feel want" (Mishlei 13:25). Therefore, it is written: "And you shall eat before Hashem your Elohim" and not before the Other Side. One should not be occupied with frivolous things and the preparations for the meal, but should be occupied with words of Torah, for one gives strength to his Master when words of Torah are spoken at the table.

769. פֶּתַח הַהוּא רַבִּיא בְּבִרְכַת מְזוּנָא וְאָמַר, כְּתוּב אַחַד אוֹמֵר וְאָכַלְתָּ לִפְנֵי יי' אֱלֹהֶיךָ, וְכָתוּב אַחַד אוֹמֵר וְשִׂמַּחְתָּ לִפְנֵי יי' אֱלֹהֶיךָ. הֲנִי קָרָאִי כַּד יִשְׂרָאֵל הוּוּ שְׂרָאן בְּאַרְעָא קְדִישָׁא, וְאַתְחַזֵּן קִמִּי קוּדְשָׁא בְּרִיךְ הוּא בְּבִי מִקְדְּשָׁא, הוּוּ מִתְקִימִי. הֲשֵׁתָא הֵיךְ מִתְקִימִי, מֵאן יָכִיל לְמִיכַל לִפְנֵי יי' וְלִמְחַדֵּי לִפְנֵי יי'.

770. אֵלֶּא וְדַאי הָכִי הוּא, בְּקִדְמִיתָא כַּד יְתִיב בְּרִי נֶשׁ עַל פְּתוּרִיָּה לְמִיכַל, מְבַרְךְ עַל נְהֵמָא הַמוֹצִיא. מֵאִי טַעְמָא הַמוֹצִיא, וְלֹא מוֹצִיא, דְּהָא כְּתִיב בּוֹרָא הַשָּׁמַיִם, וְלֹא כְּתִיב הַבוֹרָא. עוֹשֶׂה אֶרֶץ, וְלֹא כְּתִיב הַעוֹשֶׂה אֶרֶץ. מֵאִי טַעְמָא הָכֵא הַמוֹצִיא.

771. אֵלֶּא כָּל מְלִין דְּאִינוּן מְרִזָּא דְּעֵלְמָא עֵלְמָא, סְתִירָא אֶסְתִּירָא ה' מִתְמַן, לְאַתְחַזָּא דְּהָא מְעֵלְמָא גְּנִיזָא וְסְתִירָא אִיהוּ. וְכָל מְלִין דְּאִינוּן מְעֵלְמָא תְּתָא דְּאַתְגְּלִיא יְתִיר, כְּתִיב בְּה', דְּכְתִיב הַמוֹצִיא בְּמִסְפָּר צְבָאָם הַקּוֹרָא לְמִי הֵינִם, כְּלֵהוּ מְרִזָּא דְּעֵלְמָא תְּתָא אִיהוּ, וְאִי אֶכְתִּיב בְּשֵׁמָא אִיהוּ בְּה', בְּגוֹן הָאֵל הַגְּדוֹל, וְהָכֵא דְּאִיהוּ בְּאַתְגְּלִיא מְרִזָּא דְּעֵלְמָא תְּתָא אִיהוּ, כִּיּוֹן דְּמְבַרְךְ בְּרִי נֶשׁ, שְׂכִינְתָא אֲתִיא קִמִּיָּה.

772. וּמָה דְּאָמַר וְאָכַלְתָּ לִפְנֵי יי' אֱלֹהֶיךָ. הָכֵא אֲתַכְּלִיל לְמַלְלָא בְּמַלְוֵי דְּאוּרִייתָא, דְּהָכִי אֶצְטְרִיךְ הוּאִיל וְקוּדְשָׁא בְּרִיךְ הוּא קִמִּיָּה, לְקִיּוּמָא דְּכְתִיב, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יי'. וְכְתִיב וְאָכַלְתָּ שֵׁם לִפְנֵי יי' אֱלֹהֶיךָ.

773. הוּאִיל וְקָאִים ב"ג קִמִּי מְאִרִיָּה, אֶצְטְרִיךְ נְמִי לְמִיחָן לְמִסְכְּנִי, לְמִיתָן לוֹן, כְּמָה דְּאִיהוּ יְהִיב לִיָּה לְמִיכַל. כְּמֵאן דְּאָכִיל קִמִּי מְלַכָּא קְדִישָׁא וְאֶצְטְרִיךְ דְּלֹא יִשְׁתַּכַּח בְּלַעַן עַל פְּתוּרִיָּה, דְּהָא בְּלַעַנּוּ מִסְטְרָא אַחְרָא הוּוּ, וְרִזָּא דְּאֵלְעִיטְנֵי נָא, אֶרַח בְּלַעַנּוּ, וְהָכִי אֶצְטְרִיךְ לְסְטְרָא אַחְרָא, וְכְתִיב וּבָטֵן רְשָׁעִים תְּחַסֵּר. וְע"ד וְאָכַלְתָּ לִפְנֵי יי' אֱלֹהֶיךָ כְּתִיב, וְלֹא לִפְנֵי סְטְרָא אַחְרָא. וְאֶצְטְרִיךְ דְּלֹא יִתְעַסֵּק בְּמַלְוֵי בְּטָלִין, וּבְצַרְכוּ סְעוּדָה וְאֶצְטְרִיךְ לְאַתְעַסְקָא בְּמַלְוֵי דְּאוּרִייתָא, דְּהָא כַּד מְלִין דְּאוּרִייתָא אֲתַמְרוּ עַל פְּתוּרָא, יְהִיב הַהוּא בְּרִי נֶשׁ תְּקַפָּא לְמְאִרִיָּה.

774. "And rejoice before Hashem your Elohim." This refers to the Cup of Blessing. When a person blesses with the Cup of Blessing, he should rejoice and express joy and no sadness at all. As soon as the person has taken the Cup of Blessing, the Holy One, blessed be He, stands over him, and he should cover his head joyfully and bless over the cup in the presence of three people WHO ATE TOGETHER, 'Let us bless Him, of His bounty we have eaten.'

775. 'And by whose goodness we live': Here we must AIM the desire up to the most ancient of all. Therefore, it is in a concealed way, as it says, 'BY WHOSE GOODNESS' AND DOES NOT SAY, 'BY YOUR GOODNESS.' HE SAYS, 'By whose goodness' and not 'goodness,' because 'by whose goodness' is the supernal Right, WHICH IS THE SFIRAH CHESED and 'from whose goodness' is a different level below that comes from the right side. It is a level that is lower than it, NAMELY THE SFIRAH OF YESOD. THEREFORE, he must say, 'By whose goodness,' because the world is built by that goodness, WHICH IS CHESED. AS IT IS WRITTEN: "FOR I HAVE SAID, THE WORLD IS BUILT BY CHESED" (TEHILIM 89:3) and is nourished by it.

776. HE QUESTIONS: Why is it called 'goodness' and why 'Chesed', WHICH ARE TWO NAMES? HE ANSWERS: 'Goodness' is when THE SFIRAH contains everything within itself and THE LIGHT does not spread to descend downward. Chesed is when THE LIGHT descends below and does good for all the creations, the righteous and the wicked without hesitation, BECAUSE IT DOES NOT CONTAIN JUDGMENTS. Even though both of them, GOODNESS AND CHESED, are one level as written: "Surely goodness and kindness (Heb. chesed) shall follow me" (Tehilim 23:6). AND WE CAN ASK, if IT SAYS 'goodness,' WHY DOES IT SAY 'kindness,' and if IT SAYS 'kindness,' why DOES IT SAY 'goodness'? It would be sufficient to say one OF THEM. But, AS MENTIONED ABOVE, 'goodness' means that it retains everything within itself and does not SPREAD down. Chesed descends and spreads down and nourishes everything, the righteous and wicked alike.

777. Here it says: "And by whose goodness we live," WHICH IS POSSIBLE TO EXPLAIN THAT THE FLOW DOES NOT DESCEND TO THE RIGHTEOUS AND THE WICKED. Therefore, it says again, 'Who sustains the entire world with His goodness, with grace, with kindness (Heb. chesed), and with Mercy.' This is the meaning of: "Who gives bread to all flesh, for His steadfast love (Heb. chesed) endures forever" (Tehilim 136:25). Therefore, IT SAYS: 'He provides food for all,' namely for the righteous and the wicked, for everyone. This is called 'the Blessing of the Right', WHICH IS CHESED. The Left, WHICH IS GVURAH AND JUDGMENT, is not included in the Blessing after a meal. Therefore, the left HAND should not assist the right HAND TO HOLD THE CUP.

778. After he is reciting the Blessing after a Meal, we have to attach the Land of the living, WHICH IS MALCHUT, to the right, so it is nourished from there to sustain and give nourishment to all. Therefore, the second BLESSING is the Blessing of the Land. We should mention in it covenant and Torah, NAMELY 'for Your covenant which You have sealed in our flesh; for Your Torah which You have taught us' to show that the covenant and the Torah are nourished from this goodness, which is the perfection of this goodness.

774. וְשִׂמְחָתָ לִפְנֵי יְיָ אֱלֹהֶיךָ, דָּא אֵיהוּ בְּכוּס שֶׁל בְּרָכָה, כִּד בְּרִיךְ בְּרַשׁ בְּכוּס שֶׁל בְּרָכָה, אֲצִטְרִיךְ לְמַחְדֵי וּלְאַחֲזָא חֲדוּה וְלֹא עֲצִיבוּ כִּלְל, בִּיּוֹן דְּנִטוּל בְּרַשׁ בְּכוּס שֶׁל בְּרָכָה, קוּדְשָׁא בְּרִיךְ הוּא קָאִים עַל גְּבִיּה, וְאֵיהוּ אֲצִטְרִיךְ לְאֲעֻטְפָא רִישִׁיָּה בְּחֲדוּה. וּלְבָרְכָא עַל הַכוּס בְּמוֹתָב תְּלָתָא, נְבָרְךְ שְׂאֲכַלְנוּ מִשְׁלוּ.

775. וּבְטוּבוֹ חֵינּוּג, דָּא אֲצִטְרִיךְ רַעוּתָא לְעִילָא לְגַבֵּי עֵתִיקָא דְעֵתִיקִין, וְע"ד אֵיהוּ בְּאַרְח סְתִים. וּבְטוּבוֹ, וְלֹא מְטוּבוֹ, וּבְטוּבוֹ: דָּא יְמִינָא עֲלָאָה. וּמְטוּבוֹ: דָּא דְרָגָא אַחְרָא, דָּאֲתִי מְסֻטְרָא דִימִינָא, וְאֵיהוּ דְרָגָא לְתַתָּא מְנִיָּה, בְּגִין דְּבַהּוּא טוֹב אֲתַבְנִי עֲלֵמָא, וּבִיָּה אֲתַזְן.

776. אֲמַאי אֲקָרִי טוֹב וְאֲמַאי אֲקָרִי חֶסֶד. טוֹב אֵיהוּ, כִּד כְּלִיל כִּלְא בְּגוּיָה, וְלֹא אֲתַפְשֵׁט לְנַחְתָּא לְתַתָּא. חֶסֶד כִּד נַחְתָּא לְתַתָּא. וְעֵבִיד טִיבוֹ בְּכָל בְּרִינִין, בְּצַדִּיקִי וּבְרִשְׁעִי וְלֹא חוּיֵשׁ, וְאֲע"ג דְּרָגָא חַד הוּא. מְנַלְן דְּכַתִּיב אֲךָ טוֹב וְחֶסֶד יִרְדְּפוּנִי, אִי טוֹב לְמָה חֶסֶד, וְאִי חֶסֶד לְמָה טוֹב, דְּהָא בְּחַד סְגִיָּא אֲלָא טוֹב כְּלִיל כִּלְא בְּגוּיָה, וְלֹא אֲתַפְשֵׁט לְתַתָּא. חֶסֶד נַחִית וְאֲתַפְשֵׁט לְתַתָּא, וְזֵן כִּלְא צַדִּיקִי וְרִשְׁעִי בְּחַדָּא.

777. וְהֵכָא בִּיּוֹן דְּאֲמַר וּבְטוּבוֹ חֵינּוּג, הֲדַר וְאֲמַר הֵזֵן אֶת הָעוֹלָם כִּלּוֹ בְטוּבוֹ בְּחֶסֶד, הֵה"ד נוֹתֵן לָחֶם לְכָל בָּשָׂר כִּל"ח. וְע"ד הֵזֵן אֶת הַכֹּל, לְצַדִּיקִי וּלְרִשְׁעִי לְכֻלָּא. דָּא אֲקָרִי בְּרַכַּת יְמִין. שְׂמַאל לָאו אֵיהוּ בְּבְרַכַּת מְזוּנָא. וּבְגִין כֵּן שְׂמַאלָא לֹא תְסִייעַ לִימִינָא.

778. דְּכִיּוֹן דְּבְרִיךְ בְּרַכַּת זִימּוֹן, אֲצִטְרִיךְ לְדְבָקָא אֲרִץ הַחַיִּים בְּיְמִין, לְאַתְזוּנָא מִתַּמּוֹן, וּלְפִרְנָסָא וּלְמִיָּהָב מְזוּנָא לְכֻלָּא, וְעַל דָּא תְנִינָא בְּרַכַּת הָאֲרִץ, וְאֲצִטְרִיךְ לְאַדְרַכְרָא בְּהַ בְּרִית וְתוֹרָה, עַל בְּרִיתְךָ שְׁחַתַּמְתָּ בְּבִשְׂרֵנוּ, וְעַל תּוֹרַתְךָ שְׁלַמְדַתְנוּ, לְאַחֲזָא דְמַהּוּא טוֹב אֲתַזְן בְּרִית וְתוֹרָה, דְּאֵיהוּ תְקוּנָא דְהָאִי טוֹב.

779. From here, we learn that women are exempt from the Blessing after a meal in order to fulfill their obligation, because there is no Torah and covenant in them. One should conclude: 'For the land and for the sustenance,' as their joining together is with Chesed. 'For the land' refers to the Land of the living, MALCHUT, 'and for the sustenance' refers to Chesed. They are combined together in one union.

780. The spread of goodness is thankfulness (Heb. hoda'ah) that is called 'Chesed', FOR WHEN THE GOODNESS SPREADS DOWN WE THANK HIM FOR THIS. Therefore, it says: We offer thanks to You for this and for these miracles and signs that have been done for us from the side of goodness. If you ask: Yet it is written, "At Your right hand are pleasures for ever more (Heb. netzach)" (Tehilim 16:11), we see that NETZACH is on the right AND NOT HOD. HE ANSWERS: Each one points out the place it emerged from, FOR NETZACH (ENG. 'VICTORY') IS THE RESULT OF WARS, AND WARS ARE LEFT, AND HOD IS THE RESULT OF THE EXPANSION OF CHESED, WHICH IS RIGHT.

781. If you say that: Netzach is right, as it is written, 'pleasures', NAMELY "AT YOUR RIGHT HAND ARE PLEASURES FOR EVER MORE" and, "The sweet singer of Yisrael" (II Shmuel 23:1) AND 'SINGER' is left. SO WE SEE THAT NETZACH IS LEFT. HE ANSWERS: All the left is included in the secret of the right, FOR NETZACH IS RIGHT AND PLEASURES WHICH ARE LEFT ARE INCLUDED IN IT. As for thankfulness, one is thankful for THE GOODNESS THAT IS IN the right to show that HOD emerges from there, FOR IT IS THE RESULT OF THE EXPANSION OF GOODNESS FROM THE RIGHT. This is the expansion of the goodness that expanded in the Land of the living, WHICH IS MALCHUT.

782. What is the reason there is no left here, IN THE BLESSING AFTER A MEAL, BUT THE RIGHT ALONE. It is because the Other Side has no part in the food of Yisrael. If the left would be aroused, then the Other Side would be aroused with it, AS IT IS DRAWN FROM THE LEFT. It has already sold its birthright and portion to Jacob the patriarch. Therefore, we give the prosecutor his portion with the filth of the 'last waters.' And if there was no filth ON THE HANDS THAT WERE WASHED, then his portion is in the food that his hand touched, BECAUSE THEY HAVE SOME RESIDUE OF FOOD ON THEM.

783. Therefore, it, THE OTHER SIDE, has no part with us, SINCE ITS PART IS IN THE LEFT THAT CONTAINS NO RIGHT. IT HAS NO PART IN THE FOOD, WHICH IS CHESED, AS EXPLAINED IN THE ADJACENT ESSAY. Since it has no part with us, as it has already taken its part IN THE LEFT, we should not arouse the Left at all, in order not to arouse the inciter TO NURTURE FROM HIS FOOD. AND THEN he will receive two portions like a first-born, one below, and one above. His portion is below, and he has nothing above. Yisrael took above and Esau took below. Therefore, the Left should not approach at all in the Blessing after a Meal.

779. מִכַּאן אוֹלִיפְנָא, דְּנִשְׁמִים פְּטוּרוֹת מִבְּרַכַּת מְזוּנָא לְאַפְקָא יְרֵי חוּבָה, דְּהָא לִית בְּהוּ תוֹרָה וּבְרִית. וְלַחְתוּם עַל הָאָרֶץ וְעַל הַמְּזוּן, הָא דְרַבְקוּתָא כְּחֵדָא בְּחָסֵד, עַל הָאָרֶץ דָּא אִיהוּ אֶרֶץ הַחַיִּים. וְעַל הַמְּזוּן דָּא אִיהוּ חֶסֶד, הָא כְּלִילוֹ דָּא בְּרָא בְּדַבְּיֻקוּתָא חֵדָּא.

780. אֲתַפְשׁוּתָא דְטוֹב אִיהוּ הוֹדָאָה דְאַקְרִי חֶסֶד, וְע"ד אִיהוּ אוֹמֵר, נוֹדָה לְךָ, עַל כֵּךְ וְעַל כֵּךְ נִסִּין וְאֲתִין דְאֲתַעְבִּידוּ מִסְטְרָא דְטוֹב. וְאִי תִימָא וְהָא כְּתִיב נְעִימוֹת בִּימִינְךָ, נֶצַח, הָא אִיהוּ מִסְטְרָא דִימִין. לָאו הֲכִי, אֶלָּא כָּל חֵד וְחֵד אַחֲזִי עַל הַהוּא אֲתֵר דְנִפְיֵק מִנִּיהּ.

781. וְאִי תִימָא נֶצַח בִּימִין, הָא כְּתִיב נְעִימוֹת, וְכְתִיב וְנָעִים זְמִירוֹת יִשְׂרָאֵל, וְדָא שְׁמַאלָא. וְכָל שְׁמַאלָא אֲתַכְלִיל בְּרִזָּא דִימִינָא. אֲבָל הוֹדָאָה אוֹדִי עַל יְמִינָא, לְאַחֲזָאָה דְהָא מִנִּיהּ נִפְקָא, וְדָא פְּשִׁיטוֹ דְטוֹב, דְאֲתַפְשֵׁט בְּאֶרֶץ הַחַיִּים.

782. מ"ט לִית הֵכָּא שְׁמַאלָא, בְּגִין דְלִית חוּלְקָא לְסְטְרָא אַחְרָא בְּמְזוּנָא דִישְׂרָאֵל. וְאִי אֲתַעֵר שְׁמַאלָא, סְטְרָא אַחְרָא יִתְעַר עִמֵּיהּ, וְהָא אִיהוּ זְבִין בְּכְרוּתִיהּ וְחוּלְקִיהּ לְיַעֲקֹב אַבּוּנָא. וְהָא אֲנִן יְהִיבְנָא לִיהּ חוּלְקִיהּ, לְהַהוּא מְקַטְרְגָא בְּזוּהֵמָא דִימִין בְּתְרָאִין, וְאִי לִית זוּהֵמָא, הָא חוּלְקִיהּ דְהַהוּא מִיכְלָא, דְקָרִיבוּ בֵּיהּ יְדִין.

783. וְעַל דָּא לִית לִיהּ חוּלְקָא בְּהֶדְן. וְהוּאִיל וְלִית לִיהּ חוּלְקָא בְּהֶדְן, דְּהָא נָטַל חוּלְקִיהּ, לִית לֵן לְאַתְעֵרָא שְׁמַאלָא כְּלָל. דְּלֵא יִתְעַר מְקַטְרְגָא וְיִטוּל תְּרִין חוּלְקִין, חֵד לְתַתָּא, וְחֵד לְעֵילָא, כְּבָבּוֹר. דְּהָא זְבִין בְּכְרוּתִיהּ לְיַעֲקֹב אַבּוּנָא. חוּלְקִיהּ אִיהוּ לְתַתָּא, וְלִית לִיהּ לְעֵילָא כְּלוּם. יִשְׂרָאֵל נָטְלוּ לְעֵילָא, וְעִשׂוּ נָטְלוּ לְתַתָּא, וְע"ד לָא יִתְקַרֵּב שְׁמַאלָא כְּלָל, בְּבְרַכַּת מְזוּנָא.

784. After the Land of the living is blessed from the right side and receives food, AS MENTIONED ABOVE, we ask for Mercy for everyone, AND SAY: 'Have Mercy, Hashem our Elohim, upon Yisrael Your people and upon Jerusalem Your city' etc. From that food and sustenance that is in the Land of the living, WHICH IS MALCHUT, shall we ourselves receive from them, NAMELY YISRAEL YOUR PEOPLE, and the Temple will be rebuilt below through His Mercy, NAMELY 'AND UPON JERUSALEM YOUR CITY...'

785. On Shabbat, when there is no Judgment, in order for Netzach and Hod to be included with Chassadim, AS WAS SAID ABOVE THAT NETZACH IS THE RIGHT INCLUDED IN THE LEFT, AND IS A RESULT OF JUDGMENT, NAMELY WARS. HOD IS A RESULT OF THE EXPANSION OF CHASSADIM DOWN. THUS THEY ARE NOT ACTUALLY CHASSADIM BUT CONTAIN CHASSADIM. BUT ON SHABBAT WHEN THERE IS NO JUDGMENT we say, 'May it please You to strengthen us,' FOR 'PLEASE' IS NETZACH AND 'STRENGTHEN' IS HOD, because they are both NETZACH AND HOD, "The sure loving promises CHASSADIM of David" (Yeshayah 55:3), NAMELY ACTUAL CHASSADIM. Therefore, 'let there be no distress, sadness...' for then 'May it please you (Heb. retzeh)' and 'we thankfully acknowledge, (Heb. mochin)' NAMELY NETZACH AND HOD, the Chassadim of David, exist WITHOUT ANY MIXTURES OF JUDGMENT AT ALL. 'Bestow peace', that we say in the Amidah Prayer, in the blessing of 'He who makes peace in His heavens, may He make peace for us' IS YESOD THAT PROVIDES THE CHASSADIM OF DAVID MENTIONED EARLIER TO DAVID, WHO IS MALCHUT.

786. AFTERWARDS WE SAY 'who is good and does good', BECAUSE everything comes from the right side and nothing from the left side. The one who recites the Blessing after a Meal receives the blessings before all of them, NAMELY BEFORE THOSE WHO ANSWER AFTER HIM, and is blessed in the Blessing after a Meal. Therefore, he has a long life. It is written about the one who takes the Cup of Blessing and blesses over it: "I will raise the cup of salvations" (Tehilim 116:13). What are the salvations? This refers to the right that saves from all the inciters in the world, as it is written: "His right hand...gained Him the victory" (Tehilim 98:1) and, "Save with Your right hand, and answer me" (Tehilim 60:7).

787. In the meantime, the day dawned and they all rose and kissed him. Rabbi Yosi said: Today is certainly a feast day, and we will not leave here until a feast is prepared for all the people of the city. This is a feast that the Holy One, blessed be He, favors. They took his wife, blessed her with numerous blessings and required that her father designate another house for the joyous event. They gathered all the people of the city for that joyous event and called HIS WIFE a bride. They rejoiced with them all that night, and he rejoiced with them with words of Torah.

80. The seven blessings of the bride

The young husband tells us here of the marriage canopy for the Bride, and the marriage canopy for the Other Bride, the Shechinah. He speaks about the Seven Blessings that elevate the Bride of below and the Bride of Above. Ten kinds of joy are combined: joy, happiness, groom, bride, gladness, jubilation, cheer, love and delight, peace and friendship, so the Bride is the perfection of everything. The rabbis place the youth at their head, and with great happiness they tell Rabbi Shimon everything about him. Rabbi Shimon relates how he blessed the young man's father, Rabbi Safra, that he would have a son who would excel at Torah, but the father died before he could see it.

The Relevance of this Passage

The union of soul mates, of male and female, of the upper and lower worlds, is the ultimate objective of our existence. Thus, if we are single (a half

784. בִּיּוֹן דְּמִתְבָּרַכָּא הָאִי אַרְץ הַחַיִּים מְסֻטְרָא דִּימִינָא, וּמְקַבֵּל מְזוּנָא, בְּדִין בְּעֵינַן רַחֲמִין עַל כָּלָא. רַחֵם יְיָ אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְךָ וְעַל יְרוּשָׁלַיִם עִירְךָ וְגו', דְּהָא מֵהֵוּא מְזוּנָא וְסֻטְרָקָא דְאַרְץ הַחַיִּים, נִזְכְּרִי בָּהּ אֲנִי וְבִי מִקְדָּשָׁא. דִּיתְבַּנִּי בִּי מִקְדָּשָׁא לְתַתָּא בְּאֵינוֹן רַחֲמִים.

785. וּבְשַׁבַּת דְּלֹא אֲשַׁתְּכַח דִּינָא, לְמַהוּי נֶצַח וְהוּד כָּלֵל חֲסָדִים, אֹמֵר רִצָּה וְהַחֲלִיצֵנוּ לְמַהוּי תְרוּוּיָהּ, חֲסָדֵי דְוֹד הַנְּאֻמָּנִים, וְעַד אֵל תְּהִי צָרָה וְיִגוֹן וְכו', דְּהָא רִצָּה וּמֹדִים, אֵינוֹן חֲסִיד דְוֹד, וְשִׁים שְׁלוֹם דְּקְאֻמְרָן בְּצִלוֹתָא, בְּבִרְכַת עוֹשֶׂה שְׁלוֹם בְּמִרוֹמֵי הוּא בְּרַחֲמֵי וְעֹשֶׂה שְׁלוֹם עֲלֵינוּ.

786. הַטּוֹב וְהַמְּטִיב, דְּכָלָא אֶתִּי מְסֻטְרָא דִּימִינָא, וְלֹא מְסֻטְרָא שְׁמֵאלָא כָּלוּם. מֵאֵן דְּמִבְּרַךְ בְּרַכַּת מְזוּנָא, אִיהוּ נְטִיל בְּרַכָּא בְּקִדְמִיתָא מְכַלְהוּ, וְאַתְבָּרַךְ בְּכָלֵל בְּרַכַּת מְזוּנָא, וְעַל דָּא אֵית לִיה אַרְכָּא דְחַיִּין. מֵאֵן דְּנְטִיל כּוֹס שֶׁל בְּרַכָּה, וְקָא מְבָרַךְ עֲלֵיהּ, כְּתִיב כּוֹס יְשׁוּעוֹת אֲשָׁא. מֵאֵן יְשׁוּעוֹת דָּא יְמִינָא, דְּאִיהוּ מוֹשִׁיעַ מִכָּל מְקַטְרֵגִין דְּעֵלְמָא, דְּכְתִיב וְתוֹשַׁע לוֹ יְמִינוֹ, וְכְתִיב הוֹשִׁיעָה יְמִינְךָ וְעַנְנִי.

787. אֲרַהְבֵי הוּהוּ נְהִיר יְמָמָא, קָמוּ כְּלָהוּ וּנְשָׁקוּהוּ. א"ר יוֹסִי, וְדָאִי הַלּוּלָא אִיהוּ יוֹמָא דָּא, וְלֹא גִיפּוּק מֵהֶכָּא, עַד דִּיתְעַבִּיד הַלּוּלָא בְּכָל אַנְשֵׁי מְתָא, דָּא הוּא הַלּוּלָא דְקֻדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בֵּיה. נְטִלוּ לָהּ לְאַנְתְּתִיָּה, וּבְרִיכוּ לָהּ בְּכֻמָּה בְּרַכָּאן, עֲבָדוּ דְאַבּוּהָ יִתְקַן בֵּיתָא אַחְרָא לְחַרְוָה, כְּנִישׁוּ כָּל אַנְשֵׁי מְתָא לְהֵיכָא חֲדוּתָא, וְקִרְאוּ לָהּ כָּלָה. וְחָדְרוּ עִמָּהוֹן כָּל הַהוּא יוֹמָא, וְאִיהוּ חָדִי עִמָּהוֹן בְּמִלֵּי דְאוּרְוִיתָא.

of one soul), the blessings arising from this text direct us to our true soul mate (the other half of our soul). If we are married, our relationship is divinely enriched, placing our marriage upon a foundation of spirituality. All of this Light, at last, causes the upper and lower worlds to join together in spiritual wedlock, their ultimate and eternal unification bringing joy, happiness, and jubilation to all mankind.

788. The YOUTH, MEANING THE HUSBAND, opened the discussion saying: "And you shall make boards for the Tabernacle of acacia wood standing up" (Shemot 26:15). It says here "standing up" and elsewhere "Seraphim stood above" (Yeshayah 6:2). Just as there are Seraphim there, so also THE BOARDS here ARE THE SECRET OF Seraphim. These SERAPHIM THAT ARE CALLED 'boards' stand as implements of the Bride, WHO IS THE SHECHINAH, around the Chupah (Eng. 'marriage canopy'), WHICH IS THE COVER THAT IS ABOVE THE BOARDS, so that the Supernal Spirit shall dwell upon that canopy, NAMELY ZEIR ANPIN. It is the same way with the bride below, as it is necessary to prepare a canopy as a cover in beautiful ornaments in honor of the other Bride, WHICH IS THE SHECHINAH, that comes to dwell there in joy upon the lower bride.

789. In honor of the supernal Bride, we should to make a beautiful canopy with beautiful decorations to invite the supernal Bride, WHO IS THE SHECHINAH, to this canopy. Just as in every covenant of circumcision below, we should to decorate a beautiful second chair for he who is zealous for the sign of the covenant who comes there, NAMELY ELIYAHU, similarly here, we should to have beautiful decorations to cover the canopy, in honor of a Bride, THAT IS THE SHECHINAH.

790. This one, THE BRIDE BELOW, is similar to that one, THE BRIDE ABOVE, and the one OF BELOW is elevated with Seven Blessings, while the other OF ABOVE is elevated with Seven Blessings. Therefore, it is prohibited to cohabit with her until she has been included with these Seven Blessings, as is with the one of above.

791. The Bride, WHO IS THE SHECHINAH, inherits these Seven Blessings from the Supernal Spirit, THAT IS ZEIR ANPIN, the place from where all the blessings are drawn. HE QUESTIONS: There are six blessings, NAMELY CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD OF ZEIR ANPIN, that the Bride is blessed with, yet you say there are seven. HE ANSWERS: The seventh one establishes them all, FOR THE SEVENTH BLESSING CORRESPONDS TO BINAH.

792. HE QUESTIONS: Why are most blessings recited over wine? HE ANSWERS: WINE is the aspect that causes everyone to rejoice, the wine that is always kept in its grapes. Therefore, the first blessing of those seven BLESSINGS is the secret of wine, NAMELY 'WHO CREATES THE FRUIT OF THE VINE (HEB. BORE PRI HAGEFEN),' because wine produces fruits both above IN BINAH and below IN MALCHUT. The vine, WHICH IS MALCHUT, receives everything and brings forth fruits to the world, FOR AFTER RECEIVING THE ASPECT OF WINE, MALCHUT IS NAMED LOWER CHOCHMAH. AND BEFORE SHE RECEIVES CHOCHMAH, SHE IS NOT ABLE TO GIVE BIRTH. The arousing of joy, MEANING THE BEGINNING OF THE UNION OF ZEIR ANPIN AND MALCHUT, is the left, as it is written: "His left hand is under my head" (Shir Hashirim 2:6) and afterwards, "And His right hand embraces me" (Ibid.) That Tree of Life, WHICH IS ZEIR ANPIN, produces fruits and plants with this arousal OF THE LEFT, BECAUSE BEFORE IT RECEIVES CHOCHMAH FROM THE LEFT OF BINAH, IT CANNOT BEGET. Therefore, it is the first blessing of them all.

788. פֶּתַח אִיהוּ עַל פְּתוּרָא וְאָמַר, וְעִשִּׂית אֶת הַקְּרָשִׁים לְמִשְׁכַּן עֲצֵי שֵׁטִים עוֹמְדִים. כְּתִיב הֲכֵא עוֹמְדִים. וְכְתִיב הֲתָם שְׂרָפִים עוֹמְדִים. מֵה לְהֵלֶן שְׂרָפִים, אוֹף הֲכֵא נְמֵי שְׂרָפִים. אֲלֵיךְ קְרָשִׁים קִיּוּמָן בְּתַקּוּנֵי דְכֻלָּה, וְסַחֲרֵן סַחֲרָנָא דְחוּפָה, לְמִשְׁרֵי בְּהֵיא חוּפָה רוּחַ עֲלָא, כְּגוּוּנָא דָּא כֻּלָּה לְתַתָּא, אֲצַטְרִיךְ לְתַקְנָא חוּפָה לְחוּפָאָה בְּתַקּוּנֵי שְׁפִירו, לִיקְרָא דְכֻלָּה אַחְרָא, דְּאֲתֵיא לְמִשְׁרֵי תַמָּן בְּחֻדְוָה, לְכֻלָּה תַתָּא.

789. וּבְגִין יִקְרָא דְהֵיא כֻּלָּה עֲלָא, אֲצַטְרִיךְ לְמַעַבְד חוּפָאָה דְשְׁפִירו, בְּכֹל תַקּוּנֵי דְשְׁפִירו, לְזַמְנָא לְכֻלָּה עֲלָא, לְהֵיא חֻדְוָה. כְּגוּוּנָא דָּא בְּכֹל גְזִירו דְבְרִית לְתַתָּא, אֲצַטְרִיךְ לְאֲתַקְנָא בְּסָא אַחְרָא בְּשְׁפִירו, לְמֵאֲרֵי קְנָאָה דְבְרִית קִיּוּמָא דְאֲתֵי תַמָּן. אוֹף הֲכֵא בְּכֹל חוּפָה, אֲצַטְרִיךְ תַקּוּנֵי שְׁפִירו, לְחוּפָאָה לְחוּפָה לִיקְרָא דְכֻלָּה סְתָם.

790. דְּהֵא דָּא, כְּגוּוּנָא דְדָּא קִיּוּמָא. דָּא סְלֵקָא בְּשֶׁבַע בְּרַכָּאן, וְדָּא סְלֵקָא בְּשֶׁבַע בְּרַכָּאן. וְכֹד סְלֵקָא בְּשֶׁבַע בְּרַכָּאן בְּדִין אֲקָרֵי כֻּלָּה. וְעַל דָּא אֲסִיר לְשַׁמְשָׂא בְּהַ עַד דְּאֲתַכְלִילת בְּאִינוּן שְׁבַע בְּרַכָּאן, כְּגוּוּנָא עֲלָא.

791. אִינוּן שְׁבַע בְּרַכָּאן, יִרְתָּא כֻּלָּה, מְרוּחָא עֲלָא, אַתְר דְּכֹל בְּרַכָּאן נִגְדִין מִתַּמָּן. שִׁית בְּרַכָּאן אִינוּן דְּכֻלָּה אֲתַבְרַכָּא מְנִיחָהוּ, וְאֵת אֲמַרְת דְּאִינוּן שְׁבַע. אֲלָא שְׁבִיעָאָה אִיהוּ דְּקָא מְקַיִים כֻּלָּא.

792. רוּבָּא דְּבְרַכָּאן עַל הֵיִן אֲמַאי. אֲלָא דְּאִיהוּ סְטְרָא דְּחֵדִי לְכֻלָּא, עַל הֵוּא יִין דְּאֲתַנְטִיר בְּעַנְבוֹי תְּדִיר. וּבְגִין כֵּךְ בְּרַכָּה קְדַמָּא דְּאִינוּן שְׁבַע, אִיהוּ רְזָא יִין. עֲבִיד פְּרִי בִין לְעִילָא בִין לְתַתָּא. גַּפְן נְטִיל כֻּלָּא, וְאֲפִיק אִיבָּא לְעִלְמָא, וְאֲתַעְרו דְּחֻדְוָה שְׁמֵאֲלָא אִיהוּ, דְּכְתִיב שְׁמֵאלוּ תַחַת לְרֵאשִׁי וּלְבַתְר וּיְמִינוּ תַחְבִּקְנִי. וְהֵוּא אִילְנָא דְּחֵי עֲבִיד פִּירִין וְאִיבִין בְּאֲתַעְרוּתָא דָּא, וְדָּא אִיהֵי בְּרַכָּה קְדַמָּא דְּכֻלָּא.

793. The second blessing is: 'That He has created everything (all) for His honor'. This is the secret of the Holy Covenant, NAMELY YESOD OF ZEIR ANPIN THAT IS CALLED 'ALL'. This is the joy of the union that receives all the blessings from the secret of the right, THAT IS CHESED, to produce fruits by that vine, WHICH IS MALCHUT THAT IS CALLED 'HIS HONOR'. That fruit first descends from above, FROM BINAH, through the limbs, WHICH ARE THE SFIROT OF ZEIR ANPIN, and is drawn to the Holy Covenant, WHICH IS YESOD, to be drawn to that vine, WHICH IS MALCHUT. This is from the right side, WHICH IS CHESED, because fruits are to be found only on the right. The left arouses THE BEARING OF THE FRUITS and the right produces THE FRUITS. FRUITS REFER TO THE SOULS OF THE RIGHTEOUS.

794. Afterwards, the left is included in the right and the right in the left in order to become the secret of man, WHICH IS THE CENTRAL COLUMN, TIFERET. Therefore, the third BLESSING is 'the Creator of Man'. Jacob, who is the Central pillar, was the image of Adam (man), FOR THE IMAGE OF ADAM POINTS TOWARD THE CENTRAL COLUMN, AS RIGHT AND LEFT ARE COMBINED IN HIM.

795. The fourth BLESSING, NAMELY 'WHO CREATED,' is one pillar of the right thigh, NAMELY THE SFIRAH OF NETZACH. The fifth blessing is: 'May the barren one (Heb. akarah) rejoice', NAMELY the mistress (Heb. akarah) of the house, MALCHUT, and be happy at the ingathering of her children from the four winds of the world. This is the secret of the other thigh, WHICH IS NETZACH, that joined in the left thigh, WHICH IS HOD, to go to all sides, gather the children and bring them between the knees, WHICH ARE NETZACH AND HOD.

796. And in these two, NETZACH AND HOD between whom the prophets dwell, AND RECEIVE THEIR PROPHECY FROM THEM, abides the joy of the Mistress of the House, WHICH IS MALCHUT. What is the reason? It is because two willow branches (Heb. aravot), WHICH ARE NETZACH AND HOD, do not produce verdure and fruits and the ingathering of the children to them is their fruits and verdure, WHICH THEY BRING TO THE MISTRESS OF THE HOUSE THAT IS MALCHUT. The ingathering of the children is aroused only by prophets, WHO ARE NETZACH AND HOD. THEREFORE, THIS BLESSING: 'MAY THE BARREN ONE REJOICE AND BE HAPPY AT THE INGATHERING OF HER CHILDREN', IS IN HOD.

797. The sixth blessing is: 'Grant abundant joy to the loving friends'. It is the place where there are favor, joy, and delight, NAMELY the pillar of the entire world that is called 'Righteous', WHICH IS YESOD. And righteous and righteousness, WHICH ARE YESOD AND MALCHUT, are friends and beloved, as they do not turn away one from the other. BECAUSE THIS BLESSING ALSO INCLUDES MALCHUT, IT SAYS 'LOVING FRIENDS.' Until here are the six blessings by which the bride is blessed.

798. The seventh BLESSING establishes them all, and all are blessed from that seventh one, WHICH IS BINAH, WHICH IS THE SOURCE OF ALL MOCHIN. Certainly it is the combination of the ten sayings, NAMELY THE TEN SFIROT, for it comprehends that which is above and below, NAMELY THE FIRST THREE SFIROT AND SEVEN LOWER ONES WHICH ARE THE TEN SFIROT. Therefore, ten kinds of joy are combined in it: 'joy; happiness; groom; bride; gladness; jubilation; cheer; love and delight; peace and friendship', so that the Bride shall be perfected in everything.

793. תְּנִינָא שְׁהַל בְּרָא לְכַבּוּדוֹ, רְזָא דְבְרִית קְדִישָׁא, חֲדוּה דְחַבּוּרָא, דְנָטִיל כּל בְּרַכָּאן מֵרְזָא דִימִינָא, לְמַעַבְדַּי אִיבִין בְּהוּא גַפֵּן, דְּהָא בְּקַדְמִיתָא הֵוּא פְּרִי נְחִית מְלַעִילָא, אֲרַח שְׁוִיפִין, וְנִגִיד לְבְרִית קְדִישָׁא, לְנִגְדָא לִיה בְּהוּא גַפֵּן, וְדָא מְסֻטְרָא דִימִינָא, דְּהָא לִית אִיבָא מִשְׁתַּכְּחָא אֶלָּא בִימִינָא. שְׁמַלְא אֲתַעַר וִימִינָא עֲבִיד.

794. לְבַתֵּר כְּלִיל שְׁמַלְא בִימִינָא, וִימִינָא בְּשְׁמַלְא, לְמַהוּי רְזָא דְאָדָם. וּבְגִין כֵּן תְּלִיתָאָה אִיהוּ יוֹצֵר הָאָדָם. וְעַד יַעֲקֹב, דְּאִיהוּ עֵמוּדָא דְאַמְצַעִיתָא, דִּיוֹקְנָא דְאָדָם הוּא.

795. רְבִיעָאָה, אִיהוּ עֵמוּדָא חֲדָא, דִּירְכָא יְמִינָא. חֲמִישָׁאָה, שׁוֹשׁ תְּשִׁישׁ וְתַגְל עֲקֵרָה דְבֵיתָא, בְּחֲדוּה בְּקַבּוּץ וּכְנִישׁוֹ דְבִנְהָא, מֵאַרְבַּע סְטְרֵי עֲלְמָא, וְדָא רְזָא דִירְכָא אַחֲרָא, דְאַתְחַבֵּר בִּירְכָא שְׁמַלְא, לְמִיזַל וּלְמִיכְנֵשׁ לְכָל סְטְרִין, וּכְנִישׁוֹ דְבִנִין, וּרְחִימוּ, לְמִיעַל לֹזן בֵּין בְּרַכִּין.

796. וּבְאִינוּן תְּרִין, דְנִבְיָאִים שְׁרִיין בְּגוּוֹיָהּ, חֲדוּה דְעַקְרָא דְבֵיתָא. מ"ט. בְּגִין דְּהָא שְׁתֵּי עֲרֻבּוֹת, לָא עֲבָדִין אִיבָא וּפִירִין, וּכְנִישׁוֹ דְבִנִין לְגַבְוִיָהּ, אִינוּן פִּירִין וְאִיבִין דְלֵהוּן, וְלָא אֲתַעַרוּ כְּנִישׁוֹ דְבִנְהָא לְגַבְוָהּ, בַּר בְּנִבְיָאִים.

797. שְׁתִּיתָאָה שְׁמַח תְּשֻׁמַּח רַעִים הָאֱהוּבִים, אֲתֵר דְרַעוּתָא וְחֲדוּה וְאַחוּה אֲשַׁתְּכַח, עֵמוּדָא דְכָל עֲלְמָא דְאֶקְרִי צְדִיק, וְצְדִיק וְצַדִּיק רַעִים וְאַהוּבִים אִינוּן, דְּלָא אֲתַעְרוּן דָּא מִן דָּא. עַד הֵכָּא שִׁית בְּרַכָּאן, דְּכֻלָּה אֲתַבְּרַכַת מְנִיָהּ.

798. שְׁבִיעָאָה אִיהוּ מְקַיִים כְּלָא, וּמַהֲאֵי שְׁבִיעָאָה מִתְּבַרְכָּאן כְּלָא וְדָאֵי, כְּלָלָא דְעֵשֶׁר אֲמִירָן, בְּגִין דְּדָא, כְּלִיל עֵילָא וְתַתָּא. וְעַד כְּלִיל בְּהֵאֵי, י' זִינֵי דְחֲדוּה, שְׁשׁוֹן, שְׁמַחָה, חֲתוּן, וְכֻלָּה, גִּילָה, דִּיצָה, אֲהָבָה, וְאַחוּה, שְׁלוֹם, וְרִיעוּת, לְמַהוּי כְּלָה שְׁלִימוּ דְכְּלָא.

799. Blessed are the children of Yisrael, for they merit below as above. About them, it is written: "And what one nation in the earth is like your people, like Yisrael" (II Shmuel 7:23). They all rejoiced that entire day with words of Torah, and all the inhabitants of that city placed him, THE YOUTH, as their head. On the next day, Rabbi Yosi and Rabbi Chiya arose and blessed them and went on their way.

800. When they arrived before Rabbi Shimon, he raised his eyes and saw them. He said to them: I viewed you today and I saw that you were two days and one night in the Tabernacle of the youth Metatron, and that youth taught you supernal secrets with the joy of Torah. Blessed is your portion, my sons.

801. They related before him all the words and told him the whole story. He said to them: Blessed are you and blessed is my portion, for I remember that one day his father, Rabbi Safra, was traveling with me on the road. When he separated from me, I blessed him that he should have a son who will be a lion in Torah, but I did not bless him so that he should merit to see him thus. THEREFORE, HE DIED AND DID NOT KNOW HIM. Blessed is your portion, my sons. About you, it is written: "And all your children shall be taught of Hashem" (Yeshayah 54:13).

81. "And all your children shall be taught of Hashem"

Rabbi Shimon explains here that when children are studying Torah, the Shechinah gives them strength and courage, and the Holy One assists them: this is the meaning of, "And all your children shall be taught of The Creator." But another meaning emerges as Rabbi Shimon and Rabbi Chiya encounter a child who answers them with a prophecy. The child says that prophecy stems from the aspects of Netzach and Hod, but only for the children of Yisrael, not for other people.

The Relevance of this Passage

The Light of the Shechinah shining here imbues the children of our world with courage and strength and a love of spirituality. And because all of us are children of our parents and children of the Light, we, too, are strengthened so that we have the boldness to reject the temptations of material existence and the wisdom to walk in the way of the Creator. The innocence of childhood blossoms in our souls. And the prophecy associated with children that causes gems of wisdom to come out from the mouths of babes, emerges in our consciousness.

802. Another explanation of: "And all your children shall be taught of Hashem" (Yeshayah 54:13). FOR IT CAN BE ASKED: Are all the children of Yisrael taught Torah by the Holy One, blessed be He? HE SAYS: Yes, because when these children are studying Torah, the Shechinah comes and gives them strength and courage to study Torah. If not for the assistance of the Holy One, blessed be He, the children could not tolerate it.

803. Rabbi Shimon was at the gate of Lod one day, with Rabbi Chiya. A child came to him. Rabbi Shimon said: Surely the Holy One, blessed be He, will arouse in the world in a few days a great revolution, MEANING GREAT WARS, among the kings of the world, one with another. It is definite that while they are oppressing each other, the children of Yisrael will be peaceful.

799. זְבֹאֵין אֵינוֹן יִשְׂרָאֵל, דְּאֵינוֹן זָכוּ לְתַתָּא, כְּגֹוְנָא דְלְעִילָא. עֲלֵיהוּ כְּתִיב, וּמִי כְעַמְךָ בְּיִשְׂרָאֵל גּוֹי אֶחָד בְּאַרְץ. חֲדוּ כְלֵהוּ כֹּל הֵהוּא יוֹמָא וּמָא בְּמִלִּין דְּאוּרִייתָא, וְכֹל בְּנֵי מְתָא עֲבָדוּ לֵיהּ רִישָׁא עֲלֵיהוּ. לְיוֹמָא אַחְרָא, קָמוּ רַבִּי יוֹסִי וְרַבִּי חֵיָא וּבְרַכּוּ לֹון, וְאָזְלוּ לְאַרְחֵיהוּ.

800. כְּדִ מְטוּ לְגַבִּיָּה דְר"ש, זְקַף עֵינוּי וְחַמָּא לֹון. אָמַר לֹון מְסַתְבֵּל הַיּוֹנָא בְּכוּ יוֹמָא דָּא, וְחַמִּינָא לְכוּ תְרִין יוֹמִין וְחַד לִילָא, דְּהוּיְתוֹן לְגַבִּי מְשַׁכְּנָא דְּהֵהוּא נְעַר מְטַטְרוֹן, וְהֵהוּא נְעַר הוּהּ אוּלִיף לְכוּ רִזִין עֲלֵאִין בְּחֲדוּהּ דְּאוּרִייתָא, זְבֹאָה חוּלְקִכוֹן בְּנֵי.

801. סְדְרוּ מְלִין כְּלֵהוּ קַמִּיהּ, וְסַחוּ לֵיהּ עוֹבְדָא, אָמַר לֹון זְבֹאֵין אַתּוֹן, וְזְבֹאָה חוּלְקִי, דְּהָא אֲדַרְבְּנָא יוֹמָא חַד דְּהוּהּ אוּזִיל עַמִּי בְּאַרְחָא רַב סַמְרָא אָבוּי, וּבְרִיכִית לֵיהּ כְּדִ אַתְפַּרְשׁ מִנִּי, דְּיֵהָא לֵיהּ בַּר אַרְיָא בְּאוּרִייתָא, וְלֹא בְרִיכִית לֵיהּ דְּאֵיהוּ יִזְכִּי בֵיהּ. זְבֹאָה חוּלְקִכוֹן בְּנֵי, עֲלֵיכוּ כְּתִיב וְכֹל בְּנִיךְ לְמוֹדֵי יְיָ.

802. ד"א וְכֹל בְּנִיךְ לְמוֹדֵי יְיָ. וְכִי כֹּל בְּנִין דְּאֵינוֹן דְּיִשְׂרָאֵל, כְּלֵהוּ אוּלִיף לֹון קוֹדְשָׁא בְּרִיךְ הוּא אוּרִייתָא. אִין. דְּהָא בְּשַׁעְתָּא דְּאֵינוֹן יְנוּקֵי לְעָאן בְּאוּרִייתָא, שְׂכִינְתָּא אַתָּא וְיֵהִיב לֹון חִילָא וְתַקְפָּא לְמַלְעֵי בְּאוּרִייתָא, דְּאֵלְמָלָא סִיוַעָא דְּקוֹדְשָׁא בְּרִיךְ הוּא, לֹא יְכַלִּין אֵינוֹן יְנוּקֵי לְמַסְבֵּל.

803. רַבִּי שְׁמַעוֹן הוּהּ שְׂכִיחַ יוֹמָא חַד גַּבִּי פְתַחָא דְלוֹד, וְרַבִּי חֵיָא בְּהַדְיָה, פָּגַע בֵּיהּ חַד יְנוּקָא, אָמַר רַבִּי שְׁמַעוֹן וְדָאִי דְּקוֹדְשָׁא בְּרִיךְ הוּא אַתְעַר בְּעֲלָמָא הַשְׁתָּא לְיוֹמִין זְעִירִין, גְּלֹגְלָא רַבָּא לְמַלְכֵי אַרְעָא אֵלִין בְּאֵלִין. וְדָאִי בְּעוֹד דְּאֵינוֹן מְקַטְרְגִין אֵלִין עַל אֵלִין, יִשְׂרָאֵל יְהוֹן גּוֹ רוּחָא.

804. That boy said: Behold, this awakening has started today, for much blood has been spilled today in the world. Rabbi Chiya said to him: How does this boy know this? Rabbi Shimon said: Sometimes prophecy comes by the mouths of children, and they prophesy more than a prophet.

804. אָמַר הָהוּא יְנוּקָא, וְהָא בְיוֹמָא דָּא שְׂאֲרֵי אֲתַעְרוּתָא דָּא, דְּהָא בְּהָא יוֹמָא דְּמִין סְגִיָּאִין אוֹשְׁדִין בְּעֵלְמָא. א"ל רַבִּי חִיָּיא, מִנָּא לִיָּה לְהָאִי יְנוּקָא. אָמַר רַבִּי שְׁמַעוֹן, לְזַמְנִין נְבוּאָה נְפִיל בְּפֹם יְנוּקָן, וּמִתְנַבְּאֵי יְתִיר מִחַד נְבִיאָה.

805. The boy said: Is it any wonder that children prophecy? There is a whole verse to support this. How do we know this? From the verse: "And all your children shall be taught of Hashem." Assuredly, they are "taught of Hashem," MEANING IN THE ASPECTS OF NETZACH AND HOD KNOWN AS "TAUGHT OF HASHEM," as prophecy stems from there. This is not so with the whole world but for the children of Yisrael alone, as it is written: "And all your children shall be taught of Hashem." Therefore, prophecy comes from them. Rabbi Shimon came and kissed him. He said: I have never heard this except just now.

805. אָמַר הָהוּא יְנוּקָא, וְכִי תַוּוּהָא אִיהוּ בְּיְנוּקֵי לְמַהוּי לֹון נְבוּאָה, וְהָא קָרָא שְׁלִים אִיהוּ. מִנְלָן. דְּכְתִיב וְכָל בְּנֵיךְ לְמוֹדֵי יְיָ. אֵינּוֹן וְדָאִי לְמוֹדֵי יְיָ, וְנְבוּאָה מְנַהוֹן נְפִקָא, מַה דְּלִית הִכִּי לְכָל עֲלְמָא, אֶלָּא לְיִשְׂרָאֵל בְּלַחְדוּדֵי, דְּכְתִיב בְּהוּ וְכָל בְּנֵיךְ לְמוֹדֵי יְיָ, וּבְגִינֵי כִךְ מְנַהוֹן נְפִקָא נְבוּאָה. אֲתָא רַבִּי שְׁמַעוֹן וְנִשְׁקִיָּה אָמַר מִיּוֹמָאֵי לָא שְׁמַעְנָא דָּא, בַּר הַשְּׁתָּא.

82. "And you shall make boards"

Rabbi Shimon here says that the boards in "And you shall make boards for the Tabernacle of acacia wood standing up" are like the Seraphim standing each with their six wings. All the hosts of heaven stand, and all the supernal angels are occasionally called 'Seraphim'.

The Relevance of this Passage

The tabernacle was the Vessel necessary for the Light to express itself on this planet. Here Rabbi Shimon reveals supernal secrets behind the construction of the tabernacle. His purpose in doing so is to construct a personal tabernacle, an internal vessel, for the reader through his holy words so that God's Light can rest upon us. Moreover, this action connects our planet to the original Tabernacle, allowing God's Light to inhabit the entire world, causing the demise of death, suffering, pain, and torment. Expect nothing less when such a magnificent instrument is wielded in the hands of so noble a sage.

806. This was the commandment of the Holy One, blessed be He, to Moses: "And you shall make boards for the Tabernacle of acacia wood standing up" (Shemot 26:15). It is written: "Seraphim stood above Him, each one had six wings..." (Yeshayah 6:2). For the construction of the Tabernacle with these boards resembled these Seraphim. The ones were standing and the others were standing.

806. דָּא פְקֻדָּא דְּקֻדְשָׁא בְּרִיךְ הוּא לְמַשָּׁה: וְעִשִׂית אֶת הַקְּרָשִׁים לְמִשְׁכַּן עֲצֵי שֹׁטִים עוֹמְדִים. וְכְתִיב שְׂרָפִים עוֹמְדִים מְמַעַל לוֹ שֵׁשׁ כְּנָפַיִם וְגו', עוֹבְדָא דְּמִשְׁכְּנָא בְּאֵינּוֹן קְרָשִׁים, כְּגוּוֹנָא דְּאֵינּוֹן שְׂרָפִים, אֵלִין עוֹמְדִים, וְאֵלִין עוֹמְדִים.

807. If you say that all the hosts of heaven stand, as it is written: "Then I will give you access among these who stand by" (Zecharyah 3:7) and "all the host of heaven standing by Him..." (I Melachim 22:19). Do all the supernal camps have no joints, NAMELY KNEES TO KNEEL AND SIT, so they all stand? HE ANSWERS: Surely they all stand. They are sometimes called 'Seraphim' and sometimes with a different name, but these IN THE VERSE "SERAPHIM STOOD ABOVE HIM" always bear the same name, SERAPHIM. AND THE COMPARISON OF THE BOARDS OF THE TABERNACLE TO SERAPHIM IS TRUE WITH ALL THE SUPERNAL ANGELS, BECAUSE THEY ARE ALL REFERRED TO AS SERAPHIM OCCASIONALLY BUT THEY ARE NOT EXACTLY LIKE THE SERAPHIM IN THE VERSE: "SERAPHIM STOOD ABOVE HIM..."

807. וְאֵי תִימָא, וְהָא כָּל חַיִּילֵי שְׁמַיָּא אֵינּוֹן עוֹמְדִים בְּלָהוּ, כַּד"א וְנָתַתִּי לָךְ מֵהֶלְכִים בֵּין הָעוֹמְדִים הָאֵלֵה, וְכְתִיב וְכָל צְבָא הַשְּׁמַיִם עוֹמְדִים עֲלֵיו וְגו', דְּהָא בְּלָהוּ מִשְׁרִיין עֲלָאִין לִית לְהוּ קְפִיצִין, וְכְלָהוּ קִיּוּמֵי בְּקִימָה. אֶלָּא וְדָאִי בְּלָהוּ קִיּוּמִין, וְלְזַמְנִין אֵלִין אֶקְרוּן שְׂרָפִים, וְלְזַמְנִין סְלִקִין בְּשִׁמָּא אַחְרָא, אֲבָל אֵלִין בְּלָהוּ בְּחַד שְׁמָא קִיּוּמֵי.

83. "Hashem is my shepherd; I shall not want"

Here, Rabbi Shimon tells us that the Shechinah came and dwelled on David and inspired him to recite this praise to God and to request sustenance from Him. When God brings food to the world, the Shechinah takes from it first, so it is for her sake that food descends to all the worlds. "The Creator is my shepherd," we learn, also means that He sustains a person with everything he needs.

The Relevance of this Passage

The Light of sustenance and abundance shines upon us through the merit of King David. We learn from David that one should meditate upon this passage with great desire, requesting The Creator to fill all of our needs, for if one does not ask, one cannot receive. Thus, ask for everything good, the totality of Light, the Final Redemption, the annulment of judgments, and infinite loving kindness, through it all.

808. This verse has been established, for it is written: "A Psalm of David, Hashem is my shepherd; I shall not want" (Tehilim 23:1), for we have learned the difference between "A Psalm of David" and "To David a psalm." "A PSALM OF DAVID" SHOWS THAT THE SHECHINAH DWELT UPON HIM AND THEN HE SANG, AND "TO DAVID A PSALM" SHOWS THAT FIRST HE SANG, THEN THE SHECHINAH DWELT UPON HIM. Here by "Hashem is my shepherd," the Shechinah preceded and came and dwelt upon him first, FOR IT IS WRITTEN: "A PSALM OF DAVID." HE QUESTIONS: Why did the Shechinah precede here, BY "HASHEM IS MY SHEPHERD?" David should have preceded, since he asked for his sustenance from the Holy One, blessed be He.

809. HE ANSWERS: Surely the Shechinah preceded and came and dwelt upon him, and aroused him to recite this praise to the King and request sustenance of the King. This is the way it should be concerning food, FOR THE SHECHINAH desires it and Her wish is that all the inhabitants of the world should pray for food, because when the Holy One, blessed be He, desires to bring down food to the world, THE SHECHINAH takes first. For Her sake, food descends to all the worlds, BECAUSE IT IS IMPOSSIBLE THAT THOSE BELOW SHOULD RECEIVE ANYTHING UNLESS THOSE ABOVE RECEIVE FIRST, AS MENTIONED ABOVE. Therefore, THE SHECHINAH preceded in this matter of food and dwelt upon David.

810. "Hashem is my shepherd" just like the shepherd who leads his sheep to the place that has herbage and grasses, where nothing is lacking. The Holy One, blessed be He, is also my Shepherd to sustain one with everything I need. Another explanation FOR "Hashem is my shepherd": We have learned that man's sustenance is as difficult to obtain as the splitting of the Red Sea. These here are two manners, TWO EXPLANATIONS, and they are both true.

808. וְהָאֵלֹהִים קָרָא אוֹקְמוּהָ, כְּתִיב מִזְמוֹר לְדָוִד יְיָ רַעֲיוֹ לֹא אֶחָסֵר. הֲאֵל אֶתְמַר, מִה בֵּין מִזְמוֹר לְדָוִד, וּבֵין לְדָוִד מִזְמוֹר. וְהֵכָא, שְׂכִינְתָא קְדָמָא וְאַתְיָא, וְשִׂרְתָּא עָלֵיהּ בְּקְדָמִיתָא. יְיָ רַעֲיוֹ, וְכִי אָמַי שְׂכִינְתָא קְדָמָא, הֵכָא, וְהָא דָּוִד אֶצְטְרִיךְ לְאַקְדָּמָא אִיהוּ בְּקְדָמִיתָא, הוֹאִיל וּבְעֵי מִזְוֹנִיהּ מֵעַם קוֹדֶשָׁא בְּרִיךְ הוּא.

809. אֵלָא, וְדָאֵי שְׂכִינְתָא קְדָמָא וְאַתְיָא, וְשִׂרְתָּא עָלֵיהּ, וְאַתְעֵרְתָּ לִּיהּ לְשִׁבְחָא לְמַלְכָּא שְׁבַחָא דָּא, וְלִמְבַעֲיוֹ מִזְוֹנֵי מַקְמֵי מַלְכָּא, דְּהָא הֵכִי אֶצְטְרִיךְ עַל מַלְהָ דְּמִזְוֹנָא דְּבַעֲיָא אִיהוּ וְרַעוּתָא דִּילָהּ, דְּכָל בְּנֵי עֲלָמָא יִבְעוּן מִזְוֹנֵי. בְּגִין דְּכַד קוֹדֶשָׁא בְּרִיךְ הוּא בְּעֵי לְנַחְתָּא מִזְוֹנֵי לְעֲלָמָא, אִיהוּ נְטֵלָא בְּקְדָמִיתָא, וְעָלָה נְחָתֵי מִזְוֹנֵי לְעֲלָמִין כְּלָהּ. וּבְגִינֵי כִּן אִיהוּ אֶקְדִּימַת לְמַלְהָ דָּא דְּמִזְוֹנֵי, וְשִׂרְתָּא עָלֵיהּ דְּדָוִד.

810. יְיָ רַעֲיוֹ, יְיָ רַעֲיוֹ דִּילֵוּ, כְּהָאֵי רַעֲיוֹ דְּמַדְבַּר עֲאֲנָא דִּילֵוּהּ בְּאַתְרֵי דְּרִשְׁאִין וְעִשְׁבִּין, דְּלֹא מְחָסֵר בֵּיהּ כָּל מַדְעָם. אוֹף הֵכִי קוֹדֶשָׁא בְּרִיךְ הוּא, הוּא אִיהוּ, רַעֲיוֹ דִּילֵוּ, לְמִיזֵן לִי בְּכָל מָה דְּאֲנָא אֶצְטְרִיךְ. ד"א יְיָ רַעֲיוֹ, תְּנִינָן, דְּקָשִׁין מִזְוֹנֹתֵינוּ דְּב"ג קָמֵי קוֹדֶשָׁא בְּרִיךְ הוּא, בְּקָרִיעַת יַם סוּף. הֵכָא תְּרִין גּוֹנִין אִינּוּן, וְתִרְוִוִּיהוּ בְּאַרְחָא קְשׁוּט.

84. Man's sustenance is difficult to obtain as the splitting of the Red Sea

Rabbi Shimon explains here that even though it is difficult for God to see the wicked and the sinners, still He feeds and sustains everyone according to the supernal Chesed that is drawn and flows over all the inhabitants of the world. With it He feeds and sustains all the righteous, and the pious, and the wicked, and all the people of the world, and all the beasts and animals of the field, and the birds of the heavens - from the horns of the buffalo to the eggs of lice. So why, we are asked, was this as difficult for God as the splitting of the Red Sea, which should have been easy for Him? Rabbi Shimon explains that when the children of Yisrael called for God to part the sea, the minister of Egypt spoke and reminded Him of the sins committed by them, and that He should judge them accordingly and let them drown. Yet, we are told, God split the sea for them because of the righteousness of Abraham, who rose up early in the morning to fulfill His commandments.

The Relevance of this Passage

Here we learn again that God shines His Light on the just and the unjust, that the rains fall on the righteous and the wicked, that sustenance is given to everyone. In this way, each of us is enabled to play out destiny, to exercise free will, to move toward or away from God in the space He has made for us. And, we learn, He will always show mercy, even when we have sinned.

On a deeper level, Kabbalah informs us that Moses and the children of Israel split the Red Sea by virtue of their own transformations of character. As the Red Sea stood before them, and the Egyptian army raced towards them from behind, doubt and uncertainty gripped the Israelites. Nevertheless, using the power of the 72 Names of God to transcend their own fears and uncertainties, the Israelites walked into the sea until the waters filled their nostrils. This immense display of trust was a miracle of human nature. In turn, their behavioral actions ignited a miracle of Mother Nature, the seas parted as the waters rose to the heavens.

Though we all sin, we utilize this passage and the righteousness of Abraham to accomplish our own miracles of nature - to forever change our ways and correct all the sins of our past. This miraculous occurrence causes miracles of nature. And there is no greater miracle than the world's liberation from the clutches of the angel Satan (metaphorically represented as Yisrael fleeing the Egyptians through the parted Red Sea). Granted, this is a feat as difficult as parting an ocean, but the strength, power, and Light of Abraham are here, with the 72 Names, to support us, so it is a fait accompli the moment our eyes and hearts embrace these ancient verses.

811. One EXPLANATION is that all the actions of the Holy One, blessed be He, are according to Justice and Truth, and the entire world is supported on Justice and Truth. Every day and all the time, He judges the righteous, the wicked and all the inhabitants of the world with Justice, as it is written: "For Hashem is righteous, He loves righteousness" (Tehilim 11:7). When He judges the people and sees how many are wicked and how many are sinners before Him, it is difficult for Him to give them food constantly, because He has to feed the wicked and those that sin.

812. Yet He deals with them mercifully, and feeds and sustains them according to the supernal Chesed that is drawn and flows over all the inhabitants of the world. With it, He feeds and sustains all the righteous and pious and the wicked and all the people of the world and all the beasts and animals of the field and the birds of the heavens, from the horns of the buffalo to the eggs of lice. There is nothing left in the world that is not fed, but He sustains everything, even though it is difficult for Him due to the actions of the people of the world, as is the splitting of the Red Sea.

813. HE QUESTIONS: Was the splitting of the Red Sea difficult for Him? Is it not written: "He rebukes the sea and makes it dry" (Nachum 1:4)? "He calls for the waters of the sea, and pours them out upon the face of the earth" (Amos 5:8) and, as soon as the desire arises before Him, everything is as nothing before Him, and you say that splitting the Red Sea is difficult to perform before Him?

814. HE ANSWERS: When the children of Yisrael approached the sea and the Holy One, blessed be He, wanted to split the Red Sea for them, Rahav, the minister of Egypt, came and requested Justice from the Holy One, blessed be He. Rahav said before Him, Master of the Universe: Why do You want to punish Egypt and split the sea for Yisrael? Are they not all wicked before You? Your ways are with Justice and Truth, but these worship idols and these worship idols, and these sin with incest and these sin with incest. These spill blood and these spill blood.

811. חַד בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא כָּל עוֹבְרוֹי בְּדִינָא וְקָשׁוּט, וְעַל דִּינָא וְקָשׁוּט אֲתַקִּיִּים עַל עֲלָמָא. וּבְכָל יוֹמָא וְיוֹמָא וּבְכָל זְמַנָּא וּזְמַנָּא, דִּן כָּל עֲלָמָא בְּדִינָא לְצַדִּיקֵי וְלַרְשִׁיעֵי וְלְכָל בְּנֵי עֲלָמָא, כַּד"א בִּי צַדִּיק יְיָ צַדִּיקוֹת אָהֵב. וְכַד אִיהוּ דִּן בְּנֵי נֶשְׂאָ, וְחַמֵּי בְּנֵי נֶשְׂאָ כַּמָּה חַיִּיבִין, וְכַמָּה חֲטָאִין קַמֵּיהּ, בְּדִין קָשָׁה בְּעִינֵי לְמִיָּהֵב לֹון מְזוֹנָא בְּכָל זְמַנָּא, בְּגִין דְּאִית לֵיהּ לְמִיִּין חַיִּיבֵינָא, וְלֵאֲיוֹנִין דְּחֲטָאֵן.

812. וְאִיהוּ עֵבִיד עֲמַהוֹן לְגוּ מְשׁוּרַת הַדִּין, וְזֶן וּמְפָרְנֵס לֹון כַּפּוּם חָסֵד עֲלָאָה, דְּאֲתַמְשֵׁךְ וְאֲתַנְגִּיד עַל כָּל בְּנֵי עֲלָמָא, וּבֵיהּ אִיהוּ זֶן וּמְפָרְנֵס לְכָלֵּא, לְצַדִּיקֵי וְלַחֲסִידֵי וְלַרְשִׁיעֵי, וְלְכָל אֲיוֹנִין בְּנֵי עֲלָמָא, וְלְכָל חַיִּוִּין וּבְעִירֵי חֲקֵלָא, וְעוֹפֵי שָׁמַיָּא, מְקַרְנֵי רְאֵמִים עַד בֵּיצֵי בְלָמִי, וְלֹא אֲשַׁתָּאֵר בְּעֲלָמָא, דְּאִיהוּ לֹא זֶן וּמְפָרְנֵס לְכָלֵּא, אֶף עַל גַּב דְּקָשָׁה קַמֵּיהּ, לְפּוּם עוֹבְדֵי דְבְנֵי עֲלָמָא, בְּקָרִיעַת יַם סוּף.

813. וְכִי קָרִיעַת יַם סוּף קָשָׁה קַמֵּיהּ, וְהַכְּתִיב גּוֹעַר בַּיָּם וַיִּבְשְׁהוּ, הַקּוֹרָא לְמִי הַיָּם וַיִּשְׁפֹּכֶם עַל פְּנֵי הָאָרֶץ, וְהָא בֵּיזֶן דְּסִלִּיק רְעוּתָא קַמֵּיהּ, כִּלָּא קַמֵּיהּ כְּאִין הוּא חָשִׁיב, וְאֵת אֲמַרְתָּ דְּקָרִיעַת יַם סוּף קָשָׁה קַמֵּיהּ.

814. אֵלָא בְּזְמַנָּא דִּישְׂרָאֵל אֲעָבְרוּ לְגַבֵּי יַמָּא, וּבְעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַקְרַע לֹון יַמָּא דְּסוּף, אֲתָא רַהַב הַהוּא מְמַנָּא דְּעַל מְצָרִים, וּבְעָא דִּינָא מְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. אֲמַר קַמֵּיהּ, מְאֲרִיָּה דְּעֲלָמָא, אֲמַאי אֵת בְּעֵי לְמַעְבַּד דִּינָא עַל מְצָרִים, וְלְמַקְרַע יַמָּא לְיִשְׂרָאֵל, הָא כִּלְהוּ חַיִּיבִין קַמְךָ, וְכָל אֲרַחֵךְ בְּדִינָא וְקָשׁוּט. אֵלִין פְּלַחֵי כּו"ם וְאֵלִין פְּלַחֵי כּו"ם. אֵלִין בְּגִלּוֹ עֲרִיּוֹת, וְאֵלִין בְּגִלּוֹ עֲרִיּוֹת. אֵלִין אוֹשְׁרֵי דְמִין, וְאֵלִין אוֹשְׁרֵי דְמִין.

815. At that moment, it was difficult for Him to disregard Justice. Here the children of Yisrael were driving toward the sea, as it is written: "And Hashem said to Moses, 'Why do you cry to me? speak to the children of Yisrael, that they go forward'" (Shemot 14:15). But it was difficult for Him to disregard Judgment and split the Red Sea for them. Had not the Holy One, blessed be He, looked to the Merit of Abraham, who preceded in the early morning to fulfill the commandment of his Master and His desire, as it is written: "And Abraham rose up early in the morning" (Bereshheet 22:3), they would all have been lost in the sea, because the Holy One, blessed be He, was judging Yisrael all that night.

816. We have learned that it is written: "...so that one came not near the other all the night" (Shemot 14:20), which teaches that the Archangels came to praise before the Holy One, blessed be He, that night. He said to them: 'The works of my hands are drowning in the sea and you sing praises before Me?' Immediately, "one came not near the other all the night" BECAUSE "ONE TO ANOTHER" IS SAID ABOUT THE ANGELS WHO PRAISE THE HOLY ONE, BLESSED BE HE, AS IT IS WRITTEN: "AND ONE CRIED TO ANOTHER, AND SAID, 'HOLY...'" It is written: "And it was come to pass, that in the morning watch" (Shemot 14:24), the Holy One, blessed be He, observed the merit of Abraham, who rose up early in the morning to do the will of his Master, as it written, "And Abraham rose up early in the morning." Then the sea turned back and the water fled from before the children of Yisrael.

817. It is also written: "And the sea returned to its strength (Heb. leeitano) when the morning appeared" (Ibid. 27). We learned that "leeitano" MEANS litnao (Eng. 'to its conditioning'), to that condition that the Holy One, blessed be He, made with it when He created the world. FOR HE HAD MADE A CONDITION THAT IT SHOULD SPLIT FOR YISRAEL, BECAUSE EITANO (ENG. 'ITS STRENGTH') IS SPELLED WITH THE SAME LETTERS AS TNAI (ENG. 'CONDITION'). BUT WE SHOULD ADD that it is written here: 'leeitano', while there it is written: "Maskil of Eitan of the Ezrachite" (Tehilim 89:1), WHO IS ABRAHAM. HERE ALSO EITANO ALLUDES TO ABRAHAM. THEREFORE, THE TORAH SAYS: "when the morning appeared." At that same time, Abraham got up early in the morning to do the will of his Master, then the sea was split. Therefore, the splitting of the sea was difficult for Him.

85. Match-making is difficult before the Holy One, blessed be He, like splitting the Red Sea

When the Red Sea parted, we learn, some people were saved and some were killed. Someone dies and there is weeping, yet his wife is given to another and there is singing. And sometimes a wicked person gets a good woman. Rabbi Shimon says here that there are concealed secrets in all this, yet, nonetheless, it is all according to the law. He then tells us that 'before the Holy One' refers to Malchut; these things are difficult for Her because they are not under Her authority; she receives everything from the Holy One. Rabbi Shimon next questions the meaning of, "And that soul will be cut off from before Me," and decides that it means that the soul will be cut off from all the delights of the world to come, which is Binah. Then we read of Jonah: "And Yonah rose to flee to Tarshish from before The Creator," and, "for the men knew that he had fled from before The Creator." How is it possible to flee from God? Rabbi Shimon explains that this means Jonah was afraid to be in the Holy Land so that the spirit of prophecy should not come upon him. He then speaks of the role of the Shechinah, who dwells in the Holy Land, and who rested on King David before he said, "Yud-Hei-Vav-Hei is my shepherd; I shall not want." When the Shechinah receives food above for all the worlds, all the angels delight and awaken and raise their wings to cover their faces when She comes to deliver their food to them, so that they do not gaze upon Her. There are three companies of worshipping angels, we are told, who fit into each other like the tendons in the standing boards of acacia in the tabernacle. Rabbi Shimon next discusses, "For the merchandise of it is better than the merchandise of silver, and its gain than fine gold," and, "He makes me to lie down in green pastures; He leads me beside the still waters." "He restores my soul," we learn, means the soul of David, which is Malchut, who wishes to amend his level properly. The righteous will rest in the world to come with these "still waters" that are drawn and emerge from Eden.

The Relevance of this Passage

Here we see that there is an underlying and hidden, yet lawful, reason for life and death, good and evil, grieving and rejoicing. We are told that these things are not hard for the Holy One but they are hard for Malchut, and from this we see that it is only because our understanding is so much lower than God's that we have difficulty accepting the seeming inequities of the world. This difficulty is ultimately caused by the existence of time.

815. בַּהֵימָּא שְׁעָתָא הָוָה קָשָׁה קָמִיָּה, לְמַעְבַּר עַל אֲרַח דִּינָא. וְהָא יִשְׂרָאֵל הָוּוּ נִטְלִי עַל יַמָּא, דְּכַתְּיב וַיֹּאמֶר יְיָ אֶל מֹשֶׁה מַה תִּצְעַק אֵלַי דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ, וְהָוָה קָשָׁה קָמִיָּה לְמַעְבַּר עַל דִּינָא, וְלִמְקָרַע לֹוֹן יַמָּא דְּסוּף, וְאַלְמֵלָא דְּאַשְׁגַּח קוּדְשָׁא בְּרִיךְ הוּא בְּזִכּוּת אַבְרָהָם, דְּאַקְדִּים בְּצַפְרָא לְמַעְבַּר פְּקוּדָא דְּמֵאֲרִיָּה, וְרַעוּתָא דִּילֵיהּ, בְּדַכְתִּיב וַיִּשְׁכֶּם אַבְרָהָם בְּבֶקֶר, בְּלֵהוּ אֲתַאבִּידוּ בַיּוֹמָא, בְּגִין דְּבִכַל הָהוּא לִילָיָא, בְּדִינָא הָוָה קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהּוּ דִּישְׂרָאֵל.

816. דְּתַנִּינָן, מָאִי דְּכַתְּיב וְלֹא קָרַב זֶה אֶל זֶה כָּל הַלַּיְלָה. מְלַמֵּד דָּאֲתוּ מְלֵאכֵי עֲלָאֵי לְשִׁבְחָא בְּהָהוּא לִילָיָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, אָמַר לֹוֹן, וְכִי עוֹבְדֵי יְדֵי טְבַעִין בַּיּוֹמָא, וְאַתּוֹן מְשַׁבְּחִין קָמָאִי, מִיָּד וְלֹא קָרַב זֶה אֶל זֶה כָּל הַלַּיְלָה. מַה כְּתִיב, וַיְהִי בְּאַשְׁמֶרֶת הַבֶּקֶר, אֲשַׁגַּח קוּדְשָׁא בְּרִיךְ הוּא בְּזִכּוּתָא דְּאַבְרָהָם, דְּאַקְדִּים בְּצַפְרָא לְמַעְבַּר רַעוּתֵיהּ דְּמֵאֲרִיָּה, בְּדַכְתִּיב וַיִּשְׁכֶּם אַבְרָהָם בְּבֶקֶר. בְּדִין אֲהֵדֵר יַמָּא, וְעָרְקוּ מִיּוֹן קָמֵיהּוּ דִּישְׂרָאֵל.

817. דְּכַתְּיב וַיִּשָׁב הַיָּם לְפָנוֹת בְּקֶר לְאִיתָנוּ, וְתַנִּינָן, לְאִיתָנוּ: לְתַנְאוּ. לְהָהוּא תַנְאֵי דְּהִתְנָה עִמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא, כִּד בְּרָא עֲלֵמָא, לְאִיתָנוּ, כְּתִיב הִכָּא לְאִיתָנוּ, וְכַתְּיב הֵתָם מְשַׁכִּיל לְאִיתָן הָאֲזַרְחֵי, וְעַל דָּא לְפָנוֹת בְּקֶר, בְּהָהוּא זְמַנָּא דְּאַקְדִּים אַבְרָהָם לְמַעְבַּר רַעוּתָא דְּמֵאֲרִיָּה, בְּדִין אֲתַקְרַע יַמָּא, וְעַד קָשָׁה הָוָה קָמִיָּה קְרִיעַת יָם סוּף.

Kabbalah defines time as the distance between cause and effect.

It is the separation between action and reaction; the measurement between conduct and recompense; the space between deed and dividend; and the chasm between crime and consequence. Because of time's existence, we believe mistakenly that goodness goes unrewarded, that evil goes unpunished, and that life lacks true justice. The world appears chaotic and random; when in reality, there is an exquisite and elegant order, the law of cause and effect, beneath the turmoil. Through David, we correct the sins of our past, rectifying and restoring all Malchut. All the waters of earth become still and the green pastures upon our earth welcome us as the Light of the Shechinah reaches her maximum intensity.

818. Similarly, match-making is difficult before the Holy One, blessed be He, like the splitting of the Red Sea; just as by the splitting of the Red Sea, these are killed on the one hand while others are kept alive on the other hand. By match-making, it is also written: "He brings out the prisoners into prosperity (Heb. bakosharot)" (Tehilim 68:7). We have learned that IT IS SPELLED WITH THE LETTERS of weeping and singing (Heb. bechi veshirot), because this one dies AND THERE IS WEeping, and He gives his wife to another AND THERE IS SINGING. Sometimes a wicked person gets a good woman; THEREFORE, MATING IS DIFFICULT BEFORE HIM LIKE THE SPLITTING OF THE RED SEA. There are concealed secrets in it all, and it is all according to the law. And what the friends have remarked ABOUT THIS, TO EXPLAIN WHY ONE IS THRUST ASIDE BEFORE ANOTHER, certainly it is so.

819. And the remark that we were taught about 'before', MEANING THAT 'MATCH-MAKING IS DIFFICULT BEFORE THE HOLY ONE, BLESSED BE HE,' instead of 'from before the Holy One, blessed be He,' it is because 'before' refers to that which stands before the Holy One, blessed be He, and serves before Him, NAMELY MALCHUT THAT RECEIVES FROM THE HOLY ONE, BLESSED BE HE. Therefore, it was not said that match-making is difficult for the Holy One, blessed be He, and similarly, IT WAS NOT SAID that man's food is difficult to obtain for the Holy One, blessed be He. Rather it is before the Holy One, blessed be He, WHICH IS MALCHUT, because all these things are difficult FOR MALCHUT, for they are not under Her authority even though She does accomplish it but this is under another's authority. BECAUSE SHE RECEIVES EVERYTHING FROM THE HOLY ONE, BLESSED BE HE, IT IS APPROPRIATE TO SAY THAT THESE THINGS ARE DIFFICULT FOR HER.

820. It is written: "And that soul will be cut off from before Me" (Vayikra 22:3). HE QUESTIONS: What is the meaning of "from before Me"? HE ANSWERS: It refers to the World to Come, MEANING BINAH, where all life forms are present. Another explanation: This is the supernal Channel, the river whose waters will never be interrupted, WHICH IS YESOD OF ZEIR ANPIN. It is all one, because this YESOD OF ZEIR ANPIN receives all the delights of the World to Come, WHICH IS BINAH. AND THE VERSE: "AND THAT SOUL WILL BE CUT OFF FROM BEFORE ME" MEANS THAT THE SOUL will be cut off from all these supernal delights that are in the place where the pleasantness of Hashem is, NAMELY BINAH. That is THE MEANING OF "from before Me," BEFORE THE HOLY ONE, BLESSED BE HE, FOR THE HOLY ONE, BLESSED BE HE, RECEIVES FROM HER, BINAH, THAT PROVIDES TO ZEIR ANPIN THAT IS CALLED 'THE HOLY ONE, BLESSED BE HE'.

818. בְּגוֹזֵא דָא, קָשִׁין זְוֹגִין קָמִי קוּדְשָׁא בְּרִיךְ הוּא בְּקָרִיעַת יָם סוּף, מַה קָרִיעַת יָם סוּף קָטִיל לְאַלְיָן בְּהַאי סְטְרָא, וּמְקִיִּים לְאַלְיָן בְּהַאי סְטְרָא, אוּף הֶכָא בְּזוּגִין, כְּתִיב מוֹצִיא אֲסִירִים בְּכוֹשְׁרוֹת, וְתַנְיָן בְּכִי וְשִׁירוֹת, מֵיִתּ הַאי, וְיִהִיב אֶתְתִּיה לְהַאי וּלְזַמְנִין לְחַיִּיבָא, מְזַדְמָנָא לִיה אֶתְתָּא מְעַלְיָא. אָבֵל רְזִין סְתִימִין אִינּוֹן בְּכֹלָא וְכֹלָא הוּא בְּדִינָא, וּמַה דְּאֶתְעָרוּ חֲבַרְיָא בְּהָא, וְדָאי הֲכִי הוּא.

819. וּמַה דְּאֶתְעָרוּ לְפָנֵי, וְלֹא מְלַפְנֵי לְפָנֵי הַהוּא דְּקָאִים לְפָנֵי קָמִיה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְשִׁמְשׁ קָמִיה, וְע"ד לֹא אָמְרוּ דְּקָשִׁין זְוֹגִין לְקוּדְשָׁא בְּרִיךְ הוּא. וְכֵן קָשִׁין מְזוֹנוֹתֵי שֶׁל אָדָם לְקוּדְשָׁא בְּרִיךְ הוּא, אֲלֵא לְפָנֵי וְלְהַאי קָשִׁיִּין כָּל הַיָּגִי, דְּהָא לֹא בְּרִשׁוֹתֶיהָ קִיִּימִי, אַע"ג דְּאִיהוּ עֵבִיד, בְּרִשׁוֹתָא אַחְרָא עֵבִיד.

820. כְּתִיב וּנְכַרְתָּהּ הַגֹּפֶשׁ הַהִיא מְלַפְנֵי מַאי מְלַפְנֵי. אֲלֵא דָא עֲלָמָא דְּאֶתִּי, הַהוּא דְּכָל חַיִּין קִיִּימִין תַּמָּן. דְּבַר אַחַר, דָּא צְנוּרָא עֲלָאָה, נְהַר דְּלֵא פְּסִקִין מִימּוֹי לְעֲלָמִין. וְכֹלָא חֵד, וְדָא אִיהוּ דְּנִטְוִיל כָּל עַדּוּגִין דְּעֲלָמָא דְּאֶתִּי. וּמֵאִינּוֹן עַדּוּגִין עֲלָאִין תְּשַׁתְּצִי, מֵאַתְר דְּהַהוּא נְעַם יִי תַמָּן, וְדָא אִיהוּ מְלַפְנֵי.

821. If you ask: If so, it is written, "And Jonah rose to flee to Tarshish from before Hashem" (Yonah 1:3) and "for the men knew that he had fled from before Hashem" (Ibid. 10). We have learned what is the reason Jonah fled. Is it then possible to flee from the Holy One, blessed be He? But he fled in order to go out of the Holy Land, since the Shechinah does not dwell outside the Land of Yisrael, and in order that the Shechinah should not dwell upon him, he fled from the Holy Land. The Shechinah dwells there, as it is written: "Your wife shall be like a fruitful vine in the recesses of your house" (Tehilim 128:3). "A fruitful vine" is the Shechinah. Just as the Shechinah is concealed inside, in the Holy of Holies, similarly, a modest woman does not go out from the entrance of her house outside.

THEREFORE, THE TORAH COMPARES THE WOMAN TO THE SHECHINAH, and Jonah fled outside of the Holy Land. HE

QUESTIONS: Here it is "from before" and it does not say 'before', AND STILL IN ALL, IT MEANS THE SHECHINAH AND NOT BINAH?

822. HE ANSWERS: It is certainly so, "from before" MEANING BEFORE THE SHECHINAH, because the spirit of prophecy does not come from the Shechinah but rather "from before" MEANING BEFORE THE SHECHINAH, which are the two levels of prophets, WHICH ARE NETZACH AND HOD, that dwell upon the Shechinah. From that place, NETZACH AND HOD, he was afraid to be in the Holy Land so that the prophecy should not dwell upon him. Therefore, it says, "from before Me" because "he fled from before Hashem" and not 'before Hashem,' WHICH WOULD MEAN THE SHECHINAH. Because he knew that prophecy comes only from "from before Me," WHICH IS NETZACH AND HOD.

823. Because of this, matings and food of people are difficult before the Holy One, blessed be He, WHICH IS THE SHECHINAH, AS MENTIONED. Therefore, King David aspired for his food higher THAN THE SHECHINAH, FOR HE SAID "HASHEM IS MY SHEPHERD...", WHICH IS ZEIR ANPIN. Above, the flow is never interrupted, but it can be interrupted here BY THE SHECHINAH, because the food is not dependent upon Her but higher IN ZEIR ANPIN. Therefore, it is written: "Hashem is my shepherd; I shall not want," WHICH MEANS THAT food will never be interrupted from me, because that river which is drawn and emerges from Eden, WHICH IS ZEIR ANPIN THAT RECEIVES FROM ABA AND IMA, never has its flow interrupted. Therefore, the Shechinah preceded AND RESTED ON HIM, AND AFTERWARDS HE SAID PRAISE.

824. Come and see: When that place, THE SHECHINAH, receives food above, FROM ZEIR ANPIN, FOR THE WORLDS, all THE ANGELS who sanctify their Master delight and awaken and raise their wings TO COVER THEIR FACE when the Shechinah comes with their food TO THEM, in order that they should not gaze upon THE SHECHINAH.

821. ואי תימא, אי הכי, הא כתיב, ויקם יונה לברוח תרשישה מלפני יי' כי ידעו האנשים כי מלפני יי' הוא בורח, ותנינן מ"ט אזל יונה וברח, וכי מאן ייכול למברח מקמי קודשא בריך הוא, אלא הוה אזיל וברח לנפקא מארעא קדישא, דהא שכינתא לא שריא לבר מארעא דישראל, ובגין דלא תשרי עלוי שכינתא, הוה ברח בארעא קדישא, דהא שכינתא איהי שריא תמן, כמא דאת אמר אשתך כגפן פוריה בירכתי ביתך. גפן פוריה דא שכינתא, מה שכינתא הוה סתימא לגו בבית קוה"ק, אוף הכי אתתא צניעא, לא נפקא מתרעא דביתה לבר. ובגיני כך הוה ברח יונה לבר מארעא קדישא, והא הכא כתיב מלפני, ולא כתיב לפני.

822. אלא ודאי הכי הוא, מלפני, דהא רוח נבואה לא אתיא מגו שכינתא, אלא מלפני. אינון תרין דרגין הנביאים, דקא שריין על שכינתא, ומהווא אתר דחיל למדווי תמן בארעא קדישא, וע"ד מלפני. כי מלפני יי' הוא בורח, ולא לפני יי', דהא הוה ידע דנבואה לא הוה אתי אלא מלפני.

823. ובגיני כך קשין וזוגין, קשין מזונותיו של אדם לפני הקודשא בריך הוא, וע"ד דוד מלכא תלי מזונותיו לעילא, בגין דלעילא לא פסיק לעלמין. אבל הכא פסיק, דהא לא תלין ביה מזונות. לעילא אינון. וע"ד כתיב, יי' רעי לא אחסר, לא יפסקון מזונות מני לעלמין, בגין דהווא נהר דנגיד ונפיק מעדן לא פסיק לעלמין, ובג"ד קדמא שכינתא על דא.

824. ת"ח, בשעתא דהאי אתר מקבלא מזונא מלעילא, בלהו דמקדשי למאריהון, בלהו מתעדנין, ומתעריין, וסלקין גדפין, בד אתיא שכינתא בהווא מזונא, בגין דלא יסתכלון בה.

825. There are three companies OF ANGELS on one level, who call and say: 'Holy'. These call to the second company and the first and the second ones raise their wings, and the second ones say: 'Holy'. Then these call to the third company and all three companies in unison raise their wings and all say: 'Holy is Hashem Tzva'ot, the whole earth is full of His glory'. Therefore, ALL THREE COMPANIES are fitted one into the other, interpenetrating each other, as we say BY THE BOARDS: "Connected one with the other, thus shall you make the boards for the tabernacle" (Shemot 26:17).

826. The boards always stand erect and do not bend, like these who stand, MEANING THE SERAPHIM, who do not bend, because they have no knees to kneel. They stand constantly without sitting, so it is written of the boards: "standing up."

827. It is written: "Two tenons shall there be in one board" (Ibid.). Here also, JUST AS BY THE SERAPHIM, each including two aspects, WHICH ARE THE TWO TENONS, each one has its own aspect and that of its neighbor, and the same with its neighbor. Therefore, they are fitted one with the other.

828. It is similarly written in the Torah: "For the merchandise of it is better than the merchandise of silver, and its gain than fine gold" (Mishlei 3:14). The one teaches the other and the other teaches the former, so they become fitted one to the other. The one takes his own portion and that of his neighbor, and the other takes his own portion and the portion of his neighbor, MEANING HIS REWARD AND THE REWARD OF HIS FRIEND WITH WHOM HE IS STUDYING, and they are fitted together. THEREFORE: "FOR THE MERCHANDISE OF IT IS BETTER THAN THE MERCHANDISE OF SILVER," BECAUSE THERE ONE TAKES THE MERCHANDISE AND THE OTHER TAKES THE VALUE OF THE SILVER, BUT HERE EACH ONE IS INTERCONNECTED WITH HIS FRIEND. FOR EACH ONE HAS THE MERCHANDISE AND ALSO THE VALUE HE RECEIVES FROM HIS FRIEND WITH WHOM HIS IS STUDYING.

829. It is written: "He makes me to lie down in green pastures; He leads me beside the still waters" (Tehilim 23:2). 'Green pastures' refers to the supernal sources, WHICH ARE THE SFIROT OF ZEIR ANPIN, from which all food and sustenance come. THEY ARE CALLED 'pastures (Heb. neot)', BECAUSE THESE SFIROT OF ZEIR ANPIN are called "the habitations (Heb. neot) of Jacob" (Eichah 2:2). AND THEY ARE CALLED 'green pastures', because there are external pastures that are called "the pastures of the wilderness" (Yoel 2:22). Therefore, HE CALLS THESE OF HOLINESS BY THE NAME: 'green (Heb. deshe) pastures'. Yet you may argue it is written, "Let the earth bring forth grass (Heb. deshe)" (Beresheet 1:11). So we see that 'DESHE' is below, IN THE EARTH THAT IS MALCHUT? HE ANSWERS: But "deshe" comes for these pastures, where it is born and grows, AND THEY COME TO MALCHUT. Therefore, IT SAYS, "He makes me to lie down in green pastures."

825. ואִינוּן תִּלְתַּת מִשְׁרֵיִן בְּסֻלְיֻקוֹ חֵד, קְרָאן וְאָמְרֵי קְדוּשׁ. קְרָאן אֵלֶיךָ לְמִשְׁרֵיִתָּא תְנִינָא, וְסֻלְקִין גְּדַפִּין אֵלֶיךָ קְדַמָּי, וְאֵלֶיךָ תְנִינֵי, וְאָמְרִין אֵלֶיךָ תְנִינֵי קְדוּשׁ. קְרָאן אֵלֶיךָ לְמִשְׁרֵיִתָּא תִּלְיִתָּא, וְסֻלְקִין גְּדַפִּין תִּלְתַּת מִשְׁרֵיִן בְּחֵדָּא, וְכִלְהוּ אָמְרֵי קְדוּשׁ יְיָ צְבָאוֹת מְלֵא כֹל הָאָרֶץ כְּבוֹדוֹ. וְעַד כִּלְהוּ מִשְׁלָבֵן דָּא בְדָא, אֵלֶיךָ עֲאֵלִין לְגוֹ אֵלֶיךָ, וְאֵלֶיךָ עֲאֵלִין לְגוֹ אֵלֶיךָ, מִשְׁלָבֵן דָּא בְדָא, כְּמָה דָּאֵת אָמַר מִשׁוּלְבוֹת אֵשָׁה אֵל אַחוּתָהּ כֵּן תַּעֲשֶׂה לְכָל קְרָשֵׁי הַמִּשְׁכָּן.

826. קְרָשִׁים קְיִימֵי תְדִיר בְּקִיּוּמֵיהוּ, וְלֹא מִתְכַּפְּפִי, כְּגוּוּנָא דְאִינוּן עוֹמְדִים, דְּלֹא מִתְכַּפְּפִי דְלִית לוֹן קְפִיצֵי, וְקִיּוּמֵי תְדִיר בְּלֹא יִשְׁבִּיבָה, וְעַד כְּתִיב בְּקְרָשִׁים עוֹמְדִים.

827. מָה כְּתִיב, שְׁתֵּי יָדוֹת לְקָרֶשׁ הָאֶחָד, אוֹף הָכִי, בְּתֵרֵי גּוּוּנֵי אִינוּן כְּלִילָן כֹּל חֵד וְחֵד מְנִייהוּ, הַהוּא דִּילִיָּה וְדַחְבְּרִיָּה, וְחַבְרִיָּה אוֹף הָכִי בֵּיה, וְעַל דָּא מִשְׁלָבֵן דָּא עִם דָּא.

828. כְּגוּוּנָא דָּא כְּתִיב בְּאוּרִיִּתָּא, כִּי טוֹב סַחְרָה מִסַּחַר כְּסָף וּמַחְרוֹץ תְּבוּאָתָהּ, דָּא אוּלִיף לְדָא, וְדָא אוּלִיף לְדָא, אִתְעַבְדוּ מִשְׁלָבֵן דָּא עִם דָּא. דָּא נְטִיל דִּילִיָּה וְדַחְבְּרִיָּה, וְדָא נְטִיל דִּילִיָּה וְדַחְבְּרִיָּה, וּמִשְׁלָבֵן דָּא בְדָא.

829. כְּתִיב בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי עַל מִי מְנַחֹת וְנִהְלֵנִי. נֵאוֹת דְּשָׂא, אֵלֶיךָ אִינוּן מְקוּרִין עֲלֵאִין, דְּכָל מְזוּנָא וְסְפוּקָא אֲתִיָּא מְנִייהוּ. נֵאוֹת אֵלֶיךָ אֶקְרוּן נֵאוֹת יַעֲקֹב. נֵאוֹת דְּשָׂא, בְּגִין דְּאִית נֵאוֹת לְבַר דְּאֶקְרוּן נֵאוֹת מְדַבְּרָ, וְעַד בְּנֵאוֹת דְּשָׂא. וְאִי תִימָא הָא כְּתִיב תְּדַשָּׂא הָאָרֶץ דְּשָׂא, דְּהָא אִיהוּ לְתַתָּא. אֶלָּא דְּשָׂא מְאִינוּן נֵאוֹת אֲתִיָּא דְּאֲתִיָּלִיד וְאֶצְמַח מְנִייהוּ, וְעַד בְּנֵאוֹת דְּשָׂא יִרְבִּיצֵנִי.

830. "He leads me beside the still waters." These are the waters of stillness that are drawn from that place that is drawn and emerges from Eden, WHICH IS BINAH, and these waters are called 'still waters'. "He restores my soul" (Tehilim 23:3): This is the soul of David, WHICH IS MALCHUT, and the only reason that David wants this is to amend his level properly. With these "still waters" will the righteous rest in the World to Come, as it is written: "And Hashem lead you continually..." (Yeshayah 58:11).

830. עַל מִי מְנוּחֹת יִנְהַלְנִי, אֲלֵיךְ מִיּוֹן הַיְיִחָא,
דְּקָא נְגִידִין מֵהָהוּא אַתְרֵי דְנִגִיד וְנִפְיָא מֵעֵדֶן, וְאִינוּן
מִיּוֹן אֲקֵרוּן מִי מְנוּחֹת. נִפְשֵׁי יִשׁוּבֵב דָּא הוּא נִפְשׁ
דְּדוּד, וְלֹא בַעַא דְּדוּד לְאַתְקֵנָא אֲלֵא לְהָהוּא דְרֵגָא
דִּילִיָּה בְּדָקָא יְאוּת. בְּאֵלִין מִי מְנוּחֹת, זְמִינִין
צְדִיקָא לְנִיּוּחָא לְעֵלְמָא דְאַתֵּי, דְכִתִּיב וְנַחַךְ יִי
תְּמִיד וְגו'.

86. The stars

It would not be wise to make a synopsis of this long and exquisite passage. Each reader must read the entire section for himself, in order to delight in the beauty of its imagery and to gain some understanding of its profound teaching.

The Relevance of this Passage

Here we are treated to an entirely new vision of the role of the stars, in everything from the growth of plants to the governance of all human activity. When we read this section with its unforgettable imagery we are filled with a sense of mystery, and also with a lust for knowledge that burns as brightly as the stars. Though a bounty of celestial wisdom is distilled here, foremost to the reader is the knowledge that man, alone, can steer the stars and direct his destiny. Distant stars of war and stern judgments are subdued by our efforts here. Stars used by the wicked to propagate evil are snuffed out and rendered powerless. Stars of mercy sparkle, stars of joy flash, and stars of peace gleam to ignite our personal redemptions and the immediate arrival of Heaven on earth.

831. "And you shall make fifty clasps of brass..." (Shemot 26:11). Rabbi Elazar and Rabbi Aba were sitting one night. When it became dark, they entered a garden that was by the Sea of Tiberias. In the meantime, they saw two stars that were moving, one from one side and the other from the other side. Then they met and disappeared.

831. וְעִשִׂיתְ קְרָסֵי נְחֹשֶׁת חֲמִשִּׁים וְגו'. רַבִּי אֶלְעָזָר
וְרַבִּי אַבָּא הָווּ יְתִבֵי לִילֵיא חַד. בְּדַ רְמֵשׁ לִילֵיא,
עָאלוּ גוּ גֵנָא דְעַל יְמָא דְטַבְרִיא. אֲדַהֲבִי, חֲמוּ תְרִין
כְּכַבִּיא דְנִטְלִי, דָּא מֵהֲכָא, וְדָא מֵהֲכָא, וְאַעֲרַעוּ דָּא
בְּדָא וְאַטְמְרוּ.

832. Rabbi Aba said: How great are the works of the Holy One, blessed be He, in the heavens above and on the earth below. Who can understand these two stars that came out each from a different side, met and then disappeared. Rabbi Elazar said to him: Have we not seen them? For we observed them and we have observed other actions that the Holy One, blessed be He, does constantly.

832. אָמַר רַבִּי אַבָּא, כַּמָּה רַבְרַבֵּן עוֹבְדֵי דְקוּדְשָׁא
בְּרִיךְ הוּא, בְּשָׁמַיָא מְלַעֲיָלָא, וּבְאַרְעָא מְלַרְעָא. מֵאן
יְכִיל לְמַנְדַּע בְּאֵלִין תְּרִין כְּכַבִּיא, דִּנְמַקּוּ חַד מֵהֲכָא,
וְחַד מֵהֲכָא וְאַעֲרַעוּ דָּא בְּדָא, וְאַטְמְרוּ. א"ל רַבִּי
אֶלְעָזָר וְכִי לֹא חֲמִינָא לֹון, הָא אֲשַׁגְחָנָא בְּהוּ,
וְאַשְׁגַּחנָא בְּכַמָּה עוֹבְדִין אַחֲרֵינִין דְקוּדְשָׁא בְּרִיךְ הוּא
עֲבִיד תְּדִיר.

833. He opened the discussion with the verse: "Great is our Master, and of great power" (Tehilim 147:5). HE QUESTIONS: The passage tells that the Holy One, blessed be He, is great, mighty and supernal. Don't I know that the Holy One, blessed be He, is great and mighty? What is the reason for David's praise here?

833. פִּתַּח וְאָמַר גְּדוֹל אֲדוּוּיְנִי וְרַב כַּח וְגו' גְּדוֹל וְרַב
וְעֵלְאָה אִיהוּ קוּדְשָׁא בְּרִיךְ הוּא. וְכִי לֹא יִדְעָנָא
דְקוּדְשָׁא בְּרִיךְ הוּא גְּדוֹל אִיהוּ וְרַב כַּח, מֵאִי שְׂבַחָא
דְדוּד הֲכָא.

834. HE ANSWERS: He always says "great is Hashem," but here he says "great is our Master." What is the reason? When he says, "Great is Hashem, and greatly to be praised" (Tehilim 145:3), he is speaking of the higher level, ZEIR ANPIN, but where it is written: "Great is our Master," he is talking about the lower level, WHICH IS MALCHUT, the Master of the whole world. What is written before this verse? "He counts the number of the stars; He calls them all by their names" (Tehilim 147:4). If all the people from the time that Adam was created would gather to count the stars, they would not be able to do it, as it says, "And count the stars, if you be able to number them" (Bereshheet 15:5). What is written about the Holy One, blessed be He? "He counts the number of the stars; He calls them all by their names" What is the reason? It is written: "Great is our Master, and of great power." Just as there are none who can count the stars except the Holy One, blessed be He, so is it written pertaining to Him: "His understanding is infinite" (Tehilim 147:5).

835. Come and see: It is written, "That brings out their host by number" (Yeshayah 40:26), MEANING that the Holy One, blessed be He, brought forth all the hosts and companies and stars, each one by name and none was missing. Throughout the stars and constellations of all the firmaments, leaders, and supervisors were appointed to minister the world, each one as is worthy for him. There is not even one small blade of grass in the world that does not have a star and constellation in the firmament that rules over it, and over each and every star is an appointee that serves before the Holy One, blessed be He, as is proper for Him.

836. All the stars in the firmament are in charge over this world, and they are all appointed to attend to every single thing for those that are in this world. No grass, trees or vegetables grow without the supervision of the stars that stand over them and appear to them face-to-face, each one as is proper for it.

837. Most of the companies of stars and constellations come out at the beginning of the night, until three hours minus a quarter. From there onwards only small stars come out. And all these stars do not work for no reason and do not appear in vain. There are some stars that serve the entire night, in order to cause all those things that are under their responsibility to sprout and grow. There are certain stars that serve until midnight, and they cause to sprout and grow from the beginning of the night until that time all those things that were assigned to them. There are also stars that serve a short period of the night, for their service is completed after they have appeared to that grass or plant. They do not have to serve further that night, for they do not stand idly. As soon as they conclude their service, they are no longer seen in the world but enter their place.

834. אֵלָא בְּכָל אֶתֶר אִיהוּ אָמַר גְּדוֹל יְיָ, וְהֵכָא אָמַר גְּדוֹל אֲדוֹנֵינוּ. מ"ט. אֵלָא הֵתָם דְּאִיהוּ אָמַר גְּדוֹל יְיָ וּמְהֵלֵל מְאֹד. בְּדִרְגָא עֲלָא קְאָמַר. וְהֵכָא דְכֶתִיב גְּדוֹל אֲדוֹנֵינוּ בְּדִרְגָא תַתָּא קְאָמַר, דְּאִיהוּ אֲדוֹן כָּל הָאָרֶץ. מַה כְּתִיב לְעִילָא מְהֵאֵי קְרָא, מוֹנֵה מְסַפֵּר לְכַכְבִּים לְכֹל שְׁמוֹת יְקָרָא. אֵי כָּל בְּנֵי עֲלְמָא מִיּוֹמָא דְאַתְבְּרֵי אָדָם, יִתְכַנְשׁוּן לְמַמְנֵי כְכַבֵּיא, לָא יְכַלִּין, כּד"א וּסְפוֹר הַכְּכַבִּים אִם תּוּכַל לְסְפוֹר אוֹתָם. וְקוּדְשָׁא בְרִיךְ הוּא מַה כְּתִיב בֵּיהּ, מוֹנֵה מְסַפֵּר לְכַכְבִּים לְכֹל שְׁמוֹת יְקָרָא. מ"ט. בְּגִין דְכֶתִיב גְּדוֹל אֲדוֹנֵינוּ וְרַב כַּח וְגו'. כְּמַה דְלִית מְסַפֵּר לְכַכְבֵּי שְׁמַיָא, בְּרַ מְנִיָּה. אוּף הֵכִי אִיהוּ כְתִיב בֵּיהּ, וְלִתְבוּנָתוֹ אֵין מְסַפֵּר.

835. תָּא חֲזִי, כְּתִיב הַמוֹצֵיא בְּמְסַפֵּר צְבָאָם וְגו', בְּלָהוּ חֲוִילִין וּמְשָׁרְיִין וְכַכְבֵּיא, קוּדְשָׁא בְרִיךְ הוּא אֲפִיק לֹון בְּשְׁמָא, כָּל חַד וְחַד, וְלָא גְרַע אֲפִילוּ חַד. בְּכָל כְּכַבֵּיא וּמְזֵלֵי דְרִקִיעִין בְּלָהוּ, אֲתַמְנֹן נְגִידִין וּפְקִידִין לְשִׁמְשָׁא עֲלְמָא, כָּל חַד וְחַד בְּדַקָּא חֲזִי לִיהּ. וְלִית לָךְ עֲשָׂבָא זְעִירָא בְּכָל עֲלְמָא, דְלָא שְׁלֵטָא עֲלֵיהּ כְכַבָּא וּמְזֵלָא בְרִקִיעָא, וְעַל הַהוּא כְכַבָּא מְמַנָּא חַד, דְקָא מְשַׁמֵּשׁ קַמֵּיהּ דְקוּדְשָׁא בְרִיךְ הוּא, כָּל חַד וְחַד בְּדַקָּא חֲזִי לִיהּ.

836. כָּל כְּכַבֵּיא דְבְרִקִיעִין בְּלָהוּ מְשַׁמְשֵׁי עַל הַאֵי עֲלְמָא, וְכַלְהוּ פְקִידִין לְשִׁמְשָׁא כָּל מְלָה וּמְלָה לְאִינוּן דְבַהֲאֵי עֲלְמָא, וְלָא צְמַחִין וְלָא מְגַדְלִין עֲשָׁבִין וְאַלְגִּין וְדִשְׁאִין, וְעֲשָׁבֵי בְרָא, בְּרַ בְּחִיזוּ דְכַכְבֵּיא דְקָא קִיּוּמֵי עֲלֵיהוּ, וְאַתְחֻזּוּן עֲלֵיהוּ אֲנַפִּין, בְּאַנְפִּין כָּל חַד וְחַד כְּמַה דְאַתְחֻזֵי לִיהּ.

837. רוב משריון דככביא ומזלי, כלהו נפקין בראשיתא דליליא, עד תלת שעתא חסר רביעא. מתמן ולהלאה לא נפקין בר זעירין. ואינון ככביא כלהו לא משמשי לבטלה, ולא אתחזון לבטלה. ואית ככביא דקא משמשי כל ליליא, בגין לאצמחא ולגדלא כל אינון מלין דאתפקרו עליהו. ואית ככביא דקא משמשי עד פלגות ליליא, וצמחין ומגדלין מראשיתא דליליא, עד ההיא שעתא, כל אינון מלין דאתפקרו עליהו, ואית ככביא דקא משמשי זעיר מליליא, דכיון דאתחזו בהדי ההוא עשבא, או ההוא דשא, מיד אשלים שמושיה, ולא אצטריך יתיר בההוא ליליא. והא אינון לא קיימין לבטלה, כיון דאשלימו שמושיהו, לא אתחזון יתיר בהאי עלמא, ועיילין לאתריהו.

838. In the Book of Supernal Wisdom of the people of the East, they talk about the comets that have a scepter behind them in the sky, MEANING THAT A LONG TAIL OF LIGHT IS ATTACHED AND EMANATES FROM THOSE STARS. They say that there are grasses on the earth of those that are called 'the spice of life', and there are precious stones in the earth and hammered gold that is formed in the high mountains with a bit of water, that covers it yet does not cover it. But it is drawn over it. The comets rule over them, and they grow through them.

838. בספרא דחכמתא עלאה דבני קדם, אמרי על כל אינון ככביא דשרביטא, דקא משרי שרביטא ברקיעא, אמרי דעשבין אינון בארעא, מאינון דאקרון סמי דחי, ואבנין יקירן אית בארעא, וזהב שחוט דמגדלא גו טורי רמאי, בזעיר מיון דחפא עליה, ולא חפא אלא דנגיד עליה, ושלטאן על כל אלין אינון ככביא דשרביטא, ומגדלי אלין בגינייהו.

839. All their development and growth is only through the shine of that tail that the star extends into the firmament, and then all these things are perfected.

839. וכל תקונא וגדולא דלהון, לאו איהו אלא בחיזו ונגהא דההוא שרביטא, דקא משרר ההוא ככבא, גו רקיעא, וכדין אתתקנן ומתגדלן כל אינון מלין.

840. There are illnesses among people, namely jaundice and infection, WHICH ARE TYPES OF SICKNESSES, AND THEY SEEM TO BE SICKNESS OF THE GALL IN WHICH THEIR FACES BECOME GREENISH. Their only remedy is the mirror of glittering metal that sparkles in the eyes, NAMELY A MIRROR THAT IS MADE OF POLISHED METAL, and the ill person has to stare at it. The ill person is not cured until the mirror is moved from one side to the other, AND THE MIRROR has to reflect a spark of flash similar to a comet onto his face. When that flash sparks in the eyes, the remedy is effected. In this case also, all those ruled by the stars develop and grow only due to the expansion of the comet, and they develop this in appearance, color and strength, as it should be.

840. מרעין אית בבני נשא, בגון ירוקין וקסטירין. דאסוותא דלהון לא תלי, אלא בחד מראה דפרזלא קליל נציץ לעיינין, ואית ליה למאריה דמרע לאסתכלא ביה. ולא אתסי בהאי עד דאעבר ההוא מראה לסטרא דא ולסטרא דא, בגוונא דשרביטא, דיושיט נציצו דברק לאנפוי, ובההוא אושיטו דברק דקא נציץ לעיינין, אתי ליה אסוותא. אוף הכי, כל אינון דשלטי עליהו אינון ככביא, לית לון תקונא וגדולא במה דאתחזו, בר ההוא פשיטו דשרביטא, ובהאי מתתקני בחיזו, בגוון, בחילא, כמה דאתחזו.

841. It is good, because the like of it is alluded to in the book of King Solomon. HE SAYS: In the science of precious stones, if there would have been lacking the shine of the sparkle and flaming of certain stars, they would never grow or develop. The Holy One, blessed be He, prepared all this in the development of the world, as written: "To give light upon the earth" (Bereshheet. 1:15), MEANING THEY SHINE ON AND PERFECT anything in the world that needs perfecting.

842. It is written: "And you shall make fifty clasps of brass" and "you shall make fifty golden clasps" (Shemot 26:6). We have learned that one who has never seen the clasps in the Tabernacle has never seen the light of the stars in the sky, because THE CLASPS OF THE TABERNACLE were similar in appearance and manner OF THE STARS to all who viewed them.

843. There are stars in the sky that emerge from that firmament wherein all the stars are kept, WHICH IS THE SECOND FIRMAMENT WHEREIN THE SUN, MOON, STARS AND CONSTELLATIONS ARE SET, AND THIS FIRMAMENT IS THE THIRD FIRMAMENT THAT EMERGES FROM IT. In that firmament, there are one hundred framed windows, some on the East and some on the South, and in every window there is one star.

844. When the sun travels through these windows and frames in the firmament and sparkles, those stars emerge to sparkle from the sun's sparkle, and become colored, some red like bronze and some yellow like gold. Therefore, some are red and some are yellow. There are fifty STARS in these fifty windows, and fifty in the other fifty windows. On the East side, they are yellow and on the South side they are red. With them were joined the ending of the Tabernacle.

845. The night stars are intermingled in all these stars that emerge from that firmament, and they sparkle and flame and rule this world. Some DOMINATE over bronze, some over yellow-gold, which develop and grow with their strength.

841. וְשִׁמּוֹר אִיהוּ, דְּהָא כְּגוּוּנָא דָּא, רְמִיז בְּסִפְרָא דְשִׁלְמָה מְלָכָא, בְּחֻכְמַתָּא דְאַבְנֵי יְקִירִין, דְּאִי חָסֵר מְנַהוֹן נִגְהָא דְנִצְיָצוֹ וְלֹהִיטוֹ דְכִכְבֵּיָא יְדִיעֵן, לָא מְגַדְלִין, וְלֹא מְתַקְנֵי לֹון לְעֵלְמִין, וְכֹלָא אֲתַקִּין קוּדְשָׁא בְרִיךְ הוּא לְתַקּוּנָא דְעֵלְמָא, כַּד"א לְהַאִיר עַל הָאָרֶץ, בְּכֹל מַה דְאַצְטְרִיךְ בְּהַאִי עֵלְמָא לְתַקְנָא לִיהָ.

842. בְּתִיב וְעִשִׂיתִּי קְרָסֵי נְחֹשֶׁת חֲמִשִּׁים, וְכִתִּיב וְעִשִׂיתִּי חֲמִשִּׁים קְרָסֵי זָהָב, וְתִנִּינָן, מֵאֵן דְּלֹא חָמָא אִינוּן קְרָסִים בְּמִשְׁכַּנָּא, לָא חָמָא נְהִירוֹ דְכִכְבֵּיָא בְּרַקִּיעָא, בְּגִין דְּבַהֲהוּא חִיזוּ, וּבַהֲהוּא גּוּוּנָא, דְּמִיּוּן לְכֹל מֵאֵן דְּאַסְתַּבֵּל בְּהוּ.

843. כִּכְבֵּיָא אִית בְּרַקִּיעָא, דְּאֵלִין נִפְקֵי מֵהֲהוּא רַקִּיעָא, דְּכֹל כִּכְבֵּיָא אֲדוּקִין תַּמָּן. בַּהֲהוּא רַקִּיעָא אִית מְאָה חֲלוּנֵי מִשְׁקוּפִין, מְנַהוֹן לְסִטְר מְזֻרְחָ, וּמְנַהוֹן לְסִטְר דְּרוּם. וּבְכֹל חֲלוּנָא וְחֲלוּנָא כִּכְבָּא חַד.

844. וְכַד שְׁמֵשָׁא אֲזִיל בְּאִינוּן חֲלוּנֵין וּמִשְׁקוּפִין הִי בְּרַקִּיעָא נִצִּיץ בְּנִצְיָצוֹ, וְאֵלִין כִּכְבֵּיָא נִפְקֵי לְאַתְנַצְצָא מֵהֲהוּא נִצְיָצוֹ דְשְׁמֵשָׁא וְאַצְטַבְעוּ, מְנַהוֹן סוּמְקִין כְּגוּוּנָא דְנְחֹשֶׁת, וּמְנַהוֹן יְרוּקִין כְּגוּוּנָא דְזָהָב, וְעַל דָּא, אֵלִין סוּמְקִין, וְאֵלִין יְרוּקִין. חֲמִשִּׁים אִינוּן בְּאִינוּן חֲמִשִּׁים חֲלוּנֵין, וְחֲמִשִּׁים אִינוּן בְּאִינוּן חֲלוּנֵין אַחֲרָנִין. דְּלְסִטְר מְזֻרְחָ אִינוּן יְרוּקִין, דְּלְסִטְר דְּרוּם אִינוּן סוּמְקִין, בְּהוּ אֲתַאֲחַד סִיּוּמָא דְּמִשְׁכַּנָּא.

845. בְּכֹל אִינוּן כִּכְבֵּיָא דְנִפְקֵי מֵהֲהוּא רַקִּיעָא, מְתַעֲרְבֵי אִינוּן כִּכְבֵּיָא בְּלִילִיָא, וְנִצְיָצוּ וּמְלַהֲטֵי וְשִׁלְטֵי בְּהַאִי עֵלְמָא. מְנַהוֹן עַל נְחֹשֶׁת, מְנַהוֹן עַל זָהָב יְרַקְרֵק, וְאַתְתַּקְנָן וּמְגַדְלָן עַל חֵילָא דְּלֵהוּן.

846. These stars rule over twenty five and a half points of the night, which are the minutes of the hour. Some produce bronze and some are red, and they flash and glitter. When they emit sparks three times toward the East, or five TIMES or seven, the kings of the nations come against that side and all riches and gold move out of that side. If that sparkle is once, twice, four or six times, one after the other, fear and terror then fall and dwell upon that side. If the sparkle throbs and then is quiet, wars are threatened but are not effected, because there is then an arousing among the Patrons of the world that dominate over the other nations before the Holy One, blessed be He. It is the same on the other side, WEST.

847. He opened the discussion with the verse: "Blessed be the Name of Elohim forever and ever, for wisdom and might are His, and He changes the times and the seasons" (Daniel 2:20-21). Everything is in His jurisdiction, and He removed His holy people from the control of the stars and constellations, because they are other Elohim. The portion of Jacob is not with them but rather "the former of all things" (Yirmeyah 10:16) IS HIS PORTION.

848. There is a firmament above all these firmaments, NAMELY THE FIRMAMENT OF BINAH, WHICH IS HIGHER THAN THE SEVEN FIRMAMENTS, WHICH ARE CHESED, GVURAH, TIFERET NETZACH, HOD, YESOD AND MALCHUT, ABOUT WHOM IS SAID, "OUT OF WHOSE WOMB CAME THE ICE" (IYOV 38:29). It is concealed and hidden and is sealed with the ring of the Tabernacle, NAMELY THE SUPERNAL TABERNACLE WHICH IS BINAH, AND THE SEAL OF THE RING IS THE SECRET OF MALCHUT OF THE ATTRIBUTE OF JUDGMENT THAT IS CONCEALED IN THIS FIRMAMENT, WHICH CAUSES IT TO BE HIDDEN AND CONCEALED AND UNKNOWN. This firmament is known as Idra DeMishkena, NAMELY THE CHAMBER OF THE SUPERNAL TABERNACLE, and in this firmament are all these HUNDRED windows, MENTIONED EARLIER, of this side and of that side. FROM THEM ARE THEY DRAWN TO THE THIRD FIRMAMENT OF BELOW, and it is attached to all parts of the LOWER Tabernacle, WHICH IS MALCHUT. There are six windows greater than all of them, WHICH ARE CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD, and one closed, WHICH CORRESPONDS TO THE SEAL OF THE RING THAT WAS MENTIONED, WHICH IS MALCHUT OF THE LOCK, which dominates them, CONCEALS AND COVERS THEM FROM THE CONCEIVING OF THOSE BELOW.

849. One window, OF THE SEVEN LARGE WINDOWS, is called 'the Light Window', WHICH CORRESPONDS TO CHESED. Through it emerges a star called by the sages Yad (Eng. 'Hand'), which is the POWER OF melting that melts downward, IN ORDER TO REMOVE THE JUDGMENTS THAT ARE IN IT under the dominion of Judah. Not that Judah has a part in it, since the tribes have no part or possession in THE STARS to worship them, but rather the tribe Judah rules over these JUDGMENTS and not they over him.

846. אֵלִין כִּכְבֵּיָא שְׁלֵטֵי בַכּ"ה וּפְלָגָא נְקוּדֵין דְּלִילֵיָא, דְּאִינוּן רְגַעֵי שְׁעֵתָא, וְאִינוּן דְּמַגְדְּלֵי נְחֻשְׁתָּא דְּאִינוּן סוּמְקֵי וְלֵהִטֵי וְנִצְצֵי. וְכַד אוֹשִׁיטוּ תְּלַת זְמַנִּין נִצְצֵי לְסִטְרָא דְּמִזְרַח, אוֹ חֲמִשׁ, אוֹ שִׁבְעָ, מִלְכֵי עַמִּין וְיִתּוֹן עַל הָהוּא סִטְרָא, וְכָל עֵתְרָא וְדִהְבָּא יִסְתַּלֵּק מִהָהוּא סִטְרָא. וְאִי נִצְצֵי חַד, תְּרִין, אַרְבַּע, שִׁית, דָּא בְּתַר דָּא, אִימְתָא וּפְחָדָא יְפוּל, וְיִשְׁרֵי עַל הָהוּא סִטְרָא. בְּטִישׁ נִצְצֵי וְשִׁכִּיךְ, בְּטִישׁ נִצְצֵי וְשִׁכִּיךְ, יִתְעַבְדוּ, דְּהָא בְּהָהוּא זְמַנָּא, אֲתַעְרוּתָא הוּא לְעִילָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא, בְּאִינוּן מְמַנֵּן דְּעֵלְמָא דְּשִׁלְטִין עַל שְׂאָר עַמִּין, וְכֵן כְּגוּוֹנָא דָּא בְּסִטְרָא אַחְרָא.

847. פְּתַח וְאָמַר, לְהוּא שְׁמִיָּה דִּי אֱלֹהָא מְבַרְךְ מִן עֵלְמָא וְעַד עֵלְמָא דִּי חֲכֻמְתָּא וּגְבוּרְתָּא דִּילֵיהּ הִיא. וְהוּא מְהַשְׁנֵא עַדְנִיָּא וְזְמַנִּיָּא. וְכֹלָא אִיהוּ בְּרִשׁוּתֵיהּ, וְאִפִּיק לְעַמִּיָּה קְדִישָׁא, מִחִילָא וּרְשׁוּתָא דְּכִכְבֵּיָא וּמְזֻלֵי, בְּגִין דְּאִינוּן טַעוּן אַחְרָן וְלֹא בְּאֵלִין חוּלְקָא דִּיעֻקְב, כִּי אִם בְּיוֹצֵר הַכֹּל הוּא.

848. רְקִיעַ אֵית לְעִילָא, עַל כָּל אֵלִין רְקִיעִין, וְאִיהוּ טְמִיר וּגְנִיז, וְחוּתְמָא דְּגוּשְׁפִּנְקָא דְּמִשְׁכְּנָא שְׁלֵטָא עַל הָאֵי רְקִיעַ, וְהָאֵי רְקִיעַ אֲקָרִי אֲדָרָא דְּמִשְׁכְּנָא, וּבְהָאֵי רְקִיעַ כָּל אִינוּן חֲלוּנִין, מִסִּטְרָא דָּא, וּמִסִּטְרָא דָּא, וְאֲחִיד כָּל אִינוּן סְדוּרִין דְּמִשְׁכְּנָא. שִׁית חֲלוּנִין אִינוּן רְבִרְבִין עַל כְּלָהוּ, וְחַד סְתִים לְשִׁלְטָא עֲלֵיהוּ.

849. חֲלוּנָא חַד, אֲקָרִי חֲלוּן זְהָרָא, וּבִיָּה נְפָקָא כִּכְבָּא חַדָּא, דְּאֲקָרִי לְחֻכְמִי וְיָד, וְדָא אִיהוּ הַתּוֹכָא דְּקָא מְהַתֵּךְ לְתַתָּא בְּשִׁלְטְנוּתָא דִּיהוּדָה. לָאוּ דָּאִית לֵיהּ חוּלְקָא בִּיָּה, דְּהָא לִית לְשִׁבְטִין דִּישְׂרָאֵל חוּלְקָא וְאֲחֻסְנָא בְּהוּ, אֲלֵא שְׁבֵטָא דִּיהוּדָה שְׁלֵטָא עַל הָאֵי, וְלָאוּ אִיהוּ עֲלֵיהּ.

850. When the children of Judah turned away from the Holy One, blessed be He, and followed after this window and the star for understanding, they said that the Yad (Eng. 'hand') triumphs over the other nations, as it is written: "Your hand shall be on the neck of your enemies" (Beresheet 49:8). They followed it and served it, and about this is written: "And Judah did evil in the sight of Hashem" (I Melachim 14:22).

851. When this star emerges, it stretches out one hand, WHICH IS THE SECRET OF CHESED THAT IS CALLED 'RIGHT HAND', with five fingers, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD THAT ARE IN IT, and illuminates and sparkles in that window. Then the sorcerers and magicians fear that place, because all the sorcerers and magicians are confused and their magic does not thrive during the time that it dominates.

852. If you ask: Since this firmament is concealed, AS MENTIONED THAT IT IS IN BINAH, how do THE SORCERERS know about it, TO BECOME CONFUSED BY IT? HE ANSWERS: They have a sign in the outer part OF THE HOLINESS from which they know that star is ruling. They constantly fear it, and their sorcery and magic do not succeed in it. There are times when people are successful in it and there are times when people are not successful. Therefore, the sorcerers and magicians are becoming less numerous in the world because they do not know the source when they see that the magic is not successful by them. Therefore, the ancient MAGICIANS knew THE SOURCE, for they would gaze at that sign THAT WAS ON THE EXTERIOR OF THE HOLINESS of which they knew.

853. The second window, WHICH IS GVURAH, is called 'the Window of Nail (Heb. tziporen)' because it is similar to the Nail, NAMELY THE LEFT COLUMN THAT IS CALLED 'TZIPIREN'. Through it emerges a star that is called by the scholars 'Tziph'on (Eng. 'viper')', because it dominates with harsh Judgment and with its head and tail, like a viper that lies in wait to kill.

854. From that window emerge TO BELOW six billion spirits that rule over the nails of people when they are thrown away openly. All those who know how to perform sorcery and magic with them at the time that this star dominates. All those who throw away their nails or perform magic with them bring death to the whole world. And the magic that they perform is successful in it.

850. וְכִד אֶסְטוּ בְּנֵי יְהוּדָה אֲרַחֲוִיהוּ מִבְּתֵר קוֹדֶשׁא בְּרִיךְ הוּא, אֲזָלוּ לְמַנְדַּע בְּתֵר חֲלוֹנָא דָא, וְהָאִי כִכְבָּא. וְאָמְרוּ דֵּהָאִי יָדָא דְקָא מְנַצַּח לְשָׂאֵר עַמִּינ, דְּכַתִּיב בֵּיהּ יָדְךָ בְּעַרְףְּ אוֹיְבֶיךָ, וְאֲזָלוּ אֲבַתְרִיהּ וְעַבְדוּ לֵיהּ שְׁמוּשָׁא וּפְלַחְנָא, וְעַל דָּא כְּתִיב, וַיַּעַשׂ יְהוּדָה הָרַע בְּעֵינֵי יי'.

851. הָאִי כִכְבָּא כִּד נִפְיָק פְּשִׁיט חַד יָד בַּחֲמִשׁ אֲצַבְעֵן, נְהִיר וְנִצְיָן בְּהֵוּא חֲלוֹן. מְאֲרִיהוֹן דְּקוֹסְמִין וְחֲרָשִׁין, דְּחָלִי מֵהָאִי אֲתֵר, בְּגִין דְּבִשְׁעָתָא דֵּהָאִי שְׁלֵטָא, כְּלָהוּ קְסָמִין וְחֲרָשִׁין מִתְבַּלְבְּלִי, וְלֹא אֲצַלַח בִּירְוִיהוּ.

852. וְאִי תִימָא, הוֹאִיל וְאִיהוּ הָאִי רְקִיעַ טְמִירָא, הֵיךְ יִדְעֵי לֵיהּ. אֲלֵא סִימְנָא אִית לֹון לְבַר, וְיִדְעֵי דֵּהָא שְׁלֵטָא כִכְבָּא דָא, וְדְחָלִי תְדִיר מְנִיָּה, וְלֹא אֲצַלַח בִּירְוִיהוֹן, אִינוֹן קְסָמִין וְחֲרָשִׁין. וְעַל דָּא אִית זְמַנִּין דְּאֲצַלְחוּ בֵּיהּ בְּנֵי נְשָׂא, וְאִית זְמַנִּין דְּלֹא אֲצַלְחוּ בֵּיהּ. וּבְגִין דָּא אִינוֹן מְאֲרֵי קוֹסְמִין וְחֲרָשִׁין מִתְמַעְטֵי מְעַלְמָא, בְּגִין דְּלֹא יִדְעִין עֲקָרָא, כִּד חֲמָאן דְּלֹא אֲצַלַח בִּירְוִיהוּ. וְעַל דָּא אִינוֹן קְדַמְאֵי הוּוּ יִדְעֵי, וּמִסְתַּכְלָן לְבַר בְּהֵוּא סִימְנָא, דְּקָא יִדְעֵי.

853. חֲלוֹנָא תְּנִינָא, אֲקָרִי חֲלוֹן טוּפְרָא, בְּגִין דֵּאִיהוּ כְּגוּוֹנָא דְּטוּפְרָא, וּבֵיהּ נִפְקָא כִכְבָּא חַד, דְּאֲקָרִי לְחַכְיִמִּין צַפְעוֹן, דֵּהָא דָּא שְׁלֵטָא בְּשׁוּלְטָנָא תְּקִיף בְּדִינָא בְּרִישָׁא חֲנָבָא, אִית לֵיהּ כְּצַפְעוֹן כְּמִין לְקַטְלָא.

854. מֵהֵוּא חֲלוֹן, נִפְקֵי שִׁית מֵאָה אֶלְף רְבּוּא רּוּחִין, דְּשְׁלִטִין עַל אִינוֹן טוּפְרִין דְּבְנֵי נְשָׂא, כִּד אֲזַרְקֵן בְּאֲתְגַלְיָא. בְּהָאִי עַבְדֵי חֲרָשִׁין וְקְסָמִין, כֹּל אִינוֹן דִּידְעֵי לֹון. בְּהֵוּא שְׁעָתָא דֵּהָאִי כִכְבָּא שְׁלֵטָא, כֹּל אִינוֹן דְּזַרְקֵי טוּפְרֵי, אוּ עַבְדֵי חֲרָשִׁין בְּהוֹן, גְּרִים מוֹתָא לְכֹל עֲלָמָא, וְסָלִיק חֲרָשִׁין בִּירְוִיהוּ דֵּאִינוֹן דְּעַבְדֵי לֹון.

855. The third window, WHICH IS TIFERET, is called 'the Window of the Breastplate', BECAUSE TIFERET IS CALLED 'BREASTPLATE'. Through it emerges a star called 'the Nig'ha DeBusina', THE SHINE OF THE LAMP. This is a sparkle that sparkles despite all winds, and peace and deliverance are in it, SINCE IT IS THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT TOGETHER AND THEREBY REMOVES ALL THE JUDGMENTS THAT ARE IN THEM. It bears no accusation at all. When it dominates, all peace and all light rule the world, and tranquillity and satisfaction and all GOOD rule the world.

856. The fourth window, WHICH IS YESOD, is called 'the Window of the Goblet', BECAUSE IT RECEIVES AND PROVIDES WINE, WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT THAT IS SWEETENED BY THE RIGHT TO MALCHUT. Through it emerges a star that is called 'the cluster of the henna' by the sages, because it emerges AND ILLUMINATES like a cluster and sparkles like grapes IN A CLUSTER of the henna. Through it is aroused Mercy in the world. It keeps THE JUDGMENTS at a distance and brings close MERCY. Many children are born into the world, and people are not particular when they need one another. Peace and joy are aroused in the world.

857. The fifth window, WHICH IS NETZACH, is a window called 'a Well', because of the star that emerges from it. It enters and emerges and draws sustenance like a pail FROM A WELL, and never ceases. The wise-hearted could never truly understand this star, because it is never stationary and is never quiet. Therefore, THE WISE-HEARTED had difficulty studying this place and making conclusions.

858. The sixth window IS HOD. This is a window that is called 'Nog'ha' (brightness) and a star emerges from it called 'Gizron' (Eng. 'decree'). When it rules, the world is under Judgment, under many decrees and many punishments. Every single day, there are new decrees against the world and new ones are formed before these Judgments are completely executed. This star does not rule much in the world.

859. Close to the days of Messiah, the window with this star shall rule the world. Therefore, wild animals will rule the world and new evil species will be formed one after the other, and the children of Yisrael will be in distress. When they will be pressed in the darkness of exile, the Holy One, blessed be He, will light up for them the light of day, WHICH IS REDEMPTION, and the supernal Holy Ones will accept the kingdom. Rulership will be annulled from the idol-worshipping nations and Yisrael will rule over them. Then will be fulfilled: "Moreover the light of the moon shall be as the light of the sun..." (Yeshayah 30:26).

855. חֲלוֹנָא תְּלִיתָא, אֶקְרִי חֲלוֹן חוֹשְׁנָא, וְבִיה נִמְקָא כִכְבָּא חָדָא, וְאֶקְרִי נִגְהָ"א דְּבוּסִי"נָא, הָאִי אִיהוּ נְצִיצוּ דְּנִצְיָן, וְקִיּוּמָא עַל כָּל רַחָא, וְנִיחָא וְשִׁיבוּתָא וְטִיבוּתָא בִּיה. לִית בִּיה קְטְרוּגָא בְּלָל, בְּד אִיהוּ שְׁלֵטָא, כָּל נִיחָא, וְכָל נְהִירוּ שְׁלֵטָא בְּעֵלְמָא, שְׁלוּה שְׁבַעָא וְכֹלָא שְׁלִיט בְּעֵלְמָא.

856. חֲלוֹנָא רְבִיעָא, אִיהוּ חֲלוֹן דְּאֶקְרִי גְבִיעַ, וְבִיה נִמְקָא כִכְבָּא חָד, דְּאֶקְרִי לְחַבְימִין אֲשָׁכּוּל הַכְּפָר, בְּגִין דְּהִכִּי נִמְיָק בְּאֲשָׁכּוּל, נְצִיץ נְצִיצִין בְּעֵנְבִין בְּבוּפְרָא, בְּהָאִי אֲתַעְרוּ דְּרַחֲמֵי אֲתַעַר בְּעֵלְמָא, מְרַחֵק וּמְקָרִיב, תּוֹלְדִין סְגִיאִין אֲסִגִּיאוּ בְּעֵלְמָא. בְּנִי עֵלְמָא לֹא קַפְדִּי בְּד אֲצַטְרִיכוּ דָא לְדָא, שְׁלֵמָא וְחֲדוּה אֲתַעַר בְּעֵלְמָא.

857. חֲלוֹנָא חֲמוּשָׂא, אִיהוּ חֲלוֹן דְּאֶקְרִי בְּאֵר, עַל דִּי כִכְבָּא דְּנִמְיָק בִּיה, עָאֵל וְנִמְיָק שְׁאִיב בְּדִלִי, לֹא שְׁכִיךְ לְעֵלְמִין. בְּהָאִי חַבְימֵי לְבָא לֹא יִכְלִין לְמִיָּקָם בְּאֵרַח קְשׁוּט, בְּגִין דְּלֹא קָאִים בְּקִיּוּמָא, וְלֹא שְׁכִיךְ לְעֵלְמִין. וְעַד אֲתַדְּחֻקֵּן גְּרַמִּיָּהוּ, לְעֵינָא בְּהָאִי אֲתַר, וְלִמְיַדֵּן דִּינָא.

858. חֲלוֹנָא שְׁתִּיתָא, אִיהוּ חֲלוֹן דְּאֶקְרִי נִגְהָא, וְנִמְקָא בִּיה כִכְבָּא חָד, דְּאֶקְרִין גְּזֵרוֹן, בְּגִין דְּכַד הָאִי שְׁלֵטָא, עֵלְמָא קָאִים בְּדִינָא, וְכַמְדָּה גְּזֵרִין, וּבְכַמְדָּה עוֹנְשִׁין, וּבְכָל יוּמָא וְיוּמָא מִתְּחַדְּשֵׁן גְּזֵרִין עַל עֵלְמָא, וְעַד לֹא יִסְיַמּוּן אֲלִין, הָא אַחֲרַנִּין מִתְּחַדְּשִׁין, וְהָאִי לֹא שְׁלֵטָא כ"כ בְּעֵלְמָא.

859. אֲבָל סְמוּךְ לְיוּמֵי מְשִׁיחָא, יִשְׁלוּט הָאִי חֲלוֹנָא, בְּהָאִי כִכְבָּא, עַל עֵלְמָא. וְעַד יִשְׁלֵטוּן חִיּוֹן בִּישׁוּן עַל עֵלְמָא, וְיִתְחַדְּתוּן זִינִין בִּישׁוּן, דָּא בְּתַר דָּא, וְיִשְׂרָאֵל יְהוֹן בְּעֵקּוֹ. וְכַד יִתְדְּחֻקֵּן גּוֹ חֲשׁוּכָא דְּגִלוּתָא, בְּדִין יְנַהֵר לוֹן קוּדְשָׁא בְּרִיךְ הוּא נְהִירוּ דִּימָמָא, וְיִקְבְּלוּן מַלְכוּתָא קְדִישִׁי עֲלִיוּנִין, וְיִתְבַטְּל מַלְכוּתָא מִיַּדָּא דְּעַמְמִין עוֹבְדֵי כּוֹכְבִים, וְיִשְׁלֵטוּן עֲלֵיהוּ יִשְׂרָאֵל, וְיִתְקַיֵּים וְהִיָּה אוֹר הַלְּבָנָה וְגו'.

860. Then the seventh window will be opened to the whole world, and its star is the star of Jacob. This is what Bila'am said, "There shall come a star out of Jacob" (Bemidbar 24:17), and this star will illuminate for forty days. When King Messiah will be revealed and all the nations of the world will gather before him, this passage will be fulfilled: "That the root of Yishai, that stands for a banner of the peoples, to it shall the nations seek, and his resting place shall be glorious" (Yeshayah 11:10).

860. וְכִדְרֵי חֲלוֹנָא שְׂבִיעָא יִתְפַּתַּח בְּכָל עֲלָמָא, וְכַכְבָּא דִּילִיָּה אִיהוּ כְּכַבָּא דִּיעֵקֵב, וְהָאֵי אִיהוּ דְקָאֵמַר בְּלַעַם, דְּרַךְ כְּכַב מִיעֵקֵב, וְכַכְבָּא דָּא יְהִיא נְהִיר אַרְבַּעִין יוֹמִין. וְכִד יִתְגַּלִּי מַלְכָּא מְשִׁיחָא, וְיִתְכַנְשׁוּן לְגַבֵּי מַלְכָּא מְשִׁיחָא כָּל עַמּוּן דְעֲלָמָא, כְּדִין יִתְקַיֵּים קְרָא דְכְּתִיב, שְׂרֵשׁ יֵשׁי אֲשֶׁר עוֹמֵד לְנֶס עַמּוּם אֱלֹוֹי גּוֹיִם יִדְרֹשׁוּ וְהִיתָה מְנוּחָתוֹ כְּבוֹד.

87. The three watches of the night

Rabbi Shimon opens this discussion with the verse: "But none says, 'Where is Eloha my maker (lit. 'makers'), who gives songs in the night.'" By 'makers', we learn, the Scripture means that Eloha includes both Zeir Anpin and His court, Malchut. Malchut is constantly praising all night in order to receive His joyous supernal Light. All the stars are thankful and praise God during the entire time that they are visible in the sky, because the supernal angels who are appointed over the stars are all thankful and praise in watches during the three parts of the night. We next learn that in order to unite with their Master, the angels must push the Other Side outside, and they do this by bringing sleep to the inhabitants of the world, which attracts the Other Side downward. Evil spirits float around until midnight, we are told. Rabbi Shimon then tells of the angels that stand outside, spoken of in "Who makes the winds (spirits) His messengers," and the angels who are fire that stand inside, spoken of in "the flames of fire His ministers." The supernal angels praise God only after they have pushed the impurity outside. The master over all the companies of angels is the candle of David, who is Malchut. Next, Rabbi Shimon offers an alternative explanation for the opening verse, where the secret is that the spirit of man is composed of male and female, as in "And Elohim said, 'Let us make man in our image, after our likeness.'" Following this, Rabbi Elazar and Rabbi Aba arise at midnight to study Torah. At midnight the Holy One is aroused through love for the Congregation of Yisrael, and He sees the good deeds they performed that day, inhaling their sweet savor. Then the light illuminates, the trees in the Garden of Eden sing praises, and the righteous experience there the delights of the World to Come.

The Relevance of this Passage

The Light of the Creator travels through numerous dimensions before manifesting in our physical realm. A vast "communication" network runs throughout these dimensions, transporting this Light. This network incorporates what we commonly refer to as angels. Angels are the interface through which a man interacts with the awesome Light of the Creator. However, our senses of perception are, by design, restricted and limited. Much remains hidden from the thoughts of men and women.

Consequently, the force called "angel" remains unobservable to the naked eye and illogical to the rational mind. Like the unseen wind, however, its influence is very real. Positive actions of sharing, tolerance, and compassion ignite positive angels in our lives. Behavior that embodies selfishness, intolerance, hatred, and self-indulgence rouses negative forces of darkness.

David, we are told, ruled over all the angels. Thus, here we are given the power to govern all the angels, to have them do our bidding, so that we attract the Light of The Creator into our lives. We animate positive angels and bring forth countless blessings. We expel all negative angels and dissolve all blockages. The Light that illuminates after midnight, when two saintly sages engage in Torah study, shines here, endowing us with the power to triumph over the Other Side, especially during the evening hours when the influence of the dark force reaches its maximum power. This is the final end of darkness and all Creation rejoices in turn!

861. Rabbi Shimon opened the discussion with the verse: "But none says, 'Where is Eloha my maker (lit. 'makers'), who gives songs in the night'" (Iyov 35:10). This passage has been established and we have studied it. The Scripture says "my makers" IN THE PLURAL instead of 'my maker' IN THE SINGULAR. Who are "my makers," IN PLURAL? HE ANSWERS: The name Eloha is an inclusive name that denotes Him, WHO IS ZEIR ANPIN, and His court, WHICH IS MALCHUT. This is a complete name that includes male and female, WHICH CONTAINS THE LETTERS EI-Vav-Hei. THEREFORE IT IS WRITTEN: "my makers" IN PLURAL, BECAUSE IT INCLUDES BOTH LEVELS.

861. פֶּתַח ר"ש וְאָמַר, וְלֹא אָמַר אֵיָּה אֱלֹוֹה עֲשִׂי נוֹתֵן זְמִירוֹת בְּלִילָה. הָאֵי קְרָא אוֹקְמוּהָ וְאִתְמַר, אֲבָל עוֹשִׂי, עוֹשִׂי מְבַעֵי לִיָּה, מֵאֵן עוֹשִׂי. אֲלֹא שְׂמָא דְאֱלֹוֹה שְׂמָא כָּלִיל אִיהוּ דְאִתְחַזִּי הוּא וְבִי דִינִיָּה. דָּא שְׂמָא שְׁלִים אִיהוּ, דְכְּלִיל דְכֵר וְנוֹקְבָא: א"ל ו"ה וּבְגִינֵי כַךְ עוֹשִׂי.

862. "Who gives songs in the night": WHY IN THE NIGHT? IT IS because MALCHUT THAT IS CALLED 'NIGHT', constantly praises the King that the Peace is His, WHO IS ZEIR ANPIN, like a candle that is never placid, BUT ALWAYS WAVERS HERE AND THERE. SIMILARLY, MALCHUT IS CONSTANTLY PRAISING IN ORDER TO RECEIVE THE SUPERNAL JOYOUS LIGHT OF ZEIR ANPIN, BECAUSE OF THIS GREAT JOY THAT IS AROUSED BY THE RECITED PRAISES. Therefore it says, "who gives songs in the night."

862. נוֹתֵן זְמִירוֹת בְּלִילָה, בְּגִין דְדָא אִיהוּ דְקָא מְשַׁבַּחַת תְּדִיר לְגַבֵּי מַלְכָּא דְשְׁלָמָא דִּילִיָּה, כְּגוּוֹנָא דְבוּצִינָא דְלֹא שְׂכִיךְ תְּדִיר, בְּגִין לְקַבְּלָא נְהוּרָא חֲדוּהָ עֲלָאָה, מְסֻגִּיאוֹת חֲדוּהָ דִּילִיָּה. וְע"ד נוֹתֵן זְמִירוֹת בְּלִילָה.

863. All these stars that illuminate in the firmament are thankful and praise the Holy One, blessed be He, during the entire time that they are visible in the sky, because the supernal angels, WHO ARE APPOINTED OVER THE STARS, are all thankful and praise in watches during the three parts into which the night is divided.

864. During the night, various sides are divided. At the beginning of the night, when the night sets in and it becomes dark, all these evil spirits and evil species scatter and float throughout the whole world, and the Other Side separates and demands the ways of the King from all these holy sides.

865. As soon as the Other Side is aroused, all the inhabitants of the world taste death, MEANING THAT SLEEP FALLS UPON THEM, which is one-sixtieth of death, AND THE OTHER SIDE dominates them. Since the impurity is separated from above and descended to dominate below, three companies of angels separate to praise the Holy One, blessed be He, in the three parts of the night, as the friends have remarked.

866. While they are still praising the Holy One, blessed be He, the Other Side goes and flies below to all directions of the world. As long as the Other Side is not removed from there, the angels cannot be united with their Master.

867. This is a secret for the sages. The angels above and the children of Yisrael below all reject that Other Side. When the supernal angels wish to unite with their Master, they cannot do it until they push THE OTHER SIDE outside. What do they do? About six hundred thousand holy angels descend and throw down sleep upon all the inhabitants of the world. Once THE OTHER SIDE has descended, because they pushed it out and give it this world entirely in that sleep, then THE OTHER SIDE rules over them, PEOPLE, and they become impure by it, except in the Land of Yisrael alone, for THE OTHER SIDE does not rule there. As soon as THE OTHER SIDE separates from them, the angels come before their Master, and praise and give thanks before Him.

868. Similarly, Yisrael below cannot become united with their Master until they push away the Other Side from them, and give it a portion to keep it occupied, WHICH IS THE SECRET OF THE SCAPE GOAT. Afterwards, they approach their Master, and there is no accuser is present above or below.

863. כָּל אֵינוֹן כִּכְבֵּיָא דְקָא מְנַהֲרֵן בְּרְקִיעָא, כְּלֵהוּ אֹרְדָן וּמְשַׁבְּחֵן לְקוּדְשָׁא בְּרִיךְ הוּא, בְּכָל הֵהוּא זְמַנָּא דְאַתְחִיזֵן בְּרְקִיעָא, בְּגִין דְּמִלְאֲכֵי עֲלָיִי, כְּלֵהוּ אֹרְדָן וּמְשַׁבְּחֵן אֲשֵׁמוּרוֹת אֲשֵׁמוּרוֹת, בְּתֵלַת פְּלַגֵּי דְהוּי לִילֵיָא.

864. בְּלִילֵיָא אֲתַפְלְגֵן כְּמָה סְטְרִין. בְּרֵאשִׁיתָא דְלִילֵיָא, כִּד רַמַּשׁ לִילֵיָא וְאַתְחַשֵּׁךְ, כָּל אֵינוֹן רוּחִין בִּישׁוּן וְזִינוּן בִּישׁוּן, כְּלֵהוּ מִתְבַּדְּרֵן וּמְשַׁטְטֵי בְּכָל עֲלָמָא. וְאַתְפַּרְשַׁת סְטְרָא אַחְרָא, וְתַבְעֵי אַרְחֵי דְבֵי מַלְכָא, מִכָּל אֵינוֹן סְטְרִין קְדִישִׁין.

865. בִּינוֹן דְּהֵהוּא סְטְרָא אַחְרָא אֲתַעַר, כָּל בְּנֵי עֲלָמָא טַעֲמֵי טַעֲמָא דְמוֹתָא, חַד מְשַׁתִּין בְּמוֹתָא, וְשִׁלְטָא עֲלֵיהוּ. כְּדִין בִּינוֹן דְּמִסְאָבוּ אֲתַפְרָשָׁא מְלַעִילָא, וְשִׁלְטָא וְנַחְתָּא לְתַתָּא, כְּדִין אֲתַפְרָשֵׁן תֵּלַת מְשַׁרְיִין לְשַׁבְּחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּתֵלַת סְטְרִין דְלִילֵיָא, כְּמָה דְאַתְעֵרוּ בְּהַאי חַבְרֵיָא.

866. בְּעוֹד דְּאֵינוֹן מְשַׁבְּחִין לְקוּדְשָׁא בְּרִיךְ הוּא, סְטְרָא אַחְרָא אֲזַלָּא וּמְשַׁטְטָא לְתַתָּא, בְּכָל סְטְרֵי עֲלָמָא, וְעַד דְּסְטְרָא אַחְרָא לֹא אֲתַעֲבַר מִתַּמֵּן, לֹא יַכְלִין אֵינוֹן לְאַתְיִיחַדָּא בְּמַאֲרִיהוֹן.

867. רְזָא לְחַבִּימִין, מְלַאכֵי עֲלִינוּן, וְיִשְׂרָאֵל לְתַתָּא, כְּלֵהוּ דְחָקֵי בְּהֵהוּא סְטְרָא אַחְרָא. מְלַאכִין עֲלָיִין כִּד בְּעָאן לְאַתְיִיחַדָּא בְּמַאֲרִיהוֹן, לֹא יַכְלִין עַד דְּדַחֲיִין לֵהּ לְבַר. מָה עֲבַדִּין, נַחְתִּין שִׁיתִין רְבוּא דְּמִלְאֲכֵי קְדִישִׁי, וְאַפִּילוּ שִׁינְתָּא עַל כָּל בְּנֵי עֲלָמָא, בִּינוֹן דְּאִיהֵי נַחְתָּא, דְּקָא דְחִיִּין לֵהּ לְבַר, וְיַהֲבֵי לֵהּ כָּל עֲלָמָא דָּא בְּהֵהוּא שִׁינְתָּא, כְּדִין אִיהֵי שִׁלְטָא עֲלֵיהוּ, וּמְקַבְּלִין מִסְאָבוּ מִיְנָה. בַּר בְּאַרְעָא דְיִשְׂרָאֵל בְּלַחֲוֹדָהָא, דְּלֹא שִׁלְטָא תַּמָּן. בִּינוֹן דְּאִיהֵי אֲתַפְרָשָׁא מְנִיָּהוּ, עֲאֲלִין לְקַמֵּי מַאֲרִיהוֹן, וּמְשַׁבְּחֵן וְאוֹרְדָן קְמִיָּה.

868. בְּגוּוֹנָא דָּא יִשְׂרָאֵל לְתַתָּא, לֹא יַכְלִין לְאַתְיִיחַדָּא בְּמַאֲרִיהוֹן, עַד דְּדַחֲיִין לְהֵהוּא סְטְרָא אַחְרָא מְנִיָּהוּ, וְיַהֲבֵי לֵהּ חוּלְקָא בְּמָה דְאַתְעַסְקַת, וּלְבַתֵּר, אֵינוֹן מִתְקַרְבֵי לְגַבֵי מַאֲרִיהוֹן, וְלֹא אֲשַׁתְּכַח מְקַטְרָגָא עֵילָא וְתַתָּא.

869. If you ask: This is all applicable below, WITH HUMANS, but above WITH ANGELS, what kind of accusation is possible there, BECAUSE OF WHICH THEY ARE OBLIGED TO PUSH THE OTHER SIDE DOWNWARDS, AS MENTIONED? HE ANSWERS: Above, it is because THE OTHER SIDE is an impure spirit and they, THE ANGELS, are Holy Spirits. THEREFORE, until they send away the Other Side from among them, they cannot approach their Master, because holiness and impurity can never mix. Similarly, the children of Yisrael below do not mix with the nations of the world who worship idols. When both sides, those above, THE ANGELS, and those below, YISRAEL, desire to approach the King, they push THE OTHER SIDE out.

870. Therefore, when night arrives and the holy supernal angels arrange themselves in lines to approach their Master, they first push the Other Side out, and afterwards come into the sanctuary.

871. THIS IS SIMILAR to a king who had precious stones in a locked chest in his fortress. That king was wise and in his great wisdom, he took a strong snake and wrapped it around that chest in order that not everyone who so wished could approach that chest with precious gems and pearls. If anyone would try to put his hand to that box, the snake would pounce upon him and kill him.

872. The king had a close friend and the king said to him: Whenever you want to enter and make use of that chest, you may do such and such to the snake. Then you can open the chest and help yourself to my treasure. The Holy One, blessed be He, does also wrap a snake around the sanctuary, NAMELY THE OTHER SIDE THAT APPROACHES ANGELS, WHEN THE ILLUMINATION OF THE LEFT DOMINATES DURING THE BEGINNING OF NIGHT. When the supernal angels come to enter the sanctuary, the snake is there and they fear becoming impure through it. THEREFORE, THEY CAUSE SLEEP TO FALL UPON PEOPLE, FOR THEN THE OTHER SIDE GOES BELOW AND SEPARATES FROM THEM, AND THE ANGELS CAN ENTER THE SANCTUARY AND RECITE POETRY, AS MENTIONED.

873. Come and see: It is written, "Who makes the winds (or: spirits) His messengers, the flames of fire His ministers" (Tehilim 104:4). "Who makes the spirits His messengers": These are the angels that stand outside, while "the flames of fire His ministers" are the angels that stand inside. SO WE REALIZE THAT THE OTHER SIDE is the impure spirit, AND THESE ANGELS WHO SAY PRAISE DURING THE NIGHT ARE THE EXTERNAL ANGELS. And they are a spirit, and one spirit does not enter another. The impure spirit and the Holy Spirit do not mix together. Therefore, those that are called 'spirit', WHICH ARE THE EXTERNAL ANGELS, cannot enter inside because of that impure spirit. SO THEY PUSH IT DOWN AS MENTIONED. The angels that are inside, who are fire, that fire pushes away that impure spirit, so it does not enter inside. They all push the impure spirit outside so it does not mix with them. Therefore, the supernal angels praise the Holy One, blessed be He, only after they have pushed impurity out.

869. ואי תימא תינח לתתא, אבל לעילא מא קטרוגא תמן. אלא לעילא, בגין דאיהו רוח מסאבא, ואינון רוחין קדישין, עד דמשדרי רוחא מסאבא מבינייהו, לא יכלין לקרבא לגבי מאריהון, דהא קודשא גו מסאבא, לא מתערב לעלמין. וכן בגוונא דא, ישראל לתתא, לא מתערבין באומין עכו"ם דעלמא. ותרין סטרין, עלאין ותתאין, בד בעיין לקרבא לגבי מלכא קדישא, דחיינן לה לבר.

870. ועל דא, בד עייל ליליא, ומלאכין קדישין עלאין, בד מסתדרן שורין שורין לקרבא לגבי מאריהון, דחיינן ליה לההוא סטרא לבר בקדמיתא, ולבתר עלאין בקודשא.

871. למלכא, דהו ליה אבגין יקירין בחד תיבותא, מתגלפא בקוסטרוני. והוא מלכא הוה חכים. בגין דלא יתקרב כל מאן דבעי, לגבי ההוא תיבותא דאבגין יקירן ומרגלן דתמן, נטל בחכמתיה, חד חויה תקיפא, וכריך ליה סחרגיה דההוא תיבותא, כל מאן דבעי לאושטא ידיה לגבי תיבותא, הא חויה דליג עליה, וקטיל ליה.

872. חד רחומא הוה למלכא, אמר ליה מלכא, כל זמנא דאת בעי לאעלא ולאשתמשא בתיבותא, תעביד כך וכך לגבי ההוא חויה, ותפתח תיבותא, ותשמש בגניזון דילי. כך קודשא בריך הוא, כריך חויה סחרגיה דקדשא, אתאן מלאכין עלאין לאעלא גו קדשא, הא חויה תמן, ודחלי לאסתאבא ביה.

873. ת"ח, בתיב עושה מלאכיו רוחות משרתיו אש לוחט, עושה מלאכיו רוחות, אלין מלאכין דקיימין לבר. משרתיו אש להט, אלין מלאכין דקיימין לגו, איהו רוחא מסאבו, ואינון רוח. רוח ברוח לא עייל דא בדא. רוח מסאבו ברוח קדשא לא אתערבי דא בדא. ובג"כ אינון דאקרון רוח, לא יכלין לאעלא לגו, בגין ההוא רוחא מסאבו. אינון דלגו, אינון אש, וההוא אש דחי לההוא מסאבו דלא עייל לגו. ובג"כ כלא דחיינן ליה לבר למסאבו, דלא יתערב בהדיהו. ועל דא, מלאכיו עלאי קא משבחן ליה לקודשא בריך הוא, בתר דדחיינן ליה למסאבו לבר.

874. There are three watches during the night, corresponding to three companies OF ANGELS who divide to praise the Holy One, blessed be He, as we have learned. Therefore, the master over them all is the candle of David, NAMELY MALCHUT, that is never quiet, but is rather constantly thanking and praising the supernal King, ZEIR ANPIN. Therefore, IT IS WRITTEN: "Who gives songs in the night."

875. Another explanation OF THE VERSE: "But none says, 'Where is Eloha my maker (' makers'), who gives songs in the night'" IS WRITTEN AS 'MAKERS' IN PLURAL. It is as we have learned that since man is made and comprised of above and below, just like the body comes out from male and female, so it is with the spirit. The spirit of man is composed of male and female, NAMELY OF ZEIR ANPIN AND MALCHUT. By these means is man perfected in his engravings of body and spirit. Since he pertains to this secret and this action, OF MALE AND FEMALE, as we have learned, it is written: "And Elohim said, 'Let us make man in our image, after our likeness'" (Beresheet 1:26), WHICH IS IN THE PLURAL AND REFERS TO ZEIR ANPIN AND MALCHUT. And we have already learned this. THEREFORE IT ALSO SAYS, "WHERE IS ELOHA MY MAKERS" IN THE PLURAL, NAMELY BOTH ASPECTS OF ZEIR ANPIN AND MALCHUT THAT EFFECTED MAN.

876. During the night, you say that in the beginning of the night all these types of evil spirits are aroused in the world. How can this be, for we have learned that all these evil types emerge from the North, WHICH IS LEFT, and we have learned that when the North Wind is aroused at midnight, all these evil spirits and evil aspects gather together from the whole world and enter through the hole of the Great Abyss. If so then in the South Side, which is the Right, WHICH IS CHESED, why do these evil types rove around in the beginning of the night when the South Wind dominates? IT SHOULD BE THE OPPOSITE THAT DURING THE BEGINNING OF THE NIGHT WHEN THE SOUTH WIND DOMINATES, THE OTHER SIDE SHOULD BE REMOVED FROM THE WORLD AND AT MIDNIGHT WHEN THE NORTH WIND DOMINATES, THEY SHOULD AGAIN DOMINATE IN THE WORLD?

877. HE ANSWERS: But surely, were it not for the South Side that detains and pushes away the Other Side, THEN THE OTHER SIDE would trouble the whole world, and the world could not tolerate it. When the Other Side is aroused TO DOMINATE THE WORLD, it is aroused only from the West Side, WHICH IS MALCHUT, that dominates during the beginning of the night and gathers the whole world. Therefore, the Holy One, blessed be He, precedes with a remedy for the world BY THE SLEEP, as we have learned. Blessed are the children of Yisrael in this world and in the World to Come, that the Holy One, blessed be He, has chosen them of all the other nations of the world.

874. תלת אשמורות אינון בליליא, לקבליהון תלת משריין, דקא מתפלגי לשבחא לקודשא בריך הוא, כמה דאתמר. וע"ד האי רבון דכלהו, איהו נר דרוד דלא שכיך לעלמין, אלא תדיר אודי ומשבח ליה למלכא עלאה, וע"ד נותן זמירות בלילה.

875. ד"א, ולא אמר איה אלוהי עושי, כמה דאתמר, בגין דהא מעילא ומתתא אתכליל בר נש, ואתעביר, כמה דאיהו גופא מתרין סטריין, מגו דכר ונוקבא, אוף הכי רוחא. רוח איהו כליל, מגו דכר ונוקבא. ועל רזא דנא אתתקן בר נש בגלופוי, בגופא ורוחא. ובגין דאיהו כליל ברזא דא, ובעובדא דא, כמה דאתמר, ע"ד כתיב, ויאמר אלהים נעשה אדם בצלמנו כדמותנו והא אתמר.

876. בליליא הא אמרת, דהא בראשיתא דליליא, כל אינון זינין ורוחין בישין מתערי בעלמא, היך איהו יכיל למהוי, דאי הכי, הא תנינן, דמסטרא דצפון נפקי כל הני זינין בישין, ואתמר דכד אתער רוח צפון בפגלות ליליא, דהא כדן כל אינון רוחין בישין, וסטריין בישין, אתבנשו מעלמא, ועאלין גו נוקבא דתהומא רבא, אי הכי הא בסטרא דדרום דאיהו ימינא, אמאי משטטי אינון זינין בישין בריש ליליא, דקא שלטא רוח דרום.

877. אלא ודאי, אלמלא ההוא סטרא דדרום, דקא מעבב ודחויא להווא סטרא בישא, הוה מטשטש כולי עלמא, ולא יכיל עלמא למסבל. אבל כד אתער ההוא סטרא אחרא, לא אתער אלא בסטרא רוח מערב, דקא שלטא בריש ליליא, ועלמא איהו כללא כניש. וע"ד קודשא בריך הוא אקדים אסוותא לעלמא, בגוונא דא כמה דאתמר. זכאין אינון ישראל בהאי עלמא ובעלמא דאתי דקודשא בריך הוא אתרעי בהו מכל שאר עמין דעלמא.

878. Rabbi Elazar and Rabbi Aba entered the house. At midnight, they rose to study Torah. Rabbi Aba said: It is certainly a favorable time for the Holy One, blessed be He. Many times, we have remarked about this, that at midnight, the Holy One, blessed be He, enters the Garden of Eden with the righteous and delights Himself with them. Blessed is he who studies Torah at that time.

878. עָאֵלוּ לְבֵיתָא רַבִּי אֶלְעָזָר וְרַבִּי אַבָּא. כִּד אֲתַפְּלַג לַיְלִיא, קָמוּ לְמַלְעֵי בְּאוּרֵייתָא. אָמַר רַבִּי אַבָּא, הַשְּׁתָּא וְדַאי אִיהוּ עֵידָן רַעוּתָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְהָא זְמַנִּין סְגִיאִין אֲתַעְרְנָא הָאִי, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּשַׁעְתָּא דְּאֲתַפְּלַג לַיְלִיא, עָאֵל גּוּ אֵינּוּן צְדִיקָיָא בְּגִנְתָּא דְּעָדָן, וְאֲשַׁתְּעֵשׂ בְּהוּ. זְכָאָה אִיהוּ מֵאֵן דְּאֲשַׁתְּדַל בְּאוּרֵייתָא, בְּהֵיא זְמַנָּא.

879. Rabbi Elazar said: When the Holy One, blessed be He, delights Himself with the righteous, how does He delight Himself? HE ANSWERS: At midnight, the Holy One, blessed be He, is aroused through the love of the Left for the Congregation of Yisrael, WHICH IS MALCHUT. Love is only in the Left, MEANING THAT CHOCHMAH OF THE LEFT IS CLOTHED WITH THE CHASSADIM OF THE CENTRAL COLUMN, AND THEN CHOCHMAH IS COMPLETED. The Congregation of Yisrael has no present to offer the King or a beautiful and distinguished thing, except for these spirits of the righteous, for the Holy One, blessed be He, sees them adorned with many good deeds and many merits that they performed that day. They are accepted more favorably than all the offerings and burnt sacrifices, for the Holy One, blessed be He, smells in them the sweet savor that the children of Yisrael produce.

878. אָמַר רַבִּי אֶלְעָזָר, הָא דְּאֲשַׁתְּעֵשׂ קוּדְשָׁא בְּרִיךְ הוּא גּוּ צְדִיקָיָא בְּגִנְתָּא דְּעָדָן, הֵיךְ אֲשַׁתְּעֵשׂ. אֵלָא בְּהֵוּא זְמַנָּא דְּאֲתַפְּלַג לַיְלִיא, קוּדְשָׁא בְּרִיךְ הוּא אֲתַעַר בְּרַחֲמֵי דְּשִׁמְאֵלָא, לְגַבֵּי בְּנֵסֵת יִשְׂרָאֵל, דְּהָא לִית רַחֲמֵי אֵלָא מְסִטְרָא דְּשִׁמְאֵלָא. וּבְנֵסֵת יִשְׂרָאֵל לִיה לָהּ דּוּרוּנָא לְמַקְרַב לְגַבֵּי מַלְכָּא, אוּ חֲשִׁיבוּ מַעֲלִיא, אֵלָא בְּאֵינּוּן רוּחִין דְּצְדִיקָיָא, דְּקוּדְשָׁא בְּרִיךְ הוּא חֲמִי לֹון מִתְעַטְרִין, בְּכַמָּה עוּבְדִין טְבִין, וּבְכַמָּה זְכִיִּין דְּעֵבְדוּ בְּהֵוּא יוּמָא, וְקוּדְשָׁא בְּרִיךְ הוּא נִיחָא לִיה מְכַל קְרַבְנִין וְעֵלּוּן, דְּקוּדְשָׁא בְּרִיךְ הוּא אֶרַח בְּהוּ רִיחַ נִיחַח, דְּקָא עֵבְדֵי יִשְׂרָאֵל.

880. Then the light lights up, FOR THE LIGHT OF CHOCHMAH IS LIT UP AFTER BEING CLOTHED IN CHASSADIM OF THE CENTRAL COLUMN. All the trees in the Garden of Eden sing songs of praise and the righteous become adorned there with the delights of the World to Come, WHICH ARE THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'EDEN'. When a person wakes FROM HIS SLEEP at that time to study Torah, He takes his portion with the righteous in the Garden of Eden. One Name which is engraved with 32 letters, WHICH IS THE SECRET OF THE 32 PATHS OF CHOCHMAH, adorns the righteous there, and this pertains to the secret of the righteous.

880. בְּדִין נְהִירוּ אֲתַנְהִירוּ, וְכַל אֵילָנִין דְּגִנְתָּא דְּעָדָן אָמְרוּ שִׁירְתָּא, וְצְדִיקָיָא מִתְעַטְרִין תַּמָּן בְּאֵינּוּן עֲדוּנִין דְּעֵלְמָא דְּאֲתִי. כִּד אֲתַעַר בְּרַ נֶשׁ בְּהֵיא שַׁעְתָּא לְמַלְעֵי בְּאוּרֵייתָא, נָטִיל חוּלְקִיה עִמָּהוּן דְּצְדִיקָיָא הֵי בְּגוּ גִנְתָּא, חַד שְׁמָא גְּלִיפָא דְּתַלְתִּין וְתֵרִין אֲתוּן, אֲתַעַטְר בְּהוּ תַמָּן, וְאִיהוּ גּוּ רִזִּין דְּצְדִיקָיָא.

88. "I will praise Hashem with my whole heart"

Here, Rabbi Elazar shows how Yah (Yud-Hei) is included with Halelu (praise) in Haleluyah. He then speaks of the secret of the alphabet shown by King David in his praises, namely the supernal letters, and the letters of Malchut, and the secret of 32 paths of Chochmah. Praising God with one's whole heart, we are told, means with both the Good and the Evil Inclinations. We should give thanks to God for good and for evil, and, furthermore, say this thanks before everyone.

The Relevance of this Passage

Here, Zohar is taking us deeper into a teaching that has been slowly but steadily intensifying throughout 'Trumah' - the nature of evil. When we are told that we should give thanks for evil, we probably feel a shock wave of protest run through us. Are we not here to defeat and overcome evil? How can we give thanks for such blackness? In each act of victory over evil, man achieves a state of divinity. He unleashes the Godly spark of Light flickering in his soul. This truth can be seen in our physical world. Muscle tissue requires resistance and strain in order to grow stronger. A lit candle requires darkness to give it value and worth. Likewise, the soul of man requires burden and lightlessness in order to realize its full splendor. When evil has run its course, and man has fully triumphed over the darkness, the soul will be strengthened to its maximum potential. We will have evolved to the highest level - the state of God. This has been the journey of over 5761 years, thus far. Two paths to this ultimate divine place have always existed, the path of torment and the softhearted path of spirituality. Both paths strengthen the soul and achieve the same outcome. But the path of torment is known all too well, while the path of spirituality remains the least traveled, until now. By utilizing the awesome spiritual influence of the Zohar, we now choose the path of Light. We fully correct our souls and complete the spiritual evolution of all mankind in a compassionate way, so there is no further need of darkness and challenge

881. Rabbi Elazar opened the discussion saying: "Haleluyah. I will praise Hashem with my whole heart" (Tehilim 111:1). "Haleluyah (lit. 'praise Yah')": We have learned this and the friends remarked about it. So it is, for this is a praise that transcends all the songs and praises that David said, among the ten various praises he said, Because it includes the Name YAH (YUD-HEI), and the praise 'HALLELU' (LIT. 'PRAISE') together. This is the entirety of the Holy Supernal Name YUD HEI VAV HEI, BECAUSE THE NAME YUD-HEI IS THE WHOLE OF THE NAME YUD HEI VAV HEI.

882. "I will praise Hashem with my whole heart." Wherever King David mentioned the secret of the alphabet, MEANING WHEN HE ARRANGED THE BEGINNING OF THE SENTENCES IN THE ORDER OF THE ALEPHBET, it is the secret of the engraved letters that emanate in the engravings of the 32 paths, NAMELY THE 32 PATHS OF CHOCHMAH. There are supernal letters from the secret of the Supernal World, WHICH IS BINAH, and there are other letters which are small letters, WHICH ARE FROM MALCHUT. Here is the secret of the alphabet of the lower world, WHICH IS MALCHUT.

883. "I will praise Hashem with my whole heart," meaning with the Good Inclination and Evil Inclination that dwell in him. We must thank the Holy One, blessed be He, for everything, both with the Good Inclination and the Evil Inclination. Good comes for the person from the side of the Good Inclination, and it behooves us to bless the Holy One, blessed be He, with the blessing of 'who is good and does good'. From the side of evil come accusations against the person, and it behooves one to thank the Holy One, blessed be He, for everything that may come unto a person from either side.

884. "In the assembly of the upright, and in the congregation" (Ibid.): "In the assembly (lit. 'secret') of the upright" refers to those who know the secret of the Holy One, blessed be He, as they know all the secrets of the Holy One, blessed be He, as they are His secret IN GENERAL. Referring to this, HE SAYS: "in the secret of the upright." "The congregation" is the children of Yisrael when they gather in a group of ten to thank the Holy One, blessed be He. Therefore, we should give thanks to the Holy One, blessed be He, for good and for evil and publicize it before everyone. If you ask: THE HOLY ONE, BLESSED BE HE, knows, so why is it necessary to publicize? The Holy One, blessed be He, is glorified in the world by this PUBLICIZING. THEREFORE, WE SHOULD publicize the miracle and THEREFORE, it is written of the Holy One, blessed be He: "Thus will I magnify Myself and sanctify Myself..." (Yechezkel 38:23).

89. "Let every soul praise Yah"

Here, Rabbi Yehuda says that all souls come from the holy body, Malchut, and dwell within in humans. He speaks again of the fountains of Wisdom that emerge into 32 paths, and of the Holy Spirit, in which all the spirits are included.

Rabbi Yitzchak then tells us how profoundly moved Rabbi Shimon had been when speaking of this, and how he had told of the treasures of the supernal King, the key which is Yesod, the supernal Engravings, and the treasury of the Images (Malchut). Moses died and approached the Fiftieth Gate, we learn, without revealing these secrets to Yisrael.

The Relevance of this Passage

This passage speaks of the paradise that is obtained by the souls of the wise after death. The joy, so fierce that it causes Rabbi Shimon to weep, is the joy of returning to paradise. It is the moment when the burden of physical existence drops forever from one's soul, when the anguish and woe is cleared from one's sobbing heart, and when everything is made eternally young and joyful again. The notion of "death" has spiritual connotations, relevant to the here and now. In the moment we choose to ascend to a higher spiritual level, our old self dies. Thus, the world to come, paradise,

881. פתח רבי אלעזר ואמר, הללויה אודה יי' בכל לבב וגו', הללויה, הא אתמר ואתערו ביה חבריאי, והכי איהו, דדא איהו שבחא דקא סלקא על כל אינון שירין ותושבחון דאמר דוד, בעשר זיני תושבחון דאיהו אמר, בגין דאיהו כליל שמא ושבחא בחד, ואיהו כללא דשמא קדישא עלאה.

882. אודה יי' בכל לבב, בכל אתר דאמר דוד מלכא, רזא דאלפא ביתא, איהו רזא דאתון גליפן, דנפקין בגלומי דתלתין ותריין שבילין. ואית אתון עלאין, מרזא דעלמא עלאה. ואית אתון אחרנין, דאינון אתון זעירין. והכא איהו רזא דאלפא ביתא, דעלמא תתאה.

883. אודה יי' בכל לבב: ביצרא טבא וביצרא בישא דאיהו שרי בגויה. דהא על כלא אית לאודאה ליה לקודשא בריך הוא, ביצרא טבא וביצרא בישא. דהא מסטרא דיצרא טבא אתי טוב לבר נש, ואית לברכא ליה לקודשא בריך הוא הטוב והמטיב. ובסטרא דיצרא בישא, אתי קטרוגא לבר נש, ואית לאודאה לקודשא בריך הוא, בכל מה דאתי על בר נש, מסטרא דא ומסטרא דא.

884. בסוד ישרים ועדה, בסוד ישרים: באינון דרזא דקודשא בריך הוא אינון ידעי. דהא כל רזין דקודשא בריך הוא אינון ידעי, ואינון רזא דיליה, ועל דא בסוד ישרים. ועדה: אלון אינון ישראל, בד מתכנשי בעשרה, לאודאה ליה לקודשא בריך הוא, ובג"כ, אית לאודאה ליה לקודשא בריך הוא, על טב ועל ביש, ולפרסמא קמי כלא. דאי תימא הא איהו ידע, אמאי אצטריך לפרסמא. אלא בדא, אתיין קודשא בריך הוא בעלמא לפרסמא נסא. ועל דא קודשא בריך הוא כתיב ביה, והתגדלתי והתקדשתי וגו'.

along with its abundant joyful treasures, pertains to the next level of spirituality which, potentially, lies in the very next moment, should we choose it. In this passage we choose it. Death itself dies and paradise appears before our eyes. The burden of physical existence is forever lifted.

885. Rabbi Yehuda opened the discussion with the verse: "Let every soul praise Yah" (Tehilim 150:6). We have learned that all souls come from this holy body, NAMELY MALCHUT, WHICH IS A BODY TO ZEIR ANPIN, and dwell within humans. HE QUESTIONS: From which place is it, MEANING FROM WHICH ASPECT? HE ANSWERS: It is from the place that is called 'hand', NAMELY MALCHUT. HE QUESTIONS: What is the aspect of this place? Rabbi Yehuda said: It is written, "Hashem, how manifold are Your works. In Wisdom have You made them all" (Tehilim 104:24) and we have learned of that Chochmah (Wisdom), that Her fountains flow into 32 paths. Everything is included, everything that is above and below, WHICH IS MALCHUT, WHICH IN HER ALONE IS CHOCHMAH REVEALED, AND NOT IN ANY OTHER LEVEL. It is called 'the Holy Spirit' in which all spirits are included.

886. Rabbi Yitzchak said: During the day that Rabbi Shimon was explaining this subject, his eyes were gushing tears. He said: All the treasures of the supernal King are given over with one key, WHICH IS YESOD. The supernal Engravings, WHICH ARE THE SUPERNAL CONCEALED THINGS THAT ARE REVEALED THROUGH YESOD IN MALCHUT WHEREIN IS THE PLACE OF REVELATION, are revealed by the keeper of the treasury of the Images, THAT IS YESOD, THE HUSBAND OF MALCHUT THAT IS CALLED 'THE TREASURY OF THE IMAGES'.

887. We have learned, who can comprehend and grasp what is concealed in this fountain, WHICH IS YESOD, for Moses did not reveal in his lifetime, while he revealed deep secrets to Yisrael, NAMELY THE FIFTIETH GATE, even though everything was revealed through him. When the Holy One, blessed be He, wanted to elevate him to the supernal Holy Yeshivah and conceal him from people, as it is written: "I am 120 years old this day" (Devarim 31:2). It is on the very day OF HIS DEMISE, because on that day (the count of) his days was completed, to approach this place, THE FIFTIETH GATE, as it is written: "Behold, your days approach" (Ibid. 14). They actually approached, IN THAT THEY APPROACHED THE FIFTIETH GATE.

90. Moses did not die

Rabbi Shimon says here that from our point of view death is called 'death', but from the view of those above, life is increased to one who dies. So Moses did not die, and neither did Jacob, because he had a complete Faith. When Jacob was renamed 'Israel', we learn, it meant the perfection of everything, which is the lack of death.

The Relevance of this Passage

Death dies. All is perfected and made eternal through Jacob and Moses. Mercy and loving kindness envelop the entire metamorphose. End of story.

888. We have learned that Rabbi Shimon said: Moses did not die. If you ask, yet it is written: "And Moses died there" (Devarim 34:5). And so every place where death is mentioned by the righteous, what is death? From our view, it is called so, BUT FROM THE VIEW OF THOSE ABOVE, TO THE CONTRARY, HIS LIFE INCREASED. For we have learned that Rabbi Shimon said: He taught that the Holy Faith is suspended from one who is perfect. Death is not attached to him and he doesn't die, as it was with Jacob, who had a complete Faith. THEREFORE, JACOB THE PATRIARCH DID NOT DIE.

885. רבי יהודה פתח ואמר, כל הנשמה תהלל יה. תנא, כל נשמתין אתו מהאי גופא קדישא, ואתערו בבני נשא. ומאן אתר. מההוא אתר דאקרי יד. מאן אתר דא אמר רבי יהודה דכתיב מה רבו מעשיך יי' כלם בחכמה עשית. תנא, מהאי חכמתא דמבועוי נמקין לתלתין ותרין שבילין, אשתכלל כלא, וכל מה דאית לעילא ותתא, והוא אתקרי רוחא קדישא, דכל רוחין אשתכללו ביה.

886. אמר רבי יצחק, ביומא דהוה רבי שמעון פריש מלה דא, עינוי נבעין מיא, והוה אמר, כל גנזיאי דמלכא עלאה, אתמסרן בחד מסתחא, ואתגלויא בקזמיטן דקורדיטי גלימין עלאין.

887. אלא הכי תאנא, מאן יכיל לאשתמודעא ולאשתכללא מה דגניז בדא מבועא. דהא משה לא גלי דא ביזמוי, כד הוה גלי רזא עמיקתא לוישראל, ואף על גב דכלא הוה מתגלויא על ידוי. אלא בההיא שעתא דבעא קודשא בריך הוא לסלקא ליה למתיבתא קדישא עלאה, ולטמרא ליה מבני נשא, דכתיב בן מאה ועשרים שנה אנכי היום. היום ממש, דההוא יומא אשתלימו יזמוי, לאתקרבא לאתר דא, דכתיב הן קרבו ימין קרבו ממש.

888. דתניא אמר רבי שמעון, משה לא מית. ואי תימא הא כתיב וימת שם משה. כן בכל אתר לצדיקיא קרי בהו מיתה. מאי מיתה. מסטרא דילן אקרי הכי. דתניא אמר רבי שמעון, וכן תנא, דמאן דאיהו בשלימותא דמהימנותא קדישא תלויא ביה, לא תלויא ביה מיתה ולא מית. כמה דהוה בייעקב דמהימנותא שלימתא הוה ביה.

889. For Rabbi Shimon said: "Your name shall not be called any more Jacob, but Yisrael shall be your name, and he called his name Yisrael" (Bereshheet 35:10). What means Yisrael? The perfection of everything, WHICH IS THE LACK OF DEATH. It is written: "Therefore fear you not, My servant Jacob, says Hashem; neither be dismayed, Yisrael: for, lo, I will save you from afar, and your seed from the land of their captivity..." (Yirmeyah 30:10).

890. Rabbi Yehuda said: From the following IS DERIVED THAT JACOB DID NOT DIE, as it is written, "For I am with you" (Ibid. 11). "I" is exact, FOR IT POINTS OUT TO MALCHUT THAT IS CALLED 'I'. Blessed is the portion of him, whose Master speaks thus to him. It is not written, 'For you are with me', FOR THEN IT WOULD IMPLY THAT HE WAS ATTACHED TO THE HOLY ONE, BLESSED BE HE, ABOVE BUT NOT WHEN HE WAS IN HIS PLACE BELOW. Rather "for I am with you," WHICH POINTS OUT that his Master came to join and dwell with him.

891. Rabbi Shimon said: Rabbi Aba has spoken well ABOUT THE VERSE, "And Jacob shall return, and shall be quiet and at ease, and none shall make him afraid" (Ibid. 10). "And Jacob shall return" MEANS he shall return to being called by a different name, as it is written: "Your name shall not be called any more Jacob, but Yisrael."

892. Another explanation for: "And Jacob shall return" MEANING "AND JACOB SHALL RETURN" to the place from where he was taken "and shall be quiet" NAMELY in this world. "And at ease," NAMELY in the World to Come. "And none shall make him afraid," NAMELY of the Angel of Death. The implication is that he had everything in him, FOR JACOB DID NOT DIE. Rabbi Yitzchak said: The friends have established it, as it is written, "And your seed from the land of their captivity" (Ibid. 10). Just as his seed is alive, so is he alive. HENCE, JACOB DID NOT DIE.

91. Circumcision, redemption of the firstborn son and marriage

Rabbi Yehuda tells us here that bad things will come to the people in the world who do not take advantage of the Torah that their Master left for them. He then says there are three things that a person is obligated to do for his son: circumcision, redemption, and to marry him to a woman. This is because God did these things for Yisrael. Also, we are told, He carried them like the eagle who carries its children on its wings.

The Relevance of this Passage

Our meditation purifies our children and redeems all the world's children who grace us with their innocence. By this action, we are carried upward on our own strong wings, and the men and women, sons and daughters of this world, find their soul mates and unite in completion. And then our entire world unites with our Creator in a Final Redemption that exemplifies the loving kindness of this holy book.

893. "And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:28). Rabbi Yehuda opened the discussion saying: "Happy are you, O land, when your king is a free man, and your princes eat in due season" (Kohelet 10:17) and, "Woe to you, O land, when your king is a child, and your princes dine in the morning" (Ibid. 16). Woe is to the people in the world that do not care the service of their Master, because their Master endeavors to do good for them, for He has left words of Torah before them but they do pay attention to them.

889. דָּאָמַר ר' שְׁמַעוֹן, לֹא יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב בִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ, וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל. מֵאֵי יִשְׂרָאֵל. שְׁלִימוּתָא דְכֻלָּא. דְכֻתִּיב וְאַתָּה אֶל תִּירָא עַבְדֵי יַעֲקֹב וְאֵל תַּחַת יִשְׂרָאֵל בִּי הֲנִנִי מוֹשִׁיעֶךָ מִרְחוֹק וְאֵת זְרַעְךָ מֵאֶרֶץ שְׁבִיִם וְגו'.

890. א"ר יְהוּדָה מֵהֶבֶא, בִּי אֶתְךָ אָנִי, דִּיִּיקָא, זְכָאָה חוֹלְקִיָּה, דְּמֵאֲרִיָּה אָמַר לִיה בֵּן. בִּי אֶתִּי אֶתָּה לֹא בְּתִיב, אֶלָּא בִּי אֶתְךָ אָנִי, דְּמֵאֲרִיָּה אֶתִּי לְאַתְחַבְּרָא דִּינִירִיָּה עֲמִיָּה.

891. אר"ש שְׁפִיר קָאָמַר ר' אָבָא דְאָמַר וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנָן וְאִין מַחְרִיד. וְשָׁב יַעֲקֹב: לְאַתְקֵרִי בְּשֵׁמָא אַחְרָא, דְכֻתִּיב לֹא יִקְרָא שְׁמֶךָ עוֹד יַעֲקֹב בִּי אִם יִשְׂרָאֵל.

892. ד"א וְשָׁב יַעֲקֹב, לְאַתֵּר דְאַתְנַסִּיב מִתְמָן. וְשָׁקֵט, בְּעוֹלָם הַזֶּה. וְשָׁאֲנָן, בְּעוֹלָם הַבָּא. וְאִין מַחְרִיד מִמְלֶאךָ הַמּוֹת. דְּמִשְׁמַע דְכֻלָּא הוּא בִּיה. ר' יִצְחָק אָמַר, חֲבֵרִיָּא הָא אוֹקְמוּהָ, דְכֻתִּיב וְאֵת זְרַעְךָ מֵאֶרֶץ שְׁבִיִם, מַה זְרַעוּ בְּחַיִּים, אֶף הוּא בְּחַיִּים.

893. וְהִבְרִיחַ הַתֵּיכוֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִיחַ מִן הַקְּצָה אֶל הַקְּצָה. רַבִּי יְהוּדָה פִּתַּח אֲשֵׁרִיךְ אֶרֶץ שְׁמֶלְכֶךָ בֵּן חוֹרִים וְשֵׁרִיךְ בְּעַת יֹאכְלוּ. וְכֻתִּיב, אֵי לֶךְ אֶרֶץ שְׁמֶלְכֶךָ נֵעַר וְשֵׁרִיךְ בְּפִקֵּר יֹאכְלוּ. וְוִי לְעֵלְמָא דְלֹא מִשְׁגָּחַן בְּמִלְחָנָא דְמֵאֲרִיָּהוֹן, דְּהָא מֵאֲרִיָּהוֹן אֲשַׁגַּח בְּגִינִיָּהוֹן לְאוֹטְבָא לְהוּ, דְאֵנַח קִמְיִיָּהוּ פִּתְגָּמִי אוֹרִיָּתָא, וְלֹא מִשְׁגָּחַן.

894. We have learned that there are three things that a person is obligated to do for his son: circumcision; redemption; marry him to a woman. The Holy One, blessed be He, did all this with Yisrael. Circumcision, as it is written: "And circumcise again the children of Yisrael a second time" (Yehoshua 5:2) and, "And he that is eight days old shall be circumcised among you, every male" (Beresheet 17:12). Redemption, as it is written: "And redeemed you out of the house of bondmen, from the land of Pharaoh, King of Egypt" (Devarim 7:8). To marry him to a woman, as it is written: "Male and female He created them" (Beresheet 1:27) and, "And Elohim blessed them, and Elohim said to them, be fruitful and multiply" (Ibid. 28). Also, He carried them like an eagle who carries its young on its wings, as it is written: "And how I bore you on eagles' wings" (Shemot 19:4).

894. דַּתְּנִינָן, תֵּלֶת מַלְיָן בְּעֵי בֵר נֶשׁ לְמַעַבְד לְבָרְיָהּ, מִיֻּלָּה, וּפְדִיּוֹן, וּלְנִסְבָּא לִיָּה אַנְתּוֹ. וְכֹלָא עֲבִיד קוּדְשָׁא בְרִיךְ הוּא לְיִשְׂרָאֵל. מִיֻּלָּה: דְּכֹתִיב וְשׁוֹב מוֹל אֶת בְּנֵי יִשְׂרָאֵל שְׁנִית. וְכֹתִיב וּבֶן שְׁמֹנֶת יָמִים יִמּוֹל לָכֶם כָּל זָכָר. פְּדִיּוֹן. דְּכֹתִיב וַיַּפְדֶּךָ מִבֵּית עַבְדִּים מִיַּד פְּרַעֲה מֶלֶךְ מִצְרַיִם. לְנִסְבָּא לִיָּה אַנְתּוֹ: דְּכֹתִיב זָכָר וּנְקֵבָה בָּרָא אוֹתָם, וְכֹתִיב וַיְבָרֵךְ אוֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ. תּוֹ, אֲטוּל לָהּוּ כְּהֵאֵי נִשְׂרָא, דְּאֲטוּל לְבָנוּי עַל גְּדַפּוּי, דְּכֹתִיב וְאִשָּׁא אֶתְכֶם עַל כַּנְּפֵי נִשְׂרָיִם.

92. Until Jacob people died without sickness

Rabbi Yosi tells us that Rabbi Huna went up to the Holy Land and found the rabbis discussing this passage: "And I will punish Bel in Babylon, and I will take out of his mouth that he has swallowed up; and the nations shall not flow together any more to him." Rabbi Huna tries to make himself heard, but no one will listen until Rabbi Yudai asks him to speak. Rabbi Huna then explains that Jacob asked God if a person could be sick for a few days before death so he could put his affairs in order and repent of his sins. Thus, God granted this wish to Jacob, and he was the first person to fall sick before dying.

The Relevance of this Passage

Here, the reader proactively repents of his wrongdoings and brings order to his affairs without having to go through pain and illness just to comprehend the importance of penitence. Moreover, just as Jacob had the power to bring sickness to this world so that a man could avoid suffering in the World to Come, we now draw upon Jacob's righteousness and awesome power to achieve the reverse effect, the end of sickness, the cessation of suffering, the demise death. The gateway to the World to Come is now open'

895. Rabbi Yosi said: It is all nice, but the Torah that was given before the children of Yisrael and taught to them is more IMPORTANT than everything. Come and see: There is no praise for a person in this world and in the World to Come like the praise of Torah, as it is written of it: "By me kings reign" (Mishlei 8:15).

895. אָמַר רַבִּי יוֹסִי, כֹּלָא הוּא יְאוּת, אָבַל אוֹרִייתָא דְּאֶהְדֵּר קַמֵּיהּוּ דְּיִשְׂרָאֵל, וְאוּלִיף לֹון, יְתִיר מִכֹּלָא. תָּא חוּי, לִית שְׂבַחָא דְּבֵר נֶשׁ בְּהֵאֵי עֲלְמָא וּבְעֲלָמָא דְּאֶתִי, כְּשְׂבַחָא דְּאוֹרִייתָא דְּכֹתִיב בְּהּ בֵּי מַלְכִים יִמְלָכוּ.

896. We have learned that when Rav Huna went up TO THE HOLY LAND, he found the Rabbis occupied with this passage that says: "And I will punish Bel in Babylon, and I will take out of his mouth which he has swallowed up; and the nations shall not flow together any more to him" (Yirmeyah 51:44). Rav Huna STOOD BUT they didn't notice him, because they did not recognize him at first and because he was small. He came to the study hall and he heard the sages saying that this verse THAT WAS JUST MENTIONED must be examined to see whether the name of the idol and object of fear of Nebuchadnezzar was Bel. AND THEREFORE HE SAID: "AND I WILL PUNISH BEL," yet it is written, "But at last Daniel came in before me, whose name is Beltshatzar, according to the name of my Elohim" (Daniel 4:5). SO WE SEE THAT HIS IDOL'S NAME WAS BELTSHATZAR. Also, what does this mean: "And I will take out of his mouth which he has swallowed up"?

896. דְּהָא תְּנִינָן כַּד סְלִיק רַב הוּנָא לְהֵתָם, אֲשַׁכַּח רַבָּנָן דְּהוּוּ עֲסָקִי בְּהֵאֵי קְרָא, דְּכֹתִיב, וּפְקַדְתִּי עַל בֵּל בְּכַבֵּל וְהוֹצֵאתִי אֶת בַּלְעוּ מִפִּי וְלֹא יִנְהָרוּ אֵלָיו עוֹד גּוֹיִם. וְרַב הוּנָא לֹא הוּוּ מְשִׁיחִין בֵּיהּ, דְּהָא לֹא אֲשַׁתְּמוּדְעָן לִיָּה בְּקַדְמִיתָא, בְּגִין דְּהוּוּ זְעִיר. עָאל לְבֵי מַדְרָשָׁא, וְאֲשַׁכַּח רַבָּנָן דְּהוּוּ אַמְרִי, הֵאֵי קְרָא אִית לְאִסְתַּכְלָא בֵּיהּ, אִי טַעוּתִיהּ וְדַחְלִתִּיהּ דְּנְבוּכַדְנֶצַּר הוּוּ שְׁמִיהּ בַּל, הָא כְּתִיב בֵּיהּ, וְעַד אַחֲרִין עַל קַדְמֵי דְּנִיָּאֵל דִּי שְׁמָהּ בַּלְטַשְׂאֶצַּר כְּשֵׁם אֱלֹהֵי. וְעוֹד, מֵאֵי וְהוֹצֵאתִי אֶת בַּלְעוּ מִפִּי.

897. Rav Huna stood up between the foundation of the pillars and said: If I were in my own place, I would explain this verse. They paid him no attention. He stood up and repeated it a second time. Rabbi Yudai, the son of Rav, came over and sat him down in front of him. He said to him: Speak my son, speak, because concerning the words of Torah is written, "She cries in the chief place of concourse..." (Mishlei 1:21).

898. He opened the discussion saying: We have learned that in the early days, before Jacob came, a person was peacefully in his home, WITHOUT ANY SICKNESS. When his time came TO DIE, he died without any sickness. When Jacob came, he asked of the Holy One, blessed be He: Master of the Universe, if it is favorable before You, let a person fall into illness for two or three days. Then he should be gathered unto his people, SO THAT HE WOULD BE ABLE to arrange for his family and repent his sins. THE HOLY ONE, BLESSED BE HE, told him, 'Fine, you will be an example for the world,' MEANING THAT IT WILL START WITH YOU. Come and see what is written concerning him: "And it came to pass after these things, that one told Joseph, Behold your father is sick (Heb. choleh)" (Beresheet 48:1). The word choleh is spelled WITHOUT A VAV, WHICH SHOWS THAT IT WAS NEW, and that no person had this before.

93. Up until Hezekiah, there was no sick person, who was cured

We learn here that, after Jacob died, everyone who became ill also died, until Hezekiah. When he became ill he prayed to God, saying that if people were healed from illness, they would thank God and return to their lives with repentance. God took his point, and granted his request, beginning with Hezekiah. At this time also the sun turned back ten degrees, we learn, and time turned back five full hours, so the Elohim of Hezekiah performed two miracles on one day. God swore to Hezekiah that three kings would descend from him, we are then told. The first of these kings was Nebuchadnezzar, who made an idol and caused everyone to worship it. From the temple he took a vessel that was engraved with the letters of the Holy Name and placed it in the mouth of the idol, which then spoke great things. Daniel came and commanded the idol, saying, 'I am the messenger of the supernal Master. I decree upon you to leave here.' Then the vessel came out of the idol's mouth and the idol fell to the ground and broke. Rabbi Huna then concludes by saying that all this is the meaning of: "And I will take out of his mouth that he has swallowed up; and the nations shall not flow together any more to him."

The Relevance of this Passage

The Light of healing shines brightly here, brighter still, when we fill our hearts with contriteness and make a conscious effort to share this radiance with others in need of healing. Doing so achieves eternal well-being for the body and soul of man.

899. After he died, there was no person IN THE WORLD who became ill and did not die from that illness until Hezekiah came. What is written about him? "In those days Hezekiah fell mortally sick..." (Yeshayah 38:1). Come and see what is written: "Then Hezekiah turned his face toward the wall, and prayed to Hashem" (Ibid. 2). He said TO THE HOLY ONE, BLESSED BE HE: Does it please You that people should be healed from their illness, and they should thank Your Name and recognize, and return later on in complete repentance. The inhabitants of the world will be meritorious in Your eyes. The Holy One, blessed be He, said to him, 'It pleases Me, and you will be a sign to the world,' THAT IT WILL START WITH YOU. So it was, what never was before. This is what is meant by: "The writing of Hezekiah King of Judah when he had been sick, and was recovered of his sickness" (Ibid. 9). We learned that the sun turned BACKWARD ten degrees.

897. קם רב הונא ביני קיימי דעמודי, ואמר אילו הוינא באתרי, דרישנא ליה להאי פסוקא. לא אשגחו ביה. קם תניינות, ואמר מלה דא. אתא רבי יודאי בר רב, ואותביה קמיה. אמר ליה, אימא ברי אימא, דמלי אורייתא כתיב בהו, בראש הומיות תקרא וגו'.

898. פתח ואמר, הכי תנינן, ביומי קדמאי עד לא אתא יעקב, הוה בר נש שלו בביתיה, מטא זמניה, מית בלא מרעין, בין דאתא יעקב, בעא קמיה דקודשא בריך הוא, אמר ליה, מרי דעלמא, אי ניהא קמך, דלנפול בר נש בבי מרעיה, תרין או תלת יומין, ולבתר יתכנש לעמיה, ויפקד לביתיה, ויתוב מחובוי. אמר ליה שפיר. את הוא סימנא בעלמא. ת"ח, מה כתיב ביה ויהי אחרי הדברים האלה ויאמר ליוסף הנה אביך חולה. חלה כתיב מה דלא הוה לבר נש מן קדמת דנא.

899. בתר דשכיב, לא הוה בר נש דהוה ליה מרעין, דלא מית. עד דאתא חזקיה, מה כתיב ביה, בימים ההם חלה חזקיהו למות וגו'. תא חזי, מה כתיב ויסב חזקיהו פניו אל הקיר ויתפלל אל יי, אמר ליה, אי ניהא קמך דיתסון בני נשא מבי מרעיהון, ויודון שמך, וישתמודעון, ויתובון לבתר בתויבתא שלימתא, וישתכחון בני עלמא זכאין קדמך. אמר ליה קודשא בריך הוא, יאות הוא את הוה סימנא בעלמא, וכך הוא, מאי דלא הוה מקדמת דנא. הדא הוא דכתיב, מכתב לחזקיהו מלך יהודה בחלותו ויחי מחליו. ותנא, ההוא יומא אתחזר שמשא עשר דרגין.

900. We also learned that Merodach Baladan used to always eat daily at the fourth hour OF THE DAY, and also that he slept until the ninth hour OF THE DAY. That day TOO, he slept until the ninth hour. When he awoke, he saw that the sun stood at the fourth hour OF THE DAY. He said: What is this. Is this a plot to starve me with hunger? They said to him: Why? He said: For I have slept one and a third days, BECAUSE HE THOUGHT THAT THIS WAS THE FOURTH HOUR OF THE NEXT DAY AND THAT HE HAD SLEPT ONE FULL DAY FROM FOUR HOURS AND A THIRD OF THE SECOND DAY, BECAUSE IT WAS ALREADY AT THE FOURTH HOUR OF THE SECOND DAY. They said to him that it was not so, but that the Elohim of Hezekiah performed two miracles on that day. One is that He cured Hezekiah of his illness and the second is that He returned the sun to this hour. He said: Is there a great Elohim in this world except for my Elohim? And they said: The Elohim of Hezekiah.

901. He arose and wrote his letter: 'Peace to Hezekiah, the King of Judah, and peace to his Elohim and peace to Jerusalem, the Holy City. 'Afterwards, he changed his mind, arose from his throne, took three steps and wrote another letter: 'Peace to the Great Elohim in Jerusalem and peace to Hezekiah, the King of Judah, and peace to Jerusalem, the Holy City. 'The Holy One, blessed be He, said to him, 'You took three steps in My honor. I swear that three kings will descend from you, rulers and princes who will rule over the whole world.' And the first of them was Nebuchadnezzar.

902. Come and see what Daniel said to Nebuchadnezzar: "You are this head of gold. And after you shall arise another kingdom inferior to you, and another third kingdom of brass..." (Daniel 2:38-39). What is written? "Nebuchadnezzar the king made an image of gold, whose height was sixty cubits: and the breadth of which was six cubits" (Daniel 3:1). Nebuchadnezzar said, 'The idol that I saw IN THE DREAM had a head of gold and his innards were silver. I shall make it entirely of gold and there shall be a golden crown on its head.'

903. We learned that he gathered all the nations and peoples and tongues on that day to worship that idol. And he took a vessel of the vessels of the Temple upon which was engraved the Holy Name, and placed it in the mouth of that idol. At that moment, the idol spoke great things until Daniel came and approached that idol, saying, 'I am the messenger of the supernal Master. I decree upon you to leave here.' When he mentioned the Holy Name, that vessel came out of the idol's mouth, and the idol fell and broke. This is the meaning of that which is written: "And I will take out of his mouth which he has swallowed up; and the nations shall not flow together any more to him" (Yirmeyah 51:44). Rabbi Yehuda got up and kissed RAV HUNA on his head. He said: If I had not brought you close to the friends here, we would not recognize you. From that day onwards, they were in awe of him.

900. וְתֹאנָא, מְרוּדַךְ בַּלְאָדָן הוּא אָכִיל כָּל יוֹמָא בְּד' שַׁעֲתֵי, וְנָאִים עַד תְּשַׁע שַׁעֲתֵי, וְהוּא יוֹמָא נָאִים עַד ט' שַׁעֲתֵי, בְּד אֲתַעַר חָמָא שְׁמָשָׁא דְקָאִים בְּד' שַׁעֲתֵי, אָמַר מְאִי הָאִי, בְּקִטּוּלָא דְקוֹנְטִירָא קוֹנְטִירוֹי אֲנִקְטֵרְתוֹן. אָמְרוּ לִיה לְמָה. אָמַר, דְנָאִימְנָא יוֹמָא חַד, וְתִלְתּוֹת יוֹמָא. א"ל, לָאו הֲכִי, אֵלָא אֱלֹהָא דְחֻזְקִיָּה עֵבַד יוֹמָא דִּין תְּרִין נִיִּסִין. אָסִי לְחֻזְקִיָּה מִבֵּי מַרְעִיָּה, וְאַחֲזַר שְׁמָשָׁא לְעֲדָנָא דָא. אָמַר וְכִי אֵיִת בְּעֲלָמָא אֱלֹהָא רַבָּא בְּר מֵאֱלֹהֵי. אָמְרוּ, אֱלֹהָא דְחֻזְקִיָּהוּ.

901. קָם וְכָתַב בְּתַבּוּי, שְׁלָם לְחֻזְקִיָּהוּ מִלְכָּא דִּיהוּדָה וְשְׁלָם לְאֱלֹהֵיהּ וְשְׁלָם לְיִרוּשָׁלַם קְרְתָא קְדִישָׁא. לְבַתֵּר אֲמַלִּיךְ וְקָם מְכַרְסִיָּה, וּפְסַע תְּלַת פְּסִיעֵן, וְכָתַב אַחֲרָנִי, שְׁלָם לְאֱלֹהָא רַבָּא דְבִירוּשָׁלַם וְשְׁלָם לְחֻזְקִיָּהוּ מִלְכָּא דִּיהוּדָה וְשְׁלָם לְיִרוּשָׁלַם קְרְתָא קְדִישָׁא. א"ל קוֹדֶשָׁא בְּרִיךְ הוּא, אַנְתָּ פְסַעַת בְּגִין יְקָרֵי תְּלַת פְּסִיעֵן, חֲיִיךְ מִינַךְ יִפְקוֹן תְּלַת מְלַכִּין שְׁלִיטִין, קְסָטִירִין רוֹפִינִין דְשְׁלִיטִין בְּכָל עֲלָמָא, וְקִדְמָא מְנִיָּהוּ נְבוּכַדְנֶצַּר הוּא.

902. ת"ח, מְאִי א"ל דְנִיָּאֵל, אַנְתָּ הוּא רֵאשָׁה דִּי דְהָבָא. וּבַתְרַךְ תְּקוּם מְלָכוּ אַחֲרֵי אַרְע מִינַךְ וּמְלָכוּ תְּלִיתָאָה אַחֲרֵי וְגו'. מַה בְּתִיב נְבוּכַדְנֶצַּר מִלְכָּא עֵבַד צְלָם דִּי דְהָב רוֹמִיָּה אֲמִין שְׁתִין פְּתִיָּה אֲמִין שִׁית. אָמַר נְבוּכַדְנֶצַּר צְלָמָא דְחֻמִּינָא, הוּא רִישָׁא דִּי דְהָבָא, מַעוּי דְכֶסֶף, אָנָּא אַעֲבִיד כְּלָא דְדְהָבָא, דִּלְהוּי קְזַפִּירָא דְדְהָבָא בְּרִישָׁא.

903. וְתֹאנָא, הוּא יוֹמָא כְּנֶשׁ כָּל אוֹמִיָּא וְעַמִּמּוּיָּא וְלִישְׁנֵיָּא לְמַפְלַח לְהוּא צְלָמָא, וְנָטַל מְאִנָּא מִמְאִנֵי מְקַדְשָׁא, דְהוּא גְלִיף בֵּיה שְׁמָא קְדִישָׁא, וְעִיִּל לִיה בְּפּוֹמִיָּה דְהוּא צְלָמָא וּבְהֵיָּא שַׁעֲתָא, הוּא מְמַלְל רַבְרָבָן, עַד דְאָתָא דְנִיָּאֵל, וְקָרִיב גְּבֵי דְהוּא צְלָמָא, וְאָמַר אָנָּא שְׁלִיחָא דְמֵאֲרָא עֲלָאָה, גּוֹזְרָנִי עֲלֶךְ לְמַפְק מְהָכָא. אֲדַכְּר שְׁמָא קְדִישָׁא, וְנִפְק הוּא מְאִנָּא, וְנִפְל צְלָמָא וְאֲתַבֵּר. הִינּוּ דְכְתִיב וְהוֹצֵאתִי אֶת בָּלְעוּ מִפִּי וְלֹא יִנְהָרוּ אֵלָיו עוֹד גּוֹיִם. קָם ר' יְהוּדָה וְנִשְׁקִיָּה עַל רִישָׁיָּה, אָמַר אִי לָא דְקָרִיבָנָא בְּקוֹטְפִיָּא הָכָא, לָא אֲשַׁתְּמוּדְעָנָא בְּךָ. וְהוּו דְחִלִּין קְמִיָּה מְהוּא יוֹמָא.

94. "Happy are you, O land, when your king is a free man"

Rabbi Yosi says here that this verse refers to Moses when he freed the children of Yisrael from slavery in Egypt. By 'land' he means the earth, Malchut, which is sutured from the heavens, Zeir Anpin. Rabbi Yosi then discusses the destruction of the Holy Temple and the Holy Land, and explains that when God wants to judge the world He first has a trial above, and then the verdict is established below. Rabbi Shimon next says that "And the middle bar in the midst of the boards shall reach from end to end" refers to Jacob, who united Malchut and Zeir Anpin through Rachel and Leah. "And Jacob was a plain man", we learn, means he was whole, and completes supernal Chesed and supernal Gvurah in Binah, and the two Columns in Zeir Anpin. Chochmah, we are told, includes everything. The patriarchs, Abraham and Isaac, include everything, too, and Jacob combines both of them.

The Relevance of this Passage

Our Evil Inclination, the ego, has been the foundation of turmoil, pain, and all unhappiness. The Other Side tells us that we are self-governing, free, and independent, but in truth, we have been enslaved to its will and command. We are under the delusion that we act freely. In reality, we have been held captive by its desires. We are imprisoned by our reactive whims and self-absorbed desires. We are enslaved to our careers, jobs, and shallow relationships. We are incarcerated by our need for other people's acceptance. The ego is a ball and chain that has anchored us to this physical dimension, its material trappings and its inevitable turmoil.

For this reason, fulfillment has always been a rare commodity. Our moments of happiness and true freedom are fleeting. This segment of Zohar unlocks the chains of the Other Side, offering us the greatest freedom a man can attain, freedom from the self. The Zohar's spiritual influences impress us with wisdom to finally recognize life's true and lasting pleasures, closeness with the Creator, marriage, children, friendship, and the strength to forever resist trading them away for transient pleasures born of self-indulgence. This wisdom, and the ultimate freedom it now provides, flows to us from Abraham, Isaac, Jacob, and Moses.

904. We have studied: "Happy are you, O land, when your king is a free man, and your princes eat in due season" (Kohelet 10:17). Rabbi Yosi established this verse to refer to Moses at the time that he took the children of Yisrael out of Egypt and made them free people. "And your princes eat in due season" as it is written: "And you shall eat it in haste; it is Hashem's Pesach" (Shemot 12:11).

904. תָּאנָא אֲשֶׁרִיךְ אֶרֶץ שְׂמֵלְכַךְ בֶּן חוֹרִים וְשֶׁרִיךְ בַּעַת יֹאכְלוּ. ר' יוֹסִי אוֹקִים לְהֵאֵי קָרָא, בְּמֹשֶׁה, בְּשַׁעֲתָא דְאִפִּיק לְהוּ לְיִשְׂרָאֵל מִמִּצְרַיִם, וְעֵבֶר לֹון בְּנֵי חוֹרִין. וְשֶׁרִיךְ בַּעַת יֹאכְלוּ, דְכִתְיִב וְאִכְלִתֶם אוֹתוֹ בְּחֶפְזוֹן פֶּסַח הוּא לֵינִי.

905. Rabbi Shimon bar Yochai said, Did I not say that the words of King Solomon are all inside the sanctuary of the King? What you said is all well, and it required for an argument to be based upon it, but this verse is above in the Supernal Sanctuary, WHICH IS MALCHUT.

905. אָמַר ר' שְׁמַעוֹן בַּר יוֹחָאי, וְכִי לֹא אֲמִינָא דְמַלְוֵי דְשְׁלֵמָה מַלְכָא, דְכִלְהוּ בְּגוּ, לְגוּ הֵיבְלָא קְדִישָׁא הוּוּ. וְהֵאֵי דְאֲמַרִיתוּ כִּלְא שְׁפִיר הוּוּ, וְלִדְרָשָׁא הוּא דְאֵתָא, אֲבָל הֵאֵי קָרָא, לְעִילָא בְּהֵיבְלָא קְדִישָׁא הוּא.

906. We have studied: "Happy are you, O land, when your king is a free man." What land is this? It means just land, NAMELY MALCHUT, for we have learned that it is written: "He has cast down from heaven to earth (or: land) the beauty of Yisrael" (Eichah 2:1). Behold, this land is a secret among the crowns of the Holy King, NAMELY THE SFIROT, of which is written: "In the day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). FOR ELOHIM IS BINAH, HEAVEN IS ZEIR ANPIN AND EARTH IS MALCHUT. On this earth. All that is nourished is from that place called 'heavens', because this earth is sustained only from the holy perfection called 'heavens'.

906. תָּאנָא, אֲשֶׁרִיךְ אֶרֶץ שְׂמֵלְכַךְ בֶּן חוֹרִים. מֵאֵי אֶרֶץ. אֶרֶץ סֵתֵם. דְתִנְיָא, מ"ד הַשְּׁלִיךְ מִשְׁמַיִם אֶרֶץ תְּפֹאֶרֶת יִשְׂרָאֵל. אֵלֹא הֵאֵי אֶרֶץ, הֵיא רְזָא, בְּגוּ כְתִרֵי מַלְכָא קְדִישָׁא, דְכִתְיִב בֵּיהּ בְּיוֹם עֲשׂוֹת יְיָ אֱלֹהִים אֶרֶץ וְשָׁמַיִם. וְהֵאֵי אֶרֶץ, וְכֹל מַה דְיִנְיִק וְאֵתְזֵן, מֵהוּוּ אֲתֵר דְאֶקְרִי שְׁמַיִם הוּא, וְלֹא אֲתִזְנִת אֶרְעָא דָא, אֵלֹא מִשְׁלִימוֹתָא קְדִישָׁא, דְאֶקְרִי שְׁמַיִם.

907. When the Holy One, blessed be He, wanted to destroy His house below, NAMELY THE TEMPLE, and the terrestrial Holy Land, He first removed the celestial Holy Land, WHICH IS MALCHUT, lowered it from that level from which it was nourishing, which is the Holy Heavens, NAMELY ZEIR ANPIN, and destroyed the terrestrial one. This is what is meant by: "He cast down from heavens (to) earth" (Eichah 2:1) first, and afterwards: "And remembered not His footstool" (Ibid.), WHICH IS THE TERRESTRIAL TEMPLE AND THE HOLY LAND CALLED 'HIS FOOTSTOOL'. We have learned that these are the ways of the Holy One, blessed be He. When He wants to judge the world, first He has a trial above and then verdict is carried below, as it is written: "Hashem shall punish the host of the high ones on high" and afterwards: "The kings of the earth upon the earth" (Yeshayah 24:21).

907. וּבְשַׁעֲתָא דְבַעַת קוּדְשָׁא בְרִיךְ הוּא לְאַחֲרָבָא בֵּיתֵיהּ דְלִתְתָא, וְאַרְעָא קְדִישָׁא דְלִתְתָא, אֲעֵבֶר לְהֵאֵי אֶרְעָא קְדִישָׁא דְלְעִילָא בְּקַדְמִיתָא, וְנִחִית לִיהּ מֵהוּוּ דְרִגָא דְהוּוּ יִנְקָא מִשְׁמַיִם קְדִישָׁא, וְלִבְתֵר חֲרִיב לְהֵאֵי דְלִתְתָא, הַה"ד הַשְּׁלִיךְ מִשְׁמַיִם אֶרֶץ בְּקַדְמִיתָא, וְלִבְתֵר וְלֹא זִכַר הַדוּם רִגְלֵיו. דְתִנְיָא, כֵּן אֲרַחֲוֵי דְקוּדְשָׁא בְרִיךְ הוּא, כִּד בַּעֵי לְמִידָן עֲלִמָא, בְּקַדְמִיתָא עֵבִיד דִּינָא לְעִילָא, וְלִבְתֵר אֲתִקְיִים לְתִתָא, דְכִתְיִב וַיִּפְקֹד יְיָ עַל צְבָא הַמְרוֹם בְּמָרוֹם בְּקַדְמִיתָא, וְלִבְתֵר וְעַל מַלְכֵי הָאָרְצָה עַל הָאָרְצָה.

908. Rabbi Shimon said: "Happy are you, O land, when your king is a free man" REFERS TO ZEIR ANPIN, who sustains you with abundance without fear of another. From that supernal King all are sustained. "And your princes eat in due season" is as written: "In due time Jacob and Yisrael are told what EI has performed" (Bemidbar 23:23), FOR THEY ARE THE PRINCES. "Woe to you, O land, when your king is a child" (Kohelet 10:16) is as written: "And I will give children to be their princes" (Yeshayah 3:4). Woe is unto the land if it nourishes from the left, WHICH IS CALLED 'CHILD'. "And your princes dine in the morning" (Ibid.), that is, in that darkness OF THE LEFT as long as that which should rule does not illuminate or rule, NAMELY THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT.

909. We have learned that Rabbi Shimon said: "And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:28). This refers to holy and perfect Jacob, as we have established. It is written: "And Jacob was a plain man, dwelling in tents" (Beresheet 25:27). It is not written 'tent,' but rather "tents," WHICH MEANS two, for he is attached to this one and that one, NAMELY, IN MALCHUT THAT IS ABOVE THE CHEST OF ZEIR ANPIN THAT IS CALLED 'LEAH' AND IN MALCHUT BELOW THE CHEST OF ZEIR ANPIN CALLED 'RACHEL'. It is also written here: "And the middle bar in the midst of the boards shall reach from end to end," so that it is attached here and held there, TO LEAH AND RACHEL, MEANING THROUGHOUT THE STATURE OF ZEIR ANPIN FROM END TO END.

910. What is meant by 'a plain man'? It is translated into Aramaic as 'whole', for he is whole in everything and completes both aspects, Atika Kadisha and Zeir Anpin. HE IS THE CENTRAL COLUMN WHO MEDIATES AND COMPLETES BOTH COLUMNS, RIGHT AND LEFT, THAT ARE IN BINAH THAT IS SOMETIMES CALLED 'ATIKA KADISHA', AND THE TWO COLUMNS IN ZEIR ANPIN. This is because he completes Supernal Chesed and Supernal Gvurah, NAMELY THE TWO COLUMNS, RIGHT AND LEFT, THAT ARE IN BINAH, and he completes the one and the other, BINAH AND ZEIR ANPIN.

911. Rabbi Shimon said: I see that Chochmah includes everything and Supernal Chesed, THAT IS IN ZEIR ANPIN WHICH IS THE RIGHT COLUMN, emerges from Chochmah. Gvurah, which is strong Judgment, emerges from Binah. Jacob completes both sides, FOR HE MEDIATES BETWEEN CHESED AND GVURAH AND UNITES AND COMPLETES THEM. The Patriarchs, ABRAHAM AND ISAAC, NAMELY, CHESED AND GVURAH OF ZEIR ANPIN, include everything, and Jacob is the combination of the Patriarchs, BECAUSE HE COMBINES BOTH OF THEM.

908. א"ר שמעון, אשריך ארץ שמלכך בן חורין, דין לך בסגיאנות בלא בלא דחילו דאחרא, ומההוא מלכא עלאה אתון בלא. ושריך בעת יאכלו, כד"א בעת יאמר ליעקב ולישראל מה פעל אל, אי לך ארץ שמלכך נער כד"א ונתתי נערים שריהם. דווי לארעא כד ינקא משמאלא. ושריך בבקר יאכלו, בההוא קדרותא, ועד לא נהיר, ולא שלטא מה דשלטא.

909. תנא אמר רבי שמעון, והבריה התיכון בתוך הקרשים מבריח מן הקצה אל הקצה, דא הוא יעקב קדישא שלימא, במה דאוקימנא, דכתיב ויעקב איש תם יושב אהלים. יושב אהל לא בתיב, אלא יושב אוהלים, תרי, דאחיד להאי ואחיד להאי. אף הכא בתיב, והבריה התיכון בתוך הקרשים, מבריח מן הקצה אל הקצה, דאחיד להאי ואחיד להאי.

910. דתנינן, מאי איש תם. בתרגומו, שלים. שלים מבלא, שלים לתרין סטרין, לעתיקא קדישא, ולזעיר אפין. שלים לחסד עלאה ולגבורה עלאה, ואשלים להאי ולהאי.

911. א"ר שמעון, חמינא דהא חכמתא כלל בלא. חסד עלאה נפקא מחכמה. גבורה, דהוא דינא תקיפא, נפקא מבינה. יעקב אשלים לתרין סטרין ואבהן כלל בלא, ויעקב כלל אבהתא.

95. Chochmah united with its paths

Rabbi Shimon speaks about the mechanism of the delivery of wisdom to the world, and of the delivery of the wise back to paradise. He tells of fifty gates, 32 paths, the secret of the 22 and the power of 72 and the way in which these things are accomplished. The Sfirah of Binah is expounded upon. He reminds us of the joining of everything through Jacob, and of the fertilization of one of God's qualities with another, for "In Wisdom have you made them all."

The Relevance of this Passage

Even in the most complex and unfathomable sections of Trumah, like this one, a meaning can be discerned, though it would take years of study to understand the symbolism and the numerology intellectually and grasp all of its spiritual benefits. Nevertheless, certain ideas clearly stand out: 22 corresponds to the 22 primordial forces of Creation, which express themselves through the very pages of this book, namely the 22 Letters of the Hebrew alphabet. Thus, here we are touching the pure, primeval Light of Creation and it purifies our hearts and souls. 72 denotes the 72 Names of God, telling us that we are now receiving the power to perform feats of wonder concerning the ultimate transformation of human nature. The word "Binah" is itself a portal, a priceless passkey to the supernal fountainhead where we now dip ourselves into the pure, pristine wellspring of Light, and reemerge, cleansed in body and soul.

And the great name of Jacob, who is the Central Column force incarnate, ignites our own Central Column, the divine gift of free will, the autonomous choice a man has to reject the base drives born of ego. Our ego is herewith overthrown by the will of our soul. And the Satan is crushed by the cosmic Central Column power of Jacob.

912. We have studied that Chochmah united with its paths and gathered with its wind, MEANING ITS SEVEN LOWER SFIROT, WHICH ARE CALLED 'WIND', the waters, and the waters gathered into one place. The fifty gates of Binah opened. From these 32 paths, ten crowns emerged, WHICH ARE THE TEN SFIROT OF THE FIRST THREE SFIROT OF CHOCHMAH, with glorious crowns and there remain 22 paths, WHICH IS THE SECRET OF THE SEVEN LOWER SFIROT OF CHOCHMAH, BEING THE SECRET OF 22 LETTERS. THEREFORE, WHEN that wind beat upon the paths IN ORDER TO GATHER THE WATERS TO ONE PLACE, AS MENTIONED, the fifty Gates of Binah opened, WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF BINAH. And 22 opened, WHICH ARE THE LOWER SEVEN SFIROT in the fifty Gates of Jubilee, MEANING IN THESE FIFTY GATES OF BINAH. THESE 22 OF BINAH ARE crowned with the Ayin-Bet (72) letters of the Holy Name, THAT ILLUMINATE WITH THE ILLUMINATION OF CHOCHMAH, and opened to its aspect. BUT UPON THE FIFTY GATES OF BINAH, WHICH ARE THE FIRST THREE SFIROT OF BINAH, THE NAME MEM-BET (42) ILLUMINATES, AS MENTIONED NEARBY.

913. The 22 crowns of Mercy were adorned, WHICH ARE THE SEVEN LOWER SFIROT that are included in Atik Yomin, who illuminates upon them each one in his aspect. THEY ILLUMINATE IN COVERED CHASSADIM. FROM THEM are adorned fifty engravings, WHICH ARE THE FIFTY GATES OF BINAH, with the 42 holy letters of the Holy Name, with which heaven and earth were created. They were engraved into eight gates, which are the eight letters of Mercy, as it is written: "Hashem, Hashem, El, Merciful and Gracious..." (Shemot 34:6). THESE ARE THE EIGHT NAMES that emerge from Atika Kadisha, that emerge into ZEIR ANPIN. The Supernal Chochmah and Binah join these holy crowns and ascend, MEANING THAT THEY ILLUMINATE FROM BELOW UPWARDS. And Supernal Chesed emerges from this side, MEANING FROM CHOCHMAH. The Judgment of Gvurah emerges from this side, FROM BINAH, and the merit of Jacob, WHICH IS THE SECRET OF THE CENTRAL COLUMN, TIFERET, comes and unites them ONE WITH THE OTHER, for this is the supernal perfection.

914. We have learned that Rabbi Shimon said: This is the reason that he is called 'Yisrael'. We have learned that Jacob is below, MEANING THE ASPECT OF FROM THE CHEST DOWN OF ZEIR ANPIN. Yisrael is above, MEANING FROM THE CHEST UP OF ZEIR ANPIN. Jacob is not perfection, but Yisrael is complete perfection, and we have learned: "The saying of David the son of Yishai" (II Shmuel 23:1). David is not perfection because he is last, FOR HE IS THE LAST SFIRAH, MALCHUT, WHOSE PERFECTION LIES ONLY IN YESOD. Yishai is Yesod, which is highest, is perfect. This is what we learned, that the children of Yisrael were not exiled from their land until they denied the Holy One, blessed be He, and the Kingdom of David, WHICH ARE YESOD AND MALCHUT, as it is written: "We have no part in David" (II Shmuel 20:1), WHICH IS MALCHUT, "Neither have we inheritance in the son of Yishai," WHICH IS YESOD, "every man to his tents, O Yisrael" (Ibid.). What is the meaning of "each man to his tents (Heb. ohalav)", meaning to his deity (Heb. Elohav), which is the place where idol worshipping dwells among them.

915. Rabbi Yehuda said: When Chochmah started to engrave on in all the crowns, NAMELY THE SFIROT, from which crown did it start? HE ANSWERS: From THAT CROWN that is called 'Binah', as everything is included in Binah BECAUSE THE REVELATION OF CHOCHMAH STARTED IN IT. Therefore, fifty gates were opened in it, so it appears that everything was engraved with Chochmah. This is what is ment by: "In wisdom have you made them all" (Tehilim 104:24).

912. תָּאנָא בְּטַשׁ חֲכָמָה בְּשִׁבְלוּי, וְכִנְיָף בְּרוּחָא לְמֵיָא, וְאִתְכַנְפוּ מֵיָא לְאַתְרַּחְדָּא, וְאִתְפְּתַחוּ חֲמִשִּׁין תְּרַעִין דְּבִינָה. מֵאֲלִין שְׁבִילִין, נִפְקִי עֶשְׂרֵה כְּתָרִין, בְּקִרְנֵיטֵי זְהִירִין, וְאִשְׁתְּאַרוּ עֶשְׂרִין וְתָרִין שְׁבִילִין. בְּטַשׁ הֵהוּא רִוּחָא בְּאִינוּן שְׁבִילִין, וְאִתְפְּתַחוּ חֲמִשִּׁין תְּרַעִין דְּבִינָה, וְאִתְגַּלְפוּ עֶשְׂרִין וְתָרִין, בְּחֲמִשִּׁין תְּרַעִין דְּיוֹבְלָא, וְאִתְעֶטְרוּ בְּשִׁבְעִין וְתָרִין אֲתוּן דְּשִׁמָּא קְדִישָׁא. אֲלִין אִתְפְּתַחוּ לְסִטְרוּי.

913. וְאִתְעֶטְרוּ עֶשְׂרִין וְתָרִין כְּתָרִין דְּרַחֲמֵי, דְּכִלְיָן בְּעֵתִיק יוֹמִין, דְּנְהִיר לֹון כָּל חַד בְּסִטְרוּי. אִתְעֶטְרוּ חֲמִשִּׁין גְּלִיפִין, בְּמִ"ב אֲתוּן קְדִישִׁין דְּשִׁמָּא קְדִישָׁא, דְּבַהוּן אֲתַבְרֵי שְׁמֵיָא וְאַרְעָא. וְאִתְגַּלְפוּ בְּגִלוּפֵיהוּן, תְּמִנָּיָא תְּרַעִין, דְּאִינוּן תְּמִנָּיָא אֲתוּן דְּרַחֲמֵי, דְּכִתְיֵב יִי יִי אֵל רַחוּם וְחַנוּן, דְּנִפְקָא מֵעֵתִיקָא קְדִישָׁא, לְזַעֲרָא, וּמִתְחַבְרָן בְּאֲלִין כְּתָרִין קְדִישִׁין, חֲכָמָה וּבִינָה עֲלָיִן דְּסִלְקִין. נִפְקָא חֶסֶד עֲלָאָה מֵהָאִי סִטְרָא, וְדִינָא דְּגִבּוּרָה מֵהָאִי סִטְרָא, אֲתָא זְכוּתָא דְּיַעֲקֹב, וְאִשְׁלִים אֲתְרוּוִייהוּ וְאַחִיד לֹון. דְּהָא הוּא שְׁלִימוּתָא עֲלָאָה.

914. תָּאנָא א"ר שְׁמַעוֹן, בְּג"כ יִשְׂרָאֵל אֲתַקְרִי. דְּתָאנָא יַעֲקֹב תְּתָאָה. יִשְׂרָאֵל עֲלָאָה. יַעֲקֹב לֹאוּ שְׁלִימוּתָא יִשְׂרָאֵל שְׁלִימוּתָא דְּכִלְאָ. וְכֵן תָּאנָא, נָאִם דּוֹד בֶּן יִשִׁי, דּוֹד לֹאוּ שְׁלִימוּתָא, דְּהָא בְּתַרְאָה הוּא. יִשִׁי יִסוֹד עֲלָאָה הוּא, וְשְׁלִימוּתָא. וְהֵינּוּ דְּתַנִּינוּן, לֹא גָלוּ יִשְׂרָאֵל מֵאַרְצָם עַד שְׁכַפְרוּ בְּקִדְשָׁא בְּרִיךְ הוּא, וּבְמַלְכוּתָא דְּבֵית דּוֹד, דְּכִתְיֵב אִין לָנוּ חֶלֶק בְּדוֹד וְלֹא נַחֲלָה בְּבֶן יִשִׁי אִישׁ לְאֵהָלָיו יִשְׂרָאֵל. מֵאִי אִישׁ לְאֵהָלָיו. אֲתַר דְּעִכוּ"ם שְׂרִיָא בְּגוּוִייהוּ, הֵינּוּ לְאֵלָהִיו.

915. אָמַר ר' יְהוּדָה, כִּד שְׂרִיָא חֲכָמָתָא לְגַלְפָא גְּלִיפִין בְּכִלְהוּ כְּתָרִין, מֵאֵן כְּתָרָא שְׂאֵרֵי מֵהוּא דְּאִתְקְרִי בִינָה. בְּבִינָה אֲתַכְלִיל כִּלְאָ. וּבְג"כ אִתְפְּתַחוּ בְּהָ חֲמִשִּׁין תְּרַעִין, וְאִשְׁתַּבַּח דְּכִלְאָ בְּחֲכָמָה אֲתַגְּלַפוּ, הַה"ד כִּלְם בְּחֲכָמָה עֲשִׂיתָ.

96. "Who has measured the waters in the hollow of his hand"

Rabbi Elazar says here that water is Chesed. Rabbi Shimon then replies that water is Binah, but that they are the same thing. He next explains the meanings in "and meted out heaven with the span," "and comprehended the dust of the earth as a measure," "and weighed the mountains in scales," and "and the hills in a balance." Rabbi Elazar then summarizes by saying that it is implied that Jacob, who is Tiferet, emerges from harsh Judgment because Isaac had harsh Judgment in his portion. Rabbi Shimon extends this argument by adding that Isaac (Gvurah) emerged from Chesed, therefore in all the levels Judgment emerges from Mercy and Mercy from Judgment: it is recognized that it is all one and that they all come from one. Rabbi Elazar, we find, thinks that it appears there is no perfection unless one is attached to the other, so that the Central Column, Mercy, unites Chesed and Judgment. He next says we have learned that it is not considered such a great distance between Chesed and Judgment, except from our viewpoint. Rabbi Yehuda then concludes by saying that all the candles illuminate from one, from Ein Sof (Infinity); all the candles are one, and we must not distinguish between them, for one who separates them is in turn separated from eternal life himself.

The Relevance of this Passage

In this section, we read that God's judgment is achieved through understanding, measurement, and weighing and balancing, with the exercise of loving kindness and mercy. Spiritually, we are being taught that Light is an endless, infinite Force whose sole essence is goodness. This Light never stands in judgment of us. Nor does this boundless Force execute punishment. Good fortune and reward, judgment and punishment, are the result of the manner in which we knowingly or unknowingly interact with the Light that permeates all existence.

As a model, the force of electricity can bring great light and benefit to a city, comfort and security to a community. Or it can bring destruction if our fingers carelessly touch raw current. In the case of the latter, it is meaningless to say electricity punished us. The Zohar is providing us with the schematic of the cosmos, the blueprint of the soul.

It is our behavior, the blend and balance of judgment and mercy, that we extend to others that determines how much judgment and mercy the cosmos reflects back to us. Thus, we learn that a man offers compassion because he will one day need it. And a man bestows mercy for the times when he seeks it. Jacob, as the Central Column force, embodies the wisdom of balance, the perfection of sharing and receiving, judgment and mercy. Jacob creates a circuit of Light through the union of opposite forces, much like the filament in a bulb that unites, through resistance, the positive and negative poles to produce ordinary light. The wisdom and will to embody such balanced behavior is bequeathed to us through Jacob. The entire world is herewith measured, balanced, unified, and illuminated by the supernal candle, the Creator of the cosmos. And because mercy now grows in our heart, this is all achieved with boundless benevolence.

916. We have learned that it is written: "Who has measured the waters in the hollow of his hand" (Yeshayah 40:12). What is water? Binah. Rabbi Elazar taught it this way: that this is Chesed. Rabbi Shimon said to him: They are all the same, FOR CHESD IS DRAWN FROM BINAH, "and meted out heaven with the span" (Ibid.). What is "heaven"? It is Tiferet, as it is written: "The beauty (Heb. Tiferet) of Yisrael" (Eichah 2:1). THEREFORE, THE WORD 'METED' IS USED, THE IMPLICATION BEING THAT IT IS ARRANGED FOR SPLENDOR AND BEAUTY. "And comprehended the dust of the earth in a measure" (Yeshayah 40:12) is Gvurah, MEANING THE LEFT COLUMN, FOR BEFORE IT IS INCLUDED IN THE RIGHT, IT DOES NOT ILLUMINATE AND IS LIKE THE DUST OF THE EARTH. "And weighed the mountains in scales" (Ibid.): These are the other crowns, MEANING SFIROT, that are called 'mountains of pure balsam', WHICH ARE NETZACH, HOD AND YESOD. "And the hills in a balance?" (Ibid.): These are the rest of the Chariots below them, NAMELY THOSE IN MALCHUT AND BRIYAH, YETZIRAH AND ASIYAH.

917. Come and see: It is written, "in the hollow of his hand." What is "the hollow of his hand"? HE ANSWERS: This is the spirit of Chochmah, for we have learned a knotted path is overcome by a palanquin.

918. "And meted out heaven with the span": What is a span? HE ANSWERS: These are the fifty gates OF BINAH that were opened and scattered to all directions, BECAUSE THE WORD 'SPAN' (HEB. ZERET) MEANS SCATTERING, as is said, "And spread (Heb. zreti) dung upon your faces" (Malachi 2:3). "And comprehended in a measure (Heb. shalish)" (Yeshayah 40:12): What is shalish? NAMELY Mercy, WHICH IS THE CENTRAL COLUMN, TIFERET, THAT INCLUDES WITHIN ITSELF THREE (HEB. SHLOSHAH) COLUMNS, which is the completion of everything. "And weighed the mountains in scales": What means scales? Rabbi Shimon said: As it is written, "Just balances, just weights" (Vayikra 19:36), WHICH ARE NETZACH AND HOD. Rabbi Shimon also said: I have established these subjects in the lecture about 'who forms everything'.

916. תָּאנָא, כְּתִיב מִי מִדְּ בְשַׁעְלוּ מַיִם וְגו'. בְּשַׁעְלוּ מַיִם. מֵאֵן מַיִם. דָּא הוּא בִּינָה. ר' אֶלְעָזָר מִתְּנִי הֵבִי, דָּא חֶסֶד. א"ל ר"ש, כֵּלָא בְּחַד מִתְקַלָּא סִלְקָא. וְשִׁמִּים בְּזֶרֶת הֵבֵן, מֵאֵן שָׁמַיִם. תְּפִאֲרַת. דְּכִתִּיב תְּפִאֲרַת יִשְׂרָאֵל. וְכֹל בְּשִׁלִּישׁ עֶפְרַר הָאָרֶץ. דָּא הוּא גְבוּרָה. וְשִׁקְל בְּפִלְס הָרִים, אֵלֶיךָ אֵינֹן שָׂאֵר כְּתִרִין, דְּאֶקְרוּן טוּרֵי אֶפְרַסְמוּנָא דְכִיָּא. וְגִבְעוֹת בְּמֵאזְנִים, אֵלֶיךָ שָׂאֵר רְתִיבִין תְּהָאִין מִנֵּיהּוּ.

917. תָּא חֲזִי, בְּשַׁעְלוּ, מַאי שַׁעְלוּ. דָּא רוּחַ חֲכָמַתָּא דְהֵבִי תְּנִינֹן, שַׁעְלָא דְקִיטְרֵי בְּקִיזְמָא שְׁקִיעֵן.

918. וְשִׁמִּים בְּזֶרֶת הֵבֵן, מֵאֵן זֶרֶת. אֵלֶיךָ אֵינֹן חֲמִשִּׁין תְּרַעִין דְּאֶתְפְּתְחוּ וְאֶתְפְּזְרוּ לְכֹל סְטְרִין, כְּד"א חֲזִירֵי פֶרֶשׁ עַל פְּנֵיכֶם וְגו'. וְכֹל בְּשִׁלִּישׁ, מֵאֵן שִׁלִּישׁ. רַחֲמֵי. שְׁלִימוּתָא דְכֵּלָּא. וְשִׁקְל בְּפִלְס, מַאי פִּלְס, אָמַר ר' שְׁמַעוֹן, דְּכִתִּיב מֵאזְנֵי צֶדֶק. אֲבִנֵי צֶדֶק. תּוּ אָמַר רַבִּי שְׁמַעוֹן, הֵנִי מִיּוֹלֵי בְּשִׁיעוּרָא דִּיּוֹצֵר כֵּלָּא אוֹקִימָנָא.

919. Rabbi Elazar said: Here it is implied that Jacob, WHO IS TIFERET, emerges from harsh Judgment, FROM GVURAH, WHICH IS HIS OPPOSITE, because Isaac, WHO IS GVURAH, had harsh Judgment in his portion. Rabbi Shimon said to him: Is that all? Indeed Isaac, WHO IS GVURAH, emerged from Chesed, and so in all THE LEVELS, Judgment emerges from Mercy and Mercy from Judgment. Abraham inherited an inheritance of Chesed, and Isaac emerged with Judgment from Chesed. Jacob emerged with Mercy from harsh Judgment, WHO IS ISAAC, and so it is above IN THE LEVELS OF ATZILUT. One EMERGES from another and one nourishes from the other, NAMELY GVURAH FROM CHESED AND CHESED FROM GVURAH, until it is recognized that it is all one and they are all come from one and they are all really one. Blessed be His Name forever and ever.

920. Rabbi Elazar said: It appears that there is no perfection unless one is attached to the other, CHESED TO JUDGMENT AND JUDGMENT TO CHESED and THE CENTRAL COLUMN WHICH IS MERCY, is attached to both of them, FOR IT UNITES THE TWO COLUMNS, CHESED AND JUDGMENT, to fasten them all. This is like Jacob, WHO IS THE CENTRAL COLUMN, as written: "Shall reach from end to end" (Shemot 26:28). THAT IS THE MIDDLE BAR, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT REACHES FROM THE END OF CHESED TO THE END OF HARSH JUDGMENT, EVEN THOUGH THEY ARE OPPOSITES FROM ONE ANOTHER. STILL IT REACHES THEM AND UNITES THEM THE ONE WITH THE OTHER.

921. We have learned that it is not considered such A GREAT DISTANCE BETWEEN CHESED and JUDGMENT, except from our viewpoint and everything shows from our side, AS WE SAID ABOVE. Because everything above rises in one manner, it neither changes nor will it change, as it is written: "For I am Hashem, I do not change" (Malachi 3:6). Rabbi Yehuda said: All the candles illuminate from one, FROM THE BLESSED ENDLESS LIGHT, and they depend upon one. All the candles are one, and one must not distinguish BETWEEN THEM, for one who separates between them is separated from eternal life.

919. אָמַר רַבִּי אֱלֶעָזָר, שׁ"מ, דִּיעֲקֹב מִגּוֹ דִּינָא קְשִׁיָּא נְפִיק, דְּהָא יִצְחָק דִּינָא קְשִׁיָּא, אֶחָיד לְחוֹלְקִיהּ. אָמַר לִיה ר' שְׁמַעוֹן, וְדָא הוּא בְלַחוּדוּי, וְהָא יִצְחָק מִגּוֹ חֶסֶד נִפְק, וְהִכִּי בְלָהוּ, דִּינָא מִגּוֹ רַחֲמֵי נִפְקָא, וְרַחֲמֵי מְדִינָא. אַבְרָהָם יָרִית אַחְסָנָא דְחֶסֶד, נִפְק יִצְחָק בְּדִינָא מִגּוֹ חֶסֶד. יַעֲקֹב נִפְק בְּרַחֲמֵי, מִגּוֹ דִּינָא קְשִׁיָּא, וְכֵן הוּא לְעֵילָא, דָּא מִן דָּא, וַיִּנְקָא דָּא מִן דָּא, עַד דְּאִשְׁתַּמּוּדַע בְּלָא דְהוּא חַד, וּמַחַד תְּלִינן בְּלָהוּ, וְכָלֵא אִשְׁתַּבַּח חַד. בְּרִיךְ שְׁמִיָּה לְעַלְמֵי וְלְעַלְמֵי עַלְמִין.

920. אָמַר רַבִּי אֱלֶעָזָר, אִשְׁתַּמּוּדַע, דְּלִית שְׁלִימוּתָא אֲלָא כִּד אֶחָיד דָּא מִן דָּא, וְדָא אֶחָיד בְּתַרוּוּיָהּ, לְשַׁכְּלָלָא בְּלָא, כְּגוֹן יַעֲקֹב, וְהֵינּוּ דְכֹתִיב מְבָרִיךְ מִן הַקְּצָה אֶל הַקְּצָה.

921. תָּאנָא, כּוּלֵי הָאֵי לָא אַתְקְרִי אֲלָא מְסֻטְרָא דִּילָן, וּמְסֻטְרָא דִּילָן אִשְׁתַּמּוּדַע בְּלָא. דְּהָא בְּהָאֵי לְעֵילָא בְּלָא בְּחַד מִתְקַלָּא סְלֵקָא. לָא שְׁנֵי, וְלָא יִשְׁתַּנִּי, כְּמָה דְכֹתִיב אֲנִי יוֹי לָא שְׁנִיתֵי. אָמַר רַבִּי יְהוּדָה, בְּלָהוֹן בּוֹצִינִין נְהִירִין מַחַד, וּמַחַד תְּלִינן, וּבּוֹצִינִין אִינְהוּ חַד בְּלָא. דְּהָא לָא בְּעוֹ לְאַתְפָּרְשָׁא, וּמֵאֵן דְּפָרִישׁ לוֹן, כְּאֵלוֹ אַתְפָּרֵשׁ מִן חַיֵּי עַלְמָא.

97. "And He rode upon a Cherub, and did fly"

Rabbi Yitzchak speaks here of two Cherubs called 'youths': Metatron and Sandalfon, and how God settles upon them. Rabbi Yosi then tells us that if the two Cherubs turn their faces away from each other, there is no peace in the world. This, we learn, is because there is then no pairing above, and Rabbi Yitzchak points out that a similar idea is conveyed in "the nakedness of your father, or the nakedness of your mother, shall you not uncover." He says that in the old days people cared about Torah, but now only a few are left who do, and these few holy ones are those with whom God Himself prays.

The Relevance of this Passage

The verses, "Two Cherubs who turn their faces away from each other" and "The nakedness of your mother or the nakedness of your father" pertain to the disjoining of the Right and Left Columns. This separation creates a dangerous imbalance that inevitably prevents peace in our lives. The root of evil is the Left Column - the Desire to Receive for the Self Alone. Left unchecked, its appetite is unappeasable. Like a black hole in deep space, it consumes everything in its vicinity, leaving blackness in its wake. If the Right Column Force of sharing is left unchecked, it will give ceaselessly. However, lacking any aspect of the Left (Desire to Receive), it will never be replenished. Eventually its resources are depleted, and it ends up empty, feeling a tremendous lack.

The Central Column unites these two opposite forces by resisting the Desire to Receive and transforming it into the Desire to Receive for the Sake of Sharing. Jacob and the righteous souls, past and present, who love Torah now activate the complete consciousness of Central Column (the will to resist our selfish drives and instead think about the next person), which brings the full compliment of Light and genuine peace to the world.

922. Rabbi Yitzchak said: It is written, "And I will make youngsters their princes, and babes shall rule over them" (Yeshayah 3:4). This is in accordance with the verse: "And you shall make two Cherubs of gold" (Shemot 25:18) THAT ARE METATRON AND SANDALFON, WHO ARE CALLED 'YOUTHS'. It is written: "who sits upon the Cherubs" (I Shmuel 4:4) and also, "And He rode upon a Cherub, and did fly" (II Shmuel 22:11), MEANING ONLY ON ONE CHERUB? HE ANSWERS: When THE HOLY ONE, BLESSED BE HE, wishes to settle upon them entirely, it is written: "Who sits upon the Cherubs," THAT HE SETTLES ON THEM BOTH TOGETHER. But when the King does not dwell and is not seated on the throne, MEANING WHEN THERE IS NO UNION ABOVE BETWEEN MALE AND FEMALE, it is written: "And He rode upon a Cherub." This is because the King, WHO IS ZEIR ANPIN, is not seated on His throne, THAT IS MALCHUT. BUT "Who sits on the Cherubs" would imply two.

923. Rabbi Yosi said: Woe is to the world when one cherub turns his face away from his neighbor, FOR THIS SHOWS THAT THERE IS NO UNION ABOVE OF RIGHT AND LEFT. It is written: "And their faces shall look one to another" (Shemot 25:20) at the time that there is peace in the world. IT IS IMPLIED THAT IF THEY DO NOT FACE EACH OTHER, THERE IS NO PEACE IN THE WORLD. Rabbi Yitzchak said: We have learned that "the nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 18:7), MEANING THAT ONE SHOULD NOT SIN BY SEPARATING THE UNION OF MALE AND FEMALE WHO ARE YOUR FATHER AND MOTHER. Woe is to he who uncovers their nakedness, MEANING IF HE BLEMISHES THEM. THEREFORE, IT IS NOT NECESSARY TO DERIVE THIS FROM: "AND THEIR FACES ONE TO ANOTHER." Similar to this, it is written by Jacob: 'Shall reach from end to end,' MEANING THAT HE UNITES RIGHT AND LEFT TOGETHER. Blessed is the portion of Yisrael that the Holy One, blessed be He, praises Himself with their praise as above, IN TIFERET, as it is written: "Yisrael in whom I will be glorified" (Yeshayah 49:3).

924. We have learned that Rabbi Yitzchak said: In the early days, a person would say to his neighbor, 'Tell me a word of Torah, and receive a coin of silver.' Now a person says to his neighbor, 'Receive a coin of silver and study Torah.' No one cares and no one pays attention, except for these few holy ones with whom the Holy One, blessed be He, praises Himself, as it is written: "Your people also shall be all righteous, they shall inherit the land forever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60:21).

922. אָמַר ר' יִצְחָק, כְּתִיב וְנָתַתִּי נְעָרִים שְׂרִיָּהִם וְתַעֲלוּלִים יִמְשְׁלוּ בָם, הֵינּוּ דְכְתִיב וְעָשִׂיתָ שְׁנַיִם כְּרוּבִים זָהָב. כְּתִיב יוֹשֵׁב הַכְּרוּבִים, וְכְתִיב וַיִּרְכַּב עַל כְּרוּב וַיַּעֲף. יוֹשֵׁב הַכְּרוּבִים, כִּד שְׂרִיא לְאַתְיִישָׁבָא בְשְׁלִימוּתָא, כְּתִיב יוֹשֵׁב הַכְּרוּבִים. וְכִד לֹא שְׂרִיא, לֹא אַתְיִישָׁבָא מְלָכָא בְּכַרְסִיא, כְּתִיב וַיִּרְכַּב עַל כְּרוּב חַד, דְּלֹא אַתְיִישָׁבָא מְלָכָא בְּכַרְסִיָּיהּ. יוֹשֵׁב הַכְּרוּבִים תְּרִי.

923. אָמַר רַבִּי יוֹסִי, וְוִי לְעֵלְמָא, כִּד חַד כְּרוּב אֶהְדֵּר אֲנַפְיָה מִחֻבְרִיָּה, דְּהָא כְּתִיב וּפְנִיָּהֶם אִישׁ אֶל אַחִיו, כִּד הוּא שְׁלָמָא בְּעֵלְמָא. אָמַר רַבִּי יִצְחָק, הָא תַּנְיִן עֲרוֹת אָבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה, וְוִי לְמֵאן דְּגִלִּי עֲרִייתְהוֹן. כְּגוּוֹנָא דָּא כְּתִיב בּוֹיַעֲקֵב, מִבְּרִיחַ מִן הַקְּצָה אֶל הַקְּצָה. זְכָאָה חוּלְקֵהוֹן דִּישְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתַּבַּח בְּתַשְׁבַּחְתֵּיהוּ כְּגוּוֹנָא דְלַעִילָא, דְכְתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְאֵר.

924. תָּאנָא אָמַר רַבִּי יִצְחָק, בְּיוֹמֵי קְדָמָאִי, הָוָה בַּר נֶשׁ אָמַר לְחֻבְרִיָּה, אִימָא לִי מְלָה חֲדָא דְאוּרִייתָא, וְטוֹל מְנָה כְּסָף. הִשְׁתָּא אָמַר בַּר נֶשׁ לְחֻבְרִיָּה, טוֹל מְנָה כְּסָף וְאִשְׁתַּדַּל בְּאוּרִייתָא, וְלִית מֵאן דִּישְׁגַּח, וְלִית מֵאן דִּירְכִין אוּדְנִיָּה, בַּר אִינּוֹן זְעִירִין קְדִישֵׁי עֲלִיוֹנִין, דְּקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתַּבַּח בְּהוּ, דְכְתִיב וְעַמְךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נֶצֶר מִטְעֵי מַעֲשֵׂה יָדֵי לְהַתְּפָאֵר.

98. "The hooks of the pillars"

Rabbi Yitzchak speaks here about the forms of the supernal pillars, Netzach and Hod, and the hooks from which are suspended the pillars below. The two pillars are united and watered, we are told, by the spinal column, Tiferet, that stands over them. Lastly, we learn that the hooks (vavim) are six within six, so that there are vav's above in Chesed, Gvurah and Tiferet and vav's below in Netzach, Hod and Yesod.

The Relevance of this Passage

Essentially, this passage speaks of how Light flows. Tiferet is the upper Central Column, and Yesod is the lower Central Column residing between Netzach and Hod. This is the critical channel that needs to be opened for us to receive the Light. The Zohar now opens up Netzach and Hod, through the unifying power of Yesod, so that an abundance of Light floods our world, opening up the hearts of man to the true Creator.

925. "The hooks of the pillars and their joints shall be of silver" (Shemot 27:10). Rabbi Yitzchak said: "The hooks of the pillars": I say all these that are joined with the forms of the supernal pillars, WHICH ARE NETZACH AND HOD, are called 'the hooks of the pillars'. All those of below are suspended from these hooks. What are hooks (Heb. vavim)? They are six within six, BECAUSE VAVIM (VAV'S) ARE TWO TIMES SIX (=VAV), FOR THE SIX EXTREMITIES ARE COMBINED OF EACH OTHER AND EACH ONE HAS SIX. THEREFORE, NETZACH IS SIX AND HOD IS SIX. They are united and watered by the spinal column, WHICH IS TIFERET that stands over them, FOR TIFERET STANDS OVER NETZACH AND HOD. In Safra De'tzniuta (Eng. 'the hidden book'), we learned that there are Vav's above, IN CHESED, GVURAH AND TIFERET, and Vav's below, IN NETZACH, HOD AND YESOD. They all are interpreted in the same way, MEANING THAT THERE IS NO DISPUTE HERE.

925. ווי העמודים וחשקיהם בסף. רבי יצחק אמר, ווי העמודים, הא אמינא כל אינון דמתאחדן מקטרי קיימין עלאין, אקרון ווי העמודים. וכל אינון דלתתא, תליין מאינון ווים. מאי ווים. שתא בגו שתא, ומתאחדן ומתשקיין מחוטא דשדרה, דקאים עלייהו. ובספרא דצניעותא תאנא, ווים לעילא, ווים לתתא, וכלהו במתקלא חד סלקין.

1. First Chapter

Rabbi Shimon says that the Concealed Book consists of five chapters, contained in a great chamber, that fill the entire earth. However, only one who has entered wisdom and come out from it in peace can see the entire wisdom in that book. He tells a parable to illustrate his point about one who grasps the generality of wisdom but does not know the delights and delicacies that derive from that generality. The Concealed Book weighs on scales, the great scales at the head of Atik that balance all things. We learn of the death of the ancient kings and the earth having been made void at that time, and of the 6,000 years that the world exists. Though the ancient world was destroyed in twelve hours the thirteenth will be established with mercy and be renewed as before. During the seventh millennium, "Hashem alone shall be exalted on that day." Rabbi Shimon compares the first vision of Ezekiel to the first verses of Beresheet that tell the story of creation. The essence of all the Sfirot in this context are brought into the discussion. The Concealed Book tells of the creation of things in a way that is hidden to the common man; warning is given against anyone who would try to tell of it without understanding. But the righteous is the foundation of the world, and there is wisdom in righteousness which is vital to the structure of the world.

1. HE ASKS: What is the Concealed Book? Rabbi Shimon said: There are five chapters, contained in a great chamber, which fill the entire earth. Rabbi Yehuda said: If these include THE ENTIRE WISDOM, THEN they are the best AND THERE IS NO NEED TO STUDY FURTHER. Rabbi Shimon said: This is true for one who has entered WISDOM and came out FROM IT IN PEACE. HE CAN SEE HERE THE INCORPORATION OF THE ENTIRE WISDOM, but it is not so for one who did not enter WISDOM and emerge FROM IT IN PEACE.

2. This is likened to a man who lived in the mountains and was not acquainted with the city inhabitants. He sowed wheat, and then he ate the wheat just as it was. One day, he came to the city, where he was served with good bread. That person said, 'What is this?' They answered him, 'This is bread to be eaten.' He ate and it was delicious to his palate. He said, 'What is this made from?' They said, 'It is made from wheat. Afterwards, they served him cookies mixed with oil. He tasted them. He asked, 'And what are these made from?' They answered, 'From wheat.' Afterwards, they offered him food fit for kings kneaded with oil and honey. He said, 'What are these made from?' They told him, 'From wheat'. He said, 'I certainly have all these, because I eat the essence of all these, which is wheat.' Because of this opinion, he did not learn how to make all these delicacies and he did not know of the delights of the world - thus, they were lost to him. It is also so with one who grasps the generality of wisdom, but does not know the delights and delicacies that derive from that generality.

3. We have learned that the Concealed Book is a book that weighs on scales, THAT IS, THE BOOK THAT SPEAKS OF THE WEIGHT OF THE LIGHTS ON SCALES IS CALLED 'THE CONCEALED BOOK', BECAUSE THE WISDOM IN THE SCALES ILLUMINATES FROM BELOW UPWARDS WHICH IS THE WAY OF CONCEALMENT. THIS IS THE SECRET OF, "BUT WITH THE LOWLY (ALSO: 'CONCEALED') IS WISDOM" (MISHLEI 11:2). Before there was a balance, THE RIGHT AND THE LEFT - WHICH IS THE SECRET OF MALE AND FEMALE - did not look AT EACH OTHER face to face. The ancient kings died and had no weapon, and the earth - WHICH IS THE SECRET OF MALCHUT - was made void.

4. Until the head, the most delectable of all delectations - WHICH IS THE HEAD OF THE NUKVA OF ATIK, CALLED 'THE UNKNOWN HEAD' - prepared precious garments and bequeathed THEM TO ALL.

1. מֵאֵן צְנוּעוֹתָא דְסִפְרָא. אָמַר רַבִּי שְׁמַעוֹן, חֲמִשָּׁה פְּרָקִין אֵינּוּן דְכִלְיִן בְּהִיכַל רַב, וּמְלִיּוֹן כָּל אֲרַעָא. אָמַר ר' יְהוּדָה, אִי בְלִילָן הֵינִי, מִכְּלָהוּ עֲדִיפִי. אָמַר ר' שְׁמַעוֹן, הֵכִי הוּא, לְמֵאֵן דְעָאֵל וְנִפְק, וּלְמֵאֵן דְלֵא עָאֵל וְנִפְק לֹאֵו הֵכִי.

2. מִתְּלָא, לְבַר נֶשׁ דְהוּה דִּיּוּרִיָּה בִּינֵי טוּרִין, וְלֹא יָדַע בְּדִיּוּרֵי מֵתָא. זָרַע חֲטִין. וְאָכִיל חֲטִי בְּגוּפִיּוּהוּ. יוֹמָא חָד עָאֵל לְמֵתָא, אֶקְרִיבוּ לִיה נְהֵמָא טָבָא. אָמַר הוּא בַר נֶשׁ, דְנָא לְמָה. אָמְרוּ נְהֵמָא הוּא לְמִיכַל. אָכַל וְטַעַם לְחֻדָּא לְחֵבִיָּה. אָמַר וּמִמָּה אֲתַעְבִּיד דָּא. אָמְרוּ מַחֲטִין. לְבַתַּר אֶקְרִיבוּ לִיה גְּרִיצִין דְלִישִׁין בְּמִשְׁחָא. טַעַם מְנִיּוּהוּ, אָמַר וְאֵלִין מִמָּה אֲתַעְבִּידוּ. אָמְרוּ מַחֲטִין. לְבַתַּר אֶקְרִיבוּ לִיה טְרִיקֵי מְלָכִין, דְלִישִׁין בְּדוּבְשָׂא וּמִשְׁחָא. אָמַר וְאֵלִין מִמָּה אֲתַעְבִּידוּ. אָמְרוּ מַחֲטִין. אָמַר וְדָאֵי אָנָּא מְאִרֵי דְכָל אֵלִין, דְאָנָּא אָכִיל עֶקְרָא דְכָל אֵלִין דְאִיְהוּ חֻטָּה. בְּגִין הוּא דְעֵתָא מְעַרְוֵי עֵלְמָא לֹא יָדַע וְאֲתַאבִּירוּ מְנִיָּה. כֶּךָ, מֵאֵן דְנִקִּיט כְּלָלָא, וְלֹא יָדַע בְּכִלְהוּ עַרְוֵינִי דְמַהֲנִיּוֹן, דְנִפְקִין מֵהוּא כְּלָלָא.

3. הָאֲנָא. סִפְרָא דְצְנוּעוֹתָא, סִפְרָא, דְשְׁקִיל בְּמִתְקָלָא. דְעַד דְלֵא הוּה מִתְקָלָא, לֹא הוּוּ מְשִׁיחִין אִפִּין בְּאִפִּין, וּמְלָכִין קְדַמְאִין מִיתָה, וְזִיּוּנִיּוֹן לֹא אֲשַׁתְּכְּחוּ, וְאֲרַעָא אֲתַבְּטַלַּת.

4. עַד דְרִישָׁא דְכְּסוּפָא דְכָל כְּסוּפִין, לְבוּשֵׁי דִיקַר אֲתַקִּין, וְאַחֲסִין.

5. These scales are hung in a place where they were not before, MEANING AT THE HEAD OF ATIK. In them were weighed those who had no WEAPONS - NAMELY, THE KINGS. BUT THE ESSENCE OF the scales lies in the body, MEANING THE CENTRAL COLUMN THAT IS TIFERET, WHERE JUDGMENT LIES. THIS JUDGMENT does not unite and is not visible IN THE SCALES. IN THESE SCALES, THE LIGHTS OF THE LEFT ascend FROM BELOW UPWARD, and in them rise those that were not, those that were, and those that will be.

6. Concealment was installed within concealment and settled in a skull, NAMELY, KETER OF ARICH ANPIN, full of crystal dew, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN. The membrane of air THAT IS BETWEEN THE SKULL AND CONCEALED CHOCHMAH was purified and hidden. The HAIRS OF THE HEAD OF ARICH ANPIN THAT ARE CALLED 'pure wool' are on the scale. The Will of All Wills is revealed ON THE FOREHEAD OF ARICH ANPIN through the prayers of the lower beings. Supervision from the open EYE that never sleeps and guards constantly IS INSTALLED IN THE EYES OF ARICH ANPIN, and the supervision OF THE LOWER DEPENDS on this supernal supervision OF ARICH ANPIN. The royal viceroy has two nostrils - WHICH IS THE SECRET OF THE NOSE that revives the spirit OF LIFE in everything.

7. "In the beginning Elohim created the heaven and the earth" (Bereshheet 1:1). These are six WORDS, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and "In the beginning," WHICH IS BINAH, is above them. All of them are below, IN BINAH AND IN ZEIR ANPIN, and are suspended AND COME DOWN from the seven features of the Skull. THEY SPREAD to the most precious, THE THIRTEEN FEATURES OF THE BEARD OF ARICH ANPIN, FROM WHICH IS INFERRED THE SECOND VERSE, NAMELY, "WAS WITHOUT FORM AND VOID..." (IBID. 2), WHICH CONTAINS THIRTEEN WORDS AS SHALL BE EXPLAINED. The second OCCURRENCE OF "the earth" - THE WORD "EARTH" WITH WHICH THE SECOND VERSE STARTS - is not counted AMONG THESE THIRTEEN WORDS, as we learned, because it emerged from the earth that was damaged ON ACCOUNT OF THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, FOR MALCHUT OF THE ATTRIBUTE OF HARSH JUDGMENT WAS MIXED IN IT, as it is written, "because of the ground which Hashem has cursed" (Bereshheet 5:29). THEREFORE, IT IS NOT COUNTED WITH THE THIRTEEN AND THEY START WITH THE WORD "WAS" - "was without form and void, and darkness was on the face of the deep, and a wind from Elohim moved over the surface of the waters..." WHICH ARE THIRTEEN WORDS. AND THESE thirteen words are derived from the thirteen features of the most precious, WHICH IS THE BEARD OF ARICH ANPIN, WHICH ARE EXPLAINED LATER.

8. The 6,000 years THAT THE WORLD EXISTS derive AND EXPAND from the first six WORDS, WHICH ARE: "CREATED... ELOHIM...THE... HEAVEN ...AND...EARTH." The seventh, WHICH IS BINAH, is above them and alone is strengthened, NAMELY THE WORD, "IN THE BEGINNING" THAT PRECEDED THEM. Everything was destroyed in twelve hours, as written, "was without form and void..." The thirteenth will be established BY THOSE TWELVE HOURS with mercy, and they are renewed as before. These six will arise AGAIN, because it is written, "created" and afterwards, it is written, "was," WHICH IMPLIES THAT NOW IT IS NOT ANYMORE. This is because it certainly was DURING THE 6,000 YEARS and in the end, DURING THE SEVENTH MILLENNIUM, it is "without form and void, and darkness..." BECAUSE IT WAS DESTROYED. THIS IS THE MEANING OF, "And Hashem alone shall be exalted on that day" (Yeshayah 2:11), NAMELY DURING THE SEVENTH MILLENNIUM.

5. האי מתקלא תלי באתר דלא הוה, אתקלו ביה אינון דלא אשתבחו. מתקלא קאים בגופיה. לא אתאחד, ולא אתחזי. ביה סליקו, וביה סלקין דלא הוו, והוו, ויהויין.

6. סתרא גו סתרא, אתתקן ואזדמן, בחד גוגלתא, מלייא טלא דבדולחא. קרומא דאזדמן אודרך וסתים, אינון עמר נקי תליין בשקולא. רעוא דרעוין אתגליא בצלותא דתתאני. אשגחא פקחא דלא נאים, ונטיר תדירא. אשגחוא דתתא באשגחוא דנהירו דעלאה. תרין נוקבין דפרדשקא, דאתער רוחא לכלא.

7. בראשית ברא אלהים את השמים ואת הארץ, שיתא בראשית עליהו, כולהו לתתא, ותליין משבעה דגוגלתא עד יקירו דיקירותא, והארץ תניינא לאו בחושבן והא אתמר. ומהיהא דאתלטייא נפקא, דכתוב מן האדמה אשר אררה יי. היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים. תליין בתליסר יקירו דיקירותא.

8. שיתא אלפי שנין, תליין בשיתא קדמאי, שביעאה עליהו, דאתתקף בלחודוי. ואתחריב כלא בתריסר שעתין, דכתוב היתה תהו ובהו וגו'. תליסר יקים לון ברחמי, ומתחדשן בקדמיתא, וקמו כל אינון שיתא. בגין דכתוב ברא, ולבתר כתיב היתה, דהא הות ודאי, ולבסוף תהו ובהו וחשך, ונשגב יי לברו ביום ההוא.

9. The imprints of the engravings look like a long snake, which extends this way and that, so the tail is at the head and the head joins the shoulders. It passes and it is wrathful, it guards and conceals. Once in a thousand small days is providence revealed through its doings. The fin UPON WHICH THE WORLD IS SITUATED IS in its lot. Its head is broken in the waters of the Great Sea, as is written: "You did break the heads of the sea serpents (Heb. taninim) in the waters" (Tehilim 74:13). There were two but one returned, for 'Taninim' is spelled without Yud, WHICH IS THE MARK OF PLURAL. EVEN THOUGH IT IS SPELLED "HEADS", IT IS SINGULAR, as is written, "And over the heads (Heb. rashei) of the living creature was the likeness of a firmament" (Yechezkel 1:22). IT SAYS 'RASHEI' WITH A YUD EVEN THOUGH IT WAS THE HEAD OF A SINGLE CREATURE. HERE ALSO ABOUT THE SEA SERPENT, EVEN THOUGH IT SAYS HEADS IT REALLY MEANS THE HEAD OF ONE SERPENT.

10. "And Elohim said, Let there be (Heb. yehi) light; and there was (Heb. vayehi) light" (Beresheet 1:3). This is similar to, "For He spoke, and it was (Heb. vayehi)" (Tehilim 33:9). THE WORD "AND IT WAS" IS COUPLED BY SAYING TO SHOW THAT "VAYEHI" is by itself AND THE WORD "YEHI (LIT. 'LIGHT') IS BY ITSELF, BECAUSE YEHI IS ABA AND RIGHT COLUMN, AND VAYEHI IS IMA AND LEFT COLUMN. Later RIGHT AND LEFT became one again THROUGH THE CENTRAL COLUMN, WHICH IS THE SECRET OF ZEIR ANPIN THAT RECONCILED THEM. YEHI (YUD-HEI-YUD) AND VAYEHI (VAV-YUD-HEI-YUD) UNITED AND FROM THEM WAS MADE THE PERMUTATION Yud Hei Vav Yud, BECAUSE IDENTICAL LETTERS ARE NOT COUNTED TWICE. Yud Hei Vav ARE THE SECRET OF ABA AND IMA AND ZEIR ANPIN THAT RECONCILES AND UNITES THEM. The last Yud OF YUD HEI VAV YUD is the lower Shechinah like Hei IS the Shechinah and they are weighed in the same scales.

11. "And the living creatures ran and returned" (Yechezkel 1:14), resembles, "And Elohim saw the light, that it was good" (Beresheet 1:4). THIS IS THE MEANING OF, "Say of the righteous, that it shall be well (or: 'good' with him" (Yeshayah 3:10). This verse, "AND ELOHIM SAW THE LIGHT THAT IT WAS GOOD" goes up on the scales. But in the first verse, "LET THERE BE LIGHT; AND THERE WAS LIGHT," THE RIGHT AND LEFT were separate, but now they all became one again AFTERWARDS THROUGH THE CENTRAL COLUMN. The sister, WHICH IS CHOCHMAH, and kinswoman, WHICH IS THE SECRET OF BINAH, THAT ARE ALLUDED TO IN, "LET THERE BE LIGHT; AND THERE WAS LIGHT," AS MENTIONED ABOVE, have been included through it, each with the other in the secret of Yud Hei, WHICH IS CHOCHMAH AND BINAH. They are beloved and embracing crowns. THE REASON THAT CHOCHMAH AND BINAH ARE CALLED 'SISTER AND KINSWOMAN' IS IN ACCORDANCE WITH THE VERSE, "SAY TO WISDOM, YOU ARE MY SISTER, AND CALL UNDERSTANDING YOUR KINSWOMAN" (MISHLEI 7:4).

12. Six SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - come out from the branch of the root of the body, which is a tongue that speaks great things. This tongue is concealed between Yud Vav Dalet and Hei Aleph, WHICH ARE CHOCHMAH AND BINAH, AS WRITTEN, "One shall say, I am Hashem's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand to Hashem, and surname himself by the name of Yisrael" (Yeshayah 44:5), actually surname himself. "One shall say, I am Hashem's" - this is the sister, NAMELY CHOCHMAH, WHICH IS FORBIDDEN (FOR INTERCOURSE) LIKE A SISTER, BECAUSE IT IS INCOMPREHENSIBLE. "AND ANOTHER SHALL CALL HIMSELF BY THE NAME OF JACOB" - THIS IS THE KINSWOMAN, WHICH IS BINAH, WHEREIN THE ILLUMINATION OF CHOCHMAH BEGINS. THEREFORE, IT SAYS "BY THE NAME OF JACOB," BECAUSE NAME DENOTES COMPREHENSION, "AND ANOTHER SHALL SUBSCRIBE WITH HIS HAND TO HASHEM" IS DA'AT. "AND SURNAME HIMSELF BY THE NAME OF YISRAEL" IS THE SPREADING OF DA'AT TO ZEIR

9. גְלוּמֵי הַגְּלִיפִין כְּחִיזוֹ דְחֻיָּא אָרִיךְ, וּמִתְפָּשֵׁט לְכָאן וּלְכָאן, זִנְבָא בְרִישָׁא. רִישָׁא אַחִיד אַכְתַּמִּין, אַעְבָּר וְזַעִים, נָטַר וּגְנִיז. חַד לְאַלְף יוּמִין זַעִירִין אַתְגְּלִיָּא, קוּלְטְרָא בְקִטְרוּי, סְנַפִּירָא בְעַדְבּוּי, אַתְבַּר רִישִׁיָּה בְמִיּוּן דִּימָא רַבָּא, דְכַתִּיב שְׁבַרְתָּ רִאשֵׁי תַנִּינִים עַל הַמַּיִם. תְּרִין הוּוּ, חַד אַתְחַזְרִי, תַנִּינִם בְּתִיב חֶסֶר. רִאשֵׁי, כַּד"א וּדְמוּת עַל רִאשֵׁי הַחַיָּה רְקִיעַ.

10. וַיֹּאמֶר אֱלֹהִים יְהִי אֹר וַיְהִי אֹר, הֵינְנוּ דְכַתִּיב בִּי הוּא אָמַר וַיְהִי, הוּא בְלַחְדוּי. לְבַתַּר אַתְחַזְרוּ חַד יְהו"י יְה"ו וַי' בְּתַרְאָה שְׂכִינְתָּא לְתַתָּא. כְּמָה דְה' שְׂכִינְתָּא אֲשַׁתְּכַח וּבְחַד מִתְקַלָּא אֶתְקַלוּ.

11. וְהַחַיּוֹת רָצוּא וְשׁוּב, דְכַתִּיב וַיֵּרָא אֱלֹהִים אֶת הָאֹר בִּי טוֹב. אָמְרוּ צְדִיק בִּי טוֹב. הָאִי, בְּמִתְקַלָּיָה סְלָקָא. קְדַמָּא בְלַחְדוּי. וְכֹלָא לְחַד אַתְחַזְרִי. אַחְתָּא וּמוֹדַעְתָּא כְּלִילָן דָּא בְּדָא בְּיו"ד ה"א, כְּתָרִין רְחִימִין דְּמִתְחַבְּקִין.

12. שִׁיתָא נְפֻקִין מֵעֲנַפָּא דְשִׁרְשָׁא דְגּוּפָא, לִישָׁן מְמַלְל רַבְרָבָן. לִישָׁן דָּא, סְתִים בֵּין יו"ד וְה"א, דְכַתִּיב זֶה יֹאמֵר לְה' אֲנִי וְזֶה יִקְרָא בְשֵׁם יַעֲקֹב וְזֶה יִכְתֹּב יְדוֹ לַיְי' וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה יִכְנֶה מִמֶּשׁ. זֶה יֹאמֵר לְה' אֲנִי: אַחְתָּא. וְכֹלָא אַתְמַר בֵּיה"ו. כֹּלָא כְּלִילָן בְּלִישָׁן סְתִים לְאִימָא. דְהָא אַתְפַּתַּחַת לִיָּה דְנְפִיק מִינָהּ. אַבָּא יְתִיב בְּרִישָׁא, אִימָא בְּאֲמַצְעִיתָא וּמִתְבַּסְיָא מִכָּאן וּמִכָּאן וְוִי לְמָאן דְּגַלִּי עַרְוִיתָהוּן.

ANPIN, AND THEN ZEIR ANPIN IS CALLED 'YISRAEL', MEANING ACTUALLY SURNAME AS MENTIONED. It is all expressed in Yud Hei Vav, NAMELY IN CHOCHMAH, BINAH AND DA'AT. All THOSE THREE - CHOCHMAH, BINAH AND DA'AT - are included in the secret tongue in Ima, FOR DA'AT THAT MEDIATES BETWEEN THE TWO COLUMNS, CHOCHMAH AND BINAH THAT ARE IN IMA, INCLUDES WITHIN ITSELF CHOCHMAH, BINAH AND DA'AT, because she was opened by it and it emerges from her. Aba sits at the head, Ima in the center, and is covered from this way and that way. Woe to the one who uncovers their nakedness.

13. "And Elohim said, Let there be luminaries in the firmament of heaven" (Bereshheet 1:14). THIS INDICATES THAT the Male, WHICH IS ZEIR ANPIN, shall rule over the Female, WHICH IS MALCHUT. THEREFORE, THE MALE IS CALLED 'THE GREAT LUMINARY' AND THE FEMALE, 'THE SMALL LUMINARY', as is written, "And the righteous is an everlasting foundation (or: 'the foundation of the world')" (Mishlei 10:25). THE RIGHTEOUS, WHO IS YESOD (LIT. 'FOUNDATION') OF ZEIR ANPIN, IS YESOD OF MALCHUT THAT IS CALLED 'WORLD'. IT IS IMPLIED THAT THE WORLD WOULD NOT EXIST WERE IT NOT FOR THE RIGHTEOUS, AND THEREFORE HE RULES OVER IT. AND HE EXPLAINS WHY IT IS SO, SAYING, Yud, WHICH IS CHOCHMAH AND SUPERNAL ABA AND IMA, illuminated both HEIS, and illuminated and impregnated THE FIRST HEI WITH the Female. Then Yud unified within itself, SEPARATING FROM THE HEI, ascended in its levels high up and the Nukva became dark. Ima shone and opened her gates. Then came the Key that included six SFIROT, WHICH IS ZEIR ANPIN, that covered the entrance OF IMA and joined below with the one and the other, MEANING WITH BOTH THE NUKVA AND WITH IMA. Woe to him who exposes the entrance.

13. וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֹת בְּרָקִיעַ הַשָּׁמַיִם, שְׁלֹשׁ דְּבָר בְּנוֹקְבָא. דְּכֹתִיב וְצִדִּיק יִסֹּד עוֹלָם, נְהִיר יו"ד בְּתַרְיָן, וְנְהִיר וּמַעְבָּר לְנוֹקְבָא. אֶתְיִיחַד יו"ד בְּלַחְדוֹדוֹ, סָלִיק בְּדַרְגוֹי לְעֵילָא לְעֵילָא. אֶתְחַשְׁבָּא נּוֹקְבָא, וְאֶתְנַהֲרִית אִימָא וּמִתְפַּתְחָא בְּתַרְעוּ. אֶתָּא מִפְּתָחָא דְכָלִּיל בְּשִׁית, וּמְכַסְיָא פְתָחָא, וְאַחִיד לְתַתָּא לְהָאִי וּלְהָאִי, וּוִי לְמַאן דְּגַלִּי פְתָחָא.

2. Second Chapter

Here the Beard of Faith is explained. This beard is not mentioned in the Torah, being too precious to be spoken of there; all thirteen of its characteristics are outlined here. There are thirteen springs, nine of which flow down to water the body, Zeir Anpin - the other four are guarded and do not flow down. In the month of Tishrei, these thirteen features are in the upper world, Binah, and the thirteen gates of Mercy open there. The movement of the letters Yud Hei Vav Hei are described as they pertain above in the head of Arich Anpin and below in Zeir Anpin. This is followed by the seven features of the Skull of Zeir Anpin, that was formed from the air (the light of Chassadim from Aba) and a spark (the light of Gvurot from Ima). These features are the dew of two colors, three spaces of engraved letters, the hairs over the ears, a non-luminous forehead, eyes of three colors, the nose with three flames, and the ears curved level to hear good and evil. We hear an explanation of the difference between "I" and "He" as written in verses like, "I am Hashem, that (lit. 'He') is My name"; "He" is used for one who is hidden and not present, who is not visible to the eye, who has no name. This section closes with the statement that Yisrael Saba and Tevunah, which are Binah, are called 'Mother'.

14. Second Chapter. In it is explained the Beard of Faith. The beard is not mentioned IN THE TORAH, PROPHETS OR THE WRITINGS, FOR IT IS WRITTEN, "THE EYES OF HASHEM," "THE EARS OF HASHEM," AND ALSO "HIS CHEEKS ARE LIKE A BED OF SPICES" (SHIR HASHIRIM 5:13), BUT THERE IS NO MENTION OF THE BEARD, because it is most precious and it comes out from the ears WHERE THE BEARD STARTS. It encircles the shape of the face, as a white strand going up and down around the face, MEANING THAT THE BEARD IN GENERAL LOOKS LIKE A WHITE STRAND WITH WHITE HAIRS AROUND THE FACE. SOME OF THEM GO UP, SHINING FROM BELOW UPWARDS, WHILE SOME GO DOWN, SHINING FROM ABOVE DOWNWARDS. It is explained in thirteen CHARACTERISTICS.

14. פְּרָקָא תְנִינָא. דִּיקְנָא מְהִימְנוּתָא. דִּיקְנָא לָא אֲדָבָר בְּגִין דְּהִיא יְקִירוּתָא דְכָלָא מְאֲדָנִין נְמַקְת, בְּסַחְרָנְהָא דְבְּסִיטָא, סָלִיק וְנַחִית חוּטָא חוּרָא. בְּתַלְיִסָר מִתְפָּרֵשׁ.

15. Concerning that most precious, NAMELY THE BEARD, it is written, "Through a land that no man (Heb. ish) passed through, and where no man (Heb. adam) dwelt" (Yirmeyah 2:6). ZEIR ANPIN IS CALLED 'ADAM' AND YESOD OF ZEIR ANPIN IS CALLED 'ISH'. Adam is outside ARICH ANPIN, FOR ZEIR ANPIN THAT IS CALLED 'ADAM' WRAPS ARICH ANPIN ON THE OUTSIDE FROM THE NAVEL DOWN, and all the more so ish, WHICH IS YESOD OF ZEIR ANPIN THAT IS EVEN OUTSIDE ZEIR ANPIN. NETZACH, HOD AND YESOD ARE OUTSIDE THE TORSO AND, ALL THE MORE SO, OUTSIDE OF ARICH ANPIN; THEREFORE, THEY HAVE NO SHARE IN THIS BEARD OF ARICH ANPIN. THE BEARD is explained by thirteen springs and only four OF THE FEATURES are guarded, SO AS NOT TO FLOW DOWN TO ZEIR ANPIN. Nine OF THE FEATURES water the body, WHICH IS ZEIR ANPIN.

16. THE FIRST FEATURE IS THAT the precious, WHICH IS THE BEARD, starts to form in front of the opening of the ears, MEANING OPPOSITE THE OPENINGS OF THE EARS, and descends beautifully DOWNWARDS TO THE BEGINNING OF THE LIPS. 2) THERE ARE HAIRS at the top of the lips, from the top OF THE RIGHT LIP to the top OF THE LEFT LIP. 3) There is a path CLEAR OF HAIR that emerges below the two nostrils to remove sins, as it is written, "And it is His glory (Heb. tiferet) to pass over transgressions" (Mishlei 19:11). 4) THE HAIRS below the lips again become another top. 5) Another path, FREE OF HAIR, emerges under it, MEANING IN THE MIDDLE OF THE HAIRS AT THE LOWER LIP. 6) An offering of spices, MEANING HAIRS, covers THE FACE FROM BELOW to the top OF THE UPPER LIP. 7) Two apples, MEANING THE CHEEKS THAT ARE FREE OF HAIR, are visible to light the candles. 8) From the overall Mazal, MEANING THE HAIRS THAT SPREAD AND hang as far as the heart, extend the upper and lower beings, MEANING THE UPPER EXPANSE OF THE BEARD THAT IS CALLED 'SUPERNAL MAZAL'.

17. THE NINTH FEATURE IS THAT the SHORT HAIRS that hang BETWEEN THE HAIRS OF THE UPPER EXPANSE OF THE BEARD do not stick out one from the other, FOR THEY ARE ALL THE SAME SIZE. THE TENTH CHAREACTERISTIC IS the short HAIRS that cover the neck CLOSE TO the precious BEARD. THE ELEVENTH FEATURE IS long HAIRS that are in full length THAT HANG OVER THE NECK. THE TWELFTH FEATURE IS the lips, free of hair from all sides. Blessed is he who kisses with these kisses. THE THIRTEENTH FEATURE IS THAT in the overall Mazal flow thirteen RIVERS of fine balsam tree oil. Everything is in this Mazal, which is concealed, NAMELY THE LOWER EXPANSE OF THE BEARD THAT IS CALLED 'THE LOWER MAZAL'.

18. When Tishrei arrives, which is the seventh month, these thirteen FEATURES are in the upper world, WHICH IS BINAH, and the thirteen Gates of Mercy open there. Concerning that time, IT IS WRITTEN, "Seek Hashem while He may be found" (Yeshayah 55:6).

19. "And Elohim said, Let the earth bring forth grass, herb yielding seed, and fruit tree yielding fruit after its kind..." (Bereshheet 1:11). This is the meaning of, "You shall afflict your souls" (Vayikra 16:31) in the ninth of the month at evening. It is also written, "Adonai Hashem, You have begun to show Your servant Your greatness" (Devarim 3:24). HERE THE NAME Yud Hei Vav Hei is whole on all sides, MEANING THAT IT ILLUMINATES ON THE RIGHT SIDE AND THE LEFT SIDE TOGETHER. THEREFORE, IT IS WRITTEN, ADONAI YUD HEI VAV HEI AND 'YOUR GREATNESS'. But here, with the awakening of the earth, it is incomplete, FOR ONLY THE LEFT SIDE ILLUMINATES WITHOUT THE RIGHT SIDE.

15. בְּיָקִירָא דְבִיקִירוּתָא הָיָא, כְּתִיב לָא עֵבֶר בְּהַ אִישׁ וְלֹא יֵשֵׁב אֲדָם שָׁם. אֲדָם לְבָר הוּא. אֲדָם לָא כְּלִיל הֶכָא. כ"ש אִישׁ. בְּתֵלִיסָר נְבוּעִין מְבוּעִין מִתְפָּרְשֵׁן, אַרְבַּע בְּלַחְדוּי אִסְתְּמָרוּ. תְּשַׁעָּה אִשְׁקִיּוֹן לְגוּפָא.

16. מִקְמֵי פְתַחא דְאֲדָנִין, שְׁאֵרֵי יָקִירוּ לְאַתְתְּקִין, נְחִית בְּשִׁפְרֵי בְרִישָׁא דְשִׁפּוֹן. מֵהָאֵי רִישָׁא לְהָאֵי רִישָׁא קָאִים. אַרְחָא דְנִפְיָק תְּחֹת תְּרִין נֹקְבִין דְפִרְדְּשָׁקָא, לְאַעְבְּרָא חוּבָה, דְכְּתִיב וְתִפְאַרְתּוֹ עֲבוֹר עַל פֶּשַׁע. תְּחֹת שִׁפּוֹן אִסְחָר שְׁעָרָא לְרִישָׁא אַחְרָא. אַרְחָא אַחְרָא נִפְיָק תְּחֹתוּי. חִפְי תְּקְרוּבְתָא דְבוּסְמָא, לְרִישָׁא דְלְעִילָא. תְּרִין תְּפּוּחִין אֲתַחֲזִין לְאַנְהָרָא בּוּצִינִין. מִזְלָא דְכְּלָא, תְּלִינָא עַד לְבָא, בֵּיהַ תְּלִינִין עֲלָאִין וְתַתָּאִין.

17. אִינוּן דְתֵלִינִין לָא נִפְקִין דָּא מִן דָּא. חִפְיִין זְעִירִין עַל גְּרוּנָא דִיקִירוּ. רְבֵרְבִין, מִתְשַׁעְרִין בְּשִׁיעוּרָא שְׁלִים. שִׁפּוֹן אֲתַפְנוּן מִכָּל סְטְרִין, זְכָאָה לְמָאן דְנִשְׁיָק מֵאִינוּן נִשְׁיָקִין. בְּהָיָא מִזְלָא דְכְּלָא נִגְדִין תְּלִיסָר מְשִׁיחִין דְאִפְרִסְמוּנָא דְכִיָּא. כְּלָא בְּהָאֵי מִזְלָא שְׂכִיחַ, וְסִתִּים.

18. בְּזִמְנָא דְמֵטָא תְּשֵׁרִי, יִרְחָא שְׁבִיעָאָה, מִשְׁתַּכְּחִי אֵלִין תְּלִיסָר בְּעֵלְמָא עֲלָאָה וּמִתְפַּתְּחִי תְּלִיסָר תְּרַעֵי דִרְחָמֵי, בְּהָהוּא זִמְנָא דְרִשׁוּ יֵי בְּהַמְצָאוּ כְּתִיב.

19. וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ דְשָׂא עֵשֶׂב מִזְרִיעַ זֶרַע עֵץ פְּרִי וְגו', הֵינּוּ דְכְּתִיב וְעֲנִיתֶם אֶת נַפְשׁוֹתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ בְּעֶרְב. אֲדָנִי יְדוּ"ד אֲתָה הַחֲלוֹת לְהִרְאוֹת אֶת עַבְדְּךָ אֶת גְּדִלְךָ. יְהו"ה שְׁלִים בְּסִטְרוּי. וְהֶכָא בְּרַחֲשׁוּתָא דָּא דְאַרְעָא, לָא שְׁלִים.

20. It is not written HERE 'let there be (Heb. yehi) GRASS AND HERB', WHERE we read an upper Yud and a lower Yud, IN ACCORDANCE WITH THE SECRET OF "Vayyitzer (lit. 'And He formed')" (Bereshheet 2:19) SPELLED WITH TWO YUDS, the upper Yud BEING UPPER CHOCHMAH and the lower Yud BEING LOWER CHOCHMAH, NAMELY THE NUKVA. THIS IS THE SECRET OF THE TWO YUDS AT THE BEGINNING AND THE END OF THE PERMUTATION YUD ALEPH HEI DALET VAV NUN HEI YUD. Yehi CONTAINS upper Yud and lower Yud with Hei between them, FOR HEI IS THE SECRET OF BINAH, FROM WHICH THE LOWER YUD RECEIVES CHOCHMAH. And that is overall perfection, FOR THEN IT RECEIVES CHOCHMAH, WHICH IS perfect, though not from every side BUT ONLY FROM THE LEFT. THEREFORE, this name is uprooted - NAMELY THE NUKVA WHICH IS CALLED 'NAME' - and is planted in a different place as it is written: "And Hashem Elohim planted a garden in Eden..." (Ibid. 8).

21. ANOTHER EXPLANATION: The Hei WRITTEN between the two Yuds of 'Yehi', ALLUDES TO the blowing OF THE SPIRIT (OR: 'WIND') OF CHOCHMAH from the nose of Arich Anpin to Zeir Anpin. Without the spirit OF CHOCHMAH it cannot exist. By the Hei THAT ALLUDES TO THE NOSE OF ARICH ANPIN, the upper Hei OF THE NAME YUD HEI VAV HEI and the lower Hei OF THE NAME YUD HEI VAV HEI were perfected, MEANING THAT THE UPPER HEI, WHICH IS BINAH, RECEIVES CHOCHMAH IN ITS LEFT COLUMN FROM THE NOSE OF ARICH ANPIN AND TRANSFERS TO THE LOWER HEI, WHICH IS THE NUKVA. THEN THE TWO HEIS ARE TOGETHER, as is written, "Ah (spelled Aleph Hei Hei) Adonai Elohim" (Yirmeyah 1:6). THIS INDICATES THAT WHENEVER THE TWO HEIS ARE TOGETHER, WHEN THE LOWER HEI RECEIVES CHOCHMAH FROM THE LEFT COLUMN OF THE UPPER HEI, IT IS SAID, ALEPH HEI HEI, WHICH ALLUDES TO A TIME OF TROUBLE. THE NUKVA IS THEN IN TROUBLE, FOR SHE IS DESOLATE AND SERE, AS MENTIONED.

22. In the cluster of clusters, in the spirit of the scales, WHICH IS ZEIR ANPIN, IN WHOM LIES THE SCALE AS MENTIONED, AND WHO IS CALLED 'A CLUSTER', AS IS WRITTEN, "MY BELOVED IS TO ME AS A CLUSTER OF HENNA" (SHIR HASHIRIM 1:14) THERE IS Yud-Hei-Vav. HE EXPLAINS: The upper Yud, WHICH IS ABA AND IMA, CALLED 'ABA', is adorned with the bond of Atik, which is a lofty membrane that is purified and hidden. The upper Hei was adorned with the spirit of the two openings of the royal viceroy that emerged to revive, MEANING TO BESTOW CHOCHMAH THAT IS CALLED 'LIFE'. The upper Vav IS THE CENTRAL COLUMN, AND DA'AT, WHEREIN LIES the hard spark that is crowned on its sides. The letters YUD-HEI-VAV expand afterwards and become part of Zeir Anpin IN ACCORDANCE WITH THE SECRET OF 'THREE EMERGE FROM ONE, ONE EXISTS IN THREE'. Just as YUD-HEI-VAV dwell in the Skull OF ARICH ANPIN, they also spread throughout the body OF ARICH ANPIN, NAMELY ITS SEVEN LOWER SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, to complete everything. When these letters YUD-HEI-VAV are suspended, THAT IS, CONCEALED, THEY ARE in pure wool. When they appear to Zeir Anpin, the letters YUD-HEI-VAV rest on Him, and He is named after them.

20. יהי לא כתיב, קרינן יו"ד עלאה יו"ד תתאה, ויצר י' עלאה י' תתאה, יהי י' עלאה, י' תתאה. ה' בגוויהו. כללא דשלימו. שלים, ולא לכל סטר. אתערק מהאי אתר שמא דא, ואשתיל באחרא, כתיב ויטע יי' אלהים.

21. ה' בין יו"ד ליו"ד דיהי, נשבא דפרדשקא דעתיקא, לזעירא דאנפין בלא רוחא לא אתקנים. בה"א, אשתכלל ה"א עלאה ה"א תתאה, דכתיב אהה אדני אלהים.

22. בקיטפוי דקטפין, ברוחא דמתקלון, יהי י' עלאה דאתערק בקטרא דעתיקא, הוא קרומא עלאה דאזדכך וסתים. ה"א עלאה, דאתערק ברוחא דנוקבין דפרדשקא, דנמיק לאחויא. ו' עלאה, בוצינא דקרדינותא דאתערק בסטרוי, מתפשטן אתון לבתר, ואתכללו בזעירא דאפין. כמה דשריא בגולגלתא, אשתכחו מתפשטן בכל גופא, לשכללא בלא. בעמר נקא. כד תלי תליון אלין אתון. כד אתגלי לזעירא מתיושבן ביה אלין אתון, ואתקרי בהון.

23. The Yud OF YUD HEI VAV HEI in Atik is concealed with its crowns, because the Left is present, WHICH CAN BE RESOLVED ONLY BY THE SCALE. The Hei is opened by another Hei, NAMELY THE HEI OF ZEIR ANPIN, WHEREIN IS THE PLACE OF REVELATION. THEREFORE, HEI, WHEN FULLY SPELLED, IS SPELLED WITH ANOTHER HEI, NAMELY HEI-HEI. IT IS composed of two females, BECAUSE THE LAST HEI, WHICH IS MALCHUT, IS INCLUDED IN IT and acquired its features. Vav is opened by another Vav that is in Zeir Anpin, as written, "goes to my beloved directly" (Shir Hashirim 7:11), AS THE SUPERNAL FEATURES GO TO MY BELOVED, THAT IS ZEIR ANPIN. FOR IN HIM IS the hard spark to cover the entrance of Ima. THEREFORE, VAV FULLY SPELLED IS SPELLED WITH ANOTHER VAV, NAMELY VAV-VAV.

24. THUS THERE IS Vav above IN THE HEAD AND THERE IS Vav below IN ZEIR ANPIN. THERE IS Hei above IN THE HEAD AND THERE IS Hei below IN ZEIR ANPIN; THIS IS WHY THEY ARE DOUBLED IN FULL SPELLING, AS MENTIONED, BECAUSE ABOVE THEY ARE CONCEALED AND BELOW THEY ARE REVEALED. Yud is above, but no other YUD partakes in it - AS IN THE CASE OF HEI AND VAV - or comes out WITH IT WHEN PRONOUNCED, except by allusion, BECAUSE VAV-DALET IN THE FULL SPELLING OF YUD HAVE THE SAME NUMERICAL VALUE AS YUD (=TEN). THIS IS AN ALLUSION THAT IT INCLUDES A SECOND, LOWER YUD, meaning that two were revealed IN YUD - SUPERNAL ABA AND IMA, who join in one level, trembling together in order to separate FROM THE LEFT. AND THIS IS Vav Dalet that are included in Yud Vav Dalet, YUD BEING SUPERNAL ABA AND VAV DALET SUPERNAL IMA. Woe when ABA, YUD, departs, AND VAV DALET are revealed.

25. These spices - MEANING THE ILLUMINATIONS OF CHOCHMAH CALLED 'SPICES' AND 'SCENT' - of the red engravings, WHICH ARE ALL THE ASPECTS OF THE LEFT COLUMN, WHICH ARE RED, that pass through TO ILLUMINATE, do not mingle at the place, BUT RATHER RETURN IMMEDIATELY TO THEIR PLACE, AS WRITTEN, "And the living creatures ran and returned" (Yechezkel 1:14), AS THEY IMMEDIATELY RETURN TO THEIR PLACE. LIKEWISE, "Flee to your place" (Bemidbar 24:11), means that he hastens to return to his place. This is the secret of the verse, "Though you do soar aloft like the eagle, and though you do set your nest among the stars" (Ovadyah 1:4), "from there I will bring you down" (Ibid.).

26. "And the earth brought forth grass" (Bereshheet 1:12). When DID THIS OCCUR? IT WAS when the name, WHICH IS THE NUKVA, was planted. AND SO FROM ABA AND IMA, emerged air, WHICH IS THE LIGHT OF CHASSADIM FROM ABA, and a spark, WHICH IS THE LIGHT OF GVUROT FROM IMA. WHEN THE AIR AND THE SPARK JOINED TOGETHER, a Skull extended from them, WHICH IS KETER OF ZEIR ANPIN at its sides. Dew filled over it, THE SKULL, of two colors, NAMELY WHITE AND RED IN THE SECRET OF, "FOR YOUR DEW IS THE DEW OF LIGHT" (YESHAYAH 26:19), WHICH ARE THE LIGHTS OF CHESED AND GVURAH. AND THIS IS THE FIRST OF THE SEVEN FEATURES OF THE SKULL OF ZEIR ANPIN.

27. SECOND FEATURE: Three spaces of engraved letters, NAMELY YUD-HEI-VAV, appear in it. THIRD FEATURE: HAIRS, black as a raven, hang over the deep openings OF THE EARS, and one cannot hear from the right or the left, BECAUSE THE HAIRS, WHICH ARE JUDGMENTS, BLOCK THEM. Here, IN RELATION TO THE HAIRS ON THE SKULL OF ZEIR ANPIN, THERE IS ABOVE one thin path, NAMELY THE PATH AT THE CENTER OF THE HEAD THAT DIVIDES THE HAIRS INTO RIGHT AND LEFT.

23. יו"ד דַּעְתִּיקָא סְתִים בַּעֲטְרוֹי, בְּגִין שְׂמַאלָא אֲשַׁתְּכַח ה"ה אֲתַפְתַּח בְּאַחְרָא וְאִינְקִיב בְּתֵרִין נּוֹקְבִין, וְאֲשַׁתְּכַח בְּתַקּוּנִין. וְי"ו אֲתַפְתַּח בְּאַחְרָא, דְּכַתִּיב הוֹלֵךְ לְדוֹדֵי לְמִישְׁרִים. בְּבוֹצִינָא דְקַרְדִּינּוֹתָא לְמַכְסִּיא פְתַחָא.

24. ו' לַעֲיֹלָא ו' לַתַּתָּא, ה' לַעֲיֹלָא ה' לַתַּתָּא. ו' לַעֲיֹלָא וְבַה לֹא אֲשַׁתְּתַף אַחְרָא, וְלֹא סְלִיק בְּהֵדָה, בְּרַמְיּוֹז דְרַמְיּוֹז כַּד אֲתַגְלִינן תֵּרִין וּמִתְחַבְּרִין בְּחַד דְרַגָּא, חַד רַגְשָׁא בְּגִין לְאַתְפָּרְשָׁא, וְי"ד כְּלִילָן בְּיוֹ"ד וְזִי כַּד אֲסַתְּלַק הָאִי, וְאַתְגְּלִינן.

25. אִינוּן בּוֹסְמִין דְטִיפְסָא שְׂרִיקִין, דְעֵבְרֵי לֹא מִתְעַבְבָּא בְּדוּכְתָא, וְהַחֲיוֹת רְצוּא וְשׁוּב. בְּרַח לָךְ אֶל מְקוֹמְךָ. אִם תִּגְבִּיָה כְנֶשֶׁר וְאִם בֵּין כּוֹכְבִים שִׁים קִנָּךְ מִשָּׁם אֹרִידָךְ.

26. וְתוֹצֵא הָאָרֶץ דָּשָׂא. אִימְתִי, כַּד שָׂמָא אֲתַנְטַע. וְכַדִּין אֹיּוֹרָא נְפִיק, וְנִצּוֹצָא אֹדְמָן. חַד גּוֹלְגֻלְתָּא אֲתַפְשֵׁט בְּסִטְרוֹי, טְלָא מְלִי עָלָה, דְתֵרֵי גּוֹוִנִי.

27. תֵּלַת חֲלָלִין דְאַתּוּן רְשִׁימִין, אֲתַגְּלִינן בֵּיה. אוֹכְמִין בְּעוֹרְבָא תֵּלִינן עַל נּוֹקְבִין עֲמִיקִין, דְלֹא יְכִיל לְמַשְׁמַע יְמִינָא וְשְׂמַאלָא. הֵכָא חַד אַרְחָא לַעֲיֹלָא דְקִיק.

28. THE FOURTH FEATURE IS a non-luminous forehead, FROM WHICH ARE DRAWN JUDGMENT AND strife to the world except AT TIMES OF GREATNESS, when the will OF THE FOREHEAD OF ARICH ANPIN supervises THE FOREHEAD OF ZEIR ANPIN. THE FIFTH FEATURE IS eyes of three colors - WHICH ARE BLACK, RED AND GREEN - which are to be feared, BECAUSE ALL THESE COLORS ALLUDE TO JUDGMENTS, FOR RED IS LEFT AND GREEN IS THE CENTRAL COLUMN AND BLACK IS MALCHUT. DURING GREATNESS, they wash in luminous milk, WHICH IS THE SECRET OF CHESED THAT FLOWS from Atika, as is written, "Your eyes shall see Jerusalem a quiet habitation" (Yeshayah 33:20), MEANING FREE OF JUDGMENT. It is also written, "Righteousness lodged in it" (Yeshayah 1:21), SO THERE IS IN IT JUDGMENT THAT IS CALLED 'RIGHTEOUSNESS'. HE ANSWERS: IT SAYS "quiet habitation," WHEN THE EYE OF the hidden Atik SHINES IN ACCORDANCE WITH THE MEANING OF "WASHED IN MILK" (SHIR HASHIRIM 5:12), because it is spelled Eynecha (lit. 'your eyes') WITHOUT YUD, THE MARK OF PLURAL. IN ATIKA, THERE IS NO LEFT AND BOTH EYES ARE CONSIDERED AS THE RIGHT EYE.

29. THE SIXTH FEATURE IS the nose of the face that is short for identification, BECAUSE THE FACE IS RECOGNIZED BY THE NOSE, AS OUR SAGES HAVE SAID, 'WITNESS CAN TESTIFY ONLY WHEN THERE IS A FACE TOGETHER WITH A NOSE'. Three flames burn in its nostrils, WHICH ARE THE THREE ASPECTS OF JUDGMENT - JUDGMENT DRAWN FROM BINAH, FROM MALCHUT AND FROM THE LEFT COLUMN. THE SEVENTH FEATURE IS curved level to hear good and evil, MEANING THE EARS DURING GREATNESS, AFTER THE HAIR THAT BLOCKED THEM IS REMOVED, AS MENTIONED. FOR THEN THEY ARE OPENED TO HEAR GOOD AND EVIL TO DO GOOD FOR THE GOOD PEOPLE AND TO PUNISH THE EVIL, AND TO RECEIVE THE PRAYERS OF THE LOWER BEINGS.

30. It is written, "I am Hashem, that (lit. 'He') is My name" (Yeshayah 42:8), SPOKEN IN THE FIRST PERSON, "I," AND THE THIRD PERSON, "HE," IN ONE CLAUSE. IT SHOULD HAVE SAID, 'I AM, HASHEM IS MY NAME.' YET IT SAYS, "I" AND "HE," ARE TWO NAMES, as written, "I kill and I make alive" (Devarim 32:39), and it is also written, "And I will bear; and I will carry" (Yeshayah 46:4). SO WE SEE THAT "I" IS A NAME, MEANING THE NAME OF MALCHUT, AND "HE" IS ALSO A NAME. It is written, "He has made us and we are His" (Tehilim 100:3), AND "But He is unchangeable, and who can turn Him" (Iyov 23:13). SO WE SEE THAT HE IS ALSO CALLED BY THE NAME "HE", BECAUSE "He" is used for one who is hidden and not present. "He" is used for one who is not visible to the eye, MEANING THAT HE IS NOT READY TO RECEIVE CHOCHMAH THAT IS CALLED 'EYE'. He is used for one who has no name, NAMELY BINAH, WHICH IS YISRAEL SABA AND TEVUNAH.

31. HE EXPLAINS THE IMPLICATIONS OF THE THREE LETTERS HEI VAV ALEPH (HE), ACCORDING TO WHAT HE SAID ABOVE THAT CONCEALED CHOCHMAH, ABA AND IMA AND YISRAEL-SABA AND TEVUNAH ARE EACH CALLED "He." HE SAYS, Hei OF HU (LIT. 'HE'-HEI VAV ALEPH) includes Vav, Vav includes Aleph OF HU, but does not include Hei OF HU. Aleph goes towards Yud, Yud goes towards the most concealed Yud, to which the Vav Dalet OF YUD FULLY SPELLED are not attached. Woe is when the Yud does not illuminate on Vav Dalet.

28. מִצָּחָא דְלֵא נְהִיר, קִטְטוּתָא דְעֵלְמָא. בְּרַ בְּרַ
רְעוּא אֲשַׁנַּח בֵּיהּ. עֵינִינִן דְתִלְתָּ גּוּוּנִי, לְמִרְתַּת
קְמִייהוּ אֲתַסְחֹן בְּחֵלְבָא דְנְהִיר. בְּתִיב עֵינִיךְ תְּרַאֲיֵנָה
יְרוּשָׁלַיִם נוֹה שְׁאֲנָן, וּכְתִיב צִדְקָא יִלִין בָּהּ. נוֹה שְׁאֲנָן,
עֵתִיקָא דְסִתִּים, עֵינִיךְ כְּתִיב.

29. חוֹטְמָא פְּרָצוּפָא דְזִיעִירָא, לְאֲשַׁתְּמוּדְעָא. תִּלְתָּ
שְׁלֵהוּבִין מְתוּקְדִין בְּנוֹקְבוּי. דְרָגָא עֵקִימָא, לְמִשְׁמַע
טָב וּבִישׁ.

30. כְּתִיב אֲנִי יְיָ הוּא שְׁמִי. וּכְתִיב אֲנִי אֲמִית
וְאֲחִיָּה. וּכְתִיב וְאֲנִי אֲשָׁא וְאֲנִי אֶסְבּוּל. הוּא עֲשָׂנוּ
וְלוֹ אֲנַחְנוּ. וְהוּא בְּאֶחָד וּמִי יִשְׁבְּנוּ. הוּא אֶקְרִי מֵאֵן
דְּסִתִּים וְלֹא שְׂכִיחַ, הוּא מֵאֵן דְּלֵא אֲזַדְמֵן לְעִינָא.
הוּא מֵאֵן דְּלֵא אֶקְרִי בְּשֵׁמָא.

31. הוּא, ה' כְּלִיל ו'. ו' כְּלִיל א' וְלֹא כְּלִיל ה'. אֶלֶף
אֲזִיל לוי, ו' אֲזִיל לוי, דְּסִתִּים מִכָּל סְתִימִין, דְּלֵא
מִתְחַבְּרֵן בֵּיהּ ו' ד'. ווי כְּרַ לֵא נְהִיר ו' בּו' ד'.

32. When Yud departed from Vav Dalet because of the sins of the world, the nakedness of them all was revealed. And about this is written, "The nakedness of your father... shall you not uncover" (Vayikra 18:7); it is written, "or the nakedness of your mother shall you not uncover, SUPERNAL ABA AND IMA, YUD, THAT ARE BOTH CONSIDERED 'ABA'. She is your mother, you shall not uncover her nakedness" (Ibid.), BECAUSE YISRAEL -SABA AND TEVUNAH ARE BOTH CALLED BY THE NAME 'IMA'. She is surely your mother as is written, "if (Heb. im) you cry after wisdom (Binah)" (Mishlei 2:3), FOR YISRAEL-SABA AND TEVUNAH, WHICH ARE BINAH, ARE CALLED 'MOTHER' (HEB. EM).

32. כִּד אֶסְתַּלַּק י' מִן ו'ד בְּחֻבֵי עֲלָמָא, עֲרִיזָתָא דְכָלָא אֶשְׁתַּבַּח, ע"ד כְּתִיב עֲרוֹת אָבִיךָ לֹא תִגְלֶה. וְכִד אֶסְתַּלִּיק יו"ד מִן ה"א, ע"ד כְּתִיב וְעֲרוֹת אִמְךָ לֹא תִגְלֶה אִמְךָ הִיא לֹא תִגְלֶה הִיא לֹא תִגְלֶה עֲרוֹתֶהָ. אִמְךָ הִיא וְדָאֵי, כִּי אִם לְבִינָה תִקְרָא וְגו'.

3. Third Chapter

We hear that the Beard was concealed in the scriptures because everything that is hidden and not revealed is lofty and precious. Here the nine features of the Beard are listed, together with the nine clauses beginning in Tehilim 118:5 with "Out of my distress I called on Yah"; it is also stated that these nine features are in the secret of the verse, "And the earth brought forth grass, herb yielding seed after its kind, and tree yielding fruit, whose seed was in itself, after its kind." There are thirteen features of the Beard in the supernal one, Arich Anpin; the lower, Zeir Anpin, appears in nine features of the Beard. The addition of thirteen plus nine yields 22, which is the 22 letters that were engraved through them. Now the discussion turns to various interpretations of the verse, "And Elohim said, Let the waters swarm abundantly with moving creatures that have life." As one explanation is the movement of the lips during prayer, we are told that the prayer in which a person requests something of God is arranged in nine ways. It is said that great attention is necessary in all these nine manners of prayer. God will honor anyone who meditates properly on them, giving him everything he needs in this world and in the World to Come.

We are told that "And Elohim said, Let Us make man" referred not only to man on earth but also supernal man, both male and female; when the one is completed, the other is completed.

33. Third Chapter. Nine precious features were granted to the beard. Everything that is hidden and not revealed is lofty and precious. THE BEARD was concealed in the Scriptures, FOR THERE IS NO MENTION OF THE BEARD SUCH AS, "THE EYES OF HASHEM," "THE EARS OF HASHEM" AND "HIS CHEEKS ARE LIKE A BED OF SPICES" (SHIR HASHIRIM 5:13). BUT THERE IS NO MENTION OF THE BEARD, AND THAT IS BECAUSE IT IS LOFTY AND PRECIOUS.

33. פִּרְקָא תְּלִיתָאָה תִּשְׁעָה תְּקוּנֵין יִקְרִינן אֶתְמַסְרוּ לְדִיקְנָא כָּל מָה דְּאֶתְטַמְר וְלֹא אֶתְגְּלִיָּא עֲלָאָה וְיִקְרָא אֶשְׁתַּבַּח. וְהָא גְּנִזְיָה קָרָא.

34. The first feature of the beard: Hairs upon hairs EMERGE from before the opening of the ears to the top of the mouth, MEANING THE UPPER LIP. THE SECOND FEATURE: It is from this top OF THE LIP to the other top OF THE LIP. THE THIRD FEATURE: THERE IS a path below the two nostrils OF THE NOSE so full OF HAIR that it is invisible. THE FOURTH FEATURE: The cheeks are covered WITH HAIR on one side and the other side. THE FIFTH FEATURE: In them TWO apples OF THE FACE are seen, red as a rose. THE SIXTH FEATURE: on one thread hangs coarse black HAIR down to the chest. THE SEVENTH FEATURE: The lips are free OF HAIR and are as red as a rose.

34. תִּיקוּנָא קְדָמָאָה דְּדִיקְנָא, נִימִין עַל נִימִין מְקַמֵּי פְתַחָא דְּאֲדָנִין עַד רִישָׁא דְּפּוּמָא. מִרִּישָׁא הָאֵי, עַד רִישָׁא אַחְרָא אֶשְׁתַּבַּח. מִתַּחֲוֹת תְּרִין נוֹקְבִין אַרְחָא מְלִיָּא דְּלֹא אֶתְחַזֵּיָא. עַלְעִין אֶתְחַפֵּיָן מְדָאֵי גִיסָא וּמְדָאֵי גִיסָא. בְּהוּ אֶתְחַזֵּיָין תְּפּוּחֵין סוּמְקִין כּוּוֹרְדָא. בְּחַד חוּטָא תְּלִיָּין אוּכְמִין תְּקִיפִין עַד חַדְוִי. שְׁפּוּון סוּמְקִין כּוּוֹרְדָא אֶתְפְּנוּן.

35. THE EIGHTH FEATURE: Short HAIRS travel down the neck and cover the nape. THE NINTH FEATURE: HAIRS both long and short, HARD as sinews descend equally, MEANING THAT THEY EQUALLY MINGLE WITH EACH OTHER. One who has these nine features is mighty and strong, NAMELY ZEIR ANPIN.

35. זְעִירִין נַחְתִּין בְּגְרוּנָא, וּמְחַפֵּיָין קְדָלָא. רַבְרְבִין וְזְעִירִין כְּגִידִין נַחְתִּין בְּשְׁקוּלָא. בְּאֵלִין אֶשְׁתַּבַּח גִּיבַר וְתִקִּיף מֵאֵן דְּאֶשְׁתַּבַּח.

36. It is written, "Out of my distress I called on Yah" (Tehilim 118:5). David recited nine clauses until "all nations compassed me about" (Ibid. 10), in order to surround HIMSELF WITH THEM and protect himself. THEY CORRESPOND TO THE NINE FEATURES OF THE BEARD OF ZEIR ANPIN. 1. "OUT OF MY DISTRESS I CALLED ON YAH." 2. "YAH ANSWERED ME WITH LIBERATION." 3. "HASHEM IS ON MY SIDE, I WILL NOT FEAR." 4. "HASHEM TAKES MY PART WITH THOSE WHO HELP ME." 5. "IT IS BETTER TO TAKE REFUGE IN HASHEM." 6. A SECOND "IT IS BETTER TO TAKE REFUGE IN HASHEM." TOGETHER WITH THE THREE TIMES 'MAN' IS MENTIONED, WHICH ALLUDE TO THREE FEATURES, THEY ARE NINE, AND THESE NINE FEATURES ARE IN THE SECRET OF THE VERSE, "And the earth, brought forth grass, herb yielding seed after its kind, and tree, yielding fruit, whose seed was in itself, after its kind" (Beresheet 1:12). These nine FEATURES OF THE BEARD were uprooted from a whole name, NAMELY FROM THE THIRTEEN FEATURES OF THE BEARD OF ARICH ANPIN, AND CAME TO ZEIR ANPIN. Afterwards, they were AGAIN planted in a complete name, as is said, "And Hashem Elohim planted", WHICH IS THE FULL NAME OF ATIK AND ZEIR ANPIN. There are thirteen features of the Beard in the supernal one, NAMELY ARICH ANPIN. The lower, WHICH IS ZEIR ANPIN, appears in nine features OF THE BEARD, AND THIRTEEN PLUS NINE EQUALS 22. These are the 22 letters that were engraved through them.

37. Therefore, IF ONE SEES IN a dream that he was holding in his hand the beard of an important man, then he is at peace with his Master and his enemies shall be subdued under him. The upper Beard, OF ARICH ANPIN, that illuminates to the lower BEARD OF ZEIR ANPIN is more so, because the upper Beard is called 'abundant in Chesed', while in Zeir Anpin it is CALLED plain 'Chesed'. When he needs light, the upper Beard then illuminates and HE TOO is called abundant in Chesed.

38. "And Elohim said, Let the waters swarm abundantly with moving creatures that have life (Heb. nefesh chayah)" (Beresheet 1:20), meaning Chai (lit. 'living') Yud Hei, BECAUSE CHAYAH INCLUDES THE LETTERS OF CHAI AND YUD HEI. CHAI IS YESOD OF ZEIR ANPIN, YUD HEI ARE ABA AND IMA, AND "LET THE WATERS SWARM" MEANS THAT the light of one should spread into the other, MEANING THAT THE LIGHT OF YUD HEI WILL SPREAD INTO CHAI, YESOD OF ZEIR ANPIN. THUS LIVING NEFESH WILL EMERGE, WHICH ARE THE NUKVA AND ALSO THE NEFESH OF ADAM. Everything swarmed at the same time, both good waters OF HOLINESS and evil waters OF THE OTHER SIDE. Once He said, "Let the waters swarm", they were intermingled and a supernal living creature (Heb. chayah), NAMELY THE NUKVA, a lower living creature, NAMELY THE NEFESH OF ADAM, a good living creature, WHICH IS THE NUKVA, and an evil living creature, WHICH IS LILIT, came out. FOR "LIVING CREATURE THAT MOVES" (IBID. 21) IS LILIT, AS MENTIONED ABOVE.

39. According to another explanation, "Let the waters swarm," is translated into Aramaic as 'move', meaning that his lips move with words of prayer purely and with a clear mind. The living Nefesh moves in CLEANSING AND PURIFYING waters, for when a person wishes to set out his prayer to his Master, his lips move thus: from below upwards, in order to elevate the glory of his Master to the place of the water source of the deep well, WHICH IS BINAH. Later, it will flow and draw from above downwards, from that water source of the river, WHICH IS BINAH, to each and every grade down to the last grade, WHICH IS MALCHUT, so that it may draw willingly for everyone from above downwards. Afterwards, He has to connect everything, NAMELY TO UNITE ALL THE GRADES IN BLESSED ENDLESS LIGHT, in a connection of devotion of Faith; and so all his requests, individual and communal, will be fulfilled.

36. כְּתִיב מִן הַמִּצַּר קָרָאתִי יְהוָה. תִּשְׁעָה אָמַר דָּוִד עַד כָּל גּוֹיִם סָבְבוּנִי, לְאַסְחָרָא וּלְאַגְנָא עֲלוּי. וְהוֹצֵא הָאָרֶץ דְּשָׂא עֵשֶׂב מְזֻרִיעַ זֶרַע לְמִינֵהוּ וְעֵץ עוֹשֶׂה פְרִי אֲשֶׁר זָרְעוּ בּוֹ לְמִינֵהוּ. תִּשְׁעָה אֲלִין אֶתְעַקְרוּ מִשְׁמַא שְׁלִים, וְאַשְׁמִילוּ לְבַתָּר בְּשִׁמְא שְׁלִים, דְּכִתִּיב וַיִּטַּע יְיָ אֱלֹהִים. תְּקוּנִין דְּדִיקְנָא בְּתַלְיִסָּר אֶשְׁתַּכְחָן אִיהוּ, דְּהִיא עֲלָאָה. תַּתָּאָה, בְּתִשְׁעָה אֶתְחַזֵּן. כ"ב אֶתְוֹן אֶתְגְּלִימוּ בְּגִינֵהוּן.

37. עַל הָאִי, חֲלֵמָא דְאַחִיד דִּיקְנָא דְב"נ עֲלָאָה בְּיָדֵיהּ, שְׁלִים בְּמֵאֲרִיָּה. שְׁנַאִין תְּחֻתָּוֵי יִכְנַעוּן. כ"ש דִּיקְנָא עֲלָאָה דְנִהִירָא בְּתַתָּאָה, דְעֲלָאָה רַב חֶסֶד אֶקְרִיָּה, בְּזַעֲרִיא חֶסֶד סְתָם, כִּד אֶצְטְרִיךְ נִהִירוּ אֲנָהּ וְאֶקְרִי רַב חֶסֶד.

38. וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה, כְּלוּמַר, ח"י י"ה אֶתְמַשֵּׁט נִהִירוּ דְדָא בְדָא, כְּלָא אֶתְרַחֲשׁוּן בְּזַמְנָא חָדָא, מֵיִם טְבָאן מֵיִם בִּישָׁן. בְּגִין דְּאִמַר יִשְׂרְצוּ, אֶתְכַלְלוּ דָא בְדָא. חַיָּה עֲלָאָה, חַיָּה תַתָּאָה. חַיָּה טְבָא. חַיָּה בִישָׁא.

39. ד"א ישרצו המים, תרגום ירחשון. כלומר, בד מרחשין בשמוותיה פתגמי צלותא, בזכותא, ובנקיות דעתא, ובמיא הוה רחיש נפשא חיתא. וכד בעי בר נש לסדרא צלותיה למאריה, ושמוותיה מרחשן בהאי גוונא מתתא לעילא, לסלקא יקרא דמאריה, לאתר דשקיו דעמיקו דבירא, נגיד ונמיק. לבתר ונגיד לאמשכא מלעילא לתתא, מהווא שקיא דנחלא, לכל דרגא ודרגא, עד דרגא בתראה לאמשכא נדבה לכלא מעילא לתתא. לבתר בעי לקשרא קשרא בכלא, קשרא דכונה דמהימנותא ויעבדון כל משאלוהי, בין שאלתא דצבורא, בין שאלתא דיחידא.

40. The prayer in which a person asks of his Master is arranged in nine ways: 1. THE PRAYER is ARRANGED ACCORDING to the alphabet. 2. It is ARRANGED by mentioning the attributes of the Holy One, blessed be He: Merciful, Kind, etc. 3. It is ARRANGED by the precious names of the Holy One, blessed be He, namely, Eheyeh, Yah, Yud Hei Vav, El, Elohim, Yud Hei Vav Hei, Tzva'ot, Shadai, Adonai. 4. It is ARRANGED according to the ten Sfirot, which are Malchut, Yesod, Hod, Netzach, Tiferet, Gvurah, Chesed, Binah, Chochmah, Keter. 5. There is mentioning of the righteous, namely the patriarchs, the prophets and the kings. 6. It includes hymns and praises that have true acceptance. 7. And above all that, one who knows how to prepare corrections for his Master properly. 8. There is knowledge of how to raise from below upwards. 9. And there is one who knows how to draw plenty from above downwards.

40. ושאלתא דאית לבר נש לשאלא ממאריה, הן מסודרות בט' גווני, אית באלפא ביתא, ואית באדכר מכילוהי דקודשא בריך הוא, רחום וחנון וגו'. אית בשמהן יקירן דקודשא בריך הוא, כגון אהיה יה יהו אל אלהים יי צבאות שדי אדני. אית בע"ס, כגון: מ' י' ה' נ' ת' ג' ח' ב' ח' כ'. אית באדכר צדיקייא, כגון האבות והנביאים והמלכים. אית בשירי ובתושבחת, דאית בהון קבלה אמיתית. ועילא מנהון מאן דינע לתקן תקונין למאריה, בדקא יאות. ואית בידיעה סלקא מתתא לעילא, ואית מאן דינע להמשיך שפעא מעילא לתתא.

41. In all these nine manners OF PRAYER, great attention is necessary. If not, it is said about him, "and they that despise Me shall be lightly esteemed" (I Shmuel 2:30). And on meditating on answering Amen, ONE HAS TO DIRECT HIS THOUGHT that he is combining the two names Yud Hei Vav Hei Adonai, WHOSE NUMERICAL VALUE IS 91 AS IS THAT OF AMEN. And one NAME, WHICH IS YUD HEI VAV HEI, ZEIR ANPIN, hides its goodness and blessings in the treasury called 'sanctuary', WHICH IS ADONAI, MALCHUT. This is alluded to in the passage, "But Hashem is in His Temple; let all the earth keep silence before Him" (Chavakuk 2:20). To this the sages alluded, 'All the goodness of man lies in his house', BECAUSE THE NUMERICAL VALUE OF MAN (HEB. ADAM) IS 45, THAT OF THE NAME OF YUD HEI VAV HEI, FULLY SPELLED WITH ALEPH, AND ALL HIS GOODNESS IN HIS HOUSE, WHICH IS ADONAI, MALCHUT, as is said, "In all My house he is trusted" (Bemidbar 12:7), which is translated into Aramaic as, "in all My people," MEANING MALCHUT.

41. ובכל ט' גווני אליו, צריכא כונה גדולה, ואי לא עליה קרא דכתיב ובוזי יקלו. ובכוונת אמן, דהוא כליל תרין שמהן יהוה אדני. והאחד גניז טוביה וברכוהי, באוצר הנקרא היכל, והוא רמז בפסוק זה' בהיכל קדשו הס מפניו ולדא רמזו רז"ל, כל טוב האדם בביתו, שנאמר בכל ביתי נאמן הוא, ומתרגמינן בכל דעמי.

42. If one meditates on each of the nine manners OF PRAYER, such is a person who honors the name of his Master, His Holy Name. Of this, it is written, "for them that honor Me will I honor, and they that despise Me shall be lightly esteemed." I shall honor him in this world to fulfill and maintain all his needs. All the nations of the world will see that he is named after Yud Hei Vav Hei, and they will fear him. In the World to Come, he shall stand in the proximity of the pious, MEANING IN THE SECTION OF THE PIOUS, even if he did not study the Torah as much as necessary, since he merited to behold the knowledge of his Master and had the proper intention.

43. What is the meaning of, "and they that despise Me shall be lightly esteemed"? This refers to one who does not know how to unify the Holy Name or tie the bond of Faith, and cause a flowing to the place that needs it and to honor his Master's name. It were better had he not been created, especially one who does not have proper meditation on Amen. For it is written of everyone who moves his lips with a clean heart and with cleansing waters, "And Elohim said, Let us make man" (Bereshheet 1:26). This relates to a person who knows how to properly unite image and likeness, WHICH ARE ZEIR ANPIN THAT IS CALLED 'IMAGE' AND THE NUKVA THAT IS CALLED 'LIKENESS'. "and let them have dominion over the fish of the sea." (End of the other explanation from verse 39)

44. "And Elohim said, Let us make man." It is not written, 'The man', WHICH WOULD HAVE IMPLIED ONLY THE FIRST MAN, but man in general, MEANING in order to bring forth AND PERFECT ALSO supernal man, THAT IS, MALE AND FEMALE THAT ARE CALLED 'MAN' that is made now with a whole name, YUD HEI VAV HEI ELOHIM. For when the one is completed, then the other is completed, MEANING THAT WHEN THE LOWER MAN IS COMPLETED THE UPPER MAN IS COMPLETED. He is perfected with male and female, so as to complete everything. Yud Hei Vav Hei is CALLED 'the aspect of male', WHICH IS ZEIR ANPIN, Elohim is CALLED 'the female aspect', WHICH IS MALCHUT, IN SUCH A WAY THAT YUD HEI VAV HEI ELOHIM IS A FULL NAME. The male, ZEIR ANPIN, expands and is built with his implements like Ima at the mouth of the penis, MEANING WITH THE CORONA OF YESOD. The SEVEN kings that were gone exist here, THROUGH YESOD OF ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN.

45. THE MALE IS THE SECRET OF THE RIGHT COLUMN, WHICH IS MAINLY OF CHASSADIM. THEREFORE, Judgments of the male are strong at the beginning, and are benign at the end. It is the opposite by the female, SINCE SHE IS OF THE LEFT COLUMN IN THE ASPECT OF CHOCHMAH WITHOUT CHASSADIM, WHICH IS DARKNESS THAT DOESN'T ILLUMINATE, and fifteen hard judgments of smoke are submerged in her lap. There is a small Yud in her, WHICH IS THE SECRET OF LOWER CHOCHMAH THAT IS CALLED 'YUD', WHICH, BEING MALCHUT, IS SMALL.

46. Atika wanted to see if the Judgments OF THE NUKVA were mollified, ADAM AND HIS WIFE JOINED TOGETHER. The serpent came upon Eve WITH THE TEMPTATION OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. A nest of filth was formed in her, IN THE FEMALE, and became the dwelling place of evil, for it is written, "And she conceived, and bore Cain" (Bereshheet 4:1), WHICH MEANS a nest (Heb. ken) and dwelling place of storms, demons and evil spirits.

42. ואי מכון בכל חד וחד מט' גוונני בדקא יאות, דא הוא בר נש דאוקיר לשמא דמאריה לשמא קדישא, ועל דא כתיב כי מכבדי אכבד ובוזי יקלו, אכבד בעלמא דין, לקיים ולמעבד כל צרכוי. ויחזון כל עממי ארעא, ארי שמא דה' אתקרי עליה, וידחלון מניה. ובעלמא דאתי, יזכי למיקם במחיצת חסידים, אף על פי דלא קרי כל צורכיה, כיון דזכה לאשגחא ידיעת מאריה, ואיכוון ביה בדקא יאות.

43. מאי ובוזי יקלו. דא הוא מאן דלא ידע לאחדא שמא קדישא, ולקשרא קשרא דמהימנותא, ולאמשכא לאתר דאצטריך, ולאוקיר שמא דמאריה טב ליה דלא אתברי. וכ"ש מאן דלא אתכוון באמן. ועל דא, כל מאן דמרחיש בשפוטתיה בנקיותא דלבא, במינא דמנפי, מאי כתיב בהדיה, ויאמר אלהים נעשה אדם, כלומר, בשביל אדם ידע לאחדא צלם ודמות בדקא יאות, וירדו בדגת הים. (עד כאן ד"א)

44. ויאמר אלהים נעשה אדם. האדם לא כתיב, אלא אדם סתם, לאפקא אדם דלעילא. דאתעביד בשמא שלים. בד אשתלים דא, אשתלים דא. אשתלים דכר ונוקבא לאשלמא בלא. ידו"ד סטרא דדכר. אלהים סטרא דנוקבא. אתפשט דכורא, ואתתקן בתקונוי כאמא, בפומיה דאמה. מלכין דאתבטלו, הכא אתקיימו.

45. דינין דרכורא תקיפין ברישא, בסומא נייחין. דנוקבא באיפכא. וי"ה קונטרין דקיטורא בעטפוי שקיעין. י' זעירא בגוהא אשתבח.

46. אי אתבסמו דינין, בעא עתיקא. אתא חויא על נוקבא, וקינא דזוהמא אתתקן בגוהא, למעבד מדורא בישא. דכתיב ותהר ותלד את קין. קינא דמדורא דרוחין בישין ועלעולין וקטפורין.

47. He prepared crowns in this man, in general and in particular. They were included in the particular and in the general, NAMELY the legs and arms, which are right and left, MEANING GENERAL AND PARTICULAR IN THE ARMS, AND PARTICULAR AND GENERAL IN THE LEGS.

48. When THE CENTRAL COLUMN divides to its sides, NAMELY TO THE RIGHT SIDE AND TO THE LEFT SIDE, male and female are formed by THE SECRET OF Yud Hei Vav, for Yud, WHICH IS THE RIGHT SIDE, is male and Hei, WHICH IS THE LEFT SIDE, is female. OF Vav it is written, "male and female He created them. And Elohim blessed them" (Beresheet 1:27-28). And he called their name 'Adam', so that the image and face of Adam sits on the throne THAT IS THE NUKVA, as is written, "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). THUS VAV INCLUDES MALE AND FEMALE TOGETHER, IN ACCORDANCE WITH THE SECRET OF MAN SITTING UPON THE THRONE.

4. Fourth Chapter

This chapter tells us that Atika is hidden but Zeir Anpin, who is partially hidden, is revealed in Malchut. He cannot be comprehended in His own place, but He can be comprehended in a different place. When lower man descended in the image and likeness, there were two spirits in him from his two sides, because man combines right and left: the holy Neshamah and the living Nefesh. When he sinned the left expanded from above downwards. The theme of 'two' is carried throughout the rest of this chapter, in connection with the Holy Names, the climbing scales that go up and down, Male and Female, the two equal crowns of Dalet and Vav, two men to spy secretly, two women, two who were embracing above. All these allusions to two result again in the statement that it is necessary to unite the right and the left and the central columns together, for the healing of Hashem is drawn by this unity.

49. Fourth Chapter. Atika, WHICH IS KETER, is covered and hidden. Zeir Anpin is revealed yet not revealed, MEANING THAT THE REVELATION STARTS IN HIM AND THAT REVELATION IS IN MALCHUT. The revealed, WHICH IS ZEIR ANPIN, is spelled with letters, MEANING THAT IT IS EXPRESSED IN THE LETTERS OF THE NAME THAT IS CALLED 'YUD HEI VAV HEI', WHICH MEANS, 'WAS, IS AND WILL BE, FOR EVERYTHING IS REVEALED IN HIM. That which is covered, THAT IS, ATIKA, is concealed of letters, FOR IT IS CALLED 'EHEYEH' (LIT. 'I SHALL BE'), IN THE FUTURE TENSE, WHICH MEANS THAT He cannot be comprehended in His place BUT IN A DIFFERENT PLACE. Because He is, the upper and lower beings cannot comprehend Him, FOR EVEN THE UPPER BEINGS DO NOT GRASP HIM.

50. "And Elohim said, Let the earth bring forth living creatures after their kind, cattle and creeping things..." (Beresheet 1:24). This is the meaning of, "Hashem, You preserve man and beast" (Tehilim 36:7). One is contained in the other, namely the living creatures is included in man, as is written, "If any man of you bring an offering to Hashem, of the cattle..." (Vayikra 1:2). IT IS USEFUL FOR HIM, because the living creatures is included in the secret of man.

51. When the lower man descended in the upper form NAMELY IN IMAGE AND LIKENESS, there were two spirits in him from HIS two sides, because man combines right and left. The right is of the holy Neshamah and the left is of the living Nefesh. When he sinned, then the left expanded from above downwards, WHICH IS THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL THAT DREW THE ILLUMINATION OF THE LEFT, WHICH IS CHOCHMAH, FROM ABOVE DOWNWARDS. Then those who have no body expanded.

47. אֶתְקִין בֵּיהּ בְּהַאי אָדָם, כְּתָרִים, בְּכָלֵל וּפְרֵט, אֶתְכַלְלוּ בְּפֵרֵט וּבְכָלֵל, שׁוֹקִין וּדְרוּעִין, יְמִינָא וּשְׂמָאלָא.

48. דָּא אֶתְפְּלַג בְּסֵטְרוֹי אֶתְתַּקֵּן דְּכֵר וְנוֹקְבָא יְהוָה. וְיִדְכֵר דְּכֵר. ה' נֹקְבָא. וְכֵתִיב זָכָר וְנִקְבָּה בְּרָאָם וַיְבָרֶךְ אוֹתָם וַיִּקְרָא שְׁמֵם אָדָם. הַיּוֹקְנָא וּפְרָצוּפָא דְאָדָם יְתִיב עַל כְּרִסְיָא, וְכֵתִיב וְעַל דְּמוּת הַכִּסֵּא דְמוּת בְּמִרְאָה אָדָם עָלְיוּ מִלְמַעְלָה.

49. פִּרְקָא רְבִיעָאָה. עֵתִיקָא, טְמִיר וְסֵתִים. זְעִירָא דְאַנְפִּין, אֶתְגַּלְיָא וְלֹא אֶתְגַּלְיָא. דְאֶתְגַּלְיָא, בְּאַתּוּן כְּתִיב. דְאֶתְכַסִּיָא, סֵתִים בְּאַתּוּן, דְלֹא מִתְיַשְׁבֵּן בְּאַתְרוּי, בְּגִין דְאִיהוּ לֹא אֶתְיַשְׁבוּ בֵּיהּ עַלְאִין וְתַתְאִין.

50. וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ וְגו', הַיְינוּ דְכֵתִיב אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ. חַד בְּכָלֵלָא דְאַחְרָא מִשְׁתַּבַּחָא. בְּהֵמָה בְּכָלֵלָא דְאָדָם. אָדָם כִּי יִקְרִיב מִכֶּם קֶרְבָּן לַיהוָה מִן הַבְּהֵמָה, מִשׁוּם דְאֶתְכַלְל בְּכָלֵלָא דְאָדָם

51. כִּד נַחַת אָדָם דְלִתְתָא בְּדִיוֹקְנָא עַלְאָה, אֶשְׁתַּכְּחוּ תְרִין רוּחִין מִתְרִין סֵטְרִין, דִּימִינָא וּשְׂמָאלָא כְּלִיל אָדָם. דִּימִינָא, נְשַׁמְתָא קְדִישָׁא. דְשְׂמָאלָא נֶפֶשׁ חַיָּה. חַב אָדָם אֶתְפָּשֵׁט שְׂמָאלָא, וְאֶתְפָּשֵׁטוּ אִינוּן בְּלֹא גּוּפָא.

52. HERE HE CONCLUDES EXPLAINING THE ABOVE-MENTIONED ARTICLE THAT SAYS THAT ZEIR ANPIN IS REVEALED YET IS NOT REVEALED. HE EXPLAINS: When THE RIGHT AND LEFT OF BINAH joined together, 22 concealed letters were born, like when an animal bears many at one time. THEY ARE THE ENTIRETY OF THE LIGHTS OF ZEIR ANPIN, THE SECRET OF THE RIGHT, and 22 revealed letters, WHICH ARE THE GENERALITY OF THE LETTERS OF THE NUKVA OF ZEIR ANPIN. THEY ARE THE SECRET OF THE TWO YUDS AT THE BEGINNING AND END OF 'YUD ALEPH HEI DALET VAV NUN HEI YUD,' WHICH IS THE PERMUTATION OF YUD HEI VAV HEI ADONAI, WHICH ARE MALE AND FEMALE. Yud AT THE BEGINNING, THE YUD OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, is concealed, AS THE ILLUMINATION OF CHOCHMAH IS NOT REVEALED IN IT. BUT Yud AT THE END, WHICH IS OF ADONAI, is revealed, AS THE ILLUMINATION OF CHOCHMAH IS REVEALED IN IT. The concealed and revealed, RIGHT AND LEFT, ARE WEIGHED in the climbing scales, MEANING THAT THE PANS OF THE SCALES CLIMB UP AND DOWN. THIS IS THE SECRET OF THE CENTRAL COLUMN THAT BALANCES BOTH LIGHTS, RIGHT AND LEFT, SO THAT THEY WOULD HAVE THE SAME WEIGHT AND UNITE WITH EACH OTHER.

53. Male and female emerge from Yud, WHICH ARE Vav and Dalet OF THE FULLY SPELLED YUD. In this place Vav is male and Dalet is female, INSTEAD OF VAV HEI AS IN OTHER PLACES. Hence Du (Dalet Vav) MEANS IN HEBREW two, BECAUSE Dalet Vav are male and female. Dalet and Vav are two EQUAL crowns. Yud in itself is male. Hei is female. Hei was Dalet originally, MEANING THE DALET OF THE FULLY SPELLED YUD, AS EXPLAINED. When it conceived Vav within it, IT BECAME HEI, MEANING VAV WITHIN DALET. AFTERWARDS, it brought forth AND BORE the Vav, WHICH IS THE SECRET OF YUD HEI VAV OF THE NAME. And the Yud appears in its form, which is the entirety of Yud Hei Vav. BEFORE, THE YUD WAS COMPOUNDED OF VAV DALET AND AFTERWARDS, THE DALET CONCEIVED WITH THE VAV AND BECAME HEI AND AFTERWARDS BORE THE VAV. After Yud, which is of male and female, produced HEI VAV, WHICH ARE IMA AND ZEIR ANPIN, VAV was afterwards settled, THAT IS, RECEIVED MOCHIN, and covered Ima, WHICH IS HEI.

54. "And the sons of Elohim saw the daughters of men" (Beresheet 6:2). This resembles the verse, "Two men to spy secretly, saying" (Yehoshua 2:1). What is the meaning of "the daughters of men"? It is written, "Then came two women, that were harlots, to the king" (I Melachim 3:16), because of them, it is written, "for they saw that the wisdom of Elohim was in him..." (Ibid. 28). "Then came", but not before. When the image of the unripe fig dominated, MEANING THE EATING OF UNRIPE FRUIT, two were embracing above. When they descended, they inherited dust. They lost the good portion that they possessed from the crown of Mercy, and became crowned with the aspect of grapes.

55. "And Hashem said to Moses, Why do you cry to Me?" (Shemot 14:15). "To Me" is precise. "Speak to the children of Yisrael, that they go forward" (Ibid.); "that they go forward" is precise.

52. כִּד מִתְדַבְּקִין דָּא בְּדָא, אֲתִיּוּלְדָן בְּהַאי חִיָּה
דְּאוּלִידַת סְגִיאוֹן בְּקִטְרָא חֲדָא. כ"ב אֲתוּן סְתִימִין,
כ"ב אֲתוּן אֲתִגְלוּן, י' סְתִים, י' גְלוּיָא. סְתִים
וּגְלוּיָא, בְּמִתְקֵלָא דְטַפְסִין, אֲתִקְלוּ.

53. י' נִפְקִין מְנִיָּה דְכֹר וְנוֹקְבָא ו"ד, בְּהַאי אֲתֵר, ו'
דְּכֹר, ד' נֹקְבָא. בְּגִין דָּא, ד"ו תְּרִין. ד"ו דְּכֹר
וְנוֹקְבָא. ד"ו תְּרִין קְפִלִין. י' בְּלַחְדוּי דְכֹר. ה'
נוֹקְבָא. ה' ד' הוּת בְּקִדְמִיתָא, וּמְדַאֲתַעֲבֵרַת בּו'
בְּגוּה, אֲפִיקַת ו', אֲתַחְזִי יו"ד בְּחֻזִיָּה כְּלָלָא דִּיהו"ו.
מְדַאֲפִיקַת יו"ד דְּהוּא דְכֹר וְנוֹקְבָא, אֲתִיּוּשְׁבַת
לְבַתֵּר, וּמְכַסְיָא לְאֵמָא.

54. וִירָאוּ בְנֵי הָאֱלֹהִים אֶת בָּנוֹת הָאָדָם, הֵינּוּ
דְכִתִּיב שְׁנַיִם אַנְשִׁים מְרַגְלִים חָרַשׁ לְאֵמֶר, מֵאֵי בָנוֹת
הָאָדָם. דְכִתִּיב אֲז תְּבִאֲנָה שְׁתֵּים נָשִׁים זֹנוֹת אֶל
הַמֶּלֶךְ. בְּגִינֵיהוֹן כְּתִיב, כִּי רָאוּ כִי חִכְמַת אֱלֹהִים
בְּקִרְבוֹ וְגו'. אֲז תְּבִאֲנָה וְלֹא בְּקִדְמִיתָא. בְּקִיטְרָא
דְּקִיטוּרֵי דְפִיגְאָן, תְּרִין מִתְחַבְּקִין הוּוּ לְעִילָא, לְתַתָּא
נְחַתוּ יִרְתּוּ עִפְרָא, אֲבִדּוּ חוּלְקָא טְבָא דִּיהוּה בְּהוּ.
עִטְרָא דְחִמְלָא, וְאֲתַעֲטֵר בְּקוּסְטָא דְעֻנְבָא.

55. וַיֹּאמֶר יי' אֶל מֹשֶׁה מַה תַּצְעַק אֵלַי. אֵלַי הֵיּיָקָא.
דְּכֹר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ. וַיִּסְעוּ דֵּיּוּקָא.

56. It depended upon Mazal, for he wanted to glorify the Beard. FOR THEN THE ILLUMINATION OF CHOCHMAH WAS DRAWN FROM THE SUPERNAL MAZAL, WHICH IS THE SECRET OF THE EIGHTH OF THE THIRTEEN FEATURES OF THE BEARD THAT IS CALLED 'MAZAL'. THIS IS THE MEANING OF, "And will do that which is right in His sight" (Shemot 15:26). THIS IS THE LEFT COLUMN, IN WHICH CHOCHMAH IS DRAWN THAT IS CALLED 'HIS SIGHT'. "And will give ear to His commandments" (Ibid.), MEANS THE RIGHT COLUMN INTO WHICH CHASSADIM ARE DRAWN FROM BINAH CALLED 'EARS'. THEREFORE, IT SAYS, "GIVE EAR". "And keep all His statutes" (Ibid.) REFERS TO THE CENTRAL COLUMN, WHICH KEEPS THE STATUTES, SO THE RIGHT IS DRAWN FROM ABOVE DOWNWARDS AND THE LEFT ONLY FROM BELOW UPWARDS. Up to here, MEANING IT IS NECESSARY UP TO HERE TO DRAW AND UNITE THE THREE COLUMNS TOGETHER, "for I am Hashem that heals you," FOR MY HEALING IS DRAWN BY THIS UNITY, precisely OF THE THREE COLUMNS.

56. בְּמִזְלָא הוּוּה תְּלִי, דְּבִעָא לְאוֹקִיר דּוֹקְנִיָּה. וְהִיָּשֶׁר
בְּעֵינָיו תַּעֲשֶׂה וְהַאֲזִינָה לְמִצְוֹתָיו וְשִׁמְרָתָ כָּל חֻקָּיו עַד
כָּאן. כִּי אֲנִי יְיָ רַפְאִיךָ, לְהֵאֵי דוֹקָא.

5. Fifth Chapter

Rabbi Shimon begins by explaining the seven levels, that culminate in the souls of Adam and Eve outside of Atzilut. Zeir Anpin concealed His face from them because of their sin of the Tree of Knowledge of Good and Evil. After this we read about the verses in Beresheet that tell of the creation of the heavens and the earth, the firmament and the waters. The part played by various letters and the significant numerology are explored as well. Rabbi Shimon turns to the question of the Nefilim, speaking about those who fell from the grades of Atzilut. When Solomon came he corrected those who were not holy with his wisdom. The text now reviews the main points spoken of in all the five chapters, the characteristics of the beard and skull of Arich Anpin in particular, with emphasis on the numbers thirteen, nine and seven. We read that Malchut shelters under the shade of Yesod of Zeir Anpin, that rules over the Tree of Knowledge of Good and Evil. He who does good walks among the seven pillars (the lower seven Sfirot) and merits the four living creatures - Lion, Ox, Eagle and Man. Rabbi Shimon speaks about the Angel Metatron who was Enoch, and then about the courts of law - four above and four below. He tells us that there are different kinds of judgment, some more harsh and some less harsh. The last section here speaks about "And it came to pass when men began to multiply on the face of the earth"; we learn that "men" alludes to supernal man, namely Moses. Various references are made to "horn," one that is used for anointing and one, the horn of Jubilee, the first Hei of Yud Hei Vav Hei, that blows the breath of life into everything.

When the first Hei appears to the lower Hei, namely Binah to Malchut, then the name is considered full, Adonai Elohim. And when it becomes perfect, in the future to come, then "Hashem alone shall be exalted on that day."

57. Fifth Chapter. It is written, "Oh (Heb. Hoy - Hei Vav Yud) sinful nation, a people laden with iniquity, a seed of evildoers, children that deal corruptly..." (Yeshayah 1:4). THERE ARE seven levels, ONE COMING OUT OF THE OTHER, Yud Vav Dalet, Hei, Vav, Hei Hei. HE EXPLAINS: Yud brought forth Vav Dalet OF THE FULLY SPELLED YUD, AND THE DALET CONCEIVED VAV AND BECAME Hei, FOR THEN YUD BECOMES Hei Vav Yud. THESE ARE THE FOUR LEVELS, YUD, VAV, DALET, HEI. AND AFTERWARDS Hei bore the Vav, WHICH IS THE FIFTH LEVEL, and the Vav, WHICH IS ZEIR ANPIN, brought forth Hei FROM INSIDE ATZILUT WHICH IS THE NUKVA AND THE SIXTH LEVEL, AND BROUGHT FORTH Dalet Vav, THE SOULS OF ADAM AND EVE outside OF ATZILUT, AS THEY ARE THE SEVENTH LEVEL. It hid male and female of Adam being Dalet Vav OUTSIDE ATZILUT, MEANING THAT HE CONCEALED HIS FACE FROM THEM, as is written ABOUT THEM, "children that deal corruptly," BECAUSE THEY SINNED BY THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

57. פֶּרֶק אַ חֲמִישָׁאָה הוּי גוֹי חוֹטָא עִם כְּבֹד עוֹן זָרַע
מְרַעִים בְּנִים וְגוֹ'. שְׁבַעָה דְרָגִין יוֹד ה' ו' ה' ה' י'
אָפִיק ו' ד' ה' הוּי, ה' אָפִיק ו' ו' אָפִיק ה' ו' ד' לְבַר
אֶסְתִּיר אָדָם דְּכַר וְנוֹקְבָא דְאִינוּן ד"ו דְכֶתִיב בְּנִים
מְשַׁחֲיָתִים.

58. "In the beginning created": "Bereshheet" (lit. 'In the beginning') is a saying, THAT IS, A COMPLETE LEVEL. "Bara" (lit. 'created') is half a saying, MEANING HALF A LEVEL. THEY ARE Father and Son, concealed and revealed, the upper Eden that is concealed and hidden and the lower Eden that emerges to its journeys IN THREE PLACES. Then are revealed Yud Hei Vav Hei, Yah, MEANING A SAYING AND HALF A SAYING ARE REVEALED THROUGH THE JOURNEY. "Elohim the (Heb. Et)" THAT FOLLOW "IN THE BEGINNING CREATED", MEAN Adonai Eheyeh, BECAUSE 'ET' IS THE SECRET OF MALCHUT THAT IS CALLED 'ADONAI', AND 'ELOHIM' THE SECRET OF BINAH, Right and Left joined together. THIS IS THE SECRET OF "the heavens," WHICH IS TIFERET THAT INCLUDES CHESED AND GVURAH, WHICH ARE RIGHT AND LEFT "and the (Heb. ve'et)" IS NETZACH, HOD, AND YESOD, as written, "And the glory (Tiferet) and the victory (Netzach), ETC." (I Divrei Hayamim 29:11) that joined together. FOR "HEAVENS" IS TIFERET AND "AND THE" IS NETZACH AND HOD. "FOR ALL THAT IS IN HEAVEN AND ON EARTH" (IBID.) IS YESOD. "The earth" IS THE LAST MALCHUT, as written, "how majestic is Your name in all the earth" (Tehilim 8:2). "The whole earth is full of His glory" (Yeshayah 6:3), WHERE EARTH MEANS MALCHUT.

59. "Let there be a firmament in the water" (Bereshheet 1:6) to divide between the Holy, WHICH IS ZEIR ANPIN, and the Holy of Holies, WHICH ARE ARICH ANPIN AND ABA AND IMA. THE FIRMAMENT DIVIDES between Atik, WHICH IS ARICH ANPIN, and Zeir Anpin. It is divided FROM ARICH ANPIN VIA THE FIRMAMENT yet clings AS IT IS NOT ACTUALLY DIVIDED by the mouth that speaks great things.

60. ZEIR ANPIN is severed to be crowned with small crowns in five kinds of LIVING water, MEANING IN THE SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD OF IMA, WHICH IS THE SECRET OF FIVE HUNDRED YEARS THAT ARE CALLED 'LIVING WATERS OR LIFE', as it is written, "And running (or: 'living') water shall be put thereto" (Bemidbar 19:17), WHICH IS CHESED. "He is the living Elohim, and an everlasting King" (Yirmeyah 10:10), IS GVURAH. "I shall walk before Hashem in the lands of the living" (Tehilim 116:9), IS NETZACH. "Yet the soul of my Master shall be bound in the bond of life with Hashem your Elohim" (I Shmuel 25:29), IS HOD. "And the Tree of Life also in the midst of the Garden" (Bereshheet 2:9), IS TIFERET. Yud Hei IS CHOCHMAH AND BINAH, Yud Vav Dalet, Hei Aleph IS CHOCHMAH BINAH OF ZEIR ANPIN HIMSELF, WHICH IS THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS. Eheyeh IS THE SECRET OF KETER. THEY ARE THE DIVISION between waters and waters, for the UPPER waters ABOVE THE FIRMAMENT, WHICH ARE YUD HEI, YUD VAV DALET, HEI ALEPH, AND EHEYEH are whole, while THE LOWER BEINGS BELOW THE FIRMAMENT ARE waters that are not whole. ABOVE THE FIRMAMENT, there is complete mercy and BELOW THE FIRMAMENT, there is incomplete mercy.

61. "And Hashem said, My spirit shall not abide in man for ever for that he also is flesh" (Bereshheet 6:3). "And Hashem said," MEANING when He settled AND BECAME CLOTHED with Zeir Anpin. From here we derive that 'one quotes one', because concealed Atik THAT IS ARICH ANPIN, said, "My spirit shall not abide" in supernal man, ZEIR ANPIN. For with that spirit (also: 'wind') that blows from the two nostrils of the nose OF ARICH ANPIN, it draws LIFE to those below, WHICH IS THE SECRET OF THE LIGHT OF CHOCHMAH THAT IS CALLED 'LIFE.'

58. בְּרֵאשִׁית בָּרָא. בְּרֵאשִׁית מְאֹמֵר. בָּרָא חֲצִי מְאֹמֵר. אֵב וּבֶן. סִתִּים וּגְלִיָּא. עֵדָן עֲלֵאָה דְסִתִּים וּגְנִיזָא. עֵדָן תַּתְּאָה, נְפִיק לְמִטְלָנוּ וְאִתְגְּלִיָּא יְהוָה. יְהִי אֱלֹהִים. אֵת. אֲדֹנֵי אֱהִיָּה. יְמִינָא וּשְׂמָאלָא כְּחָדָא אֲשֶׁתַּתְּמוּ, הַשְּׁמַיִם. וְאֵת, דְכִתְיִב וְהַתְּפָאֶרֶת וְהַנְּצַח אֵינוֹן כְּחָדָא אֲשֶׁתַּתְּמוּ. הָאָרֶץ, דְכִתְיִב מַה אֲדִיר שְׁמַךְ בְּכָל הָאָרֶץ. מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ.

59. יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם לְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֹּדְשִׁים, עֵתִיקָא לְזַעִירָא, אֲתַפְרֵשׁ, וְאֲתַדְבֵּק. לֹא אֲתַפְרֵשׁ מִמֶּשׁ פּוֹמָא מִמְלַל רַבְרָבָן.

60. אֲנִתִּיק וְאֲתַעֵטֵר בְּכִתְרֵין זַעִירִין, בְּחֻמְשָׁה זֵינִין מַיִם, וּכְתִיב וְנָתַן עָלָיו מַיִם חַיִּים. הוּא אֱלֹהִים חַיִּים וּמְלַךְ עוֹלָם. אֲתַהֲלֵךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים. וְהִיָּתָה נֶפֶשׁ אֲדֹנֵי צְרוּרָה וְגו'. וְעַץ הַחַיִּים בְּתוֹךְ הַגֵּן. י"ה, יו"ד ה"א, אֱהִיָּה בֵּין מַיִם לְמַיִם. מַיִם שְׁלִימִין, וּמַיִם דְּלֹא שְׁלִימִין. רַחֲמִין שְׁלִימִין, רַחֲמִין דְּלֹא שְׁלִימִין.

61. וַיֹּאמֶר יְיָ לֹא יָדוֹן רוּחִי בְּאָדָם לְעוֹלָם בְּשֶׁגֶם הוּא בָשָׂר. וַיֹּאמֶר יְיָ, כִּד אֲתִישְׁבָּא בְּזַעִירָא. מְכַאן דְּבַר בְּשֵׁם אֲמָרוּ. דְּעֵתִיקָא סִתִּים קְאָמֵר לֹא יָדוֹן רוּחִי בְּאָדָם דְּלַעִילָא, מְשׁוּם דְּבַהּוּא רוּחָא דְּאֲתַנְשְׁבָא מִתְרִין נוֹקְבִין דְּפִרְדֵּשְׁקָא, מְשִׁיךְ לְתַתְּאִי.

62. Therefore it is written, "and His days shall be a hundred and twenty years" (Ibid.), because Yud Vav Dalet IS THE SECRET OF CHOCHMAH AND LIFE. It is whole yet not whole. Yud in itself is one hundred, MEANING TEN SFIROT, EACH INCLUDING TEN, AMOUNTING TO ONE HUNDRED. The two letters VAV DALET THAT ARE NOT WHOLE are twice TEN. TOGETHER THEY AMOUNT TO a hundred and twenty years. Yud in itself, when it is revealed in Zeir Anpin, spreads to ten thousand years, BECAUSE EACH OF THE SFIROT OF CHOCHMAH EXPANDS TO A THOUSAND. Now it is written, "You laid Your hand upon me" (Tehilim 139:5), MEANING THAT HIS HEIGHT WAS DIMINISHED TO ONE HUNDRED CUBITS. HE RECEIVED THE LIGHT OF LIFE FROM THE YUD, WHICH IS WHOLE AND NOT WHOLE, BECAUSE THE VAV DALET, WHICH ARE NOT WHOLE, ARE CONNECTED WITH THE YUD, AS MENTIONED.

63. "There were Nefilim (lit. 'fallen ones') in the earth in those days" (Bereshheet 6:4). This is as is written, "And from thence it was parted, and branched into four streams" (Bereshheet 2:10), for ever since the place where the Garden parted, WHICH IS MALCHUT OF ATZILUT, it is called 'fallen,' MEANING THROUGHOUT THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. FOR ALL THOSE THAT FELL THERE FROM THE GRADES OF ATZILUT ARE CALLED 'FALLEN', as is written, "And from thence it was parted." "There were...in the earth in those days," but not afterwards until Joshua came and the children of Elohim were hidden, NAMELY THE TWO SECRET SPIES, ABOUT WHOM IT IS WRITTEN, "AND HID THEM" (YEHOShUA 2:4).

64. Until Solomon came and the daughters of men were incorporated IN HOLINESS, as is written, "and the delights of the sons of men" (Kohelet 2:8). The word "delights" has a feminine suffix INSTEAD OF A MASCULINE ONE, BECAUSE IT REFERS TO THE DAUGHTERS OF MAN MENTIONED EARLIER, "TWO WOMEN THAT WERE HARLOTS." "Sons of men," FROM THE WORDS "THE DELIGHTS OF THE SONS OF MEN", REFER TO THE SONS OF MEN that were cast from other spirits IN ATZILUT, and were not included in supernal Chochmah. It is written, "And Hashem gave Solomon wisdom" (I Melachim 5:26) and, "For he was wiser than all men" (Ibid. 11). It is because HE CORRECTED ALL THESE MEN, who were not included in man OF HOLINESS.

65. "And Hashem gave Solomon wisdom," MEANING THAT HE GAVE HIM the upper Hei, WHICH IS BINAH. "For he was wiser," because from it, FROM BINAH, he became wise below. "the same were mighty men of old (or: 'from the world')" (Bereshheet 6:4), meaning from the upper world, THE WORLD OF ATZILUT FROM WHICH THEY FELL AS MENTIONED, "men of renown (lit. 'name')" (Ibid.) who made use of the name. What is the name? It is the Holy Name, MEANING MALCHUT THAT IS CALLED 'NAME', and they used it, those unholy beings, MEANING THAT THE NEFILIM USED IT TO DRAW CHOCHMAH FROM ABOVE DOWNWARDS, WHICH IS NOT HOLY FOR IT IS FORBIDDEN TO DO SO. They utilized only the name, WHICH IS MALCHUT. IT IS SAID "men of name", in general, instead of 'men of Yud Hei Vav Hei', WHICH IS ZEIR ANPIN. It is not because the verse is ambiguous, MEANING THAT THE VERSE DOES NOT MENTION ANY PARTICULAR NAME, but it is rather diminishing yet not diminishing. IT IS DIMINISHING BECAUSE IT IS LESS THAN THE NAME YUD HEI VAV HEI, BUT IT IS ALSO NOT A LESSENING BECAUSE IT IS MALCHUT THAT IS CALLED 'NAME', AND IT COULD NOT BE WRITTEN IN ANY OTHER WAY. "Men of renown" is general; they are no longer part of humanity, as it is written, "Nevertheless man abides not in honor" (Tehilim 49:13). "Honor" REFERS TO the glory of the King, WHICH IS MALCHUT THAT IS CALLED 'NAME' AND IS THE GLORY OF ZEIR ANPIN. SINCE MAN MAKES USE OF THE NAME, WHICH IS MALCHUT, he "abides not," MEANS WHEN HE WAS without spirit.

62. ובג"כ כתיב והיו ימיו מאה ועשרים שנה. ויד שלים ולא שלים. י בלחודו מאה. תרין אתון תרין זמנין, מאה ועשרים שנה. י בלחודו בד אתגליא בזעירא, אתמשך בעשר אלפין שנין. מכאן כתיב, ותשת עלי כפכה.

63. הנפילים היו בארץ, היינו דכתיב ומשם יפרד והיה לארבעה ראשים. מאתר דאתפרש גנתא, אקרי הנפילים, דכתיב ומשם יפרד. היו בארץ בימים ההם, ולא לבתר זמנא. עד דאתא יהושע, ובני האלהים אסטמרו.

64. עד דאתא שלמה ובנות האדם אתכללא, הה"ד, ותענוגות. תענגת קארי בני האדם דאתרמינו מהאי רוחין אחרנין, דלא אתכללו בחכמה עלאה. דכתיב ויין נתן חכמה לשלמה. וכתיב ויחכם מכל האדם. משום דהני לא אתכללו באדם.

65. ויין נתן חכמה, ה' עלאה. ויחכם, דמינה אתחכם לתתא. המה הגבורים אשר מעולם, עולם דלעילא. אנשי השם, דאתנהגן בשמא. מאי שמא. שמא קדישא, דאתנהגן ביה דלא קדישין לתתא, ולא אתנהגן אלא בשמא. אנשי השם סתם, ולא אנשי הוי"ה. לאו מסתים סתימא, אלא גריעותא, ולא גריעותא אנשי השם סתם, מכללא דאדם נפקו, כתיב אדם ביקר בל ילין, אדם ביקר, ביקרו דמלכא, בל ילין, בלא רוחא.

66. HE NOW REVIEWS MOST OF THE MAIN POINTS THAT HE SPOKE OF IN ALL THE FIVE CHAPTERS WITH A FEW ADDITIONS VERY BRIEFLY. HE SAYS, Thirteen warring kings, NAMELY THE THIRTEEN FEATURES OF THE BEARD OF ARICH ANPIN in seven, MEANING THAT THE THIRTEEN RECEIVE FROM THE SEVEN FEATURES OF THE SKULL OF ARICH ANPIN. Seven kings, NAMELY THE SEVEN FEATURES OF THE SKULL OF ZEIR ANPIN, WHEN THEIR LIGHT SPREADS in the earth, WHICH IS MALCHUT, appear to be victorious in war. Nine ascend the grades and run as they wish, NAMELY NINE FEATURES OF THE BEARD OF ZEIR ANPIN THAT ASCEND AND RUN THROUGHOUT THE GRADES. There is no one to detain them. Five kings stand in confusion and cannot stand before four.

67. HE SAYS, Four kings come out AND ARE BORN towards the four KINGS, they cling to them like grapes to a bunch. Seven runners are incorporated in them, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT WITHIN THE WHOLE MALCHUT. WHEN CHOCHMAH IS REVEALED IN IT, THEY RUN AND HASTEN IN THE SECRET OF, "AND THE LIVING CREATURES RAN AND RETURNED" (YEchezkel 1:14). They give testimony when they are not in their places, BECAUSE WHEN THEY REVEAL THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'TESTIMONY', THEY ARE FORCED TO DESCEND FROM THEIR PLACE. The aromatic tree, WHICH IS YESOD OF ZEIR ANPIN, PROVIDES CHASSADIM TO MALCHUT AND CHOCHMAH BECOMES SCENTED WITH CHASSADIM. It is settled among THE SEVEN SFIROT OF MALCHUT. Among its branches THAT SPREAD FROM IT, birds take hold and nest. Under YESOD OF ZEIR ANPIN, the living creature, WHICH IS MALCHUT, shelters in its shade. It rules over that tree that has two ways, THE TREE OF KNOWLEDGE OF GOOD AND EVIL. IF ONE GAINS MERIT IT IS GOOD AND IF ONE DOES NOT, IT IS EVIL. AND IF HE MERITS, GOOD DOMINATES. THEN HE walks among the seven pillars - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF THE NUKVA, WHICH IS THE SECRET OF THE ILLUMINATION OF CHASSADIM that surround THE TREE OF KNOWLEDGE OF GOOD AND EVIL AND RULE OVER IT. HE MERITS the four living creatures: Lion, Ox, Eagle, Man, WHICH ARE NETZACH, HOD, YESOD AND MALCHUT, WHICH IS THE SECRET OF THE LOWER CHARIOT, that revolve in the four directions.

68. The snake that runs with 370 leaps, "Leaping on the mountains, skipping on the hills" (Shir Hashirim 2:8), his tail in his mouth, between his teeth, pierced in two sides. While moving, he ceases and his body is divided into three aspects.

69. It is written, "And Enoch walked with the Elohim" (Beresheet 5:24) and also, "Train (Heb. chanoch) up a child in the way he should go" (Mishlei 22:6), MEANING that certain child THAT IS THE ANGEL METATRON. THIS IS THE MEANING OF THE VERSE. ENOCH BECAME A CHILD, METATRON; "with the Elohim", REFERS TO MALCHUT and not with Yud Hei Vav Hei WHICH IS ZEIR ANPIN, BECAUSE HE BECAME A SERVANT OF MALCHUT. "And he was not" (Beresheet 5:24) MEANS THAT he was not under the name Enoch, "for the Elohim took him" to be called in His name, FOR HE BECAME AN ANGEL OF ELOHIM.

66. תְּלִיסַר מַלְכֵי קְרָבָא, בְּשִׁבְעָה. שִׁבְעָה. מַלְכֵי בְּאַרְעָא, אֲתַחְזִיאוּ נִצְחֵי קְרָבָא. תְּשַׁע דְּסַלְקִין בְּדַרְגֵּינָא, דְּרַהֲטִין בְּרַעוּתְהוֹן, וְלִית דִּימְחֵי בִּידִיהוֹן. חֲמִשָּׁה מַלְכֵי קוּימִין בְּבְהִילוֹ, לְקַמֵּי אַרְבַּע לֹא יְכַלִּין לְמִיָּקָם.

67. אַרְבַּע מַלְכֵי נִסְקִין לְקַדְמוֹת אַרְבַּע, בְּהוֹן תְּלִין בְּעַנְבֵינָא בְּאַתְכְּלָא צְרִיכָן בְּהוֹ שִׁבְעָה רַהֲטִין. סְהַדִּין סְהַדוּתָא וְלֹא קוּימִין בְּרוּכְתֵיהוֹ. אֵילָנָא דְּמַבְסָם יְתִיב בְּגוֹ. בְּעַנְפוֹי אַחֲרֵין וּמְקַנְנָן צְפָרִין. תְּחוּתוֹי תְּטַלֵּל חַיּוֹתָא דְּשְׁלִיטָא בְּהוּא אֵילָנָא בְּתַרֵּי כְּבִישִׁין, לְמַהֲךָ בְּשִׁבְעָה סְמִכִין סְחַרְנֵיהּ, בְּאַרְבַּע חַיוֹן, מִתְגַּלְגְּלִין בְּאַרְבַּע סְטָרִין.

68. חוֹיָא דְּרַהֲיֵט בְּשַׁע דְּלוּגִין, דְּלִיג עַל טוּרִין, מְקַפֵּץ עַל גְּבַעְתָּא, דְּכְתִיב מְדַלֵּג עַל הַהָרִים מְקַפֵּץ עַל הַגְּבַעוֹת. זְנַבִּיהּ בְּפּוּמִיָּה, בְּשָׁנוּי, נְקִיב בְּתַרֵּין גִּיסִין. כִּד נְטִיל גִּיסְטְרָא אֲתַעְבִּיד לְתַלְתָּ רַחוּן.

69. כְּתִיב וַיִּתְהַלֵּךְ חֲנוּךְ אֶת הָאֱלֹהִים. וְכְתִיב חֲנוּךְ לְנַעַר עַל פִּי דְּרַבּוֹ. לְנַעַר הַיְדוּעַ. אֶת הָאֱלֹהִים, וְלֹא אֶת יְיָ. וַאֲיַנְנָה בְּשֵׁם זֶה, כִּי לָקַח אוֹתוֹ אֱלֹהִים לְהַקְרִיא בְּשֵׁמוֹ.

70. The three courts of law are four. There are four courts of law above and four courts of law below, as it is written, "You shall not do unrighteousness in judgment, in length, in weight, or in measure" (Vayikra 19:35). FOR JUDGMENT IS THE RIGHT COLUMN, LENGTH IS THE LEFT COLUMN, WEIGHT IS THE CENTRAL COLUMN AND MEASURE IS MALCHUT. AND HE EXPLAINS THAT THERE IS harsh judgment, judgment that is not harsh, there is the judgment of weight, a judgment that is not in EQUAL weight. There is light judgment that has neither HARSH JUDGMENT nor JUDGMENT THAT IS NOT HARSH.

71. "And it came to pass when men began to multiply on the face of the earth" (Bereshheet 6:1): "Men began to multiply," as is written, "for that he also (Heb. beshagam) is flesh" (Ibid. 3). BESHAGAM IS COMPOSED OF THE SAME LETTERS AS MOSES. BOTH HAVE SHIN AND MEM, AND BET AND GIMEL OF THE FORMER EQUAL HEI OF THE LATTER (IN NUMERICAL VALUE). THEREFORE, THE VERSE SAYS "MEN," WHICH ALLUDES TO supernal man, NAMELY MOSES WHO IS A CHARIOT TO ZEIR ANPIN, and it is written "on the face of the earth" EVEN THOUGH THE LEVEL OF MOSES WAS ABOVE IN ZEIR ANPIN THAT IS CALLED 'HEAVEN'. THIS IS THE MEANING OF THE VERSE, "Moses knew not that the skin of his face shone" (Shemot 34:29). This is the meaning of, "coats of skin" (Bereshheet 3:21), WHICH MEANS COATS FROM MALCHUT.

72. AND THE VERSE, "THE SKIN OF HIS FACE shone (Heb. karan)": "KARAN" RESEMBLES the words, "And Samuel took the horn (Heb. keren) of oil" (I Shmuel 16:13). Kings are anointed only with a horn, as it is written, "And in your favor our horn shall be exalted" (Tehilim 89:18), and also, "There will I make the horn of David to shoot up" (Tehilim 132:17). This refers to the tenth of the king, WHICH IS MALCHUT, THE TENTH SFIRAH OF ZEIR ANPIN. It comes from Jubilee, which is Ima, as is written, "And it shall come to pass, that when they make a long blast with the ram's horn (Keren of the Jubilee)" (Yehoshua 6:5). The Keren, WHICH IS MALCHUT, is crowned with Jubilee, NAMELY the tenth is crowned with Ima, WHICH IS BINAH THAT CLOTHES IT, SO IT BECOMES LIKE BINAH. AND IT IS CALLED 'Keren', SINCE MALCHUT takes Keren FROM BINAH, JUBILEE, and the spirit IN IT, so that the spirit OF BINAH should return to it, NAMELY ITS MOCHIN.

73. This horn is of Jubilee, and Jubilee IS IMA, NAMELY the FIRST Hei OF YUD HEI VAV HEI, and THIS Hei blows the breath of life into everything. They all return to their places, NAMELY AS IS WRITTEN, "IT SHALL BE A JUBILEE FOR YOU, YOU SHALL RETURN EVERY MAN TO HIS POSSESSION" (VAYIKRA 25:10). It is written, "Ah (spelled Aleph Hei Hei) Adonai Elohim" (Yirmeyah 1:6), MEANING ELOHIM IS SPELLED AS YUD HEI VAV HEI WITH THE VOWELING OF ELOHIM, WHICH IS BINAH, AND ADONAI IS MALCHUT. When the FIRST Hei appears to the LOWER Hei, NAMELY BINAH TO MALCHUT, WHEN THEY BOTH ARE CLOTHED WITH EACH OTHER, the name is considered full, Adonai Elohim. AND WHEN THIS ATTIREMENT WILL BE PERMANENT, NAMELY IN THE FUTURE TO COME, THEN it is written, "And Hashem alone shall be exalted on that day" (Yeshayah 2:17). Until here the concealment of the King has been hidden and crowned, namely the Concealed Book. Blessed is he who enters WISDOM and comes out, and knows its paths and ways.

End of Trumah

70. תלת בתי דינין, ארבע אינון. ארבע בתי דינין דלעילא. ארבע לתתא. דכתיב לא תעשו עול במשפט במדה במשקל ובמשורה. דינא קשיא. דינא דלא קשיא, דינא בשקולא, דינא דלא בשקולא. דינא רפיא. דאפילו לא האי ולא האי.

71. ויהי כי החל האדם לרב על פני האדמה. החל האדם לרב. היינו דכתיב בשגם וגו', האדם דלעילא. וכתיב על פני האדמה. ומשה לא ידע כי קרן עור פניו, היינו דכתיב כתנות עור.

72. קרן, דכתיב ויקח שמואל את קרן השמן. לית משיחא אלא בקרן, ובשמך תרום קרננו. שם אצמיח קרן לדוד. היינו עשיראה דמלכא. ואתיא מן יובלא דהיא אימא, דכתיב והיה במשוך בקרן היובל. קרן ביובלא אתעטר עשיראה באימא. קרן, דנטיל קרן ורוח לאתבא רוחיה ליה.

73. והאי קרן דיובלא הוא. ויובל ה'. וה' נשיבא דרוחא לכלא. וכלא תיובין לאתרייהו, דכתיב אהה יי' אלהים, כד אתחזי ה' לה' יי' אלהים אתקרי שם מלא וכתיב ונשגב יי' לבדו ביום ההוא. ע"כ סתים ואתעטר צניעותא דמלכא, דהיינו ספרא דצניעותא. זכאה מאן דעאל ונמק וידע שבילוי וארְחוי.

(סליק פרשת תרומה)

1. "And you shall command"

This passage tells about the Shechinah, Zeir Anpin and the Nukva in the context of building the Tabernacle. In the title verse, Rabbi Shimon finds that "And you" is written to be inclusive of the Shechinah. Rabbi Yitzchak believes that the Upper Light, Zeir Anpin, and the Lower Light, the Nukva, are included in that phrase. He says that the sun, Zeir Anpin, dwelled in the moon, the Nukva, and they came together to dwell upon the work of the tabernacle. Rabbi Shimon talks about the Shechinah that is called 'heart' and the Nukva that is called 'heart', so that when the sun dwells in the moon everything is replete with everything. We are also told that the unity of the name "And you" includes male and female, and therefore all that are wise-hearted. Those who built the tabernacle were able to do so only after the Holy Spirit secretly whispered to them how it should be done, since the Holy Spirit is alluded to in the name "And you." Rabbi Shimon prays that the Supernal Light will not move away from the Lower Light, because when it does, light is not present in the world; it was because of this that the Temple was destroyed in the days of Jeremiah. And although the Temple was later rebuilt, the light did not return properly even then. The name Isaiah brings redemption and the return of the Supernal Light, and the final rebuilding of the Temple. Rabbi Shimon explains that vast significance of the two names Jeremiah and Isaiah, one meaning 'shall rise' and the other meaning 'salvation', and tells us that it is the combination of the letters in names that brings about action according to their meaning, both good and evil. The letters of the Holy Names cause supernal secrets to appear according to the meaning of the name, for the letters themselves cause holy, supernal secrets to appear in them.

1. "And you shall command the children of Yisrael..." (Shemot 27:20), "And take you to you Aaron your brother..." (Shemot 28:1). Rabbi Chiya said: Why is this different than all other places? For it is written: "And take you to you"; "And you shall speak to all that are wise hearted" (Ibid. 3); "And you shall command the children of Yisrael"; "Take you also to you the best spices, of pure myrrh" (Shemot 30:23). IT IS NOT WRITTEN, AS IN ALL OTHER PLACES: 'AND OFFER', 'AND SPEAK', 'AND COMMAND', 'AND TAKE'. HE ANSWERS, but everything is done with a supernal secret, in order to include the Shechinah with Him. BECAUSE THE SHECHINAH IS CALLED 'YOU'; AND WHEN IT IS WRITTEN, "AND YOU," IT IS DONE TO INCLUDE THE SHECHINAH WITH HIM IN COMMANDING, SPEAKING, ETC.

2. Rabbi Yitzchak said: The Upper Light, WHICH IS ZEIR ANPIN, and the Lower Light, WHICH IS THE NUKVA, are included together IN, "AND YOU," BECAUSE "YOU" IS THE NAME OF THE NUKVA, AS MENTIONED BEFORE, AND THE EXTRA VAV (=AND) IS ZEIR ANPIN. As you say, "And You do preserve them all" (Nechemyah 9:6) THAT ALLUDES TO ZEIR ANPIN AND THE NUKVA. Therefore, it is not written: 'And take to you Aaron your brother'; 'And command the children of Yisrael'; 'And speak to all that are wise hearted,' because at that time the sun, WHICH IS ZEIR ANPIN, dwelt in the moon, WHICH IS THE NUKVA, and they came together, NAMELY ZEIR ANPIN AND THE NUKVA, to dwell upon the craftsmanship of this work. THEREFORE, IT IS WRITTEN OF THEM, "AND YOU," WHICH DENOTES ZEIR ANPIN AND THE NUKVA. Rabbi Elazar said: From here, IT IS IMPLIED THAT THE HOLY ONE, BLESSED BE HE, DWELT UPON THE CRAFT OF THE WORK OF THE TABERNACLE, AS WRITTEN: "In whom Hashem put wisdom and understanding" (Shemot 36:1).

3. Rabbi Shimon said: From this IT IS IMPLIED THAT ZEIR ANPIN AND THE NUKVA DWELT UPON THE CRAFT OF THE WORK OF THE TABERNACLE, AS IT IS WRITTEN: "And you shall speak to all that are wise hearted, whom I have filled with the spirit of wisdom" (Shemot 28:3). 'Whom (sing.) I have filled' should have been IN PLURAL, IF IT REFERS TO THE WISE HEARTED. But, "whom I have filled," IS IN SINGULAR, REFERRING TO that heart, THE SHECHINAH THAT IS CALLED 'HEART', AS IS WRITTEN: "And the spirit of Hashem shall rest upon him, the spirit of wisdom..." (Yeshayah 11:2). Therefore, it should SAY, "whom (sing.) I have filled with the spirit of wisdom," TO TEACH that the sun, WHICH IS ZEIR ANPIN, dwells in the moon, WHICH IS THE NUKVA THAT IS CALLED 'HEART', replete with everything. Therefore, they are all recorded, NAMELY ZEIR ANPIN AND THE NUKVA, throughout the texts OF THE WORK OF THE TABERNACLE, THAT IT IS WRITTEN OF THEM, "AND YOU," WHICH ALLUDES TO ZEIR ANPIN AND THE NUKVA. Rabbi Elazar said to him: If so, how are all these instances of "and you," explained in the course of the passages, IF WE EXPLAIN THAT THEY PERTAIN TO ZEIR ANPIN AND THE NUKVA?

1. וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וְגו'. וְאַתָּה הַקָּרֵב אֵלֶיךָ אֶת אֶהְרֵן אָחִיךָ וְגו'. אָמַר רַבִּי חֵיִיא, מֵאֵי שְׁנָא הֵכָא מִבְּכֹל אֶתְרֵי, דְּכֹתִיב וְאַתָּה הַקָּרֵב אֵלֶיךָ וְאַתָּה תְּדַבֵּר אֶל כָּל חֲכָמֵי לֵב. וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל. וְאַתָּה קָח לָךְ בְּשָׂמִים רֵאשִׁי מִרְדּוֹר. אֵלָּא כֹּלָא בְּרִזָּא עֲלָאָה אִיהוּ, לְאַכְלֵלָא שְׂכִינְתָא בְּהַרְדִּיהָ.

2. אָמַר רַבִּי יִצְחָק, נְהוּרָא עֲלָאָה, וְנְהוּרָא תַתָּאָה כְּלִיל כְּחָדָא, אֶקְרִי וְאַתָּה. כְּמָה דְאַתָּה אָמַר וְאַתָּה מְחִיָּה אֶת כְּלָם. וְעַל דָּא לֹא כְּתִיב, וְהַקָּרֵב אֶת אֶהְרֵן אָחִיךָ. וְצוּיָת אֶת בְּנֵי יִשְׂרָאֵל. וְדַבְרַת אֶל כָּל חֲכָמֵי לֵב. בְּגִין דִּיהוּא זְמָנָא שְׂרִיָא שְׂמֵשָׁא בְּסִיְהֵרָא, וְאַשְׁתַּתֵּף כֹּלָא כְּחָדָא, לְשְׂרִיָא עַל אוּמְנוּתָא דְעוֹבְדָא. אָמַר רַבִּי אֶלְעָזָר, מֵהֵכָא, אֲשֶׁר נָתַן יי' חֲכָמָה וְתְבוּנָה בְּהֵמָה.

3. רַבִּי שִׁמְעוֹן אָמַר מֵהֵכָא, וְאַתָּה תְּדַבֵּר אֶל כָּל חֲכָמֵי לֵב אֲשֶׁר מְלֵאתִי רוּחַ חֲכָמָה. אֲשֶׁר מְלֵאתִים מִבְּעֵי לִיָּהּ. אֵלָּא אֲשֶׁר מְלֵאתִי, לִהְיוּא לְבָא, מְלֵאתִי רוּחַ חֲכָמָה. כִּד"א וְנָחָה עָלֵינוּ רוּחַ יי' רוּחַ חֲכָמָה וְגו' וְעַל דָּא אֶצְטְרִיךְ אֲשֶׁר מְלֵאתִי רוּחַ חֲכָמָה, דְּשְׂרִיָא שְׂמֵשָׁא בְּסִיְהֵרָא בְּאַשְׁלֵמוּתָא דְכֹלָא, וְעַל דָּא אֶתְרֵשִׁים כֹּלָא בְּכֹל אֶתְרֵי. אָמַר רַבִּי אֶלְעָזָר, אֵי הֲכִי הֵנִי וְאַתָּה וְאַתָּה, הֵינָךְ מִתִּישְׁבֵּן בְּקָרְאֵי.

4. Rabbi Shimon said to him: They are all satisfactorily defined: "And take you to you," MEANS THAT HE SAID TO MOSES TO TAKE "AND YOU," WHICH IS ZEIR ANPIN AND THE NUKVA, TO AARON - NAMELY, to properly unite in him and take to him the secret of the Holy Name, "AND YOU." SIMILARLY, "And you shall speak to all that are wise hearted," MEANS THAT HE SHOULD SPEAK AND BRING NEAR AND DECLARE THE UNITY OF THE NAME "AND YOU," WHICH IS MALE AND FEMALE, TO ALL THAT ARE WISE HEARTED. For they all came to do the work of the Tabernacle only after the Holy Spirit spoke to them and secretly whispered to them HOW TO DO IT. Only then did they do the work. IN THE SAME MANNER: "And you shall command the children of Yisrael," MEANING the Holy Spirit, WHICH IS ALLUDED TO IN THE NAME, "AND YOU" shall command the children of Yisrael and shine on them so they do the work with complete willingness. So we have established what, "(And) Take you also to you" (Shemot 30:23), MEANS. And so, "And take you to you," and all of these occurrences OF "AND YOU," THAT ARE WRITTEN here are by the work of the Tabernacle. For it was all done by means OF THE NAME "AND YOU."

5. Rabbi Shimon opened the discussion, saying: "But (And) you, Hashem, be not far from me. O, my strength, haste You to help me" (Tehilim 22:20). In, "And You, Hashem," "YOU" IS THE NUKVA AND THE NAME YUD HEI VAV HEI (HASHEM) IS ZEIR ANPIN. He PRAYS that it all SHALL BECOME one, THAT THEY SHALL BE UNITED TOGETHER. "Be not far," MEANS He shall not distance Himself and leave him; that the Supernal Light, ZEIR ANPIN, shall not move away from the Lower Light, THE NUKVA, because when the Supernal Light moves away from the Lower Light, every light is darkened and is not present in the world. BECAUSE THE WORLD RECEIVES ONLY FROM MALCHUT, WHICH IS THE LOWER LIGHT, IF THE SUPERNAL LIGHT, WHICH IS ZEIR ANPIN, DOES NOT ILLUMINATE IN HER, SHE HAS NOTHING TO SHINE TO THIS WORLD.

6. Because of this, the Temple was destroyed in the days of Jeremia, MEANING BECAUSE ZEIR ANPIN WAS REMOVED FROM MALCHUT. Although it was later rebuilt, NAMELY THE SECOND TEMPLE, nonetheless, the light did not properly return to its place. Therefore, the name of the prophet who predicted this is Jeremia, WHICH IS COMPOSED OF THE LETTERS YARUM (ENG. 'SHALL RISE') YUD HEI VAV, WHICH MEANS the rising of the Supernal Light high up FROM MALCHUT. And it did not again afterwards illuminate properly DURING THE SECOND TEMPLE. THE NAME Jeremia SIGNIFIES THAT THE SUPERNAL LIGHT was gone up FROM MALCHUT, and did not return to its place, the Temple was destroyed and the luminaries were darkened.

7. But the name Isaiah, WHICH IS COMPOSED OF THE LETTERS YESHA (ENG. 'SALVATION') YUD HEI VAV, brings redemption and the return of the Supernal Light to its place, TO MALCHUT, the rebuilding of the Temple, and ensures that every goodness and every light will return as before. Therefore, the names of these two prophets are in opposition to each other. FOR THE NAME OF ONE MEANS 'YUD HEI VAV WILL RISE' AND THE NAME OF THE OTHER IS THE OPPOSITE, 'YUD HEI VAV WILL SAVE'. The name causes, and the combination of the letters with each other brings about action, ACCORDING TO THEIR MEANING, both good and evil. And based on this secret is the combination of the letters of the Holy Names and also the letters on their own. They cause supernal secrets to appear according to the meaning of the name, for the letters themselves cause holy, supernal secrets to appear in them.

4. אָמַר לִיָּהּ, כִּלְהוּ מִתְיַשְׁבֵּן נִינְהוּ. וְאַתָּה הַקָּרֵב אֵלַיךְ: לִיחֲדָא בְּהַדְיָה, וְלִקְרָבָא בְּהַדְיָה, רְזָא דְשִׁמְא קְדִישָׁא בְּדָקָא יֵאוּת. וְאַתָּה תְּדַבֵּר אֶל כָּל חַכְמַי לֵב: בְּגִין דְכִלְהוּ לֹא אֲתִיבִין לְמַעְבַּד עֲבִידְתָּא, עַד דְרוּחַ קְדָשָׁא מְמַלְלָא בְּגוּוּיָהּ, וְלַחֲשׁ לֹון בְּלַחֲשׁוֹ, וּבְדִין עֲבִידִי עֲבִידְתָּא. וְאַתָּה תְּצַוֵּה אֶת בְּנֵי יִשְׂרָאֵל: רוּחַ קְדָשָׁא פְקֵדָא עֲלֵיהּ, וְאַנְהִיר עֲלֵיהּ, לְמַעְבַּד עוֹבְדָא בְּרַעוּתָא שְׁלִים. וְאַתָּה קַח לְךָ: בְּמָה דְאוֹקִימְנָא. וְאַתָּה הַקָּרֵב אֵלַיךְ, וְהִנֵּי כִלְהוּ, הִכָּא בְּעוֹבְדָא דְמִשְׁכְּנָא. דְכִלְלָא אֲתַעְבִּיד בְּרְזָא דָא.

5. פִּתַּח ר"ש וְאָמַר וְאַתָּה יי' אֵל תִּרְחַק אֵילוּתֵי לְעוֹרְתֵי חוֹשָׁה. וְאַתָּה יי' כִּלְלָא חַד. אֵל תִּרְחַק: לְאַסְתַּלְקָא מִינָן, לְמַהוּי סְלִיק נְהוּרָא עֲלָאָה מִתְתַּאָּה. דְהָא כַּד אֲסְתַּלַּק נְהוּרָא עֲלָאָה מִתְתַּאָּה, בְּדִין אֲתַחֲשֵׁךְ כָּל נְהוּרָא, וְלֹא אֲשַׁתְּכַח כָּלל בְּעֲלָמָא.

6. וְעַל דָּא אֲתַחֲרַב בֵּי מְקַדְשָׁא בְּיוֹמוֹ דְיִרְמְיָהוּ. וְאֵע"ג דְאַתְּבַנֵּי לְבֵתֵךְ, לֹא אֶהְדֵּר נְהוּרָא לְאַתְרֵיהּ בְּדָקָא יֵאוּת. וְעַל רְזָא דָא, שְׁמָא דְהָהוּא נְבִיאָה דְאַתְּבַנֵּי עַל דָּא, יִרְמְיָהוּ. אֲסְתַּלְקוּתָא דְנְהוּרָא עֲלָאָה, דְאַסְתַּלַּק לְעוֹלָא לְעוֹלָא, וְלֹא אֶהְדֵּר לְאַנְהָרָא לְבֵתֵךְ בְּדָקָא יֵאוּת. יִרְמְיָהוּ: אֲסְתַּלַּק וְלֹא אֶהְדֵּר לְאַתְרֵיהּ, וְאַתְחַרְבַּ בֵּי מְקַדְשָׁא וְאַתְחַשְׁכוּ נְהוּרִין.

7. אֲבַל יִשְׁעֵיהּ, שְׁמָא גְרִים לְפּוֹרְקָנָא, וְלֹאֶהְדֵּרָא נְהוּרָא עֲלָאָה לְאַתְרֵיהּ, וְלִמְבַנֵּי בֵּי מְקַדְשָׁא, וְכָל טְבִין וְכָל נְהוּרִין, יֶהְדְּרוּן בְּדַבְּקְדְמִיתָא. וְעַל דָּא, שְׁמָהּ דְתִרְוִין נְבִיאִין אֵלַיִן, קִימִין דָּא לְקַבֵּל דָּא, בְּגִין דְשְׁמָא גְרִים, וְצִרּוּפָא דְאַתּוּן דָּא בְּדָא, גְרִמִין עוֹבְדָא, הֵן לְטַב וְהֵן לְבִישׁ. וְעַל רְזָא דָא, צִרּוּפָא דְאַתּוּן דְשְׁמָהּ קְדִישִׁין, וְכֵן אֲתוּן בְּגִרְמִיָּהּ, גְרִמִין לְאַתְחַזָּאָה רְזִין עֲלֵאִין, כְּגוּוּנָא דְשְׁמָא קְדִישָׁא, דְאַתּוּן בְּגִרְמִיָּהּ, גְרִמִין רְזִין עֲלֵאִין קְדִישִׁין לְאַתְחַזָּאָה בְּהוּ.

2. The secret of the letters of the Holy Name

In this section, Rabbi Shimon expounds upon the shapes of letters and vowels. He tells us that the Sfirot of Chochmah are called 'dots', corresponding to the vowels. The purpose of all permutations of the Holy Name Ayin-Bet is to reveal the wisdom in thought. Rabbi Shimon then talks at length about the Holy Name, and says that the entire secret of the Holy Name is based on the letter Yud, while the first Hei is the secret of the sanctuary. We learn that there are large letters above and small letters below. There are holy supernal letters above in Binah that are drawn only by a willing of the spirit and heart, without any speech at all. And there are lower Holy Names in Malchut that are drawn by speech, and by directing thought and will towards them. There are also other names below, of the Other Side. The Vav in Yud Hei Vav Hei is the secret of the form of man, and the last Hei is Malchut. The Vav between the two Hei's, therefore, unites the Upper World, Binah with the Lower World, Malchut, and they become one.

8. The first secret is Yud OF YUD HEI VAV HEI, WHICH IS the first point, NAMELY CHOCHMAH, which stands upon nine pillars that support it. They are stationed to the four directions of the world: SOUTH, NORTH, EAST AND WEST, WHICH ARE THE THREE COLUMNS AND MALCHUT. Similarly, the end of thought, the last point, WHICH IS MALCHUT, stands to the four directions of the world, WHICH ARE SOUTH, NORTH, EAST AND WEST, THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. THEY ARE ALL EQUAL, ONE TO THE OTHER, except THAT THE UPPER POINT, WHICH IS YUD OF YUD HEI VAV HEI, is male, and THE LAST POINT, WHICH IS MALCHUT, is female.

9. This YUD, WHICH IS CHOCHMAH, has no body. When it is clothed by them, it stands on nine pillars, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, according to the secret of the letter final Mem, without a circle. Even though the letter Samech is round and shaped like a circle, YUD IS THE SECRET OF SAMECH, AND FIRST HEI IS THE SECRET OF FINAL MEM. According to the secret of the letters that are engraved with dots, MEANING THOSE LETTERS THAT ALLUDE TO THE ASPECT OF CHOCHMAH THAT IS CALLED 'DOTS', IT IS CONSIDERED that the supernal lights are a quadrangle and those of below are circular.

10. This square has the amount of three points, three to each side. They amount to the number of eight points, which are nine POINTS. AND HE ELABORATES: And these exist by AND COME FROM the secret of the luminary quadrupled, NAMELY FINAL MEM with nine pillars for the letter Yud, WHICH IS one OF THEIR points - NAMELY CHESED, GVURAH AND TIFERET, NETZACH, HOD AND YESOD are nine. Yet they are eight by means of the quadrupled letter final Mem, three to each side WHEN YOU DO NOT COUNT THE YUD ITSELF, MEANING BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD.

11. HE EXPLAINS FURTHER SAYING: And this is the secret. The letter Yud is one point (dot) and even though it is one point, its shape has a head above, WHICH IS THE UPPER TIP OF THE YUD, a tip below, AND THE DOT ITSELF. THEREFORE, it amounts to three points like the Hebrew dot Segol, IN THE SECRET OF RIGHT, LEFT AND CENTRAL, WHICH IS THE INNER MEANING OF THE THREE COLUMNS. Therefore, the expansion to four sides, three on each side, equals nine TOGETHER WITH THE YUD, and eight WITHOUT THE YUD ITSELF, AS EXPLAINED.

12. These EIGHT POINTS are pillars that stem from the secret of the luminary to support the letter Yud, and they are considered its Chariot. They are not called by name, just by the secret of the nine dots (vowels) in the Torah, WHICH ARE KAMATZ, PATACH, TZEREI, THE FIRST THREE SFIROT. SEGOL, SHVA AND CHOLAM ARE CHESED, GVURAH AND TIFERET. CHIRIK, KUBUTZ, SHURUK THAT ARE ALSO CALLED CHIRIK, SHURUK, MELAFUM, ARE NETZACH, HOD AND YESOD, BECAUSE THE SFIROT OF CHOCHMAH ARE CALLED 'DOTS.'

8. רָזָא קְדָמָאָה, יו"ד, נְקוּדָה קְדָמָאָה דְקַיִמָא עַל תְּשַׁע סְמִכִין דְסִמְכִין לָהּ. וְאִינוּן קַיִמִין לְאַרְבַּע סְטְרֵי עֲלָמָא. כְּמָה דְסוּפָא דְמַחֲשָׁבָה, נְקוּדָה בְּתֵרָאָה, קַיִמָא לְאַרְבַּע סְטְרֵי עֲלָמָא. בְּרֵיהּ דְהָאֵי דְכָר, וְאִיהִי נּוֹקְבָא.

9. וְהָאֵי קַיִמָא בְּלֹא גּוּפָא, וְכֵד קַיִמָא בְּלִבּוּשָׁא, דְאֵתְלַבֵּשׁ בְּהוּ, אִיהִי קַיִמָא עַל תְּשַׁע סְמִכִין, בְּרִזָּא דְאֵת ם בְּלֹא עֲגוּלָא. וְאֵע"ג דְאֵת ס' אִיהִי בְּעֲגוּלָא, וְקַיִמָא בְּעֲגוּלָא. אֲבָל בְּרִזָּא דְאֵתוּן חֲקִיקוּן, גּוּ נְקוּדֵי, טְהִירִין לְעִילָא, אִינוּן בְּרַבּוּעָא, דְלֵתְתָא אִיהוּ בְּעֲגוּלָא.

10. הָאֵי בְּרַבּוּעַ אִיהִי קַיִמָא בְּשִׁיעוּרָא דְתְּשַׁע נְקוּדִין, תְּלַת תְּלַת לְכָל סְטֵר. וְאִינוּן בְּשִׁיעוּרָא דְחוּשְׁבָנָא תְּמַנִּיא נְקוּדִין, וְאִינוּן תְּשַׁע. וְאֵלִין אִינוּן דְקַיִמִין מְרִזָּא דְבוּצִינָא בְּרַבּוּעָא בְּסִמְכִין תְּשַׁע לְאֵת יו"ד, נְקוּדָה חֲדָא. אִינוּן תְּשַׁע. אִינוּן תְּמַנִּיא בְּרִזָּא דְאֵת ם בְּרַבּוּעָא, כְּגוּוּנָא דְאֵת תְּלַת תְּלַת לְכָל סְטֵר.

11. וְדָא אִיהוּ רָזָא. דְאֵת יו"ד נְקוּדָה חֲדָא, וְאֵף עַל גַּב דְאִיהִי נְקוּדָה חֲדָא, דְיוֹקְנָא דִילָהּ, רִישָׁא לְעִילָא, וְקוּצָא לְתַתָּא, וְשִׁיעוּרָא דִילָהּ תְּלַת נְקוּדִין כְּגוּוּנָא דְאֵת וְעַל דָּא אֵתְפִשְׁטוּתָא לְאַרְבַּע סְטְרִין, תְּלַת תְּלַת לְכָל סְטֵר, אִיהִי תְּשַׁע, וְאִיהִי תְּמַנִּיא.

12. וְאֵלִין אִינוּן סְמִכִין דְנִמְקִין מְרִזָּא דְבוּצִינָא, לְמַהוּ סְמִכִין לְאֵת יו"ד, וְאֵלִין אֲקָרוּן רְתִיבָא דִילָהּ. וְלֹא קַיִמִין בְּשִׁמָּא, בְּרִזָּא דְתְּשַׁע נְקוּדִין דְאִוְרִייתָא.

13. In the secret of the Book of Adam, these nine that are eight divided into permutations of letters of the Holy Name. This is in order to combine and unite them in all these manners, because when these eight, which are nine, travel - MEANING WHEN THEY SHINE BY MEANS OF THE THREE COLUMNS, ONE AFTER THE OTHER - they shine with the illumination of the letter final Mem quadrupled, and extract eight lights that appear like nine. They divide below to carry the Tabernacle.

14. They are the permutation of the Holy Name by means of 72 engraved letters that stem from the secret of the three colors - right, left and central - WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. And they all come from the secret of the three points, which are the dimension of the letter Yud, NAMELY ITS TOP, MIDDLE AND END, AS MENTIONED, and it ILLUMINATES to four directions. They are eight points BESIDES CHOCHMAH and nine points INCLUDING CHOCHMAH, AS MENTIONED, FOR EACH OF THE THREE POINTS OF THE TOP, MIDDLE AND END OF THE YUD INCLUDES THE THREE. THEY ARE NINE, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And they are twelve supernal points, three to every side. From here, they descend as twelve to the six extremities. When these twelve are engraved on the six extremities OF ZEIR ANPIN, they are 72 Names, BECAUSE SIX TIMES TWELVE EQUALS 72, for they are the secret of the Holy Name of Ayin-Bet (72). They are the Holy Name THAT EMANATES FROM THE TWELVE POINTS OF YUD OF YUD HEI VAV HEI.

15. And the wish comes to support thought, WHICH IS CHOCHMAH, with the supports of the letter Yud, MEANING THAT THE PURPOSE OF ALL THE PERMUTATIONS OF THE NAME OF AYIN-BET (72) IS TO REVEAL THE CHOCHMAH THAT IS IN THE YUD OF YUD HEI VAV HEI, THAT IS CALLED 'THOUGHT'. Therefore, the letters come permuted IN THE NAME OF AYIN-BET (72), three letters to each permutation, in order to gain favor with the letter Yud OF YUD HEI VAV HEI THAT CONTAINS three points - TOP, MIDDLE, AND END, as we have said. Therefore the permutation comes up only from the essence and root of the secret of the supports of the letter Yud, according to the secret of the letter final Mem quadrupled, AS MENTIONED. FOR THEY ARE THE THREE POINTS: TOP, MIDDLE AND END, WHICH ARE THE ESSENCE AND ROOT OF ALL THE SUPPORTS THAT EVOLVE FROM IT, WHICH ARE nine points, eight points, twelve points, 72 points. Thus the entire secret of the Holy Name is based on the letter Yud. It all pertains to the same secret, MEANING THE SECRET OF DRAWING CHOCHMAH, and exists by means of the luminary - WHICH IS BINAH OF ARICH ANPIN, THE KETER OF THIS YUD, WHICH IS ABA AND IMA, as we have said - to support every letter OF THE NAME YUD HEI VAV HEI. And the supports, THE NINE, THE EIGHT, THE TWELVE AND THE 72, MENTIONED ABOVE, are a Chariot to every letter OF THE NAME YUD HEI VAV HEI, as we have said.

16. The second secret is the letter Hei OF YUD HEI VAV HEI that stands upon five pillars that support it, that emerge from the secret of luminary, WHICH IS BINAH OF ARICH ANPIN after it was gathered in and ascended above the secret of the curtain.

17. This letter is called 'the Holy Sanctuary' for the point that we mentioned, NAMELY THE YUD OF YUD HEI VAV HEI. For everything is based on the secret we spoke of, that of the letter final Mem quadrupled. Here, THE LETTER FINAL MEM is not imprinted, but rather the letter Hei, BECAUSE HERE STARTS THE REVELATION, and its Chariot is the five pillars we mentioned.

13. וּבְרִזָּא דְסַפְרָא דְאָדָם, אֲתַמְלְגוּ אֵלַיִן תְּשֻׁעַ דְּאֵינּוֹן תְּמִנָּיָא, בְּצִרּוּפָא דְאַתּוּן דְשִׁמְא קְדִישָׁא, לְצִרְפָּא לֹון וְלִיחְרָא לֹון בְּכַל אֵינּוֹן גּוּוֹנִין, כִּד נְטִלִין אֵלַיִן תְּמִנָּיָא דְאֵינּוֹן תְּשֻׁעַ, נְהָרִין בְּנִהִירוּ דְאַתּוּן בְּרַבּוּעָא, וְאַפִּיק נְהוּרִין תְּמִנָּיָא, אֲתַחְזוּן וְאַתּוּן תְּשֻׁעַ. וְאַתְּפִלְגִן לְתַתָּא לְנִטְלָא כָּל מִשְׁכְּנָא.

14. וְאֵינּוֹן צִרּוּפָא דְשִׁמְא קְדִישָׁא, בְּרִזָּא דְשִׁבְעִין וְתָרִין אֲתוּן מַחְקָקוּ, דְנִפְקִי מִרְזָא דְתַלְתָּ גּוּוֹנִין, יְמִינָא וְשִׁמְאֵלָא וְאַמְצִיעִיתָא. וְכֹלָא מִרְזָא דְתַלְתָּ נְקוּדִין, שִׁיעוּרָא דְאַתּוּן יו"ד, דְּאֵינּוֹן לְד' סְטְרִין, וְאֵינּוֹן תְּמִנָּיָא נְקוּדִין, וְאֵינּוֹן תְּשֻׁעַ נְקוּדִין, וְאֵינּוֹן תְּרִיסַר נְקוּדִין עֲלָאִין. ג' ג' לְכֹל סְטְרָא וְסְטְרָא, וּמִהֲבָא נְחִתִין לְתַתָּא בְּתִרִיסַר לְשִׁית סְטְרִין. וְכִד אֲתַחְקָקוּ תְּרִיסַר אֵלַיִן בְּשִׁית סְטְרִין, אֵינּוֹן שִׁבְעִין וְתָרִין שְׁמֵהוּן, רִזָּא דְשִׁמְא קְדִישָׁא דְשִׁבְעִין וְתָרִין דְּאֵינּוֹן שְׁמָא דְאֵי קְדִישָׁא.

15. וְכֹלָא אֵינּוֹן סְלִיק בְּרַעוּתָא, דְסַמִּיכוּ דְמַחְשְׁבָהּ בְּאֵינּוֹן סַמְכִין דְאַתּוּן יו"ד, וְעַל דְּאֵי אֲתוּן בְּצִרּוּפִינְהוּן, תַּלְתָּ תַּלְתָּ בְּכַל צִרּוּפָא דִילִינְהוּן, בְּגִין לְסַלְקָא בְּרַעוּתָא דְאַתּוּן י', דְתַלְתָּ נְקוּדִין, כְּמָה דְאַתְמַר, וְעַל דְּאֵי לֹא אֲסַתְלִיק בְּסִלְיָא דְצִרּוּפָא, אֲלֹא מַעְקָרָא וְשִׁרְשָׁא דְרִזָּא דְאֵלַיִן סַמְכִין, דְסַמְכִין לְאַתּוּן י' רִזָּא דְאַתּוּן בְּרַבּוּעָא, ט' נְקוּדִין, תְּמִנָּיָא נְקוּדִין, תְּרִיסַר נְקוּדִין, שִׁבְעִין וְתָרִין נְקוּדִין. אֲשַׁתְּבַח, דְכֹל רִזָּא דְשִׁמְא קְדִישָׁא, קִינְמָא בְּאַתּוּן י', וְכֹלָא רִזָּא חֲדָא, וְקִינְמָא בְּרִזָּא דְבוּצִינָא, כְּמָה דְאַתְמַר לְמַעַבְדִּי סַמִּיכוּ לְכֹל אֲתַ וְאַתּוּן. וְאֵינּוֹן סַמְכִין אֵינּוֹן רְתִיבָא דְלְהוּן, דְכֹל אֲתַ וְאַתּוּן, כְּמָה דְאַתְמַר.

16. רִזָּא תְּנִינָא, אֲתַ ה', דְקִינְמָא עַל חֲמִשָּׁה סַמְכִין, דְסַמְכִין לְה', דְנִפְקִין מִרְזָא דְבוּצִינָא, כִּד אֲתַכְנִשׁ לְאַסְתְּלַקָּא לְעִילָא, מִרְזָא דְמִשְׁחָתָא.

17. אֲתַ דְּאֵי הִיכְלָא קְדִישָׁא אֲקָרִי, לְגוּ, נְקוּדָה דְקְאִמְרִין. וְכֹלָא אֵינּוֹן בְּרִזָּא דְקְאִמְרִין דְאַתּוּן בְּרַבּוּעָא. אֲבָל הִכָּא לֹא אֲתַרְשִׁים בְּרִזָּא דְאַתּוּן ה', וְרְתִיבָא דִילְהָ חֲמִשָּׁה סַמְכִין דְקְאִמְרִין.

18. HE EXPLAINS WHAT THE FIVE SUPPORTS ARE, SAYING when the light of the luminary illuminates the letter Yud, it is lit up. For from that illumination the luminary projected, these nine pillars that we said were made - WHICH ARE THE SECRET OF CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THAT SPREAD FROM THE TOP, MIDDLE, AND END OF YUD, AS MENTIONED. AND THEN, from the illumination that lit the letter Yud, the three points of the Yud spread, two points up, which are at the top OF YUD, NAMELY, THE UPPER TIP AND THE BODY OF THE YUD, and one point down, which is the LOWER tip of the Yud, like THE HEBREW DOT SEGOL, as we explained. When two points expanded IN THE SECRET OF CHIRIK and they became three, the one, WHICH IS THE CENTRAL COLUMN, became two, and became one sanctuary. After the sanctuary became the first point, the secret of the letter Hei became concealed and hidden, and stands on other five.

19. There are four concealed together with one point between them in the middle. They are five, which is Hei. Just as the lower Hei, NAMELY MALCHUT, stands on four, NAMELY, ON THREE COLUMNS AND MALCHUT THAT RECEIVES THEM, and is a point over four - MEANING THAT MALCHUT HERSELF, WHICH IS A POINT, standing in their midst - here it is also like that. And as for its standing on five OTHER supports, NAMELY ON THE HEI OF YUD HEI VAV HEI, it is certainly so, because this supernal point, THE YUD OF YUD HEI VAV HEI, is of two aspects, one on its own and one concealed. THEREFORE, THERE ARE TWO HEI'S.

20. In the Book of Secrets of Enoch, HE SAYS, Hei certainly stands on five supports that stem from the luminary, WHICH IS BINAH OF ARICH ANPIN. Then THIS HEI produces five other pillars, WHICH ARE THE FIRST HEI OF YUD HEI VAV HEI. So this Hei is of the secret of ten, NAMELY ITS OWN FIVE SUPPORTS AND FIVE SUPPORTS OF THE HEI OF YUD HEI VAV HEI, WHICH TOGETHER ARE IN PLACE OF THE YUD. When HEI OF YUD HEI VAV HEI separates FROM THE HEI, AND RETURNS TO ITS PLACE, this Hei stands on FIVE supports; THE FOUR SUPPORTS ARE THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM, AND THE FIFTH IS THE SECRET OF THE POINT IN THEIR CENTER. AND THE FOUR SUPPORTS ARE INCLUDED WITHIN EACH OTHER IN SUCH A WAY THAT THERE ARE THREE COLUMNS IN EACH OF THE FOUR SUPPORTS, WHICH ARE TWELVE. They are the thirteen Attributes of Mercy together with one level added to them, NAMELY, THE POINT IN THE CENTER OF THE FOUR SUPPORTS.

21. These twelve pillars are in the six. Sometimes they are considered AS THE NAME OF Mem Bet (42), and sometimes Ayin Bet (72), but THIS IS when they go down. Here, FROM THE 72, paths extend in all directions, namely 32 PATHS OF CHOCHMAH. WHEN YOU SUBTRACT 32 FROM 72, 40 remains, which together with the two ears to the right and left equal 42, WHICH IS THE SECRET OF THE NAME OF MEM BET. These are the 42 supernal large letters in the Torah.

22. There are large letters and small letters. Large letters are above IN BINAH, and small letters are below IN MALCHUT. Everything below, IN MALCHUT, is in the likeness of above, IN BINAH, because there are holy, supernal names IN BINAH that are drawn only by a willing of the spirit and heart, without any speech at all. And there are lower Holy Names IN MALCHUT that are drawn by speech, and with directing thought and will towards them.

18. דָּכַד בָּטַשׁ נִהִירוּ דְּבוּצִינָא בָּאֵת י', אֲתִנְהִיר, וּמֵהוּא בְּטִישׁוּתָא, אֲתַעְבִּידוּ אֵינּוֹן תְּשַׁע סְמִכִין דְּקֵאמְרִן. וּמִגּוּ נִהִירוּ דְּאֲתִנְהֵר אֵת י', אֲתַפְּשׁוּ תְּלַת נְקוּדִין דִּי'. תְּרִין לְעִילָא, דְּאֵינּוֹן רִישָׁא. וְחַד לְתַתָּא, דְּאֵיהּ קוּצָא דִי', כְּגוּוּנָא דְּאֵי דְּקֵאמְרִן. כִּד אֲתַפְּשׁוּ, תְּרִין, אֲתַעְבִּידוּ תְּלַת. חַד אֲתַעְבִּיד תְּרִין. וְאֲתַפְּשׁוּ, וְאֲתַעְבִּיד חַד הִיכְלָא. דְּאֵי הִיכְלָא, לְבַתֵּר דְּאֲתַעְבִּיד הִיכְלָא לְחַד נְקוּדָה קְדָמָא, אֲתַעְבִּיד בְּגִיזוּ טְמִיר רְזָא דְּאֵת דְּאֵ, וְקֵימָא עַל חֲמֵשׁ אַחֲרָנִין.

19. אַרְבַּעָה גְּנִיזִין אֵינּוֹן, בְּחַד נְקוּדָה דְּקֵימָא לְגוּ בְּאֲמֻצְעִיתָא, אֵינּוֹן חֲמֵשׁ. וְאֵיהִי ה'. כְּמָה דְּהָ"א דְּלְתַתָּא, קֵימָא עַל אַרְבַּע, וְאֵיהִי נְקוּדָה עַל אַרְבַּע, דְּקֵימָא בְּגוּ אֲמֻצְעִיתָא. אוּף הָכָא נְמִי הָאִי. וּמֵה דְּקֵימָא עַל ה' סְמִכִין, הָכִי הוּא וְדָאִי, בְּגִין דְּהָאִי נְקוּדָה עֲלָא, אֵיהִי עַל תְּרִין גּוּוּנִין, חַד בְּלַחֲדוּי, וְחַד בְּטְמִירוּ.

20. וּבְסִפְרָא דְּרִזִין דְּחֲנוּךְ, ה' וְדָאִי קֵימָא עַל חֲמֵשׁ סְמִכִין דְּנִמְקִין מִגּוּ בּוּצִינָא. וְכִדִּין אֲפִיק חֲמֵשׁ קֵימִין אַחֲרָנִין, וְאֲשַׁתְּכַח הָאִי ה' בְּרְזָא דְּעֶשְׂרֵה. וְכִד אֲתַפְּרֶשֶׁת, קֵימָא ה' דְּאֵ, עַל סְמִכִין, וְאֵינּוֹן הוּוּ תְּלִיסַר מְכִילִן דְּרַחֲמִי, בְּחַד דְּרָגָא דְּאֲתוּסָף עֲלֵיהּ.

21. וְאֵלִין אֵינּוֹן תְּרִיסַר דְּקֵימִין בְּשִׁית. זְמַנִּין אֵינּוֹן אַרְבַּעִין וְתִרִין. זְמַנִּין שְׁבַעִין וְתִרִין הוּוּ, אֲבַל נְחֲתִין לְתַתָּא. וְהָכָא אֲתַפְּרֶשׁוּ שְׁבִילִין לְכָל סֵטֵר, דְּאֵינּוֹן תְּלַתִין וְתִרִין, אֲשַׁתָּא אַרְבַּעִין. וְתִרִין אוּדְנִין יְמִינָא וּשְׂמָאלָא, דְּאֵ אַרְבַּעִין וְתִרִין, אֵלִין מ"ב אֲתוּן עֲלָאִין, דְּאֵינּוֹן אֲתוּן רַבְרַבִּין דְּאוּרִייתָא.

22. בְּגִין דְּאֵית אֲתוּן רַבְרַבִּין, וְאֵית אֲתוּן זְעִירִין. אֲתוּן רַבְרַבִּין אֵינּוֹן לְעִילָא, אֲתוּן זְעִירִין לְתַתָּא. וְכִלָּא לְתַתָּא כְּגוּוּנָא דְּלְעִילָא. בְּגִין דְּאֵית שְׂמֵהּ קְדִישִׁין עֲלָאִין, דְּקֵימִין בְּרַעוּ דְּרוּחָא וְלָבָא בְּלָא מְלוּלָא כְּלָל. וְאֵית שְׂמֵהּ קְדִישִׁין תְּתָאִין, דְּקֵימִין בְּמֵלָה, וּבְמִשְׁכּוֹ דְּמַחְשְׁבָה וְרַעוּ עֲלֵיהּ.

23. There are other names below, which are of the Other Side, which is the Side of Impurity. These are drawn only by the willingness in an action below to raise to them that wish contained in the action below. For the Impure Side AWAKENS only through actions in this world, to be defiled through them, such as Bilaam and the people of the east countries and all those who are occupied with that Other Side, WHO AWAKENED IT BY PERFORMING ACTIONS BELOW TO AWAKEN IT.

24. Those THAT ARE OF THE OTHER SIDE are not based on any of the imprinted letters of the 22 letters of the Torah except for two, which are Chet and Kuf. FOR THE KLIPAH OF YESOD IS CALLED 'CHET', WHICH IS THE SECRET OF THE CHILDREN OF CHET WHO NEGOTIATED WITH ABRAHAM ABOUT THE CAVE OF MACHPELAH, AND THE KLIPAH OF MALCHUT IS CALLED 'KUF'. They support THE OTHER SIDE with the support of THE THREE letters - Shin, Kuf, Resh (Heb. sheker, Eng. 'lie') - THAT ARE ATTACHED TO THEM, but CHET AND KUF frequent them even more. Therefore, in "A praise of David" (Tehilim 145), a Vav is written in THE MIDDLE OF EVERY SENTENCE of every letter AFTER THE CANTILLATION MARK ETNACHTA, FOR EACH SENTENCE BEGINS WITH A DIFFERENT LETTER OF THE ALPHABET, except for these two letters, CHET AND KUF. NAMELY, "HASHEM IS GRACIOUS (HEB. CHANUN), AND FULL OF COMPASSION; SLOW TO ANGER, AND OF ABUNDANT LOVE" (TEHILIM 145:8), which has no Vav, FOR IT IS NOT WRITTEN, 'AND SLOW TO ANGER AND OF ABUNDANT LOVE...'. AND ALSO, "HASHEM IS NEAR (HEB. KAROV) TO ALL WHO CALL UPON HIM, TO ALL WHO CALL UPON HIM IN TRUTH" (IBID. 18), WHERE IT IS WRITTEN: 'AND TO ALL WHO CALL UPON HIM IN TRUTH.' The reason is that Vav (lit. 'and') is the Name of the Holy One, blessed be He, MEANING THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT, AND THE OTHER SIDE HAS NO DESIRE FOR THE CENTRAL COLUMN. THEREFORE, SINCE THOSE LETTERS HAVE AN ATTACHMENT TO THE OTHER SIDE, THERE IS NO VAV (ENG. 'AND') IN THE MIDDLE OF THE SENTENCE IN ORDER TO SHOW THAT THEY HAVE AN ASSOCIATION WITH THE OTHER SIDE.

25. HE RETURNS TO THE FIRST SUBJECT AND SAYS: Therefore, those 42 letters by which this world was created, together with this supernal Hei OF YUD HEI VAV HEI equal 92. THEY ARE THE FORTY REMAINING FROM ITS 72, WHICH, TOGETHER WITH THE TWO EARS, RIGHT AND LEFT, AS MENTIONED, ARE 42; EACH OF ITS FIVE SUPPORTS COMPRISED TEN, WHICH AMOUNT TO FIFTY. FIFTY PLUS 42 IS 92. They are ninety besides the two ears, right and left. This is the secret of: "And shall Sarah, that is ninety years old, give birth?" (Beresheet 17:17) BECAUSE SARAH ALLUDES TO IMA, THE UPPER HEI OF YUD HEI VAV HEI. But it amounts to 92, THAT IS, WITH THE TWO EARS. When the grade of Covenant is added to them, WHICH IS YESOD, which is the eighth firmament, and rests on the eighth day - MEANING THAT CIRCUMCISION IS AT THE EIGHTH DAY - 92 AND EIGHT OF YESOD EQUAL one hundred. They are certainly the hundred blessings that the Congregation of Yisrael, WHICH IS MALCHUT, needs to be daily adorned with. This is all by means of Hei.

23. וְאִית שְׁמֵהּ אַחֲרָיִן לְתַתָּא, דְּאִינוּן מְהֵוּא סְטְרָא אַחֲרָא, דְּאִיהוּ מְסֻטְרָא דְּמִסְאָבָא, וְאֵלִין לָא קִיּוּמִין, אֶלָּא בְּרַעוּ דְּעוּבְרָא לְתַתָּא, לְסַלְקָא רַעוּ דְּהֵוּא עוּבְרָא דְּלְתַתָּא לְגַבְיָהּ. בְּגִין דְּאִיהוּ סְטְרָא אַחֲרָא לָאוּ אִיהוּ, אֶלָּא בְּעוּבְרִין דְּהֵאִי עֲלֵמָא, לְאַסְתָּאבָא בְּהוּן. כְּגוּוּנָא דְּבַלְעָם, וְאִינוּן בְּנֵי קָדָם, וְכָל אִינוּן דְּמִתְעַסְקֵי בְּהֵוּא סְטְרָא אַחֲרָא.

24. וְאֵלִין, לָא קִיּוּמִי בְּאַתּוּן רְשִׁימִין מִן כ"ב דְּאוּרִייתָא, בְּרַ תְּרִין, וְאֵלִין ח' וּק', וְסִמְכִין לוּן בְּסִמְכֵיכוּ אַתּוּן דְּשִׁקְרָא. אֲבָל אֵלִין אִינוּן אֲשֶׁתְּמוּדְעָן לְגַבְיָהּ וְתִירָא. וְע"ד בְּתַהֲלָה לְדוּד, בְּכֹלְהוּ כְּתִיב ו' בְּכָל אֶת וְאֶת, בְּרַ מְאֵלִין תְּרִין, דְּלָא כְּתִיב ו', דְּהָא ו' שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ.

25. וּבג"כ אִינוּן אַרְבַּעִין וְתִרִין אַתּוּן, דְּעֲלֵמָא דְּאִ אַתְּבְּרִי בְּהוּ, אֲשֶׁתְּכַח הֵאִי ה' עֲלָאָה, לְסַלְקָא לְתַשְׁעִין וְתִרִין, תַּשְׁעִין הוּוּ, בְּרַ תְּרִין אוּדְגִינִין יְמִינָא וְשְׂמָאלָא. וְרָזָא דְּאִ וְאִם שְׂרָה הֵבֶת תַּשְׁעִים שְׁנָה תֵּלֵד. אֲבָל אִיהוּ בְּחֻשְׁבָּנָא תַּשְׁעִין וְתִרִין, וְכֹד אַתּוּסָף דְּרָגָא דְּרָזָא דְּבְרִית, דְּאִיהוּ רְקִיעָא תְּמִינָאָה, וְקִיּוּמָא לְתַמְנִיא יוּמִין, הֵא מְאָה. וְאֵלִין וְדֵאִי מְאָה בְּרַכָּאן בְּכָל יוּמָא דְּאַצְטְרִיכָא כְּנִסְתַּת יִשְׂרָאֵל לְאַתְעֵטְרָא בְּהוּ. וְכֹלְלָא בְּרָזָא דְּה'.

26. This Hei is shaped like two Nun's, which is the secret meaning of one hundred, MEANING THAT THE TWO HEI'S, EACH OF WHICH HAS TEN SUPPORTS, EACH COMPRISED OF TEN, AMOUNT TO ONE HUNDRED. ONE HEI IS five supports and Chariots that emerge from the luminary. THE SECOND HEI IS the other five supports that emerge from it, FROM THE FIRST HEI OF YUD HEI VAV HEI. AND THE TEN SUPPORTS OF THE TWO HEI'S ARE THE TWO NUN'S. Therefore, their shapes are like two final Nun's with a dot in the middle. Therefore, there is always a Vav between them, thus: Nun Vav Nun, because here is where ZEIR ANPIN, WHICH IS VAV is crowned, MEANING IT RECEIVES THE MOCHIN OF THE THREE FIRST SFIROT. Even though there are other secrets to the Hei, they are among the secrets of the Book of Enoch, and it is certainly so.

27. When it is fixed only with fifty, it is in one dot that is based on the secret of the Nun, thus: Nun Vav Nun - MEANING IT IS SO HEARD ON PRONUNCIATION. FOR THE VAV IS a dot between them which dominates them, and it all pertains to one secret, AS MENTIONED. Blessed are they who know the ways of Torah, to go in the way of Truth. Blessed are they in this world and blessed are they in the World to Come.

28. The third secret is the letter Vav OF YUD HEI VAV HEI. This letter is the secret of the form of man, MEANING ZEIR ANPIN, FOR WITHIN HIM IS YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH AMOUNTS TO THE NUMERICAL VALUE OF ADAM (MAN), NAMELY 45, as we have learned. We have established that this letter, WHICH IS VAV THAT ALLUDES TO ITS THREE EXTREMITIES, stands on twelve Chariots, THE TWELVE OF WHICH SHINE ON EVERY EXTREMITY IN THE VAV, AND TWELVE TIMES SIX EQUALS 72. When divided BY THREE, there are 24 Chariots, BECAUSE THREE TIMES 24 EQUALS 72. In this letter is included the expansion of the form of man, corresponding to the arms, WHICH ARE CHESED AND GVURAH, the legs, WHICH ARE NETZACH AND HOD, and the torso, WHICH IS TIFERET AND YESOD. There are 24 limbs in the arms, 24 in the legs, AND 24 in the torso, as we have already learned, but they are all concealed in the torso, WHICH IS TIFERET, and the body stands in all THREE 24's. All 72 Chariots are included in the body and, because they are all included in it, the Vav expands once, MEANING ONE LINE THAT INCLUDES THEM ALL.

29. AND HE EXPLAINS: a body includes 24 Chariots. They are the head OF THE VAV with six CHARIOTS and the body OF THE VAV with eighteen CHARIOTS, AND SIX AND EIGHTEEN EQUALS 24. Even though in all there are twelve Chariots at each end OF THE SIX EXTREMITIES, AND SIX TIMES TWELVE IS 72 AND NOT 24, ASSUREDLY the body is in them all, but FROM THE ASPECT OF 24, MEANING WHEN WE CONSIDER THE BODY AS ONLY A THIRD OF 72, AS MENTIONED ABOVE, they are DEFINED AS six in the head, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THAT ARE IN THE HEAD. They are limbs by which to carry the head - NAMELY, THE THREE FIRST SFIROT THAT ARE CALLED 'HEAD', AND 18 ARE the 18 vertebrae OF THE SPINAL CORD, upon which the head stands and by which the body is supported.

26. האי ה', איהי דיוקנא דילה בתרין נונין, רזא דמאה, ואינון חמש סמכין רתיבין, דנפקי מגו בוצינא, ואינון חמש אחרנין דנפקין מינה. וע"ד דיוקנהא בגוונא דא ו-ן, תרין נונין, ונקודה דקיימא באמצעיתא. וע"ד ו' קיימא בינייהו תדיר, בגוונא דא נון, בגין דהכא איהו אתריה לאתעטרא, ואע"ג דרזין אחרנין אינון ברזא דה', אבל דא איהו ברזין דספרא דחנוך, והכי הוא ודאי.

27. וכד אתתקנא באינון חמשין בלחודייהו, איהו נקודה חדא דקיימא ברזא דנ', בגוונא דא נון, וחד נקודה באמצעיתא דאיהו שלטא עלייהו, וכלא רזא חדא. זכאין אינון דידעי ארחוי דאורייתא, למהך בארחי קשוט. זכאין אינון בהאי עלמא, וזכאין אינון בעלמא דאתי.

28. רזא תליתאה את ו', האי את דיוקנא דרזא דאדם, במה דאתמר. והא אוקימנא, דהאי את, קיימא על י"ב רתיבין. וכד מתפרשאן, אינון כ"ד רתיבין, דכלילין בהאי את פשיטו דיוקנא דבר נש, לקבל דרועין וירכבין וגופא שויפין דלהון כ"ד אינון דדרועין, וירכבין, וגופא, הא אתמר, אבל כלהו סתימין בגופא, וגופא קיימא בכלהו כ"ד, וכלהו רתיבין כלילין ביה בגופא, ובגין דכלילין כלהו ביה, קיימא, ו' פשיטו חד.

29. גופא חד כליל בכ"ד רתיבין, ואלין אינון: רישא בשית. גופא בי"ח, ואע"ג דכל רתיבין אינון י"ב לכל סטר, בכלא קיימא גופא. אבל עשרים וארבע אינון שית דרישא, דאינון שויפין לאעלאה רישא. תמני סרי חוליון דקיימא רישא, וסמכא גופא עלייהו.

30. All ABOVE-MENTIONED 24 CHARIOTS expand in one in the head and body OF THE VAV. The sixty SFIROT are all included IN THE VAV, which is the secret of six SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, EACH INCLUDING TEN. Therefore, the measure of the letter Vav, the head OF THE VAV is actually six points, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD AND the body is eighteen. Similarly, all the secrets are explained as included in the torso, because the arms and legs - THAT ARE CHESED, GVURAH, NETZACH AND HOD - are hidden. Therefore, everything is included in the letter Vav and its form.

31. When the letter appears to perfection, NAMELY THE VAV, WHICH IS THE CENTRAL COLUMN, AS MENTIONED, all the Evil Sides are blocked and depart from the moon, WHICH IS MALCHUT, and do not cover it. Because THE CENTRAL COLUMN cleaves through all the lintels in the firmament and illuminates on it, ON MALCHUT, the Inciter is unable to cause any harm. When it departs, NAMELY THE VAV THAT IS THE CENTRAL COLUMN, the Inciter rises, incites and accuses and seduces, and can denounce all the people of the world because he is an old and foolish king, as we have already established.

32. The Vav OF YUD HEI VAV HEI is the light that illuminates the moon, WHICH IS MALCHUT. Even though many lights are included IN THE VAV, WHICH IS ZEIR ANPIN, the light that illuminates the moon is just one expansion that fills it. He, ZEIR ANPIN, is the secret of the Aleph, WHICH IS SHAPED AS A VAV IN BETWEEN TWO YUD'S TO ITS RIGHT AND LEFT, NAMELY ZEIR ANPIN THAT IS THE CENTRAL COLUMN THAT RECONCILES AND UNITES THE RIGHT AND LEFT. AND HE IS imprinted with all those secrets THAT ARE IN THE ALEPH. When he illuminates the moon, WHICH IS MALCHUT, he shines on it with the secret of the Vav, THE SHAPE OF WHICH IS ONE LINE, WHICH IS THE EXPANSION OF THE CENTRAL COLUMN ALONE.

33. In the Book of Adam, regarding the shape of the letters HE SAYS THAT THE SHAPE OF THE Vav is one point on top, WHICH ALLUDES TO THE YUD OF YUD HEI VAV HEI, and five points below, WHICH ARE THE FIRST HEI OF YUD HEI VAV HEI, THE SECRET OF FIVE POINTS, WHICH ARE FIVE SUPPORTS. Also the measure OF THE VAV OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, is such, NAMELY, IT INCLUDES IN IT YUD-HEI OF YUD HEI VAV HEI, WHICH IS THE SECRET OF THE SON OF YUD-HEI. Every point OF THE SIX POINTS THAT ARE IN IT is based on the secret of ten, for there is no point that is not completed to ten, for every point has nine supports and Chariots, WHICH ARE ITS TOP, MIDDLE, AND END, EACH COMPRISING THREE COLUMNS. THEY ARE THE THREE POINTS OF SEGOL. With the point itself it completes ten, for the point on the right has nine supports and Chariots and, with itself, it is ten. And so it is with the point on the left and so on all sides. Therefore, all the points comprise ten each, it and its Chariots. They are part of the expansion of the letter Vav. Therefore, everything has the shape of the letter Vav, NAMELY, IT HAS THE FORM OF ONE POINT ABOVE AND FIVE POINTS.

30. וְכִלְהוּ פְּשִׁטוֹ חֵד, בְּרִישָׁא וְגוּפָא, וְאִינוּן שִׁיתִין בְּלָהוּ כְּלִיל לֹון, דְּאִיהוּ רְזָא דְשִׁית. וְעַל דָּא שִׁיעוּרָא דָּאֵת ו', רִישָׁא שִׁיעוּרָא בְּשִׁית נְקוּדִין מִמֶּשׁ, גּוּפָא בְּתַמְנֵי סְרִי. כְּגוּוּנָא דָּא כָּל אֲלִין רְזִין מִתְפָּרְשִׁין, לְאַכְלָלָא לֹון בְּגוּפָא, בְּגִין דְּהִרְוּעִין וִירְכִין בְּלָהוּ בְּגִיזוֹ, וְעַד כֹּלָא אֲתַכְלִיל בְּרְזָא דָּאֵת ו' וְדִיוקְנָא דִילָהּ.

31. וְכִד שְׁלִימוֹ דָּאֵת דָּא אֲתַחְזִי, כְּדִין כָּל סְרִין בִּישִׁין אֲסִתְתַּמוּ, וְאֲתַפְּרִשִׁין מִסִּיהֶרָא, וְלֹא אֲתַחְפִּיין, בְּגִין דְּאִיהוּ מִבְּקַע כָּל מִשְׁקוּפִין דְּרִקִיעִין, וְאֲנָהִיר לָהּ, וְלֹא יִכְלָא מְקַטְרָגָא לְאַבְאָשָׁא כָּלֵל. וְכִד הָאִי אֲסִתְלַק, כְּדִין סְלִיק וְאֲסִטִּי וּמִפְתִּי, וְיִכִּיל לְקַטְרָגָא עַל כָּל בְּנֵי עֲלָמָא, בְּגִין דְּאִיהוּ מֶלֶךְ זְקֵן וְכֹסִיל, וְהָא אֻקְיָמָנָא.

32. ו' אִיהוּ נְהוּרָא דְנְהִיר לְסִיהֶרָא, וְאֲעִ"ג דְנְהִירִין סְגִיָּאִין אֲתַכְלִילֵן בֵּיהּ, נְהוּרָא דְנְהִיר לְסִיהֶרָא אִיהוּ חֵד פְּשִׁטוֹ לְמַלְיָא לָהּ. וְאִיהוּ רְזָא דְאֲלֶפֶת, רְשִׁימוֹ בְּכָל אִינוּן רְזִין. וְכִד נְהִיר לְסִיהֶרָא בְּרְזָא דְו' נְהִיר לָהּ.

33. וּבְסִפְרָא דְאָדָם קְדָמָא, בְּדִיוקְנִין דְּאֲתוּוּן, ו' חֵד נְקוּדָה לְעִילָא, וְחֲמִשׁ נְקוּדִין דְּלִתְתָּא, וְכֵן שִׁיעוּרָא דִילָהּ כְּגוּוּנָא דָּא, וְכָל נְקוּדָה קִיּוּמָא בְּרְזָא דְעֶשֶׂר, בְּגִין דְּלִית לָךְ נְקוּדָה דְּלֹא אֲשֻׁלִים לְעֶשֶׂר, דְּכָל נְקוּדָה אִית בֵּיהּ תִּשְׁע סְמִכִין רְתִיכִין, וְהִיא נְקוּדָה אֲשֻׁלִים לְעֶשֶׂר. נְקוּדָה דִּימִינָא תִּשְׁע סְמִכִין רְתִיכִין לָהּ, וְאִיהִי עֶשְׂרָה. וְכֵן לְשִׁמְאַלָּא. וְכֵן לְכָל סְרִין. וְעַד, כְּלָהוּ נְקוּדִין אִינוּן כָּל חֵד וְחֵד כְּלָלָא דְעֶשֶׂר, אִיהִי וְרְתִיכִוי. וְכִלְהוּ כְּלִילֵן בְּהוּא פְּשִׁטוֹ דָּאֵת ו', בְּגִ"כ כֹּלָא אִיהוּ בְּדִיוקְנָא בְּרְזָא דָּאֵת ו'.

34. When the sun, WHICH IS ZEIR ANPIN, entered the moon, WHICH IS MALCHUT, an expansion emerges from this Vav, which is the secret of the Covenant, NAMELY YESOD, which is in the likeness of Gimel. Its purpose is to come into the Nukva, WHICH IS MALCHUT, and when all this is included in this expansion of the letter Vav, WHICH IS ZEIR ANPIN, then it is ready to mate with the Nukva. This is the secret of the scripture: "And take you to you Aaron your brother" (Shemot 28:1), who came to include the RIGHT arm, WHICH IS CHESED THAT IS CALLED 'AARON', with the torso, WHICH IS MOSES. "And his sons with him" (Ibid.), refers to his Chariots and supports. The left arm is included IN MOSES, WHO IS A CHARIOT TO ZEIR ANPIN, WHICH IS VAV, as it is written: "Take the Levites" (Bemidbar 3:45), THE LEVITES BEING THE LEFT ARM, WHICH IS GVURAH. So the Vav THAT IS MOSES includes everything in one expansion so as to be one.

35. Therefore, there is unity in this VAV - in the right, left and center - FOR THE CENTER IS MOSES AND THE RIGHT IS AARON AND THE LEFT ARE THE LEVITES, and it is all one. Therefore, a single expansion is formed, which is called 'one' and there is only one expansion IN THE VAV, NAMELY, ONE LINE. This is THE SECRET MEANING OF one.

36. The last Hei OF YUD HEI VAV HEI, WHICH IS MALCHUT, becomes a body in the central point. The Vav OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, enters it so the Vav is located between two points, one above, WHICH IS IMA, and one below, WHICH IS MALCHUT. Then the Upper World, WHICH IS BINAH, unites with the Lower World, WHICH IS MALCHUT, and they become one, as we have established. Rabbi Elazar and Rabbi Aba came and kissed the hands OF RABBI SHIMON. Rabbi Aba wept and said: Woe to the world when the sun will set, THAT IS, RABBI SHIMON, and the world will become dark.

37. Rabbi Elazar said: How do we know that the legs below, WHICH ARE NETZACH AND HOD, that pertain to the secret of the letter Vav, WHICH IS TIFERET, are included in the letter Vav? He said to him: It is written: "Remember the Torah of Moses my servant" (Malachi 3:22). It is not written, 'my prophet' to show that everything is included in the Vav, WHICH IS TIFERET, AND PROPHETS, THE SECRET OF NETZACH AND HOD, ARE INCLUDED IN MOSES, WHO IS TIFERET. THEREFORE, IT IS NOT NECESSARY TO WRITE 'MOSES MY PROPHET'. The letter VAV is considered 'one'; it is but one and one expansion, as explained.

3. "And take you to you"

Rabbi Shimon says that Moses, the sun, did not unite with the moon, Malchut, until he comprised all aspects including right and left. When the offering is proper, the shining countenance of God is present in the world in the Temple, and the Other Side is subdued and hides, and the side of Holiness rules with light and joy. But when the offering is not done properly, or the unison is not performed correctly, then the moon is concealed and the Other Side rules in the world. Lastly we hear that God did not test Job, but instead aroused the Inciter against him, as the Inciter is constantly coming around to denounce people.

34. וכד עייל שמשא בסיהרא, נפק מהאי ו' חד פשיטו רזא דברית, כגוונא דא ג', ודא איהו לאעלא בנוקבא. וכד אתכליל כללא בהאי פשיטו דאת ו', כדן קיימא לשמשא בנוקבא. ורזא דא דכתיב, ואתה הקרב אליך את אהרן אחיך, לאתכללא דרועא בגופא, ואת בניו אתו, אלין כל אינון רתיכין וסמכין דיליה. דרועא שמאלא לגביה, דכתיב קח את הלויים, לאשתבחא ו' דכליל כללא בחד פשיטו, למהוי חד.

35. וע"ד אשתבח יחודא בהאי ימינא ושמאלא ואמצעיתא, כללא איהו חד. וע"ד אתעביד חד פשיטו, ואקרי אחד, ולא תשבח בר פשיטו חד בלחודו, ודא הוא חד.

36. ה' בתראה, אתעביד חד גופא, בהאי נקודה דאמצעיתא. ואעיל בה ו', ואשתבח ו' בין ב' נקודין, חד לעילא, וחד לתתא. וכדן, אתאחיד עלמא עלאה, בעלמא תתאה, ואיהו חד. ואוקימנא אתא רבי אלעזר ורבי אבא ונשקו ידוי. בכה רבי אבא ואמר, ווי לעלמא כד יתכניש שמשא ויתחשך עלמא.

37. אמר ר' אלעזר, ירכין לתתא, ברזא דאת ו', מנ"ל דאתכלילו בהאי את. אמר ליה, דכתיב זכרו תורת משה עבדי, ולא כתיב נביאי, לאתחזאה דכללא אתכליל ברזא דו', ואת ו' אקרי חד, ואיהו חד בלחודה, ופשיטו חד והא אתמר.

38. "And take you to you" (Shemot 28:1). Rabbi Shimon said: Moses, who is the sun, did not unite with the moon, WHICH IS MALCHUT, until he comprised all aspects in accordance with the secret meaning of the letter Vav, as we have established, NAMELY, HE INCLUDED AARON AND THE LEVITES, WHO ARE RIGHT AND LEFT. Come and behold: it is written, "From among the children of Yisrael that he may minister to Me" (Ibid.). 'To minister to Me' is spelled with an extra Vav, WHICH LITERALLY MEANS 'for its service' - for the service of the letter Vav, assuredly for its service. IT IS AS IF IT WERE WRITTEN, 'TO SERVE VAV', WHICH IS TIFERET, 'TO Me' which is the letter Hei, NAMELY MALCHUT, to bring in the Vav to unite with the Hei, so everything will become one. Blessed are the children of Yisrael who entered IN THE SECRETS OF TORAH and came out. They know the secrets of the ways of the Torah so as to walk the true path.

39. HE ASKS: Why "from among the children of Yisrael"? HE ANSWERS: nothing is called 'one' or is properly one, except from among the children of Yisrael. For the children of Yisrael stand below to open ways and to illuminate paths and to kindle the candles, WHICH ARE THE SUPERNAL SFIROT, and to take everything from below upwards, so that everything shall be one. Therefore, it is written: "But you who did cleave to Hashem your Elohim..." (Devarim 4:4).

40. "And take you to you...": Rabbi Shimon said: Everything is taken near by one who knows how to affect unity and to serve his Master, for when the offering is found to be proper, everything is brought together, MEANING THE RIGHT AND LEFT SIDES. The shining countenance OF THE HOLY ONE, BLESSED BE HE, is present in the world in the Temple, and the Other Side is subdued and hides, and the side of Holiness rules with light and joy. But when the offering is not found to be proper, or the unity was not properly affected, then the face is sad and light is not prevalent. And the moon, WHICH IS MALCHUT, is concealed and the Other Side rules in the world, because there is no one who knows how to unite the Holy Name properly.

41. Rabbi Shimon said: The Holy One, blessed be He, did not test Job and did not bring him to a test like the tests of other righteous people. For is it not written of him: 'Elohim tested Job', as is written about Abraham: "Elohim did test Abraham" (Beresheet 22:1), who offered his only son to Him with his own hand. Job did not give Him or hand Him anything. It is not said to him THAT HE SHOULD GIVE, but he was given over to the Inciter through the Judgment of the Holy One, blessed be He, as He aroused the Inciter against him, which he did not request. The Inciter is constantly coming to denounce people. Here, the Holy One, blessed be He, aroused the Inciter against him, as is written: "Have you considered My servant Job" (Iyov 1:8), but this is a deep secret.

38. וְאַתָּה הִקְרַב אֵלַיךְ וְגו'. אָמַר רַבִּי שִׁמְעוֹן, לֹא שָׁמַשׁ מֹשֶׁה דְאִיהוּ שְׁמֵשׂא בְּסִיְהָרָא, עַד דְּאַתְבָּלִיל בְּכָל סְטָרִין בְּרִזָּא דו', כְּמַה דְּאוּקִימְנָא. תָּא חֲזִי, מַה כְּתִיב, מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנוּ לִי. לְכַהֵן לִי לֹא כְּתִיב, אֲלֵא לְכַהֲנוּ לִי, לְשִׁמּוֹשָׁא דִּילִיָּהּ, לְשִׁמּוֹשָׁא דְאַתְּ דָּא, לְשִׁמּוֹשָׁא דִּילִיָּהּ וְדָאֵי. לִי דָּא אֶת ה', לְאַעְלָא וּלְשִׁמּוֹשָׁא ו' בְּה', לְמַהוּי כְּלָא חַד. זְכַאִין אֵינּוֹן יִשְׂרָאֵל, דְּעָאֲלוּ וְנִפְקָו וִידְעוּ בְּרִזָּא דְאַרְחוּי דְאוּרִייתָא, לְמַהֲךְ בְּאַרְחָ קְשׁוּט.

39. מִתּוֹךְ בְּנֵי יִשְׂרָאֵל אֲמַאי מִתּוֹךְ בְּנֵי יִשְׂרָאֵל. אֲלֵא כְּלָא לֹא אֶתְקָרִי לְמַהוּי חַד בְּדָקָא יְאוּת, אֲלֵא מִתּוֹךְ בְּנֵי יִשְׂרָאֵל. דְּהָא בְּנֵי יִשְׂרָאֵל קִיּוּמֵי לְתַתָּא, לְאַתְמַתְחָא אֲרַחֵן, וּלְאַנְהָרָא שְׁבִילִין, וּלְאַדְלָקָא בּוּצִינִין, וּלְקַרְבָּא כְּלָא מִתְתָּא לְעוּלָא, לְמַהוּי כְּלָא חַד, וּבְגִינֵי כִךְ כְּתִיב וְאַתֶּם הִדְבַקִּים בֵּינִי וְגו'.

40. וְאַתָּה הִקְרַב אֵלַיךְ וְגו' אַר"ש, כְּלָא אִיהוּ קְרִיבָה, לְמַאן דִּינְדַע לִיחְדָּא יַחְדָּא, וּלְמַפְלַח לְמַאֲרִיָּה, דְּהָא בּוּזְמָנָא דְאַשְׁתַּכַּח קַרְבְּנָא בְּדָקָא יְאוּת, כְּדִין אֶתְקָרִיב כְּלָא כְּחַדָּא, וְנִהִירוּ דְאַנְפִּין, אֶשְׁתַּכַּח, בְּעֲלָמָא בְּבֵי מְקַדְשָׁא, וְאַתְכַּפִּיא וְאַתְכַּסִּיא סְטָרָא אַחְרָא, וְשְׁלִיט סְטָרָא דְקַדוּשָׁא בְּנִהִירוּ וְחִידוּ. וְכַד קַרְבְּנָא לֹא אֶשְׁתַּכַּח בְּדָקָא יְאוּת, אוּ יַחְדָּא לֹא הוּי בְּדָקָא יְאוּת, כְּדִין אַנְפִּין עֲצִיבוּ. וְנִהִירוּ לֹא אֶשְׁתַּכַּח, וְאַתְכַּסִּיא סִיְהָרָא, וְשְׁלֵטָא סְטָרָא אַחְרָא בְּעֲלָמָא, בְּגִין דְּלֹא אִית מַאן דִּינְדַע לִיחְדָּא שְׁמָא קְדִישָׁא, בְּדָקָא יְאוּת.

41. אַר"ש, קוּדְשָׁא בְּרִיךְ הוּא לֹא נָסִי לְאִיּוֹב, וְלֹא אֶתָּא עֲמִיָּה בְּנִסְיוֹנָא, בְּנִסְיוֹנָא דְשָׂאֵר צְדִיקָא, דְּהָא לֹא כְּתִיב בֵּיהּ וְהֵאֱלֹהִים נָסָה אֶת אִיּוֹב, כְּמַה דְּכְתִיב בְּאַבְרָהָם וְהֵאֱלֹהִים נָסָה אֶת אַבְרָהָם. דְּאִיהוּ בִּידֵיהּ אֶקְרִיב לְבְרִיָּהּ יַחְדָּאֵי לְגַבִּיָּהּ. וְאִיּוֹב לֹא יְהִיב לִיָּהּ וְלֹא מָסַר לִיָּהּ כְּלוּם. וְלֹא אֶתְמַר לִיָּהּ, אֲבָל אֶתְמַסֵּר בִּידָא דְמְקַטְרָגָא, בְּדִינָא דְקוּדְשָׁא בְּרִיךְ הוּא. דְּאִיהוּ אֶתְעַר לְהֵוּא מְקַטְרָגָא לְגַבִּיָּהּ, מַה דְּאִיהוּ לֹא בְּעָא. דְּהָא בְּכָל זְמָנָא אֶתָּא הוּא מְקַטְרָגָא לְאַתְעָרָא עַל בְּנֵי נְשָׂא, וְהֵכָא קוּדְשָׁא בְּרִיךְ הוּא אֶתְעַר לְגַבִּיָּהּ, דְּכְתִיב הִשְׁמַת לְבַן עַל עַבְדֵי אִיּוֹב. אֲבָל רְזָא עֲמִיקָא אִיהוּ.

4. "And it came to pass at the end of days"

Rabbi Shimon tells us that "the end of days" means impurity, while "the end of right" is holiness. He says that Cain's offering was not accepted because it "came to pass" "at the end of days," so it came from the Other Side. Abel included a small portion for the Other Side in his offering with the largest portion for God, while Cain included the largest portion for the Other Side. We are also told that Job did not properly arrange his offering either.

42. He opened the discussion, saying: "And in process of time (lit. 'at the end of days') it came to pass, that Cain brought of the fruit of the ground an offering to Hashem" (Bereshheet 4:3). "At the end of days," has a secret meaning; it is "the end of days (Heb. yamim)," WHICH IS IMPURITY, rather than 'the end of right (Heb. yamin; also 'days')', WHICH IS HOLINESS. He rejected the 'end of right (Heb. yamin)' and sought to bring near the "end of days (Heb. yomin)." We have established that it is written: "But go you your way till the end be" (Daniel 12:13). The Holy One, blessed be He, said to Daniel: "But go you your way till the end be." He kept asking Him: 'which end? the end of days or end of right?', until He said to him: 'The end of the right.'

43. This is what David feared, as it is written: "Let me know, Hashem, my end," (Tehilim 39:5) whether the end of the days or the end of the right. And here, BY CAIN, it is written: "And it came to pass" "at the end of days", rather than 'at the end of the right'. Therefore, his offering was not accepted, because it all came from the Other Side.

44. Come and behold: it is written, "And Abel, he also brought" (Bereshheet 4:4). What is the meaning of "he also"? Its purpose is to add everything, one within the other - MEANING THAT IN THE OFFERING OF ABEL THERE WAS ALSO A PORTION FOR THE OTHER SIDE, AND IN THE OFFERING OF CAIN THERE WAS ALSO A PORTION FOR HOLINESS. HOWEVER, WITH ABEL, the whole and main part of his offering was to the Holy One, blessed be He, and he gave a portion for the Other Side, as is written: "And of the fat parts thereof" (Ibid.); THE FATTEST AND BEST WAS FOR THE HOLY ONE, BLESSED BE HE. But with Cain, the main was for "the end of days," WHICH IS THE OTHER SIDE, and he gave only a small portion to the Holy One, blessed be He. Therefore, he and his offering were rejected.

45. About Job, it is written: "And his sons used to go and feast... And when the days of their feasting were gone about" (Iyov 1:4-5), and also, "And they used to send and call for their three sisters to eat and drink with them" (Ibid.). This was the main portion HE GAVE to the Other Side, and only afterwards did he offer burnt offerings. Now, a burnt offering (Heb. olah) is male rather than female, and wholly rises (Heb. olah) up, but he did not offer a sacrifice that would properly include it as well, MEANING TO ALSO GIVE A PORTION TO THE OTHER SIDE.

5. Giving a portion to the Other Side

We read that if Job had given a portion to everyone then the 'Inciter' or negative force would not have been able to approach him later. Rabbi Shimon says that when the Other Side is given a proper portion, it removes itself from the Sanctuary; therefore the side of Holiness rises higher and higher. God aroused the Inciter against Job because of his incorrect offering. We are told that God united with Yisrael in Egypt at Pascal while the Other Side was occupied with Job. Regarding the unleavened bread, Rabbi Shimon says that the Evil Inclination in a person is like yeast in a dough: it enters the belly of a person slowly and then multiplies there until the whole body is mixed with it. This is idolatry.

42. פֶּתַח וְאָמַר וַיְהִי מִקֶּץ יָמִים וַיָּבֵא קַיִן מִפְּרֵי הָאֲדָמָה מִנְחָה לַיהוָה. וַיְהִי מִקֶּץ יָמִים, רָצָא אִיהוּ, מִקֶּץ יָמִים, וְלֹא מִקֶּץ יָמִין, דְּחָה לְקֶץ יָמִין, וְקָרִיב לְקֶץ יָמִים. וְהָא אֻקְיָמְנָא, דְּכַתִּיב וְאַתָּה לְךָ לְקֶץ. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לְדַנְיָאֵל וְאַתָּה לְךָ לְקֶץ. אָמַר לִיָּהּ, לְאַן קֶץ, לְקֶץ הַיָּמִים אִו לְקֶץ הַיָּמִין, עַד דְּאָמַר לִיָּהּ לְקֶץ הַיָּמִין.

43. וְעַד דְּחִיל דְּוֹד, דְּכַתִּיב הוֹדִיעֵנִי יְיָ קְצִי. אִו לְקֶץ הַיָּמִים, אִו לְקֶץ הַיָּמִין. וְהִכָּא מָה כַּתִּיב, וַיְהִי מִקֶּץ יָמִים וְלֹא מִקֶּץ יָמִין. וּבְגִינֵי כֵךְ לֹא אֶתְקַבַּל קַרְבְּנֵיהּ דְּהָא מַסְטָרָא אַחְרָא הוּוּהּ בְּלֹא.

44. ת"ח מָה כַּתִּיב, וְהִבֵּל הִבִּיא גַם הוּא. מָאִי גַם הוּא. לְאַסְגָּאָה בְּלֹא דָא בְּדָא. קַרְבְּנָא בְּלֹא וְעַקְרָא דִּילִיָּהּ הוּוּהּ לְקוֹדֶשׁא בְּרִיךְ הוּא, וַיְהִיב חוּלְקִיָּהּ לְמַסְטָרָא אַחְרָא, כְּדָא וּמַחְלִבִּיָּהּ. וְקִינ, עַקְרָא עַבְד מִקֶּץ יָמִים, וַיְהִיב חוּלְקָא לְקוֹדֶשׁא בְּרִיךְ הוּא, וְעַל דָּא אֶתְדַחָא אִיהוּ וְקַרְבְּנֵיהּ.

45. בְּאִיּוֹב מָה כַּתִּיב, וְהִלְכוּ בְּנָיו וְעָשׂוּ מִשְׁתֵּהּ וְגו'. וְכַתִּיב וַיְהִי כִּי הִקִּיפוּ יָמֵי הַמִּשְׁתֵּה. וְכַתִּיב וּשְׁלַחוּ וְקִרְאוּ לְשִׁלְשֵׁת אַחֵיותֵיהֶם לְאֹכֹל וּלְשִׁתוֹת עִמָּהֶם, דְּדָא אִיהוּ עַקְרָא לְמַסְטָרָא אַחְרָא. וּלְבַתְּרָא אַקְרִיב עוֹלוֹת, וְעוֹלָה אִיהוּ דְּכֹר, וְלֹא נּוֹקְבָא, וְסִלְקָא לְעִיּוֹלָא, וְקַרְבְּנָא לֹא קָרִיב לְאַבְלָלָא לִיָּהּ בְּדָקָא יְאוּת.

46. Come and behold: had he given a portion to everyone, MEANING ALSO TO THE OTHER SIDE, then the Inciter could not have approached him later. One may ask why the Holy One, blessed be He, did him evil FOR NOT GIVING A PORTION TO THE OTHER SIDE? WHAT IS THE SIN HERE? HE ANSWERS: It was because he caused the light to be covered and concealed, for he did not properly offer another offering to sustain others, MEANING THE OTHER SIDE, AS IT HAS A PORTION IN THE OFFERINGS, but rather offered ONLY a burnt offering (Heb. olah), that ascends (Heb. olah) above, AND THE OTHER SIDE HAS NO PART IN IT. Therefore, it is written: "Thus Job did all the days" (Iyov 1:5); HE DID NOT GIVE A PORTION TO THE OTHER SIDE, for if the Other Side had been nourished with a proper portion, it would have been removed from the Sanctuary and would have departed from it, and the side of Holiness would have risen higher and higher.

47. But he did not want another, MEANING THE OTHER SIDE, to gain any benefit from his offering, so he removed himself from it. Whence do we know this from? From the verse: "And turns away from evil" (Iyov 1:8); HE REMOVED HIMSELF FROM EVIL, SO AS NOT TO GIVE IT ANY PORTION. Therefore, he always offered a burnt offering, because the Other Side never receives any pleasure from it. Thus, whatever the Other Side took afterwards FROM JOB, it took from its own. In this way, Job caused a foreskin to cover the Holy Covenant, and it did not move from it, FROM THE HOLY COVENANT. Therefore, the Holy One, blessed be He, aroused against him the Inciter, as it is written: "Have you considered My servant Job?"

48. Come and behold: when the Holy One, blessed be He, wished to unite with Yisrael in Egypt, the time was not propitious because the foreskin, MEANING THE OTHER SIDE, covered the light, until the time came and the Inciter took that which belonged to him from Job. Then the Holy One, blessed be He, commanded to eat the Pascal sacrifice in haste, MEANING while the Other Side was occupied with Job, and commanded the removal of the foreskin from them. The Holy One, blessed be He, united with Yisrael, and the Other Side separated from Holiness and was occupied with Job and took what was its own. Then "it is Hashem's passover" (Shemot 12:11), for until now, the passover was not Hashem's. Blessed are they who know how to properly affect the unity of their Master.

49. It is written: "You shall make you no molten Elohim" (Shemot 34:17), followed by, "The feast of unleavened bread (Heb. matzot) shall you keep" (Ibid. 18). HE ASKS: why is one adjacent to the other? HE ANSWERS: This is what has been explained, that whoever eats leaven (Heb. chametz) on Pesach (Passover), it is as if he worships idols.

46. ות"ח, אלמלא חולקא יהב לכלא, מקטרגא לא יכיל ליה לבתר, ואי תימא אמאי אבאיש ליה קודשא בריך הוא. אלא, בגין דגרים לכסיא נהורא ולא תחפאי, ואיהו לא קריב קרבנא אחרא, לאתזנא ביה אחרנין, אלא עולה, דסלקא לעילא, ועל דא בתיב, ככה יעשה איוב כל הימים, דאלמלא סטרא אחרא אתזנת בחולקא, אתעבר מעל מקדשא ואסתלק מניה, וסטרא דקדושה הוה סליק לעילא לעילא.

47. אבל איהו לא בעא דאתהני אחרא מקרבניה, ואעדי גרמיה מניה. מנא לן. דכתיב, וסר מרע. ועל דא קריב תדיר עולה, דהא עולה לא אתהני מניה סטרא אחרא לעלמין. ובגין כך, כל מה הנטיל לבתר, מדידיה נטיל. ועל דא איוב גרים לחפאי ערלה על ברית קיימא, דלא הוה אעדי מניה. ובגין כך קודשא בריך הוא אתער להווא מקטרגא, דכתיב השמת לבך על עבדי איוב.

48. ת"ח, כד בעא קודשא בריך הוא לאתאחרא בהו בישראל במצרים, לא קיימא שעתא. בגין דערלה חפאי נהורא, עד זמנא דהווא מקטרגא הוה נטיל דייליה מאיוב, ועל דא פקיד ליה קודשא בריך הוא למיכליה להווא פסח בבהילו, עד דהווא סטרא אחרא אשתדל ביה באיוב, ופקיד לאתעברא ערלה מנייהו, וכדין אתאחד קודשא בריך הוא בישראל, והווא סטרא אחרא אתפרש מן קדשא, ואשתדל ביה באיוב, ונטיל מדיליה. וכדין פסח הוא לני ודאי. דעד השתא לא הוה פסח לני. זכאין אינון דידעי ומיחדי יחודא דמאריהון בדקא יאות.

49. בתיב אלהי מסכה לא תעשה לך, וכתיב בתריה את חג המצות תשמור. מאי האי לגבי האי. אלא הכי אוקמוה, מאן דאכיל חמץ בפסח כמאן דפלח לכו"ם איהו.

50. Come and behold: when Yisrael left Egypt, they left their jurisdiction, namely the rule of the other SIDE, the rule that is called 'leaven', evil bread. Therefore, idol worship is called by that name, CHAMETZ (ENG. 'LEAVEN'). This is the secret of the Evil Inclination that is idol worship, which is also called 'leaven' (lit. 'yeast'). This is the Evil Inclination, because the Evil Inclination in the person is like yeast in a dough. It enters the belly of the person slowly and then multiplies there until the whole body is mixed with it. This is idolatry. Therefore, it is written: "There shall be no strange EI among you" (Tehilim 81:10), a strange EI assuredly.

50. ת"ח, כִּד נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם נִמְקוּ מִרְשׁוֹ דְלֵהוֹן, מִרְשׁוֹ אַחְרָא, מֵהָהוּא רְשׁוֹ דְאִקְרִי חֲמִץ, נִהְמָא בִישָׂא. וְע"ד אִקְרִי כו"ם הֲכִי, וְדָא אִיהוּ רְזָא דִיצַר הָרַע, פּוֹלְחָנָא נּוֹכְרָאָה, דְאִקְרִי אוּף הֲכִי שְׂאוּר. וְדָא אִיהוּ יִצַר הָרַע, דְהֲכִי אִיהוּ יִצַר הָרַע בְּבַר נֶשׁ, בְּחֲמִיר בְּעִיסָה, עָאֵל בְּמַעוּי דְבַר נֶשׁ זְעִיר זְעִיר, וּלְבַתֵּר אֲסָגִי בֵיה, עַד דְכָל גּוּפָא אֲתַעְרַב בְּהִדְיָה. וְדָא אִיהוּ כו"ם. וְעַל דָּא כְּתִיב, לֹא יִהְיֶה בְךָ אֵל זָר. אֵל זָר וְדָאִי.

6. "Cease from man, though his breath be in his nostrils"

Rabbi Yehuda wonders if the title verse means that people should avoid one another, but Rabbi Shimon answers that God has cautioned people to guard themselves from those who have turned to evil. We learn that the Holy Spirit in man consists of three - Nefesh, Ruach and Neshamah, Neshamah being the highest of all, since it is a supernal force with which to know and keep the commandments of God. The only thing that can significantly damage the Neshamah and lead to idolatry is anger, which Rabbi Shimon warns us about strongly. He says that one must not even look at the face of an angry man, and should certainly not associate with him.

51. "The festival of unleavened bread (Heb. matzot) shall you keep" (Shemot 34:18). Rabbi Yehuda opened the discussion, saying: "Cease from man, though his breath be in his nostrils, for in what is he to be accounted of" (Yeshayah 2:22). They have established this passage, yet what is the meaning of "Cease from man"? Is THE PROPHET warning to avoid other people and that likewise, other PEOPLE should avoid him? It would then come to pass that people would never come near each other. HE ANSWERS: They have established this passage as referring to one who arrives early at the door of his friend to greet him, BEFORE HE HAS BLESSED THE HOLY ONE, BLESSED BE HE. AND THEREFORE IT IS SAID, "CEASE..."

51. אֵת חַג הַמִּצּוֹת תִּשְׁמֹר, רַבִּי יְהוּדָה פָּתַח, חֲדָלוּ לָכֶם מִן הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפּוֹ כִּי בְמָה נַחֲשָׁב הוּא. הָאִי קָרָא אוּקְמוּהּ. אֲבָל מָאִי חֲדָלוּ לָכֶם מִן הָאָדָם, וְכִי אֲזַהֵר לִיה לְבַר נֶשׁ לְאַתְמַנַּע מִשְׂאֵר בְּנֵי נֶשׂא. אוּף אֵינּוֹן נְמִי לְגַבְיָה, יִשְׁתַּכְּחוּן בְּנֵי נֶשׂא דְלָא יִקְרַבוּן אֵלֶיךָ בְּאֵלֶיךָ לְעֵלְמוּן. אֲלָא הָא אוּקְמוּהּ בְּמָאן דְאֲשַׁכֵּים לְפַתְחָא דְחַבְרִיָּה לְמִיָּהֵב לִיה שְׁלָם.

52. I have explained the passage: "CEASE..." together with another passage that says: "He that blesses his friend with a loud voice, rising early in the morning, it shall be counted a curse to him" (Mishlei 27:14). Even though it is all well, MEANING EVEN THOUGH HE HAS ALREADY BLESSED THE HOLY ONE, BLESSED BE HE, AND IT IS NOT NECESSARY TO CAUTION ABOUT IT "CEASE...", what is "Cease from man, though his breath be in his nostrils"? Here, the Holy One, blessed be He, has commanded the man and cautioned him to guard himself from those people who have turned from a good way to an evil way, and defile themselves with the impurity of the Other Side.

52. וְאֵנָּא אוּקְיִמָּנָא לִיה בְּקָרָא אַחְרָא, דְכְּתִיב, מְבַרֵךְ רַעְהוּ בְּקוֹל גְּדוֹל בְּבִקְרַת הַשֶּׁכֶם קִלְלָהּ תִּחֲשָׁב לוֹ. וְאֵף עַל גַּב דְּכִלָּא שְׁמִיר. אֲבָל מָאִי חֲדָלוּ לָכֶם מִן הָאָדָם אֲשֶׁר נִשְׁמָה בְּאָפּוֹ. הֲכָא פְקִיד קוּדְשָׁא בְּרִיךְ הוּא לְבַר נֶשׁ, וְאֲזַהֵר לִיה לְאַסְתַּמְרָא מֵאֵינּוֹן בְּנֵי נֶשׂא, דְסֵטוּ אֲרַחֲיָהּ מֵאַרְחָ טַב לְאַרְחָ בִּישׁ, וּמִסְאָבֵי נַפְשֵׁיָהּ בְּהוּא מִסְאָבוּ אַחְרָא.

53. When the Holy One, blessed be He, created man, He made him in the supernal image and blew into him a Holy Spirit combined of three, as we have established, so that he would contain Nefesh, Ruach, Neshamah. And Neshamah is the highest of all of them, for it is a supernal force with which to know and to keep the commandments of the Holy One, blessed be He. If one brings the sacred Neshamah into another worship, he defiles it and leaves the service of his Master. For these three forces are all one, Nefesh, Ruach and Neshamah, together in partnership. And they are one, as in the supernal secret THAT BINAH AND ZEIR ANPIN AND MALCHUT ARE ONE, SO TO NEFESH, RUACH AND NESHAMAH ARE ONE, BECAUSE THEY STEM FROM THEM.

53. דְהָא כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא לְבַר נֶשׁ, עֲבַד לִיה בְּדִיוּקְנָא עֲלָאָה, וְנִפְחַ בֵּיה רוּחָא קְדִישָׁא, דְכְּלִיל בְּתַלְתָּ כְּמָה דְאוּקְיִמָּנָא, דְאִית בֵּיה נֶפֶשׁ רוּחַ וְנִשְׁמָה, וְעִילָא מְכִלָּא נִשְׁמָה, דְאִיהוּ חִילָא עֲלָאָה לְמַנְדַּע, וְלִמְטַר פְּקוּדוּי דְקוּדְשָׁא בְּרִיךְ הוּא. וְאִי הָיִי נִשְׁמָתָא קְדִישָׁא אֲעִיל לָהּ בְּפּוֹלְחָנָא אַחְרָא, הָאִי אִיהוּ מִסְאָיֵב לָהּ, וְנִמְיֵק מִפּוֹלְחָנָא דְמֵאֲרִיָּה. בְּגִין דְתַלְתָּ חִילִין אֵלֶיךָ, כְּלָהוּ חַד, נֶפֶשׁ רוּחַ וְנִשְׁמָה מִשְׁתַּתְּמִי כְּחַדָּא, וְהוּוּ חַד, וְכִלָּא כְּגוּוֹנָא דְרְזָא עֲלָאָה.

54. If we see a man that has all these levels, WHICH ARE NEFESH, RUACH AND NESHAMAH, and still not know clearly what he is, how can we determine whether to approach that man or avoid him? Here then, in his real anger, one could know and recognize him for what he is. If he guards the holy Neshamah in his anger, so as not to uproot it from its place and bring a foreign El to replace it, then he is a proper man. Such is a servant of his Master; such is a whole man.

55. If that man does not guard it but uproots this supernal Holiness BY BECOMING ANGRY, and causes the Other Side to dwell in its place, assuredly such a man has rebelled against his Master. It is forbidden to come near him or join him. Such a one "tears himself in his anger" (Iyov 18:4). He tears and uproots his soul because of his anger and causes a foreign El to dwell within him. In reference to him, it is written: "Cease from man, though his breath be in his nostrils" (Yeshayah 2:22), meaning that he tears his holy Neshamah and defiles it in his anger, MEANING BECAUSE HE BECAME ANGRY, exchanging his Neshamah in his anger. "For in what (Heb. bameh) is he to be accounted of" (Ibid.), means that man is considered A STAGE (HEB. BAMA), ON WHICH idols ARE WORSHIPPED.

56. Whoever joins him and whoever speaks with him, is as though he actually joins with idolatry. What is the reason? Because actual idolatry dwells within him, MEANING A STRANGE EL. Moreover, he has uprooted the supernal Holiness from its place and caused idolatry to dwell instead, a strange El. As it is written of a strange El: "Turn not to idols" (Vayikra 19:4), it is similarly forbidden to look at the face OF THE ANGRY MAN.

57. You may ask: But what about the anger of sages? HE ANSWERS: The anger of sages is good from every aspect, for we have learned that the Torah is fire and the Torah causes him to seethe, as it is written: "'Is not My word like a fire,' says Hashem" (Yirmeyah 23:29). The anger of sages is in the words of Torah. The anger of sages is to give honor to the Torah, and it is all in the service of Hashem. Therefore, it says, "Hashem your Elohim is a consuming fire, a jealous El" (Devarim 4:24).

54. וְאִי חֹזֵינֵן לְהָאִי בְּרַ נֶשׁ, דְּהוּוּ בֵּיה אֱלִין דְּרַגִּין כְּלָהוּ. עַד לֹא קִיּוּמָא בְּקִיּוּמֵיהּ לְמַנְדַּע מֵאֵן אִיהוּ, בְּמֵאִי אֲתִידַע לְקַרְבָּא בְּרַ נֶשׁ בְּהַדְּיָה, אוּ לְאַתְמַנְעָא מִנְיָה. בְּרוּגְזֵיהּ מִמֶּשׁ, יַדַּע לִיָּה בְּרַ נֶשׁ, וּיִשְׁתַּמּוּדַּע מֵאֵן אִיהוּ. אִי הָיִיא נִשְׁמַתָּא קְדִישָׁא נֶטֶר בְּשַׁעֲתָא דְּרוּגְזוּי, דְּלֹא יַעֲקֹר לָהּ מֵאַתְרָהּ, בְּגִין לְמִשְׁרֵי תַּחוּתָהּ הָהוּא אֵל זֶר, דָּא אִיהוּ בְּרַ נֶשׁ כְּדַקָּא יְאוּת. דָּא אִיהוּ עֲבָדָא דְּמֵאֲרִיָּה, דָּא אִיהוּ גְבַר שְׁלִים.

55. וְאִי הָהוּא בְּרַ נֶשׁ לֹא נָטִיר לָהּ, וְאִיהוּ עֲקֹר קְדוּשָׁה דָּא עֲלָאָה מֵאַתְרֵיהּ, לְמִשְׁרֵי בְּאַתְרֵיהּ סְטְרָא אַחְרָא. וְדָאִי דָּא אִיהוּ בְּרַ נֶשׁ דְּמֵרִיד בְּמֵאֲרִיָּה, וְאִסִּיר לְקַרְבָּא בְּהַדְּיָה וְלְאַתְחַבְרָא עִמֵּיהּ, וְדָא אִיהוּ טוּרָה נִפְשׁוּ בְּאִפּוּ. אִיהוּ טְרִיף וְעֲקֹר נִפְשֵׁיהּ, בְּגִין רוּגְזֵיהּ, וְאִשְׁרֵי בְּגִיָּה אֵל זֶר. וְעַל דָּא כְּתִיב חֲדָלוּ לְכֶם מִן הָאֲדָם אֲשֶׁר נִשְׁמָה בְּאִפּוּ, דְּהָיִיא נִשְׁמַתָּא קְדִישָׁא טְרִיף לָהּ, וְסָאִיב לָהּ, בְּגִין אִפּוּ. אֲשֶׁר נִשְׁמָה אַחֲלַף בְּאִפּוּ. כִּי בַמָּה נִחְשָׁב הוּא. כּו"ם אֲתַחֲשִׁיב הָהוּא בְּרַ נֶשׁ.

56. וּמֵאֵן דְּאַתְחַבְּרַ עִמֵּיהּ, וּמֵאֵן דְּאַשְׁתַּעֵי בְּהַדְּיָה, כְּמֵאֵן דְּאַתְחַבְּרַ בְּכו"ם מִמֶּשׁ. מ"ט. בְּגִין דְּכו"ם מִמֶּשׁ שְׁאֲרֵי בְּגִיָּה. וְלֹא עוֹד, אֲלֹא דְּעֲקֹר קְדוּשָׁה עֲלָאָה מֵאַתְרֵיהּ, וְשְׁאֲרֵי בְּאַתְרֵיהּ כּו"ם אֵל זֶר. מָה אֵל זֶר כְּתִיב בֵּיה אֵל תִּפְנּוּ אֵל הָאֱלִילִים, כְּגוֹנוֹנָא דָּא, אִסִּיר לְאַסְתַּכְּלָא בְּאַנְפּוּי.

57. וְאִי תִיּוּמָא הָא רּוּגְזָא דְּרַבָּנָן. רּוּגְזָא דְּרַבָּנָן טַב אִיהוּ לְכָל סְטְרִין, דְּהָא תְּגִינָן דְּאוּרִייתָא אֲשָׁא אִיהוּ, וְאוּרִייתָא קָא מְרַתְחָא לִיָּה, דְּכְתִיב הֲלֹא כֹה דִּבְרֵי כְּאִשׁ נָאִם יי'. רּוּגְזָא דְּרַבָּנָן בְּמִלּוּ דְּאוּרִייתָא. רּוּגְזָא דְּרַבָּנָן לְמִיָּהֵב יַקְרָא לְאוּרִייתָא, וְכֹלֵא לְפּוֹלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הוּי, לְכֶךְ נֶאמַר כִּי יי' אֱלֹהֵיךְ אֲשׁ אוֹכְלָהּ הוּא אֵל קָנָא.

58. But if THE ANGER is for other matters, AND NOT FOR WORDS OF TORAH, then it is not the service of the Holy One, blessed be He. Of all the sins that a person commits, none are actual idol worship like one WHO IS ANGRY. It is forbidden to approach him. If you say that he only temporarily transgressed AND BECAME ANGRY but afterwards repented, it is not so! Since once he has uprooted the Holiness of his soul from himself and from its place and that strange El appropriated that place, he strengthens himself there and does not leave him. The only exception is when that person becomes entirely purified and has uprooted from himself THE STRANGE EL forever, and afterwards endeavors to become holy and to draw Holiness upon himself, THEN hopefully he will become holy. Rabbi Yosi said to him: He actually becomes holy.

59. He said to him: Come and behold. At the moment he uproots the Holiness of his soul and in its place dwells that strange El that is called 'impure', the person becomes defiled and he defiles whoever approaches him. That Holiness is uprooted from him, and when it has been uprooted once, in relation to what he did, it will never return to its place.

60. He said to him: Yet there are many defiled people who are purified. He said to him: Other impurities are different, for they cannot do more THAN DEFILE HIM ON THE OUTSIDE, but one WHO GETS ANGRY is different from them all, for his whole body becomes defiled inside and out, and he contaminates the soul and everything else. Other impurities in the world only defile the body on the outside. Therefore, it is written: "Cease from man, though his breath be in his nostrils (or: 'anger')"; MEANING that he exchanged the Holiness of his Master for his anger. Such an impurity defiles everything, "For in what (Heb. bameh) is he to be accounted of," he is certainly considered an altar (Heb. bamah) for idol worship.

7. Matzot and the counting of the Omer

We read that in order to raise Malchut to be connected with the supernal days above, men must stand on their feet to count the Omer. The counting of the Omer is the secret of the male, being connected to the Holy Covenant, so women are exempted from this counting. Rabbi Shimon says that throughout the seven supernal days of Zeir Anpin, one of the lower days of Malchut becomes holy, and this lower day is called a week. When the seven Sfirot of Malchut are sanctified through the 49 supernal Sfirot, the House is prepared so that Malchut can join with Zeir Anpin; then it is called Shavuot. Then the fiftieth day, Binah, rules over the 49 days and, by way of awakening the lower beings, produces the Torah.

61. Come and behold: this anger is idolatry, the Other Side, as we have said. Thus, a person must guard himself against it and separate from it. Therefore, it is written: "You shall make you no molten Elohim" (Shemot 34:17). "Make you" MEANS you shall NOT harm yourself. And immediately following, it is written: "The feast of unleavened bread shall you keep" (Ibid. 18). "Keep" refers to the side of Holiness that a person should keep and not exchange it for the Other Side. If he exchanges it FOR THE OTHER SIDE, he becomes defiled and defiles whoever comes near him.

58. אַבֵּל אִי בְּמַלְיֵן אַחֲרָנִין, לֹא פוֹלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא הָאִי, בְּגִין דְּבִכַל חֲטָאִים דְּקָא עָבִיד בְּרִיךְ הוּא, לֹא אִיהוּ כּוּ"ם מִמֶּשׁ בְּהָאִי, וְאִסִּיר לְקִרְבָּא בְּהַדְרִיָּה, דְּהָאִי. וְאִי תִימָא הָא לְשַׁעֲתָא הוּא, דְּעָבַר וְהָדַר אֶהְדַּר. לֹא הִכִּי, דְּכִינּוֹן דְּאֶעְקֵר קְדוּשָׁא דְּנַפְשִׁיהּ מִנִּיהּ וּמֵאֲתָרֶיהּ, וְהוּא אֵל זֶר, מְקַפַּח הֵהוּא אֶתְרָא, אֶתְתַּקֵּף בֵּיהּ, וְלֹא שְׂבִיק לֵיהּ. בְּרִיךְ הוּא אֶתְדַבֵּי בְּרִיךְ הוּא מִכָּל וְכָל, וְעָקֵר לֵיהּ לְעֵלְמִין, וְלִבְתַּר אֶשְׁתַּדַּל לְאֶתְקַדְשָׁא וְלֹאֲמַשְׁכָּא קְדוּשָׁה עֲלֵיהּ. בְּרִיךְ הוּא וְלֹאִי דְּאֶתְקַדְשָׁא. א"ל ר' יוֹסִי, אֶתְקַדְשָׁא מִמֶּשׁ.

59. א"ל ת"ח, בְּשַׁעֲתָא דְּאִיהוּ עָקֵר קְדוּשָׁה דְּנַפְשִׁיהּ, וְשִׁרְיָא בְּאֲתָרֶיהּ הֵהוּא אֵל זֶר דְּאֶקְרִי טַמָּא, אֶסְתַּאֲבַב בְּרִיךְ הוּא, וְסָאִיב לְמָאן דְּקָרִיב בְּהַדְרִיָּה, וְהֵהוּא קְדוּשָׁה עָקֵר מִנִּיהּ, וְכִינּוֹן דְּעָקֵר מִנִּיהּ זְמַנָּא חֲדָא, כְּמָה דְּיַעֲבִיד בְּרִיךְ הוּא עוֹד, לֹא תִיתּוּב לְאֶתְרָהּ.

60. א"ל אִי הִכִּי, כְּמָה מְסַאֲבִין אִינוּן דְּמִתְדַּכְּאֵן. א"ל שְׂאִנִּי מְסַאֲבוּ אַחֲרָא, דְּלֹא יָכִיל לְמַעַבְדַּי יְתִיר. אַבֵּל דָּא שְׂנִיָּא מִכָּלֵא, דְּכָל גּוֹפָא סָאִיב מִגּוּ וּמִבְּרִי, וְנַפְשָׁא, וְכָלֵא מְסַאֲבִי. וְשִׁאֲרֵי מְסַאֲבוּ דְּעֵלְמָא, לֹא אִיהוּ אֵלָא גּוֹפָא לְבַר בְּלַחֲדוּי, וּבְגִ"כּ כְּתִיב חֲדָלוּ לְכֶם מִן הָאָדָם אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, דְּאֶחְלַף קְדוּשָׁה דְּמֵאֲרִיָּה בְּגִין אִפּוֹ, דְּדָא אִיהוּ מְסַאֲבוּ דְּמְסַאֲבִי כָּלֵא. כִּי כְּמָה נַחֲשָׁב הוּא. כְּמָה כּוּ"ם וְדָאִי נַחֲשָׁב אִיהוּ.

61. ת"ח, הָאִי אִיהוּ רוּגְזָא דְּאִיהוּ כּוּ"ם, סְטְרָא אַחֲרָא, כְּמָה דְּאִמְרֵן, דְּבַעֲי בְּרִיךְ הוּא לְאֶסְתַּמְרָא מִנִּיהּ וְלֹאֲתַפְרָשָׁא מֵעֲלוּי, וְע"ד כְּתִיב אֱלֹהִי מִסְכָּה לֹא תַעֲשֶׂה לָךְ. לָךְ: בְּגִין לְאֶבְאָשָׁא גְרַמְךָ. וְכְתִיב בְּתַרִּיהּ אֶת חַג הַמִּצּוֹת תִּשְׁמֹר. תִּשְׁמֹר: דָּא סְטְרָא דְּקְדוּשָׁה, דְּבַעֲי בְּרִיךְ הוּא לְנִטְרָא לֵיהּ, וְלֹא יִחְלַף לֵיהּ בְּגִין סְטְרָא אַחֲרָא. וְאִי יִחְלַף לֵיהּ הָא אִיהוּ מְסַאֲבִי, וְסָאִיב לְכָל מָאן דְּקָרִיב בְּהַדְרִיָּה.

62. This is a place called "Shmor" ('observe', 'be careful with', 'guard') NAMELY MALCHUT THAT IS CALLED "SHMOR": therefore it is written, "The Festival of Matzot shall you observe, seven days shall you eat matzot as I have commanded you" (Shemot 34:18). These seven days OF THE FESTIVAL OF MATZOT, are not like the seven days of Sukkot (holiday of the booths), BECAUSE THOSE OF SUKKOT are supernal, NAMELY THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND MALCHUT OF BINAH THAT ZACHAR AND NUKVAH ASCENDED AND CLOTHED. BUT THOSE OF THE FESTIVAL OF MATZOT are of below, NAMELY THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND MALCHUT OF MALCHUT. Therefore DURING THOSE OF SUKKOT we say whole Hallel AND DURING THOSE OF THE FESTIVAL OF MATZOT, we do not say whole Hallel. And because they are SEVEN DAYS of below, OF MALCHUT, it is written "seven days shall you eat Matzot." The word "Matz-t" is found wanting, namely, missing the letter Vav, TO SHOW, that it was still (the interval) prior to the dwelling upon them of the supernal days (that incorporated) the secret of the letter Vav, WHICH IS ZEIR ANPIN.

63. If you ask: if the secret meaning of the feast of unleavened bread has been sanctified, SINCE ON THE FIRST NIGHT OF PESACH, MALE AND FEMALE WERE SANCTIFIED AND RECEIVED THE MOCHIN OF SUPERNAL ABA AND IMA, THAT IS, THEY ROSE TO BE A GARMENT TO THEM, why did MALCHUT AGAIN go down from Her place? Have we not learned that 'One should enhance (raise), and not lessen (Lower), (the importance of) holy matters'? Why did She go FROM ABA AND IMA down to the lower seven days?

64. Come and behold: it is written, "And make atonement for himself, and for his house" (Vayikra 16:6), TO TEACH that one who atones has to atone for himself first, and afterward for his household. Similarly this grade, NAMELY MALCHUT, started to be sanctified and to emerge into Holiness DURING THE FIRST NIGHT OF PESACH, in order to atone for Herself. As soon as She was sanctified, She had to atone for Her household and sanctify them. Therefore, She came down to sanctify Her house. How are they sanctified? It is through Yisrael below. Once they were sanctified, they need to raise Her up, because when the house of the Queen, WHICH IS MALCHUT, is sanctified, She then rises to be connected with the supernal days above.

65. For this purpose, we make a reckoning, MEANING THAT WE COUNT THE OMER, standing on our feet, because the days that we count are supernal days, NAMELY THE SFIROT OF ZEIR ANPIN, WHICH IS MALE. Likewise, every time a person enters the supernal days OF ZEIR ANPIN, both in prayer and in praise, that person must stand on his legs so that the legs and body SERVE there, IN ZEIR ANPIN, EQUALLY together. The legs and body MUST stand like a man who stands with power, and not like a woman who customarily sits. Also, for the praise of the Upper World, ONE SHOULD STAND.

62. אֶת חַג הַמִּצּוֹת תִּשְׁמֹר, הֲאִי אִיהוּ אֶתֶר דְּאֶקְרִי שְׁמֹר. וּבג"כ כְּתִיב, אֶת חַג הַמִּצּוֹת תִּשְׁמֹר שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת כַּאֲשֶׁר צִוִּיתִךָ. שִׁבְעַת יָמִים אֲלִין, לֹא אִינוּן כְּשִׁבְעַת הַיָּמִים דְּסִכּוֹת, דְּאִינוּן עֲלֵאִין וְאֲלִין תְּתַאֲיִן. וְעַל דָּא, בְּאִינוּן הַלֵּל גְּמֹר, וּבְהִנֵּי לֹא הַלֵּל גְּמֹר, וְעַל דְּאִינוּן לְתַתָּא, שִׁבְעַת יָמִים תֹּאכַל מִצּוֹת. מִצַּת כְּתִיב חֶסֶר בְּלֹא ו', דְּעַד לֹא שְׂרָאן אִינוּן יוֹמִין עֲלֵאִין, רְזָא דִּו'.

63. וְאִי תִימָא, בִּינוּן דְּהֲאִי רְזָא דְחַג הַמִּצּוֹת אֶתְקַדְשׁ, אֲמַאי נְחָתָא, דְּהֲא תְּנִינָן מְעֵלִין בְּקַדְשׁ וְלֹא מוֹרִידִין, אֲמַאי נְחָתָא לְתַתָּא בְּאִינוּן יוֹמִין תְּתַאֲיִן.

64. ת"ח, כְּתִיב וּכְפָר בְּעַדוֹ וּבְעַד בֵּיתוֹ וְגו', מֵאֵן דִּיכְפָר, אֲצַטְרִיךְ לְכַפְרָא עֲלֵיהּ בְּקַדְמִיתָא, וּבְתַר עַל בֵּיתֵיהּ. כְּגִוּוֹנָא דָּא, הֲאִי דְרָגָא, שְׂאֲרֵי לְאֶתְקַדְשָׁא וּלְנִמְקָא בְּקְדוּשָׁה, לְכַפְרָא עֲלֵיהּ, וּכְיוּן דְּאִיהוּ אֶתְקַדְשׁ, בְּעֵי לְכַפְרָא עַל בֵּיתֵיהּ, וּלְקַדְשָׁא לֹון, וְעַל דָּא נְחָתָא לְתַתָּא לְקַדְשָׁא בֵּיתֵיהּ. וּבְמָה מְקַדְשׁ לֹון, בְּיִשְׂרָאֵל דְּלְתַתָּא. וּכְיוּן דְּאֲלִין מִתְקַדְשָׁאן, בְּעִינָן לְסַלְקָא לָהּ לְעֵילָא, דְּהֲא בְּדִ בֵּיתָא דְּמִטְרוֹנִיתָא אֶתְקַדְשַׁת, כְּדִין סִלְקַת לְעֵילָא, לְאֶתְקַשְׂרָא בְּאִינוּן יוֹמִין עֲלֵאִין לְעֵילָא.

65. וְעַל דָּא אֲנָן עַבְדִּין חוֹשְׁבָנָא, בְּקִיּוּמָא עַל קִיּוּמִין, בְּגִין דְּאִינוּן יוֹמִין יוֹמִין עֲלֵאִין אִינוּן, וּכְן בְּכָל זְמַנָּא דְּעָאֵל בְּרַ נֶשׁ לְאִינוּן יוֹמִין עֲלֵאִין, בִּין בְּצִלּוֹתָא, בִּין בְּשִׁבְחָא, אֲצַטְרִיךְ לְקִיּוּמָא עַל רַגְלוֹי, יִרְכִּין וְגוֹפָא כְּחַדָּא תְּמֹן. יִרְכִּין וְגוֹפָא לְקִיּוּמָא, כְּדְכוּרָא דְּקִיּוּמָא בְּחִילֵיהּ, וְלֹא כְּנוֹקְבָא דְּאֶרְחָהּא לְמִיתָב. וְעוֹד בְּגִין שְׁבָחָא דְּעֵלְמָא עֲלָאָה.

66. Since THE COUNTING OF THE OMER is the secret of the Male, FOR WE DRAW THE SUPERNAL SFIROT OF ZEIR ANPIN, women are exempted from this counting. Only the men are obligated to count, in order to bind each one properly. Thus, "All you males shall appear" (Shemot 23:17), for the males are obligated to appear, but not the women. This is because the secret of the Covenant is in the Male but not in the Female. Since the secret is above IN THE MALE, IN ZEIR ANPIN, women are not obligated.

67. Here, we have learned a secret: throughout the seven supernal days OF ZEIR ANPIN, one of the lower days OF MALCHUT becomes holy. This lower day OF MALCHUT is called a week, because it is sanctified from the seven supernal days. Similarly, it is so for each and every seven of these fifty supernal days, until (but not including) THE FIFTIETH DAY, MEANING THAT THE FIFTIETH DAY IS NOT INCLUDED AMONG THOSE WHICH AMEND THE LOWER DAYS. When there are 49 supernal days present, then below, IN MALCHUT, HER seven days are sanctified, BECAUSE EACH DAY IS AMENDED BY SEVEN SUPERNAL DAYS. FOR THROUGH CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF CHESED OF ZEIR ANPIN, CHESED OF MALCHUT IS AMENDED AND THROUGH CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF GVURAH OF ZEIR ANPIN, GVURAH OF MALCHUT IS AMENDED, AND SO ON IN THIS MANNER. Each one THAT IS AMENDED IN MALCHUT is called a week, because it enters into those seven SUPERNAL DAYS. Therefore, it is written: "Seven complete Shabbatot shall there be," (Vayikra 23:15), WHICH INDICATES THE SEVEN LOWER DAYS, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT, AS EACH ONE IS CALLED A 'WEEK'. Because they are female, BEING THE SEVEN SFIROT OF MALCHUT, the Torah uses the feminine suffix FOR THEM, AS IS WRITTEN: "SEVEN COMPLETE SHABBATOT SHALL THERE BE" (FEM.).

68. When THE SEVEN SFIROT OF MALCHUT are sanctified through them, THE 49 SUPERNAL SFIROT, the House, WHICH IS THE SEVEN SFIROT OF MALCHUT THAT WERE NOT CORRECTED DURING THE FIRST NIGHT OF PESACH, is prepared so a wife would unite with her husband, NAMELY, SO MALCHUT WOULD JOIN WITH ZEIR ANPIN. Then it is called Shavuot (holiday of weeks') after the females, MEANING THE SEVEN SFIROT OF MALCHUT THAT ARE CALLED 'SEVEN WEEKS', AS MENTIONED ABOVE, over which the supernal days dwell, WHICH ARE THE 49 DAYS OF ZEIR ANPIN, through which they are sanctified. Therefore, it is written "in your (feast of) weeks" (Bemidbar 28:26), WHICH MEANS that they are yours. It is not written 'in the feast of weeks', BECAUSE JUST AS THE SEVEN SFIROT OF MALCHUT WERE SANCTIFIED, WHICH ARE CALLED 'WEEKS', Yisrael below were also sanctified with them, BECAUSE YISRAEL BELOW DEPEND UPON THE SANCTIFICATION OF MALCHUT, FROM WHOM THEY RECEIVE; THEREFORE, IT SAYS: "IN YOUR WEEKS."

69. When we reach 49 days, that supernal day which is above them, the fiftieth day, WHICH IS BINAH, rules over the 49 days - NAMELY THE 49 SFIROT OF ZEIR ANPIN, which are the secret of the entirety of the Torah, MEANING ZEIR ANPIN THAT IS CALLED 'TORAH', that has 49 aspects. Then the supernal day, WHICH IS the fiftieth day, BINAH, by means of the awakening of the lower beings, produces the Torah - WHICH IS ZEIR ANPIN, MEANING THE MOCHIN OF HIS THREE FIRST SFIROT, which is the entirety of the 49 aspects CORRECTED THROUGH THE COUNTING OF THE 49 DAYS.

66. וּבְגִין דְּאִיהוּ רְזָא דְּרִכּוּרָא, נְשִׁים פְּטוּרוֹת מִחוּשְׁבָּנָא דָּא, וְלֹא מִתְחַיִּיבֵן לְמִימְנֵי בַר דְּכוּרִין, לְאַתְקֶשְׂרָא כָּל חַד כְּדָקָא יָאוּת. כְּגוּוּנָא דָּא, יִרְאֶה כָּל זְכוּרֵךְ, דְּכוּרִין, וְלֹא נְשִׁין. בְּגִין דְּרְזָא דְּהַבְרִית בְּדְכוּרָא אִיהוּ, וְלֹא בְּנוֹקְבָא, וּבְגִין דְּקִיּוּמָא רְזָא לְעִילָא, נְשִׁין לֹא מִתְחַיִּיבֵן.

67. וְרְזָא אוֹלִימְנָא הֶכָּא, דְּבְכָל שְׁבַעַת יוּמִין מְאִלִּין יוּמִין עֲלָאִין, נְטִלָּא קְדוּשָׁא יוּמָא חַד דְּאֵלִין תְּתַאֲי, וְהָאִי תְּתַאֲה אֶקְרִי שְׁבוּעָא, דְּאַתְקֶדֶשׁ בְּשְׁבַעַת יוּמִין עֲלָאִין. וְכֵן בְּכָל שְׁבַעַת וּשְׁבַעַת מְאִינוֹן חֲמִשִּׁין יוּמִין, עַד וְלֹא עַד בְּכָלְל, וְכֵד אֲשַׁתְּכּוּ אַרְבַּעִין וְתִשַׁע יוּמִין עֲלָאִין, אֲשַׁתְּכּוּ לְתַתָּא שְׁבַע יוּמִין, דְּאַתְקֶדֶשׁוּ בְּהוּ וְכָל חַד אֶקְרִי שְׁבוּעָא, דְּעָאֵל בְּאִינוֹן שְׁבַע. וְעַל דָּא כְּתִיב, שְׁבַע שַׁבְּתוֹת תְּמִימוֹת תְּהִינָּה. בְּגִין דְּאִינוֹן נוֹקְבִין, נְקִט קְרָא לְיִשְׁנָא דְּנוֹקְבִין.

68. וְכֵד אֲתְקֶדֶשׁוּ בְּהוּ, וּבֵיתָא, מִתְתַּקְנָא לְאַתְחַבְרָא אֲתַתָּא בְּבַעֲלָהּ, כְּדִין אֶקְרִי חַג שְׁבוּעוֹת, מְאִינוֹן נוֹקְבֵי דְּשָׂארוּ עֲלֵיהוּ אִינוֹן יוּמִין עֲלָאִין, דְּאַתְקֶדֶשׁוּ בְּהוּ. וּבְגִ"כ כְּתִיב בְּשְׁבוּעוֹתֵיכֶם, אִינוֹן דְּלִכּוֹן, וְלֹא כְּתִיב בְּשְׁבוּעוֹת, בְּגִין דְּהִכִּי נְמִי מִתְקֶדֶשִׁין יִשְׂרָאֵל לְתַתָּא עֲמֵהוּן.

69. וְעַל דָּא כְּד מְטוֹן לְתִשַׁע וְאַרְבַּעִין יוּמִין, הֵהוּא יוּמָא עֲלָאֵה דְּעֲלִינָהוּ, דְּאִיהוּ יוּמָא דְּחֲמִשִּׁין, דְּשְׁלִיט עַל תִּשְׁעָה וְאַרְבַּעִין יוּמִין, רְזָא דְּכָלְלָא דְּאוּרִייתָא, בְּתִשְׁעָה וְאַרְבַּעִין אַנְפִּין, וְכְדִין הֵהוּא יוּמָא עֲלָאֵה, יוּמָא דְּחֲמִשִּׁין, בְּאַתְעֲרוּתָא דְּלְתַתָּא, אֶפִּיק אוּרִייתָא כְּלָלָא בְּתִשְׁעָה וְאַרְבַּעִין אַנְפִּין.

8. "Even the sparrow has found a home"

Rabbi Elazar continues the theme of Binah, the fiftieth day, and the creation of the Torah. The sparrows alluded to in the title verse are the birds of

the sky, the ultimate meaning of which is 'freedom'. 'Freedom' alludes to Binah and 'sparrow' to Malchut. Since freedom emerges from the fiftieth year, Binah, the Torah that emerges from Binah is called 'freedom'. We are told that Upper freedom is Binah or Jubilee, and Lower freedom is Malchut or the Sabbatical Year - but both are as one.

70. Rabbi Elazar opened the discussion, saying: "Even the sparrow has found a home, and the swallow (Heb. dror) a nest for herself, where she may lay her young. Your altars..." (Tehilim 84:4). "Even the sparrow has found a home": these are the birds of the sky. Some of them nest outside and some of them nest in an abode, THE DWELLING PLACE OF A MAN, like the swallow (Heb. dror) that is a bird that places its nest in the home of any man and has no fear. Why? Because everyone calls it 'dror'. What is dror? It is freedom, as it is written: "And proclaim liberty (Heb. dror)" (Vayikra 25:10) in its Aramaic translation, freedom. Such is the swallow, from the day it nests in the house and has young, it lives (Heb. dar) in the house fifty days, and then they separate from each other. This is the bird that is called 'dror', WHICH MEANS freedom, WHICH ALLUDES TO BINAH AND MALCHUT IS CALLED SPARROW.

71. Come and behold: it is written, "And you shall hallow the fiftieth year, and proclaim liberty throughout all the land" (Vayikra 25:10). THE FIFTIETH YEAR IS BINAH, for from here freedom emerges to everyone. Because freedom emerges from it, the Torah that emerges FROM BINAH is called 'freedom' (Heb. cherut). Therefore, it is written: "engraved (Heb. charut) on the tablets" (Shemot 32:16). Do not pronounce it 'charut', but rather "cherut," for this is the Torah that is called 'freedom', because whatever this supernal day, WHICH IS BINAH, brings forth is called 'freedom' and it is freedom for all. That day is supernal freedom, because there is upper freedom and lower freedom, MEANING upper Hei, WHICH IS BINAH, and lower Hei, WHICH IS MALCHUT. Upper freedom and lower freedom, which are Sabbatical year, WHICH IS MALCHUT, and Jubilee, WHICH IS BINAH, are as one, MEANING THAT THEY CLOTHE EACH OTHER. AND THEN BINAH IS CALLED 'UPPER FREEDOM' AND MALCHUT 'LOWER FREEDOM'.

9. The bread of the first fruits

We learn that two types of bread were eaten by Yisrael: when they left Egypt they ate matzah, the bread from Malchut; when they were in the wilderness they ate manna, the bread from heaven, Zeir Anpin. The question is asked why, now that Yisrael merited the higher bread, was leavened bread not abolished entirely? Why was the offering of the first fruits leavened bread? Rabbi Shimon explains that as soon as Yisrael had eaten matzah, leavened bread could no longer harm them. The chametz is burned on the altar and can have no power over Yisrael. When God gave the Torah to Yisrael He had them taste the supernal bread, manna, through which they knew and observed the teachings of the Torah. After these explanations Rabbi Shimon and his companions meet an old man holding a boy by the hand.

72. Two types of bread were eaten by Yisrael: when they left Egypt, they ate matzah, the bread of affliction, WHICH IS BREAD FROM MALCHUT. And in the wilderness they ate bread from heaven, WHICH IS THE BREAD OF ZEIR ANPIN, THAT IS CALLED 'HEAVEN', as it is written: "Behold, I will rain bread from heaven for you" (Shemot 16:4). Therefore, the offering of this day OF THE FEAST OF WEEKS is bread, and all the other offerings were offered with the bread. The bread is the main part, as is written: "And you shall offer with the bread seven lambs..." (Vayikra 23:18), "You shall bring out of your habitations two wave loaves" (Ibid. 17). For this is the bread with which Yisrael became wise with the supernal Wisdom of the Torah, and entered its ways.

70. ר' אלעזר פתח ואמר, גם צפור מצאה בית דרור קן לה אשר שתה אפרוחיה את מזבחותיך וגו'. גם צפור מצאה בית, אליו צפרי שמיא, דמנהון שויין מדוריהון לבר, ומנהון שויין מדוריהון בביתא, כגון דרור, דאיהו עופא דשוי דיוריה בביתא דכל בר נש, ולא דחיל. אמאי בגין דכלא קראן ליה דרור. מאי דרור. חירו, כד"א, וקראתם דרור, ותרגמו חירו. ודא איהו צפור דרור. דהא מיומא דעביד קנא בביתא אפיק בנין, מדוריה בביתא חמשין יומין, ולבתר מתפרשן אליו מאליו, ודא הוא עופא דאקרי דרור: חירו.

71. תא חזי מה כתיב, וקדשתם את שנת החמשים שנה וקראתם דרור בארץ. מהכא נפקא חירו לכלא, ובגין דנפקא מניה חירו, אורייתא דנפקת מניה אקרי חירו. ועל דא כתיב, חרות על הלחת, אל תקרי חרות, אלא חירות, ודא אורייתא דאתקרי חירות דהא מה דאפיק יומא דא עלאה, אקרי חירו, ואיהו חירו דכלא. והאי יומא איהו חירו עלאה, בגין דאית חירו תתאה, וחירו עלאה. ה"א עלאה, ה"א תתאה. חירו עלאה. חירו תתאה שמטה ויובל כחדא אינון.

72. תרין נהמי אכלו ישראל, חר, כד נפקו ממצרים, אכלו מצה, לחם עוני. וחד במדברא, לחם מן השמים. דכתיב הנני ממטיר לכם לחם מן השמים ועל דא קרבנא דיומא דא נהמא איהו. ועל נהמא, אתקריבו כל שאר קרבנין. דנהמא איהו עקר, דכתיב והקרבתם על הלחם שבעת כבשים וגו', ממושבותיכם תביאו לחם תנופה וגו', דדא איהו נהמא דאחכימו ביה ישראל, חכמתא עלאה דאורייתא, ועאלו בארחה.

73. We should now observe that during Pesach, Yisrael came away from the bread that is called 'chametz', as it is written: "And there shall no leavened bread (Heb. chametz) be seen" (Shemot 13:7), and: "For whoever eats that which is leavened" (Shemot 12:19). What is the reason THAT THEY ABANDONED CHAMETZ? It is because of the honor of the bread that is called 'matzah'. HE ASKS: Now that Yisrael merited a higher bread, THE BREAD OF ZEIR ANPIN, would it not have been proper for the chametz to be abolished and not be seen at all? Why was the offering OF THE FIRST FRUITS BREAD chametz, as it is written: "they shall be of fine flour; they shall be baked with leaven" (Vayikra 23:17). Also on this day, the Evil Inclination was negated, WHICH IS THE SECRET OF CHAMETZ, as the Torah, that is called 'freedom', was available. WHY THEN DID THEY BRING CHAMETZ?

74. HE ANSWERS: THIS IS SIMILAR to a king who had an only son who became ill. One day he wished to eat. They said: Let the king's son take this medicine, but before he eats it, no food whatsoever should be in the house. They did so. After he had taken the medicine, they said: From now on he may eat whatever he desires and it will do him no harm.

75. Similarly, when Yisrael left Egypt, they did not know the essence and secret of Faith. The Holy One, blessed be He, let Yisrael taste medicine, but while they take this medicine, no other food should be visible to them, NAMELY CHAMETZ. As soon as they had eaten matzah, which is a curative to aid in coming into and knowing the secret of Faith, WHICH IS MALCHUT, the Holy One, blessed be He, said: 'From now on, chametz is suitable for them and they may eat it, because it can no longer harm them'. And more so on the day of Shavuot, when the supernal bread OF ZEIR ANPIN is present, which is a complete cure!

76. Therefore, we offer chametz, WHICH IS THE EVIL INCLINATION, to be burnt on the altar, MEANING THROUGH THE OFFERINGS THAT ARE OFFERED ON THE ALTAR. Two other loaves of bread are offered BY WAVING THEM together. 'OTHERS' MEANS IN ADDITION TO THE OFFERINGS. The chametz, WHICH IS THE EVIL INCLINATION, is burned in the fire on the altar, THROUGH THE OFFERINGS, and cannot have power over nor harm Yisrael. Therefore, Yisrael cleave to the Holy One, blessed be He, on this day through the remedy of Torah. If Yisrael observed those two types of bread, NAMELY MATZAH AND THE HOLY SUPERNAL BREAD OF ZEIR ANPIN, they would never be punished.

73. הַשְּׁתָּא אֵית לֶן לְאַסְתַּבְּלָא, בְּפֶסַח נִמְקוּ יִשְׂרָאֵל מִנְהֵמָא דְאַתְקְרִי חֶמֶץ, כְּתִיב, וְלֹא יִרְאֶה לְךָ חֶמֶץ, וְכְתִיב כִּי כָל אוֹכֵל מִחֶמֶצַת מַאי טַעֲמָא. בְּגִין יִקְרָא דִּיהוּא נֵהֵמָא דְאַתְקְרִי מִצָּה. הַשְּׁתָּא דְזָכוּ יִשְׂרָאֵל לְנֵהֵמָא עֲלָאָה יִתִּיר לֹא יֵאוֹת הוּוּהּ לְאַתְבְּטָלָא חֶמֶץ, וְלֹא אֶתְחַזֵּיא כְּלָל. וְאַמְאֵי קֶרְבְּנָא דָּא, חֶמֶץ הוּוּהּ, דְכְּתִיב סֵלֶת תְּהֵינְהָ חֶמֶץ תֵּאֲמִינָהּ. וְתוּ, דִּיהַשְּׁתָּא בְּיוֹמָא דָּא אֶתְבְּטַל יִצַר הָרַע, וְאוֹרֵייתָא דְאַתְקְרִי חִירוֹ אֶשְׁתַּכַּחַת.

74. אָלָא, לְמַלְכָּא דִּיהוּהּ לִיהַ בְּרַ יַחֲדָאֵי, וְחֻלְשָׁ. יוֹמָא חָד הוּוּהּ תְּאִיב לְמִיכָל, אָמְרוּ וַיִּכּוֹל בְּרִיָּה דְמַלְכָּא אֶסּוּתָא דָּא, וְעַד דֵּיִיכּוֹל לִיהַ, לֹא יִשְׁתַּבַּח מִיכָלָא וּמְזוֹנָא אַחְרָא בְּבֵיתָא. עֲבָדוּ הֲכִי. בִּיּוֹן דְאָכַל הוּוּהּ אֶסּוּתָא, אָמַר מַכָּאן וּלְהֵלָאָה וַיִּכּוֹל כָּל מַה דְאִיהוּ תְּאִיב, וְלֹא יִכּוֹל לְנִזְקָא לִיהַ.

75. כִּן כַּד נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, לֹא הוּוּי יַדְעֵי עֲקָרָא וְרָזָא דְמַהִימְנוּתָא, אָמַר קוּדְשָׁא בְּרִיךְ הוּוּהּ, יִטַעֲמוּן יִשְׂרָאֵל אֶסּוּתָא, וְעַד דֵּיִיכּוֹלֵן אֶסּוּתָא דָּא, לֹא אֶתְחַזֵּי לְהוֹן מִיכָלָא אַחְרָא. בִּיּוֹן דְאָכְלוּ מִצָּה, דְאִיהִי אֶסּוּתָא לְמִיעַל וּלְמַנְדַּע בְּרָזָא דְמַהִימְנוּתָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּוּהּ, מַכָּאן וּלְהֵלָאָה אֶתְחַזֵּי לוֹן חֶמֶץ, וַיִּיכּוֹלֵן לִיהַ, דִּהָא לֹא יִכּוֹל לְנִזְקָא לוֹן. וְכ"ש דְבִיּוֹמָא דְשַׁבּוּעוֹת, אֲזַדְמַן נֵהֵמָא עֲלָאָה, דְאִיהוּ אֶסּוּתָא בְּכָלָא.

76. וְע"ד מְקַרְבֵּי חֶמֶץ, לְאַתּוּקְדָּא עַל מַדְבַּחָא. וּמְקַרְבֵּי תְרִין נֵהֵמִין אַחְרָנִין כַּחְדָּא. וְחֶמֶץ, אֶתּוּקְדָּא בְּנוֹרָא דְמַדְבַּחָא וְלֹא יִכּוֹל לְשַׁלְטָאָה, וּלְנִזְקָא לוֹן לְיִשְׂרָאֵל. וּבְגִינֵי כֵן, יִשְׂרָאֵל קְדִישִׁין אֶתְדַבְּקוּ בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּוּהּ, בְּאַסּוּתָא דְאוֹרֵייתָא בְּיוֹמָא דָּא. וְאַלְמֵלִי הוּוּ נְטְרֵי יִשְׂרָאֵל תְּרִין סְטְרִין דְנִהְמֵי אֵלֵין, לֹא הוּוּ עֵיילִין בְּדִינָא לְעֵלְמִין.

77. The day of Rosh Hashanah (the Jewish New Year), which is the Day of Judgment, is only for those who did not take the medicine, WHICH IS MATZOT, and abandoned the remedy of Torah. FOR THROUGH THESE TWO REMEDIES the other food IS FIXED, which is chametz. On this day of Rosh Hashanah, that chametz ascends and accuses the person and slanders him, and is on this day an Accuser of the world. The Holy One, blessed be He, sits in Judgment over everything and judges the world.

78. Because of this, when the Holy One, blessed be He, gave the Torah to Yisrael, He had them taste that supernal bread from that place, MALCHUT. Through that bread, they knew and observed the secrets of the Torah so as to walk the right way, and the friends have already explained these matters through these secrets, as we have said.

79. Rabbi Shimon and Rabbi Elazar, his son, were traveling on the road accompanied by Rabbi Aba and Rabbi Yosi. While they were walking, they met an old man who was holding a young boy by the hand. Rabbi Shimon raised his eyes and saw him. He said to Rabbi Aba: assuredly this old man has new ideas for us.

80. When they reached him, Rabbi Shimon said to him: Why do you come with a load tied to your back - MEANING, DO YOU NOT HAVE A DONKEY TO CARRY YOUR LOAD? Who are you? He said to him: I am a Jew. RABBI SHIMON said to him: You must definitely have certain new matters with you today. RABBI SHIMON said to him: Where is your country? He said to him: I used to live among those who retired to the wilderness, for I was endeavoring there in the Torah. Now, I have come to civilization to sit in the shadow of the Holy One, blessed be He, during the days of this seventh month.

81. Rabbi Shimon rejoiced and said: Let us sit, because certainly the Holy One, blessed be He, has sent you to us. He said to him: upon your life, we shall hear a word from your mouth of those new yet old matters that you planted there, in the wilderness, concerning this seventh month. Why did you leave the wilderness to come to civilization? The old sage said to him: From this question I know that you possess wisdom and your words reach the firmament of Wisdom.

77. בְּיוֹמָא דְרֵאשׁ הַשָּׁנָה, דְּאִיהוּ יוֹמָא דְדִינָא, דְּלֵא וְאִיהוּ, אֶלָּא לְאִינוּן דְּלֵא נְטִלוּ מִיכְלָא דְאַסּוּתָא, וְשִׁבְקוּ לְאַסּוּתָא דְאוּרִייתָא, בְּגִין מִיכְלָא אַחְרָא דְאִיהוּ חֲמִץ. דְּהָא בְּיוֹמָא דָּא דִּרְ"ה, הֵהוּא חֲמִץ סֻלְקָא, וּמְקַטְרְגָא עֲלֵיהּ דְּבַר נֶשׁ, וְאַלְשִׁין עֲלֵיהּ, וְאִיהוּ קְיִמָּא בְּיוֹמָא דָּא מְקַטְרְגָא עַל עֲלֵמָא. וְקוּדְשָׁא בְּרִיךְ הוּא יְתִיב בְּדִינָא עַל כֹּלָּא וְדֵאִין עֲלֵמָא.

78. וּבְגִינֵי כֶּךָ כִּד יְהִיב קוּדְשָׁא בְּרִיךְ הוּא אוּרִייתָא לְיִשְׂרָאֵל, אֶטְעִים לְהוּ מֵהֵהוּא נְהֵמָא עֲלָאָה, דְּהֵהוּא אַתְרָא, וּמִגּוּ הֵהוּא נְהֵמָא, הוּוּ יִדְעִין וּמִסְתַּכְלִין בְּרִזֵּי דְאוּרִייתָא, לְמַהֲךָ בְּאַרְחַ מִיּוֹשֵׁר, וְהָא אוּקְמוּהָ מְלָה אִינוּן חֲבֵרִיָּא בְּרִזִין אֵלִין כְּדִקְאֻמְרִין.

79. ר' שְׁמַעוֹן וְרַבִּי אֶלְעָזָר בְּרִיהּ, הוּוּ אֶזְלֵי בְּאַרְחָא, וְהוּוּ אֶזְלִין עִמְהוֹן, רַבִּי אַבָּא וְרַבִּי יוֹסִי, עַד דְּהוּוּ אֶזְלֵי אֶעְרַעְרוּ בְּחַד סָבָא, וְהוּוּ אַחִיד בִּידֵיהּ חַד יְנוּקָא, זָקֵף עֵינוּי רַבִּי שְׁמַעוֹן וְחָמָא לֵיהּ, אָמַר לֵיהּ לְרַבִּי אַבָּא וְדֵאִי מַלְיִן חֲדָתִין אֵית גַּבְּן בְּהָאֵי סָבָא.

80. כִּד מְטוּ לְגַבִּיָּהּ, אָמַר רַבִּי שְׁמַעוֹן, בְּמִטּוֹל דְּקוּפְטֵרְךָ בְּגַבְּךָ קָא אַתִּית, מֵאֵן אַנְתָּ. אָמַר לֵיהּ, יוֹדָאִי אַנָּא. אָמַר, מַלְיִן חֲדָתִין וְדֵאִי יוֹמָא דָּא לְגַבְּךָ, אָמַר לֵיהּ לֵאן הוּא אַרְעֵךְ. אָמַר לֵיהּ, דִּיּוּרֵי הוּוּ בְּאִינוּן פְּרִישי מְדַבְּרָא, דְּהוּוּנָא, מְשַׁתְּדֵל בְּאוּרִייתָא, וְהִשְׁתָּא אַתִּינָא לְיוֹשׁוּבָא, לְמִיתָב בְּצֵלָא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּאֵלִין יוֹמֵי דִירְחָא שְׁבִיעָאָה דָּא.

81. חֲדַי ר' שְׁמַעוֹן, אָמַר, נְתִיב דְּוְדֵאִי קוּדְשָׁא בְּרִיךְ הוּא שְׁדַרְךָ לְגַבְּן. אָמַר לֵיהּ, חֲיִיךָ דְנִשְׁמַע מְלָה מְפֻמְךָ, מֵאִינוּן מַלְיִן חֲדָתִין עֲתִיקִין, דְּנִשְׁעֵתוּן תַּמָּן בְּמַדְבְּרָא, מֵהָאֵי יִרְחָא שְׁבִיעָאָה. וְאֵמָאֵי אַתְפְּרִשְׁתוּן הִשְׁתָּא מְמַדְבְּרָא, לְמִיתֵי לְיוֹשׁוּבָא. אָמַר לֵיהּ הֵהוּא סָבָא, בְּשַׁאֲלָתָא דָּא, יִדְעֵנָא דְחֻכְמָתָא גַבְּךָ, וּמִילְךָ מְטוּ לְרִקִיעֵי דְחֻכְמָתָא.

10. "And in the wilderness, where you have seen"

The old sage speaks about the reason that God led Yisrael into the powerful wilderness, the domain of Samael, when they left Egypt. Had they not sinned, God would have crushed Samael so he would have had no power, but because they sinned they spent forty years in the wilderness to fulfill the verse, "And you shall bruise his heel." We are told that the only light is that light which comes out of the darkness. There is no service of God except from out of darkness, and no good except from out of evil. Overall perfection is good and evil together that rise to the good afterward.

82. The old sage opened the discussion, saying: "And in the wilderness, where you have seen how that Hashem your Elohim bore you, as a man bears his son..." (Devarim 1:31). This passage should have said, 'And in the wilderness, where He bore you'. Why does it say, "where you have seen"? HE ANSWERS: The Holy One, blessed be He, spoke to Yisrael in the wilderness, a potent wilderness, as is written: "venomous serpents, and scorpions..." (Devarim 8:15). This wilderness is more potent than any wilderness in the world. What is the reason THAT HE LED YISRAEL THERE?

83. HE ANSWERS: When the children of Yisrael left Egypt and reached the number of 600,000, the Holy Malchut was strengthened and rose above everything, and the moon, THAT IS MALCHUT, shone. Then the Evil Malchut, the Other Side, was subdued and the Holy One, blessed be He, took YISRAEL into the powerful wilderness, which is the place and the domain of evil Samael, his very own, in order to break his power and strength, crush his head and subdue him, so he will have no power. If the children of Yisrael had not sinned, the Holy One, blessed be He, planned to remove him from the world. Therefore, He caused YISRAEL to actually pass through his inheritance, lot, and portion.

84. Since they sinned many times, the snake bit them, and then was fulfilled: "He will bruise your head" (Beresheet 3:15). That is, the children of Yisrael hit his head first, but did not know how to guard themselves from him. Afterward, the snake bit them, and they all fell in the wilderness, and, "And you shall bruise his heel" (Ibid.), was fulfilled. For forty years were they smitten by him, corresponding to the forty lashes decreed by court of law.

85. Therefore, it is written: "where you have seen," because they saw with their own eyes the landlord of the wilderness walking, bound, before them, and they took his possession and lot. Whence do we know this? From the verse: "Then the chiefs of Edom shall be amazed" (Shemot 15:15), who are the venomous serpents and scorpions. We too retired from civilization to go into the potent wilderness to be occupied there with Torah, in order to subdue that side.

86. The words of Torah become clear only there and the only light is that which comes out of the darkness. When this side is subdued, the Holy One, blessed be He, rises, and His glory becomes greater. There is no service of the Holy One, blessed be He, except from out of darkness and no good except from out of evil. When a person enters the evil way and then leaves it, the Holy One, blessed be He, rises in His glory. Therefore, overall perfection is good and evil together and rising to the good afterward. The only good is good that emerges from evil, and through this good the glory OF THE HOLY ONE, BLESSED BE HE, is elevated. This is perfect service.

82. פֶּתַח הַהוּא סָבָא וְאָמַר, וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ אֲשֶׁר נִשְׁאָךְ יְיָ אֱלֹהֶיךָ בְּאִשֶׁר יִשָּׂא אִישׁ אֶת בְּנוֹ וְגו'. הָאִי קָרָא הָכִי מִבְּעֵי לֵיָהּ, וּבַמִּדְבָּר אֲשֶׁר נִשְׁאָךְ, מִהוּ רָאִיתָ. אֲלֵא קוּדְשָׁא בְּרִיךְ הוּא דְּבַר לֹון לְיִשְׂרָאֵל בְּמִדְבָּרָא, מִדְּבָרָא תְּקִיפָא, כְּמָה דְּכִתְיִב, נָחַשׁ שָׂרָף וְעַקְרָב וְגו'. וּמִדְּבָרָא דְּאִיהוּ תְּקִיף מִשָּׂאֵר מִדְּבָרִין בְּעֵלְמָא. מֵאִי טַעְמָא.

83. בְּגִין דְּהָהוּא שְׁעָתָא דְּנִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם וְאִשְׁתְּלִימוּ לְשִׁתִּין רַבְבִּין, אֲתַתְּקַף מַלְכוּתָא קְדִישָׁא, וְאִסְתְּלַק עַל כָּלָא, וְסִיְהִירָא אֲתַנְהִירָת וּכְדִין אֲתַכְפִּינָא מַלְכוּתָא חַיִּיבָא סְטְרָא אַחְרָא. וְאִפִּיק לֹון קוּדְשָׁא בְּרִיךְ הוּא לְמִיְהָךְ בְּמִדְּבָרָא תְּקִיפָא. דְּאִיהוּ אַתְרֵךְ וְשִׁלְטָנוּ דְּסַמְא"ל חַיִּיבָא, דְּאִיהוּ דִּילִיָהּ מִמֶּשׁ, בְּגִין לְתַבְרָא תּוֹקְפִיָה וְחִילִיָהּ, וּלְכַתְתָּא רִישִׁיָהּ, וְלֹאכְפִינָא לֵיָהּ, דְּלֹא יִשְׁלוּט. וְאִלְמָלָא דְּחָאבוּ יִשְׂרָאֵל, בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לֹאעֲבָרָא לֵיָהּ מִעֵלְמָא, וְע"ד אַעֲבַר לֹון בְּאַחְסַנְתִּיָהּ וְעַדְבִּיָהּ וְחוֹלְקִיָהּ מִמֶּשׁ.

84. בֵּינֹן דְּחָאבוּ בְּכַמָּה זְמָנִין, נִשְׁיַךְ לֹון חוּיָא, וּכְדִין אֲתַקִּיִם הוּא יִשׁוּפְךָ רֹאשׁ וְגו'. יִשְׂרָאֵל מַחוּ רִישִׁיָהּ בְּקַדְמִיתָא, וְלֹא יַדְעִי לֹאסְתַּמְרָא מִיְנִיָהּ, וְלְבַתֵּר אִיהוּ מַחָא בְּבַתְרִייתָא, וְנִפְלוּ כְּלָהוּ בְּמִדְּבָרָא, וְאֲתַקִּיִם וְאִתְּהָ תְּשׁוּפְנוּ עֵקֵב. וְאַרְבַּעִין שָׁנִין לְקוּ מִיְנִיָהּ, לְקַבֵּל מ' מַלְקוֹת דְּבֵי דִינָא.

85. וְע"ד כְּתִיב אֲשֶׁר רָאִיתָ, בְּעֵינֵיָהּ הוּי חֲמָאן לְהָהוּא מְאִרֵי דְּמִדְּבָרָא, אֲזִיל כְּפִית קְמִיָהּ, וְנִטְלִי אַחְסַנְתִּיָהּ וְעַדְבִּיָהּ. מְנַלְן. מִדְּכִתְיִב אֲז נִבְהִלוּ אֱלֹופֵי אֲדוּם, וְאִלִּין אִינוּן נָחַשׁ שָׂרָף וְעַקְרָב. וְאַנְן אוּף הָכִי אֲתַפְרְשָׁנָא מִיְשׁוּבָא לְמִדְּבָרָא תְּקִיפָא, וְלַעֲיִנָא תַּמָּן בְּאוּרִייתָא, בְּגִין לֹאכְפִינָא לְהָהוּא סְטְרָא.

86. וְתוּ דְּלֹא מִתְּיַשְׁבֵּן מְלִי דְּאוּרִייתָא, אֲלֵא תַּמָּן. דְּלִית נְהוּרָא אֲלֵא הָהוּא דְּנִפְיק מְגוּ חֲשׁוּכָא, דְּכַד אֲתַכְפִּינָא סְטְרָא דָא, אִסְתְּלַק קוּדְשָׁא בְּרִיךְ הוּא לְעִילָא, וְאִתְּיַקֵּר בִּיקְרִיָהּ. וְלִית פּוֹלְחָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אֲלֵא מְגוּ חֲשׁוּכָא, וְלִית טוֹבָא אֲלֵא מְגוּ בִּישָׂא. וְכַד עָאל בְּרִיךְ נִשׁ בְּאוּרַח בִּישָׂא, וְשְׂבִיק לֵיָהּ, כְּדִין אִסְתְּלַק קוּדְשָׁא בְּרִיךְ הוּא בִּיקְרִיָהּ, וְעַל דָּא שְׁלִימוּ דְּכָלָא טוֹב וְרַע בְּחָדָא, וְלֹאסְתְּלַקָא לְבַתֵּר בְּטוֹב, וְלִית טוֹב אֲלֵא הָהוּא דְּנִפְיק מְגוּ בִּישָׂא. וְבִהָאִי טוֹב, אִסְתְּלַק יְקִרִיָהּ, וְדָא אִיהוּ פּוֹלְחָנָא שְׁלִיִם.

87. We have dwelt there throughout the year until now in order to subdue that Side in the wilderness. Now that the time for the holy service of the side of Holiness has come, we return to civilization, for the service OF THE HOLY ONE, BLESSED BE HE, is there. And also, now, during Rosh Hashanah, the time has arrived for that serpent to request Judgment before the Holy One, blessed be He. He rules there in the wilderness. Therefore, we left it and came to civilization.

87. וְאָנֹכִי עַד הַשָּׁמַיִם יִתְיַבֵּן תָּמֹךְ, כָּל יוֹמֵי שְׁמַיָא, בְּגִין לְאַכְפִּיָא בְּמַדְבְּרָא לְהוּא סְטְרָא. הַשָּׁמַיִם דְּמִטָּא זְמַנָּא דְּפּוֹלְחָנָא קְדִישָׁא, דְּסְטְרָא דְּקְדוּשָׁא, אֶהְרָנָא לְיִשׁוּבָא דְּתָמֹךְ אִיהוּ פּוֹלְחָנָא דִּילֵיהּ. וְתוּ, דְּהַשָּׁמַיִם בְּרִי"ה מִטָּא זְמַנָּא דְּהוּא חוּיָא, לְמַתְבַּע דִּינָא מִקְמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְתָמֹךְ אִיהוּ שְׁלִיט. וּבְגִין כִּךְ נִפְקָנָא מִתָּמֹךְ וְאִתִּינָא לְיִשׁוּבָא.

11. "Blow a Shofar at the new moon"

The old sage continues by saying that at the new moon, on the feast day, Harsh Judgment awakens and strengthens the Other Side; then the whole world is under Judgment, as the moon, Malchut, radiates no light. All the acts of correction that preserve the worlds arise from the lower beings if their deeds are correct; if they are not, Malchut remains without illumination until the wicked are separated from the righteous, and then Judgment awakens. We learn that God gave the Shofar to Yisrael in order to break the covering on the moon that prevents it from shining; the sound of the Shofar arouses Mercy below and Binah above. The upper world, Binah, always gives to the lower world, Malchut, according to its present state, so human gladness below draws supernal gladness. The old sage says that on Yom Kippur Malchut lights up with a supernal illumination from the light of the World to Come, Binah.

88. The old sage opened the discussion, saying: "Blow a Shofar at the new moon, at the full moon (lit. 'the covering') on our feast day" (Tehilim 81:4). Now is the time for the supernal Harsh Judgment to awaken. When it awakens, the Other Side is strengthened by it. Once the Other Side grows strong, it rises and covers the moon, WHICH IS MALCHUT, so it does not radiate any light but is filled from the aspect of Judgment. Then the whole world is under Judgment, both higher and lower beings, and a proclamation is issued throughout all the firmaments: "Prepare the Throne of Judgment for the Master over everything, for He wishes to Judge."

88. פָּתַח הוּא סְבָא וְאָמַר, תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּכֶסֶה לְיוֹם חֲגֹנוּ, הַשָּׁמַיִם אִיהוּ זְמַנָּא, לְאַתְעָרָא דִּינָא עֲלָאָה תְּקִיפָא, וְכֹד אִיהוּ אֲתַעַר סְטְרָא אַחְרָא אֲתַתְקַף בְּהַדְרִיָּה, וְכִיּוֹן דְּאִיהוּ אֲתַתְקַף, סְלִיק וְחִפְיָא לְסִיְהָרָא, דְּלֹא נְהִיר נְהוּרָא, וְאֲתַמְלִיא מִסְטְרָא דִּינָא. בְּדִין כָּל עֲלָמָא אִיהוּ בְּדִינָא, עֲלָיִן וְתַתְּאִיִן, וְכַרְזָא בְּרִיזוּ בְּכֻלְהוּ רְקִיעֵי, אֲתַקִּינוּ בּוֹרְסִיא דִּינָא, לְמֵאֲרִיָּה דְּכֻלָּא, דְּאִיהוּ בְּעֵי לְמִידָן.

89. There is a secret here, which shone upon us in the wilderness. Why did supernal Judgment awaken on this day? HE ANSWERS: All the precious secrets and holy acts stem from the seventh, WHICH IS MALCHUT, and that supernal seventh, which is the supernal world that is called 'the World to Come', NAMELY BINAH. All the candles, sanctifications and blessings shine ON MALCHUT from there. When the time arrives to renew the blessings and holy acts so they will shine, one should observe the corrections of all the worlds, IN ORDER TO RENEW THE BLESSINGS AND SANCTIFICATIONS. All the acts of correction that preserve the worlds rise from the lower beings if their deeds are suitable. If they are not right, MALCHUT remains without illumination until the wicked are separated from the righteous, and then Judgment awakens.

89. וְרָזָא הֵכָא, וְאֲתַנְהִיר לֹון בְּמַדְבְּרָא, אֲמַאי אֲתַעַר דִּינָא עֲלָאָה בְּיוֹמָא דָּא. אֲלֹא כָּל רִזִּין וְכָל קְדוּשִׁין יְקִירִין, כְּלָהוּ תְּלִיין בְּשְׁבִיעָאָה. וְהוּא שְׁבִיעָאָה עֲלָאָה, עֲלָמָא עֲלָאָה, דְּאֲקָרִי עֲלָמָא דָּאֲתִי. מְנִיָּה נְהִרִין כָּל בּוֹצִינִין, וְכָל קְדוּשִׁין, וְכָל בְּרַבָּאן. וְכֹד מְטִי זְמַנָּא, לְחַדְתּוֹתֵי בְּרַבָּאן וְקְדוּשִׁין לְאַנְהָרָא, בְּעָא לְאַשְׁגָּחָא בְּכָל תְּקוּנָא דְּעֲלָמִין כְּלָהוּ, וְכָל אִינוּן תְּקוּנִים לְאַתְקִימָא כְּלָהוּן, סְלִקִין מְגוּ תַתְּאִי, אִי אִינוּן כְּשָׂרָאן. וְאִי לֹא כְּשָׂרָאן, בְּדִין קִימָא דְּלֹא נְהִיר, עַד דְּאֲתַפְרֶשֶׁן חִיבִין מְגוּ זְכָאִין, בְּדִין אֲתַעַר דִּינָא.

90. From that Judgment, the Other Side is strengthened, and the Accuser is present so that the wicked be given over to him, for it is written of him: "And searches out all perfection" (Iyov 28:3), and covers the moon so it will not shine. Why does He not give over THE WICKED to the Accuser? Because the Holy One, blessed be He, does not wish to destroy the works of His hands.

90. וּמֵהוּא דִּינָא, אֲתַתְקַף סְטְרָא אַחְרָא, וְאַשְׁתַּכַּח מִקְטְרָגָא, בְּגִין דִּינִתְנֹון לֵיהּ אִינוּן, חִיבִיא. בְּגִין דְּעֲלִיָּה בְּתִיב, וְלְכָל תְּכֵלִית הוּא חוּקֵר. וְחִפְיָא לְסִיְהָרָא, אֲמַאי לֹא מִסְרָא לֹון בִּידָא דְּמִקְטְרָגָא. בְּגִין דְּלִית תִּיאוּבְתִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, לְאוּבְרָא לְעוֹבְרֵי יְדוּי.

91. In the Other Side there is a hard Klipah that is impossible to break, except with the counsel the Holy One, blessed be He, gave the children of Yisrael, as written: "Blow a Shofar at the new moon, at the full moon (lit. 'the covering') on our feast day" (Tehilim 81:4) in order to break that cover with which the moon is covered, WHICH IS MALCHUT, so it does not shine.

92. When the children of Yisrael awaken below by the blow of the shofar, the sound that emanates from the Shofar blasts the air and splits firmaments until it rises to that hard rock, NAMELY THE OTHER SIDE, that covers the moon. It observes and brings forth an awakening of Mercy. Then THE OTHER SIDE that rises and remains above COVERING THE MOON is confounded. That sound stands and removes that Judgment FROM MALCHUT. Since Mercy has awakened below, IN MALCHUT, another supernal shofar also awakens above, WHICH IS BINAH, and produces a sound, NAMELY THE MOCHIN OF ZEIR ANPIN THAT IS CALLED 'SOUND', which is Mercy. Sound meets sound, mercy meets mercy, because by the lower awakening there is also an awakening above.

93. You may ask how a sound below or an awakening below awaken THAT WHICH CORRESPONDS TO IT ABOVE. Come and behold: the Lower World, WHICH IS MALCHUT, is always ready to receive and is called a 'precious stone'. The Upper World, WHICH IS BINAH, gives it according to its state. If its state is of a shiny countenance from below, in the same manner it is shone upon from above, but if it is in sadness, it is correspondingly given Judgment.

94. Similarly, "Serve Hashem with gladness" (Tehilim 100:2), because human gladness draws another, supernal gladness. Thus, just as the Lower World, NAMELY MALCHUT, is crowned, so it draws from above. Therefore, the children of Yisrael are early to rouse with the shofar a sound, which is combined of fire, water and air - NAMELY, THE CENTRAL COLUMN, WHICH IS COMBINED OF THREE COLUMNS. They become one, which rises and strikes that precious stone that is colored with these three colors - WHICH ARE WHITE, RED AND GREEN, WHICH ARE THREE COLUMNS COMBINED in this sound - and then it draws from above as it deserves.

95. Once MALCHUT has been perfected with this sound FROM BELOW, Mercy emerges from above and dwells upon Her, and She becomes included in Mercy from below and above. Then the Other Side is confounded, and its power is weakened and it cannot accuse. This precious stone, WHICH IS MALCHUT, remains with radiant countenance in every direction, with illumination from below and illumination from above.

91. וְהוּא סֹטְרָא אַחְרָא, קַיִמָּא קְלִיפָּא תְּקִיפָּא, דְּלֹא יָכִיל לְאַתְבָּרָא, בְּרַ בְּהוּא עֵיטָא דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לְיִשְׂרָאֵל, דְּכַתִּיב תְּקַעוּ בַּחֲדָשׁ שׁוֹפֵר בְּכֶסֶה לְיוֹם חַגְגּוֹ. בְּגִין לְתַבְרָא הוּא כֶּסֶה דְּאַתְחַפֵּי סִיְהָרָא, וְלֹא נְהִיר.

92. וְכֹד מִתְעָרִי יִשְׂרָאֵל לְתַתָּא בְּשׁוֹפֵר, הוּא קְלָא דְּנִמְיֵק מְשׁוֹפֵר, בְּטַשׁ בְּאַוִּירָא, וּבְקַע רְקִיעִין, עַד דְּסִלְקָא לְגַבֵּי הוּא טְנָרָא תְּקִיפָּא, דְּחַפֵּי לְסִיְהָרָא, אֲשַׁנָּח, וְאַשְׁכַּח אֲתַעְרוּתָא דְּרַחֲמִי, בְּדִין הוּא דְּסִלִּיק וְקַיִמָּא לְעִילָא, אֲתַעְרָב. בְּדִין הוּא קְלָא קַיִמָּא, וְאַעְבֵּר הוּא דִּינָא, וְכִיּוֹן דְּלְתַתָּא אֲתַעְרוּ רַחֲמִי, הֲכִי נְמִי לְעִילָא, אֲתַעֵר שׁוֹפֵרָא אַחְרָא עֲלָאָה, וְאַפִּיק קְלָא דְּאִיהוּ רַחֲמִי, וְאַתַּעְרְעוּ קְלָא בְּקְלָא, רַחֲמִי בְּרַחֲמִי, וּבְאַתַּעְרוּתָא דְּלְתַתָּא, אֲתַעֵר הֲכִי נְמִי לְעִילָא.

93. וְאִי תִימָּא, הִיךְ יָכִיל קְלָא דְּלְתַתָּא, אִו אֲתַעְרוּתָא דְּלְתַתָּא לְאַתַּעְרָא, הֲכִי נְמִי. תָּא חֲזִי, עֲלֵמָא תַתָּאָה, קַיִמָּא לְקַבְלָא תְּדִיר, וְהוּא אֲקָרִי אֲבָן טָבָא. וְעֲלֵמָא עֲלָאָה לֹא יְהִיב לִיה, אֲלָא כְּגוּוֹנָא דְּאִיהוּ קַיִמָּא. אִי אִיהוּ קַיִמָּא בְּנִהִירוּ דְּאַנְפִּין מִתַּתָּא, בְּדִין הֲכִי נְהִרִין לִיה מְלַעִילָא. וְאִי אִיהוּ קַיִמָּא בְּעַצִּיבוּ, יְהִיבִין לִיה דִּינָא בְּקַבְלִיָּה.

94. כְּגוּוֹנָא דָּא, עַבְדוּ אֵת יְיָ בְּשִׂמְחָה. חֲדוּה דְּב"נ, מְשִׁיךְ לְגַבֵּיָּה חֲדוּה אַחְרָא עֲלָאָה. הֲכִי נְמִי הִיא עֲלֵמָא תַתָּאָה, כְּגוּוֹנָא דְּאִיהוּ אֲתַעְטַרְתָּ, הֲכִי אֲמַשִּׁיךְ מְלַעִילָא. בְּג"כ מְקַדְמֵי יִשְׂרָאֵל, וְאַתַּעְרֵי בְּשׁוֹפֵר קְלָא דְּאִיהוּ כְּלִיל בְּאַשָׁא וּמִיָּא וְרוּחָא, וְאַתַּעְבִּיד חֲד, וְסִלְקָא לְעִילָא, וּבְטַשׁ בְּהִיא אֲבָן טָבָא, וְאַצְטַפַּע בְּאִינוֹן גּוּוֹנִין דְּהִיא קְלָא, וְכִדִּין כְּמָה דְּאַתְחַזִּיאתָ, הֲכִי מְשִׁיךְ מְלַעִילָא.

95. וְכִיּוֹן דְּאַתְקַנַּת בְּהִיא קְלָא. רַחֲמִי נְמִי מְלַעִילָא, וְשִׁרְיִין עֲלָה, וְאַתְכְּלִילָא בְּרַחֲמִי, מִתַּתָּא וּמְלַעִילָא. וְכִדִּין אֲתַעְרָב סֹטְרָא אַחְרָא. וְאַתְחַלֵּשׁ תְּקִפִּיָּה, וְלֹא יָכִיל לְקַטְרָגָא. וְהִיא אֲבָן טָבָא, קַיִמָּא בְּנִהִירוּ דְּאַנְפִּין, מְכַל סֹטְרִין, בְּנִהִירוּ דְּלְתַתָּא, וּבְנִהִירוּ דְּלַעִילָא.

96. When does She remain with the illumination from above? On Yom Kippur (Day of Atonement), for on Yom Kippur that precious stone is lit up, NAMELY MALCHUT, with a supernal illumination from the light of the world to come, WHICH IS BINAH. Then the children of Yisrael prepare a goat and send it to this potent wilderness, which rules over it.

96. אִימְתִי קִיּוּמָא בְּנִהִירוֹ דְּלַעִילָא, הוּי אֹמֵר בְּיוּמָא דְּכַפּוּרֵי. וּבְיוּמָא דְּכַפּוּרֵי אֲתַנְהִיר הָהוּא אֲבָן טָבָא, בְּנִהִירוֹ דְּלַעִילָא, מִגּוֹ נִהִירוֹ דְּעֵלְמָא דְּאֲתִי, וְכַדִּין מְתַקְנִין יִשְׂרָאֵל לְתַתָּא חַד שְׁעִיר, וּמִשְׁדְּרִין לְהָאֵי מַדְבְּרָא תְּקִיפָא, דְּאִיהוּ שְׁלֵטָא עֲלֵיהּ.

12. The Kingdom of Heaven is divided by two points

We are told that the central point of the desolate world is the Other Side, and the central point of the inhabited world is the holy side, where Jerusalem is found. The Kingdom of Heaven stands on two points: one is Jerusalem, and the other is the terrestrial Garden of Eden. In the middle of that Garden is a hidden point into which a pillar is inserted from below; from there water flows that separates to the four directions of the world.

97. That Other Side is the central point of the portion of the desolate world, because the Other Side has power over all destruction and desolation THAT IS IN THE WORLD. The central point of that portion of the inhabited world is the holy side, WHICH IS MALCHUT. Therefore, Jerusalem is in the center of the inhabited world, WHICH IS THE SECRET OF MALCHUT.

97. וְהוּא סְטְרָא אַחְרָא, אִיהוּ נְקוּדָה אֲמֻצְעִיתָא דְּחָרִיבוֹ דְּעֵלְמָא, בְּגִין דְּכָל חָרִיבוֹ וְשִׁמְמוֹן מְנִיָּה, הָהוּא סְטְרָא אַחְרָא שְׁלִיט עֲלֵיהּ. וְנְקוּדָה אֲמֻצְעִיתָא דְּכָל יִשׁוּבָא, סְטְרָא דְּקְדוּשָׁה אִיהוּ, וְעַל דָּא, קִיּוּמָא יְרוּשָׁלַם בְּאֲמֻצְעִיתָא דְּכָל יִשׁוּבָא דְּעֵלְמָא.

98. The Kingdom of Heaven, the side of Holiness, is divided by two points: one of its own, and another that it received from the world to come, WHICH IS BINAH, WHICH IS a supernal, hidden point. Therefore, the kingdom stands on two points. Its own point is under it, which is Jerusalem, which is the center of the whole civilization. The hidden point that it received from supernal Ima, the World to Come, is the terrestrial Garden of Eden that is located in the center of the world in all its aspects, those of desolation and habitation, and all the aspects of the world.

98. בְּתַרִּין נְקוּדִין אֲתַפְרֶשֶׁת מְלָכוֹ שְׁמַיָּא, סְטְרָא דְּקְדוּשָׁא, חַד דִּילָהּ, וְחַד דְּעֵלְמָא דְּאֲתִי, נְקוּדָה עֲלָאָה טְמִירָאָה, וְעַד קִיּוּמָא בְּתַרִּין נְקוּדִין: נְקוּדָה דִּילָהּ קִיּוּמָא תַּחֲוֹתָהּ, יְרוּשָׁלַם, אֲמֻצְעִיתָא דְּכָל יִשׁוּבָא. נְקוּדָא דְּנִטְלָא מֵאִימָא עֲלָאָה טְמִירָא, אִיהוּ ג"ע דְּאַרְעָא, דְּקִיּוּמָא בְּאֲמֻצְעִיתָא דְּכָל עֵלְמָא, לְכָל סְטְרִין, דְּחָרִיבוֹ וְיִשׁוּבָא, וְכָל סְטְרִין דְּעֵלְמָא.

99. Therefore, in the middle of the Garden of Eden there is a supernal point, covered and concealed, since it is unknown. A pillar is inserted from below up within that point, and from there gushes water that separates to the four directions of the world. So we find that there are three points in the world one on top of the other, like the three points in the Torah!

99. וְעַד, בְּאֲמֻצְעִיתָא דְּגֵן עֵדֶן, קִיּוּמָא נְקוּדָה חֲרָא עֲלָאָה טְמִירָא וּגְנִיזָא, דְּלֹא יָדִיעַ. וְחַד עַמּוּדָא, נְעִיץ מִתַּתָּא לְעֵילָא, גּוֹ הָהוּא נְקוּדָה, וּמִתַּמֵּן נִבְעֵי מַיָּא, דְּאֲתַפְרִישׁוּ לְאַרְבַּע סְטְרֵי עֵלְמָא. אֲשַׁתְּכּוּחַו תַּלְתַּת נְקוּדִין בְּעֵלְמָא, דְּקִיּוּמָן דָּא עַל דָּא, כְּגִוּוֹנָא דְּתַלְתַּת נְקוּדִין דְּאוּרִייתָא.

13. Two goats

The old sage wonders why Yisrael sent two goats for sacrifice: one for Azazel in the wilderness, and one to God. Rabbi Shimon explains that the Slanderer will think he ate from His meal and will not know of the other joyous meal prepared for God and those He loved. Even when Yisrael are in exile, when they pray Malchut ascends before God on Yom Kippur and asks mercy for her children; then God declares all His vengeance against Edom, and the Slanderer is removed from the world. Because of this, the children of Yisrael are free and joyful. Rabbi Shimon tells why a young goat is sacrificed rather than a grown one. He speaks about 'atonement' (Kippur) and says that it is so called because it cleanses all impurity from a person so that God forgives him. We read that there are five deprivations on Yom Kippur - eating and drinking, washing, anointing, wearing shoes, and having marital relations. These deprivations are so that the person may be helped by the five supernal aspects - Chesed, Gvurah, Tiferet, Netzach and Hod.

100. Come and behold: Yisrael sent the goat to Azazel, to the wilderness, so as to give a portion to the Other Side with which to be occupied. You may ask why there are two goats here, one for Hashem and one for the Other Side. It is understandable TO SEND the goat of the Other Side TO AZAZEL, but why the goat to Hashem?

101. HE ANSWERS: IT IS SIMILAR to a king who was angry with his son. He summoned a bailiff, who regularly meted out justice to people, in order to come and punish his son. The bailiff rejoiced and entered the king's palace to eat there. As soon as the son saw him, he thought: Certainly, the only reason this bailiff has come to my father's palace is because the king is angry with me. What did he do? He tried to please him. Once he pleased him, the king ordered a magnificent feast for himself and his son, and commanded that the bailiff would not know of it. Afterward, the bailiff came. The king thought: Now if he knows of the grand feast that I prepared for my son and myself, there will be confusion at the table. What did he do? He called the butler in charge over the feast and told him, 'prepare something to put before me and the bailiff, so that the bailiff would think that he dined with me, and would not know about that other precious feast for me and my son. He would then take that portion and leave, and disengage from our joyous feast.' If the king had not done this, that bailiff would not have left the king's palace.

102. So did the Holy One, blessed be He, say to Yisrael: 'Prepare two goats, one for Me and one for that Slanderer', NAMELY THE OTHER SIDE, 'so that he will think that he ate from My meal and will not know of the other, our own joyous meal. Let him take that portion and go his way and depart from My house.' Since supernal Ima, which is the World to Come, NAMELY BINAH, came to dwell in the sanctuary of the Lower World, to observe it with a radiant face, it is only right that the slanderer would not be present, nor the plaintiffs, when He takes out all the blessings and illuminates everything. And all manner of freedom is available IN MALCHUT, and Yisrael receive those blessings.

103. When the world to come, WHICH IS BINAH, enters the sanctuary of the Lower World, WHICH IS MALCHUT, and the Lower World rejoices in its children in that magnificent feast THAT IS DRAWN FROM BINAH, then BINAH blesses the table. All the worlds are blessed and every kind of joy and shining face are present there. This is what is written: "that you may be clean...before Hashem" (Vayikra 16:30).

100. תָּא חֲזִי, הֵהוּא שְׁעִיר הַמִּשְׁדָּרִין יִשְׂרָאֵל לְעֹזְאוֹל, לְהֵהוּא מִדְּבָרָא, בְּגִין לְמִיָּהב חוֹלְקָא לְהֵהוּא סְטְרָא אַחְרָא, לְאַתְעֶסְקָא בְּהַדְיָה. וְאִי תִימָא, תְּרִין שְׁעִירִין אֲמַאי הֶכָּא, חַד לִינִי וְחַד לְהֵהוּא סְטְרָא אַחְרָא. תִּינַח הֵהוּא שְׁעִיר דְּסְטְרָא אַחְרָא. לִינִי אֲמַאי.

101. אֵלָא לְמַלְכָּא דְּהוּא אַרְגִּיזוּ עַל בְּרִיָּה, קְרָא לְסַנְטִירָא, הֵהוּא דְּעֵבִיד דִּינָא בְּבִנֵי נְשָׂא תְּדִיר, בְּגִין דִּיזְדָּמֵן לְמַעְבַּד דִּינָא בְּבְרִיָּה. הֵהוּא סַנְטִירָא חֲדִי, וְעָאֵל בְּבִי מַלְכָּא לְמִיכַל תְּמֹן, כִּיּוֹן דְּאַשְׁגַּח בִּיָּה בְּרִיָּה, אָמַר, וְדִאי לֹא עָאֵל סַנְטִירָא דָּא בְּבִי אָבָא, אֵלָא בְּגִין דְּאַרְגִּיזוּ מַלְכָּא עָלֵי. מַה עֵבַד, אֲזַל וְאַתְפְּיִס בְּהַדְיָה. כִּיּוֹן דְּאַתְפְּיִס בְּהַדְיָה, פְּקִיד מַלְכָּא לְמַעְבַּד סְעוּדָתָא עֲלָאָה לִיָּה וּלְבְּרִיָּה, וּפְקִיד דְּלֹא יָדַע בִּיָּה הֵהוּא סַנְטִירָא. לְבַתַּר עָאֵל הֵהוּא סַנְטִירָא. אָמַר מַלְכָּא הֲשֵׁתָא אִי יִנְדַע דָּא, מְסַעוּדָתָא עֲלָאָה דְּאַתְקִינִית לִי וּלְבְּרִי, יִתְעַרְבַּב פְּתוּרָא. מַה עֵבַד. קְרָא לְמַמְנָא עַל סְעוּדָתָא, אָמַר לִיָּה, אַתְקִין מְדִי, וְתִשׁוּי קְמַאי, וְתִשׁוּי קְמִיָּה דְּהֵהוּא סַנְטִירָא, בְּגִין דִּיחֻשֵׁיב דְּסְעִיד קְמַאי מְדִילִי, וְלֹא יִנְדַע בְּהֵיָא סְעוּדָתָא יִקְרָא דְּחֲרוּה דִּילִי וּדְבְּרִי, וְיִטוּל הֵהוּא חוֹלְקָא וְיִזִּיל לִיָּה, וְיִתְפַּרֵּשׁ מְחֲדוּה דְּסְעוּדָתָא דִּילָן. וְאִי לֹא דְּמַלְכָּא עֵבִיד הֶכָּי, לֹא יִתְפַּרֵּשׁ הֵהוּא סַנְטִירָא מִבֵּי מַלְכָּא.

102. כִּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, אֲזַמְיִנוּ תְּרִין שְׁעִירִין, חַד לִי וְחַד לְהֵהוּא דְּלְטוּרָא, בְּגִין דִּיחֻשֵׁיב דְּמְסַעוּדָתָא דִּילִי קְאָכִיל, וְלֹא יִנְדַע בְּסְעוּדָתָא דְּחֲרוּה אַחְרָא דִּילָן, וְיִסַּב הֵהוּא חוֹלְקָא, וְיִזִּיל לְאַרְחִיָּה, וְיִתְפַּרֵּשׁ מִבֵּיתִי. כִּיּוֹן דְּאֲמַא עֲלָאָה, עֲלֵמָא דְּאֲתִי, אֲתִי לְמִשְׁרֵי גוּ הֵיכְלָא דְּעֲלֵמָא תְּתָאָה, לְאַשְׁגַּחָא עֲלָהּ בְּנֵהִירוּ דְּאַנְפִּין, דִּין הוּא דְּלֹא יִשְׁתַּבַּח הֵהוּא דְּלְטוּרָא, וְלֹא מְאַרִי דְּדִינִין לְקְמִיָּה, כִּד אֲפִיק כָּל בְּרַכָּאן, וְאַנְהִיר לְכֻלָּא. וְכָל הֵהוּא חִירוּ יִשְׁתַּבַּח, וְיִשְׂרָאֵל נְטִילֵי מְאִינֹן בְּרַכָּאן.

103. דְּהָא כִּד עֲלֵמָא דְּאֲתִי, עָאֵל לְהֵיכְלָא דְּעֲלֵמָא תְּתָאָה, וְאַשְׁכַּח דְּחֲדִי עֲלֵמָא תְּתָאָה עִם בְּנוֹי בְּהֵיָא סְעוּדָתָא עֲלָאָה, כְּדִין אִיְהוּ בְּרִיךְ פְּתוּרָא, וְעֲלֵמִין כְּלָהוּ מִתְּבַרְכִין, וְכָל חִירוּ וְכָל נְהִירוּ דְּאַנְפִּין אֲשְׁתַּכְּחוּ תְּמֹן. הַה"ד לְפָנֵי יְיָ תְּטַהֲרוּ.

104. It is written: "And Aaron shall cast lots on the two goats; one lot for Hashem and the other lot for Azazel" (Ibid. 8). This is the joy of the Slanderer, that the Holy One, blessed be He, casts lots with him and invites him TO TAKE THE SCAPEGOAT. But he does not realize that He pours a flaming fire on his head and on his people, as is written: "For You will heap coals of fire upon his head" (Mishlei 25:22).

105. You may derive this FROM THE PASSAGE: "Even Ester the queen let no one come in with the king to the banquet that she prepared but myself" (Esther 5:12), and: "Then Haman went out that day joyful and with a glad heart" (Ibid. 9) with that portion that he received, and went his way. Afterward, when the Supernal King came to the Queen's palace, the Queen asked for Herself, for Her children and for the people of the King.

106. Even when the children of Yisrael are in exile and pray daily, MALCHUT ascends on this day, YOM KIPPUR, before the King and asks for Her children. Then all vengeance that the Holy One, blessed be He, is going to bring against Edom are decreed, and it is decreed how this Slanderer will be removed from this world, as is written: "He will destroy death forever" (Yeshayah 25:8).

107. Bear in mind that it is written about the time of exile: "For we are sold, I and my people...since the affliction would not have equaled the king's damage" (Esther 7:4). What is "the king's damage?" It is as you say, "And cut off our name from the earth, and what will You do for Your Great Name?" (Yehoshua 7:9) because the Great Name will no longer be maintained, and this is the king's damage!

108. "Then Haman - WHO IS THE OTHER SIDE - was struck with terror before the king and the queen" (Esther 7:6). Then every shining face and every joy is present, and the children of Yisrael go out free on that day - YOM KIPPUR. From that day and onward, freedom and joy openly rule over them and He wishes to rejoice with them. From here on, just as a portion is given TO THE OTHER SIDE, so that he shall depart FROM YISRAEL, a portion is also given to the other nations, so that they depart FROM YISRAEL below.

109. Come and behold: what is the secret meaning of offering a goat rather than something else? Why is it that on the first day of the month we offer a goat, and also here ON YOM KIPPUR? If you say that it is because the goat is of its aspect, it is well, but why not an adult goat (Heb. ez), BUT A YOUNG GOAT (HEB. SEIR), WHICH IS SMALL?

104. כְּתִיב וַיִּתֵּן אֶהָרֹן עַל שְׁנֵי הַשְּׁעִירִים גּוֹרְלוֹת גּוֹרֵל אֶחָד לַיהוָה וְגּוֹרֵל אֶחָד לְעִזָּאֵזֶל. דָּא אִיהוּ הַהוּא חֲדוּה דְהַהוּא דְלְטוֹרָא, בְּגִין דְקוּדְשָׁא בְרִיךְ הוּא יְטִיל עֲמִיּה גּוֹרֵל, וְזָמִין לֵיהּ, וְלֹא יָדַע דְנֹר דְלִיק אֲטִיל עַל רִישֵׁיהּ, וְעַל עֲמָא דִּילֵיהּ, כְּדָא כִּי גַחְלִים אֶתָּה חוֹתָה עַל רֵאשׁוּ.

105. וְסִימְנָךְ, אִף לֹא הִבִּיאָה אֶסְתֵּר הַמַּלְכָּה עִם הַמֶּלֶךְ אֶל הַמִּשְׁתֶּה אֲשֶׁר עָשְׂתָה כִּי אִם אוֹתִי. וְכְתִיב, וַיֵּצֵא הַמֶּן בַּיּוֹם הַהוּא שְׂמֵחַ וְטוֹב לֵב. בְּהַהוּא חוֹלְקָא דְנְטִיל, וְאִזִּיל לֵיהּ. וְלִבְתֵּר כִּד אֶתִּי מַלְכָּא עֲלָא, לְבִי מְטְרוֹנִיתָא, מְטְרוֹנִיתָא תְּבַעַת עֲלָהּ, וְעַל בְּנֵהּ, וְעַל עֲמָא מִן מַלְכָּא.

106. וְאִמִּילוּ בְּזִמְנָא דִּישְׂרָאֵל בְּגִלוּתָא, וְצִלוּ צְלוּתִין בְּכָל יוֹמָא, אִיהוּ סִלְקַת בְּיוֹמָא דָּא, לְקַמֵּי מַלְכָּא עֲלָא, וְתַבַּעַת עַל בְּנֵהּ. וְכִדִּין אֶתְגְּזְרוּ, כָּל אִינוּן נּוֹקְמִין, דְּזָמִין קוּדְשָׁא בְרִיךְ הוּא לְמַעַבְדַּ עִם אֲדוּם, וְאֶתְגְּזֹר הֵיךְ זָמִין דְּלְטוֹרָא דָּא לְאַתְעֲבְרָא מֵעֲלָמָא, כְּדָא בַלַּע הַמּוֹת לְנֶצַח.

107. וְסִימְנָךְ, בְּזִמְנָא דְּגִלוּתָא כִּי נִמְכְּרֵנוּ אֲנִי וְגו'. כִּי אִין הֲצַר שׁוּה בְּנֹזֶק הַמֶּלֶךְ. מֵאִי בְּנֹזֶק הַמֶּלֶךְ. כְּדָא, וְהִכְרִיתוּ אֶת שְׁמֵנוּ מִן הָאָרֶץ וּמַה תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל. דְּהָא שְׂמָא עֲלָא, לֹא אֶתְקַיִים בְּקִיּוּמֵיהּ, וְדָא אִיהוּ בְּנֹזֶק הַמֶּלֶךְ.

108. וְכִדִּין וְהַמֶּן נִבְעַת מִלְפָּנֵי הַמֶּלֶךְ וְהַמַּלְכָּה כִּדִּין, נְהִירוּ דְאַנְפִּין, וְכָל חִירוּ אֶשְׁתַּכַּח, וְיִשְׂרָאֵל נִמְקִי לְחִירוּ, בְּהַהוּא יוֹמָא. כִּדִּין מְהַהוּא יוֹמָא וְלַהֲלָא, חִירוּ וְחֲדוּה בְּאַתְגְּלִיא, לְשִׁלְטָא עֲלֵיהּ, כִּדִּין בְּעֵי לְמַחְדֵי עֲמֵהוּן, מִכָּאן וְלַהֲלָא, כְּמַה דִּיִּהְבּוּ לֵיהּ חוֹלְקָא לְאַתְפְּרָשָׁא מְנַהוּן, הַכִּי נְמִי יִהְבִּין לְשִׁאר עֲמִין, לְאַתְפְּרָשָׁא מְנַהוּן לְתַתָּא.

109. תָּא חֲזִי, מַה הוּא רְזָא דְקַרְבָּנָא, לְקַרְבָּא שְׁעִיר, וְלֹא מֵלָה אַחֲרָא. וְאַמְאֵי שְׁעִיר בְּרֵאשׁ חֲדַשׁ, וְהָכָא נְמִי שְׁעִיר. אֲלֵא אִי תִימָא בְּגִין דְּאִיהוּ סְטְרָא דִּילֵיהּ יְאוּת. אֲמֵאֵי לֹא הוּי עִז.

110. HE ANSWERS: This is needed, NAMELY JUST A GOAT, and it is known to all those who perform witchcraft, who perform it only with that which has not yet mated with a female. Therefore, all the young goats, which have not yet mated with a female, are among its species OF THE OTHER SIDE. AND THE REASON IS THAT A STRANGE EL IS STERILE AND PRODUCES NO FRUIT. But a grown goat has already mated with a female AND PRODUCED FRUIT. THEREFORE, IT IS NOT IN THE PORTION OF THE OTHER SIDE. Since THE OTHER SIDE is a king, AS IS WRITTEN, "AN OLD AND FOOLISH KING" (KOHELET 4:13), in its honor, A YOUNG GOAT is given, one that never mated with a female, and did not give of his strength to another, OF HIS OWN KIND, AS MENTIONED. And each sorcerer who performs these functions knows this. Therefore, they lay all their sins on that young goat.

111. Come and behold: even though the young goat is the portion of the Other Side, there is a secret here, FOR IN THE SIDE OF IMPURITY the lower the aspects, the greater their impurity, and the more the lower grades descend, the greater is their impurity. Therefore, the portion OF THE OTHER SIDE is greater in a grown goat, because its hairs hang DOWN more than any other animal, just as their Judgments stem below in impurity. The impurity of this evil kingdom, which is the king of the entire Other Side is clearer AND MORE REFINED, and is not as completely impure as the lower ones. Therefore, it is given a young goat (Heb. seir, lit. 'hairy') whose hair does not hang DOWN, and is not smooth. It is not smooth because of its impurity, but the hair does not hang downward, so that the impurity shall not grow strong, like these lower GRADES OF THE OTHER SIDE. Therefore, it is surely a young goat, and nothing else.

112. HE ASKS: Why is it called 'atonement' (Heb. kippur)? HE ANSWERS: Because it cleanses all impurity and removes it from before Him on this day. Therefore, it is called 'Yom Kippur', WHICH MEANS a day of cleansing. Thus we call it. It is written: "For on that day will He forgive you, to cleanse you" (Vayikra 16:30). HE ASKS: Why does it say, "for on that day"? It should have said, 'for this day'. HE ANSWERS: Because the celestial Temple, WHICH IS MALCHUT, was purified and lit up. Therefore, it is written: "For on that day will He forgive you," WHICH MEANS He shall forgive and cleanse first this day, NAMELY MALCHUT, so that He may purify and forgive you afterwards.

113. Another EXPLANATION: He shall forgive on that day, WHICH IS MALCHUT, and cleanse it first. The only reason it needs to be cleansed is "you", that is, for your sake it needs to be cleansed and purified first. "He shall forgive", HE ASKS: Who shall forgive. AND HE ANSWERS: it is the Upper World, WHICH IS BINAH that illuminates and cleanses everything. Therefore, all the evil aspects, which are called 'the depths of the sea', are removed. As these depths of the sea are drooping down, so are the hairs OF THE YOUNG GOAT, which pertains to its side, NAMELY THE OTHER SIDE. The hairs of that Side are not smooth, BUT ARE COARSE, WHICH ALLUDES TO JUDGMENTS.

110. אֵלָא מְלֵה דָּא אֶצְטְרִיךְ, וְאִיהִי אֲשֶׁתְּכַחַת לְמֵאֲרִיחוֹן דְּחֶרְשִׁין, דְּכָל עוֹבְדֵייהוּ בְּמַה דְּלָא אֲתַחְבֵּר בְּנוֹקְבָא. וְעַד שְׁעִיר לֹא אֲתַחְבֵּר בְּנוֹקְבָא, בְּסִטְרִין דִּילִיָּה בְּלָהוּ. עַז כַּד אֲתַחְבֵּר בְּנוֹקְבָא. וּבְגִין דְּאִיהוּ מְלַכָּא, יְהִיבִין לִיהּ בְּגִין יִקְרָא דִּילִיָּה, הָאִי דְּלֹא אֲתַחְבֵּר בְּנוֹקְבָא, וְלֹא יְהִיב חִילִיָּה לְאַחְרָא. וְדָא אֲשֶׁתְּמוֹדַע לְאִינוֹן חֶרְשִׁין, דְּמִשְׁתַּמְשִׁין בְּהִנֵּי עוֹבְדֵי. וּבְגִינֵי כֵךְ, שְׂרִיין עַל הָהוּא שְׁעִיר, כָּל אִינוֹן חֲטֵאִיהוֹן.

111. וְתִ"ח, אַע"ג דְּאִיהוּ חוֹלְקָא לְהָהוּא סְטְרָא אַחְרָא, רְזָא הֶכָּא, כָּל הִנֵּי סְטְרִין אַחְרֵינִין דְּלִתְתָּא, בְּלָהוּ מִסְאָבִין יְתִיר. וְכָל מַה דְּנַחְתִּין דְּרִגִין תְּתָאִין, הִכִּי מִסְאָבוּ דְּלֵהוֹן יְתִיר. וּבְגִין כֵּךְ, בְּעַז יְתִיר חוֹלְקֵהוֹן, בְּגִין דְּשַׁעְרָא דִּילִיָּה תְּלִיא יְתִיר מִבְּעִירָא אַחְרָא, בְּמַה דְּדִינָא דְּלֵהוֹן תְּלִי לְתַתָּא בְּמִסְאָבוּ. אֲבָל הָאִי מְלַכּוּ חֵיבְתָא אַחְרָא, מְלַכָּא דְּכָלָא בְּהָהוּא סְטְרָא, בְּרוּר אִיהוּ יְתִיר מִסְאָבוּ דִּילִיָּה, וְלֹא מִסְאָבוּ שְׁלִים כְּהִנֵּי תְּתָאִי. וְעַל דָּא שְׁעִיר, דְּשַׁעְרָא דִּילִיָּה לֹא תְּלִיא, וְלֹא שְׁעִיעַ. לֹא שְׁעִיעַ, בְּגִין דְּהָהוּא מִסְאָבוּ דִּילִיָּה. וְלֹא תְּלִיא, בְּגִין דְּלֹא יִתְתַּקֵּף בֵּיהּ מִסְאָבוּ כְּהִנֵּי תְּתָאִי, וְעַל דָּא וְדָאִי שְׁעִיר וְלֹא אַחְרָא.

112. כְּפֹר, אֲמַאי אֶקְרִי כְּפֹר, אֵלָא בְּגִין דְּנָקִי כָּל מִסְאָבוּ, וְאֶעֱבֵר לִיהּ מִקְמִיָּה, בְּהָהוּא יוֹמָא. וְעַל דָּא, יוֹם כְּפֹר: יוֹמָא דְּנִקְיוּתָא, וְהִכִּי קְרִינָא לִיהּ. כְּתִיב כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם, כִּי הַיּוֹם הַזֶּה מִבְּעֵי לִיהּ, מַאי כִּי בְיוֹם הַזֶּה. אֵלָא בְּגִין דְּאֲתַדְּכִי מִקְדָּשָׁא לְעִילָא, וְאֲתַנְהִיר, כְּתִיב כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם, יִכַּפֵּר וַיִּנְקִי בְּקִדְמִיתָא בְיוֹם הַזֶּה, בְּגִין דִּיתַדְּכִי, וּלְבַתֵּר עֲלֵיכֶם.

113. תו, יִכַּפֵּר בְיוֹם הַזֶּה, וַיִּנְקִי לִיהּ בְּקִדְמִיתָא, וְכָל דָּא עֲלֵיכֶם, בְּגִינְכוֹן אֶצְטְרִיךְ לְנִקְאָה לִיהּ, וּלְדַבְּאָה לִיהּ בְּקִדְמִיתָא. יִכַּפֵּר, מֵאֵן יִכַּפֵּר. אֵלָא דָּא הוּא עֲלֵמָא עֲלָאָה, דְּנִהִיר וְנָקִי לְכָלָא. וְעַד בְּלָהוּ סְטְרִין בִּישִׁין, דְּאֶקְרוֹן מְצוּלוֹת יָם, אֲתַעֲבְרוּ. וְכַמָּה דְּאִינוֹן מְצוּלוֹת יָם תְּלִיין, הִכִּי נָמִי תְּלִינָא שַׁעְרָא דִּילִיָּה, דְּהוּא סְטְרָא דְּלֵהוֹן, וְשַׁעְרָא דְּהָהוּא סְטְרָא לֹא שְׁעִיעַ.

114. Similarly, it is written: "And he shall make atonement for the holy place, because of the uncleanness of the children of Yisrael, and because of their transgression in all their sins" (Vayikra 16:16), meaning that the Accuser will not have power over them. Therefore, on Yom Kippur, which is the wiping away of all the sins and their cleansing, Yisrael should purify themselves and walk barefoot like the lofty angels. THERE ARE five deprivations ON YOM KIPPUR, WHICH ARE EATING AND DRINKING, WASHING, ANOINTING, WEARING SHOES AND MARITAL RELATIONS, in order to be helped by five supernal aspects, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, AND HOD, which Yom Kippur, WHICH IS BINAH, brought forth, and which are its gates.

115. If drinking is considered as a separate deprivation, then there are six deprivations, because drinking is from the side of Isaac, WHICH IS GVURAH, AND EATING IS FROM THE SIDE OF ABRAHAM, WHICH IS CHESED. THIS IS WHY THEY ARE TWO, even though drinking is included in eating, so then they are six. The last deprivation is marital relations and is located in the sixth level, WHICH IS YESOD, and corresponding to it we perform the deprivation.

14. "On the tenth day of this seventh month"

The old sage explains why the Yom Kippur is on the tenth day. We learn of the seventy years that apply to everyone. We learn that on Yom Kippur one must not reveal his sins to another, because the accusers may use it against him, and besides, it is shameless to reveal one's sins - it is a desecration of God's Holy Name. The seventh month is God's, but He gave it to Yisrael as a revelation. This entire month is from the Upper World, Binah; therefore it is covered because the Upper World is in concealment. On the fifteenth day of the month, it is revealed, since everything becomes revealed with the fullness of the moon. From this day the Sfirot descend to the secret of the Lower World, Malchut. The old sage and Rabbi Shimon discuss the question of who passed Judgment on the world on Rosh Hashanah, and why Malchut judges only those who are twenty years of age or older.

116. It is written: "On the tenth day (Heb. be'asor) of this seventh month" (Bemidbar 29:7), and: "Also on the tenth day of this month" (Vayikra 23:27). HE ASKS WHY IT IS WRITTEN "be'asor" (lit. 'on day ten') when it should say 'tenth'. Why "ten?" HE ANSWERS: It is because now, on this day, all the high grades come upon each other, MEANING THAT THE TEN SFIROT THAT HAVE THREE FIRST SFIROT ARE DRAWN FROM IMA to rest upon the moon, WHICH IS MALCHUT, to shine on it. And they all pertain to the secret of ten so they add up to a hundred, BECAUSE TEN TIMES TEN EQUALS A HUNDRED. When it is based on the secret of a hundred, MEANING THAT IT HAS FIRST THREE SFIROT, then it is all one, FOR MALCHUT IS ONE WITH IMA. And BOTH are called 'the Day of Atonement'. Therefore, it is written, "on day ten (Heb. asor)", WHICH IS DERIVED FROM THE WORD 'SOURCE', as written, "Remember" (Shemot 20:8) and "Keep" (Devarim 5:12). THIS IS BECAUSE 'TENTH' (HEB. ASIRI) MEANS AN ALLUSION TO MALCHUT ONLY, WHICH IS THE TENTH SFIRAH, BUT "TEN", WHICH IS DERIVED FROM 'SOURCE', INDICATES ALL TEN SFIROT TOGETHER. For they all come FROM IMA in order to multiply by ten EVERY SFIRAH and shine by means of ten - NAMELY, ALSO INCLUDING THE THREE FIRST SFIROT.

114. כְּגוֹוֹנָא דְּאָ בְּתִיב, וְכִפָּר עַל הַקֹּדֶשׁ מִטּוּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפְשָׁעֵיהֶם לְכָל חַטָּאתָם. דֵּלָא יָכִיל מְקַטְרְגָא לְשַׁלְטָאָה עַלֵּיהוּ וְעַל דָּא בְּיוֹמָא דְּכַפּוּר, דְּאִיהוּ קְנוּחָא דְּכָל חוּבִין, וְנִקְיוֹ דְּלְהוֹן. בְּעָאן יִשְׂרָאֵל לְנִקְאָה גְרַמְיֵיהוּ, וְלִמְהַךְ יַחֲפִי רַגְלִין, כְּמִלְאָכֵי עֲלָאִין. חֲמִשׁ עֲנוּיִין, בְּגִין לְאַסְתִּייעָא בְּחִמְשׁ סְטְרִין עֲלָאִין, דְּיוֹמָא דְּכַפּוּרֵי אֲפִיק לֹון, וְאִינוּן תְּרַעִין דִּילִיה.

115. וְאִי שְׁתֵּינָה קָא חָשִׁיב, דְּאִיהוּ מְסַטְרָא דִּיצְחָק, הָא שִׁית, וְאֵע"ג דְּבִכְלָל אָכִילָה אִיהוּ, וְכִדִּין אִינוּן שִׁית, וְעֲנוּיָא בְּתִרְאָה תְּשֻׁמִּישׁ הַמָּטָה אִיהוּ, וְבִדְרָגָא שְׁתִּיתָאָה שְׁכִיחַ, וְלִקְבֻלִיהָ אָנן עֲבָדִין עֲנוּיָא דָּא.

116. בְּתִיב וּבְעֶשְׂוֹר לְחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה, וּכְתִיב אָף בְּעֶשְׂוֹר לְחֹדֶשׁ. בְּעֶשְׂוֹר בְּעֶשְׂוֹרֵי מִבְּעֵי לִיה, מְאִי בְּעֶשְׂוֹר. אֲלָא, בְּגִין דְּהַשְׁתָּא בְּיוֹמָא דָּא, כָּל דְּרָגִין עֲלָאִין, אֲתִיָּין אֲלִין עַל אֲלִין, לְמִשְׁרֵי עַל סִיְהִרָא, וְלֵאנְהִרָא לָהּ. וְכִלְהוּ בְּרִזָּא דְּעֶשְׂוֹר, עַד דְּסִלְקָא לְמֵאָה. וְכִד קִיּוּמָא בְּרִזָּא דְּמֵאָה, כְּדִין כֹּלָא חַד, וְאֲקִרֵי יוֹם הַכַּפּוּרִים. וְעַל דָּא בְּעֶשְׂוֹר, כְּמָה דְּאֲתָּ אָמַר זְכוֹר שְׁמוֹר דְּכִלְהוּ אֲתִיָּין בְּגִין לְעֶשְׂוֹרָא וְלֵאנְהִרָא בְּרִזָּא דְּעֶשְׂוֹר.

117. The old sage turned towards Rabbi Shimon and said to him: I know that you have a question about this passage, "On the tenth day of this month". Rabbi Shimon said to him: Certainly, "on day ten," WHAT YOU SAID, THAT IT POINTS TO TEN is fitting. But if it is so, why does it add up to a hundred? From the passage, it seems that it all adds up only to seventy, for it is written: "On day ten of this seventh month..." And when you multiply seven by ten, it equals seventy. He said to him: For this did I turn to you, because I know you are a wise man.

118. Come and behold: there are two secrets here. The first is that the moon, WHICH IS MALCHUT, is called 'the seventh month' and therefore the seventh month is called 'ten', AS IT SAYS, "ON DAY TEN OF THIS SEVENTH MONTH." This is because they shine on it tenfold, MEANING TEN SFIROT, AND TEN TIMES TEN equals a hundred. THERE IS another SECRET HERE, because what you said, THAT "TEN" INDICATES MULTIPLYING SEVEN BY TEN, assuredly amounts to seventy on that day, IN SUCH A MANNER, that it is both in the level of seventy and in the level of a hundred. IT IS in the level of a hundred in order to make it whole WITH THE THREE FIRST SFIROT and shine on it; AND IT IS in the level of seventy because on this day MALCHUT receives all Yisrael in order to judge them. They are all in the soul rather than in the body, because on this day the soul is afflicted but not the body, as is written: "And you shall afflict your souls" (Vayikra 23:27), and, "for whatever person (lit. 'soul') shall not be afflicted" (Ibid. 29). For that day takes all the souls, and they are under its authority. Had it not been of the secret of seventy, it would not have authority over the souls, because souls are maintained by means of seventy, as it is written: "The days of our years are seventy" (Tehilim 90:10).

119. You may argue that the souls of the children have not completed seventy years, AND SAY that MALCHUT has no power over them. HE ANSWERS: Certainly, She has power over them, but not completely, as over one who merited for many days the commandments of the Torah. Even so, the seventy years apply to everyone, BOTH CHILDREN AND OLD PEOPLE. Of this we learned of 'Both the one who increases and the one who decreases'. What is 'one'? It is the unification of seventy years, of he who increases, NAMELY THE OLD, and he who decreases, NAMELY THE CHILD.

120. Therefore, on Yom Kippur, MALCHUT passes through all these seventy, and this level is completed with all THE SFIROT, FOR EACH SFIRAH OF THE SEVEN SFIROT ACQUIRED THE ASPECT OF FIRST THREE SFIROT AND THEY BECOME TEN SFIROT. HOWEVER, THERE ARE NO INCLUSIVE THREE FIRST SFIROT AND THEREFORE THEY ARE SEVENTY. All the souls ascend before Him and He judges them with Judgment. The Holy One, blessed be He, has mercy on the children of Yisrael on that day. Whoever has not removed the filth from his soul to cleanse it, when his prayer ascends on that day it sinks into that place that is called 'mud' and 'clay', WHICH ARE SAMAEL AND LILIT, and the depths of the sea. HIS PRAYER does not ascend to adorn the head of the King.

117. אֶהְדֵּר הָאִי סְבָא רִישׁוּיָה לְקַבְּלִיָּה דְר"ש, וְאָמַר לִיָּה, הָא יִדְעָנָא דְשְׂאֵלְתָא תְּבַעֵי בְּהָאִי, בְּעֶשְׂוֹר לְחֹדֶשׁ הַשְּׁבִיעִי. א"ל ר"ש וְדָאִי, בְּעֶשְׂוֹר יָאוּת הוּא. אִי הָכִי הוּא, אָמַאי סְלִיק לְמַאָה, וְהָא מְקָרָא לָא אֲתַחְזִי, אֲלָא דְסְלִיק לְשִׁבְעִין, מִשְׁמַע דְכְּתִיב בְּעֶשְׂוֹר לְחֹדֶשׁ הַשְּׁבִיעִי, וְכֹד מְעֶשְׂרֵי לְשִׁבְעֵאָה עֶשְׂרֵי זְמַנִּין, הָא וְדָאִי סְלִיק לְשִׁבְעִין. א"ל, עַל דָּא אֶהְדֵּרְנָא רִישָׁא לְגַבְרָה, דְּהָא יִדְעָנָא דְחַבִּימָא אֲנָת.

118. ת"ח, תְּרִין רִזִּין הֶכָא, חֵד דְּהָא סִיְהֶרָא חֹדֶשׁ הַשְּׁבִיעִי אֶקְרִי, וּבִג"כ אֶקְרִי חֹדֶשׁ הַשְּׁבִיעִי עֶשְׂוֹר, בְּגִין דְּקָא מְנַהֲרִין לָהּ עֶשְׂרֵי זְמַנִּין, הָא מַאָה. וְתוּ, הָאִי מְלָה דְקָאמְרַת, וְדָאִי לְשִׁבְעִין סְלִיקָא בְּהָאִי יוֹמָא, וּבִדְרָגָא דְשִׁבְעִין אִיהוּ, וּבִדְרָגָא דְמַאָה אִיהוּ. לְדְרָגָא דְמַאָה לְאֲשִׁלְמָא וּלְאֲנַהֲרָא. וּבְהָאִי דְרָגָא דְשִׁבְעִין, דְּהָא בְּיוֹמָא דָּא נְטִיל לְכָל עַמָּא דִּישְׂרָאֵל לְמִידָן, וְכִלְהוּ קְיָיִמִין בְּנִשְׁמַתָּא יְתִיר מְגוּפָא, דְּהָא בְּיוֹמָא דָּא עֲנוּיָא דְנִפְשָׁא אִיהוּ, וְלֹא מְגוּפָא, כְּמָה דְאֵת אָמַר וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם כִּי כָל הַנֶּפֶשׁ אֲשֶׁר לֹא תַעֲנֶנָּה. וְהָאִי יוֹמָא נְטִיל לְכָל נַפְשָׁאן וְהוּוּ בְרִשׁוֹתֵיהּ, וְאִי לֹא קְיָיִמָא בְּרִזָּא דְשִׁבְעִין, לִית לִיָּה רִשׁוּ בְנִפְשָׁאן, דְקְיָיִמָא דְנִפְשָׁאן בְּרִזָּא דְשִׁבְעִין, כְּד"א יָמֵי שְׁנוֹתֵינוּ בְּהֶם שְׁבַעִים שָׁנָה וְגו'.

119. וְאִי תִימָא נַפְשָׁאן דְרַבִּי דְלֹא אֲשִׁלְמוּ לְשִׁבְעִין שָׁנִין לֹא שְׁלֹטָא בְּהוּ. וְדָאִי שְׁלֹטָא בְּהוּ, אֲבָל לֹא בְשִׁלְמוּ, כְּמָאן דְזָכִי יוֹמִין סְגִיָּאִין לְפְקוּדֵי אוּרִייתָא, וְעַכ"ד בְּכִלְהוּ שְׁבַעִין שָׁנִין אֲזֵלָא. וְעַל דָּא תְּנִינָן אֶחָד הַמְרַבָּה וְאֶחָד הַמְמַעֵיט. מָאן אֶחָד. בְּיַחְדָּא דְשִׁבְעִין שָׁנִין, מָאן דְאֲסִיגִי, וּמָאן דְאֲמַעֵיט.

120. וְעַל דָּא, בְּיוֹמָא דְכְּפּוּרֵי אַעֲבַר בְּכִלְהוּ שְׁבַעִין, וְאֲשִׁתְּלִים הָאִי דְרָגָא בְּכִלְהוּ, וְכָל נִשְׁמַתִּין סְלִקִּין קְמִיָּה, וְדָאִין לְהוֹן בְּדִינָא, וְקוּדְשָׁא בְּרִיךְ הוּא חֵיִס עֲלִיָּהוּ דִּישְׂרָאֵל בְּיוֹמָא דָּא, מָאן דְלֹא אַעֲבַר טִינָא מְרוּחִיָּה לְכַפְרָא עֲלֵיהּ, כְּדִ סְלִיק צְלוֹתֵיהּ בְּהָאִי יוֹמָא, טְבַע בְּהָוָא אֶתְר דְאֶקְרִי רַפְשׁ וְטִיט, וְאִיהוּ מְצוֹלוֹת יָם וְלֹא סְלִיק לְאֲתַעֲטְרָא בְּרִישָׁא דְמַלְכָּא.

121. On this day, a person should not reveal his sins before another, because there are many ACCUSERS who take this word, which he has revealed and bring it up and testify against that word. As THE VERSE SAYS, "From her that lies in your bosom, guard the doors of your mouth" (Michah 7:5), surely these ACCUSERS go AFTER HIM and study HOW to accuse him and testify against him. BUT IN ADDITION TO THIS, he is shameless towards everyone, WHO IS NOT ABASHED TO REVEAL HIS SINS, which is a desecration of the Name of the Holy One, blessed be He. Therefore, it is written: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

122. He opened the discussion, saying: "This month shall be to you the beginning of months..." (Shemot 12:2). HE ASKS: Do not all the holidays and months belong to the Holy One, blessed be He? WHY DOES IT SAY, "THIS MONTH SHALL BE TO YOU"? HE ANSWERS: "This month shall be to you," MEANS it is Mine, but I gave it over to you. "To you," MEANS that it is revealed, MEANING THAT THE LIGHTS ARE REVEALED IN IT FOR YISRAEL, but the seventh month is Mine. Therefore, it is covered and not revealed, AS IS WRITTEN: "AT THE FULL MOON (LIT. 'COVERED') OF OUR FEAST DAY" (TEHILIM 81:4). Your month is according to the sequence OF THE ALPHABET, in the order of Aviv (lit. 'Spring'), BECAUSE NISAN IS CALLED 'THE MONTH OF AVIV (ALEPH BET YUD BET)'. This is Aleph-Bet-Gimel, because Yud-Bet OF AVIV IS THE secret of Gimel, BECAUSE THE REDUCED NUMERICAL VALUE OF YUD IS ONE. THUS THE LETTERS OF AVIV (ALEPH BET YUD BET) NUMERICALLY EQUAL ALEPH BET GIMEL. But the seventh month is Mine; therefore ITS NAME STARTS with the last letters OF THE ALPHABET, NAMELY TISHREI (TAV-SHIN- RESH-YUD). What is the reason? You are IN FORWARD SEQUENCE ALEPH BET GIMEL, WHICH IS from below up, NAMELY, THE LETTERS INCREASE IN NUMERICAL VALUE, FIRST ALEPH (=ONE) THEN BET (=TWO), ETC. But I am IN BACKWARD ORDER TAV-SHIN-RESH-YUD, WHICH IS from above down, BECAUSE THE LETTERS DECREASE IN VALUE, FIRST TAV (=400), SHIN (=300), AND THEN RESH (=200).

123. This SEVENTH MONTH is Mine. At the beginning of the month, I am covered. On the tenth of the month, I am COVERED because I am so during the first five days OF THE MONTH, during the other five days, and during the third set of five days. At the beginning of the month, I am so, because it is of the five first days. During the tenth day of the month, I am so, because it is part of the other five days. During the fifteenth day of the month, I am so, because it is part of the third five days.

124. HE ASKS: What is the reason it is so COVERED, THAT IS, UNTIL THE FIFTEENTH DAY OF THE MONTH? HE ANSWERS: Because this entire month is from the Upper World, MEANING FROM BINAH, and the Upper World is under the secret of five at any time. Therefore, this month is covered rather than revealed, because the Upper World is in concealment and all its aspects are covered. This month is for the Holy One, blessed be He, alone AND IS NOT TO YOU. Upon the fifteenth day OF THE MONTH, it is revealed. Everything reaches the renewal of the moon. THEREFORE, the moon is full and shines from supernal Ima, WHICH IS BINAH, and is ready to illuminate downwards from the lights above. Therefore, THE FIFTEENTH DAY OF THE MONTH is called BY THE NAME first, as is written: "And you shall take for yourselves on the first day" (Vayikra 23:40). Until now, MEANING UNTIL THE FIFTEENTH DAY, all THE SFIROT were based on the secret of the Upper WORLD, WHICH IS BINAH. From THE FIFTEENTH DAY, the Sfirot descend to the secret of the Lower WORLD, WHICH IS MALCHUT.

121. בְּיוֹמָא דְּאֵל אֲצִטְרִיךְ בְּרֵשׁ לְפָרְשָׁא חֲטָאוֹי קָמִי אַחְרָא, בְּגִין דְּכַמְה אִינוּן דִּנְטְלִי הֵהִיא מְלָה, וְסִלְקִי לָהּ לְעֵילָא, וְאִית סְהֲרִין בְּהֵהִיא מְלָה. וּמַה מְשׁוּכְבֵּת חִיקְךָ שְׁמוֹר פְּתַחֵי פִיךָ, כֹּל שְׁבָן אִינוּן דְּאֲזִלִּי וְעֵינֵי לְקַטְרְגָא לֹון, וְסִהְדִי עֲלֵיהּ. וְכֹל שְׁבָן דְּחֲצִיפוּ אִיהוּ לְקָמִי כְּלָא, וְחֲלֹל שְׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא. וְעַד כְּתִיב, אֵל תִּתֵּן אֶת פִּיךָ לְחַטֵּיא אֶת בְּשָׂרְךָ.

122. פִּתַּח וְאָמַר, הַחֲדָשׁ הַזֶּה לָכֶם רֵאשׁ חֲדָשִׁים וְגו', וְכִי כְּלָהוּ זְמַנֵּין וְחֲדָשִׁין לָאוּ אִינוּן דְּקוּדְשָׁא בְּרִיךְ הוּא. אֲלָא הַחֲדָשׁ הַזֶּה לָכֶם, דִּילִי אִיהוּ, אֲבָל אֲנָא מְסָרִית לִיהּ לְכוּן, דְּלְכוּן אִיהוּ בְּאַתְגְּלִיא, אֲבָל שְׁבִיעָא דִּילִי אִיהוּ, וְעַד אִיהוּ בְּכַסְהּ, וְלֹא בְּאַתְגְּלִיא. יִרְחָא דְּלְכוּן, אִיהוּ בְּסִדְרָא, כְּסִדְרֵי דְּאַתְוֹן אֲבִיב, דְּאִיהוּ אֲב"ג. י"ב אִיהוּ רְזָא דְּג'. אֲבָל יִרְחָא שְׁבִיעָא דִּילִי אִיהוּ מְסוּפָא דְּאַתְוֹן. מֵאִי טַעְמָא. אֲתוּן מִתְתָּא לְעֵילָא, וְאֲנָא מְעִילָא לְתַתָּא.

123. הָאִי דִּילִי. בְּרִישָׁא דִּירְחָא, אֲנָא אִיהוּ בְּאַתְכְּסִיָּא. בְּעֵשְׂרָה דִּירְחָא, אֲנָא אִיהוּ, בְּגִין דְּאֲנָא בְּחֵמֶשׁ קְדְמָאִי, וּבְחֵמֶשׁ אַחְרָנִין, וּבְחֵמֶשׁ תְּלִיתָאִי. בְּקְדָמִיתָא דִּירְחָא אֲנָא אִיהוּ, בְּגִין חֵמֶשׁ יוֹמִין. בְּעֵשְׂרָה דִּירְחָא אֲנָא אִיהוּ, בְּגִין חֵמֶשׁ יוֹמִין אַחְרָנִין. בְּט"ו דִּירְחָא אֲנָא אִיהוּ, בְּגִין חֵמֶשׁ תְּלִיתָאִי.

124. מ"ט כולו האי. בגין דכל ירחא דא מעלמא עלאה איהו, ועלמא עלאה ברזא דחמש איהו, בכל זמנא זמנא, ובגיני כך ירחא דא איהו בכסה, ולא באתגליא, בגין דעלמא עלאה בכסה איהו, וכל מלוי באתבסויא. וירחא דא דקודשא בריך הוא איהו בלחודו. בין דמטא יומא דחמיסר, כדין גלויא. בלא איהו מטא בחדותא דסיהרא, וסיהרא אשתלימת, ואתנהירת מאימא עלאה, וקיימא לאנהרא לתתאי מגו נהורא דלעילא, וע"ד אקרי ראשון, כד"א ולקחתם לכם ביום הראשון. עד השתא קיימי בלהו יומין ברזא עלאה, מכאן נחתין לרזא תתאה.

125. Come and behold. The first days BEFORE THE FIFTEENTH OF THE MONTH came from the supernal day, NAMELY BINAH, as it is the secret of the Upper World, BINAH. HE ASKS: IF SO, who passed Judgment on the world ON ROSH HASHANAH? Who, since there is no Judgment in this world, except the Judgment of the Lower WORLD, which "Elohim of the whole earth shall He be called" (Yeshayah 54:5). If you say that the Judgment of the world is passed above, IN BINAH, then BINAH would not be called 'the World of Freedom', 'a world IN WHICH the lights of all the worlds exist', 'the world THAT CONTAINS all life', 'the world of all liberty'. SINCE BINAH IS CALLED BY ALL THESE NAMES, HOW CAN YOU SAY THAT IT CONTAINS THE JUDGMENT TO JUDGE THE WHOLE WORLD? If you say it is derived from the Judgment of Isaac, NAMELY THE LEFT COLUMN OF BINAH, THIS IS IMPOSSIBLE, because if it aroused Judgment for this world, then the whole world could not bear it. For no one can bear this strong, supernal fire OF THE LEFT COLUMN OF BINAH except for the lower fire, WHICH IS MALCHUT, which is a fire that bears fire.

126. HE ANSWERS: Just as this world OF OURS is the lowest of all worlds, so are all its Judgments from the lowest world IN ATZILUT, WHICH IS MALCHUT, that is CALLED 'Elohim the Judge'. AND HER JUDGMENTS are considered supernal Judgment in relation to this LOWER World of OURS. THEREFORE, THEY ARE CONSIDERED IN RELATION TO US LIKE THE JUDGMENTS OF BINAH, and because She is the seventh level OF ZEIR ANPIN, a decree is only issued against a man who is twenty years and older.

127. That sage looked at Rabbi Shimon and saw that his eyes were shedding tears. Rabbi Shimon said: If She is seventh, WHY DOES SHE JUDGE THE PERSON of twenty years of age and older? He said to him: Blessed is he who speaks to ears that hear.

125. ת"ח, מיומא עלאה הוּו אלין יומין קדמאין, רזא דעלמא עלאה, מאן דאין דינא דעלמא, דהא דינא לא אשתכח בהאי עלמא, אלא מדינא תתאה, דדא אלהי כל הארץ יקרא. דאי תימא דינא דעלמא דאין לעילא, א"ה לא אתקרו עלמא דחירו, עלמא דנהירו דכל עלמין. עלמא דכל חיון, עלמא דכל חירו. ואי תימא מדינא דיצחק. אי איהו אתער דינא לגבי האי עלמא, לא יכלין כל עלמא למסבל, דההוא אשא תקימא עלאה, לא אית מאן דסביל ליה, אלא אשא דלתתא, דאיהו אשא דסביל אשא.

126. אלא, כמה דעלמא דא עלמא תתאה דכלהו עלמין. הכי נמי כל דינו מעלמא תתאה, דאלהים שופט. ודא אקרי דינא עלאה על האי עלמא, ובגין דאיהו דרגא שביעאה, לא גזיר גזרה על בר נש, אלא מעשרין שנין ולעילא.

127. אשגח האי סבא בר' שמעון, וחמא ליה דזלגין עינו דמעין. אמר רבי שמעון, אי היא שביעאה, אמאי מעשרין שנין ולעילא. אמר ליה, זבאה מאן דמליל על אודנין דשמעין.

128. Come and behold: the lower, terrestrial court of law does not pass judgment against a person until he is thirteen years of age. What is the reason? It is because they leave seven years for the seventh, "Elohim of the whole earth shall He be called" (Yeshayah 54:5). A person has no authority over the seven, and the seven rest upon the thirteen below, which are a throne for it. Therefore, all the decrees and all the Judgments of below come from the lower seven, which sum it to twenty years.

129. The Judgment of the world on Rosh Hashanah is carried through this level that actually stands in Judgment over Her children in this world in order to be purified for the Higher World. She has no assistance to rise and be purified except from the lower beings, NAMELY THAT THEY SHOULD REPENT AND RAISE MAYIM NUKVIN ('FEMALE WATERS').

15. Four kinds

Rabbi Shimon and the old sage discuss the verse, "And you shall take for yourselves on the first day the fruit of the tree hadar," saying that "hadar" is the Righteous, namely Yesod, and that Malchut is the "fruit of the tree hadar." They speak about the palm trees, the boughs of thick leaved trees, and the two willows of the brook. They conclude that we are commanded to take these four kinds since we need to awaken below in the likeness of above. There is nothing in the world that has no counterpart above, and the reverse is also true.

130. When Yisrael are in the fifteenth day OF THE SEVENTH MONTH, the Holy One, blessed be He, takes His children and spreads His wings over them to rejoice with them. Therefore, it is written: "And you shall take for yourselves on the first day THE FRUIT OF THE TREE HADAR" (Vayikra 23:40). This fruit is the tree that is called 'fruit tree', NAMELY MALCHUT, and bears fruit. "Tree Hadar," as is written, "Honor and majesty (Heb. hadar) are before Him" (Tehilim 96:6). Why is it called 'hadar' and who is hadar? It is the Righteous, NAMELY YESOD. AND MALCHUT IS CALLED 'THE FRUIT OF THE TREE HADAR', MEANING MALCHUT THAT RECEIVES FROM YESOD THAT IS CALLED HADAR.

131. HE ASKS: Why is YESOD called 'hadar'? It is a covered place, which is not revealed but should always be covered, yet majesty is only upon someone that is revealed and seen. HE ANSWERS: Even though it is a covered level, it is the majesty of the whole body, and there is no majesty to the body but in it. What is the reason? IT IS because one who does not have that grade has no majesty to come among people; he has no voice when he speaks, because the majesty of the voice is cut from him. He has no beard or the majesty of a beard. SO even though that grade is covered, NEVERTHELESS all the majesty of the body originates in it, and is covered and revealed THROUGH THE MAJESTY OF THE BODY. Therefore, it is the tree hadar (majesty), MEANING a tree from which all the majesty of the body comes. This is a fruit tree yielding fruit. BUT MALCHUT IS CALLED 'FRUIT TREE'.

128. ת"ח, בִּי דִינָא דְלִתְתָא בְּאַרְעָא, לֹא גִזְרִין דִּינָא
עַל בְּר נֶשׁ, עַד תְּלִיסַר שָׁנִין. מֵאֵי טַעְמָא. בְּגִין
דְּשִׁבְקִין שְׁבַע שָׁנִין לְשִׁבְעָא, אֱלֹהֵי כָל הָאָרֶץ
יִקְרָא. וְלִית רִשׁוּ לְבַר נֶשׁ בְּאִינוּן שְׁבַע. וְאִינוּן שְׁבַע,
לֹא שְׂרָאן אֱלֹא עַל תְּלִיסַר דְּלִתְתָא, דְּאִינוּן כּוּרְסִיָּא
לְגַבְיָהּ, וּבְגִין כֵּן, כָּל גִּזְרִין, וְכָל דִּינִין דְּלִתְתָא,
מֵאִינוּן שְׁבַע שָׁנִין דְּלִתְתָא, כְּלָלָא דְּעִשְׂרִין שָׁנִין
אִיהוּ.

129. וְדִינָא דְּעֵלְמָא בְּר"ה, עַל יְדָא דְּהֵאֵי דְּרִגָּא
אִיהוּ, דְּאִיהוּ מִמֶּשׁ קִימָא בְּדִינָא עַל בְּנוֹי בְּהֵאֵי
עֵלְמָא, בְּגִין לְאַתְדַּבְּרָא לְגַבְיָהּ עֵלְמָא עֲלָא, בְּגִין
דְּלִית לִיהּ סִיּוּעַ לְסִלְקָא וְלְאַתְדַּבְּרָא אֱלֹא מִגּוּ
תְתָאֵי.

130. וְכִד יִשְׂרָאֵל אִינוּן בְּחִמְסַר יוֹמִין, כְּדִין נָטוּל
לְבָנוֹי, לְפָרְשָׁא גְדַפּוּי עֲלִיָּהּ, וְלִמְחַדֵּי עֲמֵהוּן. וְעַד
כְּתוּב וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן, פְּרִי דָּא, אִיהוּ
אִילָנָא דְּאֶקְרִי עֵץ פְּרִי, וְאַשְׁתַּכַּח בֵּיהּ פְּרִי. עֵץ הָדָר:
כִּד"א הוּד וְהָדָר לְפָנָיו. מ"ט אֶקְרִי הָדָר, וּמֵאֵן אִיהוּ
הָדָר. אֱלֹא דָּא צְדִיק.

131. אֲמַאי אֶקְרִי הָדָר, וְהָא אַתְר טְמִירָא אִיהוּ דְּלִית
לִיהּ גְלוּיָא, וְצְרִיכָא לְאַתְכַּסְיָא תְּדִיר, וְלִית הָדָר
אֱלֹא מֵאֵן דְּאַתְגְּלִיָּא וְאַתְחַזֵּי. אֱלֹא, אַע"ג דְּאִיהוּ
דְּרִגָּא טְמִירָא, הַדוּרָא אִיהוּ דְּכָל גּוּפָא, וְלֹא אֲשַׁתְּכַח
הַדוּרָא לְגוּפָא, אֱלֹא בֵּיהּ. מֵאֵי טַעְמָא. מֵאֵן דְּלִית
עֲמִיָּה הֵאֵי דְּרִגָּא, לִית בֵּיהּ הַדוּרָא, לְמִיעַל בְּבִנְי
נֶשָׂא. קְלָא לֹא עֲמִיָּה בְּדַבּוּרָא, וְהַדוּרָא דְּקָלָא
אַתְפַּסֵּק מְנִיָּה. דִּיקְנָא, וְהַדוּרָא דְּדִיקְנָא לֹא עֲמִיָּה,
וְאַע"ג דְּאַתְכַּסְיָא הֵוּא דְּרִגָּא, כָּל הַדוּרָא דְּגוּפָא
בֵּיהּ תְּלִיא. וְאַתְכַּסֵּי וְאַתְגְּלִיָּא. וּבְג"כ עֵץ הָדָר
אִיהוּ, עֵץ דְּכָל הַדוּרָא דְּגוּפָא בֵּיהּ תְּלִיא, וְדָא אִיהוּ
עֵץ עוֹשֶׂה פְּרִי.

132. "Branches of palm trees" (Vayikra 23:40) IS YESOD, THE RIGHTEOUS, AS IT IS WRITTEN: "THE RIGHTEOUS MAN FLOURISHES LIKE THE PALM TREE" (TEHILIM 92:13). Here, a wife is comprehended in her husband without separation, BECAUSE IT IS WRITTEN, "Branches of palm trees" INSTEAD OF 'AND BRANCHES OF PALM TREES'. FOR THE VAV (LIT. 'AND') WOULD DIVIDE BETWEEN FRUIT OF THE TREE HADAR AND THE BRANCHES OF PALM TREES. THIS SHOWS THAT THEY ARE TIED together, FOR YESOD AND MALCHUT ARE TOGETHER. "And the boughs of thick leaved trees" (Vayikra 23:40): they are three, MEANING THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - because it has THREE leaves, one on THE RIGHT side, one on the LEFT side and the one IN THE CENTER that dominates them, BECAUSE THE CENTRAL COLUMN UNITES THE RIGHT AND LEFT INTO ONE. "There are two willows of the brook" (Ibid.), NAMELY, NETZACH AND HOD, which have neither scent nor taste, BEING the aspect of legs in people. Lulav (lit. 'palm leaf'), WHICH IS YESOD, receives AND COMBINES them all, like the spinal cord that is in the body. It protrudes outside THE OTHER KINDS by a hand's breadth UPWARDS, and so it needs to be in order to perfect and bring forth all THE LEVELS for proper union.

133. With these kinds one must show himself before the Holy One, blessed be He, FOR THEY CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The leaves of these palm trees ALLUDE TO ALL THE OTHER HOSTS THAT UNITE UNDER ALL THE OTHER APPELLATIONS BY WHICH THE HOLY ONE, BLESSED BE HE, IS CALLED. THEREFORE, WE ARE COMMANDED TO TAKE THESE FOUR KINDS since we need TO AWAKEN below in the likeness of above, for there is nothing in the world that does not have a counterpart above. AND IN REVERSE, as it is above, so is it below, BECAUSE THE WORLDS ARE IMPRINTED BY ONE ANOTHER, AND THE ROOTS ARE ABOVE, FOR THERE IS NOTHING IN THE LOWER WORLDS WHOSE ROOT CANNOT BE FOUND IN THE UPPER WORLDS. THEREFORE, THE ROOTS OF THE FOUR KINDS ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT IN ATZILUT, for Yisrael must unite by means of this secret of Faith before the Holy One, blessed be He.

16. "You shall dwell in booths"

We read that the title verse refers to the supernal world, Binah, and that this verse was said when the world was created. We read about the supernal Tabernacle formed as supernal Chochmah emerged from the unknown and unseen place, and of the lower Tabernacle, Malchut, that is like a lantern displaying light. Yisrael should sit under the shade of the Tabernacle of Peace in the secret of Faith. During Sukkot Malchut takes the souls of Yisrael and elevates them to Zeir Anpin, as she descends and holds all the blessings that Yisrael draw down during the whole seven days through the actions and sacrifices offered to her. Then on the eighth day she descends to be close to her children and make them happy; this is Shmini Atzeret, the Eighth Day of Convocation.

134. It is written: "You shall dwell in booths (Heb. sukkot) seven days" (Vayikra 23:42). This is the secret of Faith, WHICH IS MALCHUT, WHO RECEIVES ALL HER MOCHIN BY THE SECRET OF THIS PASSAGE. This verse refers to the supernal world, WHICH IS BINAH, as we have learned. When the world was created, this verse was said.

135. When Chochmah - NAMELY, SUPERNAL ABA AND IMA THAT ARE CALLED 'ABA' AND 'CHOCHMAH' - commenced to emerge from the unknown and unseen place, NAMELY, FROM THE HEAD OF ARICH ANPIN, then a curtain emerged and struck. That supernal Chochmah sparkled and spread in all directions in the secret of the supernal Tabernacle, WHICH IS YISRAEL-SABA AND TEVUNAH, THAT IS CALLED 'BINAH' AND 'IMA'. That supernal Tabernacle brought forth six extremities, WHICH ARE ZEIR ANPIN, and then the sparkling of the curtain illuminated everything, and is written, "You shall dwell in booths seven days".

132. כַּפַּת תְּמָרִים, הִכָּא אֲתַכְלִילֶת אֶתְתָּא בְּבַעֲלָהּ בְּלֹא פְרוּדָא, כַּפּוֹת תְּמָרִים כַּחֲדָא. וְעַנְף עֵץ עֲבוֹת, תִּלְתָּא. וְעֵלִין דִּילִיָּה, דָּא בְּסִטְרָא דָּא, וְדָא בְּסִטְרָא דָּא, וְחַד דְּשִׁלִּיט עָלֵיהּ. וְעַרְבֵי נַחַל, תְּרִין. דְּלִית לְהוּ רִיחָא וְטַעְמָא, בְּשׁוּקִין בְּבִנְי נְשָׂא. לֹאֵב נְטִיל כְּלָהוּ, כַּחוּטָא דְשִׁדְרָה קְיַימָא דְגוּפָא. וְמָה דְנִמְיֵק לְבַר טַמָּח, הִכִּי הוּא, בְּגִין לְאַשְׁלֵמָא וְלֹאֲפַקָּא כְּלָא, וְלִשְׁמֹשָׂא בְּדִקָּא חֲזִי.

133. בְּהֵנִי זִינִין, בְּעֵי בַר נֶשׁ לְאַתְחַזָּאָה קְמִי קוּדְשָׁא בְּרִיךְ הוּא. עֵלִין וְטַרְפִּין דְּהֵנִי לְתַתָּא בְּגוּוּנָא דְלַעִילָא, דְּלִית לֶךְ מְלָה בְּעֵלְמָא, דְּלֹא אִית לָהּ דִּוּגְמָא לַעִילָא, בְּגוּוּנָא דְלַעִילָא הִכִּי אִית לְתַתָּא, וּבְעוּ יִשְׂרָאֵל לְאַתְחַדָּא בְּרִזָּא דָּא דְמַהִימְנוּתָא, קְמִי קוּדְשָׁא בְּרִיךְ הוּא.

134. כְּתִיב בְּסִכַּת תְּשֻׁבוּ שְׁבַעַת יָמִים, דָּא הוּא רִזָּא דְמַהִימְנוּתָא, וְהָאֵי קְרָא עַל עֵלְמָא עֲלָאָה אֶתְמַר, וְהִכִּי תְנִינָן, כִּד אֶתְבְּרֵי עֵלְמָא, אֶתְמַר הָאֵי קְרָא.

135. כִּד שְׂרָא חֲכֵמָה לְנַפְקָא, מֵאֶתֶר דְּלֹא יָדִיעַ וְלֹא אֶתְחַזִּי, כְּדִין נְפִיק חַד מְשַׁחְתָּא, וּבִטְשׁ, וְהָיָא חֲכֵמָתָא עֲלָאָה, נְצִיץ וְאֶתְפָּשֵׁט לְכָל סְטְרִין, בְּרִזָּא דְמִשְׁכַּנָּא עֲלָאָה. וְהוּא מְשַׁכְּנָא עֲלָאָה, אֶפִּיק שִׁית סְטְרִין, וּכְדִין הוּא נְצִיץ דְמִשְׁחָתָא נְהִיר לְכָלְא, וְאֶמַר בְּסִכַּת תְּשֻׁבוּ שְׁבַעַת יָמִים.

136. Why is "Sukkot" spelled without the Vav? This is the lower Tabernacle, NAMELY MALCHUT, that is like a lantern, WHICH IS A GLASS UTENSIL INTO WHICH A CANDLE IS PLACED TO LIGHT, to show all lights. Then THE GLITTERING OF THE CURTAIN said: "You shall dwell in booths (Heb. sukkot) seven days". Who are the seven days? They are from the Supernal World, WHICH IS BINAH, to the Lower WORLD, WHICH IS MALCHUT, for all THE SEVEN DAYS, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF BINAH, maintain their existence to shine on this tabernacle (Heb. sukkah). What is it? It is "the Tabernacle of David that is fallen" (Amos 9:11), the Tabernacle of Peace, NAMELY MALCHUT, and the Holy Nation should sit under its shade in the secret of Faith, WHICH IS MALCHUT. One who sits in this shadow, sits among these supernal days OF BINAH.

137. Therefore, "Sukkot" IS ALWAYS SPELLED WITHOUT A VAV, WHICH ALLUDES TO MALCHUT, AS MENTIONED. BUT IN one PLACE, it is spelled, "sukkot," plane. It shows that whoever sits in the shadow OF THE GLITTERING OF THE CURTAIN, MENTIONED ABOVE, sits among these supernal days of above - NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF BINAH, that are over the lower, WHICH IS MALCHUT, to illuminate Her, cover Her and protect Her when necessary.

138. AND IT CAN also BE SAID that they are all read "Sukkot," in full, and that which is written "Sukkot," without the Vav, refers to the Lower World, WHICH IS MALCHUT. She has to feed the other appointed Ministers of the world during these holy seven days, WHICH IS THE SECRET OF THE SEVENTY OXEN THAT ARE OFFERED DURING THE SEVEN DAYS OF SUKKOT, while She still receives joy from Her husband. THIS IS NECESSARY FOR HER in order that they do not incite during the joy, AND SHE ALLOWS THEM to delight themselves with that food. Their offerings are more plentiful than usual so that they are occupied with them and do not mingle in the joy of the children of Yisrael. THIS IS SIMILAR TO GIVING A PORTION OF THE GOAT OF THE FIRST DAY OF THE MONTH, AND THE GOAT TO AZAZEL. What is the joy of the children of Yisrael? This is on Shmini Atzeret (the eighth day of Sukkot, day of Convocation).

139. Come and behold: while the other appointed princes are rejoicing and eating that food that the children of Yisrael prepare for them, NAMELY THE SEVENTY OXEN, they prepare a throne for the Holy One, blessed be He, from below AT THE SAME TIME - MEANING THAT THEY ARE PREPARING MALCHUT TO BE A THRONE FOR THE HOLY ONE, BLESSED BE HE, to elevate Her up with these FOUR kinds, with the joy OF SUKKOT AND THE RECITATION OF Hallel, and by circling the altar. She, MALCHUT, ascends and receives blessings and joy in Her husband, IN ZEIR ANPIN.

140. The other living creatures, WHICH ARE THE SEVENTY appointed princes of the nations, eat and chew well, AND THE RESIDUE OF THEIR EATING they trample with their feet, and they are sustained, THAT IS, BY THE SEVENTY OXEN, AS MENTIONED. She, MALCHUT, takes the souls and elevates them to the supernal delight, TO ZEIR ANPIN, as we have said, as She descended and holds all the blessings and Holiness and delights that the children of Yisrael draw down during all these seven days, through these actions and offered sacrifices to Her. Then She descends to be close to Her children and to make them happy for one day. That day is the eighth day, because all the other seven days are with Her, as explained. Therefore, it is the eighth, and it is eight days united. Therefore, it is called 'Atzeret', MEANING gathered, because all THE SEVEN DAYS gather together on that EIGHTH day (Heb. Shmini Atzeret), and it is called 'eighth', NAMELY THE 'EIGHTH DAY OF CONVOCATION'. It is eighth only because of the inclusion of the seven. THEREFORE, IT IS CALLED BY TWO NAMES: IT IS CALLED

136. מֵאֵן סִכַּת חֶסֶד ו'. דָּא מִשְׁכַּנָּא תַתָּא, דְּאִיהוּ בְעֵשְׂשִׁיתָא, לְאַחְזָא לְכָל נְהוּרִין, וּכְדִין אָמַר, בְּסִכַּת הִשְׁבּוּ שְׁבַעַת יָמִים. מֵאֵן שְׁבַעַת יָמִים. מְעַלְמָא עֲלָא לְתַתָּא, דְּכֻלְהוּ קִיּוּמֵי בְקִיּוּמָא, לְאַנְהָרָא לְהֵאֵי סִכַּת. וּמֵאֵן אִיהִי. דָּא סִכַּת דְּדוּד הַנוֹפֶלֶת. סִכַּת שְׁלוֹם. וּבְעֵי עֵמָא קְדִישָׁא לְמִיתַב תַּחוּת צִלְהָא, בְּרִזָּא דְמַהִימְנוּתָא, וּמֵאֵן דִּיתִיב בְּצִלָּא דָּא, יְתִיב בְּאִינוּן יוּמִין עֲלָיִן.

137. וְע"ד כְּלָהוּ בְּסִכַּת וְחַד בְּסוּכוֹת שְׁלִים, חַד שְׁלִים, לְאַחְזָא דְמֵאֵן דִּיתִיב בְּצִלָּא דָּא, יְתִיב בְּאִינוּן יוּמִין עֲלָיִן לְעִילָא, דְּקִיּוּמִין עַל הֵאֵי תַתָּא, לְאַנְהָרָא לִיהֵ, לְחַפְיָא עֲלִיהֵ, וְלֵאגְנָא לִיהֵ, בְּשַׁעְתָּא דְאַצְטְרִיךְ.

138. וְתוּ, כְּלָהוּ אֶקְרוּן סִכוֹת בְּשְׁלִימוּ, וּכְתִיב סִכַּת חֶסֶד, דָּא עֲלְמָא תַתָּא, דְּבַעָא בְּהַנִּי ז' יוּמִין קְדִישִׁין, לְמִיּוֹן לְשָׂאֵר מִמֶּנּוּן רַבְרַבִּין דְּעֵמִין, בְּעוֹד דְּאִיהִי נִטְלָא חֲדוּהָ בְּבַעֲלָהּ, וְלֵא יְקַטְרִגוּן חֲדוּתָא, בְּגִין דִּיתַעֲדָנוּן בְּהוּא מְזוּנָא, קְרַבְנִין דְּלֵהוּן סְגִיָּאִין יְתִיר מִשָּׂאֵר יוּמִין, בְּגִין דִּיתַעֲסָקוּן בְּהוּ, וְלֵא יתְעַרְבוּן לְבַתַּר בְּחֲדוּהָ דִּישְׂרָאֵל. וּמֵאֵן חֲדוּהָ דִּישְׂרָאֵל, דָּא יוּמָא תְּמִינָא דְעֶצְרַת.

139. וְת"ח, בְּעוֹד דְּאִינוּן שָׂאֵר מִמֶּנּוּן חֲדָאֵן, וְאַכְלִין בְּהוּא מְזוּנָא דְמִתְקַנֵּי לֹון יִשְׂרָאֵל. אִינוּן מִתְקַנֵּי בּוֹרְסִינָא לְקוּדְשָׁא בְּרִיךְ הוּא מִתַּתָּא, וְלִסְלָקָא לִיהֵ לְעִילָא, בְּאִינוּן זִיגִין, וּבְחֲדוּהָ, וּבְהַלּוּלָא, וְלֵאקְפָּא מְדַבְּחָא. כְּדִין אִיהִי סְלָקָא, וְנִטְלָא בְּרַכָּאֵן וְחֲדוּהָ בְּבַעֲלָהּ.

'EIGHTH' BECAUSE IT IS EIGHTH OF THE SEVEN DAYS, AND IT IS CALLED 'CONVOCAATION' BECAUSE IT INCLUDES WITHIN ITSELF ALL THE SEVEN DAYS TOGETHER.

140. וְשָׂאֵר חֵיוּן רַבְרָבָן מִמֶּנּוּ דְעַמִּין, אֲכַלְן וּמְדַקְן וּרְפִסָן וְאַתְזָנוּ. וְאִיהִי נִקְטָא נִפְשָׁאן בְּעַנּוּגִין לְעִילָא, כְּמָה דְאַתְמַר. בֵּינון דְנַחְתָּא, וְהָא נִקְטָא כָּל בְּרַכָּאן וְכָל קְדוּשִׁין וְכָל עַנּוּגִין, וְיִשְׂרָאֵל כָּל הַיּוֹם שְׁבַע יוֹמִין הוּוּ מְשַׁכֵּין לָהּ בְּאִינוּן עוֹבְדִין דְקָא עֲבָדִין וּמְקַרְבִין בְּהֶדְהָ, כְּדִין נַחְתָּא לְקַרְבָּא בְּבִנְהָא, וְלִמְחַדֵּי לֹון יוֹמָא חַד, וְהָהוּא יוֹמָא אִיהוּ יוֹמָא תְּמִינָאָה, בְּגִין דְכָל ז' יוֹמִין אַחְרָנִין בְּהֶדְהָ. וְעַד אִיהוּ תְּמִינָאָה, וְתִמְנִיא יוֹמִין כְּחַדָּא. וּבְגִין כֵּן אֲקָרִי עֲצַרְתָּ: כְּנִישִׁין. כְּנִישִׁין כְּלָהּ בְּהָא יוֹמָא. וְאֲקָרִי שְׂמִינִי, וְלִית שְׂמִינִי אֶלָּא מִגּוֹ שְׁבַעָה.

17. "May the name of Hashem be blessed"

We learn that the secret of the title verse was revealed to Rabbi Yitzchak Kaftora in a dream. It means that the word "blessed," mevorach, begins hard but ends soft; this is like on Rosh Hashanah where it is hard with harsh Judgment, and on Shmini Atzeret where it is soft with joy. We read of the difference between the Upper Judgment that is Male, and the Lower Judgment that is Female; the latter begins hard but softens until it is joyful on the Eighth Day of Convocation. The Upper Judgment awakened on the day of the flood, but since then it has not dwelt upon the world because the world can not bear it even for a moment. It was the mercy of Hashem that saved the entire world from being destroyed. After this explanation the old sage reveals his identity - he is Nehorai Saba, and we learn that Nehorai means 'light'.

141. It is written: "blessed be the Name of Hashem" (Iyov 1:21). What is meant by "blessed"? There is one secret that one of our friends knew that was shown to him in a dream, and his name is Rabbi Yitzchak Kaftora. HE SAID: What is meant by "blessed (Heb. mevorach)"? IT MEANS that its beginning is hard and its end soft, BECAUSE MEVORACH IS SPELLED WITH THE LETTERS MEM - BET-VAV-RESH-CAF. Mem Bet is hard and is definitely Judgment, like the day of Rosh Hashanah is Mem Bet, because the world was created with Mem Bet (42) letters, NAMELY 32 TIMES ELOHIM AND THE TEN SAYINGS, WHICH EQUAL 42. SIMILARLY, THERE ARE 42 LETTERS FROM THE BET OF BERESHEET (LIT. 'IN THE BEGINNING'), UNTIL THE BET OF THE WORD VOHU (ENG. 'VOID'). Therefore, it was created with Judgment; but afterwards it is Rach (Resh Caf, lit. 'soft'). Therefore, we have learned that all beginnings are hard but their endings are easy, because on the day of Rosh Hashanah, it is Mem Bet with harsh Judgment, and on Shmini Atzeret, it is soft with joy.

141. כְּתִיב יְהִי שֵׁם יי' מְבוֹרָךְ. מֵאֵי מְבוֹרָךְ. אֲבָל רָזָא חַדָּא יַדַּע חַד מַחְבְּרָנָא, בְּמַדְבְּרָא אַחְזִיאָו לִיה בְּחַלְמָא, וּרְבִי יִצְחָק כְּפַתּוּרָא שְׂמִיָּה. מֵאֵי מְבוֹרָךְ. שִׁירוּתָא קְשָׁה, וְסוּפִיָּה רַךְ. מ"ב קְשָׁה, וְדִינָא אִיהוּ וְדִאֵי. כְּגוּוֹנָא דָּא, יוֹמָא דְר"ה מ"ב, דְּהָא בְּמ"ב אַתּוּן אַתְּבְּרִי עֲלֵמָא, וְעַד אַתְּבְּרִי בְּדִינָא. לְבַתֵּר רַךְ, וְעַל דָּא תְּנִינָן, כָּל שִׁירוּתֵין קְשִׁין, וְסוּפָא דְלֵהוּן רְכִין. בְּיוֹמָא דְרֵאשׁ הַשָּׁנָה מ"ב קְשָׁה בְּדִינָא. בְּיוֹמָא דְעֲצַרְתָּ רַךְ בְּחַדּוּהָ.

142. Come and behold: what is the difference between the Upper Judgment - NAMELY, THE LEFT COLUMN OF BINAH WHICH IS THE SECRET OF ISAAC, THAT IT IS THE MALE LIGHT - and this Judgment OF THE FEMALE? In the supernal Judgment IN THE MALE THAT ILLUMINATES FROM ABOVE DOWNWARDS, both the beginning and the end are hard, and no one can withstand THOSE JUDGMENTS. The more it goes ON, the stronger it grows. Once it begins, it does not leave one until it consumes and destroys everything and nothing is left. But in the other lower Judgment - NAMELY IN MALCHUT, WHICH IS THE LIGHT OF THE FEMALE THAT ILLUMINATES FROM BELOW UPWARDS - the beginning is hard, NAMELY ON ROSH HASHANAH, and as it proceeds AND EXPANDS, it weakens until THE MOCHIN OF the face shines ON THE EIGHTH DAY OF CONVOCAATION. This is like the female, whose strength is weak.

142. ת"ח, מָה בֵּין דִּינָא עֲלָאָה, לְהָאֵי דִּינָא. דִּינָא עֲלָאָה שִׁירוּתָא וְסוּפָא קְשָׁה, וְלִית מָאן דִּיקוּם בֵּינָה, וְכָל מָה דְאִזִּיל אַתְתַּקֵּף, וּבַתֵּר דְשָׂאֵרֵי, לֹא סְלִיק מִנְיָה, עַד דְאֲכִיל וְשִׁצִי כְּלָא, דְלֹא אֲשַׁתָּאֵר כְּלוּם. אֲבָל דִּינָא אַחְרָא דְתַתָּא, שִׁירוּתָא קְשָׁה, וְכָל מָה דְאִזִּיל אַתְחַלֵּשׁ, עַד דְנִהִיר אַנְפִּין, כְּגוּוֹנָא דְנוֹקְבָא דְחַלְשׁ חִילָהָא.

143. HE ASKS: When does the Upper Judgment OF THE MALE awaken to dwell on the world? HE ANSWERS: On the day of the flood. Therefore, nothing was left in the world except for Noah's ark, which is similar to the supernal ARK, WHICH IS MALCHUT, which bears that harshness OF JUDGMENT, BEING A FIRE THAT BEARS FIRE. If the Holy One, blessed be He, had not prepared THE ARK FOR HIM, and if there has been no Mercy in the world, the whole world would have been destroyed, as it is written: "Hashem (Yud Hei Vav Hei) sat enthroned at the flood" (Tehilim 29:10). FOR THE NAME OF YUD HEI VAV HEI IS MERCY. Therefore, FROM THEN AND ONWARDS, the Upper Judgment does not dwell upon the world, because the world can not bear it even for one moment.

144. In the meantime, Rabbi Shimon was weeping and rejoicing. They raised their eyes and saw five people of those who retired TO THE WILDERNESS, who went after THE OLD SAGE to seek him TO SPEAK TO THEM OF THE TORAH. They rose. Rabbi Shimon said: From now on, what is your name? He said: Nehorai Saba. Since there is another Nehorai among us THEY CALL ME NEHORAI SABA. They walked with him, Rabbi Shimon and his company, for three miles. Rabbi Shimon said to these OTHER people: Why are you making this trip? They said: We came to seek this sage TO TEACH US TORAH, because we drink his water in the wilderness. THAT IS, THEY ARE HIS STUDENTS IN THE WILDERNESS. Rabbi Shimon approached and kissed THAT SAGE. He said to him: Your name is Nehorai and you are a light, and the light dwells with you, BECAUSE NEHORAI MEANS LIGHT.

18. "He knows what is in the darkness"

Rabbi Shimon explains that the title verse means that God revealed profound and concealed things, for were it not for the darkness of the Left, the depths and the concealed things would not be revealed. He says that "the light dwells with Him" refers to the light that has been revealed from within the darkness, and this light was revealed to all of us from the darkness that was in the wilderness.

145. Rabbi Shimon opened the discussion, saying: "He reveals the deep and secret things. He knows what is in the darkness and the light dwells with Him" (Daniel 2:22). "He reveals the deep and secret things", means that the Holy One, blessed be He, reveals the deep and secret things. He reveals all the supernal, concealed depths, NAMELY, THE CENTRAL COLUMN THAT REVEALS THE DEPTHS OF THE TWO COLUMNS OF BINAH. Why did He reveal them? It is because "He knows what is in the darkness," NAMELY IN THE DARKNESS OF THE LEFT WHERE THE LIGHT OF CHOCHMAH SINKS BECAUSE OF THE LACK OF CHASSADIM. If there was not darkness, the light would not LATER be revealed THROUGH THE CENTRAL COLUMN. "He knows what is in the darkness," MEANING THAT HE INCLUDED IT IN THE RIGHT COLUMN. Therefore, He revealed deep and concealed things, for were it not for the darkness OF THE LEFT, the depths and the concealed would not be revealed. Then "The light dwells with Him". What is this light? It is the light that has been revealed from within the darkness, WHICH IS CHOCHMAH.

143. אִימְתִי אַתְּעַר דִּינָא דְלַעִילָא לְמִשְׁרֵי עַל עֲלָמָא. בְּיוֹמָא דְטוֹפְנָא. וְעַל דָּא לֹא אֲשַׁתָּאֵר כְּלוּם בְּעֲלָמָא, בַּר הָהוּא תְבוּתָא דִּנְח, דְאִיהִי כְגוּוּנָא עֲלָאָה, דְסָבִיל לְהָהוּא תּוֹקְפָא. וְאִי לֹא דְזִמִּין קוּדְשָׁא בְרִיךְ הוּא, וְאֲשַׁתְּכַח בְּרַחֲמֵי עַל עֲלָמָא, כֹּל עֲלָמָא אֲתֵאבִיד, דְכִתִּיב יוֹי לְמַבּוּל יִשָּׁב, וְעַד לֹא שְׂרִיא דִּינָא דְלַעִילָא עַל עֲלָמָא, דְלֹא יָכִיל עֲלָמָא לְמַסְבֵּל לֵיהּ, אֲפִילוּ רְגַעָא חֲדָא.

144. אֲדַהְבֵי הוּה ר' שְׁמַעוֹן בְּכִי וְחֲדִי. זָקְפוּ עֵינֵינוּ, וְחִמּוּ חֲמִשָּׁה מְאִינוּן פְּרוּשִׁים, דְהָהוּ אֲזִלֵי אֲבַתְרֵיהּ, לְמַתְבַּע לֵיהּ. קָמוּ. אָמַר ר' שְׁמַעוֹן, מִכָּאן וּלְהֵלָאָה מָה שְׁמַךְ. אָמַר, נְהוּרָאי סָבָא, בְּגִין דְנְהוּרָאי אַחְרָא אֵית גַּבְן. אֲזִלוּ ר' שְׁמַעוֹן וְאִינוּן חֲבַרְיָא עִמֵיהּ תְּלַת מִלִּין, אָמַר רַבִּי שְׁמַעוֹן, לְאִינוּן אַחְרָנִין, מָה אַרְחָא דָּא גַבְיִיכוּ. אָמְרוּ, לְמַתְבַּע לֵיהּ לְהָאי סָבָא, דְמִימוּי אָנן שְׁתָּאן בְּמַדְבְּרָא. אֲתָא ר' שְׁמַעוֹן וְנִשְׁקִיָה, אָמַר לֵיהּ, נְהוּרָאי שְׁמַךְ, וְנְהוּרָא אַנְתָּ, וְנְהוּרָא עִמָךְ שְׂרִי.

145. פִּתַח ר' שְׁמַעוֹן וְאָמַר, הוּא גְלָא עֲמִיקְתָּא וּמְסַתְרָתָא יָדַע מָה בְּחֻשׁוֹכָא וְנְהוּרָא עִמֵיהּ שְׂרָא. הוּא גְלָא עֲמִיקְתָּא וּמְסַתְרָתָא, קוּדְשָׁא בְרִיךְ הוּא גְלִי עֲמִיקְתָּא וּמְסַתְרָתָא, דְכֹל עֲמִיקִין סְתִימִין עֲלָאִין אִיהוּ גְלִי לֹון. וּמֵאִי טַעֲמָא גְלִי לֹון. בְּגִין דִּידַע מָה בְּחֻשׁוֹכָא. דְאֲלִמְלָא חֻשׁוֹכָא לֹא אֲתִידַע נְהוּרָא. וְאִיהוּ יָדַע מָה בְּחֻשׁוֹכָא. וּבְגִין כֵּךְ גְלִי עֲמִיקְתָּא וּמְסַתְרָתָא, דְאִי לֹא חֻשׁוֹכָא לֹא יִתְגַלִּיין עֲמִיקִין וּמְסַתְרָאן. וְנְהוּרָא עִמֵיהּ שְׂרָא. מֵאן נְהוּרָא דָּא. נְהוּרָא דְאֲתִגְלִיָּא מִגּוֹ חֻשׁוֹכָא.

146. And from within the darkness that was in the wilderness, this light was revealed to us. May the Merciful One cause light to dwell with you in this world and in the World to Come. Rabbi Shimon and the friends followed him for three miles. RABBI SHIMON said to him: Why did they not go with you, YOUR FIVE PEOPLE, in the beginning, BUT RATHER THEY CAME JUST NOW? THE SAGE said to him: I did not want to bother anyone TO ACCOMPANY ME. But now that they have come, we will travel together. They left and Rabbi Shimon went on his way. Rabbi Aba said to him: We know the name OF THE SAGE, but he does not know the name of my master. He said to him: From him I learnt not to reveal myself, FOR HE DID NOT TELL ME HIS NAME BEFORE I ASKED HIM.

146. וְאַנְּן מִגּוֹ חֲשׂוֹכָא דְהוּה בְּמִדְבָּרָא, אֲתַגְּלִי לֶן נְהוּרָא דָּא. רַחֲמֵנָא יִשְׂרֵי עִמָּךְ נְהוּרָא, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאֵתִי. אֲזִילִי ר"ש וְחִבְרֵיִיא, אֵלִין תְּלַת מִילִין אֲבַתְרִיָּה, אָמַר לִיה, אָמַאי לָא אֲזִילִי אֵלִין עִמָּךְ בְּקִדְמִיתָא. א"ל, לָא בְּעִינָא לְאַטְרַחָא לְבַר נֶשׁ עָמִי, הֲשַׁתָּא דְאֵתוּ נְזִיל בְּחָדָא. אֲזִלוּ, וּר"ש אֲזִיל לְאַרְחִיָּה. א"ר אָבָא, הָא אָנְן יָדְעֵנָא שְׁמִיָּה, וְאִיהוּ לָא יָדַע שְׁמִיָּה דְמַר, אָמַר לִיה, מְנִיָּה יָדְעֵנָא דְלָא לְאַתְחִזָּאָה.

1. "Then shall they give every man a ransom for his soul"

We are reminded that heavenly blessings do not accrue to anything that has been counted or numbered, and yet the children of Yisrael were subjected to a census. Yisrael were blessed nonetheless because they were ransomed.

1. "And Hashem spoke to Moses, saying, "When you do take the sum of the children of Yisrael after their number" (Shemot 30:11-13). Rabbi Aba, Rabbi Acha and Rabbi Yosi were traveling from Tiberias to Tzipori. While they were traveling, they saw Rabbi Elazar coming with Rabbi Chiya. Rabbi Aba said: we shall surely join the Shechinah. They waited until they reached them. As soon as they came to them, Rabbi Elazar said: it is most certainly written: "The eyes of Hashem are towards the righteous, and His ears are open to their cry" (Tehilim 34:16). This passage is difficult; (THE END OF THE SUBJECT IS IN THE PORTION OF PEKUDEI, PARA. 68F).

2. Come and behold: it has been established that celestial blessing does not dwell on something that is numbered. And if you ask how Yisrael were counted, he took from them a ransom for themselves. And they did not count until all the ransom that was gathered was counted. THUS at first Yisrael are blessed WHEN THE RANSOM IS RECEIVED, afterwards, once they counted the ransom, Yisrael are blessed again. So we find that Yisrael is blessed at the beginning and at the end, and they did not suffer a plague.

3. HE ASKS: Why is a plague caused by counting? HE ANSWERS: Because the blessing does not dwell on anything numbered, and since the blessing has departed, the Other Side dwells on it and can harm. Therefore, we receive ransom and redeem it in order to do the counting. And we have already discussed and learned this.

2. Half a Shekel

Rabbi Shimon begins by speaking about the commandment to give half a shekel, and says it is like the Vav placed between the two Heis. The Faithful Shepherd, Moses, then follows with a discussion of the commandment to sanctify the month. He says that the holy moon, Malchut, is the bride that becomes hallowed by Gvurah of Zeir Anpin, in which are the Levites, who shall also be hallowed. Then when the moon becomes visible we bless it with Tiferet.

Ra'aya Meheimna (the Faithful Shepherd)

4. There is a commandment to give half a shekel after the shekel of the sanctuary. HE ASKS: What is the half-shekel? HE ANSWERS: It is like a half-hin, which is Vav, WHICH IS placed between the two Heis. The stone with which to weigh is Yud, "A shekel is Twenty gera" (Shemot 30:13), refers to Yud-Vav-Dalet. "The rich shall not give more" (Ibid. 15), refers to the Central Column, ZEIR ANPIN that should not give more than ten. And so have we learned in the Book of Formation, 'Ten Sfirot of nothingness - ten, not eleven.' "And the poor shall not give less" (Ibid.) refers to the Righteous, THAT IS, YESOD. He must "not give less" than ten, as is said IN THE BOOK OF FORMATION, 'ten and not nine,' then half a shekel, which is ten.

1. וידבר יי' אל משה לאמר. כי תשא את ראש בני ישראל למקודיהם וגו', ר' אבא ור' אחא ור' יוסי הוו אזלי מטבריה לצפרי. עד דהוו אזלי, חמו ליה לר' אלעזר דהוה אתי, ור' חניא עמיה. א"ר אבא, ודאי נשמתך בהדי שכינתא. אוריכו להו, עד דמטו לגבייהו. בין דמטו גבייהו, א"ר אלעזר, ודאי כתיב, עיני יי' אל צדיקים ואזניו אל שועתם. האי קרא קשיא וכי.

2. ת"ח, הא אוקמוה, לית ברכתא דלעילא שריא על מלה דאתמני. ואי תימא, ישראל היך אתמנון. אלא כופרא נטיל מנייהו, והא אוקמוה, וחושבנא לא הוי עד דאתכניש כל ההוא כופרא, וסליק לחושבנא. ובקדמיתא מברכין להו לישראל, ולבתר מנין ההוא כופרא, ולבתר אהדרן ומברכין לון לישראל. אשתכחו ישראל מתברכאן בקדמיתא ובסופא, ולא סליק בהון מותנא.

3. מותנא אמאי סליק במניינא. אלא בגין דברכתא לא שריא במניינא, בין דאסתלק ברכתא, סטרא אחרא שריא עליה, ויכול לאנזקא, בגין כך נטלין כופרא ופריזנא לסלקא עליה מניינא, והא אוקמוה, ואתמר.

רעיא מהימנא

4. פקודא ליתן מחצית השקל בשקל הקדש. מאן מחצית השקל איהו כגון חצי ההין, ודא ו', ממוצע בין שני ההי"ן. אבנא למשקל בה, דא ו', עשרים גרה השקל: דא יו"ד. העשיר לא ירבה, דא עמודא דאמצעיתא, לא ירבה על ו'. והכי אתמר בס"י, עשר ספירות בלימה, עשר ולא אחד עשר. והדל לא ימעט, דא צדיק, לא ימעט מעשר, כד"א עשר ולא תשע. ממחצית השקל, דאיהו ו'.

5. IT SEEMS THAT THE AUTHOR OF THE PREVIOUS PARAGRAPH WAS RABBI SHIMON. And the Faithful Shepherd said to him: You are in heaven; you are loved by your Master, therefore it is no wonder that all these precious words come from your mouth. For if one is a king or a prince, there is no wonder his table is full of gems and treasures, and full of lights. For anyone else this would be a wonder. He said to him: Blessed are you, faithful shepherd; from now on you speak, for those above and below have come to hear. He said to him: finish your words. He said to him: I have nothing more to say for the time being. You speak.

6. The Faithful Shepherd opened the discussion with: The following commandment is to sanctify the month. The holy moon, NAMELY MALCHUT, is the bride that becomes hallowed by the Court of Law, which is Gvurah OF ZEIR ANPIN - BECAUSE MALCHUT IS BUILT FROM THE LEFT SIDE, WHICH IS GVURAH, as therein, GVURAH OF ZEIR ANPIN, are the Levites. For it is said of them, 'And you shall hallow the Levites.' ALSO MALCHUT, WHICH IS OF THE GVURAH OF ZEIR ANPIN, NEEDS SANCTIFICATION. And afterwards, when the moon is visible and we can enjoy its light, MEANING AFTER IT RECEIVED MOCHIN, we bless it, 'Blessed are You, Hashem our Elohim, King of the Universe, With His utterance He created the heavens, and with the breath of His mouth, all their hosts.' And with what is it hallowed and blessed? It is with Tiferet (glory), because it is glory to those born by Him from birth.
End of Ra'aya Meheimna

3. Sun worship

At dawn Rabbi Chiya remarks how all the inhabitants of the East are at that moment worshipping the rising sun. He says that from ancient days it was known that before the sun emerges the prince appointed over it goes forth with the holy letters of the Supernal Name written on his head, and with the power of those letters he opens the windows of heaven and passes through. Then he remains there until the sun emerges. Rabbi Chiya adds that that prince is in charge over gold and red jewels. He says that the sun worshippers know the spots of the sun. Rabbi Yosi asks how long it will be that idols are still in the world, and says that falsehood can not endure.

7. Rabbi Yosi and Rabbi Chiya were traveling. While they were still walking, it became dark and they sat down. While they were still sitting dawn began to light up. They got up and went on. Said Rabbi Chiya: See, the East has lit up. Now all those inhabitants of the East, of the mountains of light, are bowing to this light that illuminates in the place of the sun, before it emerges OVER THE FACE OF THE EARTH, and worship it. Many worship the sun after it comes out. They worship this light OF THE BREAKING DAWN, and call this light 'the Deity of the Illuminating Jewels'. And they swear by the Deity of the Illuminating Jewels.

5. א"ל רַעִיָא מְהִימְנָא, אַנְתָּ בְּשָׁמַיִם, רַחִים אַנְתָּ מִמְּאַרְיָךְ, לֵית תְּוֹהָא בְּכָל אֵינּוֹן מְלִיִן יְקִירִין דִּיפְקוֹן מְפּוּמָךְ, דְּהָא מָאן דְּאִיהוּ מְלָכָא, אוּ בְרָא דְמְלָכָא, לֵית תְּוֹהָא, דִּיפְקוֹן מְרַגְלָאִין בְּפִתּוּרֵיהּ, מְלִיִן סְגוּלוֹת, מְלִיִן נְהוּרִין. לְבַר נֶשׁ אַחְרָא, אִיהוּ תְּוֹהָא. א"ל בְּרִיךְ אַנְתָּ רַעִיָא מְהִימְנָא. מִתְּמַן וְאֵילַךְ אֵימָא אַנְתָּ, דְּעֵלְאִין וְתַתְּאִין נְחֵתוּ לְמִשְׁמַע מִינְךָ. אָמַר לֵיהּ, אֲשֵׁלִים מְלוּלְךָ, אָמַר לֵיהּ, לֹא אֵית בְּעֵן לְמִימַר יְתִיר, אֵימָא אַנְתָּ עַד זְמַנָּא אַחְרָא.

6. פִּתַח רַעִיָא מְהִימְנָא, פְּקוּדָא בְּתַר דָּא, לְקַדְשׁ אַתְּ הַחֹדֶשׁ. בְּגִין דְּסִיְהֵרָא קְדִישָׁא אִיהִי כְּלָה, דְּמִתְקַדְשַׁת ע"פ ב"ד, דְּאִיהוּ גְבוּרָה, בְּגִין דְּתַמְן לִיּוֹאֵי, דְּאִתְמַר בְּהוּ וְקַדְשַׁת אַתְּ הַלְלוּם. וְלִבְתַר דְּאִתְחַזִּי סִיְהֵרָא דִּיאֹתוּ לְאוּרָה, מְבַרְךְ עֲלֵיהּ בְּרוּךְ אַתָּה יי' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בְּמֵאֲמָרוֹ בְּרָא שְׁחָקִים, וּבְרוּחַ פִּיּוֹ כָּל צְבָאָם. וּבְמִי מִתְקַדְשַׁת וּמִתְבָּרַכַת, בְּתַפְאֶרֶת בְּגִין דְּאִיהוּ עֲטַרְתַּת תַּפְאֶרֶת לְעַמּוּסֵי בְּטָן.
ע"כ רַעִיָא מְהִימְנָא

7. רַבִּי יוֹסִי וְרַבִּי חִיָּיא הָווּ חֵיָא הָווּ אֲזֵלִי בְּאַרְחָא, עַד דְּהָווּ אֲזֵלִין רַמְשׁ לִילִיא, יְתַבּוּ. אֲדָהּוּ יְתַבִּין, שְׂרִיאַת צְפָרָא לְאַנְהֵרָא, קָמוּ וְאֲזֵלוּ. א"ר חֵיָא, חֲמִי אֲנַפּוּי דְּמִזְרַח דְּקָא מְנַהֲרִין, הִשְׁתָּא כָּל אֵינּוֹן בְּנֵי מְדִינְחָא דְּטוּרֵי נְהוּרָא, סְגִדִין לְגַבֵּי הָאֵי נְהוּרָא, דְּנִהִיר בְּאַתְרֵי דְּשִׁמְשָׁא, עַד לֹא יַפּוּק, וּפְלַחִין לֵיהּ, דְּהָא בֵּינּוֹן דְּנַפְיָק שִׁמְשָׁא, כְּמָה אֵינּוֹן דְּפְלַחִין לְשִׁמְשָׁא. וְאֵלִין אֵינּוֹן דְּקָא פְלַחִין לְנְהוּרָא דָּא, וְקִרְאֵן לְהָאֵי נְהוּרָא, אֱלֹהָא דְּמְרַגְלָא דְּנִהִיר. וְאוּמָאָה דְּלֵהוּן בְּאַל"ה דְּמְרַגְלָא דְּנִהִיר.

8. And you may ask if this worship is not in vain. From the early, ancient days the wisdom was known that when the sun shines, before it emerges OVER THE FACE OF THE EARTH, the prince appointed over the sun goes forth, with the holy letters of the Supernal Name written on his head. With the power of these letters, he opens all the windows of heaven, smites them, and passes through. And that prince enters into the glow that shines around the sun, BEFORE IT EMERGES, and remains there until the sun emerges and spreads over the world.

9. And that prince is in charge over gold and red jewels. They worship that form that is there IN THE LIGHT OF THE SUN, WHICH IS THE PRINCE, with the spots and signs that they inherited from the ancient in olden days. They then know the spots of the sun, and they go and find the places of gold and jewels. Said Rabbi Yosi: How long will the many idols be in the world? Falsehood has no pillars TO SUPPORT IT in order to exist.

4. "The lip of truth shall be established forever"

We read that the light and radiation from the sun is true, and the stars in the firmament are true; just because in their lack of wisdom people call them 'Elohim', God does not have to destroy the sun and stars. They will not perish, but eventually those that worship them will perish. Yisrael are the lip of Truth, and they will still exist in the time to come. The story is recounted of a General who tells Rabbi Elazar that since the kingdom of Yisrael was removed from them, it is Yisrael who are the "lying tongue." But Rabbi Elazar explains to him that the verse says "The lip of truth shall be established forever" in the future, not now - for now the lip of falsehood endures. We are told that the General converted after this encounter.

10. The other opened the discussion, and said, "The lip of truth shall be established forever; but a lying tongue is but for a moment" (Mishlei 12:19). Come and behold: if all the inhabitants of the world always worshiped falsehood, then it would be so, THEY WOULD CEASE TO EXIST. But this light and radiation THAT SHINES FROM THE SUN is certainly true, and the stars that are in the heights of the firmament are also true. And if in their foolishness and lack of understanding, they say and call them 'Elohim', the Holy One, blessed be He, does not have to destroy His creations from the world BECAUSE OF THIS. And also, in the time to come, the stars and luminaries will not perish from the universe. But who will perish? Those that worship them WILL PERISH.

11. And this verse: "The lip of truth shall be established forever," refers to the children of Yisrael, who are the lip of Truth, FOR THEY SAY, "Hashem our Elohim, Hashem is One" (Devarim 6:4). And it is all true and the secret of Truth. And they end THE READING OF SH'MA WITH, 'Hashem your Elohim is true.' And hence "the lip of truth shall be established forever."

8. ואי תימא פולחנא דא למגנא הוא. מיומין עתיקין קדמאי, חכמתא ידעו ביה. בזמנא דשמשא נהיר, עד לא יפוק, ההוא ממנא דפקיד על שמשא, נפיק, ואתוון קדישין דשמא עלאה קדישא רשימן על רישיה, ובחילא דאינון אתוון, פתח לכל בניי שמיא ובטש בהו, ועבר. וההוא ממנא עאל גו ההוא זהרא דנהיר סחרניה דשמשא, ותמן שכיח, עד דנפק שמשא, ואתפשט בעלמא.

9. וההוא ממנא, איהו פקידא, על דהבא, ועל מרגלן סומקן. ואינון פלחין לההוא דיוקנא דתמן, ובנקדין וסימנין דירתו מקדמאי מיומין עתיקין, אזלי וידעי נקודין דשמשא, למשכח אתרין דדהבא ומרגלן, א"ר יוסי, עד כמה יהון פולחנין סגיאין אלין בעלמא, דהא שקרא לית ליה קיימין לקיימא.

10. פתח אידך ואמר, שפת אמת תכון לעד ועד ארגיעה לשון שקר. ת"ח, אלו כל בני עלמא הוו פלחין לשקרא, הוה הכי, אבל האי נהורא וזהרא דנהיר, ודאי קשוט איהו. ככבי רומא דרקיעא קשוט אינון. אי בטפשו וחסרונא דדעתא דלהון, אינון אמרי וקראן להו אלהא, לא בעי קודשא בריך הוא לשיצאה עובדוי מעלמא. אבל לזמנא דאתי לא ישתצון ככביא ונהורין דעלמא. אבל מאן ישתצוי אינון דפלחו לון.

11. וקרא דא הכי הוא. שפת אמת תכון לעד, אלין ישראל, דאינון שפת אמת. יי' אלהינו יי' אחד. וכלא איהו אמת, ורזא דאמת, ומסיימי יי' אלהיכם אמת. ודא איהו שפת אמת תכון לעד.

12. "But for a moment (lit. 'I will calm down')." HE ASKS: It should say 'for a moment', but it says "calm down". HE ANSWERS: They will long exist in the world, until the future to come. Then I will have respite from their difficult worship, BECAUSE "CALM DOWN" MEANS 'I SHALL HAVE REST.' And at the time that I will calm, the false tongue will perish - meaning those who call 'Elohim' that which is not Elohim. But of the children of Yisrael, who are the lip of truth, it is written: "This people which I have formed for Myself, that they might say My praise" (Yeshayah 43:21).

13. I remember one time when I was traveling with Rabbi Elazar, he met a general. He said to Rabbi Elazar: Do you know the Torah of the Jews? He said to him: I know. He said to him: Do you not say that your faith is true and your Torah is true but our faith is false and our bible is false? But it is written, "The lip of truth shall be established forever, and a lying tongue is but for a moment" (Mishlei 12:19). We have existed from time immemorial, and our kingdom has never left us, generation after generation. Hence, assuredly it is "established forever." But as for you, for a short period you had a kingdom and immediately it was removed from you. Thus, the passage has been fulfilled by you that says: "And a lying tongue is but for a moment."

14. He said to him: I see that you are a scholar in Torah. May that man breathe his last. Had it said, "The lip of truth was established forever," then it would be as you said. But it is written, 'shall be established forever', MEANING that the true lip will be established in the future, but not now. For now the lip of falsehood endures, and the lip of truth lies in the dust. And when Truth will stand firm and sprout from the ground then, "the lip of truth shall be established forever."

15. The General said to him: You are right. Blessed are the people of the Torah, who inherited the Truth. After some time we heard that he converted. They went on, reached a certain field, and recited their prayer. After they prayed, they said: From now on let us join the Shechinah, and walk and be occupied with Torah.

12. וְעַד אֲרִיגְיָהּ, וְעַד רִגְעַ מְבֻעֵי לִיָּהּ, מֵאֵי אֲרִיגְיָהּ. אֲלֵא, עַד כְּמָה יִהְיֶה קִיּוּמָא דְלַהּוֹן בְּעֵלְמָא, עַד זְמַנָּא דִּינִיתִי, וְיִהְיֶה לִּי נִיחָא מִפּוֹלְחָנָא קִשְׂיָא דְעֵלוּי. וּבְזַמְנָא דְאֲרִיגְיָהּ, יִשְׁתַּצֵּי לְשׁוֹן שְׁקֵר, אִינּוֹן דְקִרְאֵן אֱלֹהָא, לְמֵאן דְלֹא הוּא אֱלֹהָא. אֲבָל יִשְׂרָאֵל דְאִינּוֹן שְׁפַת אֱמֶת, כְּתִיב בְּהוּ, עִם זֹו יִצְרַתִּי לִי תְהִלְתִּי יִסְפְּרוּ.

13. אֲדַכְרְנָא חֲדָא זְמַנָּא דְהוּינָא אֲזִיל בְּהַדִּי ר' אֲלַעְזָר, פִּגַּע בֵּיהּ הַגְּמוּנָא, א"ל לר' אֲלַעְזָר, אַנְתָּ יָדַעַת מְאֻרִיתָא דִּיהוּדָאֵי. א"ל יָדַעְנָא. א"ל, לִית אַתּוֹן אֲמַרִין דְמַהִימְנוּתָא דְלִכּוֹן קְשׁוּט, וְאֻרִייתְכוֹן קְשׁוּט, וְאִנּוֹן דְמַהִימְנוּתָא דִּילָן שְׁקֵר, וְאֻרִייתָא דִּילָן שְׁקֵר. וְהָא כְּתִיב שְׁפַת אֱמֶת תִּכּוֹן לְעַד וְעַד אֲרִיגְיָהּ לְשׁוֹן שְׁקֵר. אֲנִן מִיּוּמִין דְעֵלְמָא, קִיּוּמִין בְּמַלְכוּתָא, וְלֹא אַעֲדִי מִינֵן לְעֵלְמִין, דְרָא בְתַר דְרָא, תִּכּוֹן לְעַד וְדָאֵי. וְאַתּוֹן, זְעִיר הוּא לְכוּ מַלְכוּתָא, וּמִיד אַעֲדִי מְנַכּוֹן, וְקִרְא אַתְקִיִים בְּכוּ דְכְתִיב וְעַד אֲרִיגְיָהּ לְשׁוֹן שְׁקֵר.

14. א"ל, חֲמִינָא בְּךָ דְאַנְתָּ חֲבִים בְּאֻרִייתָא. תְּפַח רִוּחִיהּ דְהוּא גְבֵרָא. אֲלוּ אֲמַר קְרָא, שְׁפַת אֱמֶת כּוֹנֵנַת לְעַד, הוּא בְדַקְאֲמֵרְךָ, אֲבָל לֹא כְּתִיב אֲלֵא תִכּוֹן, זְמַינָא שְׁפַת אֱמֶת דְתִכּוֹן, מַה דְלֹא הָכִי הִשְׁתָּא, דְהִשְׁתָּא שְׁפַת שְׁקֵר קִיּוּמָא, וּשְׁפַת אֱמֶת שְׁכִיבָא לְעַפְרָא, וּבַהּוּא זְמַנָּא דְאַמֶּת יְקוּם עַל קִיּוּמִיהּ, וּמַגּוּ אַרְץ תִּצְמַח, כְּדִין שְׁפַת אֱמֶת תִּכּוֹן לְעַד וְגו'.

15. א"ל הוּא הַגְּמוּן, זְכָאָה אַנְתָּ. וּזְכָאָה עַמָּא דְאֻרִייתָא דְקְשׁוּט יִרְתִּין. בְּתַר יוּמִין שְׁמַעְנָא דְאַתְגִּייר. אֲזִלְג, מְטוּ חַד בִּי חֲקֵל, וְצִלּוּ צְלוּתְהוֹן. כִּיּוֹן דְצִלּוּ צְלוּתְהוֹן, אֲמַרוּ מִכָּאן וְלַהֲלָא נְתַחְבַּר בְּשְׁכִינְתָא, וְנִזִּיל וְנִתְעַסַּק בְּאֻרִייתָא.

5. "Behold, all who were incensed against you shall be ashamed and confounded" Rabbi Yosi says that the children of Yisrael suffered many evils when they were in exile, and they were only able to bear it because of the promise of good that God told them was to be theirs in the future. Other nations have scorned and reviled Yisrael, saying, Where is your God? Where is this good you have been promised? We are told that there are no people that revile Yisrael like the children of Edom, yet in the future they "shall be ashamed and confounded" from all the goodness they will see in the children of Yisrael.

16. Rabbi Yosi opened the discussion, saying: "Behold, all who were incensed against you shall be ashamed and confounded" (Yeshayah 41:11). The Holy One, blessed be He, shall do all this good that He said through the true prophets for Yisrael. Yisrael suffered much evil in exile, and were it not for all this good written in the Torah that they were waiting to see, they would not have been able to withstand and tolerate the exile.

17. But they go to the study hall, open books, and read all the hoped for good. And they see written in the Torah what the Holy One, blessed be He, promised them, and they are comforted in exile. But the other nations scorn and revile them, and say, "Where is your Elohim? Where is the good you say shall be yours, when all the other nations shall be shamed before you?"

18. This is the meaning of: "Hear the word of Hashem, you that tremble at His word. Your brethren that hated you, who cast you out for My Name's sake..." (Yeshayah 66:5). Who are they "that tremble at His word?" It is those who have suffered many evils, many EVIL tidings, one upon another and one after another, THEY HEARD AND trembled because of them, as it is written, "For thus says Hashem, we have heard a voice of trembling, of fear, and not of peace" (Yirmeyah 30:5). They tremble constantly over His word when Judgment is executed.

19. "Your brethren that hated you". They are your brethren, the children of Esau "who cast you out," as it is written: "'Away! Unclean!', they cried at them" (Eichah 4:15). There are no people that shame Yisrael to their faces and spit in their faces like the children of Edom. And they say ABOUT YISRAEL that they are all impure like the impurity of a menstruating woman. This is "...who cast you out for My Name's sake, have said: Let Hashem be glorified." FOR THEY SAY: We are the children of the living El and by us will His name be glorified. We rule over the world, because of him who is called 'big,' as it is written, "Esau the bigger (lit. 'elder') son," (Bereshheet 27:15). With this name, 'big,' is the Holy One, blessed be He, called, AS IT IS WRITTEN: "Great is Hashem and highly to be praised" (Tehilim 145:3). We are His big (lit. 'elder') son and He is great; most certainly, IT IS SAID OF US, "for My Name's sake...let Hashem be glorified."

16. פתח ר' יוסי ואמר, הן יבושו ויכלמו כל הנחרים בך וגו'. זמין קודשא בריך הוא למעבד לישראל, כל אינון טבאן, דקאמר על ידי נביאי קשוט, וישראל סבלו עליהון, כמה בישין בגלותהון. ואלמלא כל אינון טבאן דקא מחבאן וחמאן כתיבין באורייתא, לא הוו יכלין למיקם ולמסבל גלותא.

17. אבל אזלין לבי מדרשות, פתחין ספרין, וחמאן כל אינון טבאן, דקא מחבאן, וחמאן כתיבין באורייתא, דאבטח לון קודשא בריך הוא עליהו, ומתנחמין בגלותהון, ושאר עמין מחרפין ומגדפין לון, ואמרי אן הוא אלהכון, אן אינון טבאן דאתון אמרין דזמינין לכון, וכי כל עמין דעלמא יכספון מניכו.

18. הה"ד שמעו דבר יי' החרדים אל דברו אמרו אחיכם שונאיכם וגו'. מאי החרדים אל דברו, אינון דסבלו כמה בישין, כמה שמועות שמעי, אלין על אלין, ואלין בתר אלין, וחרידן עליהון, כד"א כי וגו' קול חרדה שמענו פחד ואין שלום וגו'. אינון חרדים תדיר אל דברו כד אתעביד דינא.

19. אמרו אחיכם שונאיכם, אלין אינון אחוכון בני עשו. מנדיכם, כד"א סורו טמא קראו למו. דלית עמא דקא מבזין לון באנפי, ומרקין באנפייהו לישראל כבני אדום. ואמרי כלהו מסאבין כנדה, ודא איהו מנדיכם. למען שמי וכבוד יי', אן בנאי דאל חי. די בן יתיקר שמייה. אן שלטנין על עלמא בגין ההוא דאקרי גדול. עשו בנו הגדול. ובשמא דא אקרי קודשא בריך הוא גדול, גדול יי' ומהולל מאד. אן בני הגדול, ואיהו גדול. ודאי למען שמי וכבוד יי'.

20. AND THEY SAY TO THE CHILDREN OF YISRAEL: But you are the smallest of all, AS IT IS WRITTEN, "Jacob her small (lit. 'younger') son" (Bereshheet 27:15). Where is your Elohim? Where is your goodness that all the nations shall be shamed before your joy? Who will grant it so that we see your joy, as you say? "They...shall be ashamed" (Yeshayah 41:11)? THEY SHOULD HAVE SAID, 'YOU WILL BE ASHAMED', BUT they spoke as if referring to someone else, saying, then YISRAEL "shall be ashamed and confounded." YET THEY SAID, "THEY...SHALL BE ASHAMED," AS CURSING ANOTHER. Therefore, the Holy Spirit said the phrase SO THAT IN TRUTH THEY WILL BE SHAMED. And of this IT IS WRITTEN: "Behold, all they that were incensed against you shall be ashamed and confounded." What is "all they that were incensed (Heb. necherim) against you?" Their nostrils (Heb. nechiraim) became hardened in their anger against you, in this exile, BECAUSE at that time, IN THE FUTURE, they "shall be ashamed and confounded" from all the goodness they shall see in Yisrael.

20. אָבֶל אֶתְּוֹן זְעִירִין מְכֻלָּא, יַעֲקֹב בְּנֵה הַקָּטָן כְּתִיב, אֵן הוּא אֱלֹהִיכוֹן. אֵן הוּא אִינוֹן טְבָאן, דִּיכְסָפוֹן כָּל עַמְמֵי מַחְדוּה דְלָכוֹן. מֵאֵן יִתֵּן וְנִרְאֵה בְשִׁמְחַתְכֶם כְּמָה דְאֶתְּוֹן אִמְרִין. וְהֵם יְבוֹשׁוּ כְּמֵאֵן דְתִלִּי קִלְלָתָא בְּאַחְרָא, בְּגִין דְאֶתְּוֹן אִמְרִין דְכִדִּין יְבוֹשׁוּ וְיַכְלָמוּ, וּבִגְדֵי רוּחַ קִדְשָׁא הוּא אִמְרַ מְלֵה הָכִי, וְעַל דָּא, הֵן יְבוֹשׁוּ וְיַכְלָמוּ כָּל הַנְּחָרִים בְּךָ. מֵאֵי כָּל הַנְּחָרִים בְּךָ. דְאֶתְּקֵפוּ נַחֲרִיהוֹן בְּרוּגְזָא עַלְךָ בְּגִלּוּתָא דָּא. בְּהוּא זְמַנָּא, יְבוֹשׁוּ וְיַכְלָמוּ מְכָל טְבִין דִּיחִמּוֹן לְהוֹן לְיִשְׂרָאֵל.

6. The Exile goes on

Rabbi Chiya says that the exile has gone on for a long time, but still the son of David has not come. Rabbi Chiya answers that the pledge that God has guaranteed them enables them to bear their exile; otherwise they would never be able to tolerate it. Although everything depends on repentance, still there are many people who will not repent. We read a story about the mother of a wayward son, who weeps for her child who has been exiled by the father, and thereby persuades the father to take him back. After the son sins again, the father exiles both the boy and his mother. The story shows why God exiled the children of Yisrael to Egypt. We read that God wants the children of Yisrael to be as a reflection of above, perfect lilies like the supernal lily; therefore he sowed seventy couples that were seventy souls and put them among the thorns that were the Egyptians. Then the thorns grew branches and ruled over the world, with the lily blooming among them. When God wished to retrieve his lilies the dead thorns were cast aside and destroyed. During the exile in Babylon the children of Yisrael sinned greatly, and Malchut pleaded with Zeir Anpin on their behalf. When they sinned again God exiled them together with Malchut, their guarantor. We are told that if people repent, even one pain that they have undergone will be considered as though they have suffered all the pains of exile; if they do not repent, they must wait until all the generations that precede the end appear.

21. Said Rabbi Chiya: It is certainly so, but we see, as well as the mighty ones of the world, MEANING THE NATIONS, that the exile grows long yet the son of David has still not come. Said Rabbi Yosi: All this is so. But all these pledges that the Holy One, blessed be He, has guaranteed them to enable Yisrael to bear this exile. And we have learned that they enter synagogues and study halls and see all these consolations IN THE HOLY BOOKS, and rejoice in their hearts to suffer whatever comes upon them. And were it not for that they would not be able to tolerate it.

21. א"ר חִיָּיא הָכִי הוּא וְדָאֵי, אָבֶל חִמִּינָן וְהָכִי חִמוּ תְקִיפֵי עַלְמָא, דְהָא גְלוּתָא אֶתְמַשְׁךְ וְעַדִּין בְּרִיָּה דְדוֹד לָא אָתֵי. א"ר יוֹסֵי, וְכָל דָּא הָכִי הוּא, אָבֶל מֵאֵן עֲבִיד דִּיכְסָפוֹן יִשְׂרָאֵל גְלוּתָא דָּא, כָּל אִינוֹן הַבְּטָחוֹת דְאֶבְטַח לֹון קִדְשָׁא בְרִיךְ הוּא. וְהָא אֶתְמַר, דְעָאֲלִין לְבָתֵי בְּנֵי מִדְרָשׁוֹת, וְחִמְאֵן כָּל אִינוֹן נַחְמוֹת, וְחִדְאֵן בְּלַבִּיָּהוּ לְמַסְבָּל כָּל מַה דִּיִּתֵי עָלֵיהוּ, וְאֶלְמָלָא דָּא לָא יְכַלִּין לְמַסְבָּל.

22. Rabbi Chiya said: Certainly, it is so. And everything depends upon repentance. If you believe that everyone together can be aroused to repent, even now, it is not so. What is the reason that they can not? Because it is written: "And it shall come to pass, when all these things are come upon you...and you shall call them to mind among all the nations, into which Hashem your Elohim has driven you, and shall return to Hashem your Elohim" (Devarim 1:2). And then, "If your outcasts be at the utmost parts of heaven, from there will Hashem your Elohim gather you" (Ibid. 4). And before all these things are fulfilled they can not be aroused to repentance.

22. א"ר חִיָּיא וְדָאֵי הָכִי אִיהוּ, וְכָלָא בְתִשׁוּבָה תְלִיא. וְאִי תִימָא דִיכְלֹון הִשְׁתָּא לְאַתְעָרָא תִשׁוּבָה כְּלָהוּ כְּחִדָּא. לָא יְכַלִּין. מ"ט לָא יְכַלִּין. בְּגִין דְכְּתִיב, וְהָיָה כִּי יָבֹאוּ עֲלֶיךָ כָּל הַדְּבָרִים הָאֵלֶּה. וְכְתִיב וְהִשְׁבוֹתָ אֶל לְבָבְךָ בְּכָל הַגּוֹיִם אֲשֶׁר הִדִּיחְךָ וְגו'. וְכְתִיב וְשָׁבַת עַד יָי אֱלֹהֶיךָ וְגו'. וְכִדִּין אִם יְהִיָּה נִדְחָךְ בְּקִצֵּה הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ וְגו'. וְעַד דְכָל אִינוֹן מְלִין לָא יִתְקַיְיֵמוּן, לָא יְכַלִּין לְאַתְעָרָא תִשׁוּבָה מְנִיָּהוּ.

23. Rabbi Yosi said: How concealed you have made the ways and paths for all those in exile, and have not left them any excuse. For otherwise they will remain as they are, MEANING THAT THEY WILL NOT STRIVE FOR REPENTANCE in every generation, and will not bear the exile, and will not REQUEST reward, but will depart from the laws of the Torah, and will intermingle with the other nations.

24. He opened the discussion, saying: "Like a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs..." (Yeshayah 26:17). What is "Like a woman with child?" It is the way of a pregnant woman to undergo nine complete months. There are many in the world for whom only one or two days of the ninth MONTH pass, when all labor and birth pangs are. Nevertheless, it is considered for her as though she has undergone the entire ninth MONTH. This is also the case with Yisrael: since they had the taste of exile, if they repent it is considered by them as though all THE TROUBLES that are written in the Torah befell them, especially since so many troubles have befallen them.

25. But what of the words: "When you are in distress, and all these things are come upon you, in the latter days" (Devarim 4:30)? Come and behold: how much Mercy has the Holy One, blessed be He, shown on Yisrael in this matter. It is like a king who had an only son whom he loved with his whole soul. In his great love for him he gave him over to his mother, the queen, to raise him and teach him the right ways. Once the son sinned against his father. His father came and beat him, and afterwards forgave him. When he sinned against his father again, his father put him out of his house, and was angry with him; the son left his house.

26. Instead of going in the right path to be meritorious, as is proper, so that his father, the king, should hear about it and long for him, what did he do? He thought: after having left my father's palace, from now on I will do whatever I please. Then he associated with prostitutes and was besmirched and soiled with them, and remained only in their company. His mother, the queen, visited her son daily and knew that her son had joined with prostitutes and associated only with them. She started to weep and grieve for her son.

23. א"ר יוסי, כמה סתמתי כל ארחין ושבילין מכל בני גלותא, ולא שבקת לון פתחון פה. אי הכי, להווי כמה דהוו בכל דרא ודרא, דלא יסבלון גלותא ולא אגרא, ויפקון מדינא דאורייתא, ויתערבון בשאר עמין.

24. פתח ואמר, כמו הרה תקריב ללדת תחיל תזעק בחבליה וגו'. מאי כמו הרה, ארח איהו לעוברתא, לאעברא עלה תשע ירחין שלמין. ואית בעלמא כמה וכמה, דלא עבר עלה אלא יומא חד או תרין יומין מתשיעאה, וכל צירין וחבלין דעוברתא בתשיעאה אינון. ואע"ג דלא אעבר עלה אלא יומא חדא, אתחשיב עלה כאילו אתעברו כל תשיעאה שלים. אוף הכי ישראל, בין דאטעמי טעם גלותא, אי יהרון בתשובה, יתחשב עליהו כאלו אעברו עליהו כל אינון מלין דכתיבין באורייתא. כ"ש וכ"ש דכמה וכמה יסורין אעברו עליהו מן יומא דגלותא שרי.

25. אבל מאי דכתיב, בצר לך ומצאוך כל הדברים האלה באחרית הימים. ת"ח, כמה רחמנותא רחים קודשא בריך הוא לישראל במלה דא. למלכא דהוה ליה ברא יחידאה, ורחים ליה רחמו דנפשא, ומגו רחמו דיליה, ירב ליה לאמיה מטרוניתא דתרבי ליה, ותוליף ליה ארחי מתתקנן. זמנא חדא חב לגבי אבוי, אתא אבוי ואלקי ליה, ולבתר אעבר על חוביה. תב כמלקדמין וחב לאבוי, ואפקיה אבוי מביתיה, וארגיז עליה, נפק ההוא ברא מביתיה.

26. ובאתר דיהך בארח קשוט, ויהא זפאה בדקא יאות, בגין דישמע מלכא אבוי, ויהא תיאובתיה עליה. מה עבר. אמר הואיל ונפקנא מהיכלא דאבא, אעביד מכאן ולהלאה כל מה דאנא בעי. מה עבר. אזל ואתחבר בזונות, ואתלכלך בכללכא דטנופא בהדיהו, ולא הוה משתכח אלא בהדיהו, בחבורא דלהון. דמטרוניתא אמיה פקדת בכל יומא על ההוא ברא, וידעת דברה בהדי זונות אתחבר, וכל חברותא דידיה בהדיהו הוות. שריאת למבכי, ולא תמררא על ברה.

27. One day, the king came to her and saw her weeping. He asked her why she was weeping. She said to him: How can I not weep? Our son is outside the king's palace, and not only does he no longer live in the king's palace, he lives in a brothel. What will people say of the king's son who lives in a brothel? She started to weep and beseech the king. The king said: for your sake I will return him, but you must be his surety THAT HE DOES NOT SIN. She said: I WILL surely BE HIS GUARANTOR.

28. The king said: Since it is so, then it is not advisable to return him during the day, publicly, for it is an embarrassment for us to follow him to the brothel. Had it not been so, that he soiled himself so and desecrated my honor, I and all my hosts would go after him with much glory, with many trumpeters before him, with many weapons on his right and left, so all the inhabitants of the world would tremble and everyone would know that he is the king's son. But now, since he has soiled himself and desecrated my honor, he must return stealthily, so he will not be recognized. The son returned to the king, who gave him over to his mother.

29. After some time, he sinned again. What did the king do? He exiled him and his mother with him out of his palace. He said: Both of you go, and both of you suffer exile and blows there. Since both of you will suffer together, then I know that my son will repent properly.

30. Thus, He brought Yisrael, the children of the Holy King, down to Egypt. And you may argue that at that time they had not sinned AND HE DID NOT BRING THEM DOWN BECAUSE OF SIN, but rather it was a decree that the Holy One, blessed be He, decreed between the parts that had to be fulfilled. SO IT WAS, for the Holy One, blessed be He, looked at two things. One was because of that which Abraham said, "by what shall I know that I shall inherit it" (Bereshheet 15:8), which was the cause and grounds FOR THE EGYPTIAN EXILE. AND ONE WAS that before they left Egypt, they were not a nation and were not worthy TO BE A NATION.

27. יומא חד עאל מלכא לגבה, חמא לה דאיהי מבכה. שאיל לה על מה את בכאת. אמרה ולא אבכה, דהא ברנא לבר מהיכלא דמלכא. ולא די דהוא לא יתיב בהיכלא דמלכא, אלא דהוא יתיב בהדי זונות. מה ימרון כל בני עלמא, בריה דמלכא איהו דיתייב בבי זונות. שריאת למבכי, ולאתחננא למלכא. אמר מלכא, בגינך אהדר ליה, ואנת ערבא דיליה. אמרת הא ודאי.

28. אמר מלכא הואיל וכך הוא, לא אצטרין לאהדרא ליה ביממא באתגליא. דכסופא דילן איהו למהך בגיניה לבי זונות. ואי לא הוי כגוונא דא, דטנף גרמיה הכי וחלל יקרני. הוינא אנא, וכל חזילין דילי, אזלין בגיניה בכמה יקר, בכמה בוקינס קמיה, בכמה מאני קרבא, מימיניה ומשמאליה, עד דכל בני עלמא יזדעזעון, וינדעון כלא, דברא דמלכא איהו. השתא כיון דאיהו טנף גרמיה, וחלל יקרני, איהו יהדר בטמירו, דלא ינדעון ביה. אהדר לגבי מלכא, יהביה לגבי אמיה.

29. ליומין סרח כמלקדמין. מה עבר מלכא. אמיק ליה ולאמיה בהדיה מגו היכלא, אמר תרוויכו תהכון, ותרוויכו תסבלון גלותא, ומלקיותא תמן. כיון דתרוויכו תסבלון כחדא, כדין ידענא דברי יתוב כדקא חזי.

30. כך ישראל בנוי דמלכא קדישא אינון. אחית לון למצרים. ואי תימא בהוא זמנא לא חאבו, גזרה דגזר קודשא בריך הוא בין הבתרים הוה אתחזי למהוי קיים, וקודשא בריך הוא אשגח לתרין מלין, חד בגין ההוא מלה דאמר אברהם, במה אדע כי אירשנה, דא הוא סבה ועילה. אבל עד דנפקו ממצרים, לא הוי גוי, ולא אתחזו כדקא יאות.

31. He opened the discussion and said: "Like the lily among thorns, so is my love among the daughters" (Shir Hashirim 2:2). The Holy One, blessed be He, wanted to make the children of Yisrael as a reflection of the above, so that they would be one lily on the earth like the supernal lily, WHICH IS MALCHUT. And the lily that exudes fragrance and is the choicest of all the other lilies in the world is the one that grows among thorns. This one gives off fragrance properly. Therefore, he sowed seventy couples, which were seventy souls, and brought them among thorns, WHO WERE THE EGYPTIANS. Now as soon as the couples came among them, these thorns grew branches and leaves and ruled over the world. Then the lily bloomed among them.

32. As soon as the Holy One, blessed be He, wanted to take out the lily and pick her out from among them, the thorns dried up and were cast aside, destroyed, and were regarded as worthless. At the time that He went to pluck this lily, meaning to take out His firstborn son, the king went among many hosts, princes and ministers, with banners spread, and brought out his firstborn with many warriors, brought him to this palace, and he sat properly in the king's house.

33. When he sinned against his father, he admonished him and beat him, as it is written: "And the anger of Hashem burned against Yisrael, and He delivered them into the hands of spoilers..." (Shoftim 2:14). When he sinned as before and rebelled against his father, he put him out of his house. What did the children of Yisrael do? They saw that they were dispersed in Babylon, they mingled with the nations, married foreign women, and begot children by them. With all this, the Holy Mother, NAMELY MALCHUT, was their guardian. SHE PLEADED ON THEIR BEHALF BEFORE THE KING, ZEIR ANPIN.

34. Because they did this, the Holy One, blessed be He, said: 'Since this is an embarrassment for Me, let My son come by himself. Since he desecrated My honor, he is not worthy that I should go there to take him out and perform miracles and mighty deeds as before, IN EGYPT'. They returned without the help that they should have had, without wonders and miracles. Rather, they were dejected, weary in poverty, and returned to the King's palace in shame, and the Holy Mother, WHO IS MALCHUT, was a guarantor for them.

35. They sinned as before. What did the Holy One, blessed be He, do? He took His son out of His palace again, and his Mother with him. He said: 'From now on, the mother and her son are together. Let them suffer many evils.' This is the meaning of, "And for your transgressions was your mother put away" (Yeshayah 50:1). Of this is it written, "When you are in distress, and all these things are come upon you, in the latter days" (Devarim 4:30). What is "the latter days?" This is the Holy Mother, NAMELY MALCHUT, WHICH IS THE LAST OF THE TEN SFIROT, and together with Her they suffered whatever they suffered in exile.

31. פתח ואמר, בשושנה בין החוחים כן רעיתי בין הפנות. בעא קודשא בריך הוא למעבד לון לישראל כגוונא דלעילא ולמהוי שושנה חרא בארעא, כגוונא עלאה. ושושנה דסלקא ריחא, ואתבריר מכל שאר וורדין דעלמא, לא הוי אלא ההיא דסלקא בין החוחים. ודא ארחא כדקא יאות. ועד זרע שבעין זוגין, דהוו שבעין נפש, ואעיל לון בין החוחים, ואינון חוחים, מיד דהוו אינון זוגין תמן, סליקו ענפין וטרפין ושליטו על עלמא, וכדין פרחת שושנה בינייהו.

32. ביון דבעא קודשא בריך הוא לאפקא שושנה ולקוט לה מבינייהו, כדין יבשו חוחים, ואזדריקו, ואשתציאו, ולא אתחשבו לכלום. בשעתא דאזיל למלקטא שושנה דא, לאפקא בריה בוכריה, בההוא זמנא אזל מלכא גו כמה חילין רברבנין ושליטין, עם דגלין פרישן, ואפיק לבריה בוכריה בכמה גבורין, ואייתי ליה להיכליה, ויתיב סגי בבי מלכא.

33. ביון דחב לגבי אבוא, אוכח ליה, ואלקי ליה, דכתיב, ויחר אף יי' בישראל ויתנם ביד שוטים וגו', סרח במלקדמין, ומרד באבוא, אפקיה מביתיה. מה עברו ישראל, חמו דהא אתבררו לבבל, אתערבו בעממיא, נסיבו נשין נכריות, ואולידו בנין מנהון. עכ"ד, אימא קדישא הות אפטרופוסא עלייהו.

34. ועל דעבד הכי, קודשא בריך הוא אמר, הואיל וכסופא איהו, לייתי ברי איהו מגרמיה, הואיל וחלל יקרי, לא אתחזי דאנא איזיל תמן לאפקא ליה, ולמעבד ליה נסין וגבורין במלקדמין. תבו אינון, בלא סיועא דאתחזו לון, בלא פליאן ונסין, אלא בלהו מתבררן, בלהו לאן במסכנו, ותבו להיכלא דמלכא בכסופא, ואימא קדישא ערבת לון.

35. חאבו במלקדמין. מה עבד קודשא בריך הוא. אפיק להאי ברא במלקדמין מהיכליה, ואימיה בהדיה. אמר, מכאן ולהלאה, אימא וברה יסבלון כמה בישין כחדא, הה"ד ובפשעיכם שלחה אמכם. ועל דא כתיב, בצר לך ומצאוך כל הדברים האלה באחרית הימים. מאי באחרית הימים. אלא דא היא אימא קדישא, דהיא אחרית הימים, ועמה סבלו כל מה דסבלו בגלותא.

36. But if they repent, then even one pain or one evil they underwent would be considered for them as though they suffered all the troubles of exile; but if not, IF THEY DO NOT REPENT, THEY MUST WAIT until the end with all its generations. As the holy luminary said, the words, "for ever" (Vayikra 25:23), refer to the purchaser for generations - THAT IS, UNTIL ALL THE GENERATIONS THAT PRECEDE THE END APPEAR. And with all this, it depends upon repentance. Rabbi Chiya said: It is certainly so. Therefore, the exile goes on.

36. וְאִילוּ יִהְיוּ בְתוֹבָתָא, אֲפִילוּ חַד בֵּישׁ, אוּ חַד צַעֲרָא, דִּיעֵבֵר עֲלֵיהּ, אֲתַחֲשֵׁב עֲלֵיהּ, בְּאֵלּוּ סְבִלוּ כְּלָא וְאִי לָא. כִּד יִסְתֵּיִם קִיצָא, וְכָל דְרִין דִּילֵיהּ. כִּמְה דְאָמַר בּוֹצִינָא קְדִישָׁא, דְכִתִּיב לְצַמִּיתוּת לְקוֹנָה אוֹתוֹ לְדוֹרוֹתָיו. וְכָל דָּא, בְּתוֹבָתָא תְּלִיא מִילְתָּא. א"ר חֵינָא, וְדָאֵי הָכִי הוּא. וְע"ד גְּלוּתָא אֲתַמְשֵׁךְ.

7. "And it shall come to pass in the last days"

We learn that in the "last days", God will perform both miracles and vengeance for the children of Yisrael. The discussion moves to the Cup of Blessing, that must be raised high; this is alluded to in "And shall be exalted above the hills", and means that the good that will befall Yisrael will be in the last days. We are told that God told Moses that even though Yisrael sin in every generation, He still does not want anyone else to slander them. He has given them many blessings in order that they may repent and return to their Father in heaven.

37. However, all that the Holy One, blessed be He, saw pertaining to the children of Yisrael is at this end of days, MEANING MALCHUT. And in this "last days," He will perform for them miracles and vengeance, as is written: "And it shall come to pass in the last days, that the mountain of Hashem's house shall be established on the top of the mountains" (Yeshayah 2:2). What is "the top of the mountains?" This is Abraham the patriarch, WHO IS CHESED, CALLED 'High Priest', MEANING CHESED THAT ASCENDED TO CHOCHMAH, which is the top of them all, BECAUSE CHESED IS THE TOP OF THE SEVEN LOWER SFIROT. And because he is the top of the Cup of Blessing, WHICH IS MALCHUT, he will be established at the top of the mountains. This is Abraham the patriarch, the first of the other mountains, BECAUSE CHESED, GVURAH, AND TIFERET ARE CALLED 'MOUNTAINS', AND CHESED IS THE FIRST OF THEM. Thus, the Cup of Blessing, WHICH IS MALCHUT, has to be prepared on the right, WHICH IS CHESED.

37. אֲבָל קוֹדֶשׁא בְּרִין הוּא, כָּל מַה דְּחָמֵי לוֹן לְיִשְׂרָאֵל, בְּהָאֵי אַחֲרִית הַיָּמִים, וּבְהָאֵי אַחֲרִית הַיָּמִים יַעֲבִיד לוֹן נֶסִין וְנוֹקְמִין, דְּכִתִּיב וְהָיָה בְּאַחֲרִית הַיָּמִים נֶכּוֹן יִהְיֶה הָר בֵּית יְיָ בְּרֹאשׁ הָהָרִים. מֵאֵן רֹאשׁ הָהָרִים. דָּא אַבְרָהָם סְבָא, כְּהֵנָּא רַבָּא, רֹאשׁ דְּכָלָא. וּבְגִין דְּאִיהוּ רֹאשׁ, כּוֹס דְּבִרְכָה, יִהְיֶה נֶכּוֹן בְּרֹאשׁ הָהָרִים, דָּא אַבְרָהָם סְבָא, קְדַמָּא לְשָׂאֵר הָהָרִים. כּוֹס דְּבִרְכָה, אֲצַטְרִין לְמַהוּ מִתְקַנָּא בִּימִינָא.

38. "And shall be exalted above the hills" (Ibid.). THIS ALLUDES TO THE CUP OF BLESSING that should be raised above the table to the measure called a 'span', to bless the Holy One, blessed be He. This is the meaning of, "exalted above the hills." What is "above the hills?" HE ANSWERS: Binah, and between, "the virgins, her companions that follow her" (Tehilim 45:15), there is the measurement of a span. Therefore, the cup of blessing is definitely raised above the hills. Therefore, the good that will befall the firstborn son, NAMELY YISRAEL, will be in the last days.

38. וְנִשְׂא מְגַבְעוֹת. אֲצַטְרִין לְמַהוּ זְקִיף מִן פְּתוּרָא, שִׁיעוּרָא דְאֶקְרִי זֶרֶת, לְבִרְכָּא לְקוֹדֶשׁא בְּרִין הוּא, וְדָא הוּא וְנִשְׂא מְגַבְעוֹת. מְגַבְעוֹת מְאִי הוּא. אֶלָּא בִּינָה, וּבִין בְּתוּלוֹת אַחֲרֵיהּ רְעוּתֵיהּ, שִׁיעוּרָא דְזֶרֶת אִיהוּ. נִשְׂא כּוֹס דְּבִרְכָה מְגַבְעוֹת וְדָאֵי, וְע"ד טְבָא דִּיהָ לִיהּ לְהָאֵי בְּרָא בּוֹכְרָא, בְּאַחֲרִית הַיָּמִים אִיהוּ.

39. He said to him: You have spoken well. This verse is certainly so. "On the top of the mountains," is right, which is Abraham the patriarch, who is certainly the top of the mountains, THE TOP OF CHESED, GVURAH, AND TIFERET, THAT ARE CALLED 'MOUNTAINS'. "And exalted above the hills," MEANING the measure of hills, which are her companions. And you spoke well. "And all the nations shall flow to it" (Yeshayah 2:2): what is its meaning, ACCORDING TO YOUR WORDS THAT THE PASSAGE REFERS TO THE CUP OF BLESSING? He said to him: IT MEANS even women and children and the waiter who serves at the table. Even if one does not eat, one must listen TO THE BLESSINGS and answer: Amen, so that no one would say: if I do not eat, since I am not included in a quorum, I will not listen nor say Amen. THEREFORE IT SAYS, "AND ALL THE NATIONS SHALL FLOW TO IT," since everyone is obligated in it.

39. א"ל שְׁפִיר קְאָמַרְתָּ, הָאֵי קְרָא וְדָאֵי הָכִי הוּא. בְּרֹאשׁ הָהָרִים, דָּא יְמִינָא, אַבְרָהָם סְבָא, דְּאִיהוּ רֹאשׁ הָהָרִים וְדָאֵי. וְנִשְׂא מְגַבְעוֹת, מְשִׁיעוּרָא דְגַבְעוֹת, דְּאִינוּן רְעוּתֵיהּ. וְשְׁפִיר קְאָמַרְתָּ. וְנִהְרוּ אֵלָיו כָּל הַגּוֹיִם. מְאִי הוּא. א"ל, וְאֲפִילוּ נְשִׁים וְקִטְנִים וְשֹׁמֵשׁ דְּפִלַּח עַל פְּתוּרָא, אַע"ג דְּאִיהוּ לָא אֲכַל, אֲצַטְרִין לְמִשְׁמַע, וְלְמִימַר אָמֵן. דְּלָא יִימָא בְּרַ נֶשׁ, אָנָּא לָא אֲכָלִית, וְהוּאִיל דְּלָא אֲצַטְרִיפְנָא לְזִמּוֹן, לָא אֲשַׁמַּע וְלָא אִימָא אָמֵן. הַכֵּל חַיִּיבִין בֵּיהּ.

40. Another explanation of: "And all the nations will flow to it." Although women and children are exempted from commandments, everyone is obligated to the cup of blessing, only they have to know whom they are blessing. And this is the meaning of, "And all the nations shall flow to it." Rabbi Yosi came and kissed him. He said: How beautiful are these words, and how sweet to the palate!

41. Here we must point out that if "the last days" is the actual Cup of Blessing, MEANING MALCHUT, what is "the mountain of Hashem's house?" It should have been written thus: 'And it shall come to pass in the last days, that it will be established on the top of the mountains.' What is the meaning of "in the last days, that the mountain of Hashem's house shall be established?" THIS IS A REPETITION, BECAUSE "THE LAST DAYS" IS MALCHUT, AND "THE MOUNTAINS OF HASHEM'S HOUSE," IS ALSO MALCHUT. He replies: "the last days," refers to the whole Tree, MEANING THE ENTIRE MALCHUT from top to end, which is the Tree of Knowledge of Good and Evil - ACCORDING TO THE SECRET OF 'IF HE MERITS, IT IS GOOD, BUT IF HE DOES NOT MERIT, IT IS EVIL'. And the passage came to refine "the last days," and extracted, "the mountain of Hashem's house," which is the good OF MALCHUT, without evil. This is surely "The mountain of Hashem's house," where the Other Side has no part, because the mountain of Hashem's house has been extracted from the Tree, which is "the last days." And this is the Cup of Blessing, which is established on the top of the mountains.

42. Rabbi Yosi said: Blessed is this path that we merited that interpretation. He said to him: From whom did you hear it? He said to him: One day, I was walking on the road and I heard and saw Rav Hamnuna Saba expounding upon this passage for Rabbi Acha. When I heard it, I rejoiced over it and kept it bound in the corner of my garment so that it should never leave me. He said: Certainly, this holy subject was illuminated by the holy luminary. Blessed is the generation that preserves the world, which pillars dwell in it. And if you tie this interpretation with a knot, so that it shall not leave you, I will tie it with thirty or forty knots in my pocket, so that it shall never leave me.

43. (THE BEGINNING OF THIS ESSAY IS MISSING). In this subject, the Holy One, blessed be He, showed Moses that even though the children of Yisrael sin before Him in every generation, He does not wish anyone to slander them. How do we know this? From Hosea, as it is written: "When Hashem spoke at first with Hosea" (Hoshea 1:2). And we have established the matter, THAT HE ANSWERED THE HOLY ONE, BLESSED BE HE, TO PASS THEM TO ANOTHER NATION, AS WRITTEN THERE. And hence: "And the number of the children of Yisrael shall be like the sand of the sea" (Hoshea 2:1). For because of this, He blessed them with many blessings to cause them to repent and return to their Father in heaven. And he did not move from there until the Holy One, blessed be He, forgave their sins and they were purified before Him.

40. ד"א וְנָהְרוּ אֵלָיו כָּל הַגּוֹיִם, אַע"ג דְּנִשְׁמִים וְקִטְנִים פְּטוּרִין מִן הַמְצוֹת, בְּכּוֹס דְּבִרְכָה הַכֹּל חַיִּיבִין, בְּלִבְדּוֹ דִּינְדַעוֹן לְמֵאן מְבָרְכִין, וְדָא הוּא וְנָהְרוּ אֵלָיו כָּל הַגּוֹיִם. אַתָּא רַבִּי יוֹסִי וְנִשְׁקִיָּה, אָמַר כַּמָּה שְׁפִיר מְלָה דָּא, וּמְתִיקָא לְחַבָּא.

41. הַשְּׁתָּא אֵית לְדִיּוּקָא, אִי הָאִי אַחֲרִית הַיָּמִים, אִיהוּ כּוֹס דְּבִרְכָה מִמֶּשׁ, מַהוּ הָר בֵּית יוֹ, הוּוּה לִיה לְמַכְתָּב הָכִי, וְהִיא אַחֲרִית הַיָּמִים נִכּוֹן יִהְיֶה בְּרֹאשׁ הַהָרִים. מַהוּ בְּאַחֲרִית הַיָּמִים נִכּוֹן יִהְיֶה הָר בֵּית יוֹ. א"ל, אַחֲרִית הַיָּמִים אִיהוּ אֵילָנָא בְּלָא, מִרְיִשְׁיָה וְעַד סִיפֵיה, דְּהוּא אֵילָנָא דְטוֹב וְרַע. וְאַתָּא קָרָא לְבִרְרָא בְּאַחֲרִית הַיָּמִים, וְאַפִּיק הָר בֵּית יוֹ, דָּא טוֹב בְּלָא רַע. הָר בֵּית יוֹ וְדָאִי דְלִית תַּמָּן חוּלְקָא לְסִטְרָא אַחֲרָא, דְּהָא אַתְבָּרִיר הָר בֵּית יוֹ, מְגוּ אֵילָנָא דְאִיהוּ אַחֲרִית הַיָּמִים. וְדָא אִיהוּ כּוֹס דְּבִרְכָה, דְּאִיהוּ נִכּוֹן בְּרֹאשׁ הַהָרִים.

42. א"ר יוֹסִי, זְכָאָה אַרְחָא דָּא, דְּזָכִינָא לְהָאִי מְלָה. א"ל מִמָּאן שְׁמַעְתָּ לָּהּ. א"ל, יוֹמָא חָדָא הוּינָא אֲזִיל בְּאַרְחָא, וְשְׁמַעְנָא וְחַמִּינָא לִיה לְרַב הַמְנוּנָא סָבָא, דְּהוּוּה דְרִישׁ לְהָאִי קָרָא לְרַבִּי אַחָא, וּבִיּוֹן דְּשְׁמַעְנָא חֲדִינָא בֵּיה, וְנִטְרִנָּא לִיה צְרִיר בְּכַנְפָא דְלְבוּשָׁאִי, דְּלָא יִתְעַדִּי מִנָּאִי לְעֵלְמִין. א"ל, וְדָאִי מְלָה קְדִישָׁא דָּא, מְנַהִירוּ דְבוּצִינָא קְדִישָׁא אַתְנַהִיר. זְכָאָה דְרָא, דְּקִינִי עֵלְמָא וְסַמְכוּי, שְׁרִינן בְּגוּיָה. וְאִי אַנְתָּ צְרִירָת לְהָאִי מְלָה בְּקִשְׁרָא חָדָא דְלָא יִתְעַדִּי מִינְךָ. אֲנָא אֲצִרור לָהּ בְּתַלְתִּין, אוּ בְּאַרְבַּעִין קְשְׁרִין בְּכִיסָאִי, דְּלָא יִתְעַדִּי מִינָאִי לְעֵלְמִין.

43. עַל הָהִיא מְלָה דְאַחֲמִי קוּדְשָׁא בְּרִיךְ הוּא לְמֹשֶׁה, בְּגִין דְּאַע"ג דִּישְׂרָאֵל חֲבִין קָמִיהּ בְּכָל דְרָא וְדָרָא, לָא בְּעִי מֵאן דִּינְמָא עֲלִיּוּהוּ דְלְטוּרִין. מְנַלְן. מְהוּשַׁע, דְּכַתִּיב תַּחֲלַת דְּבַר יוֹ בְּהוּשַׁע, הָא אוּקְמוּהּ מְלָה. וְע"ד וְהִיא מְסַפֵּר בְּנֵי יִשְׂרָאֵל כְּחוּל הַיָּם וְגו'. וּבג"ד בְּרִיךְ לֹון בְּכַמָּה בְּרַבָּאן, לְאַהֲרָא בְּתִיּוּבְתָא, וְלְאַתְבָּא לֹון לְגַבִּי אָבוּהוֹן דְּבִשְׁמִיא, וְלָא אַעֲרִי מִתַּמָּן, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מַחֲל עַל חוּבִיּוּהוּ, וְאַתְנַקִּיאוּ קָמִיהּ.

7. "And it shall come to pass in the last days"

We learn that in the "last days", God will perform both miracles and vengeance for the children of Yisrael. The discussion moves to the Cup of

Blessing, that must be raised high; this is alluded to in "And shall be exalted above the hills", and means that the good that will befall Yisrael will be in the last days. We are told that God told Moses that even though Yisrael sin in every generation, He still does not want anyone else to slander them. He has given them many blessings in order that they may repent and return to their Father in heaven.

37. However, all that the Holy One, blessed be He, saw pertaining to the children of Yisrael is at this end of days, MEANING MALCHUT. And in this "last days," He will perform for them miracles and vengeance, as is written: "And it shall come to pass in the last days, that the mountain of Hashem's house shall be established on the top of the mountains" (Yeshayah 2:2). What is "the top of the mountains?" This is Abraham the patriarch, WHO IS CHESED, CALLED 'High Priest', MEANING CHESED THAT ASCENDED TO CHOCHMAH, which is the top of them all, BECAUSE CHESED IS THE TOP OF THE SEVEN LOWER SFIROT. And because he is the top of the Cup of Blessing, WHICH IS MALCHUT, he will be established at the top of the mountains. This is Abraham the patriarch, the first of the other mountains, BECAUSE CHESED, GVURAH, AND TIFERET ARE CALLED 'MOUNTAINS', AND CHESED IS THE FIRST OF THEM. Thus, the Cup of Blessing, WHICH IS MALCHUT, has to be prepared on the right, WHICH IS CHESED.

38. "And shall be exalted above the hills" (Ibid.). THIS ALLUDES TO THE CUP OF BLESSING that should be raised above the table to the measure called a 'span', to bless the Holy One, blessed be He. This is the meaning of, "exalted above the hills." What is "above the hills?" HE ANSWERS: Binah, and between, "the virgins, her companions that follow her" (Tehilim 45:15), there is the measurement of a span. Therefore, the cup of blessing is definitely raised above the hills. Therefore, the good that will befall the firstborn son, NAMELY YISRAEL, will be in the last days.

39. He said to him: You have spoken well. This verse is certainly so. "On the top of the mountains," is right, which is Abraham the patriarch, who is certainly the top of the mountains, THE TOP OF CHESED, GVURAH, AND TIFERET, THAT ARE CALLED 'MOUNTAINS'. "And exalted above the hills," MEANING the measure of hills, which are her companions. And you spoke well. "And all the nations shall flow to it" (Yeshayah 2:2): what is its meaning, ACCORDING TO YOUR WORDS THAT THE PASSAGE REFERS TO THE CUP OF BLESSING? He said to him: IT MEANS even women and children and the waiter who serves at the table. Even if one does not eat, one must listen TO THE BLESSINGS and answer: Amen, so that no one would say: if I do not eat, since I am not included in a quorum, I will not listen nor say Amen. THEREFORE IT SAYS, "AND ALL THE NATIONS SHALL FLOW TO IT," since everyone is obligated in it.

40. Another explanation of: "And all the nations will flow to it." Although women and children are exempted from commandments, everyone is obligated to the cup of blessing, only they have to know whom they are blessing. And this is the meaning of, "And all the nations shall flow to it." Rabbi Yosi came and kissed him. He said: How beautiful are these words, and how sweet to the palate!

37. אָבֵל קוֹדֵשׁ אַבְרָהָם בְּרִיךְ הוּא, כֹּל מִזֶּה דְחָמֵי לֹוֹן לְיִשְׂרָאֵל, בְּהַאֲרֵי אַחֲרֵית הַיָּמִים, וּבְהַאֲרֵי אַחֲרֵית הַיָּמִים יַעֲבִיד לֹוֹן נֶסֶן וְנוֹקְמִין, דְּכִתְיֵב וְהִיא בְּאַחֲרֵית הַיָּמִים נֶכּוֹן יְהִיָּה הַר בֵּית יְיָ בְּרֹאשׁ הַהָרִים. מֵאֵן רֹאשׁ הַהָרִים. דָּא אַבְרָהָם סָבָא, כְּהֵנָּא רַבָּא, רֹאשׁ דְּכָלָא. וּבְגִין דְּאִיהוּ רֹאשׁ, כּוּס דְּבִרְכָה, יְהִיָּה נֶכּוֹן בְּרֹאשׁ הַהָרִים, דָּא אַבְרָהָם סָבָא, קְדַמָּא לְשָׂאֵר הַהָרִים. כּוּס דְּבִרְכָה, אֶצְטְרִיךְ לְמַהוּ מְתַקְנָא בְּיַמֵּינָא.

38. וְנִשְׂא מְגַבְעוֹת. אֶצְטְרִיךְ לְמַהוּ זְקִיף מִן פְּתוּרָא, שִׁיעוּרָא דְאַקְרֵי זֶרֶת, לְבִרְכָא לְקוֹדֵשׁ אַבְרָהָם בְּרִיךְ הוּא, וְדָא הוּא וְנִשְׂא מְגַבְעוֹת. מְגַבְעוֹת מֵאֵי הוּא. אֶלָּא בִּינָה, וּבִין בְּתוּלוֹת אַחֲרֵיהּ רְעוּתֵיהּ, שִׁיעוּרָא דְזֶרֶת אִיהוּ. נִשְׂא כּוּס דְּבִרְכָה מְגַבְעוֹת וְדָא, וְע"ד טְבָא דִּיהָ לִיהָ לְהַאֲרֵי בְּרָא בּוֹכְרָא, בְּאַחֲרֵית הַיָּמִים אִיהוּ.

39. א"ל שְׂפִיר קְאָמְרַת, הַאֲרֵי קְרָא וְדָאֵי הֲכִי הוּא. בְּרֹאשׁ הַהָרִים, דָּא יַמֵּינָא, אַבְרָהָם סָבָא, דְּאִיהוּ רֹאשׁ הַהָרִים וְדָאֵי. וְנִשְׂא מְגַבְעוֹת, מְשִׁיעוּרָא דְגַבְעוֹת, דְּאֵינּוֹן רְעוּתֵיהּ. וְשְׂפִיר קְאָמְרַת. וְנִהְרֻ אֵלֵינוּ כֹּל הַגּוֹיִם. מֵאֵי הוּא. א"ל, וְאֶמְלוּ נְשִׁים וְקִטְנִים וְשֹׂמֵשׁ דְּפִלַּח עַל פְּתוּרָא, אַע"ג דְּאִיהוּ לָא אָכַל, אֶצְטְרִיךְ לְמִשְׁמַע, וְלִמְיַמְרָא אֲמֵן. דְּלֹא יִימָא בְּרַ נֶשׂ, אֲנָא לֹא אָכַלְתִּי, וְהוֹאִיל דְּלֹא אֶצְטְרִיפְנָא לְזַמּוֹן, לֹא אֶשְׁמַע וְלֹא אֵימָא אֲמֵן. הַכֹּל חַיִּיבִין בֵּיהּ.

40. ד"א וְנִהְרֻ אֵלֵינוּ כֹּל הַגּוֹיִם, אַע"ג דְּנְשִׁים וְקִטְנִים פְּטוּרִין מִן הַמִּצְוֹת, בְּכּוּס דְּבִרְכָה הַכֹּל חַיִּיבִין, בְּלִבְדִּינְדְּעוֹן לְמֵאֵן מְבִרְכִין, וְדָא הִיא וְנִהְרֻ אֵלֵינוּ כֹּל הַגּוֹיִם. אֲתָא רַבִּי יוֹסִי וְנִשְׁקִיָּה, אֲמַר כְּמַה שְׂפִיר מְלָה דָא, וּמְתִיקָא לְחֻכָּא.

41. Here we must point out that if "the last days" is the actual Cup of Blessing, MEANING MALCHUT, what is "the mountain of Hashem's house?" It should have been written thus: 'And it shall come to pass in the last days, that it will be established on the top of the mountains.' What is the meaning of "in the last days, that the mountain of Hashem's house shall be established?" THIS IS A REPETITION, BECAUSE "THE LAST DAYS" IS MALCHUT, AND "THE MOUNTAINS OF HASHEM'S HOUSE," IS ALSO MALCHUT. He replies: "the last days," refers to the whole Tree, MEANING THE ENTIRE MALCHUT from top to end, which is the Tree of Knowledge of Good and Evil - ACCORDING TO THE SECRET OF 'IF HE MERITS, IT IS GOOD, BUT IF HE DOES NOT MERIT, IT IS EVIL'. And the passage came to refine "the last days," and extracted, "the mountain of Hashem's house," which is the good OF MALCHUT, without evil. This is surely "The mountain of Hashem's house," where the Other Side has no part, because the mountain of Hashem's house has been extracted from the Tree, which is "the last days." And this is the Cup of Blessing, which is established on the top of the mountains.

42. Rabbi Yosi said: Blessed is this path that we merited that interpretation. He said to him: From whom did you hear it? He said to him: One day, I was walking on the road and I heard and saw Rav Hamnuna Saba expounding upon this passage for Rabbi Acha. When I heard it, I rejoiced over it and kept it bound in the corner of my garment so that it should never leave me. He said: Certainly, this holy subject was illuminated by the holy luminary. Blessed is the generation that preserves the world, which pillars dwell in it. And if you tie this interpretation with a knot, so that it shall not leave you, I will tie it with thirty or forty knots in my pocket, so that it shall never leave me.

43. (THE BEGINNING OF THIS ESSAY IS MISSING). In this subject, the Holy One, blessed be He, showed Moses that even though the children of Yisrael sin before Him in every generation, He does not wish anyone to slander them. How do we know this? From Hosea, as it is written: "When Hashem spoke at first with Hosea" (Hoshea 1:2). And we have established the matter, THAT HE ANSWERED THE HOLY ONE, BLESSED BE HE, TO PASS THEM TO ANOTHER NATION, AS WRITTEN THERE. And hence: "And the number of the children of Yisrael shall be like the sand of the sea" (Hoshea 2:1). For because of this, He blessed them with many blessings to cause them to repent and return to their Father in heaven. And he did not move from there until the Holy One, blessed be He, forgave their sins and they were purified before Him.

9. Moses, Aaron and Miriam

We learn that God sent Moses, Aaron and Miriam to Yisrael to bring them manna, leadership, the law, glory and a well to drink from. Yet even then the children of Yisrael scorned and reviled them.

41. הַשְּׁתָּא אֵית לְדַיּוּקָא, אִי הָאִי אַחֲרִית הַיָּמִים, אִיהוּ כּוּס דְּבִרְכָה מִמֶּשׁ, מֵהוּ הָר בֵּית יְיָ, הוּה לִיה לְמַכְתָּב הַכִּי, וְהִיא אַחֲרִית הַיָּמִים נִכּוֹן יִהְיֶה בְּרֹאשׁ הַהָרִים. מֵהוּ בְּאַחֲרִית הַיָּמִים נִכּוֹן יִהְיֶה הָר בֵּית יְיָ. א"ל, אַחֲרִית הַיָּמִים אִיהוּ אֵילָנָא כְּלָא, מִרְשִׁיבָה וְעַד סִיפֵיה, דְּהוּא אֵילָנָא דְטוֹב וְרַע. וְאַתָּא קְרָא לְבִרְרָא בְּאַחֲרִית הַיָּמִים, וְאַפִּיק הָר בֵּית יְיָ, דָּא טוֹב כְּלָא רַע. הָר בֵּית יְיָ וְדָאִי דְלִית תַּמָּן חוּלְקָא לְסִטְרָא אַחֲרָא, דְּהָא אַתְּבָרִיר הָר בֵּית יְיָ, מִגּוּ אֵילָנָא דְאִיהוּ אַחֲרִית הַיָּמִים. וְדָא אִיהוּ כּוּס דְּבִרְכָה, דְּאִיהוּ נִכּוֹן בְּרֹאשׁ הַהָרִים.

42. א"ר יוסי, זכאה ארחא דא, דזכינא להאי מלה. א"ל ממאן שמעת לה. א"ל, יומא חדא הוינא אזיל בארחא, ושמענא וחמינא ליה לרב המנונא סבא, דהוה ריש להאי קרא לרבי אחא, וכיון דשמענא חדינא ביה, ונטירנא ליה צריר בכנפא דלבושאי, דלא יתעדוי מנאי לעלמין. א"ל, ודאי מלה קדישא דא, מנהירו דבוצינא קדישא אתנהיר. זכאה דרא, דקיימי עלמא וסמכוו, שריין בגויה. ואי אנת צרירת להאי מלה בקשרא חדא דלא יתעדוי מינך. אנא אצורור לה בתלתין, או בארבעין קשרין בכיסאי, דלא יתעדוי מינאי לעלמין.

43. על ההיא מלה דאחמי קודשא בריך הוא למשה, בגין דאע"ג דישראל חבין קמיה בכל דרא ודרא, לא בעי מאן דוימא עליהו דלטורין. מנלן. מהושע, דכתיב תחלת דבר יי' בהושע, הא אוקמוה מלה. וע"ד והיה מספר בני ישראל כחול הים וגו'. ובג"ד בריך לון בכמה ברבאן, לאהדרא בתיובתא, ולא תבא לון לגבי אבוהון דבשמיא, ולא אעדי מתמן, עד דקודשא בריך הוא מחל על חובייהו, ואתנקיאו קמיה.

47. How much good did the Holy One, blessed be He, do with Yisrael in every single generation. Come and behold: it is written, "And I sent before you Moses, Aaron and Miriam" (Michah 6:4). HE ASKS: There were many prophets after Moses, thus it should have said, 'And I sent before you Moses, Aaron, Elazar, Pinchas, Joshua, Elijah and Elisha and many other righteous and pious people.' Why these three ALONE? HE ANSWERS: the Holy One, blessed be He, said, 'My people, My children, why do not you remember all the good that I have done for you, in sending you Moses, Aaron and Miriam?'

48. This is similar to a king of flesh and blood, who has a country. Once he sent rulers and princes to the people, to be the leaders of the people and observe them and their customs. Then, who is responsible and obligated to provide for their (the leaders) food and necessities, if not the people of that country? They are obligated to provide for them, SO THEY SHALL LACK FOR NOTHING, and to honor them!

49. I sent Moses, and he brought you manna to eat, led you and your children and your animals, and strove in your laws and in everything you needed. I sent Aaron. He brought sanctuaries of clouds of glory to cover you like kings. He moistened you with the dew of glory so that your clothes and shoes would not decay, but would be renewed daily. I sent Miriam. She brought a well to give you drink, so you and your animals drank water. They gave to you, and it is of their own that you ate and drank and dwelt under the cloud of glory. But, from your own, you gave nothing. Moreover, they strove for your sakes and took your burden on their necks, yet you scorned and reviled them.

10. "Now therefore let Me alone"

Rabbi Yosi tells us that God is the most merciful Father of all, for He has never failed one word of all His good promises. Even though God threatened judgment, the Mother, Malchut, held His arm and averted that judgment. We are told that Moses did the same thing for Yisrael as she did, and Rabbi Yosi wonders where Malchut was at the time. When approached with this question, Rabbi Shimon says that all the friends who study Torah together must love one another, otherwise they cause a blemish in their counterparts above - Abraham, Isaac and Jacob, who are the secret of Chesed, Gvurah and Tiferet. He says that he can reveal a secret he learned from the dean of the Yeshivah in the Garden of Eden, that when Yisrael joined in the sins of the heathen nation, they committed a sin against the Mother, Malchut. Thus they caused the Shechinah to be exiled with them, and exchanged their glory for the likeness of an ox. Rabbi Shimon tells us the secret of the likeness of the ox, and what it means that the ox "eats grass." The conclusion to be drawn is that the Mother was blemished, and was thus absent when Moses stayed the hand of God from judging Yisrael. Rabbi Shimon says, though, that both the one who raises the lash and the one who restrains it are both of the same mind.

47. כִּמָּה טִיבוֹ עָבִיד קוֹדֶשׁא בְּרִיךְ הוּא בְּכָל דְּרָא וְדָרָא לְיִשְׂרָאֵל. תָּא חֲזִי, מָה כְּתִיב, וְאֶשְׁלַח לְפָנֶיךָ אֶת מֹשֶׁה אֶהְרֹן וּמִרְיָם. וְהָא כִּמָּה נְבִיאֵי הוּוּ לְבַתֵּר מֹשֶׁה, וְאֶשְׁלַח לְפָנֶיךָ אֶת מֹשֶׁה אֶהְרֹן וְאַלְעָזָר וּפְנַחֵס יְהוֹשֻׁעַ וְאֵלִיָּהוּ וְאַלִישֵׁעַ, וְכַמָּה שָׂאֵר צְדִיקֵי וְחֲסִידֵי מִבְּעֵי לֵיהּ. אֵלִין תִּלְתָּא אַמְאֵי. אֵלָא אִמַּר קוֹדֶשׁא בְּרִיךְ הוּא, עָמִי, בְּנֵי, אַמְאֵי לָא תִדְכָּרוּן לְכָל טְבִין דְּעַבְדִּית לְכוּ, דְּשִׁדְרִית לְכוּ לְמֹשֶׁה אֶהְרֹן וּמִרְיָם.

48. לְמֶלֶךְ בֶּשָׂר וְדָם, דְּאִית לֵיהּ מְדִינָתָא, וְשָׂרֵי לְגַבְהַ, גּוֹבְרִין, אֶפְרָכִין רַבְרַבִּין, דִּיהוּן מְנַהֲלֵי עָמָא, וּמְעִינִין בְּהוּ, וּבְדִינֵיהוּ. מֵאֵן אֶצְטְרִיךְ לְמַהוּי זְקוּק בְּמִזְוֵנֵיהוּ, בְּמֵלִין דִּיצְטְרוּן. לָאו עָמָא דְּמִדִּינָתָא, בְּעַל כְּרַחֲמֵיהוּ יֶצְטְרְכוּ לְעִינָא בְּהוּ, וְלִמְיָהֵב לְהוּ יִקְרָא.

49. שִׁדְרִית לְמֹשֶׁה, אִיהוּ אִיִּתִי קִמְיִיכוּ מִן לְמִיכָל, וְנַהִיל לְכוּ וְלִבְנֵיכוּ וְלִבְעִירֵיכוּ, וְאֶשְׁתַּדֵּל בְּדִינֵיכוּ, וּבְכָל מָה דְּאֶצְטְרִיךְ לְכוּ. שִׁדְרִית לְאֶהְרֹן, אִיִּתִי הֵיכְלִין דְּעֵנְנֵי יִקְר לְחַפָּאָה עֲלֵיכוּ, כְּמַלְכִין. אֶסְחִי לְכוּ בְּטַלֵי יִקְר, דְּלָא אֶתְרַקְבוּ לְבוּשֵׁיכוּן וּמְנַעֲלִיכוּן, וְהוּוּ מִתְחַדְשֵׁי בְּכָל יוֹמָא. שִׁדְרִית לְמִרְיָם, אִיִּתִיָּאֵת בִּירָא לְאֶשְׁקָאָה לְכוּ, וְשִׁתִּיתוּן אֶתוּן וּבְעִירְכוּן. אִינוּן יְהִבוּ לְכוּן, וּמְדַלְהוּן אֶכְלָתוּן וְשִׁתִּיתוּן, וְיִתִּיבָתוּן בְּחוּפָאָה דִּיקְר דְּלֵהוּן. וּמְדַלְכוּן לָא יְהִבְתוּן לוּן. וְלָא עוֹד, אֵלָא דְּאֶשְׁתַּדְּלוּ עֲלֵיכוּן, וְנִטְלוּ עַל צוּאֲרֵיהוּן מְטוּלְכוּן, וְהוּיִתוּן מְחַרְפִּין וּמְגַדְפִין לוּן.

50. Rabbi Yosi said: There is no father more merciful to his children than the Holy One, Blessed Be He. For it is written: "there has not failed one word of all His good promise..." (I Melachim 8:56). Come and behold His mercy. If it had said, 'there has not failed one word of all His promise,' and no more, THIS WOULD HAVE INCLUDED HIS HARSH WORDS ALSO. Then it would be better for the world not to have been created, BECAUSE IT WOULD BE IMPOSSIBLE TO BEAR IT. But since it said, "of all His good promise," and left His harshness, it implies that THAT HE LEFT OFF THE HARSH WORDS HE SPOKE OF YISRAEL, AND THEY DID NOT COME TRUE. FROM HERE WE SEE HIS MERCY, because He does not want to do an evil thing.

51. And even though He threatened and raised the lash, his Mother came and held His right arm, and the lash remained in its place, and did not descend AND JUDGMENT was not executed, because they were really of one mind, the one who threatened and the one who held His arm!

52. And you may ask whence we derive this. This is well known, as it is written, "Go, get you down; for your people...have become corrupt" (Shemot 32:7). THE HOLY ONE, BLESSED BE HE, started to raise the lash, but Moses did not know the way of the Mother, NAMELY TO HOLD HIS RIGHT HAND AND DETAIN HIM, and remained silent. When the Holy One, blessed be He, saw this, He hinted to him and pressed him and said, "now therefore let Me alone" (Ibid. 10). Immediately, Moses realized and grasped the arm of the Holy One, blessed be He, as it is written: "Remember Abraham" (Ibid. 3). For this is the right arm, WHICH IS CHESED. Therefore, He did not bring down the lash.

53. You may wonder where was the Mother, WHO IS MALCHUT, who is accustomed to hold the King's lash, AS MENTIONED, and who left the matter to Moses? I have asked and I still do not know the explanation of the matter, until we are before the holy luminary, MEANING RABBI SHIMON. When they came before Rabbi Shimon, he saw a sign on their faces. HE RECOGNIZED WHAT THEY HAD COME TO INQUIRE OF HIM. He said: Come, holy children, come, King's beloved, come my beloved, come, those that are beloved by each other.

54. For Rabbi Aba said: All the friends who do not love each other die before their time. All the friends during the days of Rabbi Shimon loved each other, soul and spirit. Therefore, in the generation of Rabbi Shimon THE SECRETS OF THE TORAH WERE unveiled, for Rabbi Shimon used to say: All the friends that do not love each other cause THEMSELVES to deviate from the straight path. Also, they blemish it, THE TORAH, because the Torah has in it love, friendship and truth. Abraham loved Isaac and Isaac loved Abraham, so they embraced each other. Both were attached to Jacob with love and friendship, and gave their spirit to each other. The friends must be like them, and not cause a blemish in them. FOR IF THEY LACK LOVE, THEY CAUSE A BLEMISH IN THEIR COUNTERPART ABOVE, IN ABRAHAM, ISAAC AND JACOB, WHICH ARE THE SECRET OF CHESED, GVURAH, AND TIFERET.

50. אָמַר רַבִּי יוֹסִי, לֹא הוּא אָבָא רַחֲמָן עַל בְּנוֹי בְּקוּדְשָׁא בְּרִיךְ הוּא, וְקָרָא הוּא דְכִתְיִב, לֹא נִמְלַ דְּבַר אֶחָד מִכָּל דְּבָרוֹ הַטּוֹב וְגו'. ת"ח רַחֲמָנוּ דִּילֵיהּ, אֲלוֹ אָמַר לֹא נִמְלַ דְּבַר אֶחָד מִכָּל דְּבָרוֹ וְלֹא יִתִּיר, נַח לְעֵלְמָא דְּלֹא אֲתַבְּרִי. אֲבָל מִדְּאֲמַר מִכָּל דְּבָרוֹ הַטּוֹב, וְאִפִּיק בִּישׁ לְאַחוּרָא, דְּהָא מְלָה דְּבִישׁ לֹא בְּעֵי לְמַעְבַּד.

51. וְאֵע"ג דְּאֲגֻזִים, וְאָרִים רְצוּעָה, אֲתַתָּא אֲמָא וְאֲתַקַּמַּת בְּדְרוּעֵיהּ יְמִינָא, וְקַם רְצוּעָה בְּקִיּוּמֵיהּ, וְלֹא נַחִית לְתַתָּא, וְלֹא אֲתַעְבִּיד, בְּגִין דְּבִעִיטָא חֲדָא הוּוּ תְרוּוּיָהּ, אִיהוּ דְּאֲגֻזִים, וְאִיהוּ דְּאֲחִידַת בְּיְמִינֵיהּ.

52. וְאִי תִימָא מְנַלְן. מִמְלָה דְּאִיהִי בְּאֲתַגְלוּיָא, דְּכִתְיִב לָךְ רַד כִּי שַׁחַת עַמְךָ, שְׂרִי לְאַרְמָא רְצוּעָה, וּמִשָּׁה דְּלֹא הוּוּ יַדַּע אֲרַחָא דְּאֲמָא, שְׂתִיק. בִּיּוֹן דְּחִמָּא קוּדְשָׁא בְּרִיךְ הוּוּ כֵן, אֲנָקִיד לֵיהּ, וּבִטַשׁ בֵּיהּ וְאָמַר וְעַתָּה הִנִּיחָה לִי, מִיַּד אֲרָגִישׁ מִשָּׁה, וְאֲחִיד בְּדְרוּעֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּוּ, דְּכִתְיִב זְכוּר לְאַבְרָהָם, דָּא דְרוּעֵיהּ יְמִינָא, וּבג"כ לֹא נַחִית רְצוּעָה.

53. וְאִי תִימָא, אֲמָא דְּאִיהִי רְגִילָה לְאַחֲדָא בְּרְצוּעָה דְּמַלְכָא, אֲן הוּוּ, דְּשַׁבְּקַת מְלָה לְמִשָּׁה. שְׂאִילְנָא וְאִמִּינָא וְהָא לֹא יַדַּענָא בְּרִירָא דְּמְלָה, עַד דְּנִהוּי קְמִיָּה דְּבוּצִינָא קְדִישָׁא. כִּד אַתּוּ לְקְמִיָּה דְּר"ש, חִמָּא בְּאַנְפִּיָּהּוּ סִימָן. אָמַר עוּלוּ בְּנֵי קְדִישִׁין, עוּלוּ רְחִימִין דְּמַלְכָא, עוּלוּ רְחִימִין דִּילִי, עוּלוּ רְחִימִין אֲלִין בְּאֲלִין.

54. דְּאָמַר רַבִּי אַבָּא, כָּל אֲלִין חֲבֵרִיָּא, דְּלֹא רְחִימִין אֲלִין לְאֲלִין, אֲסַתְּלִקוּ מִעֵלְמָא עַד לֹא מָטָא זְמִינֵיהּ, כָּל חֲבֵרִיָּא בְּיוֹמוֹ דְּר"ש, רְחִימוּ דְּנַפְשָׁא וְרוּחָא הוּוּ בְּיְנִיָּהּ, וּבג"כ בְּדָרָא דְּר' שְׁמַעוֹן בְּאֲתַגְלוּיָא הוּוּ, דְּהוּוּ אָמַר רַבִּי שְׁמַעוֹן, כָּל חֲבֵרִיָּא דְּלֹא רְחִימִין אֲלִין לְאֲלִין, גְּרַמִּין דְּלֹא לִיהֵךְ בְּאַרְחַ מִישַׁר. וְעוּד דְּעַבְדִּין פְּגִימוּ בַּהּ, דְּהָא אוּרִיָּתָא רְחִימוּ וְאַחוּהּ וְקָשׁוּט אִית בַּהּ. אֲבַרְהָם רְחִים לְיִצְחָק, יִצְחָק לְאַבְרָהָם, מִתְחַבְּקִין דָּא בְּדָא, יַעֲקֹב תְרוּוּיָהּ אֲחִידִין בֵּיהּ, בְּרַחֲמֵיהּ, וּבְאַחוּהּ, יְהִבִּין רְחִימֵיהּ דָּא בְּדָא. חֲבֵרִיָּא כְּהוּוּ דוּגְמָא אֲצַטְרִיכוּ, וְלֹא לְמַעְבַּד פְּגִימוּ.

55. As soon as RABBI SHIMON saw the sign on their faces, HE RECOGNIZED WHAT THEY CAME TO ASK HIM. He said to them: WELCOME, MY BELOVED. They said to him: Assuredly the Spirit of Prophecy dwells upon the holy luminary, and this is what we need to know, NAMELY, THE QUESTION MENTIONED ABOVE. Rabbi Shimon wept and said: This is one of the subjects I was told in secret by the dean of the Yeshivah in the Garden of Eden. It was not told me openly, this subject is a secret, yet I will tell it to you, my beloved sons, children beloved of my soul. What shall I do? They told it to me secretly, but I will tell it to you openly. And in the future, when we shall see THE SHECHINAH face to face, all the faces will be supported, MEANING THAT THEY WILL ILLUMINATE by this SECRET.

56. My children, the sins that the outside people - NAMELY, THE MIXED MULTITUDE - performed, and which the holy people joined in, was a sin against the Mother, WHICH IS MALCHUT, as is written, "Up, make us Elohim" (Shemot 32:1). It is Elohim for sure, MEANING THAT HE SHOULD MAKE THEM A STRANGE ELOHIM, INSTEAD OF MALCHUT, THAT IS CALLED 'ELOHIM', INSTEAD OF the Glory of Yisrael, NAMELY MALCHUT, that hovered over them like a mother over her children. And this is the secret of, "Thus they exchanged their glory for the likeness of an ox" (Tehilim 106:20). This is the Glory of Yisrael, MEANING, their Mother, WHICH IS MALCHUT. This is the meaning of: "Honor is departed" (I Shmuel 4:21), that they caused the Shechinah to be exiled with them. Therefore, "they exchanged their glory"; for what- "...for the likeness of an ox."

57. Here is the secret of the matter OF "THE LIKENESS OF AN OX." Come and behold: below, in the dregs of the wine, in the evil sediment, a demon emerged, an Accuser, the primordial harmful spirit, in the secret of the likeness of man, and approached Holiness. When he departed from there, FROM HOLINESS, and wanted to descend, he had to be clothed in a garment in order to harm the world. Thus, he and his chariots descended and the first garment he took was the likeness of an ox, NAMELY the image of an ox. The first of the four primary causes of injury is the ox, and THE OTHER three primary causes of injury beside the ox pertain to it, TO THE OX. Therefore, it is written, "Thus they exchanged their glory with the likeness of an ox THAT EATS GRASS."

58. What is the meaning of, "that eats grass" IN THE WORDS, "FOR THE LIKENESS OF AN OX THAT EATS GRASS?" HE ANSWERS: We have already expounded upon it, but the main point is that it does not have any of the essence of bread and seven species of grain BUT EATS ONLY GRASS. And because of this, SINCE THEY BLEMISHED THE MOTHER, WHICH IS MALCHUT, AS MENTIONED, Mother was not present, and it would not be proper for Her to be there, BECAUSE THEY BLEMISHED HER. And since the Father, WHO IS ZEIR ANPIN, knew the Mercy of the Mother and Her ways, He said to Moses: My beloved son, the remedy for this, so THAT THE CHILDREN OF YISRAEL SHALL NOT BE PUNISHED, is always in twosomes. ONE RAISES THE LASH AND THE OTHER HOLDS IT BACK AND RESTRAINS, AS MENTIONED. AND SINCE THE MOTHER IS NOT PRESENT, IT IS INCUMBENT UPON YOU. And this is what they told me secretly, for it is not proper to reveal it so that the son may not know of it, but always see the lash and fear it. Yet both are of this mind, the same mind, MEANING THAT THE ONE WHO RAISES THE LASH AND THE ONE WHO RESTRAINS IT ARE OF THE SAME MIND.

55. כִּינֵן דְּחָמָא סִימָן בְּאַנְפֵיהוּ, וְאָמַר לֹון הַכִּי. אָמְרוּ לִיה וְדָאֵי רוּחַ נְבוּאָה שָׂרָא עַל בּוֹצִינָא קְדִישָׁא, וְהָכִי אֶצְטְרִיךְ לָן לְמַנְדַּע. בְּכָה רַבִּי שְׁמַעוֹן וְאָמַר, חַד מְלָה מְאִינוֹן מְלִין דְּלַחִישׁוּ לִי מִגּוּ רִישׁ מְתִיבְתָא דְגִנְתָּא דְעָרָן, דְּלֹא אָמְרוּ בְּאַתְגְּלוּיָא מְלָה דָּא סְתְרָא אִיהִי, וְאִימָא לְכוּ בְּנֵי רַחִימָאֵי, בְּנֵי רַחִימִין דְּנַפְשָׁאֵי, מַה אַעֲבִיד, אָמְרוּ לִי בְּלַחִישָׁא, וְאַנָּא אִימָא בְּאַתְגְּלוּיָא. וְלִזְמָנָא דְנַחְמֵי אַנְפִּין בְּאַנְפִּין, כָּל אַנְפִּין יִסְתַּמְכוּן בְּדָא.

56. בְּנֵי. חוֹבָא דְעַבְדוּ עִמָּא דְלִבְר. וְאַשְׁתַּתְּמוּ בֵּיה עִמָּא קְדִישָׁא, בְּאַמָּא חָאבוּ, דְכִתִּיב קוּם עֲשֵׂה לָנוּ אֱלֹהִים, אֱלֹהִים וְדָאֵי. כְּבוֹד יִשְׂרָאֵל דָּא, אִיהוּ דְשְׂרִיא עֲלִייהוּ בְּאַמָּא עַל בְּנִין, וְדָא הוּא רִזָּא דְכִתִּיב, וַיְמִירוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר. דָּא כְּבוֹדָם דְּיִשְׂרָאֵל, אִמָּא דְלֵהוֹן. וְדָא הוּא דְכִתִּיב גְּלָה כְּבוֹד. דְּגָרְמוּ לְשְׁכִינְתָּא דְאַתְגְּלוּיָא בְּגִלוּתָא עִמְהוֹן. וְעַל דָּא וַיְמִירוּ אֶת כְּבוֹדָם, בְּמָה. בְּתַבְנִית שׁוֹר.

57. הֵכָא אִיהוּ רִזָּא דְמְלָה, ת"ח, לְתַתָּא גּוּ שְׁמֵרִים דְחַמְרָא, דְוִרְדִּין בִּישִׁין, נֶמֶק חַד עֲרַעוּרָא, מְקַטְרָגָא, מְזִיקָא קְדַמָּא, וְאִיהוּ בְרִזָּא דְיוֹקְנָא דְאַדָּם. כִּד קְרִיב לְגוּ קְדָשָׁא. כִּיּוֹן דְאַתְעֵבֵר מִתְּמִן, וּבְעֵי לְנַחְתָּא לְתַתָּא. בְּעֵי לְאַתְלַבְּשָׁא בְּלְבוּשָׁא, לְנֹזְקָא עֲלִמָּא. וְנַחֲתִית הוּא וְרִתִּיכוּי. וּלְבוּשָׁא קְדַמָּא דְקָא נְקִיט, תְּבַנִּית שׁוֹר, דְיוֹקְנָא דְשׁוֹר, וְקְדַמָּא לְנֹזִיקִין מְאִינוֹן אַרְבַּע, שׁוֹר אִיהוּ. וְאִינוֹן אַרְבַּע אֲבוֹת לְנֹזְקָא עֲלִמָּא. וְכֵלְהוּ תְלַתָּא דְאֲבוֹת נֹזִיקִין בְּרִ שׁוֹר, כֵּלְהוּ דִילִיָּה, וְעַל דָּא כְּתִיב, וַיְמִירוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר.

58. מַהוּ אוֹכֵל עֵשֶׂב. הָא דְרִשִׁינָן בֵּיה. אֲבָל עֲקָרָא דְמְלָה, מִתְּמַצִּית דְלַחֵם וְשִׁבְעָה זֵינֵי דְגָן, לִית לִיה בְּהוּ חוֹלְקָא. וּבְגִינֵי כֶּן, אִימָא לָא הוּת תְּמִן, וְלֹא יֵאוּת לָה לְמַהוּי תְּמִן. וּבְגִין דְאַבָּא הוּהוּ יַדַּע רַחֲמָנוּ דְאַמָּא וְאַרְחָא דִילָהּ, אָמַר לְמֹשֶׁה, בְּנֵי רַחִימָאֵי, עֵיטָא בְּתַרוּוִיָּהוּ בְּדָא תְדִיר. וְדָא הוּא דְלַחִישׁוּ לִי בְּלַחִישׁוּ, דְלֹא חֲזִי לְגַלְאָה, דְבְרָא לָא יִנְדַּע, וְיַחֲמֵי דְהָא רְצוּעָה אֶתְתַּקְנַת, וְיִדְחַל תְּדִיר. אֲבָל תְּרוּוִיָּהוּ בְּעֵיטָא דָּא, וּבְעֵיטָא חֲדָא.

11. The golden Calf

We read that when Yisrael left Egypt they traveled with the mixed multitude, though it is not said exactly which other nations they were. This section tells us about the magicians and sorcerers of Egypt that went with them. In it, Rabbi Shimon tells why Aaron made the golden calf, and explains the significance of the golden earrings that people gave for the idol. We read of the role of the magicians in the creation of the calf, and the correspondence of this event with the three worlds Briyah, Yetzirah and Asiyah. The only reason that Aaron was able to remedy the problem when the Other Side became stronger was because he made proclamations and said, "Tomorrow is a feast to Hashem"; had he not done this, the world would have ceased to exist. The text returns to the fact that Moses had to restrain the arm of God from judgment. Then we are told that just as Adam was united with the Tree of Life before he sinned, so were the children of Yisrael when they stood before Mount Sinai. And like the sin in the Garden, the sin of the golden calf again caused death for the whole world. Lastly, Rabbi Aba speaks about the Tent of appointed time, that has now been blemished, thereby interrupting the union of Malchut and Zeir Anpin.

59. Come and behold: it is written, "And when the people saw that Moses delayed" (Shemot 32:1). Who are "the people?" HE ANSWERS: They are the mixed multitude. And who was the mixed multitude? Were they Ludim and Kushim and Kaftorim and Togarmin, who are called mixed multitude? They were Egyptian and traveled from Egypt. And if they were a mixture of many nations, it should have stated so. "And a mixed multitude went up also with them" (Shemot 12:38) - LUDIM, KUSHIM, ETC., according to their mixture.

60. HE ANSWERS: But THE VERSE SAYS, "And a mixed multitude went up also with them," YET DOES NOT MENTION THE NAMES OF THE NATIONS because they were all of one nation and one language. But all the magicians and sorcerers of Egypt were there, as it is written: "And the magicians of Egypt, they also did in like manner..." (Shemot 7:11), because they wanted to stand up against the wonders of the Holy One, blessed be He, AND SHOW THAT THEY ALSO COULD DO AS HE DOES. But when they saw the miracles and wonders that Moses performed in Egypt, they returned to Moses. The Holy One, blessed be He, said to Moses: 'Do not accept them.' Moses said: 'Master of the universe, since they saw Your mighty deeds they want to convert. Let them see Your mighty deeds every day and then they will know that there is no Elohim except You.' And Moses accepted them.

61. HE ASKS: Why did he call them a mixed multitude? HE ANSWERS: Because all the magicians of Egypt were present, and at their head were Yunus and Yambrus. They practiced magic FROM THE SIXTH HOUR after sunrise. The greater magicians would start to perform their magic at six-and-a-half hours after sunrise, when the sun started TO SET, until the beginning of nine-and-a-half hours, namely the full setting of the sun, WHEN IT IS TIME FOR EARLY MINCHAH. But all the minor magicians WOULD PRACTICE MAGIC from nine-and-a-half hours until midnight.

62. The greater ones among them practiced from the time the sun started to set, because then nine hundred and ninety-five grades start to float over the Mountains of Darkness, and their spirit hovered over all these magicians in their magic. They were able to do whatever they desired, so much so that all the Egyptians placed their trust in them. They were called a mixed multitude (or: 'a great evening'), because there is also a small evening, which is before nine and a half. And since there are two kinds of evening, it says, "And a mixed multitude ('a great evening') went up also with them."

59. ת"ח כתיב וירא העם כי בשש משה. מאן העם. אינון ערב רב. מאן ערב רב. וכי לודים וכושים וכפתורים ותוגרמים הוּו, דקראן לון ערב רב, והלא מצריים הוּו, וממצרים נטלו, ואלו הוּו ערבוביא דעמין סגיאין, הכי הוּו ליה למכתב, ערב רב עלו אתם למי ערבוביא דלהון.

60. אלא ערב רב עלה אתם. עמא חד הוּו, ולישן חד, אבל כל חרשי מצרים, וכל חרטומי דלהון הוּו, דכתיב בהו, ויעשו גם הם חרטומי מצרים. דבעו למיקם לקבל פליאן דקודשא בריך הוא, בין דחמו נסין ופליאן דעבד משה במצרים, אהדרו לגבי משה. א"ל קודשא בריך הוא למשה, לא תקבל לון. אמר משה, מאריה דעלמא, בין דחמו גבורתא דילך, בעאן לאתגנירא. יחמון גבורתך בכל יומא, וינדיעון דלית אלהא בר מנך. וקבל לון משה.

61. אמאי קרא לון ערב רב. אלא כל חרשין דמצרים הוּו, וברישיהון יונוס וימברוס, ובשעתא דיומא הוּו עבדי תדיר חרשיהו. וכל אלין חרשין עלאין, הוּו מסתבלי מבי נטי שמשא, משירותא דשית שעות ומחצה, עד שירותא דתשע ומחצה. דהיינו ערב רברבא. כל אינון חרשין זעירין, משירותא דתשע ומחצה, עד פלגות ליליא.

62. אינון עלאין דבהו, הוּו מסתבלי מבי נטי שמשא. דהא כדן שראן תשע מאה ותשעין וחמש דרגין, למשטטא על טורי חשון. ורוחא דלהון, הוּו משטטא על כל אינון חרשין בחרשיהו. ואלין הוּו עבדי, כל מה דאינון בעאן. עד דכל מצראי רחצנו דלהון באלין הוּו. וקראן לון ערב רב. בגין דאית ערב זעירא, מתשע שעות ומחצה ולתתא, דא ערב זעירא. ותרי ערבי אינון, וע"ד וגם ערב רב עלה אתם.

63. The wisdom OF THE MIXED MULTITUDE was great. They observed the hours of the day, and they observed the level of Moses and saw that on all sides Moses was of six, during the first six hours of daytime. They had no power over the six higher levels to which MOSES was connected. And in every direction he was of six (Heb. beshesh), THAT IS, HE WAS COMBINED OF SIX EXTREMITIES, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And with these six crowns OF THE SIX HOURS OF THE DAY, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, he was destined to descend from the mountain, as it is written: "Moses delayed (Heb. boshesh) to come down from the mountain" (Shemot 32:1).

64. Immediately: "the people gathered themselves together to Aaron" (Ibid.). HE ASKS: Why to Aaron? HE ANSWERS: in order to become included in the Right Side, BECAUSE THE LEFT EMERGES FROM THE RIGHT. But they actually wanted from him the Left, NOT THE RIGHT, in order to become included in the Right Side, MEANING HIS ROOT. Thus, they gathered to Aaron, WHO IS THE RIGHT, CHESED. And they said to him: "Rise up, make for us Elohim" (Ibid.).

65. Come and behold: the entire time Moses was in Egypt, he did not mention the name Elohim, just the Name Yud Hei Vav Hei. Therefore, Pharaoh was angry AND SAID: "I KNOW NOT HASHEM" (SHEMOT 5:2). The reason was not to empower the Other Side in this world, BECAUSE THE OTHER SIDE IS ALSO CALLED OTHER ELOHIM. Now THE MIXED MULTITUDE wanted that, NAMELY THE POWER OF THE LEFT, THAT IS CALLED 'ELOHIM'. And that is the meaning of: "Rise up, make for us Elohim." "Us" is exact, FOR THE MIXED MULTITUDE SAID THAT they needed this in order to strengthen their side that had been thrust aside until now, BECAUSE MOSES DID NOT MENTION THE NAME 'ELOHIM.'

66. "Which shall go before us" (Ibid.). HE ASKS: what did they mean by this? HE ANSWERS: This is what they meant. We saw that you, the children of Yisrael, have all that is good and precious in the world, but we are put aside. For you, "Hashem went before them by day" (Shemot 13:21). We too WANT THAT, Elohim to go before us, the same way Yud Hei Vav Hei goes before you. Our side also has the power to go before us if we summon it by an action, NAMELY, MAKING THE GOLDEN CALF.

67. Come and behold: all the clouds of glory that traveled in the wilderness covered the children of Yisrael alone. And that precious cloud about which it is written, "And Hashem went before them by day," went before them, but the mixed multitude and cattle and sheep and animals were traveling outside the camp, in the rear. Come and behold: all those forty years that Yisrael traveled in the wilderness, there was no dirt or dust within the place where the clouds were. Therefore, the sheep and cattle that ate grass were outside with all those who guarded them.

63. וְחִכְמַתָּא דְלְהוֹן, הוּהּ סְגִי. וְאִינוּן אֶסְתְּבְּלוּ בְשַׁעְתֵּי דְיוֹמָא, וְאֶסְתְּבְּלוּ בְּדִרְגָּא דְמֹשֶׁה, וְחִמוּ דְהָא בְּכָל סְטְרִין בְּשֵׁשׁ מִשָּׁה: בְּשֵׁשׁ שַׁעְתֵּי קְדַמְאִין דְיוֹמָא, דְאִינוּן לָא יִכְלִין לְשַׁלְטָאָה בְּהוּ, בְּשִׁית דְרִגְוִין עַלְאִין דְאֶחִיד בְּהוּ. וּבְכָל סְטְרִין בְּשִׁית הוּהּ, וּבְעֶטְרִין דְאֶלִין שִׁית, הוּהּ זְמִין לְרַדְתָּ מִן הָהָר, דְכְּתִיב כִּי בְשֵׁשׁ מִשָּׁה לְרַדְתָּ מִן הָהָר.

64. מִיָּד וַיִּקְהַל הָעָם עַל אֶהְרֹן, אֲמָאֵי עַל אֶהְרֹן. בְּגִין לְאֶתְבְּלָלָא בְּסִטְרָא דְיַמִּינָא, דְהָא אִינוּן שְׂמָאלָא בְּעוּ מִנִּיהּ, וּבְגִין דְלְהוּי כְּלִיל בִּימִינָא, אֶתְכַנְשׁוּ עַל אֶהְרֹן, וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה לָנוּ אֱלֹהִים.

65. ת"ח, כָּל זְמַנָּא דְהוּהּ מֹשֶׁה בְּמִצְרַיִם, שְׂמָא דְאֱלֹהִים לָא דְכִיר, אֶלָּא שְׂמָא דְיִוֵּי, וְעַד קִשְׁיָא לִיהּ לְפָרְעָה בְּגִין דְלָא יְהָא תּוֹקְפָא לְהֵהוּא סְטְרָא אַחְרָא, וְלָא יִתְתַּקֵּף בְּעַלְמָא. הַשְׁתָּא בְּעוּ הֵהוּא מְלָה, וְהִיוּנוּ קוּם עֲשֵׂה לָנוּ אֱלֹהִים. לָנוּ דְיִיקָא, דְאֲנָן צְרִיכִין לְהָאֵי מְלָה, לְתַקְפָּא סְטְרָא דִילָן, דְהוּהּ אֶתְדַחֵיָא עַד הַשְׁתָּא.

66. אֲשֶׁר יִלְכוּ לְפָנֵינוּ. מָאֵי אָמְרוּ. אֶלָּא הֵכִי אָמְרוּ, חֲפִינָן דְאֶתּוֹן יִשְׂרָאֵל, כָּל טוֹב וְכָל יָקָר דְעַלְמָא לְכוּ, וְאֲנָן דְחִינָן לְבָר. דְלְכוּ, וַיִּי' הוֹלֵךְ לְפָנֵיהֶם יוֹמָם. אוּף הֵכִי אֱלֹהִים אֲשֶׁר יִלְכוּ לְפָנֵינוּ, כְּמָה דְאֻזִּיל קְמִיכוּ וַיִּי'. דְהָא רְשׁוּ אֵית לְסִטְרָא דִילָן לְמַהֲךָ אוּף הֵכִי לְקַמְנָא, אִי גְזַמִּין לִיהּ עוּבְדָא.

67. ת"ח, כָּל עֲנְנֵי יָקָר דְאֻזְלוּ בְּמַדְבְּרָא, לָא הוּוּ חֲפִינָן אֶלָּא לְבָנֵי יִשְׂרָאֵל לְחוּדְיֵיהוּ. וְהֵהוּא עֲנָנָא דְיָקָר, דְכְּתִיב וַיִּי' הוֹלֵךְ לְפָנֵיהֶם יוֹמָם, אֶזְלָא לְקַמְיֵיהוּ. וְאֶלִין עַרְב רַב, וְכָל אִינוּן בְּעִירֵי עֲאִינוּן וְתוֹרִין, הוּוּ אֻזְלוּ לְבָר מְמַשְׁרֵייתָא, לְבַתְרֵייתָא. וְת"ח, כָּל אִינוּן אַרְבַּעִין שָׁנִין דְקָא אֻזְלוּ יִשְׂרָאֵל בְּמַדְבְּרָא, שׁוּם לְכֻלּוּכָא וְטַנּוּפָא לָא הוּהּ גּוּ עֲנְנֵי לְגוּ. וְעַד עֲאִנֵי וְתוֹרֵי דְהוּוּ אֶכְלֵי עֵשֶׂב לְבָר הוּוּ, וְכָל אִינוּן דְנִטְרֵי לוּן.

68. Rabbi Elazar said: Father, if so then the mixed multitude did not eat of the manna. He said to him: Certainly it is so, except what Yisrael gave them as one gives to his servant. And what did they eat? They ate the leftovers, whatever was left behind the millstones, the inferior quality. The Torah proclaims and says: "And the children of Yisrael did eat the manna (Heb. mah) for forty years" (Shemot 16:35), the children of Yisrael and no other. "And when the children of Yisrael saw it, they said... 'What (Heb. man) is it?'" (Ibid. 15), but not the mixed multitude, or the sheep and cattle that were among them.

69. Until this time the mixed multitude was subdued, but now they arose and searched for an action to strengthen the Other Side. They said: Either we are all one nation, and we will be included AMONG YISRAEL with you, or let us have someone to go before us just as your Elohim goes before you. Aaron said: Heaven forbid that they should be part of the holy people, so all would be united into one. The Holy Nation should not mingle with these people into a whole. It is better to separate them from the Holy Nation until Moses comes.

70. Aaron's intention was good, but many of Yisrael joined with the mixed multitude in their hearts. Therefore, when Moses came he had to purify and cleanse the Holy Nation of that sin, and he gave them drink until they were all cleansed and no refuse at all remained in them.

71. Aaron said to them: "Break off the golden earrings" (Shemot 32:2). HE ASKS: Did they not have any other gold, EXCEPT FOR THE GOLDEN EARRINGS? HE ANSWERS: But Aaron thought, 'While they are quarreling with their children and wives, they will be delayed and in the meantime Moses will arrive.' Come and behold: we have learned that proselytes are as bad to Yisrael as a sore on the skin. And this is especially the case for this mixed multitude who were not proper converts. What did they do? "And all the people broke off the golden earrings that were in their ears" (Ibid. 3). Many thousands and tens of thousands of earrings were there of the earrings OF THE MIXED MULTITUDE!

72. It is written: "And he received the gold at their hands, and fashioned it with a graving tool" (Ibid. 4). Aaron did not protect himself from the two wise men who were at the head of the mixed multitude. One of them was in front of them while the other one was performing his magic. After discussing it together, they took that gold, two thirds in the hand of one and a third in the hand of the other, because that is the way it has to be in this type of magic.

68. א"ר אֶלְעָזָר, אָבִיא, אִי הָכִי אֵינּוֹן עֶרֶב רַב לָא הוּוּ אֲכָלִי מִן מַנָּה. א"ל וְדַאי הָכִי הוּא. אֶלָּא מָה דִּיהִבִּין לֹון יִשְׂרָאֵל, בְּמֵאן דִּיהִיב לְעִבְדֵיהּ. וּמִמָּה הוּוּ אֲכָלִי. מִתְמַצִּית, מָה דְאִשְׁתָּאֵר מִבְּתַר רִיחֵיא, פְּסוּלַת. וְקָרָא אֲכָרִיז וְאָמַר, וּבְנֵי יִשְׂרָאֵל אֲכָלוּ אֶת הַמֶּן אַרְבַּעִים שָׁנָה. בְּנֵי יִשְׂרָאֵל, וְלֹא אַחֲרָא. וִירָאוּ בְנֵי יִשְׂרָאֵל וַיֹּאמְרוּ מִן הוּא, וְלֹא שָׂאֵר עֶרֶב רַב, עֲאֲנִי וְתוּרֵי, דְהוּוּ בִינֵיהוּ.

69. עַד הַשְּׁתָּא, הוּוּ אֲתַכְפִּיין אֵינּוֹן עֶרֶב רַב וְהַשְּׁתָּא קָמוּ וּבְעוּ עוֹבְדָא, לְאִתְקַפָּא לְסִטְרָא אַחֲרָא. אָמְרוּ, אוּ נְהָא כְּלָנָא עֵמָא חֲדָא, וְנַהוּי בְּכֻלָּא עִמְכוּן, אוּ יְהָא לֹן מֵאן דִּיהֵךְ קִמְנָא, כְּמָה דִּיהֵךְ אֱלֹהִיכוּן קְמִיכוּן. אָמַר אֱהָרֹן, ח"ו דְאֵלִין יִשְׁתַּתְּמוּן בְּעֵמָא קְדִישָׁא, לְמַהוּי כְּלָא כְּלָלָא חֲדָא, וְלֹא יִתְעַרְבוּן עֵמָא קְדִישָׁא בְּעֵמָא דָּא, כְּלָלָא חֲדָא, אֶלָּא טַב אִיהוּ לְאִפְרָשָׁא לֹון מְגוּ עֵמָא קְדִישָׁא, עַד דִּיִּתִי מֹשֶׁה.

70. וְאֱהָרֹן לְטַב אֲתַכְוֹן, אֶלָּא סְגִיאִין הוּוּ מִיִּשְׂרָאֵל דְאִשְׁתַּתְּמוּ בְּהִדְוִיָּהוּ בְּלָבָא. וּבְגִין כֵּךְ, כִּד אֲתָא מֹשֶׁה, אֲצַטְרִיךְ לְבַרְרָא וּלְלַבְנָא לְעֵמָא קְדִישָׁא מִהוּוּא חוּבָא, וְאִשְׁקִי לֹון שְׁקִי, עַד דְאִתְבְּרִירוּ כְּלָהוּ וְלֹא אִשְׁתָּאֵר בְּהוּ פְּסוּלַת כְּלָל.

71. אָמַר לֹון אֱהָרֹן, פְּרָקוּ נְזֻמֵי הַזָּהָב, וְכִי לָא הוּוּ לֹון דְהִבָּא אַחֲרָא. אֶלָּא אָמַר אֱהָרֹן, בְּעוֹד דְאִית לֹון קְטָטָה בְּבִנְיָהוּ וּבְנִשְׁוִיָּהוּ, יִתְעַכְבוּן, וּבִין כֵּךְ יִיתִי מֹשֶׁה. ת"ח, תְּנִינֵן קְשִׁים גְּרִים לְיִשְׂרָאֵל כְּסַפְחַת בְּבִשֶׁר הַחֵי, כ"ש אֵלִין, דְלָא הוּוּ גְרִים כְּדָקָא יֹאֲוֵת. אֵינּוֹן מָה עִבְדוּ. וַיִּתְפָּרְקוּ כָּל הָעָם אֶת נְזֻמֵי הַזָּהָב אֲשֶׁר בְּאֲזְנֵיהֶם. כְּמָה אֶלְפֵי וּרְבוּן הוּוּ מִנְזֻמֵיהוֹן תַּמֵּן.

72. מָה כְּתִיב, וַיִּקַּח מִיָּדָם וַיִּצַר אוֹתוֹ בַּחֲרָט וְגו'. אֱהָרֹן לָא אִסְתַּמֵּר, מֵאֵינּוֹן תְּרִין חֲכִימִין, דְהוּוּ בְּרִישֵׁיהוֹן דְהוּוּ עֶרֶב רַב. חַד מְנִיָּהוּ הוּוּ קְמִיָּה, וְאַחֲרָא הוּוּ עִבִיד בַּחֲרָשׁוּי. בֵּינּוֹן דְתְרוּוִיָּהוּ אֲתִיַּעְטוּ כְּחֲדָא, נְטָלוּ הֵיכָא דְהִבָּא, תְּרִין שְׁלִישֵׁי בִידָא דְחַד, וְשְׁלִישׁ בִּידָא דְאַחֲרָא. בְּגִין דְהָכִי אֲצַטְרִיךְ בְּהוּוּא יִזְנָא דְחֲרָשָׁא.

73. Rabbi Shimon wept. He said: O, holy pious Aaron, the anointed of the holy El! How many of the people of the Holy Nation fell in your piety, and you did not know how to protect yourself. What did they do? When the sixth hour passed, and the day was in balance, NAMELY AT NOON WHEN THE SUN IS IN THE MIDDLE OF THE SKY AND TURNS NEITHER TO THE EAST NOR THE WEST LIKE THE TONGUE OF A SCALE, they took the gold that they broke off from their ears. What is the reason for this? It is because if one wants to practice magic then he should not spare money. They said: The hour is auspicious for us if we do not delay. This is not the time to spare gold. Immediately, "All the people broke off..." What is the meaning of "broke off?" It is the same as in: "rent the mountains, and broke the rocks in pieces" (I Melachim 19:11), because they bruised and tore their ears. He wept as before and said: O Holy Nation, O Holy Nation of the Holy One, blessed be He!

74. Rabbi Shimon started weeping and said: "Then his master shall bring him to the judges..." (Shemot 21:6). The friends explained that one whose ear heard at Mount Sinai, "For to Me the people of Yisrael are servants..." (Vayikra 25:55), yet threw off himself the yoke of the Kingdom of Heaven and sold himself to another, his ears should be pierced. And these sinners, wicked, evil people, in their desire to return to their evil ways, did not request the jewelry from their wives and children, but rather tore them from their own ears - MEANING THAT THEY DAMAGED THE EAR THAT HEARD AT MOUNT SINAI, "YOU SHALL HAVE NO OTHER ELOHIM BESIDE ME" (SHEMOT 20:3). THIS IS WORSE THAN HE WHO SELLS HIMSELF TO BE A SLAVE. And then they threw off themselves the yoke of heaven that was ordered by Moses, and tore their ears, THUS REVEALING that they have no portion in the Holy Name and the Holy Nation.

75. What did they do? They divided that gold between them, YUNUS AND YAMBRUS, AS MENTIONED EARLIER. One took two thirds and the other took one third. They rose with the sun at the sixth hour OF THE DAY, practiced their sorcery and employed their secret arts with verbal magic. Upon the beginning of the seventh hour, they both raised their hands to the hands of Aaron, as the words: "And he received the gold at their hand" (Shemot 32:4), refer to two and not more, NAMELY YUNUS AND YAMBRUS. As soon as he received from their hands, a voice came out and said: "They who join hands for wicked ends shall not go unpunished" (Mishlei 11:21). For it is written: "they are bent on mischief," (Shemot 32:22), MEANING, "AND AARON SAID... YOU KNOW THE PEOPLE, THAT THEY ARE BENT ON MISCHIEF" because he has brought evil into the world.

76. The secret of the matter is that these wicked sinners, magicians, were the sons of the evil Bilaam, the grandsons of the evil Laban. They saw that the Cup of Blessing, NAMELY MALCHUT, is on the right, and is always strengthened by the right, NAMELY FROM CHESD. They said: If the head of the right, NAMELY AARON, will be on this side, NAMELY THE OTHER SIDE, our strength and power will be as they should.

73. בְּכֹה ר"ש, אָמַר אִי חֲסִידָא קְדִישָׁא, אֲהָרֹן מְשִׁיחָא דְאֱלֹהָא רַבָּא, בְּחֲסִידוּתָךְ נִפְלוּ בְּמַה מֵעֵמָא קְדִישָׁא. וְאַנְתָּ לֹא הוּיִת יָדַע לְאַסְתַּמְרָא. מַהוּ עֲבָדוּ. כִּד מְטוּ שִׁית שְׁעֵתִין, וְיוֹמָא הוּוּ בְּמִתְקָלָא, נִטְלוּ הֵהוּא דְהָבָא דְפְרִיקוּ מְאוּדְנִיָּהוּן. מ"ט. בְּגִין דְמֵאן דְאַצְטְרִיךְ לְמַעַבְדַּר חֲרָשָׁא, לֹא בְעֵי לְמִיחַס עֵינוּי עַל מְמוֹנָא. וְאִינוּן אֲמֵרִי, שְׁעֵתָא קְיִימָא לָן, אִי אֲנִן לֹא מְעַבְבִּין. לֹא שְׁעֵתָא לְמִיחַס עַל דְהָבָא, מִיָּד וְיִתְפָּרְקוּ כָל הָעָם. מֵאִי וְיִתְפָּרְקוּ. כִּד"א מְפָרַק הָרִים וּמְשַׁבֵּר סְלָעִים, דְחָבִילוּ וְתַבְרוּ אוּדְנִיָּהוּ. בְּכֹה בְּמִלְקְדָמִין וְאָמַר אִי עֵמָא קְדִישָׁא אִי עֵמָא קְדִישָׁא, דְקוּדְשָׁא בְרִיךְ הוּא.

74. פְּתַח ר"ש בְּבִכְיָה, וְאָמַר, וְהִגִּישׁוּ אֲדָנִינוּ אֶל הָאֱלֹהִים וְגו'. הָא אוּקְמוּהָ חֲבֵרִיָּא, אֲזַן דְשָׁמַע בְּסִינֵי, כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים וְגו'. וְאִיהוּ פְרִיק עוֹל מַלְכוּת שְׁמַיִם מְעֻלְיָהּ, וְזָבִין גְרַמְיָה לְאַחַר, תְּרַצַּע. וְאִלִּין חֲיִיבִיא רְשִׁיעִין, גּוֹבְרִין בִּישׁוּן, בְּתִיאובְתָא דְלֵהוּן לְמַהֲדַר לְסַרְחַנְיָהוּ, לֹא בְעוּ מְנַשִּׂיָּהוּן וּבְנִיָּהוּן אֲלֵא חָבִילוּ אוּדְנִיָּהוּ וְאִתְפָּרְקוּ מֵעוֹל שְׁמַיָּא דְפְקִיד לְהוּ מְשָׁה, וְתַבְרוּ אוּדְנִיָּהוּ, דְלִית לֹן חוּלְקָא בְשָׁמָא קְדִישָׁא, וְעֵמָא קְדִישָׁא.

75. מַה עֲבָדוּ, פְּלִיגוּ תְרוּוּיָּהוּ הֵהוּא דְהָבָא, חֲד נָטוּל תְרִין שְׁלִישִׁין, וְחֲד שְׁלִישׁ. קְמוּ לְקַבֵּל שְׁמַשָּׁא, בְּשִׁית שְׁעֵתִין. עֲבָדוּ חֲרָשִׁיָּהוּ, וּבִלְטוּ בְלִטִּיָּהוּן בְּחֲרָשָׁא דְפּוּמָא. בֵּינָן דְמְטָא שִׁירוּתָא דְשִׁבְעָ, אָרִימוּ תְרוּוּיָּהוּ יְדִיָּהוּ עַל יְדוּי דְאֲהָרֹן. דְכְתִיב וַיִּקַּח מִיָּדָם, תְרוּוּיָּהוּ הוּוּ, וְלֹא יִתִּיר. בֵּינָן דְאִיהוּ קְבִיל מִיָּדָם, קְלָא נִפְק וְאָמַר, יָד לִיד לֹא יִנְקָה רַע, דְכְתִיב כִּי בְרַע הוּא. אִיִּתִי רַע לְעֵלְמָא.

76. רְזָא דְמַלְהָ. אִינוּן רְשָׁעִים חֲיִיבִין חֲרָשִׁין בְּנוּי דְבִלְעָם חֲיִיבָא, בְּנֵי בְנוּי דְלָבָן רְשִׁיעָא, חָמוּ דְכוּס שֶׁל בְּרַכָּה בִימִין אִיהוּ, וּמִן יְמִינָא אֲתַקַּף תְּדִיר. אָמְרוּ, אִי יְהָא בְּסִטְר דָּא, הֵהוּא רִישָׁא דִימִינָא, הָא תּוּקְפָא דִילָן בְּדָקָא יֵאוּת.

77. When the seventh hour of the day arrived, they immediately gave it to Aaron. If he had said to them, 'First put THE GOLD on the ground and I will pick it up FROM THE GROUND', then they would not have been able to accomplish anything with their magic. But he took it from their hands, and the Torah complains, saying: "And he received the gold at their hand." See what Aaron did; a prophet, wise man, yet he did not know how to protect himself. For had he taken it from the ground, then all the magic in the world would not have been successful. But why were they successful here? Because, "he received the gold at their hand," and not from the ground.

78. "And fashioned it with a graving tool" (Ibid.). THE MEANING IS not as people think, that he made images with a chisel or something else, but rather the Torah emphasizes that Aaron was not cautious enough, because had he thrown it to the ground immediately upon receiving the gold from their hand, even if he had later picked it up FROM THE GROUND, this evil action would not have been successful. But throughout there was evil assistance, so that he took the gold and concealed it from the eye. HE INTERPRETS: "AND FASHIONED (HEB. VAYATZAR) IT WITH A GRAVING TOOL" THAT HE WRAPPED (HEB. TZARAR) IT IN A CLOTH. There was evil after evil. THE FIRST WAS THAT HE ACCEPTED IT AT THEIR HAND. THE SECOND WAS THAT HE DID NOT THROW IT ON THE GROUND AFTER ACCEPTING IT AT THEIR HAND. THE THIRD IS THAT HE WRAPPED IT IN A CLOTH AND CONCEALED IT FROM THE EYE. What is "And fashioned it with a graving tool?" It means he put all the gold in a bag, and it was kept from eye SIGHT. Then everything BECAME definite.

79. In the Book of Enoch I found that he said: An only son will be born to that white head, NAMELY AARON, WHO WAS BORN FROM THE SIDE OF CHESED, WHICH ROOT IS CALLED 'THE WHITE HEAD'. And when those who are of asses' flesh come - NAMELY THE MIXED MULTITUDE OF WHOM IT SAYS, "WHOSE FLESH WERE LIKE THOSE OF ASSES" (YEchezkel 23:20) - they will deceive him by inserting gems into golden bells without his knowledge, and he will make a form with the engraving tool. What kind of engraving tool. The graving tool of Enosh, the engraving stylus of evil Enosh, who led people astray.

80. This is the elucidation of the matter, for when Enosh led the world astray TO WORSHIP IDOLS with his stylus, he made etchings of all the images and idols with that implement. Therefore, it is written: "with a graving tool," which indicates that SPECIFIC TOOL that was known to do so. And this is the clarification of the matter.

81. And it all transpired, MEANING THAT BOTH THE EXPLANATION OF THE WORD GRAVING TOOL IN THE BOOK OF ENOCH AND THAT OF RABBI SHIMON WERE PRESENT, because he certainly placed the gold in a bag and concealed it from view, AS IN THE WORDS OF RABBI SHIMON. As the magicians say, so must it be with this type of magic, that things that need to be revealed must be concealed and hidden first - MEANING that it should be concealed from view FIRST, and afterwards the craftsman uses his craft TO REVEAL IT. And that which must eventually be hidden, must first be revealed.

77. כִּיּוֹן דְּמֵטָא שְׁבַע שְׁעֵתוֹן דְּיוֹמָא, יְהִיבּוּ לִיהּ לְאַהֲרֹן מִיַּד. אִי אִיהוּ הוּא אָמַר לֹון שׁוּוּ לִיהּ בְּאַרְעָא בְּקַדְמִיתָא, וְאַנָּא אֲטוּל, לֹא הוּוּ יִכְלִין בְּחַרְשִׁייהוּ כְּלוּם, אֲלֵא מִיַּדְם נָטַל. וְקָרָא מִתְרַעַם וְאָמַר, וַיִּקַּח מִיַּדְם, חָמוּ מָה עֲבַד אַהֲרֹן גְּבַר נְבִיאָה גְּבַר חֲכִים, לֹא יָדַע לְאַסְתַּמְרָא, דְּאִילוּ נָטַל מֵאַרְעָא, כָּל חַרְשִׁין דְּעֵלְמָא לֹא הוּוּ יִכְלִין לְאַצְלַחָא. אֲבַל בְּמָה אֲצַלְחוּ בְּעוֹבְדָא דָא, בְּגִין דְּוִיקַח מִיַּדְם וְלֹא מֵאַרְעָא.

78. וַיִּצַר אוֹתוֹ בְּחֶרֶט, לֹא כְּמָה דְּחֲשַׁבִין בְּנֵי נֶשָׂא, דְּעֲבַד צִיּוּרִין בְּמַחּוּגָה, אוּ בְּמִלְהָ אַחֲרָא. אֲלֵא אַתָּא קָרָא לְאוּכְחָא מְלָה, דְּאַהֲרֹן לֹא יָדַע לְאַסְתַּמְרָא. אִילוּ כִּד נָטַל מִיַּדְהוֹן, הוּוּ שְׂדֵי לְאַרְעָא, וְאֵע"ג דְּיִטוּל לִיהּ לְבַתָּר, לֹא הוּוּ אֲצַלַח עוֹבְדָא בִישָׂא דָא. אֲבַל בְּכֹלָא סִיּוּעָא בִישָׂא הוּוּ, דְּנָקִיט דְּהִבָּא, וְטַמְרִיהּ מֵעֵינָא, בִישׁ בְּתַר בִישׁ מָאי וַיִּצַר אוֹתוֹ בְּחֶרֶט. דְּשׁוּי כָּל דְּהִבָּא בְּכִיסָא חֲדָא, וְאַסְתַּמְר מֵעֵינָא. כְּדִין סְלִיק כְּלָא לְעוֹבְדָא.

79. בְּסַפְרָא דְּחֲנוּךְ אֲשַׁכְחָנָא, דְּהוּוּ אָמַר הָכִי, בְּרָא יְחִידָאָה יְתִיילָד לְהֵהוּא רִישָׂא חוֹרָא, וְכִד יִתּוֹן מִבְּשָׂרָא דְּחַמְרִי, וְטַעִין לִיהּ, בְּהֵהוּא דְּעוּיִל מְרַגְלִין בְּזַגִּין דְּדִהִבָּא, בְּלֹא דְּעֵתָא דִּילִיהּ, וְדִיוֹקְנָא יִצְיִיר בְּצִיּוּרָא בְּחֶרֶט. מָאי בְּחֶרֶט. בְּחֶרֶט אָנוּשׁ. דָּא קְלָמוּסָא דְּאָנוּשׁ חֲיִיבָא, דְּאַטְעִי לְבִנֵי נֶשָׂא.

80. וְדָאי דָּא בְּרִירָא דְּמִלְהָ, דְּאָנוּשׁ כִּד אֲטַעִי עֵלְמָא, בְּקְלָמוּסָא הוּוּ רְשִׁים רְשִׁימִין, דְּכָל דְּיוֹקְנִין וּפְלַחְנִין נִכְרְאִין בְּהֵהוּא קְלָמוּסָא, וְע"ד כְּתִיב בְּחֶרֶט, הֵהוּא דְּאַשְׁתַּמּוּדַע לְמַעַבְדַּד הָכִי. וְדָא הוּוּ בְּרִירוֹ דְּמִלְהָ.

81. וְכֹלָא הוּוּ, דְּוִדָאי בְּכִיסָא אַרְמֵי דְּהִבָּא, וְכִסִּי לִיהּ מֵעֵינָא, כְּמָה דְּאָמְרוּ אִינוּן חַרְשִׁין, וְהָכִי אֲצַטְרִיךְ בְּזַיְנֵי דְּחַרְשִׁין אֲלִין. וְדָא הוּוּ עוֹבְדָא דְּחַרְשִׁין אֲלִין, מְלָה דְּאַצְטְרִיךְ בְּאַתְגְּלִיא, לְאַתְגְּלִיאָה לְבַתָּר, אֲצַטְרִיךְ טַמְיִרוֹ וְכִסּוּיָא בְּקַדְמִיתָא, דְּיִתְכַסִּי מֵעֵינָא, וְכַתֵּר יְפוּק אוּמְנָא לְאוּמְנוּתִיהּ. וּמְלָה דְּאַצְטְרִיךְ בְּכִסּוּיָא לְבַתָּר, אֲצַטְרִיךְ בְּאַתְגְּלִיאָה בְּקַדְמִיתָא.

82. Now, my beloved sons, beloved of my soul, what shall I do? I certainly must disclose, so listen closely and then conceal the words. On the side of Holiness the True Elohim, who is King of the World, has become strengthened in three worlds, Briyah, Yetzirah and Asiyah. And we have already learned the secret OF EACH WORLD. Here THE MIXED MULTITUDE DREW FROM ALL THESE THREE WORLDS. Corresponding to Briyah, IT IS WRITTEN, "he received the gold at their hand," MEANING THAT HE RECEIVED SOMETHING that he did not have until now, MEANING GOLD. THIS INDICATES THE WORLD OF BRIYAH ('CREATION'), BECAUSE CREATION MEANS A NEW THING THAT WAS NOT IN EXISTENCE BEFORE. Corresponding to Yetzirah ('Formation'), IT IS WRITTEN: "he fashioned it with an engraving tool". And corresponding to Asiyah, IT IS WRITTEN: "And made it a molten calf" (Shemot 32:4). Who has ever seen such sorcerers in the entire world?

83. Now it can be asked, is not it written: "then I threw it into the fire" (Shemot 32:24), and DID nothing further, then "and there came out this calf" (Ibid.)? And yet you say that he "made it a golden calf?" HE ANSWERS: But heaven forbid that Aaron made THIS CALF, and the Torah proves it, as it is written: "And he took the calf which they had made" (Ibid. 20), AND IT IS NOT WRITTEN, 'WHICH HE HAD MADE'. It is written, "And he took the gold at their hand, and fashioned it." It means that by the power of these two, YUNUS AND YAMBRUS, everything was made, AND IT WAS as though AARON himself did it. But if these two had not been present THE CALF would not have been made, and would not have come out with skill. But who caused it to be made? These two, because while he was receiving it from their hand, they performed their magic and uttered incantations with their mouths, and drew a spirit from the Other Side.

84. They drew two spirits together, one from the Male and one from the Female. THE SPIRIT OF the Male was clothed in the form of an ox, and THE SPIRIT OF the Female in the form of an ass, and they were both combined into one. Why these two? The ox, as we have already learned, BECAUSE THE FIRST PRIMARY CAUSE OF INJURY OF THE OTHER SIDE IS CALLED 'AN OX'. BUT why an ass? HE ANSWERS: Because it is written of the Egyptian magicians that, "Whose flesh is as the flesh of donkeys" (Yechezkel 23:20).

85. Therefore, all those of Yisrael died who joined them, WITH THE MIXED MULTITUDE, in their hearts. And because there were two forms, AN OX AND AN ASS, it is written: "These are your Elohim, Yisrael" (Shemot 32:4), instead of 'this', IN THE SINGULAR, because the two were together. SIMILARLY, "that brought you up out of Egypt" (Ibid.), "brought you up OUT OF EGYPT" has a plural form, instead of singular.

86. "...and made it a molten calf, and they said..." It is not written: 'and he said', but rather, "and they said," because Aaron said nothing. We have learned that it weighed 125 Kanterin (a certain measurement.)

82. הַשְּׂתָא בְּנֵי רַחֲמַי, רַחֲמִין דְּנַפְשָׁי, מָה אַעֲבִיד, וְדַאי אַצְטְרִיכְנָא לְגַלְיָהּ, אַצִּיתוּ וְאַטְמִירוּ מְלִין. בְּסֵטֶר קְדוּשָׁה הֵוָּא, אֱלֹהִים דְּקִשׁוּט, מְלַךְ עַל עֲלָמָא, בְּתַלְתַּת עֲלָמִין אַתְתְּקַף. בְּבְרִיָּאָה. בְּיִצְרָה. בְּעֵשִׂיָּה. וְהָא אַתְמַר, רְזָא דְכָל חֲדָא וְחֲדָא הֵכָא. לְקַבַּל בְּרִיָּאָה, וַיִּקַּח מִיָּדָם, מְלָה דְלֹא הוּוּ בֵּיהּ עַד כְּעֵן כְּלוּם. לְקַבַּל יִצְרָה. וַיִּצַר אוֹתוֹ בַּחֲרֵט, לְקַבַּל עֵשִׂיָּה. וַיַּעֲשֶׂהוּ עֵגֶל מִסַּכָּה. מֵאֵן חֲמָא חֲרָשִׁין בְּכָל עֲלָמָא בְּאֵלִין.

83. הַשְּׂתָא אִית לְמִימַר, וְכִי לֹא כְּתִיב וְאַשְׁלִיכְהוּ בְּאֵשׁ, וְלֹא יִתִּיר, וְכַדִּין וַיִּצֵא הָעֵגֶל הַזֶּה. וְהַשְּׂתָא אַתְּ אַמְרַת וַיַּעֲשֶׂהוּ עֵגֶל מִסַּכָּה אֵלָא ח"ו דְּאַהֲרֹן עֲבַד, וְקָרָא אוֹכַח דְּכְתִיב וַיִּקַּח אֶת הָעֵגֶל אֲשֶׁר עָשׂוּ. אֲבָל מִמָּה דְּכְתִיב וַיִּקַּח מִיָּדָם, וְכְתִיב וַיִּצַר אוֹתוֹ. מִחוּלָא דְתַרִּין אֵלִין, אַתְעֲבִיד כְּלָא. כְּבִיכּוּל הוּוּ אַתְעִיד לֵיהּ, דְּאִי תַרִּין אֵלִין לֹא הוּוּ, לֹא אַתְעֲבִיד וְלֹא נִפְק לְאוּמְנוֹתָא. אֲבָל מֵאֵן גְּרַם דְּאַתְעֲבִיד. אֵינּוּן תַרִּין. בְּעוּד דְּאִיהוּ לְקַח מִיָּדָם, אֵינְהוּ עֲבַדֵי חֲרָשִׁיָּהוּ, וּמְלַחְשֵׁי בְּסוּמִיָּהוּ, וּמְשַׁכֵּי רוּחָא לְתַתָּא, מִן סִטְרָא אַחֲרָא.

84. וּמְשַׁכּוּ תַרִּין רוּחִין כְּחֲדָא, חַד מִן דְּכַר, וְחַד מִן נּוֹקְבָא. דְּכַר אַתְלַבֵּשׁ בְּדִיוֹקְנָא דְשׁוּר. נּוֹקְבָא בְּדִיוֹקְנָא דְחַמּוּר, תְּרוּוּיָּהוּ הוּוּ כְּלִילָן כְּחֲדָא. אַמְאֵי תַרִּין אֵלִין. אֵלָא שׁוּר הָא אַתְמַר. חַמּוּר אַמְאֵי. בְּגִין דְּחֲרָשִׁין אֵלִין דְּמִצְרָאֵי, כְּתִיב בְּהוּ, אֲשֶׁר בָּשַׂר חַמּוּרִים בָּשָׂרָם.

85. וְעַל דָּא, כָּל אֵינּוּן דִּישְׂרָאֵל דְּמִיתוּ, אַתְחַבְּרוּ בְּהַדְרִיָּהוּ בְּלַבְהוּן. וּבְגִין דְּהוּוּ תַרִּין דִּיוֹקְנִין, כְּתִיב אֵלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל, וְלֹא כְּתִיב זֶה, אֵלָא אֵלֹהֵי, תַרִּין הוּוּ כְּחֲדָא, אֲשֶׁר הָעֵלּוֹךְ מֵאֲרִץ מִצְרַיִם. הָעֵלּוֹךְ וְלֹא הָעֵלְךְ כְּתִיב.

86. וַיַּעֲשֶׂהוּ עֵגֶל מִסַּכָּה וַיֹּאמְרוּ. וַיֹּאמֶר לֹא כְּתִיב, אֵלָא וַיֹּאמְרוּ, דְּאַהֲרֹן לֹא אָמַר מְדִי. תַּנִּינָן, מָאָה וְעֶשְׂרִים וְחָמֵשׁ קִנְטָרִין הוּוּ בֵּיהּ.

87. How can it be written that "he received the gold at their hands"? HE ASKS: Is it possible that all 125 centenaria were in their hands? HE ANSWERS: They had their arms full of the 125 centenaria, and that small amount in their hand was considered as the whole amount.

88. Come and behold: it is written, "And when Aaron saw it he built an altar before it" (Ibid. 5). O holy pious one, how good was your intention, but you did not know how to protect yourself. As soon as he cast it into the fire, the power of the Other Side grew stronger in the fire and the form of the ox emerged, as they have talked about the two drawn from the Other Side, NAMELY AN OX AND AN ASS. Immediately, "Aaron saw it," meaning that he saw the Other Side growing strong, immediately, "he built an altar before it." Had he not built this altar before, then the world would have returned to its destroyed state.

89. THIS IS LIKE a robber who goes out to destroy and kill people. The king's legion saw the robber going out with great strength. What did they do? They persuaded the king to go out onto the road, and the legion led him to that road WHERE THE ROBBER WAS. While the robber was traveling on the road, he saw the image of the king standing before him. As soon as he saw the king's image, he trembled and retreated.

90. Similarly, "When Aaron saw" that the Other Side became stronger, he gripped onto a remedy. He strengthened himself with AND DREW the Holy Side and placed it STANDING before it. As soon as the Other Side saw the image of the King standing before it, it immediately retreated, and its strength and power were weakened. SINCE AARON grew strong and the altar, WHICH IS THE SECRET OF MALCHUT, grew strong, the Other Side grew weak.

91. Come and behold: it is written, "and Aaron made proclamations, and said, 'Tomorrow is a feast to Hashem'" (Ibid.), "a feast to Hashem," not to the calf. It was to the side of Holiness that he made it, and to the side of Holiness did he proclaim. This is the remedy that he hastened to use. Had he not done this, the world would not have remained in existence. Even so, His anger did not abate over Aaron, even though he did not intend any evil.

92. The Holy One, blessed be He, said to him: Aaron, these two magicians drew you toward what they wanted. By your life, two of your sons will fall, and they will be seized for this sin. This is what is written, "And Hashem was very angry with Aaron to have destroyed him" (Devarim 9:20). This refers to his sons, as is written, "Yet I destroyed his fruit from above" (Amos 2:9), because the fruits of a man are his children.

87. הֵיךְ כְּתִיב וַיִּקַּח מֵיָדָם, וְכִי בְיָדָם הוּוּ כָּל אֱלִיָּן קְנֻטְרִין. אֵלָּא מְבַלְלָא דְאִינוּן קְנֻטְרִין נְטִלוּ מְלִי יְדֵיהוּ. וְהוּא זְעִיר, אִסְתַּלַּק עַל כֻּלָּא, כְּאִילוּ הוּוּ כֻּלָּא בְיַדֵיהוּ.

88. ת"ח, מָה כְּתִיב וַיִּרְא אֶהָרִן וַיִּבֶן מִזְבֵּחַ לִפְנָיו. אֵי חֲסִידָא קְדִישָׁא, כְּמָה רְעוּתָךְ הוּוּ לְטָב, וְלֹא יָדַעַת לְאַסְתַּמְרָא. בִּינוּן דְאֶרְמִי לִיָּה בְנוּרָא, אִתְתַּקַּף חִילָא דִּסְטְרָא אַחְרָא תַּמָּן בְּנוּרָא, וְנִמְכַּ דְיוֹקְנָא דְשׁוּר, כְּמָה דְאִתְמַר בְּתָרִין מְשִׁיכִין דִּסְטְרָא אַחְרָא. מִיָּד וַיִּרְא אֶהָרִן. מָהוּ וַיִּרְא אֶהָרִן. חֲמָא דִּסְטְרָא אַחְרָא אִתְתַּקַּף, מִיָּד וַיִּבֶן מִזְבֵּחַ לִפְנָיו, דְאֶלְמָלָא דְאֶקְדִּים וּבְנָה מִזְבֵּחַ דָּא, עֲלֵמָא אִתְהַדְרַר לְחַרְבְּנָא.

89. לְלִסְטִים דְהוּוּ נְמִיךְ לְקַפְחָא וּלְקַטְלָא בְנֵי נְשָׂא, חֲמָא לְגִיוֹנָא דְמַלְכָּא, דְהוּוּ לְסְטִים נְמִיךְ בְּחִילָא תַּקִּיף מָה עֲבַד הוּוּ לְגִיוֹנָא, אִשְׁתַּדַּל בְּהַדִּי מַלְכָּא לְנִמְכָּא בְּאַרְחָא. וּמְשִׁיךְ לִיָּה הוּוּ לְגִיוֹנָא בְּהוּוּ אַרְחָא, עַד דְאִזִּיל הוּוּ לְסְטִים בְּהוּוּ אַרְחָא, חֲמָא דְיוֹקְנָא דְמַלְכָּא קָאִים קְמִיָּה, בִּינוּן דְחֲמָא לִיָּה לְמַלְכָּא דְהוּוּ אִזִּיל קְמִיָּה בְּאַרְחָא, מִיָּד נִרְתַּע וְאִתְהַדְרַר לְאַחֻרָא.

90. כֵּן וַיִּרְא אֶהָרִן דִּסְטְרָא אַחְרָא אִתְקַף, אַחִיד בְּאַסְוֹתָא, וְאִתְקִיף בְּסְטְרָא קְדוּשָׁה וְשׁוּי לִיָּה קְמִיָּה. בִּינוּן דְחֲמָא סְטְרָא בִּישָׁא דְיוֹקְנָא דְמַלְכָּא דְקָאִים קְמִיָּה, מִיָּד אִתְהַדְרַר לְאַחֻרָא, וְאִתְחַלַּשׁ תַּקִּפְיָה וְחִילִיָּה, דְהָא אִתְתַּקַּף, וּמִזְבֵּחַ דָּא אִתְגַּבַּר, וְאִתְחַלַּשׁ סְטְרָא אַחְרָא.

91. ת"ח מָה כְּתִיב וַיִּקְרָא אֶהָרִן וַיֹּאמֶר חַג לִינִי מָחָר. חַג לִינִי, וְלֹא לְעַגְלָא. וְלִסְטְרָא קְדוּשָׁה עֲבַד, וְלִסְטְרָא קְדוּשָׁה קְרָא וַאֲמַר. וְדָא אִסְוֹתָא אֶקְדִּים, דְאֶלְמָלָא דְעֲבַד דָּא, לֹא קָאִים עֲלֵמָא עַל קְיוּמִיָּה, וְעַם כֻּלָּא דָּא, לֹא שְׂכִיךְ רֻגְזִיָּה מֵאֶהָרִן, אַע"ג דְלֹא אִתְכּוּוּן לְבִישׁ.

92. א"ל קוּדְשָׁא בְרִיךְ הוּוּ, אֶהָרִן, תְּרִין חֲרָשִׁין אֱלִיָּן מְשַׁכּוּ לָךְ לְמָה דְבַעו. חֲוִיךְ, תְּרִין בְּנֵיךְ יַפְלוּן, וְעַל חוּבָא דָּא יִתְפַּסּוּן הַה"ד וּבְאֶהָרִן הִתְאַנַּף יי' מְאֹד לְהַשְׁמִידוּ. מָאִי לְהַשְׁמִידוּ. אֱלִיָּן בְּנוּי, כַּד"א וְאִשְׁמִיד פְּרִיו מִמַּעַל, דְפְרִי דְבַר נֶשׁ בְּנוּי אִינוּן.

93. Come and behold: Aaron placed that altar, WHICH IS MALCHUT, before him, and put the calf, WHICH IS THE OTHER SIDE, behind him. But his sons placed the Other Side in front and returned the side of the Holiness back LIKE IN THE SIN OF THE CALF, as it is written, "and offered STRANGE FIRE before Hashem" (Vayikra 10:1). They put THE STRANGE FIRE, WHICH IS THE OTHER SIDE, "before Hashem." So we see that HIS SONS were caught for this sin OF THE GOLDEN CALF.

94. Aaron thought that in the meantime Moses would come. THEREFORE HE SAID: "TOMORROW IS A FEAST TO HASHEM." Therefore, Moses did not smash that altar that he made. For if it were, as people think, THAT HE BUILT THE ALTAR BEFORE THE CALF, the first thing that Moses should have DONE WOULD BE to smash that altar, as Ido prophesied regarding the altar of Bet El, and his prophecy was about that altar IN BET EL, AS WRITTEN IN I MELACHIM 13:32. But here, AT THE ALTAR OF AARON, it was a different matter, as we have explained. THEREFORE, it is written, "And he took the calf which they had made" (Shemot 32:20), and it does not say, 'and smashed the altar.'

95. Come and behold: "and Aaron made proclamation" (Ibid. 5), meaning that he cried aloud, and said, "TOMORROW IS A FEAST TO HASHEM." It is written here, "made proclamation, and said" and by Jonah it is written, "and he cried, and said" (Yonah 3:4). Just as by JONAH it is a call for Judgment, so here also, BY AARON, it is a call for Judgment. "Tomorrow is a feast to Hashem," he prophesied with that spirit of the altar, WHICH IS MALCHUT, that Judgment would dwell upon them. A feast (Heb. chag) to Hashem, IS DERIVED FROM BREAKING (ARAMAIC CHAGA), THAT IS, to execute Judgment upon you.

96. And there were three types of judgment. One: "And Hashem plagued the people" (Shemot 32:35); second, by the sons of Levi THAT KILLED AMONG THE CHILDREN OF YISRAEL, and third, he gave the children of Yisrael to drink. This is the meaning of, "TOMORROW IS A feast (Heb. chag) TO HASHEM," AS 'CHAG' REFERS TO THE KILLING by the sons of Levi; "Hashem," INDICATES THAT "Hashem plagued the people," and "tomorrow" INFORMS US THAT Moses made them drink THE ASHES OF THE CALF. For they lay down that night, and in the morning they were found swollen and dead. Pertaining to this, HE SAID: "tomorrow is a feast to Hashem." And the entire remedy that Aaron administered consists of the words, "he built an altar before it."

97. Come and behold: it is written, "he saw the calf, and the dancing," (Ibid. 19) but the altar is not mentioned because Aaron knew that verse, "He that sacrifices to any Elohim, save to Hashem alone, shall be utterly destroyed" (Shemot 22:19). Certainly, Aaron was saved by the good advice he gave himself, TO MAKE AN ALTAR TO HASHEM. And everything was done with perfect good will, for he had no evil intent.

98. Rabbi Elazar said to him: Father, certainly it is so, and Yisrael did not make THE CALF. But as for Jerobaam making the calves, Yisrael were involved and made a calf. He said to him: Certainly IT WAS SO, and they have explained it. But Jerobaam sinned and caused others to sin. And it is not as some say IN THE COMMENTARIES OF THE SCRIPTURE, THAT HE MADE ONLY THE APPEARANCE OF CALVES SO THAT THE CHILDREN OF YISRAEL WOULD NOT GO TO JERUSALEM, BUT THEY WERE NOT REAL, because he certainly committed a grave sin. And he sinned against the divine Kingdom, JUST LIKE THE MIXED MULTITUDE BY THE SIN OF THE CALF.

93. ת"ח, אהרן שני ליה להוא מזבח לפניו, ועגלא תב לאחורא. בנוי שווי לסטר אחרא לפניו, וסטר קדושה אהדר לאחורא, דכתיב ויקריבו לפני יי, לפני יי שווי. אתמסו בחובה דא.

94. אהרן חשב, דיבין כך ייתי משה, וע"ד ההוא מזבח לא סתיר ליה משה, דאילו הוה כמה דחשבין בני נשא, מלה קדמא דאבעי למשה, לנתצא להוא מזבח אצטריך, כמה דנבי עדו על מזבח דבית אל, ונבואתיה על ההוא מזבח הוה. אבל הכא מלה אחרא הוה כמה דאתמר. וכתיב, ויקח את העגל אשר עשו, ולא כתיב ונתח את המזבח.

95. ת"ח ויקרא אהרן. אכריז איהו בקלא ואמר. כתיב הכא ויקרא ויאמר, וכתיב ביונה ויקרא ויאמר, מה להלן כריז לדינא, אוף הכא כריז לדינא. חג ליי מחר, נבי נבואה בהוא רוח דמזבח, דזמין דינא לשריא עליוהו. חג ליי, למעבד בכו דינא.

96. ותלת דינין הוו, חר, ויגוף יי את העם. וחר, בבני לוי. וחר, דאשקי לבני ישראל. והיינו חג דיבני לוי, ליי, דויגוף יי. מחר, דאשקי לון משה. וביתו בהוא ליליא, ולמחר אשתכחו נפיהון ומתין. ואינון מייזן הוו מכשכשין במעיהון כל ליליא, ובצפרא אשתכחו מתין, וע"ד חג ליי מחר. וכל אסותא דעבד אהרן, בגין דכתיב ויבן מזבח לפניו.

97. ת"ח, דכתיב וירא את העגל ומחולות, ואלו מזבח לא כתיב. דהא אהרן מנדע הוה ידע, דכתיב זבח לאלהים יחרם בלתי ליי לבדו, ודאי אשתזיב אהרן בעיטא טבא דדבר לנפשיה, וכלא ברעותא שלים טב, דלא אתכוין לביש.

98. א"ל ר' אלעזר, אבא ודאי הכי הוא, וישראל לא הוו. אבל ירבעם דעבד עגליון, הא ישראל הוו, ועגל עבדו. א"ל ודאי, ואוקמוה, אבל ירבעם חטא והחטיא, ולא כמה דאמרו. דודאי חובא בישא עבד ובמלכות חטא.

99. Jerobaam said: I know that the side of Holiness dwells only in the heart of the world, which is Jerusalem. I can not draw that side OF HOLINESS in here, so what should I do? Immediately, "the king took counsel, and made..." (I Melachim 12:28). He took bad advice. He said: The Other Side is immediately drawn to any place and to this land all the more, for it desires to dwell in it. But it can be clothed only in the form of an ox.

100. HE ASKS: Why DID HE MAKE two calves? HE ANSWERS: Jerobaam said, 'In the wilderness were magicians of whom it is written, "whose flesh were like those of asses" (Yechezkel 23:20). AND THEREFORE THEY DREW TWO SPIRITS, AN OX AND AN ASS, MALE AND FEMALE, BUT THEY FORMED THEM BOTH IN ONLY ONE CALF. Here, those two evil spirits will be clothed, as befits them, INTO TWO CALVES, because they are male and female, the male will be in Bet El and the female in Dan. And since, as it is written: "the lips of a strange woman drip honey" (Mishlei 5:3), the children of Yisrael were powerfully attracted to them, as it is written: "for the people went as far as Dan, to worship before that one" (I Melachim 12:30). Therefore, there were two calves. And Jerobaam drew them in the Holy Land. And the sin was upon him and the children of Yisrael. And he withheld blessings from the world. Of him, it is written, "He who robs his father or his mother..." (Mishlei 28:24) BECAUSE HE BLEMISHED MALE AND FEMALE, WHO ARE HIS FATHER AND MOTHER.

101. Therefore, they were calves, because the first garment which the Other Side dons is the ox, as we have said earlier. And you may question why it is a calf and not an ox? Certainly this is the way it should be in any case, because one first dons something small, NAMELY A CALF, as explained.

102. Therefore, my beloved children, they wanted to draw the name Elohim, WHICH IS THE NAME OF MALCHUT. And it is on the side of Elohim that work was built. Therefore holy Elohim, which is Mother, THAT IS, MALCHUT, that constantly holds the arm of the King and holds back the lash, was not there, and so, Moses had to be there in Her place. As soon as the Holy One, blessed be He, hinted to him, he observed AND UNDERSTOOD.

99. אָמַר יִרְבְּעָם, וְדָאֵי יִדְעָנָא דְהָא סֵטֶר קְדוּשָׁה לֹא שְׂרִיא, אֲלֵא בְּלֶבָא דְכָל עֵלְמָא, וְדָא יְרוּשָׁלַם. אֲנָא לֹא יִכְוִלְנָא לְאַמְשַׁכָּא לְהֵהוּא סֵטֶר הֶכָא, מַה אֲעֵבִיד. מִיָּד וַיִּזְעַץ הַמֶּלֶךְ וַיַּעַשׂ וַגּוֹ'. נָטַל עֵיטָא בִישָׂא, אָמַר הָא סֵטְרָא אַחְרָא, דְאַתְמַשְׁכָּא מִיָּד לְכָל אַתְר. וְכ"ש בְּאַרְעָא דָא, דְתִיאֻבְתִּיהָ לְאַשְׂרָאָה בְּגִיָּיהָ, אֲבָל לֹא יִכְלָא לְאַתְלַבְּשָׂא אֲלֵא בְדִיוֹקְנָא דְשׁוֹר.

100. תְּרִין עֵגְלִים אָמַאי. אֲלֵא אָמַר יִרְבְּעָם, בְּמַדְבְּרָא הוּוּ אֵינּוֹן חֲרָשִׁין, דְכֶתִיב בְּשׂר חֲמוּרִים בְּשָׂרָם. הֶכָא, אֵינּוֹן תְּרִין רוּחִין בִּישׁוּן, יִתְלַבְּשׁוּ בְדָקָא חֲזִי לֹון, דְכֶר וְנוֹקְבָא אֵינּוֹן. דְכֶר הוּוּ בְבֵית אֵל, וְנוֹקְבָא הוּוּ בְדִן. וּמַגּוּ דְכֶתִיב, נָפֶת תִּטְפְּנָה שְׂפָתַי זָרָה, אֲתַמְשְׁכוּ יִשְׂרָאֵל אֲבַתְרָה וְתִיר, דְכֶתִיב וַיֵּלְכוּ הָעָם לִפְנֵי הָאֶחָד עַד דִּן. וּבג"כ תְּרִין עֵגְלִין הוּוּ. וּמְשִׁיךְ לֹון יִרְבְּעָם בְּאַרְעָא קְדִישָׂא, וְהוּוּ חוּבָא עֲלִיהָ וְעַל יִשְׂרָאֵל, וּמִנַּע בְּרַכָּאן מִן עֵלְמָא. וְעֲלִיהָ כְּתִיב גּוֹזַל אֲבִיו וְאִמּוֹ וַגּוֹ'.

101. וְע"ד הוּוּ עֵגְלִין, דְהָא לְבוּשָׂא קְדָמָאָה דְמִתְלַבְּשׁ סֵטְרָא אַחְרָא שׁוֹר אִיהוּ, כְּמַה דְאַתְמַר. וְאִי תִימָא אָמַאי אִיהוּ עֵגֶל וְלֹא שׁוֹר. אֲלֵא וְדָאֵי כֶךָ אַתְחֻזִי, וְכֵן בְּכָל סֵטְרִין, שִׁירוּתָא דְלְבוּשָׂא זֻטָּא אִיהוּ, וְהָא אוֹקִימָנָא.

102. וְעַל דָּא בְּנֵי רַחֲמֵימַאי, בֵּינּוֹן דְאַלְהִים בְּעוֹ, וּבְסֵטֶר דְאַלְהִים אֲתַבְּנִי עוּבְדָא, אֲלֵהִים קְדִישָׂא, אִימָא, דְאַחֲדִית תְּדִיר בְּדְרוּעָא דְמַלְכָא, וְסְלִיקַת רְצוּעָה, לֹא הוּוּ תַמּוֹן, וְאַצְטְרִיךְ לִיהָ לְמַשָּׁה לְמַהוּי תַמּוֹן בְּאַתְרָהָא, בֵּינּוֹן דְאַנְקִיר לִיהָ קוּדְשָׁא בְרִיךְ הוּוּ, אֲסַתְבַּל.

103. He hinted to him three times. O, Moses, faithful shepherd, how strong is your power, how great is your might. Three times He hinted to him, as written: "Let me alone" (Shemot 32:10), is one; "that My wrath may burn against them, and that I may consume them" (Ibid.) is the second; "And I will make you a great nation" (Ibid.), is the third. The wisdom of Moses IN STAYING THE LASH was in these three hints. For he held the right arm, in correspondence to, "let me alone," WHICH IS THE SECRET OF CHESED. He held the left arm, in correspondence to, "that My wrath may burn against them, and that I may consume them," WHICH IS GVURAH. He embraced the body of the King, WHICH IS TIFERET, corresponding to, "and I will make you a great nation." And when he had embraced the body and the two arms from each side, MEANING WITH ALL THREE SFIROT, CHESED, GVURAH, AND TIFERET, He was not able to move AND AROUSE JUDGMENT in any direction in the world. This was the wisdom of Moses, who, from the hints of the King, recognized in each one of them where it would prevail, and he acted with wisdom.

104. Rabbi Elazar and the friends approached and kissed the hands OF RABBI SHIMON. Rabbi Aba who was there, said: If we had come to this world just to hear this subject it would suffice for us. He wept and said: Woe to us, Rabbi, when you will depart from this world! Who will enlighten and reveal the lights of the Torah? This matter - NAMELY, THE QUESTION IN VERSE 53 - was concealed in the darkness until now when it emerged from there. It illuminates the heights of the sky, as it is marked upon the King's throne, and the Holy One, blessed be He, is now rejoicing with this matter. How much joy upon joy has been added before the Holy King. Who will awaken words of wisdom in this world, as you do?

105. Come and behold: before Adam sinned, he ascended and stood in the Wisdom of the Supernal Light, and was not separated from the Tree of Life. When his desire to know GOOD AND EVIL and to go down became strong, he was attracted TO THE OTHER SIDE, until he separated from the Tree of Life, knew evil and abandoned good. Therefore, it is written: "For you are not an El that has pleasure in wickedness, nor shall evil dwell with You" (Tehilim 5:5). One who is drawn after evil can not reside with the Tree of Life. Before they sinned they heard a voice from above, FROM BINAH, and knew supernal Wisdom, and were not afraid. But after they sinned, they were not able to endure even the lower voice OF MALE AND FEMALE, AS IT IS WRITTEN: "I HEARD YOUR VOICE IN THE GARDEN, AND I WAS AFRAID..." (BERESHEET 3:10).

103. תלת זמנים אנקיד ליה, אי משה רענא מהימנא, כמה חילך תקיף, כמה גבורתך רב, תלת זמנים אנקיד ליה, דכתיב ועתה הניחה לי הא חד. ויחר אפי בהם ואכלם, הא תרין. ואעשה אותך לגוי גדול, הא תלת. חכמתא דמשה בתלת נקודין אלין. אחיד בדרועיה ימינא, לקבל הניחא לי. אחיד בדרועיה שמאלא, לקבל ויחר אפי בהם ואכלם. אתחבק בגופא דמלכא, לקבל ואעשה אותך לגוי גדול. וכד אתחבק בגופא, תרין דרועין מסטרא דא ומסטרא דא, לא יכול לאתנענעא לסטרא בעלמא. דא הוי חכמתא דמשה, דמיני נקודין דמלכא ידע בכל חד מנייהו, באן אתר יתתקף, ובחכמתא עבר.

104. אתו רבי אלעזר וחבריא, ונשקו ידיו. הוה תמן רבי אבא, אמר, אלמלי לא אתינא לעלמא אלא למשמע דא, די לן. בכה ואמר, ווי ר', כד תסתלק מעלמא, מאן ינהר ויגלי נהורין דאורייתא. מלה דא, בחשוכא אתטמר עד השתא, דנפק מתמן, והא נהיר עד רום רקיעא, ובכרסניא דמלכא רשים, וקודשא בריך הוא חדי השתא בהאי מלה. וכמה חדו על חדו, אתוסף מקמי מלכא קדישא. מאן יתער מלי דחכמתא בעלמא דין כוותיך.

105. תא חזי, עד לא חטא אדם, הוה סליק וקאים בחכמה דנהירו עלאה, ולא הוה מתפרש מאילנא דחיי. בין דאסגי תיאובתא למנדע, ולנחתא לתתא, אתמשיך אבתריהו, עד דאתפרש מאילנא דחיי, וידע רע ושבק טוב. וע"ד כתיב, כי לא אל חפץ רשע אתה לא יגורך רע, מאן דאתמשך ברע, לית ליה דינרא עם אילנא דחיי. ועד לא חטאו, הוה שמעין קלא מלעילא, וידעין חכמתא עלאה, ולא דחלי. בין דחטאו, אמילו קלא דלתתא, לא הוה יכלין למיקם ביה.

106. Similarly, before the children of Yisrael sinned, at the time that they stood at Mount Sinai, the filth of the Serpent was removed from them, because the Evil Inclination was made void in the world. And they pushed it away from them. They then were united with the Tree of Life, rose up to the highest levels, and did not go down. Then they knew and saw supernal visions OF ZEIR ANPIN; their eyes shone, and they rejoiced to know and hear. Then the Holy One, blessed be He, girded them with belts of the letters of the Holy Name, WHICH IS THE SECRET OF "THEIR ORNAMENTS BY THE MOUNT HOREB" (Shemot 33:6), so that the Serpent would not be able to have power over them or defile them again AS IN EGYPT.

107. When they sinned with the calf, all these supernal levels and lights were removed from them. And the armored belts that were adorned with the supernal Holy Name were removed from them. And they drew upon themselves the Evil Serpent as before, and again caused death for the whole world. Afterwards, it is written: "And when Aaron and all the children of Yisrael saw Moses, behold, the skin of his face shone; and they were afraid to come near him" (Shemot 34:30). THEY EVEN FEARED THE RADIANCE OF MOSES' FACE.

108. Come and behold: it is written at first, "And Yisrael saw the great hand..." (Shemot 14:31). They all saw the supernal lights which illuminated in the illuminating mirror, WHICH IS ZEIR ANPIN, as it is written: "And all the people perceived the thunders..." (Shemot 20:15). By the sea they saw yet did not fear, as it is written: "He is my El, and I will praise Him" (Shemot 15:2). But after they sinned, they could not even look at the face of the mediator, as it is written: "And they were afraid to come near him."

109. Come and behold: it is written of them, "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6). For the armor they received at Mount Horeb was removed from them so that the Evil Serpent could not have power over them. Once it was removed from them, it is written: "And Moses would take the Tent, and pitch it outside the camp, afar off from the camp" (Ibid. 7). Rabbi Elazar said: What has this passage, "AND THE CHILDREN OF YISRAEL STRIPPED..." to do with that passage, "AND MOSES WOULD TAKE..."? HE ANSWERS: When Moses knew that the supernal armor was removed from the children of Yisrael, he said: Surely from now on the Evil Serpent will come to dwell among them, and if the Temple, NAMELY, THE TENT OF MEETING, would stand here among them, it will become defiled. Immediately, "Moses would take the Tent and pitch it outside the camp, afar off from the camp," because Moses foresaw that the Evil Serpent would have power over them, unlike what was before.

106. כְּגֹוֹנָא דָא, עַד לֹא חָאבוּ יִשְׂרָאֵל, בְּשַׁעֲתָא דְקִיּוּמוּ יִשְׂרָאֵל עַל טוּרָא דְסִינַי, אֲתַעְבְּרִי מִנִּיּוּהוּ זִוְהֵמָא דְהָאֵי חוּיָא, דְהָא כְּדִין בְּטוּל יִצְרֵר הָרַע הוּוּ מְעַלְמָא, וְדָחוּ לִיָּהּ מִנִּיּוּהוּ. וְכְדִין אֲתַאֲחִידוּ בְּאֵילָנָא דְחַיִּי, וְסָלִיקוּ לְעֵילָא, וְלֹא נַחְתּוּ לְתַתָּא. כְּדִין הוּוּ יַדְעִין, וְהוּוּ חֲמָאן, אֲסַפְקִלְרִיאן עַלְאִין, וְאֲתַנְהִרְן עֵינֵיּהוּ, וְחֲדָאן לְמַנְדַּע וְלַמְשַׁמַּע. וְכְדִין חָגַר לֹון קוּדְשָׁא בְרִיךְ הוּא, חֲגִירִין דְאַתּוּן דְשִׁמָּא קְדִישָׁא, דְלֹא יָכִיל לְשַׁלְטָאָה עֲלֵיהוּ הָאֵי חוּיָא, וְלֹא יִסָּב לֹון בְּדַבְקְדָמִיתָא.

107. בֵּינָן דְחָטוּ בְּעַגְלָא, אֲתַעְבְּרוּ מִנִּיּוּהוּ כָּל אֵינֹון דְרַגִּין, וְנִהוּרִין עַלְאִין, וְאֲתַעְבְּרִי מִנִּיּוּהוּ חֲגִירוּ מְזִינִין, דְאַתַּעְטְרוּ מְשַׁמָּא קְדִישָׁא עַלְאָה, וְאַמְשִׁיכוּ עֲלֵיהוּ חוּיָא בִישָׁא בְּמַלְקְדָמִין, וְגִרִימוּ מוֹתָא לְכָל עַלְמָא. וְלִבְתַּר מָה בְּתִיב. וַיִּרְא אֶהָרָן וְכָל בְּנֵי יִשְׂרָאֵל אֶת מֹשֶׁה וְהָיָה קֶרֶן עוֹר פָּנָיו וַיִּירָאוּ מִגִּשְׁת אֱלֹוֵי.

108. ת"ח, מָה בְּתִיב בְּקְדָמִיתָא, וַיִּרְא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה, וְכִלְהוּ חֲמָאן זִהְרִין עַלְאִין, אֲתַנְהִרִין בְּאַסְפְּקִלְרִיאָה דְנִהָרָא, דְכְּתִיב וְכָל הָעַם רוֹאִים אֶת הַקּוֹלוֹת. וְעַל יָמָא, הוּוּ חֲמָאן וְלֹא דְחִלִּין, דְכְּתִיב זֶה אֱלֹוֵי וְאַנּוּהוּ, לְבַתַּר דְחָטוּ, פָּנֵי הַסְּרָסוּר לֹא הוּוּ יָכִיל לְמַחְמִי. מָה בְּתִיב, וַיִּירָאוּ מִגִּשְׁת אֱלֹוֵי.

109. וְת"ח, מָה בְּתִיב בְּהוּ וַיִּתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֵדִים מִדֵּר חֲרִב, דְאַתַּעְבְּרוּ מִנִּיּוּהוּ, אֵינֹון מְזִינִין דְאַתַּחְבְּרוּ בְּהוּ בְּטוּרָא דְסִינַי, בְּגִין דְלֹא יִשְׁלוּט בְּהוּ הֵוּא חוּיָא בִישָׁא, בֵּינָן דְאַתַּעְבְּרִי מִנִּיּוּהוּ, מָה בְּתִיב, וּמֹשֶׁה יָקַח אֶת הָאֵהָל וּנְטָה לוֹ מִחוּץ לְמַחֲנֵה הַרְחָק מִן הַמַּחֲנֵה. אָמַר רַבִּי אֶלְעָזָר, מַאי הָאֵי קְרָא לְגַבֵּי הָאֵי. אֶלְא, בֵּינָן דִּידַע מֹשֶׁה, דְאַתַּעְבְּרוּ מִנִּיּוּהוּ דְיִשְׂרָאֵל אֵינֹון זִינִין עַלְאִין, אָמַר, הָא וְדָאֵי מְכָאן וְלִהְלָאָה, חוּיָא בִישָׁא יִיתֵי לְדִיּוּרָא בִינֵיּהוּ, וְאֵי יָקוּם מְקַדְשָׁא הַכָּא בִינֵיּהוּ יִסְתָּאב, מִיַּד וּמֹשֶׁה יָקַח אֶת הָאֵהָל וּנְטָה לוֹ מִחוּץ לְמַחֲנֵה הַרְחָק מִן הַמַּחֲנֵה. בְּגִין דְחֲמָא מֹשֶׁה, דְהָא כְּדִין יִשְׁלוּט חוּיָא בִישָׁא, מָה דְלֹא הוּוּ מְקַדְמַת דְנָא.

110. "And he called it the Tent of Meeting (also: 'appointed time')" (Ibid.). HE ASKS: was it not a Tent of Meeting from the start? HE ANSWERS: at first it was a plain tent; now HE CALLED IT the 'Tent of Meeting'. What is the meaning of "appointed time?" Rabbi Elazar said: it has good connotations. Rabbi Aba said: it has bad connotations. Rabbi Elazar said: it has good connotations. Just as an appointed time is a day of joy for the moon, WHICH IS MALCHUT, for Holiness is increased in it and no blemish rules over it, here too he gave it this name, FESTIVE TIME, to show THAT THE TENT, WHICH IS THE SECRET MALCHUT, was distanced from them and not blemished. Therefore, it is written: "And he called it the Tent of appointed time."

111. Rabbi Aba said: it has bad connotations, because originally it, MALCHUT, was a plain tent, as it is written: "A tent that shall not be taken down; its pegs shall not be removed for ever" (Yeshayah 33:20). But now it is the Tent of appointed time, MEANING ONLY FOR A TIME, BUT NOT FOREVER, FOR AN APPOINTED TIME. Originally the tent, WHICH IS MALCHUT, gave long life to the world, so that death should not rule over them. From then on, it is the Tent of appointed time, as in the verse "And to the house appointed (Heb. mo'ed) for all living" (Iyov 30:23). For now it has been given a set time and life for the world. Before, there was no blemish in it, but now it has been blemished. Before there was a connection and union of the moon, WHICH IS MALCHUT, and the sun, WHICH IS ZEIR ANPIN, that is never interrupted. Now their union is from time to time. Therefore, he called it the 'Tent of appointed time,' which was not the case before.

12. "Ornaments by the Mount Horeb"

Rabbi Yehuda wonders why Joshua was punished along with the children of Yisrael even though he had not sinned - he had been with Moses at the time of the golden calf. Rabbi Shimon answers that when God judges the world, he judges it according to the majority of people. He explains about the right above and the right below, and about the left above and the left below, and says that death is drawn to all those who become attached to the Serpent and distanced from the Tree of Life. Rabbi Shimon concludes by saying that since the moon, Malchut, was blemished, Joshua alone could not have been spared from the blemish.

112. Rabbi Shimon was sitting one night studying the Torah. Rabbi Yehuda, Rabbi Yitzchak and Rabbi Yosi were sitting in front of him. Said Rabbi Yehuda: It is written: "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6). And we said that they brought death upon themselves from that time on, and the Evil Serpent ruled over them, after they had removed him from before. HE ASKS: Yisrael deserved it; but what of Joshua, who did not sin with the calf? HE ASKS: was the supernal armor, that is, the ornament, which he received together with the others at Mount Sinai, removed from him or not?

113. If you say that THE ORNAMENT was not removed from him, then why did he die like other people? BECAUSE THROUGH THE ORNAMENT THEY ACHIEVED FREEDOM FROM THE ANGEL OF DEATH, AS MENTIONED. And if you say that THE ORNAMENT was removed from him, HE ASKS, why THEN WAS IT REMOVED FROM HIM? For he did not sin, because he was with Moses at the time that Yisrael sinned. And if you say that he did not receive that crown, NAMELY THE ORNAMENT at Mount Sinai, as Yisrael did, HE ASKS why not?

110. וְקָרָא לוֹ אֹהֶל מוֹעֵד, וְכִי לֹא הוּא בְּקִדְמוּתָא אֹהֶל מוֹעֵד. אֲלֵא, בְּקִדְמוּתָא אֹהֶל סֶתֶם, הַשְּׂתָא אֹהֶל מוֹעֵד. מֵאֵי מוֹעֵד. ר' אֲלֵעָזָר אָמַר לְטָב, רַבִּי אֲבָא אָמַר לְבִישׁ, ר' אֲלֵעָזָר אָמַר לְטָב, מִה מוֹעֵד דְּאִיהוּ יוֹם חֲדוּה דְּסִיְהָרָא, דְּאִיתוּסְפָא בֵּיה קְרוּשָׁה, לֹא שְׁלֵטָא בֵּיה פְּגִימוּתָא, אוּף הֵכָא קְרִי לִיה בְּשֵׁמָא דָּא, לְאַחְזָא דְּהָא אֲתֵרְחִיק מִבִּינֵיהוּ, וְלֹא אֲתַפְּגִים, וְע"ד וְקָרָא לוֹ אֹהֶל מוֹעֵד בְּתִיב.

111. וְר' אֲבָא אָמַר לְבִישׁ, דְּהָא בְּקִדְמוּתָא הוּא אֹהֶל סֶתֶם, כְּד"א אֹהֶל בַּל יִצְעַן בַּל יִסַּע יִתְדוֹתָיו לְנִצָּח. וְהַשְּׂתָא אֹהֶל מוֹעֵד. בְּקִדְמוּתָא, לְמִיָּהב חַיִּין אַרוּכִין לְעֵלְמִין, דְּלֹא יִשְׁלוּט בְּהוּ מוֹתָא. מִכָּאן לְהֵלָאָה אֹהֶל מוֹעֵד, כְּד"א וּבֵית מוֹעֵד לְכָל חַי, הַשְּׂתָא, אֲתִיְהִיב בֵּיה זְמַנָּא וְחַיִּין קְצוּבִין לְעֵלְמָא. בְּקִדְמוּתָא לֹא אֲתַפְּגִים, וְהַשְּׂתָא אֲתַפְּגִים. בְּקִדְמוּתָא חֲבֵרוּתָא חוּגָא לְסִיְהָרָא בְּשֵׁמָשָׁא, דְּלֹא יַעֲדוּן. הַשְּׂתָא אֹהֶל מוֹעֵד, זְווגָא דְּלֵהוּן מִזְמַן לְזְמַן, וּבִג"כ וְקָרָא לוֹ אֹהֶל מוֹעֵד, מִה דְּלֹא הוּא קוֹדֵם.

112. ר' שְׁמַעוֹן, הוּא יְתִיב לִילֵיא חֲדָא, וְלַעֵי בְּאוּרֵייתָא, וְהוּו יְתִבֵי קְמִיָּה רַבִּי יְהוּדָה וְרַבִּי יִצְחָק וְר' יוֹסִי. אָמַר ר' יְהוּדָה, הָא כְּתִיב וַיִּתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֵדִים מִהַר חֲרִב. וְקָאמְרִינָן דְּגֵרְמוּ מוֹתָא עֲלֵיהוּ, מִהֵוּא זְמַנָּא וְלַעֵילָא, וְשְׁלִיט בְּהוּ הֵוּא חוּיָא בִישָׁא, דְּאֵעֲדֵי לִיה מְנִיָּהוּ בְּקִדְמוּתָא. יִשְׂרָאֵל תִּינַח. יְהוֹשֻׁעַ דְּלֹא חָטָא, אֲתַעֲדֵי מְנִיָּה הֵוּא זֵינָא עֲלָאָה דְּקָבִיל עֲמֵהוּן בְּטוּרָא דְּסִינַי, אוּ לֹא.

113. אֵי תִימָא דְּלֹא אֲתַעֲדֵי מְנִיָּה. אֵי הֵכִי, אָמַאי מִית בְּשָׂאָר כָּל בְּנֵי נִשְׂאָ. וְאֵי תִימָא דְּאֲתַעֲדֵי מְנִיָּה, אָמַאי. וְהָא לֹא חָטָא, דְּהָא אִיהוּ עִם מֹשֶׁה הוּא בְּשַׁעֲתָא דְּחָבּוּ יִשְׂרָאֵל. וְאֵי תִימָא דְּלֹא קָבִיל הֵוּא עֲטָרָא בְּטוּרָא דְּסִינַי, בְּמַה דְּקָבִילוּ יִשְׂרָאֵל. אָמַאי.

114. Rabbi Shimon opened the discussion, and said: "For Hashem is righteous, He loves righteousness; the upright shall behold His face" (Tehilim 11:7). Concerning this passage, the friends said what they had to say. Yet, "For Hashem is righteous," MEANS that He is righteous and His Name is righteous. Consequently, "He loves righteousness," MEANING MALCHUT, WHOSE NAME IS RIGHTEOUSNESS. "The upright"; He is upright, as it is written: "Just and right is He" (Devarim 32:4). Therefore, all the people of the world "shall behold His face...", and mend their ways, and proceed on the straight path as they should.

115. Come and behold: when the Holy One, blessed be He, judges the world, He judges it according to the majority of people. Come and behold: when Adam sinned with the tree from which he ate, he caused that tree, WHICH IS MALCHUT, to become the dwelling place of Death for the whole world, and caused a blemish that separates a wife from her husband, NAMELY THE SEPARATION OF MALCHUT FROM ZEIR ANPIN. And this sin remained in the moon, WHICH IS MALCHUT, until the children of Yisrael stood at Mount Sinai. When the children of Yisrael stood at Mount Sinai, that blemish of the moon was removed, MEANING THE BLEMISH OF SEPARATION AND DEATH THROUGH THE TREE OF KNOWLEDGE OF GOOD AND EVIL and it shone constantly, WITHOUT INTERRUPTION. But when the children of Yisrael sinned with the calf, the moon again became blemished as before. The Evil Serpent ruled and held to it and drew it to him, and it became blemished.

116. When Moses learned that the children of Yisrael sinned and that the holy ornaments were removed from them, he knew for certain that the Serpent was attached to the moon to attract it to him. And it became defective, BECAUSE WHEN THE SERPENT WISHES TO NOURISH FROM MALCHUT, THE LIGHT DEPARTS FROM HER SO THAT HE HAS NOTHING TO SUSTAIN HIM. Then he took it outside of the camp. And since it was blemished, even though Joshua retained the crown of his ornament, since a blemish dwelt in it, IN MALCHUT, and it again had the blemish it had through the sin of Adam, no man can survive except Moses, who ruled over MALCHUT. FOR HE WAS IN THE SECRET OF THE HUSBAND OF THE QUEEN, and his death was from a different direction, NAMELY "ACCORDING TO THE WORD OF HASHEM" (DEVARIM 34:5). Therefore, MALCHUT did not have permission to keep Joshua alive forever, SO THAT HE WOULD NOT DIE, nor any other person. Therefore he called it 'the Tent of appointed time', because a designated time OF LIFE dwells in it for the whole world.

117. Therefore, the secret of the matter is that there is right above and right below. There is left above and left below. HE EXPLAINS, there is right above, namely in supernal Holiness, and there is right below, which is in the Other Side. There is left above, meaning in supernal Holiness, to awaken love, so that the moon, WHICH IS MALCHUT, shall be connected to the holy place above, IN ZEIR ANPIN, in order to illuminate.

114. פתח ר"ש ואמר, כי צדיק יי' צדקות אהב ושר יחזו פנימו, האי קרא אמרו ביה חברייא מה דאמרו, אבל כי צדיק יי', צדיק הוא, ושמיה צדיק, ובג"כ צדקות אהב. ושר. ואיהו ושר, כד"א צדיק ושר. וע"ד יחזו פנימו, כל בני עלמא, ויתקנון ארחייהו, למהך בארץ מישר בדקא יאות.

115. ות"ח, כד דאין קודשא בריך הוא עלמא, לא דן ליה אלא לפום רובן דבני נשא. ות"ח, כד חב אדם באילנא דאכל מניה, גרם לההוא אילנא, דשרי ביה מותא לכל עלמא, וגרם פגיומו לאפרשא אתתא מבעלה, וקאים חובה דפגיומו דא בסיהרא, עד דקיימן ישראל בטורא דסיני, כיון דקיימו ישראל בטורא דסיני, אתעבר ההוא פגיומו דסיהרא, וקיימא לאנהרא תדיר. כיון דחבו ישראל בעגלא, תבת סיהרא במלקדמין לאתפגמא, ושלטא חויא בישא, ואחיד בה, ומשיך לה לגביה, ואתפגימת.

116. וכד ידע משה דחבו ישראל, ואתעברו מנייהו אינון זיינון קדישין, ידע ודאי, דהא חויא אחיד בה בסיהרא, לאמשכא לה לגביה, ואתפגימת. כדיון אפיק ליה לבר. וכיון דקיימא לאתפגמא, אע"ג דיהושע קאים בעטרא דזיינון דילה, כיון דפגיומו שריא בה, ואתהדרת כמה דאתפגימת בחובא דאדם, לא יכיל בר נש לאתקיימא. בר משה, דהוה שליט בה, ומותיה הוה בסטר אחרא. וע"ד לא הוה רשו בה, לקיימא ליהושע תדיר, ולא לאחרא. וע"ד אהל מועד קרי ליה, דהא שריא ביה זמן קציב, לכל עלמא.

117. ועל דא, רזא דמלה, אית ימינא לעילא, ואית ימינא לתתא. אית שמאלא לעילא, ואית שמאלא לתתא. אית ימינא לעילא, בקדושה עלאה. ואית ימינא לתתא, דאיהו בסטרא אחרא. אית שמאלא לעילא בקדושה עלאה, לאתערא רחיומותא, לאתקשרא סיהרא, באתר קדישא לעילא, לאתנהרא.

118. And there is left below, that separates the supernal love and separates Her, MALCHUT, from illuminating through the sun and from getting close to it. This is the side of the Evil Serpent, because when the lower left is awakened, it draws the moon to itself, and separates it from above, FROM ZEIR ANPIN, so its light becomes darkened, and it is attached to the Serpent. Then it draws death below, to all those that became attached to the Serpent and became distanced from the Tree of Life. Therefore, he brought death to the whole world, THROUGH THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. And this is what defiled the Temple, WHICH IS MALCHUT, until the set time when the moon will be mended and shine again. And this is WHY IT IS CALLED 'the Tent of appointed time'.

119. Therefore Joshua died only because of the scheme of the Serpent who approached and blemished the Tabernacle, WHICH IS MALCHUT, as before. This is the secret of the words, "Joshua the son of Nun, a young man..." (Shemot 33:11). Even though he is a young man below, MEANING HE IS CONSIDERED AS METATRON THAT IS CALLED 'YOUTH', who receives light FROM MALCHUT, he "did not depart out of the Tent" (Ibid.), WHICH MEANS THAT HE IS LIKE THE TENT, WHICH IS MALCHUT. And just as THE TENT was blemished, so was he, JOSHUA, blemished. And although he had the holy ornament FROM MOUNT SINAI, since the moon was blemished, surely he could not have been alone spared from it and from that actual blemish. And we have learned it.

120. Blessed are the righteous, who know the secrets of the Torah, cleave to the Torah, and fulfill the passage which says, "And you shall meditate therein day and night" (Yehoshua 1:8). And for its sake they shall merit the life of the World to Come, as it is written: "for He is your life and the length of your days" (Devarim 30:20).

118. וְאֵיךְ שֶׁמֵאלָא לְתַתָּא, דְאֶפְרִישׁ רְחִימוּתָא, דְלַעֲיֵלָא, וְאֶפְרִישׁ לָהּ מִלְאֲנֵהֲרָא בְשִׁמְשָׁא, וְלֹאֲתִקְרַבָּא בְהַדְרִיָּה, וְדָא הוּא סֵטְרָא דְחֻוּיָא בִישָׁא. דְכִד שֶׁמֵאלָא דָא דִלְתַתָּא אֲתַעֲרָא, בְדִין מְשִׁיךְ לָהּ לְסִיְהָרָא, וְאֶפְרִישׁ לָהּ מִלְעֵיִלָא, וְאֲתַחֲשַׁכֵּת נְהוּרָהָא, וְאֲתַדְבַּקַת בְּחֻוּיָא, וּכְדִין שְׁאִיבַת מוֹתָא לְתַתָּא, לְכֻלָּא דְאֲתַדְבַּקַת בְּחֻוּיָא, וְאֲתַרְחַקַת מֵאֵילָנָא דְחַיִּי, וְעַד גְּרָמִים מוֹתָא לְכֻל עֲלְמָא. וְדָא הוּא כִד אֲסַתָּאב מִקְדָּשָׁא, עַד זְמַנָּא קְצִיב, דְאֲתַתְּקַנַת סִיְהָרָא, וְתַבַּת לְאֲנֵהֲרָא, וְדָא הוּא אָהֵל מוֹעֵד.

119. וְעַל דָּא יְהוֹשֻׁעַ לֹא מִיַּת, אֱלָא בְעֵיטָא דְנַחֲשׁ דָּא, דְקָרִיב וּפְגָמִים מִשְׁכְּנָא כְדִקְדַּמִּיתָא. וְדָא הוּא רִזָּא דְכִתְיִב, יְהוֹשֻׁעַ בֶּן נֹון נֶעַר. דְאֵע"ג דְאִיהוּ נֶעַר לְתַתָּא, לְקַבְלָא נְהוּרָא, לֹא יִמִּישׁ מִתּוֹךְ הָאֵהֵל, כְּמָה דְאֲתַפְּגִים דָּא, הֲכִי נִמְי אֲתַפְּגִים דָּא אֵע"ג דְזִינָא קְדִישָׁא הוּוּ לִיָּה, כִּיּוֹן דְאֲתַפְּגִים סִיְהָרָא, הֲכִי הוּא וְדָאִי לֹא אֲשַׁתְּזִיב בְּלַחְדוּי מַנִּיָּה, מֵהֵוּא גּוֹנָא מִמֶּשׁ, וְהָא אֲתַמַּר.

120. זְכַאֲיִן אֵינּוֹן צְדִיקָא, דִּינְדַעִין רִזִּין דְאֹרִייתָא, וּמִתְדַבְּקִין בָּהּ בְּאֹרִייתָא, וּמְקַיְיִמִין קְרָא דְכִתְיִב, וְהִגִּית בּוּ יוֹמָם וְלַיְלָה וְגו'. וּבְגִינָה יִזְכּוֹן לְחַיִּי עֲלְמָא דְאֲתִי, דְכִתְיִב, כִּי הוּא חַיִּיךְ וְאוֹרְךְ יִמִּיךְ וְגו'.

1. "And Moses gathered"

Rabbi Chiya says that the war that Amalek waged against Yisrael was on all sides, because an evil serpent strengthened up above and down below. He talks about defilement, impurity and nocturnal pollution, and tells how God supplied Bilaam with a place of defilement as he deserved. If it had not been for Moses above and Joshua below Yisrael would not have overcome the evil serpent, who had planned to steal the sign of the covenant. Rabbi Chiya says that wherever there are sinful people the righteous and pious among them are punished for their sins, but because the tabernacle was to be built only for the children of Yisrael, Moses gathered and separated them from the other nations. Rabbi Elazar says that when the people gave a great shout, the sound made the stone tablets fall and break because the letters flew from it, leaving the stones heavy and without spirit. We are told that this loud voice arouses the evil serpent who seizes light. Rabbi Elazar also refers to the four seasons of the year (Chesed, Gvurah, Tiferet and Malchut) and the voice that rises in the four winds of the worlds. Therefore "Joshua heard" means that the voice of evil had seized the light of the moon, that is Malchut that Joshua held on to. Moses, who held on to the sun that is Zeir Anpin, did not hear. And the light of all Yisrael darkened because of that evil, but because God had pardoned their sins, Moses was able to gather them all together.

1. "And Moses gathered all the Congregation of the children of Yisrael..." (Shemot 35:1). Rabbi Chiya opened the discussion with, "and Saul said the Kenite: Go, depart..." (I Shmuel 15:6). Come and see, what is written about Amalek, "I remember that which Amalek did to Yisrael..." (Ibid. 2), but the Holy One, blessed be He, remembered all the wars that the other nations waged against Yisrael. Why mention this particular war? Because there was not a more difficult war before Him as the one waged by Amalek. HE EXPLAINS, but of course, this war, that Amalek waged, was on all sides; up above and down below, because at that time the evil serpent strengthened up above and strengthened down below IN THIS WORLD!

2. Like an evil serpent that lurks in ambush on the crossroads, so was Amalek an evil serpent before Yisrael, that lurked in wait to ambush them on the crossroads, as written: "how he laid in wait for him in the way, when he came up from Egypt" (I Shmuel 15:2). And he lurked in ambush up above to defile the Temple, WHICH IS MALCHUT, and lurked down below to defile Yisrael. Whence do we know that? From the verse, "met you by the way" (Devarim 25:18). It is written here: "how he met you (Heb. karcha) by the way," and there: "If there be among you any man, who is not clean by reason of uncleanness that chances (Heb. mikre) by night" (Devarim 23:11). IN BOTH VERSES THE WORDS RELATE TO UNCLEANNESS.

3. And therefore it is written about Bilaam: "and Elohim met (Heb. vayikar) Bilaam" (Bemidbar 23:4). The word 'vayikar' denotes impurity, NAMELY, NOCTURNAL POLLUTION AS MENTIONED ABOVE. You may say that Elohim is, WHICH IMPLIES HOLINESS; yet the Holy One, blessed be He, supplied him with that place of defilement, to be defiled in it, so that he (Bilaam) would be defiled by the same grade to which he cleaved. What did Bilaam do? He planned by the offerings he sacrificed to rise TO HOLINESS. Immediately the Holy One, blessed be He, supplied him with that place OF DEFILEMENT. He said to him, 'Here is impurity upon you, as befits you.' Hence it is written: "and Elohim met Bilaam."

1. וַיִּקְהַל מֹשֶׁה אֶת כָּל עֵדֶת בְּנֵי יִשְׂרָאֵל וְגו'. רַבִּי חִיָּיא פָּתַח, וַיֹּאמֶר שָׂאוּל אֶל הַקְּנִי לְכוּ סוּרוּ רְדוּ וְגו'. תָּא חִיָּיא, מָה כְּתִיב בְּעַמְלֵק, פְּקַדְתִּי אֶת אֲשֶׁר עָשָׂה עַמְלֵק לְיִשְׂרָאֵל וְגו'. וְקוֹדֵשׁא בְּרִיךְ הוּא בְּכַלְהוּ קְרַבִּין דְּעֵבְדוּ שָׂאָר עַמְמִין לְגַבְיִיהוּ דְיִשְׂרָאֵל, מ"ט לֹא אֶקְשִׁי קַמְיָהּ, כְּהֵאִי קְרַבֵּא דְעֵבֵד עַמְלֵק לְגַבְיִיהוּ. אֶלֵא וְדֵאִי, קְרַבֵּא דְעַמְלֵק הוּא בְּכָל סְטְרִין, לְעִילָא וְתַתָּא, דְהָא בְּהוּא זְמַנָּא אֲתַתְּקַף חִוּיָא בִישָׂא לְעִילָא, וְאֲתַתְּקַף לְתַתָּא.

2. מָה חִוּיָא בִישָׂא כְּמִין עַל פְּרִשְׁת אַרְחִין, אוֹף הֵכָא נְמִי עַמְלֵק, חִוּיָא בִישָׂא הוּא לְגַבְיִיהוּ דְיִשְׂרָאֵל, דְכְּמִין לֹון עַל פְּרִשְׁת אַרְחִין, דְכְּתִיב אֲשֶׁר שָׁם לוֹ בְּדֶרֶךְ בְּעִלּוֹתוֹ מִמִּצְרַיִם. כְּמִין הוּא לְעִילָא, לְסַאָבֵא מְקוֹדֵשׁא. וְכְּמִין הוּא לְתַתָּא, לְסַאָבֵא לְיִשְׂרָאֵל. מְנֻלָן, דְכְּתִיב אֲשֶׁר קֶרֶךְ בְּדֶרֶךְ. כְּתִיב הֵכָא אֲשֶׁר קֶרֶךְ, וְכְּתִיב הָתָם כִּי יִהְיֶה בֶן אִישׁ אֲשֶׁר לֹא טְהוֹר מְקַרְה לְיָלֵהּ.

3. וְע"ד בְּבִלְעָם כְּתִיב, וַיִּקַּר אֱלֹהִים אֶל בִּלְעָם. וַיִּקַּר לְיִשְׁנָא דְמִסְאָבֵא נְקֵט. וְאִי תִימָא, הָא כְּתִיב אֱלֹהִים. אֶלֵא קוֹדֵשׁא בְּרִיךְ הוּא אֲזַמִּין לִיהּ הוּא אֲתֵר דְּמִסְאָבֵא, לְאַסְתָּאבֵא בִיָּהּ, בְּהוּא דְרָגָא דְאִיהוּ אֲתַדְבֵּק לְאַסְתָּאבֵא בִיָּהּ. מָה עֵבֵד בְּלְעָם. אִיהוּ חָשִׁיב בְּאִינוֹן קְרַבְנִין לְסַלְקָא לְעִילָא, מִיַּד זְמִין לִיהּ קוֹדֵשׁא בְּרִיךְ הוּא הוּא אֲתֵר. א"ל הָא מִסְאָבֵא לְגַבְנָךְ, כְּמָה דְאַתְחִזִּי לָךְ, וְע"ד וַיִּקַּר אֱלֹהִים אֶל בִּלְעָם.

4. In the same manner, "met you (Heb. karcha) by the way," REFERS TO that supernal evil serpent that was sent to you to defile you on all sides. And if it had not been for Moses becoming strong up above, and Joshua down below, Yisrael would not have overcome it. Therefore the Holy One, blessed be He, bore a grudge against that one for ages. The reason is that he planned to tear the member of the sign of the covenant from its place. And therefore it is written: "I remember (also: 'visit')" (I Shmuel 15:2), NAMELY, in remembrance (divine visitation), WHICH IS MALCHUT, because the secret of the holy covenant is implied in this word.

5. Come and look at the verse, "and Saul said to the Kenite" (I Shmuel 15:6). Who is the Kenite? It is Jethro. HE ASKS: Who placed the children of Jethro in here, to dwell in Amalek, their abode being in Jericho; AND ANSWERS: it is written "And the children of the Kenite, Moses' father-in-law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah" (Shoftim 1:16). And when they moved from there, they dwelt in the territory of Amalek until that time when King Saul came and removed the Kenite from Amalek.

6. For, when there are evil people, the righteous and pious that are among them are punished for their sins. This was already explained. THAT IS WHY SAUL REMOVED THE KENITE FROM AMONG AMALEK. In the same manner, if not for the mixed multitude who joined Yisrael, Yisrael would not have been punished for the sin of the golden calf.

7. Come and see what is written above: "of every man whose heart prompts him" (Shemot 25:2), which includes everyone, EVEN THE MIXED MULTITUDE. This is because the Holy One, blessed be He, wanted to build the tabernacle from all sides, the inner part and the shell. And since there were a mixed multitude among them, it was said, "of every man whose heart prompts him," in order to include them in Yisrael who are the inner part. Thus, everyone was commanded TO TAKE A PART IN THE TABERNACLE.

8. Afterwards, people came together according to their ilk, and the mixed multitude came and created the calf and those from among Yisrael were drawn towards them who eventually died. The mixed multitude brought upon Yisrael death and killings. The Holy One blessed be He, said: from now on the building of the tabernacle would be performed only on the part of Yisrael. At once, "Moses gathered all the Congregation of the children of Yisrael together..." (Shemot 35:1). Afterwards it is written: "Take from among you an offering to Hashem" (Ibid. 5). "From among you" surely, instead of as written before, "of every man whose heart prompts him" (Shemot 25:2). "And Moses gathered..." Where did he gather them from? Because the mixed multitude was among them, Moses had to gather and separate Yisrael from among them.

4. כְּגֹוֹנָא דַּא אֲשֶׁר קָרַךְ בְּדֶרֶךְ וְגו'. אֲזִמִּין לְגַבְרָה הֵהוּא חוּיָא בִּישָׁא לְעִילָא, לְסַאבָּא לֶךְ בְּכָל סְטְרִין. וְאַלְמֵלָא דַּאֲתַתְקַף מִשָּׁה לְעִילָא, וְיִהוּשֻׁעַ לְתַתָּא, לֹא יָכִילוּ יִשְׂרָאֵל לֵיהּ. וּבְגִין כֵּן, נָטִיר קֹדֶשׁא בְּרִיךְ הוּא הֵהוּא דְּבָבוּ, לְדְרֵי דְרִין. מ"ט. בְּגִין דְּחָשִׁיב לְאַעְקָרָא אֶת קֵינִימָא מֵאַתְרֵיהּ. וּבְגִין כֵּן פְּקַדְתִּי, בְּפִקְדֵיהּ, דִּהָא תַּמָּן אֲתַרְמִיז רְזָא דַּאֲתָא קֵינִימָא קְדִישָׁא.

5. ת"ח, מַה כְּתִיב, וַיֹּאמֶר שָׁאוּל אֶל הַקֵּנִי. מֵאֵן קֵנִי דַּא יִתְרוֹ. וְכִי מֵאֵן יְהִיב בְּנֵי יִתְרוֹ הַכֹּהֵן, לְמַהוּי דְיִרְיָהוֹן בְּעַמְלֵק, וְהָא בִּירְיָחוֹ הוּוּ שְׂרִינִין. אֲלֵא הָא כְּתִיב, וּבְנֵי קֵנִי חָתָן מִשָּׁה עָלוּ מְעִיר הַתְּמָרִים אֶת בְּנֵי יְהוּדָה מְדַבֵּר יְהוּדָה וְגו'. וְכֵד עָלוּ מִתַּמָּן, שָׂרוּ בְּתַחוּמָא דְעַמְלֵק, עַד הֵהוּא זְמַנָּא דַּאֲתָא שָׁאוּל מִלְכָּא, דְכְתִיב וַיִּסַּר קֵנִי מִתּוֹךְ עַמְלֵק.

6. בְּגִין דִּהָא בּוֹזְמָנָא דְחֵיבֵינָא אֲשֶׁתְּכַחוּ, אֵינּוֹן חֲסִידֵי וְזִכְאֵי דְמִשְׁתַּכְּחִין בִּינֵייהוּ, מִתַּמָּסָן בְּחֻבִּיהוֹן, וְהָא אוֹקְמוּהּ. כְּגֹוֹנָא דַּא, אֲלֵמֵלָא הֵהוּא עַרְבוּבֵינָא דַּאֲתַחְבְּרוּ בְּהוּ בִּישְׂרָאֵל, לֹא אֲתַעַנְשׂוּ יִשְׂרָאֵל, עַל עוֹבְדָא דְעַגְלָא.

7. וְת"ח מַה כְּתִיב בְּקַדְמֵיתָא, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ, לְאַכְלֵלָא כָּלָא, בְּגִין דְּבַעָא קֹדֶשׁא בְּרִיךְ הוּא לְמַעַבְד עוֹבְדָא דְמִשְׁכַּנָּא מְכָל סְטְרִין, בְּמוֹחָא וּקְלִיפָה. וּבְגִין דִּהוּוּ אֵינּוֹן עַרְב רַב בְּגֹוִייהוּ, אֲתַמַּר מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ, לְאַכְלֵלָא לֹון בִּינֵייהוּ דִּישְׂרָאֵל, דֵּאֵינּוֹן מוֹחָא. וְכִלְהוּ אֲתַפְקְרוּ.

8. לְבַתֵּר סְטָא זִינָא לְזִינֵיהּ, וְאֲתוּ אֵינּוֹן עַרְב רַב וְעַבְדוּ יֵת עַגְלָא, וְסֵטוּ אֲבַתְרֵייהוּ אֵינּוֹן דְּמִיתוּ, וְגִרְמוּ לֹון לְיִשְׂרָאֵל מוֹתָא וְקְטוּלָא. אֲמַר קֹדֶשׁא בְּרִיךְ הוּא, מְכָאן וְלַהֲלָא עוֹבְדָא דְמִשְׁכַּנָּא לֹא יְהָא, אֲלֵא מִסְטְרָא דִּישְׂרָאֵל בְּלַחֲדֵייהוּ. מִיַּד וַיִּקְהַל מִשָּׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל וְגו'. וְכְתִיב בְּתַרְיָה קָחוּ מֵאַתְכֶם תְּרוּמָה לַיְיָ. מֵאַתְכֶם וְדַאי, וְלֹא בְּקַדְמֵיתָא דְכְתִיב, מֵאֵת כָּל אִישׁ אֲשֶׁר יִדְבְּנוּ לְבוֹ. וַיִּקְהַל מִשָּׁה וְגו', מֵאֵן אֲתַר כְּנִישׁ לֹון. אֲלֵא בְּגִין דִּהוּוּ אֵינּוֹן עַרְב רַב בִּינֵייהוּ, אֲצִטְרִיךְ מִשָּׁה לְאַכְנָשָׁא לֹון, וְלִיְחָרָא לֹון מִבִּינֵייהוּ.

9. "And Moses gathered": Rabbi Aba opened the discussion with the scripture, "Gather the people together, men, and women, and children" (Devarim 31:12). What is to be from now on the community of Yisrael, is also here the community of Yisrael, that is six hundred thousand people.

10. Rabbi Elazar opened the discussion with Yisrael, when Moses came down from Mount Sinai. It is written: "And when Joshua heard the noise of the people as they shouted (Heb. bere'oh), he said to Moses, There is a noise of war in the camp" (Shemot 32:17). HE ASKS: "Joshua heard"-could it be that Joshua heard and Moses did not? AND ANSWERS: until that time Joshua did not know and Moses did know, AND THEREFORE IT WAS WRITTEN: "JOSHUA HEARD." HE ASKS: What then does the word 'bere'oh' mean? AND ANSWERS: 'bere'oh' is spelled with Hei TO INDICATE that that voice was on the Other Side, THAT IS CALLED EVIL (HEB. RA'AH). And Joshua was the face of the moon, WHICH IS MALCHUT. He looked at the voice that was from the side of evil, and immediately "said to Moses, There is a noise of war in the camp."

11. At that time the first stone tablets broke. And we already explained that the stones in the hands of Moses became heavy, fell and broke. What is the reason? the letters have flown from the stone tablets AND THE STONES REMAINED WITHOUT SPIRIT AND THEREFORE GREW HEAVY.

12. Come and see, in the four seasons of the year, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, a voice rises in the four winds of the worlds. THE SEASON OF NISSAN IS SOUTH AND CHESED; THE SEASON OF TISHREI IS NORTH AND GVURAH; THE SEASON OF TAMMUZ IS EAST AND TIFERET AND THE SEASON OF TEVET IS WEST AND MALCHUT. AND EACH SEASON INCORPORATES ALL THE OTHERS. By that voice the Other Side is aroused, and, by that arousal, enters between the voices, NAMELY, BETWEEN THE VOICE OF TIFERET AND THE VOICE OF MALCHUT, so the light in the lower voice darkens, NAMELY IN MALCHUT. This happens because the light of the upper voice-TIFERET-does not reach the lower voice -MALCHUT. Therefore this arousal OF THE OTHER SIDE comes early and the serpent that seduced the woman, EVE, enters between them, THAT IS, BETWEEN TIFERET AND MALCHUT and receives light. And that voice OF THE OTHER SIDE is the voice (noise) of war, the voice of evil (Heb. ra'ah). This is the meaning of 'bere'oh' NAMELY, IN THE VERSE: "AND WHEN JOSHUA HEARD THE NOISE OF THE PEOPLE AS THEY SHOUTED (HEB. BERE'OH)" (SHEMOT 32:17).

13. And therefore "Joshua heard" and not Moses, because that evil had seized the light of the moon, WHICH IS MALCHUT that Joshua was attached to. And Moses who was attached to the sun, WHICH IS ZEIR ANPIN, did not hear. And all Yisrael, their light darkened, because of that evil that clung to them. Since the Holy One, blessed be He, had pardoned their iniquity, then "Moses gathered the congregation of the children of Yisrael together and said to them, these are the words..." For the mixed multitude was separated from them.

9. וַיִּקְהַל מֹשֶׁה. רַבִּי אַבָּא פָתַח, הִקְהֵל אֶת הָעָם הָאֲנָשִׁים וְהַנְּשִׁים וְהַטָּף. מָה לְהֵלֵן בְּלֵלָא בְּכִלְהוּ יִשְׂרָאֵל, אוֹף הֵכָא בְּלֵלָא בְּכִלְהוּ יִשְׂרָאֵל, וּמֵאן אֵינּוּן. שְׁתִּין רַבּוּא.

10. רַבִּי אֱלֶעָזָר פָּתַח קָרָא בְּיִשְׂרָאֵל, כִּד נָחִית מֹשֶׁה מִן טוֹרָא דְסִינַי, דְכָתִיב וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת קוֹל הָעָם בְּרַעָה וַיֹּאמֶר אֶל מֹשֶׁה קוֹל מִלְחָמָה בְּמַחֲנֶה. וַיִּשְׁמַע יְהוֹשֻׁעַ, וְכִי יְהוֹשֻׁעַ שָׁמַע, וּמֹשֶׁה לֹא שָׁמַע. אֲלָא וְדָאִי, עַד הִשְׁתָּא יְהוֹשֻׁעַ לֹא הוּא יָדַע, וּמֹשֶׁה הוּא יָדַע. אִי הָכִי מַהוּ בְרַעָה. אֲלָא בְרַעָה בַּה' כְּתִיב, דִּיהוּא קָלָא בְּסִטְרָא אַחְרָא הוּא. וַיְהוֹשֻׁעַ דִּיהוּא אֲנָפוּי דְסִיְהֵרָא, אֲסִתְּבַל בַּהוּא קָלָא, דִּיהוּא דְסִטְרָא דְרַעָה, מִיָּד וַיֹּאמֶר אֶל מֹשֶׁה קוֹל מִלְחָמָה בְּמַחֲנֶה.

11. בַּהֵיכָא שְׁעִתָּא אֲתַבְרוּ תְרִין לִוְחֵי אַבְנָא דִּיהוּ בְּקַדְמִיתָא. וְהָא אוֹקִימָנָא, דְאֵינּוּן אֲתִיִּקְרוּ עַל יְדוּי וְנִפְלוּ וְאֲתַבְרוּ. מ"ט. בְּגִין דְפָרְחוּ אֲתוּן מְגוּ לִוְחֵי אַבְנִין.

12. ת"ח, בְּד' תְּקוּמִין דְשִׁתָּא, קָלָא אֲתַעֵר, בְּד' סִטְרִין דְעֵלְמָא, בַּהוּא קָלָא אֲתַעֵרוּתָא דְסִטְרָא אַחְרָא אֲתַעֵר בֵּיה. וְהוּא אֲתַעֵרוּתָא דְסִטְרָא אַחְרָא עָל בֵּין קָלָא לְקָלָא, וְאֲתַחְשַׁךְ נְהוּרָא בְּקָלָא דִלְתַתָּא. בְּגִין דְלֹא מְטָא נְהוּרָא דְקָלָא דִלְעִילָא, לְקָלָא דִלְתַתָּא, כְּדִין אֲקֵדִים הוּא אֲתַעֵרוּתָא, וְעָל בֵּין דָּא לְדָא נַחַש דְמַפְתִּי לְאֲתַתָּא, וְנִטִּיל נְהוּרָא. וְהוּא קָלָא, הוּא קוֹל מִלְחָמָה, קוֹל רַעָה. וְדָא אִיהוּ בְרַעָה.

13. וְע"ד שָׁמַע יְהוֹשֻׁעַ וְלֹא מֹשֶׁה, בְּגִין דְנִטֵּל הוּא רַעָה נְהוּרָא דְסִיְהֵרָא דִּיהוּ אַחִיר בַּה' יְהוֹשֻׁעַ. וּמֹשֶׁה דִּיהוּ אַחִיר בְּשִׁמְשָׁא, לֹא שָׁמַע. וַיִּשְׂרָאֵל כִּלְהוּ אֲתַחְשַׁךְ נְהוּרָא דִילְהוּן, בְּגִין הוּא רַעָה דִאֲתַדְבַּקַת בַּהוּ. כִּיּוֹן דְמַחֵל קוֹדֶשָׁא בְרִיךְ הוּא חוּבִיְהוּן, כְּדִין וַיִּקְהַל מֹשֶׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵיהֶם אֵלֶּה הַדְּבָרִים וְגו', דִּהָא הוּא עָרַב רַב אֲתַעֵבֵר מְנִיְהוּ.

2. Three night watches

Rabbi Elazar describes how the night's twelve hours are divided into three, each of which is allotted to a different host of angels. The first is appointed to praise their Master with love. At that time the souls of those on earth leave their bodies to go up: those that are not worthy are rejected and hover about the world, but the worthy ones travel up to see their Master on the holy mountain of Hashem, where their deeds and merits are written down. The second host recites poetry for two hours. These angels of the second watch bewail the destruction of the temple, and weep by the rivers of Babylon. God weeps two tears into the great sea, a flame is awakened and paired with a spirit from the north, and the flame goes to hover about the world. Rabbi Elazar refers to Esther and the secret of judgment of the Left Column, which is at this time. When at midnight God enters the Garden of Eden to commune with the souls of the righteous, all the trees of the Garden and the souls of the righteous open and say "Lift up your heads, O you gates." Then the souls of the righteous return to their bodies, and the angels of the third host encourage them and recite poetry until the light of morning. These last four hours are in the central column. In the morning all the stars and constellations praise their Master along with the archangels that govern by daytime. All Yisrael sings below and the sweet voice of the wheel of the sun sings above.

14. Rabbi Elazar and Rabbi Yosi were sitting one night, studying the Torah, before midnight. During that time the rooster crowed, MEANING THAT MIDNIGHT HAD COME. They recited the blessing, "WHO GAVE THE ROOSTER UNDERSTANDING TO DISTINGUISH BETWEEN DAY AND NIGHT." Rabbi Elazar wept and said: come and see, until now the Holy One, blessed be He, has shaken and struck three hundred and ninety firmaments, shed two tears into the great sea, and tearfully remembered His children.

15. For the night with its twelve hours is divided into three directions, RIGHT, LEFT AND CENTER. And if there are more THAN TWELVE hours to the night, they are considered to be day and not night, for only twelve hours belong to it, TO MALCHUT CALLED NIGHT. These twelve hours are divided into three directions and three hosts of holy angels are allotted to these three directions.

16. The first host is appointed to the first four hours of the night to praise their Master, NAMELY, IN THE RIGHT COLUMN, WHICH IS CHESED. What do they say? they say "The earth is Hashem's, and the fullness thereof...for He has founded it upon the seas...who shall ascend the mountain of Hashem?...He that has clean hands, and a pure heart" (Tehilim 24:1-4). What is the reason for saying this? It is because the night spreads its wings over the world, and then all the inhabitants of the world taste death, and their souls leave the body to go up. And these angels stand and say ABOUT THE SOULS, "who shall ascend the mountain of Hashem?" "The mountain of Hashem" refers to the Temple Mount; "His holy place" refers to the men's section. As it is in the celestial TEMPLE, WHICH IS MALCHUT, so it is in the terrestrial TEMPLE .

17. Because in each firmament there are many chiefs and guards. When the souls leave, they want to go up, but if they are not worthy, they are rejected. Then the souls hover about the world and some troops of spirits take them and tell them some lies and some truths about what is to be in the near future. All this is as was explained.

14. רבי אלעזר ורבי יוסי הוו יתבי ליליא חר, וקא מתעסקי באורייתא, עד לא אתפלוג ליליא. אדהכי קרא גברא, בריכו ברכתא, בכה רבי אלעזר ואמר, ת"ח, עד השתא קודשא בריך הוא אזדעזע, תלת מאה ותשעין רקיעין, ובטש בהו, ובכה על חרבן בי מקדשא, ואוריד תרין דמעין לגו ימא רבא, ואדבר לבנוהי מגו בכיה.

15. בגין דלתלת סטרין אתפלג ליליא, בתריסר שעתיה דהוו רשימין ביה, ואי אתוספן שעתיה בליליא, אינון שעתיה דמתוספאן, דיממא אינון, ולא אתחשיבו מליליא, בר תריסר דאינון דילה. ואינון תריסר, אתפלגו לתלת סטרין, ותלת משריין דמלאכין קדישין, אתפלגו באינון תלת סטרין.

16. משרייא קדמא, אתמנא בד' שעתיה קמיותא, דשירותא דליליא, לשבחא למאריהון, ומה קאמרי. ליי' הארץ ומלאה וגו', כי הוא על ימים יסדה וגו', מי יעלה בהר יי' וגו', נקי כפים ובר לבב וגו'. מ"ט דא. בגין דכד ליליא פריש גדפוי על עלמא, כדין, כל בני עלמא טעמין טעמא דמותא, ונפקי נשמתיהו לסלקא לעילא, ואינון מלאכין קיימין וקא אמרי, מי יעלה בהר יי'. הר יי', דא הר הבית. מקום קדשו, דא עזרת ישראל. בגוונא דלעילא, הכי נמי לתתא.

17. בגין דבכל רקיעא ורקיעא, כמה ממנן, וכמה סרכין קיימין תמן. וכד נשמתין נפקין, בעאן לסלקא לעילא, ואי לא זכין אינון החיין לון לבר, ואזלין ושאטין בעלמא, ונטלין לון כמה חבילי טהירין, ואודעין לון מלין כדיבן, ולזמנין מלין דקשוט, ממה דאתי לזמן קריב, כמה דאוקמוה.

18. And the souls of the righteous travel up and doors are opened before them, and they go up into that place which is called the mountain of Hashem which is like the secret of the terrestrial Temple Mount . Then they go up to that place, which is called His holy place. There all the souls appear before their Master. That place is like that TERRESTRIAL place , where Yisrael appear before the Holy One, blessed be He, in the men's (lit. 'Yisrael's') section. At the time when the souls are standing there, the joy of their master is to construct with them a place that is called Holy of Holies, where all their deeds and merits are recorded.

19. The second host is appointed to recite poetry, in the second four hours. But they recite poetry only for two hours before midnight when the Holy One, blessed be He, THAT IS THE CENTRAL COLUMN, enters the Garden of Eden.

20. And these ANGELS OF THE SECOND WATCH are the mourners of Zion AFTER THE DESTRUCTION OF THE TEMPLE, for they bewail the destruction of the Temple. In the beginning of the second four hours, WHICH ARE THE SECRET OF THE LEFT COLUMN, WHICH THE OTHER SIDE MAINLY HOLDS TO, they open and say "By the rivers of Babylon, there we sat down, and also wept, when we remembered Zion" (Tehilim 137:1). And it is they, who weep by the rivers of Babylon, together with Yisrael. This is the meaning of the verse "and also wept," FOR THE MEANING OF "ALSO" IS THAT WE ALSO WEPT LIKE THE ANGELS. And how do we know that they cried there? It is written: "Behold, the mighty ones shall cry outside" (Yeshayah 33:7). What is outside? It is Babylon, for all the angels escorted the Shechinah to Babylon, sat there and wept with Yisrael, and therefore they opened with this, "BY THE RIVERS OF BABYLON" and concluded with "remember, Hashem, against the children of Edom" (Tehilim 137:7).

21. Then the Holy One, blessed be He, awakens along with His grades, and strikes the firmaments so that twelve thousand worlds are shaken. He roars and weeps as the verse says, "Hashem shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar because of His habitation" (Yirmeyah 25:30). He remembers Yisrael, THAT THEY ARE IN EXILE, and sheds two tears into the great sea. Then a flame is awakened from the north. One spirit from the north joins that flame, AND THE FLAME goes to hover about the world. Midnight comes then, and the flame goes to beat the wings of the rooster, and he crows. Then the Holy One, blessed be He, enters the Garden of Eden.

18. ואיננו נשמתין דצדיקיא, אזלין ושאטן לעילא, ופתחין לון פתחין, וסלקין לון לגו ההוא אתר דאקרי הר יי', בגוונא דרזא דהר הבית לתתא. ומתמן עאלין לגו ההוא אתר דאקרי מקום קדשו. דתמן אתחזיין כל נשמתין לקמי מאריהון. בגוונא דא ההוא אתר, דאתחזון ישראל קמי קודשא בריך הוא, אתר דאקרי עזרת ישראל. בשעתא דנשמתין קיימין תמן, כדון חרזה דמאריהון, לאתתקנא בהו אתר, דאקרי קדש הקדשים. ותמן רשימין כל עובדיהון וזכוון דלהון.

19. משרינא תניינא, אתמנא בארבע שעתין אחרנין, ולא אמרי שירתא, בר תרי שעתין, עד דאתפלג ליליא, ועאל קודשא בריך הוא בגנתא דעדן.

20. ואלין אינון אבלי ציון, ואינון דבכו על חרבין בי מקדשא. ובשירותא דארבע שעתין אמצעין, פתחי ואמרי, על נהרות בבל שם ישבנו גם בכינו וגו', ואלין אינון דבכו על נהרות בבל, עמהון דישראל, ממשמע דכתיב גם בכינו. ומנלן דבכו תמן. דכתיב הן אראלם צעקו חוצה. מהו חוצה. דא בבל, בגין דכלהו אוזמה לשכינה עד בבל. ותמן בכו עמהון דישראל. וע"ד פתחי בהאי, ומסיימי זכור יי' לבני אדום וגו'.

21. כדון אתער קודשא בריך הוא בדרגוי, ובטש ברקיעין כדאמרן, ואזדעזעו תריסר אלפי עלמין, וגעי ובכי, דכתיב יי' ממרום ישאג וממעון קדשו יתן קולו שאוג ישאג על נוהו, ואדבר לון לישראל, ואחית תרין המעין לגו ימא רבא. וכדון אתער שלהוביתא חד דבסטר צפון, ובטש רוחא חד דבסטר צפון בהוא שלהוביתא, ואזלא ושאטא בעלמא, והיא שעתא אתפלג ליליא, ושלהוביתא אזלא ובטש בגדפוי דתרנגולא, וקארי, כדון קודשא בריך הוא עאל בגנתא דעדן.

22. The Holy One, blessed be He, has no pleasure until He enters the Garden of Eden and enjoys Himself in the souls of the righteous. And the sign TO THIS UNION IS IN THE WORDS OF ESTER - WHO IS MALCHUT-TO THE KING - NAMELY, ZEIR ANPIN, "for we are sold, I and my people, to be destroyed, to be slain, and to be annihilated" (Ester 7:4). THIS IS THE SECRET OF THE DOMINION OF JUDGMENTS OF THE LEFT COLUMN. And the King said: "who is he, and where is he..." (Ibid. 5), AND SHE SAID: "THIS WICKED HAMAN" (IBID. 6), NAMELY, THE KLIPAH THAT IS DRAWN FROM THE LEFT COLUMN. And then "And the king arising from the banquet of wine in his wrath went into the palace garden..." (Ibid. 7), THAT IS, TO THE GARDEN OF EDEN.

23. When the Holy One, blessed be He, enters the Garden of Eden, all the trees of the Garden and all the souls of the righteous open and say "Lift up your heads, O you gates...Who is this king of glory...Lift up your heads, O you gates..." (Tehilim 24:7-8). And when the souls of the righteous that are on earth return to their bodies, then all those angels encourage them and say "Behold, bless Hashem, all you servants of Hashem" (Tehilim 134:1). We learned that the third host says this verse in the last four hours, WHICH ARE THE CENTRAL COLUMN.

24. And the third host recites poetry until the light of the morning rises and then all those stars and constellations praise their Master and all those archangels that govern by daytime, NAMELY THAT ARE DRAWN FROM ZEIR ANPIN, all praise their Master and recite poetry. This is as said, "when the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). THIS REFERS TO ALL THE ANGELS. BECAUSE AT NIGHT ONLY A PART OF THE ANGELS RECITE POETRY, MEANING THOSE WHO ARE DRAWN FROM MALCHUT. BUT DURING DAYTIME EVERYONE RECITES POETRY, EVEN THE ANGELS WHO ARE DRAWN FROM ZEIR ANPIN.

25. When the sun comes out, by day, all Yisrael sing below and the sun above. This is as written: "May they fear You as long as the sun" (Tehilim 72:5). When the sun drives its wheels, a pleasant voice begins to sing. What is it singing? It sings "Oh give thanks to Hashem, call upon His name... Sing to Him, sing psalms to Him..." (Tehilim 105:1-2). And Yisrael praise the Holy One, blessed be He, by day. This is the meaning of the verse "May they fear You as long as the sun." And though we established this scripture, Rabbi Elazar said: if the inhabitants of the world were not hard hearted and blindfolded, they would not have been able to bear the sweet voice of the wheel of the sun, when it drives and praises the Holy One, blessed be He. THIS IS THE MEANING OF "MAY THEY FEAR YOU AS LONG AS THE SUN."

22. וְקוֹדֵשׁ בְּרִיךְ הוּא לִית לִיה נִיחָא עַד דְּעָאֵל
לְגַנְתָּא דְּעַרְן לְאַשְׁתַּעֲשֵׂא בְּנִשְׁמַתְהוֹן דְּצַדִּיקֵי וְגו' .
וְיֵאמֵר הַמֶּלֶךְ מִי
הוּא זֶה וְגו' , וְהַמֶּלֶךְ קָם בַּחֲמַתּוֹ מִמִּשְׁתֵּה הַיַּיִן אֵל
גַּנַּת הַבַּיִת וְגו' .

23. בְּשַׁעֲתָא דְּקוֹדֵשׁא בְּרִיךְ הוּא עָאֵל בְּגַנְתָּא דְּעַרְן,
בְּדִין כָּל אֵינוֹן אֵילָנִין דְּגַנְתָּא, וְכָל אֵינוֹן נִשְׁמַתִּין
דְּצַדִּיקֵי וְגו' , פְּתַחֵי וְאִמְרוּ, שָׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְגו' .
מִי זֶה מֶלֶךְ הַכְּבוֹד וְגו' . שָׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְגו' .
וּבְשַׁעֲתָא דְּנִשְׁמַתְהוֹן דְּצַדִּיקֵי וְגו' , הֵי בְּאַרְעָא אֲהֲרֹו
לְגוּפֵיהוּ, בְּדִין אֲתַקִּיפוּ בְּהוּ כָּל אֵינוֹן מְלָאכִין,
וְאִמְרוּ הִנֵּה בָּרַכּוּ אֶת יְיָ כָּל עַבְדֵי יְיָ, וְאוֹלִיפְנָא
דְּדָא מְשָׁרְיָא תְּלִיתָא קָא אִמְרוּ דָא, בְּאַרְבַּע שַׁעֲתֵי
בְּתַרְיִיתָא.

24. וְקָאִמְרוּ שִׁירְתָּא, עַד דְּסָלִיק נְהוּרָא דְּצַפְרָא,
דְּכַדִּין מְשַׁבְּחִין לְמַרְיָהוֹן כָּל אֵינוֹן כְּכַבִּיא וּמְזִלֵי,
וְכָל אֵינוֹן מְלָאכִין עֲלָיִן, הֵי שְׁלִטְנִיהוֹן בִּימְמָא,
כְּלָהוּ מְשַׁבְּחִין לְמַרְיָהוֹן, וְאִמְרוּ שִׁירְתָּא. הַה"ד בְּרִן
יְחַד כְּכַבִּי בְּקָר וַיְרִיעוּ כָּל בְּנֵי אֱלֹהִים.

25. בְּשַׁעֲתָא דְּשַׁמְשָׁא נְמִיק, בִּימְמָא, וְיִשְׂרָאֵל נְטִילֵי
שִׁירְתָּא לְתַתָּא, וְשַׁמְשָׁא לְעִילָא, דְּכְתִיב וַיִּרְאוּ עִם
שַׁמֶּשׁ. בְּשַׁעֲתָא דְּנְטִיל שַׁמְשָׁא בְּגִלְגְלוּי, פְּתַח קַל
נְעִימוּתָא, וְאִמְרוּ שִׁירְתָּא. וְמִי שִׁירְתָּא קָאִמְרוּ. הוּדוּ
לְיְיָ קְרָאוּ בְּשִׁמּוֹ וְגו' . שִׁירוּ לוֹ זְמֵרוּ לוֹ וְגו' . וְיִשְׂרָאֵל
מְשַׁבְּחִין לְקוֹדֵשׁא בְּרִיךְ הוּא בִּימְמָא, עִם שַׁמְשָׁא.
הַה"ד וַיִּרְאוּ עִם שַׁמֶּשׁ, וְאַף עַל גַּב דְּהָא אוֹקִימְנָא
לְהָאֵי קְרָא, א"ר אֶלְעָזָר, אֲלֵמָלָא דְּבַנֵּי עֲלָמָא
אַטִּימִין לְבָא וְסַתִּימִין עֵינִין לָא יִכְלִין לְמִיקָם מְקַל
נְעִימוּתָא דְּגִלְגְלָא דְּשַׁמְשָׁא, כְּדִ נְטִיל וּמְשַׁבַּח קָמִי
קוֹדֵשׁא בְּרִיךְ הוּא.

3. The Angel of Death is present among the women

At daylight the rabbis rise from studying the Torah and go to see Rabbi Shimon. He cautions them not to go outside because the Angel of Death is around, and has permission to destroy whoever he wants. Rabbi Shimon explains that the angel of death can ask for justice before God by repeating someone's offenses; when the person is sentenced, the Angel of Death kills him. When a dead man is taken to the cemetery, the Angel of Death is among the women, so the men must not look at the women. The ancient wise men decreed that a Shofar should be blown when the dead person was taken from his house, in order that the Angel of Death should have no power over the living. Then we hear that when Yisrael made the calf and many died, the angel of death was among the women inside the camp of Yisrael; Moses saw this, so he gathered the men all by themselves. The angel of

death did not leave the women until the tabernacle was built. Rabbi Shimon says that if the angel of death is among seven women he seeks justice, but if he is among ten women he blames and seeks to kill. After these admonitions the rabbis study Torah all day. Then Rabbi Shimon discusses the story of the ark, asking why God did not just move Noah to a safe place where the flood waters would not come. He answers saying that since the destroyer came into the world whoever did not protect himself and was found before him in the open forfeits his life because he brings death upon himself. We hear that while the rabbis are hiding at home thirteen people in town died, and Rabbi Shimon says: blessed be the merciful, that the Angel of Death did not behold your images.

26. While they were studying the Torah, daylight broke. They stood up and went to be before Rabbi Shimon. When he saw them, Rabbi Shimon said: "Elazar my son, you and the friends, remain hidden for these three days, and do not go outside, because the Angel of Death is in town and has permission to cause damage. Since permission was given to the Destroyer, he can destroy whomever appears before him.

27. Furthermore, when he, THE ANGEL OF DEATH, wants to destroy a person, he rises to accuse that person and repeats his offenses. He demands justice before the Holy One, blessed be He, and does not leave before that person is sentenced, and permission is given. Then he kills him.

28. Rabbi Shimon said: 'by Elohim', MEANING THAT HE SWORE IN THE NAME OF ELOHIM, most people do not die before their time, except those who do not know how to protect themselves, because when a dead man is taken from his house to the cemetery, the Angel of Death is among the women. Why is he among the women? BECAUSE this is his way since he seduced Eve and through her he brought death to the whole world. This is why when he kills a man, and the men are with the dead, THE ANGEL OF DEATH comes in among the women, on the way TO THE CEMETERY.

29. And THEN he has permission to kill people. He looks at the faces of those seen before him on the way TO THE CEMETERY, from the time when they take the dead from his house to burial until they get back to their houses. That is why he causes death for some men in the world before their time. Of that speaks the verse, "but sometimes ruin comes without judgment" (Mishlei 13:23). Because he goes up and accuses and repeats the offenses of that person before the Holy One, blessed be He. That person is judged for those offenses and passes away before his time.

30. HE ASKS: What his remedy is, HOW TO BEWARE OF THE ANGEL OF DEATH, AND SAYS that when the dead man is carried to the cemetery, a man should turn his face away from the women, and let them walk behind him. And if the women walk first, he should walk behind them, so as not to see them face to face. And when they come back from the cemetery, he should not walk on the same way where the women are standing, nor look at them at all, but go another way. And since most people do not know and do not care for this, most of them are judged and pass away before their time.

26. אֲדַהְכִי דְאֲתַעְסְקוּ בְאֹרֵייתָא, נְהַר יִמְמָא. קָמוּ וְאִתּוּ לְקַמֵּיהּ דְר"ש, בֵּינוּן דְחָמָא לֹון, אַר"ש, אֶלְעֶזֶר בְּרִי, אַנְתָּ וְחֻבְרֵיָא אֶסְתִּימוּ גְרַמֵּיכוּ אֶלִין תְּלַת יוֹמִין, דְלֹא תִמְקֹון לְבַר בְּגִין דְמִלְאֲךָ הַמּוֹת אֶשְׁתַּכַּח בְּמַתָּא, וְאִית לֵיהּ רְשׁוּ לְחַבְלָא, וְכִיּוֹן דְאֲתִייהִיב לֵיהּ רְשׁוּ לְחַבְלָא, יְכִיל לְחַבְלָא, לְכָל מָאן דְאֲתַחְזִי קַמֵּיהּ.

27. וְתוּ דְבַר נֶשׁ דְאֲתַחְזִי קַמֵּיהּ, סְלִיק וְאֶסְטִי עֲלֵיהּ, וְאֲדַכְּרַ חוּבּוּי, וּבְעֵי דִינָא מְקַמֵּי קוּדְשָׁא בְרִיךְ הוּא, וְלֹא אֲתַעְדִי מִתְמֹון, עַד דְאֲתַרְן הוּא בַר נֶשׁ, וְאֲתִייהִיב לֵיהּ רְשׁוּ וְקָטִיל לֵיהּ.

28. אַר"ש, הָאֱלֹהִים רוּבָא דְעֵלְמָא, לֹא מִיתוּ, עַד לֹא מָטָא זְמַנֵּיהּ, בַּר דְלֹא יָדְעִי לְאֶסְתַּמְרָא גְרַמֵּייהּ, דְהָא בְשַׁעְתָּא דְמִיתָא אֶפְקִי לֵיהּ מִבֵּיתֵיהּ לְבִי קְבָרִי, מִלְאֲךָ הַמּוֹת אֶשְׁתַּכַּח בֵּינוּי נְשִׁי, אִמְאִי בֵּינוּי נְשִׁי. דְהָכִי הוּא אֹרְחֹוי, מִיוֹמָא דְפִתִּי לְחוּהּ, וּבְגִינָה גְרִים מוֹתָא לְכָל עֵלְמָא. וְע"ד קָטִיל בַר נֶשׁ, וְגוֹבְרִי אֶשְׁתַּכַּחוּ עִם מִיתָא, עָאל בֵּינוּי נְשִׁי בְאַרְחָא.

29. וְאִית לֵיהּ רְשׁוּ, לְמַקְטֵל בְּנֵי נְשָׂא, וְאֶסְתַּבֵּל בְּאַנְפֵּיהּ בְּאַרְחָא דְאֲתַחְזִיאוּ קַמֵּיהּ, מְשַׁעְתָּא דְמִמְקִי לֵיהּ מִבֵּיתֵיהּ לְבִי קְבָרִי, עַד דְאֶהְדְּרוּ לְבֵיתֵיהּ וּבְגִינֵיהּ גְרִים מוֹתָא לְכַמְהָ גוֹבְרִין בְּעֵלְמָא, עַד לֹא מָטָא זְמַנֵּיהּ. וְע"ד כְּתִיב, וַיֵּשׁ נֹסֶפֶה בְּלֹא מִשְׁפָּט. בְּגִין דְסָלִיק וְאֶסְטִין, וְאֲדַכְּרַ חוּבּוּי דְבַר נֶשׁ מְקַמֵּי קוּדְשָׁא בְרִיךְ הוּא, וְאֲתַרְן עַל אִינוּן חוּבִין וְאֶסְתַּלַּק עַד לֹא מָטָא זְמַנֵּיהּ.

30. מֵאִי תְקַנְתִּיהּ. בְּשַׁעְתָּא דְנִטְלִי מִיתָא לְבִי קְבָרִי, יְהִדַר בַּר נֶשׁ אֲנַפּוּי וַיִּשְׁבּוּק לְנֶשִׁי בְתַר כְּתַפּוּי. וְאִי אִינוּן מְקַדְמִי, יְהַךְ לְאַחֹרָא, בְּגִין דְלֹא יִתְחַזִּי עִמְהוֹן אֲנַפּוּן בְּאַנְפּוּן. וְלִבְתַר דְמֵהֲדְרִי מִבֵּי קְבָרִי, לֹא יְהִדַר בְּהוּא אֲרַחָא דְנֶשִׁי קִיּוּמָן, וְלֹא יִסְתַּבֵּל בְּהוּ כְלָל, אֶלָּא יִסְטִי בְאַרְחָא אַחֲרָא. וּבְגִין דְבֵנֵי נְשָׂא לֹא יָדְעִי, וְלֹא מְסַתְּבֵלְן דָּא, רוּבָא דְעֵלְמָא, אֲתַדְנוּ בְּדִינָא, וְאֶסְתַּלְקוּ עַד לֹא מָטָא זְמַנֵּיהּ.

31. Rabbi Elazar said: if this be so, then it is better for a man not to escort the dead. Rabbi Shimon said no. For a man who takes care of himself in that manner is worthy of a long life, and also of the World to Come.

32. Come and see, not for nothing did the ancient wise men decree that a Shofar was to be blown when the dead was taken from his house. You might say, this is solely to honor the dead. But no. This is to protect the living, so that the Angel of Death would have no power over them to accuse them above, and they might avoid him.

33. He started by saying, "And if you go to war in your land against the enemy that oppresses you..." (Bemidbar 10:9). I have observed that "the enemy," refers to the Angel of Death, that "oppresses you" forever, killing people and seeking to kill everyone. What is to be done about him? "then you shall blow an alarm" (Bemidbar 10:9). On Rosh Hashanah (the Jewish New Year), which is the day of Judgment above, the Angel of Death comes down to examine people's deeds and then ascends and prosecutes them. And Yisrael, who know that the Angel of Death comes down and then goes up to be their prosecutor, blow the Shofar early and complain against him so he would have no power against them, and in order to protect themselves.

34. All the more so when the Angel of Death punishes and takes lives, and also when people go to the cemetery and return from it, because when women walk to the funeral, he comes down and dwells among them, as says the verse "her feet go down to death" (Mishlei 5:5). Where do they go down? NAMELY, to that place which is called death, FOR THE ANGEL OF DEATH COMES BEFORE THEM, WHILE THEY WALK TO ESCORT THE DEAD, because Eve brought death upon the whole world, may the Merciful save us.

35. Come and see, it is written: "Likewise the way of an adulterous woman" (Mishlei 30:20), which we already interpreted. But "Likewise the way of an adulterous woman" alludes to the Angel of Death. This is him and that is his name. "She eats and wipes her mouth" (Ibid.), for he burns the world with his flames and kills people before their time. "and says I have done nothing wrong" (Ibid.), for he asked for justice and they were found guilty, and died according to true law.

31. א"ר אֶלְעָזָר, אִי הָכִי, טָב לִיָּה לְבַר נֶשׁ דְּלֵא יוֹזִיף לְמִיתָא. א"ל לָא. דְּהָא בַר נֶשׁ דְּאֶסְתָּמַר כְּהָאִי גּוֹנָא, אֶתְחַזִּי לְאַרְכָּא דְיוֹמִין, וְכָל שְׁכָן לְעֵלְמָא דְאַתִּי.

32. ת"ח, לָאו לְמַגְנָא אֶתְקִינּוּ קְדָמָי שׁוֹפָר, לְאַמְשָׁכָא מִיתָא מִן בֵּיתָא לְבִי קְבָרִי. אִי תִימָא דְעַל מִיתָא וַיִּקְרָא דִּילִיָּה לְחוּד אִיהוּ. לָא. אֶלָּא, בְּגִין לְאַגְנָא עַל חַיִּיא, דְּלֵא יִשְׁלוּט עֲלֵיהוּ מִלְּאַךְ הַמּוֹת, לְאַסְטָאָה לְעֵילָא וַיִּסְתַּמְרוּן מִנִּיה.

33. פִּתַּח וְאָמַר, וְכִי תִבְאוּ מִלְּחָמָה בְּאַרְצְכֶם עַל הַצָּר הַצּוֹרֵר אֶתְכֶם וְגו', וְהִיִּקְנָא עַל הַצָּר, דָּא מִלְּאַךְ הַמּוֹת. הַצּוֹרֵר אֶתְכֶם תְּדִיר, וְקָטִיל לְבָנֵי נֶשָׂא, וּבְעֵי לְקַטְלָא אַחֲרֵינִין. מֵאִי תִקְנֵתִיה. וְהִרְעוּתֶם. אִם בְּרֵאשׁ הַשָּׁנָה, דְּהוּא יוֹמָא דְדִינָא לְעֵילָא, הָאִי מִלְּאַךְ הַמּוֹת נַחִית לְתַתָּא, בְּגִין לְאַשְׁחָא בְּעוֹבְדֵין דְּבָנֵי נֶשָׂא, וּלְסַלְקָא לְעֵילָא לְאַסְטָאָה לוֹן. וַיִּשְׂרָאֵל דִּידְעֵי דְהָא מִלְּאַךְ הַמּוֹת נַחִית לְתַתָּא וְסָלִיק לְעֵילָא, בְּגִין לְמַהוּי קְטִיגוּרָא עֲלֵיהוּ. מְקַדְמֵי בְּשׁוֹפָר לְיֹבְבָא עֲלֵיהּ, דְּלֵא יְכִיל לוֹן וּלְאַגְנָא עֲלֵיהוּ.

34. וְכָל שְׁכָן בְּשַׁעְתָּא דְעֵבִיד דִּינָא וְקָטִיל בְּנֵי נֶשָׂא, וְאַשְׁתַּכַּח לְתַתָּא. וְכָל שְׁכָן בְּשַׁעְתָּא דְאַזְלוּ לְבֵי קְבָרִי, וְאַהֲדָרוּ מִבֵּי קְבָרִי, דְּהָא בְּשַׁעְתָּא דְנֶשִׁי נְטָלוּ רְגְלֵיהוּ עִם מִיתָא, אִיהוּ נַחִית וְאַשְׁתַּכַּח קְמִייהוּ, דְכַתִּיב רְגְלֵיהּ יוֹרְדוֹת מוֹת, יוֹרְדוֹת לְמָאן. לְהַהוּא אֶתְר דְאַקְרִי מוֹת. וְע"ד חוּה גְרַמַת מוֹתָא לְכָל עֵלְמָא, רַחֲמָנָא לְשׁוֹבִינָן.

35. ת"ח, כְּתִיב כֵּן דֶּרֶךְ אִשָּׁה מְנַאֲפַת וְגו'. וְהָא אוֹקִימָנָא. אֲבָל כֵּן דֶּרֶךְ אִשָּׁה מְנַאֲפַת, דָּא הוּא מִלְּאַךְ הַמּוֹת, וְהָכִי הוּא, וְהָכִי אֶקְרִי. אֲכַלָּה וּמַחַתָּה פִּיהּ, אוֹקִידַת עֵלְמָא בְּשִׁלְהוּבוּי, וְקָטְלַת בְּנֵי נֶשָׂא עַד לָא מָטָא זְמַנֵּיהוּ, וְאַמְרָה לָא פְעַלְתִּי אֹן, דְּהָא דִּינָא בְּעָא עֲלֵיהוּ, וְאַשְׁתַּכַּחוּ בְּחוּבִין, וּבְדִינָא קְשׁוּט מִיתוּ.

36. When Yisrael made the calf and many died, the Angel of Death was among the women inside the camp of Yisrael. When Moses saw the Angel of Death among the women, and the camp of Yisrael between them, he immediately gathered all the men by themselves. This is the meaning of the verse "And Moses gathered all the Congregation of the children of Yisrael together" (Shemot 35;10). These were the men alone, who were gathered and separated.

37. And the Angel of Death did not leave the women until the tabernacle was built, as was written: "and Moses erected the tabernacle" (Shemot 40:18). And even when the women brought offerings to the tabernacle, the Angel of Death did not move away from them, until Moses saw that, and advised the men not to have contact with them and not to look at them face to face, but to walk behind them. This is the meaning of the verse "And they came (Heb. vayavo'u), both men and women" (Shemot 35:22). It does not say 'and they brought (Heb. vayavi'u)' but - "and they came." THIS TEACHES US THAT THE MEN did not walk with THE WOMEN together but behind them. All this is because the Angel of Death did not leave them until the tabernacle was built.

38. Come and see: THE ANGEL OF DEATH is not among the women when they are less than seven together or less than ten together. HE EXPLAINS: in public he is among seven women and seeks to punish. And if there are ten women he prosecutes in order to kill. And since he is among them openly, it is written: "And they came, both men and women." VIZ. BEHIND THEIR BACKS AS MENTIONED ABOVE. And all the friends were watchful that day and studied Torah.

39. Rabbi Shimon opened the discussion and said, "And Hashem said to Noah, come you and all your house into the ark" (Beresheet 7:1). We already explained this verse. But come and see, could not the Holy One, blessed be He, keep Noah in one place in the world, so that when there would be flood, it would not reach that particular place? This is as was said concerning Gidon "let it be now only dry upon the fleece" (Shoftim 6:40). Or could He not keep him in the land of Yisrael, of which it is written: "nor rained upon in the day of indignation" (Yechezkel 22:24) meaning that the flood did not come upon it?

40. AND ANSWERS: since the Destroyer came in the world, whoever did not hide himself, and was present before him in openly, forfeits his life, because he brings death on himself. How do we know that? from Lot, as states the verse "Escape for your life, look not behind you" (Beresheet. 19:17). What is the sense of "look not behind you?" It is because the Destroyer walked behind his back and if Lot had turned his head and looked him face to face, the angel might have done him harm.

36. בְּשַׁעֲתָא דְעֵבְרוּ יִשְׂרָאֵל יְת עֲגָלָא, וּמִיתוּ כָּל אִינוּן אוּכְלוּסִין, הָוּה מְלֶאךְ הַמּוֹת אֲשַׁתְּכַח בִּינֵי נָשִׁי, בְּגוּ מִשְׂרִייתָא דִּישְׂרָאֵל. בִּיּוֹן דְּאֲסַתְּכַל מִשָּׁה, דְּהָא מְלֶאךְ הַמּוֹת אֲשַׁתְּכַח בִּינֵי נָשִׁי, וּמִשְׂרִייתָא דִּישְׂרָאֵל בִּינֵינֵיהוּ, מִיַּד כְּנִישׁ לְכָל גּוּבְרִין לְחוּדְיֵיהוּ, הַה"ד וַיִּקְהַל מֹשֶׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל. אֵלִין גּוּבְרִין, דְּכְנִישׁ לֹון וְאִפְרִישׁ לֹון לְחוּדְיֵיהוּ.

37. וּמְלֶאךְ הַמּוֹת לֹא הָוּה מִתְפָּרֵשׁ מִגּוּ נָשִׁין, עַד דְּאֲתוּקָם מִשְׁכְּנָא, דְּכִתִּיב וַיִּקָּם מֹשֶׁה אֶת הַמִּשְׁכָּן. וְאִפְּלוּ בְּשַׁעֲתָא דְנָשִׁין הָוּוּ מֵיִיתִין נִדְבָה לְמִשְׁכְּנָא, לֹא הָוּה מִתְעַדִּי מִבִּינֵיהוּ, עַד דְּחָמָא מִשָּׁה, וַיְהִי לְגּוּבְרִין עֵיטָא, דְּלֹא יִיתוּן בְּחִבּוּרָא חֲדָא עִמָּהוּן, וְלֹא יִתְחַזּוּן אֲנָפִין בְּאֲנָפִין, אֲלֵא לְבַתַּר כְּתַפְיֵיהוּ. הַה"ד וַיָּבֹאוּ הָאֲנָשִׁים עַל הַנָּשִׁים וַיָּבִיאוּ לֹא כְּתִיב, אֲלֵא וַיָּבֹאוּ בְּאַרְחָא חֲדָא לֹא הָוּוּ אֲזִלִּין, אֲלֵא לְבַתַּר כְּתַפְיֵיהוּ. בְּגִין דְּמְלֶאךְ הַמּוֹת לֹא אֲתַפְּרֵשׁ מִבִּינֵיהוּ עַד דְּאֲתוּקָם מִשְׁכְּנָא.

38. ת"ח, לֹא אֲשַׁתְּכַח בִּינֵי נָשִׁי, פְּחוֹת מִשְׁבַּע נָשִׁים, וְלֹא פְּחוֹת מֵעֶשֶׂר. וּבְאַרְחָא בְּאַתְגְּלוּיָא, בְּשַׁבַּע אֲשַׁתְּכַח, וּבְעֵי דִינָא. בְּעֶשֶׂר, אֲסִטֵּי לְקַטְלָא. וּבְגִין דְּאֲשַׁתְּכַח בִּינֵיהוּ בְּאַרְחָא בְּאַתְגְּלוּיָא, כְּתִיב וַיָּבֹאוּ הָאֲנָשִׁים עַל הַנָּשִׁים. וְאֲסַתְּמְרוּ כָּל הָהוּא יוֹמָא כְּלָהוּ חֲבַרְיָא, וְאֲשַׁתְּדְּלוּ בְּאוּרֵייתָא.

39. פִּתַּח ר"ש וְאָמַר, וַיֹּאמֶר יי' אֵל נֹחַ בֹּא אִתָּהּ וְכָל בֵּיתְךָ אֵל הַתְּבֵה. הָאִי קְרָא אוּקִימְנָא, אֲבַל ת"ח, וְכִי לֹא יָכִיל קוּדְשָׁא בְּרִיךְ הוּא לְנִטְרָא לִיהַ לְנַח, בְּאֲתַר חַד בְּעֵלְמָא. דִּיהָא מִבּוּל בְּכָל עֲלָמָא, וְלֹא יְהָא בְּהוּא אֲתַר, כְּמָה דְּכְתִיב בְּגִדְעוֹן, וַיְהִי חוּרְבַּ אֵל הַגָּזָה לְבַדְּהָ. אוּ לְנִטְרָא לִיהַ בְּאַרְעָא דִּישְׂרָאֵל, דְּכְתִיב בְּהָ, לֹא גִשְׁמָה בְּיוֹם זַעַם, דְּלֹא נַחְתּוּ עֲלֵהּ מִי טוּפְנָא.

40. אֲלֵא, בִּיּוֹן דְּמַחְבְּלָא נַחַת לְעֵלְמָא, מֵאֵן דְּלֹא סְגִיר גְּרַמִּיָּה, וְאֲשַׁתְּכַח קַמִּיהַ בְּאַתְגְּלוּיָא, אֲתַחֲיִיב בְּנַפְשִׁיהַ, דְּאִיהוּ קַטִּיל גְּרַמִּיָּה. מִנָּא לָן. מְלוּט, דְּכְתִיב הַמְּלִט עַל נַפְשֵׁךָ אֵל תְּבִיט אַחֲרֶיךָ. מֵאִי טַעְמָא אֵל תְּבִיט אַחֲרֶיךָ. בְּגִין דְּמַחְבְּלָא אֲזִיל בְּתַר כְּתַפּוּי, וְאִי אֲהַדְרִי רִישִׁיהַ, וְאֲסַתְּכַל בִּיהַ אֲנָפִין בְּאֲנָפִין, יָכִיל לְנַזְקָא לִיהַ.

41. And therefore it is written OF NOAH: "and Hashem shut him in" (Beresheet 7:16), so he would not be seen by the destroyer and the Angel of Death would have no power over him . And while the friends were hiding AT HOME, thirteen men in town died. Rabbi Shimon said: blessed be the Merciful, that the Angel of Death did not behold your images.

42. "And Moses gathered." He repeats the building of the tabernacle a second time, as before IN THE PORTION OF TRUMAH. Rabbi Chiya said: everything is as we learned that the building of the tabernacle was done solely by Yisrael and not by the mixed multitude. For the mixed multitude drew AGAIN the Angel of Death and he descended into the world. Since Moses saw that, he threw the riff-raff out and gathered Yisrael only. It is written in the verse: "And Moses gathered," AND NOT LIKE IN TRUMAH, WHERE IT WAS SAID, "OF EVERY MAN WHOSE HEART PROMPTS HIM..." (SHEMOT 25:2), FOR THE MIXED MULTITUDE WAS PART OF THE CONGREGATION. AND THEREFORE THERE WAS NEED TO SAY THE BUILDING OF THE TABERNACLE A SECOND TIME.

4. "Who has ascended up into heaven, and come down"

We read a lengthy discussion of the verse, "Who has ascended up into heaven, and come down again? Who has gathered the wind in his fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His son's name, if you can tell?" Rabbi Shimon explains that this is said about God, Yud Hei Vav Hei, and that the name of his son is Yisrael. "who has ascended up into heaven" refers to Moses. Another explanation for "who has ascended up into heaven" refers to Elijah. Rabbi Shimon says that Elijah left the world in his body, left that body in the storm of wind and donned a new light body to rise above. Then he descended again, regained his body in the storm of wind, and returned to earth. Another explanation is that "who ascended up into heaven" refers to Elijah, and "came down" refers to Jonah, whom the fish brought down deep into the ocean. Rabbi Shimon explains how all the pieces of the opening verse refer to Elijah, but then offers us yet another interpretation, where "who has ascended up into heaven" refers to God, where heaven, that is Zeir Anpin, lifts Binah; this is the secret of the upper Chariot, composed of the four spirits of the world: Chesed, Gvurah, Tiferet and Malchut, that are the primordial elements.

43. Rabbi Shimon opened the discussion with "Who has ascended up into heaven, and come down again? who has gathered the wind in His fists? who has bound the waters in a garment? who has established all the ends of the earth? what is His name, and what is His son's name, if you can tell?" (Mishlei 30:4). We explained this verse, together with its many interpretations. It is all said about the Holy One, blessed be He, which is all! And we learned, "what is His name, and what is His son's name, if you can tell?" This is the Holy One, blessed be He, What is His name? Yud Hei Vav Hei, and the name of His son-Yisrael. As is written: "Yisrael is My son, My firstborn" (Shemot 4:22), and we already talked about it. And we explained that "who has ascended up into heaven" refers to Moses, as is written: "And He said to Moses, Come up to Hashem" (Shemot 24:1).

44. Another explanation for "Who has ascended up into the heaven" (Mishlei 30:4): it speaks about Elijah, of whom it is written: "And Elijah went up by a storm of wind" (Il Melachim 2:11). HE ASKS: 'And how could Elijah go up to the sky, for the sky cannot bear a body of this world, even the size of a mustard seed', yet you say "And Elijah went up by a storm of wind."

41. וע"ד כתיב, ויסגור יי' בערו. דלא יתחזי קמי מחבלא, ולא ישלוט עליה מלאך המות. ועד דהוה טמירין, מיתו תליסר גוברין במתא. אמר רבי שמעון, ברין רחמנא, דלא אסתכל בדיוקנא דמלאך המות.

42. ויקהל משה וגו'. אהדר לון כמלקדמין, עוברא דמשכנא. אמר רבי חייא, כלא כמה דאתמר. ועוברא דמשכנא לא אתעביד אלא מישראל בלחודייהו, ולא מאינן ערב רב, בגין דאינן ערב רב אמשיכו ליה למלאך המות לנחתא לעלמא. כיון דאסתכל משה ביה, אשדי לאינן ערב רב, לבר, וכניש לון לישראל בלחודייהו, הדא הוא דכתיב ויקהל משה וגו'.

43. רבי שמעון פתח, מי עלה שמים וירד מי אסף רוח בחפניו מי צרר מים בשמלה מי הקים כל אפסי ארץ מה שמו ומה שם בנו כי תדע. האי קרא הא אוקימנא, וכמה סמכין אית ביה. וכלא בקודשא ברין הוא אתמר, דאיהו כלא. ואתמר, מה שמו ומה שם בנו כי תדע, דא קודשא ברין הוא. מה שמו ידו"ד. ומה שם בנו, ישראל דכתיב, בני בכרי ישראל, והא אוקימנא. מי עלה שמים. הא אוקמוה, דא משה, דכתיב ואל משה אמר עלה אל יי'.

44. ד"א מי עלה שמים, דא אליהו, דכתיב ביה ויעל אליהו בסערה השמים. וכי הוה יכול אליהו לסלקא לשמים. והא בלהו שמים, לא יכלין למסבל, אמילו גרעינא כחרדל מגופא דהאי עלמא, ואת אמרת ויעל אליהו בסערה השמים.

45. AND HE ANSWERS: 'But this is as you say "And Hashem came down upon Mount Sinai" (Shemot 19:20), and "And Moses went into the midst of the cloud, and went up into the mountain." Yet the Holy One, blessed be He, was on mount Sinai, and it is written: "And the sight of the glory of Hashem was like a devouring fire on the top of the mountain" (Shemot 24:17). How could Moses climb it? But it is written about Moses: "And Moses went into the midst of the cloud, and went up into the mountain" (Ibid. 18), meaning that he entered the cloud as if he were donning a garment. And here, IN THE SCRIPTURE "AND HE SAID TO MOSES, COME UP TO HASHEM" he also donned a cloud and entered it. And in the cloud he approached the fire, and could come nearer. So it was with Elijah, as was written: "And Elijah went up by a storm of wind," meaning that he was clothed with the storm of wind and went up'.

46. And I found a secret in the book of Adam, which talked about the offspring THAT WOULD COME into the world: that there would be a spirit that would go down to the world to earth, and don a body and which name is Elijah. In that body he would quit the world and then remove the body and remain in the storm of wind. And another body of light would present itself before him, that he may go with it among the angels. And when he descends INTO THIS WORLD, he would don that body that was left in the other world, NAMELY IN THE STORM OF WIND. In this body he shall be seen down below, and in that other body OF LIGHT he would be seen above. And this is the secret of "Who has ascended up into heaven, and come down again? (Mishlei 30:4), for there was no man whose spirit would ascend to heaven AFTER THE BODY IS GONE, and come down again later, like Elijah, who went up and came down.

47. Another explanation: "Who ascended up into heaven" refers to Elijah, and "came down" refers to Jonah, whom the fish brought down deep into the ocean. Jonah draws from the strength of Elijah, FOR HE HAD ELIJAH'S SPIRIT, Elijah ascended and Jonah descended. The one wanted to die and the other wanted to die. That is why Jonah is called "son of Amitai" (Yonah 1:1), as says the verse "and that the word of Hashem in your mouth is truth (Heb. emet)" (I Melachim 17:24).

48. "Who has bound the waters" (Mishlei 30:4) alludes to Elijah, who knotted the knot of water in the world, and there was no dew nor rain from the sky. "In a garment" (Mishlei 30:4) also refers to Elijah, who brought his mantle when he committed miracles. FOR HE DIVIDED, TOGETHER WITH ELISHA, THE JORDAN BY USING HIS MANTLE (II MELACHIM 2:7-8). "who has gathered the wind (or: 'spirit') in his fists?" (Mishlei 30:4) refers to Elijah, who brought a spirit of a man back into his body AFTER HE DIED (I MELACHIM 17:22-24).

45. אֵלָא כְּמָה דְּאֵת אִמְר, וַיֵּרֵד יְיָ עַל הַר סִינַי. וְכָתוּב וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעֲנָן וַיַּעַל אֶל הָהָר. וְכִי קוֹדֵשׁא בְּרִיךְ הוּא דְהוּה בְּטוֹרָא דְסִינַי, וְכָתוּב וּמְרָאָה כְבוֹד יְיָ כַּאֲשׁ אֹכֶלֶת בְּרֹאשׁ הָהָר, אִיךְ יָכִיל מֹשֶׁה לְסַלְקָא לְגַבִּיָּה. אֵלָא בְּמֹשֶׁה כְּתוּב, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעֲנָן וַיַּעַל אֶל הָהָר. דְּעָאֵל גּוּ עֲנָנָא, כְּמָאן דְּאִתְלַבֵּשׁ בְּלַבּוּשָׁא. הֵכִי נָמִי אִתְלַבֵּשׁ בְּעֲנָנָא, וְעָאֵל בְּגוּיָה. וּבְעֲנָנָא אִתְקָרִיב לְגַבִּי אִשָּׁא, וְיָכִיל לְמַקְרֵב. אוּף הֵכִי אֵלִיָּהוּ, דְּכָתוּב וַיַּעַל אֵלִיָּהוּ בְּסַעְרָה הַשָּׁמַיִם, דְּעָאֵל בְּהֵיִא סַעְרָה, וְאִתְלַבֵּשׁ בֵּיהּ בְּהֵיִא סַעְרָה, וְסָלִיק לְעִילָא.

46. וְרָזָא אִשְׁכַּחְנָא, בְּסַפְרָא דְאֲדָם קְדַמָּא, דְּאִמְר בְּאִינוּן תּוֹלְדוֹת דְּעֲלָמָא, רִחְזָא חֲדָא יְהֵא דִּיחּוֹת לְעֲלָמָא בְּאַרְעָא, וַיִּתְלַבֵּשׁ בְּגוּפָא, וְאֵלִיָּהוּ שְׁמִיָּה. וּבְהֵוּא גּוּפָא יִסְתַּלַּק, וְאִשְׁתַּלִּיל מְגוּפִיָּה, וַיִּשְׁתַּאֲר בְּסַעְרָה. וּגּוּפָא דְנִהוּרָא אַחְרָא יִזְדַּמֵּן לֵיהּ, לְמַהוּי גּוּ מְלָאכִי. וְכֵד יְחוּת, יִתְלַבֵּשׁ בְּהֵוּא גּוּפָא, דִּיִּשְׁתַּאֲר בְּהֵוּא עֲלָמָא, וּבְהֵוּא גּוּפָא יִתְחַזֵּי לְתַתָּא, וּבְגוּפָא אַחְרָא יִתְחַזֵּי לְעִילָא. וְדָא אִיָּהוּ רָזָא, דְּמִי עֲלָה שָׁמַיִם וַיֵּרֵד. לֹא הוּה בְּרַ נֶשׁ דְּסָלִיק לְשָׁמַיָא רִחְזָא דִּילֵיהּ, וְנַחֲיִת לְבַתֵּר לְתַתָּא, בְּרַ אֵלִיָּהוּ, דְּאִיָּהוּ סָלִיק לְעִילָא וְנַחֲיִת לְתַתָּא.

47. ד"א מִי עֲלָה שָׁמַיִם, דָּא אֵלִיָּהוּ. וַיֵּרֵד, דָּא יוֹנָה, דְּנַחַת לֵיהּ נוֹנָא גּוּ תְהוּמִי, לְעַמְקֵי יַמָּא. יוֹנָה מַחִילָא דְּאֵלִיָּהוּ קָא אִתָּא, אֵלִיָּהוּ סָלִיק, יוֹנָה נַחֲיִת, דָּא שְׁאִיל נַפְשִׁיָּה לְמִימַת, וְדָא שְׁאִיל נַפְשִׁיָּה לְמִימַת, וּבְגִין כֶּךָ אִקְרִי בְּן אֲמַתִּי. וְכָתוּב, וְדִבֵּר יְיָ בְּפִיךָ אֲמַת.

48. מִי צָרַר מַיִם, דָּא אֵלִיָּהוּ, דְּצָרִיר צְרוּרָא דְּמִיָּא בְּעֲלָמָא, וְלֹא נַחְתּוּ טְלָא וּמְטָרָא דְּשָׁמַיָּא. בְּשִׁמְלָה, דָּא אֵלִיָּהוּ, דְּהוּה מִיִּיתִי אֲדַרְתֵּיהּ לְמַעַבְדַּ נְסִין. מִי אִסְף רִיחַ בְּחַפְנֵיו, דָּא אֵלִיָּהוּ, דְּאִהְדֵּר רִיחָא דְּבֵר נֶשׁ לְגוּ מַעוּ.

49. "Who has established all the ends of the earth?" refers to Elijah who after bagging the water in the world, and restrained the rain by oath, prayed again, thus reviving the world, so rain and food would be given to everyone. "What is his name"-Elijah, "and what is his son's name?" also Elijah. AND HE EXPLAINS, what is his name?- when he ascended up-it is Elijah. "And what is his son's name" refers to the time he came down, and became a messenger to perform miracles, and his name is Elijah.

50. Another interpretation: "who (Heb. mi) has ascended up into heaven" refers to the Holy One, blessed be He, as we already learned. The secret of it is that the word "Mi" is used. We already said THAT THIS WORD IS THE NAME OF BINAH. AND THE EXPLANATION IS THAT HEAVEN, WHICH IS ZEIR ANPIN, LIFTS BINAH, WHICH IS CALLED "MI," and this is the secret of the upper Chariot, composed of the four directions of the world, NAMELY, THE FOUR SFIROT CHESED, GVURAH, TIFERET AND MALCHUT, FROM THE CHEST UPWARD OF ZEIR ANPIN, THAT FORM A CHARIOT TO BINAH THAT IS CALLED "MI." They are the primordial elements that come all from that place which is called Mi, NAMELY, THEY ARE ITS CHARIOT, as we learned.

5. "whoever is of a willing heart"

Rabbi Shimon speaks first of the raising of Malchut to be united with Zeir Anpin, the uniting of the supernal Chariot and the lower Chariot. We hear of the upper ministers and the patriarchs who have the honor to bear the holy chair, Malchut. "Whoever is of a willing heart" refers to the four hosts of high angels in which are included the twelve hosts. The four hosts are called the holy animals and the twelve hosts are the offerings. All these Chariots are called "whoever is of a willing heart." Rabbi Yehuda speaks of how a man is blessed with happiness when a poor man comes to him; he is as honored as if he created his soul. Rabbi Aba then talks about the verse: "Since the day that I brought forth my people Yisrael out of Egypt, I chose no city out of all the tribes of Yisrael to build a house...that my name might be there, but I chose David," saying that God does not choose a city until he has a good leader for the people. We hear a discussion on "Happy is he who has the El of Jacob for his help, whose hope is in Hashem his Elohim." The righteous put their trust in God, and are content to break themselves for His sake, therefore they merit miracles and many signs. "Whoever is of a willing heart" refers to he whose heart is willing to draw the Shechinah into himself.

51. Come and see: when it is a time of goodwill before the Holy One, blessed be He, to unite the supernal Chariot with the lower Chariot so that they would become one, a voice issues from the uppermost holy place, which is called heaven, ZEIR ANPIN, and gathers all those who are holy down below, NAMELY, THE RIGHTEOUS IN THIS WORLD, all the holy ministers, MICHAEL, GABRIEL, URIEL AND RAPHAEL, and all the upper hosts, THE ANGELS, so that all would be ready together. This is the meaning of "And Moses gathered"-Moses is the secret of heaven, ZEIR ANPIN, "all the Congregation of the children of Yisrael"-these are the twelve upper holy hosts, WHICH ARE THE LOWER CHARIOT, UPON WHICH MALCHUT RIDES, AND THEY LIFT MALCHUT TO BE UNITED WITH ZEIR ANPIN.

52. "And he said to them." What did he say? "This is the thing... Take from among you an offering" (Shemot 35:4-5), which means, prepare yourself, all of you, to bear and carry upon you the honor of the holy throne, WHICH IS MALCHUT, to raise it, TO ZEIR ANPIN.

49. מי הקים כל אפסי ארץ. דא אליהו, דלבתר דצרך מים, ואומי על מטרא, לבתר אהדר בצלותיה, ואוקים כל עלמא, ונחית מטרא, ואתיהיב מזונא לכלא. מה שמו, דא אליהו. ומה שם בנו, דא אליהו. מה שמו, כד סליק לעילא, אליהו. ומה שם בנו, כד נחית לתתא, ואתעביד שליחא למעבד נסיון, אליהו שמייה.

50. דבר אחר מי עלה שמים, דא קודשא בריך הוא, במה דאוקימנא. ורזא דמלה, מ"י, והא אוקימנא. והכא איהו רזא דרתיכא עלאה, ארבע סטרין דעלמא, דאינון יסודי קדמאי הכלא, וכלהו תלויין בהוא אתר עלאה דאקרי מ"י, במה דאתמר.

51. ת"ח, כד קיימא שעתא דרעותא קמי קודשא בריך הוא, ליחדא רתיכא עלאה ברתיכא תתאה, למהוי כלא חד. כדן קלא נמיק, מההוא אתר עלאה קדישא, דאקרי שמים, וכניש כל אלין קדישין דלתתא, וכל אינון רברבן קדישין, ומשריין עלאין, למהוי בלהו זמינין כחדא, הה"ד, ויקהל משה, דא רזא דשמים. את כל עדת בני ישראל, אלין אינון תריסר משריין עלאין קדישין.

52. ויאמר אליהם. ומאי קאמר זה הדבר וגו', קחו מאתכם תרומה, אתתקנו בלכון, לסלקא עלייכו, ולמיטל עלייכו, יקרא דכרסויא קדישא, לסלקא לעילא.

53. Allocate from among you the honored, the elevated ministers, MICHAEL, GABRIEL, URIEL AND RAPHAEL, to raise this offering, which is the secret of the holy throne, MALCHUT, to be united with the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. And it is not meet that the Matron, MALCHUT, come to her husband, unescorted by virgin maidens who come with her and conduct her to her husband, ZEIR ANPIN, as is said, "the virgins, her companions that follow her" (Tehilim 45:15). Wherefore all that? To bring her to join her husband, ZEIR ANPIN.

54. "Whoever is of a willing (Heb. nediv) heart" (Shemot 35:5) refers to the four hosts of high angels THAT COME FROM NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT; in them are included all the other hosts, NAMELY THE TWELVE HOSTS. SINCE EACH OF THE FOUR HOSTS CONSISTS OF THREE HOSTS, THEY ARE ALTOGETHER TWELVE. And those who come out of the high patriarchs, CHESED, GVURAH AND TIFERET, are called nobles. As we stated, that it is written about the well, "that the nobles of (Heb. nedivei) the people delved" (Bemidbar 21:18). 'Nobles' refers to the fathers.

55. HE ASKS: It is written "he will bring it (Heb. yevi'eha)" (Shemot 35:5) and not "they will bring it"; AND SAYS, "he will bring it" WHICH IS IN THE SINGULAR, INDICATES the unifying of everything into one, THAT IS TO SAY THE MALE AND FEMALE PRINCIPLES. Also, it does not say 'he will bring (Heb. yavi)' but "he will bring it (Heb. yevie'ha)," TO INDICATE MALCHUT WHICH IS CALLED AN OFFERING, to be given to her husband honorably as is proper. "an offering to Hashem," the particle 'Et', before "an offering," comes to add all the other hosts of angels, so that everything should be united into one, to make twelve HOSTS into one, WHICH ARE "gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and acacia wood, and oil for the light, and spices for anointing oil, and for the sweet incense" (Ibid. 5-8) WHICH ARE THE TWELVE KINDS. These are the highest twelve hosts, that are included in these four, which are called the holy living creatures. FOR EACH LIVING CREATURE CONSISTS OF THREE, SO TOGETHER THERE ARE TWELVE.

56. And all of them ascend to the holy throne, WHICH IS MALCHUT, to lift her up to be united with her husband, ZEIR ANPIN, so that all becomes one, and that he be with her in high glory. Then the supreme King sits on the holy throne, and wife is united with her husband, MALCHUT WITH ZEIR ANPIN, so that everything would be one. Then everyone rejoices.

57. Come and see, here the count starts with gold, and then silver, because that reckoning is from below UPWARD, FOR GVURAH, THAT IS GOLD, PRECEDE SILVER THAT IS CHESED. But when counting by the reckoning of the supernal Chariot, the counting starts from the right side first, WHICH IS SILVER, and then left, WHICH IS GOLD. Whence do we derive this? It is written: "The silver is Mine, and the gold is Mine" (Chagai 2:8); first silver and then gold, BECAUSE IT RELATES TO THE HIGHER. With the lower Chariot, WHICH IS MALCHUT, it starts with left and then the right, as is written: "gold, and silver, and brass," first gold and then silver.

53. אֲמְרוּשׁוּ מִגֵּיבֵיכֶם אֵינֹן יְקִירִין, אֵינֹן רַבְרֵבִין עֲלָאִין, לְסַלְקָא לְהֵיאָה תְרוּמָה, רְזָא דְכַרְסִינָא קְדִישָׁא, לְאַתְחַבְרָא בְּאַבְהֵן, דְּהָא מְטְרוֹנִיתָא לָא אֲתַחְזִי לְמִיתֵי לְבַעֲלָהּ, אֲלֵא בְּאֵינֹן בְּתוּלְתָן עוֹלְמַתָּהָא, דִּינִיתוֹן עִמָּהּ, וּמְדַבְּרִין לָהּ, עַד דְּמִטְת לְבַעֲלָהּ, כְּמָה דְּאֵת אֲמֹר, בְּתוּלוֹת אַחְרֵיהּ רְעוּתֵיהּ וְגו', וְכֹל כֵּן לְמָה, לְמִיתֵי לְאַתְחַבְרָא בְּבַעֲלָהּ.

54. כֹּל נְדִיב לְבוֹ, אֵלִין אֵינֹן אַרְבַּע מְשָׁרְיִין עֲלָאִין, דְּבַכְלָלָא דְּלֵהוֹן כְּלִילָן, כֹּל אֵינֹן שְׂאֵר מְשָׁרְיִין, וְאֵלִין אֵינֹן דְּנִמְקֵן בְּאַבְהֵן עֲלָאִין, דְּאֶקְרוּן נְדִיבִים. כְּמָה דְּאוּקְמוּהּ, דְּכַתִּיב כְּרוּהּ נְדִיבֵי הָעַם, אֵלִין אַבְהֵן.

55. יְבִיאַהּ, יְבִיאוּהָ לָא כְּתִיב, אֲלֵא יְבִיאַהּ, לְיַחְדָּא כֹּלָא בְּחֻדָּא. וְכֵן יְבִיָא לָא כְּתִיב, אֲלֵא יְבִיאַהּ, לְסַלְקָא לָהּ לְגַבֵּי בַעֲלָהּ בִּיקְרָא, כְּמָה דְּאַצְטְרִיךְ. אֵת תְּרוּמַת יי', אֵת לְאַסְגָּאָה, כֹּל אֵינֹן מְשָׁרְיִין עֲלָאִין אַחְרֵינִין, לְאַתְחַבְרָא כֹּלָא בְּחֻדָּא, וְאֵינֹן תְּרִיסַר בְּכֻלָּלָא חֻדָּא. זֶהָב. וְכֶסֶף. וְנַחוּשֶׁת. תְּכֵלֶת. וְאַרְגָּמָן. וְתוּלַעַת שָׁנִי. וְשֵׁשׁ וְעִזִּים. וְעֵרַת אֱלִים מְאֻדְמִים. וְעֵרַת תְּחָשִׁים. וְעִצֵּי שֵׁטִים. וְשֶׁמֶן לְמְאוֹר. וּבִשְׂמִים לְשֶׁמֶן הַמְּשַׁחָה. וְלִקְטֹרֶת הַסַּמִּים. אֵלִין אֵינֹן תְּרִיסַר מְשָׁרְיִין עֲלָאִין, דְּכֻלִּילָן כֻּלְהוּ בְּכֻלָּלָא דְּאַרְבַּע דְּאֶקְרוּן חֵיוֹת הַקֹּדֶשׁ כְּמָה דְּאֵתְמַר.

56. וְכֻלְהוּ אֵלִין סַלְקִין לְכַרְסִינָא קְדִישָׁא, לְאַעֲלָא לָהּ לְעֵילָא, לְאַתְחַבְרָא בְּבַעֲלָהּ, בְּגִין לְמַהוּי כֹּלָא חַד, בְּגִין דִּישְׁתַּכַּח עִמָּהּ בִּיקְרָא עֲלָאָה. כְּדִין יְתִיב מְלַכָּא עֲלָאָה עַל כּוֹרְסִינָא קְדִישָׁא, וְאַתְחַבְרָא אֵתְתָא בְּבַעֲלָהּ, לְמַהוּי כֹּלָא חַד. וְכְדִין, אִיהוּ חֲדוּתָא דְּכֻלָּא.

57. ת"ח, הָכָא שְׂאֵרֵי לְמַמְנֵי זֶהָב בְּקַדְמִיתָא, וְכֶסֶף לְבִתְרָא, בְּגִין דְּהָאִי חֲשַׁבְנָא מִתְתָּא. אֲבָל כִּד אֲתִי לְמַמְנֵי מַחוּשְׁבָּנָא דְּרִתִּיכָא דְּלַעֲיֻלָּא, שְׂאֵרֵי לְמַמְנֵי מִימִינָא בְּקַדְמִיתָא, וְלְבִתְרָא מִן שְׂמַאלָא. מְנַלְן. דְּכַתִּיב, לִי הַכֶּסֶף וְלִי הַזֶּהָב. כֶּסֶף בְּקַדְמִיתָא, וְלְבִתְרָא הַזֶּהָב. וּבְרִתִּיכָא דְּלִתְתָּא, שְׂאֵרוֹ מִשְׂמַאלָא וְלְבִתְרָא מִימִינָא, דְּכַתִּיב זֶהָב וְכֶסֶף וְנַחוּשֶׁת. זֶהָב בְּקַדְמִיתָא, וְלְבִתְרָא כֶּסֶף.

58. And all these Chariots are called "whoever (lit. 'all who') is of a willing heart" (Shemot 35:5). "All," IN THE VERSE "ALL WHO IS OF A WILLING HEART" includes all the other Chariots, WHICH ARE TWELVE. What is heart? It is the secret of the verse "but he that is of a merry heart has a continual feast" (Mishlei 15:15), which refers to the heart of all, and is the holy throne, MALCHUT. Therefore they are called heart. "All who is of a willing heart" is as we stated that the four legions include everything, FOR EACH CONSISTS OF THREE, AND TOGETHER THEY ARE TWELVE, and all are named after the meaning of "all who is of a willing heart." "A heave-offering to Hashem" (Shemot 35:5) is the holy throne. And since they heaved it up and raised it TO ZEIR ANPIN, it is called "an offering to Hashem."

59. For that reason, when Ezekiel saw the secret of the living creatures, that were raising MALCHUT TO UNION, he did not see what they were raising, THAT IS-MALCHUT THAT IS RIDING UPON THEM, because she went to the highest King, ZEIR ANPIN, hidden and secretly, within the supreme glory.

60. "And every wise hearted man among you" (Shemot 35:10) refers to the sixty sources, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD WITHIN ZEIR ANPIN, EACH CONTAINING TEN, that water the world, WHICH IS MALCHUT. From them it is watered. "shall come" (Ibid.) - why is it written? AND HE ANSWERS: For they shall come to receive from the treasury of life, WHICH IS BINAH. Afterwards they will do what the Holy One, blessed be He, BINAH, commands them - to cause enjoyment to the world.

61. "Take from among you an offering to Hashem." Rabbi Yehuda opened the discussion with the verse "Is it not to share your bread with the hungry..." (Yeshayah 58:7). Come and see, blessed is a man's portion when a poor man approaches him. Since he is a poor man, he is a gift that the Holy One, blessed be He, sent him. Blessed is the portion of he who welcomes this gift cordially.

62. Come and see, whoever pities the poor man and refreshes him, the Holy One, blessed be He, honors him as if he created him. This is why Abraham, who pitied all the inhabitants of the world, the Holy One, blessed be He, treated him as if he created them. Such is the meaning of the verse "and all the souls that they had acquired in Charan" (Beresheet 12:5).

63. Although we talked about THE VERSE "Is it not to share (Heb. paros)" (Yeshayah 58:7), yet what does it mean? It means to spread over a tablecloth bread and food to eat. There is another interpretation for this verse. The word "paros" also means "to break," and so pieces of bread should be broken before him, that he would not feel ashamed. And one should break it before him generously. The word "your bread" (Ibid.) is used and not just "bread," for "your bread" TEACHES US THAT THE BREAD SHOULD BE yours, from your own money and not by theft, oppression or robbery. Otherwise, it is no merit; on the contrary, woe to him, when his sin is brought up. Similarly "Take from among you an offering" means to take and give from your own, not from theft, plunder or robbery, as was already explained.

58. וְכָל אִינוֹן רְתִיכִין אֶקְרוֹן נְדִיב לֵב. כָּל: לְאֶכְלָלָא כָּל שָׂאֵר רְתִיכִין. לֵב. מֵאֵי לֵב. הֵיוּנוּ רְזָא דְכֶתִיב, וְטוֹב לֵב מִשְׁתַּה תְּמִיד. וְדָא אִיהוּ לְבָא דְכֶלְא, וְדָא בְרִסְיָא קְדִישָׁא. וְעַל דָּא אֶקְרוֹן לֵב. כָּל נְדִיב לֵב, כְּמָה דְאוּקִימָנָא, דְאַרְבַּע מִשְׁרִיין אֵלִין, כְּלָלָא דְכֶלְהוּ אֶקְרוֹן בְּרִזָּא חֲדָא, נְדִיב לֵב. תְּרוּמַת יוֹ, דָּא בְרִסְיָא קְדִישָׁא. וּבְגִין דְאַרְיֵמוּ לָהּ לְעֵילָא, וְסֻלְקִין לָהּ לְעֵילָא, אֶקְרִי תְרוּמַת יוֹ.

59. וְעַל דָּא, כַּד חֲמָא יַחְזַקְאֵל רְזָא דְחַיּוֹת, דְּהוּוּ סֻלְקִין, לֹא חֲמָא מְהוּ דְסֻלְקִין, בְּגִין דְאִיהוּ סֻלְקָא לְגַבֵּי מַלְכָּא עֲלָאָה בְּגִיזוּ בְּטַמִּירָא בִּיקְרָא עֲלָאָה.

60. וְכָל חֲכָם לֵב בְּכֶם, אֵלִין אִינוֹן שְׁתִּין מְקוּרִין, דְאַשְׁקִיָּא עֲלֵמָא, וּמְנַהוֹן אֶתְשָׁקִי. וּבְאֵן אֲמֵאֵי וּבְאֵן. אֵלָא דִּיִּיתוֹן לְמִנְקֻט מַעַם גְּנָזָא דְחַיּוֹן. וּבְאֵן, וּלְבַתֵּר וַיַּעֲשׂוּ מָה דְקוּדְשָׁא בְרִיךְ הוּא פְקִיד לֹון לְאַהֲנָאָה עֲלֵמָא.

61. קַחוּ מֵאַתְכֶם תְּרוּמָה לַיְיָ. רַבִּי יְהוּדָה פָּתַח, הֲלֵא פְרוֹס לְרַעֵב לַחֲמֵךְ וְגוֹ'. ת"ח, זְכָאָה חוּלְקִיָּה דְבֵר נֶשׁ, כַּד מְסַכְנָא אֶעְרַע לְגַבִּיָּה. דְּהוּא מְסַכְנָא דְוִרוּנָא דְקוּדְשָׁא בְרִיךְ הוּא הוּי, דְשָׁדֵר לִיהָ. מֵאֵן דְמַקְבֵּל לִיהָ לְהוּא דְוִרוּנָא בְּסַבֵּר אֲנַפִּין, זְכָאָה חוּלְקִיָּה.

62. תָּא חֲזִי, מֵאֵן דְחַיִּיס לְמְסַכְנָא, וְאַתִּיב לִיהָ נְפִשְׁיָה, קוּדְשָׁא בְרִיךְ הוּא סֻלִיק עֲלִיהָ, כְּאִילוּ הוּא בְרָא לְנַפְשִׁיָּה. וְע"ד אַבְרָהָם דְהוּוּ חַיִּיס לְכָל בְּנֵי עֲלֵמָא, סֻלִיק עֲלִיהָ קוּדְשָׁא בְרִיךְ הוּא, כְּאִילוּ הוּא בְרָא לֹון, דְכֶתִיב וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בַחֲרָן.

63. וְאֵע"ג דְּהָא אוּקִימָנָא הֲלֵא פְרוֹס, מֵאֵי פְרוֹס, לְמַפְרֵס לִיהָ מִפָּה בְּנַהֲמָא וּמְזוּנָא לְמִיכָל. ד"א הֲלֵא פְרוֹס, כַּד"א פְרִיס פְרִיסַת וְגוֹ'. דְבַעֵי לְמַפְרֵס פְרִיסִין דְנַהֲמָא קְמִיָּה, בְּגִין דְלֹא לְכִסְיָהּ. וּיְנַפְרוֹס קְמִיָּה בְּעֵינָא טְבָא. לַחֲמֵךְ, לַחֵם לֹא כְתִיב, אֵלָא לַחֲמֵךְ. הֲוֵא דִילָךְ מְמַמוּנָךְ, וְלֹא דְגִזְלוּ, וְלֹא דְעֶשְׂקָא, וְלֹא דְגִנְבָה. דְאֵי הָכִי, לֹא זְכוּתָא הוּא, אֵלָא ווֹי לִיהָ, דְאַתִּי לְאַדְכְּרָא חוּבוֹי. כְּגוּוּנָא דָּא קַחוּ מֵאַתְכֶם תְּרוּמָה, לְאַרְמָא מִמָּה דְלִכּוֹן, וְלֹא מְעֶשְׂקָא, וְלֹא מְגֻזְלָא, וְלֹא מְגִנְבָה, וְדָא אוּקִימָהּ.

64. Rabbi Chiya, Rabbi Yitzchak and Rabbi Yosi were walking on the way. While they were walking, they were met by Rabbi Aba. Rabbi Chiya said: assuredly the Shechinah is with us. When he reached them, Rabbi Aba said, it is written: "Since the day that I brought forth My people Yisrael out of Egypt, I chose no city out of all the tribes of Yisrael to build a house...that My name might be there, but I chose David..." (I Melachim, 8:16). There is a contradiction between the beginning and end of this verse, for it is written: "I chose no city...I chose David." (Ibid.) They do not agree with each other, for it should have been said 'I chose Jerusalem.'

65. But when it pleases the Holy One, blessed be He, to build a city, He looks first at the leader who heads the people of the city, and then builds the city and brings the people thither. This is to say, "I chose no city," until I saw that David will be a good shepherd for Yisrael. For the city and its citizens all depend on the shepherd, the leader of the city. If the shepherd is good, then it is well for him, well for the city, well for the people, but if the shepherd is bad, woe to him, woe to the city, woe to the people. And now the Holy One, blessed be He, looked at the world and it occurred to Him to build it, He first raised David. This was said in, "And I chose David My servant."

66. I heard a new idea. He opened the discussion and said, "Happy is he who has the El of Jacob for his help, whose hope is in Hashem his Elohim" (Tehilim 146:5). HE ASKS: Why say "El of Jacob" and not "El of Abraham" or "El of Isaac," AND ANSWERS: Because Jacob did not put his trust in his father, nor in his mother, when he fled his brother, and walked alone without money, as was written: "for with my staff I passed over this Jordan" (Beresheet 32:11). And he put his trust in the Holy One, blessed be He, as is written: "If Elohim will be with me, and will keep me..." (Beresheet 28:20), and everything he asked from the Holy One, blessed be He, was given him.

67. "Whose hope (Heb. sivo) is in Hashem his Elohim" (Tehilim 146:5). HE ASKS: IT IS WRITTEN, his hope, not his Faith nor his trust, AND ANSWERS: Do not pronounce it "sivo" with the letter Sin but "shivro" with the letter Shin, which implies breaking. For the righteous are content to break themselves, and to be broken to pieces, and all for the sake of Hashem his Elohim. As much was written: "But for Your sake are we killed all the day long" (Tehilim 44:23), and "Because for Your sake we have borne insult" (Tehilim 69:8).

64. רַבִּי חִיָּיא וְרַבִּי יִצְחָק וְרַבִּי יוֹסִי, הוּוּ אֲזָלוּ בְּאַרְחָא, עַד דְּהוּוּ אֲזָלוּ, פְּגַע בְּהוּ רַבִּי אַבָּא. אָמַר רַבִּי חִיָּיא, וְדַאי שְׂכִינְתָא בְּהַדְּן. כַּד מָטָא לְגַבְיֵיהוּ, אָמַר רַבִּי אַבָּא, כְּתִיב, מִן הַיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת עַמִּי אֶת יִשְׂרָאֵל מִמִּצְרַיִם לֹא בַחֲרֵתִי בְעִיר מִכָּל שְׁבִטֵי יִשְׂרָאֵל וְאֶבְחַר בְּדָוִד וְגו'. לְבָנוֹת בֵּית לַיהוָה שְׁמִי שָׁם. הָאִי קָרָא, לֹא רִישִׁיָּה סִימָיָה, וְלֹא סִימָיָה רִישִׁיָּה, דְּכְתִיב לֹא בַחֲרֵתִי בְעִיר, וְאֶבְחַר בְּדָוִד, מֵאִי הָאִי עִם הָאִי. וְאֶבְחַר בִּירוּשָׁלַם מִבְּעֵי לֵיהּ.

65. אֵלָא כַּד קוֹדֶשָׁא בְּרִיךְ הוּא אֵית רְעוּתָא קַמֵּיהּ לְמַבְנֵי קְרְתָא, אֲסַתְפַּל בְּקַדְמֵיתָא, בְּהוּא רִישָׁא דְנִהִיג עִמָּא דְקְרְתָא, וּלְבַתֵּר בְּנֵי קְרְתָא, וְאֵייתִי לְעִמָּא בֵּיהּ. הַה"ד לֹא בַחֲרֵתִי בְעִיר, עַד דְּאֲסַתְפַּלְנָא בְּדָוִד, לְמַהוּי רְעִיא עַל יִשְׂרָאֵל. בְּגִין דְּמָתָא וְכָל בְּנֵי מְתָא, כְּלָהוּ קִיּוּמִין בְּרְעִיא דְנִהִיג לְעִמָּא, אִי רְעִיא אִיהוּ טָבָא, טָב לֵיהּ, טָב לְמָתָא, טָב לְעִמָּא. וְאִי רְעִיא אִיהוּ בִישָׁא, וְוִי לֵיהּ, וְוִי לְמָתָא וְוִי לְעִמָּא. וְהִשְׁתָּא אֲסַתְפַּל קוֹדֶשָׁא בְּרִיךְ הוּא בְּעַלְמָא, וְסָלִיק בְּרְעוּתֵיהּ לְמַבְנֵי לֵיהּ, וְאוּקִים בְּרִישָׁא לְדָוִד, הַה"ד וְאֶבְחַר בְּדָוִד עַבְדִּי.

66. מְלַתָּא חֲרַתָּא שְׂמַעְנָא. פְּתַח וְאָמַר, אֲשֶׁרִי שְׂאֵל יַעֲקֹב בְּעִזְרוֹ שְׁבָרוּ עַל יְיָ אֱלֹהֵיוּ. וְכִי אֵל יַעֲקֹב, וְלֹא אֵל אַבְרָהָם, וְלֹא אֵל יִצְחָק, אֵלָא אֵל יַעֲקֹב. בְּגִין דִּיעֲקֹב לֹא אֲתַרְחִיץ בְּאִבּוּהִי, וְלֹא בְּאִמִּיהּ, כַּד עָרַק קַמִּי אַחוּי, וְאֲזַל יַחֲדָאִי, בְּלֹא מְמוּנָא, כַּד"א כִּי בְּמַקְלִי עֲבַרְתִּי אֶת הַיַּרְדֵּן הַזֶּה, וְאִיהוּ אֲתַרְחִיץ בֵּיהּ בְּקוֹדֶשָׁא בְּרִיךְ הוּא, דְּכְתִיב אִם יִהְיֶה אֱלֹהִים עִמָּדִי וְשִׁמְרֵנִי וְגו'. וְכָלָא שְׂאֵל מְקַמֵּיהּ דְּקוֹדֶשָׁא בְּרִיךְ הוּא, וְיִהֵב לֵיהּ.

67. שְׁבָרוּ עַל יְיָ אֱלֹהֵיוּ. שְׁבָרוּ, וְלֹא אָמַר תְּקוּתוֹ, וְלֹא בְּטַחוּנוֹ, אֵלָא שְׁבָרוּ. אֵל תְּקִרִי שְׁבָרוּ, אֵלָא שְׁבָרוּ. דְּנִיחָא לְהוּ לְעִדִּיקָיָא, לְתַבְרָא גְרַמִּיּוּהוּ, וְלֹא תַבְרָא תְבִירוֹ עַל תְּבִירוֹ, וְכָלָא עַל יְיָ אֱלֹהֵיוּ. כַּד"א, כִּי עָלִיךְ הוֹרְגֵנוּ כָּל הַיּוֹם. כִּי עָלִיךְ נִשְׂאָנוּ חֲרָפָה.

68. The same happened to Jacob, as is written: "Now when Jacob saw that there was corn (Heb. shever, also: 'trouble') in Egypt" (Beresheet 42:1). For Jacob saw the calamity of exile awaiting him in Egypt and put his trust in the Holy One, blessed be He. And the children of Jacob also suffered the trouble of exile, yet they did not waver from the Faith of their fathers, and the name of the Holy One, blessed be He, was constantly on their lips.

69. That is why it is written about Moses, "And they shall say to me, what is His name?" (Shemot 3:13), FOR THE LAST LETTERS OF THE WORDS OF THE VERSE FORM YUD HEI VAV HEI, A NAME THAT WAS CONSTANTLY ON THEIR LIPS. Since they have known it, they never forgot it, and suffered the trouble of exile for the sake of the Holy One, blessed be He. Therefore they merited many miracles and signs.

70. And you, lofty saints, who suffer the breaking of the body in wandering from place to place for the sake of the Holy One, blessed be He, you are doubly worthy of miracles and redemption, and deserve life in the World to Come. They walked together.

71. He opened and said "Take from among you an offering to Hashem: whoever is of a willing heart, let him bring it..." (Shemot 35:5). Come and see, when a man wills himself to worship his Master, the will first reaches the heart, which is the basis and foundation of the entire body. Then that goodwill is diffused in all the members of the body; and the will of the members of the body and the will of the heart combine, and draw to themselves the splendor of the Shechinah to rest on them. Such a man becomes the portion of the Holy One, blessed be He. This is implied in "Take from among you an offering," that is, drawing to receive upon you that offering, WHICH IS THE SHECHINAH, so that THIS MAN would be a portion to Hashem.

72. And if you say that this is beyond man's power, come and see what is written: "whoever is of a willing heart, let him bring it (her), an offering of Hashem" (Ibid.). "Whoever is of a willing heart," assuredly refers to he whose heart is willing to draw the Shechinah to himself. This is the meaning of "bring her," for though She is highly elevated, he will "bring her," draw Her to reside with him!

73. And when She comes to reside with him, how many blessings and how much wealth does She bring with Her, that is, "gold, and silver, and brass (Shemot 35:5)." He would not need any of the wealth of the world, which is for other people. But you, exalted saints, "Take from among you an offering to Hashem," MEANING THAT THEY WILL GIVE NEW INTERPRETATIONS OF THE TORAH TO RAISE THE SHECHINAH. Rabbi Chiya said, whoever started to raise Her, let him continue.

68. כְּגִוּוֹנָא דִיעֶקֶב, דְכֵתִיב וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם, דְּהָא תְּבִירוּ דְגָלוּתָא, חֲמָא דְהוּה לִיה בְּמִצְרַיִם, וְשׁוּי תּוֹקֶפְיָה בְּקוּדְשָׁא בְּרִיךְ הוּא. וּבְנוּי דִיעֶקֶב סִבְלוּ תְּבִירוּ דְגָלוּתָא, וְלֹא אֲשַׁתְּנוּ מִגּוּ רְזָא דְמַהִימְנוּתָא דְאַבְהֵתְהוּ, וְשִׁמְא דְקוּדְשָׁא בְּרִיךְ הוּא הוּה בְּגָלוּתָא רְגִילָא בְּטוּמִיּוּהוּ.

69. וְעַד כְּתִיב בְּמִשָּׁה, וְאָמְרוּ לִי מַה שְּׁמוֹ מַה. בְּגִין דְהוּוּ יִדְעֵי לִיה, וְלֹא אָנְשׁוּ לִיה לְעֵלְמִין, וְסִבְלוּ תְּבִירוּ דְגָלוּתָא עַל קוּדְשָׁא בְּרִיךְ הוּא, וּבְגִין כֵּךְ זְכִי לְפִוּרְקָנִין וּלְנִסִּין וּלְאַתְוֹן סְגִיִּין.

70. וְאַתְוֹן קְדִישִׁין עֲלִיוֹנִין, דְסִבְלִין תְּבִירוּ דְגוּפָא מְאַתָר לְאַתָר עַל קוּדְשָׁא בְּרִיךְ הוּא, עֵאכֹ"ו דְזִכְאִין אֲתוֹן לְמַעַבְדַּ לְכוּ נִסִּין וּפִוּרְקָנִין, וְתִזְכּוּן לְחַיֵּי עֲלְמָא דְאַתִּי. אֲזִלוּ בְּלֵהוּ בְּחָדָא.

71. פִּתַח וְאָמַר קָחוּ מֵאַתְכֶם תְּרוּמָה לַיְיָ כָּל נָדִיב לְבוֹ יָבִיֵאָה וְגו'. תָּא חֲזִי, בְּשַׁעֲתָא דְבֵר נֶשׁ שׁוּי רְעוּתִיה, לְגַבֵּי פוּלְחָנָא דְמֵאֲרִיָּה, הֵהוּא רְעוּתָא סְלִיק בְּקַדְמִיתָא עַל לְבָא, דְאִיהוּ קִיּוּמָא וַיִּסּוּדָא דְכָל גּוּפָא. לְבַתָר סְלִיק הֵהוּא רְעוּתָא טְבָא, עַל כָּל שׁוּיִפִּי גּוּפָא. וְרְעוּתָא דְכָל שׁוּיִפִּי גּוּפָא, וְרְעוּתָא דְלְבָא, מִתְחַבְרָאן בְּחָדָא, וְאִינוּן מְשַׁכִּין עֲלִיּוּהוּ זִיְהֵרָא דְשְׁכִינְתָא לְדִיִּירָא עֲמֵהוּן, וְהֵהוּא בְּרַ נֶשׁ אִיהוּ חוּלְקָא דְקוּדְשָׁא בְּרִיךְ הוּא הוּי, הַה"ד קָחוּ מֵאַתְכֶם תְּרוּמָה. מֵאַתְכֶם הוּה אֲמִשְׁכוּתָא, לְקַבְּלָא עֲלִיּוּכוּ הֵהִיא תְּרוּמָה, לְמַהוּי חוּלְקָא לַיְיָ.

72. וְאִי תִימָא דְלֵאוּ בְּרִשׁוּתִיה דְב"נ קִיּוּמָא מְלָה. ת"ח, מַה כְּתִיב כָּל נָדִיב לְבוֹ יָבִיֵאָה אֶת תְּרוּמַת יְיָ. כָּל נָדִיב לְבוֹ יָבִיֵאָה, מֵאֵן דִּיתְרַעֵי לְבִיָּה, יִמְשִׁיךְ לָהּ לְשְׁכִינְתָא לְגַבִּיָּה. הַה"ד יָבִיֵאָה, אַע"ג דְאִיהוּ בְּאַסְתְּלִקוּתָא לְעִילָא, יָבִיֵאָה מְאַתָר עֲלָאָה, לְאַמְשַׁכָּא לְדִיִּירָא עֲמִיה.

73. וְכֹד תִּיתִי לְאַשְׂרָאָה עֲמִיה, כְּמַה בְּרַפָּאן וְכְמַה עֲתָרָא תִּיתִי עֲמִיה. הַה"ד זָהָב וְכֶסֶף וְנַחֲשֶׁת. לֹא יַחֲסֹר לִיה כָּל עֲתָרָא דְעֲלְמָא. דָּא לְשִׁאֵר בְּנֵי עֲלְמָא. אֲבָל אֲתוֹן קְדִישִׁין עֲלִיוֹנִין, קָחוּ מֵאַתְכֶם תְּרוּמָה לַיְיָ. אָמַר רַבִּי חֲזִינָא, מֵאֵן דְּשְׂרֵי לְאַרְמָא, הוּא יָרִים.

6. In the works of Creation, He set conditions for everything

Rabbi Aba says that when God created the world He foresaw events and created conditions for everything. When He created the fish he stipulated that a certain fish in the future would swallow Jonah. When He created the heavens He stipulated that they would raise Elijah by a storm of wind. When He created the firmament to divide water from water He stipulated that the waters would divide between defilement and purity so that Yisrael might purify in them. When He divided the land from the sea He stipulated that it would let Yisrael pass on dry land but drown the Egyptians. Also He stipulated that the dry land would open its mouth and swallow Korach and all his community. When He created the sun and moon He stipulated that the sun would stand still in the days of Joshua, and that the stars would fight Sisera. When He created the fish of the sea and the birds of the sky He stipulated that the ravens would feed Elijah and a fish would swallow Jonah and vomit him out again. When He created man He stipulated that a widow woman would descend from him and sustain Elijah. So He saw all these things on the six days of Creation.

74. Rabbi Aba opened the discussion and said "and Hashem spoke to the fish" (Yonah 2:11). HE ASKS: And where did He speak to the fish? AND ANSWERS: When the Holy One blessed be He, created the world, He created on the fifth day the fish of the sea. Then He commanded and said that in the future there will be a fish that would swallow Jonah, keep him in its bowels for three days and three nights and than vomit him out.

75. And not only that, but to everything that the Holy One blessed be He, created at the time of the Creation, He added certain stipulations. On the first day He created the heavens and stipulated that they would raise Elijah up by a storm of wind. And so it happened, as written: "and Elijah went up by a storm of wind into heaven" (II Melachim 2:12). On that day He created the light, and stipulated that the sun will darken in Egypt for three days, as is written: "and there was a thick darkness in all the land of Egypt three days" (Shemot 10:22).

76. On the second day He created the firmament to divide water from water. It was written: "And Elohim said, Let there be a firmament in the midst of the waters, and let it divide water from water" (Bereshheet 1:6). The Holy One, blessed be He, stipulated that the water will divide between defilement and purity so that Yisrael might be purified by them. And so it was.

77. On the third day He brought out earth out of the water, and collected the water into one place, to wit, the sea. He stipulated with the sea that it would let Yisrael pass in it on dry land, and drown the Egyptians. And so it was, as is written: "and the sea returned to its strength (Heb. le'eitano)" (Shemot 14:27). The word "le'eitano" by transposition of letters becomes "litna'o" (lit. 'to its condition'), viz. to what the Holy One blessed be He, stipulated with it at the time of the Creation. He also stipulated that the dry land would open its mouth at the time of the rebellion of Korah and swallow Korah and his entire community. And so it was, as is written: "and the earth opened her mouth, and swallowed them up, and...Korah" (Bemidbar 16:32).

74. פֶּתַח רַבִּי אַבָּא וְאָמַר, וַיֹּאמֶר יְיָ לְדָג וְגו', וְכִי בָּאן אַתְרֵי אָמַר לִיה. אֱלֹא בְשַׁעֲתָא דְּבְרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא בְּעוֹבְדָא דְּבְרָאשִׁית, בְּיוֹמָא חֲמִישָׁא בְּרָא נוּנֵי יַמָּא. בְּדִין פְּקִיד וְאָמַר, דִּיהָא זְמִין חַד נוּנָא לְמַבְלַע לְיוֹנָה, וַיְהִי בְּמַעוּי תִּלְתָּא זְמִין וְתִלְתָּ לַיְלֻוֹן, וְלִבְתֵּר דִּירְמֵי לִיה לְבַר.

75. וְלֹא דָא בְּלַחְדוּדֵי, אֱלֹא כָּל מַה דְּעֵבֵד קוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבְדָא דְּבְרָאשִׁית, בְּכֹלֵא אַתְנֵי עֲמִיָּה. בְּיוֹמָא קְדָמָא בְּרָא שְׁמַיָּא, אַתְנֵי עֲמַהוּן דִּיסְלִיק לְאַלְיָהוּ הַשְּׁמַיָּמָה בְּגוּ סַעְרָה, וְכֵן הוּא, דְּכֹתִיב וַיַּעַל אֱלֹהֵי בְּסַעְרָה הַשְּׁמַיָּמִים. בַּהוּא יוֹמָא בְּרָא נְהוּרָא, וְאַתְנֵי עֲמִיָּה דִּיחֻשִׁין לְשִׁמְשָׁא בְּמִצְרַיִם תִּלְתָּא זְמִין, דְּכֹתִיב וַיְהִי חֹשֶׁךְ אַפְלָה בְּכָל אֶרֶץ מִצְרַיִם שְׁלֹשַׁת יָמִים.

76. בְּיוֹמָא תְּנִינָא בְּרָא רְקִיעָא, דִּיהָא מְפָרִישׁ בֵּין מַיָּא לְמַיָּא, בְּדְכֹתִיב וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מַבְדִּיל בֵּין מַיִם לְמַיִם. וְאַתְנֵי עֲמַהוּן קוּדְשָׁא בְּרִיךְ הוּא, דְּמַיָּא יְהוֹן מְפָרִישִׁין לְיִשְׂרָאֵל בֵּין טוּמְאָה לְטַהֲרָה, לְאַתְדַּכָּא בְּהוּ, וְכֵן הוּא.

77. בְּיוֹמָא תְּלִיתָא אֶפִּיק אֶרְעָא מִגּוּ מַיָּא, וְאַכְנִישׁ לְמַיָּא, וְעֵבֵד מֵהוּא כְּנִישׁוּ דְּאַתְכַּנְשׁוּ לְאַתְרֵי חַד, יַמָּא. וְאַתְנֵי בִּימָא לְמַעְבַּר לְיִשְׂרָאֵל בְּגוּיָה בִּיבְשָׁתָא, וְלְמַטְבַּע לְמִצְרַאִי, וְכֵן הוּא, דְּכֹתִיב וַיֹּשֶׁב הַיָּם לְפָנֹת בְּקַר לְאַיְתָנוּ. אֵל תְּקַרֵּי לְאַיְתָנוּ, אֱלֹא לְתַנְאוּ, לְמַה דְּאַתְנֵי עֲמִיָּה קוּדְשָׁא בְּרִיךְ הוּא, בְּעוֹבְדָא דְּבְרָאשִׁית. תּוּ אַתְנֵי בְּאַרְעָא, דְּתַפְתַּח יַת פּוּמְהָא בְּמַחְלָקוֹתָא דְּקֶרַח, וְתַבְלַע לְקֶרַח וְלְכָל בְּנֵי־שֵׁתִיָּה, וְכֵן הוּא, דְּכֹתִיב וַתַּפְתַּח הָאָרֶץ אֶת פִּיהָ וְתַבְלַע אוֹתָם וְאֵת קֶרַח.

78. On the fourth day He created the sun and moon, as is written: "let there be lights in the firmaments of heaven" (Beresheet 1-14), and stipulated that with the sun, that it will stand on the zenith in the days of Joshua, as is written: "so the sun stood still in the middle of the sky" (Hoshea 10:13). He stipulated with the stars that they would fight Sisra, as is written: "the stars in their courses fought against Sisra" (Shoftim 5:20).

79. On the fifth day, He created the fish of the sea and the birds in the sky. He stipulated with the birds that the ravens would feed Elijah as is written: "and I have commanded the ravens to feed you there" (I Melachim 17:4); "commanded" precisely, AT THE WORKS OF CREATION. Also He stipulated with the fish that one fish would come and swallow Jonah, and then vomit him out.

80. On the sixth day He created Adam, and stipulated with him that a certain woman would descend from him and sustain Elijah, as is written: "behold, I have commanded a widow woman there to sustain you" (I Melachim 17:9). I have commanded, namely, at the time of the Creation of the World. In the same manner, "Hashem spoke to the fish," spoke on the six days of Creation.

7. Jonah descended into the ship

In this section Rabbi Aba draws an extended parallel between the story of Jonah who went down into the ship, and the soul of man that descends into this world to dwell in the body of man. The soul is called Jonah (deceived) because after it enters the body it is deceived by the world. Because man in this world is a sinner, God rouses a mighty tempest, that is his prosecution. The soul must use his good inclination and repent of his offenses. The tempest that is the prosecution asks the king to sentence the prisoners; the counselors come forth to defend and accuse, and the prosecution asks for judgment. If the man is not found innocent those who pleaded his cause can not bring him back into this world, and the tempest grows stronger. Then three appointed messengers descend upon him: one to write down his merits and misdeeds, one to do the reckoning of the days, and one who was with him still in his mother's womb. The prosecution does not subside until the man is taken to the cemetery. If he is righteous they proclaim him homage, but if he is wicked they proclaim woe to him. Rabbi Aba says that the grave is the fish that swallowed Jonah. He describes what happens as the body decays and the man is judged and the Nefesh and the body are chastised. When the Nefesh ascends after thirty days the body rots until God rises to resurrect the dead. At that time the angel of death will depart from the world, God will destroy death forever, and there will be no more tears. Some of those in the cemetery will resurrect and some will not. Yisrael will be the first to awaken. Rabbi Aba then lists the seven ordeals that await man when he dies, and says that when King David looked at all these judgments waiting for man he hastened to bless the Holy Name while there was still time.

81. At all events, we find support here, BECAUSE A VERSE ALWAYS RETAINS ITS LITERAL MEANING, concerning people's actions in this world. The story of Jonah, who went down into the ship, is analogous to the human soul, that descends into this world to dwell in a human body. Why is it called Jonah (deceived)? Because after it joins the body, it is deceived in this world, THAT IS, BY THE BODY, WHICH DEFRAUDS IT, as was said "You shall not therefore defraud (Heb. tonu) one another" (Vayikra. 25:17). And then a man walks about this world like a ship in a great ocean about to break, as written: "and the ship seemed likely to be wrecked" (Yonah 1:4).

78. בְּיוֹמָא רְבִיעָא, בְּרָא שְׁמַשׁ וְסִיְהָרָא, דְּכִתְיִב יְהִי מְאֵרְתָּ בְּרִקִיעַ שְׁמַיִם, וְאַתְנִי עִם שְׁמַשׁ, לְמַהוּי קָאִים בְּפִלְגּוֹ שְׁמַיָא בְּיוֹמֵי דִיהוֹשֻׁעַ, דְּכִתְיִב וַיַּעֲמֹד הַשֶּׁמֶשׁ בַּחֲצֵי הַשָּׁמַיִם. אֲתֵנִי בְּכַכְבֵּי לְמַעַבְדִּי קְרָבָא בְּסִיסְרָא, דְּכִתְיִב הַכְּכָבִים מִמְּסֻלוֹתָם נִלְחָמוּ עִם סִיסְרָא.

79. בְּיוֹמָא חֲמִישָׁא בְּרָא נוּנִי יַמָּא, וְעוֹפֵי דְשְׁמַיָא, אֲתֵנִי בְּעוֹפֵי לְמִיּוֹן עוֹרְבִים לְאַלְיָהוּ, בְּזִמְנָא דְעֶצֶר לְשְׁמַיָא, דְּכִתְיִב וְאֵת הָעוֹרְבִים צִוִּיתִי לְכַלְכֵּלְךָ שָׁם. צִוִּיתִי דִיִּיקָא. וְאַתְנִי בְּנוּנִי יַמָּא לְאַזְדַּמְנָא נוּנָא חַד, לְמַבְלַע לִיָּה לְיוֹנָה, וְלֹאֲשַׁדָּאָה לִיָּה לְבַר.

80. בְּיוֹמָא שְׁתִּיתָא בְּרָא לְאָדָם, וְאַתְנִי עִמָּיה, דְּתַפּוֹק מִנִּיה אֲתָתָא, דְּתִיּוֹן לְאַלְיָהוּ, דְּכִתְיִב הִנֵּה צִוִּיתִי שָׁם אִשָּׁה אֶלְמָנָה לְכַלְכֵּלְךָ. הִנֵּה צִוִּיתִי, מִיּוֹמָא דְאַתְבְּרִי עֲלֵמָא. וְכֵן בְּכָל עוֹבְדָא וְעוֹבְדָא דְאַתְחַדֵּשׁ בְּעֲלֵמָא, קוּדְשָׁא בְּרִיךְ הוּא פְקִיד הַהוּא עוֹבְדָא מִיּוֹמָא דְאַתְבְּרִי עֲלֵמָא. אוּף הָבָא, וַיֹּאמֶר יי' לְדָג. וַיֹּאמֶר, מִשִּׁית יוֹמִין דְּבְרָאֲשִׁית קָאֲמַר לִיָּה.

81. הָבָא אִית לָן סַמְךָ עֲלֵמָא, עַל עוֹבְדִין דְּבְנֵי נֶשְׁא בְּהַאי עֲלֵמָא. יוֹנָה דְנַחַת לְסַפִּינָה, דָּא אִיהִי נֶשְׁמַתָּא דְבַר נֶשׁ, דְנַחַתָּא לְהַאי עֲלֵמָא לְמַהוּי בְּגוּפָא דְב"נ. אֲמַאי אֲתַקְרִי יוֹנָה. בְּגִין דְכִיּוֹן דְאַשְׁתַּתַּפַּת בְּגוּפָא, כְּדִין אִיהִי יוֹנָה בְּהַאי עֲלֵמָא. כְּמָה דְאַתְמַר, וְלֹא תוֹנוּ אִישׁ אֶת עֵמִיתוֹ. וְכְדִין בַּר נֶשׁ אֲזִיל בְּהַאי עֲלֵמָא, כְּסַפִּינָה בְּגוּ יַמָּא רַבָּא, דְחֻשִׁיבַת לְאַתְבְּרָא, כְּד"א וְהָאֲנִיָּה חֻשְׁבָּה לְהַשְׁבַּר.

82. And when man in this world is a sinner and thinks he has fled from his Master, because HIS MASTER does not pay attention to this world, the Holy One, blessed be He, rouses a windstorm, which is the prosecution that always stands before Him and demands to punish that man. And this WINDSTORM came to the ship, and mentioned the sins of the man it wishes to take.

83. And since man is seized by that windstorm, he lies in his sickbed, as is written "but Jonah was gone down into the recesses of the ship; and he lay down and was fast asleep" (Yonah 1:5). Though man is lying down sick, the soul does not waken to repent before its Master to redeem his sins. It is written: "so the shipmaster came to him" (Ibid. 6); who is the shipmaster? the Good Inclination that guides everyone? "And said to him, What do you mean, O sleeper? arise, call upon your Elohim..." (Ibid.). This is not the time to sleep, because you are being brought to judgment for all you have done in this world. Repent your offenses.

84. Consider these things and repent before your master. "What is your occupation?" with which you have been occupied in this world, confess it before your Master. "And where do you come from?" consider whence you came: "a putrid drop," and you shall not be arrogant before Him. "What is your country?" see that you were created from earth, and to earth you shall return. "And of what people are you?" look for ancestral merits to protect you.

85. Once he is brought up to the supernal court, the windstorm, which is the Prosecution that storms against him, demands from the King to sentence the King's prisoners, and they all approach HIM one by one. At that time the court opens. Some defend him, and others accuse him. And the Prosecution asks for punishment.

86. And if that man was not found innocent, it is written, "the men rowed hard to bring the ship back to land; but they could not" (Ibid. 13). Those who pleaded his cause try to bring him back into this world but cannot. Why is that? "for the sea grew more and more tempestuous against them," the Prosecution storms with his sins and grows stronger because of them.

82. וְבַר נֶשׁ כִּד אִיהוּ בְּהַאי עֲלֵמָא חֲטִי, וְחָשִׁיב דְּעֵרְק מִקְמֵי מְאָרִיָּה. וְלֹא אֲשַׁנַּח בְּהֵוּא עֲלֵמָא. וְכִדִּין אֲטִיל קוֹדֶשָׁא בְּרִיךְ הוּא רַחַח סְעָרָה תְּקִיפָא. דָּא אִיהוּ גְזִירַת דִּינָא, דְּקִיּוּמָא תְּדִיר קְמֵי קוֹדֶשָׁא בְּרִיךְ הוּא. וּבְעָאֵת דִּינָא דְּבַר נֶשׁ מִקְמֵיָּה, וְדָא אִיהוּ דְּקָא מְטִי לְסַפִּינָה, וְאִדְכֵר חוּבּוֹי דְּבַר נֶשׁ לְאַתְּפָסָא לִיָּה.

83. כִּיּוֹן דְּאַתְּפָס בַּר נֶשׁ עַל יְדָא דְּהֵהִיא סְעָרָה בְּבֵי מְרַעִיָּה, מַה כְּתִיב וְיוֹנָה יָרַד אֶל יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיִּרְדָּם. אַע"ג דְּבַר נֶשׁ בְּבֵי מְרַעִיָּה, נִשְׁמַתָּא לֹא אֶתְעֵרַת לְאַתְבָּא קְמֵי מְאָרִיָּה, לְמַפְרַק חוּבּוֹי. מַה כְּתִיב, וַיִּקְרַב אֵלָיו רַב הַחוּבָל. מֵאֵן רַב הַחוּבָל. דָּא יַצֵּר טוֹב, דְּאִיהוּ מְנַהֵיג כֻּלָּא. וַיֹּאמֶר לוֹ מַה לָּךְ נִרְדָּם קוּם קְרָא אֶל אֱלֹהֶיךָ וְגו'. לֹא שְׁעֵתָא הוּא לְמַדְמַךְ, דְּהָא סְלִקִין לָךְ לְדִינָא, עַל כָּל מַה דְּעַבַּדְתָּ בְּהַאי עֲלֵמָא, תוֹב מְחוּבְךָ.

84. אֲסַתְפַּל בְּמַלְיִן אֱלִיִן, וְתוֹב לְמַאֲרַךְ. מַה מְלֹאכְתָךְ דָּאֵת עֲסַקְתָּ בְּהַאי עֲלֵמָא, וְאוּדִי עָלֵה קְמֵי מְאָרַךְ. וּמֵאֵין תְּבֵא, אֲסַתְפַּל מֵאֵין בְּאַת, מְטַפָּה סְרוּחָה, וְלֹא תַתְּגַאי קְמֵיָּה. מַה אַרְצָךְ, אֲסַתְפַּל דְּהָא מְאַרְעָא אֲתַבְרִיָּאֵת, וְלֹאֲרַעָא תִיתוּב. וְאִי מְזַה עִם אַתָּה, אֲסַתְפַּל אִי אֵיֵת לָךְ זְכוּ דְּאַבְהֵן, דִּיגִין עֲלָךְ.

85. כִּיּוֹן דְּסְלִקִין לִיָּה לְדִינָא, בְּבֵי דִינָא דְּלַעִילָא, הֵהִיא סְעָרָה, דְּאִיהוּ גְזִירַת דִּינָא, דְּסַעִיר עָלֵיהּ דְּבַר נֶשׁ, תְּבַעַת מִן מְלָכָא לְמִידָן אֵינוֹן תְּפִיסִין דְּמְלָכָא, וְכִלְהוּ אֲתִיִן חַד חַד קְמֵיָּה. בֵּיהּ שְׁעֵתָא אֲתַקְרִיבוּ בֵי דִינָא. אֵיֵת מְנַהֵן דְּפַתְחֵי בְּזְכוּת, וְאֵיֵת מְנַהֵן דְּפַתְחֵי בְּחוּבָה. וְגִזְרַת דִּינָא תְּבַעַת דִּינָא.

86. וְאִי הֵהוּא ב"נ לֹא זְכוּי בְּדִינָא, מַה כְּתִיב. וַיַּחֲתְרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל הַיָּבֵשָׁה וְלֹא יָכְלוּ. מִשְׁתַּדְּלִין אֵינוֹן דְּאוּרוֹ זְכוּתֵיהּ לְאַתְבָּא לִיָּה לְהַאי עֲלֵמָא, וְלֹא יָכְלוּ. מֵאִי טַעְמָא. כִּי הֵיִם הוֹלֵךְ וְסוּעֵר עָלֵיהֶם, גְּזַרְהּ דְּדִינָא, אֲזִיל וְסַעִיר בְּחוּבּוֹי דְּב"נ, וְאַתְגַּבֵּר עָלֵיהֶוּ.

87. Then three appointed messengers descend upon him; the one writes down all his merits and misdeeds. THESE ARE LIKE TWO COLUMNS, RIGHT AND LEFT; THE MERITS ARE ON THE RIGHT AND THE MISDEEDS ON THE LEFT. Another does the reckoning of the days, LIKE THE RECONCILING CENTRAL COLUMN THAT WEIGHS THEM. Yet another was with him in his mother's womb. THIS IS THE SECRET OF MALCHUT, THE SECRET OF THE VERSE "WHEN HIS CANDLE SHONE UPON MY HEAD" (IYOV 29:2), THAT REFERS TO THE MONTHS OF PREGNANCY. And we explained that the Prosecution does not subside until, as is written: "they took up Jonah" (Yonah 1:15). "They took up" THAT IS, when they take him from his home to the cemetery.

88. Then proclamation is made concerning him. If he is righteous, it is thus proclaimed: render homage to the image of the King. "He that walks in his uprightness shall enter in peace to them that rest in their graves" (Yeshayah 57:2). Whence do we know this? from the words: "and your righteousness shall go before you, the glory of Hashem shall be your rearguard" (Yeshayah 58:8). But if he be wicked, it is thus proclaimed: woe to that man, for it would be better for him not to be born. And then it is written: "and cast him into the sea; and the sea ceased from its raging," meaning that they put him in his grave, which is the place of punishment. Then the Prosecution, which was storming AND SOUGHT PUNISHMENT, is NOW soothed from its wrath, SINCE WHAT IT WANTED CAME TO PASS. And the fish that swallowed him is his grave.

89. It is written: "And Jonah was in the belly of the fish" (Yonah 2:1). The belly of the fish is the belly of Sheol. We know that from the verse "out of the belly of Sheol I cried" (Ibid. 3) for Jonah was in the belly of the fish and called it the belly of Sheol. "three days and three nights" (Ibid. 1) resembles the three days that man is in the grave before his bowels split open.

90. After three days, the filth IN HIS BOWELS is spilt on his face, and says to him: take what you put in me. You ate and drank all day and gave not to the poor; all your days were like feasts and holidays, while the poor were hungry because they did not eat with you. Take what you put in me. This is implied by the verse "and I will spread dung upon your faces" (Malachi 2:3). We already explained that.

91. After three days, man is judged for his eyes FOR LOOKING AT WHAT IS FORBIDDEN, for his hands FOR DOING WHAT IS FORBIDDEN, for his legs FOR GOING TO COMMIT SIN. And it was said that IT LASTS up to thirty days. During those thirty days the Nefesh and body are chastised together. For that reason the soul remains down on earth and does not rise to its place, like a woman who sits apart all the days of her impurity. Afterwards the Soul ascends and the body rots in the dust, until the time comes, when the Holy One, blessed be He, awakens to RESURRECT the dead.

87. כְּדִין נַחְמִין עָלֶיהָ תְּלַת שְׁלִיחֵי מִמֶּנּוּ, חָדָה, דְּכֹתִיב כָּל זְכוּנָה, וְכָל חֻבִּין, דְּעֵבֵד בַּר נֶשׁ בְּהָאֵי עֲלָמָא. וְחָדָה דְּעֵבֵד חוּשְׁבָן יוֹמוּי. וְחָדָה דְּהוּהָ אֲזִיל עֲמִיָּה, בְּדֵ הוּהָ בְּמַעֲי אֲמִיָּה. וְהָא אֲוִקִימָנָא דְּגִזְרַת דִּינָא לֹא שְׂכִיךְ, עַד הָהוּא זְמַנָּא דְּכֹתִיב, וַיִּשְׂאוּ אֶת יוֹנָה. וַיִּשְׂאוּ: בְּדֵ נִטְלֵי לִיָּה מִבֵּיתָהּ, לְבֵי קִבְרֵי.

88. כְּדִין מְכַרְזֵי עֲלוּי. אֵי אִיהוּ זְכָאָה, מְכַרְזֵי עָלֶיהָ וְאִמְרֵי, הָבּוּ יִקְר לְדִיוֹקָנָא דְּמַלְכָּא, יִבָּא שְׁלוֹם יִנְחֹחוּ עַל מְשַׁכְּבוֹתֵם הֵלֶךְ נִכְחוּ. מִנִּ"ל. דְּכֹתִיב וְהֵלֶךְ לְפָנֶיךָ צְדָקָךָ כְּבוֹד יְיָ יִאֲסַפְךָ. וְאֵי חֲוִיבָא אִיְהוּ, מְכַרְזֵי עָלֶיהָ וְאִמְרוּ, וְוִי לִיָּה לְפָלְגֵינָא. טַב לִיָּה דְּלֹא יִתְבַּרֵי. כְּדִין מָה כְּתִיב, וַיִּטְלְהוּ אֶל הַיָּם וַיַּעֲמֹד הַיָּם מִזְעַפּוֹ. בְּדֵ עֲאֲלִין לִיָּה לְבֵי קִבְרֵי דְּאִיְהוּ אֶתְר דִּינָא. כְּדִין גִּזְרַת דִּינָא דְּהוּהָ סְעִיר, שְׂכִיךְ מִזְעַפִּיָּה. וְנִנְאָ דְּבַלְע לִיָּה, דָּא אִיְהוּ קִבְרָא.

89. מָה כְּתִיב, וַיְהִי יוֹנָה בְּמַעֲי הַדָּג. מַעֲוֵי דְּדָג, דָּא אִיְהוּ בְּטֵן שְׂאוּל. מִנְלָן. דְּכֹתִיב מִבְּטֵן שְׂאוּל שׁוֹעֲתִי. וְאִיְהוּ בְּמַעֲי דְּנִנְאָ הוּהָ, וְקִאֲרֵי לִיָּה בְּטֵן שְׂאוּל, שְׁלֹשָׁה יָמִים וְשְׁלֹשָׁה לַיְלוֹת, אֲלִין תְּלַת יוֹמִין, דְּבַר נֶשׁ בְּקִבְרָא, וְאֶתְבַּקְעוּ מַעֲוֵי.

90. לְבַתֵּר תְּלַתָּא יוֹמִין, הָהוּא טְנוּפָא אֶתְהַפֵּךְ עַל אֲנַפּוּי, וְאוֹמֵר לוֹ טוֹל מָה דִּיְהֵבַת בֵּי. אֲכַלְתָּ וְשִׁתִּית כָּל יוֹמָא, וְלֹא יְהֵבַת לְמַסְכְּנֵי, וְכָל יוֹמָךְ הוּוּ כְּחֻגִין וְכְמוֹעֲדִין, וְמַסְכְּנֵי הוּוּ כְּפָנִין, דְּלֹא אֲכַלְוּ בְּהַדָּךְ, טוֹל מָה דִּיְהֵבַת בֵּי. הָדָא הוּא דְּכֹתִיב וְזִרְתִּי פֶרֶשׁ עַל פְּנֵיכֶם וְגו', וְהָא אֲוִקִימָנָא.

91. לְבַתֵּר דָּא, מִתְלַתָּא יוֹמִין וְלַהֲלָאָה, כְּדִין אֶתְדֵן בַּר נֶשׁ מַעֲיָנוּי, מִיָּדוּי, וּמִרְגְּלוּי, וְאוֹקְמוּהָ עַד תְּלַתִּין יוֹמִין. כָּל אִינּוֹן תְּלַתִּין יוֹמִין, אֶתְדֵּנוּ נַפְשָׁא וְגוּפָא כְּחָדָא. וּבְגִינֵי כִךְ אֶשְׁתַּכַּח נִשְׁמַתָּא לְתַתָּא בְּאַרְעָא, דְּלֹא סָלְקַת לְאַתְרָהּ. כְּאַתְתָּא דִּיְתַבַּת לְבַר, כָּל יוֹמֵי מַסְאָבוּתָא. לְבַתֵּר, נִשְׁמַתָּא סָלְקָא, וְגוּפָא אֶתְבַּלִּי בְּאַרְעָא. עַד הָהוּא זְמַנָּא דִּיְתַעַר קוּדְשָׁא בְּרִיךְ הוּא לְמִיתֵינָא.

92. And a voice will rise in the cemetery and say, "Awake and sing, you that dwell in dust, for your dew is as the dew on herbs, and the earth shall cast out the shades of the dead" (Yeshayah 26:19). When will that be? when the Angel of Death departs from the world, as said in the verse "He will destroy death for ever..." (Yeshayah 25:8) Since He will destroy death for ever then "and Hashem Elohim will wipe away tears from off all faces, and the insult of His people shall He take away from off all the earth" (Ibid.). Then it is written: "And Hashem spoke to the fish, and it vomited out Jonah upon the dry land" (Yonah. 2:11).

93. Since that voice has risen from among the graves, all the graves vomited out the dead that were in them. This is the meaning of "and cast out the shades of the dead (Heb. refaim also 'healed')." What is meant by "cast out"? IT MEANS THAT it will vomit them out. What are refaim? They are those who received healing, WERE HEALED AND BECAME like they were before their, and the bones were healed together. These are called refaim.

94. And if you ask why it is written: "the shades of the dead shall not rise" (Yeshayah 26:14), HE ANSWERS: surely all the inhabitants of the world will heal by themselves in the cemetery, but some will resurrect and some will not, NAMELY, THOSE WHO DID NOT BELIEVE IN RESURRECTION. Concerning this the verse says, "the shades of the dead shall not rise." Happy is the portion of Yisrael, about whom is written: "my dead body shall arise" (Ibid. 19). And in that fish, WHO SWALLOWED JONAH, I found IMPLIED words that may heal the whole world, TO WIT, RESURRECT THE DEAD, AS WAS EXPLAINED.

95. This fish, when he swallowed Jonah, died, and Jonah was in it for three days. Afterwards it was restored to life and vomited Jonah out. And we talked about the verse, "Then Jonah prayed to Hashem his Elohim out of the fish's belly" (Yonah 1:2) The word 'fish' also appears in the verse "And the fish that is in the river died" (Shemot 7:21); ALSO HERE THE FISH DIED. And we explained that in a similar way, the land of Yisrael will be the first to awaken, MEANING THAT IT WILL BE PURIFIED OF ALL THE WICKED PEOPLE; AND LIKE THE FISH OF JONAH IT WILL RESURRECT. Afterwards, "and the earth shall cast out the shades of the dead" (Yeshayah 26:19), BY LATER VOMITTING THE DEAD AND THEY WILL REVIVE, AS WAS MENTIONED.

96. As we said, seven ordeals await man, when he departs AND PASSES AWAY from the world. The first is the high ordeal when the Spirit leaves the body, WHICH IS THE ORDEAL OF DEATH. The second is when his deeds and words march before him and proclaim his worth. The third one is when he enters the grave. The fourth one is the ordeal of the grave. The fifth one is the ordeal of the worms THAT EAT HIM. The sixth is the ordeal of Gehenom. The seventh is the ordeal of the Spirit, that roams about the world without a resting place, until his deeds are perfected AND PURIFIED. For that reason a man should always examine his deeds, and repent before his Master.

92. וְזַמְינָא קְלָא חֲדָא לְאַתְעָרָא בְּבֵי קְבָרֵי, וְיִמָּא, הִקְיִצּוּ וְרִנְנוּ שׁוֹכְנֵי עֶפְרָי כִּי טַל אֹרוֹת טַלְךָ וְאַרְץ רְפָאִים תְּפִיל. אִימַתִּי יְהִי דָא. בְּזַמְנָא דִּיתְעַבְר מְלַאךְ הַמּוֹת מְעַלְמָא, דְּכִתְיִב בְּלַע הַמּוֹת לְנִצְחָ וְגו'. בֵּינָן דְּבַלַע הַמּוֹת לְנִצְחָ, לְבַתְרָ, וּמַחָה יְיָ אֱלֹהִים דְּמַעָה מַעַל כָּל פְּנִים וְחֲרַפְתָּ עִמּוֹ יְסִיר מַעַל כָּל הָאָרֶץ. כְּדִין כְּתִיב, וַיֹּאמֶר יְיָ לְדָג וַיִּקַּא אֶת יוֹנָה אֶל הַיַּבְשָׁה.

93. בֵּינָן דְּאַתְעָר הַהוּא קְלָא בֵּינֵי קְבָרֵי, כְּדִין כָּל קְבָרֵי יִקְיִאוּ וְיִמָּא לְאַיְנוּן מִתְיָא דְּבַהוֹן לְבָר. הַה"ד וְאַרְץ רְפָאִים תְּפִיל. מַאי תְּפִיל. דִּיקְיִא לֹון לְבָר. רְפָאִים, מַהוּ רְפָאִים. דְּקְבִילוּ. אֲסוּוֹתָא כְּמַלְקְדַּמִּין, וְאַתְסִיאוּ גְרַמִּין בְּגְרַמִּין. וְאַלִּין אַקְרוּן רְפָאִים.

94. וְאִי תִּימָא, הָא כְּתִיב רְפָאִים בְּל יְקוּמוּ. אֶלָּא וְדָאי כָּל עַלְמָא יְתַסּוּן גְרַמִּין בְּבֵי קְבָרֵי, אֲבַל מְנַהוֹן יְקוּמוּן, וּמְנַהוֹן לֹא יְקוּמוּן. וְעַל דָּא כְּתִיב רְפָאִים בְּל יְקוּמוּ. זְכָאָה חוֹלְקָהוֹן דִּישְׂרָאֵל, דְּכִתְיִב בְּהוּ נְבַלְתִּי יְקוּמוּן. וּבְהָאֵי נוּנָא, אֲשַׁכְּחָנָא מְלִין לְאַסּוּוֹתָא, דְּכָל עַלְמָא.

95. הָאֵי נוּנָא בֵּינָן דְּבַלַע לְיוֹנָה מִית. וּבִיָּה הוּא יוֹנָה תְּלַתָּא יוּמִין, לְבַתְרָ אַתְקִיִּים כְּמַלְקְדַּמִּין, וְאַקִּי לְיוֹנָה לְבָר, וְהָא אֻקְמוּהָ, דְּכִתְיִב וַיִּתְפַּלֵּל יוֹנָה אֶל יְיָ אֱלֹהֵיו מִמַּעַי הַדְּגָה. כְּתִיב הֲכָא הַדְּגָה, וּכְתִיב הֲתָם וְהַדְּגָה אֲשֶׁר בִּיאֹר מִתָּה, וְהָא אֻקְמוּהָ. כְּגוּוֹנָא דָא, זְמִינָת אַרְעָא דִּישְׂרָאֵל לְאַתְעָרָא בְּקַדְמִיתָא, וְלְבַתְרָ וְאַרְץ רְפָאִים תְּפִיל.

96. וְהָא אֻקְיִמָּנָא, דְּשַׁבְעָה דִּינִין יַחְלַפּוּן עֲלֵיהָ דְּבַר נֶשׁ, כְּד נְפִיק מִהָאֵי עַלְמָא. חַד, הַהוּא דִּינָא עֲלָאָה, כְּד נְפִיק רִוְחָא מִן גּוּפָא. ב', כְּד עוּבְדוּי וּמְלוּי אֲזִלִּין קְמִיָּה וּמְכַרְזֵי עֲלוּי. ג', כְּד עוּיִל לְקַבְרָא. ד', דִּינָא דְּקַבְרָא. ה', דִּינָא דְּתוּלְעָתָא. ו', דִּינָא דְּגִיְהֵנָם. ז', דִּינָא דְּרִוְחָא דְּאֲזִלָּא וְשַׁטְטָא בְּעַלְמָא, וְלֹא אֲשַׁכְּחַת אַתְרָ נְיִוְחָא, עַד דִּישַׁתְּלִים עוּבְדוּי. בְּג"ד, בְּעֵי בַר נֶשׁ לְאַסְתַּכְּלָא תְּדִיר בְּעוּבְדוּי, וְיִתּוּב קְמִי מְרִיָּה.

97. When King David looked at those punishments waiting for man, he hastened to say, "bless Hashem, my soul" (Tehilim 104:35), before you leave this world, while you are still with the body. "And all that is within me bless His Holy Name" (Ibid.), the members of the body that are companions to the Ruach. Now that you are with THE NEFESH, hasten to bless the Holy Name, before the time arrives when you will no longer be able to bless and repent. Therefore he repeated "Bless Hashem, my soul, Haleluyah" (Ibid.). The friends came and kissed his head.

97. וכד אסתכל דוד מלפא בדינין אליון דבר נש, אקדים ואמר ברכי נפשי את יי', עד לא תפוק מן עלמא, בעוד דאנת אשתכחת עם גופא. וכל קרבי את שם קדשו, אינון שייפא גופא, דמשתתפי בחדא ברוחא. השתא דתשתבחון עמה, אקדימו לברכא שמא קדישא, עד לא ימטי זמנא דלא תיכלון לברכא, ולא תבא בתיובתא, ועל דא אמר ברכי נפשי את יי' הללויה. אתו אינון חברייה ונשקו רישיה.

8. The book above and the book below

Rabbi Chiya explains in this section the written and hidden Torah above and the Oral Torah below. He says that when God created the world, He did so solely for Yisrael so they would come and receive the Torah; by the Torah the world was created and upon the Torah it perseveres. The man who studies Torah is saved from the ordeal of this world, the ordeal of the angel of death who cannot have power over him, and the ordeal of Gehenom. The Torah above, that is Chochmah, is referred to as a book of remembrance, the sign of the holy covenant. The Torah below, that is Malchut, is referred to as a book of reckoning. The supernal wisdom is hidden in the palace of the Torah above, but wisdom is revealed in the lower Torah when one deciphers it.

98. Rabbi Chiya opened the discussion with the text, "Take from among you an offering to Hashem" (Shemot 35:5). Come and see, when the Holy One, blessed be He, created the world, He did so solely so that Yisrael would come and receive the Torah. By the Torah the world was created and upon the Torah it perseveres. This is the meaning of "Were it not for my covenant that endures day and night, the ordinances of heaven and earth I would not have appointed" (Yirmeyah 33:25). The Torah is length of life in this world and length of life in the World to Come.

98. רבי חייא פתח ואמר, קחו מאתכם תרומה ליי'. ת"ח קודשא בריך הוא בד ברא עלמא, לא ברא ליה, אלא בגין דיינתון ישראל, ויקבלון אורייתא. באורייתא אתברי עלמא, ועל אורייתא קיימא. הדא הוא דכתיב, אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי. אורייתא איהי ארכא דחיי בהאי עלמא, וארכא דחיי בעלמא דאתי.

99. And whoever studies the Torah, it is as if he labors in the palace of the Holy One, blessed be He; for the palace of the Holy One, blessed be He, WHICH IS MALCHUT, is the Torah. NAMELY, THE ORAL LAW IS THE SECRET OF MALCHUT. And when a man studies the Torah, the Holy One, blessed be He, stands and listens to his voice, as says "and Hashem hearkened, and heard it..." (Malachi 3:16). This saves man from three ordeals; the ordeal of this world, and the ordeal of the Angel of Death who cannot have power over him, and the ordeal of Gehenom.

99. וכל מאן דאשתדל באורייתא, באלו אשתדל בהיכליה דקודשא בריך הוא. דהיכלא עלאה דקודשא בריך הוא, אורייתא איהי וכד בר נש עסיק באורייתא, קודשא בריך הוא קאים תמן, ואצית לקליה, במה דכתיב, ויקשב יי' וישמע וגו'. ואשתזיב ב"נ מהלת דינין: מדינא דהאי עלמא. ומדינא דמלאך המות, דלא ניכיל לשלטאה עליה. ומדינא דגיהנם.

100. "And a book of remembrance was written" (Ibid.): HE ASKS: What is a book of remembrance? AND REPLIES THAT there is a book above, WHICH IS CHOCHMAH, and a book below, WHICH IS MALCHUT. 'Remembrance' is the sign of the holy covenant, WHICH IS YESOD, that receives and gathers to itself all life from above, ALL THE SUPERNAL MOCHIN. The book of remembrance consists of two grades that are one. This is the secret of the name of Yud Hei Vav Hei: name is one, NAMELY MALCHUT, Yud Hei Vav Hei is one, NAMELY ZEIR ANPIN. Together they are one word; IN THE SAME MANNER THE BOOK OF REMEMBRANCE IS ONE WORD, THOUGH IT INCLUDES TWO GRADES: MALCHUT AND YESOD.

100. ויכתב ספר זכרון. מאי איהו. אלא אית ספר לעילא, ואית ספר לתתא. זכרון את קיימא קדישא, דנטיל וכניש לגביה, כל חיינ דלעילא. ספר זכרון תרין דרגין דאינון חד, ורזא דא שם הוי"ה שם חד. יהו"ה חד. וכלא מלה חדא.

101. For there is a name and there is a name. HE EXPLAINS, THERE IS a name above, that is implied by that which is unknown and not alluded to by any information, NAMELY BY KETER, called the upper point, WHICH IS CHOCHMAH. AND THERE IS a name below, MALCHUT, that is called 'name', AS WRITTEN: "and from the one end of the heaven to the other" (Devarim 4:32). The end of the heaven, THAT IS YESOD, is called remembrance, and that name is the point below YESOD, NAMELY MALCHUT, which is the name of that remembrance, which is the end of the heaven that draws all supernal vitality, THAT IS THE MOCHIN. And there is the lower end of heaven, YESOD, whose name is the lower point, MALCHUT. This point is a book that can be numbered, MEANING THE MOCHIN OF COUNTING, which is the meaning of: "for those who...took heed of (lit. 'counted') His name," AS WRITTEN: "AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM FOR THOSE WHO FEARED HASHEM, AND TOOK HEED OF HIS NAME" (MALACHI 3:16). AND THIS BOOK OF REMEMBRANCE IS FOR THOSE WHO "COUNTED HIS NAME," WHICH BESTOWS MOCHIN OF RECKONING AND COUNTING. The book that we mentioned and the name are the same in all respects, NAMELY MALCHUT.

102. This point is superior to all that were united in it, since it is situated in the center. HE EXPLAINS THAT six ends, YISRAEL-SABA AND TEVUNAH, were united in the upper book, WHICH IS CHOCHMAH, and it is above them. Six ends, THE SIX CHAMBERS OF BRIYAH, were united in the lower book, WHICH IS MALCHUT, which is above them. Therefore there are a higher book and a lower book, and everything is considered Torah.

103. HE ASKS: What is THE DIFFERENCE between them, THE HIGHER BOOK AND THE LOWER BOOK, AND ANSWERS: the higher book is the Written Law, WHICH IS SUPERNAL CHOCHMAH, for it is concealed and available only in writing, NAMELY, IT IS WORTHY OF BEING REVEALED. For there is a place there, YISRAEL-SABA AND TEVUNAH, where Chochmah may be revealed down below, IN MALCHUT, and that place is the World to Come, YISRAEL-SABA AND TEVUNAH. The lower book is the Torah which is called the Oral Law; by 'oral' are meant the lower Chariots, THE SEVEN CHAMBERS OF BRIYAH, upon which MALCHUT stands, AS WAS MENTIONED BEFORE, and since they are not part of the supernal writing, they are considered oral. THAT IS, THEY ARE NOT IN THE REALM OF THE HIDDEN AS IS SUPERNAL CHOCHMAH IN YISRAEL-SABA AND TEVUNAH, THAT IS CALLED WRITING, AND HENCE they are called oral, WHICH IS THE REVELATION OF ALL THAT IS CONTAINED IN WRITING.

104. And this Torah is established orally, THAT IS, ON SEVEN CHAMBERS THAT ARE ITS MOUTH, BY WHICH CHOCHMAH MAY BE REVEALED. For it is written: "and from thence it was parted, and branched into four streams" (Beresheet 2:10), TO WIT, FROM THE GARDEN (MALCHUT) DOWNWARD BEGINS THE WORLD OF SEPARATION, THEN THE SEVEN CHAMBERS OF BRIYAH ARE ALREADY IN THE WORLD OF SEPARATION. THEREFORE MALCHUT STANDS ON THEM, NAMELY 'ORAL' (LIT. 'ABOVE THE MOUTH'). And the supernal Torah, WHICH IS SUPERNAL CHOCHMAH, though it too stands upon ITS CHARIOT, YISRAEL-SABA AND TEVUNAH, NEVERTHELESS is not called 'TORAH above writing' but only 'Torah in writ' for it is in the midst of the writing. And that writ, YISRAEL-SABA AND TEVUNAH, becomes a chamber ABOVE THE SUPERNAL CHOCHMAH, WHICH stands in that chamber, and is hidden there. THAT IS, THE WRITING, THAT IS YISRAEL - SABA AND TEVUNAH, IS ALSO THE WORLD OF ATZILUT LIKE SUPERNAL CHOCHMAH, AND HENCE THE SCRIPT IS CONSIDERED ITS CHAMBER, and it is therefore called (lit.) the Torah in writing and not Torah above the writing.

101. בגין דאית שם, ואית שם, שם לעילא, דאיהו אתרשים ממה דלא ידוע, ולא אתרמיז בידיעה כלל. ודא אקרי נקודה עלאה. שם לתתא, דאקרי שם, מקצה השמים ועד קצה השמים, בגין דקצה השמים אקרי זכרון. והאי שם, איהו נקודה דלתתא, דאיהו שם מההוא זכרון, דאיהו קצה השמים, דנטיל כל חיון דלעילא. ודא איהו קצה השמים דלתתא. ושם דיליה איהו נקודה דלתתא. נקודה דא, איהו ספר דקיימא בחושבנא, ודא הוא ולחושבי שמו. ספר דקאמרן, ושם, חר מלה הוא, בכל סטרין.

102. נקודה דא בגין דקיימא באמצעיתא, איהו עלאה על כל דאתאחדן בה. שית סטרין, אתאחדן בספר עלאה, ואיהו עלאה עליוהו. שית סטרין אתאחדן בספר תתאה, ואיהו עלאה עליוהו. ועל דא, ספר עלאה, ספר תתאה, וכלא אקרי תורה.

103. מה בין האי להאי. אלא, ספר עלאה איהו תורה שבכתב. בגין דאיהו סתימא, ולא קיימא אלא בכתב, דתמן איהו אתר לאתגלאה לתתא. ומאן איהו עלמא דאתי. ספר תתאה, דא תורה דאקרי תורה שבעל פה, ומאן איהו על פה, אליון רתיבין דלתתא, דאיהו קיימא עליוהו. ובגין דלאו אינון בכללא דכתיבה דלעילא, אקרוין על פה.

104. ותורה דא קיימא על פה, בגין דכתיב ומשם יפרד והיה לארבעה ראשים ותורה עלאה, אע"ג דאיהו קיימא לעילא, לא אקרי על הכתב, אלא שבכתב, דקיימא בכתב, וההוא כתב אתעביד היכלא לגביה, ואיהו קיימא גו ההוא היכלא, ואתטמרת תמן. ובגין כן אקרי תורה שבכתב, ולא על כתב.

105. But the lower Torah, MALCHUT, is situated on its Chariot and is literally called 'on mouth', because it stands upon them. It is not considered the inner part of the writing. THAT IS, CHOCHMAH WITHIN IT DOES NOT DISAPPEAR BECAUSE OF THE CHAMBERS, AS IS THE WRITTEN TORAH, SINCE WRITING INDICATES THE HIDDEN, UNTIL SOMEONE COMES, READS THE WRITING AND EXHIBITS IT, AND CHOCHMAH THEREIN IS REVEALED IN THE CHAMBERS AND IS NO LONGER A MYSTERY. THEREFORE THE SEVEN CHAMBERS did not become a chamber to that point, MALCHUT AS YISRAEL-SABA AND TEVUNAH BECAME A CHAMBER to the higher point, SINCE A CHAMBER MEANS A COVER, AND THESE DO NOT COVER. HOWEVER, BY THEMSELVES THEY ARE ALSO CONSIDERED CHAMBERS. And since MALCHUT stands upon them, she is called a heave-offering.

105. אַבֵּל תּוֹרָה דִּלְתַתָּא, אִיהִי קַיִמָא עַל רְתִיבָהָ, וְאִקְרִי עַל פִּה, דְּקַיִמָא עֲלֵיהּ. וּבְגִין דְּלֹא אֶתְחַשְׁבֵּת מְלֵגוֹ, מִכְּלָלָא דְּכִתְיִבָהּ, לֹא אֶתְעִבִידוּ הֵיכְלָא לְהֵאִי נְקוּדָה, בְּהֵאִי נְקוּדָה עֲלָהּ. וּבְגִין דְּקַיִמָא עֲלֵיהּ אִקְרִי תְרוּמָה.

9. Two out of a hundred

Here Rabbi Chiya explains the meaning of "heave-offering," that is the tithing of two parts out of one hundred. Each of the ten Sfirot includes ten Sfirot, so this makes one hundred. To lift Malchut, she must be raised with her husband Yesod, so these two Sfirot are called a heave-offering.

106. I also heard from the holy luminary: what is heave-offering (Heb. trumah)? It is like we explained ABOUT SETTING ASIDE THE CONTRIBUTION TO THE PRIEST, TO WIT, two (Aramaic tri) PARTS out of hundred (Aramaic me'ah) PARTS. Come and see, all those sacred grades that are part of the Faith, in which the Holy One, blessed be He, is revealed, are ten grades, which are ten sayings, NAMELY, THE TEN SFIROT, like we said. And these ten amount to a hundred, BECAUSE EACH SFIRAH INCLUDES TEN SFIROT. And when we have to lift this lower point, MALCHUT, we must not take her by herself, but with her husband YESOD; and these are two SFIROT, YESOD AND MALCHUT, out of the said hundred. For she must never be separated, but united with her husband. Therefore she is called a heave-offering, an inclusive term, A COMBINATION OF YESOD AND MALCHUT.

106. תּוֹ שְׁמַעְנָא מִבּוֹצִינָא קְדִישָׁא. תְרוּמָה. מֵהוּ תְרוּמָה. בְּמָה דְּאוּקִימָנָא, תְּרֵי מִמְּאָה. ת"ח, כָּל אֵינּוֹן דְּרֵגִין קְדִישִׁין, הֵי בְּרִזָּא דְּמַהִימְנוּתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא אֶתְגְּלִי בְּהוֹן, אֵינּוֹן עֲשֵׂה דְּרֵגִין, וְאֵינּוֹן עֲשֵׂה אֲמִירָן, בְּמָה דְּאוּקִימָהּ. וְאֵלִין עֲשֵׂה סְלִקִין לְמָאָה, וְכֹד אֶצְטְרִיךְ לֶן לְהֵאִי נְקוּדָה תְּתָאָה לְאַרְמָא לָהּ, אֲסִיר לֶן לְנִטְלָא לָהּ בְּלַחֲוֹדָהּ. אֶלָּא לָהּ וּלְבַעֲלָהּ. וְאֵינּוֹן תְּרֵי מֵאֵינּוֹן מָאָה דְּקֶאֱמֵרֵן, בְּגִין דְּלֹא אֶצְטְרִיךְ לְאַפְרָשָׁא לֶזֶן כָּלֵל, אֶלָּא לִיחְדָּא לָהּ וּלְבַעֲלָהּ. וְעַל דָּא אֶתְקִרִי תְרוּמָה בְּכָלֵלָא חֲדָא.

10. The intent of prayer

Rabbi Shimon is speaking about the secret of prayer, that when a man devotes his heart and will to prayer, he amends the supernal amendment. We hear of the parts of the prayer, the benedictions, the sitting and the standing. Then we are told that when the High Holy King, Zeir Anpin, reaches for Malchut and they embrace in a kiss, one may ask for any request. During the last three benedictions a man should wish with all his heart and will that the people on earth will be blessed from those three benedictions of the secret bliss of union. If a man prays properly, he is bundled in the bundle of life in this world and in the. Then God calls him "peace." Later when he passes away from this world his soul goes up and cleaves all the firmaments, he enters in, and thirteen mountains of pure balm are opened before his soul. Rabbi Shimon says this is why a man is happy who puts his heart and will into prayer. Rabbi Yosi says that understanding is superior to wisdom because wisdom is contained in the heart, that is found in Malchut, but a man of understanding exists both above and below, and understands himself and others.

107. Come and see, each day the crier calls to all the people of the world, 'this depends upon you'. This is the meaning of, "Take from among you an offering to Hashem" (Shemot 35:5). And if you find this difficult then "whoever is of a willing heart, let him bring it (her)" (Ibid.)

107. וְתָא חֲזִי, בְּכָל יוֹמָא בְּרוּזָא קֶאֱרִי, כָּל בְּנֵי עֲלְמָא, בְּכוּ קַיִמָא מְלָה דָּא, וְדָא הוּא קָחוּ מֵאַתְבָּתְכֶם תְרוּמָה לַיהוָה. וְאִי תִימָא דְּקֶשִׁיָּא מְלָה עֲלֵיכוֹ. כָּל נְדִיב לְבוֹ יְבִיאָהּ.

108. HE ASKS: What is THE MEANING OF "let him bring her?" AND ANSWERS: here we learn the meaning of prayer. For when a man fears his Maker and devotes his heart and will to prayer, he forms a supernal arrangement, like we said. First by the songs and praises that the high angels say above; and in the series of praises that Yisrael say down below, MALCHUT adorns herself, and arranges herself like a woman adorning herself for her husband.

109. In the order of the prayer that is said sitting down, THAT IS, FROM THE BENEDICTION 'WHO FORMS LIGHT' UNTIL THE PRAYER OF AMIDAH, all those maids were prepared, THE SEVEN MAIDS OF MALCHUT, and all her retinue are adorned with her. After all was arranged and prepared, when reaching 'True and certain', then everything is ready, she and her maids, in reaching 'who has redeemed Yisrael'. Then everyone has to stand up.

110. By the time a man reaches 'True and certain', everything is already established, the maids conduct MALCHUT, and she bears herself to the high King, ZEIR ANPIN. Once we reach 'who has redeemed Yisrael' the high Holy King travels with His grades, IN THE ORDER OF THE THREE COLUMNS, and comes out to receive her, MALCHUT.

111. And we have to stand up before the high Holy King in awe and trembling, for then He reaches His right hand to her, WHICH IS THE BENEDICTION OF 'THE SHIELD OF ABRAHAM' THE SECRET OF THE RIGHT COLUMN. Then He put His left hand under her head, ACCORDING TO THE SECRET OF "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6), WHICH IS THE BENEDICTION OF 'YOU ARE ETERNALLY MIGHTY', WHICH IS THE LEFT COLUMN. They then embrace together in KISSES, IN THE BENEDICTION OF 'THE HOLY EL', WHICH IS THE CENTRAL COLUMN FOR FROM THERE ON IS THE SECRET OF THE KISS UNTIL THE LAST THREE BENEDICTIONS. These are the first three benedictions OF THE AMIDAH. A man should devote his heart and will, and meditate on all those arrangements and sequences of the prayer, with his mouth, heart and will together.

112. Now that the high King and Malchut are blissfully united in those kisses, whoever needs to ask for any request OR PETITIONS, may do so, because it is a time of goodwill. Since a man submits his requests before the King and Queen, NAMELY, IN THE MIDDLE TWELVE BENEDICTIONS, then he should prepare himself, in will and heart, to the last three BENEDICTIONS, to stir the secret bliss, because from these three BENEDICTIONS he is blessed by a different devotion, THE SECRET OF UNISON. And a man should prepare to leave them in this secret bliss in these three BENEDICTIONS, AS WAS EXPOUNDED AT LENGTH. Therefore he should wish it, that the lower beings be blessed from those three benedictions of the secret bliss.

108. מהו יביאה. אלא מהכא אוליפנא רזא לצלותא. דבר נש דרחיל למאריה ומכוין לביה ורעותיה בצלותא, אתקין תקונא דלעילא, כמה דאוקימנא. בקדמיתא בשירין ותושבחן, דקאמרין מלאכין עלאין לעילא. ובההוא סדורא דתושבחן דקא אמרי ישראל לתתא, איהי קשיטת גרמאה, ואתקנת בתקונהא. באתתא דאתקשטת לבעלה.

109. ובסדורא דצלותא, בההוא תקונא דצלותא דמיושב, אתקיננו עולמתהא וכל אינון דילה. ומתקשטן כל אינון בהדה, לבתר דאתתקן כלא ואתסדרו, כד מטו לאמת ויציב, כדן כלא מתתקנא, איהי ועולמתהא, עד דמטו לגאל ישראל, כדן אצטריך למיקם כלא על קיומיהו.

110. בגין דכד בר נש מטי לאמת ויציב, וכלא אתתקן. עולמתהא נטלי לה, ואיהי נטילת גרמה לגבי מלכא עלאה. ביון דמטו לגאל ישראל, כדן מלכא קדישא עלאה נטיל בדרגוי, ונפיק לקבלא לה.

111. ואנו, מקמי מלכא עלאה בעינן לקיימא על קיומנא, באימתא ברעדה. דהא כדן אושיט ימיניה לגבה, ולבתר שמאליה, דשוו לה תחות רישה, ולבתר אתחבקו תרווייהו כחדא בנשיקו. ואלין אינון תלת קדמיתא, ובעי בר נש לשואה לביה ורעותיה, ולכוונא בכל הני תקונין וסדוריין דצלותא. פומיה ולביה ורעותיה כחדא.

112. השתא דמלכא עלאה ומטרוניתא אינון בחבורא בחדוה באינון נשיקין. מאן דאצטריך למשאל שאלתין, ישאל. דהא כדן שעתא דרעותא איהו. ביון דשאל בר נש שאלתוי מקמי מלכא ומטרוניתא, כדן יתקין גרמיה ברעותיה ולביה לתלתא אחרנין, לאתערא חדוה דטמירו, דהא מאלין תלת אתברכא בדבקותא אחרא. ויתקין בר נש גרמיה למיפק מקמיהו, ולאנחא לון בחדוה גניזא דאלין תלת. ועב"ד, דיהא רעותיה, דיתברכון תתאי, מאינון ברפאן בחדוה טמירא.

113. Then he should prostrate himself and offer his Nefesh, at the time when MALCHUT takes hold of the Nefashot and Ruchot. For then is the time to offer one's Nefesh among all those Nefashot she takes, because then the bundle of life, WHICH IS MALCHUT, is as it should be.

114. This I heard among the secrets of the holy luminary, but I was not given permission to reveal it, except for you, lofty pious ones. If, when MALCHUT takes hold of HUMAN Nefashot and Ruchot, a man, with a single devoted wish, sets his heart and wish to surrender his Nefesh with devotion and wish of incorporating his Nefesh in such devotion; and if THE OFFERING OF HIS NEFESH is then acceptable, when the Nefashot, the Ruchot and the Neshamot that she holds are willing, this man is bundled in the bundle of life in this world and in the World to Come.

115. Also when the King and the Queen, TIFERET AND MALCHUT, need to be included on all sides, above and below, and be adorned with souls on all sides. She is adorned with souls from above and souls from below, NAMELY, FROM THOSE WHO SURRENDER HER THEIR SOULS. And when a man directs his heart and will to it, and gives her his soul from below, devotedly and willingly, as we said, then the Holy One, blessed be He, names him "peace" below, after that peace of above, WHICH IS YESOD THAT IS CALLED PEACE. That PEACE blesses the Queen and incorporates her and adorns her on all sides.

116. So the Holy One, blessed be He, names that man peace, as is written: "and Hashem called him peace" (Shoftim 6:24). And all his days he is thus called above 'peace', because he comprised and adorned the Queen from below, as did the upper peace, WHICH IS YESOD, AS WAS MENTIONED BEFORE.

117. And when that man passes away from this world, his soul goes up and cleaves all the firmaments, and no one can stop it. The Holy One, blessed be He, calls it and says, "let peace enter" (Yeshayah 57:2) and the Shechinah says "them that rest in their graves" (Ibid.). Thirteen mountains of pure balsam trees are opened before the soul, and none can detain it. Therefore happy is he, who puts his heart and will into it. That is why it is written: "whoever is of a willing heart, let him bring it, an offering of Hashem," to the high King, NAMELY as I said.

113. וכדין אצטרין למנפל על אנפוי, ולממסר נפשיה, בשעתא דאיהי נקטא נפשין רוחין. כדין איהי שעתא לממסר נפשיה בגו אינון נפשין דאיהי נקטא, דהא כדין צרורא דחיי איהו בדקא יאות.

114. מלה דא שמענא ברזין דבוצינא קדישא, ולא אתייהיב לי רשו לגלאה, בר לכו חסידי עליונין. דאי בההיא שעתא דאיהי נקטא נפשין ורוחין ברעו דדביקותא חדא, איהו ישוי לביה ורעותיה לדא, ויהיב נפשיה בדבקותא, בההוא רעותא, לאכללא לה בההוא דבקותא. אי אתקבלת בההיא שעתא בההוא רעותא, דאינון נפשין רוחין ונשמתין דאיהי נקטא. האי איהו בר נש דאתצריר בצרורא דחיי בהאי עלמא, ובעלמא דאתי.

115. ותו דבעיא לאתכללא מכל סטרין, מלכא ומטרוניתא, מלעילא ומתתא, ולא תעטרא בנשמתין בכל סטרין. אתעטרת בנשמתין מלעילא, ואתעטרת בנשמתין מתתא. ואי בר נש יכוין לביה ורעותיה לכל דא, וימסר נפשיה מתתא בדבקותא ברעותא כמה דאתמר. כדין קודשא בריך הוא קארי ליה שלום לתתא, בגוונא דההוא שלום דלעילא. ההוא דברין לה למטרוניתא ואכליל לה ואעטר לה בכל עטרין.

116. אוף הכי, האי בר נש קודשא בריך הוא קרי ליה שלום לתתא, כד"א ויקרא לו יי' שלום. וכל יומיו הכי קראן ליה לעילא, שלום. בגין דאכליל ואעטר למטרוניתא לתתא, בגוונא דההוא שלום לעילא.

117. וכד אסתלק ההוא בר נש מהאי עלמא, נשמתיה סלקא ובקעא בכל אינון רקיעין, ולית מאן דימחי בידה. וקודשא בריך הוא קרי לה ואמר יבא שלום. ושכינתא אמרה, ינחו על משכבותם וגו'. ויפתחו לה תליסר טורי דאפרסמונא דכנא, ולא יהא מאן דימחי בידה. וע"ד, זכאה איהו מאן דישווי לביה ורעותיה לדא. ועל דא כתיב, כל נדיב לבו וביאה את תרומת יי' לגבי מלכא עלאה, כמה דאתמר.

118. Rabbi Aba raised his voice and said, Woe, Rabbi Shimon, you are among the living, and I already weep for you. Not for you I weep, but for the friends, for the world I weep; THAT THEY WILL BE ORPHANED WHEN YOU PASS AWAY FROM THE WORLD. Rabbi Shimon is like the light of a candle that burns above and burns below. And with the light that he lit down below shine all the people of the world. Woe to the world when the terrestrial light will pass AND BE ABSORBED IN the celestial light . Who will illuminate the light of Torah for the world? Rabbi Aba stood and kissed Rabbi Chiya. He said to him, those thoughts were with you, therefore the Holy One, blessed be He, sent me here to join you, happy is my portion.

119. Afterwards, Rabbi Yosi opened the discussion with the following verse "And every wise hearted individual among you shall come and make..." (Shemot 35:5). We already explained this text but come and see, when the Holy One, blessed be He, said to Moses "Take wise men, and understanding" (Devarim 1:13), he searched throughout Yisrael but did not find men of understanding. This is why, "So I took the chief of your tribes, wise men, and known" (Ibid. 15), but 'understanding' is not mentioned. You might say that understanding is in a grade superior to wisdom, AND THAT IS WHY HE DID NOT FIND MEN OF UNDERSTANDING, and this of course is right, THAT UNDERSTANDING IS SUPERIOR TO WISDOM.

120. HE ASKS: What is the difference between them, BETWEEN A WISE MAN AND A MAN OF UNDERSTANDING? AND REPLIES: THAT we explained about a wise man, that even a pupil who imparts wisdom to his rabbi is considered wise. A wise man knows for himself what is ought to be done. A man of understanding has many grades in him, because he examines everything and knows for himself and for others. You may derive this from "A righteous man regards the life of his beast (Heb. behemah)" (Mishlei 12:10) FOR THE RIGHTEOUS, YESOD, IMPARTS TO MALCHUT, THAT IS THE SECRET OF YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 52, WHICH IS THE NUMERICAL VALUE OF BEHEMAH. And also "righteous ruling in the fear of Elohim" (II Shmuel 23:3), AS THE RIGHTEOUS, YESOD, RULES AND FILLS MALCHUT, THAT IS CALLED 'FEAR OF ELOHIM', WITH PLENTY. And here, "wise hearted" is precise, MEANING THAT THE WISE MENTIONED HERE IS OF THE ASPECT IN MALCHUT, THAT IS CALLED WISE HEARTED. Man is wise in his heart, THAT IS MALCHUT and not elsewhere, because wisdom lies in the heart, MALCHUT, AND NOT ELSEWHERE. But a man of understanding exist both above and below, and observes himself and others.

11. The ascension of prayer

Rabbi Yosi tells us about the external service of deeds that relies on the twelve outer limbs, and the internal service of prayer that relies on the twelve internal organs of the body. A man's prayer is considered a worship of the Ruach, and it has great power above. Rabbi Yosi goes on to tell of the rulers of the day and the rulers of the night, who are all different. Prayer ascends to them; if the man is righteous they kiss the prayer and it ascends even higher. We are told of many guardians, first of the four sides, and then of the guardians of the firmaments. Rabbi Yosi says that on the east the twelve letters of the Holy Name soar and ascend with the prayer. The prayers of those who pray broken-heartedly ascend to the south, while the prayers of those who pray for deliverance from enemies ascend to the north. After the prayers ascend to the four directions they are escorted up and through the firmaments into their gates. As the prayer reaches the seventh firmament it unites Zeir Anpin and Malchut, and the righteous man is blessed. Rabbi Yosi then turns to a discussion of the six precepts of the Torah, and describes their meaning in some detail. He says that these six precepts correspond to Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod. We learn that there are thirteen more precepts that draw the thirteen attributes of mercy; thus the man who puts his heart and will into his prayers to perfect them every day is a happy man. Rabbi Yitzchak reminds us that those who worshipped the golden calf died, and Moses gathered the children of Yisrael together and gave them the laws of Shabbat.

118. אָרִים ר' אָבָא קָלִיה, וְאָמַר, וּוִי ר' שְׁמַעוֹן, אַנְתָּ בְּחַיִּין, וְאִנָּא בְּכִינָא עֲלֶיךָ. לֹא עֲלֶיךָ בְּכִינָא, אֶלָּא בְּכִינָא עַל חֲבֵרַיִיא, וּבְכִינָא עַל עֲלָמָא. רַבִּי שְׁמַעוֹן כְּבוּצִינָא דְשַׁרְגָּא, דְאֲדַלִּיק לְעִילָא וְאֲדַלִּיק לְתַתָּא. וּבְנִהוּרָא דְאֲדַלִּיק לְתַתָּא, נִהִירִין כָּל בְּנֵי עֲלָמָא, וּוִי לְעֲלָמָא, בְּדַ יִסְתַּלַּק נִהוּרָא דְלְתַתָּא בְּנִהוּרָא דְלְעִילָא. מֵאֵן יִנְהִיר נִהוּרָא דְאֲוִרִיתָא לְעֲלָמָא. קָם ר' אָבָא וּנְשִׁיק לר' חַיִּיא. א"ל מְלִין אֵלִין הוּוּ תַחֲוֹת יַדְךָ, וְעַד קוּדְשָׁא בְרִיךְ הוּא שְׁדַרְנִי עַד הֶכָּא, לְאַתְחַבְרָא עִמְכוֹן זְכָאָה חוּלְקִי.

119. רַבִּי יוֹסִי פִתַּח קְרָא אֲבַתְרִיה וְאָמַר, וְכָל חָכָם לֵב בְּכֶם יָבֵאוּ וַיַּעֲשׂוּ וְגו', הָאִי קְרָא אוֹקְמוּהָ. אֶבֶל תָּא חַזִּי, בְּשַׁעֲתָא דְאָמַר קוּדְשָׁא בְרִיךְ הוּא לְמֹשֶׁה, הָבּוּ לָכֶם אַנְשִׁים חָכְמִים וְנְבוֹנִים, אֲשַׁחַּב בְּכָל יִשְׂרָאֵל, וְלֹא אֲשַׁכַּח נְבוֹנִים, הֲדָא הוּא דְכַתִּיב, וְאֶקַּח אֶת רֵאשֵׁי שְׁבִטֵיכֶם אַנְשִׁים חָכְמִים וַיְדוּעִים, וְאֵלוּ נְבוֹנִים לֹא כְּתִיב. וְאִי תִימָא דְנְבוֹן אִיהוּ דְרָגָא עֲלָאָה מִחָכָם, הֲכִי אִיהוּ וְדָאִי.

120. מַה בֵּין הָאִי לְהָאִי. חָכָם, הָאִי אוֹקְמוּהָ, דְאֶמְלִלוּ תַלְמִיד הַמְּחַבֵּים לְרַבִּיה אֶקְרִי חָכָם. חָכָם, דִּידַע לְגַרְמִיָּה כָּל מַה דְאֶצְטְרִיךְ. נְבוֹן כְּמַה דְרָגִין אִית בֵּיה, דְאֶסְתַּבֵּל בְּכָלֵא, וַיְדַע בְּדִילִיה וּבְאַחַרְנִין. וְסִימְנָךְ, יוֹדַע צְדִיק נִפְשׁ בְּהַמְתּוּ. צְדִיק מוֹשֵׁל יִרְאֵת אֱלֹהִים. וְהֵכָּא חָכָם לֵב דִּיִּיקָא. בְּלֵב חָכָם, וְלֹא בְּאַתְרָא אַחְרָא, בְּגִין דְקִיּוּמָא בְּלֵב, וְנְבוֹן לְעִילָא וְתַתָּא, אֶסְתַּבֵּל בְּדִילִיה וּבְאַחַרְנִין.

121. He opened with "and said to me, you are My servant..." (Yeshayah 49:3). Here THIS REFERS TO the prayer man should recite before the Holy One, blessed be He, which is a great and precious service among the worships of his Master. Come and see, some worships to the Holy One, blessed be He, are based on deeds, that is, based on physical activity, NAMELY, PRECEPTS BASED ON ACTION; and that is considered a service. And there is worship of the Holy One, blessed be He, that is a more internal worship, which is the essence of all, it has to do with inner work, which is the essence of all, NAMELY, PRECEPTS THAT CONCERN SPEECH AND INTENTION.

122. In the body there are twelve organs that relate to physical activity, as we said, WHICH ARE TWO ARMS AND TWO LEGS; THREE JOINTS IN EACH, AND THREE TIMES FOUR ARE TWELVE. These are the members of the body, and the worship of the Holy One, blessed be He, THROUGH action related PRECEPTS is based on them. For there are two ways to serve the Holy One, blessed be He: THE FIRST IS by the outer limbs, THE TWELVE JOINTS OF THE ARMS AND LEGS; THE SECOND TALKS OF the twelve internal organs inside the body, THE BRAIN, HEART, LIVER, MOUTH, TONGUE, THE FIVE LOBES OF THE LUNG AND TWO KIDNEYS. They are the internal fixtures inside the body, with which to establish the Ruach, which is the inner and precious worship of the Holy One, blessed be He. THESE PRECEPTS ARE BASED ON SPEECH, SUCH AS PRAYER, BENEDICTION AND THANKSGIVING, as we explained from the inner secrets that Rabbi Shimon told, and it is the secret of the supernal wisdom, that is known among the friends, happy is their portion.

123. A man's prayer is considered the worship of the Ruach, WHICH IS OF THE SECOND KIND OF SERVICE MENTIONED ABOVE THAT CONCERNS SPEECH. It is based on supernal secrets, but men do not know that a man's prayer can cleave the ether and the firmaments, opens gates and ascends.

124. And when the MORNING light breaks, and the light is separated from darkness, a proclamation sounds in all the firmaments: be ready, rulers of the gates, rulers of the chambers, each one in his post, for those who rule by day are not those who rule by night. And when night comes, the day rulers withdraw and other rulers are assigned to rule by night. And they interchange.

125. This is the secret of "the greater light to rule by day..." (Bereshheet 1:16). The day rulers and night rulers REFER TO those who are in charge by day and those who are in charge by night. The ones are considered the day rule and the others are considered the night rule.

121. פתח ואמר, ויאמר לי עבדי אתה וגו', הכא בצלותא דבעי בר נש לצלאה קמיה דקודשא בריך הוא, דאיהו פולחנא חדא רבא ויקרא, מאינן פולחנין דמאריה. תא חזי, אית פולחנא דקודשא בריך הוא, דקיימא בעובדא, דאיהו פולחנא דקיימא בעובדא דגופא, ואיהו פולחנא. ואית פולחנא דקודשא בריך הוא, דאיהו פולחנא פנימאה יתיר, דאיהו עקרא דכלא, קיימא בההוא פולחנא פנימאה, דאיהו עקרא דכלא.

122. בגופא אית תריסר שויפיין, דקיימיין בעובדא דגופא, כמה דאוקיימנא. ואינן שויפיין דגופא, ופולחנא דקודשא בריך הוא, דעובדא קיימא בהו. בגין דפולחנא דקודשא בריך הוא, בתרין סטריין, שויפיין דגופא לבר, ואית תריסר שויפיין אחרנין, פנימאין לגו מן גופא. ואינן תקונין פנימאין לגו מן גופא, לאתתקנא בהו תקונא דרוחא, דאיהו פולחנא יקרא פנימאה דקודשא בריך הוא, כמה דאוקיימנא גו רזין פנימאין דקאמר ר"ש, ואינן רזא דחכמתא עלאה, ואתידיעו ביני חבריא, זכאה חולקהון.

123. צלותא דבר נש, איהו פולחנא דרוחא, ואיהו קיימא ברזין עלאין, וב"נ לא ידעין, דהא צלותא דבר נש בקעת אוירין, בקעת רקיעין, פתחת פתחין, וסלקא לעילא.

124. בשעתא דנהיר נהורא, ואתפרש נהורא מן חשוכא, כדן כרוזא אזלא בכלהו רקיעין, אתתקנו מארי דפתחין, מאריהון דהיכלין, כל חד וחד על מטריה. בגין דאינן דשלטניהון ביממא, לאו אינן דשלטניהון בליליא. וכד עאל ליליא, אתעברו שולטנין דיממא, ואתמנון שלטנין אחרנין, דשליטין בליליא, ואתחלפן אלין באלין.

125. ורזא דא, את המאור הגדול לממשלת היום וגו'. וממשלת היום וממשלת הלילה, שולטנין אינן די ממנן ביממא, ושולטנין אינן די ממנן בליליא. ואלין אקרונן ממשלת היום. ואלין אקרונן ממשלת הלילה.

126. And when night comes, a proclamation resounds, 'be prepared, rulers of the night, each one in his post. And when the day breaks the proclamation resounds, 'be prepared, rulers of the day, each one in his post'. And when the proclamation is heard, each one is assigned a place he is worthy of. Then the Shechinah goes forward and descends, and Yisrael go into the synagogue to praise their Master and start to sing and give thanks.

127. For it is incumbent upon a man to have prepared himself for the worship by deed, TO WIT, OF THE FIRST KIND, with the implements of precepts and holiness, THAT ARE THE FRINGES (HEB. TZITZIT) AND TEFILIN; HE SHOULD consecrate his heart to establish the inner work for his Master, THAT IS, THE SECOND KIND, and put his heart and will to that work by those words IN THE PRAISES, because the speech goes UP.

128. And all those guards who stand in the air, are assigned over the four directions of the world. To the east is appointed one guardian who stands in the air and is called Gzardia. With him are other appointed ministers. They await that utterance of the prayer that rises in the air on that side, and that guardian takes it.

129. And if that speech is proper, all the ministers kiss that speech, and go up with it until they reach the air of that firmament, where there are other ministers. When they kiss that utterance, they open and say, happy are you, Yisrael, who can bedeck their Master with holy crowns. Happy is the mouth, from which that crowning speech came forth.

130. Then the twelve letters of the Holy Name that stand in the air soar, for that name has power over the air. And that is the name Elijah soared with until he went up to heaven. This is the meaning of what Ovadyah told Elijah, "the spirit of Hashem shall carry you" (Melachim I 18:12), for Elijah soared in the air by means of that name that rules the air.

131. And these letters soar and ascend with that particular word, and that guard who has the keys to the air, and all the other assigned chiefs all go with it up to the firmament, where another chief is assigned to carry it further up.

126. כִּד עַל לַיְלִיָּא, כְּרוּזָא נִפְקָא, אֲתַתְּקִנוּ שׁוֹלְטָנֵי דְלַיְלִיָּא, כָּל חַד וְחַד לְאַתְרֵיהּ. וְכִד נְהִיר יִמְמָא, כְּרוּזָא נִפְקָא, אֲתַתְּקִנוּ שׁוֹלְטָנֵי דְיִמְמָא, כָּל חַד וְחַד לְאַתְרֵיהּ. וְכִד כְּרוּזָא אֲכַרְיִז, כְּדִין כְּלָהּוּ כָּל חַד וְחַד, אֲתַפְקֵד עַל הָהוּא אֲתֵר דְאַתְחֲזִי לֵיהּ. כְּדִין שְׂכִינְתָא קְדָמָא, וְנַחְתָּא, וַיִּשְׂרָאֵל עָאֲלִין לְבֵי כְּנִישְׁתָּא, לְשַׁבְחָא לְמֵאֲרִיָּהוּן, פְּתַחִין בְּשִׁירִין וְתוֹשְׁבָחֵן.

127. דְּבַעֵי לֵיהּ לְבִ"נ, בֵּינֵן דְאַתְקִין גְּרַמְיָהּ בְּפּוֹלְחָנָא דְעוֹבְדָא, בְּתַקּוּנֵי דְמִצְוָה וְקְדוּשָׁה, לִיְחֻדָּא לְבֵיהּ בְּתַקּוּנָא דְפּוֹלְחָנָא פְּנִימָאָה דְמֵאֲרִיָּהּ, וְלִשְׁוֹאָה לְבֵיהּ וְרַעוּתֵיהּ בְּהוּא פּוֹלְחָנָא דְאִינוּן מְלִין, דְּהָא מְלָה סְלָקָא.

129. וַאִינוּן מְמַנֵּן דְקִיּוּמִין בְּאִוּרָא, אֲתַמְנוּן לְדִ' סְטְרֵי עֲלְמָא. לְסְטְרֵי מְזֻרְחָא אֲתַמְנָא מְמַנָּא חַד, דְקִיּוּמָא בְּאִוּרָא לְהוּא סְטְרָא, גְּזַרְדִּי"א שְׁמִיָּהּ, וְעַמִּיָּה סְרַכִּין מְמַנֵּן אַחְרָנִין, דְאִינוּן מַחְבָּאן לְהֵיא מְלָה דְצְלוּתָא, וְסְלָקָא בְּאִוּרָא בְּהוּא סְטְרָא, וְנָטִיל לָהּ הָאִי מְמַנָּא.

129. אִי הֵיא מְלָה כְּדָקָא יְאוּת, הוּא, וְכָל אִינוּן סְרַכִּין נִשְׁקִין לְהֵיא מְלָה, וְסְלָקִין עִמָּה עַד הֵוּא אִוּרָא דְרַקִּיעָא לְעִילָא, דְתַמְנֵן מְמַנֵּן סְרַכִּין אַחְרָנִין. בְּשַׁעֲתָא דְנִשְׁקִי לְהֵיא מְלָה, פְּתַחִי וְאִמְרִי, זְכָאִין אֲתוּן יִשְׂרָאֵל, דִּידְעִיתוּ לְאַעְטְרָא לְמֵאֲרִיכּוּן בְּעַטְרִין קְדִישִׁין זְכָאָה אִיהוּ פּוּמָא, דְמְלָה דְעַטְרָא דָא נִפְקָא מִנֵּיהּ.

130. כְּדִין פְּרַחִין אֲתוּן דְקִיּוּמִין בְּאִוּרָא, דְבִשְׁמָא קְדִישָׁא דְתַרְיִסְר אֲתוּן, דְּהוּא שְׁמָא שְׁלִיט בְּאִוּרָא, וְהָאִי אִיהוּ שְׁמָא, דְהוּה טָאס בֵּיהּ אֱלֹהִי"ו, עַד דְאַסְתַּלַּק לְשְׁמִיָּא. וְהֵינּוּ דְקָאמְר עוֹבְדֵיהּ לְאַלְהֵוּ, וְרוּחַ יְיָ יִשְׂאֵךְ. בְּגִין דְבִשְׁמָא דָא, הוּה אֱלֹהִי טָאס בֵּיהּ בְּאִוּרָא, וְהָאִי אִיהוּ שְׁמָא דְשְׁלִיט בְּאִוּרָא.

131. וַאִינוּן אֲתוּן פְּרַחִין וְסְלָקִין בְּהֵיא מְלָה, וְהוּא מְמַנָּא דְמַפְתַּחֵן דְאִוּרָא בִידֵיהּ, וְכָל אִינוּן מְמַנֵּן אַחְרָנִין, כְּלָהּוּ סְלָקִין בֵּיהּ עַד רַקִּיעָא, וְאַתְמַסְר בִּידָא דְמְמַנָּא אַחְרָא, לְסְלָקָא לְעִילָא.

132. To the south, CHESED, there is another chieftain who rules the air on that side, and some chiefs and ministers together with him. His name is Pesagniyah. He has the keys to the air on that side, and those who are laden with troubles, and pray brokenheartedly to their Master from the midst of their troubles with a broken heart - if their utterance is worthy, it ascends into the air of that side. There the chieftain receives and kisses it. When he kisses it, he says: may the Holy One, blessed be He, have mercy upon you and be filled with compassion for you.

133. All the holy ministers and all the chieftains on that side go up with it. For on that side, the letters soar of the Holy Name EHEYEH, OF THE TWELVE-LETTERED NAME, THAT IS, FOUR LETTERS ON EACH SIDE AS MENTIONED. The ministers, who rule over this side of the air, go on that side, up to the SOUTHERN firmament, WHICH IS CHESED, NAMELY, THE SIXTH FIRMAMENT, AS WE EXPOUNDED AT LENGTH, up to the chief of the firmament who governs that SOUTH side. FOR ON THE SOUTHERN FIRMAMENT THERE IS ALREADY ANOTHER MINISTER BY THE NAME OF ANFI'EL.

134. On the northern side, WHICH IS GVURAH, there is another chief WHO RULES THE AIR, and with him some appointed ministers who rule the air; this chief is called Petachiyah and he is in charge over the air on that side. And the utterance of all those who pray for deliverance from enemies who distress them, ascends into the air of that side; if that individual is righteous, the chief accepts and kisses it.

135. Then one Ruach is roused and emerges from the abyss on the northern side, and that spirit calls out to all the airs, and they all take that utterance, raise it to the NORTHERN firmament, WHICH IS THE FIFTH FIRMAMENT, and kiss it. They open and say 'may your Master cast your enemy from before you'.

136. HERE STARTS THE SEQUENCE OF THE ASCENSION OF THE PRAYER. THE PRAYER ascends higher and higher and cleaves airs, until it is escorted into the first firmament of Malchut of Asiyah. The prayer ascends and reaches the chief that is appointed over the west side, WHICH IS MALCHUT, where there are nine gates, in which several chieftains are stationed, whose superior is called Zevuli'el.

132. לְסֵטֶר דְרוֹם, אֵיִת מְמַנָּא אַחְרָא דְשִׁלְטָא בְּאֹיִרָא לְהֵוּא סֵטֶר, וְכַמָּה מְמַנְן אַחְרַנִּין וְסִרְכִּין עִמֶיהָ. פְּסַגְנִיָּה שְׁמִיָּה, וְלִיָּה אֲתַמְסְרָן מִפְתַּחַן דְּאֹיִרָא לְהֵוּא סֵטֶר. וְכָל אֵינּוֹן מְאִרֵי דְעֵקָה, דְּצִלְאֵן צְלוֹתָא לְמֵאֲרִיְהוֹן מְגוּ עֵקֶתָא, מְגוּ תְבִירוֹ דְלֵבָא, אִי הֵיָא מְלָה בְדִקָּא יָאוֹת, סִלְקָא לְאֹיִרָא בְּהֵוּא סֵטֶרָא, וְנָטִיל לָהּ הָאִי מְמַנָּא, וְנָשִׁיק לָהּ כַּד נָשִׁיק לָהּ, פִּתַח וְאָמַר, קוּדְשָׁא בְרִיךְ הוּא יְחוּס עֲלֶךָ, וּבְגִינְךָ יִתְמְלֵי רַחֲמִין.

133. סִלְקִין עִמָּה כָּל אֵינּוֹן מְמַנְן קְדִישִׁין, וְכָל אֵינּוֹן סִרְכִּין דְּהֵוּא סֵטֶרָא. וּפְרַחִין אֲתוּוֹן דְּשְׁמָא קְדִישָׁא, דְּאֵינּוֹן ד' אֲתוּוֹן, דְּמִתְעַטְרִין וְשִׁלְטִין בְּהֵוּא סֵטֶרָא דְּאֹיִרָא, וְסִלְקִין בְּהֵוּא סֵטֶרָא דְּאֹיִרָא, עַד רְקִיעָא, עַד הֵוּא מְמַנָּא דְּרְקִיעָא דְּשִׁלְטֵי בְּהֵוּא סֵטֶרָא.

134. לְסֵטֶר צְפוֹן, אֵיִת מְמַנָּא אַחְרָא, וְעִמֶיהָ כְּמָה סִרְכִּין מְמַנְן דְּשִׁלְטִין בְּאֹיִרָא, וְהֵוּא מְמַנָּא פְּתַחֲנִיָּה שְׁמִיָּה, וְהָאִי אֲתַמְנָא בְּאֹיִרָא לְהֵוּא סֵטֶרָא, וְכָל אֵינּוֹן דְּמִצְלָאֵן צְלוֹתִין עַל בְּעֵלֵי דְבָבוּ דְּעֵקִין לוֹן, וְכַד מְלָה דְּהֵיָא צְלוֹתָא סִלְקָא לְאֹיִרָא בְּהֵוּא סֵטֶרָא, אִי זְכָאָה הוּא, נָטִיל לָהּ הָאִי מְמַנָּא, וְנָשִׁיק לָהּ.

135. בְּרִין אֲתַעֵר רוּחָא חָדָא דְנִפְקָא מְגוּ תְהוּמָא בְּסֵטֶרָא דְצְפוֹן, וְהֵוּא רוּחָא קְאִרֵי בְּכָל אֵינּוֹן אֹוִרִין, וְנָטִיל בְּלָהּ הֵיָא מְלָה, וְסִלְקִין לָהּ עַד רְקִיעָא וְנָשִׁקִין לָהּ. פְּתַחֲנִי וְאָמַרִי, מְרַךְ יִרְמֵי שְׁנַאךְ לְקַמְךָ.

136. וְאֲזֵלָא וְסִלְקָא וּבִקְעָא אֹוִרִין עַד דְּסִלְקִין עִמָּה לְגַבֵי רְקִיעָא קְדַמָּה סִלְקָא צְלוֹתָא, וּמִטָּאת לְגַבֵי חַד מְמַנָּא, דְּאֲתַמְנָא לְסֵטֶר מְעַרְב, וְתַמְן קִימִין תְּשַׁעַה פְּתַחֲנִין, וּבָהּ קִימִין כְּמָה סִרְכִּין, וְכַמָּה מְמַנְן, וְעִלְיָהּ מְמַנָּא חַד דִּי שְׁמִיָּה זְבוּלִי'אֵל.

137. And he wants to govern this firmament by day, but was not given permission, until the moonlight shines, VIZ. BY NIGHT. He then takes out his armies and all the chieftains. When daylight breaks they all ascend through one of the nine gates, which is the most superior. And when the prayer enters that HIGHEST gate, all the ministers and chieftains go out of that gate, with Zevuli'el the superior chief over them. THAT IS, THERE IS NO OTHER CHIEF THERE BUT THE SAID ZEVULI'EL WHO IS APPOINTED OVER THE AIR AND ALSO OVER THAT SUPERIOR GATE, and they all go out and kiss it and come with it to the second firmament.

138. And when the prayer rises to that firmament, YESOD, its twelve gates are opened, and in the twelfth gate stands a chief by the name of Ana'el. He is in charge over some hosts and legions, and when the prayer arises, this chief stands and proclaims concerning those gates "open the gates" (Yeshayah 26:2) and all the gates are opened, and the prayer enter all the gates.

139. Then an ancient chief is aroused, who stands to the south, by the name of Azri'el Saba, who is sometimes called Machni'el, since he is chief over six hundred thousand camps (Heb. machanot), all of them winged; camps of eyed ones. Next to them are camps of the eared ones, that are called 'ears', since they listen to all those who whisper their prayers, in silence, with devotion, that prayer is not heard by anyone else. That prayer rises and is heard by all those who are called 'the eared ones'.

140. And if that prayer is overheard by another man, no one will accept it above, and it is never received once it was first heard by someone, THAT IS, PEOPLE OTHER THAN THE MAN WHO OVERHEARD IT. This is why we ought to be careful, lest that prayer is overheard by people. Another reason is that the words of the prayer are united in the supernal world, ZEIR ANPIN, and an utterance of the supernal world ought not to be heard.

141. In the same manner, when reading the Torah, one reads aloud and the other one is silent. If two read the Torah, they lessen the Faith of above, since one voice and utterance are all one, but two voices and two utterances cause lack and blemish to the Faith, WHICH IS MALCHUT. Thus, there should only be one voice and one utterance, so that that one voice, ZEIR ANPIN WHICH IS CALLED VOICE, and the one utterance, MALCHUT THAT IS CALLED UTTERANCE, will be one.

137. וְדָא אִיהוּ דְבַעֵי לְשִׁמְשָׁא בְּהַאי רְקִיעָא בְּיַמְמָא, וְלֹא אֲתִיְהִיב לִיה רְשׁוּ, עַד דְּסִלִּיק נְהוּרָא דְּסִיְהִירָא, וְכַדִּין אֲפִיק כָּל אֵינּוֹן חִילִין, וְכָל אֵינּוֹן מִמְנָן. וְכַד נְהִיר יַמְמָא, עָאֲלִין כְּלָהוּ בְּפִתְחָא חָדָא, דְּאֵינּוֹן ט' פְּתַחִין, דְּאִיהוּ פְּתַחַא עֲלָאָה עַל כְּלָהוּ. וְכַד צְלוֹתָא סְלָקָא, עָאֲלַת בְּהֵוּא פְּתַחַא, וְכְלָהוּ סְרְכִין, וְכְלָהוּ מִמְנָן, נְפַקִין מֵהֵוּא פְּתַחַא. וְעֲלִיהוֹן זְבוּלִיא"ל, הֵוּא רַב מִמְנָא, וְנַפְקִי כְּלָהוּ וְנִשְׁקִי לֵהּ, וּמְטָאן עִמָּה עַד רְקִיעָא תְּנִינָא.

138. וְכַד סְלָקָא צְלוֹתָא עַד הֵוּא רְקִיעָא, אֲתַפְתְּחוּ תְּרִיסַר תְּרַעִין דְּהֵוּא רְקִיעָא. וּבְהֵוּא תְּרַעָא דְּתְרִיסַר, קָאִים מִמְנָא חָד, דְּשָׁמִיָּה עַנ"אל, וְהֵאִי מִמְנָא עַל כְּמָה חִילִין, עַל כְּמָה מְשַׁרְיִין, וְכַד צְלוֹתָא סְלָקָא, קָאִים הֵאִי מִמְנָא וְכַרִּיז עַל כָּל אֵינּוֹן פְּתַחִין וְאָמַר, פְּתַחוּ שְׁעָרִים וְגו', וְכְלָהוּ תְּרַעִין פְּתִיחִין, וְעָאֲלַת צְלוֹתָא בְּכָל אֵינּוֹן פְּתַחִין.

139. כַּדִּין, אֲתַעַר חָד מִמְנָא סְבָא דְּיוּמִין, דְּקָאִים לְסִטְר דְּרוּם, דְּשָׁמִיָּה עַזְרִיא"ל סְבָא, וְלִזְמַנִּין אֲתַקְרִי מַחְנִיא"ל, בְּגִין דְּאֲתַמְנָא עַל שְׁתִּין רַבּוּא מְשַׁרְיִין, וְכְלָהוּ מְאָרִי דְּגַדְפִין, מְאָרִי דְּמְשַׁרְיִין, מְלִיִין עֵינִינִין. וְלִגְבִיָּהוּ קֵיִמִין אֵינּוֹן מְשַׁרְיִין מְאָרִיָּהוֹן דְּאוּדְנִין. וְאֶקְרוּן אֲוֹדְנִין, בְּגִין דְּאֵינּוֹן צִיִּיתִין, כָּל אֵינּוֹן דְּמַצְלָאן צְלוֹתְהוֹן בְּלַחִישׁוֹ, בְּרַעוּתָא דְּלַבָּא, דְּלֹא אֲשַׁתַּמַּע הֵוּא צְלוֹתָא לְאַחְרָא. הֵאִי צְלוֹתָא סְלָקָא, וְצִיִּיתִין לֵהּ כָּל אֵינּוֹן דְּאֶקְרוּן מְאָרִי דְּאוּדְנִין.

140. וְאִי הֵיִיא צְלוֹתָא אֲשַׁתַּמַּע לְאוּדְנִין דְּבַר נֶשׁ, לִית מֵאן דְּצִיִּית לֵהּ לְעִילָא, וְלֹא צִיִּיתִין לֵהּ אַחְרַנִּין, בַּר מֵאן דְּשָׁמַע בְּקַדְמִיתָא, בְּג"כ בַּעֵי לְאַסְתַּמְרָא דְּלֹא יִשְׁמַעוּן לֵהֵיִיא צְלוֹתָא בְּנִי נֶשׁ. וְתוּ, דְּמִלָּה דְּצְלוֹתָא אֲתַאחְדָּא בְּעִלְמָא עֲלָאָה, וּמִלָּה דְּעִלְמָא עֲלָאָה, לֹא אֲצַטְרִיךְ לְמִשְׁמַע.

141. כְּגוּוֹנָא דָא, מֵאן דְּקָרִי בְּסַפְרָא דְּאוּרִיִּיתָא, חָד קָרִי, וְחָד לְשַׁתּוּק, וְאִי תְּרִי קְרָאן בְּאוּרִיִּיתָא, גְּרַעִי מְהֵימְנוּתָא דְּלְעִילָא, בְּגִין דְּחָד קְלָא וְדִיבּוּר כְּלָא חָד כַּדִּין תְּרִין קְלִין וְתְרִין דְּבוּרִין, אִיהוּ גְּרִיעוּתָא דְּמְהֵימְנוּתָא. אֲלֹא דִּיְהֵא קְלָא וְדִיבּוּר חָד כְּמָה דְּאֲצַטְרִיךְ, בְּגִין דִּיְהֵא הֵוּא קְלָא וְהֵוּא דְּבוּר חָד.

142. And that minister's name is Azri'el Saba. When the prayer rises secretly, all those 600,000 camps and all those eared and eyed beings, all come out and kiss that word of the mounting prayer, as written, "The eyes of Hashem are towards the righteous, and His ears are open to their cry" (Tehilim 34:16). "The eyes of Hashem are towards the righteous" refers to the eyed ones from below, NAMELY, THOSE SAID ANGELS IN THE FIRMAMENT OF YESOD OF ASIYAH, since there are eyed ones above. Therefore it is written: "The eyes of Hashem are towards the righteous, and His ears are open to their cry" refers to the eared ones.

143. The third firmament IS NETZACH AND HOD OF ASIYAH. The prayer mounts and reaches that firmament, where there is a minister by the name of Gedariah, accompanied by some ministers and chieftains. He ministers three times a day before a scepter of light that comes out, goes up and down, and is never still in one place. This is the scepter, which travels three times and then is concealed. When the prayer ascends, the scepter descends and bows before this prayer. The THIRD firmament, NETZACH AND HOD OF ASIYAH, is called the firmament of the scepter, NAMED AFTER THE SCEPTER THAT IS ACTIVE IN IT.

144. And when that prayer rises, that minister, after bowing TOWARDS THE PRAYER, strikes with that scepter a strong luminous rock, placed in the middle of that firmament, and 375 troops come out of it that were concealed there from the day the Torah come down to the earth. And since they insisted on refusing AND WITHHOLDING the Torah from descending, to the earth, the Holy One, blessed be He, rebuked them and they entered into that rock. And they do not leave THAT PLACE except when prayer goes up. Then they open and say, "Hashem our Master, how majestic is Your name in all the earth..." (Tehilim 8:2). This is the prayer, WHICH IS CALLED MAJESTIC, SINCE it mounts over all those firmaments and then they bow before it.

145. From now on the prayer is adorned with supernal crowns and ascends into the fourth firmaments, WHICH IS TIFERET. Then the sun, WHICH IS TIFERET, comes out with its grades, and Shamshi'el (from Heb. shemesh lit. 'sun') the superior chief comes out and ascends into that firmament together with 365 camps, that are called the solar days, SINCE THEY ARE GRADES THAT COME FROM THE SUN, WHICH IS TIFERET. And they all adorn the prayer with perfumed crowns from the Garden of Eden.

142. וְהוּא מִמְנָא, שְׁמִיָּה עֲזַרְיֵל אֶל סָבָא. כִּד הָיָא צְלוֹתָא סְלָקָא בְּלַחִישׁוֹ, כָּל אֵינֹן שְׁתִּין רַבּוּא מִשְׁרִיין, וְכָל אֵינֹן מֵאֲרֵי דְעֵינִין, וְכָל אֵינֹן מֵאֲרֵי דְאוּדִינִין, בְּלֵהוּ נִפְקֵי וְנִשְׁקִי לְהָיָא מְלֵה דְצְלוֹתָא דְסְלָקָא. הַה"ד, עֵינֵי יְיָ אֵל צְדִיקִים וְאֲזִנֵּי אֵל שׁוֹעֲתָם. עֵינֵי יְיָ אֵל צְדִיקִים, אֲלִין מֵאֲרֵי דְעֵינִין דְלִתְתָא, בְּגִין דְאִית מֵאֲרֵי דְעֵינִין לְעִילָא. וְאֲזִנֵּי אֵל שׁוֹעֲתָם, אֲלִין מֵאֲרִיהוֹן דְאוּדִינִין.

143. רְקִיעָא תְּלִיתָא, הֵיא צְלוֹתָא סְלָקָא וּמְטִי לְהָוָא רְקִיעָא, וְתַמֵּן הוּא מִמְנָא דְאֶקְרִי גְדַרְיָה, וְעַמִּיָּה כְּמָה סְרַכִּין וְכְמָה מִמְנָן. וְאִיהוּ מִשְׁמֵשׁ ג' זְמַנִּין בְּיוֹמָא, לְקַבֵּל חַד שְׁרַבִּיטָא דְזִיזְהָרָא דְנִפְקֵי, סְלִיק וְנַחִית וְלֹא קִיַּמָּא בְּאַתְרַּחַד, וְהֵאֵי אִיהוּ שְׁרַבִּיטָא דְנִטּוּל ג' זְמַנִּין וְאַתְגַּנְזִי. וְכִד צְלוֹתָא סְלָקָא, נַחִית הוּא שְׁרַבִּיטָא, וְסָגִיד קִמֵּי הוּא צְלוֹתָא, וְאֶקְרִי הֵאֵי רְקִיעָא, רְקִיעָא דְשְׁרַבִּיטָא.

144. וְכִד סְלָקָא הֵיא צְלוֹתָא, הוּא מִמְנָא בְּתַר דְסָגִיד, בְּטַשׁ, בְּהָוָא שְׁרַבִּיטָא בְּטִינְרָא, תְּקִיפָא דְזִהוּר, דְאִיהוּ קָאִים בְּאִמְצַעִיתָא דְהָוָא רְקִיעָא, וְנִפְקֵי מִגּוֹ הוּא טִינְרָא, תְּלַת מְאָה וְשִׁבְעִין וְחֻמֵּשׁ חֲזִילִין דְאֵינֹן גְּנִיזִין תַּמֵּן מִן יוֹמָא דְאוּרִיזָא נַחֲתָא לְאַרְעָא, בְּגִין דְאַתְתְּקִפוּ לְסַרְבָּא דְלֹא תַחֲתָא לְאַרְעָא, וְאֲנִיף בְּהוּ קִדְשָׁא בְּרִיךְ הוּא, וְעָלוּ גוֹ הוּא טִינְרָא. וְלֹא נִפְקִין בְּרַ הוּא זְמַנָּא דְצְלוֹתָא סְלָקָא, פְּתַחֵי וְאִמְרֵי יְיָ אֲדוּנִינוּ מַה אֲדִיר שְׁמִךְ וְגו'. דָּא הֵיא צְלוֹתָא, דְסְלָקָא עַל כָּל אֵינֹן רְקִיעִין. כְּדִין סָגִיד לְגַבְהָ.

145. מִכָּאֵן וְלַהֲלָא, צְלוֹתָא מִתְעַטְרָא בְּעַטְרִין עֲלָאִין, וְסְלָקָא לְגוֹ רְקִיעָא רְבִיעָא, וְכְדִין שְׁמֵשׁ אֵל נְפִיק בְּדַרְגוּי, וְשְׁמֵשׁוֹ אֵל רַב מִמְנָא נְפִיק, וְתַלְתַּת מְאָה וְשְׁתִּין וְחֻמֵּשׁ מִשְׁרִיין סְלָקִין עַמִּיָּה, לְגוֹ הוּא רְקִיעָא, וְאֶקְרוּן יְמוֹת הַחֻמָּה, וְכִלְהוּ מְעַטְרִין לְהָיָא צְלוֹתָא, בְּעַטְרִין דְבוֹסְמִין דְגַנְתָּא דְעַדָּן.

146. There the prayer stays some time until all the troops ascend with it into the fifth firmament, WHICH IS GVURAH. The minister Gadri'el is there, who is in charge over wars waged by the other nations. FOR GVURAH IS THE SECRET OF THE LEFT COLUMN, TO WHICH THE NATIONS ARE ATTACHED. And when the prayer goes up, he and all his troops shudder, and their might is enfeebled. They go out and bow, and adorn that prayer.

147. They mount with it until they reach the sixth firmament, CHESED, when some hosts and legions come out and receive that prayer until they arrive at seventy gates, WHICH ARE THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH INCLUDING TEN. FOR CHESED INCLUDES IN IT ALL THE SEVEN LOWER SFIROT. There stands a chief by the name of Anfi'el, who is the supreme chief, who adorns the prayer with seventy crowns.

148. And after the prayer is bedecked with all those crowns, the soldiers from all firmaments, WHO ACCOMPANIED THE PRAYER UP TO HERE, FROM ONE FIRMAMENT TO ANOTHER, jointly raise the prayer to the seventh firmament, BINAH, WHICH INCLUDES THE FIRST THREE SFIROT. Then the prayer enters THAT PLACE, and Sandalfon, the precious, supreme minister, who has all his Master's keys in his hands, ushers the prayer into seven chambers OF YETZIRAH. (THE CHAMBERS THAT WERE ALREADY PRINTED IN BERESHEET 2 ARE MISSING HERE).

149. These seven chambers are the King's chambers, VIZ. THE SEVEN CHAMBERS OF MALCHUT OF ATZILUT WHERE THE KING, ZEIR ANPIN, IS UNITED. And when this prayer, adorned with all those crowns, goes up there, it unites ZEIR ANPIN AND MALCHUT together and crowns them from above. Thus everything becomes one, as is befitting, and the name of the Holy One, blessed be He, MALCHUT, is decorated on all sides, above and below and becomes one WITH ZEIR ANPIN. Then "blessings are upon the head of the righteous" (Mishlei 10:6), FOR YESOD, THAT IS CALLED RIGHTEOUS, BESTOWS BLESSINGS ON MALCHUT .

150. Happy is the portion of the person, who knows how to arrange his prayer properly, for when it is AS IT OUGHT TO BE the Holy One, blessed be He, bedecks Himself with it, while waiting for all the prayers of Yisrael to be completed AND INCLUDED IN THE WHOLE PRAYER. Then all is properly complete above and below. So far were discussed the matters of prayer, to know the lofty secrets IN IT. From now on, there are precepts of the Torah that are based on speech, just as there are OTHERS that are based on actions.

146. וְתָמַן אֶתְעַכְבֵּת צְלוֹתָא, עַד דְּכֻלְהוּ מִשְׁרִיין סְלָקִין עִמָּה לְגוּ הוּא רְקִיעָא חֲמִישָׁאָה, וְתָמַן אִיהוּ מְמַנָּא חַד גַּדְרִי"אֵל שְׁמִיָּה, וְהוּא מְאִרִי קְרִבִין דְּשָׂאֵר עִמּוּין. וְכַד צְלוֹתָא סְלָקָא, בְּדִין אֲזַדְעֻזַּע הוּא, וְכַל מִשְׁרִיין דִּילִיָּה, וְאִתְבַּר חִילִיָּהּ, וְנַפְקִי וְסַגְדִּי, וּמַעֲטִין לְהֵיא צְלוֹתָא.

147. וְסְלָקִין עִמָּה עַד דְּמָטוּ לְגַבֵּי רְקִיעָא שְׁתִּיתָאָה, וְכַדִּין נִפְקִין בְּמָה חִילִין, וְכַמָּה מִשְׁרִיין, וּמְקַבְּלִין לְהוּא צְלוֹתָא, וְסְלָקִין בְּהַדְּהָ, עַד דְּמָטוּ לְשַׁבְעִין תַּרְעִין, דְּתָמַן קָאִים חַד מְמַנָּא, דִּי שְׁמִיָּה עֲנַמּוּ"אֵל, רַב מְמַנָּא. וְאִיהוּ מַעֲטַר לְהֵיא צְלוֹתָא, בְּשַׁבְעִין עֲטָרִין.

148. וְכִיּוֹן דְּמַתְעַטְרָא צְלוֹתָא בְּכָל הַנִּי עֲטָרִין, בְּדִין מִתְחַבְּרִין כָּל אִינוּן חִילִין דְּכֻלְהוּ רְקִיעִין, וְסְלָקִין לְהֵיא צְלוֹתָא דְּמַתְעַטְרָא בְּכָל עֲטָרִין, לְגַבֵּי רְקִיעָא שְׁבִיעָאָה. וְכַדִּין עֲאֵלֵת צְלוֹתָא, וְסַנְדַּלְפִּין רַב יְקִירָא עֲלָאָה דְּכָל מַפְתָּחִין דְּמֵאֲרִיָּה בְּיַדִּיהָ, אֲעִיל לְהוּא צְלוֹתָא, לְגוּ שְׁבַעַה הַיְכָלִין.

149. שְׁבַעַה הַיְכָלִין אֵלִין, אִינוּן הַיְכָלִין דְּמַלְכָּא, וְהֵאִי צְלוֹתָא כַּד מַתְעַטְרָא בְּכָל הַנִּי עֲטָרִין, כַּד עֲאֵלֵת, מְחַבֵּר לֹון כְּחַדָּא, לְאַתְעַטְרָא לְעִילָא לְמַהוּי כְּלָא חַד כְּדָקָא יְאוּת. וְשְׂמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מַתְעַטְרָא בְּכָל עֲטָרִין, עִילָא וְתַתָּא, לְמַהוּי חַד, וְכַדִּין בְּרָכוֹת לְרֵאשׁ צְדִיק כְּתִיב.

150. זְכָאָה חוֹלְקִיָּה דְּבַר נֶשׁ, דִּידַע לְסַדְרָא צְלוֹתִיָּה כְּדָקָא יְאוּת. בְּהֵאִי צְלוֹתָא דְּמַתְעַטְרָא בִּיָּה קוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ מְחַבֵּר עַד דִּיסְתַּיִימוּן כָּל צְלוֹתְהוּן דִּישְׂרָאֵל, וְכַדִּין כְּלָא אִיהוּ בְּשִׁלְיָמוּ כְּדָקָא יְאוּת, עִילָא וְתַתָּא. עַד הֵכָא מְלִין דְּצְלוֹתָא, לְמַנְדַּע רְזִין עֲלָאִין, מְכָאן וְלְהֵלָאָה אִית פְּקוּדֵי אֲוִרִיָּתָא, דְּאִינוּן קִיּוּמִין בְּמֵלָה, כְּמָה דְּקִיּוּמִין בְּעוּבָדָא.

151. There are six precepts, that are observed during the prayer: 1) "that you may fear this glorious and fearful name" (Devarim 28:58). 2) "to love Him (Devarim 10:12). 3) to bless Him. 4) to profess His unity. 5) that the priest would bless the people. 6) to surrender the soul to Him. These are the six precepts that apply to prayer, BASED ON speech, excepting those that are based on action, like the fringes (Heb. Tzitzit) and Tefilin.

152. HE EXPLAINS THESE SIX PRECEPTS: 1) this precept applies to the poems of King David, and the sacrifices mentioned in the Torah, for there a man should indicate fear of his Master, since these particular chants are in a place called fear, THAT IS MALCHUT. And all these Haleluyas THAT ARE WRITTEN, allude to the secret of the fear of the Holy One, blessed be He, WHICH IS MALCHUT. Therefore a person should be attentive to those chants with awe. Already the friends explained all the secret of the chants and praises, and all the secrets of Haleluyah.

153. 2) Upon reaching "praised be," one should concentrate on the benedictions before the Holy One, blessed be He, such as "blessed are You...who forms light... blessed are You, Hashem, creator of the luminaries." 3) "to love Him": upon reaching "eternal love" followed by "and you shall love Hashem your Elohim," which is the secret of the love of the Holy One, blessed be He. 4) to profess His unity: NAMELY, "Hear, O Yisrael, Hashem our Elohim Hashem is One" (Devarim 6:4), for here is the secret of the unifying of the Holy One, blessed be He, and we ought to declare His unity with a willing heart as is fit. From there on is the remembrance of the exodus from Egypt. It is a precept to mention the emergence from Egypt, as is written: "but you shall remember that you were a bondsman in the land of Egypt" (Devarim 5:15).

154. 5) That the priest would bless the people, in order to unite Yisrael together while they receive blessings from above, for at that time, the Congregation of Yisrael, MALCHUT, receives blessings. 6) And it is a time of goodwill to surrender one's soul to Him with a willing heart, when one prostrates and says, "To You, Hashem, do I lift up my soul" (Tehilim 25:1), when one should direct his heart and will to surrender his soul with complete devotion. These are the six precepts pertaining to prayer that correspond to the six hundred precepts of the Torah.

151. ואיננו שית פקודין, וקיימין אוף הכא בצלותא. חד, ליראה את השם הנכבד והנורא. תנינא, לאהבה אותו. תליתא, לברכו. רביעא, ליחדו. חמישא, לברך בהנא ית עמא. שתיתא, למסור נשמתיה ליה. ואלין שית פקודין דקיימין בצלותא דמלא, בר אינון פקודין דקיימין בעובדא, כגונא דציצית ותפלין.

152. ליראה את השם, פקודא דא קיימא באלין תושבחן דקאמר דוד מלכא, ובאינון קרבנין דאורייתא, דתמן בעי בר נש לרחלא מקמי מאריה, בגין דאינון שירין קיימין בההוא אתר דאקרי יראה. וכל אינון הללויה, דאינון רזא דיראה דקודשא בריך הוא. ובעי בר נש לשואה רעותיה באינון שירין ביראה, ואוקמוה חברינא כל אינון רזין דשירין ותושבחן, וכל אינון רזין דהללויה.

153. כיון דמטי ב"ג לישתבח, ישוי רעותיה לברכא ליה לקודשא בריך הוא, כגון יוצר אור, יוצר המאורות. לאהבה אותו, כד מטי לאהבת עולם, ואהבת את יי' אלהיך, דדא איהו רזא דרחימו דקודשא בריך הוא, והא אוקמוה. ליחדא ליה, שמע ישראל יי' אלהינו יי' אחד, דהכא קיימא רזא דיחדא דקודשא בריך הוא, ליחדא שמייה ברעותא דלבא פדקא חזי. ומתמן ולהלאה אדכרותא דיציאת מצרים, דאיהו פקודא לאדכרא יציאת מצרים דכתיב וזכרת כי עבד היית בארץ מצרים.

154. לברכא בהנא ית עמא, בגין לאכללא ישראל כחדא, בשעתא דנטלין ברבאן לעילא, דהא בההוא שעתא נטלא כנסת ישראל ברבאן, ושעתא דרעותא הוא, למסור נשמה לגביה, ולמיהב ליה נשמתא ברעותא דלבא, כד נמלין על אנפין, ואמרין אליך יי' נפשי אשא, דיכוין לביה ורעותיה לגביה, לממסר ליה נפשא ברעותא שלים. ואלין אינון שית פקודין דקיימין בצלותא, דסלקין לגבי שית מאה פקודין דאורייתא.

155. You may argue there are thirteen more precepts in the Torah, FOR THERE ARE SIX HUNDRED AND THIRTEEN PRECEPTS, AND WHY SAY THAT SIX PRECEPTS ARE EQUIVALENT TO SIX HUNDRED. HE REPLIES: the purpose OF THE THIRTEEN PRECEPTS is to draw the all encompassing thirteen attributes of Mercy. NAMELY, THE THIRTEEN ATTRIBUTES OF MERCY THAT WE SAY, CORRESPOND TO THEM, and the prayer adorns itself with the six precepts, TO WIT, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THAT THE PRAYER, WHICH IS THE SECRET OF MALCHUT, RECEIVES FROM ZEIR ANPIN.

156. Happy is the portion of he who puts his heart and will to it to perfect them every day. And upon them depend many other things. However, when a man reaches these passages, he should concentrate his heart and will to complete that precept that is connected to that particular word; then the proclamation resounds "and He said to me, you are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3). Rabbi Aba approached and kissed him.

157. Rabbi Yitzchak then opened after him, and said, "and Moses gathered all the Congregation of the children of Yisrael..." HE ASKS why he gathered them, AND REPLIES: In order to give them the laws of Shabbat as before. For before Yisrael created the golden calf, He gave them the Shabbat. And this is what the mixed multitude did not keep. When they heard the verse "between Me and the children of Yisrael" (Shemot 31:17), they said: but from us this is withheld! Quickly "the people gathered themselves together against Aaron" (Shemot 32:1) IN ORDER TO MAKE THE CALF, and many followed them. And after those WHO WORSHIPPED THE CALF died, Moses gathered the Congregation of Yisrael alone, and gave them the laws of Shabbat as before, as is written: "six days shall work be done..." (Shemot 35:2).

12. A fire on Shabbat eve

Rabbi Yitzchak says there is a very high secret why "You shall kindle no fire throughout your habitations on the Shabbat day," and talks about the shining star that comes from the north and strikes another seventy stars, until all seventy become one and the star expands into a blazing flame that extends across a thousand mountains. We are told that the storm wind that Elijah saw is that star that swallowed up the others. It is called a storm wind because it disturbs everything above and below, and it came from the north, since "out of the north the evil shall break forth." We read of the "great cloud," the cloud of darkness that hides the light. The "fire flaring up" refers to the fire of judgment, "and a brightness was about it"; this means that although it is from the side of defilement a man should not treat it with contempt because there is a brightness about it. Rabbi Hamnuna Saba (the elder) disagrees, saying that it should indeed be treated with contempt because inside it is "the form of Chashmal," that can be translated as 'beasts of fire muttering'. But now we hear from Rabbi Shimon the secret mystery of how these meanings are symbolized in the circumcision of the foreskin, that allows the light to be revealed. Rabbi Hamnuna Saba (the elder) says that the snake seduced Eve with the brightness of that star that was spoken of earlier. Finally, then, we are told why people must not kindle another fire from those that are hidden.

158. "You shall kindle no fire throughout your habitations" (Shemot 35:3). Here there are most high mysteries revealed to those in possession of supernal wisdom. The friends have already expounded on the secret of Shabbat, yet this mystery was given to the wisest men, for it is a very high secret.

155. וְאִי תִימָא תְּלִיסַר אַחֲרָנִין יִתִּיר. אֵינּוּן קֵינִינִין לְאַמְשָׁכָא תְּלִיסַר מְכִילֵן דְּרַחֲמֵי, דְּכֻלָּא כְּלִילָן בְּהוּ. שִׁית מְקוּרִין אֲלֵין, דְּצִלוֹתָא מִתְעַטְרָא בְּהוּ.

156. זָכָאָה חוֹלְקִיָּהּ, מֵאֵן דִּישׁוּי לְבִיָּה וְרַעוּתִיָּה לְדָא, וְלֹאֲשַׁלְמָא לֹוּן בְּכֹל יוֹמָא. וּבְאַלִּין תְּלִינִין אַחֲרָנִין סְגִיָּאִין. אֲבָל כֹּד מְטִי בַר נֶשׁ לְאַתְרִין אֲלֵין, אֲצַטְרִיךְ לִיָּה לְכוּנָא לְבִיָּה וְרַעוּתִיָּה, לְאַשְׁלַמָּא הֵהוּא פְּקוּדָא דְקֵינִימָא בְּהֵוּא מְלָה. וְכִדִּין אֲכַרְיֹו עֲלִיָּה וְאִמְרִי, וַיֹּאמֶר לִי עֲבָדִי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאֵר. אֶתָּה ר' אָבָא וְנִשְׁקִיָּהּ.

157. פָּתַח ר' יִצְחָק אֲבַתְרִיָּה וְאָמַר, וַיִּקְהַל מֹשֶׁה אֶת כָּל עַדְת בְּנֵי יִשְׂרָאֵל וְגו'. אִמְאֵי כְּנִישׁ לֹוּן. בְּגִין לְמַמְסַר לֹוּן שַׁבַּת כְּמַלְקָדְמִין, דְּהָא בְּקַדְמִיתָא עַד לֹא עֲבָדוּ בְּנֵי יִשְׂרָאֵל יַת עֲגֹלָא, מְסַר לֹוּן אֶת הַשַּׁבַּת. וְדָא אִיְהוּ דְלֹא נִטְרוּ אֵינּוּן עַרְב רַב. בִּיּוֹן דְּשִׁמְעוּ בִּינֵי וּבִין בְּנֵי יִשְׂרָאֵל, אִמְרוּ וְאֵן מְלָה דָא אֶתְמַנַּע מִיָּנָן, מִיַּד וַיִּקְהַל הָעָם עַל אֶהָרֹן וְגו', וְאֶתְמַשְׁכוּ סְגִיָּאִין אֲבַתְרִיָּיָהוּ. לְבַתַּר דְּמִיתוּ אֵינּוּן דְּמִיתוּ, כְּנִישׁ מֹשֶׁה לְבְּנֵי יִשְׂרָאֵל בְּלַחֲדוּיָּהוּ, וַיְהִי לֹוּן שַׁבַּת כְּמַלְקָדְמִין, דְּדָא הוּא דְכֻתִּיב שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֶאכֶה וְגו'.

158. לֹא תִבְעֵרוּ אֵשׁ בְּכֹל מוֹשְׁבוֹתֵיכֶם, הֲכָא אִית רְזָא דְרִזִּין, לְאֵינּוּן דִּידְעֵי חֲכַמְתָּא עֲלָאָה, רְזָא דְשַׁבַּת הָא אוֹקְמוּהָ חֲבַרְיָא. אֲבָל רְזָא דָא, אֶתְמַסְר לְחֲכִימֵי עֲלִיוֹנִין, דְּהָא שַׁבַּת רְזָא עֲלָאָה הוּא.

159. Come and see, on Friday, when evening sets, a shining star comes from the north and with it seventy other stars; the star smites these SEVENTY stars, which become incorporated in that star and WITHIN IT all seventy become one. That star then expands and turns into a blazing flame on all sides. This flame is extended across a thousand mountains, and stands UPON THEM like a thread encircling THEM.

160. And this flaming mass draws to it other colors that are inside it UNDERNEATH ITS OWN COLOR. The first color is green, WHICH IS THE LIGHT OF THE CENTRAL COLUMN. When this color is established that flame of fire jumps upon this green color and enters inside it and throws the green color out. The green color stays out, and the flame of fire of that star INCLUDED OF SEVENTY STARS IS inside.

161. Afterwards it draws to it a second color, white, THE LIGHT OF THE RIGHT COLUMN. This white color shone inside, but after that color is established, the flame of fire of the star rose, expelling the white color, and entering inside. The same procedure transpired with all the other colors. It threw them out, went inside and approached the hidden point, to receive light.

162. He opened and said, "and I looked, and, behold, a storm wind came out of the north..." (Yechezkel 1:4). Yechezkel saw that vision in a pattern that appears only when that star rules, as we said, FOR IT DOES NOT ALWAYS RULE BUT IS HIDDEN. We explained that "and behold, a storm wind," refers to the wind that comes to conquer the world for Nebuchadnezzar. Yet the storm wind is that star we mentioned that swallowed seventy other stars. This is the storm wind Elijah had seen, OF WHICH IS SAID "rending the mountains and breaking up the rocks" (I Melachim 19:11), FOR THERE IS NO FORCE THAT COULD WITHSTAND IT. It is that which always stands against all THE KLIPOT ON THE OUTSIDE to protect what is inside, like a shell protects the fruit.

163. Why is it called a storm? because it storms against everything above and below, AND NOTHING CAN STAND IN ITS WAY. It "came out of the north," for this is the side it came from. We can tell this from the verse "out of the north the evil shall break forth" (Yirmeyah 1:14). For many other aspects besides the north hold on to that storm wind. Therefore THE SCRIPTURE SAYS ABOUT THEM, that it comes out from the north.

159. ת"ח בשעתא דיומא שתיתא מֵטא זמנא דערב, כדין, ככבא חד מסטרא דצפון נהיר, ועמיה שבעין ככבין אחרנין, והוא ככבא בטש באינון ככבין אחרנין, ואתכלילו בלהו בהוא ככבא, ואתעביר חד כללא דשבעין. והוא ככבא אתפשט, ואתעביר כמדורא חדא, להיטא בכל סטרין. כדין אתפשט ההוא מדורא סחרנייהו דאלף טורין, וקיימא כחד חוטא דסחרא.

160. והאי מדורא דאשא, משיך לגביה גוונין אחרנין הלגו מניה. גוון קדמא ירוקא. ביון דקיימא האי גוונא, סלקא ההוא מדורא דאשא, ודליג לעילא על ההוא גוון ירוקא, ועאל לגו מניה, ושדי להוא גוון ירוקא לבר, וקיימא ירוקא לבר, והוא מדורא דאשא דככבא כלילא לגו.

161. לבתר, אמשיך אבתריה גוון אחרא תניינא חורא, והוא חורא עאל לגו, ביון דקיימא האי גוון, סלקא ההוא מדורא דאשא דהוא ככבא, ושדי להוא חורא לבר, ועאל איהו לגו. וכן כל אינון גוונין, עד דשדי לון לבר, ועייל איהו לגו, וקריב לגבי ההוא נקודה טמירא, למיטל נהורא.

162. פתח ואמר, וארא והנה רוח סערה באה מן הצפון וגו'. ויחזקאל חמא להאי חיזו, בתקונא דלא קיימא, בר בשעתא דשליט ההוא ככבא כדקאמרן, אבל האי קרא אוקמוה. והנה רוח סערה, אוקמוה, דהוה אתי למכבש כל עלמא, לקמיה דנבוכדנצר חייבא. אבל רוח סערה דא, איהו ההוא ככבא דקאמרן, דבלע שבעין ככבין אחרנין, ודא איהו רוח סערה דחמא אליהו, מפרק הרים ומשבר סלעים, ודא דקיימא תדיר קדם כללא, למיטר ההוא הלגו, כקליפה למוחא.

163. ואמאי אקרי סערה. דסעיר כללא, עילא ותתא. באה מן הצפון, דהא מן ההוא סטרא קא אתיא, וסימנך, מצפון תפתח הרעה, דהא כמה סטרין אחרנין אתאחדן בהוא רוח סערה, ובג"כ נפקא מן הצפון.

164. THE SECOND KLIPAH MENTIONED IN EZEKIEL IS CALLED 'A GREAT CLOUD'. IT IS CALLED a cloud because it is the dross of gold. This dross clings to the northern side, NAMELY, TO THE LEFT COLUMN, and is the central point, which abides in deserted places. Once it learned how to seduce EVE, it controls the central point of the inhabited world and everything that pertains to it, save the land of Yisrael. When Yisrael dwelt in it, it had no power over it, but later when Yisrael sinned, it took control over the holy land too. That is shown in the verse "He has drawn back His right hand from before the enemy" (Eichah 2:3).

165. HE ASKS why it is called a great cloud, AND ANSWERS: For it is a cloud of darkness that darkened the whole world. Come and see, there are different clouds. Of that cloud, it is written: "and the cloud of Hashem was upon them by day" (Bemidbar 10:34), and "that your cloud stands over them" (Bemidbar 14:14). That cloud is shining and luminous and all lights are seen within that cloud. But this cloud OF THE KLIPOT is a cloud of darkness that sheds no light, but prevents all the lights from being seen through it.

166. HE ASKS: IT IS CALLED GREAT. YET IF IT IS DARK why call it great, if it is small? HE ANSWERS: it is indeed great, because it has power. Also IT IS CALLED great, since the darkness in it is great, and it covers all the lights, so that they are not seen because of it. And it is greater than anything done in the world.

167. "And a fire flaring up" (Yechezkel 1:4) alludes to the fire of rigorous Judgment that never leaves it. MEANING THAT THE KLIPAH ITSELF IS NOT FIRE - RIGOROUS JUDGMENT - BUT THE FIRE THAT CAME FROM BELOW FROM THE STORM WIND. IT CATCHES THE FIRE AND NEVER LEAVES IT. "And a brightness was about it" (Ibid.), INDICATES THAT even though all this is in THE KLIPAH OF A FIRE FLARING UP, NEVERTHELESS, "a brightness was about it." Hence we learn that though this is but the side of defilement, there is a brightness about it, that there is brightness and the illumination of holiness around it. Therefore a man should not cast it out. The reason is that since "a brightness was about it," it has part in the holy side of Faith, and one should not treat it with contempt. Therefore it should be given a part in the holy side of Faith.

168. Rabbi Hamnuna Saba said that, THIS WAS WRITTEN AS A QUESTION, 'is there a brightness about it?' Therefore it should be treated with contempt, because there is brightness only inside it, not outside AND AROUND THE FIRE FLARING UP. And since that brightness is inside, it is written: "and out of the midst of it, as it were the color of electrum (Heb. chashmal)" (Yechezkel 1:4). In the midst of what - of that brightness. The color of Chashmal consists of the letters of chash mal, namely, muttering fiery living creatures (Heb. chayot esh memalelot).

164. עָנַן, בְּגִין דְּאִיהִי סוּסְפִיתָא דְרֵהָבָא. וּמִסְטָרָא דְצִפּוֹן אֲתֵאָחֳדָא דָא. וְהָאִי אִיהִי נְקוּדָה אֲמֻצְעִיתָא, דְקִיּוּמָא בְּחוּרְבָא. וּבְגִין הִידַע לְמַפְתִּי, שְׁלִיט בְּגוּ נְקוּדָה דִישׁוּבָא, וְכָל מְלִין דִישׁוּבָא. בְּרֵ אֲרַעָא דִישְׂרָאֵל, כְּדִ שְׂרָאן יִשְׂרָאֵל בְּגוּהָ, אִיהוּ לֹא שְׁלֵטָא עֲלֵיהוּ, וּלְבַתֵּר דְּחִבּוּ יִשְׂרָאֵל שְׁלֵטָא עַל אֲרַעָא קְדִישָׁא, בְּגִין דְּכִתִּיב הָשִׁיב אַחֲזֹר יָמֵינוּ מִפְּנֵי אוֹיֵב.

165. עָנַן גְּדוֹל דָּא, אִיהוּ עֲנָנָא דְחִשׁוּכָא, דְאֲחֻשִׁין כָּל עֲלָמָא. תָּא חֲזִי, מַה בֵּין עֲנָנָא לְעֲנָנָא. הָהוּא עֲנָנָא דְכִתִּיב וְעֲנַן יְיָ עֲלֵיהֶם יוֹמָם. וְעֲנַן עוֹמֵד עֲלֵיהֶם. הָאִי אִיהוּ עֲנָנָא דְנְהִיר וְזָהִיר, וְכָל נְהוּרִין אֲתַחְזוּן גּוּ הָהוּא עֲנָנָא. אֲבָל עֲנָנָא דָּא, עֲנָנָא חֲשׁוּךְ, דְלֹא נְהִיר כָּלֵל, אֲבָל מְנַע כָּל נְהוּרִין, דְלֹא יִכְלִין לְאֲתַחְזָא קְמִיָּה.

166. גְּדוֹל, אֲמַאי אֲקָרִי גְדוֹל, וְהָא זְעִיר אִיהוּ. אֲלָא גְדוֹל אִיהוּ, בִּינּוּן דְשְׁלִיט. ד"א גְדוֹל, הָהוּא חִשׁוּכָא גְדוֹל, בִּינּוּן דְכִסִּי כָּל נְהוּרִין וְלֹא אֲתַחְזוּן קְמִיָּה, וְאִיהוּ גְדוֹל עַל כָּל עוֹבְדִין דְעֲלָמָא.

167. וְאֵשׁ מִתְלַקַּחַת, דְּהָא אֲשָׁא דְדִינָא קְשִׁיָּא, לֹא אֲעִדִי מְנִיָּה לְעֲלָמִין. וּנְגַה לּוּ סְבִיב, אַע"ג דְּכָל הָאִי קִיּוּמָא בִּיָּה, נְגַה לּוּ סְבִיב. מֵהֲכָא אֲוִלִיפְנָא, דְאָף עַל גַּב דְּלִית סְטָרָא דָּא, אֲלָא סְטָרָא דְמִסְאָבוּ, נְגַה לּוּ סְבִיב, וְלֹא אֲצִטְרִין לִיָּה לְבַר נֶשׁ, לְדַחֲוִיא לִיָּה לְבַר. מ"ט. בְּגִין דְנְגַה לּוּ סְבִיב, סְטָרָא דְקְדוּשָׁה דְמֵהִימְנוּתָא אִית לִיָּה, וְלֹא אֲצִטְרִין לְאַנְהָגָא בִּיָּה קְלָנָא. וְע"ד אֲצִטְרִין לְמִיָּהֵב לִיָּה חוּלְקָא, בְּסְטָרָא דְקְדוּשָׁא דְמֵהִימְנוּתָא.

168. רַב הַמְנוּנָא סָבָא, הָכִי אָמַר, וְכִי נְגַה לּוּ סְבִיב, וְאֲצִטְרִין לְאַנְהָגָא בִּיָּה קְלָנָא, הָאִי נְגַה לּוּ, לְגוּ אִיהוּ, וְלֹא קִיּוּמָא לְבַר. וּבְגִין דְקִיּוּמָא הָהוּא נְגַה לּוּ מְגוּ, כְּתִיב וּמִתּוֹכָהּ כְּעִין הַחֲשַׁמַּל הַהוּא מִתּוֹךְ הָאֵשׁ. מִתּוֹכָהּ דְמָאן. מִתּוֹכָהּ דְהָהוּא נְגַה. כְּעִין הַחֲשַׁמַּל: חֶשׁ, מֶל, הָא אֲוִקְמוּהָ, חִינּוּן דְאֲשָׁא מְמַלְלָא.

169. But from the holy luminary we heard the most secret mysteries concerning the subject. When the foreskin rests on the member of the holy covenant and defiles the temple, WHICH IS THE GLANS PENIS, THE SECRET OF MALCHUT, then that temple is prevented from exposing the secret of the sign of the covenant inside the foreskin. And when that brightness enters and separates the foreskin from the temple, it is called Chashmal, WHICH MEANS it hastens (Heb. chash) to be revealed. BUT, HE ASKS, THERE IS ALSO 'Mal' IN CHASHMAL. What is 'Mal'? HE ANSWERS: it is written, "Joshua circumcised (Heb. mal)" (Yehoshua 5:4), WHICH ALLUDES TO the secret sign of the covenant (circumcision) that was detained from revealing its light by the foreskin. BUT NOW, SINCE HE ALREADY CIRCUMCISED (HEB. MAL), THE LIGHT IS REVEALED. AND THE MEANING OF CHASHMAL IS THAT HE HASTENED (HEB. CHASH) TO EXPOSE, SINCE HE ALREADY CIRCUMCISED (HEB. MAL) THE FORESKIN.

170. Another secret states, that the light OF THE KLIPOT was both visible and invisible, WHICH MEANS THAT THERE WAS STILL IN THEM A TINY RAY THAT MAY BE SEEN ONCE, but when Chashmal was revealed, their light was gone COMPLETELY. But the first secret THAT WE SAID, is well embedded in the written verse while this secret cannot fit properly in the writing. Nonetheless, All is well and correct, FOR BOTH ARE TRUE.

171. With this brightness, THE SNAKE seduced the woman EVE to receive light. That is the meaning of "and her mouth is smoother than oil" (Mishlei 5:3), for it put light against the covenant. That is why it seduced her and she took its light. This is the temptation with which it tempted the woman, as written "for the lips of a strange woman drip honey..." (Ibid.).

172. Come and see, on Friday, WHICH IS YESOD, when evening sets, AT ITS CONCLUSION, the burning flame, THE STORM WIND, leaps inside to enter within the colors. Then Yisrael make ready below, fix the meals and set the tables, each his own table. A flame of fire then comes out and strikes the burning flame, AND JOINS IT. Once it struck and they joined, the flame of fire and that flame roll TOGETHER, and enter a hollow in a great abyss, where they sit concealed.

173. And that flame of fire is from the right. Since it is from the right side, it canceled THE JUDGMENTS OF that fire and put it into the cavern in the great abyss. There it sits IN THE GREAT ABYSS, until Shabbat is concluded. When Shabbat is concluded, Yisrael must say the benediction over fire. By that benediction from below, the flame of fire comes out and has power over that flame all that night AFTER SHABBAT. And this flame is subdued, FOR ITS POWER IS CONCEALED.

169. אָבֵל מְבוֹצֵינָא קְדִישָׁא שְׁמַעְנָא עֲלֵה רִזָּא דְרִזִּין. כִּד עֲרְלָה שְׂרִי עַל קַיִמָא קְדִישָׁא לְסַאבָא מְקַדְשָׁא, כְּדִין הָהוּא מְקַדְשָׁא, אֲתַעֲכַב מְלַגְלָא רִזָּא דְאֵת קַיִמָא, מְגוּ עֲרְלָה. וְכִד הָאִי נִגְהָ עָאֵל לְגוּ, וְאִפְרִישׁ בֵּין עֲרְלָה, וּבִין מְקַדְשָׁא, כְּדִין אִקְרִי חֲשַׁמַּל חֶשׁ וְאֲתַגְלִיא. מַל, מְהוּ מַל. כִּד"א מַל יְהוֹשֻׁעַ. רִזָּא דְאֵת קַיִמָא, אֲתַעֲכַב מְלֵאֲתַגְלָא מְגוּ עֲרְלָה.

170. וְאֵית רִזָּא אַחְרָא, דְּהָא נְהוּרָא דִּילִיָּה, אֲתַחְזִי וְלֹא אֲתַחְזִי, וְכִד אֲתַגְלִיא חֲשַׁמַּל אֲתַעֲבַר נְהוּרִיָּה. אָבֵל רִזָּא קְדַמָּא, אִיהוּ בְרִזָּא דְקָרָא כְּדָקָא יְאוּת, וְכֹלָא שְׁפִיר אִיהוּ, וְיְאוּת הוּא.

171. בְּהָאִי נִגְהָ, מִפְתִּי לְאֲתַתָּא, לְנִטְלָא נְהוּרָא וְע"ד כְּתִיב, וְחֶלֶק מִשְׁמֵן חֶבֶה, שׁוּי הוּא נְהוּרָא לְקַבְלִיָּה דְבְרִית. וּבְגִינִי כִּךְ מִפְתִּי לִיָּה, וְנִטְלָא נְהוּרִיָּה. וְדָא אִיהוּ פְתוּיָא דְמִפְתִּי לְאֲתַתָּא, דְכְתִיב נִפְתַּת הַטְּפָנָה שְׁפִתֵי זָרָה וְגו'.

172. ת"ח, בְּיוֹמָא שְׁתִּיתָאָה כִּד מְטָא זְמַנָּא דְעַרְב, דְּלִיג לְגוּ, הוּא מְדוּרָה דְאִשָּׁא, וְסִלְקָא לְעִילָא לְאֵעְלָא גוּ גּוּוּנִין. כְּדִין מִתְתַּקְנִין יִשְׂרָאֵל לְתַתָּא, וּמְסַדְרִין סְעוּדָתֵין, וּמִתְקַנִּין פְּתוּרִין, כֹּל חַד וְחַד פְּתוּרִיָּה. כְּדִין חַד שְׁלֵהוּבָא נִפִּיק וּבִטְשׁ בְּהוּא מְדוּרָה, כִּיּוֹן דְבִטְשׁ בֵּיה, מִתְגַּלְגֵּלֵן הוּא שְׁלֵהוּבָא, וְהוּא מְדוּרָה וְעָאֵלִין בְּנוֹקְבָא דְתַהוּמָא רַבָּא, וְאֲתַטְמָרֵן וְיִתְבַּת תְּמָן.

173. וְהוּא שְׁלֵהוּבָא אִיהוּ מְסַטְרָא דִּימִינָא, וּבְגִין דְּהוּא מְסַטְרָא דִּימִינָא, אֲעַבְרַ לְהוּא מְדוּרָה, וְאֵעִיל לִיָּה לְנוֹקְבָא דְתַהוּמָא רַבָּא, וְיִתִּיב תְּמָן עַד דְנִפִּיק שְׁבַתָּא. כִּיּוֹן דְנִפִּיק שְׁבַתָּא, אֲצַטְרִיךְ לְהוּ לְעַמָּא דִּישְׂרָאֵל לְבִרְכָא עַל אִשָּׁא, וְנִפְקָא הוּא שְׁלֵהוּבָא, בְּבִרְכַּתָּא דְלְתַתָּא, וְשְׁלִיט עַל הוּא מְדוּרָה כֹּל הוּא לִילִיא, וְאֲתַכְפִּיא הוּא מְדוּרָה.

174. Come and see, when Shabbat enters and that flame was hidden IN THE GREAT ABYSS, all the flames of the harmful fire are hidden and subdued, FOR THE FLAME, WHICH IS A STORM WIND, IS THE ROOT OF ALL THE STRICT JUDGMENTS. And even the fire of Gehenom rests, and all the evil therein have respite, and all, above and below have rest. And at the end of Shabbat, when Yisrael recite the benediction over fire, all the hidden flames come out and return each to its place. In order not to kindle another flame OF THOSE THAT ARE HIDDEN, it is written: "You shall kindle no fire throughout your habitations on the Shabbat day" (Shemot 35:3). And it was already explained why the fire on the altar is allowed ON SHABBAT.

174. תָּא חֲזִי, בֵּינון דְּעָאֵל שַׁבְּתָא, וְאַתְטַמַּר הֵוָּא מְדוּרָה, כֹּל אֲשֵׁין דְּאֲשָׁא קִשְׂיָא אֲתַטְמַרוּ וְאַתְכַּפְּיִין, וְאִמְלוּ אֲשָׁא דְגִיְהֵנָם, וְחִיִּיבִין דְגִיְהֵנָם, אִית לֹון נְיִיחָא. וְכֹלָא תַתָּא וְעִילָא אִית לֵהוּ נְיִיחָא. כִּד נִפְק שַׁבְּתָא, וּמְבָרְכִין יִשְׂרָאֵל עַל נוּרָא, כְּדִין נִפְקִין כֹּל אֲשֵׁין דְּמַתְטַמְרִין, כֹּל חַד וְחַד לְאַתְרֵיהּ. וּבְגִין דְּלֵא לְאַתְעָרָא אֲשָׁא אַחְרָא, כְּתִיב לֹא תִבְעֵרוּ אֵשׁ בְּכָל מוֹשְׁבוֹתֵיכֶם בְּיוֹם הַשַּׁבָּת, וְהָא אוּקְמוּהּ, אֲשָׁא דְּמַרְבְּחָא אֲמַאי.

13. What is Shabbat

Rabbi Hamnuna Saba (the elder) says that when Shabbat enters, the crier proclaims throughout all the firmaments, 'be prepared, O Chariots; be prepared, O legions, before your Master.' After this a spirit, the light of Chesed, comes from the south and is called 'the precious garment of Shabbat.' It enfolds all the armies of the right side. Then the person whose table is properly set is happy because his table is perfected in the palace, Malchut. When Shabbat arrives everyone must wash themselves so that the holy supernal spirit can rest on them. Rabbi Hamnuna Saba (the elder) tells us about the other six days, the work days. Then he says the word Shabbat is derived from 'shavat' in "because in it he rested (shavat)," but it also refers to the three patriarchs joined with Malchut. In the high Shabbat, every point is the most important part of the eye.

175. When Shabbat enters, the crier proclaims throughout all the firmaments 'be prepared, O Chariots; be prepared, O legions, before your Master'. Then a spirit comes from the south, WHICH IS THE LIGHT OF CHESED. That spirit expands over all those armies and legions of the right side, and they wrap themselves in it. That spirit is called 'the precious garment of Shabbat'. Then the tables people set in this world are placed in one chamber, WHICH IS MALCHUT. Happy is the portion of the person, whose set table is considered well prepared, and everything is arranged without shame, each man according to his means.

175. אֵלָא כִּד עָאֵל שַׁבְּתָא, כְּרוּזָא קְרִי בְּכוּלָהּוּ רְקִיעֵין, אֲתַתְקֵנוּ רְתִיכִין, אֲתַתְקֵנוּ מְשָׁרְיִין, לְקַדְמוֹת מְאָרִיכוֹן. כְּדִין נִפְיֵק חַד רוּחָא מְסַטְרָא דְדְרוּם, וְהֵוָּא רוּחָא אֲתַפְרֵשׁ עַל כֹּל אֵינוֹן חִילִין וּמְשָׁרְיִין דְּלִסְטֵר יְמִינָא, וְאַתְלַבְּשֵׁן בֵּיהּ, וְהֵוָּא רוּחָא אֲקְרִי לְבוּשָׁא דִיקָר דְּשַׁבְּתָא. כְּדִין פְּתוּרֵי דְהָאֵי עֲלֵמָא, מַתְתַּקְנֵן בְּחַד הֵיכְלָא. זְכָאָה חוּלְקִיָּה דְהֵוָּא בְּרַ נֶשׁ, דְּסְדוּרָא דְפְתוּרֵיהּ אֲתַחֲזִי תַמֵּן כְּדָקָא יְאוּת, וְקִיַּמָּא כֹּלָא מַתְתַּקְנָא, בְּלֹא כְּסוּפָא, אֵינֶשׁ כְּפּוּם חִילִיָּהּ.

176. When Shabbat comes in, the holy nation has to wash themselves from the work week's habits. What is the sense? During the work week, a different spirit roams and hovers about the people, and when a person wishes to be released from that spirit and come into the influence of another, holy and Supernal Spirit, he should wash himself, so that that holy Supernal Spirit shall rest upon him.

176. כִּד עָאֵל שַׁבְּתָא, אֲצַטְרִיכוּ אֵינוֹן עֲמָא קְדִישָׁא לְאַסְחָאָה גְרַמִּיָּהּוּ מִשְׁמוּשָׁא דְחוּל, מְאֵי טַעֲמָא. בְּגִין דְּבַחוּל, רוּחָא אַחְרָא אֲזֵלָא וְשִׁטָּיָא וְשָׂרָא עַל עֲמָא. וְכִד בְּעֵי בְּרַ נֶשׁ לְנִפְקָא מִן הֵוָּא רוּחָא, וְלֵאעֲלָא בְּרוּחָא אַחְרָא קְדִישָׁא עֲלָאָה, בְּעֵי לְאַסְחָאָה גְרַמִּיָּהּ, לְמִשְׁרֵי עֲלִיָּהּ הֵוָּא רוּחָא עֲלָאָה קְדִישָׁא.

177. Come and see the lofty meaning of the matter. All these six days, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN are united within the secret of a certain holy point, MALCHUT, and all the days become one with it. There are other days that stand outside on the Other Side, namely, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE KLIPOT and there are days which are CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT that stand inside the holy circle, united within the holy point, MALCHUT OF MALCHUT.

177. תִּי"ח רְזָא עֲלָאָה דְמַלְאָה, כֹּל אֵינוֹן שִׁית יוֹמִין, אֲתַאֲחַדֵּן בְּרְזָא דְחַד נְקוּדָה קְדִישָׁא, וְכֹלָהּוּ יוֹמִין אֲתַאֲחַדֵּן בֵּיהּ. וְאִית יוֹמִין אַחְרָנִין, דְּקִיַּיִמִין לְבַר בְּסַטְרָא אַחְרָא. וְאִית יוֹמִין אַחְרָנִין, דְּקִיַּיִמִין לְגוּ מַעְגוּלָא קְדִישָׁא, וְאַתַּאֲחַדֵּן בְּנְקוּדָה קְדִישָׁא.

178. And holy Yisrael and all those who work in holiness all the days of Shabbat, THEIR six days are joined with the six inner days which are CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT that are united within the point of MALCHUT OF MALCHUT to guard and keep it. And all the six days of that Shabbat pertain to that hidden point. And when Shabbat commences, the point, MALCHUT OF MALCHUT, ascends and is crowned and united above, and they are all hidden in it.

179. Come and see, there are days and there are days. THERE ARE workdays, as we learned, that are outside for the nations CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE OTHER SIDE. The days of Shabbat, the six weekdays, exist for Yisrael CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT. When this point ascends, everything is concealed THE SIX SFIROT IN IT and it goes up. Once it ascends, it is called Shabbat.

180. HE ASKS: What is Shabbat, NAMELY, WHY IS IT CALLED BY THE NAME SHABBAT? You may say it is due to rest from work, as written, "because in it He rested (Heb. shavat)" (Bereshheet 2:3), and this is correct. But the secret of the matter is that since that point ascended and its light is shining, it adorns itself with the patriarchs, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. When it does so, it is joined and united with them and together everything is called Shabbat. THAT IS TO SAY, THE PATRIARCHS TOGETHER WITH MALCHUT ARE CALLED SHABBAT. The word 'Shabbat IS COMPOSED OF THESE LETTERS Shin and the segment Bat. It has been explained that Shin refers to the three patriarchs who are united in the only daughter (Heb. bat) WHICH IS MALCHUT. FOR THE THREE BARS OF THE HEBREW LETTER SHIN ALLUDE TO THE THREE PATRIARCHS, CHESED, GVURAH AND TIFERET. And she, WHO IS CALLED DAUGHTER is crowned with them; and THE PATRIARCHS are crowned in the World to Come, WHICH IS BINAH, and all is one. And Shabbat indicates that all are one.

181. You may say that the Great Shabbat, WHICH IS BINAH THAT IS ALSO CALLED SHABBAT, is high up WHERE CHOCHMAH IS HIDDEN AND NOT REVEALED. Why is it called Shabbat? HE ANSWERS: assuredly it is so CALLED SHABBAT, and the secret thereof is that the point is always the essence of the eye, THAT IS, IT HAS CHOCHMAH IN IT, WHICH IS CALLED EYES. It is named pupil (Heb. bat), as is written: "keep me as the apple (Heb. bat) of the eye" (Tehilim 17:8).

182. The World to Come, BINAH, is a chamber to that supernal point, NAMELY TO SUPERNAL CHOCHMAH. And when it rises and takes the patriarchs in its wings to bedeck them above, they all are called Shabbat, in a way that the patriarchs, adorned above in the supernal point, are called Shabbat. And when the point below, MALCHUT, is adorned by the patriarchs, it is called Shabbat.

178. וְיִשְׂרָאֵל קְדוּשִׁין, וְכָל אֲיֻנּוֹן דְּמִתְעַסְקִין בְּקְדוּשָׁה, כָּל יוֹמֵי דְשַׁבְּתָא, אֲתֵאָחְדֵן כָּל אֲיֻנּוֹן שִׁית יוֹמֵי, בְּאֲיֻנּוֹן שִׁית יוֹמֵי דְלִגּוֹ דְאֲתֵאָחְדֵן בְּהֵיא נְקוּדָה, אֲתֵאָחְדֵן בְּהֵיא, בְּגִין לְנִטְרָא לֹון. וְכָל אֲיֻנּוֹן שִׁית יוֹמֵי דְשַׁבְּתָא, הֵיא נְקוּדָה טְמִירָא אִיהֵי. כִּיּוֹן דְּעָאֵל שַׁבְּתָא, כְּדִין סְלָקָא הֵיא נְקוּדָה, וְאֲתֵעֲטָרָא וְאֲתֵאָחְדָא לְעֵילָא, וְכִלְהוּ טְמִירִין בְּגוּה.

179. ת"ח, אִית יוֹמֵי וְאִית יוֹמֵי. יְמֵי חוּל, כְּמָה דְאֲתֵמַר, וְאֵלִין קְיָיִמִין לְבַר לְעֵמִין. יְמֵי הַשַּׁבָּת, דְּאֲיֻנּוֹן יְמֵי הַשַּׁבּוּעַ, קְיָיִמִין לְיִשְׂרָאֵל. וְכֵד סְלָקָא הֵיא נְקוּדָה, כִּלְאֵ אֲתַגְנִיז, וְאִיהֵי סְלָקָא, כִּיּוֹן דְּאִיהֵי סְלָקָא, אֲקָרֵי שַׁבָּת.

180. מְהוּ שַׁבָּת. אִי תִימָא בְּגִין שְׁבִיתָהּ, דְּכֵתִיב כִּי בּוֹ שַׁבָּת, יָאוּת הוּא. אֲבָל רְזָא דְמַלְכָה, כִּיּוֹן דְּסְלָקָא הֵיא נְקוּדָה, וְנִהוּרָא נִהִיר, כְּדִין מִתְעַטָּרָא אִיהֵי בְּאַבְהֵן, כִּיּוֹן דְּמִתְעַטָּרָא אִיהֵי בְּאַבְהֵן, כְּדִין אֲתַחֲבַרְתָּ וְאֲתֵאָחְדְתָּ בְּהוּ, לְמַהוּי חַד, וְאֲקָרֵי כִּלְאֵ שַׁבָּת. שַׁבָּת: ש' בַּת. ש' הָא אֻקְמוּהָ, רְזָא דְתַלְתָּ אֲבָהֵן, דְּמִתֵּאָחְדֵן בְּבַת יַחֲדָה, וְאִיהֵי מִתְעַטָּרָא בְּהוּ, וְאֲיֻנּוֹן בְּעֵלְמָא דְאֲתֵי. וְכִלְאֵ אִיהוּ חַד. וְדָא אִיהוּ ש' בַּת, לְמַהוּי כִּלְאֵ חַד.

181. וְאִי תִימָא, שַׁבָּת הַגְּדוֹל, וְאִיהוּ לְעֵילָא, אֲמָאֵי אֲקָרֵי שַׁבָּת. אֵלָא וְדָאֵי הַכִּי הוּא. וְרְזָא דְמַלְכָה, בְּכָל אַתְרֵי נְקוּדָה דְאִיהֵי עֲקָרָא דְכָל עֵינָא, אֲקָרֵי בַת. כְּד"א, שְׁמַרְנֵי כְּאִישׁוֹן בַּת עֵין, בְּגִין דְּאִיהֵי עֲקָרָא דְכָל עֵינָא, אֲקָרֵי בַת.

182. עֵלְמָא דְאֲתֵי, אִיהוּ הֵיכְלָא לְהֵיא נְקוּדָה עֵלְאָה, וְכֵד אִיהֵי קְיָיִמָא, וְנִטְלָא בְּגַרְפְּהָא לְאַבְהֵן, לְאֲתֵעֲטָרָא לְעֵילָא אֲקָרֵי כִּלְאֵ שַׁבָּת. וְכֵד אֲבָהֵן מִתְעַטָּרֵן לְעֵילָא, בְּגוֹ נְקוּדָה עֵלְאָה, אֲקָרֵי שַׁבָּת. נְקוּדָה תַּתָּא כֵּד מִתְעַטָּרָא בְּאַבְהֵן אֲקָרֵי שַׁבָּת.

14. The additional soul

We are told that Malchut is the lowest point, and when it emerges on Shabbat night it expands along with its lights and spreads its wings over the world to protect it. Then another spirit of Neshamah is added to each person, and joy replaces sorrow and wrath. Ruach descends, washes itself in perfumes from the Garden of Eden, and rests upon the holy nation. Sixty Chariots descend with it when it goes down to the Garden of Eden. The Ruach is the secret of Shabbat that dwells below, and since it joins in the pleasures and delights of Yisrael on that day, it should be given pleasure in food and drink. During the other six days it is gladdened by the supernal spirit of the Ancient of Ancients, and on the Shabbat it takes pleasure from the body in the meal of faith. Rabbi Shimon explains that every Nefesh of Yisrael is adorned on Shabbat by the crown of the Ruach that dwells

inside them. When Shabbat leaves and the Ruach goes up, the Nefesh feels sorrow for what it lost. We read of the reason for performing marital duties on Shabbat nights; Rabbi Shimon explains the difference between intercourse on that night and intercourse the rest of the week and in the daytime - on this night a holy superior Ruach descends into the holy children.

183. The lower point, MALCHUT, when it emerges to become seen, NAMELY WHEN IT RECEIVES CHOCHMAH CALLED SIGHT, and is decorated WITH SUPERNAL MOCHIN, there is bliss above and below and all the worlds are in joy. At SHABBAT night, the point expands along with its lights, and spreads its wings over the world. Then all other rulers are removed, and the world is protected.

184. Then a Ruach of the Soul is added to Yisrael, to each and every one. With this additional soul all sorrow and wrath are forgotten, and above and below there is only joy. That Ruach that went down as an addition to the world's inhabitants, when it comes down, washes itself with perfumes of the Garden of Eden, and descends to rest upon the holy nation. Happy are they when that Ruach is aroused.

185. When the Ruach descends, sixty Chariots decorate the six directions, descend with it to the Garden of Eden. THE SIX ENDS ARE THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, EACH CONSISTING OF TEN, AMOUNTING TO SIXTY IN ALL. When the Ruach arrives in the Garden of Eden, then all these spirits and souls in the Garden of Eden, are bedecked with it. The crier calls and announces: happy are Yisrael, a holy nation, for the good will of your Master is awakened toward you.

186. The most guarded mystery is for those familiar in wisdom. Happy are they when that Ruach is aroused. That Ruach is the expansion of the point, MALCHUT. It comes from it and spreads throughout the world. And that RUACH is the secret of Shabbat that dwells below. Therefore it is written regarding it that it should be kept: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16). It has been explained that it does not say "Shabbat," but "the Shabbat," alluding to that additional Ruach that dwells in everything and should be kept, since it stays with man. Therefore it is written: "that keeps the Shabbat and does not profane it" (Yeshayah 56:2).

187. Within that secret there is another one. That Ruach partakes on this day in the pleasures and delights of Yisrael. It therefore should be given pleasure in food and drink three times in the three meals of the three grades of the Faith, as was explained. And that RUACH receives gladness and pleasure from these meals of Yisrael. Happy is he who gladdens and delights it on that day.

183. האי נקודה תתאה כד סלקא ואתחזית, ואתקשיטת. בדין כל חדוה אשתכח לעילא ותתא, ועלמין בלהו בחדוה. ובהאי ליליא, האי נקודה אתפשט נהוראה, ופריש גרפוי על עלמא, וכל שלטונין אחרנין מתעברן, וגטירו אשתכח על עלמא.

184. וכדין אתוסף רוח נשמתא בישראל, על כל חד וחד, ובהיא נשמתא יתירא, נשיון כל עצבא וחיתא, ולא אשתכח בר חדוה, לעילא ותתא. ההוא רוחא דנחית ואתוסף בבני עלמא, כד נחית, אתסחי בבוסמין דגנתא דערן, ונחית ושרא על עמא קדישא, זכאין אינון, כד האי רוחא אתער.

185. בהיא שעתא דההוא רוחא נחית נחיתין עמה לגו גנתא דערן, שתין רתיכין, מתעטרין לשית סטרין. וכד מטי לגנתא דערן, בדין כל אינון רוחין ונשמתין דגנתא דערן, בלהו מתעטרי בההוא רוחא. כרוזי קרי ואמר, זכאין אתון ישראל, עמא קדישא, דרעותא דמאריכון אתער לגביכו.

186. רזא דרזין לידעי חכמתא, זכאין אינון כד האי רוחא אתער. האי רוחא איהו אתפשטותא דהאי נקודה, ונפקא מינה, ואתפשטא בעלמא, וההוא הוי רזא דשבת, דשרא לתתא, ועל דא כתיב ביה שמירה, ושמרו בני ישראל את השבת, והא אוקמוה, שבת לא כתיב, אלא את השבת, לאסגאה ההוא רוחא דשרי על כלא, ואצטריך לנטרא ליה, הואיל וקיימא עמיה דבר נש, ועל דא כתיב, כל שומר שבת מחללו.

187. בהאי רזא אית רזא אחרא. האי רוחא, אתהני בהאי יומא, מהנאותן דישראל, ומענוגא דלהון, ובג"ד, בעי למיהב ליה ענוגא, במיכלא ובמשתיא, תלת זמנין, בתלת סעודתין, דתלת דרגי מהימנותא, כמה דאוקמוה. והאי נטיל חדוה וענוגא, באינון סעודתי דישראל. זכאה חולקיה, מאן דאהני ליה, ומענג ליה, בהאי יומא.

188. That Ruach enjoys during the six days the Supernal Spirit of the most Ancient. On Shabbat day, after descending and washing in the Garden of Eden during the night, it takes pleasure in the physical pleasure at the meal of Faith, and is adorned above and below. It is situated on all sides, VIZ. IN CHOCHMAH AND CHASSADIM, on the higher crown, CHASSADIM, and the lower crown, CHOCHMAH.

189. Since it is with man, it should be properly kept. Therefore it is written: "Wherefore the children of Yisrael shall keep the Shabbat." Shabbat is the lower point, MALCHUT. "The Shabbat" refers to that Ruach which is the expansion of that point. This expansion, when holiness was added to that point, and blessings from above, everything became illuminated, and THE EXPANSION turned into a Ruach luminous on all sides. HALF OF IT divides and turns up and shines, and HALF OF IT divides and turns down and shines. This is the meaning of "between Me and the children of Yisrael" (Shemot 31:16), FOR THE RUACH WAS DIVIDED BETWEEN HIM AND YISRAEL, and together we share a portions and heritage.

190. The upper portion is adorned on that day by the higher, holy pleasure and enjoys the supernal glow of the most Ancient, WHICH IS KETER. The lower portion is adorned on that day with the lower pleasure, by enjoying the meals PREPARED BY YISRAEL; therefore one should delight it with food and drink, with respectable attire, and much joy.

191. When the lower portion is adorned and kept as it ought, it rises up high and joins the other, HIGHER portion. And that point, MALCHUT, receives everything FROM THE RUACH, from the upper PORTION and the lower PART, and is incorporated on all sides. And since it is adorned by Shabbat from above and from below, all the rest of the days, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD give power to everything, and MALCHUT is given dominion above and below. And among the secrets of the book of King Solomon is this secret, which the holy luminary, RABBI SHIMON, explained. Happy is the portion of Yisrael.

192. It is written: "and He rested (Heb. vayinafash)" (Shemot 31:17), which is explained as, woe for the loss of the Nefesh. This is correct, but if this is so, it should have been said, woe to the body for losing the Nefesh, YET IN 'VAYINAFASH' ONLY THE NEFESH IS INDICATED. HE REPLIES: the secret of the matter is that in each person there is a Nefesh, which draws to itself and receives THAT SAID Ruach from Shabbat eve. And that Ruach dwells and rests in the Nefesh throughout the Shabbat day. Then the Nefesh is in a state of more greatness and more benefited than it used to be.

188. האִי רוּחַא, אֲתֵהֲנִי כֹל שִׁיתָא יוֹמִין, מְרוּחָא
עֲלָאָה דְעֵתִיקָא דְכָל עֵתִיקִין. וּבְיוֹמָא דְשַׁבְּתָא, בֵּינָן
דְנֻחִית, וְאֲתַסְחִי בְּגִנְתָּא דְעֵדֶן בְּלִילִיא, אֲתַעֲנַג
מֵעֲנוּגָא דְגוּפָא, בְּסַעֲדַתִּי דְמַהִימְנוּתָא, וְאֲתַעֲטֵר
הָאִי רוּחַא מֵעִילָא וְתַתָּא, וְאֲתֵרוּי בְּכָל סְטְרִין,
בְּעֵטְרָא דְלַעִילָא וְתַתָּא.

189. וְהוּאִיל וְקִימָא עֲמִיה דְבֵר נֶשׁ, אֲצֵטְרִין לִיה
לְנֻטְרָא לִיה. וְע"ד כְּתִיב וְשִׁמְרוּ בְנֵי יִשְׂרָאֵל. אֶת
הַשַּׁבָּת, שַׁבַּת דָּא, הוּא הֵיא נְקוּדָה תַתָּאָה. אֶת
הַשַּׁבָּת, דָּא הוּא הָאִי רוּחַא, אֲתַפְּשֻׁתָּא דְהֵיא
נְקוּדָה. הֵהוּא אֲתַפְּשֻׁתָּא, כַּד אֲתוּסָף קְדוּשָׁן
וּבְרַבָּאן מְלַעִילָא, עַל הֵיא נְקוּדָה, אֲתַנְהִיר כְּלָא,
וְאֲתַעֲבִיד רוּחַא נְהִירָא בְּכָל סְטְרִין, אֲתַפְּלַג לַעִילָא
וְנְהִיר. וְאֲתַפְּלַג לְתַתָּא וְנְהִיר. וְדָא הוּא דְכְּתִיב בֵּינִי
וּבֵין בְּנֵי יִשְׂרָאֵל חוּלְקָא אַחְסָנָא אִית לָן כַּחְדָּא.

190. חוּלְקָא דְלַעִילָא, אֲתַעֲטֵר בְּהָאִי יוֹמָא, מֵעֲנוּגָא
עֲלָאָה קְדִישָׁא, וְאֲתֵהֲנִי מִזִּיוָא עֲלָאָה דְעֵתִיקָא דְכָל
עֵתִיקִין. חוּלְקָא תַתָּאָה, אֲתַעֲטֵר בְּהָאִי יוֹמָא,
מֵעֲנוּגָא דְלַתַתָּא, דְאֲתֵהֲנִי בְּהָאִי סַעֲדַתִּי. וְע"ד, בְּעִי
לַעֲנָא לִיה, בְּמִיכְלָא וּבְמִשְׁתֵּיא בְּלְבוּשֵׁי יְקָר,
וּבְחֻדוּה דְכְּלָא.

191. וְכַד מִתַּעֲטֵרָא הָאִי חוּלְקָא לְתַתָּא, וְאֲתַנְטִיר
כְּמָה דְאֲצֵטְרִין, סְלָקָא לַעִילָא, וְאֲתַחְבְּרָא בְּהוּא
חוּלְקָא אַחְרָא. וְהָאִי נְקוּדָה נְטִיל כְּלָא מֵעִילָא
וְתַתָּא, וְאֲתַכְּלִילָא מִכָּל סְטְרִין. וּבְגִין דְמִתַּעֲטֵרָא
בְּשַׁבָּת, מֵעִילָא וּמִתַתָּא, כָּל שָׂאָר יוֹמִין יְהִיב חוּלָא
לְכְלָא, וְאֲתִייהִיב לִיה שׁוּלְטָנוּ מֵעִילָא וּמִתַתָּא.
וּבְרִזִין דְסַפְרָא דְשַׁלְמָה מְלָכָא, אֲשַׁתְּכַח רְזָא דָא,
וְאוּקְמוּהָ בּוּצִינָא קְדִישָׁא, זְכָאָה חוּלְקִיהוּן דְיִשְׂרָאֵל.

192. כְּתִיב וַיִּנְפֹשׁ, וְאוּקְמוּהָ וּוִי נֶפֶשׁ דְאֲבֵרַת וְשִׁפּוּר
אִיהוּ. אָבֵל אִי הָכִי וּוִי גוּפָא אֲצֵטְרִין לְמִימְר, דְמַנְיָה
אֲבֵרַת נֶפֶשׁ. אָבֵל רְזָא דְמַלְהָ, בְּבֵר נֶשׁ אִית נֶפֶשׁ,
דְנֻטְלָא וּמְשִׁיךְ לְגַבִּיָה לְהָאִי רוּחַא מֵעֲרַב שַׁבָּת.
וְהֵהוּא רוּחַא שְׂרִיא בְּגוּוּה דְהֵהִיא נֶפֶשׁ, וְדִינְרָא בְּהָ
כָּל יוֹמָא דְשַׁבְּתָא. וְכַדִּין, הֵהוּא נֶפֶשׁ, יִתִּירָה בְּרַבּוּיָא
וְתוּעֵלְתָא יִתִּיר מִמָּה דְהוּה.

193. Therefore we learned that every Nefesh of Yisrael is adorned on the day of Shabbat, and their crown is that SAID Ruach, which dwells inside them. When Shabbat leaves and the Ruach goes up, woe to the Nefesh for losing that which it lost, THAT IS, that superior crown and that holy power that it had. And that is the meaning of "vayinafash," woe (Heb. vay) to the Nefesh, for losing what it lost.

194. The wise who are initiated in the high secrets, perform their marital duty on Shabbat nights, as was explained. However, this subject I asked the holy luminary, for we see that the lower crown, MALCHUT, receives what she receives FROM ZEIR ANPIN THROUGH COUPLING by day, and at night gives nourishment to all her armies as stated in the verse "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). She receives THROUGH INTERCOURSE by day, and by night she gives, SO THERE IS NO INTERCOURSE AT NIGHT. Yet now you say, Master, that there is union on that night OF SHABBAT.

195. He said, but of course there is union on that night. The reason is that that night OF SHABBAT, WHICH IS MALCHUT, distributes souls to those wise men who are versed in the secret of wisdom. And there is no union on any other day that is completely joyful and without a mixture FROM THE OTHER SIDE, like on that NIGHT, since these souls that she distributes, she distributes them to the wise, the righteous and the pious, as fit. Similarly, a union surely occurs every night BETWEEN ZEIR ANPIN AND MALCHUT, at midnight, as was already explained, but it is not COMPLETE on all sides like that union OF SHABBAT NIGHT.

196. For that reason, the wise men who know these secrets, should organize and perform their conjugal duties on that night. Why? because on all the days of the week, we have a different Ruach dwelling in the world. On this night we have another holy, superior Ruach that descends to the holy children. This Ruach blows from the most Ancient, KETER, and goes down to the lower point, to bring therein rest for all. This Spirit is divided on all sides, above and below, as was said "between Me and the children of Yisrael" (Shemot 31:16).

197. When these wise man dwell with that holy Ruach, the supernal Ruach, they should perform their marital duty, for that Ruach draws down with it all the holy souls. And lofty saints inherit from it holy souls for their children, as fit.

193. ועל דא תנינן, כל נפשאן דישראל מתעטרן ביומא דשבתא, ועטרא דלהון, דשריא האי רוחא בגוויהו. בין דנפס שבתא, והוא רוחא סלקא לעילא, כדון ווי לנפש, דאברת מה דאברת. אברת ההוא עטרא עלאה, והוא חילא קדישא דהוה בה, ודא הוא וינפש, ווי נפש, דאברת מה דאברת.

194. עונתן דחבימין, דידעי רזין עלאין, מליליא דשבתא לליליא דשבתא, ואוקמוה. אבל מלה דא שאילנא לבוצינא קדישא, דהא חזינן דהאי בתרא תתאה, נקטא מה דנקטא ביממא, ובלייליא יהיב מזונא לכל חיליה, כמה דאוקמוה, דכתיב ותקם בעוד לילה ותתן טרף לביתה וחק לנערותיה. נקטא ביממא, ויהבא בליליא. והשתא אמר מר דזוגא אשתכח בהאי ליליא.

195. אמר, ודאי זוגא אשתכח בליליא דא. מ"ט. בגין דהאי ליליא, אפרישת נשמתין לכל אינון חבימין, דידעין רזין דחכמתא. וחבורא, וזוגא, לא אשתכח ביומא אחרא בכל חדוה, בלא ערבוביא אחרא, כגון דא. בגין דאינון נשמתין דפליגת, פליגת לון בחבימין, בצדיקים, בחסידים כדקא יאות. ובכל ליליא וליליא, זוגא אשתכח ודאי. אימתי בפלגות ליליא. והא אוקימנא. אבל לא בכל סטרין כהאי זוגא.

196. ובגין דא, חבימין דידעין רזין, בעינן לסדרא שמושא דלהון, כהאי ליליא. מאי טעמא. בגין דכל יומי דשבתא, אית לון רוחא אחרא דשרא על עלמא, ובהאי ליליא אית לון רוחא אחרא קדישא עלאה, דנחתא לבני קדישין, והוא רוחא נשיב מעתיקא דכל עתיקין, ונחתא לגו נקודה תתאה, למיהב בה נייחא לכלא, ודא אתפליג לכל סטרין, לעילא ותתא, כמה דאת אמר ביני ובין בני ישראל.

197. וכד אינון חבימין, יתבין בהוא רוחא קדישא, רוחא עלאה, בעאן לשמשא ערסויהו, דהאי רוחא אמשיך אבתריה לתתא, כל אינון נשמתין קדישין, וירתין קדישי עליונן, כהאי רוחא, נשמתין קדישין לבניהון כדקא יאות.

When the spirit of Ruach rests upon the world it protects all Yisrael from harm, from evil spirits and prosecutors. Rabbi Shimon says that on the eve of the fourth day one should be careful of the Other Side, for curses and maledictions exist when the moon is not full; therefore a man should not go out alone. On Shabbat eve the evil ones disperse to a hole in the ground, but a person should still be careful in case they see him on their way to the hole or in case he is harmed by the mere sight of them. Still, there is protection, because when Shabbat enters, everyone from Yisrael is given an additional Neshamah. The tabernacle of peace, Binah, is also spread over the people to protect them. When the people come to pray in the synagogue the higher and lower worlds are happy together; this day is the day of the soul.

198. When this spirit rests on the world, all the evil spirits and prosecutors are gone from the world, and we do not need to pray for protection. For Yisrael are kept protected by that spirit, and the tabernacle of peace, MALCHUT, spreads its wings over them, and keeps them safe from all harm.

198. בִּיּוֹן דְּהַאי רוּחָא שְׂרָא עַל עֲלָמָא, כָּל רוּחִין בְּיִשְׂרָאֵל, וְכָל מְקַטְרְגִין בְּיִשְׂרָאֵל, אֶסְתְּלִקוּ מֵעֲלָמָא וְלֹא בְּעֵינָן לְצַלָּאָה עַל נְטוּרָא, בְּגִין דְּיִשְׂרָאֵל אִינוּן נְטוּרִין בַּהּוּא רוּחָא, וְסַכְתָּ שְׁלוֹם פְּרִיסַת גְּדַפְהָא עֲלֵיהּ, וְאִינוּן נְטוּרִין מִכְּלָא.

199. You may say: we learned that a man should not walk solitary on the eve of the fourth day of the week and on Shabbat eve, and that a man should be careful. We, on the other hand, said that on Shabbat eve all people are kept from prosecution, and we do not have to pray for safety.

199. וְאִי תֵימָא, הָא תְּנִינָן, דְּלֹא יִפּוּק בְּרֵי נֶשׁ יַחֲדָאֵי, לֹא בְּלִילִיא רְבִיעָא דְּשַׁבְּתָא, וְלֹא בְּלִילִיא דְּשַׁבְּתָא, וּבְעֵי בְּרֵי נֶשׁ לְאַסְתְּמָרָא. וְהָא אִמְרָן, דְּבְּלִילִיא דְּשַׁבְּתָא נְטוּרִין בְּנִי נֶשׁא מִכָּל מְקַטְרְגִין דְּעֲלָמָא, וְלֹא בְּעֵינָן לְצַלָּאָה עַל נְטוּרָא.

200. HE ANSWERS: Come and see, it is certainly so that on the eve of the fourth day of the week, one should be careful OF THE OTHER SIDE. The reason is in the verse "let there be lights (Heb. me'orot)" (Beresheet 1:14). Me'orot is spelled without Vav, WHICH INDICATES THAT THE MOON WAS WANING. And since the moon, MALCHUT, is waning, some troops of spirits were included in these curses (Heb. me'erot) for there are curses and maledictions when the moon is not full, which all have power on that night; THEREFORE A MAN SHOULD NOT GO OUT ON HIS OWN.

200. תָּא חֲזִי, הָכִי הוּא וְדָאֵי, לִילִיא רְבִיעָא דְּשַׁבְּתָא, בְּעֵינָן לְאַסְתְּמָרָא מְנִיְהוּ, מ"ט. בְּגִין דְּכְתִיב יְהִי מְאֹרֹת, מְאֹרֹת כְּתִיב חֶסֶד, וְהָא אוֹקְמוּהּ, דְּבְּגִין דְּהִיא חֶסֶד, כְּמָה חֲבִילֵי טְהִירִין אֲתְּכִילִין בְּהֵאֵי מְאֹרֹת. לְוֹטִין וּמְאֹרֹת אִינוּן בְּגְרִיעוּתָא דְּסִיְהָרָא, וְכִלְהוּ שְׁלִיטִין בַּהּוּא לִילִיא.

201. On Shabbat eve, all demons disperse to enter a hole in the ground SO they would not be able to have power and cause harm. WE LEARN FROM IT THAT BEFORE THEY GO INTO THE HOLE THEY DO HAVE POWER TO HARM. THEREFORE, a man should be careful not to go out alone, FOR THEY COULD HARM HIM ON THEIR WAY TO THE HOLE IN THE GROUND. Also, even though they have no power, they could sometimes be seen, and man should guard himself FROM SEEING THEM, FOR HE COULD BE HARMED BY THE SIGHT.

201. בְּלִילִיא דְּשַׁבְּתָא, בִּיּוֹן דְּכִלְהוּ מִתְּבַדְּרָן לְאַעֲלָא בְּנוֹקְבָא דְּעַמְרָא, דְּלֹא יִכְלִין לְשַׁלְטָאָה, בְּעֵי בְּרֵי נֶשׁ יַחֲדָאֵי, לְאַסְתְּמָרָא. וְתוּ, אִף עַל גַּב דְּלֹא יִכְלִין לְשַׁלְטָאָה, אֲתַחֲזִיין לְזַמְנִין, וּבְרֵי נֶשׁ יַחֲדָאֵי בְּעֵי לְאַסְתְּמָרָא.

202. HE MENTIONS THE MEANING HE LEARNED CONCERNING THE MATTER, SAYING THAT this is the way he learned it IN THE FOLLOWING WORDS. HE ASKS: If it is so, THAT A MAN SHOULD NOT GO OUT ALONE ON SHABBAT EVE, then the protection is inadequate. HE ANSWERS: still there is protection on Shabbat for the holy nation, and when Shabbat commences, the Holy One, blessed be He, bedecks everyone from Yisrael WITH AN ADDITIONAL SOUL. They should keep the holy crown they were adorned with. And though they, THE DEMONS, are not in inhabited places, they nevertheless appear before lone persons and diminish their good fortune. A person should be adorned with the holy crown and guard it.

202. מְלָה דָּא הָכִי תְּנִינָן, וְאִי הָכִי גְרִיעוּתָא דְּנְטוּרָא אִיהוּ. אֲבָל בְּשַׁבְּתָא נְטוּרוֹ אֶשְׁתַּכַּח לְעַמָּא קְדִישָׁא, וְקוּדְשָׁא בְּרִיךְ הוּא כְּדֵי עַל שַׁבְּתָא, מְעַטֵּר לְכָל חַד וְחַד מִיִּשְׂרָאֵל, וּבְעֵי דִינְטְרוֹן לִיהּ לְהֵאֵי עֶטְרָא קְדִישָׁא, דְּאֲתַעֲטְרוּ בֵיהּ, וְאִף עַל גַּב דְּאִינוּן לֹא אֶשְׁתַּכַּחוּ בִישׁוּבָא, לְזַמְנִין לְבַר נֶשׁ יַחֲדָאֵי אֲתַחֲזוּן, וְאֲתַרַע מְזִלְיָה. וְאַצְטְרִיךְ לִיהּ לְבַר נֶשׁ, לְאַתַּעֲטְרָא בְּעֶטְרָא קְדִישָׁא, וּלְנְטְרָא לִיהּ.

203. And last, there is keeping for the holy nation, since the tabernacle of peace, BINAH, is spread over the people. For we learned that wherever the tabernacle of peace is present, the Other Side is not. Therefore the tabernacle is considered to be protection, and there is protection available.

203. סוף סוף, נטירו אשתכח בהוא ליליא לעמא קדישא, הואיל וסבת שלום פריסא על עמא, דהא תנינן, בכל אתר דסבת שלום אשתכח, סטרא אחרא לא אשתכח תמן. וע"ד נטורא איהו ונטורא שכיח.

204. Shabbat day is joy for all, and everything is protected above and below. And the lower point, MALCHUT, shines in rising higher with the beauty of seventy crowns, THAT ARE the additional parts FROM SHABBAT EVE. And the eldest of the old, KETER is awakened TO GIVE AFFLUENCE TO IT.

204. יומא דשבתא, חדוה איהו לכלא, וכלא אתנטר לעילא ותתא. ונקודה תתאה נהרא לסלקא לעילא, בשמירו דעטרין שבועין חולקין יתיר, וסבא דכל סבין אתער.

205. When dawn rises, the holy nation hasten to come to the synagogue gladly, dressed in their best attire, and bedeck themselves with that holy, high crown from above, and with that spirit, THE ADDITIONAL SOUL, which awaits them below. They sing with praises and hymns, and the hymns go up. The higher and the lower beings are all glad, adorned together. The higher beings begin by saying 'happy are you, a holy nation upon the earth, for your Master is bedecked through you, and all the holy armies are crowned for your sake.'

205. בדין בר סליק נהורא, עמא קדישא מקדמי לבי בנישתא בלבוש יקר בחדוה, מתעטרן בעטרא קדישא דלעילא, בהוא רוחא דקנימא עליהו לתתא, משבחן בשירין ותושבחן, וסלקין תושבחן לעילא, ועלאין ותתאין כלהו בחדוה, ומתעטרן כלהו בחדא. פתחי עלאי ואמרי, זכאין אתון עמא קדישא בארעא, דמאריכון אתעטר עלייכו, וכל חילין קדישין, מתעטרין בגיניכון.

206. This day is the day of the soul, not of the body, because it is in the power of the bundle of souls, BINAH. The higher and lower beings are all in unison, with the crown of the additional, holy, supernal Ruach.

206. האי יומא, יומא דנשמתינ איהו, ולא יומא דגופא, בגין דשלטנו דצורא דנשמתינ איהו, וקיימן עלאין ותתאין כלהו בזוגא חדא, בעטרא דרוחא יתירא עלאה קדישא.

16. The Shabbat prayer

We learn that the Shabbat prayer consists of three prayers that correspond to three Shabbats (Binah, Zeir Anpin and Malchut) that are all really one. Anyone in the synagogue must occupy himself solely with praises, prayers and study of the Torah. Shabbat is the day of the souls. We are told of many things - of the praise to another grade, of the secret of the luminous light, of the hymn to the World to Come, and of the mystery of the 22 sacred letters in the prayer, "El, blessed, great in knowledge..." When the praise reaches the holy throne Malchut it waits there until all Yisrael recite the high Kedusha of the Musaf; then Malchut rises to Ima, Binah and Zeir Anpin rises to Aba. With the passage, "Moses rejoiced in the gift of his portion....," the Written Law, Tiferet up high, becomes connected to the lower Torah, the Oral Law, Malchut.

207. The Shabbat prayer of the holy people consists of three prayers, which correspond to three Shabbatot (Heb. plural), BINAH, ZEIR ANPIN AND MALCHUT THAT RULE TOGETHER, as was explained. And all of them are one. Once the holy nation comes to the synagogue, they are not allowed to concern themselves even with the needs of the synagogue, but with words of praise, prayers and Torah study, as they ought.

207. צלותא דשבתא, דעמא קדישא, תלת צלותין אשתכחו בהאי יומא, לקבל תלת שבתי, ואוקמוה, וכלהו חד. ביון דעאלו עמא קדישא לבי בנישתא, אסיר לאשתדלא אפילו בצורך בי בנישתא, אלא במלי תושבחן וצלותא, ואורייתא, וכדקא חזי לון.

208. And whoever is occupied with other things and with worldly matters, desecrates the Shabbat, and has no portion in the people of Yisrael. Two angels are appointed to that task on Shabbat. They put their hands on his head and say: Woe to so and so, who has no portion in the Holy One, blessed be He. Therefore they should strive to pray, sing and praise their Master, and study the Torah.

209. Shabbat is the day of the souls, for with it the bundle of souls, BINAH, is decorated. To that purpose the praise of the souls is sung 'The soul of every living being shall bless Your name, Hashem our Elohim, and the spirit of all flesh...(Heb. nishmat)'. Praises refer solely to the side of the Ruach and Neshamah. This day too pertains to the Ruach and Neshamah and not to the body.

210. The song of another high grade, the secret of the day and the holy sun, ZEIR ANPIN, which is daylight, is THE BENEDICTION 'who forms light'. That is the secret of the luminous light, from which all the armies and Chariots, stars and constellations, and all those who rule the world, take their sustenance and light.

211. The hymn to the World to Come, BINAH, on that day is 'El, the Master over all works'. It is based on the meaning of the twenty two sacred high and holy letters that crown themselves with the patriarchs, CHESED, GVURAH AND TIFERET, and with the holy supernal Chariot, BINAH.

212. The small letters, the twenty two letters of the lower world, MALCHUT, are in the prayer "El, blessed, great in knowledge..." The letters appear in each successive word in alphabetical order, and nothing breaks the sequence in between. NAMELY, THE INITIALS FOLLOW THE ALPHABETICAL ORDER. In the upper world, BINAH, EACH SEQUENTIAL ALPHABET LETTER BEGINS A PHRASE OF A FEW WORDS. Thus there is space and holy places between the letters. This is the highest praise, formed by the supernal letters of the seventh day, BINAH. It praises and proclaims before the high King 'who formed the world at the beginning', WHICH IS CHOCHMAH, THE SUPERNAL POINT.

213. When this praise, "El, the Master over all works," rises, the sixty high Chariots we mentioned IN THE GARDEN OF EDEN, unite to take it from the holy nation, and elevate it to adorn some high Chariots, for the chiefs and all the righteous in the Garden of Eden. They all bedeck themselves with this praise, and all the Chariots and the souls of the righteous mount with that praise up to the secret of the throne, MALCHUT.

208. ומאן דאשתדל במלין אחרנין, ובמלין דעלמא, דא איהו בר נש דקא מחלל שבתא, לית ליה חולקא בעמא דישראל. תרין מלאכין ממנן על דא, ביומא דשבתא, ואיגון שוו ידיהון על רישיה, ואמרי, ווי לפלניא, דלית ליה חולקא בקודשא בריך הוא. וע"ד, בעי לאשתדלא בצלותא ובשירין ובתושבחן דמאריהון, ולאשתדלא באורייתא.

209. האי יומא, איהו יומא דנשמתין, דאתעטרא ההוא צרורא דנשמתין. בג"כ משבחי בתושבחן תשבחתא דנשמתא, והיינו נשמת כל חי תברך את שמך יי' אלהינו ורוח כל בשר וכו'. ולית תושבחתא אלא בסטרא דנשמתא ורוחא, והאי יומא, קיימא ברוחא ונשמתא, ולא דגופא.

210. תושבחתא דדרגא אחרא עלאה, רזא דיומא, שמשא קדישא דאיהו נהורא דיממא, היינו יוצר אור. רזא דנהורא דנהיר, דמניה אתזנן ונהרין כל איגון חיילין, רתיכין, וככביא ומזלי, וכל איגון דשלטין על עלמא.

211. תושבחתא דעלמא דאתי ביומא דא, היינו אל ארון. ותושבחתא דא, איהו ברזא דעשרין ותריין אתוון עלאין קדישין, דמתעטרן באבהן וברתיכא עלאה קדישא.

212. אתוון זעירין, איגון עשרין ותריין אתוון, דאיגון בעלמא תתאה, דאיגון אל ברוך גדול דעה וכו', ולא אית בין תיבה לתיבה, רווחא אחרא, אלא את רשימא בכל תיבה ותיבה. ובעלמא עלאה, אית רווחא, וסטריין קדישין, בין את לאת. ודא איהו, תושבחתא על תושבחתא, דאתוון עלאין דיומא שביעאה, קא משבח ואמר למלכא עלאה יוצר בראשית.

213. כד תושבחתא דא סלקא לעילא, שתין רתיכין עלאין דקאמרן, מזדמנין ונטלי להאי תושבחתא מעמא קדישא, וסלקי לה לאתעטרא בה, בכמה רתיכין עלאין, די ממנן, וכל איגון צדיקיא דבגנתא דערן, בלהו מתעטרן בתושבחתא דא, וכל איגון רתיכין, וכל איגון נשמתין דצדיקיא, בלהו סלקין בתושבחתא דא, עד רזא דכורסייא.

214. When the praise THAT WAS SUNG by all Yisrael reaches the holy throne, MALCHUT, it waits there until YISRAEL recite the high Kedusha (lit. 'sanctification') of the Musaf (lit. 'the additional prayer'), NAMELY 'THEY SHALL CROWN YOU'. Then THOSE below may rise up, VIZ. MALCHUT, THE THRONE, RISES TO IMA - BINAH, AND ZEIR ANPIN RISES TO ABA, WHICH IS THE SECRET OF THE SUPERNAL POINT. In that way everything is united high up and becomes one. THUS, THE PRAISE "EL, THE MASTER..." WHICH ALREADY ASCENDED WITH MALCHUT TO BINAH, BINAH RECITES IT TO THE SUPERNAL KING, WHO IS CHOCHMAH. This praise is superior to all praises.

215. Hereafter, the prayer continues as on the rest of the days, until the passage 'Moses rejoiced in the gift of his portion...' that is the rejoicing of the higher grade, TIFERET THAT IS CALLED MOSES, AND THE SECRET OF JACOB the most valuable patriarch, THE COLUMN THAT RECONCILES AND UNITES CHESED AND GVURAH THAT ARE CALLED ABRAHAM AND ISAAC. He is happy in his portion, MALCHUT, because the throne THAT IS MALCHUT goes up to him. He takes it and they are fused into one. This is the joy of the Torah, which is the Written Law, TIFERET, that rejoices in the lower Torah, the Oral Law, MALCHUT, and they unite with each other.

216. Once they are united, we should include the holy nation in that rejoicing, by SAYING "May they rejoice in Your kingdom, those who observe the Shabbat...our Elohim and Elohim of our fathers, accept our rest."

17. The secret of the Torah scroll

In this section we are reminded that we have already been told why the Torah scroll is read on Shabbat, and that the mysteries of all the small details of the text were given to Moses on Mount Sinai. The question is asked why then the scroll is lacking all those mysteries of verse division, tonal accents and Massoretic readings. We are told that the bare letters of the Written Law, Tiferet, are brought into the Oral Law, Malchut, and cause her to conceive the accents and Massoretic readings. He explains why on the Shabbat seven people read the Torah in public, yet on festivals only five people read and on Yom Kippur six people are called up. We read about the throne chair that is made into the reader's desk; when the Torah scroll is put there the people should concentrate as though they were standing below Mount Sinai to receive the Torah. We learn about the prayer that should be prayed, and that only one person is allowed to read, as though Elohim were reading to the people below. The reader should perfect his reading, and never read into the portion of the next Shabbat. 53 Chariots are assigned to the service of the Torah, each one to a portion of a certain Shabbat. The Chariot raises the reading before God; then the portion, the throne and Zeir Anpin all become one.

217. The reason of reading the Torah scroll on that day was already expounded. We learned that "So they read in the book, in the Torah scroll of Elohim distinctly, and gave the sense, and caused them to understand the reading" (Nechemyah 8:8). We also explained that the mysteries of the verse divisions, the tonal accents, the Massoretic readings and all the small details, together with the supernal secrets, were given to Moses on Mount Sinai. HE ASKS: If the Torah was given to Moses together with all these details, and the Torah scroll given with these sanctities, why then is it lacking all those corrections and mysteries that were given to Moses inside the Torah?

214. כִּד מְטָא לְכוּרְסֵינָא קְדִישָׁא, תּוֹשְׁבַתָּא דָּא
דְּכָל יִשְׂרָאֵל, קְיִימָא תַּמּוֹן, עַד זְמַנָּא דְקָאמְרִי קְדוּשָׁה
עֲלָאָה דְמוֹסָף. וּכְדִין סְלוּקָא דְלִתְתָּא לְעֵילָא,
לְאַתְאַחְדָּא כָּלָא לְעֵילָא לְעֵילָא, לְמַהּוּ כָּלָא חַד.
דָּא אִיהִי תּוֹשְׁבַתָּא, דְסֻלְקָא עַל כְּלָהּ תּוֹשְׁבַתָּן.

215. מִכַּאֲן וּלְהֵלָאָה, סְדוּרָא דְצִלּוֹתָא דְשָׂאֵר יוֹמֵי,
עַד יִשְׁמַח מֹשֶׁה וְכוּ', חֲדוּתָא דְדִרְגָּא עֲלָאָה, עֲקָרָא
דְאַבְהֵן, דְחַדִּי בַּהּוּא עַדְבָּא דִּילֵיהּ, כִּד סְלִיק
כוּרְסֵינָא לְגַבִּיָּהּ, וְנָטִיל לָהּ, וּמִתְחַבְּרָן כְּחַדָּא. וְדָא
אִיהוּ חֲדוּהַ דְאוּרִייתָא עֲלָאָה דְלְעֵילָא, תּוֹרָה
שְׁבַכְתָּב. דְחַדִּי בְּאוּרִייתָא דְלִתְתָּא, תּוֹרָה שְׁבַעַל פִּה,
וְאַתְחַבְּרוּ דָּא בְּדָא.

216. כִּיּוֹן דְאַתְחַבְּרוּ כְּחַדָּא, בְּעֵי ב"נ לְאַכְלֵלָא
בַּהּוּא חֲדוּהַ לְעַמָּא קְדִישָׁא, יִשְׁמַחוּ בְּמַלְכוּתָךְ
שׁוֹמְרֵי שַׁבַּת וְכוּ', אוּ"א רְצָה נָא בְּמִנּוּחַתְנּוּ.

217. רְזָא דְס"ת בְּיוֹמָא דָּא, הָא אוּקְמוּהַ תְּנִינָן
כְּתִיב, וַיִּקְרָאוּ בְּסֹפֵר תּוֹרַת הָאֱלֹהִים מִמּוֹרֶשׁ וְשׁוֹם
שָׁכַל וַיְבִינּוּ בְּמִקְרָא וְהָא אוּקְמוּהַ רְזָא, דְאַיְנוּן פְּסוּקֵי
טַעֲמֵי, וּמְסוּרֶת, וְכָל אֵינּוּן דְיוּקִין, וְרִזִּין עֲלָאִין, כָּלָא
אַתְמָסֵר לְמֹשֶׁה מְסִינֵי. אִי בְּכָל הֵנִי דְיוּקִין אַתְמָסֵר
אוּרִייתָא לְמֹשֶׁה, סֹפֵר תּוֹרָה דְאִיהוּ בְּכָל אֵינּוּן
קְדוּשָׁאן, אֲמַאי אִיהוּ חֲסֵר, מִכָּל הֵנִי תְּקוּנִין, וְרִזִּין,
דְאַתְמָסְרוּ לֵיהּ לְמֹשֶׁה בְּאוּרִייתָא.

218. HE ANSWERS: The secret of the matter is that when the holy throne, MALCHUT, is decorated by and incorporated in the Written Law, TIFERET, then all those punctuation marks, tonal accents and Massoretic points are impressed upon the holy throne FROM TIFERET and concealed therein. On the other hand the shapes (letters) of the Written Law, TIFERET, are brought into the Oral Law, MALCHUT, and cause her to conceive, as a woman conceiving from the male. So the high letters IN THE WRITTEN LAW remain alone in their sanctity as should be, WITHOUT ADDITIONAL SIGNS and are thus shown in synagogue. For the throne, MALCHUT, is blessed and adorned by the secret of the Written Law, and in it, IN MALCHUT, are put all those shapes, WHICH ARE ACCENTS AND MASSORETIC READINGS AS MENTIONED so it is sanctified by the Written Law. The bare letters alone ought to be seen.

219. Then everything is sanctified with most high sanctity as fit, most certainly and especially on this day, SHABBAT. On this day seven people are called up to publicly read the Torah. They correspond to seven voices, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, which are the inner mystery of the Torah, ZEIR ANPIN. On festivals, only five people are called up in accordance with this principle, BECAUSE THE SEVEN SFIROT ARE PRINCIPALLY FIVE, CHESED, GVURAH, TIFERET, NETZACH AND HOD; YESOD IS THEIR INCLUSION FROM THE GIVING PART AND MALCHUT INCLUDES THEM ON THE RECEIVING PART. On Yom Kippur (Day of Atonement) six people are called up, according to this higher mystery, VIZ. THE SIX SFIROT OF ZEIR ANPIN: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN.

220. All these rules HE EXPLAINS, come from the same principle. The five people CALLED UP ON HOLIDAYS, correspond to the five grades CHESED, GVURAH, TIFERET, NETZACH AND HOD, that are beneath the grade of the ancient light, BINAH AND THE FIRST THREE SFIROT, below IN ZEIR ANPIN. They are the secret of the Torah, FOR ZEIR ANPIN IS CALLED TORAH. The six people ON YOM KIPPUR correspond to the six directions, THAT IS, THE FIVE SFIROT AND YESOD THAT INCLUDES THEM. All comes from the same mystery. FOR THERE IS NO ADDITION TO THE PRINCIPAL FIVE SFIROT. The seven PEOPLE CALLED UP ON SHABBAT CORRESPOND TO the seven voices, FOR MALCHUT INCLUDES THEM TOO. All these combinations stem from the one secret, NAMELY THAT THEY ALLUDE TO THE SFIROT OF ZEIR ANPIN.

221. On the day of the new month, one person is added, WHO CORRESPONDS TO MALCHUT, to the three readers ON WEEKDAYS, THAT ALLUDE TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, because at that time the sun, ZEIR ANPIN, shines upon the moon, MALCHUT. This is the secret of the Musaf (lit. 'additional prayer') OF THE NEW MONTH THAT SIGNIFIES THE SAID ADDITION. Upon reading the Torah only one voice and speech ought to be heard.

222. The holy nation should fix and prepare on that day, as well as other days WHEN the Torah scroll IS READ, a throne to become a reader's desk. That throne must have six steps, THE SIX SFIROT OF MALCHUT, leading to it and no more, as is written: "and there were six steps to the throne" (II Divrei Hayamim 9:18), WHICH ALLUDES TO MALCHUT. And there is also one step above, THAT REFERS TO CHOCHMAH OF MALCHUT - THE READER'S DESK, to put on it the Torah scroll and show it to everyone. BECAUSE THE READER'S DESK, THE SECRET OF CHOCHMAH OF MALCHUT, ENABLES THE TORAH SCROLL TO BE SEEN, THAT IS THE SECRET OF ZEIR ANPIN. FOR SIGHT IS AVAILABLE ONLY IN MALCHUT.

218. אֵלָא רְזָא דָא, בְּד בּוּרְסֵיָא קְדִישָׁא מִתְעַטְרָא, וְאַתְבְּלִילַת בְּתוֹרָה שְׁבַכְתָּב, כָּל אֵינּוֹן דְּיוֹקְנִין, וְכָל אֵינּוֹן טַעְמִין וּמְסוּרוֹת, כְּלָהּוּ עֲלֵין בְּגַנְיּוֹ, וְאַתְרְשִׁימוּ בְּגוּ בּוּרְסֵיָא קְדִישָׁא, וְאֵינּוֹן דְּיוֹקְנִין, דְּאֵעִיל אֲוִרֵיָתָא דְּבַכְתָּב, בְּאֲוִרֵיָתָא דְּבַעַל פֶּה, וּבָהּוּ אֲתַעְבְּרַת, כְּאַתְתָּא דְּאַתְעַבְרַת מִן דְּכוּרָא, וְאַשְׁתְּאֲרוּ אֲתוּן עֲלֵין לְחוֹדְרֵיהּוּ בְּקְדוּשֵׁיהּוּ בְּדָקָא חֲזִי. וְלֹאֲתַחֲזָא בְּבִי כְּנִישְׁתָּא, דְּהָא אֲתַבְּרַכַת וְאַתְעַטְרַת בּוּרְסֵיָא מְרִזָּא דְּתוֹרָה שְׁבַכְתָּב, וְתַמְן אֵעִיל כָּל אֵינּוֹן דְּיוֹקְנִין, וְאִיהִי אֲתַקְדַּשַׁת מְנִיָּה, בְּעִי לֹאֲתַחֲזָא בְּאַתְוּן לְחוֹדְרֵיהּוּ בְּדָקָא יְאוּת.

219. וְכִדִּין, כְּלָא אֲתַקְדַּשׁ בְּקְדוּשָׁה עֲלָאָה בְּדָקָא חֲזִי, כ"ש וְכ"ש בְּהָאֵי יוֹמָא. בְּהָאֵי יוֹמָא בְּעִי לְסַלְקָא שְׁבַעָה גּוּבְרִין, לְקַבַּל שְׁבַעָה קִלִּין, דְּאֵינּוֹן רְזָא דְּאֲוִרֵיָתָא. וּבְזַמְנִין וּבְמוֹעֲדִין חֲמִשׁ, גּוּ רְזָא דָא. בְּיוֹמָא דְּכַפּוּרֵי שִׁית. גּוּ רְזָא עֲלָאָה דָא.

220. וְכָלָא רְזָא חֲדָא. חֲמִשׁ, דְּאֵינּוֹן חֲמִשׁ דְּרִגִין לְתַתָּא, מְדִרְגָא דְּאוּר קְדַמָּאָה לְתַתָּא, וְאֵינּוֹן רְזָא דְּאֲוִרֵיָתָא. שִׁית, דְּאֵינּוֹן שִׁית סְטְרִין וְכָלָא רְזָא חֲדָא. שְׁבַע אֵינּוֹן שְׁבַע קִלִּין. וְכָלָהּוּ רְזָא חֲדָא, אֵלִין וְאַלִּין.

221. בְּר"ח אֲתוּסְף חַד עַל תְּלַתָּא, בְּגִין שְׁמִשָּׁא, דְּנִהִיר בְּהֵוּא זְמַנָּא, לְסִיְהֵרָא, וְאַתוּסְף נְהוּרָא עַל סִיְהֵרָא, וְהֵינּוּ רְזָא דְּמוּסְף. בְּסַפֵּר תוֹרָה, בְּעִי לְשַׁתְּמַע חַד קְלָא וְדַבּוּר.

222. סְדוּרָא לְסִדְרָא עֲמָא קְדִישָׁא בְּיוֹמָא דָא, וּבְשָׂאֵר יוֹמִין דְּסַפֵּר תוֹרָה בְּעִי לְסִדְרָא וְלְתַקְנָא תְּקוּנָא, בְּחַד בְּרְסֵיָא דְּאֲקֵרִי תִיבָה, וְהֵוּא בְּרְסֵיָא דְּלֵהוּי בְּשִׁית דְּרִגִין, לְסַלְקָא בְּהוּ וְלֹא יִתִּיר, דְּכַתִּיב וְשֵׁשׁ מַעֲלוֹת לְכַסָּא. וְדִרְגָא חַד לְעִילָא, לְשׁוּאָה עֲלֵיהּ סַפֵּר תוֹרָה, וְלֹאֲחֻזָּאָה לִיָּה לְכָלָא.

223. When the Torah scroll is put there, the whole people should make themselves ready down below, with awe and fear, quaking and trembling, and to meditate in their heart, as if there were standing now beneath Mount Sinai to receive the Torah. They should listen and lend their ears. For the people are not permitted to open their mouths even to discuss the Torah, not to mention other matters. But they are all in awe, as one who is speechless. And we already explained it in relation to the words: "and when he opened it, all the people stood up" (Nechemyah 8:5), and "and the ears of all the people were attentive to the book of the Torah" (Ibid. 3).

224. Rabbi Shimon said that when the Torah scroll is brought out to be read in public, the heavenly gates of Mercy open and stir the love of above. Then one should thus pray:

225. Blessed be the name of the Master of the universe, blessed be Your crown and Your place. May Your good will be with Your people Yisrael for ever, and the redemption of Your right hand be shown to Your people in Your Temple. May You bestow on us the bounty of Your light, and accept our prayers in mercy. May it please You, that You shall lengthen our lives in goodness, and that I, Your servant, shall be remembered among the righteous, so as to have mercy upon me and safeguard me and all that is mine, and that of Your people Yisrael. You are that giver of nourishment and sustenance for all. You rule over all. You rule over kings, and the kingdom is Yours. I am the servant of the Holy One, blessed be He; before Him I bow, and before the majesty of His Torah at all times. Not upon man do I put my trust, nor upon angels do I rely, but only upon Elohim in heaven, that is the Elohim of truth, and Whose Torah is truth, and Whose prophets are true; that acts with much kindness and truth. In Him do I put my trust, and to His holy and precious name do I sing praises. May it be Your will to open my heart to Your Torah, and to grant me male children to do Your wish; and may You fill the proper requests of my heart, and the heart of all Your people Yisrael for good and life and peace. Amen.

226. Only one person is allowed to read the Torah, and everyone else are to listen in silence, to hear the words of his mouth, as if they were now receiving it on Mount Sinai. There should be one person standing next to the reader, VIZ. THAT WAS CALLED UP TO THE READING. And he must be silent so that only one speech is heard and not two. THERE SHOULD BE ONE WHO READS IN the holy tongue, not two, because if two read the Torah, it would diminish the secret of the Faith, and the majesty of the Torah is reduced. It is essential to have only one voice. THERE ALSO SHOULD BE one translator, in the secret of the shell and the fruit. BECAUSE THE TRANSLATOR IS CONSIDERED THE SHELL, AND THE READER IN THE HOLY TONGUE ALLUDES TO THE FRUIT. THERE IS NO FRUIT WITHOUT A SHELL.

223. בְּד סְלִיק ס"ת לְתַמֵּן, בְּדִין בְּעָאן כָּל עַמָּא
לְסַדְרָא גְרַמְיִיהוּ לְתַתָּא, בְּאִימְתָא בְּרַחֲלוּ בְרַתָּת
בְּזִיעַ, וּלְכוּנָא לְבִיּוּהוּ, כְּמָה דְהִשְׁתָּא קְיִימִין עַל
טוּרָא דְסִינֵי לְקַבְּלָא אֹרִייתָא, וְיִהוּן צִייתִין וְיִרְכוּן
אוּדְנִיּוּהוּ. וְלִית רְשׁוּ לְעַמָּא לְמַפְתַּח פּוּמִיּוּהוּן, אֲפִילוּ
בְּמִילֵי דְאֹרִייתָא, וְכָל שְׁכָן בְּמַלְהָ אַחְרָא, אֵלָא
כְּלָהוּ בְּאִימְתָא, כְּמָאן דְלִית לֵיהּ פּוּמָא וְהָא
אוּקְמוּהוּ, דְכְתִיב וּכְפַתְחוּ עֲמָדוֹ כָּל הָעָם. וְאֲזַנֵּי כָּל
הָעָם אֵל סֵפֶר הַתּוֹרָה.

224. אר"ש, בְּד מַפְקִין ס"ת בְּצַבּוּרָא, לְמַקְרָא בֵּיהּ,
מִתְפַּתְחוּן תְּרַעֵי שְׁמַיָּא דְרַחֲמִין, וּמַעוֹרְרִין אֶת
הָאֲהָבָה לְעִילָא, וְאֲבַעֵי לֵיהּ לְבַר נֶשׁ לְמִימַר הַכִּי.

225. בְּרִיךְ שְׁמִיּה דְמֵאֵרִי עֲלֵמָא, בְּרִיךְ כְּתָרְךָ וְאַתְרְךָ,
יְהֵא רְעוּתְךָ עִם עַמְךָ יִשְׂרָאֵל לְעַלְמָא, וּפּוֹרְקָן יְמִינְךָ,
אַחֲזִי לְעַמְךָ בְּבֵית מִקְדָּשְׁךָ, וְלֹאֲמִטוּי לְנָא מְטוּב
נְהוּרְךָ, וְלְקַבְּלָא צְלוּתְנָא בְּרַחֲמִין. יְהֵא רְעוּא קְדָמְךָ,
דְתוֹרִיךָ לָן חַיִּים בְּטִיבוּ, וְלֵהוּי אֲנָא פְקִידָא בְּגוּ
צְדִיקָא, לְמַרְחֵם עָלֵי, וְלִמְנַטֵּר יְתִי, וְיַת כָּל דְיִלּוּי,
וְדִי לְעַמְךָ יִשְׂרָאֵל. אֶת הוּא זֶן לְכֻלָּא, וּמַפְרִינֵס
לְכֻלָּא, אֶת הוּא שְׁלִיט עַל כֻּלָּא, אֶת הוּא דְשְׁלִיט עַל
מַלְכֵינָא, וּמַלְכוּתָא דִּילְךָ הוּא. אֲנָא עֲבָדָא דְקוּדְשָׁא
בְּרִיךְ הוּא, דְסִגִּידְנָא קְמִיּהּ, וּמַקְמִי דִיקַר אֹרִייתִיּהּ,
בְּכָל עֵידָן וְעֵידָן. לֹא עַל אִינֶשׁ רְחִיצָנָא, וְלֹא עַל בַּר
אֱלֹהִין סְמִיכְנָא, אֵלָא בְּאֱלֹהָא דְשְׁמַיָּא, דְהוּא אֱלֹהָא
קְשׁוּט, וְאֹרִייתִיּהּ קְשׁוּט, וּנְבִיאוּהִי קְשׁוּט, וּמַסְגִּי
לְמַעַבְד טְבוּן וּקְשׁוּט. בֵּיהּ אֲנָא רְחִיץ, וְלִשְׁמִיּהּ
קְדִישָׁא יְקִירָא אֲנָא אִימַר תּוֹשְׁבָחָן. יְהֵא רְעוּא
קְדָמְךָ, דְתַפְתַּח לְבָאֵי בְּאֹרִייתְךָ וְתִיּהֵב לִי בְּנִין
דְכִרִין דְעַבְדִּין רְעוּתְךָ. וְתַשְׁלִים מַשְׁאֲלִין דְלְבָאֵי,
וְלְבָא דְכָל עַמְךָ יִשְׂרָאֵל לְטַב וּלְחַיִּין וּלְשִׁלְמָא אָמֵן.

226. וְאִסִּיר לְמַקְרֵי בְּסַפְרָא דְאֹרִייתָא, בַּר חַד
בְּלַחְדוּדֵי, וְכֻלָּא צִייתִין וְשִׁתְּקִין, בְּגִין דְיִשְׁמַעוּן מְלִין
מִפּוּמִיּהּ, בְּאִילוּ קְבִילוּ לָהּ הֵיא שְׁעַתָּא מְטוּרָא
דְסִינֵי. וּמָאן דְקָרִי בְּאֹרִייתָא, לְהוּי חַד קְאִים עֲלֵיהּ,
וְשִׁתִּיק. דְלֹא יִשְׁתַּמַּע בַּר דְּבוּר חַד בְּלַחְדוּדֵי, לֹא
תְרִין דְבוּרִין, לְשׁוֹן קְדָשׁ חַד, וְחַד הוּא, וְלֹא תְרִין
דְבוּרִין, וְאִי תְרִין מְשִׁתְּכִין בְּס"ת, גְּרִיעוּתָא דְרִזָּא
דְמַהִימְנוּתָא אִיהוּ וּגְרִיעוּתָא דִיקְרָא דְאֹרִייתָא
אֲשִׁתְּכַח בְּס"ת, וּבְעֵי חַד קְלָא. מְתַרְגַּם חַד. וְרִזָּא דָּא
קְלִיפָה וּמוּחָא.

227. All are silent and one reads, as is written: "And Elohim spoke all these words, saying" (Shemot 20:1). He is above ON THE TOP OF THE MOUNTAIN, and the people are below, as is written: "they took their positions at the base of the Mountain" (Shemot 19:17), and "And Moses went up to Elohim" (Ibid. 3). FOR THERE WAS ONE READER, AND ONE CALLED UP TO THE READING, ON THE TOP OF THE MOUNTAIN; AND ALL THE PEOPLE AT THE BASE OF THE MOUNTAIN LISTENED IN SILENCE. SO SHOULD IT BE WITH THE TORAH SCROLL.

228. The reader of the Torah should concentrate in his heart and will, upon that he reads, and realize he is the messenger of his Master in the orderly uttering of the verses before the whole people, for he is the likeness of the high one, LIKE THE HOLY ONE, BLESSED BE HE, AT THE GIVING OF THE LAW. For that reason he who is summoned to read the Torah, should rehearse first at his home. And if he did not REHEARSE, he must not read. Whence do we know that? From what THE HOLY ONE, BLESSED BE HE, said, before He uttered aloud the Torah to the holy people, as is written: "then He saw it, and related to: He established it, and searched it out" (Iyov 28:27), and then "to man He said, Behold, the fear of Hashem, that is wisdom..." (Ibid. 28). FOR BEFORE RECITING IT TO MAN, HE PREPARED AND RELATED TO HIMSELF EACH AND EVERY UTTERANCE. SO IT BEHOOVES EVERY READER TO DO.

229. The reader must not break the reading of the Portion of the Law, not even by one word, save at the places Moses indicated to the holy people. Also he must not read into the next portion of the following Shabbat.

230. The secret thereof is that when all the portions are read, as divided, each and every one is adorned with a crown and stands before the Holy One, blessed be He. When all the divided portions of the year are completely read, they all come adorned before the Holy One, blessed be He, and say: I am of this Shabbat, I am of that Shabbat.

231. At that time, the Holy One, blessed be He, calls Yofi'el, the supreme chief, and the fifty three Chariots under his command, CORRESPONDING TO THE FIFTY THREE PORTIONS OF THE TORAH. The Chariots were assigned to the service of the Torah, each Chariot to a certain portion of a certain Shabbat. Each one of them is at the service of its own weekly portion of the Torah, and we must not disarrange them and cause the Chariots to touch each other, even by a hairbreadth, or by one word, or even by one letter. Each portion ought to be as the Holy One, blessed be He, decreed, NAMELY IN THE SAME WAY THEY WERE ADORNED BEFORE HIM, and THE CHARIOTS SHOULD BE as appointed over the apportioned passages, each to its post.

227. בְּלֹא שְׁתִּיקוֹן, וְחֵד קֹאֲרִי, דְּכֹתִיב וַיְדַבֵּר אֱלֹהִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לְאֹמֵר אִיהוּ לְעִילָא, וְכָל עֵמָא לְתַתָּא, דְּכֹתִיב וַיִּתְיַצְבוּ בַתְּחִתִּית הָהָר. וְכֹתִיב וּמֹשֶׁה עָלָה אֶל הָאֱלֹהִים.

228. וְהוּא דְקֹאֲרִי בְּאוֹרֵייתָא, יִשְׁוֵי לְבִיָּה וְרַעוּתִיהָ לְאִינוּן מְלִין, וְכִי אִיהוּ שְׁלִיחָא דְמֵאֲרִיָּה, בְּסִדּוּרָא דְהַנִּי מְלִין, לְמִשְׁמַע לְכָל עֵמָא, דְהָא אִיהוּ קֹאֲרִי כְּדוּגְמָא עֲלָאָה. בְּגִין כֵּן, מֵאֵן דְּסְלִיק לְמִקְרִי בְּאוֹרֵייתָא, יִסְדֵּר אִינוּן מְלִין בְּקִדְמִיתָא בְּבִיתִיהָ, וְאִי לֹא, לֹא יִקְרִי בְּאוֹרֵייתָא, מְנַלְן מֵהוּא דְבוּר, עַד לֹא יִשְׁמַע אוֹרֵייתָא לְעֵמָא קְדִישָׁא מַה כְּתִיב, אִזְ רָאָה וַיִּסְפְּרָה הַכִּינָה וְגַם חִקְרָה, וּלְבַתָּר, וַיֹּאמֶר לְאָדָם הֵן יִרְאֵת יְיָ הִיא חֲכֵמָה וְגו'.

229. אֲסִיר לִיָּה לְמֵאֵן דְּקֹאֲרִי בְּאוֹרֵייתָא לְמַפְסַק פְּרֻשָׁתָא, אוֹ אֲפִילוּ מֵלֵה חֵדָא, אֲלֵא בְּאַתֵּר דְּפַסְק מִשָּׁה פְּרֻשָׁתָא לְעֵמָא קְדִישָׁא, וַפְסִיק. וְלֹא יַפְסִיק מְלִין דְּפְרֻשָׁתָא דְּשַׁבְּתָא דָּא, בְּפְרֻשָׁתָא דְּשַׁבְּתָא אַחְרָא.

230. רְזָא דָּא, בְּשַׁעֲתָא דְּאִיַּפְסִיקוּ פְּרֻשִׁין, כָּל חֵד וְחֵד אֲתַעֲטְרָא וְקִימָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא. בִּיּוֹן דְּאֲשְׁלִימוּ לְמַפְסַק הַנִּי פְּרֻשִׁין דְּכָל שַׁתָּא, אֲתַעֲטְרוּ קְמִיָּה קוּדְשָׁא בְּרִיךְ הוּא, וַאֲמְרִי אֲנָא מְשַׁבֵּת פְּלוּנִי, וְאֲנָא מְשַׁבֵּת פְּלוּנִי.

231. בְּהֵיָא שַׁעֲתָא, קְרָא לְיוֹפִיאֵ"ל רַב מְמוּנָא, וְלַחֲמִשִּׁין וְתַלְת רְתִיכִין קְדִישִׁין דְּתַחֲוֹת יְדִיָּה, דְּאֲתַמְנוּן בְּשִׁמוּשָׁא דְּאוֹרֵייתָא, וְכָל רְתִיכָא וְרְתִיכָא מְנִי לִיָּה, לְהֵאִי רְתִיכָא עַל פְּרֻשָׁתָא פְּלוּנִיא, דְּבִשְׁבַת פְּלוּנִי. וְרְתִיכָא פְּלוּנִי, עַל פְּרֻשָׁתָא פְּלוּנִיא, דְּשַׁבְּת פְּלוּנִי. וְכָל חֵד וְחֵד, מִשְׁמֵשָׁא לְאוֹרֵייתָא, דְּהוּא שַׁבַּת דִּילִיָּה. וְאֲסִיר לָן לְעַרְבָא אֵלִין בְּאֵלִין, וְלֹא לְאֲעֵלָא רְתִיכָא בְּרְתִיכָא דְּחִבְרִיָּה, אֲפִילוּ כְּמֵלֵא נִימָא. וְאֲפִילוּ בְּחֵד תִּיבָה, אוֹ אֲפִילוּ בְּאַת חֵד, אֲלֵא כָּל חֵד וְחֵד, כְּמַה דְּפַסִּיק לֹון קוּדְשָׁא בְּרִיךְ הוּא, וְכְמַה דְּמְנִי לֹון בְּאִינוּן פְּרֻשִׁין, כָּל חֵד וְחֵד עַל מְטְרִיָּה.

232. With the crowning of each portion, its words go up after the completion of the public reading, and are received by the Chariot in charge of that portion. That Chariot raises them before the Holy One, blessed be He, and these actual words stands before Him, and say 'I come of a certain portion that was read this way and that, in such and such a congregation', TO SHOW WHETHER THEY WERE READ CORRECTLY OR INCORRECTLY.

233. If the complete portion was properly read, its words mount and adorn the holy throne, WHICH IS MALCHUT, and a Chariot is assigned to serve it. Each Chariot is assigned to serve the portion of each Shabbat, MEANING TO ITS OWN PORTION. And all are decorated within the holy throne, which rises with them to be united above, WITH ZEIR ANPIN, so that all, THE PORTION, THE THRONE AND ZEIR ANPIN, become one. For that reason happy is the portion of him, who completes the reading of the weekly portion in a proper manner, according to the division fixed above.

234. The Torah is read twice on Shabbat, IN THE MORNING, AND at dusk (Minchah), when Judgment hangs over the world ON WEEKDAYS, before sunset. We should combine left and right, as the Torah was given from both sides, as is written: "from His right hand went a fiery law for them" (Devarim 33:2). FOR THE TORAH IS FIRE, WHICH ALLUDES TO THE LEFT, TOGETHER WITH HIS RIGHT HAND, NAMELY right and left. THEREFORE IT IS READ IN THE MORNING, WHICH ALLUDES TO THE RIGHT, AND AT DUSK, WHICH ALLUDES TO THE LEFT. For that reason ten verses or more are read in the Book of the Law at Minchah, but not a whole portion, because a whole portion exists only in the right, and the right prevails only before the time of Minchah, BUT AT MINCHAH IS THE LEFT. And this was already explained.

235. On the second and on the fifth days of the week we read the Torah, because the grades descend. FOR ON WEEKDAYS JACOB AND RACHEL TAKE THE DUTY OF THE GREAT MALE AND FEMALE, which are the whole of the Torah, WHOM THEY CLOTHE FROM THE CHEST DOWNWARD OF ZEIR ANPIN, JACOB CORRESPONDING TO THE TORAH LIKE ZEIR ANPIN. You may say that only the prophets extend downward, FOR JACOB CLOTHES ONLY NETZACH, HOD AND YESOD OF ZEIR ANPIN, THE GRADES OF THE PROPHETS, BUT NOT OF THE TORAH, WHICH IS THE ASPECT OF CHESED, GVURAH AND TIFERET. THEREFORE WHY READ THE TORAH? HE REPLIES: assuredly this is so, THAT JACOB CLOTHES ONLY NETZACH, HOD AND YESOD OF ZEIR ANPIN, but all of those who are below, THE NINE SFIROT OF JACOB, the Torah is comprised of them all. TO WIT, THE WHOLE OF JACOB CORRESPONDS TO CHESED, GVURAH AND TIFERET, WHICH ARE THE TORAH, LIKE ZEIR ANPIN. And each of these three Sfirot is comprised of the other, AND SINCE THEY CONSIST OF ONE ANOTHER, EACH HAS IN IT CHESED, GVURAH AND TIFERET.

232. ועל דא, כד מתעטר א פרשתא דא, סלקן אינון מלין דההיא פרשתא, דאשתלים בצבורא, ונטול לון ההוא רתיבא, דממנא בדהיא פרשתא, וסליק לון קמי קודשא ברין הוא, ואלין מלין ממש, קיימין קמיה ואמרין, אנא פרשתא פלניא, דאשלימו לי צבורא פלוגי, הכי והכי.

233. אי אשתלים כדקא חזי ליה, סלקין אינון מלין, ומתעטרן על בורסיא קדישא, וההוא רתיבא משמשא קמיה, כל רתיבא ורתיבא, פרשתא דכל שבתא ושבתא, וכלהו מתעטרן בגו בורסיא קדישא, ובהו איהי סלקא לאתיחדא לעילא לעילא, ואתעביד כלא כללא חדא. בגין כך, זכאה חולקיה מאן דאשלים פרשתא דכל שבתא ושבתא, כדקא יאות, כמה דאפסיקו לעילא.

234. תרי זמני, קרינן בס"ת בשבתא, במנחה, בשעתא דינא תליא, לעידן ערב. צריכין לאכללא שמאלא בימינא, דהא אורייתא מתרין סטרין אתיהיבת, דכתיב מימינו אש דת למו, וימינא ושמאלא. בג"כ ספר תורה במנחה די בעשרה פסוקין, או יתיר, אבל לא שלימו דפרשתא, דהא שלימו דפרשתא לא הוי, אלא בימינא, וימינא תליא עד שעתא דמנחה, והא אוקמוה.

235. בשני בשבתא, ובחמישי בשבתא, בגין דקא נחתין דרגין לתתא, דאינון כללא דאורייתא. ואי תימא, הא נביאין מתפרשן לתתא. אלא הכי הוא ודאי, אבל הני דלתתא, פלהו כללא דאורייתא, וכל חר וחר כליל לכל חר וחר.

236. The secret of the matter is that these upper grades, THE SEVEN SFIROT OF ZEIR ANPIN are called one portion, NAMELY THE WEEKLY PORTION. From them emanate nine grades bound together, THE NINE SFIROT OF JACOB. This is why nine people are called to read the Torah; three on Shabbat's Minchah, CORRESPONDING TO CHOCHMAH, BINAH AND DA'AT OF JACOB, three on Monday, CORRESPONDING TO CHESED, GVURAH AND TIFERET OF JACOB, and three on Thursday, CORRESPONDING TO NETZACH, HOD AND YESOD OF JACOB. Altogether there are nine people. IT WAS ALREADY EXPLAINED THAT THE NINE SFIROT ARE INCLUDED THE ONE WITHIN THE OTHER, AND THUS EACH HAS CHESED, GVURAH AND TIFERET THAT ARE THE TORAH, EVEN NETZACH, HOD AND YESOD.

237. It is written in the book of Rav Yeba Saba (the elder) that, on Minchah of Shabbat, the mystery of the left is awakened, and the lower point, MALCHUT, receives from the left side the mystery of the Torah. At that time MALCHUT is going from the left, from which side we read THE TORAH. THAT IS TO SAY, THAT THOUGH MALCHUT HERSELF IS NOT CONSIDERED THE WRITTEN LAW, YET SINCE SHE RECEIVES THE ASPECT OF THE WRITTEN LAW FROM THE LEFT SIDE OF ZEIR ANPIN, WE READ THE TORAH.

238. For MALCHUT is based on the secret of the nine SFIROT, and therefore we call up nine PEOPLE, THAT IS, six PEOPLE - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT - on weekdays, MONDAY AND THURSDAY, and three PEOPLE, THAT ARE HER FIRST THREE SFIROT, when the left awakens on Shabbat, AT MINCHAH OF SHABBAT; and we unite them into one. MALCHUT adorns herself with them on three sides, RIGHT, LEFT, AND CENTRAL, like the upper three sides, CHESED, GVURAH AND TIFERET, that are included in the weekly portion, THAT WE READ IN THE MORNING. Happy is the portion of whoever is worthy of the preciousness of Shabbat, he is happy on both worlds, this world and the World to Come.

18. The secrets of Shabbat

The passage begins with "let no man go out of his place on the seventh day," saying that it is a profanation of the Shabbat to work with one's hands or to walk more than 2,000 cubits out of the city limits. Now we hear that it is good to draw out the Shabbat as long as possible. At the end of it the wicked are turned back to Sheol and the demons torture them again in Gehenom. We are told that it is wrong to fast on the Shabbat because it is a day for pleasure and rejoicing; recompense for this error can only be made by fasting on the first day of the week. We learn now of the significance of the 32 paths in Chochmah, the three grades of holy apples and the seventy words in the Testimony of Faith and the Kidush. We read a discussion of the prayers in the morning, the daytime, the evening and the night, and of their different results.

239. It is written: "let no man go out of his place on the seventh day" (Shemot 16:30). HE ASKS: What is his place, AND ANSWERS: We learned that 'from his place' MEANS from within the place it is fit to walk in. THAT IS OUT OF MORE THAN TWO THOUSANDS CUBITS OUTSIDE THE CITY LIMITS. The secret of this matter is written in the verses, "blessed be the glory of Hashem from His place" (Yechezkel 3:12), which refers to a specified place, and "for the place on which you stand" (Shemot 3:5). For there is a known place above, MALCHUT, by the name of 'place', in which the high glory of above is made known, WHICH IS MALCHUT. Therefore a man who is adorned with the holy crown of above is warned, not to leave the place, for if he does, that is profanation of the Shabbat. NEITHER should he work with his hands, NOR walk with his feet over two thousand cubits out of city limits, for all these are profanation of the Shabbat.

236. וְרָזָא דְמַלְחָה, אֲלִין דְרִגִין עֲלָאין, אִינוּן אַקְרוּן פְּרִשְׁתָּא חֲדָא, וּלְבַתֵּר נִמְקִין מְנִייהוּ תְשַׁע דְרִגִין, דְאַתְאַחֲדוּן בְּחֲדָא, וּבְגִין כִּךְ תְשַׁעָה גּוּבְרִין, תִּלְתַּת בְּשַׁבְתָּא בְּמִנְחָה, וְתִלְתַּת בְּיוֹמָא תְנִינָא, וְתִלְתַּת בְּיוֹמָא חֲמִשָּׁאָה, הָא תְשַׁעָה.

237. וּבִסְטְרָא דְרַב יִיבָא סְבָא, בְּמִנְחָה בְשַׁבְתָּא, הָא אֲתַעֵר רְזָא דְשְׂמַאלָא, וְנִקּוּדָה תְתַּאָה, בְּהוּא סְטְרָא דְשְׂמַאלָא, מְקַבְּלָא רְזָא דְאוּרִייתָא, כְּדִין בְּהִיָא שְׁעָתָא, נְטִלָא מִסְטְרָא דְשְׂמַאלָא, וּמִדִּילִיה קְרִינֵן.

238. דְהָא אִיהִי קְיִימָא בְרְזָא דְתְשַׁע, וְקְרִינֵן תְשַׁע, וְאִינוּן שִׁית דְחוּל, וְתִלְתַּת בְשַׁעָתָא דְאַתְעֵר שְׂמַאלָא בְשַׁבְתָּא, וּלְאַתְפַּלְלָא כְּלָא בְּחֲדָא. וְאִיהִי מִתְעַטְרָא בְּהוּ, בְתִלְתַּת סְטְרִין, כְּגוּוּנָא דְתִלְתַּת סְטְרִין עֲלָאין, דְאִינוּן כְּלָלָא דְפְרִשְׁתָּא דְשַׁבְתָּא. זְכָאָה חוּלְקִיָה מֵאֵן דְזָכִי לִיקְרָא דְשַׁבְתָּא, זְכָאָה אִיהוּ בְתִרִין עֲלִמִין, בְּעֲלָמָא דִין, וּבְעֲלָמָא דְאַתִּי.

239. כְּתִיב אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי מִהוּ מִמְּקוֹמוֹ. תְנִינֵן, מִמְּקוֹמוֹ מֵהוּא אֲתֵר דְאַתְחֲזִי לְמַהֲרָ. וְרָזָא דְמַלְחָה, דְכְתִיב בְּרוּךְ כְבוֹד יְיָ מִמְּקוֹמוֹ. וְדָא אִיהוּ מְקוֹם, וְדָא אִיהוּ רְזָא דְכְתִיב בִּי הַמְּקוֹם אֲשֶׁר אֲתָה עוֹמֵד עָלָיו. אֲתֵר יִדְיעָא אִיהוּ לְעֵילָא, וְקְרִינֵן לִיה מְקוֹם, דְאַשְׁתְּמוּדְעַ בֵּיה יִקְרָא עֲלָאָה דְלְעֵילָא. וּבִג"כ, אֲזַהְרֹתָא לְב"נ דְהָא מִתְעַטְרָא בְּעַטְרָא קְדִישָׁא דְלְעֵילָא, דְלָא יִפּוֹק מִיְגִיָה דְאִי יִפּוֹק מִיְגִיָה, קָא מְחַלֵּל שַׁבְתָּא. בִּידוּי, בְּעֵבִירְתָּא. כְּמָה דְאוּקִימָנָא. בְּרִגְלוּי, לְמַהֲרָ לְבַר מִתְרִי אֲלִמִין אֲמִין, כֹּל אֲלִין חֲלוּלָא דְשַׁבְתָּא אִיהוּ.

240. "let no man go out of his place" refers to the holy place of glory, WHICH IS MALCHUT; for beyond it, lies the place of other Elohim. "Blessed be the glory of Hashem from His place": 'the glory of Hashem' is the glory above, BINAH; His place' is the lower glory, MALCHUT. This is the secret of the crown of Shabbat, and therefore "let no man go out of his place." Blessed be He for ever and ever.

241. It is written, "There is a place by me" (Shemot 33:21). The 'place by me' assuredly refers to a hidden and concealed place that is utterly unknown, BINAH. 'by me' INDICATES that this place which is not revealed and remains hidden, is the most high place, viz. the supernal hidden and concealed chamber, SUPERNAL BINAH. But this PLACE HERE is the lower place, MALCHUT, as we said. This place is extended above IN BINAH, and below IN MALCHUT. Therefore "let no man go out of his place on the seventh day."

242. It is written: "And you shall measure from outside the city limits on the east side two thousand cubits..." (Bemidbar 35:5). We already expounded on these high secrets. But two thousand cubits ARE MEASURED BECAUSE MALCHUT, THAT IS CALLED 'CITY', inherited two sides, RIGHT AND LEFT. FOR CHOCHMAH CLOTHED IN CHASSADIM AND CHASSADIM CLOTHED IN CHOCHMAH AMOUNT TO TWO THOUSANDS, BECAUSE THE SFIROT OF CHOCHMAH ARE BY THE THOUSANDS. AND MALCHUT is always adorned on both sides both above and below. You can tell that from the Shechinah that does not hover outside the boundary proper to Her, WHICH IS OUTSIDE THE TWO COLUMNS.

243. When Shabbat withdraws, it behooves Yisrael below to delay it, THAT IS, TO TAKE FROM THE WEEK DAYS AND ADD TO THE HOLY, because this is a great and high day, and on that day a great and precious visitor stays with it, THE ADDITIONAL SOUL. For that reason one should detain the guest and show that there is no hurry to press the holy guest BY ESCORTING HIM OUT. Then Yisrael commence with the hymn "And He being merciful, will forgive iniquity..." which is fit to be said on that night, since Judgment returns to its place, not like on Shabbat eve, when Judgment is gone and is not present.

244. While Yisrael start TO RECITE the prayer "and let the pleasantness" and the holy prayer, NAMELY "AND YOU ARE HOLY..." all the wicked in Gehenom open and say 'happy are you, holy nation of Yisrael, and you righteous, that keep the precepts of the Torah. Woe to the evil who were not worthy of observing the Torah'. Then Dumah makes haste, and a crier resounds: "the wicked shall be turned back to Sheol, all the nations that forget Elohim" (Tehilim 9:18). Then all those troops of demons torture them in Gehenom, and no one has pity for them. Happy are those who observe Shabbat in this world, and please the delight that hovers above, NAMELY, THE SUPERNAL SPIRIT, as mentioned.

240. אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ, דָּא אִיהוּ אַתְרַּא יְקָרָא דְקָדוּשָׁה דָּא, דְּהָא מְנִיָּה לְבַר, אַתְרַּא דְּאֱלֹהִים אַחֲרִים אִיהוּ. בְּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ. כְּבוֹד יְיָ דְּלַעֲיֹלָא. מִמְּקוֹמוֹ, דָּא כְּבוֹד דְּלִתְתָּא וּדָא אִיהוּ רְזָא דְעֵטְרָא דְשַׁבְּתָא, בְּג"כ אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ, בְּרִיךְ הוּא לְעַלְמֵי עֲלָמִין.

241. כְּתִיב הִנֵּה מְקוֹם אֲתִי, מְקוֹם אֲתִי, וּדְאִי דָּא אִיהוּ מְקוֹם טְמִיר וְגַנְיֹז, דְּלֹא אֲתִיּוּדַע כְּלָל. מִשְׁמַע דְּכְתִיב אֲתִי, אַתְרַּא דְּלֹא אֲתַגְּלִיא, וְקִיּוּמָא טְמִירָא, וּדָא אִיהוּ אַתְרַּא עֲלָאָה לְעִילָא לְעִילָא, הִיכְלָא עֲלָאָה טְמִיר וְגַנְיֹז. אֲבָל דָּא, אִיהוּ אַתְרַּא לְתַתָּא כְּדַקְאֲמַרְן. וּדָא אִיהוּ מְקוֹם דְּאֲתַפְרֵשׁ לְעִילָא, וְאֲתַפְרֵשׁ לְתַתָּא, וּבְג"כ אֵל יֵצֵא אִישׁ מִמְּקוֹמוֹ בְּיוֹם הַשְּׁבִיעִי.

242. וּמִדְתָּם מְחוּץ לְעִיר אֵת פֶּאת קְדָמָה אֲלַפִּים בְּאַמָּה וְגו', הָא אוּקְמוּהָ בְּאִינּוֹן רְזִין עֲלָאִין. אֲבָל אֲלַפִּים בְּאַמָּה, דִּירְתָּה תְרִין סְטְרִין לְכָל סְטֵר, וְאִיהִי מִתְעַטְרָא תְדִיר בְּתִרִין סְטְרִין, בֵּין לְעִילָא בֵּין לְתַתָּא. וְסִימְנָךְ שְׂכִינָה לָא שְׂרִיא לְבַר מִתְחוּמָא דְּאֲתַחְזִי לָהּ.

243. כְּד נִמְכַּ שַׁבְּתָא, צְרִיכִין יִשְׂרָאֵל דְּלִתְתָּא, לְאַעֲכָבָא, דְּהָא יּוּמָא רַבָּא עֲלָאָה אִיהוּ. וּבְהָאִי יּוּמָא, אוּשְׁפִיזָא רַבָּא וְיִקְרָא, קָא שְׂרִיא עֲלֵיהּ, בְּגִין כִּן בְּעִי לְאַתְעַכְבָּא, לְאַתְחַזָּא דְּלֹא דְחָקִין בְּאוּשְׁפִיזָא קְדִישָׁא. בְּדִין פְּתַחֵי יִשְׂרָאֵל וְאֲמַרֵי, וְהוּא רְחוּם יִכְפֹּר עֲוֹן וְגו', דְּתַקְוָא שְׁפִירָא אִיהוּ בְּהָאִי לִילִיא, בֵּינוֹן דְּדִינָא אֲתַהֲדֵר לְאַתְרֵיהּ, מַה דְּלֹא אֲתַחְזִי כְּד עֵייל שַׁבְּתָא, דְּדִינָא אֲסַתְלַק, וְלֹא אֲשַׁתְכַּח.

244. בְּשַׁעֲתָא דְּפְתַחֵי יִשְׂרָאֵל וְיְהִי נוֹעַם, וְקְדוּשָׁתָא דְּסִדְרָא, כָּל אִינּוֹן חֵיבִין דְּגִיְהֵנָם, פְּתַחִין וְאֲמַרֵי, זְכָאִין אַתּוֹן יִשְׂרָאֵל עִמָּא קְדִישָׁא, זְכָאִין אַתּוֹן צְדִיקֵינָא, דְּנִטְרֵי פְקוּדֵי אוּרִייתָא. וְוִי לֹון לְחֵיבֵינָא, דְּלֹא זְכוּ לְמִיטֵר אוּרִייתָא, בְּדִין דּוּמָה קְדִים, וְכְרוּזָא אַתְעֵר וְאֲמַר, יִשׁוּבוּ רְשָׁעִים לְשִׂאוּלָה כָּל גּוֹיִם שְׂכַחֵי אֱלֹהִים. וְכָל אֲלִין חֲבִילֵי טְהִירִין, טְרַדִין לֹון בְּגִיְהֵנָם, וְלִית מֵאן דְּמִרְחַם עֲלֵיהוֹן. זְכָאִין אִינּוֹן כָּל נִטְרֵי שַׁבְּתָא בְּהָאִי עֲלָמָא, וְקָא מְעַנְגִי לְהֵהוּא עֲנַג דְּשְׂרִיא מְלַעֲיֹלָא, כְּדַקְאֲמַרְן.

245. Whoever fasts on Shabbat, two are stirred against him before the Holy One, blessed be He. One is the holy Supernal Spirit, that should have been pleased but was not. The other is a chief in charge of those who fast, by the name of Sangaryah. They rise to discuss him before the Holy King.

246. The spirit was gone since there was lack OF PLEASURE and delight, down below, and when that spirit is not perfected below, another upper spirit is not perfected. Since there is no perfection above and below, this man deserves to be cursed and punished. But if there was perfection at a different time, BY THAT SAME MAN, and the chief in charge of fasting is perfected among other chiefs in the upper pleasure, the verdict is remitted, that was sentenced by seventy high years, CHESD, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT.

247. In the same manner, a king, rejoicing in his banquet with all the people rejoicing about him, when he saw a man sitting chained, he ordered that he would be set free, so that all shall be in gladness.

248. Afterwards, the same officers return who punish the men, and exact their due from the man that was the cause of diminution above and below, FOR HE DID NOT HAVE PLEASURE ON SHABBAT. How can he amend: by fasting on another day against his fast ON SHABBAT. What is the sense? For he who stopped pleasure on Shabbat, shall stop FOR THAT REASON pleasure on a weekday.

249. And if he stops pleasure on Shabbat but has pleasure on a weekday, he is considered as if he values other things more than the Holy One, blessed be He. For he did not give pleasure to the Supernal Spirit, the Holy of Holies, that rested on him, and neglected it; but to another weekday spirit that will remain afterwards in the world he pays attention and gives it pleasure. They then return to exact punishment in this world and in the World to Come.

245. הָאֵי מֵאֵן דְּשָׂרֵי בְּתַעֲנִיתָא בְּשַׁבְּתָא, תְּרֵי מִתְעָרֵי עֲלֵיהּ קָמֵי מַלְכָּא קְדִישָׁא. חַד, הֵהוּא רֹחָא עֲלָא קְדִישָׁא דְּאַצְטְרִיךְ לְאַתְעֵנְגָא, וְלֹא אֲתַעֲנֵג. וְחַד, הֵהוּא מְמַנָּא דְּקִיּוּמָא עַל מֵאֵן דְּשָׂרֵי בְּתַעֲנִיתָא, וְסַנְגָרִי"ה שְׁמִיהּ. וְסַלְקִין קָמֵי מַלְכָּא קְדִישָׁא, וּמִתְעָרֵי עֲלֵיהּ.

246. וְהֵהוּא רֹחָא אֲסַתְלַק גְּרִיעַ מֵהוּא אֲתַהֲנוּתָא דְּלִתְתָּא. וְכַד הָאֵי רֹחָא לֹא אֲשַׁתְּלִים לִתְתָּא, רֹחָא אַחְרָא דְּלַעֲיֹלָא לֹא אֲשַׁתְּלִים. בֵּינֵן דְּלֹא אֲשַׁתְּלִים לִתְתָּא וְלַעֲיֹלָא, כְּדִין אֲתַחֲזִי הֵהוּא ב"נ לְאַתְלִטָּא, וְלְאַתְעֵנְשָׁא. אֲלֵא בֵּינֵן דְּאֲשַׁתְּלִים זְמַנָּא אַחְרָא, וְהֵהוּא מְמַנָּא דְּאַתְמַנָּא עַל עֲנוּיָא וְתַעֲנִיתָא, אֲשַׁתְּלִים גּוֹ אֵינּוֹן מְמַנֵּן אַחְרֵינֵן, בְּעֵנוּגָא דְּלַעֲיֹלָא, קוֹרְעִין לִיהּ כָּל גְּזֵר דִּינָא, דְּאַתְגְּזֵר מֵאֵינּוֹן שְׁבַעִין שָׁנִין עֲלָאִין.

247. לְמַלְכָּא דְּחַדֵּי בְּהַלּוּלָא דִּילֵיהּ, וְכָל בְּנֵי נֶשֶׁא חַדְאֵן עֲמִיּהּ, חָמָא חַד בַּר נֶשׁ יְהִיב בְּקוֹלֵר, פְּקִיד עֲלוּ, וְשְׂרִיׁוּהוּ. בְּגִין דִּישְׁתַּכְּחוּן כּוֹלָא בְּחַדְוָה.

248. וּלְבַתֵּר, מִתְהַדְרִין אֵלִין מְמַנֵּן דְּעֵנְשִׁין לְבְנֵי נֶשֶׁא, וְאַתְפְּרַעִין מִנִּיהּ דְּב"נ, עַל דְּאֲשַׁתְּכַח בְּגִינֵיהּ גְּרִיעוּתָא עֲיֹלָא וְתַתָּא. מֵאֵי תְּקַנְתִּיהּ. לִיתִיב תַּעֲנִיתָא עַל תַּעֲנִיתָא. מֵאֵי טַעְמָא. דָּא בְּטוּל עֵנוּגָא דְּשַׁבְּתָא, יְבַטֵּל עֵנוּגָא דְּחוּל.

249. וְאֵי אִיהוּ מְבַטֵּל עֵנוּגָא דְּשַׁבְּתָא, וְקָא מִתְעֵנְג בְּחוּל, דְּמֵי כְּמֵאֵן דְּחָשַׁב לְמַלְהָ אַחְרָא, יִתִּיר מִמֶּה דְּחָשִׁיב לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. רֹחָא עֲלָא, קְדִישָׁא דְּקוּדְשִׁין דְּשָׂרִיא עֲלֵיהּ, לֹא עֲנִיג, וּבְטוּל לִיהּ מִנִּיהּ. רֹחָא אַחְרָא דְּחוּל, דְּשָׂרִיא לְבַתֵּר עַל עֲלִמָּא, חָשִׁיב וְקָא מְעַנְגָּא לִיהּ. כְּדִין מֵהַדְרִין וּמִתְפְּרַעִין מִנִּיהּ, בְּהָאֵי עֲלִמָּא, וּבְעֲלִמָּא דְּאַתֵּי.

250. To correct it he should fast on the first day of the week, when a weekday spirit abides in the world. By that he may make good his offense, by not considering the weekday spirit MORE THAN THE SHABBAT SPIRIT. It is learned from the verse "he shall restore that which he took violently away..." (Vayikra 5:23). A robber has no consideration either for the Holy One, blessed be He, or for people, therefore his punishment is not as great as that of a thief, who has consideration for people more than for the Holy One, blessed be He. He is punished in this world and in the World to Come. Happy is he who properly perfects down below the high delight.

251. That day is bedecked with seventy crowns, FOR IT IS THE SEVENTH DAY IN WHICH THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT WERE PERFECTED AND DECORATED, EACH CONTAINING TEN, ALTOGETHER THERE ARE SEVENTY CROWNS. And the highly Holy Name, BINAH, is perfected on all sides, FROM THE THREE COLUMNS, WHICH ARE THE SECRET OF THE PATRIARCHS, and all the grades shine all in the gladness of the benedictions, with sanctity upon sanctity, and the additional sanctity (Heb. Kedusha of Musaf). THE BENEDICTIONS COME FROM BINAH AND THE SANCTIFICATIONS FROM CHOCHMAH.

252. The sanctity of the commencement of Shabbat, MALCHUT, is the same sanctity of Shabbat of Creation, WHICH IS IN THE SECRET OF BINAH, THE SECRET OF 32 TIMES ELOHIM IS MENTIONED IN THE ACTS OF CREATION, SANCTIFIED BY THE 32 PATHS OF CHOCHMAH. ALSO MALCHUT was sanctified by the 32 paths OF CHOCHMAH and the three grades of holy apple trees. THE APPLES REPRESENT THE PRINCIPLE OF THE THREE COLUMNS THAT CORRESPOND TO THE THREE COLORS OF THE APPLE: WHITE, RED AND GREEN THAT DRAW CHOCHMAH THAT IS THE SECRET OF SANCTITY. THEREFORE THEY ARE CONSIDERED HOLY APPLES, AND MALCHUT THAT RECEIVES THEM IS CALLED A FIELD OF HOLY APPLE TREES. And the entire act of creation and the rest ON THE SEVENTH DAY must be mentioned in this sanctification according to the principle of the 32 paths of Chochmah and the three grades OF APPLE TREES incorporated in them, that is the secret of the testimony regarding the acts of Creation, namely, "Thus the heavens and the earth were finished, and all their host. And by the seventh day Elohim ended..." (Beresheet 2:1-2). This testimony contains 35 words IN CORRESPONDENCE WITH the 32 paths and three grades of the holy apples.

253. The three grades that are the three times 'seventh' IN "THUS THE HEAVENS...WERE FINISHED," contain the mystery of the upper world, BINAH, THAT IS CALLED 'SEVENTH' FROM BELOW UP, STARTING FROM YESOD; and the secret of the lower world, MALCHUT THAT IS CALLED 'SEVENTH', WHEN YOU COUNT FROM CHESED; and the secret of all the Faith, WHICH IS THE CROWN OF YESOD OF ZEIR ANPIN, THAT IS CONSIDERED AS MALCHUT OF ZEIR ANPIN AND NAMED 'SEVENTH'. IN THE TEXT "THUS THE HEAVENS...WERE FINISHED" the word Elohim is mentioned three times. One stands for the lower world, MALCHUT BY THE NAME OF ELOHIM, another one stands for the "fear of Isaac," THAT IS GVURAH OF ZEIR ANPIN AND IS CALLED ELOHIM, and one stands for the holy upper world, the Holy of Holies, THAT IS BINAH BY THE NAME OF ELOHIM. A man should give this testimony gladly and willingly, and to testify before the Master of the Faith. And whoever gives this testimony and puts his heart and mind to it, his sins are thereby atoned.

250. בְּגִין כֵּן, אֶצְטְרִיךְ תְּעִנִיתָ אַחֲרֵינוּא, בְּיוֹמָא קְדָמָא דְחוּל, בְּזִמְנָא דְשְׂרִיָא עַל עֲלָמָא הֵוָא רוּחָא דְחוּל. וּבְהָאֵי אֵית לִיה אֲסוּוּתָא, בֵּינּוּן דְלָא חָשִׁיב לְרוּחָא דְחוּל. וְסִימְנִיךְ וְהָשִׁיב אֶת הַגְּזֻלָּה אֲשֶׁר גָּזַל וְגו'. גְּזֻלָּן, לֹא חָשִׁיב לְקֹדֶשׁא בְּרִיךְ הוּא, לֹא חָשִׁיב לְבִנְי נְשָׂא, בְּגִין כֵּן לִית לִיה עוֹנְשָׂא בְּגִבְבָּ גִבְבָּ, דְחָשִׁיב לְבִנְי נְשָׂא, וְתִיר מְקוּדְשָׂא בְּרִיךְ הוּא, אֵית לִיה עוֹנְשָׂא בְּהָאֵי עֲלָמָא, וּבְעֲלָמָא דְאֲתִי. זְכָאָה אִיהוּ, מֵאֵן דְאֲשְׁתַּלִּים לְתַתָּא, לְהֵוָא עוֹנָג עֲלָאָה בְּדְקָא חֲזִי.

251. יוֹמָא דָּא, מִתְעַטְרָא בְּשִׁבְעִין עֲטָרִין, וְשְׂמָא עֲלָאָה קְדִישָׂא, אֲשְׁתַּלִּים בְּכָל סְטָרִין, וְאֲתַנְהִירוּ בְלָהוּ דְרֵגִין, וְכֹלָא בְּחֻדָּה דְבְּרַכָּאן, וּבְקְדוּשָׁה עַל קְדוּשָׁה, וְתוֹסַפְתָּ דְקְדוּשָׁה.

252. קְדוּשָׁה דְמַעְלֵי שַׁבְּתָא, דָּא אִיהִי קְדוּשָׁה דְשַׁבְּתָא בְּרֵאשִׁית. דְּהָא אֲתַקְדַּשׁ מִתְלַתִּין וְתִרִין שְׁבִילִין, וְתַלְתָּ דְרֵגִין דְתַפּוּחִין קְדִישִׁין. וּבְעִינָן לְאֲדַכְרָא עַל הָאֵי קְדוּשָׁה, כֹּלְלָא דְעוֹבְדָא דְבְּרֵאשִׁית, וְנִיחָא בְּרִזָּא דְתַלְתִּין וְתִרִין שְׁבִילִין, וְתַלְתָּ דְרֵגִין דְאֲתַכְלִילֵן בְּהוּ, רִזָּא דְסִהְדוּתָא דְעוֹבְדָא דְבְּרֵאשִׁית, דְּהֵינּוּ וְיַכְלוּ הַשְּׁמַיִם וְהָאָרֶץ וְכָל צְבָאָם וְגו'. וְיַכְלוּ אֱלֹהִים, דְּאֵית בְּסִהְדוּתָא דָּא, תַּלְתִּין וְחֲמֵשׁ תִּיבִין. תַּלְתִּין וְתִרִין שְׁבִילִין, וְתַלְתָּ דְרֵגִין דְתַפּוּחִין קְדִישִׁין.

253. תַּלְתָּ דְרֵגִין, דְּאֵינּוּן: שְׁבִיעִי. שְׁבִיעִי. שְׁבִיעִי. וְאֵית בֵּיה רִזָּא דְעֲלָמָא עֲלָאָה, וְרִזָּא דְעֲלָמָא תַתָּאָה, וְרִזָּא דְכָל מְהֵימְנוּתָא. תַּלְתָּ זְמַנִּין אֱלֹהִים, חַד, עֲלָמָא תַתָּאָה. וְחַד, פַּחַד יַצְחָק. וְחַד, עֲלָמָא עֲלָאָה קְדִישָׂא, קְדַשׁ קוּדְשִׁין. בְּעִי ב"נ לְמַסְהַד סִהְדוּתָא דָּא, בְּחֻדָּה, בְּרַעוּתָא דְלִבָּא, לְאַסְהַדָּא קְמִי מַאֲרִיָּה דְמְהֵימְנוּתָא. וְכָל מֵאֵן דִּיִּסְהִיד דָּא, וְיִשְׁוִי לְבֵיה וְרַעוּתֵיה לְדָא, מְכַפֵּר עַל כָּל חוּבוּי.

254. The kiddush (lit. 'sanctification') of the day - "Blessed are You, Hashem our Elohim, King of the universe, who has sanctified us by His commandments and has taken pleasure in us..." - is the kiddush that balances the testimony of Faith "THUS THE HEAVENS...WERE FINISHED," and likewise it contains thirty five other words, as in "thus the heavens..." TOGETHER there are seventy words, with which to adorn Shabbat in its beginning, NAMELY MALCHUT. Happy is the portion of whoever meditates upon these things to the glory of his Master.

255. The kiddush in the morning consists, as we said, of the blessing over the cup of wine, and no more, because the day, ZEIR ANPIN, sanctifies MALCHUT, WHICH IS THE SECRET OF THE CUP OF WINE. FOR BY DAY, MALE AND FEMALE ASCEND TO ABA AND IMA, THE SECRET OF HOLINESS, AND ARE SANCTIFIED THROUGH THEM. But at night, we should sanctify MALCHUT by the recital we mentioned, THE SEVENTY WORDS. The night, MALCHUT is sanctified only by the holy nation down below, at the time when the higher spirit, THE ADDITIONAL SOUL, rests upon them. And we should sanctify it with a willing heart and meditate upon it.

256. And the day, SHABBAT, THE PRINCIPLE OF ZEIR ANPIN THAT ASCENDED TO THE SUPERNAL ABA AND IMA AND BECAME SANCTIFIED LIKE THEM, IT sanctifies MALCHUT THAT IS CALLED CUP, NOT WE. and Yisrael sanctify by prayers and supplications, AS THROUGH THE PRAYERS OF THE MORNING, THE MUSAF PRAYER AND THE REPETITION OF THE AMIDAH BY THE CANTOR, WE RAISE MALE AND FEMALE TO ABA AND IMA, AND THEY NEED NO KIDUSH TO SANCTIFY THEM FURTHER, for they are sanctified by the sanctity OF ZEIR ANPIN IN ABA AND IMA on that day. Happy are Yisrael, the holy nation, that inherited this day as an everlasting heritage.

19. The luminaries of fire

We are told that at the end of Shabbat permission is given to the lower chiefs to govern the world, and a man must now separate the holy from the secular. At this time he must say the blessing over the light of fire. This fire is not the everyday fire but Shabbat's fire that comes from the fire of above drawn down to the altar, Malchut. When this fire is blessed by the benediction all the other fires are given permission to illuminate. Four Chariots appear (Michael, Gabriel, Uriel and Raphael), each in charge of a legion of angels that are shining with that blessed fire; they are called the lights of the fire. We are told of the fingers of the right hand, how they allude to the lights of the fire, how they are raised to demonstrate the supernal sanctity of the upper grades that rule over all, and how they are bent to point at the lower grades, the Chariots. At the end of Shabbat, Malchut lets out the luminaries of fire as if they were created anew at that moment, and they are assigned their place to rule. The higher grades are called the luminaries of light, that rule by day and shine by the supreme light, Binah.

257. At the end of Shabbat, it behooves a man to separate the holy from the secular. Why? The reason is that permission is now given to the lower chiefs to govern the world, and all its matters. ONE HAS to demonstrate the unity in a holy place in supernal holiness, THAT IS SHABBAT, separate the lower beings from the supernal unity, and say the blessing over the light of fire.

254. בא"י אמ"ה אק"ב ורצה בנו וכו', האי קידושא איהו בחד מתקלא, לקבל סהדותא דמהימנותא, ואינון תלתין וחמש תיבין אחרנין, במה דאית בוּיכלו. כלא סלקין לשבעין תיבין, לאתעטרא בהו שבת, דמעלי שבתא. זכאה חולקיה דבר נש, דיכוון רעותיה למלין אלין, ליקרא דמאריה.

255. קידושא דיומא, הא אוקמוה בורא פרי הגפן, ולא יתיר. דהא יומא קאים לקדשא ליה, מה דלית הכי בליליא, דאנן צריכין לקדשא ליה, בהני מלין, במה דאוקימנא. ולא אתקדש האי ליליא, אלא בעמא קדישא לתתא, בד שריא עלייהו ההוא רוחא עלאה. ואנן בעינן לקדשא ליה ברעותא דלבא, לכוונא דעתא להאי.

256. ויומא איהו קא מקדשא ליה. וישראל מקדשי בצלותין ובעותין, ומתקדשין בקדושתיה, בהאי יומא. זכאין ישראל, עמא קדישא, דאחסינו יומא דא, אחסנת ירותא לעלמין.

257. לבתר דנפיק שבתא, בעי בר נש לאמרשא, בין קדש לחול. אמאי. דהא אתיהיב רשו לממנן דלתתא לשלטאה על עלמא, ובכל עובדין דעלמא, לאחזאה יחודא, באתר קדישא, בקדושה עלאה, ולאמרשא לתתא מיחודא עלאה, ולברכא על נהורא דאשא.

258. For all other fires are hidden and concealed on Shabbat, except the one fire of supernal holiness that is revealed and included in the holiness of Shabbat, WHICH IS MALCHUT CLOTHING BINAH. And when this fire is revealed, all other fires are hidden and concealed before it. And that is the fire of the Binding of Isaac, THE CENTRAL COLUMN THAT TIES AND BINDS THE LEFT COLUMN, CALLED ISAAC, SO IT WOULD SPREAD ITS LIGHT ONLY FROM BELOW UPWARD, IN ORDER TO BE INCLUDED IN THE RIGHT. It burns on the altar ON SHABBAT. FOR THE ALTAR FIRE THAT BURNS ALSO ON SHABBAT IS DRAWN FROM THE CENTRAL COLUMN TO MALCHUT THAT IS NAMED ALTAR. For that reason we should say the blessing over the luminary of the fire AT THE END OF SHABBAT. This fire is not the everyday fire but Shabbat's fire that comes from the fire of above, FOR IT IS DRAWN FROM THE CENTRAL COLUMN TO THE ALTAR, WHICH IS MALCHUT.

259. This is the fire that sustains fire, VIZ. THE FIRE WITHIN MALCHUT. And when that fire which emanates from the upper fire, FROM THE CENTRAL COLUMN, is blessed by the blessing over light, all the other fires go out and are assigned to their places, NAMELY, they are given permission to illuminate.

260. When we recite the blessing over fire, appear four Chariots, four lower legions, MICHAEL, GABRIEL, URIEL AND RAPHAEL, EACH IN CHARGE OVER A LEGION OF ANGELS, which are shining with that fire OF MALCHUT that was blessed. They are called the luminaries of fire, BECAUSE THEIR ILLUMINATION IS COMING FROM THE FIRE OF MALCHUT THAT WAS BLESSED, and therefore we should bend the four fingers of the right hand, so the light of the blest candle would shine upon them.

261. These fingers allude to the luminaries of fire, NAMELY, THE SAID FOUR CHARIOTS, which shine and rule from within the light of the blest candle. And since they are lower grades, a person, when showing his fingers in front of the light of the candle, should bend them before it, since this light rules over them and they shine with its light.

262. When reciting other blessings, THAT ARE PRIESTLY BENEDECTION, one should raise the fingers, to demonstrate the supernal sanctity of the upper grades that rule over all, THE SECRET OF THE GRADES IN THE RIGHT OF ZEIR ANPIN THAT DRAW THEIR HOLINESS FROM SUPERNAL ABA AND IMA, THE SECRET OF HOLINESS. For the Holy Name, MALCHUT, is crowned and sanctified by them; thus all the grades together are blessed and shine from within the highest luminary, THE FIRST THREE SFIROT OF BINAH, THE ROOT TO ALL THE CHASSADIM. For that reason one should raise one's fingers. But in this blessing, we must bend our fingers before the candle, to point at the lower grades, THE FOUR SAID CHARIOTS, that shine from within the upper luminary, WHICH IS MALCHUT, for thence they rule and shine forth; these are the luminary of fire.

258. בְּגִין דְּכָל אֲשֵׁי אַחֲרָיִן, אֲתַטְמְרוּ וְאֲתַגְנִיזוּ בְיוֹמָא דְשַׁבְּתָא, בַּר אֲשָׁא חַד דְּקְדוּשָׁה עֲלָא, דְּאֲתַגְלִיא וְאֲתַבְּלִילָא בְּקְדוּשָׁא דְשַׁבְּתָא. וְכַד הָאִי אֲשָׁא אֲתַגְלִיָּא, כָּל אֲשֵׁי אַחֲרָיִן אֲתַטְמְרוּ, וְאֲתַגְנִיזוּ קַמֵּיהּ. וְהָאִי אֲשָׁא, אִיהִי דְעֻקֵּידָה דִּיצְחָק, דְּאֲתַלְהֵטָא עַל גְּבִי מַדְבַּחָא. בְּגִין כֵּן, בְּעֵי לְבָרְכָא עַל נְהוּרָא דְאֲשָׁא. וְהָאִי אֲשָׁא, לֹא בְעֵי אֲשָׁא דְחוּל, אֲלֵא אֲשָׁא דְשַׁבְּתָא, וְהָאִי אֲשָׁא, אִיהוּ אֲשָׁא דְנִפְמִיק מֵהוּא אֲשָׁא דְלַעִילָא.

259. וְדָא אִיהוּ אֲשָׁא דְסָבִיל אֲשָׁא. וְכִיּוֹן דְּהָאִי אֲשָׁא דְנִפְמִיק מֵאֲשָׁא דְלַעִילָא אֲתַבְּרָכָא בְּבָרְכָה דְנְהוּרָא, כְּדִין כָּל שָׂאֵר אֲשֵׁי אַחֲרָיִן נִפְמִיק, וְאֲתַמְנָן בְּדוּכְתֵייהוּ, וְאֲתִיְהִיב לוֹן רְשׁוּתָא לְאַנְהָרָא.

260. בְּהֵיָא שְׁעָתָא דְקָא מְבָרְכִין עַל אֲשָׁא, אֲזִדְמָנָן אַרְבַּע רְתִיבִין, אַרְבַּע מְשָׁרִיין לְתַתָּא, לְאַנְהָרָא מֵהוּא אֲשָׁא מְבָרְכָא, וְאִינוּן אַקְרוּן מְאוּרֵי הָאֵשׁ. בְּגִין כֵּן, בְּעֵינָן לְאַכְפֵּיָא ד' אַצְבָּעָאן דִּידָא דִּימִינָא, וְלְאַנְהָרָא לוֹן מְגוּ הוּא הוּא נְהוּרָא דְשָׁרְגָא דְמַתְבָּרְכָא.

261. וְאִינוּן אַצְבָּעָאן, רְמִז לְאִינוּן מְאוּרֵי הָאֵשׁ, דְנְהִירֵי וְשִׁלְטֵי מֵהוּא נְהוּרָא דְשָׁרְגָא דְמַתְבָּרְכָא. וּבְגִין דְּאִינוּן דְרָגִין לְתַתָּא, כַּד אַחוּזֵי בַר נֶשׁ אַצְבָּעָאן קַמֵּי הוּא הוּא נְהוּרָא דְשָׁרְגָא, בְּעֵי לְאַכְפֵּיָא לוֹן קַמֵּיהּ, בְּגִין דְּהוּא נְהוּרָא שְׁלֵטָא עֲלֵיהוּ, וְאִינוּן נְהִרִין מְנִיָּה.

262. בְּשָׂאֵר בְּרָכָאן בְּעֵינָן לְזַקְפָּא לוֹן לְאַצְבָּעָאן, בְּגִין לְאַחְזָאָה קְדוּשָׁה עֲלָא, דְּדְרָגִין עֲלָיִן, דְּשִׁלְטִין עַל כָּלָא, דְּשִׁמָּא קְדִישָׁא אֲתַעֲטַר בְּהוּ וְאֲתַקְדֵּשׁ בְּהוּ, וְאֲתַבְּרָכֵן כְּלָהוּ דְרָגִין כַּחְדָּא, וְנְהִרִין מְגוּ בּוּצִינָא עֲלָא דְכָלָא, וּבְג"כ בְּעֵינָן לְזַקְפָּא לוֹן לְעִילָא. וְהָכָא בְּעֵינָן לְאַכְפֵּיָא אַצְבָּעָאן קַמֵּי שָׁרְגָא, בְּגִין לְאַחְזָאָה דְרָגִין דְּלְתַתָּא, דְנְהִרִין מְגוּ בּוּצִינָא דְלַעִילָא, וּמֵהָכָא שְׁלֵטִין וְנְהִרִין מְנִיָּה, וְאִינוּן מְאוּרֵי הָאֵשׁ.

263. Every day we say the blessing over the luminaries of light, "WHO CREATES LIGHT," "WHO CREATES THE LUMINARIES," that refer to the supernal lights which dwell in that primordial light, WHICH IS CHESED. Then all the grades are blessed and shine forth together by the supreme luminary, BINAH. BUT these IN HERE are called the luminaries of fire. For that secret reason do we bless 'who creates the lights of fire'.

264. And one may ask why say, 'who creates the luminaries of light' and not 'who lights'? AND HE ANSWERS: because the luminaries shine by that fire of the blessed luminary, WHICH IS THE FIRE DRAWN TO IT FROM THE CENTRAL COLUMN. However, with the commencement of Shabbat, all the lower grades, THE SAID FOUR CHARIOTS, and all those which shine and rule BY THE LIGHT OF THAT FIRE, enter and become included in that candle, MALCHUT, and are kept hidden and concealed in it; they are there invisible save that point alone, MALCHUT. All of them are hidden and stored in it the whole of Shabbat day.

265. At the end of Shabbat, MALCHUT lets out those LUMINARIES OF FIRE, each and every one, as if they were created anew at that moment. They all come out and are created as in the beginning, and are assigned to their place to rule. The candle is then blessed and they bow before it and shine. THIS IS THE MEANING OF BENDING THE FINGERS. Now that they shine, they are appointed each to its place.

266. In the same manner, the higher grades are called the luminaries of light. They rule by day and shine by the supreme luminary, BINAH. As night falls, the supreme luminary gathers them and absorbs them within itself, until daybreak. When Yisrael bless over the daylight, it lets them out fully radiant. Therefore we bless Hashem "who forms luminaries" and not "who creates," THOUGH THEY ARE RENEWED EVERY MORNING; But here AT THE END OF SHABBAT, we use the verb 'to create' AND THE REASON IS that it refers to the lower grades.

267. And all is symbolized by the fingers, in which we find allusion to the higher grades, THE LUMINARIES OF LIGHT, and the lower grades, THE LUMINARIES OF FIRE. The higher grades are recognized by the raising of the finger, THAT SHOWS THE LIGHT SPREADING FROM THE FIRST THREE SFIROT FROM ABOVE DOWNWARD. By the raising of the fingers, the upper and lower grades are blessed together. By lowering the fingers, WHICH ALLUDES TO THE SIX DIRECTIONS THAT DO NOT SHINE BUT FROM BELOW UPWARD, only the lower grades, MALCHUT AND THE CHARIOTS DRAWN FROM IT, are blessed so they may shine.

20. The fingernails

We learn that the fingernails are the secret of the luminaries of fire while the inner parts of the fingers are the secret of the luminaries of light. This is why the fingernails should be exposed to the candle when the blessing over the candle is said, but the inner fingers must not face that light. The nails should be exposed to draw Chochmah from that candle. Now we are told that we should smell perfumes at the end of Shabbat because the additional Neshamah and the Ruach leave man, leaving the Nefesh naked. The meaning of "and he smelt the smell of his garments" is explained, referring to the garments of Adam that were given to him by God before he sinned. The fingernails are a remnant, and must not be grown, and must

263. בכל יומא אנו מברכין מאורי אור, דאינון נהרין עלאין, דקיימן בהוא אור קדמא, ואתברכן בלהו דרגין, ונהרין בלהו בחדא, מגו בוצינא עלאה. והני אקרון מאורי האש. ובגיני רזא דא, מברכין בורא מאורי האש.

264. ואי תימא, אמאי בורא, ולא אמרו מאיר מאורי האש. הואיל וקא נהרין מההוא אש, מההוא בוצינא מברכא. אלא בין דעאל שבתא, כל אינון דרגין דלתתא, וכל אינון דנהרין ושלטין, בלהו עלאין ואתכלילו בהאי שרגא, ואתטמרו ואתגניזו, ואתנטרו ביה, ולא יתחזון ביה, אלא ההוא נקודה בלחודא, וכלהו אתטמרו בגוה, כל יומא דשבתא.

265. בין דנפק שבתא, אפיק לון לכל חד וחד, באילו ההיא שעתא אתבריא, ונפקו בלהו ואתבריא במלקדמין, ואתמניאו על דוכתייהו לשלטה בדין אתברכא האי שרגא, ואתכפיין קמיה, לאנהרא. בין דנהרין, בדין אתמנון כל חד וחד על דוכתייהו.

266. בגוונא דא, אינון דרגין עלאין, דאקרון מאורי אור, שלטין ביממא, ונהרין מגו בוצינא עלאה. בשעתא דרמש ליליא, ההוא בוצינא עלאה בניש לון, ואעיל לון בגויה, עד דנהיר יממא. בין דמברכין ישראל על נהורא ביממא, בדין אפיק לון בשלימו דנהורא. ועד מברכין יוצר המאורות, ולא אמרי בורא, והכא בורא מאורי האש. בגין דאינון דרגין לתתא.

267. וכלא איהו רזא דאצבעאן, בהו רמיז דרגין עלאין, ודרגין תתאין. דרגין עלאין אשתמודעאן, בזקיפו דאצבעאן לעילא. ובזקיפו דאצבעאן, אתברכן דרגין עלאין, ודרגין תתאין בחדא. ובמאיכו דאצבעאן, אתברכן לאנהרא דרגין תתאין לחודייהו.

not be thrown away, because they emanate from the back and are of filth.

268. This is the secret meaning of the fingernails at the back of the fingers, WHICH IS THE SECRET OF THE LUMINARIES OF FIRE, and the fingers themselves on the inside OF THE HAND, THE SECRET OF THE LUMINARIES OF LIGHT. HE EXPLAINS THAT the fingernails at the back of the fingers are considered 'outer (Heb. acherim) countenance', that need to shine from within the candle, MALCHUT, which face is named "achoraim (lit. 'hind-parts')." The fingers inside THE HAND, without the nails, are the 'inner (Heb. pnimiyim) countenance' that is covered, BECAUSE THERE IS NO SIGHT, CHOCHMAH, IN THEM. This is the secret of the verse, "and you shall see My back (Heb. achorai)" (Shemot 33:23). For 'My back' ALLUDES TO the nails at the back of the fingers. "but My face (Heb. panai) shall not be seen" (Ibid.) refers to the fingers on the inside OF THE HAND, the part without nails, the 'inner countenance'.

269. When we say the blessing over the candle, we should expose the nails at the back of the fingers, WHICH ALLUDES TO THE FOUR CHARIOTS, to be illumined by that candle, WHICH REFERS TO MALCHUT. But the inner side of the fingers must not be exposed to the light of the candle to shine by it, MALCHUT, because they do not shine save by the supernal, most high candle, CHOCHMAH OF ZEIR ANPIN, which is covered and concealed, AND ITS CHOCHMAH is not revealed at all. They do not shine from the uncovered candle, MALCHUT IN WHICH CHOCHMAH IS REVEALED. Therefore the nails at the back of the fingers should be exposed, TO DRAW CHOCHMAH FROM THAT CANDLE, MALCHUT. But the inner side of the fingers must not be seen by that candle, because it is hidden and shines secretly, AND DOES NOT RECEIVE CHOCHMAH FROM THAT CANDLE. For it pertains to the inner part and shines from the inner side, it is supernal and therefore illumines from the supernal luminaries. Happy are Yisrael in this world and in the World to Come.

270. It behooves us at the end of Shabbat to smell spices, because that Ruach leaves MAN, THE ADDITIONAL SOUL OF SHABBAT, and the Nefesh of man is left naked, because the Ruach left it. We already expounded on the subject.

271. It is written: "and he smelt the smell of his garments" (Beresheet 27:27). This was already explained, and we learned it. But come and see, the smell is sustenance to the Nefesh, because it enters the Nefesh and not the body. Come and see, the verse "and he smelt the smell of his garments," refers, as explained, to the garments of Adam, that were given to him by the Holy One, blessed be He, to wear.

272. When Adam sinned, that precious garment he received when the Holy One, blessed be He, placed him in the Garden of Eden, was stripped from him, and he was given another garment. The original garment he put on first in the Garden of Eden was of the Chariots that are called hind-parts, which are the garments by the name garments of nails.

268. וְרָא דָא, טוּפְרֵי דְאַחֲרֵי אֶצְבָּעָן. וְאֶצְבָּעָן לְחוּדְיֵיהוּ לְגוּ. טוּפְרֵי דְאַחֲרֵי אֶצְבָּעָן, אֵינּוּן אַנְפִּין אַחֲרָנִין, דְאֶצְטְרִיכוּ לְאַנְהָרָא מְגוּ הֵהוּא שְׂרָגָא, וְאֵינּוּן אַנְפִּין דְאֶקְרוּן אַחֲרָיִים. אֶצְבָּעָן לְגוּ בְּלֹא טוּפְרֵין, אֵלִין אֵינּוּן אַנְפִּין פְּנִימָאן אַתְכֶסֶיִן. וְרָא דָא, וְרֵאִית אֶת אַחֲרֵי אֵלִין אַחֲרֵי, אֶצְבָּעָן, לְאַחֲרָא בְטוּפְרֵיהוּן. וּפְנֵי לֹא יֵרְאוּ, אֵלִין אֶצְבָּעָן לְגוּ, בְּלֹא טוּפְרֵין, דְאֵינּוּן אַנְפִּין פְּנִימָאִין.

269. וְכֹד מְבַרְכִינָן עַל שְׂרָגָא, בְּעֵי לְאַחֲזָא אַחֲרֵי אֶצְבָּעָן בְטוּפְרֵין, לְאַתְנַהֲרָא מְגוּ הֵהוּא שְׂרָגָא, וּפְנִימָאֵי דְאֶצְבָּעָן, לֹא אֶצְטְרִיכוּ לְאַחֲזָא לֹון לְאַתְנַהֲרָא מְגוּ הֵהוּא שְׂרָגָא, דְהָא אֵינּוּן לֹא נְהָרִין, אֲלֹא מְגוּ שְׂרָגָא עֲלָאָה דְלַעִילָא לַעִילָא, דְאֵיהִי טְמִירָא וּגְנִיזָא דְלֹא אַתְגְּלִיָא כְּלָל. וְאֵינּוּן לֹא נְהָרִין מְגוּ שְׂרָגָא דְאַתְגְּלִיָא כְּלָל, בְּגִין כֶּן בְּעֵי לְאַחֲזָא אַחֲרֵי אֶצְבָּעָן בְטוּפְרֵין. וּפְנִימָאֵי דְאֶצְבָּעָן, לֹא בְּעֵי לְאַחֲזָא קְמֵי הָאֵי שְׂרָגָא. טְמִירִין אֵינּוּן, וּבְטְמִירוּ אַתְנַהֲרִין. פְּנִימָאִין אֵינּוּן, וּמְפְנִימָאִין אַתְנַהֲרִין. עֲלֵאִין אֵינּוּן, וּמַעֲלָאָה אַתְנַהֲרִין. זְכָאִין אֵינּוּן יִשְׂרָאֵל, בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְאַתֵּי.

270. וּבְעֵי לְאַרְחָא בְּבוּסְמִין, כֹּד נְפִיק שְׁבִתָא, עַל דְאַסְתַּלַּק הֵהוּא רוּחָא, וּנְפִשָׁא דְבַר נֶשׁ אֲשַׁתְּאַרְתָּ בְּעֲרִטוּלָא, בְּגִין הֵהוּא סְלִיקָה דְאַסְתַּלַּק רוּחָא מִנֵּיהּ וְהָא אוֹקְמוּהּ.

271. כְּתִיב וַיֵּרַח אֶת רִיחַ בְּגָדָיו וַיְבָרְכֵהוּ וְגו'. הָאֵי קְרָא אוֹקְמוּהּ וְאַתְמַר, אֲבַל ת"ח, רִיחָא אֵיהוּ קְיוּמָא דְנִפְשָׁא, בְּגִין דְאֵיהוּ מְלָה דְאֵעִיל לְנִפְשָׁא, וְלֹא לְגוּפָא. ת"ח, כְּתִיב וַיֵּרַח אֶת רִיחַ בְּגָדָיו, הָא אוֹקְמוּהּ, אֵינּוּן לְבוּשֵׁי דְאָדָם קְדַמָּאָה הוּוּ, דִּיְהֵב לֵיהּ קוּדְשָׁא בְרִיךְ הוּא לְאַלְבָּשָׁא לֹון.

272. בְּגִין דְהָא כֹּד חָב אָדָם, אַתְעָרֵי מִנֵּיהּ הֵהוּא לְבוּשָׁא יְקִירָא, דְאַתְלַבֵּשׁ בֵּיהּ בְּקַדְמִיתָא, כֹּד אֵעִיל לֵיהּ בְּגִנְתָא דְעָדָן. וּלְבַתֵּר דְחָב, אֲלַבִּישׁ לֵיהּ בְּלְבוּשָׁא אַחֲרָא, לְבוּשָׁא קְדַמָּאָה, דְאַתְלַבֵּשׁ בֵּיהּ אָדָם בְּגִנְתָא דְעָדָן, אֵיהוּ הוּוּ מֵאֵינּוּן רְתִיכִין, דְאֶקְרוּן אַחֲרָיִים, וְאֵינּוּן לְבוּשֵׁין דְאֶקְרוּן לְבוּשֵׁי טוּפְרָא.

273. When Adam was in the Garden of Eden, all those Chariots and holy legions surrounded him, and thus he was completely protected, and nothing evil could approach him. Once he sinned and those nail-garments were stripped of him, he started to fear evil things and evil spirits, and the holy legions THAT SURROUNDED AND PROTECTED HIM left. From those garments nothing remained but the nails at the tip of the fingers, surrounded by the filth of the Other SIDE.

274. For that reason we must not grow our fingernails, for there is filth in them, and as they grow, so grows in relation to it the power of Judgment, FROM THE POWER OF THE KLIPOT THAT NOURISHES FROM THE PART OF THE NAILS THAT OUTGROWS THE FLESH. One should see to it daily, to cut the nails, but not throw them, so as not to show contempt for the place, FOR THEY EMANATE FROM A HIGH PLACE AS MENTIONED, because a man might be harmed by it. All that follows a higher pattern, because the Other Side is around all THE hinder VESSELS ABOVE. IN THE SAME MANNER, THE NAILS ARE SURROUNDED BY FILTH, BECAUSE THEY EMANATE FROM THE BACK, AS MENTIONED. And they should not exist in the place of the world, NAMELY IN INHABITED PLACES.

21. Smelling the myrtle branches

We are told that after Adam sinned, God made him other garments from the leaves of the Garden's trees, that were lights. These garments were made of the earthly Garden of the World of Asiyah. Adam's garments emanated the fragrance of that higher Garden; the Nefesh and Ruach of Isaac were composed by that smell. This is why we should smell fragrance at the end of Shabbat to let the soul be calmed; the best odor is myrtle, for the sustenance of the holy place from which the souls emanate is called myrtle. Thus the Nefesh, Malchut, is sustained.

275. Afterwards, the Holy One, blessed be He, made for Adam other garments from the leaves of the trees in the Garden of Eden. IT IS WRITTEN: "DID HASHEM ELOHIM MAKE COATS OF SKIN (HEB. OR, AYIN RESH)" (BERESHEET 3:21). HOWEVER, RABBI MEIR'S TORAH SCROLL HAD IT AS COATS OF LIGHT (HEB. OR, ALEPH RESH), FOR THEY WERE INDEED MADE OF LEAVES OF THE TREES IN THE GARDEN OF EDEN, THAT WERE LIGHTS. The reason for that is that at first his garments were made from the back of the higher garden, MALCHUT OF ATZILUT, but now AFTER THE SIN his garments were made of the earthly garden, OF THE WORLD OF ASIYAH, and came from the garden. The original garments were emanating smells and perfumes of the garden, by which the Nefesh is calmed and gladdened. This is the meaning of the verse "and he smelt the smell of his garments," for the Nefesh and Ruach of Isaac were composed by that smell.

276. For that reason, at the conclusion of Shabbat, we should smell spices, to let the Nefesh be calmed by the fragrance, instead of the high and holy fragrance that left it. And the most worthy odor is that of the myrtle, for the sustenance of the holy place, NAMELY, MALCHUT, from which the souls emanate, is the myrtle. It also gives sustenance to the Nefesh of man, as well as the high one, so it may be maintained when it is left naked, AFTER THE DEPARTURE OF THE ADDITIONAL SOUL OF SHABBAT

273. וְכִד הוּהּ בְּגָנְתָא דְעֵדֶן, כֹּל אֵינֹן רְתִיכִין, וְכֹל אֵינֹן מְשֻׁרִיין קְדִישִׁין, כִּלְהוּ סַחְרִין לִיה לְאָדָם, וְאֲתַנְטִיר מְכֻלָּא, וְלֹא הוּהּ יָכִיל מְלֵה בִישָׁא לְאֲתַקְרְבָא בְּהֵדִיה. בֵּינֹן רְחַב, וְאֲתַעֲדוּ מִנִּיה אֵינֹן לְבוּשִׁין, רְחִיל מִמְלִין בִּישִׁין, וְרַחֲזִין בִּישִׁין, וְאֲסַתְלְקוּ מִנִּיה אֵינֹן מְשֻׁרִיין קְדִישִׁין, וְלֹא אֲשַׁתְּאֲרוּ בֵיה, אֶלָּא אֵינֹן רֵאשֵׁי טוֹפְרֵי דְאֶצְבָּעָאן, דְּסַחְרִין לֹון לְטוֹפְרִין סַחְרָנֹן דְּזוּהֵמָא אַחְרָא.

274. וּבְגִין כֵּן, לֹא לִיבְעֵי לִיה לְבַר נֶשׁ לְרַבָּאָה אֵינֹן טוֹפְרִין דְּזוּהֵמָא, דְּהָא כְּמָה דְּאֲסַגִּיאָו, הֵכִי נִמְי אֲסַגִּי עֲלֵיה קְסִטוֹרָא, וְיִדְאָג בְּכֹל יוֹמָא, וּבְעֵי לְסַפְרָא לֹון, וְלֹא יִרְמֵי לֹון, דְּלֹא יַעֲבִיד קְלָנָא בְּהוּא אַתְר, דִּיכִיל הֵהוּא בַר נֶשׁ לְאֲתַזְקָא. וְכֹלָא כְּגוּוֹנָא עֲלָאָה. דְּהָא לְכֻלְהוּ אַחוּרִיִּים, סַחְרָא סַטְרָא אַחְרָא, וְלֹא אֶצְטְרִיךְ לִיה בְּאֲתַר דְּעֵלְמָא.

275. לְבַתַּר עֲבַד לִיה לְאָדָם, לְבוּשִׁין אַחְרָנִין, מְטַרְפֵי אֵילָנִין דְּגִנְתָּא דְּעֵדֶן דְּאֲרַעָא. דְּהָא בְּקִדְמִיתָא הוּוּ אֵינֹן לְבוּשִׁין, מֵאֵינֹן אַחוּרִיִּים דְּגִנְתָּא דְּלַעִילָא, וְהִשְׁתָּא מְגִנְתָּא דְּאֲרַעָא, וְנִפְקֵי מְגִנְתָּא. וְאֵינֹן לְבוּשִׁין הוּוּ סַלְקִין רִיחִין וּבוֹסְמִין דְּגִנְתָּא, דְּנִפְשָׁא מְתִישְׁבָא בְּהוּ, וְחֲדֵי בְּהוּ. הֵה"ד וְיִרַח אֶת רִיחַ בְּגִדָיו וַיְבָרְכֵהוּ, דְּהָא אֲתִישְׁבָא נִפְשִׁיה וְרַחֲזִיה דִּיצְחָק בְּהוּא רִיחָא.

276. בְּגִ"ד כִּד נִפְקַ שְׁבַתָּא, בְּעֵי לְאֲרַחָא בְּבוֹסְמִין, לְאֲתִישְׁבָא נִפְשִׁיה בְּהוּא רִיחָא, עַל הֵהוּא רִיחָא עֲלָאָה קְדִישָׁא דְּאֲסַתְלַק מִנִּיה. וְהוּא רִיחָא מְעֵלִיא דְּבוֹסְמִין אִיהוּ הֵרֵס. דְּהָא קִיּוּמָא דְּאֲתַר קְדִישָׁא דְּנִשְׁמָתִין נִפְקִין מִנִּיה, הֵרֵס אִיהוּ. וְדָא אִיהוּ קִיּוּמָא דְּנִפְשָׁא, כְּגוּוֹנָא דְּלַעִילָא, לְאֲתַקִּימָא מְהוּא עֲרֻטוּלָא דְּאֲשַׁתְּאֲרַת.

277. At the conclusion of Shabbat, Adam wore the garments of the MENTIONED earthly Garden of Eden, that emanate fragrance and perfumes, in which to sustain his Nefesh, INSTEAD OF the holy supernal and precious Ruach, THE SECRET OF THE SUPERNAL SPLENDOR OF ATZILUT, that departed from him. And the myrtle gives certain sustenance to the Nefesh, as well as to the high one, and thus the Nefesh, MALCHUT, is sustained, AS MENTIONED ABOVE.

277. כִּד נִמְקַ שְׁבֵתָא, אֶתְלִבֵּשׁ אֲדָם, בְּאִינוֹן לְבוּשֵׁי
דְּגַנְתָּא דְּעֵרְן דְּאַרְעָא, דְּסִלְקִין רִיחִין וּבוֹסְמִין,
לְקַיְימָא נַפְשֵׁיהּ, עַל הֵהוּא רוּחָא קְדִישָׁא עֲלָא
יְקִירָא דְּאַסְתִּלַּק מִנֵּיהּ. וְהִדָּס אִיהוּ קִיּוּמָא דְּנַפְשָׁא
וְדָאִי. כְּגִוּוֹנָא עֲלָא, דְּאַתְקַיְימָא קִיּוּמָא דְּנַפְשָׁא.

22. The Supernal Spirit

Rabbi Yitzchak says that the additional Neshamah gladly descends on man on the Shabbat to gladden his Nefesh. As man is given pleasure, which is the spirit, and gives it pleasure, so will he have enjoyment in the World to Come. Rabbi Aba is happy with this explanation. He says that he saw today the three high luminaries that shine upon this world and the World to Come, and they are the three rabbis, Rabbi Chiya, Rabbi Yosi and Rabbi Yitzchak. He says all these utterances will go up before the holy throne and be taken by the chief minister Metatron who will turn them into crowns for his master. As the sun has set, the four rabbis go to a village and sleep, then arise at midnight to study the Torah. Rabbi Aba says this is the time when God and all the righteous in the Garden of Eden listen to the voice of the righteous on earth.

278. The high spirit, THE ADDITIONAL SOUL, gladly descends upon man ON SHABBAT, to gladden his Nefesh. Then the Nefesh of man is transcended, so to speak, into the World to Come, in which it is to find pleasure in the future FROM THE SPIRIT. As man gives pleasure to the spirit in this world, so does the spirit give pleasure to man in the World to Come. As is written: "then shall you delight yourself in Hashem..." (Yeshayah 58:14), and "and satisfy your soul in drought" (Ibid. 11). As man is given pleasure, WHICH IS THE SPIRIT, and gives it pleasure, so will he have enjoyment in the World to Come. Then when a man is worthy of and accomplishes the precious wholeness of Shabbat, as we said, the Holy One, blessed be He, says to him "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

278. הֵהוּא רוּחָא עֲלָא דְּנַחֲיָת עֲלֵיהּ דְּבַר נֶשׁ בְּחֵרוּ,
וְחֵדֵי לְנַפְשֵׁיהּ, כְּדִין קִיּוּמָא נַפְשָׁא דְּבַר נֶשׁ, כְּגִוּוֹנָא
דְּעֲלָמָא דְּאַתִּי, דְּזִמִּין לְאַתְהֵנָא מִנֵּיהּ, כְּמָה דְּבַר
נֶשׁ, אֵהֵי לְהַאי רוּחָא בְּעֲלָמָא דָּא. הֵכִי הֵהוּא רוּחָא
אֵהֵי לִיהּ לְבַר נֶשׁ, לְעֲלָמָא דְּאַתִּי, דְּכַתִּיב אֲז
תִּתְעַנֵּג עַל יְיָ וְגו'. וְכַתִּיב וְהִשְׁבִּיעַ בְּצַחְצְחוֹת נַפְשֶׁךָ.
כְּמָה דְּבַר נֶשׁ, רִוִי לְהֵהוּא עֲנוּגָא, וְאַהֲנִי לִיהּ, הֵכִי
נָמִי אִיהוּ רִוִי לִיהּ לְעֲלָמָא דְּאַתִּי. כְּדִין כִּד בַּר נֶשׁ
זְכִי, וְאַשְׁלִים שְׁלִימוֹ דִּיקְרָא דְּשֵׁבֵתָא כְּדִקְאֲמַרְן,
קוֹדֶשׁא בְּרִיךְ הוּא קֹאֲרִי עֲלֵיהּ וְאָמַר, וַיֹּאמֶר לִי עֲבָדִי
אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֶתְפָּאֵר.

279. Rabbi Aba and the rest of the friends stood up, and they kissed his head, OF RABBI YITZCHAK. They wept and said 'happy is our portion, that the Holy One, blessed be He, led us into this way'. And Rabbi Aba said 'the Holy One, blessed be He, led me into this way so I may be with you. Happy is my portion, to be worthy to be in this way'.

279. קָם רַבֵּי אַבָּא, וְשָׂאֵר חֲבֵרֵינָא, וְנִשְׁקוּ רִישֵׁיהּ.
בְּכוּ וְאָמְרוּ, זְכָאָה חוּלְקֵנָא דְּאַרְחָא דָּא זְמִין קוֹדֶשׁא
בְּרִיךְ הוּא לְקַבְּלָן. אָמַר ר' אַבָּא, לִי זְמִין קוֹדֶשׁא
בְּרִיךְ הוּא אַרְחָא דָּא, בְּגִין לְאַתְחַבְּרָא עִמְכוּן. זְכָאָה
אִיהוּ חוּלְקֵי, דְּזְכִינָא לְאַרְחָא דָּא.

280. He said to them, I will repeat to you what I saw today when I went on the way. I saw one light divided into three lights. They went ahead of me and then were hidden. I said, 'assuredly I have seen the Shechinah, happy is my portion'. And the three lights I have seen, are you, THAT IS, RABBI CHIYA, RABBI YOSI AND RABBI YITZCHAK. You are the lights and high luminaries that shine upon this world and the World to Come.

280. אָמַר לְהוּ, אִימָא לְכוּ מַה דְּחִמִּינָא, יוּמָא דָּא
נַמְקְנָא לְאַרְחָא, וְחִמִּינָא נְהוּרָא חָדָא, וְאַתְפְּלַג
לְתַלְתַּל נְהוּרִין, וְאַזְלוּ קְמָאִי, וְאַתְטַמְרוּ. וְאַמִּינָא וְדָאִי
שְׂכִינְתָא חִמִּינָא, זְכָאָה חוּלְקֵי. וְהִשְׁתָּא אִינוֹן תַּלְתַּל
נְהוּרִין דְּחִמִּינָא, אַתְּוֹן אִינוֹן, וְדָאִי אַתְּוֹן נְהוּרִין,
וּבוֹצִינִין עֲלָאִין, לְאַנְהָרָא בְּעֲלָמָא דִּין וּבְעֲלָמָא
דְּאַתִּי.

281. Rabbi Aba said, until now I did not know that all these hidden jewels were in your possession. Since I saw that these words were said by the instructed will of your Master, I know that all these utterances go up on this day before the high throne, WHICH IS BINAH, and are taken by the chief minister, METATRON, who turns them into crowns for his Master. This day is crowned by sixty holy Chariots, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, to honor the throne, BINAH, by these words that were said in this day.

282. While he was speaking, he lifted his eyes and saw that the sun set. Rabbi Aba said, let us go into that village in the desert, that is close to us. They went and slept there. By midnight, Rabbi Aba and the rest of the friends woke up to study Torah. Rabbi Aba said, from now on we shall say words with which to crown the righteous in the Garden of Eden, for now is the time when the Holy One, blessed be He, and all the righteous in the Garden of Eden listen to the voice of the righteous on earth.

23. The firmaments of Asiyah

Rabbi Aba opens with a discussion of "The heavens are the heavens of Hashem, but He has given the earth to the children of man," asking why it says, "The heavens are the heavens." Rabbi Shimon says that there are heavens down below in the world of Asiyah, and earth beneath it, and there are heavens above in the world of Atzilut, and earth beneath this heaven. Everything that exists above exists below.

The heavens below are like ten curtains, the ten Sfirot, that God made together with the legions of angels in them in order to rule over the lower world. The tenth firmament is the principal one, of Keter. The ninth firmament is Chochmah that rules over all the lower ones. Rabbi Shimon goes on to explain the relationship of the firmaments to one another. Rabbi Aba asks if no firmament rules over the land of Yisrael, how can it still have rain and dew? Rabbi Shimon explains that God rules over it directly. We then hear of the portals within each firmament, and how the authority of the chiefs lie between those portals.

283. Rabbi Aba opened the discussion with the verse, "The heavens are the heavens of Hashem, but He has given the earth to the children of men" (Tehilim 115:16). We should look carefully into this verse, for it should have been said "the heavens are to Hashem, but He has given the earth to the children of men." Why say "the heavens are the heavens." HE ANSWERS: we should note that there are heavens and heavens; there are heavens down below, IN THE WORLD OF ASYIAH, and earth beneath it, and there are heavens above, IN THE WORLD OF ATZILUT, and earth beneath this heaven. And all the higher and lower grades ARE DRAWN in the same fashion one from the other. AND EVERYTHING THAT EXISTS ABOVE, ALSO EXISTS BELOW. THEY RESEMBLE EACH OTHER AS THE SEAL RESEMBLES THE INSIGNIA, AND ALL THAT IS IN THE SEAL IS ALSO IN THE INSIGNIA. EACH ONE DOWN BELOW RECEIVES FROM ITS COUNTERPART ABOVE.

281. אָמַר רַבִּי אַבָּא עַד הֵכִי לֹא יָדַעְנָא, דְּכָל אֱלִין מְרַגְלֵן סְתִימִין הוּוּ תְּחוּת יְדֵיכֹן, בֵּינָן דְּחַמִּינָא, דְּהָא בְּרַעוּתָא דְּמַקּוּדָא דְּמֵאֲרִיכוֹן אֲתֵאֲמְרוּ מְלִין אֱלִין, יָדַעְנָא, דְּכֻלְהוּ מְלִין סֻלְקִין יוֹמָא דָּא, לְגוּ בּוּרְסִיָּא עֲלָאָה, וְנָטִיל לֹון הֵוּא מְאֲרִי דְּאַנְפִּין, וְעֵבִיד מִינֵיהּ עֵטְרִין לְמֵאֲרִיָּה. וְיוֹמָא דָּא מִתְעַטְרִין שְׁתִּין רְתִיבִין קְדִישִׁין, לִיקְרָא דְּכַרְסִיָּא, בְּאֱלִין מְלִין דְּאֲתֵאֲמְרוּ הֵכָא, יוֹמָא דָּא.

282. אֲדַהֲכִי זָקֶף עֵינָיו, וְחָמָא דְּאֲעֲרַב שְׁמַשָּׁא. אָמַר ר' אַבָּא, נִהַךְ לְגַבֵּי הָאִי כְּפַר, דְּאִיהוּ קְרִיב לְגַבְּן בְּמַדְבָּרָא. אָזְלוּ וּבֵיתוּ תַמָּן. בְּפִלְגוּת לִילִיא, קָם ר' אַבָּא וּשְׂאֵר חֲבֵרֵיא, לְאַשְׁתַּדְּלָא בְּאוּרִיזְתָא, אָמַר רַבִּי אַבָּא, מִכָּאן וּלְהֵלָאָה גִימָא מְלִין לְאַתְעֵטְרָא בְּהוּ צְדִיקָא דְּבִגְנָתָא דְּעֶרְן, דְּהַשְׁתָּא אִיהוּ זְמָנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא וְכָל צְדִיקָא דְּבִגְנָתָא דְּעֶרְן, צִיִּיתִין לְקִלְיָהוֹן דְּצְדִיקָא דִּי בְּאַרְעָא.

283. פָּתַח רַבִּי אַבָּא וְאָמַר, כְּתִיב הַשְּׁמַיִם שְׁמַיִם לִי, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם הָאִי קָרָא אִית לְאַסְתַּבְּלָא בֵּיהּ, וְהֵכִי אֲצַטְרִיךְ לְמֵימַר הַשְּׁמַיִם לִי, וְהָאָרֶץ נָתַן לְבְנֵי אָדָם. מֵאִי הַשְּׁמַיִם שְׁמַיִם. אֱלָא הֵכָא אִית לְאַסְתַּבְּלָא, בְּגִין דְּאִית שְׁמַיִם, וְאִית שְׁמַיִם. שְׁמַיִם לְתַתָּא, וְאָרֶץ לְתַתָּא מְנִיָּהוּ. שְׁמַיִם לְעִילָא, וְאָרֶץ לְתַתָּא מְנִיָּהוּ. וְכָל דְּרָגִין עֲלָאִין וְתַתָּאִין, כְּלָהוּ בְּגוּוּנָא דָּא, אֱלִין בְּאֱלִין.

284. The heavens below, IN THE WORLD OF ASIYAH, are like ten curtains, THAT IS, TEN SFIROT, as written in the verse, "who stretches out the heavens like a curtain" (Tehilim 104:2). The Holy One, blessed be He, made them together with the legions OF ANGELS in them, in order to rule over the lower world OF ASIYAH. The ninth FIRMAMENT, CHOCHMAH rules over the lower beings and circles them like a string of precious stones, THAT CIRCLES THE NECK, WHICH MEANS THAT NOTHING IS MADE IN THE LOWER WORLD SAVE BY HIM. THIS IS THE INNER MEANING OF THE VERSE "IN WISDOM HAVE YOU MADE THEM ALL" (IBID. 24). The tenth FIRMAMENT is the principal FIRMAMENT, SINCE IT IS THE SFIRAH OF KETER, THE ROOT AND SOURCE TO ALL THE OTHER NINE SFIROT.

285. In all THE FIRMAMENTS there are assigned camps, up to the seventh firmament, WHICH IS CHESED. BUT IN THE FIRST THREE FIRMAMENTS THERE ARE NO APPOINTEES. From the seventh FIRMAMENT upwards, IN THE FIRST THREE SFIROT, KETER, CHOCHMAH AND BINAH, a light emanates down from the high throne, WHICH IS MALCHUT OF ATZILUT, and illumines the tenth FIRMAMENT, WHICH IS KETER OF ASIYAH, and the tenth FIRMAMENT gives the light it received to the ninth FIRMAMENT, WHICH IS CHOCHMAH. THE NINTH FIRMAMENT ILLUMINES the eighth FIRMAMENT, WHICH IS BINAH and downward.

286. In the eighth FIRMAMENT THERE ARE STARS, and when the hosts of stars are enumerated, and it brings them out, that same light IT RECEIVED FROM THE FIRMAMENT OF CHOCHMAH, gives from its strength to each and every one so it may be assigned in its own place as needed. This is written in, "that brings out their host by number...because of the greatness of his might" (Yeshayah 40:26). The greatness of his might is the supernal radiant splendor, IT RECEIVED FROM THE FIRMAMENT OF CHOCHMAH, which is called 'greatness of might'.

287. In each firmament there is a chief assigned to a world and a land, to rule over all of them, except over the land of Yisrael. No firmament rules over it, nor other force, but the Holy One, blessed be He, alone. This was already explained. But, one may ask, how is there a firmament over the land of Yisrael without effect, and still there is rain and dew over it like any other land?

288. HE REPLIES THAT in each firmament there are assigned chiefs who rule the world, and the chief who rules over a certain firmament, gives it from his strength, and the firmament receives it and transmits it to the land. That chief gets but the remnant of that light above, FOR THE PEOPLES OF THE WORLD ARE SUSTAINED BY THE REMNANT ALONE. But the Holy Land is not under the rule of any firmament and other assigned chief, nor any other force but under the Holy One, blessed be He, alone. And He rules over the Holy Land from the firmament above it.

284. שָׁמַיִם לְתַתָּא, אֵינּוֹן עֶשֶׂר יְרִיעוֹת, כַּד"א נוֹטָה וּמְשַׁרְיִין דִּי בְּגוֹוִיָּהוּ, וְקוּדְשָׁא בְּרִיךְ הוּא עֶבֶד לֹון, תְּשִׁיעָא אַנְהִיג לְתַתָּא, דְּסַחֲרִן בְּקוּפְטְרָא דְקַרְלָהוּ. עֲשִׂירָא, אִיהוּ עֲקְרָא.

285. וּבְכֻלְהוּ מְשִׁרְיִין מִמֶּנּוּן עַד שְׁבִיעָא. מְשִׁבֵּעָא וְלֵהֲלָא, אִית נְהוּרָא דְאַתְפְּשֵׁט לְתַתָּא, מְגוּ כּוּרְסִיָּא עֲלָא, וְנְהִיר לְעֲשִׂירָא. וְעֲשִׂירָא, מֵהוּא נְהִירוּ דְנִקְטָא, יְהִיב לְתְשִׁיעָא, וְאִיהוּ לְתַמְינָא וְלְתַתָּא.

286. הָאִי תְמִינָא, כַּד אֲתַפְקִדוֹן חִילֵי דְכוּכְבָּיָא, וְאַפִּיק לֹון, הֵהוּא נְהִירוּ, קִיּוּמָא וְיְהִיב חִילֵיהּ לְכָל חַד וְחַד, לְאַתְמַנָּא בְּהוּא אֲתֵר דְאַצְטְרִיךְ. דְכַתְיִב הַמוֹצִיא בְּמַסְפֵּר צְבָאָם וְגו', מֵרַב אוֹנִים, דָּא אִיהוּ זְהָרָא דְלַעִילָא, דְאַקְרִי רֹוב אוֹנִים.

287. וּבְכָל רְקִיעָא וּרְקִיעָא, אִית מְמַנָּא, וְאַתְפַּקְד עַל עֲלָמָא, וְעַל אַרְעָא, לְאַנְהִיגָא כְּלָא. בְּר אַרְעָא דִּישְׂרָאֵל, דְּלָא אַנְהִיג לָהּ רְקִיעָא, וְלָא חִילָא אַחְרָא, אֲלָא קוּדְשָׁא בְּרִיךְ הוּא בְּלַחְדוּי, וְהָא אוּקְמוּהּ. וְאִי תִיּוּמָא הֵיךְ שְׂרִיָּא לְמַגְנָא רְקִיעָא עַל אַרְעָא דִּישְׂרָאֵל, וְהָא מְטְרָא וְטֵלָא מְרְקִיעָא נְחִית עֲלָהּ, כְּשָׂאֵר כָּל אַרְעָא אַחְרָא.

288. אֲלָא, בְּכָל רְקִיעָא וּרְקִיעָא אִית מְמַנָּן שְׁלִטִין עַל עֲלָמָא, וְהֵהוּא מְמַנָּא דְשִׁלְטָא עַל הֵהוּא רְקִיעָא, יְהִיב מְחִילָא דְאִית לֵיהּ לְהֵהוּא רְקִיעָא, וְהֵהוּא רְקִיעָא נְקִיט מֵהֵהוּא מְמַנָּא, וְיְהִיב לְתַתָּא לְאַרְעָא. וְהֵהוּא מְמַנָּא לָא נְקִיט, אֲלָא מְתַמְצִית דְלַעִילָא. אֲבַל אַרְעָא קְדִישָׁא, לָא שְׁלִיט עַל הֵהוּא רְקִיעָא דְעִלְיָה מְמַנָּא אַחְרָא, וְלָא חִילָא אַחְרָא, אֲלָא קוּדְשָׁא בְּרִיךְ הוּא בְּלַחְדוּי וְאִיהוּ פְקִיד לְאַרְעָא קְדִישָׁא בְּהֵהוּא רְקִיעָא.

289. In each firmament there are several designated portals, and the authority of each chief lies between two portals. He has no authority outside his area, even by a hairbreadth, except when he is given permission to rule over his fellow-chief. Then the kings on earth also rule one over another. NAMELY, THE KINGS OF THE LANDS DESIGNATED UNDER THESE FIRMAMENTS AND CHIEFS.

290. In the middle of the firmaments, ABOVE THE LAND OF YISRAEL, WHICH IS IN THE MIDDLE OF THE WORLD, there is an opening by the name of Gevilon. Under that portal there are seventy other portals, and seventy chiefs guard them from two thousand cubits away, IN THE SECRET OF SHABBAT LIMIT, FROM THE OPENING GEVILON, which they do not approach. From this opening a way mounts higher and higher until it reaches the supernal throne, WHICH IS MALCHUT, and from this opening ITS AUTHORITY IS SPREAD over to all the quarters of the firmament up to the opening called Magdon, where the firmament over the land of Yisrael ends.

291. All the seventy doors marked in that opening called Gevilon, are engraved on the holy throne, and are named "gates of righteousness," AFTER MALCHUT WHICH IS CALLED RIGHTEOUSNESS, for no other rules over them. And the Holy One, blessed be He, rules over the land of Yisrael in that firmament from one opening to another, THAT IS FROM THE OPENING CALLED GEVILON TO THE OPENING CALLED MAGDON. From His worthy authority, NAMELY FROM THE FULL NEEDED INFLUENCE, the remnant is given to the SAID seventy chiefs, who transmit it to all the other chiefs THAT RULE OVER THE PEOPLES OF THE WORLD.

289. בְּכֹל רִקיעַ וּרְקיעָא, אֵיךְ פְּתֻחֵי יָדֵינוּ,
וְשׁוֹלְטָנוּ דְכָל מַמְנָן, מִפְּתֻחָא לְפְתֻחָא רְשִׁימָא,
וּמֵהוּוּא פְתֻחָא וְלֵהֲלֵן, לֹא שְׁלֵטָא אֲמִילוּ בְּמֵלָא
נִימָא, וְלֹא עָאֵל דָּא, בְּתַחֲוּמָא דְפְתֻחָא דְחַבְרִיָּה, בְּר
בְּד אֲתִיְהִיב לִיה רְשׁוֹ, לְשִׁלְטָאָה חַד עַל חַבְרִיָּה.
בְּדִין, שְׁלֵטִין מְלַכִּין דִּי בְּאַרְעָא, חַד עַל חַבְרִיָּה.

290. בְּאַמְצְעִיתָא דְכָלְהוּ רְקִיעֵין, אֵיךְ פְּתֻחָא חַדָּא,
דְּאַקְרִי גְבִילוֹן, וְתַחֲוֹת הָאֵי פְתֻחָא, אֵיךְ שְׁבַעִין
פְּתֻחֵי אַחְרָנִין לְתַתָּא, וְשְׁבַעִין מַמְנִין נְטְרִין, מֵרַחִיק
תְּרֵי אֲלָפִין אֲמִין, דְּלֹא קְרִבִין לְגַבִּיָּה. וּמֵהוּוּא
פְתֻחָא אַרְחָא סְלוּק לְעִילָא לְעִילָא, עַד דִּי מְטָא לְגו
בּוֹרְסִינָא עֲלָאָה, וּמֵהוּוּא פְתֻחָא לְכָל סְטְרִין
דְּרְקִיעָא, עַד תְּרַעָא דְפְתֻחָא דְאַקְרִי מַגְדוֹן, דְּתַמְן
אִיהוּ סִיּוּמָא דְרְקִיעָא דְתַחֲוּמָא דְאַרְעָא דִּישְׂרָאֵל.

291. וְכָל אֵינוֹן ע' פְּתֻחֵי, דְרְשִׁימִין גּוֹ הוּוּא פְתֻחָא
דְּאַקְרִי גְבִילוֹן, בְּלֵהוּ רְשִׁימִין בְּבוֹרְסִינָא קְדִישָׁא,
וְכָלְהוּ קְרִינָן לֹון שְׁעָרֵי צְדָקָה, דְּלֹא שְׁלִיט אַחְרָא
עֲלֵיהוּ. וְקוּדְשָׁא בְרִיךְ הוּוּא פְקִיד לְאַרְעָא דִּישְׂרָאֵל
בְּהוּוּא רְקִיעָא, מִפְּתֻחָא לְפְתֻחָא, בְּפְקִידוֹ בְּמָה
דְּאַצְטְרִיךְ. וּמִתְמַצִּיתָא דְהוּוּא פְקִידָא, נְטְלִין אֵינוֹן
שְׁבַעִין מַמְנָן, וְיִהְיִין לְכָלְהוּ מַמְנָן אַחְרָנִין.

24. The firmaments over the Garden of Eden

Rabbi Shimon tells us of the firmament that stands upon the earthly Garden of Eden. When God made it, he brought fire and water from the Throne of Glory (the World of Binah) and put them together to form our firmament. He added to this other fire and water from the holy high heaven, which then made the firmament expand. We are told of that expansion, and the movement of the letters that illuminate, and of the Chariots. We read of the garments that the souls are worthy of wearing; in these garments the good deeds are recorded, and the angels clothe the souls of the righteous with them in the Garden. We are told however that in those days immediately following death, the soul is punished before it enters the Garden of Eden. We hear that the 22 letters are engraved upon the firmament; they distill dew on all those who study the Torah. Rabbi Shimon says that the lower garments of the earthly Garden of Eden are connected with deeds and the higher garments are connected with the intention and the will of the spirit in the heart. Now he tells us that we cannot know the source of the river that flows out of Eden because if this place were disclosed and revealed down below, then that place of the higher holy Eden would have to be disclosed and known also. Therefore this Eden is not revealed even to the souls in the Garden of Eden. Rabbi Shimon explains the meaning of the name Elohim, and then he says that when the soul leaves the darkness of this world it longs to see the light of the upper world, like one thirsting for water. In the river that flows out of Eden sit all the souls clad in their precious garments, without which they would not be able to bear the lights; now they slake their thirst in the brightness. The souls of the righteous ascend by way of the pillar in the middle of the Garden through the door of the firmament of the Garden of Eden. The souls go out and listen to the sweet voice that comes of the firmament's revolving. Later they receive the illumination of Chochmah; from the joy and gladness caused by what they see, they go up and down, come near and retreat. Rabbi Shimon turns to, "And over the heads of the living creatures there was the likeness of a firmament, like the color of the terrible ice, stretched out over their heads above." He speaks about the firmament above and the firmament below. When souls ascend they bathe in the river of fire and are washed in it, not consumed but purified. We learn of Behinom, that place of purification in Gehenom. We learn that God brings out the sun after the purification and heals the broken soul: this is the meaning of, "But to you who fear my name the sun of righteousness shall arise with healing in its wings." Rabbi Shimon tells us that at every new moon and Shabbat the souls in the lower Garden of Eden hover about the world and see the bodies of the wicked being punished, and they watch the sick and suffering. Then they go back to the Garden of Eden and tell these things to Messiah, who cries for the wicked. Messiah enters the temple of the sick that exists in the Garden of Eden and calls upon him all the diseases, pains and agonies of Yisrael. But for him, no man would ever have been able to bear the sufferings of Yisrael for the punishments of the Torah. Rabbi Shimon says that Rabbi Elazar also used to take sufferings upon himself for the sake of Yisrael. For now, Messiah detains the illnesses and agonies until a man passes away from the world and receives punishment. Finally, Rabbi Shimon says those who observe the precepts of the Torah are happy, because when the point down below wants to be delighted in the Garden of Eden by the souls of the righteous, it is like a mother, happy and delighted with her sons.

292. Upon the lower, EARTHLY, Garden of Eden there stands a firmament, in which are contained high mysteries. When the Holy One, blessed be He, made the firmament, He brought fire and water from the Throne of Glory, WHICH IS THE WORLD OF BRIYAH, and put them together to form the lower firmament, OF OUR EARTH. They expanded until they reached that place, the Garden of Eden, and settled, THAT IS, EXPANDED NO MORE. What did the Holy One, blessed be He, do? He took from the holy high heaven, CHOCHMAH AND BINAH OF ZEIR ANPIN, CALLED HEAVEN OF ATZILUT, other fire and water, that both exist and do not exist, both disclosed and not disclosed. From these fire and water taken from the high heaven, He caused the firmament to expand, and stretched them over the lower Garden of Eden. That firmament, WHICH IS DA'AT, is united with the other firmament, OF OUR EARTH, WHICH IS TIFERET.

293. In the expansion of that firmament upon the garden, four colors are displayed: white, red, green and black. THEY ARE THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL, WHITE, RED AND GREEN; AND BLACK WHICH IS MALCHUT THAT RECEIVES FROM THESE THREE COLUMNS. In these colors there are four openings underneath the expansion of the firmament. They open to the four sides of the firmament above the garden. FOR SOUTH AND NORTH ARE CHESED AND GVURAH, AND EAST AND WEST ARE TIFERET AND MALCHUT. From the fire and water from which the firmament was made, THE MENTIONED CHOCHMAH AND BINAH OF ZEIR ANPIN, four lights come through these four doors.

294. On the opening to the right from the expansion of the water aspect OF THE FIRMAMENT, THAT IS MADE OF FIRE AND WATER, NAMELY FROM THE LIGHT OF CHASSADIM, two lights shine through the two doors: through the right opening, IN THE SOUTH WHICH IS CHESED, and through the frontal opening, THAT IS, IN THE EAST WHICH IS TIFERET. BECAUSE EAST AND WEST ARE CALLED FRONT AND BACK. AND THE LIGHT OF CHASSADIM ALSO ILLUMINES IN TIFERET AS WE ALREADY KNOW.

295. Within the light that illumines to the right, one letter engraved, stands out and glitters from inside the light. It is the letter Mem, THE FIRST LETTER OF 'MICHAEL', which stands in the middle of that light at that opening. This letter goes up and down, and does not stand still. That light ON THE RIGHT SIDE takes that letter out, therefore it does not stand still. THIS IS THE MYSTERY OF "AND THE LIVING CREATURES RAN AND RETURNED" (YEchezkel 1:14), FOR THEY DO NOT STAND STILL.

296. Within the light that illumines the side opposite the front, THAT IS EAST WHICH IS TIFERET, one letter is engraved, shining and standing out and glitters from inside the light. It is the letter Resh, WHICH IS THE FIRST LETTER OF THE ANGEL RAPHAEL. Sometimes the letter Bet is seen, THE FIRST LETTER THE ANGEL BOEL. It stands in the center of that light in the opening, going up and down. Sometimes it is seen and sometimes not. And it does not stand still, IN ACCORDANCE WITH THE MYSTERY OF "AND THE LIVING CREATURES RAN AND RETURNED." These two letters stand IN THE CENTER OF THE LIGHT IN THE TWO OPENINGS, and when the souls of the righteous come to Garden of Eden, these two letters step out of the light, and stand by that soul, and go up and down, IN ACCORDANCE WITH THE MYSTERY OF "AND THE LIVING CREATURES RAN AND RETURNED." AND WHAT IS SAID HERE THAT THE EAST IS CALLED RAPHAEL IS IN OPPOSITION TO SOME EXPLANATIONS IN WHICH URIEL IS THE EAST.

292. בגנתא דערן דלתתא, רקיעא דקיימא עליה, אית ביה רזין עלאין. כד עבד קודשא ברין הוא רקיעא אייתי אש ומים, מגו כורסי יקריה, ושתף לון כחדא, ועבד מנהון רקיעא לתתא, ואתפשטו עד דמטו לההוא אתר דגנתא דערן, ויתבו. מה עבד קודשא ברין הוא. נטל משמים עלאין קדישין, אש ומים אחרנין דמשתכחין ולא משתכחין, דאתגליין ולא אתגליין, ומאינון אש ומים, דאתנטלו משמים עלאין, עבד מנייהו מתיחו דרקיעא, ומתח ליה על האי גנתא דלתתא, ומתחבר גו רקיעא אחרא.

293. ארבע גוונין, בההוא מתיחו דרקיעא דעל גנתא, חיוור וסומק ורוק ואוכם. לגבי הני גוונין, אית ארבע פתחין, לתתא מההוא מתיחו דרקיעא. ואינון פתחין לארבע סטרין דרקיעא דעל גבי גנתא. מאינון אש ומים, דאתעביד מנהון ההוא רקיעא. מתפתחין בארבע פתחין, ארבע נהורין.

294. לסטר ימינא בההוא פתחא, מגו מתיחו דסטר מיא, נהרין תרין נהורין, באינון תרין פתחין, בפתחא דימינא, ובפתחא דאיהו לקבל אנפין.

295. גו נהורא דנהיר לסטר ימינא, אתרשים את חד, נהיר ובלוט, ונציץ בנציצו, מגו ההוא נהורא, ואיהו את מ', וקיימא באמצעיתא דההוא נהורא דפתחא. את דא, סלקא ונחתא, ולא קאים באתר חד. ההוא נהורא, נטיל לההוא את ואפיק לה, בג"כ לא קיימא באתר חד.

296. גו נהורא דנהיר בסטרא דאיהו לקבל אנפין, אתרשים את חד, דנהיר ובלוט, ונציץ בנציצו גו ההוא נהורא, ואיהי את ר', ולזמנין אתחזי ב' וקיימא באמצעיתא דההוא נהורא דפתחא. וסלקא ונחתא, לזמנין אתגליא, ולזמנין לא אתגליא, ולא קיימא באתר חד. אליון תרין אתון קיימין, וכד נשמתא דצדיקיא עאלת בגנתא דערן, אליון תרין אתון נפקין מגו ההוא נהורא, וקיימין על ההוא נשמתא, וסלקי ונחתי.

297. From the two doors, two Chariots then hasten to come down. One supernal Chariot is the Chariot of Michael, the great prince, and the second Chariot is of the superior chief Boel, who is the important minister called Raphael. They go down and stand by the soul and tell it, 'come in peace, it "shall enter in peace" (Yeshayah 57:2), enter in peace'. The two letters then mount, stand in their places and are concealed within the light of the doors.

298. Through the other two openings shine two other lights, glowing from the light of the fire in the openings, one to the left side and one to the rear. Two other letters burn within the lights and glitter therein. One is the letter Gimel and one letter is Nun, WHICH ARE THE FIRST LETTERS OF THE ANGEL GABRIEL AND THE ANGEL NURIEL. And when the first two letters return to their place, these two letters glitter and go up and down, leave the lights IN THE OPENINGS and stand by the soul.

299. Two Chariots then descend from the two openings. One is the Chariot of Gabriel, a high delegate and honorable chief. The second is another holy Chariot of the high superior Nuriel. They descend from the doors and stand by the soul. And the letters Gimel and Nun go back to their places.

300. The two Chariots then ascend into a hidden chamber called 'Ohalot' (lit. 'tents'), where there are twelve kinds of concealed sweet spices, as is written: "Nard and saffron, calamus and cinnamon, with all trees of frankincense..." (Shir Hashirim 4:14). These are ALSO the twelve kinds of spices of the lower GARDEN OF EDEN.

301. There you may also find the garments, the souls are worthy of wearing, each according to the soul's worth. In that garment, the good deeds are recorded, which he did in this world. All are written and proclaim, 'this is the garment of so-and-so'. AND THE ANGELS take the garments and clothe the souls of the righteous in the garden, in the likeness of the form of this world.

297. בְּדִין, מְאִינּוֹן תְּרִין פְּתָחִין, מְקַדְמֵי וְנַחְתֵי מְעִילָא, תְּרִין רְתִיכִין. רְתִיכָא חָדָא עֲלָא, דְאִיהִי רְתִיכָא דְמִיכָאל, רַב סַגְנִין. רְתִיכָא תְנִינָא, דְאִיהִי רְתִיכָא מֵהוּא רַב מְמַנָּא, דְאֶקְרִי בּוּא"ל. וְדָא אִיהוּ שְׁמַשָּׁא וְקִירָא דְאֶקְרִי רַפָּא"ל. וְאִינּוֹן נַחְתִין וְקִיּוּמִין עַל גְּשְׁמַתָּא, אֲמַרִין לֵהּ שְׁלוֹם בּוּאָךְ. יְבָא שְׁלוֹם יְבָא שְׁלוֹם. בְּדִין אִינּוֹן תְּרִין אַתּוּן, סַלְקִין וְקִיּוּמִין בְּאַתְרֵיהּ, וְאַתְגְּנִיזוּ גּוּ הוּא נְהוּרָא, דְאִינּוֹן פְּתָחִין.

298. תְּרִין פְּתָחִין אַחֲרָנִין, תְּרִין נְהוּרִין אַחֲרָנִין קָא מְלַהֲטִין, מְנַהֲרוּ דְאִשָּׁא, בְּאִינּוֹן פְּתָחִין חַד לְסֹטֵר שְׁמַאלָא, וְחַד לְאַחֲוֵרָא. תְּרִין אַתּוּן אַחֲרָנִין, מְלַהֲטִין בְּאִינּוֹן נְהוּרִין, וְנִצְיָצִין בְּגוּוֹיָהּ, אֵת חַד ג', וְאֵת חַד נ', וְכַד אַתּוּן קְדַמַי מִתְהַדְרִין לְאַתְרֵיהּ, אֲלִין תְּרִין אַחֲרָנִין נְצוּצִין, סַלְקִין וְנַחְתִין, נְפַקִין מְאִינּוֹן נְהוּרִין, וְקִיּוּמִין עַל גְּשְׁמַתָּא.

299. בְּדִין נַחְתִין תְּרִין רְתִיכִין, מְאִינּוֹן תְּרִין פְּתָחִין. רְתִיכָא חָדָא אִיהוּ רְתִיכָא דְגַבְרִיאֵל, רַב מְמַנָּא וְיִקְרָא. רְתִיכָא תְנִינָא, אִיהִי רְתִיכָא אַחֲרָא קְדִישָׁא דְנִוְרִיא"ל רַב מְמַנָּא, וְנַחְתִין מְאִינּוֹן פְּתָחִין, וְקִיּוּמִין עַל גְּשְׁמַתָּא, וְאַתּוּן מִתְהַדְרִין לְאַתְרֵיהּ.

300. בְּדִין, אֲלִין תְּרִין רְתִיכִין, עֲאֲלִין לְגוּ הֵיכְלָא חָדָא טְמִירָא דְגַנְתָּא, דְאֶקְרִי אֶהְלוֹ"ת, וְתַמְן תְּרִיסֵר זִינֵי בּוֹסְמִין גְּנִיזִין, דְכַתִּיב נִרְדַּ וְכַרְכַּם קִנְהָ וְקַנְמוֹן וְגו'. וְאִינּוֹן תְּרִיסֵר זִינֵי דְבוֹסְמִין דִּלְתַתָּא.

301. וְתַמְן כָּל אִינּוֹן לְבוּשִׁין דְנִשְׁמַתִין, דְאַתְחַזוֹן לְאַתְלַבְּשָׁא בְהוּ, כָּל חַד וְחַד, בְּדִקָּא חַזִי. בְּהוּא לְבוּשָׁא, אֲתַרְשִׁימוּ כָּל אִינּוֹן עוֹבְדִין טְבִין, דְעֵבַד בְּהַאי עֲלָמָא. וְכִלְהוּ רְשִׁימִין בֵּיהּ, וּמְכַרְיִזֵי הַאי אִיהוּ לְבוּשָׁא דְפִלְנִיא, וְנִטְלִין לְהוּא לְבוּשָׁא וְאַתְלַבְּשַׁת בֵּיהּ הַהִיא נִשְׁמַתָּא דְצְדִיקָא דְבַגְנַתָּא, כְּגוּוֹנָא דְדִיוקְנָא דְהַאי עֲלָמָא.

302. This takes place only at the thirtieth day and afterwards. For in the thirty days AFTER DEATH, there is no soul that is not punished before entering the Garden of Eden. Once it is punished, it enters the Garden of Eden, as explained. And after it was blanched, NAMELY, AFTER PURIFICATION OF THE FILTH OF THIS WORLD BY PUNISHMENT, it wears THE SAID GARMENT. Once it wore the garment, it is given place according to its worth. Then, AFTER THE SOUL RECEIVES ITS PLACE, all the letters MEM, RESH, GIMEL, NUN, WHICH ARE THE INITIALS OF THE MENTIONED ANGELS, go down, and the Chariots OF THOSE FOUR ANGELS MENTIONED go back up to their places. FOR AFTER THE ANGELS COME BACK, AN IMPRESSION OF THEIR ILLUMINATION MUST REMAIN. THIS IS THE SECRET OF FOUR THE LETTERS MEM, RESH, GIMEL, NUN.

303. That firmament revolves twice a day by the journey of another firmament that is attached to it. And that firmament does not go out of the Garden OF EDEN, FOR IT ONLY HOVERS ABOVE THE GARDEN EXCLUSIVELY; this firmament is embroidered with many colors, TO WIT, WHITE, RED, GREEN AND BLACK, WHICH ARE CHESD, GVURAH, TIFERET AND MALCHUT.

304. The twenty two letters are impressed and engraved upon that firmament, ABOVE THE GARDEN OF EDEN, each letter distilling dew, from the higher dew, over the Garden. By that dew, WHICH IS ILLUMINATION OF CHASSADIM, the souls are bathed and healed, after immersing themselves in the river of fire for purification. The dew comes down only from within the letters that are impressed and engraved upon that particular firmament, because these letter are the entirety of the Torah, FOR THEY ARE DRAWN FROM ZEIR ANPIN OF ATZILUT, named Torah because it was made from the fire and water of the Torah, THAT IS, FROM THE FIRE AND WATER OF ZEIR ANPIN OF ATZILUT.

305. Therefore they distill dew on all those that are occupied in the Torah for its sake in this world. For these words that are engraved in the Garden of Eden, go up to the firmament ABOVE THE GARDEN OF EDEN and take from those TWENTY TWO letters THAT ABIDE THERE, dew to nourish the soul. This is the meaning of "my doctrine shall drop as the rain, my speech shall distill as the dew" (Devarim 32:2)

306. In the middle of that firmament, there is an opening, facing the opening of the supernal chamber, IN YETZIRAH, through which the souls soar from the lower Garden of Eden upward by means of a pillar that is stuck in the EARTH OF Garden of Eden AND REACHES that opening.

302. וְהָנִי מִיְלִי, מִתְּלַתִּין יוֹמִין וְאֵילָךְ, דִּהְיָא כָּל תְּלַתִּין יוֹמִין, לִית לָךְ נִשְׁמַתָּא דְלֵא תְּקַבֵּל עוֹנְשָׂא, עַד לֹא תִיעוּל לְגַנְתָּא דְעַדָּן. בֵּינָן דְּקַבִּילַת עוֹנְשָׂא, עֲאֵלַת לְגַנְתָּא דְעַדָּן, בְּמָה דְאֻקְמוּהָ. לְבַתֵּר דְאֵתְלַבְּנַת, אֵתְלַבְּשַׁת בֵּינָן דְאֵתְלַבְּשַׁת בְּהָאֵי לְבוּשָׂא, יְהִיבִין לָהּ אֶתֶר בְּמָה דְאֵתְחַזִּי לָהּ. כְּדִין, כָּל אֵינוֹן אֶתְוֹן, נַחְתִּין, וְסֻלְקִין אֵינוֹן רְתִיכִין.

303. הַהוּא רְקִיעָא אֶהְדֵּר תְּרִין זְמַנִּין בְּכָל יוֹמָא, בְּהוּא נְטִילוֹ דְהָאֵי רְקִיעַ אַחְרָא, דְמִתְדַבֵּק בֵּיהּ. וְהָאֵי רְקִיעָא לֹא נִפִיק לְבַר מִגְּנָתָא. רְקִיעָא דָא, מְרַקְמָא בְּכָל זַיְנֵי גְוּוּנִין.

304. תְּרִין וְעֶשְׂרִין אֶתְוֹן רְשִׁימִין מַחְקָקִין, בְּהוּא רְקִיעָא, כָּל אֵת וְאֵת, נְטִיף טְלָא, מִשְׁלָא דְלַעִילָא עַל גְּנָתָא. וּמַהוּא טְלָא דְאֶתְוֹן אֵתְסַחֲרִין אֵינוֹן נִשְׁמַתִּין, וּמִתְסַיִן, בְּתֵר דְטַבְּלוֹ בְּנֵהַר דִּינוּר לְאֵתְדַבְּאָהּ. וְטְלָא לֹא נַחֲת, אֶלָּא מִגּוֹ אֶתְוֹן דְרְשִׁימִין וּמַחְקָקִין בְּהוּא רְקִיעָא, בְּגִין דְאֵינוֹן אֶתְוֹן כָּלְלָא דְאֻרִייתָא. וְהוּא רְקִיעָא רְזָא דְאֻרִייתָא, דִּהְיָא מֵאֵשׁ וּמֵיִם דְאֻרִייתָא אֶתְעַבִּיד.

305. וְעַד אֵינוֹן נְגִדִין טְלָא, עַל כָּל אֵינוֹן דְאֵשְׁתַּדְלוּ בְּאֻרִייתָא לְשִׁמָּה בְּהָאֵי עֲלָמָא. וְאֵלִין מְלִין רְשִׁימִין בְּגַנְתָּא דְעַדָּן, וְסֻלְקִין עַד הַהוּא רְקִיעָא וְנִטְלִין מֵאֵינוֹן אֶתְוֹן הַהוּא טְלָא, לְאֵתְזָנָא הֵיאֵי נִשְׁמַתָּא. הִדָּא הוּא דְכִתְיִב, יַעֲרֹף כַּמָּטֵר לְקַחֵי תִזְל כְּטַל אִמְרַתִּי.

306. בְּאִמְצַעִיתָא דְהָאֵי רְקִיעָא, קִיּוּמָא פְתָחָא חֲדָא, לְקַבֵּל פְתָחָא דְהֵיכְלָא דְלַעִילָא, דְבְּהוּא פְתָחָא, פְּרַחֲרִין נִשְׁמַתִּין מִגְּנָתָא דְלִתְתָא לַעִילָא, בְּחַד עֲמוּדָא דְנַעִיץ בְּגַנְתָּא, עַד הַהוּא פְתָחָא.

307. Into that firmament, within that opening in the middle of the firmament above the garden, three colors of light enter, mixed together. They ARE CHOCHMAH, BINAH, DA'AT, WHICH shine upon the colors of that pillar, WHICH GOES UP THERE. Then the pillar glitters and glows by the glowing colors. AND THE RIGHTEOUS, WHO ASCENDED BY WAY OF THAT PILLAR INTO THE FIRMAMENT, RECEIVE THE LIGHTS THROUGH THAT PILLAR. The righteous glow at any time from that high effulgence; THAT GOES ON, CONSTANTLY, but on Shabbat and the beginning of the month more than on other times because the Shechinah is then noticeably revealed in that firmament, and all the righteous come to bow before Her.

308. Happy is the portion of whoever is worthy of the said garments. These garments are made from the good deeds one did in this world by the precepts of the Torah, THE COMMANDMENTS CONNECTED TO ACTION, and through them the soul stands in the lower Garden of Eden wrapped in these precious garments.

309. When the soul ascends through the door of the higher firmament, other lofty and precious garments are presented before it, MADE BY PRECEPTS CONNECTED WITH wish and intention of the heart, study and prayer. For when that wish goes up, it is used as a crown, and part of it remains for that person, and is made into garments of light for the soul to wear when it ascends. And though it was said that the garments OF THE SOUL IN THE LOWER GARDEN OF EDEN depend on deeds, AS WAS MENTIONED BEFORE, nevertheless, those THAT GO UP TO THE HIGH FIRMAMENT depend on the wish of the spirit alone, as we said, to be among the angels, who are holy spirits. This is the clarification of the matter, and the holy luminary, RABBI SHIMON, learned it so from Elijah, that the lower garments of the earthly Garden of Eden ARE CONNECTED with deeds and the higher garments ARE CONNECTED with the intention and the wish of the spirit that is in the heart.

310. It is written: "and a river went out of Eden to water the garden..." (Bereshheet 2:10). This verse was explained. But assuredly a river flows out of Eden (lit. 'pleasure') of the Garden below, THE LOWER GARDEN OF EDEN. One should know that river that is flowing out of the lower Garden, its whereabouts and source. HE ANSWERS: THERE IS NO QUESTION about its location BECAUSE it is in Eden, SAME AS THE RIVER WHICH FLOWS OUT OF EDEN OF ATZILUT, WHICH IS CHOCHMAH OF ATZILUT. But Eden is a very high mystery and permission was not given for the mind's eye to have power over it. The secret of the matter is that if this place, NAMELY, EDEN, WHICH IS CHOCHMAH IN THE FIRMAMENTS OF THE LOWER GARDEN OF EDEN, were disclosed and revealed down below; then that place of the higher holy Eden WOULD HAVE TO be disclosed and known. But in order to keep the secrecy of the honor of the higher holy Eden, WHICH IS CHOCHMAH OF ATZILUT, WHICH MUST NOT BE REVEALED, the lower Eden too is hidden and concealed, WHICH IS CHOCHMAH IN THE FIRMAMENTS OF THE LOWER GARDEN OF EDEN, out of which the river in the Garden of Eden emanates. Therefore this Eden is not revealed even to the souls in the Garden of Eden.

307. גוֹ הַהוּא רְקִיעָא בְּהוּא פְתַחַא פְתַחַא דְאִיהוּ בְּאַמְצְעִיתָא דְרְקִיעָא דְבְּגִנְתָּא, עֲאֲלִין בְּגוּהַ תְּלַת גּוּוּנִין דְנְהוּרָא כְּלִילִן כְּחָדָא, וְנִהְרִן לְגוּוּנִין דְהַהוּא עֲמוּדָא. וְכַדִּין עֲמוּדָא דָּא, נְצִיץ וְאַתְלֵהִיט בְּכַמְה גּוּוּנִין דְמִתְלֵהֲטִין. בְּכַל שְׁעָתָא, נִהְרִין צְדִיקָיָא, מִהַהוּא זִיוָא עֲלָאָה. אֲבַל בְּכַל שַׁבְּתָא וְשַׁבְּתָא, וּבְכַל רִישׁ יָרַח, אֲתַגְלִינָא שְׁכִינְתָּא, יְתִיר מִשְׁאֵר זְמַנֵּי בְּהַאי רְקִיעָא, וְאַתִּינִין כְּלֵהוּ צְדִיקָיָא, וְסַגְדִּין לְגַבִּיָּהּ.

308. זְכָאָה חוּלְקִיָּהּ, מֵאַן דְזְכִי לְהַנִּי לְבוּשֵׁי דְקְאָמְרִין, דְמִתְלַבְּשִׁין בְּהוּ צְדִיקָיָא בְּגִנְתָּא דְעָרָן. אֲלִין מְעוּבְדִּין טְבִין, דְעֵבִיד בְּרִישׁ, בְּהַאי עֲלֵמָא, בְּמְקוּדֵי אֹרִייתָא. וּבְהוּן קִימָא נְשַׁמְתָּא בְּגִנְתָּא דְעָרָן לְתַתָּא, וְאַתְלַבְּשַׁת בְּהַנִּי לְבוּשִׁין יְקִירִין.

309. כִּד סְלֵקָא נְשַׁמְתָּא בְּהוּא פְתַחַא דְרְקִיעָא לְעִילָא, אֲזִדְמַנִּין לָהּ לְבוּשִׁין אַחֲרָנִין יְקִירִין עֲלֵאִין, דְאִינֻן מְרַעוּתָא וְכֹוּנָה דְלֵבָא בְּאֹרִייתָא וּבְצִלוּתָא, דְכִד סְלֵקָא הַהוּא רַעוּתָא לְעִילָא, מִתְעַטֵּר בְּהַ מֵאַן דְמִתְעַטֵּרָא, וְאַשְׁתָּאֵר חוּלְקָא לְהַהוּא בְּרִישׁ, וְאַתְעַבְדִּי מְנִיָּה לְבוּשִׁין דְנְהוּרָא, לְאַתְלַבְּשָׁא בְּהוּ נְשַׁמְתָּא. לְסֵלְקָא לְעִילָא. וְאַף עַל גַּב דְאֹקְמוּהּ, דְאִינֻן לְבוּשִׁין בְּעוּבְדִּין תְּלִינִין. אֲלִין לֹא תְלִינִין אֲלֵא בְּרַעוּתָא דְרוּחָא, כְּמָה דְאַתְמֵר, לְקִימָא גּוּ מְלֵאכִין רוּחִין קְדִישִׁין וְדָא אִיהוּ בְּרִירוּ דְמֵלָה. וּבּוּצִינָא קְדִישָׁא, אֹלִיף הַכִּי מֵאַלְהוּ, לְבוּשִׁין דְלְתַתָּא בְּגִנְתָּא דְאַרְעָא בְּעוּבְדִּין. לְבוּשִׁין דְלְעִילָא, בְּרַעוּתָא וְכֹוּנָא דְרוּחָא בְּלֵבָא.

310. וְנִהַר יוֹצֵא מֵעָרָן לְהַשְׁקוּת אֶת הַגֶּן וְגו', הַא אֹקְמוּהּ, אֲבַל בְּהַאי גִנְתָּא דְלְתַתָּא, נִהַר יוֹצֵא מֵעָרָן וְדָאִי. וְאַצְטְרִיךְ לְמַנְדַּע, הַאי נִהַר דְנִמְקִי בְּגִנְתָּא דְלְתַתָּא, בְּאַן אֲתֵר עֲקֵרָא וְשִׁרְשָׁא דִילִיָּהּ. בְּאַן אֲתֵר, בְּעָרָן. עָרָן דָּא רְזָא עֲלָאָה אִיהוּ, וְלֹא אֲתִיָּהִיב רְשׁוּ לְשִׁלְטָאָה בֵּיָּה עֵינָא דְסַכְלַתְנֻ. וְרְזָא דְמֵלָה אֲלֵמְלֵי אֲתֵר דָּא אֲתַמְסֵר לְתַתָּא לְאַתְגְּלָאָה, אֲתֵר דְעָרָן עֲלָאָה קְדִישָׁא, אֲתַמְסֵר אוּף הַכִּי לְמַנְדַּע. אֲלֵא בְּגִין טְמִירוּ דִּיקְרָא דְעָרָן עֲלָאָה קְדִישָׁא, אֲתַטְמֵר וְאַתְגְּלִיז עָרָן תַּתָּא, דְהַהוּא נִהַר נְגִיד וְנִמְקִי מְנִיָּה. וְע"ד לֹא אֲתַמְסֵר לְאַתְגְּלָאָה, אֲפִילוּ לְאִינֻן נְשַׁמְתִּין דְבְּגִנְתָּא דְעָרָן.

311. As this river, BINAH, TIFERET AND MALCHUT, departs and flows out of Eden, WHICH IS CHOCHMAH AT THE TOP OF ARICH ANPIN, to water the upper garden, MALCHUT OF ATZILUT; a light comes out of the center door OF THE GARDEN'S FIRMAMENTS, divided between the four openings in the four directions, where the letters MEM, GIMEL, RESH, NUN, are written. This light, divided into four lights and four glittering letters, goes out of Eden, where the upper point shines, WHICH REFERS TO CHOCHMAH, THE ASPECT OF THE HIGHEST POINT, OF THE FIRMAMENTS OF THE EARTHLY GARDEN OF EDEN.

312. That UPPER point shines and causes Eden to shine. No one is able to see and comprehend that point, only the light spreading from it BY WAY OF THE DOOR IN THE MIDDLE OF THE SAID FIRMAMENTS. The righteous in the Garden of Eden bow before the light, as we learned. And this lower point, MALCHUT WITHIN THE GARDEN OF EDEN, is the garden to the supernal Eden, THE UPPER POINT, CHOCHMAH, where it is not possible to know and behold.

313. This is referred to in the verse "no eye has ever seen that Elohim, beside You" (Yeshayah 64:3). This name, ELOHIM, is explained: A) 'Elohim, beside You' is the lower holy point, MALCHUT OF ATZILUT NAMED ELOHIM, that knows the lower Eden IN THE EARTHLY GARDEN OF EDEN, hidden in the garden, which is known by none other, SAVE MALCHUT OF ATZILUT. B) 'Elohim, besides You' is the uppermost Eden, above all, the secret of the World to Come, THAT IS CHOCHMAH OF ATZILUT NAMED UPPER EDEN, WHEN REVEALED IN BINAH OF ATZILUT BY THE NAME 'THE WORLD TO COME', CALLED ELOHIM. It knows the lower point MALCHUT OF ATZILUT, by means of a certain righteous that flows out of it - the river which waters it, NAMELY, THE RIVER THAT FLOWS OUT OF EDEN, WHICH IS YESOD, CALLED RIGHTEOUS. No one else knows it besides Him, as is written: 'Elohim, beside You', that is connected above up to the Endless Light.

314. This river, flowing out of Eden of the lower GARDEN OF Eden, is a mystery enclosed to the wise, based on the secret meaning of the verse "and satisfy your soul in drought (Heb. tzach'tzachot)" (Yeshayah 58:11). This explanation applies both above and below. When the soul leaves the darkness of this world, it longs to see the light of the upper world, like a man in his thirst desiring to drink water. Thus each one is thirsty as it says, "dried up (Heb. tzicheh) with thirst" (Yeshayah 5:13), SIMILARLY 'TZACH'TZACHOT' MEANS 'THIRSTY FOR LIGHTS'. SINCE it thirsts for the brightness (Heb. tzachut) of the lights of the garden, the firmaments and the chambers in the Garden.

315. In the river that flows out of Eden sit all the souls clad in precious garments. Without the garments, they would not be able to bear THE LIGHTS. Now they sit and slack their thirst within the brightness, for they are able to stand it. This river amends the souls so they would be able to be sustained by and enjoy the brightness. The souls are amended by it and settled by it.

311. כִּמָּה דֵּהֲאֵי נְהַר אֲתַפְרֵשׁ וְנִמְיָק מִגּוֹ עַרְוֹן, לְאַשְׁקָאָה לְגַנְתָּא דְלַעִילָא, הֲכִי נִמְיָ מִגּוֹ הַהוּא פְתַחֵא דְאַמְצְעִיתָא נִמְיָק חַד נְהוּרָא, דְאַתְפְּרֵשׁ לְד' סְטְרִין, בְּד' פְתַחִין דְקְאֻמְרֵן. אֲתֵר דְקִיּוּמִין אִינוּן אֲתוּון רְשִׁימָן. וְהַהוּא נְהוּרָא דְאַתְפְּרֵשׁ לְאַרְבַּע נְהוּרִין, בְּד' אֲתוּון דְנִיצוּצִין, נִמְיָק מִעַרְוֹן, אֲתֵר דְזֵהֲרָא נְקוּדָה לַעִילָא.

312. וְהַהוּא נְקוּדָה אֲתַנְהִיר, וְאַתְעֵבִיד עַרְוֹן לְאַנְהֲרָא. וְלֹא אֵית מָאן דְשְׁלִיט לְמַחְמֵי וּלְמַנְדַּע לְהֵאֵי נְקוּדָה, בַּר הַהוּא נְהִירוֹ דְאַתְפְּשֵׁט מִנְיָה, דְסַגְדִּין לְקַמְיָה אִינוּן צְדִיקָא דְבַגְנָתָא דְעַרְוֹן, כִּמָּה דְאַתְמַר. וְהֵאֵי נְקוּדָה תַּתְּאָה, אִיְהִי גַנְתָּא לְגַבֵּי עַרְוֹן עֲלָאָה, אֲתֵר דְלֹא אֲתִיְהִיב לְמַנְדַּע וְלֹאֲסַתְכֵּלֵא.

313. עַל כָּל דָּא כְּתִיב, עֵין לֹא רָאָתָה אֱלֹהִים זְוֹלְתֵךְ. שְׂמָא דָּא אֲתַפְרֵשׁ, אֱלֹהִים זְוֹלְתֵךְ, דָּא נְקוּדָה תַּתְּאָה קְדִישָׁא, דְאִיְהוּ יוֹדַע הֵאֵי עַרְוֹן דְלַתְתָּא, דְטְמִיר בַּגְנָתָא, וְלִית אַחְרָא מָאן דְיֹדַע לִיְהִי. אֱלֹהִים זְוֹלְתֵךְ, דָּא עַרְוֹן עֲלָאָה עַל כֻּלָּא, דְאִיְהוּ רְזָא דְעֲלָמָא דְאֲתֵי, דְאִיְהוּ יוֹדַע לְנְקוּדָה תַּתְּאָה, בְּחַד צְדִיק דְנִמְיָק מִנְיָה, נְהַר דְרִוֵּי לִיְהִי, וְלִית מָאן דְיֹדַע לִיְהִי בַר אִיְהוּ, דְכְּתִיב אֱלֹהִים זְוֹלְתֵךְ, דְאִיְהוּ אַחִיר לַעִילָא לַעִילָא עַד אֵין סוּף.

314. וְהֵאֵי נְהַר דְנִמְיָק מִעַרְוֹן לַתְּתָא, רְזָא אִיְהוּ לְחַכְיִמִין, בְּרְזָא דְכְּתִיב, וְהִשְׁבִּיעַ בְּצַחְצַחוֹת נַפְשֵׁךְ. וּמִלָּה דָּא אֲתַפְרֵשׁ לַעִילָא וְתַתְּא. נִשְׁמַתָּא דְנִמְיָקָא מְהֵאֵי עֲלָמָא דְחִשׁוּכָא, אִיְהִי תְאִיבַת לְמַחְמֵי בְנְהִירוֹ דְעֲלָמָא עֲלָאָה, כְּהֵאֵי בַר נֶשׁ דְתְאִיב לְמִשְׁתֵּי בְתִאִיבו לְמִיָּא, הֲכִי כָּל חַד וְחַד, אִיְהוּ צַחְצַחוֹת, כִּמָּה דְאֵת אָמַר, צַחָה צְמָא. צְמָא, מְאִינוּן צַחוֹת דְנְהוּרִין דְגַנְתָּא וְרִקְיעָא וְהִיכְלִין דְגַנְתָּא.

315. וְהַהוּא נְהַר דְנִמְיָק מִעַרְוֹן, כָּל אִינוּן נִשְׁמַתִּין בְּלְבוּשֵׁי יִקְר, יִתְבִּין עַל הַהוּא נְהַר, וְאַלְמֵלֵא הַהוּא לְבוּשָׁא, לֹא יִכְלִין לְמַסְבֵּל. וְכַדִּין מְתִישְׁבֵן, וְרוּון בְּאִינוּן צַחוֹת, וְיִכְלִי לְמַסְבֵּל. וְהַהוּא נְהַר אִיְהוּ תְקוּנָא דְנִשְׁמַתִּין, לְאַתִּישְׁבָא, וְלֹאֲתַזְנָא וְלֹאֲתַהֲנָא, מְאִינוּן צַחוֹת וְנִשְׁמַתִּין אֲתַתְקִנֵן עַל הַהוּא נְהַר, וּמְתִישְׁבֵן בֵּיה.

316. AS the high river, YESOD OF ZEIR ANPIN, lets out souls and they soar from it into the garden, MALCHUT OF ATZILUT, SO does the lower river in the terrestrial garden prepare the souls so they would be amended and settle within the brightness, like in this exterior world, where the souls are settled and shine within the smell of water. For at first they came out this way, AS WAS ALREADY SAID. And since the souls are prepared in the river that flows out of Eden, they are able to be settled in the upper brightness, and ascend higher by way of the door in the middle of the firmament and the pillar that stands in the middle of the garden, as was explained. THUS IS EXPLAINED THE VERSE "AND SATISFY...TZACHTZACHOT (LIT. 'DRAUGHT', ALSO 'BRIGHTNESS')," ABOVE AND BELOW. THE BRIGHTNESS ABOVE WAS NOW EXPLAINED. THE BRIGHTNESS BELOW ARE THE LIGHTS OF THE GARDEN, THE FIRMAMENTS AND THE CHAMBERS AS WAS SAID. BOTH ARE FORMED BY THE RIVER THAT FLOWS OUT OF EDEN.

317. THE SOULS OF THE RIGHTEOUS ascend by way of the pillar IN THE MIDDLE OF THE GARDEN, through the door of the firmament OF THE GARDEN OF EDEN. Around the pillar there are "a cloud and smoke...and the shining" (Yeshayah 4:5). THIS IS THE SECRET OF THE VERSE "AND HASHEM WILL CREATE UPON EVERY DWELLING PLACE OF MOUNT ZION, AND UPON HER ASSEMBLIES, A CLOUD AND SMOKE BY DAY, AND THE SHINING..." And though this verse was already explained, yet the cloud and smoke WERE outside and the shining light inside, in order to cover those who mount, so they would not be seen by those who stay below.

318. This is a secret mystery. When the point, THE GARDEN WHICH IS MALCHUT OF BINAH OF THE EARTH OF ASYAH, CALLED POINT, wanted to be properly fixed, and be adorned on Shabbat and the festivals and holidays; THE HOLY ONE, BLESSED BE HE, sent it the four faces of the eagle. They stand upon the temple called Dror, OF "pure (Heb. dror) myrrh" (Shemot 30:23). For that reason, at the time of Jubilee, we should proclaim freedom, as says the verse "and proclaim liberty (Heb. dror)...TO ALL ITS INHABITANTS" (Vayikra 25:10). These four aspects utter a sound, NAMELY, THEY PROCLAIM FREEDOM TO ALL THE INHABITANTS OF THE GARDEN, and no one hears it save the souls worthy of ascending. And they gather there, IN THE TEMPLE OF FREEDOM, and are taken by the four aspects and put inside the pillar that stands in the middle OF THE GARDEN.

319. At that time the pillar raises cloud, fire, smoke and bright light from within. These two, THE ILLUMINATION OF FREEDOM AND THE SOULS, are called "dwelling place of Mount Zion, and... her assemblies," OF WHICH IT IS WRITTEN: "AND HASHEM WILL CREATE UPON EVERY DWELLING PLACE OF MOUNT ZION, AND UPON HER ASSEMBLIES, A CLOUD AND SMOKE BY DAY, AND THE SHINING OF A FLAMING FIRE BY NIGHT" (YESHAYAH 4:5). For the dwelling place of Mount Zion is the higher amendment, when the lower point is adorned, TO WIT, IT IS THE ILLUMINATION OF FREEDOM BY THE FOUR FACES OF THE EAGLE OF ABOVE. And they, THE SOULS, are called by that point to be adorned. MEANING, THESE SOULS THAT HEARD THE LIBERATION CALL, ARE CONSIDERED HER INVITED GUESTS CALLED TO HER.

316. הַהוּא נְהַר עֲלֵאָה דְלַעִילָא, אַמִּיק נִשְׁמַתִּין, וּפְרַחִין מְנִיָּה, לְגוּ גְנָתָא, דְּהַאי נְהַר דְלִתְתָא בְּגִנְתָּא דְאַרְעָא, אֲתִקִּין נִשְׁמַתִּין, לְאַתְתְּקִנָּא לְאַתִּישְׁבָּא, בְּאַיְנוּן צְחוּת. כְּגִוּוּנָא דָּא בְּהַאי עֲלֵמָא לְבַר, בְּרִיחָא דְמִיָּיא מְתִישְׁבָּא נַפְשָׁא לְאַתְנַהְרָא, דְּהַא מְעִיקְרָא כְּגִוּוּנָא דָּא נַפְקָא. וּבְגִין דְּמִתְתְּקִין נִשְׁמַתִּין עַל הַהוּא נְהַר דְנִגִּיד וְנִפְיָא מֵעֵדֶן, יְכַלִּין לְאַתִּישְׁבָּא בְּאַיְנוּן צְחוּת עֲלָיִן, וְלִסְלָקָא לְעִילָא. בְּהַהוּא פְתַחַא דְאַמְצַעִיתָא דְרִקִיעָא וְחַד עֲמוּדָא דְקָאִים בְּאַמְצַעוֹת גְּנָתָא דְקָאִמְרִין.

317. בְּהַהוּא עֲמוּדָא סְלָקִין לְעִילָא, גּוּ הַהוּא פְתַחַא דְרִקִיעָא, וּבִיָּה סַחְרָנִיָּה, אִית בִּיָּה עֵנָן וְעֵשֶׁן וְנִגְהָ. וְאֵע"ג דְּאוּקְמוּהָ לְהַאי קְרָא, אֲבַל עֵנָן וְעֵשֶׁן אֵלִין מְלַבְּר, וְנִגְהָ מְלֻגוּ. וְדָא אִיהוּ לְחַמִּיָּא עַל אִינוּן דְּסְלָקִין לְעִילָא, דְּלֹא יִתְחַזֵּן מִקְמֵי אִינוּן דִּיתְבִּין לְתַתָּא.

318. וְהָא הִכָּא רְזָא דְרִזִּין, כִּד הַאי נְקוּדָה בְּעָא לְאַתְתְּקִנָּא בְּתַקּוּנוּי, וְלַאֲתַקְשָׁטָא, בְּשַׁבְּתֵי וּבְזִמְנֵי וּבְחַגֵּי, מְשַׁדֵּר אַרְבַּע אַנְפִּין דְנִשְׁרָא, וְקִיּוּמִין עַל הַיְכָלָא דְאַקְרִי דְרִוּר, וְהִינּוּ מֵר דְרִוּר. וּבְגִין דָּא בְּשַׁתָּא דִּיּוּבְלָא, בְּעִינָן לְאַכְרִזָּא דְרִוּר, כִּד"א וְקִרְאַתֶּם דְרִוּר. וְאַיְנוּן אַרְבַּע אַנְפִּין יְהִיבִין קְלָא, וְלִית מֵאן דִּישְׁמַע לִיה, בַּר אִינוּן נִשְׁמַתִּין דְאַתְחַזֵּן לְסְלָקָא, וְאַיְנוּן מְתַבְּנְשִׁין תַּמָּן, וְנִטְלִי לֹון אֵלִין ד' אַנְפִּין, וְאַעֲלִין לֹון לְגוּ, בְּהַהוּא עֲמוּדָא דְקִיּוּמָא בְּאַמְצַעִיתָא.

319. וּבְהַהוּא שַׁעֲתָא סְלָקָא הַהוּא עֲמוּדָא, עֲנָא וְאַשָׁא וְתַנְנָא, וְנִגְהָ מְלֻגוּ. וְאַלִּין תְּרִין אַקְרוּן, מְכוּן הַר צִיּוֹן וּמְקַרְאִיָּה. מְכוּן הַר צִיּוֹן, דָּא אִיהוּ תְּקוּנָא דְלַעִילָא, כִּד נְקוּדָה תַּתָּא מְתַקְשָׁטָא, וְאַיְנוּן מְקַרְאִיָּה דְהַהוּא נְקוּדָה לְאַתְתְּקִנָּא.

320. When the souls mount and arrive at the opening of that firmament, then that firmament revolves three times around the garden. From the sweet voice that comes of the firmament's revolving, the souls in the door of the firmament go out and listen to the sweetness of the firmament and see the pillar THROUGH WHICH THEY ASCENDED, that emits fire, cloud, smoke and a bright light. They all bow LOWERING THEIR HEAD, they then ascend through that opening, until they reach the circle that goes round that point, NAMELY, INTO THE FIRMAMENT THAT REVOLVES AROUND THE GARDEN CALLED POINT, WHICH IS THE SECRET OF CHOCHMAH. Then they see what they see, TO WIT, THEY RECEIVE THE ILLUMINATION OF CHOCHMAH BY THE NAME OF SIGHT. From the joy and gladness caused by what they see, they go up and down, come near and retreat, IN THE SECRET OF "RAN AND RETURNED" (YEchezkel 1:14).

321. CHOCHMAH, THE SECRET OF THE SUPERNAL POINT, desires them and decorates them with its light. MEANING, THE SOULS THAT ROSE TO IT BECOME WITHIN IT AS MAYIN NUKVIN (LIT. 'FEMALE WATERS'). Then one supernal Righteous is clad with jealousy, YESOD OF THE WORLD OF YETZIRAH, regards the light and beauty of that point and its establishments, seizes it and brings it up to him TO YETZIRAH, and light shines into light. TO WIT, THE LIGHT OF CHASSADIM IN YESOD SHINES INTO THE LIGHT OF CHOCHMAH WITHIN THE POINT and they become one. NAMELY, THEY UNITE. All the legions of heaven open and say at that time 'happy are the righteous, who observe the Torah, happy are you to be occupied in the Torah, for the joy of your Master is in you, who adorn the crown of your Master, FOR THEY BROUGHT ABOUT THAT UNITY.

322. When light shines into light, NAMELY, THE LIGHT OF CHASSADIM INTO THE LIGHT OF CHOCHMAH, the two lights become one and illumine. Then the colors, THE LIGHTS OF THE UNITY, go down and observe so as to take pleasure in the righteous, THAT ASCENDED AS FEMALE WATERS, AS MENTIONED, and prepare them to be adorned above. Concerning this the verse says "no eye has ever seen that Elohim, beside You, will do such a thing for him who waits for him" (Yeshayah 64:3).

323. Rabbi Shimon opened the discussion and said, it is written: "And over the heads of the living creatures there was the likeness of a firmament, like the color of the terrible ice, stretched out over their heads above" (Yechezkel 1:22). This scripture was already explained, but there is firmament and firmament. The firmament below stands upon four living creatures, THE FOUR LIVING CREATURES WITHIN MALCHUT, THE SECRET OF MICHAEL, GABRIEL, RAPHAEL AND NURIEL. Thence this firmament extends and takes a female form, MALCHUT, at the back of the male, ZEIR ANPIN. This is the recondite meaning in the verse "and you shall see My back" (Shemot 33:23), MEANING THAT MALCHUT IS AT THE BACK OF ZEIR ANPIN, as is written: "You have formed me behind and before" (Tehilim 139:5), WHICH ALLUDES TO ZEIR ANPIN IN FRONT AND MALCHUT IN THE BACK. It is similarly written: "and He took one of his ribs" (Beresheet 2:21), ALLUDING TO ZEIR ANPIN AND MALCHUT, THAT WERE DOUBLED-FACED, FRONT AND BACK, AND THEN WERE SAWED, WHICH THE SAID VERSE ALLUDES TO.

320. בִּינוֹן דְּסַלְקִין אֲלֵין נְשַׁמְתִּין עַד הֵוא פְּתַחא דְּרְקִיעָא, בְּדִין, הֵוא רְקִיעָא סַחְרָא סַחְרָנִי דְּגִנְתָּא, תְּלַת זְמַנִּין. וּמְקַל נְעִימוּ דְּסַחְרָא הֵוא רְקִיעָא, נְפַקִין כָּל אֵינוֹן נְשַׁמְתִּין וְשַׁמְעִין הֵוא נְעִימוּ דְּהֵוא רְקִיעָא, וְחַמָּאן הֵוא עַמּוּדָא, דְּסַלְקָא אֲשָׁא וְעַנְנָא וְתַנְנָא וְנִגְהָ דְּלֵהִיט, וְסַגְדִּין כְּלֵהוּ. בְּדִין נְשַׁמְתִּין סַלְקִין בְּהֵוא פְּתַחא, עַד דְּסַלְקִין לְגוּ עַגּוּלָא, דְּסַחְרָא בְּהֵיא נְקוּדָה. בְּדִין חַמָּאן מַה דְּחַמָּאן. וּמַגּוּ נְהִירוּ וְחֲרוּתָא מֵהֵוא דְּחַמָּאן, סַלְקִין וְנַחְתִּין קְרַבִּין וְרַחֲקִין.

321. וְאֵיהִי תְּאִיבָא לְגַבִּיּהוּ, וּמִתְקַשְׁטָא בְּנֵהִירוּ. בְּדִין אֲלֵבִישׁ קְנָאָה חַד צְדִיק עֲלָאָה, וְאֲסַתְבֵּל בְּנֵהוּרָא וְשַׁמִּירוּ דְּהֵאֵי נְקוּדָה, וּבִתְקוּנָהָ, וְאֶחָיד בְּהָ, וְסַלְיֵק לָהּ לְגַבִּיּהָ, וְנֵהִיר נֵהוּרָא בְּנֵהוּרָא, וְהוּוּ חַד. כָּל חֵילָא דְּשַׁמְיָא פְּתַחִי בְּהֵיא שַׁעֲתָא וְאֲמַרִי, זְכַאִין אֲתוֹן צְדִיקֵיָא, נְטְרִי אֲוִרֵיָתָא, זְכַאִין אֵינוֹן דְּמִשְׁתַּדְּלִין בְּאֲוִרֵיָתָא, דְּהֵא חֲרוּתָא דְּמַאֲרִיכוֹן הֵוי בְּכוּ, דְּהֵא עֲטָרָא דְּמַאֲרִיכוֹן, מִתְעַטֵּר בְּכוּן.

322. בְּדִין בִּינוֹן דְּנֵהִרִין נֵהוּרָא בְּנֵהוּרָא, תְּרִין נֵהוּרִין מִתְחַבְּרִין בְּחָדָא, וְנֵהִרִין. לְבַתֵּר אֵינוֹן גּוּוֹנִין נַחְתִּין, וְאֲסַתְבֵּלִין לְאֲשַׁתְעֲשַׂא בְּאֵינוֹן נְשַׁמְתִּין דְּצְדִיקֵיָא, וּמִתְקַנִּי לֹוֹן לְעֲטָרָא לְעֵילָא. וְעַל דָּא אֲתַמַּר, עֵין לֹא רָאָתָה אֱלֹקִים זּוֹלַתֵךְ יַעֲשֶׂה לְמַחְבֵּה לּוֹ.

323. פְּתַח ר"ש וְאָמַר, בְּתִיב וּדְמוּת עַל רֵאשֵׁי הַחַיָּה רְקִיעַ בְּעֵין הַקְּרַח הַנּוֹרָא נְטוּי עַל רֵאשֵׁיהֶם מְלַמְעֵלָה. הֵאֵי קְרָא אֲוִקְמוּהָ, אָבֵל אֵית רְקִיעַ וְאֵית רְקִיעַ, רְקִיעַ דְּלִתְתָא אֵיהוּ קַיִמָא עַל גְּבִי ד' חֵינוּן. וּמִתְמַן אֲתַפְּשֵׁט וְשַׁאֲרֵי דִּיוֹקְנָא דְּחַד נּוֹקְבָא, דְּאֲחוּרֵי דְּכוּרָא, וְדָא אֵיהוּ רְזָא דְּכַתִּיב, וְרָאִית אֶת אֲחוּרֵי כד"א, אֲחוּר וְקָרַם צִרְתָּנִי. וּכְתִיב וַיִּקַּח אֶחָת מִצְלָעוֹתָיו.

324. The firmament above rests upon the supernal living creatures, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Thence, FROM THAT FIRMAMENT, extends and prevails a male form, which is a higher secret ABOVE THE FEMALE. THIS REFERS TO ZEIR ANPIN. These two firmaments are called, the one, 'end of the heaven' and the other 'from the end of the heaven', as is written: "from the end of the heaven to the end of the heaven" (Devarim 4:32). The heads of the lower living creatures IN MALCHUT, refer to the four living creatures, which are supernal lights upon the four letters engraved on the four doors in the Garden of Eden. AND THESE FOUR LIVING CREATURES ARE THE SECRET OF THE AFOREMENTIONED ANGELS.

325. And though we said that the lower Eden is on earth, AND THE GARDEN RECEIVES FROM THE LOWER EDEN, YOU SAY THAT THE GARDEN RECEIVES FROM THE FOUR LIVING CREATURES. HE ANSWERS: everything is a very high mystery, as we learned. For the said point, MALCHUT OF ATZILUT, as it has a part above, IN ATZILUT, so it has a part below on earth, NAMELY, AS IT IS THE TENTH PART OF ATZILUT, SO IT IS THE TENTH PART OF EARTH, THAT IS, THE GARDEN. The lower garden is part of the point ON EARTH, and is delighted by the spirits of the righteous on earth, taking pleasure on every side, above and below. Above it enjoys the Righteous, YESOD OF ZEIR ANPIN, and below the fruit of the Righteous, THE SOULS OF RIGHTEOUS PEOPLE BORN OF YESOD OF ZEIR ANPIN. The sole delight above or below caused TO MALCHUT, is by the Righteous. FOR ITS FRUIT IS ALSO CONSIDERED AS THE RIGHTEOUS AS IT IS. AND THEREFORE AS THE UPPER MALCHUT RIDES THE FOUR LIVING CREATURES, SO THE LOWER MALCHUT, THE GARDEN, RECEIVES FROM THE FOUR LIVING CREATURES AS SAID. And the garden is DRAWN from that point called Eden, THAT IS, ALSO LIKE MALCHUT ABOVE. FOR SHE IS DISCERNED AS THE LOWER CHOCHMAH DUE TO HER BEING DRAWN FROM THE HIGHER EDEN, SO TOO, THE GARDEN, THAT IS LOWER MALCHUT IS DRAWN FROM THE LOWER EDEN, IN A WAY THAT IT RECEIVES FROM BOTH. HOWEVER, THE FOUR LIVING CREATURES ARE FROM MALCHUT HERSELF, WHILE EDEN IS THE HIGHER LIGHT DRAWN TO MALCHUT, ABOVE, AND BELOW.

326. The heads of the living creature are the four faces. One is a lion, as said "the face of a lion on the right side" (Yechezkel 1:10), WHICH IS CHESED, NAMELY, MICHAEL. One is an ox, as is written: "the face of an ox on the left side," WHICH IS GVURAH, NAMELY, GABRIEL. One is an eagle, as is written: "they four also had the face of an eagle," WHICH IS TIFERET, NAMELY RAPHAEL. Man embraces them all, as said "and the likeness of their faces was that of a man" (Ibid.), WHICH IS MALCHUT RECEIVING FROM THEM ALL, NAMELY NURIEL. FROM ANOTHER POINT OF VIEW, MICHAEL IS OF THE RIGHT, LION; GABRIEL OF THE LEFT, OX; URIEL IN THE MIDDLE, TIFERET; RAPHAEL IS THE FACE OF A MAN. These are the four heads of the living creatures that carry the holy throne, MALCHUT, and perspire because of the burden. The sweat because of the load they carry becomes the river Di Nur (lit. 'of fire'), as is written: "A fiery stream issued and came forth from before him; a thousand thousands served him" (Daniel 7:10)

324. רְקִיעַ הַלְעִילָא אִיהוּ קַיִמָא עַל גְּבֵי חַיּוּן עֲלָאִין, וּמִתְמַן אֲתַפְּשֵׁט וְשָׂאֲרֵי דְיוֹקְנָא דְחַד דְּכוּרָא, דְּאִיהוּ רְזָא עֲלָאָה. וְהֵנִי תְרִין רְקִיעִין, חַד אֲקָרִי קְצָה הַשָּׁמַיִם. וְחַד אֲקָרִי מְקַצָּה הַשָּׁמַיִם. דְּכִתְיִב וּלְמִקְצָה הַשָּׁמַיִם וְעַד קְצָה הַשָּׁמַיִם. רֵאשֵׁי הַחַיָּה דְלִתְתָא אֵינּוּן אַרְבַּע חַיּוּן, דְּאֵינּוּן נְהוּרִין עֲלָאִין, עַל אֵינּוּן אַרְבַּע אֲתוּן רְשִׁימִין, דִּי בְּגוּ אֵינּוּן אַרְבַּע פְּתַחִין, דְּבִגְנָתָא דְעַרְן.

325. וְאִף ע"ג דְּאֲמַרְן עַרְן דְּלִתְתָא בְּאַרְעָא, הָכִי הוּא וְדָאִי. אָבֵל כֻּלָּא רְזָא עֲלָאָה אִיהוּ, בְּמָה דְּאֲתַמַּר דְּהָאִי נְקוּדָה דְּקְאָמְרָן, בְּמָה דְּאִית לָהּ חוּלְקָא לְעִילָא, הָכִי נִמְי אִית לָהּ חוּלְקָא לְתַתָּא בְּאַרְעָא. וְהָאִי גְּנָתָא לְתַתָּא, אִיהוּ חוּלְקָא דְּהָאִי נְקוּדָה לְאַשְׁתַּעֲשַׂעַא בְּרוּחֵי דְּצַדִּיקִיָּא בְּאַרְעָא, וְאֲתַהֲנִי בְּכָל סְטְרִין לְעִילָא וְתַתָּא. לְעִילָא בְּצַדִּיק. לְתַתָּא בְּהוּא אֵיבָא דְּצַדִּיק, וְלֹא אֲשַׁתְּכַח שְׁעִשׂוּעָא עִילָא וְתַתָּא אֵלָא בְּצַדִּיק. וְהָאִי גְּנָתָא אִיהוּ, מֵהָאִי נְקוּדָה דְּאֲקָרִי עַרְן.

326. אֵינּוּן רֵאשֵׁי הַחַיָּה, אֵלִין אַרְבַּע רֵישֵׁי אַנְפִּין. חַד אַרְיָה, דְּכִתְיִב וּפְנֵי אַרְיָה אֵל הַיְמִין. וְחַד שׁוֹר, דְּכִתְיִב וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּן. אֲדָם כֻּלְּלָא דְּכֻלָּא, דְּכִתְיִב וּדְמוּת פְּנֵיהֶם פְּנֵי אֲדָם. וְאֵלִין אַרְבַּע רֵישֵׁי חַיּוּן דְּנִטְלִין לָהּ לְכוּרְסֵיָא קְדִישָׁא, וּמְגוּ מְטוּלָא דִּילְהוּן זְעִין. וּמֵהָוּא זִיעָא דְּמְטוּלָא דִּילְהוּן, אֲתַעְבִּיד הַהוּא נְהַר דִּי נוֹר. דְּכִתְיִב, נְהַר דִּי נוֹר נָגַד וְנָמַק מִן קְדְמוּהֵי אֵלְף אֲלִפִּין יִשְׁמְשׁוּנָה.

327. When the souls ascend, they bathe in the river of fire and are offered as sacrifice, not consumed but washed. Come and look at the salamander that is born of fire. A garment is made of it, that is washed only by fire. The fire eats away the filth and the garment is washed. So is the soul, made by the fire taken from the holy throne, MALCHUT, concerning which the verse says, "his throne was fiery flames" (Ibid. 9). When it is time for the soul to be washed from the filth, it passes through fire and is washed, the fire consuming all uncleanness and the soul cleansed and blanched.

328. And if you say that the soul undergoes no penance that way, FOR IT IS ONLY WASHED, come and see, woe to the soul that endures a strange fire, though it is purified by it. But when there is much pollution then woe to the soul that undergoes such punishment, for the filth is twice blanched.

329. After the first time the body received punishment, the soul is taken and put in a place called Ben-hinom. Why is it so called? because there is one place in Gehenom where the souls are cleansed by being burned in a melting pot before entering the Garden of Eden. Two appointed messengers stand ready at the gate of the Garden of Eden and cry to the chieftains in charge over that place in Gehenom to receive that soul.

330. That soul, before it is bleached by fire, the messengers cry TO THE CHIEFTAINS and say, 'here they are (Heb. hinam)'. And while it is cleansed, the chieftains go out with it from that place and put it at the entrance of the Garden of Eden, where the same messengers STAND. THE CHIEFTAINS say TO THE MESSENGERS, 'here they are', NAMELY, here are the purified souls. Then the soul is put in the Garden of Eden. FOR THAT REASON THAT PLACE IN GEHENOM IS CALLED BEN-HINOM.

331. How broken IS THE SOUL from the breaking of the purification in Gehenom, because it was broken by lowly fire. And though it descended from above, FROM THE RIVER OF FIRE, yet when it reaches the earth below, the fire there is not fine, and the soul is punished by it and is broken. Then the Holy One, blessed be He, brings out the sun, NAMELY, THE SUPERNAL LIGHT, which illumines the four openings that shine upon the firmament above the Garden of Eden. It reaches the soul and heals it. This is written in, "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

327. וְנִשְׁמָתֵינּוּ כִּד סִלְקִין, אֲתַסְחִינּוּ בְּהוּא נְהַר דִּי נוֹר, וְסִלְקִין לְקוֹרְבָנָא וְלֹא אֲתוּקְדָן, אֲלֵא אֲתַסְחִינּוּ. תָּא חֲזִי מִסְלַמְנִדְרָא, דְּעֵבְרִין מְנָה לְבוּשָׁא. וּמְגוּ דְּאִיהִי מְנוּרָא, לֹא אֲתַסְחִינָא הוּא לְבוּשָׁא, אֲלֵא בְּנוּרָא, אֲשָׁא אֲכִיל זוּהֵמָא דִּבְיָה, וְאֲתַסְחִי הוּא לְבוּשָׁא. הֲכִי נְמִי נִשְׁמָתָא דִּי נוֹר דְּאֲתַנְטִילת מְגוּ כּוֹרְסִינָא קְדִישָׁא. דְּכִתִּיב בְּהַ כְּרִסִּיה שְׂבִיבִין דִּי נוֹר. בְּזִמְנָא דְּבַעֲינָא לְאֲתַסְחִינָא מֵהוּא זוּהֵמָא דְּבָה, אֲתַעֲבַרַת בְּנוּרָא וְאֲתַסְחִינָא. וְנוּרָא אֲכִילָא כֹּל הוּא זוּהֵמָא דִּי בְּנִשְׁמָתָא. וְנִשְׁמָתָא אֲתַסְחִינָא וְאֲתַלְבַּנַּת.

328. וְאִי תִימָא אִי הֲכִי עוֹנֵשָׁא לִית לָהּ לְנִשְׁמָתָא בְּהֵאִי. תָּא חֲזִי, וְוִי לְנִשְׁמָתָא דְּסִבְלַת אֲשָׁא נּוֹכְרָאָה, וְאֵע"ג דְּאִיהִי אֲתַלְבַּנָּא. אֲבָל כִּד זוּהֵמָא אִיהוּ סְגִי עָלָה, וְוִי לְנִשְׁמָתָא דְּסִבְלַת הוּא עוֹנֵשָׁא, בְּגִין דְּהוּא זוּהֵמָא בְּתֵרִי זְמִנֵי אֲתַלְבַּנַּת בְּנוּרָא.

329. זְמָנָא קְדָמָאָה בִּיּוֹן דְּקַבִּילַת עוֹנֵשָׁא בְּגוּפָא, אֲזֵלָא נִשְׁמָתָא, וְנִטְלִי לָהּ, וְאֵעֲלִין לָהּ בְּגוּ אֲתֵר חַד דְּאֲקָרִי בֶן הַנֶּם, וְאֵמָאִי אֲקָרִי בֶן הַנֶּם. אֲלֵא אֲתֵר חַד אִיהוּ בְּגִיָהֶנָם, דְּתַמְן אֲתַצְרִיטוּ נִשְׁמָתֵין, בְּצִרוּפָא, לְאֲתַלְבַּנָּא עַד לֹא עֲאֲלִין בְּגִנְתָא דְּעַרְן. תְּרִין מְלָאכִין שְׁלִיחֵן זְמִינִין בְּגִנְתָא דְּעַרְן, וְקִיּוּמִין לְתַרְעָא, וְצוּחִין לְגַבִּי אִינוּן מְמַן דְּבַהּ הוּא אֲתֵר דְּגִיָהֶנָם, בְּגִין לְקַבְּלָא הֵיא נִשְׁמָתָא.

330. וְהֵיא נִשְׁמָתָא עַד לֹא אֲתַלְבַּנַּת בְּנוּרָא, אִינוּן שְׁלִיחֵן צוּחִין לְגַבִּיָהוּ, וְאֵמָרִי הַנֶּם. וּבְזִמְנָא דְּהִיא אֲתַלְבַּנַּת, אִינוּן מְמַן נְפִקִין עִמָּה מֵהוּא אֲתֵר, וְזְמִינֵי לָהּ לְגַבִּי פִתְחָא דְּגִנְתָא דְּעַרְן, דְּתַמְן אִינוּן שְׁלִיחֵן וְאֵמָרִי לוֹן הַנֶּם. הָא אִינוּן נִשְׁמָתֵין דְּהָא אֲתַלְבְּנוּ, כְּדִין אֵעֲלִין לְהֵיא נִשְׁמָתָא בְּגִנְתָא דְּעַרְן.

331. וְכִמָּה אִיהִי תְבִירָא מְגוּ הוּא תְבִירוּ דְּאֲתַלְבְּנוּתָא דְּגִיָהֶנָם. דְּהוּא תְבִירוּ דְּאֲשָׁא תַתָּאָה. וְאֵע"ג דְּנְחִית מְלַעֲיָלָא, אֲבָל בִּיּוֹן דְּמָטָא לְאַרְעָא לְתַתָּא, אִיהוּ אֲשָׁא דְּלֹא דְּקִיק, וְנִשְׁמָתָא אֲתַעֲנֵשָׁא בִּיהַ, וְאֲתַבְּרַת. כְּדִין קוֹדֶשָׁא בְּרִיךְ הוּא אֲפִיק שְׁמֵשָׁא דְּנְהִיר מֵאִינוּן אַרְבַּע פִּתְחֵין דְּנְהִרִין בְּרִקִיעָא דְּעַל גִּנְתָא, וּמָטָא לְהֵיא נִשְׁמָתָא וְאֲתַסִּיאַת. הַה"ד וְזִרְחָה לְכֶם יֵרָאִי שְׁמֵי שְׁמֵשׁ צְרָקָה וּמִרְפָּא בְּכַנְפֵיהָ.

332. The second time, THE SOUL IS PURIFIED BY FIRE after sitting in the lower Garden of Eden for some time, because it has not yet separated itself entirely from all worldly matters. And when it is brought up, TO THE UPPER GARDEN OF EDEN, it must part completely from every worldly sight and matter. For that reason it is immersed in the river of fire, where the soul is thoroughly blanched. Then it comes out to be seen before the Master of the universe, clear on all sides. Having looked at that light, it is completely healed. Then these souls stand clad and adorned before their Master. Happy is the portion of the righteous in this world and in the next.

333. The souls in the lower Garden of Eden roam at every new moon and Shabbat, and rise to the place called 'the walls of Jerusalem', THE OUTSKIRTS OF MALCHUT OF ATZILUT, where some chieftains and Chariots guard the walls, as is written: "I have set watchmen upon your walls, O Jerusalem" (Yeshayah 62:6). They rise to that place but do not enter inside MALCHUT before they are cleansed. There they bow and rejoice in the light, and return into the LOWER Garden OF EDEN.

334. They leave GARDEN OF EDEN, and hover about the world and see the bodies of the wicked being punished, as is written: "and they shall go forth, and look upon the carcasses of the men that have rebelled against Me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence to all flesh" (Yeshayah, 66:24). 'All flesh' refers to the bodies around them, as already explained. Then they roam and watch the sick and suffering, and those who suffer for the unification the Holy Name. They go back TO THE GARDEN OF EDEN and tell that to the Messiah, WHO IS IN THE GARDEN OF EDEN.

335. When they tell the Messiah about the sorrow of Yisrael in exile, and about the wicked ones among them, who do not care to know their Master; he raises his voice in crying for the wicked among them, as is written: "But he was shuddered because of our transgressions, heart broken because of our iniquities" (Yeshayah 53:5). The souls return and remain in their places.

332. זְמַנָּא תְּנִינָא, לְבַתַּר דִּיתְבָּא בְּגִנְתָּא דְעָרָן דִּלְתַתָּא, כֹּל הָהוּא זְמַנָּא דִּיתְבָּא וְעַד כַּעַן לֹא אֲתַפְרֶשֶׁת מֵאִינוּן מְלִין דְחִיזוּ דְהָאִי עֲלֵמָא מִכָּל וְכַד סִלְקִין לָהּ לְעִילָא, אֲצַטְרִיךְ לְאַתְפְּרֶשָׁא, מִכָּל חִיזוּ וּמִכָּל מְלִין דִּלְתַתָּא. וְאֲעֵבְרוּ לָהּ בְּהוּא נְהַר דִּי נּוֹר, כְּדִין נִשְׁמַתָּא אֲתַלְבְּנַת בֵּיהּ מִכָּל וְכַל. וְנִפְקַת וְאַתְחַזִּיאת קָמִי מֵאִרֵי דְעֲלֵמָא בְּרִירָא מִכָּל סְטְרִין. כִּיּוֹן דְאַסְתַּכְּלַת בְּהוּא נְהוּרָא אֲתַסִּיאת וְאַשְׁתַּלִּימַת מִכָּלָא. וְכְדִין קִיַּיְמִין אִינוּן נִשְׁמַתִּין בְּלְבוּשִׁין, מִתְעַטְרִין קָמִי מֵאִרֵיהוּן. זְכָאָה חוּלְקִיהוּן דְצִדִיקֵינָא בְּעֲלֵמָא דִּין וּבְעֲלֵמָא דְאַתִּי.

333. וְאִינוּן נִשְׁמַתִּין דְבְּגִנְתָּא דְעָרָן דִּלְתַתָּא, שְׁטָאן בְּכָל רִישֵׁי יְרֵחֵי וּשְׁבִתֵי, וְסִלְקִין עַד הָהוּא אֲתַר דְאַקְרֵי חוּמוֹת יְרוּשָׁלַם. דִּתְמֹן כְּמָה מְמַנֵן וְרִתִּיכִין דְנִטְרֵי אִינוּן חוּמוֹת. דְכְּתִיב, עַל חוּמוֹתֶיךָ יְרוּשָׁלַם הִפְקַדְתִּי שׁוֹמְרִים. וְסִלְקִין עַד הָהוּא אֲתַר, וְלֹא עָאֲלִין לְגוּ, עַד דְאַתְלַבְּנֵן. וְתַמֵן סְגִדִין, וְחֲדָאן מֵהוּא נְהִירוּ, וְתִיבִין לְגוּ גִנְתָּא.

334. נִפְקִין מִתְמֵן וְשְׁטָאן בְּעֲלֵמָא, וְחֲמָאן בְּאִינוּן גּוֹפִין דְחִיבֵינָא, בְּהוּא עוֹנָשָׁא דִּילְהוּן, דְכְּתִיב, וַיֵּצְאוּ וַראוּ בַפְּגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי כִי תוֹלְעָתָם לֹא תָמוּת וְאִשָּׁם לֹא תִכָּבֵה וְהָיוּ דְרָאוּן לְכָל בָּשָׂר. מֵאִי לְכָל בָּשָׂר. לְאִינוּן שְׂאֵר גּוֹפִין דְבִסְחָרְנֵיהוּ, וְהָא אִוְקָמוּהּ. וְלְבַתַּר מִשְׁטָטִי וּמִסְתַּכְּלָן בְּאִינוּן מֵאִרֵיהוּן דְכָאבִין, וּבְנֵי מְרַעִין, וְאִינוּן דְסַבְּלִין עַל יְחוּדָא דְמֵאִרֵיהוּן, וְתַבִּין וְאִמְרִין לִיהּ לְמִשְׁיחָא.

335. בְּשַׁעֲתָא דְאִמְרִין לִיהּ לְמִשְׁיחָא צַעֲרָא דִּישְׂרָאֵל בְּגִלוּתְהוּן, וְאִינוּן חִיבֵינָא דִּי בְהוּן, דְלֹא מִסְתַּכְּלִי לְמַנְדַע לְמֵאִרֵיהוּן, אֲרִים קְלָא וּבְכִי, עַל אִינוּן חִיבִין דְבְּהוּ. הַה"ד, וְהוּא מְחוּלָל מִפְּשָׁעֵינוּ מְדוּכָא מְעוֹנְתֵינוּ תִיבִין אִינוּן נִשְׁמַתִּין וְקִיַּיְמִין בְּאַתְרֵיהוּ.

336. In the Garden of Eden there is one temple called the temple of the sick. The Messiah enters that temple, and calls upon all the diseases, the pains and agonies of Yisrael to descend upon him. And they all descend upon him. But for him, who eases them off Yisrael and takes them upon himself, no man would have been able to bear the sufferings of Yisrael for the punishments of the Torah. This is the meaning of "he has borne our sicknesses..." (Ibid. 4). In the same manner, Rabbi Elazar on earth, USED TO TAKE SUFFERINGS UPON HIMSELF FOR THE SAKE OF YISRAEL.

337. The sufferings, daily in wait for man for the punishments of the Torah, are innumerable; and they all descended into the world when the Torah was given. When Yisrael dwelt in the Holy Land, they averted those illnesses and agonies by way of sacrifices. Now, the Messiah removes them from the world, until a man passes away from the world and receives punishment, and as we learned. When the sins are many, the person is put in Gehenom, in the lower sections, where he receives heavy punishment because of the pollution in the soul. Then more fire is kindled to consume that filth.

338. Happy are those who observe the precepts of the Torah. Because the holy point, MALCHUT, wants to be delighted above IN ITS PLACE, and below, IN THE GARDEN OF EDEN, with the spirits of the righteous, as we learned. And when the point down below wants to be delighted IN THE GARDEN OF EDEN by the souls of the righteous, it is like a mother, happy and delighted with her children. So at midnight it descends INTO THE GARDEN OF EDEN, and is delighted by them.

25. The firmament above Malchut

Rabbi Shimon speaks now about the higher firmament above Malchut that is embroidered with holy colors, that are Chesed, Gvurah, Tiferet and Malchut. In this firmament the 22 letters are written and adorned with crowns that are an aspect of Binah. Rabbi Shimon tells us of Yud Hei Vav Hei, of the 32 paths of wisdom, and of the additional Vav to make Vav Yud Hei Vav Hei, which then alludes to male and female. He tells of the lights, the colors, the Chariots and armies that are sustained by the holy dew that is the eternal flame of judgment. We learn of the firmaments of the Other Side, shining with worldly matters, and other firmaments above; all colors come from the eighth firmament, Binah. God is called by name, and this is significant because a name means perception; what we do not perceive we can not call by name. Therefore from here upward no wise man can by use of his intelligence know or grasp any but a slight illumination. When one worships his Master in prayer, will and intention he connects his will as a fire to coal, and unites the lower and higher firmaments. Rabbi Shimon tells us that the secret of secrets where all thoughts and wills are kept is in the secret of the Endless Light, that should be meditated on every day. At night the souls of the righteous return up to their source. The chieftains who are appointed over these souls sacrifice them as fragrant sacrifice to their Master. Then Malchut gives the souls birth as before; this is the secret of "they are new every morning."

336. בַּגִּנְתָּא דְעֵדֶן אֵיִתְּהִיבְלָא חֲדָא, דְאֶקְרִי הַיִּכְלָא דְבְנֵי מֵרְעִין. כְּדִין מְשִׁיחַ עָאֵל בְּהוּא הַיִּכְלָא, וְקָרִי לְכָל מֵרְעִין וְכָל כְּאִבִּין, כָּל יִסּוּרֵיהוֹן דְיִשְׂרָאֵל, דִּיִּתְּוֹן עֲלֵיהּ, וְכִלְהוּ אֲתֵיִן עֲלֵיהּ. וְאַלְמָלָא דְאִיהוּ אֶקִּיל מְעֲלִיְהוּ דְיִשְׂרָאֵל, וְנָטִיל עֲלֵיהּ, לֹא הוּי בְר נֶשׁ דִּיכִיל לְמַסְבַּל יִסּוּרֵיהוֹן דְיִשְׂרָאֵל, עַל עוֹנְשֵׁי דְאוּרֵיִתָּא. הֵה"ר אֶכֶן חֲלִינּוּ הוּא נֶשׂא וְגו'. כְּגוּוֹנָא דְא רַבִּי אֲלַעְזָר בְּאַרְעָא.

337. בְּגִין דְלִית חוֹשְׁבָנָא, לְאִינוּן יִסּוּרֵין דְקִיּוּמִין עֲלֵיהּ דְב"נ בְּכָל יוֹמָא, עַל עוֹנְשֵׁי דְאוּרֵיִתָּא, וְכִלְהוּ נַחְתוּ לְעֵלְמָא, בְּשַׁעְתָּא דְאַתִּיְהִיבַת אוּרֵיִתָּא. וְכִד הוּוּ יִשְׂרָאֵל בְּאַרְעָא קְדִישָׁא, בְּאִינוּן פּוֹלְחָנִין וְקִרְבָּנִין דְהוּוּ עֲבָדִי, הוּוּ מְסַלְקִין כָּל אִינוּן מֵרְעִין וְיִסּוּרֵין מְעֵלְמָא. הַשְׁתָּא מְשִׁיחַ מְסַלֵּק לֹון מִבְּנֵי עֵלְמָא, עַד דְנִפְיֵק בְר נֶשׁ מֵהַאי עֵלְמָא, וּמְקַבֵּל עוֹנְשֵׁיהּ, כְּמָה דְאַתְמַר. כִּד אִינוּן חוֹבִין יְתִיר דְעֵיִלִין לֹון לְגוּ בְּגוּ גְהִינָם, בְּאִינוּן מְדוּרִין תַּתְּאִין אַחֲרָנִין, וּמְקַבְּלִין עוֹנְשָׁא סְגִי מְסֻגִּיאוֹת זוּהֵמָא דִּי בְּנִשְׁמַתָּא, כְּדִין אֲרִלִּיקוּ נוּרָא יְתִיר, לְמִיכָל הַהוּא זוּהֵמָא.

338. זְכָאִין אִינוּן דְנִטְרֵי פְקוּדֵי אוּרֵיִתָּא. הַהִיא נְקוּדָה קְדִישָׁא, דְאִיהִי בְעֵינָא לְאַשְׁתַּעְשַׁעָא לְעוֹלָא וּלְתַתָּא בְרוּחֵיהוֹן דְצְדִיקָיָא, כְּמָה דְאַתְמַר. כִּד הַהִיא נְקוּדָה בְעָא לְאַשְׁתַּעְשַׁעָא לְתַתָּא בְרוּחֵיהוֹן דְצְדִיקָיָא, כְּאֵמָא דְחֲדָאת עַל בְּנֵהָא, וְאַשְׁתַּעְשַׁעָא בְהוּן, ה"נ בְּפִלְגוֹת לִילֵיָא אִיהִי נַחְתָּא וְאַשְׁתַּעְשַׁעָא בְהוּ.

339. The firmament above the garden stands upon the four heads of the living creatures, that are the four letters MEM, RESH, GIMEL AND NUN, said to be the mystery of the living creatures, MICHAEL, GABRIEL, RAPHAEL AND NURIEL. And that firmament stands upon them as said. The firmament of the point, THE FIRMAMENT ABOVE MALCHUT, stands upon high four living creatures as said. THEY ARE SUPERIOR COMPARED TO THOSE OF THE LOWER GARDEN OF EDEN. That firmament ABOVE MALCHUT OF ATZILUT is embroidered with holy colors. AS THERE ARE FOUR COLORS IN THE FIRMAMENT ABOVE THE LOWER GARDEN, SO IS THE UPPER FIRMAMENT ABOVE MALCHUT EMBROIDERED WITH COLORS. 'THE ZOHAR' EXPLAINS TO US THAT ALL THAT WAS SAID CONCERNING THE FIRMAMENT OVER THE LOWER GARDEN OF EDEN, ALSO APPLIES FOR THE UPPER FIRMAMENT ABOVE MALCHUT OF ATZILUT.

340. The four living creatures and all the armies below observe at the firmament ABOVE THE UPPER MALCHUT, to see when it is shining and glittering in its colors. THE FOUR MENTIONED COLORS, CHESED, GVURAH, TIFERET AND MALCHUT WITHIN THE FIRMAMENT ITSELF, SHINE THROUGH THE PORTALS. The Chariots and all the armies and legions know then that there is food to be had, FOR THEY RECEIVE IT THROUGH THE PORTALS. This firmament is embroidered with holy colors, THE FOUR LIGHTS OF CHESED, GVURAH, TIFERET AND MALCHUT. Therein are four doors, THROUGH EACH SHINES ONE COLOR. AND THE LIGHTS are impressed upon four glittering letters.

341. One portal is to the east, TIFERET. One letter stands in it, SAME AS IN THE FIRMAMENT ABOVE THE GARDEN, ONLY THERE STANDS THE LETTER RESH, THE FIRST LETTER OF RAPHAEL, AND HERE STANDS ALEPH, THE FIRST LETTER OF THE NAME ADONAI. This letter glitters and goes up and down inside the portal. This portal is shining and scintillating from the supernal glittering, THAT IS FROM ONE OF THE COLORS OF CHESED, GVURAH, TIFERET AND MALCHUT, THE LIGHTS WITHIN THE FIRMAMENT ITSELF. The letter ALEPH glitters and stands out in it, going up and down, and gets marked in that opening.

342. The second portal is inscribed in the northern side, GVURAH. In it stands one letter, the letter Dalet OF THE NAME ADONAI. It stands glittering, going up and down and glowing in that portal TO THE NORTH. Sometimes it glitters sparkingly and sometimes it is concealed and therefore does not shine. Therefore this letter is not stable in its presence. This letter is stamped upon that door.

343. The third door is to the west, MALCHUT. In it stands one letter stamped upon the door and shines there. This is the letter Nun OF THE NAME ADONAI. This letters glitters sparkingly in that portal.

344. The fourth door is to the south, CHESED. In it stands the impression of a lower small point, visible yet invisible. This is the letter Yud OF THE NAME ADONAI. These four letters OF ADONAI (ALEPH-DALET-NUN-YUD) GLITTER to the four sides of the firmament, in the FOUR doors AT ITS ENDS.

339. רְקִיעַ דְּקַאמְרָן דְּקַיִמָא עַל גְּנֶתָא, אִיהוּ קַיִמָא עַל ד' רִישֵׁי חַיּוּן, וְאִינוּן ד' אַתּוּן דְּקַאמְרָן, אִינוּן רְזָא דְד' חַיּוּן. וְהֵאֵי רְקִיעָא קַיִמָא עֲלֵיהּ, בְּמַה דְאַתְמַר. רְקִיעַ דְּהֵיאֵא נְקוּדָה, קַיִמָא לְעֵילָא, עַל אִינוּן ד' חַיּוּן עֲלָאֵין דְּקַאמְרָן, וְהֵוּא רְקִיעָא אִיהוּ אַתְרָקִם בְּגוּוּנֵין קְדִישִׁין.

340. בְּהֵאֵי רְקִיעַ אֶסְתַּבְּלָן אַרְבַּע חַיּוּן, וְכָל אִינוּן חַיִּילֵין לְתַתָּא. בַּד הֵאֵי רְקִיעַ אֲנֵהִיר בְּגוּוּנוֹי וְנִצִּיץ, בְּדִין יַדְעִין כָּל אִינוּן רְתִיכִין, וְכָל אִינוּן חַיִּילֵין וּמְשִׁירֵין, דְּהֵא טְרַפָּא דִּילְהוֹן אֲזַדְמָן. רְקִיעָא דָּא מְרַקְמָא בְּכָל גּוּוּנֵין קְדִישִׁין, בֵּיה קַיִמִין אַרְבַּע פְּתַחֵין רְשִׁמִין, בְּאַרְבַּע אַתּוּן מְנַצֵּץ.

341. פְּתַחַא חֲדָא רְשִׁמָא לְסֵטֵר מְזֵרְחָ, וּבֵיה קַיִמָא בְּהֵוּא פְּתַחַא אֶת חֲדָ, וְהֵוּא אֶת אִיהוּ א', וְדָא נִצִּיץ וְסֻלִיק וְנַחִית בְּהֵאֵי פְּתַחַא. פְּתַחַא דָּא נְהִיר וְנִצִּיץ מְנַצִּיצוֹ עֲלָאָה. וְהֵאֵי אֶת נִצִּיץ וּבִלִּיט בְּגוּיָה, וְאִיהוּ נַחֲתָא וְסֻלְקָא, וְאַתְרָשִׁים בְּהֵוּא פְּתַחַא.

342. פְּתַחַא תְּנִינָא, רְשִׁמָא לְסֵטֵר צְפוֹן, וּבֵיה קַיִמָא אֶת חֲדָ, וְאִיהוּ אֶת ד'. וְדָא קַיִמָא וְנִצִּיצָא, סֻלְקָא וְנַחֲתָא, וְלֵהֲטָא בְּהֵוּא פְּתַחַא. לְזַמְנֵין נִצִּיץ בְּנִצִּיצוֹ, וְלְזַמְנֵין אֲתַטְמַר הֵוּא נְהוּרָא, וְלֹא נְהִיר. וְעַל דָּא, אֶת דָּא לֹא קַיִמָא בְּקִיּוּמָא תְּדִיר, וְאֶת דָּא אַתְרָשִׁים בְּהֵוּא פְּתַחַא.

343. פְּתַחַא תְּלִיתָאָה, אִיהוּ פְּתַחַא דְּקַיִמָא לְסֵטֵר מְעַרְבָ, וּבֵיה קַיִמָא אֶת חֲדָ, דְּאַתְרָשִׁים וְאַתְנֵהִיר בְּהֵוּא פְּתַחַא. וְדָא אִיהוּ אֶת נ', וְהֵאֵי אֶת נִצִּיץ בְּנִצִּיצוֹ בְּהֵוּא פְּתַחַא.

344. פְּתַחַא רְבִיעָאָה, דָּא אִיהוּ פְּתַחַא דְּקַיִמָא לְסֵטֵר דְּרוּם, וּבֵיה קַיִמָא רְשִׁמוֹ דְּחֲדָ נְקוּדָה תְּתָאָה זְעִירָא, דְּאַתְחֻזֵי וְלֹא אַתְחֻזֵי, וְדָא אִיהוּ אֶת י', וְאֵלֵין אַרְבַּע אַתּוּן לְאַרְבַּע סְטְרִין, נִצִּיצִין בְּהֵוּא רְקִיעַ, בְּאִינוּן פְּתַחֵין.

345. In this firmament, other letters are written, with crowns on their heads. These are the twenty two letters adorned with crowns. THE TWENTY TWO LETTERS ARE THE MYSTERY OF ZEIR ANPIN INCLUDED IN THIS FIRMAMENT OF MALCHUT. THE CROWNS ABOVE THEIR HEADS ARE AN ASPECT OF BINAH, WHICH IS KETER OF ZEIR ANPIN. FOR THE ROOT OF EACH LETTER, NAMED CROWN, COMES FROM BINAH. This firmament moves and revolves over the living creatures, upon which the letters are marked, based on the reckoning of the unity, the secret of one ALPHABETICAL combination, that are: Aleph-Tet, Bet-Chet, Gimel-Zayin, Dalet-Vav.

346. These letters, ALEPH-TET, BET-CHET, GIMEL-ZAYIN, DALET-VAV, go round this firmament based on the secret of other high, holy and undisclosed letters, THAT COME FROM BINAH. And those other undisclosed letters revolve round that firmament, and are then seen when turned into the letters mentioned before - Aleph-Tet, Bet-Chet, GIMEL-ZAYIN, DALET- VAV and are stamped upon this firmament.

347. When this firmament shines, four secrets are luminous in it, THE FOUR LETTERS YUD HEI VAV HEI, of the Holy Names in combinations. THESE ARE THE TWELVE COMBINATIONS OF THE YUD HEI VAV HEI of the thirty two paths. NAMELY, IT ILLUMINATES THIRTY TWO PATHS OF WISDOM UPON THE TWELVE NAMES. Then dew, THE HOLY ABUNDANCE, descends from this firmament by these letters in the mystery of the Holy Name, THAT IS, WITH THE TWELVE COMBINATIONS OF YUD HEI VAV HEI. And all the holy Chariots, armies and legions are sustained and gladly receive it.

348. When Judgment impends upon the world, the letters hide and are concealed inside the four LETTERS, NAMELY ALEPH, BET, GIMEL, DALET WHICH ARE THE ROOTS, hide and disappear, and these, Tet, Chet, Zayin Vav are left, NAMELY, THE BRANCHES WITHOUT THE ROOTS. Once ALEPH, BET, GIMEL, DALET are concealed and hide, a voice resounds in the north side, WHERE JUDGMENTS LIE, and makes it known that Judgment impends upon the world. In this firmament, one color is imprinted, that includes all other colors. THIS IS MALCHUT RECEIVING FROM THE THREE COLUMNS, WHICH SYMBOLIZE THE THREE COLORS.

349. When the firmament on the east side, THE CENTRAL COLUMN, travels; the four heads, THE FOUR ROOTS, which allude to the four letters, ALEPH, BET, GIMEL AND DALET, all travel and ascend, THAT IS, THEY DISAPPEAR. And when they disappear, something disappears, TO WIT, THE ILLUMINATION OF CHOCHMAH DOES SINCE THE ROOTS OF ALEPH-TET, BET-CHET, GIMEL-ZAYIN, DALET-VAV GO UP. AFTERWARDS, the letters ALEPH, BET, GIMEL, DALET reappear WITHIN THE BRANCHES whole like in the first combination Aleph-Tet, Bet-Chet, Gimel-Zayin, Dalet-Vav. They are woven into the firmament and it illuminates with the light OF CHOCHMAH.

350. When the firmament shines upon the letters as before, UPON THE LETTERS, ALEPH-TET, BET-CHET...everyone roars again and seeks food. Once they roar and cry aloud, it is heard above, and those WHO ARE WORTHY come to collect blessings and holy things.

345. בהאי רקיע רשימין אתון אחרנין, בכתיבין על רישייהו. ואינון עשרין ותריין אתון, מתעטרן בכתיבין. רקיעא דא נטיל וסחרא על גבי חיוון, ברשימו דאתון, רזא החושבן דיחודא, ברזא דיצרופא חדא ואינון: א"ט ב"ח ג"ז ד"ו.

346. אלין אתון סחרן בההוא רקיע, ברזא דאתון אחרנין, עלאין קדישין סתימין. ואינון אתון אחרנין סתימין, סחרין לההוא רקיע, וכדין אתחזיין אלין אתון בגלגולא, דאינון א"ט ב"ח, ורשימין בהאי רקיעא.

347. בשעתא דאתנהיר האי רקיעא, אתנהרן ביה ארבע רזין דשמהן קדישין, ואינון צרופא בצרופין התלתין ותריין שבילין. כדין נחית טלא מהאי רקיעא, באינון אתון דרזא דשמא קדישא, ואתזנו כל אינון רתיכין, וכל אינון חזילין ומשיריין קדישין, ונטלי כלהו בחדרה.

348. בשעתא דינא תלינא, אלין אתון אתטמרו, ואתגניזו ד' גו ד', ואינון ט"ח ז"ו. בשעתא דאלין אתגניזו ואתטמרו, כדין קלא דסטר צפון אתער, וידעי דינא שרייא על עלמא. ובהאי רקיעא אתרשים גוונא חדא, דכליל כל גוונין.

349. כד נטיל האי רקיעא מסטרא דמזרח, אינון ארבע רישין דקאמרן, בארבע אתון, נטלין כלהו במטלין, וסלקי בסליקו לעילא. וכד אינון נטלין וסלקין לעילא, אסתלקת מאן דאסתלקת. ואתון אתהדרו ואתחזיין בשלימו, ברזא קדמאה, א"ט ב"ח ג"ז ד"ו, ואתרקם ההוא רקיעא, כדין אתנהיר בנהירו.

350. וכד האי רקיעא אתנהיר במלקדמין, באלין אתון, כולהו אתהדרו ושאגי למטרף טרפא ומזונא. בין דאינון שאגי וסלקין קלא, ההוא קלא אשתמע לעילא לעילא, וכדין נטלא ברבאן וקדושן, מאן דנטלא.

351. The letters ALEPH-TET, BET-CHET...turn around and revolve ROUND THE THREE COLUMNS. They go round the firmament ABOVE MALCHUT and come to stand on the southern side. They mount glittering and sparkling in the glow. Then in the middle of that firmament an impression is stamped. This impression is comprised of one letter Yud. Once it is written down and seen, the other three letters, Hei Vav Hei start to glow AND THE NAME YUD HEI VAV HEI IS ILLUMINATING.

352. These letters, YUD HEI VAV HEI, glitter in the middle of the firmament, go up and down and burn, glowing with twelve glitters, NAMELY, WITH THE TWELVE PERMUTATIONS OF THE HOLY NAME. After they burn and glow twelve times, something descends, THE ILLUMINATION OF CHOCHMAH. It is absorbed in the letters OF THE TWELVE PERMUTATIONS OF THE HOLY NAME YUD HEI VAV HEI, crowned by them and becomes unknown. Then all the troops and camps rejoice and utter songs and hymns.

353. The firmament travels a second time, revolves and turns round THE THREE COLUMNS. And the first letters, mentioned above, Aleph-Tet, Bet-Chat...are all included within the supernal letters that are in the mystery of Holy Name, YUD HEI VAV HEI as we said. They turn round the firmament, and the letters, YUD HEI VAV HEI, the secret of the Holy Name, which were standing in its midst, were imprinted on the northern, LEFT side. Imprinted and not imprinted, because no one looks at that side, NAMELY, TO DRAW CHOCHMAH WHICH IS THE SECRET OF SIGHT. All are wrapped BY CHOCHMAH and say in a pleasant voice, "Blessed be the glory of Hashem from His place" (Yechezkel 3:12). They wrap themselves in the northern side, WHICH IS THE SECRET OF THE LEFT COLUMN, and say it. Then they are wrapped on all sides and say it, NAMELY, "BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE." THE REASON IS THAT THE NORTH SIDE COMPRISES ALL THE THREE SIDES. THE SENSE IS THAT CHOCHMAH IS REVEALED ONLY WITHIN MALCHUT THAT RECEIVES FROM THE THREE COLUMNS, AND NOT WITHIN THE THREE COLUMNS THEMSELVES.

354. AFTER EXPLAINING THE ACTIONS DONE IN THE FIRMAMENT ON ITS THREE SIDES, EAST, SOUTH AND NORTH, WHICH ARE THE THREE COLUMNS; HE NOW EXPLAINS THE ACTIONS DONE ON THE WEST SIDE OF THE FIRMAMENT, WHICH IS MALCHUT THAT RECEIVES FROM ALL THE SIDES TOGETHER. HE SAYS, this firmament revolves as before and sways from side to side, TO ALL FOUR SIDES, UNTIL IT REACHES WEST, WHICH IS MALCHUT. Then a pleasant voice of many troops OF ANGELS arises from this side, and a pleasant voice of many troops on that side, and so on all sides, EAST, SOUTH, NORTH AND WEST. At that time the firmament illuminates with another, greater light than it used to ILLUMINATE IN THE THREE SIDES, FOR IN IT THE LIGHT OF CHOCHMAH IS REVEALED, WHICH IS REVEALED ONLY IN MALCHUT. It illuminates, displaying another color, that comprises all colors. FOR MALCHUT COMPRISES THE THREE COLORS IN THE THREE COLUMNS.

351. סַחֲרֵן אֶתּוֹן וּמִתְגַּלְגֵּל, וְסַחֲרֵן הֵהוּא רְקִיעָא, וְקִיּוּמֵן אֵינּוֹן אֶתּוֹן לְסֵטֶר דְּרוּם. בֵּינָן דְּקִיּוּמֵן אֵינּוֹן אֶתּוֹן לְסֵטֶר דְּרוּם, סִלְקִין וְנִצְצָן בְּנִצְיָצוֹ וְלִהְטִין. כְּדִין בְּאִמְצָעִיתָא דִּהוּא רְקִיעָא, רְשִׁימוֹ חַד אֶתְרָשִׁים, וְהוּא רְשִׁימוֹ אִיהוּ אֶת חַד, וְאִיהוּ י'. בֵּינָן דָּאֵת דָּא אֶתְרָשִׁים וְאֶתְחַזְיָא, כְּדִין לִהְטִין אֶבְתְּרִיָּה, תֵּלַת אֶתּוֹן אַחֲרָנִין, וְאֵינּוֹן הוּ"ה.

352. אֵלִין אֶתּוֹן מְנַצֵּן בְּאִמְצָעוֹ דִּהָאֵי רְקִיעָא, סִלְקִין וְנַחְתִּין, מְלַהֲטִין בְּתַרִּיסָר לִהְטִין. כְּדִין לְבַתְרֵי דְאֵלִין תְּרִיסָר זְמַנִּין מְלַהֲטִין, נַחְתָּא מֵאֵן דְּנַחְתָּא, וְאֶתְבְּלִילַת בְּאֵינּוֹן אֶתּוֹן, וְאֶתְעַטְרַת בְּהוּ, וְלֹא אֶתְיִידַעַת. כְּדִין, כְּלֵהוּ חַיִּילִין, וְכֵלְהוּ מְשִׁירֵינָן, בְּחִידוֹ. וְסִלְקִין שִׁירִין וְתוֹשְׁבָהוֹן.

353. רְקִיעָא דָּא נְטִילָא תְּנִינּוֹת, וְסַחֲרָא וּמִתְגַּלְגֵּלָא, וְאֵינּוֹן אֶתּוֹן קְדַמָּי דְּקַאמְרָן, דְּאֵינּוֹן א"ט ב"ח, כְּלֵהוּ אֶתְבְּלִילוֹ בְּאֵינּוֹן אֶתּוֹן עֲלָאִין, רְזָא דְשִׁמְא קְדִישָׁא דְּקַאמְרָן, וְסַחֲרֵן הֵהוּא רְקִיעָא, וְקִיּוּמֵן אֵינּוֹן אֶתּוֹן דִּהוּוּ בְּאִמְצָעִיתָא רְזָא דְשִׁמְא קְדִישָׁא, כְּלֵהוּ אֶתְרָשִׁימוֹ לְסֵטֶר צַפּוֹן, וְאֶתְרָשִׁימוֹ וְלֹא אֶתְרָשִׁימוֹ. לִית מֵאֵן דִּיִּסְתַּבֵּל בְּהוּא סְטָרָא, כְּלֵהוּ אֶתְחַפִּיין, וְאִמְרֵי בְּקַל נְעִימוֹ בְּרוּךְ כְּבוֹד יי' מִמְּקוֹמוֹ. אֶתְחַפִּיין מִסְטָרָא דְצַפּוֹן וְאִמְרִין דָּא אֶתְחַפִּיין מִכָּל סְטָרִין וְאִמְרִין דָּא.

354. רְקִיעָא דָּא סַחֲרָא כְּמִלְקַדְמִין, וְאֶתְגַּלְגֵּלָא מִסְטָרָא לְסְטָרָא. כְּדִין קַל נְעִימוֹ דְּמְשִׁירֵינָן סְגִיאִין בְּסְטָרָא דָּא, וְקַל נְעִימוֹ דְּמְשִׁירֵינָן סְגִיאִין בְּסְטָרָא דָּא, וְכֵן לְד' סְטָרִין. בְּהוּא שַׁעְתָּא הֵהוּא רְקִיעָא אֶתְנַהִיר בְּנַהִירוֹ אַחֲרָא, יִתִּיר מִכְּמַה דִּהוּוּ, וְקִיּוּמֵן בְּנַהִירוֹ בְּגוֹזֵן אַחֲרָא, כְּלִילָא בְּכָל גּוֹזֵינָן.

355. These letters we mentioned, YUD HEI VAV HEI, mount up to that firmament, NAMELY, TO ZEIR ANPIN, where they receive one supernal letter FROM IT, which unites with the name of those letters YUD HEI VAV HEI. For though these letters are of the Holy Name, YUD HEI VAV HEI, NEVERTHELESS this name is included below, THAT IS, IN THE FIRMAMENT OF MALCHUT. For the secret of that name is included above IN ZEIR ANPIN and below IN MALCHUT. And when it is included below IN MALCHUT, the letters OF YUD HEI VAV HEI go up to receive one letter FROM ZEIR ANPIN, for the letters YUD HEI VAV HEI below, IN MALCHUT, are sustained by that letter. It is the letter Vav, which descends INTO MALCHUT, where the letters, YUD HEI VAV HEI, are united with it, NAMELY 'VAV YUD HEI VAV HEI', IN WHICH THE FIRST VAV INDICATES ZEIR ANPIN CONNECTED WITH THE HOLY NAME WITHIN MALCHUT, BASED ON THE PRINCIPLE OF 'HE AND HIS COURTHOUSE'. Then they become one crown and one complete name is formed.

356. THE HOLY NAME YUD HEI VAV HEI below is complete yet incomplete. IT IS COMPLETE IN ITSELF, AND INCOMPLETE, BEING INCLUDED IN THE ASPECT OF MALCHUT. A whole name includes five letters, VAV YUD HEI VAV HEI, IN WHICH THE VAV FROM ZEIR ANPIN, UNITED WITH YUD HEI VAV HEI, ALLUDES TO ZEIR ANPIN AND ITS COURTHOUSE, MALCHUT. This is the secret which alludes to male and female, FOR THE VAV ALLUDES TO MALE, AND YUD HEI VAV HEI ALLUDES TO FEMALE. THE ENTIRE whole name INDICATING COMPLETENESS consists of nine letters, that are Yud Hei Vav Hei, Elohim, WHEREBY YUD HEI VAV HEI, ALLUDES TO MALE AND ELOHIM TO FEMALE. Together the name is completely whole. The other name, Vav YUD HEI VAV HEI, is an allusion, FOR THE VAV REFERS TO MALE, and contains five letters as said. But this NAME OF NINE LETTERS YUD HEI VAV HEI, ELOHIM is entirely complete.

357. When the letters are united, NAMELY, VAV HEI VAV YUD HEI, the firmament illuminates with thirty two lights, TO WIT, THE THIRTY TWO PATHS OF CHOCHMAH. Then all is filled with joy, and is one mystery, above and below. All the Chariots and the troops are in the secret of completeness, and all the grades are established in their place, each as it ought.

358. In the firmament OF MALCHUT, to the north, WHERE CHOCHMAH IS LUMINOUS WITHIN MALCHUT, there is one flame that shines forever. TO WIT, THE JUDGEMENT VERDICT WHERE CHOCHMAH IS REVEALED. THIS JUDGMENT IS NAMED 'FLAME'. Other letters are imprinted to its right, the ten names turned into seventy names. THEY DERIVE FROM THE SEVENTY TWO NAMES OF THE HOLY NAME OF SEVENTY TWO (AYIN BET) LETTERS, AS WAS SAID, THAT THEY ARE THE SECRET OF SEVENTY MEMBERS OF THE SANHEDRIN AND THE TWO WITNESSES. All are engraved upon this firmament and illuminate together.

359. From this firmament travel all the lower firmaments on the side of holiness, until they reach the other firmaments of the Other Side, called "curtains of goats' hair," as is written: "And he made curtains of goats' hair for the tent over the tabernacle" (Shemot 36:14).

355. וְאֵלֵּין אֲתוּן דְקָאמְרִן, סִלְקִין לְעֵילָא בְּהוּא רְקִיעָא, וּמְקַבְּלִין לְאֵת חַד דְּאִיהִי עֵלְאָה, דְּקָא מִתְחַבְּרָא בְּשִׁמָּא דָּא, דְּאֵלֵּין אֲתוּן. בְּגִין דְּאֵע"ג דְּאֵלֵּין אֲתוּן דְּשִׁמָּא קְדִישָׁא, הָאִי אִיהוּ שִׁמָּא דְּאֲתַבְּלִיל לְתַתָּא, בְּגִין דְּרִזָּא דָּא אֲתַבְּלִיל לְעֵילָא, וְאֲתַבְּלִיל לְתַתָּא, וְכַד אֲתַבְּלִיל לְתַתָּא, אֵלֵּין אֲתוּן סִלְקִין לְקַבְּלָהּ לְאֵת חַד דְּהָא מְהֵהוּא אֶת אֲתוּנֵהּ אֵלֵּין אֲתוּן לְתַתָּא, וְהוּא אֶת אִיהוּ ו'. וְנַחֲתִית וְאֲתַחְבְּרוּ אֵלֵּין אֲתוּן. בְּהוּא אֶת, וְכַדִּין כְּלָהוּ בְּעֵטוּרָא חֲדָא, וְאֲתַעֲבִיד שִׁמָּא שְׁלִים.

356. לְתַתָּא, שִׁמָּא שְׁלִים וְלֹא שְׁלִים. שִׁמָּא שְׁלִים בְּחִמְשָׁא אֲתוּן אִיהוּ, וַיְדוּ"ד. רִזָּא דְכַר וְנוֹקְבָא בְּרַמְיֻזוֹ. שִׁמָּא שְׁלִים בְּתַשַׁע אֲתוּן, אֵינֻן יְדוּ"ד אֱלֹהִים. דָּא אִיהוּ שִׁמָּא שְׁלִים מְכַלָּא. שִׁמָּא אַחְרָא אִיהוּ בְּרַמְיֻזוֹ, וְאִיהוּ בְּחִמְשָׁא בְּדְקָאמְרִן. אֲבָל דָּא אִיהוּ שְׁלִים בְּכַלָּא.

357. כִּיּוֹן דְּמִתְחַבְּרִין אֵלֵּין אֲתוּן, הוּא רְקִיעָא אֲנַהִיר בְּתַלְתִּין וְתַרִּין נְהוּרִין, כַּדִּין כְּלָא אִיהוּ בְּחֲדוּוּהּ, כְּלָא קָאִים בְּרִזָּא חֲדָא עֵילָא וְתַתָּא. כָּל אֵינֻן רְתִיבִין, וְכָל אֵינֻן מְשִׁירִין, כְּלָהוּ קִיּוּמִין בְּרִזָּא דְשְׁלִימוֹ. וְכָל דְרִגִּין מִתְקַנֵּן עַל אֲתַרְיֵהוּ, כָּל חַד וְחַד כְּדָקָא יְאוּת.

358. בְּהָאִי רְקִיעָא קָאִים לְסֵטֵר צְמוּן, חַד שְׁלֵהוּבָא נְהִיר, דְּלֹא שְׂכִיךְ תְּדִיר, וְאִיהוּ רְשִׁים בְּאֲתוּן אַחְרָנִין, לִיּוּמִין, וְאֵינֻן עֶשֶׂר שְׁמַהֵן, וְסִלְקִין לְשַׁבְּעִין שְׁמַהֵן, וְכְלָהוּ רְשִׁימִין בְּהָאִי רְקִיעָא, וְנְהִרִין כְּלָהוּ בְּחֲדָא.

359. מְהָאִי רְקִיעָא, נְטֻלִין כָּל אֵינֻן רְקִיעִין דְּלְתַתָּא, דְּלְסֵטֵר קְדוּשָׁה, עַד דְּמְטוּ לְאֵינֻן רְקִיעִין אַחְרָנִין דְּלְסֵטֵר אַחְרָא, וְאֵלֵּין אַקְרוּן יְרִיעוֹת עֲזִים, כַּד"א וַיַּעַשׂ יְרִיעוֹת עֲזִים לְאֹהֶל עַל הַמִּשְׁכָּן.

360. There are curtains and curtains. The curtains of the tabernacle are called the firmaments of the living creatures of the holy tabernacle. The curtains of goats' hair are other firmaments of the Other Side. These firmaments OF THE TABERNACLE are based on the secret of the Chariots of the holy spirits, and those firmaments outside, THE CURTAINS OF GOATS' HAIR, shine with worldly matters, and are considered aspects of repentance and bodily worship BY PEOPLE. And they cover the firmaments inside as a shell covers the fruit. The firmaments inside are like a thin SKIN MEMBRANE around the brain, and called "the heavens of Hashem," NAMELY, the one name YUD HEI VAV HEI, down below IN MALCHUT.

361. There are other firmaments above: the inner firmaments OF ZEIR ANPIN, named the firmaments of the living creatures. They are the secret of the Holy Name, YUD HEI VAV HEI, according to the mystery of the large upper living creatures, CHESED, GVURAH, TIFERET AND MALCHUT FROM THE CHEST UPWARD OF ZEIR ANPIN. They are the secret of the high letters of the mysteries of the Torah, NAMELY, the whole of the twenty two letters engraved and impressed, coming from the eighth firmament, BINAH, above the high living creatures, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN. This FIRMAMENT has no visibility, concealed and hidden without hues.

362. All the colors are coming from THE EIGHTH FIRMAMENT, BINAH. In ITSELF, there are no colors, it is neither seen nor appears. This is the meaning of it letting out all luminaries, FOR ALL MOCHIN OF THE THREE COLUMNS OF BINAH COME OUT, but in ITSELF no light is seen, nor darkness, nor any other color, except for the souls of the righteous, who watch from the lower firmament OF MALCHUT, as if from behind a wall, the light sent to shine by the upper firmament, BINAH. And no one is able to know or bear that light OF BINAH which never stops.

363. Underneath THE FIRMAMENT OF BINAH, all the firmaments were designed to completeness by that name and are thus called 'heavens'. Of those called IN THE SCRIPTURE 'the heavens', some bear the Supernal Name YUD HEI VAV HEI OF ZEIR ANPIN, and with some, the Holy Name, MALCHUT, is adorned, FOR THE FIRMAMENTS OF MALCHUT RECEIVE FROM THE FIRMAMENTS OF ZEIR ANPIN. Therefore it is written: "the heaven are the heavens of Hashem" (Tehilim 115:16), that is, they are concealed in the supernal firmament, BINAH, that is situated over them.

364. Up to THE FIRMAMENT OF BINAH, the Holy Name, YUD HEI VAV HEI, is alluded to, IN THE VERSE "THE HEAVENS ARE THE HEAVENS TO YUD HEI VAV HEI." For the Holy One, blessed be He, BINAH, is called by names, AND A NAME MEANS PERCEPTION, FOR WHAT WE DO NOT PERCEIVE, WE DO NOT CALL BY NAME. From now upward, HIGHER THAN BINAH, no wise man can, by use of intelligence, know and grasp anything but one slight illumination, that is not enough to grasp fully. Happy is the portion of whoever comes in and goes out and knows how to behold the mysteries of his Master, and be devoted to Him.

360. בגין דאית יריעות ואית יריעות, יריעות המשכן, אינון יריעות דאקרון רקיעי חיוון דמשכנא קדישא. יריעות עזים. אינון רקיעין אחרנין דסטררא אחרא. אליון רקיעין ברזא דרתיכין דרוחין קדישין. ואליון רקיעין דלבר, דקיימין במליון דעלמא, ואינון סטרין דתיובתין, ועובדין דגופא. ואליון חמיון על אינון רקיעין דלגו, בקליפה על מוחא. רקיעין דלגו אינון ההוא קלישו, דקיימא על מוחא, ואליון אקרון שמים ליו. לשמא חדא דא דלתתא.

361. רקיעין אחרנין לעילא, ואינון רקיעין פנימאין, דאקרון רקיעי החיות, דאינון רזא דשמא קדישא, ברזא דחיוון רברבן עליון, ואליון אינון רזין דאתוון עליון, ברזי דאורייתא, כללא דעשרין ותרין אתוון, מחקקן רשימין, דנפקי מגו רקיעא עלאה תמינאה. דאיהו רקיע דעל גבי חיוון עליון, והאי איהו דלית ליה חיוו. האי איהו טמיר וגניז, לית ביה גוון.

362. כל גוונין מניה נפקי. ביה לית גוון, לא אתחזי, ולא אתגלויא, האי איהו דאפיק כל נהורין. ביה לא אתחזי, לא נהירו, ולא חשוך, ולא גוון כלל, בר נשמתינ דצדיקיא, דחמאן מגו רקיעא תתאה, כמבתר כותלא, נהירו דאפיק ונהיר האי רקיעא עלאה, וההוא נהירו דלא פסק, לית מאן דידע ליה, לית מאן דקאים ביה.

363. מתחות דא, כל אינון רקיעין אתכלילו בשמא דא אקרי שמים ואליון אקרון השמים אינון דשמא עלאה אקרי בהון, אינון דשמא קדישא אתעטר בהון. וע"ד כתיב, השמים שמים ליו, לההוא גניזו דרקיעא עלאה, דקאים עליוהו.

364. עד הכא רמו לשמא קדישא, דקודשא בריך הוא אקרי בשמהן. מכאן ולהלאה, לית חבים בסכלתנו, דיכול למנדע ולאתדבקא כלל. בר נהירו חד זעיר בלא קיומא, לאתוישבא ביה. זכאה חולקיה מאן דעאל ונפק, וידע לאסתכלא ברזין דמאריה, ולאדתבקא ביה.

365. By these mysteries a man can be devoted to his Master and know the wholeness of wisdom in the high secret. While he worships his Master in prayer, will and intention of the heart, he connects his will as a fire to coal, to unite these lower firmaments of the holy side, FROM MALCHUT, and bedeck them with a lower name, YUD HEI VAV HEI IN THE FIRMAMENTS OF MALCHUT, and from there on, to unite the inner and high FIRMAMENTS OF ZEIR ANPIN, so they would all become one in the supernal firmament OF BINAH, that is situated over them.

366. While his mouth and lips are moving, he should concentrate his heart, and his will should soar higher and higher, to unite all in the secret of secrets, where all wills and thoughts are kept. This place is in the secret of the Endless Light. One must meditate upon it in each prayer everyday, to adorn his days in the secret of the high days, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, in his worship.

367. At night he should pay attention that he is about to pass away and his soul leaves to return to the Master of all. For every night, the point MALCHUT absorbs the souls of the righteous. THAT IS, THE SOULS OF THE RIGHTEOUS MOUNT TO MALCHUT EVERY NIGHT BY MEANS OF MAYIN NUKVIN.

368. The mystery of mysteries is to be known by the wise of heart. The lower firmament is established by the secret of the point MALCHUT, as we said. This firmament consists of high and low, and its base down below is like a candle emitting black light, to be united with white light, OVER THE BLACK LIGHT, THAT IS, FROM ABOVE. Its base is below, in the wick of oil. So is that point, MALCHUT, BASED below. During the day it is united above, WITH ZEIR ANPIN, at night it is united below with the souls of the righteous.

369. All that is in the world go back to their source and root from which the came, and for a few nights each of them is going to take what it deserves. This is written in, "my kidneys also admonish me in the night" (Tehilim 16:7). FOR EVERYTHING GOES BACK TO ITS SOURCE, and the soul hovers back to its root, that fits it, ABOVE. And the body stays quiet as a stone and goes back to the place fit to hover above it, TO WIT, THE OTHER SIDE THAT WILL PREVAIL OVER IT AFTER DEATH. For that reason the body returns to its side, and the soul to its side.

365. בְּרִזּוֹן אֵלֶיךָ יָכִיל בַּר נֶשׁ לְאַתְדַבְּקָא בְּמַאֲרִיָּה, לְמַנְדַּע שְׁלִימוֹ דְּחֻכְמָה בְּרִזָּא עֲלָאָה, כַּד פְּלַח לְמַאֲרִיָּה בְּצִלּוֹתָא, בְּרַעוּתָא, בְּכוּוֹן לְבָא, אַדְבַּק רַעוּתֵיהּ בְּנוּרָא בְּגַחְלָתָא, לְיִיחָדָא אֵינּוֹן רְקִיעֵין תְּתַאֲרִין דְּסִטְרָא דְקְדוּשָׁה, לְאַעֲטְרָא לֹוֹן בְּשֵׁמָא חַדָּא תְּתַאֲרִי. וּמִתַּמֵּן וְלַהֲלָאָה לְיִיחָדָא אֵינּוֹן רְקִיעֵין עֲלָאִין פְּנִימָאִין, לְמַהוּי כְּלֵהוּ חַד, בְּהֵהוּא רְקִיעָא עֲלָאָה דְקִיּוּמָא עֲלֵייהּוּ.

366. וּבְעוֹד דְּפּוֹמִיָּה וְשִׁמּוֹתֵיהּ מְרַחֲשֵׁן, לְבִיָּה יְכוּוֹן, וְרַעוּתֵיהּ יִסְתַּלַּק לְעֵילָא לְעֵילָא, לְיִיחָדָא כְּלָא בְּרִזָּא דְרִזּוֹן, דְּתַמֵּן תְּקִיעוּ דְכָל רַעוּתֵין וּמַחֲשָׁבִין בְּרִזָּא דְקִיּוּמָא בְּאִין סוּף, וְלִכְוּוֹנָא בְּהַאי בְּכָל צִלּוֹתָא וְצִלּוֹתָא, בְּכָל יוּמָא וְיוּמָא לְאַעֲטְרָא כָּל יוּמוֹי, בְּרִזָּא דְיוּמִין עֲלָאִין בְּפּוֹלְחָנִיהּ.

367. בְּלִילִיָּא יִשְׁוֵי רַעוּתֵיהּ, דְּהָא אֲתַפְטֵר מֵעֲלָמָא דָּא, וְנִשְׁמַתֵּיהּ נִפְקַת מִנִּיָּה, וְיִהְיֶה לָּהּ לְמַאֲרִי דְכְּלָא, בְּגִין דְכָל לִילִיָּא וְלִילִיָּא, הָהִיא נְקוּדָה קִיּוּמָא, לְאַכְלִלָּא בְּגוּוּהָ אֵינּוֹן נִשְׁמַתֵין דְּצַדִּיקִיָּא.

368. רִזָּא דְרִזּוֹן לְמַנְדַּע לְאֵינּוֹן חֲבִימֵי לְבָא. רְקִיעָא דָּא תְּתַאֲרִי, בְּרִזָּא דְהָהִיא נְקוּדָה קִיּוּמָא, כְּמַה דְאַמְרֵן. הָהוּא רְקִיעָא אִיהוּ כְּלִיל מֵעֵילָא וּמִתַּתָּא, וְיִסוּדָא דִילִיָּהּ לְתַתָּא בְּהַאי שְׂרָגָא דְסִלְקָא נְהוּרָא אֹכְמָא, לְאַתְאַחַדָּא בְּנְהוּרָא חוּרָא, וְיִסוּדָא דִילָּהּ אִיהוּ לְתַתָּא, בְּהָהִיא פְתִילָהּ בְּמִשְׁחָא. אוּף הַכִּי לְתַתָּא, הָהִיא נְקוּדָה. בִּימָמָא אֲתַכְלִילַת מִלְעֵילָא, וּבְלִילִיָּא אֲתַכְלִילַת מִתַּתָּא, בְּאֵינּוֹן נִשְׁמַתֵין דְּצַדִּיקִיָּא.

369. וְכָל מְלִין דְּעֲלָמָא, אֶהְדְּרוּ בְּלֵהוּ, לְעַקְרָא וְיִסוּדָא וְשְׂרָשָׁא, דְנִפְקוּ מִנִּיָּה. וְכְמַה לִילּוֹן זְמִינִין לְנִטְלָא כָּל חַד וְחַד מַה דְאַתְחַזִּי לִיָּה. כַּד"א אָף לִילּוֹת יִסְרוּנֵי כְלִיּוֹתֵי. נִפְשָׁא אֲזֵלַת וְשִׁטְאָת, וְתַבַּת לְהָהוּא עַקְרָא דְאַתְחַזִּי לָּהּ. גּוּפָא קָאִים שְׂכִיךְ כְּאַבְנָא, וְאַהֲדֵר לְהָהוּא אֲתֵר דְאַתְחַזִּי לִיָּה, לְמִשְׁרֵי עֲלוּי, וּבְגִין כֵּךְ תַּב גּוּפָא לְסִטְרֵיהּ, וְנִפְשָׁא לְסִטְרָהּ.

370. After the body returns TO ITS SIDE, the secret of the Other Side prevails upon it, and therefore the hands are defiled and should be washed, as we explained that at night everything returns to there its place, ITS ROOT. The souls of the righteous mount and return to their source, THEIR ROOT WHICH IS MALCHUT OUT OF WHICH THEY WERE BORN. And the one who wishes to, NAMELY, MALCHUT, is bedecked with crowns, whole on all sides, ABOVE AND BELOW. Then the glory of the Holy One, blessed be He, rises to be adorned by all.

371. The chieftains appointed over the souls of the righteous rule at night. They elevate them, and sacrifice them as fragrant sacrifice to their Master. The chief appointed over these legions is called Suriya, a supreme chief. Once the soul mounts through all these firmaments, it is brought before him, SURIYA, and he smells it, same as in the verse "and he will inhale the scent of the fear of Hashem" (Yeshayah 11:13). Namely, as will the King Messiah do in the world of the future, SO DOES CHIEF SURIYA, and the souls pass before him, under his charge, to further approach MALCHUT.

372. All souls approaching that place, NAMELY MALCHUT, are seen there. This is a secret: THEN all the souls are contained within that point, MALCHUT, and it takes them at once, as if swallowing them, and conceives like a woman. This secret is for the scholars engrossed in the law, when this point conceives as a woman in conception. It has pleasure having the soul of this world included in it, together with its deeds and study of the Torah during that day. It takes that will of this world and gladly rejoices in it, becoming whole on all sides, ABOVE AND BELOW.

373. Then MALCHUT lets them out, and gives them birth as before. FOR THE SOULS ARE THE OFFSPRING OF MALCHUT, and the soul is now new as in its birth. This is the secret of "they are new every morning..." (Eichah 3:23), THAT ALLUDES TO THE SOULS, which are certainly new EVERY MORNING. What is the sense of their being new? It is in the secret at the end of the verse "great is Your faithfulness" (Ibid.). FOR MALCHUT IS NAMED FAITH AND it is indeed great and can contain THE SOULS, let them in and bring them out when they are new. Therefore it receives others from above, during the day. Happy are the righteous in this world and the World to Come.

374. In the meantime, the daylight broke. Rabbi Aba said 'let us rise and go to thank the Master of the universe.' So they prayed. Afterwards the friends came back TO RABBI ABA and said to him 'whoever started, let him finish praising'. Happy is our portion on the way, that we so deserved to adorn the Holy One, blessed be He, with the secrets of wisdom.

370. גּוּמָא שְׂרִי עֲלוּי רִזָּא דְסִטְרָא אַחְרָא, וּבְגִין כִּן אֶסְתָּאבוּ יְדוּי, וּבְעֵי לְאַסְחָאָה לֹון. כְּמָה דְאוּקִימָנָא, דְהָא בְלִילִיא כְּלָא תֵב לְאַתְרֵיהּ, וּנְשַׁמְתְּהוּן דְצִדִיקֵינָא סִלְקִין וְאַתְהֵדְרִין לְאַתְרֵיהּ, וְאַתְעֵטְרַת בְּהוּ מַה דְאַתְעֵטְרַת, וְאַתְכְּלִילַת מְכַל סִטְרִין, כְּדִין סִלְקָא יְקָרָא דְקוּדְשָׁא בְרִין הוּא וְאַתְעֵטְר מְכַלָּא.

371. בְּלִילִיא שְׁלֵטָאן מְמַנֵּן דְאַתְפְּקְרוּ עַל אִינוּן נְשַׁמְתִּין דְצִדִיקֵינָא, לְסִלְקָא לֹון לְעִילָא, וּלְקָרְבָא לֹון קָרְבָן נְיִיחָא לְגַבֵּי מְאֵרִיהוּן. הֵהוּא מְמַנָּא דְאַתְפְּקֵד עַל כָּל אִינוּן מְשִׁירֵינָא, סוּרִיָּא שְׁמִיָּה רַב מְמַנָּא. בֵּינָן דְנְשַׁמְתָּא סִלְקָא בְּכָל אִינוּן רְקִיעִין, כְּדִין מְקָרְבִין לָהּ לְגַבֵּיהּ, וְאַרְחָ בַּהּ כְּמָה דְאַתְ אָמַר, וְהֵרִיחוּ בִירָאָת יְיָ. כְּמָה דְזִמִּין מְלַכָּא מְשִׁיחָא לְמַעַבְד בְּעֵלְמָא, וְעַל יְדֵיהּ אֶעְבְּרוּ כְּלָהוּ בְּמִקְרוּנָא עַל יְדֵיהּ, לְאַתְקָרְבָא לְהֵלְאָה.

372. וּכְלָהוּ נְשַׁמְתִּין כְּדִ אֶתְקָרְיָבוּ לְהֵהוּא אֶתְרֵ דְאַתְקָרְיָבוּ, וְאַתְחֻזֵן תְּמַן, דָּא אִיהוּ רִזָּא, כְּלָהוּ נְשַׁמְתִּין אֶתְכְּלִילוּ בְּהֵיָא נְקוּדָה, וּנְטֵלָא לֹון זְמַנָּא חֲדָא, כְּמַאן דְבִלְע בְּלִיעוּ דְמֵלָה, וְאַתְעֵבְרָא כְּאַתְתָּא דְמִתְעֵבְרָא. רִזָּא דָּא לְמֵאֵרֵי מְדִין. כְּדִ הָאִי נְקוּדָה אֶתְעֵבְרַת, כְּאַתְתָּא דְמִתְעֵבְרָא, אֶתְהַנִּי מְהֵיָא הֵנְאוּתָא, דְאַתְכְּלִילַת נְשַׁמְתָּא מְהֵיָא עֵלְמָא, בְּאִינוּן עוּבְדִין, וּבְהֵיָא אִוְרִייתָא דְאַשְׁתַּדְלַת בַּהּ בִּימְמָא. וּנְטֵלָא הֵהוּא רְעוּ דְהֵיָא עֵלְמָא, וּבִיָּה אֶתְהַנִּי בְּחֻדְרָה, וְאַתְכְּלִילַת מְכַל סִטְרִין.

373. לְבַתֵּר אֶפִּיקַת לֹון לְבָר, וְאוּלִידַת לֹון כְּמִלְקָדְמִין, וּנְשַׁמְתָּא אִיהִי חֲדַתָּא הֶשְׁתָּא כְּמִלְקָדְמִין, וְרִזָּא דָּא חֲדָשִׁים לְבָקְרִים. חֲדָשִׁים וְדָאִי כְּמָה דְאַתְמַר. מַה טַּעַם אִינוּן חֲדָשִׁים. בְּגִין רִזָּא דְכַתִּיב, רַבָּה אֲמוּנַתְךָ. רַבָּה וְדָאִי, דִּיכְלָא לְאַכְלִילָא לֹון, וְלְאַעֲלָא לֹון לְגֻוָּה, וְאַפִּיקַת לֹון וְאִינוּן חֲדַתִּין. וְעַל דָּא נְקֵטָא אַחְרָנִין מְלַעִילָא בִּימְמָא. זְכָאִין אִינוּן צִדִיקֵינָא בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי.

374. אֲדַהֲכִי נְהַר יְמַמָּא, אָמַר רַבִּי אַבָּא, נְקוּם וּנְהַךְ, וְנוּדָה לְרַבּוֹן עֵלְמָא. קְמוּ וְאַזְלוּ, וְצִלוּ, וּלְבַתֵּר אֶהֱדְרוּ חֲבֵרֵינָא לְגַבֵּיהּ, אָמְרוּ לֵיהּ, מֵאֵן דְשְׂרִי, לְסִיִּים שְׁבַחָא. זְכָאָה חוּלְקָנָא בְּאוּרְחָא דָּא, דְכָל הָאִי זְכִינָא לְאַעֲטָרָא לֵיהּ לְקוּדְשָׁא בְּהֵ, בְּרִזִּין דְחֻכְמַתָּא.

26. "And Betzalel made the ark"

Rabbi Aba tells us that the ark symbolizes Malchut, and the Written Torah symbolizes Zeir Anpin, so the ark is a mystery in which the Written Torah is put. Rabbi Aba discusses the meaning of the number of boards in the ark. He also says that there is the ark of the Malchut of holiness and the ark of the Malchut of the Other Side. This leads into a discussion of, "All these things did the king Aravna give to the king," and the conquest of Jerusalem by David. Seeing the slaughter during that conquest, Hashem told the angel of destruction to stop. Through an examination of the letters in the name Aravna and the word 'aron' (ark) and the name Adam, Rabbi Aba ascertains that the holy side is called the ark (aron) of the covenant. He says it is fit for the body, i.e. that the image form of man should be put into it. Therefore when the righteous die they are put in a coffin (aron); this alludes to the union of Zeir Anpin and the Ark of the covenant. Because they do not pertain to the body of Adam, there are no created bodies to the Other Side.

375. Rabbi Aba opened the discussion and said "and Betzalel made the ark of Acacia wood..." (Shemot 37:1). Though the friends explained all the secret of the tabernacle at the holy assembly, nevertheless we should look in here, for this secret is adorned with several mysteries as to impart wisdom. This ark is a mystery in which the Written Torah is put. FOR THE ARK SYMBOLIZES MALCHUT AND THE WRITTEN TORAH SYMBOLIZES ZEIR ANPIN. The Torah is concealed within its six boards round it, FOR THE ARK IS MADE OF SIX BOARDS ROUND IT, FOUR BOARDS AROUND THE SIDES, ONE ABOVE AND ONE BELOW; ALTOGETHER THERE ARE SIX. This is called an ark. When the six boards, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT, become one, they turn into a vessel in which the secret of the Torah can be put, which is composed of six endings, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, NAMELY, ZEIR ANPIN.

376. But there are five boards TO THIS ARK, FOUR ON THE SIDES AND ONE BELOW, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH AND HOD. FOR THE BOARD ON TOP IS THE SECRET OF THE COVERING OF THE ARK, AND IS NOT OF THE ARK PROPER. Five books are put in it, THE FIVE BOOKS OF THE TORAH, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN. These five boards become six, together with one grade, that comes in secretly, called the secret of all, and is the secret of the covenant. BEING YESOD, AND CONCEALED, THERE IS NO BOARD CORRESPONDING TO IT IN THE ARK. When it enters within those five boards, the ark and the Torah are established in the secret of the nine grades, the two names Yud Hei Vav Hei, Elohim, WHICH CONSIST OF NINE LETTERS. Then there is one board, a high secret, THE COVERING, that covers all. THIS IS THE SECRET OF THE FIRMAMENT THAT GOES ROUND AND ABOVE ALL, THE EIGHTH FIRMAMENT, BINAH. Hence, SINCE THE COVERING OF THE ARK IS ABOVE THEM ALL, they are concealed, THAT IS, INVISIBLE.

377. Here we should look and know the secret of the ark. For there is ark and ark, TO WIT, MALCHUT OF HOLINESS, AND MALCHUT OF THE OTHER SIDE, one against the other. He opened and said "All these things did the king Aravna give to the king..." (II Shmuel 24:23). HE ASKS: But was Aravna a king? Though the friends explained it, yet David, upon whom was written: "Whoever smites the Yevusite, and gets up to the aqueduct" (II Shmuel 5:8), took hold of and conquered Jerusalem, WHERE HIS TEMPLE LIES; why did he pay Aravna for the place? You may say that though Jerusalem was David's, NEVERTHELESS it was a heritage of Aravna AND THEREFORE HAD TO BE BOUGHT, as in the case of Navot the Jesreelite. Although Achav was ruler and king, he had to obtain his permission for the vineyard. So did David.

375. פֶּתַח רַבִּי אַבָּא וְאָמַר, וַיַּעַשׂ בְּצִלְאֵל אֶת הָאָרוֹן עֲצֵי שִׁטִּים וְגו'. הֵכָא, אַע"ג דְּכָל רִזִּין דְּמִשְׁכְּנָא הָא אוֹקְמוּהּ חֲבֵרִינָא בְּאֲדָרָא קְדִישָׁא. הֵכָא אֵית לְאַסְתַּכְּלָא, דְּהָא רִזָּא דָּא מִתְעַטְרָא בְּכַמְהָ רִזִּין, לְמִילָף חֲכֻמָּתָא. אָרוֹן דָּא אִיהוּ רִזָּא לְמִיעַל תּוֹרָה שְׂבֻכְתָּב. וְאַתְגַּנִּיז בֵּיהּ בְּשִׁית לּוּחִין מְסַחְרִין, וְדָא אֶקְרִי אָרוֹן. כִּד סַחְרָן אֵינּוֹן שִׁית לְמַהּוּ כְּחָדָא, כִּדִּין אִיהוּ גּוּפָא חָד לְאַעְלָא בֵּיהּ רִזָּא דְּאוּרִייתָא, בְּשִׁית סְטְרִין.

376. וְאֵינּוֹן לּוּחִין, אֵינּוֹן חֲמִשׁ, וְעָאֲלִין בֵּיהּ חֲמִשׁ סְטְרִים, וְאֵינּוֹן חֲמִשׁ אֵינּוֹן שִׁית, כְּחָד דְּרָגָא דְּאֶעֱיֵל בֵּיהּ בְּגַנְיָזוּ, דְּאֶקְרִי רִזָּא דְּכָלָא, וְהָאִי אִיהוּ רִזָּא דְּבִרְיָת. כִּד עָאֵל דָּא, גּוּ אֵינּוֹן חֲמִשׁ לּוּחִין, כִּדִּין קֵיִימָא אָרוּנָא וְאוּרִייתָא, בְּרִזָּא דְּתַשַּׁע דְּרָגִין, דְּאֵינּוֹן תְּרִין שְׂמַהֲן, יְהוָה אֱלֹהִים. וְלִבְתֵּר קֵיִימָא לּוּחָא כְּחָדָא, רִזָּא לְמִיעַל תּוֹרָה שְׂבֻכְתָּב. וְאַתְגַּנִּיז בֵּיהּ בְּשִׁית לּוּחִין מְסַחְרִין, וְדָא אֶקְרִי כָּלָא, וְכָלָהוּ קֵיִימֵי בְּגַנְיָזוּ.

377. הֵכָא אֵית לָן לְאַסְתַּכְּלָא, וְלִמְנַדַּע רִזִּין דְּאָרוּנָא, אֵית אָרוֹן וְאֵית אָרוֹן, דָּא לְקַבֵּל דָּא. פֶּתַח וְאָמַר, הַכֵּל נָתַן אָרוּנָה הַמֶּלֶךְ לְמֶלֶךְ וְגו'. וְכִי אָרוּנָה מֶלֶךְ הוּא וְאֵע"ג דְּחֲבֵרִינָא אוֹקְמוּהּ, אֶלָּא דוּד, דְּכַתִּיב בֵּיהּ כָּל מַכָּה יְבוּסֵי וַיַּגַּע בְּצַנּוֹר וְגו' וְאִיהוּ נָטַל וְתַמִּיס לִירוּשָׁלַם, וּמְדִידִיָּה הוּא, אִמְאֵי קִנְהָ בְּכַסְפָּא. וְאִי תֵימָא אַע"ג דְּהוּוֹת יְרוּשָׁלַם דִּידִיָּה דְּדוּד, הֵהוּא אָתֵר אַחְסַנְתִּיָּה דְּאָרוּנָה הוּא, כְּמָה דְּהוּוֹת בְּנִבּוֹת הַיְזוּרְעָאֲלִי, דְּאֵע"ג דְּשְׁלִיט אַחָב, וְהוּוֹת מְלָכָא, אֶצְטְרִיךְ לְמַתְבַּע לְנִבּוֹת הֵהוּא כְּרָם, אוּף הַכִּי דוּד.

378. HE ANSWERS: Assuredly Aravna was a king, and that place was under his authority and possession. When the time arrived for the place to be free of his rule, it did not happen, save by much bloodshed and killing among Yisrael, THAT IS, THROUGH WAR. Later, the angel of destruction stood upon that place in order to kill, but could not for his strength failed him.

379. This was the place where Isaac was bound, where Abraham built the altar to sacrifice his son Isaac. When the Holy One, blessed be He, saw that place, He was filled with pity, as is written: "Hashem beheld, and He relented..." (I Divrei Hayamim 21:15). What did Hashem behold? The binding of Isaac, immediately He felt compassion towards them.

380. And He said to the angel of destruction "it is enough (Heb. rav)" (Ibid.). What is the meaning of 'rav'? It was explained as 'take the greater one' (Heb. rav). But here the meaning of 'enough' is as in "you have dwelt long enough in this mountain" (Devarim 1:6) 'Enough' here means that the place was in your possession for many years, and from now on it is enough. Return the place to its owners. Despite that, it could only be taken from him through sacrifice of lives and money.

381. HE ASKS: Why is he called Aravna? AND REPLIES: there is the name 'Aravna' and 'Ornan' (I Divrei Hayamim 21:15). THE REASON IS THAT while the place was still in his possession, it was called 'Aravna (from Heb. aron lit. 'ark'), alluding to the ark of the Other Side, THEIR MALCHUT. And as there are letters added, ARVANA INSTEAD OF ARON, so there is an addition to the evil-eyed, which is the secret of the Other Side, for to him an addition is considered diminution.

382. On the side of holiness, once letters are deducted, holiness is accumulated. This is the secret of the verse "twelve (Heb. shnei asar) oxen" (I Melachim 7:25) in which one letter is missing, Shnei instead of Sheneim. The Other Side, though, is given additional letters, as is written: "and he made curtains of goats' hair for the tent over the tabernacle" (Shemot 36:14). In 'twelve curtains' there is an additional letter, Ayin, to Shtei Esrei. This implies diminution, FOR ASHTEI IMPLIES ONE SHORT OF SHTEI ESREI. On the holy side IT IS WRITTEN: Shnei Asar, WITHOUT MEM, and no more, and here it is written Asthei Esrei, WITH AN ADDITIONAL AYIN (LIT. 'EYE'), to imply diminution. So deserves the evil eyed, that wishes to fill his eyes, that is, his (eye) Ayin, and is thus lessened, IN THE SECRET OF 'MORE IS LESS'.

378. אֵלָא וְדַאי אַרְוֹנָה מְלָכָא הוּהּ, וְהוּא אַתְרַּ בְּרִשְׁוֹתֵיהּ הוּהּ, וְהוּהּ שְׁלִיט עֲלוּי, וְכַד מָטָא זְמַנָּא לְנַפְקָא מִתְּחוֹת יְרִידָה, לֹא נִמְיֵק אֵלָא בְּסִגְיֹאות דְּמָא וְקִטּוּלָא בְּיִשְׂרָאֵל. לְבַתֵּר קָאִים הוּא מְלָאכָא מְחַבְּלָא עַל הוּא אַתְרַּ, וְתַמְנָן כַּד הוּהּ קִטּוּל, וְקָאִים בְּהוּא אַתְרַּ, לֹא הוּהּ יְכִיל, וְתִשְׁשׁ חִילֵיהּ.

379. וְהוּא אַתְרַּ, אַתְרַּ דְּאִתְעַקֵּד בֵּיהּ יִצְחָק הוּהּ, דְּתַמְנָן בְּנֵה אַבְרָהָם מִדְּבַחָא, וְעַקֵּד לֵיהּ לְיִצְחָק בְּרִיהּ. בֵּינָן דְּחָמָא קוּדְשָׁא בְּרִינָן הוּא הוּא אַתְרַּ, אִתְמַלִּי רְחִמִין, הַה"ד, רָאָה יְיָ וַיִּנָּחֵם וְגו'. מַהוּ רָאָה יְיָ. חָמָא עֲקִידַת יִצְחָק בְּהוּא אַתְרַּ, וְתַב וְרִיחַם עֲלֵיהוּ מִיַּד.

380. וַיֹּאמֶר לְמַלְאָךְ הַמְּשַׁחִית רַב עֵתָהּ וְגו'. מַהוּ רַב. הָא אֹוֹקְמוּהּ, טוּל הַרַב. אֵלָא הַכִּי הוּא, כְּתִיב הִכָּא רַב, וְכְתִיב הִתָּם, רַב לְכֶם שֶׁבַת בְּהַר הַזֶּה. אוֹף הַכִּי נָמִי רַב, רַב לָךְ לְמַהוּי הָאִי אַתְרַּ תְּחוֹת יַדְךָ, שְׁנִין סִגְיָאִין הוּהּ תְּחוֹת יַדְךָ, מִכָּאן וְלַהֲלָאָה רַב, אַהֲדַר אַתְרָא לְמֵאֲרִיָּה. וְעַכ"ד בְּמוֹתָא וּמְמוֹנָא נַפְק מִתְּחוֹת יְרִידָה.

381. אִמָּאי אַקְרִי אַרְוֹנָה. אֵלָא כְּתִיב אַרְוֹנָה וְכְתִיב אַרְנָן. בְּעוּד דְּהוּא אַתְרַּ הוּהּ תְּחוֹת יְרִידָה, אַקְרִי אַרְוֹנָה אַרְוֹן דְּסִטְרָא אַחְרָא. וְעַל דְּאִתּוּסְפוּ בֵּיהּ אִתּוּן יְתִיר, הַכִּי אִצְטְרִיךְ לְאִתּוּסְפָא לְהוּא רַע עֵינָן, רְזָא דְּסִטְרָא אַחְרָא, וְהוּא תּוּסְפַת אִיהוּ גְרִיעוּתָא לְגַבִּיָּהּ.

383. בְּסִטְרָא קְדוּשָׁה גְרַעִין לֵיהּ אִתּוּן, וְאִתּוּסְפָא קְדוּשְׁתֵּיהּ. וְדָא רְזָא דְכְתִיב, עַל שְׁנֵי עֶשֶׂר בְּקָר. גְרַע מ"ם דְּלֹא כְתִיב שְׁנִים, אֵלָא שְׁנֵי. וְלִסְטְרָא אַחְרָא יְהִינָן לֵיהּ תּוּסְפַת אִתּוּן, דְכְתִיב וַיַּעַשׂ יְרִיעוֹת עֲזִים לְאֹהֶל עַל הַמִּשְׁכָּן עֲשֵׂתִי עֲשֵׂרָה יְרִיעוֹת, תּוּסְפַת אִתּוּן וְאִיהוּ גְרִיעוּתָא. וּבְסִטְרָא דְקְדוּשָׁה, שְׁנֵי עֶשֶׂר וְלֹא יְתִיר. וְהִכָּא עֲשֵׂתִי עֲשֵׂרָה. וְכֹלָא אִיהוּ גְרִיעוּתָא לְגַבִּיָּהּ, וְהַכִּי אִצְטְרִיךְ לְהוּא רַע עֵינָן, לְאִשְׁלָמָא עֵינֵיהּ וְאִיהוּ בְּגִרְעוּ.

383. Come and see, the holy side is called the ark (Heb. aron) of the covenant, ALLUDING TO MALCHUT OF HOLINESS. That ark of the covenant, MALCHUT CONNECTED TO THE COVENANT - YESOD, is fit for the body, ZEIR ANPIN, that is, that the human (Heb. adam) form should be put in it, NAMELY, YUD HEI VAV HEI, FULLY SPELLED WITH ALEPH'S HAS THE SAME NUMERICAL VALUE AS ADAM. In accordance with this mystery, when the holy pious pass away, they are put in a coffin (Heb. aron), AN ALLUSION TO THE UNION OF ZEIR ANPIN AND THE ARK OF COVENANT. For the Other Side cannot be established within a body, and has no part in one, IN ZEIR ANPIN. For that reason no bodies were created to the Other Side, for they are not part of the human body .

383. ת"ח, סְטְרָא דְקְדוּשָׁה אֶקְרִי אַרְוֹן הַבְּרִית. וְהוּא אַרְוֹן הַבְּרִית, אֶתְחַזִּי לְגוּפָא לְמִיעַל בֵּיהּ דְּיוֹקְנָא דְאָדָם. וְעַל רְזָא דָא, אֵינּוֹן חֲסִידֵי קְדִישִׁין, כִּד הוּוּ מְפֹטְרֵי מֵהַאי עֲלָמָא, הוּוּ אֶעְלִין לֹוֹן בְּאַרְוֹן. דְּהָא סְטְרָא אַחְרָא לֹא מִתְתַקֵּן בְּגוּפָא, וְלֹא אִיהִי בְּכַלְלָא דְגוּפָא דְאָדָם. וּבְגִין דָּא לֹא אֶתְבְּרוּן גּוּפֵינָא לְהוּוּא סְטְרָא אַחְרָא, בְּגִין דְּלֹא אֵינּוֹן בְּכַלְלָא דְגוּפָא דְאָדָם.

27. He should not be put in a coffin

Rabbi Aba opens by telling us that Joseph was put into a coffin in Egypt. He deserved to be put in a coffin because he kept the holy covenant intact, and only the righteous are accorded that privilege. If a man impaired the covenant in the past and now also desecrates his coffin, he is sentenced and put into Gehenom, never to leave. Rabbi Aba says this is true only of those who did not repent enough to wipe out their misdeeds. If someone sinned and did not repent, he may not see the face of the Shechinah. Rabbi Aba explains that it was Betzalel who made the ark instead of those wise men who made the tabernacle because he was of a grade that symbolizes the holy covenant.

384. It is written concerning Joseph, "and he was put (Heb. vayisem) in a coffin (Heb. aron)" (Beresheet 50:26). HE ASKS: Why IS VAYISEM SPELLED with two Yuds? HE ANSWERS: It shows the connection between one covenant and another covenant, FOR YUD ALLUDES TO THE COVENANT, NAMELY, TO YESOD; AND THE TWO WRITTEN YUDS, CORRESPONDING TO THE TWO COVENANTS, one in the secret of the lower COVENANT, and the other in the secret of the upper COVENANT, THE ARK (HEB. ARON) OF THE COVENANT. Then he was placed in a coffin (Heb. aron). Why so? because he observed the holy covenant, which was established through him. Therefore he deserved to be put in a coffin. And everything is proper.

384. בְּיוֹסֵף מַה כְּתִיב, וַיִּשֶׂם בְּאַרְוֹן תְּרִין יוֹדִין אֲמַאי. אֲלֵא דְאֶתְחַבֵּר בְּרִית בְּבְרִית. רְזָא דְלִתְתָא בְּרְזָא דְלַעִילָא. וְעַל בְּאַרְוֹנָא. מֵאי טַעְמָא. בְּגִין דְּנִטְר בְּרִית קְדִישָׁא, וְאֶתְקִיִּים בֵּיהּ. לְהַכִּי אֶתְחַזִּי לְאֶעְלָה בְּאַרְוֹנָא, וְכֹלָא כְּדָקָא חֲזִי.

385. Rabbi Aba wept and said, woe to people who are unaware of that disgrace, and woe to the punishment exacted from all those who wish to be put in a coffin, AFTER THEIR DEATH. For only the righteous may be put in a coffin, who knows himself and sees that he did not offend the covenant, the sign of the holy covenant, during his lifetime, and kept it as he should. And if this is not so, he must not be put in a coffin (Heb. aron) AFTER HIS DEATH and impair the ark (Heb. aron). FOR THE IMPAIRMENT REACHES THE ARK OF THE COVENANT.

385. בְּכַה ר' אַבְא וְאָמַר, ווִי לְבַנֵּי עֲלָמָא, דְּלֹא יָדְעֵי לְהוּוּא כְּסוּפָא. ווִי לְהוּוּא עוֹנְשָׁא, דְּכֹל מֵאֵן דְּבַעֵי עַל בְּאַרְוֹנָא. בְּגִין דְּלֹא אֶצְטְרִיךְ לְמִיעַל בְּאַרְוֹנָא, בְּר צַדִּיק, דְּיָדַע בְּנַפְשֵׁיהּ, וְאֶשְׁתַּמּוּדַע בְּגַרְמִיָּה, דְּלֹא חָטָא בְּהוּוּא בְּרִית, אֶת קִיּוּמָא קְדִישָׁא, מְעוּלְמוּי, וְקָא נְטִיר לִיהּ כְּדָקָא יְאוּת. וְאִי לֹא, לֹא אֶצְטְרִיךְ לִיהּ לְמִיעַל בְּאַרְוֹנָא, וְלִמְפָגַם אַרְוֹנָא.

386. The inner meaning of this is that A MAN has to be connected with the sign of the holy covenant, the secret that is fit for him, WHICH ALLUDES TO YESOD OF ZEIR ANPIN, and not for the other, THE OTHER SIDE. For the ark (or coffin), ALLUDING TO MALCHUT, is united only with the righteous who keeps the sign of the holy covenant. And whoever impairs the member of the covenant and is nevertheless put in a coffin, woe to him, for impairing it in his life, woe to him for impairing it in his death. Woe to him who receives this punishment, for impairing the sign of the covenant, and the holy ark of the covenant. Woe to the disgrace, for which there will be forever upon him the revenge of this world and of that impairment. This is the secret of the verse "for the scepter of wickedness shall not rest upon the share allotted to the righteous" (Tehilim 125:3).

386. רְזָא אֶצְטְרִיךְ לְאֶתְחַבְּרָא בְּאֶת קִיּוּמָא קְדִישָׁא דְּאִיהוּ רְזָא דְּאֶתְחַזִּי לִיהּ, וְלֹא לְאַחְרָא. דְּהָא אַרְוֹן לֹא אֶתְחַבֵּר אֲלֵא בְּצַדִּיק, דְּנְטִיר אֶת קִיּוּמָא קְדִישָׁא. וּמֵאֵן דְּפָגִים בְּרִית וְעַל בְּאַרְוֹנָא, ווִי לִיהּ, דְּפָגַם לִיהּ בְּחַיָּוִי. ווִי לִיהּ דְּפָגִים לִיהּ בְּמִיתָתִיהּ. ווִי לִיהּ מֵהוּוּא עוֹנְשָׁא. ווִי לִיהּ דְּפָגִים אֶת וְאַרְוֹן קִיּוּמָא קְדִישָׁא. ווִי לִיהּ לְהוּוּא כְּסוּפָא, דְּנִקְמִין מִנֵּיהּ נִקְמַת עֲלָמִין, נִקְמַת דְּעֲלָמָא דָא, וְנִקְמַת דְּהוּוּא פְּגִימוּ. וְרְזָא דָא כְּתִיב כִּי לֹא יִנְחַח שִׁבְט הַרְשָׁע עַל גּוֹרֵל הַצְּדִיקִים.

387. When a man is judged in that world, his deeds are examined. If he used to impair the secret of the holy covenant stamped in his flesh, and now he also desecrates his coffin, he is not of the righteous. They look at him and sentence him to be excluded from the community of mankind, and from those who were given eternal life. He is given to that side, which has no part in the secret of man, NAMELY, THE OTHER SIDE, AS MENTIONED. When he is delivered to that side, woe to him, for he is put in Gehenom, never to leave. Upon this says the verse "and they shall go forth, and look upon the carcasses of the men that have rebelled against Me'..." (Yeshayah 66:24). These stay apart from mankind, THAT IS, THEY WERE LEFT OUT OF HUMANITY.

388. That is true only for those who did not repent completely, enough to wipe their misdeeds. It is nevertheless better for them not to be put in a coffin, for as long as the body exists, the soul is judged and does not go to its place, save the high righteous worthy of ascending in their bodies. Happy is their portion in this world and in the World to Come.

389. For there is not a graver offense before the Holy One, blessed be He, than that of lying and impairing the holy sign of the covenant. That person may not see the face of the Shechinah, if he thus sins, as is written: "And Er, Judah's firstborn, was wicked in the sight of Hashem" (Bereshheet 38:7) and also "nor shall evil dwell with You" (Tehilim 5:5), FOR THIS OFFENSE IS CALLED 'EVIL'.

390. It is written: "and Betzalel made the ark" (Shemot 37:1). HE ASKS: Why did not the wise men who made the tabernacle proceed to build the ark? HE REPLIES THAT Betzalel was of the grade of the ending part of the body, which symbolizes the holy covenant, and kept it. Therefore he deserves the part allotted to him, THE ARK HE MADE, NAMELY, MALCHUT. He strove in what he did, and not another. All the friends came and kissed Rabbi Aba.

387. בְּשַׁעֲתָא דְדִיּוּנִין לִיָּה בְּהוּא עֲלֵמָא, מְסַתְבְּלָן בְּעוּבְדוּי, אִי הוּא פְּגִים רְזָא דְבְרִית קְדִישָׁא דְחַתִּים בְּבִשְׂרִיה. וְהִשְׁתָּא פְּגִים אַרְוּנָא דִּילִיָּה בְּהַאי. הַאי לִית לִיָּה חוּלְקָא בְּצַדִּיקוּיָא. מְסַתְבְּלָן בֵּיה, וְדִיּוּנִין לִיָּה, וּמִפְקִי לִיָּה לְבַר מְכַלְלָא דְאַדָּם. בֵּינן דְאַמְקִי לִיָּה מְכַלְלָא דְאַדָּם, אִמְקִי לִיָּה מְכַלְלָא דְכֻלְהוּ אַחֲרֵינִין, דְאַתְעֵתְרוּ לְחַיִּי עֲלֵמָא, וַיְהִי לִיָּה לְהוּא סְטָרָא דְלֹא אֲתַבְּלִיל בְּרְזָא דְגוּפָא דְאַדָּם. בֵּינן דְאַתְמַסֵּר לְהוּא סְטָרָא, וַיְהִי לִיָּה, דְאַעֲלִין לִיָּה בְּגִיהֵנָם, וְלֹא נִפְיֵק מְנִיָּה לְעֵלְמִין. ע"ד כְּתִיב וַיֵּצְאוּ וְרָאוּ בְּסַגְרֵי הָאֲנָשִׁים הַפּוֹשְׁעִים בִּי וְגו'. אִינוּן דְאַשְׁתָּאֲרוּ מְכַלְלָא דְאַדָּם.

388. וְהַיִּי מִלִּי כִּד לֹא עָבַד תְּיוּבְתָא שְׁלִימְתָא. תְּיוּבְתָא דְאִיהִי אֲתַחְזִיָּא לְחַפְיָא עַל כָּל עוּבְדוּי. וְעב"ד טַב לִיָּה דְלֹא יַעוּל בְּאַרְוּנָא, דְהָא כָּל זְמַנָּא דְגוּפָא קָיִים, נִשְׁמַתָּא אֲתַדְנָת, וְלֹא עֲאֵלֶת לְאַתְרָה. בַּר אִינוּן חֲסִידֵי עֲלִיוּנִין קְדִישִׁין, דְאַתְחַזִּין לְסַלְקָא בְּגוּפֵיהוּן, זְכָאָה חוּלְקִיהוּן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

389. בְּגִין דְלִית חוּבָא דְקִשְׁיָא קְמִיָּה קוּדְשָׁא בְרִיךְ הוּא, בְּהַאי מֵאן דְמִשְׁקֵר וּפְגִים לְהַאי אֵת קְיִימָא קְדִישָׁא. וְדָא לֹא חֲמִי אֲנַפִּי שְׁכִינְתָא, עַל חוּבָא דְא כְּתִיב וַיְהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יי'. וְכְתִיב לֹא יִגוּרְךָ רַע.

390. מַה כְּתִיב הֵכָא, וַיַּעַשׂ בְּצַלְאֵל אֵת הָאָרוֹן. וְכִי אֲמַאי לֹא עָבְדוּ אִינוּן חֲבִימִין, דְעָבְדוּ מִשְׁכָּנָא, יֵת אַרְוּנָא. אֵלֹא בְּצַלְאֵל, סוּמָא דְגוּפָא דְאִיהוּ רְזָא דְבְרִית קְדִישָׁא, וְנִטְר לִיָּה, וְאִיהוּ קָאִים בְּעַדְבָא דְחוּלְקִיָּה. אִיהוּ אֲשְׁתַּדֵּל בְּעוּבְדָא דִּילִיָּה, וְלֹא אַחֲרָא. אֲתוּ כֻלְהוּ חֲבֵרִיָּא, וְנִשְׁקוּ לִיָּה.

28. "The path of just men is like gleam of sunlight"

Rabbi Shimon opens with, "but the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday." He says that "the path" is the way of truth. Another explanation draws a distinction between "the path" and 'the way', maintaining that "the path" is the word that describes the way of the righteous, who have opened it for the first time; also, the Shechinah now goes into that place that has been opened. Rabbi Shimon moves to, "And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him...", comparing Moses to the sun and Joshua to the moon. When the moon is full it is in completeness and is called Yud Hei Vav Hei.

391. When they came to Rabbi Shimon, they repeated before him what was said on that way. He opened and said "but the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18). This verse was already explained. Nevertheless, we should look at it. "The path of just men," NAMELY, THE PATH, in which the righteous walk, is the way of truth, preferred by the Holy One, blessed be He, a way in which the Holy One, blessed be He, goes before them, and all the Chariots come to hear the words of their mouths. "The gleam" that shines forth is not darkened as in the way of the wicked, whose way is always dark, as is written: "the way of the wicked is like darkness..." (Ibid. 19)

392. There is another explanation concerning "the path of the just men." The difference between a way and a path was already explained. But a path means a certain place, in which a path was just now opened, discovered and formed, where no feet have yet trodden. A way is "that treads in the winepress" (Yeshayah 63: 2), anybody who wishes can tread it.

393. Therefore for the righteous, A WAY IS called a path, for they were the first to uncover it. And not of the place IS IT SAID THAT IT WAS OPENED, for though other people walk in this particular place, nevertheless now when righteous walk it, it is new, AS IF NEWLY OPENED, and not trodden by anyone else before. This is so because the righteous renew that entire place with many NEW holy expositions, with which the Holy One, blessed be He, is pleased.

394. Furthermore, the Shechinah now goes into that place, a thing which did not happen before. Therefore it is called "the path (Heb. orach) of just men," for a holy and high visitor (Heb. ore'ach) came to visit, NAMELY THE SHECHINAH. A way is opened for all, and whoever wants to, can tread it, even the wicked. A way is in the mystery of the verse "who makes a way in the sea" (Yeshayah 43:16), FOR IN THE SEA THE WAY IS NOT SAFE, since the Other Side treads in it, and though uninvited, rules it and defiles the tabernacle. Therefore the righteous alone exist in and rule the specified place called path, as I explained. For a way is open and available to all, to this and that side, TO HOLINESS AND DEFILEMENT.

395. And you, holy saints, a high and holy path was presented before you, and you were its guests; supernal and excellent matters were expounded before the Ancient One (Heb. Atik Yomin). Happy is your portion.

391. כִּד מְטוּ לְגַבִּי דְרַבִּי שְׁמַעוֹן, וְסִדְרוּ מְלִין אֲלֵין קְמִיָּה, כָּל מַה דְּאִתְמַר בְּהוּא אֹרַחָא. פִּתַּח וְאָמַר, וְאֹרַח צְדִיקִים כְּאוֹר נִגְהַ הוֹלֵךְ וְאוֹר עַד נֶכּוֹן הַיּוֹם. הַאי קְרָא אִתְמַר. אֲבָל הַאי קְרָא אֵית לְאִסְתַּבְּלָא בֵּיה, וְאֹרַח צְדִיקִים, הֵהוּא אֹרַחָא דְצְדִיקָיָא אֲזֵלוּ בֵּיה, אִיהוּ אֲרַח קְשׁוּט. אֹרַחָא דְקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בֵּיה. אֹרַחָא דְאִיהוּ אֲזִיל קְמִיָּהוּ, וְכָל אֵינוֹן רְתִיבִין, אֲתִיִּין לְמִשְׁמַע מְלִין דְאֵינוֹן מְמַלְלִין וְאִמְרֵי בְּפוּמִיָּהוּ. כְּאוֹר נִגְהַ: דְנִהִיר וְאֲזִיל, וְלֹא אֲתַחֲשַׁךְ כָּלֵל, כְּאוֹר דְאֵינוֹן חֲיִיבָא, דְאֹרַח דִּילְהוֹן אֲתַחֲשַׁךְ תְּדִיר, כְּד"א דֶּרֶךְ רְשָׁעִים כְּאִפְלָה וְגו'.

392. ד"א וְאֹרַח צְדִיקִים. מַה בֵּין אֹרַח לְדֶרֶךְ, הָא אֹקְמוּהּ. אֲבָל אֹרַח הוּא, דְהִשְׁתָּא אֲתַפְתַּח וְאֲתַגְלִיָּא, וְאֲתַעֲבִיד בְּהוּא אֲתַר אֹרַח, דְלֹא כְתִישׁוּ בֵּיה רְגְלִין מְקַדְמַת דְנָא. דֶּרֶךְ: כְּד"א כְּדוֹרֵךְ בְּגַת, דְכַתְּשִׁין בֵּיה רְגְלִין כָּל מֵאן דְבַעֵי.

393. וְע"ד לְצְדִיקָיָא קְאָרֵי אֲרַח, דְאֵינוֹן הוּוּ קְדַמָּי לְמַפְתַּח הֵהוּא אֲתַר. וְלֹא עַל אֲתַר אִיהוּ אֲלֵא אַע"ג דְאֲחַרְגִּין בְּנֵי עֲלְמָא אֲזִילֵי בְּהוּא אֲתַר, דְהִשְׁתָּא דְאֲזִילֵין בֵּיה צְדִיקָיָא, אִיהוּ אֲתַר חֲדַתָּא, דְהִשְׁתָּא חֲדַתָּא אִיהוּ הֵהוּא אֲתַר כְּמַה דְלֹא אֲזִיל בֵּיה בַר נֶשׁ אַחֲרָא לְעֲלָמִין. בְּגִין דְצְדִיקָיָא עֲבָדִין חֲדַתָּא לְכָל הֵהוּא אֲתַר, בְּכַמָּה מְלִין עֲלָיִן דְקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בְּהוֹן.

394. וְתוּ, דְשְׁכִינְתָּא אֲזִילָא בְּהוּא אֲתַר, מַה דְלֹא הָוּוּת מְקַדְמַת דְנָא. וּבג"כ אֲרַח צְדִיקִים אֲקָרֵי, בְּגִין דְאֲתַרְרַח בֵּיה אוֹשְׁפִיזָא עֲלָאָה קְדִישָׁא. דֶּרֶךְ: אִיהוּ פִּתּוּחַ לְכָלֵא, וְכַתְּשִׁין בֵּיה כָּל מֵאן דְבַעֵי, אֲפִילוּ אֵינוֹן חֲיִיבִין. דֶּרֶךְ, רְזָא דֵא, הַנּוֹתֵן בֵּינָם דֶּרֶךְ, בְּגִין דְדְרִיךְ בֵּיה סְטְרָא אַחֲרָא, דְלֹא אֲצַטְרִיךְ, וְשְׁלִיט לְסַאבָא מְשַׁכְנָא. וְע"ד, צְדִיקָיָא בְּלַחוּדִיָּהוּ, קִיּוּמֵי וְשְׁלִטֵי בְּהוּא אֲתַר דְאֲקָרֵי אֹרַח. כְּמַה דְאוֹקִימְנָא דֶּרֶךְ פִּתּוּחַ לְכָלֵא, לְהַאי סְטְרָא וְלְהַאי סְטְרָא.

395. וְאִתּוֹן קְדִישֵׁי עֲלִיוֹנִין, אֹרַח קְדִישָׁא עֲלָאָה אֲזַדְמֵן לְגַבִּיכּוּ, וְאֲרַחְתּוֹן בֵּיה וּמְלִין מְעַלְיִין עֲלָיִן אֲתַסְדְּרוּ קְמִי עֵתִיק יוֹמִין. זְכָאָה חוּלְקִיכּוֹן.

396. Rabbi Shimon opened the discussion and said "And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him..." (Devarim 34:9). We learned a few time that the face of Moses was like that of the sun, WHICH IS ZEIR ANPIN, and that of Joshua was like the face of the moon, WHICH IS MALCHUT, for the moon does not have light save the light of the sun, ZEIR ANPIN, that shines upon the moon, MALCHUT. The moon grows full from the sun. When it is full, it is whole.

397. HE ASKS: What is the fullness of the moon, AND ANSWERS: the mystery of all this is that the image, THE SECRET OF MALCHUT, is named after the secret of the upper Name, Yud Hei Vav Hei. It does not bear that name, YUD HEI VAV HEI save in its fullness. For many are the names it inherited, and bears according to its state. And when it is in the state of the secret of fullness, whole on all sides, it is called Yud, Hei, Vav, Hei, for its completeness resembles the completeness of above, THAT IS, ZEIR ANPIN CALLED YUD HEI VAV HEI. THEREFORE MALCHUT TOO IS CALLED YUD HEI VAV HEI for the daughter inherited her mother. THAT SHE RECEIVED ALL THE MOCHIN FROM IMA, THAT IS BINAH, THROUGH ZEIR ANPIN.

29. "The fifteenth day of this seventh month"

Rabbi Shimon explains the mystery of the fifteenth day of the month, talking about the fullness of the moon and saying that Joshua is full of the spirit of wisdom because of his designation 'son of Nun'. We learn that a spirit, Ruach, issued from the expansion of the higher firmament, and it formed a temple below, Malchut in its fullness. Joshua is "full of the spirit of wisdom" because "Moses laid his hands upon him." Moses is considered to be the face of the sun and Joshua the face of the moon. Rabbi Shimon tells the rabbis that each of them is also filled with the spirit of wisdom because God has laid his hands upon them.

398. MALCHUT IS NAMED YUD HEI VAV HEI ON the fifteenth day, as is written: "The fifteenth day of this seventh month" (Vayikra 23:34), and: "on the tenth of this seventh month" (Ibid. 27). All has the same meaning: when the World to Come, BINAH, composed of the secret of the ten utterances, ITS TEN SFIROT, rests upon this month, MALCHUT, it is called 'the tenth'. And when the moon is impressed between THE TEN SFIROT OF BINAH, for one wholeness, MALCHUT is called 'the fifteenth', since Hei (=five), WHICH IS MALCHUT, was joined and engraved among THE TEN SFIROT OF BINAH.

399. This is the secret reason, why MALCHUT IS CALLED Yud Hei Vav Hei. When it is called by that name, YUD HEI VAV HEI, it is connected to the LAST Hei OF YUD HEI VAV HEI, and added to BECOME A PART OF the secret of the last Hei OF YUD HEI VAV HEI, as before. THEN IT IS PART OF THE SECRET OF THE WHOLE NAME YUD HEI VAV HEI AND IS ITS LAST HEI, so it is a) engraved and united with the secret of above. IN THIS SENSE MALCHUT TAKES ALL THE NAME YUD HEI VAV HEI. b) to give sustenance below. IN THIS SENSE IT IS UNITED WITH THE LAST HEI OF YUD HEI VAV HEI. Then the moon is whole on all sides, above and below in the secret of the name YUD HEI VAV HEI so everything becomes one secret and one wholeness.

400. Joshua is the secret of making the moon complete by the letters 'son of Nun'. Assuredly it is Nun (= fifty), THAT IS, BASED ON THE SECRET OF THE FIFTY GATES, SAME AS BINAH, for Nun is the mystery of the moon when it is full by means of the fullness of the Holy Name YUD HEI VAV HEI. Then he is "full of the spirit of wisdom (lit. 'Chochmah')" (Devarim 34:9), TO WIT, IS IN THE SECRET OF THE SIX ENDS OF CHOCHMAH CALLED SPIRIT.

396. פתח ר"ש ואמר, ויהושע בן נון מלא רוח חכמה כי סמך משה וגו', בכמה אתר תנינן, דמשה אנפוי כאנפוי שמשא, ויהושע כאנפוי סיהרא. דלית נהורא לסיהרא, אלא נהורא דשמשא בד נהר לסיהרא, וסיהרא מגו שמשא אתמלייא. וכד אתמלייא, כדין קיימא באשלמותא.

397. אשתלמותא דסיהרא, מאן איהו. רזא דכלא, דאקרי דמות ברזא דשמא עלאה יי'. דהא בשמא דא לא קאים, בר בזמנא דקיימא באשלמותא. דהא כמה שמהן אינון דאחסינא, ואתקרי בהו כן כפום שעתא דקיימא ביה, הכי אקרי בההוא שמא ממש. וכד קיימא ברזא דאשלמותא ואשתלומת מכל סטרין, כדין אקרי ידו"ד אשלמותא דילה, באשלמותא דלעילא. דירתא ברזא לאמה.

398. והיינו בחמיסר יומין, דכתיב בחמשה עשר יום לחדש השביעי הזה. וכתיב אך בעשור לחדש השביעי. וכלא רזא חדא, בד קיימא עלמא דאתי ברזא דכל עשר אמירן, על האי חדש, אקרי בעשור. וכד אתרשימת סיהרא באשלמותא חדא בינייהו, אקרי בחמשה עשר, דהא ה' אתחברת ואתחקת בינייהו.

399. ורזא דא י"ה ו"ה וכד קיימא בשמא דא, כדין אתחבר בה', ואיהי אתוספא איהי, ברזא דאת ה' כמלקדמין. חדא, לאתחקא ולאיתחברא ברזא דלעילא. וחדא למיהב מזונא לתתא. וכדין קיימא סיהרא באשלמותא לכל סטרין, עילא ותתא, ברזא דשמא דא, למיהוי בלא רזא חדא, ושלימו חד.

400. יהושע דא איהו רזא דאשלמותא דסיהרא, באלין אתוון בן נון, נון ודאי דהא נון רזא דסיהרא איהו. מלא ברזא דאשלמותא דשמא קדישא, כדין איהו מלא רוח חכמה ודאי.

401. When the upper point, Yud OF YUD HEI VAV HEI, NAMELY CHOCHMAH, expanded, it issued a spirit, TO WIT, THE SIX ENDS OF CHOCHMAH. This spirit formed a chamber, BINAH, from which it spread and became six ends, THAT IS, ZEIR ANPIN. The spirit was spread through all these, THAT IS, AS THE SIX ENDS OF CHOCHMAH AND BINAH and filled and formed a lower chamber, MALCHUT IN ITS FULLNESS. So everything was filled and became, WITHIN MALCHUT, the secret of the Holy Name YUD HEI VAV HEI, as one whole.

402. For this reason Joshua is "full of the spirit of wisdom," because "Moses laid his hands upon him" (Ibid.). For Moses, CONSIDERED TO BE THE FACE OF THE SUN, WHICH IS ZEIR ANPIN, poured out his blessings upon him, and the well was filled from it, MALCHUT, THAT IS, JOSHUA, WHO IS THE FACE OF THE MOON, WAS FILLED BY ZEIR ANPIN, AS SAID. And you, exalted saints, each one of you is filled with the spirit of wisdom, and is full of the mysteries of wisdom, since the Holy One, blessed be He, takes pleasure in you and has laid His hands upon you. Happy is my portion that my eyes beheld it, and beheld the spirit of wisdom in its wholeness.

30. Whoever eats without a prayer

Rabbi Shimon opens with "You shall not eat with the blood, neither shall you practice divination nor soothsaying." He says that whoever eats without praying for his blood is the same as someone who practices divination and soothsaying. We learn that during the nights the souls go up, and since man is sustained by the power that permeates the blood he tastes death, for the power of the blood is not strong enough to receive the power of the Neshamah. Therefore when a man awakens he is not pure; the Other Side has power over a place vacant of soul. Even after a person washes himself with water, the Nefesh rules him, not the Neshamah. But when he prays, the power of the Neshamah is strengthened and the man is properly perfected with the Nefesh below and the Neshamah above. Finally, Rabbi Shimon explains how a man who eats before praying is considered a diviner and a soothsayer.

403. He opened the discourse with the verse, "You shall not eat anything with the blood, neither shall you use enchantment nor soothsaying" (Vayikra 19:26). This was explained, but its secret is this: whoever eats without praying for his blood, is considered as if he practices divination and soothsaying.

404. For at night the soul mounts and gazes upon the mystery of the supernal glory, each according to its merits. Man is sustained by the power that permeates the blood and preserves the body. Therefore he tastes death, for the strength OF THE BLOOD is not able to awaken to the power of the soul and receive it. For that reason, when man awakens FROM SLEEP he is not pure. We already explained that the Other Side has power over a place vacant of soul.

401. בגין הנקודה עלאה דאיהי י', אתפשט ואמיק רוח, והוא רוח עבד היכלא. והוא רוח אתפשט, ואתעבד שית סטרין. ההוא רוח אתפשט, ברזא דכל אליון. ואמלי ועבד היכלא לתתא, ואתמלי כללא, ואתעבד רזא דשמא קדישא, באשלמותא חדא.

402. ובג"ד יהושע מלא רוח חכמה, בגין כי סמך משה את ידיו עליו, דאיהו אריק ברכאן עליה, ואתמלי בירא מניה. ואתון קדישי עליונין, כל חד מנייכו אתמלי רוח חכמה, וקיימא באשלמותא, ברזין דחכמתא. בגין דקודשא בריך הוא הוא אתרעי בכך, ואסמיך ידיו עלייכו. זבאה חולקי דעיני חמו דא, וחמו שלימו דרוח חכמתא בכך.

403. פתח ואמר, בתיב לא תאכלו על הדם לא תנחשו ולא תעוננו. האי קרא אוקמה, ורזא דמלה, האי מאן דאכיל בלא צלותא, דיצלי על דמיה, שקיל איהו כמנחש ומעונן.

404. בגין דבליליא נשמתא סלקת למחמי ברזא דיקרא עלאה, כל חד וחד כמה דאתחזי ליה. ואשתאר ב"נ בהוא חילא דאתפשט גו דמא, לאתקיימא גופא. ועל דא טעים טעמא דמותא, והוא חילא לא מתעתדא לאתערא גו ההוא חילא דנשמתא, ולקבלא ליה. וכד אתער בר נש, לאו איהו דכי. והא אוקימנא, דסטררא אחרא שליט, על אתר דקיימא בלא נשמתא.

405. After washing himself with water, though he is occupied in the Torah, the Neshamah is not kept in its place nor rules man, only the power of the blood alone does, which is called Nefesh. The Nefesh always permeates the blood, as we already explained. And when a man prays, worshipping his Master, then the power of the blood resumes its place, and the power of the Neshamah is strengthened, so it settles in that place IN THE BODY. Then a man is properly perfected before his Master, the Nefesh below and, the inner matter, the Neshamah, above.

406. Therefore, whoever prays before eating, is considered to be in a good position. The Neshamah mounts to settle in its place as ought. But if he eats before praying, causing the blood to settle in its place, he is considered a diviner and a soothsayer. WHY? Because it is the way of the diviner to elevate the Other Side and humiliate the holy side.

407. HE ASKS: Why is a man who tried to please that side, NAMELY, WHO ATE BEFORE PRAYING, CALLED an enchanter (Heb. menachesh)? HE REPLIES: IT IS SO since he worked hard for that serpent (Heb. nachash) OF THE KLIPOT, to raise its power and strength. It is like one worshipping other Elohim, serving the power of the blood, not the Holy One, blessed be He, by strengthening the side of the Neshamah, the holy side.

408. HE ASKS: WHY A MAN WHO EATS BEFORE PRAYING IS CALLED a diviner, AND ANSWERS: BECAUSE he worked towards sins and did not place his effort for merits, FOR THE HEBREW WORD SOOTHSAYER - (HEB. ME'ONEN), IS DERIVED FROM THE LETTERS OF THE WORD 'SIN' (HEB. AVON). And if you say that there is an extra Nun in the middle OF THE WORD ME'ONEN, AND THEREFORE IT SHOULD HAVE BEEN SAID 'MA'ON' WITHOUT THE EXTRA NUN IN THE MIDDLE, THEN HE EXPLAINS THAT it is assuredly so, for we cannot have power over the Other Side, only when we mix in it a little from the holy side, as a thin thread. Whoever wishes for a lie to endure, should mix some truth in it, so the lie will prevail. Therefore, a sin is a lie and in order to keep it intact, some truth is added. This is the meaning of Nun IN THE MIDDLE OF THE WORD 'ME'ONEN', to keep the lie. THEREFORE he who does not pray for his blood (for himself) before the Holy One, blessed be He, before eating, is considered a diviner and soothsayer.

405. בִּינוֹן דְּאַתְדְּכִי בְּמִיָּא, וְאַע"ג דְּאַשְׁתַּדֵּל בְּרֵשׁ נֶשְׁמָא, הָיִיא נֶשְׁמָתָא לָא אֲתַקְיִימַת בְּאַתְרָהּ, וְלֹא שְׁלֵטָא בֵּיהּ בְּב"נ, בְּרֵשׁ חֵילָא דְרַמָּא בְּלַחְדוּדֵי, דְּאַקְרִי נֶפֶשׁ, הָיִיא דְאַתְפְּשָׁטָא בְּדַמָּא תְּדִיר, וְהָא אֲוִקִימָנָא. וְכֹד יִצְלִי ב"נ צְלוֹתָא דְפּוֹלְחָנָא דְמַאֲרִיָּה, בְּדִין מְתִישְׁבָּא חֵילָא דְרַמָּא בְּאַתְרֵיהּ, וְאַתְגַּבֵּר חֵילָא דְנֶשְׁמָתָא, וְאַתִּישְׁבָּא עַל הָהוּא אֲתֵר. וְכֹדִין בְּרֵשׁ אֲשֵׁתִלִּים קָמִי מַאֲרִיָּה, כְּמָה דְאַצְטְרִיךְ, נֶפֶשׁ לְתַתָּא, וְרִזָּא דְמִלְהָ דְנֶשְׁמָתָא לְעֵילָא.

406. וְע"ד, מֵאַן דְּצִלִּי צְלוֹתָא עַד לָא יִיכּוֹל, קָאִים גְּרַמִּיָּה כְּמָה דְאַצְטְרִיךְ, וְסִלְקָא נֶשְׁמָתָא עַל אֲתֵר מוֹתְבָה כְּמָה דְאַצְטְרִיךְ, וְאִי אֲכִיל עַד לָא צִלִּי צְלוֹתֵיהּ לְאַתִּישְׁבָּא דְמָא עַל אֲתֵרֵיהּ, הָא אִיהוּ כְּמִנְחָשׁ וּמְעוֹנָן. בְּגִין דְהָא אִיהוּ אֲרַחֲיָה דְמִנְחָשׁ, לְסִלְקָא לְסֵטֵר אַחְרָא, וְלִמְאַכָּא סֵטְרָא דְקְרוּשָׁה.

407. אֲמַאי אֲקְרִי בְּרֵשׁ הָהוּא דְאַשְׁתַּדֵּל בְּהָהוּא סֵטְרָא מְנַחֵשׁ. עַל דְאַשְׁתַּדֵּל בְּהָהוּא נַחֵשׁ, לְאַתְקַפָּא חֵילֵיהּ וְלְאַתְגַּבְרָא. וְדָא אִיהוּ כְּמֵאַן דְפִלַּח לְאַלֵּהִים אַחְרִים. וְכֵן הָאִי פִלַּח לְהָהוּא חֵילָא דְרַמָּא, וְלֹא פִלַּח לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, לְאַתְקַפָּא סֵטְרָא דְנֶשְׁמָתָא, סֵטְרָא דְקְרוּשָׁה.

408. מְעוֹנָן, דְאַשְׁתַּדֵּל בְּחוּבָא, וְלֹא אֲשְׁתַּדֵּל בְּזָכוּ. וְאִי תִימָא הָא קִימָא נ' בְּאַמְצַעִיתָא. הֲכִי הוּא וְדָאִי, דְהָא לָא יִכְלִין לְשִׁלְטָאָה בְּהָהוּא סֵטְרָא אַחְרָא, עַד דְאַתְעַרְבִי בֵּיהּ עְרוּבָא דְסֵטֵר קְרוּשָׁה, כְּחוּטָא חַד דְקִיק. מֵאַן דְבַעֵי לְקִימָא שְׁקָרָא, יַעֲרֵב בֵּיהּ מְלָה דְקִשׁוּט, בְּגִין דִּיתְקִיִּים הָהוּא שְׁקָרָא. וְעַל דָּא עוֹן מְלָה דְשְׁקֵר הוּא, וּבְגִין לְקִימָא לֵיהּ, עָאֲלוּן בֵּיהּ מְלָה דְקִשׁוּט, וְדָא אִיהוּ נ', בְּדָא מְקִימִי לְהָהוּא שְׁקֵר. וּמֵאַן דְלָא צִלִּי צְלוֹתָא לְקָמִי קוּדְשָׁא בְּרִיךְ הוּא, עַד לָא יִיכּוֹל עַל דְמִיָּה, כְּמִנְחָשׁ וּמְעוֹנָן.

31. The four corrections of prayer

Rabbi Shimon says that in a prayer, man's body and Nefesh are corrected and become whole. Prayer consists of four kinds of rectifications. The first is of the self, for a man should mend himself with precepts and holiness and sacrifices and offerings that will purify him. The second is of this world, to bless God for each deed in creation; this sustains the world. The third is the rectification of the higher world together with all its armies and camps. The fourth rectification is that of the prayer of Amidah, fixing the secret of the Holy Name or the wholly perfected name.

409. The prayer of man is as you described it, exalted saints, happy is your portion. Through prayer, man's body and Nefesh are mended and become whole. Prayer consists of corrections carried out together, four CORRECTIONS in all. The first correction is mending oneself so one may become whole. The second is correcting this world. The third is to correct the heavenly armies. The fourth is the correction of the Holy Name by means of the holy Chariots and of all the worlds, properly corrected above and below.

410. HE EXPOUNDED UPON WHAT HE SAID, the first work I MENTIONED IS the correction of the self, for a man should correct himself with precepts and holiness, and with sacrifices and burnt offerings that will purify him. THE FRINGES (HEB. TZITZIT) ARE WHAT IS MEANT BY PRECEPT, AND TEFILIN ARE WHAT IS MEANT BY HOLINESS; BY SAYING THE PRAYER OF SACRIFICES AND BURNT OFFERINGS HE IS CORRECTED AS IF HE OFFERED THEM. The second correction is of this world, NAMELY, regarding the work of Creation to bless the Holy One, blessed be He, for every action, by saying "praise Him, all you stars of light, praise Him, heavens of heavens..." (Tehilim 148:3-4). IT IS SAID to sustain this world. Therefore we say 'Blessed be He who said', for 'blessed' MEANS blessed for everything.

411. The third correction is on amending the higher world together with all its armies and camps, IS THE PRAISE 'Creator of ministering angels, all of Whose ministering angels...and the ofanim and the holy living creatures'. The fourth is the correction of the Amidah prayer, establishing the secret of the Holy Name, as you said, happy is your portion. And here is the secret of correcting the entire Name. Happy is my portion with you in this world and in the World to Come.

32. "fear your Elohim"

Rabbi Shimon opens with, "You shall fear Hashem your Elohim; Him shall you serve," and, "but you shall fear your Elohim (lit. 'from your Elohim')." He says that 'from your Elohim' means from that place that is connected to and surrounds the inner brain from inside. We read that this is the Shechinah named Elohim, and there is a fire around it. There are three kinds of fire. The first receives fire gladly, and they love each other. In the second the brightness, the Shechinah, is seen; this fire gladly dwells within the first one. The third fire surrounds that brightness, and in it lies the fear of judgment. On the left side is the fear of punishment, but this must be joined with love that is drawn from the right. Rabbi Shimon says that we should not be afraid of strange deities. After this he talks about love, saying that He who worships with love joins the high place above, the holiness of the World to Come that is Binah and the right side that is Chesed of Zeir Anpin. Nothing has power over the level of fear but love.

409. צְלוֹתָא דְּבַר נֶשׁ, כְּמָה דְּאִמְרַתּוֹן אַתּוֹן קְדִישִׁי
עֲלִינוּן, זְכָאָה חוֹלְקִיכוֹן, דְּהָא בְּצִלוֹתָא מִתְתַּקֵּן
גּוּפִיָּה וְנַפְשִׁיָּה דְּבַר נֶשׁ, וְאַתְעֵבִיד שְׁלִים. צְלוֹתָא
אִיהִי תְּקוּנָא מִתְקַנֵּן דְּמִתְתַּקֵּן בְּחֻדָּא, וְאִינוּן אַרְבַּע.
תְּקוּנָא קְדָמָאָה, תְּקוּנָא דְּגַרְמִיָּה, לְאַשְׁתַּלְמָא. תְּקוּנָא
תְּנִינָא, תְּקוּנָא דְּהָאֵי עֲלָמָא. תְּקוּנָא תְּלִיתָאָה,
תְּקוּנָא דְּעֲלָמָא לְעִילָא, בְּכָל אִינוּן חִילֵי שְׁמַיָּא.
תְּקוּנָא רְבִיעָאָה, תְּקוּנָא דְּשְׁמַא קְדִישָׁא, בְּרֻזָּא
דְּרַתִּיכוֹן קְדִישִׁין, וּבְרֻזָּא דְּעֲלָמִין בְּלָהוּ, עִילָא וְתַתָּא
בְּתְּקוּנָא כְּדָקָא יָאוּת.

410. תְּקוּנָא קְדָמָאָה תְּקוּנָא דְּגַרְמִיָּה, בְּגִין דְּאַצְטְרִיךְ
לְאַתְתַּקְנָא גַרְמִיָּה, בְּמִצְוָה וּקְדוּשָׁה, וּלְאַתְתַּקְנָא
בְּקַרְבָּנִין וְעֲלוּוֹן לְאַתְדַּכָּאָה. תְּקוּנָא תְּנִינָא, בְּתְּקוּנָא
דְּקִיּוּמָא דְּהָאֵי עֲלָמָא, בְּעוּבְדָא דְּבְרָאשִׁית, לְבְּרָכָא
לְקוּדְשָׁא בְּרִיךְ הוּא, עַל כָּל עוּבְדָא וְעוּבְדָא, בְּאִינוּן
הִלְלוּיָהּ, הִלְלוּהוּ כָּל כַּכְּבִי אֹור הִלְלוּהוּ שְׁמֵי הַשְּׁמַיִם
וְגו' לְקִיּוּמָא קִיּוּמָא דְּהָאֵי עֲלָמָא. וְעַל דָּא בְּבְרוּךְ
שְׁאֵמֵר, בְּרוּךְ, בְּרוּךְ עַל כָּלָּא.

411. תְּקוּנָא תְּלִיתָאָה, דְּאִיהִו תְּקוּנָא לְעֲלָמָא
לְעִילָא, בְּכָל אִינוּן חִילֵי חִילִין וּמִשְׁרִינִין. יוֹצֵר
מִשְׁרָתִים וְאִשְׁר מִשְׁרָתֵינוּ וְגו', וְהַאֲוֹפְנִים וְחַיִּוֹת
הַקֹּדֶשׁ. תְּקוּנָא רְבִיעָאָה, תְּקוּנָא דְּצִלוֹתָא, בְּתְּקוּנָא
דְּרֻזָּא דְּשְׁמַא קְדִישָׁא כְּדָקָא אִמְרַתּוֹן, זְכָאָה
חוֹלְקִיכוֹן. וְהִכָּא רֻזָּא דְּתְּקוּנָא דְּשְׁמַא שְׁלִים. זְכָאָה
חוֹלְקֵי עֲמֻכוֹן בְּהָאֵי עֲלָמָא וּבְעֲלָמָא דְּאַתִּי.

412. The precepts of the Torah you spoke of in relation to prayer, are assuredly so. He opened with the words: "You shall fear Hashem your Elohim; Him shall you serve" (Devarim 10:20) and "but shall fear your Elohim (lit. 'be afraid of your Elohim')" (Vayikra 19:14). The second verse should have been read "your Elohim," for it is written: "fear Hashem your Elohim" AND NOT "OF HASHEM YOUR ELOHIM." What is meant by "of your Elohim?" HE ANSWERS: The secret meaning is that "of your Elohim" surely refers to that place that is connected to and surrounds the inner fruit from inside. IT IS THE SHECHINAH NAMED ELOHIM, AND THE FIRE AROUND IT IS THE MYSTERY OF THE FIRE SURROUNDING THE BRIGHTNESS, FROM WHICH JUDGMENT IS DRAWN UPON THE WICKED AS WILL BE EXPUNDED LATER. This is what is meant by "of your Elohim," THAT IS, THE SURROUNDING FIRE. He should be feared, for Judgment prevails there, drawn from the higher Judgment in that place.

413. There are three kinds of fire here. The first is the fire which receives fire gladly, and they are glad, and love each other. Upon the second fire it is written: "and there was a glowing brightness to the fire" (Yechezkel 1:13), for the brightness, WHICH IS THE SHECHINAH, is seen in it. This fire gladly dwells within the inner fire, as said, NAMELY, THE FIRST FIRE. The third fire surrounds that glowing brightness, and in it lies the fear of judgment that smites the wicked.

414. And though we learned that there are four colors to fire, NAMELY, WHITE, RED, GREEN AND BLACK; and these four are one, EACH CONSISTS OF THESE FOUR COLORS, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT; nevertheless this DOES NOT APPLY TO the fire mentioned before, WE ARE ONLY REFERRING TO THE AREA which is where lies the fear of judgment. THEREFORE WE PARTICULARLY EXPUNDED AS REQUIRED UPON THREE FIRES ONLY AND NO MORE. About this speaks the verse "And you shall be afraid of your Elohim," MEANING, of His punishment. THIS IS WHY IT IS WRITTEN "OF YOUR ELOHIM."

415. One should concentrate with love and fear together, to fear on one side, DRAWN FROM THE LEFT, and love on another side, DRAWN FROM THE RIGHT, with the said aspects, FOR MALCHUT TOO HAS THE FOUR ASPECTS: CHESED, GVURAH, TIFERET AND MALCHUT. That fear would be fear of punishment, THE LOWER FEAR, for whoever transgresses the precepts of the Torah is punished by the LEFT side. And once this side starts to strike, it never ceases until it exterminates him from this world and the World to Come. Therefore one should fear that fire, for there is fear within it.

412. פְּקוּדֵי אֲוֵרֵיִתָּא דְאִמְרֵתוֹן בְּצִלּוֹתָא וּדְאֵי הָכִי הוּא. פְּתַח וְאָמַר, כְּתִיב אֵת יְיָ אֱלֹהֶיךָ תִירָא אוֹתוֹ תַעֲבֹד. וְכְתִיב, וַיִּרְאֵת מֵאֱלֹהֶיךָ. הָאֵי קְרָא אֵית לְמִימַר הָכִי, וַיִּרְאֵת אֱלֹהֶיךָ, בְּגִין דְּהָא כְּתִיב אֵת יְיָ אֱלֹהֶיךָ תִירָא, מְהוּ מֵאֱלֹהֶיךָ. אֵלֶּא רְזָא אִיהוּ, מֵאֱלֹהֶיךָ וּדְאֵי, מְהֵהוּא אַתְר דְּאִתְחַבְר וְסַחְרָא לְמוֹחָא דְלִגּוֹ, וְדָא אִיהוּ מֵאֱלֹהֶיךָ, דְחִילוֹ דָּא לְמִדְחַל לִיָּה, דְּהָא תַמָּן שְׂרִיָּא דִינָא, וְאִיהוּ דִינָא דְאִשְׁתְּאִיב מִגּוֹ דִינָא דְלַעִילָא, בְּהָאֵי אַתְר.

413. תְּלַת גּוּוֹנֵי אִשָּׁא הֵכָא. אִשָּׁא קְדָמָאָה, אִיהוּ אִשָּׁא דְקַבִּיל אִשָּׁא בְחִידוֹ, וְחִדְאֵן דָּא בְּרָא בְרַחֲמֵי. אִשָּׁא תְנִינָא, אִיהוּ אִשָּׁא דְכְתִיב בֵּיהּ וְנִגְה לְאִש דְאִתְחַזִּי בֵּיהּ נִגְה. וְדָא אִיהוּ אִשָּׁא, דְקִיּוּמָא גּוֹ אִשָּׁא פְנִימָאָה בְחִידוֹ, כְּמָה דְאִתְמַר. אִשָּׁא תְלִיתָאָה, אִיהוּ אִשָּׁא דְסַחְרָא לְהֵהוּא נִגְה. וּבְהָאֵי אִשָּׁא שְׂאֵרֵי דְחִילוֹ דְדִינָא, לְאַלְקָאָה חִיבֵיָא.

414. וְאִף ע"ג דְתִנִּינָן, דְאַרְבַּעָה גּוּוֹנֵי אִשָּׁא נִינְהוּ, וְאִינּוֹן אַרְבַּע דְאִינּוֹן חַד. אֲבַל הֵכָא בְּהֵהוּא אִשָּׁא דְקְאִמְרָן, שְׂאֵרֵי דְחִילוֹ דְדִינָא, וְעַל דָּא כְּתִיב, וַיִּרְאֵת מֵאֱלֹהֶיךָ, מְהֵהוּא עוֹנֵשָׁא דִילִיָּה.

415. וּבְהֵהוּא יִרְאֵה בְּעֵי לְשׁוּאָה רַעוּתִיָּה, בְּדְחִילוֹ וְרַחֲמֵי בְחִדָּא, לְמִדְחַל בְּהָאֵי סְטְרָא, וְלְמִרְחַם בְּהָאֵי סְטְרָא. וּבְאִינּוֹן גּוּוֹנִין דְקְאִמְרָן, וְהֵהוּא דְחִילוֹ לְהוּי לְמִדְחַל מְעוֹנֵשָׁא. דְמָאֵן דְעֵבֵר עַל פְּקוּדֵי אֲוֵרֵיִתָּא, אִתְעַנֵּשׁ בְּהֵהוּא סְטְרָא דְכַד שְׂאֵרֵי הֵהוּא סְטְרָא לְאַלְקָאָה, לֹא שְׂכִיךְ עַד דְשַׁצִּי לִיָּה מְהָאֵי עֲלָמָא, וּמְעֲלָמָא דְאִתִּי. וּבג"כ בְּעֵי לְמִדְחַל מְהָאֵי אִשָּׁא, דְדְחִילוֹ שְׂרִיָּא בֵּיהּ.

416. From THE THIRD FIRE a fire is spread outwards to strange Elohim. Upon this says the verse "you shall not fear the Elohim of the Amorites" (Shoftim 6:10), because one must not be afraid of them. This fire of fear we mentioned, NAMELY, THE THIRD FIRE, is holy and takes part in holiness. It is that which surrounds the brightness. But the other fire outside is sometimes connected TO THIS FIRE OF FEAR, and sometimes separates from it and disconnects. And when SINS cause the fire outside to be joined with the fire OF FEAR, then the fire becomes dark, darkens and covers the other lights WITHIN THE BRIGHTNESS. This may be derived from the expression "a fire flaring up" (Yechezkel 1:4), for it is not ALWAYS burning, as was already explained.

417. After this there is love, as explained that love dwells after ATTAINING fear. The secret of the matter is that once fear dwells upon the head of man, WHICH IS FROM THE LEFT, love is awakened from the right, THAT IS, FROM CHESED OF ZEIR ANPIN. He who worships with love, cleaves the high place above, and joins the holiness of the World to Come, WHICH IS BINAH; for he rises and bedecks himself and joins the right side, WHICH IS CHESED OF ZEIR ANPIN, UPON WHICH DWELLS BINAH.

418. And if you say that worship out of fear is not considered worship, THIS IS NOT SO. For it is precious worship, though it does not rise to be joined above TO ZEIR ANPIN. And when one worships with love, one rises and bedecks oneself above and cleaves to the World to Come. This man is summoned to the World to Come. Happy is his portion, for he has power over the place of fear, and nothing has power over the level of fear but love, which is the mystery of the right, THE MYSTERY OF UNITY OF ZEIR ANPIN AND MALCHUT.

419. The person, worthy of the World to Come, should avow the unity of the name of the Holy One, blessed be He, and connect the organs, MALE AND FEMALE, to the higher grades, ABA AND IMA, the high with the low, and to unite them all and put them in their proper place, IN THE BLESSED ENDLESS LIGHT, and tie knots. This is the secret of "Hear O Yisrael, Hashem our Elohim, Hashem is one" (Devarim 6:4).

33. The secret of Sh'ma

We hear from Rabbi Shimon that 'name' (Shem) is included in 'hear' (Sh'ma). All is considered one, for Zeir Anpin and Malchut alluded to in the Sh'ma are united to be one with Yisrael Saba. The heart wishes to cleave to infinity where the supernal tabernacle shall be joined with the lower tabernacle. Rabbi Shimon speaks about the letters in Yud Hei Vav Hei and Yud Hei Yud Hei. We read that the purpose of the word 'one' is to strengthen the desire to bind all together and raise our will in fear and love up to infinity. 'One' is the secret of above, below and the four directions of the world.

416. ומנייה אתפשט אשא לבר דדחלא אחרא, ועל דא כתיב, לא תיראו את אלהי האמורי, דאסור למדחל מניה. והאי אשא דדחילו דקאמרן, איהו קדש ואשתתף בקדושה, והאי איהו דסחרא להווא נגה דקאמרן. וההיא אשא אחרא דלבר, איהו דאתחבר בהאי לזמנין. ולזמנין אתעבר מניה, ולא אתחבר בהדיה. וכד גרים דאתחבר בהאי, כדן הוא אשא דחשור, ואחשיך וכסי נהירו דאלין אחרנין. וסימניך ואש מתלקחת, ולא דקיימא תדיר, והא אתמר.

417. לבתר אהבה, כמה דאוקמוה דאהבה שרינא לבתר יראה. ורזא דמלה, כיון דשארני יראה על רישיה דבר נש, אתער לבתר אהבה, דאיהו ימינא. דמאן דפלח מגו אהבה, אתדבק באתר עלאה לעילא, ואתדבק בקדושה דעלמא דאתי, בגין דהא סליק לאתעטרא ולא תדבקא בסטר ימינא.

418. ואי תימא דפולחנא דאיהו מסטרא דיראה לאו איהו פולחנא. פולחנא יקירא איהו, אבל לא סליק לאתדבקא לעילא. וכד פלח מאהבה, סליק ואתעטר לעילא, ואתדבק בעלמא דאתי, ודא איהו בר נש דאזדמן לעלמא דאתי, זבאה חולקיה דהא שליט על אתר דיראה, דהא לית מאן דשליט על דרגא דיראה, אלא אהבה, רזא דימינא.

419. רזא דיחודא דאצטריך ליה להווא דאתחזי לעלמא דאתי, ליחדא שמה דקודשא בריך הוא, ולייחדא שיימין ודרגין עלאין ותתאין, לאכללא בלהו, ולאעלאה באתר דאצטריך לקשרא קשרא. ודא איהו רזא דכתיב, שמע ישראל יי' אלהינו יי' אחד.

420. The secret meaning of the word sh'ma (lit. 'hear') is a name (Heb. shem), WHICH IS MALCHUT, amounting to Ayin (=70) names, WHICH IS THE NAME OF SEVENTY TWO NAMES (AYIN BET=72) OF THE UPPER CHARIOT, THAT IS, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN ABOVE THE CHEST. Everything is one whole, THAT IS, MALCHUT CALLED NAME IS INCLUDED WITHIN ZEIR ANPIN ABOVE THE CHEST, WHICH IS THE SECRET OF LARGE AYIN. 'Yisrael' refers to Yisrael - Saba, THE SIX ENDS OF BINAH. For there is also Small Yisrael, WHICH IS ZEIR ANPIN, as is written: "when Yisrael was a child, then I loved him" (Hoshea 11:1); BUT HERE it is Yisrael - Saba, one mystery into one whole, FOR ZEIR ANPIN AND MALCHUT ALLUDED TO IN THE 'SH'MA', ARE ONE WITH YISRAEL - SABA, FOR THEY RISE UP AND BECOME ONE WITH HIM. 'Sh'ma Yisrael' (lit. 'Hear, O Yisrael') INDICATES THAT here, IN YISRAEL - SABA, wife is united with her husband, THAT IS, MALCHUT WITH ZEIR ANPIN.

421. After ZEIR ANPIN AND MALCHUT were included the one within the other into one IN YISRAEL - SABA, then all the organs should be joined together, THE SIX ENDS OF ZEIR ANPIN AND MALCHUT, to unite two tabernacles together in all the organs, THE SUPERNAL DWELLING IS THE SECRET OF YUD-HEI, AND THE LOWER DWELLING IS THE SECRET OF VAV-HEI, with the heart wishing to rise to cleave with the Endless Light, where all, the upper and lower, will cleave and become one will.

422. This is the inner meaning of 'Yud Hei Yud Hei', as is said "and Hashem will be (Heb. yihyeh, Yud Hei Yud Hei) one" (Zechariah 14:9), NAMELY, ONE in the secret of Yud Hei Yud Hei: Yud OF YUD HEI YUD HEI, THE SECRET OF CHOCHMAH, is to be united and attached to the Hei OF YUD HEI YUD HEI, which is an inner chamber, BINAH, the place where the supernal point is concealed, which is Yud, CHOCHMAH. This is the secret of Yud Hei Vav Hei our Elohim. These two names are Yud Hei, CHOCHMAH AND BINAH, HASHEM BEING CHOCHMAH AND OUR ELOHIM BEING BINAH.

423. Also all the body parts are put together, THE SIX ENDS OF ZEIR ANPIN AND MALCHUT, where they came from, in the inner chamber, BINAH, AS WAS SAID; and everything returns to its place, to its essence and root, up to where the root of the covenant is, THAT IS, ABA.

424. Then the other two letters OF YUD HEI YUD HEI are combined and attached together, the Yud with the Hei. The Yud is the inner meaning of the holy covenant, TO WIT, YESOD OF ZEIR ANPIN. And the Hei is a temple, and a place to conceal the holy covenant, the Yud. NAMELY, MALCHUT IS A TEMPLE TO YESOD, AS BINAH IS A TEMPLE TO CHOCHMAH AS SAID. And though we explained that Yesod is the second Vav OF THE LETTER VAV FULLY SPELLED (VAV VAV), THE FIRST VAV BEING TIFERET AND THE SECOND BEING YESOD, WHY THEN IS IT SAID HERE TO BE YUD? HE ANSWERS: the implication of Yud is uniting them into one, THAT IS, WHEN IN THE SECRET OF UNITY WITH MALCHUT, YESOD IS CALLED YUD.

420. וְרָזָא דְשִׁמְעַ, שֵׁם דְּסָלִיק לְעַ שְׁמָהּ, וְדָא בְּלָלָא חֲדָא. יִשְׂרָאֵל: יִשְׂרָאֵל סָבָא, בְּגִין דְּאִית זִוְטָא, דְּכִתְיִב נְעִיר יִשְׂרָאֵל וְאֶהְבֵּהּ. וְדָא אִיהוּ יִשְׂרָאֵל סָבָא, רְזָא חֲדָא בְּכֻלָּא חֲדָא. שְׁמַע יִשְׂרָאֵל, הֲכָא אֲתַכְלִילַת אֲתַתָּא בְּבַעְלָהּ.

421. וּלְבַתֵּר דְּאֲתַכְלִילוּ דָא בְּדָא בְּכֻלָּא חֲדָא, כְּדִין אֲצִטְרִיכוּ לְיִיחָדָא שְׁוִיפִין, וּלְחִבְרָא תְרִין מִשְׁכְּנִין כְּחֲדָא, בְּכֻלָּהוּ שְׁוִיפִין, בְּרַעוּ דְלִבָּא, לְאַסְתַּלְקָא בְּדַבְקוּתָא דְאִין סוּף, לְאַתְדַּבְקָא כְּלָא תַמּוֹן, לְמַהוּי רַעוּתָא חֲדָא עֲלָי וְתַתָּאי.

422. וְרָזָא דָא יְהִיָּה, כְּדָא יְהִיָּה יִי אַחַד, בְּרָזָא יְהִיָּה. י, לְיִיחָדָא וּלְאַתְדַּבְקָא בְּה, דְּאִיהוּ הֵיכְלָא פְּנִימָאָה, לְאַתֵּר גְּנִיזוּ דְהָאִי נְקוּדָה עֲלָאָה, דְּאִיהוּ י. וְדָא אִיהוּ רְזָא יְדוּד אֱלֵהִינוּ. אֵלִין תְּרִין שְׁמָהּ דְּאִינּוֹן י"ה.

423. וּלְאַכְלָלָא כָּל שְׁוִיפִין בְּהוּא אֲתֵר דְּנִפְקוּ מִנְיָה, דְּאִיהוּ הֵיכְלָא פְּנִימָאָה, לְאַתְבָּא מְלִין לְאַתְרֵיהוֹן, לְעַקְרָא וּיְסוּדָא וּשְׂרָשָׁא דְיִלְהוֹן, עַד הֵוּא אֲתֵר דְּשְׂרָשָׁא דְּבְרִית.

423. וּלְבַתֵּר אִינּוֹן תְּרִין אֲתוּון אַחֲרִינִין לְיִיחָדָא וּלְאַתְדַּבְקָא י' בְּה. י' אִיהוּ רְזָא דְּבְרִית קְדִישָׁא. וְהָאִי ה' אִיהוּ הֵיכְלָא, אֲתֵר גְּנִיזוּ דְהָאִי רְזָא דְּבְרִית קְדִישָׁא דְּאִיהוּ י. וְאֵע"ג דְּאִוְקִימְנָא דְּאִיהוּ ו' תְּנִינָא. אֲבָל י, רְזָא דְּיִלְיָה לְיִיחָדָא לֹון כְּחֲדָא.

425. THE PURPOSE OF THE WORD One is to cause unity from there upward, THAT IS, FROM MALCHUT UPWARD, to awaken the desire to bind all together and awaken our wish with awe and love up to the Endless Light. This desire TO GO UP TO THE ENDLESS LIGHT will not be lacking in these grades and body parts, but will appear in them all, NOTHING SHALL BE WITHOUT IT, to attach them, so that all will be one unity bound together in the Endless Light.

426. This is the avowal of unity of Rav Hamnuna Saba (the elder), who learned it from his father, and his father from his Rabbi, and so on up to the mouth of Elijah. This avowal is very well and by reparation. And though we explained this avowal by many secrets, OTHER WAYS, all the secrets amount to one. But this I found in his book and it is well for it is an avowal of unity by amendment. We expounded upon another secret elsewhere, which is well and proper as it should be. But this avowal is by amendment, the avowal of Rav Hamnuna Saba (the elder).

427. He also says that whoever wishes to unite all the secrets of the avowal of unity within the word One, this is better. Therefore we lengthen the pronunciation of 'one' to awaken the desire to draw from above downward and to raise from below upward, so all will be one. This is the secret of Yud Hei Yud Hei, that alludes to this, AS WE SAID.

428. We learned THAT WITHIN THE WORD One is the secret of above, below and the four directions of the world. It is so, and we need to unite the higher and the lower as we said, THEY BEING ABA AND IMA AND MALE AND FEMALE. The four directions of the world are the secret of the supernal Chariot, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN ABOVE THE CHEST, and we should put them all together in one bond, one unity, all the way to the Endless Light, as we explained.

34. Mentioning the exodus from Egypt

Rabbi Shimon tells us that the upper and lower worlds could not be joined while the Shechinah was in exile. He speaks of the freedom of Malchut now united with Zeir Anpin. During the exile of the children of Yisrael the Shechinah always remained with them, but when she left the exile she asked God to redeem her four times (against the four exiles) so she would be free; she was thus redeemed four times by the Exodus. Therefore the four redemptions are repeated in the prayers, before and after "You have been the help of our fathers," to make them fortified and lasting. Lastly, Rabbi Shimon mentions the initiated who behold the holiness of their Master, saying that the mystery of surrendering the soul to one's Master is very important.

425. אֶחָד, לְיַחְדָּא מִתְמַן וְלַעֲיֵלָא, כֹּלָא כְּחָדָא, וְלִסְלָקָא רַעוּתָא לְאַתְקַשְׂרָא כֹּלָא בְקַשְׁוֹרָא חָד. לִסְלָקָא רַעוּתִיָּה בְדַחֲלוֹ וּרְחִימוֹ לַעֲיֵלָא לַעֲיֵלָא עַד אֵין סוּף וְלֹא יִשְׁתַּבֵּק רַעוּתָא מִכֹּל אֵינוּן דְרַגְיִן וְשֵׁיפִין, אֶלָּא בְכֹלְהוּ יִסְתַּלַּק רַעוּתִיָּה לְאַדְבָּקָא לִוְן, וְלִמְהוּי כֹּלָא קַשְׁוֹרָא חָדָא בְּאֵין סוּף.

426. וְדָא הוּא יַחְוּדָא דְרַב הַמְנוּנָא סָבָא, דְאֹלִיף מֵאֲבוּי, וְאֲבוּי מֵרַבִּיָּה, עַד פּוּמָא דְאֵלִיָּהוּ, וְשֵׁפִיר אִיהוּ, וְיַחְוּדָא בְתַקּוּנָא. וְאֵע"ג דְאֵנָן אֹוקִימְנָא לְהָאֵי בְכַמָּה רְזִין, כֹּלְהוּ רְזִין סְלָקִין לְחָד. אֲבָל רְזָא דָא אִשְׁכַּחְנָא בְסַפְרִיָּה, וְשֵׁפִיר אִיהוּ, וְיַחְוּדָא בְתַקּוּנָא. וְהָא אֵנָן בְּיַחְוּדָא דְרְזָא אַחְרָא אֲתַעֲרַנָּא מְלִין, וְאִיהוּ שֵׁפִיר, וְיַחְוּדָא כְדָקָא חֲזִי וְהָכִי הוּא. אֲבָל יַחְוּדָא דָא, יַחְוּדָא בְתַקּוּנָא, וְדָא אִיהוּ יַחְוּדָא דְרַב הַמְנוּנָא סָבָא.

427. וְתוּ הוּוּ אָמַר, מֵאֵן דְרַעוּתִיָּה לְאַכְלָלָא כֹּל רְזִין דְיַחְוּדָא בְמִלָּה דְאֶחָד שֵׁפִיר טַפִּי. וְלִהְכִי אֵנָן מְאָרִיכִין בְּאַחַד, לִסְלָקָא רַעוּתִיָּה מֵעֵילָא לְתַתָּא, וּמִתַּתָּא לַעֲיֵלָא, לְמְהוּי כֹּלָא חָד. אֲבָל בְּרְזָא דָא יְהִי"ה, סִימְנָא אִיהוּ לְהָאֵי.

428. וְהָא דְתַנִּינָן אַחַד רְזָא עֵילָא וְתַתָּא, וְאַרְבַּע סְטְרִין דְעֵלְמָא, הָכִי אִיהוּ. לְיַחְדָּא עֵילָא וְתַתָּא כְמָה דְאֲתַמַּר וְאַרְבַּע סְטְרִין דְעֵלְמָא, אֵלִין אֵינוּן רְזָא רְחִיבָא עֲלָאָה, לְאַתְכַּלְלָא כֹּלָא כְּחָדָא, בְקַשְׁרָא חָדָא, בְּיַחְוּדָא חָדָא עַד אֵין סוּף, כְּמָה דְאֹוקִימְנָא.

429. After THE MEDITATION OF SH'MA, there is a mystery of mentioning the Exodus from Egypt, since the Shechinah was in exile, and when She is in exile, there is no joining together the upper world, ZEIR ANPIN, and the lower world, MALCHUT. THEREFORE ONE NEEDS to demonstrate the freedom of that redemption FROM EGYPT carried out by several signs and miracles performed by the Holy One, blessed be He. This redemption ought to be mentioned and beheld, for though it occurred in exile, now it is free, since the day the bonds of Egypt were thrown open and several miracles were performed.

430. One ought to point at freedom OF MALCHUT, because she is united with her husband, ZEIR ANPIN; and also in order to bring nearer the uttering of the word redemption, YESOD, to the Amidah prayer, THE SECRET OF MALCHUT, so all will become one without separation or divorce, MEANING THAT MALCHUT IS DEVORCED IN EXILE FROM HER HUSBAND, ZEIR ANPIN. This is implied by "neither shall they take a woman put away from her husband" (Vayikra 21:7).

431. And you may say that she is in exile, and divorced FROM HER HUSBAND, ZEIR ANPIN. This is not so. She is in exile to dwell with Yisrael, FOR WHEREVER YISRAEL WERE EXILED, THE SHECHINAH IS WITH THEM, to protect them, but not put away BY ZEIR ANPIN. The Shechinah was not seen during the first Temple or the second Temple, WHEN YISRAEL SINNED, THEREFORE IT WAS NOT CONSIDERED AN EXILE, NOR SEPARATION. Before Yisrael went in exile, IF THEY SINNED, the Shechinah went up, and afterwards, WHEN THEY WENT IN EXILE, SHE DID NOT MOUNT UP, BUT Her abode was with Yisrael. But never was there separation.

432. For that reason we must display redemption, which enfolds four redemptions. The secret thereof is that when the Shechinah left the exile in Egypt, She asked the Holy One, blessed be He, to redeem Her four times, four redemptions, against the four exiles, so She would be free and no longer put away. THEREFORE at the time OF THE REDEMPTION FROM EGYPT, She was redeemed four redemptions, by the Exodus. TO WIT, WHEN RECEIVING MOCHIN OF THE EXODUS FROM EGYPT, THE SHECHINAH WAS REDEEMED FROM ALL FOUR KINGDOMS, THAT IS, FROM ALL THE EXILES UP TO THE COMING OF THE MESSIAH, IN A WAY THAT SHE WOULD NO LONGER BE CONSIDERED AS SEPARATED FROM HER HUSBAND ZEIR ANPIN. And now that the Shechinah needs to be prepared to be united with Her husband ZEIR ANPIN, we have to display that redemption from Egypt, that enfolds four redemptions. AND WITH THE AWAKENING OF MOCHIN OF THE EXODUS FROM EGYPT, SHE IS PREPARED TO BE UNITED WITH HER HUSBAND, BECAUSE THERE IS FREEDOM FROM ALL THE FOUR KINGDOMS.

433. Therefore we mention that redemption four times: true, true, true, true, until the passage "You have been the help of our fathers," AGAINST THE FOUR REDEMPTIONS, for they are help and support for all Yisrael. And from "THE HELP OF OUR FATHERS" there are four more 'true', REPEATED, so the four redemptions would be fortified and lasting, sealed by the signet of the King. Therefore the four redemptions are repeated.

429. רָזָא לְאִדְכָרָא יְצִיאַת מִצְרַיִם לְבִתְרָ. בְּגִין דְּהוּוֹת שְׂכִינְתָא בְּגִלּוּתָא, וּבְזִמְנָא דְאִיהִי בְּגִלּוּתָא, לֹא אִיהוּ חֲבוּרָא, לְאִתְחַבְרָא דָא בְרָא עֲלֵמָא תַתָּא בְּעֲלֵמָא עֲלָאָה, וּלְאִתְחַזָּא חִירוֹ דְּהִיא גְּאוּלָּה, דְּהוּוֹת בְּכֻמָּה אֲתִין, בְּכֻמָּה נְסִין דְּעֵבֵד קֹדֶשׁא בְּרִין הוּא. וְאִצְטְרִין הוּא פּוּרְקָנָא לְאִתְדַכְרָא, וּלְאִתְחַזָּא דָאָף עַל גַּב דְּהוּוֹת בְּגִלּוּתָא, הֲשַׁתָּא חִירוֹ אִית לָהּ, מִיּוּמָא דְאִינוּן קֶשְׁרִין בְּמִצְרַיִם אֲשֶׁתְרִיאָ, אִינוּן אֲתִין וְנְסִין אֲתַעְבִּידוּ.

430. וְאִצְטְרִין לְאִתְחַזָּא חִירוֹ דִּילָהּ, בְּגִין דְּאִתְחַבְרָא בְּבַעֲלָהּ וּבְגִין לְאִסְמַכָּא גְּאוּלָּה לְתַפְלָהּ, לְמַהוּי כְּלָא חָד בְּלָא פְּרוּדָא, וְלֹא לְאִתְחַזָּא תְּרוּכִין, וְסִימְנִין וְאִשָּׁה גְּרוּשָׁה מֵאִישָׁה לֹא יִקְחוּ.

431. וְאִי תִימָא, וְהָא בְּגִלּוּתָא אִיהִי, וְהָא אֲתַתְרַכַּת, לֹא הִכִּי, אֲלָא וְדָאִי בְּגִלּוּתָא אִיהִי, לְדִיִּירָא עֲמַהוּן דְּיִשְׂרָאֵל, וְלֹאֲגָנָא עֲלֵיהוּ, אֲבָל לֹא אֲתַתְרַכַּת. וְהָא שְׂכִינְתָא לֹא אֲתַחְזִי בְּבֵית רֵאשׁוֹן וּבְבֵית שְׁנִי. עַד דְּלֹא גָלוּ יִשְׂרָאֵל סְלֵקָא לְעִילָא, וּלְבִתְרָ אִיהִי שׁוּיַת מְדוּרָה עֲמַהוּן. אֲבָל תְּרוּכִין לֹא הוּוֹת לְעֲלָמִין.

432. וּבְגִ"ד בְּעֵי לְאִתְחַזָּא פּוּרְקָנָא, דְּאִית בָּהּ אַרְבַּע גְּאוּלוֹת. וְרָזָא הַכָּא, בְּשַׁעֲתָא דְנִמְקָא שְׂכִינְתָא מְגִלּוּתָא דְּמִצְרַיִם, תְּבַעַת מְקוּדֶשׁא בְּרִין הוּא, דִּיפְרוֹק לָהּ הֲשַׁתָּא ד' זְמַנִּין, דְּאִינוּן ד' גְּאוּלוֹת, לְקַבֵּל אַרְבַּע גְּלוּת. בְּגִין דְּתַהָא בַת חוּרִין, וְלֹא תַהָא מְתַתְרַכָּא. וּבַהֲהִיא שַׁעֲתָא קִיּוּמָא וְאֲתַפְרַקַת אַרְבַּע גְּאוּלוֹת, בַּהֲהִיא יְצִיאַת מִצְרַיִם. וְהֲשַׁתָּא דְּאִצְטְרִיכַת בְּתַקּוּנָהָא לְאִתְחַבְרָא בְּבַעֲלָהּ, אִצְטְרִין לְאִתְחַזָּא הִיא גְּאוּלַת מִצְרַיִם, דְּאִית בָּהּ אַרְבַּע גְּאוּלוֹת.

433. וְעַל דָּא אִית לְאִדְכָרָא בַּהֲהִיא גְּאוּלָּה, ד' זְמַנִּין אַמְתָּ. אַמְתָּ. אַמְתָּ. אַמְתָּ. עַד עֲזֵרַת אֲבוּתֵינוּ. דְּדָא הוּא עֲזָרָה וְסִמְךָ לְיִשְׂרָאֵל כְּלָהּ. וּמִתְמַן וּלְהֲלָאָה אַרְבַּע זְמַנִּין אַחֲרֵינוּ, אַמְתָּ, אַמְתָּ, אַמְתָּ, אַמְתָּ. לְמַהוּי אַרְבַּע גְּאוּלוֹת אֲלִין בְּקִיּוּמָא תְּקִיף, בְּחוּתְמָא תְּקִיף דְּגוּשְׁפִּנְקָא דְּמֶלְכָא. ד' גְּאוּלוֹת כְּפוּלִין בְּקִיּוּמָא.

434. All FOUR REDEMPTIONS concern the Exodus from Egypt, because were there not four redemptions in that exodus from Egypt, She would not be able to unite, together in her decorations WITH ZEIR ANPIN, whenever there is an exile, for the unification of the Holy Name. Therefore one should mention the redemption from Egypt always, in every sanctification (Heb. kedusha) of the Holy One, blessed be He. Blessed be His name for ever and ever.

434. וְכִלְהוּ בַּהֵיחִי יִצְיָאָת מִצְרַיִם, דְּאִילוּ לָא אֶשְׁתַּכְּחוּ אֵינּוֹן ד' גְּאוּלוֹת בַּהֵיחִי יִצְיָאָת מִצְרַיִם, כָּל זְמַנָּא דְלֵהוּי גְלוּתָא, לָא אֶתְחַבְּרַת בְּתַקּוּנָהָא לְאַתְיַחְדָּא שְׁמָא קְדִישָׁא. וְעַד אֵית לְאַדְבָּרָא גְאוּלָּה דְּמִצְרַיִם תְּדִיר, בְּכָל קְדוּשָׁתִין דְּקוּדְשָׁא בְּרִיךְ הוּא, בְּרִיךְ שְׁמִיהּ לְעַלְמֵי עֲלְמֵינָא.

435. This is the mystery of sanctification, THAT IS, HOLY, HOLY, HOLY, THAT WE SAY. We explained that during sanctification, everything is sanctified above and below, THE ANGELS AND YISRAEL, and all the grades and the Chariots, upper and lower. We already explained its high mysteries to the initiated who behold the holiness of their Master, happy is their portion.

435. רְזָא דְקְדוּשָׁה הָא אוּקִימְנָא, דְּהָא בְּקְדוּשָׁה מִתְקַדְּשִׁי כְּלָא, עֵילָא וְתַתָּא, וְכָל דְרָגִין, וְכָל רְתִיבִין עֲלָאִין וְתַתָּאִין, כְּלָהוּ מִתְקַדְּשִׁי בְּקְדוּשְׁתָּא דָּא. וּבְקְדוּשָׁה דָּא, אוּקִימְנָא רְזִין עֲלָאִין, לְאֵינּוֹן מְאִרֵי רְזִין דְּמִסְתַּבְּלִין בְּקְדוּשָׁה דְּמְאִרִיהוֹן, זְכָאָה חוּלְקִיהוֹן.

436. The mystery of surrendering the soul to one's Master, that you expounded upon is very well. Friends, happy is your portion, and happy are my eyes to behold, while still alive, holy matters awakened in this world, written above before the Holy King.

436. רְזָא לְמַמְסַר נַפְשָׁא לְמְאִרִיהּ, שְׁפִיר אִיהוּ, דְּקָא אֲמַרְתּוֹן חֲבֵרֵינָא, זְכָאָה חוּלְקִיכוֹן, וְזְכָאִין עֵינֵי דְחֲמוּ כֶּךָ, דְּזְכִינָא בְּחַיֵי, דְּמִתְעֵרִין מְלִין קְדִישִׁין אֲלִין בְּהַאי עֲלְמָא, וְכִלְהוּ כְּתִיבֵי לְעֵילָא קְמֵי מְלַכָּא קְדִישָׁא.

35. "Then they who feared Hashem spoke to one another"

Rabbi Shimon opens with: "Then they who feared Hashem spoke to one another and Hashem hearkened, and heard it: and a book of remembrance was written before him for those who feared Hashem, and took heed of His name." He tells us that this means that the holy Chariots and armies spoke with one another before God. And when these holy words rise up, the Holy King delights in them and they mount to His head and become a crown. We read that "they who feared Hashem" above means when they repent with love they stand before God. "They who feared Hashem" below means that afterwards they go down to earth, but even then their words retain their shape above. All the words that the righteous on earth bedeck themselves with stay standing before God in the same shape of wickedness turned into merit. And afterwards they are written in the book of remembrance before Him, so they would exist before Him always.

"Took heed of His name" means that those who value the importance of the Torah fix the wisdom of their Master's name in their hearts.

437. He opened and said "Then they who feared Hashem spoke to one another and Hashem hearkened, and heard it: and a book of remembrance was written before Him for those who feared Hashem, and took heed of His name" (Malachi 3:16). We should examine this verse. It is written: "spoke to one another," but should have merely been written 'spoke'. Why is it so? HE ANSWERS: the holy Chariots and armies spoke with one another BEFORE THE HOLY ONE, BLESSED BE HE.

437. פִּתַּח וְאָמַר אֲז נְדַבְּרוּ יִרְאֵי יי' אִישׁ אֶל רֵעֵהוּ וַיִּקְשֹׁב יי' וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכוֹרֹן לְפָנָיו לְיִרְאֵי יי' וּלְחוֹשְׁבֵי שְׁמוֹ. הָאִי קָרָא אֵית לְאַסְתַּבְּלָא בֵּיהּ, אֲז נְדַבְּרוּ, אֲז דְּבֵרוּ מִבְּעֵי לֵיהּ, מְאִי נְדַבְּרוּ. אֶלָּא נְדַבְּרוּ לְעֵילָא, מְכָל אֵינּוֹן רְתִיבִין קְדִישִׁין, וְכָל אֵינּוֹן חֲיִילִין קְדִישִׁין.

438. Since these holy words THEY SPOKE mount up, some hasten to carry them before the Holy King, and they are adorned with crowns of supernal light and speak about it with one another before the supernal King. Who has seen joys, and who has seen praises mounting through all the firmaments! And when these words rise, the Holy King looks at them and adorns Himself with them. They come up to sit in His lap, and He delights in them. From there, HIS BOSOM, they mount to His head and become a crown. Upon this the Torah said "and I will be daily His delight" (Mishlei 8:30). It is not written "I was," but "I will be," IN THE FUTURE TENSE, namely, anytime and whenever the supernal words mount before Him.

439. "They who feared Hashem" is written twice, NAMELY, "THEN THEY WHO FEARED HASHEM...AND A BOOK OF REMEMBRANCE WAS WRITTEN BEFORE HIM FOR THEM WHO FEARED HASHEM..." THE MEANING IS "they who fear Hashem" above, MEANS, WHEN THEY REPENT WITH LOVE, THEY STAND ABOVE BEFORE THE HOLY ONE, BLESSED BE HE. "They who fear Hashem" below MEANS THAT AFTERWARDS THEY GO DOWN TO THEIR PLACE ON EARTH. AND EVEN WHEN they who fear Hashem are already below, IN THEIR PLACE, those words retain their shape above. I found this secret in the book of Enoch, that all the words, that the righteous on earth bedeck themselves with, stand before the King. NAMELY, WHEN THEY REPENT WITH LOVE, THEY ARE ADORNED WITH THEIR WICKEDNESS WHICH TURNED INTO MERIT, AS SAID; they stand on their own above before the King, and the Holy One, blessed be He, is delighted by them. After that THE RIGHTEOUS descend AND THE WORDS STAY standing before Him in the same shape OF WICKEDNESS TURNED INTO MERIT, as the righteous uttered them. The Holy One, blessed be He, is delighted in that image. And afterwards they are written in the book of remembrance before Him, so they would exist before Him always.

440. HE ASKS: What is the meaning of "took heed of His name?" HE ANSWERS: It was already explained that those, who heed and value the words of Torah, cleave to their Master in the secret of the Holy Name, to know Him, so the wisdom of His name will be fixed upon their heart. OF THEM it is written, who "took heed of His name," for this is the secret of the Holy Name.

36. "And above the firmament"

We hear the meaning of: "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone." The firmament refers to the lower firmament for no one can behold the one above. "A throne" refers to the throne below; had it said 'the throne' it would have meant the supernal throne, and this is impossible because the supernal throne cannot be seen; it is concealed and undisclosed. In "the likeness as the appearance of a man," "the appearance" includes all the forms of the utterances of wisdom. The secrets of Chochmah go up and stand in the likeness of man. Rabbi Shimon tells the rabbis that he can see the secret of man is impressed upon them all, and that the righteous are destined to be seen by all. He admonishes Rabbi Yosi for thinking of worldly matters, and Rabbi Yosi comes back to the words of the Torah, so his image is complete.

438. בְּגִין דְּאִינוּן מְלִין קְדִישִׁין, סִלְקִין לְעִילָא, וְכַמְּה אִינוּן דְּמִקְדָּמִי וְנִטְלִין לֹון קָמִי מְלַכָּא קְדִישָׁא, וּמִתְעַטְרִין בְּכַמְּה עֵטְרִין, בְּאִינוּן נְהוּרִין עֲלָאִין, וְכִלְהוּ נְדַבְרוּ מִקָּמִי מְלַכָּא עֲלָאָה. מֵאן חָמִי חֲדוּן, מֵאן חָמִי תוֹשְׁבָחוֹן, דְּסִלְקִין בְּכָל אִינוּן רְקִיעִין, בְּד סִלְקִין מְלִין אֲלִין, וּמְלַכָּא קְדִישָׁא מְסִתְבֵּל בְּהוּ, וְאִתְעַטֵּר בְּהוּ, וְאִינוּן סִלְקִין וְיִתְבִּין עַל חִיקָה, וּמִשְׁתַּעֲשַׁע בְּהוּ, מִתְמָן סִלְקִין עַל רִישִׁיה, וְהוּ עֵטְרָה. וְע"ד אַמְרָה אוּרִייתָא, וְאִהִיה שְׁעִשׂוּעִים יוֹם יוֹם. וְהִייתִי לֹא כְּתִיב, אֵלָא וְאִהִיה, בְּכָל זְמָן, וּבְכָל עֵידוֹן, דְּמִלִּין עֲלָאִין סִלְקִין קָמִיה.

439. תְּרִי זְמַנִּי כְּתִיב יִרְאִי יִי' יִרְאִי יִי'. אֵלָא יִרְאִי יִי' לְעִילָא, יִרְאִי יִי' לְתַתָּא. יִרְאִי יִי' קִיּוּמִין לְתַתָּא, וְאִינוּן מְלִין קִיּוּמִין בְּדִיוּקְנִיהוּן לְעִילָא. וְרָזָא דָּא אֲשַׁכְּחָנָא בְּסַפְרָא דְּחֲנוּךְ, דְּכָל מְלִין דְּצִדִּיקוּיָא הִי בְּאַרְעָא, אִינוּן מִתְעַטְרִין, וְקִיּוּמִין קָמִי מְלַכָּא, וּמִשְׁתַּעֲשַׁע בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא. וּלְבַתֵּר אִינוּן נְחִמִי, וְקִיּוּמִין קָמִיה בְּדִיוּקְנָא דְּהוּא צִדִּיק דְּקָאֵמֵר לֹון, וְאִשְׁתַּעֲשַׁע קוּדְשָׁא בְּרִיךְ הוּא בְּהוּא דְּיוּקְנָא. וּלְבַתֵּר אֲכַתִּיבוּ בְּסַפְר זְכוּרֹון לְפָנִיו, לְקִיּוּמָא קָמִיה בְּקִיּוּמָא תְּדִיר.

440. וּלְחוֹשְׁבֵי שְׁמוֹ, מֵאִי וּלְחוֹשְׁבֵי שְׁמוֹ. הָא אוּקְמוּהָ, כָּל אִינוּן דְּמִחְשְׁבֵי מְלִין דְּאוּרִייתָא, לְאַדְבָּקָא לְמֵאֲרִיהוּן בְּרָזָא דְּשְׁמָא קְדִישָׁא, בְּגִין לְמַנְדַּע לִיה, וּלְאַתְתְּקָנָא חֲכְמָה דְּשְׁמִיה בְּלִבִּיהוּ, דְּכְתִיב וּלְחוֹשְׁבֵי שְׁמוֹ, דְּהוּא רָזָא דְּשְׁמָא קְדִישָׁא.

441. It is written: "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26). This verse was already explained. Yet "above the firmament" refers to the lower firmament, BENEATH MALCHUT, as you, friends, have explained. FOR THEY MENTIONED IT IN THE NAME OF RABBI SHIMON, happy is my portion and happy is your portion. For nobody can behold the upper firmament, BINAH. BUT IT IS WRITTEN ABOUT THE FIRMAMENT BELOW WITHIN MALCHUT "AND YOU SHALL SEE MY BACK" (SHEMOT 33:23), and above THIS FIRMAMENT that sapphire stone is located, which we said IS MALCHUT, based on the inference of its being a good and precious pearl, as I explained.

442. It is written: "the likeness of a throne" and not "the likeness of the throne," for there is throne and throne. "The throne" is supernal, concealed and undisclosed, that is, not revealed, and no one can bear look at it and know it, BEING BINAH. Therefore it is simply written: 'a throne' WITHOUT THE DEFINITE ARTICLE, for it is the lower throne, NAMELY, MALCHUT.

443. "the likeness as the appearance of a man" (Yechezkel 1:26): HE ASKS: Since it was said "likeness," why add 'as the appearance'. Would not it suffice to say "the likeness of a man?" HE ANSWERS: "the likeness of man" represents the high secret of the high glory, THAT IS ZEIR ANPIN, IN YUD HEI VAV HEI FULLY SPELLED WITH ALEPH'S WHICH EQUALS THE NUMERICAL VALUE OF ADAM. This is the likeness of man SITTING ON THE THRONE WHICH IS MALCHUT; and the addition, "the appearance," includes all the forms of the words of wisdom CALLED SIGHT OR APPEARANCE, FOR CHOCHMAH IS SO CALLED. They are the secrets of Chochmah that go up and adorn themselves above, IN ZEIR ANPIN, and then assume the likeness of man, NAMELY, that form with which the righteous are bedecked. And in all these the Holy One, blessed be He, is delighted in His crowns.

444. And you, friends, the Holy One, blessed be He, is delighted even now with the words you said, and they are crowned on that way. And you have established THE LIKENESS OF A MAN before your Master by your holy forms, for when I beheld you and regarded your shapes, I saw that you were marked with the secret of man, and I knew that your shape is invited above. And so the righteous are destined to be recognized by everyone and display the sacred form of their countenances before the whole world. This is the meaning of the verse "All that see them shall acknowledge them, that they are the seed which Hashem has blessed" (Yeshayah 61:9).

445. While he was speaking he saw Rabbi Yosi contemplating worldly matters. He told him 'Yosi, stand and complete your image, for one letter is missing in you'. FOR SINCE HE WAS CONTEMPLATING WORLDLY THINGS, HE CALLED HIM YOSI AND NOT RABBI YOSI. Rabbi Yosi arose and rejoiced in words of Torah and stood before him. Rabbi Shimon looked upon him and said 'Rabbi Yosi, now you are whole before the Ancient One (Heb. Atik Yomin), and your image is whole.

441. כתיב וממעל לרקיע אשר על ראשם כמראה אבן ספיר דמות כסא, האי קרא הא אוקמוה. אבל וממעל לרקיע, בהוא רקיע לתתא, כמה דאמרתון חבריאי, זבאה חולקי, וזבאה חולקיבון. דהא ברקיעא דלעילא, לית מאן דאסתבל ביה. ומלעילא מניה קיימא ההוא אבן ספיר, דהא אתערנא ביה ברזא דההוא מרגלית טבא יקירא, כמה דאוקימנא.

442. דמות כסא, ולא כתיב דמות הכסא. בגין דאית כסא, ואית כסא. הכסא: עלאה טמירא גניזא דלא אתגלויא, ולית מאן דקיימא ביה למנדע ולאסתבלא. וע"ד כתיב כסא סתמא, דא כסא דלתתא.

443. דמות כמראה אדם, כיון דאמר דמות, אמאי כמראה, דהא סגי ליה דמות אדם. אלא דמות אדם, דא איהו רזא עלאה, בההוא כבוד עלאה, דיוקנא דאדם. אבל הא דאתוסף כמראה, לאכללא אינון דיוקנין דמלין דחכמתא, ואינון רזין דחכמתא דסלקן ומתעטרן לעילא, ולבתר קיימין בדיוקנא דאדם בההוא דיוקנא דצדיקיא דמעטרין לון, ובכלהו אשתעשע קודשא בריך הוא בעטרוי.

444. ואתון חבריאי, הא קודשא בריך הוא אשתעשע השתא, באינון מלין דקא אמריתו, מתעטרן בההוא אורחא. והא קיימתון קמי מאריכון בדיוקניכו קדישין, דהא אנא בשעתא דחמינא לכו, ואסתבלנא בדיוקניכו, חמינא בכו דאתון רשימין ברזא דאדם, וידענא דהא דיוקנא דילכון אתעתדא לעילא. והכי אודמנן צדיקיא לזמנא דאתי, לאשתמודעא לעיניהון דכלא, ולאחזאה פרצומא קדישא לקמי כל עלמא, הה"ד כל רואיהם וכירום כי הם זרע ברכי יי.

445. אדהכי חמא לרבי יוסי, דהוה מהרהר במלי דעלמא. אמר ליה, יוסי קום אשלים דיוקנך, דאת חד חסר בך. קם רבי יוסי וחדוי במלין דאורייתא, וקם קמיה, אסתבל ביה ר"ש, א"ל, ר' יוסי, השתא אנת שלים קמי עתיק יומין, ודיוקנך שלים.

37. "And they made the Head plate"

Rabbi Shimon opens with: "And they made the plate (tzitz) of the holy crown of pure gold..." 'Tzitz' means 'to peek' and that is because the plate is to be looked at, for the plate reflects immediately the level of righteousness of the person looking at it. In the plate the letters of the Holy Name were engraved; when a righteous person stood before it the light would come from the plate and shine upon his face. The priest would notice this only the first time but not later. The reflection is because the mirror shines on him from above as an indication that God wants him. If a person stands before that plate and his face never shows the holy reflective light, the priest knows that he is an evildoer.

446. He opened and said "And they made the Head plate (Heb. tzitz) of the holy crown of pure gold..." (Shemot 39:30). HE ASKS: Why is it called 'Tzitz' (lit. 'to peep')? AND ANSWERS: IT IS meant to be looked at. And since it is there for men to see, it is called 'tzitz'. And whoever glances at that glint, it is reflected at once on him WHETHER HE IS RIGHTEOUS OR NOT.

446. פָּתַח וְאָמַר, וַיַּעַשׂ אֶת צִיץ נֹזֵר הַקֹּדֶשׁ זֶהב טְהוֹר וְגו'. אֲמַאי אֶקְרִי צִיץ. אֶסְתַּבְּלוּתָא לְאֶסְתַּבְּלָא בֵּיהּ. וּבִגִּין דְּהוּה קַיִימָא עַל אֶסְתַּבְּלוּתָא דְּבַר נֶשׁ, אֶקְרִי צִיץ. וְכָל מֵאן דְּאֶסְתַּבְּל בֵּיהּ בְּהוּוּ צִיץ אֶשְׁתַּמוּדְעָא בֵּיהּ.

447. HE EXPLAINS HIS WORDS. In the Head plate were the letters of the Holy Name, ornamentally engraved in it. If a righteous man stands before it, the letters engraved in gold would shine in relief and their lights would go from below upward protruding from the engraving, and shine in the face of that person.

447. בְּצִיץ הוּוּ אֲתוּוֹן דְּשֵׁמָא קְדִישָׁא גְלִימָן בְּגִלוּמָא, וּמְחַקְקֵן בֵּיהּ. וְאִי זִכְאָה הוּוּ הָהוּא דְקַיִימָא קַמֵּיהּ, אִינוּן אֲתוּוֹן דְּמְחַקְקֵן בֵּיהּ גּוּ דְּהֶבֶא, הוּוּ בְּלִטְוִין מִתַּתָּא לְעֵילָא, וְסִלְקִין מֵהוּוּא גְלִימּוּ בְּנֶהֱיִרוּ, וְהוּוּ נֶהֱרִין בְּאַנְפִּין דְּהוּוּא בַר נֶשׁ.

448. AT ONE TIME, the sparkling would shine in him, and AT ONE TIME it would not. HE EXPLAINS, when the priest looked first at the person, he saw the illuminations of all the letters on his face. But when he looked closely, he would see nothing but the light of his face, TO THE EXTENT of the sparkling coming from gold, shining on him, AND NO MORE. Only the priest understood what he saw at first glance, which he saw for a while, AND THE SAME WITH EVERYONE ELSE. IT IS because the Holy One, blessed be He, favors that man, WHO REGARDS THE HEAD PLATE, and knows that he is destined for the World to Come, as the sight THAT ILLUMINATED WITH THE LETTERS OF THE HEAD PLATE, shines on him from above, to say that the Holy One, blessed be He, is pleased with him. But when they look at him closely, later, TO EXAMINE HIM they would see nothing, since the upper mirror is seen in him only for a while.

448. נְצִיץ נְצִיצוּ בֵּיהּ, וְלֹא נְצִיצִין. בְּשַׁעֲתָא קְדַמִּיתָא דְּאֶסְתַּבְּל כְּהֵנָּא בֵּיהּ, הוּוּ חָמִי נֶהֱיִרוּ דְּאֲתוּוֹן כְּלָהוּ בְּאַנְפִּין. וְכֵד הוּוּ מְסַתְּבְּלָא לְעֵינָא בֵּיהּ, לֹא הוּוּ חָמִי מְדִי, אֶלָּא נֶהֱיִרוּ דְּאַנְפּוּי דְּנֶהֱיִר, כְּאִילוּ נִיצוּצָא דְּדֶהֱבֵא הוּוּ נְצִיץ בֵּיהּ, בַּר דְּכֶהֱנָא הוּוּ יָדַע חִיזוּ דְּאֶסְתַּבְּלוּתָא קְדַמָּא, דְּהוּוּ חָמִי לְפּוּם שַׁעֲתָא, דְּהָא רַעוּתָא דְּקוּדְשָׁא ב"ה הוּוּ בֵּיהּ בְּהוּוּא ב"נ, וַיָּדַע דְּאִיהוּ זְמִין לְעֵלְמָא דְּאֲתִי, בְּגִין דְּחִיזוּ דְּא נֶהֱרִין עֲלֵיהּ מְלַעֲיִלָא, וְקוּדְשָׁא בְּרִיךְ הוּוּ הוּוּ אֲתַרְעֵי בֵּיהּ. וְכֵד מְסַתְּבְּלִין בֵּיהּ לֹא חָמָאן מְדִי, בְּגִין דְּחִיזוּ דְּלַעֲיִלָא לֹא אֲתַגְלִינָא אֶלָּא לְפּוּם שַׁעֲתָא.

449. And if a person stands before that Head plate and his face does not show, NOT EVEN for a short time, the holy reflective sight, then the priest knows that he is brazen, and in need of atonement and mercy.

449. וְאִי קַיִימָא ב"נ קַמֵּי הָהוּא צִיץ, וְאַנְפּוּי לֹא אֲתַחְזִיין לְפּוּם שַׁעֲתָא, חִיזוּ קְדִישָׁא. הוּוּ יָדַע כְּהֵנָּא דְּהָא אִיהוּ תְּקִיף מְצַחָא, וּבְעֵי לְכַפְרָא עֲלֵיהּ, וְלִמְבַעֵי עֲלוּי רַחֲמִין.

38. "let your eyes be on the field that they reap"

Rabbi Yehuda reads the title verse from the book of Ruth. We are told that Boaz the judge of Yisrael saw Ruth's humility since she looked only in front of her, and he praised her eyes. He saw that she brought prosperity, for the more she gleaned, the more there was to glean in that field. Boaz saw that the Holy Spirit was upon her, and her eyes gave blessings. Now we are told of another explanation, where Boaz saw that many kings and rulers were destined to issue from her; the kings are like eyes because the eyes lead the body. Now we hear that 'the field' being reaped is Zion and Jerusalem, for the eyes that will issue from her shall rule in that field where the Torah is received. "And when you are thirsty" means that if you desire to be attached to a man and raise a seed you should "go to the vessels" who are the righteous, the vessels of Hashem - only God makes use of these vessels.

450. "And they made the Head plate (Heb. tzitz) of the holy crown" (Shemot 39:30). Rabbi Yehuda opened the discussion and read from the scroll of Ruth, "let your eyes be on the field that they reap..." (Rut 2:9). We have to examine the relevance of this verse here. Rabbi Yitzchak said to him, in the same way, there are many verses in the Torah that seem as if they do not need to be written, yet we see high secrets in them all. Rabbi Yehuda said that whoever looks at the verse but not closely, is like someone who never tasted a dish.

451. HE ANSWERS: there is a mystery, which was written under the inspiration of the Holy Spirit. For Boaz, the judge of Yisrael, saw the humility of this righteous woman, who did not lift up her eyes to look elsewhere but in front of her, and he saw that whatever she beheld, she did so with a benevolent eye, and there was no impudence in her. He then praised her eyes.

452. For some eyes cause that there will be no blessing upon that place. AND BOAZ saw a benevolent eye in her, and also that she brings prosperity, for the more she gleaned, the more was to be gleaned in the field. And Boaz saw that the Holy Spirit was upon her. Then he said "let your eyes be on the field that they reap, and go after them." And if you say that it is for the other gleaners THAT HE TOLD RUTH "ON THE FIELD THAT THEY REAP, AND GO AFTER THEM"; THEREFORE why did he tell her to go after them and not to glean after them? What is the meaning of 'go after them'? He said that about her eyes, that brought many blessings, and therefore "go after them," after your eyes. No one in the world has permission to follow their eyes, but you SHALL GO after your eyes for they bestow many blessings.

453. Another explanation concerning "let your eyes be on the field that they reap." Boaz looked at the Holy Spirit and saw that many high kings and rulers are destined to issue from her, and they are the eyes of all. She is like Tamar who "sat by the entrance of Einayim (lit. 'eyes')" (Beresheet 38:14), for she sat at the opening and through her issued high kings and rulers, called eyes. It is written: "through the eyes of the congregation" (Bemidbar 15:24), for as the members of the body follow the eyes alone and the eyes lead the body; so are kings and the Sanhedrin and all the rulers, everybody follows them. This is why he mentioned "your eyes," which are those kings and rulers destined to issue from her.

450. וַיַּעַשׂ אֶת צִיץ נֹזֵר הַקֹּדֶשׁ. ר' יְהוּדָה פָּתַח קָרָא בְּרוּת, עֵינֶיךָ בַשָּׂדֶה אֲשֶׁר יִקְצְרוּן וְגו'. הָאֵי קָרָא אֵיט לְאַסְתַּכְּלָא בֵּיהּ, אֲמַאי אֲצַטְרִיךְ הֵכָא לְמַכְתָּב. א"ל ר' יִצְחָק, אֵי הָכִי כְּמָה קָרְאִין אֵינּוֹן בְּאוּרִייתָא דְאַתְחֻזְיָאוּ דְלֹא אֲצַטְרִיכוּ לְמַכְתָּב, וְחַמִּינָן דְּכֻלְהוּ רְזִין עֲלָאִין. א"ר יְהוּדָה, הָאֵי קָרָא מֵאֵן דְּחַמִּי וְלֹא אֲסַתְכַּל בֵּיהּ, כְּמָה דְלֹא טַעִים תְּבַשְׂלִיא דְּמִי.

451. אֲלֵא רְזָא הֵכָא, וּבְרוּחַ קוּדְשָׁא אַתְמֵר, בְּגִין דְּחַמָּא בְּעִזּוּ דֵּיִינָא דִּישְׂרָאֵל, עֲנוּתְנוּתָא דֵּהֵיִיא צִדְקָתָא, דְּלֹא מַסְלָקָא עֵינָא לְמַחְמִי בְּאַתְרֵי אַחְרָא, אֲלֵא לְקַמָּה. וְחַמָּתָא כָּל מַה דְּחַמָּתָא, בְּעֵינָא טְבָא, וְתוּקְפָא דְּמַצְחָא לֹא הוּוּ בְּהּ, שְׂבַח עֵינְהָ.

452. בְּגִין דְּאֵיט עֵינִין דְּבִגְיָנִיהוֹן לֹא שְׁלֵטָא בְּרַכְתָּא בְּהֵוּא אַתְרֵי, וְאֵיהּ עֵינָא טְבָא חַמָּא בְּהּ, דְּכָל מַה דְּאַסְתַּכְּלַת הוּוּ בְּעֵינָא טְבָא. וְתוּ, דְּחַמָּא, דֵּהוּוּ אֲצִלַּח בִּידְהָא, כָּל מַה דֵּהוּוּ לְקַטָּא, אַתְוֹסַף בְּחַקְלָא. וּבְעִזּוּ אֲסַתְכַּל דְּרוּחָא קְדִישָׁא שְׂרִינָא עֲלֵהּ, כְּדִין פָּתַח וְאָמַר, עֵינֶיךָ בַשָּׂדֶה אֲשֶׁר יִקְצְרוּן וְגו'. אֵי תִימָא בְּגִין אֵינּוֹן לְקַטִּין כָּל אֵינּוֹן אַחְרֵינִין, הֵיךְ אָמַר דִּתְהֵךְ אַבְתְּרִייהוּ, לֹא אֲצַטְרִיךְ לְמַכְתָּב אֲלֵא וְלְקַטָּת אַחְרִייהוּ, מֵאֵי וְהִלְכַת אַחְרִייהוּ, אֲלֵא בְּגִין עֵינְהָ קָאמַר. עֵינְהָ דֵּהוּוּ גְרַמִּין בְּרַכָּאן סְגִיאִין, וְע"ד, וְהִלְכַת אַחְרִייהוּ, בְּתֵר עֵינֶיךָ. כָּל שְׂאֵר בְּנֵי עֲלָמָא לִית לְהוּ רְשׁוּ לְמִיחֵךְ בְּתֵר עֵינְוִי. וְאַנְתְּ לְבְתֵר עֵינֶיךָ, דְּעֵינֶיךָ גְרַמִּין בְּרַכָּאן סְגִיאִין.

453. ד"א עֵינֶיךָ בַשָּׂדֶה אֲשֶׁר יִקְצְרוּן. בְּעִזּוּ חַמָּא בְּרוּחַ קוּדְשָׁא, דְּזַמִּינִין לְנַפְקָא מִינָהּ מַלְכִין עֲלָאִין שְׁלִיטִין דְּאֵינּוֹן עֵינִין דְּכָלָא. כְּמָה דֵּהוּוּ תְמֵר, דְּכַתִּיב בְּהּ, וְתִשָּׁב בַּפֶּתַח עֵינִים. אַתְוִישְׁבַת בְּפֶתַח דְּנַפְקִין מִינָהּ מַלְכִין שְׁלִיטִין עֲלָאִין, דְּאֲקָרוּן עֵינִין, כְּד"א אִם מְעִינֵי הָעֵדָה. כְּמָה דְּכָל שְׁוִיפֵי גּוּפָא לֹא אֲזֻלִין אֲלֵא בְּתֵר עֵינִין, וְעֵינִין אֵינּוֹן מְנַהֲגִין לְכָל גּוּפָא. אוּף הָכִי מַלְכִין וְסַנְהֶדְרִין, וְכָל אֵינּוֹן שְׁלִיטִין, כָּלֵא אֲזֻלִין אַבְתְּרִייהוּ וּבְגִין כֵּן אָמַר לֵה עֵינֶיךָ אֵלִין מַלְכִין וְשְׁלִיטִין, דְּזַמִּינִין לְמִיפְקָ מִינָהּ.

454. HE ASKS: It is written "in the field," what is a field? HE ANSWERS: it is Zion and Jerusalem, as is written: "Zion...be ploughed like a field" (Michah 3:12), and "as the smell of a field which Hashem had blessed" (Bereshheet 27:27), which is Jerusalem. Therefore it is written: "let your eyes be on the field," for the eyes that will issue from her shall rule no place save the field. "that they reap": for from that field all the people receive Torah and shining light, as is written: "for out of Zion shall go forth Torah" (Yeshayah 2:3).

455. "And you shall follow them": with the good deeds I see in you. "Have I not charged the young men that they shall not touch you?" (Rut 2:9), is to be understood AT FACE VALUE, for a woman's mind is easily swayed. THEREFORE HE WARNED THE YOUNG MEN NOT TO TOUCH HER. "And when you are thirsty" (Ibid.) is clean language, ITS MEANING IS that if you desire to be attached to a man and raise a seed, "go to the vessels" (Ibid.), to the righteous called the vessels of Hashem, as is written: "be clean, you that bear the vessels of Hashem" (Yeshayah 52:11). For the righteous are destined to be brought by the whole world as a gift to the King Messiah. These are the vessels the Holy One, blessed be He, takes delight in. They are broken vessels in this world for the sake of observing the Torah. And the Holy One, blessed be He, is waited upon only by them. And when you are attached to them, "drink..."

39. "and his heart was merry"

We learn from Rabbi Yosi that "and his heart was merry" as written in "and Boaz ate and drank and his heart was merry" means that he said the benediction over his food; 'heart' refers to Malchut. Since food is of below, God cannot take satisfaction from it unless it is prayed over. But on the Shabbat the food itself and the pleasure of eating are included above and below. This is the secret of "For all things come of thee, and of your own have we given you." Whoever blesses God has to do it joyously with a benevolent eye. The four Chariots, in charge of the four directions of Malchut and the troops of angels, are nourished by that benediction after a meal. Now Rabbi Yosi explains, "for he gives of his bread to the poor," saying that a man with a benevolent eye gives to the poor out of his own blessing and joy. The other part of this meaning is that he gives to the place that needs sustenance from all sides, that is Malchut who has nothing by itself; in this sense Malchut is poor. From here Rabbi Yosi moves to discuss, "he went to lie down at the end of the heap," and "your belly is like a heap of wheat." Whoever says the benediction with joy ascends after death to the holy temples of Malchut called 'heap'. From each precept of the Master high secrets and high lights and radiances are suspended. Those who do not observe these precepts are impudent; when they looked upon the golden plate with the engraved letters of the Holy Name their hearts were broken so that they would feel shame and they would surrender before their Master.

456. Rabbi Yosi opened the discussion with the verse "and Boaz ate and drank and his heart was merry" (Rut 3:7). What does it mean, "and his heart was merry?" It means that he said the blessing over his food. And it was explained that its meaning is that whoever says the blessing after the meal, he makes merry his heart. Who is such a one? He is alluded to in "to you my heart has said" (Tehilim 27:8), and "the firm strength of my heart" (Tehilim 73:26), REFERRING TO MALCHUT CALLED HEART.

457. And since the blessing after the meal pleases the Holy One, blessed be He, whoever blesses when satisfied, does good and joy to another place, VIZ. MALCHUT, as shown by the meals of Shabbat. For that other place, MALCHUT, enjoys the blessing and the joy of satiation. Here MALCHUT takes pleasure in the blessing of satisfaction of Boaz the righteous. This is the meaning of "and his heart was merry."

454. בְּשָׂדֵה. מֵאֵן שָׂדֵה. דָּא צִיּוֹן וִירוּשָׁלַם, דְּכָתִיב צִיּוֹן שָׂדֵה תַחֲרַשׁ. וְכָתִיב כְּרִיחַ שָׂדֵה אֲשֶׁר בְּרַכּוּ יי, דָּא יְרוּשָׁלַם. וְעַד כָּתִיב עֵינֶיךָ בְּשָׂדֵה, דְּאִינוּן עֵינֵינוּ דִּילְיָה, דְּזַמְיִנִין לְמִיפְק מִינָה, לֹא יְהוּן שְׁלִיטִין אֶלָּא בְּשָׂדֵה. אֲשֶׁר יִקְצְרוּן, דְּהָא מֵהוּא שָׂדֵה, הוּוּ נִקְטִין כָּל בְּנֵי עֲלָמָא, תּוֹרָה, וְנִהוּרָא דְנִהוּרָא, דְּכָתִיב כִּי מִצִּיּוֹן תֵּצֵא תּוֹרָה.

455. וְהִלַּכְתָּ אַחֲרֵיהֶן, בְּאֵלִין עוֹבְרִין דְּכֶשֶׁרן, דְּאִנָּא חֲמִינָא בְךָ. הֲלֹא צִוִּיתִי אֶת הַנְּעָרִים וְגו'. כְּמִשְׁמַעוּ דִּילְיָה, בְּגִין דְּאִתְתָּא דַּעְתָּא קָלָה. וְצִמִּית, לִישְׁנָא דְנִקְיֹת נִקְט, וְצִמִּית, דְּאִי תִיאוּבְתָךְ לְאִדְבָקָא בְּבִר נֶשׁ לְקִימָא זֶרְעָא בְּעֲלָמָא, וְהִלַּכְתָּ אֶל הַכְּלָיִם, אֵלִין אִינוּן צְדִיקִינָא, דְּאִקְרוּן כְּלֵי יי, דְּכָתִיב הִבְרוּ נִשְׂאֵי כְלֵי יי. דְּזַמְיִנִין צְדִיקִינָא לְאִייתָאָה לֹון כָּל עֲלָמָא, דִּירוּנָא לְמַלְכָּא מְשִׁיחָא, וְאִינוּן כְּלֵי יי, מְאִנִין דְּקוּדְשָׁא בְרִיךְ הוּא אֲתֵהֵי בְהוּ, אֵלִין אִינוּן מְאִנִין תְּבִירִין, תְּבִירִין אִינוּן בְּהָא עֲלָמָא, בְּגִין לְקִימָא אִוְרִיתָא. וְשִׁימוּשָׁא דְקוּדְשָׁא בְרִיךְ הוּא אֲשִׁתְּמַשׁ בְּהוּ, לֹא אֲשִׁתְּמַשׁ אֶלָּא מִגּוֹ הַנִּי כְלָיִם. וְכֵד תִּתְדַבֵּק בְּהוּ וְשִׁתִּית וְגו'.

456. רַבִּי יוֹסִי פִתַּח וְאָמַר, וַיֹּאכַל בְּעֵז וַיִּשֶׂת וַיִּיטֵב לְבוֹ. מֵהוּ וַיִּיטֵב לְבוֹ. דְּבְרִיךְ עַל מְזוּנִיָּה, וְאִוְקְמוּהָ. וְדָא הוּא רְזָא, דְּמֵאֵן דְּמְבַרְךְ עַל מְזוּנִיָּה, דָּא אִוְטִיב לְלִבִּיָּה, וְמֵאֵן אִיהוּ כְּמָה דְכָתִיב לָךְ אָמַר לְבוֹ. וְכָתִיב צוּר לְבָבִי וְגו'.

457. וּבְגִין דְּבִרְכַת מְזוּנָא חֲבִיבָא קְמִי קוּדְשָׁא בְרִיךְ הוּא, כָּל מֵאֵן דְּבְרִיךְ עַל שְׁבַעָא, אִוְטִיב וְחֵדִי לְאִתְר אַחֲרָא, וְסִימְנָךְ סְעוּדַתִּי דְשַׁבַּת, דְּאִתְר אַחֲרָא אֲתֵהֵי מֵהֵיא בְרַכָּה דְשְׁבַעָא וְחֵדִי. וְהֵכָא אֲתֵהֵי מֵהֵיא בְרַכָּה דְשְׁבַעָא דְהֵיא צְדִיק בְּעֵז וְדָא וַיִּיטֵב לְבוֹ.

458. What is the reason, MALCHUT ENJOYS THE BLESSING AFTER THE MEAL? A man's food is troublesome to the Holy One, blessed be He, being of that place, THAT IS, MALCHUT. When he eats and drinks and says the blessing OVER FOOD, the blessing rises, and MALCHUT enjoys the rising words said by the satisfied man. So MAN enjoys the food below and MALCHUT above.

459. This is a mystery among the friends. The mystery is that on weekdays, that place derives enjoyment only from the words coming from satiation, NAMELY, FROM THE BLESSING AFTER THE MEAL. And all the words are crowned, satiated and satisfied with joy, and that place takes pleasure in them. On Shabbat it is another principle. MALCHUT ENJOYS the actual food and the pleasure in the food consumed to fulfill the Shabbat precept. AND THE FOOD ITSELF is totally included high and low. This is the secret of "for all things come of You, and of Your own have we given You" (I Divrei Hayamim 29:14). Assuredly MALCHUT PARTAKES OF this enjoyment OF MAN and the joy in eating to fulfill the Shabbat precept as explained.

460. Whoever blesses the Holy One, blessed be He, when he is full, should have intention in his heart, and gladness in his mind, and must not be sad. But he has to bless joyously according to this secret, and pay attention that now he gives to another, gladly and with a benevolent eye. And as he blesses gladly with a benevolent eye, so he will be given gladly with a benevolent eye, and therefore one will not be in sadness at all, but in gladness and with words of the Torah. And one should be careful to bless the proper place, NAMELY, MALCHUT.

461. Here is a secret: the four Chariots, in charge of the four directions OF MALCHUT and the troops OF ANGELS, are nourished by that blessing over satiety. And the words "Blessed are You," IN THE BLESSING AFTER THE MEAL, MALCHUT enjoys, grows and adorns herself with them. And he who blesses, should do it willingly, joyously and with a benign eye. Therefore it is written: "he that has a generous eye shall be blessed" (Mishlei 22:9).

462. Here we ought to understand the verse ending thoroughly, for it goes on to say "for he gives of his bread to the poor" (Ibid.). You may disagree with it THAT THE BEGINNING OF THE VERSE SPEAKS OF THE BLESSING AFTER THE MEAL, AND has no connection to the end, and the end has no connection to the beginning. But a man of benevolent eye, as we said, assuredly blesses gladly with a benign eye, and not for no reason does he joyously bless, for from that blessing and joy, "he gives of his bread to the poor," namely, to the place which needs sustenance from all sides, RIGHT AND LEFT, a place that has nothing to itself, but enjoys on all sides, and is included on all sides. THIS IS MALCHUT, WHICH IS THEREFORE CALLED POOR, OF WHICH IS SAID "FOR HE GIVES OF HIS BREAD TO THE POOR." These words are told solely to the wise men who know the high mysteries and the ways of the Torah.

458. מ"ט. בגין דמזונא איהו קשה קמי קודשא בריך הוא הוא אתר, וכיון דבר נש אכיל ושתי, וקא מברך. ההיא ברכתא סלקא, ואתהני מאינון מלין דשבעא דסלקין, ואשתכח דאתהני ממזונא מתתא ומלעילא.

459. ודא איהו רזא דבין חברינא. רזא בחול לא אתהני ההוא אתר, אלא מאינון מלין דסלקין מגו שבעא, וכלהו מלין מתעטרן ורוון ושבעין בחידו, וההוא אתר אתהני מנייהו. בשבת איהו רזא אחרא, במזונא ממש, ובההוא חדוה דמזונא דמצוה דשבת, ובכלא אשתכח כלילא מעילא ותתא. ורזא דא כי ממך הכל ומידך נתנו לך. ודאי בהנאותיה דא, ובההוא חדוה דמזונא דמצוה דשבת, כמה דאוקמוה.

460. מאן דמברך לקודשא בריך הוא מגו שבעא, בעי לכוונא לביה, ולשוואה רעותיה בחדוה, ולא ישתכח עציב, אלא דיברך בחדוה ברזא דא, ולשוואה רעותיה דהא איהו יהיב השתא לאחרא בחדוה, בעינא טבא, וכמה דאיהו מברך בחדוה ובעינא טבא. הכי יהבין ליה בחדוה ובעינא טבא. ובג"כ לא ישתכח עציב כלל, אלא בחדוה, ובמלין דאורייתא, וישוי לביה ורעותיה למיהב ברכה דא, ברזא דאצטריך.

461. רזא הכא, ארבע רתיכין שליטין, בדי סטרין ומשיריין, אתזנו מההיא ברכתא דשבעא, ובאינון מלין דברוך אתה, אתהני ואתרבי ואתעטר ביה. ומאן דמברך אצטריך רעותא בחדוה, ובעינא טבא, וע"ד כתיב, טוב עין הוא יבורך.

462. והכא שפיל לסיפיה דקרא, דכתיב כי נתן מלחמו לדל. דאי לא תימא הכי, האי קרא לאו רישיה סיפיה, ולא סיפיה רישיה. אלא טוב עין, כמה דאוקימנא, הוא יברך ודאי, בעינא טבא בחדוה. ולא איהו למגנא לברכא בחדוה, דהא מההוא ברכתא, ומההוא חידו נתן מלחמו לדל, אתר דאצטריך לאתזנא מכל סטרין. אתר דלית ליה מגרמיה כלום. אתר דאתהני מכל סטרין ואתכליל מכל סטרין. מלין אלין לא אתמסרו אלא לחכימין הידעין רזין עלאין ואורחין דאורייתא.

463. Come and see, Boaz had a benevolent eye. He was never impudent. It is written: "he went to lie down at the end of the heap" (Rut 3:7). This is the secret of "your belly is like a heap of wheat" (Shir Hashirim 7:3), ALLUDING TO MALCHUT. MALCHUT IS FOUND EVEN AT THE END OF THE HEAP. From this I learned that whoever says the blessing over food properly, with joy, willingly, when he ascends from this world, a place is prepared for him amidst the high secrets, in the Temples OF MALCHUT CALLED HEAP, TO WHICH THE VERSE ALLUDES. "HE WENT TO LIE" AFTER PASSING FROM THE WORLD "AT THE END OF THE HEAP," WHICH IS MALCHUT. Happy is the man who observes the precepts of his Master, and knows their secret meanings, for from each precept, many high secrets, and high lights and radiance's are suspended. And people do not know nor care for the glory of their Master. Happy is the portion of the righteous, those who are occupied in the Torah. Happy are they in this world and the World to Come.

464. Come and see, it is said that all the impudent without shame have no portion in this world or in the World to Come. All the impudent in Yisrael, when they looked upon the plate, their heart broke and they searched their deeds. Since the plate was based on a letter, AS 'HOLY TO HASHEM' WAS ENGRAVED ON IT and whoever looked at it, felt ashamed for what he has done; thus the plate atoned for the impudent and shameless.

465. The letters of the secret of the Holy Name engraved upon the plate shone with glittering emitting light. Whoever looked upon the radiance of the letters, his face would fall in terror, and his heart would break. Then the plate atones for them that way, for it caused their heart to break and them to surrender before their Master.

40. The incense

In this passage Rabbi Yosi tells of the great power of incense to break evil inclinations, to banish sorcery, and to protect us from the Other Side. It is as miraculous as the golden plate. Furthermore, whoever reads and studies intently the section on the preparation of the incense is protected. When the smoke of the incense went up like a pillar the priest saw the letters of the Holy Name soaring in the air and going up like a pillar; afterwards many Chariots circled it on all sides. It creates unity above and below, atoning for sin and idolatry.

466. So is the incense. Whoever smelled the smoke coming from the pillar OF SMOKE rising from the smoke raiser, would cleanse his heart totally to worship his Master, and the filth of the Evil Inclination would pass from him. He would have only one heart towards his father in heaven. Since incense breaks the Evil Inclination on all sides; as the plate is miraculous, so is the incense, for nothing in the world breaks the Other Side except incense.

463. תָּא חֲזִי, בְּעֵז טֵב עֵינָא הוּה תּוֹקְפָא דְּמִצְחָא לָא הוּה בִּיה לְעֵלְמָא. מַה כְּתִיב, וַיָּבֵא לְשֹׁכֵב בְּקֶצֶה הָעֵרְמָה, רִזָּא דְּכְתִיב, בְּטַנְךָ עֵרְמַת חֲטִים. מִהֲכָא אֹלִיפְנָא, כָּל מָאן דְּמִבְרַךְ בְּרַכְתּוֹ מִזֹּנָא בְּדָקָא יֵאוּת, בְּחֲדוּה בְּרַעוּתָא דְּלִבָּא, כְּד סְלִיק מֵהַאי עֵלְמָא, אֲתֵר אֲתַתְּקֵנָא לִיה, גּו רִזִּין עֵלְאִין בְּהִיכְלִין קְדִישִׁין. זְכָאָה אִיהוּ בְּר נֶשׁ דְּנָטִיר פְּקוּדֵי דְּמֵאֲרִיָּה, וַיִּדַע רִזָּא דִּילְהוֹן, דְּלִית לֶךְ פְּקוּדָא וּפְקוּדָא בְּאוּרִייתָא, דְּלֵא תְלִינ בִּיה רִזִּין עֵלְאִין, וְגַהוּרִין חֲזִינ עֵלְאִין, וּבְנֵי נֶשָׂא לָא יִדְעִי, וְלֵא מִשְׁגִּיחִין בִּיקְרָא דְּמֵאֲרִיָּהוֹן. זְכָאָה חוֹלְקִיהוֹן דְּצִדִּיקֵיָא, אִינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרִייתָא זְכָאִין אִינוּן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאֲתֵי.

464. תָּא חֲזִי דְּהָא אָמְרוּ, דְּכָל אִינוּן תְּקִיפֵי מִצְחָא, דְּלִית לְהוּ כְּסוּפָא, לִית לְהוּן חוֹלְקָא בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאֲתֵי. כָּל אִינוּן תְּקִיפֵי מִצְחָא דְּהוּ בְּהוּ בִּישְׂרָאֵל, כְּד הוּוּ מִסְתַּכְּלָן בְּהוּא צִיץ, הוּוּ מִתְבַּרְךְן לְבִיָּהוּ, וּמִסְתַּכְּלָן בְּעוֹבְדֵיָהוּ. בְּגִין דְּצִיץ עַל אֲת הוּוּ קָאִים, וְכָל מָאן דְּמִסְתַּכְּל בִּיה, הוּוּ מְכַסִּיף בְּעוֹבְדוֹ. וְעִד צִיץ מְכַפְרָא עַל אִינוּן תְּקִיפֵי אֲנְפִין, תְּקִיפֵי מִצְחָא.

465. אֲתוּן דְּרִזָּא דְּשִׁמָּא קְדִישָׁא דְּהוּוּ גְלִיפִין עַל צִיץָא, הוּוּ נְהָרִין וּבִלְטִין וְנִצְצִין. כָּל מָאן דְּהוּוּ מִסְתַּכְּל בְּהוּא נִצְצֵו דְּאֲתוּן, אֲנְפוֹי נִפְלִין מֵאִימְתָא, וְהוּוּ אֲתֵבֵר לְבִיָּה, וּכְדִין צִיץָא מְכַפְרָא עֲלֵיהוּ. כְּגוּוֹנָא דָּא כִּיּוֹן דְּאִיהוּ גְרִים לְתִבְרָא לְבִיָּה, וְלֵאֲתַכְּנַעָא מִקְמֵי מֵאֲרִיָּה.

466. כְּגוּוֹנָא דָּא קְטָרְת, כָּל מָאן דְּאֲרַח בְּהוּא תִנְנָא, כְּד סְלִיק הוּוּ עֵמוּדָא מֵהוּא מַעְלָה עֲשׂן, הוּוּ מְבַרֵר לְבִיָּה, בְּבִרְיוֹ לְמַמְלַח לְמֵאֲרִיָּה, וְאֵעֵבֵר מִנְיָה זוּהֵמָא דִּיצֵר הָרַע, וְלֵא הוּוּ לִיה אֵלָא לְבָא חֲדָא, לְקַבֵּל אָבוּה דְּבִשְׁמִיָּא. בְּגִין דְּקְטָרְת, תְּבִירוֹ דִּיצֵר הָרַע אִיהוּ וְדָאִי בְּכָל סְטְרִין. וּכְמָה דְּצִיץ הוּוּ קָאִים עַל נִיֶּסָא, אוּף קְטָרְת. דְּלִית לֶךְ מְלָה בְּעֵלְמָא, לְמַתְבַּר לִיה לְסְטְרָא אַחְרָא, בְּר קְטָרְת.

467. Come and look at the verse "take a censer, and put fire in it from off the altar, and put on incense" (Bemidbar 17:11). What is the sense? "for wrath is gone out from Hashem: the plague has begun" (Ibid.). Nothing breaks that side except for incense, for nothing is more delightful before the Holy One, blessed be He, than incense. It can revoke sorcery, and evil things at home. The smell and smoke of manmade incense cancels SORCERY, when done for that specific purpose, and incense all the more.

468. It is a standing decree before the Holy One, blessed be He, that whoever looks at and reads every day the section of the preparation of incense, he is protected from all evil things and sorcery in the world, from mishaps and evil brooding, from bad punishment and death, and shall not come to harm on that day, for the Other Side may not have power over him. Only he must read it intently.

469. Rabbi Shimon said, if people would know how lofty is the section of the preparation of incense before the Holy One, blessed be He, they would take each word and raise it to be adorned as a golden crown upon their heads. Whoever studies well the section on the formulation of the incense, has to examine it closely. And if he concentrates on it every day, he has a portion in this world and in the World to Come. Death is banished from him and from the world, and he is protected from this world's ordinances, the ordeal of Gehenom, and the judgment of other kingdom (Heb. malchut).

470. In that incense, when the smoke went up like a pillar, the priest saw the letters of the Holy Name soaring in the air and going up like a pillar, and afterwards, many Chariots circled it on all sides, and it goes up shining and joyous, and gladdens those who are gladdened, and binds bonds, THAT IS, CREATES UNITY, above and below, so that everything becomes one. This has already been explained. This atones for the Evil Inclination and idolatry, which is the Other Side as clarified.

467. ת"ח מה כתיב, קח את המחטא ותן עליה אש מעל המזבח ושים קטרת. מ"ט. כי יצא הקצף מלפני יי', החל הנגף. דהא לית תבירו להווא סטרא בר קטרת. דלית לך מלה חביבה קמי קודשא בריך הוא, בקטרת. וקיימא לבטלא חרשין, ומלין בישין מביתא. ריחא ועשנא דקטרת דעבדי בני נשא, בהווא עובדא איהו מבטל, כ"ש קטרת.

468. מלה דא גזרה קיימא קמי קודשא בריך הוא, דכל מאן דאסתפל וקרי בכל יומא עובדא דקטרת, ושתזיב מכל מלין בישין חרשין דעלמא. ומכל פגעין בישין, ומהרהורא בישא, ומדינא בישא, וממותנא, ולא יתוק כל ההוא יומא, דלא יכיל סטרא אחרא לשלטא עליה, ואצטרין דיכוין ביה.

469. אר"ש, אי בני נשא הוו ידעי כמה עלאה איהו עובדא דקטרת קמי קודשא בריך הוא, הוו נטלי כל מלה ומלה מניה, והוו סלקי לה עטרה על רישויהו, ככתרא דדהבא. ומאן דאשתדל ביה, בעי לאסתכלא בעובדא דקטרת, ואי יכוין ביה בכל יומא, אית ליה חולקא בהאי עלמא, ובעלמא דאתי, ויסתלק מותנא מניה, ומעלמא, וישתזיב מכל דינין דהאי עלמא, מסטרין בישין, ומדינא דגיהנם, ומדינא דמלכו אחרא.

470. בהווא קטרת בד הוה סליק תננא בעמודא, בהנא הוה חמי אתון דרוז דשמא קדישא, פרחין באורא, וסלקי לעילא בהווא עמודא. לבתר כמה רתיבין קדישין סחרין ליה מכל סטרין, עד דסליק בנהירו וחדוה, וחדוי למאן דחדוי, וקשר קשרין לעילא ותתא ליחדא בלא, והא אוקימנא. ודא מכפר על יצר הרע, ועל ע"ז, דאיהו סטרא אחרא. והא אוקמוה.

41. "And you shall make an altar for the burning of incense"

Rabbi Yosi says there are two altars, an inner one for fragrant spice burnt incense and an outer one for burnt offering. The Other Side is bound and tied to the altar; when he saw the smoke of incense rising he fled, leaving the tabernacle purified. Wherever the section of the incense is said with dedication death has no sway, even as Aaron bound the angel of death so he could have no power nor could he pronounce judgment. A man can escape judgment if he says twice a day the passage of the incense ordinance; upon this passage the world exists, and also the World to Come. If it is not said, judgment and plagues hover over the land and it is ruled by other nations. Rabbi Yosi tells us that the section of the incense is dearer to God and more important than all prayers. Incense does more than prayer by creating unity and bringing light and removing filth from the world. The incense unites Zeir Anpin and Malchut. Malchut then becomes Hei; the Hei unites with Vav, that is Zeir Anpin; the Vav arises to be adorned by the first Hei, Binah; that Hei is glittering by the Yud that is Chochmah. Then all their will rises to infinity, and all of them become one; the Holy Name shines and adorns itself, all the worlds rejoice, candles burn brightly, and there is food and blessing for all the worlds.

471. He opened and said "And you shall make an altar for the burning of incense" (Shemot 30:1). We should look carefully into this verse. For there are two altars, of fragrant spice burnt incense and of burnt offering, the former an inner and the latter an outer one. Why is it called an altar if no animals are sacrificed upon it, to give it the name of altar?

472. Since some evil beings were neutralized and bound, and the Other Side is bound, it cannot rule nor denounce. Therefore it is called an altar (Heb. mizbeach), FOR THE OTHER SIDE IS BOUND AND TIED TO IT LIKE A SACRIFICED ANIMAL (HEB. ZEVACH). And when the Other Side saw the smoke of incense rising, he surrendered and fled, and could not approach the tabernacle, so it was purified. And no one delighted in that high joy but the Holy One, blessed be He, alone. Since He is very fond of it, the altar stands inside, for there are blessings in such an altar, and therefore it is not exposed, THAT IS, IT STANDS INSIDE.

473. It is written about Aaron, "And he stood between the dead and the living, and the plague was stayed" (Bemidbar 17:13). For he bound the Angel of Death, so he could not have power at all, nor carry out punishment. A sign was given to us, that wherever the section of the incense is said with intention and a willing heart, death has no sway over that place, nor can it harm. Also other nations have no power over that place.

474. Come and look at the verse, "an altar for the burning of incense" (Shemot 30:1). HE ASKS: Why is it called an altar, if it is meant for burning incense? HE ANSWERS: this is because FIRE is taken from that place to burn incense, like Aaron did, AS IS WRITTEN: "TAKE A CENSER, AND PUT FIRE IN IT FROM OFF THE ALTAR" (BEMIDBAR 17:11). Moreover, since it is an altar, it must be sanctified by that incense, therefore it is for the burning of incense. ANOTHER SENSE is that 'the burning of incense' literally means that incense must be burnt only in a censer.

471. פתח ואמר, ויעש מזבח מקטר קטרת וגו'. האי קרא אית לאסתבלא ביה, בגין דתרין מדבחין הוו, מדבחא דעלוון, ומדבחא דקטרת בוסמין, דא לבר, ודא לגו. האי מדבחא דקטרת, דאיהו פנימאה, אמאי אקרי מזבח, והא לא דבחין ביה דבחין, ומזבח ע"ד אקרי.

472. אלא בגין דבטיל וכפית לכמה סטרין בישין, ובגין דההוא סטרא בישא כפית לא יכיל לשלטאה, ולא למהוי קטיגורא, וע"ד אקרי מזבח. בד ההוא סטרא בישא הוה חמי עשנא דקטרת דסליק, אתכפניא וערק, ולא יכיל לקרבא כלל למשכנא. ובגין דא אתדכי ולא אתערב בההוא חדוה דלעילא, בר קודשא ברין הוא בלחודוי, ובגין דחביבא כ"כ, לא קאים ההוא מזבח, אלא לגו. דהאי איהו מזבח דברכאן אשתכחו ביה, וע"ד סתים מעינא.

473. מה כתיב באהרן, ויעמוד בין המתים ובין החיים ותעצר המגפה, דכפית ליה למלאך המות, דלא יכיל לשלטאה כלל, ולא למעבד דינא. סימנא דא אתמסר בידנא, די בכל אתר דקאמרי בכוונה, ורעותא דלבא עובדא דקטרת, דלא שלטא מותנא בההוא אתר, ולא יתזק, ולא יכלין שאר עמין לשלטאה על ההוא אתר.

474. ת"ח מה כתיב, מזבח מקטר קטרת. כיון דכתיב מזבח, אמאי אקרי מקטר קטרת. אלא בגין דנטלי מהאי אתר לאקטרא, כמה דעבד אהרן. תו, מזבח אצטריך לאקטרא לקדשא ליה בההוא קטרת, וע"ד מקטר קטרת. תו, מקטר קטרת, כתרגומו, לאקטרא קטרת, דהא אסיר לאקטרא באתר אחרא קטרת, בר ממחיתה.

475. Come and see, whoever is pursued by Judgment, is in need of incense and must repent before his Master. For INCENSE helps Judgment to disappear from him. And assuredly Judgment leaves him, if he is wont to say twice a day, morning and evening, the passage of the incense, as is written: "sweet incense every morning... at evening, he shall burn incense upon it" (Shemot 30:7-8). Upon this the world perpetually exists, as is said, "a perpetual incense before Hashem throughout your generations" (Ibid. 8). Assuredly, this world is sustained by it and so is the World to Come.

476. Wherever the section of incense formulation is not daily mentioned, WHEN NOT RECITED, judgment and many plagues hover above this place, and it is ruled by other nations. Therefore it is written: "a perpetual incense before Hashem." It stands always before Hashem, more than other devotions. The section of the incense is more precious and delightful to the Holy One, blessed be He, than all worship and petitions. And though prayer is most valuable, the section of the incense formulation is MORE highly regarded and precious to the Holy One, blessed be He.

477. Come and see the difference between prayer and the section of incense. Prayer was composed instead of the sacrifices offered by Yisrael. But all those sacrifices are not as valuable as the incense. Also, the difference between them is that prayer perfects whatever needs perfection. Incense, on the other hand, does more by both perfecting and binding, THAT IS, CREATING UNITY, and brings more light than anything else, which removes filth and cleanses the tabernacle. And everything is shining, perfected and joined together.

478. Therefore the section of incense is recited before the prayer every day, to remove filth from the world; for it perfects everything on that day, like a desired sacrifice with which the Holy One, blessed be He, is pleased.

479. It is written of Moses, "And Hashem said to Moses, take to you sweet spices, balm..." (Shemot 30:34). This was already explained. Nevertheless, why is it written here: "take to you" (Ibid.) that was not said elsewhere?" HE ANSWERS: "Take to you" MEANS for your pleasure and benefit. For it is as a purified wife bringing pleasure to her husband. FOR INCENSE PURIFIED THE TABERNACLE, WHICH IS MALCHUT, THE BRIDE OF MOSES, WHO WAS A CHARIOT OF ZEIR ANPIN. This is the inner meaning of "take to you sweet spices," to remove the filth, so that the wife, MALCHUT, is sanctified by her husband, ZEIR ANPIN. Blessed is the portion of Moses.

475. ת"ח, האי מאן דדינא רדיף אבתריה, אצטריך להאי קטרת, ולא תבא קמי מאריה, דהא סיועא איהו לאסתלקא דינן מניה, ובהאי ודאי מסתלקין מניה, אי הוא רגיל בהאי, לאדכרא תרין זמנין ביומא, בצמרא וברמשא, דכתיב קטרת סמים בבקר בבקר וכתוב בין הערבים יקטירנה. ודא איהו קיומא דעלמא תדיר, דכתיב קטרת תמיד לפני יי' לדורותיכם ודאי הוא קיומא דעלמא לתתא, וקיומא דעלמא לעילא.

476. בהוא אתר דלא אדכר בכל יומא עובדא דקטרת, דינן דלעילא שריין ביה, ומותנין סגיא ביה, ועמין אחרנין שלטין עליה. בגין דכתיב, קטרת תמיד לפני יי'. תמיד איהו קיומא לפני יי', יתיר מכל פולחנין אחרנין, חביבא איהו עובדא דקטרת, דהוא יקיר וחביב קמי קודשא בריך הוא, יתיר מכל פולחנין ורעותין דעלמא. ואע"ג דצלוחתא איהו מעלייא מכלא, עובדא דקטרת הוא יקיר וחביב קמי קודשא בריך הוא.

477. תא חזי, מה בין צלותא לעובדא דקטרת. צלותא אתקיננו לה באתר דקרבנין, דהוו עבדי ישראל, וכל אינון קרבנין דהוו עבדין ישראל, לאו אינון חשיבין בקטרת. ותו מה בין האי להאי. אלא צלותא איהו תקונא לאתקנא מה דאצטריך, קטרת עביד יתיר, מתקין וקשיר קשרין, ועביד נהירו יתיר מכלא. ומאן איהו דאעבר זוהמא ואידכוי משכנא, וכלא אתנהיר ואתתקן ואתקשר בחדא.

478. וע"ד בעינן לאקדמא עובדא דקטרת לצלותא, בכל יומא ויומא, לאעברא זוהמא מעלמא, דאיהו תקונא דכלא, בכל יומא ויומא. כגוונא דההוא קרבנא חביבא דאתרעי ביה קודשא בריך הוא.

479. מה כתיב במשה ויאמר יי' אל משה קח לך סמים נטף וגו' אע"ג דאוקמוה, אבל מאי שנא בעובדא דא יתיר מכל מה דאמר ליה. אלא קח לך, להנאתך ולתועלתך. בגין דכד אתתא אתדכא, הנאותא דבעלה איהו. ורזא דא קח לך סמים, לאעברא זוהמא, לאתקדשא אתתא בבעלה. זכאה חולקיה דמשה.

480. In the same manner, it is written of Aaron, "take you a young calf" (Vayikra 9:2). THIS ALSO MEANS FOR YOUR PLEASURE AND BENEFIT, NAMELY, to atone for his sin of the golden calf that he brought upon Yisrael. Therefore it is written of Moses, "'take to you," NAMELY, for your pleasure and benefit.

481. The incense joins things together, TO WIT, IT UNIFIES, brings light and removes filth. The Dalet becomes Hei, FOR BEFORE UNITING WITH ZEIR ANPIN, MALCHUT IS DALET, FOR WITHOUT CHASSADIM SHE DOES NOT SHINE AND IS POOR (HEB. DALA). BUT WHEN ZEIR ANPIN UNITES WITH HER, CHOCHMAH IN HER IS CLOTHED BY CHASSADIM AND SHE SHINES WITH ALL PERFECTION AND BECOMES HEI. THE INCENSE UNIFIES ZEIR ANPIN WITH MALCHUT, CAUSING THE DALET TO BECOME HEI. BY THIS the Hei is united with Vav, WHICH IS ZEIR ANPIN, and the Vav rises to be adorned by THE FIRST Hei, WHICH IS BINAH, AND SO RECEIVES PLENTY FOR MALCHUT. That Hei, BINAH, is glittering from the Yud, WHICH IS CHOCHMAH, IN ORDER TO BESTOW ON ZEIR ANPIN. And their will rises to the Endless Light, and all of them, NAMELY, CHOCHMAH, BINAH, ZEIR ANPIN AND MALCHUT, THAT ARE YUD HEI VAV HEI become one, bound together in the one high secret, which is the loftiest bond. AND ALL THIS IS DONE BY THE INCENSE.

482. From now onward, since everything was thus knotted together, it is all adorned according to the secret of the Endless Light, and the secret of the Holy Name shines and adorns itself on all sides, all the worlds rejoice, candles burn brightly, and there is sustenance and blessings for all the worlds. Everything was BROUGHT by the secret of incense. For if the filth had not been removed BY THE INCENSE, this would not have taken place, for everything depend on it.

483. Come and see, the incense always comes first and precedes everything. For this reason the section of the incense comes before prayer, hymns and praises. For nothing rises, is perfected or connected, before filth is removed BY INCENSE. It is written: "and he shall make atonement for the holy place" first, and then "because of their transgressions in all their sins" (Vayikra 16:16). Therefore, one should atone for the holy place, and remove filth, and purify the holiness BY USE OF INCENSE, and then sing hymns and pray, as we already said.

484. Happy are Yisrael in this world and in the World to Come, for they know how to perfect above and below, as this perfection is ought to be done, from below upward, until everything is bound together into one supernal knot, THAT IS, THE INCENSE. It is done when improvement is necessary by perfecting the engraved letters which constitute the name of the Holy One, blessed be He, THAT IS, YUD HEI VAV HEI.

480. בְּגוֹנוֹא דָּא קַח לָךְ עֵגֶל בֶּן בָּקָר, דְּאִתְמַר לְאַהֲרֹן. לְכַפֵּרָא עַל חוֹבֵיָהּ, עַל הֵהוּא עֵגֶל דְּאִיהוּ גְרִים לֹון לְיִשְׂרָאֵל. וְעַד כְּתִיב בְּמִשָּׁהּ, קַח לָךְ, לְהִנָּאתָךְ, וּלְתוֹעֵלְתָךְ.

481. קִטְרֵת קְשִׁיר קְשִׁירוּ, נְהִיר נְהִירוּ וְאֶעֱבֵר זוּהֵמָא. וְד' אֲתַעְבִּיד ה', ה' אֲתַחֲבֵר בּוֹ. ו' סְלִיק וְאֲתַעֲטֵר בְּה'. ה' אֲתַנְהִיר בִּי. וְכֹלֵא סְלִיק רַעוּתָא לְאִין סוּף. וְהוּי בְּלֵא קְשִׁירוּ חַד, וְאֲתַעְבִּיד חַד קְשִׁירוּ, בְּרִזָּא חֲדָא דְּאִיהוּ קְשָׂרָא עֲלָאָה דְּכֹלֵא.

482. מִכָּאן וּלְהֵלָאָה, בִּיּוֹן דְּכֹלֵא אֲתַקְשָׂרָא בְּהָא קְשָׂרָא, אֲתַעֲטֵר בְּלֵא בְּרִזָּא דְּאִין סוּף. וְרִזָּא דְּשָׁמָא קְדִישָׁא אֲתַנְהִיר, וְאֲתַעֲטֵר בְּכֹל סְטְרִין, וְעֲלָמִין כְּלָהוּ בְּחֻדְהוּ. וְאֲתַנְהִירוּ בּוֹצִינִין וּמְזוּנִין וּבְרַכָּאן אֲשַׁתְּכַחוּ בְּכֹל עֲלָמִין, וְכֹלֵא בְּרִזָּא דְּקִטְרֵת. וְאִי זוּהֵמָא לֵא אֲתַעֲבֵר בְּלֵא לֵא אֲתַעְבִּיד. דְּכֹלֵא בְּהָא תְּלִיּוּא.

483. ת"ח, קִטְרֵת אִיהוּ קְדָמָאָה תְּדִיר, קְדָם לְכֹלֵא. וּבִג"כ עוֹבְדָא דְּקִטְרֵת אֲצִטְרִין לְאֲקָדְמָא לְצִלוּתָא, לְשִׁירִין וְתוֹשְׁבָחוֹן. בְּגִין דְּכֹל דָּא לֵא סְלָקָא, וְלֵא אֲתַתְּקֵן, וְלֵא אֲתַקְשָׂר, עַד דְּאֲתַעֲבֵר זוּהֵמָא, מַה כְּתִיב וְכַפֵּר עַל הַקֹּדֶשׁ וְגו' בְּקִדְמִיתָא, וְלִבְתֵּר וּמִפְשְׁעֵיהֶם לְכֹל חַטָּאתָם. וְעַל דָּא בְּעִינָן לְכַפֵּרָא עַל קוּדְשָׁא, וְלֵא עֲבֵרָא זוּהֵמָא, וְלֵא תְּדַכָּאָה קְדָשָׁא. וְלִבְתֵּר שִׁירִין וְתוֹשְׁבָחוֹן וְצִלוּתִין, בְּלֵא בְּדַקְאֲמָרִין.

484. זְכָאִין אִינוּן יִשְׂרָאֵל בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאִתִּי, דְּהָא אִינוּן יַדְעִין לְתַקְנָא תַקּוּנָא דְּלַעִילָא וְתַתָּא, בְּדַבְעִינָן לְתַקְנָא תַקּוּנָא מִתַּתָּא לְעִילָא עַד דְּאֲתַקְשָׂר בְּלֵא כְּחֲדָא, בְּקְשׁוּרָא חַד, בְּהֵהוּא קְשׁוּרָא עֲלָאָה כַּד בְּעִינָן לְתַקְנָא בְּתַקּוּנָא דְּאֲתוּון רְשִׁימִין, דְּקוּדְשָׁא בְּרִין הוּא אֲתַקְרִי בְּהוּן.

42. "in sorrow you shall bring forth children"

Rabbi Elazar asks his father Rabbi Shimon how this title passage applies to the supernal woman, Malchut. Rabbi Shimon replies by referring to "as the hart pants after the water brooks," coming to the conclusion that the female (Malchut) pants after the water (the light of Chassidim), conceives from the male and is in labor because she is under judgment. He says that when she gives birth God prepares for her a big supernal serpent; it bites

that place and she delivers. The meaning of, "I will greatly multiply the pain of your childbearing," is that she shudders daily and is saddened by the deeds of the world. The sorrow of the title verse is the secret of the serpent that saddens the face of the world. Rabbi Shimon says that Malchut was originally as big as Zeir Anpin but she diminished her light and rule and has no power herself but what Zeir Anpin gives her, exactly like the moon and the sun, and so he rules over her. We are told that the serpent, sorrow, is required because he opened a way through which the upper souls descend into the world, and if it weren't for that opening, no souls would dwell inside man at all. In "sin crouches at the door," the 'door' is the door of Malchut, whose purpose is to give birth; the serpent stands at the door. However, Rabbi Shimon tells us, any souls that descend into holy bodies do not have the serpent present at their entrance because their gates are not closed, as they are drawn from the Right Column. But for everyone else the serpent rules over the body and Malchut rules over the soul, both being wrapped around one another. Lastly, we hear that when the serpent delivers before his time he dies at delivery, as written in, "He will destroy death forever," and "The dead men of your people shall live, my dead body shall arise."

485. Rabbi Shimon and his son Rabbi Elazar were sitting one night and studying the Torah. Rabbi Elazar said to Rabbi Shimon his father, it is written: "To the woman He said, I will greatly multiply the pain of your childbearing. In sorrow you shall bring forth children; and yet your desire shall be to your husband..." (Bereshheet 3:16). We learned that this high secret, TAHT IS, WHICH APPLIES ALSO TO MALCHUT ABOVE, IS true below FOR THE PHYSICAL WOMAN. But if this is the reflection of above, TO WIT, THE SUPERNAL WOMAN, MALCHUT, WAS TOLD "IN SORROW YOU SHALL BRING FORTH CHILDREN," what then is the meaning of all this?

486. Rabbi Shimon opened the discussion and said, "as the hart longs for the water brooks" (Tehilim 42:2). This verse was already explained, yet there is a living creature in the world, WHICH IS MALCHUT; it has in its charge a thousand keys every day, NAMELY, THE ILLUMINATION OF CHOCHMAH CALLED THOUSAND. This animal is female, and is always desirous of the water brooks, THAT IS, OF CHASSADIM OF ZEIR ANPIN, IN WHICH CHOCHMAH CLOTHES ITSELF, to drink and quench her thirst. FOR CHOCHMAH IN HER CANNOT ILLUMINATE WITHOUT CHASSADIM AND THEREFORE IT IS DARK AND ATHIRST FOR THE LIGHT OF CHASSADIM CALLED WATER, as is written: "as the hart longs for the water brooks."

487. Here we should look closely. In the beginning it is written 'hart', WHICH IS MASCULINE, and not THE FEMININE 'doe'. Later it is written 'longs' IN THE FEMININE FORM. The secret thereof is that male and female are together and must not be separated, nor mentioned the one without the other, only together. The female longs for the water brooks, conceives from the male, and is in labor because he is under judgment.

488. When she gives birth, the Holy One, blessed be He, prepares for her a big supernal serpent. It bites that place and she delivers. This is the meaning of "I will greatly multiply the pain of your childbearing" (Bereshheet 3:16), because she shudders daily, and is saddened by the deeds of the world. "In sorrow you shall bring forth children" (Ibid.): this sorrow is the secret of the serpent which saddens the face of the people, FOR IT BROUGHT DEATH TO THEM BY THE TEMPTATION OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, AND SHE NEEDS HIM TO OPEN THE OPENING SO SHE CAN DELIVER.

485. ר"ש ור' אלעזר בריה, הוּו יתבי ליליא חד, ולעאן באורייתא. א"ר אלעזר לר"ש אבוי. הא כתיב ואל האשה אמר הרבה ארבה עצבונך והרונך בעצב תלדי בנים ואל אישך תשוקתך וגו'. ואולימנא דדא איהו רזא עלאה. תינח לתתא, אבל איהו כגוונא דלעילא, מאי איכא למימר.

486. פתח ר"ש ואמר, כאיל תערג על אפיקי מים וגו'. האי קרא אוקמוה. אבל חיה חדא אית בעלמא, ואיהי שלטא בשלטנא על אלף מסתחן בכל יומא. ואיהי נוקבא ותיאובתא דילה תדיר על אפיקי מים למשתמי ולא תרוואה מצחותא, דכתיב כאיל תערוג על אפיקי מים.

487. הכא אית לאסתכלא. בקדמיתא כתיב כאיל, ולא כתיב כאילת, ולבתר תערוג, ולא כתיב יערוג. אבל רזא דא, דכר ונוקבא תרווייהו כחדא דלא לאמרשא לון, וחד איהו, דלא אצטרין לסלקא דא מן דא, אלא תרווייהו כחדא. והאי נוקבא, תערוג על אפיקי מים, ואיהי מתעברא מן דכורא, וקשי עלה דהא על דינא קיימא.

488. וכד אולידת קודשא בריך הוא זמין לה חד חויה עלאה רברבא, ואתי ונשיך לגבי ההוא אתר, ואולידת. ורזא דא הרבה ארבה עצבונך והרונך, בגין דאיהי מתחלחלא בכל יומא, ובעצבו על עובדין דעלמא. בעצב תלדי בנים. בעצב, דא רזא דחוייא, דעציב אנפיהון דעלמא.

489. "And yet your desire shall be to your husband" (Ibid.) is connected to "longs for the water brooks" (Tehilim 42:2). SHE IS DESIROUS OF ZEIR ANPIN THAT WILL FILL HER WITH ABUNDANCE OF CHASSADIM SO SHE WILL QUENCH HER THIRST. "and he shall rule over you" (Beresheet 3:16) refers to the meaning that he, ZEIR ANPIN, rules over her, MALCHUT. And all this is BECAUSE IN THE BEGINNING SHE WAS AS BIG AS ZEIR ANPIN, AND HE DID NOT RULE OVER HER, and since the moon said, as we learned, THAT SHE IS MALCHUT, WHO SAID THAT IT IS NOT POSSIBLE FOR TWO KINGS TO RULE UNDER ONE CROWN, SHE WAS TOLD TO DIMINISH HERSELF. For that reason she diminished her light, and her rule, and has no power of her own but what power ZEIR ANPIN gives her. AND SO HE RULES OVER HER, AS IS SAID, "AND HE SHALL RULE OVER YOU."

490. "In sorrow you shall bring forth children" is explained THAT SORROW IS THE INNER MEANING OF THE SERPENT. And if you say, why do we need this serpent. HE ANSWERS: he opened a way through which the souls descend into the world, and but for that opening through which the souls can descend, no SOULS would dwell inside man. It is written: "sin crouches at the door" (Beresheet 4:7). What is this door? It is the door OF MALCHUT, which purpose is to give birth, to deliver souls into the world. He, THE SERPENT, stands at the door.

491. But all the souls that descend into holy bodies, NAMELY, THE SOULS DRAWN FROM THE RIGHT COLUMN, THE SERPENT is not present at the entrance. FOR THEN MALCHUT IS NOT OBLIGED TO DRAW CHOCHMAH FROM THE POWER OF THE LEFT COLUMN. HER GATES ARE NOT CLOSED SO THERE IS NO NEED FOR THE SERPENT TO OPEN THEM. The serpent has no dominion over that soul. Otherwise, the serpent bites, and that place is defiled, and such soul does not remain pure. OF THESE IT IS WRITTEN: "In sorrow you shall bring forth children," and the secret thereof is the serpent, with whom she bears souls, THAT IS, HE OPENS THE DOOR, AS WAS SAID. For the one, THE SERPENT, rules over the body, THE BODY BEING BORN OF THE DEFILEMENT OF THE SERPENT, and the other, MALCHUT, rules over the soul, AS SOULS ISSUE FORM HER. Both ARE CLOTHED with each other, one attached to the soul and one to the body.

492. The serpent is destined to deliver all those bodies before his time is due. This is the meaning of the verse "before she travailed, she brought forth" (Yeshayah 66:7). Because though the serpent gives birth after seven years, here he bears after six years, that is, before his time. And when he bears at that time, he dies at delivery, as is written: "He will destroy death forever" (Yeshayah 25:8), and "The dead men of your people shall live, my dead body shall arise" (Yeshayah 26:19).

43. The resurrection of the dead

Rabbi Shimon says at the time of the resurrection the dead will awaken in the holy land because Joseph kept the covenant on their behalf. Here Messiah is destined to be revealed. All the troops in the land of Galilee will return to their ancestors' piece of land and everyone will recognize one another. God will give each person his embroidered garment, and all will come and praise him in Jerusalem that shall then expand on all sides. Then God will rejoice with them. It is written: "Wake up and rejoice you who dwell lowly in the dust."

489. וְאֵל אִישׁךָ תִּשְׁקֶתְךָ, כִּדְ"א תִּעְרוּג עַל אִמִּיקוּ מִיָּם. וְהוּא יִמְשַׁל בְּךָ, הֵא אֹקִימָנָא רְזָא, דְּאִיהוּ שְׁלִיט עָלֶיהָ. וְכֹל דָּא לְמַה. בְּגִין דְּאִמְרָה סִיְהֵרָא, כְּמַה דְּתַנִּינָן. וּבג"כ אֲזַעֲרִית נְהוּרָא, וְאֲזַעֲרִית שׁוֹלְטָנְהָא, וְלִית לָהּ רְשׁוּ מְגַרְמָה, בְּרַב דְּיַהֲבִין לָהּ חִילָא.

490. בְּעֶצֶב תִּלְדִּי בָנִים, כְּמַה דְּאֹקִימָנָא. וְאִי תִימָא אֲמַאי אֲצַטְרִיךְ חוּיָא לְדָא. אֶלָּא דָּא פְתַח אֹרְחָא לְנַחְתָּא כֹּל אֵינּוֹן נְשַׁמְתִּין דְּעֵלְמָא. דְּאֶלְמָלָא לָא פְתַח אֹרְחִין לְנַחְתָּא לְתַתָּא, לָא יִשְׂרִי בְּגוּיָה דְּבַר נֶשׂ, מַה כְּתִיב לְפַתַּח חֲטָאת רַבִּץ. מַאי לְפַתַּח. לְהֵהוּא פְתַח דְּאִתְעַתְדָא לְאֹלְדָא, לְאֶפְקָא נְשַׁמְתִּין לְעֵלְמָא, אִיהוּ קָאִים לְגַבִּי הֵהוּא פְתַח.

491. וְכֹל אֵינּוֹן נְשַׁמְתִּין דְּאֲצַטְרִיכוּ לְנַחְתָּא בְּגוּפִין קְדִישִׁין, לָא קָאִים אִיהוּ לְהֵהוּא פְתַח, וְלִית לִיהּ רְשׁוּ בְּהֵיָא נְשַׁמְתָּא. וְאִי לָאו, הֵא חוּיָא נְשִׁיךְ, וְאֶסְתָּאֵב הֵהוּא אֲתֵר, וְלָאו אִיהִי נְשַׁמְתָּא דְּאִתְדַכֵּיָא וְהֵכָא אִיהוּ רְזָא עֲלָאָה, בְּעֶצֶב תִּלְדִּי בָנִים. רְזָא דָּא, דָּא נַחֲשׁ, דְּהָא עֲמִיָּה אֹלִידַת נְשַׁמְתִּין, בְּגִין דְּדָא אִיהוּ עַל גּוּפָא, וְדָא עַל נְשַׁמְתָּא, וְתַרְוֵייהוּ דָּא בְּדָא. דָּא נְקִיט נְשַׁמְתָּא, וְדָא נְקִיט גּוּפָא.

492. וְזַמְינָא דָּא חוּיָא, לְאֹלְדָא כֹּל אֵינּוֹן גּוּפִין, עַד לָא וִיתִי זַמְנָא דִּילֵיהּ, הֵה"ד בְּטָרָם תְּחִיל וְלָדָה. זַמְנָא דְּחוּיָא לְאֹלְדָא בְּשֶׁבַע שָׁנִין, וְהֵכָא בְּשִׁית, מַה דְּלָאו אִיהוּ זַמְנִיָּה. וּבְהֵהוּא זַמְנָא דְּאֹלִיד לֹון, מִיְהֵהוּא לִידָה יָמוּת. דְּכְתִיב בְּלַע הַמּוֹת לְנֶפֶח. וְכְתִיב יַחֲיוּ מִתֵּיךְ נְבִלְתֵי יְקוּמוּן.

493. Rabbi Shimon said, at that time when the dead of the world will arise and prepare themselves to go to the Holy Land, troops upon troops shall rise upon the land of the Galilee. For there King Messiah is destined to be revealed, as this is the portion of Joseph, and the place where they were first broken and whence they were exiled from their habitations to be dispersed among the nations as said "but they are not grieved for the ruin of Joseph" (Amos 6:6).

493. אר"ש, בההוא זמנא דיתערון מתי עלמא, ויתעדרון בארעא קדישא, יקומון חילין חילין, בלהו על ארעא דגליל, בגין דתמן זמין מלכא משיחא לאתגלאה, בגין דאיהו חולקיה דיוסף, ותמן אתברו בקדמיתא. ומתמן שארו לאגלאה מכל אתרייהו, ולא תבדרא ביני עממיא, כד"א ולא נחלו על שבר יוסף.

494. Why shall THOSE WHO ARE ABOUT TO RESURRECT awaken there? Because it is the heritage of him who was put in the ark, as is written: "and he was put in a coffin (also: ark) in Egypt" (Bereshheet 50:26). After that he was buried in the Holy Land, as was written: "And the bones of Joseph, which the children of Yisrael brought up out of Egypt, they buried in Shchem" (Yehoshua 24:32). And he, JOSEPH, kept the covenant more than all THE TRIBES.

494. ואמאי יקומון תמן, בגין דאיהו חולקיה דההוא דאשתוי בארונא, דכתיב וישם בארון במצרים, ולבתר אתקבר בארעא קדישא, דכתיב ואת עצמות יוסף אשר העלו בני ישראל ממצרים קברו בשכם. ודא איהו דקאים בקנומא דברית, יתיר מכלא.

495. At that time, when all the troops shall rise UPON THE LAND OF THE GALILEE, they shall all return each to his ancestors' inheritance as is written: "and you shall return every man to his possession" (Vayikra 25:10), and everybody will recognize each other. The Holy One, blessed be He, will give each and every one embroidered garments. And all will come and praise their Master in Jerusalem, where multitude will assemble, and Jerusalem shall extend on all sides, more than it expanded when they assembled when returned from the exile.

495. ובההוא זמנא דיתערון בלהו חילין חילין, בלהו יהכון דא לחולק אבהתהון, ודא לחולק אבהתהון, דכתיב ושבתם איש אל אחוזתו. וישתמודעון דא לדא. וזמין קודשא בריך הוא לאלבשא לון לכל חד וחד לבושי מרקמן, וייתון בלהו וישבחו למאריהון בירושלם, ויתחברון תמן אוכלוסין אוכלוסין, וירושלם יתמשך לכל סטרין, יתיר ממה דאתמשך כד אתחברו תמן מגלותא.

496. And when they gather and praise their Master, the Holy One, blessed be He, will rejoice with them, as said, "Therefore they shall come and sing in the height of Zion," and then "shall flow to the bounty of Hashem" (Yirmeyah 31:11). Each one shall return to his property and the property of his ancestors. And the heritage of Yisrael shall reach to the heights of Rome, where Torah will be studied, as was already explained. As written: "Wake up and rejoice you who dwell lowly in the dust" (Yeshayah 26:19). Blessed is Hashem for ever. Amen and Amen.

496. ביון דיתחברון וישבחו למאריהון, קודשא בריך הוא יחדי עמהון, הה"ד ובאו ורננו במרום ציון, ולבתר ונהרו אל טוב יי' וגו', כל חד וחד לחולקיה, וחולק אבהתוי. ואחסנתהון דישראל תהא, עד רמתא דרומא, ותמן ילפון אורייתא, והא אוקמוה, וכתיב הקיצו ורננו שוכני עפר וגו'. ברוך ה' לעולם אמן ואמן.

1. "All the rivers run into the sea"

Rabbi Chiya opens with: "All the rivers run into the sea, yet the sea is not full..." saying that these rivers are the secret of the Sfirot that are the holy rivers that filled the great sea, Malchut. The sea then flows over and provides water for the animals in the field. The sea of Malchut takes in the springs, the lights of Zeir Anpin, and pours them out into the Holy Chariots below. All of these are named and counted by Malchut. We are told that 'the Tabernacle' in the opening verse is Malchut, and that the grades that she waters correspond to the utensils of the tabernacle, all of which are called by name.

1. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony as they were counted, according to the commandments of Moses..." (Shemot 38:21). Rabbi Chiya opened the discussion with the verse: "All the rivers run into the sea, yet the sea is not full..." (Kohelet 1:7). This verse has already been elucidated and learned. Yet all these rivers are the secret of the holy rivers and springs, THE SFIROT OF ZEIR ANPIN, that filled and flowed to illuminate and fill this great sea, MALCHUT. And when the great sea is filled by these rivers, it flows over and waters the field animals as it is written - "they give drink to every wild beast" (Tehilim 104: 11), WHICH ARE THE GRADES OF BRIYAH, YETZIRAH AND ASIYAH.

1 אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה וְגו'. ר' חִיָּיא פָּתַח, כָּל הַנְּחָלִים הַזֵּה הַיָּם וְהַיָּם אֵינָנו מְלֵא וְגו'. הַיָּם קָרָא אוֹקְמוּהָ וְאַתְמָר, אָבֵל כָּל הַנְּחָלִים אֵלֶּיךָ רֵוֶז הַנְּחָלִין וּמְבוֹעֵינָן קְדִישִׁין, דְּאַתְמִלִּין, וְנִמְקִין לְאַנְהָרָא וּלְמַלְיוּא לְהָאֵי יִמָּא רַבָּא, וּבִינָן דְּהָאֵי יִמָּא רַבָּא אֲתַמְלִי מִסְטָרָא דְּאִינוּן נְחָלִין בְּדִין הוּא אֶפִיק מִיָּא, וְאַשְׁקִי לְכָל חֵיוֹן בְּרָא, כּד"א יִשְׁקוּ כָּל חֵיתוּ שְׂדֵי.

2. The verse preceding, "THEY GIVE DRINK TO EVERY WILD BEAST," is "He sends the springs into the valleys..." and after it, "they give drink to every wild beast: the wild asses quench their thirst." These are the lower Chariots, OF BRIYAH, YETZIRAH AND ASIYAH, CALLED 'WILD BEASTS' AND 'WILD ASSES'. And when the sea, MALCHUT, receives THE SPRINGS, THE LIGHTS OF ZEIR ANPIN, it takes and swallows them inside, then lets water out on the other side, which is the Holy Chariots below IN BRIYAH, YETZIRAH AND ASIYAH, and waters them and all are counted and numbered by name. FOR ALL THE GRADES THAT MALCHUT WATERS, SHE CALLS BY NAME, as it is said, "He calls them all by names" (Yeshayah 40:26). Therefore it is written: "These are the accounts of the Tabernacle." FOR THE TABERNACLE IS MALCHUT, AND THE GRADES THAT SHE WATERS, NAMELY THE UTENSILS OF THE TABERNACLE, ARE ACCOUNTED, THAT ARE CALLED BY NAME.

2 מֵה בְּתִיב לְעִילָא, הַמִּשְׁלַח מְעִינִים וְגו', וּלְבַתָּר, יִשְׁקוּ כָּל חֵיתוּ שְׂדֵי יִשְׁבְּרוּ פְּרָאִים צְמָאִם. אֵלֶּיךָ אִינוּן רְתִיבִין דְּלִתְתָּא, דְּכַד יִמָּא נְקִיט לֹון, כְּלָהוּ נְקִיט לֹון, וְשְׂאִיב לֹון בְּגוּיָה, וּלְבַתָּר אֶפִיק מִיִּין לְסְטָרָא אַחְרָא, דְּאִינוּן רְתִיבִין קְדִישִׁין דְּלִתְתָּא, וְאַשְׁקִי לֹון. וְכָלֵהוּ אֲתַמְנֹן וְאַתְפְּקֹון בְּשְׂמָא, כּד"א לְכָלֵם בְּשֵׁם יִקְרָא. וּבְגִין כֵּן, אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת.

2. "Oh how great is Your goodness, which You have laid up for those who fear You"

Rabbi Yosi says that people should observe the ways of God, for every day a voice tells people to stay away from sin. He tells us that supernal judgment is a wheel that is constantly turning, lifting people up and bringing them down. The wicked are pushed from the wheel and fall into a pit; they will never see the light that has been stored up for the righteous in the World to Come. "Oh how great is Your goodness" refers to this light. We are told that "You have performed for those who trust in You," means that God created the world with that light. Rabbi Yosi next tells us that... in the sight of the sons of men" means that the construction of the world by means of the light sustains people, people live by it. The building of the world is like the building of the Tabernacle: both of them came from the power of the stored light. The Tabernacle, Malchut, was created by left and right, and Moses, the Central Column, founded it.

3. Rabbi Yosi opened the discussion with the verse: "Oh how great is Your goodness, which You have laid up for those who fear You, which You have performed for those who trust in You in the sight of the sons of men!" (Tehilim 31:20). "Oh how great is Your goodness" MEANS how much should people observe and know the ways of the Holy One, blessed be He, for every day a voice resounds and proclaims, saying, 'Beware you people, close the doors of sins, stay away from the net that captures PEOPLE, before your legs are caught in the net.' There is a wheel constantly turning in the world, THE SUPERNAL JUDGMENT. It goes up and down, LIFTS UP AND BRINGS DOWN PEOPLE. Woe to those whose legs are pushed from the wheel, for they fall into a pit kept for the wicked people of the world.

3 רַבִּי יוֹסִי פָּתַח, מֵה רַב טוֹבְךָ אֲשֶׁר צָפַנְתָּ לִירְאִיךָ פְּעֻלַת לְחוֹסִים בְּךָ נִגְדַּ בְּנֵי אָדָם. מֵה רַב טוֹבְךָ. כִּמְהָ אֵיךְ לֹון לְבָנֵי נִשְׂאָ, לְאַסְתַּבְּלָא וּלְמַנְדַּע בְּאוֹרְחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא בְּכָל יוֹמָא וְיוֹמָא קְלָא נְפִיק, וְאַכְרִיז וְאָמַר, אֲסַתְמְרוּ בְּנֵי עֲלָמָא, טְרוּקוּ גְלִי חוּבִין, אֲסַתְלְקוּ מִרְשַׁתָּא דְּתַפִּיס, עַד לָא יִתְפַּסּוּן רְגְלֵיכֹון בְּהָאֵי רְשַׁתָּא. גְּלַגְלָא סְחָרָא תְדִיר, סְלִיק וְנַחֲתִית. וְוֵי לְאִינוּן דְּדַחֲוִין רְגְלֵיהוּ מִגּוּ גְלַגְלָא, דְּהָא נְפִלֵי לְגוּ עוֹמְקָא, דְּטַמִּיר לְאִינוּן חֵיבֵי עֲלָמָא.

4. Woe to those who fall INTO THAT SAID PIT, for they will never rise nor be illuminated by the light stored up for the righteous in the World to Come. Happy are the righteous in the World to Come, for many lights are stored up AND KEPT for them, many delights of that world are laid up for them as it is said, "Oh how great is Your goodness, which You have laid up for those who fear You." We already explained that, "Oh how great is Your goodness," refers to the light stored up for the righteous in the World to Come, as it is written, "And Elohim saw the light, that it was good" (Bereshheet 1:4), and - "light is sown for the righteous, and gladness for the upright in heart" (Tehilim 97:11), "SOWN" MEANING STORED UP. Upon this IT IS WRITTEN, "Oh how great is Your goodness."

5. It is written here, "Oh how great is Your goodness," and elsewhere, "And Elohim saw the light, that it was good." AS IT IS SAID, THERE UPON THE LIGHT THAT IT IS GOOD, SO HERE "YOUR GOODNESS" MEANS 'YOUR LIGHT'. "Which You have laid up," MEANS that when the Holy One, blessed be He looked at the light, He also looked at the wicked destined to commit sins in the world, and so He stored up that light to grant it to the righteous in the World to Come, as we learned.

6. It is said, "You have performed for those who trust in You." HE ASKS: Why IS IT SAID first "laid up" and then "performed"? HE ANSWERS THAT "laid up" MEANS, as we said, STORED FOR THE RIGHTEOUS. "Performed" MEANS THAT by that stored light, the Holy One, blessed be He performed the workmanship of the world. We know this from the verse, "These are the generations of the heaven and of the earth when they were created" (Bereshheet 2:4). It is written, 'Abraham', BECAUSE THE LETTERS OF "WHEN THEY WERE CREATED (HEB. BEHIBAR'AM)" ARE THE SAME LETTERS AS 'BY ABRAHAM' (HEB. BEABRAHAM). For the light of Abraham, WHICH IS CHESED, is stored up by the Holy One, blessed be He, who, by using it, performed the building of the world, as it is written - "You have performed for those who trust in You," NAMELY, for those who sit under the shade of the Holy One, blessed be He, WHO TAKE REFUGE IN HIS SHADE.

7. "...in the sight of the sons of men": THE MEANING OF THIS IS that this construction, done by that light, sustains people in the world and is their existence. And though the light is stored up, people live by it in this world. "Performed" refers to the building of this world according to an orderly plan. The building of the world is like the building of the Tabernacle, that was constructed in the same manner as the world, as we explained.

4 ווי לאינן הנפלין ולא יקומון, ולא ינהרו בנהורא דגניז לצדיקניא לעלמא דאתי. זכאין אינן צדיקניא לעלמא דאתי, דכמה נהורין גניזין לון, כמה עדונין בהוא עלמא טמירין לון, דכתיב מה רב טובך אשר צפנת ליראין. מה רב טובך, הא אוקמוה, דא הוא אור דגניז לצדיקניא לעלמא דאתי, דכתיב וירא אלהים את האור כי טוב, וכתיב אור זרוע לצדיק ולישרי לב שמחה. ועל דא מה רב טובך.

5 כתיב הכא מה רב טובך, וכתיב התם וירא אלהים את האור כי טוב. אשר צפנת בגין דאסתכל קודשא בריך הוא בהוא נהורא, ואסתכל באינן חייביא דזמינן למחטי בעלמא, וגניז ליה להוא נהורא, למזכי ביה צדיקניא לעלמא דאתי, כמה דאתמר.

6 פעלת, בקדמייתא צפנת, ולבתר פעלת. אלא צפנת כמה דאתמר. פעלת בגין דהוא נהורא דגניז, ביה עביד קודשא בריך הוא אומנותא דעלמא. מנלן דכתיב, אלה תולדות השמים והארץ בהבראם, באברהם כתיב, והוא נהורא דאברהם, גניז ליה קודשא בריך הוא, וביה עביד אומנותא דעלמא, דכתיב פעלת לחוסים בך, לאינן דיתבי תחות צלא דקודשא ב"ה.

7 נגד בני אדם, דהא בהאי אומנותא דאתעביד בהאי נהורא, קיימין בני נשא בעלמא, וקיימא דילהון הוי. אף על גב דאיהו גניז, ביה קיימין בני נשא בעלמא דין. פעלת, אומנותא דעלמא דא, דביה אתעביד כלא בחושבנא, אומנותא דעלמא, כגונא דא אומנותא דמשכנא, דאיהו אומנותא כגונא דעלמא, והא אוקימנא.

8. It is written here, "These are the accounts of the Tabernacle" (Shemot 38:21), and elsewhere, "These are the generations of the heaven and of the earth." THIS INDICATES THAT THE ACTIONS ARE THE SAME IN BOTH CASES, for all the generations produced by the heaven and earth were formed and came out by the power of the stored light, and also the accounts of the Tabernacle came out by that power OF THE STORED LIGHT. From where do we know that? From the verse, "And Betzalel the son of Uri, the son of Chur, of the tribe of Judah" (Shemot 38:22), of the right side, WHICH IS ABRAHAM, THE STORED LIGHT AS SAID, and with him Aholiav, of the left side, and the Tabernacle, WHICH IS MALCHUT, was founded by Right and Left. And Moses, who was between them, THE SECRET OF THE CENTRAL COLUMN, founded it.

8 כתיב הכא אלה פקודי המשכן, וכתיב התם אלה תולדות השמים והארץ. בגין דכל אינון תולדין דעברו ואפיקו שמיא וארעא, בלהו בחילא דההוא נהורא דגניז אתעבידו ונפקו. פקודי המשכן בההוא חילא נפקו. מנלן. דכתיב ובצלאל בן אורי בן חור למטה יהודה, דא איהו מסטרא דימינא. ואתו אהליאב דא איהו מסטרא דשמאלא. ומשכנא מסטרא דימינא ושמאלא אתקם ואתעביד. ומשה דהוה בינייהו, אוקים ליה.

3. "And in mercy a throne was established"

Rabbi Elazar opens with the verse: "And in Mercy a throne was established, and he sat upon it in truthfulness..." He says this means that the thought went up to join with the will and joy that come from the incomprehensible, Atik. The joy shone into the thought, Aba, and then united with the supernal Ima by the light of Chesed in a never-ending union. Rabbi Elazar talks about the supernal hidden temple called Yisrael-Saba and Tevunah where all the lights flow through, the lights of Chassadim, Chochmah and Da'at from the right, left and Central Columns. He speaks about 'the throne,' saying: "and he sat upon it in truthfulness" means that God sits upon the throne by right of the seal that is truth. He adds that "inside the tent of David" is the lower throne. Then Rabbi Elazar turns to "...judging, and seeking judgment, and quick to do righteousness." This refers to the joining of the Left Column, the Central Column, and the Throne of Judgment that is the lower court, Malchut.

9. Rabbi Elazar opened the discussion with the verse: "And in mercy a throne was established, and He sat upon it in truthfulness..." (Yeshayah 16:5). "And in Mercy a throne was established" refers, as we explained, to the thought, THE SECRET OF CHOCHMAH, CALLED 'THE SUPERNAL ABA AND IMA'. It went up to BE ESTABLISHED by the will and joy from the most hidden of all that is never known nor conceived, WHICH IS ATIK. The joy FROM ATIK shone into the thought, ABA, and came to wherever it came, NAMELY, IT UNITED WITH THE SUPERNAL IMA BY THE LIGHT OF CHESED IN A NEVER ENDING UNION, IN THE SECRET OF THE VERSE, "BECAUSE HE DELIGHTS IN MERCY (HEB. CHESED)" (MICHAH 7:18).

9 רבי אלעזר פתח ואמר, והוכן בחסד כסא וישב עליו באמת וגו'. והוכן בחסד כסא, הא אוקימנא, כד מחשבה סליק, ברעו דחדוה מטמירא דכל טמירין דלא אתיידע ולא אתדבק, מטי ההוא חדוה, ובטש גו מחשבה, וכדין עאל באתר דעאל.

10. Until ABA AND IMA were concealed, THAT IS, ESTABLISHED AND CLOTHED in a supernal temple, BINAH, CALLED YISRAEL - SABA AND TEVUNAH. This temple is hidden above IN ITS PLACE, NAMELY, CHOCHMAH IS NOT REVEALED THERE IN ITS PLACE. But in that place are drawn and flow all the lights, THE LIGHT OF CHASSADIM FROM THE RIGHT COLUMN, THE LIGHT OF CHOCHMAH FROM THE LEFT COLUMN, AND THE LIGHT OF DA'AT FROM THE CENTRAL COLUMN. ONLY THE LIGHT OF CHASSADIM from the right travels first. Then all the lights travel, THE LIGHTS OF CHOCHMAH AND OF DA'AT. The lower throne, MALCHUT, is amended from the right side, because the Holy One, blessed be He, ZEIR ANPIN, made this throne with Chesed, DRAWN FROM THE RIGHT COLUMN OF YISRAEL - SABA AND TEVUNAH AND SUPERNAL ABA AND IMA. "and he sat upon it in truthfulness," for He establishes the universal seal. He does not sit upon the throne, MALCHUT, save by right of the seal which is truth, THE ESTABLISHING OF THE CENTRAL COLUMN CALLED 'TRUTH' "in the tabernacle of David" (Yeshayah 16:5), WHICH IS MALCHUT, the lower throne.

10 עד דאתגניז בחד היכלא עלאה, דאיהו טמיר לעיל. ומתמן נגדין ואתמשכן כל נהורין, דימינא דנטיל בקדמיתא, ולבתר נטיל בלהו. ומההוא סטר ימינא, אתקן כורסינא לתתא. דהא קודשא בריך הוא, אתקין לההוא כורסינא בחסד, וישב עליו באמת, דאיהו תקונא דחותמא דכלא. ולא ותיב על ההוא כורסינא, אלא בחותמא דא דאיהו אמת. באהל דוד, דאיהו בי כורסינא לתתא.

11. "...judging, and seeking judgment, and quick to do righteousness" (Ibid.) IS THE END OF THE VERSE. He is judging, MEANING, by the side of Judgment, THE LEFT COLUMN, "and seeking Judgment" by the side of Mercy, THE CENTRAL COLUMN; "and quick to do righteousness" refers to the Throne of Judgment, which is the lower court, NAMELY MALCHUT. Come and see: In the same manner, the Tabernacle was established only by that side, RIGHT, like the Chesed we mentioned, IN THE SECRET OF "AND IN MERCY A THRONE WAS ESTABLISHED." And thereby, all the generations were numbered and set in order, THAT ARE DRAWN FROM MALCHUT.

11 שׁוֹפֵט וְדוֹרֵשׁ מִשְׁפֵּט וּמַהִיר צְדָקָה. שׁוֹפֵט מִסְטָרָא דְדִינָא. וְדוֹרֵשׁ מִשְׁפֵּט, מִסְטָרָא דְרַחֲמִי. וּמַהִיר צְדָקָה, אֵיחָד בְּוִרְסֵינָא דְדִינָא, דְאֵיחָד בֵּי דִינָא לְתַתָּא. ת"ח, כְּגוֹנוֹנָא דָא, מִשְׁכַּנָּא לֹא אֶתְתַקֵּן אֲלֵא בְּסְטָרָא דָא כְּגוֹנוֹנָא דָא, דְחֶסֶד כְּדַקְאֲמָרְן לְעִיל, וְע"ד אֶתְמַנּוֹן תּוֹלְדִין וְאֶתְתַקְנוּ כְּלֵהוּ לְתַתָּא.

4. "These are the accounts of the T abernacle"

Rabbi Shimon opens by saying that God created this world in the image of the higher one. When He wanted to create the world He looked at the Torah, and He looked at the Holy Name, Yud Hei Vav Hei. He created the world with Chochmah, Tevunah and Da'at, through wisdom, through understanding, and through knowledge. The Tabernacle was built from these as well. We are told that Moses was dumbfounded when told to create the Tabernacle, because he didn't know how until God showed him the spiritual form of each thing; then each of these forms reshaped itself to resemble the imagined form made on earth. Moses saw each of these forms in Malchut, the mirror that does not shine but only reflects, but he grew confused over which image to use, so God told him to use the imaginary image and He would use the spiritual image, thus combining the two. Another explanation for 'the accounts of the Tabernacle' is that the Holy Spirit, in the form of the Tabernacle, was a mirror that reflected to everyone the amount of gold and silver offered by Yisrael. After the work was completed Moses had to count everything up to prove his trustworthiness, and even the Other Side was able to find no fault with him. Rabbi Shimon turns to the meaning of 'testimony' in "the Tabernacle of the Testimony," and offers two explanations of why the Levites serve in the Tabernacle. Rabbi Aba introduces a new topic, that time when God will increase peace in the world and the root of the Tree of Life will prevail. We also learn that blessings only exist where they aren't being counted. Rabbi Chizkiyah offers his explanation of the title verse, saying that the 'holy ground' Moses stood on was the Shechinah, and that God made him ruler over Malchut. Whatever Moses decreed God performed. Moses was the voice, Zeir Anpin, that uttered the speech, Malchut, and he inventoried the Tabernacle so it could come out of exile.

12. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were counted, according to the commandment of Moses" (shemot 38:21). Rabbi Shimon opened the discussion with the verse: "In the beginning Elohim created the heaven and the earth" (Beresheet 1:1). This was already explained and expounded upon in different manners, yet the Holy One, blessed be He created it resembling the higher one, so this world will be shaped like the higher world, WHICH IS MALCHUT. And all the supernal hues of above were installed below IN THIS WORLD, to join and connect world to world, THIS WORLD TO MALCHUT.

12 אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה. ר"ש פֶּתַח, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, הָאֵי קָרָא אוֹקְמוּהָ וְאֶתְמַר בְּכַמָּה סְטָרִין. אֲבָל כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא, בְּרָא לִיהַ כְּגוֹנוֹנָא דְלְעִילָא, לְמַהוּי עֲלָמָא דָא בְּדִיוֹקְנָא דְעֲלָמָא דְלְעִילָא. וְכֹל אֵינּוֹן גּוֹוִינִין דְלְעִילָא, אֶתְקִין לֹון לְתַתָּא, לְאֶתְדַבְּקָא וּלְאֶתְקַשְׂרָא עֲלָמָא בְּעֲלָמָא.

13. And when the Holy One, blessed be He wanted to create the world, He looked at the Torah and then created it. And He looked upon the Holy Name, YUD HEI VAV HEI, which comprises the Torah, and gave existence to the world. The world was created by three sides - Chochmah, Tevunah, and Da'at. By Chochmah, as it is written - "Hashem by Wisdom founded the earth" (Mishlei 3:19); by Tevunah, as it is written - "by understanding (Heb. Tevunah) He established the heavens" (Ibid.); and by Da'at, as it is written - "by His knowledge (Heb. Da'at) the depths were broken up" (Ibid. 20). So all contribute to the existence of the world, and by these three, the Tabernacle was built, as it is written, "and I have filled him with the spirit of Elohim, in Wisdom, and in understanding, and in knowledge" (Shemot 31:3).

13 וְכִד בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַבְרִי עֲלָמָא, אֲשַׁח בְּאוּרֵייתָא וּבְרָא לִיהַ. וְאֶסְתַּבֵּל בְּשִׁמָּא קְדִישָׁא, כְּלָלָא דְאוּרֵייתָא, וְקִיִּים עֲלָמָא. בְּתַלְתָּ סְטָרִין אֶתְקִיִּים עֲלָמָא, וְאֵינּוֹן חֲכָמָה וְתְבוּנָה וְדַעַת. בְּחֲכָמָה, דְכֶתִיב יו"י בְּחֲכָמָה יִסַּד אֶרֶץ. בְּתְבוּנָה, דְכֶתִיב כּוֹנֵן שָׁמַיִם בְּתְבוּנָה. בְּדַעַת, דְכֶתִיב בְּדַעַתוֹ תְּהוֹמוֹת נִבְקְעוּ. הָא כְּלֵהוּ בְּקִיּוּמָא דְעֲלָמָא. וּבְאֵלִין תְּלַתָּ אֶתְבְּנִי מִשְׁכַּנָּא, דְכֶתִיב וְאִמְלֵא אוֹתוֹ רוּחַ אֱלֹהִים בְּחֲכָמָה בְּתְבוּנָה וּבְדַעַת.

14. All these three, CHOCHMAH, TEVUNAH AND DA'AT, were alluded to in this verse. "In the beginning" corresponds to "in Wisdom," FOR CHOCHMAH IS CALLED 'BEGINNING' AS IT IS WRITTEN, "THE BEGINNING OF WISDOM" (TEHILIM 111:10); "Elohim created" corresponds to Tevunah, FOR TEVUNAH IS CALLED 'ELOHIM'. "The heaven" is as written - "and in knowledge." FOR ZEIR ANPIN IS CALLED 'HEAVEN' AND IS THE INNER MEANING OF DA'AT. And all are mentioned in the building of the Tabernacle. In this secret it is written, "And these are the accounts of the Tabernacle," for this is the secret of Chochmah, AS ACCOUNTS AND NUMBERS ARE DRAWN FROM CHOCHMAH. "The Tabernacle of the Testimony," is the secret of Tevunah, FOR THE ILLUMINATION OF CHOCHMAH, REVEALED IN YISRAEL - SABA AND TEVUNAH, IS CALLED 'TESTIMONY'. "According to the commandment of Moses," is the secret of Da'at, FOR MOSES IS THE SECRET OF DA'AT. All is done the one corresponding to the other, for everything the Holy One, blessed be He, created in this world, He created it as the reflection of above. All this is shown in the building of the Tabernacle.

15. Come and see: When the Holy One, blessed be He told Moses to construct the Tabernacle, Moses was dumbfounded, for he did not know what to do, until the Holy One, blessed be He showed him how it looked, as it is written, "And look that you make them after their pattern, which was shown to you in the mountain" (Shemot 25:9). The meaning of "after their pattern" is as we learned, that the Holy One, blessed be He showed Moses the supernal form of each thing, THE SPIRITUAL FORM, and each one OF THE SPIRITUAL HIGHER FORMS shaped itself to RESEMBLE the IMAGINED form made on earth. IN THIS WAY MOSES KNEW.

16. HE ASKS: It should have been written, 'which you see' instead of "which was shown to you," AND ANSWERS: We learned that the mirror which does not shine, WHICH IS MALCHUT, showed him within it all the wheels and shapes made below, like a mirror reflecting within itself every image.

17. This is the meaning of the verse, "which was shown to you." "You" is the secret of the mirror which does not shine, MALCHUT, which reflected all those forms for Moses to see. And he saw each thing correctly, as if looking through a glass lamp, and within a mirror reflecting all the shapes. And when Moses beheld them, he found it difficult. FOR INSIDE MALCHUT THE SPIRITUAL SHAPE OF EVERY OBJECT STOOD OUT, ONLY EACH SHAPE RESEMBLED THE IMAGINARY SHAPE PERTAINING TO THIS WORLD IN THE TABERNACLE, SO THERE WERE TWO SHAPES TO EACH OBJECT: THE SPIRITUAL AND THE IMAGINARY SHAPE. THEREFORE, MOSES FOUND IT DIFFICULT, FOR HE KNEW NOT WHICH ONE TO GRASP. So the Holy One, blessed be He said to him, 'you follow your signs and I follow Mine,' THAT MOSES SHOULD GRASP THE IMAGINARY SIGNS OF EVERY OBJECT, AND THE HOLY ONE, BLESSED BE HE WOULD GRASP THE SPIRITUAL SIGNS OF EVERY OBJECT. AND THEN THE SPIRITUAL SHAPE WOULD DWELL ON THE IMAGINARY SHAPE. Moses was then clear-minded as to the construction OF THE TABERNACLE.

14 וְכִלְהוֹ תִלְתָּא רְמִיזוּן בְּקֶרֶא דָּא, בְּרֵאשִׁית, הֵינּוּ דְכִתְיִב בְּחֻכְמָה. בְּרֵא אֱלֹהִים, הֵינּוּ דְכִתְיִב בְּתַבּוּנָה. אֵת הַשָּׁמַיִם, הֵינּוּ דְכִתְיִב בְּדַעַת. וְכִלְהוֹ כְּתִיבֵי בְעֵבִירַת מִשְׁכְּנָא. וּבְרִזָּא דָּא כְּתִיב, אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן, דָּא רִזָּא דְחֻכְמָה. מִשְׁכַּן הָעֵדוּת, דָּא רִזָּא דְתַבּוּנָה, אֲשֶׁר פֶּקֶד עַל פִּי מֹשֶׁה, דָּא רִזָּא דְדַעַת. וְכֹלֵא דָּא לְקַבֵּל דָּא, בְּגִין דְכָל מַה דְבִרָא קוּדְשָׁא בְרִין הוּא בְעֵלְמָא דִּין, בְּרָא לִיהּ כְּגוּוּנָא דְלַעִילָא. וְכֹלֵא אֲתֵרְשִׁים בְּעֵבִירַת מִשְׁכְּנָא.

15 תָּא חֲזִי, בְּשַׁעְתָּא דְאָמַר לִיהּ קוּדְשָׁא בְרִין הוּא לְמֹשֶׁה עֵבִיר מִשְׁכְּנָא, הוּוּ קָאִים מֹשֶׁה תוּהָא, דְלָא יָדַע מַה לְמַעַבְד, עַד דְאֲחֲזִי לִיהּ קוּדְשָׁא בְרִין הוּא בְעֵינָא, כְּמַה דְכִתְיִב וּרְאָה וְעָשָׂה בְּתַבְנִיתֵם אֲשֶׁר אִתָּה מְרָאָה בְּהַר. מֵאִי בְּתַבְנִיתֵם. אֵלֵּא אֹלִיפְנָא, דְאֲחֲמִי לִיהּ קוּדְשָׁא בְרִין הוּא לְמֹשֶׁה, דִּיוּקְנָא דְכָל מְלָה וּמְלָה, כְּהֵוּא דִּיוּקְנָא דְאִיהוּ לַעִילָא, וְכָל חַד וְחַד הוּוּ עֵבִיר דִּיוּקְנָא דִּילִיָּהּ כְּדִיוּקְנָא דְאִיהוּ אֲתַעֲבִיר בְּאַרְעָא.

16 אֲשֶׁר אִתָּה מְרָאָה בְּהַר, אֲשֶׁר אִתָּה רוּאָה מִבְּעֵי לִיהּ. אֵלֵּא אֹלִיפְנָא, דְאֲסַפְקִלְרִיא דְלָא נְהֵרָא, הוּוּ אֲחֲמִי לִיהּ בְּגוּוּיָה כָּל אֵינּוּן גּוּוּנִין וְדִיוּקְנִין דְאֲתַעֲבִידוּ לְתַתָּא, כְּהֵאִי חִיזוּ דְאֲחֲזִי בְּגוּוּיָה כָּל אֵינּוּן דִּיוּקְנִין.

17 מִשְׁמַע דְכִתְיִב אֲשֶׁר אִתָּה מְרָאָה, אִתָּה, רִזָּא דְאֲסַפְקִלְרִיא דְלָא נְהֵרָא, דְאֲחֲזִי לִיהּ בְּגוּוּיָה כָּל אֵינּוּן דִּיוּקְנִין. וְהוּוּ חֲמִי לֹוּן מֹשֶׁה כָּל מְלָה וּמְלָה עַל תְּקוּנָיָה, כְּמַה דְחֲמִי גּוּ עֲשִׂשִׁיתָא, וְגוּ חִיזוּ דְאֲחֲזִי כָּל דִּיוּקְנִין. וְכַד אֲסַתְבֵּל בְּהוּ מֹשֶׁה, אֲתַקְשִׁי קַמִּיָּה, אָמַר לִיהּ קוּדְשָׁא בְרִין הוּא, מֹשֶׁה, אִתָּ בְּסִימְנִין, וְאֵנִי בְּסִימְנֵי כְּדִין אֲתִיּוּשֵׁב מֹשֶׁה בְּכָל עֵבִירַתָּא.

18. And when all the work was completed, Moses had to count everything, so Yisrael would not say that some gold and silver was left, and that he was planning to take it. Therefore, he counted before Yisrael, as it is written, "and be guiltless before Hashem and before Yisrael" (Bemidbar 32:22).

19. The reason the verse states, "These are the accounts of the Tabernacle, the Tabernacle of the Testimony," is that the Holy Spirit, WHICH IS MALCHUT, CALLED 'TABERNACLE', was a mirror which reflected to everyone the amount of all the gold and silver offered by Yisrael. And the Holy Spirit would say, "and the silver of them that were numbered of the congregation was a hundred talents..." (Shemot 38:25), and "all the gold that was applied for the work..." (Ibid. 24), for the Holy One, blessed be He was pleased with all the craftsmen, and wanted to display their trustworthiness before all.

20. "These are the accounts of the Tabernacle." Come and see: At the time when the construction of the Tabernacle took place, the Other Side roamed about, to bring accusations. He found no flaw in the faithfulness of the craftsmen, so the Holy One, blessed be He caused him to yield before Moses. And he, THE OTHER SIDE, had to check their worthiness in spite of himself and to acknowledge it before all. This is the mystery of the verse, "These are the accounts of the Tabernacle." And we explained that "These" is the same as in "even these may forget" (Yeshayah 49:15), REFERRING TO THE OTHER SIDE, FOR BOTH CASES ALLUDE TO THE OTHER SIDE. It is also written, "as they were counted according to the commandment of Moses." For there, ACCORDING TO MOSES, all was counted and numbered, until the accounting of the Tabernacle was complete before Moses and all of Yisrael.

21. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony." HE ASKS: What is "Testimony"? HE ANSWERS THAT the word 'Tabernacle' is written twice, "THE TABERNACLE, THE TABERNACLE OF THE TESTIMONY." One above, IN BINAH, THE TABERNACLE OF THE TESTIMONY, and one below, IN MALCHUT, THE TABERNACLE. And the Tabernacle is called "the Tabernacle of the Testimony." What is "the Testimony"? It is as in the verse, "the tribes of Yah (Heb. Yud-Hei), a testimony to Yisrael" (Tehilim 122:4), this name, YUD-HEI, WHICH IS CHOCHMAH AND BINAH, is a testimony to Yisrael.

22. The verse, "This He ordained in Yehosef for testimony..." (Tehilim 81:6) is explained in the same manner. IT IS CALLED 'testimony' for the name Yah in Yehosef, WHICH STANDS FOR CHOCHMAH AND BINAH, is surely a testimony. These two letters, YUD AND HEI, give testimony everywhere, NAMELY, THEY SHINE WITH THE ILLUMINATION OF CHOCHMAH CALLED 'EDEN' OR 'TESTIMONY'. And there is testimony here IN YUD-HEI. For this reason IT IS WRITTEN, "the Tabernacle of Testimony" MEANING THAT it is the Tabernacle of that testimony, YUD-HEI, NAMELY BINAH. Therefore it is called a Tabernacle, after the secret of the Holy Name, YUD-HEI. This is the meaning of the verse, "and My testimony that I shall teach them" (Tehilim 132:12). Since that place YUD-HEI is the most hidden and concealed of all, THEREFORE IT IS SAID, "I SHALL TEACH THEM."

18 כִּד אֶתְעַבֵּיד כָּל עֲבִידְתָּא, אֶצְטְרִיךְ מֹשֶׁה לְמַמְנֵי כָּלָא, בְּגִין דְּלֹא יִימְרוּן יִשְׂרָאֵל דְּאִשְׁתָּאֵר בְּסַפָּא וְדִהְבָּא, וְאִסְתְּלִיק לְנִטְלָא לִיה. וְעַל דָּא אֶצְטְרִיךְ לְמַמְנֵי חוֹשְׁבָנָא קַמֵּיהּ דִּישְׂרָאֵל, בְּגִין דְּכִתְיִב וְהֵייתֶם נְקִיִּים מִיָּי וּמִישְׂרָאֵל.

19 וּבְגִין דָּא כְּתִיב, אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת, דִּהָא רוּחָא דְקוּדְשָׁא, הוּא אַחֲזֵי לְכָלָא, חוֹשְׁבָנָא דְכָל דִּהְבָּא וְכַסְפָּא דְנִדְיָבוּ יִשְׂרָאֵל, וְרוּחַ קוּדְשָׁא הוּא אָמַר וְכִסֵּף פְּקוּדֵי הָעֵדָה מֵאֵת כְּבֹר וְגו', כָּל הַזֶּהב הָעָשׂוּי לְמִלְאכָה וְגו'. בְּגִין דְקוּדְשָׁא בְרִיךְ הוּא אֶתְרַעֵי בְהוּ, בְּאִינוּן אֹמְנִין, וּבְעָא לְאַפְקָא מִהֵימְנוּתָא דִּילְהוּן קַמֵּי כָּלָא.

20 אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן. ת"ח, בְּהֵיִא שְׁעָתָא דְעֲבִידְתָּא דְמִשְׁכָּנָא אֶתְעַבֵּיד, הוּא סְטְרָא אַחְרָא אֲזִיל וְשָׂאט לְאַסְטָאָה, וְלֹא אִשְׁכַּחַת עֵילָה עַל מִהֵימְנוּתָא דְאֹמְנִין, עַד דְקוּדְשָׁא בְרִיךְ הוּא כְּפִיף לִיה לְקַמֵּיהּ דְמֹשֶׁה, וְאִיהוּ עֲבִיד חוֹשְׁבָנָא דְמִהֵימְנוּתָא בְּעַל כְּרַחֲמֵי, וְסְלִיק מִהֵימְנוּתָא דִּילְהוּן לְגַבֵּי כָּלָא. וְרָזָא דָּא דְכִתְיִב אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן. וְהָא אֹקִימָנָא, אֵלֶּה: כַּד"א, גַּם אֵלֶּה תִשְׁכַּחְנָה. וְכְתִיב, אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה, דִּתְמַן אֶתְמַנֵּי וְאֶתְפְּקִיד, עַד דְּאֶתְעַבֵּיד חוֹשְׁבָנָא דְבֵי מִשְׁכָּנָא, קַמֵּי מֹשֶׁה וְיִשְׂרָאֵל כְּלָהוּ.

21 אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת. מֵאֵן עֵדוּת. אֵלֶּה תְרֵי זְמַנֵּי כְּתִיב הֵכָא מִשְׁכַּן, חַד לְעֵילָא, וְחַד לְתַתָּא. וּמִשְׁכַּן אַקְרִי מִשְׁכַּן הָעֵדוּת. וּמֵאֵן עֵדוּת. כַּד"א שְׁבִטֵי יְהוָה עֵדוּת לְיִשְׂרָאֵל. שְׁמָא דָּא, אִיהוּ עֵדוּת לְיִשְׂרָאֵל.

22 כְּגִוּוֹנָא דָּא עֵדוּת בִּיהוֹסֵף שְׁמוּ, עֵדוּת שֵׁם יְהוָה בִּיהוֹסֵף, אִיהוּ עֵדוּת וְדָאֵי, אֵלִין תְּרִין אֶתְוּן סְהַדִּין סְהַדוּתָא בְּכָל אַתְר, וְהֵכָא אִיהוּ עֵדוּת. וּבְגִין כֵּךְ, מִשְׁכַּן הָעֵדוּת, מִשְׁכָּנָא דִּהָאֵי עֵדוּת. וְעַל דָּא מִשְׁכָּנָא אַקְרִי, עַל רְזָא דְשְׁמָא דָּא קְדִישָׁא. וְהֵינּוּ דְכִתְיִב, וְעֵדוּתִי זֹו אֶלְמַדְם, בְּגִין דִּהָאֵי אַתְר, אִיהוּ סְתִימוּ וּגְנִיזוּ דְכָלָא.

23. "As they were counted, according to the commandment of Moses." HE ASKS: I do not know yet whether the Tabernacle was counted or the Testimony, AS IT WAS SAID, "THE ACCOUNTS OF THE TABERNACLE, THE TABERNACLE OF THE TESTIMONY." HE REPLIES: Assuredly the Testimony was, WHICH IS THE SECRET OF YUD-HEI AS MENTIONED. For since the day the patriarchs and the tribes, the sons of Jacob, passed away from the world, Yisrael were left in exile, and because of all their troubles, they forgot the knowledge of the Supernal Holy Name, which is the name Testimony, that sustains heaven and earth, NAMELY, THE MOCHIN OF MALE AND FEMALE. For these two letters, YUD-HEI, established the high and low worlds, and all the sides of the world, NAMELY, THEY GIVE THEM MOCHIN.

24. When Moses came, this name OF YUD-HEI was accounted and remembered in the world, and when he was in the thorn bush, he immediately asked about this name, as it is written, "and they shall say to me, what is His name? What shall I say to them?" (Shemot 3:13). There the name was entrusted to Moses. THIS IS THE SECRET OF THE VERSE, "AS THEY WERE COUNTED, ACCORDING TO THE COMMANDMENT OF MOSES."

25. HE ASKS: IT IS WRITTEN, "THE TABERNACLE OF THE TESTIMONY... the service of the Levites," What is "the service of the Levites?" HE ANSWERS this is a secret, as it is written, "and the Levite shall do the service (lit. 'serve him')" (Bemidbar 18:23). For HE is the secret of the Holy Name, BINAH, that is called 'he' and not 'you', NAMELY, THIRD PERSON AND NOT SECOND PERSON, LIKE MALCHUT, WHICH IS CALLED 'YOU'. That is the reason the Levites serve THE TABERNACLE OF THE TESTIMONY, WHICH IS BINAH. Another explanation: the service of the Levites is carrying the Tabernacle upon their shoulders from one place to another, as it is written, "But to the sons of Kehat he gave none, because the service of the sanctuary belongs to them, they bore it on their shoulders" (Bemidbar 7:9). THEREFORE THE TABERNACLE IS CALLED IN THEIR NAME, NAMELY "THE SERVICE OF THE LEVITES."

26. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony." Rabbi Aba opened the discussion with the verse: "And in that day it shall be, that the root of Yishai..." (Yeshayah 11:10). "In that day" refers to the time when the Holy One, blessed be He will increase peace in the world, and then the root of the Tree of Life will prevail, WHICH IS THE SECRET OF THE CENTRAL COLUMN, THAT RECONCILES AND MAKES PEACE BETWEEN RIGHT AND LEFT. From this root all other roots will prevail below, NAMELY, THE GRADES IN MALCHUT AND IN BRIYAH, YETZIRAH AND ASIYAH, for they all are rooted and draw their strength from it.

27. The verse continues, "...that stands for a banner of the peoples" (Yeshayah 11:10), for it is a banner and an ensign to the mystery of the Holy Name, YUD HEI VAV HEI. "To it shall the nations seek" (Ibid.) because there is found the secret of existence, THAT IS, MOCHIN, of the Holy Name. Therefore the nations shall seek it, IN ORDER TO RECEIVE CHOCHMAH AND DA'AT FROM THERE, "and many people shall go and say, 'come and let us go up to the Mountain of Hashem'" (Yeshayah 2:3). Therefore, "to it shall the nations seek." "And his resting place shall be glorious" (Yeshayah 11:10), "His resting place" is the Temple, WHICH IS MALCHUT, as it is written, "This is My resting place forever" (Tehilim 132:14); it will be "glorious" because it is thus called 'the Glory of Hashem,' when "the light of the moon shall be as the light of the sun" (Yeshayah 30:26), THE LIGHT OF MALCHUT SHALL BE AS THE LIGHT OF ZEIR ANPIN, and the light of the sun shall be sevenfold" (Ibid.), AND THE LIGHT OF ZEIR ANPIN WILL BE SEVENFOLD WHAT IT WAS BEFORE.

23 אֲשֶׁר פָּקַד עַל פִּי מֹשֶׁה, עַד הֵכָא לֹא יָדַעְנָא, אִי הָאִי מִשְׁכְּנָא פְּקַד, אוּ הָאִי עֵדוּת. אֲלָא פְּקַד וּדְאִי הָאִי עֵדוּת. בְּגִין דְּמִן יוּמָא דְאִסְתְּלִיקוּ אַבְהֵן מִעֲלָמָא, וְכָל אִינוּן שְׁבֻטִין בְּנוּי דִּיעֻקְב, וְאִשְׁתְּאַרוּ יִשְׂרָאֵל בְּגִלוּתָא, בְּאִינוּן עֲאֻקָּן, אֲתַנְשִׁי מְנִייהוּ יָדִיעָא דְרִזָּא דְשִׁמְא קְדִישָׁא עֲלָאָה דָא, דְאִיהוּ שִׁמְא דְעֵדוּת, קִיּוּמָא דְשִׁמְיָא וְאַרְעָא, דְאֵלִין תְּרִין אֲתוּוּן, אוּקִימוּ עֵילְאִי וְתַתְּאִי, וְכִלְהוּ סְטְרִין דְעֲלָמָא.

24 בֵּינוּן דְאֲתָא מֹשֶׁה, אֲתַפְקַד וְאֲדַבֵּר שִׁמְא דָא בְּעֲלָמָא. דְכַד הוּהּ בְּסַנְה מִיַּד שְׂאִיל עַל שִׁמְא דָא, דְכַתִּיב וְאָמְרוּ לִי מַה שְׁמוֹ מַה אֹמֵר אֵלֵיהֶם. וְתַמֵּן אֲתַפְקַד שִׁמְא דָא עַל פִּי מֹשֶׁה.

25 עֲבַדְתָּ הַלְוִיִּם, מֵאִי עֲבַדְתָּ הַלְוִיִּם. אֲלָא רִזָּא דָא דְכַתִּיב, וְעַבַד הַלְוִי הוּא. הוּא: דָא רִזָּא דְשִׁמְא קְדִישָׁא, דְאֲקָרִי הוּא, וְלֹא אֲקָרִי אֲתָה. וּבְגִין דָא עֲבַדְתָּ הַלְוִיִּם וְדָאִי. ד"א עֲבַדְתָּ הַלְוִיִּם, דְאִינוּן נְטִלִין מִשְׁכְּנָא עַל כְּתַמְוִיהוּ מֵאֲתַר לְאֲתַר, דְכַתִּיב וְלִבְנֵי קֹהֵת לֹא נָתַן כִּי עֲבַדְתָּ הַקֹּדֶשׁ עֲלֵיהֶם בְּכַתְּף יִשְׂאֹו.

26 אֵלָהּ מְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת וְגו'. רַבִּי אַבָּא פָתַח, וְהִיָּה בַיּוֹם הַהוּא שְׂרֵשׁ יִשְׂרָאֵל וְגו'. וְהִיָּה בַיּוֹם הַהוּא, בְּזִמְנָא דְקוּדְשָׁא בְרִיךְ הוּא יִסְגִי שְׁלָמָא בְּעֲלָמָא, יִתְקַיֵּים שְׂרֵשׁא דְאֵילָנָא דְחַיִּי, וְהוּא שְׂרֵשׁא, מְנִיָּה יִתְקַיֵּמוּ שְׂאֵר שְׂרֵשִׁין לְתַתָּא, דְכִלְהוּ אִשְׁתַּרְשֵׁן וְאִתְקַיִּימוּן מְנִיָּה.

27 אֲשֶׁר עוֹמֵד לְנֶס עַמִּים, דְהָאִי אִיהוּ קִיּוּמָא לְנֶסָא וְלֹאֵת לְרִזָּא דְשִׁמְא קְדִישָׁא. אֵלִיוּ גוֹיִם יִדְרֹשׁוּ, דְתַמֵּן רִזָּא דְקִיּוּמָא דְשִׁמְא קְדִישָׁא, וּבְגִין כֵּן אֵלִיוּ גוֹיִם יִדְרֹשׁוּ. כַּד"א, וְהִלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֶה אֶל הַר יְיָ וְגו', וְעַל דָא, אֵלִיוּ גוֹיִם יִדְרֹשׁוּ. וְהִיָּתָה מְנוּחָתוֹ כְּבוֹד, מְנוּחָתוֹ, דָא בִּי מְקַדְשָׁא. דְכַתִּיב זֹאת מְנוּחָתִי עַדִּי עַד. כְּבוֹד, דְהִכִּי אֲקָרִי כְבוֹד יְיָ בְּהוּא זִמְנָא, דְכַתִּיב וְהִיָּה אֹר הַלְבָנָה כְּאֹר הַחֲמָה וְאֹר הַחֲמָה יְהִיָּה שְׁבַעֲתַיִם.

28. And the resting place of the root of Yishai, WHICH IS MALCHUT, called 'the glory of Hashem' must never be counted or numbered. What is the reason? Because no blessing dwells wholly upon something counted. Blessings prevail only where there is no reckoning. And this is the first time MALCHUT was counted, as it is said, "These are the accounts of the Tabernacle."

29. Come and see: The Tabernacle is now subject to an inventory, FOR MALCHUT THAT IS CALLED 'TABERNACLE' CORRESPONDS TO THE LEFT COLUMN, WHENCE COUNTING COMES. Therefore it needed the prayer of Moses, WHICH IS THE SECRET OF THE CENTRAL COLUMN JOINING RIGHT AND LEFT AND POURING BLESSING UPON THEM AS MENTIONED ABOVE, as it is written, "And Moses blessed them" (Shemot 39:43). What is the blessing he gave them? 'May blessing be upon the work of your hands.' There were no blessings upon that counting until Moses bound it to the upper Tabernacle, BINAH, as it is written, "These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses." AND THE TABERNACLE OF THE TESTIMONY IS BINAH, and were it not for Moses who did the counting, they would not have been able to count as it is written, "according to the commandment of Moses."

30. He opened the discussion and said: "And the word of Hashem came to him (Elijah), saying, 'Arise, go to Zarephath...behold, I have commanded a widow woman there to sustain you'" (I Melachim 17:8-9). HE ASKS: Where did the Holy One, blessed be He, command her? AND HE REPLIES: Before entering the world, the Holy One, blessed be He decreed above that the crows should bring food to Elijah, and that woman should give food to Elijah.

31. It is written: "And she said, 'As Hashem your Elohim lives, I have nothing baked, but a handful of meal in a jar, and a little oil in the cruse...'" (Ibid. 12). The meal was counted, for the jar contained a handful of meal, and that was its quantity. Being measured, it was not worthy for a blessing to dwell in it. But it is written, "For thus says Hashem, the Elohim of Yisrael, 'The jar of meal shall not be spent, neither shall the cruse of oil fail, until the day that Hashem sends (Heb. tet) rain upon the earth'" (Ibid. 14), AND BECAUSE OF THAT BLESSING, THERE WERE BLESSINGS UPON IT THOUGH IT WAS MEASURED.

32. HE ASKS: It is pronounced 'tet' BUT IS WRITTEN 'TITEN' (ENG. 'GIVE'), why is this so? HE ANSWERS in all that generation there was no person who was meritorious like that woman. Therefore it was written: 'titen' (lit. 'she will give'), to say, you will give rain upon the world due to your great merit.

28 ומנוחתו דהוא שרש ישי, דאתקרי כבוד יי, לא יתמני, ולא יקום בחושבנא לעלמא. מאי טעמא. בגין דכל מה דקיימא בחושבנא, לא שריין תמן ברכאן בשלימו. וברכאן שריין במה דלא קיימא בחושבנא. בזמנא קדמא קיימא בחושבנא, דכתיב אלה פקודי המשכן.

29 תא חזי, משכנא דא קיימא בחושבנא, ובגין כך אצטריך לצלותא דמשה, דישרי עליה ברכאן, דכתיב ויברך אותם משה, ומה ברכה בריך לון, יהא רעוה דתשרי ברכה על עובדי ידיכון. וברכאן לא שראן על האי חושבנא עד דאקשר ליה משה במשכנא דלעילא, דכתיב אלה פקודי המשכן משכן העדות אשר פקד על פי משה. דאי לאו דאתעבד חושבנא על ידא דמשה, לא יכלין אינון למעבד חושבנא, דכתיב אשר פקד על פי משה.

30 פתח ואמר, ויהי דבר יי' אליהו לאמר קום לך צרפתה וגו' הנה צויתי שם אשה אלמנה לכלכלך. וכי אן פקיד לה קודשא בריך הוא. אלא עד לא יייתי לעלמא, פקיד קודשא בריך הוא בגזירה דיליה לעילא על העורבים, למיתי מזונא לאליהו, ולהיא אתתא למיהב ליה מזונא.

31 מה כתיב, ותאמר חי יי' אלהיך אם יש לי מעוג כי אם מלא כף קמח בכר ומעט שמן בצפחת וגו'. והא הכא מדירו הוה בהווא קמחא, דהא הוה ביה מלא כף קמח בכר, כף הוא מדירו דיליה, ואתחזי דלא שריין ביה ברכן, הואיל וקאים במדה. מה כתיב, כי כה אמר יי' אלהי ישראל כד הקמח לא תכלה וצפחת השמן לא תחסר עד יום תת יי' גשם.

32 תת, תתן כתיב, מאי טעמא. בגין דבכל דרא לא אשתכח מאן דיזכי לזכו כהאי אתתא, ועל דא כתיב תתן, אנת תתן מטרא על עלמא, בגין דזכותך סגי.

33. It is written: "And the jar of meal was not consumed, neither did the cruse of oil fail, according to the word of Hashem which He spoke through Elijah" (Ibid. 16). And though the meal was measured, for it was a handful, NEVERTHELESS no blessings were stopped from it, because of what Elijah had said, that "the jar of meal shall not be spent." And it is written, "the jar of meal was not spent." Even though the Tabernacle of the Testimony was accounted, since this was decreed by Moses, blessings dwell in it all the more. Therefore it is written, "These are the accounts of the Tabernacle, the Tabernacle of the Testimony that were counted according to the commandment of Moses."

34. "These are the accounts of the Tabernacle." Rabbi Chizkiyah opened the discussion and said: "Do not come near, put off your shoes from off your feet..." (Shemot 3:5). This verse was thus explained, that the Holy One, blessed be He separated Moses from his wife so he may cleave to the Shechinah, as it is written, "for the place on which you stand is holy ground" (Ibid.). The holy ground is the Shechinah, NAMELY, holy unity with the high world Moses held on to at that time.

35. For then the Holy One, blessed be He connected him with the fondness of above, and he was appointed supernal chieftain in charge of the house, MALCHUT, MEANING THAT HE BECAME A CHARIOT OF ZEIR ANPIN, WHICH IS SUPERIOR TO MALCHUT. He decrees, and the Holy One, blessed be He performs, as it is written, "and the earth opens her mouth, and swallows them up..." (Bemidbar 16:30), and "as he had made an end of speaking all these words, that the ground split" (Ibid.). It is also written, "Rise up, Hashem...Return, Hashem" (Ibid. 10:35-36). That is why it is written, "as they were counted, according to the commandment of Moses," for according to Moses the Tabernacle was accomplished, and everything counted. The counting of the Tabernacle, MALCHUT, was done by Moses, as it is written, "I have indeed taken count of you" (Shemot 3:16). Moses was a voice, NAMELY ZEIR ANPIN that utters the speech, MALCHUT, and he took count of it so it may come out of exile. And now you are commanded to draw holiness from above downward, as it is written, "And let them make Me a sanctuary, that I may dwell among them" (Shemot 25:8).

36. "And Betzalel the son of Uri, the son of Chur, of the tribe of Judah..." (Shemot 38:22). Rabbi Yehuda said: We have already learned that Betzalel was of the right side, FROM CHESED, and arranged everything. Moreover, Judah was the king and ruler over the rest of the tribes. Therefore, he who accomplished the whole work of the Tabernacle issued from him. It was explained that BetzalEl means 'IN THE SHADOW' (HEB. BETZEL) OF EL. Who dwells in the shadow of El? The right side, AS CHESED IS CALLED 'EL'. From this side did he construct everything and he inherited the Wisdom to accomplish all the work.

33 וכתוב בד הקמח לא כלתה וצפחת השמן לא חסר בדבר יי' אשר דבר ביד אליהו. וכי אם הוא קמחא דקיימא במדידו, דהוה מלא כף קמח, לא פסקו מניה ברכאן בגין מלה דאליהו, דכתוב בד הקמח לא תכלה, וכתוב בד הקמח לא כלתה. משכן העדות אע"ג דקיימא בחושבנא, הואיל ואתפקד על ידא דמשה, כל שכן וכל שכן דשריין ביה ברכאן. ועל דא כתיב, אלה פקודי המשכן משכן העדות אשר פקד על פי משה.

34 אלה פקודי המשכן. ר' חזקיה פתח ואמר, אל תקרב הלום של נעליך מעל רגליך וגו'. האי קרא אוקמוה, דפריש ליה קודשא בריך הוא מאתתיה, בגין לאתדבקא בשכינתא, דכתוב כי המקום אשר אתה עומד עליו אדמת קדש הוא. אדמת קדש, דא שכינתא, אתדבקותא קדישא אתדבק משה בההיא שעתא לעילא.

35 דכדין קודשא בריך הוא קשיר ליה בחביבותא דלעילא, ואתפקד רב ממנא על ביתא, ואיהו גזיר, וקודשא בריך הוא עביד, דכתוב ופצתה האדמה את פיה וגו', וכתוב ויהי ככלותו לדבר וגו', ותבקע האדמה. וכתוב, קומה יי'. שובה יי'. הדא הוא דכתוב אשר פקד על פי משה. על פי משה אתתקן, ואתפקד בכלא. פקידא דמשכן הוה על ידא דמשה, דכתוב פקד פקדתי אתכם, דאיהו הוה קול, דאפיק ליהוה דבור, ועבד ליה פקידה לנפקא מן גלותא. והשתא אתפקדא לאמשכא קדושה מעילא לתתא, כמד"א ועשו לי מקדש ושכנתי בתוכם.

36 ובצלאל בן אורי בן חור למטה יהודה וגו'. א"ר יהודה, הא אתמר, דהא בצלאל מסטרא דימינא הוה, ואיהו אתקין תקונא דכלא. ותו, דהא יהודה איהו שליטא ומלכא על כל שאר שבטין, ומניה נפק מאן דאתקין כל משכנא. בצלאל, הא אוקמוה, בצל אל, ומאן איהו בצל אל. דא ימינא. ותו, מסטרא דא אתקין כלא, וירית חכמתא למעבד כל עבידא.

37. "And with him was Aholiav, son of Achisamach, of the tribe of Dan" (Ibid. 23). He is of the left side, of rigorous Judgment, FOR DAN INDICATES JUDGMENT (HEB. DIN). We already explained that by these two sides, RIGHT AND LEFT, the Tabernacle was made, WHICH IS MALCHUT. It was built and tied to them, so it may be between right and left. And this was already taught and explained.

37 וְאִתּוֹ אֶהְלִיָּאב בֶּן אַחִיסַמַּךְ לְמִטֵּה דָן, דָּא אִיהוּ מִסְטְרָא דְשִׂמְלָא, דָּא אִיהוּ מִסְטְרָא דְדִינָא קְשִׁיָּא, וְהָא אוּקְמוּהּ, דְהָא מִתְרִין סְטְרִין אֵלִין, אֲתַעְבִּיד מִשְׁכְּנָא, וְאֲתַתְקַן בְּהוּ, לְאַתְקַשְׂרָא בְּהוּ, לְמַהוּי בֵּין יְמִינָא וּשְׂמָאלָא, וְהָא אֲתַמַּר וְאוּקְמוּהּ.

5. "Beautiful for situation, the joy of the whole earth"

Rabbi Yehuda says that when God created the world He threw a precious stone down from underneath the throne of glory. It fell into the abyss and one end of it stuck out, this is now the foundation of the world. From this point are three circles of expansion. The first is clear and pure, and corresponds to the temple and Jerusalem. The second is delicate and clear, though not so pure as the innermost circle, and corresponds to all of Yisrael. The third is all the rest of the world. The ocean surrounds them all. This schema is also the secret of all the colors in the eye that surround the middle point that gives the power of vision to the whole eye. This is like the Holy of Holies, the Ark and the Seat of Mercy, this point is the means of sight for the whole world. The people who merit forgiveness and mercy go into the temple until they reach the middle point that is "Beautiful of situation, the joy of the whole earth, Mount Zion..."

38. He opened the discussion and said: "Beautiful for situation, the joy of the whole earth; Mount Zion, the sides of the north, the city of the great king" (Tehilim 48:3). Come and see: When the Holy One, blessed be He created the world, He threw one precious stone from beneath the throne of glory. It fell down to the abyss, where one edge was stuck, and the other edge of the stone was up. This other head which stood upward is the one point standing in the middle of the universe, whence it spreads right and left and in all directions. And THE WORLD exists by that middle point, called 'foundation' (Heb. shtiyah), as from it the world spreads in all directions. We have to explain further, that 'Shtiyah' consists of 'shat Yah' (Eng. 'Yah has put'), and that the Holy One, blessed be He put (Heb. shat) it to be the foundation of the universe and the plant of everything.

38 פָּתַח וְאָמַר, יִפְּה נֹוֹף מְשׁוֹשׁ כָּל הָאָרֶץ הִר צִיּוֹן יִרְבְּתִי צִפּוֹן קְרִית מֶלֶךְ רַב. תָּא חֲזִי, כַּד בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלֵמָא, אֲשֵׁי חַד אַבְנָא יְקִירָא מִתְחַחֵת כְּרִסֵּי יְקָרִיָּה, וְשִׁקַּע עַד תְּהוּמָא, וְרִישָׁא חַדָּא דְהֵהוּא אַבְנָא נְעִיץ גּוֹ תְהוּמֵי, וְרִישָׁא אַחְרָא לְעִילָא, וְהֵהוּא רִישָׁא אַחְרָא עֲלָאָה, אִיהוּ חַד נְקוּדָה דְקֵימָא בְּאַמְצְעִיתָא דְעֵלְמָא, וּמִתְמַן אֲתַפְּשֵׁט עֲלֵמָא לְיְמִינָא וּשְׂמָאלָא וּלְכָל סְטְרִין, וְאַתְקִיִּים בְּהֵיּוּא נְקוּדָה אֲמְצְעִיתָא, וְהֵיּוּא אַבְנָא אֲתַקְרִי שְׂתִיָּה, דְמִנָּה אֲשֵׁתִיל עֲלֵמָא לְכָל סְטְרִין. תּוּ שְׂתִיָּה, שְׂת יָה, קוּדְשָׁא בְרִיךְ הוּא שְׂוִי לָהּ לְמַהוּי יְסוּדָא דְעֵלְמָא וּשְׂתִילוֹ דְכָלָא.

39. The earth was spread in three ways around the point, WHICH IS MALCHUT, FOUND IN THE INNERMOST PART OF THIS WORLD. In the first expansion around the point there is all the clarity and purity on earth; it is above the earth around that point. The second expansion is around the first one, it is not as clear and pure, but is delicate and clear REGARDING the transparency of the dust, more than any other dust. The third expansion is dark and its dust is thicker than the rest, around which are the waters of the ocean that surrounds the world. It is found that this point stands in the center, and all manners of world expansion encircle it.

39 בְּתַלְת גּוּוּנִין אֲתַפְּשֵׁט אַרְעָא סַחְרָנִיָּה דְהֵהוּא נְקוּדָה, אֲתַפְּשֵׁטוּתָא קְדַמָּאָה, סַחְרָנִיָּה דְהֵהוּא נְקוּדָה, כָּל צַחֻתָא וּזְכוּתָא דְאַרְעָא קֵימָא תְמַן, וְתַמַּן אִיהוּ. וְהֵיּוּ קֵימָא לְעִילָא עַל כָּל אַרְעָא סַחְרָנִיָּה דְהֵהוּא נְקוּדָה. אֲתַפְּשֵׁטוּתָא תְנִינָא, סַחְרָנִיָּה דְהֵהוּא אֲתַפְּשֵׁטוּתָא קְדַמָּאָה, לָאו אִיהוּ צַחֻתָא וּזְכוּתָא בְּהֵהוּא קְדַמָּאָה, אֲבָל אִיהוּ דְקִיק וְצַח בְּצַחֻתָא דְעַפְרָא, יִתִּיר מְכָל שְׂאֵר עַפְרָא אַחְרָא. אֲתַפְּשֵׁטוּתָא תְלִיתָאָה, אִיהוּ חֲשׁוֹךְ וְגַסוּ דְעַפְרָא יִתִּיר מְכָלָהוּ, וּסַחְרָנִיָּה דְהֵיּוּ, קֵימִין מִיִּין דִּימָא דְאוּקְיִינוּס, דְאַסְחָר כָּל עֲלֵמָא. אֲשֵׁתִיבָּח דְהֵהוּא נְקוּדָה קֵימָא בְּאַמְצְעִיתָא, וּכְלָהוּ גּוּוּנִין דְאַתַּפְּשֵׁטוּתָא דְעֵלְמָא סַחְרָנִיָּה.

40. HE EXPLAINS WHAT HE SAID: The first expansion is the Temple, all its chambers, enclosures, courts and all that appertains, also Jerusalem and the city inside the walls. THEREFORE IT IS CLEARER AND PURER THAN THE REST OF THE LAND. The second expansion is all of the land of Yisrael that was sanctified in holiness. The third expansion is the rest of the earth, the dwelling place of the other nations. And the ocean surrounds it all.

40 אֶת־מִשְׁטוֹתַי קְדָמָאָה אִיהוּ בֵּי מִקְדָּשָׁא, וְכָל אֲיִנוֹן
הַיִּכְלִין וְעִזְרוֹת, וְכָל הָהוּא תְּקוּנָא דִּילֵיהּ, וַיְרוּשְׁלָם,
וְכָל מֵתָא מִשׁוּרָא וְלָגוּ. אֶת־מִשְׁטוֹתַי תְּנַיִינָא, כָּל
אַרְעָא דִּישְׂרָאֵל דְּאֶתְקַדְּשַׁת בְּקִדּוּשָׁה. אֶת־מִשְׁטוֹתַי
תְּלִיתָאָה, אִיהוּ כָּל שְׂאֵר אַרְעָא, אֶתְרַ בֵּי מוֹתְבָא
דְּשְׂאֵר עַמִּין. וַיִּמָּא דְּאוּקְיָנוּס דְּסַחְרָא כֻּלָּא.

41. It was already explained, that this is the secret of the colors in the eye, surrounding the middle point in the eye, which gives the power of vision to the whole eye. It is like the middle point, IN THE INNERMOST PART OF THE EARTH, regarding which we said, it is the sight of all, where stand the Holy of Holies, the Ark and the seat of Mercy, that are the vision to everything. It is found that the point is the means of sight to the world. Therefore, it is written of it, "Beautiful for situation, the joy of the whole earth - Mount Zion..." IT IS CALLED beautiful because this sight is beautiful. Situation (Heb. nof) is the branch (Heb. anaf) of the tree, ZEIR ANPIN, the beauty of all.

41 וְהָא אִוקְמוּהּ, דְּרָזָא דָּא גּוּוֹנִין דְּעִינָא, דְּסַחְרָן
לְהָהוּא נְקוּדָה דְּאַמְצְעִיתָא דְּעִינָא, דְּאִיהוּ חִיזוּ דְּכָל
עִינָא, כְּגוּוֹנָא דְּהֵיאֵא נְקוּדָה אִמְצְעִיתָא דְּקְאִמְרָן,
דְּאִיהוּ חִיזוּ דְּכָלָא, וְתַמָּן קְאִים בֵּית קִדְּשׁ הַקְּדָשִׁים,
וְאַרְוֹן וְכַפְרֵת, דְּאִינוֹן חִיזוּ דְּכָלָא. אֶשְׁתַּכַּח, הָהוּא
נְקוּדָה חִיזוּ דְּכָל עֲלָמָא. וְעַל דָּא כְּתִיב, יִפָּה נוֹף
מִשׁוּשׁ כָּל הָאָרֶץ הִר צִיּוֹן וְגו'. יִפָּה: שְׁפִיר הָהוּא
חִיזוּ וְחִדּוּהּ דְּכָלָא. נוֹף: נוֹפָא דְּאִילָנָא דְּאִיהוּ שְׁפִירו
דְּכָלָא.

42. Come and look at the beauty of the world. And the sight thereof was never revealed to the world until the Tabernacle was constructed and erected, and the Ark was put in the sanctuary. From that time the sight of the whole world, THE SHECHINAH, was seen and the world stood firm. And THE MERITORIOUS go in the Tabernacle and the Ark until they reach the MIDDLE point IN THERE, which is "Beautiful of situation, the joy of all." When they arrive, the Ark opens and says, "This is My resting place forever, here will I dwell, for I have desired it" (Tehilim 132:14).

42 תָּא חִזוּ, שְׁפִירו דְּעֲלָמָא, וְחִיזוּ דְּעֲלָמָא, לָא
אֶתְחִי בְּעֲלָמָא, עַד דְּאֶתְבְּנִי וְאֶתְקַם מִשְׁכְּנָא, וְעַאל
אַרְוֹנָא לָגוּ קוּדְשָׁא. מֵהֵיאֵא שְׁעֵתָא, אֶתְחִי חִיזוּ
דְּכָלָא בְּעֲלָמָא, וְאֶתְתְּקַן עֲלָמָא, וְאִזְלוּ בְּהָהוּא
מִשְׁכְּנָא וּבְהָהוּא אַרְוֹנָא, עַד דְּמַטִּי לְהֵיאֵא נְקוּדָה
דְּאִיהוּ יִפָּה נוֹף חִדּוּהּ דְּכָלָא. כִּיּוֹן דְּמַטּוּ לְהֵתֵם כְּדִין
פְּתַח אַרְוֹנָא וְאָמַר, זֹאת מְנוּחָתִי עַדִּי עַד פַּה אֲשַׁב
בִּי אֲוִיתִיהּ.

43. Rabbi Yisa says: This verse was pronounced by the Congregation of Yisrael, when the Temple was built and the Ark was put in its place. Rabbi Chizkiyah said that the Holy One, blessed be He said this verse, referring to the Congregation of Yisrael, for when Yisrael do His bidding, the Holy One, blessed be He sits on His throne of glory, and has mercy on the world, and there are blessings and peace and love for all. Then He said: "This is My resting place forever."

43 רַבִּי יִיסָא אָמַר, הָאִי קְרָא בְּנִסַּת יִשְׂרָאֵל אִמְרָה
לֵיהּ, בְּשְׁעֵתָא דְּאֶתְבְּנִי בֵּי מִקְדָּשָׁא, וְעַאל אַרְוֹנָא
לְאֶתְרֵיהּ. ר' חִזְקִיָּה אָמַר, קוּדְשָׁא בְּרִיךְ הוּא אָמַר
לֵיהּ, עַל בְּנִסַּת יִשְׂרָאֵל, כִּד יִשְׂרָאֵל עֲבָדִין רַעוּתֵיהּ,
דְּהָא כְּדִין קוּדְשָׁא בְּרִיךְ הוּא יִתִּיב עַל כּוּרְסֵי יְקָרִיָּה,
וְחִיּוּס עַל עֲלָמָא, וּבִרְכָה וְשְׁלוֹם וְחֻבִּיבוּתָא דְּכָלָא
אֶשְׁתַּכַּח. וְכְדִין אָמַר זֹאת מְנוּחָתִי עַדִּי עַד.

6. "These are the accounts of the Tabernacle," part two

Rabbi Chizkiyah says that although the craftsmen began work on the temple, it was finished on its own, and although God began work on the creation of the heavens and the earth they were finished on their own. As evidence for this he points out that all the verses pertaining to these events are in the passive tense, and concludes that all holy work is completed of its own accord. He turns to the account of Betzalel and Aholiav working on the Temple, and reiterates that this was the union of right and left. Next Rabbi Yisa tells us that the accounts were taken of the Tabernacle because this confirmed the work when it was finished. This accounting supersedes all previous events in the world.

44. Come and see: When all the craftsmen began their work, the very work they started was finished on its own. They started and it was finished on its own. From where do we know that? From the verse, "Thus was all the work of the Tabernacle of the Tent of Meeting finished" (Shemot 39:32), MEANING THAT IT WAS FINISHED ON ITS OWN.

45. In the same manner, "The heavens and the earth were finished" (Beresheet 2:1), MEANING THAT THEY WERE COMPLETED ON THEIR OWN. You may say, IT IS WRITTEN, "And by the seventh day Elohim ended" (Ibid.), HENCE ELOHIM COMPLETED THEM, AND THEY DID NOT COMPLETE THEMSELVES. Assuredly this is so, for though the works were completed one by one, nevertheless, the world was not altogether complete before the arrival of the seventh day. For when the seventh day arrived, all the works were completed and the Holy One, blessed be He completed the universe. This is the meaning of "And by the seventh day Elohim ended His work, which He had done." AND BY THE SEVENTH DAY, all the work He had done was complete. Therefore "by the seventh day Elohim ended His work."

46. When the Temple was built, all the work was done on its own. The craftsmen began and the work showed them, how it should be done. And it was traced and completed of its own accord. It was also written, "And the house, when it was built" (I Melachim 6:7), not 'when they built it,' but "when it was built, because it was built on its own." It is further written, "was built of stone made ready before it was brought there" (Ibid.) - "was built" and not 'they built it.' So all work, which is holy, is completed on its own accord.

47. "And Betzalel the son of Uri, the son of Chur..." (Shemot 38:22): we learned by this verse that the Holy Spirit proclaimed concerning this verse before the eyes of Yisrael, and said, "Betzalel the son of Uri, the son of Chur, of the tribe of Judah, did all that Hashem commanded Moses. And with him Aholiav, son of Achisamach." HE ASKS: What is the meaning of "And with him"? AND HE REPLIES: We learned that Aholiav did not do the work alone but with Betzalel he did what he did. This is the meaning of "with him" and not on his own. FOR BETZALEL IS RIGHT AND AHOLIAV IS LEFT. From here we learn that the left is always included in the right. Therefore it is written, "I have given with him Aholiav" (Shemot 31:6). The one is right and the other left. AND LEFT IS INCLUDED IN THE RIGHT.

44 וְתָא חֲזִי, בְּשַׁעֲתָא דְכֻלְהוּ אוּמְנִין שָׂארוּ לְמַעַבְדַּא אוּמְנוּתָא, הֵהוּא עוּבְדָא מְמַשׁ דְּשְׂרָאן, אִיהִי אֲשַׁתְּלִימַת מְגַרְמָה. אִינּוֹן שְׂרָאן, וְאִיהִי אֲשַׁתְּלִימַת עִבְדִּיתָא, אִיהִי מְמַשׁ, מְנַלְן, דְּכֻתִּיב וְתֻכַּל כָּל עִבְדִּיתָא מִשְׁכָּן אַהֵל מוֹעֵד.

45 בְּגוּזָנָא דָּא וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ. וְאִי תִימָא, וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי. וְדָאִי הֵכִי הוּא, דְּכָל עֲלָמָא, אַע"ג דְּכָל עִבְדִּין אֲשַׁתְּלִימוּ כָּל חַד וְחַד, עֲלָמָא כְּלָא לָא הוּהּ שְׁלִים בְּקִיּוּמִיהּ, עַד דָּאֲתָא יוֹמָא שְׁבִיעָא, דְּכַד אָתָא יוֹמָא שְׁבִיעָא, כְּדִין אֲשַׁתְּלִימוּ כָּל עִבְדִּין, וְאֲשַׁלִּים בֵּיהּ קוּדְשָׁא בְּרִין הוּא עֲלָמָא, הַה"ד וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה. בְּהַאי, אֲשַׁתְּלִים בְּקִיּוּמָא כָּל עִבְדִּיתָא דְּעֵבֵד, וְע"ד וַיְכַל אֱלֹהִים בְּיוֹם הַשְּׁבִיעִי.

46 וְכַד אֲתַבְּנִי בֵּי מְקֻדְשָׁא, כָּל עִבְדִּיתָא דָּאֲתַעְבִּיד, אִיהִי מְגַרְמָה אֲתַעְבִּידַת אוּמְנִין שְׂרָאן, וְעִבְדִּיתָא אֲתַחְזִיאת לֹון לְמַעַבְדַּא, וְאֲתַרְשִׁימַת קִמְיִיהוּ, וְאֲשַׁתְּלִימַת הִיא מְגַרְמָה. וְהָא אוּקְמוּהּ, דְּכֻתִּיב וְהַבֵּית בְּהַבְּנוֹתוֹ. וְהַבֵּית כְּאֲשֶׁר בָּנָהוּ לָא כְּתִיב. אֶלָּא בְּהַבְּנוֹתוֹ. דָּאִיהִי אֲשַׁתְּלִימַת מְגַרְמָה. וְכֻתִּיב אֲבָן שְׁלֵמָה מִסַּע נִבְּנָה. בְּנוּהוּ לָא כְּתִיב. אֶלָּא נִבְּנָה הוּא מְגַרְמִיהּ נִבְּנָה, וְכֵן בְּכָל עִבְדִּיתָא דָּאִיהִי קְדִישָׁא, אִיהִי אֲשַׁתְּלִימַת מְגַרְמָה.

47 וּבְצֻלָּאֵל בֶּן אוּרִי בֶן חוּר. הַאי קְרָא אוּלִיפְנָא, דְּרוּחַ קוּדְשָׁא אֲכַרְיז עֲלֵיהּ לְעִנְיֵיהוֹן דִּישְׂרָאֵל, וְאָמַר וּבְצֻלָּאֵל בֶּן אוּרִי בֶן חוּר לְמַטָּה יְהוּדָה עָשָׂה אֶת כָּל אֲשֶׁר צִוָּה יי' אֶת מֹשֶׁה. וְאִתּוּ אֶהְלִיאֵב בֶּן אַחִיסָמֶךְ. מָאִי וְאִתּוּ. אֶלָּא אוּלִיפְנָא, דָּאֶהְלִיאֵב לָא עִבִּיד עִבְדִּיתָא בְּלַחְדוּדֵי, אֶלָּא עִם בְּצֻלָּאֵל, וְעִמֵּיהּ עִבֵּד כָּל מַה דְּעֵבֵד. הַה"ד וְאִתּוּ, וְאִתּוּ וְלֹא בְּלַחְדוּדֵי. מְכַאֵן דְּשְׁמָאֵלָא אִיהִי בְּכֻלְל יְמִינָא תְּדִיר. וְע"ד כְּתִיב וְאֲנִי הִנֵּה נֹתְתִי אִתּוּ אֶת אֶהְלִיאֵב, דָּא יְמִינָא וְדָא שְׁמָאֵלָא.

48. "These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were counted, according to the commandment of Moses ..." (Shemot 38:21). Rabbi Yesa said: Since all the wise men made the Tabernacle, there was need of counting all the works done in it. What is the reason? Each account, by being made, confirmed the work done, and it remained in place.

49. And all Yisrael, as at first they wanted to donate, so they wanted that account, MEANING THAT BY THEIR WISH THEY DREW THE MOCHIN OF THESE ACCOUNTING, and all the work prevailed by that wish. Therefore, there was need of accounting IN THE TABERNACLE, since through it the work is confirmed. It is therefore written, "These," NAMELY, "THESE ARE THE ACCOUNTS," and not 'And these', BECAUSE WHEREVER IT IS WRITTEN "THESE," WHATEVER WAS WRITTEN BEFORE IS ANNULLED, and that account annuls all the previous accounts in the world, prevails more than the rest, and the Tabernacle exists by that and not by another.

7. "And He shall be the faithfulness of your times"

Rabbi Yesa says that the faithful should tune themselves to the name of heaven so that Malchut will unite with Zeir Anpin. "Your times" refers to the time set aside for studying the Torah, and "faithfulness" refers to Malchut. "A strength of salvation" consists of both judgment and mercy. "Wisdom and knowledge" means that wisdom is only revealed through knowledge. "The fear of Hashem is his treasure" means that God lets out all his streams, accounting for them carefully. We hear of several reasons that Malchut is called 'faithfulness.' Rabbi Yesa concludes that God let Yisrael know the faithfulness of those who built the Tabernacle.

50. He opened the discussion and said: "And He shall be the faithfulness of your times, a strength of salvation, wisdom and knowledge, the fear of Hashem is his treasure" (Yeshayah 33:6). This verse was explained by the friends. But we learned that whoever is occupied in the Torah in this world and merits in setting times for it, should be in faithfulness, set his mind upon the Holy One, blessed be He, ZEIR ANPIN, and tune himself to the name of heaven, SO THAT MALCHUT CALLED 'NAME', WILL BE UNITED WITH HEAVEN, ZEIR ANPIN, because faithfulness, WHICH IS MALCHUT, is attuned to this, TO BECOME UNITED WITH ZEIR ANPIN. THIS IS THE SECRET OF THE VERSE, "THE FAITHFULNESS OF YOUR TIMES;" "YOUR TIMES" REFERS TO THE TIMES SET FOR THE STUDY OF THE TORAH, ZEIR ANPIN, AND "FAITHFULNESS" REFERING TO MALCHUT, SO THAT THE TWO MAY JOIN. "A strength of salvation" comprises Judgment and Mercy, FOR STRENGTH IS JUDGMENT AND SALVATION IS MERCY. "Wisdom and knowledge," the two dwell one upon the other, FOR CHOCHMAH is hidden and concealed AND THEY SHOULD dwell one upon the other, NAMELY, CHOCHMAH IS NOT REVEALED SAVE BY DA'AT.

51. "The fear of Hashem is his treasure." It is the treasure of all those GRADES, since that fear of Hashem, WHICH IS MALCHUT CALLED 'FEAR OF HASHEM', receives all the streams, NAMELY, THOSE SAID GRADES, and becomes a treasure (store-house) to them all, and when all that were hidden in it issue, it lets them out by accounting. From where do we know that? From the verse, "your eyes like the pools in Heshbon (Eng. 'account')" (Shir Hashirim 7:5). For it does things by reckoning, and lets out pools of water, THE GRADES IT RECEIVED, carefully letting all out with account.

48 אלה מקודי המשכן משכן העדות אשר פקד על פי משה וגו'. ר' ייסא אמר, בין דעבדו כל חבימיא ית משכנא, אצטריך למהדר חושבנא, מכל אינון עבדן דאתעבירו ביה. מאי טעמא. בגין דכל חושבן וחושבן, כד הוה אתעביד חושבנא, הכי אתקנים הוה עבידא, ואתקנים באתריה.

49 וישראל בלהו כמה דאתרעו במה הנדיבו בקדמיתא, הכי נמי אתרעו בהווא חושבנא, וכדין אתקנים כל עבידא, בהווא רעותא. ועל דא אצטריך הכא חושבנא, בגין דבהאי אתקנים עבידא. אלה כתיב, ולא כתיב ואלה. אלא דא איהו חושבנא דפסיל כל חושבנן דעלמא, ודא אתקנים יתיר מכלהו, דבהאי אתקנים משכנא, ולא באחרא.

50 פתח ואמר, והיה אמונת עתך חסן ישועות חכמת ודעת יראת יי' היא אוצרו. האי קרא אוקמוה חבריאי, אבל הא תנינן, כל ב"נ דאתעסק באורייתא בהאי עלמא, וזכי למקבע עתין לה, אצטריך באמונה, דרעותא דיליה יתכוון לקודשא בריך הוא, יתכוון לשם שמים, בגין דאמונה להכי אתכוון. חסן ישועות, לאכללא רחמי בדינא. חכמת ודעת, דתרין אלין שראן דא על דא. דא טמיר וגניז, לאשראה דא על דא.

51 יראת יי' היא אוצרו. אוצרו דכל אלין, בגין דהאי יראת יי', נקיט כל אינון נחלין, ואיהו אתעבידת אוצר לכלהו. וכד נפקין מנה כל אינון גניזין בלהו, אפיק לון בחושבנא. מנלן. דכתיב עיניך ברכות בחשבון. בחשבון ודאי עביד, ואפיק אינון ברכות מים, ואשגח לאפקא כלא בחושבנא.

52. SINCE IN MALCHUT ALL IS DONE WITH RECKONING, WHICH IS THE SECRET OF CHOCHMAH THAT SUSTAINS EVERYTHING, she is called 'faithfulness', MEANING FIDELITY AND SUSTENANCE. THERE ARE MORE REASONS WHY MALCHUT IS CALLED 'FAITHFULNESS'. For all these reasons it is called 'faithfulness', as we already explained. If in here, IN THE SUPERNAL SFIROT AND GRADES THAT MALCHUT RECEIVES, one should see faithfulness, NAMELY, ILLUMINATE THEM ACCORDING TO THE SECRET OF ACCOUNT, ACCORDING TO THE SECRET OF THE VERSE, "THE FEAR OF HASHEM IS HIS TREASURE," AS WAS DISCUSSED, and in the matters of the world, BY THE CORRECTIONS OF MALCHUT HERSELF CALLED 'WORLD', IN THE SECRET OF THE VESSELS OF THE TABERNACLE; how much more so ONE NEEDS TO ACCOUNT AND TO SHOW FAITHFULNESS, THAT ARE THE MYSTERY OF SUSTENANCE AS MENTIONED. Therefore, the Holy One, blessed be He let Yisrael know the secret of faithfulness of those who made the Tabernacle, in all that they did, IN THE SECRET OF THE VERSE, "THESE ARE THE ACCOUNTS OF THE TABERNACLE." And everything is already explained.

52 ועל דא אקרי אמונה. ובכלל אקרי אמונה, והא אוקימנא. ומה אי הכא אצטריך לאחזאה מהימנותא, לשאר מלי דעלמא עאכ"ו. ועל דא, קודשא בריך הוא הוה אודע להו לכל ישראל, רזא דמהימנותא דילהו, בכל מה דעבדו, וכלא אתמר.

8. The name Betzalel caused

Rabbi Yosi and Rabbi Yitzchak are walking together. Rabbi Yosi says that God chose Betzalel to build the temple because of his name, that means 'in the shadow of El,' 'El' being the name of Chesed. He adds that God made names on earth because they have significance. To further this argument he says that Judah started building the left side and the Tabernacle was constructed of left and right. In the same way the Torah, Tiferet, started on the left side, Gvurah, and joined the right, Chesed. Reuben started building on the right and turned to the left to bring in the tribes Shimon and Gad. We hear that God gave Betzalel wisdom because he was already wise-hearted. Rabbi Shimon turns to: "Like the apple tree among the trees of the wood, so is my beloved among the sons... I sat down under His shadow with great delight, and His fruit was sweet to my taste." He says that 'under His shadow' refers to Betzalel, and 'His fruit' refers to the souls of the righteous since they are the fruit of God's deeds. Finally the verse: "All the gold that was applied" is explained as meaning that the gold that was supplied for the Tabernacle already existed above. In each work that was holy there was gold.

53. Rabbi Yosi and Rabbi Yitzchak were walking along the way. Rabbi Yosi said: Assuredly the Holy One, blessed be He wanted Betzalel to do the work of the Tabernacle more than the rest of Yisrael. HE ASKS: Why? He told him: It was because of his name, FOR HE WAS CALLED 'BETZALEL', BETZEL (ENG. 'IN THE SHADOW OF') EL, AND EL IS THE NAME OF CHESED. It was already explained that the Holy One, blessed be He placed names (Heb. shemot) on earth to be adorned by them and to do there the work of this world, as it is written, "who has made desolations (Heb. shamot) in the earth" (Tehilim 46:9), MEANING THAT IT IS INCUMBENT BY HASHEM UPON MEN TO CALL BY NAME ON EARTH.

53 ר' יוסי ורבי יצחק הוו אזלי בארחה, אמר ר' יוסי, ודאי דקודשא בריך הוא אתרעי ביה בבצלאל לעבידת משכנא, יתיר מכל ישראל, אמאי. אמר ליה, שמא גרים, והא אוקמוה, דקודשא בריך הוא שוי שמון בארעא, לאתעטרא בהו, ולמעבד בהו עבידתא בעלמא, הה"ד אשר שם שמות בארץ.

54. He told him: There is a secret here. Judah is of the left side, BEING OF MALCHUT, WHICH IS CONSTRUCTED BY THE LEFT SIDE. Then he joined the right, ZEIR ANPIN, and therefore the Tabernacle was built on that side, starting on the left side and joining the right side. Afterwards they were combined together and all was done from the right. In the same manner the Torah, WHICH IS TIFERET, started on the left side, FOR TIFERET RECEIVES THE EMANATION OF GVURAH WHICH IS LEFT, and joins the right, CHESED. They were combined together and all became right. Reuben started on the right. FOR REUBEN WAS CHESED, and turned to the left to take UNDER HIS BANNER the rest of the tribes, SHIMON AND GAD, that are of the left. For he started on the right and turned left.

54 אמר ליה, רזא איהו הכא, יהודה מסטר שמאלא הוה, ואהדר ואתדבק בימינא. ועל דא, בסטרא דא אתעביד משכנא, שארי מסטר שמאלא, ואתדבק בסטר ימינא, ולבתר אתכליל דא בדא, ואתעביד כלא ימינא. כגוונא דא אורייתא, שארי משמאלא, ואתדבק בימינא, ואתכליל דא בדא, ואתעביד כלא ימינא. ראובן שרא מימינא, וסטא לשמאלא, ונטלו עמיה אינון שאר שבטין, דאינון שמאלא, בגין דשארי מימינא וסטא לשמאלא.

55. HE EXPLAINS WHAT HE SAID: Judah started from the left side, FOR HE IS OF MALCHUT WHICH IS BUILT BY THE LEFT SIDE. And he joined the right, so the Tabernacle was ALSO constructed on that side, starting on the left side and joining the right side, BECAUSE THE TABERNACLE IS ALSO MALCHUT, and therefore Betzalel, who comes from Judah, built the Tabernacle and was established thereby. FOR HE IS CONSIDERED IN THE SAME WAY AS THE TABERNACLE. And it was already expounded that the Holy One, blessed be He wanted him and preferred him above all Yisrael for the building OF THIS TABERNACLE.

56. And he gave him Chochmah and Tevunah, and Da'at as was explained, because he already possessed intelligence of heart, as it is written, "and in the hearts of all that are wise-hearted I have put wisdom" (Shemot 31:6), MEANING THAT HE WAS GIVEN WISDOM FOR BEING ALREADY WISE-HEARTED. For the Holy One, blessed be He gives wisdom only to him who already has wisdom. The friends explained it and we learned. In the same manner Betzalel, WHO WAS WISE, THE HOLY ONE, BLESSED BE HE GAVE HIM WISDOM. Rabbi Shimon said: Betzalel, his name caused this to him, and was called by that name for his wisdom. And the secret of the word 'Betzalel' is "in the shadow of El."

57. He opened the discussion and said: "Like the apple tree among the trees of the wood, so is my beloved among the sons... I sat down under His shadow with great delight, and his fruit was sweet to my taste" (Shir Hashirim 2:3). "Under his shadow (Heb. tzel)" refers to Betzalel, who prepared the Tabernacle and constructed it, as it is written, "I sat down...with delight." For it is delightful to sit in the Tabernacle, and it delights the Congregation of Yisrael. And the Congregation of Yisrael sits under the shadow of El. This is the meaning of Betzalel.

58. "And his fruit was sweet to my taste." ZEIR ANPIN produced good fruit to the world, as it is written, "from Me is your fruit found" (Hoshea 14:9). What is a fruit? It is the souls of the righteous that are the fruit of the deeds of the Holy One, blessed be He. For the river that went out of Eden, WHICH IS YESOD OF ZEIR ANPIN, pulls out and casts souls into the world, and they are the fruit of the Holy One, blessed be He. That is why IT IS WRITTEN, "His fruit was sweet to my taste," as we explained.

59. "In his shadow" refers to Betzalel. Therefore the Tabernacle was constructed by Betzalel. That is why IT IS WRITTEN, "Betzalel the son of Uri, the son of Chur" (Shemot 38:22). "The son of Uri" is of the light of the sun coming out. "The son of Uri" is the right: "The son of Chur" is of the left. Therefore, it was by him that the Judgment of the Holy One, blessed be He was completed during the golden calf. FOR HE WAS KILLED BY THE MIXED MULTITUDES.

55 יְהוּדָה שָׂרָא מִשְׁמָאלָא, וְסָטָא לְיְמִינָא, שָׂרָא מִשְׁמָאלָא, בְּגִין דְּאִתִּי מְסִטֵר שְׁמָאלָא, וְאִתְדַבֵּק בְּיְמִינָא, וּמְשַׁכְנָא בְּסִטְרָא דָּא אִתְעַבִּיד. שְׂאֲרֵי מְסִטֵר שְׁמָאלָא, וְאִתְדַבֵּק בְּסִטְרֵי יְמִינָא, וְעַד, בְּצִלְאֵל אִיהוּ דְּאִתִּי מְסִטְרִיהּ, עֵבֵד מְשַׁכְנָא וְאִתְתַּקֵּן לְגַבִּייהּ. וְהָא אֻקְמוּהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא אִתְרַעֵי בֵּיהּ, וּבְרִיר לִיהּ מִכָּל לְעַבִּידָתָא דָּא.

56 וַיְהִי לִיהּ חֲכָמָה וְתְבוּנָה וְדַעַת, כְּמָה דְּאֻקְמוּהּ. בְּגִין דְּעַמִּיּוּהּ הוּהּ בְּקִדְמִיתָא סְכֻלְתָּנוּ דְּלֵבָא, דְּכִתְיִב וּבְלֵב כָּל חָכָם לֵב נִתְתִּי חֲכָמָה. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא לָא יְהִיב חֲכָמְתָא, אֶלָּא לְמָאן דְּאִית בֵּיהּ חֲכָמְתָא, וְאֻקְמוּהּ חֲבֵרִיָּא וְאִתְמַר. וְכֵן כְּגִוּוֹנָא דָּא בְּצִלְאֵל. ר' שְׁמַעוֹן אָמַר, בְּצִלְאֵל שְׁמִיּהּ גְרִים לִיהּ, וְעַל חֲכָמְתִּיהּ אֶקְרִי חֲכִי, וְרִזָּא דְּמִלָּה בְּצִלְאֵל, בְּצֵל אֵל.

57 פִּתַּח וְאָמַר, כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר כֵּן דוּרֵי וְגו'. בְּצֵלוֹ: הֵינּוּ בְּצִלְאֵל, דְּאִיהוּ אִתְקִין מְשַׁכְנָא, וְעֵבֵד לִיהּ. דְּכִתְיִב חֲמֻדְתִּי וַיִּשְׁבַּתִּי. דְּמְשַׁכְנָא חֲמִידָא אִיהוּ לְמִיתַב בֵּיהּ, דְּאִיהוּ עֵבֵד חֲמוּדָא לְכִנְסַת יִשְׂרָאֵל, וְכִנְסַת יִשְׂרָאֵל יִתְבֵּא בְּצֵלָא דָּאֵל. וְדָא אִיהוּ בְּצִלְאֵל.

58 וּפְרִיּוֹ מִתּוֹק לְחֲכִי, דְּדָא אִיהוּ דְּעֵבֵד פְּרִיּוֹן טְבִין בְּעֵלְמָא, דְּכִתְיִב מִמְּנֵי פְּרִיךְ נִמְצָא. מָאן הוּא פְּרִי. אֵלִין אִינוּן נִשְׁמַתְהוּן דְּצְדִיקֵיָּא, דְּאִינוּן אִיבָא דְּעוֹבְדוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא. דְּהוּא נְהַר דְּנִפְמִיק מְעַדָּן, אִיהוּ אִפִּיק וְזָרִיק נִשְׁמַתִּין לְעֵלְמָא, וְאִינוּן פְּרִין דְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְג"כ פְּרִיּוֹ. דָּא אִיהוּ כְּדָקְאֻמְרָן.

59 בְּצֵלוֹ: דָּא הוּא בְּצִלְאֵל. וְעַל דָּא תְּקוּנָא דְּמְשַׁכְנָא עַל יְדָא דְּבְצִלְאֵל הוּהּ. וּבְג"כ וּבְצִלְאֵל בֶּן אֹוֹרִי בֶן חוּר. בֶּן אֹוֹרִי, דָּא נְהוּרָא דְּשִׁמְשָׁא דְּנִפְמִיק. בֶּן אֹוֹרִי, דָּא יְמִינָא. בֶּן חוּר, דָּא אִיהוּ שְׁמָאלָא. בֶּן אֹוֹרִי בֶן חוּר, וְעַל דָּא אֲשֵׁתָלִים בֵּיהּ דִּינָא דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעוֹבְדָא דְּעֵגְלָא.

60. "All the gold that was applied" (Shemot 38:24). From the time Yisrael gave it, it was already prepared and worked ABOVE by the holy work. What is the reason? That on each grade gold was arranged, for there is no wholeness but by Judgment and Mercy. Therefore, the gold was present in all the work of the Tabernacle, NAMELY, IN ALL THE GRADES OF MALCHUT, and in each work that was holy, there was gold. And gold was in everything.

60 כל הזהב העשוי. מההיא שעתא דיהבו ליה ישראל, הוה עשוי ואתתקן מקדמת דנא, בכל מלאכת הקדש, כל ההוא דהבא, אתעביד ואתתקן בכל מלאכת הקדש. מאי טעמא. בגין דבכל דרגא ודרגא, הוה אתתקן ביה דהבא. דלית שלימו אלא רחמי ודינא, ועל דא דהבא הוה אזיל בכל מלאכת הקדש, בכל ההיא עבידתא דאקרי קדש, הוה אזיל בה דהבא, דהבא בכלא.

9. "When the wicked sprout like grass"

Rabbi Aba, Rabbi Yosi and Rabbi Chizkiyah are studying the Torah together, and Rabbi Chizkiyah wonders why God is so patient in judging the wicked. He says that Rabbi Shimon told him this is because the judgment that God desires is a clear, loving and joyful judgment. He does not want the judgment of defilement; therefore he doesn't mix the two. He will refrain from judging the wicked until evil is lost from the World to Come. Then Rabbi Shimon talks about "When the wicked sprout like grass, and when all the workers of iniquity flourish; it is that they shall be destroyed forever," and explains that the wicked shall be severed from their roots. One more explanation of God's patience is that this world is part of the Other Side and it is opposed to the World to Come that is part of the side of holiness. One is destined for the wicked and the other for the righteous.

61. Rabbi Aba and Rabbi Yosi and Rabbi Chizkiyah were sitting and studying the Torah. Rabbi Chizkiyah said to Rabbi Aba: Indeed we see that the Holy One, blessed be He desires to have Judgment upon everything, so the two will mix together, JUDGMENT AND MERCY. Nevertheless, He withholds Judgment from the wicked of the world. Why, if He is desirous of Judgment, remove it from the evil? NAMELY, WHY IS HE SO PATIENT? He said to him: How many mountains, WISE MEN, have been uprooted by this, NOT KNOWING THE TRUE MEANING THEREOF. But the holy luminary revealed several things concerning the matter.

61 רבי אבא רבי יוסי ורבי חזקיה הוו יתבין ולעאן באורייתא, אמר ליה ר' חזקיה לר' אבא, הא חמינן דקודשא בריך הוא אתרעי בדינא בכלא, לאתערבא דא בדא, ואיהו אריך דינא בחיובי עלמא, אי איהו אתרעי בדינא, אמאי סליק ליה מחיוביא. אמר ליה, כמה טורין אתערבו במלה דא, אבל כמה מלין גלי בוצינא קדישא בהאי.

62. Come and see: The Judgment that the Holy One, blessed be He is desirous of, is a clear Judgment, that stirs love and joy, NAMELY, THE JUDGMENT OF THE LEFT COLUMN AFTER JOINING THE RIGHT COLUMN, TO BECOME THE SECRET OF THE WINE THAT MAKES GLAD ELOHIM AND MEN, AND IS ALSO THE SECRET OF GOLD. But the wicked, when in the world, are under Judgment of defilement, the Judgment which the Holy One, blessed be He does not want at all. Therefore, there must not be mixing of the holy Judgment with the defiled Judgment, until THE DEFILED JUDGMENT is exterminated of itself, and causes EVIL to be lost from the World to Come, for the defiled Judgment in it causes it to be destroyed.

62 ות"ח, דינא דקודשא בריך הוא אתרעי ביה, איהו דינא בריר, איהו דינא דאתער רחימו וחדוה. אבל חייביא כד אינון בעלמא, בלהו דינא דזוהמא. בלהו דינא דלא אתרעי ביה קודשא בריך הוא כלל. וע"ד, לא בעי לאתערבא דינא קדישא בדינא מסאבא דזוהמא, עד דאיהו אשתצי מגרמיה, ולאובדא ליה מן עלמא דאתי, וההוא דינא דזוהמא דביה איהו אוביד ליה מעלמא.

63. He opened the discussion and said: "When the wicked sprout like grass, and when all the workers of iniquity flourish; it is that they shall be destroyed forever" (Tehilim 92:8). This verse was explained. Nevertheless, come and see: "the wicked sprout like grass" MEANS just as grass on dry land becomes dry. And when it is given water, it blooms and the dryness disappears. Like a cut tree, when it flourishes again, grows only side branches growing upwards, but never a whole tree, as was before, NAMELY "THE WORKERS OF INIQUITY FLOURISH." And all that happens so "they shall be destroyed forever," that is, they will be severed from their root and from everything else.

63 פתח ואמר בפרח רשעים כמו עשב ויציצו כל פועלי און להשמדם עדי עד, האי קרא אוקמוה, אבל ת"ח, בפרח רשעים כמו עשב. כהאי עשבא דאיהו ביבישו דארעא, ואיהו יבישא, כד שראן ביה מיא אפריח, וההוא יבישו אתפרח. וכהאי אילנא קציצא דנציץ, ולא סליק אלא אינון פארות, לסטר דא ולסטר דא, דאינון עגמין דסלקין, ולעלמין לא סליק אילנא, כד הוה בקדמיתא למהווי אילנא. וכל דא, להשמדם עדי עד, לאעקרא לון משרשין ומכלא.

64. There is yet another secret in this, why the Holy One, blessed be He is long-suffering with the wicked in this world. It is because this world is the portion of the Other Side, and the World to Come is part of the side of holiness, and the portion of the righteous, where they will be adorned by the crown of the glory of their Master. These two sides stand the one against the other, THE WORLD TO COME, the side of holiness and THIS WORLD, the Other Side of defilement. This is destined for the righteous and that for the wicked. And all this corresponds to all that. Happy are the righteous, who have no part in this world, but in the World to Come.

64 תו רזא אַחראַ אֵית בְּהַאי, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא אַרְיךְ רוּגְזִיָּה בַּחַיִּיבֵינָא בְּהַאי עֲלָמָא, בְּגִין דְּהַאי עֲלָמָא, אֵיהוּ חוּלְקָא דְּסִטְרָא אַחְרָא. וְעֲלָמָא דְּאֵתִי אֵיהוּ סִטְרָא דְּקְדוּשָׁה. וְאֵיהוּ חוּלְקָא דְּצַדִּיקֵינָא, לְמַהוּ צַדִּיקֵינָא אֵינוּן בְּעִטְרָא דִּיקְרָא דְּמֵאֲרִיְהוּן בֵּיהּ. וְתֵרִין סִטְרִין אֲלִין, קֵיִימִין דָּא לְקַבֵּל דָּא. דָּא סִטְרָא דְּקְדוּשָׁה. וְדָא סִטְרָא אַחְרָא דְּמִסְאֲבָא. דָּא קֵיִימָא לְצַדִּיקֵינָא, וְדָא קֵיִימָא לְרְשִׁיעֵינָא, וְכֹלָא דָּא לְקַבֵּל דָּא. זְכָאִין אֵינוּן צַדִּיקֵינָא, דְּלִית לֹון חוּלְקָא בְּהַאי עֲלָמָא, אֲלָא בְּעֲלָמָא דְּאֵתִי.

10. The 42 sacrifices of Balak

When Balak made his sacrifice he intended to placate God because he had killed so many people. God did not accept this sacrifice, nor did the Other Side. Those who were to be punished were cursed in Hashem's name but until now they have not been punished, nor have the sacrifices been accepted by either side. The sacrifice offered was to propitiate the Other Side, but it has not done so, and nor has it met with God's blessing.

65. Come and see: All is predisposed and revealed before the Holy One, blessed be He. Though Balak and Bilaam did not mean to devote THEIR SACRIFICES for the Holy One, blessed be He, yet all is established before Him, and He does not reduce their reward at all in this world. At that time they had power over Yisrael, by their sacrifice which caused twenty-four thousand people from Yisrael to pass away, besides those who were killed, as it is written, "Slay every one of his men that have attached themselves to Ba'al Peor" (Bemidbar 25:5), and "Take all the chiefs of the people, and hang them up before Hashem" (Ibid. 4). And even now that sacrifice impends upon Yisrael to cause misfortune. They built seven altars, AND OFFERED SACRIFICES UPON THEM, 42 in all.

65 ת"ח בְּלָא אֲתַתְקֵן וְאֲתַגְלִי קִמֵי קוּדְשָׁא בְּרִיךְ הוּא. וְאֵע"ג דְּבִלְק וּבְלַעַם לָא אֲתַבְּוֹנוּ לְגַבֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּלָא אֵיהוּ מִתְתַקֵּן קִמֵיָּהּ, וְלֹא גִרַע מֵאֲגַר דְּלֵהוֹן כְּלוּם בְּהַאי עֲלָמָא. בְּהַהוּא זְמַנָּא שְׁלִיטוּ עַל יִשְׂרָאֵל, דְּגֵרַם הָהוּא קוּרְבָנָא, לְאַסְתַּלְקָא מִיִּשְׂרָאֵל אַרְבַּעַה וְעֶשְׂרִין אַלְפִין, בַּר כָּל אֵינוּן דְּאֲתַקְטְלוּ, דְּכַתִּיב הֲרִגוּ אִישׁ אֲנָשׁוּי הַנְּצַמְדִים לְבַעַל פְּעוֹר, וְכַתִּיב קַח אֶת כָּל רֵאשֵׁי הָעָם וְהוֹקַע אוֹתָם לַיְי. וְעַד כְּעַן הָהוּא קוּרְבָנָא הוּוּ תְּלִי לְאַתְפְּרַעָא מְנַהוֹן דְּיִשְׂרָאֵל. שְׁבַעַה מְדַבְּחָן בַּחוּשְׁבָן אַרְבַּעִין וְתֵרִין.

66. Rabbi Shimon said, Come and see: Balak and Bilaam offered 42 sacrifices, and took them from the Other Side to the Holy One, blessed be He. Therefore, that sacrifice is impending until it is taken by the Other Side called 'curse from Yisrael'. Until now, he has not taken it from them. And this is the secret of, "And he turned back, and looked at them" (II Melachim 2:23), AT THE BOYS WHO JEERED AT HIM AND SAID TO HIM "GO UP, BALD HEAD." "And he turned back," NAMELY, to the back of the Shechinah, because the Other Side stands at the back. "And looked at them," he looked and saw IN THOSE 42 BOYS, the Other Side CALLED 'CURSE', and saw that they deserved to be punished. Therefore, "he cursed them in the Name of Hashem" (Ibid. 24), in order to remove the Name of Hashem from the debt, NAMELY the debt of the sacrifice, that the Other Side offered him, NAMELY, BY BALAK AND BILAAM. And all was made right before the Holy One, blessed be He, and nothing is lost before the Holy One, blessed be He. In the same manner, everything stands before the Holy One, blessed be He, both good and evil.

66 רַבִּי שִׁמְעוֹן אָמַר, תָּא חֲזִי, אֵינוּן אַרְבַּעִין וְתֵרִין קוּרְבָנִין עֲבָדוּ בְּלַעַם וּבְלַק, וְנִטְלוּ לֹון מֵהַהוּא סִטְרָא אַחְרָא לְגַבֵי קוּדְשָׁא בְּרִיךְ הוּא, וְע"ד הוּוּ תְּלִי הָהוּא קוּרְבָנָא, לְנִטְלָא לִיָּה הָהוּא סִטְרָא אַחְרָא דְּאֲקָרֵי קְלָלָה מִיִּשְׂרָאֵל, וְעַד הִשְׁתָּא לָא גְבַהּ מְנִיָּיהוּ. וְדָא אֵיהוּ רְזָא וִיפְן אַחְרֵי וִירָאָם. וִיפְן אַחְרֵי, אַחְרֵי שְׁכִינְתָּא, דְּקֵיִימָא סִטְרָא אַחְרָא לְאַחְוָרָא. וִירָאָם. אֲסַתְבֵּל בְּהוּ הָהוּא סִטְרָא אַחְרָא, וְחִמָּא לֹון דְּאֲתַחְזוֹן לְאַתְעַנְשָׁא, וְעַל דָּא וִיקְלַלֵם בְּשֵׁם יְי. בְּשֵׁם יְי לְאַפְקָא הָהוּא שֵׁם יְי מַחִיבָא דָּא. מֵהַהוּא חִיבָא דְּהָהוּא קוּרְבָן דְּאֲקָרִיב הָהוּא סִטְרָא לְגַבֵיָּהּ. וְכֹלָא אֵיהוּ מִתְתַקֵּן קִמֵיָּהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא אֲתַאבִיד מְלָה. כְּגוֹוָנָא דָּא, בְּלָא אֲתַתְקֵן קִמֵיָּהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הֵן לְטַב הֵן לְבִישׁ.

11. "All the gold that was applied for the work"

Rabbi Shimon says that David sinned greatly when he ran from Saul, causing so many thousands to be killed including all the priests except Evyatar; this sin still goes unpunished. He tells us that the title verse means that God took the gold the people gave for the Tabernacle as expiation for their sin of creating the golden calf. Finally, he explains that Moses and Betzalel combined above and below, Tiferet with Yesod, while Betzalel and Aholiav combined right and left, Chesed and Gvurah, so that the Tabernacle was the union of upper and lower, left and right.

67. Come and see: When David ran from Saul, he caused all the priests in Nob to perish, all but Evyatar, who escaped. And he caused much misfortune to Yisrael, in that Saul and his sons died, and thousands and tens of thousands from Yisrael fell. But notwithstanding, that sin was hanging over David to cause him misfortune until the day all his sons perished in one day, and no one was left save Yoash, who was stolen BY YEHOSEBA DAUGHTER OF YORAM. In the same manner, no one was left from Achimelech save Evyatar alone. Until this day that sin impends, to punish Nob for the sin of Nob, as it is written, "This very day he will halt at Nob" (Yeshayah 10:32). And this was already explained.

68. Likewise, "All the gold that was applied for the work" (Shemot 38:24). What is the meaning of 'applied'? It means that here the Holy One, blessed be He saw Yisrael giving gold for the calf, and He applied the gold as a remedy beforehand, by putting the gold for the Tabernacle before the gold for the calf. For all the gold they had with them, and about them, they donated to the Tabernacle. FOR could you possibly imagine, that they had gold when they made the calf, and that they would take the gold off their ears, as it is written, "And all the people broke off the golden earrings which were in their ears" (Shemot 32:3)? He therefore took first the gold of the donation to expiate for the making OF THE CALF.

69. "And Betzalel the son of Uri, the son of Chur, of the tribe of Judah" (Shemot 38:22) of the aspect of Malchut, "made all that Hashem commanded Moses" (Ibid.). For all the craftsmanship of the Tabernacle was prepared through them, by their hands. Betzalel performed the work and Moses after him made all ready. Moses and Betzalel were as one, Moses above, IN TIFERET, and Betzalel below, IN YESOD, the end of the body being also a part thereof, FOR YESOD AND TIFERET ARE ONE. Betzalel and Aholiav, it has been established, that the one is of the right, CHESED, and the other is of the left, JUDGMENT, and all is one, FOR ONE INCLUDES THE OTHER. That is why it is written, "and Betzalel the son of Uri, the son of Chur, of the tribe of Judah...and with him was Aholiav, son of Achisamach, of the tribe of Dan..."

12. "And he turned back, and looked at them"

Rabbi Yosi begins by telling how Elisha went out of the city and was followed by some small boys who mocked him. He says 'small' means that they had no faith and that they were guilty according to the laws of this world and the next. "And he turned back, and looked at them" means Elisha looked to see if they would repent, and he knew that they had been conceived on the night of Yom Kippur, so he "cursed them in the Name of Hashem." Rabbi Yosi adds that he saw the boys were destined to cause a great deal of evil in Yisrael. He compares the title verse to "but his wife

67 ת"ח, יוד איהו הוה דערק קמיה דשאול. ועל דא גרים, דאתאבירו כל אינון כהני דנוב, ולא אשתאר מכלהו בר אביתר בלחודוי דערק. ודא גרים כמה בישין בישראל, ומית שאול ובנוי, ונפלו מישראל כמה אלפין ורפבן. ועכ"ד, ההוא חובה הוה תלי על יוד לגבות מגיה, עד דכל בנוי דידוד אתאבירו ביומא חד, ולא אשתאר מנייהו אלא יואש בלחודוי, דאתגניב. כגוונא דלא אשתאר מאחימלך בר אביתר בלחודוי. ועד כען ההוא חובה הוה תלי, למעבד דינא על נוב, על ההוא חובה דנוב, דכתיב עוד היום בנוב לעמוד ואוקמוה.

68 כגוונא דא, כל הזהב העשוי למלאכה. מאי העשוי. הכא אסתכל קודשא בריך הוא, כד יהבו ישראל דהבא לעגלא, וקודשא בריך הוא אקדים לון דהבא דא לאסוותא, דהאי דהבא דמשכנא אקדים לון, לההוא דהבא דיהבו לעגלא, דכל דהבא דהוה עמהון, ואשתכח עמהון, יהבו לארמת משכנא. ס"ד, דכד עברו ית עגלא אשתכח עמהון דהבא, ואינון פריקו אורנייהו לנטלא ההוא דהבא, דכתיב ויתפרקו כל העם את נזמי הזהב אשר באזניהם. וע"ד אקדים דהבא דארמונתא. לכפרא על עובדא דא.

69 ובצלאל בן אורי בן חור למטה יהודה, מסטרא דמלכותא עשה את כל אשר צוה יי' את משה. דהא כל אומנותא דמשכנא אתתקנת בהו, ועל ידיהו. בצלאל איהו עביד אומנותא, ומשה איהו אתקין כלא לבתר. משה ובצלאל כחדא הוו, משה לעילא, בצלאל תחותיה, סיומא דגופא כגופא. בצלאל ואהליאב, הא אוקמוה, דא ימינא, ודא שמאלא, וכלא חד. ובג"כ, ובצלאל בן אורי בן חור למטה יהודה וגו', ואתו אהליאב בן אחיסמך למטה דן וגו'.

looked back from behind him," saying it means 'behind' the Shechinah. Next he quotes: "And there came forth two bears out of the wood," meaning that there were female bears with male cubs. Lastly, he says that when the bears "tore 42 of the children" this counteracted the sacrifices of Balak.

70. "And all the gold that was applied for the work, in all the work of the holy place" (Shemot 38:24). Rabbi Yosi opened the discussion with the story of Elisha. It is written, "And he went up from there to Bethel and as he was going up by the way, some small boys" (II Melachim 2:23). It has been said that they were small (Heb. ne'arim), empty (Heb. niurim) of words of Torah or its precepts, "small," as they were of little faith, and they were guilty according to the law of this world and of the World to Come. They "came out of the city" (Ibid.), leaving the secret of the Faith, WHICH IS MALCHUT THAT IS CALLED 'CITY'. It is written here, "came out of the city," and there "and I will not enter the city" (Hoshea 11:9); IN BOTH CASES IT MEANS MALCHUT.

71. "And he turned back, and looked at them" (II Melachim 2:24): "turned back" MEANS he looked back, to see whether they would repent or not. "And looked at them" means he saw that it is not worthy that a good seed issue from them, and this was explained. "And looked at them" that they were conceived on the night of Yom Kippur (Day of Atonement), THAT THEIR MOTHER CONCEIVED THEN. Immediately, he "cursed them in the Name of Hashem" (Ibid.).

72. And there is a mystery in this verse: "And he turned back" MEANING THAT he looked at them whether he would be punished for them, and turned away from it. Also "Aaron turned" (Bemidbar 12:10) from leprosy. Here also "TURNED" MEANS he turned from their punishment. "And he looked at them," MEANING THAT HE SAW that they are destined to cause much evil in Yisrael.

73. "And he turned back" is similar to "but his wife looked back from behind him" (Bereshheet 19:26). What does "behind him" mean? It means behind the Shechinah. Here also "he turned back," behind the Shechinah and saw that their mothers all conceived at the night in charge of the atonement of the sins of Yisrael, NAMELY, AT THE NIGHT OF YOM KIPPUR. Immediately "he cursed them in the Name of Hashem." IT IS WRITTEN, "and there came forth two bears out of the wood" (II Melachim 2:24). HE ASKS: Why is it written "two (fem.) bears (masc.)"? Because they were female bears and their cubs WERE WITH THEM, AND THEREFORE, IT SAYS 'BEARS' (MASC.). "And tore 42 of the children." This was established, to counteract the sacrifices of Balak.

70. כָּל הַזָּהָב הָעָשׂוּי לְמַלְאכָה בְּכָל מְלָאכַת הַקֹּדֶשׁ וְגו'. ר' יוֹסִי פָתַח קָרָא בְּאִישׁוּעַ, דְּכָתִיב וַיַּעַל מִשָּׁם בֵּית אֵל וְהוּא עוֹלָה בְּדֶרֶךְ וְגוֹמֵר. וְנִעְרִים קְטָנִים. הָאֵל אוֹקְמוּהוּ, מְנוּעָרִים הוּוּ מִכָּל מְלִי אוֹרֵייתָא וּמִכָּל פְּקוּדֵי אוֹרֵייתָא. קְטָנִים זְעִירֵי מְהֵימְנוּתָא, וְאַתְחֵיבּוּ בַחֲיוּבָא דְהָאֵי עֲלֵמָא, וּבַחֲיוּבָא דְעֲלֵמָא דְאֵתִי. יֵצְאוּ מִן הָעִיר, נִפְקוּ מִרְזָא דְמְהֵימְנוּתָא. כְּתִיב הֲכָא יֵצְאוּ מִן הָעִיר, וְכָתִיב הֲתָם וְלֹא אָבָא בְּעִיר.

71 וַיִּפֶן אַחֲרָיו וַיִּרְאֵם, וַיִּפֶן אַחֲרָיו, דְּאֶסְתַּבֵּל לְאַחֲוֵרָא, אִי יְהִדְרוֹן בְּתִיּוּבָתָא, וְאִם לֹא. וַיִּרְאֵם, מֵאֵי וַיִּרְאֵם. אֶסְתַּבֵּל בְּהוּ, דְּהָא לִית זִרְעָא מִתְתַּקְנָא זְמִין לְנִפְקָא מְנִיְהוּ, וְאוֹקְמוּהוּ. וַיִּרְאֵם, הָא אוֹקְמוּהוּ, דְּאַתְעִבִּידוּ בְּלִילֵיָא דְכַפּוּרֵי. מִיָּד וַיִּקְלַלֵם בְּשֵׁם יי'.

72 וַרְזָא אִיהוּ בְּהָאֵי קָרָא, וַיִּפֶן אַחֲרָיו, אֶסְתַּבֵּל בְּהוּ, אִי יִתְעַנֵּשׁ עֲלֵיְהוּ, וְאַתְפְּנֵי מְהָאֵי. כַּד"א, וַיִּפֶן אַהֲרֹן, דְּאַתְפְּנֵי מִצַּרְעֲתֵיהּ. אוֹף הֲכָא אֶתְפְּנֵי מְעוֹנָשָׁא דְלֵהוֹן. וַיִּרְאֵם, דְּהוּוּ קִימִין לְכַתֵּר לְמַעֲבַד כְּמָה בִישׁוֹן בִּישְׂרָאֵל.

73 וַיִּפֶן אַחֲרָיו, כַּד"א וְתַבֵּט אֶשְׁתּוּ מֵאַחֲרָיו. מֵאֵי מֵאַחֲרָיו. מֵאַחֲוֵרֵי שְׂכִינְתָא. אוֹף הֲכָא וַיִּפֶן אַחֲרָיו, אֶסְתַּבֵּל מֵאַחֲוֵרֵי שְׂכִינְתָא. וְחָמָא לְכַלְהוּ, דְּהָא בְּהוּוּא לִילֵיָא דְשִׁלְטָא עַל כְּפָרָה דְחוּבִיְהוֹן דִּישְׂרָאֵל, אֶתְעִבְרוּ אִמְהוֹן מְנִיְהוּ, מִיָּד וַיִּקְלַלֵם בְּשֵׁם יי'. וְתַצְאָנָה שְׂתֵימֵי דוּבִים מִן הָעִיר. שְׂתֵימֵי דוּבִים, שְׂנִים דוּבִים מְבַעֵי לֵיהּ, מֵאֵי שְׂתֵימֵי דוּבִים. נּוֹקְבִין הוּוּ, וּבְנִיְהוּ. וְתַבְקַעְנָה מְהֵם אַרְבַּעִים וּשְׁנַיִם יְלָדִים, הָא אוֹקְמוּהוּ לְקַבֵּל קְרַבְנִין דְּבַלְק.

13. Gold from below upwards and silver from above downwards

We learn that in, "Even the gold of the wave offering," 'wave' always means lifting upward, not drawing downward, and that this term applies to gold and brass but not silver. Silver is Chassidim and it can be drawn downward, but whenever gold descends its beauty and light are dimmed. Gold needs to be raised but silver needs to be spread downward, as in "And the silver of them that were numbered of the congregation." Rabbi Shimon turns to: "For Hashem Elohim is a sun and shield....," saying that the sun is the secret of Yud Hei Vav Hei and the shield is the secret of the Holy Name Elohim. Together 'a sun and shield' are the union of Zeir Anpin and Malchut. A similar meaning is deduced from "Hashem will give grace and honor." We are told that God conceals the primordial light from the wicked but never withholds it from those 'who walk upright.' Therefore the first light does not move upward; it spreads downward and is revealed to them. Rabbi Shimon says when the priest spreads his hands in blessing the Shechinah comes to him and fills his hands. Then the priest raises his right hand above his left and everything is blessed by the source of all, the World to Come. The candles are lit and all blessings are drawn from above.

74. "Even the gold of the wave offering" (Shemot 38:24). HE ASKS why the term 'the gold of the wave offering' does not apply to silver? AND ANSWERS: Two are called thus, 'wave gold' and 'wave brass' but not 'wave silver'. Only these are so called, GOLD AND BRASS, for the term alludes to going upward. For what is down below, AMONG THE KLIPOT, is not wave gold, BECAUSE THE OTHER SIDE DRAWS CHOCHMAH OF THE LEFT FROM ABOVE DOWNWARD, AND IT IS NOT WAVED LIKE HOLINESS. Always wave MEANS lifting upward and not bringing downward. BUT SILVER IS CHASSADIM AND IT IS PERMITTED TO DRAW IT DOWNWARD, THEREFORE, IT IS NOT WRITTEN 'WAVE SILVER.'

75. This is the mystery of the reckoning, NAMELY, THE ILLUMINATION OF CHOCHMAH CALLED 'RECKONING': All the grades and Chariots are waving, THAT IS, ILLUMINATING FROM BELOW UPWARD. This is 'wave gold'. This gold IS THE ILLUMINATION OF CHOCHMAH - whenever it descends, its beauty and light are dimmed. But when the gold is waved, FROM BELOW UPWARD, it becomes good gold, in the mystery of its light. And all the gold, which is drawn down, is dross and refuse, NAMELY, A KLIPAH AND THE OTHER SIDE.

76. "And the silver of them that were numbered of the congregation" (Ibid.). IT IS NOT WRITTEN 'WAVE SILVER' since SILVER, WHICH IS THE LIGHT OF CHASSADIM OF THE RIGHT COLUMN, in its descent, is also good. And though it is not waved FROM BELOW UPWARD, nevertheless it is good. But gold, THE ILLUMINATION OF CHOCHMAH OF THE LEFT COLUMN, whatever of it that descends, is worsened. For that reason, THE GOLD needs to be waved, and raised, and SILVER needs spreading downward in all directions, because it is all for the good.

77. He opened the discussion and said: "For Hashem Elohim is a sun and shield..." (Tehilim 84:12). The sun is the Holy One, blessed be He, and the shield is the Holy One, blessed be He. HE EXPLAINS: The sun is the secret of the Holy Name Yud Hei Vav Hei, ZEIR ANPIN, where all the grades stand at ease. And the shield is the secret of the holy name Elohim, MALCHUT. This is the secret meaning of the verse, "I am your shield" (Beresheet 15:1), AS 'I' WHICH IS MALCHUT CALLED 'I', IS YOUR SHIELD. "A sun and a shield" are the secret of a whole name, WHICH INDICATES THAT ZEIR ANPIN AND MALCHUT ARE UNITED. "Hashem will give grace and honor" (Tehilim 84:12), FOR ELOHIM WILL BE A SHIELD AND YUD HEI VAV HEI WILL GIVE GRACE AND HONOR, and so all will become one secret. NAMELY, THOUGH GRACE AND HONOR ARE DRAWN AT EASE, AND A SHIELD IS DRAWN VIGOROUSLY BY WHOEVER IS BESET BY ENEMIES, AND THEY MERGE INTO ONE PRINCIPLE, THE JOINING OF YUD HEI VAV HEI AND ELOHIM.

74 וַיְהִי זֶהב הַתְּנוּפָה, אֲמַאי אֶקְרִי זֶהב הַתְּנוּפָה, וְלֹא אֶקְרִי הַכִּי בְּסֶף הַתְּנוּפָה. אֲלֵא, תְּרִין אִינוּן דְּאֶקְרוּן הַכִּי. זֶהב הַתְּנוּפָה, וְנַחֲשֵׁת הַתְּנוּפָה. וְלֹא אֶקְרִי הַכִּי בְּסֶף הַתְּנוּפָה, אֲלֵא אֵלִין אֶקְרוּן הַכִּי, בְּגִין דְּאִיהוּ אֶסְתַּלְקוּתָא לְעִילָא, דְּהָא אִית הַכִּי לְתַתָּא. וְלֹא אִיהוּ זֶהב דְּאַרְמוּתָא. וּבְכָל אֶתְר תְּנוּפָה אִיהוּ אַרְמוּתָא לְעִילָא וְלֹא לְנַחֲתָא לְתַתָּא.

75 וְאִיהוּ רִזָּא דְּחוּשְׁבָנָא דָּא, דְּכָל אֵלִין דְּרִגְוִין וְרִתִּיכִין כְּלֵהוּ, קִיּוּמֵי בְּאַרְמוּתָא, וְאִיהוּ דְּהַב אַרְמוּתָא, וְדָא אִיהוּ דְּהַב. דְּכָל מַה דְּמַתְּפִשְׁטָא לְתַתָּא, אֶסְתִּים חִיזוּ וְטִיבוּ וְנִהִירוּ דִּילֵיהּ, וְכֹד אִיהוּ בְּאַרְמוּתָא, בְּרִין אִיהוּ דְּהַב טַב בְּרִזָּא דְּנִהִירוּ דִּילֵיהּ. וְכָל הַהוּא דְּלְתַתָּא, סוּסְפִיתָא דְּדִהַבָּא, וְאִיהוּ הַתּוֹכָא דִּילֵיהּ.

76 וְכֶסֶף פְּקוּדֵי הָעֵדָה, בְּגִין דְּהָאִי, אִיהוּ כָּל מַה דְּאַתְּפִשְׁט לְתַתָּא הַכִּי הוּא טַב, וְאַף ע"ג דְּלֹא אִיהוּ בְּהָאִי אַרְמוּתָא, כְּלָא הוּא לְטַב. אֲבָל דְּהַבָּא, כָּל מַה דְּאַתְּפִשְׁט לְתַתָּא, כְּלָא הוּא לְבִישׁ. דָּא, אַתְּפִשְׁט לְטַב. וְדָא אַתְּפִשְׁט לְבִישׁ. וּבְגִין כֵּן, דָּא אֶצְטְרִיךְ לְאַרְמָא אַרְמוּתָא, וְלֹא אֶסְתַּלְקָא לְעִילָא. וְדָא, אֶצְטְרִיךְ לְאַתְּפִשְׁטָא לְתַתָּא, וְלְכָל סְטְרִין, בְּגִין דְּכֵלְהוּ קָאִים לְטַב.

77 פֶּתַח וְאָמַר כִּי שְׁמֵשׁ וּמִגֵּן יְיָ וְגו'. כִּי שְׁמֵשׁ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וּמִגֵּן, דָּא קוּדְשָׁא ב"ה. שְׁמֵשׁ: דָּא הוּא רִזָּא דְּשְׁמָא קְדִישָׁא יְדוּ"ד, דְּהִכָּא קִיּוּמִין כָּל דְּרִגְוִין לְנִיּוּחָא. וּמִגֵּן: דָּא אִיהוּ רִזָּא דְּשְׁמָא קְדִישָׁא דְּאֶקְרִי אֱלֹהִים. וְרִזָּא דָּא דְּכַתִּיב, אֲנֹכִי מִגֵּן לְךָ. וְשְׁמֵשׁ וּמִגֵּן דָּא אִיהוּ רִזָּא דְּשְׁמָא שְׁלִים. חֵן וְכְבוֹד יִתֵּן יְיָ, לְמַהּוּ כְּלָא רִזָּא חָדָא.

78. "He withholds no goodness from these who walk upright" (Ibid.). This is the secret of the verse, "And from the wicked their light is withheld" (Iyov 38:15). THEREFORE, IT IS SAID THAT FROM THOSE WHO WALK UPRIGHT NO GOOD THING WILL HE WITHHOLD, referring to the first light, WHICH IS CHESED, of which it is written, "And Elohim saw the light, that it was good" (Beresheet 1:4). And the Holy One, blessed be He hid and covered it, as explained, from the wicked He concealed and withheld it in this world and in the World to Come. But it is written of the righteous, "no good thing will He withhold from those who walk upright." This refers to the primordial light, as it is written, "And Elohim saw the light, that it was good."

79. Therefore, it, THE FIRST LIGHT, needs not go up FROM BELOW and be waved, but rather to spread and be revealed, unlike the other one of the left, GOLD, AS DISCUSSED. For that reason GOLD is called 'wave', and not 'SILVER', and that is why IT IS WRITTEN, "and the silver of...the congregation was a hundred talents" (Shemot 38:25) AND NOT 'THE WAVE SILVER.'

80. Come and see: The right side stands in readiness always to sustain the world, to shine and bless it. Therefore the priest, who is of the right side, CHESED, is always in readiness to bless the people, for all the benedictions in the world come of the right side. And the priest is the first to take. That is why the priest is appointed to bless above and below, NAMELY, CHESED ABOVE AND THE PRIEST BELOW.

81. Come and see: When the priest spreads his hands to bless the people, the Shechinah comes and dwells upon him and fills his hands. He raises his right hand above the left hand, in order to raise the right above the left. Then all the grades over which he spreads his hands, are blessed by the source of all. What is the source of the well? It is the Righteous, WHICH IS YESOD. The source of all is the World to Come, BINAH, whence all faces, ALL MOCHIN, illuminate. For it is the source and spring of all, whence all the candles and lights are lit.

82. In the same manner, WHAT WAS SAID OF BINAH, is also said of the source and spring of the well, YESOD: That all the lower candles, NAMELY, THE SFIROT OF MALCHUT, are illuminated and filled with its lights. And it, YESOD, faces that, BINAH. AS BINAH IS A SOURCE THAT GIVES AFFLUENCE TO EVERYTHING, SO YESOD IS A SOURCE GIVING TO MALCHUT. For that reason, when the priest spreads his hands and starts to bless the people, high blessings dwell from the supernal source, BINAH, and candles are lit and all the faces illuminate, and the Congregation of Yisrael, WHICH IS MALCHUT, is adorned with high crowns, and all blessings come down and are drawn from above downward.

78 לא ימנע טוב להולכים בתמים, רזא דא דכתיב וימנע מרשעים אורם. ודא איהו נהורא קדמא, דכתיב ביה וירא אלהים את האור כי טוב, דגניז וסתים ליה קודשא בריך הוא, כמה דאוקמוה, ומן חייבא גניז ליה, ומנע ליה בהאי עלמא, ובעלמא דאתי. אבל לצדיקיא מה כתיב, לא ימנע טוב להולכים בתמים. דא אור קדמא דכתיב ביה וירא אלהים את האור כי טוב.

79 וע"ד, לא אצטריך דא לאסתלקא ולארמא ליה, אלא לאתפשטא ולאנגלאה, ולא לאסתלקא בהוא אחרא, דאיהו שמאלא, וע"ד אקרי ההוא תנופה, ולאוי האי. ובג"כ וכסף פקודי העדה מאת כפר וגו'.

80 ת"ח, סטרא דימינא, איהו תדיר קיימא לקיימא בכל עלמא, ולאנהרא ולברכא ליה. ובג"כ, בהנא דאיהו מסטרא דימינא, אזדמן תדיר לברכא עמא, דהא מסטרא דימינא, אתיין כל ברכאן דעלמא, וכהנא נטיל ברישא, ועל דא אתמנא איהו לברכא לעילא ולתתא.

81 תא חזי, בשעתא דכהנא פריש ידוי לברכא עמא, בדין שכינתא אתיא ושריא עלוהי, ואמלי ידוי, ודא דימינא זקפא לעילא על ידא דשמאלא, בגין לסלקא ימינא, ולאנגברא על שמאלא. וכדין בלהו דרגין דקא פריש בהו ידוי, בלהו אתברכאן ממקורא דכלא. מקורא דבירא מאן איהו. דא צדיק. מקורא דכלא, דא איהו עלמא דאתי, דאיהו מקורא עלאה דכל אנפין נהירין מתמן, דהא איהו מבוטא ומקורא דכלא. וכל בוצינין ונהורין, מתמן אתדליקו.

82 כגוונא דא, מקורא ומבוטא דבירא, כל אינון בוצינין דלתתא, בלהו אתנהרין ואתמליין נהורין מיניה. ודא קיימא לקבל דא. ובג"כ, בשעתא דכהנא פריש ידוי, ושאר לברכא עמא. בדין שראן ברכאן עלאין, ממקורא עלאה, לאדלקא בוצינין, ונהרין כל אנפין. וכנסת ישראל אתעטרת בעטרין עלאין. וכל אינון ברכאן נגדין ואתמשכן מעילא לתתא.

Rabbi Shimon returns in his discussion to the building of the Tabernacle, in itself the union of Tiferet and the holy covenant. Since all of this building was done in the secret of the right, the evil eye has no power whenever the right side is present. The 'silver' in "and the silver of them that were numbered of the congregation" is not written as 'wave silver', so it poured from above downward. Rabbi Yitzchak asks, since there are no blessings in anything that has been counted, why were the things in the Tabernacle counted? Rabbi Shimon answers that whenever the purpose of the counting is to sanctify, there is holiness in it, just as the tithe is blessed. Blessings are withheld from the other counted things so that no blessings can come to the Other Side, nor will any reach the evil eyed. Rabbi Shimon explains the implications of the fact that the evil eye has no power over the seed of Joseph. Then five rabbis meet together on the road and begin talking. Rabbi Elazar says: "The eyes of Hashem are toward the righteous, and His ears are open to their cry," yet many righteous people cannot even get enough food. Rabbi Shimon says that in the world above the holy side knows and protects all of its own, and the Other Side knows and controls all of its own. The Other Side cannot rule over the righteous. Rabbi Elazar wants to know why then there was a plague in Yisrael after David counted the people. Rabbi Shimon answers that everyone failed to pay a ransom for his soul to God to avoid having the plague among them. He speaks then of the holiness that is subject to counting and the holiness that is not, concluding that the ransom is subject to numbering but the people of Yisrael are not. Rabbi Shimon proffers two meanings for "like the sand of the sea." The first means that the sands break the power of the waves to flood the world, so Yisrael is like that sand, preventing the other nations from ruling the world. The second meaning is that neither the sand nor Yisrael can be counted. He talks about a secret and hidden measurement and a reckoning in a hidden place that is the secret of Yisrael Saba and Tevunah. Rabbi Shimon draws a parallel between the talents and the shekels donated for the Tabernacle, kept in two separate accounts, and superior beings numbered by a supernal account with the rest being numbered by a different account.

83. Come and see: Moses ordered and Betzalel executed, so that all may be in the secret of the body: THE SECRET OF MOSES, WHO IS TIFERET, and the final part of the body, the holy covenant, WHICH IS BETZALEL, so as to increase the love and bond of the unison in the Tabernacle, WHICH IS MALCHUT. All was done in the secret of the right, and therefore, wherever the right side is present, the evil eye has no sway. That is why IT IS WRITTEN, "and the silver of them that were numbered of the congregation" (Shemot 38:25), FOR IT WAS NUMBERED AND COUNTED, IN THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AND IT WAS NOT WRITTEN, 'WAVE SILVER,' because this silver comes of the right side, CHESED, and therefore everything was numbered. THIS IS THE MYSTERY OF COMPRISING THE LEFT COLUMN, AND THE REASON IT IS POURED FROM ABOVE DOWNWARD.

84. Rabbi Yitzchak asked Rabbi Shimon: We established that blessing does not dwell on anything that was measured or counted. If so, in relation to the Tabernacle, why was everything counted? He said to him: Indeed we learned this already. But any place, upon which there dwells the side of holiness, NAMELY, THAT IT IS DRAWN FROM THE CENTRAL COLUMN COMBINING RIGHT AND LEFT, if the counting is from the holy side, blessing will be upon it always, never to pass away. We know it from the tithe, because since the purpose of the counting is to sanctify, there is blessing in it. All the more so the Tabernacle, which is holy and pertains to the side of holiness.

85. But the rest of worldly matters, not coming from the side of holiness, no blessing dwells upon them when counted. For the Other Side, which is evil eyed, can have power over it, and since it can have power over it, there is no blessing therein, in order that no blessings will reach that evil eyed.

86. Blessings are always added to measurement of holiness and counting of holiness, and therefore it is written, "And the silver of them that were numbered of the congregation," MEANING THAT IT WAS COUNTED by them that were numbered of the congregation in truth, and there should be no fear of the evil eye for that reckoning since blessings hover over all from above.

83 תָּא חֲזִי, מֹשֶׁה פָּקִיד, וּבְצַלְאֵל עֶבֶד, לְמַהּוּ כֹּלָא בְרָזָא דְגֻּפָא, וְסִיּוּמָא דְגֻּפָא דְאִיהוּ אֶת קִיּוּמָא קְדִישָׁא, לְאַסְגָּאָה רְחִימוּ וְקְשׁוּרָא דִּיחֻדָּא בְּמִשְׁכַּנָּא. וְכֹלָא בְרָזָא דִּימִינָא קָא אֶתְעִבִיד. וְעַל דָּא, בְּכָל אֲתֵר דְסִטְרָא דִּימִינָא אֶשְׁתַּכַּח, עֵינָא בִישָׁא לָא שְׁלֵטָא בִיהּ. וּבִגְ"כ, וְכֶסֶף פְּקוּדֵי הָעֵדָה. וּבְגִין דִּיהוּא כֶסֶף מְסִטְרָא דִּימִינָא קָא אֶתִּיא. וְעַל דָּא אֶתְמַנָּא כֹּלָא בְּמִנְיָנָא.

84 רַבִּי יִצְחָק שְׁאִיל לַר"ש, א"ל, הָא אֻקְמוּהָ דְבְרִכְתָּא לָא שְׂרִיָא בְּמִלָּה דְקָאִים בְּמִדְרֹו, וּבְמִלָּה דְקָאִים בְּחוּשְׁבָנָא, הֵכָא בְּמִשְׁכַּנָּא אִמְאֵי הוּוּ כֹּלָא בְּחוּשְׁבָנָא. אֲמַר לִיהּ הָא אֶתְמַר, אֲבָל בְּכָל אֲתֵר דְסִטְרָא דְקְדוּשָׁה שְׂרִיָא עֲלֵיהּ, אִי הוּוּא חוּשְׁבָנָא אֶתִּיא מְסִטְרָא דְקְדוּשָׁה, בְּרִכְתָּא שְׂרִיָא עֲלֵיהּ תְּדִיר, וְלָא אֶתְעִדֵי מִנְיָה. מְנַלְן. מִמַּעֲשֵׁר. בְּגִין דִּאתִּיא חוּשְׁבָנָא לְקִדְשָׁא. בְּרִכְתָּא אֶשְׁתַּכַּחַת בִּיהּ. כָּל שְׁפָן מִשְׁכַּנָּא דְאִיהוּ קִדְשׁ, וְאֶתִּיא מְסִטְרָא דְקִדְשׁ.

85 אֲבָל כֹּל שְׂאֵר מְלֵי דְעֵלְמָא, דְלָא אֶתִּיין מְסִטְרָא דְקְדוּשָׁה, בְּרִכְתָּא לָא שְׂרִיָא עֲלֵיהּ, כִּד אִינּוּן בְּחוּשְׁבָנָא. בְּגִין דְסִטְרָא אַחְרָא, דְאִיהוּ רַע עֵין, יְכִיל לְשִׁלְטָאָה עֲלֵיהּ. וְכִינּוּן דִּיכִיל לְשִׁלְטָאָה עֲלֵיהּ, בְּרִכְתָּא לָא אֶשְׁתַּכַּחַת בִּיהּ, בְּגִין דְלָא יִמְטוּ בְּרִכָּאן לְהוּוּא רַע עֵין.

86 וּמִדְרֹו דְקְדוּשָׁה, וְחוּשְׁבָנָא דְקְדוּשָׁה, תְּדִיר בְּרִכָּאן אֶתְוֹסְפָאן בִּיהּ. וְע"ד, וְכֶסֶף פְּקוּדֵי הָעֵדָה. פְּקוּדֵי הָעֵדָה בְּקוּשְׁטָא וְדָאֵי, וְלָא דְחִילוּ מַעֲינָא בִישָׁא, וְלָא דְחִילוּ מִכָּל חוּשְׁבָנָא דָּא, דִּהָא בְּכֹלָא שְׂרָאן בְּרִכָּאן מְלַעֲיָלָא.

87. Come and see: The evil eye has no power over the seed of Joseph, since it comes of the right side. Therefore the Tabernacle was constructed by Betzalel, who dwelt in the mystery of Joseph, being the secret of the Holy Covenant, NAMELY, HE WAS OF YESOD, AND YESOD IS CALLED 'JOSEPH'. Therefore Moses orders and Betzalel executes, so all may be in the secret of the body: MOSES, NAMELY TIFERET, and the final part of the body; BETZALEL, WHO IS YESOD, the sign of the Holy Covenant, so as to increase love and the bond of union in the Tabernacle, MALCHUT. And all was done according to the secret of the right, and that is why IT IS WRITTEN, "And the silver...numbered of the congregation," because that reckoning is the reckoning of the great grades in charge, NAMELY THE FIRST THREE SFIROT, combined on the right side. Therefore it is written, "a hundred talents..." (Ibid.) TO INDICATE THE TEN SFIROT, EACH INCLUDING TEN, TOGETHER WITH THE FIRST THREE.

88. Rabbi Aba and Rabbi Acha and Rabbi Yosi were walking from Tiberias to Tzipori. As they were walking, they saw Rabbi Elazar coming together with Rabbi Chiya. Rabbi Aba said: Surely we shall be joined with the Shechinah. They waited for them, and when they arrived, Rabbi Elazar said: It is written, "The eyes of Hashem are towards the righteous, and His ears are open to their cry" (Tehilim 34:16). This verse is hard to explain; what is the meaning of "The eyes of Hashem are towards the righteous"? If it means that the Holy One, blessed be He, takes care of them to help them in this world, yet we see so many righteous in this world, who cannot get as much food as the crows in the field. What is the meaning, then, of "The eyes of Hashem are towards the righteous"?

89. HE ANSWERS: This is a secret. Come and see: All the creatures in the world are known above, either as of this side OF HOLINESS, or of that OTHER Side. Those who are known by the holy side, are always under its protection. And those that are known by the side of defilement, are always under its control. And where the holy side has sway, the Other Side has not, and may never approach, nor thrust him from his place or occupation by any means. About this IT IS WRITTEN, "The eyes of Hashem are towards the righteous," for which reason the Other Side cannot rule over them. And there is help from heaven and good providence from above. And the Other Side and all that is evil may not rule over you.

87 וְתָא חֲזִי, בִּזְרַעַא דְיוֹסֶף לֹא שְׁלֵטָא בֵּיה עֵינָא בִּישָׁא, בְּגִין דְּאֵתִי מִסְטְרָא דִּימִינָא, וְעַל דָּא אֲתַעְבִּיד מִשְׁכְּנָא עַל יְרָא דְבַצְלָאֵל, דְּהָא אִיהוּ בְּרָזָא דְיוֹסֶף קָא שְׂרִיא, דְּאִיהוּ רִזָּא דְבְּרִית קְדִישָׁא. וְע"ד, מִשָּׁה פְּקִיד, וּבַצְלָאֵל עֵבִיד, לְמַהוּי כְּלָא בְּרָזָא דְגוּפָא, וְסִימָא דְגוּפָא, דְּאִיהוּ אֵת קִינְמָא קְדִישָׁא, לְאַסְגָּא רְחִימוּ וְקִשּׁוּרָא דִּיחּוּדָא בְּמִשְׁכְּנָא, וְכֻלָּא בְּרָזָא דִּימִינָא קָא אֲתַעְבִּיד, וּבְגִין כֵּךְ וְכִסְף פְּקוּדֵי הָעֵדָה, וְהָוָא חוֹשְׁבָנָא, אִיהוּ חוֹשְׁבֵן דְּרִגְוֵן רְבִרְבִין מִמֶּנָּן, דְּאֲתַאחְדָן מִסְטְרָא דִּימִינָא. וְעַל דָּא כְּתִיב מֵאֵת כְּכֹר וְגו'.

88 רַבִּי אַבָּא, וְר' אַחָא, וְרַבִּי יוֹסִי, הָווּ אֲזִלֵי מִטְבַּרְיָה לְצַפּוּרֵי, עַד דְּהָווּ אֲזִלֵי, חָמוּ לִיה לְרַבִּי אֶלְעָזָר דְּהוּהוּ אֲתֵי, וְרַבִּי חִיָּיא עִמֵּיהּ. אָמַר רַבִּי אַבָּא, וְדָאי נִשְׁתַּתְּףָּ בְּהַדִּי שְׂכִינְתָּא. אֹרִיכוּ לְהוּ, עַד דְּמָטוּ לְגַבְיֵיהוּ. בִּיּוֹן דְּמָטוּ גַבְיֵיהוּ, אָמַר רַבִּי אֶלְעָזָר, כְּתִיב עֵינֵי יְיָ אֵל צְדִיקִים וְאֲזִינוּ אֶל שׁוֹעֲתָם. הָאִי קְרָא קְשִׁיא, מָאי עֵינֵי יְיָ אֵל צְדִיקִים. אִי בְּגִין דְּאַשְׁחֻתָּא דְקוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהוּ לְאוּטְבָא לֹון בְּהָאֵי עֲלֵמָא, הָא חֲמִינָן, בְּמַה זְכָאִין אִינּוֹן בְּהָאֵי עֲלֵמָא, וְאַפִּילוּ מְזוּנָא כְּעוֹרְבֵי בְּרָא לֹון יְכַלִּין לְאַדְבָּקָא, אִי הָכִי מָאי עֵינֵי יְיָ אֵל צְדִיקִים.

89 אֵלָא רִזָּא הָכָא, תָּא חֲזִי, כֹּל אִינּוֹן בְּרִיּוֹן דְּעֲלֵמָא, כְּלָהוּ אֲשַׁתְּמוּדְעָן לְעֵילָא, בִּין לְסְטְרָא דָּא, וּבִין לְסְטְרָא דָּא. אִינּוֹן דְּלְסְטְרָא דְקְדוּשָׁה, אֲשַׁתְּמוּדְעָן לְעֵילָא לְגַבְיָהּ, וְאַשְׁחֻתָּא דִּילִיָּה תְדִיר עֲלִיָּהוּ. וְאִינּוֹן דְּלְסְטְרָא מִסְאֲבָא, אֲשַׁתְּמוּדְעָן לְגַבְיָהּ, וְאַשְׁחֻתָּא דִּילִיָּה תְדִיר עֲלִיָּהוּ. וּבְאַתְרֵי דְשְׁלֵטָא הֵיכִי אֲשַׁחֻתָּא דְסְטְרָא דְקְדוּשָׁה, לֹא אֲשַׁחַּח עֲלֵיהּ סְטְרָא אַחְרָא, וְלֹא יִקְרַב לְגַבְיָהּ לְעֲלָמִין, וְלֹא יְכִיל לְדַחֲוִיא לִיָּה מֵאַתְרֵיהּ, בְּכֻלָּא בְּכֻלָּא מַה דְּאִיהוּ עֵבִיד. וְעַל דָּא, עֵינֵי יְיָ אֵל צְדִיקִים וְגו', בְּגִין דָּא סְטְרָא אַחְרָא לֹא יְכִיל לְשַׁלְטָא עֲלֵיהּ. וְהִשְׁתָּא סִינְעֵתָא דְשְׂמִיא הָכָא, וְכֹל אֲשַׁחֻתָּא טְבָא דְלְעֵילָא הָכָא, וְכֹל סְטְרָא אַחְרָא, וְכֹל מְלָה בִּישָׁא, לֹא יְכִיל לְשַׁלְטָא עֲלֵיהּ.

90. Rabbi Aba said: But we have learned, that wherever the holy side abides, though there is reckoning, still blessings are not withheld from that place. Rabbi Elazar said: Assuredly this is so. He said to him: Yisrael is holy, and come from the holy side, as it is written, "Yisrael is holy to Hashem" (Yirmeyah 2:3), and "You shall be holy, for I Hashem, your Elohim am holy" (Vayikra 19:2). Why then, when David counted Yisrael, was there death among them, as it is written, "So Hashem sent a pestilence upon Yisrael from the morning even to the time appointed" (II Shmuel 24:15)?

91. He told him: It happened since David did not take shekels from them as ransom, as it is written, "then shall they give every man a ransom for his soul to Hashem when you number them that there be no plague among them when you number them" (Shemot 30:12). For holiness is in need of holy ransom, and that ransom of holiness was not taken from them. Come and see: Yisrael is holiness without numbering, and therefore a ransom should be taken from them. And that ransom is to be counted, while they are not.

92. What is the reason? Holiness is a secret, higher than all the grades, THE MYSTERY OF SUPERNAL ABA AND IMA. As this holiness is superior to all, and outside it there is another holiness beneath it, YISRAEL - SABA AND TEVUNAH COVERING SUPERNAL ABA AND IMA FROM OUTSIDE, subject to numbering and accounting, so is Yisrael holiness, as it is written, "Yisrael is holy to Hashem." And they give another holiness, their ransom, that is subject to numbering. This is a secret: Yisrael is a tree standing inside, OPPOSITE SUPERNAL ABA AND IMA, and the ransom given is another holiness standing outside and counted, CORRESPONDING TO YISRAEL - SABA AND TEVUNAH. The one is shielding the other. They went on.

93. Rabbi Elazar opened the discussion and said: "And the number of the children of Yisrael shall be like the sand of the sea, which cannot be measured or numbered..." (Hoshea 2:1). HE ASKS: What is the meaning of "the sand of the sea"? AND HE ANSWERS: That there are two meanings. The first is that "the sand of the sea" MEANS when the sea raises its waves wrathfully and the waves rise to flood the world. When they reach and see the sand, they are broken immediately and return quietly, and have no power to have control over and flood the world.

90 א"ר אבא, הא אולימנא דבכל אתר דסטרא דקדושה שריא עלוי, אע"ג דקיימא בחושבנא, ברכתא לא אתמנע מתמן. א"ר אלעזר, ודאי הכי הוא. א"ל, הא ישראל אינון קדש, ואתין מסטרא דקדש, דכתיב קדש ישראל לוי, וכתיב והייתם קדושים כי קדוש אני, אמאי כד עבד דוד חושבנא לישראל, הוה בהון מותנא, דכתיב ויתן יי' דבר בישראל מן הבקר ועד עת מועד.

91 א"ל, בגין דלא נטל מנייהו שקלים, דאיהו פורקנא. דכתיב ונתנו איש כפר נפשו לוי' בפקוד אותם ולא יהיה בהם נגף בפקד אותם. בגין דאצטריך קדש, למיהב פורקנא דקדש, וההיא פורקנא דקדש לא אתנטיל מנייהו. ת"ח, ישראל איהו קדש, דקיימא בלא חושבנא, ועל דא אצטריך פורקנא דיתנטיל מנייהו, וההוא פורקנא קיימא בחושבנא, ואינון לא קיימו בחושבנא.

92 מ"ט. בגין דקדש איהו רזא עלאה דכל דרגין, מה ההוא קדש איהו סליק על בלא, ואית ליה לבר קדש אחרא לתתא דקיימא תחותיה, וקאים בחושבנא ובמניין. אוף הכי ישראל אינון קדש, דכתיב קדש ישראל לוי, ואינון יהבי קדש אחרא, פורקן דלהון, דקיימי בחושבנא, ורזא דא, ישראל אינון אילנא דקיימא לגו, פורקנא אחרא קיימא לבר, וסליק לחושבנא, ואגין דא על דא. אזלו.

93 פתח רבי אלעזר ואמר, והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר וגו'. מהו כחול הים. תרין גוונין אינון הכא. חדא כחול הים, בגין דימא כד סלקין גלוי בזעפא ורוגזא, ואינון גלין סלקאן לשטפא עלמא, כד מטאן וחמאן חולא דימא, מיד אתברו ותבין לאחורא, ואשתככי, ולא יכלין לשלטאה ולשטפא עלמא.

94. In the same manner Yisrael is like the sand of the sea. When the other nations, which are like the furious waves of the sea of severe Judgment, see Yisrael bound to the Holy One, blessed be He, they return BACK and are broken before them, and cannot rule the world. Another meaning is that like the sand of the sea, that cannot be numbered or measured, as it is written, "which cannot be measured or numbered" so is Yisrael, who is not numbered nor subject to reckoning.

95. Come and see: There is a secret and hidden measurement, THE SECRET OF ABA AND IMA. And there is reckoning in a hidden place, concealed and stored, WHICH IS THE SECRET OF YISRAEL - SABA AND TEVUNAH. And it may be measured and numbered. This is the secret of sustenance above and below. For the measurement IN ABA AND IMA, NAMELY, THE AMOUNT OF CHASSADIM IN THEM, the secret of its execution is never known, AND ALSO WE MAY NOT KNOW the basis of the secret of the reckoning IN YISRAEL - SABA AND TEVUNAH. This is the secret of the Faith of all.

96. Yisrael below are not subject to reckoning, but only in a different aspect, NAMELY, COVERED CHASSADIM. The ransom they give, CORRESPONDING TO YISRAEL - SABA AND TEVUNAH, is subject to accounting. And for that reason whenever Yisrael are counted, ransom is taken from them, as we said. Therefore, at the time of David, when he counted Yisrael, and did not take ransom, there was wrath and many hosts and legions of Yisrael perished.

97. For that reason it is written concerning the building of the Tabernacle: "And the silver of them that were numbered of the congregation...for everyone that went to be numbered" (Shemot 38:25), NAMELY, IN THAT SAID RECKONING. All was consecrated to the construction of the Tabernacle. It was established that the talents, "A HUNDRED TALENTS" (Ibid. 27), belong to one account, and the shekels, "A THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE" (IBID. 28), are another account. For the superior ones are numbered by a supernal account, NAMELY, THE LIGHTS OF YISRAEL - SABA AND TEVUNAH, THE SECRET OF BINAH, THE HIGH RECKONING, ARE THE SECRET OF TALENTS. Others are numbered by a different account, THAT IS, THE ACCOUNTS IN ZEIR ANPIN THAT SHINES UPON MALCHUT, the one above and the other below. That is why it is written, "And of the hundred talents of silver were cast the sockets (Heb. adanim) of the sanctuary..." And these sockets were already explained, TO BE THE SECRET OF THE WHOLE MALCHUT CALLED 'ADONAI', THAT RECEIVES FROM THE HIGH RECKONING, NAMELY, FROM BINAH.

15. "Unless Hashem builds the house"

We are told that King Solomon saw that the work was finished by the hands of the craftsmen but was actually constructed by God. The most important part of the labor is what Binah made, and if this is not included the work is done in vain. Then he speaks about: "Behold it is His litter, that of Solomon, sixty valiant men are round it, the mighty men of Yisrael," saying that the 'litter' is the secret of Malchut, and it is all guarded because of the fear of Gehenom. All the men stand around it, and they are all inside the illumination of the incomprehensible thought. Rabbi Shimon talks about the nine temples that emanate from that thought, saying that they are not lights nor spirits nor souls, and cannot be comprehended. He says that the

94 בְּגוֹנוֹת דָּא, וְיִשְׂרָאֵל אֵינוֹן חוֹלָא דִּימָא, וְכֹד שְׂאֵר עֵמִין דְּאֵינוֹן גְּלִי יִמָּא, מְאֵרֵי דְרוּגְזָא, מְאֵרֵי דְדִינִין קְשִׁין, בְּעָאן לְשִׁלְטָא וּלְשִׁטְפָא עֲלֵמָא, חֲמָאן לְהוּ לְיִשְׂרָאֵל דְּאֵינוֹן מִתְקַשְׂרָאן בְּקוּדְשָׁא בְּרִיךְ הוּא, וְתַבִּין וְאִתְבְּרוּ קְמִייהוּ, וְלֹא יִכְלִין לְשִׁלְטָא בְּעֲלֵמָא. גּוֹנוֹת אַחְרָא, בְּגִין דְּחוֹלָא דִּימָא לִית לִיהּ חוֹשְׁבָנָא, וְלֹא קֵימָא בְּחוֹשְׁבָנָא, וְלֹא בְּמֵדִידוּ, דְּכִתִּיב אֲשֶׁר לֹא יִמְד וְלֹא יִסְפֵּר, אֹפֶן הִכִּי יִשְׂרָאֵל לִית לְהוּ חוֹשְׁבָנָא, וְלֹא קֵימִין בְּחוֹשְׁבָנָא.

95 תָּא חֲזִי, אִית מְדִידוּ טְמִיר וְגִנְיֹז, וְאִית חוֹשְׁבָן דְּקֵימָא בְּגִנְיֹזוּ טְמִיר וְגִנְיֹז, וְהֵאֵי קֵימָא בְּמֵדִידוּ, וְהֵאֵי קֵימָא בְּחוֹשְׁבָן. וְדָא אִיהוּ רְזָא וְקִיּוּמָא דְּכֻלָּא דְּלְעִילָא וְתַתָּא, בְּגִין דְּהוּא מְדִידוּ לֹא אֲתִיבֵדַע לְעֲלֵמִין, עַל מַה קֵימָא רְזָא דְּהוּא מְדִידוּ. וְעַל מַה קֵימָא רְזָא דְּהוּא חוֹשְׁבָנָא, וְדָא אִיהוּ רְזָא דְּמַהִימְנוּתָא דְּכֻלָּא.

96 וְיִשְׂרָאֵל לְתַתָּא לֹא קֵימִין בְּחוֹשְׁבָנָא, אֲלָא סְטְרָא דְּמִלְּה אַחְרָא, וּפּוּרְקָנָא אִיהוּ דְּקֵימָא בְּחוֹשְׁבָנָא. וּבְגִין כֵּן יִשְׂרָאֵל כֹּד עָאֲלִין בְּחוֹשְׁבָנָא נְטִילֵי מְנִייהוּ פּוּרְקָנָא כְּמַה דְּאִתְמַר. וְעַל דָּא בְּיוּמוֹי דְּדָוִד, כֹּד עֲבַד חוֹשְׁבָנָא בְּיִשְׂרָאֵל, וְלֹא נְטִיל מְנַהוֹן פּוּרְקָנָא, הוּהּ רוּגְזָא, וְאִתְאֲבִידוּ מִיִּשְׂרָאֵל כְּמַה חִילִין וְכְמַה מְשֻׁרְיִין.

97 וּבְגִ"כ כְּתִיב בְּעוֹבְדָא דְּמִשְׁבָּנָא, וְכֶסֶף פְּקוּדֵי הָעֵדָה וְגו', וְכֹל הָעוֹבֵר עַל הַפְּקָדִים. וְכֹלָא אֲתַקְדֵּשׁ לְעֵבִידַת מִשְׁבָּנָא, וְהֵא אֹקְמוּהָ כְּכַרְיִן חוֹשְׁבָנָא חֲדָא. שְׁקֵלִים חוֹשְׁבָנָא חֲדָא. בְּגִין דְּאִית עֲלֵאִין דְּסִלְקִין לְחוֹשְׁבָנָא עֲלָאָה, וְאִית אַחֲרֵינִין דְּסִלְקִין לְחוֹשְׁבָנָא אַחְרָא. דָּא עֲלָאָה וְדָא תַתָּאָה. וּבְגִין כֵּן כְּתִיב וַיְהִי מֵאֵת כְּבֹד הַכֶּסֶף לְצַקֵּת אֶת אֲדָנֵי הַקֶּדֶשׁ וְגו'. אֲלִין אֲדָנִים הֵא אֹקְמוּהָ.

head of Arich Anpin is called 'thought', but it is not known by whose light it shines. The secret of the offering is that it unites the grades and the lights, and the 'thought' is then crowned by the Endless Light. That 'thought' expanded in all directions and is the secret of the Supernal World, Binah, that is characterized by the question "Who?" as in: "Lift up your eyes on high, and behold who (Mi) has created these." The 'question' then, created 'these' - the six Sfirot of Zeir Anpin. Then Mi expanded and became a sea, and built everything below in Malchut exactly as it was in the Supernal World, Binah.

98. Again he opened the discussion and said: "A song of ascent of Solomon, unless Hashem builds the house..." (Tehilim 127:2). This verse was uttered by King Solomon when he built the Temple. When he started building, he saw that the work was finished by their hands, but was constructed on its own. Then he said: "Unless Hashem builds the house..." He referred to the secret of the verse, "In the beginning Elohim created" (Bereshheet 1:1), for the Holy One, blessed be He created and furnished this world, NAMELY, MALCHUT, with all that is needed.

99. "They who build it labor in vain" (Tehilim 127:2). His builders are the secret of those rivers, THE SFIROT OF ZEIR ANPIN, going out of and into this house, MALCHUT, to prepare whatever is needed. And though all come to fix and construct it, surely, but for Hashem, who is the secret of the high world, BINAH, who prepared and made the house as it should be, all who build it labor in vain. For THE MOST IMPORTANT PART IS what BINAH made and prepared. "Unless Hashem keeps the city" (Ibid.) as it is written, "the eyes of Hashem your Elohim are always upon it, from the beginning of the year to the end of the year" (Devarim 11:12). It was explained, that by that watchfulness, it is kept on all sides.

100. And it is written, "Behold it is his litter, that of Solomon, sixty valiant men are round it, the mighty men of Yisrael" (Shir Hashirim 3:7). THE LITTER OF SOLOMON IS THE SECRET OF MALCHUT. And they all guard it. Why do they guard it? Because "of the fear by night" (Ibid. 8). This is the fear of Gehenom, that is before it. And so that it would be rejected, all are standing around it.

101. All are inside the illumination of the incomprehensible thought. And that light of the not-known thought strikes the veil and they illuminate together and become nine temples.

98 תו פתח ואמר, שיר המעלות לשלמה אם יי' לא יבנה בית וגו', האי קרא שלמה מלכא א"ל, בשעתא דהוה בני בי מקדשא ושאר ל מבני, והוה חמי דעובדא אתתקנת בידיהו, והוה מתבני מגרמיה, כדון שארי ואמר אם יי' לא יבנה בית וגו', היינו רזא דכתיב בראשית ברא אלהים, דהא קודשא בריך הוא, ברא ואתקין להאי עלמא, בכל מה דאצטריך, דאיהו בית.

99 שוא עמלו בוניו בו, אלון רזא דאינון נהרין, דנפקין ועאלין בלהו בגו האי בית, לאתקנא ליה בכל מה דאצטריך. ואע"ג דכלהו קא אתיון לאתקנא למעבד תקוניה, ודאי אם יי', דאיהו רזא דעלמא עלאה, דאתקין ועביד ביתא בדקא יאות, אינון בונין למגנא אינון, אלא מה דאיהו עביד ואתקין. אם יי' לא ישמר עיר, כמה דכתיב תמיד עיני יי' אלהיך בה מרשית השנה ועד אחרית שנה ואוקמוה. ובאשגחותא דא, איהו נטירא בכל סטריין.

100 ואף ע"ג דכתיב הנה מטתו של שלמה ששים גבורים סביב לה מגבורי ישראל. וכלהו נטרי לה. מ"ט נטרי לה. בגין דכתיב מפחד בלילות, דא פחדא דגיהנם, דקאים לקבלה, בגין לדחויא לה, ובגין דא בלהו סחריין לה.

101 ואע"ג דכלהו קיימי בנהירו דמחשבה דלא אתיידע. וכדון, האי נהירו דמחשבה דלא אתיידע, בטש בנהירו דפריסא ונהרין כחדא ואתעבירו תשע היכלין.

102. These temples are not lights, nor Ruchot (Eng. 'spirits'), nor Neshamot (Eng. 'souls'), and there is no one to comprehend them. The will of these nine lights, all within the thought, that is counted as one of them, is to chase THE NINE TEMPLES AND GRASP THEM, while they are within the thought. But they do not grasp nor become known, because these pertain to neither will nor to supernal thought. They grasp them, FOR THEY GET MOCHIN FROM THEM, yet do not grasp them, FOR THEY CANNOT BE COMPREHENDED. All the secrets of the Faith are within them. And all the lights coming from the secret of the supernal thought that is underneath are called 'the Endless World', for this far do the lights reach yet do not reach nor become known, for there is no will nor thought in here.

103. When thought shines, it is not known by whose light, FOR THE THOUGHT IS NOT GRASPED. Then ITS LIGHT is covered and closed inside Binah, FOR BINAH CANNOT RECEIVE CHOCHMAH WITHOUT CHASSADIM, AND THEREFORE, THE LIGHT IS CONCEALED IN IT. LATER it shone upon whoever it shines, MEANING THAT CHASSADIM SHONE, and entered one another, FOR CHOCHMAH AND CHASSADIM WERE INCLUDED WITHIN ONE ANOTHER, until everything was included together. This was already explained. And the secret of the offering is that when all goes up, everything is bound together and they shine the one within the other, FOR THE LOWER RISES TO THE HIGHER AND JOINS IT, AND BY THAT RECEIVES SUPERNAL MOCHIN. FOR ALL THAT IS LOW RISES TO THE HIGHER AND THE HIGHER SHINES UPON THE LOWER. Then all the grades rise TO THE HIGH ONE. And the thought MOUNTS AND is crowned by the Endless Light. And the light with which the supernal thought is shining, is called 'the Endless World'.

104. Once thought is shining and powers were expanded from it - NAMELY, BINAH, THAT WENT UP TO IT, RECEIVED CHOCHMAH FROM IT - AND EXPANDED DOWNWARD it became concealed, stored and unknown. BECAUSE OF ITSELF, IT IS CLOSED AND DOES NOT SHINE AT ALL UPON THE LOWER BEINGS. And there from it expanded in all directions and spread in the one expansion, which is the secret of the Supernal World, NAMELY, BINAH AS SAID.

105. And this SUPERNAL WORLD is subject to questioning, which is the supernal utterance, NAMELY, BINAH. It was established that it is called 'Who' (Heb. mi), as it is written, "Lift up your eyes on high, and behold who (Heb. mi) has created these" (Yeshayah 40:26). That is, that 'question' created 'these'. FOR 'WHO', BINAH, CREATED 'THESE', THE SIX SFIROT OF ZEIR ANPIN. And then MI (MEM-YUD) expanded and became a sea (Heb. yam, Yud-Mem), the ending of all the grades, being below IN MALCHUT. And from there, BINAH, it started to build below IN MALCHUT, and all that it did IN MALCHUT was exactly as is done above, IN BINAH, the one corresponding to the other, because BINAH protects everything above and below.

106. This expansion, the Supernal World, comes from thought, bECAUSE EVERYTHING THAT SPREADS FROM THOUGHT IS BINAH CALLED 'THE SUPERNAL WORLD'. This is the meaning of "unless Hashem keeps the city, the watchman stays awake in vain" (Tehilim 127:1), who is the keeper of Yisrael, NAMELY ZEIR ANPIN. For keeping does not proceed FROM ZEIR ANPIN but from the Supernal World, BINAH, AS WAS EXPLAINED BEFORE.

102 וְהִיכְלִין לֹא אֵינוֹן נְהוּרִין, וְלֹא אֵינוֹן רוּחִין, וְלֹא אֵינוֹן נְשָׁמוֹת, וְלֹא אֵית מֵאֵן דְּקִיּוּמָא בְּהוּ. רְעוּתָא דְּכָל תְּשַׁע נְהוּרִין דְּקִיּוּמֵי כְּלֵהוּ בְּמַחְשְׁבָהּ, דְּאִיְהוּ חַד מְנִייהוּ בְּחוּשְׁבָנָא, דְּכְלֵהוּ לְמַרְדָּף אֲבַתְרֵייהוּ, בְּשַׁעְתָּא דְּקִיּוּמֵי בְּמַחְשְׁבָהּ. וְלֹא מִתְדַבְּקִין, וְלֹא אֲתִיידֵעוּ, אֲלִין לֹא קִיּוּמֵי, לֹא בְּרְעוּתָא, וְלֹא בְּמַחְשְׁבָהּ עֲלָאָה. תַּפְסִין בְּהָ וְלֹא תַּפְסִין. בְּאֲלִין קִיּוּמִין כָּל רְזִי מְהֵימְנוּתָא, וְכָל אֵינוֹן נְהוּרִין מְרִזָּא דְּמַחְשְׁבָהּ עֲלָאָה. דְּלִתְתָּא כְּלֵהוּ אֲקִרוּן אֵין סוּף. עַד הֵכָא מְטוֹן נְהוּרִין וְלֹא מְטוֹן, וְלֹא אֲתִיידֵעוּ. לֹא הֵכָא מַחְשְׁבָהּ וְלֹא רְעוּתָא.

103 כִּד נְהִיר מַחְשְׁבָהּ, וְלֹא אֲתִיידֵע מִמָּה נְהִיר כְּדִין אֲתַלְבֵּשׁ וְאַסְתִּים גּוֹ בִּינָה, וְנְהִיר לְמָה דְּנְהִיר, וְעֵאִיל דָּא בְּדָא, עַד דְּאֲתַכְּלִילוּ כְּלֵהוּ בְּחַדָּא, וְהָא אֲוִקְמוּהּ. וּבְרִזָּא דְּקִרְבָּנָא, כִּד סְלִיק כְּלָא, אֲתַקְשֵׁר דָּא בְּדָא, וְנְהִיר דָּא בְּדָא, כְּדִין קִיּוּמִין כְּלֵהוּ בְּסְלִיקוּ, וּמַחְשְׁבָהּ אֲתַעְטֵר בְּאֵין סוּף, הֵהוּא נְהִירוּ דְּנְהִיר מְנִיָּה מַחְשְׁבָהּ עֲלָאָה, אֲקִרֵי אֵין סוּף.

104 כִּיּוֹן דְּאֲנְהִיר וְאֲתַפְשֵׁטוּ מְנִיָּה חִילּוּן, הֵהוּא מַחְשְׁבָהּ אֲסְתִים וְאֲגְנוּז וְלֹא יָדִיעַ, וּמִתְמָן אֲתַפְשֵׁט פְּשִׁיטוּתָא לְכָל סְטֵרִין, וְאֲתַפְשֵׁט מְנִיָּה חַד פְּשִׁיטוּ, דְּאִיְהוּ רִזָּא דְּעֲלָמָא עֲלָאָה.

105 וְדָא קִיּוּמָא בְּשַׁאֲלָתָא, וְאִיְהוּ מֵאֵמֵר עֲלָאָה, וְאֲוִקְמוּהּ דְּאֲקִרֵי מִי. דְּכַתִּיב שָׂאוּ מְרוֹם עֵינֵיכֶם וְרִאוּ מִי בְּרָא אֱלֹהִים. שַׁאֲלָתָא הֵהוּא דְּבְרָא אֱלֹהִים. לְבַתֵּר אֲתַפְשֵׁט וְאֲתַעְבִּיד יָם, סוּפָא דְּכָל דְּרָגִין, דְּאִיְהוּ לְתַתָּא. וּמִתְמָן שְׁאֵרֵי לְמַבְנֵי לְתַתָּא. וְכָלֵא עֲבִיד בְּהֵהוּא גּוּוֹנָא מְמֵשׁ דְּלַעִילָא דָּא, לְקַבֵּל דָּא. וְדָא בְּגוּוֹנָא דְּדָא. וּבְג"כ, נְטִירוּ דְּכָלֵא מְעִילָא וְתַתָּא.

106 וְהָאֵי פְּשִׁיטוּ, דְּמַחְשְׁבָהּ אִיְהוּ, דְּאִיְהוּ עֲלָמָא עֲלָאָה. וְדָא אִיְהוּ אִם יִי לֹא יִשְׁמַר עִיר שׁוֹא שְׁקֵד שׁוֹמֵר, דְּאִיְהוּ שׁוֹמֵר יִשְׂרָאֵל. דְּלֹא בִּיָּה קִיּוּמָא נְטִירוּ, אֲלָא בְּעֲלָמָא עֲלָאָה.

107. Come and see the blue in the Tabernacle; everything is sustained by a high mystery. Blue, MALCHUT, and purple, TIFERET, are bound to one another, SO THAT ZEIR ANPIN AND MALCHUT WILL BE UNITED. And we have learned the secret of the verse, "For Hashem your Elohim is a consuming fire" (Devarim 4:24), that there is a fire that consumes fire, eats and extinguishes it, the one fire being stronger than the other. (THE ENDING IS MISSING, IT MAY BE FOUND IN BERESHEET 248 -269).

107 תָּא חֲזִי, תְּכֵלֵא דְּמִשְׁכְּנָא, כְּלָא קִימָא בְּרִזָּא
עֲלָאָה, וְאוֹקְמוּהָ. תְּכֵלֵת וְאַרְגָּמָן חֵד, לְאַתְקִשְׂרָא
בְּחֵד. וְהָא אֲתָמַר בְּרִזָּא דְּכִתְיָב, כִּי יִי אֱלֹהֵיךָ אֵשׁ
אֲכָלָה הוּא. וְהָא אֲתָמַר דְּאִית אֲשָׁא אֲכָלָא אֲשָׁא,
וְאֲכִיל לִיה וְשָׂצִי לִיה. בְּגִין דְּאִית אֲשָׁא תְּקִיפָא
מֵאֲשָׁא.

16. "And the thousand seven hundred and seventy-five"

Rabbi Shimon says that Moses forgot about the shekels in "And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals" until a resounding voice reminded him of them. Rabbi Chizkiyah opens with: "While the King was reclining at His board, my nard sent forth its fragrance." This refers to Binah when He gave the Torah to Yisrael and went to Sinai accompanied by many sacred Chariots. We hear about all the letters in the Torah soaring and rising up in the air, how they were formed and what their value is, and that the 'vav's were the one thousand seven hundred and seventy-five lights. The high Vav is the resounding voice since the Torah comes out of that inner voice; this 'great voice' is the secret of the Holy Name. Next Rabbi Chizkiyah turns to the great flood, where God told Noah: 'you should be careful not to show yourself to the destroyer, the Angel of Death, so he would not have power over you,' because there was no one to protect him. But when Noah offered the sacrifice the world became perfumed. This perfume was increased when Yisrael stood on Mount Sinai and the destroyer was no longer present in the world. God wanted at that time to do away with the destroyer forever, but in a few days Yisrael sinned by making the golden calf, thus allowing the destroyer to rule the world again. Rabbi Yosi asks who put the destroyer in the world, since everyone was destroyed in the flood. Rabbi Shimon answers that the presence of Judgment means that the destroyer must be there to walk among the Judgments. He says that the destroyer was named 'flood,' and this is why God told Noah to hide himself. Referring again to the title verse, Rabbi Elazar wonders why he made 'hooks', hearing then from Rabbi Shimon that they were in the shape of 'vav's, meaning that they came from the Central Column. Rabbi Yitzchak isn't certain whether the verse is talking about secular or supernal matters, and decides it must be secular. Rabbi Shimon disagrees, and adds that secular matters do not come from the side of holiness. It is important to know the difference between holiness and the mundane. Even so, profanity has a fraction of holiness in it from the left side. There is now quite a bit of discussion about 'thousand' in various meanings, leading to thoughts about how long Yisrael may be in exile. Rabbi Shimon adds that wherever there is Vav in the Holy Name there is Mercy, and gives some examples. He tells how Judgment was executed in the destruction of S'dom, but the whole world was not destroyed as it was in the flood. Wherever the name Elohim is used it means Judgment alone, not tempered with Mercy. When the name Hashem is used it means Judgment tempered with Mercy. Only Elohim was present at the flood. We are told how God is both concealed and revealed, and how people draw blessings when their utterances are concealed. Then we hear that "While the King was reclining at His board," means that He was reveling in the supernal Eden. "My nard sent forth its fragrance" alludes to the last sea that is filled from that Eden, and that created the lower world as a reflection of the higher one. When the nard sends an odor upwards the Holy Chariots receive the wonderful odor and send it further upward, it being in the nature of odors to rise. The Chariots, since they transmit the odors higher are called 'maidens of song', since the word 'alamat' derives from 'not revealed'. Finally Rabbi Shimon explains the significance of all the numbers in the title verse, emphasizing 1000, 700, seventy, and five, all of them pertaining to various combinations of Sfirot.

108. "And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their capitals" (Shemot 38:28). Come and see: We learned that Moses forgot these shekels and knew not what became of them, until a voice resounded, saying, "And of the one thousand seven hundred and seventy-five shekels he made hooks for the pillars."

108 וְאֵת הָאֵלֶף וְשִׁבְעַת הַמֵּאוֹת וְחֲמִשָּׁה וְשִׁבְעִים
עָשָׂה וַיִּזְמַר לְעִמּוּדִים וְצִפָּה רֵאשִׁיהֶם וְגו'. תָּא חֲזִי,
אוֹלִיפְנָא דְּאִינוּן תְּקִלִין אֲנָשִׁי לֹון מִשָּׁה, וְלֹא יָדַע
מַה דְּאַתְעֵבִיד מְנִייהוּ, עַד דְּנִמְקַ קְלָא וְאָמַר, וְאֵת
הָאֵלֶף וְשִׁבְעַת הַמֵּאוֹת וְחֲמִשָּׁה וְשִׁבְעִים עָשָׂה וַיִּזְמַר
לְעִמּוּדִים.

109. Rabbi Chizkiyah opened the discussion with the verse: "While the king was reclining at his board, my nard sent forth its fragrance" (Shir Hashirim 1:12). This was already explained. Yet, "While the King was reclining at His board" refers to the Holy One, blessed be He, BINAH, when He gave the Torah to Yisrael and came to Sinai. Many Chariots were with Him, all of them sacred, THE SECRET OF THE LEFT COLUMN, and all the high sanctifications, from the sanctification of the Torah, THE SECRET OF THE RIGHT COLUMN. All were there. The Torah, WHICH IS THE SECRET OF THE CENTRAL COLUMN, was given with flaming fire, and all was of the side of fire, written by white fire, OF THE SIDE OF CHESED, upon black fire, OF THE SIDE OF GVURAH. FOR THE CENTRAL COLUMN IS COMPRISED OF CHESED AND GVURAH, RIGHT AND LEFT. And the letters were soaring and rising up in the air. IN THE MYSTERY OF THE AIR, THE LOWER GRADES SOARED AND ROSE TO THE HIGHER ONES.

109 רַבִּי חֲזִקְיָה פִּתַּח וְאָמַר, עַד שְׁהַמְלֵךְ בְּמִסְבוֹ
נִרְדִּי נִתַּן רִיחוֹ. הָאִי קְרָא אֲתָמַר, אֲבָל עַד שְׁהַמְלֵךְ
בְּמִסְבוֹ, דָּא קוֹדֶשָׁא בְּרִיךְ הוּא, כִּד יְהֵב אוֹרִייתָא
לְיִשְׂרָאֵל, וְאַתָּא לְסִינֵי. וְכַמְהָ רְתִיבִין הוּוּ עֲמִינָה,
כְּלָהוּ רְתִיבִין קְדִישִׁין, וְכָל קְדוּשִׁין עֲלֵאִין, דְּקְדוּשָׁה
דְּאוֹרִייתָא, כְּלָהוּ הוּוּ תַּמָּן, וְאוֹרִייתָא אֲתִיבֵיהִבַּת
כְּלָהֲטֵי אֲשָׁא, וְכָלֵא בְּסִטְרָא דְּאֲשָׁא, וְכִתְיָבָא בְּאֲשָׁא
חֲוּרָא, עַל גְּבִי אֲשָׁא אוֹכְמָא. וְאַתּוּן הוּוּ פְּרַחִין
וְסִלְקִין בְּאוֹרָא.

110. And the first letter of the Torah was divided into 775 on each side, and all were seen in the air of the firmament by the letter Vav, Vav on each and every side.

111. These hooks (Heb. vavim) were standing on pillars, WHICH ARE NETZACH AND HOD OF ZEIR ANPIN FROM THE CHEST DOWN. And these pillars are suspended upon the banner, NAMELY, THEY WERE SHINING TO MALCHUT CALLED 'BANNER', and all the hooks are upon them, ALL ARE SHINING UPON MALCHUT. AND HE EXPLAINS: Since the secret of the Torah abides by the Vav, WHICH IS THE CENTRAL COLUMN, THEREFORE, THE ONE THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE LIGHTS COMPRISED IN IT ARE CALLED 'VAV'S'. These Vav's (Heb. vavim), which are the mystery of the Faith in the Torah, all stand upon these pillars, the secret from which the prophets come, NAMELY, NETZACH AND HOD OF ZEIR ANPIN, WHENCE THE PROPHETS ARE INSPIRED. And their secret is on every side, NAMELY, THEY ILLUMINATE THE FOUR DIRECTIONS CHESED, GVURAH AND TIFERET AND MALCHUT. On these pillars the hooks stand.

112. The high Vav is the secret of a resounding voice, WHICH IS ZEIR ANPIN. Upon this secret the Torah is established, since the Torah, WHICH IS ZEIR ANPIN, comes out of that inner voice, WITHIN BINAH, called 'a great voice'. And a great voice IN BINAH is the secret of the Torah, THAT ISSUES FROM IT. Therefore, it is written, "a great voice which was not heard again" (Devarim 5:19), FOR THE TORAH ISSUED FROM IT.

113. Come and see: This great voice is the main part and the secret of the Holy Name, WHICH IS THE SECRET OF DA'AT OF BINAH. For that reason we established that a man must not greet his friend before praying. This secret was explained from the verse, "whoever greets his friend in a great voice early in the morning, it is considered as a curse upon him" (Mishlei 27:14). This is not forbidden as long as greeting is not said with a great voice, which is the main part of the Holy Name, FOR EXAMPLE, IF HE SAID TO HIM 'MAY HASHEM BLESS YOU.' BUT WHEN THE HOLY NAME IS NOT MENTIONED, IT IS NOT FORBIDDEN.

114. Therefore, the secret of the Torah emerges from that great voice, INSIDE BINAH, and this is the King, NAMELY WHAT WAS SAID, "While the king was reclining at His board," that alludes to the revelation of Sinai. "My nard sent forth its fragrance," this is the Congregation of Yisrael, WHICH IS MALCHUT. And all this came about because Yisrael said: "Everything that Hashem spoke, will we do and obey" (Shemot 24:7) BY WHICH THEY MERITED ALL THIS REVELATION. And the King is the High King, NAMELY, BINAH, as was explained.

110 וְאֵת קְדָמָהּ דְּאוֹרֵייתָא, אֲתַפְּלִיג לְשֶׁבַע מָאָה וְשִׁבְעִים וַחֲמִשָּׁה לְכָל סֵטֶר, וְכֻלְהוּ אֲתַחֲזוּן בְּאוֹיָרָא דְרַקִּיעָא בְּאֵת ו', ו' לְסֵטֶרָא דָּא, ו' לְסֵטֶרָא דָּא. וְכֵן לְכָל סֵטֶרִין.

111 וְאֵלִין וּוִין הוּוּ קְוִימִין עַל עֲמוּדִין, וְאִינוּן עֲמוּדִין הוּוּ קְוִימִין עַל גִּיסָא, וְכֻלְהוּ וּוִין עֲלִייהוּ. בְּגִין דְּרָזָא דְּאוֹרֵייתָא עַל ו' קְוִימָא. וְאִינוּן וּוִין דְּאִינוּן רָזָא דְּמַהִימְנוּתָא דְּאוֹרֵייתָא, כֻּלְהוּ עַל אִינוּן עֲמוּדִים קְוִימִין, דְּאִינוּן רָזִין דְּנִמְקִין בְּהוּ נְבִיאִים, רָזָא דְּלְהוּן בְּכָל סֵטֶר. וְעַל אִינוּן קְוִימִין, קְוִימִין אִינוּן וּוִין.

112 ו' עֲלָאָה, אִיהוּ רָזָא דְּקוֹל דְּאֲשַׁתְּמַע, וְאִיהוּ רָזָא דְּקְוִימָא בִּיהַ אֹרֵייתָא, בְּגִין דְּאוֹרֵייתָא נִמְקָא מִהֵוּא קְלָא פְּנִימָאָה, דְּאֶקְרִי קוֹל גְּדוֹל. וְדָא קוֹל גְּדוֹל אִיהוּ רָזָא דְּאוֹרֵייתָא. וְעַל דָּא כְּתִיב קוֹל גְּדוֹל וְלֹא יִסָּף.

113 ת"ח, הַאי קוֹל גְּדוֹל, אִיהוּ עֶקְרָא דְּכֻלָּא, וְרָזָא דְּשִׁמְא קְדִישָׁא עֲלָאָה, וְעַל דָּא אֹקְמוּהַ, דְּאֶסִּיר לִיהַ לְבַר נֶשׁ לְאֶקְדָּמָא שְׁלָמָא לְחַבְרִיהַ, עַד לֹא יִצְלִי צְלוּתִיהַ. וְרָזָא דָּא אֹקְמוּהַ, דְּכְתִיב מְבַרְךְ רֵעֵהוּ בְּקוֹל גְּדוֹל בְּפִקְרֵי הַשְּׁכֵם קְלָלָה תַחֲשֹׁב לוֹ וְלֹא אִיהוּ אֶסוּר, עַד דְּמְבַרְךְ לִיהַ בְּרָזָא דְּקוֹל גְּדוֹל, דְּאִיהוּ עֶקְרָא דְּשִׁמְא קְדִישָׁא.

114 וְעַל דָּא, רָזָא דְּאוֹרֵייתָא נִמְקָא מִהֵוּא קוֹל גְּדוֹל, וְדָא אִיהוּ מֶלֶךְ. בְּמַסְבּוֹ: דָּא מַעֲמַד הַר סִינַי, וְאֹקְמוּהַ נְרִדִי נְתַן רִיחוּ, דָּא כְּנִסְתַּי יִשְׂרָאֵל. בְּגִין דְּאִמְרוּ יִשְׂרָאֵל, כֹּל אֲשֶׁר דִּבֶּר יְיָ נַעֲשֶׂה וְנִשְׁמָע. שְׁהִמְלֵךְ: דָּא אִיהוּ מֶלֶךְ עֲלָאָה, וְאֹקְמוּהַ.

115. Come and see: When the Holy One, blessed be He brought a flood upon the world to destroy everything, He told Noah, 'you should be careful not to show yourself to the destroyer, THE ANGEL OF DEATH, so he would not have power over you'. THE REASON IS THAT there was no one to protect him. And when the sacrifice was offered by Noah, the world became perfumed. But it was not perfumed so much until Yisrael stood on Mount Sinai. And when Yisrael stood on Mount Sinai, the world was perfumed and the destroyer was no longer present in the world.

116. The Holy One, blessed be He wanted at that time to remove the destroyer from the world, THAT DEATH WILL BE SWALLOWED FOREVER, but after a few days Yisrael sinned and made the calf. Then, it is written, "the children of Yisrael stripped themselves of their ornaments (Heb. edyam) from Mount Horeb" (Shemot 33:6). Edyam is the secret of the Holy Name that the Holy One, blessed be He adorned them with AT THE GIVING OF THE LAW, then was taken from them. Then the destroyer ruled the world, as before, when he was ruling the world and judging PEOPLE.

117. Rabbi Yosi said: At the time of the flood, who put the destroyer there? For the water went up, AND WIPED OFF ALL THE WORLD. WHY DID NOAH HAVE TO BE CAREFUL OF THE DESTROYER? HE REPLIES: Come and see, there is no Judgment in the world, or a world smitten with Judgment, where there will not be that destroyer, to walk among the Judgments in the world. Here also, there was a flood and the destroyer walked in its midst and was named 'FLOOD' after it. Therefore, the Holy One, blessed be He told Noah to hide himself and not be seen in the world. And this was already explained. Come and see: Rabbi Yosi said, The word was not yet in order again, and the earth not over the filth of the snake.

118. Come and see: Rabbi Elazar said, "And of the one thousand seven hundred and seventy-five shekels he made hooks (Heb. vavim) for the pillars." HE ASKS: Why did he make hooks? AND HE ANSWERS: For they were in the shape of 'Vav', NAMELY, THEY WERE DRAWN FROM THE CENTRAL COLUMN CALLED 'VAV'. And he overlaid their capitals with gold, and they of themselves were silver, WHICH IS THE LIGHT OF CHASSADIM. And their capitals, THAT IS, THEIR FIRST THREE SFIROT, are overlaid with gold, THE SECRET OF THE ILLUMINATION OF CHOCHMAH CALLED 'GOLD'. HE EXPLAINS: Each Vav is of the side of Mercy, NAMELY, FROM ZEIR ANPIN, WHICH IS THE CENTRAL COLUMN, and all were known above through reckoning, IN THE SECRET OF THE ILLUMINATION OF CHOCHMAH. Since they come from the side of Mercy, WHICH IS THE CENTRAL COLUMN, they are called 'Vav's (Heb. vavim)'. And the rest OF THE SFIROT IN THEM are suspended from them. The Vav's are made solely of silver and gold together, TO INCLUDE THE TWO COLUMNS RIGHT AND LEFT, CHASSADIM AND THE ILLUMINATION OF CHOCHMAH. For this reason they are called the 'Vavim of the pillars'. What are the pillars? They are explained in the verse, "The two pillars" (I Melachim 7:20), NETZACH AND HOD, since they are outside the body, TIFERET, downward.

115 תָּא חֲזִי, כִּד קוּדְשָׁא בְּרִיךְ הוּא אֵייתִי טוּפְנָא עַל עֲלָמָא, בְּגִין לְחַבְלָא כְּלָא, אָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא לְנַח, בְּעֵי לֶךְ לְאַסְתַּמְרָא, וְלֹא תַחֲזִי גְרַמְךָ קַמִּיהָ דְמַחְבְּלָא, דְּלֹא יִשְׁלוּט עֲלֶיךָ, בְּגִין דְּלֹא הוּהּ מֵאן דְּיִגְיִן עֲלוּי. בִּיּוֹן דְּאַתְקָרִיב קַרְבְּנָא, דְּקָרִיב נַח, כְּדִין אַתְבָּסַם עֲלָמָא, וְלֹא אַתְבָּסַם כּוּלֵי הַאי עַד דְּקִיּוּמוּ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי. בִּיּוֹן דְּקִיּוּמוּ יִשְׂרָאֵל עַל טוּרָא דְּסִינַי, כְּדִין אַתְבָּסַם עֲלָמָא, וּמַחְבְּלָא לֹא אִשְׁתַּכַּח בְּעֲלָמָא.

116 וּבְעָא קוּדְשָׁא בְּרִיךְ הוּא בְּהוּא זְמַנָּא, לְאַעֲבְרָא הֵהוּא מַחְבְּלָא מֵעֲלָמָא, בַּר דְּיִשְׂרָאֵל סָרְחוּ בְּהוּא זְמַנָּא, לְיוּמִין זְעִירִין, וְעַבְדוּ יַת עֲגֹלָא. וּכְדִין מַה כְּתִיב, וַיִּתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדֵים מֵהַר חוֹרֵב. וְעַדִּים הוּהּ רְזִין דְּשִׁמָּא קְדִישָׁא, דְּאֵעֵטֵר לֹון קוּדְשָׁא בְּרִיךְ הוּא, וְאַתְנַטֵּל מְנִיְהוּ, כְּדִין שְׁלֵטָא מַחְבְּלָא עַל עֲלָמָא, וְאַהֲדַר בְּמַלְקָדְמִין, כְּהוּא זְמַנָּא דְּשְׁלֵטָא בְּעֲלָמָא, וְעַבִּיד דִּינָא.

117 אָמַר רַבִּי יוֹסִי, בְּיוּמוּי דְּטוּפְנָא, מֵאן יְהִיב תַּמָּן מַחְבְּלָא, דְּהָא מֵיָא הוּוּ דְּאַתְגַּבְרוּ, תָּא חֲזִי, לִית לֶךְ דִּינָא בְּעֲלָמָא, אוּ כִּד אַתְמַחֵי עֲלָמָא בְּדִינָא, דְּלֹא אִשְׁתַּכַּח הֵהוּא מַחְבְּלָא בִּינִיְהוּ, דְּאָזִיל בְּגוּ אִינוּן דִּינִין דְּאַתְעֵבִידוּ בְּעֲלָמָא. אוּף הַכָּא, טוּפְנָא הוּהּ, וּמַחְבְּלָא אָזִיל בְּגוּ טוּפְנָא, וְאִיהוּ אַקְרִי הַכִּי. וְעַל דָּא אָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא לְנַח, לְטַמְרָא גְרַמִּיהָ, וְלֹא יַתְחֲזִי בְּעֲלָמָא. וְהָא אוּקְמוּהָ. תָּא חֲזִי, אָמַר רַבִּי יוֹסִי לֹא אַתְיִישַׁב עֲלָמָא וְלֹא נַפְקַת אַרְעָא מְזוּהָמָא וְכוּ'.

118 תָּא חֲזִי, א"ר אֶלְעָזָר, וְאֵת הָאֶלֶף וְשֶׁבַע הַמְּאוֹת וְחֲמֵשָׁה וְשֶׁבַע עֶשְׂרֵי וָיּוֹם לְעַמּוּדִים. אָמַי וָיּוֹם. אֵלָא כַּמִּין וָיּוֹ הוּוּ, וְרִישֵׁיהוֹן חֲפָא בְּדַהְבָּא. אִינוּן דְּכֶסֶף, וְרִישֵׁיהוֹן מַחְפָּן בְּדַהְבָּא, בְּגִין דְּכָל וָיּוֹ בְּסִטְרָא דְּרַחֲמֵי קָא אַתֵּיא, וְכֻלְהוּ הוּוּ אִשְׁתַּמּוּדְעָן לְעִילָא בְּחוּשְׁבָנָא. וּבְגִין דְּאַתּוּ מְסִטְרָא דְּרַחֲמֵי הוּוּ אַקְרוּן וָיּוֹם. וְכָל שְׂאֵר תְּלִינִין בְּהוּ. וְלִית וָיּוֹ אֵלָא דְּהָבָא וְכֶסֶף כַּחֲדָא. וּבְגִין כֶּךָ, כָּל אִינוּן אַקְרוּן, וָיּוֹ דְּאִינוּן עַמּוּדִים. מֵאן עַמּוּדִים. כַּד"א וְהַעַמּוּדִים שְׁנַיִם וָגו'. בְּגִין דְּהָא אֵלִין לְבַר מְגוּפָא, לְתַתָּא הוּוּ קִיּוּמִין.

119. Rabbi Yitzchak said: I am not sure whether this is a holy or a mundane work, since it is written, "And of the thousand," the same as in "you, Solomon, may have the one thousand" (Shir Hashirim 8:12). As in the latter, 'thousand' is secular, so here it pertains to mundane matters.

120. He said to him: This is not so, for if it were secular, no hooks would have been made from it. Also, there it is written "thousand" and no more, and here it is written, "And of the one thousand seven hundred seventy-five." THEREFORE, THE TWO MAY NOT BE COMPARED. That thousand pertains to the secular, as it is written, "You, Solomon, may have the thousand." It is secular, because all that is mundane is not of the side of holiness at all, but pertains to impurity. Hence, the Havdalah (Eng. 'separation') between holiness and the mundane. This is the secret of the words "and that you may differentiate between holy and secular, and between unclean and clean" (Vayikra 10:10).

121. But though we separate holiness from unholiness (lit. 'secular'), nevertheless PROFANITY has one portion of holiness, from the left side OF HOLINESS. Therefore, "you, Solomon, may have the thousand" refers to the thousand days of unholiness, the days of exile. As there are a thousand days of holiness, so there are a thousand days to the Other Side. The friends mentioned here that the days of exile amount to a thousand years.

122. And therefore, there is a thousand and a thousand, A THOUSAND OF HOLINESS AND A THOUSAND OF DEFILEMENT, the thousand years of exile. And though Yisrael may be in exile longer THAN A THOUSAND YEARS, it is considered to continue for one thousand years SINCE THEY DO NOT CORRECT THEM, which are the thousand days we mentioned. For that reason it was said that every mention of Solomon in Shir Hashirim pertains to holiness save this verse, "YOU, SOLOMON, MAY HAVE THE THOUSAND." But the thousand mentioned here OF THE HOOKS FOR THE PILLARS is sacred and all that is made thereof is sacred. Therefore, he used them to make hooks for the pillars.

123. Come and see: We have said that each and every Vav is in the secret of Mercy, and wherever there is Vav in the Holy Name there is Mercy. For example "And (=Vav) Hashem (Yud Hei Vav Hei) rained upon S'dom" (Beresheet 19:24), "And (Vav) Hashem said to Abram" (Beresheet 13:14). This indicates the merging of Mercy and Judgment. The difference in the account of the flood is that the name Elohim is used instead of "And Hashem." And we learned that wherever it is written, "And Hashem," it is INDICATION OF Him, ZEIR ANPIN, and His courthouse, MALCHUT. And if it is written just Elohim, it is Judgment alone.

119 אָמַר רַבִּי יִצְחָק, לֹא יָדַעְנָא אִי דָּא עֲבִידְתָּא דְקָדְשׁ, אוֹ חוֹל. בְּגִין דְּכָתִיב וְאֵת הָאֱלֹף, דְּהָא בְּתִיב הֶכָּא הָאֱלֹף, וּכְתִיב הֶתֶם הָאֱלֹף לְךָ שְׁלֵמָה, מֵה לְהֵלֵן הָאֱלֹף חוֹל, אוֹף הֶכָּא הָאֱלֹף חוֹל.

120 אָמַר לֵיהּ, לֹאוּ הֲכִי, דְּאִי הוּא הוּהּ חוֹל, לֹא יִתְעַבֵּיד מְנִיְהוּ וְוִים. וְתוּ, דְּהָא תַּמָּן בְּתִיב הָאֱלֹף וְלֹא יִתִּיר, וְהֶכָּא בְּתִיב הָאֱלֹף וּשְׁבַע הַמְּאוֹת וְחֻמְשָׁה וּשְׁבַעִים. הָאֱלֹף דְּהֶתֶם אֵינּוֹן חוֹל, דְּכָתִיב הָאֱלֹף לְךָ שְׁלֵמָה. וְדָא אֵיהּ חוֹל, בְּגִין דְּכָל חוֹל לֹאוּ אֵיהּ בְּסִטְרָא דְקִדּוּשָׁה כָּלִל. חוֹל אֵיהּ מְסִטְרָא אַחְרָא מְסִאָבָא. וְעַל דָּא הִבְדִּילָהּ בֵּין קָדְשׁ לְחוֹל, בְּגִין דְּבַעֲיָנָן לְאַמְרָשָׁא בֵּין קָדְשׁ לְחוֹל. וְרָזָא דְקָרָא הֲכִי הוּא, וְלִהְבְּדִיל בֵּין הַקָּדְשׁ וּבֵין הַחוֹל וּבֵין הַטְּמֵא וּבֵין הַטְּהוֹר.

121 וְעַם כָּל דָּא אָף עַל גַּב דְּפָרִישׁוּ אֵית לְקָדְשׁ מִן הַחוֹל, חוֹלְקָא חֲדָא אֵית לֵיהּ בְּקִדּוּשָׁה מְסִטְרָא דְשְׁמַאֲלָא. הַה"ד הָאֱלֹף לְךָ שְׁלֵמָה, דְּאֵינּוֹן אֱלֹף יוֹמֵי הַחוֹל. וְאֵינּוֹן יוֹמֵי דְגְלוּתָא. כְּמָה דְּאֵית אֱלֹף יוֹמֵין דְקִדּוּשָׁה, הֲכִי נְמִי אֱלֹף יוֹמֵין לְסִטְרָא אַחְרָא. וְע"ד אַתְעָרוּ חֲבֵרֵינָא, אֵינּוֹן יוֹמֵין דְגְלוּתָא, אֱלֹף שְׁנֵין הוּוּ.

122 וְע"ד, אֵית אֱלֹף וְאֵית אֱלֹף, וְאֵינּוֹן אֱלֹף שְׁנֵין דְגְלוּתָא, אָף עַל גַּב דְּיִשְׂרָאֵל יְהוֹן בְּגְלוּתָא, וְיִתְמַשְׁכוֹן יִתִּיר, בְּהֲנִי אֱלֹף שְׁנֵין יִתְמַשְׁכוֹן, דְּאֵינּוֹן אֱלֹף יוֹמֵין דְקָאֲמַרְן. וּבְגִין דָּא אוֹקְמוּהָ, כָּל שְׁלֵמָה דְּאֵית בְּשִׁיר הַשִּׁירִים קָדְשׁ, בַּר מֵהֲאִי דְאֵיהּ חוֹל. הָאֱלֹף דְּהֶכָּא, קָדְשׁ אֵיהּ, וְכָל עוֹבְדוֹי קָדְשׁ, וְעַל דָּא עָשָׂה וְוִים לְעַמּוּדִים.

123 תָּא חַזִּי, הָא אַמְרָן כָּל ו' בְּרָזָא דְרַחֲמֵי אֵיהּ, וְכָל אַתְר דְּאֵתֵי ו' בְּשְׁמָא קִדִּישָׁא, רַחֲמֵי אֵיהּ. בְּגוֹן וִינִי הַמְטִיר עַל סְדוּם. וִינִי אָמַר אֶל אַבְרָם. רַחֲמֵי וְדִינָא כְּחֲדָא. דְּמֵאֵי שְׁנָא בְּטוֹפְנָא, דְּכָתִיב אֱלֹהִים בְּכָל אַתְר, אֲמֵאֵי לֹא בְּתִיב וִינִי. אֱלֹא תַגִּינָן, בְּכָל אַתְר דְּכָתִיב וִינִי, הוּא וּבֵית דִּינּוּ. אֱלֹהִים סְתָם, דִּינָא בְּלַחוּדוֹי.

124. Rather in S'dom Judgment was executed, but not to destroy the world. That is why ZEIR ANPIN is mingled with Judgment, MEANING THAT IT IS TEMPERED BY MERCY. But at the time of the flood the whole world perished, together with its inhabitants. THAT IS WHY THE NAME ELOHIM IS MENTIONED THERE, TO INDICATE JUDGMENT ALONE, NOT TEMPERED BY MERCY. And if you say that Noah and those with him were saved, it is because he was hidden from sight, and was not seen IN THE WORLD FOR HE WAS INSIDE THE ARK. But all that was in the world perished.

125. Therefore, "And Hashem" is revealed and does not destroy everything. And if it is written Elohim, it is concealed, and we should take care for it destroys everything. Therefore, AT THE FLOOD, only Elohim was present. This is the secret of "Hashem sat enthroned at the flood" (Tehilim 29:10). What is the meaning of "sat"? Were it not for that verse, we would not have been able to tell, for "sat" MEANS THAT He sat alone, ON HIS OWN, and was not united with the Judgment OF THE FLOOD. The word "sat" is the same as in "he shall sit alone" (Vayikra 13:46), IN THE ONE CASE HE SITS ALONE, AND SO IN THE OTHER.

126. And we learned a secret. The Holy One, blessed be He is concealed and revealed, NAMELY, CONCEALED FROM THE ILLUMINATION OF CHOCHMAH, FOR IT SHINES THROUGH CHASSADIM ALONE, AND REVEALED IN THE ILLUMINATION OF CHOCHMAH. Revealed is the court below, WHICH IS MALCHUT, WHEREIN CHOCHMAH ILLUMINATES; concealed is the place whence all blessings issue, WHICH IS ZEIR ANPIN. Therefore, when the utterances of man are in secrecy, blessings are upon him. And when they are revealed, that place of the court house is upon him, since he is in an open place, WHICH IS MALCHUT. And everything is in the high secret as above.

127. "While the king was reclining at his board" (Shir Hashirim 1:12), namely joining and delighting in the supernal Eden, THE SUPERNAL CHOCHMAH, DRAWN TO BINAH by that unknown and concealed path WHICH IS YESOD OF ABA. It is filled thereof and emerges into certain brooks, NETZACH, HOD AND YESOD OF BINAH. "My nard sent forth its fragrance" (Ibid.) alludes to the last sea, WHICH IS MALCHUT, that created the lower world, MALCHUT, as a reflection of above, BINAH, and diffused a sweet loft perfume, THE ILLUMINATION OF CHOCHMAH, by which to rule and act. And it is able and rules and shines by the supernal light.

128. Come and see: While the nard sends an odor upwards, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, love is united, NAMELY, CONJUGAL LOVE COMING FROM THE LEFT. This nard rises to be joined above, THAT IS, TO SHINE FROM BELOW UPWARD. And all the holy Chariots RECEIVE FROM THAT NARD AND send forth odors to be adorned above, NAMELY, TO ILLUMINATE FROM BELOW UPWARD AS IS THE NATURE OF ODORS. These Chariots are called 'maidens of song', as it is written, "upon maidens of song" (Tehilim 46:1), and this was explained. What are these maidens of song? They are "maidens without number" (Shir Hashirim 6:8), as "Is there any number to His armies?" (Iyov 25:3), NUMBER MEANING THE ILLUMINATION OF CHOCHMAH. And because they are without number, WHICH IS CHOCHMAH, therefore, it is written, "and maidens without number" FOR THERE IS NO ILLUMINATION OF CHOCHMAH IN THEM. THEY ARE THEREFORE CALLED 'MAIDENS' (HEB. ALAMOT), DERIVED FROM 'NOT REVEALED' (HEB. HE'ALEM), AND ARE IN NEED OF RECEIVING THE ILLUMINATION OF CHOCHMAH FROM THE NARD.

124 אֵלָא בְּסֵדוֹם, אֶתְעֵבִיד דִּינָא, וְלֹא לְשִׁינְצָא עֲלֵמָא. וּבג"כ אֶתְעֵרְב אִיהוּ בְּהַרֵי דִּינָא. אֲבַל בְּטוֹפְנָא, כָּל עֲלֵמָא שְׂצִי, וְכָל אִינוּן דְּאֶשְׁתַּכְּחוּ בְּעֲלֵמָא. וְאִי תִימָא, דְּהָא נַח וְדַעֲמִיָּה אֶשְׁתִּיבּוּ. הָא סְתִים מַעֲינָא הוּהוּ, דְּלֹא אֶתְחַזִּי. וְעַל דָּא כָּל מַה דְּאֶשְׁתַּכַּח בְּעֲלֵמָא שְׂצִי לִיהּ.

125 וְעַל דָּא ווִי' בְּאֶתְגְּלִינָא, וְלֹא שְׂצִי כְּלָא. אֱלֹהִים סְתִים, וּבְעֵי לֹאֶסְתַּמְרָא, דְּהָא כְּלָא שְׂצִי. וְעַל דָּא אֱלֹהִים בְּלַחְדוּי הוּהוּ, וְרָזָא דָּא ווִי' לְמַבּוּל יֹשֵׁב. מַהוּ יֹשֵׁב. אֲלֵמָלָא קָרָא כְּתִיב, לֹא יִכְלִינָן לְמִימְרָא. יֹשֵׁב יֹשֵׁב בְּלַחְדוּי, דְּלֹא אֶתָּא עִם דִּינָא. כְּתִיב הֲכָא יֹשֵׁב, וְכְתִיב הֲתָם בְּרַד יֹשֵׁב בְּלַחְדוּי.

126 וְרָזָא אוֹלִיפְנָא, קוּדְשָׁא בְּרִיךְ הוּא סְתִים וְגִלְיָא. גִּלְיָא הוּא בִי דִינָא לְתַתָּא. סְתִים הוּא אֶתְרָא, דְּכָל בְּרַכָּאן נִפְקִי מִתְמָן, בְּגִין כֶּךָ, כָּל מְלוֹי דְּבַר נֶשׁ דְּאִינוּן בְּסִתְיָמוּ, בְּרַכָּאן שְׂרִיין עֲלֵיהּ וְכָל דְּאִינוּן בְּאֶתְגְּלִינָא, הֵהוּא אֶתְרָא דְּבִי דִינָא שְׂרִיָּא עֲלוּי, בְּגִין דְּאִיהוּ אֶתְרָא בְּאֶתְגְּלִינָא. וְכָלָא אִיהוּ בְּרָזָא עֲלָאָה, כְּגוּנָא דְּלַעֲיֹלָא.

127 עַד שְׁהַמְלִךְ בְּמַסְבוֹ, בְּהוּא חֲבֵרוֹתָא וְתַמְנוּקָא דְּעֶרְן עֲלָאָה, בְּהוּא שְׁבִיל דְּסִתִּים וְגִנְזוּ וְלֹא אֶתִיידַע, וְאֶתְמַלִּיא מְנוּיָה, וְנִפְקִין בְּנַחְלִין יִדְעָאן. נְרִדֵי נִתְּן רִיחוֹ, דָּא יִם בְּתַרְאָה, דְּבִרָא עֲלֵמָא תַתָּאָה, כְּגוּנָא דְּלַעֲיֹלָא, וְסֻלִיק רִיחָא טְבָא עֲלָאָה, לְשִׁלְטָאָה וְלַמְעַבְדָּא, וְיִכִיל וְשִׁלִּיט וְנַהִיר בְּנַהוּרָא עֲלָאָה.

128 תָּא חֲזִי, בְּשַׁעֲתָא דְּהָא נְרָדָא סֻלְקָא רִיחָא לַעֲיֹלָא, כְּרִין חֲבִיבוֹתָא אֶתְקַשְׂרַת, וְסֻלְקָא הָא נְרָדָא לְאֶתְאֲחַדָּא לַעֲיֹלָא. וְכִלְהוּ רְתִיכִין קְדִישִׁין, כְּלָהוּ סֻלְקִין רִיחִין לְאֶתְעַטְרָא לְגַבֵּי דְּלַעֲיֹלָא. אִינוּן רְתִיכִין כְּלָהוּ אֶקְרוּן עֲלֵמוֹת שִׁיר, כְּד"א עַל עֲלֵמוֹת שִׁיר, וְהָא אוֹקְמוּהּ. מַאי עֲלֵמוֹת שִׁיר. אֵלָא כְּד"א, וְעֲלֵמוֹת אִין מְסַפֵּר. מַאי וְעֲלֵמוֹת אִין מְסַפֵּר. כְּד"א הִישׁ מְסַפֵּר לְגִדּוּדֵיו. וּבְגִין דְּלִית לְהוּ חוּשְׁבָנָא כְּתִיב וְעֲלֵמוֹת אִין מְסַפֵּר.

129. The "hooks for the pillars" are all male, for they are drawn from ZEIR ANPIN, WHICH IS MALE. They ascend with the dignity of anointing oil upward, TO ZEIR ANPIN, where they stand in the secret of males. And only the Vav is considered male, which is the secret of heaven, ZEIR ANPIN, being male. And all those below, NAMELY IN MALCHUT are considered females. For that reason, those that come from the left, NAMELY from the female, WHICH IS MALCHUT, are assigned to sing, and they sing always. Therefore, it is written, "upon maidens of song." All are issued in the secret of 'Hei', WHICH IS MALCHUT. Hei issued many kinds of armies by the secret of Vav, FOR THEY ARE MALE. Vav is the secret of the male who is to give food to the female, WHICH IS MALCHUT.

130. For that reason, all the hooks made by Betzalel, WERE MADE to let them dwell upon the female, WHICH IS MALCHUT. They are issued by the secret of thousand, which is a complete reckoning, NAMELY, CHOCHMAH CALLED 'RECKONING'. The seven hundred are a whole secret, NAMELY, THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF BINAH WHOSE SFIROT ARE NUMBERED BY HUNDREDS. Five is also a whole secret, NAMELY CHESED, GVURAH, TIFERET, NETZACH AND HOD OF MALCHUT, WHOSE SFIROT ARE COUNTED BY SINGLE UNITS. Seventy ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, WHOSE SFIROT ARE COUNTED BY TENS. And all pertain to one mystery. From that secret and that counting he made the hooks, and all are according to the secret of the Vav, MEANING FROM THE ASPECT OF THE CENTRAL COLUMN, with the shape of Vav, and they were all formed according to the high mystery and counting.

17. Each order contains three

Rabbi Yehuda and Rabbi Yosi talk about King Nebuchadnezzar who made the image that he saw in his dream, that had a head of gold and silver and brass. Rabbi Yosi says the mystery of the Tabernacle is in these three metals. Discussion ensues of the numbers three and four, some things being found in the tabernacle in groups of two or three or four or even one. But three is the most important, since there are three orders that spread into the four directions of the world. An extended explanation follows of the significance of all the 22 letters of the alphabet plus those 5 letters that are different at the end of words, and how they move and interact and represent various Sfirot. The letters are also divided into male and female letters, the males comprising the waters above and the females comprising the waters below, making a complete unity. The numbers three, nine and 27 are heavily emphasized, as are the four directions.

131. "And the brass of the offering was seventy talents" (Shemot 38:29). Rabbi Yehuda said: It all came down in the high shape of the secret of the Faith, WHICH IS MALCHUT. Evil Nebuchadnezzar did the same when he made the image, FOR "ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHLELET 7:14). Rabbi Yosi said that he did not make it, only saw in his dream AN IMAGE WHOSE head was gold and then silver and then brass. And if you say that there were iron and clay IN THE IMAGE, but not in the Tabernacle, this is because they are not worthy to be a part of holiness. The other three, GOLD, SILVER, AND BRASS, CHESED, GVURAH AND TIFERET, were.

132. The mystery of the Tabernacle is in these three metals, GOLD, SILVER AND BRASS. In other THINGS there were four, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT. For example: blue, MALCHUT; purple, TIFERET; scarlet, GVURAH; and fine linen, CHESED, or the four rows of stones, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT.

129 וַיִּמַּח לְעַמּוּדִים, בְּלֵהוּ דְכוּרִין. כָּל אֵינוֹן דְּסֻלְקִין
בְּרַבּוֹ מִשַׁח לְעֵילָא, בְּלֵהוּ קַיִמִין בְּרִזָּא דְדְכוּרִין,
וְלֹא אֶקְרִי דְכֵר אֶלָּא ו', רִזָּא דְשִׁמְיָא, דְּאֵינוֹן דְּכוּרִין.
וְכָל אֵינוֹן דְּלִתְתָּא, אֶקְרוּן נּוֹקְבִי. וּבג"כ כָּל אֵינוֹן
דְּאִתִּין מִסְטֵרָא דְשִׁמְיָא, מִסְטֵרָא דְנוֹקְבָא, אִתְמַנָּן
עַל הַשִּׁיר, וְאִמְרֵי שִׁירְתָּא תְדִיר. וְע"ד כְּתִיב, עַל
עֲלָמוֹת שִׁיר. וְכֵלְהוּ נִפְקוּ בְרִזָּא דְה'. ה' אִפִּיקַת כְּמָה
חִילִין לְזַנְיָהוּ בְרִזָּא דְו'. ו', דָּא רִזָּא דְדְכוּרָא
דְקַיִמָא לְמִיָּהב מְזוּנָא לְנוֹקְבָא.

130 וּבג"כ, כָּל אֵינוֹן וְיִין עֵבֵד בְּצֵלָל, לְמִיָּהב לֹון
לְאַשְׂרָאָה עַל נּוֹקְבִי. וְנִפְקֵי מְרִזָּא דְאַלְף, דְּאִיָּהוּ
חֹשְׁבֵן שָׁלִים. וְשִׁבְעַ מְאוֹת, דְּאִיָּהוּ רִזָּא שָׁלִים.
וְחֻמְשָׁה הֵכִי נְמִי. וְשִׁבְעִים כָּלָא רִזָּא חֲדָא. וְעַל דָּא,
מְרִזָּא דְנָא, וְחֹשְׁבֵן דָּא, עֲשָׂה וְיִים. וְכֵלְהוּ בְרִזָּא דְו',
וּבְדִיוֹקְנָא דְו' אִתְעֵבִידוּ, וְכָלָא בְרִזָּא עֲלָאָה,
וּבְחֹשְׁבָנָא נְטִילִי.

131 וְנַחֲשֶׁת הַתְּנוּפָה שִׁבְעִים כֶּכֶר, אָמַר רַבִּי יְהוּדָה,
כָּל דָּא נַחֲתָא לְתַתָּא, בְּדִיוֹקְנָא עֲלָאָה דְרִזָּא
דְמַהִימְנוּתָא. כְּגוֹנָא דָּא עֵבֵד נְבוּכַדְנֶצַּר הַרְשָׁע
הֵהוּא צֵלְמָא דְאַתְקִין. אָמַר רַבִּי יוֹסִי, אִיָּהוּ לָא עֵבִיד
הֵכִי, אֲבָל בְּחֵלְמִיָּה חֲמָא הֵכִי, דְּהָא בְּחֵלְמִיָּה חֲמָא,
רִישָׁא דִּי דְהָבָא, וְלִבְתֵּר כְּסָפָא, וְלִבְתֵּר נְחָשָׁא. וְאִי
תִּימָא פְּרִזְלָא וְחִסְפָּא אֲמָאִי לָאו הֵכִי. בְּגִין דְּלָאו
אֵינוֹן כְּדָאִי לְאַעֲלָא לְקוּדְשָׁא, וְאֵלִין תִּלְתָּא אַחֲרֵינִין
עָלוּ.

132 וְרִזָּא דִּילִיָּה דְמִשְׁכָּנָא, בְּתִלְתָּ תִלְתָּ בְּאֵלִין
מִתְכֵּן. וּבְשִׂאָרָא אַרְבַּע, כְּגוֹן תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת
שָׁנִי וְשֵׁשׁ. וְכְגוֹן אַרְבַּעָה טוּרֵי אֶבֶן.

133. Rabbi Yehuda said: Some of them are in three's, some in four's, some in two's and some in one's. Nevertheless, each order contains but three. There are three orders, spread to the winds, the four directions of the world. In each order in each direction there are other three orders. This was explained.

134. HE EXPLAINS: The first order on the east side, WHICH IS TIFERET, consists of three orders, NAMELY, THE THREE COLUMNS. There are nine orders altogether since each of the three orders, THAT IS, EACH OF THE THREE COLUMNS, is comprised of three orders, THE THREE COLUMNS COMPRISED OF ONE ANOTHER. In all, there are nine, namely, THE NINE COLUMNS. And many thousands and tens of thousands of grades are found beneath them! These nine orders, THE THREE COLUMNS, EACH COLUMN CONSISTING OF THREE, all conduct themselves in accordance with the written letters, THE 27 LETTERS OF THE ALPHABET: THE 22 LETTERS TOGETHER WITH THE FIVE FINAL LETTERS (AT THE END OF WORDS) MEM, NUN, TZADY, PE AND CAF, THAT ARE DOUBLED. And every order, EACH COLUMN, looks upon those written letters TO RECEIVE PLENITUDE FROM THE 27 LETTERS CONNECTED TO IT. This is true for each and every order, EACH AND EVERY COLUMN, and all travel by the written letters, the ones above the others and standing the ones upon the others.

135. And when these letters soar in the air of the direction in charge, all the letters travel, as was explained. And one letter kicks from below, and goes up, and down. Two letters soar above it, ABOVE THE MIDDLE LETTER, and the MIDDLE letter below goes upward, THE SECRET OF ZEIR ANPIN RISING TO BINAH, AND JOINING THE RIGHT AND LEFT COLUMNS OF BINAH. It joins them and together they become three letters, according to the three letters Yud, Hei, Vav, within the shining mirror, WHICH IS ZEIR ANPIN, YUD BEING OF THE RIGHT, HEI OF THE LEFT AND VAV OF THE MIDDLE. They are divided into three orders, NAMELY, THREE COLUMNS, two letters and one letter rising, WHICH IS ZEIR ANPIN RISING TO BINAH. It rises and joins them so they become three.

136. Come and see: The two supernal letters rising in the air, THE RIGHT LETTER AND THE LEFT LETTER, are comprised the one within the other, Chesed and Judgment, THE RIGHT ONE BEING CHESED AND THE LEFT BEING JUDGMENT. That is the reason there are two, and they are from the Supernal World, NAMELY, RIGHT AND LEFT OF BINAH, in the secret of the male, FOR THEY ARE CONSIDERED TO BE MALE. FOR BINAH IS THE WORLD OF THE MALE, and the MIDDLE letter that rises and joins them, AND UNITES THE TWO, is a female. And it is included in both of them.

137. As the female, WHICH IS MALCHUT, is comprised on both sides, right and left OF ZEIR ANPIN and joins them, IN THE SECRET OF "HIS LEFT HAND IS UNDER MY HEAD, AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 2:6), so the female MIDDLE letter is united with the other two letters, of the two sides, RIGHT AND LEFT. These TWO LETTERS are superior, FROM BINAH, and these, THE MIDDLE ONES THAT JOIN EVERY TWO SUPERIOR LETTERS, are from below, FROM ZEIR ANPIN. All is one, male and female, FOR ALL THE UPPER TWO LETTERS ARE MALES AND EACH LETTER UNITING THEM, RISING FROM BELOW IS FEMALE.

133 אָמַר רַבִּי יְהוּדָה, מִנְהוֹן בְּתֵלַת. מִנְהוֹן בְּדָרָא מִנְהוֹן בְּתֵרִין. מִנְהוֹן בְּחָד. אֲבָל כָּל סְדְרָא וְסְדְרָא לֹא אִיהוּ אֵלָא בְּתֵלַת. תֵּלַת סְדְרִין אֵינוֹן דִּמְתַּפְּרָשִׁין לְכָל סֵטֶר, לְאַרְבַּע סֵטְרֵי עֲלֵמָא, וְכָל סְדְרָא וְסְדְרָא דְאִיהוּ לְכָל סֵטֶר, תֵּלַת סְדְרִין אֵינוֹן. וְאוֹקִימָנָא.

134 סְדְרָא קְדַמָּא דְלִסְטֶר מְזַרְחָ, תֵּלַת סְדְרִין אֵינוֹן וְאֵינוֹן תְּשַׁעָה סְדְרִין, בְּגִין דְכָל סְדְרָא מְאִינוֹן ג', אֵית לִיה תֵּלַת סְדְרִין, וְאַשְׁתַּכְּחוּ דְאֵינוֹן תְּשַׁעָה. וְכַמְּה אֶלְפָּה וְרַבְבָּן תַּחֲוִיתִיְהוּ. וְהֵי סְדְרִין תְּשַׁעָה, כְּלָהוּ מִתְּנַהֲגֵי בְּאַתְוֹן רְשִׁימָן. וְכָל סְדְרָא אֶסְתְּבִי לְאֵינוֹן אַתְוֹן רְשִׁימָן, וְהָא אֹקְמוּהָ. וְכֵן לְכָל סְדְרָא וְסְדְרָא, וְכָלָהוּ נְטִלֵי בְּאַתְוֹן רְשִׁימָן. וְאַלִין עֲלָיִי מְאִלִין, וְקִיּוּמֵן אֶלִין עַל אֶלִין.

135 וְכֵד אֵינוֹן אַתְוֹן פְּרַחִין, גּוֹ אֹיִרָא דְרוּחָא, הֵהוּא דְמִמְנָא עַל כְּלָא, בְּדִין כְּלָהוּ נְטִלֵי, וְהָא אֹקְמוּהָ. וְחָד אֶת בְּטַשׁ מִתְתָא, וְהֵהוּא אֶת סְלֶקָא וְנַחְתָא, וְתֵרִין אַתְוֹן פְּרַחֵי עֵלָה. וְהָא אֶת מִתְתָא, סְלֶקָא מִתְתָא לְעֵילָא, וְאַתְחַבְרָ בְּהוּ, וְאַתְעֵבִידוּ תֵּלַת אַתְוֹן, כְּלָהוּ לְפֹסֶם אַתְוֹן יִדְוּ, דְאֵינוֹן תֵּלַת גּוֹ אֶסְפְּקִלְרִיא דְנִהְרָא. מְאִלִין אַתְפְּרָשׁוּ תֵּלַת סְדְרִין. וְאֵינוֹן אַתְוֹן תֵּרִין, וְהֵהוּא אֶת דְסְלֶקָא מִתְחַבְרָא עֲמֵהוֹן, וְאֵינוֹן תֵּלַת.

136 תָּא חֲזִי, אֵינוֹן תֵּרִין אַתְוֹן עֲלָיִין דְסְלֶקִין בְּאֹיִרָא, אֵינוֹן כְּלִילִין דָּא בְּדָא, רַחֲמֵי וְדִינָא, וּבְגִין כֵּן אֵינוֹן תֵּרִין, וְאֵינוֹן מְעֲלָמָא דְלְעֵילָא. בְּרָזָא דְדְכוּרָא. וְהָא דְסְלֶקָא וּמִתְחַבְרָא עֲמֵהוֹן, אִיהִי נֹקְבָא, וְאַתְכְּלִילַת בְּתֵרוּוִיְהוּ.

137 כְּגִוּוּנָא דְנֹקְבָא אַתְכְּלִילַת בְּתֵרִין סֵטְרִין, בִּימִינָא וּשְׂמָאלָא, וְאַתְחַבְרַת בְּהוּ. הֵכִי נִמִּי, הָאִי אֶת נֹקְבָא, וְאַתְחַבְרַת בְּתֵרִין אַתְוֹן אַחֲרָנִין, וְאֵינוֹן בְּתֵרִין סֵטְרִין, אֶלִין עֲלָיִין, וְאַלִין תְּתָאִין, וְכָלָא אִיהוּ חָד, דְכֵר וְנֹקְבָא.

138. For when the world was created, NAMELY, WHEN BINAH EMANATED ZEIR ANPIN CALLED 'WORLD', these TWO letters, THE RIGHT AND LEFT from the upper world, BINAH, issued all that is below, IN ZEIR ANPIN, in their very shapes. BUT THE MIDDLE LETTER HAS NO NEW SHAPE, EXCEPT THAT IT UNITES THE RIGHT AND LEFT. And whoever knows them and is careful about them, is beloved above and beloved below.

139. Rabbi Shimon said: All these letters, THE 27 LETTERS OF THE ALPHABET, are male and female, SOME ARE MALE, AND SOME FEMALE. THE MALES are comprised within the waters of above, and THE FEMALES ARE COMPRISED within the waters of below, and all is one. This is a complete unity. Therefore, whoever knows of and is careful about them, happy is he in this world and happy in the World to Come. This is the principal part of the unity, properly complete. There are three on each and every side, NAMELY, THE LETTERS ARE DIVIDED INTO GROUPS OF THREE, TWO MALES ABOVE AND ONE FEMALE BELOW IN THE MIDDLE. They are in one unity, FOR THE RIGHT AND LEFT SIDES ARE UNITED BY THE MIDDLE IN ONE UNITY, and so all is in wholeness. And all are the mystery of the supernal order, IN BINAH, as ought to be, a reflection of above, where there is one order consisting of three in one mystery.

140. The second order is on the south side, CHESD. There are three orders to that order, THE THREE COLUMNS, three in each, EACH COLUMN CONSISTS OF THREE. Altogether there are nine, as was said ABOUT THE EAST SIDE. The letters are divided similarly among all the sides, RIGHT, LEFT AND MIDDLE, THE SAME AS IN THE EAST, in order to unite everything together. Since there are female letters and male letters and they all join to become as one, they are one in the mystery of the complete Holy Name, WHICH IS YUD-HEI-VAV. The appointed orders, THE GROUPS OF THREE, as was said ABOUT THE EAST SIDE, all issue from the order of the patriarchs above, THE THREE COLUMNS OF BINAH, according to the order of the letters Yud-Hei-Vav in the Holy Name, as we said. These nine orders are all according to certain letters, THE THREE GROUPS OF THREE LETTERS, RIGHT, LEFT AND MIDDLE AS ON THE EAST SIDE. And the letters drive them. And many armies and tens of thousands of angels below, all travel according to that order.

141. The third order is on the north side, GVURAH. There are three orders to that direction, nine altogether, for in each of the three orders there are three, NAMELY, THREE COLUMNS FOR EVERY COLUMN COMPRISED OF THREE COLUMNS, and they are nine. These orders are on three sides, RIGHT, LEFT, AND MIDDLE, ALL, as we said, LIKE ON THE EAST AND SOUTH SIDES.

142. There are 27 ORDERS in the mystery of the 27 letters. And though there are only 22 letters IN THE ALPHABET, in completeness, TOGETHER WITH FINAL MEM, NUN, TZADIK, PE AND CAF, they are 27. It is found, then, that just as there are 27 letters, so is the order of these orders, 27, three orders in every direction, OF THE THREE DIRECTIONS, EAST, SOUTH AND NORTH. Hence, the three of the one direction, SOUTH, are nine, EACH OF THE THREE COLUMNS COMPRISED OF THREE, AND TOGETHER THERE ARE NINE. The three of another direction, NORTH, are nine, and the three of yet another direction, EAST, are nine. Thus, there are 27 altogether.

138 דְּכַד אֶתְבָּרִי עֲלֵמָא, אֵינּוּן אֲתוּן מְעֵלְמָא עֲלָאָה
נִינְהוּ, דְּאֵינּוּן אֹלִידוּ כֹּל עֹבְדִין לְתַתָּא, כְּגֹוּנָא
דְּלֵהוּן מִמֶּשׁ. בְּג"כ, מֵאן דִּירַע לֹון, וְאִזְדְּהֵר בְּהוּ,
רְחִים לְעֵילָא רְחִים לְתַתָּא.

139 ר' שִׁמְעוֹן אָמַר, אֵלִין אֲתוּן כְּלָהוּ דְכַר וְנוֹקְבָא,
לְאֲתַכְּלָלָא כְּחָדָא, בְּרָזָא דְמֵיִן עֲלָאִין וְמֵיִן תַּתָּאִין,
וְכֹלָא חָד, וְדָא הוּא יְחֻדָּא שְׁלִים. וְעַל דָּא, מֵאן
דִּירַע לֹון, וְאִזְדְּהֵר בְּהוּ, זְבָאָה אִיהוּ בְּהַאי עֲלֵמָא,
זְבָאָה אִיהוּ בְּעֵלְמָא דְאֲתִי. בְּגִין דְּאִיהוּ עֲקָרָא
דִּיחֻדָּא שְׁלִים כְּדָקָא חֲזִי. תְּלַת תְּלַת מְסֻטְרָא דָּא
וּמְסֻטְרָא דָּא, בִּיחֻדָּא חָדָא, בְּשְׁלִימוּ דְכֹלָא. וְכֹלָהוּ
רָזָא דְסֻדְרָא עֲלָאָה כְּדָקָא חֲזִי כְּגֹוּנָא דְלְעֵילָא,
דִּיהוּא סֻדְרָא תְּלַת תְּלַת בְּרָזָא חָדָא.

140 סֻדְרָא תְּנִינָא דְלְסֻטְרֵי דְרוּם, תְּלַת סֻדְרִין אֵינּוּן
לְהוּא סֻטְרָא. וְכֹל סֻדְרָא וְסֻדְרָא תְּלַת תְּלַת, וְאֵינּוּן
ט', כְּמָה דְאֲתַמַּר. וְאֲתוּן אֲתַפְּלְגוּ הֵכִי לְכֹל סֻטְרִי,
לְאֲתַחְבְּרָא כֹּלָא בְּחָד, בְּגִין דְּאִית אֲתוּן בְּרָזָא
דְּנוֹקְבָא, וְאֲתוּן בְּרָזָא דְרִכּוּרָא, וְאֲתַחְבְּרוּ כְּלָהוּ
כְּחָדָא, וְהוּוּ חָד, בְּרָזָא דְשְׁמָא קְדִישָׁא שְׁלִים.
וְלִגְבִייהוּ סֻדְרִין מִמֶּנּוּ, תְּלַת תְּלַת, כְּמָה דְאֲתַמַּר.
וְכֹלָא נִפְקָא מִסֻדְרָא דְאֲבָהֶן דְלְעֵילָא כְּסֻדְרָא
דְּאֲתַתְקִנּוּן אֲתוּן דְשְׁמָא קְדִישָׁא יְדִו', כְּמָה דְאֲתַמַּר.
הֵינִי סֻדְרִין כְּלָהוּ, מִתְּנַהֲגִי בְּאֵלִין אֲתוּן יְדִיעֵן, וְנִטְלִי
בְּהוּ. וְכְמָה חִילִין וְרִבְרִבְן, כְּלָהוּ לְתַתָּא, דְנִטְלִי
וְאֲתַנְהִי בְּסֻדְרָא דָּא.

141 סֻדְרָא תְּלִיתָאָה דְלְסֻטְרֵי צְפוֹן, בְּתְלַת סֻדְרִין
אֵינּוּן לְהוּא סֻטְרָא, וְאֵינּוּן תְּשַׁעַה. וּבְתְלַת סֻטְרִין
תְּלַת תְּלַת לְכֹל סֻטְרָא, וְאֵינּוּן תְּשַׁעַה. וְאֵינּוּן סֻדְרִין
מִתְּלַת סֻטְרִין כְּמָה דְאֲתַמַּר.

142 שְׁבַעַה וְעֶשְׂרִין בְּרָזָא דְאֲתוּן, דְּאֵינּוּן שְׁבַעַה
וְעֶשְׂרִין. וְאֵע"ג דְּאֵינּוּן תְּרִין וְעֶשְׂרִים, שְׁלִימוּ דְאֲתוּן
שְׁבַעַה וְעֶשְׂרִין אֵינּוּן. וְאֲשַׁתְּכַחוּ, כְּמָה דְאֲתוּן כ"ז,
הֵכִי סֻדְרָא דְסֻדְרִין אֵלִין, שְׁבַעַה וְעֶשְׂרִין, לְתְלַת
תְּלַת סֻדְרִין לְכֹל סֻטְרָא. וְאֲשַׁתְּכַחוּ אֵלִין תְּלַת דְּהַאי
סֻטְרָא דְאֵינּוּן ט'. וְאֵלִין תְּלַת דְּהַאי סֻטְרָא דְאֵינּוּן
ט'. וְאֵלִין תְּלַת דְּהַאי סֻטְרָא דְאֵינּוּן תְּשַׁעַה.
אֲשַׁתְּכַחוּ כְּלָהוּ לְשְׁבַעַה וְעֶשְׂרִין.

143. The secret of there being 27 letters is, that nine letters are in the secret of the female. They are united with eighteen other letters in the secret of the male. And all is as should be.

143 וְרָזָא דְאֵלִין שְׁבַעַה וְעֶשְׂרִין, אֵינּוֹן ט' אֶתּוֹן
דְּאֵינּוֹן בְּרָזָא דְנוֹקְבָא, לְאַתְחַבְרָא עִם אֵינּוֹן תְּמַנְיָסָר
אַחֲרֵינִן בְּרָזָא דְדַכְר, וְכֹלָא אִיהוּ בְדַקָא חֲזִי.

144. Come and see: Like the letters in the upper world, BINAH, so are the other letters below, IN MALCHUT. The upper letters IN BINAH are big, and the lower letters IN MALCHUT are small. The one is like the other, FOR ALL THAT APPLIES FOR THE LETTERS IN BINAH, APPLIES ALSO FOR THE LETTERS IN MALCHUT. ALSO, all the secrets of male and female OF THE LETTERS APPLY TO THEM. And all is a whole unity. Therefore, WHATEVER IS IN MALCHUT is in the high secret IN BINAH.

144 תָּא חֲזִי, בְּגוּוֹנָא דְאֶתּוֹן עֲלָאִין דְּעֵלְמָא עֲלָאָה,
הֲכִי נְמִי אֶתּוֹן אַחֲרֵינִן לְתַתָּא. אֶתּוֹן עֲלָאִין
רְבַרְבִּין, וְאֶתּוֹן תְּתָאִין זְעִירִין. וְכֹלָא דָּא בְּגוּוֹנָא דָּא.
וְכֹל הֵינִי רִזִין בְּרָזָא דְדַכְר וְנוֹקְבָא כֹּלָא חַד בְּשִׁלְיִמו.
עַל דָּא כֹּלָא אִיהוּ בְרָזָא עֲלָאָה.

18. Forty-five kinds of lights

From Beresheet we read about how the world is divided into 45 kinds of lights. It tells about the seven Sfirot divided into seven abysses, stones that roll into the abyss and are pierced by light and then filled with water. We read about the darknesses, the pipes, tendons and nets, two chairs, the black firmament and the colored firmament, the seven colors and the seven seas.

145. The world, MALCHUT, is divided into 45 kinds of lights. (This article is in Beresheet 269 - 280).

145 בְּאַרְבַּעִין וְחֲמִשׁ זַיְנֵי גּוּוֹנֵי נְהוּרִין אֶתְפְּלִיג
עֲלֵמָא.

146. The seven SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT are divided into seven abysses. Each strikes its abyss, and stones roll into it. A light penetrates those stones, WHICH ARE VEILS, and pierces them. Water penetrates them and they sink into the abyss. The water covers the two aspects OF THE ABYSS.

146 שְׁבַעַה מִתְפְּלִיגִין לְשַׁבְּעָה תְּהוּמִין. כֹּל חַד בְּטַשׁ
בְּתַהוּמָא דִּילֵיהּ, וְאַבְנִין מִתְגַּלְגְּלִין בְּגוּ תְּהוּמָא,
וְעוּיִל הֵהוּא נְהוּרָא, בְּאֵינּוֹן אַבְנִין, וְנָקִיב לֹן, וּמִיּוֹן
נִמְקִין בְּהוּ. וְשִׁקְעִין כֹּל חַד וְחַד עַל תְּהוּמָא, וְחִמְיָא
לְתַרִין סְטְרִין.

147. The water oozes through the holes, and light enters THROUGH THEM and strikes the four sides of the abyss. The lights are combined in each other and merge into one, and the water is divided.

147 נִמְקִי מֵיָא בְּאֵינּוֹן נּוֹקְבִין, וְעָאֵל נְהוּרָא, וּבְטַשׁ
לְאַרְבַּע סְטְרֵי תְּהוּמָא, מִתְגַּלְגְּלָא נְהוּרָא בְּחִבְרֵתֵיהּ,
וְאַעְרַעוּ בְּחַד, וּפְלִגִין מֵיָא.

148. And the seven SFIROT OF ZEIR ANPIN grasp the seven abysses and dig into the darkness therein. The darknesses intermingles, and the waters come up, and go and roll down by means of the lights. The lights mingle with the darkness, to become unseen dark lights.

148 וְאַחִידִין כֹּל אֵינּוֹן שְׁבַעַה, בְּשַׁבְּעָה תְּהוּמִין,
וְכִרְאֵן בְּחֲשׂוֹכֵי תְּהוּמִין, וְחֲשׂוֹכֵי אֵינּוֹן מִתְעַרְבִי בְּהוּ.
סִלְקִין מִיּוֹן, וְנַחֲתִין מִתְגַּלְגְּלִין בְּאֵינּוֹן נְהוּרִין,
וְאַתְעַרְבֵן בְּחַדָּא, נְהוּרִין וְחֲשׂוֹכִין וּמִיּוֹן, וְאַתְעַבִּידוּ
מְנִיְהוּ נְהוּרִין דְּלֹא אֶתְחַזִּין חֲשׂוֹכָן.

149. All the sides OF ZEIR ANPIN strike and are divided into 75 pipes of the abyss, wherein water is drawn.

149 בְּטַשׁ כֹּל חַד בְּחִבְרֵיהּ, וּמִתְפְּלִיגִין לְשַׁבְּעִין וְחֲמִשׁ
צְנוּרֵי תְּהוּמִין וּבְהוּ נִגְדִין מֵיָא.

150. Every pipe OF ZEIR ANPIN raises its voice, and the abysses shudder. And when that voice is heard, each abyss calls its fellow, saying 'divide your waters so I may enter you'. This is the meaning of "Deep calls to deep at the noise of Your cataracts" (Tehilim 42:8).

150 כֹּל צְנוּרָא וְצְנוּרָא סְלִיק בְּקֵלֵיהּ, וְאַזְדַּעְזַעַן
תְּהוּמִין. וְכֹד הֵהוּא קְלָא אֶשְׁתַּמַּע, כֹּל תְּהוּמָא קֹאֲרֵי
לְחִבְרֵיהּ, וְאָמַר פְּלִיג מִימְךָ, וְאִיעוּל בְּךָ, הֲדָר תְּהוּם
אֶל תְּהוּם קוֹרָא לְקוֹל צְנוּרִיךָ.

151. Underneath THE PIPES, there are 365 tendons, some white, some black, and some red. They are mingled into one color. These tendons are woven into seventeen nets, and each net is called 'tendons'. They interweave and descend into the bottom of the abyss. Beneath them there are two nets, one of the appearance of iron, the other of copper.

152. Two chairs stand upon them, one to the right and one to the left. All the nets are merged together, and the water goes down by the pipes and into the nets. Of these two chairs, one is of the black firmament and the other of the colorful firmament. When they ascend, they ascend by way of the chair of the black firmament and when they descend, they do so by way of the colorful firmament.

153. These two chairs are one on the right and one on the left. The chair of the black firmament, NETZACH, is on the right, and the chair of the colorful firmament, HOD, is on the left. When THE LIGHTS mount by way of the chair of the black firmament, the chair of the left firmament descends, AND THE LIGHTS descend through it, FROM ABOVE DOWNWARD.

154. The chairs are united, grasp all the nets and put them in the lowest part of the lowest abyss.

155. One chair stands and rises above all the abysses and the other chair stands down beneath the abysses. Between the two chairs all the abysses whirl and the pipes are fastened between the two chairs.

156. There are 75 pipes, seven of which are superior to the others, and the rest are included in them. They are all fastened to the wheels of the chair on this side, and fastened to the wheels of the chair on that side.

157. The waters go up and down the chairs. On the way down, they dig into the abysses and cleave them asunder. On the way up, they enter the holes in the stones, rise and fill in seven seas. Thus far, the seven colors of lights in the supernal mystery.

151 תַּחֲתַי אֵלִין, תֵּלַת מְאָה וְשִׁתַּיִן וְחֲמִשׁ גִּידִין,
מִנְהוֹן חוֹרִין, מִנְהוֹן אוֹכְמִין, מִנְהוֹן סוּמְקִין,
אֲתַכְלִילֵן דָּא בְּדָא, וְאֲתַעֲבִידוּ גּוּזֵן חַד. אֵינוֹן גִּידִין
אֲתַרְקִימוּ בְּשֶׁבַע עֶשְׂרֵה רִשְׁתוֹת, וְכֹל חַד רִשְׁתַּיִן גִּידִין
אֲקָרִי. אֲתַרְקִימוּ דָּא בְּדָא, וְנַחְתִּין בְּשַׁפּוּלֵי תְהוּמָא.
תַּחֲתַי אֵלִין, תְּרִין רִשְׁתֵּי קִימִין בְּחִיזוּ דְּפִרְזֵלָא,
וְתְרִין רִשְׁתֵּי אַחֲרָנִין בְּחִיזוּ דְּנַחֲשָׁא.

152 תְּרִין בּוּרְסוּן קִימִי עֲלִייהוּ, חַד מִימִינָא, וְחַד
מִשְׁמָאלָא. כֹּל אֵינוֹן רִשְׁתֵּי מִתְחַבְּרֵן בְּחַדָּא, וּמִיִּין
נַחְתִּין מֵאֵינוֹן צְנוּרִין, וְעֵאלִין בְּאֵלִין רִשְׁתֵּי. אֵינוֹן
תְּרִין בּוּרְסוּן, חַד בּוּרְסִיָּא דְּרַקִּיעָא אוֹכְמָא, וְחַד
בּוּרְסִיָּא דְּרַקִּיעָא סִסְגוּנָא. אֵלִין תְּרִין בּוּרְסוּן, כֹּד
אֵינוֹן סִלְקִין, סִלְקִין בְּהוּא בּוּרְסִיָּא דְּרַקִּיעָא
אוֹכְמָא. וְכֹד נַחְתִּין, נַחְתִּין בְּהוּא בּוּרְסִיָּא דְּרַקִּיעָא
סִסְגוּנָא.

153 אֵלִין תְּרִין בּוּרְסוּן, חַד מִימִינָא וְחַד מִשְׁמָאלָא.
הוּא בּוּרְסִיָּא דְּרַקִּיעָא אוֹכְמָא מִימִינָא. וְהוּא
בּוּרְסִיָּא דְּרַקִּיעָא סִסְגוּנָא מִשְׁמָאלָא. כֹּד סִלְקִין
בְּבוּרְסִיָּא דְּרַקִּיעָא אוֹכְמָא. מֵאֵין בּוּרְסִיָּא דְּרַקִּיעָא
שְׁמָאלָא וְנַחְתִּין בֵּיה.

154 מִתְגַּלְגֵּלֵן בּוּרְסוּן חַד בְּחַד. נִקְטִין כֹּל אֵינוֹן
רִשְׁתֵּי בְּגוּזֵיהוּ, וְעֵאלִין לֹן בְּשַׁפּוּלֵי דְּתְהוּמָא
תַּתָּא.

155 קָאִים חַד בּוּרְסִיָּא, וְסִלְקִין לְעֵילָא מִכֹּל אֵינוֹן
תְּהוּמִי, וְקָאִים בּוּרְסִיָּא אַחֲרָא, לְתַתָּא דְּכָל תְּהוּמִי.
בֵּין תְּרִין בּוּרְסוּן אֵלִין מִתְגַּלְגֵּלֵן כֹּל אֵינוֹן תְּהוּמִי,
וְכֹל אֵינוֹן צְנוּרִין, אֲתַנְעִיצוּ בֵּין תְּרִין בּוּרְסוּן אֵלִין.

156 שְׁבַעִין וְחֲמִשׁ צְנוּרִין אֵינוֹן, שְׁבַעֵה אֵינוֹן עֲלָאִי
דְּכֹלָא. וְכֹל אֵינוֹן אַחֲרָנִין אַחֲדִין בְּהוּ, וְכֹלְהוּ נְעִיצִין
בְּגִלְגְלוּי דְּהָאִי בּוּרְסִיָּא בְּסִטְרָא דָּא, וְנְעִיצִין
בְּגִלְגְלוּי דְּהָאִי בּוּרְסִיָּא בְּסִטְרָא דָּא.

157 בְּהוּ מִיִּין סִלְקִין וְנַחְתִּין, אֵינוֹן דְּנַחְתֵּי כְּרָאן
בְּתְהוּמִי, וּבְקַעֵי לֹן. אֵינוֹן דְּסִלְקִין עֵאלִין בְּאֵינוֹן
נוֹקְבֵי אַבְנִין, וְסִלְקִין וּמְלִיִין לְשֶׁבַעֵה יָמִים. עַד כָּאן
שְׁבַעֵה גּוּזֵי נְהוּרִין בְּרָזָא עֲלָאֵה.

19. "mountains of brass"

Rabbi Shimon speaks about the brass that is used in the building of the Tabernacle for the sockets and the ministering vessels of the altar and the brass clasps. He says this is 'wave brass' that is called "mountains of brass," and that they are the male and female of brightness (Nogah). The 'brass sockets' are compared to sentries, who guard what is inside the gates yet stand outside the gates. The 'ministering vessels of the altar' are so called because they help the souls to serve. Rabbi Shimon also tells us about how the gold in the temple is connected to the gold above, Gvurah, the silver to the silver above, Chesed, and the brass to the brass above, Tiferet. The colors intermingle and become united, the gold clasps bind the curtains together and the brass clasps bind the Tabernacle together. The clasps shine like the blazing stars in the sky, and the fifty clasps of gold and the fifty clasps of brass face each other and shine.

158. Come and see: The wave brass we mentioned is the brass mountains, CALLED "mountains of brass" (Zecharyah 6:1), FOR THERE ARE TWO MOUNTAINS, MALE AND FEMALE. And they are called 'brass sockets'. There are sentries of the gates around all the gates. They guard those who are inside, and being sentries of the gates, they stand outside. They come and go out of the King's abode, NAMELY, MALCHUT.

159. Out of this brass, all the ministering vessels of the altar are made. They are ministering vessels of the altar, for when the souls approach the altar, WHICH IS MALCHUT, they minister the service of the altar. They all help THE SOULS to serve, and are called 'ministering vessels of the altar'. All the vessels and all the pegs of the Tabernacle, WHICH ARE ALSO OUTSIDE IT, are all called 'vessels of service' that serve the sanctuary. Upon them stand all the appointed chieftains, appointed Chariots, and appointed spirits. Each one is in its appropriate PLACE. The temples of holiness are all known and subject to accounting, NAMELY, IN THE SECRET OF THE VERSE, "THAT BRINGS OUT THEIR HOST BY NUMBER" (YESHAYAH 40:26).

160. The gold IN THE TABERNACLE is connected to the gold ABOVE, WHICH IS GVURAH; the silver to the silver ABOVE, WHICH IS CHESED; and the brass OF THE TABERNACLE to the brass ABOVE, WHICH IS TIFERET. FOR the brasses below, draw strength from the brass of above, WHICH IS TIFERET. And so all the colors intermingle and become united and bound to one another.

161. The gold clasps bind the curtains OF BLUE, PURPLE...to one another, ONE COUPLING TO ANOTHER. The brass clasps bind together the Tabernacle, THE CURTAINS OF GOATS' HAIR. These are facing these. They are all like the stars in the sky. As the stars shine and are seen in the sky, so the clasps shine within the Tabernacle. We have already explained that. And the clasps are shining like glittering stars that stand out. The fifty clasps of gold and the fifty of brass shine, facing each other.

20. Sacred robes

Rabbi Shimon describes how the sacred robes of Michael, the High Priest, were made from the supernal light that sparked off purple and blue. In the same way that Michael does not enter the sanctuary until he is robed, Moses did not go up into the mountain before he donned the cloud, as in: "Moses went into the midst of the cloud, and went up into the mountain." These garments are called 'uniforms' since they were made from the

158 תָּא חַזִּי, נְחוֹשֶׁת הַתְּנוּפָה דְקָא אִמְרֵן, אֵלִין
אֵינֻן טוּרֵי נְחֹשֶׁת, דְּאִקְרוּן הָרֵי נְחֹשֶׁת. וְאֵינֻן
דְּאִקְרוּן אֲדָנֵי נְחֹשֶׁת. וְאֵלִין קְיָיִמִין תְּרַעִין, בְּכַל
אֵינֻן פְּתָחִין, וְסַחְרִין לְהוּ, לְכַל אֵינֻן דְּקֵיִימָן לְגוּ,
בְּגִין דְּאֵלִין אֵינֻן תְּרַעִין דְּקֵיִימָן לְפְתָחִין לְבַר,
וְאֵלִין עֲאֵלִין וְנַמְקֵי בְּבֵי מַלְכָּא.

159 וּמִן נְחֹשֶׁת דָּא, כָּל אֵינֻן מְאֵינִן דְּמַדְבָּחָא
לְשִׁמְשָׂא בֵּה. וְאֵלִין אֵינֻן מְאֵינִן לְמַדְבָּחָא, דְּכַד
נְשִׁמְתִין מִתְקַרְבִין לְסַלְקָא עַל גְּבֵי מַדְבָּחָא, אֵלִין
אֵינֻן פְּלָחִין הֵהוּא פּוֹלְחָנָא דְּמַדְבָּחָא, וְכִלְהוּ מְסִייעֵי
לְשִׁמְשָׂא הֵהוּא שְׁמוּשָׂא, וְאִקְרוּן כְּלֵי הַמְּזֻבָּח. וְכֹל
אֵלִין מְאֵינִן, וְכֹל אֵינֻן יִתְרוֹת הַמְּשָׁכָן, כְּלֵהוּ
בְּשִׁמְהֵן אִקְרוּן, מְאֵינֵי דְּשְׁמוּשָׂא לְשִׁמְשָׂא בְּקוּדְשָׁא.
וְעַל דָּא קְיָיִמִין כְּלֵהוּ מְמַנֵּן יְדִיעָאן, וְרִתִּיבִין
יְדִיעָאן, וְרוּחִין יְדִיעָאן, כָּל חַד וְחַד בְּדְקָא חַזִּי לֵיהּ.
וּבְהִיכְלִין דְּקוּדְשָׁא דְּאֵינֻן הִיכְלִין יְדִיעָאן, כְּלֵהוּ
בְּחוֹשְׁבָנָא.

160 קְשׁוּרָא דְּרֵהָבָא בְּדֵהָבָא. כְּסָפָא בְּכְסָפָא. נְחֹשָׂא
בְּנְחֹשָׂא. אֵלִין דְּנְחֹשֶׁת דִּלְתַתָּא, נְטִלֵי חִילָא מִנְחֹשֶׁת
דְּלַעִילָא, וְכֵן כְּלָא. כָּל אֵינֻן גּוּוּנִין מִתְעַרְבֵי אֵלִין
בְּאֵלִין, לְאַחְדָּא לְאַתְקַשְׂרָא אֵלִין בְּאֵלִין.

161 קְרִסֵי זָהָב אֵינֻן קְיָיִמִין לְקַשְׂרָא אֵינֻן יְרִיעֵן חַד
בְּחַד. קְרִסֵי נְחֹשֶׁת אֵינֻן קְיָיִמָן לְקַשְׂרָא מְשַׁכְּנָא.
וְאֵלִין לְקַבֵּל אֵלִין. וְכִלְהוּ קְיָיִמִין כְּכַבְּיָא אֵלִין
בְּרִקִיעָא, כְּמָה דְּנִהֲרִין כְּכַבְּיָא בְּרִקִיעָא וְאַתְחֻזֵּן,
הַכִּי נְמִי נִהֲרִין אֵינֻן קְרִסִים בְּמְשַׁכְּנָא. וְהָא
אוֹקִימָנָא. וְנִהֲרִין אֵינֻן קְרִסִים וְאַתְחֻזֵּן, כְּכַבְּיָא
דְּקֵיִימֵי וּבִלְטֵי וְנִצְצֵי. וְאֵינֻן חֲמִשִּׁין דְּרֵהָבָא,
וְחֲמִשִּׁין דְּנְחֹשָׂא, וְנִהֲרִין אֵלִין לְקַבֵּל אֵלִין.

residue of the supernal lights. It is because the High Priest wears the robe that he is allowed to enter the temple. Rabbi Shimon talks about "Yisrael is holy to Hashem, His Ofirst fruits of the increase," saying that "Yisrael is holy" because all the colors are in Yisrael and the colors are the Priests, the Levites and Yisrael itself. They are also the colors of Chesed, Gvurah and Tiferet - white, red and green. We learn that the soul does not ascend until it is worthy of donning the highest garments, and that the soul does not descend to earth until it wears the clothes of this world. This is also true of the holy angels when they have a mission here. When Adam and Eve were still in the Garden of Eden they wore clothes of celestial light, but when they were driven out they wore the clothes of this world: "Hashem Elohim made for Adam and for his wife coats of skins, and clothed them." Rabbi Shimon repeats that man's raiment of the next world is made from the good deeds he performs in this world, as they draw light from the supreme radiance. To summarize, the reason that the soul has special garments in the two worlds is so that it has wholeness, both in the world below and the world above.

162. Out of the supernal light, NAMELY ZEIR ANPIN, a spark shines out and into the mirror, which does not shine, NAMELY, SHINES UPON MALCHUT. This spark is comprised of all the illuminating colors, and is called 'purple'. When purple strikes, GIVING PLENTY TO that darkened light, WHICH IS MALCHUT, another spark, not as glowing, comes out, WHICH IS BLUE. They intermingle, and form the sacred robes which Michael, the High Priest, donned.

163. AND WHEN MICHAEL is attired with these glorious robes, he enters to minister in the sanctuary. He does not enter the sanctuary before he is thus attired. In the same manner "Moses went into the midst of the cloud, and went up into the mountain" (Shemot 24:18). We learned that Moses donned a cloud, and then went up into the mountain, for he could not go up the mountain before he donned the cloud. The High Priest also did not enter the sanctuary before he put on these robes.

164. Since they emanate from high principles, and are a reflection of above, they are called 'uniforms' (Heb. serad), FROM RESIDUE (HEB. SARID). For they are the residue of the supernal garments, being made of what was left of the light of the supernal splendors. Blue, MALCHUT, and purple, ZEIR ANPIN, are the colors of the Holy Name, that is considered a full name, Yud Hei Vav Hei Elohim. FOR YUD HEI VAV HEI IS THE SECRET OF PURPLE, AND ELOHIM THE SECRET OF BLUE. This is the secret of what the High Priest wears when he enters the sanctuary: the scarlet is the red color, CORRESPONDING TO GVURAH, and blue and purple, CORRESPONDING TO MALCHUT AND ZEIR ANPIN, which are comprised of all these colors. And since the High Priest wears garments of these colors, he enters inside and is not ejected outside.

165. Come and see: All is done in the secret of the Faith, NAMELY, IN THE GRADES OF MALCHUT CALLED 'FAITH', so as to reflect what is above. Therefore it is written, "the uniforms for service in the holy place" (Shemot 39:41). They are called 'holy garments' only when these colors are in them as it is written, "these are holy garment" (Vayikra 16:4), and, "Yisrael is holy to Hashem, the first fruits of His increase" (Yirmeyah 2:3). "Yisrael is holy" since all the colors are seen in Yisrael, WHICH ARE the Priests, Levites, and Yisrael. THEY ARE THE COLORS OF CHESED, GVURAH AND TIFERET, WHITE, RED AND GREEN. THE PRIESTS ARE WHITE, THE LEVITES RED AND YISRAEL GREEN. These are the colors that are seen inside THE SANCTUARY.

162 מגו נהורא דלעילא, נפק חד נציצו דנציץ, ואנהיר בגו אספקלריא דלא נהרא, והוא נציצו כליל מכל גוונין דנהירין, ואקרי ארגמן. וכד בטש האי ארגמן בהוא נהורא חשוכא, כדין נפק חד נציצו אחרא דלא להיט, ואתערבו דא בדא. ואינון הוו לבושין דקודשא, דאתלבש בהו מיכאל כהנא רבא.

163 וכד אתלבש בהו באינון לבושי יקר, כדין עאל לשמשא בקודשא, ועד לא לביש במלבושין אליון, לא עאל לקודשא. כגוונא דא, ויבא משה בתוך הענן ויעל אל ההר, ואולימנא יהוה מתלבש בעננא. וכד הוה מתלבש בעננא, כדין ויעל אל ההר. ועד לא אתלבש ביה, לא יכיל למיעל לגו. כגוונא דא כהנא רבא, לא עאל לקודשא, עד דאתלבש באליון לבושין, בגין לאעלא לקודשא.

164 ובגין דנפקו מרזין עלאין, ואינון כגוונא דלעילא, אקרון בגדי שרד. בגין דאשתארו מאינון לבושין עלאין, בגין דהוה ממה דאשתאר מנהורין דזיוון עלאין. תכלת וארגמן, גוונין דרזא דשמא קדישא, דאקרי שמא שלים, ידו"ד אלהים. ודא איהו רזא, לאתלבשא כהנא רבא, למיעל לקודשא. תולעת שני אינון גוונין סומקא, ותכלא וארגוונא, דאיהו כליל בכל אינון גוונין. ומגו דאיהו אתלבש בהו בלבושין דגוונין אליון, הוה עאל לגו ולא דחיון ליה לבר.

165 ת"ח, כלא אתעביד ברזא דמהימנותא, למהוי כלא כגוונא דלעילא. וע"ד כתיב, בגדי השרד לשרת בקדש. ואקרון בגדי קדש בגין דלא אקרון קדש, אלא כד שראן ביה אינון גוונין. דכתיב בגדי קדש הם. וכתיב קדש ישראל ליו' ראשית תבואתה. קדש ישראל: בגין דבישראל אתחזון כל גוונין. כהנים ולוים וישראל. ואליון אינון גוונין לאתחזאה לגו.

166. Come and see: The soul does not go up to be seen before the Holy King, before it is worthy of donning the garments of above so it may be seen there. In the same manner, it does not descend to below, until it wears the clothes of this world.

167. It is the same with the holy angels of above, of which it is written, "who makes the winds His messengers, the flames of fire His ministers" (Tehilim 104:4). When they have a mission in this world, they do not descend until they wear the clothes of this world. Everything is according to the place visited. And we explained that the soul does not ascend unless it dons the luminous garment.

168. Come and see: When Adam was in the Garden of Eden, he wore a garment looking like the supernal garment, a clothing of celestial light. When he was driven away from there, he needed the colors of this world, as it is written, "Hashem Elohim made for Adam and for his wife coats of skins, and clothed them" (Beresheet 3:21). Before that they were coats of light, of the supernal light, which ministered in the Garden of Eden.

169. Since in the Garden of Eden, the supernal shining light served him; therefore, when Adam entered the Garden of Eden, the Holy One, blessed be He gave him a raiment of that light and led him in. And he could not enter before wearing that raiment of light. Since he was driven thence, he needed another garment. Then "Hashem Elohim made for Adam and for his wife coats of skins, and clothed them." All is as it should be. In the same manner, the uniforms were made for the service in the holy place, to bring him there.

170. And we established that the good deeds man performs in this world draw light from the supreme radiance and fix him a raiment of that world so he may be seen before the Holy One, blessed be He. And by that clothing which he dons, he has pleasure and looks into the shining mirror, as it is said, "to behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4).

171. For that reason the soul dons special garments for the two worlds, so it may have wholeness in all, in this world below and in the world above. Therefore it is written, "Surely the righteous shall give thanks to Your Name, the upright shall dwell in Your Presence" (Tehilim 140:14) - "Surely the righteous shall give thanks to Your Name" in this world, and "the upright shall dwell in Your Presence" in that world.

166 ת"ח, נִשְׁמַתָּא לֹא סִלְקָא לְאַתְחֻזָּא קָמִי מְלַכָּא קְדִישָׁא, עַד דְּזָכַת לְאַתְלַבְּשָׁא בְּלְבוּשָׁא דְלַעִילָא לְאַתְחֻזָּא תַּמָּן. וְכֵן כְּגִוּוּנָא דָּא לֹא נַחְתָּא לְתַתָּא, עַד דְּאַתְלַבְּשַׁת בְּלְבוּשָׁא דְהָאִי עֲלֵמָא.

167 כְּגִוּוּנָא דָּא מְלַאכִין קְדִישִׁין דְלַעִילָא, דְכְּתִיב בְּהוּ עוֹשֶׂה מְלַאכֵינוּ רוּחוֹת מְשֻׁרְתֵינוּ אִשׁ לֹזְהֵט. בְּדַ עֲבָדִין שְׁלִיחוֹתָא בְּהָאִי עֲלֵמָא, לֹא נַחְתִּין לְתַתָּא, עַד דְּמַתְּלַבְּשִׁין בְּלְבוּשָׁא דְהָאִי עֲלֵמָא. וְכֹלָא אִיהוּ כְּגִוּוּנָא דְהָהוּא אַתְרֵי דְאִזִּיל תַּמָּן. וְהָא אֹוקִימָנָא, דְנִשְׁמַתָּא לֹא סִלְקָא, אֲלֵא בְּלְבוּשָׁא דְנְהִיר.

168 וְתָא חֲזִי, אַדְמֵי הָרֵאשׁוֹן כְּדִ הוּהּ בְּגִנְתָּא דְעֵדֶן, הוּהּ מַתְּלַבֵּשׁ בְּלְבוּשָׁא כְּגִוּוּנָא דְלַעִילָא, וְאִיהוּ לְבוּשָׁא דְנְהוּרָא עֲלָאָה. בֵּינָן דְאַתְתַּרְךָ מִגְּנְתָּא דְעֵדֶן, וְאַצְטְרִיךְ לְגִוּוּנִין דְהָאִי עֲלֵמָא, מַה כְּתִיב וַיַּעַשׂ יי' אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר וַיְלַבִּישֵׁם. בְּקַדְמִיתָא הוּוּ כְּתָנוֹת אֹור, אֹור, דְהָהוּא נְהוּרָא עֲלָאָה, דְשִׁמְשׁ בֵּיהּ בְּגִן עֵדֶן.

169 בְּגִין דְהָא גְּנְתָא דְעֵדֶן, נְהוּרָא עֲלָאָה דְנְהִיר מְשִׁמְשׁ בֵּיהּ. וְעַל דָּא, אַדְמֵי קַדְמָאָה כְּדִ עָאֵל לְגוּ גְּנְתָא, אֲלַבִּישׁ לִיהּ קוּדְשָׁא בְּרִיךְ הוּא בְּלְבוּשָׁא דְהָהוּא נְהוּרָא, וְאַעִיל לִיהּ תַּמָּן. וְאִי לֹא אַתְלַבֵּשׁ בְּקַדְמִיתָא בְּהָהוּא נְהוּרָא, לֹא יַעֲזוּל לְתַמָּן. בֵּינָן דְאַתְתַּרְךָ מִתַּמָּן, אַצְטְרִיךְ לְמַלְבוּשָׁא אַחְרָא, כְּדִין, וַיַּעַשׂ יי' אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר. וְכֹלָא כְּמַה דְאַצְטְרִיךְ. וְהִכָּא כְּגִוּוּנָא דָּא, עָשׂוּ בְּגָדֵי שֶׁרֶד לְשֶׁרֶת בְּקֹדֶשׁ, לְאַעֲלָא בְּקוּדְשָׁא.

170 וְהָא אֹוקְמָאָה, דְעוֹבְדִין טְבִין דְבֵר נֶשׁ דְעֵבִיד בְּהָאִי עֲלֵמָא, אִינוּן עוֹבְדִין מְשַׁכֵּי מְנְהוּרָא דְזִיוָא עֲלָאָה, לְבוּשָׁא, לְאַתְתַּקְנָא בֵּיהּ לְהָהוּא עֲלֵמָא, לְאַתְחֻזָּאָה קָמִי קוּדְשָׁא בְּרִיךְ הוּא. וּבְהָהוּא לְבוּשָׁא דְלַבִּישׁ, אַתְהִנִּי וְחֲמִי גוּ אֶסְפְּקִלְרִיא דְנְהִרָא, כְּמַה דְאַתְרֵי לְחֻזוֹת בְּנַעַם יי' וְלִבְקֵר בְּהִיכְלוֹ.

171 וְעַד, נִשְׁמַתָּא אַתְלַבְּשַׁת בְּתֵרִין עֲלֵמִין, לְמַהוּי לָהּ שְׁלִימוֹ בְּכֹלָא, בְּהָאִי עֲלֵמָא דְלְתַתָּא, וּבְעֲלֵמָא דְלַעִילָא. וְעַל דָּא כְּתִיב, אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאֵל אֶת פְּנֵיךָ. אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ בְּהָאִי עֲלֵמָא, יִשְׁבוּ יִשְׂרָאֵל אֶת פְּנֵיךָ בְּהָהוּא עֲלֵמָא.

21. Breastplate and Efod

Rabbi Yosi says that the Efod and the breastplate are the combination of Malchut and Zeir Anpin. He talks about the twelve stones on the breastplate that have inscribed on them the names of the children of Yisrael, and the twelve combinations of Yud Hei Vav Hei along with the supernal twelve tribes above. We hear an explanation of the verse: "there went the tribes," and learn that 'tribes' refers to the supernal twelve tribes above; these are the tribes of Yah, for 'Yah' means 'testimony'. Rabbi Chiya draws a distinction between the tribes below and the tribes above. We hear that when Jacob went to Haran, "he took some of the stones of the place, and put them under his head." These are the twelve holy stones, and all of them became one stone as in: "and this stone, that I have set for a pillar." The High Priest carries the stones always on his heart, in order to remember them forever. The twelve supernal stones are the secret of the Torah. We learn that the Shechinah is being referred to as a "stone of Yisrael," that is rolled into exile, until "They...put the stone back upon the well's mouth in its place" at the time of redemption. We read a description of many kinds of stones and their relationship to the Sfirot and the directions and the tribes, followed by the information that in all the names of the tribes the letters Chet and Tet are not used because they are the letters in 'Sin'. Rabbi Shimon explains to Rabbi Aba about the meaning of 'Urim' and 'Tumim', comparing them to the Tfilin and the knot of Tfilin. He says the 'Urim' are the face, and 'Tumim' are the back, and this is the secret of sound and speech, for the speech completes the word, and they are inseparable as are the breastplate and the Efod. Rabbi Shimon tells how things are often hidden by mentioning the less significant part, so sometimes the Efod is mentioned without the breastplate. In the same way the hidden significant name of Yud Hei Vav Hei is not referred to, the name mentioned is Adonai. There is an internal hidden part to everything. Rabbi Shimon turns to the question of why Gabriel is depicted as "the man clothed in linen," and says that Gavriel was appointed as a messenger to this world and must therefore wear the clothing of this world. He uses the analogy of the breastplate in front and the Efod behind to clarify how God created male and female from Adam. We learn that Eve bore Cain as the offspring of the serpent, and that is why Cain was the first to bring death into the world. Rabbi Shimon says he found in ancient books that when Cain killed Abel he bit him with serpent bites, this drew out his soul until he died. When Adam saw that Cain had killed Abel he separated from his wife for a hundred and thirty years, saying that he didn't wish to be a father any longer. At that time unholy female spirits came and mated with him, and he produced spirits and demons called 'the plagues of men'. After this he learned jealousy, and returned to mate with Eve who produced Seth. Seth was the first of his children that was exactly like him. Rabbi Shimon then turns his explanation back to the breastplate and the Efod, and says that the High Priest's face shone and the letters on the stones stood out, illuminating his face. The four rings that connect the breastplate to the Efod are the secret of the Chariots that connect the side below to the side above. The two rings in the breastplate are the secret of the beasts while the two rings in the Efod are the secret of the wheels. As they are connected, so are Yetzirah and Asiyah, as in: "And when the living creatures moved, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up." Rabbi Shimon concludes by reiterating how the lower world is connected to the upper world in all things, and that this is the secret of the construction of the Tabernacle.

172. "And he made the Efod of gold" (Shemot 39:2), this was already explained. Rabbi Yosi said: The Efod (Eng. 'priestly garment') and the breastplate were as one. FOR THE EFOD IS THE SECRET OF MALCHUT, AND THE BREASTPLATE IS ZEIR ANPIN. It was established that in a place that maintains, NAMELY, WHERE THERE ARE WHOLE MOCHIN, are found the twelve stones, with the names of the children of Yisrael upon them. And they are the twelve high borders, NAMELY, THE TWELVE COMBINATIONS OF YUD HEI VAV HEI, THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT EACH INCLUDING THREE COLUMNS, TWELVE ALTOGETHER. All of them are in the secret of the tribes of Yisrael. FOR THE TWELVE TRIBES OF YISRAEL ARE ALSO IN THE SECRET OF THE TWELVE COMBINATIONS OF YUD HEI VAV HEI, TRANSMITTED TO MALCHUT.

173. This is the secret of the verse, "there went the tribes, the tribes of Yah, as a testimony of Yisrael, to give thanks to the Name of Hashem" (Tehilim 122:4). For "there went the tribes" refers to the supernal twelve tribes above, NAMELY THE TWELVE BORDERS OF ZEIR ANPIN, THE ROOTS OF THE TWELVE TRIBES, AS SAID. And these are the tribes of Yah, for this name YUD-HEI is a testimony of Yisrael, A TESTIMONY BEING THE SECRET OF THE FIRST THREE SFIROT.

174. Rabbi Chiya said: 'tribes' is written twice, "...THE TRIBES, THE TRIBES OF YAH." "There went the tribes" refers to the tribes below IN MALCHUT. "The tribes of Yah" are the tribes above IN ZEIR ANPIN. "A testimony of Yisrael" is the secret of the supernal Holy Name, YAH, called 'testimony', as it is said: "and My testimony that I shall teach them" (Tehilim 132:12). THEREFORE, THERE ARE THE NAMES OF THE TWELVE TRIBES IN THE BREASTPLATE, THE COUNTERPART OF ZEIR ANPIN, AND THERE ARE THE NAMES OF THE TWELVE TRIBES IN THE EFOD, THE COUNTERPART OF MALCHUT. The twelve supernal holy tribes IN ZEIR ANPIN are the twelve holy stones IN THE BREASTPLATE. They are therefore IN THE BREASTPLATE below, as the ones above, and the names of the twelve tribes are engraved upon the stones, carried by the High Priest.

172 וַיַּעַשׂ אֶת הָאֵפוֹד זָהָב, הָא אֹקְמוֹהָ. אָמַר רְבִי יוֹסִי, אֵפוֹד וְחֹשֶׁן בְּחֵדָא הֵוּ, וְאֹקְמוֹה דְּהָא בְּאִתְרָא דְּהוּא קְיוּמָא, קְיִימָן כָּל אֵינּוֹן תְּרִיסַר אַבְנִין, כְּלֵהוּ נְטִילֵי שְׂמֵהֶן בְּנֵי יִשְׂרָאֵל, וְכֵלֵהוּ תְרִיסַר תְּחוּמֵינָן עֲלָאִין, כְּלֵהוּ בְרִזָּא דְּשַׁבְּטֵי יִשְׂרָאֵל אֵינּוֹן.

173 וְרִזָּא דָּא כְּתִיב, שְׁשֵׁם עָלוּ שְׁבָטִים שְׁבָטֵי יְהוָה עֹדוֹת לְיִשְׂרָאֵל לְהוֹדוֹת לְשֵׁם יְיָ. שְׁשֵׁם עָלוּ שְׁבָטִים, אֲלֵינּוֹן אֵינּוֹן תְּרִיסַר שְׁבָטִין עֲלָאִין לְעֵילָא, דְּאֵינּוֹן שְׁבָטֵי יְהוָה, דְּהָא שְׂמָא דָּא עֹדוֹת לְיִשְׂרָאֵל.

174 אָמַר רְבִי חִיָּיא, תְּרֵי זְמַנֵּי כְּתִיב שְׁבָטִים. אֲלָא, שְׁשֵׁם עָלוּ שְׁבָטִים, אֲלֵינּוֹן שְׁבָטִין דְּלִתְתָּא. שְׁבָטֵי יְהוָה, אֲלֵינּוֹן שְׁבָטִין דְּלְעֵילָא. עֹדוֹת לְיִשְׂרָאֵל, דָּא רִזָּא דְּשְׂמָא קְדִישָׁא עֲלָהָא דָּא, דְּאֶקְרִי עֹדוֹת, כְּמָה דְּאִתְּ אָמַר, וְעֹדוֹתֵי זֹו אֲלַמְדֵּם. וְאֵינּוֹן תְּרִיסַר שְׁבָטִין קְדִישִׁין עֲלָאִין, אֵינּוֹן תְּרִיסַר אַבְנִין קְדִישִׁין. וְעַל דָּא אֵינּוֹן קְיִימִין לְתַתָּא, כְּגִוּוֹנָא דְּלְעֵילָא, וְכָל אֵינּוֹן שְׂמֵהֶן דְּתְרִיסַר שְׁבָטִין, כְּלֵהוּ גְלִיפָאן בְּאֵינּוֹן אַבְנִין, וְכֵהֵנָּא רַבָּא נְטִיל לֹון.

175. Come and see: When Jacob went to Charan, "he took some of the stones of the place, and put them under his head" (Beresheet 28:11). These are the twelve holy stones, CORRESPONDING TO THE TWELVE TRIBES IN MALCHUT, NAMELY CHESED, GVURAH, TIFERET AND MALCHUT, EACH INCLUDING THREE COLUMNS, and all of them became one stone, as it is written, "and this stone, which I have set for a pillar" (Ibid. 22). Why does he call it a stone? Because the twelve stones became the one holy stone, superior to them, NAMELY MALCHUT CALLED 'A STONE', as it is written, "and this stone, which I have set for a pillar, shall be Elohim's house." THEREFORE, THE ASPECT OF THE TWELVE TRIBES IN IT IS ALSO CALLED 'STONES'.

176. For that reason the High Priest carries it always on his heart, to remember them forever, as it is written, "And Aaron shall bear the names of the children of Yisrael...upon his heart, for a memorial before Hashem, continually" (Shemot 28:29). Everything is in the secret of twelve. There are twelve supernal STONES, hidden above, stored in the high and holy secret, ZEIR ANPIN. They are the secret of the Torah, NAMELY, ZEIR ANPIN CALLED 'TORAH', and emanate from one thin voice, WHICH IS BINAH. This was established, there are twelve other stones, stored below, IN MALCHUT. They resemble the ones above IN ZEIR ANPIN and emanate from another voice, stone, as it is written, "the shepherd, the Stone of Yisrael" (Beresheet 49:24), NAMELY, MALCHUT.

177. The secret of this verse is explained by the scripture, "and there were all the flocks gathered: and they rolled the stone from the well's mouth" (Beresheet 29:3). This refers to the Shechinah called 'a tried stone', "a stone of Yisrael." It is rolled into exile, and "they...put the stone back upon the well's mouth in its place" (Ibid.), AT THE TIME OF REDEMPTION. THE GRADES ISSUING FROM IT are all named after it, stones.

178. There are many KINDS OF stones. There are stones and there are stones. Some stones are the foundation of the house, NAMELY, MALCHUT OF THE ASPECT OF CHOCHMAH CALLED 'HOUSE', THE SECRET OF THE VERSE, "THROUGH WISDOM A HOUSE IS BUILT" (MISHLEI 24:3), as it is written, "And the king commanded, and they carried great stones, costly stones to lay the foundation of the house with hewn stones" (I Melachim 5:31). THE CHOCHMAH AND BINAH IN IT ARE CALLED 'GREAT STONES', COSTLY STONES. And there are high precious stones, twelve in number, in four orders, three to each, towards the four directions. THEY ARE CHESED, GVURAH, TIFERET AND MALCHUT, EACH INCLUDING THREE COLUMNS, AND ALTOGETHER TWELVE. So there were four standards marching in the desert, the twelve tribes, three to each direction of the world, TO THE EAST WERE JUDAH, YISASCHAR, AND ZEBULUN. TO THE SOUTH, REUBEN, SHIMON, AND GAD. TO THE NORTH EPHRAIM, MENASHEH, AND BENJAMIN. TO THE WEST DAN, ASHER, AND NAFTALI. THE FOUR DIRECTIONS OF THE WORLD ARE THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT, AND THE THREE TRIBES ON EACH DIRECTION ARE THE THREE COLUMNS. All is one secret, and it has been explained.

175 תָּא חֲזִי, יַעֲקֹב כִּד הוּא הָוִה אֲזוּל לַחֲרָן, מֵה כְּתִיב וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם וַיִּשֶׂם מֵרֵאשֻׁתָּיו. אֵלֶיךָ תְּרִיסֵר אֲבָנֵיךָ קְדִישִׁין, וְכֻלְהוּ אֶתְעַבְדוּ חֵד אֲבָנָא, דְּכְתִיב וְהָאֵבֶן הַזֹּאת אֲשֶׁר שָׂמְתִי מִצְבֵּה. וְקָרִי לְהוּ אֲבֵן, מֵאֵי טַעְמָא. בְּגִין דְּכֻלְהוּ תְּרִיסֵר אֲבָנֵיךָ, אֶתְכַלְיֵלוּ בְּאֲבָנָא חֵד קְדִישָׁא עֲלָא, דְּאִיהִי לְעִילָא מְנַהוּן, דְּכְתִיב וְהָאֵבֶן הַזֹּאת אֲשֶׁר שָׂמְתִי מִצְבֵּה יְהִיֵּה בֵּית אֱלֹהִים.

176 וְעַל דָּא הֵכָא, בְּהֵנָּא רַבָּא שׁוּי לֹון עַל לְבִיָּה, לְדַכְרָא לְהוּן תְּדִיר, דְּכְתִיב וְנָשָׂא אֶהְרֹן אֶת שְׂמֹת בְּנֵי יִשְׂרָאֵל עַל לְבוֹ לְפָנָי יוֹי תְּמִיד. וּבְגִין כֵּן, כֻּלָּא אִיהוּ בְּרָזָא דְּתְרִיסֵר, תְּרִיסֵר עֲלָיִן טְמִירִין לְעִילָא, דְּאֶתְגַּנְיֹזוּ בְּרָזָא עֲלָא קְדִישָׁא, וְאִינוּן רְזָא דְּאוֹרִייתָא, וְנִפְקֵי מְקוּל חֵד דְּקִיק וְהָא אֻקְמוּהּ. תְּרִיסֵר אַחֲרֵינֵן טְמִירִין לְתַתָּא, כְּגוּוֹנָא דְּלְהוּן, וְנִפְקֵי גוֹ קְלָא אַחֲרָא, דְּאִיהִי אֲבֵן דְּכְתִיב, מִשֶׁם רוּעָה אֲבֵן יִשְׂרָאֵל.

177 וְעַד אֻקְמוּהּ בְּרָזָא דְּקָרָא דְּכְתִיב, וְנִאֲסַפּוּ שָׂמָה כָּל הָעֵדְרִים וְגִלְלוּ אֶת הָאֵבֶן. דָּא שְׂכִינְתָא, דְּאִקְרִי אֲבֵן בַּחֹן, אֲבֵן יִשְׂרָאֵל. דְּמִגְנֵהֲרִין לָהּ, וְעֲלִיִן לָהּ בְּגִלּוּתָא, וְכְתִיב וְהִשִּׁיבּוּ אֶת הָאֵבֶן עַל פִּי הַבְּאֵר לְמִקְוֵהָ, וְעַל שְׂמָה אֲקִרוּן כֻּלְהוּ אֲבָנֵיךָ.

178 וְכֻמָּה אֲבָנֵיךָ לְאֲבָנֵיךָ. אִית אֲבָנֵיךָ וְאִית אֲבָנֵיךָ, אִית אֲבָנֵיךָ יְסוּדֵי בֵּיתָא, דְּכְתִיב וַיִּצַּו הַמֶּלֶךְ וַיִּסְעוּ אֲבָנִים גְּדוֹלוֹת אֲבָנִים יְקָרוֹת לְיִסֹד הַבַּיִת אֲבָנֵי גִזִּית. וְאִית אֲבָנֵיךָ עֲלָיִן יְקִירִין, וְאִינוּן תְּרִיסֵר. וְאִינוּן אַרְבַּע סְדְרִין, תְּלַתָּא תְּלַתָּא לְכָל סְדְרָא, לְאַרְבַּע רוּחֵי עֲלְמָא. כְּגוּוֹנָא דָּא אִינוּן אַרְבַּע דְּגָלִים, דְּהוּן אֲזוּלֵי בְּמַדְבְּרָא, וְאִינוּן תְּרִיסֵר שְׁבֻטִין, תְּלַתָּא תְּלַתָּא לְכָל סְטְרָא, לְאַרְבַּע רוּחֵי עֲלְמָא. וְכֻלָּא רְזָא חֲדָא וְהָא אֻקְמוּהּ.

179. Come and see: When the High Priest wore these twelve stones on the breastplate and on the Efod, the Shechinah dwelt upon him. The names of all the tribes were engraved upon the twelve stones. Each tribe was engraved upon one stone, and the letters were set in the stones. When the stones shone, the letters stood out and illuminated whatever was to be illuminated.

180. In all the names of the tribes there were not to be found the letters Chet, Tet, THE LETTERS OF SIN (HEB. CHET), because there was no sin to be found in them. Rabbi Chizkiyah said: If Chet causes this, FOR THE NAME 'CHET' MEANS DESCENT OR CENSER (HEB. MACHTA), it is well FOR IT NOT TO BE WITHIN THE NAMES OF THE TRIBES, but 'Tet' is a good letter. And we learned that whoever sees the letter Tet in his dream, it is a good sign, for the Torah commences with "that it was good," as it is written, "and Elohim saw the light, that it was (Heb. tov) good" (Beresheet 1:14). If it is a good letter, why is it not found in the names of the tribes?

181. He said to him: It is because these two letters are adjacent [in the alphabet]. NAMELY, THEIR BEING ADJACENT IS INDICATION OF SIN (HEB. CHET), FOR THAT REASON THEY WERE NOT AMONG THE NAMES OF THE TRIBES. Also, the letter Tet is hidden and concealed, AS IT INDICATES YESOD OF BINAH. It illuminates with the light of all, and there is no light to be found except from this letter, BECAUSE ALL THE LIGHTS ISSUE FROM YESOD OF BINAH, as it is written, "and Elohim saw the light, that it was good," good being the illumination of that hidden and concealed light WITHIN THE LETTER TET. It is concerning THIS LETTER that is written, "no good thing will He withhold from those who walk upright" (Tehilim 84:12), referring to the light of all the tribes. SINCE IT IS SO CONCEALED IT IS NOT FOUND IN THE TRIBES. Also, all the twelve tribes come out of that concealed compartment, YESOD OF BINAH, in the secret of the letter Tet and therefore, it is hidden and concealed, and not seen IN THE TRIBES.

182. Come and see: All the stones IN THE BREASTPLATE were standing in a miraculous way, and when they were shining, the face of the High Priest shone, and the lights illuminated and stood out to be visible FROM THE STONES. When the face of the High Priest shone, the protrusion of the letters was considered to be favorable. Thus the priest was known to be either righteous or not. All this was by way of miracle, as was explained.

183. Rabbi Aba was before Rabbi Shimon. He said to him: It is written, "And you shall put in the breastplate of Judgment the Urim and the Tumim" (Shemot 28:30). We learned that Urim (Eng. 'lights') MEANS that they illuminated that which was required, NAMELY WHATEVER WAS ASKED. Tumim (Eng. 'complete') means that they fulfilled what was said. BUT THIS EXPLANATION IS NOT ENOUGH, we need to know more.

179 וְתָא חֲזִי, בְּשַׁעֲתָא דְכֹהֵנָא רַבָּא הוּהּ שׁוּי אֵלֵין תְּרִיסַר אַבְנֵין, וְלְבִישׁ לֹון בְּחוּשְׁנָא וְאַפּוּדָא, כְּדִין שְׂרִיא עֲלֵיהּ שְׂכִינְתָא. וְאִינוּן תְּרִיסַר אַבְנֵין, גְּלִימִין בְּשִׁמְהֵן דְכֹלְהוּ שְׁבִטִין. וְכֹל שְׁבִטָא וְשְׁבִטָא אֲתַגְלִיף עַל אַבְנָא חַד. מְשַׁקְעֵן הוּוּ אֲתוּוֹן עַל אַבְנֵין. וְכַד נְהִירִין אַבְנֵין, אֲתוּוֹן הוּוּ בְּלִטִין לְבַר, וְנִהְרִין עַל מַה דְאַצְטְרִיכוּ.

180 וּבְשִׁבְטֵין כְּלֵהוּ, לֹא הוּוּ תְרִין אֲתוּוֹן ח' ט', בְּגִין דְלֹא אֲשַׁתְּכַח חוּבָה בְּכֹלְהוּ. אֲמַר רַבִּי חֲזַקְיָה, אִי הָכִי ח' דְשָׂמָא גְרִים יָאוּת. אַבְל ט', דְאִיהִי אֲת טַב, וְתִנְיָן מֵאֵן דְחָמִי אֲת ט' בְּחַלְמִיָה, טַב לִיָהּ, בְּגִין דְבִיָה פִתְחָא אוֹרִיָתָא בִּי טוֹב. דְכֹתִיב וַיֵּרָא אֱלֹהִים אֶת הָאוֹר בִּי טוֹב, וְהוֹאִיל וְהִיא אֲת טַב, אֲמַאי לֹא אֲכַתּוּב בְּאִינוּן שְׁבִטִין.

181 אֲמַר לִיָהּ, בְּגִין דְסְמִיכִין תְרִין אֲתוּוֹן אֲהֲדָדִי. וְתוּ, דְהָא אֲת ט' גְנִיז וְטְמִיר. וְאִיהוּ נְהִיר נְהִירוּ דְכֹלְהוּ, דְהָא אֲת דָא נְהִירוּ דְכֹלְהוּ הוּוּ. וְלֹאוּ נְהִירוּ אֲשַׁתְּכַח בַּר מֵאֲת דָא, דְכֹתִיב וַיֵּרָא אֱלֹהִים אֶת הָאוֹר בִּי טוֹב. וְהוּוּ נְהִירוּ דְהָהוּא נְהוּרָא דְגְנִיז וְטְמִיר. וְעַל דָא כְּתִיב, לֹא יִמְנַע טוֹב לְהוֹלְכִים בְּתַמִּים. וְדָא אִיהוּ נְהוּרָא דְכֹלְהוּ שְׁבִטִין. וּבְגִין כֶּךָ לֹא אֲתַגְלֵף בְּהוּ. וְתוּ, דְכֹלְהוּ תְרִיסַר נְפָקִי מִגּוּ אֲכַסְדְּרָא דָא טְמִירָא, דְאִיהִי בְרִזָא דְאֲת ט', וּבְגִ"כ אִיהוּ טְמִיר וְגְנִיז, וְלֹא אֲתַחֲזִי בְּהוּ.

182 ת"ח, כֹּל הַנִּי אַבְנֵין, קִימִי בְּאוֹרַח אֲת וְנִיסָא. וְכֹלְהוּ כַד הוּוּ נְהִירִין, כְּדִין כֹּהֵנָא רַבָּא הוּוּ נְהִירִין אֲנְפּוּי, וְאֲתוּוֹן נְהִירִין וּבְלִטִין לְאַשְׁתַּמוּדְעָא לְבַר. וְכַד הוּוּ נְהִירִין אֲנְפּוּי דְכֹהֵנָא כְּדִין הוּוּ אֲשַׁתַּמוּדְעֵן בְּלִיטוּ דְאֲתוּוֹן, דְאִיהוּ לְטַב. וּבְדָא אֲשַׁתַּמוּדְעָא כֹּהֵנָא, אִי זְכָאָה הוּוּ אִי לָאוּ. וְעַל דָא כֹּלָא אִיהוּ בָּאֲת וְנִיסָא, וְהָא אוֹקְמוּהָ.

183 רַבִּי אַבָּא הוּוּ שְׂכִיחַ קָמִיָה דְרַבִּי שְׁמַעוֹן, אֲמַר לִיָהּ, הָא דְכֹתִיב וְנָתַתְּ אֶל חֹשֶׁן הַמִּשְׁפָּט אֶת הָאוּרִים וְאֶת הַתּוּמִים, וְתִנְיָן, אוֹרִים: דְנִהְרִין בְּמַלְהָ דְאַצְטְרִיכוּ. תּוּמִים: דְאַשְׁלִימוּ בְּמַלְיָהּ. תּוּ אֲנָן צְרִיכִין לְמַנְדַּע.

184. He said to him: Surely it is so. Thus, the breastplate and the Efod correspond to Urim and Tumim. This is a secret of Tefilin and the knot of Tefilin, that correspond to these two. He opened the discussion and said: "And you shall see My back, but My face shall not be seen" (Shemot 33:23). "And you shall see My back"; we learned that the Holy One, blessed be He showed Moses the knot of Tefilin. "My face" are the Tefilin themselves. HE EXPLAINS: "My face" are Tefilin, the high secret, the Holy Name. "My back," is the secret of the knot of Tefilin. It is known among the friends that TEFILIN are the shining mirror, WHICH IS ZEIR ANPIN, and this, THE KNOT OF TEFILIN, is the mirror which does not shine, WHICH IS MALCHUT.

185. Correspondingly, these are Urim for they shine (Heb. meirim) with their utterances, NAMELY, ZEIR ANPIN, THE SHINING MIRROR. And these are Tumim so called for completing with their utterances, NAMELY MALCHUT, SHINING BY THE ILLUMINATION OF CHOCHMAH IN THE SECRET OF "AND YOU SHALL SEE MY BACK," WHERE ALL PERFECTION LIES. URIM ARE the face, and TUMIM ARE the back. This is the secret of sound and speech. Sound, WHICH IS ZEIR ANPIN shines upon the speech, WHICH IS MALCHUT, so it may speak. For the speech completes the word, NAMELY, THE VOICE IS THE MAIN AND SUBSTANTIAL PART, AND THE SPEECH COMPLETES IT. They always rise together, and never separate, FOR YOU CAN NEVER SEPARATE SOUND AND SPEECH. Hence, the breastplate and the Efod, the one is the face and the other the back, and all pertain to the same principle with no separation whatsoever, LIKE SOUND AND SPEECH.

186. He said to him: If this is so, THAT THE BREASTPLATE AND THE EFOD never separate, and whoever separates them, it is said about him that he "separates close friends" (Mishlei 16:28), FOR THEY ALLUDE TO ZEIR ANPIN AND MALCHUT AS MENTIONED, THEN how do you explain the verse, "And it came to pass, when Aviathar, the son of Achimelech, fled to David to Ke'ila, that he came down with an Efod in his hands" (I Shmuel 23:6), yet the breastplate is not mentioned. IT APPEARS AS IF HE SEPARATED THEM.

187. He said to him: Assuredly this is so. All that is more significant is hidden and stored, it is not mentioned too much. In the same manner it is written, "that did wear a linen Efod" (I Shmuel 22:18), AND THE BREASTPLATE IS NOT MENTIONED DUE TO ITS IMPORTANCE. What is revealed is mentioned so as to cover what is hidden and concealed. Therefore that which is the more revealed, THE EFOD is mentioned.

188. For that reason, the high name, which is a secret concealed and stored, is mentioned only through the uncovered name. The one is mentioned and the other concealed. The concealed name is Yud Hei Vav Hei, and the mentioned name is Adonai. Therefore, it is written with hidden letters YUD HEI VAV HEI, and it is read with these letters, ADONAI. This covers that. THE NAME ADONAI COVERS THE NAME YUD HEI VAV HEI, so the high glory will be covered and concealed forever. For all the ways of the Torah are like that: covered and uncovered. And all the matters of the world, either of this world or the high world are covered and uncovered, MEANING THAT THERE IS AN INTERNAL PART TO EVERYTHING.

184 אָמַר לִיָּהּ, וְדָאֵי, וְהָכִי אִיְהוּ, חֲשׁוֹן וְאִפּוֹד לְקַבֵּל אוֹרִים וְתוֹמִים. וְדָא רִזָּא, דְּתַפְלִין, וְקִשְׂרָא דְּתַפְלִין, לְקַבֵּל תְּרִין אֲלִין. פְּתַח וְאָמַר וְרָאִית אֶת אַחֲרֵי וּפְנֵי לֹא יִרְאוּ. וְרָאִית אֶת אַחֲרֵי, הָא תְּנִינָן, דְּאַחֲזֵי לִיָּהּ קוֹדֶשָׁא בִּיָּהּ לְמִשָּׁה, קִשְׂרָא שֶׁל תַּפְלִין. וּפְנֵי: אֲלִין תַּפְלִין מִמֶּשׁ. וּפְנֵי אִינוּן תַּפְלִין, דְּאִינוּן רִזָּא עֲלָאָה שְׂמָא קְדִישָׁא. אַחֲרֵי, אִיְהוּ רִזָּא דְּקִשְׂרָא דְּתַפְלִין. וְהָא יָדִיעָא לְגַבֵּי חֲבֵרִיָּא. בְּגִין דְּדָא אִסְפַּקְלָרִיא דִּנְהָרָא. וְדָא אִיְהוּ אִסְפַּקְלָרִיא דְּלֹא נְהָרָא.

185 לְקַבֵּל דָּא, אוֹרִים: דִּנְהָרִין בְּמַלְיִיהוּ. תוֹמִים: דְּאִשְׁלִימוּ בְּמַלְיִיהוּ. דָּא פְּנִים. וְדָא אַחֲרֵי. וְרִזָּא דָּא קוֹל וְדְבוּר. קוֹל אֲנָהִיר לְדְבוּר, לְמַלְלָא. דְּבוּר אֲשֵׁלִים מְלָה. וְתִדְרִיר דָּא בְּדָא סִלְקָן, וְלֹא אֶתְפָּרְשׁוּן דָּא מִן דָּא לְעֵלְמִין, וּבְגִ"כ, חֲשׁוֹן וְאִפּוֹד, דָּא פְּנִים וְדָא אַחֲרֵי וְכֹלָא רִזָּא חֲדָא בְּלֹא פְּרִישׁוּ בְּלָל.

186 אָמַר לִיָּהּ, אִי הָכִי דְּלֹא מִתְפָּרְשׁוּן לְעֵלְמִין, וּמֵאן דְּאִפְרִישׁ לִוָן, הָא תְּנִינָן, דְּכִתְיִב מִפְּרִיר אֶלּוֹף, מֵהוּ דְּכִתְיִב וַיְהִי כְּבוֹרוֹחַ אֲבִיתָר בֶּן אַחִימֶלֶךְ אֶל דָּוִד קַעִילָה אִפּוֹד יָרַד בְּיָדוֹ, וְאֵלּוּ חֲשׁוֹן לֹא קָאִמַר.

187 אָמַר לִיָּהּ, וְדָאֵי הָכִי הוּא, כֹּל מֵה דְּהוּא חֲשִׁיב, אִיְהוּ טְמִיר וְגִנְיָז, וְלֹא אֲדַבֵּר כֹּל כֶּךָ. בְּגוּוּנָא דָּא נוֹשְׂאֵי אִפּוֹד בְּדָ, מֵה דְּאִיְהוּ בְּאַתְגְּלוּיָא יְתִיר, אִיְהוּ אֲדַבֵּר, בְּגִין דִּיתְכַּסִּי מֵה דְּאִיְהוּ בְּגִנְיָזוֹ וּטְמִירוֹ. וְעַ"ד אֲדַבֵּר מֵה דְּאִיְהוּ בְּאַתְגְּלוּיָא יְתִיר.

188 וּבְגִ"כ, שְׂמָא עֲלָאָה אִיְהוּ רִזָּא בְּטְמִירוֹ וּגִנְיָזוֹ, וְלֹא אֲדַבֵּר אֶלָּא בְּשְׂמָא דְּאִיְהוּ בְּאַתְגְּלוּיָא. דָּא אֲדַבֵּר, וְדָא אֲגִנְיָז. דָּא בְּאַתְגְּלוּיָא, וְדָא בְּסִתְרוֹ, וְכֹל מֵה דְּאַתְגְּלוּיָא אִיְהוּ אֲדַבֵּר לְעֵלְמִין. שְׂמָא דְּגִנְיָז אִיְהוּ יְדוּ"ר, שְׂמָא דְּאִיְהוּ בְּאַתְגְּלוּיָא אִיְהוּ אֲדַנְיָ, וְעַ"ד אֲכֹתוּב בְּאַתּוּן טְמִירִין, וְאֲקִרִי בְּאַתּוּן אֲלִין, וְאַתְכַּסִּי דָּא בְּדָא, לְמַהוּי יְקָרָא עֲלָאָה טְמִיר וּגִנְיָז לְעֵלְמִין. דְּכֹל אוֹרְחֵי דְּאוֹרֵייתָא הָכִי הוּא, אֲתַגְּלוּיָא וְסִתְיָמָא. וְכֹל מְלִין דְּעֵלְמָא בִּין דְּעֵלְמָא דִּין, וּבִין דְּעֵלְמָא דְּלַעִילָא, כְּלָהוּ אִיְהוּ טְמִיר וּגִלְיָא.

189. He opened the discussion and said: "Then they said to him, tell us, we pray you, inasmuch as to whose cause this evil is upon us..." (Yonah 1:8). We should look at this verse, for all they asked was in the secret of wisdom. It is written, "tell us, we pray you, inasmuch as to whose cause," they asked, "inasmuch" with deep wisdom. They asked for an uncovered secret, to know whether he was of the seed of Joseph, for the sea, when it saw his coffin, straightway divided itself and became dry land, as it is written, "the sea saw and fled" (Tehilim 114:3). The sea saw him of whom it is written, "and fled, and went outside" (Bereshheet 39:15). Immediately IT SPLIT, "the Jordan turned backward" (Tehilim 114:3).

190. That is why they asked him "inasmuch," NAMELY, PRAY TELL US "INASMUCH AS TO WHOSE CAUSE THIS EVIL," FOR it is said about Joseph, "inasmuch as you are his wife" (Bereshheet 39:9). THEY HINTED AT HIM BY THIS WORD: if you are of that seed OF JOSEPH, pray that the sea will be quiet. BY THIS WORD "Whose" IN "WHOSE CAUSE THIS EVIL," THEY HINTED THUS: are you a descendant of Jacob, who said, "Whose are you? And whither do you go?" (Bereshheet 32:18). They, WHOM JACOB ADDRESSED, were the holy messengers he sent TO ESAU on an errand and so he was saved from that trouble. Now YOU TOO pray to your Master to send His messengers so we would be saved from this trouble.

191. If this is not so, THEN TELL US, "what is your occupation," namely, what is your daily business? "And where do you come from," who are your forefathers? "What is your country," NAMELY, does it deserve punishment? "And of what people are you," to see whether he is of Amalek or of one of the seven nations that deserve punishment. All was properly asked.

192. What did Jonah answer? "And he said to them: 'I am a Hebrew,'" namely, from the seed of Abraham the Hebrew, who sanctified the Name of his Master every day, "and I fear Hashem, the Elohim of heaven..." (Yonah 1:9). They asked to know both openly and covertly. NAMELY, THEY ASKED BY HINTING BY THE WORDS "INASMUCH" AND "WHOSE," COVERTLY, THE REST OF THE QUESTIONS WERE OPEN. And he, JONAH, answered all their questions openly.

193. It is written, "then the men were exceedingly afraid" (Ibid. 10). When they heard the Name of the Holy One, blessed be He, they were afraid because they knew of the miracles and mighty deeds performed by the Holy One, blessed be He upon the sea. So when he mentioned the Name of the Holy One, blessed be He, they "were exceedingly afraid." He also told them that he flees the Holy One, blessed be He, so they asked him 'Why have you done this?' running away from Him and not obeying HIS commands. Therefore, they asked: 'Why have you done this?' You are transgressing your Master's commands.

189 פתח ואמר, ויאמרו אליו הגידה נא לנו באשר לְמִי הָרְעָה הַזֹּאת לָנוּ וְגו'. הַאִי קָרָא אֵיךְ לְאַסְתַּבְּלָא בֵּיהּ, כְּלֵהוּ בְרוּא דְחֻכְמַתָּא שְׂאִילוּ. דְכִתְיב הַגִּידָה נָא לָנוּ בְּאֶשֶׁר לָמִי, בְּאֶשֶׁר, רָזָא דְחֻכְמַתָּא שְׂאִילוּ. הֵכָא שְׂאִילוּ רָזָא דְאִיהוּ בְּאַתְגְּלוּיָא, לְמַנְדַּע אִי מְזַרְעָא דְיוֹסֵף קָאֲתִי, דִּימָא כִּינּוּן דְחֻמָּא אַרוּנָא דִילִיָּהּ, מִיַּד אֲתַבְקַע, וְהוּהוּ יַבְשָׁתָא, דְכִתְיב הַיִּם רָאָה וַיִּנָּס, הַיִּם רָאָה, הֵהוּא דְכִתְיב בֵּיהּ וַיִּנָּס וַיִּצָא הַחוּצָה. מִיַּד הִירְדֵן יָסוּב לְאַחֹר.

190 וְעַל דָּא שְׂאִילוּ לִיָּהּ בְּאֶשֶׁר, דְכִתְיב בֵּיהּ בְּיוֹסֵף, בְּאֶשֶׁר אַתְּ אֲשֵׁתוֹ. אִי מֵהֵוּא זֶרְעָא קָא אֲתִית, צְלִי דִישְׁתּוּק יִמָּא מִינָן. לָמִי, וְאִי מְזַרְעָא דִיעֻקֵּב קָא אֲתִית, דְכִתְיב בֵּיהּ, לָמִי אַתָּה וְאַנְהּ תִּלְךְ, וְאִינוּן הוּוּ מְלָאכִין קְדִישִׁין, דְשָׂרְר בְּשְׁלִיחוּתֵיהּ, וְאַשְׁתְּזִיב מֵהֵוּא עָאקוּ. צְלִי לְמַרְךְ, וַיִּשְׂרַר מְלָאכִיָּהּ, וְנִשְׁתְּזִיב מֵהֵוּא עָאקוּ.

191 וְאִי לָאוּ, מַה מְלָאכְתָּךְ, בְּמַה אֲשֵׁתְדְלוּתְךָ בְּכָל יוֹמָא. וּמַאִין תְּבָא, מֵאַן אִינוּן אֲבֹהֶתְךָ. מַה אַרְצְךָ, אִי הִיא אַרְעָא דְאַתְחַזְוִיָּא לְאַתְעַנְשָׂא. וְאִי מְזַה עִם אַתָּה, אִי הוּא עַמְלֵךְ, אוּ חַד מִשְׁבַּעַה עַמְמִין, דְאַתְחַזֵּן לְאַתְעַנְשָׂא. כְּלָא שְׂאִילוּ לִיָּהּ בְּדַקָּא יְאוּת.

192 מַה אַתְיָב לוֹן, וַיֹּאמֶר אֲלֵיהֶם עֲבְרִי אֲנֹכִי, מֵהֵוּא זֶרְעָא דְאַבְרָהָם הָעִבְרִי, דְאַקְדִּישׁ שְׁמָא דְמֵאֲרִיָּהּ בְּכָל יוֹמָא בְּעַלְמָא. וְאַתְ יוֹי אֱלֹהֵי הַשְּׁמַיִם אֲנִי יָרָא וְגו', אִינוּן לָא שְׂאִילוּ לִיָּהּ אֱלָא מְלָה בְּאַתְגְּלוּיָא וּבְאַתְכַּסְיָא לְמַנְדַּע בֵּיהּ. וְאִיהוּ אַתְיָב לוֹן כְּלָא בְּאַתְגְּלוּיָא.

193 מַה כְּתִיב וַיִּירָאוּ הָאֲנָשִׁים יָרָאָה גְדוּלָּהּ, כִּינּוּן דְשְׁמַעוּ שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, מִיַּד דְחִילוּ, בְּגִין דְכְּלֵהוּ הוּוּ יַדְעִין נִסִּין וְגִבּוּרָאן דְעַבְדֵי קוּדְשָׁא בְּרִיךְ הוּא בְּיִמָּא, וְכִינּוּן דְאִמְרֵי לוֹן שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא, מִיַּד דְחִילוּ קְמִיָּה דְחִילוּ סְגִיָּא. תְּנוּ אִמְרוּ לוֹן, דְאִיהוּ עֵרַק מְקַמֵי קוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא אִמְרוּ לִיָּהּ, מַה זֹאת עֲשִׂיתָ, דְאַנְתָּ עֵרַקְתָּ מְקַמִּיָּהּ, וְלָא עֲבַדְתָּ מְקוּדוּי. וּבְגִין כֵּן מַה זֹאת עֲשִׂיתָ דְאַנְתָּ עֲבַרְתָּ עַל מְקוּדֵי דְמֵאֲרָךְ.

194. Come and see: All of them converted afterwards, when they saw the miracles and mighty deeds that the Holy One, blessed be He did to Jonah at sea. They all saw him falling into the sea, and the fish swallowing him in their presence. And when that great fish came before their eyes and vomited him onto the dry land, they came to Him and became proselytes. This is the meaning of "They that guard lying vanities forsake their loyalty" (Yonah 2:9).

195. Come and see: They were all proselytes by conviction and became knowledgeable in the Torah, and high sages, because the Holy One, blessed be He, favored them and all those who approach Him, to sanctify His Name openly. For when His Name is sanctified openly, His hidden Name, YUD HEI VAV HEI, rises on His throne of glory, WHICH IS ADONAI, SO THERE IS UNISON OF YUD HEI VAV HEI ADONAI, as it is written, "and I will be hallowed among the children of Yisrael" (Vayikra. 22:32).

196. "And they bound the breastplate by its rings to the rings of the Efod with a lace of blue" (Shemot 39:21). HE ASKS: Why "with a lace of blue"? AND HE ANSWERS: To show that this blue, THE JUDGMENT PART OF MALCHUT, BOUND WITH CHESED, is connected to all. Therefore, all is in the high secret, THE BLUE TYING THE BREASTPLATE, WHICH IS ZEIR ANPIN, TO THE EFOD, WHICH IS MALCHUT.

197. It is written, "a golden bell and a pomegranate" (Shemot 28:34). And we explained that all pertains to the high secret as we said. It is therefore written, "and its sound shall be heard when he goes in to the holy place before Hashem" (Ibid. 35). For he is in need of the sound that is heard, WHICH IS ZEIR ANPIN, and blessings dwell in the world for the priest's sake, who blesses all and performs everything. "The golden bell" we explained TO BE THE SOUND THAT IS HEARD, NAMELY ZEIR ANPIN. "A pomegranate" IS MALCHUT filled by all, RECEIVING FROM ALL THE HIGHER WORLDS. And we explained all.

198. "And he made the robe of the Efod of woven work, all of blue" (Shemot 39:22). We already explained the secret of the breastplate and the Efod, and all is one. THAT IS, THE ROBE OF THE EFOD PERTAINS TO THE SAME MYSTERY AS THE EFOD, NAMELY MALCHUT. It is "all of blue," as ought to be, for blue is the secret of the light of the throne, MALCHUT, WHICH IS THE BLACK LIGHT OF THE CANDLE BURNING AND CONSUMING WHATEVER IS BENEATH IT. Blue is connected to the white light IN THE CANDLE, WHICH IS CHESED, and therefore, the Efod is of blue, BEING THE LIGHT OF MALCHUT.

194 וְתֵא חַזִּי, כָּל אֵלֶיךָ אֲתַגְּיִירוּ לְבַתֵּר, כִּד חֲמוּ נְסִיךְ וּגְבוּרֵךְ דְּעִבֵּד לִיָּה קוּדְשָׁא בְּרִיךְ הוּא לְיוֹנָה בְּיָמָא. וְכִלְהוּ חֲמוּ לִיָּה כִּד נִמְל בְּיָמָא, וְהוּא נֹנָא דְסִלְיָךְ וּבִלְע לִיָּה קִמְיִיהוּ. וְכִד אֲתָא הוּא נֹנָא רַבָּא לְעִינֵיהוֹן דְּכִלְא, וּפְלִט לִיָּה לְיַבְשֶׁתָא, אֲתוּ לְגַבְיָה וְאֲתַגְּיִירוּ כִלְהוּ. הֵה־ר, מְשֻׁמְרִים הַבְּלִי שׁוֹא חֲסֵדִים יַעֲזוּבוּ.

195 וְתֵא חַזִּי, כִלְהוּ אֵלֶיךָ הוּו גְרִי צְדָק, וְאֲתַחֲכֵמוּ בְּאוֹרֵייתָא, וְהוּו חֲבִימִין עַלְאִין, בְּגִין דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, וּבְכָל אִינוּן דְּמִקְרָבֵי לְגַבְיָה, וּמִקְדָּשִׁין שְׁמִיָּה בְּאֲתַגְּלִיא דְּכִד אֲתַקְדָּשׁ שְׁמִיָּה בְּאֲתַגְּלִיא, שְׁמִיָּה דְּאֲתַכְפְּסִיא, אֲסִתְלִיךְ עַל כּוּרְסֵי יְקָרִיָּה, דְּכִתִּיב וּנְקַדְשֵׁתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל.

196 וְיִרְכְּסוּ אֶת הַחֹשֶׁן מִטְּבַעוֹתָיו אֶל טְבַעוֹת הָאֶפֹד בְּפִתִּיל תְּכֵלֶת. אֲמַאי בְּפִתִּיל תְּכֵלֶת. אֵלָא לְאַחֲזָא בְּהַאי תְּכֵלָא אֲתַקְשֵׁר בְּכִלְא. וְעַל דָּא כִלְא אִיְהוּ בְּרָזָא עַלְאָה.

197 מֵה כְּתִיב, פְּעֻמוֹן זָהָב וְרִמּוֹן, וְאוֹקִימָנָא, וְכִלְא אִיְהוּ בְּרָזָא עַלְאָה כְּדִקְאֲמֵרֵן. מֵה כְּתִיב, וְנִשְׁמַע קוֹלוֹ בְּבֵאוֹ אֶל הַקֹּדֶשׁ לִפְנֵי יְיָ. בְּגִין דְּאֲצִטְרִיךְ קְלָא דְּאֲשַׁתְּמַע, וּבְרַכְּאֵן יִשְׁרוּן עַל עֲלְמָא בְּגִינֵיהּ דְּכִהְנָא, דְּאִיְהוּ מְבָרַךְ כִלְא, וּפְלַח כִלְא. פְּעֻמוֹן זָהָב, הָא אוֹקִימָנָא. רִמּוֹן, דְּאֲתַמְלִיָּא בְּרִמּוֹנָא דָּא, דְּאִיְהוּ אֲתַמְלִיָּא מְכִלְא, וְכִלְא אוֹקִימָנָא.

198 וַיַּעַשׂ אֶת מְעִיל הָאֶפֹד מְעֵשָׂה אוֹרֵג כִּלְיָל תְּכֵלֶת. הָא אֲתַמֵּר בְּרָזָא דְּחֹשֶׁן וְאֶפֹד, וְכִלְא חֵד. כִּלְיָל תְּכֵלֶת, דְּהִכִּי אֲתַחֲזִי כְּמָה דְּאוֹקִימָנָא, דְּתְכֵלָא אִיְהוּ רָזָא דְּנְהוּרָא דְּכוּרְסֵיָא תְּכֵלָא. דְּאִיְהוּ בְּקִשׁוּרָא דְּנְהוּרָא חוּרָא, כִלְא כְּחֵדָא. וְעַל דָּא תְּכֵלָא לְאֶפֹדָא אִיְהוּ.

199. Rabbi Shimon said: These priestly garments all pertain to the high mystery, that the garments of below bear the likeness of those from above. Come and see: Since Michael is a High Priest, and of the right, why is Gabriel depicted as "the man clothed in linen" (Daniel 12:6), whereas these are the garments of the High Priest, and Michael is a priest of the right side? HE REPLIES: It is UNDERSTOOD from this, that left is always included in the right, and therefore Gabriel, WHO IS OF THE LEFT, was clothed in these garments OF THE RIGHT.

200. Also, ANOTHER EXPLANATION IS, that Gabriel was appointed messenger to this world, and every appointed messenger to this world should wear the garments of this world. We also explained this in the secret of the soul, that when it goes up, it wears the clothing of above, to be there, and when it descends, IT WEARS A GARMENT. And all, AND ALL THE GARMENT, is according to where it goes. In the same manner, these appointed messengers, on an errand to this world, NEED CLOTHES OF THIS WORLD. And we established that.

201. Come and see: The robe of the Efod covered him AROUND HIS BODY. When he wore it, it is written, "You have beset me behind and before, and laid Your hand upon me" (Tehilim 139:5), THE BREASTPLATE BEING BEFORE AND THE EFOD FROM BEHIND.

202. This verse, "YOU HAVE BESET..." was already explained. Nevertheless, come and see: When the Holy One, blessed be He created Adam, male and female were created, bound to each other so the female was from behind and the male in front, until the Holy One, blessed be He sawed AND SEPARATED them. He prepared and put her in front of Adam so that they may see face to face. When they looked face to face, love was increased in the world, and they issued offspring, something that was not beforehand. And we explained.

203. After Adam and his wife sinned, and the serpent had intercourse with Eve and injected filth into her, Eve bore Cain. He had the shape from above and FROM below in the secret of the filth of the Other Side, and from the side below OF THE EXTERNAL FORCES. Therefore, he was the first to bring death into the world, caused by his side, AS HE CAME OF THE FILTH OF THE SERPENT. The nature of the serpent is to lurk so as to kill, and his issue, CAIN, learned his ways. And so it is written, "and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him" (Bereshheet 4:8).

199 אָמַר רַבִּי שִׁמּוֹן, הֵינִי מֵאֲנֵי דְלְבוּשֵׁי דְכְּהֵנָא, בְּלָהוּ בְּרִזָּא עֲלָאָה אִיהוּ, לְמַהוּי לְבוּשֵׁי דְלְתַתָּא, כְּגוּוֹנָא דְלְעִילָא. תָּא חֲזִי, בֵּינָן דְּמִיכָאֵל כְּהֵנָא רַבָּא אִיהוּ, וְאֲתֵי מְסֻטְרָא דִּימִינָא, אֲמַאי כְּתִיב בְּגַבְרִיאֵל, הָאִישׁ לְבוּשׁ הַבְּדִים, דְּהָא לְבוּשֵׁי לְכְּהֵנָא רַבָּא אִיהוּ, וּמִיכָאֵל אִיהוּ כְּהֵנָא, וְאֲתֵי מְסֻטְרָא דִּימִינָא. אֲלָא מֵהֲכָא, דְּשִׁמְאֵלָא אֲתַכְלִיל בִּימִינָא תְּדִיר, וְאֲתַלְבֵּשׁ גַּבְרִיאֵל בְּלְבוּשֵׁי אֵלִין.

200 תוּ, דְּהָא גַּבְרִיאֵל אִיהוּ אֲתַמְנָא שְׁלִיחָא בְּהַאי עֲלָמָא, וְכֹל שְׁלִיחָא דְאֲתַמְנָא בְּהַאי עֲלָמָא, אֲצַטְרִיךְ לְאֲתַלְבֵּשׂא בְּלְבוּשֵׁי דְהַאי עֲלָמָא, וְהָא אוֹקִימָנָא בְּרִזָּא דְנִשְׁמַתָּא, בְּדַ סְלֶקְתָּ לְעִילָא אֲתַלְבֵּשׂת בְּלְבוּשָׁא כְּגוּוֹנָא דְלְעִילָא, בְּגִין לְמַהוּי תַּמָּן. וְכֵן בְּדַ נְחִמַת לְתַתָּא מְלַעִילָא, כֹּלָא אִיהוּ כְּגוּוֹנָא דְהַהוּא אֲתַר דְאֲזַלְתָּ תַּמָּן. כְּגוּוֹנָא דָא כֹּל אִינוּן שְׁלִיחָן דְאֲתַמְנָן בְּשְׁלִיחוּתָא בְּהַאי עֲלָמָא, וְהָא אוֹקִימָנָא.

201 וְת"ח, הָאִי מְעִילָא דְאֲפוּדָא, לְחַפְיָא עֲלֵיהּ, בְּדַ לְבִישׁ לֵיהּ. כְּתִיב אַחֲוֹר וְקָדַם צִרְתָּנִי וְהִשֵּׁת עָלַי כַּפְכָּה.

202 הָאִי קָרָא הָא אוֹקִימוּהּ. אֲבָל ת"ח, בְּשַׁעְתָּא דְּבְרָא קוּדְשָׁא בְּרִיךְ הוּא לְאֲרַה"ר. דְּכַר וְנוֹקְבָא אֲתַבְּרִיאוּ, וְהוּוּ תְּרוּוּיָהּ דָּא עִם דָּא קְשׁוּרָא, נוֹקְבָא לְאַחֲוָרָא, וְדְכּוּרָא לְקַמָּא, עַד דְּנָסַר לוֹן קוּדְשָׁא בְּרִיךְ הוּא, וְאֲתַקִּין לָהּ, וְאֲעִיל לָהּ לְקַמְיָה דְאָדָם, לְאֲסַתְכְּלָא אֲנַפִּין בְּאֲנַפִּין, וְכִיּוֹן דְאֲסַתְכְּלוּ אֲנַפִּין בְּאֲנַפִּין, בְּדִין אֲתַסְגִּי רַחֲמוּתָא בְּעֲלָמָא, וְאוּלִידוּ תוּלְדִין בְּעֲלָמָא, מַה דְלָא הוּוּת מְקַדְמַת דְנָא, וְהָא אוֹקִימָנָא.

203 וְלְבַתֵּר דְחַב אָדָם וְאֲתַתָּא, וְאֲתָא נַחֵשׁ עַל חוּהּ, וְאֲטִיל בָּהּ זוּהֵמָא, אוּלִידַת חוּהּ לְקִין, וְהוּוּ דִיּוֹקְנֵיהּ, דִּיּוֹקְנָא דְלְעִילָא וְתַתָּא, מְרִזָּא דְזוּהֵמָא דְסֻטְרָא אַחֲרָא, וּמְסֻטְרָא דְלְתַתָּא. וְעַל דָּא אִיהוּ הוּוּ קְדַמָּא, דְעֵבַד מוּתָא בְּעֲלָמָא, בְּגִין דְסֻטְרָא דִילֵיהּ גְרִים. חוּיָא אוּרְחִיָה הוּא לְמַהוּי כְּמִין לְקֻטוּלָא, הַהוּא דְאֲתֵי מְנִיָּה אוּרְחִיָה נְקִיט וְאֲזִיל, וְעַל דָּא כְּתִיב וַיְהִי בְהִיוֹתָם בְּשֹׁדֵה וַיִּקַּם קַיִן אֶל הָבֶל אָחִיו וַיַּהַרְגֵהוּ.

204. I have found in ancient books, that when Cain killed Abel, he bit serpentine bites, until he killed him.

205. All things return to the element, FROM WHERE THEY CAME. Unless Cain came from that side OF THE SERPENT, he would have not behaved so towards his brother. Therefore, when Adam saw Abel killed and Cain expelled, he said, 'why shall I henceforth be a father?' He separated from his wife for a hundred and thirty years, and unholy female spirits would come and conceive from him, and he begot spirits and demons called 'the plagues of men'. This was established.

206. After that, he was jealous, and wore jealousy. He united with his wife and begot Seth as written, "and begot a son in his own likeness, after his image; and called his name Seth" (Beresheet 5:3), which was not true for the first sons born before.

207. For in the beginning, BEFORE EVE, he had another union, WITH LILITH, as explained, until Eve came. For the Holy One, blessed be He prepared her for Adam, and they were united face to face. Therefore it is written, "this one shall be called 'woman'" (Beresheet 2:23). But the other one, LILIT, is not so called, as was explained.

208. Since Adam and Eve were created together, it is written, "male and female He created them, and blessed them" (Beresheet 5:2). The two of them were together, therefore it was written, "You have beset me behind and before."

209. Come and see: The Efod and the breastplate were behind and before, THE BREASTPLATE BEFORE AND THE EFOD BEHIND. And when the priest wore them, he had the likeness of the higher image, ZEIR ANPIN AND MALCHUT, THE SECRET OF BEHIND AND BEFORE. And we have learned, that his face shone and the letters stood out, illuminating and rising up. Then he knew that WHICH WAS NEEDED.

204 אֲשַׁכַּחנָא בְּסַפְרֵי קַדְמָאִין, דְּכַד קָטַל לִיהּ קִין לְהַבֵּל, הָוָה נָשִׁיךְ לִיהּ נְשִׁיכִין, בְּחַוְיָא, עַד דְּאִמְיֵק נְשַׁמְתִּיהּ, וְקָטַל לִיהּ.

205 וְכָל מַלְיָן אֶהְדְּרוּ לִיסוּדָא קַדְמָאָה, וְאִי לֹא דִהוּהּ קִין מִיהוּא סְטְרָא, לֹא אֲשַׁתְּבַח הַכִּי לְגַבֵּי אַחֻוּהּ. וְע"ד, בֵּינָן דְּחֻזָא אָדָם דְּאֲתַקְטִיל הַבֵּל, וְאֲתַתְּרִיךְ קִין, אָמַר, מַה אָנָא אוֹלִיד מִכָּאן וּלְהֵלָאָה, אֲתַפְרֵשׁ מֵאֲתַתִּיהּ מָאָה וּתְלַתִּין שָׁנִין, וְרוּחִין נוֹקְבֵי מִסְאָבֵי, הוּוּ אֲתִיִּין וּמִתְחַמְמֵן מַגִּיָּה, וְהוּוּ אוֹלִיד רוּחִין וְשַׁדִּין, וְאֶקְרוּן נְגַעֵי בְּנֵי אָדָם, וְאוֹקִימָנָא.

206 לְבַתֵּר קִנִּי וְאֲתַלְבֵּשׁ בְּקַנְאָה, וְאֲתַחְבֵּר בְּאֲתַתִּיהּ, וְאוֹלִיד לְשֵׁת. דְּכַתִּיב וְיֹולֵד בְּדַמּוֹתוֹ כְּצַלְמוֹ וַיִּקְרָא אֶת שְׁמוֹ שֵׁת. דָּא אִיהוּ בְּדַמּוֹתוֹ כְּצַלְמוֹ, מַה דְּלֹא דִהוּ הַכִּי בְּקַדְמִיתָא, בְּאִינוּן בְּנִין קַדְמָאִי, דִּהוּוּ מְקַדְמַת דְּנָא.

207 בְּגִין, דִּהָא בְּקַדְמִיתָא, אֲתַחְבְּרוּתָא אַחְרָא הוּוּת לְגַבִּיָּה, וְאוֹקְמוּהָ, עַד דְּאֲתַת חוּהּ, וְאֲתַקִּין לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְגַבִּיָּה דְּאָדָם, וְאֲתַחְבְּרוּ אַנְפִּין בְּאַנְפִּין. וְעַל דָּא כְּתִיב, לְזֹאת יִקְרָא אִשָּׁה, דָּא אִיהִי אֲתַתָּא, אֲבָל אַחְרָא לֹא אֶקְרִי הַכִּי. וְהָא אוֹקְמוּהָ.

208 וּבְגִין דְּאָדָם וְחוּהּ כְּחָדָא אֲתַבְּרִיאָה, כְּתִיב זָכָר וּנְקֵבָה בְּרָאָם וַיְבָרֵךְ אוֹתָם, תְּרוּוּיָהּ כְּחָדָא הוּוּ. וְעַל דָּא כְּתִיב, אַחֹר וְקִדְם צַרְתַּנִּי.

209 ת"ח, אַפּוֹד וְחֻשֵׁן, אַחֹר וְקִדְם הוּוּ, וְכַד כְּהֵנָּא אֲתַלְבֵּשׁ בְּהוּ, הָוָה דְּמִי בְּדִיוֹקְנָא עֲלָאָה. וְהָא אֲתַמַּר, דְּכַדִּין אַנְפּוּי נְהִירִין, וְאֲתַוּוּן בְּלִטִּין, וְסַלְקִין לְעִילָא מְנַהֲרִין, וְכַדִּין הָוָה יִדַּע מְלָה.

210. For that reason the function of the breastplate and the function of the Efod are closely connected. And though their functions are not the same, yet all is in the one secret. They are connected so the breastplate, WHICH IS ZEIR ANPIN, will be united with the Efod, WHICH IS MALCHUT, by four rings connected to this place and that place, NAMELY, TO THE BREASTPLATE AND THE EFOD. They are the secret of the Chariots connecting this side below to those above, all in the mystery of the wheels and the holy living creatures. FOR THE TWO RINGS IN THE BREASTPLATE ARE IN THE SECRET OF THE LIVING CREATURES, WHICH ARE YETZIRAH. AND THE TWO RINGS IN THE EFOD ARE IN THE SECRET OF THE WHEELS, WHICH ARE ASIYAH. AND THEY ARE INTERCONNECTED, AS SAID: "AND WHEN THE LIVING CREATURES MOVED, THE WHEELS WENT BY THEM: AND WHEN THE LIVING CREATURES WERE LIFTED UP FROM THE EARTH, THE WHEELS WERE LIFTED UP" (YEchezkel 1:19).

211. It is written, "In the beginning Elohim created the heaven and the earth" (Bereshheet 1:1). It was explained, THAT THE HEAVEN IS ZEIR ANPIN AND THE EARTH IS MALCHUT. The Tabernacle was made in the same manner, in the likeness of the lower world, WHICH IS MALCHUT, and in the likeness of the upper world, WHICH IS ZEIR ANPIN. And all the deeds OF THE HOLY ONE, BLESSED BE HE performed in this world are a reflection of above. So is the Tabernacle. All its works are as the deeds, and are reflections of the upper world.

212. This is the secret of the construction of the Tabernacle. All are deeds and improvements of above and below, to let the Shechinah dwell upon the world, over the upper tenants, THE ANGELS, and the lower tenants, PEOPLE. In the same manner, the lower Garden of Eden is like the upper, BINAH, and the lower, MALCHUT. And all the images and forms of the world are found there. Therefore, the construction of the Tabernacle and of heaven and earth, ZEIR ANPIN AND MALCHUT, are in one secret.

22. "Lift up your eyes on high"

Rabbi Shimon asks if anyone who lifts his eyes and looks up could see anything that he wasn't permitted to see. He answers that the title verse means that whoever wants to see and know about God's deeds should look up, and after seeing all the armies and legions of angels then he can ask "Who created these?" Rabbi Shimon says that 'who' is Binah, and that there is never an answer because Binah is always hidden and concealed and unknown. Next he talks about: "Who brings out their host by number," saying that Binah brings everything out with the sound of the Shofar. This is the secret of the divine faith, that extends through all the levels from Zeir Anpin and downward all the way to Malchut. The armies are then divided up and numbered and named. Rabbi Shimon extends another explanation for "Lift up your eyes on high," and that is that whoever looked at the Tabernacle saw in it both what was above and what was below. All the works of both worlds were contained in it.

213. It is written, "Lift up your eyes on high, and behold who has created these..." (Yeshayah 40:26). This verse was already explained. Nevertheless Come and see: Could anyone who lifts up his eyes and looks up, know and behold what is not permitted for him to see?

210 וּבְגִין כֵּן, תְּקוּנַת דְּחוּשָׁנָא, וְתְקוּנַת דְּאִפּוּדָא, בְּחֻדָּא מִתְקַשְׂרֵן. וְאֵע"ג דְּתְקוּנַת דְּדָא לָאו אִיהוּ בְּתְקוּנַת דְּדָא, וְכֹלָא בְּרִזָּא חֻדָּא. קְשׁוּרָא דְּדָא בְּדָא, לְאַתְאַחֲדָא חוּשָׁנָא בְּאִפּוּדָא, בְּאַרְבַּע עֲזָקָן, דְּאַתְקִשְׂרוּ בְּהַאי אֲתֵר, וּבְהַאי אֲתֵר. וְאִינּוּן רִזָּא דְּאִינּוּן רְתִיכִין, דְּמִתְקַשְׂרֵן בְּהַאי סְטְרָא דְּלִתְתָּא, לְאִינּוּן דְּלַעִילָא, וְכֹלָא אִיהוּ בְּרִזָּא דְּאוּפְנִין וְחַיּוֹת.

211 כְּתִיב, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ. וְאוֹקְמוּהָ, דְּהָא כֹּלָא כְּגוּוּנָא דָּא אֲתַעְבִּיד מִשְׁכְּנָא, כְּגוּוּנָא דְּעֵלְמָא תְתָאָה, עֵבֶד כְּגוּוּנָא דְּעֵלְמָא עֲלָאָה, וְכֹל עוֹבְדוּי דְּעֵבֶד כְּגוּוּנָא דְּלַעִילָא. ה"נ מִשְׁכְּנָא, כֹּל עוֹבְדוּי אִינּוּן כְּעוֹבְדָא וְכְגוּוּנָא דְּעֵלְמָא עֲלָאָה.

212 וְרִזָּא דָּא כֹּל עוֹבְדִין דְּמִשְׁכְּנָא, כִּלְהוּ עוֹבְדִין וְתְקוּנִין דְּלַעִילָא וְתְתָאָה, בְּגִין לְאַשְׁרָאָה שְׂכִינְתָּא בְּעֵלְמָא, בְּדִיוּרִין עֲלָאִין, וּבְדִיוּרִין תְתָאִין. כְּגוּוּנָא דָּא, גֵּן עֲדָן לְתְתָאָה, אִיהוּ כְּגוּוּנָא עֲלָאָה. וְכְגוּוּנָא תְתָאָה, כֹּל צִיּוּרִין, וְכֹל דְּיוֹקְנִין דְּעֵלְמָא כִּלְהוּ תַמּוּן. וְעַל דָּא, עֵבִידַת מִשְׁכְּנָא, וְעֵבִידַת שָׁמַיִם וְאָרֶץ, כִּלְהוּ בְּרִזָּא חֻדָּא.

213 כְּתִיב שָׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בָרָא אֱלֹהִים וְגו'. הַאי קָרָא אוֹקְמוּהָ, אֲבָל ת"ח, וְכִי בְּגִין דְּיִסְתַּבֵּל ב"נ עֵינָיו לְעֵילָא, חֻקִּיהָ לֹון לְעֵילָא, וְכִיל לְמַנְדַּע וְלֹאֲסַתְבֵּלָא בְּמָה דְּלָא אֲתֵרְשׁוּ לְמַנְדַּע וְלְמַחְמִי.

214. HE REPLIES: No, "Lift up your eyes on high" MEANS THAT whoever wishes to behold and know the deeds of the Holy One, blessed be He, let him lift up his eyes and see how many are the armies and legions, AND HOW MANY are the deeds, each different than the other, one mightier than the other. Then you may look and ask "Who created these?" We explained this mystery: 'who', WHICH IS BINAH, created 'these'. FOR BINAH is a place located up high, hidden, concealed and unknown. It remains a constant question, because this place is not revealed.

215. "Who brings out their host by number." HE ASKS: What does "that brings out" mean? HE ANSWERS: Since that place is hidden and concealed, NAMELY, BINAH, it brings out all by the secret of the sound coming out of the Shofar, ZEIR ANPIN CALLED 'SOUND' COMES OUT OF BINAH CALLED 'SHOFAR'. That sound is the amount of all the supernal armies and the account of everything. Thence is found the secret of the divine Faith, WHICH IS MALCHUT, on all the supernal sides, CHASSADIM ON THE RIGHT AND CHOCHMAH ON THE LEFT, WHERE CHOCHMAH IS REVEALED. It extends in grades FROM ZEIR ANPIN downward TO MALCHUT. The armies are then divided after their kind, and all are numbered and called by name. "Because of the greatness of His might" (Ibid.) refers to the right side; "He is strong in power" (Ibid.) refers to the left side. "No one is missing" (Ibid.) from the sides drawn from the two directions, FROM THE TWO COLUMNS RIGHT AND LEFT, WHERE NOTHING IS MISSING, BECAUSE THEY COMPREHEND ALL OF REALITY. EVEN THE CENTRAL COLUMN ADDS NOTHING, ONLY COMPRISES WHAT IS IN THE TWO COLUMNS, RIGHT AND LEFT.

216. Another explanation to the verse, "Lift up your eyes on high and behold, who has created these." This verse means that when the Tabernacle was constructed and completed, whoever saw the Tabernacle, beheld in it WHAT WAS above, and WHAT WAS below, and saw all that in the Tabernacle. For all the works of the upper world and the lower world were all contained in the Tabernacle. And we established that whoever looked at the clasps, could see in their illumination that of the stars, because this is how the stars are situated in the firmament.

23. "Praise Hashem from the heavens"

Rabbi Shimon talks about two of the Psalms of praise and how they correspond to the Sfirot and the names of God and then the parts of the body. He says that "Praise Him, all His angels" refers to the two pillars Netzach and Hod that stand underneath and support the body, Tiferet. These pillars are also the secret of the angels, and the knees are the messengers. Speaking about "Praise Him, sun and moon," Rabbi Shimon tells us that the sun includes all the Sfirot of Zeir Anpin, and therefore it contains all the high stars and constellations. When it has finished shining it goes up to a high place from where Briyah, Yetzirah and Asiyah all emanate. He reveals that the stars below exist by virtue of what they can draw from the supernal pattern in Zeir Anpin, so all the stars and constellations from the highest firmament rule the world beneath them. From that high place there are levels all the way down to the stars below in this world that don't have anything under their command. Everything is ruled by the higher level.

214 אֵלָא שְׂאוּ מְרוֹם עֵינֵיכֶם, מֵאֵן דְּבַעֵי לְאַסְתַּבְּלָא וּלְמַנְדַּע בְּעוֹבְדוֹי דְקוּדְשָׁא בְּרִיךְ הוּא, וְזָקוּף עֵינוּי לְעֵילָא, וְיַחְמֵי כְּמַה חֵילִין, וְכְמַה מְשַׁרְיִין, עוֹבְדִין מְשַׁנְיִין דָּא מִן דָּא, רַבְרַבִּין אֵלִין מְאֵלִין. וְכַדִּין תַּחֲמוֹן וְתַשְׁאֲלוֹן וְתִימְרוֹן, מֵאֵן בְּרָא אֵלִין. מִי בְרָא אֵלָה, הָא אוֹקִימְנָא רְזָא דְמִי, בְּרָא אֵלָה. דְּהוּא אֲתַר דְקִיּוּמָא מְרוֹם וְגַנְיָז וְסִתִּים וְלֹא יָדִיעַ, וְקִיּוּמָא תְּדִיר לְשַׁאֲלָה, בְּגִין דְּלֹא אֲתַגְלִינָא לְהוּא אֲתַר.

215 הַמוֹצִיא בְּמִסְפָּר צְבָאָם, מֵאֵי הַמוֹצִיא. אֵלָא בְּגִין דְּהוּא אֲתַר דְּאִיהוּ טְמִיר וְגַנְיָז, אִיהוּ אֲפִיק כְּלָא, בְּרְזָא דְקוֹל דְּנַפְיָק מְשׁוּפָּר. וְהוּא קוֹל, אִיהוּ מִסְפָּר דְּכָל חֵילִין עֲלָאִין, וְחוֹשְׁבָנָא דְכָלָא. וּמִתְמָן אֲשַׁתְּכַח רְזָא דְמַהִימְנוּתָא עֲלָאָה, בְּכָל אֵינוֹן סְטְרִין עֲלָאִין, עַד דְּנִגְדִין דְּרִגִין, וְאֲתַמְשַׁכָּאן לְתַתָּא, וְאֲתַפְרָשָׁאן כְּמַה חֵילִין לְזַנְיָהוּ, וְכֻלְהוּ קִיּוּמָן בְּחוֹשְׁבָנָא, וְאֲקָרוּן בְּשֵׁמָא. מְרוּב אוֹנִים, דָּא סְטְרָא דִימִינָא. וְאֲמִיץ כַּח, דָּא סְטְרָא דְשְׁמַאלָא. אִישׁ לֹא נַעֲדָר, סְטְרִין דְּנִגְדִין מִתְרִין עֲבָרִין.

216 דְּבַר אַחַר שְׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְרָא אֵלָה, הָאִי קְרָא כִּד אֲתַקַּם מְשַׁכְּנָא. וְהוּא אֲתַתְקַן, כָּל מֵאֵן דְּחֵמֵי לִיָּה לְמַשְׁכְּנָא, אֲסַתְּבַל בִּיָּה לְעֵילָא וְתַתָּא, וְכֻלָּא חֵמֵי בִיָּה בְּמַשְׁכְּנָא. בְּגִין דְּכָל עוֹבְדִין דְּעֲלָמָא עֲלָאָה וְתַתָּאָה, כְּלְהוּ אֲתַתְקַנוּ בִּיָּה בְּמַשְׁכְּנָא, וְהָא אוֹקִימְנָא, כָּל מֵאֵן דְּחֵמֵי אֵינוֹן קְרָסִים בְּמַשְׁכְּנָא, וְאֲסַתְּבַל בְּהוּ, הוּא מְסַתְּבַל בְּנִהִירוֹ דְּלֵהוּן, בְּנִהִירוֹ דְּכַכְּבִיא, בְּגִין דְּהִכֵּי קִיּוּמָן כְּכַבִּיא בְּרִקִיעָא.

217. He opened the discussion and said: "Haleluyah, Praise Hashem from the heavens..." (Tehilim 148:1). Come and see: This praise was said by David in reference to the secret of the Holy Name, YUD HEI VAV HEI, NAMELY ZEIR ANPIN, which is comprised of all the praises. There are two praises reflecting the secret of the Holy Supernal Name, YUD HEI VAV HEI, which is comprised of all the praises. There is this one "PRAISE HASHEM FROM THE HEAVENS" and the last praise IN THE BOOK OF TEHILIM that is comprised of all of the praises, as it is written, "Haleluyah, praise Hashem in His sanctuary" (Tehilim 150:1). In the latter there are ten kinds, AS TEN TIMES IT IS MENTIONED, CORRESPONDING TO THE TEN SFIROT OF ZEIR ANPIN. The former consists of seven, FOR SEVEN TIMES THE WORD "PRAISE" APPEARS, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN. And everything is the one secret of the Holy Name.

218. "Haleluyah, praise Hashem from the heavens": this refers to the beginning from where the six directions, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, emanate downward, for this secret may be examined, OR COMPREHENDED, NAMELY, ZEIR ANPIN, according to the verse, "For ask now of the days that are past, which were before you..." (Devarim 4:32). THEY ARE THE SEVEN DAYS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, up to which one may investigate, "From the day of creation until the end of heaven" (Ibid.), CHESED OF ZEIR ANPIN. From here and further, WHICH ARE KETER, CHOCHMAH AND BINAH OF ZEIR ANPIN, one may not inquire there, because that place is hidden and concealed.

219. Therefore, "Praise Hashem from the heavens, praise Him in the heights," allude to the two sides right and left, NAMELY, CHESED AND GVURAH OF ZEIR ANPIN, whence emanate all the other SFIROT downward in the mystery of the grades, to be properly corrected. "Praise Him, all His angels" (Tehilim 148:2): these are the two pillars, NETZACH AND HOD, standing underneath the body, TIFERET, so it may lean on them.

220. Come and see: These pillars upon which the body stands, pertain to the secret of the angels, ABOUT WHOM IT WAS SAID: "PRAISE HIM, ALL HIS ANGELS." For the knees are the messengers of the body to go from place to place. Of this secret are also those called 'angels', the messengers that go from place to place, at the behest of their Master.

221. "Praise Him, all His hosts" (Ibid. 2). This is the place from where all the holy high armies come out. It is the secret of the sign of the Holy Covenant, NAMELY, YESOD OF ZEIR ANPIN. It is marked upon all the tens of thousands ISSUING FROM IT, as it is written, "Hashem Tzevaot is His Name" (Yeshayah 48:2), MEANING THAT this sign is marked upon all the rest of the armies and multitudes.

217 פתח ואמר, הללויה הללו את יי' מן השמים וגו', ת"ח תושבחתא דא אמר דוד, לקבל רזא דשמא קדישא, דאיהו כללא דתושבחתא דכלא. תרין תושבחן אינון, כגוונא דרזא דשמא קדישא עלאה, דאיהו כללא דתושבחתא דכלא. ואינון: דא, ותושבחתא בתראה, דאיהו כללא דתושבחתא דכלא, דכתיב הללויה הללו אל בקדשו וגו'. אבל דא הוה, על עשר מינים. ודא הוא על שבע, וכלא רזא חדא בשמא קדישא.

218 הללויה הללו את יי' מן השמים, איהו שירותא דשית סטרין לאתפשטא לתתא, דדא איהו רזא דקיימא לשאלה, כד"א, כי שאל נא לימים ראשונים אשר היו לפניך וגו', עד הכא אית רשו לשאלה, מן היום אשר ברא וגו', ועד קצה השמים מכאן ולהלאה, לאו קיימא לשאלא, בגין דאיהו אתר טמיר וגניז.

219 וע"ד הללו את יי' מן השמים הללויה במרומים, אלין תרין סטרין, ימינא ושמאלא. ומהכא אתפשטאן כלהו אחרנין לתתא, ברזא דדרגין לאתתקנא בדקא יאות. הללויה כל מלאכיו, אלין תרין קיימין דקיימי תחות גופא, למשען גופא עלייהו.

220 ת"ח, אינון קיימין דגופא אשתען עלייהו, קיימי הכא ברזא דמלאכין, בגין דירבין אינון שליחן, למיזל מאתר לאתר, ומרזא דא, נפקין אינון דאקרון מלאכין, דאינון שליחן למהך בשליחותא דמאריהון, מאתר לאתר.

221 הללויה כל צבאיו, דא איהו אתר דנפקי מניה כל חילין קדישין עלאין, רזא דאת קיימא קדישא, ואיהו רשים בכל שאר רבוון, כדקא אמרן, דכתיב יי' צבאות שמו, אות איהו בכל שאר חילין ורבוון.

222. "Praise Him, sun and moon" (Tehilim 148:3). The secret OF ALL THE SFIROT OF ZEIR ANPIN is based on THE SUN, BECAUSE THE SUN IS TIFERET OF ZEIR ANPIN, ITS MAIN PART, AND ALL THE REST OF THE SFIROT ARE BUT COMPRISED WITHIN TIFERET. So the sun shines and in it are the illuminating high stars and the constellations, as we explained. Afterwards it returns up high to the place in the height of heights, BINAH, where all of them are stored, MEANING THAT THE MOCHIN OF ZEIR ANPIN AND MALCHUT AND BRIYAH, YETZIRAH AND ASIYAH EMANATE FROM THERE. This place is alluded to in "praise Him, heavens of heavens" (Ibid. 7), BECAUSE THE HEAVENS ARE ZEIR ANPIN AND THE HEAVENS OF HEAVEN ARE BINAH. Then "Praise Hashem from the earth" (Ibid.), WHICH IS MALCHUT OF ZEIR ANPIN, corresponding to the rest of the verse, "fire and hail..." (Ibid. 8)

223. Come and see: The stars below exist upon what they draw from the high secret IN ZEIR ANPIN, for their existence is based upon the supernal pattern, as was already explained. That is why all the stars and constellations from the height of the firmament, ZEIR ANPIN, rule the world beneath them. From that place grades are spread down to the stars below, IN THIS WORLD, which have nothing under their command. For we have already explained that all are ruled by a higher authority. About that speaks the verse, "let now the astrologers, the stargazers...stand up and save you" (Yeshayah 47:13). All is by permission FROM ABOVE, as explained.

24. "the Mountain of Hashem's house shall be established on top of the mountains"

Rabbi Yosi explains that 'the end of days' refers to the time when God will visit the daughter of Jacob and raise her up from the dust, and the sun will be united with the moon. 'The mountain of Hashem's house' refers to the higher Jerusalem that will shine with the supernal light of Zeir Anpin, and it will be seven times brighter than before. He tells us that 'the light of the sun' is Zeir Anpin and 'the light of the moon' is Malchut. The 'top' of the mountains refers to the High Priest, Chesed, and 'the mountains' are Chesed, Gvurah and Tiferet. Rabbi Yosi reveals the inner meaning of "and they made the tunics of fine linen (shesh)...and the mitre of fine linen (shesh), and goodly turbans of fine linen (shesh)." When the priest awakens below in the Tabernacle, when he spreads his hands over the congregation and the candles are burning, a priest also awakens above. At the end of times God will depose all the chieftains in charge over the other nations; then only He shall be exalted. Lastly Rabbi Yosi speaks of the secret of six.

224. "And they made the tunics of fine linen...and the mitre of fine linen" (Shemot 39:27-28). Rabbi Yosi opened the discussion with the verse: "And it shall come to pass in the end of days, that the mountain of Hashem's house shall be established on the top of the mountains..." (Yeshayah 2:2). "And it shall come to pass in the end of days," refers to the time when the Holy One, blessed be He will visit the daughter of Jacob and raise her from the dust, and the sun will be united with the moon, NAMELY, ZEIR ANPIN AND MALCHUT. Then "the mountain of Hashem's house shall be established," referring to celestial Jerusalem, WHICH IS MALCHUT, which shall be constructed with all its establishments and shining with the supernal light. For all its lights are established only by the supernal light OF ZEIR ANPIN. At that time, the supernal light will illuminate it seven times what was before, as it is written, "and the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold..." (Yeshayah 30:26). THE LIGHT OF THE SUN IS ZEIR ANPIN AND THE LIGHT OF THE MOON IS MALCHUT.

222 הללוהו שמש וירח, ביה קיימא רזא דא, ואיהו שמשא לאנהרא, וביה קיימין ככבייא עלאין דנהרין, ומזלי, והא אוקימנא. לבתר אהדר לעילא, ליהוא אתר דקאים ברומא דמרומים, ותמן תקיעו דכלא, הללוהו שמי השמים. לבתר הללו את יי' מן הארץ, לקבל אליו אש וברד וגו'.

223 ת"ח, אינון ככבים לתתא, קיימין במשיכו דאתמשכאן מרזא עלאה, בגין דכלא קיימא בדיוקנא עלאה, והא אוקימנא. ובגין כך כל אינון ככבייא ומזלי, מרום רקיעא, בלהו קיימי לאנהגא ביה עלמא דלתתא מניה, ומתמן אתפשטאן דרגין, עד דקיימין דרגין לאינון ככבייא דלתתא, דכלהו לא קיימי ברשותיהו כלום, והא אוקימנא, וכלהו קיימאן ברשותא דלעילא. ועל דא כתיב, יעמדו נא ויושיעך הוברי שמים החוזים בכוכבים, וכלא איהו ברשותא ואתמר.

224. ויעשו את הכתנות שש וגו' ואת המצנפת שש וגו'. ר' יוסי פתח, והיה באחרית הימים נכון יהיה הר בית יי' בראש ההרים וגו'. והיה באחרית הימים, כד יפקוד לה קודשא ברין הוא לברתא דיעקב, ויוקים לה מעפרא, ויתחבר שמשא בסיהרא, כדין נכון יהיה הר בית יי', דא ירושלם לעילא, דתהא מתתקנא בתקונהא לאתנהרא בנהורא דלעילא, דכל נהורהא לאו איהו מתתקנא, אלא בנהורא דלעילא. ובההוא זמנא יתנהיר עלה נהורא עלאה, על חד שבעה ממה דהות מקדמת דנא, כמה דכתיב, והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים וגו'.

225. "On the top of the mountains." HE ASKS: Should it not be said, 'tops of the mountains'? What is "top"? HE ANSWERS: The light it will then have is on the top of the mountains. Who is the top of the mountains? The High Priest, NAMELY CHESED OF ZEIR ANPIN, is the top of the mountains. FOR CHESED, GVURAH AND TIFERET ARE CALLED 'MOUNTAINS', AND CHESED IS THEIR TOP. It is altogether of the right side, CHESED, and the one to build the house, WHICH IS MALCHUT, and bless it so its face may shine. Therefore it is written, it "shall be established."

226. With what shall he ready it? With garments resembling what is above, LIKE ZEIR ANPIN, as explained. These garments are all in the secret of six (Heb. shesh), CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD INCLUDED IN CHESED, THE SECRET OF THE HIGH PRIEST. THIS IS THE INNER MEANING OF "AND THEY MADE THE TUNICS OF FINE LINEN (HEB. SHESH)...AND THE MITRE OF FINE LINEN (HEB. SHESH), AND GOODLY TURBANS OF FINE LINEN (HEB. SHESH)." And when the house is built on the top of the mountains, the High Priest, CHESED OF ZEIR ANPIN, it will be elevated into the high existence, BINAH, and the world will be illuminated by that supernal light WITHIN BINAH. And "shall be exalted above the hills" (Yeshayah 2:22) MEANS above the rest of the supernal armies and legions. Then "all the nations shall flow to it" (Ibid. 2).

227. Come and see: When the priest below, IN THIS WORLD, spreads his hands, the upper spirit, BINAH, comes out to illuminate. Then all the candles, THE SFIROT OF ZEIR ANPIN, burn, and lights flow, shining and joining together until the face of the Congregation of Yisrael, MALCHUT, becomes radiant. All this is done by the first light, the priest, CHESED. When the priest awakens below, a priest awakens above. By the deeds below there is awakening above.

228. Therefore, "the mountain of Hashem's house shall be established on the top of the mountains...and all the nations shall flow to it." Whereas now, all the rest of the HEATHEN nations have a chieftain in charge over them in the firmament, at that time the Holy One, blessed be He shall set fire to them and depose them from their sovereignty, as it is written, "and it shall come to pass on that day, that Hashem shall punish the host of the high ones on high" (Yeshayah 24:21). Since they will fall from power, the Holy One, blessed be He alone shall be exalted, as says the verse, "and Hashem alone shall be exalted in that day" (Yeshayah 2:17). Then "all the nations shall flow to it, and many people shall go and say, come and let us go up to the mountain of Hashem, to the house of the Elohim of Jacob" (Ibid. 2-3).

229. All this happens when the priest, the top of the mountain, CHESED, will shine upon MALCHUT, in the secret of six. He will shine upon her through all the six DIRECTIONS, in the secret of six.

225 בְּרֹאשׁ הַהָרִים. בְּרֹאשׁ הַהָרִים מִבְּעֵי לֵיהּ. מֵא
בְּרֹאשׁ אֵלָא נְהוּרָא דָּא דִּיהָא לָהּ בְּרֹאשׁ הַהָרִים
אִיהוּ. וּמֵאן אִיהוּ רֹאשׁ הַהָרִים. דָּא כְּהֵנָּא רַבָּא.
דְּאִיהוּ רֹאשׁ הַהָרִים. רִישָׁא דְכֻלָּא סְטֵר יְמִינָא. וְדָא
אִיהוּ דְמִתְקֵן לְבֵיתָא תְּדִיר, וּמְבַרְךְ לָהּ לְאַנְהָרָא
אַנְפָּהָא. וְעַל דָּא, יְהִיָּה נְכוּן.

226 וּבְמָה יִתְקֵן לָהּ. בְּאִינוּן לְבוּשֵׁין דְּאִינוּן כְּגוּנָא
דְּלְעִילָא, כְּמָה דְּאוּקְמוּהּ. וְאִינוּן לְבוּשֵׁין כְּלָהוּ קִיּוּמֵן
בְּרִזָּא דְשִׁית. וְהָאִי בֵיתָא כִּד יְהֵא מִתְתְּקֵן בְּהָאִי
רֹאשׁ הַהָרִים, דְּאִיהוּ כְּהֵנָּא רַבָּא, כְּדִין אֲתְקַשֵּׁר
וְאֲסַתְלַק לְעִילָא בְּקִיּוּמָא עֲלָאָה, וְיִתְנַהֵיר עֲלֵמָא
מִדְּהוּא נְהִירוּ עֲלָאָה, וְדָא הוּא וְנִשְׂא מְגַבְעוֹת, מְכַל
שְׂאָר חֵילִין וּמִשְׁרִינֵין עֲלָאִין, וּכְדִין וְנְהִירוּ אֱלִיּוּ כֹל
הַגּוֹיִם.

227 תָּא חֲזִי, בְּשַׁעְתָּא דְכְּהֵנָּא דְלִתְתָּא פְּרִישׁ יְדֵי, וְ
כְּדִין רוּחָא עֲלָאָה אֲנַהֵיר, וְנִמְיָק, וְכֹל בּוֹצִינֵין נְהִירִין,
וְנְהוּרִין אֲתַמְשַׁכְּאן וְאֲתַנְהֵרֵן וְאֲתַקְשֵׁרֵן אֱלִיּוּן בְּאֱלִיּוּן,
עַד דִּיתְנַהֵירוּ אֲנַפְּהָא דְכְּנַסְתָּ יִשְׂרָאֵל, וְכֹלָא עַל יְדָא
דְּנְהוּרָא קְדַמָּאָה דְּאִיהוּ כְּהֵנָּא. וְכִד כְּהֵנָּא אֲתַעַר
לְתַתָּא, כְּהֵנָּא אֲתַעַר לְעִילָא. וּבְעוֹבְדִין דְּלִתְתָּא,
אֲתַעַר אֲתַעְרוּתָא דְּלְעִילָא.

228 וְעַל דָּא נְכוּן יְהִיָּה הַר בֵּית יְיָ בְּרֹאשׁ הַהָרִים
וְגו', וְנְהִירוּ אֱלִיּוּ כֹל הַגּוֹיִם. בְּגִין דְּהִשְׁתָּא, כֹּל שְׂאָר
עַמִּין, אִית לֹון מְמַנֵּן בְּרִיקִיעָא עֲלֵיהוּ. וּבְהִוָּא
זְמַנָּא, יַבְעַר לֹון, וְיַפִּיל לֹון קוּדְשָׁא בְּרִיךְ הוּא
מְשׁוּלְטַנְיָהוּן, דְּכְּתִיב יַמְקוֹד יְיָ עַל צְבָא הַמְּרוֹם
בְּמְרוֹם, וְכִיּוֹן דְּכֻלָּהוּ יִתְעַבְּרוּן מְשׁוּלְטַנְיָהוּן, כְּדִין
קוּדְשָׁא בְּרִיךְ הוּא יִתְתַּקֵּף בְּלַחְדִּיהּ, כְּדָ"א וְנִשְׁגַב יְיָ
לְבַדּוּ בְיוֹם הַהוּא, וְכְדִין וְנְהִירוּ אֱלִיּוּ כֹל הַגּוֹיִם.
וְהָא ד', וְהִלְכוּ עַמִּים רַבִּים וְאָמְרוּ לְכוּ וְנַעֲלֵה אֶל הַר
יְיָ אֶל בֵּית אֱלֹהֵי יַעֲקֹב וְגו'.

229 וְכֹלָא אִיהוּ, בְּשַׁעְתָּא דְכְּהֵנָּא, דְּאִיהוּ רֹאשׁ
הַהָרִים יְנַהֵיר לָהּ, וְכֹלָא אִיהוּ בְּרִזָּא דְשִׁשׁ, שִׁית
אִינוּן בְּכֹל סְטֵרִין דִּינְהִיר לָהּ, דְּהָא בְּרִזָּא דְשִׁית
יְנַהֵיר לָהּ.

He says that at times King David used to praise himself when he was having success conquering his enemies, yet when he found himself in trouble he would humble himself before God. Because of this God elevated him over everyone and wants him to be king in the World to Come as well. In the same way that the moon is dark when the sun turns his face away from her, yet radiant when the sun turns his face toward her, David reflected the face of Zeir Anpin.

230. Rabbi Elazar, Rabbi Yitzchak, and Rabbi Yehuda were walking on the way. Rabbi Elazar said: It is time to walk with the Shechinah, because the Shechinah will not hover above us unless we utter words of the Torah. Rabbi Yehuda said: Let the leader begin.

230 רבי אלעזר ורבי יצחק ורבי יהודה הוו אזלי באורחא, א"ר אלעזר, עידן איהו למהך בשכינתא, בגין דשכינתא לא תשרי עלן, אלא מגו מלי דאורייתא. אמר ר' יהודה, מאן דאיהו רישא, ליפתח ברישא.

231. Rabbi Elazar opened the discussion and said: "I am small and despised, yet have not forgotten Your precepts" (Tehilim 119:141). "I am small and despised." King David used to praise himself at times, as it is written, "and whose mercy to His anointed, to David and to his seed forevermore" (Tehilim 18:51), and "the saying of David, the son of Yishai, and the saying of the man raised on high, the anointed of Elohim of Jacob" (II Shmuel 23:1), and sometimes he would abase himself, saying "for I am poor and needy" (Tehilim 86:1), and "I am small and despised." He said: "The stone which the builders rejected is become the chief corner-stone" (Tehilim 118:22).

231 פתח רבי אלעזר ואמר, צעיר אנכי ונבזה פקודיך לא שכחתי. צעיר אנכי ונבזה, דוד מלכא, לזמנין איהו קא משבח גרמיה, דכתיב, ועושה חסד למשיחו לדוד ולזרעו עד עולם. וכתיב, נאם דוד בן ישי ונאם הגבר הוקם על משיח אלהי יעקב. ולזמנין עבד גרמיה מסכנא, דכתיב כי עני ואביון אני. וכתיב צעיר אנכי ונבזה. ואיהו אמר אבן מאסו הבונים היתה לראש פנה.

232. HE REPLIES: When he was rising in the grade of peace, elevated by true justice, and overpowering his enemies, he used to praise himself. And when he found himself in trouble, beset by enemies, he humiliated himself and called himself poor, the least of all. The sense in it is that sometimes he governed and sometimes he was harassed by his enemies.

232 אלא, בזמנא דהוה סליק בדרגא דשלמא, ואסתלק בדינא דקשוט, והוה שליט על שנאוי, הוה קא משבח גרמיה. ובזמנא דחמא גרמיה בעקו, ושנאוי קא דחקין ליה, כדין מאיך גרמיה, והוה קרי גרמיה מסכנא, זעירא לכלא. מאי טעמא. בגין, דהא לזמנין הוה שליט, ולזמנין הוה בעקו דשנאוי.

233. For all that, he always ruled over them and they did not prevail over him. King David always debased himself before the Holy One, blessed be He, for whoever does so, the Holy One, blessed be He elevates him above everything. And this is why He favored him, DAVID, in this world and in the World to Come. In this world, as it is written, "For I will defend this city to save it for My own sake, and for My servant David's sake" (Yeshayah 37:35), and in the World to Come, as it is written, "and seek Hashem their Elohim and David their king, and shall come trembling to Hashem and to His goodness in the end of days" (Hoshea 3:5). David is a king in this world, and David will be king in the World to Come. Therefore he said: "The stone which the builders rejected is become the chief corner-stone."

233 ועב"ד איהו שליט עלויהו תדיר, ולא זכילו ליה. ודוד מלכא, תדיר איהו הוה שפיל גרמיה לגבי קודשא בריך הוא, דכל מאן דמאיך גרמיה קמי קודשא בריך הוא, איהו זקיף ליה על כלא. ובג"כ, אתרעי ביה קודשא בריך הוא בהאי עלמא, ובעלמא דאתי. בעלמא דין, דכתיב וגנותי על העיר הזאת להושיעה למעני ולמען דוד עבדי. ובעלמא דאתי, דכתיב ובקשו את יי' אלהיהם ואת דוד מלכם ופחדו אל יי' ואל טובו באחרית הימים. דוד איהו הוה מלכא בהאי עלמא, ודוד יהא מלכא לזמנא דאתי. וע"ד אמר, אבן מאסו הבונים היתה לראש פנה.

234. Come and see: When the sun, ZEIR ANPIN, turns his face away and shines not upon the moon, MALCHUT, the light passes from the moon and she does not shine. She is then poor on all sides and dark, without light at all. And when the sun faces her again and shines upon her, her face is radiant and she adorns herself for him, THE SUN, like a female adorning herself for a man, and then she rules the world.

234 תָּא חֲזִי, בְּשַׁעֲתָא דְּשִׁמְשָׁא מְהֵדֵר אֲנָפוּי, וְלֹא נְהִיר לְסִיְהָרָא, אֲתַעְבֵּר נְהוּרָהָא וְלֹא נְהִירָתָּ, כְּדִין אִיהִי בְּמִסְכְּנוֹתָא בְּכָל סְטָרִין, וְאֲתַקְדֶּרֶת. וְלִית לָהּ נְהוּרָא בְּלָל. וְכֵד שִׁמְשָׁא אֲהֵדֵר לְקַבְלָהּ, וְאֲנְהִיר לָהּ, כְּדִין אֲתַנְהִירָתָּ אֲנָפְהָא, וְאֲתַקְשֶׁטָּת לְגַבִּיָּה, כְּנוֹקְבָא דְּאֲתַקְשֶׁטָּת לְגַבִּי דְּכוּרָא, וְכְדִין אִיהִי שְׁלֵטָא בְּשׁוּלְטָנוּ בְּעֵלְמָא.

235. Therefore, David used to adorn himself in the same way, LIKE THE MOON, FOR DAVID CORRESPONDS TO MALCHUT. Sometimes he is poor and sometimes rich in every way. That is why he says, "I am small and despised," and yet, "I have not forgotten Your precepts." Thus it behooves a man to consider himself lowly and debase himself in all, so as to become a vessel favored by the Holy One, blessed be He. This was already explained concerning the verse, "with him also that is of a contrite and humble spirit ..." (Yeshayah 57:15). AND AFTER THIS INTRODUCTION, I will be the first to utter words of the Torah. THUS, HE ANSWERED THE WORDS OF RABBI YEHUDA SAYING THAT THE LEADER WILL SPEAK FIRST.

235 וְעַל דָּא, דְּוֹד הוּא מְעֵטֵר גְּרַמְיָה, בְּהוּא גּוּוּנָא מִמֶּשׁ. לְזַמְנִין אִיהוּ מִסְכְּנָא, וְלְזַמְנִין אִיהוּ בְּעוֹתְרָא בְּעֵתִירוּ דְּכָלָא, וּבִגְ"כ הוּא אָמַר, צָעִיר אֲנִי וְנִבְזָה. וְעַם כָּל דָּא, פְּקוּדִין לֹא שְׁכַחְתִּי. כְּגוּוּנָא דָּא, אִית לִיהּ לִב"ג לְמַהוּי נִבְזָה בְּעֵינָיו, לְאַשְׁפֵּלָא גְרַמְיָה בְּכָלָא, לְמַהוּי אִיהוּ מֵאֲנָא דְּקוּדְשָׁא בְּרִין הוּא אֲתַרְעֵי בֵּיהּ, וְהָא אֻקְמוּהָ, דְּכַתִּיב וְאֵת דָּבָא וְשִׁפְל רִוּחַ. הִשְׁתָּא אֲנָא אֲפַתַּח בְּרִישָׁא.

26. Measuring line and measuring reed

Rabbi Elazar opens with: "And He brought me there, and behold, there was a man, whose appearance was like the appearance of brass, with a thread of flax in his hand, and a measuring reed, and he stood by the gate." He explains that the 'appearance of brass' meant that the man, the messenger Gavriel, shone with brightness and holiness. He talks about the measuring reed and the measuring line and about how the measuring line was knotted to do the measurements for the Tabernacle when it was under construction. He reveals the meaning of how 'cubit' was used, and mentions the 32 paths of wisdom. He also emphasizes the numbers four, seven and 28. We are told that there is measurement both above and below, in Binah and in Malchut. He speaks of the ten curtains and their measurements, and the sacred colors alluding to Chesed, Gvurah, Tiferet and Malchut. The curtains allude to poverty and judgment and they cover and protect holiness so that nothing outside can derive nourishment from them. Holiness is kept inside and the Other Side is outside, therefore holiness is compared to a nut that has the fruit inside. Rabbi Elazar explains how adding to letters to numbers actually lessens their value. We hear that the measuring line was also used to measure the size of the boards that are the secret of the Seraphim in Briyah. He goes into great detail about the size of the proportions of the boards and the secret of the measurements. The curtains of the tabernacle are the secret of heaven, and their inner meaning comes out of the number 32. There are curtains of good and curtains of evil, so that people can learn to distinguish between good and evil and can begin to know the Wisdom in everything. They can learn to distinguish between something that is established by wisdom and something that is not. Next there is a description of the measurements of the ark, and we hear that it also enables the discernment of good and evil. Rabbi Elazar tells us that all the measuring done by Ezekiel for the mansion was with the measuring reed rather than the measuring line because he was working with stone and things that would not change. But in the future his mansion will expand on all sides and there will be no Judgment in the world. He concludes by saying that when God renews the world it will be finally connected to the upper world and all will be one.

236. He opened the discussion with the verse: "And He brought me there, and behold, there was a man, whose appearance was like the appearance of brass, with a thread of flax in his hand, and a measuring reed, and he stood by the gate" (Yechezkel 40:3). What Ezekiel saw in the mirror of prophecy was that man, who was a messenger clothed in linen, NAMELY GABRIEL.

236 פִּתַּח וְאָמַר, וַיָּבֵא אוֹתִי שָׁמָּה וְהִנֵּה אִישׁ מְרָאָהוּ כְּמְרָאָה נְחֹשֶׁת וּפְתִיל פִּשְׁתִּים בְּיָדוֹ וְקִנְיָה הַמְדָּה וְהוּא עוֹמֵד בְּשַׁעַר. הָאִישׁ חָמָא לִיהּ יְחֻזְקָאֵל, בְּהוּא חִיזוּ דְּנִבְוָאָה, וְהָאִישׁ אִיהוּ אִישׁ, דְּאִיהוּ שְׁלִיחָא בְּאִינוּן לְבוּשִׁין.

237. Here he says "man," not "the man clothed in linen" (Yechezkel 10:2), for when he is on errand to deal Judgment or show it IN A VISION, he is "clothed in linen," but on a different mission he is differently clothed. As the mission differs, so do his appearance and clothes, ACCORDING TO THE MISSION. Indeed, he is always of the left side, GABRIEL IS ON THE LEFT SIDE OF THE CHARIOT, dressed in various clothes, and his attendants of his side.

238. "Whose appearance was like the appearance of brass." Here he is clad with the garment of mountains of brass, called in the scripture "mountains of brass" (Zechariah 6:1), and he, GABRIEL, brings measurement with him, with which to measure.

239. This MEASUREMENT, NAMELY THE MEASURING REED, is not the hard spark, stored, and concealed, but the measuring reed come down from THE HARD SPARK, coated by the light left by the holy spark when it was gone up to be engraved upon the scintillating, unknown sapphires. Therefore, this measuring reed is present in the measuring below, IN THIS WORLD.

240. Sometimes the measuring reed IS USED and sometimes the measuring line. Therefore, there is the thread of flax, WHICH IS THE MEASURING LINE, and the measuring reed with which to measure. All the measurements done by Ezekiel were made by the measuring reed, AND NOT BY THE THREAD OF FLAX, WHICH IS THE MEASURING LINE. At the construction of the Tabernacle, all the measurements were made by the measuring line.

241. In the Tabernacle, in the lower measurement by the measuring line, they used the thread OF FLAX. When it expanded, there was a knot each cubit, UP TO EACH KNOT THERE WAS ONE CUBIT LENGTH. And he measured using the unit of cubit, AND THOUGH HE MEASURED A NUMBER OF CUBITS, IT IS TERMED CUBIT, IN THE SINGULAR. It is therefore written, "28 cubit, and the breadth four cubit" (Shemot 36:9), and not "four cubits," because he was measuring using one cubit on each side, MEANING HE WAS NOT USING NEW CUBITS, BUT THE SAME CUBIT, MULTIPLYING IT ALONG THE SIDES.

242. THIS MEASUREMENT LINE comes out of the mystery of the high luminary, BINAH, and the measurement below IN MALCHUT IS DERIVED from the measurement above, BINAH. The measurement below contains one thousand five hundred aspects, twelve thousand cubits each, and they are all measured by the same cubit, AS EACH CUBIT EXPANDS TO GRASP THIS SIZE. This cubit OF THE MEASURING LINE measures it, and the measuring line expands to produce a second cubit, and measures ANOTHER CUBIT - the same in all measurements.

237 וְהָכָא לֹא אָמַר אֱלֹא אִישׁ, וְלֹא אָמַר אִישׁ לְבוּשׁ הַבְּדִים. אֱלֹא, בְּשַׁעֲתָא דְעֵבִיר שְׁלִיחוּתָא לְמַעְבַּד דִּינָא, אוּ לְאַחֲזָא דִּינָא, אֶקְרִי לְבוּשׁ הַבְּדִים. וּבְשַׁעֲתָא דְלֹא אֶתִי לְהָכִי, אֲשַׁתְּנִי לְגוּוּנָא אַחְרָא, כְּפֻמָּם שְׁלִיחוּתָא, הָכִי שְׁנֵי חִיזוּ דִּילִיָּהּ בְּאִינוּן לְבוּשִׁין, וְאֲשַׁתְּנִי מְלַבּוּשִׁין לְלַבּוּשִׁין, בְּגִין דְּאִיהוּ תְדִיר בְּסֹטֵר שְׁמַאלָא, וְכַמְּה גּוּוּנִין אִינוּן דְּאֲתַלְבֵּשׁ בְּהוּ, וְכֹל אִינוּן דְּאֲתִינן מְסֹטְרִיהּ.

238 מְרֵאָהוּ כְּמֵרֵאָה נְחֹשֶׁת, הָכָא אֲתַלְבֵּשׁ בְּהוּא לְבוּשָׁא דְאִינוּן טוּרֵי נְחֹשֶׁת, דְּאֶקְרוּן הָרֵי נְחֹשֶׁת. וְדָא אִינִי מְדִירוּ, לְמַעְבַּד מְשַׁחְתָּא.

239 הָאִי לֹא אִיהוּ בּוֹצִינָא דְקַרְדֵּינּוּתָא דְטָמִיר וְגַנְיָו, אֱלֹא מִתְמָן נִפְקַת הָאִי קְנָה לְתַתָּא, דְּאֲתַגְלִיד מִגּוּ נְהִירוּ דְאֲשַׁתְּבִּיק מְבוֹצִינָא דְקַרְדֵּינּוּתָא, כְּד אֲסַתְּלַקַּת לְעֵילָא, וְאֲתַגְלַפַּת גּוּ סְפִירוּ דְנִצְיָן וְלֹא אֲתִיידַע. וְעַל דָּא, הָהוּא קְנָה הַמְדָּה אִיהוּ קִינְמָא בְּמִדְרוּ דְמְשַׁחְתָּא, דְקִינְמָא לְתַתָּא.

240 וְלִזְמַנִּין קְנָה הַמְדָּה, וְלִזְמַנִּין קוּ הַמְדָּה, וְעַל דָּא פְתִיל וְקְנָה, וְכֹלָא מְשַׁחְתָּא לְמַעְבַּד מְדִירוּ, כֹּל מְדִירוּ דִּיחֻזְקָאֵל, אִיהוּ הוּא בְּהוּא קְנָה הַמְדָּה, וּבְעוֹבְדָא דְמְשַׁכְּנָא כֹּלָא הוּא בְּקוּ הַמְדָּה.

241 בְּמְשַׁכְּנָא, בְּהוּא מְדִירוּ דְלְתַתָּא, דְּאִיהוּ קוּ הַמְדָּה, כְּגוּוּנָא דְהוּא פְתִיל, דְכַד שְׂרֵי לְאֲתַפְשָׁטָא, בְּכֹל אַמָּה חַד קְשָׂרָא, וּבְהוּא מְשַׁחְתָּא מְדִיר, וְאֶקְרִי אַמָּה. וּבְג"כ, שְׁמֵנָה וְעֶשְׂרִים בְּאַמָּה, דְּדָא הוּא אַרְבָּא וּפּוּתֵיָא אַרְבַּע בְּאַמָּה, וְלֹא כְתִיב אַרְבַּע אַמּוֹת, בְּגִין דְּאַמָּה מְדִיר לְכֹל סֹטֵר.

242 וְהָאִי נִפְקָא, מְרוּזָא דְבוֹצִינָא דְלְעֵילָא, דְּמְדִירוּ דְהָאִי לְתַתָּא מְהָאִי מְדִירוּ דְלְעֵילָא אֲשַׁתְּכַח. מְדִירוּ דְלְתַתָּא, אֶלְף וְחֻמֶּשׁ מְאָה סְטְרִין, וְכֹל סְטְרָא וְסְטְרָא תְרִיסָר אֶלְפֵי אַמִּין, וְעַל דָּא אַמָּה חַד אֲזִיל בְּכֹלְהוּ, וְהוּא אַמָּה דְמְדִיר דָּא, אֲתַפְשָׁט קוּ מְשַׁחְתָּא וְאֲתַגְלִינָא אַמָּה וּמְדִיר, וְכֵן בְּכֹל אִינוּן מְשַׁחְתֵּי.

243. "28 cubit" is the length of one cubit. "And the breadth four cubit," refers also to the same cubit. It is found that one cubit is the length of 32 measures, as it is said: "and comprehended the dust of the earth in a measure" (Yeshayah 40:12). These 32 MEASURES correspond to the 32 paths OF WISDOM going out from above.

244. When the length was measured, and was found to contain four sides, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT, seven cubits to each, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, thus seven cubits to each of the four sides, in the secret of seven, amounting to the length of 28, because seven is the most high mystery. FOR SEVEN IS THE SECRET OF MALCHUT, THE SECRET OF LOWER CHOCHMAH. And all the 32 paths OF WISDOM are included in the seven, in the secret of the Holy Name, NAMELY, THE SECRET OF MALCHUT CALLED 'HOLY NAME'.

245. You may say that it is written, "the curtains were all of one size" (Shemot 36:9), MEANING THAT THEY ARE MANY CUBITS PER CURTAIN, AND THE SCRIPTURE SHOULD SAY THERE WERE ALL OF ONE SIZE. TO THIS HE REPLIES: Assuredly they were all of one size, THAT IS, ONE CUBIT. And though the measuring line expands one cubit after another, IT ADDS NOTHING TO THE FIRST CUBIT. All is in the secret OF THE MOCHIN OF the luminary above, BINAH, so there will be one measurement above and below, IN BINAH AND IN MALCHUT.

246. This is a measurement pertaining more to holiness, and there is another measurement that covers THE TEN CURTAINS, which is inside, NAMELY, THE COVERING OF THE CURTAINS OF GOATS' HAIR. One unit that covers the other is 34 in number. THE CURTAINS inside are 32 in number. This is the mystery of covering - 32 inside and 34 outside.

247. HE EXPLAINS: Since the former measurement is sacred, with the sacred colors "of fine twined linen, and blue, and purple, and scarlet" (Shemot 36:8). These are sacred colors, ALLUDING TO CHESED, GVURAH, TIFERET AND MALCHUT, LINEN BEING CHESED; SCARLET, GVURAH; PURPLE, TIFERET; AND BLUE, MALCHUT. Its whole sum amounts to 32, 28 IN LENGTH AND FOUR IN BREADTH, ALTOGETHER 32. The other measurement OF GOATS' HAIR CURTAINS, which is outside, covering the former, amounts to 34 in number (Dalet-Lamed), NAMELY, THIRTY IN LENGTH AND FOUR IN BREADTH. To this alludes the verse, "Blessed is he who considers the poor (Heb. dal), Hashem will deliver him in the day of evil" (Tehilim 41:2), MEANING THAT in the day of evil, OF JUDGMENT, Hashem will deliver him. FOR THE CURTAINS OF GOATS' HAIR ALLUDE TO POVERTY AND JUDGMENT, COVERING AND PROTECTING HOLINESS, WHICH IS CURTAINS OF FINE TWINED LINEN...SO THAT THE EXTERNAL FORCES WOULD NOT NOURISH FROM THEM.

243 שְׁמֹנֶה וְעֶשְׂרִים בָּאֵמָה, אִיהוּ אַרְבָּא, דְּחַד אֵמָה, וּפְתִיחָה אַרְבַּע בְּהוּא אֵמָה. אֲשֶׁתִּכַּח, אֵמָה חַד דְּאִיהוּ תְּלַתִּין וּתְרִין שְׁלִישִׁים. כַּד"א וְכֹל בְּשְׁלִישׁ עֶפְרָא הָאֶרֶץ, וְאִינוּן ל"ב, לְקַבֵּל ל"ב שְׁבִילִין דְּנִפְקִין מִלְעִילָא.

244 וְכַד אֲתַעְבִּיד מִשְׁחָתָא דְאַרְבָּא בְּהַאי מְדִירוּ, אִיהוּ אַרְבַּע סְטָרִין הוּא אַרְבָּא. וְכֹל סְטָרָא ד' אֲמִין, דְּלֵהֲכִי סְלָקֵן אִינוּן שְׁבַעָה אֲמִין, לְאַרְבַּע סְטָרִין, בְּרָזָא דְשֶׁבַע, דְּאִינוּן תְּמַנְיָא וְעֶשְׂרִים דְּאִינוּן בְּאַרְבָּא, בְּגִין דְשֶׁבַע אִיהוּ רְזָא עֲלָאָה בְּכֹלָא. וְכֹל אִינוּן תְּלַתִּין וּתְרִין שְׁבִילִין כְּלִילִין בְּשֶׁבַע, בְּרָזָא דְשָׂמָא קְדִישָׁא.

245 וְאִי תִימָא, הָא כְּתִיב מְדָה אַחַת לְכֹל הִירֵיעוֹת. וְדִאי מְדָה אַחַת אִיהוּ, אַע"ג דְּאַתְפְּשֵׁט אֵמָה בְּתַר אֵמָה, וְדָא בְּתַר דָּא, וְכֹלָא בְּרָזָא דְבוֹצִינָא דְלְעִילָא קָא אֲתִיָּא, לְמַהוּ עִילָא וְתַתָּא מִשְׁחָתָא חֲדָא.

246 וְדָא אִיהוּ מִשְׁחָתָא דְאִיהוּ בְּקְדוּשָׁה יְתִיר, בְּגִין דְּאִית מִשְׁחָתָא אַחְרָא, דְּאִיהוּ לְחַפְיָא עַל דָּא דְּאִיהוּ לְגוּ. דְּהָא בְּמִשְׁחָתָא אַחְרָא דְּחַפְיָא עַל דָּא, סְלָקָא בְּחוּשְׁבָנָא בְּחוּשְׁבָן ד"ל, וְלְגָאוּ בְּחוּשְׁבָן ל"ב וְדָא אִיהוּ רְזָא דְחַפְיָא דָּא עַל דָּא, ל"ב לְגוּ, ד"ל לְבַר.

247 בְּגִין דְּהָא מִשְׁחָתָא קְדִמָּאָה, דְּאִיהוּ קְדִישָׁא בְּגוּוּנִין קְדִישִׁין, דְּאִינוּן שֵׁשׁ מִשְׁזָר וְתַכְלֵת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי, אֵלִין גּוּוּנִין קְדִישִׁין, וְכֹל חוּשְׁבָן דִּילִיָּה סְלָקָא לְחוּשְׁבָן ל"ב. וּמִשְׁחָתָא תְּנִינָא דְאִיהוּ לְבַר לְחַפְיָא עַל דָּא, אִיהוּ סְלָקָא לְחוּשְׁבָן ד"ל. וְדָא אִיהוּ רְזָא דְכְּתִיב, אֲשֶׁרִי מִשְׁכִּיל אֶל דֵּל בְּיוֹם רַעָה יִמְלֹטְהוּ יְיָ. בְּיוֹם רַעָה מִמֶּשׁ, יִמְלֹטְהוּ יְיָ.

248. The secret of reckoning inside OF THE CURTAINS OF FINE TWINED LINEN...is the secret of the 32 PATHS OF WISDOM. Of the reckoning outside, it is said: "And you shall make curtains of goats' hair" (Shemot 26:7). Why goats (Heb. izim) IF THE NAME 'GOATS' INDICATES SEVERE (HEB. AZIM) AND RIGOROUS JUDGMENT? HE ANSWERS: The secret of its color gives it a place in the secret of holiness, BY ITS COVERING THE HOLINESS. Hence THERE IS NEED OF curtains of goats' hair, FOR THE JUDGMENT IN THEM PROTECTS HOLINESS, SO THE EXTERNAL FORCES WOULD NOT BE UNITED WITH IT, NAMELY WITH THE CURTAINS OF FINE TWINED LINEN... It is written, "I went down into the garden of nuts..." (Shir Hashirim 6:11). This verse was explained. Nevertheless, as the nut has a shell encircling it and covering its fruit, and its fruit is inside, so is everything pertaining to holiness. Holiness is inside and the Other Side outside. This is the inner meaning of the verse, "for the wicked man surrounds the righteous" (Chavakuk 1:4). Hence, it is called 'a nut', as explained elsewhere.

249. Come and see: On the outside, THE CURTAINS OF GOATS' HAIR, whatever is added, lessens, an example of which are the bulls on Sukkot that diminish SINCE THEY ARE SACRIFICED ON BEHALF OF THE NATIONS, WHICH ARE EXTERNAL FORCES. Also, here it is written about the inside, "and you shall make the Tabernacle with ten curtains" (Shemot 26:1). Of the outside, "eleven (Aramaic ashtei esreh) curtains" (Ibid. 7), is spelled with an additional letter. THE LETTER AYIN IS ADDED TO THE WORD SHTEI ESREH (LIT. 'TWELVE'), this reducing the number. THE NUMBER TWELVE IS REDUCED BY ONE, DUE TO THE ADDED AYIN TO SHTEI ESREH (TO ASHTEI). Thus adding to reckoning is lessening. There is addition in number in the words: "the length of one curtain shall be thirty cubit, and the breadth of one curtain four cubit" (Ibid. 8), WHILE THE INNER CURTAINS WERE ONLY 28 CUBIT LONG. Adding in number is lessening, for it amounts to 34 (Dalet-Lamed), the most severe connotation of poverty being poor (Heb. dal). And that is why, what is added, lessens.

250. But when it lessens the reckoning, it is elevated, rising to the secret of 32 PATHS OF WISDOM, the secret of the whole Faith, MALCHUT, the secret of the Holy Name. Therefore, DIMINISHING is rising and ADDING is diminishing. This one adds yet diminishes, and that one diminishes yet adds, the one inside IS THE CURTAINS OF FINE TWINED LINEN, THE SECRET OF DIMINISHING YET ADDING, and the other outside, NAMELY, THE CURTAINS OF GOATS' HAIR IS THE SECRET OF ADDING YET LESSENING.

251. The measuring line started to stretch and measured the size of the boards, as it is written, "And he made boards for the Tabernacle of acacia wood, standing up" (Shemot 36:20). These BOARDS are the secret of the Seraphim IN THE WORLD OF BRIYAH. It was established, that it is said: "acacia wood, standing up," and "Seraphim were standing up" (Yeshayah 6:2); BOTH VERSES REFER TO SERAPHIM.

252. The measurements are - "The length of a board was ten cubits, and the breadth of a board one cubit and a half" (Shemot 36:21). It is written, "ten cubits" and not 'ten cubit', AS SAID OF THE CURTAINS. These TEN CUBIT are three times three, which are nine, CORRESPONDING TO CHOCHMAH, BINAH, DA'AT, CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE SERAPHIM, and one hovering above them, the spirit hovering over them.

248 רָזָא דְחוּשְׁבָנָא לְגוּ, דְאִיהוּ רָזָא ל"ב. וּבְהוּא חוּשְׁבָנָא דְלִבְר, מַה כְּתִיב, וְעָשִׂיתָ יְרִיעוֹת עֲזִים. יְרִיעוֹת עֲזִים, אֲמַאי עֲזִים. אֲלֵא רָזָא דְגוּוּנָא דִילִיָּה, לְמִיָּהֵב דּוּכְתָא בְרָזָא דְקוּדְשָׁא, וּבג"כ יְרִיעוֹת עֲזִים וְדָאי. כְּתִיב אֵל גַּנַּת אֲגוּז יִרְדְּתִי וְגו', הָא אוּקְמוּהָ, אֲבַל מַה אֲגוּז אֵיךְ לִיָּה קְלִיפָה, דְסַחְרָא וְחַפְיָא עַל מוּחָא, וּמוּחָא לְגוּ, אוּף הָכִי בְכָל מְלָה דְקוּדְשָׁא, קְדוּשָׁה לְגוּ, וְסִטְרָא אַחְרָא לְבַר. וְרָזָא דָא, רְשַׁע מְכַתִּיר אֶת הַצְּדִיק. וְעַל דָּא אֲקָרִי אֲגוּז, וְהָא אוּקְמוּהָ.

249 ת"ח, בַּהוּא דְלִבְר, כָּל מַה דְאוּסִיף גְרַע, וְסִימְנִיךְ פְּרִי הַחֵג, דְמִתְמַעֲטִין וְאֲזִלִּין. אוּף הַכָּא נְמִי, בְּמַה דְלָגְאוּ כְּתִיב, וְאֵת הַמִּשְׁכָּן תַּעֲשֶׂה עֶשֶׂר יְרִיעוֹת. בְּמַה דְלִבְר כְּתִיב, עָשִׂיתָ עֶשְׂרֵה יְרִיעוֹת. אוּסִיף אֲתוּוֹן וְגְרַע מְחוּשְׁבָנָא. אוּסִיף חוּשְׁבָנָא וְגְרַע, אוּסִיף חוּשְׁבָנָא, דְכְּתִיב אַרְךְ הִירִיעָה הָאֶחָת שְׁלֹשִׁים בְּאֲמָה וְרַחֵב אַרְבַּע בְּאֲמָה הִירִיעָה. וְכַד סְלִיק לְחוּשְׁבָנָא, סְלִיק לְחוּשְׁבָן ד"ל. דְלִית בְּכָל אֵינּוֹן זִינִי מְסַכְּנוֹתָא, בַּהוּא דְאֲקָרִי ד"ל, וּבג"כ כַּד סְלִיק לְחוּשְׁבָנָא יִתִּיר, סְלִיק בְּגְרִיעוֹ.

250 וְכַד אִיהוּ גְרַע בְּחוּשְׁבָנָא, סְלִיק בְּסְלִיקוּ, דְסְלִיק לְרָזָא דל"ב, דְאִיהוּ רָזָא דְכָל מַהִימְנוּתָא, וְאִיהוּ רָזָא דְשְׁמָא קְדִישָׁא, וְעַל דָּא, דָּא סְלִיק, וְדָא גְרַע. דָּא סְלִיק וְגְרַע. וְדָא גְרַע וְסְלִיק. דָּא לְגוּ. וְדָא לְבַר.

251 הָאִי קוּ הַמְדָּה, שְׂרִי לְאַתְפְּשָׁטָא, וּמְדִיר מִשְׁחָתָא לְקַרְשִׁים, דְכְּתִיב וַיַּעַשׂ אֶת הַקְּרָשִׁים לְמִשְׁכָּן עֲצֵי שֹׁטִים עוֹמְדִים, וְאֵלִין אֵינּוֹן רָזָא דְשְׂרָפִים, וְהָא אוּקְמוּהָ, דְכְּתִיב עֲצֵי שֹׁטִים עוֹמְדִים, וְכְתִיב שְׂרָפִים עוֹמְדִים.

252 מְדִירוּ דְמִשְׁחָתָא דָּא, עֶשֶׂר אַמּוֹת אַרְךְ הַקְּרָשׁ וְאַמָּה וְחֻצֵי אַמָּה. הַכָּא כְּתִיב עֶשֶׂר אַמּוֹת, וְלֵא כְּתִיב עֶשֶׂר בְּאֲמָה. אֵלִין תְּלַת תְּלַת תְּלַת, דְאֵינּוֹן תְּשַׁע, וְחַד דְשְׂרִיא עֲלִיָּהוּ, וְדָא אִיהוּ רוּחָא חַדָּא דְשְׂרִיא עֲלִיָּהוּ.

253. We already mentioned the size of the cubit, 28 IN LENGTH, AND FOUR IN BREADTH, 32 IN ALL. In here, the proportions are eleven and a half, TEN IN LENGTH AND ONE CUBIT AND A HALF CUBIT IN BREADTH, ELEVEN AND A HALF CUBITS IN ALL, amounting TO TWELVE but do not amount BECAUSE THEY ARE ONE-HALF SHORT, for the wheels are missing. It was explained in relation to the mystery of the Holy Chariot, that there are twenty BOARDS, ten to the right side and ten to the left side, reaching up to the high Seraphim. Then the secret of holiness rises until all are awakened in the secret of the middle bar. That is why they have but an incomplete half, BEING ONLY ELEVEN AND A HALF INSTEAD OF THE COMPLETE TWELVE.

254. The secret of this measurement, OF ELEVEN AND A HALF, multiplied by the twenty boards is 230. All this is subject to measuring and reckoning. Each number measured in the measuring pertains to the secret of the Seraphim.

255. The curtains of the Tabernacle, which we said to contain high mysteries, are the secret of heaven, NAMELY, ZEIR ANPIN. It was explained in the secret of the verse, "who stretches out the heavens like a curtain" (Tehilim 104:2). Their inner meaning comes of the said reckoning, 32. There are curtains pertaining to one principle, THE CURTAINS OF FINE TWINED LINEN...and there are curtains pertaining to another principle, THE CURTAINS OF GOATS' HAIR. All is within the secret of above, OF THE ASPECT OF HEAVEN, for us to know wisdom in each and every aspect and thing. Therefore, man distinguishes between good and evil, NAMELY, BETWEEN THE CURTAINS OF FINE TWINED LINEN, WHICH ARE GOOD, AND THE CURTAINS OF GOATS' HAIR, WHICH ARE EVIL, between the secret of Chochmah, and something not established by Chochmah, BUT BY CHASSADIM, NAMELY BETWEEN THE CURTAINS OF FINE TWINED LINEN ...UNDER THE RULE OF CHASSADIM, AND THE BOARDS UNDER THE RULE OF CHOCHMAH. In the secret of the first measurement, IN THE SECRET OF CUBIT, it was explained how many aspects it embraced, NAMELY ONE THOUSAND FIVE HUNDRED ASPECTS, TWELVE THOUSAND CUBIT EACH.

256. This is the secret of the Ark: which is reckoned whence it takes, whence it receives and what it possesses. HE EXPLAINS: It takes from the two sides, RIGHT AND LEFT. ALSO, WHATEVER it receives IS from the same two sides. Therefore, there is one cubit on this side, RIGHT, and one cubit on that side, LEFT, and a half cubit it has on its own. Hence it is written, "two cubits and a half was the length of it" (Shemot 37:1), two cubits from the two sides, RIGHT AND LEFT, and a half of its own, regarding length. It is one cubit and a half wide and high; one CUBIT from the side which takes more, the same as it took from right and left, and a half of its own, for a thing dwells but upon some substance, hence there is a half in each and every reckoning. And that is why the Ark, WHICH IS MALCHUT, receives from all, and is found to contain the secret of the reckoning of them all.

253 וְהָא אֲמָרָן, כַּמָּה אִיהוּ שִׁיעוּרָא דְאָמָה. וְדָא אִיהוּ רִזָּא דְשִׁיעוּרָא חַד סְרִי וּפְלָגָא, דְסֻלְקִין, וְלָא סֻלְקִין, בְּגִין דְגֵרְעִין מְאִינוּן אֹפְנִים. וְאוּקְמוּהּ בְּרִזָּא דְרִתִּיכָא קְדִישָׁא, וְאִינוּן עֶשְׂרִין, לְהָאִי סֻטְרָא עֶשֶׂר, וְלְהָאִי סֻטְרָא עֶשֶׂר, עַד דְסֻלְקִין לְרִזָּא דְשֻׁרְפִים עֲלָאִין. וְלִבְתָּר סֻלִּיק רִזָּא דְקוּדְשָׁא, עַד דְאֲתַעְרוּ כְּלָהוּ, בְּרִזָּא דְהֵוּא בְּרִיחַ הִתִּיכוּן, כַּמָּה דְאוּקְמוּהּ, וְעַל דָּא פְלַג אִית בֵּיה בְּלָא שְׁלִימוּ.

254 רִזָּא דְהָאִי מְשַׁחְתָּא, לְעֶשְׂרִין דְפִין אִינוּן מְאָתָן וְתַלְתִּין. וְכֹל הָאִי קִיּוּמָא בְּמִדְרוֹ בְּחוּשְׁבָּנָא, וְהִכִּי סֻלִּיק כָּל חוּשְׁבָן דְנִפְקָא מֵהָאִי מִדְרוֹ בְּרִזָּא דְאִינוּן שֻׁרְפִים.

255 יְרִיעוֹת דְמִשְׁכַּנָּא דְאֲמָרָן דְאִינוּן רִזִּין עֲלָאִין. רִזָּא דְשְׁמִיָּא וְהָא אוּקְמוּהּ נוֹטָה שְׁמִים כִּירִיעָה. וְרִזָּא דְהָאִי בְּהֵוּא חוּשְׁבָן דְקְאֲמָרָן. וְאִית יְרִיעָן דְקְאֲמָרָן בְּרִזָּא חַדָּא וְאִית יְרִיעָן בְּרִזָּא אַחְרָא, וְכֹלָא אִיהוּ בְּרִזָּא דְלְעִילָא. וְעַד כְּלָא אִיהוּ לְמַנְדַּע חֻכְמָתָא, דְכָל סֻטְרָא וְסֻטְרָא, וְכָל מְלָה וּמְלָה. וְעַד אַבְחִין ב"ג בֵּין טַב לְבִישׁ, בֵּין רִזָּא דְחֻכְמָתָא, וּבֵין מְלָה דְלָא קִיּוּמָא בְּחֻכְמָתָא. וּבְרִזָּא דְמִדְרוֹ קְדַמָּא, הָא אֲתַמַּר בְּכַמָּה סֻטְרִין אִיהוּ.

256 רִזָּא דָּא רִזָּא דְאֲרוּנָא דְקָאִים בְּחוּשְׁבָּנָא, מִמָּה דְאִיהוּ נְטִיל, וּמִמָּה דְאִיהוּ קְבִיל, וּמִמָּה דְאִית בֵּיה, וּמִמָּה אִיהוּ מְקַבֵּל: דְאִיהוּ תְרִין סֻטְרִין, וְנְטִיל מְאִינוּן תְרִין סֻטְרִין. וְעַל דָּא אָמָה אִיהוּ בְּסֻטְרָא דָּא, וְאָמָה בְּסֻטְרָא דָּא, וּפְלָגָא דִילִיָּה. וּבג"כ אֲמַתִּים וְחֻצֵי אֲרֻכּוֹ, אֲמַתִּים מִתְרִין סֻטְרִין, וּפְלָגָא דִילִיָּה, הָאִי בְּאֲרֻכָּא. בְּפּוֹתֵיא וְרוּמָא, אָמָה וְחֻצֵי, חַד מִהֵוּא סֻטְרָא יְתִיר, דְקָא נְטִיל כְּגוּוּנָא דִימִינָא וְשְׁמָלָא. וּפְלָגָא דִילִיָּה. דְהָא לָא שְׁרִיא מְלָה, אֶלָּא עַל מְלָה וּבג"כ, פְּלָגָא בְּכָל חוּשְׁבָן וְחוּשְׁבָן, וּבְגִין כֶּן, אֲרוּנָא מְקַבֵּלָא מְכֻלָּא, וְקִיּוּמָא בְּרִזָּא דְחוּשְׁבָּנָא דְכֻלָּא.

257. It was explained why THE ARK was inlaid with gold inside and outside, WHICH IS THE SECRET OF THE INCLUSION OF THE ILLUMINATION OF CHOCHMAH THAT IS CALLED 'GOLD'. This is the dimension established in the first measurement OF THE SAID CURTAINS, and everything is based on the same principle. The table too fits the first measurements OF THE CURTAINS.

258. But the dimensions of the Ark, found in the secret of the Torah, and the first dimensions OF THE CURTAINS, mentioned by my father, RABBI SHIMON, were not to be made MORE USE of than he revealed to the superior wise men, so they may know from it the secret of wisdom and distinguish between good and evil, between supernal Wisdom and the other Wisdom IN MALCHUT. All the other constructions of the Tabernacle were measured by the cubit, LIKE THE CURTAINS, except for the measuring of the breastplate, which was made by the span, as was explained.

259. Come and see: All the tunics, OF AARON AND HIS SONS, were made in the mystery of holiness, AND THOUGH THERE ARE NO SIZES MENTIONED, it was all in the secret of six, CHESED, INCLUDING THE SIX DIRECTIONS CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and made by six THREADS, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, ESTABLISHED and existing by six. All that was made IN THE TABERNACLE was to be dressed by and corrected by the six, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, and in the secret of six, CHESED.

260. All THE MEASUREMENTS IN THE TABERNACLE WERE in the secret of the measuring line. The measurements made by Ezekiel were made by the measuring reed, because that house is destined to remain with the same walls, and stone walls, the same entrances and the same doors, everything according to measure. But in the future, BY THE MEASUREMENTS OF THE MANSION OF EZEKIEL, WHICH WILL BE IN THE FUTURE, it is said of that measure "the side chambers were broader as they wound higher and higher" (Yechezkel. 41:7). For when they will start to build using the measuring reed, it will stretch higher and higher in length and breadth, the mansion will expand on all sides, and none will think ill of it, as explained by the verse, "and Damascus shall be His resting place" (Zecharyah 9:1). For at that time there will be no Judgment upon the world, and all will be established firmly and completely, as it is said: "and be troubled no more; neither shall the children of wickedness torment them any more..." (II Shmuel 7:10).

257 וְהָא אֹקְמוּהָ, עַל מָה אִיהוּ מְחַפֵּינָא בְּדַהְבָּא, לְגוּ וּלְבַר, וְהָא אִיהוּ שִׁיעוּרָא לְמִיקָם בְּמִדְרֵי קְדָמָא, וְכָלָא קָאִים בְּרִזָּא חֲדָא. פְּתוּרָא, כִּהָאִי גִוּוּנָא דְמִדְרֵי בַּהוּא שִׁיעוּרָא קְדָמָא.

258 אָבֵל הָאִי מְדִרֵי דְאַרְוֵנָא, דְקִיּוּמָא בְּרִזָּא דְאוּרִייתָא, וּבַהוּא מְשַׁחְתָּא קְדָמָא דְקָאֵמֵר אָבֵא, לִית בַּה לְמַעְבַּד שִׁיעוּרָא יְתִיר כְּמָה דְאִיהוּ גְלִי בְּרִזָּא לְחַפְיָמִי עֲלִיוּנִין, לְמַנְדַּע בַּה רִזָּא דְחַכְמָתָא, לְאַבְחָנָא בִּין טַב לְבִישׁ, בִּין חַכְמָתָא עֲלָא, לְחַכְמָתָא אַחְרָא. כִּלְהוּ עוּבְדִין אַחְרָנִין, כִּלְהוּ בְּמִדְרֵי דְאַמָּה, בַּהוּא מְשַׁחְתָּא, בַּר מְשַׁחְתָּא דְחָשׁוּ, דְאִיהוּ זֶרֶת, וְהָא אֹקְמוּהָ.

259 ת"ח, כְּתַנְתְּ דְכִלְהוּ אֲתַעְבִּידוּ בְּרִזָּא דְקוּדְשָׁא, כִּלְא אִיהוּ בְּרִזָּא דְשֵׁשׁ, וּבַעוּבְדָא דְשֵׁשׁ, וְקִיּוּמָא בְּשֵׁשׁ. וְכִלְהוּ תְקוּנִין, לְאַתְלַבְּשָׁא וּלְאַתְקַנָּא בַּהוּ שֵׁשׁ, וּבְרִזָּא דְשֵׁשׁ.

260 וְכָלָא בְּרִזָּא דְקוּ הַמְדָּה. וְקִנְהַ הַמְדָּה בַּהוּא מְדִרֵי דִיחֻזְקָאֵל, בְּגִין דְאִיהוּ בֵּיתָא לְאַתְקִיּוּמָא בְּאַתְרֵיהָ, בְּאִינוּן כּוּתְלִין, בְּאִינוּן שׁוּרִין, בְּאִינוּן פְּתָחִין, בְּאִינוּן דְלִתִּין, בְּגִין לְמַהוּ כִּלְא בְּמִדְרֵי. אָבֵל לְזַמְנָא דְאַתִּי, מְשַׁחְתָּא הָהוּא מָה כְּתִיב בַּה, וְרַחֲבָה וְנִסְבָּה לְמַעְלָה לְמַעְלָה. בְּשַׁעְתָּא דִּישְׂרֵי לְמַבְנֵי בֵּיה אִי קִנְהַ הַמְדָּה, סְלַקָּא לְעִילָא לְעִילָא, לְאַרְכָּא וּלְפּוּתֵינָא, לְמַהוּ אֲתַפְּשׁוּתָא דְבֵּיתָא בְּכָל סְטְרִין וְלֹא יִשְׁגַּחוּן עֲלֵיהָ לְבִישׁ, כְּמָה דְאוּקְמוּהָ, דְכְּתִיב וּדְמַשֶּׁק מְנוּחָתוּ. דְהָא בַּהוּא זַמְנָא דִּינָא לֹא יִשְׁתַּכַּח בְּעֵלְמָא, בְּג"כ כִּלְא אֲתַקִּיּוּם עַל קוּמִיָּה בְּקִיּוּמָא שְׁלִים, כְּד"א לֹא יִרְגְּזוּ עוֹד וְלֹא יוֹסִיפוּ בְּנֵי עוֹלָה לְעַנּוֹתוֹ וְגו'.

261. Come and see: All the measuring and measurements, MENTIONED OF THE HOUSE OF EZEKIEL, are all present in this world, so it may be a reflection of above, to connect this world to the upper world so all will be one in one mystery. But at that time when the Holy One, blessed be He will bestir Himself to renew the world, then all the worlds will be in the secret of one, LIKE THE UPPER WORLD, and the glory of the Holy One, blessed be He WILL BE in them all. And "in that day shall Hashem be One, and His Name One" (Zechariah 14:9). HIS NAME, THE SECRET OF MALCHUT, IS ONE ON ITS OWN LIKE YUD HEI VAV HEI.

261 ות"ח, כל משחתין, וכל מדידיו, בלהו קיימין
בהאי עלמא, בגין לאתקיימא האי עלמא, ברזא
דגוונא דלעילא, לאתקשרא האי עלמא בעלמא
דלעילא, למהוי כלא חד ברזא חדא. ובההוא זמנא
דקודשא ב"ה אתער לחדתותי עלמא, כדין
ישתכחון בלהו עלמין ברזא חדא, ויקרא דקודשא
ברין הוא בכלא, וכדין כתיב, ביום ההוא יהיה יי'
אחד ושמו אחד.

27. The names of Mem-Bet (42) and Ayin-Bet (72)

Rabbi Yehuda opens with: "The counsel (secret) of Hashem is with them that fear Him, and His covenant to make them know it." One of the explanations he offers is that people who fear sin are afraid of the sublime mysteries and therefore do not study them but they may know and understand the secrets. He talks about the world being engraved with 42 letters. 'Engraving' is explained as the light being covered and withheld. The letters create the world above and the world below, the world of unity and the world of duality, when the letters are then called 'mountains of separation'. Next Rabbi Yehuda returns to a discussion of 'the Urim' and 'the Tumim' that are described as the secret of 72 engraved letters that reveal the light of Chochmah. Rabbi Yehuda talks about the letters Hei and Vav and how the Tabernacle was created using these letters. When he built the Tabernacle, Betzalel combined the letters and did the work with different combinations of them, also using the combinations of the letters of the Holy Name. But when he started to erect the Tabernacle he couldn't do it because only Moses knew what the letters wanted, therefore the Tabernacle was erected by Moses.

262. Rabbi Yehuda then opened the discussion with the verse: "The counsel (secret) of Hashem is with them that fear Him, and His covenant to make them know it" (Tehilim 25:14). It means that this sublime secret is stored and available only for them that fear Him, who fear the Holy One, blessed be He always. They are worthy of these sublime secrets to keep them, which are hidden and concealed, being supernal mysteries. But the secret of "and His covenant to make them know it" is that it refers to the Holy Covenant, "to make them know it," as this place may be revealed and known.

262 פתח ר' יהודה אבתריה ואמר, סוד יי' ליראיו
ובריתו להודיעם. האי קרא הא אוקמה, אבל סוד
יי' ליראיו, ההוא רזא עלאה דקיימא בגניזו, לא
קיימא אלא ליראיו, דאינון דחלין לקודשא ברין
הוא תדיר, ואינון אתחזון לאינון רזין עלאין,
ולמהוי אינון רזין עלאין בגניזו ובסתיומו בדקא
יאות, בגין דאינון רזין עלאין. אבל ובריתו
להודיעם, רזא דאיהו קיימא בברית קיימא,
להודיעם, בגין דאיהו אתר דקיימא לגלאה למנדע.

263. There is another EXPLANATION OF, "The counsel (secret) of Hashem is with them that fear Him." These secrets have the aspect of fear. They who fear sin are afraid of these sublime mysteries, AND DO NOT STUDY THEM. But "and His covenant to make them know it" means they may know and understand the things, that will explain the secrets.

263 תו סוד יי' ליראיו, דאינון רזין דקיימן בדחילו,
ואינון דחלי חטאה דחלין בהו, באינון רזין עלאין.
אבל ובריתו להודיעם: למנדע ולפרשא מלין, בגין
דאינון מלין דקיימן לפרשא.

264. Come and see: The world, MALCHUT, had been engraved with and exists by 42 letters. COVERING THE LIGHTS AND WITHHOLDING THEM IS ENGRAVING. REVEALING THEM IS EXISTING, NAMELY MOCHIN THAT SUSTAINS THAT GRADE. They are all a crown for the Holy Name, FOR THE NAME OF 42 IS THE SECRET OF THE FIRST THREE SFIROT, KETER, CHOCHMAH AND BINAH THAT ARE MADE A CROWN TO MALCHUT CALLED 'NAME'. When they are united, THE 42 LETTERS TO GIVE PLENTY, they go up with its letters TO BINAH, WHERE THEY WERE FIRST REVEALED, and go down TO ZEIR ANPIN and make themselves IN IT, into crowns to the four directions, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT UP TO THE CHEST, THE SECRET OF THE THREE COLUMNS AND MALCHUT WHICH RECEIVES THEM. Thus it may exist. NAMELY TO RECEIVE THESE MOCHIN FROM BINAH, THAT EXISTS THROUGH THEM.

264 תא חזי, בארבעין ותרין אתון אתגליף עלמא,
ואתקיים. וכלהו עטרא דשמא קדישא. בד
מצטרפין, סלקין באתווי לעילא, ונחתין לתתא,
מתעטרן עטרין, בארבע סטרי עלמא, ויכיל
לאתקיימא.

265. Then these letters depart FROM THE NAME OF 42 WITHIN ZEIR ANPIN, and create the world, MALCHUT above and below, the world of unity and the world of division. They are then called "mountains of separation" (Shir Hashirim 2:17). These mountains of separation are watered when the south, RIGHT side, approaches THE LEFT SIDE, and water flows, drawn by the power of above IN ZEIR ANPIN. Then all is in rejoicing.

266. And when thought, THE SECRET OF CHOCHMAH, mounts with willing joy from the most covered, KETER, one light flows from it, WHICH IS BINAH, and they approach each other, CHOCHMAH AND BINAH. This was already explained.

267. These 42 letters are a high mystery, with which were created the upper world, ZEIR ANPIN, and the lower world, MALCHUT. They establish and contain the mystery of all the worlds, and for their being their secret it is written, "The secret of Hashem is with them that fear Him." This is a secret of the engraved letters IN THE NAME OF 42, which is revealed in its engravings.

268. It is written, "and you shall put in the breastplate of judgment the Urim and the Tumim" (Shemot 28:30). It was explained that the MEANING OF Urim (Eng. 'lights') is that they illuminate, in the secret of the shining mirror, NAMELY, ZEIR ANPIN, and this is the engravings of the letters of the Holy Name in the secret of 42, with which the worlds were created. The letters were sunken into it. "The Tumim" refer to the secret of the letters contained in the mirror which does not shine, WHICH IS MALCHUT, shining with the 72 engraved letters, in the secret of the Holy Name. THE NAME OF 72 IS THE SECRET OF REVEALING THE LIGHT OF CHOCHMAH THAT IS WITHIN MALCHUT. Together they are called 'Urim and Tumim'.

269. Come and see: When the letters OF THE NAME OF 42 are sunken INTO THE BREASTPLATE OF JUDGMENT, by that power OF THE SUNKEN LETTERS other letters of the tribes shine, now illuminating, now darkening, according to the secret of the letters of the Holy Names we mentioned, THE NAME OF 42. These letters of the Holy Names OF 42 embrace the secret of the Torah, THEY ARE REVEALED WITHIN ZEIR ANPIN CALLED 'TORAH', and all the worlds were created in the secret of these letters. These names OF 42 were hidden and sunken IN THE BREASTPLATE, and the letters of the names of the tribes stood out above. Hence, everything springs from the secret of these letters. We already explained everything.

270. We learned, in relation to the secret of the letters in the Torah, that the letter Bet starts the Torah, THE LETTER BET OF "BERESHEET" (IN THE BEGINNING) - it has been explained, that it created with the supernal power, using the strength of the mystery of the 42 letters MEANING THE NAME 42. Bet is female, NAMELY MALCHUT, and Aleph is male, NAMELY ZEIR ANPIN. As Bet created, so did Aleph issue all the 22 letters, THE SECRET OF THE PARTICLE ET (ALEPH-TAV), INCLUDING ALL THE LETTERS FROM ALEPH TO TAV.

265 ולבתר נמקו אתון וברו עלמא לעילא ותתא. בעלמא דיחודא, ובעלמא דפרודא, ואתקרון הרי בתר, טורי דפרודא דמשתקיין. בד סטרא דדרום שארי לקרבא בהדיה, וכדין מיא נגדין, ובחילא דא דעילא, נגיד, כלל הוא בחידו.

266 בד מחשבה, סליק ברעו דחדוה, מטמירא דכל טמירין, מטי ונגיד מגויה חד זיהרא, מתקרבין דא בדא, והא אוקמוה.

267 ואינון ארבעין ותרין אתון, אינון רזא עלאה, ובאינון אתברי עלמא עלאה ועלמא תתאה. ואינון קיומא ורזא דכל עלמין. ועל דאיהו רזא דעלמין, כתיב סוד יי' ליראיו ובריתו להודיעם. דא רזא, דאתון גליפין, בגלפוי באתגלייא.

268 כתיב ונתת אל חשן המשפט את האורים ואת התומים, והא אוקמוה. את האורים: דנהרין, רזא דאספקלריא דנהרא, ודא איהו גליפו דאתון דשמא קדישא, ברזא דארבעין ותרין, דבהו אתברון עלמין, והו משקעין ביה. ואת התומים: רזא דאינון אתון, דכלילין באתר דאספקלריא דלא נהרא. ואיהי אתנהרא בע"ב אתון גליפין, דאינון רזא דשמא קדישא, וכלהו אקרון אורים ותומים.

269 תא חזי, בד אינון אתון משקעאן תמן, בהוא חילא, נהרין אתון אחרנין, בגליפו דאינון שמהן דשבטין, ונהרין או אתחשכאן, וכלל בהוא רזא דאינון אתון דשמהן קדישין בדקאמרן. ואינון אתון דשמהן קדישין, אינון אתין על רזא דאורייתא, וכלהו עלמין אתברון, ברזא דאלין אתון. אלין שמהן הו גניזין משקעין תמן, ושמהן דשבטין הו בלטין אתון דלהון לעילא. ועל דא כלל מרזא דאינון אתון, וכלל אוקימנא.

270 והא אתמר ברזא דאתון דאורייתא. ב', דאורייתא שראת בה, והא אוקמוה ב' ברזא ודאי בחילא עלאה, בתקיפו דרזא דאינון אתון. ב' נוקבא, א' דכורא. כמה דב' ברזא, הכי נמי א', אפיך אתון, כלל דעשרין ותרין אתון.

271. The letter Hei OF "THE (HEB. HA) HEAVEN" INDICATES uniting with the heaven, NAMELY THE INFLUENCE OF BINAH UPON THE HEAVEN, WHICH IS ZEIR ANPIN, to give it life and inspire it WITH MOCHIN. It is upon the letter Vav OF "AND (HEB. VE) THE EARTH," WHICH IS ZEIR ANPIN, to nourish MALCHUT CALLED 'EARTH' and supply it with what it needs. This is the secret of: "In the beginning... the heaven and the (Heb. ve'et) earth" (Bereshheet 1:1). VAV ADJOINS THE PARTICLE ET, THOUGH IT SHOULD HAVE ADJOINED "THE EARTH." This indicates the set of 22 letters ISSUED BY VAV, FOR ET INCLUDES THE 22 LETTERS FROM ALEPH TO TAV, from which the earth, MALCHUT, is sustained. The earth then embraces them into itself, according to the verse, "all the rivers run into the sea, yet the sea is not full" (Kohelet 1:7), MEANING THAT ALL THE CHANNELS OF PLENTY OF ZEIR ANPIN FLOW INTO MALCHUT CALLED 'SEA'. This is the secret of "and the (Heb. ve'et) earth," as MALCHUT gathers all into her and receives them, the earth took the letter Vav and nourished UPON IT.

272. This is the mystery - why the Tabernacle was erected only by Moses, since from that side of Moses, ZEIR ANPIN, another high grade, BINAH, bestirred itself to establish the Tabernacle, MALCHUT, so there will be sustenance for all. This is the secret of "and Moses erected the Tabernacle" (Shemot 40:18), erecting it by these letters with which heaven and earth were created, REFERRING TO THE NAME OF 42.

273. So Betzalel carried out all the work of the Tabernacle using the secret of the engraved letters, with which heaven and earth were created, NAMELY, THE NAME 42. He was therefore called 'Betzalel', since he knew the engraving of these letters, with which heaven and earth were created. Unless he knew them, he could not have done the work in the Tabernacle. The sense thereof is that as the upper Tabernacle was built, and all its actions done, only by the secret of these letters, OF THE NAME 42, so here in the Tabernacle below, nothing was built save by the secrets of these letters.

274. Betzalel was combining the letters, OF THE NAME 42, and did the various works with different combinations thereof. He used each combination to do one task, and all that pertains to it. And so with all the works in the Tabernacle, together with its parts and amendments, he used combinations of the letters of the Holy Name 42.

275. When he started to erect THE TABERNACLE, he could not set it up. Why? Because the will AND MEDITATION regarding coming from these letters OF THE NAME 42 was given to no one but Moses, who knew the wish concerning these letters, and therefore, the Tabernacle was erected by him, as it is written, "and Moses erected... and put...and set" (Shemot 40:18-19). But Betzalel did not know, and therefore could not build it.

271 ה' זווגא חדא בשמים, למיהב ליה חיון, ולאשראה ליה. ו' הארץ, למיהב לה מזונא, ולא תקנא לה ספוקא דאתחזי לה. ורזא דא בראשית וגו', עד השמים ואת הארץ. ו' ואת, כללא דעשרין ותרין אתון, ומתזן ארעא, וארעא כליל לון לגווה כמה דאת אמר, כל הנחלים הולכים אל הים, והיינו רזא, ואת הארץ, דכניש לכלא בגווה, וקבילת לון. הארץ נטלת ו', וקבילת לה לאתונא.

272 ורזא דא, משכנא לא אתקן אלא על ידא דמשה, בגין דמהווא סטרא, אתער דרגא אחרא עלאה, לקיימא ליה, למיהו קיומא דכלא. ורזא דא, ויקם משה את המשכן, קיומא דיליה הוה, באינון אתון דאתבריאו בהו שמיא וארעא.

273 ובגין כך, כל עבידאן דמשכנא, הוה בצלאל עביר לון, ברזא דגלופא דאתון, דאתבריאו בהון שמיא וארעא. ועל דא אקרי בצלאל, בגין דהוה ידע בצלאל, גלופא דאתון, דאתבריאו בהו שמיא וארעא. ואי לא דהוה ידע להו בצלאל, לא הוה יכיל למעבד איהו אינון עבידאן דמשכנא. מאי טעמא. אלא, כמה דמשכנא עלאה, לא הוה ולא אתקינו כל עובדוי, אלא בהווא רזא דאינון אתון, אוף הכא משכנא דלתתא, לא הוה ולא אתתקן, אלא ברזין דאינון אתון.

274 בצלאל הוה מצרף אינון אתון, וברזא דכל צרופא וצרופא הוה עביר אומנותא. וכל עבידא ועבידא דמשכנא, בכל צרופא הוה עביר חד אומנו, וכל מה דאתחזי ליה. וכן בכל עבידאן דמשכנא, וכל אינון שויפין ותקונין דמשכנא, כלא הוה בצרופא דאתון דשמא קדישא.

275 וכד אתא לאקמא ליה, לא הוה יכיל למיקם ליה. מ"ט. בגין דרעותא דסליק על אינון אתון, לא אתמסר אלא למשה בלחודוי, ואיהו הוה ידע ההוא רעותא דסליק לאינון אתון, ועל דא אתקם משכנא על ידיה, דכתיב ויקם משה. ויתן משה. וישם משה. ובצלאל לא הוה ידע, ולא הוה יכיל למיקם ליה.

28. "He asked life of you"

Rabbi Yitzchak begins with: "The king joys in Your strength, Hashem, and in Your salvation how greatly he rejoices. You have given him his heart's desire... He asked life of You..." and tells us that David sang this in praise. 'Strength' is the joy of studying the Torah, and 'the king' refers to God. In "He asked life of You, and You did give it him; length of days for ever and ever," we learn that King David only lived 72 years, and that these years were actually taken from Adam, who had a thousand years but only used nine hundred and thirty. Lastly Rabbi Yitzchak talks about the time when the temple will be rebuilt again in the future.

276. Rabbi Yitzchak then opened the discussion and said: "The king joys in Your strength, Hashem, and in Your salvation how greatly he rejoices. You have given him his heart's desire... He asked life of You..." (Tehilim 21:2-5). David sang this in praise of the Congregation of Yisrael, MALCHUT, which the Holy One, blessed be He gladdens with the joy of Torah called 'strength', as it is written, "Hashem will give strength to His people" (Tehilim 29:11). **THIS IS THE MEANING OF "THE KING JOYS IN YOUR STRENGTH..."** "The king joys" refers to the Holy One, blessed be He called 'king', as it is written, "and there was a king in Yeshurun" (Devarim 33:5).

277. "And in Your salvation how greatly he rejoices." This is the salvation of the right, WHICH IS CHASSADIM, as you say, "save with Your right hand" (Tehilim 60:7), and 'His right hand shall save him.' In "how greatly he rejoices (Heb. yagil)" an extra Yud IS WRITTEN, ('YAGIL' INSTEAD OF 'YAGEL'). It is the secret of the sign of the Holy Covenant, in which all rejoice, NAMELY YESOD. 'All' is said of the King, WHO IS ZEIR ANPIN.

278. "He asked life of You, and You did give it him; length of days for ever and ever" (Tehilim 21:5). We learned from here that King David had no life whatsoever, except what Adam gave him of his own. It was established that King David lived 72 years, the seventy years given him by the Holy One, blessed be He from the years of Adam, WHO HAD A THOUSAND YEARS TO LIVE, ACCORDING TO THE SECRET OF THE VERSE, "ON THE DAY THAT YOU EAT..." (BERESHEET 2:17). A DAY OF THE HOLY ONE, BLESSED BE HE LASTS A THOUSAND YEARS, BUT ADAM LIVED ONLY NINE HUNDRED THIRTY YEARS, AND THE SEVENTY HE GAVE TO KING DAVID. David lived upon them, and was given longevity in this world and in the World to Come. The verse, "He asked life of You, and You did give him" refers to this matter.

279. "His glory is great" (Tehilim 21:6), because He is great, as it is written, "great is our Master, and of great power" (Tehilim 147:5). Assuredly, ZEIR ANPIN is called 'great'. This is the secret of "And Elohim made the two great lights" (Bereshheet 1:6). Surely they were great, EVEN MALCHUT, CALLED 'MOON', WAS AS GREAT AS ZEIR ANPIN, CALLED 'SUN'. With all that ZEIR ANPIN is called 'great' as it is said, "great is our Master, and of great power," BUT MALCHUT IS NOT CALLED 'GREAT', SINCE IT DIMINISHED. The Holy One, blessed be He is not called 'great', only by the words, "Great is Hashem, and highly to be praised in the city of our Elohim, in the mountain of His holiness" (Tehilim 48:2), MEANING THAT ZEIR ANPIN is great ONLY in the city of our Elohim, in the mountain of His holiness, WHICH IS MALCHUT.

276 פתח ר' יצחק אבתריה ואמר, יי בעזך ישמח מלך ובישועתך מה יגיל מאד תאות לבו וגו', חיים שאל ממך וגו', שירתא דא לא אמר לה דוד, אלא על תושבחתא דכנסת ישראל, דקודשא בריך הוא חיה לה בחידו דאורייתא, דאקרי עז, דכתוב יי עז לעמו יתן וגו'. ישמח מלך: דא קודשא בריך הוא דאתקרי מלך, דכתוב ויהי בישרון מלך.

277 ובישועתך מה יגיל מאד, דא ישועה דימינא, כד"א הושיעה ימינך וענני. ותושע לו ימינו. מה יגיל מאד, ו' יתירה, ודא איהו רזא דברית קיימא קדישא, דאיהו חדרה דכלא, וכלא על האי מלך אתמר.

278 חיים שאל ממך נתת לו ארך ימים עולם ועד. מהכא אוליפנא, דדוד מלכא לא הוו ליה חיים כלל, בר דאדם קדמאה יחב ליה מדיליה. והא אוקמוה, דדוד דמלכא אתקיים שבעין שנין. ואינון ע' שנין יחב ליה קודשא בריך הוא מאינון שנין דאדם קדמאה, ובהו אתקיים, ואתייהיב ליה אוריכו דיומין בהאי עלמא, ובעלמא דאתי, ועל דא חיים שאל ממך נתת לו.

279 גדול כבודו, בגין דאיהו גדול, דכתוב גדול אדונינו ורב כח. ודאי אקרי גדול, ורזא דא, ויעש אלהים את שני המאורות הגדולים, גדולים הוו ודאי. ועכ"ד, איהו אקרי גדול, כמה דאתמר גדול אדונינו ורב כח. וקודשא בריך הוא לא אקרי גדול, אלא בהאי, דכתוב, גדול יי ומהלל מאד בעיר אלהינו הר קדשו. במה איהו גדול, בעיר אלהינו הר קדשו.

280. "For You put blessings upon him forever" (Tehilim 21:7). For You put blessings upon him," because MALCHUT is a blessing of the whole world, and all the blessings of the world emerge from here. And it is a blessing. This is the secret of "and you shall be a blessing" (Beresheet 12:2), because here, IN MALCHUT, dwell all the blessings of above and hence they go into the whole world. It is therefore called 'a blessing'.

281. It is written here: "You make him glad" (Tehilim 21:7), and "Jethro rejoiced" (Shemot 18:9). IN THE LATTER VERSE THERE WAS JOY FOR THE REDEMPTION OF YISRAEL FROM EGYPT, IN THE FORMER ALSO FOR REDEMPTION, that the Holy One, blessed be He is destined to raise the Congregation of Yisrael, MALCHUT, from the dust, keep it in the secret of the right and renew it like the moon is renewed by the sun.

282. It is written, "You make him glad with Your countenance" (Tehilim 21:7) MEANING THAT he will be before You, gladly in front of You with the perfection achieved at the time, NAMELY, IN THE FUTURE. For at the time the Temple was destroyed, MALCHUT emptied of her fullness, as it is said, "she that has borne seven languishes" (Yirmeyah 15:9), and, "I shall be filled with her that is laid waste" (Yechezkel 26:2), FOR IN THE FUTURE SHE WILL BE RENEWED AGAIN.

29. "And they brought the Tabernacle to Moses"

We are told here of the time when Moses erected the Tabernacle and everything in it was brought before him. He was unable to enter into the Tent of Testimony because of the cloud that was in it. A comparison is drawn to a wife preparing herself and adorning herself for her husband, as Malchut comes to Zeir Anpin. We read of the prevalence of the color blue in the Tabernacle and are told of the 'plate of pure gold' that is inscribed "Holiness to Hashem."

283. Come and see: When Moses erected the Tabernacle, he checked all the crafts, that they were done properly. Then he erected it. All the crafts of the Tabernacle were brought before Moses one by one. This is the secret of the verse, "the virgins, her companions that follow her, shall be brought to you" (Tehilim 45:15). "Brought to you" is the same as "brought the Tabernacle to Moses" (Shemot 39:33). IT IS THE SECRET OF THE SEVEN MAIDENS BRINGING MALCHUT CALLED 'TABERNACLE' TO MOSES, WHO IS THE SECRET OF ZEIR ANPIN.

284. HE ASKS: Why did they bring the Tabernacle? AND HE ANSWERS it was then the time of espousals of Moses, ZEIR ANPIN, and therefore, they brought the Tabernacle, MALCHUT, to Moses, like a bride coming to the house of the groom. For first the bride should be brought to the groom, as it is written, "I gave my daughter to this man to wife" (Devarim 22:16). Then he comes to her, as said, "and went in to her" (Beresheet 38:2), and "Moses went into the Tent of Testimony" (Bemidbar 17:23), WHICH IS MALCHUT.

280 בְּיָמֵי דְהַאי אִיהוּ בְרִכְתָּא דְכָל עֲלְמָא, וְכָל בְּרַכְּוּן דְכָל עֲלְמָא מֵהֵכָא נִפְקִי, וְדָא אִיהוּ בְרַכָּה. וְרָזָא דָא, וְהִיא בְרַכָּה. דְהָא הֵכָא שְׂרִיָּאן כָּל בְּרַכְּוּן דְלְעִילָא, וּמֵהֵכָא נִפְקִי לְכָל עֲלְמָא, וְעַל דָּא אֶקְרִי בְרַכָּה.

281 תְּחַדְהוּ בְשִׂמְחָה, כְּתִיב הֵכָא תְּחַדְהוּ בְשִׂמְחָה, וְכְתִיב הֵתָם וַיִּחַד יִתְרוֹ, בְּגִין דְזָמִין קוּדְשָׁא בְרִיךְ הוּא לְאַקְמָא לָהּ לְבִנְסַת יִשְׂרָאֵל מֵעֵפְרָא, וְלֹאֲתַקְמָא בַּהּ בְּרָזָא דִימִינָא, וְלַחֲדָתוּתֵי לָהּ חֲדָתוּתָא דְסִיְהֲרָא בְשִׂמְשָׁא.

282 כְּתִיב תְּחַדְהוּ בְשִׂמְחָה אֶת פָּנֶיךָ, אֶת פָּנֶיךָ, לְמַהוּי קַמְךָ, וְלְמַהוּי בְחִירוֹ לְקַבֵּל אֲנַפְךָ, בְּהֵוּא שְׁלִימוֹ דְתַשְׁתְּלִים בְּהֵוּא זְמָנָא. דְהָא בְזְמָנָא דְאֲתַחֲרַב בִּי מִקְדְּשָׁא, אֲתַרְקִינַת מְכַל מַה דְאֲתַמְלִינָא. כַּד"א אֲמַלְלָה יוֹלְדַת הַשְּׁבַעָה. וְכְתִיב אֲמַלְאָה הַחֲרָבָה.

283 ת"ח, בְּהֵוּא זְמָנָא דְאוּקִים מֹשֶׁה יֵת מְשַׁכְּנָא, אֲסַתְפַּל בְּכָל אֵינּוֹן עֲבִידָאן, דְהוּוּ פְדָקָא יְאוּת, וְכִדְיִן אוּקִים לִיהּ. וְכָל אֵינּוֹן עֲבִידָאן דְהוּוּ בִיהּ בְּמִשְׁכְּנָא, כָּל חַד וְחַד אֵייתִיאוּ לִיהּ לְמֹשֶׁה. וְרָזָא דָא בְתוּלוֹת אַחֲרֵיהּ רְעוּתֵיהּ מוּבָאוֹת לָךְ. מוּבָאוֹת לָךְ דְכְתִיב. וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה.

284 אָמַי וַיָּבִיאוּ אֶת הַמִּשְׁכָּן. בְּגִין דְהָא בְּהֵוּא שְׁעָתָא, הוּוּ זְוֹנָא דְמֹשֶׁה לְאַזְדוּגָא, וְעַל דָּא וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה, כְּמַה דְאֵייתִי כְּלָה לְבִי חֲתָן. בְּגִין דְהָא בְּקַדְמִיתָא אֲצַטְרִיךְ לְאַעֲלָא לְכַלָּה לְגַבִּי חֲתָן, כַּד"א אֶת בְּתוּלִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה. וְלִבְתֵּר אִיהוּ יִתִּי לְגַבָּהּ, דְכְתִיב וַיָּבֵא אֵלֶיהָ. וְכְתִיב וַיָּבֵא מֹשֶׁה אֶל אֵהָל הָעֵדוּת.

285. It is written, "and Moses was not able to enter into the Tent of Testimony, because the cloud rested on it..." (Shemot 40:35). The sense is that it adorned itself as a woman prepares and adorns herself for her husband. And when she does so, it is not fit that her husband should enter to her. Therefore, "Moses was not able to enter into the Tent of Testimony because the cloud rested on it." For this reason "they brought the Tabernacle to Moses." Also, "Moses saw all the work..." (Shemot 39:43).

286. Come and see: In all the works of the Tabernacle the blue color was present, because it is adorned in the secret of all the colors, BEING THE SECRET OF THE BLACK LIGHT IN THE CANDLE UPON WHICH RESTS THE WHITE LIGHT. It is written, "and they made the plate of the holy crown of pure gold...and they tied to it a lace of blue" (Shemot 39:30). This we explained in the secret of the verse, "and you shall make a plate of pure gold, and engrave upon it, like the engravings of a signet, holiness to Hashem" (Shemot 28:36), "and wrote upon it a writing, like the engravings of a signet, Holiness to Hashem" (Shemot 39:30).

30. The traps

This section tells about the turning wheels of light that are called 'traps'. They are described as the 'judgments of the Left Column' and they travel and turn around the world. There is one great pillar thrust into the abyss, and stones within the abyss, and many wheels revolving around the pillar. We read that above the pillar is a wheel that is present in twelve thousand worlds and it revolves within the Tabernacle, it both turns and does not turn. In the Tabernacle is a crier who proclaims: 'beware of the turning wheel'. Rabbi Shimon says that anyone who understands may have access to the high secrets and the keys hidden within the holy Tabernacle. He ends by saying how happy those people are who put their strength in God and who are chosen by Him.

Tosefta (addendum)

287. In the high mysteries, NAMELY, THE HIGH LIGHTS, there are traps, THE JUDGMENTS OF THE LEFT COLUMN. These LIGHTS go up and down, and THE TRAPS remain at their place. THESE LIGHTS are turning wheels. They exist from the time that the dust was gathered. And the wheels turn around the world and circle it.

288. When they circle the deserts, the ruling of the receiving OF CHOCHMAH is within them. There is one wheel among them, which turns and turns not, present in twelve thousand worlds. It is in the midst OF THE WHEELS, rising and traveling among them.

289. Under that FOURTH wheel, stands one pillar, thrust into the great abyss. In THE GREAT ABYSS, stones roll within abysses, going up and down. That one pillar stands upon them, moving yet not moving, thrust from above to below. Two hundred and twenty other wheels are turning around that pillar.

285 וְהָכָא מַה כְּתִיב, וְלֹא יָכַל מֹשֶׁה לָבֹא אֶל אֱהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעֶנָן וְגו'. מֵאֵי טַעְמָא. בְּגִין דְּהוּת אִיהִי מִתְתַּקְנָא, כְּהֵאֵי אֲתָתָא דְאֲתַתְקַנְתָּ וְאֲתַקְשַׁטְתָּ לְגַבֵּי בַעֲלָהּ, וּבַהֲהִיא שַׁעֲתָא דְאִיהִי קָא מִתְקַשַׁטְתָּ, לֹא אֲתַחֲזִי לְבַעֲלָהּ לְאֶעֱלֵא לְגַבָּהּ. וְעַד וְלֹא יָכַל מֹשֶׁה לָבֹא אֶל אֱהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעֶנָן בְּגִין כִּךְ וַיְבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה. עוֹד מַה כְּתִיב וַיֵּרָא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְגו'.

286 תָּא חֲזִי, בְּכָל עֲבִידִין דְּמִשְׁכְּנָא, בְּכֻלְהוּ הוּהּ גּוּזָא דְתַכְלָא. בְּגִין דְּתַכְלָא אִיהוּ גּוּזָא לְאֲתַעֲטָרָא בְּרָזָא דְכָל גּוּזִין. מַה כְּתִיב וַיַּעֲשׂוּ אֶת צִיץ נֹזֵר הַקֹּדֶשׁ וְגו', וַיִּתְּנוּ עָלָיו פֶּתִיל תְּכֵלֶת וְגו', וְהָא אוֹקְמוּהּ, בְּרָזָא דְכְּתִיב, וַעֲשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתַחַת עָלָיו פְּתַחֲחֵי חוֹתָם קֹדֶשׁ לָהּ. וַיִּכְתְּבוּ עָלָיו מִכְתָּב פְּתוּחֵי חוֹתָם קֹדֶשׁ לָהּ.

תוספתא

287 בְּרִזִין עֲלָאִין. טַסְקוּרֵי קְמִיטִין שְׂבִיחִין, אֲלִין סֻלְקִין וְנַחֲתִין, וְאֲלִין קְיִימִין בְּקִינּוּמֵיהוּ. גִּלְגְּלִין דְּסַחְרָאן, הוּוּ קְיִימָן מֵהֵוּא זְמַנָּא דְעַפְרָא אֲתַכְנִישׁ. אִינּוּן גִּלְגְּלִין סַחְרִין עֲלָמָא, בְּסַחְרִנּוּתָא.

288 סַחְרִנּוּתָא דְסַחְרִין מְדַבְּרִין, טִיפְסָרָא דְקוּלְטָא בְּגוּזֵיהוּ. חַד גִּלְגְּלָא אִית בְּגוּזֵיהוּ, הָאֵי גִלְגְּלָא סַחְרָא וְלֹא סַחְרָא. קְיִימָא בְּתֵרִיסָר אֲלָפֵי עֲלָמִין. בִּינֵייהוּ שְׂבִיחַ, סֻלִּיק וְנָטִיל בְּגוּזֵיהוּ.

289 תַּחוֹת הֵהוּא גִלְגְּלָא, קְיִימָא חַד עַמּוּדָא דְנַעֲוִץ עַד תְּהוּמָא רַבָּא. בֵּיהּ, מִתְגִּלְגְּלָאן אַבְנִין גּוּ תְהוּמֵי, אִינּוּן סֻלְקִין וְנַחֲתִין. הֵהוּא עַמּוּדָא קְאִים עֲלֵייהוּ, נָטִיל וְלֹא נָטִיל, נַעֲוִץ מַעֲוִלָא לְתַתָּא, סַחְרָאן מֵאֲתָן וְעֲשְׂרִין גִּלְגְּלִין אַחֲרָנִין, סַחְרָנִיה דְהֵוּא עַמּוּדָא.

290. HE EXPLAINS: The other wheel above THE THRUST PILLAR, NAMELY THE FOURTH WHEEL, that is present in twelve thousand worlds, turns round within the Tabernacle, NUKVA OF ZEIR ANPIN, turning and turning not. That Tabernacle stands upon twelve thousand worlds. In it there is a crier proclaiming 'beware of the turning wheel'.

291. Whoever has understanding eyes, he may know and behold the Wisdom of his Master, and know most high matters, where the keys of his Master are found, hidden within the holy Tabernacle. They are happy in this world, and happy in the World to Come. Of them it is written, "happy is the man whose strength is in You, in whose heart are Your highways" (Tehilim 84:6), and "happy is the man whom You choose, and causes to approach to You, that he may dwell in Your courts: we will be satisfied with the goodness of Your house, Your Temple" (Tehilim 65:5).

(End of Tosefta)

31. The letters of Yud Hei Vav Hei are like the letters of Adonai

We are told that the mystery of the Tabernacle that is like the mystery of the Ark includes the secrets of the Holy Name Adonai, as can be seen in: "behold, the Ark of the Covenant of the Lord (Adon) of all the earth." Rabbi Shimon explains how the letters in Adonai are like the letters Yud Hei Vav Hei, and tells about their numerical significance. He says that the Tabernacle below on earth and the upper Tabernacle (Adonai) and the third Tabernacle that is even higher (Binah) are all comprised within each other "that the Tabernacle may be one."

292. Within the mystery of the Tabernacle are found high secrets of the Holy Name Adonai. The mystery of the Tabernacle resembles the supernal mystery of the Ark, as it is written, "behold, the Ark of the Covenant of the Master (Heb. adon) of all the earth" (Yehoshua 3:11). "The Master of all the earth" is the holy secret of the name Adonai. It reflects the Holy Name Yud Hei Vav Hei, because THE LETTERS ADONAI are like the letters YUD HEI VAV HEI.

293. HE EXPLAINS: Aleph OF ADONAI is like Yud OF YUD HEI VAV HEI, WHICH IS ABA. The mystery of the Yud FULLY SPELLED is like Aleph, FOR IN THE SHAPE OF THE LETTER ALEPH THERE IS YUD ABOVE, VAV IN THE MIDDLE AND DALET BELOW, NAMELY YUD (YUD-VAV-DALET). This was established. Dalet OF ADONAI is the secret of Hei OF YUD HEI VAV HEI, WHICH IS IMA, BECAUSE WHEN MALCHUT SERVES AS A GARMENT TO THE LEFT COLUMN OF IMA, IT IS CALLED 'DALET'. The one resembles the other, all in one mystery and manner. IT WAS EXPLAINED THAT Nun OF ADONAI is the secret of the letter Vav OF YUD HEI VAV HEI, WHICH IS TIFERET, THE CENTRAL COLUMN. And though VAV is male, and NUN is female, they were combined within one another, TIFERET OF ADONAI, WHICH IS MALCHUT, THE SECRET OF NUN, IS INCLUDED WITHIN TIFERET OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, THE SECRET OF VAV. It was explained that Nun and Vav are in the middle, combined together. NUN IS THE CENTER OF THE LETTERS NUMERICALLY COUNTED IN UNITS OF 'TENS', YUD (=TEN), CAF (=TWENTY), LAMED (=THIRTY), MEM, NUN, SAMECH, AYIN, PEI, TZADI, AND VAV IS THE CENTER OF THE LETTERS NUMERICALLY COUNTED IN UNITS OF ONE: ALEPH (=ONE), BET (=TWO), GIMEL, DALET, HEI, VAV, ZAYIN, CHET, TET. Hei OF YUD HEI VAV HEI is the secret of Yud OF ADONAI, WHICH IS MALCHUT, since THE YUD in here is little Chochmah called 'the Wisdom of Solomon'.

290 הָהוּא גִלְגָּלָא אַחֲרָא דְעֵלְיָהּ, דְקָאִים בְּתַרְיִסָּר אֲלִמֵי עֲלָמָא, אִיהוּ סַחֲרָא גּוּ מִשְׁכַּנָּא, סַחֲרָא וְלֹא סַחֲרָא. הָהוּא מִשְׁכַּנָּא קָאִים עַל תְּרִיִסָּר אֲלִמֵי עֲלָמִין, בֵּינָה קֵינְמָא הָהוּא בְרוּזָא, דְקָרִי אֶסְתַּמְרוּ מִגִּלְגָּלָא דְסַחֲרָא.

291 מֵאֵן דְאִיהוּ מְאִרֵי דְעֵינְיָן בְּסַכְלָתְנוּ, יִנְדַע וְיִסְתַּכַּל בְּחַכְמַתָּא דְמֵאֲרִיָּהּ, וְיִנְדַע דְאִינוּן מְלִין עֲלָאִין, דְמִפְתָּחֵן דְמֵאֲרִיָּהּ קֵינְיָן תַּמּוּן, דִּי אִינוּן טְמִירָאֵן גּוּ מִשְׁכַּנָּא קְדִישָׁא. זַכָּאִין אִינוּן בְּהַאי עֲלָמָא, וְזַכָּאִין אִינוּן בְּעֲלָמָא דְאֲתִי, עֲלִיָּהּ כְּתִיב אֲשֶׁרִי אֲדָם עוֹז לוֹ בְּכַךְ מִסְלוֹת בְּלִבְבָם. אֲשֶׁרִי תִבְחַר וְתִקְרַב יִשְׁכּוֹן חֲצֵרֶיךָ נִשְׁבְּעָה בְּטוֹב בֵּיתְךָ קְדוֹשׁ הַיְכָלְךָ.

(ע"כ תוספתא)

292 בְּרוּזָא דְמִשְׁכַּנָּא קֵינְיָן רִזִין עֲלָאִין, בְּרוּזָא דְשָׁמַיָּא קְדִישָׁא אֲדוּנִי, הַאי אִיהוּ רִזָּא דְמִשְׁכַּנָּא, כְּגוּנָא רִזָּא עֲלָאָה, רִזָּא דְאֲרוּנָא, כְּמָה דְכְּתִיב הִנֵּה אֲרוֹן הַבְּרִית אֲרוֹן כָּל הָאָרֶץ. אֲרוֹן כָּל הָאָרֶץ, דָּא הוּא רִזָּא קְדִישָׁא דְשָׁמַיָּא דְאֶלֶף דַּלֶּת נוּן יוֹד. וְדָא הוּא כְּגוּנָא דְרִזָּא דְשָׁמַיָּא קְדִישָׁא עֲלָאָה יְדוּד. וְאֲתוּוּן אֲלִין כְּגוּנָא דְאֲלִין.

293 א' אִיהוּ י', רִזָּא דִּיּוּד כְּגוּנָא דָּא א', וְהָא אֻקְמוּהּ. ד', אִיהוּ רִזָּא ה', וְדָא כְּגוּנָא דְדָא, וְכָלָא כְּגוּנָא וְרִזָּא חֲדָא. נ', אִיהוּ רִזָּא דָּאָת ו', וְאֶע"ג דְדָא דְכָר, וְדָא נֻקְבָּא. אָבֵל דָּא אֲתַכְלִיל בְּדָא, וְהָא אֻקְמוּהּ ן' ו' אִיהוּ בְּאֻמְצֵיתָא, בְּגִין דְאִיהוּ כְּלָלָא חֲדָא. ה' אִיהוּ רִזָּא דָּאָת י', בְּגִין דְהֵכָא, דָּא אִיהוּ חֲכֵמָה זְעִירָא, דְאֻקְרִי חֲכֵמַת שְׁלֵמָה.

294. The letters are comprised within one another, THE FOUR LETTERS OF ADONAI INCLUDED WITHIN THE FOUR LETTERS YUD HEI VAV HEI. They all belong to the same principle, including the one in the other, everything being one. Everything is one mystery by the holy letters. Therefore, the Tabernacle below on earth is based on the secret of the upper Tabernacle, WHICH IS MALCHUT CALLED 'ADONAI', and that upper Tabernacle is in the secret of yet another Tabernacle superior to all, WHICH IS BINAH. All are comprised within one another so as to form one whole. Hence it is written, "that the Tabernacle may be one" (Shemot 26:6).

294 וְאֶתְכִלְיוּ אֶתְוֹן אֵלַיִן בְּאֵלַיִן, וְכֹלֵא אִיהוּ רְזָא
 חֲדָא, כְּלִילֵן אֵלַיִן בְּאֵלַיִן, וְכֹלֵא חֲדָא, וְכֹלֵא אִיהוּ רְזָא
 חֲדָא, בְּאֶתְוֹן קְדִישִׁין. וְעַל דָּא מְשַׁכְּנָא דְלִתְתָא
 בְּאַרְעָא, קִיּוּמָא בְּרְזָא דְמְשַׁכְּנָא עֲלָא, וְהֵוּא
 מְשַׁכְּנָא עֲלָא, קִיּוּמָא בְּרְזָא דְמְשַׁכְּנָא אַחְרָא עֲלָא
 עַל כֹּלֵא. וְכֹלֵא אִיהוּ כְּלִיל דָּא בְּרָא לְמֵהוּי חֲדָא, וְעַל
 דָּא כְּתִיב, וְהִיָּה הַמְּשַׁכֵּן אֶחָד.

32. "And Moses erected the Tabernacle"

Rabbi Shimon tells us that there is another Tabernacle above like the one that Moses erected on the earth. The 'wise men' in "and all the wise men, that carried out all the work of the sanctuary..." who labor on the Tabernacle above are the directions of Zeir Anpin, these directions are the paths to the sea, Malchut. Betzalel worked from the right and Aholiav worked from the left, just as the higher Tabernacle is built from the right and left sides of Zeir Anpin. We learn that on the day the Tabernacle was finished death was removed from the world, or at least it lost its dominion. The angel of death will not be removed from the world altogether until the return of Messiah. Then "He will swallow up death forever." Rabbi Yehuda next tells us that when Yisrael made the golden calf, Moses pitched his tent outside the camp so that holiness would not be defiled by their unholy actions. He says that when Jerusalem is finally fulfilled the evil Tyre will be in ruins.

295. It is written, "Amalek was the first of the nations, but his latter end shall be everlasting perdition" (Bemidbar 24:20). Come and see: When the Tabernacle was erected, it was erected by Moses, as we learned from the verse, "And Moses erected the Tabernacle" (Shemot 40:18). No one could raise it up until MOSES raised it up. It is LIKE a queen, whom no one has permission to raise up save her husband. Also here, all the craftsmen came to erect the Tabernacle, but could not until Moses came, WHO IS A CHARIOT OF ZEIR ANPIN, THE HUSBAND OF THE QUEEN, and raised it up, for he is the landlord.

295 בְּתִיב רְאִשִׁית גּוֹיִם עֲמֹלֵק וְאַחֲרֵיתוֹ עַדֵי אוֹבֵד.
 ת"ח, בְּיוּמָא דְאַתְקַם מְשַׁכְּנָא, דְאַקִּים לִיהּ מֹשֶׁה,
 כְּמָה דְאַתְמַר, דְכְּתִיב וַיִּקַּם מֹשֶׁה אֶת הַמְּשַׁכֵּן, דְלָא
 הָוָה יָכִיל לְמִיקַם, עַד דְאַוּקִים לִיהּ אִיהוּ.
 לְמִטְרוֹנִיתָא, דְלִית רְשׁוֹ לְבַר נֶשׁ אַחְרָא לְמִיקַם לָהּ
 אֲלָא בְעֲלָהּ. אוּף הֵכִי, כֹּל אֵינּוֹן אוּמְנִין, כְּלָהּוּ אֲתֵי
 לְאַקְמָא מְשַׁכְּנָא, וְלָא יָכִיל לְמִיקַם עַל יַדֵיהּ, עַד
 דְאַתָּא מֹשֶׁה, וְאוּקִים לִיהּ, בְּגִין דְאִיהוּ מְאַרְיָה
 דְבֵיתָא.

296. Since Moses erected the Tabernacle below, another Tabernacle was raised above. It is explained, that it is written, "was erected" (Shemot 40:17), not mentioning by whom, because it was erected out of the secret of the upper world, hidden and concealed, by the hands of the mystery of Moses, WHO IS ZEIR ANPIN, to be perfected together with him.

296 בֵּינָן דְאַקִּים מֹשֶׁה יֵת מְשַׁכְּנָא לְתַתָּא, אַתְקַם
 מְשַׁכְּנָא אַחְרָא לְעִילָא, כְּמָה דְאוּקְמוּהּ, דְכְּתִיב
 הוּקַם, וְלָא פְרִישׁ עַל יַדֵּא דְמָאן, דְלָא אַתְקַם אֲלָא
 מְרְזָא דְעֲלָמָא עֲלָא, דְאִיהוּ סְתִים וּגְנִיז, עַל יַדֵּא
 דְרְזָא דְמֹשֶׁה, בְּגִין לְאַתְתְּקְנָא בְּהַרְיָה.

297. It is written above: "and all the wise men, that carried out all the work of the sanctuary..." (Shemot 36:4). HE ASKS: IF THIS REFERS TO THE TABERNACLE ABOVE, who then are the wise men that carry out THE WORK OF THE SANCTUARY THERE? HE ANSWERS: These are right, left, and all the rest of the directions OF ZEIR ANPIN, which are the paths and ways that gather in the sea, WHICH IS MALCHUT, THE SECRET OF THE TABERNACLE, to fill it up. It is they who built and prepared the Tabernacle above.

297 מַה כְּתִיב לְעִילָא, וַיִּבְאוּ כָּל הַחֲכָמִים הָעוֹשִׂים
 אֶת כָּל מְלַאכְתּוֹת הַקֹּדֶשׁ וְגו', מֵאֵן אֵינּוֹן חֲכָמִים
 הָעוֹשִׂים. אֵלַיִן אֵינּוֹן יְמִינָא וּשְׂמָאלָא, וְכֹל שְׂאֵר
 סְטְרִין, דְאֵינּוֹן אוּרְחִין וּשְׁבִילִין לְאַעֲלָא גּוּ יְמָא,
 וְלְמַלְיָא לִיהּ, וְאֵינּוֹן עֲבְדוּ מְשַׁכְּנָא לְעִילָא, וְאַתְקִינוּ
 לִיהּ.

298. THE TABERNACLE BELOW was built in the same manner. Betzalel and Aholiav worked, one on the right side, CHASSADIM, and the other on the left side, CHOCHMAH. Betzalel was of the right and Aholiav of the left, this one of the tribe of Judah, THE RIGHT SIDE OF MALCHUT, and that one of the tribe of Dan, OF THE LEFT. THEY CORRESPOND TO THE RIGHT AND LEFT SIDES OF ZEIR ANPIN. After them, "every wise hearted man" (Ibid. 1), "and all the wise men, that carried out," CORRESPONDING TO THE OTHER SIDES OF ZEIR ANPIN. And we explained that all IN THE TABERNACLE BELOW was like THE TABERNACLE above.

299. On the day the Tabernacle was erected, death was removed from the world. Do not say 'removed' but that death disappeared from the world and lost its dominion. And as we explained, the Evil Inclination, THE ANGEL OF DEATH, would not be removed from the world until King Messiah will come and the Holy One, blessed be He will rejoice in His doings. Then "He will swallow up death forever" (Yeshayah 25:8). When the Tabernacle was erected by Moses, the strength of Evil Inclination departed and became subdued, and lost its power. At that time, Samael separated the strength of the harshness of the left from the strength of the evil serpent, so it could not rule over the world, nor join man and lead him astray.

300. Rabbi Yehuda said: When Yisrael made the golden calf, "Moses would take the tent, and pitch it outside the camp" (Shemot 33:7). The sense thereof is that he saw the Evil Inclination walking among them, and he said, 'the side of holiness shall not dwell within the side of defilement'. Rabbi Elazar said: As long as the side of holiness has dominion, the side of defilement does not, and is subdued before HOLINESS. From here we learn that when Jerusalem will be full, the evil Tyre shall be in ruins.

33. The secret of the camel

Rabbi Yehuda wonders why Rebecca got down from the camel when she saw Isaac coming, and if it was because she saw how beautiful he was. Rabbi Shimon says that when she met Isaac it was Minchah time, during which there is a strict Judgment. She saw that this was symbolized by the camel as the secret of death. Rabbi Shimon explains how the camel (gamal) is like requital (gmulo), and says that the camel is all-devouring and all-exterminating, always ready to work against men, just like judgment and death. He says that the camel brought death into the world by inciting Adam and Eve to eat from the Tree of Knowledge. The camel's rider is Samael who came to confuse and bring death to everyone, Adam attracted him and then Samael led them all astray. Therefore Rivkah got off the camel because she saw that Isaac had strict Judgment attached to him. Rabbi Shimon also mentions the dross of gold that is another aspect of strict judgment.

301. He opened the discussion with the verse: "and she said to the servant, 'What man is this that walks in the field to meet us?' And the servant said..." (Bereshheet 24:65). In the preceding verse it is written, "And Rivkah lifted up her eyes, and when she saw Isaac, she alighted from the camel" (Ibid. 64). HE ASKS: Why is this verse in the Torah, and is it because she saw the beauty of Isaac that she alighted from the camel?

298 כְּגִוּוֹנָא דָא לְתַתָּא, וְעָשָׂה בְּצִלְאֵל וְאַהֲלִיָּאב, דָּא בְּסֵטֶר יְמִינָא, וְדָא בְּסֵטֶר שְׂמָאלָא, בְּצִלְאֵל לְיְמִינָא, וְאַהֲלִיָּאב לְשְׂמָאלָא, דָּא מִיְהוּדָה, וְדָא מִדָּן, וּלְבַתֵּר וְכֹל אִישׁ חָכֵם לֵב, וַיְבֹאוּ כָּל הַחֲכָמִים הָעוֹשִׂים, וְהָא אֻקְיָמָנָא, וְכֹלָא כְּגִוּוֹנָא דְלַעֲיֹלָא.

299 בְּהוּוּא יוֹמָא דְאַתְקָם מְשַׁכְּנָא, אֲתַבְטַל מוֹתָא מְעַלְמָא. אֲתַבְטַל לָא תִימָא, אֶלָּא אֲסַתְלַק מְעַלְמָא, דְּלָא יָכִיל לְשַׁלְטָאָה. כְּמָה דְאֻקְיָמָנָא. בְּגִין דְּלָא יִתְבַטַּל יִצְרַר הָרַע מְעַלְמָא, עַד דִּי יִתִּי מְלַכָּא מְשִׁיחָא, וְקוּדְשָׁא בְּרִיךְ הוּא יַחְדֵּי בְּעוֹבְדוּי וְכַדִּין בְּלַע הַמּוֹת לְנִצְחָ. כִּד אֲתַקָּם מְשַׁכְּנָא עֵי דְמֹשֶׁה, כְּדִין אֲתַפְרֶשֶׁת חֵילָא דִּיִּצְרַר הָרַע, וְאַתְכַּפֵּיָא, וְלָא הוּוּא יָכִיל לְשַׁלְטָאָה. בְּהֵוּוּא שְׁעַתָּא, אֲתַפְרֶשׁ סַמְאָ"ל, תְּקִיפָא רֹגְזָא דְשְׂמָאלָא, מְעַל תּוֹקְפָא דְחוּיָא בִּישָׂא, וְלָא יָכִיל לְשַׁלְטָא עַל עַלְמָא, וְלָא יָכִיל לְאַתְחַבְרָא בֵּיהּ בְּבַר נֶשׁ, וְלִמְסֻטֵי לִיהּ.

300 רַבִּי יְהוּדָה אָמַר, כִּד עֲבַדוּ יִשְׂרָאֵל יֵת עֲגֹלָא, מַה כְּתִיב וּמֹשֶׁה יָקַח אֶת הָאֵהָל וְנָטָה לוֹ מְחוּץ לַמַּחֲנֶה. מֵאֵי טַעְמָא. בְּגִין דְּחָמָא יִצְרַר הָרַע דְּהוּוּא אֲזִיל בִּינְיִיָּהּ. אָמַר מֹשֶׁה, סְטֵרָא דְקְדוּשָׁה לָא תִשְׁרִי בְּגוֹ סְטֵרָא דְמַסְאָבָא. רַבִּי אֶלְעָזָר אָמַר, כָּל זְמָנָא דְסְטֵרָא דְקְדוּשָׁה שְׁלֵטָא, סְטֵרָא מַסְאָבָא לָא יָכִיל לְשַׁלְטָאָה, וְאַתְכַּפֵּיָא קַמִּיהּ. וְעַל דָּא תְּנִינָן, כָּל זְמָנָא דִּירוּשָׁלַם תְּהִיָּה מְלָאָה, צוּר חֵיבָא יְהֵא חֲרֵבָה.

301 פְּתַח וְאָמַר, וְתֹאמַר אֶל הָעֶבֶד מִי הָאִישׁ הַלֹּזֵה הַהוּלֵךְ בְּשָׂדֵה לְקִרְאֵינוּ וַיֹּאמֶר הָעֶבֶד וְגו'. מַה כְּתִיב לַעֲיֹלָא, וְתִשָּׂא רֵבְקָה אֶת עֵינֶיהָ וְתִרָא אֶת יִצְחָק וְתַפּוּל מְעַל הַגְּמֹל. הָאִי קָרָא אֲמָאֵי אֲצִטְרִיךְ לְמַכְתָּב בְּאוּרִייתָא. וְתוּ, וְכִי בְּגִין דְּחָמָת שְׁפִירוּ דִּיִּצְחָק אֲתַרְבִּינַת מִגְּמֹלָא.

302. HE RESPONDS: This verse contains a mystery. Come and see: When Rivkah met Isaac, it was Minchah time, and at that time, a strict Judgment bestirs itself in the world. She saw the rigor of harsh Judgment, and that its lower part ends in a camel. This is the secret of death. Hence she alighted from the camel, for when harsh Judgment is watching, that camel is strengthened. That is why she slipped off and did not remain seated.

302 אָלָא, הָאִי קָרָא רְזָא אִיהוּ. ת"ח, בְּשַׁעְתָּא דְּמִטָּא רַבְקָה לְגַבֵּי דִּינְחָק, שַׁעְתָּא דְּצִלוֹתָא דְּמִנְחָה הוּוּ, וּבִהְיוּא זְמַנָּא דִּינָא אֲתֵר בְּעִלְמָא, וְחִמָּאָת לִיה בְּרוּגְזָא דִּינָא קִשְׂיָא, וְחִמָּאָת דִּהָא סִיּוּם דְּרוּגְזָא קִשְׂיָא אִיהוּ גַּמְל לְתַתָּא, וְדָא אִיהוּ רְזָא דְּמוֹתָא, וּבְגִין כִּךְ אֲתַרְכִּינַת וְאַשְׁמִיטַת גְּרָמָה מֵהֵוּא גַּמְל. דִּהָא כִּד אֲסַתְבֵּל דִּינָא קִשְׂיָא, הֵוּא גַּמְל אֲתַתְקַף. וּבְגִין כִּךְ אֲשְׁמִיטַת גְּרָמָה מִינָה, וְלֹא יִתְבַּת תַּמָּן.

303. Come and see: This camel (Heb. gamal) is the secret of the verse, "and that which he has given (Heb. gmulo) He will pay him back" (Mishlei 19:17), FOR GAMAL (ENG. 'CAMEL') IS SIMILAR TO GMUL (ENG. 'REQUITAL'), WHICH REFERS TO the requital to the wicked, as said, "Alas! It shall be ill with the wicked, for according to the deserving (Heb. gmul) of his hands shall be done to him" (Yeshayah 3:11). This is a camel: all-devouring and all-exterminating, always ready against men. Therefore, whoever sees a camel in his dream, he is shown that death was decreed upon him, but he was saved.

303 תָּא חֲזִי, הָאִי גַּמְל, הֵינְנוּ רְזָא דְּכִתְיָב וּגְמוּלוֹ יִשְׁלַם לוֹ, דָּא גַּמוּל דְּאִינוּן חֲיִיבֵינָא, דְּכִתְיָב אִוֵּי לְרִשְׁעָ רַע כִּי גַּמוּל יִדְּיוּ יַעֲשֶׂה לוֹ. וְהָאִי אִיהוּ גַּמְל, דְּקִיּוּמָא לְאַכְלָא כִּלְא, וְלִשְׂיַצְאָה כִּלְא. וְהָאִי אִיהוּ זְמִין תְּדִיר לְקַבֵּל בְּנֵי נָשָׂא. וּבְגִין כִּךְ הָאִי מֵאֵן דְּחִמֵּי בְּחִלְמִיָה גַּמְל, אַחֲמִיּוּ לִיה מוֹתָא דְּאַתְגֻּזְרַת עֲלֵיהּ, וְאַשְׁתִּיב מִינָה.

304. Come and see: The side of defilement is called 'CAMEL', because it brought death to the whole world, and instigated Adam and his wife TO THE TREE OF KNOWLEDGE OF GOOD AND EVIL. His rider is Samael, come to confuse the world and cause death to all. Hence, he became ruler over everything. It was Adam, who drew him, and once he did, he was drawn after them, until he led them astray. For that reason Solomon said: "and come not nigh the door of her house" (Mishlei 5:8), for whoever approaches her house, she comes out and attaches herself and is drawn to him.

304 תָּא חֲזִי, הָאִי סְטְרָא דְּמִסְאָבָא אֲקָרִי הַכִּי, דְּגָרִים מִיִּתָּא לְכָל עֲלְמָא, וְהָאִי הוּוּ דְּאַסְטֵי לְאַרְם וְלְאַתְתֵּיהּ, וְהֵוּא דְּרִכִּיב עֲלֵיהּ אִיהוּ סְמַא"ל, וְאִיהוּ אֲתָא לְמַטְעֵי עֲלְמָא, וּגְרַם מוֹתָא לְכִלְא. וּבְגִין כִּךְ אֲתָא וְשִׁלִּיט עַל כִּלְא. אַרְם אִיהוּ אֲמִשְׁיַךְ לִיה לְגַבִּיָהּ, וְכִיּוּן דְּאִיהוּ אֲמִשְׁיַךְ לִיה לְגַבִּיָהּ, כְּדִין אִיהוּ אֲתַמְשֵׁךְ אֲבַתְרִיָהּ, עַד דְּאַסְטֵי לוֹן. וּבְגִין כִּךְ אֲמַר שְׁלֵמָה, וְאַל תִּקְרַב אֶל פֶּתַח בַּיְתָהּ, דְּכָל מֵאֵן דְּאַתְקָרִיב לְבַיְתָהּ, כְּדִין אִיהִי נִפְקַת וּמִתְקַשְׂרַת וְאַתְמַשְׁכַּת אֲבַתְרִיָהּ.

305. Therefore, Rivkah saw ISAAC, with strict Judgment attached to him, and when she saw that he is in the secret of harsh Judgment, and that from that side another harsh Judgment comes from the dross of gold, she immediately "alighted from the camel" to break from the Judgment of that dross. It is written, "the voice of Hashem rendering recompense to His enemies" (Yeshayah 66:6), NAMELY, from that filth.

305 וְעַל דָּא רַבְקָה, כְּדִ חִמָּאָת דִּהוּוּ לִיה לְאַתְדַּבְקָא בְּסְטְרָא דִּינָא קִשְׂיָא. כִּיּוּן דְּחִמָּאָת לִיה לִינְחָק בְּרְזָא דִּינָא קִשְׂיָא, וְחִמָּאָת דִּמֵּהֵוּא סְטְרָא נִפְקַ דִּינָא אַחְרָא תְּקִיפָא, מְזוּהָמָא דְּדִהָבָא, כְּדִ חִמָּאָת הָאִי, מִיַּד וְתַפּוּל מֵעַל הַגַּמְל, בְּגִין לְאַתְרַפּוּי מִן דִּינָא מֵהֵוּא זוּהָמָא. כְּתִיב קוֹל יְיָ מִשְׁלָם גַּמוּל לְאוֹיְבָיו, מֵהֵוּא זוּהָמָא.

34. The dross of gold

Rabbi Yehuda wonders why Yisrael chose a calf to make from the gold and not something else, and he wonders who chose it as an image for Elohim. Rabbi Shimon tells how the chieftain who is in charge of the strength of the sun looks like a calf and it is the sun that generates the red gold on earth. He says that red is the spirit of unholiness, and it is also the evil serpent that Samael rides on. He draws a distinction between 'this', referring to the Holy Spirit, and 'these', referring to the spirit of unholiness, 'this' and 'these' being found in many verses of the Torah.

306. Come and see: When Yisrael did what they did, and committed that sin, why did they choose a calf, and not something else? If you say they chose the calf, this is not so. They only said, "Arise, make us Elohim, which shall go before us" (Shemot 32:1), and Aaron wanted to detain them. WHO THEN CHOSE THE CALF?

307. HE REPLIES: Assuredly this was done properly. For from the side of gold, THE LEFT COLUMN, the dross comes out when the gold is refined. From THE DROSS OF GOLD are spread all the aspects of the left, the fusion of the refuse, spread to different directions. They are all of a red color, the hue of gold found in the mountains, when the sun is strong. For the strength of the sun shines upon the gold and generates it on earth. The chieftain, in charge of the strength of the sun, resembles a calf in his looks, and is called "the destruction that wastes at noonday" (Tehilim 91:6). The red fusion of the gold is coming out of the calf, NAMELY, THAT CHIEFTAIN, AND ALSO all those coming from that red, which is the spirit of unholiness, AND ALSO all those issuing from that spirit of unholiness and spreading in the world. THEREFORE, THE CALF WAS MADE BY THE FUSION OF THE GOLD THAT AARON THREW INTO THE FIRE.

308. The spirit of unholiness is the evil serpent, upon which rides SAMAEL, a male and a female called 'these', so called for appearing in the world in all their several aspects. The Holy Spirit is called 'this' (Heb. zot, fem.), the secret of the Covenant, the holy sign always found on men, NAMELY, THE CROWN OF YESOD. It is also CALLED 'this' (Heb. ze, masc.), as it is written, "this is Hashem" (Yeshayah 25:9), and "this is my El" (Shemot 15:2). But the others are called 'these', as it is written, "these are your Elohim, Yisrael" (Shemot 32:4), and "these may forget" (Yeshayah 49:15), REFERRING TO THE MAKING OF THE GOLDEN CALF, "yet I (the secret of 'this') shall not forget you" (Ibid.). It is also written, "for these I weep" (Eichah 1:16), because the sin OF THE CALF CALLED 'THESE' caused them much weeping.

309. Another explanation OF THE VERSE "for these I weep": because the place CALLED 'THESE' was given permission to rule over Yisrael and destroy the Temple, it is written, "for these I weep." The secret of the matter is that "for these" is the side of defilement CALLED 'THESE', which was given permission to rule. "I weep" refers to the Holy Spirit, NAMELY MALCHUT, called 'I'.

306 תָּא חֲזִי כִּד עֲבִדוּ יִשְׂרָאֵל הֵהוּא עֹבְדָא, וְגִרְמוּ לְהֵהוּא חֹבָא, מְאִי טַעְמָא עֲגַל, וְלֹא סִטְרָא אַחֲרָא. וְאִי תֵימָא, דְּאִינוּן בְּרִירוּ עֲגֵלָא, לֹא הֲבִי אֵלָא אִינוּן אֲמֵרוּ, קוּם עֲשֵׂה לָנוּ אֱלֹהִים אֲשֶׁר יִלְכוּ לְפָנֵינוּ, וְאֶהְרֵן רְעוּתִיהָ הִוָּה לְאַעֲבָבָא לֹון.

307 אֵלָא וְדֵאֵי עֲבִידְתָּא אֲתַעְבִּיד כִּדְקָא חֲזִי, דְּהָא מִסִּטְרָא דְדִהָבָא, נִפְקָא סוּסְפִיתָא, כִּד אֲתַבְרִיר דְדִהָבָא, וּמִתְמַן מִתְפָּשְׁטִי כָּל אִינוּן סִטְרֵי שְׂמַאלָא, דְּאִינוּן הַתּוֹכָא דְהֵהוּא סוּסְפִיתָא דְדִהָבָא, וּמִתְפָּרְשָׁן לְכַמְהָ סִטְרִין. וְכָל אִינוּן דְּאִית לֹון חִיזוּ סוּמְקָא, גּוּון דְדִהָבָא קִימָא בְּטוּרֵי, כִּד שְׂמֵשָׁא בְּתוֹקְפִיהָ, בְּגִין דְּתוֹקְפָא דְשְׂמֵשָׁא אַחֲזִי דְדִהָבָא, וְאוּלִיד לִיהָ בְּאַרְעָא. וְהֵהוּא דְמִמְנָא בְּהֵהוּא תוֹקְפָא דְשְׂמֵשָׁא, חִיזוּ דִילִיהָ בְּעֲגֵלָא, וְאֶקְרִי קֵטֵב יִשׁוּד צְהָרִים, וְדָא נִפְקָא מִגּוֹ עֲגֵלָא הַתּוֹכָא סוּמְקָא דְדִהָבָא, וְכָל הַנִּי אֲתֵינָן מֵהֵהוּא סִטְרָא סוּמְקָא, רוּחַ מְסֻאָבָא, דְּכָל אִינוּן דְּמִתְפָּרְשֵׁי מִרוּחַ מְסֻאָבָא מִתְפָּשְׁטִי בְּעֵלְמָא.

308 וְהֵאֵי רוּחַ מְסֻאָבָא, אִיהוּ חוּזָא בִישָׁא. וְאִית מְאֵן דְּרִכִּיב עֲלֵיהָ, וְאִינוּן דְּכַר וְנוֹקְבָא. וְאֶקְרוּן אֵלָה, דְּאִינוּן מִזְדִּמְנִין בְּעֵלְמָא, בְּכָל אִינוּן סִטְרִין דְּלֵהוּן. וְרוּחַ קוּדְשָׁא אֶקְרִי זֹאת, דְּאִיהִי רְזָא דְבְרִית, רְשִׁימָא קְדִישָׁא דְאֲשַׁתְּכַח תְּדִיר עֲמִיהָ דְב"נ. וְכֵן זֶה יִי, זֶה אֵלִי, אֲבָל אֵלִין אֶקְרוּן אֵלָה, וְעַל דָּא כְּתִיב, אֵלָה אֱלֹהֵיךָ יִשְׂרָאֵל. וּבִג"כ כְּתִיב, גַּם אֵלָה תִשְׁכַּחְנָה. וְאֲנֹכִי רְזָא דְזֹאת, לֹא אֲשַׁכַּחְךָ. וְכְתִיב עַל אֵלָה אֲנִי בּוֹכֶיהָ, דְּהֵהוּא חֹבָא גְרִים לְמַבְכֵי לֹון כְּמָה בְּכִינָן.

309 ד"א עַל אֵלָה אֲנִי בּוֹכֶיהָ. מ"ט. בְּגִין דְּאֲתִיבְהִיב רְשׁוּ לְאַתְרֵי דָא לְשַׁלְטָאָה עַל יִשְׂרָאֵל, וְלַחֲרַבָּא בִי מִקְדְּשָׁא. וּבְגִין דְּאֲתִיבְהִיב לֹון רְשׁוּ לְשַׁלְטָאָה, כְּתִיב עַל אֵלָה אֲנִי בּוֹכֶיהָ, רְזָא דְמִלָּה עַל אֵלָה דָא סִטְרָא דְמְסֻאָבָא דְאֲתִיבְהִיב לֹון רְשׁוּ לְשַׁלְטָאָה. אֲנִי בּוֹכֶיהָ דָא רוּחַ קוּדְשָׁא דְאֶקְרִי אֲנִי.

310. And if you say, "these are the words of the covenant" (Devarim 28:69), is written AS CHASTISEMENT, HE ANSWERS: Assuredly so, FOR HERE ALSO THERE IS AN ALLUSION TO THE OTHER SIDE, because all these curses have existence only in 'these', where are all the curses are found as explained THAT THE OTHER SIDE is damned, as it is written, "you are cursed above...every beast" (Beresheet 3:14). For that reason 'these' precede, referring to whoever transgresses "the words of the covenant." ALSO, "these are commandments, which Hashem commanded Moses" (Vayikra 27:34), for the precepts of the Torah purify man so he would not stray to the path OF 'THESE', but beware of them, and stay away from them.

311. You may say "these are the generations of Noah, Noah..." (Beresheet 6:9). Assuredly, THE OTHER SIDE WAS THERE TOO, because he begot Ham, the father of Canaan, upon which it is written, "cursed be Canaan" (Beresheet 9:25). This is the secret of writing 'these', THAT HE IS CURSED.

312. Hence they are all the fusion of the dross of gold. And Aaron offered gold, which is of his own side, THE ASPECT THEREOF included in the strength of fire, MEANING THAT RIGHT IS INCLUDED IN THE LEFT, AND THEREFORE, AARON, WHO IS RIGHT WAS COMPRISED WITHIN THE LEFT, WHICH IS THE STRENGTH OF FIRE. And all is one. This side, LEFT, is gold and fire.

35. The calf

We learn that the golden calf gave the spirit of unholiness a place of focus in which it could strengthen. Furthermore, even though Yisrael had been free of death from the time they stood upon Mount Sinai they now brought death upon themselves and upon all future generations. We are told that Aaron had to be purified for seven days because if it were not for him the golden calf would not have existed. Rabbi Shimon says that the golden calf is from the left side. Yisrael had drawn upon itself the evil inclination with their worship of the calf, and when they wanted to become purified again they had to offer a goat, the goat being a part of the evil inclination. Next we are told that when the calf was made, as in: "I threw it into the fire, and there came out this calf," it was made by sorcerers. Rabbi Shimon tells us of successful and unsuccessful sorcerers, some men are fit for sorcery and some are not. In the event of the creation of the golden calf, everything that was necessary for the spirit of defilement was ready and waiting: a completely wasted desert, enough gold, and Aaron who was willing to sin in this way. Everything was ready for the Other Side, and the deed was done. When Aaron was ready to be redeemed he offered a calf on the altar, thus executing judgment and subduing the rulers of the Other Side.

313. The spirit of unholiness that forever dwells in the desert, then found a place in which to strengthen. And Yisrael, though purified from the first defilement, thrown BY THE SERPENT upon the world, bringing death to all, from the time they stood upon Mount Sinai. Now THE SIN OF THE CALF caused them to be defiled as before, and brought death upon them AGAIN and upon the whole world, and upon their generations after them. This is the secret meaning of the verse, "I had said, 'You are angels...' Nevertheless, you shall die like men" (Tehilim 82:6-7). Aaron therefore was purified again in the secret of divine Faith for seven holy days, THE CONSECRATED DAYS, and then purified by a calf FOR A SIN OFFERING.

310 וְאִי תִימָא, הָא בְּתִיב אֵלֶּה דְּבָרֵי הַבְּרִית. הֲכִי הוּא וְדָאֵי, דְּכָל אֵינוֹן לָא מִתְקִימִין, אֲלֵא מְגוּ אֵלֶּה, דְּתַמְן כָּל לְוֹטִין כְּמָה דְּאֹקִימָנָא דְּאִיהוּ אַרוּר, דְּכְתִיב אַרוּר אֶתְּה מִכָּל הַבְּהֵמָה. וּבג"כ, אֲקָדִים וְאָמַר אֵלֶּה, דְּקִימָא לְמָאן דְּעֵבֵר דְּבָרֵי הַבְּרִית. אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה יי' אֶת מֹשֶׁה, בְּגִין דְּפִקְוֵינָא דְּאוּרֵייתָא לְאַתְדַּכְּאָה בְּר נֶשׁ, וְלֹא יִסְטִי לְאוּרְחָא דָּא, וְיִסְתַּמֵּר מִתַּמְן, וְיִתְפָּרֵשׁ מִנֵּיהּוּ.

311 וְאִי תִימָא אֵלֶּה תּוֹלְדוֹת נַח נַח. הֲכִי הוּא וְדָאֵי, דְּהָא נֶפֶק חָם, דְּאִיהוּ אָבִי כְּנַעַן, וּכְתִיב אַרוּר כְּנַעַן, וְאִיהוּ רְזָא דָּא דְּאֵלֶּה.

312 וְעַל דָּא כָּל הַנִּי הַתּוֹכָא סוּסְפִיתָא דְּדִהָבָא. וְאַהֲרֹן קָרִיב דְּהָבָא, דְּאִיהוּ סִטְרָא דִּילִיָּה, דְּכָלִּיל אִיהוּ בְּתוֹקְפָא דְּאִשָּׁא, וְכֹלָא חַד, וְסִטְרָא דָּא דְּהָבָא וְאִשָּׁא.

313 וְרוּחַ מְסֻאָבָא דְּאַשְׁתַּכַּח תְּדִיר בְּמִדְבָּרָא, אֲשַׁכַּח אֲתֵר בְּהוּא זְמָנָא לְאַתְתַּקְפָּא בֵּיהּ. וּמָה דְּהוּוּ יִשְׂרָאֵל דְּכִיּוֹן, מִהוּא זוּהֵמָא קְדָמָא, דְּאִטִּיל בְּעֵלְמָא, וְגָרִים מוֹתָא לְכֹלָא, בְּר קִימוּ עַל טוּרָא דְּסִינֵי, גְרָם לֹון בְּמִלְקָדְמִין, לְסֻאָבָא לֹון, וְלַאֲתַתְקַפָּא עֲלֵיהּוּ, וְגָרִים לֹון מוֹתָא, וְלְכָל עֵלְמָא, וְלְדִרְיָהוֹן בְּתִרְיָהוֹן, הֲדָא הוּא דְּכְתִיב אֲנִי אָמַרְתִּי אֱלֹהִים אֶתֶם וְגו'. אֲכַן כְּאַדָּם תְּמוֹתוֹן וְגו'. וּבְגִין כֵּן, אֲהֲרֹן אֲהֲדִיר לְבַתֵּר לְאַתְדַּכְּאָה, בְּרֹזָא דְּמַהִימְנוּתָא עֲלָא, בְּאֵינוֹן שְׁבַעָה יוֹמִין קְדִישִׁין, וְלְבַתֵּר לְאַתְדַּכְּאָה בְּעֵגְלָא.

314. Come and see: Aaron had to be purified more, because had it not been for him, the calf would not have been made. Why? Because Aaron is the right, and the strength of the sun. Gold is from the sun, FOR THE SUN, WHICH IS TIFERET, IS COMPRISED OF RIGHT AND LEFT. HENCE GOLD COMES FROM THE LEFT, BUT THE STRENGTH AND RULING OF THE SUN IS RIGHT. The spirit of unholiness descended to be included IN THE GOLD, THAT MADE THE CALF, and so were Yisrael defiled and so was he, AARON, until they became purified.

315. Why was he defiled? HE ANSWERS: Because of the golden calf, which is of the left side. The bull is of the left side, whence the calf emerged. THERE ARE FOUR ASPECTS TO THE LEFT: A BULL, A COW, A CALF, AND A HEIFER, WHICH ARE CHOCHMAH AND BINAH, TIFERET AND MALCHUT OF THE LEFT. It is of the left, as it is written, "and they four had the face of an ox on the left side" (Yechezkel 1:10). And in Aaron, who is right, the left was included, whence it emerged. Therefore, he offered AS A SIN OFFERING a calf, as the one he made.

316. That is why the spirit of defilement became stronger and ruled AGAIN over the world as before. For when Yisrael committed the sin OF THE CALF, they drew upon themselves the Evil Inclination as before. And when Yisrael became purified, and wanted to purge themselves, they had to offer a goat, being a part of the Evil Inclination, the said spirit of defilement.

317. It is written, "Thus they exchanged their glory for the likeness of an ox that eats grass" (Tehilim 106:20). "The likeness of an ox" is a calf. An ox is of the left side, and Aaron is of the right. The left was included in it, strengthened by it and came out of it. Come and see: "they exchanged their glory," referring to the Shechinah that went before them, for a place of defilement, another El. Therefore, defilement does not pass from the world until the time the Holy One, blessed be He will remove it thence. This is the meaning of, "and I will cause the unclean spirit to pass out of the earth" (Zecharyah 13:2), as explained.

318. It is written, "and made it a molten calf" (Shemot 32:4), and "I threw it into the fire, and there came out this calf" (Ibid. 24), indicating that he did not make it, BUT IT WAS MADE BY ANOTHER. What does it mean, then, "and made it"? HE ANSWERS: Assuredly it is as we stated, that if it were not for Aaron, the spirit of defilement was not strong enough to become a part of the gold. But every work needs to be done, AND THIS ONE WAS DONE BY SORCERERS.

319. Come and see: Some practice sorcery and do well, and some do not succeed, though they practice in the same manner, because for these practices there is need for a suitable man.

314 וְתָא חֲזִי, בְּכֹלָא בְּעָא אַהֲרֹן לְאַתְרַכְּפָא, דְּאִלוּ אִיהוּ לֹא הוּה, לֹא נִפְק עֵגְלָא. מ"ט. בְּגִין דְּאַהֲרֹן אִיהוּ יְמִינָא. וְאִיהוּ תוֹקְפָא דְשִׁמְשָׁא, וְרַבְבָּא מְשִׁמְשָׁא. רוּחַ מְסַאבָּא נָחַת, וְאַתְכְּלִיל תַּמָּן, וְאַסְתָּאבוּ יִשְׂרָאֵל, וְאַסְתָּאב אִיהוּ, עַד דְּאַתְרַכְּו.

315 מ"ט אַסְתָּאב. בְּגִין דְּנִפְק עֵגְלָא, דְּאִיהוּ מְסַטְרָא דְשִׁמְאֵלָא, דְּאִיהוּ שׁוֹר, וּמִימִינִיה עֵגְלָא. וְאִיהוּ שִׁמְאֵלָא, בְּמַה דְּאַתְמַר, דְּכַתִּיב וּפְנֵי שׁוֹר מִהַשִּׁמְאֵל לְאַרְבַּעַתָּן. וְאַהֲרֹן דְּאִיהוּ יְמִינָא, אַתְכְּלִיל בֵּיה שִׁמְאֵלָא, וְנִפְק עַל יְדִיה. וְעַל דָּא, אַתִּיחִיב לִיה עֵגְלָא, בְּמַה דְּאִיהוּ גְרִים.

316 וּבג"כ, כִּד הָאֵי רוּחָא מְסַאבָּא אַתְתַּקַּף, וְשִׁלִּיט בְּמַלְקְדֵּמִין עַל עֲלָמָא, דְּהָא בְּזִמְנָא דְּחָאבוּ יִשְׂרָאֵל, אֲמַשִּׁיכוּ עֲלֵיהוּ הֵהוּא יִצְר הֲרַע בְּמַלְקְדֵּמִין. כִּד אַתְרַכְּו יִשְׂרָאֵל, וּבְעוּ לְאַתְרַכְּפָא, אֲצַטְרִיכוּ לְקַרְבָּא שְׁעִיר, בְּגִין דְּשְׁעִיר אִיהוּ חוּלְקָא דְּהֵהוּא יִצְה"ר, הֵהוּא רוּחַ מְסַאבָּא כְּדַקְאֲמַרְן.

317 כְּתִיב וַיִּמְירוּ אֶת כְּבוֹדָם בְּתַבְנִית שׁוֹר אוֹכֵל עֵשֶׂב. מֵאֵי תַבְנִית שׁוֹר. דָּא עֵגְלָא. שׁוֹר מְסַטְרָא דְשִׁמְאֵלָא, אַהֲרֹן יְמִינָא, אַתְכְּלִיל שִׁמְאֵלָא בֵּיה, וְאַתְתַּקַּף בֵּיה, וְנִפְק עַל יְדִיה. תָּא חֲזִי, וַיִּמְירוּ אֶת כְּבוֹדָם, דָּא שְׁכִינְתָּא, דְּאַזְלַת קְמִייהוּ, וְאַחְלַפּוּ לָהּ בְּדוּכְתָא מְסַאבָּא, אֵל אַחְרָא. וּבג"כ לֹא אַתְעֵבַר זוּהֵמָא דָּא מְעֲלָמָא, עַד הֵהוּא זְמַנָּא דִּיעֵבַר לִיה קוּדְשָׁא בְּרִיךְ הוּא מְעֲלָמָא, כְּד"א וְאֵת רוּחַ הַטּוֹמְאָה אֲעֵבִיר מִן הָאָרֶץ, וְהָא אוֹקִימְנָא.

318 כְּתִיב וַיַּעֲשֶׂהוּ עֵגְלָא מְסַכָּה, וּכְתִיב וְאֲשִׁלִּיכֶהוּ בְּאֵשׁ וַיֵּצֵא הָעֵגְלָא הַזֶּה, מִשִּׁמְעַ דְּלֹא עֵבַר לִיה, אֵי הָכִי מֵאֵי וַיַּעֲשֶׂהוּ. אֵלָא וְדֵאֵי בְּמַה דְּאוֹקִימְנָא, דְּאַלְמָלָא אַהֲרֹן, לֹא אַתְתַּקַּף רוּחָא מְסַאבָּא לְאַתְכְּלִיל בְּדִהָבָא, אֲבַל כָּל תְּקוּנָא דְּאַצְטְרִיךְ, אֲשַׁכַּח לְאַתְבְּנָא.

319 תָּא חֲזִי, אֵי תֵּמָן דְּעֵבִיד חֲרִשִׁין וְאַצְלַח בִּידוּי. וְאֵי תֵּמָן דְּעֵבִיד לוֹן כְּהֵהוּא גּוֹנָא מִמֶּשׁ, וְלֹא אֲצְלַח בִּידוּי, דְּהָא לְעוֹבְדִין אֵלִין גְּבְרָא מְתַקְנָא אֲצְטְרִיךְ.

320. We know this from Bilaam who was suitable for sorcery, as it is written, "the speech of the man, whose eye is open (Heb. satum)" (Bemidbar 24:3). An open eye (Heb. satum; lit. 'covered') and a closed eye (Heb. satum) are the same, for he had one of his eyes always closed and was looking askance in the other. HE WAS THEREFORE SUITABLE FOR PRACTICING THE ART OF SORCERY. It is written, "and shall send him away by the hand of an appointed man" (Vayikra 16:22), MEANING THAT THE MAN is fit TO DO THIS ERRAND, in that he would not look straight before him. NAMELY, HE TOO SHOULD BE DEFORMED, BECAUSE THE OTHER SIDE CLINGS TO DEFORMITY AND WANT. But whoever serves the Holy Spirit, it is said, "for whatsoever he be that has a blemish, he shall not approach: a blind man nor a lame" (Vayikra 21:18).

321. In here, THE SIN OF THE GOLDEN CALF, everything was ready to give way to the spirit of defilement, so it may rule, for it found a desert completely wasted, as said: "venomous serpents, and scorpions..." (Devarim 8:15), whence its power issues. It found enough gold to fit, it found Aaron, through whom it may be strengthened by the right and be included into. Then the place OF THE OTHER SIDE was ready on all sides as fit. It came out and the deed was done.

322. Whence do we know the spirit of defilement was there? From what is written, "Oh, this people has sinned a great sin" (Shemot 32:31), referring to the spirit of defilement, the primordial serpent, we mentioned in several places. When Aaron wanted to be purged, he offered a calf AS A SIN OFFERING, to deal punishment to that side, BY SLAUGHTERING AND OFFERING IT ON THE ALTAR. At first, he let it rule, and now he deals it Judgment to subdue it, because when Judgment is executed upon that side, all its rulers are subdued.

36. A red heifer

Rabbi Aba asks Rabbi Shimon why the 'red heifer' in "a red heifer, faultless without blemish" is compared to the calf and the lamb and why it should be cleansed just through roasting it. Rabbi Shimon says the essence of the message is that a clean thing can be brought out of an unclean thing. The heifer was unclean, but by burning her to ashes she became clean. She had to be burned to ashes because it is like the verse: "and you shall tread down the wicked, for they shall be ashes under the soles of your feet." When water was sprinkled on the ashes they became clean. The secret of the clean water is the verse: "water of purifying (sin)." After judgment was executed on the heifer she became clean and the Holy Spirit had dominion. The spirit of defilement was no longer found in the camp.

323. Come and see: In Egypt, it was written of their side, THE LAMB THEY WORSHIPPED, "eat not of it raw...but roast with fire," so its odor will rise. "Its head with its legs" (Shemot 12:9), in order to break and subdue it, so all that issue from that side may not rule. In the same manner it is written, "a red heifer, faultless without blemish..." (Bemidbar 19:2), that may subjugate all the sides of defilement so they may not rule.

320 תָּא חֲזִי מְבַלְעָם, דְּאִיהוּ הוּהּ מִתְקַנָּא, לְאִינוּן חֲרָשִׁין דִּילִיָּה, לְאַצְלָחָא בִידוּי, בְּגִין דְּכִתְיִב וּנְאָם הַגִּבֹר שְׁתָּם הָעֵינָן. שְׁתָּם הָעֵינָן, סְתוּם הָעֵינָן כְּלָא חֵד. דְּחֵד עֵינָא סְתִים תְּדִיר, וְחִיזוּ דְעֵינְוֵי לָא הוּהּ בְּאַרְח מִיִּשְׂרָאֵל, מוּמָא הוּהּ בֵּיהּ בְּעֵינְוֵי. כְּתִיב וּשְׁלַח בְּיַד אִישׁ עֵתִי, זְמִין בְּכֻלָּא, חִיזוּ דְעֵינְוֵי דְלָא יִתְכַשֵּׁר. אֲבָל רוּחַ קוֹדֶשָׁא, מֵאֵן דִּישְׁתַּמֵּשׁ בְּהַדְיָה מַה כְּתִיב, כָּל אִישׁ אֲשֶׁר בּוֹ מוּם לֹא יִקְרַב אִישׁ עוֹר אוֹ פֶסֶח.

321 וְהֵכָא, כְּלָא אֲתַקֵּן לְרוּחָא מְסַאבָּא, לְמִיָּהֵב לִיָּה דְּוִכְתָּא לְשִׁלְטָאָה. אֲשַׁכַּח מְדַבְּרָא דְאִיהוּ חֲרוֹב מְכֻלָּא, כְּמַה דְּכִתְיִב נַחֲשׁ שָׂרָף וְעַקְרָב וְגו', דְּמִתְמַן אִיהוּ שׁוֹלְטְנוּתָא דִּילִיָּה. אֲשַׁכַּח דְּהָבָא סְפוּקָא בְּדָקָא יְאוּת. אֲשַׁכַּח אֶהְרִן, לְאַתְתַּקְפָּא בִּימִינָא, וּלְאַתְכַּלְלָא בֵּיהּ. כְּדִין אֲשֵׁלִים דְּוִכְתִּיהּ בְּדָקָא יְאוּת, וּנְמִיק וְאַשְׁתֵּלִים עוֹבְדָא.

322 וּמְנַלְן דְּרוּחַ מְסַאבָּא הוּהּ. דְּכִתְיִב אָנָּא חֲטָא הָעָם הַזֶּה חֲטָאָה גְדוֹלָה, דָּא רוּחַ מְסַאבָּא, נַחֲשׁ קְדַמָּאָה, בְּדָקָא מְרָן כְּכַמָּה דְּוִכְתִּין. וּבְזִמְנָא דְּבַעָא אֶהְרִן לְאַתְדַּבְּאָה, אֶקְרִיב עֵגֶל, מֵהֵוּא סְטְרָא, לְמַעַבְדַּב בֵּיהּ דִּינָא. בְּקַדְמִיתָא עֵבֵד לִיָּה לְשִׁלְטָאָה, וְהִשְׁתָּא דִּיעֵבִיד בֵּיהּ דִּינָא, לְאַכְפִּיּוּא לִיָּה, דְּהָא בְּד אֲתַעֲבִיד דִּינָא בְּסְטְרָא דָּא, אֲתַכְפִּיּוּן כָּל אִינוּן דְּשִׁלְטוּן מְסַטְרִיָּה.

323 תָּא חֲזִי, בְּמִצְרַיִם, בְּהֵוּא סְטְרָא דְלֵהוּן כְּתִיב, אֶל תֹּאכְלוּ מִמֶּנּוּ נֹא וְגו'. צְלִי אֵשׁ, בְּגִין דִּיִּסְלַק רִיחוֹ נוֹדֶף. רֹאשׁוֹ עַל כְּרַעְוֵי, לְתַבְרָא לִיָּה וּלְאַכְפִּיּוּא לִיָּה, וְכְדִין כָּל אִינוּן דְּאֲתִיּוּן מְסַטְרִיָּה לֹא שְׁלִטוּ. כְּגוֹוְנָא דָּא פְרָה אֲרוּמָה תְּמִימָה וְגו' בְּגִין לְאַכְפִּיּוּא כָּל אִינוּן סְטְרִי מְסַאבָּא, דְּלֹא יִשְׁלִטוּן.

324. Rabbi Aba said to him: But the red heifer is pure; why THEN COMPARE IT TO THE CALF AND THE LAMB, WHICH THE EGYPTIANS WORSHIPPED, AND WHY WILL ITS BURNING SUBDUCE THE ASPECTS OF UNCLEANLINESS? He told him: It is so, THAT THE HEIFER ALLUDES ALSO TO THEIR SIDE, as explained that the heifer is comprised of the four kingdoms. "A heifer" is as is written, "For Yisrael is stubborn like a stubborn heifer" (Hoshea 4:16). "Red" alludes to the kingdom of Babylon, as it is written, "you are the head of gold" (Daniel 2:38), GOLD BEING RED. "Faultless" is the kingdom of Media. It is "without blemish," referring to the Greek kingdom. "Upon which never came a yoke" alludes to the kingdom of Edom, which was never under any yoke. The secret meaning is that though this verse was given several explanations, they all pertain to the same mystery.

325. We have studied the verse: "who can bring a clean thing out of an unclean? Not one" (Iyov 14:4). The secret of this verse is that THE RED HEIFER is a clean thing brought out of an unclean, because at first she was unclean, INCLUDING THE FOUR SAID KINGDOMS. Now that Judgment was executed on her and she was cremated by burning fire to become ashes, she is a clean thing out of an unclean, a clean thing brought out of an unclean.

326. Hence, all those who busied themselves with her became defiled indeed, BECAUSE SHE WAS UNHOLY. And though she turned into ashes, yet before being gathered and taken away, she defiles them all. And so it is written, "and he that gathers...shall wash his clothes, and be unclean..." (Bemidbar 19:10). Why DID SHE HAVE TO BECOME ashes? It resembles the verse, "and you shall tread down the wicked, for they shall be ashes under the soles of your feet" (Malachi 3:21), for when water was sprinkled upon the ashes, they became a clean thing out of an unclean.

327. The secret of this matter is the verse, "water of purifying (sin)" (Bemidbar 8:7), same as in "sin crouches at the door" (Bereshheet 4:7). THE HEIFER IS ALSO A "SIN CROUCHES AT THE DOOR," and since she is a sin crouching at the door, it is written first, "that he may bring her outside the camp" (Bemidbar 19:3). Therefore, the work was given to the adjutant priest, and not to the High Priest. And a clean thing, out of an unclean, starts as impure and becomes pure. And all the aspects of the side of defilement, when they saw this, ran away and left that place. SHE THEREFORE PURIFIES THE UNCLEAN.

328. Therefore, she is of "water of purifying (sin)," and "water of sprinkling (unclean)," all of which is impure. Therefore, AFTER JUDGMENT WAS EXECUTED ON HER, the Holy Spirit had dominion. And the spirit of defilement surrendered all its power. The Judgment, EXECUTED on the spirit of defilement, was outside the camp. Since that spirit is defiled, it is written, "therefore shall your camp be holy" (Devarim 23:15). Rabbi Aba approached and kissed him.

324 א"ל רבי אבא, והא פרה קדישא איהי, דכניא איהי, ואמאי. אמר ליה הכי הוא, והא אוקמוהו, כללא דארבע מלכוון הות. פרה, כד"א כי כפרה סוררה סרר ישראל. ארומה, דא מלכות בבבל, דכתיב אנת הוא רישא די דהבא. תמימה, דא מלכות מדי. אשר אין בה מום, דא מלכות יון. אשר לא עלה עליה עול, דא מלכות אדום, דלא סליק עליה עול. ורזא דמלה דא, אף על גב דכמה מלין אתיהיבו למדרש בקראי, בלהו חד.

325 הא אהמר, דכתיב מי יתן טהור מטמא לא אחד. מי יתן טהור מטמא, רזא דא, הכי הוא, דדא איהו טהור דנפק מטמא. דהא בקדמיתא טמא, והשתא דאתעביד ביה דינא, ואתיהיב ליקידת אשא בנורא דדליק, ואתעביד עפר, השתא איהו טהור מטמא, טהור דנפיק מטמא.

326 ובגין כך, כל אינון דמשדדלי בה, בלהו מסתאבי, דהא הכי הוא ודאי, וכיון דאתעביד אפר, כדיון עד דיתכניש ויסתליק מתמן, מסאיב לכלהו, כמה דאת אמר וכבס האוסף וגו' וטמא. אפר, מ"ט. כד"א ועסותם רשעים כי יהיו אפר תחת כפות רגליכם. וכיון דאתיהיב על ההוא אפר מים, כדיון איהו טהור מטמא.

327 ורזא דמלה, דכתיב מי חטאת, כד"א לפתח חטאת רובץ. ובגין דאיהי פתח חטאת רובץ ודאי, בקדמיתא כתיב, והוציא אותה אל מחוץ למחנה. ובגין כך אתיהיבת לסגן, ולא לכהנא רבא, ודא הוא טהור מטמא, בקדמיתא טמא, והשתא טהור. וכל סטר רוח מסאבא, כיון דחמא דא, ערק, ולא יתיב בההוא דוכתא.

328 מי חטאת ודאי, מי נדה, כללא מסאבא. ועל דא שלטא רוח קודשא, ורוח מסאבא אתכפיא, דלא שלטא כלל. ודא הוא דינא דרוח מסאבא, מחוץ למחנה. בגין דאיהי רוח מסאבא, דכתיב והיה מחניך קדוש. אתא רבי אבא ונשקיה.

37. The hair in the Tefilin

Rabbi Shimon tells us that God gave the Other Side power to rule over the world in several areas. We should be careful to avoid the Other Side's judgment, and there are some secret means of doing this. In the Tfilin we enclose a small calf's hair, with a little bit of it poking out so that the Other Side can see it and leave us alone, seeing that we have given the Other Side its due. If the Other Side is not given its due, it may inflict harm and

judgment on us. Yisrael knew this secret, so that when they were purifying themselves during Yom Kippur they gave the Other Side its share. Rabbi Aba is crying because he does not understand this explanation, and Rabbi Shimon comforts him, saying that on the day of Rosh Hashanah God sits in judgment over the world, while the Other Side watches carefully. But the Other Side gets distracted by the sound of the Shofar that awakens mercy, and then it forgets who has been condemned to death. People should protect themselves from the prosecutor's attention by sacrificing a he-goat once a month when the moon is new. He concludes by saying that Yisrael is blessed by the fact that God tells them how to be saved.

329. Rabbi Shimon said: Though it is all as we said, yet the Holy One, blessed be He, lets THE OTHER SIDE rule, and we should subjugate the spirit of defilement on all sides. Come and I will tell you a high secret, that may not be revealed outside the circle of exalted saints.

330. Come and see: The Holy One, blessed be He gave that place, the spirit of defilement, power to rule over the world in several ways. It can inflict harm, and we may not treat it with contempt, but should be careful to avoid it so it may not denounce our holiness. Therefore, we have a secret means, that we give it a small place within that which is holy, for its power originates in holiness.

331. IT IS, in the secret of Tefilin we enclose a small calf's hair, jutting out to be seen. This hair does not defile, unless it is big as a barley grain, less than that does not bring uncleanness. We should put this hair within our highest holiness, and give it place so it will not denounce us within our holiness.

332. SOME of the hair should jut out OF THE TEFILIN, to be seen, for when THE OTHER SIDE sees a man dwelling in upper holiness, with its own portion taking part, it would not denounce, nor be able to inflict harm above or below, for it was given place. But if it is not given a portion in holiness, it may inflict harm below and it goes up to prosecute above saying, 'a certain man, who now makes himself holy, did that and that on a certain day, and these are his sins.' So Judgment descends upon that man and he is punished by it.

329 אר"ש, אף על גב דכל הני מלין בדקאמרין,
קודשא בריך הוא יהיב ליה שולטנו. ורוח מסאבא
בעי לאכפויא ליה בכל סטרין. תא ואימא לך רזא
חדא, ולא אתייהיב לגלאה בר לאינון קדישי
עליונין.

330 ת"ח, להאי אתר דאיהו רוח מסאבא. קודשא
בריך הוא יהיב ליה שולטנו, למשלט בעלמא,
בכמה סטרין, ויכול לנזקא, ולית לן רשו, לאנהגא
ביה קלנא, דבעינן לאסתמרא מניה, דלא יקטרג
עלן בגו קדושה דילן. וע"ד רזא חדא אית לן,
דבעינן למייהב ליה דוכתא זעיר, בגו קדושה דילן
דהא מגו קדושה נפיק שולטנו דיליה.

331 דבעינן גו רזא דתמלין, לאצנעא חד שערא
דעגלא, דיפוק לבר ויתחזי. דהא חוטא דשערא דא
לא מסאיב, בר דאי אתחבר האי שערא, ואתעביד
בשעורא, אבל פחות מן דא לא מסאיב. וההוא
שערא בעי לאעלא ליה בגו קדושה עלאה דילן,
ולמייהב ליה דוכתא, בגין דלא יקטרג לן בקדושן.

332 ויפוק מן ההוא שערא לבר, דיתחזי, דכד חמי
להוא ב"נ בקדושה עלאה, וחולקא דיליה משתתף
לתמן, כדין לא יקטרג ליה, ולא יכול לאבאשא
ליה לעילא ותתא, דהא דוכתא יהיב ליה. ואי ההוא
חולקא לא יחבין ליה בהאי קדושה, ויכול לאבאשא
ליה לתתא, וסליק מקטרגא ליה לעילא, ואמר
פלוגי דקא מקדש השתא, כן וכך עבד יומא פלוני,
וכך אינון חובוי, עד דימטי דינא על ההוא ב"נ,
ויתענש על ידוי.

333. So did Yisrael do, who knew this secret: when they started to make themselves holy in the supernal holiness of Yom Kippur, they were careful to immediately give it its share and a portion among themselves so it would not denounce them, nor mention the sins of Yisrael. For how many are the bands and legions ready to take words of denunciations from it. Happy is the portion of he, who is able to guard himself so his sins may not be mentioned above, and he would not be noticed for the worse.

334. Meanwhile, the eyes of Rabbi Aba were pouring tears, BECAUSE HE DID NOT UNDERSTAND THAT MYSTERY COMPLETELY. RABBI SHIMON told him: Aba, Aba, unloose your girdle, and see to it that you perceive, because the mysteries in heaven were revealed to the meritorious, as it is written, "the secret of Hashem is for them that fear Him" (Tehilim 25:14).

335. Come and see: On the day of Rosh Hashanah (the Jewish New Year) the world is judged, and the Holy One, blessed be He, sits in Judgment over the world. The Other Side stands on one side, looking closely at and registering those condemned to death. When Yisrael awakens Mercy by the sound of the Shofar, it loses count, and does not know nor notices the condemned, until after those who do not repent are condemned to death, and the orders come out of the house of the King and delivered TO THE OTHER SIDE. Once THE ORDERS are delivered, they are not revoked until Judgment is executed.

336. Yisrael should beware of it, OF THE PROSECUTOR, all the more so a person alone, and they should be protected by means of the holy secret above, BECAUSE IT HAS ITS ROOT IN HOLINESS. They should give it monthly, when the moon, MALCHUT, is new, a he-goat, so it would not denounce the waxing, but will take its deserved portion from the he-goat, while the holy moon, MALCHUT, will suck from holiness and wax properly.

337. Since it waxes every month, it is called 'a youth', as we already explained. And that one, THE OTHER SIDE, always immersed in defilement, never to leave, is called "old and foolish king" (Kohélet 4:13). For that reason, holy Yisrael is the one nation in holy unison, to whom the Holy One, blessed be He, gives them advice on how to be saved from all. Happy are they in this world and in the World to Come, as it is written, "Your people also shall be all righteous, they shall inherit the land forever; they shall be the branch of My planting, the work of My hands, that I may be glorified" (Yeshayah 60: 21).

333 וְכֵן הוּא יִשְׂרָאֵל עֲבָדֵי, דְּהוּוּ יַדְעֵי רִזָּא דְּא, בְּד שְׂרָאן לְאַתְקַדְשָׁא בְּקְדוּשָׁה עֲלָאָה בְּיוֹמָא דְּכַפּוּרֵי, הוּוּ מְסַתְבְּלֵי מִיַּד לְמִיָּהֵב חוּלְקִיָּה לְהֵאֵי אַתְר, וְלְמִיָּהֵב לִיָּה חוּלְקָא בִּינִיָּהוּ, בְּגִין דְּלֵא יִשְׁתַּבַּח מְקַטְרָגָא עֲלֵיָּהוּ, וְלֵא יִיתוּן לְאַדְכְּרָא חוּבִיָּהוּן דְּיִשְׂרָאֵל. דְּכַמָּה חֲבִילִין, וְכַמָּה מְשֻׁרִין, אִינוּן דְּאִזְדַּמְנָן לְנִטְלָא מְלָה מְנִיָּה, כְּד אֲתֵי לְקַטְרָגָא. זְכָאָה חוּלְקִיָּה, מֵאן דְּיִכּוּל לְאַסְתַּמְרָא, דְּלֵא יִדְכְּרוּן חוּבוֹי לְעֵילָא, וְלֵא יִשְׁגַּחוּן עֲלֵיָּה לְבִישׁ.

334 אֲדַהְכֵי הוּוּ זְלָגִין עֵינוֹי דְּרַבִּי אַבָּא. אֲמַר לִיָּה, אַבָּא אַבָּא, זֵיל טַנְפִיר קְטוּרָךְ, וְאַקְפִיד בְּקוּלְטָךְ, דְּהֵא רִזִּין דְּאִוְרִיָּתָא לְזַכָּאֵי אֲתִיָּהִיבוּ דְּכַתִּיב סוּד יִי לְיִרְאִיו.

335 תָּא חֲזִי, בְּיוֹמָא דְּרִישׁ הַשָּׁנָה, עֲלֵמָא אַתְדָּן, וְקוּדְשָׁא ב"ה יְתִיב, וְדָן כָּל עֲלֵמָא. וְהוּוּ סְטְרָא אַחְרָא קָאִים מְסַטְרָא דְּא, וְכָל אִינוּן דְּאַתְדָּנוּ לְמוֹתָא אֲשַׁגַּח עֲלֵיָּהוּ, וְאַתְרִשִּׁימוּ קְמִיָּה. וּבְשַׁעֲתָא דְּיִשְׂרָאֵל מִתְעַרְי רַחֲמֵי, בְּהוּוּ קוּל שׁוֹפֵר, כְּדִין אַתְעַרְבְּבָא לִיָּה כְּלָא, דְּלֵא יַדַּע וְלֵא מְשַׁגַּח, בְּאִינוּן דְּאַתְדָּנוּ. עַד דְּלְבַתֵּר כָּל אִינוּן דְּלֵא מְהַדְרֵי בְּתִיּוּבְתָא, וְאַגְזֵר עֲלֵיָּהוּ מוֹתָא, וְדֵאֵי נְפָקִין פְּתָקִין מִבֵּי מְלַכָּא, וְאַתְמַסְרוּ לִיָּה, בִּינוּן דְּאַתְמַסְרוּ לִיָּה, לֵא אַהֲדְרוּ פְּתָקִין, עַד דְּאַתְעִבִיד דִּינָא.

336 וְיִשְׂרָאֵל כְּלָהוּ, בְּעֵינוּן לְאַסְתַּמְרָא מְנִיָּה, כ"ש ב"ג בְּלַחֲוֵרֵי. דְּהֵא בְּרִזָּא עֲלָאָה דְּלְעֵילָא, בְּעֵינוּן לְאַסְתַּמְרָא, וְלְמִיָּהֵב לִיָּה בְּכָל יִרְחָא וְיִרְחָא, כְּד סִיְהֵרָא בְּעֵי לְאַתְחַדְתָּא, חַד שְׁעִיר, בְּגִין דְּלֵא יִקְטְרַג חֲדַתוּתָא וְיִטוּל חוּלְקִיָּה כְּדָקָא חֲזִי לִיָּה. וְסִיְהֵרָא קְדִישָׁא לִיְנָקָא בְּקְדוּשָׁה לְחֲדַתוּתֵי כְּדָקָא יֵאוּת.

337 וְכֵד מִתְחַדְשָׁא בְּכָל יִרְחָא וְיִרְחָא, בְּגִין כֵּן אַקְרִי נַעַר, וְהֵא אִוְקִימָנָא. וְהֵא אַחְרָא דְּא, דְּאִיְהוּ תְדִיר בְּמַסָּאָבוּ, וְלֵא נְפִיק מְנִיָּה, אַקְרִי מְלַךְ זָקֵן וְכַסִּיל. וּבג"כ, יִשְׂרָאֵל קְדִישִׁין דְּאִינוּן עֲמָא חַד, בְּיַחְדָּא קְדִישָׁא, קוּדְשָׁא בְּרִין הוּוּ יְהִיב לִוּן עֵיטָא, לְאַשְׁתַּזְבָּא מְכָלָא. זְכָאִין אִינוּן בְּעֲלֵמָא דִּין, וּבְעֲלֵמָא דְּאֲתֵי, דְּכַתִּיב וְעַמְךָ כָּלִם צְדִיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ נֶצַח מְטַעֵי מַעֲשֵׂה יְדֵי לְהַתְפָּאָר.

38. "And they brought the Tabernacle to Moses," part two

Rabbi Shimon talks about the vision of Ezekiel, as in: "and above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone...", saying that the firmament is supported by the four animals. He tells how the creatures and the wheels are lifted up to Atzilut so that Malchut goes up to Zeir Anpin, as in: "and bore up the Ark, and it was lifted up above the earth." In the verse: "and they brought the Tabernacle to Moses," 'Tabernacle' is Malchut and 'Moses' is the secret of Zeir Anpin. "The likeness as the appearance of a man above upon it" is the secret of man, namely Moses. Here Rabbi Shimon says that Moses is Zeir Anpin. Next he offers several explanations for "And they brought the Tabernacle," all of which include the concept of Malchut joining with Zeir Anpin. When the wise men brought all the parts of the Tabernacle to Moses they were unable to join them all together, but he had no difficulty, this is the secret of "and Moses erected the Tabernacle." Rabbi Shimon says that as the holy side gets stronger the Other Side gets weaker; this is why Moses strengthened the holy side by constructing the Tabernacle.

338. "And they brought the Tabernacle to Moses" (Shemot 39:33). It is written, "and above the firmament THAT WAS OVER THEIR HEADS WAS THE LIKENESS OF A THRONE, IN APPEARANCE LIKE A SAPPHIRE STONE..." (Yechezkel 1:26). This firmament is supported by the four living creatures. When they are raised by a certain air that strikes them, TO RAISE THE THRONE, MALCHUT, they do not lift up their heads, TO BEHOLD THE SHECHINAH, WHICH IS THE THRONE, BECAUSE OF THE FIRMAMENT THAT IS ABOVE THEM.

339. Once the spirit of the animal, MALCHUT, strikes them all, THE ANIMALS AND THE WHEELS, ALL OF THEM IN THE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH are raised by it, as it is written, "and when the living creatures were lifted up from the earth, the wheels were lifted up...along with them...for the spirit of the living creature was in the wheels" (Ibid.19-20), FOR THE SPIRIT OF THE ANIMAL, WHICH IS MALCHUT, RAISES THEM ALL.

340. HE ASKS: Why are they raised TO ATZILUT? AND HE ANSWERS that the air OF MALCHUT strikes THE FOUR LIVING CREATURES, raises the four living creatures beneath that living creature MALCHUT, and they raise it, until they bring it to the supernal splendor, ZEIR ANPIN. This is the secret meaning of the verse, "the virgins, her companions that follow her, shall be brought to you" (Tehilim 45:15), for the four LIVING CREATURES are thus called. They never budge from the animal, which is the throne, NAMELY, MALCHUT, and they raise it from below upward so as to fix the throne, MALCHUT, upward, TOWARDS ZEIR ANPIN. This is the secret of the verse, "and bore up the ark, and it was lifted up above the earth" (Bereshheet 7:17). And when MALCHUT mounts up TO ZEIR ANPIN, and THE FOUR LIVING CREATURES raise it, then it is written, "and they brought the Tabernacle to Moses." FOR MALCHUT IS CALLED 'TABERNACLE', AND MOSES IS THE SECRET OF ZEIR ANPIN, AND IT IS THE FOUR LIVING CREATURES WHO BRING IT.

341. "And they brought the Tabernacle to Moses" resembles the verse, "shall be brought to you," WHICH MEANS THAT THE LIVING CREATURES BRING MALCHUT. It is written, "and [they] bore up the ark," REFERRING TO THE LIVING CREATURES CARRYING MALCHUT to Moses, as it is said, "the likeness as the appearance of a man above upon it" (Yechezkel 1:26). This is the secret of man, ZEIR ANPIN. From where do we know that MOSES is called 'a man' (also: 'Adam')? From the verse, "My spirit shall not always strive on account of man, for that (Heb. beshgam) he also is flesh" (Bereshheet 6:3). This alludes to Moses FOR BESHAGAM HAS THE SAME NUMERICAL VALUE AS MOSES. For that reason, upon the throne, WHICH IS MALCHUT, stands the appearance of man, namely, Moses, WHO IS ZEIR ANPIN. THEREFORE THE SCRIPTURE SAYS "AND ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS" OF THE FOUR LIVING CREATURES, "IN APPEARANCE LIKE A SAPPHIRE STONE WAS THE LIKENESS OF A THRONE," WHICH IS MALCHUT. "AND UPON THE LIKENESS OF THE THRONE WAS THE LIKENESS AS THE APPEARANCE OF A MAN ABOVE UPON IT" (YEchezkel 1:26) REFERS TO ZEIR ANPIN.

338 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה וְגו'. בְּתֵיב וּמִמַּעַל לְרִקְיעַ, דָּא אִיהוּ רִקְיעָא, דְּקִיּוּמָא עַלְיֵיהּ דְּאַרְבַּע חַיּוּן, דְּכַד מְסַתְלֵי בְּגוּ חַד אֹוִירָא דְּבִטְשׁ בְּהוּ, לֹא זְקָמִין רִישָׁא לְאַסְתַּבְּלָא לְעִילָא.

339 בְּגִין דְּהֵהוּ רִיחַ הַחַיָּה, בְּטֶשׁ בְּכֻלְהוּ, וּבְהֵהוּ רִיחַ מְסַתְלֵי כְּלֵהוּ, דְּכֵתִיב, וּבְהִנְשָׂא הַחַיּוֹת מֵעַל הָאָרֶץ וַיִּנְשָׂאוּ הָאוֹפָנִים לְעִמְתָּם. וּכְתִיב כִּי רִיחַ הַחַיָּה בְּאוֹפָנִים.

340 אֲמַאי מְסַתְלֵי. אֲלֵא כִּד בְּטֶשׁ הֵהוּ אֹוִירָא עַלְיֵיהּ, סְלִיק לְאַלִּין אַרְבַּע דְּתַחֲתֵי הַאי חַיָּה, וְאִינוּן סְלִיקֵי לָהּ לְעִילָא, עַד דְּמַתִּינִין לָהּ לְגַבֵּי זְהֵרָא עֲלֵאָהּ, וְהֵינּוּ רִזָּא דְּכֵתִיב, בְּתוּלוֹת אַחֲרֵיהּ רְעוּתֵיהּ מוּבָאוֹת לָךְ, בְּגִין דְּהֵינּי אַרְבַּע אֲקֵרוּן הַכִּי, וְלֹא זָזוּ מִן חַיָּה דָּא, דְּאִיהִי כּוּרְסִיָּא, לְעֵלְמִין. וְסְלִיקִין לָהּ מִתַּתָּא לְעִילָא, לְאַתְקֵנָא כּוּרְסִיָּא לְגַבֵּי עִילָא, וְרִזָּא דָּא וַיִּשָּׂאוּ אֶת הַתְּבָה וְתָרַם מֵעַל הָאָרֶץ. וְכִד אֲסַתְלַקְתָּ לְעִילָא, וְאַלִּין סְלִיקִין לָהּ, כְּדִין כְּתִיב, וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה.

341 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, כִּד"א מוּבָאוֹת לָךְ, וּכְתִיב וַיִּשָּׂאוּ אֶת הַתְּבָה. אֶל מֹשֶׁה, כִּד"א דְּמוֹת כְּמִרְאָה אֲדָם עָלָיו מִלְמַעְלָה, וְהֵינּוּ רִזָּא דְּאָדָם. וּמִנְלִין דְּאֲקָרֵי אֲדָם, דְּכֵתִיב לֹא יִדּוֹן רוּחִי בְּאָדָם לְעוֹלָם בְּשֶׁגֶם הוּא בָּשָׂר, וְהֵינּוּ מֹשֶׁה. וּבְגַ"כּ, עַל הַאי כּוּרְסִיָּא, דְּיוֹקֵנָא דְּאָדָם קִיּוּמָא עֲלֵיהּ, וְהֵינּוּ מֹשֶׁה.

342. "And they brought the Tabernacle," "they," being the four living creatures BRINGING MALCHUT when they mount TO ATZILUT, as we said. ALSO, "they," in "And they brought the Tabernacle" refers to the members of the body, THE SFIROT OF ZEIR ANPIN, all with holy yearning, grasping THE TABERNACLE, WHICH IS MALCHUT, so male and female may be united. ANOTHER EXPLANATION FOR, "And they brought the Tabernacle" is bringing the bride, MALCHUT, under the Wedding Canopy. First they have to raise and bring her up to Him, then He will always come to her, as we already explained.

343. "And they brought the Tabernacle" refers to all those RIGHTEOUS, daily binding the knots of unison, and bringing together the unison of the secret of the Faith, MALCHUT CALLED 'TABERNACLE'. Daily they raise the throne, WHICH IS MALCHUT, until it is brought before Moses, ZEIR ANPIN. THIS VERSE IS WRITTEN OF THEM. Once they connect it with Moses, these RIGHTEOUS MEN gain blessings from the source of life for this secret, for the knots of unison they bind. The secret lies in binding it properly. This is the recondite meaning of the verse, "And Moses saw all the work, NAMELY, THE UNISON...and Moses blessed them" (Shemot 39:43). For they gained the blessings from the place, where lies the grade of Moses, NAMELY, ZEIR ANPIN. They are "the wise men, that carried out all the work of the sanctuary" (Shemot 36:4), since they know how to properly carry out the work of the sanctuary, BY THE UNISONS THEY MAKE.

344. And so whoever says his prayer and ties the knot of unison, he is checked to see whether the prayer and knot are in order. And if they are in order, he is then blessed first from the place from where all the blessings issue. This is the meaning of "they had done it..."; immediately, "and Moses blessed them" (Shemot 39:43).

345. For that reason IT IS WRITTEN, "And they brought the Tabernacle to Moses," ZEIR ANPIN, the landlord, to see how the house, WHICH IS MALCHUT, is fixed. He should see all its constructions and secrets, for no one may look and behold its secrets and mysteries save Moses alone.

346. Therefore, "they brought the Tabernacle to Moses, the tent, and all its furniture" (Shemot 39:33). When they brought it all to Moses, they brought all its parts, so each may be joined one to the other. When they wanted to insert them one within the other THEMSELVES, they could not do it; only when they brought it to Moses, he straightway succeeded. Each part advanced and fit into its place. This is the mystery of "and Moses erected the Tabernacle" (Shemot 40:18), and "the Tabernacle was reared up" (Ibid. 17) which we already explained.

342 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, אֵלָיו אַרְבַּע חַיּוֹן, בְּדֵל סֻלְקִין בְּדִקְאֻמְרָן. וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, אֵלָיו כָּל שְׂוִיפֵין דְּגוּפָא, דְּכָלְהוּ בְּתִיאוּבְתָא קְדִישָׁא, כְּלָהוּ אַחְדִּין בֵּיהּ, לְאַתְרֵבְקָא דְכֵר וְנוֹקְבָא בְּחָדָא. וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, לְמִיעַל כְּלָה לְחוּפָה בְּקְדָמִיתָא, אֵינּוֹן צְרִיכִין לְסַלְקָא לָהּ, וְלֹאִיִּיתָאָה לָהּ לְגַבִּיָּהּ, וְלִבְתֵּר אִיהוּ יִתֵּי לְגַבָּה תְּדִיר, וְהָא אֻקְיָמָנָא.

343 וַיָּבִיאוּ אֶת הַמִּשְׁכָּן, רְזָא דְכָל אֵינּוֹן דְּקִשְׁרֵי קִשְׁרִין דִּיחֻדָּא, וַיַּחְדִּי יַחְדָּא דְרִזִּי דְמַהִימְנוּתָא כָּל יוֹמָא, אֵינּוֹן סֻלְקִין לָהּ לְכוּרְסֵינָא דָא, עַד דְאַתִּינּוּן לָהּ לְגַבִּי מִשָּׁה, וְכִינּוֹן דְרֵבְקֵי לָהּ לְגַבִּי מִשָּׁה, בְּדִין אֵינּוֹן הוּוּ דְרוּחֵי בְרַכָּאן מִמְקוּרָא דְחַיִּי, עַל רְזָא דָא, בְּקִשְׁוִרָא דִּיחֻדָּא דְאֵינּוֹן קִשְׁרִין. וְרְזָא דָא, בְּדֵל מִתְקִשְׁרִין יַחְדָּא דְכָלָא בְּדָקָא יֹאֹת, וְרְזָא דָא בְּתִיב, וַיִּרְא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְגו', וַיְבַרֵךְ אוֹתָם מֹשֶׁה, רוּחֵי בְרַכָּאן מֵאַתֵּר דְרִגָּא דְמִשָּׁה שְׂרִיָּא בֵּיהּ, וְדָא אִיהוּ הַחֲכָמִים הַעוֹשִׂים אֶת כָּל מְלָאכַת הַקֹּדֶשׁ, בְּגִין דְאֵינּוֹן יַדְעִי לְסַדְרָא עֲבִידְתָּא דְקוּדְשָׁא בְּדָקָא חַזִּי.

344 וְעַל דָּא, כָּל מָאן דְצִלֵּי צְלוֹתָא, וְקִשְׁוִר יַחְדָּא, מְסַתְבְּלִין בֵּיהּ אִי אִיהִי צְלוֹתָא וְקִשְׁוִרָא בְּדָקָא יֹאֹת, וְאִי הֵיא צְלוֹתָא וְהֵיא קִשְׁוִרָא בְּדָקָא יֹאֹת, בְּדִין אַתְבַּרֵךְ אִיהוּ בְּקְדָמִיתָא, מֵאַתֵּר דְכָל בְּרַכָּאן נְפִקִין. הַה"ד וְהִנֵּה עָשׂוּ אוֹתָהּ וְגו', מִיָּד וַיְבַרֵךְ אוֹתָם מֹשֶׁה.

345 וּבג"כ, וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה, דְאִיהוּ מְאִרֵי דְבֵיתָא, לְאַחֲזָאָה בְּתַקּוּנָא דְבֵיתִיהּ, וְלִיהּ אֲצַטְרִיךְ לְמַחְזֵי תַקּוּנָהָא וְרִזִּין דִּילָהּ, דְלֹא אַתִּיבֵיבוּ לְאַחֲרָא, לְאַסְתְּבֵלָא וְלַמְּחִזֵי בֵּהּ, בְּאֵינּוֹן סְתֵרִין וּבְאֵינּוֹן רִזִּין דִּילָהּ, בְּרִ מִשָּׁה בְּלַחֲדוּרֵי.

346 וְעַל דָּא וַיָּבִיאוּ אֶת הַמִּשְׁכָּן אֶל מֹשֶׁה אֶת הָאֵהָל וְאֶת כָּל כְּלָיו. וְכֵד אֵינִיתִיאוּ לִיהּ לְמִשָּׁה, כְּלָא אֵינִיתִיאוּ לִיהּ בְּשְׂוִיפֵין יְדִיעָאן, כָּל חַד וְחַד לְאַתְקָנָא, שְׂוִיפָא בְּשְׂוִיפָא, לְאַעְלָא דָא בְּדָא, וְכֵד הוּוּ בְּעָאן לְתַקְנָא דָא בְּדָא, וְלְאַעְלָאָה דָא בְּדָא, לָא הוּוּ סְלִיק בִּידִיהוֹן. כִּינּוֹן דְאֵינִיתִיאוּ לִיהּ לְמִשָּׁה, מִיָּד כְּלָא אַסְתְּלִיק בִּידִיהּ, וְכָל שְׂוִיפָא וְשְׂוִיפָא הוּוּ אַסְתְּלִיק וְעָאֵל בְּדוּכְמִיָּהּ, הַה"ד, וַיִּקַּם מֹשֶׁה אֶת הַמִּשְׁכָּן וְכָתִיב הוּקַם הַמִּשְׁכָּן, וְהָא אֻקְיָמָנָא.

347. Come and see: When Moses started to construct the Tabernacle, he started by fixing the parts and putting them together. Then all the parts and constructions of the Other Side became enfeebled. Once the holy side strengthens, the Other Side became weak. One gets stronger and the other gets weaker. We already explained that while HOLINESS is strong, all the members of the Other Side become enfeebled, the one becomes full, and the other dry. This is the secret of Jerusalem and the evil Tyre, when one is full the other is ruined. Therefore, when HOLINESS gets stronger, THE OTHER SIDE becomes weak.

348. That is why "Moses erected the Tabernacle," so as to be strengthened by the mystery above, ZEIR ANPIN, FOR MOSES WAS A CHARIOT TO ZEIR ANPIN, and not to be strengthened from below. Therefore, Moses, who was of the secret of the shining mirror, ZEIR ANPIN, had to erect a Tabernacle that would shine by his light and not by another's. The moon, WHICH IS MALCHUT, must illuminate by the light of the sun, and not by that of another. Come and see: The Congregation of Yisrael, MALCHUT, must rise up to be joined with the sun, WHICH IS ZEIR ANPIN.

39. "This is the Torah of the burnt offering"

Rabbi Shimon says that the burnt offering is called 'Holy of Holies' because it makes the connection between the congregation of Yisrael and Zeir Anpin. He compares it to the unity between male and female and the unity between the Oral Law and the Written Law. It also joins left and right and the Central Column. He reveals that the burnt offering consists of three spirits: 'the Holy Spirit', the spirit in the middle called 'the spirit of Chochmah and Binah' and the concealed upper spirit. After the offering, the Other Side takes sustenance from the fat and marrow, so the spirit of defilement is removed. Rabbi Shimon says that the offerings of men come from studying Torah and prayer, and the offerings of animals come from offering beasts on the altar. He explains that the numerical values of man, beast and Yud Hei Vav Hei show why offerings of both men and beasts are necessary. He talks about the phrase "and let birds fly above the earth" as it refers to the secret of the Chariot and to the two angels Michael and Gabriel. The two birds offered in sacrifice are a turtle-dove and a pigeon, this sacrifice raises the Holy Spirit. Rabbi Elazar wants to know how high the burnt offerings of the priests, the Levites and Yisrael rise. Rabbi Shimon answers that their devotion reaches all the way up to infinity. Infinity is not subject to comprehension, and there are no desires, no lights and no candles there. We hear about the odor of the supernal point and the World to Come, and the distinction between odor and smell. He tells about the meanings in "command Aaron and his sons, saying...." and says that one of them is that when the children of Yisrael do as God wishes, the Other Side cannot rule over them. He also explains the various meanings of the title verse. Through the burnt offering, we separate the Other Side from the Holy Spirit so that the Holy Spirit may rise up high.

349. He opened the discussion with the verse: "This is the Torah of the burnt offering; it is the burnt offering" (Vayikra 6:2). Rabbi Shimon said: It is written, "Hashem, You preserve man and beast" (Tehilim 36:7). A burnt offering (lit. 'ascension') is the ascension of and the bond between the Congregation of Yisrael, MALCHUT, AND ZEIR ANPIN above. It is its unity with the World to Come, BINAH, so that everything becomes one. The burnt offering considered the highest class of sacrifices (lit. 'Holy of Holies'), BECAUSE OF ITS CONNECTION TO BINAH. MALCHUT is therefore called 'burnt offering' (lit. 'ascension') for it ascends and adorns itself WITH ZEIR ANPIN AND BINAH, so all may be in one knot in joy.

350. Since it goes up and up, TO ZEIR ANPIN AND BINAH, it is written, "This is the Torah of the burnt offering," the secret of unity between male and female. FOR 'THIS' IS THE NUKVA CALLED 'THIS', 'TORAH' IS ZEIR ANPIN CALLED 'TORAH', NAMELY the Written Law, ZEIR ANPIN, and the Oral Law, MALCHUT. "The ascension" for it ascends to the World to Come, BINAH, to be connected to it, for BINAH is called 'the Holy of Holies', and ascension is also Holy of Holies.

347 ת"ח, בההיא שעתא כד שארי משה לאקמא משכנא, ושארי לאתקנא תקונא דשוימין, לאעלא דא בדא. כדין, אתרפיו כל שוימין וכל תקונין דסטרא אחרא מסאבא, כד שרי לאתקפא האי סטרא דאיהי קדישא, אתרפיו סטרא אחרא מסאבא, אתקף דא ואתרפיו דא. והא אוקימנא, דכל זמנא דהיא בתקימו, סטרא אחרא אתרפן כל שוימיו, דא מלוא, דא חרוב, ורזא דא ירושלם וצור חויבא, כד מלוא דא, חרוב דא. וע"ד, כד אתקף דא אתרפיו דא.

348 ובגין כך, ויקם משה את המשכן, לאתתקפא מרזא דלעילא, ולא יתקף מרזא דלתתא. ועל דא משה דהוה מרזא דגו אספקלריא דנהרא, אצטריך איהו לאקמא משכנא, לאנהרא מניה, ולא מאחרא. סיהרא אצטריך לאנהרא מן שמשא, ולא מאחרא. תא חזי, בנסת ישראל אצטריכת לאסתלקא לעילא, ולא תדבקא גו שמשא.

349 פתח ואמר, זאת תורת העולה היא העולה, אמר ר"ש, כתיב, אדם ובהמה תושיע יי'. עולה סליקו וקשירו דכ"ו לעילא, ודבוקא דילה בגו עלמא דאתי, למהוי כלא חד. אקרי עולה קדש קדשים. ובגין כך אקרי עולה, דסלקא ואתעטרא למהוי כלא חד. בקשורא חדא בחדו.

350 ובגין דסלקא לעילא לעילא, כתיב זאת תורת העולה. רזא דכר ונוקבא בחדא, תורה שבכתב ותורה שבעל פה. העולה: דסלקא גו עלמא דאתי, לאתקשרא בגויה, דאקרי קדש הקדשים ודאי, ועולה נמי קדש הקדשים היא.

351. For that reason it is slaughtered on the north side, which is the left side, because the Oral Law, NAMELY MALCHUT, does not mount in love, unless the north side is awakened, WHICH IS THE SECRET OF THE LEFT SIDE, FROM WHERE IT IS BUILT, as it is written, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6). Then it ascends in love, and is adorned with the right, THE LIGHT OF CHESED, and joins the Central Column, THAT COMBINES RIGHT AND LEFT, and shines upon everything from the secret of the Holy of Holies, WHICH IS BINAH, influenced by the mystery of man, the service of the priests, THE SECRET OF THE RIGHT COLUMN, the singing of the Levites, THE SECRET OF THE LEFT COLUMN, and the prayer of Yisrael, THE SECRET OF THE CENTRAL COLUMN.

352. We explained that the burnt offering is of the highest class of sacrifices, in the secret of the Supernal Spirit TO WHICH IT IS A GARMENT, for three spirits are connected together to THE BURNT OFFERING; THE FIRST IS a lower spirit called 'the Holy Spirit', NAMELY MALCHUT; THE SECOND IS the spirit in the middle, called 'the spirit of Chochmah and Binah', WHICH IS ZEIR ANPIN, BETWEEN CHOCHMAH AND BINAH, also called 'the lower spirit', IN COMPARISON WITH BINAH THAT IS SUPERIOR TO IT - but ZEIR ANPIN is called a spirit coming out of the Shofar comprising of fire and water; THE THIRD IS the upper spirit secretly concealed, WHICH IS BINAH, where all the Holy Spirits are and all faces shine. That is why the burnt offering returns to be the actual UPPER spirit.

353. Afterwards, from the secret of the beast OFFERED, THE EXTERNAL FORCES are sustained and nourished, so as to connect AND LET OUT THROUGH IT another spirit within defilement so it MAY BE LET OUT, NAMELY SO HOLY SPARKS MAY BE REMOVED FROM THE OTHER SIDE, by OFFERING fat and marrow, as we learned. The burnt offering is the highest class of sacrifices MEANT WHOLLY FOR THAT WHICH IS HIGH, AND THERE IS NO FOOD IN IT FOR THE EXTERNAL FORCES. But the rest of the offerings bring peace to the whole world, from the aspects of the forces of Judgment IN THE WORLD, by removing them, and shining in trying to mitigate them BY THE OFFERINGS. They are called 'lesser holy offerings,' because they are not adorned above in the Holy of Holies, BINAH. Therefore, they are 'lesser holy offerings' and may be slaughtered any place, as we explained. But the burnt offering, which is the secret of the highest class of sacrifices, is not like the rest of the offerings, for all of it is holy.

354. Come and see: It is written, "and the priest shall put on his linen garment" (Vayikra 6:3). This is a garment for holiness alone. 'Linen' (Heb. bad, Bet-Dalet) MEANS alone (Heb. levad, Lamed-Bet-Dalet), namely, it is for holiness alone. It is also written, "these are holy garments; therefore, shall he bathe his flesh in water, and so put them on" (Vayikra 16:4). Why DO WE NEED ALL THESE? The secret meaning of this is as we said, that THE BURNT OFFERING is of the highest class of sacrifices, since it ascends entirely and is bedecked in the Holy of Holies, WHICH IS BINAH, into one bond. Then the spirit of defilement that defiles everything, passes away and does not rule, nor approaches the Temples, and it is removed from all the sides of holiness, and all that is holy remains in holiness alone.

351 וּבְגִין כֵּן, סְדוּרָא דְנִכְסוּ דִילָהּ לְסֵטֶר צְמוּן, דְּאִיהוּ סֵטֶר שְׂמָאלָא. דְּהָאֵי תוֹרָה שְׁבַע"פ לֹא סִלְקָא בְּחִבּוּתָא, אֲלֵא בְּד אֲתֵר סֵטֶרָא דְצְמוּן, דְּכִתִּיב שְׂמָאלוֹ תַחַת לְרַאשֵׁי וַיְמִינֹו תְּחַבְּקֵנִי, וּכְדִין אִיהִי סִלְקָא בְּחִבּוּתָא, וְאֲתַעֲטָרָא בִּימִינָא, וְאֲתַחַבְּרַת בְּאַמְצַעִיתָא, וְאֲתַנְהִיר כֻּלָּא, מִרְזָא דְקֹדֶשׁ הַקְּדוּשִׁים, וְדָא מְגוֹ רִזָּא דְאָדָם, בְּרַעוּ דְכַהֲנָא, וּבְשִׁירְתָּא דְלִיּוּאֵי, וּבְצִלוֹתָא דִּישְׂרָאֵל.

352 וְהָא אֹוקִימְנָא, דְּעוֹלָה קֹדֶשׁ הַקְּדוּשִׁים, בְּרִזָּא דְרוּחַ עֲלָאָה, בְּגִין דְּתַלְת רִוּחִין קְשִׁירִין בְּחָדָא, רִוּחַ תַּתָּאָה, דְּאֶקְרִי רִוּחַ הַקְּדוּשׁ רִוּחַ דְּלִגּוּ בְּאַמְצַעִיתָא דְּאֶקְרִי רִוּחַ חֲכָמָה וּבִינָה. וְכֵן אֶקְרִי רִוּחַ תַּתָּאָה, אֲבָל הָאֵי אֶקְרִי רִוּחַ דְּנִפְיָק מְגוֹ שׁוּפֵר, כְּלוּל בְּאַשָּׁא וּבְמִיָּא. רִוּחַ עֲלָאָה, דְּאִיהוּ סְתִים בְּחֻשָּׁאֵי, דְּבִיָּה קִיּוּמָן כָּל רִוּחִין קְדִישִׁין, וְכָל אֲנַפִּין נְהִירִין. וּבְגִין כֵּן, אֲהֲדַרְת עוֹלָה רִוּחַ מִמֶּשׁ.

353 וּלְבַתֵּר, מִרְזָא דְּבַהֲמָה, מִסְתַּפְקִי וְאֲתַזְנוּ, לְאַתְקַשְׂרָא רִוּחַ אַחֲרָא דְּאִיהוּ גּוֹ מְסָאֲבוּ, מְאִינוּן תְּרַבִּין וְשְׂמֻנוּגִין כְּמָה דְּאֲתַמַּר. בְּג"כ, עוֹלָה קֹדֶשׁ הַקְּדוּשִׁים, שְׂאֵר קְרַבְנִין לְמַעַבְד שְׁלָמָא בְּעֲלָמָא, כְּלָהוּ מְכַמָּה סְטְרִין, וּמְאִרֵי דִינִין לְאַתַּעֲטָרָא וְלְאַתְנַהֲרָא מְגוֹ רַעוּתָא לְאַתְבַּסְמָא, אֶקְרוּן קְדוּשִׁים קְלִים, בְּגִין דְּלֹא מַתַּעֲטָרָא לְעִילָא לְעִילָא בְּקֹדֶשׁ הַקְּדוּשִׁים, וְעַל דָּא אִינוּן קְדוּשִׁים קְלִים, וּנְכִיסוּ דִילְהוֹן בְּכָל אֲתֵר כְּמָה דְּאֹוקִימְנָא. אֲבָל עוֹלָה דְּאִיהוּ רִזָּא דְּקֹדֶשׁ הַקְּדוּשִׁים, לֹאֹו אִיהוּ כְּשָׂר קְרַבְנִין, דְּכָל עוֹבְדָהָא קֹדֶשׁ.

354 ת"ח, מֵה כְּתִיב וּלְבַשׁ הַכֹּהֵן מְדוּ בַד, אֲלִין לְבוּשִׁין מִיַּחְדָּין לְקְדוּשָׁה. בְּד: יַחְדָּאֵי, מִיַּחְדָּא לְקְדוּשָׁה. וּכְתִיב בְּגִדֵי קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת בְּשָׂרוֹ וּלְבַשֶּׁם. מְאִי טַעְמָא. אֲלֵא רִזָּא דְּמַלְהָ בְּדָקְאֲמָרָן, דְּאִיהִי קֹדֶשׁ הַקְּדוּשִׁים, דְּסִלְקָא כֻּלָּא וְאֲתַעֲטָרָא בְּקֹדֶשׁ הַקְּדוּשִׁים, בְּקְשׁוּרָא חָדָא. וּלְבַתֵּר מִמֶּנִּי וְאֲעַבֵּר רִוּחַ מְסָאֲבָא דְּסָאִיב כֻּלָּא, דְּלֹא שְׁלֵטָא, וְלֹא יִתְקַרֵּב גּוֹ מְקַדְּשָׁא, וְאֲתַעֲבֵר מִכָּל סְטְרֵי קוֹדֶשׁ, וְאֲשַׁתָּאֵר כֻּלָּא קֹדֶשׁ בְּקְדוּשָׁה יַחְדָּאֵי.

355. Rabbi Shimon said: We studied the verse, "Hashem, You preserve man and beast" (Tehilim 36:7). The offering of man assuredly comes from the side of man, NAMELY, STUDYING TORAH AND PRAYER, and the beast comes from the side of the beast, NAMELY, OFFERING UPON THE ALTAR. It is therefore written, "If any man of you bring an offering" (Vayikra 1:2); assuredly this refers to a man, whose offering it is OF TORAH AND PRAYER, so it may tie above the knot in the secret of man, WHO IS ZEIR ANPIN, IN THE SECRET OF YUD HEI VAV HEI OF 45 IN NUMERICAL VALUE, THE NUMERICAL VALUE OF MAN (ADAM), and afterwards TO BE OFFERED ON THE ALTAR THEN ASCENDS TO MALCHUT, THE SECRET OF YUD HEI VAV HEI OF 52, IN NUMERICAL VALUE THE NUMERICAL VALUE OF BEAST (HEB. BEHEMAH). "Of the cattle" (Ibid.). All is in the secret of man and beast, as we said, this is the secret reason an offering of both man and beast is needed. Come and see: When the Holy One, blessed be He created the world, He made them so, man and beast.

356. You may say, it is written, "and let birds fly above the earth" (Bereshheet 1:20), from which sacrifices are offered, and even burnt offerings, as it is written, "and if his offering be a burnt offering of fowls" (Vayikra 1:14); Come and see: Of the fowls only the turtledove and young pigeons are offered, and what qualifies the one, disqualifies the other, RED QUALIFIES THE TURTLEDOVE AND DISQUALIFIES THE YOUNG PIGEON, BECAUSE this one, THE YOUNG PIGEON is of the right, AND RED DISQUALIFIES IT, and that, TURTLEDOVE, is of the left, AND THAT IS WHY RED, THE COLOR OF THE LEFT, QUALIFIES IT.

357. But we stated that, "and let birds fly above the earth" refers to the secret of the Chariot, NAMELY, THE ANGEL MICHAEL...UPON WHOM RIDES MALCHUT, AND THEY ARE CALLED 'BIRDS'. By them the Holy Spirit, MALCHUT, is raised up TO ZEIR ANPIN. They are two, one to the right and one to the left; "birds" to the right, referring to Michael and "fly" to the left, referring to Gabriel. Therefore, these two birds are offered: A TURTLEDOVE AND A YOUNG PIGEON, to raise the Holy Spirit, MALCHUT. The left OF ZEIR ANPIN crowns and arms the left side below OF MALCHUT. And the same happens with the right, and the wife, MALCHUT, is united with her husband, ZEIR ANPIN, to become one. And all is connected together above and below, and the Holy One, blessed be He alone is elevated and strengthened.

358. In ancient books IT IS SAID THAT the poor man, WHO SACRIFICES TURTLEDOVES AND YOUNG PIGEONS does not give a portion TO SUSTAIN THE WORLDS, but only to the upper union. But everything above and below, is joined each to its side as deserved. And we already explained.

359. Rabbi Elazar asked Rabbi Shimon: The burnt offering is bound to the Holy of Holies, BINAH, so it may shine. The devotion of the service of the priests, Levites, and Yisrael rises above, BY OFFERING SACRIFICE; how far does it go?

355 וְאָמַר ר' שִׁמְעוֹן, הָא אֲתָמֵר דְּכֵתִיב אֲדָם וּבְהֵמָה תּוֹשִׁיעַ יי'. וְהָכִי סִלְקָא רְזָא דְאֲדָם, מִסְטָרָא דְאֲדָם וְדָאִי. בְּהֵמָה, מִסְטָרָא דְבְּהֵמָה. וּבִג"כ כְּתִיב, אֲדָם כִּי יִקְרִיב מִכֶּם, אֲדָם וְדָאִי, דְּדָא קִרְבָּנִיה לְעִילָא, לְקִשְׂרָא קִשְׂרָא בְּרְזָא דְאֲדָם. וּלְבַתֵּר מִן הַבְּהֵמָה, וְכֹלָא אִיהוּ בְּרְזָא דְאֲדָם וּבְהֵמָה. וְדָא הוּא רְזָא דְאֲצִטְרִיךְ לְקִרְבָּנָא, אֲדָם וּבְהֵמָה כִּדְקָאמְרִן. תָּא חֲזִי, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, הָכִי עֲבַד אֲדָם וּבְהֵמָה.

356 וְאִי תִימָא, וְהָא כְּתִיב וְעוֹף יַעֲוֹף עַל הָאָרֶץ, דְּהָא מְנַיְהוּ מִקְרָבִין קִרְבָּנִין, וְאִפִּילוּ עוֹלָה, כְּמָה דְּכְתִיב וְאִם מִן הָעוֹף עוֹלָה קִרְבָּנוּ. ת"ח, מִכָּל אִינוּן עוֹפִי, לֹא מִקְרָבִין אֶלָּא תוֹרִים וּבְנֵי יוֹנָה, מַה דְּאֲתַכְשֵׁר בְּדָא, פְּסִיל בְּדָא דָא יִמְינָא, וְדָא שְׂמָאלָא.

357 אֲבָל רְזָא דָא הָא אוֹקִימָנָא, כְּתִיב וְעוֹף יַעֲוֹף עַל הָאָרֶץ, דְּאִינוּן רְזָא דְרִתִּיכָא, וּבְהוּ אֲסַתְלַק רוּחַ הַקֹּדֶשׁ, לְסִלְקָא לְעִילָא, דְּאִינוּן תְּרֵי, חַד לִימִינָא, וְחַד לְשְׂמָאלָא, עוֹף לִימִינָא, וְדָא מִיכָּאֵל. יַעֲוֹף, לְשְׂמָאלָא, וְדָא גְבֻרִיָּאֵל. דָּא לִימִינָא וְדָא לְשְׂמָאלָא. וּבִג"כ, מִקְרָבִין תְּרִין אֲלִין, לְסִלְקָא רוּחַ קוּדְשָׁא, וְשְׂמָאלָא מְעֵטֵר וְזִינָן לְתַתָּא, לְהֵוּא סֵטֵר שְׂמָאלָא. וְיִמִּינָא לִימִינָא וְאֲתַקְשֵׁר אֲתַתָּא בְּבַעֲלָהּ, לְמַדּוּי חַד, וְכֹלָא אֲסַתְלַק וְאֲתַקְשֵׁר כְּחַדָּא לְעִילָא וְתַתָּא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲסַתְלַק בְּלַחֲדוּי וְאֲתַקֵּף.

358 וּבְסִפְרֵי קְדָמָי, מִסְכְּנָא, לֹא יְהִיב חוֹלְקָא לְאַתְזוּנָא, אֶלָּא לְעִילָא לְאַתְקְשֵׁרָא, אֲבָל כֹּלָא לְעִילָא וְתַתָּא מִתְקְשֵׁר, כָּל חַד וְחַד לְסִטְרִיהּ בְּדָקָא יְאוּת, וְהָא אוֹקִימָנָא.

359 רַבִּי אֶלְעָזָר שְׁאִיל לְרַבִּי שִׁמְעוֹן, אָמַר, הָא קְשׁוּרָא דְעוֹלָה, אֲתַקְשֵׁר בְּקִדְשׁ הַקֹּדְשִׁים, לְאַתְנַהֲרָא. אֲתַדְבַּקוּתָא דְרַעוּתָא דְכֵהֵנָא וְלִיּוּאֵי וְיִשְׂרָאֵל לְעִילָא, עַד הֵיכָן אִיהוּ סִלְקָא.

360. He told him: We stated that THEIR DEVOTION reaches the Endless World. The object of bond, unison, and completeness is to hide well that which cannot be perceived or known, where abides the will of all wills, NAMELY, THE ENDLESS WORLD. It is endless and not subject to knowledge, nor did it create an end or beginning, UNLIKE the first nought (Heb. ayin), WHICH IS KETER, that produced a beginning and an end. The beginning is the supernal point, the beginning of all that is concealed, existing within thought, WHICH IS CHOCHMAH, FOR CHOCHMAH ISSUED FROM KETER. IT IS THE SECRET MEANING OF THE VERSE, "BUT WHERE (HEB. AYIN) SHALL WISDOM BE FOUND?" (IYOV 28:12). It also produced an end, called "the end of the matter" (Kohelet 12:13), NAMELY, MALCHUT, THE END OF ALL THE LIGHTS. But there, IN THE ENDLESS WORLD there is no end.

361. There are no desires, no lights and no candles, NAMELY, THE LIGHTS OF GVURAH, within that Endless World. All the candles and lights IN ATZILUT, are dependent upon THE ENDLESS WORLD for their existence. But it, in itself, is not subject to comprehension. That which is known but not known, NAMELY, THAT KNOWLEDGE PERTAINS TO IT BUT IT IS NOT KNOWN, is but the high desire most concealed of all, CALLED 'Ayin', THE SFIRAH OF KETER. BUT THERE IS NO WORD TO DESCRIBE THE ENDLESS WORLD BECAUSE THERE IS NO PERCEIVING IT.

362. When the supernal point, CHOCHMAH, and the World to Come, BINAH, mount BY THEIR ILLUMINATION, the odor alone is known, THE SECRET OF THE SIX ENDS OF THE ILLUMINATION OF CHOCHMAH CALLED 'ODOR', BUT NOT THE FIRST THREE SFIROT, AS KNOWN. It is as if they perfume themselves by that smell. This is not CONSIDERED the satisfaction (Heb. nachat) CALLED 'odor' (Heb. nichoach), as it is written, "and I will not smell the savor of your sweet odors" (Vayikra 26:31). FOR SMELL AND ODOR ARE TWO DIFFERENT THINGS. The smell of odor refers to the smell of desire, NAMELY, of all the desires, prayers, and songs, and the service of the priest, all in the mystery of man. They then all become one desire, AND THAT DESIRE is called 'odor', WHICH MEANS 'desire', according to the Aramaic translation. Then all is bound together and illuminates properly, as we learned.

363. By that the Other Side is handed to the priest, as it is written, "command Aaron and his sons, saying" (Vayikra 6:2). There is a mystery here, for we explained that "command" refers to idolatry, NAMELY, TO THE OTHER SIDE. Here it was handed to him so he could burn that wicked thought, and remove it from holiness, by that will rising upward, the smoke and the burning marrow, so they will pass away from holiness. That command is in their hands, to separate from holiness by sacrifice. And if you say, in the verse, "command the children of Yisrael" (Bemidbar 28:2), HOW WOULD YOU EXPLAIN THE WORD "COMMAND" SO IT WOULD REFER TO THE OTHER SIDE? HE ANSWERS: When Yisrael do the bidding of their Master, the Other Side cannot rule them.

360 א"ל, הא אוקימנא, עד אין סוף, דכל קשורא ויחודא ושלימו, לאצנעא בהוא צניעו, דלא אתדבק, ולא אתיידע, דרעוא דכל רעוין ביה, אין סוף לא קיימא לאודעא, ולא למעבד סוף, ולא למעבד ראש, כמה דאין קדמאה אפיק ראש וסוף. מאן ראש. דא נקודה עלאה, דאיהו רישא דכלא סתימאה, דקיימא גו מחשבה. ועביר סוף, דאקרי סוף דבר. אבל להתם, אין סוף.

361 לאו רעותין, לאו נהורין, לאו בוצינין, בהוא אין סוף, כל אלין בוצינין ונהורין, תלויין לאתקיימא בהו, ולא קיימא לאתדבקא מאן דידע ולא ידע, לאו איהו אלא רעו עלאה, סתימא דכל סתימין, אין.

362 וכד נקודה עלאה, ועלמא דאתי, אסתלקו, לא ידעי בר ריחא, כמאן דארח בריחא ואתבסם. ולא דא גייחא נחוח, דהא בתיב ולא אריח בריח ניוחכם, דהא ריח ניוח, ריחא דרעותא דכל הני רעותא דצלוחתא, ורעותא דשירתא, ורעותא דכהנא, דכלהו רזא דאדם. כדין בלהו אתעבידו רעותא חדא, וההוא אקרי ניוח, רעוא, כתרגומו. כדין כלא אתקשר ואתנהיר כחדא, כדקא יאות, כמה דאתמר.

363 ועל דא אתייהיבת האי סטרא אחרא, בידי דכהנא, דכתיב צו את אהרן ואת בניו לאמר, רזא הכא, דהא אוקימנא לית צו אלא ע"ז, והכא אתייהיבת ליה, לאתוקדא ההיא מחשבה רעה, ולאעברא לה מגו קודשא, בהאי רעותא דסלקא לעילא, ובהא תננא, ותרבין דאתוקדן. בגין לאתעברא מן קודשא. והאי צו, ברשותייהו קיימא, לאפרשא לה מן קודשא, מגו האי קרבנא. ואי תימא צו את בני ישראל. הכי נמי, דהא ברשותייהו קיימא, כל זמנא דעבדי רעותא דמאריהון, דלא יכלא לשלטאה עליהו.

364. The whole verse shows the secret meaning of the matter: to adorn the Holy Spirit, MALCHUT, high above and to separate the spirit of defilement and bring it down below. YISRAEL do this by their desire and prayer, THE PRIESTS by offering sacrifices, each one as befits him.

365. This verse proves it. It is written, "command Aaron and his sons, saying." "Command" refers to idolatry, the spirit of defilement. "Saying" is a woman called, "who fears Hashem" (Mishlei 31:30), THAT IS, MALCHUT. It written here "saying" and it is written there "saying, if a man put away his wife" (Yirmeyah 3:1). IN BOTH CASES THERE IS REFERENCE TO WOMEN. And we already explained, that all was said, TO ADORN MALCHUT AND LOWER THE OTHER SIDE. It is for the priest to fix everything in the secret of man and beast. Happy is the portion of the righteous in this world and in the World to Come, for they know the ways of the Torah, and walk in it in the way of truth. Of them it is written, "Hashem, with these things men live" (Yeshayah 38:18). What are "these things"? They are the ways of the Torah. "Men live," namely, in this world and the World to Come.

366. Come and see: It is written, "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Chiya said: I explained this verse in this manner: "this is the Torah" refers to the Congregation of Yisrael, NAMELY, MALCHUT. It is a "burnt offering" (lit. 'ascension'), for it ascends and adorns itself up high, to be bound properly to the place called 'Holy of Holies', BINAH.

367. Another explanation: "This is the Torah" refers to the Congregation of Yisrael, WHICH IS MALCHUT. "The burnt offering" is an evil thought, taking over the desire of man to lead him astray from the way of truth. "The burnt offering" rises and denounces man. It should be burnt by fire, so it will not increase.

368. It shall therefore, "be burning upon the altar all night" (Vayikra 6:2). The "night" is the Congregation of Yisrael, NAMELY, MALCHUT, that purifies man from that desire. It is "Upon the altar," because the river of fire is where those should be burnt who are not well established, ALL WHO ARE MADE DEFECTIVE BY THE OTHER SIDE. They are put in the burning fire, and their power is broken. It must be put "upon the altar all night" to subdue it, for then it is subdued and loses its power.

364 וְהָאֵי קָרָא כָּלָא, אֲתִיָּא לְאַחְזָא רִזָּא דְמַלְכָּה, לְאַעְטְרָא לְהֵוּא רִוּחַ קוּדְשָׁא, לְעִילָא לְעִילָא, וְלֵאמְרָא לְהָ לְדָא רִוּחַ טוּמְאָה, לְנַחְתָּא לְהָ לְתַתָּא לְתַתָּא, דָּא בְרַעוּתָא וּבְצִלוּתָא בְּדַקְאֲמֶרְןָ, וְדָא בְּעוּבְרָא, כָּלָא בְּדַקְחוּי לִיָּהּ.

365. וְהָאֵי קָרָא מוּכַח עַלְיֵיהּ, דְכַתִּיב, צוֹ אֶת אֶהְרֹן וְאֶת בְּנָיו לְאֹמֵר. צוֹ: דָּא ע"ז רִוּחַ מְסֻאָבָא. לְאֹמֵר: דָּא אֲתַתָּא, דְאֶקְרִי יִרְאֵת יְיָ. כְּתִיב הִכָּא לְאֹמֵר, וְכַתִּיב הִתָּם לְאֹמֵר הֵן יִשְׁלַח אִישׁ אֶת אִשְׁתּוֹ, וְהָאֵי אֹקְמוּהָ. וּבג"כ, כָּלָא אֲתַמֵּר, וְכִהְנָא קִיּוּמָא לְאַתְקְנָא כָּלָא, בְּרִזָּא דְאָדָם וּבְהֵמָה. זְכָאָה חוּלְקִיָּהוּן דְצִדִיקִיָּא, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאֲתִי, לְאַיְנוּן יַדְעֵי אֲרַחֵי דְאוּרִייתָא, וְאֲזִלִּי בְּהָ בְּאַרְחַ קְשׁוּט, עַלְיֵיהּ כְּתִיב, יְיָ עֲלֵיהֶם יַחֲיוּ. מָאִי עֲלֵיהֶם. אֵלִין אֲרַחֲוֵי דְאוּרִייתָא. יַחֲיוּ, יִתְקִימוּ בְּהָאֵי עֵלְמָא, וּבְעֵלְמָא דְאֲתִי.

366 תָּא חֲזִי, כְּתִיב זֹאת תּוֹרַת הָעוֹלָה, אָמַר ר' חֲזִיָּא, הָאֵי קָרָא אֹקְיֻמְנָא לִיָּהּ בְּהָאֵי גְוּוּנָא, זֹאת תּוֹרַת: דָּא כְּנֶסֶת יִשְׂרָאֵל. הָעוֹלָה: דְאִיָּהּ סִלְקַת וְאַתְעַטְרַת לְעִילָא לְעִילָא, לְאַתְקְשְׂרָא כְּדַקָּא יָאוּת, עַד אַתְרַ דְאֶקְרִי קֹדֶשׁ הַקְּדוּשִׁים.

367 ד"א, זֹאת תּוֹרַת: דָּא כְּנֶסֶת יִשְׂרָאֵל. הָעוֹלָה: דָּא מַחְשְׁבָה רְעָה, דְאִיָּהּ סִלְקָא עַל רַעוּתָא דְבֵר נֶשׁ, לְאַסְטָאָה לִיָּהּ מְאוּרְחָא דְקְשׁוּט. הִיא הָעוֹלָה, הִיא הִיא דְסִלְקָא, וְאַסְטִיאת לִיָּהּ לְבֵר נֶשׁ, בְּעֵי לְאוּקְדָא לִיָּהּ בְּנוֹרָא, בְּגִין דְלָא יִתְיַהֵיב לְהָ דּוּכְתָא לְאַסְגָּאָה.

368 וּבג"כ, עַל מוּקְדָּה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה, מֵאֵן לַיְלָה, דָּא כְּנֶסֶת יִשְׂרָאֵל. דְאֲתִיָּא לְדְכָאָה לִיָּהּ לְבֵר נֶשׁ, מֵהֵוּא רַעוּתָא. עַל מוּקְדָּה. בְּגִין דִּי נְהַר דִּינּוּר, אִיָּהּ אַתְרַ לְאוּקְדָא לְכָל אִינּוּן, דְלָא קִיּוּמִי בְּקִיּוּמֵיהּ, דְהָא עֲאֵלִין לֹון בְּהֵוּא נוֹרָא דְדִלִיק, וּמְעַבְרֵי שׁוּלְטָנְהוּן מְעֵלְמָא. וּבְגִין דְלָא יִשְׁלוּט, אֲצַטְרִיךְ עַל מוּקְדָּה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה, וְאַתְכַּפִּיָּא וְלָא שְׁלֵטָא.

369. Hence, when THE OTHER SIDE is subdued, the Congregation of Yisrael, which is the Holy Spirit, NAMELY MALCHUT, ascends to be adorned up high, because it ascends whenever the other force is subjugated and separated from it. Therefore, we need, by the secret of the offering, to separate that side from the Holy Spirit, WHICH IS MALCHUT, and give it a portion, so the Holy Spirit may rise above.

369 וְעַל דָּא, בְּדַ אֲתַבְמִיּוּא הַאי, סִלְקָא כְּנֻסָּת
יִשְׂרָאֵל, דְּאִיהִי רוּחַ קוּדְשָׁא, דְּסִלְקָא וְאֲתַעֲטָרָא
לְעִילָא, דְּהָא סְלִיקוּ דִּילָהּ, בְּדַ אֲתַבְמִיּוּא הַאי חֵילָא
אַחְרָא, וְאֲתַפְרָשָׁא מִיּוֹנָה. וּבִג"כ, בְּעִינָן בְּרִזָּא
דְּקִרְבָּנָא, לְאַפְרָשָׁא לְהַאי סְטָרָא מְרוּחַ קוּדְשָׁא,
וְלַמִּיּוֹב לְהַ חוּלְקָא, בְּגִין דְּרוּחַ קוּדְשָׁא אֲסִתְלַק
לְעִילָא.

40. "And Moses erected the Tabernacle"

Rabbi Shimon discusses the verse: "In that day will I raise up the Tabernacle of David that is fallen," and talks about how Moses raised the Tabernacle as if lifting someone who has fallen. He tells us that God lifted up Yisrael from the exile in Egypt. While God did not perform miracles to raise up Yisrael from the exile in Babylon, he will do so in future. Rabbi Shimon talks about the Tabernacle that Moses built and the upper Tabernacle (Binah) that Zeir Anpin built, saying that Zeir Anpin is the grade of Moses. We hear of the three aspects that went into the erection of the Tabernacle and how they subdued the Other Side. He turns to "and fastened its sockets," explaining that when the sockets were fastened Samael was flushed out and fled to hide himself in a hole in the dust. 'In that day' refers to the day that God will judge the world. Rabbi Shimon tells us how the ruins of the Tabernacle will be raised on that day and the breach against the wicked will be repaired. God will build the foundations of Jerusalem with sapphires because sapphires are full of the highest illumination and provide a firm foundation that the other nations will not be able to rule over. At that time a supernal illumination will be added to the sapphires as well. The original stones from the foundations of Zion and Jerusalem were hidden and treasured by God, and He will restore them to the new foundations. The angel of death will be swallowed up just as he swallowed the people for all these years. Rabbi Shimon tells us that when Moses fastened the sockets in the Tabernacle he bound the evil Samael up so he could not move. Rabbi Shimon tells Rabbi Yosi about "the heaven is My throne, and the earth is my footstool," saying that they are the firmaments where Jacob lives and the firmament where King David lives. He explains the difference between a Tabernacle and a temple or house, emphasizing that a Tabernacle travels from place to place, it is not an eternal resting place, it is a secret small place. We learn why Moses withdrew from the construction of the Tabernacle and why Betzalel and Aholiav built it, and are told that Moses is still considered to be the builder since he finished it.

370. Come and see: When the Temple was built and erected, the Other Side was subdued, and departed from the world. When it left the world, and the Tabernacle was raised by Moses, it was raised above and below. This is the meaning of "Moses erected (lit. 'raised') the Tabernacle" (Shemot 40:18). "Raised" means that he raised MALCHUT so she would rise up high. Therefore scripture says, "and Moses erected"; he raised what was low, as if lifting someone who fell. In the same manner it is written of the future, "In that day will I raise up the Tabernacle of David that is fallen" (Amos 9:11).

370 וְתָא חַוִּי, בְּזִמְנָא דְּאֲתַבְנִי בֵּי מִקְדָּשָׁא,
וְאֲתַעֲבִיד. אֲתַבְמִיּוּא סְטָרָא אַחְרָא, וְאֲסִתְלַק
מֵעֲלָמָא. וְכַד אֲסִתְלַק מֵעֲלָמָא, וְאֲתַקַּם מִשְׁכְּנָא עַל
יְדֵי דְּמֹשֶׁה, בְּדִין אֲתַקַּם לְעִילָא וְתַתָּא. הַה"ד, וַיִּקַּם
מֹשֶׁה אֶת הַמִּשְׁכָּן. מֵאִי וַיִּקַּם. אֱלֹא דְּאוּקִים לָהּ,
לְאַסְתְּלַק לְעִילָא לְעִילָא. וְעַל דָּא, וַיִּקַּם מֹשֶׁה, מֵאֵן
דְּהוּ מֵאִין אוּקְמִיהּ, כְּמֵאֵן דְּאוּקִים לְמֵאֵן דְּנִמְלִיל.
כְּגוֹנָא דָּא, לְזִמְנָא דְּאֲתִי כְּתִיב אֲתַ סִּבַּת דְּדוּר
הַנוֹפֶלֶת.

371. It is written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). HE ASKS: What is the meaning of "she shall no more rise"? HE ANSWERS: She rose on another time on her own and not raised by the Holy One, blessed be He. For from the exile in Egypt, she was raised by the Holy One, blessed be He, who performed many miracles in order to raise her. In exile in Babylon, THE HOLY ONE, BLESSED BE HE did not raise her. He did not perform miracles, because of the sin. So MALCHUT rose on her own, and the exiles went up TO JERUSALEM, as if they were not redeemed, and as if the Holy One, blessed be He had no interest in them. That was because they sinned with foreign women.

371 כְּתִיב, נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל,
מֵאִי לֹא תוֹסִיף קוּם. אֱלֹא בְּזִמְנָא אַחְרָא קָמַת. הִיא
קָמַת מִגְרָמָהּ, וְלֹא אוּקִים לָהּ קוּדְשָׁא בְּרִין הוּא.
דְּהָא בְּגִלוּתָא דְּמִצְרַיִם, קוּדְשָׁא בְּרִין הוּא אוּקִים
לָהּ, וְעַבְד כְּמָה נְסִין, בְּגִין לְאַקְמָא לָהּ, וּבְגִלוּתָא
דְּבָבֵל הוּא לֹא אוּקִים לָהּ, בְּגִין דְּלֹא עַבְד לֹון נְסִים,
דְּגָרִים חוּבָה, אֱלֹא הִיא קָמַת. וְסִלְקוּ בְּנֵי גוּלָהּ,
כְּאִינוּן דְּלֹא הוּוּ לֹון פְּרוּקָא, וְלֹא הוּוּ תִּיאוּבְתָא
דְּקוּדְשָׁא בְּרִין הוּא עֲלִיּוּהּ, בְּגִין דְּגָרַם הוּוּ חוּבָא,
דְּאִינוּן נְשִׁים נְכָרִיּוֹת.

372. Therefore, the Holy One, blessed be He did not raise the Congregation of Yisrael, nor performed miracles and mighty deeds as fit at that time, WHEN THEY RETURNED FROM BABYLON. But in the future, it is written, "she shall no more rise," namely, on her own LIKE AFTER THE EXILE IN BABYLON, but the Holy One, blessed be He will raise her, as it is written, "In that day will I raise up the Tabernacle of David that is fallen" and "David their king, whom I will raise up for them" (Yirmeyah 30:9). That is why it is written, "and Moses erected the Tabernacle," MEANING THAT THE HOLY ONE, BLESSED BE HE ERECTED THE TABERNACLE. FOR MOSES IS A CHARIOT TO ZEIR ANPIN, AND AS MOSES ERECTED THE TABERNACLE BELOW, SO DID THE HOLY ONE, BLESSED BE HE ERECT THE TABERNACLE, WHICH IS MALCHUT, ABOVE.

373. Come and see: When Moses erected the Tabernacle, another one was erected at the same time, NAMELY, MALCHUT. The upper Tabernacle, WHICH IS BINAH, establishes and supports everything, because it is concealed and stored high above, and another Tabernacle, MALCHUT, was erected above the Tabernacle below, THAT MOSES ERECTED, and stood upon it by the strength of the Tabernacle superior to all, BINAH. As the Tabernacle below was erected by Moses, so the one above, MALCHUT, was erected by the grade of Moses, ZEIR ANPIN. From where do we know that? From the verse, "and Moses erected the Tabernacle," the particle 'Et' (lit. 'the') indicating that two Tabernacles were established by the secret of Moses, THE ONE BELOW, AND THE ONE ABOVE, WHICH IS MALCHUT, WHICH WAS ALSO BUILT BY THE GRADE OF MOSES, WHICH IS ZEIR ANPIN.

374. Rabbi Yosi said: When "Moses erected" not all was yet made, FOR THE FOLLOWING VERSE SAYS, "AND FASTENED ITS SOCKETS..." (SHEMOT 40:18). There is no raising up until all is completed and the parts intertwined. Why then is it written "erected"? Rabbi Yitzchak said: Moses erected the Tabernacle on three sides. The words "and Moses erected the Tabernacle" IMPLY THE CENTRAL COLUMN, CALLED 'MOSES'? "and fastened its sockets" IMPLY THE LEFT COLUMN, FOR SOCKETS (HEB. ADANIM) ARE SPELLED WITH THE LETTERS OF JUDGMENT (HEB. DIN), THAT PERTAINS TO THE LEFT; "and set up its boards" IMPLY THE RIGHT COLUMN. By these three aspects Moses erected the Tabernacle, and by these aspects the Tabernacle, MALCHUT, was erected and the Other Side subdued. Since Moses erected the side OF HOLINESS, the Other Side OF DEFILEMENT was subjugated. That is why Moses erected it and none other.

375. Come and see: It is written, "and fastened its sockets." At that time, Samael was shaken from his place, together with his forty Chariots, and fled four hundred parasangs to hide himself in a hole in the dust. Moses brought the sockets, and that side was strengthened; the sockets of the Other Side were loosened and fell.

372 וע"ד, קודשא בריך הוא לא אוקים לה לכנסת ישראל, ולא עבד לה נסין וגבוראן בההוא זמנא בדקא יאות. אבל לזמנא דאתי, לא תוסיף קום כתיב, לא תוסיף, קום מגרמה, אלא קודשא בריך הוא יוקים לה, דכתיב אקים את סוכת דוד הנופלת. וכתיב ואת דוד מלכם אשר אקים להם. ובגין כך כתיב הכא, ויקם משה את המשכן. ויקם משה וגו'.

373 ת"ח, כד אוקים ליה משה למשכנא, אתקם משכנא אחרא עמיה. ומשכנא עלאה, אוקים וסעיד כלא, בגין דמשכנא עלאה, סתים וגניז איהו לעילא לעילא. ומשכנא אחרא אתקם על משכנא דלתתא וקיימא עליה, בחילא דההוא משכנא עלאה על כלא. וכמה דאתקם משכנא דלתתא על ידא דמשה, אוף הכי לעילא, ע"י דההוא דרגא דמשה. מנלן. דכתיב, ויקם משה את המשכן. את דייקא, לאתחזא דתרי משכנין ברזא דמשה אתקנו.

374 אמר רבי יוסי, וכי ויקם משה, והא כלא עד לא אתתקן, וקיימא לאו איהו אלא כד אשתלים כלא, ועאל שויפא בשויפיה, מאי ויקם. א"ר יצחק, בתלת סטרין אוקים משה ית משכנא, מה כתיב ויקם משה את המשכן, ויתן את אדניו, וישם את קרשיו. בהני תלת סטרי, אוקים משה ית משכנא. ובהני תלת סטרי, אסתלק משכנא. ואתכפויא סטרא אחרא. וע"ז, כד אוקים משה להאי סטרא, אתכפויא סטרא אחרא. בג"כ משה אוקים ליה ולא אחרא.

375 תא חזי, כתיב ויתן את אדניו, בההיא שעתא אזדעזע סמא"ל מאתריה, וארבעין רתיבין דעמיה, וערק ארבע מאה פרסי, גו טסירו דנוקבא דעפרא. אעיל משה איגון סמכין, ואתקיף סטרא דא, כדין איגון סמכין דסטרא אחרא, נפלו ואתרפו.

376. He opened the discussion and said, "In that day will I raise up the Tabernacle of David that is fallen" (Amos 9:11). HE ASKS: Which day? AND HE ANSWERS: On the day the Holy One, blessed be He will judge the world, and visit the deeds of the wicked, for the Congregation of Yisrael cannot rise from the dust, while the wicked still prevail. It is written above, "all the sinners of My people shall die by the sword, those that say, 'The evil shall not overtake nor confront us'" (Ibid. 10). The following verse says, "In that day will I raise up the Tabernacle of David that is fallen."

377. We should look at this verse. IT IS WRITTEN, "their breaches" (Ibid. 11), which should have been 'her (its) breaches,' and "his ruins" (Ibid.) which should have been 'her ruins,' FOR THESE WORDS REFER TO "THE TABERNACLE (FEM.) OF DAVID." HE ANSWERS: "I will...repair their breaches" (Ibid.) against the wicked, of whom it is written, "all the sinners of My people shall die by the sword." Then the breach will be fixed, that THEY DID to Yisrael. It is therefore written, "I will...repair their breaches," AND NOT 'HER BREACHES'. "And I will raise up his ruins." Whose ruins? Those of the Tabernacle of David, because WE LEARNED that when the evil kingdom is strengthened in the world, the holy kingdom is enfeebled, and the Tabernacle of David is ruined. Therefore it is written, "And I will raise up his ruins" (Ibid.).

378. We learned that when one is strengthened, NAMELY, DEFILEMENT, the other is enfeebled, NAMELY, HOLINESS. This one is full, and that is laid waste. Hence, until that SAID day, the evil kingdom shall get stronger. And on that day the holy kingdom will get stronger, and the Holy One, blessed be He will raise it. Therefore it is written, "and I will raise up his ruins, and I will build her as in the days of old" (Ibid.); the latter part is in accordance with the verse, "Moreover the light of the moon shall be as the light of the sun..." (Yeshayah 30:26).

379. "And Moses erected the Tabernacle." HE ASKS: With what did he erect it? AND HE ANSWERS: It is written, "and fastened its sockets" (Shemot 40:18). He laid the sockets underneath the boards, so that the hinges of the doors will revolve upon them, because the hinges underneath give support and firmness upon which they can revolve. Why is it WRITTEN "fastened"? Because he fixed and strengthened them with all his might. At that time the other sockets of the Other Side were removed.

376 פָּתַח וְאָמַר, בְּיוֹם הַהוּא אָקִים אֶת סֶכֶת דָּוִד הַנוֹפֶלֶת וְגו', מֵאִי בְיוֹם הַהוּא. בְּיוֹמָא דְקוּדְשָׁא ב"ה יַעֲבִיד דִּינָא בְעֵלְמָא, וְיַפְקוּד עַל חַיִּיבֵי עֲלָמָא בְעוֹבְדֵיהוֹן. דְּהָא לִית קִימָה לְכַנְסַת יִשְׂרָאֵל מֵעַפְרָא, בְּעוֹד דְּאִינוּן חַיִּיבֵין דְּיִשְׂרָאֵל יְקוּמוּן בְּעֵלְמָא. מַה כְּתִיב לְעֵילָא, בְּחָרְבַּ וּמוֹתוֹ כֹּל חֲטָאֵי עַמֵּי הָאוּמְרִים לֹא תִגִּישׁ וְתִקְדִים בְּעַרְנוּ הָרַעָה. מַה כְּתִיב בְּתַרְיָה, בְּיוֹם הַהוּא אָקִים אֶת סֶכֶת דָּוִד הַנוֹפֶלֶת וְגו'.

377 הָאִי קָרָא אִית לְאַסְתַּכְלָא בִּיה, אֶת פְּרִצִיָּהוּן, אֶת פְּרִצָה מִבְּעֵי לִיה. וְהִרְיֹסוּתֵיו, וְהִרְיֹסוּתֵיהָ מִבְּעֵי לִיה. אֶלָּא וְגִדְרֵתִי אֶת פְּרִצִיָּהוּן מִמָּאן, מֵאִינוּן חַיִּיבֵין, דְּכְתִיב בְּחָרְבַּ וּמוֹתוֹ כֹּל חֲטָאֵי עַמֵּי, דְּהָא כְּדִין יַתְעֲבִיד פְּרִצָן בְּיִשְׂרָאֵל, וְע"ד וְגִדְרֵתִי אֶת פְּרִצִיָּהוּן. וְהִרְיֹסוּתֵיו אָקִים, הִרְיֹסוּתֵיו דְּמָאן, הִרְיֹסוּתֵיו דְּסוֹכַת דָּוִד. בְּגִין, דְּכַד אֶתְקַף מְלָכוֹ חַיִּיבָא בְּעֵלְמָא, כְּדִין הָאִי מְלָכוֹ קְדִישָׁא אֶתְרַפִּי, וְסֶכֶת דָּוִד אֶסְתִּיר בְּנוּיָנָא דִּילֵיה, וְע"ד וְהִרְיֹסוּתֵיו אָקִים.

378 דְּהָא תְּגִינָן, כֹּל זְמָנָא דְּהָאִי אֶתְקַף, הָאִי אֶתְרַפִּי. דָּא מְלִיא, וְדָא חָרְבָה. וּבג"כ, עַד הַהוּא יוֹמָא, מְלָכוֹ חַיִּיבָא יִתְקַף. בְּהָהוּא יוֹמָא, יִתְקַף וְיוֹקִים לָהּ קוּדְשָׁא בְּרִיךְ הוּא, לְהָאִי מְלָכוֹ קְדִישָׁא. וְע"ד וְהִרְיֹסוּתֵיו אָקִים. וּבְנִיתֵיהָ כִּימֵי עוֹלָם, מֵאִי וּבְנִיתֵיהָ כִּימֵי עוֹלָם. הֵינּוּ דְכְתִיב, וְהָיָה אוֹר הַלְבָנָה כְּאוֹר הַחֹמָה וְגו'.

379 וְיָקִים מֹשֶׁה אֶת הַמִּשְׁכָּן, בְּמֵאִי אוֹקִים לִיה. דְּכְתִיב וַיִּתֵּן אֶת אֲדָנָיו וַיְהִי אֵינוּן סְמִכִין דְּתַחוּתֵיהָ, לְקִיּוּמָא עֲלֵייהוּ, וְלֹאֶסְחָרָא בְּהוּ אֵינוּן צִירִים דְּתַתְּחִין. בְּגִין דְּאֵינוּן סְמִכִין דְּתַחוּתֵיהוּ, אֵינוּן קִיּוּמָא לֹאֶסְחָרָא. אֲמַאי וַיִּתֵּן. אֶתְקַף וְאֶתְקִין לוֹן בְּתוֹקְפוּי. בְּהָיָא שְׁעָתָא אַעֲדִיו אֵינוּן סְמִכִין אַחֲרָנִין דְּסִטְרָא אַחֲרָא.

380. Come and see: It is written, "Remember, O Hashem, against the children of Edom the day of Jerusalem; who said, Raise it, raise it, even to the foundation thereof" (Tehilim 137:7). Therefore, the Holy One, blessed be He will build the foundations of Jerusalem of other materials, that will have power over everything. What are they? They are sapphires, as it is written, "and lay your foundations with sapphires" (Yeshayah 54:11); which make strong and superior foundations, not weak as the first ones. What is the sense thereof? The other nations could rule over the stones of the first foundations. Why? Because there is no high illumination in them, as is fitting, BECAUSE THEIR ILLUMINATION IS NOT THEIR OWN, BUT DRAWN FROM BINAH. But these illuminate from the high illumination, NAMELY, THEY WILL ILLUMINATE ON THEIR OWN, AND WILL NOT NEED JOINING FROM BINAH. The illumination sinks into the abysses, so THE OTHER NATIONS will not be able to rule over them. These sapphires will illuminate above and below, for at that time, a supernal illumination will be added above and below.

381. If you say that the first foundations, WHICH WERE IN USE BEFORE THE CORRECTION will be discarded, IT IS NOT SO, for it is written, "Behold, I will set your stones in antimony" (ibid.), "set" to fix what is broken. "With antimony," as it is said, "and she painted her eyes" (II Melachim 9:30). There are stones called 'antimony', BLACK BY COLOR, WHICH WOMEN USE TO PAINT THEIR EYES. Why DOES HE USE this? Rabbi Elazar said: This is a secret, known to the reapers of the field, NAMELY TO THOSE WHO HAD THE MERIT OF ESTABLISHING ALL THE CORRECTIONS OF THE FIELD, WHICH IS MALCHUT. THEY ALREADY REAP THE HARVEST OF THE FIELD AND ENJOY ITS FRUIT.

382. Come and see: The stones of the foundation of Zion and Jerusalem, heaven forbid that other nations had power over them, or that they burned them. They were not burned but hidden and treasured by the Holy One, blessed be He. The foundations of the holy mansion were all stored, and not one was lost. And when the Holy One, blessed be He will restore Jerusalem again, these foundations of the first stones will be returned to their places, and no other eyes will rule them BY SIGHT, except when a man will paint his eyes with that antimony and fill his eyes with it. He will then see all the stones and all the foundations of Jerusalem, standing in their places, not ruled by other nations. And all the other precious stones, and stone buildings are all standing erect.

383. Then, it is written, "for they shall see eye to eye, Hashem returning to Zion (also: 'Hashem causing Zion to return')" (Yeshayah 52:8). What does this mean? HE ANSWERS: When the other nations ruled over it, the Holy One, blessed be He raised it high, but at that time, He will return it to its place, as it is written, "Hashem causing Zion to return"; assuredly, HE WILL RETURN IT TO ITS PLACE.

380 תא חזי, בתיב זכור יי' לבני אדום את יום ירושלים האומרים ערו ערו עד היסוד בה. ועל דא זמין קודשא בריך הוא למבני יסודי ירושלים, מיסודין אחרנין, דישלטון על כלא. ומאן אינון ספירין. דכתיב, ויסדתיך בספירים, דאלין אינון יסודין, וסמכין תקיפון ועלאין, דלית להו חלישו בקדמאי. מאי טעמא. בגין דאבנין קדמאין מאינון יסודי, וכלו שאר עמין למשלט עליהו. מאי טעמא. בגין דלית בהו נהירו עלאה, בדקא יאות. אבל אלין, יהון נהירין מגו נהירו עלאה, ומשקעאן גו תהומי, דלא יכלין לשלטאה עליהו. ואלין אינון ספירין, דינהרון לעילא ותתא. בגין דבההוא זמנא, ותוסף נהירו עלאה, לעילא ותתא.

381 ואי תימא אינון יסודי קדמאי, יתבטלון. הא כתיב הנה אנכי מרביץ בפור אבניך. מרביץ לאתקנא תבירא. מאי בפור. כד"א ותשם בפור עיניה. אבנים אית דאקרון פור. מאי טעמא האי. א"ר אלעזר רזא איהו, ורזא דא למחצרי חקלא אתיהיב למנדע.

382 תא חזי, אינון אבנין דיסודי ציון וירושלים, ח"ו דשליטו עליהו שאר עמין, ולא אוקדו לון, ולא אתוקדון, אלא כלהו אתגניזו, וגניזו לון קודשא בריך הוא, וכל אינון יסודי ביתא קדישא כלהו אתגניזו, ולא אתאבידו מנייהו אפילו חר. וכד יהדר קודשא בריך הוא ויוקים לה לירושלים על אתריה, אינון יסודי אבנין קדמאי, יהדרון לאתריהו, ולא ישליט בהו עינא אחרא, בר בזמנא דיכחול בר נש עינוי בההוא פוכא, וימלי עיניה מניה, וכדין יחמי כל אבנין וכל יסודי ירושלים, מתקנן על אתריהו, דלא שליטו בהו שאר עמין, וכל אינון אבנין יקרין אחרנין, וכל אינון בנייני אבנין, כלהו קיימי על קיומיהו.

383 וכדין בי עין בעין יראו בשוב יי' ציון. מאי בשוב יי'. אלא כד שליטו עלה שאר עמין, קודשא בריך הוא סליק לה לעילא, ובההוא זמנא איהו יהדר לה לאתרה, דכתיב בשוב יי' ציון. בשוב יי' ודאי.

384. Come and see: All that was concealed to the eye, and that the eye had no permission to rule, NAMELY, WHEN THE LEFT IS WITHOUT THE RIGHT, the eye cannot control, except when kohl is APPLIED to the eye, NAMELY ANTIMONY. Then it may see certain things. That is why it is written, "Behold, I will set your stones in antimony" (Yeshayah 54:11). Come and see: All these stones, BEFORE THEY WERE MENDED, will be erected as foundations as before. And the sapphire foundations will stand around them. This is the meaning of "and lay your foundations with sapphires."

385. When the Holy One, blessed be He will erect His house, MALCHUT, then, it is written, "He will destroy (also: 'swallow') death forever" (Yeshayah 25:8), swallow as in "Hashem has swallowed up without pity" (Eichah 2:2). As he drank of this cup, so he will drink of that. AS THE ANGEL OF DEATH SWALLOWED THE INHABITANTS OF THE WORLD, SO HE WILL BE SWALLOWED HIMSELF.

386. You may say that He swallowed him for a fixed time as Yisrael, WHO WERE IN EXILE FOR A FIXED PERIOD. This is not so, because it is written "forever." Forever is for all generations, unlike Yisrael and unlike that time that Moses erected the Tabernacle, FOR A FIXED PERIOD, but forever and ever.

387. Then the Holy One, blessed be He will raise the Congregation of Yisrael, WHICH IS MALCHUT, and set the sockets, the beams and the ceilings of the house in their proper settings forever and ever and ever. It is written, "Enlarge the place of your tent..." (Yeshayah 54:2), so that the Other Side will be swallowed never to rise again. Then "the insult of His people shall He take away from off all the earth, for Hashem has spoken it" (Yeshayah 25:8).

388. "And Moses erected the Tabernacle." At the time when the sockets were made and put in their place, the sockets of the Other Side were loosened and removed from their place. Hence it is written, "and fastened its sockets."

389. HE ASKS: What is the meaning of "fastened" IN "AND FASTENED ITS SOCKETS" (SHEMOT 40:18)? AND HE ANSWERS: We learned that when Moses saw the evil Samael before him, coming to accuse him, Moses attacked him and bound him, then erected the Tabernacle and fastened the sockets, as it is written, "and fastened its sockets." "Fastened" with force, for no one was able to rule over SAMAEL and fasten the sockets in their place like Moses, because he used great force to erect them.

384 וְתָא חֲזִי, כֹּל מֵאֵן דְּאַסְתִּים מִן עֵינָא, וְלֹא אֲתִיְהִיב רְשׁוֹ לְשִׁלְטָא בֵּיה עֵינָא, לֹא יִכְלִין לְמִשְׁלַט בֵּיה עֵינָא, בַּר בְּכַחֲלָא דְעֵינָא, בְּמִלִּין יִדְעָאן. וּבג"כ, הִנֵּה אָנֹכִי מִרְבִּיץ בְּפִוּךְ אֲבָנֶיךָ. וְת"ח, כֹּל אֲלִין אֲבָנִין יִתְקַיְמוּן בְּאַתְרֵיהֶוּ, וְלֵהוּוּ יְסוּדִין כְּקִדְמִיתָא, וְיְסוּדֵי סְפִירִין יִתְקַיְמוּן בְּאַתְרֵי אַחְרָא סְחָרְנָא, לְפִוּתָא וְלֵאֲרַכָּא, הֵה"ר וְיְסוּדֵיךָ בְּסְפִירִים.

385 בְּזִמְנָא דְיוֹקִים קוּדְשָׁא בְרִיךְ הוּא לְבֵיתֵיהּ, בְּהוּא זִמְנָא מַה כְּתִיב, בְּלַע הַמּוֹת לְנִצְחָ. בְּלַע, כְּדִאֲמַרִּין בְּלַע יְיָ וְלֹא חָמַל, הֵהוּא כּוֹס דְּשִׁתָּה הָאִי, יִשְׁתָּה הָאִי.

386 וְאִי תִימָא, הֵהוּא בְּלַע אִיהוּ לְזִמְן יִדְעָא וְקִצִּיב בְּיִשְׂרָאֵל, לֹא הָכִי. כְּתִיב לְנִצְחָ, מֵאִי לְנִצְחָ. לְדְרֵי דְרִין. וְלֹא בְּיִשְׂרָאֵל, וְלֹא כְּהוּא זִמְנָא דְאֻקִּים מִשֶּׁה יֵת מִשְׁכְּנָא. אֲלֵא לְנִצְחָ לְעֵלְמִין.

387 וְכִדְרִין קוּדְשָׁא בְרִיךְ הוּא יוֹקִים לָהּ לְכַנְסָתָא יִשְׂרָאֵל, וְאִיהוּ יוֹקִים סְמִכִין, וְסִיפֵי, וְכֹל אִינוּן תְּקִירֵי בֵּיתָא, בְּתַקּוּנֵוּ, לְעֵלְמֵי וְלְעֵלְמֵי עֵלְמֵי. וְכְתִיב הֲרַחֲבֵי מְקוֹם אֶהְלֵךְ וְגו', בְּגִין דִּיתְבַּלַּע סְטְרָא אַחְרָא, וְלֹא יְקוּם לְעֵלְמִין וְכִדְרִין, וְחֲרַפְתָּ עִמּוֹ יְסִיר מֵעַל כָּל הָאָרֶץ כִּי יְיָ דִּבֶּר.

388 וְיִקָּם מִשֶּׁה אֶת הַמִּשְׁכָּן, בְּהוּא זִמְנָא דְאֲלִין סְמִכִין אֲתַקְמוּ, וְאֲתִיְהִיבוּ בְּאַתְרֵיהֶוּ, הֵהוּא זִמְנָא אֲתַרְפוּ וְאֲתַעְבְּרוּ מֵאַתְרֵיהֶוּ סְמִכִין בְּאַתְרֵי סְטְרֵי אַחְרָא, וְעַל דָּא, וְיִתֵּן אֶת אֲדָרְנֵוּ.

389 מֵאִי וְיִתֵּן. אֲלֵא אֹלִיפְנָא, דְּחִמָּא מִשֶּׁה לְקַמֵּיהּ לְסַמָּא"ל חֲיִיבָא, דְּהוּא אֲזִיל לְגַבֵּיהּ לְקַטְרָגָא לִיהּ, וְכִדְרִין אֲתַקִּיף בֵּיה מִשֶּׁה, וְקִשִּׁיר לִיה קַמֵּיהּ, וְאֻקִּים לִיה לְמִשְׁכְּנָא, וְיִהֵב לְסַמְכוּי. דְּכְתִיב וְיִתֵּן אֶת אֲדָרְנֵוּ. וְיִתֵּן: בְּתַקִּיפּוּ, דְּלֹא יִכּוּל ב"נ אַחְרָא לְשִׁלְטָא עֲלֵיהּ, וְלִמִּיהֵב סְמִכִין בְּאַתְרֵיהֶוּ, כְּמִשֶּׁה. דְּהָא בְּתַקִּיפּוּ רַב, אֻקִּים לִיה מִשֶּׁה.

390. The day the Tabernacle was erected, when Moses started to erect it, was the first day of Nissan. At that time, the Other Side is loose in the world. For we learned that in the days of Nissan, **THOUGH** the head of a bull is in its fodder basket, **RUN UP TO THE ATTIC, AND DROP THE LADDER DOWN, SO IT WILL NOT FOLLOW TO HARM YOU.** Moses started **TO ERECT THE TABERNACLE** in Nissan, and saw Samael walking around him to confuse him. So Moses overpowered him, and then "fastened its sockets." He started below to fasten the sockets, and one started it, **NAMELY THE HOLY ONE, BLESSED BE HE,** to fasten the sockets above. The one corresponds to the other.

391. On the day the Tabernacle was erected below, another holy Tabernacle was erected above, **WHICH IS MALCHUT,** and the upper Tabernacle, hidden and concealed, **WHICH IS BINAH,** emitted lights in every direction, and the worlds illuminated.

392. Rabbi Yosi asked Rabbi Shimon, saying: Three Tabernacles are mentioned in the verse, "And on the day that the Tabernacle was erected the cloud covered the Tabernacle, even the tent of the Testimony, and at evening there was upon the Tabernacle as it were the appearance of fire, until the morning" (Bemidbar 9:15). Altogether there is mention of three Tabernacles. **ALSO,** why is it called 'a Tabernacle' and not 'a house'? For a house is needed rather than a Tabernacle.

393. He opened the discussion and said: "Thus says Hashem, 'The heaven is My throne...'" (Yeshayah 66:1). Come and see: The Holy One, blessed be He chose Yisrael as His inheritance and portion, and brought them near Him. We established that He formed from them certain grades, **NAMELY, THE PATRIARCHS...**reflecting those above, so as to make of all the worlds one unity, above and below, as it is written, "the heaven is My throne, and the earth is My footstool" (Ibid.) so the high and low would form one unity.

394. Come and see: "the heaven is My throne" is the firmament where Jacob dwells, who is the supernal image of the supernal holy throne, **NAMELY, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.** "and the earth is My footstool," is the firmament where King David dwells, **MALCHUT,** to derive pleasure from the shining mirror, **ZEIR ANPIN.** And when He wanted to expand further down, **FROM THE SUPERNAL THRONE,** He said: "My footstool," **WHICH IS MALCHUT.** "the house that you would build for Me?" (Ibid.) is the Temple, "and where is the place of My rest?" (Ibid.) is the Holy of Holies in the lower Temple.

390 בַּהֵיּוֹם יוֹמָא דְאַתְקָם מְשַׁכְּנָא, כַּד שְׂאֲרֵי מֹשֶׁה לְאַקְמָא לִיה, בְּחַד בְּנִיסָן הוּה, וּבַהֵיּוֹם זְמַנָּא, תְּקִיפוּ דַסְטָא הוּה בְּעֵלְמָא, דְּהָא בְּיוֹמֵי דְנִיסָן, רִישׁ תּוֹרָא בְּדִיקוּלָא. תְּנִינָן. וּבְנִיסָן שְׂאֲרֵי מֹשֶׁה, וְחַמָּא לִיה לְסַמָּא"ל, אֲזִיל סַחְרָנִיָּה, לְעַרְבָבָא לִיה, וְאַתְגַּבַּר עֲלֵיה מֹשֶׁה, וּכְדִין, וַיִּתֵּן אֶת אֲדָנָיו. שְׂאֲרֵי הוּא וַיְהִי לְתַתָּא, וְשְׂאֲרֵי מֵאן דְּשְׂאֲרֵי וַיְהִי לְעִילָא דָא לְקַבֵּל דָּא.

391 בְּיוֹמָא דְאַתְקָם הָאֵי מְשַׁכְּנָא לְתַתָּא, אַתְקָם מְשַׁכְּנָא אַחֲרָא קְדִישָׁא לְעִילָא, וּמְשַׁכְּנָא עֲלָאָה טְמִיר וְגַנְיָז, אַפִּיק נְהוּרִין לְכָל סֵטֵר, וְאַתְנַהְרוּן עֲלֵמִין.

392 רַבִּי יוֹסִי שְׂאִיל לְרַבִּי שְׁמַעוֹן, א"ל, תַּלְתַּת מְשַׁכְּנֵין חֲמִינָן בְּקָרָא, דְכֹתִיב וּבַיּוֹם הַקִּים אֶת הַמִּשְׁכָּן, כִּסֵּה הָעֵנָן אֶת הַמִּשְׁכָּן לְאַהֲלֵי הָעֵדוּת, וּבְעֶרְבַּ וַיְהִי עַל הַמִּשְׁכָּן כַּמְרָאָה אִשׁ עַד בֹּקֶר, הָא תַּלְתַּת מְשַׁכְּנֵין הֵכָא. וְאַמָּאֵי מְשַׁכְּנָא, וְלֹא בַּיִת, דְּהָא בַּיִת אֲצִטְרִיךְ וְלֹא מִשְׁכָּן.

393 פְּתַח וְאָמַר, כֹּה אָמַר יי' הַשָּׁמַיִם כְּסֵאֵי וְגו'. תָּא חַזִּי, קוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ בִּישְׂרָאֵל לְאַחַסְנַתִּיָּה וְעַרְבִיָּה, וְקָרִיב לוֹן לְגַבִּיָּה. וְהָא אוֹקִימָנָא דְעֵבֵד מְנַוְיָהוּ דְרַגְן יִדְעֵן בְּהָאֵי עֲלֵמָא, כְּגוּנָא דְלְעִילָא, לְשַׁכְּלָלָא עֲלֵמִין כְּלָהוּ בְּחַד, עִילָא וְתַתָּא. דְכֹתִיב הַשָּׁמַיִם כְּסֵאֵי וְהָאָרֶץ הַדּוֹם רַגְלֵי לְשַׁכְּלָלָא עִילָא וְתַתָּא לְמַהוּי חַד.

394 ת"ח, הַשָּׁמַיִם כְּסֵאֵי, דָּא רְקִיעָא דִּיעֻקְבַּ שְׂרִיָּא בֵּיה, דְּאִיהוּ דִּיוֹקְנָא עֲלָאָה, לְכוּרְסִיָּא עֲלָאָה קְדִישָׁא. וְהָאָרֶץ הַדּוֹם רַגְלֵי, דָּא רְקִיעָא דְדוֹד מְלַכָּא שְׂרִיָּא בֵּיה, לְאַתְהַנָּא מְזִיּוּא דְאַסְפַּקְלִרְיָא דְנַהֲרָא. וּבְגִין דְּבַעֵי לְאַתְפַּשְׁטָא יִתִּיר לְתַתָּא אָמַר הַדּוֹם רַגְלֵי. אֵיזָה בַּיִת אֲשֶׁר תִּבְנוּ לִי, דָּא בְּנִין בַּיִת מְקֻדָּשָׁא. וְאֵיזָה מְקוֹם מְנוּחָתִי, דָּא בַּיִת קֹדֶשׁ הַקְּדָשִׁים דְּלְתַתָּא.

395. Yet Come and see: As long as Yisrael walked through the desert, they had a Tabernacle, until they reached Shiloh where there was A TABERNACLE already. And THIS TABERNACLE is the secret of continuation one from the other, unity between one and the other so as to spread light. But it was not meant for a resting place, because there was no rest, only when the Temple was built in the days of King Solomon. Then there is rest above and below, because rest stays there and does not travel from place to place LIKE THE TABERNACLE.

396. Therefore, there is a Tabernacle and a Temple, a Tabernacle, as in "and I will set My Tabernacle among you; and My soul shall not abhor you" (Vayikra 26:11). "My Tabernacle" means that the dwelling of the Holy One, blessed be He will be among Yisrael, because it is written, "and My soul shall not abhor you." FOR THE ILLUMINATION IS NOT SO STRONG, SINCE IT IS QUALIFIED BY "MY SOUL SHALL NOT ABHOR YOU."

397. HE ASKS: What is the difference between them, BETWEEN A TABERNACLE AND A TEMPLE? AND HE ANSWERS: In regard to the Tabernacle, IT IS AS IF a king comes to his friend without all his retinue, but in order not to trouble his friend, he brings with him only a small escort. In regard to a Temple, it is as if he brought all his army and retinue to live with him in that house. This is THE DIFFERENCE between a Tabernacle and a house. For a Temple house is an apartment for eternal resting place, with all the Chariots, with all images, all the deeds as above, so that deeds below may be connected as those above. A Tabernacle deals in small forms, few deeds, it travels from place to place. All is in supernal secret.

398. Come and see: When the Holy One, blessed be He commanded Moses to erect the Tabernacle, he could not grasp it, until the Holy One, blessed be He showed him the shape of each and every thing. By what means did He show him? Namely, by a white fire, a black fire, a red fire, and a green fire, CORRESPONDING TO CHESED, GVURAH, TIFERET AND MALCHUT. It is written, "And see that you make them after their pattern, which is being shown to you in the mountain" (Shemot 25:40). With all that, it was difficult for Moses TO GRASP THEM.

395 אָבֵל תָּא חֲזִי, כֹּל זְמַנָּא דְאֵזְלוּ יִשְׂרָאֵל
בְּמִדְבָּרָא, הָוּה לְהוּ מִשְׁכָּן, עַד דְּאֵתוּ לְשִׁילָה, וְהָוּה
תַּמָּן. וְדָא אִיהוּ רְזָא, לְאַמְשָׁכָא דָא בְּדָא, וְלֹא עֵלָא
דָא בְּדָא, לְאַתְקִשְׂרָא דָא בְּדָא, בְּגִין לְאַנְהָרָא. אָבֵל
לְאו לְנִיחָא. דְּהָא לְאו נִיחָא, בְּר כַּד אֲתַבְּנִי בֵי
מְקֻדָּשָׁא, בְּיוֹמוֹי דְּשִׁלְמָה מְלָכָא, דְּהָא בְּדִין אִיהוּ
מְנוּחָה לְעֵילָא וְתַתָּא. בְּגִין דְּתַמָּן תְּקִיפוּ דְּנִיחָא,
וְלֹא לְנִטְלָא מֵאַתְר לְאַתְר.

396 וּבְגִין כֶּךָ אֵית מִשְׁכָּן, וְאֵית בֵּית. מִשְׁכָּן: כִּמְה
דְּאֵת אָמַר, וְנִתְתִי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא תִגְעַל נַפְשִׁי
אֲתְכֶם. מְאִי מִשְׁכְּנִי. מִשְׁכְּנוֹתֵי דְּקוּדְשָׁא בְּרִיךְ הוּא,
דְּלְהוּוֹן גְּבִייהוּ דְּיִשְׂרָאֵל. מְאִי טַעְמָא. בְּגִין דְּכַתְּיב
וְלֹא תִגְעַל נַפְשִׁי אֲתְכֶם.

397 מַה בֵּין הָאֵי לְהָאֵי. אֶלָּא מִשְׁכָּן, כְּמִלְכָּא דְּאֵתִי
לְגַבֵּי רַחֲמִימֵיהּ, וְלֹא מִיִּיתֵי כֹּל אַכְלוּסִין דִּילִיָּה עֲמִיָּה,
בְּגִין דְּלֹא לְאַטְרַחָא עֲלֵיהּ, אִיהוּ אֲתִי לְגַבֵּיהּ בְּזַעִיר
חִילִין. בֵּית: דְּכֹל חִילִין וְכֹל אַכְלוּסִין דִּילִיָּה, כְּלָהוּ
אֵיִיתֵי עֲמִיָּה, לְדִיִּירָא בְּהוּא בֵּיתָא, וְדָא אִיהוּ בֵּין
מִשְׁכָּן וּבֵין בֵּית. בֵּית הַמְּקֻדָּשׁ, אִיהוּ דִּיִּוְרָא דְּנִיחָא
לְעֵלְמִין, בְּכֹל אֵינוֹן רְתִיבִין, בְּכֹל אֵינוֹן דִּיִּוְקִנִּין,
בְּכֹל אֵינוֹן עוֹבְדִין, בְּגוּוֹנָא דְּלְעֵילָא. לְחַבְרָא עוֹבְדִין
דְּלְתַתָּא, בְּגוּוֹנָא דְּלְעֵילָא. מִשְׁכָּן, בְּזַעִיר דִּיִּוְקִנִּין,
בְּזַעִירִין עוֹבְדִין, לְנִטְלָא מֵאַתְר לְאַתְר, וְכֹלָא בְּרָזָא
דְּלְעֵילָא.

398 תָּא חֲזִי, כַּד פְּקִיד קוּדְשָׁא בְּרִיךְ הוּא לְמִשְׁחָה עַל
מִשְׁכְּנָא, לֹא הָוּה יָכִיל לְמִיקָם בֵּיהּ, עַד דְּקוּדְשָׁא
בְּרִיךְ הוּא אַחְמִי לִיָּה כֹּלָא בְּדִיִּוְקִנִּיָּה, כֹּל מְלָה
וּמְלָה. בְּמַה אַחְזִי לִיָּה. בְּאַשָׁא חוּרָא, וּבְאַשָׁא
אוּכְמָא, וּבְאַשָׁא סוּמְקָא, וּבְאַשָׁא יְרוּקָא. מַה כְּתִיב,
וְרָאָה וַעֲשֵׂה כְּתַבְנִיתֶם אֲשֶׁר אֶתָּה מֵרָאָה בְּהָר. עִם
כֹּל דָּא אֶקְשִׁי לִיָּה לְמִשְׁחָה.

399. Come and see: Though He showed him eye to eye, Moses did not want to do them. And if you say that he did not know how to do or did not have the skill, come and see: Betzalel, Aholiav and all the others, though they did not see THE SHAPES as Moses did, it is written, "and Moses saw all the work, and, behold, they had done it..." (Shemot 39:43). If those who did not see THE SHAPES, nevertheless did it, Moses, who saw ALL THE SHAPES ON THE MOUNTAIN, how more so WAS HE ABLE TO MAKE THEM. HE ANSWERS: Moses, though he retired from the construction of the Tabernacle, everything was under his supervision, and under him ALL WAS DONE. It was named after him, and therefore it is written, "and see that you make" (Shemot 25:40).

400. Another explanation: Moses withdrew FROM THE CONSTRUCTION OF THE TABERNACLE, and gave his place to another, BECAUSE HE WANTED OTHERS TO HAVE THE MERIT. So the Holy One, blessed be He told him, "See, I have called by name Betzalel...with him Aholiav" (Shemot 31:2). And it is written, "And Betzalel and Aholiav, and every wisehearted man" (Ibid. 36:1). And if that honor was reserved for Moses, that he will make THE TABERNACLE, AS IT IS WRITTEN, "AND SEE THAT YOU MAKE," it will be forever his. WHY THEN DID THE HOLY ONE, BLESSED BE HE ORDER, "AND BETZALEL AND AHOLIIV...DID"? BECAUSE FROM THIS WE UNDERSTAND AND MOSES HIMSELF WITHDREW FROM THE WORK TO GIVE MERIT TO OTHERS.

401. With all that, since he ordered, and all was done by his command, IT IS CONSIDERED as if he had done it all. Also, all the work is done, only when it is finished, AND NAMED AFTER WHOEVER FINISHED IT. Therefore, "Moses erected the Tabernacle." When the wisehearted men wanted to erect it, it did not stand, because of the honor of Moses, until Moses came and erected it. SINCE HE FINISHED THE WORK, IT IS CALLED AFTER HIM. This was explained.

41. "when I fall, I shall arise"

Rabbi Yehuda begins with the verse: "Rejoice not against me, O my enemy: when I fall, I shall arise..." He says that this means the evil kingdom of the Other Side will not rise again, unlike the Congregation of Yisrael that will always rise again. Even though the other nations of the world have tried to exterminate Yisrael so many times, God always raised them up again. When Moses brought them out of Egypt God did many miracles to help them, and after that Moses erected the Tabernacle.

402. "And Moses erected the Tabernacle" (Shemot 40:18). Rabbi Yehuda opened the discussion with the verse: "Rejoice not against me, O my enemy: when I fall, I shall arise..." (Michah 7:8). "My enemy" refers to the evil kingdom, the enemy of the holy kingdom. This verse is said by the Congregation of Yisrael, THE HOLY KINGDOM. "Rejoice not against me, O my enemy: when I fall, I shall arise," not so the other, EVIL kingdom. Once it falls, it will never rise again. But the Congregation of Yisrael, though she fell, she rises, and has risen many times, as it is written, "when I fall, I shall arise."

399 תָּא חֲזִי, אִף עַל גַּב דְּאַחֲזִי לִיה עֵינָא בְּעֵינָא לָא בְּעָא מֹשֶׁה לְמַעְבַּד. וְאִי תִּימָא דְּאִיהוּ לָא יָדַע לְמַעְבַּד, אִו חֲכֻמָּתָא לָא הוּה עֲמִיָּה. תָּא חֲזִי, בְּצַלְאֵל וְאַהֲלִיאֵב, וְכָל אֵינּוֹן שָׂאֵר אַחֲרֵינִין, אִף עַל גַּב דְּלָא חֲמוּ בְּמֹשֶׁה, מַה בְּתִיב, וְיִרְא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהִנֵּה עָשׂוּ אוֹתָהּ וְגו', אִי אֵינּוֹן דְּלָא חֲמוּ, עֲבַדוּ בְּךָ. מֹשֶׁה דְּחָמָא, עַל אַחַת בְּמַה וְכַמַּה. אֶלָּא מֹשֶׁה, אִף עַל גַּב דְּאַסְתַּלַּק מִן מְשַׁכְנָא מְעַבִּידְתָּא, כֻּלָּא הוּה בִּידֵיהּ, וְעַל יָדֵיהּ, וְאִיהוּ אֶקְרִי עַל שְׁמִיָּה, וְעַד בְּתִיב וְרָאָה וְעָשָׂה.

400 ד"א, מֹשֶׁה אֶסְתַּלַּק מִן דָּא, וְהִיב דּוּכְתִּיָּה לְאַחֲרָא, עַד דְּאָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא רָאָה קְרָאתִי בְּשֵׁם בְּצַלְאֵל, וְאִתּוּ אֶהֱלִיאֵב. וְכַתִּיב וְעָשָׂה בְּצַלְאֵל וְאַהֲלִיאֵב וְכָל אִישׁ חָכֵם לֵב. אִי יִקְרָא דָּא, הוּה דְּמֹשֶׁה, דְּאִיהוּ יַעֲבִיד לִיה, יִתְקַיִים בֵּיה תְּדִיר.

401 וְעַם כָּל דָּא, בֵּינּוֹן דְּאִיהוּ פְּקִיד, וּבְפִקוּדֵיהּ יִתְעַבִּיד, אִיהוּ עֵבִיד כֻּלָּא. תּוּ, כָּל עֲבִידְתָּא לָא קִיַּמָּא, אֶלָּא בְּסִיּוּמָא דְּעוּבְדָּא, וְעַל דָּא, וְיָקֵם מֹשֶׁה אֶת הַמְּשַׁכָּן. בְּעוּ לְאַקְמָא לִיה כָּל אֵינּוֹן חֲכִימֵי לְבָא, וְלָא הוּה מִתְקַיִים, בְּגִין יִקְרִיָּה דְּמֹשֶׁה, עַד דְּאִתָּא מֹשֶׁה, וְאוֹקִים לִיה. וְהָא אוֹקְמוּהּ.

402 וְיָקֵם מֹשֶׁה אֶת הַמְּשַׁכָּן רַבִּי יְהוּדָה פָּתַח, אֶל תִּשְׂמַחֵי אוֹיְבֵתִי לִי כִּי נִפְלַתִי קִמְתִּי וְגו'. מֵאֵן אוֹיְבֵתִי לִי. דְּבָבוּ דְּמַלְכוֹ חַיִּיבָא בְּמַלְכוּת קְדִישָׁא. וְהֵאֵי קְרָא בְּנִסְת יִשְׂרָאֵל אָמַר לִיה, אֶל תִּשְׂמַחֵי אוֹיְבֵתִי לִי כִּי נִפְלַתִי קִמְתִּי, מַה דְּלִית לָךְ הַכִּי לְמַלְכוֹ אַחֲרָא, דְּכִיּוֹן דְּתַפּוּל לָא תְּקוּם לְעֵלְמִין. אֶבַל בְּנִסְת יִשְׂרָאֵל, אִף עַל גַּב דְּנִפְלַת, תְּקוּם וְקִמְת שָׂאֵר זְמַנִּין. דְּכַתִּיב כִּי נִפְלַתִי קִמְתִּי.

403. How many times did the Congregation of Yisrael fall into exile, and sat in the midst of all these enemies. And the rest of the nations and idolaters, rose against Yisrael to exterminate them, as it is said, "They hold crafty converse against your people... For they have consulted together with one consent... They have said, 'Come, and let us cut them off from being a nation'" (Tehilim 83:4-6). With all that, and though the rest of the nations rose against them, the Holy One, blessed be He did not leave them in their hands, and if they fell, they arose, as it is written, "when I fall, I shall arise," as the Holy One, blessed be He always raises her.

404. And when the Holy One, blessed be He will raise her from the dust of exile, the Congregation of Yisrael, MALCHUT, will say, "Rejoice not against me, O my enemy: when I fall, I shall arise;" because "I fall" into exile, and my children became slaves, "I shall arise," now. For at the time when Moses brought Yisrael out OF EGYPT, and when the Holy One, blessed be He performed miracles and mighty deeds, then, it is written, "Moses erected the Tabernacle." Because through the hands of Moses, THE SECRET OF ZEIR ANPIN, the Tabernacle was erected, WHICH IS MALCHUT, each time.

42. "When those moved, these moved"

Rabbi Shimon explores the verse: "When those moved, these moved, and when those stood still, these stood still." He tells us that the living creatures move, and when they move the wheels move, the turnings of the wheels depend on the movement of the living creatures. The living creatures and the wheels move together. Rabbi Shimon turns to the 24 watches who guard the gates and who are hidden in the intensity of the flame surrounding the threshold. There are 24 thresholds and 24 sockets. These watches or guards of Zeir Anpin fly all over the world, watching things and listening to sounds and raising words up higher. Rabbi Shimon returns to the wheels moving and says "For the spirit of the living creature was in the wheels" meaning that the Holy Spirit, Malchut, makes the wheels move. He explains that 'living creature' means four living creatures, corresponding to Chesed, Gvurah, Tiferet and Malchut. They turn to the four directions of the world. He mentions the throne for the likeness of a man to sit on, and says the throne is Zeir Anpin. The higher throne has the image of Jacob, who is Zeir Anpin, while the lower throne has the image of David, who is Malchut. We learn that a spirit emerges from Binah above and flows down to the lower worlds where it has power over everything. Rabbi Shimon concludes by saying that in the same way Moses became a spirit in relation to the Tabernacle for the purpose of correcting everything below.

405. Rabbi Shimon opened the discussion and said: "When those moved, these moved, and when those stood still, these stood still" (Yechezkel 1:21). We have to look at this verse: "When those moved, these moved." Now, do I not know that when those move, these move, and when those stand still, these stand still? HE ANSWERS: Who moves? The living creatures move, and when they move, the wheels move, as it is written, "and when the living creatures moved, the wheels went by them" (Ibid. 19). Therefore, "When those moved, these moved, and when those stood still, these stood still," for all the goings of the wheels depend upon the going of the living creatures. They do not exist INDEPENDENTLY on their own, but depend upon the living creatures. It is further written, "and when the living creatures were lifted up from the earth, the wheels were lifted up...along with them" (Ibid.), because the living creatures and the wheels move together.

403 דְּהָא כַּמָּה זְמַנִּין נִפְלַת כְּנֶסֶת יִשְׂרָאֵל בְּגָלוּתָא, וַיִּתְבֵּא בֵּין אֵינּוֹן מְאִרֵי דְבָבּוּ, וּשְׂאֵר עַמִּין קָמוּ עֲלֵיהוּ דִּישְׂרָאֵל לְשִׁיצָאָה לֹון מְעַלְמָא, כְּדָא, עַל עַמְךָ יַעֲרִימוּ סוּד, וּכְתִיב בִּי נֹועֲצוּ לֵב יַחְדָּיו וְגו', אָמְרוּ לְכוּ וּנְכַחֲדֵם מְגוּי. וְעַם כָּל דָּא, אָף עַל גַּב דְּשְׂאֵר עַמִּין קָמוּ עֲלֵיהוּ, קוּדְשָׁא בְרִיךְ הוּא לָא אָנַח לֹון בִּידֵיהוּ, וְאִי נִפְלוּ קָמוּ, דְּכִתִּיב בִּי נִפְלַתִי קָמְתִי. דְּהָא קוּדְשָׁא בְרִיךְ הוּא אָקִים לָהּ תְּדִיר.

404 זְמַינָא כְּנֶסֶת יִשְׂרָאֵל, לוֹמֵר בְּהוּא זְמַנָּא דְּקוּדְשָׁא בְרִיךְ הוּא יוֹקִים לָהּ מְעַפְרָא דְּגָלוּתָא, וְתִסְתַּלַּק מִנִּיהּ, אֵל תְּשֻׁמְחֵי אוֹיְבֵתֵי לִי בִּי נִפְלַתִי קָמְתִי. בִּי נִפְלַתִי בְּגָלוּתָא, וְאִשְׁתַּעֲבָדוּ בְּנֵי, קָמְתִי בְּהָאֵי זְמַנָּא. וּבְגִין כֵּךְ, בְּהוּא זְמַנָּא דְּאָפִיק מֹשֶׁה לֹון לְיִשְׂרָאֵל, כְּדֵ עֲבַד לֹון קוּדְשָׁא בְרִיךְ הוּא אֵינּוֹן נִסִּין וּגְבוּרָאֵן דְּעֲבַד לֹון. כְּדִין וַיִּקָּם מֹשֶׁה אֶת הַמִּשְׁכָּן כְּתִיב, דְּהָא עַל יְדָא דְּמֹשֶׁה אֶתְקַם בְּכָל זְמַנָּא.

405 רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, בְּלַכְתֶּם יִלְכוּ וְגו'. בְּלַכְתֶּם יִלְכוּ וּבְעַמְדֶם יַעֲמִדוּ. הָאֵי קָרָא אֵית לְאַסְתַּכְּלָא בֵּיהּ. בְּלַכְתֶּם יִלְכוּ, וְכִי לָא יַדְעָנָא דְּהָא בְּלַכְתֶּם יִלְכוּ, וּבְעַמְדֶם יַעֲמִדוּ. אֶלָּא בְּלַכְתֶּם דְּמָאֵן. בְּלַכְתֶּם דְּחַיּוֹת. דְּכֵר אֵינּוֹן אֲזִלִּין, אֵינּוֹן אוֹפְנִים יִלְכוּ. כְּדָא וּבְלַכְתֶּם דְּחַיּוֹת יִלְכוּ הָאוֹפְנִים אֶצְלָם. וְעַד בְּלַכְתֶּם יִלְכוּ וּבְעַמְדֶם יַעֲמִדוּ, בְּגִין דְּכָל מִטְלָנִיהוֹן דְּאֵינּוֹן אוֹפְנִים, לָאוּ אֵינּוֹן אֶלָּא בְּמִטְלָנִין דְּחַיּוֹת, וְקִיּוּמָא דִּילְהוֹן לָא קִיּוּמֵי בְּאַתְרֵיהוּ, אֶלָּא כָּלָא תְּלִיא בְּחַיּוֹת. וְכֵן כְּתִיב וּבְהִנְשָׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנְשָׂאוּ הָאוֹפְנִים לְעַמְתָּם בְּגִין דְּחַיּוֹת וְאוֹפְנִים כְּחָדָא אֲזִלִּין.

406. Come and see: There are 24 thresholds, THE OPEN SPACES WITHIN THE DOOR PANES, of the supernal watches, within the one opening on the east side. Twenty-four watches stand guarding at that gate, hidden within the intensity of the flame surrounding that threshold on the east side.

407. There are 24 sockets beneath them, and upon the sockets 24 pillars. These always stand, and do not soar in the air like the others. They are called "standing ones," according to the verse, "I will give you access among these who stand by" (Zechariah 3:7). The pillars stand upon the sockets, and turn in them, so they may remain in their places.

408. When these pillars stand firm, all the rulers standing above them, NAMELY, THE SAID GUARDS OF ZEIR ANPIN, soar and fly over the world, surveying with their eyes. Those who listen to sound, raise words above, as it is written, "for a bird of the sky shall carry the sound" (Kohelet 10:20). Therefore, all these sockets are always firm.

409. Come and see: The meaning of "When those moved, these moved" (Yechezkel 1:17) is as we said, WITH THE MOVEMENT OF THE LIVING CREATURES. "And when the living creatures were lifted up from the earth, the wheels were lifted up...along with them" (Ibid. 19) because as the living creatures move and are lifted up, so do THE WHEELS. Why? "For the spirit of the living creature was in the wheels" (Ibid. 20). The spirit of the living creature is the Holy Spirit, MALCHUT, blowing and striking the wheels to make them move. Thus, whatever is in a higher grade, carries whatever carries it. Come and see: The Ark was carrying whoever carried it. Here also, the living creatures were carrying the wheels.

410. You may say, that it is written, "The spirit of the living creature was in the wheels" AND NOT 'THE SPIRIT OF THE LIVING CREATURES.' FROM WHERE DO WE UNDERSTAND THAT THE LIVING CREATURES CARRY THE WHEELS? HE ANSWERS: It also means that A LIVING CREATURE MEANS FOUR LIVING CREATURES, because it is in the right side, the left side, in front, and at the back. THAT IS, THE FOUR SFIROT CHESED, GVURAH, TIFERET AND MALCHUT OF THE LIVING CREATURE, CORRESPONDING TO RIGHT, LEFT, FRONT AND BACK, ARE CONSIDERED FOUR LIVING CREATURES. Therefore, a living creature and living creatures ARE THE SAME THING.

406 ות"ח, עשרין וארבע משקופין, דמטרנין עלאין קיימין גו משקופא חדא דבסטר מזרח. להאי פתחא, נטרין ארבע ועשרין משמרות, טמירין גו תוקפא דשלהובא, דעטרא וסחרא לגו ההוא משקופא מההוא סטרא דמזרח.

407 וארבע ועשרין סמכין תחותיהו, ועל אלין סמכין קיימין עשרין וארבע עמודין, ואלין אינון דקיימין תדיר, ולא פרחין גו אוירא באינון אחרנין, ואלין אינון דאקרון עומדים, כד"א, ונתתי לך מהלכים בין העומדים האלה. ואלין עמודים, קיימין על אינון סמכין, בהו סחרן לאתקיימא בדוכתייהו.

408 כד אלין עמודים קיימין על קיימיהו, בלהו שליטין דקיימין עליהו, מעפמי וטסין כל עלמא, ואשגחן עיינין. ואינון דצייתי קלין, סלקין מלין לעילא, במה דאת אמר כי עוף השמים יוליך את הקול. ובגין כך, אינון סמכין קיימין בקיומא תדיר.

409 תא חזי, בלכתם ילכו כדקאמרן. ובהנשאם מעל הארץ ינשאו האופנים לעומתם. דהא במה דאלין חיות נטלין וסלקין, הכי אינון. מאי טעמא. בגין, כי רוח החיה באופנים. רוח החיה, רוח קודשא, דנשיב ובטש בכלהו אופנים, למהך. אשתבח, דכל מאן דאיהו בדרגא עלאה, איהו נטיל למאן דנטיל ליה. תא חזי, דארון איהו הוה נטיל למאן דנטיל ליה. אוף הכא, חיות, אינון נטלין לאופנים.

410 ואי תימא כי רוח החיה באופנים בתיב. הכי נמי, דא חיה, דאיהו לסטר ימינא, לסטר שמאלא, ולסטר קמא, ולסטר אחורא, ודא איהו חיה, ואלין אינון חיות.

411. It is written, "This is the living creature I saw under the Elohim of Yisrael by the river K'var" (Yechezkel 10:20). This is the fourfold living creature, turning to the four directions, NAMELY CHESED, GVURAH, TIFERET AND MALCHUT AS EXPLAINED BEFORE. There is a throne, MALCHUT, for the likeness of man, NAMELY ZEIR ANPIN, as it is written, "and upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). And all that is for that high, holy and concealed grade called "the Elohim of Yisrael," WHICH IS BINAH, AS THE VERSE STATES, "THIS IS THE LIVING CREATURE I SAW" (YECHZEKEL 10:20) IS MALCHUT, UPON WHICH RIDES ZEIR ANPIN, THE SECRET OF MAN, AND BOTH "UNDER THE ELOHIM OF YISRAEL" (IBID.), BINAH.

412. THE LIVING CREATURE IN THE VERSE, "THIS IS THE LIVING CREATURE I SAW" IS the lower living creature, MALCHUT, which stands upon all the supernal holy living creatures, CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THE SECRET OF MAN, since there are supernal beasts, the ones over the others, AS ABOVE THOSE LIVING CREATURES OF MALCHUT THERE ARE SUPERNAL LIVING CREATURES OF ZEIR ANPIN. The throne under the Elohim of Yisrael has the image of Jacob, WHO IS ZEIR ANPIN, A THRONE TO BINAH CALLED 'THE ELOHIM OF YISRAEL'. And the lower throne, UNDER ZEIR ANPIN, has the image of David, MALCHUT. It is square to the four sides, and therefore, a spirit emerges from above, FROM BINAH, and goes out, flowing from one grade to another, FROM BINAH TO ZEIR ANPIN, AND FROM ZEIR ANPIN TO MALCHUT, until it strikes the lower beings below, IN BRIYAH, YETZIRAH AND ASIYAH. This spirit has power over everything, and it establishes everything so they will keep.

413. In exactly the same manner, things have been fixed below, IN THE TABERNACLE. It is written of above, "For the spirit of the living creature was in the wheels" (Yechezkel 1:20), and "Wherever the spirit was minded to go, they moved" (Ibid.). It is written concerning that which is below, "And Moses erected the Tabernacle." With what DID HE ERECT IT? THAT MEANS, he became a spirit in relation to that level below, THE TABERNACLE, assuming the shape of the Supernal Spirit, OF WHICH IT HAS BEEN SAID, "This is the living creature I saw under the Elohim of Yisrael" (Yechezkel 10:20), as from that living creature a spirit emerges, for the purpose of establishing everything AS MENTIONED. Moses was like that, he is the living creature that produces a spirit below, IN THE TABERNACLE, to fix everything. Therefore it is written, "erected," "And he put," "And he set," as by all of these he put a spirit that would correct everything.

43. The Tabernacle and the Temple

Rabbi Shimon talks in this section about Moses building the Tabernacle and Solomon building the temple. The Temple was built in the spirit of peace, Yesod, that is rest. The Tabernacle was built in the spirit of love but not that of rest, so the Tabernacle was moved around as the people moved. Moses began his construction by starting in the middle, that was dark, and he raised his first point there. Then that point shone and all the other parts settled into place as they should. Rabbi Shimon adds more information about the sockets, that are connected with 'giving' since they support the boards. When Moses erected the point the Other Side sank but was not altogether destroyed, that will happen only in the future. The side of holiness began to strengthen and then the Other Side entered the hole in the great abyss. If Yisrael had not sinned the Other Side would not have been able to rule the world, but since they did they must always give a portion of the sacrifices to the Other Side. Finally we hear that the erection in the beginning was to weaken the Other Side, but the erection in the end will be the erection of the holy side so it will be elevated higher. Whenever holiness rises up, defilement is lowered.

411 כְּתִיב הִיא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי יִשְׂרָאֵל בְּנֹהַר כְּבֹד, דָּא הִיא חַיָּה דְּמִרְבַּע לְאַרְבַּע סְטְרִין דְּעֵלְמָא. וְדָא אִיהִי דְקַיִימָא כּוּרְסִינָא, לְדִיוקְנָא דְאָדָם. בְּמָה דְכְּתִיב, וְעַל דְּמוֹת הַבְּסָא דְּמוֹת כְּמֵרָאָה אָדָם עָלָיו מְלַמְעָלָה. וְכֹלָא לְהֵוּא דְרָגָא עֲלָאָה קְדִישָׁא סְתִימָאָה, דְּאֶקְרִי אֱלֹהֵי יִשְׂרָאֵל.

412 וְדָא חַיָּה דְלִתְתָא, דְקַיִימָא תַּחוֹת כְּלָהּ חִיּוּן עֲלָאִין קְדִישִׁין. בְּגִין דְאִית חִיּוּן עֲלָאִין אֵלִין עַל אֵלִין. כּוּרְסִינָא דְתַחוֹת אֱלֹהֵי יִשְׂרָאֵל, דָּא דִּיוקְנָא דִיעֵקֵב. וְכוּרְסִינָא דְלִתְתָא, דָּא דִּיוקְנָא דְרֹד. אִיהִי דְמִרְבַּעָא לְאַרְבַּע סְטְרִין דְּעֵלְמָא. וּבְגִין כֶּךָ רֹחָא נְפִיק מְלַעֲיָלָא, וְנִגִיד וְאֶתְמַשֵּׁךְ מִדְרָגָא לְדְרָגָא, עַד דְבִטְשׁ בְּכָלָהּ תַּתָּאי דְלִתְתָא, וְהֵוּא רֹחָא אֲנָהִיג לְכֹלָא, וְאֶתְקִין תְּקוּנָא דְכְּלָהּ לְאֶתְקָנָא.

413 וּבְהֵוּא גּוּוּנָא מְמַשׁ, אֶתְתְּקִין לְתַתָּא. מַה כְּתִיב לְעֵילָא, כִּי רֹחַ הַחַיָּה בְּאוּפָנִים. וְכְתִיב אֶל אֲשֶׁר יִהְיֶה שְׁמֵהּ הָרוּחַ לְלַכְתָּ וּלְכוּ. לְתַתָּא מַה כְּתִיב, וַיִּקָּם מֹשֶׁה אֶת הַמִּשְׁכָּן. בְּמָה. לְמַהוּי רֹחַ דְּהֵוּא דְרָגָא דְלִתְתָא, בְּהֵוּא דִּיוקְנָא דְהֵוּא רֹחַ עֲלָאָה, הִיא הַחַיָּה אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי יִשְׂרָאֵל, וְמַהֲאִי חַיָּה נְפִיקָא רֹחָא לְאֶתְקָנָא כְּלָא. הִכִּי נְמוּי מֹשֶׁה. הִיא הַחַיָּה דִּיֵּהֵב רֹחָא לְתַתָּא, לְאֶתְקָנָא כְּלָא. בְּגִ"כ כְּתִיב, וַיִּקָּם, וַיִּתֵּן, וַיִּשֶׂם. וּבְכֹלָא שְׁוִי רֹחָא, לְאֶתְקָנָא כְּלָא.

414. Come and see: First Moses erected the Tabernacle, and fixed it in the secret of the high grade, where he was, NAMELY, ZEIR ANPIN. Then Solomon built the Temple, and constructed it in the secret of the river going out from Eden, named household peace, NAMELY, YESOD, which is household rest, MALCHUT. Therefore, in the secret of the Tabernacle is the closeness of love, in the secret of the body, TIFERET, MEANING THAT Moses was of the grade where is closeness of love, but not that of rest; THEREFORE, THE TABERNACLE WAS ALWAYS MOVED BY TRAVELING. When Solomon constructed the Temple, it was built in the secret of the love of rest. Therefore it is written of Solomon, "who shall be a man of tranquillity" (I Divrei Hayamim 22:9).

415. Hence MOSES corrected one grade, TIFERET, and Solomon corrected another grade, YESOD. Their shapes are interconnected, THAT OF TIFERET IS THAT OF YESOD. This is the secret of the verse, "These are the generations of Jacob, Joseph" (Bereshheet 37:2), THE FORM OF JACOB, TIFERET, RESEMBLES THE FORM OF JOSEPH, YESOD.

416. Moses started to repair that place of holiness by erecting the point standing in the middle, MALCHUT, which was dark and sunken in its place, unseen and not shining at all. He first raised that point that was sunken in its place, then CONSTRUCTED all the rest, that are based on this point.

417. Unless that point, MALCHUT, were corrected first, all that spread from it could not have been corrected. Once that point was erected and made to shine, all the other corrections were made, and it was settled in its place. Therefore IT WAS FIRST WRITTEN, "And Moses erected the Tabernacle" (Shemot 40:18) referring to the point, dark and sunken in its place. He then "fastened the sockets" (Ibid.) the sockets of several places, ON ALL SIDES OF THE TABERNACLE, amounting to a hundred, and divided them each to its place, TO THE SIDES OF THE TABERNACLE, as it is written, "hundred sockets of the hundred talents, a talent for a socket" (Shemot 38:27).

418. We already explained about these sockets. It was not written that they were erected, but that he fastened them (lit. 'he gave'), because they are connected with giving, so as to put upon them that which is needed, NAMELY, THE BOARDS. This is because there are lower beings, and higher ones set upon them. Therefore, the word 'give' is used in relation to them.

419. At the time when the point was erected, the Other Side sank, BUT was not altogether wiped away. That will happen only in the future, when it will be wiped out, as we explained. Now, this was erected and that, THE OTHER SIDE, sank.

414 ת"ח, בקדמיתא, במשכנא דעבד משה, איהו אתקין ליה, ברזא דההוא דרגא עלאה דאיהו קיימא ביה. במקדשא דעבד שלמה, איהו תקין ליה, ברזא דההוא נהר דנפיק מעדן, דאיהו שלמא דביתא, ואיהו נייחא דביתא. וע"ד ברזא דמשכנא, איהו קורבא דחביבותא, ברזא דגופא, ההוא דרגא דמשה, קיימא ביה קורבא דחביבותא, ולא דנייחא. כד אתא שלמה, ואתקין מקדשא, ההוא מקדשא אתתקן, ברזא דחביבו דנייחא. וע"ד כתיב בשלמה, הוא יהיה איש מנוחה.

415 ובג"כ, דא אתקין בחד דרגא, ודא אתקין בחד דרגא, דיוקנא דהאי בהאי, ורזא דא, אלה תולדות יעקב יוסף.

416 שירותא דשארני משה, לאתקנא בהאי אתר, דאיהו סטרא דקדושה אוקים קימא דנקודה דקיימא באמצעיתא, דהוה חשון ושקוע באתריה, ולא אתחזי, ולא נהיר כלל, ושירותא דכלא אוקים לה להאי נקודה, דאשתקעת באתרהא. ולבתר לכל אחרא, דאיהו בניינא דהאי נקודה.

417 ואם האי נקודה לא אתתקן בקדמיתא, כל מאן דאתפשט מנה, לא יכיל לאתתקנא. וכיון דהאי נקודה אתקמת ואתנהירת, כדיון, כל שאר תקונא אחרא אתתקן, ואתיישבת בדוכתה. וע"ד, ויקם משה את המושכן. דא נקודה דהוות חשוכא ושקיעא באתריה. ולבתר, ויתן את אדניו, אינון סמכין דאינון מכאן ומכאן. וכלהו הוו מאה לחשבנא, וכלהו אתפלגו לאתרייהו, דכתיב, מאת אדנים למאת הכפור ככר לאדן.

418 ואלין אדנים הא אוקימנא, אבל לא כתיב בהו קימא, אלא ויתן, נתינה לשוואה עליוהו מה דאצטריך, בגין דאית תתאין ועלאין, רכיבין דא על דא. ועל דא כתיב בהו נתינה.

419 בהויא שעתא דהאי נקודה אתקמת, אשתקעת סטרא אחרא. ולא אתמחת כלל, דהא לא אתמחי, אלא לההוא זמנא דאתי, דאתמחי מעלמא, כמה דאתמר, אתקם דא ואשתקעת דא.

420. "and fastened its sockets" (Shemot 40:18): Then the side of holiness began to strengthen. And when these sockets were fastened, all THE SOCKETS of the Other Side sank and entered the hole in the great abyss. For when the side of high holiness was elevated, and partly REACHED exaltation, the Other Side sank and entered that hole in the abyss, BECAUSE WHEN THE ONE WAS ERECTED, THE OTHER SANK.

421. If it were not for Yisrael who sinned, THE OTHER SIDE could not have ruled the world. Then they sinned, and drew upon them THE OTHER SIDE as before. From that day, there is no remedy, but to give a portion to the Other Side from everything, from the secret of the sacrifices, libation offerings, and the burnt offerings. Come and see: The burnt offering is therefore burnt by fire completely, to subjugate that side, and raise the side of holiness. Once Moses erected this place OF HOLINESS, that place OF DEFILEMENT sank.

422. Come and see: "Moses erected" (Shemot 40:18) the side of holiness, and the Other Side of defilement sank, "and fastened ITS SOCKETS" of the side of holiness, and that side of defilement was enfeebled. He "set up ITS BOARDS" (Ibid.) of the side of holiness, and the Other Side of defilement was subjugated. Then he "put up its bars" (Ibid.).

423. Then IT IS WRITTEN AGAIN, "and he erected" (Ibid. 33) What is the sense? That the beginning and the end will be marked by erecting; therefore, he started by erecting and finished by erecting, for all, BOTH OF THEM, are in need of erection, in the beginning and in the end. For the purpose of the erection in the beginning was to weaken the Other Side. The one IN THE END, is the erection of the holy side, so it will be established and elevated above to be one knot as is proper. For whenever holiness goes up to rule, defilement is lowered and sinks down.

44. The six grades of the Other Side

Rabbi Shimon explains the levels and grades of darkness, rage and judgment. We learn of 'the shadow of death' and 'death' and then of the color of smoke, the color of fire and the black color. The color of smoke goes down into the world and instigates people to anger. The color of fire descends to the world and causes killings and bloodshed. The color of black descends into the world and is in charge over the hanged and the strangled; it always harms people. Rabbi Shimon describes the four types of rage, and then talks about the second grade, where all the fiends come out. They roam around the world and are always ready to take revenge for the hidden sins that people do. We learn how the second and third grades spread until they reach the black firmament. Rabbi Shimon talks about the three 'joints' of the 'right arm'. The first is called 'transgression', and only weakens when Yisrael offers sacrifices. The second is called 'ire', that brings sorrow and hardship into the world. The third is called 'trouble' because it sends out the power to oppress and give trouble to men. The secret of these three joints is the verse: "wrath, and indignation, and trouble." Then he moves to the joints of the left arm, saying that when they join they get stronger, as in: "an embassy of evil messengers." From the left arm all the evil demons are sent down. The fourth grade of the Other Side sends out a force that gives permission in the world to shed blood. In all the grades and in each joint there are chieftains with battalions of fiends. Rabbi Shimon turns to the fourth grade, where fiends are sent down to execute the evil judgments against people. We hear that the fifth grade is divided into right and left called 'thighs', Netzach and Hod. This is where the power of pursuing every evil comes from. We learn that the joints of the Other Side all turn backward rather than forward, and are told about the right and left joints of the fifth grade. They harm anyone who is meritorious but has no ancestral merit to protect him and they chase the wicked who have been marked by the angel so that they get diseases. All the same Rabbi Shimon explains that diseases do not come from the Other Side: they are called 'sufferings of love', because the Torah says: "But it pleases Hashem to crush him by disease." Rabbi Shimon describes the sixth and last grade as 'foreskin' because it is the secret of the piercing serpent and pertains to the meaning of circumcision.

420 וַיִּתֵּן אֶת אֲדָנָיו, בְּדִין שְׂאָרֵי לְאַתְחַקֵּמָה הָאֵי סֵטְרָא דְקְדוּשָׁה וְכִד אֲתִיְהִיבוּ אֵלַיִן סְמִכִין, אֲשֶׁתְקַעוּ בְלֵהוּ דְסֵטְרָא אַחְרָא, וְעָלוּ בְנוֹקְבָא דְתַהוּמָא רַבָּא. בְּגִין דְאַסְתַּלְקָה הָאֵי סֵטְרָא דְקְדוּשָׁה עֲלָא, וְאִיהוּ חוֹלְקָא לְאַסְתַּלְקָא, וְכִדִּין הָאֵי סֵטְרָא אַחְרָא אֲשֶׁתְקַע, וְעָל בְּהוּא נּוֹקְבָא דְתַהוּמָא.

421 וְאַלְמְלָא דְיִשְׂרָאֵל חָאבוּ, לֹא יָכִיל לְשַׁלְטָא בְּעֵלְמָא יְתִיר. וּלְבַתַּר אוּף הָכִי חָאבוּ, וְאֲמַשִּׁיכוּ לִיה עֲלִייהוּ בְּקַדְמִיתָא. וּמַהְהוּא יוּמָא, לֹא הוּוּ עֵיטָא, אֲלֵא לְמִיָּהב חוֹלְקָא לְהוּוּא סֵטְרָא אַחְרָא בְּבִלָּא, בְּרָזָא דְקַרְבָּנִין וְנִסְכִּין וְעֵלוּן. וְת"ח בְּג"כ עוֹלָה אֲתוּקְדָא בְּלֵא בְּאִשָּׁא, לְאַכְפִּינָא הָאֵי סֵטְרָא, וְלֹאסְתַּלְקָא סֵטְרָא דְקְדוּשָׁה, וּבְגִין כֵּן כִּד מֹשֶׁה אוֹקִים לְאַתַּר דָּא. אֲשֶׁתְקַע אֲתַר דָּא.

422 ת"ח וַיִּקַּם מֹשֶׁה, הָאֵי סֵטְרָא דְקְדוּשָׁה. וְאֲשֶׁתְקַע סֵטְרָא אַחְרָא מְסַאָבָא. וַיִּתֵּן. לְהָאֵי סֵטְרָא דְקְדוּשָׁה, וְאַתְרֵפִיָּא הָאֵי סֵטְרָא אַחְרָא מְסַאָבָא. וַיִּשֶׂם, לְהָאֵי סֵטְרָא דְקְדוּשָׁה, וְאַתְכַּפִּיָּא הָאֵי סֵטְרָא אַחְרָא דְמְסַאָבָא. וּלְבַתַּר אַהֲדַר וַיִּתֵּן אֶת בְּרִיחָיו.

423 וּלְבַתַּר וַיִּקַּם. מ"ט. בְּגִין דִּיהָא שִׁירוּתָא וְסִיּוּמָא בְּקִימָה, שְׂאָרֵי בְּקִימָה, וְסִיִּים בְּקִימָה. בְּגִין דְּבִלְלָא בְּעֵי קִימָה, שִׁירוּתָא וְסִיּוּמָא. קִימָה בְּשִׁירוּתָא דְסֵטְרָא אַחְרָא אֲתַרְפִּי. וְדָא, אִיהוּ קִימָה לְסֵטְרָא דְקְדוּשָׁה, בְּגִין לְאַתְקִיּוּמָא וְלֹאסְתַּלְקָא לְעִילָא, לְמַהוּי אֲתַקְשְׁרוּתָא חֲדָא בְּדָקָא יֹאֲוֵת. בְּגִין דְּכֹל זְמַנָּא דְקְדוּשָׁה שְׁלֵטָא וְסִלְקָא, מְסַאָבוּ שְׁמִיל, וּמְאִיךְ לְתַתָּא.

424. The source of the point underneath the grades of the Other Side, MALCHUT OF THE OTHER SIDE, BENEATH ALL THE GRADES OF THE OTHER SIDE, ITS BEGINNING (LIT. 'HEAD') is at the head of the grades OF THE OTHER SIDE, outside HOLINESS. It is the head of the male OF THE OTHER SIDE, riding on a camel. THIS IS THE SECRET OF SAMAEL, RIDING ON A CAMEL. It is the head outside HOLINESS, expanding from a mixture of darkness, NAMELY, SMOKE INTERMINGLED WITH DARKNESS AND THEY SPREAD TOGETHER.

425. For when smoke was issued from violent rage, that smoke expands and goes from rage to rage, the one atop the other, riding on and ruling upon the other, appearing like male and female, so as to make all into violent rage.

426. When smoke started to expand, it pressed from within the rage, to expand through the pressure of one point. Then the smoke of rage spread aslant like a certain serpent, sly and dangerous.

427. The head, THE HEAD OF A MALE, which started to spread, is a grade of darkness. It goes up and down, roaming and hovering and resting in its place, FOR IT FINDS NO PLACE IN WHICH TO SETTLE, UNTIL that grade settles, BY CONNECTING with the smoke coming out of the rage. It is then called 'shadow'. It shadows a place called 'death'. When the two are combined, they are called 'the shadow of death.' We already stated that these are two grades joined together.

428. That shadow is the beginning of the lowest point OF THE OTHER SIDE outside, NAMELY, OUT OF ITS FEMALE. THAT SHADOW, darkness, is far away from the holy point standing in the middle. The point does not exist, nor it is seen, nor inscribed with colors, BECAUSE IT IS ONLY A BEGINNING AND NO JUDGMENT IS FELT IN IT. From it, an expansion spread outward and downward, AND THE POINT ITSELF was sunk, not to be seen nor inscribed.

429. THAT POINT expanded downward, left, and right, and spread in their midst inside the darkness, NAMELY, CHESED, GVURAH AND TIFERET OF THE OTHER SIDE, corresponding to a thousand one hundred. Two pillars are engraved on the two sides, CORRESPONDING TO NETZACH AND HOD, and the darkness was spread into a color, which is black yet not black, because no color prevails in it. Inside the expansion of darkness, there are darkneses that were in use in Egypt, as it is written, "they saw not one another, neither rose any from his place for three days" (Shemot 10:23), and "darkness which may be felt" (Ibid. 21).

424 רִישָׁא דְנִקּוּדָה, דְקַיִמָא תַּחַת דְרִגְוִן דִּי בְסִטְרָא אַחְרָא, אִיהוּ רִישׁ דְרִגְוֵא דְלִבְר, רִישָׁא דְדְכוּרָא, וְקַיִמָא רְכִיב עַל חֵד גַּמְל, אִיהוּ רִישָׁא לְבַר דְחֵד עַרְבוּבָא דְחֻשְׁךָ דְאַתְפְּשֵׁט.

425 דְכַר תַּנְנָא נִפְקָא מִגּוּ רּוּגְזָא תְקִיף, אַתְפְּשֵׁט הֵהוּא תַנְנָא, וְאִזִּיל רּוּגְזָא בְתַר רּוּגְזָא, דָּא עַל דָּא, וְדָא רְכִיב וְשְׁלִיט עַל דָּא, בְּחִיזוּ דְדְכַר וְנוֹקְבָא לְמַהוּי כֻּלָּא רּוּגְזָא תְקִיף.

426 וְכַד שְׂאֲרֵי תַנְנָא לְאַתְפְּשֵׁט, דְחִיק מִגּוּ רּוּגְזָא בְדְחִיקוּ דְחֵד נִקּוּדָה לְאַתְפְּשֵׁט, וּלְבַתַּר אַתְפְּשֵׁט תַנְנָא דְרוּגְזָא בְעַקִּימוּ, כְּחֵד חוּיָא חֲכִים לְאַבְאָשָׁא.

427 רִישָׁא דְנִפְקָא לְאַתְפְּשֵׁט, אִיהוּ דְרִגְוֵא דְאִיהוּ חֻשְׁךָ, סְלִיק וְנַחִית, אִזִּיל וְשָׂאט, וְנַח בְּרוּכְתִיהּ, וְקַיִמָא דְרִגְוֵא לְאַתְיִשְׁבָּא, מֵהֵהוּא תַנְנָא דְנִפְיָק מִגּוּ רּוּגְזָא, וְאִיהוּ צֶל. צֶלָא, עַל אַתַּר אַחְרָא דְאִקְרִי מוּת. וְכַד מִתְחַבְרֵן תְּרוּוּיְהוּ כְּחֵדָא, אִקְרִי צֶלְמוּת, וְהָא אוֹקִימָנָא, תְּרִין דְרִגְוִן אֵינּוּן דְמִתְחַבְרָן כְּחֵדָא.

428 הָאִי צֶל, אִיהוּ שִׁירוּתָא דְנִקּוּדָה תַתָּא דְלִבְר, חֻשׁוּכָא דְמִרְחָקָא מִנִּקּוּדָה קְדִישָׁא, דְקַיִמָא בְּאַמְצֵיתָא. וְהָאִי אִיהוּ נִקּוּדָה, דְלֵא קַיִמָא, וְלֵא אַתְרֵשִׁימַת בְּגוּנְהָא. וּמִינֵה אַתְפְּשֵׁט פְּשִׁטוּ לְבַר וּלְתַתָּא. וְאִיהוּ אֲשַׁתְקַעַת וְלֵא אַתְחֻזִיאת, וְלֵא אַתְרֵשִׁימַת.

429 הָאִי אַתְפְּשֵׁט לְתַתָּא, לִימִינָא וְלִשְׂמָאלָא, וְאַתְפְּשֵׁט בְּאַמְצֵיתָא, גּוּ חֻשְׁךָ, קַבֵּל אֶלְף וּמֵאָה. תְּרִין סְמְכִין מִתְגַּלְפִּין לְסִטְרָא דָּא, וְלְסִטְרָא דָּא, אַתְפְּשֵׁט חֻשׁוּכָא, בְּגוּ גּוּוֹן אוּכְם וְלֵא אוּכְם, דְהָא לִית לִיהּ גּוּוֹן לְאַתְקַיִמָא בִּיהּ. וּבֵהֵהוּא פְּשִׁטוּ, קַיִמִין חֻשׁוּכִין אֵינּוּן דְשִׁמְשׁוּ בְּמִצְרַיִם, דְכַתִּיב לֵא רְאוּ אִישׁ אִישׁ אַתְּ אַחִיו וְלֵא קָמוּ אִישׁ מִתְחַתּוֹ שְׁלֶשֶׁת יָמִים. וְכַתִּיב וַיִּמַּשׁ חֻשְׁךָ.

430. This said expansion expands in several different ways. HE EXPLAINS: From within that expansion one light comes out, painted gold. This is red gold. This color spreads, and covers the darkness in its head, NAMELY, IT INTERMINGLES WITH IT. THEREFORE it is gold, in which darkness is included.

431. This darkness spreads right and left. From these two sides, a certain silver hue comes out, WHICH IS CHESED, that doesn't shine. This silver hue spreads to cover the darkness, NAMELY, IT MINGLED WITH IT. They were included, DARKNESS AND SILVER, within one another, and it went down.

432. The darkness spread FROM CHESED, NAMELY THE SILVER HUE, and became two darknesses, ON THE RIGHT AND ON THE LEFT, standing on the beginning of blackness, whence another hue of brass comes out, WHICH IS TIFERET OF THE OTHER SIDE.

433. From that place, FROM TIFERET, this darkness spreads downwards, TO MALCHUT where it is established in its existence. Another color comes out, black looking like iron CALLED 'DEATH'. All is in the secret of darkness. FOR THE OTHER SIDE IS NAMLY BUILT ON THE PRINCIPLE OF DARKNESS.

434. From between the two pillars, NETZACH AND HOD OF THE OTHER SIDE, comes out a pillar of darkness in the dark, NAMELY, IT CONTAINS THE TWO KINDS OF DARKNESS OF EGYPT. All the hues, GOLD, SILVER...are seen in it. FOR IT IS THE ASPECT OF YESOD, CONSISTING OF THE FIVE SFIROT CHESED, GVURAH, TIFERET, NETZACH AND HOD. This is the foreskin, BECAUSE YESOD OF THE OTHER SIDE IS A FORESKIN, as the male leads the female to mate and to become one.

435. These SEVEN GRADES are within seven certain great grades. The first grade is the grade inside that darkness. That darkness comes out of the hiding place of the smoke of fire, comprising the color of smoke, the color of fire and the black color. These three colors are different in their several manners of bending the crooked of the world, NAMELY, TO PUNISH THEM.

436. HE EXPLAINS: The color of smoke goes down into the world and affects it in several ways. It spreads in the world, instigating the spirits of people, causing them to be angry, and leading them astray so they would become angry. Therefore it is written, "there shall be no strange El among you, nor shall you worship a foreign El" (Tehilim 81:10). "There shall be no strange El among you" refers to the male OF THE OTHER SIDE, and "nor shall you worship a foreign El" refers to the female OF THE OTHER SIDE. THE SMOKE is the anger ruling and gathering strength in the world, walking amongst men and assailing them to cause them harm.

430 הַאִי פְּשִׁטוֹ, אֶת־פֶּשֶׁט בְּכֶמֶה זִינִין, מִשְׁנִיין אֵלַיִן
גּוֹ אֵלַיִן. גּוֹ הֵהוּא פְּשִׁטוֹ, נִמְקָא חַד זְהֵרָא דְאֶצְטַבַּע
בְּדִהְבָּא, וְדָא אִיהוּ דְהֵבָא סוּמְקָא. אֶת־פֶּשֶׁט הֵאִי
זְהֵרָא, וְחַפִּי חֲשׁוֹךְ דְרִישָׁא, וְאִיהוּ דְהֵבָא, דְאֶתְבְּלִיל
בֵּיה חֲשׁוֹכָא.

431 הַאִי חֲשׁוֹכָא אֶת־פֶּשֶׁט לִימִינָא וְלִשְׂמָאלָא. וּמִגּוֹ
אֵלַיִן תְּרִין סְטְרִין, נִמְקָא חַד גּוּוֹנָא דְכֶסֶפָא, דְלֵא
זְהִיר. אֶת־פֶּשֶׁט הֵאִי גּוּוֹן דְכֶסֶף, וְחַפִּי חֲשׁוֹכָא,
וְאֶתְבְּלִיל דָּא בְדָא, וְנַחֲתִית לְתַתָּא.

432 אֶת־פֶּשֶׁט חֲשׁוֹכָא, וְקִיּוּמָן תְּרִין חֲשׁוֹכִין, רִישׁ
אוּכְמָא דְקִיּוּמִין, וּמִתְמָן מִתְפָּשֵׁט וְנִפְיָק חַד גּוּוֹן
דְנַחֲשָׁת.

433 וּמִתְמָן אֶת־פֶּשֶׁט לְתַתָּא, הֵהוּא חֲשׁוֹךְ, וְקָאִים
קִיּוּמָא, וְנִפְיָק חַד גּוּוֹן אוּכְם חִיזוּ דְפְרוּזָלָא. וְכָלָא
בְרָזָא דְחֲשׁוֹכָא.

434 מִבֵּינֵין תְּרִין קִיּוּמִין, נִפְיָק קִיּוּמָא חַד, חֲשׁוֹךְ
בְּחֲשׁוֹכָא, וְכָל אֵלַיִן גּוּוֹנִין אֶתְחֻזֵּן בֵּיה. וְהֵאִי אִיהוּ
עֲרֵלָה, דְאֶנְהִיג דְכֶר לְנִקְבָה, לְאֶזְדוּגָא כְּחַדָּא,
לְמַהוּי חַד.

435 הֵנִי קִיּוּמִין, בְּדִ דְרָגִין רַבְרְבִין יִדְעָאן. דְרָגָא
קְדָמָא, אִיהוּ דְרָגָא דְקָאִים בְּסִטְרָא דְהֵאִי חֲשׁוֹכָא.
דָּא חֲשׁוֹכָא סְלָקָא, גּוֹ טְמִירוּ דְתִנְנָא דְאֶשָׁא, הֵאִי
כָּלִיל בְּגוּוֹן תִּנְנָא, וּבְגוּוֹן אֶשָׁא, וּבְגוּוֹן אוּכְם. אֵלַיִן
תֵּלַת גּוּוֹנִין, מִתְפָּרְשֵׁן לְכֶמֶה סְטְרִין, לְאֶתְעַקְמָא
בְּעַמְקֵי עֲלָמָא.

436 גּוּוֹן תִּנְנָא הֵאִי, נַחֲתָא לְעֲלָמָא, וְאֶעִיל לְכֶמֶה
סְטְרִין, וְדָא אֶת־פֶּשֶׁט בְּעֲלָמָא, וְאֶסְטִי לְרוּחֵי בְנֵי נֶשָׁא
בְּרָגִיזוֹ, לְאֶסְטָא אֶרְחִייהוּ, וְלְאֶתְקַמָּא בְּרוּגְזִייהוּ.
וְעִיד כְּתִיב, לֹא יִהְיֶה בְךָ אֵל זָר וְלֹא תִשְׁתַּחֲוֶה לְאֵל
נֹכֵר. לֹא יִהְיֶה בְךָ אֵל זָר דָּא דְכוּרָא. וְלֹא תִשְׁתַּחֲוֶה
לְאֵל נֹכֵר דָּא נוֹקְבָא. הֵאִי אִיהוּ רוּגְזָא דְשִׁלְטָא
וְאֶתְקַף בְּעֲלָמָא, וְעָל בְּגוֹ בְנֵי נֶשָׁא, וְאֶתְקִיף לוֹן
לְאַבְאָשָׁא.

437. The color of fire descends into the world, and in several ways causes harm, killings, bloodshed, and perdition to men. It is therefore written, "If they say, come with us, let us lie in wait for blood, let us lurk for the innocent without cause" (Mishlei 1:11). For some shed blood and kill without cause, and some shed blood and kill in war. This comes from the male side OF THE OTHER SIDE, and that from the female side OF THE OTHER SIDE. The male side sheds blood without cause, as we said. The side of the female, causes wars, and makes people kill each other. All the wars and killings come from the side of that female.

438. The black color descending into the world, is in charge over the wounded and the dead, catching bodies TO PUT THEM IN JAIL, the hanged and the strangled. It always harms people. These three colors, SMOKE, FIRE, AND BLACK, spread in the world in several ways and spread amongst the inhabitants of the world.

439. The color of smoke descending into the world is the first color to come out of the point sunken in the shadow. It is Samael riding on a camel, as we said. The color of smoke is called 'Katzpiel the great', whence comes the anger of men, who harden their hearts in anger. HE IS THEREFORE CALLED 'KATZPIEL', NAMELY THE ANGER (HEB. KETZEF) OF EL.

440. Under KATZPIEL there are one thousand six hundred battalions OF FIENDS. They are the anger FOUND within the bodies of men. For there is anger ruling over the world to do justice, but this anger is the anger ruling over and entering inside the bodies of men who are angry in this way. This anger is the foundation for all the rest of the HARMFUL colors, built from it to harm, since that smoke comes out of the rage of the supernal blazing fire. This type of rage is the first one of the fire.

441. That rage is divided into four rages. The first rage is called 'rage'. It causes the hearts of people to be enraged. It descends and instigates people, and they become furious in their anger. This draws fiends upon the world.

437 גוון אש, האי גוונא נחתא לעלמא, ועאל לכמה סטרין, לאבאשא, לקטלא, ולאושדא דמין, ולקפחא לבני נשא. ועל דא כתיב, אם יאמרו לכה אתנו נארבה לדם נצפנה לנקי חנם. בגין דאית אושדי דמין למגנא, וקטלי למגנא. ואית דאושדי דמין וקטלי בקרבא, והאי מסטרא דדכורא והאי מסטרא דנוקבא. סטרא דדכורא אושיד דמין למגנא, בדקאמרן. סטרא דנוקבא, לאגחא קרבין, ולא תקטלא אלין באלין, וכל קרבין וקטולין אלין באלין, מההוא סטרא דנוקבא קא אתיין.

438 גוון אוכם, האי גוונא נחתא לעלמא, ונחתא לאתמנאה על כל פצועין, ומחיון, ותמיסו דגופין, וצליבו, וחניקו, לאבאשא תדיר לבני נשא. אלין תלת גוונין, מתפרשן לכמה סטרין דעלמא, ואתפשטן גו בני עלמא.

439 גוון תננא נחתא בעלמא, והאי איהו גוון קדמאה, דנפקא מגו נקודה דשקיע מההוא צל דקאמרן, דאיהו סמא"ל, דקא רכיב על גמל, כמה דאתמר, והאי גוון תננא אקרי קצפיא"ל רברבא. והאי איהו רוגזא דבני נשא, דאתקיפו לפא ברוגזא.

440 תחות האי, ממנן אלף ושית מאה חבילין, דאינון רוגזא דגופייהו דבני נשא. בגין דאית רוגזא דשלטא בעלמא למעבד דינא. אבל האי איהו רוגזא, דשלטא ועאל בגופייהו דבני נשא, דאתרגיזו בהאי רוגזא. והאי רוגזא, איהו יסודא דכל שאר גווני, למעבד בהו, בניינא לאבאשא, בגין דהאי תננא, נפקא מגו רוגזא דאשא עלאה, דמלהטא, והאי איהו קדמאה לההוא אשא.

441 ארבע רוגזי מתפרשאן מההוא רוגזא. רוגזא קדמאה, אקרי רגז ודא איהו דארגיזו לבייהו דבני נשא, ודא איהו דנחתא ואזלא וסטיא לבני נשא, ואתרגיזו ברוגזייהו. ודא איהו דאמשיך מחבלא על עלמא.

442. The second rage descends into the world, roaming and expanding into all sides. It is called 'hatred'. This one, once it enters man, is called 'a silent fiend'. It takes part in the place of the female. This is the silent rage, standing aslant. It is the strongest of them all, because it is like the serpent that keeps silent and then kills.

443. The third rage is the inverse of the first one, because it gets stronger, and does not keep silent. It is revealed, and as it is revealed, it is broken. NAMELY, all that is revealed and is not silent, is called 'broken rage'.

444. The fourth rage is at first a strong RAGE, and in the end it is broken. Therefore, it is in opposition to the last one. For that reason it is the most broken aspect of them all. Hence, they all pertain to the first grade.

445. AFTER EXPLAINING THE ASPECT OF THE HEAD OF THE OTHER SIDE, WHICH IS THE FIRST GRADE, HE NOW EXPLAINS THE SECOND GRADE, WHICH IS CHESED OF THE OTHER SIDE. HE SAYS: The second grade is a grade coming out of darkness OF THE HEAD. This grade is dark in color, AND THOUGH IT IS CHESED, AND A GRADE OF THE RIGHT, NEVERTHELESS IT IS ALSO DARK, for all THE SFIROT OF THE OTHER SIDE come from darkness. It is established in certain grades, and expands downward into certain colors.

446. Within this grade there are three hundred aspects separated from one another. IT IS THE RIGHT HAND, WHICH HAS THREE JOINTS, EACH CONSISTING OF A HUNDRED, ALTOGETHER THREE HUNDRED. And though they are different from each other, they strengthen and include one another. For that reason, all the grades of this side are known as harmful.

447. From here, all the fiends come out. They roam about the world and execute Judgment openly, upon secret deeds done in hiding in the dark. They roam in the world, and execute judgment upon them openly. For that reason, all those who hover about the world, who execute Judgment openly are against people, always ready TO TAKE REVENGE for all the hidden sins. And those called 'wrath' and 'fury' join them and execute judgment upon people. This is done in the world by the complainants we mentioned, OF THE SECOND GRADE.

442 רוגזא תניינא, האי איהו נחתא לעלמא, ושטא ואתפשט לכל סטרין, והאי אקרי שנאה. והאי נחתא ועאל בבני נשא, והאי כיון דעאל, אקרי מחבלא שתיקא והאי איהו רגזא דשתיק, והאי איהו דאשתתף בהווא אתר דנוקבא. והאי איהו רוגזא דשתיקה, דקיימא בעקימו. האי קשיא מכלהו, בגין דאיהו כגוונא דחויא, דשתיק תדיר, וקטיל לבתר.

443 רוגזא תליתאה, האי איהו רוגזא בהפוכא מקדמאה, דאזלא ואתקף ולא שתיק, אלא אתגלי ההוא רוגזא, וכל מאן דאתגלי הכי אתבר כל מה דאתגלי ולא שתיק, הכי אתבר, והכי אקרי רוגזא תבירא.

444 רוגזא רביעאה, שירותא תקיף, סוכא תביר. וע"ד האי איהו רוגזא, דמהפכא מן קדמייתא. בגין כך, האי איהו סטרא תבירא מכלהו. וע"ד, כלא איהו בדרגא קדמאה.

445 דרגא תניינא, איהו דרגא דנפיק מחשוכא, והאי איהו גוון חשוך, דקיימא מגו האי חשוכא בגין דכלא קיימא מגו חשוכא. וקיימא בדרגין ידיעאן. והאי אתפשט לתתא בגוונין ידיעאן.

446 בדרגא דא, קיימין תלת מאה סטרין, מתפרשין דא מן דא, וכלהו כלילן דא בדא. ואף על גב דמשגין דא מן דא, ואתגברן דא מן דא, כלא כליל דא בדא. ובגין כך, כל דרגין ידיעאן בהאי סטרא לאבאשא.

447 מהכא נפקי כל אליון מחבלין דשטיון בעלמא, ועבדי דינא באתגלויא, על עובדין סתימין דאתעבידו גו חשוך בטמירו, ואינן שטיון בעלמא, ועבדי דינא באתגלויא בהו. ובגין כך, כל אליון דשטיון בעלמא, ועבדי דינא באתגלויא, כלהו קיימין בקבלייהו דבני נשא, לאתעתרא תדיר, גבי אינן חובין טמירין דקאמרן, ואינן דאקרון אף וזמא, מתחברן עמהון ועבדי דינא עליהו דבני נשא. האי אתעביד בעלמא, מאליון מארי דינא בדקאמרן.

448. This grade is in darkness and fire, which form one secret. From this grade several strong grades are divided, standing under one of the aspects of the firmament called 'black color'. A third grade, GVURAH OF THE OTHER SIDE is a firmament spreading over all the grades that are red as a rose. These TWO GRADES, THE SECOND AND THE THIRD, are called 'the arms of this side', THE SECOND GRADE BEING THE RIGHT ARM, CHESD, AND THE THIRD GRADE BEING THE LEFT ARM, WHICH IS GVURAH.

449. Beneath these TWO ARMS, grades spread until they reach the black firmament; EVEN THOUGH THE GRADES OF THE LEFT ARM ARE RED, THEY ALSO SPREAD INTO THE BLACK FIRMAMENT, for those of the second grade, WHICH IS THE RIGHT ARM, go out of the black firmament and hover about the world. THEREFORE, THEY TAKE WITH THEM THE GRADES OF THE THIRD GRADE, WHICH IS THE LEFT ARM.

450. There are those of the right and those of the left. Those of the right, NAMELY, OF THE SECOND GRADE, are divided into three aspects, the three joints OF THE RIGHT ARM. And those of the left, THE THIRD GRADE, are divided into three aspects, the three other joints OF THE LEFT ARM.

451. The first joint OF THE RIGHT ARM is above, NAMELY, AT THE JOINT CONNECTED TO THE SHOULDER. Smoke darkened with rage is connected to it. This joint has three dark hues, different from each other, intermingled in each other. That joint is crooked, and does not expand, save at certain times. It is called 'wrath'.

452. That joint remains in rage, that does not abate, save when Yisrael offer sacrifices below. For at that time rage abates, and is subdued below, so it cannot have power to strengthen. When it is weakened, the other joint in the middle OF THE ARM cannot travel or conduct.

453. The second joint OF THE RIGHT ARM, is called 'ire'. This joint travels from place to place, leading all the other joints. The rest of the joints are led by it, and strengthened by it. This is the one that brings sorrow into the world, because when it is connected on another level, and embraces the female, all kinds of sorrow, hardship, and trouble descend into the world, for they cannot rule the one without the other, THE MALE WITHOUT THE FEMALE. And all the grades are given to the female OF THE OTHER SIDE so she may rule, and mislead the world. Unless they were riding on each other and connected with each other, they could not have ruled.

448 דְּרָגָא דְּאֵי קַיִמָא גּוֹ חֲשׂוּכָא וְאַשָׁא, דְּאִיהוּ רִזָּא חֲדָא, וּמְגוֹ דְּרָגָא דְּאֵי, מִתְפָּרְשֵׁן בְּמַה דְּרָגִין תְּקִיפִין דְּקַיִמָן תַּחוּת סְטְרָא דְּרִקְיעָא חֲדָא, דְּאֶקְרִי רְקִיעָא אֹכְמָא. דְּרָגָא תְּלִיתָא, הָאִי אִיהוּ רְקִיעָא, דְּמִתְפָּשְׁטָא עַל כָּל אֵינֹן דְּרָגִין, דְּאֵינֹן סוּמְקִין כּוּוֹרְדָא. וְאֵלִין אַקְרוּן דְּרוּעִין דְּהָאִי סְטְרָא.

449 תַּחוּת אֵלִין, מִתְפָּשְׁטִין לְתַתָּא דְּרָגִין, עַד דְּמָטוּ לְגוֹ הַהוּא רְקִיעָא אֹכְמָא בְּגִין דְּאֵלִין דְּיֵי בְּדְרָגָא תְּנִינָא, נִפְקִי מְגוֹ הַהוּא רְקִיעָא אֹכְמָא, וְשִׁטְיִין בְּעֵלְמָא.

450 אֵלִין מִימִינָא, וְאֵלִין מִשְׂמָאלָא. אֵלִין דִּימִינָא, מִתְפָּרְשֵׁן לְתַלַּת סְטְרִין, דְּאֵינֹן תַּלַּת קְשָׁרִין. וְאֵלִין דְּשְׂמָאלָא, מִתְפָּרְשֵׁן לְתַלַּת סְטְרִין, דְּאֵינֹן תַּלַּת קְשָׁרִין אַחֲרָנִין.

451 קְשָׁרָא קְדָמָא, קַיִמָא לְעֵילָא. וְתַנָּא חֲשׂוּכָא בְּרוּגְזָא, אֶתְקַשֵּׁר בֵּיהּ. הָאִי קְשָׁרָא, אֵיךְ בַּהּ תַּלַּת גְּוִוִּינִין חֲשׂוּכִין, וּמְשַׁנִּיין דְּאֵי מִן דְּאֵי, וְאֶתְכַלִּילוּ דְּאֵי בְּדָא. וְהָאִי קְשָׁרָא, אִיהוּ כְּפִיף, וְלֹא אֶתְפָּשֵׁט, בְּרִ לְזַמְנִין יְדִיעָאן, הָאִי אַקְרִי עֵבֶר־הָ.

452 וְאִיהוּ קַיִמָא בְּלֹא שְׂכִיב, בְּגִין דְּלֹא שְׂכִיב, בְּרִ בְּזַמְנָא דִּישְׂרָאֵל מְקַרְבִּין קְרַבְנָא לְתַתָּא, בְּגִין דְּבַהּ הוּא זְמָנָא אֶשְׁתַּבַּךְ הַהוּא רוּגְזָא, וְאֶתְכַפִּיִיא לְתַתָּא, וְאֶתְחַלֵּשׁ רוּגְזִיהּ. וְלֹא יָכִיל לְשַׁלְטָאָה וְלֹא־תִקְפָּא. וְכֹד אֶתְחַלֵּשׁ הָאִי, בְּדִין קְשָׁרָא תְּנִינָא, דְּאִיהוּ בְּאִמְצָעִיתָא לֹא יָכִיל לְנַטְלָא וְלֹא־נַהֲגָא.

453 קְשָׁרָא תְּנִינָא, דְּאֵי הוּא דְּאֶקְרִי זַעַם, הָאִי קְשָׁרָא אִיהוּ דְּנָטִיל מֵאֲתֵר לְאֲתֵר, וְאִנְהִיג לְכָל שְׂאֵר קְשָׁרִין, וְכָל שְׂאֵר קְשָׁרִין כְּלָהוּ, אֶתְנַהֲגֵן בֵּיהּ, וְכָלֵהוּ אֶתְקַטְפוּ בְּהָאִי קְשָׁרָא. הָאִי אִיהוּ דְּמִנְהִיג כָּל צַעְרִין לְעֵלְמָא, בְּגִין דְּכֹד אֶתְחַבֵּר בְּדְרָגָא אַחֲרָא, לְחַבְקָא לְנוֹקְבָא, בְּדִין נַחְתֵי לְעֵלְמָא, כָּל צַעְרִין, וְכָל דְּחֻקִין, וְכָל עֲאֻקָּה דְּהָא לֹא יָכִילוּ לְשַׁלְטָאָה דְּאֵי בְּלֹא דְּאֵי. וְכָלֵהוּ דְּרָגִין, אֶתְיַהֲיִבוּ לְנוֹקְבָא, לְשַׁלְטָאָה, וְלִמְסִטֵי עֵלְמָא, וְאִי לֹא דְּרַכִּיב דְּאֵי עַל דְּאֵי, וְאֶתְחַבֵּר דְּאֵי בְּדָא, לֹא יָכִילִין לְשַׁלְטָאָה.

454. Come and see: When Adam was in the Garden of Eden and was occupied in worshipping his Master, Samael went down with all the grades in him, and was riding on the evil serpent, HIS FEMALE, to deviate them. As the serpent underneath SAMAEL was subtle, and led astray and seduced people, as it is written, "For the lips of a strange woman drip honey, and her mouth is smoother than oil" (Mishlei 5:3), SO THE MALE gives power and THE FEMALE practices the art OF SEDUCTION AND INSTIGATION in the world, and they cannot rule the one without the other.

455. That is why when the middle joint OF THE ARM is united with the female, then Judgments and all sorts of hardships descend into the world. But when it is not strengthened, and does not travel, everything is broken and subjugated, and they cannot have sway. Hence, all is broken and subdued by the secret of the offering below, and one ascends, NAMELY MALCHUT OF HOLINESS, to be bedecked above, and be blessed by the highest depth, BINAH, that illuminates upon all faces.

456. The third joint OF THE RIGHT ARM is much stronger THAN THE REST. It is called 'trouble', because from it emerges the power to oppress and give trouble to men. The secret of these three joints is the verse, "wrath, and indignation, and trouble" (Tehilim 78:49). These are the three joints of the right ARM, WHICH IS THE SECOND GRADE.

457. When the three joints of the left ARM, WHICH ARE THE THIRD GRADE, get stronger together, then the left is called, "an embassy of evil messengers" (Ibid.). For from that left all those evil demons are sent below, and draw their strength. They come out of the lower side, as we said. All that COMES out of the second and the third grades, FOR THE SECOND GRADE IS THE RIGHT ARM AND THE THIRD GRADE IS THE LEFT ARM.

458. The fourth grade OF THE OTHER SIDE is within the crookedness of rage, fiery in color. It is called 'middle one', which is the body, TIFERET, that is between the two arms, CHESED AND GVURAH. There is a blazing FIRE here, glowing with a color red like a rose. From here comes out a force, going down to assault and shed blood, since this grade gives permission and ability down below IN THE WORLD to assault and shed blood. This grade is the source OF the female. This needs that, THE FEMALE NEEDS THE MALE, as the body needs a soul. And the soul practice its art only within the body. Therefore, all forces and every might emerge from here, FROM THIS GRADE, WHICH IS THE MALE, to attack and practice the art of inflicting harm, as a female that always receives from the male.

454 תא חזי, כד הוה אדם בגנתא דערן, לאשתדלא בפולחנא דמאריה. נחת האי סמא"ל, וכל אינון דרגין דביה, והוה רכיב על ההוא חויה בישא, בגין לאסטאה לון. בגין דההוא חויה דהוה קאים תחותיה, איהו עקימא לאסטאה, בני נשא, ולפתאה לון. בגין דכתיב כי נפת תטפנה שפתי זרה וחלק משמן חפה. ודא נהיב חילא, ודא עביד אומנותא בעלמא, ודא בלא דא לא יכלי לשלטאה.

455 בג"כ, כד ההוא קשרא דאמצעיתא, אתחבר בנוקבא, כדין נחתי דינין, וכל דחקין לעלמא וכד האי לא אתתקף דלא נטיל, בלא אתבר ואתכפויא, דלא יכיל לשלטאה. וע"ד, בלא אתבר ואתכפויא, ברזא דקרבינין דלתתא. וסלקא מאן דסלקא, לאתעטרא לעילא, ולאיתברכא מעמקא עלאה, דנהיר לכל אנפין.

456 קשרא תליתאה האי איהו תקיפא בתקיפו יתיר, והאי אקרי צר"ה, בגין דמהאי נפקי שולטנו, לאשראה דחקין, ולמעבד עאקו לבני נשא. ורזא דתלת קשרין אלין, דכתיב עברה וזעם וצרה. אלין תלת קשרין דימינא.

457 תלת קשרין דשמאלא, כד מתתקפי כחדא, כדין ההיא שמאלא אקרי, משלח"ת מלאכי רעים. בגין דמהאי שמאלא, אשתדרו לתתא, ונטלי תוקפא, כל אינון מלאכין בישין, אינון דנפקי מסטרא דלתתא, כדקאמרן. וכל דא מגו דרגא תניינא ודרגא תליתאה.

458 דרגא רביעאה, האי דרגא קיימא, מגו עקימו דרוגזא, גוון אשא. והאי אקרי אמצעיתא. דאיהו גופא, דקיימא בין תרין דרועין. הכא אית להטא, דמלהטא בסומקא כוורדא. מהכא נפקי תקיפו לנחתא לתתא, לאתקפא לאושדא דמין. בגין דהאי איהו דיהיב רשו ושולטנא לתתא, לאתקפא ולאושדא דמין. האי נביע לנוקבא, ודא אצטריך לדא, במה דאצטריך גופא לנמשא, ונמשא לא עביד אומנותא, אלא בגופא. וע"ד, כל חילא, וכל תקיפו, מהכא נפיק, לאתקפא, ולמעבד אומנותא בעלמא, לאבאשא. בנוקבא דמקבלא מן דכורא תדיר.

459. In each and every grade, in each joint, there are chieftains, and battalions of fiends led by them. All those led by them are below IN THE WORLD. These are the armies of the female OF THE OTHER SIDE, all of whom have a certain grade above, by which they are led.

460. As there are on the supernal side of holiness certain chambers OF THE FEMALE, facing the supernal grades OF THE MALE, comprising each other, so below, opposite TO HOLINESS, there are in the Other Side grades OF THE MALE facing the chambers of the female, comprising each other.

461. In this grade, the fourth one, there are evil Judgments gone down to be delivered to these FIENDS, who execute evil and stark Judgment UPON THE WICKED. Here they suck their strength to attack and carry out the justice they execute. Therefore, all these grades are included within the lower chambers from the side of the female down below. Happy is the portion of the righteous, who stay away from this way, and follow the fear of the Holy One blessed be He, to be sanctified by the sanctity of their Master. They are happy in this world and in the World to Come.

462. The fifth grade is divided into two grades, right and left. They are called 'thighs', NAMELY, NETZACH AND HOD. They pursue and chase to harm, for here abides the power of pursuing of every illness and evil, which comes after the wicked. When this Judgment approaches, "the couriers went out in haste" (Ester 3:15). These couriers are below, hastening to cause harm. All these are called 'pursuers', as it is written, "Our pursuers were swifter than the vultures in the sky" (Eichah 4:19).

463. This grade is divided into two sides, right and left. There are three joints on the right, and three joints on the left. FOR EACH LEG HAS THREE JOINTS, LIKE THE ARMS. The joints OF THE LEGS AND ARMS all face backward, because all the high and holy joints all face inward, towards the body, as it is written, "and all their hinder parts were inward" (I Melachim 7:25). And those of the Other Side face backward, FROM THE BODY OUT.

459 בְּכֹל דֶּרֶגָא וְדֶרֶגָא, וּבְכֹל קְשָׁרָא וְקְשָׁרָא, אֵית בְּמָה מְמַנָּן, וּכְמָה טְרוּקֵי חֲבִילִין, דְּכִלְהוּ אֲתַנְהֲגִין בְּגִינְיֵיהוּ, וְכִלְהוּ דְּאֲתַנְהֲגִין בְּגִינְיֵיהוּ, כִּלְהוּ לְתַתָּא, דְּאִינוּן חֲוִילִין דִּי בְּנוּקְבָא, וְכִלְהוּ אֵית לֹון דֶּרֶגָא יִדְיעָא לְעִילָא לְאֲתַנְהֲגָא בֵּיהּ.

460 כְּמָה דְּאֵית לְסִטְרָא עֲלָאָה קְדִישָׁא, הֵיכְלִין יִדְיעָאן, לְגַבֵּי דֶּרְגִין עֲלָאִין, לְאֲתַכְלֵלָא אֵלִין בְּאֵלִין, ה"נ לְתַתָּא בְּהַפּוּכָא, בְּסִטְרָא אַחֲרָא, אֵית דֶּרְגִין, לְגַבֵּי אִינוּן הֵיכְלִין דְּנוּקְבָא, לְאֲתַכְלֵלָא אֵלִין בְּאֵלִין.

461 בְּהַאי דֶּרֶגָא, דְּאִיהוּ רְבִיעָאָה, קִיּוּמָן דִּינִין בִּישׁוּן, לְנַחְתָּא לְתַתָּא, וּלְאֲתַמְסְרָא לְאִינוּן דְּעַבְדִּין דִּינָא בִישָׁא תְּקִיפָא. מֵהֲכָא יִנְקֵי תּוּקְפָא דִּילְהוּן, לְאֲתַקְפָּא, וּלְאֲשַׁלְמָא הֵוָה דִּינָא דְּעַבְדִּי. וּבג"כ, כֹּל הַנִּי דֶּרְגִין כְּלִילִין בְּהוּ, בְּכֹל אִינוּן הֵיכְלִין תְּתַאֲוִן, דְּלִסְטֵר נּוּקְבָא דְּלְתַתָּא. זְכָאָה חּוּלְקָהוּן דְּצַדִּיקֵינָא, דְּסֵטוּ אֲרַחֲיֵיהוּ מְאֹרְחָא דָּא, וְאֲזִלֵי בְּתַר דְּחֻלְתָּא דְּקוּדְשָׁא בְּרִין הוּא, לְאֲתַקְדָּשָׁא בְּקְרוּשָׁה דְּמֵאֲרִיהוּן, זְכָאִין אִינוּן בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאֲתִי.

462 דֶּרֶגָא חֲמִישָׁאָה. הַאי דֶּרֶגָא אֲתַפְּלִיג לְתַרִּין דֶּרְגִין יִמִּינָא, וּשְׂמַאלָא. וְאֵלִין אֲקֶרוּן שׁוּקִין, מִתְּדַבְּקִין לְאַבְאָשָׁא וּלְמִרְדָּף. בְּגִין דְּהֲכָא תְּקִיפּוּ דְּרִדִּיפּוּ. דְּכֹל מְרַעִין, וְכֹל בִּישׁוּן, דְּרַדְפֵי בְּתַרְיֵיהוּ דְּחִיבֵינָא. וְכֹד דִּינָא דָּא אֲתַקְרִיב, כְּדִין הֲרָצִים יִצְאוּ דְּחוּפִים. וְאִינוּן רָצִים אִינוּן לְתַתָּא, לְמַרְהֵט לְאַבְאָשָׁא. וְכֹל אִינוּן אֲקֶרוּן רוּדְפִים, וְע"ד כְּתִיב קָלִים הֵיוּ רוּדְפָנוּ מִנְּשָׂרֵי שָׁמַיִם.

463 הַאי דֶּרֶגָא אֲתַפְּלִג לְתַרִּין סִטְרִין, לִימִינָא וּלְשְׂמַאלָא. תֵּלַת קְשָׁרִין אִינוּן לִימִינָא. וְתֵּלַת קְשָׁרִין אִינוּן לְשְׂמַאלָא, וְאֵלִין קְשָׁרִין, וְאִינוּן קְשָׁרִין דְּקְאֲמְרוּן, כִּלְהוּ מְסַתְּבֵלָן לְאַחֲרָא. בְּגִין דְּאִינוּן קְשָׁרִין עֲלָאִין קְדִישִׁין, כִּלְהוּ מְסַתְּבֵלָן לְגוּ פְּנִימָאֵי לְגוּפָא, כְּד"א וְכֹל אַחֲוִיָּהֶם בֵּיתָהּ. וְאֵלִין כִּלְהוּ מְסַתְּבֵלָן לְאַחֲרָא.

464. HE ASKS: What is the difference between them, BETWEEN THE JOINTS OF HOLINESS AND THE JOINTS OF THE OTHER SIDE. HE ANSWERS: The supernal, holy joints are all in the secret of man, and since they are all in the secret of man, "all their hinder parts were inward." But the other joints OF THE OTHER SIDE, are, as we said, the ones in the middle, NAMELY, THE SECOND JOINT OF EACH, are all facing backward, in the secret of the beast. For that reason all their backs turn backward. This secret is as we explained, "Hashem, You preserve man and beast" (Tehilim 36:7). This one is of the side of man and that, of the side of the beast. Thus the offering rises in the aspect of man and beast.

465. The first joint, OF THE FEET OF THE OTHER SIDE, is of a hue dark in the mist. LIKE a cursed plant cannot grow underneath a stone which stands on it, SO IS THIS JOINT ready to harm the meritorious, who has merits but no ancestral merits to protect him. HE RESEMBLES THE PLANT GROWING UNDERNEATH A STONE, AND SO CANNOT GROW, FOR IT GROWS UNDER CURSE.

466. The other joints OF THE FEET OF THE OTHER SIDE chase the wicked who have strayed from the path earlier. They chase these and those recognized by a mark, for an angel, a holy messenger of the side of Gvurah, descends and marks all those worthy of punishment. This mark is seen above by the complainants, and when it is known to them, all those fit for disease are hit by disease, and those fit to be in pain and other blows, RECEIVE THEM. And they see everything in the mark.

467. These joints all face backward, and kick those who kick their Master, and those worthy of being kicked, save the righteous and the pious, who have ancestral merits. These are pursued by diseases, which are not governed BY THE JOINTS. No diseases are come upon them from that side.

468. You may ask, from where do these diseases that come upon them, come from? Come and see: It is written, "But it pleases Hashem to crush him by disease" (Yeshayah 53:10). "It pleases Hashem to crush him," meaning that He desires to strike him and cause him illnesses, to grant him merits in the World to Come. But they do not come from the Other Side. They are called 'sufferings of love'. It amounts to one weight unit of holiness.

464 מה בין האי להאי. אלא אליו קשרין, עליו קדישין בלהו ברזא דאדם, ובגין דכלא איהו ברזא דאדם, כל אחוריהם ביתה כתיב. ואלין קשרין אחרנין דקאמרן, אינון קשרין דאמצעיתא, בלהו מסתבלן לאחורא, ואלין אינון ברזא דבהמה. ובג"כ כל אחוריהם לאחורא. ורזא דא כמה דאוקימנא, אדם ובהמה תושיע יי'. דא בסטרא דאדם, ודא בסטרא דבהמה. וקרנא הכי סלקא, אדם ובהמה.

465 קשרא קדמאה, ביה קיימא גוונא דחשוכא גו עורפלא, דצמח באתלטיא תחות אבנא דקיימא עליה, דלא צמח. והאי קיימא עליהו דזכאי, דאית בהו זכיון, ולא אית בהו זכו דאבהתא לאתתקפא בהו, ולאגנא עליהו.

466 וקשרין אחרנין, רדפי בתר חייביא דסטו ארחייהו מקדמת דנא, ורדפי אבתרייהו, וכל אינון דרשימו אתחזי בהו לאשתמודעא. בגין דכל אינון דאתחזון לאתענשא, חד מלאכא, שליחא קדישא, די מסטרא דגבורה, נחית ורשים בהו רשימא, והוא רשימא אשתמודע לעילא, לגבי כל אינון מאריהון דינא. וכד הוא רשימא אשתמודע לגבייהו, מאן דאתחזי למרעין, אלקי ליה במרעין. מאן דאתחזי למכאובין, ולשאר עונשין, כללא חמאן בהוא רשימו.

467 ובגין דא, אינון קשרין בלהו קיימו לאחורא, ובעטי באינון דבעטי במאריהון, ובכל אינון דאתחזון לבעטא בהו. בר צדיקי וחסידיו ואית לון זכו דאבהו, דמרעין רדפין אבתרייהו, דאלין לא שלטי בהו, ולא אתי לון מרעין מסטרא דא.

468 ואי תימא, מאן אתר אתי לון מרעין. ת"ח כתיב, ויי' חפץ דכאו החלי. ויי' חפץ, דכאו, אתרעי למחאה ליה, ולמיהב ליה מרעין, בגין לזכאה לון לעלמא דאתי, ולא מסטרא אחרא, ואלין אקרון יסורין דאהבה, וכלא בחד מתקלא דקודשא סלקא.

469. The sixth grade, YESOD OF THE OTHER SIDE, is called 'foreskin' (Heb. orlah), because it sucks from this side. It is based on the secret of the piercing serpent, THE MALE, which suckles the slanted serpent, ITS FEMALE. All the other grades, holding to each other are called 'unripe orlah' (lit. 'fruit of a tree not above three years old'). All this pertains to the same principle.

470. Come and see: This is why the spirit of the side of the foreskin hovers above all the trees planted in the land of Yisrael, before they strike roots. It is therefore written, "then you shall reckon their fruit as uncircumcised, three years shall it be as uncircumcised to you, it shall not be eaten" (Vayikra 19:23). For the Holy One, blessed be He always loves Yisrael, and keeps them away from evil ways, and bad and defiling ways, so they may join the side of holiness. Happy are they in this world and in the World to Come.

45. The chambers of holiness

Rabbi Shimon describes for us the chambers where praises to God are arranged, one of them is for words, and the is other according to the wordless desire and intention of the heart. The chambers are arranged for one purpose, and that is to unite above and below. He tells us that when Moses prayed for Yisrael he made his prayer long, for it is a prayer that ascends to Zeir Anpin, but when he prayed for his sister he made his prayer short, for it remains below. He said: "Heal her now, O El, I pray you," and did not need to pray further because he was the master of this level. Rabbi Shimon tells us that all the arrangements for the chambers were made to allow the Shechinah to live in the world. He then discusses Adam, and the delight that he had in living in the Garden of Eden where there were seven canopies for his pleasure. He speaks of the supernal beauty that Adam could see and that refer to the seven firmaments above and below. Rabbi Shimon says to Adam that he was given both the seven supernal holy canopies that are the secret of Chassadim and the seven lower firmaments of Malchut, and that God gave him everything for his completion. He had all these things until he was driven out of the garden by being drawn to unholy desires called 'poison of asps'. After this Abraham came and repaired the world by rejoining the firmaments above and the firmaments below. We are told that the lower firmaments of Malchut are chambers for the upper firmaments of Zeir Anpin.

471. Rabbi Shimon said: We learned of the chambers, where praises to the Holy One, blessed be He are arranged, the one by words, another composed of will. For there is the arrangement of words, and there is an arrangement according to desire and the meditation of the heart, with which to know and look toward the Endless World, where all desires and thoughts are put, but no words at all. As it is concealed, so are all matters concealed.

472. Come and see: What we explained about all the chambers, all these arrangements are for one purpose, namely, to include the lower chambers within the upper chambers.

469 דְּרָגָה שְׁתִּיתָא. הָאֵי אֶקְרִי עֲרֵלָה. וְדָא, וְכָל
אֵינוֹן דְּרִגְוִן תְּתַאֲוִין, לְתַתָּא, בְּלֵהוּ אֶקְרוֹן עֲרֵלָה,
בְּגִין דִּינְקִי מְסֻטְרָא דָא. וְהָאֵי אִיהוּ גּוֹ רְזָא דְנַח"שׁ
בְּרִיחַ. וְהָאֵי יִנְיָק, לְהֵוּא נַח"שׁ עֶקְלָתוֹן. וְכֵלְהוּ
דְּרִגְוִן אַחְרָנִין, דְּאֵתְאַחְדָּן בְּהָאֵי סֻטְרָא, אֶקְרוֹן
גּוֹהֲרִקֵי דְעֲרֵלָה. וְכֵלְא בְרְזָא חֲדָא קָא אֲזִלִּי.

470 וְת"ח, עַל דָּא, כָּל אֵינוֹן אֵילָנִין דְּאֵתְנַטְעוּ
בְּאַרְעָא, עַד לָא אֲשַׁתְּרִשׁוּ, שְׂרִיא עֲלִייהוּ רוּחָא
מְסֻטְרָא דְהָאֵי עֲרֵלָה, וְעַל דָּא כְּתִיב, וְעֲרֵלְתֶם
עֲרֵלְתוּ אֶת פְּרִיו שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא
יֵאכַל. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא, חֲבִיבוּתָא דִּישְׂרָאֵל
תְּדִיר לְגַבְיָהּ, וְרַחֵיק לֹוֹן, מִכָּל אוֹרְחִין בִּישׁוּן, וְסֻטְרִין
בִּישׁוּן וּמְסֻאֲבִין, לְאֵתְדַבְּקָא בְּסֻטְרָא דְקוּדְשָׁהּ. זְכָאִין
אֵינוֹן בְּהָאֵי עֲלָמָא וְזְכָאִין אֵינוֹן בְּעֲלָמָא דְאֵתִי.

471 אָמַר רַבִּי שְׁמַעוֹן, הָא תְּנִינָן בְּאֵינוֹן הֵיכְלִין,
דְּאֵינוֹן קִימִין, לְסִדְרָא סְדוּרָא דְשִׁבְחָא דְקוּדְשָׁא
בְּרִיךְ הוּא בִּין סְדוּרָא דְקִימָא בְּמַלְהָ בִּין סְדוּרָא
דְּקִימָא בְּרַעוּתָא. בְּגִין דְּאֵית סְדוּרָא דְקִימָא בְּמַלְהָ,
וְאֵית סְדוּרָא דְקִימָא בְּרַעוּתָא וְכוּוְנָה דְלָבָא, לְמַנְדַּע
וְלְאֵסְתַּבְּלָא, בְּגִין לְאֵסְתַּבְּלָא לְעִילָא לְעִילָא עַד אֵין
סוּף, דְּתַמְנָן תְּקִיעוּ דְכָל רַעוּתִין וּמַחְשְׁבִין, וְלֹא
קִימִין בְּמַלְהָ כֻּלָּל, אֶלָּא כְּמָה דְאִיהוּ סְתִים, הֲכִי כָּל
מְלוּי בְּסִתִּימוּ.

472 ת"ח הָאֵי דְאֵמְרָן בְּאֵינוֹן הֵיכְלִין בְּלֵהוּ, כָּל
אֵינוֹן סְדוּרִין אֵינוֹן כֻּלָּל חֲדָא, בְּגִין לְאֵתְכַלְלָא
תְּתַאי בְּעֲלָאי.

473. But Come and see: When Moses arranged his prayer for the sake of Yisrael, he made this prayer long, for it is a prayer abiding above, IN ZEIR ANPIN, and when he composed a short prayer, IN PRAYING for his sister, he did not lengthen it, because it abides below, IN MALCHUT, as it is written, "Heal her now, O El, I pray You" (Bemidbar 12:13). He did not pray further, since he is the master of the house, WHICH IS MALCHUT CALLED 'HOUSE', AND MOSES WAS A CHARIOT OF ZEIR ANPIN, HER MASTER. He therefore commanded the house properly, and did not prolong his prayer. All the arrangements CONCERNING THE CHAMBERS were made to allow the Shechinah to dwell in the world, as we already expounded upon in relation to the said chambers.

474. Rabbi Shimon stood up and said: Happy is your portion, Adam, chosen of all the creatures in the world, for the Holy One, blessed be He raised you above all, put you in the Garden of Eden, and prepared seven canopies for your pleasure, to delight in the supernal beauty, as it is said: "to behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4). "To behold the beauty of Hashem" above IN ZEIR ANPIN, "and to inquire in His temple" below IN MALCHUT. HE FURTHER EXPLAINS: "To behold the beauty of Hashem" refers to the seven firmaments above OF ZEIR ANPIN, and "to inquire in His temple" refers to the seven firmaments below, IN MALCHUT. The ones correspond to the others.

475. You stood within all THE SEVEN FIRMAMENTS OF ZEIR ANPIN AND THE SEVEN OF MALCHUT, in the Garden of Eden. The seven supernal holy canopies, NAMELY, THE SEVEN FIRMAMENTS OF ZEIR ANPIN stood above you for your adornment, FOR THEY ARE THE SECRET OF CHASSADIM. You stood within the lower seven FIRMAMENTS, OF MALCHUT, to take pleasure in, FOR THEY ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH CALLED 'PLEASURE'. And your Master gave you all for your perfection, NAMELY, BOTH BY CHASSADIM AND BY CHOCHMAH.

476. Until your legs were tempted to follow the counsel of the evil serpent, and you were driven out of the Garden of Eden, thus bringing death to you and to the whole world, by leaving all the delicacies of above and below. You were drawn to unholy desires called, "poison of asps" (Iyov 20:16), to which the body was drawn and not the spirit, as it is said, "and cruel venom of asps" (Devarim 32:33), THAT IS CRUEL TO THE SPIRIT, AND ALSO "their clusters are bitter" (Ibid. 32). Then came Abraham the pious, and started to amend the world, and entered the holy Faith, fixing above and below, in the firmaments above, and in the firmaments below.

473 אָבֵל תָּא חַוִּי, מֹשֶׁה כַּד סִדֵּר צְלוֹתֶיהָ בְּגִינְיָהוּן דְּיִשְׂרָאֵל, אַרְיֵךְ בְּהַאי צְלוֹתָא, בְּגִין דְּאִיהִי צְלוֹתָא דְּקִיּוּמָא לְעִילָא. וְכַד סִדֵּר צְלוֹתֶיהָ בְּקִצְרוּ דְּאַחֲתִיהָ, לֹא אַרְיֵךְ בְּהָ, בְּגִין דְּקִיּוּמָא לְתַתָּא. דְּכֵתִיב, אֵל נָא רַפָּא נָא לָהּ, וְלֹא אַרְיֵךְ יִתִּיר, בְּגִין דְּאִיהוּ מְאִרִי דְּבֵיתָא, וּפְקִיד בֵּיתֶיהָ בְּדַקָּא חַוִּי, וּבִג"כ לֹא אַרְיֵךְ יִתִּיר בְּבַעוֹתֶיהָ. וְכִלְהוּ סְדוּרִין, לְאַשְׂרָאָה שְׂכִינְתָא בְּעֵלְמָא, כְּמָה דְּאוּקִימְנָא בְּכָל אֵינוּן הֵיכְלִין דְּקְאֻמְרֵן.

474 ר"ש קם ואמר, זכאה חולקא הילך ארם קדמא, בריךא דכל גבראין, דקיימין בעלמא, דרבי לך קודשא בריך הוא על כלא, ואעיל לך בגנתא דערן, ואתקין לך ז' חופות ביה, לאשתעשעא בענוגא דנעם עלאה, כד"א לחזות בנעם יי' ולבקר בהיכלו. לחזות בנעם יי' לעילא. ולבקר בהיכלו לתתא. לחזות בנעם יי', באינון שבעה רקיעין לעילא, ולבקר בהיכלו באינון שבעה רקיעין דלתתא, ואלין קיימין אלין לקבל אלין.

475 ובכלהו קמת בגנתא דערן. אינון שבעה חופות עלאין קדישין, קיימו עלך לעילא, לאתעטרא בהו. ואינון ז' תתאין, קמת בהו לאשתעשעא בהו, ובכלהו אשלים לך מארך, למהוי שלים בכלא.

476 עד דאתרחו רגלך, בתר עיטא דההוא חויה בישא, ואתתרכת מגנתא דערן, וגרמת מותא לך, ולכל עלמא, בגין דשבת אלין עדונין דלעילא ותתא, ואתמשכת בתר אינון כסופין מסאבין, דאקרון ראש פתנים, דגופא משיך בהו, ולא רוחא. כד"א, וראש פתנים אכזר. וכתיב ענבימו ענבי ראש. עד דאתא אברהם חסידא, ושארין לאתקנא עלמא, ועאל גו מהימנותא קדישא, ואתקן לעילא ותתא, באינון רקיעין עלאין, ובאינון רקיעין תתאין.

477. The lower firmaments OF MALCHUT are chambers for the upper firmaments OF ZEIR ANPIN, to be united and joined together, as we explained elsewhere in relation to the chambers. And though we explained it there in a general way, it behooves us to explain here in detail, and fix the unison properly, so the friends will not be misled, but walk the right way, as it is written, "for the ways of Hashem are right, and the just do walk in them..." (Hoshea 14:10).

477 אינון תתאין, היכלין לאינון רקיעין עלאין,
 לאתאחדא דא בדא, ולא תקשרא דא בדא, במה
 דאוקימנא באינון היכלין דקאמרן. ואע"ג
 דאוקימנא התם גו כללא, הכא אית לן לפרטא
 מלין, ולא תקנא ליחודא פדקא יאות, בגין דלא
 יטעון חברינא, ויהכון בארח מישר, במה דכתיב כי
 ישרים דרכי יי' וצדיקים וגו'.

46. The chamber of a sapphire stone - Yesod

Rabbi Shimon tells us that the first chamber marks the beginning of the faith and is the light of wisdom or 'sight'. Although it is the first or lowest of the grades of holiness it is also the last of the descending grades of the Other Side. Therefore when Hosea looked into it he saw the levels of defilement, and we are told that people should not enter these chambers of defilement so that they won't be drawn to them. Hosea looked into the chamber because he wanted to know why Yisrael left the secret of the faith, he wanted to know what the defilement was like that they were always drawn to, and he saw these things in the first chamber. This chamber is the start of all the grades of ascent, and it is governed by a chieftain called Tahariel. He and his other chieftains guard the gate that each soul has to pass through after death. If the soul is not good enough to enter, another chieftain of the Other Side is summoned and the soul is moved to the chambers of defilement from where it is taken to Gehenom and judged for twelve months. Tahariel also decides that prayers are worthy to be passed upward through his gate. If a public prayer comes along he opens the gate and brings it in. If it is a solitary prayer he opens the door and lets it in if it is good enough for the Holy King, but if it is unworthy he pushes it out and it goes back down to the lowest of the firmaments below. Here a chieftain called Sahadiel keeps all the rejected prayers until the person repents. When he repents and prays a better prayer Sahadiel takes the unfit prayer and elevates it to meet the good one, then they both rise to stand before the Holy King. We hear about the 'gate of tears', and Rabbi Shimon talks about the Holy Spirit named Staturiyah who rejoins male souls with female souls in the seventh chamber above. Similarly a spirit named Adiriyah Snugiya rejoins female souls with male souls. After describing the marriage of the souls Rabbi Shimon describes the wheels and the living creatures and the flash of lightning. We hear how Sandalfon takes the finished prayers of the people of Yisrael and brings them up to their Master. The words of the rising prayers and the words of the Torah rise up to the place in the firmament where the stars and constellations and sun and moon are, and this place is called 'the book of remembrance'. We are told more about the wheels and pillars and the secret of the letters of the name Adonai. The name Ya'ahadonahi is shown to comprise two spirits, Yud Hei Vav Hei and Adonai, and to cause the unification of everything, so that "they have all one spirit."

478. The first chamber, NAMELY, YESOD AND MALCHUT, IS THE FIRST FROM BELOW UPWARD. It marks the beginning of the Faith, NAMELY, THIS CHAMBER IS MALCHUT OF THE CHAMBERS CALLED 'FAITH'. It is the start of the secret of the Faith, NAMELY, OF THE MYSTERY OF MALCHUT OF ATZILUT, and is of the grade of sight within Faith, NAMELY, THE ILLUMINATION OF CHOCHMAH IN IT IS CALLED 'SIGHT'. The true prophets used to look from within the mirror, which does not shine, MALCHUT, for that CHAMBER is the beginning of the Faith, MALCHUT OF ATZILUT. It is written, "When Hashem spoke at first with Hosea" (Hoshea 1:2), for he looked from this grade, NAMELY, THE FIRST CHAMBER, the beginning of all the ascending grades, and the end of all the descending grades OF THE OTHER SIDE.

478 היכלא קדמאה. שירותא גו מהימנותא, והאי
 איהו שירותא לרזא דמהימנותא, ובדרגין דחיזו
 דמהימנותא. נביאי קשוט, הוו חמאן מגו דא
 אספקלריא דאינה מאירה, ובגין דהאי איהו
 שירותא דמהימנותא, כתיב תחלת דבר יי' בהושע.
 דחמא מגו דרגא דא, דאיהו שירותא דכל דרגין
 לסלקא לעילא, וסופא דכל דרגין לנחתא לתתא.

479. Since Hosea saw, in this beginning, NAMELY, OF THE CHAMBERS OF DEFILEMENT, the end of all the grades, he had to take "a wife of harlotry" (Hoshea 1:2). This is because Yisrael were tempted and drawn away FROM THE FIRST CHAMBER downward to the place called "a wife of harlotry," MALCHUT OF DEFILEMENT, by leaving behind, instead of joining, the "woman of worth" (Mishlei 31:10), MALCHUT OF HOLINESS. From there he saw all the chambers on the side of defilement.

479 ובגין דהושע חמא מגו שירותא דא, סופא דכל
 דרגין, אצטריך לנטלא האי אשת זנונים, בגין
 דישראל אתדחו ואתמשכו מתמן לתתא, לגבי
 ההוא אתר דאקרי אשת זנונים, בגין דשבקו ולא
 אתדבקו בהאי אשת חיל. וחמא מתמן כל אינון
 היכלין דאינון בסטרא מסאבא.

480. The chambers of defilement defile whoever clings to them. Hence, SINCE HOSEA HAD TO LOOK AT THE CHAMBERS OF DEFILEMENT, it is written, "take to you a wife of harlotry..." IT IS DIFFICULT TO UNDERSTAND why a true prophet should need that. But a man should not enter these chambers OF DEFILEMENT, lest he be drawn to them, as was Noah, as it is written, "and he drank of the wine, and was drunk, and he was uncovered within his tent" (Beresheet 9:21), MEANING THAT HE CLUNG TO THE OTHER SIDE, WHICH IS THE INTOXICATING WINE.

481. Hosea was afraid to look at the chambers, where Yisrael clung to, to be defiled, IN FEAR of being drawn after them, as it is written of Noah "and he drank of the wine, and was drunk: and he was uncovered." Then He said to him "take to you a wife of harlotry, and children of harlotry," THE WIFE OF HARLOTRY BEING MALCHUT OF THE OTHER SIDE, AND THE CHILDREN OF HARLOTRY HER GRADES. It is also written, "So he went and took Gomer the daughter of Divlayim" (Hoshea 1:3), to know what Yisrael clung to and were defiled with and why they left the secret of the Faith, MALCHUT OF HOLINESS, for a strange EI, MALCHUT OF DEFILEMENT. And he saw THIS within the first chamber, the opening of all the grades. THEREFORE, IT IS SAID OF HER "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7), FOR AT THE VERY OPENING OF THIS CHAMBER, THE OTHER SIDE CROUCHES, WHICH IS A WIFE OF HARLOTRY. AND THE CHIEFTAIN OF THE OTHER SIDE IS STANDING AT THE GATE.

482. This chamber is the start for all who ascend the grades. It is a compartment within the light, to be adorned with its grades, through which to look at the supernal grades, as it is written, "and they saw the Elohim of Yisrael" (Shemot 24:10). BECAUSE THIS CHAMBER IS AN ASPECT OF MALCHUT, SIGHT PERTAINS TO IT, FOR SIGHT IS ONLY IN MALCHUT.

483. There is a chieftain appointed over this chamber, by the name of Tahariel. He stands at the gate of the chamber, and all the souls, AFTER PASSING FROM THIS WORLD, mount AND WISH TO ENTER THIS FIRST CHAMBER. This chieftain stands at the gate, together with other chieftains, they are wholly ablaze with fire, with scepters of fire in their hand, all eyed. FOR THERE IS SIGHT IN THIS CHAMBER, IN THE SECRET OF CHOCHMAH CALLED 'EYES', SINCE CHOCHMAH IS REVEALED ONLY WHEN JUDGMENT IS IN THE OPEN. THEREFORE, THEY ARE OF BLAZING FIRE... This chieftain stands on this side, and if the soul, AFTER PASSING FROM THIS WORLD, has the merit to enter, he opens the gate and THE SOUL enters.

484. And if the soul has not the merit to enter, BECAUSE IT SINNED IN THIS WORLD, then another chieftain OF THE OTHER SIDE standing at another side, is summoned, together with thousands and myriad of guardians of law and accusers. The other, holy chieftain, pushes it and the other of the side of defilement receives it, and puts it in the chambers of defilement. All the guardians of law and accusers hold it, and bring it down to Gehenom, where it is judged for twelve months. This is the place of correction of the Other Side, a court to judge the wicked.

480 היכלין המסאבא, בלהו מסאבין למאן דאתדבק בהון, ועל דא כתיב, קח לך אשת זנונים וגו'. וכי נביאה דקשוט אצטריך לדא. אלא, בגין דאסיר ליה לבר נש לאעלא באינון היכלין, בגין דלא יתמשך אבתרייהו, כגוונא דעבד נח, דכתיב וישת מן היין וישכר ויתגל.

481 והושע דחיל לאסתכלא באינון היכלין דאסתאבו בהו ישראל ואתדבקו, דלא יתמשך אבתרייהו, כמה דכתיב בנח וישת מן היין וישכר ויתגל. עד דאמר ליה, קח לך אשת זנונים וילדי זנונים. וכתיב וילך ויקח את גומר בת דבלים. למנדע כמה דאתדבקו ואסתאבו, ושבקו רזא דמהימנותא, בגין אל נכר. ועל דא, חמא מגו היכלא דא, שירותא דכל דרגין.

482 היכלא דא, שירותא דכלא, לסלקא בדרגין. האי היכלא, איהו מדורא דקיימא בנהירו. לאתעטרא בדרגו, לאסתכלא באינון דרגין עלאין, דכתיב ויראו את אלהי ישראל.

483 בהאי היכלא, חד ממנא שמשא טהריא"ל שמייה. ואיהו קיימא על פתחא דההוא היכלא, וכל נשמתין דסלקין, קיימא האי ממנא בהאי פתחא, וכמה ממנן אחרנין עמיה, בלהו אשא דמלהטא, ושרביטין דאשא בירייהו, וכלהו מארי דעוינין. האי ממנא קיימא בסטרא דא, אי זכאת האי נשמתא למיעל, האי ממנא פתח פתחא ועאלת.

484 ואי לא זכאת, ההוא ממנא אחרא דקיימא בסטרא אחרא, זמין, וכמה אלףורבבן גרדיני נימוסין עמיה. דחי לה ההוא ממנא אחרא קדישא, ונקיט לה האי אחרא, די בסטרא דמסאבא, ואעיל לה גו אינון היכלי מסאבין. וכל אינון גרדיני נימוסין אחדי לה, עד דנחתי לה לגיהנם, ואתדנת תמן תריסר ירחי. תקונא דההוא סטרא אחרא, בי דינא לאתדנא בהו חייביא.

485. In the same manner is the holy chieftain that stands at the entrance. When all the prayers that cleave airs and firmaments come before the King. If this is a public prayer he opens the gate and brings it in, WHERE IT WAITS until all the prayers in the world become a crown on the head of the righteous who lives forever, YESOD, as we already explained.

486. If the prayer is solitary, it rises until it reaches the entrance of this chamber, where the chieftain stands. If it is good enough to be presented before the Holy King, he immediately opens the door and lets it in. If it is not worthy, he pushes it out, and it goes down and hovers about the world, standing at the lowest of the firmaments in the world below, where there is a chieftain by the name of Sahadiel, in charge over that firmament. He takes all the rejected prayers, called 'unfit prayers', and stores them until that person repents.

487. If he properly repents before his Master, and prays another, good prayer then when the good one rises, the chieftain Sahadiel take the UNFIT prayer and elevates it, until it meets the good prayer and they both rise and intermingle and come before the Holy King.

488. Sometimes the prayer is rejected because that man is drawn to the Other Side, where he is defiled. The chieftain of the defiled Other Side takes the prayer, and the defiled Other Side mentions the sins of that man before the Holy One, blessed be He and accuses him above. Therefore, all the prayers and the ascending souls, all stand in front of the FIRST chamber, where the chieftain stands at the gate to show them in or reject them.

489. Above this gate OF THE CHAMBER, there is another opening dug by the Holy One, blessed be He. It is opened three times a day, NAMELY, THE THREE COLUMNS SHINE IN IT. It is never closed, but stands OPEN for those who repent and shed tears in their prayers before their Master. All the gates and openings are closed, until given permission, save the gates called 'the gates of tears', THAT DO NOT NEED PERMISSION TO BE OPENED.

485 כְּגִוּוֹנָא דָא, הֵהוּא מְמַנָּא קְדִישָׁא, דְּקִיּוּמָא עַל
הֵהוּא פִתְחָא, כָּל אִינוּן צְלוֹתִין, דְּבִקְעֵי אֹוִירִין
וְרִקִיעִין, לְמִיעָאֵל קָמֵי מַלְכָּא, אִי צְלוֹתָא דְסִגְיָאִין
אִינוּן פִּתְחָא פִּתְחָא, וְאֵעִיל הֵהוּא צְלוֹתָא עַד
דְּאִתְעִבִידוּ כָּל צְלוֹתִין דְעֵלְמָא, עֶטְרָא בְרִישָׁא
דְּצַדִּיק חַי עַלְמִין, כְּמָה דְאֻקְמוּהָ.

486 וְאִי צְלוֹתָא דִּיחִיד, סִלְקָא עַד דְּמִטֵּי לְפִתְחָא
דְּהִיכְלָא דָא, דְּהֵאִי מְמַנָּא קִיּוּמָא בִּיהַ. אִי יָאָה
הֵהוּא צְלוֹתָא, לְאֵעִלָּא קָמֵי מַלְכָּא קְדִישָׁא, מִיַּד
פִּתְחָא פִּתְחָא, וְאֵעִיל לָהּ. וְאִי לֹא יָאָה, דְּחִי לָהּ לְבַר,
וְנַחְתָּא וְאִתְשַׁטְיָא בְעֵלְמָא, וְקִיּוּמָא גּוּ רִקִיעָא תִּתְאָה
מֵאִינוּן רִקִיעִין דְּלִתְתָּא, דְּמִדְּבַרִּי גּוּ עֵלְמָא, וּבְהֵהוּא
רִקִיעָא, קִיּוּמָא חַד מְמַנָּא דִּי שְׁמִיהַ סְהַדִּיא"ל,
וּמְמַנָּא עַל הֵאִי רִקִיעָא. וְנָטִיל כָּל הַנִּי צְלוֹתִין
דְּאִתְדַחִיין, דְּאֻקְרוּן צְלוֹתֵי פְסִילָאן וְגַנְזֵי לֹון, עַד
דְּתַב הֵהוּא ב"נ.

487 אִי תַב לְגַבֵּי מְאָרִיָּה בְּדָקָא יָאוֹת, וְצִלֵּי צְלוֹתָא
אַחְרָא זָכָאָה, הֵהוּא צְלוֹתָא זָכָאָה בְּדָ סִלְקָא, נָטִיל
הֵהוּא מְמַנָּא סְהַדִּיא"ל הֵאִי צְלוֹתָא, וְסִלְיֵק לָהּ
לְעִילָא, עַד דְּאֵעֲרַע בְּהֵהוּא צְלוֹתָא זָכָאָה, וְסִלְקִין
וְאִתְעַרְבוּן בְּחַדָּא, וְעֵאלִין קָמֵי מַלְכָּא קְדִישָׁא.

488 וְלִזְמַנִּין אִתְדַחִיָּא הֵהוּא צְלוֹתָא, בְּגִין דְּהֵהוּא
ב"נ אִתְמַשְׁךְ בְּתַר סֶטְרָא אַחְרָא, וְאִיהוּ אִסְתָּאֵב
בְּהֵהוּא סֶטְרָא, וְנָטִיל לָהּ הֵהוּא מְמַנָּא דִּי בְּהֵהוּא
סֶטְרָא אַחְרָא מְסַאָבָא. וְכַדִּין קִיּוּמָא הֵהוּא סֶטְרָא
אַחְרָא מְסַאָבָא. סִלְיֵק וְאִדְבַר חוּבוּי דְּהֵהוּא ב"נ קָמֵי
קוּדְשָׁא בְרִיךְ הוּא, וְאִסְטֵי עֲלֵיהּ לְעִילָא. וְעַל דָּא, כָּל
צְלוֹתִין, וְכָל נְשַׁמְתִּין, בְּדָ סִלְקֵן, כְּלֵהוּן סִלְקֵן וְקִיּוּמֵן
קָמֵי הִיכְלָא דָא. וְהֵאִי מְמַנָּא קִיּוּמָא עַל פִּתְחָא
דְּהִיכְלָא דָא, לְאֵעִלָּא נְשַׁמְתִּין וְצְלוֹתִין, אִו לְדַחִיָּא
לֹון לְבַר.

489 לְעִילָא מְהֵאִי פִתְחָא, אִית פִּתְחָא אַחְרָא,
דְּקוּדְשָׁא בְרִיךְ הוּא חֲתִיר לָהּ וְאִתְפִּתַּח תְּלַת זְמַנֵּי
בְּיוּמָא, וְלֹא אֲנֵעִיל, וְקִיּוּמָא לְאִינוּן מְאָרִיָּהוּן
דְּתִיּוּבְתָא, דִּי אוּשְׁדִין דְּמַעָּה בְּצְלוֹתְהוּן קָמֵי
מְאָרִיָּהוּן. וְכָל תְּרַעִין וּפִתְחִין נְנַעֲלוּ, עַד דְּעִיּוּלֵי
בְרִשׁוּתָא, בְּר תְּרַעִין אֵלִין, דְּאֻקְרוּן שְׁעָרֵי דְּמַעָּה.

490. When the tearful prayer rises through these gates, a wheel chances, NAMELY, AN ANGEL OF THE ASPECT OF MALCHUT CALLED 'WHEEL', standing on six hundred large living creatures, called 'Rachamiel'. He takes the tearful prayer, the prayer enters to be united above, and the tears stay, engraved upon the opening DUG BY THE HOLY ONE, BLESSED BE HE.

491. There are other tears, forever engraved upon the supernal Chariots, and they are not wiped. These are the tears shed above and below when the Temple was destroyed, as it is written, "Behold, the mighty ones shall cry outside: ambassadors of peace shall weep bitterly" (Yeshayah 33:7). And those are the tears shed for the righteous and meritorious who pass from this world. They are all taken by these Chariots to be mingled with the tears shed for the destruction of the Temple. Therefore it is written, IN THE FUTURE TENSE, "and Hashem Elohim will wipe away tears from off all faces" (Yeshayah 25:8). What are "all faces"? they are the holy supernal Chariots. Then "the insult of His people shall He take away from off all the earth: for Hashem has spoken it" (Ibid.). THIS WILL HAPPEN AT THE END OF THE CORRECTION.

492. In this chamber there is one spirit called 'Situt'riyah', looking like a sapphire glittering on all sides. It is facing both sides, ILLUMINATING RIGHT AND LEFT. From them spreads a glow, like that of a candle, as we explained. IT SHINES upon several sides, NAMELY, FOUR SIDES. Some colors are blazing from this LIGHT of the right side.

493. When the upper firmament, the river that goes and flows from Eden, YESOD OF ZEIR ANPIN, brings out souls to take them to the seventh chamber above, BINAH OF THE CHAMBERS, this seventh chamber receives them. When the holy souls go out of the seventh chamber, they descend until they reach this FIRST chamber, where this holy spirit named Situt'riyah of the right, takes them. And all the male souls, destined to flourish and be clothed by male righteous, WHICH ARE OF the right, are taken BY THAT SPIRIT, and detained until they are comprised with female souls.

490 וְכֹד הָאֵי צְלוֹתָא דְדַמְעָה סִלְקָא לְעֵילָא,
לְאֵעֲלָא בְּאִינוּן תְּרַעִין, אֲזִדְמֵן הֵהוּא אוֹפֵן דְקַיִימָא
עַל שֵׁית מְאָה חִיוּן רַבְרַבֵּן, וְרַחֲמִיא לְשִׁמְיָהּ, וְנָטוּל
הֵהוּא צְלוֹתָא, בְּאִינוּן דְמַעִין, צְלוֹתָא עֲלֵת
וְאִתְקַשְׁרַת לְעֵילָא. וְאִינוּן דְמַעִין אֲשֶׁתְּאָרוּ הֶכָא,
וְרִשְׁמִין בְּהָאֵי פִתְחָא.

491 וְאִית דְמַעִין אַחֲרָנִין, וְרִשְׁמִין תְּדִיר עַל כֹּל
אִינוּן רְתִיכִין עֲלָאִין, דְלֵא אֲתַמְחוּן. אֵלִין אִינוּן
דְמַעִין, דְאוֹשְׁדוּ לְעֵילָא וְתַתָּא, כִּד אֲתַחֲרַב בֵּי
מְקַדְשָׁא, דְכִתִּיב הֵן אֲרָאִלִּים צַעֲקוּ חוּצָה מִלְּאֲבֵי
שְׁלוֹם מֵר יִבְבִּינֵן. וְאִינוּן דְמַעִין דְאוֹשְׁדִין עַל
צְדִיקָא, וְחֶכְמַיִן, כִּד מִסְתַּלְקֵי מִעֲלָמָא. כִּלְהוּ נְטוּלֵי
לוֹן אִינוּן רְתִיכִין, וְעַרְבֵי לוֹן בְּאִינוּן דְמַעִין,
דְאֲתוֹשְׁדוּ עַל חֲרִיבוּ דְבֵי מְקַדְשָׁא וְעַל דָּא כְתִיב,
וּמָחָה יְיָ אֱלֹהִים דְמַעָה מֵעַל כֹּל פָּנִים. מֵאֵן פָּנִים.
אֵלִין רְתִיכִין עֲלָאִין קְדִישִׁין. וְלִבְתַּר וְחֲרַפְתָּ עִמּוּ
יְסִיר מֵעַל כֹּל הָאָרֶץ כִּי יְיָ דִּבֵּר.

492 בְּהָאֵי הֵיכְלָא, אִית רוּחַ דְאֶקְרִי סְטוּטְרִיָּה, וְהָאֵי
אִיהוּ חִיזוּ סְפִירָא, דְנִצִּיץ לְכֹל עֵיבֵר, וְהָאֵי אִיהוּ
דְקַיִימָא לְתַרִּין סְטְרִין, וּמֵאֵלִין מִתְפָּרְשָׁן נְצִיץ
כְּנִצִּצוּ דְשַׁרְגָּא, כְּמָה דְאוֹקִימָנָא בְּכַמָּה סְטְרִין.
וְכַמָּה גּוּוּנִין מְלַהֲטֵן מֵהָאֵי בְּסְטְרָא דִימִינָא.

493 כִּד הֵהוּא רְקִיעָא עֲלָא, נְהַר דְנִגִּיד וְנָפִיק
מֵעֵדֵן, אִמִּיק נְשַׁמְתִּין, לְאֵעֲלָא גּוּ הֵיכְלָא שְׁבִיעָא
לְעֵילָא, הֵהוּא הֵיכְלָא שְׁבִיעָא נְקִיט לוֹן. וְכִד נְפִיק
אִינוּן נְשַׁמְתִּין קְדִישִׁין, מְגוּ הֵהוּא הֵיכְלָא שְׁבִיעָא,
נְחֲתִין עַד דְמַטוּן לְהָאֵי הֵיכְלָא, וְנְקִיט לוֹן הָאֵי רַחֲמָא
קְדִישָׁא סְטוּטְרִיָּה שְׁמִיָּהּ, דְאִיהוּ לִימִינָא. וְכֹל אִינוּן
נְשַׁמְתִּין דְכוּרִין, דְאִינוּן זְמִינִין לְאֲתַפְרָחָא בְּזַכָּאִין
דְכוּרִין, לִימִינָא כִּלְהוּ נְקִיט לוֹן, וּמִתְעַכְבִּי תַמּוּן, עַד
דְאֲתַכְּלִילוּ בְּנְשַׁמְתִּין דְנוֹקְבֵי.

494. From this spirit, CALLED 'SITUT'RIYAH', another spirit issues, of the left, which is seen FIRST BY ITSELF, then concealed, included within the first spirit, so they become one, comprising each other. The other spirit is called 'Adiriyah Sanug'ya'. This is a spirit of the left side. Its business is TO RECEIVE FEMALE SOULS, when the seventh chamber yearns to cling to the river that is drawn and goes out, WHICH IS YESOD OF ZEIR ANPIN OF ATZILUT. This desire that mounts from below upwards, produces souls according to its pleasure, and they are female. SINCE THIS SPIRIT IS OF GVURAH AND THE LEFT COLUMN, IT IS CALLED 'ADIRIYAH' (FROM HEB. ADIR, LIT. 'GREAT'), FOR HE IS IMMENSE.

495. When the desire of that river, YESOD OF ZEIR ANPIN, descends and joins from above downward, it creates male souls. The desire OF YESOD above creates male souls, and below, IN MALCHUT, IN WHICH THE SEVENTH CHAMBER IS INCLUDED, it creates female souls.

496. When the female souls depart from the seventh chamber, they descend until they reach the spirit of the left called 'Adiriyah'. It is ALSO called "sapphire stone" (Shemot 24:10). FOR THE FIRST SPIRIT, SITUT'RIYAH, IS CALLED 'SAPPHIRE' AND THE SPIRIT OF THE LEFT IS CALLED "SAPPHIRE STONE," as we explained in other ways THE SECRET MEANING OF THE VERSE, "AND THERE WAS UNDER HIS FEET A KIND OF PAVED WORK OF A SAPPHIRE STONE" (IBID.).

497. Once the female souls reach that spirit, ADIRIYAH, he takes them and they remain there. Then the spirit of the left is included within the spirit of the right, and the souls are completed, male and female together, and soar from this chamber, to be again divided within people, WHEN THEY COME TO BE CLOTHED, each according to their disposition, A MALE SOUL WOULD BE CLOTHED BY A MALE, AND A FEMALE SOUL BY A FEMALE. Then they GET MARRIED AND come together.

498. When the spirit of the left comes to be included within the spirit of the right, they strike each other to be included, and sparks spread on all sides. Wheels are made from the sparks coming from the spirit of the left, as it is written, "the appearance of the wheels and their work was like the color of an emerald" (Yechezkel 1:16). These are the wheels, which blaze in the fire, singing.

499. Once they were perfumed, a spirit by its fellow spirit, LEFT AND RIGHT, they were included together. Then one light was born and came out, went up and down, and settled upon the four rows of the wheels. It is the one living creature controlling them, ABOUT WHICH WAS SAID: "THE SPIRIT OF THE LIVING CREATURE WAS IN THE WHEELS" (IBID. 20). It is called "a flash of lightning" (Ibid. 14). This flash of lightning illuminates as a gleaming light of a flame, and rules over the wheels.

494 מֵהַי רוּחַא נִפְקָא רוּחַא אַחְרָא, לְשִׁמְאֵלָא. דְּאַתְחֻזֵי וְאַתְגְּנִיז וְאַתְבְּלִיל בְּהַאי רוּחַא קְדָמָא, וְאַיְנוּן חַד, כְּלִילָן דָּא בְּדָא. וְהַאי רוּחַא אַחְרָא, אֶקְרִי אֲדִירִיָּה סְנוּגִיָּא. הַאי אִיהוּ רוּחַא לְשִׁמְאֵלָא. וְהַאי קְיִמָא, דְּכַד תִּיאוּבְתָא דְּהִיכְלָא שְׂבִיעָא לְאַתְדַּבְקָא בְּהוּא נְהַר דְּנִגִיד וְנִפְקִי, הוּא רְעוּתָא דְּסִלְקָא מִתְתָא לְעִילָא, עֲבָדָא נְשְׁמַתִין בְּרְעוּתָא דִּילִיה, וְאַיְנוּן נּוֹקְבִי.

495 וְכַד רְעוּתָא דְּהוּא נְהַר, נַחְתָא וְאַתְדַּבְקָא מְעִילָא לְתַתָּא, עֲבָדִין נְשְׁמַתִין דְּכוּרִין. רְעוּתָא דְּלְעִילָא עֲבִיד דְּכוּרִין. רְעוּתָא דְּלְתַתָּא עֲבִיד נּוֹקְבִין.

496 וְכַד אֵלִין נְשְׁמַתִין נּוֹקְבִין נִפְקִין מִגּוּ הוּא הִיכְלָא שְׂבִיעָא, נַחְתִין עַד דְּמִטּוּ לְהַאי רוּחַא שְׁמַאֲלָא, דְּאֶקְרִי אֲדִירִיָּה. וְאֶקְרִי לְבַנֵּי תְּהִיבִי. כִּמָּה דְּאוֹקִימָנָא בְּסִטְרִין אַחְרָנִין.

497 בֵּינָן דְּמִטּוּ לְהַאי רוּחַא אִינוּן נְשְׁמַתִין נּוֹקְבִין, נִקְטָא לֹון הַאי רוּחַא, וְקִימָן בֵּיהּ. וְלִבְתַר אַתְבְּלִילוּ רוּחַא דָּא דְּשִׁמְאֵלָא, בְּרוּחַא דָּא דִּימִינָא. וְכַדִין אַתְעֲבִידוּ אִינוּן נְשְׁמַתִין, כְּלִילָן דְּכַר וְנוֹקְבָא כְּחָדָא וּפְרַחָן מֵהַאי הִיכְלָא וְאַתְפְּרִשָׁן בְּבִנֵי נְשָׂא. כֹּל חַד כְּפּוּם אַרְחִיָּה, וְלִבְתַר מִזְדוּגָן כְּחָדָא.

498 כַּד אַתָּא לְאַתְבְּלִילָא רוּחַא דָּא דְּשִׁמְאֵלָא בִּימִינָא, בְּטַשׁ דָּא בְּדָא לְאַתְבְּלִילָא. וְנִפְקִי נְצִיצִין דְּמִתְפַּשְׁטִי לְכָל עֵיבַר, וְאַתְעֲבִידוּ אִינוּן אוֹפְנִים מְנִיָּהוּ, מֵאִינוּן נְצִיצִין דְּנִפְקִי מִגּוּ רוּחַא שְׁמַאֲלָא, דְּכִתִּיב בְּהוּ, מְרָאָה הָאוֹפְנִים וּמַעֲשֵׂיהֶם כְּעִין תְּרִישִׁשׁ. וְאַלִין אִינוּן אוֹפְנִים דְּמִלְהָטָן אֶשָׁא, וְקִימִין בְּשִׁירְתָּא.

499 בֵּינָן דְּאַתְבְּסְמוּ רוּחַא בְּרוּחַא, וְאַתְבְּלִילוּ כְּחָדָא, כְּדִין נִפְקָא חַד נְהִירוּ דְּסִלְקָא וְנַחְתָּא, וּמִתְיִשְׁבָּא עַל אַרְבַּע שׁוּרִין דְּאוֹפְנִים, וְאַיְהוּ חַד חֵיוֹתָא דְּשִׁלְטָא עֲלֵיהוּ, וְאֶקְרִי בְּזַק, הַאי בְּזַק נְהִיר בְּנְהוּרָא דְּנְצִיץ גּוּ שְׁלֵהוּבָא, וְשִׁלְטָא עַל כָּל אִינוּן אוֹפְנִים.

500. From THE FLASH OF LIGHTNING one firmament expanded, standing upon two pillars. These two pillars are two Cherubs, METATRON AND SANDALFON, the one on this side and the other on that side, with a firmament above their heads, as it is written, "Then I looked, and, behold, in the firmament that was above the head of the Cherubs" (Yechezkel 10:1). This is not the firmament above the heads of the living creatures. And the flash of lightning is in charge over THE FIRMAMENT and the high spirit SITUT'RIYAH, included IN ADIRIYAH, in charge over all.

501. All the first prayers, before the rest of Yisrael finished theirs, wait in that firmament, and this flash, the ruler of this firmament, prepares them. Then comes the great minister Sandalfon, the high spirit and ruler over all, and when Yisrael finished saying their prayers, he takes them from this firmament, rises with them and ties them as knots to their Master, as we explained.

502. This flash counts all the rising prayers, and the words of the Torah bedecked at night, when the spirit of the north awakens at the middle of the night. Whoever is occupied in the Torah at that time, his studies rise, and this flash takes them and puts them in the firmament until daybreak.

503. When the day breaks, the words rise and dwell in the place at the firmament where the stars and constellations, sun and moon abide. THIS IS YESOD OF ZEIR ANPIN, BY WHICH NAME ITS GRADES ARE CALLED. This is called 'the book of remembrance', as it is written, "and a book of remembrance was written before Him" (Malachi 3:16), BOOK BEING MALCHUT AND REMEMBRANCE YESOD. IT IS WRITTEN, "before Him" because He wrote the book of remembrance by one knot, NAMELY BY UNITY FACE TO FACE.

504. The four wheels are traveling upon twelve pillars, AS FOR EACH WHEEL THERE ARE FOUR WHEELS, AND EACH WHEEL IS ON THREE STRUTS. The four WHEELS ARE, Ahaniel, K'dumiel, Malkiel, Ya'ahadonahi, Yehadoniyah, who have the keys of the Holy Name in their hands.

505. These four are included in the secret of the letters of THE NAME Adonai, which Sandalfon, the owner of the Chariots, uses. These four letters soar in the air, which includes the letters of the Holy Name Yud Hei Vav Hei FULLY SPELLED WITH ALEPH'S Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph- Vav, Hei-Aleph. That air comprises THE FOUR LETTERS ADONAI, and they are included within one another, ADONAI IN YUD HEI VAV HEI. The four letters OF YUD HEI VAV HEI take THE FOUR OF ADONAI, in the secret of that flash of lightning.

500 וְאֶת־פֶּשֶׁט מַנִּיחַ חֵד רְקִיעָא, דְּקִיּוּמָא עַל תְּרִין סַמְכִין, וְאִינוּן תְּרִין סַמְכִין אִינוּן תְּרִין כְּרוּבִין, חֵד מַסְטְרָא דָא, וְחֵד מַסְטְרָא דָא. וְהָאִי רְקִיעַ עַל רִישֵׁיהוּ, בְּמַה דְּכֹתִיב וְאַרְאָה וְהִנֵּה אֶל הָרְקִיעַ אֲשֶׁר עַל רֹאשׁ הַכְּרוּבִים. וְלֹא הָאִי רְקִיעַ דְּעַל רִישׁ חִיּוּתָא. וְהָאִי בְּזַק מְמַנָּא עֲלֵיהּ, וְרוּחָא עַלְמָה דְּאֶתְכַלִּיל, עַל כֻּלָּא.

501 כֻּל אִינוּן צְלוּתִין, דְּמִקְדָּמֵי עַל לָא סִיּוּמֵי יִשְׂרָאֵל כְּלָהוּ צְלוּתְהוּן, מִתְעַבְבִּי בְּהָאִי רְקִיעָא, וְהָאִי בְּזַק דְּשִׁלְטָא עַל הָאִי רְקִיעָא, מִתְקַן לֹון. עַד דְּאֶתָא סַנְדַּלְפוֹן רַב מְמַנָּא, רוּחַ עַלְמָה, דְּשִׁלִּיט עַל כֻּלָּא, וְכֵד סִיּוּמֵי יִשְׂרָאֵל כְּלָהוּ צְלוּתִין, נְטִיל לֹון מֵהָאִי רְקִיעָא, וְסִלְקָא וְקָשִׁיר לֹון קָשְׁרִין לְמֵאֲרִיחַ כְּמַה דְּאִוְקְמוּהּ.

502 הָאִי בְּזַק, קָאִים לְמַמְנֵי כֻּל אִינוּן צְלוּתִין דְּסִלְקִין, וְכֻל אִינוּן מְלִי דְּאִוְרִיּוּתָא דְּמִתְעַטְרִין בְּלִילִיָא, כֵּד רוּחָא דְּצִפּוֹן אֶתְעַר, וְלִילִיָא אֶתְפְּלַג כֻּל מֵאֵן דְּקָאִים בְּהֵיא שְׁעֵתָא, וְאֶתְעַסַּק בְּאִוְרִיּוּתָא, כֻּל אִינוּן מְלִין סִלְקִין, וְנְטִיל לֹון הָאִי בְּזַק, וְאַנַּח לֹון בְּהָאִי רְקִיעָא, עַד דְּסִלְקָא יַמְמָא.

503 וְלְבַתֵּר דְּסִלְקֵי יַמְמָא, סִלְקִין אִינוּן מְלִין, וְשִׁאֲרִין בְּאַתֵּר דְּרְקִיעָא, דְּבִיחַ תְּלִיין כְּכַבִּיָא וּמְזִלֵי שְׁמֵשָׁא וְסִיְהֵרָא. וְהָאִי אֶקְרִי סַפֵּר הַזְכָּרוֹן, דְּכֹתִיב וַיִּכְתֹּב סַפֵּר זְכוֹרוֹן לְפָנָיו. לְפָנָיו, בְּגִין דְּסַפֵּר וְזְכוֹרוֹן כְּתַב בְּקִשּׁוּרָא חֲדָא.

504 אִינוּן אַרְבַּע גְּלַגְלִין, אִינוּן נְטִלִין עַל תְּרִיסַר סַמְכִין. אֵלִין ד', אֶהְיָא"ל. קְדוּמִיָא"ל מְלִכִיָא"ל יְאֶהְדוּנָה"י, יְהֶדוּנִי"ה. דִּי מִפְתַּחָן דְּשֵׁמָא קְדִישָׁא בִּדְרִיחֵהוּ.

505 וְאֵלִין אַרְבַּע אִינוּן כְּלִילִין בְּרִזָּא דְּאֶתְוּן אֲדֹנָי, דִּי סַנְדַּלְפוֹן מְאִרֵי רְתִיכִין. מִשְׁתַּמֵּשׁ בְּהוּ. אֵלִין אַרְבַּע אֶתְוּן פְּרוּחִין בְּאִוּרָא, דְּהֵוּא אִוּרָא כְּלִיל בְּאֶתְוּן דְּשֵׁמָא קְדִישָׁא, יְהוּ"ה, יו"ד ה"א וְא"ו ה"א. וְהֵוּא אִוּרָא כְּלִיל לֹון, וְאֶתְכַלִּילוּ אֵלִין בְּאֵלִין. וְאֵלִין ד' נְטִלִין לֹון, בְּרִזָּא דְּהֵוּא בְּזַק.

506. These four LETTERS OF ADONAI enter the four LETTERS OF YUD HEI VAV HEI, the ones within the others, as it is written, "the loops opposite one another" (Shemot 26:5), as was explained. It is the mystery of combining them and interlacing them together, according to the secret of that spirit, FLASH, which includes the secret of the Holy Name FROM BOTH, FOR IT COMES FROM THE SPIRIT ADIRIYAH, THE SECRET OF ADONAI, JOINED BY THE SPIRIT SITUT'RIYAH, THE SECRET OF YUD HEI VAV HEI. THEREFORE, it includes the name ADONAI in the name YUD HEI VAV HEI.

507. Everything in this chamber is conducted and travels by the spirits, in the secret of the Holy Name, which rules over all. Within this chamber is THE HOLY NAME Ya'ahadonahi, comprising the two names, YUD HEI VAV HEI ADONAI INTERLACED, since it is a spirit within spirit, AS THERE ARE TWO RULING SPIRITS, SITUT'RIYAH, WHICH IS MALE, AND ADIRIYAH, WHICH IS FEMALE. THE NAME YUD HEI VAV HEI IS OF THE SIDE OF THE MALE SPIRIT, AND THE NAME ADONAI IS OF THE SIDE OF THE FEMALE. Since the name YA'AHADONAH I comprises THE TWO SPIRITS, in the secret of spirit in spirit, that are including each other, and shining within one another; then everything illuminates, and the light goes up and down, as the light of the sun upon the water.

508. When this spirit travels, NAMELY, SITUT'RIYAH, WHO IS INCLUDED IN ADIRIYAH, everything travels because of it, as it is written, "wherever the spirit was minded to go, they went; they turned not when they went" (Yechezkel 1:12). And when the spirit illuminates with the light of the name, YA'AHADONAH I, all intermingle and bind as one to mount above in the mystery of this Holy Name.

509. In the middle of this chamber stands one pillar, fastened from this chamber to the second, UPPER chamber. Through this PILLAR mounts the lower spirit to the upper spirit OF THE SECOND CHAMBER, so the spirits may be united. Also THROUGH THIS PILLAR IT GOES UP to the spirit that is above them all, IN THE SEVENTH CHAMBER, FOR IN EACH CHAMBER, THIS PILLAR IS IN THE MIDDLE, so that all may become one spirit, as it is written, "they have all one spirit" (Kohelet 3:19).

510. The pillar in the middle is called 'Adrahaniel'. It has the keys of the Holy Name in its hands, and when the prayers mount and reach that pillar, all that are in that chamber travel to the second chamber, to join each other, all in one secret, to be united above and below together, so the Holy Name will be complete as it should.

506 וְאֵלֶּיךָ ד' עֲלִיךָ בְּד', אֵלֶיךָ בְּאֵלֶיךָ, דְּכַתְּבִיב מִקְבִּילוֹת הַלּוּלָאוֹת אַחַת אֶל אַחַת. וְהָא אֲוִקִימָנָא, וְרָזָא אִיהוּ לְאַתְבְּלָלָא אֵלֶיךָ בְּאֵלֶיךָ, וְלִשְׁלָבָא אֵלֶיךָ בְּאֵלֶיךָ, בְּרָזָא דְהֵוּא רֹחָא דְכָלִּיל בְּרָזָא דְשְׁמָא קְדִישָׁא. דְכָלִּיל שְׁמָא דָּא בְּשְׁמָא דָּא.

507 וְכֻלָּא בְּהַאי הֵיכְלָא מִתְנַהֲגִי, וְנִטְלִי בְּהֵוּא רֹחָא, בְּרָזָא דְשְׁמָא קְדִישָׁא דְשְׁלִיט עַל כֻּלָּא. בְּהַאי הֵיכְלָא אִיהוּ יְאִהְדוּנָהּ, כִּלְלָא דְתַרְיִן שְׁמֵהֶן, מְגוּ דְאִיהוּ רֹחָא בְּרֹחָא. וְכֵד שְׁמָא דָּא, דְכָלִּיל בְּרָזָא דְרֹחָא בְּרֹחָא, וְכָלִּיל דָּא בְּדָא. נְהִיר דָּא בְּדָא, כְּדִין נְהִיר כֻּלָּא, וְסִלְקָא נְהוּרָא וְנַחְתָּא, כְּנְהוּרָא דְשְׁמָשָׁא גּוּ מִיָּא וְאֲוִקִימָנָא.

508 וְכְדִין הָאֵי רֹחָא נְטִיל, כֻּלָּא נְטִילִין בְּגִינְיָה, דְכַתְּבִיב אֶל אֲשֶׁר יִהְיֶה שְׁמָהּ הָרוּחַ לְלֶכֶת יִלְכוּ לֹא יִסְבוּ בְּלֶכְתָּן. וְכֵד רֹחָא דָּא נְהִיר בְּשְׁמָא דָּא, כְּדִין עֲלִיךָ כֻּלָּא דָּא בְּדָא, וְאַתְקַשְׁרוּ כֻּלְהוּ בְּחַדָּא, לְסִלְקָא לְעִילָא, בְּרָזָא דְשְׁמָא דָּא קְדִישָׁא.

509 בְּאַמְצְעִיתָא דְהֵיכְלָא דָּא, קִימָא חַד עֲמוּדָא, נְעִיץ מְהֵיכְלָא דָּא לְהֵיכְלָא תְנִינָא, בְּהַאי סְלִיק רֹחָא דְלִתְמָא לְגַבֵּי רֹחָא דְלְעִילָא, לְאַתְאַחַדָּא רֹחָא בְּרֹחָא, וְכֵן עַד לְעִילָא מְכַלְהוּ, לְמַהוּ כֻּלְהוּ רֹחָא חַדָּא, כְּדָא וְרוּחַ אַחַד לְכֻלָּא.

510 עֲמוּדָא דָּא דְקִימָא בְּאַמְצְעִיתָא, אֲדַרְהֲנִי אֶל שְׁמִיָּה, וְרִזִּין דְמִמְתַּחֵן דְשְׁמָא קְדִישָׁא בִּידֵיהּ. בְּדַ צְלוּתִין סְלִקָּאן וּמִטָּאן לְהַאי עֲמוּדָא, כְּדִין נְטִילִי כֻּלְהוּ דְאִינוּן בְּהֵיכְלָא דָּא, לְגוּ הֵיכְלָא תְנִינָא, לְאַתְאַחַדָּא דָּא בְּדָא, לְמַהוּ כֻּלָּא בְּרָזָא חַדָּא, לְאַתְיַחַדָּא עִילָא וְתַתָּא בְּחַדָּא לְמַהוּ שְׁמָא קְדִישָׁא שְׁלִים בְּדָקָא יְאוּת.

47. The chamber of the very heaven - Hod

Rabbi Shimon tells us that the second chamber is more hidden than the first, but that it also pertains to faith. He says the chieftain in charge of this chamber is Urfaniel, and that he deals with all the souls who were executed or killed by other nations. We are told about the 'cup of consolation' and the 'cup of bitterness'. This second chamber is called 'chamber of splendor' and it is lit from above and below. We are told that all the cherubim come from Hadarniel, the spirit of the left. Next we hear that in this second chamber is a chieftain called Tzidkiel who is appointed over the garments, and when the souls of the righteous ascend he takes them to the river of fire. After their cleansing Tzidkiel clothes the righteous souls with their garments and brings them to the Angel Michael as sacrifice to Atik Yomim. Rabbi Shimon says that by the mating of Urfaniel and Hadarniel all the other rulers appointed over the world were created. These are the six winged Seraphim. We also learn of a living creature that rules over the Seraphim, he is called Yofiel, and has all the keys of Wisdom. He rewards all people who pursue Wisdom. Rabbi Shimon tells us of pillars that are in charge of singing and pillars that are in charge of chanting. He explains that it is from the second chamber that prophets who achieve their wisdom through visions or through dreams draw their inspiration, but Moses drew his prophecies from a higher level.

511. The second chamber pertains to the secret of the Faith, so as to be united within the mystery above. This chamber is more recondite and concealed than the first. There are three openings to this chamber, and one chieftain in charge over them, named Urfaniel, DERIVED FROM 'THE LIGHT (HEB. OR) OF THE FACE (HEB. PANIM)', BECAUSE HE STANDS ON THE EAST SIDE CALLED 'FACE'. This chieftain rules over the three directions south, north and east - south on this side, RIGHT, CHESED; north on that side, LEFT, GVURAH; and east in the middle, THE SECRET OF TIFERET, THE MEDIATING COLUMN.

512. Of the three openings to the three Columns, the two are closed, and THE OPENING in the middle is open, in the secret of the verse, "as it were the very heaven for clearness" (Shemot 24:10), REFERRING TO THE SECRET OF THE OPEN GATE IN THE MIDDLE, TIFERET, CALLED 'HEAVEN'. The chieftain URFANIEL stands at the open gate, TO THE EAST. Under him there are two other chieftains, in charge over the other two closed openings, OF THE SOUTH AND NORTH.

513. All the souls executed by court order or killed by other nations, are all numbered by THE THREE CHIEFTAINS, and the chief above them engraves their forms upon his garments of burning fire. He raises them above, and shows them to his Master. THE HOLY ONE, BLESSED BE HE then takes them, and engraves those killed by other nations on His garments.

514. Those executed by court order are lowered by the chieftain and put behind the two closed gates, where two other chiefs stand. From there THE SOULS see the glory of those who kept the Torah and His precepts. They are ashamed of themselves and get burned by their canopies. Then the chieftain in charge opens the east gate before them, lights their way, and gives them life starting at the east gate. In his hand there is a cup of life, full of lights, called 'the cup of consolation', the cup of life. It is because they drank first of another cup, OF DEATH, FOR THEY WERE KILLED, that they now deserve this one.

515. In the same manner, there is, in the chamber of defilement of the Other Side, another chieftain, with a cup in his hands called 'a cup of bitterness', a cup of His fury. We learned that there is wine and wine. Here also, there is a cup and a cup. Of all, some is for the better and some for worse. HE EXPLAINS: Wine is for the better, as it is written, "and wine that makes glad the hearts of men" (Tehilim 104:15), and there is wine for the worse, as it is written, "a cup, with foaming wine; it is full of mixture" (Tehilim 75:9). A good cup is as it is written, "I will raise a cup of salvation" (Tehilim 116:13). An evil cup is as it is written, "the cup of His fury...the cup of bitterness" (Yeshayah 51:17).

511 הִיכְלָא תְנִינָא הִיכְלָא דָא, קַיִמָא גּוּ רְזָא דְמַהִימְנוּתָא, לְאַתְאַחְדָא בְרְזָא דְלַעִילָא. הָאִי הִיכְלָא, טְמִיר וְגַנִּיז יְתִיר מִן קְדַמָּא. בְּהִיכְלָא דָא, אֵית תְּלַת פְּתַחִין, וְחַד שְׁמֵשָׁא מִמְנָא עֲלֵייהּ, אֹרְפְנִי אֶל שְׁמִיָּה. הָאִי מִמְנָא, שְׁלִיט עַל תְּלַת סְטְרֵי עֲלָמָא, דְרוּם וְצַפּוֹן וּמִזְרַח. דְרוּם מְהָאִי סְטְרָא, וְצַפּוֹן מְהָאִי סְטְרָא, וּמִזְרַח בְּאַמְצַעִיתָא.

512 אֵלִין תְּלַת פְּתַחִין, לְתַלַּת סְטְרֵין אֵלִין. תְּרִין סְתִימִין, וְחַד בְּאַמְצַעִיתָא פְּתִיחַ, בְּרְזָא דְכְּתִיב, וְכַעֲצָם הַשָּׁמַיִם לְטַהַר. הָאִי מִמְנָא אֲתַפְקֵד וְקַיִמָא בְּהִיכְלָא פְּתַחִא דְאִיְהוּ פְּתִיחַ, וְתַחֲתֵי יְרִידָה תְּרִין מִמְנָן אַחֲרָנִין, דְמִמְנָן עַל אֵינוֹן פְּתַחִין אַחֲרָנִין סְתִימִין.

513 וְכֹל אֵינוֹן נִשְׁמַתִּין, דְאֵינוֹן קְטוּלֵי בֵּית דִּין, אוֹ אֵינוֹן קְטוּלֵי שָׂאר עַמִּין, כְּלָהּוּ אֲתַמְנָן תַּחֲתֵי יְרִידָהּ, וְהָאִי מִמְנָא דְעֲלֵייהּ, חֲקִיק לֹון לְדִיוֹקְנִיהוֹן בְּלְבוּשׁוֹי, דְאֵינוֹן נֹור דְלִיק, וְסְלִיק לֹון לַעִילָא, וְאַחֲמֵי לֹון לְמֵאֲרִיָּה, וּבְרִין נְטִיל לֹון, וְחֲקִיק לֹון בְּפֹרְפֹרוֹי, לְאֵינוֹן קְטוּלֵי שָׂאר עַמִּין.

514 וְאֵינוֹן קְטוּלֵי בֵּית דִּין, נַחִית לֹון הָאִי מִמְנָא, וְאַעִיל לֹון בְּתַר אֵינוֹן תְּרִין פְּתַחִין סְתִימִין, דְאֵינוֹן תְּרִין מִמְנָן אַחֲרָנִין קַיִמִין עֲלֵייהּ, וְתַמְן חֲמָאן יְקָרָא דְכֹל אֵינוֹן דְקַיִמוּ אֹרְיִיתָא, וְנִטְרוּ פְּקוּדוֹי, וְאֵינוֹן בְּסִיפִין בְּגַרְמִייהוּ, וְנִכְוִין מַחוּפָּה דְלָהוֹן. עַד דְהָאִי מִמְנָא דְקַיִמָא עֲלֵייהּ, פְּתַח לֹון תְּרַעָא דְמִזְרַח, וְנִהִיר לֹון, וְיַהִיב לֹון חַיִּים דְאֲתַפְתְּחוּ בְּהִיכְלָא תְּרַעָא דְמִזְרַח. וּבִידָא דְהִיכְלָא מִמְנָא חַד כְּסָא דְחַיִּין, דְאִיְהוּ מְלִיא נְהוּרִין, וְהָאִי אֲקָרִי בּוּס תְּנַחוּמִין, כְּסָא דְחַיִּין. דְהָא בְּגִין כְּסָא אַחֲרָא דְשְׁתוּ בְּקַדְמִיתָא, זְכוּ לְהָאִי.

515 כְּגוּוֹנָא דָא אֵית בְּסְטְרָא אַחֲרָא, בְּהִיכְלָא דְמִסְאָבָא, מִמְנָא אַחֲרָא, וּבִידָהּ בּוּס דְאֲקָרִי בּוּס תְּרַעָלָה, בּוּס חֲמָתוֹ. כְּמַה דְתַנִּינָן, אֵית יִין וְאֵית יִין, הִכִּי נְמִי אֵית בּוּס וְאֵית בּוּס, וְכֹלָא, דָא לְטַב, וְדָא לְבִישׁ. יִין לְטַב, דְכְּתִיב וְיִין יִשְׁמַח לְבַב אָנוּשׁ. וְיִין לְבִישׁ, דְכְּתִיב וְיִין חָמַר מְלֵא מִסְךְ וְגו'. בּוּס לְטַב, דְכְּתִיב, בּוּס יִשׁוּעוֹת אִשָּׁא. בּוּס לְבִישׁ, דְכְּתִיב בּוּס חֲמָתוֹ בּוּס הַתְּרַעָלָה.

516. As there are on the side of holiness chambers and chieftains, all for the good, holy spirits and holy aspects, so there are on the side of defilement, chambers and chieftains all for the evil, spirits of defilement in charge, and all aspects of unholiness. These are against those, like the Good Inclination and the Evil Inclination, all part of one mystery.

517. This chamber is called 'chamber of splendor', since in it there is a spirit called 'Urfaniel', a never changing splendor, ILLUMINATING CONSTANTLY ONLY WITH THE WHITE LIGHT IN IT, WHICH IS CHESED. It stands within the concealed light shining from above, FROM THE THIRD CHAMBER, and within the light illuminating from below, COMING FROM THE SPIRIT OF THE FIRST CHAMBER THAT ASCENDED HERE. And when the light of below OF THE FIRST CHAMBER, strikes the upper light HERE, then this spirit shines as sight in the eyes. And when it rolls, it spreads a glowing light, full of splendor. Therefore, this chamber is called 'splendor'.

518. The spirit called 'Urfaniel' shines upon this chamber and upon the first chamber, as the spirit of the first chamber illuminates openly, from the spirit HERE that is concealed. Therefore, this spirit travels up and down, in the secret of the verse, "your rounded thighs are like jewels" (Shir Hashirim 7:2), FOR THIS IS THE CHAMBER OF HOD, AND NETZACH AND HOD ARE CALLED 'THIGHS'. SINCE THE LIGHT IS CONCEALED, IT IS CALLED 'ROUNDED' (HEB. CHAMUKEI), HINTING AT CONCEALMENT, LIKE IN THE VERSE, "BUT MY BELOVED HAD TURNED AWAY (HEB. CHAMAK) AND WAS GONE" (SHIR HASHIRIM 5:6). "Rounded (thighs)" IS IN THE PLURAL, because there is another spirit here, on the left side, who came out OF URFANIEL, and joined him. Therefore it is written, "rounded thighs," referring to the two. The spirit of the left is called 'Hadarniel', FROM HOD AND HADAR (ENG. 'MAJESTY'). They are included and joined together, being "the very heaven" (Shemot 24:10) comprising fire and water, NAMELY, THE TWO SPIRITS, RIGHT AND LEFT. RIGHT IS WATER AND LEFT IS FIRE.

519. It is written, "As the appearance of the bow that is in the cloud in the day of rain..." (Yechezkel 1:28). The first spirit, Urfaniel, is concealed both above and below, shining. It is "something like the color of electrum" (Ibid. 27), NOT EXACTLY ELECTRUM (HEB. CHASHMAL), THE SECRET OF 'CHAYOT ESH MEMALELOT' (LIT. 'MOTTERING FIERY LIVING CREATURES') BECAUSE IT CANNOT BE UTTERED, THE SECRET OF THE ILLUMINATION OF CHOCHMAH. But sometimes it is electrum, WHEN IT COMPRISES HADARNIEL, from which come all the Seraphim. FOR ELECTRUM (HEB. CHASHMAL) COMPRISES THE LETTERS "Cha-yot e-sh me-mal-et"; ALSO the living creatures exist and exist not, MEANING THAT THEY SOMETIMES TALK AND SOMETIMES ARE QUIET. Therefore it is electrum.

520. Through Urfaniel, life is made known to the world. When the world is acquitted, this spirit shines, and there are life and joy, for with acquittal, the Judgments ARE ANNULLED AND shine. Then this spirit shines, as seen by the verse, "In the light of the king's countenance (Heb. or pnei) is life" (Mishlei 16:15), ALLUDING TO THE LETTERS OF URFANIEL.

516 בְּמַה דְּאִית בְּסִטְרָא דְקְדוּשָׁה, הֵיכְלִין וּמִמְנָן כֹּלָא לְטָב, וְרוּחִין קְדִישִׁין וְכֹל סִטְרִין קְדִישִׁין. הֵכִי נִמְי אִית בְּסִטְרָא מְסֻבָּא, הֵיכְלִין וּמִמְנָן כֹּלָהוּ לְבִישׁ, וְרוּחִין מְסֻבִּין, מִמְנָן, וְכֹל סִטְרִין מְסֻבִּין. וְדָא לְקַבֵּל דָּא, כְּגוֹן יֵצֵר הַטּוֹב וְיֵצֵר הָרַע, וְכֹלָא בְּרָזָא חֲדָא.

517 הֵיכְלָא דָּא אֶקְרִי הֵיכֵל זוּהַר, בְּגִין דְּאִית בֵּיהּ רוּחָא, דְּאֶקְרִי אורְפְּנִיא"ל. וְאִיהוּ זוּהַר דְּלֹא אֲשַׁתְּנִי, וְקִיּוּמָא בְּנִהִירוֹ סְתִימָא, דְּנִהִיר מְעִילָא, וּבְנִהִירוֹ דְּנִהִיר לְתַתָּא. וְכֹד בְּטַשׁ נִהִירוֹ דְּלְתַתָּא בְּנִהִירוֹ עֲלָאָה, נִהִיר הָאִי רוּחָא, כְּגוּוּנָא דְּחִיזוּ דְּעִינָא, דְּכֹד מִתְגַּלְגַּלָּא, בְּדִין אֶפִיק נְהוּרָא דְּנִצִּיץ וְזוּהַרָא, הֵכִי נִמְי הָאִי רוּחָא. וְעַל דָּא, הֵיכְלָא דָּא אֶקְרִי זוּהַר.

518 הָאִי רוּחָא דְּאֶקְרִי אורְפְּנִיא"ל, הָאִי אִיהוּ דְּנִהִיר לְהֵיכְלָא דָּא, וְנִהִיר לְהֵיכְלָא קְדָמָאָה, בְּגִין דְּהָהוּא רוּחָא דְּהֵיכְלָא קְדָמָאָה, נִהִיר בְּאַתְגְּלוּיָא, מֵהָאִי רוּחָא דְּאִיהוּ סְתִימָאָה. דָּא רוּחָא נְטִיל לְעִילָא וְנְטִיל לְתַתָּא, בְּרָזָא דְּכְתִיב חֲמוּקֵי יִרְכִיךְ כְּמוֹ חֲלָאִים. וּמַה דְּאָמַר חֲמוּקֵי יִרְכִיךְ. בְּגִין דְּאִית רוּחָא אַחֲרָא דְּנִפְיָא מְנִיָּה לְסִטְרָא שְׂמָאלָא, וְאַתְקֻשֵׁר בְּהִדְיָה. וְעַל דָּא כְּתִיב חֲמוּקֵי תְרִין. וְהָאִי רוּחָא שְׂמָאלָא אֶקְרִי דְּרַנְיָא"ל, וְאַתְבְּלִילוּ דָּא בְּדָא, כְּלִילָן כְּחֲדָא, וְאִינוּן עֲצָם הַשְּׁמַיִם, דְּכִלִּילָא בְּאֵשׁ וּמַיִם.

519 כְּתִיב כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְּעָנָן בַּיּוֹם הַגֶּשֶׁם וְגו'. הָאִי רוּחָא קְדָמָאָה אורְפְּנִיא"ל, דְּאִיהוּ סְתִיב בֵּין עִילָא וְתַתָּא, וְנִהִיר, אִיהוּ כְּעִין חֲשְׂמַל, הָאִי אִיהוּ כְּעִין חֲשְׂמַל, וְלִזְמַנִּין אִיהוּ חֲשְׂמַל. בְּגִין דְּמְנִיָּה קִיּוּמִין כֹּל אִינוּן שְׂרָפִים חִיוּן אֲשָׁא מְמַלְלָן, חִיוּן דְּקִיּוּמֵי וְלֹא קִיּוּמֵי, וְעַל דָּא אִיהוּ חֲשְׂמַל.

520 אורְפְּנִיא"ל דְּקָאמְרָן, בְּדָא אֲשַׁתְּמוּדְעָן חִיוּן לְעֲלָמָא. כֹּד אַתְדָן עֲלָמָא לְטָב, בְּדִין נִהִיר רוּחָא דָּא, וְכֹל חִיוּן וְכֹל חֲדוֹ אֲשַׁתְּכַח, דְּהָא בִּין דְּזִכּוּתָא נְפָקָא, וְנִהִירוֹ, דִּינִין בְּדִין רוּחָא דָּא אֲנִהִיר. וְסִימְנָךְ בְּאוּר פְּנֵי מֶלֶךְ חַיִּים.

521. When the world is condemned, the unholy Other Side has sway and rules. The spirit URFANIEL is stored and darkened, and the whole world is sentenced, under Judgment. All depends upon this spirit, as seen in the verse, "and his knees smote one against the other" (Daniel 5:6), FOR FEAR OF JUDGMENT IS FELT IN THE KNEES, THE SECRET OF NETZACH AND HOD, AND THIS CHAMBER IS THE CHAMBER OF HOD.

522. Here are found all the garments of the souls of the righteous, who rise to be presented before their Master, and stand before Him. When the soul ascends and reaches this chamber, a chieftain comes, appointed over these garments. His name is Tzidkiel, FROM JUSTICE (HEB. TZEDEK). For when a man abides by the precepts of the Torah in this world, as he labored, AND STROVE TO ABIDE BY THEM, a garment is prepared for him accordingly in this chamber, for him to wear in that world.

523. When the soul mounts, that chieftain takes its garment and walks with it, until they reach the river of fire, where the soul has to bathe and be cleansed. Sometimes it drowns and get burned, and does not rise all day until morning, when the spirit of the south is awakened. They all become renewed then and sing, and chant like the angels, who lost their power, were burnt and then regenerated, and they chant. So do these souls.

524. If the soul has the merit to ascend, the chieftain Tzidkiel takes it, and clothes it with that garment. It is prepared by it and offered as sacrifice by THE ANGEL Michael the priest, to stand always before Atik Yomin. Happy is the portion of that soul who merits this.

525. The spirit Urfaniel is in charge over the whole process, and rules over this chamber. From this unity of spirit within spirit, URFANIEL AND HADARNIEL, by their striking each other to become united, NAMELY, THEIR JOINING, were created all the other rulers, appointed over the world. These are the six winged Seraphim who sanctify their Master three times a day. It is they who are strict with the righteous to a hairbreadth. It is they who punish in this world and in the World to Come, those who slight a man from whom they learned even one thing of the Torah, and treat him with disrespect, and those who make use of a person who learned the six orders of the Mishnah, and studied them for the purpose of declaring the unity of their Master.

521 וְכַד אֶתְדֵן עֲלֵמָא בְּדִינָא, כְּדִין הֵוָה סְטְרָא
אֲחֵרָא מְסַבָּא, שְׁלֵטָא וְאַתְקָף, וְהָאֵי רוּחָא אֲגִיז
וְאַתְחַשֵּׁךְ, וְכִדִּין כָּל עֲלֵמָא קִיּוּמָא בְּדִינָא וְאַתְדֵן.
וְכֹלָא קִיּוּמָא בְּהָאֵי רוּחָא. וְסִימְנִיךְ וְאַרְכְּבַתִּיהָ דָּא
לְדָא נְקֻשָׁן.

522 הָכָא קִיּוּמָן, כָּל אִינוּן מְלַבּוּשֵׁין דְּנִשְׁמַתְהוּן
דְּצִדִּיקֵינָא, דְּסִלְקִין לְאַתְחֻזָּא קִמֵּי מַאֲרִיָּהוּן,
וְלִקִּיּוּמָא קִמֵּיהָ. וְכַד נִשְׁמַתָּא סִלְקָא וּמִטֵּי לְהָאֵי
הֵיכְלָא, כְּדִין אֲזִדְמֵן חַד מִמְנָא, דְּאַתְתְּפֵקֵד עַל אִינוּן
לְבוּשֵׁין, וְצִדְקִיא "ל שְׁמִיָּה. דְּהָא בְּזִמְנָא דַּב"נ עֵבִיד
פְּקוּדִין דְּאוּרִייתָא בְּהָאֵי עֲלֵמָא, כְּגִוּוּנָא דְּאִיְהוּ
אֲשְׁתַּדֵּל גְּרַמִּיָּה, הֵכִי אֲתַעֲבִיד לִיָּה בְּהָאֵי הֵיכְלָא
לְעִילָא, מְלַבּוּשָׁא לְאַתְלַבְּשָׁא בֵּיהּ, בְּהֵוָה עֲלֵמָא.

523 וְכַד נִשְׁמַתָּא סִלְקָא, הֵוָה מִמְנָא נְטִיל הֵוָה
לְבוּשָׁא דִּילָהּ, וְאֲזִיל עִמָּה עַד דֵּי מִטָּא לְנַהֵר דִּינוּר,
דֵּי נִשְׁמַתָּא אֲצִטְרִיכָא לְאַתְסַחֲוִיא וְלְאַתְלַבְּנָא תַּמָּן,
וְלְזִמְנִין דְּטַבְעָא הֵוָה נִשְׁמַתָּא תַּמָּן וְאַתְוֹקְדָא, וְלֹא
סִלְקָא כְּלָא יוּמָא, עַד בְּצַפְרָא, כְּדֵי אֲתַעֵר רוּחָא
דְּסְטְרָא דְּדִרוּם, כְּדִין קִיּוּמֵי כְּלֵהוּ וּמִתְחַדְּשֵׁן, וְאַמְרֵי
שִׁירְתָּא, וּמְזִמְרֵן כְּגִוּוּנָא דְּאִינוּן מְלֹאכִין דְּאַתְעֵבֵר
שׁוּלְטָנְהוּן וְאַתְוֹקְדֵן, וְקִיּוּמֵן וּמִתְחַדְּשֵׁן כְּמַלְקַדְמִין,
וְאַמְרֵי שִׁירְתָּא, הֵכִי נְמִי אֵלִין נִשְׁמַתִּין.

524 וְאִי זְכָאֵת הָאֵי נִשְׁמַתָּא וְסִלְקָתָּ. הָאֵי מִמְנָא
צִדְקִיא"ל, נְטִיל לָהּ לְהָאֵי נִשְׁמַתָּא, וְאַלְבִּישׁ לָהּ
בְּהֵוָה לְבוּשָׁא, וְאַתְקַנְתָּ בֵּיהּ, וְסִלְקָא לְקַרְבְּנָא עַל
יְדָא דְּמִיכָאֵל כְּהֵנָּא, לְקִיּוּמָא תְּדִיר כָּל יוּמִין קִמֵּי
עֲתִיק יוּמִין, זְכָאֵת חוּלְקָא דְּהָאֵי נִשְׁמַתָּא, דְּקִיּוּמָא
חֻכָּאת לְהָאֵי.

525 וּבְכֹלֵא, אֶתְמַנָּא הַאי רוּחָא אורְפְּנִיא"ל
 דְּקָאֳמַרְן, וְאִיהוּ שְׁלִיט עַל הַאי הִיכְלָא. מְכַלְלָא דָא,
 כִּד אֶתְכַלִּיל רוּחָא בְרוּחָא, וּבְטַש דָּא בְדָא
 לְאֶתְכַלְלָא כְּחָדָא, אֶתְבְּרִיאוּ אִינוּן שְׁלִיטִין אַחְרָנִין
 דְּאֶתְמַנְן עַל עֲלְמָא, וְאֵלִין אִינוּן שְׂרָפִים דְּשִׁית
 גְּדַפִּין. דְּמִקְדָּשֵׁי לְמַרְיָהוֹן תְּלַת זְמַנִּין בְּיוֹמָא. וְאֵלִין
 אִינוּן דְּמִדְּקָדְקֵי עִם צְדִיקָיָא, אֲפִילוּ כְּחָד נִימָא
 דְּשַׁעְרָא. וְאֵלִין אִינוּן דְּקִיּוּמֵי לְאֶעֱנֶשָׂא, בְּהַאי עֲלְמָא
 וּבְעֲלְמָא דְּאֵתִי. וְלֹאִינוּן דְּמִזְלִזְלֵי לְב"ג דְּאוּלִּיפּוּ
 מְנִיָּה אֲפִילוּ מְלָה חָדָא בְּאוּרִינְתָא, וְלֹא מְנַהֲגֵי בֵּיה
 יְקָר. וְלְכָל אִינוּן דְּמִשְׁתַּמְשִׁי, בְּמֵאן דְּקָאֲרֵי שִׁית
 סְדְרֵי מְשָׁנָה, לְיַחְדָּא יַחְדָּא דְּמַאֲרִיָּהוֹן.

526. When they are settled a spirit within spirit, URFANIEL WITH HADARNIEL, and illuminate together, there emerges from that light a living creature that rules over the Seraphim, beneath which there are four eagle-faced LIVING CREATURES. The living creature's name is Yofiel, who is familiar with all the mysteries of Wisdom, and has all the keys of Wisdom.

526 כִּד מְתִישְׁבֵן רוּחָא בְרוּחָא, וְאֶתְנַהֲרֵן כְּחָדָא.
 מְהֵהוּא נְהִירוּ נְפָקָא חֵיוֹתָא חָדָא, דְּשִׁלְטָא עַל אִינוּן
 שְׂרָפִים, וְאַרְבַּע תְּחוּתָהּ, דְּאֶנְפִּיָּהוּ אֲנַפִּין דְּנִשְׂרָ,
 הַאי חֵיוֹתָא יוֹפִיא"ל שְׁמִיָּהּ, וְאִיהִי קִיּוּמָא בְּכָל רוּזֵי
 דְּחֻכְמָתָא, לְכָל אִינוּן מִפְתָּחָן דְּחֻכְמָתָא קִיּוּמִין
 בֵּיה.

527. This living creature claims reward from the Holy One, blessed be He, to give to all who go after the initiated in Wisdom, and after any man, to learn Wisdom and know their Master. This reward is for people who pursue Wisdom to know their Master.

527 הַאי חֵיוֹתָא, קִיּוּמָא לְמַתְבַּע אַגְרָא מִעַם קוּדְשָׁא
 בְּרִיךְ הוּא, לְמִיָּהּ לְכָל אִינוּן דְּרַדְפֵי בְּתַר כָּל
 מַאֲרִיָּהוֹן דְּחֻכְמָה, וְאַפִּילוּ מְכַל ב"ג, וְאוּלְפֵי חֻכְמָה
 לְמַנְדַּע לְמַאֲרִיָּהוֹן, וְהַהוּא אַגְרָא דִּיהִיב לְבָנֵי נְשָׂא
 דְּרַדְפֵי בְּתַר חֻכְמָה לְמַנְדַּע לְמַאֲרִיָּהוֹן.

528. When a man passes away from this world, this living creature goes out riding on four flying Seraphim, and they fly before that person. It does not let the accusers who seek justice approach him. Many are the messengers of peace around him. And when the Seraphim travel and are seen, all the fiery serpents, who came out of the serpent which brought death to the world, are subjugated.

528 דְּכִד נְפַק ב"ג מֵהַאי עֲלְמָא, הַאי חֵיוֹתָא נְפָקָא
 עַל ד' שְׂרָפִים מְעַפְפִין, וְטָאֶסֶת קַמִּיָּהּ, וְלֹא שְׁבִיק כָּל
 אִינוּן גְּרִדְיָנֵי נִימוּסִין דֵּי בְּסִטְרָא אַחְרָא, לְמַקְרַב
 בְּהַדְרִיָּה, וְכַמְהָ אִינוּן שְׁלִיחֵן דְּשָׁלָם, סַחְרִיָּהּ. וְאֵלִין
 שְׂרָפִים כִּד נְטֻלִין וְאֶתְחַזְזִין, אֶתְכַפְּיִין אִינוּן שְׂרָפִים
 נְחֻשִׁים, דְּנַפְקֵן מֵהַהוּא נְחֻשׁ דְּגָרִים מוֹתָא לְכָל
 עֲלְמָא.

529. This holy living creature stands ready, and when the soul rises and reaches it, it asks THE SOUL the secret of its Master's Wisdom. It is given its due according to the Wisdom it pursued and acquired. If THAT PERSON could have gained Wisdom but did not, the soul is rejected outside. It does not enter, but stands under that chamber in shame. When the Seraphim under THE LIVING CREATURE raise their wings, and flap them, they burn THE SOUL. It burns and burns not, exists and exists not, shines and shines not. So it is sentenced each day.

529 הַאי חֵיוֹתָא קְדִישָׁא קִיּוּמָא כִּד נִשְׁמַתָּא סְלֵקָא
 וּמְטָאֵת לְגַבִּיָּהּ, כְּדִין שְׁאַל לָהּ בְּרוּזָא דְּחֻכְמָתָא
 דְּמַאֲרִיָּהּ, וּכְפּוּם הֵיא חֻכְמָתָא דְּרַדְיָה אַבְתָּרָהּ
 וְאַדְבָּק, הֵכִי יְהִי לִיָּה אַגְרִיָּה. וְאִי יָכִיל לְאַדְבָּקָא
 וְלֹא אַדְבָּק, דְּחִי לִיָּה לְבַר, וְלֹא עֵינְלָהּ, וְקִיּוּמָא
 תְּחוּתָהּ הַהוּא הִיכְלָא בְּכַסִּיפּוּ, וְכִד נְטֻלֵי גְּדַפִּיָּהוּ,
 אֵלִין שְׂרָפִים דְּתְחוּתָהּ, כְּדִין כְּלָהוּ בְּטַשֵׁי בְּגַדְפִּיָּהוּ,
 וְאוּקְדוּן לָהּ וְאוּקְדַת וְלֹא אֶתְוֹקְדַת, וְקִיּוּמָא וְלֹא
 קִיּוּמָא, וְהֵכִי אֶתְרַנַּת בְּכָל יוֹמָא, נְהִירַת וְלֹא נְהִירַת.

530. Though it has done good deeds, IT IS REJECTED OUTSIDE. For there is no greater reward in that world, as for those who strove after wisdom, to behold the glory of their Master. There is no limit to the reward for the initiated in the Wisdom of beholding the glory of their Master. Happy are they in this world and in the World to Come, as it is written, "Happy is the man who finds wisdom, and the man who gets understanding" (Mishlei 3:15).

531. The spirit URFANIEL rules over everything, and everything is included in him, and looks at him. The living creature YOFIEL rules over four other living creatures, with four wheels to each. One wheel faces east, one wheel faces north, one wheel faces south, and one wheel faces west. Each WHEEL has three struts. The wheel to the east, TIFERET, is called 'Chaniel', DERIVED FROM GRACE (HEB. CHEN). The wheel to the north, GVURAH, is called 'Karshiel', DERIVED FROM CONGELATION (HEB. KRISHAH), BECAUSE THE LIGHTS ON THE LEFT SIDE ARE CONGEALED, NAMELY, FROZEN. The wheel to the south, CHESED, is called 'Azriel', DERIVED FROM HELP (HEB. EZRA). The wheel to the west, MALCHUT, is called 'Aniel', FROM POOR (HEB. ANI), FOR MALCHUT HAS NOTHING OF ITS OWN, AND IS THEREFORE POOR. The three pillars in each WHEEL are facing the middle, TIFERET, since they are carried by the middle one and they travel with it, FOR WITHOUT IT THEY WOULD BE DARKENED WITHOUT LIGHT.

532. The ones standing in the middle, THE SECRET OF TIFERET, are in charge of singing. Those of the right, THE SECRET OF CHESED, chant; the desire rises up high, and they say the prayer 'holy'. Those of the left, GVURAH, chant; the desire rises high and they say the prayer 'Blessed be He', FOR He IS holy above, IN CHESED, GVURAH AND TIFERET, and blessed below IN MALCHUT. THEREFORE, those who stand above to the right take the sanctification, join it and all those who know how to sanctify their Master, in the SECRET OF unison in the mystery of wisdom. Those who stand to the left take the sanctification, and join all those who do not know how to sanctify their Master properly. All are included in one another in one unison, joining each other, to become one knot and one spirit. They are connected to THE CHAMBERS above, to make all into one, joined together.

533. From this place nourish all the initiated in Wisdom, who are able to know by vision, or by the secret of the dream. The prophets nourish from above, NETZACH AND HOD OF ZEIR ANPIN OF ATZILUT, and those who look at dreams or in visions nourish from here, THE CHAMBER OF HOD, and when this place is united with the upper place IN NETZACH AND HOD OF ZEIR ANPIN, then the prophets nourish from above and below in one knot.

530 וְאֵף עַ"ג דְּעוֹבְרִין טְבִין אֵית לֵהּ, בְּגִין דְּלִית אַגְרָא בְּהוּא עֲלֵמָא, בְּאִינוּן דְּמִשְׁתַּדְּלִי בְּחֻכְמָתָא, לְאַסְתַּבְּלָא בִּיקְרָא דְּמֵאֲרִיהוֹן, וְלִית שִׁיעוּרָא לְאַגְרָא, דְּאִינוּן דִּידְעֵי חֻכְמָתָא, לְאַסְתַּבְּלָא בִּיקְרָא דְּמֵאֲרִיהוֹן. זְכָאָה חוֹלְקִיהוֹן בְּעֲלֵמָא דִּין, וּבְעֲלֵמָא דְּאֵתִי, דְּכִתִּיב אֲשֶׁרִי אָדָם מְצָא חֻכְמָה וְאָדָם יִמְיֵק תְּבוּנָה.

531 רוּחָא דָא, שְׁלֵטָא עַל כְּלָא. כְּלָא כְּלִילֵן בְּהַ, כְּלָא אֲסַתְכִּין לְגַבְהַ. הַאי חַיּוּתָא, שְׁלֵטָא עַל אַרְבַּע אַחֲרָנִין, וְאַרְבַּע גְּלַגְלִין לְכָל חַד וְחַד. גְּלַגְלָא חַדָּא אֲסַתְכִּי לְסֵטֵר מִזְרַח. וְגְלַגְלָא חַדָּא אֲסַתְכִּי לְסֵטֵר צְפוֹן. וְגְלַגְלָא חַדָּא אֲסַתְכִּי לְסֵטֵר דְּרוּם. וְגְלַגְלָא חַדָּא אֲסַתְכִּי לְסֵטֵר מַעְרֵב. וְכָל חַד וְחַד בְּתַלְתָּ סַמְכִין. גְּלַגְלָא דְּלְסֵטֵר מִזְרַח. חַנִּיא "ל שְׁמִיָּהּ. גְּלַגְלָא דְּלְסֵטֵר צְפוֹן, קְרִשִׁיא "ל שְׁמִיָּהּ. גְּלַגְלָא דְּלְסֵטֵר דְּרוּם, עֲזוּרִיא "ל שְׁמִיָּהּ. גְּלַגְלָא דְּלְסֵטֵר מַעְרֵב, עֲנִיא "ל שְׁמִיָּהּ. וְאִינוּן תַּלְתָּ סַמְכִין דְּאִינוּן לְכָל חַד וְחַד, כְּלֵהוּ אֲסַתְכִּין לְאַמְצַעִיתָא. בְּגִין דְּאַמְצַעִיתָא אִיהוּ נְטִיל לֹון, וְכְלֵהוּ נְטִלוּ בְּגִינְיָה דְּאַמְצַעִיתָא.

532 אֵלִין דְּקִיּוּמֵי בְּאַמְצַעִיתָא, כְּלֵהוּ מִמֵּן בְּשִׁירְתָא. וְאֵלִין דִּימִינָא אֲמַרֵי שִׁירְתָא, דְּסַלְקָא רַעוּתָא לְעִילָא, וְאֲמַרֵי קְדוּשָׁ. וְאֵלִין דְּשְׁמַאלָא אֲמַרֵי שִׁירְתָא, וְסַלְקֵי רַעוּתָא לְעִילָא, וְאֲמַרֵי בְרוּךְ. קְדוּשָׁ לְעִילָא, וּבְרוּךְ לְתַתָּא. אֵלִין דְּקִיּוּמֵי לְעִילָא לְסֵטֵר יְמִינָא, נְטִילֵי קְדוּשָׁה, וּמִתְחַבְּרָן בְּקְדוּשָׁה, בְּכָל אִינוּן דִּידְעֵי לְקַדְשָׁא לְמֵאֲרִיהוֹן, בִּיחודָא בְּרִזָּא דְּחֻכְמָתָא. וְאֵלִין דְּקִיּוּמֵי בְּשְׁמַאלָא, נְטִילֵי קְדוּשָׁה, וּמִתְחַבְּרָן בְּכָל אִינוּן דְּלֵא יְדַעֵי לְקַדְשָׁא לְמֵאֲרִיהוֹן כְּדָקָא יְאוּת. וְכְלֵהוּ כְּלִילֵן אֵלִין בְּאֵלִין בִּיחודָא חַדָּא, וּמִתְקַשְׂרָן דָּא בְּדָא, עַד דְּכְלֵהוּ אֲתַעְבִּידוּ קְשׁוּרָא חַדָּא, וְרוּחָא חַדָּא, וּמִתְקַשְׂרֵן בְּאִינוּן דְּלְעִילָא, לְמַהוּי כְּלָא חַד, לְאַתְכַּלְלָא דָּא בְּדָא.

533 מֵאֲתֵר דָּא, יְנַקֵי כָל אִינוּן מֵאֲרִיהוֹן דְּחֻכְמָתָא, דְּקִיּוּמֵן לְמַנְדַּע בְּמֵרָאָה, אוּ בְּרִזָּא דְּחֻלְמָא, בְּגִין דְּנְבִיאִים יְנַקֵי מִלְעִילָא. וְאֵלִין מֵאֲרִי דְּחֻלְמָא, אוּ דְּמֵרָאָה, יְנַקֵי מֵהֵכָא. וְכֵד מִתְחַבְּרָא אֲתֵרָא דָּא בְּאַתְרָא דְּלְעִילָא בְּקְשׁוּרָא חַדָּא, כְּדִין נְבִיאִים, יְנַקֵי מִלְעִילָא וּמִתְתָּא, בְּקְשׁוּרָא חַדָּא.

534. Therefore, there are allegories in the sayings OF THE PROPHETS, because their prophecy is not completely polished, as was Moses's, whose prophecy was entirely polished because its light came from above, BINAH, where all the lights come from. It reached his grade, TIFERET OF ATZILUT, whence MOSES drew his prophecy, and shone. This no one else could do, not even the other prophets. And the visionaries and seers, all draw from the lower place, FROM THE CHAMBER OF HOD, without the connection OF NETZACH AND HOD OF ZEIR ANPIN above, and from another, lower grade, NAMELY MALCHUT, which is outside, IN THE FIRST CHAMBER.

535. The prophets RECEIVE FROM NETZACH AND HOD OF ZEIR ANPIN, but do not see the grade OF NETZACH AND HOD OF ZEIR ANPIN, only through another, lower grade, MALCHUT OF ATZILUT. In the same manner, THE VISIONARIES AND SEERS draw from this lower grade of above, FROM THE CHAMBER OF HOD, but it is revealed to them only through another grade outside THAT CHAMBER, MALCHUT OF THE FIRST CHAMBER, which is lower. For WHAT comes out of the chamber OF HOD, reaches the chieftain at the gate of the chamber, and thence to another chieftain beneath him, and so on, UNTIL IT COMES TO MALCHUT OF THE FIRST CHAMBER. How many are those who take part in passing it! So until it reaches men, many handled IT, and therefore it is not properly polished.

536. When the four wheels are connected to the four STRUTS in the middle, FOR EACH WHEEL HAS THREE STRUTS, RIGHT, LEFT, AND MIDDLE, they are called 'greatly beloved', men of vision, for the living creature we referred to, FLASH, has sway over them. For that reason Daniel was called "man greatly beloved" (Daniel 10:11), as it is written, "for you are greatly beloved" (Daniel 9:23). This is a mystery as ought to be. Happy are those who know the secrets of their Master, and walk in the path of truth in this world and in the World to Come.

48. The chamber of brightness - Netzach

Rabbi Shimon describes the third chamber as the place where the verdicts of the souls are handed over to the chieftains, who hold the seal of life and the seal of death depending on the verdict. He tells us of the death of babies, and children, and young people and adults. We are told of the four gates, and of how the soul is anointed with the 22 letters of the Torah. He moves on to a discussion of war, and wrath and fury and the punishment of souls who sinned. The sinner still has a chance to repent, however, and he can be released from the reprimand that he stands under. Rabbi Shimon talks about the two-colored Seraphim that are mercy and judgment, and who always care for the sorrowful. They are also called 'windows,' and they watch over those who pray, taking their prayers up to the gate of the fourth chamber. We learn about the 'companions to the destroyer' and also about the 'angel friends' who save and protect good people. Four angels watch over Yisrael, one in each direction. They look after those who comfort the poor, those who wanted to sin but didn't, and those who study the Torah and look after the sick. Yisrael blows the Shofar to awaken God's compassion. Rabbi Shimon says that the 'windows' above are the reason for the windows in the Tabernacle below because the synagogue below is the counterpart of the one above.

534 ובג"כ, אית משל במלייהו, דלא צחצחא נבואתהון בדקא יאות, כמה דהוה ביה במשה, דהוה צחצוחא נבואתיה בכלא. בגין דנהירו נמיק מעילא, מאתר דכל נהורין נפקין מניה, ומטא לדרגיה, ומתמן יניק נבואתיה, ונהיר, מה דלא הוה כדין לכלא, לכל שאר נביאין. אינון מאריהון דחלמא, מאריהון דמראה, בלהו ינקי מאתר דא לתתא, בלא חבורא דלעילא, על ידא דדרגא אחרא תתאה מיניה דאיהו לבר.

535 כמה דדרגא הנביאים דלעילא, לא הוה חמאן ליה נביאים, בר על ידא דדרגא אחרא תתאה. הכי נמי אליון, דרגא דיניקו דילהון איהו לעילא, בהאי דרגא תתאה, אבל לא אתגלו לון, אלא על ידא דדרגא אחרא לבר, דאיהו תתאה מניה, בגין דנפקא מהאי היכלא, ומטא מלה עד ההוא ממנא דקיימא על תרעא דהיכלא דא, ומתמן להווא ממנא דתחות ידיה, וכן עד בלהו דכמה אינון דנטלי ההוא מלה, ואתערבו בהדה. ועל דא בד מטא לגביה דבר נש, כמה אינון דאתערבי בהדה, וע"ד לא צחצחא מלה בדקא יאות.

536 בד מתחברן אליון ארבע גלגלין, בארבע אינון די באמצעיתא, כדין בלהו אקרון חמודות. ואינון מאריהון, דמראה. ובג"כ, האי חיותא דקאמרן, שלטא עלייהו. ובג"כ, אקרי דניאל, איש חמודות. דכתיב, כי חמודות אהו. וכלא רזא בדקא יאות. זכאין אינון דידעין רזי דמאריהון, למיהך בארח קשוט, בעלמא דין ובעלמא דאתי.

537. The third chamber OF NETZACH stands in the supernal light more than the first ones. There are four gates in this chamber, one to the south, one to the east, one to the north, and one to the west, CORRESPONDING TO CHOCHMAH AND BINAH, TIFERET AND MALCHUT. There is a chief to each gate, as ought to be.

538. At the first gate stands the chief Malkiel, in charge over the notes, ON WHICH THE VERDICT IS WRITTEN, emerging from the King's court that judges the world. This chief supervises over these notes, with two scribes under him, one to the right and one to the left.

539. MALKIEL is given the notes to be corrected, before they leave the gate, to be handed to the chieftain of the first chamber. Once they are given to the chieftain of the first chamber, they leave the place, and there is no possibility to return them SO AS TO CORRECT THEM.

540. For immediately comes a chieftain of the unholy pitiless Other Side, of strict Judgment, Sangadiel by name. He is in charge over the gate of another chamber of the Other Side, Gehenom. Some complainants and accusers are sent to hover about the world, prepared to execute justice.

541. While the chief is leafing through the verdicts, the two scribes, Shamashiel and Kamuel, correct the scripts, under Malkiel. For in the chambers of the unholy Other Side, certain chieftains were appointed, the opposite of those appointed in the chambers OF HOLINESS, and all the spirits and the officers in charge on the Other Side, all do harm.

537 הִיכְלָא תְּלִיתָאָה. הִיכְלָא דָא, הִיכְלָא דְקַיִמָא בְּגַהֲרֵי עֲלָאָה, יִתִּיר עַל כָּל אֲלִין קְדָמָאִי. בְּהִיכְלָא דָא קַיִמִין אַרְבַּע פִּתְחִין, חַד לְסֵטֶר דְרוּם, וְחַד לְסֵטֶר מְזֻרְחָ, וְחַד לְסֵטֶר צְפוֹן, וְחַד לְסֵטֶר מְעָרְב. בְּכָל פִּתְחָא וּפִתְחָא אִית מְמַנָּא חֲדָא, דְקַיִמָא מְמַנָּא עַל כָּל פִּתְחָא וּפִתְחָא.

538 פִּתְחָא קְדָמָאָה, דָא פִּתְחָא דְקַיִמָא בִּיהַ חַד מְמַנָּא, מְלַכְיָא"ל שְׁמִיָה. וְאִיהוּ שְׁלִיטָא עַל כָּל אֲיִנוֹן פִּתְקִין, דְנַפְקִי מִבֵּי דִינָא דְמְלַכָּא, לְאַתְדָּנָא עֲלָמָא. בְּגִין דְהָאִי אִיהוּ מְמַנָּא לְאַשְׁגָּחָא בְּהוּ בְּאִינוֹן פִּתְקִין, וְתֵרִין סוֹפְרִין תְּחוֹת יְדֵיהּ, חַד מִימִינָא וְחַד מִשְׁמָאלָא.

539 לְהָאִי, אֲתִיְהִיבוּ תְקוּנֵי פִתְקִין לְאַתְקָנָא, עַד לָא יִפְקֹן מִהָאִי תְרַעָא לְבַר, וְיִתְמָסְרוּ בִידָא דְהָהוּא מְמַנָּא, דִּי בְּהִיכְלָא קְדָמָאָה. דְהָא מְזַמְנָא דְאַתְמָסְרוּ בִידָא דְהָהוּא מְמַנָּא דְבְּהִיכְלָא קְדָמָאָה, הָא נִפְקִי מִתְמָן, וְלִית רְשׁוּ לְאַתְבָּא לוֹן.

540 דְהָא מִיד אֲזַדְמָן מְמַנָּא דְסֵטֶרָא אַחְרָא מְסַאָבָא, מְאַרְיָה דְדִינָא קְשִׁיָא תְקִיפָא, דְלָא מְרַחֵם, וְסַנְגָּדִיָא"ל שְׁמִיָה, וְאִיהוּ מְמַנָּא עַל תְּרַעָא דְהִיכְלָא אַחְרָא דִּי בְּסֵטֶרָא אַחְרָא, דְאִיהוּ גִיְהֵנִם, וְכַמָּה אֲיִנוֹן גְּרִינֵי נִימוּסִין מְמַנָּן לְשִׁטְיָא בְּעֲלָמָא, וְזַמִּינִין לְמַעַבַּד דִּינָא.

541 וּבְגִין כֵּן, קַיִמָא הָהוּא מְמַנָּא לְעִינָא בְּפִתְקִין, וְאִינוֹן תֵּרִין סוֹפְרִין דְקַיִמֵי תְּחוֹת מְמַנָּא דָא, שְׁמִשְׁיָא"ל וְקְמוּא"ל, אֲלִין סוֹפְרִין לְאַתְקָנָא פִּתְקִין, וְהָהוּא מְמַנָּא עֲלִוְיָהוּ דְאִיהוּ מְלַכְיָא"ל. בְּגִין דְבְּאִינוֹן הִיכְלִין דִּי בְּסֵטֶר אַחְרָא מְסַאָבָא, אֲתַפְקִידוּ מְמַנָּן יְדִיעָאן, בְּהַפּוּכָא מְאֲלִין מְמַנָּן דִּי בְּהִיכְלִין אֲלִין, וְכָל אֲיִנוֹן רַחוּן וְכָל אֲיִנוֹן מְמַנָּן, דְתַמָּן, כְּלָהוּ לְאַבָּאָשָׁא.

542. Come and see: When this Sangadiel takes the scrip from the chieftain standing at the first gate, he opens an entrance to the side of darkness called "pit of destruction" (Tehilim 55:24), THE TWO FIRST CHAMBERS OF THE OTHER SIDE, where thousands and tens of thousands of officers are ready to take the scripts, with the chieftain SANGADIEL over them. Then the criers come out, and the accusers hover about the world, and the judgment is executed. Therefore, the chieftain MALKIEL reads the scripts carefully to correct the verdicts before they leave the gate. This is the gate to the south.

543. The second gate, life and death depend upon it, for in this gate are signed all the scripts COMING FROM THE COURT. When the scripts are corrected, an attendant named Gazriel takes them to the second gate to be signed.

544. A chieftain stands at the gate, named Azriel. Each gate is named after the chieftain in charge of it. The chieftain AZRIEL has under him two attendants, Sanuriya and Adiel, one to the right and one to the left. Life depends upon him of the right, and death upon him of the left. They have two seals in their hands, a seal of life and a seal of death, one on this RIGHT side, the other on that LEFT side.

545. This gate is closed for six days, and open on Shabbat and new moons, as a sign of life in the seal, upon which life depends. For the seal thrives on Shabbatot and new moons.

546. On Yom Kippur, when Yisrael are occupied with prayers and petitions, and strive to worship their Master, this gate is closed until the prayer of Minchah. When this prayer passes from the court house in the chamber of merit, an air comes out, the gate is opened, the chieftain stands with the two attendants, one on his right and one on his left, with seals of life and death in their hands, and all the scripts OF THE COURT of the world are before them. They then sign to life or death. This is the east gate, THE SECRET OF THE CENTRAL COLUMN.

542 ת"ח, האי סנגדיאל כד נטיל פתקא, מסטרא דהוא ממנא דקיימא לפתחא קדמאה, פתח חד פתחא, לסטרא דחשוכא, דאקרי באר שחת, ותמן ממנן אלף ורבבן זמינין לנטלא אינון פתקין, והאי ממנא עלייהו. וכדין כרוזין נפקין, וכמה גרדיני שטיין בעלמא, והוא דינא אשתלים, וע"ד, ממנא דא קיימא לעיינא בפתקין, ולא תקנא נימוסי פתקין, עד לא נפקו מהאי פתחא, והאי פתחא איהו פתחא דדרום.

543 פתחא תניינא, דא פתחא דחיין ומותיין תליין ביה, בגין דהאי פתחא, חתמין חתימין דכל פתקין, דכיון דפתקין אתקנו בדקא יאות, חד שמשא זמין, גזריא"ל שמייה, ונטיל פתקין בהאי פתחא תניינא, ותמן חתמין להו.

544 ממנא חדא קיימא על ההוא פתחא, ועזריא"ל שמייה, וכל פתחא ופתחא אתקרי על שמא דהוא ממנא דאתפקדא עליה. האי ממנא תחות שולטניה, ותחות ידיה, תרין שמשין די שמהון סגורי"א, עדיא"ל. חד מימינא וחד משמאלא. ההוא מימינא, ביה תליין חיין. והוא דשמאלא, ביה תליא מותא. ותרין חותמין בידייהו, חותם חיים וחותם מות. דא קאים לסטרא דא, ודא קאים לסטרא דא.

545 האי פתחא סתים כל יומי שתא, וביומא דשבתא, וביומי דחדשא אתפתח, לאחזאה חיים בהוא חותמא, דתליין ביה חיים, בגין דשבת וחדש חותמא דחיים אתקיים בהו.

546 ביומא דכפורי, דישראל בלהו קיימי בצלותין ובעותין, ומשתדלי בפולחנא דמאריהון, סתים ההוא פתחא, עד שעתא דצלותא, דמנחה. כיון דאעבר האי צלותא דמנחה, מאתר בי דינא דהיכלא דזכותא, חד אורא נפקא, ופתחא דא אתפתח, והאי ממנא דהיכלא דא קיימא, ואינון תרין שמשין חד מימינא וחד משמאלא, וחותמי דחיים ומותא בידייהו, וכל פתקין דעלמא קמיייהו, וכדין אחתימו הן לחיים הן למות. ודא הוא פתחא דמזרח.

547. The purpose of the third gate is to know all those upon whom judgment is executed, either sickness, pain, or poverty, NAMELY, not Judgment for death. When this gate is closed, the judgment is written upon man, and can not be repealed, save by intense prayer, and complete repentance, as it is written, "He shuts up a man, and there can be no opening" (Iyov 12:14).

548. There is one chieftain in charge over this gate, named Kaf'tziel. He is in charge over the gate, and closes it before a person worthy of punishment, so he may not be admitted by prayer, until he repents before his Master.

549. When sentence is pronounced on his children who committed no crime, NAMELY, small children, a chief under KAF'TZIEL, called 'Iriel', comes out and cries to the left side until a spirit is awakened, a flawed spirit, created when the moon was waning, called 'Askara'. He stands on the fourth grade of the third chamber of the side of defilement, in charge over babies death. He is seen before them in the guise of a woman raising children, but, seizes and kills them.

550. This chief seizes the soul OF THE BABY, and raises it before the chieftain of the fourth chamber, who raises them and takes delight in them. He elevates them to be seen before the Holy King on each Shabbat and new moon. They are presented before Him and blessed by He. When fury has sway over the world, the Holy One, blessed be He looks at them and has compassion for the world.

551. All the children who did not reach thirteen years and a day, are all given into the hands of this chief IRIEL. Those from thirteen to twenty years of age are given to the spirit called 'Agirson', issued from the subtle serpent, the Evil Inclination, who brought death to the world. A man over twenty years is sentenced by the court in the place called 'merit', THE FOURTH CHAMBER, and comes himself to the court. He is judged according to HIS OWN sins, and delivered to the hands of that serpent, the Angel of Death.

547 פתחא תליתאה, דא פתחא דקיימא בקיימא, למנדע כל אינון די דינא יעבר עלייהו, בין למרעין, בין למכאובין, בין למסכנו. דינא דלא קיימא למותא. בד תרעא דפתחא דא סגיר, כדין דינא אתרשים על ב"נ, דלא תייבין ליה, בר בחילא דצלוחא תקיפא, ותיובתא שלים. דכתיב יסגור על איש ולא יפתח.

548 חד ממנא קיימא על פתחא דא, וקפציא"ל שמייה, והאי ממנא על פתחא דא, בגין לסגרא האי פתחא, על ההוא בר נש, דאתחזי לאתענשא, בגין דלא יתקבל בצלוחא, עד דיתוב לקמי מארייה.

549 ובההוא זמנא דאתגזר דינא בבנוי דלא חאבו, באינון רביין זעירין, חד ממנא שמשא תחות יריה, עיריא"ל שמייה, ונמק וכריז לסטר שמאלא, עד דאתער חד רוחא, דאיהו רוחא דפגימו, אתברי בפגימו דסיהרא, ואקרי אסכר"ה, והאי איהו רוחא דקיימא על דרגא רביעאה, בהיכלא תליתאה, די בסטר מסאבא, ודא קיימא על קטולא דלהון, ויתחזי לון לרביי, פאתתא דרביאת לרביי, ואחידת לון, וקטלת לון.

550 וכדין ההיא נשמתא, סלקא, ואחיד לה האי ממנא, וסלקא לה לממנא דקיימא על היכלא רביעאה, וההוא ממנא מגדלא לון, ואשתעשע בהו, וסליק לון לאתחזאה קמי מלכא קדישא, בכל שבת ושבת, ובכל ריש ירחא וריש ירחא, ואתחזון קמיה, ואתברכון מניה. ובשעתא דרוגזא שלטא, אסתבל בהו קודשא בריך הוא, וחייס על עלמא.

551 וכל אינון רביין, דלא אשלימו שנין, עד תליסר שנין ויזמא חד, בלהו אתמסרו בידי דהאי, מתליסר שנין עד עשרין, בלהו אתמסרו על ידי דרוחא אחרא, דאקרי אגיריסון, דנמקא מהאי נחש עקימא, דגרים מותא לכל עלמא, ואיהו יצה"ר. מעשרין שנין ולעילא, אתדן ב"נ מבי דינא, אתר דאקרי זכותא, איהו בגרמיה אתא, ובחובוי אתדן, ואתמסר בידי דהאי חויה דאיהו מלאך המות.

552. For when he is under twenty years of age, down to thirteen, the spirit Agirson, that is within him as a serpent, follows him, since he did not refrain from sinning when he was a little child, as he should have done. The spirit saw in him a sign that he will be corrupted later on. He is therefore taken without permission, as it is written, "but sometimes ruin comes for want of judgment" (Mishlei 13:23). This is the secret of the verse, "and, behold, it was very good" (Beresheet 1:31). We learned that this refers to the Angel of Death, who hastened TO TAKE HIS SOUL, before he will become a sinner. The chieftain over this gate, KAF'TZIEL, takes his soul and raises it upward.

553. Under thirteen years of age, he is judged for his father's sins, and delivered to the said Askara. Each chamber OF HOLINESS has a parallel chamber ON THE OTHER SIDE. One is opposite to the other, as we said. This is the gate to the north.

554. The fourth gate is for healing, called 'the gate of healing'. The chieftain of this gate is called 'Peda'el', DERIVED FROM REDEMPTION (HEB. PIDYON). He is in charge over all the remedies in the world, and brings in all the prayers of those in pain, sickness, and sorrow. He mounts together with these prayers, and presents them before the Holy One, blessed be He.

555. This is "an angel over him, an interpreter, one among a thousand" (Iyov 33:23), for there are a thousand who stand at the gate, and PEDA'EL is one among them. It is also written, "then He is gracious to him, and says, 'Deliver him from going down to the pit. I have found a ransom'" (Ibid. 24), as this prayer mounts and becomes a good interpreter for that person, and speaks well of him before the Holy One, blessed be He. It is always for a good cause. Therefore, all the remedies are found in that gate, over which Peda'el is in charge. This is the gate to the west. There are four gates to this chamber, EACH HAVING A UNIQUE FUNCTION.

556. In this chamber there is another spirit called 'Nogah' (lit. 'brightness'). This spirit rules over this chamber, and every luster and desire are in it. This spirit is for those who have a portion in the World to Come. He bedecks the souls with precious luster, so all the other spirits in the other chambers know that this soul is worthy of the World to Come, and might pass through all the other chambers with no one to detain it.

552 בגין דהא מעשרין שנין ולתתא, עד תליסר שנין, האי רוחא דקיימא ביה כנחש, אזול אבתריה, דא אגיריסון דקאמרן. בגין דלא אתנטיר כד הוה רביא דקיק כדקא יאות. וחמי ביה סימן דיתפגים לבתר. והאי אתנטיל בלא רשו, וע"ד כתיב, ויש נספה בלא משפט. ורזא דא כתיב והנה טוב מאד, ותנינן, והנה טוב מאד, דא מלאך המות, דאקדים ליה עד לא יתפגים לבתר. והאי ממנא דקאים על האי פתחא, אעיל נשמתייה וסלקא לה לעילא.

553 מתליסר שנין ולתתא, אתדן על חובוי דאבוי, ואתמסר בידיה דהאי אסקרא דקאמרן. וכל חד וחד, היכלא דא לקבל היכלא דא. דא בהפוכא מן דא, כדקאמרן, והאי פתחא איהו לסטר צפון.

554 פתחא רביעאה, פתחא דא קיימא לאסוותא, ואקרי פתחא דאסוותא, בהאי פתחא קיימא חד ממנא, פדיא"ל שמייה. והאי קיימא על כל אינון אסוותין דעלמא, ולאעלא צלותין דכל אינון מארי דמכאובין ומרעין וצערין, והאי איהו סליק בכל אינון צלותין, ואעיל לון קמי קודשא בריך הוא.

555 והאי איהו מלאך מליץ אחד מני אלף, בגין דאינון אלף קיימין בהוא פתחא, והאי חד מנייהו, וכתיב ויחננו ויאמר פדעו מרדת שחת מצאתי כפר. בגין דסליק בהאי צלותא, וקיימא מליץ טוב עליה דבר נש, ואדבר זכותיה דעבד קמי מלכא קדישא, בגין דהאי איהו דקיימא תדיר לטב, וע"ד, כל אסוותא קיימא בהאי פתחא די פדיא"ל ממנא ביה. פתחא דא איהו לסטר מערב. ובגין דא, אלין ארבע פתחין קיימין בהיכלא דא.

556 בהיכלא דא קיימא רוחא חדא דאקרי נגה, האי איהו רוחא שליטא בהאי היכלא, כל זיוא וכל תיאובתא קיימאן ביה. האי רוחא איהו קיימא לכל אינון דאית לון חולקא בעלמא דאתי, דא אעטר לאינון נשמתיין בזיוא דיקרא, בגין למנדע כל אינון רוחין די בהיכלין אחרנין, דדא איהו בר עלמא דאתי, ויעבר בכלהו, ולית מאן דימחי בירייה.

557. This spirit is purer and clearer than those below HIM. His name is Zahariel, anointed by the holy anointing oil drawn from the World to Come, BINAH, and it is nourished and grows by it. This alludes to a candle, as it is written, "I have set up a candle for My anointed" (Tehilim 132:17). For he is the set order of lighting candles from below upwards, when light from above, BINAH dwells upon him. Because he is set in order when all those below are included in him, NAMELY, THE CHAMBERS BELOW, MOUNT UP TO HIM, AND THEN "I HAVE SET UP A CANDLE..."

558. When this spirit is set AND ARRANGED by all the lower beings who went up to him, and he shines, he emits one light by the name of Ahadiel, who is included in this spirit, ZAHARIEL. The spirit Ahadiel is underneath the spirit, ZAHARIEL, and anoints all the rising souls, who have a portion in the World to Come, and are worthy of ascending.

559. For when a soul ascends, it first enters the lower chambers, THE CHAMBER OF THE SAPPHIRE STONE, AND THE CHAMBER OF THE VERY HEAVEN. The soul is engraved with the 22 letters of the Torah written upon it. And when the soul is found worthy OF ASCENDING TO THIS CHAMBER, it stands in front of this spirit, ZAHARIEL, and the chief Ahadiel anoints it. It rises and enters the river of fire, and goes up THENCE and is offered as sacrifice TO STAND ALWAYS BEFORE ATIK YOMIN.

560. This light, AHADIEL, comprises three lights, since the anointing oil, THE LIGHT OF BINAH, WHENCE IT CAME, comprises three colors, THE THREE COLUMNS. When this light glitters, 22 lights glitter by it, corresponding to the 22 letters of the Torah, written upon the soul. These 22 lights, are all chiefs and attendants standing WITH AHADIEL, named after the light above them, AHADIEL, and included in it. This light, AHADIEL, together with the 22 lights is included in the spirit ZAHARIEL, who is included in AHADIEL, and seeks to be settled in the fourth chamber.

561. When the spirit ZAHARIEL includes the light AHADIEL and the 22 letters, urging to glitter, one holy living creature comes out combined of two colors of a lion and an eagle. It has one shape, FOR THE SHAPES OF THE LION AND THE EAGLE MERGED INTO ONE, called 'Ahiel'.

557 האי רוחא, איהו רוחא דכנא, בריר מאלין תתאין, זהריא"ל שמייה, מההוא משחא דרבות קודשא דנגיד מעלמא דאתי, נגיד ביה, ומההוא משחא אתרבי ואצמח. והאי איהו נר, כמה דאת אמר ערכתיו נר למשיחוי. בגין דהאי איהו סדורא לאדלקא בוצינין מתתא לעילא, כד שרא עליה נהירו דנגיד מעילא, בגין דהאי אתסדר, כד אתכלילו ביה כל אינון תתאין לתתא.

558 וכד אתסדר האי רוחא בכל אינון תתאין, ונהיר, כדין אפיק מניה נהורא חד, די שמייה אהדיא"ל והאי כליל ברוחא דא, האי קיימא תחות האי רוחא, לאמשחא לכל אינון נשמתין דסלקין, דאית לון חולקא בעלמא דאתי, ואתחזון לסלקא לעילא.

559 בגין דכד נשמתא סלקא, ועאלת באינון היכלין תתאין, רשימא איהי בעשרין ותרין אתון דאורייתא, דרשימין בהאי נשמתא. וכד נשמתא זכאת וקמת קמיה דההוא רוחא, דא ממנא אהדיא"ל משח לון. וסלקין ועאלין בההוא נהר דינור וסלקין ואתקריבו לקרבנא.

560 האי נהורא כליל בתלת נהורין, בגין דההוא רבות משחא, אתכליל בתלת גוונין. וכד נציץ האי נהורא, נציץ מניה עשרין ותרין נהורין, לקבל כ"ב אתון דאורייתא, דרשימין בהאי נשמתא. ואלין עשרין ותרין נהורין, בלהו ממנן שמשין דקיימי עמיה, וכלהו אתקרון על שמא דהאי נהורא דעלייהו, וכלהו אתכלילו ביה. האי נהורא בכל אינון נהורין, אתכליל בהאי רוחא, והאי רוחא כליל ביה, ואסתכי לאתישבא גו היכלא רביעאה.

561 רוחא דא, כד אתכליל מנהורא דא, ומכלהו נהורין, כד דחקין לאתנצצא נפקא מניהו חד חיותא קדישא, כלילא בתרי גוונין, אריא ונשרא, ואיהי חד דינקנא, והאי אקרי אהיא"ל.

562. From the glittering of this holy living creature, when light from the high spirit ZAHARIEL reaches it, four wheels come out, comprising all the colors, LION, OX, EAGLE AND MAN, called 'Had'riel, Yehad'riel, Ahadoriya, Asimon'. They all have eight wings, appointed over the heavenly armies who wage war, for there is no war in the world, nor a kingdom uprooted from its place, unless the heavenly armies and the stars of the rest of the firmaments wage war upon each other. The four wheels stand upon them in the four directions of the world.

563. When the four wheels go to wage wars, by the secret of the chamber of above, THE FOURTH CHAMBER, they depart, FOR THERE is a court house, named merit. From their sweat, countless armies and hosts OF ANGELS are issued. They all abide under these wheels.

564. Some of them recite poetry, and some are messengers to this world corresponding to the messengers of the side of defilement, coming out of its third chamber, and prosecute and cause harm in the world. THE MESSENGERS OF THIS CHAMBER are against them, so they would not have power over those occupied in the Torah, as it is written, "For He shall give His angels charge over you, to keep you in all your ways. They shall bear you up in their hands, lest you dash your foot against a stone..." (Tehilim 91:11-12). This is "a stone of stumbling and...a rock of offense" (Yeshayah 8:14). DEFILEMENT is called "a stone of stumbling," a rock of offense. HOLINESS is called "a tried stone, a precious corner stone" (Yeshayah 28:16), "the Rock of Yisrael" (Yeshayah 30:29). The one corresponds to the other.

565. From the mystery of the third chamber of the Other Side, two spirits emerge, called 'wrath and fury'. From these two all the messengers come out, misleading men from the path of truth. They stand before a man on a righteous path TO DISTRACT HIM. For this reason these wheels oppose them, to protect the man from incurring damage by them. Moses was afraid of these two, when he went down the mountain, as it is written, "For I was afraid of the wrath and fury" (Devarim 9:19).

562 וְהָאֵי חַיּוֹתָא קְדִישָׁא, נְפָקִי מִנְצִיצוֹ דִּילָהּ, בְּדַ מְטוּי נְהִירוֹ דִּהָאֵי רוּחָא עֲלָאָה בְּהַ, אַרְבַּע אוֹפְנִים, כְּלִילָן בְּכַל גּוּוֹנִין, וְאִינוּן הִדְרִיא"ל, יְהִדְרִיא"ל, אֶהְדְּרוּי"א, אֶסִימוּ"ן. כַּל אֵלִין בְּתַמְנִיא גְדַפִּין, וְאֵלִין אִינוּן מְמַנְן, עַל כַּל חִילֵי שְׁמַיָא, מְגִיחֵי קְרַבָא. בְּגִין דְּלֹא אֲשַׁתְּכַח קְרַבָא בְּעֲלָמָא, אוּ עֲקִירוֹ דְּמַלְכוּתָא מֵאֲתַרְיֵיהּ, עַד דְּחִילֵי שְׁמַיָא, וְכַכְבִּיא דְּשָׂאֵר רְקִיעִין, כְּלֵהּוּ אַחֲזִיו קְרַבִּין וְסַכְסוּכִין אֵלִין בְּאֵלִין. וְאֵלִין אַרְבַּע אוֹפְנִים, קְיִימֵי עֲלִיָּהּוּ לְאַרְבַּע סַטְרִין דְּעֲלָמָא.

563 אֵלִין אַרְבַּע, בְּדַ נְטִילִין לְאַגְחָא קְרַבִּין, מְרִזָא דְּהִיכְלָא דְּלַעִילָא נְטִילִין, דְּאִיְהוּ בֵּי דִינָא, וְאֶקְרִי זְכוּתָא. מְזִיעָא דְּלֵהוּן אֶפִּיקוּ כְּמַה חִילִין וּמְשַׁרְיִין דְּלִית לֹון חוּשְׁבָנָא. וְכֵלְהוּ קְיִימֵי תַחוּת אֵלִין אוֹפְנִים.

564 מְנַהוּן קְיִימֵי עַל שִׁירְתָא, וּמְנַהוּן שְׁלִיחִין עַל עֲלָמָא. לְקַבַּל אִינוּן שְׁלִיחִין דְּלַסְטֵר מַסְאָבָא, דְּנַפְקֵי מְגוּ הַהוּא הִיכְלָא תְּלִיתָא דִּילָהּ, וְאִינוּן מְקַטְרָגֵי עֲלָמָא לְאַבְאָשָׁא. וְאֵלִין אֲשַׁתְּכַחוּ לְקַבְּלִיָּהּ, דְּלֹא יִשְׁלֹטוּן לְגַבֵּי אִינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרִייתָא, כַּד"א בֵּי מְלֹאכְיוֹ יִצְוֵה לָךְ וְגו'. וְכַתִּיב עַל כַּפִּים יִשְׁאוּנְךָ פֶּן תִּגּוֹף בְּאֶבֶן וְגו'. דָּא אֶבֶן נְגַף צוּר מְכֻשׁוּל. הָאֵי אֶקְרִי אֶבֶן נְגַף צוּר מְכֻשׁוּל. וְהָאֵי אֶקְרִי אֶבֶן בַּחוּן פְּנוֹת יְקֻרָת, צוּר יִשְׂרָאֵל. וְכֵלְא קְיִימָא דָּא לְקַבַּל דָּא.

565 מְרִזָא דְּהִיכְלָא תְּלִיתָא דִּי בְּסַטְרָא אַחְרָא, נְפָקֵי תְּרִין רוּחִין, דְּאֶקְרוּן א"ף וְחַמ"ה, וּמְתַרִּין אֵלִין, נְפָקִין כַּל אִינוּן שְׁלִיחִין דְּאֲזִלִין לְאַסְטָאָה בְּנֵי נְשָׂא מֵאַרְחָא דְּקִשׁוּט, וְאֵלִין אִינוּן דְּקִימָאן, וְאֶקְדִּימוּ עַל ב"נ, דְּקָא אֲזִיל לְאוּרְחָא דְּמִצְוָה. וְעַל דָּא אֵלִין אוֹפְנִים קְיִימֵן לְקַבְּלִיָּהּ, בְּגִין לְאַגְנָא עֲלִיָּהּ דְּב"נ דְּלֹא יִתְנַזְקוּן. מֵאֵלִין תְּרִין רוּחִין דְּחִיל מְשָׂה, בְּדַ הוּוּ נְחִית מִן טוּרָא, דְּכַתִּיב כִּי יִגְרַתִּי מִפְּנֵי הָאֶף וְהַחֲמָה.

566. In the middle of this chamber, there is another place up above, with four gates to the four directions of the world. There are ten chiefs in charge over each gate, and one chieftain over them. THIS CHIEFTAIN comprises the light Ahadiel, they are wheel within wheel, combined with one another.

567. The forty CHIEFS receive from the chamber of merit, the indictment, to strike the sinning soul, and they have to strike it. They stand within flames of fire facing the souls, then soar out of the chamber and strike that soul. The soul stands reprimanded all the days it was sentenced to, and does not cross the screen, TO ENTER THE CHAMBER.

568. These forty CHIEFS reprimand and excommunicate all those who uttered something they should not have, and IMMEDIATELY after, pronounced a holy word of the Torah, and sully their mouths therein. The chiefs excommunicate them, and they are excommunicated for forty days, for their prayer is not accepted.

569. So for all sinners who deserve to be reprimanded, ten criers come out every day, and proclaim in all the firmaments, the armies and the hosts OF ANGELS, beware of so-and-so, for he is reprimanded for such-and-such a sin he committed, until he repents before his Master. May the Merciful One save us.

570. When he repents his sin, the forty chiefs gather and release him FROM THE REPRIMAND. Then a proclamation resounds: 'so-and-so is released from the reprimand.' From now on the prayer enters. But before he repents, he is reprimanded above and below, and the protection of his Master is removed from him. Even at night, WHEN HIS SOUL DEPARTS AND WISHES TO RISE ABOVE, his soul is reprimanded, and the gates of heaven are closed before it. It does not mount, but is rejected outside.

571. There is a wheel in charge over the forty CHIEFS. He travels to the place called "the couriers' chamber" (I Melachim 14:28). He enters with the forty CHIEFS in charge over the four gates, and together they raise the golden shields. These are the angels called electrums, who hasten with shields, swords, and spears to protect Yisrael from the other nations, and wage war against them, to take revenge at once, without wasting TIME.

566 בַּאֲמֻצְעֵי תַּא דְּהִיכְלָא דָּא, אִית אַתְרָא אַחְרָא, דְּקִיּוּמָא לְעִילָא לְעִילָא, בְּאַרְבַּע פְּתַחִין, לְאַרְבַּע סְטְרֵי עֲלְמָא, עֶשְׂרֵי מִמְנָן לְכָל פְּתַחָא וּפְתַחָא, וְחַד מִמְנָא עֲלִייהוּ. וְהָאֵי כְּלִיל בְּנֵהוּרָא דְּאַקְרִי אֶהְרִיא"ל, וְהָאֵי אִיהוּ אוּפְן בְּתוּךְ הָאוּפְן, מִשְׁלָבֵן דָּא בְּדָא.

567 אֲלִין אַרְבַּעִין, נְטְלֵי דִּינָא מִבֵּי זְכוּתָא, לְאַלְקָהּ לְהָאֵי נִשְׁמַתָּא דְּחֻבָּאת וּבְעַאת לְאַלְקָהּ. וְאֲלִין קִיּוּמֵי בְּשִׁלְהוּבֵי נוּרָא לְגַבֵּי אִינוּן נִשְׁמַתִּין, וְטָאסִין לְבַר מֵהִיכְלָא דָּא, וְאַלְקָאן לְנִשְׁמַתָּא דָּא, וְקִיּוּמָא נְזִיפָא לְבַר, כָּל אִינוּן יוּמִין דְּאַתְגֻּזְרַת עֲלֵהּ, וְלֹא עֲאֵלַת לְפִרְגוּדָא.

568 וְאֲלִין אַרְבַּעִים, אִינוּן דְּקִיּוּמִין וְאַנְזִיפּוּ וּמְנַדִּין, לְכָל אִינוּן דְּאַפִּיקוּ מִפּוּמִייהוּ מְלָה דְּלֹא אֲצִטְרִיכָא, וּבְתַר דָּא אֲפִיקוּ מִפּוּמִייהוּ מְלָה קְדִישָׁא, מְלָה דְּאוּרִייתָא, וּמִטְנַפֵּי פּוּמִייהוּ בָּהּ. וְאֲלִין קִיּוּמֵי, וּמְנַדִּין לוּן, וְקִיּוּמֵי בְּהָאֵי נְהוּיָא אַרְבַּעִין יוּמִין, דְּלֹא אֲשַׁתַּמַּע צְלוּתְהוּן.

569 וְכֵן לְכָל אִינוּן דְּחָאבוּ אִינוּן חוּבִין, דְּבַעִין לְנִזְפָא, עֶשְׂרֵה כְּרוּזִין נִפְקֵי בְּכָל יוּמָא, וּמְכַרְזֵי בְּכָל אִינוּן רְקִיעִין, וּבְכָל אִינוּן חִילִין וּמִשְׁרִיין, אֲזַדְהֵרוּ בְּפִלְנֵיא דְּאִיהוּ נְזִיפָא. נְזִיפָא אִיהוּ עַל חוּבָא פְּלוּנֵי דְּעַבְד, עַד דְּתַב קָמֵי מְאֲרִיָּה, רַחֲמֵנָא לִישׁוּבָן.

570 כִּד תַּב מֵהוּוּא חוּבָא, מִתְכַּנְפֵּי אֲלִין אַרְבַּעִין, וְשָׂרָאן לִיהּ. וּכְדִין אַכְרִיזוּ עֲלֵיהּ, פְּלַנְיָא שָׂרָא נְזִיפָא. מִכָּאן וְלַהֲלָאָה צְלוּתָא עֲאֵלַת. וְעַד לֹא תַב, נְזִיף אִיהוּ לְעִילָא וְתַתָּא, וּנְטִירוּ דְּמְאֲרִיָּה אֲתַעְרֵי מְנִיָּה. וְאַפִּילוּ בְּלִילִיָּא נִשְׁמַתִּיהּ נְזִיפָא, דְּסַתְמִין לָהּ כָּל תְּרַעֵי שְׁמַיָּא וְלֹא סַלְקָא, וּדְחִיין לָהּ לְבַר.

571 הָאֵי אוּפְן דְּקִיּוּמָא עַל אֲלִין אַרְבַּעִין, כִּד נְטִיל מְטָא לְהוּוּא אַתְר דְּאַקְרִי תַּא הֲרַצִּים. וְכִד עֲאֵל, עֲאֵלוּ עֲמִיָּה אִינוּן אַרְבַּעִין, דִּי מִמְנָן בְּאַרְבַּע פְּתַחִין, וְסַלְקִין כָּל אִינוּן מְגִינִין דִּי דְּהָבָא. וְאֲלִין אִינוּן מְלֶאכִין דְּאַקְרוּן חֲשַׁמְלִים. וְאִינוּן מְגִינִין וְסִיפִין וְרוּמַחִין, דְּרַהֲטֵי לְאַגְנָא עֲלִייהוּ דִּישְׂרָאֵל מִשְׂאֵר עַמִּין, וְלֶאגְחָא קְרָבָא בָּהּ, וְלִנְקַמָּא לוּן כְּפּוּם שַׁעְתָּא, בְּלֹא אֲרִיכוּ.

572. It is therefore called "the couriers' chamber", REFERRING TO where they run from. They run and hasten to fight and take revenge, contrary to other couriers, running in haste to bring evil and weaken the fortune OF PEOPLE, thus to have power over them. This is the secret meaning of the verse, "the couriers went out in haste" (Ester 3:15). There are couriers on this side OF HOLINESS, and couriers on that side OF THE OTHER SIDE. And because of them "the city of Shushan rejoiced and was glad" (Ester 8:15), or "was in consternation" (Ester 3:15). If the couriers OF HOLINESS arrive earlier, the city of Shushan rejoices, and if the couriers of the Other Side come first, the city of Shushan is in consternation.

573. We already explained that IN THE CHAMBER they stand facing each other, this side OF HOLINESS, against that side OF THE OTHER SIDE. And for that reason, THE COURIERS IN HERE defend all, and when they ascend, INCLUDED in each other, one air comes out from above, and they all become one shield, alluded to by "I am your shield" (Beresheet 15:1).

574. Twelve wheels are turning at the chamber, called 'two-colored Seraphim', red and white, NAMELY, Mercy and Judgment. They always care for the sorrowful, to whom the other nations cause sorrow and oppression. They are called 'windows', as in the verse, "He looks in at the windows" (Shir Hashirim 2:9).

575. They are standing watchful over those who pray, early to come to the synagogue, to be counted among the first ten. THE SERAPHIM then mount and inscribe them above. For these FIRST TEN are called 'their friends'. This is the meaning of "the companions hearken for your voice; cause Me to hear it" (Shir Hashirim 8:13).

576. Happy are the righteous who know how to properly arrange their prayer, because when this prayer begins to ascend, THE SERAPHIM mount with it. They enter throughout the firmaments and chambers, up to the gate of the supernal opening, where the prayer comes in to be adorned before the King, as we learned.

572 ובג"כ אקרי תא הרצים, אתר האינון רצים רהטי, ואוחו לאגחא, ולנקמא נוקמין לקבל רצים אחרנין, דרהטי לאבאשא ולארתעא מזלין, לשלטאה עליהו. ורזא דא, הרצים יצאו דחומים. רצים מסטרא דא, ורצים מסטרא דא, ובגינהון, והעיר שושן צהלה ושמחה, או נבוכה. אי מקדמי אלין דהכא, העיר שושן שמחה. ואי מקדמי אלין דסטרא אחרא, העיר שושן נבוכה.

573 והא אוקימנא, דבכלא קיימין אלין לקבל אלין, סטרא דא לקבל סטרא דא. ובג"כ, אלין אינון מגינן לכלא. כד סלקין אלין באלין, נפק חד אוירא דלעילא, ואתעבידו כלהו מגן חד. וסימנך, אנכי מגן לך.

574 תריסר גלגלין, אינון דסחראן גו היכלא דא, ואינון אקרון שרפים, דתרין גוונין, חוור וסומק, רחמי ודינא, אלין אינון קיימי לאשגחא תדיר, על כל אינון מארי דצערא, דצערין לון שאר עמין, ודחקין לון, ואקרון חלונות. והיינו דכתיב, משגיח מן החלונות.

575 ואלין קיימי לאסתכלא, כל אינון דמצלאן צלותיהו, דמקדמי לבי כנישתא, ואתמנן מאינון עשרה קדמאי. כדן סלקין וכתבין לון לעילא, בגין דאלין אקרון חברים לגביהו. הה"ד חברים מקשיבים לקולך השמעני.

576 זבאין אינון צדיקניא, דינדי לוסדרא צלותהון בדקא יאות, בגין דכד האי צלותא שראת לאסתלקא, אלין סלקין בהאי צלותא, ועאלין בכל אינון רקיעין, ובכל אינון היכלין, עד תרעא דפתחא עלאה, ועאלת ההיא צלותא קמי מלכא, לאתעטרא. כמה דאתמר.

577. Come and see: Those who say prayers and sanctification before their Master with their whole will, their prayer should come straight from thought, with speech and spirit full of desire. Then the name of the Holy One, blessed be He is sanctified, and when prayer reaches THE ANGELS, the friends, they all take the prayer and walk with it to the gate of the fourth chamber. THERE THE ANGELS praise THE HOLY ONE, BLESSED BE HE, when YISRAEL say prayers and sanctifications TO THE HOLY ONE, BLESSED BE HE. At that time OF DAY, day-chiefs are appointed over PRAISING with Yisrael, and to be their companions. At night, THEY ARE FRIENDS with those who chant at night.

578. Come and see: It is written, "He who robs his father or his mother, and says, it is no transgression; he is companion of a destroyer" (Mishlei 28:24). We already explained that it is because he withheld blessings from the Holy One, blessed be He, his Father, as it is written, "ask your father, and he will recount it to you" (Devarim 32:7), and "let your father...be glad" (Mishlei 23:25). This was explained.

579. "He is companion of a destroyer": HE ASKS: Who is the destroyer? AND HE ANSWERS: He is a man who blemished the moon, MALCHUT, NAMELY, THE OTHER SIDE, called "a perverse man" (Mishlei 16:28), "a slanderer" (Tehilim 140:12), "a cunning hunter, a man of the field" (Beresheet 25:27). This is a destroyer, who withholds blessings from the world. Here also, whoever withholds blessings from the world is a companion of a destroyer, as we said. This is a mystery - It behooves a man to bless the Holy One, blessed be He and pray in a proper manner, so that His Holy Name be blessed, and he will join the holy companions, THE ANGELS, and not blemish his prayer. For IF HE BLEMISHES HIS PRAYER, blessings will be withheld from the world, and he will be considered a companion to the destroyer, who withholds blessings from the world, and brings death to all.

580. HE ASKS: What is "a charmer (lit. 'a befriender')" (Devarim 18:11)? AND HE ANSWERS: He who follows the Other Side, charms, and thus draws to himself another, unholy spirit, and joins an evil friend. That friend, the destroyer, abides by him. Why is he called 'a friend'? Because when that man was born, THE OTHER SIDE, NAMELY, THE EVIL INCLINATION, befriended him, and is now always his friend. Later the friend turns into a destroyer.

577 תָּא חֲזִי, כֹּל אֵינּוֹן דְּמַצְלָאן צְלוֹתֵין, וּמְקַדְּשֵׁי לְמַרְיָהוֹן בְּרַעוּתָא שְׁלִים, הָאֵי צְלוֹתָא בְּעֵינָא לְאַפְקָא לָהּ מִגּוּ מַחְשְׁבָהּ, וּבְרַעוּתָא דְּמַלּוּלָא וְרוּחָא, וּכְדִין אֲתַקְדֵּשׁ שְׁמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא. וְכֵד מְטָאֵת לְגַבֵּי אֲלִין חֲבָרִים, כְּלָהּ נְטִילֵי לְהָהִיא צְלוֹתָא, וְאֲזִלְן בְּהַדָּה עַד הַיִּכְלָא רְבִיעָאָה, בְּהָהוּא פִתְחָא. וְאֲלִין מְשַׁבְּחִין בְּהָהוּא זְמַנָּא דְּמַצְלָאן צְלוֹתֵין, וּמְקַדְּשֵׁי בְּהָהוּא זְמַנָּא, אֲלִין אֵינּוֹן דִּי מְמַנְן בִּימְמָא בְּהוּ בְּיִשְׂרָאֵל, לְמַהוּי עִמְהוֹן חֲבָרִים. וּבְלִילִיא, בְּאֵינּוֹן אַחֲרָנִין, דְּאִמְרֵי שִׁירְתָּא בְּלִילִיא.

578 וְתָא חֲזִי כְּתִיב, גּוֹזֵל אָבִיו וְאִמּוֹ וְאֹמֵר אֵין פֶּשַׁע חֶבֶר הוּא לְאִישׁ מִשְׁחִית. וְהָא אֹקְמוּהּ, בְּגִין דְּמִנַּע בְּרַכָּאן דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ אָבִיו. כְּמָה דְּכְתִיב, שָׂאֵל אָבִיךָ וַיְגַדְךָ. וְכְתִיב יִשְׂמַח אָבִיךָ. וְאֹקְמוּהּ.

579 חֶבֶר הוּא לְאִישׁ מִשְׁחִית, מֵאֵן אִישׁ מִשְׁחִית. דְּאִיהוּ הָהוּא אִישׁ, דְּפָגִים לְסִיְהָרָא. וְאִקְרִי אִישׁ תְּהַפּוּכוֹת. אִישׁ לְשׁוֹן. אִישׁ יוֹדַע צִיד אִישׁ שְׂדֵה. וְהָאֵי אִיהוּ אִישׁ מִשְׁחִית, דְּהָאֵי אִיהוּ מְנַע בְּרַכָּאן מִעֲלָמָא. אוּף הֲכִי, מֵאֵן דְּמִנַּע בְּרַכָּאן מִעֲלָמָא, חֶבֶר הוּא לְהָאֵי אִישׁ מִשְׁחִית כְּדַקְאֲמַרְן. וְדָא הוּא רְזָא, בְּגִין דְּאִצְטְרִיךְ לִיהּ לְבָ"ג לְבְּרַכָּא לְקוּדְשָׁא בְּרִיךְ הוּא, וְלְצַלָּאָה צְלוֹתָא כְּדַקָּא יָאוּת. בְּגִין דִּיִּתְבַּרְךְ שְׁמִיָּה קְדִישָׁא, וַיִּתְחַבֵּר בְּאֲלִין חֲבָרִין קְדִישִׁין, וְלֹא יִפְגּוּם צְלוֹתֵיהּ. בְּגִין דִּיִּמְנַע בְּרַכָּאן מִעֲלָמָא, וַיִּתְחַבֵּר בְּהָהוּא חֶבֶר אִישׁ מִשְׁחִית דְּאִיהוּ מְנַע בְּרַכָּאן מִעֲלָמָא, וְגָרִים מוֹתָא לְכֻלָּהּ.

580 כְּתִיב וְחֹבֵר חֶבֶר, מֵאֵי וְחֹבֵר חֶבֶר. הָהוּא מֵאֵן דְּאֲזִיל בְּתַר סְטְרָא אַחֲרָא, וְחָרַשׁ חֲרָשִׁין, אִיהוּ מְשַׁךְ עָלֵיהּ רוּחָא אַחֲרָא מְסֻאָבָא, וְאִתְחַבֵּר בְּהָהוּא חֲבָרוּתָא דְּהָהוּא חֶבֶר רַע, וְשְׂאֵרֵי בְּחֲבָרוּתָא בְּהַדָּי, הָהוּא חֶבֶר אִישׁ מִשְׁחִית. אִמְאֵי אִקְרִי חֶבֶר. בְּגִין דְּבִשְׁעָתָא דְּאִתְיַלִּיד בְּ"ג אִתְחַבֵּר עִמֵּיהּ. וְתַדִּיר קָיִמָא בְּהַדָּיָה חֶבֶר. לְבַתָּר, אִתְהַפֵּךְ לִיהּ חֶבֶר אִישׁ מִשְׁחִית.

581. There is also a good friend on the side of holiness, the right side, who does good with men in this world and in the World to Come. These ANGELS friends, are always with him joined to save and protect him, and be his companions in sanctifying the Name of their Master, to chant and praise Him always.

582. From these TWELVE TWO-COLORED SERAPHIM come out four other pillars, SUPPORTING the twelve TWO-COLORED SERAPHIM, the friends, as said. The pillars are standing against those who give advice to harm the righteous. And before anything is done, they go up and announce what they heard, and the advice is canceled. They are called 'Er'elim' (Eng. 'angels'). And though all are appointed to that task, NEVERTHELESS each one is in charge over certain SPECIFIC matters. Under them there are countless ANGELS.

583. These four ER'ELIM stand to the four directions of the world, each standing watchful over Yisrael. They are called 'lattices', according to the verse, "He peers through the lattice" (Shir Hashirim 2:9), AND THE TWELVE ARE CALLED 'WINDOWS'. The names of the four lattices are Iga'el, Iriya, Ariel, Yehira'el. Iga'el stands to the east, looking after all those who do good deeds, and think righteous thoughts, though they are not able to perform.

584. Iriya stands to the south. He is looking after all those who comfort the poor, or those whose heart is sorry for them, though they are not able to give anything to them; also those who walk in the path of righteousness. And those who do kindness to the dead, he supports true kindness. His duty is to mention them above, engrave their form above, and bring them to the World to Come.

585. Ariel stands to the north. He is watchful over those who planned to do evil, but did not, or wanted to sin, but when they came to commit TRANSGRESSION, they overcame their inclination and abstained from doing it.

581 וְהָכִי אֵיךְ בְּסִטְרָא דְקְדוּשָׁה, בְּסִטְרָא דִּימִינָא, חֵבֵר טוֹב, דְּעֵבִיד טִיבוּ עִמֵּיהּ דְּבֵר נֶשׁ בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאֵתִי. וְאֵלִין חֵבְרִים קִיּוּמֵי תְּדִיר עֲלֵיהּ דְּב"נ, בְּחֵבְרוּתָא חֲדָא, לְשִׁיזְבָּא לֵיהּ, וְלֶאגָּנָא עֲלֵיהּ, וְלִמְהוּי עִמֵּיהּ חֵבְרִים, לְקַדְשָׁא שְׁמָא דְּמֵאֲרִיְהוּן, וְלִזְמֵרָא וְלִשְׁבַּחָא קִמֵּיהּ. תְּדִיר.

582 מֵאֵלִין נְמָקֵי אַרְבַּע סְמִכִין אַחֲרָנִין, לְאִינוּן תְּרִיסָר דְּקְאָמְרִין, הֵנִי חֵבְרִים. וְאֵלִין אִינוּן קִיּוּמֵי לְגַבֵּי אִינוּן דִּיעֵטִין עֵיטָא לְאַבְאָשָׁא לְצַדִּיקֵינָא. אַע"ג דְּלָא עֵבְדִי, וְסִלְקֵי וְאוֹדְעֵי מְלָה לְעֵילָא, וּבְטִלֵי לְהֵהוּא עֵיטָא, וְאֵלִין אַקְרוּן אַרְאֵלִי"ם וְאַע"ג דְּכִלְהוּ אֲתַמְנוּן לְדָא, כֹּל חַד וְחַד אֲתַמְנָא וְאַתְפַּקְד עַל מְלִין יְדִיעָאן. וְתַחֲוֹת אֵלִין לִית לֹון חוּשְׁבָּנָא.

583 אֵלִין אַרְבַּע, קִיּוּמֵי לְאַרְבַּע סִטְרֵי עֵלְמָא, וְכֹל חַד קָאִים לְאַשְׁגַּחָא עֲלֵיהּ דִּיִּשְׂרָאֵל. וְאֵלִין אַקְרוּן חֲרָכִים, כְּמָה דְּאֵת אֲמַר מְצִיץ מִן הַחֲרָכִים. שְׁמָא דְּאֵלִין אַרְבַּע דְּאַקְרוּן חֲרָכִים, עִינָא"ל. עִירִי"ה. עִירִיא"ל. יְהִירָא"ל. עִינָא"ל אִיהוּ קָאִים לְסִטְר מְזִרְחָ, וְדָא קִיּוּמָא לְאַשְׁגַּחָא עַל כֹּל אִינוּן דְּעֵבְדִין עוֹבְדִין טְבִין, וְעַל כֹּל אִינוּן דְּמַחְשְׁבֵי מַחְשְׁבָה דְּמִצְוָה, אַף ע"ג דְּלָא יְכִלֵי לְמַעַבְד.

584 עִירִי"ה, קִיּוּמָא לְסִטְר דְּרוּם. וְדָא קִיּוּמָא לְאַשְׁגַּחָא, לְכֹל אִינוּן דְּמִנְחָמֵי לְמַסְכְּנָא, אוּ דְצַעֲרֵי לְבִינְהוּ עֲלֵיהּ, אַף ע"ג דְּלָא יְכִלֵי לְמִיְהֵב לֵיהּ. וְלִאִינוּן דְּאִזְלֵי לְאוֹרְחָא דְּמִצְוָה. וְלִאִינוּן דְּעֵבְדֵי חֶסֶד עִם מֵתִים. וְאִיהוּ קִיּוּמָא קִיּוּמָא דְּאֵמֶת. וְהֵאֵי אֲתַמְנָא לְאַדְכְּרָא לֵיהּ לְעֵילָא, וְלֶאחְקָא דִּיּוֹקְנֵיהּ לְעֵילָא, לְאַעֲלָא לֵיהּ לְעֵלְמָא דְּאֵתִי.

585 עִירִיא"ל, קִיּוּמָא לְסִטְר צְפוֹן. וְדָא קִיּוּמָא לְאַשְׁגַּחָא לְכֹל אִינוּן דְּחִשְׁיָבוּ לְמַעַבְד בִּישׁוּן, וְלָא עֵבְדֵי. אוּ בְעָאן לְמַחְטֵי, וְאַתּוּ לְמַעַבְד, וְאַתְקַף בִּיְצִירָה וְלָא עֵבִיד.

586. Yehira'el stands to the west. He is in charge over those who are occupied in the Torah, and bring their sons to study Torah in school, and over those who look after the sick in their sickbed. They watch over them and tell them to examine their sins and deeds, and repent before their Master. For whoever looks after the sick, let him look after his deeds and repent before the Holy One, blessed be He, who will cause him to be saved, and his spirit to return to Him.

587. Concerning that, it is written, "Blessed is he who considers the poor: Hashem will deliver him in the day of evil" (Tehilim 41:2). HE ASKS: What is a day of evil? It should have been written, 'an evil day.' AND HE ANSWERS: A "day of evil" REFERS TO the day when evil has sway to take his soul. "Blessed is he who considers the poor (Heb. dal)." This refers to the sick, as it is written, "Why are you, being the king's son, so wasted (Heb. dal)" (II Shmuel 13:4). For that reason, "Hashem will deliver him in the day of evil," referring to those who look after the sick, and cause them to repent their sins before the Holy One, blessed be He as we explained. In this chamber stands THE ANGEL YEHIRA'EL watchful over him, so when Judgment dwells over the world, he will be saved. Therefore, "Hashem will deliver him in the day of evil," and on the day when Judgment is given in the hands of evil, THE ANGEL OF DEATH, to have power over him, "HASHEM WILL DELIVER HIM." All THE FOUR ER'ELIM are standing watchful, and therefore they are called 'lattices'.

588. On the day of Rosh Hashanah (the Jewish New Year) when the Holy One, blessed be He stands in Judgment over the world, and the Other Side comes to prosecute, THE TWELVE SERAPHIM AND THE FOUR ER'ELIM gather and stand before the Holy One, blessed be He. They are all adorned and stand before Him. At that time it is written, "he looks in at the windows; he peers through the lattice" (Shir Hashirim 2:9). "He peers," looking through a slit, sees, but sees not all that needs seeing. Later, "He looks in at the windows," where He can look more closely, meaning that He opens openings to have pity over all. And when the Holy One, blessed be He looks at the world, He looks through these windows and the lattices, and has compassion over all.

589. When Yisrael blow the Shofar, a sound is raised, coming out of the Shofar included of fire, water, and wind. That sound is made of them all, to rouse a high sound, ZEIR ANPIN, coming out of the Shofar, BINAH, likewise included of fire, water, and wind, THE THREE COLUMNS. Then the crier goes out and proclaims through all the firmaments, "The voice of my beloved is come...he looks in at the windows; he peers through the lattice" (Ibid.).

586 יְהִירָאֵל לְקִיּוּמָא לְסֵטֶר מֵעֶרֶב. וְהָאֵי קִיּוּמָא לְאַשְׁגָּחָא לְכָל אֵינּוֹן דְּלַעָאן בְּאוֹרֵייתָא. וְעִוְלוֹי בְּגִייהוּ לְמַלְעֵי בְּאוֹרֵייתָא לְבֵי רַב. וְלְכָל אֵינּוֹן דְּמִסְתַּבְּלֵי עַל מַרְעָ, כַּד אִיהוּ בְּבֵי מַרְעִיָּה. וְאַשְׁגָּחוּ עֲלֵיהּ, וְאוֹדְעוּ לֵיהּ דִּי־מִסְתַּבְּל בְּחֻבּוֹי וּבְעוֹבְדוֹי, וְיִתּוּב מְנִייהוּ לְמַאֲרִיָּה. בְּגִין דְּכָל מָאן דִּי־שִׁתְּדַל בְּהִהוּא מַרְעָ, דִּי־מִסְתַּבְּל בְּעוֹבְדוֹי, וְיִתּוּב בְּתִיּוּבְתָא קָמֵי קוֹדְשָׁא בְּרִיךְ הוּא, אִיהוּ גְרִים לֵיהּ לְאַשְׁתּוּבָא, וְלֵאֲתָבָא לֵיהּ רוּחִיָּה.

587 וְעַד כְּתִיב אֲשֶׁרֵי מִשְׁכִּיל אֵל דֵּל בְּיוֹם רַעָה יִמְלִטְהוּ יְיָ. מֵאֵי בְּיוֹם רַעָה, בְּיוֹם רַע מִבְּעֵי לֵיהּ. אֲלֵא בְּיוֹם רַעָה, בְּיוֹמָא דְּשִׁלְטָא הֵהוּא רַעָה לְמִיסַב נִשְׁמַתִּיהּ. אֲשֶׁרֵי מִשְׁכִּיל אֵל דֵּל, דָּא הוּא מַרְעָ. כַּד"א, מְרוּעָ אֲתָה כְּכָה דֵּל בֶּן הַמֶּלֶךְ. וּבִגְ"כ, בְּיוֹם רַעָה יִמְלִטְהוּ יְיָ. וְאַלִּין אֵינּוֹן דְּמִסְתַּבְּלֵי בְּהִהוּא מַרְעָ, לְאַתְבָּא לֵיהּ מִחֻבּוֹי גְּבֵי קוֹדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאוֹקִימָנָא. בְּהִיכְלָא דָּא קִיּוּמָא עֲלֵיהּ, לְאַשְׁגָּחָא. וּבְיוֹמָא דְּשִׁרְיָא דִּינָא עַל עֲלָמָא, יִשְׁתְּזִיב מְנִיָּה, כַּד"א בְּיוֹם רַעָה יִמְלִטְהוּ יְיָ. יוֹמָא דְּאַתְמַסֵּר דִּינָא לְהֵהִיא רַעָה לְשִׁלְטָאָה בֵּיהּ וּכְלֵהוּ אֵלִין קִיּוּמֵי לְאַשְׁגָּחָא. וְעַד אֶקְרוּן חֲרָכִים.

588 בְּיוֹמָא דְּרֵאשׁ הַשָּׁנָה, כַּד קוֹדְשָׁא בְּרִיךְ הוּא קָאִים בְּדִינָא עַל עֲלָמָא, וְהֵהוּא סֵטֶרָא בִּישָׁא אֲתֵי לְאַסְטָאָה, כְּדִין מִתְכַּנְפֵי כָּל הַנִּי, וְקִיּוּמָן קָמֵי קוֹדְשָׁא בְּרִיךְ הוּא. וְכְדִין מִתְעַטְרָן כְּלֵהוּ, וְקִיּוּמָן קָמֵי קוֹדְשָׁא בְּרִיךְ הוּא. בְּהִהוּא זְמַנָּא מַה כְּתִיב, מִשְׁגִּיחַ מִן הַחֲלוֹנוֹת מְצִיץ מִן הַחֲרָכִים. מְצִיץ: כְּמָאן דְּאַשְׁגָּח מְאֵתֵר דְּקִיק, דְּחָמֵי וְלֹא חָמֵי כָּל מַה דְּאַצְטְרִיךְ. וּלְבִתֵּר, מִשְׁגִּיחַ מִן הַחֲלוֹנוֹת, אֲתֵר אֲשְׁגָּחוּתָא יִתִּיר, דְּפִתַח פְּתָחִין לְרַחֲמָא עַל כָּלָא, וְכַד קוֹדְשָׁא בְּרִיךְ הוּא אֲשָׁחַ עַל עֲלָמָא, אֲסַתְּבַל בְּאַלִּין חֲלוֹנוֹת, וּבְאַלִּין חֲרָכִים, וְחִיּוּס עַל כָּלָא.

589 וְכְדִין כַּד יִשְׂרָאֵל תִּקְעִין בְּהִהוּא שׁוֹפֵר וְאַתְעֵר מִתְתָּא הֵהוּא קוֹל דְּנִפְיָק מִשׁוֹפֵר, כְּלִיל מֵאַשָׁא וּמֵיָא וְרוּחָא, וְאַתְעֵבִיד מִכְּלָא הֵהוּא קוֹל, בְּגִין לְאַתְעֵרָא קוֹל עֲלָאָה, דְּנִפְקָא מִגּוֹ הֵהוּא שׁוֹפֵר, דְּאִיהוּ כְּגוּוֹנָא דָּא, כְּלִיל בְּאַשָׁא וּבְמֵיָא וְרוּחָא. כְּדִין כְּרוּזָא נִפְקָא, וְאַכְרִיז בְּכֵלְהוּ רְקִיעִין, וְאַמֵּר קוֹל דְּוִדֵי הִנֵּה זֶה בָּא וְגו', מִשְׁגִּיחַ מִן הַחֲלוֹנוֹת מְצִיץ מִן הַחֲרָכִים.

590. Then all know that the Holy One, blessed be He has compassion over Yisrael, and say, happy are Yisrael, to have the means on earth, BY BLOWING THE SHOFAR, to awaken compassion above. Then it is written, "happy are the people who know the joyful note" (Tehilim 89:16). Assuredly, they know the note, for they break the note, which is harsh Judgment, by which all are judged. Happy are Yisrael in this world and in the World to Come, for they know the ways of the Holy One, blessed be He, and know how to walk in His ways and properly bind the unity.

591. The windows, SERAPHIM, and the lattices, ER'ELIM, are all ready to unite all the prayers coming up from below, and watch over them to bring them before the Holy One, blessed be He. Therefore, every synagogue without windows is not a worthy place for prayer.

592. For the synagogue below is the counterpart of the synagogue above, in which there are windows as we said. So there are below. For as above, in the great synagogue, THE CHAMBER, there are twelve supernal windows, NAMELY, THE TWELVE SERAPHIM, they are also in the lower synagogue. The one faces the other, because the worlds stand the one facing the other, SEALED BY ONE ANOTHER, AND WHATEVER IS IN THE SEAL, IS FOUND IN THE INSIGNIA, and the glory of the Holy One, blessed be He is raised in every way. Therefore, "Hashem will deliver him in the day of evil" (Tehilim 41:2), MEANING THAT when the Evil Side has sway, Hashem will deliver him, THROUGH THE WINDOWS AND THE LATTICES.

593. In the same manner, the chieftain Yehira'el stands over all those who feel compassion for the poor, as said, "Blessed is he who considers the poor" (Ibid.). Hence everything is in this chamber. And this chamber is included within another, fourth chamber, where the decrees and Judgments of everyone are found. Happy is the portion of him, who knows the treasures of his Master, to be devoted to him and sanctify the Name of his Master always, so he may have merit in this world and in the World to Come.

590 וּכְדֵיךָ יִדְעֵי בְלֵהוּ, דְהָא קוּדְשָׁא בְרִיךְ הוּא חַיִּים
עֲלֵיהוּ דִישְׂרָאֵל, וְאִמְרֵי זַכָּאִין אִינוּן יִשְׂרָאֵל, דְאֵית
לֹון עֵיטָא בְאַרְעָא, בְּגִין לְאַתְעָרָא רַחֲמֵי מְלַעֲיִלָא,
כְּדֵיךָ כְּתִיב אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה, יוֹדְעֵי תְרוּעָה
וְדָאִי, יוֹדְעֵי תְרוּעָה: מִתְבָּרִי הָאִי תְרוּעָה, דְאֵיהוּ
דִינָא קִשְׁיָא, דְכֹלָא אֲתַדְנֹו בְהָ. זַכָּאִין אִינוּן יִשְׂרָאֵל
בְּעֵלְמָא דִינָ, וּבְעֵלְמָא דְאֲתִי, בְּגִין דְאִינוּן יוֹדְעֵי
אַרְחוּי דְקוּדְשָׁא בְרִיךְ הוּא, וְיִדְעֵי לְמַהֲךָ בְאַרְחוּי,
וְלִיְחָדָא יְחוּדָא כְדַקָּא יֵאוּת.

591 אֵלִין חֲלוֹנוֹת, וְאֵלִין חֲרָבִים, קִיּוּמֵי בְלֵהוּ
לְאַחְדָא כָּל צְלוֹתֵיךָ, דְסִלְקִין מִתְתָּא לְעֵילָא,
וְלֹאֲשַׁחֲחָא בְהוּ, לְאַעֲלָא לֹון קְמֵי קוּדְשָׁא בְרִיךְ הוּא.
וְעַל דָּא כָּל בֵּית הַכְּנֶסֶת דְלֹאוּ בֵּיה חֲלוֹנוֹת, לֹאוּ
אֲתֵר לְצִלְאָה בֵּיה כְדַקָּא יֵאוּת.

592 דְהָא בֵּית הַכְּנֶסֶת לְתַתָּא, לְקַבֵּל בֵּית הַכְּנֶסֶת
דְלְעֵילָא. בֵּית הַכְּנֶסֶת דְלְעֵילָא דְאֵית בֵּיה חֲלוֹנוֹת
כְּמַה דְאִמְרוּן, הָכִי נְמֵי לְתַתָּא. לְעֵילָא כְּנֶסֶת
הַגְּדוֹלָה, אֵית בֵּיה תְרִיסָר חֲלוֹנוֹת עֲלָאִין, הָכִי נְמֵי
לְהָאִי בֵּית הַכְּנֶסֶת תַּתָּא. וְכֹלָא קִיּוּמָאן דָּא לְקַבֵּל
דָּא, בְּגִין דְעֵלְמִין קִיּוּמִין אֵלִין בְּגוּוֹנָא דְאֵלִין,
וְקוּדְשָׁא בְרִיךְ הוּא סְלִיק יְקָרִיָּה בְכֹלָא. וְעַד בְּיוֹם
רְעָה יִמְלִטְהוּ יוּי, כְּדִ שְׁלֵטָא הֵהוּא סְטְרָא בִישָׁא,
יִמְלִטְהוּ יוּי.

593 בְּגוּוֹנָא דָּא, הָאִי מְמַנָּא יְהִירָא"ל, קִיּוּמָא עַל כָּל
אִינוּן דְחַיִּיִסֵי עַל מְסַכְנֵי, כְּד"א אֲשֶׁרִי מְשַׁכֵּיל אֶל
דֵּל. וּבְגִין דָּא כֹּלָא קִיּוּמָא בְהִיכְלָא דָּא, וְהִיכְלָא דָּא
אֲתַכְלִיל בְּהִיכְלָא אַחְרָא רְבִיעָאָה, דְתַמֵּן הוּא גְזֵרִין
וְדִינִין לְכֹלָא. זַכָּאִי חוּלְקִיָּה מֵאן דִּידַע גְּזוּי
דְמֵאֲרִיָּה, לִיְחָדָא לִיָּה, וְלְקַדְשָׁא שְׁמִיָּה דְמֵאֲרִיָּה
תְדִירָא, לְמַזְכֵּי לִיָּה בְעֵלְמָא דִינָ וּבְעֵלְמָא דְאֲתִי.

49. The chamber of merit - Gvurah

We hear that the fourth chamber, 'merit,' is the one by which God becomes known on earth. This is the chamber where all the merits, debts, punishments and rewards are kept. Rabbi Shimon gives us a great amount of detail about the four chambers that are really all one chamber, and about the spirit who takes everything and who is called Zechut El. From him there issue seventy lights and then another two lights, and these lights are spoken of with much emphasis on the number 72. We hear about the three letters that are engraved on Zechut El. The chambers are for lawsuits and judgment, for verdicts and sentences. Rabbi Shimon tells us the names of the chieftains at the gates of the chambers. He reveals how information is sent from this chamber down to men of vision and dreams, down to prophets, with the knowledge descending from grade to grade. Some of the grades are appointed to watch people and keep them from evil, some to help people who have come to be purified, some to perform miracles and signs, and some to report back on peoples' actions. In the same way, the Other Side has grades that do various evil works in the world. Rabbi Shimon tells us of the chiefs who are variously in charge of merits, deliverance, judgment, transgressions and the scales of justice. Again we hear about the glowing living creature called Tumiel who is in charge of prayers and who reigns over four Seraphim. The Seraphim emit sparks of fire that create 72 wheels glowing with fire that create the river of fire in which spirits are burned after death. During Shabbat the river stops burning

and the living creature enters the middle of the chamber, the place called 'Delight'. Here there are tens of thousands of chieftains who stand over the tables prepared on earth for Sabbath, ready to say 'Amen' to the blessings that Tumiel puts on those tables. There is a chamber opposite to the one called 'Delight', and it is called 'Pestilence' - it is reserved for those whose tables are not properly laid and who loved cursing. Everything is judged in the chamber of merit except for three things: children, life and sustenance. This is because all three flow down from above, from Yesod of Zeir Anpin.

594. By the fourth chamber, the reign of the Holy One, blessed be He over the earth is made known. It stands guard to keep the ways of the Torah. This chamber is called 'merit', and in it are judged all the cases of the world. This is the chamber where are all the merits, debts, punishments, and rewards for those who keep the precepts of the Torah.

595. This chamber, of merit, is different than the rest of the chambers. It comprises four chambers, different from each other, and all of them are one. In this chamber there is a spirit called 'Zechut El', after whom the chamber is named merit (Heb. zechut), and El, because here all the lawsuits in the world are judged. This is the secret of "and El who has indignation every day" (Tehilim 7:12).

596. The four chambers within this chamber, are one inside the other, all included within one another, and are one chamber, merit. All the four chambers have gates. A high chieftain stands outside the first gate of this chamber, Sansaniya by name. By the same name there is another chieftain, on another side of the left, who takes the Judgments FROM SANSANIYA, to his chamber, with which to arouse and execute judgment upon the world. Since he takes from him, he too is named Sansaniya. He is in charge over Askara of the babies.

597. This high chieftain, STANDING OUTSIDE THE FIRST GATE OF THIS CHAMBER, CALLED 'Sansaniya', once Judgment is received, he proclaims to all the chiefs standing at the twelve openings OF THIS CHAMBER. These are the criers who announce all the lawsuits sentenced in this chamber of merit.

598. The spirit who receives everything, Zechut El, comprises everything. From him issue seventy glittering lights, all standing in a circle, so they may see each other, and not be covered by one another. All the merits, the punishments, the judgments, are standing before these lights.

594 הַיְכָלָא רַבִּיעָא. הַיְכָלָא דָּא, דִּי קוּדְשָׁא בְּרִין, הוּא אִשְׁתַּמּוּדַע שׁוֹלְטָנְיָה בְּאַרְעָא בְּגִינְיָה. וְדָא אִיהוּ הַיְכָלָא, דְּקִיּוּמָא לְמִטְרָא אַרְחוּי דְּאוּרִייתָא. דָּא הַיְכָלָא אַקְרִי דְּזִכּוּת, דְּבִיָּה אֲתַדְנּוּ כָּל דִּינִין דְּעֵלְמָא, וְכָל זְכִיּוּן, וְכָל חוּבִין, וְכָל עוֹנָשִׁין, וְכָל אֲגָר טַב, לְאִינוּן דְּנִטְרִי פְּקוּדֵי אוּרִייתָא.

595 הַיְכָל דָּא דְּזִכּוּת, מְשַׁנְיָא מְכָל שְׂאָר הַיְכָלִין, וְהָאֵי הַיְכָלָא, כְּלִילִין בֵּיהּ אַרְבַּע הַיְכָלִין, מְשַׁנְיִין דָּא מִן דָּא, וְכֻלְהוּ חַד הַיְכָלָא. בְּהַיְכָלָא דָּא אִית רַחֵא חַדָּא, דְּאַקְרִי זְכוּת אֵל. וְהַיְכָלָא דָּא אַקְרִי עַל שְׁמִיָּה זְכוּת, וְהָאֵי אִיהוּ אֵל. וְהָכָא אֲתַדְנּוּ כָּל דִּינִין דְּעֵלְמָא, וְהָאֵי אִיהוּ רִזָּא דְּכֻתִּיב, וְאֵל זֹעֵם בְּכָל יוֹם.

596 ד' הַיְכָלִין, ד' אֵלִין דְּאִינוּן בְּהַיְכָלָא דָּא, דָּא לְגוּ מִן דָּא, כְּלִילִין דָּא בְּדָא, וְכֻלְהוּ חַד הַיְכָלָא, וְאַקְרִי זְכוּתָא. אַרְבַּע הַיְכָלִין אֵלִין, אִית לְהוּ פְּתַחִין. חַד מְמַנָּא עֲלָאָה דְּקִיּוּמָא לְבַר לְפִתְחָא קְדַמָּא דְּהַיְכָלָא דָּא, סְנַסְנַיָּה שְׁמִיָּה, וְעַל שְׁמָא דָּא, אִית מְמַנָּא אַחְרָא לְסִטְרָא אַחְרָא דְּשְׁמָאֵלָא, דְּנִטְל דִּינִין בְּהוּא הַיְכָלָא דִּילִיָּה, לְאַתְעֲרָא לְמַעַבְדַּב בְּעֵלְמָא. וּבְגִין דְּנִטְוִיל מְנִיָּה, אַקְרִי עַל שְׁמִיָּה, סְנַסְנַיָּה. וְאִיהוּ שְׁלִיט עַל הַהוּא אֲסַכְרָא דְּרַבִּינִי.

597 וְהָאֵי מְמַנָּא עֲלָאָה סְנַסְנַיָּה, כַּד נִטְוִיל דִּינָא, אַכְרִיז לְאִינוּן מְמַנָּן דְּקִיּוּמִין עַל תְּרִיסַר פְּתַחִין, וְאִינוּן כְּרוּזִין דְּמַכְרִיז כָּל אִינוּן דִּינִין, דְּאַתְדְּנּוּ מְהַיְכָלָא דְּזִכּוּתָא דָּא.

598 רוּחָא דָּא דְּנִטְוִיל כְּלָא, דְּאַקְרִי זְכוּת אֵלִין דְּקְאֻמְרִין, כְּלָא כְּלִיל בֵּיהּ. מְנִיָּה נְמַקּוּ שְׁבַעִין נְהוּרִין נְצִיִצִין, וְכֻלְהוּ בְּעֵגוּלָא קִיּוּמִי, בְּגִין לְאַחְזָאָה דָּא בְּדָא דְּלָא אֲתַכְסִי דָּא מִן דָּא. כָּל זְכִיּוּן, וְכָל עוֹנָשִׁין, וְכָל דִּינִין, קְמִי כְּלִילִין נְהוּרִין אֵלִין קִיּוּמִין.

599. From THE SEVENTY LIGHTS come out two lights, always standing before THE SEVENTY LIGHTS. The seventy lights, together with the two lights standing in front of them, are inside in the middle of the chamber. Of the secret of this chamber it is written, "Your navel is like a round goblet, that never lacks blended wine" (Shir Hashirim 7:3), FOR HERE ALL THE DEBTS AND MERITS MERGE.

600. From these 72 LIGHTS come out other 72 of the right, and 72 of the left. The first 72 are inside in the middle of the chamber. Before the INTERNAL lights, come all the merits and debts to be purified. All the deeds in the world are come from these 72 internal lights. It is found then that all the lights issuing from this high spirit ZECHUT EL, are 216 lights, FOR 3 TIMES 72 ARE 216, and they are all included in this spirit.

601. These two lights stand before the seventy, always testifying and recording verdicts, acquittals, or condemnations. The seventy decree and judge. All the judging in the world, for good or ill, is done here.

602. Upon the spirit Zechut El three letters are engraved, joining him from above, Yud-Hei-Vav. We already explained that when these letters are joined together where there is unity between male and female, YUD-HEI-VAV BEING THE SECRET OF CHESED, GVURAH AND TIFERET AND ARE MALE, AND ZECHUT EL THE SECRET OF THE FEMALE, they are written upon this spirit, ZECHUT EL. Here David says, "and my Elohim (Heb. v'elohai), the rock of my refuge" (Tehilim 94:22). THE LETTERS OF V'ELOHAI ARE THE SAME AS OF EL YUD-HEI-VAV, the secret of the spirit called 'El', together with the letters Yud-Hei-Vav written upon him. These are the three sides of the lights we mentioned, NAMELY, THREE TIMES 72, TO THE RIGHT, LEFT AND CENTER; RIGHT AND LEFT CORRESPONDING TO THE SECRET OF YUD-HEI, AND THE MIDDLE ONE BEING VAV.

603. THIS PARAGRAPH IS WANTING, IT SHOULD HAVE SAID: AFTER THAT ONE LIGHT EMERGED TO FOUR SIDES, THE LIGHT PRODUCED THREE OTHERS, WHICH ARE THREE COURT HOUSES. These three courts differ FROM THE INTERNAL 72, and judge matters other THAN CRIMINAL LAWS, SUCH AS matters of the world, richness and poverty, sickness or perfect HEALTH. For the four chambers also deal with other LAWSUITS. These two chambers are to the two other sides of the light, NAMELY, THE TWO 72'S ON THE RIGHT AND LEFT SIDES, THE SECRET OF THE THREE COURTS, THAT SENTENCE OTHER CASES. There is one chamber for all the eyed ones who do the reckoning for the deeds of the world, NAMELY, INCLUDING CRIMINAL LAWS, THE SECRET OF THE MIDDLE, INTERNAL 72; another chamber is for the scribes under the first, internal ones. These four chambers are all included within this chamber named merit after the spirit, as we said.

599 מְנִיָּהוּ נִמְקֵי תְרִין נְהוּרִין, דְּקִיָּמֵי קְמִיָּהוּ תְדִיר. וְאֵלִין ע' נְהוּרִין, וְתְרִין נְהוּרִין דְּקִיָּמֵי קְמִיָּהוּ, אֵינּוֹן לְגוּ בְּאִמְצָעִיתָא דְּהֵיכְלָא. וְעַל רְזָא דְּהֵיכְלָא דָּא כְּתִיב, שְׂרָרַךְ אֲגוֹן הַסֵּהר אֶל יַחְסֵר הַמְזוּג.

600 לְקַבֵּל אֵינּוֹן נִמְקֵי שְׁבַעִין וְתְרִין נְהוּרִין אַחֲרָנִין, מְסֻטְרָא דִּימִינָא. וְשְׁבַעִין וְתְרִין נְהוּרִין אַחֲרָנִין, מְסֻטְרָא דְּשְׂמָאלָא. וְאֵלִין קְדָמָי אֵינּוֹן פְּנִימָי לְגוּ, בְּאִמְצָעִיתָא דְּהֵיכְלָא. לְקָמֵי נְהוּרִין אֵלִין, עֲאֵלִין כָּל זְכוּוֹן וְכָל חוּבִין לְאַתְדַּבְּאָה. כָּל עוֹבְדִין דְּעֵלְמָא, מֵאֵלִין פְּנִימָי נִמְקֵי. אֲשֶׁתְּכַחוּ כָּל נְהוּרִין דְּנִמְקֵי מִרוּחָא דָּא עֲלָאָה, מֵאֵתָן וְשִׁית סְרֵי נְהוּרִין, וְכִלְהוּ כְּלִילָן בְּרוּחָא דָּא.

601 אֵינּוֹן תְּרֵי נְהוּרִין, דְּקִיָּמֵי קְמִי אֵינּוֹן שְׁבַעִין, אֵינּוֹן סְהֵרֵי סְהֵרוֹתָא תְּדִיר, וְכְתִבֵי פְתָקֵי דִּינָא דִּיזְכוּ אוּ דְּחוּבָה. אֵלִין שְׁבַעִין אֵינּוֹן גְּזָרִין גְּזָרֵי וְדִינִין דִּינִין. וְכָל דִּינִין דְּעֵלְמָא הֵן לְטַב הֵן לְבִישׁ הַבָּא אִיהוּ.

602 רוּחָא דָּא, דְּאִיהוּ זְכוּת א"ל כְּדַקְאֲמַרְן, בִּיהַ רְשִׁימִין תְּלַת אַתּוּן, דְּמִתְדַּבְּקִין בִּיהַ מְלַעִילָא, דְּאֵינּוֹן יַה"ו. וְהָא אוּקִימָנָא דְּכַד אֵלִין אַתּוּן מִתְדַּבְּקָן בְּהַאי אַתְרַ, דְּאַתְדַּבְּקוֹתָא דְּדַבְּרָא בְּנוֹקְבָא. כְּדִין אַתְרְשִׁימוּ בְּהַאי רוּחָא, אֵינּוֹן אַתּוּן. וְהַבָּא אָמַר הוּד, וְאֵלֵהִי לְעוֹר מַחְסִי. רְזָא דְּרוּחָא דָּא דְּאֲקָרֵי א"ל וְרְזָא דְּאֵינּוֹן אַתּוּן דְּרְשִׁימִין בִּיהַ, דְּאֲקָרוּן יַה"ו, אֵלִין תְּלַת סְטְרִין דְּנְהוּרִין דְּקָאֲמַרְן.

603 אֵינּוֹן תְּלַת בְּתֵי דִינִין, דְּמִתְפַּלְגִי בְּדִינִין אַחֲרָנִין, בְּמִילֵי דְּעֵלְמָא, בְּעוֹתְרָא בְּמַסְכְּנֹו, בְּמַרְעִין בְּשְׁלִימוּ, דְּאֵינּוֹן אַרְבַּע הֵיכְלִין דְּאֵינּוֹן מִתְקַנְן לְכָל אֵינּוֹן אַחֲרָנִין, תְּרִין הֵיכְלִין לְאֵלִין תְּרֵי סְטְרֵי נְהוּרִין אַחֲרָנִין, וְחַד הֵיכְלָא לְכָל אֵינּוֹן מֵאֵרֵי דְּעֵינִין, דְּעַבְדֵי חוּשְׁבָנָא מְכָל עוֹבְדִין דְּעֵלְמָא. וְחַד הֵיכְלָא, לְסוֹפְרִין אַחֲרָנִין, דִּי תַּחוֹת אֵלִין קְדָמָי פְּנִימָי. אֵלִין אַרְבַּע הֵיכְלִין, כְּלִילָן בְּהֵיכְלָא דָּא, דְּאֲקָרֵי עַל שְׂמָא דְּהַאי רוּחָא זְכוּתָא, כְּדַקְאֲמַרְן.

604. In each of the gates in these chambers, there is one chieftain. At the first gate, there is a chieftain named Gazriel. His duty is to make known the sentences and verdicts of the Judgments to the first chieftain STANDING OUT OF THE DOOR, whose name is Sansaniya, from whom receives another chieftain in charge over the chamber of the Other Side, in charge over the croup (Aramic askara) sickness in babies.

605. The chieftain, Gazriel, takes the verdicts from the internal court, as everything is sentenced there, and notifies the chieftain outside THE DOOR, SANSANIYA. All the criers proclaim throughout the firmaments, such-and- such was decreed at the house of the King. Then the matter is taken by the chamber below, THE THIRD CHAMBER, where it resounds until it is heard in all the lower firmaments, and made known to everyone down below.

606. The lower beings take the matter from grade to grade. Even the birds in the sky and the fowl on earth take it and make it known in the world, until the complainants and accusers take it, and appear before men in their dreams. Shortly afterward it comes to pass.

607. Sometimes, when something has to be made known to the kings on earth, who sustain and lead nations, the matter is disclosed to the firmament of the lower sun, where IT stands, until the chiefs of the sun, appointed over the sun, take the matter and notify the supernal chieftains of the Other Side, who make it known to the kings of the earth on their side.

608. When there were prophets in Yisrael, they used to draw their prophecy from the two supernal pillars, NETZACH AND HOD, upon which the Torah, ZEIR ANPIN, is supported. When the prophets were gone from the world, those who see in visions and in dreams came, who took everything from its place, as we said. And when there were kings in Yisrael but the prophets were gone, and no men who see in visions and in dreams were to be found, the matter was made known to the kings through this gate, THE FIRST GATE OF THIS CHAMBER.

604 בְּכֹל פֶּתַח וּפְתָחָא דְאֵלִין הֵיכְלִין, אֵית מְמַנָּא חַד, בְּפִתְחָא קְדָמָאָה אֵית מְמַנָּא חַדָּא, דְשָׁמִיָּה אֶקְרִי גַזְרִיא"ל. הֵהוּא מְמַנָּא אִיהוּ לְגַלְאָה דִּינִין, דְאֶתְדַּנּוּ וְאֶתְגַּזְרוּ לְהֵהוּא מְמַנָּא קְדָמָאָה, דְשָׁמִיָּה סַנְסַנְיָה דְמַנְיָה נְטִיל הָאֵי מְמַנָּא אַחְרָא, דְקִימָא עַל הֵיכְלָא דְסֵטְרָא אַחְרָא, וְקִימָא עַל אֶסְכְּרָה דְרַבְיִי, בְּדַקְאֶמְרִין.

605 וְהָאֵי מְמַנָּא גַזְרִיא"ל, נְטִיל מְלָה דְבֵי דִינָא פְּנִימָאָה. דְכֹלָא, אֶתְגַּזְרֵ תַמָּן, וְכַדִּין אֹדִיעַ מְלָה לְהָאֵי מְמַנָּא דְלִבְר, וְכֹל אִינּוֹן בְּרוּזֵי מִכְרִזֵי וְאֶמְרֵי בְּכֹל רְקִיעִין, כֶּךָ וְכֶךָ אֶתְגַּזְרֵ מִבֵּי מְלָכָא, עַד דְנְטִלֵי הֵהִיא מְלָה בְּהֵיכְלָא דְלִתְתָא, וּמִתַּמָּן נְפְקֵי וּמִכְרִזֵי מְלָה, עַד דְאֶשְׁתַּמַּע בְּכֹלְהוּ רְקִיעִין תַּתְּאִין, וְנַחְתֵי וְאוֹדְעֵי מְלָה, לְכֹלְהוּ דְלִתְתָא.

606 וְנְטִלֵי מְלָה כֹּלְהוּ תַתְּאִין, מִדְּרָגָא לְדְרָגָא, אֶפִּילוּ צְפָרֵי שָׁמַיָא, וְעוֹפֵי דְאַרְעָא, כֹּלְהוּ נְטִלֵי מְלָה, וְאוֹדְעֵי לָהּ בְּעֵלְמָא. עַד דְנְטִלֵי מְלָה כֹּל אִינּוֹן גְּרִדְיָנֵי נִימוּסִין, וְאַחֲזִיין בְּחֵלְמָא לְבַנֵי נֶשָׂא, וְאֶתְיָא הֵהִיא מְלָה לְזַמְן קָרִיב.

607 וּלְזַמְנִין דְהֵהִיא מְלָה דְאַצְטְרִיכָא לְמַלְכֵי אַרְעָא, דְאִינּוֹן מְמַנָּן לְאַתְזָנָא, וְלְדַבְרָא עִמָּין. דְאוֹדְעִין הֵהִיא מְלָה עַד רְקִיעָא דְשָׁמַשׁא דְלִתְתָא, וְקִימָא תַמָּן. עַד דְאִינּוֹן מְמַנָּן שָׁמַשׁא, דְאַתְמַנּוֹן עַל שָׁמַשׁא, נְטִלֵי הֵהִיא מְלָה, וְאוֹדְעֵי לָהּ לְאִינּוֹן מְמַנָּן עַלְאִין דֵּי בְּסֵטְרָא אַחְרָא, וְאִינּוֹן מוֹדְעִין הֵהִיא מְלָה לְמַלְכֵי אַרְעָא, דְאִינּוֹן בְּסֵטְרָא דְלֵהוּן.

608 וְכֹד הוּוּ נְבִיאִים בְּהוּ בִישְׂרָאֵל, הוּוּ נְטִלִין נְבוּאָה דְלֵהוּן, מִתְרִין עִמּוּדִין עַלְאִין דְאוֹרִייתָא סְמִיךְ עֲלֵיהוּ. לְבַתֵּר דְאַסְתַּלְקוּ נְבִיאִים מֵעֵלְמָא, וְאֶתּוּ מְאָרֵי דְמֵרָאָה, וּמְאָרֵי דְחֵלְמָא, נְטִלֵי מְלָה מֵאַתְרֵיהּ בְּדַקְאֶמְרִין. וְכֹד מְלְכֵי הוּוּ בִינְיָהוּ דִישְׂרָאֵל, וְנְבִיאִים אֶסְתַּלְקוּ, וּמְאָרֵי דְחֵלְמָא וּמְרָאָה לָא אֶשְׁתַּכְּחוּ, אוֹדְעִין מְלָה לְאִינּוֹן מְלְכִין, מֵהָאֵי פִתְחָא בְּדַקְאֶמְרִין.

609. And if you say: How could THE KINGS OF YISRAEL take from such a HIGH place, as this? Come and see: Each grade and every gate has certain chiefs outside, appointed over all those firmaments, all the way down to the lower firmaments. They notify the matters to those who should know. For from these chambers on the side of holiness and the secret of the Faith, grades are going down, all in the secret of the Faith. They descend until they soar into this world, and are appointed over it.

610. Some of them ARE APPOINTED to keep people from the Other Side, and the harms of the world, and watch their ways. Others help people who come to be purified. Some perform miracles and signs, and others watch the deeds of men, to testify ABOVE. So the grades differ according to their aspects. All this is in the secret of the supernal Faith, supernal holiness.

611. The Other Side works in the same manner. In the side of defilement, from the chambers OF UNHOLINESS grades go down. These grades all do evil and seduce the world. Some lead men astray from the path of good into the evil way, others stand to defile people, who come to be defiled. We learned that when a man comes to be defiled, he is defiled in this world, and defiled in that world. They are called 'boiling excrement' (Heb. tzoah), as it is written, "You shall go (Heb. tze), and say to it" (Yeshayah 30:22). These grades defile even more, and are therefore always meant for those WHO COME TO BE DEFILED. All that happens in certain grades, in a proper manner.

612. Over the second gate there is a chief called 'Dahariel' of the right. He is in charge over all the merits won by men, so they will be acquitted. When a man has a good verdict, when there are more merits than sins in men, then this chief DAHARIEL is in charge over their due and the portion of the merits and their good reward.

613. He takes out the GOOD sentence, and appoints a chief called 'Peda'el' of the third chamber, and tells him, "deliver (Heb. pede) him from going down to the pit" (Iyov 33:24). For when a man is on his deathbed, caught in the King's prison, then he is judged. All his merits and every debt he accumulated in this world come into the court to be judged.

609 ואי תימא היך נטיל מלה מהאי אתר. תא חזי, כל דרגא ודרגא, וכל פתחא ופתחא, בלהו אית לון לבר, ממנן ידיען, דאתמנן בכל אינון רקיעין, עד דנחתי לתתא ברקיעין תתאין ואודיעין מלה לאינון דאצטרין בגין דהא מאלין היכלין דאינון סטרא דקדושה ורזא דמהימנותא, אתפרשו דרגין לתתא, בלהו ברזא דמהימנותא, ונחתו דרגין על דרגין, עד דפרחין מהאי עלמא, ואתמנן ביה.

610 מנהון, לנטרא בני נשא מסטרא אחרא, ומנזיקי עלמא, ובאינון ארחי דקא אזלי. ומנהון, לסיועא לבני נשא, כד אתאן לאתדכאה. ומנהון, למעבד אתין ונסין בעלמא. ומנהון דקיימי לאשגחא בעובדין דבני נשא, למסדד סהדותא. וכן מתפרשין במה דרגין לסטריהו, וכלהו ברזא דמהימנותא עלאה, בקדושה עלאה.

611 בגוונא דא בסטרא אחרא, סטרא מסאבא, מתפרשין דרגין מאינון היכלין לתתא, בלהו דרגין לאבאשא, ולאסטאה עלמא: מנהון, קיימי לאסטאה בני נשא, מארח טב לארח בישא. ומנהון קיימי לסאבא בני נשא, לאינון דאתו לאסתאבא, במה דתנינן, אתא בר נש לאסתאבא, מסאבין ליה בהאי עלמא, ומסאבין ליה בההוא עלמא, ואינון אקרו צואה רותחת. כד"א צא תאמר לו. ואינון דרגין דקיימן לסאבא יתיר, ובגין כך, אלין תדיר לקבל אלין, וכלא איהו בדרגין ידיעאן כדקא חזי.

612 פתחא תניינא. בהאי פתחא אית ממנא דהריא"ל שמייה. ואיהו לסטר ימינא, והאי איהו ממנא, לאעלא כל זכותין דזכו בהו בני נשא, בגין דיתדן בר נש לטב עליהו כד אתדן לטב, ואינון זכין קיימן סגיין על חובי בני נשא, כדין האי ממנא, פקיר על אגרא וחולקא דאינון זכין ואגרן לטב.

613 ואפיק ההוא דינא, ומני ליה לההוא ממנא, דאקרי פדיא"ל, די בהיכלא תליתאה. וכדין א"ל, פדעהו מרדת שחת. בגין דכד ב"נ קאים בבי מרעיה, ואתפס בתפיסו דמלכא, כדין אתדן ב"נ. וכל זכו וכל חובה דעבד בהאי עלמא, כלא עאל בהאי היכלא לאתדנא.

614. When his verdict is good, his good judgment comes out of this gate, to the right of the chief Dahariel, standing there AT THE GATE. His good sentence is announced until he is saved AND CURED FROM HIS ILLNESS. The judgment goes down through all the chieftains, the good grades, descending through all the grades, UNTIL IT REACHES THE MAN IN THIS WORLD. Man is judged for everything, for better for worse by the King's court.

615. Over the third gate there is a chief named Gadiel. He is of the left side, in charge over all the transgressions and evil deeds a man goes after in this world. He puts them on the scales to weigh them against the merits put there by another chief, DAHARIEL we mentioned.

616. These scales stand within the fourth gate, where the good deeds and sins are weighed together. Whichever is in the ascendancy, has chiefs on its side. If the good deeds prevail, some chieftains of the right side take the sentence, and remove evils and diseases away from that man until he is saved. If transgressions prevail, its chieftains of the left side come, until the Other Side takes the matter, with all those who seek strict law, until the man's good fortune weakens, and that side comes down and takes away his soul. Happy is the portion of the righteous in this world and in the World to Come.

617. On the fourth gate stands a chief called 'Mozniya' (Eng. 'from scales'). These are the scales, where good and bad deeds are put and weighed together. They are called 'just scales', as it is written, "just balances" (Vayikra 19:36). Everyone is weighed by it to be judged.

618. Under this chief, MOZNIYA, there are two chiefs, one on the right and one on the left. The one on the right is called 'Hariel', and the one on the left is called 'Gedudiel'. When the merits and sins are weighed, the one ON THE RIGHT balances the scales to the right, and the one ON THE LEFT balances to the left. They are all included within the spirit called 'Zechut El'.

614 וְכִד אֶתְדֵן לְטֵב, בְּהַאי פִתְחָא נִמְכֵּי דִינִיָּה לְטֵב, לְיִמִּינָא דְהַאי מְמַנָּא דְהַרְיָא"ל, דְקִיּוּמָא בִיָּה, וְאוֹדְעִין דִּינִיָּה לְטֵב, עַד דְאֶשְׁתַּזִּיב. וְנַחְתָּא הָהוּא דִּינָא, בְּכָל אֵינּוֹן מְמַנָּן, דְרִגְוִין דְאֶשְׁתַּמוּדְעוּ לְטֵב לְתַתָּא, כְּלֵהוּ דְרִגְוִין עַל דְרִגְוִין, וְכֵלָא, בִּין לְטֵב בִּין לְבִישׁ, מִבֵּי מַלְכָא אֶתְדֵן הָהוּא ב"נ.

615 פִתְחָא תְלִיתָאָה. בְּהַאי פִתְחָא אֵית מְמַנָּא חַד, גְדִיָא"ל שְמִיָּה. וְאִיהוּ לְסֵטֵר שְמַאֲלָא, וְהַאי אִיהוּ מְמַנָּא, לְאַעְלָא כָּל חוּבִין וְכָל בִישׁוּן, דב"נ אֶסְטִי אֲבַתְרִיָּהוּ בְהַאי עֲלָמָא. וְנַחֲתִית לֹון גּוּ מִתְקַלָּא לְאַתְקַלָּא, בְּאֵינּוֹן זְכִיּוֹן דְעָאֵלוּ בִיָּדָא דְהָהוּא מְמַנָּא אַחְרָא דְקַאֲמָרְן.

616 וְהָהוּא מִתְקַלָּא קִיּוּמָא גּוּ פִתְחָא רְבִיעָאָה, וְתַמְן אֶתְקֵלוּ זְכִיּוֹן וְחוּבִין כְּחָדָא. מֵאֵן דְנִצַּח מְנִיָּהוּ, הַכִּי אֵית לִיָּה מְמַנָּן בְּהָהוּא סֵטְרָא. אִי נִצַּחֵן זְכִיּוֹן, כְּמָה מְמַנָּן אֵית בְּסֵטֵר דִּימִינָא, וְנִטְלִי הָהוּא דִּינָא, וּמַעֲבְרִין בִישׁוּן וּמַרְעִין מֵהָהוּא ב"נ, עַד דְאֶשְׁתַּזִּיב. אִי נִצַּחֵן חוּבִין, כְּמָה מְמַנָּן אֵית לִיָּה בְּהָהוּא סֵטְרָא דְשְמַאֲלָא, עַד דְנִטְלִי מֵלָה הָהוּא סֵטְרָא אַחְרָא, וְכָל אֵינּוֹן גְרִדִּינִי גְמוּסִין, עַד דְאַתְרַע מְזוּלִיָּה. וְכִדִּין נַחְתָּא הָהוּא סֵטְרָא אַחְרָא, וְנִטְלִי נִשְמַתָּא. זְכָאָה חוּלְקִיָּהוֹן דְצַדִּיקִיָּא בְעֲלָמָא דִין וּבְעֲלָמָא דְאַתִּי.

617 פִתְחָא רְבִיעָאָה. בְּהַאי פִתְחָא, קִיּוּמָא חַד מְמַנָּא, מְאֻזְנִיָּה שְמִיָּה. וְהַאי אִיהוּ מִתְקַלָּא, דְנִטְלָא זְכִיּוֹן וְחוּבִין, וְבִיָּה אֶתְקֵלוּ כְּלֵהוּ כְּחָדָא. וְדָא אֶקְרִי מְאֻזְנִי צַדִּק. כְּדִכְתִּיב מְאֻזְנִי צַדִּק. בְּהַאי אֶתְקֵלוּ כְּלֵהוּ לְאַתְדָּנָא.

618 תְּחוֹת הָאֵי מְמַנָּא, אֵית תְּרִין מְמַנָּן, חַד לְיִמִּינָא וְחַד לְשְמַאֲלָא. חַד לְיִמִּינָא, הַרְיָא"ל שְמִיָּה. חַד לְשְמַאֲלָא, גְדוּרִיָא"ל שְמִיָּה. וְכִד אֶתְקֵלוּ זְכִיּוֹן וְחוּבִין, דָּא אֶכְרַע לְסֵטֵר יְמִינָא, וְדָא אֶכְרַע לְסֵטֵר שְמַאֲלָא. וְכֵלָהוּ אֶתְכְּלִילוּ בְהַאי רַחֲמָא דְאֶקְרִי זְכוּ"ת אַל.

619. When they are all comprised IN ZECHUT EL, he issues a living creature. This is a glowing living creature, called 'Tumiel'. It stands guard over the world by the eyes of Hashem, who hover and walk about the world. These eyes of Hashem are watchful over the good deeds done secretly, and watch over the deeds done with a whole heart, though not done properly.

620. This living creature stands watchful over the prayers, because the petitions, uttered by men in their prayers, are all in the hands of this living creature. It puts them in this chamber, where they are kept for forty days.

621. Every forty days, this living creature comes out, takes all the prayers and puts them before the 72 lights to be judged. Then the spirit, Zechut El looks at them carefully, to see whether that man is worthy or not. If he is worthy, the prayer goes out, and this petition rolls, and twelve chiefs with it, each demanding from that spirit that the prayer be accepted, and it is accepted by them.

622. Under the living creature, glow four Seraphim - Seraph'el, Barkiel, Krishiel, Kedumiyah. These four are under the living creature to the four directions of the world. They are appointed to watch over those who keep the Shabbat and delight it as they ought.

623. When the four SERAPHIM travel, sparks of fire come out. From the sparks 72 wheels glowing with fire were made, whence the river of fire was made. Thousands will serve this river. All the four SERAPHIM watch over those who give pleasure to the Shabbat. The living creature TUMIEL is above them, and they travel according to it and under it.

619 וְכַד אֲתַבְּלִילֶן בְּלֵהוּ בֵּיהּ, אֲפִיק חַד חַיּוֹתָא, קְדִישָׁא, וְהָאֵי חַיּוֹתָא מְלֵהָטָא, וְאֲקָרִי שְׁמִיָּהּ, תּוּמִיָּא"ל. הָאֵי חַיּוֹתָא, אִיהִי חַיּוֹתָא דְקִיּוּמָא לְאַשְׁגָּחָא בְּעֵלְמָא, בְּאִינוּן עֵינֵי יְיָ, דְאֲזֵלֶן וְשִׁטְאֵן בְּעֵלְמָא. וְאִינוּן עֵינֵי יְיָ, בְּלֵהוּ נְטִילֵי אֲשַׁחֲוֹתָא, מְאִינוּן עוֹבְדֵין טְבִין דְאַתְעֵבִידוּ בְּטַמִּירוּ, וְלֹאֲשַׁחֲוֹתָא בְּאִינוּן עוֹבְדֵין דְאִינוּן בְּשְׁלִימוּ דְלֵבָא, וְאֵע"ג דְלֹא אֲתַעֲבִידוּ בְּדָקָא יְאוּת.

620 הָאֵי חַיּוֹתָא אִיהִי קִיּוּמָא בְּאַשְׁחֲוֹתָא דְצִלוֹתֵין. בְּגִין דְאִינוּן שְׁאַלְתֵּין דְשְׁאַלֵי בְּנֵי נָשָׂא בְּצִלוֹתֵהוּן, בְּלֵהוּ קִיּוּמֵי בִידָא דְהָאֵי חַיּוֹתָא, וְאַנַּח לֵהוּ בְּהָאֵי הֵיכְלָא, וְקִיּוּמֵין אִינוּן שְׁאַלְתֵּין בְּהָאֵי הֵיכְלָא עַד אַרְבַּעִין יוּמִין, לְאַשְׁגָּחָא בְּהוּ.

621 דְהָא בְּכָל אַרְבַּעִין וְאַרְבַּעִין, נִפְקָא הָאֵי חַיּוֹתָא, וְנָטִיל לְכָל אִינוּן שְׁאַלְתֵּין, וְאַנַּח לוֹן קִמְיֵהוּ דְאִינוּן שְׁבַעִין וְתֵרִין נְהוּרִין, וְדִיּוּגִין לוֹן. וְכַדִּין הָאֵי רֹחָא דְאֲקָרִי זְכוּת אֵל, מְעִיֵן בְּהוּ, אִי זְכוּ אִי לֹא זְכוּ. אִי זְכוּ, נִפְקָא הָאֵי צִלוֹתָא, וּמִתְגַּלְגַּלָּא הָאֵי שְׁאַלְתָּא, וְנִפְקֵן עִמָּה תְּרִיסַר מְמַנָּן, וְכָל חַד וְחַד תְּבַעִין מְעַם הֵהוּא רֹחָא, קִיּוּמָא בְּהָאֵי שְׁאַלְתָּא, וְאַתְקִיּוּמָא בְּהוּ.

622 תְּחוֹת הָאֵי חַיּוֹתָא, אַרְבַּעָה שְׂרָפִין מְלֵהָטֵין, שְׂרָפָא"ל, בְּרַקִּיא"ל, קְרִישִׁיא"ל, קְדוּמִיָּה"ה. וְאַלִּין אַרְבַּע תְּחוֹת הָאֵי חַיּוֹתָא קִיּוּמֵי לְאַרְבַּע סְטְרֵי עֵלְמָא, אִלִּין ד' קִיּוּמֵי לְד' סְטְרֵי עֵלְמָא, וְאִינוּן מְמַנָּן לְאַשְׁגָּחָא בְּכָל אִינוּן דְנִטְרֵי יוּמָא דְשַׁבְּתָא, וּמְעַנְגֵי שַׁבְּתָא בְּדָקָא יְאוּת.

623 מֵאַלִּין אַרְבַּע כַּד נְטִילֵי, נִפְקֵי שְׁבִיבִין דְאַשָׁא, וּמֵאַלִּין שְׁבִיבִין אֲתַעֲבִידוּ שְׁבַעִין וְתֵרִין גַּלְגְּלִין, מְלֵהָטֵין בְּאַשָׁא. מֵהֶכָּא אֲתַעֲבִיד נְהַר דִּינוּר. אֶלְף אֶלְפִין יִשְׁמְשׁוּנִיה לְהֵהוּא נְהָרָא, כָּל אִינוּן דְמְעַנְגֵי שַׁבְּתָא, אִלִּין אַרְבַּע מְמַנָּן מְשַׁחֲוֵן בְּכָל אִינוּן דְמְעַנְגֵי שַׁבְּתָא, וְהָאֵי חַיּוֹתָא קִיּוּמָא עֲלֵייהוּ, וְנְטִילֵי בְּגִינָה תְּחוֹתָהּ.

624. Every day the river of fire flows and burns spirits and rulers. When Shabbat arrives, a proclamation resounds, and the river is calmed. All the storms, glimmers, and sparks are calmed. This living creature stands on the four Seraphim, and enters the middle of the chamber, the place called 'delight'.

625. In this place, DELIGHT, once Shabbat enters, all the tables are set of the people, called 'the children of the King's chamber'. Thousands and tens of thousands of chieftains stand at these tables. The supernal living creature above the four Seraphim, enters and looks at each table, how each of them is given pleasure, and it blesses that table. And the thousands and tens of thousands of chieftains, all open and say 'Amen'.

626. HE ASKS: What is the blessing it says over the table, pleasing and properly set? AND HE ANSWERS: It is, "then shall you delight yourself in Hashem...for the mouth of Hashem has spoken it" (Yeshayah 58:14). And everybody says, "Then shall you call, and Hashem shall answer..." (Ibid. 9). When the table has the pleasure of all the three meals, the supernal spirit Zechut El, at the last repast, finishes by saying about all the preceding ones, "Then shall your light break forth like the morning, the glory of Hashem shall be your rearguard" (Ibid. 8). All the seventy other lights on the three sides open and say, "Behold, thus shall the man be blessed who fears Hashem" (Tehilim 128:4).

627. When a man's table is not at the place CALLED 'DELIGHT', properly set to please, then this living creature with the four SERAPHIM underneath it, and the thousands and tens of thousands all reject it outside, to the Other Side. And the accusers take it and put it in a place opposite TO DELIGHT (HEB. ONEG, AYIN-NUN-GIMEL) called 'pestilence' (Heb. nega, Nun-Gimel -Ayin). When they put it there, they say, "for he loved cursing, and it came to him; and he delighted not in blessing, and it was far from him" (Tehilim 109:17), "Let the creditor seize everything that he has...let there be none to extend kindness to him" (Ibid. 11-12). May the Merciful One save us.

624 בְּכֹל יוֹמָא וְיוֹמָא, נְגִיד הָהוּא נְהַר דִּינּוּר, וְאוֹקִיד לְכַמְה רּוּחִין, וְלַכְמָה שְׁלִיטִין. וְכַד עֵינִיל שְׁבַתָּא, כְּרוּזָא נִפְקָא, וְשְׂכִיךְ הָהוּא נְהַר דִּינּוּר, וְזַעֲפִין וְזִיקִין וְשְׂבִיבִין אֲשַׁתְּכּוּ. וְהָאִי חֵיוֹתָא אֲזֵלָא וְסַלְקָא עַל אַרְבַּעָה אֲלִין שְׂרָפִים דְּקָאֲמַרְן. וְעָאֵל גּוֹ אֲמַצְעִיתָא דִּהִיכְלָא דָּא, בְּהָהוּא אַתְר דְּאֲקֵרִי עֲנַג.

625 בְּגִין דְּבְהָאִי אַתְר, כַּד עֵינִיל שְׁבַתָּא, מִתְסַדְרָאן תַּמְן כָּל פְּתוּרֵי דְבְנֵי עֲלֵמָא, דְּאֲקֵרוּ בְּנֵי הִיכְלָא דְּמִלְכָּא, וְאַלְף אֲלָפִין, וְרַבּוּ רַבּוּן מִמֶּנּוּ, קִיּוּמֵי עַל אֵינּוֹן פְּתוּרֵי. וְהָאִי חֵיוֹתָא עֲלָאָה עַל אֲלִין אַרְבַּעָה שְׂרָפִים, וְעָאֵל בְּהָהוּא אַתְר, וְחָמָא כָּל אֵינּוֹן פְּתוּרֵי, וְאַשְׁגַּח בְּכָל פְּתוּרָא וּפְתוּרָא, וְהִיךְ מַעֲנִי לִיָּה לְכָל פְּתוּרָא וּפְתוּרָא, וְקִיּוּמָא וּבְרִיךְ לִיָּה לְהָהוּא פְּתוּרָא. וְכָל אֵינּוֹן אֲלָף אֲלָפִין, וְרַבּוּא רַבְבָּן, כְּלָהוּ פְּתַחֵי וְאֲמַרֵי אֲמֵן.

626 וּמָה בְּרַכָּה הִיא דְּבְרִיךְ עַל הָאִי פְּתוּרָא דְּמִתְסַדְרָא וְאֲתַעֲנַגָּא בְּדָקָא יְאוּת. אֲזַ תְּתַעֲנַג עַל יְיָ וְגו'. כִּי פִי יְיָ דִּבֵּר. וְכִלְהוּ אֲמַרֵי, אֲזַ תְּקַרָּא וְיְיָ יַעֲנֶה וְגו'. רוּחָא עֲלָאָה דְּאֲקֵרִי זְכוּת אֵל, כַּד הָהוּא פְּתוּרָא אֲתַעֲנַג בְּכִלְהוּ סְעוּדַתִּי, בְּסְעוּדַתָּא בְּתַרְאָה תְּלִיתָאָה מְסִיִּים וְאֲמַר, עַל כָּל אֵינּוֹן קְדַמָּאִי, וְאֲמַר אֲזַ יִבְקַע כְּשַׁחַר אוֹרְךָ וְגו', כְּבוֹד יְיָ יֵאֲסַפֵּךְ. כָּל אֵינּוֹן שְׂבַעִין נְהוּרִין אַחַרְנִין בְּכָל סְטְרִין, פְּתַחֵי וְאֲמַרֵי, הִנֵּה כִּי כֵן יְבוֹרֵךְ גְּבַר יִרְא יְיָ.

627 וְכַד פְּתוּרָא דִּבֵּר נֶשׁ לָא קִיּוּמָא בְּהָהוּא אַתְר בְּסְדוּרָא דְּעֲנוּגָא בְּדָקָא יְאוּת, בְּדִין הָאִי חֵיוֹתָא, וְאֵינּוֹן אַרְבַּע דְּתַחוּתָהּ, וְכָל אֵינּוֹן אֲלָף אֲלָפִין וְרַבּוּ רַבְבָּן, כְּלָהוּ דְּחִינִין לִיָּה לְבַר, לְהָהוּא סְטְרָא אַחַרָּא, וְכַמְה גְּרֵדִינֵי נִימוּסִין, כְּלָהוּ נְטִלֵי לִיָּה וְעֵינִילֵי לִיָּה לְהָהוּא אַתְר, דְּאֵיָּהוּ בְּהַפּוּכָא מִן דָּא, וְאֲקֵרִי נִגְעָא. וְכַד עֵינִיל לָהּ תַּמְן, וְאֲמַרֵי וַיֵּאֱהָב קִלְלָה וַתְּבוֹאָהּוּ וְלֹא חִפֵּץ בְּבְרַכָּה וַתִּרְחַק מִמֶּנּוּ. יִנְקֵשׁ נוֹשָׂה לְכָל אֲשֶׁר לוֹ וְגו', אֵל יְהִי לוֹ מוֹשֵׁךְ חֶסֶד וְגו'. רַחֲמֵנָּא לְשִׁזְבֹן.

628. Since the delight of Shabbat is the Faith in the Holy One, blessed be He, NAMELY, THE DELIGHT OF THE SHECHINAH CALLED 'FAITH', then all those who delight in Shabbat, and the holidays, the four SERAPHIM beneath the living creature, are standing in front of the river of fire, and do not let them burn in it, who enjoy their pleasure properly.

629. Under the four SERAPHIM there are other officers standing outside, who convene on this side of this chamber, who proclaim all the sentences, and the decisions decreed in this chamber.

630. Everything is judged here, except three matters, over which there is no permission to give Judgment in the chamber called 'merit'. These are children, life and sustenance, because they are not here but depend upon Mazal. For the river which is drawn and flows, WHICH IS YESOD OF ZEIR ANPIN, WHOSE SOURCE IS THE BEARD OF ARICH ANPIN, comes from where there is life above. There is food there, and children. For all the three come out from there and flow downward. For that reason all is found in this chamber save these three.

631. When man is on his deathbed, he is judged here, also for all other laws of the world. If you say, why is it that when a man is on his death bed, if he is sentenced to have life, it is given him, YET CHILDREN, LIFE AND SUSTENANCE ARE NOT SUPPOSED TO DEPEND UPON THIS PLACE? HE ANSWERS: THE MEANING is not that life depends upon this place, but once he is judged here to life, then life is drawn from above FROM MAZAL and is given him. Happy is the portion of the righteous, who know the ways of the Torah, and by it merit life eternal. Of them it is written, "Your people also shall be all righteous; they shall inherit the land forever" (Yeshayah 60:21).

50. The fifth chamber of love - Chesed

Rabbi Shimon says that the fifth chamber lights up the lower ones, shining in the secret of the faith. The spirit of 'Love' lives in the chamber - he is called 'Suriyah', and consists of four colors. He has been given all the secrets of his Master. In this chamber all the supernal treasures and the mystery of mysteries are kept. The four colors mentioned join to produce the holy living creature called 'splendor' (Zohar). The chamber holds all the souls and spirits that are still destined to descend into bodies; however, no new ones have come in since the destruction of the temple. Once they have all descended to be men, the chamber will be empty and Messiah will come. The spirit 'Love' and the living creature 'Splendor' mate to produce two lights that are included in each other and that are called 'El Shadai'. We are told how people are sent spiritual nourishment so they will not be starved by the Other Side, and how two officers in this chamber cause the love to flow between Yisrael below and God above. All the acts of kindness in the world go up to this chamber and then go further up to the supernal love. A verse about this chamber says: "Many waters cannot quench love, nor can the floods drown it..."

628 בְּגִין דְּעֻנְגָא דְשַׁבְּתָא, וּמְהִימְנוּתָא דְקוּדְשָׁא
בְּרִיךְ הוּא אִיהוּ. וּבג"ד, כֹּל אֵינּוֹן דְּמַעֲנֵגִי עֻנְגָא
דְּשַׁבְּתָא וּזְמַנֵּי וּמוֹעֲדֵי, אֵלִין אַרְבַּע דְּקִיּוּמֵי תַּחֲוֹת
הָאֵי חַיּוֹתָא, קִיּוּמָא לְקַבֵּל הֵהוּא נְהַר דְּיַנּוּר, וְלֹא
שְׁבָקֵי לְאַתּוּקְדָא בֵּיהּ, לְכֹל אֵינּוֹן דְּמַתְעַנְגִּי עֻנְגֵיהוּ
בְּדַקָא יָאוּת.

629 תַּחֲוֹת אֵלִין אַרְבַּע, אֵית מַמְנָן אַחֲרֵינִין, דְּקִיּוּמֵי
לְבוֹר, דְּאַשְׁתַּמּוּדְעָאן מַסְטְרָא דְהִיכְלָא דָא וּמְכַרְזֵי
לְכֹלָא אֵינּוֹן דִּינִין, וְכֹל אֵינּוֹן גְּזָרִין דְּאַתְגְּזְרוּ בְּהָאֵי
הִיכְלָא.

630 כֹּלָא אַתְדֵּן הֵכָא, בַּר תַּלְתַּת מְלִין, דְּלֹא אַתְיָהִיב
רְשׁוּ הֵכָא בְּהִיכְלָא דָא דְאַקְרֵי זְכוּתָא. וְאֵלִין אֵינּוֹן:
בְּנֵי, חַיִּי, וּמְזוּנֵי. דְּהָא אֵלִין תַּלְתָּא, לֹא קִיּוּמֵי הֵכָא,
בְּגִין דְּהָא בְּמִזְלָא תְלִין. דְּהָא הֵהוּא נְהַר דְּנִגְדִיד
וְנַפְיָק, תַּמָּן תְּלִין חַיִּין דְּלַעֲיֹלָא, וְתַמָּן תְּלִין מְזוּנֵי,
וְתַמָּן תְּלִין בְּנֵי, דְּהָא אֵלִין תַּלְתָּא מִתַּמָּן נַפְיָקֵי,
וְנִגְדֵי וְאַתְמַשְׁכָּאן לְתַתָּא. וּבְגִין כֵּךְ, כֹּלָא קִיּוּמָא
בְּהִיכְלָא דָא, בַּר הֵנִי תַּלְתָּא.

631 בַּר נֶשׁ כַּד אִיהוּ בְּבֵי מְרַעִיָה, הֵכָא אַתְדֵּן, וְכֹל
שְׂאָר דִּינִין דְּעֻלְמָא. וְאֵי תִימָא, בַּר נֶשׁ בְּבֵי מְרַעִיָה,
אֵי אַתְדֵּן לְחַיִּים וְהִבִּין לִיהַ. לֹא דְחַיִּין תְּלִין הֵכָא,
אַלָּא כַּד אַתְדֵּן הֵכָא לְחַיִּים, כְּדִין נִגְדִין חַיִּים
מְלַעֲיֹלָא, וְיִהְיֵי לִיהַ. זְכָאָה חוּלְקִיהוֹן דְּצַדִּיקֵי
דִּירְעֵי אַרְחוּי דְּאוּרִייתָא, וְזְכָאן בְּהַ לְחַיִּי עֻלְמָא,
עֲלִייהוּ כְּתִיב וְעַמְךָ כּוֹלֵם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ.

632. The fifth chamber is for illuminating the lower beings. It shines in the secret of the Faith. There is an opening to this chamber, and a chief in charge over it, called 'Sanegoryah'. The chief stands at the gate to argue in favor (Heb. sanegor), NAMELY, TO GIVE GOOD RECOMMENDATION ON YISRAEL, before their Master, so the Other Side will not have sway over them.

633. There is a spirit in this chamber, consisting of four, for this spirit comprises four colors: white, black, green and red, CHESED, GVURAH, TIFERET AND MALCHUT. This spirit, which consists of them all, is called 'Suriyah', a general of all the lower armies beneath him and appointed by him.

634. This is the spirit who opens and closes, for all the higher keys were given into his hand. All the lower armies are included and stand beneath him, sustained by him. This spirit knows all the secrets of his Master, for they were all handed to him.

635. This spirit is called 'Love', and for that reason the chamber is called 'the chamber of love'. For here the mystery of mysteries were stored for whoever should conceive it. This is the secret of the verse, "there will I give you my love" (Shir Hashirim 7:13).

636. This spirit is in charge of the keeping above, called "He who keeps Yisrael" (Tehilim 121:3), "who keeps covenant" (Devarim 7:9). Here are kept all the supernal treasures, and the stores of his Master are there stored. From here start all the paths and ways to those below, to awaken in them the spirit of love.

637. The four said colors were included within one another. Whenever they wish to be included, they strike each other, and one holy living creature emerges, called 'splendor' (Heb. zohar). Of this living creature it is written, "This is the living creature that I saw...by the river K'var" (Yechezkel 10:20).

632 הַיְכָלָא חֲמוּשָׁא, הַיְכָלָא דְּאֵי קַיִמָא לְאַנְהָרָא לְאַלִּין תְּתַאֵי. וְהָאֵי אִיהוּ הַיְכָלָא דְּקַיִמָא לְאַנְהָרָא בְּרָזָא דְּמַהִימְנוּתָא. פְּתַחַא חֲדָא קַיִמָא בְּהָאֵי הַיְכָלָא, וְחַד מְמַנָּא עָלֵיהּ, וְהָוָא מְמַנָּא אַקְרִי סְנִיגוּרִי"ה. הָאֵי מְמַנָּא קַיִמָא עַל פְּתַחַא דְּאֵי, בְּגִין לְמִילָף סְנִיגוּרָא דְּלֵהוּן, קַמִּיהּ דְּמַאֲרִיְהוּן. וְלֹא יִשְׁלוּט עָלֵיהוּ סְטְרָא אַחְרָא.

633 בְּהַיְכָלָא דְּאֵי, קַיִמָא חֲדָא רֹחָא, דְּכָלִּיל בְּאַרְבַּע, דְּהָא רֹחָא דְּאֵי כָּלִּיל בְּאַרְבַּע גּוּוּנִין, חוּר וְאוּכְם יְרוּק וְסוּמְק. וְהָאֵי אִיהוּ רֹחָא דְּקַיִמָא כָּלִּיל בְּכָלָא, וְאַקְרִי סוּרִי"ה, רַב עַל כָּל אִינוּן חַיִּילִין תְּתַאֵין. וְכִלְהוּ קַיִמִין תְּחוּתֵיהּ, וּמְמַנָּן תְּחוּת יְדֵיהּ.

634 הָאֵי רֹחָא, דְּסִגִּיר וּפְתַח. כָּל מִפְּתַחָן עֲלֵאִין כְּלֵהוּ אֲתַמְסְרִין בִּידֵיהּ. כָּל חַיִּילִין תְּתַאֵין, כְּלֵהוּ אֲתַכְלִילִין וְקַיִמִין תְּחוּתֵיהּ, וּמַנִּיהּ אֲתַזְנוּ הָאֵי קַיִמָא בְּכָל רְזִין דְּמַאֲרִיְהּ, כָּל גְּזִין עֲלֵאִין כְּלֵהוּ אֲתַמְסְרִין בִּידֵיהּ.

635 הָאֵי רֹחָא אַקְרִי אֲהֶבָה. וּבג"ד, אַקְרִי הַיְכָל דְּאֵי, הַיְכָל אֲהֶבָה. בְּגִין דְּהִכָּא אֲתַגְּנִיזוּ כָּל רְזָא דְּרִזִין, לְמַאן דְּאַצְטְרִין לְאַתְדַּבְּקָא בֵּיהּ. וְהִכָּא הוּא רְזָא דְּכְתִיב, שָׁם אֲתֵן אֶת דוּדֵי לֶךְ.

636 רֹחָא דְּאֵי, אִיהוּ נְטִיר כָּל נְטִירוֹ דְּלְעִילָא, וְדָא אַקְרִי שׁוּמֵר יִשְׂרָאֵל. שׁוּמֵר הַבְּרִית. בְּגִין דְּהִכָּא אִיהוּ נְטִירוֹ דְּכָל גְּזִין עֲלֵאִין, וְעַל דְּאֵי גְּזִין דְּמַאֲרִיְהּ גְּזִין בֵּיהּ. מֵהָאֵי נְמְקֵי שְׂבִילִין וְאַרְחִין לְאִינוּן דְּלְתַתָּא, בְּגִין לְאַתְעֵרָא בְּהוּ רֹחָא דְּרַחִימוּתָא.

637 אֵלִין ד' גּוּוּנִין דְּבֵיהּ, אֲתַכְלִילִין דָּא בְּדָא. וְכֵד בְּעָאן לְאַכְלָלָא, בְּטַש דָּא בְּדָא, וְנַפְק מְכֵלְהוּ חֲדָא חַיִּוּתָא קְדִישָׁא, דְּאַקְרִי זְהַר. וְהָאֵי חַיִּוּתָא עַל דְּאֵי כְּתִיב, הִיא הַחַיָּה אֲשֶׁר רָאִיתִי עַל נְהַר כְּבָר.

638. From this chamber come out all the holy spirits, sustained by the existence of the supernal kissing. For from these kisses an air of a spirit issues that sustains the life of all the high souls given to men. This is the secret of the verse, "but by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3). In this chamber you may find all the souls and spirits destined to descend to men since the world was created. Therefore, this chamber holds all the souls born of that river which is drawn and issuing, YESOD OF ZEIR ANPIN, and therefore is never empty.

639. Since the destruction of the Temple no other souls came in here. And when there will be no more, NAMELY, ALL THE SOULS IN THIS CHAMBER WILL GO DOWN TO BE CLOTHED IN MEN, this chamber will be empty, and it will be visited from above, and King Messiah will come. Then the chamber above will be aroused - MALCHUT - and the chamber below, SO HIS KINGDOM WILL BE REVEALED IN THIS WORLD.

640. It is written of the secret of this chamber, "your two breasts are like two fawns..." (Shir Hashirim 4:5). For in this chamber there is the spirit we mentioned, LOVE, and that living creature, SPLENDOR, AND THEIR JOINING TOGETHER issued two lights, included in one another, and united together, to be called, 'El Shadai'. The two lights are called 'Shadai', and together with El of the chamber below called Zechut El, they join each other and intermingle to be called 'El Shadai', for they issued from the two breasts (Heb. shadayim).

641. The name 'El' is of the right. It takes from this place all the compassion there that nourish the chamber below called 'merit', named after the spirit in it, as we said. The name 'Shadai' suckles all the lower beings and all the chambers, and those standing outside on this side, called 'the pegs of the Tabernacle', as we explained. It is therefore called 'Shadai', for giving plenty of food to the lower beings, that it receives from the right.

638 מְהִיכֵלָא דָא, נִמְקִין כָּל רוּחִין קְדוּשִׁין דְּקַיִמִין בְּקַיִמָא דְנִשְׁיָקִין עֲלָיִן. דְּהָא מְאִינוּן נִשְׁיָקִין, נִמְקָא אֲוִירָא דְרוּחָא, לְקַיִמָא דְנִפְשָׁא לְכָל אִינוּן נִשְׁמַתִּין עֲלָיִן, דְּאֲתִיִּיהִיבוּ בְּבִנֵי נִשָּׂא. וְרָזָא הָהוּא דְכְּתִיב, כִּי עַל כָּל מוֹצָא פִי יְיָ יַחֲיֶה הָאָדָם. בְּגִין דְּבִהָאֵי הֵיכְלָא קַיִמִין כָּל נִשְׁמַתִּין, וְכָל רוּחִין, דְּזַמִּינִין לְנַחְתָּא בְּבִנֵי נִשָּׂא, מִיּוֹמָא דְאֲתַבְּרֵי עֲלֵמָא. וְעַל דָּא, הֵיכְלָא דָא נִקְטָא, כָּל אִינוּן נִשְׁמַתִּין דְנִפְקִין מֵהָהוּא נְהַר דְנִגִיד וְנִמְקִין. וּבְגִין דָּא, הֵיכְלָא דָא לֹא קַיִמָא לְעֲלָמָא בְּרִיקְנֵיָא.

639 וּמִיּוֹמָא דְאֲתַחַרְבַּ בִּי מִקְדָּשָׁא, לֹא עָאֵלוּ הֵכָא נִשְׁמַתִּין אַחֲרָנִין. וְכֹד יִסְתַּיִמוּן אֲלֵיךְ, הֵיכְלָא קַיִמָא בְּרִיקְנֵיָא, וְיִתְפַּקֵּד מִלְעִילָא, וְכֹדִין יִיתִי מִלְכָּא מְשִׁיחָא. וְאֲתַעַר הֵיכְלָא דָא לְעִילָא, וְיִתַּעַר הֵיכְלָא לְתַתָּא.

640 וּבְרָזָא דְהֵיכְלָא דָא כְּתִיב, שְׁנֵי שְׁדִיךְ כְּשְׁנֵי עֲפָרִים וְגו'. בְּגִין דְּבִהֵיכְלָא דָא הָהוּא רוּחָא דְקַאֲמָרָן, וְהָהוּא חֵיוֹתָא, אֲפִיק תְּרִין נְהוּרִין כְּלִילָן דָּא בְּדָא, מִתְקַשְׁרִין דָּא בְּדָא, וְאֲקָרוּן א"ל שְׁדֵי. אֲלֵיךְ אֲקָרוּן שְׁדֵי, וְא"ל דְלִתְתָּא, מִתַּחַבְּרִין דָּא בְּדָא, וְאֲעִיל דָּא בְּדָא, וְאֲקָרִי א"ל שְׁדֵי. בְּגִין דְנִפְקִין מִכְּלָלָא דְאֲלֵיךְ שְׁדִים.

641 וְהָאֵי א"ל דְאִיהוּ מְסַטְרָא דִימִינָא, נְטִיל מֵאֲתַר דָּא, כָּל אִינוּן רַחֲמִין, דְּקַיִמִי לְאֲתַזְנָא הָהוּא הֵיכְלָא דְלִתְתָּא, דְאֲקָרִי זְכוּתָא, עַל שְׂמָא דְהָאֵי רוּחָא דְבִיָּה דְקַאֲמָרָן. הָאֵי שְׁדֵי, יִנִּיק לְכָל אִינוּן תַּתְּאִין, וְלְכָל אִינוּן הֵיכְלִין, וְלְכָל אִינוּן דְלִבְרָ, דְקַיִמִי מְסַטְרָא דָּא, דְאֲקָרוּן יְתְרוֹת הַמְשַׁכֵּן, כְּמָה דְאֲוִקִימָנָא. וְעַל דָּא אֲקָרִי שְׁדֵי, בְּגִין דְמְסַפְקָא מְזוּנָא לְכֻלְהוּ תַתְּאִין, כְּמָה דְאִיהוּ מְקַבְּלָא, מְסַטְרָא דִימִינָא.

642. From here come out the lights called, "the bright blade of a revolving sword" (Beresheet 3:24), for they revolve and turn into several colors. We already explained that they are those aroused to accomplish a mission above. And in this world they are of the left. When this spirit expands, it strikes and emits lights on all sides, RIGHT AND LEFT, like breasts pouring milk on all sides. So from this spirit lights come out on every side, and issue another living creature in charge over those called 'the bright blade of a revolving sword'. This is called (A FEW LINES ARE MISSING).

643. (THE BEGINNING IS MISSING) he is in charge over the world. When there is hunger, and the world is sentenced to it, this living creature is appointed over the world. It issues a spirit of nourishment to the faithful, so they will not starve on account of the Other Side. While hunger has sway over the world, two spirits of defilement issue from that side, called "destruction and famine." This is the secret of the verse, "At destruction and famine you shall laugh" (Iyov 5:22). They abide in the world and denounce men. The one who sends them hunger and they die IS DESTRUCTION. When the other, FAMINE, has sway, people eat but are never satisfied, WHICH IS FAMINE because an evil spirit rules over the world.

644. This is the living creature, which produced the spark coming out of the two glittering sparks, that revolve and turn into several colors, SOMETIMES FEMALE, SOMETIMES MALE. This spark is called 'Seraphim'. It grasps and inflames them.

645. In this chamber there are two officers, lights standing upon thousands and tens of thousands called 'vines', and thousands and tens of thousands called 'pomegranates'. They all exist through love, and bring love between Yisrael below, and the Holy One, blessed be He, above. They all arouse love and endure through love. When love is awakened from below upward, and from above downward, the chamber is filled with goodness, and charity, and mercy, and the love below and the love above join each other. BET-HEI BELOW ARE ATTACHED TO ALEPH-HEI ABOVE. (ALEPH-HEI-BET-HEI = AHAVEH, LIT. 'LOVE')

642 מֵהֵכָּא, נִפְקוּ אֵינּוֹן נְהוּרִין, דְּאֶקְרוּן לְהַט הַחֶרֶב הַמְתַּהַפֶּכֶת. בְּגִין דְּמִתְהַפְּכָא לְכַמָּה גּוּוּנִין, וְהָא אוֹקִימָנָא, דְּאֵלִין מִתְעָרִי דִּינָא בְּשִׁלְיחוּתָא דְלַעִילָא, וְאֵינּוֹן בְּעֵלְמָא מְסֻטְר שְׂמָאֲלָא, בְּד אֲתַפְּשֵׁט רוּחָא דָא, וּבִטְש לְאַפְקָא נְהוּרִין לְכָל סְטְרִין, כְּאֵינּוֹן שְׂדִים דְרַמָּאן חֲלָבָא לְכָל סְטְר, הֵכִי נָמִי מֵהָאֵי רוּחָא, נִפְקִי לְכָל סְטְר, וְאִפִּיקוּ חֵד חִיּוּתָא אַחְרָא, דִּי מִמְנָא עַל אֵלִין, דְּאֶקְרִי לְהַט הַחֶרֶב הַמְתַּהַפֶּכֶת. וְדָא אֶקְרִי.

643 וְהָוָא וְהָאֵי דְמִמְנָא עַל עֵלְמָא. בְּזִמְנָא דִּי מִמְנָא כְּפָנָא עַל עֵלְמָא וְאֲתַדֵּן בִּיה, כְּדִין הָאֵי חִיּוּתָא אֲתַפְּקֵדָא עַל עֵלְמָא, וְאִפִּיק רוּחָא דְמִזְוֹנָא, לְכָל אֵינּוֹן בְּנֵי מְהִימְנוּתָא, דְלֹא יִמּוּתוּן בְּכְפָנָא, וְסַעִיד לְבִיּוּהוּ. בְּגִין דְּהָא מְסֻטְרָא אַחְרָא, כְּד שְׁלֵטָא כְּפָנָא בְּעֵלְמָא, נִפְקִי מֵהָאֵי סְטְרָא תְרִין רוּחִין מְסֻטְרִין, וְאֶקְרוּן שׁוּד וּכְפָן. וְדָא אִיהוּ רְזָא, לְשׁוּד וּלְכְפָן תְּשַׁחֵק. בְּגִין דְּאֵלִין קִיּוּמִין בְּעֵלְמָא, וְעַבְדִּין לֹון לְבָנֵי נְשָׂא קְטְרוּגָא. חֵד, הָוָא דְקָא מְשַׁדֵּר לְהוּ כְּפָנָא, וּמִיּוּתֵי. וְחֵד, דְקָא אֲכָלִי בְנֵי נְשָׂא וְלֹא שְׁבַעִין, בְּגִין דְּהָא רוּחָא בִישָׂא שְׁלֵטָא בְּעֵלְמָא.

644 חִיּוּתָא דָא, אִפִּיק חֵד נִיּוּצָא, דְקָא נִפְקִי מִנְצִיצוּ דְתְרִין נִיּוּצָין דְאִמְרָן, דְאֵינּוֹן מִתְהַפְּכָן לְכַמָּה גּוּוּנִין. וְהָאֵי נִיּוּצָא אֶקְרִי שְׂרָפִים, וְהָאֵי אַחִיד בְּהוּן, וְלֵהִיט לֹון.

645 בְּהִיכְלָא דָא אֵיט תְרִין מְמַנָּן, נְהוּרִין דְקִיּוּמִין עַל אֶלְף וּרְבּוּא רַבְבָּן דְאֶקְרוּן גַּפְנִים, וְאֶלְף, וּרְבּוּא רַבְבָּן דְאֶקְרוּן רְמוּנִים, וְכִלְהוּ קִיּוּמִין בְּחִבּוּבוּתָא, וְאֵלִין אֵינּוֹן דְאֵעִלִי רְחִימוּתָא בֵּין יִשְׂרָאֵל לְתַתָּא, וְקוּדְשָׁא בְרִיךְ הוּא לַעִילָא. וְכִלְהוּ מִתְעָרִי רְחִימוּתָא, וְקִיּוּמִין בְּרְחִימוּ. וְכֵד אֲתַעַר רְחִימוּ מִתַּתָּא לַעִילָא, וּמִעִילָא לְתַתָּא, כְּדִין אֲתַמְלִיא הִיכְלָא, דָא, מְכַמָּה טְבִין, מְכַמָּה חֲסָדִין, מְכַמָּה רְחִמִין וְכְדִין רְחִימוּ דְלְתַתָּא, גּוּ רְחִימוּ עֲלָהָ, אֲתַדְּבַק דָא בְּדָא.

646. From here come out two chiefs, called 'love' after the chamber. Their duty is to watch over those who proclaim the unison of the Master with love, sacrifice their lives with love, and ascend to testify above. All those who do an act of kindness in the world, these acts go up and enter this chamber to be adorned, then go further up to be adorned by the supernal love. Concerning this the verse says, "For Your kindness (Heb. Chesed) is great above the heavens" (Tehilim 108:5). Of this chamber it is written, "Many waters cannot quench love, nor can the floods drown it..." (Shir Hashirim 8:7).

646 מֵהֵכָא נִפְקֵי תְרֵין מַמְנָן, וְאֶקְרוּן אֶהֱבָה, עַל שְׂמָא דְהֵיכְלָא. וְאֵלִין קְיִימִין לְאַשְׁגָּחָא עַל כָּל אִינוּן דְּמִיחְדֵי יְחוּדָא דְמֵאֲרִיִּהוֹן בְּרַחֲמֵימוּ, וּמְסַרֵי נַפְשֵׁיהוּ עֲלֵיהּ בְּרַחֲמֵימוּ, וְסַלְקֵי וְאַסְהִירוּ לְעִילָא וְכָל אִינוּן דְּעֵבְדֵי חֶסֶד בְּעֵלְמָא, אִינוּן חֶסְדִּין סַלְקִין וְעֵאלִין גּוּ הָאִי הֵיכְלָא, וּמִתְעַטְרֵי תַמְן, וְסַלְקֵי לְאַתְעַטְרָא גּוּ אֶהֱבָה עֲלָא. וְעַל דָּא כְּתִיב, כִּי גְדוֹל מַעַל שָׁמַיִם חֶסְדְּךָ. בְּהֵיכְלָא דָּא כְּתִיב, מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֶהֱבָה וְנִהְרֹת לֹא יִשְׁטַפּוּהָ וְגו'.

51. The chamber of desire - Tiferet

Rabbi Shimon tells us about the sixth chamber, the chamber of desire that is called: "word that proceeds out of the mouth of Hashem." Here all the wishes and petitions in the world are granted. This is the chamber where Moses was taken after death. We learn of the spirit in charge of this chamber who is named Raziel, and we learn of the roles of Michael, Gabriel, Raphael and Uriel, who are instrumental in defence, in healing, in bringing medicine and in carrying messages. Rabbi Shimon talks about water, fire, air and dust that are Chesed, Gvurah, Tiferet and Malchut. He tells us that Rabbi Akiva reached this chamber and died with complete love; he was not judged, because he drew the light of Wisdom from below upward, rather than from above downward. We learn about the ten martyrs, whose souls rose up to God but whose bodies were delivered to the Other Side. Rabbi Shimon comes to the conclusion that holiness is joy and that the Other Side is sadness. He talks about how all the lower chambers are included in this chamber, standing on pillars. The officers in charge of these chambers look after the marriage of males and females, all births, the speech of children who study the Torah, the declarations of judgment, and the gladdening of the world. We read about the supernal kisses that unite the lower and higher grades, and of what happened when Jacob reached this chamber. We hear of how Abraham and Isaac comprised Love and Judgment together, and how there is no justice without merit. This explains how the Sanhedrin began to develop the criminal laws. Then we are told about the prophets, and how the seers get their visions and dreams from the chambers of Brightness and Splendor. There is a description of the sixth chamber of the Other Side, where all the wicked pleasures are found. Rabbi Shimon says that there are things the body delights in, and things the soul delights in. He tells us that all the souls of the chambers below the sixth chamber are included in the sixth chamber, and there are two names that include all the other names - they are Yud Hei Vav Hei Elohim and Yud Hei Vav Hei Tzevaot. The first name is of Jacob, and the second of Joseph. These are the secret of the first temple and the second temple.

647. The sixth chamber is called 'the chamber of desire'. This is the desire called, "word that proceeds out of the mouth of Hashem" (Devarim 8:3). It is the joy of everything joined. And here is the desire of all desires, according to the secret of the verse, "Your lips are like a thread of scarlet" (Shir Hashirim 4:3). It is the desire of all the souls coming out of the mouth of Hashem.

647 הֵיכְלָא שְׂתִיתָא. דָּא הוּא הֵיכְלָא דְאֶקְרִי הֵיכְלָא דְרִצּוֹן, דְּאִיהוּ רַעוּא, דְּאֶקְרִי מוּצָא פִי יוֹ, חֲדוּה דְאַתְדַּבְּקוּתָא דְכָלָא. וְהֵכָא אִיהוּ רַעוּא דְרַעוּוֹן, בְּרִזָּא דְכְּתִיב, כַּחוּט הַשָּׁנִי שְׂמֹתוֹתֶיךָ. רַעוּא דְכָל נִשְׁמֹתִין, דְּנִפְקֵי מֵהוּא מוּצָא פִי יוֹ.

648. This chamber is the chamber of desire, where all the wishes and petitions in the world are granted. For it is the desire of all the desires, where they are kissing, according to the secret of the verse, "and Jacob kissed Rachel" (Beresheet 29:11). Then, when they kiss each other, it is time of favor, because then wholeness is found, and all faces illuminate. Whenever prayers rise, it is a time of goodwill. Therefore it is written, "But as for me, let my prayer be to You, O Hashem, in an acceptable time" (Tehilim 69:14), which refers to their joining each other.

648 הָאִי הֵיכְלָא, הֵיכְלָא דְרַעוּא. דְּקִיּוּמָן הֵכָא כָּל שְׂאֲלֹתִין, וְכָל בְּעוֹתִין דְּעֵלְמָא. בְּגִין דְּרַעוּא דְכָל רַעוּוֹן, כַּד נִשְׁיָקִין אֶשְׁתַּכְּחוּ, בְּרִזָּא דְכְּתִיב, וַיִּשָּׁק יַעֲקֹב לְרָחֵל. וְכַדִּין כַּד נִשְׁיָק דָּא לְדָא, כַּדִּין אֶקְרִי עַת רַצּוֹן. בְּגִין דְּהָא כַּדִּין שְׁלִימוּ אֶשְׁתַּכְּח, וְכָל אֲנַפִּין נִהִירִין. וְכַד צְלוֹתִין סַלְקִין, כַּדִּין אִיהוּ עַת רַצּוֹן לְאַשְׁתַּכְּחָא, וְעַד כְּתִיב וְאֲנִי תַמְלִתִּי לְךָ יְיָ עַת רַצּוֹן. דְּאִיהוּ חֲבוּרָא דָּא עִם דָּא.

649. There are six entrances to this chamber, four entrances to the four directions of the world, CHESED, GVURAH, TIFERET AND MALCHUT, one above and one below, NETZACH AND HOD. There is one spirit in charge over the entrances, greater than all the chieftains of the entrances, named Raziel. He is appointed to be in charge over the supernal secrets, that talk mouth to mouth, and kiss each other in loving love.

650. These secrets are not meant to be revealed, but when the gates are opened, all the chambers know, and all the spirits and legions, that the gates of desire were opened. Through these gates no one enters, save the desire of the prayers, the desires of the praises, the desires of the holy high souls.

651. This is the chamber of Moses. To this chamber Moses was gathered in love, and with kisses, NAMELY, HE DIED BY THE KISS OF DEATH. In this chamber, "Moses speaks and the Elohim answers him by a voice" (Shemot 19:19).

652. When THE KISSERS are joined in kissing each other, it is written, "Let him kiss me with the kisses of his mouth..." (Shir Hashirim 1:1). There are no kisses of joy and love, save when they cling to each other, mouth to mouth, spirit to spirit, and saturate each other with pleasure and joy from the supernal illumination.

653. Come and see: "Moses speaks" REFERS TO ZEIR ANPIN, as it is written, "Behold, you are fair, my love" (ibid. 15), and "your lips are a thread of scarlet" (Shir Hashirim 4:3). THESE ARE THE WORDS OF ZEIR ANPIN TO THE SHECHINAH. "And the Elohim answers him by a voice": THIS IS THE SHECHINAH TALKING TO ZEIR ANPIN, as it is written, "behold, you are fair, my beloved yea, pleasant" (Shir Hashirim 1:16), and, "His lips like lilies, dropping flowing myrrh" (Shir Hashirim 5:13). THESE ARE THE WORDS OF THE SHECHINAH TO ZEIR ANPIN.

654. To the spirit, RAZIEL, were given all the secrets of the high souls, who awaken the need of love above and below together, NAMELY, MALE AND FEMALE, WHEN THEY RAISE MAYIN NUKVIN (FEMALE WATERS). These are the supernal souls, such as Rabbi Akiva and his companions, THE TEN MARTYRS, who did not bathe in the river of fire, like the rest of the souls who pass through it to bathe. THEY DID NOT NEED IT BECAUSE OF THEIR GREAT HOLINESS. We already explained that.

649 בְּהִיכְלָא דָּא קַיִמָן שֵׁית פְּתֻחִין, ד' פְּתֻחִין לְד' סְטְרִין דְּעֵלְמָא, וְחַד לְעֵילָא, וְחַד לְתַתָּא. בְּאַלְיִן פְּתֻחִין אֲתַמְנָא חַד רוּחָא, דְּאִיהוּ רַב עַל כְּלָהוּ דִּי מִמְנָן בְּכָל אֲלִין פְּתֻחִין, וְרַזְיָא לְשִׁמְיָהּ. וְהָאִי אֲתַמְנָא וְאֲתַפְקֵד בְּכָל אֲיִנוּן רְזִין עֲלָאִין, דְּפּוּמָא לְפּוּמָא מִמְלָלִין, דְּנִשְׁקִין דָּא דְּלָא בְּרַחֲמֵימוּ דְּרַחֲמֵימוּתָא.

650 רְזִין אֲלִין לָא קַיִמָן לְגַלְיָא, אֲבָל כִּד תְּרַעִין אֲתַפְתְּחוּ, כִּדִּין יִדְעִין כְּלָהוּ הִיכְלִין, וְכָל אֲיִנוּן רוּחִין, וְכָל אֲיִנוּן מִשְׁרִיין, דְּהָא תְּרַעִי דְּרַצוֹן אֲתַפְתְּחוּ. וְלָא עֲאֲלִין בְּאַלְיִן תְּרַעִין, אֲלָא רַעִי דְּצִלוֹתִין, רַעִי דְּשִׁבְחָא, רַעִי דְּנִשְׁמַתִּין קְדִישִׁין עֲלָאִין.

651 הָאִי אִיהוּ הִיכְלָא דְּמֹשֶׁה, בְּהָאִי הִיכְלָא אֲתַכְנִישׁ מֹשֶׁה בְּרַחֲמֵימוּ, וְנִשְׁקִין בְּנִשְׁקִין. בְּהָאִי הִיכְלָא, מֹשֶׁה יִדְבֵּר וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל.

642 כִּד אֲתַדְּבִקוּ נִשְׁקִין בְּנִשְׁקִין, דָּא עִם דָּא, וְעַל דָּא כְּתִיב, יִשְׁקֵנִי מִנִּשְׁקוֹת פִּיהוּ וְגו'. לִית נִשְׁקִין דְּחֲדוּה וְרַחֲמֵימוּתָא אֲלָא כִּד מִתְּדַבְּקִין דָּא בְּדָא, פּוּמָא בְּפּוּמָא, רוּחָא בְּרוּחָא, דְּכִדִּין רוּאֵן דָּא עִם דָּא, בְּתַפְנוּקִין דְּכָלָא, וּבְחֲדוּה, מְנַהִירוּ עֲלָאֵה.

653 תָּא חֲזִי, מֹשֶׁה יִדְבֵּר, דְּכְתִיב הִנֵּן יִפָּה רַעִיָתִי, וְכְתִיב כְּחוֹט הַשָּׁנִי שְׁפֹתוֹתַיךְ. וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל, דְּכְתִיב הִנֵּן יִפָּה דוֹדֵי אֶף נְעִים, וְכְתִיב שְׁפֹתוֹתַי שׁוֹשָׁנִים נוֹטְפוֹת מוֹר עוֹבֵר.

654 הָאִי רוּחָא, אֲתַמְסְרוּ בִּידֵיהּ, כָּל רְזִין דְּאֲיִנוּן נִשְׁמַתִּין עֲלָאִין, דְּמִתְעֵרִי תִּיאוּבְתָא דְּרַחֲמֵימוּ דְּלְעֵילָא וְתַתָּא כְּחָדָא. אֲיִנוּן נִשְׁמַתִּין עֲלָאִין, כְּגוֹן רַבִּי עֲקִיבָא וְחֲבֵרוֹי, דְּאַלְיִן לָא אֲתַקְרִיבוּ לְאַסְתַּחָּא בְּנֵהַר דִּינּוּר, כְּמָה דְּשָׂאֵר נִשְׁמַתִּין אֲסַתַּחֲיִין תַּמָּן וְעִבְרוּ בֵּיהּ, וְהָא אֲוִקִימָנָא.

655. The spirit RAZIEL let out twelve lights, that exist by the secret under that spirit. There are four high lights to the four directions, ruling over the four winds. To the south stands one supernal light, the right of the whole world, from which Yisrael begin to be united by the secret of the Faith. This is Michael, minister over the force of the supernal lights descending from the south, CHESED, where the light is strong.

656. Michael, the light of the right, is the great guardian, THE CARETAKER, of Yisrael. When the Other Side accuses and prosecutes Yisrael, Michael stands against him as counsel for the defense, AN ADVOCATE IN FAVOR of Yisrael, and they are saved from prosecution of the chief enemy of Yisrael.

657. Except at the time of the destruction of Jerusalem, when the sins multiplied, and Michael could not overcome the Other Side, because his pleadings were broken. Then, "He has drawn back His right hand from before the enemy" (Eichah 2:3).

658. To the north stands another light, whose duty is to nullify sentences of the fourth chamber. It gives THE NULLIFICATION to the chief in charge over the gate, where stand other chieftains of the side of defilement, waiting to take the sentence from the chief. Sometimes, the light of the north side executes the judgment ITSELF, and it is not given to the Other Side. For all the judgments executed by it ITSELF, can be mended, and the Holy One, blessed be He does kindness in such places, THOUGH THEY ARE OF THE LEFT.

659. HE EXPLAINS: Gabriel is the light of the north, and wherever he strikes there is Chesed, for Gabriel consists of two sides, and comprises both GVURAH AND CHESED. He therefore strikes, but with a healing effect. On this side there is the secret of the verse, "as a man chastens his son, so Hashem your Elohim chastens you" (Devarim 8:5). These are sufferings of love, including this and that side, GVURAH AND CHESED.

655 רוּחַא דָּא, אַמִּיק תְּרִיסַר נְהוּרִין, וְכִלְהוּ קַיִמִי
בְּרִזָּא דְתַחֲתֵי הָאִי רוּחָא. בְּאַרְבַּע סְטְרִין דְעֵלְמָא,
קַיִמִין ד' נְהוּרִין עֲלָאִין, דְשִׁלְטִין לְאַרְבַּע סְטְרִין.
בְּסְטְרָא דְדְרוּם, קַיִמָּא חַד נְהוּרָא עֲלָאָה יְמִינָא דְכָל
עֵלְמָא, דְהָא מְנִיָּה שְׂרָאן יִשְׂרָאֵל לְאַתְאַחְדָּא בְּרִזָּא
דְמַהִימְנוּתָא, וְאִיהוּ מִיכָאֵל, רַב חֵילָא דְנְהוּרָא
עֲלָאָה, דְנַחְתָּא מְסְטְרָא דְדְרוּם, דְתַמְן נְהוּרָא קַיִמָּא
בְּתוּקְפִיהָ.

656 הָאִי מִיכָאֵל, נְהוּרָא יְמִינָא, אַפְטְרוּפּוּסָא רַבָּא
דְיִשְׂרָאֵל. בְּגִין, דְכַד סְטְרָא אַחְרָא קַיִמָּא לְאַסְטָאָה
עֲלִיָּהוּ דְיִשְׂרָאֵל, כְּדִין מִיכָאֵל טַעַן עִמִּיהָ, וְאַתְעֵבִיד
סְנִיגוּרִיא עֲלִיָּהוּ דְיִשְׂרָאֵל, וְאַשְׁתַּזְבֵּן מֵהֵוּא
קְטִיגוּרִיא דְמֵאִרֵי בְעֵלֵי דְכַבוּ יִשְׂרָאֵל.

657 בַּר בְּזַמְנָא דְאִיחֻרְבַּ יְרוּשָׁלַם, דְהָא כְּדִין אַתְגַּבְרוּ
חֻבּוּין וּמִיכָאֵל לֹא יָכִיל בְּהַדְיָה דְסְטְרָא אַחְרָא,
דְטַעַנְתִּיהָ דְמִיכָאֵל תְּבִירָא עֲלִיָּהוּ דְיִשְׂרָאֵל, וּכְדִין
הָשִׁיב אַחֲזֹר יְמִינוּ מִפְּנֵי אוֹיֵב.

658 בְּסְטְרָא דְצַפּוֹן, קַיִמָּא נְהוּרָא אַחְרָא, דְהָא אִיהוּ
קַיִמָּא לְבִטְלָא דִינָא מִבֵּי הַיְכָלָא רְבִיעָאָה. וְיֵהֵב
לְמַמְנָא דְפִתְחָא דְבַהֲהוּא פִתְחָא קַיִמָּא מִמְנָן אַחְרָן
דְאִינוּן דְבְּסֵטֵר מְסַאבָּא, מְחַכָּאן לְהֵוּא מְמָנָא
וְנִטְלֵי דִינָא. וְלִזְמַנִּין דְהָאִי נְהוּרָא דְבְּסְטְרָא דְצַפּוֹן,
אִיהוּ עֵבִיד דִינָא, וְלֹא יְתַמְסֵר בִּינְדָא דְסְטְרָא אַחְרָא.
בְּגִין דְכָל דִינִין דְאַתְעֵבִידוּ בֵּיהָ, אִית לֹון אַסְוּוּתָא.
וְקוּדְשָׁא בְרִיךְ הוּא עֵבִיד חֶסֶד בְּאִינוּן אַתְרֵי.

659 גַּבְרִיא"ל אִיהוּ הָאִי נְהוּרָא דְבְּסְטְרָא דְצַפּוֹן,
וּבְכָל אַתְר דְאִיהוּ מְחִי, שְׂרִי בֵּיהָ חֶסֶד. בְּגִין
דְגַבְרִיא"ל בְּתִרִין סְטְרִין, כְּלִיל בְּתִרוּוּיָהוּ, וְעַל דָּא,
מְחִיא וְאַסְוּוּתָא בֵּיהָ. בְּסְטְרָא דָּא קַיִמָּא רְזָא
דְכַתִּיב, כִּי כַּאֲשֶׁר יוֹסֵר אִישׁ אֶת בְּנוֹ יוֹי אֶלְהֵיךָ
מִיִּסְרָךְ. וְאַלִּין יְסוּרִין דְרַחֲמִוּתָא, דְכְּלִילִן בְּסְטְרָא
דָּא וּבְסְטְרָא דָּא.

660. To the east side there is another light, found in all that pertains to healing. It presents before the Holy One, blessed be He all those who were forgotten in their beds of sickness, AND NOT HEALED IN TIME, in order to bring nearer the time and end of their illness, for they were perfected in their Faith, MEANING THAT THE SICKNESSES KEEP THE TIME ALLOTTED TO THEM BY FAITH, AND DO NOT WANT TO LEAVE EARLIER. AND IT ASKS THEM TO LEAVE BEFORE THEIR TIME IS DUE. The light goes about the world every day to perfect the medicine at the command of its Master. This light is named Raphael. IT IS HIM, though we stated that RAPHAEL is of the west side, and grasps this and that side, the side of Michael and the side of Gabriel, BEING OF THE CENTRAL COLUMN, TIFERET, COMPRISING THE TWO COLUMNS, RIGHT AND LEFT, WHICH ARE MICHAEL AND GABRIEL.

661. This is the chieftain whose charge it is, when a man is sentenced to remain alive, in the fourth chamber, to hasten the medicine. This medicine comes through distress, FOR UNLESS HE WERE ILL, HE WOULD NOT HAVE NEEDED MEDICINE, and since it comes out of the two sides, CHESED AND JUDGMENT. This distress, THE ILLNESS, comes out of the left, and the medicine of the right side. Therefore the sick, when healing is sent to him, it comes out of great distress.

662. So it is on the west side, THAT THE MEDICINE COMES ALSO FROM THE WEST SIDE, BECAUSE THE WEST IS MALCHUT INCLUDING ALL THE LIGHTS OF THE THREE COLUMNS, AS WAS SAID. Though we said that Raphael is of the east side, and we stated that he is ALSO of the west, NEVERTHELESS healing and life come only from the east side, but, thence life is drawn downward TOWARDS MALCHUT, WHICH IS THE WEST SIDE.

663. On the side of the west, there is one light called 'Nuriel', which is Uriel. It consists of them all, and acts as a messenger on every matter. FOR WEST IS MALCHUT INCLUDING ALL THE THREE COLUMNS. It has three sides, NAMELY, THREE COLUMNS, but they are actually two, since each comprises the other, MEANING THAT THERE ARE MAINLY THE RIGHT COLUMN AND THE LEFT COLUMN, AND THE CENTRAL COLUMN IS BUT THE COMBINATION OF THE TWO COLUMNS AND DOESN'T ADD TO THEM. SO THERE ARE REALLY NOT MORE THAN TWO COLUMNS. They are the four foundations, THE THREE COLUMNS AND THE RECEIVING MALCHUT, lower than the four foundations of the world IN BINAH, which are superior to the rest. Since they are all connected to each other, the verse says, "I went down into the garden of nuts to see" (Shir Hashirim 6:11), ALLUDING TO THE FRUIT OF THE NUT, WHICH IS DIVIDED INTO FOUR INTERCONNECTED PARTS.

664. These twelve lights are within the spirit RAZIEL, about whom we said he is in perfection above them. THE EXPLANATION IS THAT beneath the four supernal lights, IN THE FOUR RISING SPIRITS, MICHAEL, GABRIEL, RAPHAEL AND URIEL, there are eight other lights, in order to achieve perfection, for together they are one wholeness, and when they expand, they are three on each side.

660 בְּסֵטְרָא דְּמִזְרַח, קַיִימָא נְהוּרָא אַחְרָא, דְּאִיהוּ קַיִימָא בְּכָל מְלֵי דְּאֶסְוּתָא, לְמִיעַל קַמֵי מְאָרִיָה, כָּל אֵינּוֹן דְּאֶתְנַשְׁיִין בְּבֵי מְרַעֲוִיָהּ, וְלִקְרָבָא זְמַנִּין וְקִצִּין לְאֵינּוֹן מְרַעִין דְּאֶשְׁתְּלִימוּ מֵהֵימְנוּתֵיהוּ. וְאֶסְחָר עֲלָמָא בְּכָל יוּמָא וְיוּמָא, בְּגִין לְאֶשְׁלַמָּא אֶסְוּתָא בְּפְקוּדָא דְּמְאָרִיָה, וְהֵאֵי נְהוּרָא רַפְאֵל שְׁמִיָה. וְאֶף עַל גַּב דְּהָא אוֹקִימָנָא לִיָּה לְסֵטְרָא אַחְרָא. וְדָא אַחִיד לְסֵטְרָא דָּא, וְלְסֵטְרָא דָּא, לְסֵטְרָא דְּמִיכָאֵל, וְלְסֵטְרָא דְּגַבְרִיאֵל.

661 וְהֵאֵי אִיהוּ מְמַנָּא, בְּשַׁעֲתָא דְּאֶתְדָן בְּרֵ נֶשׁ בְּהִיכְלָא רְבִיעָאָה לְחַיִּים, כְּדִין אִיהוּ אֶקְדִּים בְּאֶסְוּתָא. וְהֵאֵי אֶסְוּתָא מְגוּ דְּחִיקוּ נְפָקָא, בְּגִין דְּמִתְרִין סְטְרִין נְפָקָא, וְהֵאֵי דְּחִיקוּ אֶתְיָא מְגוּ סְטְרִ שְׁמָאֵלָא, וְאֶסְוּתָא מְגוּ סְטְרִ יְמִינָא. וְעַל דָּא, הֵהוּא מְרַע כְּדֵ אֶתְיָא לִיָּה אֶסְוּתָא, מְגוּ דְּחִיקוּ סְגִיָּא אֶתְיָא לִיָּה.

662 וְהֵכִי הוּא מְסֵטְרָא דְּמַעְרָב, וְאֶף עַל גַּב דְּאֶמְרָן דְּרַפְאֵל בְּסֵטְרִ מִזְרַח, וְאוֹקְמוּהָ בְּסֵטְרִ דָּא דְּמַעְרָב, אֶסְוּתָא וְחִינִין לָאוּ אִיהוּ אֶלָּא מְסֵטְרִ מִזְרַח, דְּהָא מִתְמָן אֶתְמַשְׁכָּאן חִינִין לְתַתָּא.

663 וּבְהֵאֵי סְטְרָא דְּמַעְרָב, נְהוּרָא חַד וְנוּרִיאֵל שְׁמִיָה, וְאִיהוּ אוּרִיאֵל. וְדָא אִיהוּ כְּלִיל מְכֻלָּהוּ, וְקַיִימָא שְׁלִיחָא בְּכֻלָּא. וְאִיתְּ לִיָּה ג' סְטְרִין, אֶבֶל תְּרִין אֵינּוֹן, בְּגִין דְּכָל חַד מְאֵלִין כְּלִיל בְּחַבְרִיָה, דְּאֵינּוֹן אַרְבַּע יְסוּדִין תַּתְּאִין, מְאֵינּוֹן אַרְבַּע יְסוּדֵי עֲלָמָא, עֲלָאִין עַל כֻּלָּא. וּבְגִין דְּכֻלָּהוּ מִתְקַשְׁרָן דָּא בְּדָא, רְמִזַּ קְרָא וְאֶמְרָ, אֶל גַּנְתִּי אֶגּוֹז יְרֵדְתִי לְרֵאוֹת.

664 אֵינּוֹן תְּרִיסַר נְהוּרִין, קַיִימִין בְּהוּא רַחָא דְּקְאֶמְרָן, וְהוּא רַחָא עֲלִיָּהוּ בְּשְׁלִימוּ, אֵלִין אַרְבַּע נְהוּרִין עֲלָאִין, אִיתְּ תְּחוּתֵיהוּ תְּמַנְיָא אַחְרַנִּין, לְמַהוּי בְּשְׁלִימוּ, וּבְכֻלָּהוּ שְׁלִימוּ חַד, וְכֵד מִתְפַּרְשִׁין כֻּלָּהוּ, אֵינּוֹן תְּלַת לְכָל סְטְרִ.

665. The function of the four pillars, THE FOUR SAID LIGHTS, is to raise the chamber and unite it with a place called 'heaven', TIFERET OF ATZILUT, to connect the kissing together. Under them, many grades upon grades all come out of the four lower foundations, THE FOUR LIGHTS, MICHAEL, GABRIEL, RAPHAEL AND URIEL. Some go out from the aspect of water, WHICH IS CHESED, MICHAEL, others from the aspect of fire, WHICH IS GVURAH, GABRIEL, some from the aspect of air, WHICH IS TIFERET, RAPHAEL, and some from the aspect of earth, WHICH IS MALCHUT, URIEL.

666. We also learned, in the same manner, about the four who entered the orchard. They were all chosen for this place, to the four elements, each was drawn to his own place, the one to the aspect of fire, one to the side of water, one to the aspect of air, and one to the aspect of earth. They were all engraved EACH by his own element, when they entered, except the pious and whole who came from the right side, CHESED, clung to the right and ascended, NAMELY, RABBI AKIVA.

667. When he reached this place called 'the chamber of love', he clung to it with the desire of the heart. He said that this chamber should be joined with the chamber above, CHESED OF ATZILUT, with 'great love'. Then he became perfected in the secret of the Faith, and ascended to complete the small love, MALCHUT, by the great love, CHESED, properly. That is why he died with love, and his soul departed by that word, "And you shall love" (Devarim 6:5). Happy is his portion.

668. All the others went down, each and every one, and were punished by the element to which they descended. Elisha went down by the left side, THE ELEMENT OF fire, NAMELY, GVURAH. He descended and never went up, and met the Other Side called 'a strange El'. Repentance was withheld from him, and he was expelled, since he was attached to him. Therefore, he was called 'an other,' as we already explained.

669. Ben Azai went down by the element of earth, WHICH CORRESPONDS TO MALCHUT. Before he reached the burning fire within the earth, NAMELY, THE JUDGMENT IN IT, which touches the Other Side, he was drowned by the earth and died. It is written about this, "Precious in the sight of Hashem is the death of His pious ones" (Tehilim 116:15), MEANING THAT HE DIED PIOUS, WITHOUT TOUCHING JUDGMENT.

670. Ben Zoma descended by the element of air, CORRESPONDING TO TIFERET, and met a spirit that reaches the side of defilement, called "evil hindrance" (I Melachim 5:18). It therefore hurt him, but did not settle in him, AND HE WAS HURT. None was saved from punishment. Upon this said Solomon, "There is a vanity which is done upon the earth; that there are just men, to whom it happens according to the deeds of the wicked" (Kohelet 8:14). They were punished for going down these grades, MEANING THAT THEY DREW THE ILLUMINATION OF CHOCHMAH FROM ABOVE DOWNWARDS, WHICH IS CALLED 'DESCENT'.

665 אֵלֶּיךָ אַרְבַּע סְמִיכוֹת, קַיְיִמִּין לְסַלְקָא וּלְאַתְאֲחָרָא
הַאִי הֵיכְלָא לְעֵילָא, בְּאַתְרֵי דְאַקְרִי שְׁמַיִם,
לְאַתְחַבְרָא נְשִׁיקִין אֵלֶּיךָ בְּאֵלֶּיךָ בְּחָדָא. תְּחוֹת אֵלֶּיךָ,
כְּמַה דְרִגִּין לְדְרִגִּין, כְּלֵהוּ נִפְקִי מִנְיֵהוּ, מֵאֵלֶּיךָ
יְסוּדִין תְּתַאֲוִין, מִנְיֵהוּ מְסֻטְרָא דְמֵיָא, וּמִנְיֵהוּ
מְסֻטְרָא דְאֶשָׁא, וּמִנְיֵהוּ מְסֻטְרָא דְרוּחָא, וּמִנְיֵהוּ
מְסֻטְרָא דְעַמְרָא.

666 כְּגוֹנוֹנָא דָא תְּנִינָן, אַרְבַּעַה נִכְנָסוּ לְפִרְדָּס, וְכְלֵהוּ
אַתְבְּרִירוּ לְדוּכְתָא דָא, לְאֵלֶּיךָ אַרְבַּעַה יְסוּדִין. וְכָל חָד
וְחָד אֶתְקַשֵּׁר בְּדוּכְתֵיהּ, דָא בְּסֻטְרָא דְאֶשָׁא, וְדָא
בְּסֻטְרָא דְמֵיָא, וְדָא בְּסֻטְרָא דְרוּחָא, וְדָא בְּסֻטְרָא
דְעַמְרָא. וְכְלֵהוּ אֶטְבְּעוּ בִּיסוּדָא דִּילֵיהּ, כְּמַה דְאֶעֱלוּ.
בַּר הַהוּא שְׁלִימָא חֲסִידָא, דְאַתְיָא בְּסֻטְרָא דִּימֵינָא,
וְאַתְדַּבֵּק בִּימֵינָא, וְסָלִיק לְעֵילָא.

667 וְכִד מְטָא לְהַאִי אַתְרֵי דְאַקְרִי הֵיכְלָא אַהֲבָה,
אַתְדַּבֵּק בֵּיהּ בְּרַעוּ דְלִבָּא. אָמַר, הַאִי הֵיכְלָא, צְרִיכָא
אִיהוּ לְדַבְּקָא לֵיהּ, בְּהֵיכְלָא דְלְעֵילָא, בְּאַהֲבָה רַבָּה.
כְּדִין אֶשְׁתַּלִּים בְּרִזָּא דְמֵהֵימְנוּתָא, וְאִיהוּ סָלִיק
וְאֶשְׁלִים אַהֲבָה זֹוטָא בְּאַהֲבָה רַבָּא, בְּדַקָּא חֲזִין. וְעַד
מִית בְּאַהֲבָה, וְנִפְקַת נְשַׁמְתֵּיהּ בְּהַאִי קְרָא, וְאַהֲבַת.
זְכָאָה חוּלְקֵיהּ.

668 כָּל אֵינוֹן אַחֲרָנִין, נַחְתוּ לְתַתָּא כָּל חָד וְחָד,
וְאַתְעַנְשׂוּ בְּהַהוּא יְסוּדָא דְנַחַת לְתַתָּא. אֶלִישַׁע נַחַת
לְתַתָּא בְּסֻטְרָא שְׁמַאלָא, דְאִיהוּ אֶשָׁא, וְנַחֲתֵיהּ בֵּיהּ וְלֹא
סָלִיק, וְאַעֲרַע בְּהַהוּא סֻטְרָא אַחֲרָא, דְאַקְרִי אֵל
אַחַר. וְאַתְמַנַּע מִנֵּיהּ תְּשׁוּבָה, וְאַתְתַּרְךָ בְּגִין
דְאַתְדַּבֵּק בֵּיהּ, וְעַל דָּא אַקְרִי אַחַר, וְאוּקִימָנָא.

669 בֶּן עֲזַאִי, נַחֲתֵיהּ בִּיסוּדָא דְעַמְרָא, וְעַד לָא מְטָא
לְאוּקִידוּ דְעַמְרָא, דְמֵטִי לְהַהוּא סֻטְרָא אַחֲרָא, אֶטְבְּע
בְּהַהוּא עַמְרָא, וּמִית. וְעַל דָּא כְּתִיב, יִקָּר בְּעֵינֵי יְיָ
הַמּוֹתָה לְחֲסִידָיו.

670 בֶּן זוּמָא, נַחֲתֵיהּ בִּיסוּדָא דְרוּחָא, וְאַעֲרַע בְּרוּחָא
אַחֲרָא, דְמְטָא לְסֻטְרָא מְסַבָּא, דְאַקְרִי פְּגַע רַע, וּבְגִין
כִּן פְּגַע בֵּיהּ, וְלֹא אֶתְוַיְשֵׁב בֵּיהּ, וְכְלֵהוּ לָא אֶשְׁתַּבֵּן
מֵעוֹנָשָׁא. וְעַל דָּא אָמַר שְׁלֹמֹה, יֵשׁ הַבַּל אֲשֶׁר נַעֲשֶׂה
עַל הָאָרֶץ אֲשֶׁר יֵשׁ צְדִיקִים שְׁמֹגִיעַ אֵלֵיהֶם כְּמַעֲשֵׂה
הָרָשָׁעִים. בְּגִין דְאֵלֶּיךָ נַחְתוּ בְּדְרִגִּין אֵלֶּיךָ, וְאַתְעַנְשׂוּ.

671. Come and see: Since Rabbi Akiva went up, NAMELY, HE DREW THE ILLUMINATION OF CHOCHMAH FROM BELOW UPWARD, properly, therefore, he came in peace and left in peace. David asked a question, which remained unexplained. It is written, "from men, by Your hand, Hashem, from men whose portion in life is of the world" (Tehilim 17:14). He asked why there are righteous amongst those who were killed in the world. They were meritorious and never committed sin, to be punished for it. Come and see: The verse, "from men, by Your hand, Hashem, from men (Heb. metim) whose portion in life is of the world" points at two ways OF DEATH (HEB. MITAH); "by Your hand, Hashem" and "the world." The first one refers to the Holy One, blessed be He, to whom the soul is gathered. "From men... of the world (Heb. cheled)" refers to the Other Side, who has control over the body, as it is written, "I shall behold man no more with the inheritants of the world" (Heb. chedel) (Yeshayah 38:11), REFERRING TO THOSE WHO DWELL UNDER THE OTHER SIDE CALLED GRAVE (HEB. CHEDEL).

672. Come and see: The souls of THE TEN MARTYRS complemented the Holy Spirit, ZEIR ANPIN OF ATZILUT, for they had ten proper spirits from below, CORRESPONDING TO THE TEN SFIROT OF ZEIR ANPIN, and their bodies were given over to the evil kingdom. Each took his share, JUST AS in the mystery of the sacrifices.

673. Come and see: The start of the beginning of the Faith, KETER, within thought, WHICH IS CHOCHMAH, struck the strong spark OF THE SECRET OF BINAH. There came up a thought, MEANING THAT BINAH WENT UP TO CHOCHMAH AND THEY JOINED, and they emitted sparks, THE ILLUMINATION OF CHOCHMAH FROM WITHIN THOUGHT. It threw sparks to 320 directions, and separated the refuse from thought, to be purified. And it was separated.

674. In the same manner, CONCERNING THE TEN MARTYRS, it came up in thought, as the refuse was separated. NAMELY, THAT WAS SORT OF THE BREAKING OF THE VESSELS, AND THEREFORE THE SOULS, WHO ARE THE LIGHTS, WENT UP TO ZEIR ANPIN, AND THE VESSELS, THE BODIES, WERE DELIVERED TO THE OTHER SIDE, THE EVIL KINGDOM. Some were selected, with whom to complement whoever needed a complement, MEANING THAT THE SOULS WERE SELECTED AS MAYIN NUKVIN (FEMALE WATERS) TO ZEIR ANPIN, THAT IS COMPLEMENTED BY THEM. Assuredly, when it rose, it rose into thought, NAMELY, THEY DREW THE ILLUMINATION OF CHOCHMAH FROM THOUGHT WHICH IS CHOCHMAH. Everything is as it ought to be, joy on this side, FOR THE ASCENSION OF SOULS, and sadness on that side, FOR THE BODIES WERE DELIVERED TO THE OTHER SIDE.

675. It is written, "So I commend mirth, because a man has no better thing under the sun, than to eat, and to drink, and to be merry, for that shall accompany him in his labor during the days of his life, which the Elohim gives him under the sun" (Kohelet 8:15). HE ASKS REGARDING "So I commend mirth," could it be that King Solomon praises that, NAMELY, TO EAT, DRINK, AND BE MERRY? HE ANSWERS: "So I commend mirth" refers to the rejoicing in the Holy King, while He rules, on Shabbat and holidays, in all the good deeds men do, "because a man has no better thing under the sun, than to eat, and to drink" and to demonstrate the joy of that side OF HOLINESS, so he will have a portion in the World to Come.

671 תא חזי, בגין דר' עקיבא סליק לעילא בדקא יאות, עאל בשלם ונמק בשלם. דוד שאיל שאלתא, ולא אתפרש, דכתיב ממתים ירך יי' ממתים מחלד חלקם בחיים. תוהא על מה דא אלין דאתקטלו בקטולי עלמא צדיקיא, זכאין דלא חאבו חובה בגין דיתענשו. ת"ח, ממתים ירך יי', ממתים מחלד חלקם בחיים, הכא איהו תרי סטרי, ירך יי'. וחלד. ירך יי', דא קודשא בריך הוא, דנשמטא אתכניש לגביה. ממתים מחלד, דא סטרא אחרא, דגופא איהו שלטא עלוי, דכתיב לא אביט אדם עור עם יושבי חלד.

672 תא חזי, נשמטא דאלין, לאשלמותא דרוחא קדישא, דלהון עשרה רוחין מתתא בדקא יאות, וגופא דלהון יתמסר למלכו חייבא. כל חר נטיל חולקיה, ברזא דקרבינן.

673 ותא חזי, רישא שירותא דמהימנותא, גו מחשבה, בטש בוצינא דקרדינותא, וסליק גו מחשבה, ואפיק נצוצין, נציצין זריק לתלת מאה ועשרין עיבר, ובריר פסולת מגו מחשבה, ואתבריר.

674 אוף הכי, בגוונא דא סליק במחשבה, כמה דאתברר ביה פסולת, ויתברר אלין, בהו אשתלים מאן דאצטריך, ודאי כד סליק, במחשבה סליק וכלא כמה דאצטריך. חידו מסטרא דא, ועציבו מסטרא דא.

675 כתיב ושבתתי אני את השמחה אשר אין טוב לאדם תחת השמש כי אם לאכול ולשתות ולשמוח והוא ילוננו בעמלו ימי חייו אשר נתן לו האלהים תחת השמש, ושבתתי אני את השמחה, וכי שלמה מלכא משבח דא. אלא ושבתתי אני את השמחה, דא חרותא דמלכא קדישא, בזמנא דאיהו שלטא, בשבתא וביומין טבין, דמכל עובדין טבין דב"נ עביד, אין טוב לאדם תחת השמש, כי אם לאכול ולשתות, ולאחזאה חרותא בהוא, סטרא בגין דיהא ליה חולקא לעלמא דאתי.

676. "For that shall accompany him in his labor" (Ibid.): HE ASKS: WHO WILL ACCOMPANY HIM? AND HE ANSWERS: The Holy One, blessed be He will accompany him and show him into the World to Come. Another explanation about the meaning of "accompany (Heb. yilvenu)." IT MEANS THAT when a man eats, drinks, and is merry, all his expenses for food and drink, he will lend (Heb. yalvenu) as a loan to the Holy One, blessed be He, AND THE HOLY ONE, BLESSED BE HE will give him twice his expenses FOR SHABBAT AND HOLIDAYS. With these, man lends two to the Holy One, blessed be He: ONE, his pity for the poor, TWO, his expenses for Shabbat and holidays, for he lends all to the Holy One, blessed be He, as said, "He that gives graciously to the poor, makes a loan to Hashem, and that which he has given He will pay him back" (Mishlei 19:17).

677. For that reason, this, HOLINESS is joy and that, THE OTHER SIDE is sadness. This is good and that is bad. This is the Garden of Eden and that is Gehenom. All this, HOLINESS, is the opposite of that, THE OTHER SIDE. Therefore, the body OF THE TEN MARTYRS was sad FOR IT WAS KILLED, and the soul rejoices, BECAUSE IT WENT TO CLEAVE TO THE HOLY ONE, BLESSED BE HE. When those called 'the ten martyrs' WERE KILLED, were killed by the Other Side, they complemented another place of holiness. For that reason, all is known before the Holy One, blessed be He, and is well done.

678. In this chamber there are twelve lights, four above, and eight with them. Each OF THE FOUR takes two with it, as in the arrangement of the standards. This arrangement goes on downward to the end of all the grades. IT IS CONSIDERED THAT THERE ARE THREE ASPECTS TO EACH OF THE FOUR SFIROT, CHESED, GVURAH, TIFERET AND MALCHUT.

679. Into this chamber come all the prayers, and all the desires in the praises, uttered with love. When they enter this chamber, they all cleave to it. Every day, and when the kisses are united, it is the time when the Holy One, blessed be He takes delight in the souls of the righteous. The delight is that the kisses TO THE RIGHTEOUS are awakened, which preceded that delight, that is mentioned in, "then shall you delight yourself in Hashem" (Yeshayah 58:14), as we explained.

680. This chamber comprises all the lower chambers, and they are included in it. The first chamber, THE SAPPHIRE STONE, where stands the spirit STAT'URIYAH that we mentioned and all the living creatures, is supported by two pillars on the east side, two pillars on the south side, two pillars on the west side, and two pillars on the north side. Altogether there are eight pillars, called 'the pegs of the Tabernacle'. They stand outside.

676 והוא ילונו בעמלו. מאן. דא קודשא בריך הוא, הוא ילונו, ויהך עמיה לאעלא ליה לעלמא דאתי. דבר אחר והוא ילונו, מאן הוא. ההוא ב"נ דאכיל ושתי וחדי, כל מאי דאמיק למיכל ולמשתתי, הוא ילונו לקודשא בריך הוא בהלואה, ואיהו יהיב ליה כפלי כפלים, מכל מה דאמיק בהאי. בתרין אלין, אוזיף ב"נ לקודשא בריך הוא, כד חייס ליה למסכנא. וכד אמיק בשבתי וזמני. דהא כלא אוזיף לקודשא בריך הוא, כד"א מלוה יי' חונן דל וגמולו ישלם לו.

677 ובג"כ, דא שמחה, ודא עצובו. דא חיים ודא מות. דא טוב, ודא רע, דא גן עדן, ודא גיהנם. וכלא, דא בהפוכא דדא, וע"ד גופא דלהון הוה בעצובו, ונשמטא בחדוה. וכד הוה אלין עשרה דאקרון הרוגי מלכות, הרוגים הוה מסטרא אחרא, ואשלימו אתר אחרא דקדושה. ובג"כ, כלא גלי קמי קודשא בריך הוא, ואתעביד כדקא נאות.

678 בהיכלא דא קיימין אינון תריסר. ארבע אלין לעילא, ותמניא עמהון. בגין דכל חד, נטיל עמיה תרין, במה דאיהו סדורא דדגלים וכן בסדורא דלתתא, עד סוף דכל דרגין.

679 בהיכלא דא, עאלין כל אינון צלותין, וכל אינון רעוין דשבחין דאתעבידו ברחימו, וכד עאלין בהאי היכלא, כלהו מתדבקן ביה. ובכל יומא, ובכל זמנא דנשיקין אתחברו, בדין איהו זמנא, דקודשא בריך הוא אשתעשע בנשמתי דצדיקניא, ומהו השעשוע דמתערין אינון נשיקין, ואינון אקדימו לההוא ענוגא, וע"ד כתיב אז תתענג על יי' ואוקימנא.

680 היכלא דא, כללא דכל אינון היכלין תתאין, כלהו בלין בהאי היכלא. היכלא קדמאה, דתמן קיימא ההוא רוחא דקאמרן, וכל אינון חיוון דביה, אסתמיך בתרין סמכין לסטר מזרח, ובתרין סמכין לסטר דרום, ובתרין סמכין לסטר מערב, ובתרין סמכין לסטר צפון, ואינון תמניא. ואלין אקרון יתדות המשכן, וקיימי לבר.

681. When the Supernal King comes, these pegs travel, uprooted from their place, and from the strings TO WHICH THEY WERE BOUND, which are other eight beside the pegs. The first spirit in that chamber, STAT'URIYAH, hastens to come in and be included in that second spirit OF THE CHAMBER, ADIRIYAH.

682. The two pillars on the east side, the one is called 'Kar'iel', which is in charge outside over twelve thousand officers, all named the pegs of the Tabernacle. This is on the right. The one on the left is called 'Sham'iel', in charge over twelve thousand other officers, that are pegs as well. The pillars in charge over the south side, one of them is called 'Sa'adiel', and the other Stariel. Each is appointed over the twelve thousand other officers, who are always under their sway.

683. They are all in charge over the maintenance of the world. They weigh upon the scales males and females, to marry them. They are called 'scales', upon which it is written, "to be laid in the balance" (Tehilim 62:10); it is not written of them "just balances" (Vayikra 19:36), of which we spoke before. All those who were weighed, unless the one weighs more than the other, mount and come together. This is the joining of male and female together. Upon this says the verse, "to be laid in the balance (lit. 'scales to mount')" though it sometimes happens that the one weighs more than the other, nevertheless they mount and become one, as we already explained.

684. The two pillars on the north side ARE CALLED 'Pat'chiel and Atariel'. Each one is in charge over twelve thousand other officers, the pegs of the Tabernacle, LIKE THE OTHER ONES WE MENTIONED. These chieftains, the two pillars on the west side, are Pedatiel and Tumiha'el, each in charge over twelve thousand other officers, all pegs of the Tabernacle, like we said.

685. They shed tears over all those who divorce their first wives, because the Seven Benedictions UTTERED UNDER THE CHUPAH, which were given to her, were gone and did not endure since she was divorced, for husband and wife did not cleave together. Therefore, they all shed tears, for the divorce shows that these Seven Benedictions were as if gone from another place, NAMELY, FROM UPPER MALCHUT, TO WHICH THE WOMAN BELOW CORRESPONDS. At that time a voice resounds, saying, "Where is the bill of your mother's divorcement, with which I have put her away?" (Yeshayah 50:1)

681 בַּר מַלְכָּא עֲלָאָה אֲתִי, נִטְלִי אִינוּן יִתְרוֹת, וְאֲתַעְקֵרֵן מֵאֲתְרֵיהוּ אִינוּן מִיִּתְרִים, דְּאִינוּן הַמְּנִיָּא אַחְרָנִין, בַּר מֵאִינוּן יִתְרוֹת דְּקָא אֲמַרְן. וְהוּא רֹחָא קְדָמָא דִּי בְּגוּ הִיכְלָא דָא, קְדִים וְעָל, וְאֲתַבְּלִיל בְּגוּ הִהוּא רֹחָא תְּנִינָא דְּבֵיהּ.

682 אִינוּן תְּרִין סַמְכִין דְּלִסְטֵר מְזַרְחָ, אִינוּן קְרַעִיא"ל, דְּאֲתַמְנָא לְבַר עַל תְּרִיסַר אֲלִפֵּי מְמַנְן, דְּכֻלְהוּ אַקְרוּן יִתְרוֹת הַמְּשַׁכְּן, דָּא לִימִינָא לְשַׁמְאֵלָא שְׁמַעִיא"ל, וְאֲתַמְנָא עַל תְּרִיסַר אֲלִפֵּי מְמַנְן אַחְרָנִין, וְכֻלְהוּ יִתְרוֹת בְּדְקָאֲמַרְן. סַמְכִין דְּאֲתַמְנֵן לִסְטֵר דְּרוּם, חַד סַעֲדִיא"ל, וְחַד סַטְרִיא"ל, כֹּל חַד וְחַד, עַל תְּרִיסַר אֲלִפֵּי מְמַנְן אַחְרָנִין. אֲלִין לֹא אֲתַעֲדוּן מְשׁוּלְטָנְהוּן לְעֵלְמִין.

683 אֲלִין כֻּלְהוּ, מְמַנְן עַל קְיוּמָא דְּעֵלְמָא, אֲלִין אִינוּן דְּתַקְלֵי בְּמַתְקָלָא דְּכוּרִין וְנוֹקְבִין, לְאֲתַנְסַבָּא דָּא עִם דָּא. וְאֲלִין אַקְרוּן מֵאֲזֻנִים, עַל דָּא כְּתִיב, בְּמֵאֲזֻנִים לְעֵלוֹת, וְלֹא אִינוּן דְּכְתִיב בְּהוּ מֵאֲזִי צְדָקָה, דְּקָאֲמַרְן. כֹּל אִינוּן דְּשְׁקִילִין דָּא עִם דָּא, וְלֹא שְׁקִיל דָּא יִתִּיר מִן דָּא, סַלְקִין וְאֲתַחְבְּרֵן בְּחָדָא, וְאִינוּן חֲבוּרָא דְּדַכְר וְנוֹקְבָא בְּחָדָא, וְעַל דָּא בְּמֵאֲזֻנִים לְעֵלוֹת. וְאֵע"ג דְּלְזַמְנִין מְסַתִּיעָא מְלִתָּא, וְשְׁקִיל דָּא יִתִּיר מִן דָּא, סַלְקִין וְמֵתַחְבְּרֵן בְּחָדָא, וְהָא אוֹקִימָנָא.

684 אִינוּן תְּרִין סַמְכִין דְּלִסְטֵר צְפוֹן, פְּתַחִיא"ל, עַטְרִיא"ל. וּמְמַנְן כֹּל חַד וְחַד, עַל תְּרִיסַר אֲלִפִּין מְמַנְן אַחְרָנִין, וְאִינוּן יִתְרוֹת הַמְּשַׁכְּן, וּבְאֲלִין אַחְרָנִין דְּקָאֲמַרְן. אִינוּן מְמַנְן תְּרִין סַמְכִין אַחְרָנִין דְּלִסְטֵר מַעֲרָב, אִינוּן פְּדַתִּיא"ל תּוֹמִיָּהָא"ל, וְאֲתַמְנֵן כֹּל חַד עַל תְּרִיסַר אֲלִפֵּי מְמַנְן אַחְרָנִין, וְכֻלְהוּ יִתְרוֹת הַמְּשַׁכְּן בְּדְקָאֲמַרְן.

685 אֲלִין אִינוּן דְּאוּשְׁרֵי דְּמַעִין, עַל כֹּל אִינוּן דְּמִתְרַכִּי נְשִׁיהוּן קְמִיִּתָּא. בְּגִין דְּאִינוּן שְׁבַע בְּרַכָּאן דְּאֲתַמְסְרוּ לָהּ, אֲתַעֲדֵן, וְלֹא אֲתַקְיִימוּ, בְּגִין דְּאֲתַתְרַכָּא, וְלֹא אֲתַדְּבִקוּ בְּעֵלָהּ וְאֲתַתָּא בְּחָדָא. וְעַל דָּא כֻּלְהוּ אוּשְׁרֵי דְּמַעִין, דְּאֲחִזִּי תִירוּכִין, דְּאִינוּן שְׁבַע בְּרַכָּאן כְּמָה דְּאֲתַעֲדֵן מֵאֲתַר אַחְרָא. כִּדִּין בְּהִיא שְׁעֵתָא קְלָא נִפְק וְאֲמַר, אִי זֶה סֵפֶר כְּרִיתוֹת אֲמַכֶּם אֲשֶׁר שְׁלַחְתִּיהָ.

686. The second chamber we mentioned, THE VERY HEAVEN, includes the first chamber, THE SAPPHIRE STONE, to become one with it, together with all the living creatures THERE. It too has eight pillars like the first ones IN THE FIRST CHAMBER, each in charge over twelve thousand other officers, like the first ones. Two pillars are to the east, two pillars to the south, two pillars to the north, and two pillars to the west.

687. The two pillars to the east are called 'Yehadaniel' and 'Gezuriyah', and they have twelve thousand officers beneath them, all of them pegs. The two pillars to the south, Ahariel and Barhiel, each is in charge over twelve thousand like the first ones.

688. These are in charge over birth. They take the sounds uttered by women and put them in the entrance to the chamber. When the Other Side comes to denounce, it is a time of danger. They stand and usher in the sounds to the chief in charge over the gate, and the Other Side cannot prosecute. Sometimes, BECAUSE OF A WOMANS SINS, the Other Side hastens and comes in to accuse, then he might cause harm.

689. The two pillars to the north, Chalchaliel and Kraspiha'el, are each appointed over twelve thousand others. On the west are Sugadyah and Gedaryah, appointed over twelve thousand other.

690. These are in charge over the blood of the covenant. When the baby is circumcised at the eighth day, they take the blood and put it in front of the chamber. When wrath is aroused over the world, the Holy One, blessed be He looks at that blood, and the Other Side is not given permission to enter there.

691. Come and see: When a man is circumcised at the eighth day, Shabbat has ALREADY dwelt upon him, WITHIN THE EIGHT DAYS. It is the holy Malchut. When the Other Side sees the foreskin, which is cut and thrown outside, his portion from that offering, THEN THE OTHER SIDE is broken and cannot have power over him or denounce him, and becomes an advocate of Yisrael before the Holy One, blessed be He.

686 היכלא תננינא, דקא אמרן דכליל להיכלא קדמא, לאתיחדא ביה. וכל אינון חיוון, הכי נמי אית ליה תמניא סמכין בקדמאי. וכולהו ממנן, כל חד וחד, על תריסר אלפי ממנן אחרנין, באלין קדמאי בדקאמרן. תרין סמכין אינון לסטר מזרח, תרין סמכין לסטר דרום, ותרין סמכין לסטר צפון, ותרין סמכין לסטר מערב.

687 אלין תרין סמכין דלסטר מזרח, יהדניא"ל, גזורי"ה. תריסר אלפי ממנן דכל חד, וכלהו יתרות. אינון תרין סמכין דלסטר דרום, אהריא"ל, ברהיא"ל. כל חד וחד, אינון על תריסר אלפין בקדמאי.

688 אלין ממנן על משבר, ונטלי אינון קלי דנשין, ומנחן לון קמי ההוא היכלא. וכד ההוא סטרא אחרא אתי לקטרגא בהאי שעתא, דאיהו שעתא דסכנה, קיימי אלין, ועאלין הני קלי לממנא דעל פתחא, ולא יכיל ההוא סטרא אחרא לקטרגא. ולזמנין דקדים ההוא סטר אחרא ועאל וקטריג, ויכיל לנזקאה.

689 אלין תרין סמכין דלסטר צפון, חלחליא"ל, קרספיהא"ל, אינון ממנן כל חד על תריסר אלפין אחרנין. דלסטר מערב אינון, סוגדי"ה. גרדי"ה. ואלין על תריסר אלפי אחרנין.

690 ואלין ממנן על ההוא דמא דברית, בד אתגזר ההוא ולדא לתמניא יומין ואלין נטלי ההוא דמא, ומנחן ליה קמי האי היכלא. וכד רוגזא אתער בעלמא, אשגח קודשא בריך הוא על ההוא דמא, ולא אתייהיב לההוא סטרא אחרא רשו לאעלא תמן.

691 תא חזי, בזמנא דאתגזר ההוא בר נש לתמניא יומין, ושראת עליה שבת, מלכות קדישא, ההיא ערלה דגזרין ושדאן ליה לבר, בדין קיימא ההוא סטרא אחרא, וחמא דהאי איהו חולקיה מקרבנא דא, בדין אתבר, ולא יכיל לשלטאה ולקטרגא עלוי, וסליק ואתעבד סניגוריא על ישראל, קמי קודשא בריך הוא.

692. The third chamber, BRIGHTNESS, awaits to be included and joined by the second chamber, THE VERY HEAVEN, and the spirit and all the living creatures in it are all united and joined together, and become one spirit which combines the one in the other. It too has eight pillars turned towards the four directions, all called 'the pegs of the Tabernacle'. Two pillars are to the south, Shachniel, Azuzyah. Two pillars are to the east, Yehodiyah, Azriel. Each stands upon twelve thousand other officers, all called 'the pegs of the Tabernacle'.

693. They are in charge over the utterances of children who study the Torah, with which to sustain the world. They take the utterance and raise it up, and each utterance of the children who study the Torah, turns into one spirit, which rises upward to be bedecked by a holy crown, and is appointed a guardian of the world. And so the rest of them.

694. The two pillars on the north side are Azpiel, Ktariha'el. They are each in charge over twelve thousand officers. The two pillars on the west are Asisaniyah, Adiririyah, each appointed over twelve thousand other officers, as we said.

695. Their duty is to announce throughout the firmaments the names of those who prevent their sons from studying the Torah, and detain them from being occupied in it. Then all the officers declare, 'Woe to so-and-so who prevented his son from studying the Torah. Woe to him, for he perishes in this world and in the World to Come'.

696. The fourth chamber has much light. It is surrounded by 32 supernal pegs, and five hundred thousand other chiefs are under them. The other four are superior to them all, all of them pegs of this chamber. These four are Chasdiha'el, Kasiriyah, Kedum'iyah and Dahariel. They are in charge over the rest, and all the rest are appointed under them.

692 היכלא תליתא. היכלא דא דקיימא לאכללא, וליחדא ביה ההוא היכלא תניינא, וההוא רוחא, וכל אינון חיוון דביה, בלהו כלילן ואתייחדן דא בדא. ואינון חר רוחא דכליל דא בדא, הכי נמי אית ליה תמניא סמכין, לארבע סטרין דעלמא, וכלהו אקרון יתרות המשכן. תרין סמכין דלסטר דרום, אינון שכניא"ל, עוזי"ה. תרין סמכין דלסטר מזרח, יהודי"ה עזריא"ל. ואלין קיימי כל חר וחר, על י"ב אלפי ממנן אחרנין, וכלהו אקרון יתרות המשכן.

693 ואלין אתמנון על ההוא הבל דתינוקות דלעאן באורייתא, לקיימא עלמא. ואלין נטלי ההוא הבל, וסלקי ליה לעילא. וכל הבל והבל דאינון תינוקות דלעאן באורייתא לקיימא עלמא, אתעביד מניה רוחא חדא, וסלקא ההוא רוחא לעילא, ואתעטר בעטרא קדישא, ואתמנא נטורא דעלמא, וכן בלהו.

694 תרין סמכין דאינון לסטר צפון, עזפיא"ל, קטריהא"ל. ואינון ממנן על תריסר אלפי ממנן אחרנין כל חר וחר בדקאמרן. תרין סמכין דלסטר מערב, אינון עסני"ה, אדירירי"ה. ואלין ממנן על תריסר אלפין ממנן אחרנין, כל חר וחר בדקאמרן.

695 אלין אתמנון לאכרזא בכל רקיעין, לכל אינון דמעברין בנייהו מאורייתא, וסלקין לון דלא ילעון בה, בדין נפקי כל הגי ממנן ומכרזי ואמרי, ווי לפלגיא דאעבר בריה מאורייתא, ווי ליה דקא אתאביד מעלמא דין, ומעלמא דאתי.

696 היכלא רביעא. היכלא דא היכלא דקיימא בנהירו יתיר. היכלא דא, סחרין ליה תלתין ותריין יתרות עלאין, וחמש מאה אלף אחרנין דממנן תחות אליו. וארבע אחרנין, עלאין על בלהו, וכלהו יתרות דהיכלא דא. אליון ארבע אינון: חסדיהא"ל. קסירי"ה. קדומי"ה. דהריא"ל. אליון ארבע ממנן על בלהו, וכלהו אחרנין, בלהו ממנן תחותיהו.

697. Through them Judgment is made known so it may be executed in the world. Of these says the verse, "the sentence by word of the holy ones" (Daniel 4:14). The armies in charge over Judgment come to these four, to ask how the world was sentenced. This refers to all the verdicts never committed to writing, which concern the survival of the world. FOR THAT REASON THEY DO NOT KNOW, and therefore come to ask them. That is why they are all appointed over that.

698. The other 32 are appointed over those who study the Torah incessantly, and never stop by day or by night. The others beneath them are in charge over those who set regular times for study of the Torah. The duty of them all is to punish those who could have studied the Torah but did not.

699. In the chamber LOVE stand 365 chiefs like the number of days in a year. Above them there are four supernal pillars: Krashiha'el, Sartiha'el, Asiriyah and Kadmiel. They are called 'the pegs of this chamber'.

700. Their duty is to gladden the world. A soul is added from Shabbat eve to Shabbat eve, and when it comes out, they come out with it, and remove from Yisrael all sadness and labor, bitterness, and anger. These are those who gladden the world.

701. All those beneath those four, are all appointed to nullify the verdict of the accusers, and from those punished in Gehenom. Therefore, all the pegs rejoice, and are produced out of rejoicing, and all the chambers ascend and adorn themselves above, as we learned.

702. The sixth chamber is over all the lower chambers. There are a hundred others standing outside THE CHAMBER, called 'pegs' like the others. There are a hundred to the right and a hundred to the left.

697 ועל ידא דאלין, אתידע דינא למעבד בעלמא, ועל אלין בתיב ומאמר קדישין שאלתא. להני ארבע, אתיין כל אינון חיילין, די ממנן על דינא, לשאלא היך אתגזר דינא בעלמא. כל אינון דינון דלא אתייהיבו בפתקין, לקיומא דעלמא, ועל דא בלהו אתיין לשאלא. ובגין כך בלהו ממנן על דא.

698 אינון תלתין ותרין אחרנין, אינון ממנן על כל אינון דלעאן באורייתא תדיר, ולא פסקי ביממא ובילליא, ואלין אחרנין בלהו דרחותייהו, אינון ממנן על כל אינון דקבעין זמנין ידיעאן לאורייתא. ועל דא אינון ממנן בלהו, ולאענשא בלהו, לכל אינון דיכלי לאשתדלא באורייתא, ולא משתדלי.

699 היכלא חמישאה. היכלא דא, קיימין ביה תלת מאה ושתין וחמש ממנן, בחושבן ימי שתא. ועילא מנייהו ארבע סמכין עלאין על בלהו. ואלין אינון: קרשיהא"ל. סרטיהא"ל. עסירי"ה. קדמיא"ל. ואלין אקרון יתרות דהיכלא דא.

700 אלין אתמנון לברחא עלמא. כד נשמתא אתוספת מערב שבת לערב שבת. ואיהי נפקת, כד איהי נפקת, נפקין אלין עמה, ומעברי מישראל כל עציבו, וכל יגיעא, וכל מרירו דנפשא, וכל רוגזא דעלמא, ואלין אינון בדיחי עלמא.

701 כל אינון דלתתא מאלין ארבעה, בלהו אתמנון לאעברא דינא, מאינון מארי דינא, ומאינון דטרדי לון בגיהנם, דיסלקון דינא מנייהו. ועל דא, כל אלין יתרות בלהו קיימי בחדרה, ומחדרה נפקי, ובלהו היכלין קיימי לאתעטרא לעילא. במה דאתמר.

702 היכלא שתיתאה. היכלא דא, היכלא דקיימא על כל היכלין תתאין. בהאי, מאה אחרנין דקיימאן לבר, דאקרון יתרות באינון אחרנין. ואינון מאה לסטר ימינא, ומאה אחרנין לסטר שמאלא.

703. There are two supernal chiefs on the right side, and two other chiefs on the left side. Those of the right are Malkiel, Shmayah'el. Those of the left are called 'Misarsaniyah' and 'Tzafzafiyah'. These are the supernal pegs, to the right and to the left.

704. They stand ready in the world, and when it is time for a righteous man to pass away from the world, and the Other Side is given permission, they stand there, so his soul will leave with a kiss, and not be pained by the sway of the Other Side. Happy are the righteous in this world and in the World to Come, whose Master hastens to have them under the rule OF THE FOUR, so they will be watched in this world and in the World to Come.

705. From this chamber all the mysteries and upper and lower grades begin to be united, so all will be complete above and below, and all will be one, in one unity, and the Holy Name will be united as it should be, so the supernal abundance will illuminate the lower one, and all the candles will burn as one, and not separately. Then abundance flows from the one, who is not known nor revealed, so that everything will get closer and join each other, and the whole will be united properly.

706. Happy is the portion of whoever knows the secret of his Master, to know Him properly. They eat their share of this world, and the World to Come. Of this says the verse, "Behold, My servants shall eat" (Yeshayah 65:13). Happy are the righteous who are occupied in the Torah day and night, for they know the ways of the Holy One, blessed be He, and know well how to effect the holy unison. For whoever knows how to unite the Holy Name wholly, as ought, happy is he in this world and in the World to Come.

707. The connection between all the chambers is made here, IN THIS CHAMBER, when one spirit clings to another, WHICH IS THE SECRET OF KISSING, the lower SPIRIT to the upper SPIRIT. By these kisses the spirit below rises to cleave to the spirit above, and when spirit cleaves to spirit, the supernal, concealed spirit, BINAH, hovers about the spirit in the middle, TIFERET, CALLED 'JACOB'. As long as there is no arousal for the spirits to unite, the upper spirit, BINAH, does not dwell upon the middle spirit, TIFERET THAT IS CALLED 'JACOB'.

703 תְּרִין מַמְנָן עֲלָיִן לְסֵטֶר יְמִינָא, וְתִרִין מַמְנָן אַחֲרֵינִין עֲלָיִן לְסֵטֶר שְׂמָאלָא. אֵלִין דִּימִינָא אִינוּן: מְלִכִיא"ל. שְׂמַעִיהָ"ל. וְאֵלִין דְּשְׂמָאלָא, אֶקְרוּן מִסְרְסְנֵי"ה. צַפְצַפִּי"ה. אֵלִין אִינוּן יְתֻדוֹת עֲלָיִן, מִימִינָא וּמִשְׂמָאלָא.

704 וְאֵלִין אִינוּן קִיּוּמֵי וְזַמְיָנִין בְּעֵלְמָא. בְּהֵוּא זְמָנָא, דְּצַדִּיקָא מְטָא זְמַנְיָה לְאַסְתַּלְקָא מִעֵלְמָא, וְאַתְיָוֵיב רְשׁוֹ לְסֵטֶרָא אַחֲרָא. אֵלִין אַרְבַּע קִיּוּמֵי לְאַתְעֵתְרָא תַּמָּן, בְּגִין דְּתַמּוּק גִּשְׁמִתִּיהָ בְּנִשְׂקָהּ, וְלֹא תִצְטַעַר בְּשׁוּלְטָנֹה דְּסֵטֶרָא אַחֲרָא. זְכָאִין אִינוּן צַדִּיקָא בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאַתִּי. דְּמַאֲרִיהוּן אֶקְדִּים עֲלֵיהוֹ שׁוּלְטָנְיָהוּן, לְמַהוּי נְטִירָן בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאַתִּי.

705 מֵהֵיכְלָא דָא, שְׂרָאן כָּל רִזּוּן, וְכָל דְּרָגִין עֲלָיִן וְתַתָּאִין, לְאַתְחַבְרָא. בְּגִין דִּישְׁתַּכַּח כְּלָא עוּלָא וְתַתָּא בְּשְׁלִימוֹ, לְמַהוּי כְּלָא חַד, וְחַבּוּרָא חַד, לְאַתְיָוֵיב שְׂמָא קְדִישָׁא בְּדָקָא יְאוּת, וְלֹא שְׂתַלְמָא, לְאַנְהָרָא נְגִידוֹ עֲלָאָה בְּתַתָּאָה, וְנִהִירוֹ דְּבוּצִינִין בְּחַד, דְּלֹא תַעֲדֵי דָא מִן דָּא. וְכַדִּין נְגִיד וְאַתְמַשְׁךְ מֵאן דְּאַתְמַשְׁךְ, דְּלֹא אַתִּידַע וְלֹא אַתְגְּלוּיָא, בְּגִין דִּיתַקְרַב וְיִתְיַחַד דָּא עִם דָּא, לְמַהוּי כְּלָא בִּיחּוּדָא שְׁלִים בְּדָקָא יְאוּת.

706 זְכָאָה חוּלְקִיָּהּ, מֵאן דִּידַע בְּרִזּוּן דְּמַאֲרִיָּה, לְאַשְׁתַּמוּדַעָא לִיָּה בְּדָקָא יְאוּת. דְּהָא אִינוּן אַכְלִין חוּלְקִיָּהוּן בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאַתִּי. עַל דָּא כְּתִיב הִנֵּה עֲבָדֵי יְאֻכְלוּ. זְכָאִין אִינוּן צַדִּיקָא דְּמִשְׁתַּדְּלֵי בְּאוּרִיָּתָא יְמָמָא וְלֵילֵי. בְּגִין דְּאִינוּן יַדְעֵי אוּרְחוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיַדְעֵי לִיחְדָּא יְחוּדָא קְדִישָׁא בְּדָקָא יְאוּת, דְּכָל דִּידַע לִיחְדָּא שְׂמָא קְדִישָׁא בְּשְׁלִימוֹ בְּדָקָא חֲזִי, זְכָאָה אִיהוּ בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאַתִּי.

707 קְשׁוּרָא דְּכָל הַנִּי הֵיכְלִין, הֵכָא מִתְקַשְׂרִין. לְאַתְדַּבְּקָא רוּחָא בְּרוּחָא, תַּתָּאָה בְּעֵלְמָא. וּבְאֵלִין נְשִׂיָּקִין אֶסְתַּלְקָא רוּחָא דְּלַתְתָּא לְאַתְדַּבְּקָא בְּרוּחָא דְּלַעִילָא. וְכַד מִתְדַּבְּקִין רוּחָא בְּרוּחָא, כְּדִין רוּחָא עֲלָאָה סְתִימָאָה שְׂאֲרֵי עַל הָאֵי רוּחָא דְּאַמְצַעִיתָא. וְעַד לֹא אַתְעַר לְאַתְדַּבְּקָא רוּחָא בְּרוּחָא, רוּחָא עֲלָאָה. לֹא שְׂרִיא עַל רוּחָא דְּאַמְצַעִיתָא.

708. The mystery is that when one spirit joins another, then there are kisses so they will be united, and the rest of the organs, NAMELY, THE OTHER ASPECTS OF THE CHAMBER, are awakened with longing. The spirits cling together and all the organs are aroused to be connected between them, to connect one organ with another.

709. You may ask, who bestirs the lower organs or the upper organs TO JOIN EACH OTHER? HE ANSWERS: The lower organs are always aroused to be with the upper ones. Whoever is in the dark, always longs to be in the light. The black flame below is always aroused to be with the white flame above, to cling to and dwell beneath it. This is the secret of the verse, "Do not keep silence, Elohim; do not hold Your peace, and be still, El" (Tehilim 83:2).

710. When Jacob, TIFERET, received the sixth chamber, he was named by the whole Holy Name Vav-Yud Hei Vav Hei. You may say, that this name is absolutely complete. This is not so. When all the chambers finish joining together, everything is called 'Yud Hei Vav Hei' Elohim, which is an absolutely complete name. This is a completely whole name. Before the chambers are united, it was not called by that complete name. When they join each other, everything is complete above and below, and the light high above, WHICH IS BINAH, flows down to dwell upon everything, and everything is bound together, to become one.

711. The secret of the matter: Jacob took four wives and included them within him. Though we explained it through another mystery, NAMELY, that he stands between two worlds OF ATZILUT, CALLED 'RACHEL AND LEAH'; NEVERTHELESS, the secret of the whole matter is that when Jacob took this chamber, the sixth one, he included in it these four women, who were four angels, all attached to this chamber. These are the four sources of the rivers, as it is written, "and from thence it was parted, and branched into four streams" (Beresheet 2:10). These four branches are the four women Jacob married, who took this chamber.

712. Then this chamber was named Vav-Yud Hei Vav Hei, when it is for the good, as it is written, "And Hashem went before them by day" (Shemot 13:21), "And Hashem said, 'Shall I hide from Abraham'" (Beresheet 18:17). When Isaac was united with the chamber of the court house, called 'the chamber of merit', then everything was called 'Vav-Yud Hei Vav Hei', so the wicked will be punished, as it is written, "And Hashem rained upon S'dom" (Beresheet 19:24). All that pertains to one mystery, as should be.

708 וְרָזָא דָא, בְּדַ אַתְאַחִיד רוּחָא בְרוּחָא, בְּדִין שְׂרָאן נְשִׁיקִין לְאַתְחַבְרָא וּמִתְעֵרִין שְׂאָר שְׁוִיפִין בְּתִיאֻבְתָא, וְרוּחָא דָא מִתְדַבְּקָא בְּדָא. וּכְדִין, שְׁוִיפִין כְּלָהוּ מִתְעֵרִי אֵלִין בְּאֵלִין, לְאַתְקַשְׂרָא שְׁוִיפָא בְּשְׁוִיפִיָּה.

709 וְאִי תִימָא, מֵאֵן אַתְעַר שְׁוִיפִי תְתָאִי, אוּ שְׁוִיפִי עֲלָאִי. שְׁוִיפִי תְתָאִי מִתְעֵרִי תְדִיר לְגַבִּי עֲלָאִי, מֵאֵן דְּאִיְהוּ בְּחִשׁוּכָא, תְּאִיב תְּדִיר לְמַהוּ בְּנְהוּרָא. שְׁלֵהוּבָא אוּכְמָא דִלְתַתָּא, אַתְעַר תְּדִיר לְגַבִּי שְׁלֵהוּבָא חוּרָא דְלַעִילָא, בְּגִין לְאַתְדַבְּקָא בִּיָּה, וּלְמַשְׂרֵי תַחֲוּתִיָּה, וְרָזָא דָא, אֱלֹהִים אֵל דְּמִי לָךְ אֵל תַּחַרְשׁ וְאֵל תִּשְׁקוּט אֵל.

710 בְּדַ נְטִיל יַעֲקֹב הָאִי הִיכְלָא שְׁתִּיתָאָה, בְּדִין אַקְרִי בְּשִׂמָא קְדִישָׁא עֲלָאָה שְׁלִימָא, וַיְוִי. וְאִי תִימָא שְׁלִימָא דְכֻלָּא. לְאוּ הִכִּי, אֵלָא בְּדַ אֲשַׁתְּלִימוּ כְּלָהוּ הִיכְלִין אֵלִין בְּאֵלִין, בְּדִין אַקְרִי כְּלָא בְּשִׂמָא שְׁלִים, יְדוּ"ד אֱלֹהִים. וְדָא הוּא שְׂמָא שְׁלִים מְכֻלָּא. וְעַד לָא אַתְחַבְרוּ דָא עִם דָּא, הִיכְלִין בְּהִיכְלִין, לָא אַקְרִי בְּשִׂמָא שְׁלִימָא דָּא. וְכַד מִתְחַבְרָן בְּחַדָּא אֵלִין בְּאֵלִין, בְּדִין אֲשַׁתְּלִים כְּלָא מַעִילָא וְתַתָּא. וְנִהִירוּ דְעִילָא לְעִילָא, נַחְתָּא וְשְׂרִיא עַל כְּלָא, וְאַתְקַשְׂרָא כְּלָא בְּחַדָּא, לְמַהוּ כְּלָא חַד.

711 וְרָזָא דְמַלְאָה, יַעֲקֹב נְטִיל אַרְבַּע נְשִׁין, וְכֻלִּיל לֹון בְּגוּיָה. וְאֵף עַל גַּב דְּאוּקִימָנָא לְהָאִי מְלָה בְּרָזָא אַחְרָא, דְּאִיְהוּ קִימָא בִּין תְּרִין עֲלְמִין. וְרָזָא דְכֻלָּא, בְּדַ יַעֲקֹב נְטִיל הָאִי הִיכְלָא, דְּאִיְהוּ שְׁתִּיתָאָה, נְטִיל וְכֻלִּיל בְּגוּיָה כָּל אֵינּוֹן אַרְבַּע נְשִׁין, אַרְבַּע מְלַאכִין, וְכֻלָּהוּ דְבָקִי בְּהִיכְלָא דָּא. אֵלִין אֵינּוֹן אַרְבַּע רִישֵׁי נְהָרִין, דְּכְתִיב וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעָה רְאשִׁים. אֵלִין אַרְבַּע רִישִׁין, אֵינּוֹן אַרְבַּע נְשִׁין נְטִיל לֹון יַעֲקֹב, נְטִיל הִיכְלָא דָּא.

712 וּכְדִין אַקְרִי הָאִי הִיכְלָא וַיְוִי, בְּדַ אִיְהוּ לְטַב כְּד"א וַיְוִי הוֹלֵךְ לְפָנֵיהֶם יוֹמָם. וַיְוִי אִמְרַ הַמְּכַסֶּה אֲנִי מֵאַבְרָהָם. וְכַד אַתְחַבְרָ יַצְחָק, בְּהִיכְלָא דְבֵי דִינָא, דְּאַקְרִי זְכוּת"א, בְּדִין אַקְרִי כְּלָא וַיְוִי, לְאַעֲנֶשֶׂא לְחַיִּיבָא, כְּד"א וַיְוִי הַמְטִיר עַל סְדוֹם וְגו', וְכֻלָּא בְּרָזָא חַדָּא בְּדַקָּא יְאוּת.

713. When Jacob received this chamber, everything was considered a complete desire. This is a time of goodwill. From now on, the chambers start to join and unite with each other. And though we learned THAT THE ORDER OF UNISON IS south-east, MEANING THAT ONE DRAWS FROM SOUTH, CHESED, EASTWARD, TOWARD TIFERET, FOR SOUTH IS THE MAIN ONE. YET HERE IT IS SAID THAT TIFERET IS THE MAIN ONE, AND THAT IT PRECEDES CHESED, THE SIXTH CHAMBER. HE ANSWERS: All is one, because here one spirit is attached to the other, WHICH IS THE SECRET OF KISSING, IN WHICH TIFERET IS PRINCIPAL AND IS HIGHER THAN CHESED, YET THERE LIES THE SECRET OF EMBRACING; THEREFORE, CHESED IS MORE VALUABLE. THIS IS THE SECRET OF THE VERSE, "THE BLESSINGS OF YOUR FATHER (THE SECRET OF TIFERET) ARE POTENT ABOVE THE BLESSINGS OF MY PROGENITORS (WHICH ARE CHESED AND GVURAH)" (BERESHEET 49:26), FOR THROUGH MANY BLESSINGS AND KISSINGS IT BECAME MORE VALUABLE THAN CHESED AND GVURAH, AND WAS CONSIDERED ABOVE THEM.

714. Here lies the beginning of Abraham, who is of the right, NAMELY, CHESED OF ZEIR ANPIN, called 'great love', as we said. And he received the chamber called 'love', NAMELY, THE FIFTH CHAMBER. Then, "your breasts (Heb. shadayim) were firm" (Yechezkel 16:7), REFERRING TO THE NAME 'SHADAI' and filled with goodness to sustain and nourish all from here. And when the breasts were firm and filled by the supernal love, then this chamber was called 'El Shadai', as we said. And by this the world found supply when it was created, because when the world was created, it could not exist, and did not endure, until this chamber was revealed, that Abraham took. When Abraham was seen in this chamber, the world said enough, (Heb. dai) for there is supply ENOUGH to sustain and nourish the world. It was therefore called 'El Shadai', WHICH MEANS EI in whom there is enough (Heb. shedai).

715. The Holy One, blessed be He will fill and repair it in the future, as it is written, "that you may suck, and be satisfied with the breast of her consolations; that you may drink deeply, and be delighted with the abundance of her glory" (Yeshayah 66:11). "The breast of her consolations" and "the abundance of her glory" are all in this chamber. Then, at that time, it is written, "Who would have said to Abraham, that Sarah should give children suck?" (Bereshheet 21:7), for sucking depends upon Abraham, WHO IS CHESED.

716. Isaac is at the left of the Holy One, blessed be He, whence all the Judgments in the world are awakened. He is the left arm, the source of every Judgment, whence they are awakened. From there he takes the Judgment called 'merit', WHICH IS THE FOURTH CHAMBER, to bind all the Judgments together so they will be in one knot, since Isaac is the Judgment above IN ZEIR ANPIN, where all the Judgments are listed.

713 וְכֵן יַעֲקֹב נָטִיל הַיְכָלָא דָּא, בְּדִין אַקְרִי כְּלָא רְצוֹן שְׁלוֹם. וְדָא הוּא עֵת רְצוֹן. וּמִכָּאן וְלַהֲלָאָה, שְׂרָאן הַיְכָלִין לְאַתְחַבְרָא וְלַאֲתַקְשְׂרָא אֵלִין בְּאֵלִין. וְאַף עַל גַּב דְּתַנִּינָן דְּרוּמִית מְזַרְחִית. וְכֵלָא אִיהוּ בְּחָדָא, הֵכָא אִיהוּ רוּחָא בְּרוּחָא, דְּבִקוּתָא חָדָא.

714 מִכָּאן שְׂרִי אַבְרָהָם, דְּאִיהוּ יְמִינָא, דְּאִקְרִי אַהֲבָה רַבָּה דְּקַאמְרָן. וְאִיהוּ נָטִיל הַיְכָלָא דְּאִקְרִי אַהֲבָה. בְּדִין, שְׂדִים נְכוּנִים, וְאַתְמַלִּיין מְכַל טוֹב, לְסַפְקָא וְלַאֲתוּזָא כְּלָא מֵהֵכָא. וְכֵן אֵלִין שְׂדִים נְכוּנִים וְאַתְמַלִּיין מְגוּ רְחִימוֹ עֲלָאָה, בְּדִין אַקְרִי הַיְכָלָא דָּא אֵל שְׂדִי בְּדְקַאמְרָן. וּבִהָאֵי אֲסַתְפַּק כָּל עֲלֵמָא בְּדַ אַתְבְּרִי, דְּהָא בְּדַ אַתְבְּרִי עֲלֵמָא, לֹא יָכִיל לְמִיקָם בְּקִיּוּמָא, וְלֹא הוּוּ קָאִים, עַד דְּאַתְגְּלִי הַיְכָלָא דָּא דְּנָטִיל אַבְרָהָם, וְכֵן אַתְגְּלִי אַבְרָהָם בְּהָאֵי הַיְכָלָא, בְּדִין אֲמַר לְעֵלְמָא דִּי, הָא סְפוּקָא לְאַתְוּזָא מְנִיָּה עֲלֵמָא וְלַאֲתַקְיִימָא. וּבְגִ"כ, אֵל שְׂדִי אַקְרִי, אֵ"ל שְׂדִי לְכֵלָא בִּיָּה.

715 וְזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְמַלְיָא לִיָּה, וְלַאֲתַקְנָא לִיָּה לְזִמְנָא דְּאֵתִי דְּכִתִּיב לְמַעַן תִּינְקוּ וּשְׂבַעְתֶּם מִשְׂדֵּ תַנְחֻמֶיהָ לְמַעַן תִּמוּצוּ וְהִתְעַנְגַתֶּם מִזִּין כְּבוֹדָה. שְׂדֵ תַנְחֻמֶיהָ וְזִין כְּבוֹדָה, כְּלָא אִיהוּ בְּהָאֵי הַיְכָלָא. וְכֵן בְּהָוָא זְמַנָּא כְּתִיב, מִי מַלְל לְאַבְרָהָם הַנִּיקָה בְּנִים שָׂרָה, דְּהָא יִנְיָקָא תִלְיָא בִּיָּה בְּאַבְרָהָם.

716 יַצְחָק דְּאִיהוּ שְׂמַאלָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, אַתְרֵ דְּמְנִיָּה מִתְעָרִין כָּל דִּינִין דְּעֵלְמָא, וְאִיהוּ דְּרוּעָא דְּשְׂמַאלָא, שִׁירוּתָא דְּכָל דִּינִין, וְכָל דִּינִין מִתְעָרִי מִתְמָן, הָאֵי אִיהוּ נָטִיל וְאַחִיד הוּוּא הַיְכָלָא דְּאִקְרִי זְכוּתָא, לְאַתְחַבְרָא דִּינָא בְּדִינָא, וְלִמְהוּי כְּלָא קְשׁוּרָא חָדָא, בְּגִין דְּהָאֵי אִיהוּ דִּינָא דְּלַעֲוִלָא, וְרִשְׁמִיין דְּדִינִין קִיּוּמִין בִּיָּה.

717. Here the Holy Name Elohim is written, for there is a living Elohim high above, concealed to all, WHICH IS BINAH, and there is Elohim, the celestial court, GVURAH OF ZEIR ANPIN, and there is Elohim, that is the terrestrial court, WHICH IS MALCHUT. This is the meaning of the verse, "verily there is Elohim who judges in the earth" (Tehilim 58:12). The upper Elohim, the secret of a living Elohim, BINAH, comprises the lower beings, so all is one.

718. In this chamber Isaac is awakened, GVURAH OF ZEIR ANPIN, together with the 72 lights included in him, for all the sentences in the world below were pronounced by him, as it is written, "This matter is by the decree of the watchers (Aramaic irin)" (Daniel 4:14). Why are ALL THE DECREES AND JUDGMENTS called 'irin'? Because they all dwell in this city, "the city (Heb. ir) of the Hashem Tzeva'ot...the city of our Elohim" (Tehilim 48:9). All the chambers above, each is called 'city', as it is written, "a watcher (Heb. ir) and a holy one" (Daniel 4:20). These cities stand inside the chamber CALLED 'IR'. SINCE they are in 'ir', they are called 'irin'.

719. This chamber is included in Isaac. Everything is in the chamber of Abraham, THE FIFTH CHAMBER, because the right, CHESED, is included in the left, GVURAH. Come and see: Each comprises its fellow CHAMBER. We already explained that this is the reason why Abraham sacrificed Isaac, to make Judgment, ISAAC, a part of himself, and to include the left within the right, and cause the right to have power over the left.

720. Therefore, the Holy One, blessed be He commanded Abraham to offer his son as sacrifice to Judgment, and to overpower him. He did not command Isaac to be sacrificed, but commanded Abraham, SO THAT ABRAHAM, CHESED, WILL COMPRISE ISAAC, WHO IS JUDGMENT. Therefore, the one is found to consist of Judgment, and the other Chesed. And all is one, once they were included in each other. So the lower chambers were included in the upper.

721. When Isaac received this chamber, everything was sentenced in a good way, NAMELY, Judgment tempered with merit. Therefore, a man who judges should give the verdict according to merit. This is the high secret of the wholeness of justice, for there is no wholeness to justice, only with merit. Without it there is no perfection. Judgment with merit conveys the wholeness of Faith, reflecting the upper one.

717 וְהָכָא אֶתְרָשִׁים שְׁמָא קְדִישָׁא, דְּאֶקְרִי אֱלֹהִים. בְּגִין דְּאִית אֱלֹהִים חַיִּים, דְּאִיהוּ לְעֵילָא לְעֵילָא, סְתִים מְכֻלָּא. וְאִית אֱלֹהִים, דְּאִיהוּ בִי דִינָא דְּלְעֵילָא. וְאֱלֹהִים, דְּאִיהוּ בִי דִינָא דְּלְתַתָּא. הַה"ד אַךְ יֵשׁ אֱלֹהִים שׁוֹפְטִים בְּאַרְץ. אֱלֹהִים עֲלָא, רְזָא דְּאֱלֹהִים חַיִּים, כְּלִיל לְאֵלִין דְּלְתַתָּא, וְכֻלָּא אִיהוּ חַד.

718 בְּהַאי הַיְכָלָא, אֶתְעַר יִצְחָק, וְכֻלְהוּ שְׁבַעִין וְתַרְיַן נְהוּרִין דְּכֻלִּין בֵּיה, דְּמַנְיָהוּ אֶתְגְּזְרוּ כֹל דִּינִין דְּעֲלָמָא דְּלְתַתָּא, דְּכְתִיב בְּגִזְרַת עִירִין פְּתָגְמָא. וְאַמְאֵי אֶקְרוּן עִירִין. אֶלָּא בְּגִין דְּכֻלְהוּ קְיִימִין בְּהַאי עִיר. עִיר וַי' צְבָאוֹת. עִיר אֱלֹהִינוּ. כֹּל אִינוּן הַיְכָלִין לְעֵילָא, כֹּל חַד וְחַד אֶקְרִי עִיר, כַּד"א עִיר וְקְדִישׁ. וְאֵלִין אִינוּן עִירִין, דְּקְיִימִין לְגוּ בְּגוּ דְּהַיְכָלָא, דְּקְיִימִין בְּעִיר, בְּג"כ אֶקְרוּן עִירִין.

719 הַאי הַיְכָלָא, אֶתְכֻלִּיל בְּיִצְחָק, וְכֻלָּא אִיהוּ בְּהַיְכָלָא דְּאַבְרָהָם, בְּגִין דִּימִינָא אֶכְלִיל לְשִׁמְאָלָא. וְתָא חַי, כֹּל חַד וְחַד כְּלִיל לְחַבְרִיה. וְהָא אִוְקִימָנָא, דְּבַג"ד אַבְרָהָם עָקֵד לְיִצְחָק, בְּגִין לְאַכְלָלָא בֵּיה דִּינָא, וְלֹא שְׁתַּכְחָא שְׁמָלָא כְּלִיל בִּימִינָא וְלֹא שְׁלֵטָא יְמִינָא עַל שְׁמָלָא.

720 וְע"ד קוּדְשָׁא בְּרִין הוּא פְּקִיד לִיה לְאַבְרָהָם, לְקַרְבָּא בְּרִיה לְדִינָא, וְלֹא תַקְפָּא עָלוּי, וְלֹא פְּקִיד לְיִצְחָק, אֶלָּא לְאַבְרָהָם. וְע"ד אֶשְׁתַּכַּח, דָּא בְּדִינָא, וְדָא בְּחֶסֶד, וְכֻלָּא חַד, וְאֶתְכֻלִּיל דָּא בְּדָא. וְהַכִּי, אֶתְכֻלִּילוּ הַיְכָלִין תַּתְּאִין בְּעֲלָאִין.

721 כַּד נָטִיל יִצְחָק הַיְכָלָא דָּא, בְּדִין כֻּלָּא אִיהוּ לְטַב. דִּינָא בְּזַכּוּתָא. וְע"ד, בְּעִי ב"נ דְּדָאִין דִּינָא, לְמִידָן דִּינָא בְּזַכּוּתָא. בְּגִין דְּאִיהוּ רְזָא עֲלָא, שְׁלִימוּ דִּינָא. בְּגִין דְּלִית שְׁלִימוּ דִּינָא, אֶלָּא בְּזַכּוּתָא, דָּא בְּלָא דָּא לָאו אִיהוּ שְׁלִימוּ. דִּינָא בְּזַכּוּתָא, דָּא אִיהוּ שְׁלִימוּ דְּמַהִימְנוּתָא, כְּגוּוּנָא דְּלְעֵילָא.

722. On the day of Rosh Hashanah, when Judgment is aroused in the world, it behooves Yisrael below to awaken compassion through the Shofar, which reflects the high mystery, as already stated. And they should temper justice with merit, WHICH IS CHESED. For when Judgment is tempered with merit, all is in unison, and there is perfection above and below, and "iniquity stops her mouth" (Iyov 5:16), and has no permission to accuse or denounce in the world. Then all is in a proper unison. Judgment without merit is no Judgment.

723. This concerns Yisrael, who temper Judgment with merit. But the rest of the nations do not have Judgment of merit. Therefore, it is forbidden for us to administer justice in their courts, for they have no part in our side of the Faith, as it is written, "He has not dealt so with any other nation and as for His ordinances they have not known them" (Tehilim 147:20). On the side of Yisrael, whoever judges without taking merit into account is a sinner, because he lessens the secret of the Faith, and turns aside to the place where there is Judgment without merit, NAMELY, THE OTHER SIDE.

724. Come and see: When the members of the Sanhedrin started to deal with criminal laws, they had to open with a merit, in order to temper Judgment with merit. Moreover, they were called to sentence from the house of merit, NAMELY, THE SECRET OF THE SANHEDRIN IS IN THE CHAMBER OF MERIT. Therefore, they tried to start with a merit, and when they so start with the lesser one OF THE SANHEDRIN, later the Judgment was completed by the most prominent OF THE SANHEDRIN, so merit will be included within justice. This one above, and that one below. Judgment with merit is the wholeness of justice, for without each other there is no wholeness. Therefore, Isaac and Rivkah were as one, the one Judgment, and the other mercy, and together they constitute wholeness. ISAAC IS JUDGMENT, AND RIVKAH IS MERIT. Happy is the portion of Yisrael, for the Holy One, blessed be He gave them a whole Torah, so they may walk in the path of truth, reflecting THE LIGHTS OF above.

725. Come and see: They did not judge, only with merit. They first looked at the good deeds, to include them together. The Sanhedrin looked well at the merits and at the prosecution, to combine them, so the Other Side will not rule. Wherever there is no merit, the Other Side abides, called 'guilt'. THE OTHER SIDE then joins the Judgment and gets stronger, this is called 'a sentence of guilt'.

722 בְּיוֹמָא דְר"ה, בְּדִינָא אֲתַעֲר בְּעֵלְמָא, בְּעָאן יִשְׂרָאֵל לְתַתָּא, לְאַתְעֲרָא רַחֲמֵי מְגוּ שׁוֹפָר, כְּגוֹנָא דְרִזָּא עֲלָאָה. וְהָא אֹקִימָנָא. וּבְעֵינָא לְחַבְרָא דִּינָא לְקַבֵּל זְכוּתָא, בְּגִין דְכֵד קִיּוּמָא דִּינָא בְּזְכוּתָא, כְּלָא אִיהוּ בְּחַבְרָא חָדָא. וְעֵילָא וְתַתָּא בְּשְׁלִימוֹ. וּכְדִין, וְעוֹלְתָהּ קַמְצָה פִּיהָ, דְלִית לָהּ רִשׁוֹ לְאַסְטָאָה וּלְקַטְרָגָא בְּעֵלְמָא. וּכְדִין כְּלָא בִּיחּוּדָא חָדָא כְּדָקָא יֵאוּת. וְדִינָא בְּלָא זְכוּ לָאו אִיהוּ דִּינָא.

723 וְדָא אִיהוּ דִּישְׂרָאֵל, דְּאִית לֹון דִּינָא בְּזְכוּתָא. אֲבָל שְׂאָר עַמִּין, לָא אִית לֹון דִּינָא בְּזְכוּתָא, וְע"ד אֲסִיר לֹון, לְסַדְרָא דִּינִין דִּילָן בְּעַרְכְּאֵי דְעַמִּין עוֹבְרֵי עֲבוּדָה זָרָה, דְּהָא לִית לֹון חוֹלְקָא בְּסֵטֵר מְהֵימְנוּתָא דִּילָן. דְּכֵתִיב, לָא עָשָׂה כֵּן לְכָל גּוֹי וּמִשְׁפָּטִים בְּל יָדְעוּם. וּמִסְטָרָא דִּישְׂרָאֵל כְּל מָאן דְּרָאִין דִּינָא, וְלָא אֲכַלִּיל בִּיהּ זְכוּתָא, דָּא אִיהוּ חֲטִי, דְּקָא גְרַע רִזָּא דְּמְהֵימְנוּתָא, וְאַסְטֵי גְרַמִּיהּ לְהֵוּא סְטָרָא, דְּאִית בִּיהּ דִּינָא בְּלָא זְכוּתָא.

724 וְת"ח, בְּדִינֵי סְנֵהֲדְרִין לְתַתָּא, לְמִידָן דִּינֵי נְפִשׁוֹת, אֲעֲטְרִיכוּ לְמַפְתַּח בְּזְכוּתָא. בְּגִין לְאַכְלֵלָא זְכוּתָא בְּדִינָא. וְתוּ, דְּהָא אֲקִרוּן מִבֵּי זְכוּתָא. וְע"ד, אֲשַׁתְּדְּלוּתָא דִּילְהוֹן, לְמַפְתַּח בְּזְכוּתָא, וְשְׂרָאן בְּזְכוּתָא מְזַעֲרָא, וּלְבַתֵּר אֲשַׁתְּלִים דִּינָא מְעֲלָאָה. לְמַהוּי זְכוּתָא כְּלִיל בְּדִינָא. דָּא לְעֵילָא, וְדָא לְתַתָּא. דִּינָא בְּזְכוּתָא, שְׁלִימוֹ דִּינָא. דָּא בְּלָא דָּא, לָאו אִיהוּ שְׁלִימוֹ. וּבְגִין כֵּן, יִצְחָק וְרִבְקָה כְּחָדָא אִינוּן, דָּא דִּינָא, וְדָא זְכוּתָא, לְמַהוּי שְׁלִימוֹ כְּחָדָא. זְכָאָה חוֹלְקִיהוֹן דִּישְׂרָאֵל, דְּקוּדְשָׁא ב"ה יְהִי לֹון אֹרִייתָא שְׁלִימָתָא, לְמִיָּהֲךָ בְּאַרְחָ קְשׁוּט, כְּגוֹנָא דְלְעֵילָא.

725 תָּא חֲזִי, דְּאִינוּן לָא דִּינִין דִּינָא, אֶלָּא בְּזְכוּ, וְלְעֵינָא זְכוּתָא בְּקַדְמִייתָא, לְמַהוּי כְּלִיל דָּא בְּדָא. וְסְנֵהֲדְרִין קָא מְהַפְּכֵי בְּזְכוּתָא בְּדִינָא, לְאַכְלֵלָא כְּלָא כְּחָדָא, בְּגִין דְלָא יִשְׁלוּט סְטָרָא אַחְרָא. דְּהָא בְּד זְכוּתָא לָא אֲשַׁתְּכַח, סְטָרָא אַחְרָא אֲשַׁתְּכַח, דְּאֲקִרֵי חוֹבָה, וְאַתְחַבְּרַת בְּדִינָא, וְאַתְתַּקַּפַּת וְדָא הוּא דִּינָא בְּחוֹבָה.

726. Therefore, on Rosh Hashanah, we should temper Judgment with merit, so guilt will not have the upper hand. Hence, we must let Judgment and merit be together, so they may become one whole. For when the Other Side, WHICH IS GUILTY, rules, there is no perfection, only accusation. This resembles the accusation FROM WHICH ARE DRAWN four deaths. But when the side of merit rules, all is wholeness, "peace and truth" (II Melachim 20: 19), "love and compassion" (Tehilim 103:4).

727. When the Other Side is connected with Judgment, it has power, by accusation, over the four capital punishments decreed by court: stoning, burning, decapitation, and strangulation. All of them are under the sway of the evil prosecutor: stoning, because THE OTHER SIDE is "a stone of stumbling" (Yeshayah 8:14); burning, because he is "a rock of offense" (Ibid.), a strong fire; decapitation is a "sword shall devour flesh" (Devarim 32:42). Assuredly it shall devour flesh, for it rules over flesh, it is THE OTHER SIDE, CALLED "the end of all flesh" (Bereshheet 6:13). Strangulation, for the curse of Elohim is upon the strangulation, upon the hanged, THE SECRET OF THE VERSE, "FOR HE THAT IS HANGED IS ACCURSED OF ELOHIM" (DEVARIM 21:23). We explained that nothing remained IN HIM, WHO IS HANGED, save the flesh, BECAUSE THE SOUL LEFT IT, and the curse of Elohim is upon the flesh, which is dark poison. Hence, HOLINESS brings good, AND THE OTHER SIDE brings evil.

728. It behooves Yisrael, who have the secret of the Faith, to take heed that the side of the Faith will be in ascendancy, and that the Other Side will not be given place to exercise his power. They are happy in this world and in the World to Come. It is written of them, "your people also shall be all righteous..." (Yeshayah 60:21).

729. The prophets, the supernal sides, the two thighs NETZACH AND HOD, who support the Holy Torah, TIFERET, receive the chambers where the two spirits, brightness and splendor, abide. THESE ARE THE THIRD CHAMBER, THE CHAMBER OF BRIGHTNESS, AND THE SECOND CHAMBER, THE VERY HEAVEN. These are the thighs below, IN BRIYAH, that support the chambers above called 'the Oral Law', NAMELY, MALCHUT OF ATZILUT. As there are struts to the Torah, the Written Law, so there are pillars supporting the Oral Law, MALCHUT, which include each other. When the two struts below, BRIGHTNESS AND SPLENDOR, are connected with the upper CHAMBERS, IN MALCHUT OF ATZILUT, the aspect of prophecy is impressed upon them. This is a vision, a sort of prophecy.

726 וְעַל דָּא, בְּיוֹמָא דְרֵאשׁ הַשָּׁנָה, בְּעֵינָא לְחַבְרָא זְכוּתָא בְּדִינָא, וְלֹא יִתְגַבֵּר חוּבָה. וּבְגִין כֵּךְ, בְּעֵינָא זְכוּתָא וְדִינָא לְמַהוּי בְּחָדָא, בְּגִין דְּאִיהוּ שְׁלִים. דְּכַד סְטְרָא אַחְרָא שְׁלֵטָא, לֹא אִיהוּ שְׁלִים, אֲלֵא קְטְרוּגָא, כְּמָה דְּאִיהוּ קְטְרוּגָא, וְאִינוּן אַרְבַּע מִיתוּת, וְכַד סְטְרָא דְּאִיהוּ זְכוּת שְׁלֵטָא, כֹּלֵא אִיהוּ שְׁלִים, שְׁלוֹם וְאַמַּת חֶסֶד וְרַחֲמִים.

727 וְכַד אֶתְחַבְּרַת סְטְרָא אַחְרָא בְּדִינָא, שְׁלֵטָא בְּקְטְרוּגָא, בְּאִינוּן אַרְבַּע מִיתוּת בֵּית דִּין: סְקִילָה, שְׂרִיפָה, הֶרֶג, וְחֶנֶק. כֹּלֵהוּ שׁוֹלְטָנוּתָא דְּקְטְרוּגָא בִּישָׁא. סְקִילָה, בְּגִין דְּאִיהוּ אֶבֶן נֶגְף. שְׂרִיפָה, בְּגִין דְּאִיהוּ צוּר מְכַשׁוּל, אֲשָׁא תְּקִיפָא. הֶרֶג, דָּא חֶרֶב תֹּאכַל בָּשָׂר. תֹּאכַל בָּשָׂר וְדָאִי, דְּשְׁלֵטָא בְּבָשָׂרָא, וְדָא הוּא קֶץ כָּל בָּשָׂר. חֶנֶק, בְּגִין דְּאִיהוּ קַלְלַת אֱלֹהִים, הֵהוּא דְּשְׁלֵטָא עַל חֶנֶק, עַל צְלוּבוֹ. וְאוֹקִימָנָא, בְּגִין דְּלֹא יִשְׁתַּאֲר אֲלֵא בְּשָׂרָא בְּלַחוּדוּי, וְהֵהוּא קַלְלַת אֱלֹהִים, שְׁלֵטָא בְּבָשָׂרָא, מְרָה חֲשׂוּכָא. וּבְגִין כֵּךְ, דָּא לְטַב וְדָא לְבִישׁ.

728 וְאַצְטְרִיכוּ יִשְׂרָאֵל דְּרִזָּא דְּמַהִימְנוּתָא בְּהוּ, לְאַסְתְּמָרָא, בְּגִין דִּישְׁלוּט סְטְרָא דְּמַהִימְנוּתָא, וְלֹא יִהְיוּ דּוּכְתָא לְסְטְרָא אַחְרָא לְשְׁלֵטָאָה זְכָאִין אִינוּן בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאִתִּי, עָלְיֵהוּ כְּתִיב וְעַמְךָ כֻּלָּם צְדִיקִים וְגו'.

729 גְּבִיאִין, דְּאִינוּן סְטְרִין עֲלָאִין, תְּרִין יָרְכִין דְּסַמְכִין לְאוּרִייתָא קְדִישָׁא, אִינוּן נְטִלִין לְהִיכְלָא דְּתְרִין רוּחִין בֵּיהּ, דְּאִינוּן נְגַה וְזֵהר. וְאִינוּן תְּרִין יָרְכִין לְתַתָּא, לְסַמְכָא לְאִינוּן הִיכְלִין דְּלַעֲוִלָא, דְּאִקְרוּן תּוֹרָה שְׁבַעַל פָּה. כְּמָה דְּאִית סַמְכִין לְאוּרִייתָא דְּאִיהוּ תּוֹרָה שְׁבַעַתָּב, כֵּךְ אִית סַמְכִין קְיִימִין לְאוּרִייתָא דְּאִיהוּ תּוֹרָה שְׁבַעַל פָּה. וְאַתְכְּלִילוּ דָּא בְּדָא. כְּדִין אֲלִין תְּרִין סַמְכִין דְּלַתָּא, כַּד מִתְחַבְּרִין בְּאִלִּין עֲלָאִין, אֶתְרָשִׁים בְּהוּ סְטְרָא דְּנְבוּאָה, וּמֵאן אִיהוּ. מְרָאָה, דְּאִיהוּ כְּגוּוּנָא דְּנְבוּאָה.

730. All the seers are nourished from here, FROM THE CHAMBERS OF BRIGHTNESS AND SPLENDOR, INCLUDED IN THE CHAMBERS OF MALCHUT, from above IN NETZACH AND HOD OF ZEIR ANPIN, they suck prophecy, and from below, MALCHUT, vision. Therefore, high and low reflect each other, MEANING THAT PROPHECY IS LIKE A VISION, AND VISION IS LIKE PROPHECY. When NETZACH AND HOD, BRIGHTNESS AND SPLENDOR are united with each other, the Holy Name Tzevaot (lit. 'armies') rules over this place, since all the holy armies are here, all named after the aspect of prophecy, because visions and dreams are of the side of prophecy.

731. We say that within the sign of the Holy Covenant, NAMELY, YESOD, the name TZEVAOT dwells, for all the armies come out of this sign, YESOD. Nevertheless, the thighs, which stand out OF THE BODY, are also named TZEVAOT. They are called 'Baraithas', WHICH MEANS 'EXTERNALS', because the Baraitha is outside the Mishnah, and the Mishnah stands upon the Baraitha, NAMELY, THE BARAITHA EXPLAINS THE MISHNAH, AND THE BARAITHAS are called 'the thighs OF THE MISHNAH', external chambers, the same as NETZACH AND HOD above, STANDING OUTSIDE THE BODY OF THE FACE.

732. The Mishnah is a mystery, found inside, because one learns the essence of things from there. So the Tannaim OF THE MISHNAH ARE OF THE INTERNAL PART. This is the secret meaning of the verse, "I would lead you, and bring you into the house of my mother, that you may instruct me" (Shir Hashirim 8:2). "The house of my mother" refers to the Holy of Holies, WHICH IS YESOD OF MALCHUT OF ATZILUT, CORRECTED BY THE ASPECT OF YESOD OF IMA, THEREFORE CALLED "THE HOUSE OF MY MOTHER", THE INNER PART OF MALCHUT. "That you may instruct me" refers to the secret of the Mishnah, NAMELY, when the river that is drawn and comes out, YESOD OF ZEIR ANPIN, from the Holy of Holies, then "you will instruct me," MEANING THAT YOU WILL GIVE FROM YOUR BOUNTY TO ME. This is the inner reason WHY MALCHUT is called 'Mishnah' (lit. 'second'), BECAUSE SHE IS SECOND TO ZEIR ANPIN, IN THE SECRET OF THE UNION, as it is written, "a copy of this Torah" (Devarim 17:18).

733. When she is drawn outside, she is called 'Baraitha', WHICH MEANS EXTERNAL. The two thighs are Baraithas, NAMELY, EXTERNALS. This mystery of mysteries is not to be revealed, because the secret is passed solely to most high wise men. Woe if it is revealed, BECAUSE THE WICKED WILL EXPLOIT IT, and woe if it is not revealed, BECAUSE THE RIGHTEOUS WILL LOSE IT, for this is one of the highest secrets, with which the Holy One, blessed be He leads the world.

734. The first Temple stood at the time of Solomon, and corresponded to the Supernal World, WHICH IS BINAH, AND BINAH is called 'the first Temple'. Everything came together in the Holy of Holies, where the sun is united with the moon, NAMELY, ZEIR ANPIN WITH MALCHUT. The supernal secrets were all in perfection, and the world was perfected. Afterwards, because of transgressions, the mysteries were drawn out of and rejected from the Holy of Holies. Once they were rejected towards the thighs, NETZACH AND HOD, they stood outside, and were called 'external chambers', and the Baraithas were needed FOR PEOPLE COULD NOT NOURISH FROM THE MISHNAH.

730 וְכָל אֵינֹן מְאֲרִיחוֹן דְּמִרְאָה, מֵהֶכָּא יִנְקִין. לְעֵילָא נְבוּאָה, הֶכָּא מִרְאָה. וְע"ד, אִיהוּ דָּא כְּגוּוּנָא דָּא, וְדָא כְּגוּוּנָא דָּא. וְכֵד מִתְחַבְרֵן דָּא בְּדָא, כְּדִין שְׁלִיט עַל הָאֵי אֲתֵר, שְׁמָא קְדִישָׁא, דְּאֶקְרִי צְבָאוֹת. בְּגִין דְּכָל אֵינֹן חֲוִילִין קְדִישִׁין, כְּלָהוּ קִיּוּמֵי הֶכָּא, וְכֵלָהוּ אֶקְרוּן מִסְטְרָא דְּנְבוּאָה, מִרְאָה וְחֻלְמָא מִסְטְרָא דְּנְבוּאָה הוּוּ.

731 וְאֵע"ג דְּקָא אִמְרִינֵן, דִּי בְּגוּ הָהוּא אוֹת קִיּוּמָא קְדִישָׁא, שְׂרִיא שְׁמָא דָּא. בְּגִין דְּכֵלָהוּ חֲוִילִין נְפֻקֵי מֵהָאֵי אוֹת. עִם כָּל דָּא, יִרְכִין דְּאֵינֹן קִיּוּמֵין לְבַר, קְרִינֵן עַל שְׁמָא דָּא, וְאֵלִין אֵינֹן דְּאֶקְרוּן בְּרִייתֵי, דְּהָא בְּרִייתָא לְבַר מִמְשָׁנָה. מִתְּנִיתִין קִיּוּמָא לְגוּ בְּרִייתֵי, וְאֶקְרוּן יִרְכִין בְּתֵי בְּרָאֵי, כְּגוּוּנָא דִּי לְעֵילָא.

732 מִתְּנִיתִין אִיהוּ רְזָא דְּקִיּוּמָא לְגוּ, דְּאוֹלְמֵי תַמָּן עֶקְרָא דְּכֵלָא, וְעַל תְּנָאֵי, וְרְזָא דְּהֵךְ, אֲנַהֲגַךְ אֲבִיאַךְ אֶל בֵּית אֲמִי תִלְמִדְנִי. אֶל בֵּית אֲמִי: דָּא קַה"ק. תִּלְמִדְנִי: דָּא הוּא רְזָא דְּמִתְּנִיתִין. דְּכֵד עָאֵל דָּא נְהַר דְּנִגִיד וְנִפְיָק, בְּהָהוּא בֵּית קְדֵשׁ הַקְּדָשִׁים, כְּתִיב תִּלְמִדְנִי. וְדָא הוּא רְזָא, דְּאֶקְרִי מִשְׁנָה. כִּד"א אֵת מִשְׁנָה הַתּוֹרָה הַזֹּאת.

733 כְּדִ אֲתַמְשְׁכָּא לְבַר, אֶקְרִי בְּרִייתָא. תְּרִין יִרְכִין אֵינֹן בְּרִייתֵי, רְזָא דְּרִזִין דְּלֵא אֲתִייהִיב לְאֲתַגְלָאָה. בְּגִין דְּלֵא אֲתַמְסֵר רְזָא בְּרִ לְחַכִּימֵי עֲלִיוֹנִין. וְוִי אֵי אֲתַגְלִי, וְוִי אֵי לֵא אֲתַגְלִי, בְּגִין דְּאִיהוּ רְזָא מְרִזִין עֲלֵאִין דְּקוּדְשָׁא בְּרִיךְ הוּא אֲנַהֲיג בֵּיהַ עֲלֵמָא.

734 בֵּית רֵאשׁוֹן קִיּוּמָא בִּימֵי שְׁלֹמֹה, לְקַבֵּל עֲלֵמָא עֲלָאָה, וְאִיהוּ אֶקְרִי בֵּית רֵאשׁוֹן, וְאֲשַׁתְּמַשׁ כְּלָא בְּבֵית קְדֵשׁ הַקְּדָשִׁים, אֲתֵר דְּאֲשַׁתְּמַשׁ בֵּיהַ שְׁמָשׁא בְּסִיחָרָא. וְרִזִין עֲלֵאִין כְּלָהוּ בְּשִׁלְמוֹ, וְקִיּוּמָא עֲלֵמָא בְּאֲשַׁלְמוֹתָא. וְלִבְתֵּר גְּרַמּוּ חוּבִין, וְאֲתַמְשְׁכוּ רִזִין, וְאֲתַדְחִיין מִבֵּית קְדֵשׁ הַקְּדָשִׁים לְבַר. כְּדִ אֲתַדְחוּ לְיִרְכִין, כְּדִין קִיּוּמֵי לְבַר, דְּאֶקְרוּן בְּתֵי בְּרָאֵי, וְאֲצַטְרִיכוּ לְבְּרִייתֵי.

735. At the time of the second Temple, YISRAEL were at the external chambers in the thighs. Some of them returned to sing in the Holy of Holies, of the second Temple, MALCHUT, FOR THE FIRST TEMPLE IS BINAH. Others stayed in the Baraitha outside, between the thighs. THOSE WHO RETURNED TO THE HOLY OF HOLIES, studied the Mishnah, and behaved according to its laws, NAMELY, ACCORDING TO THE TEACHING OF THE MISHNAH. This is the secret of the verse, "for out of Zion shall go forth Torah" (Yeshayah 2:3), ZION BEING THE INTERNAL PART OF MALCHUT, CALLED 'MISHNAH'.

736. Afterwards, because of transgressions, the second Temple was no more in ascendancy. It did not have the power of the first Temple, in which time there was always peace, because the King, who has peace, ZEIR ANPIN, was always in it, IN A NEVER ENDING UNION, and therefore there was peace. There was no such peace at the time of the second Temple, because the foreskin always brought accusations, and the priests were in readiness to denounce, NAMELY, TO CONDEMN this foreskin. And they needed that, in order to condemn through it THE OTHER SIDE, in order to protect the second Temple. All was in that secret properly.

737. Due to more transgression, the foreskin came to power, and YISRAEL were driven out of the second Temple, and descended into the rounded thighs, NETZACH AND HOD, and down, THROUGH BRIYAH until they came to dwell at the feet, IN ASIYAH. When they sat at the feet, NAMELY, SO THEY SHOULD CORRECT THEM, then "And His feet shall stand in that day..." (Zecharyah 14:4). And the world will behave in all matters according to the high mystery, as it should. And though they were rejected FROM THE INTERNAL PART, they were never left by it, and forever they will cling to it.

738. Whoever knows how to measure, by the measuring line, the distance between the thighs and the feet, may know the duration of the exile. This is a secret among the reapers of the field. All this is a high mystery. For that reason all the Baraithas, all the Tannaim and the Amoraim are in their proper places, the ones inside, and the others outside in the rounded thighs, WHICH ARE NETZACH AND HOD, and underneath the thighs. MALCHUT is called by all these, the Oral Law. Yisrael descended by them and were exiled AMONG THE NATIONS.

739. Then, when exile will be over by stretching the feet, SO THEY WILL BE CORRECTED, then "His feet shall stand in that day" and the spirit of defilement, named foreskin, shall be removed from the world. And Yisrael alone shall rule, as ought. Because the foreskin drew them down until then, and from now on, after the foreskin shall be cut and removed from the world, "Yisrael then shall dwell in safety alone; the fountain (also: 'eyes') of Jacob" (Devarim 33:28), NAMELY, in the fountain of Jacob WHICH IS MALCHUT, WHERE CHOCHMAH DWELLS, CALLED 'EYES', and there will be no accuser to prosecute them. Happy is the portion of Yisrael in this world and in the World to Come.

735 בֵּית שְׁנֵי קוּימוֹ בְּבֵית בְּרָאִי בְּיִרְכִין, וּמְנוּיָהוּ אֶהְרֹו וּשְׂאָרוֹ בְּבֵית קֹדֶשׁ הַקְּדוּשִׁים וְאִיהוּ בֵּית שְׁנֵי. וְאִינוֹן אַחֲרָיִן אֲשֶׁתָּאָרוּ בְּבֵרִיתָא לְבַר, בְּיַנִּי יִרְכִין. וְהוּוֹ אֹלְפִין מִמַּתְנִיתִין, וְאִתְנַהִיגוּ מִינָהּ, וְהִינְנוּ רְזָא דְכִתְיָב, כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה.

736 וּלְבַתֵּר כַּד גְּרַמוּ חוּבִין, אֲתַעֲדִי שׁוּלְטָנוּתָא דְהָאִי בֵּית שְׁנֵי, וְאֵעִ"ג דְּשׁוּלְטָנָא דִּילִיָּה לָא הוּוּה בְּבֵית רֵאשׁוֹן, דְּהוּוּה בֵּיה שְׁלָמָא תְדִיר, בְּגִין דְּמִלְכָא דְשְׁלָמָא דִּילִיָּה תְדִיר הוּוּה בְּגוּוּיָה, וְעִ"ד הוּוּה בְּשָׁלָם. בֵּית שְׁנֵי לָא הוּוּה בֵּיה שְׁלָם הַכִּי, בְּגִין דְּעַרְלָה קְטְרוּגָא בֵּיה תְדִיר, וְעִ"ד הוּוּ כַּהֲנִי זְמִינִין בְּגוּוּיָה, לְקְטְרוּגָא בְּהָאִי עַרְלָה, וְלָהוּ אֲצַטְרִיךְ מְלָה, לְקְטְרוּגָא בְּהָדָה, וְלֵאגְנָא עַל בֵּית שְׁנֵי. וְכֹלָא בְּרְזָא כַּדְקָא חֲזִי.

737 לְבַתֵּר גְּרַמוּ חוּבִין, וּשְׁלָטָא הָהִיא עַרְלָה, וְאִתְדַחֲיִין מִבֵּית שְׁנֵי לְבַר, וְנַחְתּוּ מִתְּמָן לְחַמוּקֵי יִרְכִין, לְתַתָּא, עַד דִּי שְׂרוּן לְתַתָּא בְּרַגְלִין. וְכַד יִתְבוּן בְּרַגְלִין, כְּדִין, וְעַמְדוּ רַגְלֵיו בְּיוֹם הָהוּא, וְעַלְמָא בְּכֹלָא יִתְנַהִיג בְּרְזָא עַלְאָה כַּדְקָא חֲזִי. וְאִף עִ"ג דְּאִתְדַחֲו וְלֵא אֲשֶׁתְּבָקוּ מִנָּהּ, וְלַעֲלָמִין אֲתֵאֲחִידוּ בֵּיה.

738 וּמֵאֵן דִּידַע וּמְדִיד בְּשִׁיעוּרָא דְקוּ הַמְדָה, אֲרַכָּא דְמִשְׁיכּוֹ דִּירְכִין עַד רַגְלִין, יְכִיל לְמַנְדַע מְשִׁיחָא דְגְלוּתָא דְאִתְמַשְׁךְ. וְרְזָא אִיהוּ בֵּין מְחַצְדֵי חַקְלָא, וְכֹלָא בְּרְזָא עַלְאָה. וּבְגִין דָּא, כְּלָהוּ בְּרִייתֵי, וְכֹלָהוּ תְנָאִי, וְכֹלָהוּ אֲמוּרָאִי, קוּימֵי בְּדוּכְתִיּוּהוּ כַּדְקָא חֲזִי, אֵלִין לְגוּ, וְאֵלִין לְבַר, בְּאִינוֹן חַמוּקֵי יִרְכִין וְלְתַתָּא מְבָרְכִין. וּבְכֹלָהוּ אֲקִרֵי תוֹרָה שְׁבַע"פ. וּבְכֹלָהוּ נַחְתֵי יִשְׂרָאֵל וְאִתְגְלוּ.

739 וְכְדִין כַּד יִסְתִּיִים גְלוּתָא, בְּמִשְׁיכּוֹ דְרַגְלִין, כְּדִין וְעַמְדוּ רַגְלֵיו בְּיוֹם הָהוּא, וְיִתְעַבֵּר הָהוּא רְחֹא מְסַאָבָא עַרְלָה מִן עַלְמָא, וְיִתְהַדְרוּן יִשְׂרָאֵל בְּלַחֲדוּיָהוּ לְשִׁלְטָאָה כַּדְקָא יָאוּת, בְּגִין דְּהָהוּא עַרְלָה, נַחֲתֵי לֹון לְתַתָּא, עַד הַשְׁתָּא. וּמְכַאן וְלֵהֲלָאָה, דְהָאִי עַרְלָה אֲתַקְצֵץ וְאִתְעַבֵּר מְגוּ עַלְמָא, כְּדִין וְיִשְׁכּוֹן יִשְׂרָאֵל בְּטַח כַּד עֵין יַעֲקֹב. בְּהָהוּא עֵין יַעֲקֹב, וְלֵא אֲשֶׁתְּכַח מְקְטְרוּגָא עֲלִיּוּהוּ. זְכָאָה חוּלְקִיָּהוּן דִּישְׂרָאֵל בְּעַלְמָא דִּין בְּעַלְמָא דְאִתֵּי.

740. Joseph the righteous, the pillar of the world, WHICH IS YESOD, took with permission the chamber that was hidden and treasured; the seventh chamber was under his authority. Though we said that the chamber of the sapphire stone was under his authority, and in it he is corrected, nevertheless, Come and see: From the prophets, whom we said to be united below, two grades are divided, vision and dream. They abide at the thighs, WHICH ARE NETZACH AND HOD. By the rounded thighs stands the vision, that which is called 'the little prophecy'. Underneath the thighs stands the dream, AT THE KNEES BELOW THE THIGHS; until feet will touch feet, NAMELY, THE FEET OF ATZILUT WILL BE ONE WITH THE FEET OF BRIYAH, YETZIRAH AND ASIYAH, FOR BRIYAH, YETZIRAH AND ASIYAH WILL RETURN TO BE ATZILUT AND BE UPLIFTED TO PROPHECY AND VISION, and there, BELOW THE THIGHS stands the lower chamber called 'the sapphire stone'.

741. All THE JOINING TOGETHER of the thighs is in order to perfect them by one with another. All grades of prophecy come out of there to hover, and vision is made of them; then they hover about this place, THE SAPPHIRE STONE, and a dream is made from them. Joseph the Righteous, WHO IS YESOD, is the perfection of all; he receives all. Since everything is corrected through him, they all desire and long for him.

742. At the time when Joseph the Righteous, is ready to correct everything, he receives all, and joins his chamber. Then everybody above and below is awakened to receive the desire and wish, united by one desire and wholeness, that the higher and lower will rejoice by the one desire. All the lower beings are maintained by him. Therefore it is written, "but the righteous is an everlasting foundation" (Mishlei 10:25), for this is the foundation by which the world is sustained.

743. The chamber of the sapphire stone does not come into existence until Joseph the Righteous, YESOD OF ZEIR ANPIN, is ready. Once he is corrected, everyone else is also corrected. This is the secret of the building, MALCHUT, and about this says the verse, "and of the side, which Hashem Elohim has taken...He built" (Beresheet 2:22). It is not written, 'and He created,' nor 'formed', BUT "BUILT," because it stands upon Yesod, and once the foundation is prepared, everything is built upon it. THEREFORE IT IS WRITTEN, "AND...HE BUILT." Thus everything is sustained BY YESOD, as we already explained.

744. Come and see: It is written, "and of the side, which Hashem Elohim has taken...He built." THIS MEANS THAT MALCHUT was at the back side OF ZEIR ANPIN, and He put it so she will again be face to face WITH ZEIR ANPIN. This is how we explained it. Also, "He built" means that He kept it in mind to raise her to the same grade, where the Supernal World dwells, WHICH IS BINAH, so they will be alike.

740 יוסף הצדיק, עמודא דעלמא, איהו נטיל ברשותא היכלא טמיר וגניז, וברשותיה קיימא היכלא שביעאה. ואע"ג דקא אמרן דהיכלא דלבנת הספיר ברשותיה קיימא, הכי הוא דביה מתקן. אבל ת"ח, נביאים דקא אמרן. בד מתחברי לתתא, תרין דרגין מתפרשין מנייהו, מראה וחלום, וקיימי בירכין. באינון חמוקין קיימי מראה, והוא דאקרי נבואה קטנה. מירכין ולתתא קאים חלום, עד דמאטו רגלין ברגלין. ותמן קאים היכלא תתאה ואקרי לבנת הספיר.

741 כללא ירכין בירכין, לאשתלמא חד בחד, וכלהו דרגין הנבואה, דהא מתמן נמקי ושראן, ואתעבדו מנייהו מראה, ושראן על האי אתר, ואתעבדו מנייהו חלום. יוסף הצדיק, איהו שלימא דכללא, איהו נטיל כללא. בגין דכללא אתקן בגיניה, כללא תאיב בתיאובתא בגיניה.

742 תא חזי, בשעתא דיוסף הצדיק קיימא לאתקנא כללא, כדון איהו נטיל כללא. וכד אתחבר בהיכליה, כדון מתערי כלהו, לנטלא תיאובתא ורעותא, עלאי ותתאי, וכללא אינון ברעותא חדא ושלימו חד, למחדי עלאי ותתאי, רעותא חדא כדקא יאות. וכלהו תתאי קיימי בקיומא בגיניה, וע"ד כתיב, וצדיק יסוד עולם. ועל האי יסודא קאים האי עלמא.

743 האי לבנת הספיר, לא קאים בקיומיה, עד דהאי יוסף הצדיק. אתתקן. וכד איהו אתתקן, כללא מתתקני דא הוא יסודא דכלהו בניינא. ועל דא כתיב, ויבן יי' אלהים את הצלע, ולא כתיב ויניצר, ולא כתיב ויברא. בגין דהאי קיימא על יסודא, ולבתר דיסודא אתקן, כללא אתבני עליה. ובג"ד, כלהו קיימין בהאי, והא אוקימנא.

744 ת"ח, כתיב ויבן יי' אלהים את הצלע, דהות מסטרא דאחורא, ואתקין לה לאהדרא אנפין באנפין. הכי אוקימנא. אבל ויבן, אסתכל לסלקא לה בהוא דרגא דעלמא עלאה שריא ביה, למדווי דא כגוונא דדא.

745. We should explain more that "He built" means that THE EMANATOR looked to His sides and He made and directed the sides OF MALCHUT, so they would sow, and water, and beget offspring, and supply her with all her needs, as it ought to be. Then He "brought her" (Ibid.). HE ASKS: How DID HE BRING HER? AND HE ANSWERS: By this Righteous, NAMELY, YESOD, as it is written, "by this (REFERRING TO YESOD CALLED 'ZEH' - THIS) the girl would come to the king" (Ester 2:13). For He conducts everything, so it would rise, and be bedecked to perfection. From here comes THE STRENGTH TO prevent sins, from here comes the STRENGTH OF prevention of all unholy desires.

746. This is not so at the sixth chamber of the Other Side, where are found all the wicked pleasures and all kinds of inclinations towards the pleasures of this world. When this world is led by them, people fail to merit the World to Come, for they see the pleasures and desires the body takes delight in, and go whoring after them. This is as it is written, "the woman saw that the tree was good for food" (Beresheet 3:6), as all the desires and the pleasures of the world depend on it.

747. In the same manner, there are things the body delights in. They enter the body and not the soul. Some things the soul delights in, and not the body. Therefore, the grades are different from each other. Happy are the righteous who take the path of truth and keep themselves from that side, and cleave to the side of holiness.

748. In this chamber all the rest of the souls in the other chambers below are included. There are two names, which include the rest of the names. One of them, when the upper is joined with the lower, and Jacob receives his chamber through the kissing, in the upper secret, includes then all the other names and is called 'Yud Hei Vav Hei' Elohim. This is considered a full name, as we established. The other, when the foundation of the world, JOSEPH, joins its chamber, all are aroused with love and passion for it, and are included in it. Then it includes all other names and is called 'Yud Hei Vav Hei Tzevaot'. It is considered the whole Holy Name, but not whole as the other, YUD HEI VAV HEI ELOHIM.

745 תו ויבן, אסתכל בסטרוי, ואתקין וכיון כל רוחותיה, למזרע ולאשקאה ולאולדא, למעבד לה כל צרכוי, כמה דאצטריך. ולבתר ויביאה, במה. בהאי צדיק. דכתיב, ובה הנערה באה אל המלך, דהאי אמשיך לכלא, לסלקא לאתעטרא בשלימו. הכא מניעו דכל חובין, הכא מניעו דכל תיאובתין בישין.

746 מה דלא איהו בהווא היכלא שתיתאה, בסטרא אחרא, דתמן כל ענוגין בישין, וכל סטרוי דתיאובתין דענוגא דהאי עלמא, וכד האי עלמא אתנהיג בהו, בני נשא בשלי בהו להווא עלמא. דחמאן כמה ענוגין ותיאובתין, דגופא אתהני ואתעניג מנייהו, וטעין אבתרייהו. דא ה"ד, ותרא האשה כי טוב העץ למאכל וגו'. דהא כל תיאובתין וכל ענוגין דעלמא ביה תליין.

747 וע"ד, כגוונא דא, אית מלין דגופא אתהני בהו, ועיילי לגופא, ולא לנשמתא. ואית מלין דנשמתא אתהני מנייהו, ולא גופא. ועל דא, דרגין פרישין דא מן דא. זכאין אינון צדיקיא, דנטלי אורח מישר, ומנעי גרמיהו מהווא סטרא, ומתדבקן בסטרא דקדושה.

748 בהיכלא דא, כלילן כל שאר שמהן, דכל אליון היכלין דלתתא. תרי שמהן אינון דכלילו שאר שמהן אחרנין. חד דכד אתחבר עילא בתתא, ויעקב נטיל היכליה, באינון נשיקין, ברזא עלאה. כדן כליל כל שאר שמהן, ואקרי יהו"ה אלהי"ם, ודא אקרי שם מלא, כמה דאוקימנא. וחד, כד אתחבר יסודא דעלמא בהיכליה, וכלהו מתערי בחביבותא ובתיאובתא לגביה, וכלהו כלילן ביה, כדן כליל שאר שמהן, ואקרי יהו"ה צבאות. ודא אקרי שמה קדישא שלים, ולא איהו שלים כהאי אחרא.

749. HE ASKS: What is the difference between them, BETWEEN JACOB AND JOSEPH? AND HE ANSWERS: The one, JACOB, WHO IS TIFERET CALLED 'BODY', the upper rules over the lower, body over body, AS TIFERET OF ATZILUT RULES OVER TIFERET OF THE CHAMBERS. BOTH ARE CONSIDERED THE PART OF THE BODY FROM THE CHEST UPWARD, BOTH ARE ASPECTS OF JACOB, as we said. And the other, JOSEPH, YESOD OF ATZILUT, rules from the final part of the body OF THE CHAMBERS, and downward, NAMELY, THEIR YESOD, THE CHAMBER OF THE SAPPHIRE STONE, and all that is underneath. This is the secret of the first Temple and the second Temple, THE FIRST CHAMBER IS THE SECRET OF MATING OF TIFERET AND MALCHUT FROM THE CHEST UP, AND THE SECOND CHAMBER IS THE SECRET OF MATING OF TIFERET AND MALCHUT FROM THE CHEST DOWN, THE ASPECT OF YESOD AND MALCHUT. For that reason, this chamber includes all the rest of the names below, as we explained. Therefore, these names, one goes up and the other goes down. THE LOWER GOES UP TO THE UPPER, AND THE UPPER DESCENDS TO THE LOWER. Happy are the righteous who know the ways of the Torah.

750. Yesod is corrected on two sides, the one IN THE FIRST CHAMBER, in order to fix whatever is down below, and the other to correct the seventh chamber, so all will be corrected by each other, and become one proper desire. So far the unison of both sides, one above and one below, to be united to perfection, so as to walk the way of truth.

751. Happy is the portion of whoever knows how to create the unison and arrange the order of the Faith, to walk the right path. Happy is he in this world and in the World to Come. Of this says the verse, "Love and truth are met together; righteousness and peace have kissed each other," then "Truth will spring out of the earth and righteousness will look down from heaven. Hashem moreover shall give that which is good, and our land shall yield its produce" (Tehilim 85:11-13).

52. The chamber of the Holy of Holies

Rabbi Shimon says that the seventh chamber is the innermost chamber where the secret of all secrets is hidden. The spirit of life from Binah is found in this chamber, the desire to unite everything. The chamber is called 'the house of the Holy of Holies', a place for the supernal soul, Binah, through which the World to Come will awaken. We learn that 'world' means ascent, the ascension of the lower world to the upper world, meaning the ascension of Malchut and the chambers to hide within the supernal hiding place. The 'Supernal World' means the ascension of Binah to disappear within the supreme desire that is completely unknowable, Arich Anpin. Rabbi Shimon shows us how the innermost secret of the Ark is like the seventh chamber. The chamber receives all the spirits who are about to descend into the world before they have received their bodies, and it receives them again when they are finished with the world. The spirits wait in this chamber until the time when Messiah will come and the world will rejoice like it did before the sin of the Tree of Knowledge. This seventh chamber is the chamber of passion, the chamber of delight, the chamber of pleasure above and below. All the souls here receive the light of Binah; therefore it is more hidden and more treasured than the rest of the chambers. Rabbi Shimon says that this chamber is called 'the Ark of the Covenant', and explains that it receives the souls from the first chamber where they are united, male with female and female with male. He talks about Jacob and Joseph, saying that the Ark of the Covenant took the spirit of life above from Jacob and that from Joseph it took spirits and souls to pour the life into. Jacob sustains the angels above, and Joseph sustains the human souls below, but both are in Zeir Anpin. When the priest sends up the offering to cause union through desire and through song, then the highest soul of all, Binah of Atzilut, wakes and enters into all the chambers and shines on them all. The higher light, the soul, is united with the hidden light, Eve - and this hidden light is included in the light that is even more hidden, Arich Anpin. Rabbi Shimon explains how Moses knew when to pray at length and when to pray briefly. Whoever prays at length will have a longer life, and yet whoever prays at length when he should be brief will have heartache. We are told that within the seventh chamber there is a hidden point, a spirit that receives a supernal male spirit - they enter into each other and become one. Rabbi Shimon warns against those who would graft one species onto another, but says that those who graft one kind onto its own kind have a stake in the World to Come. In this way the left is perfected by the right, the male by the female and everything is derived from the perfection that is called 'the act of the Divine Chariot,' because the Merkabah is achieved by grafting. This is the secret of the verse: "And Hashem Elohim formed man," because the formation of man comes from the Chariot, Yud Hei Vav Hei Elohim that grafted them together. After being completed by one another they were called 'Zeir Anpin and Malchut'. Rabbi Shimon speaks of the four Chariots Michael, Gabriel, Uriel and Raphael and of two spirits called 'the brass mountains'. The discussion turns to: "And they had the hands of a man under their wings," where 'the hands of a man' means places and receptacles that receive men with their prayers, that open gates to let them in, that unite, and that fulfill their wishes. They are also the Holy Names through which men send their prayers and enter the supernal gates. In the chambers the secret of the faith is that all the living creatures and Chariots are different from one another, and when they join together they are better because they include and complement one

749 מֵה בֵּין הָאֵי לְהָאֵי. דָּא שְׁלִיט עֲלָא בְּתַתָּא, גּוּפָא בְּגוּפָא כְּדִקְאֻמְרָן. וְדָא שְׁלִיט מֵאֲתַר דְּסִיּוּמָא דְּגוּפָא וְלַתַּתָּא, בְּאִינוּן הֵיכְלִין וּבְכֹלָא דְּלַתַּתָּא, וְרָזָא דָּא, בֵּית רָאשׁוֹן וּבֵית שְׁנִי. וּבִגְדֵי, הֵיכְלָא דָּא כְּלִיל כָּל שְׂאֵר שְׁמֵהָן דְּלַתַּתָּא, כְּמָה דְּאֻקִּימְנָא. וְעַד, שְׁמֵהָן אֵלִינן, דָּא סֻלְקָא וְדָא נְחִית. זְכָאִין אִינוּן צְדִיקֵינָא, דִּידְעִין אַרְחוּי דְּאֻרִייתָא.

750 יְסוּדָא דָּא, אֲתַתְּקֵן לְתַרִּין סְטְרִין. חַד, לְאַתְקְנָא כָּל שְׂאֵר דְּלַתַּתָּא. וְחַד, לְאַתְקְנָא הֵיכְלָא שְׁבִיעָא, וְלַאֲתְקְנָא דָּא בְּדָא, לְמַהוּי כְּלָא רְעוּ חַדָּא כְּדִקְא יְאוּת. עַד הֵבָא יְחוּדָא דְּתַרִּין סְטְרִין, דְּלַעִילָא וְתַתָּא, לְאַתְיַחְדָּא כְּחַדָּא בְּשְׁלִימוּ, לְמִיְהָר בְּאַרְח מִיּוֹשֵׁר.

751 זְכָאֵה זְכָאֵה חוּלְקִיָּה, מֵאֵן דִּידְע לְיַחְדָּא יְחוּדָא, וְלְסְדוּרֵי סְדוּרָא דְּמַהִימְנוּתָא, לְמִיְהָר בְּאַרְח מִיּוֹשֵׁר. זְכָאֵה אִיהוּ בְּהָאֵי עֲלֵמָא, וּבְעֵלְמָא דְּאֲתִי. וְעַד כְּתִיב, חֶסֶד וְאֱמֶת נִמְגְּשׁוּ צְדָק וְשְׁלוֹם נִשְׁקוּ. וּכְדִין אֲמַת מֵאֲרִץ תִּצְמַח וְצְדָק מִשְׁמַיִם נִשְׁקָה. גַּם יְיָ יִתֵּן הַטּוֹב וְאַרְצֵנוּ תִתֵּן יְבוּלָה.

another. Rabbi Shimon explains the parts of the prayer from 'Who forms' up to Amidah and how the prayer corresponds to the order of the seven chambers. After the prayer one must confess one's sins and transgressions in order to receive the blessings and avoid the accusations of the Other Side. Just as the Other Side takes a portion of the burnt offering, the Other Side takes the confession as his portion of the prayer service. Rabbi Shimon says that in prayer the true path consists of thought, desire, voice and speech, these tie the knots so that the Shechinah can be supported by them. He adds that thought produces desire, desire produces a voice, and the sound that is heard ascends to connect the lower and upper chambers. The sound draws blessings from high above and is secretly supported by the pillars of thought, desire, voice and speech. He concludes by saying that this description of the seventh chamber is the last of the chambers on the side of holiness.

752. The seventh chamber is the innermost chamber. It is concealed, has no substantial form, and no body at all, IT IS CONSIDERED TO HAVE A HEAD ONLY. Here the secret of all secrets is hidden. It is a secret, a place where all the upper channels, FROM ATZILUT, are gathered. HERE lies the spirit which comprises all the spirits OF ALL THE CHAMBERS, a will, which includes every will, to unite all the chambers as one. The spirit of life FROM BINAH is in this chamber, so that all will be one correction.

753. This chamber is called 'the house of the Holy of Holies', a place to receive the supernal soul, BINAH, which is so called so as to awaken in it the World to Come, WHICH IS BINAH.

754. This world WHICH IS MALCHUT is named World. World MEANS ascent, the ascension of the lower world, WHICH IS MALCHUT, to the upper world, WHICH IS BINAH, in which she hides and disappears, only to be revealed in secret. World MEANS the ascension OF MALCHUT with all her familiars, NAMELY, THE CHAMBERS, to hide within the supernal hiding place, BINAH. The Supernal World, WHICH IS CALLED 'BINAH', MEANS the ascension OF BINAH to disappear within the supreme will, the most hidden of all, that is never known, nor revealed, and there is no one to know it, ARICH ANPIN.

755. The curtain is a veil BETWEEN THE SIXTH CHAMBER, HOLY, AND THE SEVENTH CHAMBER, THE HOLY OF HOLIES, that is spread to cover and hide what is hidden, THE SEVENTH CHAMBER. The cover of the Ark is spread with high secrets UPON THE ARK OF THE TESTIMONY WITHIN THE HOLY OF HOLIES, THE SECRET OF YESOD OF MALCHUT OF ATZILUT, WRAPPED BY THE SEVENTH CHAMBER, in order to hide that which are not revealed IN THE INNER PART OF THE ARK OF THE TESTIMONY, because they are hidden and unrevealed.

756. Inside the cover, THE SECRET OF THE ARK, there is a place that is hidden, concealed and stored, where the supreme anointing oil is gathered, the spirit of life, by the river that flows and goes out FROM EDEN, YESOD OF ZEIR ANPIN OF ATZILUT. This river is called 'the spring of the well', MALCHUT, whose water never stops flowing. And when YESOD brings and draws in the holy anointing oil from the Holy of Holies above, WHICH IS BINAH OF ATZILUT, then illumination is drawn and comes into the channels OF YESOD OF MALCHUT OF ATZILUT. And MALCHUT OF ATZILUT is filled from there, as a female conceives and is filled by the male. So the SEVENTH chamber is prepared to receive THE LIGHTS OF YESOD OF ZEIR ANPIN OF ATZILUT THROUGH MALCHUT OF ATZILUT THAT IT DONS, as a female receives from the male. It receives all the spirits and holy souls who descend into the world, TO BE CLOTHED IN PEOPLE, they are detained there for as long as is necessary, NAMELY, UNTIL THEY DESCEND TO BE DRESSED IN PEOPLE. SIMILARLY, AFTER DEPARTING FROM THIS WORLD, THEY RETURN TO THE SEVENTH CHAMBER.

752 היכלא שביעא. היכלא דא, היכלא פנימא
מכל הגי היכלין. האי היכלא איהו סתימו, דלאו
ביה דיוקנא ממש, ולית גופא כלל. הכא סתימו דגו
רזא דרזון, האי איהו רזא, דאיהו אתר, לאעלא
תמן בגו אינון צנורין דלעילא. רוחא דכל רוחין,
רעון דכל רעון, לאתחברא כלא כחדא. רוחא
דחיי בהאי, למהוי כלא תקונא חדא.

753 היכלא דא, אקרי בית קדש הקדשים. אתר
לקבלא האי נשמתא עלאה, דאקרי הכי, לאתערא
עלמא דאתי לגביה.

754 האי עלמא עולם אקרי. עולם: סליקא, דסליק
עלמא תתאה לגבי עלמא עלאה, ואסתתר בגווה,
ואתעלם ביה, אתגלייא בסתירה. עולם: דסליק
איהו, בכל אינון דקרבין ביה, ואסתתרון גו סתירו
עלאה. עולם עלאה: סליק ואסתתר ברעותא עלאה,
גו טמירו דכל טמירין דלא אתיידע כלל, ולא
אתגלי, ולית מאן דיידע ליה.

755 פרוכתא דפרסא פריסא, חפיא גו טמירו סתים.
כפורתא פריסא גו טמירין עלאין, לאסתמא סתימין
דהא טמירין וסתמימין.

756 לגו מן כפורתא, אית אתר סתים וטמיר וגניז,
לאכנשא ליה בגווה. משח רבות עלאה, רוחא דחיי,
על ידא דהוא נהר דנגיד ונפיק, והוא נהר אקרי
מבועא דבירא, דלא פסקין מימיו לעלמין. וכד האי
עיל ונגיד כל הוא רבות קודשא מלעילא, מאתר
דקה"ק. נהירו נגידו נחית ואתי, גו אינון צנורין.
האי אתמלייא מתמן, כנוקבא דמתעברא ואתמלייא
מן דכורא. אוף הכי נמי האי היכלא, מתתקנא
תדיר לקבלא, כנוקבא דמקבלא מן דכורא. קבילו
דקבילו, כל אינון רוחין ונשמתין קדישין דנחתין
לעלמא, ואתעכבו תמן. כל הוא זמנא דאצטריך.

757. They wait IN THE SEVENTH CHAMBER until King Messiah will come, and all the souls will be satisfied, AND COME TO THEIR PLACE IN ATZILUT, and the world will rejoice as before THE DIMINUTION OF THE MOON, AND THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, as it is written, "let Hashem rejoice in His works" (Tehilim 104:31).

758. In this chamber are the delights and enjoyments of the spirits, and the pleasure that the Holy One, blessed be He is delighted with in the Garden of Eden. Here lies the desire of all, the delight of all, to unite all the chambers as one, and turn them all into one. Here lies the bond of all in one unity.

759. When all the organs, ALL THE ASPECTS OF THE CHAMBERS, join the higher organs OF THE SEVENTH CHAMBER, each according to its worth, they have no passion, no pleasure, only that of being united in that chamber. Everything depends upon this place. And when the joining here becomes a union, all the illuminations in the organs and the illumination in the face, and all the joys, shine and rejoice.

760. Happy is the portion of he who knows how to establish orders, and to properly arrange the corrections of perfection. He is beloved by the Holy One, blessed be He, in this world and in the World to Come. Then all Judgments, accusations, and evil decrees are removed from the world.

761. This chamber is the chamber of passion, the chamber of delight, the chamber in which to have pleasure above and below as one. NAMELY, THE HOLY ONE, BLESSED BE HE HAS PLEASURE WITH THE SOULS HERE, AND IN THE LOWER GARDEN OF EDEN, AT THE SAME TIME. All receive the light of the upper light, that shines upon all, NAMELY, THE LIGHT OF BINAH, so that all will be properly united in complete unison. Therefore, this chamber is more hidden, more treasured than the rest. Though all of them are hidden, this one is more so, and more treasured, BECAUSE IT IS THE PLACE OF YESOD, so the sign of the covenant will be as one, male and female, in perfection.

762. This chamber is called 'the Ark of the Covenant'. It is the master of all the earth, because it is the place whence all the souls of the world come, to create unity below, and draw the unison of the Holy One, blessed be He from above downward and give it to the righteous, NAMELY, TO THE FIRST CHAMBER WHICH IS YESOD, CALLED 'RIGHTEOUS', since all souls come out of the Righteous, FROM YESOD OF ZEIR ANPIN, and enter the Righteous, THE CHAMBER OF YESOD. Then they come out of the Righteous, THE CHAMBER OF YESOD, TO BE CLOTHED BY PEOPLE. AND AFTER THEIR DEMISE FROM THIS WORLD, they enter where they came from, NAMELY, THE SEVENTH CHAMBER.

757 יתעבבון עד דייתי מלכא משיחא, ויסתפקון כל אינון נשמתי, וייתון ויחדו עלמא כמלקדמין. וכדין, יחדו קודשא בריך הוא כמלקדמין, כד"א ישמח יי' במעשיו.

758 בהאי היכלא, קיימין ענוגין ותפנוקין דרוחי, ואשתעשעותא דאשתעשע קודשא בריך הוא בגנתא דערן. הכא איהו תיאובתא דכלא, וענוגא דכלא, לאתחברא בלא כחדא, ולמהוי בלא חד, קשורא דכלא ביחודא חדא הכא קיימא.

759 דכד שיימי בלהו מתחבראן בשיימין עלאין, כל חד וחד בדקא חזי ליה, לית לון תיאובתא, ולית לון ענוגא, בר ביחודא דהאי היכלא, בלא הכא תליא. בר אתחברותא דהכא אתיחד ביחודא חדא, כדין כל נהירו דשוימין, וכל נהירו דאנפין, וכל חדון, בלהו נהירין וחדאן.

760 זכאה חולקיה, מאן הידע לסדרא סדורין, ולא תקנא תקוני אשתלמותא בדקא יאות, רחימו דקודשא בריך הוא בהאי עלמא, ובעלמא דאתי. וכדין, כל דינין, וכל גזרין בישין, מתעברין ומתבטלין מעלמא.

761 היכלא דא, היכלא דתיאובתא, היכלא דענוגא, היכלא לאשתעשעא עילא ותתא כחדא. ומקבלא בלא נהירו דבוצינא עלאה דנהיר לכלא, ולא תיחדא בלא בדקא יאות. ביחודא שלים. ועל דא, היכלא דא קאים בטמירו דכלא, גניז מכלא. אע"ג דכלהו טמירין. דא טמיר וגניז יתיר. למהוי ברית קיימא בלא כחדא, דכד ונוקבא למהוי שלים.

762 היכל דא אקרי ארון הברית, דאיהו ארון כל הארץ. בגין דהאי איהו אתר, דנפקו מניה כל נשמתי דעלמא, ליחדא יחודא לתתא, ולאמשכא יחודא דקודשא בריך הוא מעילא לתתא, ליהבא לצדיק, בגין דנפקו מצדיק, ועיילי בצדיק. ולבתר נפקי מצדיק, ועיילי באתר דנפקי מתמן.

763. HE EXPLAINS HIS WORDS: The Ark of the Covenant IN THE SEVENTH CHAMBER receives everything from the Righteous, YESOD OF ZEIR ANPIN OF ATZILUT. Then they come out of THE ARK OF THE COVENANT, and enter the lower Righteous, THE FIRST CHAMBER WHICH IS YESOD. Afterwards they come out of the lower Righteous TO BE CLOTHED IN PEOPLE, AND AFTER THEIR DEMISE, they enter the Ark of the Covenant IN THE SEVENTH CHAMBER, so all the souls will be included above IN BINAH, THE SEVENTH CHAMBER, and below, YESOD OF THE CHAMBERS, to be whole on all sides. The Ark of the Covenant, WHICH IS THE SEVENTH CHAMBER, receives the souls from the Righteous, THE FIRST CHAMBER, that comprises two sides, MALE AND FEMALE, FOR IN THE FIRST CHAMBER, THE MALE SOULS ARE UNITED WITH THE FEMALE SOULS.

764. Come and see: The spring of the well, YESOD, is never separated from the well, WHICH IS MALCHUT OF ATZILUT CLOTHED BY THE SEVENTH CHAMBER. This place, therefore, is the completion of all, it maintains the body, so as to make everything into one whole, as ought to be. Here, IN THE SEVENTH CHAMBER, is the bond and unity that make everything as one, and high and low are all in one bond, so the organs, THE ASPECTS AND GRADES OF THE CHAMBERS, will not be separated from each other, and so all will be TOGETHER face to face.

765. Therefore, we learned that whoever performs his marital duties from the back, rejects the correction of looking face to face, WHICH IS THE CUSTOM OF THE HIGHER ONES, that illuminates everything equally, so all will properly cleave face to face, as it is written, "and cleaves to his wife" (Bereshheet 2:24), which evidently refers to his wife, not his wife's back.

766. There are two: Jacob above, FROM THE CHEST UPWARD, THE SECRET OF TIFERET, and Joseph below, FROM THE CHEST DOWNWARD, YESOD. There are two passions: the one is the sixth chamber, WHICH JACOB RECEIVED, and the other is the seventh chamber, THE CHAMBER OF THE HOLY OF HOLIES, WHERE YESOD OF ZEIR ANPIN MINISTERS, THAT IS JOSEPH. The passion above, FROM CHEST UPWARD, is of the kissing that Jacob took IN THE SIXTH CHAMBER. The passion below is of the service that Joseph took upon himself, IN THE SEVENTH CHAMBER, HOLY OF HOLIES. The Ark of the Covenant, THE SECRET OF THE CHAMBER OF HOLY OF HOLIES, received from these two aspects, JACOB AND JOSEPH. 1) From the side of Jacob it took the spirit of life of above, that JACOB cleft to through the kisses. This spirit of life of above entered THE ARK OF THE COVENANT, WHICH IS THE SEVENTH CHAMBER, to be nourished by it. 2) From the side of Joseph, down below at the final part of the body, YESOD, this chamber, THE SEVENTH took from him spirits and souls to pour them into this world.

767. These two aspects, Jacob and Joseph, are divided into two sides. The aspect of Jacob, Tiferet, expands and gives strength of flowing to the breasts (Heb. shadayim), the secret of El Shadai, that were filled by the spirit of life. He suckles the holy angels, who live and endure forever, for by sucking they achieve perfection. The aspect of Joseph, Yesod, enters with passion into the Ark of the covenant, and empowers it inside, producing souls and spirits that will go down and sustain the inhabitants of the world.

763 הַי אַרְוֹן הַבְּרִית, נִקִּיט כָּלָא מִצְדִּיק. וּלְבַתֵּר, נִפְקֵי מִנִּיה, וְעֵיילי בְּצִדִיק לְתַתָּא. לְבַתֵּר נִפְקֵי מִצְדִּיק דְּלַתְתָּא, וְעֵיילי בְּהַאי אַרְוֹן הַבְּרִית. לְמַהוּי כָּל נִשְׁמַתִּין כְּלִילָן מֵעִילָא וּמִתַּתָּא. לְמַהוּי שְׁלִים מִכָּל סְטָרִין. וְהַי אַרְוֹן הַבְּרִית, נִקִּיט מִצְדִּיק אִינוּן נִשְׁמַתִּין, מִתְרִין סְטָרִין.

764 ת"ח, מְבוּעָא דְּבִירָא לָא מִתְפָּרְשָׁא מִבִּירָא לְעֵלְמִין, וְעַל דָּא, הַי אַתְר, שְׁכֻלָּא דְּכָלָא, קִיּוּמָא דְּכָל גּוּפָא, לְמַהוּי שְׁלִים בְּכָלָא בְּדָקָא יֵאוּת. הַכָּא, הוּא יְחֻדָּא וְקִשּׁוּרָא בְּחָדָא, לְמַהוּי עִילָא וְתַתָּא חָד, בְּקִשּׁוּרָא חָדָא, דְּלָא מִתְפָּרְשָׁן כָּל שְׁוִימִין דָּא מִן דָּא, וְלֹא שְׁתַּכְּחָא כָּלָא אֲנָפִין בְּאֲנָפִין.

765 וְעַל דָּא תְּנִינוּן, מֵאֵן דְּשִׁמִּישׁ עֲרִסִיה מֵאַחֲרָא, אֲכֻחִישׁ תְּקוּנָא דְּאִסְתַּכְּלֻתָא אֲנָפִין בְּאֲנָפִין, לְאַנְהָרָא כָּלָא בְּחָדָא, וְלֹא שְׁתַּכְּחָא כָּלָא אֲנָפִין בְּאֲנָפִין, בְּדַבְּקוּתָא בְּדָקָא יֵאוּת, כְּמַה דָּאֵת אִמֵּר וְדַבֵּק בְּאִשְׁתּוּ, בְּאִשְׁתּוּ דִּיִּיקָא, וְלֹא אַחֲרֵי אִשְׁתּוּ.

766 תְּרִין אִינוּן, יַעֲקֹב אִיהוּ לְעִילָא, יוֹסֵף לְתַתָּא. תְּרִין תִּיּוֹבְתִין אִינוּן. חָד הֵיכְלָא שְׁתִּיתָּאָה. וְחָד הַי הֵיכְלָא שְׁבוּעָאָה. תִּיּוֹבְתָא לְעִילָא, בְּאִינוּן נְשִׁיקִין דְּנָטִיל יַעֲקֹב. תִּיּוֹבְתָא לְתַתָּא, בְּהַאי שְׁמוּשָׁא דְּנָטִיל יוֹסֵף. מִתְרִין סְטָרִין אֵלִין, נָטִיל אַרְוֹן הַבְּרִית רוּחָא דְּחַיִּי. מִסְטָרָא דִּיעֲקֹב, נָטִיל רוּחָא דְּחַיִּי דְּלְעִילָא, דְּאִתְדַבֵּק בֵּיה בְּאִינוּן נְשִׁיקִין, וְאֵעִיל רוּחָא דְּחַיִּי דְּלְעִילָא בֵּיה, לְאַתְזוּנָא מִנִּיה. מִסְטָרָא דִּיוֹסֵף, דְּאִיהוּ לְתַתָּא, בְּסִיּוּמָא דְּגּוּפָא, בְּהַאי הֵיכְלָא. נָטִיל רוּחִין וְנִשְׁמַתִּין לְאַרְקָא לְתַתָּא, לְהַאי עֲלָמָא.

767 אֵלִין תְּרִין סְטָרִין, מִתְפָּרְשָׁן לְתְּרִין סְטָרִין. סְטָרָא דִּיעֲקֹב, אֲתַפְּשֵׁט וְיְהִיב תּוּקְפָא, לְנִבְעָא בְּאִינוּן שְׂדִים, דְּאִתְמַלְיִין מֵהוּא רוּחָא דְּחַיִּי, וְיַגִּיק בְּהוּ לְאִינוּן מְלָאכִין קְדִישִׁין, דְּאִינוּן חַיִּין וְקִיּוּמִין לְעֵלְמִין, וְקִיּוּמִין בְּקִיּוּמָא בֵּיה, סְטָרָא דִּיוֹסֵף, עֵייל בְּתִיּוֹבְתָא וְיְהִיב תּוּקְפָא לְגוּ, וְעֵבִיד נִשְׁמַתִּין וְרוּחִין, לְנַחְתָּא לְתַתָּא, וְלֹאֲתוּנָא בְּהוּ בְּנֵי עֲלָמָא.

768. Therefore, these two sides, JACOB AND JOSEPH, abide, JACOB above, and JOSEPH below. JACOB sustains THE ANGELS above, and JOSEPH sustains THE HUMAN SOULS below, each one according to his task. All is one, and of the same secret, FOR BOTH ARE IN ZEIR ANPIN, JACOB ABOVE THE CHEST, AND JOSEPH BELOW THE CHEST. Nevertheless, Joseph sustains the whole body, NAMELY, HE DRAWS THE LIGHT OF LIFE ALSO FROM THE UNION OF KISSING, WHICH IS THE ASPECT OF THE CHEST AND ABOVE OF THE BODY and waters it. For from the spirit of life, to which Jacob cleaves, IN THE SECRET OF KISSING, it comes down TO JOSEPH, THE SECRET OF THE CHEST DOWNWARD. The Ark of the Covenant OF THE SEVENTH CHAMBER higher will of above, FROM THE UNION OF KISSING, and the spirit of life comes down INTO HUMAN SOULS, by the clinging of Joseph TO THE ARK OF THE COVENANT. When all becomes one, NAMELY, WHEN JOSEPH IS ALSO INCLUDED IN THE LIGHT OF THE UNION OF KISSING, the breasts are filled and give suck to all, EVEN HUMAN SOULS, and for that reason all is one. Happy is the portion of he, who knows how to properly bind knots and create unity by his prayer, through his heart's desire, so the organs will cleave together, spirit with spirit, all under one unity, so all will become one, as it should be.

769. Come and see: In this chamber, when the holy spirits, chambers and Chariots, all unite to become bound together as one, a spirit superior to all those IN THIS CHAMBER, which is a point, NAMELY, THE ASPECT OF YESOD, CALLED 'POINT', becomes concealed within them and is not revealed. This concealed spirit reflects the upper one IN ATZILUT. You can see that in THE INSIDE PART OF a nut, WHICH RESEMBLES A BRAIN DIVIDED INTO FOUR LOBES, CORRESPONDING TO CHESD, GVURAH, TIFERET AND MALCHUT, ALL CONNECTED IN THE MIDDLE TO BE ONE. Here also one unity connects them all, as we said, that they are connected together and complete in one wholeness.

770. In the same manner, we explained that when the offering goes up to cause unison and to supply each with its needs, from that smoke that the priest, who is of the right, raises the bond of unity by desire, and the Levites by a song, FOR THEY ARE OF THE LEFT; ALSO HERE are included in one another, one chamber in another, one spirit in another, until they are connected to their places, MALE AND FEMALE OF ATZILUT, member within member, so all will properly become one.

771. Here we explained that when they were all perfected together, NAMELY, ALL THE CHAMBERS WERE INCLUDED WITHIN THE SEVENTH CHAMBER, and the supernal organs, MALE AND FEMALE OF ATZILUT, ILLUMINATE upon the lower CHAMBERS, then the highest soul of all, BINAH OF ATZILUT is awakened and enters into them and shines upon them all. All are blessed: the higher beings, MALE AND FEMALE OF ATZILUT, and the lower beings, THE CHAMBERS AND ALL THAT IS INSIDE THEM. The one that is not known, nor numbered, the will that is never grasped, ATIK, IS CLOTHED BY THEIR INTERNAL PART. Everything then rises up to the Endless World and gathers into one bond, and the will, WHICH IS NEVER GRASPED, ATIK, is sweetened in the innermost part, in secret.

768 ועל דא, קיימין תרין סטרין אלין, דא לעילא, ודא לתתא. דא לאתזנא לעילא, ודא למיזן לתתא. כל חד וחד בדקא חזי ליה, וכלא איהו חד, וחד רזא איהו. ועם כל דא, יוסף זן לכל גופא, ואשקי ליה. דמהאי רוחא דחזי דאתדבקתא דיעקב, נחית לתתא, וביה אתדבק האי ארון הברית, ברעותא לעילא, ונחית ההוא רוחא דחזי לתתא, בההוא אתדבקתא דיוסף, וכד אתחבר כללא כחדא, אתמליין אינון שדים לינקא לכלא, ובגין כך כללא איהו חד, זכאה חולקיה, מאן הידע לקשרא קשרין, וליחדא יחודא בצלותא ברעותא דלבא בדקא יאות, בגין לדבקא שויפא בשויפא, רוחא ברוחא, כללא בכללא כחדא, למדהוי כללא חד בדקא חזי.

769 תא חזי, האי היכלא, בד אלין רוחין קדישין, וכל אינון היכלין ורתיבין, בלהו מתייחדי כחדא, ואשתכחו בקשורא כדא, בדין האי רוחא עלאה דכלהו, דאיהו נקודה כדא, אסתים בהו, ולא אתגלייא, ואתעביד רוחא סתים בגוונא עלאה. וסימניך אגוזא, יחודא בקשורא דכללא בדקאמרן, לאתקשרא דא בדא, למדהוי כללא שלים, בשלימו כחדא.

770 והא אוקימנא בגוונא דא, קרבנא סלקא ליחדא יחודא ולאסתפקא כל חד וחד בדקא חזי ליה מההוא תננא דסליק, בהנא דאיהו ימינא, בקשורא דיחודא ברעותא, וליואי בשירתא. כליל דא בדא. היכלא בהיכלא, רוחא ברוחא, עד דמתחברן באתריהו, שויפא בשויפא, למדהוי כללא כליל כחדא בדקא יאות.

771 והא אוקימנא דכד אשתלים כללא כחדא, שויפין עלאין בתתאין, כדין, נשמתא עלאה דכללא, אתערת, ועאלת בכלהו, ונהיר לכללא, וכלהו מתברכאן עלאין ותתאין. וההוא דלא אתיידע, ולא עאל בחושבנא, רעותא דלא אתפס לעלמין, כדין כללא סליק עד אין סוף, ואתקשר כללא בקשורא כדא, ובסיום, ההוא רעותא לגו בגו בסתימו.

772. HE EXPLAINS HIS WORDS: The light of the supernal soul, BINAH, rises to the innermost part, there to shine upon all. Within this light OF THE SOUL, a concealed thought comes in TO BE CLOTHED. It includes all, BEING THE SUPERNAL ABA AND IMA, THE LIGHT OF CHAYAH. At the innermost of will of thought, ABA AND IMA, it illuminates and perfumes itself, grasps yet grasps not ARICH ANPIN. The will of thought rises to grasps ARICH ANPIN, and when it does, WHEN ABA AND IMA RISE TO CLOTHE ARICH ANPIN, the light below, YISRAEL-SABA AND TEVUNAH, grasps ARICH ANPIN.

773. Everyone should also be joined together, so that all will be connected, filled and blessed properly, as one. Then the chambers are connected with each other, lower and higher, the secret of male and female together. The higher light, THE SOUL, is united with the light, which is more concealed and hidden, CHAYAH, and that which is more hidden is included in that which is hidden even more, ARICH ANPIN, until all will be found to be in one proper unison.

774. Therefore, Moses knew how to act according to the laws of his Master better than all the inhabitants of the world. When he had to lengthen, he did so, and when he had to be brief, he was brief, as we explained that he said, "Heal her now, O El, I pray You" (Bemidbar 12:13). We learned that whoever prays at length and then watches it will have heartache. But we also learned the opposite, that whoever prays at length, the number of his days is increased.

775. HE ANSWERS: The mystery of the matter is that whoever lengthens where he should be brief, will have heartache. What is the meaning of heart? It is according to the verse, "but he that is of a merry heart has a continual feast" (Mishlei 15:15). THIS IS THE SECRET OF MALCHUT CALLED "HEART," THAT DRAWS MOCHIN OF CHOCHMAH, CALLED "FEAST," IN THE SECRET OF THE VERSE, "EAT, O DEAR ONES, AND DRINK" (SHIR HASHIRIM 5:1). This place is in need of being brief, not of prolonging, because all is found above, and must not be drawn downward, BUT to be bound upward, without lengthening, until all will be as one. Once everything is connected, there is no need of prolonging and begging. When one prolongs where it is needed, NAMELY, AT THE GRADE OF ZEIR ANPIN, THE SECRET OF CHASSADIM COVERED BY CHOCHMAH, the Holy One, blessed be He receives his prayer. This is the glory of the Holy One, blessed be He, ZEIR ANPIN, that in order to unite prayer, He binds and multiplies blessings above and below, AS BLESSINGS ARE DRAWN FROM ABOVE DOWNWARD.

776. Within this chamber there is a hidden point. This point is a spirit, that receives UPON IT another supernal spirit, WHICH IS MALE. When spirit dwells within spirit, they enter each other, cleave and become one. They comprise each other to become one, as a tree that is grafted with its own kind. Woe to him who makes a crossbreed, and grafts together different species, like the sons of Aaron did, who wanted to crossbreed another kind upon the tree.

772 נהירו דנשמתא עלאה, סלקא לגו בגו, ונהירו לכלא. בגו דהאי נהירו, אעיל סתימו דמחשבה, דאיהו כליל כלא, ובגו לגו, בהוא רעו דמחשבה, אנהירו ואתבסם ותמיס ולא תמיס, וסלקא רעו דמחשבה לתפשא ביה, וכד האי סליק, נהירו דלתתא תמיס ביה.

773 וכן כלא, לאתקשרא ולאמלויא ולאבתרכא כלא כחדא, כדקא יאות. וכדין אתקשר דא כדא כדקא אמרן, היכלין בהיכלין, תתאין בעלאין, רזא דכר ונוקבא כחדא, נהירו עלאה, בנהירו דסתים וגניז יתיר ביה. והוא דגניז, כליל במה דגניז יתיר, עד דאשתכח כלא כדקא יאות, ביחודא כדא.

774 ועל דא, משה הוה ידע לסדרא סדורא דמאריה מכל בני עלמא, כד אצטריך לארכא, אריך. לקצרא, קצר. במה דאוקימנא, אל נא רפא נא לה. תנינן, מאן דאריך בצלותיה ויסתכל ביה, לסוף אתא לידי כאב לב. ותנינן, מאן דאריך בצלותיה, יורכונ יומוי.

775. ורזא דמלה, מאן דאריך באתר דבעי לקצרא, אתי לידי כאב לב, מאן לב. דא הוא דכתיב, וטוב לב משתה תמיד. בגין דאיהו אתר דבעי לקצרא, ולא לארכא ביה, דהא כלא קאים לעילא, ובעי דלא לאמשכא ליה, לקשרא ליה בקשורא דלעילא, בלא אריכו למהוי כלא חד ביחודא חד. וכיון דאתקשר כחדא, כדין לא בעי לארכא באריכו, ולא תחננא בתחונני. וכד אריך באריכו, באתר דאצטריך, קודשא בריך הוא קביל צלותיה, ודא הוא יקרא דקודשא בריך הוא, בגין דיחודא דצלותא קא מקשר קשרין, ואסגי ברכאן לעילא ותתא.

776 גו היכלא דא, קיימא נקודה חדא טמירתא, והאי נקודה איהו רוחא, לקבלא רוחא אחרא עלאה. וכד שריא רוחא ברוחא, כדין עאל דא כדא ואיהו חד, ודבקותא חדא. ואתרכיב דא כדא למהוי חד, כהאי אילנא דארכיב דא כדא ואיהו חד, זינא בזיניה. ווי מאן דארכיב זינא בלא זיניה, כאינון בני אהרן, דבעו לארכבא אילנא באחרא דלאו איהו זיניה.

777. Whoever makes a graft of one kind with its own kind, and knows how to bind knot with knot, chamber with chamber, grade with grade, he has a portion in the World to Come, as we explained. Therefore, it is the overall perfection, when they are perfected by one another, THE LEFT BY THE RIGHT, THE MALE BY THE FEMALE, AND ALSO THE CHAMBERS, and everything becomes one act of a kind with its own kind, derived from that perfection, called 'the act of the Divine Chariot', FOR CHARIOT (HEB. MERKAVAH) IS DERIVED FROM GRAFTING (HEB. MARKIV).

778. This is the secret of the verse, "And Hashem Elohim formed man" (Beresheet 2:7). The whole name YUD HEI VAV HEI ELOHIM IS WRITTEN THERE, because the formation of man is an act coming from this Chariot, YUD HEI VAV HEI ELOHIM, that made the graft of the one and the other, A KIND WITH ITS OWN KIND, an act of overall perfection, FOR RIGHT WAS PERFECTED BY THE LEFT, AND THE LEFT PERFECTED BY THE RIGHT, AND THE SAME HAPPENED WITH MALE AND FEMALE. When they were completed by one another, they were called 'ZEIR ANPIN AND MALCHUT', Yud Hei Vav Hei Elohim, which is a whole name. Happy is he, who knows how to tie the knots of Faith and to make the unison in a proper manner.

779. Come and see: The same as the Holy Supernal Names, SUCH AS THE NAME OF 42 LETTERS, that join each other, the Holy Name YUD HEI VAV HEI too is spelled above, IN BINAH, and below, IN MALCHUT. This name YUD HEI VAV HEI is above, IN THE FIRST THREE SFIROT, IN THE UNISON OF YUD HEI VAV HEI, ALEPH HEI YUD HEI; name is in the middle, IN CHESED, GVURAH AND TIFERET, IT IS IN THE UNISON YUD HEI VAV HEI ELOHIM, and this name is below, IN NETZACH, HOD, YESOD AND MALCHUT, IS IN THE UNISON YUD HEI VAV HEI ADONAI. Yud Hei Vav Hei is the secret of the Holy Name, which is One, the secret of all, INCLUDING ALL NAMES. The Supernal World, BINAH, AND THE FIRST THREE SFIROT CALLED 'ALEPH HEI YUD HEI' IS UNITED with the most concealed that is above it, CHOCHMAH CALLED 'YUD HEI VAV HEI', TO BECOME THE UNITY YUD HEI VAV HEI, ALEPH HEI YUD HEI, that joins it to be one. The lower world, MALCHUT CALLED 'ADONAI', IS UNITED with the concealed one, ZEIR ANPIN CALLED 'YUD HEI VAV HEI', TO FORM THE UNITY YUD HEI VAV HEI ADONAI. That which is "In the middle" THE SECRET OF MALCHUT ABOVE THE CHEST OF ZEIR ANPIN CALLED 'ELOHIM' IS COMBINED with the secret of the Holy Supernal Chariot above it, WHICH IS CHESED, GVURAH AND TIFERET CALLED 'YUD HEI VAV HEI', TO MAKE THE UNITY YUD HEI VAV HEI ELOHIM, WHICH IS THE ACT OF THE DIVINE CHARIOT, as we explained.

780. From this side, BINAH, come out four Chariots, THE FOUR SFIROT CHESED, GVURAH, TIFERET AND MALCHUT ABOVE THE CHEST; from that side, MALCHUT FROM THE CHEST DOWNWARD OF ZEIR ANPIN CALLED 'ADONAI', come out four Chariots, THE SECRET OF THE FOUR ANGELS, MICHAEL, GABRIEL, URIEL AND RAPHAEL, because each is separated into four, and each Chariot is four. And when the grades watch, THE THREE COLUMNS AND THE RECEIVING MALCHUT, they all go by quartets, until the grades go down to the place called by the holy name Adonai, after the Chariots that stand and travel by that name ADONAI. They are called "mountains of brass" (Zecharyah 6:1), for there are mountains and mountains, the upper mountains, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the lower mountains, NETZACH, HOD AND YESOD OF ZEIR ANPIN, THAT SHINE UPON MALCHUT. They stand on three sides, RIGHT, LEFT, AND CENTRAL, and come out of gold, silver, and brass, AS NETZACH, HOD AND YESOD OF ZEIR ANPIN COME OUT OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN CALLED 'GOLD, SILVER, AND BRASS'.

777 ומאן דארביב זינא בזיניה, וידע לקשרא קשרא בקשריה, היכלא בהיכליה, דרגא בדרגיה, דא אית ליה חולקא בעלמא דאתי, כמה דאוקימנא. ועל דא, האי איהו שלימו דכלא. וכד אשתלים דא בדא, ואיהו כלא חד עובדא זינא בזיניה דנפיק מהאי שלימו ההוא אקרי מעשה מרכבה.

778 ורזא דא וייצר יי' אלהים את האדם, שם מלא ואדם איהו עובדא דהאי מרכבה, דארביב דא בדא, עובדא דשלימו דכלא, וכד אשתלים דא בדא, כדן יי' אלהים, שם מלא. זכאה איהו מאן דידע לקשרא קשרי מהימנותא. וליחדא יחדא בדקא חזי.

779 ת"ח, כמה דאיתנהו שמהן קדישין עלאין, מתחברין אליון באליון, הכי איהו שמה קדישא. אתפרש לעילא, ואתפרש לתתא. שמה דא איהו לעילא, שמה דא איהו באמצעיתא, שמה דא איהו לתתא. יהו"ה דאיהו רזא דשמה קדישא, איהו חד. רזא דכלא. עלמא עלאה, בסתימו דסתימותא דעליה, דאשתתף בהדיה, ואיהו חד. עלמא תתאה, בסתימו דאמצעיתא, רזא רתיכא קדישא עלאה דעליה, ואוקימנא.

780 מהאי גיסא, ד' רתיכין נפקין, ומהאי גיסא ארבע רתיכין נפקין, בגין דכל חד וחד מתפרש לארבע, כל רתיכא ארבע אינון, כד מסתכלין דרגין. וכן בלהו ארבע בארבע, עד דנחתין דרגא לתתא בההוא אתר דאקרי ברזא דשמה קדישא דאיהו אדנ"י, באינון רתיכין דקיימי ונטלי בשמה דא, ואינון אקרון הרי נחשת, בגין דאית הרים ואית הרים. אית הרים עלאין, והרים תתאין. ואינון בתלת סטרין קיימי, ונפקי מגו זהב וכסף ונחשת.

781. There is brass down below, IN BRIYAH, for the Chariots, coming out of the name Adonai of the first chamber, are four Chariots that emerge from two spirits, right and left of the sapphire stone. These two spirits are called 'two mountains', the brass mountains.

782. From the two spirits called 'brass mountains', four Chariots are issued, THE SECRET OF THE FOUR WHEELS, that use the name OF ADONAI, engraved upon the archangel Sandalfon. All THE CHARIOTS are messengers to the world, these on those, in the mystery of horses and Chariots, for each Chariot has horses to drive it.

783. The holy name ADONAI is included in Yud Hei VAV HEI, as we said that Adonai is included within Yud Hei Vav Hei to form Yud-Aleph-Hei- Dalet-Vav-Nun-Hei-Yud. We already learned that. THE NAME Elohim is not included in any other name, LIKE ADONAI THAT IS INCLUDED WITHIN YUD HEI VAV HEI, AND ITS OWN ASPECTS IS NULLIFIED IN YUD HEI VAV HEI. BUT THE NAME ELOHIM IS NOT ANNULLED AND INCLUDED WITHIN ANOTHER NAME. For there is a living Elohim IN BINAH, whence IT, ELOHIM OF BINAH is extended into several sides, NAMELY GVURAH OF ZEIR ANPIN, AND MALCHUT, BOTH CALLED 'ELOHIM'. IT ALSO EXPANDS INTO BRIYAH, YETZIRAH AND ASYAH, AND ITS ILLUMINATION is not gathered ANYWHERE but keeps on expanding. THEREFORE, IT IS NOT INCLUDED AND ANNULLED WITHIN ANY OTHER NAME.

784. The name, which includes all other names, IS YUD HEI VAV HEI FULLY SPELLED, Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph, of the secret of the permutation of letters of the Holy Name. The priest knew how to permute it on all sides, until the names appear on several sides, in 42 manners of the expansion of the hard spark IN BINAH, which includes all the names.

785. HE EXPLAINS FURTHER THAT this Name YUD HEI VAV HEI includes all the names OF THE COMBINATION Aleph-Hei-Yud-Vav-Lamed-Dalet- Yud-Nun-Mem as a sign, that within these letters are included the other NAMES that join THE NAME YUD HEI VAV HEI. THESE ARE THE THREE NAMES, ALEPH HEI YUD HEI, ELOHIM, ADONAI. Some come in, some come out. Afterwards, when the hard spark OF BINAH bent and expanded, the letters joined BINAH, and the letters came in and out in the secret of these nine letters, which were given to the highest holy men, with which to walk in the path of the secret permutation of the letters of unison, made of the letters that form the names, as the priest knew how to permute the names of the written letters.

781 נחשת לתתא, בגין דאינון רתיכין דנפקי מגו אלף דל"ת נו"ן יו"ד די בגו היכלא קדמאה, דאינון ארבע רתיכין דנפקין מגו אינון תרין רוחין ימינא ושמאלא, מגו לבנת הספיר, בדקאמרן. אלין תרין רוחין דקאמרינן התם, אינון אקרון תרי טורים, ואינון הרי נחשת.

782 מאינון תרי רוחין דאקרון הרי נחשת, נפקי אינון ד' רתיכין, דמשתמשי בההוא שמא דאלף דל"ת, דאשתקע בסנדלפון, מאריה דאפיא. וכלהו שליחן על אלין בעלמא, ברזא דסוסוון ורתיכין, בגין דאית רתיכא על סוסוון, דנטלי לה.

783 ודא שמא קדישא, אתכליל ביו"ד ה"א, כמה דאוקימנא, דאתכליל אלף דל"ת ביו"ד ה"א, ואיהו יאהדונה"י. והא אתמר, אלהים לא אתכליל בשמא אחרא, בגין דאית אלהים חיים, ומהאי, אתפשט לכמה סטרין, ולא אתבניש, אלא אתפשט.

784 שמא דכליל כל שמהן, יו"ד ה"א וא"ו ה"א, ברזא דאתוון צרופא דשמא קדישא, דביה הוה ידע כהנא, לצרפא בכל סטרין, עד דסלקי שמהן בכמה סטרין, בארבעין ותריין גוונין, באשתטחו דבוצינא דקרדינותא, דהאי איהו כליל כל שמהן.

785 ושמא דא, כליל כל שמהן. אהיו"ל דינ"ם סימן. באלין אתוון כלילן אחרנין מתחברין. ונפקי אלין, ועיילי אלין. לבתר כד אתנטי ואתפשט בוצינא דקרדינותא, מצטרפי אתוון בגוה, ואעלי אתוון, ונפקי אתוון, ברזא דאלין תשע אתוון. ואלין אתמסרו לקדישי עליונין, למהך באורחא דרזא דאתוון. לצרפא יחודא דשמהן דאתוון, כמה דהוה ידע כהנא לצרפא שמהן, באתוון רשימן.

786. "And they had the hands of a man under their wings" (Yechezkel 1:8). We already explained that the hands of a man are winged spirits, living creatures and wheels, with hands under their wings, with which to receive prayers, and the contrite. "The hands of a man" means places and receptacles that receive men, with their prayers and petitions, open gates to let them in, unite and tie knots, and abide by their wishes.

787. These places and receptacles are called 'the hands of men', since they are there for men. They are the Holy Names that rule over each grade, through which men enter by their prayer and petition and into all the supernal gates. By this the lower beings rule above. This is the secret of the verse, "Your hands have made me and fashioned me" (Tehilim 119:73), referring to the Holy Names CALLED "HANDS".

788. "And Hashem said to Moses, 'Stretch out your hand towards (lit. 'on') heaven'" (Shemot 9:22). HE ASKS: How could he lift his hands upon the heaven? AND HE ANSWERS: 'Stretch' MEANS to bow, as it is written, "He bowed the heavens also, and came down" (Tehilim 18:10), WHICH MEANS THAT he drew from above downward. "Your hand" means your place, NAMELY, where your grade is, in which you dwell, TIFERET. This DRAWING is in the secret of the Holy Name. Everyone, upper and lower, is moved and sustained by the secret of the names. Through them men enter the upper chambers, and no one detains them. Happy are those who know how to properly established the unison of their Master, to walk in the path of truth, so they will not misunderstand the secret of the Faith.

789. Come and see: In these chambers there is a supernal secret within the Faith, WHICH IS MALCHUT OF ATZILUT CLOTHED IN THEM, CALLED 'FAITH'. All the living creatures and Chariots are different than each other, and by their combining together they are mended for the better. This is understood from the verse, "and he advanced her and her maids to the best place in the house" (Ester 2:9). Within these seven chambers is found the perfection of above, when THEY ARE INCLUDED AND complemented by one another. And prayers and petitions enter them, of those who know how to set them in order, and mend them above, as it is written, "and the seven maids chosen to be given her, out of the king's house" (Ibid.).

786 וידי אדם מתחת כנפיהם. כלהו ידי אדם, הא אוקימנא, דאינון רוחין וחיוון ואופנים. כלהו בגדפין, וידין תחות גרפיהו, לקבלא צלותין, ולקבלא מארי דתיובתא. ידי אדם אתרין ודוכתין, לקבלא בני נשא, בצלותהון ובעותהון, ולאפתחא פתחין לקבלא לון, ליחדא ולקשרא קשרין, ולמעבר רעותהון.

787 ואלין אתרין ודוכתין דאקרון ידי אדם, דקיימי לבני נשא, אלין אינון שמהן קדישין, דשליטין בכל דרגא ודרגא, דבהון עלין בני נשא, בצלותהון ובעותהון, בכל תרעין עלאין. ובדא שליטין תתאין לעילא. ורזא דא, ידיך עשוני ויכוננוני, ואלין שמהן קדישין.

788 ויאמר יי אל משה נטה את ירך על השמים. וכי היך יכול לארמא ידיה על שמיא. אלא נטה: ארכין. כד"א, ויט שמים וירד, משיכו מלעילא לתתא. ירך: אתרך. אתרא דדרגא דילך, דאת שארי בגויה, ודא ברזא דשמא קדישא. וכלא עלאי ותתאי, ברזא דשמהן נטלי וקיימי. ובהו עלין בני נשא להיכלין עלאין, ולית מאן דימחי בידיהו. זכאין אינון דידיעין לסדרא יחודא דמאריהון בדקא יאות, ולמיהך בארץ קשוט, בגין דלא יטעון ברזא דמהימנותא.

789 ת"ח, בהיכלין אלין, אית רזא עלאה גו מהימנותא. וכלהו חיוון רתיכון, כלהו משגיין דא מן דא, לאתכללא אלין באלין לטב, לאתקנא. וסימניך וישנה ואת נערותיה לטוב. בשבעה היכלין אלין, שלימו דעילא. כד אשתלים דא בדא, ועאלו צלותין ובעותין. דמאן דידיע לסדרא לון, לאתקנא לון לעילא. כד"א ואת שבע הנערות הראויות לתת לה מבית המלך.

790. HE NOW GOES ON TO EXPLAIN THE ORDER OF THE SEVEN CHAMBERS WITHIN THE PRAYER FROM 'WHO FORMS' UP TO AMIDAH. HE SAYS: The first chamber, THE SAPPHIRE STONE, IS THE SECRET OF "I form the light, and create darkness" (Yeshayah 45:7), being the precious sapphire stone, a jewel that glitters on two sides, right and left, that are light and darkness, as we explained, BECAUSE BEFORE THE LEFT COLUMN JOINS THE RIGHT, IT IS DARKNESS, FOR THEN CHOCHMAH IS WITHOUT CHASSADIM. THE NEXT PHRASE "Hashem, how manifold are Your works! In Wisdom have You made them all" (Tehilim 104:24) REFERS TO all the spheres and wheels IN THE FIRST CHAMBER, OF WHICH HE SAYS "IN WISDOM HAVE YOU MADE THEM ALL, the earth is full of Your creatures..." It continues with "O king! who are sublime alone for ever," WHO REVOLVES AROUND the Holy Name, Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud OF THE FIRST CHAMBER, the entirety of the Holy Name, complete with the two names YUD HEI VAV HEI AND ADONAI. This name rises in the air, AND OF THIS IT IS SAID, 'and self-exalted from the days of everlasting'. 'EXALTED' MEANS UP IN THE AIR. SO FAR, THE MEDITATIONS FOR THE FIRST CHAMBER.

791. The second chamber, THE VERY HEAVEN, IS THE SECRET OF THE PRAYER "The blessed El, great in Wisdom," WRITTEN IN ALPHABETICAL HEBREW ORDER. THIS IS THE SECRET OF THE ANGEL Urfaniel, who GOVERNS THE SECOND CHAMBER, AND includes the mystery of the small letters of the alphabet. THE ORDER OF THE LETTERS IN THIS PRAYER ARE THE SECRET OF THE SMALL LETTERS. Here ARE ANGELS who say sanctification and "blessed be," for here they recite sanctification, NAMELY, THEY SAY, 'HOLY, HOLY, HOLY', and 'blessed be the glory of Hashem FROM HIS DWELLING PLACE'. In the third chamber THEY RECITE, "to the blessed El they will sound songs..."

792. In the fourth chamber, THE CHAMBER OF MERIT, they say, 'Who renews, in His goodness, day by day in perpetuity the works of Creation,' for here IN THE FOURTH CHAMBER, the lights and Judgments of the world are spinning, and whoever merits life is renewed as before, and sustained by the light of the right called 'El' as we said.

793. The fifth chamber, WHICH IS THE CHAMBER OF LOVE, is called 'everlasting love'. It causes love to flow from the chamber called 'love'. For this reason IT IS SAID, 'With everlasting love have You loved us, Hashem, our Elohim,' and 'blessed are You, Hashem, who has chosen His people Yisrael with love', in the secret of El Shadai.

794. In the sixth chamber, THE CHAMBER OF DESIRE, the prayer continues with 'True and valid, firmly fixed and all-enduring'. The prayer must not be interrupted here, for in the continuation of the prayer and desire, the chambers are connected and tied to each other, in the secret of the Holy Names, governing in each of them.

790 הִיכְלָא קְדָמָאָהּ. יוֹצֵר אֹר וּבוֹרָא חֹשֶׁךְ. נְהִירוּ דְאֵבֵן טֵבָא סְמִירוּ, דְאֵבֵן טֵבָא נְצִיץ לְתֵרִין סְטֵרִין, כְּמָה דְאוּקִימָנָא לִימִינָא וּלְשִׁמְאַלָא, אֹר וְחֹשֶׁךְ. מָה רַבּוּ מַעֲשֵׂיךָ יְיָ בְלֵם בְּחֻכְמָה עֲשִׂיתָ, כְּלָהּוּ אוֹפְנִים וְגִלְגָּלִים, מְלָאָה הָאָרֶץ קִנְיָנִיךָ וְגו'. הַמֶּלֶךְ הַמְרוֹמֵם לְבָדוּ מֵאֵז שְׁמָא קְדִישָׁא יְאֵהֲדוּנָהּ יְיָ, כְּלָלָא דְשְׁמָא קְדִישָׁא, שְׁלִים בְּתֵרֵי שְׁמָהּ, וְדָא הוּא סְלִיק בְּאוּרָא, וּמְתַנְשָׂא מִימּוֹת עוֹלָם.

791 הִיכְלָא תְנִינָא, אֵל בְּרוּךְ גְּדוֹל דְעָה, אוֹרְפְּנִיא"ל, דְכְּלִיל רְזִין דְאַתּוּן זְעִירִין דְאַלְפָא בֵּיתָא. הֵכָא אֵינּוֹן דְקַאמְרֵי קְדוּשׁ וּבְרוּךְ. וְהֵכָא אֵיְהוּ קְדוּשָׁה, וּבְרוּךְ כְּבוֹד יְיָ. הִיכְלָא תְלִיתָאָהּ, לְאֵל בְּרוּךְ נְעִימּוֹת יִתְנּוּ.

792 הִיכְלָא רְבִיעָאָהּ הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל יוֹם תְּמִיד מַעֲשֵׂה בְרָאשִׁית. בְּגִין דְהֵכָא מְתַגְלַגְלִין נְהוּרִין, וְדִינִין דְעֲלָמָא. מֵאֵן דְאֵיְהוּ לְחַיִּים, מְתַחַדֵּשׁ כְּמֶלֶךְ דְמִיָּן, לְאַתְקִימָא בְעֲלָמָא, בְּנְהוּרָא דִימִינָא, דְאֶקְרִי אֵל בְּדְקַאמְרָן.

793 הִיכְלָא חֲמִישָׁאָהּ. הִיכְלָא דָא אֶקְרִי אֶהְבַּת עוֹלָם. וְדָא אֵיְהוּ מְשִׁיכוּ דְרַחֲמִימּוֹתָא דְהִיכְלָא דְאֶקְרִי אֶהְבַּת, וְדָא הִיא אֶהְבַּת עוֹלָם אֶהְבַּתְנוּ יְיָ אֱלֹהֵינוּ, בְּאִי הַבוּחַר בְּעַמּוֹ יִשְׂרָאֵל בְּאֶהְבַּת, בְּרָזָא דְאֵ"ל שְׁדִי.

794 הִיכְלָא שְׁתִּיתָאָהּ, אֲמַת וְיַצִּיב וְנִכּוֹן וְקַיִים. וּבְעֵינִין דְלָא לְאַפְסָקָא בֵּין הִיכְלִין אֲלִיָּן. דְהָא בְּמְשִׁיכוּ דְצִלוֹתָא וּרְעוּתָא מְתַחְבְּרָאן כְּחַדָּא, וְאַתְקְשָׂרָאן אֲלִיָּן בְּאֲלִיָּן, בְּרָזָא דְשְׁמָהּ קְדִישִׁין דְשְׁלִיטִין בְּכָל חַד וְחַד.

795. In the seventh chamber, THE CHAMBER OF HOLY OF HOLIES, IT IS SAID, "Hashem, open my lips" (Tehilim 51:17). It is a most secret mystery that SHOULD BE whispered, so that no sound shall be heard. Here lies the heart's desire to direct the sound upward from below up to the Endless World, and tie the seventh CHAMBER, THE HOLY OF HOLIES, to the seventh, WITHIN BINAH OF ATZILUT, one with another from below upward, and then from up above downward, to draw blessings from the source of life, the seventh supernal chamber, with the heart willing, and the eyes closed, in the mystery of the seven superior Holy Names.

796. This supernal seventh chamber, NAMELY, BINAH, which is the source of life, is the first blessing, FOR BY THIS BLESSING MALCHUT ASCENDS, WITH ALL THAT IS INCLUDED WITHIN HER, TO BINAH. This is the first chamber, the beginning of all from above downward, FOR ALL MOCHIN OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH ORIGINATE IN BINAH. It receives the seventh chamber from below, NAMELY, THE CHAMBER OF THE HOLY OF HOLIES WHICH WENT UP TO BE INCLUDED WITHIN MALCHUT OF ATZILUT, to connect seventh to seventh, because from the one below, THE CHAMBER OF THE HOLY OF HOLIES, one ascends to the supernal chamber, BINAH.

797. This is the secret of 'blessed' OF THE FIRST BLESSING OF AMIDAH, WHICH REFERS TO the many lower beings which were included within the living creatures, Seraphim and wheels, and all the chambers in the manifold secret of the chamber of the Holy of Holies, FOR ALL THESE WERE INCLUDED and dwell treasured within MALCHUT OF ATZILUT. Then MALCHUT OF ATZILUT is called 'blessed', FOR SHE IS NOW BLESSED BY the manifold blessings and secrets perfected within her.

798. 'You' (Heb. atah) INDICATES the wreathed concealed letters THAT SHINE UPON MALCHUT, 'YOU', which is the entirety of the 22 letters from Aleph to Tav. This is the Aleph-Tav OF THE WORD 'ATAH' (ALEPH-TAV- HEI). The Hei OF ATAH INDICATES THE HEI OF MALCHUT, which includes THE 22 LETTERS from above, YESOD OF ZEIR ANPIN, and gathers them within her. This is the Aleph-Tav-Hei OF THE WORD ATAH. When she is perfected in that river, YESOD OF ZEIR ANPIN, that seizes her, she goes up to be decorated above, IN ZEIR ANPIN. This is the secret of the verse, "by this (NAMELY, YESOD CALLED 'THIS') the girl (MALCHUT) would come to the king (YESOD)" (Ester 2:13). Then, "whatever she desires would be given her" (Ibid.). This is the mystery of 'blessed are You'. One should meditate upon this mystery, and tie his will with this mystery, WHEN UTTERING THE WORDS 'BLESSED ARE YOU'.

799. THE INTENTION OF 'Hashem our Elohim' is the knot and unison of the Holy King above, NAMELY, THE UNISON OF CHOCHMAH AND BINAH, FOR 'HASHEM' IS CHOCHMAH, AND 'OUR ELOHIM' IS BINAH. With that, when, "the girl would come to the king," TO ZEIR ANPIN, "whatever she desires would be given her," REFERRING TO THE ILLUMINATION OF CHOCHMAH AND BINAH, THAT WILL BE GIVEN TO HER.

795 היכלא שביעאה, אדני שפתי תפתח, רזא דרזין בלחישו, ולא אשתמע קלא. הכא איהו רעותא דלבא, לאתכוונא ולסלקא רעותא מתתא לעילא, עד אין סוף, ולקשרא שביעאה בשביעאה, דא בדא מתתא לעילא ולבתר, מעילא לתתא, לאמשכא ברכאן בכלהו עלמין, ממקורא דחיי, דאיהו היכלא שביעאה עלאה ברעותא דלבא, ובסתימו דעיינין, דרזא דאתון דשבע שמהן עלאין קדישין.

796 היכלא שביעאה עלאה דא, דאיהו מקורא דחיי, דא איהו ברכתא קמיינתא. ודא איהו היכלא קדמאה, שירותא דכלא מעילא לתתא, ולנטלא שביעאה מתתא, לאתחברא דא בדא, שביעאה בשביעאה. דהא מהאי דלתתא, עייל מאן דעייל, להיכלא עלאה.

797 ודא הוא רזא, ברוך, רבויא דכלהו תתאין, בלילא בחיוון ושרפים ואופנים, וכלהו היכלין רבויא דרזא דקדש הקדשים, דשריא בגויה בגניזו, וכדין אקרי ברוך, בכל אלין רבויין וברכאן, ורזין דאשתלימו בה.

798 אתה, עטורא דסתימו דאתון, כללא דכלהו כ"ב אתון. ודא הוא א"ת. ה' דכליל לון מעילא, בהאי ה', וכניש לון בגויה, ודא איהו א"ת ה'. וכד איהו בשלימו בהוא נהר דאחיר בה, סלקא לאתעטרא לעילא, ודא איהו רזא דכתיב, ובזה הנערה באה אל המלך, וכדין את כל אשר תאמר ינתן לה. ודא איהו רזא ברוך אתה, ובעי לאתכוונא בהאי רזא, ולקשרא רעותא בהאי רזא.

799 וי' אלהינו: דא איהו קשורא ויחודא דמלכא עלאה לעילא, בהאי, בד הנערה באה אל המלך את כל אשר תאמר ינתן לה.

800. 'And the Elohim of our fathers' is the secret of the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, that bless her, MALCHUT. This is the secret of 'the Elohim of Abraham', CHESED; 'the Elohim of Isaac', GVURAH; and 'the Elohim of Jacob', TIFERET. As this girl, NAMELY, MALCHUT, is not abandoned by the lower beings, FOR ALL OF THEM WERE INCLUDED WITHIN HER, so was she never abandoned by the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, whom she clings to, to be adorned.

801. Since MALCHUT is blessed by each OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, she should be mentioned in connection with each of them, NAMELY, 'THE ELOHIM OF ABRAHAM, THE ELOHIM OF ISAAC, AND THE ELOHIM OF JACOB' MEANING 'THE ELOHIM OF', WHICH IS MALCHUT OF, EACH OF THE FATHERS. Then they are all gathered together, to be bedecked with her, NAMELY, by 'the El that is great, mighty, and tremendous,' for they all gather to raise her up TO CHESED, GVURAH AND TIFERET. FOR 'THE EL' IS MALCHUT, 'THAT IS GREAT' IS CHESED, 'THE MIGHTY' IS GVURAH, AND 'THE TREMENDOUS' IS TIFERET. AND THE NAME OF THE EL, WHICH IS MALCHUT, IS SPOKEN, SO SHE WILL RISE TO ALL OF CHESED, GVURAH AND TIFERET TOGETHER. First, BY 'THE ELOHIM OF ABRAHAM'...SHE RECEIVES FROM THEM from above downward, FROM CHESED, GVURAH AND TIFERET TO MALCHUT, and now, IN 'THE EL THAT IS GREAT'...SHE IS INCLUDED WITHIN THEM from below upward, so they may be comprised within her. For that reason it is written, 'the El that is great, mighty, and tremendous,' MEANING THAT they were all included within her, AND THEN SHE MAY ASCEND WITH CHESED, GVURAH AND TIFERET UP TO BINAH. It continues with 'the most high El, who bestows gracious favors, possessor of all', IN WHICH 'THE MOST HIGH EL' IS THE RIGHT COLUMN OF BINAH, 'WHO BESTOWS GRACIOUS FAVORS' THE LEFT OF BINAH, AND THE 'POSSESSOR OF ALL', IS THE CENTRAL COLUMN OF BINAH, WHICH POSSESSES THE TWO COLUMNS TOGETHER. This is the total of all, SINCE ALL MOCHIN AND ALL THE GRADES COME FROM THE THREE COLUMNS WITHIN BINAH.

802. 'Who remembers the pious deeds of the patriarchs' MEANS THAT CHESED, GVURAH, TIFERET AND MALCHUT stayed with BINAH and entered its bowels, NAMELY, THEY WERE INCLUDED WITHIN THE INTERNAL PART OF BINAH CALLED 'BOWELS', where they are blessed. Later, BINAH releases them FROM THE INTEGRATION and extracts them out when they are blessed, and by bowing, with the words, 'Blessed are You, O Hashem! The Shield of Abraham,' they all come out together FROM BINAH AND TO THEIR PLACES. FOR 'THE SHIELD OF ABRAHAM' IS CHESED AND OF THE RIGHT, and everyone is properly blessed by the right.

803. Come and see: The seventh chamber is the secret of the Supernal King, WHO IS BINAH, and the patriarchs, CHESED, GVURAH AND TIFERET, are bedecked by Him as we said, NAMELY, THEY ASCEND TO HIM, to become a part of Him. Up to now, BEFORE THE WORDS, 'KING, HELPER, SAVIOR AND SHIELD...' they are part OF BINAH, which chamber, BINAH, has to issue them from its inside. And now that it extracts them from the blessings IN ORDER THAT THEY WILL SUPPLY THIS to this girl, MALCHUT, then THE GIRL holds on to THE FATHERS, and to all the blessings CHESED, GVURAH AND TIFERET RECEIVED WHILE STILL IN BINAH. And though chambers were already included together, AND SO MALCHUT WITHIN CHESED, GVURAH, TIFERET AND BINAH, NEVERTHELESS - now THAT CHESED, GVURAH AND TIFERET COME OUT OF BINAH - CHESED, GVURAH, TIFERET AND MALCHUT hold on to those blessings, together. And with the words 'King, Helper, Savior and Shield', BINAH extracts them from ITS blessings, AND THEY GO EACH TO HIS PLACE.

800 וְאֱלֹהֵי אֲבוֹתֵינוּ: דָּא רִזָּא דְאַבְהוֹן, לְבָרְכָא לָהּ. וְדָא אִיהוּ רִזָּא, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. כַּמָּה דְהָאֵי נַעֲרָה לֹא אֲשַׁתְּבַקַּת מִתַּתָּאֵי, הַכִּי נָמִי לֹא אֲשַׁתְּבַקַּת מֵאַבְהוֹן לְעַלְמִין. אִיהוּ אַחֲדִית בְּהוֹן לְעֵטְרָא לָהּ.

801 וּבְגִין דְאַתְּבָרְכָא מְכַל חַד מְנַהוֹן, בְּעֵי לְאַדְבָּרָא לָהּ עַל כָּל חַד וְחַד. וּלְבַתֵּר יִתְכַנְשׁוֹן כְּלָהוּ בַחְבוּרָא חַדָּא, וּמִתְעַטְרֵי בְּהַדָּה, הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא, הָא כְּלָהוּ בַחְדָּא, לְסַלְקָא לְעֵילָא בְּקַדְמִיתָא מְעֵילָא לְתַתָּא וְהַשְׁתָּא מִתַּתָּא לְעֵילָא. לְאַכְלָלָא לֹון בְּהַדְיָה דְכִיּוֹן דְאָמַר הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא כְּלָהוּ כְּלִילִין בְּהַ. וּכְדִין, אֵל עֲלִיוֹן גּוֹמֵל חֲסָדִים טוֹבִים קוֹנֵה הַכֹּל. וְדָא כְּלָלָא דְכָלָא.

802 וְזוֹכֵר חֲסָדֵי אֲבוֹת, דְאֲשַׁתְּהוּ בְּהַדָּה וְעָאֵלוּ בְּמַעְהָא, וְאַתְּבָרְכוּן תַּמָּן. וּלְבַתֵּר שְׁאֵרֵי לֹון וְאַמִּיק לֹון כִּד אֵינוֹן אַתְּבָרְכָאן מְגוּוּהָ. וּבְהַיָּא הַשְׁתַּחֲוָּאָה דְאָמַר בֵּא"י מִגַּן אַבְרָהָם, הֵכָא נִפְקֵי כְּלָהוּ בְּכָלָלָא, דְהָא בִימִינָא כְּלָהוּ מִתְּבָרְכָאן בְּדָקָא חַזִּי.

803 ת"ח, הֵיכְלָא שְׂבִיעָאָה דָּא, רִזָּא דְמַלְכָּא עֲלָאָה, וּמִתְעַטְרֵן בֵּיה אַבְהוֹן בְּדָקָא מְרִן, וְאַתְּכְלִילוּ בֵּיה. וְעַד הַשְׁתָּא אַתְּכְלִילוּ, וּבְעֵי לְאַפְקָא לֹון, אִיהוּ הֵיכְלָא דָּא, וְכִד אַמִּיק לֹון מְבָרְכָאן, בְּגִין הָאֵי נַעֲרָה, כְּדִין אִיהִי אַחֲדִית בְּהוּ, בְּכָל אֵינוֹן בְּרָכָאן. וְאַף ע"ג דְהָא אַתְּכְלִילוּ הֵיכְלִין בְּהֵיכְלִין, הַשְׁתָּא אַתְּאַחֲדוּ בְּאֵינוֹן בְּרָכָאן בַּחְדָּא, וְכִד אָמַר מֶלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמַגֵּן, כְּדִין אַמִּיק לֹון מְבָרְכָאן.

804. This MENTIONED SEVENTH CHAMBER is a seventh chamber in the secret of the Holy Supernal Name, Bet-Vav-Caf-Vav, THE HEBREW INITIALS OF 'Blessing, and Chesed, Strength and Justice,' a name which comprises everything. THIS IS THE SECRET OF MALCHUT AND CHESED, GVURAH AND TIFERET WITHIN BINAH, BECAUSE 'BLESSING' IS MALCHUT; 'CHESED' IS THE RIGHT COLUMN; 'STRENGTH' IS THE LEFT COLUMN, GVURAH; AND 'JUSTICE' IS THE CENTRAL COLUMN, TIFERET. This is the secret of Aleph-Hei-Yud-Hei, which includes all MOCHIN, FOR THE LETTERS OF THE NAME BET-VAV-CAF-VAV ARE PRECEDED BY THOSE OF THE NAME ALEPH-HEI-YUD-HEI. AFTER ALEPH OF ALEPH- HEI-YUD-HEI COMES BET OF BET-VAV-CAF-VAV; AFTER HEI - VAV, AFTER YUD - CAF, AND AFTER THE LAST HEI - THE LAST VAV. For these letters comprise everything, since the letters OF THE NAME BET-VAV-CAF- VAV issued those who issued from them, NAMELY, CHESED, GVURAH AND TIFERET AND MALCHUT, all of the fathers, WHO ARE CHESED, STRENGTH, AND JUSTICE, HINTED AT IN THESE INITIALS. The one to be united with them is called 'Blessing', ALSO HINTED AT IN THESE INITIALS.

805. Once the words 'Blessed are You, O Hashem! The Shield of Abraham' are uttered, AND THE FATHERS AND MALCHUT COME OUT OF BINAH INTO THEIR PLACES, MALCHUT grasps the blessings, THAT ARE DRAWN from THE FATHERS in the secret of the fifth chamber, THE CHAMBER of love, which is right, NAMELY, CHESED, so the fifth chamber will be united with love to the blessings of the right, DRAWN BY 'THE SHIELD OF ABRAHAM' WHICH IS RIGHT. This is the way to be blessed, WHEN THE BLESSINGS DESCEND from above downward, NAMELY, WHEN THEY COME OUT FROM BINAH AND INTO THEIR PLACES, THE FIFTH CHAMBER RECEIVES THE BLESSINGS BEFORE THE SIXTH CHAMBER. First the chambers were joined together like we said, but now the blessings are taken to be here before they are there. Though one comes first, BEFORE THE FIFTH CHAMBER, NAMELY THE SIXTH CHAMBER, THE CHAMBER OF DESIRE, NEVERTHELESS since the blessings are of the right, WHICH IS CHESED, they take hold of the fifth chamber, WHICH IS CHESED, AND NOT THE SIXTH CHAMBER WHICH IS TIFERET.

806. After that comes the left side, WHICH IS GVURAH. In this mystery are the words 'You are mighty,' the combination of two Judgments, 'You' and 'mighty', FOR 'YOU' IS THE NAME OF MALCHUT, WHICH IS JUDGMENT, AND 'MIGHTY' IS THE LEFT COLUMN, WHICH IS JUDGMENT. Since the blessings were drawn FROM WHAT THE FATHERS RECEIVED WHILE STAYING WITHIN BINAH, JUDGMENT was tempered with Mercy, and MERCY was found in that side to make it as one. This is the meaning of the words 'resurrects the dead...supports the fallen, and heals the sick...' WHICH SHOWS MERCY.

807. MERCY is in the secret of the holy name Aleph-Caf-Dalet-Tet-Mem, which is the secret of the letters of the name Elohim. FOR THE LETTERS OF ALEPH-CAF-DALET-TET-MEM PRECEDE THOSE OF ELOHIM, EXCEPT ALEPH WHICH IS THE FIRST LETTER, AND FINAL MEM, WHICH HAS NO LETTER PRECEDING IT, AS IT IS ALSO MEM. THE CAF OF ALEPH-CAF- DALET-TET-MEM PRECEDES LAMED OF ELOHIM, THE DALET PRECEDES CAF, AND THE TET PRECEDES YUD. For the letters OF ELOHIM, A NAME OF GVURAH AND THE LEFT COLUMN, went up to be bedecked above IN BINAH, where they issued THE LETTERS OF ALEPH-CAF-DALET-TET-MEM to be called by them. FOR WHEN THE LETTERS OF ELOHIM went up to be bedecked above IN BINAH CALLED 'a living Elohim', CHESED WITHIN BINAH diminished THE JUDGMENTS within the letters OF ELOHIM, THAT WENT UP, so they would join a lesser JUDGMENT. From here, BINAH, THE NAME ALEPH-CAF-DALET-TET-MEM is spread downward INTO THE CHAMBER OF GVURAH through the other letters, THOSE OF THE name ALEPH-CAF-DALET-TET-MEM OF A LESSER JUDGMENT, and ascends through these letters to the name Elohim WITHIN THE CHAMBER OF GVURAH, SO AS TO

804 וְהָאֵי, אִיְהוּ חֵד הַיְכָלָא שְׁבִיעָאָה, בְּרִזָּא דְשִׁמְא קְדִישָׁא עֲלָאָה, בּוּכ"ו. 'בְּרַכָּה 'וּחֹסֵד 'כַּח 'וּמִשְׁפֵּט, כְּלָלָא כְּלָא וְרִזָּא דָא, הוּא רִזָּא דְאֵהִי"ה כְּלָלָא דְכָלָא. בְּגִין דְאֵלִין אֲתוּן כְּלָלָא דְכָלָא. בְּגִין דְאֵלִין אֲתוּן, אֲמִיקוּ אֵלִין דְנִפְקוּ מִנִּיהוּ, כְּלָלָא דְאֲבָהוּן, וְדָא אִיְהוּ דִּמְתַחְבְּרָא בְּהַדְרִיָּהוּ, דְאֲקָרִי בְּרַכָּה.

805 בֵּינָן דְאָמַר בָּא"י מִגַּן אַבְרָהָם, הָא אַחֲדִית בְּרַכָּאן מִנִּיהוּ, בְּרִזָּא דְהַיְכָלָא חֲמִישָׁאָה אֲהֵבָה, דְאִיְהוּ יְמִינָא, וְאִיְהוּ חֲמִישָׁאָה, לְאַתְקִשְׂרָא בְּרַחֲמֵמוּ דְבְּרַכָּאן דִּימִינָא. וְהָכִי אֲצַטְרִיךְ, מֵעִילָא לְתַתָּא לְאַתְבְּרָכָא. בְּקַדְמִיתָא אֲתַכְּלִלוּ הַיְכָלָא בְּהַיְכָלָא כְּדַקְאֲמַרְן, וְהִשְׁתָּא נְטִלֵי בְּרַכָּאן לְאַשְׁתַּבַּחָא אֵלִין מְקַדְמַת אֵלִין. וְאֵע"ג דְאִית דְנְטִיל בְּקַדְמִיתָא. בֵּינָן דְאֲשְׁתַּכְּחוּ מִסְטְרָא דִּימִינָא בְּרַכָּאן, בְּהַיְכָלָא חֲמִישָׁאָה שְׂאֵרֵי לְאַחֲרָא.

806 וּלְבַתֵּר בְּסֵטֵר שְׁמַאלָא, בְּרִזָּא דָא אֲתָה גְבוּר. וְהָאֵי אִיְהוּ חַבּוּרָא אֲתָה וּגְבוּר, תְּרִין דִּינִין. וְכִיּוֹן דְאֲתַמְשַׁכָּאן בְּרַכָּאן, אֲתַכְּלִיל בְּרַחֲמֵי, וְאַשְׁתַּכַּח בְּהָהוּא סְטְרָא כְּלָא כְּחָדָא, וְדָא הוּא מְחִיָּה מִתִּים סוּמְךָ נּוֹפְלִים וְרוּפָא חוֹלִים וְכו'.

807 וְדָא אִיְהוּ בְּרִזָּא דְשִׁמְא קְדִישָׁא דְאֲקָרִי אַכְדָּט"ם, רִזָּא אִיְהוּ בְּאֲתוּן דְשִׁמְא דְאֲקָרִי אֱלֹהִים. בְּגִין דְאֵלִין אֲתוּן סְלִקִין לְאַתְעַטְרָא לְעִילָא, וְאַמִּיקוּ לְהוּ אֵלִין לְאַתְקָרִי בְּהוּן, וְסְלִקִין לְאַתְעַטְרָא לְעִילָא אֱלֹהִים חַיִּים, וְגַרַע בְּאֲתוּן, לְאַחֲרָא בְּגַרְעוּ. וּמֵהֵכָא אֲתַפְּשֵׁט לְתַתָּא, לְנִטְלָא מִגּוּ אֵלִין אֲתוּן אַחֲרֵנִין, וְלְסַלְקָא מֵאֵלִין אֲתוּן, לְשִׁמְא דְאֱלֹהִים.

MITIGATE THE JUDGMENTS IN IT.

808. Since the letters OF BET-VAV-CAF-VAV AND ALEPH-CAF-DALET-TET -MEM flowed into the fifth chamber, CHESED, and the fourth chamber, GVURAH, from above, BINAH, as we said, the blessings started to hold on to the middle part of all, NAMELY, THE CENTRAL COLUMN WHICH IS TIFERET within the sixth chamber, THE CHAMBER OF DESIRE, TIFERET. The blessings hold on to this and that, RIGHT AND LEFT, WHICH TIFERET COMPRISES. For that reason it is said 'You are holy,' for 'You' WHICH IS MALCHUT THAT IS GVURAH, is part of 'holy' WHICH IS TIFERET THAT IS CHESED. THUS, TIFERET IS INCLUDED WITHIN BOTH CHESED AND GVURAH.

809. "...and Your Name is holy." HE ASKS: IT IS WRITTEN, "You are holy." Why add 'and Your Name is holy'. This is 'Name' and 'You', MEANING THAT MALCHUT IS CALLED BOTH 'NAME' AND 'YOU'. HE ANSWERS: We have learned that wherever there is unity and contact BETWEEN THE SFIROT, holiness and additional holiness must be drawn, and the addition is the most important part. Hence in them all, THE FIRST AND SECOND BLESSINGS, it is written 'You', and no more. Here, IN THE THIRD BLESSING, TIFERET, THAT COMBINES AND TIES THE SFIROT - CHESED AND GVURAH TOGETHER, in this place, there is holiness and additional holiness. 'You are holy' is holiness, and so is 'and Your Name is holy'. 'And they who are holy' are the rest of superior sanctifications in each and every chamber, that become more sacred by the addition OF HOLINESS, since the first sanctification is FOR MALCHUT PROPER, and the additional sanctification is for the rest, NAMELY, THE SANCTIFICATIONS IN EACH OF THE OTHER CHAMBERS.

810. Then all became more sacred from above, BY BINAH, and by the patriarchs, CHESED, GVURAH AND TIFERET, FOR ALL was tied into one bond by the words 'Blessed are You, O Eternal, holy EI'. Here all becomes bound together due to the words 'Blessed are you, O Eternal, holy EI'. Therefore it is called 'TIFERET', the knot and unity of all in one unison. Happy is the portion of whoever knows how to arrange the praises of his Master in the proper place. Up to this place, IN THE FIRST THREE BLESSINGS, there is devotion, blessings, and sanctification together with the fathers, WHO ARE CHESED, GVURAH AND TIFERET, FOR THE FIRST BLESSING IS CHESED, THE SECOND IS GVURAH, AND THE THIRD TIFERET.

811. From this place onward IN THE AMIDAH, there are entreaties and petitions. First it behooves a man to ask to know the words of his Master, to show his passion for Him, and not to be separated from Him. THIS IS THE SECRET OF THE PRAYER, 'DO YOU GRACIOUSLY BESTOW UPON US FROM YOUR KNOWLEDGE, UNDERSTANDING, AND DISCERNMENT'. For a man should take part in the sanctification of the high and Holy Name, to be adorned by it. And the name of the blessings and sanctifications is Caf-Vav-Zayin-Vav, which is the secret of the Holy Name Yud Hei Vav Hei, which is most sacred, and these letters, YUD HEI VAV HEI, produced the other letters, CAF-VAV-ZAYIN-VAV. FOR THESE LETTERS PRECEDE THOSE OF YUD HEI VAV HEI, FOR AFTER YUD OF YUD HEI VAV HEI COMES CAF OF CAF-VAV-ZAYIN-VAV, AFTER HEI COMES VAV, AFTER VAV COMES ZAYIN, AND AFTER THE LAST HEI COMES THE LAST VAV. The combination of these NAMES, YUD HEI VAV HEI AND CAF-VAV-ZAYIN -VAV resembles the joining of male and female, FOR THE NAME YUD HEI VAV HEI, WHICH SHINES UPON ZEIR ANPIN, IS MALE, AND THE NAME CAF-VAV-ZAYIN-VAV, WHICH SHINES UPON THE CHAMBERS, IS FEMALE. These holy supernal names are the secret of sanctification.

808 בִּינוֹן דְּאַתְמִשְׁכָּאן אַתּוּן בְּחַמִּישָׁאָה וּרְבִיעָאָה מְעִילָא כְּדַקְאֲמַרְן, שְׂאֲרִי וְאַחִיד בְּרַכָּאן מֵאַמְצַעִיתָא דְכָלָא, מֵהִיכְלָא שְׁתִּיתָאָה, וְאַחִיד בְּרַכָּאן בְּהֵאֵי וּבְהֵאֵי. וּבִג"כּ אֵתָהּ קְדוּשָׁה, אֲתַבְלִיל אֵתָהּ בְּקְדוּשָׁה.

809 וְשִׁמְךָ קְדוּשָׁה, בִּינוֹן דְּאֲמַר אֵתָהּ קְדוּשָׁה, אֲמַאי וְשִׁמְךָ קְדוּשָׁה, הֵינּוּ שֵׁם, הֵינּוּ אֵתָהּ. אֵלָא הָא תְּנִינָן, בְּכָל אַתְר דְּאַשְׁתַּכַּח יְחוּדָא וְקְשׁוּרָא, בְּעִינָן קְדוּשָׁה, וְתוֹסַפַּת קְדוּשָׁה, וְהֵוּא תוֹסַפַּת עַקְרָא הוּא יְתִיר מִכָּלָא. וּבִג"כּ, בְּכֻלְהוּ כְּתִיב אֵתָהּ, וְלֹא יְתִיר, וְהָכָא בְּהֵאֵי אֵתָהּ, אֲמַר קְדוּשָׁה, וְתוֹסַפַּת קְדוּשָׁה. אֵתָהּ קְדוּשָׁה קְדוּשָׁה, וְשִׁמְךָ קְדוּשָׁה תוֹסַפַּת קְדוּשָׁה. וְקְדוּשִׁים בְּכָל יוֹם: אֵלוּ שְׂאֵר קְדוּשִׁין עֲלֵאִין, דִּי בְּכָל הִיכְלָא וְהִיכְלָא, דְּמִתְקַדְשִׁי מֵהֵאֵי תוֹסַפַּת. בְּגִין דְּקְדוּשָׁה קְמִייתָא אִיהִי לָהּ, וְתוֹסַפַּת קְדוּשָׁה, לְאַתְקַדְשָׁא כָּל אִינוּן שְׂאֵר דְּקְאֲמַרְן.

810 וּלְבַתֵּר אֲתַקְדְּשָׁא כָּלָא מְעִילָא, וּמְכֻלְהוּ אַבְהוֹן, אֲתַקְשֵׁר בְּקְשׁוּרָא חֲדָא, וְהֵינּוּ בְּרוּךְ אֵתָהּ יְיָ הָאֵל הַקְּדוּשָׁה. הָכָא כָּלָא קְשׁוּרָא חֲדָא, בְּגִין דְּאֲמַר בֵּא"י הָאֵל הַקְּדוּשָׁה. וְעַל דָּא אַקְרִי צְרוּרָא וְקְשׁוּרָא דְכָלָא בְּיַחְדָּא חֵד. זְכָאָה חוּלְקִיָּהּ, מֵאֵן דִּידַע לְסַדְרָא שְׁבַחֵי דְּמֵאֲרִיָּה בְּאַתְר דְּאַצְטְרִיךְ. עַד הָכָא, דְּבִקוּתָא וּבְרַכָּאן וְקְדוּשָׁה כְּחֲדָא בְּאַבְהוֹן.

811 מִכָּאֵן וְלְהֵלָאָה, קִיּוּמִין שְׂאֵלְתִין וּבַעוּתִין. שִׁירוּתָא דְּבַעֵי בְּרַ נֶשׁ לְמִשְׁאֵל, לְמַנְדַּע בְּמִלִּין דְּמֵאֲרִיָּה, בְּגִין לְמַחְזִי תִּיּוֹבְתִיָּה לְגַבִּיָּה, וְלֹא אֲתַפְרֵשׁ מִנִּיָּה. בְּגִין דְּבַעֵי ב"נ לְאַשְׁתַּתְּפָא בְּקְדוּשָׁה דְּשִׁמָּא קְדִישָׁא עֲלָאָה, לְאַתְעַטְרָא בֵּינָהּ, וְאִיהוּ שְׁמָא דְּבְרַכָּאָן וְקְדוּשִׁין, כּוּז"ו. רְזָא דְּשִׁמָּא קְדִישָׁא יְדוּ"ד דְּאִיהוּ קְדִישׁ בְּקְדוּשָׁה. וְאַלִּין אַתּוּן אֲפִיקוּ מִנִּיָּה הַנִּי אַתּוּן אַחֲרָנִין, חַבּוּרָא דְּהַנִּי, כְּחַבּוּרָא דְּדַכְרַ בְּנוּקְבָא. וְהַנִּי קְדִישִׁין עֲלֵאִין, רְזָא דְּקְדוּשָׁה.

812. The other letters, CAF-VAV-ZAYIN-VAV, are called 'dew', the dew of heaven, which is the reckoning of its letters, THAT HAS THE SAME NUMERICAL VALUE AS THAT OF DEW (HEB. TAL), for down below, IN MALCHUT, all words are counted, IN THE SECRET OF THE ILLUMINATION OF CHOCHMAH CALLED 'RECKONING' AND 'NUMBER'. There is no reckoning save that of the moon, WHICH IS MALCHUT, FOR CHOCHMAH IS NOT REVEALED IN ANY SFIRAH BUT MALCHUT, SO THERE IS NO RECKONING BUT IN MALCHUT. For that reason one needs to be connected with the sanctification of his Master, and not to be separated from Him. When one asks, one should ask first to know one's Master, and show that his passion is turned towards Him. THIS IS THE SECRET OF THE FIRST PETITION 'DO GRACIOUSLY BESTOW UPON US FROM YOUR KNOWLEDGE, UNDERSTANDING, AND DISCERNMENT'. From now on, one may be separated little by little, and request whatever is needed.

813. All his asking should be requested after he arranges this order that we said. In the same manner, all his petitions should be by way of entreating and beseeching before his Master and he must not separate himself from Him, NAMELY HEAVEN FORBID THAT HE MIGHT NOT COMPLAIN ABOUT HIM. Happy is whoever knows this sequence by which to go in the path of truth properly.

814. As fire is united with water, and water with fire, south with north, and north with south, AS FIRE AND WATER ARE THE INNER PART OF CHESED AND GVURAH, AND SOUTH AND NORTH ARE THE OUTER SIDE OF CHESED AND GVURAH, as east and west, west and east, TIFERET AND MALCHUT, so all are together and the unison is completed by each other.

815. All those who know how to arrange their prayer properly, to include all the chambers within each other and connect them to each other, such a man is joined with them, and approaches them to be included within them. He asks and his petition is granted. Happy he is in this world and in the World to Come.

816. After his petitions are all said, and the body is whole on all sides to the heart's rejoicing and he asked and finished asking, a man must again draw blessings and joys downward in the secret of the third chamber, NETZACH, to draw downward. This is the meaning of 'Accept, O Hashem our Elohim, Your people Yisrael'. For the Daily Selections, NAMELY, THE LEGS, NETZACH AND HOD, uphold the body, TIFERET. They start beneath the body and are called 'the two thighs down to the knees', FOR NETZACH AND HOD ARE DIVIDED INTO: FROM THE THIGH TO THE KNEES, THE SECRET OF THE BLESSING 'ACCEPT', AND FROM THE KNEES DOWNWARD, THE SECRET 'WHO RESTORES HIS DIVINE GLORY TO ZION', AND 'WE GRATEFULLY ACKNOWLEDGE'.

812 אֵלֶיךָ אֶתְוֹן אַחֲרָיִךְ אֶקְרוֹן ט"ל. טַל הַשָּׁמַיִם.
רְזָא דְחֻשְׁבָּנָא דְאֶתְוֹן דִּילֵיהּ, בְּגִין דְהֵכָא לְתַתָּא,
קִיּוּמָן כָּל מְלִין בְּחֻשְׁבָּנָא, וְלֹא חֻשְׁבָּנָא, אֵלָא
לְסִיְהָרָא. וּבג"כ בְּעֵי לְאַתְקֻשְׂרָא בְקְדוּשָׁה דְמַאֲרִיָּה,
וְלֹא יִתְפָּרֵשׁ ב"נ מִנִּיהּ. וְכַד שְׂאִיל, שִׁירוּתָא
דְשְׂאֵלְתִין לְמַנְדַּע לְמַאֲרִיָּה, לְאַחֲזָא דְתִיאֻבְתִּיָּה
לְגַבִּיָּהּ. מִכָּאן וְלַהֲלָאָה, יִתְפָּרֵשׁ זְעִיר זְעִיר, וְיִשְׂאֵל
שְׂאֵלְתוּי מַה דְאַצְטְרִיךְ לְשְׂאֵלָא.

813 וְכָל שְׂאֵלְתוּי יְהוֹן, לְבַתֵּר דִּי־סֵדֶר סְדוּרָא דְאֵ
דְקָאמְרָן. כְּגֻוּנָא דְאֵ, כָּל שְׂאֵלְתוּי יְהוֹן בְּתַחֲנוּנִים
וּבְעוֹתִין לְקַמֵּי מַאֲרִיָּה, וְלֹא יִרְחִיק גְּרַמִּיָּה מִנִּיהּ.
זְכָאָה חוּלְקִיָּה, מֵאֵן דִּינַדַּע לְסֵדֶרָא סְדוּרָא דְאֵ, לְמַהֲרָ
בְּאַרְחַ מִיּוֹשֵׁר, כְּדָקָא חֲזִי.

814 כְּגֻוּנָא דְאֶתְאַחֲרָא אֶשָׂא בְּמִיָּא, וּמִיָּא בְּאֶשָׂא.
דְרוּם בְּצַפּוֹן, וְצַפּוֹן בְּדְרוּם. מְזֻרְחַ בְּמַעֲרָב, וּמַעֲרָב
בְּמְזֻרְחַ. הֵכִי נָמִי אֶתְקֻשֵׁר כָּלָא כְּחֻדָּא, וְיַחֲוּדָא
אֶשְׂתַּלִּים דְאֵ בְּדָא.

815 וְכָל אִינוּן דִּינַדְעִין לְסֵדֶרָא צְלוּתְהוֹן כְּדָקָא יְאוּת,
לְאַתְכַּלְלָא הֵנִי הֵיכְלִין אֵלֶיךָ בְּאֵלֶיךָ, וְלְאַתְקֻשְׂרָא דְאֵ
בְּדָא. הָאִי ב"נ אֶתְקֻשֵׁר בְּהוּ, וְקָרִיב לִיָּה לְאַתְכַּלְלָא
בְּהוּ. שְׂאֵלְתָא שְׂאִיל וְיַהֲיִב לִיָּה. זְכָאָה חוּלְקִיָּה בְּהָאִי
עֲלָמָא, וּבְעֲלָמָא דְאֶתִּי.

816 בְּתֵר דְסִיִּים שְׂאֵלְתִין וְגוּפָא שְׁלִים בְּכָל סְטְרִין
בְּחֻדָּה דְלֵבָא וְאִיהוּ שְׂאִיל וְסִיִּים שְׂאֵלְתִין. יְהִדֵּר
לְאַמְשַׁכָּא בְּרַכָּאן וְחֻדּוּאָן לְתַתָּא, בְּרֻזָּא דְהֵיכְלָא
תְּלִיתָאָה, לְאַמְשַׁכָּא לְתַתָּא, וְדָא הוּא רִצָּה יי'
אֵלֵהִינוּ בְּעַמְ"ךָ יִשְׂרָאֵל. וּבְגִין דְמַעֲמָדוֹת אִינוּן
סְמִכִין דְגוּפָא. שִׁירוּתָא לְתַתָּא מִן גּוּפָא תְרִין יִרְכִין,
עַד דְמַטֵּי לְבְרַכִּין.

817. This is the secret of the daily selections about the sacrifices, CORRESPONDING TO THE TWO THIGHS, NETZACH AND HOD. Here, IN THE THIRD CHAMBER, is the secret of the starting point of the two thighs above IN THE BODY, down to the knees, where the prophets are connected, AS PROPHECY IS DRAWN FROM NETZACH AND HOD OF ATZILUT, and the visions FROM NETZACH AND HOD OF THE CHAMBERS, in the secret of the holy name Hei-Shin-Tav-Pe-Aleph, which is the secret of the name Tzevaot, ACCORDING TO THE ATBASH CIPHER, when this one, THE FIRST LETTERS OF THE ATBASH CIPHER ascend, while the other LETTERS OF THE ATBASH CIPHER descend. THE NAME TZEVAOT is for the prophets and THE NAME HEI-SHIN-TAV-PE-ALEPH is for the visions. AND NETZACH AND HOD ARE CALLED 'TZEVAOT'.

818. Here, IN THE THIRD CHAMBER, is the high secret called 'Baraitha', as we said ABOVE, FOR BARAITHA MEANS EXTERNAL, AND NETZACH AND HOD ARE OUTSIDE THE BODY, WHICH IS TIFERET, and when a man reaches the knees, WHICH ARE HOD, he should kneel. 'Blessed are You, O Hashem, who restores His divine glory to Zion': In this verse the Baraithas are restored to be Mishnah and they are blessed together. FOR HERE NETZACH AND HOD OF THE CHAMBERS WERE INCLUDED WITHIN THE HOLY OF HOLIES IN THE SECRET OF MALCHUT, WHICH IS THE SECRET OF MISHNAH, THE INNER MEANING OF THE VERSE 'BLESSED ARE YOU, O HASHEM, WHO RESTORES HIS DIVINE GLORY TO ZION', FOR ZION IS YESOD OF MALCHUT.

819. The second chamber below, THE CHAMBER OF THE VERY HEAVEN, is where the souls are entrusted to go up to see the visions of the dream, WHICH IS BENEATH THE THIGHS, WHERE THE KNEES ARE, FOR THE DREAM IS DRAWN FROM BELOW THE THIGHS. THIS IS WHERE WE SAY 'we gratefully acknowledge,' and kneel to give thanks for the souls, from 'and the souls that are entrusted to you,' up to 'All beneficent is Your Name, to whom it is fitting to render thanks'.

820. This is the inner mystery of the Holy Name called Bet-final Mem, Bet-Mem-Vav-Caf-final Nun, WHICH CONSISTS OF THE LETTERS COMING AFTER THE LETTERS OF THE NAMES EL ELOHIM. It is called 'El Elohim', through a supernal mystery OF CHESED AND GVURAH OF ATZILUT, as it is written, "El Elohim Hashem, He knows" (Yehoshua 22:22). The entirety of the other letters BET-FINAL MEM, BET-MEM-VAV-CAF-FINAL NUN, that come OUT OF EL ELOHIM, and downward, IN THE SECOND CHAMBER, is the secret of the dream, the secret of putting souls in this place TO LOOK AT THE VISION OF THE DREAM. We should go on with the benedictions, in order to find rest in this world and in the World to Come.

821. The chamber down below, THE CHAMBER OF THE SAPPHIRE STONE, THE MYSTERY OF YESOD AND MALCHUT, IS THE SECRET MEANING OF 'bestow peace, happiness, and blessing'. Here peace is perfected, peace above, IN YESOD OF ZEIR ANPIN, and peace below, IN YESOD OF MALCHUT, peace on all sides, BOTH IN RIGHT AND LEFT, peace in the celestial retinue, YESOD AND MALCHUT OF THE CHAMBERS OF ATZILUT, and peace in the terrestrial retinue. For this chamber OF THE SAPPHIRE STONE, AND YESOD AND MALCHUT OF THE CHAMBERS OF BRIYAH WITHIN IT the terrestrial retinue is united with the celestial retinue, whence PEACE flows down to all the lower beings, outside THE CHAMBERS OF BRIYAH.

817 וְאֵלֶּיךָ אֵינֹן רָזָא דְמַעְמָדוֹת, דְּקִיּוּמֵי עַל קַרְבָּנָא. וְהִכָּא אִיהוּ רָזָא שִׁירוּתָא דְתָרִין יָרְכִין מְלַעֲיָלָא, עַד בְּרַכִּין, חֲבוּרָא דְנְבִיאִים. וּמְרָאוֹת, בְּרָזָא דְאַתְוּוֹן דְשָׁמַיָא קְדִישָׁא, דְאַקְרִי הַשְׁתַּפְּ"א. דְאִיהוּ רָזָא דְשָׁמַיָא, דְאַקְרִי צְבָאוֹת. דָּא סְלִיק, וְדָא נְחִית. דָּא נְבִיאִים, וְדָא מְרָאוֹת.

818 וְהִכָּא אִיהוּ רָזָא עֲלָא דְבְרִיתֵי דְקַאמְרָן, וְכַד מְטֵי אֵינִישׁ לְבְרַכִּין, יְכַרַע בְּרוּךְ א"י הַמְחֻזָּר שְׂכִינְתוֹ לְצִיּוֹן, וְהָא הִכָּא אֶהְדְּרוּ בְרִיתֵי לְמַתְנִיתִין וְאַתְבְּרַכְאן כְּחָדָא.

819 הֵיכְלָא תְנַיִנָא לְתַתָּא, דְאַתְפְּקְדוּ בֵּיה נְשַׁמְתִּין לְסַלְקָא, לְאַתְחַזְזָא בְּחִיזוֹ דְחַלְמָא. מוֹדִים, לְאַכְרַעָה בְּרַכִּין, לְאוֹדָאָה עַל נְשַׁמְתִּין, כְּדְקַאמְרָן עַל נְשַׁמְתִּינוּ הַפְּקוּדוֹת, עַד דְמְטֵי לְהַטוּב שְׁמַךְ וְלַךְ נָאָה לְהוֹדוֹת.

820 וְדָא הוּא גּוֹ רָזָא דְשָׁמַיָא קְדִישָׁא, דְאַקְרִי ב"ם בְּמוֹכָן. דָּא אַקְרִי אֵל אֱלֹהִים, דְאִיהוּ בְרָזָא עֲלָאָה. אֵל אֱלֹהִים יְהוָה הוּא יוֹדַע. כִּלְלָא דְאֵלִין אַתְוּוֹן אַחְרָנִין דְנַפְקֵי מְנַיְהוּ, וְלְתַתָּא, רָזָא דְחַלְמָא. רָזָא לְהוּא אַתְרָא לְאַעֲלָא בְּהוּ נְשַׁמְתִּין. וּבְעֵינֵן לְאַמְשַׁכָּא בְּהַנִּי בְרַכְאן, בְּגִין לְאַשְׁכַּחַא נְיֻחָא בְּהַאי עֲלָמָא, וּבְעֲלָמָא דְאַתֵּי.

821 הֵיכְלָא תְתַאָה לְתַתָּא, שִׁים שְׁלוֹם טוֹבָה וּבְרַכָּה. הִכָּא אִיהוּ כִלְלָא דְשְׁלוֹם. שְׁלוֹם לְעוֹלָא, שְׁלוֹם לְתַתָּא, שְׁלוֹם לְכָל סְטָרִין, שְׁלוֹם בְּפַמְלִיא דְלְעוֹלָא, שְׁלוֹם בְּפַמְלִיא דְלְתַתָּא, וְהֵיכְלָא דָּא אִיהוּ פַמְלִיא דְלְתַתָּא. בְּחֲבוּרָא חָדָא בְּפַמְלִיא דְלְעוֹלָא. וּמֵהִכָּא נְגִיד לְכָל אֵינֹן תְתַאי דְלְבַר.

822. Here everything is joined to be perfected together, above IN ZEIR ANPIN, and below IN MALCHUT, by one illumination, NAMELY, BY UNION that completes the full name Yud Hei Vav Hei Elohim, YUD HEI VAV HEI BEING ZEIR ANPIN AND ELOHIM BEING MALCHUT. This name is complete in all the chambers INCLUDED WITHIN MALCHUT, and in all the supernal lights, INCLUDED WITHIN ZEIR ANPIN, to make them one.

823. A man, WHO MEDITATES UPON ALL THESE MEDITATIONS, when he is asked to leave the chamber and go out, should behave as if he is withdrawing from the presence of the King, and from His palace, and should lower himself before Him. But it also behooves him to rejoice in being the first to receive the crown of continuation of the blessings drawn from the unison of his Master. He is a son, AMONG THE CHILDREN of the King's chamber. For when he withdraws from the company of the King, all is united in all respects, by the tie of unity, the blessings and sanctification, and the additional holiness. The Holy One, blessed be He calls the celestial retinue, WHICH ARE THE GRADES JOINED BY HIM, and tells them, write the name of so-and-so, amongst those, who are called "those who thought upon His Name" (Malachi 3:16).

824. HE ASKS, who are "those who thought upon His name"? AND HE ANSWERS: They are those who think and who meditate on the secret of His name, in order to unite the chambers together, tie knots, and unite everything into one union. These are those who "thought upon His Name." This man is then written AMONGST THOSE WHO THOUGHT UPON HIS NAME, to be distinguished and known above, and be perfected above and below.

825. Whoever approaches his Master, and prays without perfecting the unison, and without caring for the glory of his Master to tie knots as said, it were better for him not to have been born, and the Holy One, blessed be He says, "write this man childless, a man that shall not prosper in his days" (Yirmeyah 22:30). This man "robs his father or his mother" (Mishlei 28:24), NAMELY, THE HOLY ONE, BLESSED BE HE AND HIS SHECHINAH, THAT ARE HIS FATHER AND MOTHER.

826. Here is perfected high and low the secret of the Holy Name that rules above, Mem-Tzadik-Pe-Tzadik, Mem-Tzadik-Pe-Tzadik, DERIVED FROM "Hashem, Hashem, El merciful and gracious" (Shemot 34:6), FOR YUD HEI VAV HEI INTERCHANGED BY THE METHOD OF ATBASH CIPHER, TURNS INTO MEM-TZADIK-PE-TZADIK. Here the secret of the Holy Name YUD HEI VAV HEI, YUD HEI VAV HEI is consecrated by a public of ten, and the other letters, MEM-TZADIK-PE-TZADIK, MEM-TZADIK-PE-TZADIK, in a solitary sanctification in prayer. THE THIRTEEN DIVINE ATTRIBUTES ARE SAID ONLY IN PUBLIC, AND WHEN ALONE, THE THIRTEEN DIVINE ATTRIBUTES ARE SAID WITH THE PERMUTATION OF ATBASH CIPHER, MEM-TZADIK-PE-TZADIK, MEM-TZADIK-PE-TZADIK. After finishing THE THIRTEEN DIVINE ATTRIBUTES, it behooves man to stand up and confess his sins, so there will be no pretext for the Other Side to accuse him, and so he is subjugated before him. Now he stands firm, blessed from the King's house.

822 וְהָכָא אֶתְכַלִּיל וְאֶשְׁתַּלִּים כֻּלָּא בְחֻדָּא, עוֹלָא וְתַתָּא, בְּנִהִירוֹ חֻדָּא, לְאֶשְׁתַּלְמָא שֵׁם מְלָא, יוּי אֱלֹהִים. שֵׁם דָּא דְאִיהוּ שְׁלֵם, בְּכָל אֵינוֹן הַיְכָלִין, בְּכָל אֵינוֹן נְהוּרִין עֲלָאִין, לְמַהוּ כְּלֵהוּ חֻדָּא.

823 הָאִי ב"נ, כִּד אֶשְׁתַּאִיל מֵהַיְכָלָא דָּא לְנִמְקָא לְבַר. יִשׁוּי גְרַמְיָה, כְּמָאן דְנִמְקִי מִחֲבֵרוֹתָא דְמִלְכָּא, וּמְגוֹ הַיְכָלִיָּה, וַיִּמְאִיךְ גְרַמְיָה קְמִיָּה. אֲבָל יַחְדֵי גְרַמְיָה, דְהָא קְדַמָּאָה אִיהוּ, לְנִטְלָא עֶטְרָא דְמִשְׁכִּיבּוֹ דְבִרְכָּאן דְנִגְדִין מִיְחֻדָּא דְמֵאֲרִיָּה. דָּא אִיהוּ בַר, דְאִיהוּ מֵהַיְכָלָא דְמִלְכָּא. דְהָא בְהָאִי שְׁעֵתָא דְקָא נִמְקִי מִקְמֵי מִלְכָּא, וְכֻלָּא קְשִׁיר בְּכָל הַגֵּי סְטְרִין, בְּקְשׁוּרָא דִיְחֻדָּא, וּבִרְכָּאן, וּקְדוּשָׁה, וְתוֹסַפְתָּ קְדוּשָׁה. קוּדְשָׁא בְרִיךְ הוּא קְרִי לְפַמְלִיא דְלַעֲוִילָא, וְאָמַר לוֹן, כְּתוּבוֹ לְהָאִי ב"נ פְּלַנְיָא, מֵאֵינוֹן דְאֶקְרוּן חוֹשְׁבֵי שְׁמוֹ.

824 מֵאֵן חוֹשְׁבֵי שְׁמוֹ. אֵינוֹן דְמַחְשְׁבֵי וּמַכּוּוֹנִין בְּרֻזָּא דְשַׁמְיָה, לִיְחֻדָּא הַיְכָלִין בְּהַיְכָלִין, לְקְשָׁרָא קְשָׁרִין, וְלִיְחֻדָּא כְּלֵהוּ בִיְחֻדָּא חֻדָּא. וְאֵלִין אֵינוֹן חוֹשְׁבֵי שְׁמוֹ, כִּד"א וְלַחוֹשְׁבֵי שְׁמוֹ. כְּדִין אֶכְתִּיבוּ לֵיהּ, וְאֶתְרַשִּׁים וְאֶשְׁתַּמּוּדַע לַעֲוִילָא, וְאֶשְׁתַּלִּים אִיהוּ לַעֲוִילָא וְתַתָּא.

825 וּמֵאֵן דְקָרִיב קְמֵי מֵאֲרִיָּה, וְצִלֵי צְלוֹתִיָּה, וְלָא אֶשְׁלִים יְחֻדָּא, וְלָא חֵיִישׁ עַל יְקָרָא דְמֵאֲרִיָּה, לְקְשָׁרָא קְשָׁרִין כְּדְקָאמְרֵן, טַב לֵיהּ דְלָא אֲבָרִי. וְקוּדְשָׁא בְרִיךְ הוּא אָמַר כְּתוּבוֹ אֶתְ הָאִישׁ הַזֶּה עֲרִירִי גְבַר לֹא יִצְלַח בְּיָמָיו. וְדָא אִיהוּ גּוֹזֵל אֲבִיו וְאִמּוֹ.

826 הָכָא אֶשְׁתַּלִּים כֻּלָּא לַעֲוִילָא וְתַתָּא, רֻזָּא דְשַׁמָּא קְדִישָׁא שְׁלִיטָא לַעֲוִילָא. מְצַפִּי מְצַפִּי. יוּי יוּי אֵל רַחוּם וְחַנוּן. הָכָא אִיהוּ רֻזָּא דְשַׁמָּא קְדִישָׁא דָּא, לְאֶתְקַדְשָׁא בְּאֶתּוּוֹי בְּבִי עֶשְׂרָה, וְאֶתּוּן אַחֲרָנִין בְּקְדוּשָׁה דִיְחֻדָּאִי בְּצְלוֹתָא. בְּתַר דְסִיִּים, קָאִים עַל רְגְלוֹי, לְאוּדָאִי עַל חוּבוֹי, בְּגִין דְלָא יְהָא פְטָרָא דְמוּמָא לְסְטְרָא אַחֲרָא, לְאַסְטָאָה לֵיהּ, וְאֶתְכַמְיָא קְמִיָּה. וַיְקוּם בְּקִיּוּמִיָּה לְאֶתְבָּרְכָא מִבֵּי מִלְכָּא.

827. Happy is the portion of whoever is consecrated in this manner by his prayer, as we said, who ties the knots and makes unisons, with proper meditation, not deviating right or left. His prayer then will not be returned empty handed; the Holy One, blessed be He decrees, yet he annuls it. Of him it is written, "Let your father and your mother be glad, and let she who bore you rejoice" (Mishlei 23:25), he has a portion in this world and in the World to Come.

828. It is written, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15), MEANING THAT MALCHUT GIVES OF THE manifold blessings, sanctification and additional sanctification, which she receives, as it is said, "and at night he shall divide the spoil" (Bereshheet 49:27), AS MALCHUT divides portion to everyone, and even to the Other Side she gives a portion.

829. This is a mystery for those of the Faith: the part of the unholy Other Side is all the sins and transgressions of the man who tied the bonds of unison, and confessed them. They all dwell upon the Other Side, to be the part and portion of the unholy Other Side. But if he did not confess them, then the accuser comes TO DENOUNCE HIM, and prevails.

830. If he confessed his sins in that prayer by connecting the bonds of unison, the upper and lower are blessed. And it is of the part of the Other Side, that all the sins and transgressions he confessed, he takes as his own portion. This is the secret of the goat, as it is written, "and confess over him all the iniquities of the children of Yisrael...and the goat shall bear upon it" (Vayikra 16:21-22). This is his part, portion and property. And if man reverts to corrupt ways, woe to him, for he takes back the transgressions from that side against the will of that side, which harms him, and becomes his accuser to speak ill of him. But when he confesses them, that Other Side takes them to be its allotted part.

827 וְזָכָא חוּלְקִיָּה מֵאֵן דְּאִתְקַדְּשׁ בְּהַאי גּוּנָא
בְּצִלוֹתָא בְּדְקָא מְרֵן, וְקִשְׁרֵן קִשְׁרֵין, וְיִיחַד יְחֻדִין,
וְיִתְכוּן בְּכֹלָא בְּדְקָא יֹאֵת, וְלֹא יִסְטֵי לְיִמִּינָא
וְלִשְׂמָאלָא. צִלוֹתִיה לֹא אֶהְדֵּר בְּרִיקְנִיָּא. קוּדְשָׁא
בְּרִיךְ הוּא גְזִיר וְאִיהוּ מְבַטֵּל. עַל דָּא כְּתִיב יִשְׁמַח
אָבִיךָ וְאִמְךָ וְתִגַּל יוֹלְדֶתְךָ. אֵיִת לִיָּה חוּלְקָא בְּעֵלְמָא
דִּין, וּבְעֵלְמָא דְּאִתִּי.

828 כְּתִיב וְתָקַם בְּעוֹד לַיְלָה וְתָתֵן טָרֶף לְבֵיתָהּ וְגו'
מֵהוּוּא רְבוּיָא דְּבִרְכָאן, וְקוּדְשָׁהּ, וְתוֹסַפְתָּ קוּדְשָׁהּ
דְּקָא נְטֵלָא. כְּד"א וְלַעֲרֹב יַחֲלֹק שָׁלָל, דְּפִלִּיגַת
חוּלְקָא לְכֹלָא, וְאִפִּילוּ לְסִטְרָא אַחְרָא חוּלְקָא
בְּלַחֲוֹדָהּ.

829 וְרִזָּא דָּא, רִזָּא לְבִנֵּי מֵהֵימְנוּתָא. חוּלְקָא דְּסִטְרָא
אַחְרָא מְסַאָבָא, כָּל אֵינּוֹן חוּבִין, וְכָל אֵינּוֹן חֲטָאִין,
דְּהוּוּא ב"נ דְּקִשְׁרֵן קִשְׁרֵין דִּיחֻדָּא, דְּאִתְוֹדָה עֲלֵיהּוּ,
כְּלָהוּ שְׂרִיין עֲלֵיהּ דְּסִט"א. וְאֵינּוֹן חוּלְקָא וְאַחְסַנְתָּא
דְּסִטְרָא אַחְרָא מְסַאָבָא. וְאֵי לֹא אֹדִי עֲלֵיהּ,
אֲשַׁתְּכַח מְקַטְרָגָא וְיִכִּיל לִיָּה.

830 וְאֵי אֹדִי עַל כָּל חוּבוֹי, בְּהֵיָא צִלוֹתָא, דְּקִשְׁרֵין
קִשְׁרֵין דִּיחֻדָּא, וְאִתְבְּרַכָּאן עֲלָיִי וְתַתָּאִי. וּמֵהוּוּא
חוּלְקָא דְּסִטְרָא אַחְרָא, כָּל אֵינּוֹן חוּבִין וְחֲטָאִין
דְּאֹדִי עֲלֵיהּוּ, נְטֵלָא לֹון לְחוּלְקִיָּה. וְרִזָּא דָּא שְׂעִיר.
דְּכְתִיב וְהִתְוֹדָה עֲלֵיו אֵת כָּל עֲוֹנוֹת וְגו', וְכְתִיב
וְנִשָּׂא הַשְּׂעִיר וְגו', דָּא הוּא חוּלְקִיָּה וְעַדְבִּיָּה
וְאַחְסַנְתִּיהּ. וְאֵי הוּוּא ב"נ תָּב לְסִרְחֵי דְּחוּבוֹי, וְוִי
לִיָּה, דְּכְלָהוּ נְטִיל לֹון מֵהוּוּא סִטְרָא, בְּעַל בְּרַחֲיָה
דְּהוּוּא סִטְרָא. וּמְגוּ דְּנְטִיל לֹון מֵהַאי סִטְרָא בְּעַל
בְּרַחֲיָה דְּהוּוּא סִטְרָא, כְּדִין אֲבֵאִישׁ לִיָּה, וְאִתְהַפֵּךְ
עֲלֵיהּ מְקַטְרָגָא, וְקַטְרִיג לִיָּה. וְכְדִין אֹדִי עֲלֵיו, נְטִיל
לֹון הוּוּא סִטְרָא אַחְרָא, וְאִיהוּ עַדְבִּיָּה וְחוּלְקִיָּה.

831. This is also a secret of the offering: one has to confess over it all his sins and iniquities, in order to give a portion to him who needs it, NAMELY, THE OTHER SIDE. The whole sacrifice goes to the side of holiness, which is the part of holiness and its desire. The OTHER Side receives the portion of all the sins and iniquities given by the confession over the flesh of the offering, as it is written, "If your enemy be hungry, give him bread...for you shall heap coals of fire..." (Mishlei 25:21-22). This may be understood from the verse, "let the king and Haman come this day to the banquet" (Esther 5:4). Happy is he who knows His ways, to walk the path of truth.

832. Whoever knows not how to arrange the praise of his Master, it is better for him not to have been born. The prayer should be whole above, by thought, heart's desire, voice and words of mouth, all to create perfection, connection and unison above. As perfection comes from above downward, so the connection should be properly made, from below upward.

833. This mystery is for the friends, so they may walk the true path. Thought, will, voice, and speech are the four that tie the knots, CORRESPONDING TO CHOCHMAH AND BINAH, TIFERET AND MALCHUT. THOUGHT AND WILL ARE CHOCHMAH AND BINAH, VOICE AND SPEECH ARE TIFERET AND MALCHUT. After they tied the knots together, they became one Chariot, so the Shechinah, THE SECRET OF SPEECH, may dwell upon them. They then turned into four pillars to be bedecked by, and the Shechinah is supported by them with all the high knots.

834. HE EXPLAINS FURTHER: Thought, THE SECRET OF CHOCHMAH, produces AND BEGETS will, THE SECRET OF BINAH. Will, which came out of thought, BEGETS AND produces a sounding voice THE SECRET OF ZEIR ANPIN. The sound that is heard ascends and binds knots from below upwards, connects the lower and upper chambers. The sound, which connects BETWEEN THE TWO COLUMNS OF BINAH, and draws blessings from high above, FROM BINAH, is secretly supported TOO by those four pillars, thought, will, voice, and speech, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT. The support comes at the end of the knot, NAMELY AT SPEECH, MALCHUT, where everything is bound together and becomes one, AS MALCHUT RECEIVES ALL OF THEM INTO HER.

835. Happy is the man who ties the knots of his Master and produces proper struts, who is intent upon all the things we said. Happy is he in this world and in the World to Come. So far is the construction of the chambers on the side of holiness.

831 וְרָא דָא, הָכִי נִמְי קִרְבָּנָא, דְּבַעֵי לְאוּדָאָה עַל הַהוּא קִרְבָּנָא, כֹּל חוּבוֹי וְחֲטָאוֹי, לְמִיּהֵב חוּלְקָא לְמָאן דְּאַצְטְרִיךְ. קִרְבָּנָא כְּלָא לְסִטְרָא דָא חוּלְקָא דְקוּדְשָׁא, וְרַעוּתָא דְקוּדְשָׁא. וְלְסִטְרָא דָא, הַהוּא חוּלְקָא דְאֵינּוֹן חוּבִין, וְחֲטָאִין דְּאֲתִייהִיבוּ בְּהוּדָאָה עַל הַהוּא בְּשָׂרָא דְקִרְבָּנָא. כְּמָה דְכִתְיִב, אִם רַעֲב שׁוֹנֵאךְ הֶאֱכִילֵהוּ לַחֵם וְגו'. כִּי גַחְלִים אֶתָּה חוּתָּה וְגו', וְסִימְנִיךְ יָבֵא הַמֶּלֶךְ וְהַמֶּן אֶל הַמִּשְׁתֶּה. זַכָּאָה אִיהוּ מָאן דִּידַע אֲרִיחִיהּ לְמַהֲךְ בְּאַרְחָ קְשׁוּט.

832 וְכֹל מָאן דְּלֵא יָדַע לְסִדְרָא שְׁבַחָא דְמַאֲרִיָּה, טַב לִיָּה דְלֵא אַבְרִי. בְּגִין דְּאַצְטְרִיךְ צְלוּתָא דְאִיהוּ שְׁלֵמָא לְעִילָא. מְגוּ מַחְשְׁבָהּ, וְרַעוּתָא דְלֵבָא, וְקֵלָא, וּמְלָה דְשִׁמּוֹן. לְמַעַבְד שְׁלִימוּ וְקְשׁוּרָא וְיַחְוּדָא לְעִילָא, כְּגוּוֹנָא דְאִיהוּ לְעִילָא. כְּגוּוֹנָא דְנִמְקָא שְׁלִימוּ מְעִילָא לְתַתָּא, הָכִי אַצְטְרִיךְ מִתַּתָּא לְעִילָא, לְקְשָׁרָא קְשָׁרָא בְּדָקָא יְאוּת.

833 רְזָא לְחַבְרִיָּא דִּיהִכּוֹן בְּאַרְחָ מִיִּשְׂרָאֵל, מַחְשְׁבָהּ. וְרַעוּתָא. וְקֵלָא. וּמְלָה. אֵלִין אַרְבַּע מְקְשָׁרִין קְשָׁרִין. לְבַתֵּר קְשִׁירוּ קְשָׁרִין כְּלָהוּ כְּחֵדָא, אֲתַעֲבִידוּ כְּלָהוּ רְתִיבָא חֵדָא, לְאַשְׁרָאָה עֲלִייהוּ שְׁכִינְתָּא, וְאֲתַעֲבִידוּ כְּלָהוּ לְבַתֵּר אַרְבַּעָה סְמִכִין לְאַתְעֵטְרָא בְּהוּ, וְשְׁכִינְתָּא אֲסַתְמִיךְ עֲלִייהוּ, בְּכֹל אֵינּוֹן קְשָׁרִין עֲלֵאִין.

834 מַחְשְׁבָהּ אֲפִיק רַעוּתָא, רַעוּתָא דְנִמְיִק מְגוּ מַחְשְׁבָהּ, אֲפִיק קֵלָא דְאַשְׁתַּמַּע, וְהַהוּא קֵלָא דְאַשְׁתַּמַּע, סְלִיק לְקְשָׁרָא קְשָׁרִין מִתַּתָּא לְעִילָא, הִיכְלִין תַּתָּאִין בְּעֵלְאִין. קֵלָא דְאִיהוּ קְשִׁיר קְשָׁרִין וּמְשִׁיךְ בְּרַכָּאן מְעִילָא לְתַתָּא בְּלַחֲשׁוֹ, סְמִיךְ אֵלִין אַרְבַּעָה סְמִכִין: מַחְשְׁבָהּ. וְרַעוּתָא. קֵלָא. וּמְלָה. סְמִיכוּ בְּסִיוְמָא דְקְשׁוּרָא, אֲתֵר דְכְּלָא אֲתַקְשֵׁר בֵּיהּ כְּחֵדָא, וְאֲתַעֲבִידוּ כְּלָהוּ חֵד.

835 זַכָּאָה אִיהוּ בְּרַ נֶשׁ דְּקְשֵׁר קְשָׁרִין דְמַאֲרִיָּה, וְסִימִיךְ סְמִיכִין בְּדָקָא יְאוּת, וְאַתְכּוּוֹן בְּכֹל הֲגִי מְלִין דְקְאֲמֵרִין. זַכָּאָה אִיהוּ בְּהַאי עֲלֵמָא, וּבְעֵלְמָא דְאֲתִי. עַד הָכָא אֲשַׁתְּכַלְלוּ הִיכְלִין בְּסִטְרָא דְקְדוּשָׁה.

53. The seven chambers of the Other Side

Rabbi Shimon opens with: "But they, like Adam have transgressed the covenant." He speaks to Adam, saying that he was only asked to keep one precept, and yet he could not keep it and was seduced by the serpent. Next he talks about David, who ran away from Saul and was rejected from the

Holy Land. Nevertheless, he says, David did not turn to evil. He describes the grades of the evil inclination, the seven names it is called by, and the seven names of Gehenom. These correspond to the seven chambers of the Other Side. Just as there are grades and chambers on the side of holiness there are grades and chambers on the side of defilement. Many grades and chieftains stand ready to purify people who worship God, and many grades and chieftains stand ready to defile people who sin. Rabbi Shimon tells us that everyone sees the Angel of Death when his time of reckoning comes.

836. Rabbi Shimon opened the discussion with the verse: "But they, like Adam have transgressed the covenant" (Hoshea 6:7). Who will remove dust from your eyes, Adam, if the Holy One, blessed be He gave you one precept and you could not keep it, for you were enticed by the wicked things with which the evil serpent seduced you, as is written, "the serpent was craftier" (Beresheet 3:1). Hence you were seduced by it, and brought death to you and all your offspring. Come and see: Whoever is seduced by it, and goes down to it, he will be lost in an instant, NAMELY, FALL UNDER ITS DOMINION.

837. Come and see: David, whose existence depended upon the source of running water, NAMELY, BINAH, FOR DAVID IS THE SECRET OF MALCHUT ABOVE THE CHEST, THE PLACE OF BINAH, WHENCE HE TAKES HIS LIFE AND EXISTENCE. When he was chased into another land, WHEN HE RAN AWAY FROM SAUL, he was grieved, and for his grief, he was rejected from the Holy Land, NAMELY, HE FELL FROM HIS GRADE, WHICH IS THE HOLY LAND. Though he descended through his grades to the last one, he nevertheless resisted and did not enter the Other Side, but kept away from it, as it is written, "but truly as Hashem lives, and as your soul lives, there is but a step between me and death" (I Shmuel 20:3). For he went down the grades until there was but a step between him AND DEATH, WHICH IS THE OTHER SIDE CALLED 'DEATH'. Happy is the portion of he who is kept from that evil, and from all the grades of that side that abide in the world.

838. There are several aspects and grades to the Evil Inclination, which are the Satan, the Angel of Death, and the Evil Inclination. And we explained that though it is called by those names, it has seven names IN PARTICULAR: the Satan, unholy, foe, a stone of stumbling, uncircumcised, evil, northern. These seven names correspond to the seven grades of its chambers, all of them on the side of defilement, as we said, and to the seven names given to Gehenom, NAMELY where the wicked are condemned. These are: pit, grave, Dumah, gruesome mud, Sheol, shadow of death, a nether land. These are the seven departments of Gehenom corresponding to the seven names of the Evil Inclination. AND THE SEVEN CHAMBERS OF THE OTHER SIDE ARE CALLED BY THE SAME NAMES AS THE SEVEN DEPARTMENTS OF GEHENOM.

836 רַבִּי שִׁמְעוֹן פָּתַח וְאָמַר, וְהִמָּה כְּאָדָם עָבְרוּ
בְרִית שָׁם בְּגָדוֹ בִּי. מֵאֵן יִגְלֶה עֶפֶר מֵעֵינַיִךְ אָדָם
קְדָמָא, דְּקוּדְשָׁא בְרִיךְ הוּא פְּקִיד לָךְ פְּקוּדָא חֲדָא,
וְלֹא יִכֹּלֵת לְקַיְימָא בֵּה. בְּגִין דְּאַתְּפַתִּית עַל מְלוֹן
בִּישׁוּן, דְּאַסְטִי לָךְ הֵהוּא חוּיָא בִּישָׁא, דְּכַתִּיב וְהִנְחֵשׁ
הָיָה עָרוֹם. וּבְגִין כֵּךְ, אַתְּפַתִּית אַבְתְּרִיָּה, וְגֵרַמַּת
מִיְתָה לְגֵרַמְךָ, וְלִכְלֵ אֵינוֹן תּוֹלְדִין דְּנַמְקוּ מִינְךָ. תָּא
חֲזִי, דְּכָל מֵאן דְּאַתְּפַתָּא אַבְתְּרִיָּה וְנַחִית לְגַבִּיָּה
בְּרַגְעָא חֲדָא, יִתְאַבִּיד לְגַבִּיָּה.

837 תָּא חֲזִי, דְּוֹד הוּא קִיּוּמָא נְעִיץ בְּמִקּוּרָא דְּמִיּוּן
נְבַעִין, וְכַד אַתְּדַחֵיָא לְאַרְעָא אַחֲרָא, וְצַעְרִין לִיָּה,
וְלָמוֹם צַעְרִיָּה אַתְּדַחֵיָא מְאַרְעָא קְדִישָׁא. אִף עַל גַּב
דְּנַחִית מְדַרְגּוּי לְדַרְגָּא תַתָּא, קָם בְּקִיּוּמִיָּה, וְלֹא
עָל לְסִטְרָא אַחֲרָא, וְאַסְתַּמַּר מְנִיָּה. מַה כְּתִיב
וְאוֹלָם חַי יי' וְחַי נַפְשֶׁךָ כִּי כַפַּשְׁע בִּינִי וּבֵין הַמּוֹת.
דְּהָא נַחִית בְּדַרְגּוּי, עַד דְּהוּא בִּיָּה הָאִי שְׁעוּרָא.
וְזַכָּאָה חוֹלְקִיָּה, מֵאֵן דְּאַסְתַּמַּר מֵהֵוּא סִטְרָא בִּישָׁא,
וּמְכַל דְּרַגִּין דְּהֵוּא סִטְרָא, דְּמִשְׁתַּכְּחִי בְּעַלְמָא.

838 דְּכַמָּה סִטְרִין וּדְרַגִּין אֵית לִיצַר הָרַע: נַחֲשׁ
עַקְלָתוֹן. שְׁטֵן. מְלֶאךְ הַמּוֹת. יִצַר הָרַע. וְהָא
אוּקְמוּהָ. דְּאֵע"ג דְּבִשְׁמַהֲן אֵלִין אַקְרִי, שְׁבַע שְׁמַהֲן
אֵינוֹן לִיָּה: שְׁטֵן. טַמָּא. שׁוֹנָא. אֶבֶן מַכְשׁוֹל. עֶרְל.
רַע. צַפּוּנִי. אֵלִין אֵינוֹן שְׁבַע שְׁמַהֲן, לְקַבֵּל שְׁבַע
דְּרַגִּין דְּהִיכְלִין דִּילִיָּה, דְּכִלְהוּ מְסִטְרָא מְסַאבָּא
כְּדַקְאֲמַרְן. לְקַבֵּל אֵלִין שְׁבַעָה שְׁמַהֲן, אֵינוֹן דְּאַקְרִי
בְּהוּ גִיְהֵנָם, אַתְר דְּאַתְדַּנּוּ בִּיָּה חִיבִיָּא דְּעַלְמָא.
וְאַלִּין אֵינוֹן: בּוֹר. שְׁחַת. דּוּמָה. טִיט הִינוּן. שְׁאוּל.
צַלְמוֹת. אַרְץ תַּחְתִּית. כָּל אֵלִין שְׁבַעָה מְדוּרִין
דְּגִיְהֵנָם, לְקַבֵּל אֵלִין שְׁבַע שְׁמַהֲן, דְּאֵית לִיָּה לִיצַר
הָרַע.

839. Here we explained that as there are grades and chambers on the side of holiness, so there are on the side of defilement, all of which abide in and rule the world on the side of unholiness. THEREFORE, THERE ARE seven chambers, corresponding to the seven names of Gehenom, NAMELY, CALLED BY THE SAME NAMES AS THE SEVEN DEPARTMENTS OF GEHENOM. All of them stand ready to condemn and defile the wicked of the world who clove to them, and did not keep away from them, while in this world.

840. Whoever comes to be purified in this world, on the side of purity, he is cleansed in the place called 'the secret of the Faith', NAMELY, MALCHUT OF HOLINESS. How many are the grades and chieftains all ready to draw people nearer to the worship of the Holy One, blessed be He, and purify them. And whoever comes to be defiled, he is defiled on the Other Side, which is unholiness, where many grades and chieftains stand ready to defile people.

841. He who comes near them, and is drawn after that Evil Side, of him it is written, "What man is he that lives, and shall not see death, but shall deliver his soul..." (Tehilim 89:49). Who is the man who was born into this world, and does not see death, to which all the world is drawn, NAMELY, THE ANGEL OF DEATH. For when the time comes to do reckoning before his Master, HIS TIME TO PASS AWAY FROM THE WORLD, before he does depart he sees him, THE ANGEL OF DEATH, as we already explained.

842. These seven chambers, the seven departments of Gehenom, are called 'twelve months'. As there are twelve months of holy grades on the side of the Faith, MALCHUT, so the Other Side has twelve months, to which the wicked are condemned, and their souls are sentenced to. Happy is the portion of the righteous who keep their feet in this world away from their gates, to be saved from them in that world, SO THEY WILL NOT BE CONDEMNED BY THEM IN GEHENOM.

54. The first chamber of the Other Side, Empty Pit - the Satan of the Evil Inclination

We hear that the first chamber is called 'a pit empty of everything'. Whoever enters it has nothing to cling to, nothing to stop him from falling. Rabbi Shimon describes the pit and all the chieftains and other spirits of unholiness who judge and torment the condemned soul. This chamber is prepared for those who cursed and who threw things in anger.

839 וְהָא אֹקִימָנָא, דְּכַמָּה דְּאִית דְּרִגִּין וְהִיכְלִין לְסִטְרָא קְדוּשָׁה, הָכִי נָמִי לְסִטְרָא מְסֻבָּא. וְכִלְהוּ מְשִׁתְּכָחִי וְשִׁלְטִי בְּעֵלְמָא, בְּסִטְרָא מְסֻבָּא. שְׁבַע הִיכְלִין אִינוּן, דְּאִינוּן לְקַבֵּל שְׁבַע שְׁמֵהּ, דְּאִקְרִי בְּהוּ גֵיהֶנֶם. וְכִלְהוּ קוּימִי לְדִינָא, וְלְסֻבָּא, לְאִינוּן חַיִּיבֵי עֵלְמָא דְּדַבְּקֵי בְּהוּ, וְלֹא אֶסְתַּמְרֵן אֶרְחִייהוּ מְנִיָּה, כִּד אִינוּן בְּהָאֵי עֵלְמָא.

840 דְּהָא מֵאן דְּאִתִּי לְאַתְרָכָא בְּהָאֵי עֵלְמָא, בְּסִטְרָא דְּרַכִּיָּא, מְדַכְּאִין לִיָּה, בְּהוּא אֶתְר דְּאִקְרִי רְזָא דְּמַהִימְנוּתָא. דְּכַמָּה דְּרִגִּין אִינוּן, וְכַמָּה מְמַנְן, דְּכִלְהוּ קוּימֵן לְקַרְבָּא לְבָנֵי נֶשָׂא לְפִולְחָנִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְלְדַכְּאָה לִיָּה. וּמֵאן דְּאִתִּי לְאַסְתַּבָּא, מְסֻבִּין לִיָּה בְּהָאֵי סִטְרָא אַחְרָא דְּאִיהוּ מְסֻבָּא. דְּהָא כַּמָּה דְּרִגִּין, וְכַמָּה מְמַנְן, כִּלְהוּ קוּימִי לְסֻבָּא לֹון לְבָנֵי נֶשָׂא.

841 מֵאן דִּיקְרַב בְּהוּ, וְאִתִּי לְאַתְמִשְׁכָּא בְּתַר הוּא סִטְרָא בִּישָׂא, עֲלִיָּה כְּתִיב, מִי גִבֹר יַחֲיָה וְלֹא יִרְאֶה מוֹת יִמְלֹט נַפְשׁוֹ וְגו'. מֵאן אִיהוּ בִּר נֶשׁ דְּאַתְבְּרִי בְּעֵלְמָא דְּלֹא יַחֲמִי מוֹתָא, הוּא דְּכֹל עֵלְמָא אֶתְמִשְׁכָּאן אַבְתְּרִיָּה. דְּהָא בְּהוּא זְמַנָּא דְּאִתִּי ב"נ לְמִיָּהב חוּשְׁבָנָא קְמִי מֵאֲרִיָּה, עַד לֹא יַפּוֹק מֵהָאֵי עֵלְמָא, חַמִּי לִיָּה, וְהָא אֹקִימָנָא.

842 וְאֵלִין שְׁבַע הִיכְלִין, דְּאִינוּן שְׁבַע מְדוּרִין לְגֵיהֶנֶם. תְּרִיסֵר יַרְחִין אַקְרוּן, בְּגִין דְּהָא כַּמָּה דְּאִית לְסִטְרָא מַהִימְנוּתָא תְּרִיסֵר יַרְחִין, דְּרִגִּין קְדִישִׁין, הָכִי נָמִי אִית לְסִטְרָא אַחְרָא דְּאִ תְּרִיסֵר יַרְחִין, דְּחַיִּיבִיא אֶתְדַּנּוּ בְּהוּ, וְנִשְׁמַתָּא דְּלְהוּן אֶתְדַּנְתּ בְּהוּ. זְכָאָה חוּלְקִיָּהוּן דְּצְדִיקִיָּא, דְּאַתְמַנְעֵן רַגְלִיָּהוּ מְנִיָּהוּ בְּהָאֵי עֵלְמָא, וְלֹא מִתְקַרְבִּי לְתַרְעִיָּהוּ, בְּגִין לְאַשְׁתַּזְבָּא מְנִיָּהוּ בְּהוּא עֵלְמָא.

843. The first chamber is the beginning of the Evil Inclination. The first chamber is called 'a pit empty of everything'. Whoever enters it, has nothing to cling to, TO KEEP HIM FROM FALLING. Everyone pushes so he will fall and will not rise. There is no support for the good in it.

844. One chieftain called 'Dumah' stands in this chamber,. He stands above IN THE THIRD CHAMBER OF THE OTHER SIDE, and below, HERE IN THE FIRST CHAMBER. He seizes the soul when it is turned down from the holy chamber by the chieftain Tahariel. DUMAH stands by the gate of the holy side, NAMELY, BY THE GATE OF THE FIRST CHAMBER OF HOLINESS. Dumah stands there in order to take hold of the soul, AND DRAW IT INTO THE CHAMBERS OF DEFILEMENT, and several complainants and accusers stand with him.

845. Under the chieftain DUMAH there is another chief, and thousands and tens of thousands beneath him. This chief is called 'Pitut'. His job is to seduce (Heb. lefatot) people. He hovers by THE SOUL, and entices it to look closely at what it must not see, of much whoring and lechery. And all the angels with him stand by it and walk before it, and force it to avert its eyes to look at what it must not see.

846. PITUT is an evil mediator, who entices to all those evils. He stands by the grave, once the body is sentenced, and crushes the eyes. For he earned them while the body was his in this world, and so they are his.

847. In this place, THE GRAVE, the soul is sentenced, until it is put in the place called 'pit', where there are some serpents and scorpions, WHICH ARE DEMONS. They all bite the soul, grasp and punish it.

848. In front of THE SPIRIT PITUT, there is another spirit of unholiness, above them all. He is in charge over this chamber, and all therein travel by his prompting. He is called 'Gamgima', red as a rose, always ready to cause evil. When the prayer of man is turned down, and he gets no merit for it, then the spirit GAMGIMA rises to join the highest spirit of defilement, the SATAN. He then blames from above, and remembers the sins of men before the Holy One, blessed be He. This is known from the verse, "and the adversary came also among them" (Iyov 1:6). It is not written, "and the adversary came," but, "and the adversary came also (Heb. gam)," REFERRING TO THE SPIRIT GAMGIMA, THAT SHARED THE SATAN'S ACCUSATIONS.

843 היכלא קדמא, שירותא דסטרא דיצה"ר. האי היכלא קדמא, אקרי בור ריקא מכלא. מאן דאתי לאעלא ביה, לית מאן דאחיד ביה. בלהו דחיון ליה למנפל דלא יקום, לית ביה סמך לטב.

844 בהאי היכלא, קיימא חד ממנא, ודומה שמויה. והאי איהו קיימא לעילא ותתא. דא איהו אחיד בגשמיתא, כד אתרחיא מהיכלא קדישא, על ידא דההוא ממנא טהריא"ל, והאי איהו קאים לגבי ההוא תרעא דההוא סטרא קדישא, ובגין כך קיימא האי דומה, לאחדא לה לגשמיתא, וכמה גרדיני נימוסין בהדיה.

845 ותחות האי ממנא, קיימא חד ממנא אחרא, די אלף ורבבן תחותיה. והאי ממנא אקרי פתו"ת. דא הוא דאיהו קיימא לפתאה בני נשא. והאי איהו דשרי לגביה, ואסטי ליה, לאסתכלא ולעיינא במה דלא אצטריך בכמה זנוגין ובכמה נאופין. וכל אינון דעמיה, בלהו קיימן לגביה, ואזלין קמיה, ואכריחון ליה לאסטאה עינוי, לאסתכלא במה דלא אצטריך.

846 והאי איהו סרסורא בישא, לכל אינון בישין, האי קאים על קברא בזמנא דאתדן ההוא גופא, ותבר ליה עינוי. בגין דאיהו רווח לון, כד איהו בהאי עלמא, ודיליה אינון.

847 ובהאי אתר אתדנת נשמיתא, עד דעאלת להאי אתר דאקרי בור, וכמה נחשים ועקרבים אית ביה, דכלהו עקצי לה להאי נשמיתא, ואחדי בה, ודיינין לה.

848 לגו מן דא, אית חד רוחא אחרא מסאבא, דאיהו עלאה על כלא. ודא קיימא על כל היכלא דא, וכלהו נטלי בגיניה, והאי אקרי גמגימ"א. האי הוא סומקא כוורדא, איהו קאים לאבאשא תדיר, דהא כד צלותא דב"נ אתרחיא, ולא זכי בה ההוא ב"ג, האי רוחא קיימא, וסלקא ואשתתף ברוחא מסאבא עלאה על כלא, ואסטי לעילא, ואדכיר חובוי דבר נש קמי קודשא בריך הוא, וסימניך ויבא ג"ם השטן בתוכם, ולא כתיב ויבא השטן אלא גם.

849. Several other complainants depend upon this evil spirit. Their duty is to grasp the evil words or filth uttered by man, and afterwards holy words. Woe to them, woe to their lives, for these men enable these complainants to rule over the holy place and render it defective. Woe to them in this world, woe to them in the World to Come. For these spirits of defilement take the unholy word UTTERED, and when he afterwards says something that pertains to holiness, the evil spirits hasten to take the unholy word and with it defile the holy word. And so man does not merit HOLINESS, and the power of holiness weakens.

850. Over these there is a chief called 'Safsirita'. Together with complainants, they take the evil things THE MAN SAID and also what he threw when he was angry. The chieftain Safsirita then holds the object the man threw in his anger, ascends and says, 'This is the offering of so-and-so who sacrificed to our side'.

851. For as the side of rest is of the right side, and of the side of Faith, so the side of anger is of the other, evil and unholy side. Therefore, whoever throws something in his anger, all those OF THE EVIL SIDE take what was thrown, raise it as an offering to that side, and say, 'this is the offering of so-and-so'.

852. The crier resounds in all these firmaments: Woe to so-and-so who went after a strange El, and worshipped another El. The crier resounds again, saying, "Woe to them! for they have fled from Me" (Hoshea 7:13). Happy is the man who is careful in his ways not to turn aside to right or left, to fall into a deep pit from which he cannot ascend.

849 ומהאי רוחא בישא, תליין כמה גרדינין אחרנין, דאינון ממנן לאחדא מלה בישא, או מלה טנופא דאפיק בר נש מפומיה, ולבתר אפיק מלין קדישין. ווי לון, ווי לחייהון, אלין אינון בני נשא דגרמי לאלין גרדינין אחרנין לשלטאה, למפגם אתר קדישא. ווי לון בהאי עלמא, ווי לון לעלמא דאתי. בגין, דאלין רחזין מסאבין, נטלין האי מלה מסאבא, וכד אפיק בר נש לבתר מלה קדישא, אקדימו אלין רוחי מסאבי, ונטלי ההיא מלה מסאבא, ומסאבי לההיא מלה קדישא, ולא זכי ביה ב"ג, וכביכול תשש חילא קדישא.

850 ועילא מאלין אית חר ממנא ספסיריט"א שמייה. וכמה גרדיני ניומסין, והאי ממנא דעלייהו, נטלי אינון מלין בישין, והכי נמי נטלי כל אלין מלין דזריק ב"ג בידוי, כד רוגזא שריא עלוי, דהא כדן האי ממנא ספסיריט"א נקיט האי מלה, דזריק ב"ג ברוגזיה, וסליק ואמר, דא הוא קרבנא דפלגנא, דקריב לסטרא דילן.

851 בגין דכל סטרא דנייחא, איהו מסטרא דימינא, ומסטרא דמהימנותא. וכל סטרא דרוגזא, איהו מסטרא אחרא בישא, סטרא מסאבא. ועל דא מאן דאשרי מן ידוי מדי ברוגזא, כל אלין נטלין לה להאי מלה דאזדריק, וסלקי לה לעילא, ואתקריב לההוא סטרא, ואמרי דא קרבנא דפלגנא.

852 וכרוזא קארי בכל אינון רקיעין ואמרי, ווי לפלגנא דאסטי בתר אל זר, ופלח לאל אחר. וכרוזא קארי זמנא תנינא ואמר, אוי להם כי נדרו ממני וגו'. זבאה איהו בר נש, דאסתמר מארחוי, ולא יסטי לימינא ולשמאלא. ולא ינפול בגו בירא עמיקא, דלא יכיל לסלקא מניה.

55. Second chamber of the Other Side, grave - unholy of the Evil Inclination

The second chamber is darker than the first one, and is called 'grave'. Rabbi Shimon talks about the chiefs in charge of the three openings in the chamber and the fiends under them. This chamber is prepared for those who have done sexual crimes during their lives. Two spirits called 'evil' and 'plague' come out of this chamber and hover over the world, they are called the 'lower spirits' and they come out of the flame of fire.

853. The second chamber OF THE OTHER SIDE is darker than the first chamber. It is called 'grave', corresponding to the name OF THE EVIL INCLINATION 'unholy', just as the first chamber is called 'pit' corresponding to the name OF THE EVIL INCLINATION 'the Satan'. And this one is called 'grave' in relation to the name OF THE EVIL INCLINATION THAT 'unholy'. This chamber has three openings.

854. There is a chief in charge over the first opening, called 'Astiriya', and there are several thousands and tens of thousands OF FIENDS under him. He is in charge over all those who became corrupted in their ways, and spill semen on the ground, emit semen unnaturally, or play harlot with their hands, and do not see the Shechinah at all. At that time the chief on the side of defilement, whom we mentioned, comes out, with the thousands and tens of thousands WITH HIM. They all gather upon the man, to defile him in this world. This chief and his retinue defile his soul, seize it, and bring it to be judged by them.

855. These FIENDS are called 'steaming emission of sperm', for all the angry and defiled live on it, to hover about the man in heat. They increase his passion, then take it, together with the semen that was spilled to the ground, which strengthens them, and raise it above. They cause the covenant ABOVE, WHICH IS YESOD, to be enslaved by the side of unholiness TO GIVE THEM ENJOYMENT AND STRENGTH.

856. Over the second opening there is another chief, Taskifa by name. He is in charge over all those who corrupt their way, and do not spill their sperm upon the ground but in beasts, or through the strict prohibitions of the Torah, such as sexual transgressions. This chief and his retinue of several thousands and tens of thousands are all in readiness to judge him, in the same way as we said concerning the other CONDEMNED IN THE FIRST OPENING.

857. Come and see: This chief has a cup in his hand called "the cup of poison," "the cup of His fury" (Yeshayah 51:17). Those who were killed by court or punished for these transgressions are torn from the sides of unholiness, and have no portion in them, or in the cup called "the cup of poison," because they first drank of another cup, BY THE COURT, PRIOR TO THEIR DEATHS. AND DEATH BY COURT IS THEIR ATONEMENT.

853 היכלא תניינא, היכלא דא, איהו חשור יתיר על היכלא קדמאה, האי אקרי שחת, לקבל שמא דאקרי טמא. בגין דהיכלא קדמאה אקרי בור, לקבל שמא דאקרי שטן. והאי אקרי שחת, לקבל שמא דאקרי טמא. בהיכלא דא קיימין תלת פתחין, לתלת סטריין.

854 פתחא קדמאה. ביה קיימא חד ממנא, עסטירי"א שמייה. וכמה אלף ורובין ממנן תחותיה, והאי איהו קיימא על כל אינון דמחבלי ארחייהו, לאושדא זרעא על ארעא. או דמסקי זרעא, דלא בארעא. או לכל אינון דמזנו בידייהו. אלין אינון דלא חמאן אנפי שכינתא כלל. אלא האי ממנא דבסטר מסאבא דקאמרן, נפיק בההוא זמנא, וכמה אינון אלף ורובין, בלהו מתכנפי על ההוא ב"נ, ומסאבי ליה בהאי עלמא. ולבתר כד נפק נשמתייה מניה מהאי עלמא, האי ממנא וכל אינון דעמיה, מסאבין ליה לנשמתייה, ואחדין בה, ואעילו לה לאתדנא בהו.

855 ואלין אקרון שכבת זרע רותחת. דכלהו רוגזין מסאבין קיימין בלהו על דא, בגין דכלהו קיימין ושראן עליה דבר נש, בההוא זמנא דארפת גרמיה, וחמים ליה לתיאובתא דא. וכדין נטלין ליה ליההוא תיאובתא. וההוא זרעא דאתושד בארעא. ואתתקפו ביה, ונטלי ליה. וסלקי ליה לעילא, וגרמו דברית דא דישתעבד בסטר מסאבא.

856 פתחא תניינא, ביה קיימא ממנא אחרא, טסקיפ"ה שמייה, והאי איהו ממנא, על כל אינון דמחבלי ארחייהו, דלא אושדי זרעא על ארעא, אלא דאושדי זרעא בבעירי, או באיסורין חמורין דאורייתא, באינון עריות, האי ממנא וכמה אלף ורובין דעמיה, בלהו קיימי עליה, לאתדנא ליה כמה דאתמר באינון אחרנין.

857 ת"ח, מאי ממנא בידיה בסא חדא, ואקרי כוס התרעלה כוס חמתו, וכל אינון קטולי בית דין, דאתקטלו, או אתענשו על חובין אלין, בלהו אתעקרו מאלין סטריין מסאבין, ולא אית לון חולקא בהון, ובהאי בסא דאקרי כוס התרעלה, בגין בסא אחרא דשתו בקדמיתא.

858. All those who have not drunk of the cup of the court, NAMELY, WERE NOT EXECUTED BY COURT, so that the cup of poison will be torn from them, later, when the soul leaves this world, that chieftain and those with him seize it. This is, "a bitter day" (Amos 8:10), and the soul is filled with all those punishments that are different than each other.

859. In this chamber there is a spirit in charge over those WE MENTIONED. He is Niatziriel. From this fierce spirit come out three bitter drops, that fall into the cup of poison. One is called 'division' (Heb. chatzatz), WHICH IS DERIVED FROM EXCISION AND ANNIHILATION, AS IN "WHEN THE NUMBER OF HIS MONTHS IS ALREADY COMPLETE (HEB. CHUTZATZU)" (IYOV 21:21); the second is called "the bitterness of death," AS IS WRITTEN, "SURELY THE BITTERNESS OF DEATH IS PAST" (I SHMUEL 15:32); the third is called "dregs," AS IS WRITTEN, "THE DREGS, THE CUP OF POISON" (YESHAYAH 51:17). These three drops afterwards fall from the cup to the sword OF THE ANGEL OF DEATH, who kills people, as we said.

860. In the third opening stands a chief called 'Sangadiel'. He is in charge over all those who put the member of the Holy Covenant in a woman on the side of a strange El, and all those who corrupt their ways by being false to the sign of the Holy Covenant. This chief and all the chiefs with him paint on them pictures of these unholy women, by whom their holy member was defiled. All these are recorded before him, and when the man leaves this world, they defile the spirit.

861. In this chamber are all the secrets of sorcery of killing people before their time and all the magic that people use IS STORED HERE. All the sorcerers, who practice magic to be defiled by them, like Bilaam who cast spells, were first defiled by the steaming semen they spilled in beasts. For that Bilaam was sentenced to the steaming emission of sperm, as we said. Therefore, this chamber is called 'unholy grave'.

862. There is another spirit in that chamber, in charge under the higher spirit. He is called 'Sartaya', and has many thousands and tens of thousands under him. They all are sustained by and wait for the word, which comes out with the spirit of man, in his dream that comes from the holy side. This defiled spirit and all the complainants with him come out to join that word. They descend upon it to join it, to disprove the matter to him, and let him know other things instead, some of them false and some true.

858 וְכֹל אֵינוֹן דְּלֹא שְׁתּוּ הֵהוּא כֶּסֶא דְּבִ"ד, לְאַתְעֻקְרָא מֵהַאי כּוּס הַתְּרַעְלָה, לְבַתֵּר כּוּד נְפִיק נְשַׁמְתִּיהָ מֵהַאי עֲלָמָא, הַאי מְמַנָּא וְכֹל אֵינוֹן דְּעַמִּיָּה, אַחֲרֵינָן בֵּיהּ וְדָא הוּא יוֹם הַמֶּר, וְרַוִּי לָהּ לְהַאי נְשַׁמְתָּא, מִכְּמָה דִּינִין מְשַׁנְיִין אֵלֵין מֵאֵלֵין.

859 בְּהִיכְלָא דָּא, קַיִמָּא חַד רוּחָא, דְּאֵלֵין מְמַנָּן תְּחוּתֵיהּ, וְדָא הוּא נִיאֲצִירִיא"ל. מֵהַאי רוּחָא תְּקִימָא, נְפִיקי תְּלַת טִיפִין, מְרִירָן, דְּנִפְלִי בְּהַאי כּוּס הַתְּרַעְלָה. חַד אֶקְרִי חַצְ"ץ. וְחַד, אֶקְרִי מֵר הַמוֹת וְחַד אֶקְרִי קוֹבַע"ת, וְאֵלֵין תְּלַת טִיפִין נְפְלוּ לְבַתֵּר מֵהַאי כּוּס, בְּהֵיחַא חֲרָבָא דְּקֻטְלָא בְּנִי נְשָׂא, כְּמָה דְּאוּקְמוּהָ.

860 פְּתַחא תְּלִיתָאָה, בֵּיהּ קַיִמָּא מְמַנָּא חַד סַנְגָּדִיא"ל שְׁמִיָּה, וְהַאי אִיהוּ מְמַנָּא, עַל כָּל אֵינוֹן דְּעֵינִילֵי הַאי בְּרִית קְדִישָׁא, בְּאֵינְתוּ אַחְרָא, דְּאִיהוּ מֵהַהוּא סְטְרָא דְּאֵל גִּכְר. וְכֹל אֵינוֹן דְּמַחְבְּלֵי אַרְחוּיְהוּ בְּדָא, וּמְשַׁקְרֵי בְּאֵת קַיִמָּא קְדִישָׁא, הַאי מְמַנָּא, וְכֹל אֵינוֹן מְמַנָּן דְּעַמִּיָּה, כְּלֵהוּ מְצִיירֵי בְּגוֹוִיָּהוּ, צִיּוּרִין דְּאֵינוֹן נְשִׁין מְסַאבִּין, דְּאַסְתָּאב בְּהוּ הֵהוּא קַיִמָּא קְדִישָׁא, וְכְלֵהוּ אַתְרִשִׁימוּ קַמִּיהּ, כּוּד נְפִיק כּוּד נְשַׁמְתִּיהָ עֲלָמָא, וּמְסַאבִּי לִיָּה לְבַתֵּר לְהֵהוּא רוּחָא.

861 וְהִיכְלָא דָּא, תְּלִיין כָּל רְזֵי דְּחַרְשִׁין, לְקֻטְלָא בְּנֵי נְשָׂא עַד לֹא יִמְטֵי זְמַנֵּיהוּ, וְכְלֵהוּ חַרְשִׁין דְּאַצְטְרִיכוּ בְּנֵי נְשָׂא. אֵינוֹן דְּחַרְשֵׁי חַרְשִׁיָּהוּ לְאַסְתָּאבָּא בְּהוּ, כְּגוֹן דְּהוּא בְּלַעַם, חַרְשׁ בְּחַרְשׁוּי, וְאַסְתָּאב בְּקַדְמִיתָא בְּמְסַאבוּ דְּזַרְעָא רוּתַחַת דְּאַשְׁדִּי בְּבַעִירֵי, וּבְגִין דָּא, בֵּיהּ אַתְדִּין, בְּהֵהוּא שְׁכַבַת זְרַע רוּתַחַת דְּקַאמְרָן. וְע"ד, הַאי הִיכְלָא אֶקְרִי, שְׁחַת טְמָא.

862 וּבְהַאי הִיכְלָא, אֵית רוּחָא אַחְרָא, דִּי מְמַנָּא תְּחוּתֵיהּ הֵהוּא רוּחָא דְּלַעִילָא, וְהַאי אֶקְרִי סְרַטִּי"א, וְכְמָה אֶלְף וּרְבָבִין תְּחוּתֵיהּ. וְכְלֵהוּ קַיִמִי עַל הֵהוּא מְלָה, דְּנְפִיק בְּהַדִּי רוּחָא דְּבִ"ד בְּחַלְמָא, מְגוּ סְטְרָא קְדִישָׁא. הַאי רוּחָא מְסַאבָּא, וְכֹל אֵינוֹן גְּרִדִּינִין דְּעַמִּיָּה, כְּלֵהוּ נְפִיקי וּמִתְחַבְּרָן בְּהֵיחַא מְלָה, וְנַחְתִּי בְּהּ, וּמִתְעַרְבֵי בְּהַדָּה, בְּגִין לְאַכְחָשָׁא לָהּ מְנִיָּה, וְאוּדְעִין לִיָּה לְבִ"ד מְלִין אַחְרָנִין, מִלִּין כְּדִיבִין, בְּמְלָה דְּקִשׁוּט.

863. This is the way of a liar, that if he does not speak some truth, he cannot tell lies SO PEOPLE WOULD BELIEVE HIM. Here also, since they are mingled with truthful words HE SAW IN HIS DREAM, they disprove them, but LATER they tell him some truth to establish the false notions THEY GAVE HIM. Afterwards, it is spread to the lower SPIRITS below, who have no existence, nor validity. They announce the matter in the world to several sides and to some species.

864. From this chamber come out two spirits - now they are men, and now they turn into women. They go about the world in the air, and laugh at men in their dreams, appearing in the guise of pretty women in their dreams, and so take the passion of men. Also, to women they seem like men. They are called 'evil' and 'plague', as it is written, "No evil shall befall you, nor shall any plague come near your dwelling" (Tehilim 91:10).

865. These EVIL AND PLAGUE are called 'the lower spirits', who come out of the flame of the fire, for when the spirits above within the chamber travel, two flames of fire come out to hover about the world, and from them these two spirits, EVIL AND PLAGUE, were made. All this is on the side of defilement. Happy are the righteous who stayed away from these sides, and kept themselves from them. Of this it is written, "that they may keep you from the strange woman..." (Mishlei 7:5).

56. The third chamber of the Other Side, Dumah, corresponding to the name 'foe' of the Evil Inclination
Rabbi Shimon says that the third chamber has no light in it at all. It is called 'Dumah', and has four openings with a chief in charge of each opening. He describes the openings, the procedures where the verdict is passed, the spirits in charge of deaths, the spirits called 'wrath and fury'. He says that thousands of spirits come out of 'wrath' and 'fury' and make people who are studying the Torah sad instead of joyful. We learn that Moses was afraid of these spirits when Yisrael sinned by making the golden calf, as we read in: "for I was afraid of the wrath and fury." We read about the spirit appointed over the 'evil tongued', the serpent that sheds its skin. Rabbi Shimon says that when the serpents below shed their skin this arouses serpents in the 'pit', and all of this is caused by people speaking evil. In the same way when people study the Torah, many angels called 'the holy tongue' are united and join with holiness above.

866. The third chamber is dark and somber, for there is no light in it whatsoever. It is darker than the first CHAMBERS. It is called 'Dumah', corresponding to the name OF THE EVIL INCLINATION foe. There are four openings to this chamber, one on this side, another on that side, and so on.

863 דְּכַךְ אֶרְחוּי דְּכַדִּיבָא, דְּאֵלְמָלָא לֹא נָטִיל מְלָה דְּקִשׁוּט, לֹא יָכִיל לְתַקְנָא בְּדִיבּוּי. אוּף הָבָא אֱלִין, בֵּין דְּמַתְעָרֵי בְּמַלְי קִשׁוּט, וּמִכְחִישֵׁי לֹון מְנִיָּה, מוֹדְעֵי לִיָּה מְלָה דְּקִשׁוּט, בְּגִין לְקַיִמָא בְּדִיבּוּי. לְבַתֵּר מִתַּפְשָׁטָא הֵהִיא מְלָה, בְּאִינוּן תַּתְּאֵי לְתַתְּא, דְּלִית לֹון קִינוּמָא. וְלֹא מִתְקַיִמִי, וְאוּדְעֵי מִיִּלִּין בְּעֵלְמָא, לְכַמְה סְטְרִין לְכַמְה זַיִינִין.

864 מֵהֵיכְלָא דָּא, נַמְקִין תְּרִין רוּחִין, דְּמַתְּהַפְכָּאן, לְזַמְנִין גּוֹבְרִין, לְזַמְנִין נְשִׁין, וְאֱלִין אֲזִלִּין וְשִׁטְאן בְּעֵלְמָא בְּאוּרָא, וְחִיבְכָאן בְּבִנֵי נְשָׂא בְּגוּ חֵלְמָא, וְאַתְחִזּוּן לֹון לְגוֹבְרִין, כְּנִשִׁין שְׁפִירָן בְּחִיזוּ דְּחֵלְמָא, וְנָטְלֵי תִיאוּבְתָא דְּבֵר נֶשׁ. אוּף הָכִי לְנְשִׁין, אֲתַחֲזוּן כְּגוֹבְרִין, וְאֱלִין אֶקְרוּן רַעָה וְנִגַּע, כַּד־א לֹא תֵאוּבְתָא אֵלֶיךָ רַעָה וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶיךָ.

865 וְאֱלִין אֶקְרוּן רוּחֵי תַתְּאֵי לְתַתְּא. דְּנַפְקֵי מִגּוּ שְׁלֵהוּבָא דְּאִשָּׁא. דְּכַד נָטְלִין אֱלִין רוּחִין דְּלַעִילָא, דִּי בְּגוּ הֵיכְלָא דָּא, נַפְקוּ תְּרֵי שְׁלֵהוּבֵי דְּאִשָּׁא, וְאֱלִין טְסָאן בְּעֵלְמָא, וְאַתְעֵבִידוּ אֱלִין תְּרִין רוּחִין כְּדָקָא אֲמֵרָן, וְכֹלָא בְּסִטְרָא דָּא מִסְאָבָא. זְכָאִין אִינוּן צְדִיקַיָּא דְּאַתְמַנְעֵן מִסְטְרִין אֱלִין וְאַסְתַּמְרוּ מְנִיָּיָהוּ. וְעַל דָּא כְּתִיב, לְשִׁמְרַךְ מֵאִשָּׁה זָרָה וְגו'.

866 הֵיכְלָא תְּלִיתָאָה. הֵיכְלָא דָּא, אִיְהוּ הֵיכְלָא דְּאִפִּיל וְחִשְׁיָן, וְלִית בֵּיה נְהוּרָא כְּלָל, וְאִיְהוּ אִפִּיל יְתִיר מִן קְדַמָּאִי. וְהֵאִי אִיְהוּ דְּאֶקְרִי דוּמָ"ה, לְקַבֵּל שְׁמָא דְּאֶקְרִי שׁוּנָ"א. בְּהֵיכְלָא דָּא קִיּוּמֵי אַרְבַּע פְּתַחִין, חַד קִיּוּמָא לְסִטְרָא דָּא, וְחַד לְסִטְרָא דָּא, וְכֵן לְאַרְבַּע סְטְרִין.

867. There is a chief in charge of the first opening, sustained by the anger in the world, and when Judgment is upon the world, this chief that dwells in that gate takes weapons and puts them at the entrance to the synagogue. He is called 'Sakafortaya', and is the stumbling of the world. Of this it is written, "The way of the wicked is like darkness: they know not at what they stumble" (Mishlei 4:19). When he is in power, and there is Judgment upon the world, he goes to see who walks alone in a public place, and if he sees him, he may cause him harm and weaken his fortune.

868. On the second opening there is another chief, ready to receive the verdicts, NAMELY, THE NOTES UPON WHICH THE VERDICTS ARE WRITTEN. This is Sangadiel, under whom there are complainants and accusers in power, ready to receive these verdicts. THIS CHIEF stands at the SECOND opening.

869. When he receives the verdict FROM THE CHIEFTAIN MALKIEL, OF THE FIRST OPENING OF THE THIRD CHAMBER OF HOLINESS, he stands at this opening, then descends into the dark gates below, to the one called 'grave', NAMELY, TO THE SECOND CHAMBER OF THE OTHER SIDE, and to the one called 'pit', WHICH IS THE FIRST CHAMBER OF THE OTHER SIDE, that are below. There are several thousands and tens of thousands of officers, whose duty it is to execute judgment in the world. Justice is concluded by verdict.

870. A chief named Angerayon is over the third opening. He is in charge over all illness and pains, trembling and the fire within the bones, NAMELY, WHICH DO NOT CAUSE DEATH, DRAWN FROM THE JUDGMENTS OF THE LEFT. Many thousands and tens of thousands of officers come out from him, in charge together with him over all the illnesses and pains, as we learned.

871. In the fourth opening there is a spirit born when the moon was in diminution. He is called 'Askara', in charge over the death of children. He comes before CHILDREN, laughs with them until eventually he kills them. He is seen before them in the guise of a woman, like the child's mother, suckles them, laughs at them, grabs them and kills them.

867 חַד מִמְּנָא קַיִמָא עַל הָאֵי פִתְחָא קְדָמָא, וְהָאֵי מִמְּנָא קַיִמָא בְּהֵוּא תְקִיפּוּ דְרוּגְזָא דְעֵלְמָא. בְּדִינָא שְׂרִיא בְּעֵלְמָא, הָאֵי מִמְּנָא דְשְׂרִי בְּהָאֵי פִתְחָא, נְטִיל זַיִנִין, וְאַנְח לֹון לְאַיִנוּן תְּרַעִין דְּבִי בְּנִישְׁתָּא, וְהָאֵי אֶקְרִי סְקֹוֹרְטִי"א וְדָא הוּא בְּשִׁלּוֹנָא דְעֵלְמָא, וְעַל דָּא כְּתִיב דֶּרֶךְ רָשָׁעִים כַּאֲפֵלָה לֹא יָדְעוּ בְּמָה יִכְשָׁלוּ, בְּהֵוּא זְמָנָא דְאַיְהוּ שְׁלִיט, וְשְׂרִיא דִינָא בְּעֵלְמָא, אִיְהוּ קַיִמָא לְמַחְמִי בְּמָאן דְּאִזִּיל יַחֲדָאֵי בְּשׁוּקָא, וְאִי הוּא אֶעְרַע בְּהַדְרִיָּה, יָכִיל לְנַזְקָא לִיָּה, וְלֵאֲתַרַע מְזִלִּיָּה.

868 פִּתְחָא תְּנִינָא, בֵּיָה קַיִמָא חַד מִמְּנָא אַחֲרִינָא, וְדָא אִיְהוּ קַיִמָא לְנִטְלָא פִּתְקִין דְּדִינָא, וְדָא אִיְהוּ סַנְגָּדִיא"ל. וְתַחֲתוֹת יָדִיָּה, כְּמָה גְרָדִינִי נְמוּסִין, דְּשִׁלְטָאן, דְּקַיִמִין לְקַבְּלָא אִינוּן פִּתְקִין דְּדִינָא, וְהָאֵי קַיִמָא עַל פִּתְחָא דָּא.

869 וְכַד נְטִיל פִּתְקָא דְּדִינָא, הָאֵי קַיִמָא עַל פִּתְחָא דָּא, וְנַחֲתִית לְתַתָּא, לְאַיִנוּן פִּתְחִין חֲשׁוּכָאן דְּלְתַתָּא. חַד לְהֵוּא דְּאֶקְרִי שַׁחַת. וְחַד לְהֵוּא דְּאֶקְרִי בּוּר, דְּאִינוּן לְתַתָּא. וְתַמּוֹן, כְּמָה אֶלְף, וְכְמָה רַבְבּוֹן, מִמְּנָן דְּשִׁלְטִי בְּעֵלְמָא לְמַעַבְדִּי דִינָא, וְאַשְׁתַּלִּים דִּינָא בְּהֵוּא פִּתְקָא.

870 פִּתְחָא תְּלִיתָאָה. בְּהָאֵי פִּתְחָא, אִית מִמְּנָא אַחֲרָא, אַנְגְּרִי"ן שְׁמִיָּה וְדָא אִיְהוּ קַיִמָא, עַל כָּל אִינוּן מְרַעִין וּמְכַאוּבִין, וְחַלְחוּלִין וְאַשָּׂא דְּגַרְמִי. דְּהָא מְנִיָּה נְפְקִי כְּמָה וְכְמָה אֶלְף וְרַבְבּוֹן דְּמִמְּנָן עֵמִיָּה, עַל כָּל אִינוּן מְרַעִין וּמְכַאוּבִין כְּמָה דְּאֲתַמְר.

871 פִּתְחָא רְבִיעָאָה, הֵכָא אִיְהוּ חַד רוּחָא, דְּאֲתַבְּרִי בְּפִגְמִו דְּסִיְהֵרָא, וְאֶקְרִי אֶסְכְּר"א. וְהָאֵי קַיִמָא עַל קְטוּלֵי דְּרַבִּינִי, וְדָא אֲתַחְזִי לֹון, וְחִינֵךְ בְּהוֹן, עַד דְּקְטִיל לֹון, וְאֲדַמִּי לֹון כְּאַתְתָּא אֲמִיָּה דְּרַבִּיא, וּמְנִיקָא לֹון, וְחִינֵכָא בְּהוֹ, וְאַחֲדִית לֹון, וְקַטְלֵת לֹון.

872. In the middle of this chamber stands a spirit called 'Agirison', in charge over those who died when they were between thirteen and twenty years of age. Their death COMES BY THE HAND OF THAT CHIEF, as we explained, by his joining the serpent we mentioned, which abides by him and follows him. For that reason the Angel of Death is called 'very good', as it is written, "and, behold, it was very good" (Bereshheet 1:31), which we explained TO BE THE ANGEL OF DEATH.

873. From this place come and spread out two spirits called 'wrath' and 'fury', appointed over all those who are rebuked by someone who is occupied in the Torah, NAMELY, THAT HE WHO STUDIES THE TORAH SCOLDS THEM FOR NOT WALKING THE PATH OF TRUTH. They trust him, HIS GOODNESS, and are unaffected by that; also those who laugh and mock at the words of the Torah and of the words of the sages.

874. From wrath and fury come out some thousands and tens of thousands. They all come out and hover above people who study the Torah, or are occupied in the precepts, and walk in their ways, to make them sad instead of rejoicing IN THE TORAH AND THE PRECEPTS THEY ARE OCCUPIED WITH. Moses was afraid of these two when Yisrael sinned BY THE MAKING OF THE CALF, and he descended from the mountain, as it is written, "for I was afraid of the wrath and fury" (Devarim 9:19).

875. Under these, WRATH AND FURY, there is a spirit appointed over the evil tongued. For when men start to slander, the evil unholy spirit above, called 'Sachsicha', is bestirred, dwells upon this stirring of the evil tongue that men let loose, and causes, by that arousal of the evil tongue, death, sword, and killing in the world. Woe to those who awaken this Evil Side and do not guard their mouth and tongue, nor care for this. They do not know that awakening above depends upon a awakening below, either good or bad.

876. Come and see: When the evil tongue is awakened below, a slant serpent above raises its scales TO STAND UPRIGHT, and stirs from head to toe. The scales are all those who transgress the law and justice outside.

872 בְּאִמְצָעֵי־תָא דְהָאֵי הֵיכְלָא, קֵיִימָא חַד רוּחָא, דְּאֶקְרִי אַגִּירִיסוּ"ן. הָאֵי אֲתַמְנָא, עַל כָּל אֵינוֹן דְּמֵתִין מִבְּר תְּלִיסַר שָׁנִין, עַד עֶשְׂרִין שָׁנִין. הָאֵי אִיהוּ קְטוּלָא דְלֵהוֹן, בְּמָה דְאֻקִּימָנָא, וְדָא אִיהוּ בְּחִבְרוּתָא דְהֵהוּא נְחָשׁ כְּדַקְאֲמָרֵן וְקֵיִימָא בְּהַדְיָה, וְאֲזִיל אֲבַתְרִיהּ. וְעַל דָּא אֶקְרִי מְלַאךְ הַמּוֹת טוֹב מְאֹד, דְּכַתִּיב וְהִנֵּה טוֹב מְאֹד, וְאֻקִּימָנָא.

873 מֵהֵכָא מִתְפַּשְׁטִין וְנִפְקִין תְּרִין רוּחִין, א"ף חַמָּה. וְאֵלִין אֲתַמְנֹן, עַל כָּל אֵינוֹן דְּשִׁמְעֵי נְזִיפָא מִמָּאן דְּלַעֵי בְּאוּרִייתָא, וְאֲתַרְחֶצֶן בֵּיהּ, וְלֹא חֵיִשִּׁי עָלֶיהּ. וְכֵן עַל כָּל אֵינוֹן דְּחֵיִיבָן מִמְּלֵי דְאוּרִייתָא, אוּ מִמְּלֵי דְרַבְּנָן.

874 מֵאֵף וְחַמָּה אֵלִין, נִפְקִין בְּמָה אֵלֶף, וְכַמָּה רַבְּבָן, וְכַלְהוּ נִפְקִי וְשִׁאֲרֵן עַלִייהוּ דְּבִנֵי נִשְׂא, אֵינוֹן דְּמִשְׁתַּדְּלִין בְּאוּרִייתָא, אוּ דְּמִשְׁתַּדְּלֵי בְּמִלֵּי דְּמִצְוָה, וְאֲזִיל בְּאַרְחָא דְּמִצְוָה. בְּגִין דִּיתְעַצְבוֹן, וְלֹא יַחֲדוּן בֵּיהּ. וְנִתְרִין אֵלִין דְּחִיל מֹשֶׁה, כְּד חָאבוּ יִשְׂרָאֵל, וְנַחֲיִת מִן טוּרָא דְּכַתִּיב, כִּי יִגְרַתִּי מִפְּנֵי הָאֵף וְהַחַמָּה.

875 תְּחוֹת אֵלִין, אֵית רוּחָא חַדָּא, דְּקֵיִימָא עַל כָּל אֵינוֹן מְאִרֵי דְּלִישְׁנָא בִּישָׂא, דְּכַד מִתְעַרֵי בְּנֵי נִשְׂא בְּלִישְׁנָא בִּישָׂא, אוּ הֵהוּא ב"נ דְּאֲתַעַרֵי בְּלִישְׁנָא בִּישָׂא, כְּדִין אֲתַעַר הָאֵי רוּחָא בִּישָׂא מִסְּאָבָא דְּלַעִילָא, דְּאֶקְרִי סַכְּסִיכָ"א. וְאִיהוּ שְׁאֵרֵי עַל הֵהוּא אֲתַעַרוּתָא דְּלִישְׁנָא בִּישָׂא, דְּשִׁאֲרֵי בֵּיהּ בְּנֵי נִשְׂא, וְאִיהוּ עָאֵל לַעִילָא, וְגַרְיִם בְּהֵהוּא אֲתַעַרוּ דְּלִישְׁנָא בִּישָׂא, מוֹתָא וְחַרְבָּא וְקְטוּלָא בְּעֵלְמָא. וְוִי לְאֵינוֹן דְּמִתְעַרֵי לְהָאֵי סְטְרָא בִּישָׂא, וְלֹא נְטְרֵי פּוּמְיִיהוּ וְלִישְׁנֵהוֹן, וְלֹא חֲשָׁשׁוּ עַל דָּא, וְלֹא יַדְעֵי דְּהָא בְּאֲתַעַרוּ דְּלִתְתָּא, תְּלִיָא אֲתַעַרוּ דְּלַעִילָא, בִּין לְטַב בִּין לְבִישׁ.

876 תָּא חֲזִי, כְּד הָאֵי אֲתַעַרוּ דְּלִישְׁנָא בִּישָׂא אֲתַעַר לְתַתָּא, כְּדִין הָאֵי נְחָשׁ עַקְלָתוֹן, סְלִיק קְשָׁקְשׁוּי, וְאוּקִים לֹון בְּסְלִיקוּ, וְאֲתַעַר מְרִישָׂא עַד רַגְלוּי. וְכַד קְשָׁקְשׁוּי סְלִיקוּ וּמִתְעַרֵי, כְּדִין כָּל גּוּפָא אֲתַעַר. קְשָׁקְשׁוּי, אֵלִין אֵינוֹן כָּל גְּרִדְיָנֵי נִימוּסִין דְּלְבַר.

877. They bestir to grab that evil word THE MAN SAID, and awaken the "piercing serpent" (Yeshayah 27:1), THE MALE SERPENT. Then the whole evil body of that serpent bestirs, from head to toe, to damage all the chambers of which we talked. Then all the scales on the skin come off, and the skin is shed and comes down. The body, WITHOUT SKIN AND SCALES, comes up aroused to be an accuser above.

878. Come and see: Though there is a set time for all the serpents in the world to shed their skin, NAMELY, EVERY SEVEN YEARS, NEVERTHELESS, they shed it only when the evil tongue is stirred below. Then the evil serpent above is aroused, and sheds its skin and scales. This goes up and that goes down, MEANING THAT THE BODY GOES UP AGAINST BINAH, AND THE SKIN AND SCALES COME OFF IT AND GO DOWN. This sloughing OF SKIN AND SCALES is difficult for the serpent, because it is separated from its spouse, NAMELY, THE SKIN AND SCALES ARE THE ASPECT OF MALCHUT OF THE SERPENT, THE SPOUSE OF THE SERPENT. WHY WOULD IT DO THIS - BE SEPARATED FROM ITS MALCHUT? BECAUSE if all were united, NAMELY, WITH MALCHUT, THE SKIN AND SCALES WHICH ARE THE ASPECT OF FIERCE JUDGMENT, the world would not have been able to bear it. IT IS THEREFORE THE CORRECTION OF THE WORLD. WITH ALL THAT, all this is caused by the arousal of the evil tongue below. THIS MEANS THAT THOUGH IT IS THE CORRECTION OF THE WORLD, IT IS NOT DONE OF ITS OWN, BUT CAUSED BY THE SIN OF SLANDER.

879. When the serpents below shed their skin, each one raises its voice, and arouses several serpents in that place called 'pit', where there are snakes. All of them gossip ABOUT THE WORLD, to arouse the great serpent to gossip about the world. All this is caused by the awakening of the evil tongue, which happens below.

880. In the same manner, whoever studies the Torah, many ANGELS called 'the holy tongue', are united and arouse that place called 'the holy tongue', NAMELY, the tongue that comes from holiness above, WHICH IS THE SECRET OF THE CENTRAL COLUMN, WHICH IS THE TIP (TONGUE) OF THE SCALES, THAT JOINS TOGETHER RIGHT AND LEFT, SO THAT HOLINESS WILL BE REVEALED IN THEM. Many sanctifications and holy beings are bestirred on all sides. Happy is the portion of the righteous, who caused sanctifications to be stirred above and below, the sanctification above, IN BINAH, and sanctification below, IN MALCHUT.

877 וּכְלָהּוּ מִתְעַרְי וְאֶחָדִין בְּהוּא מְלָה בִישָׁא, וּמִתְעַרְי לְגַבִּי הוּא נָחַשׁ בְּרִיחַ, בְּדִין כָּל גּוֹפֵא בִישָׁא, אֲתַעַר מִרִישִׁיה וְעַד רַגְלוּ, בְּכָל הַנִּי הֵיבְלִין דְּקָאֵמְרָן. וְכָל אֵינוֹן קִשְׁקִשִׁין בְּהוּא גְלָדָא, נַחְתִּין לְתַתָּא, וְהוּא גְלָדָא אֲתַפְּשֵׁט מִנִּיה וְנַחֲתִית לְתַתָּא. וְגוֹפֵא סְלִיק, וְאֲתַעַר לְמַהוּי דְּלְטוֹרָא לְעֵילָא.

878 תָּא חֲזִי, אֶף עַל גַּב דְּזִמְנָא קְבִיעָא אִיהוּ, לְכָל חֲוִינ דְּעֵלְמָא, לְאֲתַפְּשֵׁט מִשְׁכָּא דְּלְהוֹן, לָא מִתַּפְּשִׁי, אֲלָא בְּזִמְנָא דְּמִתְעַרְי בְּלִישְׁנָא בִישָׁא לְתַתָּא, וּכְדִין אֲתַעַר הוּא חֲוִיָּא בִישָׁא לְעֵילָא, וּפְשֵׁט מִשְׁכִּיָּה וְקִשְׁקִשׁוּ מִנִּיה. דָּא סְלִיק, וְדָא נַחֲתִית, וְקִשְׁיָא עֲלִיה הוּא אֲתַפְּשֵׁטוּתָא דְּקִשְׁקִשׁוּ בְּמִשְׁכִּיָּה מִכְּלָא. מַאי טַעְמָא. בְּגִין דְּאֲתַפְּרֵשׁ מְזוּוּגִיָּה. דְּאֲלֵמְלָא הוּא כְּלָא בַּחְבוּרָא חָדָא, לָא יְכַלִּין עֲלֵמִין לְמַסְבֵּל לֹן, וְכְלָא בְּגִין אֲתַעְרוּתָא דְּלִישְׁנָא בִישָׁא לְתַתָּא.

879 וְכַד חֲוִינ דְּלְתַתָּא מִתַּפְּשִׁי מִהוּא מִשְׁכָּא, בְּדִין כָּל חַד וְחַד יְהִיב קְלָא, וְאֲתַעַר לְכַמְה חֲוִינ דְּקִימִי בְּהוּא אֲתַר, דְּאֶקְרִי בּוֹר, דְּתַמֵּן כְּמַה נַחְשִׁין קִימִין. וְכְלָהּוּ דְּלְטוֹרִין, לְאֲתַעְרָא לְהַאי חֲוִיָּא רַבָּא, לְמַהוּי דְּלְטוֹרָא עַל עֵלְמָא. וְכְלָא בְּגִין הַאי אֲתַעְרוּ דְּלִישְׁנָא בִישָׁא, כַּד קִימָא אֲתַעְרוּתָא דִּילִיה לְתַתָּא.

880 בְּגוּוֹנָא דָּא, מֵאן דְּלַעֲי בְּאוּרִייתָא, כְּמַה אֵינוֹן דְּאֶקְרוּן לְשׁוֹן הַקֹּדֶשׁ, דְּמִתְחַבְּרָן וְאֲתַעְרִי אֲתַעְרוּתָא, לְהוּא אֲתַר דְּאֶקְרִי לְשׁוֹן הַקֹּדֶשׁ. לְשׁוֹן מִהוּא קֹדֶשׁ דְּלְעֵילָא. וְכַמְה קְדוּשׁוֹת וְקְדוּשִׁין מִתְעַרִּין מְכָל סְטְרִין. זְבָאָה חוֹלְקִיהוֹן דְּצְדִיקִיָּא, אֵינוֹן דְּגִרְמִי לְאֲתַעְרָא קְדוּשִׁין לְעֵילָא וְלְתַתָּא, קְדוּשָׁה דְּלְעֵילָא וְקְדוּשָׁה דְּלְתַתָּא.

881. Of this it is written, "You shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44). "You shall...sanctify yourselves" refers to the first water, called 'supernal water', NAMELY, THE SANCTIFICATION ABOVE, IN BINAH. And "you shall be holy" refers to the last water (fingerbowl water), NAMELY, THE SANCTIFICATION BELOW, WHICH IS MALCHUT. The food comes between the first and last water. Therefore, the food is not in the last water, MALCHUT, but in the first water, BINAH, because the first water comes from above, FROM BINAH, where food abides, AS ALL MOCHIN ARE FROM BINAH, but it is not in the last water, WHICH IS MALCHUT RECEIVING FROM BINAH, WHICH HAS NOTHING ON HER OWN. This secret was handed to the high holy men, happy is their portion in this world and in the World to Come.

881 ועל דא כתיב, והתקדשתם והייתם קדושים. והתקדשתם: אלו מים ראשונים. ואינן אתקרון מיין עלאין. והייתם קדושים: אלין מיין תתאין, ואקרון מים אחרונים. ומזון באמצע, בין מים ראשונים למים אחרונים. ועל דא מזון, לאו איהו במים אחרונים, אלא במים ראשונים. מים ראשונים מעילא דמזונא תליא ביה. ולא במים אחרונים. ורזא לקדישי עליונן אתויהיב. זכאה חולקיהון בעלמא דין, ובעלמא דאתי.

57. The fourth chamber of the Other Side, Debt, corresponding to the gruesome mud and a stone of stumbling
We learn that this chamber has to do with balancing the merits and sins of a person. The fourth chamber on the holy side is called 'merit' and holds a man's precepts or good deeds; the fourth chamber on the Other Side is called 'debt' and holds his sins. Then the scales are balanced on Rosh Hashanah, and one side or the other wins. If the scales tip to 'merit', the person is given life. If the scales tip to 'debt', he is delivered to death. If he is on the side of holiness God answers when he calls to Him. If he is on the side of defilement he has no one to answer him and he is far away from God. In this fourth chamber of the Other Side the 'strange Elohim' are found, and also everyone who incites men to prostitution and adultery. Rabbi Shimon tells us about the spirits called 'plague' and 'plague and pestilence'. He talks about how the unholy side is strengthened if the tables are not prepared properly on Shabbat eve. We learn that in this fourth chamber there are no children, no longevity and no sustenance. Rabbi Shimon reveals that those who curse arouse the serpent called "Leviathan, the crooked serpent," who brings curses on the world.

882. The fourth chamber is called 'debt'. This is the gruesome mud, corresponding to another name OF THE EVIL INCLINATION, a stumbling stone, and all is one. It is CALLED 'debt', BECAUSE all the sins of the world ARE THERE, NAMELY, the balancing of the sins, AS WILL BE EXPLAINED.

882 היכלא רביעאה. היכלא דא, איהו דאקרי חוב"ה. ודא איהו טיט היון, לקבל שמא אחרא דאקרי אבן מכשול, וכלא חד. איהו חוב"ה, בגין דתמן קיימי כל חובי דעלמא, אכרעותא דחובין.

883. For when men sin, all the complainants take the sins to put them in this chamber called 'debt'. As for all the precepts in the world, the holy angels, appointed over the merits in the world, take them and put them in the fourth chamber OF HOLINESS called 'merit', where the precepts of men abide. And the sins are in the other chamber called 'debt'. They are balanced on Rosh Hashanah, for "the Elohim has made the one as well as the other" (Kohelet 7:14), and according to the tipping of the scales by the precepts or sins, this or that side wins. IF THERE ARE MORE SINS, THE OTHER SIDE WINS, AND IF THERE ARE MORE PRECEPTS, THE HOLINESS WINS.

883 בגין דכד חבאן בני נשא, כל אינון גרדיני נימוסין, נטלין אינון חובין, ומנחי לון בהאי היכלא דאקרי חובה. וכל זכין דעלמא, בלהו מלאכין קדישין דממנן על זכוון דעלמא, בלהו נטלי לאינון זכוון, ואוקמי לון בהיכלא רביעאה דאקרי זכות, ותמן קיימי זכוון דבני נשא. וחובין קיימי בהיכלא אחרא, דאקרי חובה. ואתקלו כחדא ביומא דראש השנה כי גם את זה לעמת זה עשה האלהים. ולבתר דאכרעו זכין, או חובין, לסטרא דא, או לסטרא דא, הכי נצח.

884. Therefore, on the day of Rosh Hashanah, life and death depend upon these two sides, merit and debt. If the merits tip the scale to the side called 'merit', man is written on the side called 'life', since these two sides stand on that day, the one on that side, and the other on another side. If a man deserves it, and the merits win, he is written to life, as the holy side called 'merit' grasps him, and life grasps him and says: 'This one is mine, and was mine'. Then Man is written into life.

885. If the sins win, the unholy Other Side - called 'debt and death' - grasps him and says: 'This is mine, and was mine'. And then it is written that the man is his. This is what we learned, that on the day of Rosh Hashanah, a man is written to life or death. If he is written to the side of holiness, he is written to life. He abides there and cleaves to it. If he is written upon the Other Side, he abides by the side of defilement, and clings to it, WHICH IS DEATH. It is either to life or death, NAMELY, it is drawn from either this or that side.

886. Whenever he is on the side of holiness, all sacredness and purity cleave to him. He calls and the Holy One, blessed be He, sits and listens. Of him says the verse, "He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him. With long life I will satisfy him, and show him My salvation" (Tehilim 91:15). As long as he is on the unholy Other Side, all defilement, all sins and evils cling to him. He calls and there is no one to listen to him. He is far away from the Holy One, blessed be He. Of him it is written, "Salvation is far from the wicked" (Tehilim 119:155), and "even when you make many prayers, I will not hear" (Yeshayah 1:15).

887. This chamber is the dwelling place of all those called 'strange Elohim', because they are revealed here. ALSO, HERE ARE FOUND all those who incite men to the pleasures of this world, to prostitution, to delight in the pleasures of fornication. They pull them toward the pleasures and adulteries of the world, as we said.

884 וע"ד, ביומא דראש השנה, כד מתערין אלין תרין סטרין, זכות וחובה. ובהו תליין חיים ומות. אי זכיין אכרעו, לסטרא דא דאקרי זכות, אכתוב בר נש בההוא סטרא דאקרי חיים. בגין, דהני תרין סטרין קיימי בההוא יומא, דא בסטרא דא, ודא בסטרא דא. אי זכי ההוא בר נש, ונצחין אינון זכיין, הא אכתוב ההוא ב"נ לחיים. בגין דאחיד ביה האי סטרא קדישא, דאקרי זכות, וחיים אחיד ביה, ואמר דא דילי הוא, ודידי הוה, וכדין אכתוב ההוא ב"נ לחיים.

885 ואי נצחן חובין, האי סטרא אחרא מסאבא, דאקרי חובה ומות, אחיד ביה, אמר האי דידי הוא, ודידי הוי, וכדין אכתוב דאיהו דיליה. ודא הוא דתנינן, דהא ביומא דא דר"ה, אכתוב ב"נ, או לחיים או למיתה. אי אכתוב בסטרא דקדושה, אכתוב לחיים, ואתקיים תמן, ואתדבק ביה. ואי אכתוב בסטרא אחרא, אתקיים בסטרא דמסאבותא, ודביק ביה, ודא הוא הן לחיים הן למות. ואתמשך בהאי סטרא או בהאי סטרא.

886 כל זמנא דאיהו קיימא בסטרא דא דקדושה, כל קדושין וכל דכין מתדבקין ביה. יקרא וקודשא בריך הוא יתיב וישמע ליה, עליה כתיב יקראני ואענהו עמו אנכי בצרה אחלצהו ואכבדהו אורך ימים אשביעהו ואראהו בישועתי. וכל זמנא דאיהו קיימא בסטרא אחרא דמסאבא, כל מסאבו, וכל חובה, וכל בישין מתדבקן ביה. יקרא, ולית מאן דישמע ליה. מרחקא איהו מקודשא בריך הוא, עליה כתיב רחוק מרשעים ישועה וכתיב גם כי תרבו תפלה אינני שומע.

887 היכלא דא, איהו אתר דכל אינון דאקרון אלהים אחרים, בגין דאתגלוין הכא. וכל אינון דמפתו להו לבני נשא בענוגין דהאי עלמא, לאזנאה לאתענגא בענוגי נאופין דעלמא, ומשכי להו בתר ענוגין ונאופין דהאי עלמא, כדקאמרן.

888. In this chamber there is a powerful spirit, who has control over everyone. He, too, is called 'El', like the other SPIRIT OF THE FOURTH CHAMBER on the side of holiness. This is a strange El. He seduces the man who is occupied in the Torah, or stands in the synagogue. This powerful spirit seduces him, and THE MAN is thoughtful. THE SPIRIT says to him, 'Why are you standing here, it is better for you to go wherever people boast in front of others, go after pretty women, and take delight in the pleasures of the world'. Once a man is incited by him, all THE SPIRITS hover and follow him.

889. There are some other spirits under THE SAID SPIRIT. They all defile him in this world, and defile him in that world. These spirits are called 'steaming filth' (Heb. tzoa), as it is written, "go you (Heb. tze), say to it" (Yeshayah 30:22), FOR THEY TEMPT MAN TO GO OUT (HEB. LATZET) FROM THE SYNAGOGUE AND FROM HOLINESS, AND INTO THE PLEASURES OF THE WORLD. These are the grades that are always ready to defile, as we learned.

890. In the middle of the chamber there is another spirit called 'plague', from which comes out another spirit called 'plague of pestilence', ready to defile those of evil tongue more than they were defiled BY THE THIRD CHAMBER. This high plague is in charge over all the tables of Shabbat, for when Shabbat enters and THE TABLE is not properly set with the delights of Shabbat, thus slighting Shabbat, this plague receives these tables, empty of the delights of Shabbat, as we already said.

891. When the plague receives these tables, the complainants and accusers standing there all open and say, "For he loved cursing, and it came to him, and he delighted not in blessing, and it was far from him. And he clothed himself with cursing like his garment..." (Tehilim 109:17-18), "Let the creditor seize everything that he has...Let there be none to extend kindness to him..." (Ibid. 11-12).

892. We have established that on Shabbat eve, when the tables were given to the Evil Side, that evil unholy side strengthens, and that man is delivered to the OTHER Side. Woe to him, for being reduced from the side of holiness and given to the other unholy side. It is the same for the holiday meals.

888 בְּהַאי הִיכְלָא, אֲתַחְזִי חַד רַחָא שְׁלִיט תְּקִיפָא, דְּאִיהוּ עַל כְּלָהוּ, וְדָא אֶקְרִי אוּף הָכִי אֵל, כְּגוּוּנָא דְאַחְרָא דְבִסְטֵר קְרוּשָׁה. הָאִי אִיהוּ אֵל נְכִ"ר. וְדָא אִיהוּ דְמַפְתִּי לְבַר נֶשׁ דְּלַעֵי בְּאוּרִייתָא, אוּ דְקָאִים בְּבִי מְדַרְשָׁא. הָאִי רַחָא תְּקִיפָא מַפְתִּי לִיָּה, וְחָשִׁיב כְּמָה הִרְהוּרִין, וְאָמַר מָה אֶת קָאִים הֶכָא, טַב לָךְ לְמַהֲךְ בְּחַבּוּרַת אֵינּוֹן דְּגָאוּ עַל בְּנֵי נֶשָׂא, וְאֵינּוֹן דְּאֶזְלוּן בְּתַר נֶשִׁין שְׁמִירָאן, וּמַתְעַנְגִי בְּעַנּוּגֵי עֲלָמָא. כִּיּוֹן דַּב"נ אֲתַפְתִּי אֲבַתְרִיָּה, כְּדִין כְּלָהוּ שְׁטִין וְאֶזְלֵי וְאֲתַמְשַׁכָּאן אֲבַתְרִיָּה.

889 וְכְמָה אֵינּוֹן אֲחַרְגִין דְּקִיּוּמִין תְּחוּתִיָּה, וְכְלָהוּ מְסָאֲבֵי לִיָּה בְּהַאי עֲלָמָא, וּמְסָאֲבֵי לִיָּה בְּהַהוּא עֲלָמָא. וְאֵינּוֹן אֶקְרוּן צוּאָה רוּתַחַת דְּכַתִּיב צָא תֹאמַר לוֹ. אֵינּוֹן דְּרִגִין דְּקִיּוּמִין לְסָאֲבָא תְּדִיר, וְהָא אֲתַמַּר.

890 בְּאֲמַצְעִיתָא דְּהַאי הִיכְלָא, אֵיט רַחָא אַחְרָא, דְּאֶקְרִי נְגַע. וּמַהֲאִי נְפָקָא רַחָא אַחְרָא דְּאֶקְרִי נְגַע צָרַעַת. וְאִיהוּ קִיּוּמָא תְּדִיר, לְסָאֲבָא לְכָל אֵינּוֹן מֵאַרְיֵהוֹן דְּלִישְׁנָא בִישָׂא, יִתִּיר עַל כָּל מָה דְּמְסָאֲבִין לִיָּה. וְהַאי נְגַע עֲלָאָה, אִיהוּ מְמַנָּא עַל כָּל אֵינּוֹן פְּתוּרֵי דְּשַׁבְּתָא, דְּכַד עֵייל שַׁבְּתָא, וְלֹא אֲתַסְדְּרוּ בְּעַנּוּגָא דְּשַׁבְּתָא כְּדָקָא יֹאוּת, וְאֵינּוֹן קָא מְבִזֵי עַנּוּגָא דְּשַׁבְּתָא, הָאִי נְגַע נְטִיל לְאֵינּוֹן פְּתוּרֵי דְּלֹאוּ אֵינּוֹן בְּעַנּוּגָא דְּשַׁבְּתָא כְּדָקָא מְרָן.

891 וְכַד הָאִי נְטִיל לְאֵינּוֹן פְּתוּרֵי, כָּל אֵינּוֹן גְּרִדִּינֵי נִימוּסִין דְּקִיּוּמֵי בִיָּה, כְּלָהוּ פְּתַחֵי וְאֲמַרֵי, וַיֵּאָהֵב קָלְלָה וְתַבּוּאָהוּ וְלֹא חָפֵץ בְּבִרְכָה וְתִרְחַק מִמֶּנּוּ. וַיִּלְבַּשׁ וּגו'. יִנְקֵשׁ נוֹשָׂה לְכָל אֲשֶׁר לוֹ וּגו'. אֵל יְהִי לוֹ מוֹשֵׁךְ חֶסֶד וּגו'.

892 וְהָא אוּקִימָנָא, בְּהַהוּא לִילֵיא דְּשַׁבְּתָא, כְּד פְּתוּרֵי אֲתִיָּהִיבוּ לְהַהוּא סְטְרָא בִישָׂא, כְּדִין אֲתַתְּקֵף הַהוּא סְטְרָא בִישָׂא, מְסָאֲבָא, וְהַהוּא ב"נ אֲתַמְסֵר לְהַהוּא סְטְרָא. וּוִי לִיָּה דְּאֲתַגְרַע מֵהַהוּא סְטְרָא קְדִישָׂא, דְּמַהִימְנוּתָא. וְאֲתַפְקֵד בְּסְטְרָא אַחְרָא מְסָאֲבָא. כְּגוּוּנָא דָא בְּכָל אֵינּוֹן סְעוּדַתִּי דִּי"ט.

893. Here, in this chamber, is the opposite of children, longevity, and sustenance, MEANING THAT THESE THREE ARE WITHHELD FROM MEN. There are no CHILDREN, LONGEVITY, AND SUSTENANCE on the other, the holy fourth chamber, for they are extended from above. But here there are for evil, for when a man reaches this chamber, there is life to be consumed and children that are small, for from here comes the spirit that is appointed to be their accuser. There is food there, to be taken away from man. NAMELY, ALL THIS IS FOR THE WORSE. All depends on debt, NAMELY, SINS. Therefore, this chamber is called 'debt', as we learned.

894. From here emerges an unholy spirit called 'Ariya', together with thousands and tens of thousands, all called "who curse (Heb. orerei) the day," according to the verse, "let them curse it (him) who curse the day" (Iyov 3:8). This spirit and those with him are ready to take the word of a man who curses himself in anger. They arouse the serpent called, "Leviatan, the crooked serpent" (Yeshayah 27:1), so it would bring and awaken curses upon the world. This is the meaning of, "let them curse it who curse the day..."

895. Those who curse the day rule over the minutes and hours of the day, AND THEREFORE THEY ARE CALLED "WHO CURSE THE DAY." They take the words the man cursed himself by, whether in anger, or by oath, and with that word they arouse the slant serpent called 'Leviatan', to make him harm the world. Therefore, Job, in his grief, cursed his day, not his body, SO THEY WOULD NOT GRAB HIS WORDS, as it is written, "and cursed his day" (Iyov 3:1), and afterwards "let them curse it (him) who curse the day." May the Merciful One save us from the Evil Side and its Judgments, and from all that is evil.

893 הָכָא בְּהַאי הַיְכָלָא, בְּנֵי חַיִּי וּמְזוּנֵי בְּהַפּוּכָא אִיהוּ. וּבְהַהוּא הַיְכָלָא אַחְרָא קְדִישָׁא, לֹא קִיּוּמֵי תַלְתָּא אַלְיָן, וְתַלְיִין לְעִילָא, וְהָכָא קִיּוּמֵין לְבִישׁ. דְּכַד מְטִי ב"ג לְהַאי הַיְכָלָא, הָא תַמָּן קִיּוּמֵין חִיוּן לְשִׁיצָאָה לֹון. וְהָא תַמָּן בְּנִין כַּד אִינוּן זְעִירִין, מֵהָכָא נִפְקָא, בְּגִין לְאַתְמַנָּא קְטִיגוּרָא עֲלֵיהּ. וְהָא תַמָּן קִיּוּמֵין מְזוּנֵי, לְאַעְבְּרָא לֹון מְנִיָּה. וְכֹלָא תַלְיָא בְּחֻבָּה. וְעַל דָּא אַקְרִי הָאֵי הַיְכָלָא חֻבָּה. כְּמָה דְאַתְמַר.

894 וּמֵהָכָא נִפְקָא חַד רוּחָא מְסָאבָא, דְאַקְרִי אַרִיָּא. וְכְמָה אֶלְף וּרְבָבָן עַמִּיָּה, וְכֹלָהוּ אַקְרוּן אֹרְרֵי יוֹם, כַּד"א יִקְבְּהוּ אֹרְרֵי יוֹם. וְהָאֵי רוּחָא וְכֹל אִינוּן דְעַמִּיָּה, בְּלָהוּ קִיּוּמֵי לְנִטְלָא הֵהִיא מְלָה דְלִיּוּט בַר נֶשׁ גְּרַמִּיָּה בְרוּגְזָה, וְאַלְיָן מִתְעַרֵי לְהַאי חֻוּא, דְאַקְרִי לוּיְתָן נַחֲשׁ עַקְלָתוֹן, בְּגִין לְאַיִתְתָּא וּלְאַתְעַרָא לוּוֹטִין עַל עֲלָמָא, הַה"ד יִקְבְּהוּ אֹרְרֵי יוֹם וְגו'.

895 וְאַלְיָן אֹרְרֵי יוֹם, שְׁלִטִין עַל רְגַעֵי וְשַׁעֲתֵי דְיוֹמָא, וְנִטְלֵי אִינוּן מוּלִין דְלִיּוּט בַר נֶשׁ גְּרַמִּיָּה, בֵּין בְּרוּגְזָא, בֵּין בְּאוּמָאָה, וּבְהֵיָא מְלָה, מִתְעַרֵי לְהַאי נַחֲשׁ עַקְלָתוֹן, דְאַקְרִי לוּיְתָן, בְּגִין לְקִיּוּמָא לִיָּה לְחַבְלָא לְעֲלָמָא. וְעַל דָּא לִיּוּט אִיּוּב יוּמִיָּה בְצַעְרִיָּה, וְלֹא גּוּפִיָּה. דְכְתִיב וַיִּקְלַל אֶת יוֹמוֹ בְּתַחֲלָה, וּלְבַתֵּר יִקְבְּהוּ אֹרְרֵי יוֹם. רַחֲמֵנָא לִישׁוּבָן מְסַטְרָא בִישָׁא, וּמִתּוֹקְפוּי. וּמְכַל מְלָה בִישָׁא.

58. The fifth chamber of the Other Side, Sheol, corresponding to the name 'uncircumcised'

Rabbi Shimon tells us that the chief in charge of the fifth chamber, named 'enmity,' has a duty to stir up accusations in the world. There is another spirit in this chamber called 'robber'. All those who rob, who corrupt and destroy, and who kill by sword and spear emerge from this chamber and take their nourishment from it. We learn of spirits called 'spoilage' and 'famine'. As long as people do acts of kindness and give others food and drink these spirits are pushed away, but when Yisrael does not do acts of kindness the two spirits attack Yisrael. Rabbi Shimon tells how these spirits are also called 'foreskin', and are under the command of the spirit called 'Gezar Dinaya', or 'verdict'. 'Verdict' puts people in Sheol when they do not observe the sign of the holy covenant by having their sons circumcised. We are told of another spirit, 'Afrira', ashes of dust, who seduces people to stray from the path of truth. Lastly Rabbi Shimon explains the difference between 'first water' and 'last water,' or 'precept' and 'debt'. He says that Yisrael is blessed when God purifies them with supernal clean water.

896. The fifth chamber is called 'Sheol', corresponding to the name of the Evil Inclination, uncircumcised, which we explained to be the secret of the foreskin. In this chamber there is one opening, and a chief in charge over it. The duty of this chief is to stir up accusations upon the world. This spirit is called 'enmity', after the name of the opening, enmity. This is understood from the verse, "and I will put enmity between you and the woman..." (Beresheet 3:15).

897. There is a spirit in this chamber who rules everything. He is called 'robber' (Heb. shoded), and is a "wasting (Heb. shod) and destruction" (Yeshayah 59:7). This robber abides in the high mountains between rocks and mountains. From this chamber all the robbers suck, who corrupt and destroy; from here emerge those who kill by sword and spear, who go after "the bright blade of a revolving sword" (Beresheet 3:24), to exterminate everything.

898. From this spirit comes out another spirit called 'spoilage'. When famine has sway in the world, the spirit called 'spoilage' joins another spirit called 'famine'. They go about the world, as adversaries to men. This is the meaning of the verse, "at destruction and famine you shall laugh" (Iyov 5:24). They accuse men and rob all. The one is called 'spoilage', for haunting the high mountains, and robbing, destroying and wasting everything. Then he comes back to rob men, and they die of weakness, THAT HE CAUSES THEM. When people eat but are not satiated, it is due to him.

899. At that time, whoever does an act of kindness by men, and gives them food and drink, he is worthy of pushing these two spirits out, so they will have no power over the world. But when Yisrael do no kindness by men, and the other nations do kindness in the world, then these two spirits temper their business WITH THE NATIONS, and attack Yisrael, since then the Other Side becomes stronger and Yisrael are subjugated.

896 הַיְכָלָא חֲמִישָׁאָה. הַיְכָלָא דָא, אִיהוּ הַיְכָלָא דְאֶקְרִי שְׂאוּ"ל, לְקַבֵּל הַהוּא שְׂמָא דְאֶקְרִי עָרֵל, וְהָא אוֹקִימָנָא דְדָא אִיהוּ רְזָא דְעָרְלָה. בְּהַאי הַיְכָלָא, אֵית חַד פְּתַחָא, וְחַד מְמָנָא עֲלֵיהּ. וְדָא אִיהוּ מְמָנָא לְאַתְעָרָא תְדִיר קְטְרוּגָא עַל עֲלָמָא, וְהָא רַחָא אֶקְרִי אִיב"ה, בְּגִין דְשְׂמָא דְהָא פְּתַחָא אִיב"ה שְׁמִיָה, וְסִימְנִיךְ וְאִיבָה אֲשִׁית בֵּינְךְ וּבֵין הָאִשָּׁה וְגו'.

897 בְּהַאי הַיְכָלָא קְוִימָא חַד רַחָא דְשְׁלִיט עַל כְּלָא, וְהָא אֶקְרִי שׂוֹד"ד. וְאִיהוּ שׂוֹד וְשֹׁבֵר. וְדָא הוּא שׂוֹדֵד בְּטוּרֵי רְמָאִי, גּוֹ טְנָרִין וְטוּרִין. מִהַיְכָלָא דָא יִנְקִי כָל אִינוּן מְשַׁדְדֵי וּמְשַׁצֵי בְּחַרְבָּנִין. וּמִהֲבָא נְפָקִין, כָּל אִינוּן דְקָטְלֵי בְּסִיפִין וְרוּמָחִין, וְאִזְלוּן בְּתַר לְהַט חַרְבַּי הַמְתַּהֲפֶכֶת לְשִׁיצָאָה כְּלָא.

898 מִהָאִי נְפִיק רַחָא אַחְרָא, וְאֶקְרִי שׂוֹד. וְכֵד שְׁלִיט בְּפָנָא עַל עֲלָמָא, הָאִי רַחָא דְאֶקְרִי שׂוֹד"ד, אִיהוּ אֲשַׁתְּכַח. וְרוּחָא אַחְרָא אֲשַׁתְּתַף עִמֵּיהּ, דְאֶקְרִי כְּפ"ן. וְאֵלִין אֲזִלֵי בְּעֲלָמָא, וּמְשַׁתְּכֵי לְקַבֵּל בְּנֵי נְשָׂא, וְהִינּוּ דְכְּתִיב, לְשׂוֹד וּלְכַפֵּן תִּשְׁחַק. וְאֵלִין עֲבָדִין קְטְרוּגָא לְבָנֵי נְשָׂא, וּמְשַׁדְדֵי לְכָלָא. חַד דְאֶקְרִי שׂוֹד, דְבְתַר דְאִזְלֵי בְּגוֹ טוּרִין רְמָאִין, וְשַׁדִּיד וְחָרִיב וְשַׁצֵי כְּלָא. כְּדִין תְּב וְשַׁדִּיד לְבָנֵי נְשָׂא, וּמִתִּין בְּחוּלְשָׁא דִילֵיהּ. וְכֵד אֲכִלֵי בְּנֵי נְשָׂא, לָא שְׂבַעִין, בְּגִין דְאִיהוּ שְׁלֵטָא בְּעֲלָמָא.

899 וּבְהָהוּא זְמָנָא, מֵאֵן דְעֲבִיד חָסֵד עִם בְּנֵי נְשָׂא, וְיַהֲיִיב לֹון לְמִיכָל וּלְמִשְׁתֵּי, כְּדָאִי אִיהוּ לְדַחֲוִיא לֹון לְאֵלִין תְּרִין רַחֲזִין לְבַר, דְלָא שְׁלֵטֵי בְּעֲלָמָא. וְכֵד יִשְׂרָאֵל לָא עֲבָדֵי חָסֵד עִם בְּנֵי נְשָׂא, וְשָׂאֵר עַמִּין עֲבָדֵי חָסֵד בְּעֲלָמָא. כְּדִין אֵלִין תְּרִין רַחֲזִין מִתְּבַסְמִין מְלִוּיָהוּ, וּמִתְקַמֵי עֲלֵיהוּ דִישְׂרָאֵל. בְּגִין דְהָא כְּדִין אַתְקַף הַהוּא סְטְרָא אַחְרָא, וְיִשְׂרָאֵל אַתְכַפְּוּיִן.

900. When Yisrael are kind, the Other Side is subdued and weakens, and the side of holiness gathers strength. But when Yisrael are not aroused to do kindness, the two spirits turn to subdue Yisrael and all the blessings flowing from the right side above, the other nations suckle them. This is WHAT THE SHECHINAH SAID: "they made me keeper of the vineyards" (Shir Hashirim 1:6), which are the other nations. "But my own vineyard I have not kept" (Ibid.), which is Yisrael, CALLED 'THE SHECHINAH'S VINEYARD', for the other nations took THE SHECHINAH in their midst, by the kindness they do by men. And Yisrael keep her away, for they are not kind as the rest of the nations.

901. Under these spirits are those called 'foreskin', the foreskin of the shoot, the foreskin of the branch. Above them there is a chieftain called 'Gezar Dinaya' (Eng. 'verdict'). He is appointed over those who do not observe the years of foreskin of trees, and those who delay the circumcision of their sons. For that the serpent wanted to kill the son of Moses, until Tziporah circumcised him, as it is written, "and cut off the foreskin of her son..." (Shemot 4:25).

902. This spirit is in charge over men who corrupt their ways, and do not care for the glory of their Master, by observing the sign of the Holy Covenant. THIS SPIRIT puts them in Gehenom, in the place called 'Sheol' and perdition (Heb. Avadon), where they are sentenced, as we explained here.

903. In the middle of this chamber there is another spirit, standing and lurking by the ways and paths, to look for those who transgress the words of the Torah, and to bring hatred between MEN below and above, for the whole chamber is enmity.

904. This one and all the others are in the habit of being friendly toward people and seducing them to stray from the path of truth and follow them. Then they kill them, and they are dead in both worlds, as it is written, "but her end is bitter as wormwood, sharp as a two-edged sword" (Mishlei 5:4).

900 וְכַד יִשְׂרָאֵל עֲבָדֵי חֶסֶד, אֶתְכַפֵּיאוּ הוּא סְטָרָא אַחְרָא וְאֶתְחַלְשׁ, וְסְטָרָא דְקְרוּשָׁה אֶתְקַף. וְכַד יִשְׂרָאֵל לֹא מִתְעָרֵי בְּחֶסֶד, אֵינּוֹן תְּרִין רוּחִין מִתְהַפְּכֵי לְאַכְפֵּיאוּ לֹון לְיִשְׂרָאֵל, וְכַדִּין אֵינּוֹן בְּרַכְּאֵן דְּנַחְתֵי מְלַעִילָא, מְסִטֵר יְמִינָא, יְנַקִּי לֹון שְׂאֵר עֲמִין. וְהָה"ד שְׁמוּנֵי נוֹטְרָה אֶת הַכְרָמִים, אֵלִין שְׂאֵר עֲמִין. בְּרַמֵי שְׁלֵי לֹא נֹטְרָתִי, אֵלִין יִשְׂרָאֵל. בְּגִין דְּשְׂאֵר עֲמִין מְשַׁכֵּי לִיה בְּגוּוֹיָהּ, בְּאֵינּוֹן חֶסְדִים דְּעֲבָדִין עִם בְּנֵי נֶשָׂא. וְיִשְׂרָאֵל מְרַחֵקֵן לִיה מְגוּוֹיָהּ, בְּגִין דְּלֹא מְשַׁתְּדֵלֵי בְּאֵינּוֹן חֶסְדִים כְּשְׂאֵר עֲמִין.

901 וְתַחֲוֹת אֵלִין רוּחִין, קֵינִינֵן כָּל אֵינּוֹן דְּאֶקְרוּן עֶרְלָה. זְמוּרֵי עֶרְלָה, עֲנִפֵי עֶרְלָה. וְעִילָא מְנַהוּן חַד מְמַנָּא, דְּאֶקְרִי גְזֹר דִּינָיָא. וְהָאֵי אִיהוּ קֵינִימָא עַל כָּל אֵינּוֹן דְּלֹא נֹטְרֵי שְׁנֵי עֶרְלָה דְּאֵילָנָא. וְעַל כָּל אֵינּוֹן, דְּמַעַכְבֵּי אֶת קֵינִימָא לְבְרוּיָהּ. וְעַל דָּא, בְּעָא חוּיָא לְקַטְלָא לְבְרוּיָה דְּמִשָּׁה. עַד דְּגִזְרַת לִיה צְפוּרָה, דְּכַתִּיב וְתַקַּח צְפוּרָה צֶר וְתִכְרַת אֶת עֶרְלַת בְּנֵהּ וְגו'.

902 וְהָאֵי רוּחָא, מְמַנָּא עַל בְּנֵי נֶשָׂא דְּמַחְבְּלֵי אֶרְחֻיָּהּ, וְלֹא חִיּוּשֵׁי לִיקְרָא דְּמֵאֲרִיָּהּ, לְמִיטֵר אֶת קֵינִימָא קְדִישָׁא. וְהָאֵי אֵעִיל לֹון לְגִיָּהֶם, לְהֵוּא אֶתְר דְּאֶקְרִי שְׂאוּל וְאַבְדוֹן, וְאֶתְדִן תַּמָּן, כְּמָה דְּאוּקִימָנָא הֶכָּא.

903 בְּהָאֵי הֵיכְלָא לְגוּ בְּאֶמְצַעִיתָא, קֵינִימָא חַד רוּחָא, דְּאִיהוּ קֵינִימָא וְכַמִּין עַל אוּרְחִין וְשְׁבִילִין, לְמַחְמֵי לְכָל אֵינּוֹן דְּעֲבָרִין עַל פְּתַגְמֵי אוּרִיָּיתָא. בְּרֵי לְמִיעַל דְּבָבוּ, בֵּין תַּתָּא לְעִילָא. בְּגִין דְּכָל הָאֵי הֵיכְלָא אֵיבָה אִיהוּ.

904 הָאֵי וְכָל אֵינּוֹן אַחְרָנִין, כְּלָהּ קֵינִימִין לְאַחְזָאָה אֲנַפִּין נְהִירִין לְבְנֵי נֶשָׂא, וְלִמְפַתֵּי לְהוּ, בְּגִין דִּיִּסְטוֹן מֵאֲרַח קְשׁוּט, וְלֵאמְשַׁכָּא לֹון אֶבְתְּרִיָּהּ, וְלִבְתֵּר אֵינּוֹן קְטִלֵי לֹון, וְיִמוּתוֹן בְּתִרִין עֲלִמִין. דְּכַתִּיב, וְאַחֲרִיתָהּ מָרָה כְּלַעְנָה חֲדָה כְּחָרֵב פִּיּוֹת.

905. This spirit is called 'Afrira', ashes of dust. He has no offspring, nor fruit in the world, since he is made of ashes of dust. Though he is called by that name, he is not of the holy soil which bears fruit, called "dust (Heb. afrot) of gold" (Iyov 28:6), but of "the ashes (Heb. afar) of the burnt purification" (Bemidbar 19:17), FOR ASHES ARE CALLED 'DUST'. He is "the ashes of the burnt purification," the indication IN THIS VERSE, comes in two versions, the one because that spirit is included within the purification (Heb. chatat) of sin, which is the secret of the powerful serpent CALLED BY THAT NAME. The other is when the man commits sin (Heb. chatat) and strengthens the dust, so it rules the world.

906. This SPIRIT CALLED 'DUST', is included within "the bitter water that causes the curse" (Bemidbar 5:18). Therefore the woman, who has gone astray from her husband and behaved as a harlot, should be given a drink of the water that comprises the dust of the ground of the Tabernacle. That dust comes from the place called 'ground', WHICH IS THE ASPECT OF BRIYAH, AND BRIYAH is called 'the ground of the Tabernacle', WHICH IS MALCHUT OF ATZILUT CALLED 'TABERNACLE'. The dust, WHICH IS THIS SPIRIT, comes of the same ground. For that reason the priest should give the woman a drink in that manner, TO PUT DUST OF THE GROUND INSIDE THE WATER. All that is a supernal allusion.

907. Happy is the portion of Yisrael, for the Holy One, blessed be He, purifies them with supernal, clean water, NAMELY, THE WATER OF BINAH, as it is written, "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25). We explained about clean water, when we talked OF THE DIFFERENCE between first water and last water. And though we explained there, THAT FIRST WATER IS OF BINAH AND LAST WATER FROM MALCHUT, SO first water is considered a precept, WHICH IS MALCHUT, and last water a debt. We expounded upon the two sides, that THE SUPERNAL WATER is of the side of holiness called 'precept', and the LAST WATER is called 'debt', which is the Other Side IN THIS CHAMBER. For that reason the Other Side takes its share of that water. Of this the verse says, "Then will I sprinkle clean water upon you, and you shall be clean."

905 הַאִי רוּחָא, אִיהוּ אַקְרִי אַפְרִירָא. עֶפְרָא דְקִיטְמָא. דְּלֵא עֵבִיד תּוֹלְדִין וְאִיבִין לְעֵלְמִין, בְּגִין דְּהֵאִי אִיהוּ עֶפְרָא דְקִיטְמָא. וְאֵע"ג דְּאֶקְרִי עֶפְרָא, לֹא אִיהוּ עֶפְרָא קְדִישָׁא, דְּעֵבִיד אִיבִין, וְאֶקְרִי עֶפְרוֹת זָהָב. אֲלֵא כְּמָה דְּאֵת אָמַר, מֵעֶפְרָא שְׂרַפְתָּ הַחֲטָאֵת. וְדָא הוּא עֶפְרָא שְׂרַפְתָּ הַחֲטָאֵת, וְסִימְנָא דָּא אֲתִיא בְּתֵרִין סְטָרִין. חַד, בְּגִין דְּאִיהוּ כְּלִיל בְּהֵאִי חֲטָאֵת, רְזָא דְּהֵוּא חוּיָא תְּקִיפָא. וְחַד, דְּכַד ב"ג עֵבִיד חֲטָאֵת, אִיהוּ אֲתִקִּיף לְהֵאִי עֶפְרָא, וְשִׁלְטָא בְּעֵלְמָא.

906 וְהֵאִי אִיהוּ כְּלִיל בְּמֵי הַמְּרִים הַמְּאָרְרִים, וְע"ד, אֶצְטְרִיךְ לְאַנְתּוֹ דְּאַסְטִיאת תְּחוֹת בְּעֵלְהָ, וְעֵבֶרְתָּ עוֹבְדָא דְּאֵשֶׁת זְנוּנִים, לְאַשְׁקָאָה לָהּ מִיָּא כְּלִילָן בְּעֶפְרָא, דְּאִיהוּ מְקַרְקַע הַמְּשָׁכָן. וְהֵאִי עֶפְרָא אִיהוּ מֵהֵוּא אֲתַר דְּאֶקְרִי קְרַקַּע וְהֵוּא אֶקְרִי קְרַקַּע דְּהֵוּא מְשָׁכָן. וְהֵאִי עֶפְרָא מֵהֵוּא קְרַקַּע אִיהוּ. וּבג"כ, אֶצְטְרִיךְ כְּהֵנָּא לְאַשְׁקָאָה לְהֵאִי אֲתַתָּא, כְּגוּוֹנָא דָּא. וְכֹלָא אִיהוּ בְּרַמְיָא עֲלָאָה.

907 זְכָאָה חוֹלְקֵהוֹן דִּישְׂרָאֵל, דְּקוֹדֶשׁא בְּרִיךְ הוּא מְדַכֵּי לוֹן בְּמִיּוּן דְּכֵיּוּן עֲלֵאִין דְּכְתִיב וּזְרַקְתִּי עֲלֵיכֶם מֵיִם טְהוּרִים וְטַהַרְתֶּם. מֵיִם טְהוּרִים הָא אֲמַרְן, בֵּין מֵיִם רֵאשׁוּנִים לְמֵיִם אַחְרוּנִים. וְאֵע"ג דְּהֵא אֹקִימְנָא, מֵיִם רֵאשׁוּנִים מְצוּהָ, הֵכִי אֲתַקְרוּן. וּמֵיִם אַחְרוּנִים חוֹבָה הֵכִי נְמִי אֲתַקְרוּן, וְהֵא אֹקִימְנָא עַל תְּרִין סְטָרִין אֵלִין, דָּא סְטָרָא דְּקְדוּשָׁה אֲתַקְרִי מְצוּהָ. וְדָא סְטָרָא אַחְרָא, אֲתַקְרִי חוֹבָה. וּבג"כ חוֹלְקִיָּה נְטִל בְּהֵוּא מִיָּא, וְע"ד כְּתִיב, וּזְרַקְתִּי עֲלֵיכֶם מֵיִם טְהוּרִים וְטַהַרְתֶּם.

59. The sixth chamber, evil, corresponding to the name 'shadow of death'

Rabbi Shimon describes the openings to the sixth chamber: 'death', 'evil', 'shadow of death' and 'somber'. These four openings cause evil, and this particular chamber comprises all the other chambers of defilement as well. Here all the evil lusts are found that cause people to be denied the World to Come. The chamber also includes all the pleasure of the fools, the heartless and the witless. Rabbi Shimon describes the meaning of: "but her end is bitter as wormwood," telling us that when a man succumbs to temptation he is punished by 'the harlot' who spills bitter drops into his mouth that then rip the soul away, cause his death and make his face become green and putrid. We learn next of the results of vanity. Rabbi Shimon offers two explanations of the verse: "I have had to sacrifice peace offerings," and talks about the fate of adulterers. He concludes by saying that when men take their pleasures in the world the good inclination stays away from them and eventually they are judged. The righteous are happy in this world and in the World to Come.

908. The sixth chamber stands above the rest of the lower chambers. There are four openings to this chamber: one is called 'death', one 'evil', one 'shadow of death' and the last one 'somber'. These four openings are there to cause evil, and comprise everything, FOR SINCE IT CORRESPONDS TO THE HOLY CHAMBER OF TIFERET, WHICH INCLUDES ALL THE OTHER SIX CHAMBERS CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, SO THIS CHAMBER OF DEFILEMENT INCLUDES ALL THE CHAMBERS OF DEFILEMENT.

909. As there are on the side of holiness, in the secret of the Faith, four openings to the four sides, connected to each other, all of them holy, so it is down here. When they are united and joined with each other in this chamber, then this chamber is called 'a roomy house', as it is written, "a brawling woman in a roomy house" (Mishlei 21:9). This chamber is there to cause evil always.

910. It is written of this chamber, "but the kisses of the enemy are profuse" (Mishlei 27:6), for here abide all the evil kisses and evil lusts, and all the pleasures of the body in this world, for which delights man is driven from this world and the World to Come. Of this chamber the verse says, "For the lips of a strange woman drip honey..." (Mishlei 5:3). THESE DEFILED KISSES AND PLEASURES HERE CORRESPOND TO THE KISSES AND DELIGHTS OF THE SIXTH CHAMBER OF HOLINESS.

911. There is a spirit in this chamber in charge of all those below, that adornments of beauty more than the chambers BENEATH IT. The feet of fools are trapped in this chamber, of which the verse says, "Lust not after her beauty in your heart, nor let her take you with her eyelids" (Mishlei 6:25).

912. All the lusts in the world are from this chamber, and all the pleasure of the fools, the heartless and the witless, as it is written, "and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner... in the twilight, in the evening" (Mishlei 7:7-8). Then his feet approach this chamber, which comprises all those below it, BEING THE CHAMBER OF TIFERET OF DEFILEMENT, WHICH INCLUDES ALL THE SIX DIRECTIONS. Then "behold, there met him a woman with the attire (Heb. sheett) of a harlot, and wily of heart" (Ibid. 10). The word 'sheett' refers to this sixth (Heb. shtit) chamber in number. Here stands the harlot to seduce the fools.

908 היכלא שתיטאה. היכלא דא, קיימא עלאה, על כל אינון שאר היכלין תתאין. ארבע פתחין, אית להיכלא דא. חר, אקרי מות. וחר, אקרי רע. וחר, אקרי צלמו"ת. וחר, אקרי אפ"ל. אלון ארבע פתחין, קיימין תדיר לאבאשא. אלון אינון כללא דכלא.

909 כמה דאית בסטרא דקדושה, ברזא דמהימנותא, ארבע פתחין לארבע סטרין, דמתקשרן דא בדא, וכלהו קדישין. הכי נמי לתתא, הכא. וכד אלון מתקשרן ומתחברן דא עם דא בחדא, בהיכלא דא, כדין אקרי בית חבר. כמה דאת אמר, מאשת מדינים ובית חבר. והאי היכלא, קיימא לאבאשא תדיר.

910 על האי היכלא כתיב, ונעתרות נשיקות שונא, בגין דהכא קיימן, כל אינון נשיקין בישין, ותיאובתין בישין, וכל עדונין דגופא דהאי עלמא, די באינון עדונין אתתרך בר נש מהאי עלמא, ומעלמא דאתי. ועל האי היכלא כתיב, כי נפת תטפנה שפתי זרה וגו'.

911 בהאי היכלא, קיימא חר רוחא, דאיהו ממנא על כל אלון דלתתא, ואיהו כללא על כל שאר רוחין. האי היכלא, מתקשטא בקשטוי דשפירו, על כל אינון היכלין. בהיכלא דא, מתלכדי רגלייהו דטפשי. על האי היכלא כתיב, אל תחמוד יפיה בלבבך ואל תקחך בעפעפיה.

912 בהאי היכלא, תליין כל תיאובתין דעלמא. וכל אינון ענוגין דטפשי, חסרי לבא, חסרי דעתא. כד"א וארא בפתאים אבינה בבנים נער. חסר לב. עובר בשוק אצל פנה וגו'. בנשף בערב יום וגו'. וכדין אתקריבו רגלוי להאי היכלא, דאיהו כללא דכלהו תתאין. כדין, והנה אשה לקראתו שית זונה ונצורת לב. שית, דא איהו האי היכלא, דאיהו שתיטאי לכל שאר היכלין. והכא קיימא זונה, לאפתאה לטפשיאין.

913. In this chamber THE HARLOT resides yet resides not, for she comes down to seduce, then goes up and blames, as it is written, "her feet do not remain in her house: now she is outside," WHEN SHE COMES DOWN TO SEDUCE, "now in the streets" when she goes up TO BLAME, "and she lies in wait at every corner" (Ibid. 11-12), to take his soul away, NAMELY, TO KILL HIM.

914. It is further written, "So she caught hold of him, and kissed him" (Ibid. 13). These are defiling kisses, to mislead people to follow her, for here is the place of all the evil kisses and strange harlotries, which are sweet for the moment, and woe to their ending, as it is written, "and her mouth is smoother than oil" (Mishlei 5:3).

915. It is also written, "but her end is bitter as wormwood" (Ibid. 4). HE ASKS: What is the meaning of "bitter as wormwood"? HE ANSWERS: When a man is tempted by her in this world, when his time arrives to pass away from this world, she is upon him, arrayed before him in a garment of a body of fire, a sharp sword in her hand, with three drops in it.

916. We explained that one of the drops OF THE SWORD is bitter, and when she spills it in a man's mouth, it enters his bowels, and the soul is confused. The drop travels within the body and plucks the soul from its place, and does not let it return. THE DROP is bitter as wormwood, and man tastes bitterness instead of the sweetness he savored in this world when he was attracted to her. She throws at him another drop, and the soul leaves, and the man dies. She then tosses yet another drop and his face becomes green and putrid. THE REASON THE SOUL LEAVES IS because the soul is sacred, and when the Other Side has power over it, it runs away from it, not to be with it.

917. For that reason, as man clings with evil kisses in this world, also at this time, if he followed her in this world and left the holy side, the soul does not come back to the holy place, for since he went after her in this world, she now has control over his soul, and the soul leaves the body by ropes, as we explained. All that is caused by the sweet kisses she gave him in this world, and later, at that hour, he finds them bitter. Of this IT IS WRITTEN, "So she caught hold of him, and kissed him" (Mishlei 7:13) in this world, as we explained.

913 בְּהַאי הֵיכְלָא קַיִמָּא וְלֹא קַיִמָּא. נַחְתָּא וּמַתָּא, סִלְקָא וְאַסְטִיאת. כַּד"א בְּבֵיתָהּ לֹא יִשְׁכְּנוּ רַגְלֶיהָ. פַּעַם בַּחוּץ פַּעַם בְּרַחוּבוֹת, כַּד סִלְקָא לְעִילָא. וְאַצֵּל כָּל פְּנֵה תַּאֲרוֹב כַּד נָטִיל נִשְׁמַתָּא.

914 מֵה בְּתִיב, וְהַחֲזִיקָהּ בּוֹ וְנִשְׁקָה לּוֹ. אֵלִין אֵינּוֹן נְשִׁיקִין, לְסַאבָּא, וְלֹאטְעָאָהּ בְּנֵי נֶשָׂא אַבְתְּרָהּ. בְּגִין דְּהֵכָא, אִיהוּ אַתְרֵהּ דְּכָל אֵינּוֹן נְשִׁיקִין בִּישׁוּן, וּמִכָּל זְנוּגִים נּוֹכְרָאִין, דְּאֵינּוֹן מְתִיקִין לְפּוּם שַׁעְתָּא. וְוִי לְסוּפִיָּהּ, כְּמָה דְּכְתִיב וְחָלַק מִשְׁמֵן חֶבֶה.

915 וְכְתִיב וְאַחֲרִיתָהּ מָרָה כְּלַעְנָה. מֵאֵי מָרָה כְּלַעְנָה. אֵלָא, כַּד ב"נ אֲתַפְתָּא אַבְתְּרָהּ בְּהַאי עֲלָמָא, וּמֵטָא זְמַנִּיהָ לְאַסְתְּלֵקָא מֵהַאי עֲלָמָא, אִיהִי קַיִמָּא עֲלֵיהּ דְּב"נ, וְאַתְגְּלִימַת קַמִּיהָ בְּגִלְמָא דְּגוּפָא דְּאִשָּׁא וְחֲרַבָּא שִׁינָנָא בִּידָהּ, וְתִלַּת טִיפִין בַּהּ.

916 וְאוּקְמוּהָ, וְבַה טְפָה חֲדָא, מֵאֵינּוֹן טִיפִין דְּאִיהִי מְרִירָא, וּבְשַׁעְתָּא דְּאֵטִיל לָהּ לְפּוּמִיהָ דְּב"נ, עָאל בְּמַעוּי. וְכַדִּין נִשְׁמַתָּא אַתְּבַלְבְּלָא, וְהֵיא טִיפָה שְׂטִיָּא וְאוֹלַת בְּגוּ גּוּפָא, וְאַעְקַרְתָּ לָהּ לְנִשְׁמַתָּא מֵאַתְרָהּ, וְלֹא שְׂבִיק לָהּ לְנִשְׁמַתָּא אַתְרֵהּ לְמִיתָב, וְאִיהִי מָרָה כְּלַעְנָה, וְאַטְעִים לָהּ ב"נ בְּמְרִירוֹ, חֲלָף הֵהוּא מְתִיקָא, דְּטַעְמוֹ בַּהּ בְּהַאי עֲלָמָא, כַּד אַתְּמַשְׁכוּ בְּתָרָהּ, לְבַתְרֵהּ אֲשֵׁרֵי טְפָה אַחְרָא, וְנִשְׁמַתָּא נְפַקַּת, וּמִית ב"נ. וְלְבַתְרֵהּ אֲשֵׁרֵי טִיפָה אַחְרָא, וְיִרוּקִין אֲנָפוּי, וְאַבְאִישׁ. בְּגִין דְּנִשְׁמַתָּא הִיא קְדִישָׁא, וְכַד שְׁלֵטָא עָלֶיהָ דָּא סְטְרָא אַחְרָא מְסַאבָּא, עַקְרַת מְקַמִּיהָ, וְלֹא אֲתִישְׁבָּא בְּחֲדָא.

917 בְּגִין כֵּן, כְּמָה דְּאַתְרַבֵּק בְּאֵינּוֹן נְשִׁיקִין בִּישׁוּן בְּהַאי עֲלָמָא, אוּף הֵכִי נִמְי בְּהַאי שַׁעְתָּא. דְּאֵי ב"נ אַתְּמַשְׁךְ אַבְתְּרָהּ בְּהַאי עֲלָמָא, וְשִׁבַּק סְטְרָא קְדִישָׁא, כַּדִּין נִשְׁמַתָּא לֹא אֶהְדַּרְתָּ לְהֵהוּא אַתְרֵהּ קְדִישָׁא. וְכְמָה דְּאַתְּמַשְׁךְ אַבְתְּרָהּ בְּהַאי עֲלָמָא, הֵכִי נִמְי שְׁלֵטָא עַל נִשְׁמַתָּהּ, וְכַדִּין נִשְׁמַתָּהּ נְפַקַת בְּפִטוּרֵי, וְאוּקְמוּהָ. וְכָל דָּא, בְּגִין אֵינּוֹן נְשִׁיקִין דְּנִשְׁקָא לֵיהּ בְּהַאי עֲלָמָא, דְּאֵינּוֹן מְתִיקִין. וְלְבַתְרֵהּ, מְרִירָן לֵיהּ בְּהַאי שַׁעְתָּא. וְע"ד, וְהַחֲזִיקָהּ בּוֹ וְנִשְׁקָה לּוֹ, בְּהַאי עֲלָמָא, כְּמָה דְּאוּקְמִנָּא.

918. "And with an impudent face said to him" (Ibid.), for in this chamber are all the accusers, **THOSE WHO SPEAK ILL OF MEN**, and the evil messengers that abide by man, and cause him to adorn himself and curl his hair, bathe and bedeck himself so he would be looked at. Here stands a spirit called 'Skatufa', in charge of the adornment and coiffure of men.

919. Inside this chamber stands another chieftain, who arouses man and then arouses them, **THE SPIRITS - NAMELY, HE STRENGTHENS THEM**. After the man has adorned himself and done his hair, **IT ENTICES HIM** to take a mirror in his hand, and puts it in his hands. **AND THE MAN** looks at it, and sees his form in that mirror. By this another force stirs the spirit. It is called 'Asirta', whence come all those who show false visions to men in their dreams, and those who show things **TO MEN**, which do not happen, but are confused.

920. Then, when men are drawn **TO LOOK** at this vision called 'mirror', they become haughty. The spirit Asirta bestirs another spirit chief under him, who enters the lowest of the holes to raise another spirit from there, who shares his duties with the spirit Askara, whom we spoken of, who is Lilit, the mother of demons. When man arouses the other spirit, Asirta, **BY LOOKING AT THE MIRROR**, man is united with him and connected with him always. Then, on each new moon, this evil spirit of the mirror is awakened together with Lilit, **WHO IS ASKARA**. Sometimes the man is hurt by them and falls to the ground, not able to rise, or he dies. This is caused by looking at the mirror he looked at, for as the haughtiness in his heart is seen, when he looks at the mirror, so he draws more the evil spirit to him. For that reason everything depends on the awakening down below.

921. "I have had to sacrifice peace offerings" (Mishlei 7:14). Come and see: Peace offerings are not offered for a debt or for purification, but for peace. What is the meaning of peace offerings? Peace offerings are of two sides, **AND THANKS TO THEM** no one blames him above or below. The accuser is the left side of the Evil Inclination, **AND BY THE PEACE OFFERINGS** there is peace in the right. Therefore it is written, "I have had to sacrifice peace offerings," **IN THE PLURAL FORM**.

918 הַעֲזָה פְּנֵיהָ וְתָאמַר לוֹ, בְּגִין דְּבַהֲאֵי הַיִּכְלָא קִיּוּמִין כָּל קְטִיגוֹרִין, וְכָל שְׁלִיחָאן בִּישׁוּן דְּמִשְׁתַּכְּחוּ לְגַבֵּי דְּבַר נֶשׁ, וְעַבְדֵי לֵיהּ דִּיתְקַן בְּתַקּוּנֹוּ, וְיִסְלְסַל בְּשַׁעֲרֵיהּ, וְיִתְסַחֵי, וְיִתְתַקַּן בְּגִין דִּיִּסְתַּבְּלוֹן בֵּיהּ. הָכָא קִיּוּמָא רוּחָא חֲדָא, דְּאֶקְרִי סְקֻטוּפָּה. וְדָא הוּא מְמַנָּא עַל כָּל תַּקּוּנָא וְסִלְסוּלָא דְּבַנֵּי נֶשָׁא.

919 לְגוּ דְּהֵאֵי הַיִּכְלָא, קִיּוּמָא חֲדָא מְמַנָּא אַחֲרָא, דְּהֵאֵי מְמַנָּא אַחֲרָא, אִיהוּ אַתְעַר לֵיהּ לִב"נ לְבַתֵּר, לְאַתְעַרָא לוֹן, דְּהֵאֵי אִיהוּ מִתְקַן גְּרַמְיָהּ, וּמְסִלְסַל בְּשַׁעֲרֵיהּ, דִּיטוּל בִּידֵיהּ חֲדָא מְרָאָה לְאַסְתַּבְּלָא בֵּיהּ, וְשׂוּי לֵיהּ בִּידֵיהּ, וְאַסְתַּבְּלָא בֵּיהּ, וְחַמֵּי דִּיּוֹקְנֵיהּ בְּהוּא חִיזוּ. וּבַהֲאֵי אַתְעַר לְהוּא רוּחָא חֲדָא חֲדָא אַחֲרָא. דְּאֶקְרִי עֲסִירְטָא, וּמַהֲכָא נְמָקִי, כָּל אִינוּן דְּאַחֲזִיו כְּדִיבִין לְבַנֵּי נֶשָׁא בְּחַלְמֵיהוּ. וְכָל אִינוּן דְּאַחֲזִין מְלִין וְלֹא מִתְקִיּוּמֵי בְּהוּ, אֶלָּא לְעַרְבָבָא לוֹן.

920 וּלְבַתֵּר, כְּדִי אִינוּן בְּנֵי נֶשָׁא אַתְמַשְׁכָּאן בְּהוּא חִיזוּ, דְּאֶקְרִי מְרָאָה. כְּדִין כְּלָהוּ בְּגִסוּתָא דְּרוּחָא דִּילְהוֹן, וְהֵאֵי רוּחָא דְּאֶקְרִי עֲסִירְטָא, אִיהוּ אַתְעַר לְחֲדָא רוּחָא מְמַנָּא דְּאִיהוּ תַּחוּת יְדֵיהּ, וְעַל בְּנוֹקְבָא דְּלִתְתָא דְּכָל נּוֹקְבִין, וְסִלִּיק מִתְמַן חֲדָא רוּחָא אַחֲרָא, דְּאִיהוּ מְמַנָּא עִם הוּא רוּחָא דְּאֶקְרִי אֲסַכְרָא כְּדִקְאֲמַרְן. וְדָא אִיהוּ לִילִית אִימָא דְּשַׁדִּין. וְכִדִּי הוּא ב"נ אַתְעַר לְהֵאֵי רוּחָא אַחֲרָא דְּאֶקְרִי עֲסִירְטָא, כְּדִין אַתְחַבֵּר עִמֵּיהּ דְּהוּא ב"נ, וְאַתְקַשֵּׁר עִמֵּיהּ תְּדִיר. וְכִדִּין בְּכָל רִישׁ יְרֵחָא וְיִרְחָא, אַתְעַר הוּא רוּחָא, דְּחִיזוּ בִּישָׁא בְּהֲדָה דְּלִילִית, וְלִזְמַנִּין דְּאַתְזַק מְנִיּוּהוּ הוּא בְּרִישׁ נֶשׁ, וְיִפּוּל לְאַרְעָא, וְלֹא יְכִיל לְמִיקָם, אוּ יָמוּת. וְכָל דָּא גְּרַמֵּי, הוּא חִיזוּ דְּמְרָאָה, דְּאִיהוּ מְסִתַּבְּלָא בֵּיהּ. דְּהֵאֵי כְּמָה דְּאַחֲזִיו גְּסוּתָא דְּרוּחָא בְּלִיבֵיהּ, הַכִּי נְמִי אֲסַגֵּי רוּחָא בִּישָׁא לְגַבֵּיהּ. וְעַל דָּא כְּלָא קִיּוּמָא בְּהוּא אַתְעַרוּ דְּלִתְתָא.

921 זְבַחֵי שְׁלָמִים עָלֵי. תָּא חֲזִי, שְׁלָמִים לֹא אַתְוִין עַל חוּבָה, וְלֹא עַל חֲטָאת, אֶלָּא עַל שְׁלוֹם. מֵאֵי שְׁלָמִים. אֶלָּא שְׁלָמִים מִתְרִין סְטְרִין, דְּלֹא אֲשַׁתְּכַח מְקַטְרָגָא עֲלֵיהּ, לֹא לְעִילָא, וְלֹא לִתְתָא. מֵאֵן אִיהוּ מְקַטְרָגָא. אֶלָּא הוּא סְטְרָא דְּשַׁמְאֵלָא דִּיּוֹצֵר הַרְעָ, דִּישְׁתַּכַּח בְּשַׁלְמָא דִּיּוּמִנָא. וְע"ד, זְבַחֵי שְׁלָמִים עָלֵי.

922. Another explanation for, "I have had to sacrifice peace offerings": SHE SAYS TO HIM, I am come in tranquility, to offer you peace, and for that reason "this day have I paid my vows" (Ibid.), of seducing men always. "So I came out to meet you..." (Ibid. 15), for I know you are heartless and ungrateful, and "diligently to seek your face" (Ibid.) and come together with you in all the evil in the world. It is worthy of you to have pleasure and go after the lust of this world. She pushes him from one thing to another, from evil to evil, AND SAYS TO HIM, I have searched amongst the fools and have found you. Now I found you, to cling to you.

923. "Come, let us take our fill of love until the morning" (Ibid. 18). This is the meaning of "The eye also of the adulterer waits for the twilight" (Iyov 24:15), for this is the time of reign, AS THE KLIPOT ONLY RULE AT NIGHT. "let us take our fill of love": we shall go together, for I am with you. For until now you were a boy in your strength, and if you do not please yourself now, when then? When you are old SHALL YOU HAVE PLEASURE? Now is the time. Why? "For my husband (lit. 'the man') is not at home" (Mishlei 7:18). This is the Good Inclination, who is not here inside you, nor is this its time, "he is gone a long journey" (Ibid.). FOR THE GOOD INCLINATION does not abide by man, only from afar, when he is thirteen years of age or more, AND EVEN THEN not in every man. But I stay with you since the day you were born, as it is written, "sin crouches at the door" (Bereshheet 4:7), NAMELY, WHEN HE CAME FROM HIS MOTHER'S WOMB. And now that you have no wife is the time to have pleasure.

924. "He has taken a bag of silver" (Mishlei 7:20). THESE ARE THE LIGHTS CALLED 'SILVER'. HE TOOK THE GOOD INCLINATION BY HAND, to raise above, and stay there to have pleasure. "And will come home at the new moon" (Ibid.), namely, when will THE GOOD INCLINATION cross his path? On the day of the new moon, Judgment Day, to oversee the trial, as it is written, "at the full (also: 'covered') moon on our feast day" (Tehilim 81:4), WHICH ALLUDES TO THE JUDGMENT DAY, ROSH HASHANAH. For when a man delights in the pleasure of the world, and takes his fill of pleasure, THE GOOD INCLINATION stays away from him, and when Judgment is upon the world, it comes back to do justice by him. Therefore, "with her much fair speech she causes him to yield...till a dart strike through his liver" (Mishlei 7:21-23). Happy are the righteous, who know the holy ways to walk by them, and stray neither right nor left. They are happy in this world and in the World to Come.

922 ד"א זכחי שלמים עליו. הא אנא בשלוה לגבך, לאחזאה לך שלם. ובג"כ, היום שלמתי נדריו, לאפתאה בני עלמא תדירו. על כן יצאתי לקראתך וגו', דידענא דאנת חסר לבא, חסר טובה. לשחר פניך, לאתחברא בהך בכל בישין דעלמא. ויאזת לך לאהנאה, ולמטעי בתר תיאובתין דהאי עלמא. ודחי ליה ממלה למלה, ומפיש לביש. אהדרנא באינון טפשאין, ושחירנא פניך, ואמצאך, כבר אשכחנא לך לאתדבקא בך.

923 לכה נרוה דודים עד הבקר, הה"ד, ועין נואף שמרה נשף. דהא כדין איהו זמנא לשלטאה. לכה נרוה דודים, נהך כחדא, הא אנא עמך, דהא על בען את רביא אנת בחילך, אי השתא לא תתענג גרמך, אימתי, כד תהא סיב, השתא הוא זמנא. מ"ט. בי אין האיש בביתו, דא יצר טוב, דלא שריא הכא בגוון, ולא איהו זמנא, הלך בדרך מרחוק, דלא שריא בב"ג, אלא בדרך מרחוק, כד איהו מתליסר שנין ולהלאה. ולא בכל ב"ג, ואנא קאים עמך מיומא דאתילידת, הה"ד לפתח חסאת רובץ. והשתא דאנת רווק, השתא זמנא לך לאתענגא גרמך.

924 צרור הכסף לקח בידו, לסלקא לעילא, ולא תעבבא תמן ולא תענגא. ליום הכסא יבוא ביתו, אימת יבא לקבליה, ליום הכסא דאיהו יומא דינא, לאשגחא דינא, דכתיב בכסה ליום חגנו. בזמנא דאצטריך ב"ג לאתענגא בעלמא, ולא תהני ביה, אתרחקא מניה. ובזמנא דשריא דינא בעלמא, כדין אתי לגביה למעבד עמיה דינא, וע"ד הטהו ברב לקחה וגו'. עד יפלח חץ כבדו. זכאין אינון צדיקניא, דידעין ארחין קדישין, למהך בהג, ולא יסטון לימינא ולשמאלא, זכאין אינון בעלמא דין, ובעלמא דאתי.

60. The seventh chamber of the Other Side, the dregs of wine

We learn that the seventh chamber is the chamber of the dregs of wine, the dregs produced by the pressing of the bad grapes. Rabbi Shimon says that Eve gave Adam a drink of the dregs of wine and thus sent him to this seventh chamber. This is explained as meaning that she brought death to Adam and to all the generations after him. We are told of those who come to this chamber, defiled spirits, those who frequented prostitutes, and bastards. The seventh chamber corresponds to Gehenom, and in it there is a point from that all the other evil spirits come out and roam around the world. Rabbi Shimon also talks about the spirits ruled by 'Nesira' ('sowing') who weaken the unholy side and perform miracles for people who are not evil. From the seventh chamber the 'fire of a strong wind' emerges that judges the wicked of the world. We hear of the blazing spirit of fire and snow called 'Tzalmon' who also comes from here. Rabbi Shimon tells about four openings in the seventh chamber that face outside; in each opening the kings of other nations who did not oppress Yisrael are allowed to stand sometimes and see the light from the side of holiness. Rabbi Shimon concludes this description of the seven chambers by saying that we should remain on guard against the aspect of the serpent manifested by these seven chambers, and remember that even if we are saved from the head we are not necessarily saved from the tail. It is wise for men to

avoid sinning so that the serpent will not bite and kill them.

925. The seventh chamber is the chamber of the dregs of wine, to drink one's fill, NAMELY, TO GET DRUNK BY, as it is written, "and he drank of the wine, and was drunk, and he was uncovered" (Beresheet 9:21). The pressing of the grapes, the bad grapes, is done here, and it becomes foaming wine, AS IT IS WRITTEN, "FOAMING WINE; IT IS FULL OF MIXTURE...BUT ITS DREGS, SHALL ALL THE WICKED OF THE EARTH... DRINK" (TEHILIM 75:9). FOAMING WINE MEANS the dregs of the wine. There is no one who drinks of them without bringing death to himself. Of this wine Eve gave her husband a drink, thus putting him in this chamber, as we learned that she pressed grapes and gave him to drink, thus bringing death to him, and to the whole world after him.

926. In this chamber are the unholy souls, who descend upon all those who cleave to this DEFILED side. The defiled spirit, who descends upon those of this side, comes from here. As for those who strayed from their way in the world and practiced prostitution where they should not have, and shunned the way of truth, when one cleaves to the side of the Evil Inclination by harlotry, a spirit of defilement comes out of this chamber to defile him and the child he begot BY PROSTITUTION.

927. That child is called 'a bastard', for he came from the side of a strange El. As a man is on the side of the Evil Inclination by that passion and harlotry, so he draws to that child another unholy spirit who defiles, and everyone testifies about him that he is a bastard, as happens to all his deeds and sides.

928. From this chamber comes a spirit in charge of the spirits, called 'northern' (Heb. tzeponi), THE SEVENTH NAME OF THE EVIL INCLINATION. This is derived from the verse, "Whoever who hides her hides (Heb. tzafan) the wind (spirit)" (Mishlei 27:16). This spirit is in charge of THE NORTHERN. And the seventh chamber corresponds to the name OF GEHENOM, called "the nether parts of the earth" (Yechezkel 31:16). Of this, THE SAID NORTHERN, it is written, "and I will remove far off from you the northern one" (Yoel 2:20).

925 הִיכְלָא שְׁבִיעָאָה. הָדָא הוּא הִיכְלָא דְשִׁמְרֵי
דְחַמְרָא, לְאַתְרוּוּאָה בֵּיהּ. כַּד"א וַיִּשְׂתֶּה מִן הַיַּיִן
וַיִּשְׁכָּר וַיִּתְגַּל. סְחִיטָא דְכָל אֵינוֹן עֲנַבִּין, כְּלָהוּ עֲנַבִּין
בִּישִׁין, הֵכָא אִיהוּ סְחִיטָא דְלֵהוֹן. וְדָא אִיהוּ יַיִן
חָמֵר. שְׁמֵרִים דְחָמֵר דְלִית מֵאֵן דְשִׁתֵּי מְנִיָּה, דְלָא
גְרִים מוֹתָא לְגֵרְמִיָּה. מְיִנָּא דָּא, אֲטַעִימַת חוּהָ
לְבַעֲלָהּ, וְעָאלַת לִיָּה בְּהִיכְלָא דָּא, דְתַנְיָנָן, סְחִטָּה
עֲנַבִּין, וַיְהִיבַת לִיָּה, וְגֵרִימַת מוֹתָא לִיָּה, וְלִכְל עֲלָמָא
אַבְתְּרִיָּה.

926 בְּהִיכְלָא דָּא, קְוִימָן כָּל אֵינוֹן נְשִׁמְתִין מְסַאָבִין,
דְנַחְתִּי לְכָל אֵינוֹן דִּי בְּסִטְרָא דָּא מְתַדְבְּקִי, וְהָהוּא
רוּחָא דְנַחְתָּא לְכָל אֵינוֹן דִּי מְסִטְרָהָא, מֵהֵכָא נִפְקִי.
כְּגוּוּנָא דְאֵינוֹן סְטוּ אֲרַחֲוִיָּהוּ בְּהָאֵי עֲלָמָא, וְאַשְׁתַּדְּלוּ
בְּזוּנָתָא, בְּאַתְרֵי דְלָא אֲצִטְרִין, לְאַתְרַחְקָא מְאַרְחָ
קְשׁוּט. כְּדִין, כְּמָה דְאִיהוּ אֲתַדְבֵּק בְּהָהוּא סִטְרָא
דִּיצַר הָרַע בְּזוּנָתָא, הֵכִי נִמִּי נִפְקִי מֵהִיכְלָא דָּא
רוּחָא מְסַאָבָא, לְסַאָבָא לִיָּה, וְלִבְרָא דְנִפְקִי מִתְּמָן.

927 וְהָהוּא בְּרָא אֲקָרִי מְמוֹר, דְאֵתִי מְסִטְרָא דְאֵל
זָר. כְּמָה דְאִיהוּ אֲשִׁתְּכַח בְּהָהוּא תִיאוּבְתָא, וּבְהָהוּא
זְנוּתָא בְּהָהוּא סִטְרָא דִּיצַר הָרַע, הֵכִי נִמִּי מְשִׁיךְ
לְגַבִּיָּה דְהָהוּא בְּרָא רוּחָא אַחְרָא מְסַאָבָא, דְסַאִיב,
וְכָלֵא סְהַדִּין עָלֶיהָ דְאִיהוּ מְמוֹר, וְהֵכִי כָּל עוֹבְדוּי
וְסִטְרוּי בְּהָהוּא גּוּוּנָא מְמוֹשׁ.

928 מֵהִיכְלָא דָּא נִפְקִי חַד רוּחָא, דִּי מְמַנָּא עַל אֵינוֹן
רוּחִין דְאֲקָרִי צְפוּנִי. וְסַמְנִין, צְפֻנִיָּה צְפֻן רוּחַ. וְהָאֵי
אִיהוּ מְמַנָּא עַל דָּא. וְהָאֵי הִיכְלָא שְׁבִיעָאָה, לְקַבֵּל
הָהוּא שְׁמָא דְאֲקָרִי אֲרַךְ תַּחְתִּית. וְעַל דָּא בְּתִיב,
וְאֵת הַצְּפוּנִי אֲרַחֵק מֵעֲלֵיכֶם.

929. Here there is a point standing in the innermost part. From here come out all the other spirits, who roam about the world, and rule over the world, by the things and deeds delivered on the left side. From here come out glitters and sparks, that are quenched immediately, burn and IMMEDIATELY are extinguished. From these are issued other spirits who hover about the world, and join THE SPIRITS that come from the great deep, as it is written, "Your Judgments are a great deep" (Tehilim 36:7). These are the spirits not destined to be clothed in this world, WITH THE GARMENT OF THE WORLD; they are seen and seen not, as we learned.

930. Also, THERE ARE spirits who roam about the world. They perform miracles to people who are not much steeped in the filth of defilement like others. There is a spirit appointed over them, called 'Nesira' (Eng. 'sowing'), because he is sowed AND SEPARATED from the most unholy sides, and they soar up in the air, and weaken their unholy side, so miracles may be performed to those of the holy side.

931. From the spirit that was sowed AND SEPARATED FROM THE UNHOLY SIDE, called 'Nesira', come out some other sides divided to several kinds. All of them do errands in the world, each according to his worthiness. And so kings and ministers are appointed below. Yet, their existence is not continuous like that of the other ones above.

932. This chamber is the unity of the unholy side, and all unholy lusts, which defile the world. It is destined to put forth fire at any time, and no one will prevail against it. From here comes fire of a strong wind, with which to judge below the wicked of the world; from here comes out a blazing spirit, of fire and snow, called 'Tzalmon', as it is written, "snow falls in Tzalmon" (Tehilim 68:15).

933. There are four openings in this chamber, divided into four sides facing outside. They are united and not united on the side of holiness. They are not REALLY united, but through these openings a light is seen, shining FROM THE SIDE OF HOLINESS. There is a place prepared in every opening to the righteous of the nations, who did not oppress Yisrael, and strove to do them right. They stand in these openings and rest there.

929 הָכָא אִיהוּ נְקוּדָה חֲדָא, דְּקִימָא לְגוּ בְּגוּ, וּמְהֵבָא נְפֻקֵי כָּל אֵינּוֹן רוּחִין אַחְרָנִין דְּשִׁטָּאן בְּעֵלְמָא, וְשִׁלְטִין בְּהַאי עֵלְמָא, בְּכָל אֵינּוֹן מְלִין וְעוֹבְדִין, דְּאַתְמַסְרוּ בְּסִטְרָא דְשִׁמְאֵלָא. וּמְהֵבָא נְפֻקֵי כָּל אֵינּוֹן זִיקִין נְצִיצִין, דְּמִתְדַּעְבִּי לְאַלְתֵּר, לְהֵטִי וּמִתְדַּעְבִּי. וּמְאֵלִין נְפֻקִין רוּחִין אַחְרָנִין, דְּשִׁטְיִין בְּעֵלְמָא, וּמִשְׁתַּתְּמִי לְאֵינּוֹן דְּנִפְקוּ מִגּוּ תְהוּמָא רַבָּא. וְאִיהוּ הַאי הֵיכְלָא, כַּד"א מִשְׁפֻטִין תְּהוּם רַבָּה. וְאֵינּוֹן רוּחִין דְּלֹא אֶתְמַסְרוּ לְמַגְלָם בְּעֵלְמִין, וְאַתְחִזּוֹן וְלֹא אֶתְחִזּוֹן אֶתְחִזּוֹן כְּמָה דְאַתְמַר.

930 וּלְבַתֵּר אֵינּוֹן רוּחִין דְּשִׁטְיִין בְּעֵלְמָא, וְאֵלִין קִימִי לְמַרְחֵשׁ נְסִין לְבַנֵּי נְשָׂא. בְּגִין דְּאֵלִין לֹא קִימִין בְּטַנוּפָא דְּמִסְאָבָא כָּל כֶּךָ בְּאַחְרָנִין. וְחַד רוּחָא מְמַנָּא עֲלֵיהוּ, וְאַקְרִי נְסִיר"א, דְּאִיהוּ אֶתְנַסֵּר מֵאֵינּוֹן סִטְרִין דְּמִסְאָבוּ יִתִּיר, וְאֵלִין פְּרָחֵי בְּאוּרָא, וְאַבְאִישׁוּ לְסִטְרָא דְּלֵהוֹן, בְּגִין לְמַעַבְד נְסִין לְאֵינּוֹן דִּי בְּסִטְרָא דְּקְדוּשָׁה.

931 וּמִרוּחָא דָּא דְאַתְנַסֵּר, דְּאַקְרִי נְסִיר"א, מְנִיָּה נְפֻקֵי כְּמָה סִטְרִין אַחְרָנִין, מִתְפָּרְשִׁין לְזַנְיָיָהוּ, וּכְלֵהוּ קִימָאן שְׁלִיחָאן בְּעֵלְמָא, כָּל חַד בְּדָקָא חֲזִי לֵיהּ, עַד דְּאַתְמַנּוֹן לְתַתָּא מְלַכִּין וְסַרְכִין. וְלִית לֹון קִינּוּמָא תְדִיר, בְּאֵינּוֹן אַחְרָנִין דְּלַעֲלֹא.

932 בְּהֵיכְלָא דָּא אֶתְרַבְּקוּתָא דְּסִטְר מִסְאָבָא, וּכְל תִּיאוּבְתִין מִסְאָבִין, וּמִסְאָבֵי לְעֵלְמָא. הַאי אִיהוּ זְמִין לְאַפְקָא בְּכָל רְגַעָא וְשַׁעְתָּא אֶשָּׁא, וְלִית מֵאן דְּקָאִים קְמִיָּה. מְהֵבָא נְפִיק אֶשָּׁא דְּרוּחָא תְּקִיפָא לְתַתָּא, לְאַתְדַּנָּא בְּיָה חֲיִיבֵי עֵלְמָא. וּמְהֵבָא נְפֻקָא רוּחָא מְלֵהָטָא, דְּאִיהוּ אֶשָּׁא וְתִלְגָּא, דְּאַקְרִי צִלְמוֹן. כְּמָה דְּאַתְ אָמַר תְּשִׁלַּג בְּצִלְמוֹן.

933 בְּהֵיכְלָא דָּא, קִימָאן אַרְבַּעַה פְּתַחִין, דְּמִתְפָּרְשִׁין לְאַרְבַּע סִטְרִין לְבַר. וְאֵלִין אַחְדִּין וְלֹא אַחְדִּין בְּסִטְרָא דְּקְדוּשָׁה. לֹא אֶתְאַחַד, אֶלָּא דְּאַתְחִזִּי בְּאֵינּוֹן פְּתַחִין נְהוּרָא דְּנְהִיר, וְאִיהוּ אֶתֵּר דְּמִתְתַּקֵּן בְּכָל פְּתַחָא וּפְתַחָא, לְאֵינּוֹן חֲסִידֵי דְּשָׂאָר עֲמִין, אֵינּוֹן דְּלֹא אַבְאִישׁוּ לֹון לְיִשְׂרָאֵל, וְאַשְׁתַּדְּלוּ עֲמֵהוֹן בְּקִשׁוּט. אֵלִין קִימִי בְּאֵלִין פְּתַחִין, וְנִיחֵי תַמְן.

934. In the opening in the middle of the chamber, on the outer side, there are six openings connected with the chamber. They all hold on to it. Here there are windows open on the side of the holy light. These places are made for the kings of the other nations, who did not oppress Yisrael and always protected them. They are honored because of Yisrael, and enjoy, in the darkness where they sit, the light shining from the side of holiness, as it is written, "All the kings of the nations, even all of them, lie in glory" (Yeshayah 14:18).

935. If they did wicked things to Yisrael or oppressed them, they are seized and sentenced below three times a day, by several different punishments for the oppressing kings. They are sentenced in that world to several punishments, and every day they have to give testimony about Yisrael, and their Faith, then they descend to be judged below. Happy are Yisrael in this world and in the World to Come.

936. So far the seven chambers, the departments of the side of defilement of the aspect of the serpent WERE EXPOUNDED UPON. Happy is whoever is saved from it and its incantations THAT ARE GIVEN TO IT FROM ABOVE, so it would not bite him, nor inject poison in him until he is dead. We should be guarded from it on all sides, above and below. Whoever is saved from the head, is not saved from the tail, for when it bows his head, it lifts up its tail, strikes and kills.

937. With all that, "if the serpent bites and cannot be charmed (also 'without a charm')" (Kohelet 10:11). We learned that it is given permission and takes away the soul. For that reason it behooves a man to beware of sinning before the Holy One, blessed be He, so that the serpent may not be charmed to bite and kill.

934 בַּפֶּתַח דְּהָאֵי הֵיכְלָא בְּאַמְצְעֵיתָא, לְבַר, שִׁית פְּתִיחִין דְּמִתְאַחֲרֵי בְּהָאֵי הֵיכְלָא, וְכֻלְהוּ אַחֲרֵין בֵּיהּ. הֵכָא אֵית בּוּיָן פְּתִיחִין, לְסִטְרָא דְּנְהוּרָא קְדִישָׁא, וְאַיְנוּן דּוּכְתִין מִתְתַּקְנִי לְמַלְכֵי שָׂאֵר עַמִּין, אִינוּן דְּלֹא עֲאֻקּוּ לֹון לְיִשְׂרָאֵל, וְאַגִּינוּ עַלְיֵיהּ תְּדִיר. אֵלִין אֵית לֹון יְקַר בְּגִינְהוּן דְּיִשְׂרָאֵל, וְאַתְהֵנוּ בְּהוּא אִפְלָה דְּאַיְנוּן יִתְבִּין, מְגוּ נְהוּרָא דְּנְהִיר מִסִּטְרָא דְּקְדוּשָׁה. כְּמָה דְּאַתְּ אָמַר, כָּל מַלְכֵי גוֹיִם כְּלָם שְׂכֵבוּ בְּכַבּוּד.

935 וְאֵי עֲבָדוּ עֲאֻקּוּ לְיִשְׂרָאֵל, אִו דְּחִיקוּ לֹון. כְּמָה אִינוּן דְּאַחֲרֵין בְּהוּ, וְדִינִין לְהוּ לְתַתָּא תְּלַת זְמַנִּין בְּיוֹמָא, מְכַמָּה דִּינִין מְשַׁנִּין אֵלִין מְאֵלִין, לְאַיְנוּן מְלַכִּין דְּעֲאֻקּוּ לְהוּ, דְּאַתְדְּנוּ בְּהוּא עֲלֵמָא בְּכַמָּה דִּינִין. וְכָל יוֹמָא וְיוֹמָא סְהַרִּין סְהַרִּין עַלְיֵיהּ דְּיִשְׂרָאֵל, וְעַל מְדֵימְנוּתָא דְּלְהוּן, וְנַחְתִּי לְתַתָּא וְאַתְדְּנוּ תַמָּן. זְכָאִין אִינוּן יִשְׂרָאֵל בְּעֲלֵמָא דִּין, וּבְעֲלֵמָא דְּאַתְּי.

936 עַד הֵכָא שְׁבַע הֵיכְלִין, מְדוּרֵי דְּסִטְרָא מְסֻבָּא, מִסִּטְרָא דְּנְחֹשׁ. זְכָאֵה חוּלְקִיָּה מֵאַן דְּאַשְׁתְּזִיב מְנִיָּה, וּמְלַחֲשׁוּתִיָּה, דְּלֹא יִתְנַשֵּׁיךְ מְנִיָּה, וְלֹא יִטִּיל בֵּיהּ אֲרֻסָּא, דִּימּוֹת בֵּיהּ. מְכָל סְטְרִין אֵית לְאַסְתְּמָרָא מְנִיָּה, מְעִילָא וּמִתְתָּא. מֵאַן דְּיִשְׁתְּזִיב מְרִישָׁא, לֹא יִשְׁתְּזִיב מִזְנָבָא. כַּד אָכִיף רִישָׁא, זְקִיף זְנָבָא, מְחִי וְקִטִּיל.

937 וְעַם כָּל דְּאֵ, אִם יִשׁוּךְ הַנְּחֹשׁ בְּלֹא לְחֹשׁ. כְּמָה דְּתַנִּין, נְטִיל רִשׁוּ וְאַפִּיק נְשַׁמְתָּא. בְּג"כ אֲצְטְרִיךְ לִיָּה לִב"נ לְאַסְתְּמָרָא, דְּלֹא יַחֻב קְמִי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין דְּלֹא יִלְחִישׁוּ לִיָּה לְהוּא חוּיָא דִּינְשׁוּךְ וְיִקְטֵל.

61. "dust of the ground"

Rabbi Shimon begins with: "And Hashem Elohim formed man of the dust of the ground," saying that man is made of dust, not clay. He interprets "dust shall be the serpent's food" and "He will destroy death forever" and "awake and sing, you that dwell in dust..." to mean that until the resurrection the serpent will have the power to rule, seduce and mock mankind. He speaks of the male and the female sides of the serpent and the male sun and the female moon, saying that darkness and somberness never separate, as written in: "and there was a thick darkness."

938. "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7), of dust, not of clay. He is dust and to dust shall he return, as it is written, "for dust you are, and to dust shall you return" (Beresheet 3:19). After he sinned, it is said of the serpent, "and dust shall you eat all the days of your life" (Beresheet 2:14). This dust is man, of whom it is written, "for dust you are." Therefore it is written, "dust," not earth or clay, and "dust shall be the serpent's food" (Yeshayah 65:25).

939. Until the Holy One, blessed be He, will arouse, and put away the spirit of defilement from the world, as it is written, "He will destroy death forever" (Yeshayah 25:8). And the dust will be resurrected, and will be roused to rejoice in the world, as it is written, "awake and sing, you that dwell in dust..." (Yeshayah 26:19).

940. It is written, "the serpent was craftier than all the beasts of the field" (Beresheet 3:1), we already explained this verse. Nevertheless, that which rode ON THE SERPENT gave it power to rule, seduce and deviate from the path. He, WHICH RIDES UPON IT, is the secret of the male side OF THE SERPENT, for the male rules over the female and gives her power. The sun and moon, MALE AND FEMALE, officiate as one, and never separate. SO, darkness and somberness officiate together; he, THE MALE SERPENT is darkness, and she, THE FEMALE IS somber, as it is written, "and there was a thick darkness" (Shemot 10:22), darkness and mist. There is MALE darkness and FEMALE darkness.

62. "the end of all flesh"

Rabbi Shimon explains to Rabbi Elazar about "the end of all flesh." He talks about the sacrifice on the altar where the priest, the Levites and Yisrael officiate respectively through their service, their singing and their prayers. Before the offering people should confess all their sins and transgressions and also the evil thoughts they had. The offerings awaken the Holy Spirit so that the three Columns Right, Left and Central are joined and raised up to the illumination of Chochmah and then upwards to infinity.

941. We learned that whoever sees a camel in his dream, was sentenced to death, but was saved. This is the side of defilement called "the end of all flesh" (Beresheet 6:13).

942. One day Rabbi Elazar was sitting before Rabbi Shimon. Rabbi Elazar said: This End of all Flesh, does it get enjoyment from the offerings Yisrael sacrifice upon the altar, or does it not? He said to him: All got their satisfaction as one, above and below.

938 וַיִּצַר יי' אֱלֹהִים אֶת הָאָדָם עֹפֶר מִן הָאֲדָמָה.
עֹפֶר אִיהוּ, וְלֹא חוֹמֶר. עֹפֶר אִיהוּ, וַיִּתּוּב לְעֹפֶרָא.
כד"א, כִּי עֹפֶר אֶתָּה וְאֵל עֹפֶר תֵּשׁוּב. לְבַתֵּר דְּחֻטָּא,
וּבג"כ כְּתִיב בֵּיהּ בְּנַחֵשׁ, וְעֹפֶר תֹּאכַל כָּל יְמֵי חַיֶּיךָ.
עֹפֶר דָּא הוּא אָדָם, דְּכְתִיב כִּי עֹפֶר אֶתָּה וְגו'. וּבג"כ
כְּתִיב עֹפֶר, וְלֹא כְּתִיב אֲדָמָה, וְלֹא חוֹמֶר, וְכְתִיב
וַנְּחַשׁ עֹפֶר לְחֹמוֹ.

939 עַד דִּיתַעַר קוּדְשָׁא בְרִיךְ הוּא, וַיִּבְעַר לְהֵהוּא
רוּחָא מִסְאָבָא מְעֻלְמָא, דְּכְתִיב, בְּלַע הַמּוֹת לְנֶפֶח
וְגו', וַיִּקִּים לְהֵהוּא עֹפֶר, וַיִּתַּעַר לִיהּ לְמַחְדֵּי בְעֻלְמָא,
דְּכְתִיב הַקִּיצוּ וּרְנְנוּ שׁוֹכְנֵי עֹפֶר וְגו'.

940 כְּתִיב וְהַנְּחַשׁ הָיָה עָרוֹם, וְהָא אֹקִימָנָא. אֲבָל
סְטֵרָא דְרִכִּיב עֲלֵיהּ, וְהִיב לִיהּ חֵילָא לְשִׁלְטָאָה,
וְלִמְפִתֵּי, וְלֹא־סְטָאָה. וְדָא הוּא רְזָא דְדִכּוּרָא, דְּהָא
דְּכּוּרָא שְׁלִיט עַל נּוֹקְבָא, וְהִיב בֵּהּ חֵילָא. שְׁמֵשָׁא
וְסִיְהָרָא מְשֻׁמְשִׁין כְּחָדָא, וְלֹא מִתְפָּרְשִׁין לְעֻלְמִין,
חֻשְׁךָ וְאִפִּילָה מְשֻׁמְשִׁין כְּחָדָא. אִיהוּ חֻשְׁךָ, וְאִיהוּ
אִפִּילָה. כד"א וַיְהִי חֻשְׁךָ אִפִּילָה. חֻשְׁךָ וְעֶרְפֶּל. בְּגִין
דְּאִית חֻשְׁךָ, וְאִית חֻשְׁךָ.

941 תַּנּוּן, מֵאֵן דְּחֻמָּא גַּמְל בְּחֻלְמִיָּהּ, מִיתָה אֲתַגְזֵרְת
עֲלֵיהּ, וְאִשְׁתַּזִּיב מִינָהּ. בְּגִין דְּאִיהוּ סְטֵרָא מִסְאָבָא,
וְהָאִי אִיהוּ קֶץ כָּל בָּשָׂר.

942 יוֹמָא חָד הָוָה יְתִיב ר' אֶלְעָזָר קָמִיהּ דְּרַבִּי
שְׁמַעוֹן, אָמַר רַבִּי אֶלְעָזָר, הָאִי קֶץ כָּל בָּשָׂר אֲתַהֲנִי
מֵאִינוּן קְרַבְנִין דְּהוּוּ יִשְׂרָאֵל מְקַרְבִּין עַל גְּבִי
מִדְּבַחָא, אוּ לֹא. אָמַר לִיהּ, כֵּלָא הוּוּ מִסְתַּפְקִי
כְּחָדָא, לְעִילָא וְלִתְתָא.

943. Come and see: The priest, Levites, and Yisrael, THE SECRET OF THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL, are called 'man together', by joining all the sacred desires ascending from them TO MAYIN NUKVIN (FEMALE WATERS), THE PRIESTS BY THEIR SERVICE, THE LEVITES BY THEIR SINGING, AND YISRAEL BY THEIR PRAYERS. Before offering the ewe lamb, ram, or cattle upon the altar, a man should confess over it all the sins, transgressions and evil thoughts he contemplated. Then this offering is called 'a beast in every respect', completed by sins, evils, and thoughts.

944. Like the goat to Azazel, of which says the verse, "and confess over him all the iniquities of the children of Yisrael..." (Vayikra 16:21), here too, THE CUSTOM OF CONFESSING SINS SHOULD BE PRACTICED, for when the sacrifice is offered upon the altar, this goes to its place, and that goes to its place, the one in the secret of man, and the other in the secret of beast, as it is written, "Hashem, You preserve man and beast" (Tehilim 36:7).

945. The offering of fine flour, and the rest of the offerings, should awaken the Holy Spirit with the service of the priests, the song of the Levites and the prayer of Yisrael. By the smoke, oil, and flour that rise UPON THE ALTAR, the other claimants take their fill and are satiated, who cannot have control over the Judgment given them. All is done at the same time. Come and see: All is done in the secret of the Faith, to give abundance, the one to the other, NAMELY, THAT RIGHT AND LEFT WILL GIVE TO EACH OTHER AND BE PERFECTED BY EACH OTHER, and to raise what needs to be raised, NAMELY, THE ILLUMINATION OF CHOCHMAH, WHICH SHOULD BE ELEVATED UPWARD FROM BELOW up to the Endless Light.

63. The chamber of the secret of sacrifice

Rabbi Shimon prays that revealing the mysteries as he has done will please God. This leads into an interpretation of the mystery of 'thought'. He explains it this way: The supernal thought desires above all to pursue the source of illumination and to illuminate it with its own light, but there is a veil between them. Light pursues the supernal thought but can reach only as far as the veil, not beneath it. The supernal thought itself is considered unknown, its illumination strikes the illumination of the veil so that they shine together. This causes nine chambers to be formed, that are described only by what they are not. All nine lights that stand in the thought of Arich Anpin desire only to pursue the nine chambers in which are found all the secrets of the faith. The lights of the mystery of the supernal thought above and below are all called 'infinity' - here neither desire nor thought are found. When thought shines it is not known by whose light, but it is concealed in Binah and shines upon whoever it shines. The thought and the person enter each other until they are joined as a complete whole. During the sacrifice on the altar all grades are moving up, and thought is then 'bedecked by infinity,' since the illumination by which the supernal thought shines is called 'infinity'. Everything takes its existence from this completely unknown illumination. Rabbi Shimon speaks again about 'the end of all flesh,' or the Other Side. He says that there is a joyful bond between Binah and Arich Anpin, on earth between male and female, and between Briyah, Yetzirah and Asiyah. He talks again about the sacrifice of the goat during each new moon, and about how the 'end of all flesh' desires only flesh; the soul goes up to another place. Rabbi Shimon tells us that a righteous man is in himself a sacrifice for atonement, therefore he atones for the whole world. He turns to "Then a cloud covered the Tent of Meeting," telling us that when the cloud covered the Tabernacle the Shechinah dwelled on the earth and the spirit of defilement, the end of all flesh, was removed from the world. If the wicked did not draw the spirit of defilement back into the world, it would stay away. Lastly, we learn that in the future God will remove the spirit of defilement, as in: "He will destroy death for ever." Rabbi Shimon ends Pequdei with a blessing to Hashem.

946. Rabbi Shimon said: I have raised my hands high in prayer. HE PRAYED THAT REVEALING THESE MYSTERIES WOULD PLEASE THE HOLY ONE, BLESSED BE HE. When supernal desire up above, THE SECRET OF KETER OF ARICH ANPIN, is supported by the desire that is not known, nor ever conceived, the head, which conceals more the higher ones, emanates whatever it emanates, and is not known. It illuminates whatever it illuminates, all of it concealed.

943 וְתָא חַזִּי, בְּהֵנִי וְלִיּוֹאֵי וְיִשְׂרָאֵל, אֵינּוֹן אֶקְרוּן אָדָם, בְּחַבּוּרָא דְאֵינּוֹן רְעוּתִין קְדִישִׁין, דְּסֻלְקָא מְגוּוּיָהּ. וְהוּא אִמְרָא, אוֹ כְּבִשָׁא, אוֹ הוּא בְּהֵמָה, הָאֵי דְקָרְבִין, אֶצְטְרִיךְ עַד לֹא אֶתְקָרִיב עַל מִדְּבַחָא, לְפָרְשָׁא עָלָה כָּל חֻטְאִין, וְכָל חוּבִין, וְכָל הִרְהוּרִין בִּישִׁין דְּעֵבֵד. וְכִדְרִין הָיִיא, אֶתְקָרִי בְּהֵמָה בְּכֻלָּא, בְּגוּ אֵינּוֹן חֻטְאִין וּבִישִׁין וְהִרְהוּרִין.

944 כְּגוּוּנָא דְקָרְבָנָא דְעֻזְאוּל, דְכָתִיב וְהִתְוַדָּה עָלָיו אֵת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְגו', הָכִי נִמְי הָכָא. וְכִד סֻלְקָא עַל גְּבִי מִדְּבַחָא, מְטוּ לָהּ עַל חַד תְּרִין. וּבג"כ, דָּא סֻלְקָא לְאֶתְרֵיהּ, וְדָא סֻלְקָא לְאֶתְרֵיהּ, דָּא בְרָזָא דְאָדָם, וְדָא בְרָזָא דְבְּהֵמָה, כְּמָה דָּאֵת אִמְרָא אָדָם וּבְהֵמָה תּוֹשִׁיעַ יִי'.

945 חֲבִיתִין וְכָל שְׂאָר מְנַחוֹת, לְאֶתְעָרָא רֻחָא דְקוּדְשָׁא, בְּרְעוּתָא דְכְּהֵנָא, וְשִׁירְתָּא דְלִיּוֹאֵי, וְצִלוּתָא דְיִשְׂרָאֵל. וּבְהוּא תַנּוּא, וְשִׁמְנָא וְקִמְחָא דְסֻלְקִי, מִתְרוּוֹן וּמִסְתַּפְקִי כָּל שְׂאָר מְאָרֵי דְדִינִין, דְּלֹא יְכִלִי לְשַׁלְטָאָה בְּהוּא דִּינָא דְאֶתְמַסֵּר לוֹן, וְכֻלָּא בְּזִמְנָא חָדָא. תָּא חַזִּי, כֻּלָּא אֶתְעֵבִיד בְּרָזָא דְמַהִימְנוּתָא, לְאֶסְתַּפְקָא דָּא בְדָא, וְלְאֶסְתַּלְקָא לְעִילָא מֵאֵן דְּאֶצְטְרִיךְ, עַד אֵין סוּף.

946 אִמְרָא רַבִּי שְׁמַעוֹן, אֲרִימִית יָדַי בְּצִלוּתִין לְעִילָא, דְּכִד רְעוּתָא עֲלָאָה, לְעִילָא לְעִילָא, קִיּוּמָא עַל הָהוּא רְעוּתָא דְלֹא אֶתְוִידִיעַ, וְלֹא אֶתַּפֵּס לְעֵלְמִין, רִישָׁא דְסֻתִּים יִתִּיר לְעִילָא, וְהוּא רִישָׁא אֶפִּיק מֵה דְאֶפִּיק, וְלֹא יָדִיעַ. וְנִהִיר מֵה דְנִהִיר, כֻּלָּא בְּסֻתִּימוּ.

947. The desire of the supernal thought, KETER OF ARICH ANPIN, is to pursue it and to illuminate with its light, BUT a veil is spread BETWEEN THEM, through which, by the pursuing after the supernal thought, light reaches and reaches not, BECAUSE OF THE VEIL. It illuminates up to the veil whatever it illuminates, BUT NOT BENEATH THE VEIL. Then a supernal thought illuminates with a concealed illumination, which is not known. The thought itself is considered unknown.

948. Then the illumination of the unknown thought strikes the illumination of the veil, which IS SUPPORTED AND shines by what is not known and unknown, and what is not revealed. Thus the illumination of unknown thought strikes the light of the veil and they illuminate together.

949. Nine chambers are thereby formed. THESE chambers are not lights, spirits, nor souls, and no one can conceive them. The desire of all nine lights standing within thought OF ARICH ANPIN, each of THE NINE numbered, is to pursue THE NINE CHAMBERS, while THE NINE LIGHTS still are in thought OF ARICH ANPIN, BUT THE NINE CHAMBERS are not conceived or known. FOR these NINE CHAMBERS are not considered of THE ASPECT OF desire, nor of THE ASPECT OF the supernal thought, ARICH ANPIN, which they grasp yet grasp not. In these NINE CHAMBERS are all the secrets of the Faith. And the lights of the mystery of the supernal thought above and below, are all called 'the Endless World', FOR the lights reach here and reach not, nor are they known. Here abides neither desire nor thought.

950. When thought shines, though it is not known by whose light, it is clothed and concealed within Binah, and shines upon whoever it shines upon. They enter each other until they are joined as a complete whole.

951. In the secret of the sacrifice, when it is offered (lit. 'ascends'), everything is connected and shines upon each other. Then all grades are on the ascent, and thought is bedecked by the Endless World. For the illumination, by which the supernal thought illuminates, which is completely unknown, is called 'the Endless World', from which everything takes its existence, and which shines upon that which it shines on. HAPPY IS THE PORTION OF THE RIGHTEOUS IN THIS WORLD AND IN THE WORLD TO COME.

952. Come and see: The Other Side, which is called 'the End of all Flesh'. As there is a bond above, BETWEEN BINAH AND ARICH ANPIN, in joy, so beneath, IN MALE AND FEMALE, AND BRIYAH, YETZIRAH AND ASIYAH, THERE IS A CONNECTION BETWEEN THEM in happiness and desire to give satisfaction to all, high and low, and Ima stands properly by Yisrael.

947 רעו דמחשבה עלאה, למרדף אבתריה, ולאנתהרא מניה, חד פריסו אתפרס, ומגו ההוא פריסא ברדימו דההיא מחשבה עלאה, מטי ולא מטי, עד ההוא פריסא נהיר מה דנהיר. וכדין ההוא מחשבה עלאה, נהיר בנהירו סתים דלא ידע. והאי מחשבה לא ידע.

948 כדין בטש האי נהירו דמחשבה דלא אתיידע, בנהירו דפרסא, דקיימא דנהיר ממה, דלא ידע, ולא אתיידע, ולא אתגלויא. וכהין, דא נהירו דמחשבה דלא אתיידע, בטש בנהירו דפריסא, ונהירין כחדא.

949 ואתעבידו תשעה היכלין, והיכלין לאו אינון נהורין, ולא אינון רוחין, ולא אינון נשמתין, ולא אית מאן דקיימא בהו. רעותא דכל תשע נהורין, קיימי בלהו במחשבה, דאיהי חד מנייהו בחושבנא, בלהו למרדף אבתרייהו. בשעתא דקיימי במחשבה, ולא מתדבקן ולא אתיידעו. ואלין לא קיימי, לאו ברעותא, ולא במחשבה עלאה, תפסין בה ולא תפסין. באלין קיימין כל רזין דמהימנותא, וכל אינון נהורין, מרזא דמחשבה עלאה ולתתא, בלהו אקרון אין סוף. עד הכא מטון נהורין, ולא מטון, ולא אתיידעו לאו הכא רעותא, ולא מחשבה.

950 כד נהיר מחשבה, ולא אתידע ממאן דנהיר, כדין אתלבש ואסתים גו בינה, ונהיר מאן דנהיר, ואעיל דא בדא, עד דאתכלילו בלהו כחדא.

951 וברזא דקרנא כד סליק, בלא אתקשר דא בדא, ונהיר דא בדא, כדין קיימי בלהו בסליקו, ומחשבה אתעטר באין סוף. ההוא נהירו דנהיר מניה מחשבה עלאה, דלא ידע איהי בה בלל, אקרי אין סוף, דמניה אשתכח וקיימא ונהיר למאן דנהיר, ועל דא בלא קאים. זכאה חולקיהון דצדיקניא בעלמא דין, ובעלמא דאתי.

952 תא חזי, האי סטרא אחרא, דאקרי קץ כל בשר, כמה דקשורא אשתכח לעילא בחדו, אוף הכי נמי לתתא, בחדוותא, ורעותא לאסתפקא בלא לעילא ותתא, ואימא קיימא עליוהו דישראל, כדקא יאות.

953. Come and see: In each new moon, when the moon starts to wax, NAMELY, WHEN MALCHUT RENEWS ITS UNION WITH ZEIR ANPIN, the End of all Flesh is given another portion, A GOAT OF THE NEW MOON, in addition to THE USUAL sacrifices, so it may busy itself with it and attend to its own portion, and the side of Yisrael will stay for them alone, so they will be united with their King.

954. This is the reason for sacrificing a goat (lit. 'hairy'), being the portion of Esau, of whom it is written, 'hairy', "Esau my brother is a hairy man" (Beresheet 27:11). Therefore, he attends to his own share, and Yisrael to theirs. This is the reason for the verse, "For Hashem has chosen Jacob to Himself, Yisrael for His peculiar possession" (Tehilim 135:4).

955. Come and see: All that 'End of all Flesh' ever desires is flesh. Therefore, the correction of flesh is always by it. Hence, it is called 'the End of all Flesh', yet he is in control over the body, but not over the soul. The soul ascends to its place, and the body is given to this place, THE END OF ALL FLESH, like a sacrifice; when the desire goes up one place else, TO MALE AND FEMALE, the flesh goes up to another place, THE END OF ALL FLESH.

956. A righteous man is in himself a sacrifice for atonement. This is not so for he who is not righteous, because he is blemished, as it is written, "for it shall not be acceptable for you" (Vayikra 22:20). Therefore, a righteous man atones for the world, a real sacrifice. Happy are the righteous in this world and in the World to Come.

957. "Then a cloud covered the Tent of Meeting" (Shemot 40:34), for when the cloud covered the Tabernacle, the Shechinah dwelt upon the earth, and the spirit of defilement, the End of all Flesh, was removed from the world. It vanished into a hole of the great deep, and the Holy Spirit hovered about the world, as it is written, "Then a cloud covered the Tent of Meeting."

958. It is written, "And Moses was not able to enter the Tent of Meeting, because the cloud rested on it" (Ibid. 35), as the Holy Spirit dwelt upon the world, and the defiled spirit vanished, except when the wicked draw it again upon the world. If they do not, it is not there.

953 ת"ח, בכל ריש ירחא וירחא, כד סיהרא אתחדשא, יהבין ליה להאי קץ כל בשר, חולקא חדא יתיר על קרבנין, לאתעסקא ביה, ואשתמש בחולקיה, ויהא סטרא דישראל בלחודריהו, בגין דיתאחדון במלכיהון.

954 ודא איהו שעיר, בגין דאיהו חולקא דעשו, דכתיב ביה שעיר. הן עשו אחי איש שעיר. וע"ד איהו אשתמש בחולקיה, וישראל אינון משתמשי בחולקיהון. בג"כ כתיב, כי יעקב בחר לו יה ישראל לסגלתו.

955 ות"ח, האי קץ כל בשר, כל רעותיה לאו איהו אלא בבשרא תדיר. ובג"כ, תקוונא דבשרא תדיר לגביה, וע"ד אקרי קץ כל בשר. וכד איהו שליט, שליט על גומא, ולא על נשמתא, נשמתא סלקא לאתרה, ובשרא אתייהיב לאתר דא, כגוונא דקרבנא, דרעותא סלקא לאתר חד, ובשרא לאתר חד.

956 וב"נ דאיהו זכאה, איהו קרבנא ממש לכפרא, ואחרא דלאו איהו זכאה, לא. בגין דביה מומא, דכתיב כי לא לרצון יהיה לכם. וע"ד צדיקא כפרה איהו בעלמא, וקרבנא ממש. זכאין אינון צדיקיא בעלמא דין, ובעלמא דאתי.

957 ויכס הענן את אהל מועד, דהא כד חמא עננא ית משכנא, שראת שכינתא בארעא, ואתעבר רוחא מסאבא, דאיהו קץ כל בשר מעלמא, ואסתלק ועאל בנוקבא דתהומא רבא, ורוחא קדישא שרא על עלמא, דכתיב ויכס הענן את אהל מועד.

958 וכתיב ולא יכול משה לבא אל אהל מועד כי שכן עליו הענן, בגין דרוחא קדישא שרא על עלמא, ורוחא מסאבא אסתלק, בר דאמשיכו ליה אינון חויביא במלקדמין על עלמא, דאי אינון לא אמשיכו ליה על עלמא, לא אשתכח.

959. In the time to come, the Holy One, blessed be He, will remove it away from the world, as it is written, "He will destroy death for ever, and Hashem Elohim will wipe away tears from off all faces and the insult of His people shall He take away from off the earth: for Hashem has spoken it" (Yeshayah 25:8). And "and I will cause...the unclean spirit to pass out of the land" (Zecharyah 13:2). Blessed be Hashem forever, Amen and amen, may Hashem reign forever and ever, amen and amen.

959 וְלִזְמַנָּא דְאַתֵּי, זְמַיִן קוֹדֶשׁא בְּרִיךְ הוּא לְאַעְבְּרָא
 לִיָּה מְעַלְמָא, דְכָתִיב בְּלַע הַמּוֹת לְנִצַּח וּמָחָה יְיָ
 אֱלֹהִים דְּמַעָה מֵעַל כָּל פְּנִים וְחָרַפְתָּ עִמּוֹ יָסִיר מֵעַל
 כָּל הָאָרֶץ בֵּי יְיָ דְבַר. וְכָתִיב וְאֵת רוּחַ הַטּוֹמְאָה
 אֲעָבִיר מִן הָאָרֶץ.
 בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן. יְמִלּוֹךְ יְיָ לְעוֹלָם אָמֵן
 וְאָמֵן.

1. "And Hashem called to Moses"

Rabbi Elazar begins by telling us that through the higher letters drawn from Binah and the lower letters drawn from Malchut, the earlier generations gained wisdom in how to manage the activities of the world. They knew how to permute the letters given to Moses at Mount Sinai. We are told about the two clouds of Moses, one over the Tabernacle and one over the mountain. Rabbi Elazar speaks at length about the movement, role and impact of the various letters and the ministers and angels associated with them. He says that when God called to Moses, the summons to enter the Tabernacle issued forth from the permutations of the letters.

1. Rabbi Elazar opened the discussion with the verse: "Ask a sign (or: 'letter') of Hashem your Elohim; ask it either in the depths, or in the height above" (Yeshayah 7:11). I looked at the earlier generations and the later generations. What is the difference between the earlier generations and the later generations? The earlier generations knew and perceived the supernal wisdom and knew to permute the letters, which were given to Moses at Sinai. Even the wicked people among Yisrael, SUCH AS ACHAZ, were familiar with letters of supernal wisdom, FOR THE PROPHET SAID TO HIM, "ASK A SIGN (HEB. OT)." IF ACHAZ WAS UNVERSESED IN SUPERNAL WISDOM, THE PROPHET WOULD NOT HAVE SPOKEN TO HIM THUS. And through higher letters DRAWN FROM BINAH, and lower letters DRAWN FROM MALCHUT, they gained wisdom that helped them manage their lives.

2. This is because each and every letter (Heb. ot) that was transmitted to Moses was crowned and rose over the heads of the holy supernal living creatures, THE SECRET OF THE SUPERNAL CHARIOT, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT. All the living creatures were crowned WITH THE LETTERS, EVEN THE LIVING CREATURES OF THE LOWER CHARIOT, WHICH IS IN MALCHUT. They flew in the air OF YISRAEL-SABA AND TEVUNAH, which descends from the supernal air that is fine and unknown, WHICH IS IN SUPERNAL ABA AND IMA.

3. Both great letters and small letters would go up and down, great letters going down from the supernal chamber which is concealed from all, BINAH, and the small letters going down from another lower chamber, MALCHUT. All of these were transmitted to Moses at Sinai.

4. The joining of the letters, which secretly join in every letter, such as Aleph, which is a single letter secretly joined by two other letters, namely, Lamed Pe, IN PRONOUNCING THE LETTER. SO TOO, IN ARTICULATING THE NAME OF THE LETTER BET, IT IS JOINED BY YUD AND TAV. They were all transmitted to Moses at Sinai as well, and all are known in secret by the friends. They are fortunate.

5. "Ask a sign (Heb. ot)" MEANS literally a letter (Heb. ot). Everyone was conversant in the secrets of the letters. With Rachav, what is written? "and give me a true token (Heb. ot)" (Yehoshua 2:12). This refers to the letter Vav, which is called a true letter. If you infer from this that the other letters are not true, that is not so. Nonetheless, this letter Vav is called the true letter UNLIKE THE OTHER LETTERS WHICH ARE NOT SO CALLED, FOR VAV INDICATES ZEIR ANPIN, CALLED TRUTH, AS IN THE VERSE: "YOU SHALL SHOW TRUTH TO JACOB" (MICHAH 7:20).

1. רבי אלעזר פתח, שאל לך אות מעם יי' אלהיך העמק שאלה או הגבה למעלה. אסתכלנא בדרין קדמאין ודרין בתראין, מה בין דרין קדמאין לדרין בתראין. דרין קדמאין הוו ידעין ומסתכלין בחכמתא עלאה, וידעין לצרפא אתון דאתיהיבו ליה למשה בסיני, ואמילו חייבין דבהון בישראל, הוו ידעין גו אתון חכמתא עלאה. וידעין גו אתון עלאין, וגו אתון תתאין, חכמתא לאנהגא עובדין בהאי עלמא.

2. בגין דכל את ואת דאתמסר ליה למשה, הוו מתעטרין וסלקין על רישיהו דחיוון עלאין קדישין. וכלהו חיוון הוו מתעטרי בהו, ופרחין גו אוירא, דנחתא מגו אוירא עלאה, דקיק דלא ידע.

3. וסלקין ונחתין אתון רברבין ואתון דקיקין. אתון רברבין נחתין מגו היכלא עלאה טמירא דכלא, ואתון דקיקין הוו נחתין מגו היכלא אחרא תתאה, ואלין ואלין אתמסרו ליה למשה בסיני.

4. וחבורא דאתון דאינון מתחבראן בטמירו בכל את ואת, כגון א, את יחידא, מתחבראן עמה בטמירו תרין אחרנין לה. וכן בלהו אתמסרו ליה למשה בסיני, וכלהו טמירין גו חברינא זכאין אינון.

5. שאל לך אות, אות ממש. דכלהו הוו נטלין ברזא דאתון. וכן ברחב מה כתיב, ונתתם לי אות אמת, דא את ו, דרא אקרי אות אמת. ואי תימא שאר אתון לאו אינון אמת. אין אלא אות דא אות אמת אקרי.

6. "ask it either in the depths" refers to the last Hei of the Holy Name YUD HEI VAV HEI, while "or in the height above" refers to the letter Yud, the head of the Holy Name YUD HEI VAV HEI. This is the hidden meaning of the verse: "Ask a sign (lit. 'letter') of Hashem your Elohim" WHICH MEANS a letter from the Holy Name. It is implied by the verse: "A SIGN of Hashem," which is a name of the Holy One, blessed be He, one letter of it. The tabernacle, WHICH IS MALCHUT, WHICH IS CALLED YOUR ELOHIM, is based on this LETTER BECAUSE MALCHUT RECEIVES FROM ZEIR ANPIN, WHICH IS YUD HEI VAV HEI. THEREFORE, THE VERSE STATES "HASHEM YOUR ELOHIM."

7. Come and behold: When the cloud rose over the tabernacle and rested on it, all of those Chariots and all of those vessels of the supernal tabernacle, MALCHUT, were within the cloud. THEREFORE, it is written, "And Moses was not able to enter the Tent of Meeting, for the cloud rested on it" (Shemot 40:35). HE QUESTIONS: It is written, "And Moses went up into the midst of the cloud...and Moses was in the mountain forty days and forty nights" (Shemot 24:18). If Moses could not enter the tabernacle BECAUSE OF THE CLOUD WHICH RESTED ON IT, how could he ENTER THE CLOUD AND remain on the mountain for forty days?

8. HE ANSWERS, There were two clouds, one CLOUD which Moses entered AND IN WHICH HE REMAINED ON THE MOUNTAIN FORTY DAYS AND FORTY NIGHTS - THIS CLOUD IS OF MALCHUT - and one CLOUD which rested on the tabernacle. THIS CLOUD IS DRAWN FROM THE LEFT COLUMN OF BINAH AND MOSES WAS UNABLE TO ENTER IT. Come and behold what is written, "And the glory of Hashem filled the tabernacle" (Shemot 40:34). Literally it is not written, "filled," but "was full," WHICH IMPLIES THAT a fullness was achieved on high IN BINAH and below IN MALCHUT with THE ENCLOTHING OF THE CLOUD IN the tabernacle below. A concealed means of perfection WHICH IS CALLED "CLOUD" descended FROM THE LEFT COLUMN OF BINAH down TO THE SHECHINAH, WHICH IS CALLED TABERNACLE AND TENT OF MEETING, and the Shechinah was perfected.

9. Four aspects of camps OF THE ANGELS, WHICH ARE IN MALCHUT, CALLED LOWER CHARIOT were concealed BY THE CLOUD, WHICH DESCENDED ON THE TABERNACLE, WHICH IS MALCHUT. The first mending OF THIS CLOUD WAS in the first watch of the four camps OF THE SHECHINAH before everything was mended. The head of the right side is Tzadkiel, chief minister, superior of the camps under the dominion of Michael, and with him all the camps under him were mended.

10. One minister was placed in command over four TIMES three, WHICH ARE the four ASPECTS below, EACH COMPRISED OF THREE. When all of these supernal camps descend below, their names are changed into other names. When they remain on high, THEIR NAMES remain unchanged. That minister Tzadkiel stands over them from within and one letter glitters on their heads, a small Aleph. When this letter glitters, they all travel to the place where the sparkle glitters.

6. הַעֲמֵק שְׁאֵלָה, דָּא אוֹת ה' בְּתִרְאָה דְּבִשְׁמָא קְדִישָׁא. אוּ הַגְּבַהּ לְמַעְלָה, דָּא אֶת יו"ד רִישָׁא דְּבִשְׁמָא קְדִישָׁא. וְדָא אִיהוּ רִזָּא דְּכַתִּיב, שְׂאֵל לְךָ אוֹת מֵעַם יְיָ אֱלֹהֶיךָ, אוֹת מִשְׁמָא קְדִישָׁא, מִשְׁמַע דְּכַתִּיב מֵעַם יְיָ, דְּדָא אִיהוּ שְׂמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, אֶת חַד דְּבִיָּה, וּמִשְׁכְּנָא קָאִים עַל דָּא.

7. תָּא חֲזִי, בְּד סְלִיק עֲנָנָא עַל מִשְׁכְּנָא וְשָׂרָא עֲלוּי, כָּל אֵינּוֹן רְתִיכִין, וְכָל אֵינּוֹן מְאֵנִי מִשְׁכְּנָא דְּלַעִיל, כְּלָהוּ הוּוּ גּוּ עֲנָנָא. מַה כְּתִיב, וְלֹא יָכוֹל מֹשֶׁה לְבֹא אֶל אֹהֶל מוֹעֵד כִּי שָׁכַן עָלָיו הָעֲנָן. וְכַתִּיב, וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעֲנָן, וַיְהִי מֹשֶׁה בְּהַר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה אִי מֹשֶׁה לֹא הוּוּ יָכוֹל לְאַעְלָא לְמִשְׁכְּנָא, אֲמַאי הוּוּ יָתִיב בְּטוּרָא כָּל אֵינּוֹן אַרְבָּעִין יוֹמִין.

8. אֵלָא תְּרִי עֲנָנֵי הוּוּ, חַד דְּעָאֵל בֵּינָה מֹשֶׁה. וְחַד דְּשָׂרָא עַל מִשְׁכְּנָא. תָּא חֲזִי, מַה כְּתִיב וְכַבּוֹד יְיָ מְלֹא אֶת הַמִּשְׁכָּן, מְלֹא לֹא כְּתִיב, אֵלָא מְלֹא, דְּהוּוּ שְׁלִים לַעִילָא וְתַתָּא, עִם מִשְׁכְּנָא דְּלַתַּתָּא. תְּקוּנָא סְמִירָא דְּנַחַת לַתַּתָּא וְאַתְתְּקַנַּת שְׂכִינְתָּא.

9. אַרְבַּע סְטְרִין דְּמִשְׁרִיין אֲתַגְנִיזוּ. תְּקוּנָא קְדָמָא דְּחַד מִשְׁמֵרָה, מְאֵינּוֹן ד' מִשְׁרִיין, כְּלָא עַד דְּאַתְתְּקִנּוּ. רִישָׁא לְסֵטֵר יְמִינָא צְדֻקִיא"ל, רַב מְמֹנָא, רַב מִשְׁרִיין, דְּאִיהוּ תַּחֲוֹת שׁוּלְטָנָא דְּמִיכָא"ל, וְעַמִּיָּה הוּוּ מִתְתְּקֵנן כָּל אֵינּוֹן מִשְׁרִיין תַּחֲוֹת יְדִיָּה.

10. וְחַד מְמֹנָא אֲתַקֵּם עַל אַרְבַּע תַּלַּת, אַרְבַּע לַתַּתָּא, בְּגִין דְּכָל אֵינּוֹן מִשְׁרִיין עֲלָאִין, בְּד נַחֲתִין לַתַּתָּא, מִשְׁנִיין שְׂמָא דְּלַהוֹן, בְּשִׁמְהֵן אַחֲרֵינִין, בְּד אֵינּוֹן עֲלָאִין לֹא מִשְׁתַּנִּין לַעֲלָמִין. וְהֵאֵי מְמֹנָא עֲלָאָה צְדֻקִיא"ל קָאִים עֲלוּיָהוּ לְגוּ. אֶת חַד נְצִיץ עַל רִישְׁוֵיהוּ, וְאִיהִי א' זְעִירָא, בְּד הֵאֵי אֶת נְצִיץ, כְּלָהוּ נְטִלִין לְהוּוּ אֲתֵר דְּנְצִיץ הֵאֵי נְצִיצוּ.

11. Inside them, THAT IS, WITHIN THE ASPECT OF MALCHUT, NAMELY TIFERET, is Raziel, high minister and superior of the camps, who stands within under the dominion of Michael, WHO IS CHESED. With him are all of the camps under him. A minister named Rumiel is in charge over them at the portal, surrounded by twelve ministers, three times four, FOR HE HIMSELF BEING TIFERET OF THE SIDE OF TIFERET COMPRISES TWELVE. FOR THIS SIDE OF TIFERET HAS THREE ANGELS, MICHAEL WHO IS CHESED OF TIFERET, RAZIEL WHO IS GVURAH OF TIFERET, AND RUMIEL WHO IS TIFERET OF TIFERET. TIFERET OF TIFERET ALONE ALSO CONSISTS OF TWELVE, JUST AS THE FOUR SIDES OF MICHAEL DO. Raziel, high minister, is in charge over them all, for his name is not changed. One letter glitters on the heads of all these camps, the letter Resh. When it glitters, they all travel in the direction of that gleam. This letter is prepared to punish those who reveal the secrets, as indicated by "poverty (Heb. reish) and shame" (Mishlei 13:18) AS THE NAME 'REISH' INDICATES JUDGMENTS.

12. Inside them, THAT IS, WITHIN THE ASPECT OF TIFERET, NAMELY GVURAH, is Yofiel, high minister and superior over the camps under the dominion of Michael; with him were fitted out all of the camps under him. Not all the camps here are revealed in terms of numbers. THIS IS THE ILLUMINATION OF CHOCHMAH WHICH PREVAILS IN THE LEFT COLUMN WHICH IS GVURAH AS EXPLAINED EARLIER. This is because they are not complete here until they come to the Eternal House, THE SECRET OF THE TEMPLE BUILT BY KING SOLOMON, where they all achieve completeness and the camps grow in perfection. That which is stated here IN REFERENCE TO THE TABERNACLE BEFORE THEY ACHIEVE COMPLETENESS is that all of these camps under YOFIEL were given over at that time to enter with him. One minister is in charge over them, named Chachamiel and twelve ministers surround him, three on each side as stated earlier. THUS, THE SIDE OF GVURAH ALSO HAS THREE ANGELS - MICHAEL, YOFIEL AND CHACHAMIEL - BEING CHESED, GVURAH AND TIFERET OF THE ASPECT OF GVURAH. AND CHACHAMIEL, WHO IS TIFERET OF GVURAH CCCIN HIMSELF CONSISTS OF TWELVE, AS DOES THE WHOLE ASSEMBLY, FOR TIFERET ALWAYS INCLUDES EVERYTHING. And Yofiel, high minister, is in charge over all of them, for his name does not change.

13. One letter glitters over the heads of all these camps, the letter Kuf FOR THIS LETTER GLITTERS ON THE ASPECTS OF GVURAH. When it glitters, they all travel in the direction of that glittering. This letter Kuf is suspended in the air and the Judgments in it are subdued three times a day. THIS IS THROUGH THE RADIANCE OF THE THREE SUPERNAL COLUMNS OF ZEIR ANPIN, WHICH IS CALLED DAY. HOWEVER, BEFORE IT IS MITIGATED BY THE THREE COLUMNS, it goes up and down, MEANING THAT THE CHOCHMAH IN IT IS DRAWN TO DESCEND DOWNWARD AND THEN THE KUF IS IN JUDGMENTS. THEN, one of these two letters - Kuf and Resh, which are the letters in the middle OF THE WORD VAYIKRA (VAV YUD KUF RESH ALEPH) - covers the letter Aleph OF VAYIKRA and one covers the letter Yud OF VAYIKRA, which follows THE LETTER KUF WHEN STARTING FROM MALCHUT, WHICH IS ALEPH.

11. לגו מנייהו, רזיא"ל רב ממנא, רב משריין, דקיימא לגו תחות שולטנותא דמיכא"ל. ועמיה כל אינון משריין דתחות ידיה. וחד ממנא קאים עלייהו בתרעא, דאתקרי רומיא"ל. וסחרין ליה י"ב ממנן, תלת תלת ד' זמנין. ורזיא"ל רב ממנא קיימא על בלהו, דלא אשתני שמיה. את חד נציץ על רישייהו דכל אינון משריין, ואיהי את ר'. בד האי נציץ, נטלין בלהו להווא סטרא דהווא נציצו, האי את קיימא על עונשא דמגלה רזין וסימניך ריש וקלון.

12. לגו מנייהו, יופיא"ל רב ממנא, רב משריין, תחות שולטנותא דמיכא"ל, ועמיה הוּו מתתקנן כל אינון משריין דתחות ידיה. ולא אתגליין הכא בחשבנא, בגין דלא אשתלימו הכא עד דאתו לבית עולמים. דתמן אשתלימו בלהו, ואסגו משריין בשלימו. ומה דאמרן הכא, כל אינון משריין דתחות ידיה, דאתמסרו בהווא שעתא לאעלא עמיה וחד ממנא קיימא עלייהו, וחכמיא"ל שמיה, וי"ב ממנן סחרין ליה לכל עיבר תלת תלת, במה דאמרן. ויופיא"ל רב ממנא קיימא על בלהו, דלא אשתני שמיה.

13. את חד נציץ על רישייהו דכל אלין משריין, ואיהי את ק'. בד נציץ דא, נטלין בלהו להווא סטרא דהווא נציצו. האי את ק' תלויא באוירא, ואכפיא תלת זמנין ביומא. וסלקא ונחתא, תרין אתון אלין קר, אינון אתון דקיימין באמצעיתא, חד דחפי לאת א', וחד דחפיא על י', דאיהי לבתר.

14. Inside them, THAT IS, WITHIN THE ASPECT OF GVURAH, NAMELY CHESED, is K'dumiel, high minister and superior over the camps under the dominion of Michael; and with him were fitted out all of the camps under him. One minister named Ariel is in charge over them at the portal and twelve ministers surround him, three on each side OF THE FOUR SIDES. THUS, THE ASPECT OF CHESED HAS THREE ANGELS: MICHAEL, BEING CHESED OF CHESED; K'DUMIEL, BEING GVURAH OF CHESED AND ARIEL, BEING TIFERET OF CHESED. ARIEL IN HIMSELF CONSISTS OF TWELVE, AS DOES THE WHOLE ASSEMBLY. This high minister K'dumiel is in charge over them, for his name never changes. There is a letter over their heads, the letter Yud. When it glitters, they all travel in the direction of that sparkling glittering. The letter Kuf, as stated, covers this letter Yud and the Resh covers the Aleph OF VAYIKRA.

15. In the innermost, in the place called Kodesh (lit. 'Holiness'), BINAH, a letter glitters hidden and in secrecy. This is the letter Vav, WHICH IS THE CENTRAL COLUMN, WHOSE SOURCE OF ORIGIN IS THAT IT ARISES AND RECONCILES BETWEEN THE TWO COLUMNS, RIGHT AND LEFT OF BINAH. This letter glitters with a radiance over all the letters, MEANING THAT IT RECONCILES BETWEEN RIGHT AND LEFT OF ALL THE LETTERS IN ZEIR ANPIN AND MALCHUT. A voice issues forth from between these letters, THE VAV WHICH IS CALLED 'VOICE', WHICH IS INAUDIBLE IN BINAH, BUT HERE, AS EXPLAINED EARLIER, AMONG THE LETTERS OF ZEIR ANPIN AND MALCHUT, AN AUDIBLE VOICE ISSUES FORTH. THEN, IT MITIGATES THE LETTERS KUF AND RESH AND THE LETTERS YUD-KUF-RESH-ALEPH (YIKRA) ARE UNBLOCKED. Then the glittering of the Vav strikes the glittering of the Yud. This glittering OF THE VAV, which originates from the place called Holy, BINAH, strikes the glittering, MEANING THAT IT RELEASES the letter Yud FROM ITS BLOCKAGE AND IT ILLUMINATES.

16. Then the glittering of the letter Yud strikes the glittering of the letter Kuf. The glittering of the letter Kuf issues forth and strikes the glittering of the letter Resh and all of these glitterings issue forth and join into the glittering of the stationary letter Aleph, WHICH IS MALCHUT WHICH RECEIVES ALL THAT IS IN YUD-KUF-RESH, WHICH ARE CHESED, GVURAH AND TIFERET. A voice issues forth and strikes all the glitters of the letters together IN ORDER TO CONNECT THEM TO THE SECRET OF THIS CALLING, the glittering of the Vav to the Yud, the glittering of Yud to the Kuf, the glittering of the Kuf to the Resh and the glittering of Resh to the Aleph. The outlines of the glitters OF THE LETTERS join and then issue forth TO THEIR FUNCTION, FOR after the glitters are connected the voice issues forth from them and they are joined in the hidden meaning OF: "And Hashem called (Heb. vayikra) to Moses" (Vayikra 1:1). Moses used to observe all of these days that he didn't enter THE TENT OF MEETING, WHICH IS MALCHUT.

17. After this, the letters returned and were turned in their imprints by the permutation of letters which were given to Adam in the Garden of Eden, to induct the letter Aleph, WHICH IS MALCHUT, into concealment in the place called Holy, IMA. Then the Vav issued forth and yielded place AT THE BEGINNING OF THE WORD to the letter Aleph, and the Aleph connected with the letter Vav which is followed by THE LETTERS Kuf-Resh. The Yud, WHICH IS CHESED, entered between the letters Kuf-Resh to form Kuf-Yud-Resh. They were imprinted and glittered as before, and the voice, WHICH IS THE SECRET OF THE CENTRAL COLUMN, issued from among them. The glitters of the letters connected and emerged outside and were revealed to all the camps that traveled with these letters, WHICH ARE THE CAMPS OF THE FOUR CHARIOTS OF MICHAEL, AS MENTIONED ABOVE. When the glitterings of the letters join, BECOMING COMBINED, a voice strikes among them and their imprint is visible to all the Chariots IN THE COMBINATION Aleph-Vav-Kuf-Yud-Resh (okir). The voice returns from them and calls among

14. לגו מנייהו, קדומיא"ל רב ממנא, רב משריין, תחות שולטנותא דמיכא"ל, עמיהו הו מתתקנן כל אינון משריין דתחות ידיה. וחד ממנא קיימא עלייהו בתרעא, דאתקרי אריא"ל. וי"ב ממנן סחריין ליה, תלת תלת לכל סטר. והאי ממנא קדומיא"ל קיימא עלייהו, דלא אשתני שמייה לעלמין. חד את קיימא נציץ על רישייהו, והוא את י, כד האי נציץ, נטלין בלהו להווא נציצו דנציץ. אות ק' דקאמרן חפאי על האי את י ר' חפאי על א'.

15. לגו לגו, באתר דאקרי קדש, נציץ חד את בטמירו ובגניזו, ואיהי את ו'. והאי את ו' נציץ בנציצו על בלהו אתוון. וקלא נפיק מבינייהו דאלין אתוון, כדין בטש נציצו דאת ו', לנציצו דאת ו', ונמק ההוא נציצו מגו אתר דקדש ובטש לגו נציצו דאת ו'.

16. וכדין נציצו דאת ו', בטש לגו נציצו דאת ק' ונמקא נציצו דאת ק', ובטש לגו נציצו דאת ר', ונמקי נצוצין בלהו, ומתחברין לגו נציצו דאת א', דקיימא. וקלא הוא נפיק, ובטש בכל אינון נציצין דאתוון כחדא, נציצו דאת ו' ביו"ד, נציצו דיו"ד בק', נציצו דק' בר', נציצו דר' בא'. ומתחברין גלימין דנציצין, ונמקי לבתר. ובתר דמתחברין בניצוציהו, נפיק קלא מביניהו, ומתחברין ברזא דא ויקרא אל משה. ומשה הוה מסתכל כל אינון יומין דלא עאל.

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the Chariots, "I will make men more rare (Heb. okir) than fine gold, and mankind more than the pure gold of Ophir" (Yeshayah 13:12).

18. Fortunate is Moses' lot, for he saw all this except the combination OKIR (Aleph-Vav-Kuf-Yud-Resh), which was not seen by Moses' eyes. Only the first combination Vayikra (Vav-Yud-Kuf-Resh-Aleph) did Moses see. This latter combination was not revealed to him, for we do not state one's praise in his presence. A sign of this is: "Come out you three" (Bemidbar 12:4). It is written, "And called to Aaron and Miriam" (Ibid. 5). It is also written, "With him I speak mouth to mouth" (Ibid. 8) and it is written, "My servant Moses is not so" (Ibid. 7). ALL OF THIS IS BEING SAID TO AARON AND MIRIAM NOT TO MOSES, because we do not state one's praise in his presence.

19. The letters arose in this fashion and returned to all of these camps in the combination Okir (Aleph-Vav-Kuf-Yud-Resh). The voice issued forth and declared, "I will make men more rare (Heb. okir) than fine gold..." Then the letters were drawn down and glittered on the heads of all these Chariots, and they subsided until they were set in their places.

20. The head to the left side, MALCHUT is Chizkiel, high minister and superior over the camps of all these who stand at the portal of the tabernacle, WHICH IS MALCHUT, under the dominion of Gabriel. FOR MICHAEL RULES OVER THE RIGHT OF MALCHUT AND GABRIEL OVER HER LEFT. With him are fitted at that portal all these camps under him. One minister named Gazriel is placed in charge over the portal from the outside. With him are twelve ministers who surround him, three on each side at all four sides.

17. לְבַתֵּר אֶתְהַדְרוּ אֶתְוֹן, וְהוּוּ מִתְגַּלְגֵּלִין בְּקוֹלְפוֹי, בְּצִרוּפִין דְּאֶתְוֹן דְּאֶתְמַסְרוּ לְאָדָם בְּגִנְתָּא דְּעֶרְן. אֵתָא לְאֵעֲלָא בְּגוֹ טְמִירָא, לְאֵתֵר דְּאֶקְרִי קִדְשׁ, וְנִפְק וְ, וְיִהִיב דּוּכְתָא לְאֵת א', וְאֶתְחַבֵּר א' לְגוֹ ו', דְּבִתְרִיהּ קר, וְי' עַל בֵּין ק' וּר' וְאֶשְׁתַּבַּח קִיר. וְאֶתְגַּלְיִמוּ וְאֶתְנַצִּיצוּ בְּמַלְקָדְמִין, וְקֵלָא נִפְק מִבִּינֵיהוּ, וּמִתְחַבְּרָן נְצִיצִין דְּאֶתְוֹן, וְנִפְיק לְבַר וְאֶתְגַּלְיִין לְגַבֵּי כָל אֵינּוֹן מִשְׁרִיין, דְּהוּוּ נְטִלִין אֵינּוֹן אֶתְוֹן. וְכֵד מִתְחַבְּרָן נְצִיצִין דְּאֶתְוֹן, קֵלָא בְּטַשׁ בִּינֵיהוּ, אֶתְחַזֵּן בְּגִלּוּפֵיהוּ לְכָל אֵינּוֹן רְתִיכִין אֶקְרִי. וְקֵלָא אֶהֱדֵר מִבִּינֵיהוּ וְקִירֵי בֵּין אֵינּוֹן רְתִיכִין אֶקְרִי אָנוּשׁ מִפְּזוּ וְאָדָם מִכְתָּם אֶופִיר.

18. זְכָאָה חוֹלְקִיהּ דְּמֹשֶׁה דְּחָמֵי כָל דָּא, אָבַל צִרוּפָא דָּא לֹא אֶתְחַמֵּי לְעֵינּוֹי דְּמֹשֶׁה, אֶלָּא צִרוּפָא קְדָמָאָה דְּאֵיהוּ וְיִקְרָא, דָּא הוּוּ חָמֵי מֹשֶׁה, הֵה־ד וְיִקְרָא אֶל מֹשֶׁה. וְצִרוּפָא דָּא אַחֲרָא לֹא גִלְיִין לֵיהּ. בְּגִין דְּשִׁבְחָא דְּב"ג לֹא מוֹדְעִין לְקַמְיָהּ. וְסִימְנִין, צָאוּ שְׁלִשְׁתָּכֶם, וְכָתִיב וְיִקְרָא אֶהֱרֵן וּמִרְיָם, וְכָתִיב פֹּה אֶל פֹּה אֶדְבֵּר בּוֹ, וְכָתִיב לֹא כֵן עֲבָדֵי מֹשֶׁה, בְּגִין דְּלֹא מוֹדְעִין שְׁבַחִיהּ דְּב"ג לְקַמְיָהּ.

19. סִלְקִין אֶתְוֹן, וְאֶתְהַדְרוּ בְּכָל אֵינּוֹן מִשְׁרִיין כְּגוֹנָא דָּא, בְּצִרוּפָא דָּא אֶקְרִי. וְקֵלָא נִפְק וְאֶכְרִיז וְאֶמֶר, אֶקְרִי אָנוּשׁ מִפְּזוּ וְגו'. לְבַתֵּר אֶתְמַשְׁכוּ אֶתְוֹן, וְהוּוּ נְצִיצִין עַל רִישֵׁיהוּ דְּכָל אֵינּוֹן רְתִיכִין, וְאֶשְׁתַּכְּבוּ עַד דְּאֶתְתַּקְּנוּ לְדוּכְתֵיהוּ.

20. רִישָׁא לְסֵטֵר שְׁמָאֵלָא חֲזִקִיא"ל רַב מְמַנָּא, רַב מִשְׁרִיין לְכָל אֵינּוֹן דְּקִיּוּמֵי לְתַרְעָא דְּמִשְׁכַּנָּא, תַּחֲתֵי שׁוֹלְטָנוּתָא דְּגַבְרִיא"ל. וְעַמִּיָּה מִתְתַּקְּנָן בְּהוּוּא תַרְעָא, כָּל אֵינּוֹן מִשְׁרִיין דְּתַחֲתֵי יָדֵיהּ. וְחַד מְמַנָּא אֶתְקַם עַל תַרְעָא לְבַר, וְגַזְרִיא"ל שְׁמִיָּהּ. וְעַמִּיָּה י"ב מְמַנָּן דְּסַחְרִין לֵיהּ תַלְתַּת תַּלְתַּת לְכָל סֵטֵר, לְד' סֵטֵרִין.

21. These are the ones whose hands hold the blade of the revolving sword. This minister, Chizkiel, is in charge over them much higher on the inside. One letter glitters over their heads, the letter Aleph, WHICH IS THE SIDE OF MALCHUT IN GABRIEL, for these camps stand and travel only according to the secret of Aleph, which is the right - WHICH IS MALCHUT THAT ISSUES FORTH WITH CHASSADIM, WHICH IS THE RIGHT SIDE. For the left OF GABRIEL travels only with the right, MEANING BY BEING ENCLOSED IN CHASSADIM, and the right travels always to the left, MEANING WITH THE INCLUSION OF THE LEFT. The Aleph is a letter, which glitters and issues forth from the right, MEANING MALCHUT FROM THE ASPECT OF CHASSADIM IN HER. Then, ALL THE CAMPS travel to that place where that glitter radiates.

22. Inside them, THAT IS, WITHIN THE ASPECT OF MALCHUT, MEANING THE ASPECT OF TIFERET, IS THE MINISTER Rahatiel, superior of the camps who stand within under the dominion of Gabriel. With him are all the camps under him. One minister named Kadshiel is in charge over them at the portal and twelve ministers surround him, four times three. That minister Rahatiel is in charge over all of them, for his name does not change. HERE TOO, IN THE ASPECT OF TIFERET THERE ARE THREE ANGELS, CHESED, GVURAH AND TIFERET, NAMELY GABRIEL, RAHATIEL AND KADSHIEL. One letter glitters over the heads of all the camps; it is the letter Zayin, WHICH IS THE SIDE OF TIFERET IN GABRIEL. It is exchanged with the setting of the tabernacle for the letter Lamed, MEANING THAT IT IS MITIGATED WITH BINAH, WHICH IS REPRESENTED BY THE LAMED WHICH IS A TOWER FLYING IN THE AIR. This exchange is alluded to in the verse: "He shall pour (Heb. yizal) the water out of his bucket" (Bemidbar 24:7), FOR BINAH IS THE BUCKET OF TIFERET. The Zayin is exchanged in the engraving of the letters and is called the substitute of Lamed. When this letter glitters on the head of all these camps, they all travel to the side of that glittering.

23. Inside, THAT IS, WITHIN THE ASPECT OF TIFERET, MEANING THE ASPECT OF GVURAH, is Kaftziel, high minister and superior of the camps under the dominion of Gabriel. With him are fitted all these camps under him, those which are entrusted to him at that time. One minister named Azael is in charge over them and twelve ministers surround him, three on each side, as we have established. HERE TOO, IN THE SIDE OF GVURAH OF GABRIEL, THERE ARE THREE ANGELS, CHESED, GVURAH AND TIFERET, NAMELY GABRIEL, KAPTZIEL AND AZAEL. AZAEL BY HIMSELF, WHO IS TIFERET, CONTAINS TWELVE, AS EXPLAINED ABOVE. And Kaftziel, high minister, is in charge over all of them. One letter glitters over the heads of all these camps. It is the letter Dalet, WHICH IS THE SIDE OF GVURAH OF GABRIEL, and they all travel towards the glittering of that letter. This letter is suspended in the air over two other letters, ALEPH AND LAMED.

24. Inside them, THAT IS, WITHIN THE ASPECT OF GVURAH OF GABRIEL, MEANING HIS ASPECT OF CHESED, IS Sham'iel, high minister. This one changes to four names, because he does not remain in his position. At times he is on the right side and at times he is on the left side, AT TIMES TO THE EAST AND AT TIMES TO THE WEST. HE IS NAMED ACCORDING TO HIS FUNCTION. With him are twelve ministers who surround him, three on each side, as we have established. Ragshiel, high minister, is over these twelve MINISTERS, under the other minister SHAMIEL. HERE TOO, IN THE SIDE OF CHESED OF GABRIEL, THERE ARE THREE ANGELS OF CHESED, GVURAH AND TIFERET, NAMELY GABRIEL, SHAMIEL AND RAGSHIEL. RAGSHIEL BY HIMSELF CONTAINS TWELVE. One letter glitters on the heads of all these camps, the letter Hei. This letter is suspended in the air over all the other letters, ALEPH AND LAMED, as we stated regarding the letter Dalet. These two LETTERS, DALET HEI, rise above all the others, FOR THEY ARE CHESED AND GVURAH WHICH ARE THE FIRST THREE SFIROT. They all travel to that glittering which is suspended from that letter Hei.

21. וְאֵלֶּיךָ שׁוֹנֵא דְלֵהטָא דְחֻרְבָא דְמִתְהַפְכָא בִּידְיֵיהּ. וְהָאֵי מְמַנָּא חֻקִּיא"ל, קָאִים עֲלֵייהּ לְעֵילָא לְעֵילָא לְגו. אַתְּ חַד נְצִיץ עַל רִישֵׁיהּ, וְאִיהִי אַתְּ א'. דְּהָא לֹא קִיּוּמֵי אֵלֶיךָ, וְלֹא נְטִילֵי, אֶלָּא בְּרָזָא דְא', דְּאִיהִי יְמִינָא. בְּגִין דְּשִׂמְאַלָּא לֹא נְטִיל אֶלָּא בִּימִינָא. יְמִינָא נְטִיל תְּדִיר לְשִׂמְאַלָּא, דְּא' אַתְּ נְצִיץ וְנִסְמִיק מִן יְמִינָא. בְּדִין נְטִילִין לְהֵוּא אַתְּר דְּנְצִיץ הֵוּא נְצִיצוּ.

22. לְגוּ מְנִיָּה רַהֲטִיא"ל רַב מְשָׁרְיִין, דְּקִיּוּמָא לְגו תְּחוֹת שְׁלֹטְנוּתָא דְּגַבְרִיא"ל. וְעַמִּיָּה כָּל אֵינּוֹן מְשָׁרְיִין תְּחוֹת יְדֵיהּ. וְחַד מְמַנָּא קָאִים עֲלֵייהּ בְּתַרְעָא, דְּאִתְקְרִי קְדֻשָׁיא"ל, וְסַחְרִין לִיהּ י"ב מְמַנָּן, תְּלַת תְּלַת ד' זְמַנִּין. וְהֵוּא מְמַנָּא רַהֲטִיא"ל קִיּוּמָא עַל כְּלָהּ, דְּלֹא אֲשַׁתְּנִי שְׁמִיָּה. אַתְּ חַד נְצִיץ עַל רִישֵׁיהּ דְּכָל אֵלֶיךָ מְשָׁרְיִין, וְאַתְּ דָּא אִיהּ ד', וְאִיהּ אֲתַחְלָף גּו תְּקוּנָא דְּמִשְׁכַּנָּא בְּאַתְּ ל. הָאֵי אֲתַחְלָף בְּרָזָא דִּיזַל מִיָּם מִדְּלִינּוּ. וְאַתַּחְלָף בְּגִלּוּפֵי אֲתוּוֹן, וְאִקְרִי חֲלוּפָא ל'. כִּד הָאֵי נְצִיץ עַל רִישֵׁיהּ דְּכָל אֵלֶיךָ מְשָׁרְיִין, בְּדִין כְּלָהּ נְטִילִין לְהֵוּא סְטְרָא דְּהֵוּא נְצִיצוּ.

23. לְגוּ מִן דָּא, קַפְצִיא"ל רַב מְמַנָּא, רַב מְשָׁרְיִין, תְּחוֹת שְׁלֹטְנֵיהּ דְּגַבְרִיאֵל, וְעַמִּיָּה הוּוּ מִתְתַקְנָן כָּל אֵינּוֹן מְשָׁרְיִין דְּתְּחוֹת יְדֵיהּ, אֵינּוֹן דְּאִתְמַסְרוּ לִיהּ בְּהֵיא שְׁעֵתָא, וְחַד מְמַנָּא קָאִים עֲלֵייהּ עֲזָא"ל שְׁמִיָּה. וּי"ב מְמַנָּן סַחְרִין לִיהּ לְכָל עֵיבֵר, תְּלַת תְּלַת כְּמָה דְּאִוְקִימָנָא, וְקַפְצִיא"ל רַב מְמַנָּא קִיּוּמָא עַל כְּלָהּ. אַתְּ חַד נְצִיץ עַל רִישֵׁיהּ דְּכָל אֵלֶיךָ מְשָׁרְיִין, וְאִיהִי אַתְּ ד', וְכְלָהּ נְטִילֵי לְהֵוּא נְצִיצוּ דְּהֵוּא אַתְּ. הָאֵי אַתְּ תְּלִינָא גּו אִוְרָא, עַל תְּרִין אֲתוּוֹן אַחֲרֵינִין.

24. לְגוּ מִן דָּא שְׁמַעִיא"ל רַב מְמַנָּא, הָאֵי אֲתַחְלָף לְד' שְׁמַהֲן, בְּגִין דְּלֹא קִיּוּמָא בְּגִלּוּפֵי. זְמַנִּין לְסְטֵר יְמִינָא, וְזְמַנִּין לְסְטֵר שְׂמַאלָא, וְעַמִּיָּה י"ב מְמַנָּן דְּסַחְרִין לִיהּ לְכָל עֵיבֵר תְּלַת תְּלַת, כְּמָה דְּאִוְקִימָנָא, וְרַגְשִׁיא"ל רַב מְמַנָּא עַל אֵלֶיךָ י"ב, תְּחוֹתֵיהּ דְּהֵוּא מְמַנָּא אַחֲרָא. וְאַתְּ חַד נְצִיץ עַל רִישֵׁיהּ לְעֵילָא, וְאַתְּ דָּא אִיהִי אַתְּ ה', וְדָא תְּלִינָא בְּאִוְרָא עַל כָּל שְׂאֵר אֲתוּוֹן, בְּהֵוּא אַתְּ ד' דְּקַאמְרָן. אֵלֶיךָ תְּרִין סְלִיקוּ לְעֵיל עַל כָּל שְׂאֵר אַחֲרֵינִין, וְכְלָהּ נְטִילִין לְהֵוּא נְצִיצוּ דְּתְּלִינָא מְהֵוּא אַתְּ.

25. In the innermost in the place called Holy (Heb. kodesh), BINAH, one letter glitters in the concealment of Holy, the letter closed Mem, FOR THE CLOSED FINAL MEM ALWAYS ILLUMINATES AT THE LEFT SIDE OF BINAH. It glitters with a spark over all the letters - ALEPH, LAMED, DALET AND HEI - and a voice issues from among the letters. The glittering of this letter, THE CLOSED MEM, strikes and takes the last two letters, which are glitterings suspended in the air - namely, Dalet and Hei - leaving Aleph-Lamed, that connects with the others to the right, VAYIKRA. They strike each other and they all travel, and the first LETTERS, VAYIKRA, return TO GLEAM as before. They issue forth FROM MALCHUT outside TO MOSES, whereon "Hashem called to (Heb. vayikra el) Moses." THE CALL AND SUMMONS TO MOSES TO ENTER THE TENT OF MEETING ISSUED FORTH FROM THESE PERMUTATIONS OF LETTERS.

25. לגו לגו, באתר דאקרי קדש, נציץ את חד גו טמירו דקדש, ואיהי את ם סתימא. האי נציץ בנציצו על בלהו אתון, וקלא הוא נפיק מבינייהו דאלין אתון. כדין בטש נציצו דהאי את, ונטיל תרין אתון אחרנין נציצין דתליין באוירא, ואינון ד' ה' ואשתאר אל, ואתחברן באלין אחרנין דסטר ימינא, ובטשו אלין באלין, ונטלי בלהו, ואתהדרן קדמאי במלקדמין ונפקי לבר, וכדין אקרון ויקרא אל משה.

2. "I came to my garden"

Rabbi Chiya and Rabbi Shimon discuss the title verse and give several explanations for it. Having chosen Yisrael for His own, God wished to separate them from others and to protect them. The very day that the tabernacle was erected on earth, another tabernacle was erected on high, but Moses could not enter the newly built tabernacle until sacrifices were offered. The title verse also refers to the Upper Garden of Eden, since all are sustained by the flow of the river that issues from there.

26. "And Hashem called to Moses, and spoke to him out of the Tent of Meeting saying" (Vayikra 1:1). Rabbi Chiya opened the discussion with the verse: "I came to my garden, my sister, my bride. I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1). The beginning of the verse disagrees with its ending and its ending with its beginning. It says, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk" and following this IT IS WRITTEN, "Eat, O dear ones" (Ibid.). One who invites others TO EAT does so when the food is set before him. However, once he has eaten, how can he invite another TO EAT WITH HIM? YET, IT IS WRITTEN, "I HAVE EATEN MY HONEYCOMB...I HAVE DRUNK MY MILK," INDICATING THAT HE HAS ALREADY EATEN.

26. ויקרא אל משה וידבר יי' אליו מאהל מועד לאמר. רבי חייא פתח ואמר, באתי לגני אחותי כלה אריתי מורי עם בשמי אכלתי יערי עם דבשי שתיתי ייני עם חלבי וגו', האי קרא לאו רישיה סיפיה, ולאו סיפיה רישיה. כתיב אכלתי יערי עם דבשי שתיתי ייני עם חלבי, לבתר אכלו רעים. מאן דמזמן לאחרא, כד מזונא מתתקן קמיה. בטר דאיהו אכל האיך יזמן לאחרא.

27. HE ANSWERS, Yisrael were fortunate that the Holy One, blessed be He, wanted to purify them and chose them from among all the nations. Having chosen them, He wanted to distance them from all persecutors in the world. Come and see, the very day that the tabernacle was erected below, another tabernacle on high was erected with it on the very same day, as is written, "the tabernacle was erected" (Shemot 40:17), not specifying further BECAUSE IT ALSO INCLUDES THE TABERNACLE ON HIGH, WHICH IS MALCHUT. That day was the time of rejoicing for the Holy One, blessed be He.

27. אלא זכאין אינון ישראל, דקודשא בריך הוא בעא לדבאה להון, ואתרעי בהון מכל שאר עמין עע"ז, ומדאתרעי בהון בעא לסלקא להון מכל מקטרגי עלמא. ת"ח, ביומא דאתקם משכנא לתתא, בהוא יומא אתתקם משכנא אחרא לעילא עמיה, דכתיב הוקם המשכן סתם, והוא יומא חרותא דקודשא בריך הוא הוה.

28. What is written once the tabernacle was erected? "And Moses was not able to enter the Tent of Meeting" (Shemot 40:35). When the Holy One, blessed be He, saw this, He said, 'THE TABERNACLE was erected by Moses, yet he remains out of it?' Immediately, "And Hashem called to Moses" (Vayikra 1:1). He said to him, 'Moses, what does a housewarming dedication (Heb. chanukat habayit) consist of? a feast!' "If any man of you bring an offering to Hashem" (Ibid. 2). HE THEREFORE BEGAN TO SPEAK OF SACRIFICES, WHICH ARE A FEAST FOR A SWEET SAVOR, AN OFFERING MADE BY FIRE TO HASHEM. This is the meaning of: "I came to my garden, my sister, my bride" (Shir Hashirim 5:1). THIS VERSE IS INTERPRETED AS A REFERENCE TO THE SACRIFICES.

28. כיון דאתקם משכנא מה כתיב, ולא יכול משה לבא אל אהל מועד. כד חמא קודשא בריך הוא כן אמר, ומה ע"י דמשה אתקם, ואיהו לבר, מיד ויקרא אל משה. א"ל: משה, חנוכה דבייתא במאי הוה, בסעודתא, אדם כי יקריב מכם קרבן ליי'. הה"ד באתי לגני אחותי כלה וגו'.

29. Another explanation: "I came to my garden" refers to the upper Garden of Eden. "My sister, my bride" refers to the Congregation of Yisrael, NAMELY MALCHUT. On the day IN WHICH THE TABERNACLE WAS ERECTED, pairs were coupled in all SIX EXTREMES OF ZEIR ANPIN, WHICH ARE ALLUDED TO IN THE VERSE: "I CAME TO MY GARDEN." Pairs were also coupled in that UPPER Garden of Eden OF ZEIR ANPIN AND MALCHUT, for all of them were blessed from the flow of the river, WHICH IS BINAH, and each bonded with its fellow. Thus, it is written, "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Ibid.), for they were all irrigated and saturated from the fountain spring of the river, WHICH IS YESOD OF BINAH.

30. "Eat, O dear ones, and drink; drink deep, O loving companions" (Ibid.). THIS REFERS TO all those lower LEVELS IN BRIYAH, YETZIRAH AND ASIYAH and all the branches, which are all blessed and sustained when these ZEIR ANPIN AND MALCHUT, WHICH ARE ALLUDED TO IN THE VERSE "I CAME," are blessed on high. Through what are they blessed and sated? Entirely through the aroma of the sacrifices.

31. Come and see: When the Congregation of Yisrael, MALCHUT, descended to rest on earth IN THE TABERNACLE, the Holy One, blessed be He, addressed MALCHUT with this verse: "I CAME..." for blessings and joy were present throughout the worlds. She, MALCHUT, was sweetened so that blessings may go forth from her to all. For when the six EXTREMES OF ZEIR ANPIN are blessed, WHICH ARE ALLUDED TO IN THE VERSE "I CAME," then all the worlds are blessed together below and on high, and Yisrael are blessed from all of them. Another explanation of: "I came to my garden, my sister, my bride." Rabbi Yitzchak said, The Holy One, blessed be He, unites with the Congregation of Yisrael, MALCHUT, only when these six EXTREMES OF ZEIR ANPIN, WHICH ARE ALLUDED TO IN THE VERSE: "I CAME," are saturated from the flow of the river which does not stop, BINAH. Ra'aya Meheimna (the Faithful Shepherd)

32. He opened the discussion with the verse: "I came to my garden, my sister, my bride." This is Malchut, WHICH IS CALLED Adonai. "I have gathered my myrrh" refers to Chesed, which is the level of Abraham regarding whom it states: "I will get me to the mount of myrrh" (Shir Hashirim 4:6), MEANING THE MOUNTAIN OF MORIAH. "With my balm" refers to Netzach, which is the level of Aaron regarding whom it states: "Take you also to you the best spices" (Shemot 30:23). They are THE UNION OF the right arm, WHICH IS CHESED, with the right leg, WHICH IS NETZACH. This is alluded to in the verse: "at Your right hand are pleasures for evermore (Heb. netzach)" (Tehilim 16:11). The two corresponding blessings IN THE AMIDAH PRAYER are, 'Magen Abraham (lit. 'Shield of Abraham')', WHICH IS CHESED, and the other is 'Retze (lit. 'be favorable')' WHICH IS NETZACH.

33. "I have eaten my honeycomb" (Shir Hashirim 5:1): This is Gvurah, WHICH IS CALLED 'The fear of Isaac'. "With my honey" (Ibid.): This is Hod, the level of David, and this is THE UNION OF the left arm, WHICH IS GVURAH, with the left leg, WHICH IS HOD. "I have drunk my wine with my milk": This is the torso, WHICH IS TIFERET, and the member of the Covenant, WHICH IS YESOD, that is, Jacob, WHO IS TIFERET, with Solomon, WHO IS YESOD. Then come: "Eat, O dear ones, and drink; drink deep, O loving companions," who are the Twelve Tribes and the twelve blessings OF THE AMIDAH PRAYER and the additional blessing regarding heretics, THAT IS 'VELAMALSHINIM (LIT. 'AND FOR SLANDERERS')'. Who eats it? The one regarding whom it states: "I came to my garden, my sister, my bride."

29. ד"א באתי לגני, דא גן עדן דלעילא. אחותי כלה, דא כנסת ישראל, דבהוא יומא אזדווגו זוגין בכלא, אזדווגו זוגין בהוא גן עדן, בגין דאתברכו בלהו משקיו דנחלא, ואתקשרו כל חד בחבריה, הדא הוא דכתיב אריתי מורי עם בשמי אכלתי יערי עם דבשי שתיתי ייני עם חלבי כלהון אתשקיון ואתרו ממבועא דנחלא.

30. אכלו רעים שתו ושכרו דודים, כל אינון דלתתא. וכלהו ענפין כלהו, אתברכו ואתזנו, בד אלין אתברכו לעילא. ובמה מתברכאן ומתבסמאן, כלהו בריחא דקרבנא.

31. תא חזי, בשעתא דנחתת כ"י לאשרהא דיורהא בארעא, קודשא בריך הוא אמר ליה, להאי קרא, בגין דאשתכחו ברכאן וחרוה בכלהו עלמין, ואתבסמת היא, לנפקא מנה ברכאן לכלא. דכד אלין שית אתברכאן, כדין כלהו עלמין אתברכאן כחדא לתתא, ומתברכאן לעילא. וישראל אתברכו מכלהו. ד"א באתי לגני אחותי כלה. ר' יצחק אמר, לא אזדווגא קודשא בריך הוא בכ"י, אלא בזמנא דאלין שית אתרוון, משקיו דנחלא דלא פסק.

רעיא מהימנא

32. פתח ואמר באתי לגני אחותי כלה, איהי מלכות, אדנ"י. אריתי מורי, דא חסד, דרגא דאברהם, דאתמר עליה אלך לי אל הר המור. עם בשמי, דא נצח, דרגא דאהרן, דכתיב ביה ואתה קח לך בשמים ראש. ואינון דרועא ימינא, בורכא ימינא. ורזא דמלה, נעימות בימינך נצח. ואינון תרין ברבן לקבליה, חד מגן אברהם, ותניינא עבודה, דהוא רצה.

33. אכלתי יערי, דא גבורה פחד יצחק. עם דבשי הוד, דרגא דדוד, והיינו דרועא שמאלא, עם ירכא שמאלא. שתיתי ייני עם חלבי, גוף וברית, יעקב עם שלמה. לבתר אכלו רעים שתו ושכרו דודים, י"ב שבטים, בי"ב ברכאן. תוספת ברכת המינין, מאן אכיל לה, ההוא דאתמר ביה באתי לגני אחותי כלה.

34. Some divide THE SIX EXTREMES OF ZEIR ANPIN according to a different hidden meaning. "I have gathered my myrrh with my balm" refers to the torso and the member of the Covenant, TIFERET AND YESOD. "I have eaten my honeycomb with my honey": These are the right leg and the left leg, WHICH ARE NETZACH AND HOD. "I have drunk my wine with my milk" is the left arm with the right, WHICH ARE CHESED AND GVURAH, for wine refers to Gvurah and milk to Chesed.

End of Ra'aya Meheimna

3. "Eat, O dear ones, and drink; drink deep, O loving companions"

Rabbi Yehuda and Rabbi Aba give their interpretations of the verse, but Rabbi Shimon tells them that the secret meaning is that "Eat, O dear ones" refers to those above, and "drink deep, O loving companions" to those below. Those above are Eden, Aba, and the river, Ima - thus the source and the flow are never parted. Those below are male and female, who unite occasionally but not constantly as do Aba and Ima. The eating and drinking are the completion of all.

35. Rabbi Yehuda said, "Eat, O dear ones, and drink; drink deep, O loving companions" (Shir Hashirim 5:1). These are all those who sob and wail, FOR THEY ARE DRAWN FROM THE LEFT COLUMN AND THE JUDGMENTS OF THE LEFT PREVAIL OVER THEM, WHEREFORE THEY CONSTANTLY SOB AND WAIL. This is because they were all sated and blessed together ON THE DAY THAT THE TABERNACLE WAS ERECTED, for they all enjoyed the King's feast, WHICH IS THE CENTRAL COLUMN. When do they all eat? When the King comes joyously. Therefore, the King is made happy and He first gladdens the Queen. Then, they all eat and rejoice.

36. Rabbi Aba said, "Eat, O dear ones, and drink; drink deep, O loving companions" These are the six EXTREMES OF ZEIR ANPIN, which we have stated. Regarding these, it states, "The king has brought me into his chambers" (Shir Hashirim 1:4). "drink deep, O loving companions" ALLUDES TO that wine which satiates all. THIS IS THE ILLUMINATION OF CHOCHMAH, WHICH IS CALLED WINE. Rabbi Elazar says about all the lower beings, THE ANGELS AND SOULS OF BRIYAH, once these six EXTREMES OF ZEIR ANPIN are blessed, all the lower beings are blessed.

37. Rabbi Shimon said, All this is fine, but the secret meaning is "Eat, O dear ones" above and "drink deep, O loving companions" below. Rabbi Elazar said to him: Who are those above and who are below? Rabbi Shimon said to him: You asked well. ABOVE refers to a lofty place where they are in unity and joy and they never part from each other, SUPERNAL ABA AND IMA, and these are called "dear ones." Thus, it is written, "And a river went out of Eden" (Beresheet 2:10). Eden, ABA, and that river, IMA, never part. They are always in goodwill, unity and joy. "drink deep, O loving companions" refers to those below, who are called "loving companions," MALE AND FEMALE, WHICH UNITE at certain times DURING PRAYER, ON SHABBAT AND FESTIVALS, BUT NOT CONSTANTLY AS DO SUPERNAL ABA AND IMA. This has been explained.

34. ואֵית דְּפָלִיג לֹן בְּרֹזָא אַחְרָא, אֲרִיתִי מוֹרִי עִם בְּשָׁמִי, גּוּף וּבְרִית, יַעֲרִי עִם דְּבִשִׁי, שׁוֹקָא יְמִינָא עִם שְׂמָאלָא. יוֹנִי עִם חֲלָבִי, דְּרוּעָא שְׂמָאלָא בְּיְמִינָא, דְּאִינוּן יוֹנִי גְבוּרָה, חֲלָבִי חֶסֶד.
ע"כ רעיא מהימנא

35. ר' יהודה אָמַר, אֲכָלוּ רַעִים שְׁתוּ וְשָׁכְרוּ דוּדִים, אֵלִין כָּל מְאָרֵי דִיבְבָא וְיִלְלָה, דְּאֲתַבְּסָמוּ כְּלָהוּ וְאֲתַבְּרָכוּ כְּחָדָא. דְּהָא מְסַעוּדָתָא דְּמַלְכָא מִתְהַנְיִין כְּלָא. וְאִימְתִי אֲכָלוּ כְּלָהוּ. בְּשַׁעֲתָא דְּמַלְכָא אֲתִי חָדִי. וְעַל דָּא מַלְכָא אֲתַחְדִּי, וְחָדִי לְמִטְרוּנִיתָא בְּקַדְמִיתָא, לְבַתֵּר כְּלָהוּ אֲכָלָן וְחָדָאן.

36. ר' אבא אָמַר, אֲכָלוּ רַעִים שְׁתוּ וְשָׁכְרוּ דוּדִים, אֵלִין אִינוּן שִׁית דְּקַאמְרָן, וְאֵלִין אִינוּן דְּכֶתִיב בְּהוּ, דְּבִיאֲנֵי הַמֶּלֶךְ חֲדָרֵיו וְגו'. שְׁתוּ וְשָׁכְרוּ, מִהֵוּא יוֹן דְּרֵיו לְכָלָא. רַבִּי אֶלְעָזָר אָמַר, כָּל אִינוּן דְּלִתְתָא, דְּכִיּוּן דְּאִינוּן שִׁית אֲתַבְּרָכָאן, כְּלָהוּ דְּלִתְתָא מִתַּבְּרָכָאן.

37. ר' שמעון אָמַר, כְּלָא שְׁפִיר, אֲבַל רֹזָא דְּמַלְהָ, אֲכָלוּ רַעִים לְעוּלָא, שְׁתוּ וְשָׁכְרוּ דוּדִים לְתַתָּא. אָמַר לִיָּה רַבִּי אֶלְעָזָר, מֵאֵן אִינוּן לְעוּלָא, וּמֵאֵן אִינוּן לְתַתָּא. אָמַר לִיָּה יְאֹת שְׂאִילְתָא, דָּא אֲתֵר עֲלָאָה דְּאִינוּן בְּאַחַדוּתָא בְּחָדוּתָא דְּלֵא מִתְפָּרְשֵׁן לְעֵלְמִין, אֵלִין אֶקְרוּן רַעִים. הֵה"ר וְנֵהָר יוֹצֵא מֵעַדָן, וְעַדָן וְהֵוּא נֵהָר לֵא מִתְפָּרְשֵׁן לְעֵלְמִין, וְאֲשַׁתְּכַחוּ לְעֵלְמִין בְּרַעוּתָא בְּאַחַדוּתָא בְּחָדוּתָא. שְׁתוּ וְשָׁכְרוּ דוּדִים, אֵלִין אִינוּן לְתַתָּא, דְּאֶקְרוּן דוּדִים, לְזַמְנִין יַדִּיעֵן וְהָא אוּקִימָנָא.

38. Come and see: With regard to those above, ABA AND IMA, we find written only eating but not drinking. What is the reason? It is because one who has bottles of wine needs to eat. And since there BY SUPERNAL ABA AND IMA is the preserved wine, therefore, eating is mentioned by them. Yet in regard to those below, MALE AND FEMALE, who are in need of irrigation, drinking is mentioned, for all the plantings need irrigation from the Deep River, WHICH IS BINAH. Therefore, in regard to 'the ones' IT IS WRITTEN eating and 'the others' drinking. SUPERNAL ABA AND IMA are CALLED "dear ones" while MALE AND FEMALE are CALLED "loving companions."

39. Rabbi Elazar said to him: It appears that the loving companions are in love, so why are they below? Rabbi Shimon said, MALE AND FEMALE, WHICH ARE LOWER THAN ABA AND IMA, desire one another but are not always together. Therefore, they are called loving companions. SUPERNAL ABA AND IMA, who are constantly TOGETHER and are never concealed or parted from each other, are called dear ones. Therefore, the dear ones are in goodwill and unity constantly and the loving companions are in desire at times, BUT NOT CONSTANTLY. THE EATING AND DRINKING STATED IN THE VERSE are the completion of all, in order that the Congregation of Yisrael, WHICH IS MALCHUT, be blessed. Then, joy prevails throughout the worlds.

40. Rabbi Chizkiyah explained the verse: "EAT, O DEAR ONES..." as referring to sacrifices, for they are the King's feast to be offered before Him and the masters of Judgment enjoy them. All are sated and joy is found amongst all.

41. Rabbi Acha explained the verse: "EAT, O DEAR ONES..." as referring to when the Shechinah entered the tabernacle, where there was blessing and joy everywhere. The Shechinah entered THE TABERNACLE like a bride to the Chupa (marriage canopy), and Yisrael then achieved perfection below and were united with the Holy One, blessed be He, on earth. Thus, it is written, "And let them make Me a sanctuary; that I may dwell among them" (Shemot 25:8). Then the higher beings and the lower beings were sated.

4. "The flowers appear on the earth"

Rabbi Shimon examines, "the flowers appear on the earth; the time of the singing bird is come, and the voice of the turtle is heard in our land." We learn from this that the Holy Land is blessed from the plantings that God made, and that turtledove (tor) is the Oral Torah, the great voice who shows the way. Moses is connected to the Written Torah, Zeir Anpin.

42. "And Hashem called to Moses" (Vayikra 1:1). Rabbi Shimon opened the discussion with the verse: "the flowers appear on the earth; the time of the singing bird is come, and the voice of the turtledove is heard in our land" (Shir Hashirim 2:12). This verse must be examined. It is already written, "appear on the earth," so why does it state again "is heard in our land"? It would suffice to mention the land once. HE ANSWERS, the flowers refer to the saplings which the Holy One, blessed be He, uprooted and planted elsewhere, where they grew as plantings producing flowers.

38. ת"ח באינון עלאי כתיב בהו אכילה בלא שתיה. מ"ט. מאן דאית ליה גרבי דחמרא, אכילה בעיא. ובגין דתמן שריא חמרא דמנטרא, כתיב בהו אכילה. ובאינון תתאי דבעיין שקיו, כתיב בהו שתיה, דהא כל נטיען שקיו בעיין מנחלא דעמיקא. ועל דא, באלין אכילה, ובאלין שתיה. אלין רעים ואלין דודים.

39. א"ל רבי אלעזר, אתחזי דהא דודים חביבותא אינון, אמאי אינון תתאי. א"ל, אינון דתאבין דא לדא, ולא משתבחין תדיר, אקרו דודים. ואינון דמשתבחי תדיר, ולא מתבסין ולא מתפרשן דא מן דא, אקרו רעים. וע"ד, אלין דודים, ואלין רעים, אלין ברעותא באחדותא תדיר, ואלין בתיאובתא לזמנין. ודא הוא שלימותא דכלא, בגין דתתברך כ"י, וכדין חדותא בכלהו עלמין.

40. רבי חזקיה אוקים האי קרא בקרבנין, בגין דאינון סעודתא דמלכא, לקרבא קמיה, ומתהניין מיניה מאריהון דדינין, ומתבסמן בלהו, ואשתבח חדותא בכלא.

41. רבי אחא אוקים האי קרא, בשעתא דעאלת שכינתא למשכנא, דאשתכחו ברכאן וחדוון בכלא, ועאלת שכינתא בכלה לחופה, וכדין אשתלימו ישראל לתתא, ואתאחדו ביה בקודשא בריך הוא בארעא. הה"ד ועשו לי מקדש ושכנתי בתוכם, וכדין עלאי ותתאי אתבסמו.

42. ויקרא אל משה. ר"ש פתח, הנצנים נראו בארץ עת הזמיר הגיע וקול התור נשמע בארצנו. האי קרא אית ביה לאסתכלא, ביון דכתיב נראו בארץ, מהו דכתיב נשמע בארצנו, דהא בחד ארץ סגי. אלא הנצנים, אלין אינון נטיען דעקרון קודשא בריך הוא ושתיל לון באתרא אחרא, ואתרביאו, כנטיעתא כד אפיק פרחין.

43. "appear on the earth": That land, MALCHUT, was blessed from them, as is proper. FOR NOW MALCHUT IS BLESSED FROM ZEIR ANPIN AND BINA. And who is it? It is the Holy Land, the supernal Land, MALCHUT, which assuredly is a land. "The time of the singing bird (also: 'pruning') is come" means that the time arrived to uproot the dominion of the ministers of the nations so that they would no longer have power over Yisrael. This was the time when the tabernacle was erected.

44. "And the voice of the turtledove is heard in our land": This is the land below, which Yisrael inherited through Joshua. What is the "voice of the turtledove?" It is the great guide (Heb. tayar is similar to tor - 'turtledove') WHO SHOWS THE WAY. THIS IS ZEIR ANPIN, WHICH IS CALLED TORAH, which coupled with MALCHUT when Solomon built the Temple below. Then the Holy One, blessed be He, was bedecked with His crowns - THE MOCHIN OF THE FIRST THREE SFIROT OF IMA WHICH ARE CALLED CROWNS - as a groom with a bride, as is written, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11).

45. In the Book of Agadah, it states that "the voice of the turtledove" (Heb. tor) refers to the Oral Torah, WHICH IS MALCHUT, for the Written Torah, WHICH IS ZEIR ANPIN, is simply called Torah. The Oral Torah is called Tor, as you say the variants Vayiker and Vayikra, where VAYIKRA implies perfection while VAYIKER does not. SO, TORAH TOO IS PERFECTION, WHICH IS ZEIR ANPIN, AND TOR IS MALCHUT, WHICH IS NOT AS PERFECT AS HE. I have explained it as I stated, and so it is.

46. Come and see: When the Shechinah descended on the tabernacle, it is written, "Moses had finished (Heb. kalot)" (Bemidbar 7:1), without Vav. THE HEBREW WORD KALOT WAS APPARENTLY SPELLED IN THEIR TORAH WITHOUT VAV, for she was certainly the bride (Heb. kalat) of Moses, MALCHUT. FOR MOSES IS THE LEVEL OF ZEIR ANPIN as we have explained. The secret of the matter is that Moses' bride is the Congregation of Yisrael, MALCHUT, and it is all one matter, which was addressed to the supernal King, WHICH MEANS THAT MOSES IS THE SECRET OF THE SUPERNAL KING, ZEIR ANPIN. When the tabernacle was erected, Moses stood outside and said, it was not proper to enter without permission. Immediately, "called to Moses." Who called? She to whom the house belongs, that is the bride, MALCHUT to whom the whole house belongs. "And (lit. 'and Hashem') spoke to him" (Ibid.) refers to he who is called Voice, ZEIR ANPIN, to whom Moses is connected, FOR MOSES IS THE CHARIOT TO ZEIR ANPIN.

5. "Why, when I came, was there no man"

We are told that when the children of Yisrael perform good deeds, the Holy Name is complete, but when they do not, and when they are punished by exile, that Name is not complete. Even though they are in exile, God is still among them; yet although He comes to the tabernacle, no one is there whose spirit is awakened.

47. "He called to Moses" (Vayikra 1:1). Rabbi Elazar opened the discussion with the verse: "Why, when I came, was there no man? When I called, was there none to answer? Is My hand limited, that it cannot redeem?" (Yeshayah 50:2). Yisrael are fortunate, because the Holy One, blessed be He, is wherever they are, and prides Himself with Yisrael, as it is written, "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

43. נִרְאוּ בָאָרֶץ, דְּהָאֵי אֶרֶץ מִתְּבָרְכָא מִנִּיּהוּ כְדָקָא חֲזִי. וּמַאי אִיּהִי. אֶרֶץ קְדִישָׁא, אֶרֶץ עֲלֵאָה, אֶרֶץ וְדַאי. עַת הַזְמִיר הַגִּיעַ, עֵידֵן לְאַעְקָרָא שׁוֹלְטָנוּתָא דְרַבְרָבֵי עַמּוּיִן דְלֵא יִשְׁלֹטוּן בְּהוּ בְיִשְׂרָאֵל, בְּשַׁעְתָּא דְאַתְקַם מִשְׁכְּנָא.

44. וְקוֹל הַתּוֹר נִשְׁמַע בְּאַרְצֵנוּ, דָּא אֶרֶץ דְלִתְתָּא, דְאַחְסָנוּ יִשְׂרָאֵל עַל יְדָא דִיהוֹשֻׁעַ. מֵאַן הוּא קוֹל הַתּוֹר. דָּא הוּא תַיִיר עֲלֵאָה, דְאַזְדַּוּג עִמָּה כַּד בְּנָה שְׁלֹמֹה בֵּי מִקְדָּשָׁא לְתַתָּא, וּכְדִין אֲתַעֲטָר קוֹדֶשָׁא בְרִיךְ הוּא בְּעֵטְרוּי, כְּחַתָּן בְּכֵלָה. כַּד"א צְאִינָה וְרֵאנָה בְנוֹת צִיּוֹן בְּמַלְךְ שְׁלֹמֹה וְגו'.

45. בְּסַפְרָא דְאַגְדָּתָא אָמַר, קוֹל הַתּוֹר, דָּא תּוֹרָה שְׁבַעַל פֶּה, דְּתּוֹרָה דְּבִכְתָּב אֶקְרִי תּוֹרָה סֵתֵם, תּוֹרָה שְׁבַעַל פֶּה אֶקְרִי תּוֹר, כַּד"א וְיִקְרַ וְיִקְרָא, דָּא שְׁלִימוּ, וְדָא לֹא הֲכִי, וְאַנָּא אוֹקִימָנָא כְּמָה דְאַתְמַר, וְהֲכִי הוּא.

46. תָּא חֲזִי, כַּד נִחְתַּת שְׁכִינְתָּא לְמִשְׁכְּנָא, כְּתִיב כְּלַת מֹשֶׁה, חֲסֵר ו', כְּלַת מֹשֶׁה וְדַאי, וְאוֹקְמוּהָ. אֲבָל רִזָּא דְמַלְהָ, כְּלַת מֹשֶׁה: דָּא בְּנִסְתַּי יִשְׂרָאֵל, וְכֹלָא חַד מְלָה, וְלְמַלְכָּא עֲלֵאָה אֲתַמַּר. בִּיּוֹן דְאַתְתְּקַם מִשְׁכְּנָא קָאִים מֹשֶׁה לְבַר, אָמַר לָא אֲתַחֲזִי לְמִיעַל אֶלָּא בְרִשׁוּתָא, מִיַּד וְיִקְרָא אֶל מֹשֶׁה. מֵאַן וְיִקְרָא. דָּא הֵיּוּא דְבִיּוֹתָא דִילָהּ הֵיּוּא, הֵיּוּא כְּלָה דְכָל בֵּיּוֹתָא בְרִשׁוּתָא דִילָהּ. וְיַדְבַּר יְיָ אֱלֹוֵי, הֵיּוּא דְאַקְרִי קוֹל, הֵיּוּא דְאַחִיד בֵּיהּ מֹשֶׁה.

47. וְיִקְרָא אֶל מֹשֶׁה, רַבִּי אֶלְעָזָר פְּתַח, מִדּוּעַ בָּאתִי וְאִין אִישׁ קִרְאתִי וְאִין עוֹנָה הַקְצוֹר קְצָרָה יְדֵי מְפֻדוֹת. זְכָאִין אִינוּן יִשְׂרָאֵל, דְּבִכְל אֲתֵר דְאַשְׁתְּכַחוּ, קוֹדֶשָׁא בְרִיךְ הוּא אֲשַׁתְּכַח עִמָּהוּן, וְקוֹדֶשָׁא בְרִיךְ הוּא אֲשַׁתְּכַח בִּינֵיהוּן, וּמִתְפָּאֵר בְּהוּ בְיִשְׂרָאֵל, הַה"ד יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפָּאֵר.

48. Furthermore, Yisrael make whole the Faith - THE SECRET OF MALCHUT - on earth. Yisrael is the perfection of the Holy Name. When Yisrael are perfected in their GOOD deeds, as it were, the Holy Name is complete, but when they are not complete in their deeds below and are punished by exile, it is as if the Holy Name on high is not complete. We have learned that one rises and the other descends, for the supernal Yisrael, ZEIR ANPIN, withdraws and rises on high; the Congregation of Yisrael, MALCHUT, descends below, and they withdraw from one another and the Holy Name remains incomplete. All this is because the Congregation of Yisrael is in exile.

49. Although Yisrael are in exile, the Holy One, blessed be He, is amongst them and comes early to the synagogue. He calls and says, "Return, faithless children, and I will heal your backsliding" (Yirmeyah 3:22), but there is no one whose spirit is awakened. Then the Holy One, blessed be He, says, "Why, when I came, was there no man? When I called, was there none to answer?" I came early, yet there is no one whose spirit awakened.

6. "An offering to Hashem"

As soon as the tabernacle was complete, God rested in it and called out to Moses, informing him that because Yisrael would sin in the future, their tabernacle would be taken away from them. Therefore they must offer sacrifices. Rabbi Chizkiyah and Rabbi Shimon discuss the offerings that are done to awaken mercy and not judgment. It is important that one stands by the altar with a broken spirit, feeling remorse for his actions so that judgment may be softened.

50. Come and see: On the day that the tabernacle was complete, the Holy One, blessed be He, quickly come and rested in it. Immediately, literally, "He called to Moses, and Hashem spoke to him out of the Tent of Meeting, saying..." (Vayikra 1:1). "And Hashem spoke to him...": He informed him that in the future Yisrael will sin before Him, and this Tent of Meeting will be taken as pledge because of their sins and will not remain in their hands. This is what is written, "And Hashem spoke to him out of the Tent of Meeting," meaning regarding the Tent of Meeting that it will be taken as pledge in the future because of Yisrael's sins, and it will not remain in existence. The remedy for this is: "If any man of you bring an offering to Hashem" (Vayikra 1:2). Here are sacrifices for you, which protect for all.

48. ולא עוד, אלא דישראל אשלימו מהימנותא בארעא. וישראל שלימו דשמא קדישא אינון. וכד ישראל אשתלימו בעובדיהו, כביכול, שמא קדישא אשתלים. וכד ישראל לא אשתלימו לתתא בעובדיהו, ואתחייבו גלותא, כביכול שמא קדישא לא שלים לעילא. דתנן דא סליק ודא נחית, ישראל דלעילא סליק לעילא. כנסת ישראל נחיתת לתתא, אתרחקו דא מן דא, כביכול אשתאר שמא קדישא בלא שלימו. וכלא בגין דכנסת ישראל בגלותא.

49. ואף על גב דישראל בגלותא, קודשא בריך הוא אשתכח בינייהו, ואתי ואקדים לבי כנישתא, וקרי ואמר, שובו בנים שובבים ארפא משובותיכם. ולית מאן דאתער רוחיה, כדין קודשא בריך הוא אומר, מדוע באתי ואין איש קראתי ואין עונה. אקדמית, ואין איש, ולית מאן דיתער רוחיה.

50. תא חזי, בהוא יומא דאשתכלל בי משכנא, קודשא בריך הוא אקדים ושארי ביה. מיד, ויקרא אל משה וידבר יי' אליו מאהל מועד לאמר. וידבר יי' אליו, ואודע ליה דזמינן ישראל למיחב קמיה, ולא תמשכנא האי אהל מועד בחובייהו, ולא יתקיים בידייהו, הה"ד וידבר יי' אליו מאהל מועד לאמר. מאי א"ל. מאהל מועד, מעסקי אהל מועד, דזמין לאתמשכנא בחובייהו דישראל, ולא יתקיים בקיומיה. אבל אסוותא להאי, אדם כי יקריב מכם קרבן ליי'. הרי לך קרבנין דאגין על כלא.

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51. Rabbi Chizkiyah was in the presence of Rabbi Shimon. He said to him: That which is called an offering (Heb. korban) should have been titled 'bringing near' (Heb. keruv) or 'drawing near' (Heb. krivot). Why then is it called an offering (Heb. korban)? He responded: It is known among the friends that an offering is THE DRAWING NEAR of those holy crowns, NAMELY THE SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, who are all drawn together and mutually connected until they all form a perfect unity so that the Holy Name be properly set. That is THE MEANING OF, "An offering to Hashem," an offering IS THE DRAWING NEAR of those holy crowns - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - to Yud Hei Vav Hei, WHICH PERTAINS TO MERCY, DENOTING THE CENTRAL COLUMN. Thus this Holy Name may be perfected and unified properly so that mercy can prevail throughout the worlds and the Holy Name will assume its crowns to perfume everything.

52. All this is done to awaken Mercy and not to awaken Judgment. Therefore it is to Yud Hei Vav Hei and not to Elohim, FOR YUD HEI VAV HEI INDICATES MERCY WHILE ELOHIM INDICATES JUDGMENT, and we require Mercy and not Judgment. Rabbi Chizkiyah said, Happy is my portion that I have asked and merited these words. It is a clear explanation, but is it not written: "The sacrifices of Elohim are a broken spirit. A broken and a contrite heart, Elohim, You will not despise" (Tehilim 51:19). Thus, it is written, "The sacrifices of Elohim" instead of, 'the sacrifices of Hashem'.

53. RABBI SHIMON responded: Certainly this is true; namely, 'the offerings of Elohim' is not written but "The sacrifices of Elohim." THIS ALLUDES ONLY TO THE ACTUAL SLAUGHTERING THAT IS DESIGNATED BY THE NAME ELOHIM, for which reason it was performed at the north side of the altar, FOR THE NORTH SIDE ALLUDES TO THE NAME OF ELOHIM WHICH IS JUDGMENT. Sacrificing is to the name of Elohim, which is the side of Gvurah so that the spirit of Judgment will be mitigated and broken and Judgment thus be weakened, thus bringing Mercy to overpower Judgment. Therefore, IT IS WRITTEN, "The sacrifices of Elohim" to break the strength and power of harsh Judgment, as it is written, "A broken spirit." This implies that the strong spirit of Judgment is broken, and its spirit and power shall not be overpowering. Thus, man is to stand by the altar with a broken spirit and feel remorse for his actions, in order that this strong spirit be broken, so that Judgment may be softened and Mercy overpower Judgment.

54. Rabbi Elazar said, The scriptural verse: "If any man of you bring an offering to Hashem" should have been written in this manner: 'If any man brings an offering to Hashem'. Why is the phrase "of you" interposed here? HE ANSWERS, The scriptural verse comes to exclude the first man, who also brought an offering when the Holy One, blessed be He, created the world. HE DID NOT BRING AN SACRIFICIAL OFFERING FROM THE CATTLE AND SHEEP, BUT A HORNED OX WITH ONE HORN. We have stated that "of you" alludes to any man, so "If any men of you bring an offering..." would exclude the other man, IMPLYING THE FIRST MAN, since he is not one "of you." Rabbi Shimon said to him, you explained it quite satisfactorily! Indeed it is so.

51. רבי חזקיה, הוה שכיח קמיה דרבי שמעון, אמר ליה, האי דאקרי קרבן, קירוב מבועי ליה, או קריבות, מאי קרבן. א"ל הא ידיע הוא לגבי חבריאי, קרבן מאינון בתרין קדישין, דמתקרבי בלהו פחדא, ומתקשרן דא ברא, עד דאתעבידו בלהו חד, ביחודא שלים, לאתקנא שמא קדישא בדקא חזי, הה"ד קרבן ליי'. קרבן דאינון בתרין קדישין ליי' הוא, לאתקנא שמא קדישא, וליחדא ליה בדקא יאות, בגין דישתכחו רחמין בכלהו עלמין. ושמא קדישא דאתעטר בעטרוי לאתבסמא בלא.

52. וכל דא בגין לאתערא רחמי, ולא לאתערא דינא. ובגין כך ליי' הוא, ולא לאלהים. ליי': אנון צריכים לאתערא רחמי, ולא לאלהים, רחמי בעינון ולא דינא. אמר, זכאה חולקי דשאינא ורוחנא מלין אלין, ודא ברירו דמלה. אבל הא כתיב זבחי אלהים רוח נשברה, לב נשבר ונרבה אלהים לא תבזה. זבחי אלהים כתיב, ולא זבחי יי'.

53. אמר ליה, ודאי הכי הוא, קרבן אלהים לא כתיב, אלא זבחי אלהים. ועל דא שחיטתן בצפון, דהא זביחה הוא בגין אלהים, ההוא סטר גבורה, דיתבסם ויתבר רוחא דינא, ויתחלש דינא, ויתגברון רחמי על דינא. ועל דא זבחי אלהים, לתברא חילא ותוקפא דינא קשיא, דכתיב רוח נשברה, למהוי ההוא רוחא תקיפא נשברה, ולא יתגבר רוחיה וחיליה ותוקפיה. וב"ג בעי כדין, למיקם על מדבחא, ברוח נשברה, ויכסף מעובדוי, בגין דיהוי ההוא רוחא תקיפא תבירא, וכלא בגין דינא יתבסם, ויתגברון רחמי על דינא.

54. אדם כי יקריב מכם קרבן ליי'. א"ר אלעזר, האי קרא הכי הוה ליה למכתב, אדם כי יקריב קרבן ליי'. מהו מכם. אלא לאפוקי אדם הראשון, דהוא אקריב קרבנא בד ברא קודשא בריך הוא עלמא, והא אוקמוה, והכא מכם כתיב, האי אדם, לאפוקי אדם אחרא, דלא הוה מכם. א"ל ר' שמעון, שפיר קאמרת, והכי הוא.

7. "Great is Hashem"

We learn of the importance of the female to the male, and are told that a man is not even a man without a woman, that a king without a queen is no

king, that Hashem is not great without Malchut. When they join, everyone rejoices and the Congregation of Yisrael is blessed.

55. Rabbi Aba introduced the following psalm: "A song, A psalm for the sons of Korah" (Tehilim 48:1). This hymn transcends all other psalms of hymns the sons of Korah merited to praise Him. It is a double chant being a song and a Psalm, indicating a praise upon a praise, a praise that was divided into two praises.

56. The sons of Korah merited to sing and recite the praise of the Congregation of Yisrael. What is it? It is in the phrase: "Great is Hashem, and highly praised in the city of our Elohim, in the mountain of His holiness" (Ibid. 2). TO CLARIFY, when is the Holy One, blessed be He, called great? When the Congregation of Yisrael, THAT IS MALCHUT, is with Him, as is written, "in the city of our Elohim," He is great. TO ELUCIDATE, together with the city of Elohim, WHICH IS MALCHUT, HE IS GREAT!

57. Rabbi Yehuda said to him: Why did it have to say here "our Elohim"? WOULD IT NOT HAVE SUFFICED TO SAY, 'IN THE CITY OF THE MOUNTAIN OF HIS HOLINESS'? He said to him: Assuredly it is so, for this city, MALCHUT, IS CALLED the fear of our Elohim, and it is a praise of Yisrael. What does THE VERSE teach us? It teaches us that a king without a queen is no king. He is neither great nor highly praised, AS WAS SAID BEFORE. Hence, whoever is not comprised of male and female is devoid of all praise, and is not even a man. Moreover, he does not deserve to be blessed.

58. It is written, "So that this man was the greatest of all the men of the east" (Iyov 1:3). We have learned in the book of Rav Hamnuna Saba that Job's spouse was his equal in fearing the Holy One, blessed be He, and he was called great from his wife's side. Here also, "Great is Hashem, and highly praised": In what is He great? He repeated the words: "in the city of our Elohim, in the mountain of His holiness" - NAMELY, MALCHUT. FROM HER SIDE HASHEM IS CALLED GREAT, BECAUSE CHOCHMAH, THE SECRET OF GREATNESS, DOES NOT EMANATE TO ZEIR ANPIN, SAVE WHEN HE IS WITH THE FEMALE.

59. For this reason, this praise is uttered on Monday, AS THE FIRST THREE DAYS OF THE WORKS OF CREATION CORRESPOND TO THE THREE COLUMNS OF ZEIR ANPIN, THE SECOND DAY BEING THE LEFT COLUMN WHENCE CHOCHMAH IS DRAWN TO MALCHUT IN ACCORDANCE WITH THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD..." (SHIR HASHIRIM 2:6). You may ask why it is not written, 'That it was good' of the second day, SEEING IT IS OF SUCH VALUE THAT CHOCHMAH IS DRAWN FROM IT. HE ANSWERS, The reason is that they are destined to be separated. The secret of the words: "It is not good that the man should be alone" (Bereshheet 2:18) is that as long as he is alone, WHEN THE FEMALE IS NOT YET TAKEN FROM HIM, it is written, "not good." Thus, it is not written, 'that it is good' of the second day.

60. "Great is Hashem, and highly praised" MEANS as we said THAT HE IS GREAT ONLY WHEN HE IS WITH MALCHUT. "Beautiful for situation, the joy of the whole earth: Mount Zion" (Tehilim 48:3) is the praise to their union. "Beautiful for situation" is the Holy One, blessed be He, that is, the Righteous, NAMELY YESOD OF ZEIR ANPIN. It is "the joy of the whole earth," for then everyone rejoices and the Congregation of Yisrael, MALCHUT, is blessed.

55. רבי אבא פתח, שיר מזמור לבני קרח. האי שיר תושבחתא מעליא הוא, על כל שאר תושבחי, דזכו לשבחא ליה בני קרח. שיר מזמור: תושבחתא על תושבחתא. תושבחתא דאתפלג לתרין תושבחי.

56. וזכו בני קרח לשבחא לה לכנסת ישראל. ושבחא דכנסת ישראל קא אמרי. ומאי הוא. דכתיב גדול יי' ומהלל מאד בעיר אלהינו הר קדשו. אימתי אקרי קודשא בריך הוא גדול, בזמנא דכנסת ישראל אשתכחת עמיה, הה"ד בעיר אלהינו, הוא גדול בעיר אלהינו, עם עיר אלהינו.

57. אמר ליה רבי יהודה, אלהינו מאי בעי הכא. א"ל הכי הוא ודאי, האי עיר דחלא אלהינו, ותושבחתא דישראל הוא. מאי משמע. אשתמע, דמלכא בלא מטרוניתא, לאו הוא מלכא, ולא הוא גדול, ולא מהולל. ובגין כך, כל מאן דלא אשתכח דכר ונוקבא, כל שבחא אעדוי מניה, ולא הוא בכללא דאדם. ולא עוד אלא דלאו איהו בדאי לאתברכא.

58. כתיב ויהי האיש ההוא גדול מכל בני קדם, תנינן בספרא דרב המנונא סבא, דבת זוגו בדחילו דקודשא בריך הוא הות כוותיה, ומסטר אדתיה אקרי גדול. אוף הכא, גדול יי' ומהלל מאד, ובמה הוא גדול. הדר ואמר, בעיר אלהינו הר קדשו.

59. ובגין כך, תושבחתא דא בשני. ואי תימא אמאי לא כתיב כי טוב בשני. בגין דזמינין לאתפרשא. ורזא דמלה לא טוב היות האדם לבדו, בזמנא דאיהו לבדו לא טוב כתיב. ועל דא לא כתיב כי טוב בשני.

60. גדול ה' ומהלל בדקאמרן. יפה נוף משוש כל הארץ, תושבחתא דזוגא דלהון. יפה נוף, דא קודשא בריך הוא, ודא צדיק, משוש כל הארץ, בדין הוא חדותא דכלא, וכנסת ישראל מתברכא.

61. "Elohim is known in her palaces for a fortress" (Ibid. 4). These are Netzach and Hod, CALLED PALACES, whence all blessings are gathered and joys are gathered that issue from thence by the grade called Righteous, NAMELY YESOD. There IN YESOD, the blessings gather to cheer the holy city, MALCHUT, so that it will be blessed from thence. "For, lo, the kings were assembled" (Ibid. 5). These are all the Sfirot of the King, ZEIR ANPIN, joined as one UNDER THE NAME OF KING. MALCHUT TOO IS CALLED KING, AND BOTH ARE CALLED "THE KINGS." These words lead us to another matter.

61. אֱלֹהִים בְּאַרְמוֹתֶיהָ נוֹדַע לְמִשְׁגַּב וְגו', אֵלֶיךָ אֵינּוֹן נִצְחָה וְהוֹד, דְּתַמֵּן בְּנוֹשׁוֹתָא דְכָל בְּרַכָּאן, בְּנוֹשׁוֹתָא דְחַדְוֹתָא. מִתַּמֵּן נִמְקָא ע"י דְהָאֵי דְרַגָּא דְאֶקְרִי צְדִיק, וְתַמֵּן אֲתַכְנֵשׁוּ בְרַכָּאן, לְבִסְמָא לְהָאֵי עֵיר קְדִישָׁא, וְלֹאֲתַבְרַכָּא מִתַּמֵּן. כִּי הִנֵּה הַמְּלָכִים נוֹעְדוּ. אֵלֶיךָ כָּל כְּתָרֵי מְלָכָא בְּכֻלְלָא חֲדָא, וְלֹאֲתַר אַחְרָא מְלִין אֵלֶיךָ סְלִקִין.

8. Whoever is unmarried is defective

This section says that there are no blessings on a man who has no wife, and his offering is not considered an offering. This is because 'a man' consists of male and female together; otherwise the Shechinah does not dwell on him.

62. Come and see: When a man improves his deeds by an offering, everything is perfumed and joins each other in a perfect unison. Hence, "If any man of you bring an offering" (Vayikra 1:2), bring things to properly join them.

62. ת"ח, בְּשַׁעֲתָא דְבַר נֶשׁ מִתְקַן עוֹבְדוֹ ע"י דְקָרְבָנָא, כִּלְאֵי אֲתַבְסֵם וְאֲתַקְרַב, וְאֲתַקְשֵׁר דָּא בְרָא, בְּיַחְדָּא שְׁלִים. הָדָא הוּא דְכְּתִיב אֲדָם כִּי יִקְרִיב מִמֶּם. כִּי יִקְרִיב לְקִשְׂרָא מְלִין בְּדִקָּא חֲזִי.

63. Come and see, "If any man of you bring an offering" excludes any man who has not wed a wife, for his offering is not considered an offering and there are no blessings with him, neither above nor below. This is understood from the verse: "If any man of you bring an offering." He is different because he is not a man, not a part of mankind, and the Shechinah does not dwell on him because he is defective and is considered deformed. A deformed man is distanced from everything, most of all from the altar and from bringing an offering.

63. ת"ח, אֲדָם כִּי יִקְרִיב, לְאִמּוֹקֵי מֵאן הָלֵא אֲתַנְסִיב, דְהָא קְרַבְנִיהָ לָאו קְרַבָּן, וּבְרַכָּאן לָא מִשְׁתַּכְחֵן לְגַבְיָה, לָא לְעִילָא, וְלָא לְתַתָּא. מִמִּשְׁמַע דְכְּתִיב אֲדָם כִּי יִקְרִיב, שְׁאֵנִי הֵבָא, דְלָאו אִיהוּ אֲדָם, וְלָא בְּכֻלְלָא דְאֲדָם הוּא, וְשְׁכִינְתָא לָא שְׂרִיא עֲלוּהִי, בְּגִין דְאִיהוּ פְגִים, וְאֶקְרִי בְּעַל מוּם, וּמְאִרֵי דְמוּמָא אֲתַרְחָקָא מִכְּלָא, כ"ש לְמַדְבַּחָא לְקָרְבָּא קְרַבְנָא.

64. Nadab and Abihu prove this, as it says in the verse: "And a fire went out from Hashem" (Vayikra 10:2), BECAUSE THEY WERE NOT MARRIED. Hence, it is written, "If any man of you bring an offering." A man consisting of both male and female is worthy of bringing an offering, but no other.

64. וְנָדָב וְאַבִּיהוּא אוֹכְחֵן, דְכְּתִיב וַתֵּצֵא אֵשׁ מִלְּפָנֵי יי'. וּבְגִינֵי כִּךְ כְּתִיב, אֲדָם כִּי יִקְרִיב מִמֶּם קְרַבָּן לַיי', אֲדָם דְאֲשַׁתְּכַחוּ דְבַר וְנוֹקְבָא, הָאֵי חֲזִי לְקָרְבָּא קְרַבְנָא דָּא, וְלָא אַחְרָא.

65. Rabbi Aba said, Although we interpreted Nadab and Abihu in a different way, it is surely so THAT IT HAPPENED BECAUSE THEY WERE NOT MARRIED. But incense is superior to any offering in the world, since for its sake the upper and lower beings are blessed. Yet they were not worthy of bringing this offering, which is higher than any offering, as they were not married to a woman. THEREFORE, they were not worthy of bringing an offering, all the more so higher matters LIKE INCENSE, FOR THEY WERE NOT WORTHY OF IT that the world shall be blessed through them.

65. וְאָמַר רַבִּי אַבָּא, אַע"ג דְאֹקְמוּהָ לְנָדָב וְאַבִּיהוּא בְּמִלָּה אַחְרָא, הֵכִי הוּא וְדָאֵי. אֲבָל קְטָרֶת, עֲלָאָה הוּא מִכָּל קְרַבְנֵין דְעֵלְמָא, דְעֵלְיָה אֲתַבְרַכֵּן עֲלָאֵי וְתַתָּאֵי. וְקְרַבְנָא דָּא דְאִיהוּ לְעִילָא מִכָּל קְרַבְנֵין לָא אֲתַחֲזֵן אֵינּוֹן לְקָרְבָּא, דְהָא לָא אֲתַנְסִיבוּ, לְקָרְבָּא לָא אֲתַחֲזֵן, כִּלְ שְׁכָן לְמִלִּין עֲלָאֵין, דִּיתַבְרַכֵּן עַל יְדִייהוּ.

66. You may say: "And a fire went out from Hashem, and devoured them." (Vayikra 10:2) Wherefore WERE THEY SO SEVERELY PUNISHED? HE ANSWERS, It is like the story of a man who came before the queen to announce that the king would come to her house and stay WITH THE QUEEN to rejoice with her. The man came before the king, and the king saw that the man was deformed. The king said, It is beneath my honor that through this crippled man I shall come to the queen. In the meantime, the queen prepared her house for the king. When she saw that the king was ready to come to her, yet that man caused the king to stay away from her, the queen gave orders to kill that man.

67. When Nadab and Abihu likewise came in holding incense, the Queen, MALCHUT, rejoiced and prepared herself to accept the King, ZEIR ANPIN. When the King saw that these men were flawed and deformed, the King did not want to come to the Queen through them to stay with her. Thus, the King went away from her. When the Queen saw that it was because of them that the King was gone from her, immediately "a fire went out from Hashem, and devoured them."

68. The reason for all this is that he who is unmarried is flawed and deformed in the eyes of the King, and the holiness of the King is gone from him, for it does not dwell on a flaw. Of this, it is written, "If any man of you bring an offering." Let he who is considered a man bring it, but he who is not considered a man - NAMELY, HE WHO IS UNMARRIED - shall not bring an offering.

69. "Of the cattle" (Vayikra 1:2) is a generalization, INCLUDING ALL KINDS OF ANIMALS, UNCLEAN AND CLEAN. "Of the herd, and of the flock" (Ibid.) is a specification AFTER THE GENERALIZATION, FOR THE GENERAL CONTAINS ONLY WHAT IS IN THE PARTICULAR; NAMELY, ONLY those which are kosher for eating. It is forbidden to bring as an offering those animals which are not kosher to eat. IT HAS BEEN DISCUSSED ELSEWHERE WHICH ANIMALS ARE KOSHER AND WHICH ARE NOT KOSHER, AND THE SECRET MEANING THEREOF.

9. "If his offering be a burnt sacrifice"

Rabbi Chiya says that God's thought is the beginning of everything, emanating ways and paths. Just so is man's thought, that emanates ways and paths, including the Evil Inclination and sinful deeds. From Rabbi Shimon we learn that the thought of the burnt offering rises to the place of thought and the deed of the offering draws near to the ending of thought.

66. וְאִי תִימָא וְתִצָּא אֵשׁ מִלְפָנֵי יי' וְהֹאכַל אוֹתָם, אֲמַאי. לִב"נ דְּאֵתָא קָמִי מִטְרוּנִיתָא, לְבִשְׂרָא לָהּ דְּהָא מַלְכָּא אֲתִי לְבֵיתָהּ, וְיִשְׂרֵי בַּהּ בְּמִטְרוּנִיתָא, לְמַחְדֵּי עֵמָה. אֵתָא לְקָמִי מַלְכָּא, חָמָא מַלְכָּא הֵוָּא ב"נ דְּאִיהוּ מְאָרִי דְּמוּמִין. אָמַר מַלְכָּא, לָאוּ הוּא יִקְרָא דִּילֵוּ, דְּעַל יָדוּי דְּהָאֵי פְּגִימ, אִיעוּל לְמִטְרוּנִיתָא. אֲדַהֲכִי אֲתַקְנַת מִטְרוּנִיתָא בֵּיתָא לְמַלְכָּא, בֵּיוֹן דְּחָמָא דְּמַלְכָּא הוּוּ זְמִין לְמִיתֵי לְגַבְהָ, וְהֵוָּא ב"נ גְּרִים לְאַסְתַּלְקָא מַלְכָּא מִינָהּ, בְּדִין פְּקִידַת מִטְרוּנִיתָא לְקַטְלָא לְהֵוָּא ב"נ.

67. כִּךְ בְּזִמְנָא דְּעָלוּ נָדָב וְאַבִּיהוּא, וְקִטְרַת בִּידְוִיהוּ, חֲדַת מִטְרוּנִיתָא, וְאֲתַתְּקַנַּת לְקַבְלָא לְמַלְכָּא. בֵּיוֹן דְּחָמָא מַלְכָּא אִינוּן גְּבִרִין פְּגִימִין, מְאָרִי דְּמוּמִין, לָא בְּעָא מַלְכָּא דְּעַל יָדְוִיהוּ יוּתֵי לְמִשְׂרֵי עֵמָה, וְאַסְתַּלְקַת מַלְכָּא מִנָּהּ. כִּד חָמַת מִטְרוּנִיתָא דְּבִגְוִינִיהוּן אֲסַתְּלַק מַלְכָּא מִנָּהּ, מִיַּד וְתִצָּא אֵשׁ מִלְפָנֵי יי' וְהֹאכַל אוֹתָם.

68. וְכֹל דָּא בְּגִין דְּמָאן דְּלָא אֲתַנְסִיב הוּא פְּגִימ. מְאָרִיָּה דְּמוּמִין קָדָם מַלְכָּא, קְדוּשָׁה דְּמַלְכָּא אֲסַתְּלַק מִנָּהּ, וְלָא שְׂרִיא בְּפְגִימוּ. וְעַל דָּא כְּתִיב אָדָם כִּי יִקְרִיב מִכֶּם קִרְבָּן, מֵאֵן דְּאִקְרִי אָדָם יִקְרִיב, וּמֵאֵן דְּלָא אִקְרִי אָדָם לָא יִקְרִיב.

69. מִן הַבְּהֵמָה כֹּלֵל. מִן הַבְּקָר וּמִן הַצֹּאן פֶּרֶט, לְבַתֵּר אֵלִין דְּכִשְׂרִין לְמִיכַל, וְדִלָּא כִשְׂרִין לְמִיכַל אָסִיר לְקִרְבָּא. וְלֵאֲתֵר אַחֲרָא אֲסַתְּלִיקוּ אִינוּן דְּכִשְׂרִין וְאִינוּן דְּלָא כִשְׂרִין.

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70. "If his offering be a burnt sacrifice" (Vayikra 1:3). Rabbi Chiya opened the discussion with the verse: "For My thoughts are not your thoughts, neither are your ways My ways" (Yeshayah 55:8). "My thoughts (Heb. machshevotai)" has a defective spelling without a Vav. Come and see: The thought of the Holy One, blessed be He, THE SFIRAH OF CHOCHMAH, is the highest and the beginning of everything. Ways and paths emanate from that thought, so that the Holy Name is present and established properly. From that thought, the waters of the Garden of Eden issue forth to refresh all things. From that thought are maintained the higher and lower beings. That thought gives existence to the Written Torah, ZEIR ANPIN, and the Oral Torah, MALCHUT; THAT IS, THEY EMANATE FROM IT.

71. Man's thought is the beginning of everything; ways and paths emanate from that thought that turn his ways in this world and in the World to Come. From that thought issues and comes out the filth of the Evil Inclination to harm him and everything. Transgressions, sins and malicious deeds prevail from that thought, as do idolatry, incest and bloodshed. SCRIPTURE therefore SAYS ABOUT IT: "For My thoughts are not your thoughts."

72. Since THOUGHT IS THE BEGINNING OF EVERYTHING, it starts first of all with: "If his offering be a burnt sacrifice" (Vayikra 1:3), AS A BURNT SACRIFICE ATONES FOR THOUGHTS. "Of the herd" (Ibid.), but not ANY OF the herd. What then? ONLY a male, a young bullock AND NOT A COW, WHICH IS A FEMALE. Rabbi Yitzchak said, "Of the herd" is unspecified, INDICATING BOTH MALE AND FEMALE. Scripture then specifically adds: "Let him offer a male without blemish" (Ibid.) and not a female, because the male is considered to be above THE FEMALE and the female is considered to be below THE MALE. Similarly, "of the flock" (Ibid.), namely, of the sheep or of the goats, BUT NOT FEMALES.

73. All that is brought as a burnt sacrifice is male and not female, because the burnt sacrifice (Heb. olah, also: 'rises') rises above the heart. Surely it is above the heart; TO WIT, THOUGHT IS HIGHER THAN THE HEART. It is known what is above the heart - NAMELY THOUGHT - FOR THOUGHT, CHOCHMAH, IS CONSIDERED MALE AND THE HEART A FEMALE, NAMELY BINAH. THIS IS THE SECRET OF THE UNDERSTANDING HEART AS IT RECEIVES FROM CHOCHMAH. THE BURNT SACRIFICE thus rises higher and is male exclusively. The verse therefore begins with the burnt sacrifice rather than the other offering, because thought is the beginning of everything.

70. אם עולה קרבנו, ר' חייא פתח, כי לא מחשבתי מחשבותיכם ולא דרכיכם דרכי. כי לא מחשבתי מחשבותיכם, מחשבתי כתיב חסר בלא ו, ת"ח, מחשבה רקודשא ברין הוא, היא עלאה ורישא דכלא, ומההיא מחשבה אתפשטו ארחין ושבילין, לאשתכחא שמא קדישא, ולא תקנא ליה בתקונאי בדקא יאות. ומההיא מחשבה אתנגיד ונמיק שקיו דגנתא דעדן, לאשקאה כלא. ומההיא מחשבה, קיימין עלאין ותתאין. ומההיא מחשבה, משתכח תורה שבכתב ותורה שבע"פ.

71. מחשבה דב"נ, היא רישא דכלא, ומההיא מחשבה, אתפשטו ארחין ושבילין, לאסטאה אורחוי, בהאי עלמא, ובעלמא דאתי. ומההיא מחשבה, אתנגיד ונמיק זוהמא דיצר הרע, לאבאשא ליה ולכלא. ומההיא מחשבה, אשתכחו עבירות חטאות וזדונות, ע"ז, ג"ע וש"ד. ועל דא, כי לא מחשבתי מחשבותיכם.

72. ובג"כ, רישא דכלא כתיב, אם עולה קרבנו. מן הבקר, ולא בקר, ומאן איהו. פר בן בקר איהו, דאיהו דכר. ר' יצחק אמר, מן הבקר סתם, וחדר ופירש זכר תמים יקריבנו, זכר ולא נקבה, דהא דכר אשתמודע לעילא, ונוקבא אשתמודעא לתתא. וכן מן הצאן מן הכבשים ומן העזים.

73. מאן דאתי לעולה, בלהו דכר, ולא נוקבא, בגין דעולה עולה על הלב, על הלב ודאי, ואשתמודע מאן דקאים על הלב. ובג"כ סלקא לעילא, ובלהו דכרין. ועל דא פתח קרא ברישא בעולה יתיר מכל שאר קרבנין, דהא מחשבה רישא דכלא.

74. Rabbi Yehuda said, If this is so, then THE BURNT SACRIFICE should have been offered to the place of high thought, NAMELY THE SFIRAH OF CHOCHMAH. Why then is it brought before a low place, NAMELY YESOD? RABBI CHIYA could offer no explanation. He came before Rabbi Shimon, who said to him: The beginning of everything is thought - NAMELY THE SFIRAH OF CHOCHMAH, THE BEGINNING OF ZEIR ANPIN - and the ending of thought is the place called morning (Heb. bakar). What is it? It is the final part of the body that perfumes the Female, NAMELY YESOD, THE ENDING OF ZEIR ANPIN THAT IS CALLED BODY. Similarly, man's thought is the beginning of everything. Thought ends when the deed HE CONTEMPLATED is done. When IS THAT? In the morning (boker), as is written, "Woe to them that devise iniquity, and work evil on their beds!" (Michah 2:1) When? "When the morning (Heb. boker) is light, they execute it" (Ibid.). THE MORNING LIGHT ALLUDES TO YESOD THAT IS SO CALLED. Hence, the thought OF THE OFFERING rises to the place of thought, CHOCHMAH, and the deed OF THE OFFERING surely draws near to the ending of thought, YESOD.

74. אָמַר ר' יְהוּדָה, אִי הָכִי בְּאַתֵּר דְּמַחְשְׁבָה דְּלַעֲיִלָּא בְּעֵינָא לְקַרְבָּא, אִמְאִי לְתַתָּא יְתִיר. לֹא הוּהּ בִּידֵיהּ. אַתָּא לְקַמִּיהּ דְּרַבִּי שְׁמַעוֹן, אָמַר לֵיהּ, רִישָׁא דְכֻלָּא מַחְשְׁבָה הוּא, וְסִיּוּמָא דִּהְיָא מַחְשְׁבָה אַתֵּר דְּאִקְרִי בְּקָר, וּמְאִי אִיהוּ. הֵהוּא סִיּוּמָא דְגּוּפָא, דְּמַבְסָם לְנוֹקְבָא. כִּן מַחְשְׁבָה דְבִ"נ, רִישָׁא דְכֻלָּא. סִיּוּמָא דִּהְיָא מַחְשְׁבָה, כִּד אַתְעֵבִיד עוּבְדָא. אִימַתִּי. בְּבִקְר. הַה"ד הוּי חוֹשְׁבֵי אֲוֹן וּפּוּעֵלֵי רַע, אִימַתִּי, עַל מַשְׁכַּבוֹתָם בְּאוּר הַבְּקָר יַעֲשׂוּהּ. וְעַד לֵהוּא אַתֵּר דְּמַחְשְׁבָה, מַחְשְׁבָה אֶסְתְּלִיק. וְעוּבְדָא מִתְקַרְבָּא לְסִיּוּמָא דְּמַחְשְׁבָה וְדֵאִי.

10. "The virgin of Yisrael is fallen; she shall no more rise"

Rabbi Yehuda tells us that because she is called Bathsheba, daughter of seven, "the virgin of Yisrael" means a virgin blessed by the seven Sfirot. But he also says that in other verses of lamentation "the virgin" clearly means the Congregation of Yisrael, so Rabbi Yehuda is confused, and goes to Rabbi Shimon for an interpretation. Rabbi Shimon uses an allegory to explain that although in the first exiles there was always a set time limit, in the final exile there is not; at the end of the earlier exiles the congregation of Yisrael returned to God, but in the final exile, God will come and raise her Himself.

75. Rabbi Acha was walking with Rabbi Yehuda on the way. As they were walking, Rabbi Yehuda said, We have learned that the virgin of Yisrael MEANS a virgin blessed by the seven SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, as she is called Bathseba (lit. 'daughter of seven'), NAMELY MALCHUT. We have explained it in many places. The virgin below inherits seven blessings for herself. Yet the words, 'Son of man, take up a lamentation for the virgin of Yisrael', assuredly relate to the Congregation of Yisrael, WHICH IS MALCHUT. HENCE it is more difficult to understand than anything else. For it is written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). The interpretation of the friends, NAMELY, "THE VIRGIN OF YISRAEL IS FALLEN; SHE SHALL NO MORE" FALL AGAIN BUT "RISE," is correct. But we would have said so, if the passage were said by way of consolation. But IN THIS PASSAGE a lamentation was uttered. This verse proves so, LITERALLY, THAT IT IS A LAMENTATION.

75. רַבִּי אַחָא הוּהּ אֲזִיל בְּאַרְחָא, וְהוּהּ עִמֵּיהּ ר' יְהוּדָה, עַד דְּהוּוּ אֲזִילִי, א"ר יְהוּדָה, הָא דְתַנִּינָן בְּתוּלַת יִשְׂרָאֵל, בְּתוּלָה דְאַתְפְּרָכָא מִן שִׁבְעָ, דְאִקְרִי בֵּת שִׁבְעָ, וְאוּקְמוּהּ בְּכַמְהָ אַתֵּר. וּבְתוּלָה לְתַתָּא, יִרְתָּא ד' בְּרוּכוֹת בְּגִינָה. וְהָא כְּתִיב וְאַתָּה בֶן אָדָם שֶׁא קִינָה עַל בְּתוּלַת יִשְׂרָאֵל, וְדֵאִי עָלֶה אַתְמַר, עַל כְּנַסַּת יִשְׂרָאֵל. וְדָא קְשִׁיָּא מְכַלָּא, דְכְּתִיב נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל. וְהָא דְקָא אִמְרֵי כְּלָהּ חֲבַרְיָא בְּמַלְהָ דָּא שְׁמִיר הוּא. אֲבָל אִי פְרַשְׁתָּא אַתְמַר בְּאַרְחָה נְחֻמָּה הוּינָן אִמְרֵי הָכִי. אֲבָל בְּהָאִי קִינָה אַתְמַר, וְהָא קְרָא אוֹכַח הָכִי.

76. He said to him, assuredly it is so, A LAMENTATION, and this was the most difficult for me to understand, and I came to Rabbi Shimon with a darkened face. He said to me, from the look on your face what is in your heart is seen. I said to him, indeed my mouth and heart speak the same. He said to me, speak up. I said to him, it is written, "The virgin of Yisrael is fallen; she shall no more rise." So if a man who is angry with his wife and she goes away, she will never go back to him. If so, woe to the children who are exiled with her. He said to me, is what the friends said about this not sufficient to you? I said, I have heard what they say, and it is graceful. But my mind is not yet clear about it.

76. א"ל וְדֵאִי הָכִי הוּא, וְהָא הוּהּ קְשִׁיָּא לִי הֵהוּא מְלָה יְתִיר מְכַלָּא, וְאַתִּינָן לְגַבִּי דְר' שְׁמַעוֹן, בְּחֻשׁוֹן דְּאַנְפִּין. אָמַר לִי, מַחֲיָזוּ דְאַנְפִּךָ, אֶשְׁתַּמוּדַע מַה דְּבַלְבַּךְ. אִמְינָא לֵיהּ וְדֵאִי, דְאַנְפִּי וְלִבִּי שׁוּיָן. אָמַר לִי אִימָא לִי מַלְךְ. אִמְינָא לֵיהּ, כְּתִיב נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, מֵאַן דְאִית לֵיהּ רוּגְזָא בְּדְבִיתָהּ, וְנִפְקָא מִגְּנִיהּ, לֹא תִהְדַּר לְעַלְמִין, אִי הָכִי וְוִי לְכַנְיָן דְאַתְתְּרָכוּ עִמָּה. אָמַר לִי, וְלֹא סְגִי לָךְ מַה דְּאִמְרוּ כְּלָהּ חֲבַרְיָא. אִמְינָא, הָא שְׁמַעְנָא מְלִיּוּהוּ, דִּהוּהּ מִרְחֻמִּי, וְלֹא מִתִּישְׁבָן בְּלַבָּאִי.

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77. He said to me, everything the friends have said is good, but woe to the generation where there are no shepherds, and the flock wanders and goes without knowing whither, neither right nor left. Assuredly this verse needs to be familiar, and everything is revealed to those who look through the way of the Torah in a true way.

78. Come and see: For all the exiles of Yisrael, He set a time and limit to them all. In them all, they turned to the Holy One, blessed be He, and the virgin of Yisrael, MALCHUT, returned to her place in the time decreed. On the last exile, it is not so, for she will not return as in the times of the other exiles. This verse teaches this, for it is written, "The virgin of Yisrael is fallen; she shall no more rise" and not written, 'is fallen; I shall no more raise her'.

79. There is an allegory of a king who was angry with the queen and cast her away from her palace for a certain time. At the appointed time, the queen immediately returned and came before the king. It happened so once, twice, thrice. On the last time, she went far away from the king's palace and the king cast her from his palace for a long time. The king said, This time is different than other times. She will not come to me but I shall go together with all the retinue of my palace and seek her.

80. When he reached her, he saw her lying in the dust. Who has ever seen the glory of the queen at that time and the entreaties of the king before her? Eventually the king held her in his hands, raised her and brought her to his palace and swore to her that he would never separate from her again, nor stay away from her.

81. The Holy One, blessed be He, will do likewise. Whenever the Congregation of Yisrael was in exile, when the time came, she returned and came before the King. But in this exile, the Holy One, blessed be He, Himself will hold her hands, raise her, reconcile Himself to her and bring her to His palace. Come and see: It is indeed so as written, "The virgin of Yisrael is fallen; she shall no more rise" BY HERSELF. Therefore, it is written, "On that day I will raise up the tabernacle of David that is fallen" (Amos 9:11). She will no more rise as in other times, but I shall raise her, SHE WILL NOT RISE OF HERSELF. This is why it is written, "On that day I will raise up the tabernacle of David that is fallen." I will raise up the tabernacle of David. What is the tabernacle of David? It is the virgin of Yisrael "that is fallen," as in the words: "is fallen." It is to the glory of the virgin of Yisrael and to her praise THAT SHE WILL NO MORE RISE OF HERSELF, BUT THE HOLY ONE, BLESSED BE HE, WILL RAISE HER. I have learned this at that time.

77. אָמַר, כָּל מֵה דְאָמְרוּ חֲבֵרַינָא כְּלָא שְׁפִיר וְיָאוּת, אֲבָל ווּי לְדָרָא בְּד רַעִיּוֹן לֹא מִשְׁתַּכְּחִין, וְעֵנָא סָאטָן וְאֲזִלִּין, וְלֹא יִדְעִין לֵאן אַתְר אֲזִלִּי, לֹא לְיִמִּינָא וְלֹא לְשְׂמָאלָא. וְדַאי הָאֵי קָרָא בְּעֵינָא לְמַנְדַּע, וְכִלְהוּ גְלִיזִין לְאִינְוֹן דְּחֻמָּאן בְּאַרְחָא דְּאוּרִינְתָא בְּאַרְחָ קְשׁוּט.

78. ת"ח, בְּכִלְהוּ גְלוּתָא דְּגָלוּ יִשְׂרָאֵל, לְכִלְהוּ שְׁוִי זְמָנָא וְקָצָא, וּבְכִלְהוּ הוּוּ יִשְׂרָאֵל תְּמִיבִין לְקוּדְשָׁא בְּרִיךְ הוּא, וּבְתוּלַת יִשְׂרָאֵל הוּוּ תַבְתַּת לְאַתְרָהָא, בְּהוּא זְמָנָא דְּגָזַר עָלֶיהָ. וְהִשְׁתָּא בְּגְלוּתָא דָּא בְּתַרְאָה לֹאֻ הִכִּי, דְּהָא הִיא לֹא תִיתּוּב הִכִּי בְּזְמָנִין אַחֲרָנִין, וְהָאֵי קָרָא אוֹכַח, דְּכִתְיִב נְפִלָּה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל, נְפִלָּה וְלֹא אוֹסִיף לְהִקְיַמָּה לֹא כְּתִיב.

79. מִתַּל לְמַלְכָּא דְּרִגְזוּ עַל מְטְרוֹנִיתָא, וְאַשְׁדִּי לָהּ מֵהִיכְלִיָּה, לְזְמָנָא יִדְעָא. בְּד הוּוּ מְטִי הוּוּ זְמָנָא, מִיַּד מְטְרוֹנִיתָא הָוִת עֲאֵלַת וְתַבְתַּת קָמִי מַלְכָּא. וְכֵן זְמָנָא חַד, וְתַרִּין, וְתַלְתַּת זְמָנִין. לְזְמָנָא בְּתַרִּינְתָּא, אַתְרַחֲקַת מֵהִיכְלָא דְּמַלְכָּא, וְאַשְׁדִּי לָהּ מַלְכָּא מֵהִיכְלִיָּה לְזְמָנָא רַחִיקָא. אָמַר מַלְכָּא, הָאֵי זְמָנָא לֹאֻ הוּא בְּשַׁאֲרֵי זְמָנִין דְּהִיא תִּיתִי קָמִי הִכִּי, אֲלֹא אֲנָא אִיזִיל עִם כָּל בְּנֵי הַיְכָלִי וְאַתְּבַע עָלֶיהָ.

80. בְּד מְטָא לְגַבְהָ, חֻמָּא לָהּ דְּהוּוּ שְׁכִיבַת לְעַפְרָא. מֵאן חֻמָּא יִקְרָא דְּמְטְרוֹנִיתָא בְּהִיא זְמָנָא, וּבְעוֹתִין דְּמַלְכָּא לְקַבְּלָהּ עַד דְּאֲחִיד לָהּ מַלְכָּא בִּידוּי, וְאוֹקִיִּם לָהּ, וְאִינְתִּי לָהּ לְהִיכְלִיָּה, וְאוּמִי לָהּ דְּלֹא יִתְפַּרֵּשׁ מִינָהּ לְעַלְמִין, וְלֹא יִתְרַחֵיק מִינָהּ.

81. כִּן קוֹדֶשׁא בְּרִיךְ הוּא, כֹּל זְמַנִּין דְּכִנְסַת יִשְׂרָאֵל בְּגִלוּתָא, כִּד הוּה מְטֵי זְמַנָּא, הִיא אֲתִיַּאת וְהִדְרַת קְמֵי מַלְכָּא. וְהִשְׁתָּא בְּגִלוּתָא דָּא לָאו הֲכִי, אֵלֶּא קוֹדֶשׁא בְּרִיךְ הוּא יוֹחִיד בִּידְהָא, וְיוֹקִים לָהּ, וְיִתְפְּיִיס בְּהִדָּה וְיִתִּיב לָהּ לְהִיכְלִיָּה. וְתָא חֲזִי דְהֲכִי הוּא, דְּהָא כְּתִיב נִפְלָה לֹא תוֹסִיף קוּם, וְעַל דָּא כְּתִיב, בְּיוֹם הַהוּא אָקִים אֶת סִכַּת דְּדוֹר הַנִּפְלֵת, הִיא לֹא תוֹסִיף קוּם בְּזְמַנִּין אַחֲרָנִין, אֲבָל אֲנָא אֹקִים לָהּ. וְעַל דָּא כְּתִיב בְּיוֹם הַהוּא אָקִים אֶת סִכַּת דְּדוֹר הַנִּפְלֵת, אֲנִי אָקִים אֶת סוּכַת דְּדוֹר. מֵאֵן סִכַּת דְּדוֹר. דָּא בְּתוּלַת יִשְׂרָאֵל. הַנּוֹפְלֵת: כְּמָה דְכְּתִיב נִפְלָה. וְדָא הִיא יִקְרָא דְּבִתּוּלַת יִשְׂרָאֵל, וְתוֹשְׁבַתָּא דִּילָהּ. וְדָא אוֹלִיפְנָא בְּהִיא שְׁעָתָא.

82. Rabbi Yehuda said, Surely you have persuaded me and it agrees with me. This is the explanation of this matter. This agrees with another explanation, which I have heard but forgotten, but now I have regained it. We learned what Rabbi Yosi said that the Holy One, blessed be He, will proclaim about the Congregation of Yisrael saying, "Shake yourself from the dust; arise, and sit down, O Jerusalem" (Yeshayah 52:2); namely, like one holding his friend's hand, saying, Shake yourself and rise. So will the Holy One, blessed be He, hold her and say, Shake yourself, arise.

82. א"ר יהודה, ודאי מלילתא על לבאי, ואתישבא, ודא ברירו דמלה. ואזלא האי, במלה חדא דשמענא ושכחנא, והשתא רווחנא לה, דתנינן, א"ר יוסי, זמין קודשא בריך הוא לאכרוזא על כנסת ישראל ויימא, התנערי מעפר קומי שבי ירושלם, כמאן דאחיד בידיא דחבריה ויימא התנער, קום, כן קודשא בריך הוא יחיד בה ויימא התנערי, קומי.

83. Rabbi Acha said to him: All the retinue of the King's palace started also TO SPEAK TO HER in this language: "Arise, shine; for your light is come" (Yeshayah 60:1), for the King is here. Surely then, when the King makes peace with her, it is her glory and the joy of everyone. On every occasion, she came before the King and rose before Him, as written, "And she came into the king's presence, and stood before the king" (I Melachim 1:28). This time it is not so, but the King will come to her and placate her and return her to His palace. Hence, it is written, "Behold, your king comes to you" (Zecharyah 9:9) and not you to him. He "comes to you" to pacify you and to raise you. He comes to you to perfect you in everything and He comes to you to raise you to His palace and join you in a CONSTANT everlasting union, as written, "And I will betroth you to Me in faithfulness" (Hoshea 2:22).

83. א"ל ר' אחא, וכן כל אינון בני היכלא דמלכא בלישנא דא פתחין, הה"ד קומי אורי כן בא אורך, הא מלכא הכא, ודאי כדן הוא יקרא דילה, וחרוותא דכלא, כד מלכא אתפייס בהדה. בכל אינון זמנין אידי אתת לגבי דמלכא, וקמת קמיה, הה"ד ותבא לפני המלך, ותעמוד לפני המלך. אבל בזמנא דא לאו הכי, אלא מלכא ייתי לגבה, ויתפייס בהדה, ויתיב לה להיכליה. הה"ד הנה מלכך יבא לך ודאי, ולא אנת לגביה, יבא לך, לפייסא לך. יבא לך, לאקמא לך. יבא לך, לאשלמא לך בכלא. יבא לך, לאעלאה לך להיכליה, ולאזדווגא עמך זווגא דעלמין, כד"א וארשתוך לי באמונה.

11. "And then the voice of the Shofar sounded louder and louder"

Rabbi Aba says that in "the voice of the Shofar," two things are being referred to: the voice, and the Shofar. He says that the Torah issues from here, and that it was given from the place that comprises all voices. The first tablets were engraved from this place, from where all freedom comes. Rabbi Aba concludes by telling us that there is nothing in the Torah that is weak or broken; any weakness or emptiness comes from the individual.

84. While they were walking, Rabbi Aba came towards them. They said, here comes the man of wisdom. Let us welcome the presence of the Shechinah. When they approached him, he came down from the saddle and went to them.

85. He opened the discussion saying, "And then the voice of the Shofar sounded louder and louder..." (Shemot 19:19). The ancient books are divided on this subject, all stumbling on the same thing. Some say that "the voice of the Shofar" is two, the voice being one and the Shofar one, NAMELY TIFERET AND BINAH. This is strengthened by the words, which do not say, 'The Shofar sounded louder and louder', but "the voice of the Shofar," which indicates the voice coming out of the Shofar, AS THE VOICE IS ZEIR ANPIN, WHICH COMES OUT OF THE SHOFAR THAT IS BINAH. Assuredly BINAH is called a Shofar, as written, "A great Shofar shall be blown" (Yeshayah 27:13). This BINAH is a great Shofar through which slaves are given everlasting freedom, FOR THE FIFTIETH YEAR IS THE SECRET OF BINAH, WHICH ILLUMINATES AND SETS SLAVES FREE. ALL THE ENSLAVING KLIPOT ARE ABOLISHED THROUGH ITS LIGHTS. We have already established this.

86. Some learn and specify that it is all one, since it is written, "The voice of the Shofar"; namely, the voice that is called Shofar, BINAH. Whence do we know that BINAH is called a voice? From the words: "A great voice which was not heard again" (Devarim 5:19). This great voice, BINAH, is called a Shofar. Therefore, it is written, "And then the voice of the Shofar sounded (lit. 'went')." Whither did it go? If you say to Mount Sinai or to Yisrael, it should have said 'descended', but the Torah issues from here, FROM BINAH, AND THE WORD "WENT" REFERS TO THE TORAH. THE TORAH was given from this place, BINAH, which comprises all voices. When you look at things, all is one, FOR THERE IS NO CONFLICT BETWEEN THE TWO EXPLANATIONS.

87. SINCE THE TORAH CAME OUT OF BINAH, the first tablets were engraved from this place, FROM BINAH. This is the secret meaning of the words: "engraved (Heb. charut) on the tablets" (Shemot 32:16). Do not pronounce it 'charut' but cherut (lit. 'freedom'), FOR IT IS real freedom, BEING the place on which any freedom depends. FOR FREEDOM FROM ALL KLIPOT COMES ONLY THROUGH THE LIGHTS OF BINAH. Come and see that there is nothing in the Torah ON WHICH THERE IS DISAGREEMENT, about which all friends argue and discuss this one so and that one so, that does not wholly follow into the same place, MALCHUT, and gather into one source, YESOD.

88. "AND THEN THE VOICE OF THE SHOFAR sounded (lit. 'went')": THIS HAS THE SAME MEANING as "All the rivers run (lit. 'go') into the sea" (Kohelet 1:7); NAMELY, INTO MALCHUT CALLED SEA. It is also written, "All go to one place" (Kohelet 3:20), NAMELY INTO MALCHUT. "Louder (lit. 'becomes very strong')" is as we have learned THAT BINAH IS THE SECRET of a vessel that contains forty measures. "Very strong" TEACHES that there is nothing in the Torah that is weak or broken. When you look at it and know it, you shall find it strong as a hammer that breaks rocks. If it is weak, it comes from you, as we established from the verse: "For it is not an empty thing" (Devarim 32:47). If you find it empty, it is "from you." Therefore, Scripture says, "very strong."

84. עד דהוו אזלי פגע בהו רבי אבא. אמרו, הא מאריה דחכמתא אתי, נקבל אנפי שכינתא. בד קריבו בהדיה, אשתמיט מקסטורא דקופטרא, ונחת גבון.

85. פתח ואמר, ויהי קול השופר הולך וחזק מאד וגו'. ויהי קול השופר, הכא אפליגו ספרי קדמאי, וכלהו בחד מלה אתתקעו. אית מאן דאמר, קול השופר תרי, קול חד, השופר תרי. ודייק לה, מדלא כתיב ויהי השופר הולך וחזק, אלא קול השופר, קול הנפיק משופר, דודאי שופר אקרי, כד"א ותקע בשופר גדול, והאי איהו שופר גדול, דביה נפקין עבדין לחירות עלמין. והא אוקמוה.

86. ואית מאן דתני ודייק דכלא חד, בגין דכתיב קול השופר, קול דאקרי שופר. ומנ"ל דאקרי קול. ממה דכתיב קול גדול ולא יסף, והאי קול גדול אקרי שופר. ועל דא קול השופר הולך כתיב. לאן הולך. אי תימא להר סיני, או לישראל. יורד מבעי ליה. אלא אורייתא מהכא נפקא. ומאתר דא, דאיהו כללא דכל שאר קלין אתייהיבת, וכד יסתבלון מלי כלא חד.

87. ועל דא, לוחי קדמאי רשימין מהאי אתר הוו, ודא הוא רזא דמלה דכתיב חרות על הלוחות, אל תקרי חרות, אלא חירות, חירות ממש, אתר דכל חירו ביה תליא. ות"ח, לית לך מלה באורייתא, דאמרין בלהו חבריאי דא הכי ודא הכי, דלא אזיל כלא לאתר חד, ולמבועא חד אתבנש.

88. הולך: כד"א, כל הנחלים הולכים אל הים. וכתיב הכל הולך אל מקום אחד. וחזק מאד, במה דתנינן בלי מחזיק ארבעים סאה. וחזק מאד, דלית לך מלה באורייתא חלשא או תבירא, דכד תסתכל ותנדע בה, דלא תשכח לה תקיפא בפטישא דמתבר טינדין. ואי איהו חלשא, מינך הוא. במה דאוקמוה, דכתיב כי לא דבר רק הוא, ואם רק הוא, מכם איהו. ועל דא וחזק מאד.

voice of Zeir Anpin, and that nothing proceeded from the mouth of Moses alone. Yet whatever Moses spoke was included in the voice of Elohim.

89. It is written, "Moses speaks, and Elohim answers him by a voice" (Shemot 19:19). In this place, high things are comprised, NAMELY HIGH MYSTERIES. We indeed learned that: "And Elohim answers him by a voice" REFERS TO Moses' voice, the voice which Moses held on to, NAMELY ZEIR ANPIN CALLED VOICE. We should look into this, for it used to say the opposite: "And Elohim spoke," yet here it says, "Moses speaks."

90. Some say that it is because it is written, "And they said to Moses, Speak you with us, and we will hear; but let not Elohim speak with us" (Shemot 20:16) that "Moses speaks, and Elohim answers him by a voice," UNLIKE WHAT WAS BEFORE, WHERE IT IS WRITTEN, "AND ELOHIM SPOKE." There is nothing in the Torah that comes from the mouth of Moses alone, as we said in relation to the curses in the book of Devarim that Moses uttered with his own mouth. We did not say by himself but with his own mouth, WHICH MEANS that these CURSES IN VAYIKRA were uttered by the mouth of Hashem (Gvurah), WHICH IS MALCHUT. Meanwhile, he uttered those IN THE BOOK OF DEVARIM with his own mouth, the mouth of the voice to which he held, ZEIR ANPIN that is so called. This matter is well explained.

91. In the Rabbinical Academy's book of Agadah, it has been said that, although the whole Torah was uttered by the mouth of Hashem (Gvurah), WHICH IS MALCHUT, it was uttered also by Moses himself, WHO IS ZEIR ANPIN. What exactly? For example, the curses in the book of Devarim. They were then included in the mouth of Gvurah. It therefore says, "Moses speaks, and Elohim answers him by a voice." "Moses speaks": This is the voice of Moses, NAMELY ZEIR ANPIN, "and Elohim answers him by a voice." This is Gvurah, NAMELY MALCHUT, that acknowledged the voice. Hence, it "answers him by a voice," that is, by the voice of Moses. Now, he who opened the discussion with words of the Torah, let him speak up. They sat down.

13. "But if a priest's daughter be married to a stranger"

We learn from Rabbi Aba that when God completed the world below, He wished to complete the body of man with the soul, so He created him male and female. Only when a man joins with his wife and they have a son and daughter is man complete in the likeness of above. If a man does not have children his soul does not join the Holy Name when he dies. Rabbi Aba tells us that "a priest's daughter" is the holy soul, because it issued from the union of Zeir Anpin and Malchut. He adds that "no stranger shall eat of it" means that anyone who did not have children will not be able to partake of the supernal delight in God.

92. Rabbi Aba opened the discussion with the verse: "But if a priest's daughter be a widow, or divorced, and have no child..." (Vayikra 22:13). Happy is the portion of Yisrael above all the heathen nations, for when the Holy One, blessed be He, created the universe, He created it solely for Yisrael, so that they would receive the Torah on Mount Sinai and would be completely purified and righteous before Him.

89. כתיב משה ידבר והאלהים יעננו בקול, באתר
 דא אתכללו מלין עלאין, הא אוקמוה והאלהים
 יעננו בקול, בקולו של משה, בהוא קול דאחיד
 ביה משה. הכא אית לאסתכלא דהא אפכא הוה,
 דכתיב וידבר אלהים, והכא כתיב משה ידבר.

90. אלא אית דאמרי, בגין דכתיב, ויאמרו אל
 משה דבר אתה עמנו ונשמעה ואל ידבר עמנו
 אלהים. וע"ד משה ידבר, והאלהים יעננו. בגין
 דלא אשתבח מלה באורייתא מפומא דמשה
 בלחורוי, ודא הוא דאוקמוה, קלות שבמשה
 תורה משה מפי עצמו אמרן. מעצמו לא תנינן,
 אלא מפי עצמו, הללו מפי הגבורה. והללו מפי
 עצמו, מפי ההוא קול דאחיד ביה, דאקרי הכי.
 ושפיר מלה.

91. ובספרא דאגדתא דבי רב אמרי, אע"ג
 דאורייתא מפי הגבורה אתמר כולה, מפי עצמו של
 משה כמו כן אתמר. ומאי איהו. כגון קלות
 שבמשה תורה. ולבתר אתכלילן בגבורה, הה"ד
 משה ידבר והאלהים יעננו בקול. משה ידבר, דא
 קולו של משה. והאלהים יעננו בקול, דא גבורה,
 דאורי ליה להוא קלא. הה"ד יעננו בקול בהוא
 קול דמשה. והשתא מאן דפתח במלי דאורייתא,
 ליפתח וינמא, יתבו.

92. פתח רבי אבא ואמר, כתיב ובת כהן כי תהיה
 אלמנה וגרושה וזרע אין לה וגו', זכאה חולקיהון
 דישראל מכל עמין ע"ז, דהא קודשא ברין הוא
 כד ברא עלמא, לא ברא ליה אלא בגיניהון
 דישראל, בגין דיקבלון אורייתא בטורא דסיני,
 ויתדכון בכלא, וישתכחון זכאין קמיה.

93. Come and see: When this world was completed in Yisrael as above, NAMELY LIKE THE UPPER MALE AND FEMALE, and Adam was placed on earth with his head reaching the top of the sky, the Holy One, blessed be He, wanted to complete the holy soul from above downward, so that they would be united and connected to each other, the SOUL WITH THE BODY AND THE BODY WITH THE SOUL. Hence, it says, "And Hashem Elohim formed man of the dust of the ground, and breathed into his nostrils the breath (lit: 'soul') of life" (Bereshheet 2:7), so that they would cleave to one another, and he would be complete in the likeness of above and prepare himself in this way.

94. He therefore created him male and female, so that he would be whole. When is man called whole like above? When he is united with his spouse with joy and desire and he and his wife issue a son and a daughter. Then is man complete in the likeness of above and he completes below the likeness of the supernal Holy Name, AS YUD-HEI ARE THE SECRET OF ABA AND IMA AND VAV-HEI ARE THE SECRET OF SON AND DAUGHTER. Then, he is called by the name of the Holy Supernal Name.

95. A man who refuses to complete the Holy Name below, NAMELY TO BEGET A SON AND A DAUGHTER AS EXPLAINED, it is better for him not to be born, for he does not partake of the Holy Name. When his soul leaves him, it does not at all join THE HOLY NAME, for he diminished the image of his Master BY NOT ESTABLISHING HIS LIKENESS AFTER HIM, WHICH IS THE IMAGE OF ELOHIM. This is so until the soul is attached and wholly rectified.

96. This is the meaning of: "But if a priest's daughter be a widow, or divorced, and have no child..." "A priest's daughter" is the holy soul, called a King's daughter, for the holy soul issues from the union of the King and Queen, ZEIR ANPIN AND MALCHUT, as we have explained. As the body below is composed of male and female, the soul above TOGETHER WITH THE BODY, IS MALE AND FEMALE, THE SOUL BEING FEMALE AND THE BODY MALE. THIS IS THE MEANING OF THE WORDS: "be a widow"; TO WIT, THE SOUL WOULD BE WIDOWED without the body to which she cleaved, for it died; "or divorced," for it was divorced from its portion in the Holy Name. And all this is for what reason? Because it would "have no child" in whom it may find the likeness above with which to attach itself to the Holy Name, AS EXPLAINED BEFORE. THEREFORE, it "has returned to her father's house" (Vayikra 22:13). What is "returned"? Just 'returned', namely it corrects itself as it used to be before DESCENDING INTO A BODY. Then it "has returned to her father's house": This is the Holy One, blessed be He, "as in her youth" (Ibid.) as before, AFTER IT IS RIGHTED, "she shall eat of her father's bread" (Ibid.) and delight in the delights of the King.

93. תא חזי, כד אשתלים האי עלמא בהו בישראל, כגוונא דלעילא, ודהוא אדם אתנעין בארעא, ורומיה מטי עד צית שמיא, בעא קדישא בריך הוא לאשלמא נשמתא קדישא מעילא לתתא, בגין דיתאחיד ויתקשר דא בדא, הה"ד ויצר יי' אלהים את האדם עפר מן האדמה וגו'. למהוי קשיר דא בדא, וישתבח שלים כגוונא דלעילא, וישלם ויתקן גרמיה הכי.

94. ובג"כ ברא ליה דכר ונוקבא, למהוי שלים. ואימתי אקרי ב"נ שלים כגוונא דלעילא בשעתא דאזדווג בבת זוגיה באחדותא בחדוותא ברעותא, ויפיק מניה ומנוקביה בן ובת. וכדין הוא בר נש שלים כגוונא דלעילא, ואשלם הוא לתתא, כגוונא דשמא קדישא עלאה, וכדין אתקרי שמא קדישא עלאה עליה.

95. ובר נש דלא בעי לאשלמא שמא קדישא לתתא, טב ליה דלא אתברי, דהא לית ליה חולקא כלל בשמא קדישא. וכד נפיק נשמתיה מניה, לא אתאחדא ביה כלל, דהא אזערא דיוקנא דמאריה עד דאתקשרא ואתקנת בכלא.

96. הה"ד ובת כהן כי תהיה אלמנה וגרושה וגו'. ובת כהן, דא נשמתא קדישא, דאתקרי ברתא דמלכא, דהא אוקמוה דנשמתא קדישא מזווגא דמלכא ומטרוניתא נפקת. ובגיני כך היך גופא דלתתא מדכר ונוקבא, אוף הכי נשמתא לעילא. כי תהיה אלמנה מהווא גופא דאזדווגת ביה, ומית. וגרושה, דאתתרכת מהווא חולקא דשמא קדישא. וכל כך למה, בגין דזרע אין לה לאשתבחא כגוונא דלעילא, ולאשתקשרא בשמא קדישא. ושבה אל בית אביה, מאן ושבה. ושבה סתם, לאשתקנא כמלקדמין. וכדין ושבה אל בית אביה, דא קודשא בריך הוא. כנעוריה: כקדמיתא. מלחם אביה תאכל, לאתענגא בעונגא דמלכא.

97. From now on, "no stranger shall eat of it (lit. 'holiness')" (Ibid.), who is a stranger - he who did not establish the Holy Name below, NAMELY DID NOT BEGET A SON AND A DAUGHTER, has no part in it. 'Shall not eat of it': He has no part in the supernal pleasure, which has THE ASPECT OF eating, as written, "Eat, O dear ones" (Shir Hashirim 5:1), referring to supernal eating, the delight of the Holy One, blessed be He. This delight dwells wherever DELIGHT dwells, when the savor of the offering would rise.

97. מִכַּאן וְלַהֲלָאָה, וְכָל זֶר לֹא יֹאכַל קֹדֶשׁ. מֵאֵן הוּא זֶר. הֵהוּא דְלֹא אוֹקִים שְׁמַא קְדִישָׁא דְתַתָּא, וְלִית לֵיהּ בֵּיהּ חוֹלְקָא. לֹא יֹאכַל קֹדֶשׁ, לִית בֵּיהּ חוֹלְקָא מֵעֲנוּגָא דְלַעִילָא דְאִית בֵּיהּ אֲכִילָהּ, דְכֻתִּיב אֲכָלוּ רַעִים, אֲכִילָהּ דְלַעִילָא, עֲנוּגָא דְקוּדְשָׁא בְרִיךְ הוּא הוּי, וְהֵאֵי עֲנוּגָא שְׂרִיא, בְּאַתְר דְשְׂרִיא בְּד רִיחָא דְקַרְבָּנָא הוּהּ סְלִיק.

14. Yisrael sustain their Father in heaven

We learn that the meal is made of the savor of the offering when it rises to God. The savor is for His servants and the sweetness is for God, who does not eat until He has prepared a meal for his servants. Only the souls of the righteous partake of God's meal.

98. Come and see, when there are victuals below there are victuals above. This is like a king who prepared his own meal, but not one for his servants. After preparing one for his servants, he would eat his own meal. Hence, it is written, "I have eaten my honeycomb with my honey" (Ibid.). This is the King's meal. "Eat, O dear ones, and drink; drink deep, O loving companions" (Ibid.): This is HIS SERVANTS' meal. THE MEAL IS MADE OF the savor of the offering when the savor of the offering rises. It is therefore called "a sweet savor to Hashem" (Vayikra 1:9). The savor, THE ILLUMINATION OF CHOCHMAH FROM THE LEFT, is for His servants and the sweetness, THE ILLUMINATION OF CHASSADIM FROM THE RIGHT, is for Hashem. The King's meal was therefore delayed for His servants' meal. This is why we have learned that Yisrael sustain their heavenly Father, for He eats not before preparing a meal for His servants. Who then partakes of the King's meal? Only the souls of the righteous.

98. תָּא חֲזִי, בְּשַׁעֲתָא דְאִשְׁתַּכַּח מְזוּנָא לְתַתָּא, אִשְׁתַּכַּח מְזוּנָא לַעִילָא. לְמַלְכָּא דְאִתְקַן סְעוּדָתָא דִּילֵיהּ, וְלֹא אִתְקַן לַעֲבָדוּהֵי. בְּד אִתְקַן לַעֲבָדוּהֵי, אֲכִיל הוּא סְעוּדָתָא דִּילֵיהּ, וְאִינוּן אֲכִילֵי סְעוּדָתֵיהוּ, הֵה"ד אֲכַלְתִּי יַעֲרֵי עִם דְּבָשִׁי, דָּא סְעוּדָתָא דְמַלְכָּא. אֲכָלוּ רַעִים שְׂתוּ וְשָׁכְרוּ דוּדִים, דָּא סְעוּדָתָא דִּידְהוּ מְרִיחָא דְקַרְבָּנָא, בְּד רִיחָא דְקַרְבָּנָא הוּהּ סְלִיק. וּבְגִינֵי כֶּךָ אֲקָרִי רִיחַ נִיחַח לֵינִי. רִיחַ לַעֲבָדוּהֵי. נִיחַח לֵינִי. וְעַל דָּא סְעוּדָתָא דְמַלְכָּא אִתְעַבְבַּ, בְּגִין סְעוּדָתָא דְעַבְדוּהֵי. וּבְגִין כֶּךָ, יִשְׂרָאֵל מְפָרְסֵי לְאַבְיָהוּן שְׁבַשְׁמִים תְּנִינוּ. וּמְסַעוּדָתָא דְמַלְכָּא מֵאֵן אֲכִיל. אֲלֵא אִינוּן נִשְׁמַתִּין דְצַדִּיקֵינָא.

15. "How good and how pleasant"

We are reminded that God gave the children of Yisrael neither to a minister nor a messenger, but holds to them Himself, and calls them His servants, His children and His brethren.

99. He again opened the discussion, saying, "How good and how pleasant it is for brothers to dwell together in unity" (Tehilim 133:1). Happy are Yisrael that the Holy One, blessed be He, gave them neither to a minister nor to a messenger, but Yisrael hold to Him and He holds to them. The Holy One, blessed be He, called them servants for the love He had for them, as written, "For to Me the children of Yisrael are servants; they are My servants" (Vayikra 25:55). Afterwards, He called them children, as written, "You are the children of Hashem your Elohim" (Devarim 14:1). Later still, He called them brethren, as written, "For My brethren and companions' sake" (Tehilim 122:8). Since He called them brothers, He wanted to place His Shechinah on them and not to stir from them. Then it says, "How good and how pleasant it is for brothers to dwell together in unity."

99. תּוּ פְּתַח וְאָמַר, הִנֵּה מָה טוֹב וּמָה נְעִים שְׁבַת אַחִים גַּם יַחַד, זְכַאִין אִינוּן יִשְׂרָאֵל, דְלֹא יְהֵב לֹון קוּדְשָׁא בְרִיךְ הוּא לְרַבְרָבָא, אוּ לְשְׁלִיחָא, אֲלֵא יִשְׂרָאֵל אַחִידֵן בֵּיהּ, וְהוּא אַחִיד בְּהוּ, וּמַחְבִּיבוּתָא דְלַהוּן קְרָא לֹון קוּדְשָׁא בְרִיךְ הוּא עַבְדִּין. הֵה"ד כִּי לִי בְנֵי יִשְׂרָאֵל עַבְדִּים עַבְדֵי הֵם. לְבַתֵּר קְרָא לֹון בְּנִים, הֵה"ד בְּנִים אַתֶּם לֵינִי אֱלֹהֵיכֶם. לְבַתֵּר קְרָא לֹון אַחִים, הֵה"ד לְמַעַן אַחֵי וְרַעֵי וְגו'. וּבְגִין דְקְרָא לֹון אַחִים, בְּעָא לְשׁוּאָה מְדוּרִיהּ בְּהוּ, וְלֹא יַעֲרֵי מְנִיָּהוּ. בְּדִין כְּתִיב הִנֵּה מָה טוֹב וּמָה נְעִים שְׁבַת אַחִים גַּם יַחַד.

16. "And if a man shall take his sister"

From the book of Rabbi Yeba Saba (the elder), we learn that when the Congregation of Yisrael is in unity, they rejoice in God and He in them. The word "one" indicates complete union, whereby Yisrael are united with God. Rabbi Shimon had also said that "one" means the union of male and female, but now, at the time of this exile, God is not called "one," because the union of Zeir Anpin and Malchut is undone. We then hear about the oil of the holy ointment that is drawn from Atika Kadisha; as the ointment flows down it must be met by the incense rising from below.

100. The holy luminary said that "How good and how pleasant it is for brothers to dwell together in unity..." (Tehilim 133:1) resembles the words: "And if a man shall take his sister" (Vayikra 20:17). HE EXPLAINS HIS WORDS. Rabbi Yeba Saba (the elder) said in his book: "A man" is the Holy One, blessed be He, and "shall take his sister" refers to the Congregation of Yisrael. Why is it so? "It is a disgraceful deed (Heb. chesed)" (Ibid.). Indeed it is Chesed, as we already explained. Therefore, "how good and how pleasant it is for brothers to dwell together (lit. 'also') in unity"; NAMELY, the Holy One, blessed be He, and the Congregation of Yisrael. The word "also" adds Yisrael below, because when the Congregation of Yisrael is in unity - TO WIT, JOINED FACE TO FACE WITH THE HOLY ONE, BLESSED BE HE- Yisrael below also rejoice in the Holy One, blessed be He. It is therefore written, "also together." Rav Hamnuna Saba says in his book that "also together" includes the Righteous, YESOD, in the Congregation of Yisrael, who are united as one. HENCE, IT SAYS "TOGETHER (HEB. YACHAD)," AS YACHAD IS DERIVED FROM ECHAD (LIT. 'ONE'), THUS COMBINING BOTH EXPLANATIONS to mean one thing.

101. HE EXPLAINS WHY THE WORD ONE INDICATES COMPLETE UNION, SAYING, we learned the portion of "Hear, O Yisrael, Hashem our Elohim; Hashem is one" (Devarim 6:4). What is "one"? It is the Congregation of Yisrael united with the Holy One, blessed be He, ZEIR ANPIN. As Rabbi Shimon said, the union of male and female is called one. The place where the Female rests is called One. What is the reason thereof? A male without a female is considered half a body and half is not one. When two halves of a body become one body, then they are called one.

102. Now, IN EXILE, the Holy One, blessed be He, is not called one. The secret meaning of this is that the Congregation of Yisrael, MALCHUT, is in exile and the Holy One, blessed be He, ZEIR ANPIN, rises high above. The union OF ZEIR ANPIN AND MALCHUT is undone and the Holy Name is not wholly one nor is it called one. When is it called one? When the Queen is with the King and they are joined together. Hence, it is written, "And the kingdom (Heb. meluchah) shall be Hashem's" (Ovadyah 1:21). What is the "kingdom (Heb. meluchah)? It is the Congregation of Yisrael when Malchut is attached to her, and "on that day Hashem shall be one, and His name One" (Zecharyah 14:9). Therefore, SCRIPTURE SAYS, "How good and how pleasant it is for brothers to dwell together in unity."

100. וּבּוֹצִינָא קְדִישָׁא הָכִי אָמַר, הִנֵּה מַה טוֹב וּמַה נְעִים וְגו', כַּד"א וְאִישׁ אֲשֶׁר יִקַּח אֶת אָחוֹתָו. וּבְסִפְרָא דְרַב יִיבָא סָבָא, וְאִישׁ: דָּא קוּדְשָׁא בְרִיךְ הוּא. אֲשֶׁר יִקַּח אֶת אָחוֹתָו: דָּא כְנִי. וְכָל כֶּךָ לְמַה. חֶסֶד הוּא, חֶסֶד הוּא וְדָא, וְהָא אוּקְמוּהָ. וְעַל דָּא הִנֵּה מַה טוֹב וּמַה נְעִים שְׁבַת אַחִים גַּם יְחַד, קוּדְשָׁא בְרִיךְ הוּא וּכְנִסַּת יִשְׂרָאֵל. גַּם, לְרַבּוֹת יִשְׂרָאֵל דִּלְתַתָּא. כַּדְאֻמְרִינָן, דְּהָא בְּשַׁעְתָּא דְּכְנִסַּת יִשְׂרָאֵל בְּאַחַדוֹתָא בְּקוּדְשָׁא בְרִיךְ הוּא, יִשְׂרָאֵל דִּלְתַתָּא שְׂרִיין בְּחֶדְוֹתָא גַּם אֵינּוּן בְּקוּדְשָׁא בְרִיךְ הוּא. וּבְג"כ גַּם יְחַד כְּתִיב. וּבְסִפְרָא דְרַב הַמְנוּנָא סָבָא, גַּם יְחַד, לְרַבּוֹת צְדִיק. בְּה, בְּכְנִסַּת יִשְׂרָאֵל, דְּאֵינּוּן זְוֹגָא חַד, וְכֹלָא מְלָא חַד.

101. וְתַנִּינָן בְּפִרְשָׁתָא דְשִׁמְעַת יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד, מֵהוּ אֶחָד. דָּא כְּנִסַּת יִשְׂרָאֵל דְּאֶחָד בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא. דְּאָמַר רַבִּי שְׁמַעוֹן, זְוֹגָא דְדַכְר וְנוֹקְבָא אֶקְרִי אֶחָד. בְּאַתֵּר דְּנוֹקְבָא שְׂרִיָא, אֶחָד אֶקְרִי. מֵאֵי טַעְמָא. בְּגִין דְדַכְר בְּלֹא נוֹקְבָא פְּלֵג גּוּפָא אֶקְרִי, וּפְלֵג לָאו הוּא חַד. וְכַד מִתְחַבְרָן כְּחַדָּא תְרֵי פְּלֵגֵי גּוּפָא, אֶתְעַבִּידוּ חַד גּוּפָא, וְכַדִּין אֶקְרִי אֶחָד.

102. וְהַשְׁתָּא קוּדְשָׁא בְרִיךְ הוּא לֹא אֶקְרִי אֶחָד. וְרָזָא דְמְלָא, כְּנִסַּת יִשְׂרָאֵל בְּגִלּוּתָא, וְקוּדְשָׁא בְרִיךְ הוּא סְלִיק לְעֵילָא לְעֵילָא, וְזְוֹגָא אֶתְפָּרַשׁ, וְשִׁמְעָא קְדִישָׁא לֹא אֶשְׁתַּכַּח שְׁלִים, וְאֶחָד לֹא אֶקְרִי. וְאֵימַתִּי יִתְקְרִי אֶחָד, בְּשַׁעְתָּא דְּמִטְרוּנִיתָא תְּשַׁתַּכַּח בֵּיהּ בְּמִלְכָא, וְיִזְדְּוֹגֵן כְּחַדָּא. הַה"ד, וְהִיתָה לִּי הַמְּלוּכָה. מֵאֵן מְלוּכָה. דָּא כְּנִסַּת יִשְׂרָאֵל, דְּמִלְכוּ בְּה אֶתְקַשְׁר, כְּדִין בְּיוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמּוּ אֶחָד. וְעַל דָּא, הִנֵּה מַה טוֹב וּמַה נְעִים שְׁבַת אַחִים גַּם יְחַד.

103. "It is like the precious ointment on the head" (Tehilim 133:2). HE ASKS, What is the precious ointment? HE ANSWERS, It is the oil of the holy ointment that is drawn and flows from Holy Ancient One (Atika Kadisha,) WHICH IS KETER, FOR THIS OIL IS THE LIGHTS OF ATIKA found in the supernal river, BINAH, that suckles the children, MALE AND FEMALE. Thus, the candles - NAMELY, THE SFIROT OF MALE AND FEMALE - are lit and oil, AS THE MALE AND FEMALE SUCKLE FROM BINAH, flows on the King's head and from His head to His precious beard. From thence, it flows on all the raiments of glory the King dons, NAMELY ALL THE SFIROT OF ZEIR ANPIN. Hence, it is written, "Running down over the hems (or: attributes) of his garments" (Ibid.), the hems being the King's crowns, NAMELY THE SFIROT CALLED ATTRIBUTES, whose Holy Name is in them.

104. Come and see: Each flow and every joy in the worlds descends to bless THE WORLD only by the holy crowns, NAMELY THE SFIROT OF ZEIR ANPIN, which are the Name of the Holy King; NAMELY, YUD HEI VAV HEI, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT. Thus, scripture says, "running down (Heb. al pi) over the hems of his garments." Surely, it is running down over the hems, as it says, "By the order (Heb. al pi) of Aaron and his sons" (Bemidbar 4:27). Plenty flows by its hems, descending to all the worlds, so that there will be blessings for all. Come and see, this precious ointment is not present until the service below rises and they meet each other, as is written, "Ointment and perfume (or: incense) rejoice the heart" (Mishlei 27:9). The ointment is THE PLENTY above and incense is THE SERVICE below, WHICH ENCOUNTER EACH OTHER to everybody's joy. Rabbi Acha and Rabbi Yehuda raised their hands and thanked Rabbi Aba.

17. "And Elohim came to Abimelech"

Rabbi Acha tells us that when Elohim is mentioned it always means the minister appointed over them, as in the title verse. The question arises of who is being sinned against in "for I also withheld you from sinning against me." Rabbi Shimon offers the explanation that a people's minister above is removed from power as a result of the sins they committed below. The sins of men always cause a defect above, to wit, that they end the rule of their minister above. For this reason an offering must be brought.

105. Rabbi Acha opened the discussion with the verses: "And Elohim came to Abimelech in a dream by night" (Beresheet 20:3) and "And Elohim said to him in a dream, I too know that you did do this in the integrity of your heart" (Ibid. 6). THE WORDS, "And Elohim came to Abimelech" make us ask why the difference between the nations of the worlds, of which it says, "And Elohim came" and Yisrael, of which it does not say, "AND ELOHIM CAME." HE ANSWERS, We have so learned that every "Elohim" mentioned here is that power, the minister appointed over them, just as "Elohim came to Bilaam at night" (Bemidbar 22:20) is also the power appointed over him.

103. בְּשֵׁמֶן הַטּוֹב עַל הָרֹאשׁ. מֵאֵן שֶׁמֶן הַטּוֹב. הָאֵשׁ מִשַּׁח רַבּוֹת קוֹדֶשׁא, הַנִּגִּיד וְנִמְיָק מֵעֵתִיקָא קְדִישָׁא, דְּאִשְׁתַּכַּח בְּהוּא נְהַר עֵלְאָה, דִּינְקָא לְבָנִין, לְאִדְלָקָא בּוֹצִינִין, וְהוּא מִשַּׁח נִגִּיד בְּרִישָׁא דְּמַלְכָּא, וּמְרִישִׁיָּה לְיֻקִּירוּ דְּדִיקְנָא קְדִישָׁא, וּמִתַּמָּן נִגִּיד לְכָל אֵינּוֹן לְבוּשֵׁי יָקָר דְּמַלְכָּא אֲתַלְבַּשׁ בְּהוּ. הַה"ד שִׁיּוֹרֵד עַל פִּי מְדוּתָיו. עַל פִּי מְדוּתָיו מִמַּשׁ, וְאֵלִין אֵינּוֹן כְּתָרֵי מַלְכָּא דְּשָׁמִיָּה קְדִישָׁא אֲשַׁתְּכַח בְּהוּ.

104. תָּא חֲזִי, כָּל נִגִּידוֹ, וְכָל חִירוֹ דְּעֵלְמִין, לָא נַחִית לְבִרְכָּא, אֲלֵא עַל יָדָא דְּאֵלִין כְּתָרִין קְדִישִׁין, דְּאֵינּוֹן שְׂמָא דְּמַלְכָּא קְדִישָׁא, וּבג"כ שִׁיּוֹרֵד עַל פִּי מְדוּתָיו. עַל פִּי מְדוּתָיו וְדָאֵי כד"א עַל פִּי אֲהָרָן וּבָנָיו תְּהִיָּה. כֵּן עַל פִּי מְדוּתָיו, נַחִית וְנִגִּיד לְכַלְהוּ עֵלְמִין, לְאִשְׁתַּכַּחא בְּרַכָּאן לְכָלָא. וְתָא חֲזִי, הָאֵי שֶׁמֶן טוֹב לָא זְמִין, עַד הוּא זְמַנָּא דְּפּוֹלְחָנָא דְּלִתְתָּא הוּא סְלִיק, וְאֲתַעְרַעַן דָּא בְּדָא, הַה"ד שֶׁמֶן וְקִטְרֵת יִשְׁמַח לֵב. שֶׁמֶן לְעִילָא, וְקִטְרֵת לְתַתָּא, כְּדִין הוּא חֲדוּתָא דְּכָלָא. רַבִּי אַחָא וְר' יְהוּדָה זְקִיפוּ יָדֵין, וְאוּדוּ לְרַבִּי אַבָּא.

105. ר' אַחָא פָּתַח, וַיָּבֵא אֱלֹהִים אֶל אַבְיִמֶלֶךְ בְּחִלּוֹם הַלַּיְלָה, וּכְתִיב וַיֹּאמֶר אֵלָיו אֱלֹהִים בְּחִלּוֹם גַּם אֲנֹכִי יָדַעְתִּי כִּי בַתָּם לְבַבְךָ עָשִׂיתָ זֹאת. הָאֵי וַיָּבֵא אֱלֹהִים אֶל אַבְיִמֶלֶךְ, מֵאֵי שְׁנָא בְּאוֹמוֹת הָעוֹלָם, וַיָּבֵא אֱלֹהִים, וְלִישְׂרָאֵל לָא. אֲלֵא הֲכִי תִּנְיִן, כָּל אֱלֹהִים דְּהִכָּא, הוּא חִילָא רַבְרָבָא דְּמִמְנָא עֲלִיָּהוּ הוּא, כְּגוֹוָנָא דָּא וַיָּבֵא אֱלֹהִים אֶל בַּלְעָם לַיְלָה, הוּא חִילָא דְּאֲתַפְקֵד עֲלֵיהּ.

106. If you say that in the verse: "And Elohim said to him in a dream... FOR I ALSO WITHHELD YOU FROM SINNING AGAINST ME" (Beresheet 20:6), of necessity THE WORDS "SINNING AGAINST ME" ALLUDE TO THE HOLY ONE, BLESSED BE HE. HE ANSWERS, Surely IT ONLY ALLUDES TO HIS MINISTER. HE EXPLAINS THE WORDS: "I too know": Why does it say here "too"? It stands for an addition. Though it is known to higher than me, I too know. In "for I also withheld," the word "also" stands for an addition; THOUGH YOU WERE WITHHELD FROM ABOVE, I ALSO WITHHELD YOU. "You from sinning (Heb. mechato) against Me": The word "Mechato" has a defective spelling without Aleph. HE ASKS, What is He implying? The sin is not against the minister BUT AGAINST THE HOLY ONE, BLESSED BE HE, SO WHY DID HE SAY, "FROM SINNING AGAINST ME"?

107. HE ANSWERS, We have learned that it was for the sins of people below that a blemish was caused above. It is for the sins of the people below that their minister above was removed from power. Hence, it says, "I also withheld you." Though this depends on higher than me, "I also withheld you" includes himself, FOR HE TOO WITHHELD HIM "from sinning (Heb. mechato) against me." Thus YOUR SINS shall not be on me like a needle (Heb. machat) stuck in the flesh, so that you shall not cause by your sin that my rule be ended and that they will abhor me like a needle stuck in the flesh, as written, "I abhorred (Heb. akutz) them" (Vayikra 20:23) like thorns (Heb. kotz) stuck in the flesh. What does that teach us? It teaches us that the sins of men cause a defect above. What is THE DEFECT? It is like the verse: "And for your transgressions was your mother put away" (Yeshayah 50:1). THE TRANSGRESSIONS OF THE NATIONS, TOO, BLEMISH THEIR MINISTER IN THAT HIS RULE IS ENDED.

108. Due to this reason THAT THE SINS OF THE LOWER BEINGS CAUSE A DEFECT ABOVE, an offering is brought. What is an offering? We have explained it in relation to the words: "And for your transgressions was your mother put away." The sin causes separation BETWEEN ZEIR ANPIN AND MALCHUT by its blemish, AS MALCHUT WAS SENT AWAY FOR THE SIN. The offering THAT IS BROUGHT brings near the supernal world, ZEIR ANPIN, and the lower world, MALCHUT, and all becomes one. Rabbi Aba and Rabbi Yehuda came and thanked Rabbi Acha.

18. "Serve Hashem with gladness"

Rabbi Yehuda reminds us that man must perform every service for God with a glad and willing heart so that his service will be complete. The difficulty is that a man cannot come before God in gladness when he has sinned, because he should be broken-hearted. The gladness, therefore, is accomplished through the priests, for they are far removed from judgment, and through the Levites, who are responsible for singing. Man must approach God through two gates - Chesed and Fear.

109. Rabbi Yehuda opened the discussion saying, "Serve Hashem with gladness; come before His presence with singing" (Tehilim 100:2). We have learned that any service man wants to perform before the Holy One, blessed be He, should be done with gladness and a willing heart so that his service will be complete. If you say that it is impossible to do so with the service of the offering, because that man transgressed his Master's precept, the precept of the Torah, and repented before his Master, how would he face Him? With a broken spirit at least. Where is gladness, where is singing?

106. ואי תימא ויאמר אליו האלהים בחלום. הכי הוא ודאי, גם אנכי ידעתי, גם אמאי הכא. אלא לרבות קא אתא, דאע"ג דלעילא מנאי ידיע, גם אנכי ידעתי. ואחשוך גם אנכי, גם לרבות, אותך מחטו לי, מחטו חסר אלף כתיב, מאי קאמר בגין דחטאה לאו בחילא קיימא.

107. אלא הכי אוליפנא, בחוביהון דעמא דלתתא, אתפגים לעילא. בחובי עמא דלתתא, אתעבר רברבא דלהון דלעילא משולטניה. הה"ד ואחשוך גם אנכי אותך, דאע"ג דלעילא מנאי תליא מלתא, גם אנכי לרבות לגרמיה, מחטו לי, בגין דלא ישתכחו גבאי, כהאי מחט דנעוץ בבשרא, דלא תגרום לי את בחובך לאעברא לי משולטני, ויקוצין בי, דלא תקוץ לי במחטך, כד"א ואקץ בם, כהני קוצין דנעיצין בבשרא. מאי משמע. משמע דבחובי בני אנשא, עבדין פגינו לעילא, מאי איהו. כד"א ובפשעכם שלחה אמכם.

108. וע"ד קרבן אתקריב, מאי קרבן. האי דקאמרן דכתיב, ובפשעכם שלחה אמכם. דהא חטא גרים פרודא בחוביה. קרבן קריב עלמא עלאה בעלמא תתאה ואתעביד בלא חד. אתו ר' אבא ור' יהודה, ואודו ליה לרבי אחא.

109. פתח רבי יהודה ואמר, עבדו את יי' בשמחה וגו'. עבדו את יי' בשמחה, הכי אוליפנא, דכל פולחנא דבעי ב"ג למפלח לקודשא בריך הוא, בעי בחדותא, ברעותא דלפא, בגין דישתכח פולחניה בשלימו. ואי תימא פולחנא דקרבנא הכי הוא. לא אפשר, דהא ההוא בר נש דעבר על פקודא דמאריה, על פקודא דאורייתא, ותב לקמי דמאריה, במאן אנפין יקום קמיה, הא ודאי ברוח תבירא, ברוח עציב, אן הוא שמחה, אן הוא רננה.

110. HE ANSWERS, oHWe have learned this. A man who has sinned before his Master and transgressed His precepts should be of low spirit, a broken spirit when he comes to bring an offering and rectify himself. It is best if he cries. There is no gladness or singing. They are contrived by the priests and the Levites, who add gladness and singing to him. Gladness is established in the priest, for he is always far removed from Judgment. The priest should always have a more joyful and happier countenance than the rest of the people, for his crown OF PRIESTHOOD causes him this. Singing is in the Levites, because the Levites are always responsible for singing, as we explained.

110. אֵלָא תַמֵּן תַּנִּינָן, הֵהוּא ב"נ דְּחָטִי קָמִי מֵאֲרִיָּה, וְעָבַר עַל פְּקוּדוֹי, וְאֲתִי לְקִרְבָּא קִרְבָּנָא, וְלִתְקַנָּא גְרַמִּיָּה, בְּרוּחַ תְּבִירָא, בְּרוּחַ עֲצִיבָא בְּעֵי לְאִשְׁתַּבְּחָא, וְאִי בְכִי שְׁפִיר מְכֻלָּא. הָא שְׂמַחָה הָא רִנְנָה לָא אִשְׁתַּבַּח. אֵלָא בְּמֵאִי אֲתַתְּקֵן. בְּהִנְהוּ בְּהִנְי וְלִיּוּאִי, דְּהָא אֵינּוּן אֲשִׁלִּימוּ שְׂמַחָה וְרִנְנָה בְּגִינְיָה. שְׂמַחָה בְּכֹהֵנָא אֲתַקִּיִּים, בְּגִין דְּהוּא רְחִיקָא מִן דִּינָא תְּדִיר, וְכֹהֵנָא בְּעֵי לְאִשְׁתַּבְּחָא תְּדִיר בְּאַנְפִּין נְהִירִין, חֲדָאן יִתִּיר מְכַל עֲמָא. דְּהָא כְּתָרָא דִּילִיָּה גְרִיִּים. רִנְנָה בְּלִיּוּאִי, וְהִכִּי הוּא, דְּהָא לִיּוּאִי מִשְׁתַּבְּחִי עַל שִׁיר לְעִלְמִין, כְּמָה דְּאוּקְמוּהָ.

111. The priests and Levites stand by him and the service of the Holy One, blessed be He, is completed through them. The priest stands by him and proceeds with gladness and joy to properly unify the Holy Name, and the Levites proceed with a song. Then it says, "Know that Hashem He is Elohim" (Tehilim 100:3). This is the offering (lit. 'drawing near'), which draws Mercy nearer to Judgment and then everything is mitigated, FOR HASHEM IS MERCY AND ELOHIM JUDGMENT, AND they ARE PERFUMED TOGETHER AS ONE.

111. וְאֵלִין קִיּוּמִין עֲלֵיהּ, וּבִיָּה אֲשִׁתְּלִים פּוּלְחָנָא לְקוּדְשָׁא בְּרִיךְ הוּא. כְּהֵנָּא קָאִים עֲלֵיהּ וְכוּן מִילִין, בְּחֲדוּתָא בְּרַעוּתָא, לִיְחָדָא שְׂמָא קְדִישָׁא כְּדָקָא יָאוּת. וְלִיּוּאִי בְּשִׁיר. כְּדִין כְּתִיב דְּעוּ כִּי יְיָ הוּא אֱלֹהִים. דָּא הוּא קִרְבָּן לְקִרְבָּא רְחִמֵי בְּדִינָא, וּמִתְבַּסֵּם כְּלָא.

112. Now that there are no offerings, whoever has sinned before his Master and has repented is surely bitter, sad and of a broken spirit. How can he observe gladness and singing, seeing that they are not in him? We have learned that the praises he offers to his Master, the rejoicing in the Torah and singing the Torah are the actual gladness and singing. We also learned that it should not be done in sadness; NAMELY, man should not stand before his Master in sadness. If he cannot, FOR HE IS BROKEN-HEARTED FOR HIS SINS, what should he do?

112. הַשְׁתָּא דְּלָא אִשְׁתַּבַּח קִרְבָּנָא, מֵאֵן דְּחָטִי קָמִי מֵאֲרִיָּה וְתַב לְגַבִּיָּה, וְדָאִי בְּמִרְרוּ דִּנְפָשָׁא, בְּעֲצִיבוּ, בְּבִכְיָה, בְּרוּחַ תְּבִירָא, הֵיֵאךְ אוּקִים שְׂמַחָה וְרִנְנָה, הָא לָא אִשְׁתַּבְּחוּ גַבִּיָּה. אֵלָא הִכִּי אוּקְמוּהָ, דְּתוּשְׁבָחֵן דְּמֵאֲרִיָּה, וְחֲדוּתָא דְּאוּרִיָּתָא, וְרִנְנָה דְּאוּרִיָּתָא, דָּא הוּא שְׂמַחָה וְרִנְנָה. וְהָא תַּנִּינָן וְלָא מִתּוֹךְ עֲצָבוֹת וְכוּ', דְּלָא יְקוּם בְּרִנְשׁ קָמִיָּה מֵאֲרִיָּה בְּעֲצִיבוּ וְהָא לָא יְכִיל וּמֵאִי תַקְנִיתָיָה.

113. HE REPLIES: The secret of this matter is that we learned that a man should always enter the distance of the opening of two gates, then say his prayer. Hence, it says "waiting at the posts of my doors" (Mishlei 8:34); NAMELY, HE SHOULD ENTER TWO GATES. Could you possibly think that these are LITERALLY two gates? Rather, the amount of the distance of the opening two gates. Here is an allusion to David's words: "Lift up your heads, O you gates" (Tehilim 24:9). These are the Temple and the sanctuary that are the inner and innermost at the beginning of the grades CALLED Chesed and Fear, NAMELY GVURAH. These are the gates of the world. It behooves man, therefore, to direct his prayer towards the Holy of Holies, that is the Holy Name, and then say his prayer. These are the two gates, the two crowns, NAMELY THE TWO SFIROT - CHESED AND GVURAH OF ZEIR ANPIN.

113. אֵלָא רְזָא דְּמַלְהָ, הָא תַּנִּינָן לְעוֹלָם יְכַנְס אֲרָם שְׁעוֹר שְׁנַי פְּתָחִים וְכוּ', וַיְצַלִּי צְלוּתִיָּה דְּרָא הוּא דְּכְתִיב, לְשִׁמּוֹר מְזוּזוֹת פְּתָחַי, שְׁנַי פְּתָחִים ס"ד, אֵלָא אֵימָא שִׁיעוֹר שְׁנַי פְּתָחִים. כָּאן רְמִזוּ לְמָה שְׂאֵמֵר דּוֹד, שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, אֵינּוּן מְעוֹן וּמְכוּן, דְּאֵינּוּן גּוֹ לְגוֹ, שִׁירוּתָא דְּרִרְגִין: חֶסֶד, וּפְחָד. וְאֵינּוּן פְּתָחִין דְּעִלְמָא. עַל דָּא אֲצַטְרִיךְ בְּרִנְשׁ דִּיתְבוּן בְּצְלוּתִיָּה לְקַבֵּל קִדְשׁ קוּדְשִׁין, דְּאֵינּוּן שְׂמָא קְדִישָׁא, וַיְצַלִּי צְלוּתִיָּה. וְהִנְהוּ אֵלִין שִׁיעוֹר ב' פְּתָחִין, ב' כְּתָרִין.

114. Some understand it this way: Gladness is the Congregation of Yisrael, MALCHUT CALLED GLADNESS. Gladness, as we explained, is like in the verse: "For you shall go out with joy" (Yeshayah 55:12), WHICH MEANS THAT Yisrael are destined to go out of exile with joy. What is it? It is the Congregation of Yisrael, MALCHUT. Hence, Scripture says, "Serve Hashem with gladness," NAMELY WITH THE ASPECT OF MALCHUT, as written, "Thus (lit. 'with this' (Heb. zot fem.)) shall Aaron come into the holy place" (Vayikra 16:3), WHICH MEANS WITH THE ASPECT OF MALCHUT CALLED ZOT. HERE TOO, THE MEANING IS TO SERVE HASHEM WITH THE ASPECT OF MALCHUT CALLED GLADNESS, and all is one; NAMELY, MALCHUT IS CALLED 'ZOT' AND GLADNESS.

115. "Come before His presence with singing": This makes her perfect, for gladness is in the heart and singing in the mouth, and there is more perfection IN THE MOUTH. The perfection of this gladness is revealed and it is known WHAT IT IS. It is the correction of man WHO SHOULD BE PERFECTED before his Master AND BE WORTHY OF IT. WHEN ONE IS WORTHY OF IT, then "know that Hashem He is Elohim," FOR HE FORMS THE UNITY OF 'HASHEM IS ELOHIM.' BOTH INTERPRETATIONS come to the same conclusion that the Holy Name should then be well unified and that one would be connected to the other, so that all will be one. Such is the service of the Holy One, blessed be He. Rabbi Acha and Rabbi Aba said to him: Surely this is so. Happy is the portion of the righteous, who are occupied in the Torah and know the ways of the Holy One, blessed be He. They rose and walked three miles with Rabbi Aba.

19. "But as for me, I will come into your house in the multitude of your love"

Rabbi Aba says that the title verse refers to Abraham, Isaac and Jacob, who composed the prayer before God; therefore a man should consult them before he goes to the synagogue and prays.

116. Rabbi Aba opened the discussion saying, "But as for me, I will come into Your house in the multitude of Your love" (Tehilim 5:8). We have learned that it is not good for a man to go to a synagogue before consulting Abraham, Isaac and Jacob, because they instituted the prayer before the Holy One, blessed be He. Hence, in the verse: "But as for me, I will come into Your house in the multitude of Your love," "I will come into Your house" is Abraham, "I will worship towards your Temple" (Ibid.) is Isaac, and "in the fear of You" (Ibid.) is Jacob. They should be included first and then he may enter the synagogue and say his prayer. Then does it say: "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

20. "If his offering be a burnt sacrifice"

Rabbi Yosi says that people are to sacrifice what they can afford - an animal of the herd, or an animal of the flock, or a bird. Rabbi Elazar says that people should sacrifice in correlation to the sin they have committed; he explains that the rich man must compensate for pride, but the average man is not so proud. As the poor man has the humblest spirit of all he therefore brings the smallest offering. Rabbi Elazar asks his father Rabbi Shimon why God then kills the poor from famine but let the rich survive, as the rich will continue to sin even more. Rabbi Shimon reminds him that God avenges Himself on the wicked by giving them peace in this world but causing them to perish in the next world. We are introduced to Yehuda the other, who divided all his possessions and gave them away, and settled himself down to study Torah every night. Yehuda the other tells us that God comes before whoever brings Him an offering with a willing heart. He says that the poor man brings God two offerings: one is his own fat and blood, and the other is his sacrifice; the poor man's offering is the most worthy of all.

114. ואֵית דַּמְתַּנִּי הֵכִי, שְׂמֵחָה, דָּא כְּנֻסַת יִשְׂרָאֵל. וְשְׂמֵחָה הָא אוֹקְמוּהָ, כְּדַכְתִּיב, כִּי בְשִׂמְחָה תֵּצֵאוּ וְגו'. וְזַמְיִנִן יִשְׂרָאֵל לְנַמְקָא מִן גְּלוּתָא, בְּהַאי שְׂמֵחָה. וּמֵאַן אִיהִי כְּנֻסַת יִשְׂרָאֵל. וְע"ד עֲבָדוּ אֶת יְיָ בְּשִׂמְחָה, כְּמָה דְכָתִיב בְּזֹאת יָבֵא אֶהְרֵן אֶל הַקֹּדֶשׁ, וְכֹלָא חֲדָ.

115. בָּאוּ לְפָנָיו בְּרִנָּה, דָּא שְׁלִימוּ דִילָהּ. דְּשִׂמְחָה בְּלֵב, וּרְנָנָה בְּפִה. וְדָא הוּא שְׁלִימוּ יְתִיר. וְשְׁלִימוּ דְהַאי שְׂמֵחָה הָא אֲשֶׁתְּמוּדְעָא, וְהָא יְדִיעָא. וְדָא הוּא תְּקוּנָא דְבֵר נֶשׁ לְקַמִּיָּה מֵאַרְיָה. כְּדִין דְּעוּ כִּי יְיָ הוּא הָאֱלֹהִים. וְכֹלָא בְּחַד מְלָה אֲתִיָּא, דְּבַעֵי לְבַתֵּר לִיְחִידָא שְׂמָא קְדִישָׁא כְּדָקָא יְאוּת, וְלְקִשְׂרָא דָּא בְּדָא לְמַהוּי כְּלָא חֲדָ, וְדָא הוּא פּוֹלְחָנָא דְקוּדְשָׁא בְּרִיךְ הוּא. אָמְרוּ לִיה רַבִּי אַחָא וְר' אָבָא, וְדָאִי הֵכִי הוּא. זְכָאָה חוֹלְקִיהוֹן דְּצַדִּיקִיָּא דְּמִשְׁתַּדְּלִי בְּאוּרִיָּתָא, וְיַדְעֵי אֲרַחוּי דְקוּדְשָׁא בְּרִיךְ הוּא, קְמוּ וְאִזְלוּ אֲבַתְרִיָּה דְרַבִּי אָבָא, ג' מִילִין.

116. פֶּתַח ר' אָבָא וְאָמַר, וְאַנִּי בְּרוּב חֲסַדְךָ אָבָא בֵּיתְךָ, הֵכִי אוֹקְמוּהָ, דְּלָא לְבַעֵי לִיה לְבַר נֶשׁ לְמִיעַל לְבִי כְּנִישְׁתָּא, אֶלָּא אִי אִימְלֶךְ בְּקַדְמִיתָא, בְּאַבְרָהָם וַיִּצְחָק וַיַּעֲקֹב. בְּגִין דְּאִינוּן תְּקִינוּ צְלוּתָא לְקַמִּי דְקוּדְשָׁא בְּרִיךְ הוּא, הַה"ד, וְאַנִּי בְּרוּב חֲסַדְךָ אָבָא בֵּיתְךָ. אָבָא בֵּיתְךָ: דָּא אַבְרָהָם. אֲשֶׁתְּחוּהָ אֶל הַיִּכָּל קְדִשְׁךָ: דָּא יִצְחָק. בִּירְאֲתֶךָ: דָּא יַעֲקֹב, וּבַעֲא לְאַכְלֵלָא לֹון בְּרִישָׁא, וַיַּעֲוֹל לְבִי כְּנִישְׁתָּא, וַיִּצְלִי צְלוּתִיָּה. כְּדִין כְּתִיב, וַיֹּאמֶר לִי עֲבָדִי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַמְאָר.

117. "If his offering be a burnt sacrifice of the herd" (Vayikra 1:3). Rabbi Yosi said, What difference does it make WHETHER HE BRINGS a burnt sacrifice of the herd, of the flock or of the birds? If they are the same, why are they separated from each other, seeing that they all become the same thing, NAMELY, A BURNT OFFERING. HE ANSWERS, He who can afford it offers of the herd. If he cannot, HE BRINGS of the flock and if he cannot afford even this, HE SHOULD BRING of the birds. Thus, it is written, "And if he be poor, and his means do not suffice" (Vayikra 14:21), for the Holy One, blessed be He, does not overload on a man that which he cannot bear.

118. Rabbi Elazar said, One should offer in correlation to the sin. The rich man whose heart is proud at times should offer a bullock, for his heart is more bent on sinning before his Master. An average man should bring of the flock, because his spirit is not proud enough to sin. The poor man, whose heart is not proud and whose spirit is humbler than them all, brings the slightest offering; NAMELY, OF THE BIRDS. All of their offerings are acknowledged individually, and the Holy One, blessed be He, judges each one with balanced scales.

119. Rabbi Elazar asked his father, Rabbi Shimon: We heard that for three sins of the world famine comes on the world, NAMELY THE PRIESTLY TITHE ON PRODUCE (HEB. TRUMAH), TITHING, AND SETTING ASIDE A PIECE OF DOUGH FOR THE PRIEST (HEB. CHALAH) THAT THEY DO NOT TAKE. All these sins are common among the rich only, because their hearts are proud, but not common among the poor. What justice is there that the Holy One, blessed be He, kills the poor and lets alone the rich, AS ONLY THE POOR DIE OF HUNGER AND NOT THE RICH? Now THE RICH will continue to sin even more before Him, BECAUSE THEY ARE NOT HARMED. He said to him: You have asked well. This was explained by the friends, who said that when the Holy One, blessed be He, wishes to avenge Himself on the wicked and cause them to perish from the world, He gives them peace IN THIS WORLD AND fulfills their every wish.

120. Come and see that of all people, none are closer to the highest King than the vessels He uses. What are they? "A broken and contrite heart" (Tehilim 51:19) and "of a contrite and humble spirit" (Yeshayah 57:15). These are the vessels of the King. When there is drought in the world and famine and Judgment become harsh on the poor, they cry and shout to the King. And the Holy One, blessed be He, brings them nearer than any man. Hence, "for He has not despised nor abhorred the affliction of the poor" (Tehilim 22:25). The Holy One, blessed be He, then remembers why famine has come on the world. Woe to the evil, who brought this famine.

117. אם עולה קרבנו מן הבקר. אמר רבי יוסי, מאי שנא מן הבקר לעולה, ומן הצאן לעולה, ומן העוף לעולה. אי כלא חר, בגין מה שניא דא מן דא, דהא מן כלא אתעביד חד מלה. אלא, מאן דארבך ידיה לדא, מקריב מן הבקר. ואי לא יכיל, מן הצאן. ואי לא יכיל מן העוף. דהא כתיב, ואם דל הוא ואין ידו משגת, דהא קודשא בריך הוא לא אטרח עליה דבר נש יתיר, במלה דלא יכיל.

118. אמר רבי אלעזר, במה דהוה חטאה הכי הוה מקריב. עתירא, דזמנין דלביה גס ביה, הוה מקריב תורא. בגין דלביה חשיב יתיר למחטי קמיה מאריה. בינוני, מקריב מן הצאן, בגין דרעותיה לאו גס ביה כל כך למחטי. מסכנא דלביה לא גס ביה, רעותיה נמוך מכלא, מקריב מהוה קליל מכלא. ואשתמודען קרבניהון לבלהו, כל חד וחד בלחוריהו, וקודשא בריך הוא דאין דינא כל חד וחד במתקלא ישרה.

119. רבי אלעזר שאיל לר' שמעון אבאיה, א"ל, הא תנינן דעל תלת חובי עלמא רעב בא לעולם, וכלהו חובי לא משתכחי אלא בעתירי, בגין דלבייהו גס בהו, ולא משתכחי במסכני, מה דינא הוא, דקודשא בריך הוא קטיל למסכני, וקאים לעתירי, דהא מהשתא יוספון למחטי קמיה. אמר ליה יאות שאלת והא אוקמהו חברינא ואמרו, כד בעא קודשא בריך הוא לאתפרעא מן רשיעינא ולאובדא להו מן עלמא, כדין יהיב להו שלום, ואשלים להו בכלא.

120. אבל ת"ח, דכל בני עלמא לא משתכחין קריבין למלכא עלאה, כאלין מאנין דאיהו אשתמש בהו. ומאן אינון. לב גשבר ונדכה. ואת דבא ושפל רוח. אלין אינון מאני דמלכא. וכד אשתכח בצורת בעלמא, וכפנא ודינא אתתקף על מסכני, כדין בכאן וגעאן קמי מלכא, וקודשא בריך הוא קריב לון יתיר מכלא, הה"ד בי לא בזה ולא שקץ ענות עני. וכדין קודשא בריך הוא פקיד על מה אתיא כפנא לעלמא. ווי לאינון חייבינא דגרימי האי.

121. When the King is aroused to take care of the world and the sound OF THE CRY of the poor men, may the Merciful save us from them and their shame. It is written, "I will surely hear (lit. 'hearing will I hear') their cry" (Shemot 22:22). It is twice written, "hear"; one is for paying attention to their cry and the other to take revenge on those who caused them to do this. Hence, it also says "that I will hear; for I am gracious" (Ibid. 26) and "My anger shall be inflamed" (Ibid. 23). Therefore, woe to the evil rich when there is famine in the world, for the sound OF THE CRY of the poor men before the Holy One, blessed be He.

122. Come and see: The poor man's offering is the lightest, because his heart is broken. Even if he meditates on sinning, the sin passes from him because his sorrow and the sorrow of his household suffice. Therefore, each and every offering are all individually known to the priest.

123. There is a story of a certain rich man who brought two pigeons before the priest. When the priest saw him, he said to him: This offering is not for you. He came home sad. His brothers said to him: Why are you sad? He said to them: The priest did not sacrifice my offering. They said to him: What was THE OFFERING? He said to them: Two pigeons. They said, But this is for the poor, not for you, as it is written, "And if he be poor, and his means do not suffice" (Vayikra 14:21). But you should bring your own offering. He said to them: What is it? They said to him: A bullock.

124. He said to them: So contemplating sin is so grave THAT A BULLOCK SHOULD BE BROUGHT AS A BURNT OFFERING FOR IT. I vow that no sinful thought shall ever enter my heart. From that time on, what did he do? He occupied himself with commerce by day and slept at night. When he woke from sleep, he called his brothers who taught him the words of the Torah, which he studied until daybreak. He thus became knowledgeable in the study of the Torah. He was called Judah the other. One day, Rabbi Yesa Saba saw him dividing his possessions, half to the poor and half to sailors to sell on the sea, and then settling down to study the Torah.

121. כִּד אֲתַעַר מַלְכָא לְאַשְׁגַּחַא בְּעֵלְמָא עַל קְלָא דְמִסְכְּנֵי, רַחֲמָנָא לְיִשְׁזַבְן מְנִיָּהּ, וּמַעֲוֹלְבְּנֵיָּהּ, כְּדִין כְּתִיב, שְׁמוֹעַ אֲשַׁמַּע צַעֲקָתוֹ. שְׁמוֹעַ אֲשַׁמַּע תְּרֵי זְמַנֵּי: חֵד לְאַשְׁגַּחַא בְּקִלְיָהוֹן. וְחֵד לְאַתְפָּרַעַא מִן אֵינּוֹן דְגֵרְמִין לֹון הָאֵי. הַה"ד, וְשִׁמְעַתִּי כִי חֲנוּן אֲנִי וְחָרָה אַפִּי וְגו'. וְעַל דָּא בְּשַׁעֲתָא דְכַסְנָא אֲשַׁתְּכַח בְּעֵלְמָא, וְוִי לְאֵינּוֹן עֲתִירִי לְחַיִּיבֵיָא, בְּקִלְיָהוֹן דְמִסְכְּנֵי לְקַמֵּי קוֹדְשָׁא בְּרִיךְ הוּא.

122. תָּא חַזִּי דִּיהוּא קְרַבְנָא דְמִסְכְּנָא, קָלִיל מִכְּלָא, בְּגִין דְלִבֵּיהּ תְּבִיר, וְאֵע"ג דְחָשִׁיב לְמַחְסֵי, אֲתַעְבֵּר מְנִיָּה. דִּהָא דִּי לִיָּה בְּצַעֲרֵיהּ, וְדִאֵינְשֵׁי בִיתֵיהּ. וְע"ד כָּל קְרַבְנָא וְקְרַבְנָא, כָּל חֵד וְחֵד בְּלַחֲדוּי, אֲשַׁתְּמוּדְעֵן כְּלָהוּ לְגַבֵּי כְּהֵנָּא.

123. עוֹבְדָא בְּהוּא עֲתִירָא, דְקָרִיב קַמֵּי כְּהֵנָּא תְּרִין יוֹנִין, כִּד חָמָא לִיָּה כְּהֵנָּא, אֲמַר לִיָּה, לָאו דִּירְךָ הוּא הָאֵי קְרַבְנָא. אֲתָא לְבִיתֵיהּ וְהוּה עָצִיב. אֲמָרוּ לִיָּה אַחֵי אֲמָאֵי אֲתָ עָצִיב. אֲמַר לְהוּ, דְלָא קָרִיב לִי כְּהֵנָּא קְרַבְנָא דִּילִי. אֲמָרוּ לִיָּה וּמָאֵי אִיהוּ. אֲמַר לְהוּ תְּרִין יוֹנִין. אֲמָרוּ לִיָּה, וְהָא מִן מִסְכְּנָא אִיהוּ, וְלָאו דִּירְךָ. דִּהָא כְּתִיב, וְאִם דָּל הוּא וְאִין יָדוּ מִשְׁגַּת וְגו'. אֲלָא קָרִיב קְרַבְנָךְ. אֲמַר לְהוּ מָאֵי אִיהוּ. אֲמָרוּ לִיָּה חֵד תּוֹרָא.

124. אֲמַר לְהוּ, וּמָה כָּל כֶּן חֲמִירָא מַחְשְׁבָה דְחֲטָאָה. נִדְרָנָא, דְלָא אֲסַלֵּק עַל לְבָאֵי מַחְשְׁבָה דְחֲטָאָה. מִתְמַן וְלַהֲלָאָה מָה עֵבֵד. כָּל יוֹמָא אֲשַׁתְּדַּל בְּסַחֲוֹרְתָא, וּבְלִילֵיָא הוּה נָאִים, כִּד אֲתַעַר, הוּה קָרִי לְאַחֵי, וְאוֹלִימּוּ לִיָּה מִילֵי דְאוֹרֵייתָא, וְהוּה לָעֵי עַד דְסָלִיק יְמָמָא. וְאַשְׁתְּכַח דְאוֹלִיף אוֹרֵייתָא, וְהוּה קָאֵרִי לִיָּה וְהוּדָה אַחְרָא. יוֹמָא חֵד אֵיעֲרַע בֵּיהּ רַבִּי יִיסָא סָבָא, וְהוּה פְּרִישׁ נְכֶסוּי, פְּלָגוּ לְמִסְכְּנֵי וּפְלָגוּ לְסַחֲוֹרְתָא עַל יְמָא, בְּאֵינּוֹן גְּבָרִין פְּרִישֵׁי יְמִין. וְהוּה יְתִיב וְלָעֵי בְּאוֹרֵייתָא.

125. JUDAH THE OTHER opened the discussion saying, "And Moses said to the Kenites" (I Shmuel 15:6). Who are the Kenites? They are the children of Jethro, Moses' father-in-law, who built their nest (Heb. ken) in the desert like a sparrow in order to study the Torah, as written, "Even the sparrow has found a home (Heb. ken)" (Tehilim 84:4). The Torah has neither need of pleasure nor of merchandise, but one should labor in it night and day. Therefore, they went to the desert away from the pleasures of Jericho. Hence, "the children of the Kenites, Moses' father-in-law, went up out of the city of palm trees" (Shoftim 1:16).

126. "For You have shown kindness to all the children of Yisrael" (I Shmuel 15:6). He gave delight to Moses in his house and Moses comprised the whole of Yisrael. Then, he also added one portion to the Torah, thus being kind to all Yisrael.

127. Why is this matter brought up in relation to the war with Amalek? HE ANSWERS, Saul said that when Yisrael came out from Egypt, none of the nations in the world came to persecute Yisrael except for Amalek, which caused evil and waged war on Yisrael. But THE KENITES hastened to come in peace and did kindness with all. Therefore, you are not worthy of joining AMALEK.

128. Moreover, it is written of Jethro: "And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for Elohim" (Shemot 18:12), as he brought an offering to the Holy One, blessed be He, and intended to convert. The verse teaches us that his offering was of value to the Holy One, blessed be He. When he brought an offering before the Holy One, blessed be He, it is written, "And Aaron came, and all the elders of Yisrael, to eat bread with Moses' father-in-law before Elohim" (Ibid.). "Before Elohim" is precise, for it teaches us and we learn from it that the Holy One, blessed be He, comes before the man who brings an offering with a willing heart.

129. Come and see: The poor man's offering is of great worth before the Holy One, blessed be He, as he brings before Him two offerings: the one is his fat and blood and the other is the sacrifice he is offering. Though he has no food for himself, he still brings an offering. **THUS HIS FAT AND BLOOD LESSENED.** The offering of the poor is the lightest, two young turtledoves or two young pigeons, or he may even bring a little flour and he is forgiven. At that time, a proclamation resounds, saying, "For He has not despised nor abhorred the affliction of the poor." Wherefore is that? Because the offering of the poor man is the worthiest of all. For **THE POOR MAN'S OFFERING THAT I WANTED TO BRING** caused me to be in the portion of the Holy One, blessed be He, in the portion of the Torah. I therefore gave all my possessions to the poor, for they - **NAMELY, THEIR OFFERING** - brought this on me.

125. פֶּתַח וְאָמַר, וַיֹּאמֶר שְׂאוּל אֶל הַקְּנִי. מֵאֵן הוּא קְנִי. אֲלֵיךְ בְּנֵי יִתְרוֹ חֲמוּי דְּמֹשֶׁה, דְּעִבְרֵי קְנָא בְּמִדְבָּרָא, כְּהַאי דְּרוּר, כַּד"א, וּדְרוּר קָן לָהּ. בְּגִין לְמַלְעֵי בְּאוּרֵייתָא. דְּאוּרֵייתָא לֹא בְּעֵינָא תַּפְנוּקִין, וְלֹא סְחוּרְתָא, אֲלֵא לֹא עֲמֵלָא בְּהָ יִמְמָא וְלִילֵי. בְּג"כ נִטְלוּ לְמִדְבָּרָא, מֵעֲנוּגָא דִּירִיחוֹ, הַה"ד וּבְנֵי קְנֵי חוֹתָן מֹשֶׁה עָלוּ מֵעִיר הַתְּמָרִים וְגו'.

126. וְאַתָּה עָשִׂיתָ חֶסֶד עִם כָּל בְּנֵי יִשְׂרָאֵל. בְּגִין דְּאַהֲבֵי לְמֹשֶׁה בְּבֵיתֵיהּ. וּמֹשֶׁה כָּלְלָא דְכָל יִשְׂרָאֵל הוּהוּ. וְתוּ, בְּגִין דְּאוּלִּיף פְּרִשְׁתָּא חָדָא יִתִּיר בְּאוּרֵייתָא, וּבְכָא עֲבִיד חֶסֶד עִם יִשְׂרָאֵל.

127. אָמַי קָא אָתָּא הֵכָא מְלֵה דָּא בְּמַלְחָמָתָא דְּעַמְלָק. אֲלֵא אָמַר שְׂאוּל, כַּד נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, מְכַל שְׂאָר אוּמִין דְּעַלְמָא לֹא הוּהוּ מֵאֵן דְּאִזְדוּג לְהוּ לְיִשְׂרָאֵל לְקַטְרָגָא לְהוּ, אֲלֵא עַמְלָק, וְהוּא עֲבַד בִּישׁ לְיִשְׂרָאֵל וְאַגַּח קָרְבָּא בְּהוּ, וְאַנְתָּ אֲקַדְמַת לְהוּ שְׁלָם, וְעִבְדַת חֶסֶד עִם כָּלְהוּ, וּבְגִינֵי כֵךְ לִית אַנְתָּ כַּדָּאי לְאַתְחַבְּרָא בְּהוּ.

128. וְלֹא עוֹד, אֲלֵא מַה כְּתִיב בֵּיהּ בִּיתְרוֹ, וַיִּקַּח יִתְרוֹ חוֹתָן מֹשֶׁה עוֹלָה וּזְבָחִים לְאֱלֹהִים, דְּהוּא אֲקָרִיב קָרְבָּנָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְאַתָּא לְאַתְגִּיירָא. מַאי קָא מֵיירֵי. דְּקָרְבָּנִיהּ חָשִׁיב קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. וּבְגִין דְּאִיהוּ אֲקָרִיב קָרְבָּנָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּתִיב, וַיָּבֵא אֶהָרֶן וְכָל זִקְנֵי יִשְׂרָאֵל לֶאֱכֹל לֶחֶם עִם חוֹתָן מֹשֶׁה לִפְנֵי הָאֱלֹהִים. לִפְנֵי הָאֱלֹהִים דִּיּוּקָא. מִכָּאֵן אוּלִּימְנָא דְכָל מֵאֵן דְּאֲקָרִיב קָרְבָּנָא בְּרַעוּתָא דְּלִבָּא, קוּדְשָׁא בְּרִיךְ הוּא אִזְדַּמֵּן לְקַבְּלֵיהּ.

129. ת"ח, קָרְבָּנָא דְּמִסְכְּנָא חָשִׁיב קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּהָא הוּא קָרִיב תְּרֵי קָרְבָּנִין לְקַמֵּיהּ. חַד חֲלָבִיָּהּ וְדַמִּיָּהּ. וְחַד הַהוּא דְּקָרִיב. דְּהָא לִית לִיהּ לְמִיכַל, וְהוּא אֵינִיתִי קָרְבָּנָא. קָרְבָּנָא דְּעֵנִי קָלִיל מִכָּל תְּרִין תּוֹרִין, אוּ תְּרִין בְּנֵי יוֹנָה, וְאֵי לֹא, זְעִיר קַמְחָא, וּמִתְכַּפֵּר בֵּיהּ וְהוּא שְׁעֵתָא מְכַרִּיזִין וְאִמְרֵי, כִּי לֹא בָּזָה וְלֹא שְׁקֵץ עֲנוּת עֵנִי. כָּל כֵּךְ לְמַה. בְּגִין דְּקָרְבָּנָא דְּעֵנִי עָרִיף מִכָּלְא. דְּהָא הוּא גְרִים לִי לְמַהוּי בְּעַדְבִּיָּהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הוּא גְרִים לִי לְמַהוּי בְּחוּלְקָא דְּאוּרֵייתָא. בְּג"כ פְּלִיגְנָא כָּל נְכֹסֵי לְמִסְכְּנֵי, דְּהָא אֵינִין גְּרָמוֹ לִי כּוּלֵי הַאי.

130. As the poor man boils his fat and blood, so is the flour he brought fried with precious oil. From this we learned that everyone offers a meal offering in a pan or a deep pan offering. Just as the sin heats his fat and blood with the fire of the Evil Inclination and all his body parts are heated in the fire, so does this offering burn in the very same manner, for the essence of the offering is like sin. It behooves one to offer before the Holy One, blessed be He, the desire of his heart, spirit and soul, for He prefers it to anything else.

130. כִּמָּה דְמִסְכָּנָא אֲרַתַּח חֲלִבִּיה וְדַמְיָה, כִּךְ הָהוּא קִמְחָא מִרְתַּחִין לִיה בְּמִשַׁח רַבּוּת. וְהָכִי אֹלִיפְנָא, דְאִפִּילוּ כָל בַּר נֶשׁ מְקַרֵב הָאִי מִנְחָה עַל הַמִּחְבַּת וּמִנְחַת מִרְחֶשֶׁת. בְּגִין, דְכִמָּה דְחֻטְאָה אֲרַתַּח חֲלִבִּיה וְדַמְיָה בְּאִשָּׁא דִיצַר הָרַע, וְכָל שְׂוִיפוּי רַתְחוּ בְּאִשָּׁא, כִּךְ קִרְבָּנָא דָא, כְּהָאִי גּוּוֹנָא מִמֶּשׁ. וְעִקְרָא דְקִרְבָּנָא כְּגוּוֹנָא דְחֻטְאָה, וְלִקְרָבָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא, רַעוּתָא דְלִבִּיה, וְרוּחִיה וּנְפִשִׁיה, דְהָאִי חֲבִיבָא מִן כֻּלָּא קָמִיה.

131. Happy is the portion of the righteous, who bring this offering daily before the Holy One, blessed be He. What is it? They bring before Him themselves and their souls. I wish to bring this offering, for this is what the Holy One, blessed be He, asks of man in this world. A real offering is better, for it is THROUGH IT that all the worlds are blessed.

131. זָכָאָה חוּלְקִיהוֹן דְצַדִּיקִיָא, דְאִינוּן מְקַרְבִּין בְּכָל יוּמָא וְיוּמָא הָאִי קִרְבָּנָא לְקָמִי קוּדְשָׁא בְּרִיךְ הוּא. וּמֵאִי אִיהוּ, גְרַמִּיְהוּ וּנְפִשִׁיְהוּ דְמְקַרְבִּין קָמִיה. וְאִנָּא בְּעִינָא לְקַרְבָּא הָאִי קִרְבָּנָא, וְדָא בְּעִי קוּדְשָׁא בְּרִיךְ הוּא מִבְּנֵי עֲלָמָא. וְעַם כָּל דָּא קִרְבָּנָא מִמֶּשׁ עֲדִיף, בְּגִין דִּיתְבָּרְכוּן עֲלֵמִין כֻּלְהוּ.

21. "Blessed be Hashem out of Zion"

We learn that the title verse refers to Malchut whenever the moon shines by the light of the sun and they draw close to each other, never removing their light from each other. Sometimes the moon is called by the name Yud Hei Vav Hei, and sometimes even an angel is called by that name.

132. He also spoke, saying, "Blessed be Hashem out of Zion, He who dwells at Jerusalem. Haleluyah" (Tehilim 135:21). HE ASKS, Is ZEIR ANPIN, CALLED YUD HEI VAV HEI, blessed out of Zion, WHICH IS MALCHUT, but was He not blessed out of the supernal deep river, BINAH? WHY DID IT SAY, "BLESSED BE HASHEM OUT OF ZION"? (IBID.) HE REPLIES: "Blessed be Hashem" ALLUDES TO MALCHUT whenever the moon, MALCHUT, shines by the light of the sun, ZEIR ANPIN, and they draw close and do not remove their lights from each other. THE REASON IT SAYS, "BLESSED BE HASHEM (YUD HEI VAV HEI)" IS that the moon, MALCHUT, is sometimes called by the name of the King, ZEIR ANPIN. Just as He is called Yud Hei Vav Hei, so is she called Yud Hei Vav Hei, as written, "Then Hashem rained on S'dom and on Amorah brimstone and fire from Hashem out of heaven" (Bereshheet 19:24). THE FIRST YUD HEI VAV HEI REFERS TO MALCHUT AND THE SECOND YUD HEI VAV HEI REFERS TO ZEIR ANPIN. Moreover, even a messenger, NAMELY AN ANGEL, is called by the King's name, YUD HEI VAV HEI.

132. תָּו פִּתַּח וְאָמַר, בְּרוּךְ יְיָ מִצִּיּוֹן שׁוֹכֵן יְרוּשָׁלַם הַלְלוּהָ. וְכִי מִצִּיּוֹן הוּא בְּרוּךְ, וְהָא מִנְהֲרָא עֲמִיקָא עֲלָאָה אִיהוּ בְּרוּךְ. אֱלָא בְּרוּךְ יְיָ, כִּד נְהִיר סִיְהֲרָא מִנְהִירוּ דְשִׁמְשָׁא, וּמִתְקַרְבִּי דָא בְּדָא, וְלֹא אַעֲדִיאוּ נְהוּרָא דָא מִן דָּא. וְלִזְמַנִּין דְסִיְהֲרָא אֲתַקְרִי בְּשִׁמְא דְמַלְכָא, כִּמָּה דְאִיהוּ אֲקָרִי יְהוָה, כִּךְ הִיא נְקֻרָת יְהוָה. כִּמָּה דָאֵת אָמַר, וַיְיָ הַמָּטִיר עַל סְדוֹם וְעַל עֲמֹרָה גִפְרִית וְאִשׁ מֵאֵת ה' מִן הַשָּׁמַיִם. וְלֹא דָא בְּלַחְדוּהִי, אֱלָא אִפִּילוּ חַד שְׁלִיחָא, לְזַמְנִין אֲתַקְרִי בְּשִׁמְא דְמַלְכָא.

133. Another interpretation FOR: "Blessed be Hashem out of Zion." Whence is it made known that the Holy One, blessed be He, is blessed? He says again "out of Zion," from the place called Zion - THAT IS THE YESOD OF MALCHUT - it is made known He is blessed. What is the reason thereof? Because it is written, "For there Hashem has commanded the blessing..." (Tehilim 133:3) AND SINCE HE POURS BLESSING ON ZION, IT IS MADE KNOWN THERE THAT HE IS BLESSED, FOR THE BLESSED POURS BLESSING. Rabbi Yesa said to him: Happy is your portion, that you have merited all this. Happy are those who study the Torah, for it is as if he who studies the Torah is attached to the Holy One, blessed be He, as is written, "But you that did cleave to Hashem your Elohim are alive, everyone of you this day" (Devarim 4:4).

133. דְבַר אַחַר בְּרוּךְ יְיָ מִצִּיּוֹן. מֵאַן אֲתַר אֲשַׁתְּמוּדַע דְקוּדְשָׁא בְּרִיךְ הוּא הוּא בְּרוּךְ. הָדַר וְאָמַר מִצִּיּוֹן, מֵאֲתַר דְצִיּוֹן אֲשַׁתְּמוּדַע דְהוּא בְּרוּךְ. מֵאִי טַעְמָא. בְּגִין דְכִתִּיב כִּי שָׁם צִוָּה יְיָ אֵת הַבְּרָכָה וְגו'. אָמַר לִיה רַבִּי יִיסָא זָכָאָה חוּלְקִין דְזִכִּית לְכוּלֵי הָאִי. זָכָאִין אִינוּן דְמִשְׁתַּדְּלִין בְּאוּרִינְתָא, דְכָל מֵאן דְאֲשַׁתְּדַל בְּאוּרִינְתָא, כְּאֵלוּ אַחִיד בְּקוּדְשָׁא בְּרִיךְ הוּא, הַה"ד, וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם חַיִּים כֻּלְכֶם הַיּוֹם.

22. Seven firmaments and seven lands

Rabbi Yehuda tells us that when God created the universe He created seven firmaments above, seven lands below, seven seas, seven rivers, seven days, seven weeks, seven years, seven times, and seven millennia in which the world exists - and God is to be found in the seventh of each of these. We hear a description of the firmaments and the lands, and the differing creatures that are found in each of them, and the role that Adam plays and where he dwells.

134. "And if his offering be a sacrifice of peace offering" (Vayikra 3:1). Rabbi Yehuda opened the discussion with the verse: "And Elohim said, Let there be a firmament in the midst of the waters..." (Bereshheet 1:6). Come and see: When the Holy One, blessed be He, created the universe, He created seven firmaments above, created seven lands below, seven seas, seven rivers, seven days, seven weeks, seven years, seven times, seven millennia in which the world exists. TO WIT, IT ENDURES FOR 6,000 YEARS AND FOR 1,000 IT IS IN RUINS. The Holy One, blessed be He, is to be found in every seventh OF ALL THAT IS MENTIONED ABOVE; NAMELY, IN THE SEVENTH MILLENNIUM, SEVENTH YEAR, AND SO ON.

135. There are seven firmaments above with stars and constellations in each, and attendants ministering in each and every firmament. In all those FIRMAMENTS, there are Chariots on Chariots that take on themselves the yoke of their Master's kingdom. In all the firmaments, there are Chariots and suns that are different from each other, the ones on the others, some with six wings and some with four wings, some with four faces and some with two faces, and some with one face. Some are of flames of fire, some of water and some of wind. Hence, it says, "Who makes the winds His messengers, the flames of fire His ministers" (Tehilim 104:4).

136. All the firmaments are on top of each other like onion shells clothing each other, some below and some above, FOR THOSE THAT ARE INSIDE ARE CONSIDERED TO BE BELOW AND THOSE ON THE OUTSIDE TO BE ABOVE. All firmaments tremble with the fear of their Master by whose decree they journey, by whose decree they stand still. Above them all is the Holy One, blessed be He, who carries everything in His might and strength. It is similar with the seven lands, all of whom are inhabited, only that the first are higher and the latter are lower. The land of Yisrael is superior to them all and Jerusalem is superior to any inhabited place.

137. Our friends who dwell in the south saw in ancient books and in the book of Adam that all these lands are divided below in the same way as the firmaments above, namely the ones above the others and between each two lands a dividing firmament. Therefore, all lands are called by names, and among them are the Garden of Eden and Gehenom. There are creatures in them, different from each other, as above IN THE FIRMAMENTS. Some of them have two faces, some four faces and some have one. The appearance of the ones are not like THE APPEARANCE of the others.

134. אִם זָבַח שְׁלָמִים קָרְבָּנוּ. רַבִּי יְהוּדָה פָּתַח, וַיֹּאמֶר אֱלֹהִים יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְגו'. ת"ח, בְּשַׁעֲתָא דְּבִרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלָמָא, בְּרָא ז' רְקִיעִים לְעִילָא, בְּרָא ז' אַרְצוֹת לְתַתָּא, ז' יָמִים, ז' נְהָרוֹת, ז' יוֹמִין, ז' שְׁבוּעוֹת, ז' שָׁנִים. ז' פְּעָמִים. ז' אֶלְפֵי שָׁנִין דְּהוּי עֲלָמָא, קוּדְשָׁא בְּרִיךְ הוּא בְּשִׁבְעָא דְּכָלָא.

135. ז' שְׁחָקִים לְעִילָא, וּבְכָל חַד וְחַד כְּכַבִּים וּמְזֻלוֹת, וְשִׁמְשֵׁין דְּמִשְׁמֵשִׁין בְּכָל רְקִיעָא וּרְקִיעָא. וּבְכָלְהוּ מֵאֲלִין, רְתִיבִין אֲלִין עַל אֲלִין, לְקַבְּלָא עֲלֵיהוּ עוֹל מַלְכוּתָא דְּמֵאֲרִיהוּן. וּבְכָלְהוּ רְקִיעֵין אֵית רְתִיבִין וְשִׁמְשֵׁין, מִשְׁנֵינִין דָּא מִן דָּא, אֲלִין עַל אֲלִין, מְנַהוֹן בּו' גְּדַפִּין, וּמְנַהוֹן בְּד' גְּדַפִּין. מְנַהוֹן בְּד' פְּנִים. וּמְנַהוֹן בְּתֵרִין פְּנִים, וּמְנַהוֹן בְּחַד. מְנַהוֹן אֶשָׁא דְּלֵהִיט. מְנַהוֹן מַיָּא. מְנַהוֹן רוּחָא. הַדָּא הוּא דְּכַתִּיב, עוֹשֶׂה מְלֹאכֵיו רַחוּת מִשְׁרָתוֹ אֵשׁ לֵהִט.

136. וְכָלְהוּ רְקִיעֵין, אֲלִין עַל אֲלִין כְּגַלְדֵי בְּצִלִים, אֲלִין לְתַתָּא, וְאֲלִין לְעִילָא. וְכָל רְקִיעָא וּרְקִיעָא, אֲזֵלָא וְרַעְשָׂא מֵאִימְתָא דְּמֵאֲרִיהוּן. עַל פּוּמִיָּה נְטֻלִין, וְעַל פּוּמִיָּה קִיּוּמִין. וְעִילָא מְכָלְהוּ קוּדְשָׁא בְּרִיךְ הוּא, דְּנִטִּיל כָּלָא בְּחִילִיָּה וְתוֹקֶפִיָּה. כְּגוּוּנָא דָּא שְׁבַעָא אַרְצוֹת לְתַתָּא, וְכָלְהוּ בִּישׁוּבָא בְּר דְּאֲלִין עֲלָיִן וְאֲלִין תַּתָּאִין. וְאַרְץ יִשְׂרָאֵל עֲלָא מְכָלָא, וִירוּשָׁלַם עֲלָא מְכָל יִשׁוּבָא.

137. וְחִבְרָנָא יְתִבֵי דְּרוּמָא, חָמוּ בְּסַפְרֵי קְדָמָאִי, וּבְסַפְרָא דְּאָדָם, דְּהָכִי מַחְלֵק כָּל אֵינוֹן אַרְצוֹת, דְּכָלְהוּ מִשְׁתַּבְּחֵי לְתַתָּא, כְּגוּוּנָא דְּאֵינוֹן רְקִיעֵין דְּלְעִילָא. אֲלִין עַל אֲלִין, וְאֲלִין עַל אֲלִין וּבִין כָּל אַרְעָא וְאַרְעָא, רְקִיעַ דְּמִפְרֵשׁ בֵּין דָּא לְדָא. וְעַד כָּלְהוּ אַרְצוֹת פְּרִישָׁן בְּשִׁמְהֵן. וּבִינֵיהוּ ג"ע וְגִיְהֵנָם. וְאֵית בִּינֵיהוּ בְּרִיין מִשְׁנֵינִין, אֲלִין מִן אֲלִין, כְּגוּוּנָא דְּלְעִילָא. מְנַהוֹן בְּתֵרִין אַנְפִּין, וּמְנַהוֹן בְּד', וּמְנַהוֹן בָּא'. וְחִיזוּ דְּאֲלִין לָאוּ כְּאֲלִין.

138. You may wonder how all the inhabitants of the world issued from Adam. Did the first man descend into all these lands and beget children? And how many wives did he have?! HE ANSWERS, Adam dwells solely in the uppermost world called Universe (Heb. tevel), as we said, as it is written, "playing with the universe (Heb. tevel), His earth" (Mishlei 8:31). This universe cleaves to the firmament above where it holds to the supreme Name. Hence, it says, "And He will judge the universe in righteousness" (Tehilim 9:9), with righteousness indeed, WHICH IS MALCHUT CALLED RIGHTEOUSNESS. For this reason, the children of Adam are in the supernal land called Tevel and are superior to all, in the likeness of above, AS THE SUPERNAL MAN IS SUPERIOR TO ALL, AS WILL BE TALKED OF.

139. What is the reason THAT MAN BELOW IS IN THE LIKENESS OF ABOVE? It is that above all firmaments, there is a firmament superior to them all, on which sits the throne of the Holy One, blessed be He, as written, "The likeness of a throne, in appearance like a sapphire stone: and on the likeness of the throne was the likeness as the appearance of a man above on it" (Yechezkel 1:26). WHICH IS THE SECRET OF YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF MEM HEI (45), CORRELATING TO THE NUMERICAL VALUE OF ADAM. So here too, in this 'Tevel', there is a king above all. Who is he? Man. That is not the case among the lower beings.

140. HE ASKS, Whence do the lower beings come from? HE REPLIES, From the vapors of earth and by the help of the firmament above come out creatures different in their appearance from each other. Some of them are clothed, some in shells like worms that are found on the earth, some of them with red, black and white shells, and some from any color. All creatures are like that, with a life span of ten years only!

141. Rav Hamnuna Saba (the elder) explains further in his book that the entire inhabited land rolls around like a ball, so that some are up and some are down. TO WIT, THE CREATURES AROUND THE GLOBE ARE OPPOSITE EACH OTHER AND THE SEVEN SECTIONS OF THE GLOBE ARE SEVEN LANDS. All the creatures OF SIX OF THE LANDS are different in their appearance according to the difference in the atmosphere in each place, and they live like any other man.

142. There is an inhabited place, so that when there is light on some - ON THAT SIDE OF THE GLOBE - it is dark for others ON THE OTHER SIDE OF THE WORLD. THUS when it is day for one group, it is night for the others. There is an inhabited place where there is day only and no night, save for a little while. It has been said in ancient books and in the book of Adam THAT THERE ARE SEVEN LANDS, THE ONE BELOW THE OTHER, WITH A FIRMAMENT SEPARATING EACH AND EVERY LAND, and this is correct. TO WIT, HE DOES NOT DISAGREE WITH THEM IN HIS WORDS THAT THEY ARE ALL ONE GLOBE THAT IS DIVIDED INTO SEVEN PARTS, AS SHALL BE EXPLAINED. It is written as such in: "I will praise You; for I am fearfully and wonderfully made; marvelous are Your works" (Tehilim 139:14) and "How manifold are Your works, Hashem" (Tehilim 104:24). All is therefore well, FOR BOTH ARE WORDS OF THE LIVING ELOHIM. WE MUST NOT QUESTION HOW BOTH INTERPRETATIONS CAN BE RIGHT, SEEING THAT THEY CONTRADICT EACH OTHER, because this secret has been transmitted to men of wisdom, and not to those who set AND DIVIDE NATURAL limits, and it is a deep mystery of the Torah.

138. וְאִי תִימָא, הָא כָּל בְּנֵי עֲלָמָא מֵאֲדָם נִמְקוּ, וְכִי נְחִית אָדָם הָרֵאשׁוֹן לְכָלֵּהוּ אַרְצוֹת, וְאוֹלִיד בְּנֵין, וְכִמָּה נִשְׁיָן הוּוּ לִיָּהּ. אֵלָא, אָדָם לֹא אֶשְׁתַּבַּח אֵלָא בְּהַאי עֲלָמָא עֲלָאָה מִכְּלָהוּ, דְּאֶקְרִי תַבַּל, כְּדִאֲמַרְיִנָן דְּכִתְיִב וַיֵּצֵא לְתַבַּל אַרְצוֹ. וְהַאי תַבַּל אֶחֱידָא בְּרִקְיַע דְּלַעִילָא, וְאֶתְאַחֲדָא בְּשֵׁמָא עֲלָאָה. הֵה־דִּ וְהוּא יִשְׁפּוֹט תַבַּל בְּצַדִּיק. בְּצַדִּיק וְדָאִי. בְּגוֹכַּ בְּנוֹי דְּאָדָם, אֶשְׁתַּכְּחוּ בְּהַאי אַרְעָא עֲלָאָה דְּאֶקְרִי תַבַּל. וְאִינוּן עֲלָאִין עַל כֻּלָּא, כְּגוּוֹנָא דְּלַעִילָא.

139. מ"ט. כִּמָּה דְּלַעִילָא לְכָלֵּהוּ רִקְיַעִים, אִית רִקְיַע עֲלָאָה, מִכְּלָהוּ, וְלַעִילָא אֶשְׁתַּבַּח כְּסָא דְּקוּדְשָׁא ב"ה, כְּד"א כְּמַרְאָה אֶבְן סַפִּיר דְּמוֹת כְּסָא וְעַל דְּמוֹת הַכְּסָא דְּמוֹת כְּמַרְאָה אָדָם עֲלִיו מְלַמְעָלָה. אוּף הַכָּא בְּהַאי תַבַּל, אֶשְׁתַּבַּח מְלַכָּא דְּכֻלָּא, וּמֵאֵן אִיהוּ אָדָם. מַה דְּלֹא אֶשְׁתַּבַּח בְּכָלֵּהוּ תַתָּאִין.

140. וְאִינוּן תַתָּאִין מֵאֵן אֶתּוּ. אֵלָא מִקְסְטוּרָא דְּאַרְעָא, וְסִינְעָא דְּרִקְיַעָא דְּלַעִילָא, נִמְקִין בְּרִיִין מְשֻׁנִּין אֵלִין מִן אֵלִין, מְנַהוּן בְּלַבּוּשֵׁין, מְנַהוּן בְּקְלִימִין, כְּאֵלִין תּוֹלְעִין דְּמִשְׁתַּבְּחֵי בְּאַרְעָא, מְנַהוּן בְּקְלִימִין סוּמְקִין, אוּכְמִין חוּרִין, וּמְנַהוּן מִכָּל גּוּוֹנִין. כִּן כָּל בְּרִיִין כְּגוּוֹנָא דָּא. וְלֹא אֶשְׁתַּכְּחוּ בְּקִינְמָא בְּרַ עֶשֶׂר שָׁנִין.

141. וּבְסַפְרָא דְּרַב הַמְּנוּנָא סָבָא, פְּרִישׁ יְתִיר, דְּהָא כָּל יִשׁוּבָא מִתְגַּלְגְּלָא בְּעִגּוּלָא כְּכַדּוּר, אֵלִין לְתַתָּא, וְאֵלִין לַעִילָא, וְכָל אִינוּן בְּרִיִין מְשֻׁנִּין בְּחַזּוּיָהוּ מְשֻׁנָּא דְּאוּרָא. כְּפֻס כָּל אֶתְר וְאֶתְר, וְקִינְמִין בְּקִינְמִיָּהוּ כְּשֶׁאֵר בְּנֵי נִשְׂא.

142. וְעַל דָּא אִית אֶתְר בְּיִשׁוּבָא, כְּדִ נְהִיר לְאֵלִין, חֲשִׁיךְ לְאֵלִין, לְאֵלִין יִמְמָא, וְלְאֵלִין לִילִיָּא. וְאִית אֶתְר דְּכוּלִּיָּהּ יִמְמָא, וְלֹא אֶשְׁתַּבַּח בִּיהּ לִילִיָּא, בְּרַ בְּשַׁעְתָּא חֲדָא זְעִירָא. וְהַאי דְּאָמַר בְּסַפְרֵי קְדָמָאִי, וּבְסַפְרָא דְּאָדָם הָרֵאשׁוֹן הֵכִי הוּא. דְּהֵכִי כְּתִיב, אוּדְךָ עַל כִּי נִזְרָאוֹת נִפְלִיטֵי נִפְלָאִים מְעַשִׂיךָ. וְכְתִיב, מַה רַבּוּ מְעַשִׂיךָ ה'. וְעַל דָּא, כֻּלָּא שְׁפִיר. וְרָזָא דָּא אֶתְמַסֵּר לְמַאֲרִיָּהוּן דְּחַכְמַתָּא, וְלֹא לְמַפְלְגֵי תַחוּמִין, בְּגִין דְּאִיהוּ רָזָא עֲמִיקָא דְּאוּרִיָּתָא.

143. Similarly, there exist creatures in the sea of different appearances. Hence, it says, "So is this great and wide sea, wherein are creeping things innumerable, both small and great beasts. There go the ships; there is the Livyatan..." (Tehilim 104:25). All are interdependent, all in the likeness of above. In all the worlds, none rules over everything but man, and the Holy One, blessed be He, rules over him.

144. Rabbi Nehorai Saba sailed on the great sea. There was a storm on the sea and all those aboard the ship perished. A miracle happened to him, and he descended through certain paths at sea and came out underneath the sea into a civilization. He saw creatures, all of them small, who were praying, but he did not understand what they said. A miracle happened to him and he came up. He said, Happy are the righteous who labor in the Torah and know the mysteries of the supernal secrets; woe to those who disagree with what they said and are not believers.

145. From that day ONWARD, he cried when THE SAGES spoke words of the Torah in the house of learning. They said to him: Why are you crying? He said to them: Because I sinned against belief in the words of the sages; THAT IS, HE DID NOT BELIEVE THERE WERE SEVEN LANDS, IN WHICH THERE WERE STRANGE CREATURES, UNTIL HE SAW THEM, AS EXPLAINED. And I fear retribution in that world.

23. The allusions of the four letters of Yud Hei Vav Hei

We learn from Rabbi Yehuda that the firmament that divided between the upper and lower waters is the reason that there is peace between them; the world is established upon peace, and God's name is peace. Rabbi Aba talks about the letters in the name of God, Yud Hei Vav Hei, and concludes by saying that the Yud is the essence and root and perfection of everything.

146. "And Elohim said, Let there be a firmament in the midst of the waters, AND LET IT DIVIDE WATER FROM WATER" (Bereshheet 1:6). Rabbi Yehuda said, Were it not for that firmament that divided between the upper and lower waters, THE SECRET OF RIGHT AND LEFT, BETWEEN WHICH THERE IS CONTROVERSY, controversy would have come to the world from them. But this firmament, THE SECRET OF THE CENTRAL COLUMN, made peace between them and the world is established on peace alone. Come and see, the Holy One, blessed be He, is called peace. He is peace and His Name is peace. Thus, everything is connected to peace. Rabbi Aba said, I see, that the Supernal Name is wholly of peace, NAMELY IN ALL ITS GRADES, and it is all one. Its ways separate into this side and that side, NAMELY RIGHT AND LEFT.

147. The Yud of the Holy Name is connected with three ties. Hence Yud has an upper tip, a lower tip and a middle one. Therefore, these three links evolve into a chain as follows: The upper tip is the supernal crown, higher than all the high beings, the beginning of every beginning, which stands above everything.

143. כְּגֹזֵנָא דַּא אֵית בִּימָא. דְּאֵית בֵּיה כְּמַה בְּרִינָא מְשַׁנֵּינָא דַּא מִן דַּא. הֵה־ד זֶה הֵימָּן גְּדוּל וּרְחֹב יָדִים שָׁם רִמְשׁ וְאִין מְסַפֵּר חַיּוֹת קְטַנּוֹת עִם גְּדוּלוֹת שָׁם אֲנִיּוֹת יִהְלִכּוֹן לוֹיִתָּן וְגו'. וְכֹלָא תְּלִינָא דַּא בְּדַא, וְכֹלָא כְּגֹזֵנָא דְּלַעִילָא. וּבְכֹלְהוּ עֲלֵמִין לֹא שְׁלֵטָא בְּכֹלָא בְּר אָרֶם, וְקוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהּ.

144. ר' נְהוֹרַאי סָבָא פְּרִישׁ לִימָא רַבָּא, וְאַתְרַגִּישׁ ימָא, וְאַתְאֲבִידוּ כָּל אֵינּוֹן דְּהוּוּ בְּאַרְבָּא, וְאַתְרַחִישׁ לֵיהּ גִּיסָא, וְנַחַת בְּשַׁבִּילִין יָדִיעֵן בְּלִבָּא דִּימָא, וְנִמְקַ תַּחוֹת ימָא לִישׁוּבָא חָדָא, וְחִמָּא מֵאֵינּוֹן בְּרִינָא, כְּלֵהוּ זַעִירִין. וְהוּוּ מִצְּלִי צְלוֹתָא, וְלֹא יָדַע מַאי קָא אֲמַרִי. אַתְרַחִישׁ לֵיהּ גִּיסָא, וְסָלִיק. אָמַר, זְכָאִין אֵינּוֹן צְדִיקָיָא, דְּמִשְׁתַּדְּלִי בְּאוּרִייתָא, וְיָדַעִין סְתִימִין דְּרַזִי עֲלָאִי. וְוִי לֵאֵינּוֹן דְּאֶפְלִיגוּ עַל מְלִיהוֹן וְלֹא מְהִימְנִי.

145. מֵהֵוּוּא יוּמָא, כִּד הוּוּ אֶתִי לְבִי רַב, וְאֲמַרִי מְלֵתָא דְּאוּרִייתָא, הוּוּ בְּכִי. אֲמַרִי לֵיהּ, אֲמַאי קָא בְּכִית. אָמַר לוֹן, בְּגִין דְּעַבְרָנָא עַל מְהִימְנוֹתָא דְּמִלִּי דְּרַבְּנָן, וּמִסְתַּפִּינָא מְדִינָא דְּהֵוּוּא עֲלֵמָא.

146. וַיֹּאמֶר אֱלֹהִים יִהְיֶה רָקִיעַ בְּתוֹךְ הַמַּיִם. ר' יְהוּדָה אָמַר, אֲלֵמָלָא הֵוּוּא רָקִיעָא דְּאֶפְרִישׁ בֵּין מִינָא עֲלָאִי לְתַתָּאִי, הוּוּ פְּלִיגוּ בְּעֵלְמָא מְנִייהוּ. אֲבַל הֵוּוּ רָקִיעַ, עֲבִיד שְׁלָמָא בִּינִייהוּ, וְעֵלְמָא לֹא מְתַקְוִימָא אֲלָא עַל שְׁלוֹם. ת"ח, קוּדְשָׁא בְּרִיךְ הוּוּ אֶקְרִי שְׁלוֹם, הוּוּ שְׁלוֹם. וְשְׁמִיָּה שְׁלוֹם, וְאַתְקַשֵּׁר כְּלָא בְּשְׁלוֹם. ר' אָבָא אָמַר, חֲמִינָא דְּהֵוּוּא שְׁמָא קְדִישָׁא עֲלָאָה כְּלָא הוּוּ שְׁלוֹם, וְכֹלָא חַד. וְאַרְחָן מְתַפְרָשָׁן לְהֵוּוּא סְטְרָא, וְלֵהֵוּוּא סְטְרָא.

147. יו"ד דְּשְׁמָא קְדִישָׁא אַתְקַשֵּׁר בְּתַלְתָּ קְשָׁרִין, בְּגִין דַּא, הֵוּוּ י', קוּצָא חַד לְעֵילָא, וְקוּצָא חַד לְתַתָּא, וְחַד בְּאֲמֻצְעִיתָא. בְּגִין דְּתַלְתָּ קְשָׁרִין אֲשַׁתְּלִשְׁלוּ בְּהַ חַד קוּצָא לְעֵילָא, כְּתַרָּא עֲלָאָה, דְּהוּוּא עֲלָאָה מְכָל עֲלָאִין, רִישָׁא דְּכָל רִישִׁין, וְהוּוּ קָאִים עַל כְּלָא.

148. The tip in the middle OF THE YUD is another beginning, for there are three tops TO THE YUD, each a top in itself. Thus, the tip in the middle is another beginning that comes from the upper tip. It is the beginning of all beginnings, through which the Holy Name is built. This head is more concealed than everything. IT IS CALLED CHOCHMAH, THAT EMANATES FROM THE FIRST TOP, THE SUPERNAL KETER.

149. THE LOWER TIP, WHICH IS another lower top OF THE YUD, is BINAH, the head, which waters the Garden - MALCHUT - a source of water by which all plants are watered, BECAUSE ALL THE MOCHIN OF MALE AND FEMALE AND BRIYAH, YETZIRAH AND ASIYAH FLOW FROM BINAH. This is the secret of the Yud of three knots - KETER, CHOCHMAH AND BINAH - which is therefore called a chain, for it is like a chain OF THREE RINGS connected to each other. And all is one.

150. We have learned from the book of Enoch that when he was shown the wisdom of high mysteries and saw the tree in the Garden of Eden, ZEIR ANPIN, THE TREE OF LIFE IN THE GARDEN, he was shown wisdom. NAMELY, THE LOWER CHOCHMAH, KNOWN AS MALCHUT, by a high mystery, UNITED WITH ZEIR ANPIN, WHICH IS ABOVE HER. And he saw that all the worlds are interconnected. He asked them: Upon what are they established? They said to him that they all are established on Yud, NAMELY CHOCHMAH, from which they were established and evolved, as written, "In wisdom have You made them all" (Tehilim 104:24). He saw that they all trembled for fear of their Master, and that they were named after Him.

151. In his book, King Solomon said that the Yud expands through a chain of three rings that are part of the knots of its body. One is feared by all, NAMELY KETER, BEFORE WHICH ALL TREMBLE WITH FEAR; another is a concealed path, CONCEALED CHOCHMAH, and another is a deep river, BINAH.

152. Afterwards, he explained in detail about the letters OF THE NAME YUD HEI VAV HEI. The house completely built is Yud Vav Dalet, Hei Aleph; NAMELY, IN ACCORDANCE WITH THE SECRET OF THE WORDS "THROUGH WISDOM A HOUSE IS BUILT" (MISHLEI 24:3). It builds everything. HE EXPLAINS: The perfection of the Holy Name is Yud, THE Yud being the beginning of all, it fathers all, NAMELY CHOCHMAH. The Vav OF THE YUD FULLY SPELLED is the son it begot and issued, NAMELY ZEIR ANPIN, from whence comes the Dalet OF THE YUD FULLY SPELLED, which is a daughter, and the Matron, NAMELY MALCHUT, who is in charge of all Judgments, WHO ARE MALE AND FEMALE OF CHOCHMAH. They are hidden throughout the worlds, for the upper beings, MALE AND FEMALE OF ATZILUT, issue from it and sustain the upper and lower beings together. THESE MALE AND FEMALE OF CHOCHMAH, ARE THE SECRET OF YISRAEL- SABA AND TEVUNAH, NAMELY BINAH, FROM WHICH ALL THE WORLDS ISSUE AND ARE SUSTAINED, BOTH THE HIGHER, WHICH ARE MALE AND FEMALE OF ATZILUT, AND THE LOWER, WHICH ARE THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH. Thus is Yud the perfection of everything, and the Holy Name YUD HEI VAV HEI is built by it and hidden within it.

148. חֲדָר קוֹצָא בְּאַמְצֵיתָא, דְּהוּא רִישָׁא אַחְרָא. בְּגִין דְּתַלְתּוּ רִישֵׁין הוּוּ, וְכָל חֲדָר וְחֲדָר רִישָׁא בְּלַחְדוּי. וְעַד קוֹצָא דְאַמְצֵיתָא, דָּא הוּא רִישָׁא אַחְרָא, דְּנִפְיָק מִקוֹצָא דְלַעִילָא, וְהוּא רִישָׁא לְכָל שְׂאָר רִישֵׁין, לְאַתְבְּנָהּא שְׂמָא קְדִישָׁא, וְהוּא רִישָׁא סְתִימָא דְכָלָא.

149. רִישָׁא אַחְרָא תַתָּא, הוּא רִישָׁא לְאַשְׁקָאָה לְגַנְתָּא, וְהוּא מְבוּעַ דְמִיּוּן, דְּכָל נְטִיעֵן אֲשֶׁתְּקִיּוּן מְנִיָּה. וְדָא הוּא י' בְּתַלְתּוּ קְשָׁרִין. וְעַל דָּא שְׁלֹשֶׁת אֲקָרִי. כְּהוּא שְׁלֹשֶׁת, דְּאֲתַקְשֵׁר דָּא בְּדָא, וְכָלָא חֲדָר.

150. תְּאֵנָא בְּסַפְרָא דְחֲנוּךְ, בְּשַׁעְתָּא דְאַחְזִיאוּ לִיהּ חֲכָמְתָא דְרִזִין עֲלָיִן, וְחֲמָא אִילָנָא דְגַנְתָּא דְעֶרְן, אַחְזִיאוּ לִיהּ חֲכָמְתָא, בְּרִזָּא עֲלָאָה. וְחֲמָא, דְכָלָהּוּ עֲלִמִין הוּוּ מִתְקַשְׁרֵן דָּא בְּדָא, שְׂאִיל לֹון, עַל מַה קְיִימִין. אֲמְרוּ לִיהּ, עַל י' קְיִימִי בְלָהּוּ. מְנִיָּה אֲתַבְּנִיאוּ וְאַשְׁתַּלְשְׁלוּ. דְכַתִּיב, כֹּלֶם בְּחֲכָמָה עֲשִׂיתָ. וְחֲמָא, דְכָלָהּוּ מְזַדְעָעוּ מִדְּחִילוּ דְמְאַרְיָהוּן, וְעַל שְׂמִיָּה אֲתַקְרוּן בְּלָהּוּ.

151. וּבְסַפְרָא דְשְׁלֵמָה מְלֶכָא אָמַר, מְטוּן דִּי בְּקַטְפוּרָא דְתַלְתָּא, דְכָלִילֵן בְּקִיטְפָא דְגוּפִיָּהּ. חֲדָר דְחִילוּ דְכָלָא. חֲדָר סְתִימָא שְׁבִילִין. חֲדָר נְהַר עֲמִיקָא.

152. לְבַתֵּר פְּרִיט בְּאַתְוּוּן, בֵּיתָא בְּשַׁכְלֻלִיָּהּ יו"ד ה"א. בְּנִינָא דְכָלָא. שְׁלִימוּ דְשְׂמָא קְדִישָׁא י' רִישָׁא דְכָלָא, אָב לְכָלָא. ו' בֶּן דְאֹלִיד וְנִפְיָק מְנִיָּה. וּמְנִיָּה אֲשֶׁתְּכַח ד', בַּת. מְטְרוּנִיתָא דְכָל דִּינִין בִּיּוֹדָא אֲשֶׁתְּכַחוּ טְמִירָא בְּכָלָהּוּ עֲלִמִין, דְעֲלָיִן נְמְקִין, וְעֲלָיִן וְתַתָּאִין מְנָה אֲתַזְנוּ. הָא יו"ד שְׁלִימוּ דְכָלָא, וְשְׂמָא קְדִישָׁא אֲשֶׁתְּכַלֵּל בִּיָּה, וְאַשְׁתַּכַּח סְתִימָא בְּגִיָּהּ.

153. Afterwards, the Yud let out everything and chained everything in one connection to each other. Thus, the holy luminary has explained it. The Yud, CHOCHMAH, produced from it a river, BINAH, AS MALE AND FEMALE OF CHOCHMAH BECAME BINAH, of which it is written, "And a river went out of Eden to water the garden" (Beresheet 2:10). This is the FIRST Hei OF YUD HEI VAV HEI, AS VAV-DALET OF THE YUD FULLY SPELLED, THE SECRET OF MALE AND FEMALE OF CHOCHMAH WERE FORMED INTO HEI, WHICH IS THE IMAGE OF DALET OVER VAV, the secret of Binah. It is the supernal Ima , NAMELY YISRAEL-SABA AND TEVUNAH.

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

24. Ten names

By examining the letter Yud, we find that it is the essence of duality, Zeir Anpin and Malchut, male and female. The Yud is the father of all, and the source of the first ten letters, and of the ten names. The names are Yah, Yud Hei Vav Hei called Elohim, El, Elohim, Yud Hei Vav Hei, Tzva'ot (the sixth and seventh), El Chai, Adonai and Eheyeh. Next Rabbi Aba talks about the burnt offerings ritually slaughtered on the north side, about the peace offerings slaughtered on the south side, and about sin offerings and guilt offerings. He says that incense is the best of all offerings because it is offered for joy. Rabbi Elazar returns to the ten names, and tells us that they are all written in the Torah. He talks about their gradual revelation from the most concealed to the most revealed, and how important it is to write the Holy Name perfectly. He makes the connection between the names and the Sfirot. The ten names are connected together in a complete union by the secret of incense.

155. We learned that ten names were constructed and came from this Yud. The Yud is the tenth letter IN THE ALPHABET. The Yud immersed them all in the holy river, BINAH, which became pregnant with them. All the ten names are concealed within one SUPERNAL NAME, all concealed within the Yud. The Yud contains them and the Yud issues them. It is the father of all, father of the fathers - NAMELY, CHESED, GVURAH AND TIFERET.

156. From THE YUD come out Vav-Dalet, WITH WHICH IT IS FULLY SPELLED. This is alluded to by their numerical value, which is ten LIKE THE YUD. The letters of Yud include Vav Dalet, which are the perfection of everything. Vav Dalet are male and female, ZEIR ANPIN TYPIFYING VAV AND MALCHUT PERSONIFYING DALET, WHICH ARE MALE AND FEMALE OF CHOCHMAH. They are called Du (spelled Dalet Vav), which means two. Therefore, man is created with two faces. These faces were male and female like it is above. THEY ARE READ AS Vav Dalet from above downward, STARTING WITH VAV, INFERRING ZEIR ANPIN, FOLLOWED BY DALET, IMPLYING MALCHUT. THEY ARE READ AS Dalet Vav from below upward, WHEREBY MALCHUT IS FIRST AND THEN ZEIR ANPIN. It all amounts to the same thing. The thirteen attributes of Mercy depend on the Yud, NAMELY ON THE UPPER TIP OF THE YUD, WHICH IS KETER, IN WHICH ARE THE THIRTEEN ATTRIBUTES OF MERCY. The Yud therefore includes Vav Dalet AS AN INDICATION OF THE MALE AND FEMALE INSIDE IT, FROM WHICH YISRAEL-SABA AND TEVUNAH, THE SECRET OF BINAH, WERE MADE. THEY ARE TURNED AGAIN TO BE CHOCHMAH, WHENCE ALL MOCHIN EMERGE, THE PERFECTION OF EVERYTHING, THE SECRET OF THE FULL SPELLING WITH VAV DALET OF THE SAME NUMERICAL VALUE AS YUD, as we have learned and established.

153. לְבַתֵּר יוֹד אִמִּיק בְּלֵא, וְשִׁלְשַׁל בְּלֵא בְּקִשׁוּרָא
חָדָא, דָּא בְּדָא. וְהָא אוֹקְמִיָּהּ בּוֹצִינָא קְדִישָׁא, י'
אִמִּיק הֵהוּא נְהַר, דְּכִתִּיב בֵּיהּ וְנְהַר יוֹצֵא מֵעַדְרָן
לְהַשְׁקוֹת אֶת הַגֶּן. דָּא ה', רְזָא דְּבִינָה, וְהִיא אִימָא
עֲלָאָה.

154. וְהֵהוּא נְהַר, אִמִּיק תְּרִין בְּנִין, כְּמָה דְּאִתְּמַר.
וּמְנָה אִתְּזַנּוּ. לְבַתֵּר נִפְקִין תְּרִין בְּנִין, וּבְרִתָּא אִתְּזַנְתָּ
מִבֶּן, דָּא ו', הָא בֶן הָאִי מְלַבָּא דְּשִׁלְמָא בְּלֵא דִּילֵיהּ,
רְזָא דִּת"ת. וּלְבַתֵּר אֲשַׁתְּכַח ה', דְּאִתְּזַנְתָּ מִן ו'. וְהָא
אוֹקְמִיָּהּ. אֲשַׁתְּכַח, דִּי עֲקָרָא וְשִׁרְשָׁא וְשִׁלְמוֹ דְּכִלְא.
הֵה"ד בְּחֻכְמָהּ יִבְנֶה בֵּית.

155. תֵּנָן, י' שְׁמוֹת אֲשַׁתְּכַלְלוּ וְנִפְקוּ מֵהָאִי יוֹד. י'
דְּהִיא עֲשִׂירָאָה דְּאִתְּזַנּוּ. וּכְלָהּ אֵעִיל לֹון לְהֵהוּא
נְהַר קְדִישָׁא, כִּד אִתְּעַבְרָא. וְעֲשִׂרָה שְׁמֵהָן כְּלָהּ
סְתִימִין בְּחָד. וּכְלָהּ סְתִימִין בֵּי. י' כְּלִיל לֹון. י'
אִמִּיק לֹון. הוּא אָב לְכִלְא. אָב לְאָבָהּ.

156. מְנִיָּה נִפְקוּ ו"ד. רְמֹז לְעֲשִׂרָה בְּחֻשְׁבוֹן. אִתְּזַנּוּ
יוֹד כְּלִיל לֹון ו"ד, שְׁלִימוֹ דְּכִלְא. ו"ד: דְּכַר וְנוֹקְבָא.
דוּ קְרִינָן לֹון, תְּרִין. וְע"ד אָדָם דוּ פְרִצוּפִין אִתְּבְּרִין,
וְאִינוּן פְרִצוּפִין דְּכַר וְנוֹקְבָא הוּוּ, כְּגוֹנוּנָא דְּלְעִילָא.
ו"ד מְעִילָא לְתַתָּא. ד"ו מִתְּתָא לְעִילָא. וְכִלְא חָד
מְלָה. י"ג מְכִילָן תְּלִין בֵּיהּ, וְע"ד יוֹד כְּלִיל ו"ד
כְּמָה דְּאִתְּמַר, וְהָא אוֹקְמוּהָ.

157. Come and see, the ten names correspond to the ten letters, TO WIT, TO THE YUD, THE TENTH LETTER IN THE ALPHABET. IT THEREFORE CONSISTS OF TEN LETTERS. In his book, Rav Hamnuna Saba said that there are eight NAMES FROM BINAH DOWNWARDS, and the two grades, KETER AND CHOCHMAH, correspond to two firmaments. THAT IS, THEY ARE HIDDEN AND UNNAMED, BECAUSE A NAME MEANS REVELATION, AND WHAT IS INCOMPREHENSIBLE CANNOT BE KNOWN BY NAME. THE NUMBER OF names changes into ten WHEN COUNTING FROM KETER, nine WHEN COUNTING FROM CHOCHMAH, eight WHEN COUNTING FROM BINAH and seven WHEN STARTING FROM CHESD.

158. HE STARTS COUNTING FROM CHOCHMAH, SAYING the first NAME is Yah (Yud-Hei), WHICH IS CHOCHMAH, since Yud includes Hei within it. TO WIT, THE YUD FULLY SPELLED INCLUDES VAV DALET, WHICH FORM THE SHAPE OF HEI, and Hei OF YUD HEI VAV HEI comes out of Yud. IT IS FORMED OF VAV DALET, WITH WHICH YUD IS FULLY SPELLED. IT CAME OUT OF YUD, THE SECRET OF CHOCHMAH, AND BECAME BINAH. THUS THE TWO LETTERS YUD HEI ARE INCLUDED WITHIN YUD, WHICH IS CHOCHMAH. Chochmah is therefore called Yah.

159. The second NAME is Yud Hei Vav Hei called Elohim, NAMELY YUD HEI VAV HEI WITH THE VOWELING OF ELOHIM, WHICH IS BINAH. For that river, BINAH, is of Mercy. But since Judgments rouse from it DUE TO THE RISING OF MALCHUT TO BINAH, NOT FROM ITSELF, ITS NAME IS THEREFORE spelled with the letters of Mercy, YUD HEI VAV HEI, with the vowelizing of Elohim; TO WIT, WITH THE VOWELS E, O, I. But it is not SPELLED WITH THE LETTERS OF Elohim, which represent Judgment.

160. The third NAME is El. It is greatness, NAMELY CHESD. It is called the great El. The fourth NAME is Elohim, from which Judgments awaken. It is severe Judgment, NAMELY THE SFIRAH OF GVURAH. The fifth NAME is Yud Hei Vav Hei that includes absolute Faith. It is mercy perfected, THE SFIRAH OF Tiferet. The sixth and seventh NAMES OF NETZACH AND HOD are called Tzvaot.

161. The eighth NAME is living El, as written, "For there Hashem has commanded the blessing, even life..." (Tehilim 133:3). This is the Righteous, NAMELY YESOD, from whom all life comes. It is called Yud Hei Vav Hei, as written, "Hashem (Yud Hei Vav Hei) tries the righteous" (Tehilim 11:5). It is the small Vav of the Holy Name, and therefore the fully spelled Vav OF THE HOLY NAME COMPRISES two Vavs, THE FIRST VAV BEING TIFERET AND THE SECOND VAV YESOD.

162. The ninth NAME is Adonai. It is the holy Malchut from which Judgments come into the world. It is the last crown, NAMELY THE LAST SFIRAH, of all names. The name Eheyeh is inclusive, concealed in the first SFIRAH, supernal Keter, beginning of all beginnings. Its name is concealed and is not revealed, FOR EHEYEH MEANS I WILL BE REVEALED, BUT NOW I AM NOT YET REVEALED, as has been explained. In the book of Agadah, the ten names are spelled differently, but I have not learned it that way.

157. ות"ח, י' שמהן אינון, לקבל י' אתון. ובספרא דרב המנונא סבא תמניא אינון, ותריין דרגין, לקבל תריין רקיעין. ומשתניין שמהן, עשרה, ותשעה, ותמניא, ושביעאה.

158. קדמאה י"ה, בגין די' כליל ה'. וה' נפקא מן י'. בג"כ חכמה י"ה אקרי.

159. תנינא יהוה דאקרי אלהים. בגין דהווא נהר רחמי, ובגין דדינין מתערי מניה, אתון דרחמי כתיב, ונקוד אלהים. ולא אלהים דינא.

160. תליתאה, אל. והוא גדולה, והוא אקרי האל הגדול. רביעאה, אלהים. דינין ביה אתערן, והוא דינא תקיפא. חמישאה, יהו"ה. כללא דכל שלימו דמהימנותא, ודא הוא רחמי בשלימו ודא הוא תפארת. שתיתאה ושביעאה, צבאות אקרין.

161. תמינאה, אל חי. כד"א בי שם צוה יי' את הברכה חיים וגו'. ודא צדיק, דכל חיים נפקין מתמן, ואקרי יהו"ה. כד"א יי' צדיק יבחן. ודא היא ו' זעירא דשמא קדישא. בג"כ ו' וויז תריין.

162. תשיעאה, אדנ"י. ודא מלכות קדישא, דינין נפקין מתמן לעלמא. ודא הוא כתר א בתרא, דכלהו שמהן. ושם אהו"ה, כללא וסתומא דקדמיתא. ודא הוא כתר א עלאה, רישא דכל רישין, שמייה סתים ולא אתגלויא, ואתמר. ובספרא דאגדתא, עשר שמהן כתיבן בגוונא אחרא ואנא לא תנינא הכי.

163. Rabbi Aba opened the discussion with the verse: "Awake, north wind; and come, you south; blow on my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat its choicest fruits" (Shir Hashirim 4:16). "Awake, north wind": These are burnt offerings ritually slaughtered on the north (Heb. tzafon) side of the altar, because they are DUE TO thoughts hidden (Heb. tzefunim) in the heart and in a place of Judgment, AS THE NORTH SIDE IS LEFT AND JUDGMENT. This is because thoughts come at night, a time of Judgment. The north wind blows at midnight when people wake from their sleep, and David's harp, THE SECRET OF MALCHUT PLAYING TO THE HOLY ONE, BLESSED BE HE, plays on its own. People's thoughts then awaken.

164. "And come, you south": These are peace offerings that are slaughtered on the south side of the altar - THE SIDE OF CHESED, RIGHT - because they bring peace to everyone, peace to the upper and lower beings, AS PEACE OFFERINGS (HEB. SHLAMIM) BRINGS PEACE (HEB. SHALOM) AND PERFECTION (HEB. SHLEMUT). They are the perfection of the directions of the world, overall perfection from the aspect of Faith, MALCHUT. Since peace offerings are overall peace, the owners eat of them and enjoy them, for it gives one peace and everyone is on the same level. Sin offerings and guilt offerings are eaten by the priests alone, NOT BY THE PEOPLE WHO BROUGHT THEM, since it is for the priests to atone for them and to commute their sins. Of all offerings, the peace offerings are the most beloved by the Holy One, blessed be He, because they bring peace to the upper and lower beings.

165. Best of all offerings is incense, which is completely wholesome and not burned for sin, nor for any inadvertent trespass, nor any wrongdoing, but for joy, as written, "Ointment and incense rejoice the heart" (Mishlei 27:9), as we have already explained. Incense therefore is offered only when oil is offered. Hence, it is written, "And Aaron shall burn on it sweet incense every morning: when he dresses the lamps, he shall burn incense on it" and "And when Aaron lights the lamps at evening, he shall burn incense on it" (Shemot 30:7-8). This is so that incense and oil shall be together, AS OIL ALLUDES TO CHOCHMAH AND INCENSE TO BINAH, AND CHOCHMAH AND BINAH ARE ALWAYS TOGETHER. Come and see: peace offerings bring peace to everything and thus, dissension and persecution never appear in the world, but incense binds the bond of Faith BY DRAWING MOCHIN TO MALCHUT CALLED FAITH.

166. Rabbi Elazar said, All ten names are written IN THE TORAH, and we learned THAT the first name, "I will be (Heb. eheyeh)" (Shemot 3:14), is concealed high above, as one saying: I am what I am, without it being known who he is. IT IS KETER. It is then written "that I will be (Heb. asher eheyeh)" (Ibid.), WHICH IS CHOCHMAH, MEANING I will be revealed in these OTHER crowns. At first, it is concealed, NAMELY IN KETER, and then it begins to be revealed, NAMELY IN CHOCHMAH AND BINAH, until the Holy Name is revealed IN TIFERET.

163. רבי אבא פתח, עורי צפון ובאי תימן הפיחי גני יזלו בשמיו יבא דודי לגנו ויאכל פרי מגדיו. עורי צפון, אליו עולות הנשחטות בצפון, בגין דאינון מחשבות בצפוני לבא, ובאתר דינא. בגין דמחשבה אשתכח בליליא, בזמנא דינא אשתכח. רוח צפון מנשבא בפלוגתא דליליא, כד מתערי אנשי, וכנור דדוד מנגן מאליו, ומחשבתן דבני נשא מתערי.

164. ובאי תימן, אליו שלמים הנשחטין בדרום, בגין דאינון שלמא דכלא, שלמא דעלאי ודתתאי. ואליו שלימו דסטרי עלמא. שלימו דכלא מסטרא דמהימנותא. ושלמים: בגין דאינון שלמא דכלא. בעלים אכלין מנייהו, ומתהניין מנייהו. דהא שלמא הוא ליה, ולכל עלמא, בדרגא חדא. חטאות ואשמות נאכלין לכהני, בגין דאינון זמינין לכפרא עלייהו, ולא עברא חובייהו. ומכל קרבני לא חביבין קמי קודשא בריך הוא כמו שלמים, בגין דאשתכח שלמא בעלאי ותתאי.

165. ועילא מכלהו קטרת, דאיהו שלים מכלא, ולא אתיא לא על חטא, ולא על אשם, ולא על עון, אלא על שמחה. כד"א שמן וקטרת ישמח לב, והא אוקמוה. וע"ד, קטרת לא מתקרב אלא בזמנא דשמן מתקרב, הה"ד והקטיר עליו אהרן קטרת סמים בבקר בבקר בהטיבו את הנרות יקטירנה. וכתיב, ובהעלות אהרן את הנרות בין הערבבים יקטירנה. בגין דאשתכחו שמן וקטרת כחדא. ת"ח, שלמים בכלא הוא שלמא. וקטטה וקטרוגא לא אתער בעלמא, אבל קטרת, קשיר קשירו דמהימנותא.

166. ר' אלעזר אמר, בלהו עשרה שמהן כתיבי, ואנן תנינן. קדמאה, אהיה, דא סתימא עלאה, כמאן דאמר אנא מאן דאנא, ולא אתיידע מאן הוא. לבתר אשר אהיה, אנא הזמין לאתגליא, באינון כתרין, דהא בקדמיתא סתים, ולבתר שרי לאתגליא, עד דמטי לגלויא דשמא קדישא.

167. Thus, it is first written by Moses, Eheyeh, which is concealed more than everything, NAMELY KETER, WHICH MEANS, I am what I am; then "asher Eheyeh (lit. 'that I will be')," WHICH IS CHOCHMAH, MEANING I will be revealed. Then comes the last Eheyeh, NAMELY "EHEYEH HAS SENT ME TO YOU" (IBID. 15), WHICH IS BINAH. This is when Ima becomes pregnant WITH MALE AND FEMALE, yet the name is still concealed. When is the name revealed? When it is written, "Go, and gather the elders of Yisrael together, and say to them, Hashem the Elohim of your fathers..." (Ibid. 16). This NAME is overall perfection and here lies the revelation and unity of the Holy Name, WHICH IS TIFERET.

168. Therefore, the first NAME before all is Eheyeh, KETER. The second is Yah, WHICH IS CHOCHMAH, as Chochmah, YUD, issued Hei, BINAH, which is concealed in it and never separates FROM THE YUD. THIS IS THE SECRET OF BINAH INCLUDED WITHIN CHOCHMAH, AND THEY ARE CALLED SUPERNAL ABA AND IMA. CHOCHMAH IS THEREFORE CALLED BY THE NAME YAH. We have already explained the words: "And a river went out of Eden" (Bereshheet 2:10), WHICH MEANS THAT BINAH, CALLED RIVER, COMES OUT OF EDEN, CHOCHMAH. THIS BINAH IS THE SECRET OF YISRAEL-SABA AND TEVUNAH, MEANING LOWER CHOCHMAH AND BINAH. THEY LOOK like the shape of Hei ?. THAT IS, THE RIGHT ANGLE OF THE LETTER HEI IS THE SECRET OF YUD, WHICH IS CHOCHMAH REFERRED TO AS LOWER ABA, AND IS CALLED ALSO YISRAEL-SABA. THE LETTER HEI, WHICH IS BINAH CALLED LOWER IMA AND CALLED TEVUNAH, EXTENDS FROM IT.

169. I have learned from my father that Yud is CHOCHMAH, as we said. Then came Yah, WHEN CHOCHMAH PRODUCED BINAH INSIDE IT IN THE SECRET OF VAV DALET OF THE FULLY SPELLED LETTER YUD, THE SECRET OF SUPERNAL ABA AND IMA, who never separate from each other. AFTERWARDS, Yud produced Hei in the shape of Hei, ?. THIS HEI HAS A MARK OF A YUD AT THE CORNER OF THE HEI. Thus we have Yud, WHICH IS YISRAEL-SABA, and the river that comes out from it, WHICH IS TEVUNAH, THE ACTUAL HEI THAT EXTENDS FROM THE YUD IN ITS CORNER. AND THEY ARE THE SECRET OF THE FIRST HEI IN THE NAME YUD HEI VAV HEI.

170. Drawn down FROM HEI, NAMELY YISRAEL-SABA AND TEVUNAH, are two children coming out from them. From the aspect of LOWER ABA, who is Yud AT THE CORNER OF THE HEI, a son comes out, ZEIR ANPIN, who cleaves to Yud, YISRAEL-SABA, CALLED ABA, and cleaves to the river, TEVUNAH CALLED IMA, THE ACTUAL HEI EXPANDING FROM YUD. From the side of Ima, THE ACTUAL HEI, a daughter comes out, MALCHUT, the lower river. This son, ZEIR ANPIN, that comes out and issues from them - YISRAEL-SABA AND TEVUNAH - is the Vav OF YUD HEI VAV HEI, who inherits ABA and IMA THAT ARE YISRAEL-SABA AND TEVUNAH. HE RECEIVES THEIR MOCHIN, THOUGH THEY ARE NOT HIS OWN, HE ONLY INHERITS THEM. The overall Faith, MALCHUT, is attached to Him, and the daughter is nourished from Him, from the inheritance He received FROM YISRAEL-SABA AND TEVUNAH, MEANING THAT HE ILLUMINATES UPON HER FROM THOSE MOCHIN.

167. וְכֵן כָּתוּב בְּמֹשֶׁה, אֱהִיָּה בְקִדְמִיתָא, סְתִימוּ דְכֻלָּא, אֲנָא הוּא מֵאֵן דְאַנָּא. לְבַתְרָא אֲשֶׁר אֱהִיָּה, אֲנָא זְמִין לְאַתְגְּלִיָּא. לְבַתְרָא אֱהִיָּה בְתַרְאָה, וְדָא כַּד אִימָא מִתְעַבְרָא, וְעַדִּין הוּא סְתִים. אִימְתִי אֲתַגְּלִיָּא. בְּזִמְנָא דְכְּתִיב לָךְ וְאַסְפַּת אֶת זְקֵנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם יְיָ אֱלֹהֵי אֲבוֹתֵיכֶם וְגו', דָּא שְׁלִימוּ דְכֻלָּא, וְהִכָּא הוּא גְלוּיָא וְקְשׁוּרָא דְשְׂמָא קְדִישָׁא.

168. בְּג"כ, קְדַמָּא דְכֻלָּא, אֱהִיָּה. תְּנִינָא, יְה. בְּגִין דְחֻכְמָה אֲפִיק ה', וְסְתִים בִּיָּה, וְלֹא אֲתַפְרָשָׁא לְעֵלְמִין מְנִיָּה. וְהָא אֻקְמוּהָ דְכְּתִיב, וְנָהָר יוֹצֵא מִעַרְבֵן כְּהַאי גּוּוּנָא. ה.

169. וְהִכִּי אֻלְיִפְנָא מֵאַבָּא, י' כְּמָה דְאַתְמַר. לְבַתְרָא י"ה, דְלֹא מִתְפָּרֵשׁ לְעֵלְמִין, י' אֲפִיק ה', כְּהַאי גּוּוּנָא ה' הָרִי י'. וְהִהוּא נָהָר דְנִפְיֵק מְנִיָּה. ה

170. וְאַתְמַשְׁךְ מְנִיָּה וּלְתַתָּא, תְּרִין בְּנִין דְנִפְקִין מְנִיָּהוּ. מִסְטְרָא דְאַבָּא י', נִפְיֵק בֵּן, דְהָא אֲחִיד בִּיָּה בִּי, וְאֲחִיד בְּהִהוּא נָהָר. וּמִסְטְרָא דְאִימָא נִפְקַת בַּת, דְאִיהוּ נָהָר תַּתָּא, וְהַאי בֵּן אֲתַמְשְׁךְ לְבַתְרָא וְנִפְיֵק מְנִיָּהוּ, וְהוּא ו', וְדָא יְרִית לְאַבָּא וּלְאִימָא, וְאַתְקִשֵׁר בִּיָּה מְהִימְנוּתָא דְכֻלָּא. וּמְנִיָּה אֲתַזְנַת בְּרַתָּא, מְהִהוּא יְרוּתָא דְאִיהוּ יְרִית.

171. The Holy Name should therefore be spelled first with Yud. First a tip SHOULD BE DRAWN above THE YUD, then a tip in the middle OF THE YUD, and a tip at the bottom OF THE YUD. THIS IS THE SECRET OF KETER, CHOCHMAH AND BINAH ALLUDED TO IN YUD, as we already learned. Then IT BEHOOVES US TO WRITE Yud Hei, which never separate from each other, in the shape of the letter Hei. THAT IS, FIRST A YUD SHOULD BE DRAWN AT THE UPPER RIGHT ANGLE, THEN TWO LINES SHOULD BE DRAWN FROM IT, ONE UP AS A ROOF AND ONE BELOW AS THE RIGHT LEG WITH A SMALL LINE AS THE LEFT LEG. Thus, both will be completely perfect, a father and a mother INCLUDED WITHIN THE YUD, THE SUPERNAL ABA AND IMA. THEN YUD ISSUES ITS FULL SPELLING VAV DALET AND THE LETTER HEI IS FORMED FROM THEM IN THE FORM OF HEI, WHICH ARE a son and a daughter OF YUD. FOR VAV DALET OF THE FULLY SPELLED YUD ARE THE SECRET OF ZEIR ANPIN AND MALCHUT INCLUDED WITHIN CHOCHMAH AND ARE CALLED A SON AND A DAUGHTER. In the same manner Yud Hei SHOULD BE WRITTEN. Behold Faith perfected, WHICH IS BINAH.

172. Afterwards Faith has spread, WHICH IS BINAH, and two children come out from it, from the whole and go their DIFFERENT ways. The son, ZEIR ANPIN, issues from them both, FROM YISRAEL-SABA AND TEVUNAH. He is Vav of the Holy Name YUD HEI VAV HEI. The daughter, MALCHUT, issues from the side of Ima, TEVUNAH. She is the last Hei of the Holy Name YUD HEI VAV HEI. She is completed only with Vav, AS MALCHUT REACHES PERFECTION ONLY THROUGH ZEIR ANPIN, for she is sustained, NAMELY, RECEIVES HER FLOW OF PLENTY, from Him. Therefore, THE FORM OF HEI should be drawn first as Vav ?, then Hei-like this ?- WHICH IS ZEIR ANPIN AND MALCHUT INCLUDED WITHIN MALCHUT. Behold Vav, together with the expansion coming from it THAT COMPLETES THE SHAPE OF HEI, RESEMBLE the river TEVUNAH that comes out of Yud THAT IS YISRAEL- SABA, AS WAS EXPLAINED IN THE FORM OF THE FIRST HEI OF YUD HEI VAV HEI IN THE EARLIER PARAGRAPH. As THE HEI, WHICH IS BINAH, is nourished from YUD, THE SAME HOLDS FOR THE LAST HEI - ONE SHOULD FIRST DRAW VAV AND THEN DRAW FROM IT THE SHAPE OF HEI, BECAUSE THIS HEI IS NOURISHED FROM THE VAV. This Vav, FORMING THE FIRST OUTLINE OF THE HEI, is the son that comes out FROM VAV OF YUD HEI VAV HEI downward INTO THE LAST HEI; TO WIT, IT IS ZEIR ANPIN WITHIN MALCHUT.

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

171. ועל דא בעי למכתב שמה קדישא, י בקדמיתא, קוצא חד לעילא, וקוצא חד באמצעיתא, וקוצא חד לתתא, והא אתמר. לבתר י, דלא מתפרשן דא מן דא לעלמין, בגוונא דא ה. בגין דישתכחו תרווייהו בשלימו דכלא, אב ואם בן ובת. בגוונא דא י"ה. הרי לך כל שלימו דמהימנותא.

172. לבתר אתפשט מהימנותא, ונפקין תרין בנין מכללא חד, בארחייהו. בן נפיק מתרווייהו, והוא ו' דשמה קדישא. בת נפקת מסטרא דאימא, והיא ה' בתראה דשמה קדישא. ולא אשתלימת אלא עם ו', בגין דמניה אתזנת, ועל דא בעי למכתב ו', ולבתר ה', בגוונא דא ה, הרי ו' והוא אתפשטותא דנפיק מניה, בגוונא דהוא נהר דנפיק מן י', בגין דמניה אתזנת. ו' הרי בן דנפיק מניה לתתא.

ו
ה

173. והא מלין אלין אוקים לון אבא, והא אתמרו. ואנא כד מטינא למלין אלין, אימא לון, בגין דפקדונא דאבא הכי. והכי בעי ב"נ לאזדהרא בשמה קדישא, דיכתוב שמה קדישא בגוונא דא, ודא איהו בדקא חזי. ואי לאו, לא אקרי שמה קדישא ואקרי פגים. ומאן דפגים שמה קדישא, טב ליה דלא אתברי.

174. AFTER EXPLAINING THE FIRST TWO NAMES, EHEYEH AND YAH, KETER AND CHOCHMAH, HE EXPLAINS the third NAME, which is Yud Hei Vav Hei called Elohim, NAMELY BINAH. As we learned, BINAH IS ACTUALLY of Mercy, but Judgment comes out from it. IT IS THEREFORE SPELLED YUD HEI VAV HEI, MERCY, BUT PRONOUNCED ELOHIM, JUDGMENT, AS IT IS VOWELED WITH THE VOWELS OF ELOHIM. This is the river that comes out from Eden, WHICH IS BINAH. The fourth NAME is great El. We have already learned that it is greatness, NAMELY THE SFIRAH OF CHESED. The fifth NAME is Elohim, which is always Gvurah. The sixth NAME is Yud Hei Vav Hei, Mercy, overall perfection, the essence of everything, the bond of Faith, which holds on to all ends, AS IT INCLUDES ALL OF THE SIX EXTREMITIES - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. It is the glory (Tiferet) of Yisrael.

175. The seventh and eighth NAMES are called together Tzva'ot. THESE ARE NETZACH AND HOD. Thus, the name Yud Hei Vav Hei, TIFERET, is close to everything and attached to all ends, for sometimes IT IS WRITTEN, "Hashem (Yud Hei Vav Hei) Elohim," AN INDICATION that Tiferet has an affinity to Gvurah. Other times, IT IS WRITTEN, "Hashem Tzva'ot," AN INDICATION that Tiferet has an affinity to Netzach and Hod called Tzva'ot. We learned that it can be concluded from the words of the true prophets that when they had proclaimed, "Thus says Hashem Elohim" and "Thus says Hashem Tzva'ot," they knew the place from where the words OF PROPHECY had come.

176. The ninth NAME is Shadai, NAMELY YESOD, which said to the world 'enough (Heb. dai)'. Enough MEANS it is satisfied IN ALL ITS NEEDS. Satisfaction comes to the world only from the righteous, the foundation of the world, who said to the world 'enough'; NAMELY, ALL ITS NEEDS ARE SATISFIED. The tenth NAME is Adonai, MALCHUT, because the Judgment of Malchut is true Judgment (Heb. din) indeed AND ADONAI IS SPELLED WITH THE LETTERS OF DIN. It is used for waging the wars of the King, NAMELY ZEIR ANPIN, in the world. It is CALLED lower Gvurah and is CALLED righteousness.

177. These are the ten names of the Holy One, blessed be He with which He is called. They are attached to each other in a complete union. These TEN NAMES are the holy Sfirot of the King, KETER, CHOCHMAH, BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, through which He is made known. They are His name and He is they. When they are all connected as one by the scent of incense, then it is considered there as incense, WHICH MEANS BOND IN ARAMAIC, the bond that THE GRADES have together. Happy is the portion of the righteous, who know the ways of the Torah and know how to acknowledge the glory of their Master. Of them, it is written, "And they shall come, and see My glory" (Yeshayah 66:18).

174. תְּלִיתָאָה, יְהו"ה דְּאֶקְרִי אֱלֹהִים כְּמָה דְּאֶתְמַר, רַחֲמֵי, וְנִמְיָק מִנִּיה דִּינָא. וְדָא הוּא הוּא נְהַר, דְּנִגְיָד וְנִמְיָק מִעֵדָן. רַבִּיעָאָה, אֵל גְּדוּל. וְהָא אֶתְמַר, וְדָא גְדוּלָה. חֲמִשָּׁאָה, אֱלֹהִים. וּבְכַל אֶתְר הוּא גְבוּרָה. שְׁתִּיתָאָה, יְהו"ה, רַחֲמֵי, שְׁלִימוּ דְכֻלָּא. עֶקְרָא דְכֻלָּא. קִשְׂרָא דִּי מְהִימְנוּתָא. אַחִיד לְכָל סְטְרִין. וְדָא תַּפְאֶרֶת יִשְׂרָאֵל.

175. שְׁבִיעָאָה וְתַמִּינָאָה צְבָאוֹת. וְעַל דָּא, יְהו"ה קָרִיב בְּכֻלָּא. אַחִיד בְּכָל סְטְרִין, לְזַמְנִין י"י אֱלֹהִים, דְּהָא קָרִיבִין אֵינּוֹן תַּפְאֶרֶת לְגַבֵּי גְבוּרָה. לְזַמְנִין י"י צְבָאוֹת, דְּהָא קָרִיבִין אֵינּוֹן תַּפְאֶרֶת לְגַבֵּי נֶצַח וְהוּד, דְּאֶקְרוּן צְבָאוֹת. וְהָא אֶתְמַר דְּאֶשְׁתַּמוּדְעֵן מְלִי נְבִיאֵי מְהִימְנֵי מְפּוּמִיָּהּ. כַּד אֲמַרִי, כֹּה אָמַר י"י אֱלֹהִים. וְכַד אֲמַרִי, כֹּה אָמַר י"י צְבָאוֹת. וְהוּוּ יַדְעִין מֵאַן אֶתְר אֶתִּינּוּן מְלִין.

176. תְּשִׁיעָאָה שְׂדֵי. דְּאֲמַר לְעֵלְמָא דִּי, דְּהָא דִּי סְפוּקָא הוּא. וְסְפוּקָא לָא אֶתִּי לְעֵלְמָא, אֶלָּא מִן צְדִיק, דְּאִיהוּ יְסוּד עוֹלָם, דְּאֲמַר לְעוֹלָם דִּי. עֲשִׂירָאָה, אֲדֹנָי. דְּהָא דִּינָא דְּמַלְכוּתָא דִּינָא וְדָאֵי. וְהָאֵי לְאַגְחָא קָרִיבִין דְּמַלְכָא בְּעֵלְמָא. וְדָא גְבוּרָה תַּפְאֶה, וְדָא אִיהוּ צְדִיק.

177. וְאֵלִין אֵינּוֹן עֲשֶׂרָה שְׁמֵהֶן דְּקוּדְשָׁא בְּרִין הוּא אֶקְרִי בְּהוּ, מִתְקַשְׂרֵן דָּא בְּדָא, בְּיַחוּדָא שְׁלִים. וְאֵלִין אֵינּוֹן כְּתָרִין קְדִישִׁין דְּמַלְכָּא, דְּהוּא אֶשְׁתַּמוּדְעֵ בְּהוּ, וְאֵינּוֹן שְׁמִיָּה, וְהוּא אֵינּוֹן. וְכַד מִתְקַשְׂרֵן כְּלָהוּ בְּחָדָא, עַל רִיחָא דְּקִטְרֵת, כְּדִין אֶקְרִי קִטְרֵת, קִשְׂרָא דְּמִתְקַשְׂרִין בְּחָדָא. זְכָאָה חוּלְקִיהוּן דְּצְדִיקִינָא, דִּינְדְעִין אֲוִרְחִין דְּאוֹרִינָתָא, וְיַדְעִין לְאֶשְׁתַּמוּדְעָא בִּיקְרָא דְּמֵאֲרִיָּהוּן, עֲלִיָּהוּ כְּתִיב וּבָאוּ וְרָאוּ אֶת כְּבוֹדִי.

25. "Ten shekels apiece"

Rabbi Shimon speaks about the ten works of Creation and the ten sayings (or commandments) in the Torah. When Yisrael are occupied with the Torah, the world prevails. Rabbi Shimon places the ten statements of Creation in Beresheet side by side with the ten commandments and points out their correlation. He says that as in the title verse, these two tens were weighed in the same scales, and due to this the world endures.

178. "And if his offering be a sacrifice of peace offering" (Vayikra 3:1). Rabbi Shimon said, it is written, "Weighing ten shekels apiece (Heb. kaf), after the shekel of the sanctuary" (Bemidbar 7:86). HE ASKS, Wherefore does it say literally "ten, ten" TWICE? HE ANSWERS, Ten are in the works of Creation and ten in the giving of the Torah, FOR THERE ARE ten sayings in the works of Creation; NAMELY, TEN TIMES "AND ELOHIM SAID." THE VERSE: "IN THE BEGINNING" IS ALSO CONSIDERED A SAYING and there are ten sayings, NAMELY THE TEN COMMANDMENTS, in the giving of the Torah. HE ASKS, What does that teach us? HE ANSWERS, The world was created solely for the Torah and, as long as Yisrael are occupied with the Torah, the world prevails. When Yisrael are idle from the Torah, it is written, "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). THIS MEANS THAT IF IT WERE NOT FOR THE TORAH, ABOUT WHICH IT SAYS "BUT YOU SHOULD MEDITATE THEREIN DAY AND NIGHT" (YEHOShUA 1:8), "IT WERE AS IF I HAD NOT APPOINTED THE ORDINANCES OF HEAVEN AND EARTH." THE LESSON IN THE VERSE IS THAT CAF (=20) IS MALCHUT, WHICH COMPRISES TWICE TEN OF THE CREATION AND OF THE GIVING OF THE TORAH THAT ARE INTERDEPENDENT.

179. Come and see, there are ten sayings in the works of Creation, as we learned that the world was created by ten sayings. The ten sayings of the giving of the Torah are the ten commandments. The ONES CORRESPOND TO THE OTHER, FOR WERE IT NOT FOR THOSE OF THE GIVING OF THE TORAH, THOSE OF THE WORKS OF CREATION WOULD NOT HAVE PREVAILED. It is written, "I am Hashem your Elohim" (Shemot 20:2) IN THE GIVING OF THE TORAH, and it is written in the works of Creation: "Let there be light: and there was light" (Bereshheet 1:3). For the Faith of the Holy One, blessed be He, MALCHUT, WHICH IS THE SECRET OF "I AM" is called light, as written, "Hashem is my light and my salvation; whom shall I fear?" (Tehilim 27:1). THUS, THEY ARE ONE.

180. It is written, "You shall have no other Elohim beside Me" (Shemot 20:3), WHICH RESEMBLES the words: "Let there be a firmament in the midst of the waters" (Bereshheet 1:6). "Let there be a firmament" MEANS let Yisrael, who are the portion of the Holy One, blessed be He, be gathered to the place called heaven, WHICH IS ZEIR ANPIN. This is the meaning of what Rabbi Yesa Saba once asked of Rabbi Ilai: The Holy One, blessed be He, placed all the other nations under the charge of appointed ministers, but where did He put the children of Yisrael? He sent him this: "And Elohim set them in the firmament of heaven" (Ibid. 17). A goodly answer did he send to him, THAT YISRAEL ARE UNITED IN HEAVEN, WHICH IS ZEIR ANPIN.

181. "In the midst of the waters" (Bereshheet 1:6), NAMELY in the midst of the words of the Torah, FOR THE TORAH IS CALLED WATER. "And let it divide water from water" (Ibid). TO WIT, the Holy One, blessed be He, who is called a well of living water, from idolatry, which is called "broken cisterns, that can hold no water" (Yirmeyah 2:13). This is bitter water, muddy water, gathered water foul and filthy. Holy Yisrael therefore divide water from water, the HOLY ONE, BLESSED BE HE, FROM IDOLATRY. THUS, THIS VERSE RESEMBLES THE WORDS "YOU SHALL HAVE NO OTHER ELOHIM BESIDE ME."

178. וְאִם זֶבַח שְׁלָמִים קָרְבָּנוּ. ר"ש אומר, כְּתִיב עֲשֶׂה עֲשֶׂה הַבֶּהָ בְּשֶׁקֶל הַקֹּדֶשׁ. עֲשֶׂה עֲשֶׂה לְמֵאֵי קָא אֲתִיָּא. אֵלָּא, עֲשֶׂה לְמַעֲשֵׂה בְּרֵאשִׁית. וְעֲשֶׂה לְמֵתָן תּוֹרָה. עֲשֶׂה מֵאֲמֹרֹת בְּמַעֲשֵׂה בְּרֵאשִׁית, וְעֲשֶׂה מֵאֲמֹרֹת בְּמֵתָן תּוֹרָה. בְּמֵאֵי קָא מֵיָרִי. בְּגִזָּן דְּעֵלְמָא לָא אֲתַבְרִי אֵלָּא בְּגִזָּן אֲוֵרִיתָא, וְכֹל זְמַנָּא דִּישְׂרָאֵל מִתְעַסְקִי בְּאֲוֵרִיתָא, עֵלְמָא מִתְקִימָא. וְכֹל זְמַנָּא דִּישְׂרָאֵל מִתְבַּטְּלִי מֵאֲוֵרִיתָא, מַה כְּתִיב, אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה חֲקוֹת שָׁמַיִם וְאֶרֶץ לֹא שְׁמַתִּי.

179. תָּא חֲזִי, עֲשֶׂה מֵאֲמֹרֹת לְמַעֲשֵׂה בְּרֵאשִׁית, כְּדִתְנִן בְּעֲשֶׂה מֵאֲמֹרֹת נִבְרָא הָעוֹלָם. עֲשֶׂה מֵאֲמֹרֹת לְמֵתָן תּוֹרָה, אֵלּוּ עֲשֶׂה הַדְּבָרוֹת. כְּתִיב אֲנֹכִי יי' אֱלֹהֶיךָ. וְכְתִיב בְּמַעֲשֵׂה בְּרֵאשִׁית יְהִי אֹר וְיְהִי אֹר. דָּא מְהֵימְנוּתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֹר אֲקָרִי, דְּכְתִיב יי' אֹרִי וְיִשְׁעֵי מִמִּי אִירָא וְגו'.

180. כְּתִיב לֹא יְהִי לְךָ אֱלֹהִים אֲחֵרִים עַל פְּנֵי. וְכְתִיב בְּמַעֲשֵׂה בְּרֵאשִׁית, יְהִי רְקִיעַ בְּתוֹךְ הַמַּיִם וְגו'. יְהִי רְקִיעַ, אֵלִינן יִשְׂרָאֵל, דְּאִינְוֹן חוֹלְקָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאֲחֻדִּין בְּהוּא אֲתְרָא דְּאֲקָרִי שְׁמַיִם. וְהֵינְו רְזָא, דְּזִמְנָא חָדָא שְׁאֵל רַבִּי יִיסָא סְבָא לְרַבִּי אֲלַעָא, אָמַר, הָא שְׁאָר עַמּוּיִן יְהִי לֹוֹן קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרַבִּין מְמַנֵּן שְׁלִיטִין, יִשְׂרָאֵל בְּאֵן אֲתֵר יְהִי לֹוֹן. שְׁלַח לִיָּה, וְיִתֵּן אֲתֵם אֱלֹהִים בְּרְקִיעַ הַשְּׁמַיִם, וְשְׁפִיר שְׁלַח לִיָּה.

181. בְּתוֹךְ הַמַּיִם, בֵּין מְלֻלֵי אֲוֵרִיתָא. וְיְהִי מִבְּדִיל בֵּין מַיִם לְמַיִם, בֵּין קוּדְשָׁא בְּרִיךְ הוּא, דְּאֲקָרִי בְּאֵר מַיִם חַיִּים. וּבֵין ע"ז, דְּאֲקָרִי בּוֹרוֹת נִשְׁבָּרִים וְגו'. דְּאִינְוֹן מַיִם הַמְרִים, מַיִם עֲבוּרִין, מְכֻנְסִים, סְרוּחִים וּמְטוּנָפִים. וְע"ד יִשְׂרָאֵל קְדִישִׁין מְבַדִּילִין בֵּין מַיִם לְמַיִם.

182. It is written, "You shall not take the name of Hashem your Elohim in vain" (Shemot 20:7) and it is written in the works of Creation: "Let the waters under the heaven be gathered together to one place" (Beresheet 1:9). Come and see: Whoever swears falsely by the Holy Name, it is as if he separates Ima, MALCHUT, from her place above. Thus, the holy Sfirot do not settle in their place as it says, "And a complainer separates close friends (also: 'chief')" (Mishlei 16:28). The chief is none other than the Holy One, blessed be He. It is written, "Let the waters under the heaven be gathered together to one place" (Beresheet 1:9), WHICH MEANS not to cause separation BETWEEN THE GRADES CALLED WATER by swearing falsely, but "to one place" as worthy of the place of truth. They must not EXPAND AND flow to another place, which is false. What is a lie? It is when the water flows to another place, THE OTHER SIDE, which is not His, OF THE HOLY ONE, BLESSED BE HE. THE VERSES THEREFORE RESEMBLE EACH OTHER.

183. It is written, "Remember the Shabbat day, to keep it holy" (Shemot 20:8) and in the works of Creation: "Let the earth bring forth grass, herb yielding seed" (Beresheet 1:11). When was the holy earth, MALCHUT, glorified and adorned with its crowns? From this you may infer it is on Shabbat, for then the Bride, MALCHUT, was joined with the King, ZEIR ANPIN, in producing herbs and blessings to the world. THE VERSES THEREFORE RESEMBLE EACH OTHER.

184. It is written, "Honor your father and your mother" (Shemot 20:12) and in the works of Creation: "Let there be lights in the firmament of heaven" (Beresheet 1:14). What does this teach us? That the lights are your father and mother; your father is the sun, ZEIR ANPIN, and your mother is the moon, MALCHUT. The sun is none other than the Holy One, blessed be He, as written, "For Hashem Elohim is a sun and shield" (Tehilim 84:12) and the moon is none other than the Congregation of Yisrael, MALCHUT, as written, "Nor shall your moon withdraw itself" (Yeshayah 60:20). Therefore, THE TWO VERSES are one.

185. It is written, "You shall not murder" (Shemot 20:13) and it is written in the works of Creation: "Let the waters swarm abundantly with living creatures (lit. 'a living Nefesh')" (Beresheet 1:20). THIS TEACHES US THAT you must not murder man that is called A LIVING SOUL, for it is written, "And the man became a living soul" (Beresheet 2:7). You shall not be like the fishes, of which the bigger swallow the smaller. THE VERSES THEREFORE RESEMBLE EACH OTHER.

186. It is written, "You shall not commit adultery" (Shemot 20:13) and written in the works of Creation: "Let the earth bring forth living creatures after their kind" (Beresheet 1:24). From this, we learned that a man should not be false by being with another woman who is not his spouse. It is therefore written, "Let the earth bring forth living creatures after their kind." A woman should bear children only to her own kind. What is her own kind? Her husband.

182. כְּתִיב לֹא תִשָּׂא אֶת שֵׁם יְיָ אֱלֹהֶיךָ לְשׂוֹא, וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד. תָּא חֲזִי, כָּל מֵאן דְּאוּמֵי בְּשִׂמְא קְדִישָׁא לְשִׁקְרָא, בְּאִילוּ פְרִישׁ אִימָא מֵאֲתַרְהָ לְעִילָא. וְכִתְרִין קְדִישִׁין לֹא מִתְיַשְׁבִּי בְּדוּכְתִינְהוּ, כְּמָה דְּאֵת אִמְר, וְנִרְגָן מִפְרִיד אֲלוֹף. וְאִין אֲלוֹף אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא. וְכִתִּיב יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל מְקוֹם אֶחָד, לֹא תִשׁוּי פְרוּדָא, בְּגִין אוּמָא דְשִׁקְרָא. אֶל מְקוֹם אֶחָד, בְּדָקָא חֲזִי בְּאֲתַר דְקִשׁוּט, וְלֹא בְּאֲתַר אַחְרָא לְשִׁקְרָא. וּמֵאֵי שִׁקְרָא הוּא דְּאֲזִלִּין מֵאֵי לְאֲתַר אַחְרָא, דְּלֹא אִיהוּ דִּילִיָּהּ.

183. כְּתִיב זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ, וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, תִּדְשָׂא הָאָרֶץ דְּשָׂא עֵשֶׂב. אִימְתִּי אֲתַרְבִּיאַת אַרְעָא קְדִישָׁא וְאֲתַעֲטַרְתָּ בְּעֵטְרָהָ, הוּי אוּמֵר בְּיוֹם הַשַּׁבָּת, דְּהָא כְּדִין אֲתַחֲבַרְתָּ כְּלָה בְּמִלְכָא, לְאַפְקָא דְשִׁאִין וּבְרַכָּאן לְעֵלְמָא.

184. כְּתִיב כְּבֹד אֶת אָבִיךָ וְאֶת אִמְךָ. וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, יְהִי מְאֹרֹת בְּרִקִיעַ הַשָּׁמַיִם. מֵאֵי קָא מִיּוּרֵי. אֶלָּא אֵלִין מְאֹרֹת, דָּא הוּא אָבִיךָ וְאִמְךָ. אָבִיךָ, דָּא שְׂמֵשָׁא. אִמְךָ, דָּא סִיְהֵרָא. וְאִין שְׂמֵשָׁא אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּכִתִּיב כִּי שְׂמֵשׁ וּמִגֵּן יְיָ אֱלֹהִים. וְלִית סִיְהֵרָא אֶלָּא כְּנִסַּת יִשְׂרָאֵל, דְּכִתִּיב וַיִּרְחַךְ לֹא יֹאסֶף, וְעַל דָּא כְּלָא חָד.

185. כְּתִיב לֹא תִרְצַח, וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, יִשְׂרְצוּ הַמַּיִם שְׂרָץ נֶפֶשׁ חַיָּה, וְאַנְתָּ לֹא תִקְטוֹל בֵּר נֶשׁ, דְּאִקְרִי חַיָּה, דְּכִתִּיב וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה. וְלֹא תִהוּוּ כְּדָגִים הַלְלוּ, דְּרַבְרְבֵי בְלַעֲוֵי לְזוּטְרֵי.

186. כְּתִיב לֹא תִנְאַף, וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ. מִכָּאן אוּלִיפְנָא, דְּלֹא יִשְׁקֵר בֵּר נֶשׁ בְּאַנְתּוֹ אַחְרָא דְּלֹא אִיהוּ בֵּת זִוְגִיָּה. וְעַד כְּתִיב, תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ, דְּלֹא תוֹלִיד אֲתַתָּא אֶלָּא מִמִּינָהּ, וּמֵאֵן אִיהוּ מִינָהּ, דָּא בֵּן זִוְגָה.

187. It is written, "You shall not steal" (Shemot 20:13) and written in the works of Creation: "And Elohim said, Behold, I have given you every herb yielding seeds" (Bereshheet 1:29). NAMELY, whatever I have given you and entrusted to you shall be yours, and you shall not steal anything from another.

188. It is written, "You shall not bear false witness against your neighbor" (Shemot 20:13) and in the works of Creation: "And Elohim said, Let Us make man in Our image" (Bereshheet 1:26), WHICH MEANS THAT you shall not bear false witness against whoever is in the King's image. Whoever bears false witness against his neighbor, it is as if he bore false witness against that which is high.

189. It is written, "You shall not covet your neighbor's wife" (Shemot 20:14) and written in the works of Creation: "It is not good that the man should be alone" (Bereshheet 2:18). Here is a spouse before you, FOR EVE, HIS WIFE WAS GIVEN HIM. Therefore, "you shall not covet your neighbor's wife."

190. This is WHAT WE SAID ABOUT the ten sayings of the works of Creation and the ten sayings of the giving of the Torah. Hence, it says, "weighing ten shekels apiece, after the shekel of the sanctuary" (Bemidbar 7:86) AS THESE TWO TENS were weighed together in the same scales (Heb. mishkal). Due to this the world endures and peace abides in it. Therefore, "And if his offering be a sacrifice of peace offering" (Vayikra 3:1) is meant to preserve the world in peace. Furthermore, it atones for positive precepts and negative precepts in order to bring peace to all.

26. Peace offerings

Rabbi Shimon tells us that truth and peace are connected together, and that peace offerings represent perfection and overall peace since they are attached to both the positive and negative precepts. He and the other rabbis talk in depth about the offering of thanksgiving.

191. It is written, "Dominion and fear are with Him, He makes peace in His high places" (Iyov 25:2). This verse was explained by the friends. Furthermore, "dominion" is Abraham, of whom it is written, "Hear us, my master: you are a mighty prince among us" (Bereshheet 23:6) and, "And I will bless you, and make your name great" (Bereshheet 12:2). "fear" is Isaac, as written, "And the Fear of Isaac, had been with me" (Bereshheet 31:42); "He makes peace in His high places" is Jacob, as written, "You will show truth to Jacob" (Michah 7:20), and "love the truth and peace" (Zecharyah 8:19). For truth and peace, WHICH ARE THE SECRET OF TIFERET AND YESOD are connected to each other. Therefore Jacob is overall perfection.

187. כְּתִיב לֹא תִגְנוֹב, וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת כָּל עֵשֶׂב זֹרֵעַ זֹרַע, מֵאֵי הַיְהוּבוֹת לָכֹו וְאִמְקִידַת לָכֹו יִהְיֶה לָכֹו, וְלֹא תִגְנוּבוּ מֵה דֵהוּא מֵאַחֲרָא.

188. כְּתִיב לֹא תַעֲנֶה בְרֵעֶךָ עַד שָׁקֵר, וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, וַיֹּאמֶר אֱלֹהִים נַעֲשֵׂה אָדָם בְּצַלְמִנוּ. מֵאֵן דֵהוּא בְדִיוקְנָא דְמַלְכָא, לֹא תַסְהִיד בֵּיה שָׁקֵר. וּמֵאֵן דֵאֲסִהִיר שָׁקֵר בְּחֻבְרִיה, כְּאִילוּ אֲסִהִיר לְעִילָא.

189. כְּתִיב לֹא תַחַמּוֹד אִשֶׁת רֵעֶךָ, וְכִתִּיב בְּמַעֲשֵׂה בְּרֵאשִׁית, לֹא טוֹב הֵיזֶת הָאָדָם לְבַדּוֹ וּגו'. הָא בַת זֹוגָךְ לְקַבְלָךְ, וְע"ד לֹא תַחַמּוֹד אִשֶׁת רֵעֶךָ.

190. וְהֵינּוּ עֲשָׂרָה מֵאֲמֵרוֹת לְמַעֲשֵׂה בְּרֵאשִׁית, וְעֲשָׂרָה מֵאֲמֵרוֹת לְמַתָּן תּוֹרָה. וְהֵינּוּ דְכִתִּיב, עֲשָׂרָה עֲשָׂרָה הִפֵּךְ בְּשִׁקְל הַקֹּדֶשׁ. אֲתַקְלוּ בְּחֻדָא בְּשִׁקּוּלָא חֻדָא. וּבְגִין כִּךְ קָאִים עֲלֵמָא, וְאֲשַׁתְּכַח בֵּיה שְׁלָמָא. וְעַל דָּא, וְאִם זָבַח שְׁלָמִים קִרְבָּנוּ, לְקִיּוּמָא עֲלֵמָא בְּשְׁלָמָא. וְלֹא עוֹד, אֲלֵא דְמַכְפֵּר עַל מִצְוֹת עֲשֵׂה, וְעַל מִצְוֹת ל"ת, בְּגִין לְאֲטֵלָא שְׁלוֹם עַל כֻּלָּא.

191. כְּתִיב הַמֶּשֶׁל וּפְחַד עִמּוֹ עוֹשֵׂה שְׁלוֹם בְּמֵרוֹמָיו, הָאֵי קִרָא אֹוקְמוֹהַ חֻבְרִיָא. אֲבַל הַמֶּשֶׁל, דָּא אֲבֵרָהֶם, דְכִתִּיב בֵּיה נְשִׂיא אֱלֹהִים אֶתָה בְּתוֹכְנוּ, וְכִתִּיב וְאֲבֵרְכֶךָ וְאִגְדְּלָהּ שְׁמֶךָ. וּפְחַד, דָּא יִצְחָק. דְכִתִּיב, וּפְחַד יִצְחָק הָיָה לִי. עוֹשֵׂה שְׁלוֹם בְּמֵרוֹמָיו, דָּא יַעֲקֹב. דְכִתִּיב, תִּתֵּן אֱמֶת לְיַעֲקֹב, וְכִתִּיב וְהָאֲמַת וְהַשְׁלוֹם אֶהְבּוּ. דֵאֱמֶת וְשְׁלוֹם קְשִׁיר דָּא בְרָא. וְע"ד הוּא שְׁלִימוּתָא דְכֻלָּא.

192. Peace offerings (Heb shlamim) represent perfection (Heb. shlemut) and overall peace. He who brings peace offerings increases peace in the world, SINCE PEACE OFFERINGS ARE THE ASPECT OF THE CENTRAL COLUMN LIKE JACOB. Jacob makes peace as we said, being attached to this one and that one; NAMELY, THE RIGHT COLUMN AND LEFT COLUMN ARE JOINED IN HIM, THE SECRET OF ABRAHAM AND ISAAC. Peace offerings are attached to the positive precepts, THE SECRET OF THE RIGHT COLUMN, and the negative precepts, THE SECRET OF THE LEFT COLUMN, NAMELY to this side and that side LIKE JACOB, BEING ALSO THE CENTRAL COLUMN. They are therefore called peace offerings. The secret of the words: "And Jacob was a plain man" (Beresheet 25:27), WHICH MEANS a perfect man, AS EVERY PERFECTION ABIDES IN THE CENTRAL COLUMN, is that he is whole above IN ZEIR ANPIN and whole below IN MALCHUT.

193. Rabbi Acha said, It is written, "If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil..." (Vayikra 7:12). HE ASKS, What does this teach us, WHY IS THERE NEED TO SACRIFICE UNLEAVENED CAKES WITH IT? HE ANSWERS, This is like the verse: "That he shall confess that he has sinned in that thing (lit. 'on her')" (Vayikra 5:5), where "on her" is precise, FOR THE SIN HE COMMITTED AGAINST AND THE BLEMISH TO MALCHUT. HERE TOO, THE THANKSGIVING OFFERING IS BROUGHT BECAUSE OF THE BLEMISH HE CAUSED IN MALCHUT. FOR THE THANKSGIVING OFFERING IS BROUGHT FOR DELIVERY FROM SUFFERING - THERE ARE FOUR THAT ARE REQUIRED TO GIVE THANKS - AND NO SUFFERING COMES WHERE THERE IS NO SIN. SO IT MUST FOLLOW THAT EACH THANKSGIVING OFFERING IS FOR SOME INIQUITY, BUT THIS INIQUITY INFRINGES ONLY ON MALCHUT, LIKE THE GUILT OFFERING WHERE IT ALSO SAYS "ON HER." Therefore, one should bring unleavened cakes. We explained WHAT ARE the unleavened cakes and wherefore they are brought, THAT THE UNLEAVENED CAKES ARE THE ASPECT OF MALCHUT AND THEY ARE BROUGHT BECAUSE MALCHUT WAS BLEMISHED. The words Matzot -chalot (unleavened cakes) have a defective spelling WITHOUT VAV, because a sin was committed against MALCHUT AND THEREFORE VAV, TIFERET, DOES NOT SHINE WITHIN HER.

194. Rabbi Chiya taught that it is written, "These to be added to his peace offerings of thanksgiving" (Vayikra 7:13). This is overall perfection. "peace offerings" indicates the dual. We know WHAT thanksgiving IS. Rabbi Yehuda said to him: We know thanksgiving TO BE MALCHUT, but as for peace offerings, wherefore are there two, AS YOU SAID? He said to him: They are the two Vav's, TIFERET AND YESOD, namely his peace offerings, an indication of overall peace.

195. Rabbi Yitzchak said "his peace offering of thanksgiving" MEANS He decrees there to be peace in everything and awakens Mercy throughout the worlds. "His peace offering of thanksgiving": Rabbi Yosi said that what Rabbi Chiya said is well, for the Congregation of Yisrael, MALCHUT, is blessed by these two, TIFERET AND YESOD, which constitute overall peace. Rabbi Yosi says, It is known that leavened bread IS AN INDICATION OF THE HOLD OF THE EXTERNAL FORCES. We learned that in relation to the sin OF ALLOWING THE EXTERNAL FORCES A FOOTHOLD, so should one sacrifice in exactly the same manner. THEREFORE, LEAVENED BREAD IS BROUGHT.

192. וְשִׁלְמִים שְׁלִימוֹתָא הוּא, וְשִׁלְמָא דְכֻלָּא. וּמֵאֵן דְּאֶקְרִיב שְׁלָמִים אֲסָגִי שְׁלָמָא בְּעֵלְמָא. יַעֲקֹב אִיהוּ עֶבֶד שְׁלוֹם, כְּמָה דְּאֶמְרֵן. בְּגִין דְּאֶחִיד לְהָאִי וּלְהָאִי. וְשִׁלְמִים אֶחִידֵן בְּמִצְוֹת עֲשֵׂה, וּבְמִצְוֹת לֹא תַעֲשֵׂה, בְּהָאִי סִטְרָא, וּבְהָאִי סִטְרָא. וְעַל דָּא אֶקְרִי שְׁלָמִים. וְרָזָא דְּמֵלָה, דְּכֻתִּיב, וַיַּעֲקֹב אִישׁ תָּם: גִּבְרַ שְׁלִים. שְׁלִים לְעוֹלָא, וְשְׁלִים לְתַתָּא. דְּבַר אַחַר הַמֶּשֶׁל דָּא מִיכָאֵל. וּפְחַד דָּא גְבֻרִיאֵל. דָּא יְסוּדָא דִּילִיָּה מְמִיָּא וְדָא יְסוּדָא דִּילִיָּה מֵאֲשָׁא וְקוּדְשָׁא בְּרִיךְ הוּא עֶבֶד שְׁלָמָא בִּינְיֵיהוּ דְּכֻתִּיב עוֹשֵׂה שְׁלוֹם בְּמִרוֹמָיו.

193. רַבִּי אַחָא אָמַר, כְּתִיב אִם עַל תּוֹדָה יִקְרִיבֶנּוּ וְהִקְרִיב עַל זֶבַח הַתּוֹדָה וְגו'. מֵאִי קָא מִיּוּרֵי. כְּמָה דְּאֵת אָמַר, וְהַתּוֹדָה אֲשֶׁר חָטָא עָלֶיהָ, עָלֶיהָ דִּיִּיקָא. וְעַד חֵלֶת מִצְוֹת וְגו'. וְחֵלֶת מִצְוֹת, הָא אֹקְמוּהָ, וְעַל מָה אֲתִיָּא. מִצְוֹת וְחֵלֶת כְּתִיב חֶסֶר, בְּגִין דְּחָטָא עָלֶיהָ.

194. תַּאנִּי רַבִּי חִיָּיא, כְּתִיב עַל זֶבַח תּוֹדַת שְׁלָמָיו, דָּא שְׁלִימוֹ דְּכֻלָּא. שְׁלָמָיו: תְּרִי. תּוֹדָה, אֲתִיִּירַע. אָמַר לִיָּה רַבִּי יְהוּדָה, תּוֹדָה יְדִיעַ, שְׁלָמָיו מֵהוּ תְּרִי. אָמַר לִיָּה, תְּרִין וּוִין, וְיֹ דְּהֵינּוּ שְׁלָמָיו, שְׁלָמָא דְּכֻלָּא.

195. אָמַר רַבִּי יִצְחָק, תּוֹדַת שְׁלָמָיו, דְּאֲטוּל שְׁלָמָא בְּכֻלָּא, וְאֲתַעַר רַחֲמֵי בְּכֻלְהוּ עֲלֵמִין. תּוֹדַת שְׁלָמָיו, רַבִּי יוֹסִי אָמַר, הָא דְּאָמַר רַבִּי חִיָּיא שְׁמִיר, דְּכִ"ו אֲתַבְּרָכָא מֵאִינוּן תְּרִי, דְּאִינוּן שְׁלָמָא דְּכֻלָּא. רַבִּי יוֹסִי אָמַר, לָחַם חֲמִץ הָא יְדִיעַ, וְהָא אֲתַמַּר כְּמָה דְּהוּהוּ חָטָא, כִּן הוּהוּ מְקַרְבַּ בְּהָוָא גּוֹנָא מְמַשׁ.

196. Come and see: Chalot-Matzot (lit. 'unleavened cakes') has a defective spelling WITHOUT VAV, as we learned. "Mingled with oil, and unleavened wafers anointed with oil" (Ibid. 12). What does this allude to? Rabbi Shimon said, THEY SWEETEN the bright blade of the revolving sword, for all those OF THE ASPECT OF THE BRIGHT BLADE OF THE REVOLVING SWORD are in charge over the ways of men and over those who transgress the precepts of the Torah. Therefore, all is made of fine flour mingled with oil in order to draw the anointing oil from the highest place, SUPERNAL ABA, downward so that everyone shall be blessed by the oil of holy ointment, THE ABUNDANCE FROM ABA.

197. This is the libation wine THAT ONE BRINGS, WHICH IS DRAWN FROM IMA. We have explained that it should contain the fourth part of a hin, WHICH IS A MEASUREMENT OF MALCHUT CALLED THE FOURTH PART OF A HIN. One place, MALCHUT CALLED ALTAR, is filled with wine and oil and water for a drink offering. We explained that water is THE SECRET OF CHASSADIM DRAWN FROM THE RIVER, BINAH, to water the garden, MALCHUT, and all its plantings, NAMELY HER GRADES. There is therefore HOLY water and PROUD water OF THE OTHER SIDE. In relation to wine too, there is a goodly place and a place which THE WINE comes to punish, being Judgment.

198. Therefore, if someone sees wine in his dream, it is good for some, but punishment for others. If he be a scholar of the Torah, it is written, "And wine that makes glad the heart of man" (Tehilim 104:15) and "For your love is better than wine" (Shir Hashirim 1:2). It is the preserved wine that makes everyone glad. If he is not A SCHOLAR OF THE TORAH, IT IS SAID OF HIM: "Give strong drink to him that is ready to perish, and wine to those of heavy hearts" (Mishlei 31:6), for there is another kind of wine which is Judgment. It is therefore a good thing to bring these things as an offering in order to remove Judgment and awaken mercy, remove the wine OF THE OTHER SIDE, WHICH IS JUDGMENT, and bring the wine OF HOLINESS, WHICH IS MERCY. Similarly, in everything ONE SHOULD REMOVE JUDGMENT AND STIR MERCY.

199. And his offering shall never want oil, except the meal offering of jealousy, as written, "He shall pour no oil on it" (Bemidbar 5:15). It does not require mercy, being completely of Judgment, as written, "And her belly shall swell, and her thigh shall fall away" (Ibid. 27), and "Hashem make you..." (Ibid. 21). It says of it: "And this is the Torah of the peace offerings, which he shall offer to Hashem. If he offer it for a thanksgiving..." (Vayikra 7:11).

27. "Behold, bless Hashem, all you servants of Hashem"

Rabbi Yitzchak says that the faithful are those who rise at midnight to study the Torah and to praise God. Then everyone above and below joins in that praise.

196. ת"ח, חלת מצת חסר, כמה דאתמר בלולות בשמן ורקימי מצות משוחים בשמן. למאי קא רמיזא. אמר ר' שמעון, הני אינון להט החרב המתהפכת וגו'. בגין דכלהו אתמנן על ארחייהו דבני נשא, על אינון דעברין על פקודי אורייתא, ועל דא בלא סלת בלולה בשמן, לאמשכא משח רבות מאתר עלאה לתתא, ויתברכון בלהו כחדא, מההוא משח רבות קודשא.

197. ודא הוא יין לנסך, והא אוקימנא רביעית ההין. ואתר חר מלי יין ושמן ומים לנסוך, והא אוקימנא מלי, מים לאשקאה גנתא, וכל אינון נטיען. ועל דא, אית מים ואית מים. יין, אית אתר דאיהו טוב, ואית אתר דאיהו לאענשא דאיהו דינא.

198. על דא, מאן דחמי יין בחלמיה, אית למאן דאיהו טב, ואית למאן דאיהו דינא. אי תלמיד חכם הוא, כתיב ויין ישמח לבב אנוש. וכתיב כי טובים דורך מיין, ודא הוא יין דמנטרי, דחדי לכלא. ואי לא, תנו שכר לאובד ויין למרי נפש. אית יין אחרא דאיהו דינא. ועל דא, יאות לקרבא אליו מלין בקרבניה, בגין דיתעבר דינא, ויתער רחמי. אעבר יין, ואייתי יין, וכן בכלא.

199. ושמן לא אעדי מקרבניה לעלמין, בר ממנחת קנאות דכתיב לא יצוק עליו שמן וגו'. דהא הכא לא בעיא רחמי, דהא בלא דינא, דכתיב וצבתה בטנה ונפלה ירכה. וכתיב יתן יי' וגו', ועל דא וזאת תורת זבח השלמים אם על תודה יקריבנו.

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200. Rabbi Chizkiyah visited Rabbi Yitzchak. They woke up at midnight to study the Torah. Rabbi Yitzchak opened the discussion saying, "Behold, bless Hashem, all you servants of Hashem..." (Tehilim 134:1). This verse has been studied by the friends. Furthermore it is a praise for all the faithful. And who are the faithful? Those who study the Torah and know how to properly bring about the unison of the Holy Name. The faithful praise Him by rising at midnight to study the Torah and cleave to the Congregation of Yisrael, MALCHUT, in order to praise the Holy One, blessed be He, with words of the Torah.

201. Come and see: When a man rises at midnight to study the Torah and a northern wind, THE SECRET OF THE ILLUMINATION OF THE LEFT, stirs at midnight, the doe, MALCHUT, stands up to praise the Holy One, blessed be He, ZEIR ANPIN. When she stands up, many thousands and tens of thousands, maintained, stand with her. All of them start to praise the Holy King.

202. The Holy One, blessed be He, listens to the deserving one who rises at midnight to study the Torah, as we explained in relation to the verse: "You that dwell in the gardens, the companions hearken for your voice; cause me to hear it" (Shir Hashirim 8:13). All the crowd up above and those who praise and who sing to their Master are all quiet before the praises of those who study the Torah, and declare, "Behold, bless Hashem, all you servants of Hashem" (Ibid.). Bless Hashem, you WHO STUDY THE TORAH, bless the Holy King, bedeck the King.

203. That doe, MALCHUT, adorns herself with that man, stands before the King and says, See with what son I have come to You, with what son I have risen before You. Who are those whose every praise is to the King? He repeated, "Who stand by night, in the house of Hashem" (Ibid.). Those called the servants of Hashem are worthy of blessing the King, and their blessing is indeed a blessing. Hence, it says, "Lift up your hands to the sanctuary, and bless Hashem..." (Ibid. 2). You merit the blessings of the Holy King, for the blessing on your hands is a real blessing.

200. רבי חזקיה היה יתיב קמיה דרבי יצחק, קמו בפלגות ליליא למלעי באורייתא. פתח רבי יצחק ואמר, הנה ברכו את יי' כל עבדי יי' וגו', האי קרא הא אוקמוה חבריאי, והא אתמר. אבל האי שבחא הוא דכל אינון בני מהימנותא. ומאן אינון בני מהימנותא. אינון דמשתדלי באורייתא, וידעין ליחדא שמא קדישא בדקא יאות. ושבחא דאינון בני מהימנותא, אינון דקיימין בפלגו ליליא למלעי באורייתא ומתדבקי בה בכנסת ישראל, לשבחא ליה לקודשא בריך הוא במילי דאורייתא.

201. ת"ח, בשעתא דבר נש קם בפלגות ליליא למלעי באורייתא, ורוח צפון אתער בפלגות ליליא, ההיא אילתא קיימא ומשבחא ליה לקודשא בריך הוא. ובשעתא דהיא קיימא, כמה אלף, וכמה רבבן, קיימין עמה בקיומיהו, וכלהו שארן לשבחא למלכא קדישא.

202. ההוא מאן דזכי וקם בפלגות ליליא למלעי באורייתא, קודשא בריך הוא אצית ליה, כמה דאוקמוה, דכתיב היושבת בגנים חברים מקשיבים לקולך השמיעני. וכל אינון אוכלוסין לעילא, וכל בני תושבחתא דמזמרון למאריהון, בלהו משתככי בגין תושבחתא דאינון דלעו באורייתא, ומכרזי ואמרי, הנה ברכו את יי' כל עבדי יי'. אתון ברכו את יי'. אתון שבחו למלכא קדישא אתון אעטרו ליה למלכא.

203. וההיא אילתא מתעטרא ביה בההוא בר נש, וקמת קמי מלכא, ואמרת חמי במאי ברא אתינא לקמן, במאי ברא אתערנא לגבך, ומאן אינון דשבחא בלא דלהון קמי מלכא. הדר ואמר, העומדים בבית יי' בלילות. אליון אקרון עבדי יי', אליון אתחזון לברכא למלכא. וברכתא דלהון ברכתא, הה"ד שאו ידיכם קדש וברכו את יי' וגו'. אתון אתחזון דמלכא קדישא יתברך על ידיכו וברכתא דעל ידיכו ברכתא היא.

28. "Lift up your hands in the sanctuary"

Here we learn that the sanctuary is the highest place, Chochmah, and that Malchut receives blessings from God through the Righteous. The righteous, because he is deserving, increases peace above and below, as do the words of Torah.

204. "Lift up your hands in the sanctuary" (Tehilim 134:2): HE ASKS, What is the sanctuary? HE SAYS, IT IS the highest place, CHOCHMAH, whence the source of the deep river, BINAH, comes from, as written, "And a river went out of Eden to water" (Beresheet 2:10), THE RIVER BEING BINAH and Eden the name of the highest sanctuary. Hence, "lift up your hands in the sanctuary"; TO WIT, ONE SHOULD RAISE HIS HANDS TO CHOCHMAH AND RECEIVE THEREFROM HOLINESS IN ABUNDANCE. A man who does so and attains it, they proclaim of him: "May Hashem...bless you out of Zion" (Ibid. 3). TO WIT, you shall bless the Holy One, blessed be He, out of the place called the supernal sanctuary, and He will bless you out of the place called Zion, so that you and the Queen shall be blessed together.

205. As your union OF THAT MAN AND MALCHUT is made in order to praise the King, the Congregation of Yisrael is also blessed out of that place, NAMELY OUT OF ZION, WHICH IS HER YESOD, out of which place He will call forth blessings on you. Hence, it says, "Hashem shall bless you out of Zion: and you shall see the good of Jerusalem" (Tehilim 128:5). What is the good of Jerusalem? These are the blessings that come to MALCHUT from the King through the holy grade of the Righteous, NAMELY YESOD OF ZEIR ANPIN. Of this, Scripture says, "Hashem shall bless you out of Zion: and you shall see the good of Jerusalem." It is all the same.

206. "And you shall see your children's children..." (Ibid. 6). HE ASKS, "And you shall see your children's children" is very well. What though is this latter phrase in the verse: "And peace on Yisrael"? What does "on Yisrael" imply here? HE ANSWERS, Since THAT MAN increases peace above because he is so deserving, he increases peace above and below, peace on Yisrael - NAMELY, YISRAEL BELOW - and peace, which is the praise of the upper and lower, the praise of all the worlds. Words of Torah increase peace in the world, as written, "Hashem will give strength to His people; Hashem will bless His people with peace" (Tehilim 29:11).

29. "If a soul shall sin"

Rabbi Yosi says that before the soul is born, God advises it with promises and punishments so that it will observe His commandments. When the soul is in the body and it sins, the Torah wonders how this can be. Rabbi Yosi and Rabbi Elazar agree that the soul must repent of its sins before the time comes to die. Rabbi Shimon says that anyone who forgets the words of the Torah or refuses to study it is as though he forgot God altogether.

207. "If a soul shall sin" (Vayikra 4:2): Rabbi Yosi opened the discussion saying, "Before the day cools, and the shadows flee away..." (Shir Hashirim 2:17). How much should men fear sinning, so as not to sin before their Master! For every day a crier comes forth and declares: people, waken your hearts before the Holy King, arise to beware of your sins, rouse the holy soul He placed in you, out of the supernal holy place.

204. שָׂאוּ יְדֵיכֶם קֹדֶשׁ. מֵהוּ קֹדֶשׁ. אֶתֶר עֲלָאָה, דְּמִבּוֹעָא דְּנִחְלָא עִמִּיקָא נְמִיק מְנִיָּה. דְּכִתִּיב, וְנִהַר יוֹצֵא מֵעֵרֶן לְהַשְׁקוֹת. וְעֵרֶן הוּא דְּאֶקְרִי קֹדֶשׁ עֲלָאָה, בְּגִין כִּן שָׂאוּ יְדֵיכֶם קֹדֶשׁ. וּבֵר נֶשׁ דְּעֵבִיד בֵּן, וְזָכִי לְהָאִי, מֵאִי קָא מְכַרְזֵי עֲלֵיהּ. יְבָרְכֵךְ יְיָ מְצִיּוֹן, אֶת תְּבַרְךָ לְקוֹדֶשׁא בְּרִיךְ הוּא, מֵאֶתֶר דְּאֶקְרִי קֹדֶשׁ עֲלָאָה. וְהוּא יְבָרְךָ לֵן מֵאֶתֶר דְּאֶקְרִי צִיּוֹן, דְּאֶת וּמְטְרוֹנִיתָא תְּתַבְּרְכוּן כַּחְדָּא.

205. כְּמָה דְּזוּגָא דְּלִכּוֹן הוּוּה כַּחְדָּא לְשַׁבְּחָא לְמַלְכָּא. כִּן מֵהוּוּא אֶתֶר דְּמִתְבְּרָכָא בְּנִסְתַּי יִשְׂרָאֵל, מֵהוּוּא אֶתֶר יְזִמִּין לֵן בְּרַכָּאן, הֵה"ד יְבָרְכֵךְ יְיָ מְצִיּוֹן וְרָאָה בְּטוֹב יְרוּשָׁלַם. מֵאֵן הוּא טוֹב יְרוּשָׁלַם. אִינוּן בְּרַכָּאן דְּנִפְקָא לְהַ מְמַלְכָּא, ע"י דְּהוּוּא דְּרָגָא קְדִישָׁא דְּצַדִּיק. וְעַל דָּא, יְבָרְכֵךְ יְיָ מְצִיּוֹן וְרָאָה בְּטוֹב יְרוּשָׁלַם, וְכֻלָּא חַד מְלָה.

206. וְרָאָה בְּנִים לְבָנִיךְ וְגו', וְרָאָה בְּנִים לְבָנִיךְ שְׁפִיר, מֵהוּ שְׁלוֹם עַל יִשְׂרָאֵל, מֵאִי קָא בְּעֵי הַכָּא עַל יִשְׂרָאֵל. אֶלָּא, בְּגִין דְּאֶסְגִּי שְׁלָמָא לְעִילָא, דְּכִד הוּא זָכִי לְכוּלֵי הָאִי, אֶסְגִּי שְׁלָמָא לְעִילָא וְתַתָּא. שְׁלוֹם עַל יִשְׂרָאֵל, סְתָם. וְשְׁלוֹם שְׁבַחָא הוּא דְּעִלָּי וְתַתָּאי, שְׁבַחָא הוּא דְּכָל עֲלְמִין. וּמְלִי דְּאֶרְוִיתָא אֶסְגִּיאוּ שְׁלָמָא בְּעִלְמָא, דְּכִתִּיב יְיָ עַז לְעַמּוֹ יִתֵּן יְיָ יְבָרְךָ אֶת עַמּוֹ בְּשְׁלוֹם.

207. נִפְשׁ כִּי תַחְטָא. רַבִּי יוֹסִי פְתַח, עַד שְׁיִמּוּחַ הַיּוֹם וְנָסוּ הַצִּלְלִים וְגו', כְּמָה אֵיִת לְהוּ לְבָנֵי נִשְׂא לְאֶזְדְּרָא מְחֻבִּיָּהוֹן, דְּלֵא לְמַחְטֵי קְמִי מְאֶרִיָּהוֹן, דְּהָא בְּכָל יוֹמָא וְיוֹמָא בְּרוּזָא נְמִיק וְקֶאֱרִי, אֶתְעֵרוּ בְּנֵי עֲלְמָא לְפִינְכוּ לְקְמִי מְלַכָּא קְדִישָׁא. אֶתְעֵרוּ לְאֶזְדְּרָא מְחֻבִּיָּכוּ. אֶתְעֵרוּ נְשַׁמְתָּא קְדִישָׁא דִּיהֵב בְּגוּוֹיְכוּ מֵאֶתֶר קְדִישָׁא עֲלָאָה.

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208. We learned that when the Holy One, blessed be He, takes out the soul to bring it down amongst men, He advises it with many promises and many punishments, so that it will observe His precepts. Furthermore, He passes it through a thousand and eight worlds, to have delight and see in them the honor of those who study the Torah. It stands before the King with a precious garment of a worldly shape. With a precious supernal garment, it daily beholds the King's glory and He adorns it with many crowns.

209. When the time comes to descend into this world, it fixes its abode in the Garden of Eden for thirty days to behold the preciousness of the Master of the righteous. It then rises to its place above. Afterwards, it descends into the world. The Holy King adorns it with seven crowns and it then comes into a man's body. When it is in a man's body and sins in this world and is occupied with darkness, the Torah then wonders at it and says, why, with all this glory and perfection with which the most high King perfected the soul, does it sin before Him? "If a soul shall sin." Wherefore does it sin?

210. Rabbi Yosi said, "If a soul shall sin." Let us return to the verse: "Before the day cools." This is advice to the soul to beware of its sins and return to be cleansed "before the day cools" of this world. Then that harsh day will come when the King will demand to execute Judgment and take it out of this world. "And the shadows flee away": It is a secret among the friends, who say that when a man's time comes to leave this world, the man's image leaves him. Hence, it says, "Before the day cools," before the day passes and leaves this world "and the shadows (Heb. tzelalim) flee away," as the image (Heb. tzelem) departs to return before its Master.

211. Rabbi Elazar said, Man has two images (Heb. tzelamim) when he is alive, one big and the other small, as it written "shadows (Heb. tzelalim)" IN THE PLURAL, THE LEAST OF WHICH IS two. When they are together, man is alive. It is therefore written, "And the shadows flee away." It behooves a man then to examine his actions, and to rectify them before his Master and confess them, for the Holy One, blessed be He, is called merciful and gracious and accepts them who repent before Him.

208. דְּתַנִּינָן, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא אִמְיָק נְשִׁמְתָא לְנַחְתָּא בְּבִנֵי נֶשְׂא, אֶסְהִיד בְּהַ בְּכַמְה יַעוּדִין, בְּכַמְה קְסִטּוּרִין, בְּגִין לְנִטְרָא פְקוּדוּי. וְלֹא עוֹד אֵלֶּא דְאֶעְבֵּר לֶהּ בְּאַלְף וְתַמְנַיָּא עַלְמִין לְאַשְׁתַּעֲשַׂעָא, וְלִמְחִמֵי בְּהוּ יִקְרָא דְאִינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרִייתָא. וְקִיּוּמָא קָמֵי מַלְכָּא בְּלָבוּשׁ יָקָר, בְּדִיוּקְנָא דְהָאֵי עֲלֵמָא, בְּלָבוּשׁ יָקָר עֲלָאָה אֶסְתַּכְּלַת בִּיקְרָא דְמַלְכָּא כָּל יוֹמָא, וְאֶעֱטֵר לֶהּ בְּכַמְה עֲטָרִין.

209. בְּשַׁעֲתָא דְמֵטִי זְמַנָּא לְנַחְתָּא לְעֵלְמָא, עֲבַרְתָּ מְדוּרָהָא בְּגַנְתָּא דְעָרָן דְאַרְעָא תְּלַתִּין יוֹמִין, לְמַחְמֵי יִקְרָא דְמְאָרִיָּהוּן דְצִדִּיקָיָא, וְסִלְקָא לְאַתְרָהָא לְעֵילָא, וּבְתַר דָּא נַחְתַּת לְעֵלְמָא, אֶעֱטֵר לֶהּ מַלְכָּא קְדִישָׁא, בְּשִׁבְעַ עֲטָרִין, עַד דְאַתַּת וְעֵאלַת בְּגוּ גּוּפָא דְב"נ. וְכַד אִיְהִי בְּגוּפָא דְב"נ, וְחִבַּת בְּהָאֵי עֲלֵמָא, וְאַשְׁתַּדְּלַת בְּחִשׁוּכָהָא. אוּרִייתָא תּוּוּהָא עֲלֶהּ, וְאַמְרַת, וּמַה כָּל יִקְרָא דָּא, וְכָל אֲשִׁלְמוּתָא אֲשִׁלִּים לְנַפְשָׁתָא מַלְכָּא עֲלָאָה, וְהִיא חִבָּאת קָמֵיהּ, נֶפֶשׁ כִּי תַחֲטָא, מַה דִּין הוּא דְתַחֲטָא.

210. אָמַר ר' יוֹסִי, נֶפֶשׁ כִּי תַחֲטָא אֶהְדְּרָנָא לְקָרָא עַד שְׁיַפּוּחַ הַיּוֹם, עֵיטָא לְהָאֵי נֶפֶשׁ לְאַזְדַּהְרָא מִחוּבָהָא, וְתִיתּוּב לְאַתְרַכְּפָאָה, עַד שְׁיַפּוּחַ הַיּוֹם, עַד שְׁלֹא יַפּוּחַ יוֹמָא דְהָאֵי עֲלֵמָא, וְיִיתִי הֵהוּא יוֹמָא תְּקִיפָא, דִּיתְבַּע לֶהּ מַלְכָּא דִּינָא, לְנַפְקָא מֵהָאֵי עֲלֵמָא. וְנָסוּ הַצִּלְלִים, דָּא הוּא רְזָא בֵּין חֲבֵרֵיָּא דְקָא אִמְרֵי, דְּבִשְׁעֵתָא דְמֵטִי זְמַנָּא דְב"נ לְנַפְקָא מִן עֲלֵמָא, צוּלְמָא דְבַר נֶשׂ אֶתְעֵבֵר מְנִיָּה, הַה"ד עַד שְׁיַפּוּחַ הַיּוֹם, עַד דְּלֹא יִנְשׁוּף יוֹמָא לְנַפְקָא מֵהָאֵי עֲלֵמָא. וְנָסוּ הַצִּלְלִים, דְאַתְעֵבֵר צוּלְמָא, יִתּוּב קָמֵי מְאָרִיָּה.

211. רַבִּי אֶלְעָזָר אָמַר, תְּרִין צוּלְמִין אֵינְת לִיָּה לְב"נ כַּד אִיְהוּ בְּקִיּוּמֵיהּ, חַד רַבְרָבָא, וְחַד זְעִירָא, דְּכַתִּיב הַצִּלְלִים, תְּרִי. וְכַד מִשְׁתַּכְּחֵי כְּחָדָא, כְּדִין הוּא ב"נ בְּקִיּוּמֵיהּ. וְעַל דָּא, וְנָסוּ הַצִּלְלִים כְּתִיב. כְּדִין בְּעֵי בַר נֶשׂ לְאַסְתַּכְּלָא בְּעוּבְדוּי, וְלִתְקַנָּא לִוְן קָמֵי מְאָרִיָּה, וְיִוְדֵי עֲלִיָּהוּ. בְּגִין דְקוּדְשָׁא בְּרִיךְ הוּא אֶקְרִי רַחוּם וְחַנוּן, וּמְקַבֵּל לְאִינוּן דְּתַבִּין קָמֵיהּ.

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212. This continues "until the day cools and the shadows flee away." When these shadows depart from him and he is put in chains AND ABOUT TO DIE, it is considered repentance as well IF HE THEN REPENTS, but not as good as repentance he does when alive. King Solomon declares, "Remember now your Creator in the days of your youth, before the evil days come..." (Kohelet 12:1).

212. וְדָא הוּא עַד שְׁיִטּוּחַ הַיּוֹם וְנָסוּ הַצִּלְלִים, דְּכִיּוֹן דְּאִינוּן צִלְלִים מִתְעַבְרָן מִנְיָה, וְאִיהוּ תְּמִיס בְּקוּלְרָא, תְּשׁוּבָה הִיא אֲבָל לֹא מַעֲלִיא כ"כ בְּזִמְנָא דְקָאִים אִיהוּ בְּקִיּוּמִיהּ. וְשְׁלֵמָה מְלַכָּא אֲכָרִיז וְאָמַר, וְזִכּוֹר אֶת בּוֹרְאֵךְ בְּיָמֵי בְּחֻרּוֹתֶיךָ עַד אֲשֶׁר לֹא יָבֹאוּ יָמֵי הַרְעָה וְגו'.

213. Therefore, "before the day cools" it behooves man to make good his deeds, for when his time comes to depart from the world, the Holy One, blessed be He, wonders at him and says, "If a soul shall sin and hear the voice of adjuration" (Vayikra 5:1). I have made it swear by oath in My name that it will not be false to Me, and warned it when it descended into the world. "And is a witness" (Ibid.), for several times I admonished it to keep My precepts. Hence, since a man is a witness when he returns before the King, "whether he has seen or known of it" (Ibid.), "whether he has seen" the sins he committed and looked at them, "or known" clearly that he transgressed his Master's command, "if he does not utter" (Ibid.) and confess before his Master, when he departs from the world, THEN "he shall bear his iniquity" (Ibid.). When he bears his iniquity, how will an opening be opened to him and how shall he stand up before his Master?! It is therefore written, "If a soul shall sin."

213. וְע"ד עַד שְׁיִטּוּחַ הַיּוֹם, דְּבִעֵי בְּרַ נֶשׁ לְאַתְקְנָא עוּבְדוּי. דְּכַד מָטוּן יוֹמוֹי לְאַסְתַּלְקָא מִן עֲלְמָא, קוּדְשָׁא בְּרִיךְ הוּא תוֹהֵא עֲלֵיהּ, וְאָמַר, וְנִפְשׁ בִּי תַחֲטָא וְשִׁמְעָה קוּל אֱלֹהִים, וְהָא אֹמִינָא לָהּ בְּאוּמָאָה דְשָׁמַי הִלָּא לְשַׁקְרָא בִּי, וְאַסְהֵדִית בְּהָּ כַּד נִחַתְתָּ לְעֲלְמָא, וְהוּא עַד וְדָאִי, מִכְּמָה זְמַנִּין דְאַסְהֵדִית בְּהָּ, לְנִטְרָא פְקוּדֵי. בְּגִין כֶּךָ הוּאִיל וּב"נ הוּא עַד, בְּשַׁעֲתָא דִּיתוּב קָמִי מְלַכָּא, אִו רָאָה אִו יָדַע. אִו רָאָה, אִינוּן חוּבִין דְעֵבֵד וְאַסְתַּבֵּל בְּהוּ. אִו יָדַע בְּבִירוּרָא דְמִלְּהָ דְעֵבֵר עַל פְּקוּדָא דְמֵאֲרִיָּה, אִם לֹא יִגִּיד, אִם לֹא יוֹדִי עֲלֵיָּהּוּ קָמִי מֵאֲרִיָּה כַּד יִפּוּק מֵהָאִי עֲלְמָא, וְנִשָּׂא עוֹנּוֹ. וְכַד יִשָּׂא עוֹנּוֹ, הִיאֵךְ פְּתַחִין לֵיהּ פְּתַחָא, וְהִיאֵךְ יָקוּם קָמִי מֵאֲרִיָּה, וְעַל דָּא נִפְשׁ בִּי תַחֲטָא כְּתִיב.

214. "If a soul shall sin." Rabbi Aba opened the discussion with the verse: "All this is come on us, yet we have not forgotten You, nor have we been false to Your covenant" (Tehilim 44:18). "All this is come on us": HE ASKS, why didn't it say 'All these are come', INSTEAD OF 'COME' IN THE FEMININE SINGULAR. HE ANSWERS, All the Judgments above INCLUDED IN "ZOT (LIT. 'THIS' FEM.)" have come on us; TO WIT, IT SAYS "ALL THIS (HEB. ZOT)" BECAUSE "ZOT" IS MALCHUT, WHICH INCLUDES ALL THE UPPER JUDGMENTS. SCRIPTURE THEREFORE SAYS, "IS COME" IN THE FEMININE. "Yet we have not forgotten You"; NAMELY, we have not forgotten the words of Your Torah. From this, we learned that he who forgets the words of the Torah and refuses to study it, it is as if he forgot the Holy One, blessed be He, as the whole Torah is the name of the Holy One, blessed be He.

214. נִפְשׁ בִּי תַחֲטָא. רַבִּי אֲבָא פְתַח, כֹּל זֹאת בְּאַתְנוּ וְלֹא שְׂכַחְנוּךָ וְלֹא שָׁקְרָנוּ בְּבְרִיתֶךָ. כֹּל זֹאת בְּאַתְנוּ, כֹּל אֱלוֹ בָּאוּ עֲלֵינוּ מִבְּעֵי לֵיהּ. אֲלָא כֹּל דִּינִין דְלַעֲיִלָּא אָתוּ עֲלֵנָּא. וְלֹא שְׂכַחְנוּךָ, וְלֹא אֲנִשְׁנָא מִלּוּלֵי אֹרִייתֶךָ. מִכָּאֵן אֹלִיפְנָא, כֹּל מֵאֵן דְאַנְשֵׁי מְלוּלֵי אֹרִייתָא, וְלֹא בְּעֵי לְמַלְעֵי בְּהָּ, כְּאֱלוֹ אֲנִשֵׁי לְקוּדְשָׁא בְּרִיךְ הוּא, דְהָא אֹרִייתָא כְּלָה שְׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא הוּי.

30. "Nor have we been false to Your covenant"

We read here of the importance of the holy covenant of circumcision. The Torah is also called a covenant. Rabbi Shimon says that the two Sfirot of Judgment and Mercy join together and are the openings to all the other Sfirot; the covenant is attached to them day and night. We hear about the difference between the children of Yisrael and the heathen nations.

215. "Nor have we been false to Your covenant" (Tehilim 44:18). Whoever is false to the sign of the holy covenant imprinted on him, it is as if he is false to the name of the King, as the King's name is imprinted on man THROUGH CIRCUMCISION. There is another verse which teaches this, saying, "If we had forgotten the name of our Elohim, or stretched out our hands to a strange El" (Ibid. 21). "If we had forgotten the name of our Elohim" is parallel to "yet we have not forgotten You" (Ibid. 18). AND THE WORDS: "or stretched out our hands to a strange El" correlate to "nor have we been false to Your covenant." This all amounts to the same thing. What is falsity here? Stretching out the hands to a strange El and being false to the sign of the covenant. The Torah therefore adheres to this COVENANT OF CIRCUMCISION. Whoever keeps this covenant, it is as if he keeps the whole Torah. And he who is false to it, it is as if he is false to the whole Torah.

216. Come and see: Before Abraham was circumcised, it did not say that he kept the Torah. Once he was circumcised, it is written, "Because Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws" (Beresheet 26:5). All this is said of him for the reason that he was circumcised and the holy impression was imprinted on him, which he kept properly. It is written of him as if he kept the whole Torah. Of Isaac, it is also written, "But My covenant will I establish with Isaac" (Beresheet 17:21). The Torah therefore is called a covenant.

217. Come and see: It is because Joseph kept this covenant of circumcision and refused to be false to it that he attained honor in this world and honor in the World to Come. Moreover, the Holy One, blessed be He, caused His name to dwell inside him, as written, "He designated it in Jehosef for a testimony" (Tehilim 81:6) BY ADDING THE NAME YUD HEI VAV TO JOSEPH. He was thus worthy of the blessings of this world and the blessings of the World to Come.

218. Rabbi Yitzchak said that it is written, "The firstling of hisherd (ox), grandeur is his" (Devarim 33:17). It is because Joseph kept this covenant that he deserved the ox, the first among the offerings. Rabbi Yehuda said to him: Why was he blessed by something which pertains to the left, A SIGN OF JUDGMENT? He should have been blessed from the right. Indeed it is written, "The face of an ox on the left side" (Yechezkel 1:10). He said to him: So that he will be protected from the sin of Jeroboam, WHOSE SIN WAS CAUSING THE LEFT TO OVERCOME THE RIGHT THROUGH HIS IDOL WORSHIP.

215. וְלֹא שָׁקְרוּנוּ בְּבְרִיתְךָ, דְּכָל מֵאן דְּמִשְׁקֵר בֵּיהּ בְּהָאֵי אֶת קוּימָא קְדִישָׁא דְרִשְׁמֵי בֵיהּ, כְּאֵלּוּ מִשְׁקֵר בְּשִׁמְא דְמַלְכָּא, בְּגִין דְשִׁמְא דְמַלְכָּא אֲתִרְשִׁים בֵּיהּ בְּבֵר נִשְׁ. וְקָרָא אַחְרָא אוֹדִי בֵיהּ בְּהָאֵי קָרָא, דְכִתְיֵב אִם שְׁכַחְנוּ שֵׁם אֱלֹהֵינוּ וְנִפְרֹשׁ כְּפִינוּ לְאֵל זָר. אִם שְׁכַחְנוּ שֵׁם אֱלֹהֵינוּ, כְּדִ"א וְלֹא שְׁכַחְנוּךְ. וְנִפְרֹשׁ כְּפִינוּ לְאֵל זָר, כְּדִ"א, וְלֹא שָׁקְרוּנוּ בְּבְרִיתְךָ. וְכֹלָא חֲדָ מְלָה. מֵאֵי שְׁקָרָא הֵבָא. דְפִרִישׁ כְּפִיו לְרִשׁוּתָא אַחְרָא, וּמִשְׁקֵר בְּהָאֵי בְרִית. וְעִ"ד אוֹרִייתָא אַחֲדִית בְּהָאֵי, דְכָל מֵאן דְנִטִיר הָאֵי בְרִית, כְּאֵלּוּ נְטִיר אוֹרִייתָא כְּלָה, וּמֵאן דְּמִשְׁקֵר בְּהָאֵי, כְּאֵלּוּ מִשְׁקֵר בְּאוֹרִייתָא כְּלָה.

216. ת"ח, אַבְרָהָם עַד לֹא אֲתַגְזֹר, הָא לֹא אֲתַמַּר דְּאִיהוּ נְטִיר אוֹרִייתָא, בִּינּוּן דְאֲתַגְזֹר מֵה כְּתִיב, עַקֵּב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי וַיִּשְׁמֹר מִשְׁמֵרַתִּי מִצְוֹתַי חֻקוֹתַי וְתוֹרוֹתַי. וְכֹלָא בְּגִין דְאֲתַגְזֹר, אֲתִרְשִׁים בֵּיהּ רִשְׁימָא קְדִישָׁא, וְנִטִיר לִיהּ כְּדָקָא יֵאוּת, סְלִיק לִיהּ כְּאִילוּ נְטִיר אוֹרִייתָא כְּלָה. יִצְחָק אוֹף הֵכִי כְּתִיב, וְאֵת בְּרִיתִי אֶקִים אֶת יִצְחָק. וְעַל דָּא אוֹרִייתָא אֶקְרִי בְרִית.

217. ת"ח, יוֹסֵף בְּגִין דְנִטֵיר לִיהּ לְהָאֵי בְרִית, וְלֹא בְעָא לְשִׁקְרָא בֵיהּ, זָכָה לִיקְרָא בְּהָאֵי עֲלֵמָא, וְלִיקְרָא לְעֲלֵמָא דְאֵתִי. וְלֹא עוֹד, אֲלֵא דְקוּדְשָׁא בְרִיךְ הוּא אֲשֶׁרִי שְׁמִיהּ בְּגוּיָהּ, דְכִתְיֵב עֲדוּת בִּיהוֹסֵף שְׁמוֹ. וְזָכָה לְבִרְכָתָא דְהָאֵי עֲלֵמָא, וְלְבִרְכָתָא דְעֲלֵמָא דְאֵתִי.

218. א"ר יִצְחָק, כְּתִיב בְּכוֹר שׁוֹרוֹ הֵדָר לוֹ וְגו'. יוֹסֵף בְּגִין דְנִטִיר לְהָאֵי בְרִית, זָכָה בְשׁוֹר, דְאִיהוּ קְדָמָאָה לְקִרְבָּנָא. א"ל רַבִּי יְהוּדָה, אֵי הֵכִי אֲמַאי אֲתַבְרַךְ בְּמִלָּה דְאִיהוּ שְׁמַאלָא, בִּימִינָא מִבְּעֵי לִיהּ, דְהָא כְּתִיב וּפְנֵי שׁוֹר מֵהִשְׁמַאל. א"ל בְּגִין דְיִגִּין עַל חוּבֵי דִירְבַּעַם.

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219. He said to him: I have learned a mystery from this verse. This is because Joseph kept this covenant, which is attached to two grades, YESOD AND MALCHUT, BOTH BEING CALLED A COVENANT, and these two upper grades are called by names. We learned in the portion of the red heifer that this heifer, MALCHUT, is one of these two supernal grades OF THE COVENANT, and the spouse of the heifer is called an ox. TO WIT, SINCE MALCHUT OF THE COVENANT IS CALLED A HEIFER, THEN YESOD, WHICH IS ATTACHED TO HER, IS CALLED BY THE NAME OF OX. This is the meaning of THE VERSE: "The firstling of his herd, grandeur is his, and his horns are like the horns of a wild ox." Surely he has grandeur, AS IT IS FROM THE ILLUMINATION OF THE LEFT CALLED OX THAT BEAUTY AND GRANDEUR COME. This is not A COMMON OX like other oxen of the world, but "his horns are like the horns of a wild ox," for his horns are superior to all others. Therefore, "with both of them he shall push the peoples altogether to the ends of the earth" (Devarim 33:17).

220. Rabbi Aba said, From this, it is understood that these two supernal grades are attached to whoever keeps the sign of the holy imprint, to keep him in everything and adorn him with supernal glory. JOSEPH therefore attained two kingdoms, one for himself and one for his descendant, NAMELY JEROBOAM. Since King Solomon adhered to foreign women, the kingdom was given to Jeroboam, for the covenant is more precious than everything.

221. Rabbi Shimon said, Therefore, a man who begets a son is attached to the Shechinah, which is an opening to every supernal opening, an opening which is attached to the Holy Name YUD HEI VAV HEI, AS EVERY SFIRAH IS AN OPENING TO A HIGHER ONE. The blood which flows from the child DURING CIRCUMCISION is kept before the Holy One, blessed be He. When Judgments are awakened in the world, the Holy One, blessed be He, sees that blood and saves the world. Hence, it is written, "And any male son that is eight days old shall be circumcised among you..." (Beresheet 17:12), FOR THE EIGHTH DAY ALLUDES TO BINAH, WHICH IS EIGHTH FROM BELOW UPWARD, FROM WHICH FLOWS THE ILLUMINATION OF THE FACE OF AN OX, NAMELY FROM THE LEFT COLUMN OF BINAH. THEREFORE, IT BEHOOVES US TO WAIT FOR THE EIGHTH DAY. It is also written, "Or if by reason of special strength, eighty years" (Tehilim 90:10); TO WIT, IF HE DRAWS LIFE FROM BINAH, THE EIGHTH SFIRAH. All is deduced from the same argument.

222. We have learned that through the blood OF CIRCUMCISION, the world merits to be scented by Chesed and all worlds endure, as written, "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25). HE ASKS, "If My covenant be not" is well, so why DOES THE VERSE ALSO NEED TO SAY "day and night"?

219. א"ל, רָזָא אֹלִיפְנָא בְּהַאי קָרָא, דְּכִינּוּן דְּיוֹסֶף נָטַר לֵיהּ לְהַאי בְּרִית, דְּהַאי בְּרִית אַחִיר בְּתַרִּין דְּרַגְיָן, וְאִינוּן תַּרְיָן דְּרַגְיָן לְעֵילָא, בְּשִׁמְהֵן אֲתַקְרוּן. וְאֹלִיפְנָא בְּפִרְשַׁת פֶּרֶה אֲדוּמָה, דְּהַאי פֶּרֶה חַד דְּרַגָּא מְאִינוּן תַּרְיָן דְּרַגְיָן עֲלָיִן הוּי, וְזוּגָא דְּפֶרֶה שׁוּר אֶקְרִי, וְדָא הוּא בְּכוֹר שׁוּרוֹ הָדָר לוֹ וְקַרְנֵי רָאִם קַרְנֵי הָדָר לוֹ וְדָאֵי. וְלֹא הַאי כְּשׁוּר דְּעֲלָמָא, אֶלָּא וְקַרְנֵי רָאִם קַרְנֵי. קַרְנָא עֲלָאָה הוּא עַל כָּל אַחֲרֵינִין, וְעַל דָּא בְּהֵם עַמִּים יַנְגַּח יַחְדָּיו אַפְסֵי אַרְץ.

220. א"ר אבא, מִשְׁמַע, דְּכָל מֵאן דְּנָטִיר לְהַאי אֶת רְשִׁימָא קְדִישָׁא, אִינוּן תַּרְיָן דְּרַגְיָן עֲלָיִן אֲתַקְשְׁרוּן בֵּיהּ. לְנִטְרָא לֵיהּ בְּכֹלָא, וְלֹא עֲטָרָא לֵיהּ בִּיקְרָא עֲלָאָה. וְעַל דָּא זָכָה בְּתַרִּין מַלְכוּ. חַד הוּא. וְחַד בְּנוּ. דְּכִינּוּן דְּשִׁלְמָה מַלְכָא אֲתַדְבֵּק בְּנָשִׁים נְכָרִיּוֹת, אֲתִיחִיב מַלְכוּתָא לִירְבַּעַם, וְעַל דָּא בְּרִית חֲבִיב מַכְלָא.

221. בְּגִין כֵּךְ א"ר שִׁמְעוּן, הַאי בַר נֶשׁ דְּאוּלִּיד בַּר, אֲתַקְשֵׁר בְּשְׂכִינְתָא, דְּהִיא פִּתְחָא דְּכָל פִּתְחִין עֲלָיִן, פִּתְחָא דְּאֲתַקְשֵׁר בְּשִׁמָּא קְדִישָׁא. וְהוּא דְּמָא דְּנִמְיָק מִהוּא רַבִּינָא, נָטִיר קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וּבְשַׁעֲתָא דְּדִינִין מִתְעַרִּין בְּעֲלָמָא, אֲשַׁגַּח קוּדְשָׁא בְּרִיךְ הוּא בְּהוּא דְּמָא, וְשׁוֹיב עֲלָמָא. וּבְגִין כֵּךְ כְּתִיב וּבֵן שְׁמֹנֶת יָמִים יִמּוֹל לָכֶם כָּל זָכָר. וּכְתִיב וְאִם בְּגִבּוֹרוֹת שְׁמֹנִים שָׁנָה. וְכֹלָא בְּחַד מִתְקַלָּא סִלְקָא.

222. תָּאנָא בְּהוּא דְּמָא, זְכִי עֲלָמָא לְאַתְבַּסְמָא בְּחֶסֶד, וְקִימִין כְּלָהוּ עֲלָמִין, דְּכְתִיב אִם לֹא בְּרִיתִי יוֹמָם וְלַיְלָה חֲקוֹת שָׁמַיִם וָאָרֶץ וְגו'. אִם לֹא בְּרִיתִי תִינַח. יוֹמָם וְלַיְלָה לְמָה.

223. Rabbi Shimon said, We have learned that two Sfirot join together, ZEIR ANPIN AND MALCHUT, and that they are the openings to all the other Sfirot. We learned that the one, MALCHUT, is of Judgment, and the other, ZEIR ANPIN, is of Mercy. The Male and the Female are perfumed from each other. On the side of the Male, ZEIR ANPIN, Chesed abides and on the side of the Female, MALCHUT, abides Judgment. The one is white and the other is red. In order to be perfumed by each other, they join each other and the covenant is attached to them day and night, WHICH ARE Judgment and Chesed, NAMELY ATTACHED TO MALCHUT AND ZEIR ANPIN. The covenant begins with Judgment, IN ACCORDANCE WITH THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6). Then Chesed dwells in it and everything is perfumed WITH BOTH CHOCHMAH AND CHASSADIM. This is the covenant called day and night, NAMELY OF THE VERSE: "IF MY COVENANT BE NOT DAY AND NIGHT," which is attached to them both, TO ZEIR ANPIN CALLED DAY AND MALCHUT CALLED NIGHT.

224. Whoever deserved to keep this covenant well and did not sin against it all his life IS A CHARIOT TO YESOD. He is attached to day and night, WHICH ARE MALE AND FEMALE, LIKE YESOD, and attains both this world and the World to Come. Abraham is therefore called complete, as written, "Walk before Me, and be perfect" (Beresheet 17:1). When is he called perfect, WHICH MEANS COMPLETE? When he attains both day and night, as written, "Hashem will command His steadfast love (lit. Chesed) in the daytime, and in the night His song shall be with me" (Tehilim 42:9). Abraham inherited both, but Chesed did not prevail in him completely until he was circumcised. Once he was circumcised, CHESED prevailed in him. Since he attained them both, he was considered complete.

225. We have learned that much from the verse: "As he sat in the tent door in the heat of the day" (Beresheet 18:1). The tent door is the tenth Sfirah of the King, NAMELY MALCHUT, the opening to the whole holy tabernacle of the other Sfirot. King David named it opening too, as written, "Open to me the gates of righteousness" (Tehilim 118:19), WHICH IS MALCHUT, and "This is the gate of Hashem" (Ibid. 20), AS THE TENT DOOR IS MALCHUT. "The heat of the day" prevails when the light of Chesed OF ZEIR ANPIN shines, which is ABRAHAM'S portion of inheritance. As he sits BY THE TENT DOOR, MALCHUT, so does he sit BY ZEIR ANPIN, BY ITS CHESED CALLED THE HEAT OF THE DAY. When were BOTH prevalent in him? When he was circumcised. It is therefore called the covenant of day and night. We studied the verse: "Hashem will pass over the door" (Shemot 12:23). What is the meaning of "Hashem will pass over the door"? IT MEANS that Chesed rests on the door, MALCHUT, so as to perfume the door "and will not allow the destroyer..." (Ibid.).

226. Rabbi Elazar said, We learned that when the proselyte is circumcised and brought under the wings of the Shechinah, he is called a proselyte by conviction (lit. of righteousness,) but nothing more. He is a proselyte of righteousness, BECAUSE he is worthy of entering the Sfirah CALLED righteousness, MALCHUT. Yet you say "day and night," THAT HE WHO IS CIRCUMCISED attains both, NAMELY ZEIR ANPIN AS WELL.

223. א"ר שמעון, תנינן תרין כתרין אתאחדן כחדא, ואינון פתחא דכל שאר כתרין, ותאנא, חד דינא, וחד רחמי, ומתבסמאן דא בדא, דכר ונוקבא. בסטרא דדכורא שריא חסד. בסטרא דנוקבא שריא דינא. חד חורא וחד סומקא. ובגין לאתבסמא דא בדא, מתקשרן דא בדא. והאי ברית אחיד בהו ביומם ולילה, בדינא וחסד. בדינא בקדמיתא. ולבתר שריא ביה בחסד, ואתבסם בכלא. ודא הוא ברית דאקרי יומם ולילה, דאחיד בתרווייהו.

224. ומאן דזכי לנטרא להאי ברית בדקא יאות, ולא חטי ביה כל יומיו, אחיד בהו ביומם ולילה. וזכי לתרין עלמין, עלמא דא ועלמא דאתי. ועל דא אקרי אברהם שלים, דכתיב התהלך לפני והיה תמים, ואימתי אקרי שלים. כד זכה בתרווייהו, ביומם ולילה. דכתיב יומם יצוה יי' חסדו ובלילה שירה עמו. ותרווייהו אחסין אברהם. ולא אתקיימא ביה חסד בקיומא שלים, עד דאתגזר. בין דאתגזר, אתקיים ביה, וזכה לתרווייהו, ואקרי שלים.

225. כמה דתנינן דכתיב, והוא יושב פתח האהל כחום היום. פתח האהל, דא הוא כתרא עשיראה דמלכא, דאיהו פתחא לכל משכנא קדישא דשאר כתרין, וקרייה דוד מלכא פתחא, דכתיב פתחו לי שערי צדק, וכתיב זה השער ליי'. כחום היום. כד נהרא נהירו דחסד, חולק ערביה, כמה דיתיב בהאי, יתיב בהאי. אימתי אתקיימו ביה, כד אתגזר. ובגין כן אקרי ברית יומם ולילה. תאנא כתיב, ומסח יי' על הפתח. מאי ומסח יי' על הפתח. דשריא על האי פתחא חסד, לאתבסמא. ובגיני כן ולא יתן המשחית וגו'.

226. אמר רבי אלעזר, הא תנינן, גיורא כד אתגזר ועייל תחות גדפי דשכינתא, אקרי גר צדק ולא יתיר, גר צדק דא, זכי למיעל בההוא כתרא דצדק ואת אמרת יומם ולילה דזכו לתרווייהו.

227. Rabbi Shimon said to him: Elazar my son, he who comes from a holy root, a scion of truth, is not like he who comes of an evil stock, from the root of hard and evil dirt. It is written of Yisrael: "And I had planted you a noble vine, an entirely true seed" (Yirmeyah 2:21). Of the heathen nations, it is written, "Whose members were like those of asses, and whose issue was like that of horses" (Yechezkel 23:20).

228. Therefore, Yisrael are holy, a seed of truth, a stock which was perfumed on Mount Sinai, from which every filth was stopped. THEREFORE, they all perfume themselves and receive the holy sign of day and night, so as to be perfect in everything LIKE WE SAID. It is difficult to remove the filth from the heathen nations, even up to three generations. Hence, he is CALLED a proselyte of righteousness, SINCE HE ENTERS ONLY THE SFIRAH OF MALCHUT CALLED 'RIGHTEOUSNESS', BUT NOT ZEIR ANPIN.

229. As Rabbi Hamnuna Saba (the elder) said, Before they are circumcised, the abode of the heathen nations is by the lower, unholy crowns, and the spirit of defilement rests on them. When they convert and circumcise themselves, they abide by the holy crown, which dwells above all the other lower crowns, NAMELY MALCHUT, and the Holy Spirit rests on them. But Yisrael, holy children to holy people by stock and root, who were perfumed on Mount Sinai and entered the complete, holy Faith, when they are circumcised, they abide everywhere, NAMELY IN ZEIR ANPIN AND MALCHUT CALLED DAY AND NIGHT, as written, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

31. The waters of Noah

This section is essentially about peace, and about how it is brought to the world above and the world below through the righteous. The righteous man must argue on behalf of the whole world when God proposes to destroy it, even if he is informed that he himself will be saved. Moses is our model for this, rather than Noah, who did not beg for mercy for the world. In this sense "the waters of Noah" were Noah's fault; it was due to him that all the people in the world died. But it was also due to Noah that the land endured after the earlier generations had corrupted it.

230. "Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away" (Vayikra 5:23). Rabbi Yosi said, "For this (Heb. zot) is as the waters of Noah to Me: as I have sworn that the waters of Noah should no more go over the earth" (Yeshayah 54:9). This is a difficult verse, for it is written "that the waters of the flood were on the earth" (Beresheet 7:10) and "neither shall all flesh be cut off any more by the waters of the flood" (Beresheet 9:11). It is written, "The waters of the flood" and not "the waters of Noah." Moreover, it is written, "For this is," while it should have been 'For these are'.

227. א"ל ר"ש, אלעזר בני, לא דמי מאן דאתי משרשא קדישא, ומגזעא דקשוט, למאן דאתי מגזעא בישא, ומשרשא דגעלי בושין תקימין. בישראל כתיב בהו, ואנכי נטעתין שורק כלה זרע אמת. באומות ע"ז כתיב אשר בשר חמורים בשרם זרמת סוסים זרמתם.

228. ובגין כך, ישראל קדישין זרעא דקשוט, גזעא דאתבסמו בטורא דסיני, ואתפסק מנייהו כל זוהמא, כלהו מתבסמין, וכלהו עיילי בקיימא קדישא דיומם ולילה, למהוי שלמים בכלא. אבל באומות עובדי ע"ז, קשיא למעבר מנייהו זוהמא, ואפילו עד ג' דרין. ובגין כך גר צדק. והאי.

229. דאמר רב המנונא סבא, אומות עובדי ע"ז, עד לא אתגזרו שריין בכתרין תתאין דלא קדישין, ורוח מסאבא שריא עלייהו. כיון דאתגזרו ואתגזרו, שריין בכתרא קדישא דשריא על שאר כתרין תתאין, ורוחא קדישא שריא עלייהו. אבל ישראל, קדישין בני קדישין, דגזעין ושרשין, ואתבסמו בטורא דסיני, ועאלו במהימנותא שלימתא קדישא. בשעתא דאתגזר שריא בכלא, דכתיב ואתם הדבקים בני אלהיכם חיים כלכם היום.

230. והיה כי יחטא ואשם והשיב את הגזלה וגו'. רבי יוסי אמר, כי מי נח זאת לי אשר נשבעתי מעבור מי נח. האי קרא קשיא, כתיב ומי המבול היו על הארץ. וכתיב ולא יכרת כל בשר עוד ממי המבול. מי המבול כתיב, ולא מי נח, והכא כתיב כי מי נח זאת לי. זאת לי, הם לי מבעי ליה.

231. Yet we have learned that when there are many righteous men in the world, the Holy One, blessed be He, rejoices and takes pride in them. We have learned that when a righteous man is in the world and dwells in it, he brings peace to the world, WHICH IS MALCHUT, and the whole world is blessed for his sake. He brings peace to the retinue above. Whence do we know that? From the verse: "Or let him take hold of my strength, that he shall make peace with Me; peace shall he make with Me" (Yeshayah 27:5). Why is peace mentioned twice here? Because "he shall make peace with Me" MEANS he brings peace to Male and Female, ZEIR ANPIN AND MALCHUT, while "peace shall he make with Me" is when the patriarchs are blessed - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN.

232. What is the difference between "HE SHALL MAKE PEACE WITH ME" AND "PEACE SHALL HE MAKE WITH ME"? Rabbi Yosi said, When the patriarchs, CHESED GVURAH AND TIFERET, are blessed, IT SAYS, "peace shall he make with Me" FOR peace precedes everything BECAUSE IT IS OF MORE IMPORTANCE. Peace is therefore WRITTEN first, NAMELY "PEACE SHALL HE MAKE WITH ME." "He shall make peace with Me": Why here does not the word peace come first? Because the serpent should first be removed, which dwells by the Female, MALCHUT. Then the Male, ZEIR ANPIN, will come to dwell in His place WITH MALCHUT. Hence "he shall make" comes first; TO WIT, FIRST HE WILL WORK TO REMOVE THE SERPENT, then there is "peace" BETWEEN ZEIR ANPIN AND MALCHUT.

233. We learned that when there is a righteous man in the world, no Judgment stirs or rules over the world because that righteous man is a sign in the world; NAMELY, HE IS OF THE ASPECT OF YESOD CALLED SIGN. The Holy One, blessed be He, desires his honor, and the world exists due to him!

234. We learned that Rabbi Yosi said that when men are found guilty before the Holy One, blessed be He, if there is a righteous man in the world, the Holy One, blessed be He, will be reconciled with them, and will influence him so that the man asks for mercy on behalf of the world. What does the Holy One, blessed be He, do? He speaks with him about the wicked men of the world and tells him He will be good to him alone and destroy everybody. What course does the righteous man take? He minds not himself, but takes it on himself TO ARGUE IN FAVOR of the whole world, so that the Holy One, blessed be He, will be reconciled to them.

235. Whence do we know that? From Moses. When the Holy One, blessed be He, said to him: Yisrael have sinned, "they have made them a molten calf, and have worshipped it..." (Shemot 32:8), he also said to him: "Let Me alone, that I may destroy them..." (Devarim 9:14). Moses then said, If for the sake of my honor Yisrael shall be annihilated from the world, then I prefer death rather than have them say that for my honor I neglected that of the whole world. Straightway, "And Moses besought Hashem his Elohim" (Shemot 32:11) and delivered himself to death several times for Yisrael, as written, "Yet now, if You will forgive their sin; and if not, blot me, I beg you, out of Your book..." (Ibid. 32). We learned that Moses did not move from there until the Holy One, blessed be He, forgave Yisrael. Hence, it says, "Hashem relented of the evil which He thought to do to His people" (Ibid. 14) and "Hashem said, I have pardoned according to your word" (Bemidbar 14:20).

231. אֵלֹהִים הֵכִי תֵאֵנָה, כִּד זְכָאִין סְגִיאוּ בְעֵלְמָא, קוּדְשָׁא בְרִיךְ הוּא חֲדֵי וּמִשְׁתַּבַּח בְּהוּ. דְתַנִּינָן כִּד שְׂאֵרֵי זְכָאָה בְעֵלְמָא, וְאִשְׁתַּבַּח בֵּיה, כְּבִיכּוּל אֲטוּל שְׂלְמָא בְעֵלְמָא, וְכֹל עֵלְמָא מִתְבָּרַכָא בְגִינֵיה, וְאֲטוּל שְׂלְמָא בְפַמְלִיא שֶׁל מַעְלָה. מִנָּא לָן. הִכְתִּיב, אוּ יַחֲזֵק בְּמַעֲזֵי יַעֲשֶׂה שְׁלוֹם לִי שְׁלוֹם יַעֲשֶׂה לִי. תְרִין שְׁלָמִין אֲמַאי הֵכָא. אֵלֹהִים יַעֲשֶׂה שְׁלוֹם לִי, דְאֲשֵׁרֵי דְכֵר וְנוֹקְבָא. שְׁלוֹם יַעֲשֶׂה לִי, דְמִתְבָּרַכָאן אַבְהוּ.

232. מַאי אֵיבָא בִּינֵיהוּ, אָמַר רַבִּי יוֹסִי, כִּד מִתְבָּרַכָאן אַבְהוּ, שְׁלוֹם יַעֲשֶׂה לִי, דְאֲקֵדִים שְׂלְמָא בְכֹלָא. וּבְגִין כֵּן שְׁלוֹם קָדִים. יַעֲשֶׂה שְׁלוֹם לִי, מַאי טַעְמָא לֹא אֲקֵדִים שְׁלוֹם הֵכָא. אֵלֹהִים בְּגִין דִּיתְעַבֵּר חוּיָא דְשְׂרִיא בְנוֹקְבָא בְקִדְמִיתָא, וְיִיתֵי דְכוּרָא לְמִשְׁרֵי בְּאַתְרֵיהּ, וּבְגִין כֵּן יַעֲשֶׂה אֲקֵדִים, וְלִבְתֵּר שְׁלוֹם.

233. תֵּאֵנָה בְּזִמְנָא דְזְכָאָה שְׂאֵרֵי בְעֵלְמָא, דִּינִין לָא מִתְעַרְיָן, וְלֹא שְׁלֻטִין בְעֵלְמָא, מִשּׁוּם דִּהוּא בֵּר נֶשׁ זְכָאָה הוּא אוֹת בְעֵלְמָא, וְקוּדְשָׁא בְרִיךְ הוּא בְעֵי בִיקְרֵיהּ, וְעֵלְמָא מִתְקַיֵּים בְּגִינֵיהּ.

234. תֵּנָא א"ר יוֹסִי, בְּזִמְנָא דְבְּנֵי עֵלְמָא אִשְׁתַּכְּחוּ חַיִּיבִין קָמֵי קוּדְשָׁא בְרִיךְ הוּא, הוּא זְכָאָה דְאִשְׁתַּכְּח בְעֵלְמָא, קוּדְשָׁא בְרִיךְ הוּא אִשְׁתַּעֲי בְּהַדְיָה, בְּגִין דִּיבְעֵי רַחֲמִין עַל עֵלְמָא, וְיִתְפָּיִס בְּהַדְיָהּ. מַה עָבַד קוּדְשָׁא בְרִיךְ הוּא, אִשְׁתַּעֲי בְּהַדְיָה עַל אֵינוֹן חַיִּיבֵי עֵלְמָא. א"ל לְאוֹטְבָא לִיָּה בְּלַחוּדוּי, וְלִשְׂיַצָּאָה לְכֹלָהּ. מַה אֲרַחֲמֵיהּ דִּהוּא בֵּר נֶשׁ זְכָאָה. שְׂבִיק דִּידֵיהּ, וְנָסִיב לְדְכוּלֵי עֵלְמָא בְּרִיל דִּיתְפָּיִס קוּדְשָׁא בְרִיךְ הוּא בְּהַדְיָהּ.

235. מִנָּא לָן. מִמַּשָּׁה. דְּאָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא,
חָבּוּ יִשְׂרָאֵל, עֲשׂוּ לָהֶם עֵגֶל מִסִּכָּה וַיִּשְׁתַּחֲוּ לוֹ וְגו' תו
אָמַר לִיה, הֲרָף מִמֶּנִּי וְאֲשְׁמִידֶם וְגו', בְּהַאי
שְׁעָתָא אָמַר מֹשֶׁה אִי בְּגִין יִקְרָא דִּידִי וְשְׁתַּצּוֹן
יִשְׂרָאֵל מִעֲלָמָא, טַב לִי מוֹתָא, וְלֹא יִימְרוֹן דְּשְׂבִיקְנָא
הַאי דְּכוּלֵי עֲלָמָא, בְּגִין יִקְרָא דִּילִי. מִיָּד וַיַּחַל מֹשֶׁה
אֶת פָּנָיו יְיָ אֱלֹהָיו. וְאוֹשִׁיט גְּרָמִיָּה לְמִיתָהּ בְּכַמָּה
אַתְרֵי בְּגִינֵיהוֹן דְּיִשְׂרָאֵל, דְּכִתְיִב וְעָתָה אִם תִּשָּׂא
חֲטָאתֶם וְאִם אֵין מַחְנִי נָא מִסְפָּרְךָ וְגו'. וְתַנְא, לָא
זוּ מֹשֶׁה מִתְמַן, עַד דְּמַחַל קוּדְשָׁא בְּרִיךְ הוּא
לְיִשְׂרָאֵל, הֲדָא הוּא דְּכִתְיִב וַיִּנָּחֵם יְיָ עַל הָרַעָה אֲשֶׁר
דִּבֶּר לַעֲשׂוֹת לְעַמּוֹ. וְכִתְיִב וַיֹּאמֶר ה' סְלַחְתִּי כְּדַבְּרְךָ.

236. But of Noah, it is written, "And Elohim said to Noah, The end of all flesh is come before Me..." (Beresheet 6:13). Noah said to him: What will You do to me? He said to him: "But with you will I establish My covenant..." (Ibid. 18). "Make yourself an ark of gofer wood" (Ibid. 14). He did not beg for mercy on the world, rain came down and the inhabitants of the world perished. Therefore, it is written of Noah: "the waters of Noah." Surely they were "the waters of Noah," for they were due to him, SINCE he did not ask for mercy on the world.

236. וְאֵלּוּ בְּנַח כְּתִיב, וַיֹּאמֶר אֱלֹהִים לְנֹחַ קַץ כָּל
בָּשָׂר בָּא לְפָנַי וְגו'. אָמַר לִיה נַח, וְלִי מַה אֶת עֵבִיד.
א"ל וְהַקִּימוֹתִי אֶת בְּרִיתִי אִתְךָ וְגו' עֲשֵׂה לְךָ תֵיבַת
עֲצֵי גֹפֶר. וְלֹא בַעַא רַחֲמֵי עַל עֲלָמָא, וְנַחֲתוּ מִיָּא,
וְאוֹבִידוּ בְּנֵי עֲלָמָא, וּבְגִין כֶּךָ מִי נַח כְּתִיב. מִי נַח
וְדָא, דְּבִיָּה הוּוּ תְלִין, דְּלֹא בַעַא רַחֲמֵי עַל עֲלָמָא.

237. Rabbi Yosi then quoted the words: "And Noah began (Heb. vayachel) to be a husbandman" (Beresheet 9:20). The word "Vayachel" has the same meaning as in: "He shall not break (Heb. yachel) his word" (Bemidbar 30:3), for he became non-spiritual (Heb. chol). "Husbandman (lit. 'man of the land') means it was due to him that all the inhabitants of the world perished, because he did not ask for mercy on them. Another explanation: "Man of the land," because it was for his sake that THE LAND endured after the earlier generations corrupted it, as written, "I will not again curse the ground any more for man's sake" (Beresheet 8:21).

237. מִכָּאן א"ר יוֹסִי, מַאי דְּכִתְיִב וַיַּחַל נַח אִישׁ
הָאָדָמָה. וַיַּחַל: כְּד"א, לֹא יַחַל דְּבָרוֹ, דְּאִתְעֵבִיד
חוּל. אִישׁ הָאָדָמָה, דְּבְגִינֵיהּ אֲשֶׁתַּצִּיאוּ בְּנֵי עֲלָמָא,
דְּלֹא בַעַא רַחֲמֵי עֲלֵיהּ. ד"א אִישׁ הָאָדָמָה,
דְּבְגִינֵיהּ אֲתַקִּיַּמַת לְבִתָּר דְּאֲשֶׁתַּצִּיאוּ קְדָמָי,
דְּכִתְיִב לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאָדָמָה בְּעֵבוֹר
הָאָדָם וְגו'.

32. The Holy One, blessed be He, decrees a sentence and the righteous man nullifies it
We learn that the rainbow appears in the sky as a sign of God's protection only when there is no righteous man in the world to protect the world with his prayer. In Rabbi Shimon's day the world did not need the sign of the rainbow, for he himself could nullify any decree that was pronounced over the world. So God decrees and the just man nullifies. When God sees that men perform good deeds, the face of Atika Kadisha is revealed in Zeir Anpin, and everyone is blessed. When transgressions increase in the world, the Ancient One is concealed; this is how the wicked turn mercy into judgment.

238. We learned they are called "the waters of Noah," because it was after him that they were so named; TO WIT, BECAUSE HE DID NOT PRAY FOR THEM. BUT what is the meaning of "For (Heb. zot) this is...to Me"? (Yeshayah 54:9). HE ANSWERS, The Holy One, blessed be He, said, The waters of Noah brought it on Me, that Zot appeared in the world, WHICH IS MALCHUT CALLED ZOT THAT APPEARED IN THE SECRET OF THE RAINBOW TO PROTECT THE WORLD, as written, "As for Me, this is My covenant with them" (Yeshayah 59:21) and "This (Heb. zot) is the token of the covenant...I have set My bow in the cloud" (Beresheet 9:12-13) SO AS TO PROTECT THE WORLD. To wit, THE RAINBOW IS AN INDICATION THAT no one cares FOR THE WORLD TO PRAY FOR IT but I, WHO DOES IT for the glory of My name that is alluded to in zot. Who caused this? The waters of Noah, WHO DID NOT PRAY, NOR PROTECTED THE WORLD.

238. תַּנְא מִי נַח אַקְרוֹן, דְּהוּא גְּרִים דְּאַקְרוֹן עַל
שְׁמִיָּה. א"ר יוֹסִי, זֹאת לִי מַאי קָא מַיִרִי. אֵלָא אָמַר
קוּדְשָׁא בְּרִיךְ הוּא, מִי נַח גְּרַמוּ לִי, דְּאֶגְלִי זֹאת
בְּעֲלָמָא. דְּכִתְיִב וְאֲנִי זֹאת בְּרִיתִי אוֹתָם. זֹאת אוֹת
הַבְּרִית וְגו'. אֶת קִשְׁתִּי נָתַתִּי בְּעֵנָן. כְּלוּמַר לִית מֶאֵן
דְּאֲשַׁגַּח אֵלָא לִיקְרָא דְּשְׁמֵי דְּרַמְיָא בְּזֹאת. וּמֶאֵן
גְּרִים לִיה, מִי נַח.

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239. This is a sign for a pious and righteous man, that the rainbow never appears in his days and that during his life the world is not in need of this sign, AS HE PROTECTS THE WORLD WITH HIS PRAYER. Who is such a man that could ask for mercy on the world, and is worthy of protecting it? A man like Rabbi Shimon, in whose days the world was not in need of this sign, as this sign is a token in the world THAT THERE IS NO ONE TO GIVE PROTECTION, SAVE THE HOLY ONE, BLESSED BE HE, AS EXPLAINED.

240. There was not a decree that was pronounced above over the world that RABBI SHIMON did not nullify. This is the meaning of: "He that rules over men" (II Shmuel 23:3); NAMELY, THE VERSE: "THE ROCK OF YISRAEL SPOKE TO ME, HE THAT RULES OVER MEN MUST BE JUST, RULING IN THE FEAR OF ELOHIM." The Holy One, blessed be He, rules over men. Who, as it were, rules over the Holy One, blessed be He? The righteous man RULES, for the Holy One, blessed be He, decrees and he nullifies.

241. Rabbi Shimon, the son of Yochai, sat one day by the gate of Lod. He lifted up his eyes and saw the sun shining and concealing its light three times. While it happened, the light darkened and black and green appeared on the sun. He said to Rabbi Elazar his son: Follow me, son, and let us inquire, for assuredly a decree has been pronounced above, and the Holy One, blessed be He, wishes to inform me. Indeed, the decree impends above thirty days and the Holy One, blessed be He, does not act before informing the righteous. Hence, it says, "Surely Hashem Elohim will do nothing, without revealing His secret to His servants the prophets" (Amos 3:7).

242. While they were walking in the vineyard, they saw a snake coming with its mouth open, glowing on the ground in the dust. Rabbi Shimon was distressed and his hands struck the snake's head. The snake stopped and closed its mouth. RABBI SHIMON saw its tongue hissing and said to it: O snake, go and tell the supernal serpent, THE PERSECUTOR AND DENOUNCER, that Rabbi Shimon is in the world. THE SNAKE put its head inside a hole in the ground. RABBI SHIMON said, I decree that as this low snake returned to a hole in the ground, so will the supernal serpent return to the hole in the great abyss.

243. Rabbi Shimon whispered a prayer. While they were praying, they heard a voice SAYING, the decrees were stopped, go back to where you were. The plagues of the demons are no longer in the world, because Rabbi Shimon, son of Yochai, nullified them. Happy are you, Rabbi Shimon, whose Master is desirous of your honor more than that of all the inhabitants of the world. Of Moses, it is written, "And Moses implored (also: 'trembled')" (Shemot 32:11). It also implies that he was struck with an illness, but you, Rabbi Shimon, decree and the Holy One, blessed be He, establishes it; and He decrees and you nullify it.

239. מִכַּאן סִימְנָא לְחַסִּידָא זִכָּאָה, דְּלֵא אֲתַגְלוּיָא הָאֵי קֶשֶׁת בְּיוֹמוֹי, וְלֵא אֲצַטְרִיךְ עֲלֵמָא בְּיוֹמוֹי לְהָאֵי אוֹת. וּמֵאֵן אִיהוּ. הֵהוּא דְּבִעֵי רַחֲמֵי עַל עֲלָמָא, וְאֲתַחֲזִי לְאַגְנָא עֲלוּי. כְּגוֹן רַשְׁבִּי, דְּלֵא אֲצַטְרִיךְ עֲלֵמָא בְּיוֹמוֹי לְהָאֵי אוֹת, דְּהָא הוּא אוֹת סִימְנָא בְּעֲלָמָא הוּהוּ.

240. דְּלֵא הוּהוּ גִזְרָה דְּאֲתַגְזֹר עַל עֲלָמָא לְעֵילָא, דְּלֵא מְבַטֵּל לֵהּ. וְהֵינֵנוּ דְּכַתְּיב, מוֹשֵׁל בְּאָדָם, קוֹדֶשׁא בְּרִיךְ הוּא מוֹשֵׁל בְּאָדָם. וּמִי מוֹשֵׁל בְּקוֹדֶשׁא בְּרִיךְ הוּא כְּבִיכּוֹל. צְדִיק. דְּקוֹדֶשׁא בְּרִיךְ הוּא גִזִּיר, וְאִיהוּ מְבַטֵּל.

241. כְּגוֹן ר"ש בֶּן יוֹחָאֵי, דְּיוֹמָא חֵד הוּהוּ יִתִּיב אַבְבָּא דְּתַרְעָא דְּלוֹד, זְקָף עֵינָוֵי, חָזָא שְׁמַשָּׁא דְּנִהְיִיר, וְאַסְתִּים נִהוּרָא ג' זְמַנִּין, אֲדַהְכִּי אֲתַחֲשַׁךְ נִהוּרָא, וְאֲתַחֲזִי בֵּיהּ בְּשְׁמַשָּׁא אוֹכְמָא וִירוֹקָא. א"ל לְר' אֲלַעְזָר בְּרִיָּה, תָּא אֲבַתְרָאֵי בְּרִי, וְנַחֲמֵי דְּהָא וְדָאֵי גִזְרָה אֲתַגְזֹר לְעֵילָא, וְקוֹדֶשׁא בְּרִיךְ הוּא בְּעֵי לְאוֹדְעָא לִי, דְּוִדָּאֵי תְּלַתִּין יוֹמִין תְּלִיָּא הֵהוּא מְלֵתָא דְּאֲתַגְזֹר לְעֵילָא. וְלֵא עֲבִיד קוֹדֶשׁא בְּרִיךְ הוּא, עַד דְּאוֹדְעִיהָ לְצְדִיקֵינָא, הֵה"ד כִּי לֹא יַעֲשֶׂה יי' אֱלֹהִים דְּבַר כִּי אִם גְּלָה סוֹדוֹ אֶל עַבְדָּיו הַנְּבִיאִים.

242. עַד דְּהוּוּ אֲזִלֵי עֲאֵלוּ בְּהוּוּא כְּרָם. חָמוּ חֵד חוּיָא דְּהוּוּ אֲתִי, וּפּוּמִיָּה פְּתִיחָא, וּמְלַהֲטָא בְּאַרְעָא בְּעַפְרָא. אֲשַׁתְּנִיק ר"ש, וְקַטְפֵּר יָדוֹי בְּרִישֵׁיהָ דְּחוּיָא, שְׂכִיךְ חוּיָא, מְאִיךְ פּוּמִיָּה. וְחָמָא לִישְׁנִיָּה מְרַחִישׁ. א"ל חוּיָא חוּיָא, זִיל וְאִימָא לְהֵהוּא חוּיָא עֲלָאָה, דְּהָא ר"ש בֶּן יוֹחָאֵי בְּעֲלָמָא שְׂכִיחַ. עֵינִילִיָּה לְרִישֵׁיהָ לְחֵד נּוֹקְבָא דְּעַפְרָא. אָמַר גִּזִּיר אָנָּא, כְּשֵׁם דְּתַתְּאָה אֲתַחֲזֹר לְנוֹקְבָא דְּעַפְרָא, כֵּן עֲלָאָה יִתְחַזֵּר לְנוֹקְבָא דְּתַהוּמָא רַבָּא.

243. רַחִישׁ ר"ש בְּצִלּוֹתָא, עַד דְּהוּוּ מְצִילֵי שְׁמַעוּ חֵד קְלָא, פּוּטְקְרָא דְּקִיטְפָא עוֹלוּ לְאַתְרֵינִיכּוּ, קְטַפִּירָא דְּבוּרִינֵי לֹא שְׂרָאן בְּעֲלָמָא, דְּהָא, ר"ש בֶּן יוֹחָאֵי בְּטִיל לוֹן. זִכָּאָה אַנְתָּ ר"ש, דְּמֵאֲרַךְ בְּעֵי בִיקְרַךְ עַל כָּל בְּנֵי עֲלָמָא. בְּמִשָּׁה כְּתִיב וַיְחַל מֹשֶׁה וַגּוֹ', דְּמִשְׁמַע דְּאֲחִיד לִיָּה פְּרַגּוּדָא, וְאַנְתָּ ר"ש גִּזִּיר, וְקוֹדֶשׁא בְּרִיךְ הוּא מְקַיֵּים. הוּא גִזִּיר, וְאַנְתָּ מְבַטֵּל.

244. In the meantime, he saw the sun shining and the blackness gone. Rabbi Shimon said, Surely this is because the world was scented. He came home and discussed the verse: "For Hashem is righteous, He loves righteousness; the upright shall behold His face" (Tehilim 11:7). What is "His face" and wherefore "Hashem is righteous, He loves righteousness"? Because "the upright shall behold His face," namely the upper face of the inhabitants of the world, for they have to beg the Holy One, blessed be He, for mercy in all their needs.

245. Rabbi Elazar, his son, said to him: In that case, it should have said "an upright shall behold" in the singular or in the plural. Why DOES IT SAY "the upright (singular) shall behold (plural)"? He said to him: It is a supernal mystery. The olden days, NAMELY THE SFIROT of the most hidden Atika Kadisha, KETER, and the days of the world, THE SFIROT of Zeir Anpin called "His face," look AT EACH OTHER directly to see what needs seeing. TO WIT, THE FACE OF ZEIR ANPIN SEES THE FACE OF ATIKA AND THE FACE OF ATIKA SEES THE FACE OF ZEIR ANPIN DIRECTLY, WITHOUT TURNING RIGHT OR LEFT. THIS IS THE IMPORTANCE OF THE VERSE: "THE UPRIGHT SHALL BEHOLD HIS FACE."

246. We learned that when the Holy One, blessed be He, heeds the world and sees that the deeds of men are proper, Atika Kadisha is revealed, WHICH IS KETER, in Zeir Anpin, TIFERET. All these faces OF ZEIR ANPIN look at the concealed face OF ATIKA and everyone is being blessed. Wherefore are they blessed? Because they look at each other in a direct way, TO WIT, BY WAY OF THE CENTRAL COLUMN, which turns not right nor left. Hence, "the upright shall behold His face," FOR THE FACE OF ATIKA AND ZEIR ANPIN LOOK AT EACH OTHER IN A DIRECT MANNER; NAMELY, IN THE ASPECT OF THE CENTRAL COLUMN. Then everyone is blessed as though rivers of blessings flow from one to another, until all the worlds are blessed and all the worlds are as one. Then it is considered that "Hashem shall be one, and His name One" (Zecharyah 14:9).

247. When transgressions increase in the world, Atika Kadisha is closed and they do not look at each other face-to-face. Then Judgments stir in the world, thrones are placed and the Ancient One (Atik Yomin), KETER, is closed and not revealed. This is the meaning of: "As I looked, thrones were placed, and an ancient of days did sit" (Daniel 7:9). "Thrones are placed" REFERS TO the supernal crowns that water all others to sustain them. Who are they? The Patriarchs, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. "And an ancient of days did sit": He is not revealed AND, THEREFORE, HE IS CONSIDERED TO BE SITTING, FOR HE WHO SITS DIMINISHES HIS STATURE. Then, the wicked in the world turn Mercy into Judgment.

33. From the side of Ima Klipot come out, which examine laws

We are told that the Klipot cause judgment to overpower mercy, and dissension arises in all the worlds. When people improve their deeds, mercy overcomes judgment and all of the Sfirot are blessed; repentance is considered complete, and the world is atoned for. Rabbi Shimon says how important it is for people to rectify their deeds.

244. אֲדַהְכִי חֵמָא דְנְהִיר שְׁמַשׁ, וְאַתְעֵבֵר הָהוּא אוֹכְמָא, אַר"ש, וְדַאי הָא עֲלָמָא אֲתַבְסָם, עָאל לְבֵיתָהּ וְדַרְשׁ, בִּי צְדִיק יִי' צְדָקוֹת אֱהָב יִשְׂרָאֵל יַחְזוּ פְּנֵימוּ. מ"ט בִּי צְדִיק יִי' צְדָקוֹת אֱהָב, מְשׁוּם דְיִשְׂרָאֵל יַחְזוּ פְּנֵימוּ. מַאי פְּנֵימוּ. פְּנִים עֲלָאִין דְּבְנֵי עֲלָמָא, בְּעוֹן לְמַבְעֵי רַחֲמֵי מְנִיָּה, עַל כָּל מַה דְּאַצְטְרִיכֵן.

245. א"ל רַבִּי אֶלְעָזָר בְּרִיָּה, אִי הָכִי יִשְׂרָאֵל יַחְזוּ פְּנֵימוּ מִבְּעֵי לֵיָּה, אוּ יִשְׂרָאֵל יַחְזוּ, מַאי יִשְׂרָאֵל יַחְזוּ. א"ל רְזָא עֲלָאָה, דְּאִינוּן יָמֵי קָדָם דְּעֵתִיקָא קְדִישָׁא, סְתִימָא דְּכָל סְתִימִין. וְיָמֵי עוֹלָם, דְּזַעִיר אַנְפִּין, דְּאִינוּן אֶקְרוּן פְּנֵימוּ, חֵמָאן בְּאַרְחַ מִיִּשְׂרָאֵל מַה דְּאַצְטְרִיךְ לְמַחֲמֵי.

246. דְּתַנָּא בְּשַׁעְתָּא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁגַּח בְּעֲלָמָא, וְחֵמָא דְּמִתְבַּשְׂרֵן עוֹבְדֵיהוֹן דְּבְנֵי נְשָׂא לְתַתָּא, אֲתַגְלִיָּא עֵתִיקָא קְדִישָׁא בְּזַעִיר אַנְפִּין, וּמִסְתַּבְּלָן כָּל אִינוּן אַנְפִּין בְּאַנְפִּין סְתִימִין, וּמִתְבַּרְכֵן כְּלָהוּ. מ"ט מִתְבַּרְכֵן. מְשׁוּם דְּמִסְתַּבְּלִין אֵלִין בְּאֵלִין בְּאַרְחַ מִיִּשְׂרָאֵל, דְּלֵא סְטוּ לִימִינָא וְלִשְׂמָאלָא, הַה"ד יִשְׂרָאֵל יַחְזוּ פְּנֵימוּ. וּמִתְבַּרְכֵן כְּלָהוּ, וּמִשְׁקִינֵן דָּא לְדָא, עַד דְּאַתְבַּרְכֵן כְּלָהוּ עֲלֵמֵיא. וּמִשְׁתַּכְּחֵי כְּלָהוּ עֲלֵמִין כְּחַד, וּכְדִין אֲתַקְרִי יִי' אַחַד וְשְׁמוֹ אַחַד.

247. וְכַד חוֹבֵי עֲלָמָא סְגִיאוּ, אֲסֵתִים עֵתִיקָא קְדִישָׁא, וְלֵא מִשְׁגַּחִין אַנְפִּין בְּאַנְפִּין, וּכְדִין דִּינִין מִתְעָרֵי בְּעֲלָמָא, וְכוּרְסוֹן רְמִיּוֹ, וְעֵתִיק יוֹמִין אֲסֵתִים, וְלֵא אֲתַגְלִיָּא. הַדָּא הוּא דְּכַתִּיב חוּה הוּיָת עַד דֵּי כוּרְסוֹן רְמִיּוֹ וְעֵתִיק יוֹמִין יְתִיב. עַד דֵּי כוּרְסוֹן רְמִיּוֹ, דְּאִינוּן כְּתִרִין עֲלָאִין, דְּמִשְׁקִינֵן לְכָלְהוּ אַחֲרֵנִין, לְאוֹקוּמֵי בְּקִיּוּמֵיהוּ. וּמֵאן אִינוּן. אֲבָהָן. וְעֵתִיק יוֹמִין יְתִיב, וְלֵא אֲתַגְלִיָּא. וּכְדִין מִהֲפֻכִין חֵיבֵי עֲלָמָא רַחֲמֵי לְדִינָא.

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248. We learned that from the side of Ima Klipot come out, which examine laws, take hold of the legislations of Gvurah, NAMELY THE LEFT COLUMN WHICH IS JUDGMENT and overpower Mercy, as written, "Gathered together against (lit. 'above') Hashem" (Bemidbar 16:11), truly above Hashem, NAMELY BINAH, WHICH IS ABOVE ZEIR ANPIN CALLED YUD HEI VAV HEI. The worlds are then found wanting as they are not whole, and dissension arises in them all.

249. When the inhabitants of the world better their deeds below, Judgments are mitigated and removed, and Mercy stirs and overpowers that evil which arose from the Judgment. When Mercy stirs, joy and consolations abide, because they overpower evil. Hence, "Hashem relented of the evil" (Shemot 32:14), for the Judgment is subdued and Mercy reigns.

250. We learned that when Judgments are mitigated and Mercy reigns, each Sfirah prevails again and all of them are blessed together. When they do so, Ima is mitigated by the coming together of the decrees that returned to her aspect. Then repentance is considered complete and the world is atoned for. Ima sits completely joyful, as written, "As a joyful mother of children" (Tehilim 113:9). She is then called Yom Kippur (Day of Atonement), of which it is written, "That you may be clean from all your sins" (Vayikra 16:30). Then fifty gates are opened of the sides of the decrees.

251. We studied the words: "Then it shall be, because he has sinned, and is guilty" (Vayikra 5:23). Why DOES IT BEGIN WITH THE WORDS: "He has sinned" and then at the end, IT SAYS, "and is guilty"? HE ANSWERS, Indeed we learned "because he has sinned" refers to those transgressions called sins, as written, "Any sins that man commit" (Bemidbar 5:6); "and is guilty (Heb. ashem)" is equivalent to "let the trespass (Heb. asham) which is recompensed to Hashem" (Ibid. 8). "And is guilty" MEANS it behooves him to rectify it. The meaning of "THEN IT SHALL BE, BECAUSE HE HAS SINNED" is that if he rectifies his deeds, then "he shall restore that which he took violently away" (Vayikra 5:23). Rabbi Yosi said, This is understood from the words "that he shall restore," WHICH MEANS HE RESTORES IT OF HIS OWN INITIATIVE BECAUSE HE IS DESIROUS OF RECTIFYING HIS DEEDS. It does not say "that he should restore" IN THE IMPERATIVE, but "he shall restore," which is accurate AND MEANS OF HIS OWN ACCORD.

34. Four times a year

We learn that four times a year, judgments stir; if people repent, God causes the judgments to return to their places, but if they do not the voice is stopped and the judgments are fulfilled. Rabbi Yisa had said that God swore an oath not to enter the celestial Jerusalem until the children of Yisrael enter the terrestrial Jerusalem, and until that time there will be anger in the world.

248. תָּאנָא. מִסְטָרָא דַּאימָא, נִפְקִין גְּרֵדִינִין נִימוּסִין קְלִיפִין, וְאַחֲרֵין בְּקוּלְפוֹי דְּגְבוּרָה, שְׁלֵטִין עַל רַחֲמֵי, כְּדִ"א הַנּוֹעֲדִים עַל יוֹי, עַל יוֹי מִמֶּשׁ. וְכַדִּין אֲשֶׁתְּכַחוּ עֲלֵמִין חֲסֵרִין, דְּלֹא שְׁלֵמִין, וְקִטְטוּתָא אֲתַעַר בְּכֻלְהוּ.

249. וְכַד בְּנֵי עֲלְמָא מְכַשְׂרִין עוֹבְדֵיהוֹן לְתַתָּא, מִתְבַּסְמֵן דִּינִין, וּמִתְעַבְרֵן, וּמִתְעַרֵי רַחֲמֵי וְשְׁלֵטֵן עַל הַהוּא בִּישָׁא דְּאֲתַעַר מִן דִּינָא קְשִׂיא. וְכַד מִתְעַרֵן רַחֲמֵי, חֲדוּה וְנִיחוּמִין מִשְׁתַּבְּחִין, מִשׁוּם דְּשְׁלִיטִין עַל הַהוּא בִּישָׁא. הַה"ד וְיִנְחֵם יוֹי עַל הַרְעָה. וְיִנְחֵם מִשׁוּם דְּאֲתַכְפִּיא דִּינָא קְשִׂיא, וְשְׁלֵטִין רַחֲמֵי.

250. תָּאנָא, בְּשַׁעֲתָא דְּמִתְבַּסְמֵן דִּינִין, וְשְׁלֵטִין רַחֲמֵי, כָּל כְּתָרָא וְכְתָרָא תָּב בְּקִיּוּמֵיהּ, וּמִתְבָּרְכָאן כְּלָהוּ כְּחָדָא. וְכַד תֵּייבִין כָּל חַד וְחַד לְאַתְרֵיהּ, וּמִתְבָּרְכָאן כְּלָהוּ כְּחָדָא, וּמִתְבַּסְמָא אִימָא בְּקִלְדִּיטֵי גְלִיפִין וְתֵייבִין לְסִטְרָהּ, כְּדִין אֲקָרִי תְּשׁוּבָה שְׁלִימָה, וְאַתְכַּפֵּר עֲלֵמָא, דְּהָא אִימָא בְּחֲדוּתָא שְׁלִימָתָא יִתְבָּא, דְּכִתִּיב אִם הַבְּנִים שְׂמַחָה, וְכַדִּין אֲתַקְרִי יוֹם הַכְּפּוּרִים, דְּכִתִּיב בֵּיהּ לְטַהַר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם. וּמִתְפַּתְחִין נ' תְּרַעִין דְּסִטְרִין גְּלִיפִין.

251. תָּאנָא, כְּתִיב וְהִיָּה כִּי יַחְטָא וְאָשֵׁם, מַהוּ כִּי יַחְטָא, וְלִבְסוּף וְאָשֵׁם. אֲלֵא הֲכִי תָּאנָא, כִּי יַחְטָא מְאִינּוֹן חוּבִין דְּאֲקָרוּן חָטָא, דְּכִתִּיב מִכָּל חָטָאוֹת הָאָדָם. וְאָשֵׁם: כְּדִ"א הָאָשֵׁם הַמוּשָׁב לִיּוֹי. וְאָשֵׁם: וְיִתְקַן, כְּלוּמַר אִם יִתְקַן עוֹבְדוּי, וְהָשִׁיב אֶת הַגּוּזְלָה אֲשֶׁר גָּזַל. א"ר יוֹסִי מִמֶּשְׁמַע דְּכִתִּיב וְהָשִׁיב, וְיָשִׁיב לֹא כְּתִיב אֲלֵא וְהָשִׁיב, וְהָשִׁיב דִּיּוֹקָא.

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252. We learned that the voice is stopped and Judgments stir four times a year. Penitence then impends until it is made ready. When Judgments stir, a voice resounds and the four corners of the world go up and down. A herald proclaims but no one takes heed to awaken. The Holy One, blessed be He, is ready and in case they repent, JUDGMENTS return TO THEIR PLACES. If they do not, the voice is stopped and the Judgments are enacted. Then He is considered as "it grieves Him at His heart" (Bereshheet 6:6), NAMELY in the external houses.

253. Rabbi Yehuda said, We learned that since the Temple was destroyed, not a day passes without evil anger. Why is it so? As we learned, Rabbi Yudai said that Rabbi Yesa said that the Holy One, blessed be He, swore an oath not to enter the celestial Jerusalem, NAMELY MALCHUT, until Yisrael enter the terrestrial Jerusalem. For that reason, there is anger in the world. THE OATH WAS REGARDING PERMANENCE, BECAUSE ON A TEMPORARY BASIS, THERE IS A UNION BETWEEN ZEIR ANPIN AND MALCHUT, EVEN DURING THE DAYS OF EXILE, THAT IS DURING PRAYER SERVICES, ON SHABBAT AND FESTIVALS.

35. "The nakedness of your mother, shall you not uncover"

Rabbi Yosi says that the evil inclination always grows stronger through immoral sexual conduct alone, that all sins are attached to nakedness. When Malchut is uncovered, her children below are also uncovered; when she is covered all the grades return one by one and are all blessed, this is considered repentance because all the grades become repaired again.

254. Rabbi Yosi said, It is written, "The nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 18:7) and "She is your mother; you shall not uncover her nakedness" (Ibid.). We learned that your mother is surely MALCHUT, YISRAEL'S MOTHER. If he uncovered her nakedness, why should he return it; BY MEANS OF REPENTANCE. Surely he should rectify his uncovering, AS WILL BE EXPLAINED.

255. According to what we learned, when the Evil Inclination grows stronger within man, it does so through immoral sexual conduct alone. All sins are attached to that nakedness. It is written, "shall you not uncover." When one makes amends, one does so for uncovering it. This is called repentance.

256. Rabbi Yitzchak said, All the sins of the world are connected TO THE UNCOVERING OF NAKEDNESS, so much that mother, MALCHUT, is uncovered for the sins; TO WIT, HER NAKEDNESS IS UNCOVERED. When it is, all her children, YISRAEL BELOW, MALCHUT'S CHILDREN, are uncovered. It is also written, "You shall not take the mother bird together with the young" (Devarim 22:6). When the lower world is corrected, everything is corrected until the correction rises to holy Ima, MALCHUT. She is then corrected and that which was uncovered is covered. It is therefore written, "Blessed is he whose transgression is forgiven, whose sin is covered" (Tehilim 32:1). She is then called repentance indeed, and called Yom Kippur, as it says "that you may be clean from all your sins before Hashem" (Vayikra 16:30).

252. תְּנוּא, בְּאַרְבַּע תְּקוּמֵי דְשָׁתָא, קְלָא אֲתַפְסֵק, וְדִינֵי מִתְעָרִין, וְתִשׁוּבָה תְּלִיא עַד דְּאֲתַתְקֵן. וְכַד דִּינֵי מִתְעָרִין, קְלָא נְפִיק, וְד' זְוִינֵי דְעֵלְמָא, סְלִקִין וְנַחְתִּין. בְּרוּזָא קְרִי, וְלִית מָאן דִּישְׁגַח וְיִתְעַר. וְקוּדְשָׁא בְרִיךְ הוּא זְמִין, אִם יִתּוּבוּן יִתּוּב, וְאִי לֹא, קְלָא אֲתַפְסֵק, וְדִינֵיא אֲתַעְבִּידוּ וְכַדִּין אֲתַקְרִי וְיִתְעַצֵּב, וְיִתְעַצֵּב בְּבֵתִי בְּרֵאִי.

253. א"ר יְהוּדָה, הַתִּינֵן, מִן יוֹמָא דְאֲתַחֲרַב בֵּי מִקְדָּשָׁא, לִית יוֹמָא דְלֹא אֲשַׁתְּכַח בֵּיהּ רְתַחָא בִישָׁא. מ"ט. מְשׁוּם דְתִינֵן, א"ר יוֹדָאי א"ר יוֹסָא, נִשְׁבַּע הַקּוּדְשָׁא בְרִיךְ הוּא שְׁלֹא יִכְנַס בִּירוּשָׁלַם דְלַעִילָא, עַד שִׁיכְנַסוּ יִשְׂרָאֵל בִּירוּשָׁלַם דְלַתְתָּא. וּבְגִין כֵּךְ, רְתַחָא אֲשַׁתְּכַח בְּעֵלְמָא.

254. א"ר יוֹסִי, כְּתִיב עֲרוֹת אָבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה. וְכְתִיב, אִמְךָ הִיא לֹא תִגְלֶה עֲרוֹתָהּ. וְתִינֵן אִמְךָ הִיא וְדָאי. הָא אִם גְּלָה עֲרוֹיְתָהּ, לְמָאן בְּעִי לְאֲתַבָּא לָהּ, וְדָאי לְתַקְנָא. מָאי דְגָלִי.

255. דְתִנּוּא כַד סָגִיא יִצְרָא בִישָׁא בְב"נ, לֹא סָגִי אֲלָא בְּאִינוּן עֲרוֹיִן, וְכִלְהוּ חוּבֵי אַחִידִין בְּהוּא עֲרוֹי. וְכְתִיב לֹא תִגְלֶה. כַּד אֲתַתְקֵן, אֲתַתְקֵן לְקַבֵּל הֵהוּא דְגָלִי, וְדָא אֲקָרִי תִשׁוּבָה.

256. א"ר יִצְחָק, כָּל חוּבֵי עֵלְמָא אַחִידִין בְּדָא, עַד דְּאִימָא אֲתַגְלִיא בְּגִינִיהוּן. וְכַד אִיהִי אֲתַגְלִיא, כָּל אִינוּן בְּנִין אֲתַגְלִינִין. וְכְתִיב לֹא תִקַּח הָאֵם עַל הַבָּנִים. וְכַד אֲתַתְקֵן עֵלְמָא לְתַתָּא, אֲתַתְקֵן כְּלָא, עַד דְּסִלְקָא תְּקוּנָא לְאִימָא קְדִישָׁא, וּמִתְתַקְנָא, וְאֲתַכְסִיא מִמָּה דְאֲתַגְלִיא. וּבְגִין כֵּךְ כְּתִיב, אֲשֶׁרִי נִשְׁוִי פֶשַׁע כְּסוּי חֲטָאָה, וְכַדִּין אֲקָרִי תִשׁוּבָה, תִשׁוּבָה וְדָאי. וְכַדִּין יוֹם הַכְּפוּרִים אֲתַקְרִי, כְּמָה דְכְתִיב מִכֹּל חֲטָאֵיכֶם לִפְנֵי יְי' תִטְהָרוּ.

257. Rabbi Yehuda said, When is MALCHUT called repentance? When the mother, WHICH IS MALCHUT, is covered and stands joyfully by the children. SHE THEN PROVIDES THEM WITH EVERY GOODNESS, as written, "A joyful mother of children." She is established AS SHE WAS BEFORE THEY INFECTED HER WITH DEFECT and that which was closed and concealed returns to its place. All the grades return one by one, EACH LOWER ONE ASCENDS TO THE HIGHER ONE, and are blessed every one of them. Then it is considered repentance, repentance in general that includes everything, BECAUSE ALL GRADES BECAME REPAIRED AGAIN.

258. Rabbi Yitzchak said, When the world, MALCHUT, is corrected, all of it is corrected at once, AS it is written, "For Your steadfast love (Heb. chesed) is great above the heavens" (Tehilim 108:5). "Above the heavens" means that MALCHUT rises above the place called heavens. What is it? It is Ima, NAMELY BINAH, FOR ZEIR ANPIN IS CALLED HEAVENS AND BINAH IS ABOVE ZEIR ANPIN. WHEN MALCHUT GOES UP THERE, IT IS CORRECTED AT ONCE LIKE IMA. This is considered repentance (lit. 'return'), BECAUSE MALCHUT RETURNS TO BINAH.

259. Rabbi Yehuda said, It is written precisely "above (Heb. me'al) the heavens." If it would have said 'Al (lit. 'above') the heavens', it would have meant the place which is situated above the heavens, BINAH, and no more. Since it says me'al (lit. 'above'), it refers to the place situated high above the heavens, WHICH IS ATIKA KADISHA, AS WILL BE EXPLAINED.

260. We learned that when deeds are improved below and Ima is joyful, Atika Kadisha, KETER, is revealed and the light returns to Zeir Anpin. Everyone is glad then, all is perfect and blessings abide everywhere. Mercy is available and all the worlds rejoice. Hence, it says, "He will again (lit. 'return and') have compassion on us; He will suppress our iniquities" (Michah 7:19). Who will do it again? Atika Kadisha will again be revealed in Zeir Anpin, and that which was concealed from the start will be uncovered again. Everything is considered repentance AFTER ATIKA KADISHA, WHO AGAIN WILL BE REVEALED.

261. Rabbi Yehuda said, Everything is included within the "He will return" LIKE ATIKA KADISHA. 'Everything' is general, WITHOUT EXCEPTION, it is also written, "that Hashem may turn (return) from the fierceness of His anger, and show you mercy" (Devarim 13:18). Rabbi Yitzchak said, Assuredly everything is comprehended IN REPENTANCE. We stated as much before Rabbi Shimon.

36. "That he shall restore that which he took violently away"

Rabbi Shimon says that someone who steals must pay reparation four or five times because he feared the humans from whom he stole more than he feared God. On the other hand, someone who steals with violence must pay only by restoring what he took, because he feared men and God equally. The person who takes "violently away" is sinning with both body and soul, and when he corrects his actions the flow of the abundance of above will be restored.

257. אָמַר רַבִּי יְהוּדָה אֵימַתִּי אֶתְקַרִי תְּשׁוּבָה. כִּד אֵימָא מִתְּכַסִּיא וְקַיִמָא בְּחֻדוּהָ עַל בְּנִין, דְּכֵתִיב אִם הַבְּנִים שְׂמַחָה. וְתַבְּאֵת בְּקַיִמָא וּמֵאֵן דְּהוּהּ סְגִיר, תָּב לְאַתְרֵיהּ. וְכִלְהוּ תְּבִין חֵד לְחֵד, וּמִתְּבַרְכָּאן כָּל חֵד וְחֵד, וּכְדִין אֶתְקַרִי תְּשׁוּבָה, תְּשׁוּבָה סְתָם לְאַכְלֵלָא כִּלְא.

258. אָמַר רַבִּי יִצְחָק, כִּד מִתְּכַשֵּׁר עֲלֵמָא, כּוּלִיָּה מִתְּכַשֵּׁר כְּחֻדָּא. כְּתִיב כִּי גְדוֹל מֵעַל שָׁמַיִם חֶסֶדְךָ. מֵעַל שָׁמַיִם, דְּסֻלְקָא לְעִילָא מֵאַתְרַּ דְּאֶקְרִי שָׁמַיִם. וּמֵאֵי אִיהוּ. דָּא אִיהוּ אֵימָא. וְהֵינֵנוּ דְּאֶקְרִי תְּשׁוּבָה.

259. ר' יְהוּדָה אָמַר, דֵּיִיקָא דְּכֵתִיב מֵעַל שָׁמַיִם. אֲלֵמָלָא כְּתִיב עַל שָׁמַיִם, מִשְׁמַע הֵהוּא אֶתְרַ דְּקַיִמָא עַל שָׁמַיִם, וְלֹא יִתִּיר. כִּיּוֹן דְּאָמַר מֵעַל שָׁמַיִם, מִשְׁמַע הֵהוּא אֶתְרַ דְּקַיִמָא עַל הַשָּׁמַיִם לְעִילָא לְעִילָא.

260. דְּתַאנָּא, בְּהֵהוּא זְמַנָּא דְּמִתְּכַשֵּׁרֵן עוֹבְדִין לְתַתָּא, וְאֵימָא בְּחֻדוֹתָא, אֲתַגְלִיָּא עֵתִיקָא קְדִישָׁא, וְתָב נְהוּרָא לְזַעִיר אַנְפִּין, וּכְדִין כִּלְא בְּחֻדוֹתָא, כִּלְא בְּשִׁלְיָמוּ, כִּלְא אֲשֵׁתְכַחוּ בְּבִרְכָּאן, וְרַחֲמִין זְמַנִּין, וְעֲלֵמִין כִּלְהוּ בְּחֻדוֹתָא, הֵהוּ"ד יִשׁוּב יִרְחַמְנוּ וּכְבוּשׁ עוֹנוֹתֵינוּ. מֵאֵן יִשׁוּב. יִשׁוּב עֵתִיקָא קְדִישָׁא לְאַתְגְּלִיָּא בְּזַעִירָא, יִשׁוּב לְאַתְגְּלִיָּא דְּהוּהּ סְתָם בְּקַדְמִיתָא, וְכִלְא אֶתְקַרִי תְּשׁוּבָה.

261. אָמַר ר' יְהוּדָה, כִּלְא בְּכִלְל, כִּלְא סְתָם. וְכֵתִיב לְמַעַן יִשׁוּב יִי מִחֻרוֹן אָפוּ וְנָתַן לָךְ רַחֲמִים. א"ר יִצְחָק, כִּלְא הוּא וְדָאֵי, וְהָא אֲוִקִימָנָא מִלִּי קַמִּיהָ דְּר"ש.

262. "That he shall restore that which he took violently away" (Vayikra 5:23). In relation to this, the friends asked why it says in relation to taking by force that one should restore that which he took and no more, WHILE OF A THIEF IT SAYS THAT HE SHOULD PAY TWICE, EVEN FOUR OR FIVE TIMES? HE ANSWERS, We have established that HE WHO TAKES VIOLENTLY AWAY treats equally the upper with the lower fear, FEAR OF MAN, TO WIT, HE FEARS NEITHER THE HOLY ONE, BLESSED BE HE, NOR PEOPLE. He who steals has placed before him the lower fear OF PEOPLE, but not the upper fear. THUS, HE HAS PUT MORE VALUE ON THE FEAR OF PEOPLE THAN ON THE FEAR OF HASHEM.

263. It is written before, "If a Nefesh (lit. 'person') shall sin..." (Vayikra 4:2). As we said, the Torah and the Holy One, blessed be He, wonder at it and say, "If a Nefesh shall sin" or "If a Nefesh commit a trespass..." (Vayikra 5:15) or "if a Nefesh swear..." (Ibid. 4). Rabbi Yitzchak said, IN ALL THESE VERSES, it says "Nefesh" not Ruach or Neshamah, BECAUSE THE RUACH AND NESHAMAH DO NOT SIN, BUT ARE ONLY BLEMISHED BECAUSE OF THE SINNING NEFESH, while here, IN RELATION TO TAKING VIOLENTLY AWAY (ROBBERY), body and Nefesh, as written, "Then it shall be, because he has sinned, and is guilty, that he shall restore that which he took violently away." IS IT SAID of him who comes to correct his actions "HE SHALL RESTORE," as we discussed it? "He shall restore": What is the meaning thereof? Someone who corrects his action so that the springs of water, THE ABUNDANCE ABOVE, will be restored to their places to water the plants, THE SFIROT. By his sins, he caused ABUNDANCE to be withheld from them. Hence, IT SAYS of this "that he shall restore that which he took violently away..." as we said.

37. "The righteous man flourishes like the palm tree"

Rabbi Shimon likens the righteous man to the palm tree, that grows slowly as both male and female for seventy years. Then he says that the righteous is God, who returned to Babylon after seventy years of exile, and that God is also the cedar in "He grows like a cedar in Lebanon"; that Lebanon is the supernal Eden. Rabbi Shimon also speaks briefly about the time of redemption and the time when the world will be destroyed and rebuilt.

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

265. "The righteous man flourishes like the palm tree" talks of the exile in Babylon, from which the Shechinah returned to Her place only after seventy years. Hence, it says, "That after seventy years are accomplished at Babylon I will take heed of you" (Yirmeyah 29:10). This is "the righteous man flourishes like the palm tree," for it grows as male and female for seventy years. The righteous is the Holy One, blessed be He, WHO RETURNED TO BABYLON AFTER SEVENTY YEARS. Hence, it is written, "For Hashem is righteous, He loves righteousness" (Tehilim 11:7), "Hashem is righteous" (Shemot 9:27) and "Say of the righteous that it shall be well with him" (Yeshayah 3:10). INDEED, THE HOLY ONE, BLESSED BE HE, IS CALLED RIGHTEOUS.

262. וְהָשִׁיב אֶת הַגְּזֻלָּה, תָּמֹן שְׂאִילוֹ חִבְרִיָּא, מִפְּנֵי מָה בְּגִזְלָה כְּתִיב, וְהָשִׁיב אֶת הַגְּזֻלָּה וְלֹא יִתִּיר. אֲלָא הָא אֹקִימַנָּא, דָּא שְׂוֵי דְחִילוֹ עֲלָאָה כְּתַתָּא. וְדָא דְגָנִיב, שְׂוֵי דְחִילוֹ תַתָּא לְקַבְּלִיהּ, וְלֹא דְחִילוֹ עֲלָאָה.

263. מָה כְּתִיב לְעֵילָא, נֶפֶשׁ כִּי תַחֲטָא. כִּדְקָאֲמַרְןָּ, דְאֹרִייתָא וְקוּדְשָׁא בְרִיךְ הוּא תְּוֹהִינן עֲלֵיהּ, וְאֲמַרִי נֶפֶשׁ כִּי תַחֲטָא וְגו'. וְכְתִיב נֶפֶשׁ כִּי תַמְעוּל מֵעַל וְגו'. אוּ נֶפֶשׁ כִּי תִשָּׁבַע וְגו'. אָמַר ר' יִצְחָק, נֶפֶשׁ כְּתִיב, וְלֹא רוּחַ, וְלֹא נִשְׁמָה. וְהִכָּא גּוֹפָא וְנֶפֶשׁ. דְכְּתִיב, וְהִיָּה כִּי יַחֲטָא וְאָשַׁם וְהָשִׁיב אֶת הַגְּזֻלָּה. מֵאֵן דְּבַעֵי לְתַקְנָא עוּבְדוּי, כִּמְה דְאֲמַרְןָּ וְהָשִׁיב. מֵאֵן וְהָשִׁיב, אֲלָא כִּמְאֵן דִּיתְקַן עוּבְדִין, בְּגִין דִּיתִיב מִבּוּעֵי מִיָּא לְאִתְרִייהוּ, לְאִשְׁקָאָה נְטִיעֵן, דְּהָא הוּא גְרִים בְּחֻבּוּי לְאִתְמַנְעָא מִנֵּיהּ. וְעַד וְהָשִׁיב אֶת הַגְּזֻלָּה וְגו'. כִּמְה דְאִתְמַר.

264. רַבִּי אַבָּא הוּוּ יְתִיב קָמֵיהּ דְר"ש, עָאֵל ר' אֲלֵעָזָר בְּרִיָּה, אָמַר ר"ש, כְּתִיב, צְדִיק כְּתָמַר יִפְרַח וְגו'. צְדִיק כְּתָמַר, מֵאֵי כְּתָמַר. דְּהָא מִכָּל אֵילָנִי עֲלֵמָא לִית דְּמִתְעַבְב לְאִפְרָחָא, כְּמוֹ תָמַר. דְּסִלִּיק לְשַׁבְעִין שָׁנִין. מ"ט כְּתָמַר. אֲלָא אַע"ג דְּקָרָא אֶסְהִיד, חִבְרִיָּא כְּלָהוּ לָא בַעוּ לְגַלְלָאָה.

265. אֲבָל צְדִיק כְּתָמַר יִפְרַח, עַל גְּלוּתָא דְּבַבְלָא אִתְמַר, דְּהָא לָא תַבַּת שְׁכִינְתָּא לְאִתְרָהָא, אֲלָא בְּסוּף שַׁבְעִין שָׁנִין. הַה"ד כִּי לְפִי מְלֵאת לְבַבְלָא שְׁבַעִים שָׁנָה אִמְקוּד אֲתַכְּם. וְדָא הוּא צְדִיק כְּתָמַר יִפְרַח, דְּסִלִּיק דְּכַר וְנוֹקְבָא לְשַׁבְעִין שָׁנִין. צְדִיק: דָּא קוּדְשָׁא בְרִיךְ הוּא, הַה"ד כִּי צְדִיק יִי' צְדָקוֹת אֲהֵב. וְכְתִיב, יִי' הַצְּדִיק. וְכְתִיב, אֲמַרוּ צְדִיק כִּי טוֹב.

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266. "He grows like a cedar in Lebanon" (Tehilim 92:13). What is a cedar? HE REPLIES, It is the Holy One, blessed be He, as written, "Excellent as the cedars" (Shir Hashirim 5:15). "He grows...in Lebanon" (Ibid.), surely in the Lebanon which is the supernal Eden, NAMELY CHOCHMAH, of which it is written, "Neither has the eye seen an Elohim besides You" (Yeshayah 64:3). The cedar, ZEIR ANPIN, will grow in that high place, TO WIT, WHEN IT ASCENDS TOWARDS IT.

267. In the last exile, THE HOLY ONE, BLESSED BE HE, is like a cedar that is slow to FLOURISH AND grow. From the time it starts growing until it is mature - NAMELY, UNTIL REDEMPTION COMES - a day passes; NAMELY THE DAY OF THE HOLY ONE, BLESSED BE HE, WHICH IS A THOUSAND YEARS LONG. And the beginning of the second day, until it throws a shadow in the daylight - NAMELY, AFTER MIDDAY WHEN THE SUN BEGINS TO DECLINE - WHICH, IN THE DAY OF THE HOLY ONE, BLESSED BE HE, LASTS 500 YEARS. AFTER 1,500 YEARS, REDEMPTION WILL COME. And the cedar grows only when supplied with water, as it says, "Like cedar trees beside the waters" (Bemidbar 24:6) so "he grows like a cedar in Lebanon," whence, FROM LEBANON, WHICH IS CHOCHMAH, a source of water and a river - WHICH IS BINAH - issues to water THE CEDAR. The cedar is the Holy One, blessed be He, ZEIR ANPIN, WHICH RECEIVES THE WATER, as written, "Excellent as the cedars."

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

38. "A complainer separates close friends"

Rabbi Shimon opens with, "A perverse man sows strife: and a whisperer separates close friends." He says that evil men cause a blemish above because they separate men from God and male from female and Zeir Anpin from Malchut. He causes the plants to nourish from the side of Judgment. Rabbi Shimon says that the penitent stands in a higher place than the wholly righteous, because the penitent draws abundance down to the place of the righteous, and the righteous draw it down to the world. He also talks about the loss of faithfulness.

269. He opened the discussion again, saying, "A perverse man sows strife: and a complainer separates close friends (also: 'chief')" (Mishlei 16:28). As we said, "a perverse man sows strife" means that evil men cause a blemish above, FOR STRIFE MEANS A BLEMISH. "And a complainer separates a chief" means that he separates the chief of the world, the Holy One, blessed be He.

266. כָּאֲרֹז בַּלְבָּנוֹן יִשְׁגָּא, מֵהוּ אֲרֹז. דָּא קוּדְשָׁא בְּרִיךְ הוּא. דְּכִתְיִב, בְּחֹר כְּאֲרֹזִים. בַּלְבָּנוֹן יִשְׁגָּא, בַּלְבָּנוֹן וְדָאֵי, וְדָא הוּא עֶרְן דְּלַעִילָא, דְּעָלִיָּה כְּתִיב עֵין לֹא רָאָתָה אֱלֹהִים זּוּלְתָן. וְהָאֵי אֲרֹז, בְּהֵוּא אֲתֵר עֲלָאָה, יִשְׁגָּא.

267. וְדָא בְּגִלוּתָא בְּתַרְרָאָה הוּא כְּהָאֵי אֲרֹז, דְּאֲתַעֲכַב לְסַלְקָאָה. וּמִשְׁעֵתָא, דְּסַלִּיק עַד דְּקָאִים בְּקִיּוּמֵיהּ, הוּא יוּמָא. וְשִׁירוּתָא דְּיוּמָא אַחְרִינָא, עַד דְּעֵבִיד צֶל בְּנֵהוּרָא דְּיִמְמָא. וְאֲרֹז לֹא סָלִיק, אֲלָא בְּעֵדוּתָא דְּמֵיָא. כְּד"א כְּאֲרֹזִים עָלֵי מַיִם. כִּן אֲרֹז בַּלְבָּנוֹן יִשְׁגָּא. דְּמִתְמָן נִסְיָק מְבוּעָא וְנִהְרָא דְּמֵיָא, לְאִשְׁקָאָה. וְאֲרֹז, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּכִתְיִב בְּחֹר כְּאֲרֹזִים.

268. שְׁתוּלִים בְּבֵית יְיָ, לְזִמְנָא דְּמִלְכָּא מְשִׁיחָא. בְּחִצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ, בְּתַחֲיִית הַמַּתִּים. עוֹד יִנּוּבוּן בְּשִׁיבָה, בְּהֵוּא יוּמָא דְּיִשְׁתַּכַּח עֲלֵמָא חָרוּב. דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ, לְבַתֵּר דְּכִתְיִב הַשְּׁמִים הַחֲדָשִׁים וְהָאֲרֶץ הַחֲדָשָׁה, וּכְדִין יִשְׂמַח יְיָ בְּמַעֲשָׂיו כְּתִיב. וּכ"כ לְמָה לְהַגִּיד כִּי יִשְׂרָאֵל צוּרֵי וְלֹא עוֹלְתָהּ בּוֹ.

269. תּוֹ פִּתַּח וְאָמַר, אִישׁ תְּהַפּוּכוֹת יִשְׁלַח מְדוֹן וְנִרְגָן מִפְּרִיד אֱלוֹף. אִישׁ תְּהַפּוּכוֹת יִשְׁלַח מְדוֹן, כְּמָה דְּאֲמַרְן, חִיבֵיָא עֲבָדֵי פְּגִימוֹ לַעִילָא. וְנִרְגָן מִפְּרִיד אֱלוֹף, מִפְּרִיד אֱלוֹמוֹ שֶׁל עוֹלָם, וְדָא קוּדְשָׁא בְּרִיךְ הוּא.

270. Another explanation for: "A perverse man sows strife (Heb. madon)" (Ibid): What is "sows"? It means he sows strife by the plants, MALE AND FEMALE; TO WIT, HE CAUSES THEM to nourish from the side of Judgment, THE LEFT SIDE OF BINAH, WHICH IS JUDGMENT. STRIFE MEANS JUDGMENT. "And a complainer separates close friends": As we said, an evil man causes a blemish above. "Separates" alludes to a lack of union BETWEEN MALE AND FEMALE, for he separates the Queen from the King and the King from the Queen. Hence, it is not considered one, because one is only when ZEIR ANPIN AND MALCHUT are together in a union. Woe to the wicked who cause a separation above. Happy are the righteous who preserve the upper establishment, NAMELY THE UNION OF MALE AND FEMALE, and happy are the repentants who return everything to its place.

271. We learned that where the repentants stand, the wholly righteous may not. What is the reason thereof? HE ANSWERS, THE REPENTANTS are placed in the high place where the garden's potion is; NAMELY, BINAH WHICH WATERS THE GARDEN, MALCHUT. This is repentance, AS EXPLAINED ABOVE, THE RETURNING OF MALCHUT TO BINAH. They are therefore called repentants (lit. 'men of return'). THE WHOLLY RIGHTEOUS are placed in a different place called the Righteous, YESOD OF ZEIR ANPIN.

272. THE PENITENTS therefore dwell in an elevated place, BINAH, and THE WHOLLY RIGHTEOUS in a small place, NAMELY YESOD OF ZEIR ANPIN. What is the reason thereof? THE PENITENTS return the water, ABUNDANCE, to its place from the supernal place of the deep river, BINAH, to the place called Righteous, YESOD OF ZEIR ANPIN. The wholly righteous draw that abundance from where they dwell, NAMELY YESOD OF ZEIR ANPIN, to this world. THE PENITENTS are therefore high and the wholly righteous are lower. Happy is the portion of the repentant sinner WHO DRAWS ABUNDANCE FROM BINAH INTO YESOD OF ZEIR ANPIN. Happy is the portion of the righteous to whom the world owes its existence, FOR THEY DRAW ABUNDANCE FROM YESOD OF ZEIR ANPIN INTO THIS WORLD.

273. It is written, "Then it shall be, because he has sinned, and is guilty" (Vayikra 5:23). It is written before "Or have found that which was lost, and have lied concerning it..." (Ibid. 22), FOR THE SINNER CAUSES A BLEMISH ABOVE. The Holy One, blessed be He, is therefore gone from everything, as if the Holy One, blessed be He, were nonexistent, because the Congregation of Yisrael, MALCHUT, was separated from her place. Hence, it says, "Faithfulness is perished" (Yirmeyah 7:28). What is faithfulness? It is the Congregation of Yisrael, as written, "And Your faithfulness every night" (Tehilim 92:3), NIGHT BEING MALCHUT. "Faithfulness is perished" resembles the words: "Why does the land perish" (Yirmeyah 9:11). It is all the same, FOR MALCHUT IS CALLED BOTH FAITHFULNESS AND LAND. We explained that it is written as a transitive verb, "perish (also: 'lose')," WHICH MEANS THAT MALCHUT LOST HER SPOUSE, YESOD. It is not written as a passive verb, WHICH WOULD MEAN SHE HERSELF WAS LOST. It is likewise written, "The righteous perishes (also: 'loses')" (Yeshayah 57:1). It is not written that he is lost, but that he loses, WHICH MEANS HE LOST HIS SPOUSE, MALCHUT. Therefore, it is written, "Faithfulness has lost" and it is also written, "He shall restore that which he took violently away...or the thing (lost object) which he has deceitfully acquired" (Vayikra 5:23). MALCHUT THAT HAS BEEN DEFECTED BY HIS SIN IS CONSIDERED A LOST OBJECT AND IT IS REQUIRED TO RETURN THAT LOST OBJECT TO THE RIGHTEOUS, THAT IS, YESOD, WHO LOST HER.

270. ד"א איש תהפוכות ישלח מדון. מהו ישלח. ישלח לאינון נטוען. מדון: דינקן מסטרא דרינא. ונרגן מפריד אלוף, כמה דאמרן, חייביא עבדין פגימו לעילא. מפריד: דיחודא לא אשתכח, מפריד, למטרוניתא ממלכא. ולמלכא ממטרוניתא. ובגין כך לא אקרי אחד, דאחד לא אקרי, אלא כד אינון בזוגא חדא. ווי לאינון חייביא דעבדין פרודא לעילא. זכאין אינון צדיקיא, דאינון מקיימן קיומא דלעילא, זכאין אינון מאריהון דתשובה דתייבין כלא לאתרייהו.

271. ועל דא תנינן, אתר דבעלי תשובה יתבי, צדיקים גמורים לא יתבי ביה. מ"ט. אלא אינון אתתקנו באתר עלאה, באתר דשקיו דגנתא משתכח מתמן. ודא הוא תשובה. ועל דא אקרו בבעלי תשובה. ואלין אתתקנו באתר אחרא, דאקרי צדיק.

272. ועל דא אלין יתבין באתר עלאה, ואלין יתבין באתר זוטרא. מ"ט. אלין תייבין מיא לאתרייהו, מאתר עלאה דנהרא עמיקא, עד ההוא אתר דאקרי צדיק. וצדיקים גמורים, נגדין לון מההוא אתר דאינון יתבי, להאי עלמא. וע"ד אלין עלאין ואלין תתאין. זכאה חולקיהון דמארי תשובה. וזכאה חולקיהון דצדיקיא, דבגיניהון עלמא מתקיימא.

273. הה"ד והיה כי יחטא ואשם וגו'. מה כתיב לעילא, או מצא אבדה וכחש בה וגו', דהא בגין דא אסתלק קודשא בריך הוא מכלא. כביכול קודשא בריך הוא לא אשתכח בקיומיה, דהא כנסת ישראל אתפרשא מאתרהא, הה"ד, אבדה האמונה. מאי אמונה. דא כנסת ישראל. כד"א ואמונתך בלילות. אבדה האמונה כד"א על מה אבדה הארץ, וכלא חד. והא אוקימנא אבדה, ולא נאבדת, ולא אבדה. כגוונא דא, הצדיק אבד, אבוד, או נאבד, לא כתיב, אלא אבד. דא הוא דכתיב אבדה האמונה, בגין כך והשיב את הגזלה או את האבדה וגו'.

39. There are places in Gehenom

The Faithful Shepherd tells us that there is a place in Gehenom for every sin. The Satan is in charge over every chieftain who rules those places, and he is appointed over all sins. But if one repents, the record of every sin is blotted from its place in Gehenom. The sages of the Mishnah taught that an evil man's sins are engraved on his bones while a righteous man's merits are engraved on his bones. The souls of evil men will be burned by the fire of the throne, the fire of the four fiery living creatures that surround the throne of Judgment. Ra'aya Meheimna (the Faithful Shepherd)

274. The Faithful Shepherd WHO IS MOSES said, There are places in Gehenom reserved for those who desecrate the Shabbat in public and did not repent the desecration. There are chieftains appointed over them. There are also places in Gehenom for those who commit sexual misconduct, who interpret the Torah improperly and those who shed the blood of the clean. Also for those who swear falsely, who sleep with a menstruating woman or with a woman who worships a strange El, a whore or a maid, and even for those who trespass the 365 negative precepts.

275. For every sin, there is a place in Gehenom and a chieftain over it. The Satan, one's Evil Inclination, is appointed over all sins and places and those in charge over them. If one repents, it is written, "I have blotted out, as a thick cloud, your transgression" (Yeshayah 44:22). The record of each and every sin is blotted from its place in Gehenom.

276. Some sins are recorded above but not below IN THIS WORLD and some are written below but not above; some are recorded below and above. If THE SINS are blotted below IN THIS WORLD THROUGH REPENTANCE, they are blotted above after repentance. The sages of the Mishnah explained further that an evil man's sins are engraved on his bones and a righteous man's merits are engraved on his bones. Why? So that they will be recorded among the sinners by which they will be recognized. A voice resounds, saying of him: This is an evil man, let his bones be burned in Gehenom.

277. We explained that it is the souls of evil men who are harming spirits in the world. Their punishment, according to the sages of the Mishnah, is that their souls will be burned and become ashes under the feet of the righteous. How are they burned? By the fire of the throne, MALCHUT, of which it says, "His throne was fiery flames, its wheels being burning fire" (Daniel 7:9), NAMELY, BY THE FIRE of the four fiery living creatures that surround the throne of Judgment, Adonai, HINTED AT BY THE PROVERB: 'The law (Judgment) of the government (Malchut) is indeed the law'.

40. Nahar Dinur (The river of fire)

We are told that the souls of the righteous bathe and cleanse themselves in the river of fire but the souls of the wicked are consumed by it like straw by fire. The Faithful Shepherd describes the lion of fire that descends from the living creatures by the throne of Judgment and who burns the offering and the demons in charge of the sinning members. Then the living creatures in charge over the merits draw near from the throne of mercy, repentance. The name Yud Hei Vav Hei brings peace between the living creatures and allows water to draw near fire without either of them

רעיא מהימנא

274. אָמַר ר"מ, דּוֹכְתִין אֵית בְּגִיהוֹנָם, רְשִׁימִין לְמַחְלָלֵי שַׁבָּתוֹת בְּפִרְהֶסְיָא, וְלֹא חֲזָרִין בְּתִיבְתָא מְאוּתוֹ חֲלוּל. וּמִמְנָן עֲלֵיהוּ. וְאוֹף הֲכִי דּוֹכְתִין אֵית בְּגִיהוֹנָם, לְאִינוֹן דְּמַגְלִי עֲרִיין. וְלְאִינוֹן דְּמַגְלִין פְּנִים בְּתוֹרָה שְׁלֹא כְּהִלְכָה. וְלְאִינוֹן דְּשִׁפְכִין דָּם נְקִי. וְלְאִינוֹן דְּאוּמִין לְשִׁקְרָא. וְלְאִינוֹן דְּשִׁכְבִין עִם נְדָה. אוּ בַת אֵל גֵּבֵר. אוּ זוֹנָה. אוּ שִׁפְחָה. וְאוֹף הֲכִי, לְעוֹבֵר עַל שֵׁס"ה לֹא תַעֲשֶׂה.

275. לְכָל חוּבָא, אֵית דּוֹכְתָא בְּגִיהוֹנָם, וּמִמְנָא עֲלֵיהּ. וְשִׁטָּן יֵצֵר הָרַע דִּילֵיהּ, מִמְנָא עַל כְּלָהוּ חוּבִין, וְדוֹכְתִין וּמִמְנָן דִּילֵיהּ. וְאִי הָדָר בְּתִיבְתָא, מַה כְּתִיב, מַחֲיִתִּי כְּעַב פֶּשְׁעֶיךָ, אֲתַמְחוּ רְשִׁימִין דְּרְשִׁיעֵיִא דְּדוֹכְתָא דְּגִיהוֹנָם מִכָּל חוּבָה וְחוּבָה.

276. וְאֵית חוּבִין רְשִׁימִין לְעִילָא, וְלֹא לְתַתָּא. וְאֵית דְּרְשִׁימִין לְתַתָּא, וְלֹא לְעִילָא. וְאֵית דְּרְשִׁימִין לְתַתָּא וְלְעִילָא. אֲתַמְחוּן לְתַתָּא אֲתַמְחוּן לְעִילָא, בְּתַר דְּאֶהְדֵּר בְּתִיבְתָא. וְעוֹד אוּקְמוּהּ מְאִרֵי מִתְנִיתִין, רְשַׁע עוֹנוֹתֵינוּ חֻקִּים לוֹ עַל עֲצֻמוֹתֵינוּ. צְדִיק, זְכוּתֵינוּ חֻקִּים לוֹ עַל עֲצֻמוֹתֵינוּ. אִמְאֵי. בְּגִין לְמַדּוּי רְשִׁימִין בֵּין בְּעִלֵי חוּבֵיהוֹן, לְאַשְׁתַּמוּדְעָא בְּהוּ, וְקִלָּא נְפִיק עֲלֵיהּ, הָאִי רְשַׁע אִיהוּ יִשְׂרַפּוּ עֲצֻמוֹתֵינוּ בְּגִיהוֹנָם.

277. וְאוּקִימָנָא, נְשֻׁמוֹת שֶׁל רְשָׁעִים הֵן הֵן הַמְזִיקִים בְּעוֹלָם. וְדִינָא דְּלֵהוֹן אוּקְמוּהּ עֲלֵיהוּ מְאִרֵי מִתְנִיתִין, דְּנִשְׁמַתְהוֹן נִשְׂרַפְתּוּ וְנַעֲשִׂית אֶפְרָת תַּחַת כַּפּוֹת רְגְלֵי הַצְּדִיקִים. וּבְמֵאֵי אֲתוּקְדוּן. בְּאִשׁ דְּכוּרְסִיָא, דְּאֲתַמֵּר בֵּיהּ, כּוּרְסִיָּה שְׁבִיבִין דִּי נוֹר גְּלָלוּהִי נוֹר דְּלִיק. מִד' חִיוּן דְּאֲשָׁא, דְּסַחְרִין לְכוּרְסִיָּא דְּרִין, דְּאִיהוּ אֲדָנִי, דִּינָא דְּמַלְכוּתָא דִּינָא.

extinguishing the other.

278. It is written of that river, "A fiery stream issued and came forth from before Him" (Daniel 7:10). The souls of the righteous bathe and cleanse themselves in it and the souls of the wicked are sentenced in it and consumed by it like straw by fire; namely, the fire devouring fire. Yud Hei Vav Hei WITH THE VOWELING OF ELOHIM, WHICH IS BINAH, is the sun. Adonai is its sheath. This is the mystery which has been explained that in the future, the Holy One, blessed be He, will take the sun out of its sheath, SO THAT THE NAME ADONAI, MALCHUT, WILL NOT COVER THE NAME OF YUD HEI VAV HEI WITH THE VOWELING OF ELOHIM, WHICH IS BINAH. THEN, THE FIRE OF JUDGMENT OF THE LEFT COLUMN OF BINAH WILL BE UNCOVERED WITHOUT THE SHEATH OF MALCHUT. The righteous are healed in it and the evil men are judged by it.

279. From THE FIRE OF the living creatures of the throne of Judgment, a lion of fire descends to devour AND BURN the offerings and the appointed chieftains, for to every sinning member there is a demon prosecutor APPOINTED OVER IT. We have established that he who commits one sin acquires one prosecutor. As soon as a fire descends from up high and burns the body parts, the fat and the portions of the bullocks, the sheep, the he-goats and the she-goats, WHICH IS A SECRET OF Yud Hei Vav Hei that descends like a lion of fire to burn them. Their members are burned and the demons in charge of the SINNING members are burned. Yisrael's sins are atoned for, who are the members of the Shechinah.

280. The living creatures in charge over the merits then draw near from the throne of Mercy, repentance; NAMELY, the supernal Ima, BINAH. How do they draw near? By the name of Yud Hei Vav Hei which enters them. Therefore it is an offering to (lit. 'approaching') Yud Hei Vav Hei, for no one could draw near the living creatures and elements and bring peace between them except the name YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, THE CENTRAL COLUMN. By its name, YUD HEI VAV HEI, water draws near fire, NAMELY THE RIGHT COLUMN TO THE LEFT COLUMN, yet they do not extinguish each other. And air, THE CENTRAL COLUMN, draws near the dust, MALCHUT, with no one to separate them.

41. The six combinations of Yud Hei Vav

When the living creatures and elements (fire, water, air and dust) are completed, they are called holy. We read about the six permutations of Yud Hei Vav and the tree, Tiferet, that connects them all, and the final Hei that completes each of them as a peace offering. The significance of the number eighteen is explained, and how the addition of Hei changes life (chai) to animal (chayah). The Faithful Shepherd also brings the ark of Noah into the discussion, and talks about six grades, six directions, and six Sfirot, concluding with the fact that the letters arranged properly, Yud Hei Vav Hei, rise and expand, incorporating the Sfirot and having Cholam as a crown on all the letters.

281. At that time, these living creatures and elements are peace offerings. They are called sacrifices, for none is defiled among them. Moreover, the peace offerings (Heb. shlamim) are last Hei OF THE NAME YUD HEI VAV HEI, NAMELY MALCHUT. It is the completion of the central pillar, ZEIR ANPIN, with all the Yud Hei Vav Hei's included within ZEIR ANPIN in its six extremities, the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. ZEIR ANPIN HIMSELF IS THE SECRET OF YUD HEI VAV HEI OF YUD HEI VAV HEI, WHICH COMPRISES SIX PERMUTATIONS, AS WAS SAID BEFORE, AND THE LAST HEI COMPLETES EACH PERMUTATION.

278. וְהוּא נְהַר, אֲתָמֵר בֵּיה, נְהַר דִּי נֹר נָגִיד וְנִמְק מִן קְדֻמּוּהִי. נִשְׁמַתְהוֹן דְּצִדִּיקָיָא, טַבְלִין וּמִתְדַכִּין בֵּיה. וְנִשְׁמַתְהוֹן דְּרָשָׁעִי, נְדוּנִין בֵּיה, וְאֲתַבְעִירוּ קַמִּיה, בְּקֶשׁ לַפְנֵי אִשׁ, וְהֵינּוּ אִשׁ אוֹכֶלֶת אִשׁ. יְהוּה אִיהִי חֲמָה. נִרְתִּיקָה דִּילִיה, אֲדָנִי. וְהֵינּוּ רָזָא דְאוּקְמוּהָ, לְעֵתִיד לְבָא מוּצִיא הַקּוּדְשָׁא בְרִין הוּא חֲמָה מִנְרִתִּיקָה צִדִּיקִים מִתְרַפְּאִין בֵּה, וְרָשָׁעִים נְדוּנִין בֵּה.

279. וּמַחִיוּן דְּכוּרְסִיָּא דְדִינָא, הוּה נְחִית אַרְיָה דְאִשָּׁא לְמִיכַל קְרַבְנִין, אִינוּן דְּמִמְנָן, עַל כָּל אַבְר דְּחַב מְחַבֵּל קְטִיגוֹר אַחַד, כְּמָה דְאוּקְמוּהָ, עֲשָׂה עֵבִירָה אַחַת, קָנָה לוֹ קְטִיגוֹר א'. וּמִיד דְנִחַת אִשׁ שֶׁל גְבוּהָ, וְאוּקִיד לוֹן לְאַלִּין אַבְרִין וּפְדִרִין וְאִמּוּרִין דְּפָרִים וּכְבָשִׁים וְעִתּוּדִים וְעִזִּים. יְהוּ"ה דְנִחִית כְּאַרְיָה דְאִשָּׁא לְאוּקְדָא לוֹן, אֲתוּקְדוּן אַבְרִים דְלֵהוֹן, אֲתוּקְדוּן מְחַבְלִים דְּמִמְנָן עֲלֵיהוּ, וּמִתְכַפְּרִין חוּבִין דְיִשְׂרָאֵל, דְאִינוּן אַבְרִים דְשְׁכִינְתָא.

280. בְּהוּא זְמַנָּא, חִיוּן מִתְקַרְבִּין דְּמִמְנָן עַל זְכוּוֹן, דְאִינוּן מְכוּרְסִיָּא דְרַחֲמֵי, דְאִיהִי תְשׁוּבָה, אִימָא עֲלָאָה. וּבְמָה מִתְקַרְבִּין. בְּשֵׁם יְהוּ"ד, דְעָאֵל בְּהוֹן. וּבְגִין דָּא, קְרַבֵּן לִירוּ"ד. דְלִית מָאן דִּיכֹיֵל לְקַרְב חִיוּן וּיְסוּדִין, לְאֲעֲלָאָה שְׁלָם בִּינִיּוּהוּ, אֲלָא שְׁמִיּהָ, דְקָרִיב בְּשְׁמִיּהָ מִים לְאִשׁ, וְלֹא מְכַפֵּה דָא לְדָא, וְקָרִיב רוּחָא לְעַפְרָא, וְלֹא מְפָרִיד לִיה.

281. בְּהוּא זְמַנָּא, אִינוּן שְׁלָמִים חִיוּן וּיְסוּדִין, וְאֲתַקְרִיאוּ קְדָשִׁים, דְלִית טְמָאִים בִּינִיּוּהוּ. וְעוֹד, שְׁלָמִים דָּא ה' בְּתַרְאָה, דְאִיהוּ שְׁלִימוּ דְעִמּוּדָא דְאִמְצַעִיתָא, בְּכָל הַוִּיּוֹת דְכִלְיָן בֵּיה, לְכָל שֵׁית סְטְרִין דִּילִיהָ, דְאִינוּן שֵׁית סְפִירָאן.

282. The secret of this, AS WAS SAID IN THE BOOK OF FORMATION (HEB. SEFER YETZIRAH), is that He sealed the top and turned upwards to Yud Hei Vav on the right side, which is Chesed, THE FIRST PERMUTATION. Then, He turned to Hei Vav Yud on the left side, Gvurah, THE SECOND PERMUTATION; to Vav Hei Yud on the central pillar, TIFERET, THE THIRD PERMUTATION; to Yud Vav Hei in Netzach, THE FOURTH PERMUTATION; to Hei Yud Vav in Hod, THE FIFTH PERMUTATION; to Vav Yud Hei in Yesod, THE SIXTH PERMUTATION. The tree which connects them all is Tiferet, AS TIFERET COMPRISES ALL OF THE SIX DIRECTIONS. It is a fruit-bearing tree. Whenever the tree falls, there will be Yud Hei Vav, AN ALLUSION THAT TIFERET IS CALLED BY THE THREE LETTERS YUD HEI VAV ALONE, AND THE LAST HEI, MALCHUT, IS CONNECTED TO IT. THEREFORE, ITS SIX DIRECTIONS ARE DISTINGUISHED BY THE SIX PERMUTATIONS OF YUD HEI VAV. Similarly, in every Yud Hei Vav Hei OF THE SIX DIRECTIONS, there is Hei as last letter, a peace offering (Heb. shlamim) TO YUD HEI VAV HEI, AS THE LAST HEI COMPLETES (HEB. MASHLEMET) YUD HEI VAV HEI. And all the Yud Hei Vav Hei's OF THE SIX DIRECTIONS are attached to it thus, Yud Hei Vav together with Hei turns into Yud Hei Vav Hei; Hei Vav Yud together with Hei is Hei Vav Yud Hei; Vav Hei Yud with Hei is Vav Hei Yud Hei. So it is with the other Yud Hei Vav Hei's.

283. THE SIX PERMUTATIONS OF YUD HEI VAV consist of eighteen letters of the six directions CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, included in the Righteous, the life (Heb. chai=18) of the worlds, WHO IS YESOD OF ZEIR ANPIN. Together with Hei, MALCHUT, it becomes Chayah (lit. 'animal'). The mystery of this is Hei, such as the ark of Noah, MALCHUT, in which every kind was gathered two and two, and seven and seven of the animals for offering. Two and two are four, seven and seven are fourteen, AND TOGETHER they are eighteen (Heb. chai). The ark itself is Hei, BEING MALCHUT; thus, the WORD Chayah is completed.

284. The Righteous, YESOD, is comprised of six grades, NAMELY SIX DIRECTIONS, for which reason it has been decreed that the bettering of a bad dream is performed with three times peace, THREE VERSES IN WHICH PEACE IS MENTIONED, and three ransoms, THREE VERSES IN WHICH RANSOM IS MENTIONED. FOR YESOD is Vav, and they TOGETHER amount to six CORRESPONDING TO THE SIX GRADES OF YESOD, AS THE BETTERING OF A BAD DREAM IS DONE THROUGH YESOD. It is the ladder in Jacob's dream, which comprises six Sfirot. It is "set up on the earth" (Bereshheet 28:12), NAMELY the lower Shechinah, MALCHUT CALLED EARTH, the last Hei. "And the top" (Ibid.) is Yud, of which the Righteous, YESOD, is seventh. It "reached to heaven" (Ibid.), to supernal Ima. This is the supernal Hei, NAMELY BINAH OF BINAH of the side of the dream, WHICH IS OF THE ASPECT OF THE LEFT. Hei rules over Yud which is the top of the ladder, WHICH IS THE SECRET OF Hei Yud of Elohim. Hence, "the angels of Elohim ascending and descending on it" (Bereshheet 28:12), not the angels of Yud Hei Vav Hei.

285. The letters, arranged properly, YUD HEI VAV HEI, ascend through the dot of Cholem (the vowel O), which is Keter, above them. The four letters expand from Chochmah to holy Malchut, as Chochmah is Yud, Binah is Hei, the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD are Vav and Malchut is the last Hei. Cholem is a crown on all the letters.
End of Ra'aya Meheimna

282. וְרָזָא דְמַלְאָה, חֲתָם רוּם וּפְנָה לְמַעְלָה, בֵּיהִ"ו, לְיַמִּינָא דְחֶסֶד. בְּהוּ"י, לְשִׁמְאַלָּא דְגְבוּרָה וְהוּ"י, בְּעֵמּוּדָא דְאַמְצַעִיתָא. יו"ה בְּנִצְחָ. בְּהוּד הוּ"ו. בְּיִסּוּד וּ"ה. אֵילָנָא דְאַחִיד לֹון בְּלָהוּ, תְּפַאֲרַת. עֵץ עוֹשֶׂה פְרִי. וּבְגִין דָּא מְקוּם שְׁיִפּוּל הָעֵץ, שָׁם יֵהִ"ו. וְאוּף הָכִי בְּכָל הוּיָה, ה' בְּתַרְאָה שְׁלָמִים לָהּ. וּלְכָל הוּוּיָן, דְאַחִידָן בָּהּ. כְּגוּוּנָא דָּא, יֵהִ"ו עִם ה', יְהוּה. הוּ"י עִם ה', הוּיָה. וְהוּ"י עִם ה', וְהוּיָ"ה וְאוּף הָכִי שְׁאֵר הוּוּיָן.

283. וְאִינוּן ח"י אַתּוּוּן דְשִׁית סְטְרִין, דְכְּלִילָן בְּצַדִּיק חוּי עֲלָמִין, וְעִם ה' אַתְעֵבִיד חוּיָ"ה. וְרָזָא דְמַלְאָה אִיהוּ ה', כְּגוּוּן תִּיבַת נֹחַ, דְאַתְכַּנְיֵשׁ בָּהּ מְכַל מִין וּמִין, דְאִינוּן שְׁנַיִם שְׁנַיִם שְׁבַע שְׁבַע לְקַרְבָּנָא. שְׁנַיִם שְׁנַיִם אַרְבַּעָה. שְׁבַע שְׁבַע אַרְבַּעָה עֶשְׂרִי. הָא יו"ח. וְתִיבָה ה', בָּהּ אֲשַׁתְּלִים חוּיָה.

284. וְצַדִּיק אִיהוּ כְּלִיל ו' דְרִגּוּן. וּבְגִ"ד תְּקִינוּ לְמַפְתָּר בֵּיהּ חֲלָמָא בְּג' שְׁלוּמוֹת, בְּג' פְּרִיוֹנוֹת, דְאִיהוּ ו', בְּחוּשְׁבָן ו'. וְאִיהוּ סֵלֶם דְחֲלָמָא דִיעֵקֵב, כְּלִיל ו' סְפִירָאן. מוּצֵב אַרְצָה, שְׂכִינְתָא תְּתָאָה, וְדָא ה' תְּתָאָה. וְרָאשׁוּ, דָּא י', בֵּיהּ אִיהוּ צַדִּיק שְׁבִיעֵי. מְגִיעַ הַשְּׁמַיְמָה, דָּא אִימָא עֲלָאָה, וְדָא ה' עֲלָאָה, דְמַסְטְרָא דְחֲלָמָא, ה' שְׁלֵטָא עַל י', דְאִיהוּ רִישָׁא דְסוּלְמָא, ה"י מִן אֱלֹקִים. וּבְגִין דָּא, וְהִנֵּה מְלָאכִי אֱלֹהִים עוֹלִים וְגו', וְלֹא מְלָאכִי יְדוּ"ד.

285. אַתּוּוּן כְּסֻדְרָן, עוֹלִים בְּחֵלֶם, דְאִיהוּ כְּתָר עַל ד' אַתּוּוּן, דְאַתְפְּשְׁטוּתָא דְלָהוּן, מְחַכְמָה עַד מְלָכוֹת קְדִישָׁא. בְּגִין דְחַכְמָה אִיהוּ י', בִּינָה ה', שִׁית סְפִירָאן ו', מְלָכוֹת ה' בְּתַרְאָה. חֵלֶם כְּתָר עַל כָּל אַתּוּוּן.

ע"כ רעיא מהימנא

42. "Tell me, O you, whom my soul loves"
From Rabbi Hamnuna Saba's book we learn that as long as the Congregation of Yisrael is with God, God willingly feeds Himself and others from the

eternal flow from Binah. The secret meaning of this is that no blessings rest on a place without a male and a female. Two alternate explanations of the title verse are given, both of which place importance on righteous men and on school children who study the Torah.

286. "If the priest that is anointed do sin to bring guiltiness on the people" (Vayikra 4:3). Rabbi Aba opened the discussion with the verse: "Tell me, O you whom my soul loves...if you know not, O you fairest among women" (Shir Hashirim 1:7-8). These verses were explained by the friends to refer to Moses, when he departed from the world, for he said, "Let Hashem, the Elohim of the spirits of all flesh...appoint who may go out before them" (Bemidbar 27:16-17). HE THEN TOLD THE HOLY ONE, BLESSED BE HE, "TELL ME, O YOU WHOM MY SOUL LOVES, WHERE (OR: 'HOW') YOU FEED..." WHO WOULD YOU APPOINT TO FEED YISRAEL. We learned that this was said of the exile.

287. Come and see: These verses were said by the Congregation of Yisrael, MALCHUT, to the Holy King, ZEIR ANPIN. "Tell me, O you whom my soul loves," WHICH MAY BE READ AS: 'YOU, WHO LOVES MY SOUL' as in "Have you seen him who loves my soul?" (Shir Hashirim 3:3). To the Holy King, it was said, "O you who loves my soul...how would you feed" (Ibid. 1:7).

288. Rabbi Hamnuna Saba said in his book, As long as the Congregation of Yisrael is with the Holy One, blessed be He, the Holy One, blessed be He, so to speak, is perfected and willingly feeds Himself and others. He feeds Himself by sucking milk from supernal Ima, BY RECEIVING THE ABUNDANCE FROM BINAH. From the sucking, He waters all the others and suckles them. We learned that Rabbi Shimon said that as long as the Congregation of Yisrael is with the Holy One, blessed be He, the Holy One, blessed be He, is in perfection and joy. Blessings rest on Him and from Him go to all the others, NAMELY TO ALL THE WORLDS. Whenever the Congregation of Yisrael is not with the Holy One, blessed be He, the blessings, so to speak, are withheld from Him and from others.

289. The secret meaning of this is that no blessings rest on a place without a male and a female. The Holy One, blessed be He, therefore wails and cries, as written, "He shall mightily roar because of His habitation" (Yirmeyah 25:30). What does He say? 'Woe to Me for having destroyed My house and burned My palace.'

290. When the Congregation of Yisrael went into exile, she said before Him, "Tell me, O you whom my soul loves," on whom all the love of my soul is set. "Where you feed": How will You feed from the deep river, BINAH, which never stops flowing? How will You feed on the illumination of the supernal Eden, CHOCHMAH? "Where you make your flock to rest at noon" (Shir Hashirim 1:7): How will You feed all the others who usually receive water from You?

286. אִם הִכְהֵן הַמְּשִׁיחַ יַחְטֵא לְאַשְׁמַת הָעָם. רַבִּי אַבָּא פָתַח הַגִּידָה לִי שְׂאֵהְבָה נַפְשִׁי וְגו', אִם לֹא תִדְעִי לִךְ הַיְפָה בְּנָשִׁים צְאִי לִךְ וְגו', הַיְנִי קְרָאִי אוֹקְמוּהָ חֲבֵרָיִיא בְּמִשָּׁה, בְּשַׁעֲתָא דְהוּהָ סְלִיק מִעֲלָמָא, דְאָמַר יַפְקוּד יְיָ אֱלֹהֵי הַרוּחֹת לְכָל בֶּשֶׂר וְגו', אֲשֶׁר יֵצֵא לְפָנֵיהֶם וְגו', וְתַנְיִן דְעַל גְּלוּתָא אֲתָמַר.

287. ות"ח, הַיְנִי קְרָאִי כִּי אֲמַרְן לְמַלְכָא קְדִישָׁא. הַגִּידָה לִי שְׂאֵהְבָה נַפְשִׁי, כַּד"א אֵת שְׂאֵהְבָה נַפְשִׁי רְאִיתֶם. וְלְמַלְכָא קְדִישָׁא אֲתָמַר, אַנְתְּ שְׂאֵהְבָה נַפְשִׁי אֵיכָה תִרְעָה.

288. בְּסִפְרָא דְרַב הַמְּנוּנָא סָבָא אָמַר, כָּל זְמַנָּא דְכִּי אֲשַׁתְּכַח בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, כְּבִיכּוּל קוּדְשָׁא בְּרִיךְ הוּא בְּשִׁלְיָמוֹ, וְרַעֲי בְרַעוּתָא לִיהּ וְלְאַחַרְנִין זֶן לִיהּ לְגַרְמִיָּה, מֵהֵהוּא יִנְיָקוּ דְחַלְבָּא דְאִימָא עֲלָאָה, וּמֵהֵהוּא יִנְיָקוּ דְאִיהוּ יִנְיָק, אֲשֶׁקִי לְכָל שָׂאֵר אַחַרְנִין, וְיִנְיָק לִזְוֵן. וְאוּלִיפְנָא דְאֶרֶ"שׁ, כָּל זְמַנָּא דְכִּי אֲשַׁתְּכַח בְּקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא בְּשִׁלְיָמוֹ, בְּחֻדּוּהּ, בְּרַכָּאן בֵּיהּ שְׂרִיין, וְנִמְקִין מְנִיָּה לְכָל שָׂאֵר אַחַרְנִין. וְכָל זְמַנָּא דְכִּנְסַת יִשְׂרָאֵל לֹא אֲשַׁתְּכַח בֵּיהּ בְּקוּדְשָׁא בְּרִיךְ הוּא, כְּבִיכּוּל בְּרַכָּאן אֲתַמְנְעוּ מְנִיָּה וּמְכָל שָׂאֵר אַחַרְנִין.

289. וְרִזָּא דְמִלְתָּא, בְּכָל אֲתַר דְלֹא אֲשַׁתְּכַח דְכֵר וְנוֹקְבָא, בְּרַכָּאן לֹא שְׂרָאן עֲלוּי, וְעַל דָּא קוּדְשָׁא בְּרִיךְ הוּא גְעִי וּבְכִי, כַּד"א שָׂאג יִשָּׂאג עַל נְוָהוּ. וּמַאי אָוִמַר, אוּי שְׂהַחְרַבְתִּי אֵת בֵּיתִי וְשָׂרַפְתִּי אֵת הַיְכָלִי וְכו'.

290. וּבְשַׁעֲתָא דְכִּי נִפְקַת בְּגְלוּתָא, אֲמַרְתָּ קַמִּיָּה, הַגִּידָה לִי שְׂאֵהְבָה נַפְשִׁי, אַנְתְּ רַחֲוִימָא דְנַפְשָׁאִי, אַנְתְּ דְכָל רַחֲוִימוֹ דְנַפְשִׁי בְּךָ. אֵיכָה תִרְעָה, אֵיךְ תִּזּוֹן גְּרַמְךָ, מִעֲמִיקָא דְנַחְלָא דְלֹא פְסִיק. אֵיךְ תִּזּוֹן גְּרַמְךָ מְנַהִירוֹ דְעַדְן עֲלָאָה. אֵיכָה תִרְבִּיץ בְּצִהְרִים, אֵיךְ תִּזּוֹן לְכָל אֵינּוֹן אַחַרְנִין דְאֲשַׁתְּקִיין מִנְךָ תְּדִירָא.

291. I used to be nourished by you daily and to receive water. I watered all the lower WORLDS and Yisrael were sustained by me. And now "why should I be like one who cloaks himself" (Ibid.): How will I cover myself without blessings? When the blessings will be wanted, they shall not be in my hands. "By the flocks of your companions" (Ibid.): How could I stand by them, yet not be leading and nourishing them? "the flocks of your companions" are Yisrael, the children of the patriarchs - ABRAHAM, ISAAC AND JACOB - the holy Chariot above, NAMELY CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. SHE THEREFORE CALLS THEM "YOUR COMPANIONS."

292. The Holy One, blessed be He, said TO THE CONGREGATION OF YISRAEL: 'Let alone what is Mine; TO WIT, SHE IS NOT TO TALK ABOUT THE NEEDS OF ZEIR ANPIN, for what is Mine is too secret to be made known. But "If you know not" (Ibid. 8) WHAT CONCERNS yourself, here is some advice: "O you fairest among women" (Ibid.) resembles "Behold, you are fair, my love" (Shir Hashirim 4:1) THAT IS THE NAME OF THE CONGREGATION OF YISRAEL. "Go your way forth by the footsteps of the flock" (Shir Hashirim 1:8): these are the righteous trodden by the heels; TO WIT, EVERYBODY TREADS ON THEM WITH THEIR HEELS, and through them strength will be given you to survive. "And feed your kids beside the shepherds' tents" (Ibid.): These are school children, for whose sake the world endures. They give strength to the Congregation of Yisrael during the time of exile. "Beside the shepherds' tents" (Ibid.): these are the schools and their teachers' houses of learning, where the Torah always dwells.

293. Another explanation for: "If you know not, O you fairest among women." Come and see: When there are righteous men and school children who study the Torah in the world, the Congregation of Yisrael can exist due to them in exile. But if THERE ARE not ENOUGH OF THEM, IT IS AS IF she and they cannot exist in the world. If there be righteous men, they are caught first AND DIE TO ATONE FOR PEOPLE OF THEIR GENERATION. If not, the kids for whose sake the world endures are caught first, and the Holy One, blessed be He, takes them from the world, even though they are without sin. Not only that, He even removes the Congregation of Yisrael away from Him and SHE goes out into exile.

43. "If the priest that is anointed do sin"

We are told that the anointed priest only sins because of the guiltiness of the people. Rabbi Yitzchak talks about Abraham, Isaac and Israel, saying that Israel is complete in every respect. God made the patriarchs swear by the supernal patriarchs, Chesed, Gvurah and Tiferet of Zeir Anpin. Rabbi Yosi wonders when a priest sins who will bring an offering for him and make atonement for him. Rabbi Chiya says that another priest brings his offering and then the high priest himself brings an offering; this is acceptable to the Holy King.

291. וְאֵנָּה הוֹינָא אֲתוֹנָא מִנְךָ בְּכָל יוֹמָא, וּמִשְׁתַּקִּיא, וְאִשְׁקִינָא לְכָל אֵינּוֹן תַּתְּאִי, וְיִשְׂרָאֵל אֲתוֹנּוּ בֵּי, וְהִשְׁתָּא שְׁלָמָה אֶהְיָה כְּעוֹטִיָּה, אִיךְ אֶהְיִי מִתְעַטְפָּא, בְּלֹא בְרַכָּאן, כִּד יִצְטָרְכוּן אֵינּוֹן בְּרַכָּאן, וְלֹא יִשְׁתַּבְּחוּן בִּידֵי. עַל עַדְרֵי חֲבֵרִיךְ, הֵיאֵךְ אֵיקוּם עַלְיֵיהּ, וְלֹא אֶהְיָה רַעֵנָא לְהוּ, וְזָנָא לְהוּ. עַדְרֵי חֲבֵרִיךְ, אֵלִין אֵינּוֹן יִשְׂרָאֵל, דְּאֵינּוֹן בְּנֵי אַבְהָן, דְּאֵינּוֹן רְתִיבָא קְדִישָׁא לְעִילָא.

292. א"ל קוֹדֶשׁא בְּרִיךְ הוּא, שְׂבוּק אַנְתְּ דִּידִי, דְּהָא דִּידִי מְלָה טְמוּרָא הוּא לְאַתִּידַע. אַבְל אִם לֹא תַדְעִי לָךְ, לְגַרְמַךְ, הֲרִי לָךְ עֵיטָא. הֵיפָּה בְּנָשִׁים, כַּד"א הֵנָּךְ יִפָּה רַעֲיָתִי. צְאִי לָךְ בְּעַקְבֵי הַצֹּאן, אֵלִין אֵינּוֹן צְדִיקַיָּא, דְּאֵינּוֹן נִדְשִׁין בֵּין עַקְבֵּין, וּבְגִינֵיהוֹן יְהִיב לָךְ חִילָא לְקַיִמָא. וְרַעֲיָא אֶת גְּדִוְתֵיךְ עַל מִשְׁכְּנוֹת הָרוּעִים, אֵלִין אֵינּוֹן תְּנוּקוֹת שֶׁל בַּיִת רַבָּן, דְּעַלְמָא מִתְקַיִמָא בְּגִינֵיהוֹן, וַיְהִיבִין חִילָא לְכ"י בְּגִלּוּתָא. מִשְׁכְּנוֹת הָרוּעִים, אֵלִין בְּתֵי רַבָּן אֶתְרֵי בַּיִת מְדֻרְשָׁא דְאַשְׁתַּבַּח אוֹרֵייתָא בְּהוֹן תְּדִירָא.

293. ד"א אִם לֹא תַדְעִי לָךְ הֵיפָּה בְּנָשִׁים וְגו'. ת"ח, בְּשַׁעֲתָא דְצְדִיקַיָּא אֲשַׁתְּכַחוּ בְּעַלְמָא, וְאֵינּוֹן תְּנוּקוֹת שֶׁל בַּיִת רַבָּן מִשְׁתַּבְּחֵי וְלַעֲאן בְּאוֹרֵייתָא, יִכְלָא כ"י לְקַיִמָא עֲמֵהוֹן בְּגִלּוּתָא. וְאִי לֹא, כְּבִיכּוֹל הֵיאֵךְ וְאֵינּוֹן לֹא יִכְלִי לְאַתְקַיִמָא בְּעַלְמָא. וְאִי זְכָאִין אֲשַׁתְּכַחוּ אֵינּוֹן אֲתַפְסִין בְּקַדְמֵיתָא. וְאִי לֹא, אֵינּוֹן גְּדִינִין דְּעַלְמָא מִתְקַיִמָא בְּגִינֵיהוֹן, מִתַּפְסִין בְּקַדְמֵיתָא, וְקוֹדֶשׁא בְּרִיךְ הוּא סְלִיק לֹון מְעַלְמָא, אַע"ג דְּלֹא אֲשַׁתְּכַח בְּהוּ חוּבָה. וְלֹא דָא בְּלַחְדוּי, אֶלָּא רְחִיק מַנִּיהָ לְכ"י וְאַתְגְּלִינָא בְּגִלּוּתָא.

294. It is written, "If the priest that is anointed do sin to bring guiltiness on the people" (Vayikra 4:3): THE ANOINTED PRIEST IS THE HOLY ONE, BLESSED BE HE, and wherefore should He sin? BECAUSE OF the guiltiness of the people; TO WIT, because of the sins of the world that brought it on Him; it is surely because of the guiltiness of the people, not His own. "Do sin" MEANS that He will withhold His goodness and judge everything using Judgment, as written, "I and my son Solomon shall be counted offenders" (I Melachim 1:21). Another explanation: "If the priest that is anointed" or the Holy One, blessed be He, as we said, "do sin," THAT IS, withhold from the Congregation of Yisrael and from the world, by not giving them blessings according to their needs. Why should He do so? Assuredly it is because of the "guiltiness of the people," because of the sins of the people. THE TWO EXPLANATIONS ARE CLOSE IN MEANING AND THE SECOND ADDS WHAT THE FIRST LACKS.

295. "If the priest that is anointed do sin": Rabbi Yitzchak opened the discussion with the verse: "Remember Abraham, Isaac and Yisrael Your servants" (Shemot 32:13). This is a difficult verse. It should have been written, 'Remember Abraham and Isaac and Yisrael'. Why is it written 'Isaac' WITHOUT 'AND'? HE ANSWERS, We have learned that the left is always included within the right and is part of the right, for the right was made to always include the left. It therefore does not divide THE WORDS BY 'AND ISAAC', AS IT WOULD HAVE DIVIDED BETWEEN ABRAHAM AND ISAAC, so as to include ISAAC, WHO IS LEFT, in Abraham, WHO IS RIGHT. It is therefore WRITTEN, "Abraham, Isaac" in one alliance and then "and Yisrael," A SECOND ALLIANCE. For he holds them both with his wings. Thus, he is complete in every respect.

296. "To whom You did swear by Your own self" (Ibid.). The Holy One, blessed be He, made the patriarchs swear by the supernal patriarchs - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Hence, it is written, "To whom You did swear by Your own self"; "YOUR OWN SELF," NAMELY, by those above, those who dwell in Your own self; TO WIT, HE SWORE BY HIS OWN CHESED, GVURAH AND TIFERET. "And did say to them, I will multiply your seed...that I have spoken of" (Ibid.). HE ASKS, IT SAYS "that I have spoken." It should have said 'that You have spoken', FOR YOU CANNOT SAY THAT THE HOLY ONE, BLESSED BE HE, SAID, "THAT I HAVE SPOKEN," SINCE HE JUST SWORE AND SAID THAT TO THEM. SURELY MOSES SAID THIS, BUT HE SHOULD HAVE SAID 'THAT YOU HAVE SPOKEN'. HE ANSWERS, The Holy One, blessed be He, said it to the patriarchs once and again, AND IT IS POSSIBLE THAT HE SAID "THAT I HAVE SPOKEN," WHICH MEANS THAT HE HAS ALREADY SPOKEN TO THEM BEFORE. MOREOVER, "that I have spoken" MEANS that which I desired with my soul. THERE IS NO NEED TO SAY THAT HE ALREADY SPOKE TO THEM, for speaking MEANS desiring. Hence, it says, "Hashem said that He would dwell in the thick darkness" (I Melachim 8:12) and "Whatever your soul desires (lit. 'says'), I will do for you" (I Shmuel 20:4).

297. "And they shall inherit it forever (lit. 'for the world')" (Shemot 32:13). HE ASKS, What is "the world"? HE REPLIES: it is the supernal world, ZEIR ANPIN, to which the land, MALCHUT, is attached and by which it is sustained. If the land is driven INTO EXILE AND IS NOT ATTACHED TO ZEIR ANPIN, what is it due to? The "guiltiness of the people." IT IS THEREFORE WRITTEN, "AND THEY SHALL INHERIT IT FOR EVER"; TO WIT, MALCHUT WILL BE UNITED WITH ZEIR ANPIN FOREVER AND WILL NOT GO INTO EXILE. HE THUS EXPLAINED THE VERSE: "IF THE PRIEST THAT IS ANOINTED" (ZEIR ANPIN) "DO SIN," IN WITHHOLDING UNION FROM MALCHUT SO THAT SHE WILL GO INTO EXILE, IT IS BECAUSE OF THE "GUILTINESS OF THE PEOPLE."

294. הה"ד אם הכהן המשיח יחטא לאשמת העם. אמאי יחטא. לאשמת העם, בגין חובי עלמא דג'רמו האי, לאשמת העם ודאי, ולא לאשמה דיליה. יחטא: יגרע טוביה, ודאין דיניה בכלא, כד"א ודייתו אני ובני שלמה חטאים. ד"א אם הכהן המשיח, דא קודשא בריך הוא פדקאמרן. יחטא, יגרע מן כ"י ומעלמא, דלא יהיב להון ספוק ברכאן. אמאי. איהו לאשמת העם ודאי, בגין חובה דעמא היא.

295. אם הכהן המשיח יחטא. רבי יצחק פתח, זכור לאברהם ליצחק ולישראל עבדיך, האי קרא קשיא, הכי מבעי ליה למכתב, זכור לאברהם וליצחק ולישראל, מאי ליצחק. אלא הכי תנינן, בכל אתר שמאלא אתכליל בימינא, ובכללל דימינא הוא. דהאי ימינא, אתתקנת לעלמין, לאכללל ביה שמאלא. ועל דא לא פליג, בגין לאכללל ליה ביה באברהם. ובג"כ לאברהם ליצחק כללל חד. ולישראל, דהא בתרווייהו אחיד לון בגדפווי, והוא שלים בכלא.

296. אשר נשבעת להם בך. אומאה אומי קודשא בריך הוא לאבהן, באבהן דלעילא דהא הוא דכתיב אשר נשבעת להם בך, באינון דלעילא באינון דשראן בך. ותדבר אליהם ארבה את זרעכם וגו'. אשר אמרתי, אשר אמרת מבעי ליה. אלא קודשא בריך הוא אמר בך לאבהן, זמנא ותרין זמנין. אשר אמרתי: דצביתי ברעו נפשי, דהא אמירה רעותא הוא, הה"ד אדני אמר לשכון בערפל. ועוד מה תאמר נפשך ואעשה לך.

297. ונחלו לעולם, מאי לעולם. עולם דלעילא, דאחידא ביה ההיא ארץ, ואתונת מהווא עולם, ואי האי ארץ אתרכת, במאי הוא. לאשמת העם הוא דהוי.

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298. Rabbi Yitzchak said, "If the priest that is anointed do sin" refers to the priest below, who prepares himself for service IN THE TEMPLE and a sin is found in him, it "brings guiltiness of the people," FOR THE PEOPLE WILL BE BLAMED FOR IT, BECAUSE woe to those who rely ON HIS SERVICE. Similarly, if a sin is found in the cantor, woe to those who count on him. Rabbi Yehuda said, All the more so the priest, to whom all Yisrael above and below look and expect to be blessed by.

299. We have learned that when the priest starts to meditate and bring the supernal offering - TO WIT, BRING ABOUT THE UNISON BETWEEN MALCHUT AND ZEIR ANPIN - everyone is blessed and joyful. The right, CHESED, begins to awaken and the left, JUDGMENT, is included within the right, and everything is attached and connected to each other. All are blessed together. Thus, through the priest, the upper and lower beings are blessed, as we already explained. Hence, IF HE SINS, an offering should be brought for him, so that his sin will be atoned for.

300. Rabbi Yosi said, We learned that through the priest, a man's sin is atoned for when he brings an offering for him. HE ASKS, Now that he himself sinned, who will bring an offering for him and who shall make atonement for him? You may say that he should bring an offering for himself, yet he sinned and he is unworthy that the upper and lower beings be blessed by him, for if the lower beings are not blessed by him, all the more so the upper ones. Rabbi Yehuda said, Yet it is not wholly so, since it is written, "And have made atonement for himself, and for his household" (Vayikra 16:17). Why should he need ANOTHER to make atonement for himself for his sin, IF HE CAN make atonement for himself, as written, "And have made atonement for himself."

301. Rabbi Chiya said, It is known to what place the High Priest is attached, WHICH IS CHOCHMAH, and to what place the other priest is attached, who is called his deputy, CHESED. Another priest therefore brings the offering OF THE HIGH PRIEST, THE ONE WHO IS CALLED AN ANOINTED PRIEST, first and raises him to where he himself is attached, NAMELY TO CHESED OF ZEIR ANPIN. After the priest raises THE OFFERING to that place, CHESED, THE HIGH PRIEST is not stopped from rising it further to his place, CHOCHMAH, in order to atone for his sin. Therefore, another priest brings his offering, and since another brings it, it does not suffice, BECAUSE HE CAN RAISE IT ONLY UP TO CHESED, AND THE ASPECT OF THE HIGH PRIEST IS CHOCHMAH. THEN afterwards THE HIGH PRIEST HIMSELF brings an offering, and the upper ones all join to atone for his sin. It is acceptable to the Holy King. In the same manner, he who prays and errs, let another take his place.

298. ר' יצחק אמר, אם הכהן המשיח יחטא, דא כהן דלתתא, דאתתקן לעבודה ואשתכח ביה חטאה, לאשמת העם הוא דהוי ודאי. ווי לאינון דסמיכין עליה, כגוונא דא, שליחא דצבורא דאשתכח ביה חטאה, ווי לאינון דסמיכין עליה. א"ר יהודה, וכ"ש כהנא, דכל ישראל, ועלאין ותתאין כלהו מחכאן ומצפאן לאתברכא על ידוי.

299. דהא תנינן, בשעתא דכהנא שארי לכוונא מלין, ולקרבא קרבנא עלאה, כלא אשתכחו בברכתא ובחדוותא. ימינא, שארי לאתערא. שמאלא אתכליל בימינא, וכלא אתאחיד ואתקשר דא בדא, ואתברכון כלהו כחדא. אשתכח, דעל ידא דכהנא, מתברכאן עלאי ותתאי, והא אוקמוה. ובגין כך בעי לקרבא קרבנא עליה, בגין דיתכפר חוביה.

300. אמר רבי יוסי, הא תנינן, דעל ידא דכהנא אתכפר חובא דב"נ, כד קריב קרבנא. השתא דאיהו חטי, מאן מקריב עליה, ומאן יכפר עליה. אי תימא דאיהו מקריב על נפשיה, הא איהו אתקלקל, ולא איהו כדאי דיתברכון עליה עלאי ותתאי. תתאי לא יתברכון על ידיה, כל שכן עלאי. אמר רבי יהודה, ולא. והא כתיב וכפר בעדו ובעד ביתו, אמאי בעיא לכפרא עליה, בגין דאיהו חב יכפר על גרמיה, דכתיב וכפר בעדו.

301. אמר רבי חייא, הא ידיע באן אתר אתקשר כהנא רבא. ובאן אתר אתקשר כהנא אחרא, וההוא דאקרי סגן ידיעא. בגין כך, כהן אחרא קא מקריב קרבניה בקדמיתא, וסליק ליה עד ההוא אתר דאתקשר ביה. בתר דכהנא סליק לההוא אתר, לא מעבדין ליה לסלקא לאתריה, ולא תכפרא חוביה. ועל דא, אחרא קא מקריב עליה קרבניה. בין דאחרא הוא מקריב, ולא מסתפקין כל כך על ידיה, לבתר איהו מקריב, ואינון עלאין, כלהו מתחברין לכפרא חוביה. ומלכא קדישא אסתבם על ידיהו. כגוונא דא, המתפלל וטעה יעמוד אחר תחתיו.

44. The blowing of the Shofar

Rabbi Elazar tells about the blowing of the Shofar on Rosh Hashanah and on Yom Kippur, and about the day that Isaac was bound. On that day God raised Abraham, teaching us that the right was constructed and perfected by binding the left. God told Yisrael that they should not be afraid of the judgments of the Left Column, for He detains those judgments from coming out. When the sound of the Shofar rises up, the prosecutors above are pushed aside by the sound and cannot prevail. Rabbi Elazar talks about the worthiness of the messenger, saying that a priest and a Levite should

be examined before they begin their service to be sure they are worthy of it. Then they shall put incense on the altar so that everything is perfumed, and so that blessings will prevail in all the worlds.

302. Rabbi Elazar and Rabbi Aba were sitting. Rabbi Elazar said, I saw that my father, on the day of Rosh Hashanah (The Jewish New Year) and on Yom Kippur, refused to listen to the prayer of a man, unless he was with him three days in advance to purify him. As Rabbi Shimon used to say, by the prayer of the man who I purify, the world is atoned for. All the more so by the blowing of the Shofar, for he did not accept the Shofar blowing of a man who did not have the knowledge of blowing according to the meditation on the secret meaning of blowing.

303. We have learned that Rabbi Yesa Saba discussed the order of the Shofar blowings: The first ORDER comprises all of them; TO WIT, INCLUDING SHEVARIM AND T'RUAH IN THIS ORDER: T'KIAH, SHEVARIM, T'RUAH, T'KIAH. The second ORDER COMPRISES one T'KIAH duly IN THE BEGINNING, one T'KIAH PEAL duly IN THE END, a great Gvurah, NAMELY SHEVARIM in between. THE ORDER IS T'KIAH, SHEVARIM, T'KIAH. The third ORDER IS one T'KIAH on the one side, IN THE BEGINNING, AND one T'KIAH on that side, IN THE END, AND A PLAIN Gvurah, WHICH IS T'RUAH in between. The Shevarim rises up TO THE PEAL OF GVURAH, and the T'ruah sound goes down TO MALCHUT. The one sound is harsh JUDGMENT, NAMELY SHEVARIM, and the other is mild JUDGMENT, NAMELY T'RUAH. This has already been explained. There are ten sounds: T'KIAH, SHEVARIM, T'RUAH, T'KIAH; T'KIAH, SHEVARIM, T'KIAH; T'KIAH, T'RUAH, T'KIAH. Yet they are only nine sounds, SINCE one IN THE MIDDLE OF THE FIRST ORDER, SHEVARIM T'RUAH, IS NOT TWO SOUNDS, BUT is inclusive; TO WIT, ONE SOUND THAT INCLUDES TWO. THERE ARE THEREFORE NO MORE THAN NINE SOUNDS.

304. On that day, Isaac, WHO IS GVURAH AND THE LEFT COLUMN, is adorned to be at the head of the patriarchs. On that day, it is written, "The sinners in Zion are afraid" (Yeshayah 33:14) on the day Isaac was bound and bound everything. Sarah wails and the peal of the Shofar grows very strong. Happy is the portion of he who passes between them and escapes them. Rabbi Aba said, The reason we read the portion OF THE BINDING of Isaac on that day is that the day Isaac was bound below, he was also tied to the one above. When was he tied? At the time that it is written, "And he bound Isaac his son..." (Beresheet 22:9).

302. רבי אלעזר ורבי אבא היו יתבי. א"ר אלעזר, חמינא לאבא ביומי דראש השנה ויום הכפורים, דלא בעי למשמע צלותא מכל בר נש, אלא אי קאים עליה תלתא יומין קודם, לדבאה ליה. דרבי שמעון הוה אמר הכי, בצלותא דהאי בר נש דאנא מדכינא, אתכפר עלמא. וכל שכן בתקיעה דשופר, דלא מקבל תקיעתא דב"נ דלאו איהו חבים למתקע ברזא דתקיעה.

303. דתנינן, ר' ייסא סבא אמר, הגי תקיעתא בסדרן. קדמאה, כלילא מכלא. תנוינא, חדא כסדרא וחדא כסדרא, גבורה גדולה בינייהו. תליתאה, חד הכא וחד הכא גבורה בינייהו. פוסקא סלקא, קומטרא נחתא. חד תקיפא וחד רפיא. והא אוקמוה. ואינון עשרה. ואינון תשע. חד כללא דכלא.

304. ובהאי יומא מתעטרא יצחק, והוא רישא לאבהן. בהאי יומא כתיב, פחדו בציון חטאים. בהאי יומא יצחק אתעקד, ועקיד כלא, ושרה מוללת וקול שופרא תקיף לחדא. זבאה חולקיה, מאן דעבר בינייהו, ואשתזיב מנייהו. א"ר אבא, בג"כ קרינן פרשתא דיצחק בהאי יומא, דבהאי יומא אתעקד יצחק לתתא, ואתקשר בההוא דלעילא. אימתי אתקשר. בשעתא דכתיב ויעקוד את יצחק בנו וגו'.

305. Rabbi Elazar said, On that day ISAAC WAS BOUND, Isaac crowned Abraham WITH THE MOCHIN OF THE FIRST THREE SFIROT THAT ARE CALLED CROWN, IN ACCORDANCE WITH THE MEANING OF THE VERSE: "WITH THE CROWN WITH WHICH HIS MOTHER CROWNED HIM" (SHIR HASHIRIM 3:11). It is written, "That Elohim did test (Heb. nisa) Abraham" (Ibid. 1). What is "nisa"? It has the same meaning as in the verse: "And set up my standard (Heb. nisi) to the peoples" (Yeshayah 49:22) and "called the name of it Adonai Nisi (lit. 'Hashem is my banner')" (Shemot 17:16). IT IS THE LANGUAGE OF ELEVATION AND EXALTATION, NOT OF TESTING, FOR IN THE BINDING OF ISAAC, HE RAISED AND ELEVATED ABRAHAM. HE ASKS, What does that teach us? HE ANSWERS, IT TEACHES US that the right was constructed and perfected BY BINDING THE LEFT. Hence, it is written "Elohim did test Abraham." It is accurate to use 'Elohim', being the fear of Isaac, THAT IS, THE ATTRIBUTE OF GVURAH, THE LEFT COLUMN.

306. Rabbi Aba said that it is written, "But Elohim is the judge: He puts one down, and lifts up another" (Tehilim 75:8). "But Elohim is the judge": ELOHIM IS GVURAH AND THE JUDGE IS TIFERET CALLED JUSTICE. THE MEANING OF THIS IS THAT if the Judgment of Isaac, THE SECRET OF GVURAH AND THE LEFT COLUMN, were removed from where Jacob dwelt, WHO IS THE SECRET OF TIFERET AND THE CENTRAL COLUMN, and were mitigated there, woe to the world who meets ITS JUDGMENT. This is the secret of the words: "For by fire will Hashem execute Judgment" (Yeshayah 66:16). THE FIRE ON THE LEFT IS JUDGED BY YUD HEI VAV HEI, THE CENTRAL COLUMN, WHICH JOINS IT WITH THE RIGHT. This is how the world is perfumed.

307. Since Isaac, THE LEFT COLUMN, enters the place of Jacob, THE CENTRAL COLUMN, and Jacob holds on to him, the fire is appeased and its coals cool, NAMELY THE JUDGMENTS OF THE LEFT COLUMN. THIS IS LIKE a man who put on arms in his anger and went out to kill people. A wise man stood by his door, seized him AND DID NOT LET HIM GO OUT. THE ANGRY MAN said to him: Were it not for you who held me and opposed me, there would be killing in the world. As they were arguing with each other and seizing each other, his anger cooled off with his desire to kill. THE WISE MAN thus proved who endures the anger and the harshness of that man's rage; namely, whoever stands by the door TO DETAIN HIM FROM COMING OUT.

308. Thus spoke the Holy One, blessed be He, THE SECRET OF THE CENTRAL COLUMN, to Yisrael: My children, do not be afraid OF THE JUDGMENTS OF THE LEFT COLUMN, for I stand by the door TO DETAIN THE JUDGMENTS FROM COMING OUT. Cheer up on this day and give me strength. With what? With the Shofar. If the sound of the Shofar is found worthy and people meditate on it below, the sound rises AND JOINS THE RIGHT AND LEFT by which the fathers are crowned. ABRAHAM AND ISAAC are in Jacob's abode, BECAUSE HE BRINGS ABOUT THIS UNISON. One should therefore be careful with the Shofar, to know that sound and meditate on it.

305. אָמַר רַבִּי אֶלְעָזָר, בְּהַאי יוֹמָא אֶעְטֵר יִצְחָק לְאַבְרָהָם, דְּכִתִּיב וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. מָאֵי נִסָּה. כַּד"א, וְאֵל עַמִּים אָרִים נָסִי. וַיִּקְרָא שְׁמוֹ יוֹ נָסִי. מָאֵי קָמ"ל. בְּגוּן דְּאִשְׁתְּכַלִּיל יְמִינָא וְאִשְׁתְּלִים. הֵה"ד וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם. וְהָאֱלֹהִים דִּיִּיקָא, וְדָא הוּא וּפְחַד יִצְחָק.

306. רַבִּי אַבָּא אָמַר, כְּתִיב כִּי אֱלֹהִים שׁוֹפֵט זֶה יִשְׁפִּיל זֶה וְזֶה יָרִים. כִּי אֱלֹהִים שׁוֹפֵט, אֲלִמְלָא דְאֶעְבֵּר דִּינָא דִּיִּצְחָק, בְּאִתְרֵי דִיעֻקֵּב שְׂאֵרֵי, וְאִתְבַּסַּם תַּמָּן, וְוִי לְעֵלְמָא דִּיעֵרַע בְּגִינְיָה, וְרִזָּא דְמֵלָה, כִּי בָּאֵשׁ יוֹ נִשְׁפֵּט. וְדָא הוּא אִתְבַּסְמוּתָא דְעֵלְמָא.

307. וְכִיּוֹן דְּעָאֵל בְּאִתְרָא דִּיעֻקֵּב, וַיִּעֻקֵּב אַחִיד בֵּיהּ, כְּדִין שְׂכִיךְ אִשָּׁא, וְאַצְטַנְנוּ גּוֹמְרִיָה. לַב"ג, דְּהוּהָ רְגִיז, וְחָגַר וְזִינָן גְּרַמִּיָה, וְנַפְק בְּרוּגְזִיָה לְקַטְלָא לַבְּנֵי נְשָׂא. חַד חֲכִימָא קָם עַל פִּתְחָא, וְאַחִיד בֵּיהּ, אָמַר אֲלִמְלָא לֹא אַחִיד בִּי וְאִתְתַּקֵּף בִּי, הָא קְטוּלָא בְּבִנֵי נְשָׂא אִשְׁתַּכַּח. בְּעוֹד דְּאִתְתַּקְפוּ דָא בְּדָא, וְאַחִיד דָא בְּדָא, אֶצְטַנְן רוּגְזִיָה עַל דְּנַפְק לְקַטְלָא. נַפְק לְאוּכְחָא, מָאֵן סְבִיל רוּגְזָא וְתוּקְפָא דְדִינָא דְהֵהוּא ב"ג. הוּי אִימָא, דָּא דְקָאִים אִפְתַּחָא.

308. כֵּן אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, בְּנֵי, לֹא תִדְחִלוּן, הָא אָנָּא קָאִים עַל פִּתְחָא, אַבְל אֲזַדְרִזוּ בְּהַאי יוֹמָא וְהָבוּ לִי חִילָא. וּבְמָה. בְּשׁוֹפָר. דְּאִי אִשְׁתַּכַּח קוּל שׁוֹפָר כְּדָקָא יְאוּת, וּמְכוּוְנֵי בֵיהּ לְתַתָּא, הֵהוּא קְלָא סְלוּק, וּבֵיהּ מִתְעַטְרֵי אַבְהֵן, וְקִיּוּמֵי בְּמִשְׁכְּנֵיהּ דִּיעֻקֵּב. וְע"ד בְּעֵי לְאֲזַדְהֵרָא בְּשׁוֹפָרָא, וְלִמְנַדַּע בְּהֵהוּא קְלָא וּלְכוּוְנָא.

309. There is no sound of the Shofar which does not ascend to a certain firmament, and all the crowd in that firmament gives room to this sound. They say: "And Hashem utters His voice before His army..." (Yael 2:11). That sound stands in that firmament until another sound comes and they assemble and rise, joined to another firmament. We therefore learned that there is a sound that raises a sound. What is it? It is the sound of Yisrael blowing below.

310. When the sounds below are joined, they rise to the highest firmament in which the Holy King, THE CENTRAL COLUMN, abides. They are all adorned before the King. Then the thrones OF JUDGMENT are overthrown and another throne of Jacob, THE CENTRAL COLUMN, is fixed and prepared.

311. I have found that Rav Hamnuna Saba said in his book in the section of the prayers of Rosh Hashanah about the prayer and the sound of the Shofar a righteous man makes with the Shofar, that comes out from his spirit and soul, that that sound rises up. On that day, prosecutors stand ready above. But when the sound of the Shofar rises, they are all pushed aside by it and cannot prevail. Happy is the portion of the righteous who know how to concentrate their will before their Master, and who know how to mend the world on that day by the sound of the Shofar. It is therefore written, "Happy is the people that know the joyful note (Heb. T'ruah)" (Tehilim 89:16). It is written, "know" not 'blow'.

312. On that day, the people should see that a man who is perfect in every way, who knows the ways of the Holy King and the glory of the King, says the prayer for them on that day and introduces the sound of the Shofar to every world with the meditation of the heart, wisdom, will and perfection. With his help, Judgment will be removed from the world. Woe to those whose messenger is found unworthy, for the sins of the world will be remembered because of him. Hence, "if the priest that is anointed do sin," the messenger of all of Yisrael, it is for the "guiltiness of the people" (Vayikra 4:3), because Judgment rests on the people.

309. וְלִית לָךְ קֵלָא בְּשׁוֹפְרָא, דְּלֵא סְלִיק רְקִיעָא חַד. וְכַל אִינוּן אוֹכְלוֹסִין דְּהֵוּא רְקִיעָא, יְהִיבִין אֶתְרָא לְהֵוּא קֵלָא, וּמַאי קַא אִמְרִי. וְיִי נָתַן קוֹלוֹ לְפָנֵי חֵילוֹ וְגו'. וְקָאִים הֵוּא קֵלָא בְּהֵוּא רְקִיעָא, עַד דְּאֵתֵי קֵלָא אַחְרָא, וְאִתְעַתְדוּ בְּחַדָּא, וְסִלְקִין בְּזוּגָא לְרְקִיעָא אַחְרָא. וְעַל דָּא תְּנִינָן, אֵית קוֹל דְּסִלְקִי קוֹל, וּמַאי אִיהוּ. הֵוּא קֵלָא דְּתְקִיעַתָּא דְּיִשְׂרָאֵל דְּתַתָּא.

310. וְכִינּוּן דְּמִתְחַבְּרָן כָּל אִינוּן קֵלִין דְּלִתַּתָּא, וְסִלְקִין לְהֵוּא רְקִיעָא עֲלָאָה דְּמִלְכָּא קְדִישָׁא שְׂאֵרֵי בֵיה, מִתְעַטְרָן כְּלֵהוּ קָמֵי מִלְכָּא, וְכַדִּין כּוֹרְסוּן רְמִיוּ וְכוֹרְסִינָא אַחְרָא דִּיעֶקֶב קָאִים וְאִתְתַּקֵּן.

311. עַל דָּא אֲשַׁכְּחָנָא בְּסַפְרָא דְּרַב הַמְּנוּנָא סָבָא, בְּאִינוּן צְלוֹתֵי דְּר"ה, דְּהֵוּ אָמַר, צְלוֹתָא וְקַל שׁוֹפְרָא דְּאִפִּיק הֵוּא זְכָאָה, דְּאֲשַׁתְּכַח מְרוּחִיהָ וּמְנַפְשִׁיהָ בְּהֵוּא שׁוֹפְרָא, דְּהֵוּא קוֹל סְלִיק לְעִילָא. וּבְהֵוּא יוֹמָא קְיָיִמִין וּמִשְׁתַּכְּחֵי מְקַטְרְגִין לְעִילָא. וְכַד סְלִיק הֵוּא קֵלָא דְּשׁוֹפְרָא, כְּלֵהוּ אִתְדַּחֲיָן קָמֵיהָ, וְלֵא יְכַלִּין לְקָיִמָא. זְכָאָה חוֹלְקִיהוּן דְּצִדִּיקֵינָא, דִּידְעִין לְכוּנָא רְעוּתָא לְקָמֵי מְאֵרִיהוּן, וְיִדְעִין לְתַקְנָא עֲלֵמָא בְּהַאי יוֹמָא, בְּקַל שׁוֹפְרָא. וְעַל דָּא כְּתִיב, אֲשֵׁרֵי הָעָם יוֹדְעֵי תְּרוּעָה. יוֹדְעֵי, וְלֵא תוֹקְעֵי.

312. בְּהַאי יוֹמָא, בְּעֵי עֵמָא לְאִסְתַּכְּלָא בְּב"נ שְׁלִים מְכֻלָּא, דִּידְעֵי אֲרַחוּי דְּמִלְכָּא קְדִישָׁא, דִּידְעֵי בִּיקְרָא דְּמִלְכָּא, דִּיבְעֵי עֲלִייהוּ בְּעוּתָא בְּהַאי יוֹמָא. וְלְזַמְנָא קַל שׁוֹפְרָא בְּכֵלְהוּ עֲלֵמִין, בְּכוּוּנָה דְּלִבָּא, בְּחַכְמַתָּא, בְּרְעוּתָא, בְּשְׁלִימוּ. בְּגִין דִּיִּסְתַּלַּק דִּינָא עַל יְדוּי מִן עֲלֵמָא. וְיִי לְאִינוּן דְּשְׁלִיחָא דְּלֵהוּן לֵא אֲשַׁתְּכַח בְּדַקָּא יְאוּת, דְּהָא חוּבֵי עֲלֵמָא אִתְיִין לְאִדְכְּרָא בְּגִינֵיהָ. הַה"ד, אִם הִכְהִן הַמְּשִׁיחַ יַחְטָא, דְּהוּא שְׁלִיחָא דְּכָל יִשְׂרָאֵל, לְאִשְׁמַת הָעָם הוּא, בְּגִין דְּדִינָא שְׂרִיא עֲלִייהוּ.

313. When the cantor is worthy, happy are the people, for all Judgments are removed from them by him. All the more so for the priest, for whose sake the upper and lower beings are blessed. Rabbi Elazar said, A priest and a Levite should therefore be examined before they begin their service, to search their ways and actions. Otherwise, they may not rise to start their service. Also in the Sanhedrin, in relation to judging, NO MAN IS ACCEPTED TO BECOME A MEMBER OF THE SANHEDRIN BEFORE HE IS CHECKED TO SEE WHETHER HE IS WORTHY OF IT.

314. If THE PRIEST OR THE LEVITE is found worthy, a restrictive measure due to the greater import of the Temple is put on him, but if not, he does not start his service. Hence, it says, "And of Levi he said, Let your Tummim and your Urim be with your pious one" (Devarim 33:8). Wherefore is he worthy of the Urim and Tummim and of performing service? We conclude this from: "Whom you did prove at Massa" (Ibid.), BECAUSE YOU TESTED HIM BEFORE AND FOUND HIM WORTHY. "Who said of his father and of his mother, I have not seen him..." (Ibid. 9). When he is in these grades, then "they shall teach Jacob Your Judgments...they shall put incense" (Ibid. 10). THEY SHALL PUT INCENSE so that anger will be soothed and peace invited. "and whole burnt sacrifice upon Your altar" (Ibid.) so that everything will be perfumed and blessings will prevail in all the worlds. Then, "bless, Hashem, his substance..." (Ibid. 11).

45. Lilit who was first with Adam

Rabbi Shimon says that when God made man He created him whole, male and female, and the female was included within the male. Then he talks about Lilit, who was Adam's first wife and who lives in a hole in the great abyss. At first Adam's body was created without a spirit, and God had to prevent thousands of spirits of the left side from entering his body. Until Eve appeared, Lilit was always with Adam. When he received a living soul, Eve was stuck by his side, and then God separated them. When Lilit saw this, she fled, but she is still capable of harming people. Rabbi Shimon says that she is the destruction of the world, and the only protection against her for one joining with his wife is for him to devote himself to holiness.

315. "And if the whole congregation of Yisrael sin through ignorance, and the thing be hid..." (Vayikra 4:13). Rabbi Shimon opened the discussion with the verse: "Rise up, you women that are at ease, hear my voice..." (Yeshayah 32:9). How much should man regard his Master's glory, so as to be a whole creature before the Holy One, blessed be He. When the Holy One, blessed be He, created man, He created him whole, as it says "that Elohim has made man upright" (Kohelet 7:29). "Man" TEACHES US that they were male and female and that the female WAS included within the male. Then it says, he is "upright," but later "they have sought out many inventions" (Ibid.).

313. וְכִד שְׁלִיחָא הוּא זְכָאָה בְּדָקָא יְאוּת, זְכָאִין אִינוּן עֵמָא, דְּכָל דִּינִין מְסַתְּלִין מִנֵּיהּוּ עַל יְדֵיהּ, כ"ש בְּהֵנָּא, דְּעֵלִיָּה מִתְּבָרְכָן עֲלָי וְתַתָּאִי. א"ר אֶלְעָזָר, וְע"ד, כִּהֵן וְלוֹי עַד לֹא יִסְלַק לְפִוּלְחָנָא, בְּדָקִין אֲבִתְרֵיהּ, וַיְדַעִין אֲרַחוּי וְעוֹבְדוּי, וְאִי לֹא, לֹא סָלִיק לְפִוּלְחָנָא, וְכֵן בְּסַנְהֶדְרִין לְמִידָן דִּינָא.

314. וְאִי אֲשַׁתְּכַח בְּדָקָא יְאוּת, יְהִיבִין עֲלֵיהּ חוּמְרָא דְּמִקְדָּשָׁא. וְאִי לֹא, לֹא סָלִיק לְפִוּלְחָנָא. הַה"ד, וְלִלוּי אָמַר תּוֹמִיךְ וְאוּרִיךְ לְאִישׁ חֲסִידֶךָ. מִפְּנֵי מַה זְכָה לְאוּרִים וְלְתוֹמִים, וְלְמַפְלַח פּוּלְחָנָא. הוּי אֹמֵר אֲשֶׁר נִסִּיתוּ וְגו'. הָאוּמֵר לְאֲבִיו וְלְאִמּוֹ לֹא רְאִיתוּ וְגו'. וְכִיוֹן דְּאֲשַׁתְּכַחוּ בְּאֵלִין דְּרַגְיָן, כְּדִין יוֹרוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְגו', וְשִׁימוּ קְטוֹרֶה וְגו'. לְשַׁכְּכָא רוּגְזָא, וְלְזַמְנָא שְׁלָמָא. וְכִלִּיל עַל מְזַבְחָךְ, בְּגִין דִּיתְבַּסְמוּן כֻּלָּא, וְיִשְׁתַּכְּחוּן בְּרַכָּאן בְּכֻלְהוּ עֲלֵמִין, כְּדִין בְּרַךְ יְי' חִילוּ וְגו'.

315. וְאִם כָּל עַדְתַּי יִשְׂרָאֵל יִשְׁגוּ וְנִעְלָם וְגו'. ר"ש פָּתַח, נָשִׁים שְׂאֵנָנוֹת קוֹמְנָה שְׂמַעְנָה קוֹלֵי וְגו'. כִּמְה אֵית לֵיהּ לִב"נ, לְאַסְתַּבְּלָא בִּיקְרָא דְּמֵאֲרִיָּה, בְּגִין דִּישְׁתַּכַּח בְּרִיָּה שְׁלִים קְמִיָּה קוֹדֶשָׁא בְּרִיךְ הוּא, דְּכִד בְּרָא קוֹדֶשָׁא בְּרִיךְ הוּא לִב"נ בְּרָא לֵיהּ שְׁלִים, כִּמְה דְּאֲתַמְרוּ, אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יִשְׂרָאֵל וְגו'. אֶת הָאָדָם דְּכִר וְנוֹקְבָא. וְנוֹקְבָא אֲתַכְלִילַת בְּדְכוּרָא, וְכִדִּין יִשְׂרָאֵל כְּתִיב. לְבַתֵּר וְהֵמָּה בִקְשׁוּ חֲשׁוֹנוֹת רַבִּים.

316. Come and see: In a hole by the great, supernal abyss, there is a certain female, a spirit above all spirits. We have explained that its name is Lilit. She was first with Adam, BEING HIS WIFE. When Adam was created and his body perfected, a thousand spirits came on the body from the left side. This one wanted to enter it and that one wanted to enter it, but they could not. The Holy One, blessed be He, scolded them. Thus, Adam lay down spiritless, green in appearance, with all those spirits around him.

317. At that time, a cloud descended and pushed aside all the spirits WHICH SURROUNDED ADAM. At that time, it is written, "And Elohim said, Let the earth bring forth living creatures (Nefesh)" (Bereshheet 1:24). We have explained that the Female, MALCHUT, conceived from the Male, ZEIR ANPIN, and was with the Nefesh of the FIRST man, and that she, MALCHUT, brought forth the Ruach to breathe within that man, which is included of two sides, MALE AND FEMALE. Hence, it says, "And breathed into his nostrils the breath of life; and man became a living soul (Nefesh)" (Bereshheet 2:7), a truly living Nefesh; TO WIT, THAT INCLUDES MALE AND FEMALE. Whoever is not sure whether this living creature is a lower living creature, MALCHUT, or a living creature named Yisrael, ZEIR ANPIN, whether it is male or female, LET HIM BE PRECISE. It does not say, 'the living Nefesh', WHICH WOULD REFER TO A SPECIFIC LIVING CREATURE, but just "a living Nefesh," which means general; TO WIT, THIS LIVING NEFESH COMPRISES EVERYTHING.

318. When Adam rose AFTER RECEIVING THE LIVING NEFESH, his Female was stuck by his side and the holy Neshamah within him expanded to this side OF THE MALE and that side OF THE FEMALE and sufficed for both of them, THE MALE AND THE FEMALE. It therefore included MALE AND FEMALE. Afterwards, the Holy One, blessed be He, sawed Adam and prepared his wife. Hence, it is written, "And Hashem Elohim had made the side..." (Bereshheet 2:22). We explained that the words "the side" have the same meaning as "the second side of the tabernacle" (Shemot 26:20). "And brought her to the man" (Bereshheet 2:22): TO WIT, HE BROUGHT HER adorned like a bride under the Chupah (Eng. 'marriage canopy').

319. When Lilit saw all this, she fled and is now by the sea towns. To this day, she is capable of harming people. When the Holy One, blessed be He, will destroy evil Rome, so that it will be forever destroyed, Lilit will rise from the sea. And He will put her in the ruins OF ROME, for she is the destruction of the world, as written, "Lilit also shall rest there, and find for herself a place of rest" (Yeshayah 34:14).

316. תָּא חַיִּי, מְנוּקְבָא דְתְהוּמָא רַבָּא עֲלָאָה, אֲשֶׁתְּכַחַת חַד נּוּקְבָא רוּחָא דְכָל רוּחִין, וְהָא אוֹקִימָנָא לִילִית שְׁמָהּ. וְהִיא אֲשֶׁתְּכַחַת בְּקַדְמֵיתָא לְגַבֵּי אָדָם. וּבִשְׁעַתָּא דְאִתְבְּרִי אָדָם, וְאֲשֶׁתְּלִים גּוּפִיהָ, אֲזִדְמָנוּ עַל הָהוּא גּוּפָא אֶלְף רוּחִין מְסֻטְרָא דְשְׁמָאֵלָא. דָּא בְדָא לְאֲעֵלָא בֵּיהּ, וְדָא בְּעָא לְאֲעֵלָא בֵּיהּ, וְלֹא הוּוּ יְכַלֵּי, עַד דְגָעַר בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, וְאָדָם הוּוּ שְׂכִיב גּוּפָא בְּלֹא רוּחָא, וְחִיזוּ דִילֵיהּ יְרוּקָא הוּוּ, וְכָל אִינוּן רוּחִין סַחְרִין עֲלֵיהּ.

317. בְּהֵימָא שְׁעַתָּא נְחִית עֲנָנָא חַד, וְדָחָא לְכָל אִינוּן רוּחִין. וּבִשְׁעַתָּא דָּא כְּתִיב, וַיֹּאמֶר אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה וְהָא אוֹקִימָנָא, דְנּוּקְבָא אֲתַעֲבַרַת מִן דְכוּרָא מִן הָהוּא נֶפֶשׁ דְאָדָם, וְהִיא אֲפִיקַת הָהוּא רוּחָא, לְנִשְׁבָּא בֵּיהּ בְּאָדָם, כְּלִיל מִתְרִין סֻטְרִין בְּדָקָא חַיִּי, הַה"ד וַיִּפַּח בְּאִפּוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה. לְנֶפֶשׁ חַיָּה מִמֶּשׁ. וּמֵאֵן דְאִסְתַּפֵּק בְּהָאֵי, בְּגִין דְלֹא יָדַע, אִי חַיָּה זֶה הִיא חַיָּה תְּתָאָה, אוֹ חַיָּה דְשְׁמָהּ יִשְׂרָאֵל, אוֹ מִדְכוּרָא אוֹ מְנוּקְבָא. אָבֵל לֹא כְּתִיב לְנֶפֶשׁ הַחַיָּה, אֶלָּא לְנֶפֶשׁ חַיָּה סֵתָם, דְמִשְׁמַע כְּלָא.

318. וְכַד קָם אָדָם, הוּוּת נּוּקְבָתִיהּ תְּקוּעָה בְּסֻטְרוֹי. וְהִיא נִשְׁמַתָּא קְדִישָׁא דְבֵיהּ, הוּוּ אֲסִגֵּי לְהָאֵי סֻטְרָא, וְלְהָאֵי סֻטְרָא, וְסִגֵּי לְהָאֵי וְלְהָאֵי, בְּגִין דְהִכֵּי אֲתַכְלִילַת. לְבַתֵּר נִסְר קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, וְתִקִּין לְנוּקְבֵיהּ, הַה"ד וַיִּבֶן יְיָ אֱלֹהִים אֶת הַצֶּלַע וְגו'. אֶת הַצֶּלַע הָא אוֹקִימָנָא, כַּד"א וְלַצֶּלַע הַמְשַׁכֵּן. וַיְבִיאָהּ אֶל הָאָדָם, בְּתַקּוּנָהָ כְּכֹלָה לְחוּפָהּ.

319. בֵּינוּן דְחֵמַת לִילִית דָּא, עֲרַקַת, וְהִיא בְּכַרְכֵּי יַמָּא, וְעַד כְּעַן הִיא זְמִינָא לְאַבְאָשָׁא בְּנֵי עֲלָמָא. וְכַד זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְחַרְבָּא רוּמֵי רְשִׁיעַתָּא, וְלִמְהוּי חוּרְבָן לְעֲלָמִין, יִסְלַק לְהָאֵי לִילִית, וַיִּשְׁרִי לָהּ לְהָאֵי חוּרְבָא, בְּגִין דְהִיא חוּרְבָנָא דְעֲלָמָא. הַה"ד אַךְ שֵׁם הַרְגִיעָה לִילִית וּמִצָּאָה לָהּ מְנוּחָ.

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320. In ancient books, it has been said that LILIT fled from Adam before that, NAMELY BEFORE EVE WAS PREPARED. We did not understand it this way, because this female, LILIT, was with him. As long as this woman, EVE, was not made to be with Adam, LILIT was with him. When EVE was designed to be with him, LILIT fled to the sea, destined to harm the world.

321. The remedy AGAINST LILIT DOING ANY HARM is that when a man joins his wife FOR PROCREATION, he should devote his heart to his Master's holiness and speak the following: The one wrapped with a sheet, NAMELY LILIT WHO IS ALWAYS WRAPPED AND WAILING, THE NAME LILIT DERIVED FROM WAIL (HEB. YELALAH), is come. Get you hence, get you hence; you shall not come in nor come out. This is not yours, nor pertains to you. Return, return, the sea rages, its waves beckon to you. I cleave to the holy portion. I am wrapped with the King's holiness.

322. He should cover his head and his wife's head for up to an hour as long as THEY MATE up to three days to the conception OF THE SPERM, for the sperm which A WOMAN does not conceive for three days, she will never conceive. In the book that Asmodeus handed to Solomon, he said IT IS UP TO thirty days. He also said that after the deed is done, it behooves him to sprinkle clear water around his bed. This is the best protection.

46. A woman who suckles her baby

We learn that a woman who suckles her child must not have intercourse with her husband until the baby is asleep, and she should not afterwards suckle her child for an hour.

323. A woman who suckles her child must not have intercourse with her husband unless the child is asleep. She should not afterwards suckle her baby for an hour, THE EQUIVALENT OF A two mile WALK, or one mile, if she cannot WAIT, so as not to distress the baby, if the baby cries! If she does this, she will never have anything to fear her, LILIT.

324. Happy are the righteous whom the Holy One, blessed be He, teaches deep mysteries from high up and from below, all for the sake of the Torah. Whoever studies the Torah is crowned with the crowns of His Holy Name, for the Torah is a Holy Name. And he who studies it is marked and crowned with the Holy Name, for he knows then hidden ways and deep mysteries from high up and below and is never afraid.

47. Women rule over the world

Rabbi Shimon says that because a woman was the first to sin, women rule over men on the side of severe judgment when men sin before God. These women are the sharp brightness coming from the revolving sword. Rabbi Shimon adds that woe is to the world when women rule over the people.

320. ובספרי קדמאי אמרי, דאיהי ערקת מן אדם מקדמת דנא, ואנן לא תנינן הכי, בגין דהא נוקבא דא אשתפחת עמיה, אבל עד לא אתתקנת נוקבא דא עמיה דאדם בדקא יאות, הות מזדווגא עמיה וכד האי אתתקנת עמיה בדקא יאות, ערקת היא לימא, וזמינא לאבאשא בני עלמא.

321. אסוותא להאי, בההיא שעתא דאזדווג בר נש באתתיה, יכוון לביה בקדושה דמארי, ולימא הכי, עטיפא בקטפא אזדמנת, שארי שארי, לא תעול ולא תנפוק, לא דירך ולא בעדכך. תוב תוב, ימא אתרגישא, גלגלוי ליך קראן, בחולקא קדישא אחידנא, בקדושה דמלכא אתעטפנא.

322. ולחפיא ליה לרישיה ולאיתתיה עד שעתא חדא, וכן בכל זמנא, עד ג' יומין לקליטה, דכל הרפכה דלא קולטת לג' יומין, תוב ליתא קולטת. ובספרא דאנח אשמדאי לשלמה מלכא אמר, תלתין יומין. ואמר דלבתר דסיים עובדא, לישדוי מיין צלילן סוחרניה לערסיה. ונטורא דכלא.

323. מאן דינקא לרביא, לא תזדווג לבר נש, אלא בשעתא דרביא נאים. ולבתר לא תניק ליה, עד שעתא חדא, כתרין מילין, או חד מיל, אי לא יכלא בגין צערא דרביא, בזמנא דאיהו בכי. ובדא לא מסתפי מנה לעלמין.

324. זכאין אינון צדיקווא, דקודשא בריך הוא אוליה לון רזין עמיקין דלעילא ותתא, וכלא בגין אורייתא, דהא אורייתא, מאן הישתדל בה, מתעטר בעטרין דשמא קדישא, דהא אורייתא שמא קדישא הוא. ומאן הישתדל בה, אתרשים ואתעטר בשמא קדישא, וכדין ידע ארחין סתימין, ורזין עמיקין דלעילא ותתא, ולא מסתפי לעלמין.

325. On the day THAT ADAM WAS BORN, they were commanded concerning a certain tree, THE TREE OF KNOWLEDGE OF GOOD AND EVIL, but they transgressed the commandment of their Master. Since the woman was the first to sin and the serpent came in to her, it is written, "And he shall rule over you" (Bereshheet 3:16). From then on, whenever men were guilty before the Holy One, blessed be He, we explained that women, who are on the side of severe Judgment, would rule over them on the side of severe Judgment. Hence, it says, "As for My people, children are their oppressors, and women rule over them" (Yeshayah 3:12) and surely women rule over them.

325. תָּא חַיִּי, בְּהוּא יוֹמָא אֲתַפְקְדוּ עַל אֵילָנָא חַד, וְעִבְרוּ עַל פְּקוּדָא דְמֵאֲרִיִּהוֹן, וּבְגִין דְּאֲתַתָּא הִיא חֶבֶת בְּקִדְמִיתָא, וְאֲתָא עָלָה הָהוּא נַחֲשׁ, כְּתִיב, וְהוּא יִמְשׁוּל בְּךָ. מִכָּאן וְלַהֲלָאָה, בְּכָל זְמַנִּין דְּגוּבְרִין אֲשַׁתְּכַחוּ חַיִּיבִין קָמִי קוּדְשָׁא בְּרִיךְ הוּא, הָא אוֹקִימְנָא דְאִינוּן נָשִׁים מְסֻטְרָא דְדִינָא קְשִׁיָּא, זְמִינִין לְשַׁלְטָאָה עֲלֵיהוֹן, מְסֻטְרָא דְדִינָא קְשִׁיָּא, הַה"ד עָמִי נּוֹגְשִׁיו מְעוּלָל וְנָשִׁים מְשֻׁלוּ בּוּ, נָשִׁים מְשֻׁלוּ בּוּ וְהֵיא.

326. Those WOMEN are called "the bright blade of a revolving sword" (Bereshheet 3:24). It is not that they themselves are the revolving sword, but they are the sharp brightness coming from the sword, called "a sword...that shall avenge My covenant" (Vayikra 26:25) and "the sword of Hashem is filled with blood" (Yeshayah 34:6). The bright blade revolves, so that it is sometimes men and sometimes women, as we have already understood.

326. וְאֵלִין אֲקִרוּן לְהַט הַחֶרֶב הַמִּתְהַפֶּכֶת, לְאוּ דְאִינוּן חֶרֶב הַמִּתְהַפֶּכֶת, אֲלֵא לְהַט מֵהוּא חֶרֶב, דְּאֲקִרֵי חֶרֶב נּוֹקֶמֶת נֶקֶם בְּרִית, חֶרֶב לִינִי מִלֵּאָה דָם. וְהוּא לְהַט הַחֶרֶב מִתְהַפֶּכֶת, לְזְמַנִּין גּוּבְרִין וְלְזְמַנִּין נּוֹקְבִין, וְהֵיא אוֹקִימְנָא.

327. Woe to the world when women rule over the world. When a prophet in Yisrael saw Yisrael deviating from their way, and are sinful before their Master, he said "you women that are at ease" (Yeshayah 32:9) how can you be still, how can you sit without stirring in the world? "Rise up" AND RULE OVER MEN. We explained this verse elsewhere, and the friends explained it.

327. וְוִי לְעֵלְמָא, כִּד אִינוּן נָשִׁין שְׁלֹטֵן בְּעֵלְמָא, כִּד חָמָא נְבִיאָה, דִּישְׂרָאֵל מְעַקְמֵי אֲרַחֲיָהוּ, וְאִינוּן אֲשַׁתְּכַחוּ בְּחוּבִין קָמִי מֵאֲרִיִּהוֹן, כְּדִין אָמַר, נָשִׁים שְׂאֲנָנוֹת הִיךְ אֲתוּן שְׂקִיטָאן, הִיךְ אֲתוּן יִתְבֵּן דְּלֵא לְאֲתַעְרָא בְּעֵלְמָא, קוּמְנָה. וּבְאֲתַר אַחְרָא אוֹקִימְנָא לְהֵיא קְרָא וְהֵיא אוֹקִמְוָה חֲבֵרִיָּא.

328. They spoke only of instances such as we find in Deborah, as written, "She judged Yisrael at that time" (Shoftim 4:4). We therefore learned that woe is to man, whose wife says grace for him at his table; TO WIT, THAT SHE SPEAKS FOR HER HUSBAND WHEN SAYING GRACE, SINCE HE DOES NOT KNOW HOW TO DO IT. So was Deborah, who judged Yisrael at that time. Woe to the generation in which there is no one to judge the people, but a woman.

328. אֲבָל לֹא אֲתַמַּר, אֲלֵא כַּמָּה דְּאֲשַׁכְּחֵן בְּדְבוּרָה. דְּכְתִיב הִיא שׁוֹפְטָה אֶת יִשְׂרָאֵל בְּעֵת הַהִיא. וְעַל דָּא תְּנִינָן, וְוִי לְבִי"ג דְּאֲתַתָּא קָא מְבָרְכָא לִיהַּ לְפִתּוּרָא. כִּן דְּבוּרָה, הִיא שׁוֹפְטָה אֶת יִשְׂרָאֵל בְּעֵת הַהִיא, וְוִי לְדָרָא דְּלֵא אֲשַׁתְּכַח בְּהוּ מֵאן דְּדֵאִין לְעֵמָא, אֲלֵא חַד נּוֹקְבָא.

48. There were two women in the world

We learn about Deborah and Hannah, who praised God more than any man ever did. Hannah opened the gate of faith in the world, and she prophesied that Samuel would be the equal of Moses and Aaron. Rabbi Shimon analyzes a long portion of 1st Shmuel, the central message of which is that the strength of severe judgment will be broken by the illumination of Binah. From what Deborah said we learn that God invited all the nations to receive the Torah, but none of them wanted it. Rabbi Shimon tells us that because people sinned in Jerusalem, the whole nation sinned.

329. Come and see: There were two women in the world who praised the Holy One, blessed be He, such as no men in the world did. Who are they? Deborah and Hannah. Hannah said, "There is none holy as Hashem; for there is none besides You" (I Shmuel 2:2) and all THE FOLLOWING verses. She thus opened the gate of Faith in the world, such as: "He raises up the poor out of the dust, and lifts up the beggar from the dunghill" (Ibid. 8). This is the gate of Faith, WHICH IS MALCHUT, WHICH IS CALLED A POOR ONE AND A BEGGAR WHEN THE GENERATION IS SINFUL. WHEN THEY REPENT, IT SAYS OF HER, "HE RAISES UP THE POOR OUT OF THE DUST." "To set among princes" (Ibid.): This is the upper Faith where the patriarchs abide: CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. FOR who are the princes? They are the patriarchs, as written, "The nobles of the peoples are gathered together, the people of Elohim of Abraham" (Tehilim 47:10). THUS, FROM THE ASPECT OF THE FATHERS THEY ARE CALLED NOBLES.

330. Another explanation for: "To set among princes": She prophesied of Samuel that he would equal Moses and Aaron, as written, "Moses and Aaron among His priests and Samuel among those who call on His name" (Tehilim 99:6). "And to make them inherit the throne of glory" (I Shmuel 2:8). What is "make them inherit"? It is Samuel, who made two kings, SAUL AND DAVID, inherit the glory of kingship. Another explanation for: "And to make them inherit the throne of glory" (Ibid.): It is the Holy One, blessed be He, who makes His servants inherit His throne. This is the meaning of: "And to make them inherit the throne of glory."

331. "The adversaries of Hashem will be broken in pieces" (Ibid. 10): Merivav (lit. 'adversaries') is spelled without Yud, THE MARK OF PLURAL. What does this teach us? HE ANSWERS, Merivav contains the letters Meriv Vav. This is the Holy King, NAMELY ZEIR ANPIN CALLED VAV OF YUD HEI VAV HEI, THE CENTRAL COLUMN. The secret of wisdom was spoken here: when Judgments awoken and the rulers OF THE SIDE OF JUDGMENT overpower Mercy, THE CENTRAL COLUMN, Mercy is subdued BEFORE THE RULERS OF JUDGMENT. When the Holy One, blessed be He, is blessed by the source of the river, BINAH, Mercy, THE CENTRAL COLUMN, overpowers, and Judgments, WHICH ARE DRAWN FROM THE LEFT, are subdued. Hence, "the adversaries of Hashem will be broken in pieces." Meriv Vav, NAMELY JUDGMENTS, THE ADVERSARY (HEB. MERIV) OF THE VAV, THE CENTRAL COLUMN, WILL BE BROKEN IN PIECES BY THE ILLUMINATION OF BINAH.

332. "Out of heaven shall be thunder on him" (Ibid.): Who is "him"? HE ANSWERS, When dew, NAMELY THE ABUNDANCE OF Atika Kadisha, KETER, rests on him and fills his head, NAMELY THE FIRST THREE SFIROT CALLED HEAD, in the place called heaven, NAMELY ZEIR ANPIN, then there shall be thunder, and the strength and might of severe Judgment will be broken. "And He shall give strength to His king" (Ibid.): This is the Holy One, blessed be He, ZEIR ANPIN. "And exalt the horn of His anointed" (Ibid.): This is the Congregation of Yisrael, NAMELY MALCHUT called ram's horn, as we explained. His anointed carries the same meaning as in the words: "The anointed of Elohim of Jacob" (II Shmuel 23:1), WHICH WAS SAID OF DAVID, THE ASPECT OF MALCHUT. It therefore says, "the horn of his anointed," which has already been explained.

329. תָּא חֲזִי, תְּרִין נָשִׁין אֵינּוּן דְּאִשְׁתַּכְּחוּ בְּעֵלְמָא, וְאִמְרִי תּוֹשַׁבְּחָתָא דְּקוּדְשָׁא בְּרִין הוּא, דְּכָל גּוֹבְרִין דְּעֵלְמָא לֹא יִימְרוּן הֵכִי. וּמֵאֵן אֵינּוּן. דְּבוּרָה. וְחַנָּה. חַנָּה אָמְרָה, אֵין קְדוּשׁ בֵּינֵי בִי אֵין בְּלַתְךָ וּכְלָהוּ קְרָאִי. דְּהִיא פְּתַחַת פְּתַחַת דְּמַהִימְנוּתָא לְעֵלְמָא, כְּגוֹן מְקִים מַעֲפָר דֵּל מְאֻשְׁפוֹת יְרִים אַבְיוֹן, הָא פְּתַחַת דְּמַהִימְנוּתָא. לְהוֹשִׁיבֵי עִם נְדִיבִים, הָא מַהִימְנוּתָא דְּלַעִילָא, בְּאַתְרָא דְּאַבְהֵן שְׂרִיין. מֵאֵן נְדִיבִים. אֵלִין אַבְהֵן, בְּדַכְתִּיב נְדִיבֵי עַמִּים נְאַסְפוּ.

330. ד"א לְהוֹשִׁיבֵי עִם נְדִיבִים, נִבְּאָה עַל שְׁמוּאֵל, דְּאִיהוּ זְמִין לְאַתְקְשָׁא עִם מֹשֶׁה וְאַהֲרֹן, דְּכַתִּיב מֹשֶׁה וְאַהֲרֹן בְּכַהֲנֵי וּשְׁמוּאֵל בְּקוּרְאֵי שְׁמוּ. וְכֹסֵא כְבוֹד יִנְחִילֵם. מֵאֵן יִנְחִילֵם. דָּא שְׁמוּאֵל. דְּאִחְסִין יִקְרָא דְּמַלְכוּתָא לְתִרִין מַלְכִין. ד"א וְכֹסֵא כְבוֹד יִנְחִילֵם, דָּא קוּדְשָׁא בְּרִין הוּא דְּהוּא אִחְסִין בּוֹרְסִיָּא דִּילֵיהּ לְעַבְדוּהִי, הֵה"ד וְכֹסֵא כְבוֹד יִנְחִילֵם.

331. יֵי' יַחַתּוּ מְרִיבּוֹ, מְרִיבּוֹ חֶסֶר, מֵאֵי קָא מִיּוּרֵי. אֲלֵא מְרִיבּוֹ תְּנִינָן, מְרִיבּוֹ ו', וְדָא מַלְכָּא קְדִישָׁא וְרָזָא דְּחֻכְמָתָא אֲתַמַּר הֵכָא, בְּשַׁעֲתָא דְּרִינִין מִתְעַרִין וְשְׁלִיטִין שְׁלִטִין עַל רַחְמֵי, וְרַחְמֵי אֲתַכְּפִינָן, וּבְשַׁעֲתָא דְּקוּדְשָׁא בְּרִין הוּא אֲתַבְּרַךְ מִמְּבוּעָא דְּנַחְלָא, כְּדִין גְּבִרִין רַחְמֵי וְאֲתַכְּפִינָן דִּינֵי, הֵה"ד יֵי' יַחַתּוּ מְרִיבּוֹ מְרִיבּוֹ ו'.

332. עֲלִיו בְּשָׁמַיִם יִרְעַם. עֲלִיו. מֵאֵי עֲלִיו. בְּשַׁעֲתָא דְּטֵלָא דְּעִתִּיקָא קְדִישָׁא שְׂרִיא עֲלֵיהּ, וּמְלִיא רִישׁוּהּ, בְּהוּא אֲתַר דְּאִקְרִי שָׁמַיִם, כְּדִין יִרְעַם: יַתְּבַר חִילֵיהוֹן וְתוֹקְפֵיהוֹן דְּרִינִין תְּקִיפִין. וְיַתְּנָן עֵז לְמַלְכוּ, דָּא קוּדְשָׁא בְּרִין הוּא. וְיִרְם קֶרֶן מְשִׁיחוֹ, דָּא כ"י דְּאִקְרִי קֶרֶן הַיּוֹבֵל כְּמָה דְּאִקְוִימְנָא. מְשִׁיחוֹ כד"א מְשִׁיחַ אֱלֹהֵי יַעֲקֹב, בְּג"כ קֶרֶן מְשִׁיחוֹ, וְהָא אֲתַמַּר.

333. When Deborah came to praise the Holy King, SHE SAID, "Hashem, when You did go out of Seir, when You did march out of the field of Edom" (Shoftim 5:4). This teaches us that the Holy One, blessed be He, invited all nations to receive the Torah, but they did not want it. HE ASKS, Was it not known to Him that they would not want it? WHEREFORE DID HE INVITE THEM? HE ANSWERS, So that they would have no excuse to say that they would have kept the Torah had the Holy One, blessed be He, given it to them. HE THEREFORE INVITED THEM. All the verses uttered by Deborah are in the secret of wisdom until she praised herself, as it says, "Until I Deborah arose, I arose a mother in Yisrael" (Ibid. 7). According to our explanation, the spirit of prophecy then quit her, and hence SHE SAID, "Awake, awake, Deborah: awake, awake, utter a song" (Ibid. 13). SHE HAD TO AWAKE AGAIN THE SPIRIT OF PROPHECY.

334. All this occurred when men were sinful and unworthy of the Holy Spirit resting on them. Surely, "if the whole congregation of Yisrael sin..." (Vayikra 4:13). As we explained, they erred in their instructions. Yet IT SAYS, "And if the whole congregation of Yisrael sin," while it should have said, 'And if the whole of Yisrael sin'. What is the meaning of "the congregation of Yisrael"? THE WORD CONGREGATION IS REDUNDANT. HE ANSWERS, It REFERS TO the dwellers of Jerusalem, whence the Torah spreads to the whole people. If people erred there, so did the whole of Yisrael. According to what we learned, since there IN JERUSALEM they erred, the whole people erred, because everybody follows them. "And the thing be hid from the eyes of the assembly" (Vayikra 4:13). The eyes of the assembly are the Sanhedrin, who are in charge over Yisrael.

49. The greater Sanhedrin and the smaller Sanhedrin

We learn about the greater Sanhedrin of Moses and the smaller Sanhedrin of Aaron, both of which had seventy members. Moses was the best man of the King, Tiferet, while Aaron was the best man of the Queen, Malchut. This section tells about the seventy tongues, the seventy aspects of the Torah, the seventy interpretations of the holy tongue in the Torah, the numerical value of secret (sod), the chariot of seventy seats, and the seven Sfirot of Zeir Anpin each comprising ten. Moses and Aaron, the heads of the Sanhedrin, complete the number of the Sanhedrin to 72. Ra'aya Meheimna (the Faithful Shepherd)

335. It is a precept to bring an offering for the greater Sanhedrin if they erred. LISTEN, Tannaim and Amoraim, there were seventy members in the greater Sanhedrin when Moses was over them and seventy in the smaller Sanhedrin when Aaron was over them. WHEN MOSES WAS IN CHARGE OVER THEM THEY WERE CONSIDERED A GREATER SANHEDRIN, AND WHEN AARON WAS OVER THEM THEY WERE CONSIDERED SMALLER SANHEDRIN. The sages therefore said that Moses was the best man of the King, Tiferet; NAMELY, HE CONDUCTED TIFERET TO JOIN MALCHUT. Therefrom is the Sanhedrin great, WHO BEARS THE ASPECT OF TIFERET. Aaron was the best man of the Queen, Malchut, whom we call the small Hei, as in: "I will serve you seven years for Rachel your younger (lit. 'smaller') daughter" (Beresheet 29:18). FOR RACHEL IS MALCHUT, AND IS CONSIDERED SMALL and they are called the smaller Sanhedrin after her. SO WHEN AARON, MALCHUT'S BEST MAN, WHO RAISES HER TO ZEIR ANPIN, PRESIDED OVER THE SANHEDRIN, THE SANHEDRIN WAS CONSIDERED SMALL.

333. דְּבוֹרָה דָּאֵתָת לְשַׁבְּחָא שְׁבַחָא דְּמַלְכָּא קְדִישָׁא, יְיָ בְּצֵאתְךָ מִשְׁעִיר בְּצַעֲדְךָ מִשְׂדֵּה אֲדוֹם. מִלְּמַד, דְּקוֹדֶשׁא בְּרִיךְ הוּא אֲזִמִּין לְכָל שְׂאֵר עַמִּין לְקַבְּלָא לְאוֹרֵייתָא, וְלֹא בָּעוּ. וְכִי לֹא הוּהוּ גַלְי קַמִּיה דְּלֵא בְּעָאן, אֲלֵא דְּלֵא יְהֵא לֹון פְּתַחוּן פּה, דְּאֲלַמְלֵא יְהֵב לֹון קוֹדֶשׁא בְּרִיךְ הוּא אוֹרֵייתָא הוּו נְטְרִי לֵה. וְכָל אִינוּן קְרָאִי דְּאִמְרָה דְּבוֹרָה, כְּלֵהוּ בְּרֹזָא דְּחֻכְמַתָּא, עַד הֵהִיא שְׁעֵתָא דְּשַׁבְּחַת גְּרַמָּה, שְׁנֵאֲמַר עַד שְׁקַמְתִּי דְּבוֹרָה שְׁקַמְתִּי אִם בְּיִשְׂרָאֵל, דְּהֵא אוֹקְמוּהָ דְּאִסְתַּלַּק מִנָּה רוּחַ נְבוּאָה, וּבִג"כ עוֹרִי עוֹרִי דְּבוֹרָה עוֹרִי עוֹרִי דְּבְרִי שִׁיר.

334. וְכָל דָּא, כִּד אֲשַׁתְּכַחוּ גּוֹבְרִין בְּחֻטְאָה, וְלֹא אִינוּן כְּדָאִין לְמִשְׁרֵי עֲלִייהוּ רוּחַ קוֹדֶשׁא וְדָאִי. וְאִם כָּל עַדְת יִשְׂרָאֵל יִשְׁגּוּ וּגו', כְּמַה דְּאוֹקִימְנָא בְּהוֹרָאָה דְּטַעוּ בָּהּ. אֲבָל וְאִם כָּל עַדְת יִשְׂרָאֵל יִשְׁגּוּ, וְאִם כָּל יִשְׂרָאֵל יִשְׁגּוּ מִבְּעֵי לִיה, מֵאִי כָּל עַדְת יִשְׂרָאֵל. אֲלֵא אִינוּן דְּאֲשַׁתְּכַחוּ בִירוּשָׁלַם, דְּהֵא מִתְּמַן נִמְקָא אוֹרֵייתָא לְכָל עַמָּא, וְאִי אִינוּן דְּהוּוּ תְּמַן טַעָאן, כָּל יִשְׂרָאֵל טַעָאן, וְתַנִּינָן דְּכִיוּן דְּתַמְנָן טַעָאן, כָּל עַמָּא טַעָאן, בְּגִין דְּכֵלְהוּ מִשְׁכִּי אֲבַתְרִייהוּ. וְנַעֲלַם דְּבַר מַעֲיָנִי הַקְּהֵל, עֵינֵי הַקְּהֵל אֵלִין סְנֵהֲדְרִי, אֵלִין אִינוּן דְּמַמְנָן עַל יִשְׂרָאֵל.

רעיא מהימנא

335. פְּקוּדָא דָּא לְהַבִּיא קֶרֶבֶן עַל סְנֵהֲדְרֵי גְדוּלָה שְׁטַעוּ, תְּנַאִין וְאִמּוֹרָאִין ע' סְנֵהֲדְרֵי גְדוּלָה הִיּוּ, וּמֹשֶׁה עֲלִייהוּ. וְע' סְנֵהֲדְרֵי קְטָנָה הִיּוּ, וְאֵהֲרֹן עֲלִייהוּ. וּבְגִין דָּא אֲמַרוּ מֵאִרֵי מִתְּנִיתִין, מֹשֶׁה שׁוֹשְׁבֵינָא דְּמַלְכָּא הוּהוּ, וְדָא תַמְאֶרְת, מִתְּמַן סְנֵהֲדְרֵי גְדוּלָה. אֵהֲרֹן שׁוֹשְׁבֵינָא דְּמִטְרוֹנִיתָא, וְדָא מַלְכוּת, ה"א זְעִירָא קְרִינָן לִיה, כְּגוֹן אֲעַבְדְךָ שְׁבַע שָׁנִים בְּרַחֵל בְּתַךְ הַקְּטָנָה. וְעַל שְׁמָה אֲתַקְרִי סְנֵהֲדְרֵי קְטָנָה.

336. From there the Sanhedrin drew their knowledge of seventy languages, the seventy aspects of the Torah. For there are seventy languages on the side of the evil kingdom, all of which are different. Hence, "By these were the isles of the nations divided in their lands; everyone after his language" (Beresheet 10:5), since all these seventy languages are different from each other.

337. In the Torah, however, there are seventy interpretations in one language, THE HOLY LANGUAGE. This is Yesod, WHICH INCLUDES THE SEVEN SFIROT OF ZEIR ANPIN, EACH COMPRISING TEN. THEY ARE SEVENTY ALTOGETHER. Yud OF YESOD is one Halachah, small Chochmah, NAMELY Malchut, which contains seventy languages, the numerical value of sod (lit. 'secret'=70) of Yesod. Yesod is the holy language, the secret of the Chariot of seventy seats. In relation to them we learned that whoever replies, 'Amen. May His great name be blessed' with all his might, a decree of seventy years standing against him is torn. The one language, YESOD, is seventy languages by the small measure of small Chochmah, which is a small Yud, TO WHICH THE YUD OF YESOD ALLUDES. AND THE NUMERICAL VALUE OF YESOD IS THE SEVENTY LANGUAGES THAT ILLUMINATE YUD, TOGETHER COMPRISING THE LETTERS OF YESOD. Bet (=2) is MOSES AND AARON, THE HEADS OF THE SANHEDRIN. THEY ARE two, the two lips, NAMELY NETZACH AND HOD. THIS IS FROM THE ASPECT OF SFIROT. FROM THE ASPECT OF MOCHIN they comprise Da'at and Tevunah, AS MOSES IS THE SECRET OF DA'AT AND AARON THE SECRET OF TEVUNAH. With them, THE NUMBER OF THE SANHEDRIN is completed to 72; NAMELY, WHICH CORRESPONDS TO THE NAME OF AYIN BET (=72).
End of Ra'aya Meheimna

50. "I acknowledge my sin to you"

Rabbi Chiya tells us that a man can only open the gate of penitence if he reveals his sins to God, and even more so if he cries. Confession of sins causes Mercy to overpower Judgment, and glorifies God. There are two glorifications, one in this world and one in the World to Come. Rabbi Shimon says that David addressed the words in the title psalm to the kingdom of heaven, that is a messenger or a mediator. He adds that peace offerings are brought by confession. Anyone who wants a favor from the King should bring the unison of the Holy Name with all his will from below upward and from above downward; then in this unison he can include his petition.

338. Rabbi Chiya and Rabbi Yosi were walking along the road. While they were walking, Rabbi Yosi said to Rabbi Chiya: Let us study the words of the Torah, the words of Atik Yomin (lit. 'the Ancient of Days'). Rabbi Chiya opened the discussion saying, "I acknowledge my sin to You" (Tehilim 32:5). From this, I learned that a man who hides his sins and does not confess them before the Holy King to ask for mercy on them cannot open the gate of penitence, because he conceals from Him. If he uncovers them before the Holy One, blessed be He, He takes pity on him and Mercy overcomes Judgment.

336. ומתמן הוּו ידעין סנהדרין שבעין לשון, דאינון שבעים פנים לתורה, דאית שבעים לשון מסטרא דמלכות הרשעה וכו', כלא בפרודא. הה"ד מאלה נפרדו איי הגוים בארצותם ללשונותם בלהו שבעין לשון בפרודא דא מן דא.

337. אבל באורייתא, ע' פנים לתורה בלשון חד. ודא יסוד. י' הלכה חדא, חכמה זעירא מלכות, דבה שבעין לשון, בחושבן סוד, מן יסוד. ויסוד איהו לשון הקדש, סוד המרכבה, בשבעין קתדראין, עליהו אתמר כל העונה אמן יהא שמיה רבא מברך בכל כחו, קורעין לו גזר דינו של שבעים שנה. לשון חד, איהו שבעים לשון, על מדה זעירא דחכמה זעירא, דאיהי י' זעירא. ב', תרין שמוון, דבהון דעת ותבונה, בהון אשתלימו שבעין ותריין.
ע"כ רעיא מהימנא

338. רבי חניא ורבי יוסי הוּו אזלי באורחא, עד דהוּו אזלי. אמר ר' יוסי לר' חניא, נשתדל במלי דאורייתא, במלי דעתיק יומין. פתח רבי חניא ואמר, חטאתי אודיעך וגו', מכאן אוליפנא, דכל ב"ג דמכסי חטאוי ולא מפרש לון קמי מלכא קדישא, ויתבע עליהו רחמי, לא יהבין ליה למפתח פתחא דתשובה, בגין דאיהו מכסי מניה. ואי איהו פריש לון קמי קודשא בריך הוא, קודשא בריך הוא חייס עליה ויתגברון רחמי על דינא.

339. All the more so if he cries, because he opens all the closed doors by crying and his prayer is accepted. Confessing his sins, therefore, glorifies the King. It causes Mercy to overpower Judgment. It is therefore written, "Whoever offers praise glorifies Me (Heb. Yechabdaneni)" (Tehilim 50:23). Why Yechabdaneni, INSTEAD OF THE COMMON YECHABDENI? This is because there are two glorifications, one above and one below; NAMELY, one in this world and one in the World to Come.

340. The whole verse is difficult, because of its excess of words. The words, "I will confess my transgressions" (Tehilim 32:5) suffice. Why then does he say, "I acknowledge my sin to You, and my iniquity I have not hid" (Ibid.). Then he says, "I will confess my transgressions to Hashem." It should have been 'to You', LIKE HE SAID BEFORE: "I ACKNOWLEDGE MY SIN TO YOU" AND NOT 'TO HASHEM.'

341. HE ANSWERS, David said all his words by the Holy Spirit. He addressed them to the kingdom of heaven, that is a mediator and a messenger that takes the message from below upwards, BEING A GATE TO THE UPPER SFIROT, AND MAN HAS TO ENTER IT FIRST and from above downwards SINCE IT RECEIVES ABUNDANCE FROM THE UPPER SFIROT AND POURS IT DOWNWARDS. Whoever needs the King should first notify it. Therefore, "I acknowledge my sin to You" is addressed to the kingdom of heaven and "my iniquity I have not hid" from the Righteous of the world, YESOD OF ZEIR ANPIN. "I said, I will confess my transgressions to Hashem" to the Holy King, ZEIR ANPIN, that the whole peace is His. It behooves man to bring peace to Him by confession; NAMELY, HE SHOULD CONFESS HIS SINS. For peace offerings are brought by confession, as written, "His peace offering of thanksgiving (derived from 'confess')" (Vayikra 7:13). "And You did forgive the iniquity of my sin. Sela" (Tehilim 32:5) is high above BY THE SUPERNAL ABA AND IMA, where Atika Kadisha, KETER, dwells. This verse is therefore attached to everything, TO MALCHUT, YESOD, TIFERET AND THE SUPERNAL ABA AND IMA, ON WHICH KETER RESTS.

342. In the same manner, he who pleads for a favor of the King should bring the unison of the Holy Name with his will from below upward, FROM MALCHUT TO KETER, and from above downward, FROM KETER TO MALCHUT. And he should bind everything into one unison WITH THE BLESSED ENDLESS LIGHT. In this unison, it behooves him to include his petition. Rabbi Yosi said, Who is wise to ask his request like King David did, who guarded the gate of the King, BEING A CHARIOT TO MALCHUT CALLED THE GATE OF THE KING. Rabbi Chiya said to him: Surely this is so. The Torah therefore teaches us the ways of the Holy King, so that we shall know how to follow Him, as written, "You shall walk after Hashem your Elohim..." (Devarim 13:5).

339. וכ"ש אי איהו בכי, דהא כל פתחין סתימין איהו פתח, ואתקבל צלותיה, ועל דא, פרישו דחטאוי, יקרא הוא דמלכא, לאגברא רחמי על דינא. ועל דא כתיב זובח תודה יכבדנני. מהו יכבדנני. תרין כבודין אינון, חד לעילא, וחד לתתא, חד בעלמא דין, וחד בעלמא דאתי.

340. האי קרא קשיא בכלא, בסגיאנות מלין, דהא באודה עלי פשעי סגי. מהו חטאתי אודיעך ועוני לא כסיתי, ולבתר אודה עלי פשעי ליני, ועוד דהא אודה עלי פשעי ליני, לך מבעי ליה.

341. אלא דוד, כל מלוי ברוח הקדש אמרן, ולמלכותא דשמיא אמר, בגין דאיהי שליחא מתתאי לעילאי, ומעילאי לתתאי, ומאן דבעי למלכא, לה אודע בקדמיתא. ועל דא חטאתי אודיעך, למלכותא דשמיא קאמר ועוני לא כסיתי, מצדיקו של עולם. אמרתי אודה עלי פשעי ליני, דא מלכא קדישא, דשלמא בלא דיליה, ושלמא דבעי ב"ג לאעלאה קמיה בהודאה. דהא שלמים הכי מתקרבין בהודאה, דכתיב על זבח תודת שלמיו. ואתה נשאת עון חטאתי סלה. דא לעילא לעילא, אתר דעתיקא קדישא שריא. בג"ב, האי קרא אחיד בכלא.

342. כגוונא דא, מאן דיתבע בעותיה למלכא, בעי ליחדא שמא קדישא ברעותיה, מתתא לעילא ומעילא לתתא, ולקשרא בלא בחד קשרא, ובההוא קשורא אשתכח בעותיה. א"ר יוסי, מאן הוא חבימא, למתבע בעותיה כדוד מלכא, דהוא הוה נטיר פתחא דמלכא. א"ל ר' חניא ודאי הכי הוא. וע"ד אורייתא אולוף לן, ארחי דמלכא, קדישא, בגין דננדע למיהך אבתריה, כד"א אחרי יי' אלהיכם תלכו וגו'.

51. "Rachel weeping for her children"

Rabbi Yosi says that whenever a prophet begins his words, whichever name is mentioned at first indicates either Judgment or Mercy. He talks about the Shechinah's sorrow when the Temple was destroyed and Yisrael were sent into exile. He says that Yisrael would never have gone into exile nor would the Temple have been destroyed if all of Yisrael had not been found guilty before God and the leaders of the world first. Once the leaders of the people sinned, all the people followed them. After this discussion, Rabbi Chiya and Rabbi Yosi miraculously find a cave in which they can hide from robbers who were chasing them.

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343. Rabbi Yosi opened the discussion with the verse: "Thus says Hashem, A voice was heard in Rama, lamentation and bitter weeping..." (Yirmeyah 31:14). "Thus says Hashem": It has been understood that whenever a prophet opens his words, they are recognized BY THE NAME MENTIONED AT THE BEGINNING, WHETHER THE NAME INDICATES JUDGMENT OR MERCY, ZEIR ANPIN OR MALCHUT, ETC. "Thus says Hashem": This is the Holy One, blessed be He, NAMELY ZEIR ANPIN. What does He say? "A voice was heard in Rama" OF MALCHUT, AS WILL BE EXPLAINED.

344. We have learned that on the day the Temple was destroyed and Yisrael went into exile with a millstone around their necks and their hands bound behind them, the Congregation of Yisrael, THE SHECHINAH, was driven from the King's house to follow them INTO EXILE. When THE SHECHINAH descended, She said, Let me go first to lament My dwelling place, THE TEMPLE, My children, YISRAEL, and My husband ZEIR ANPIN, WHO SEPARATED FROM HER. When She came down, She saw her abode ruined with much blood of the pious flowing in it, and the Temple and Her house consumed by fire.

345. She then raised Her voice IN WEeping, and the upper and lower beings were in a tumult. The voice reached up to where the King, ZEIR ANPIN, abides. The King then wanted to bring the world back into chaos. Many legions and hosts OF ANGELS came down to console Her but She took no consolation. Hence, "a voice was heard in Rama, lamentation and bitter weeping...Rachel weeping for her children; she refused to be comforted for her children," because she would not be consoled by them. "Because he is not" (Ibid.): The Holy King has risen above and is not inside Her. Hence, it says, "because he is not" and not 'they are not', SINCE IT ALLUDES TO THE HOLY KING.

346. Rabbi Chiya said to him: Why does it say "Rachel weeping for her children"? IT SHOULD HAVE SAID THAT THE SHECHINAH WAS WEeping FOR HER CHILDREN. He said to him: We learned that RACHEL is the Congregation of Yisrael, NAMELY THE SHECHINAH. Surely she is Jacob's wife, NAMELY THE WIFE OF ZEIR ANPIN CALLED JACOB, as written, "And Jacob loved Rachel" (Beresheet 29:18) and "but Rachel was barren" (Ibid. 31). It is also written, "He makes the barren woman to keep house, and be a joyful mother of children" (Tehilim 113:9). ALL THESE VERSES SPEAK OF THE SHECHINAH.

347. Another interpretation for: "Because he is not": It resembles the words: "There is none greater in this house than I" (Beresheet 39:9). "NONE" DOES NOT SIMPLY MEAN THAT HE IS NOT, BUT THAT THERE IS NO ONE GREATER IN THE HOUSE THAN I. IT IS WRITTEN IN GENERAL AND HAS MANY MEANINGS, 1) "he is not" because THE HOLY ONE, BLESSED BE HE, is gone above, away from everything; 2) "he is not" united with her and 3) "he is not," BECAUSE HIS NAME, THE SHECHINAH, is no longer His great name, BUT IS IN EXILE.

343. רבי יוסי פתח ואמר, כה אמר יי' קול ברמה נשמע נהי בכי וגו'. כה אמר יי', היא אוקמוה, בכל אתר הנביאה שרי למלא, הווי מלוי אשתמודען, והכא האי כה אמר יי', קודשא בריך הוא. ומה אמר, קול ברמה נשמע.

344. הכי תנינן, דבהווא יומא דאתחרב בי מקדשא לתתא, וישראל אזלו בגלותא, ריחיין על צאוריהון, וידיהון מהדקן לאחורא. וכנסת ישראל, אתתרכת מבית מלכא למיהך בתריהון. בשעתא דנחתת, אמרת איהך בקדמיתא ואבכה על מדוראי, ועל בני, ועל בעלי. כד נחתת, חמת אתרעא חריב, וכמה דמא דחסידי אתושד בגוה, והיכלא קדישא וביתא אתוקד באשא.

345. כדין ארימת קלא, ואתרגישו עלאי ותתאי, ומטא קלא לעילא, עד אתר דמלכא שרי ביה. ובקא מלכא לאהדרא עלמא לתהו ובהו, עד דנחתו כמה אוכלוסין, וכמה משריין, לקבלה ולא קבלה תנחומין מנייהו. הה"ד קול ברמה נשמע נהי בכי תמרורים רחל מבכה על בניה מאנה להנחם על בניה, דלא קבלה מנייהו תנחומים. כי איננו בגין דמלכא קדישא הוה סליק לעילא לעילא, ולא אשתכח בגוה, הה"ד כי איננו, ולא כתיב כי אינם.

346. אמר ליה רבי חייא, מאי רחל מבכה על בניה. אמר ליה אוליפנא, דהיא כנסת ישראל. ודא אנתו דייעקב ודאי, דכתיב ויאהב יעקב את רחל. וכתיב, ורחל עקרה. וכתיב, התם מושיבי עקרת הבית אם הבנים שמחה.

347. דבר אחר כי איננו, כמה דאתמר, איננו גדול בבית וגו', איננו: דהא אסתליק לעילא ואתרחיק מכלא. איננו: בזווגא בה. איננו: לאשתכחא שמיא רבא.

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348. Rabbi Chiya said, Whence is the starting point of the Shechinah's exile? He said to him: From the Temple, where She dwelt. She then went around all the land of Yisrael. When She left the land and stood in the desert, after sitting there for three days, She led the crowd, the camps and the inhabitants of the King's house FROM JERUSALEM and cried to it: "How does the city sit solitary" (Eichah 1:1). Rabbi Chiya and Rabbi Yosi wept.

349. Rabbi Yosi said, Yisrael would never have gone into exile from the land of Yisrael, nor would the Temple have been destroyed, had not all of Yisrael been found guilty before the King and the leaders of the world first, as written, "They that lead you cause you to err, and destroy the way of your paths" (Yeshayah 3:12). Once the leaders of the people went the way of evil, the whole people were drawn after and followed them. Rabbi Chiya said, We learn this from the verse: "And if the whole congregation of Yisrael sin through ignorance" (Vayikra 4:13). In what way? Since "the thing be hid from the eyes of the assembly" (Ibid.), for the eyes of the people are their chiefs, after whom the whole people are drawn and follow.

350. While they were walking, they saw a lush place with a river flowing through it. They sat down. While they were sitting, a bird flew past them. Rabbi Chiya said, Let us go from here because wild cocks abide here, NAMELY ROBBERS. They rose and left. When they looked back they saw robbers chasing them. A miracle happened to them and they found before them a rock, in which there was a cave. They entered it and sat there all that day and all the night.

52. "I will save you from afar"

Rabbi Chiya talks about the possible meanings of "from afar." Rabbi Shimon explains that Zeir Anpin rises high up to Chochmah and pours the abundance down from afar. He says that Zeir Anpin will eventually return and descend to rejoin the Congregation of Yisrael so that none need be afraid of Isaac, the Left Column, or judgments. Just so God saved Rabbi Chiya and Rabbi Yosi by giving them the cave to be safe in.

351. Rabbi Chiya opened the discussion saying, "Therefore fear you not, O My servant Jacob...for, lo, I will save you from afar" (Yirmeyah 30:10). HE ASKS, "From afar"? It should have said, 'from near by'. We explained in relation to this verse that "from afar" is like 'they return from a far country'; TO WIT, IT ALLUDES TO A PLACE. Yet, "from afar" HAS THE SAME MEANING as the words: "Hashem appeared to me from afar" (Yirmeyah 31:2) and "she brings her food from afar" (Mishlei 31:14). What is this? It is the deep river, CHOCHMAH CALLED FAR, AS WRITTEN, "I SAID, I WILL BE WISE; BUT IT WAS FAR FROM ME" (KOHLET 7:23). This is the place from whence the river, BINAH, comes out and flows.

348. א"ר חייא, מאן אתר שריא לאתגלאה. אמר ליה, מבי מקדשא. דתמן שריא ולבתר אסחרת כל ארעא דישראל. לבתר כד נפקת מן ארעא, קמת על מדברא ויתיבת תמן תלת יומין. דברת אוכלסהא ומשירייהא ויתבהא מבי מלכא, וקראת עלה איכה ישבה בדר וגו'. בכו רבי חייא ורבי יוסי.

349. אמר רבי יוסי, לא גלו ישראל מארעא, ולא אתחרב בי מקדשא, עד דישראל בלהו אשתכחו בחיובא קמי מלכא, ועד דרברי עלמא אשתכחו בחיובא בקדמיתא. הה"ד עמי מאשריך מתעים ודרך אורחותיך בלעו. דכיון דרישי עמא אזלין בחיובא, כל עמא אתמשכו אבתרייהו. רבי חייא אמר מהכא, ואם כל עדת ישראל ישגו, במאי הוי בגין ונעלם דבר מעיני הקהל. דעיני עמא אינון רישייהו, דכל עמא אתמשכן אבתרייהו.

350. אזלו. עד דהוו אזלי חמו חד אתר מדשנא בעשבין, ונהר מיא דהוה נגיד ביה. יתבו. עד דהוו יתבי, פרח חד עופא ורחיש קמיהו. אמר רבי חייא, ניקום מהכא, דודאי נגרי טוריא הכא משתכחין, קמו ואזלו. עד דאהדרו רישייהו, חמו אינון לסטין דרהטין אבתרייהו, אתרחיש לון ניסא, ואשכחו קמיהו חד טינרא, וחד מערתא ביה, עאלו תמן יתבו כל ההוא יומא וכל ליליא.

351. פתח רבי חייא ואמר, ואתה אל תירא עבדי יעקב וגו', כי הנני מושיעך מרחוק. מרחוק, מקרוב מבעי ליה. והא אוקמוה האי קרא, מרחוק, כד"א ושב מארץ מרחק. אבל מרחוק, כההוא דכתיב מרחוק יי' נראה לי. וכתיב ממרחק תביא לחמה. ומאן היא. עמיקא דנחלא, אתר דההוא נהר נגיד ונפיק. ושב יעקב, כיון דכתיב אל תירא עבדי יעקב, מהו ושב יעקב. אלא כמה דתנינן, קודשא בריך הוא סליק לעילא לעילא, כמה דכתיב למה יי' תעמוד ברחוק, ומההוא אתר רחוק הנני מושיעך.

352. "And Jacob shall return" (Yirmeyah 30:10). HE ASKS, Since it already says, "Therefore fear you not, O My servant Jacob," wherefore also does it say, "And Jacob shall return, AND SHALL BE QUIET AND AT EASE, AND NONE SHALL MAKE HIM AFRAID" (Ibid.), WHICH IS A REPETITION? HE ANSWERS, As we have learned, the Holy One, blessed be He, NAMELY ZEIR ANPIN, rises high up, NAMELY TO CHOCHMAH, as written, "Why, Hashem, stand You afar off" (Tehilim 10:1) IN CHOCHMAH, AS EXPLAINED ABOVE. From that far place, "I will save you," NAMELY, POUR THE ABUNDANCE OF CHOCHMAH. "And Jacob shall return": TO WIT, ZEIR ANPIN CALLED JACOB SHALL RETURN FROM CHOCHMAH AND DESCEND to his place to join the Congregation of Yisrael, MALCHUT. Yesod is quiet and at ease, which MEANS THAT IT IS AT EASE to set his abode in her, IN MALCHUT. "None shall make him afraid," NAMELY of Isaac, WHO IS THE LEFT COLUMN AND OF JUDGMENTS, as written, "And Isaac trembled very much" (Bereshheet 27:33). It is therefore written, "And the fear of Isaac" (Bereshheet 31:42), WHO IS THE LEFT COLUMN. When that fear is aroused, Yesod is gone elsewhere AND DOES NOT BESTOW PLENTY ON MALCHUT. Hence, "the sinners in Zion are afraid" (Yeshayahu 33:14). THEY WILL FEAR THE JUDGMENTS OF THE LEFT COLUMN CALLED FEAR THAT REMOVES THE YESOD, SO IT WILL NOT GIVE PLENTY TO MALCHUT. Zion is accurate, BECAUSE ZION IS YESOD OF MALCHUT, BECAUSE YESOD OF ZEIR ANPIN LEAVES HER DUE TO THE JUDGMENTS OF THE LEFT. Hence, it says, "And none shall make him afraid." The Holy One, blessed be He, saved us from afar and hid us in this place, IN THE CAVE, in quiet and peace, with none to make us afraid. When the Holy One, blessed be He, makes a miracle, He does so completely.

353. Rabbi Yosi opened the discussion with the verse: "And Barak said to her, If you will go with me, then I will go" (Shoftim 4:8). HE ASKS, What does it mean? HE ANSWERS, Since the Holy Spirit rests on her, Barak said I will be saved in her merit and shall come to no harm. As Barak put his Faith on a woman to be saved by her merit, how much more we, when the Torah is with us, which is the name of the Holy King.

53. "I will give You thanks for ever, because You have done it"

The rabbis are delighted when they hear two merchants talking outside their cave, discussing the title verse; they come out of the cave to talk to them. Rabbi Chiya says that men give thanks to God every day for the world that He has made. The merchant tells of overhearing Rabbi Shimon say that King David gave thanks for the last world, namely Malchut. Rabbi Shimon also explained the meaning of "Now therefore, our Elohim, hear the prayer of Your servant, and his supplications...for the sake of Adonai," and we learn that the name Adonai symbolizes the Shechinah and is attached to the Temple, her dwelling place.

354. They sat inside the cave all that day. When night fell, the moon shone into the cave. Two merchants passed by with their mules laden with wine and food for themselves. They rested on their load. They said to each other: Let us pass the night here. We shall give food and drink to the donkeys and go into the cave. His friend said to him: Before we do so, please explain this verse which I cannot understand.

352. וְשָׁב יַעֲקֹב, לְאַתְרֶיהָ, לְאַזְדוּגָא בְּכִנְסַת יִשְׂרָאֵל. וְשָׁקֵט: דָּא יְסוּד. וְשָׁאֲנָן, לְמִשְׁרֵי דְיוֹרֵיהָ בְּהָ. וְאִין מַחְרִיד, מִיַּצְחָק. כְּמָה דָּאֵת אָמַר, וְיַחְרַד יַצְחָק חֲרָדָה גְדוּלָה וְעַל דָּא וּפְחַד יַצְחָק כְּתִיב. וְהָהוּא פְחַד בְּדִ אַתְעָר, אֶסְתַּלַּק יְסוּד לְאַתְרֵי אַחְרָא, הַה"ד פְּחַדוֹ בְּצִיּוֹן חֲטָאִים. בְּצִיּוֹן דְּיוֹקָא, וְעַל דָּא וְאִין מַחְרִיד, וְהִשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא שְׂזִיב לָן מְרַחֵיק, וְאַסְתִּיר לָן בְּהָאֵי אַתְרַי, בְּהִשְׁקֵט וּבְשִׁלּוּהָ, וְאִין מַחְרִיד מִכְּלָא. דְּכֹד קוּדְשָׁא בְּרִיךְ הוּא עֲבִיד גִּיסָא בְּכָלֵא עֲבִיד.

353. רַבִּי יוֹסִי פְתַח, וַיֹּאמֶר אֵלֶיהָ בְּרַק אִם תֵּלְכִי עִמִּי וְהִלַּכְתִּי וְגו', מֵאֵי קָא מִיּוֹרֵי. אֶלָּא אָמַר בְּרַק הוּאִיל וְרוּחַ קְדִישָׁא שְׂרִיא עֲלֶיהָ, בְּזִכּוּתָהּ אֲשֶׁתְּזִיב, וְלֹא לְיִשְׂרָאֵל עָלֵי גִזְקָא. וּמָה בְּרַק סְמוּיךְ עַל אַתְתָּא לְאַשְׁתְּזַבָּא בְּגִינָהּ. אֲנָן דְּאוֹרִייתָא עֲמָנָא דְּהִיא שְׁמִיהָ דְּמַלְכָּא קְדִישָׁא, עֲאכ"ו.

354. יִתְּבוּ גּוֹ הָהוּא מְעֵרְתָּא כָּל הָהוּא יוֹמָא, בְּדִ רְמֵשׁ לִילֵיא, אַתְנַהִיר סִיְהֵרָא בְּמְעֵרְתָּא. עֲבְרוּ תְרֵי טִייעֵי, וְחִמְרִיהוֹן טְעִינִין מִחִמְרָא וּמִיכְלָא לְגִרְמִייהוּ שְׂאֵרֵי עַל מְטוּלָא. אָמְרֵי הָאֵי לְהָאֵי, נְבִית הֶכָּא, גִּיבֵי מִיכְלָא וּמִשְׁתַּיִיא לְחִמְרֵי, וְאַנָּן נְעוּל לְמְעֵרְתָּא דָּא. א"ל חֲבֵרִיהָ עַד לָא גִיעוּל, תִּימָא הָאֵי קְרָא דְּלֹא מְתִישְׁבָּא.

355. He said to him: Which one? He said to him: A word in the verse: "I will give You thanks for ever, because You have done it..." (Tehilim 52:11). Why does it say "You have done" without specifying what HE HAS DONE? It is also written, "For it is good, before Your saints" (Ibid.). Is it not good to others? INDEED THE HOLY ONE, BLESSED BE HE, IS GOOD TO ALL. He had no ANSWER. He said, Woe to our merchandise, for which we left the Holy One, blessed be He. Rabbi Chiya and Rabbi Yosi who sat in the cave, LISTENING TO THEIR WORDS, rejoiced. Rabbi Chiya said to Rabbi Yosi: Did I not tell you that when the Holy One, blessed be He, makes a miracle, He does so completely. They came out OF THE CAVE TOWARDS THE MERCHANTS.

356. When they came out, Rabbi Chiya was the first to open with the verse: "Peace, peace both for far and near" (Yeshayah 57:19). There is peace twice here, one for the far and one for the near, and all is one; to wit, to the far one who became near, who is a repentant sinner, who was far before and now is near. Also, far MEANS that when man strays far from the Torah, he is far from the Holy One, blessed be He. The Holy One, blessed be He, draws him who is near the Torah near Him. HE SAID TO THE MERCHANTS: Join us and come into the cave. The merchants came and joined them. They took the loads off the mules and gave them food. Then they all went out to the mouth of the cave.

357. One of the merchants said, Let the sages of the Torah explain to us the verse: "I will give You thanks forever (lit. 'the world'), because You have done it: and I will wait for Your name." What is "You have done," without saying what? It is also written, "For it is good, before Your saints," so is He not good towards others?

358. Rabbi Chiya said, indeed "You have done." What have You done? The world, TO WIT, THE MEANING OF THE VERSE IS THAT I WILL GIVE YOU THANKS, BECAUSE YOU HAVE MADE THE WORLD. It is for the world which the Holy One, blessed be He, made and fixed, that man gives thanks daily to the Holy One, blessed be He. "And I will wait on Your name, for it is good, before Your saints." Surely this is so. The name of the Holy One, blessed be He, is good before the saints, not before the evil who scorn it daily by not studying the Torah. THE MERCHANT said to him: This is well, yet I heard something from behind the wall, which I fear to reveal. Rabbi Chiya and Rabbi Yosi said to him: Speak up. The Torah is not bequeathed to one place alone.

355. א"ל מאי הוא. א"ל מלה חד, דכתוב אודך לעולם כי עשית וגו'. מהו כי עשית, ולא כתיב מה. וכתיב כי טוב נגד חסידך. וכי לגבי אחרא לאו איהו טוב, לא הוה בידיה. אמר ווי לטוענא, דשבקנא לקודשא בריך הוא בגיניה. רבי חייא ור' יוסי דהוו יתבי במערתא חדו, א"ר חייא לרבי יוסי, ולא אמרית לך דכד עביד קודשא בריך הוא ניסא, בכלא עביד. נמקו.

356. בד נמקו אקדים ר' חייא ופתח, שלום שלום לרחוק. תרי שלמא הכא, חד לרחוק, וחד לקרוב, וכלא חד. לרחוק, דאתעביד קרוב. דא הוא מאריה דתשובה, קודם הוה רחוק, והשתא איהו קרוב. תו רחוק, בד בר נש אתרחיק מאורייתא. רחיק הוא מקודשא בריך הוא. ומאן דקריב לאורייתא, קריב ליה קודשא בריך הוא בהדיה, והשתא אתחברו עמנא ועולו למערתא אתו אינון טויעין ואשתתפו עמהון. אשתנקלו לחמרייהו, ואתקנו למיכל, נמקו בלהו לפום מערתא.

357. אמר חד מן טויעין נימרו לן מארי דאורייתא, האי קרא אודך לעולם כי עשית ואקוה וגו'. כי עשית, מהו כי עשית, ולא כתיב מה. וכתיב כי טוב נגד חסידך, וכי לגבי אחרא לאו הוא כי טוב.

358. א"ר חייא, כי עשית ודאי, ומה עשית. לעולם. דבגין האי עולם, דעבד קודשא בריך הוא ואתקן ליה, אודי בר נש לקודשא בריך הוא בכל יומא. ואקוה שמך כי טוב נגד חסידך, הכי הוא ודאי, לקבל אינון זכאין, שמא דקודשא בריך הוא טוב. ולא לקבלי חייביא, דמבזין ליה בכל יומא ולא משתדלי באורייתא. א"ל, יאות הוא. אבל מלה שמענא מבתר כותלא, ומסתפינא לגלאה. אמרו ליה רבי חייא ורבי יוסי, אימא מילך, דאורייתא לאו איהו ירותא לאתר חד.

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359. He said to them: I went to Lod one day. I came into the town and leaned against a wall. Rabbi Shimon, son of Yochai, was in that house and I heard from his mouth this verse: "I will give You thanks forever (lit. 'the world'), because You have done it." "I will give thanks" was said by King David about the last world, NAMELY MALCHUT, He made, to which world King David is attached, in which he inherited the kingdom. "And I will wait for Your name, for it is good": This is the Holy One, blessed be He, in the unification of this world that is called good, NAMELY YESOD. HE EXPLAINS THE VERSE: When is it called good? "before Your saints." HE ASKS, Who are Your saints?

360. HE ANSWERS, There is Chesed and there is Chesed, NAMELY AN UPPER CHESED, CHESED OF ZEIR ANPIN, AND A LOWER CHESED, CHESED CLOTHED WITH MALCHUT VIA NETZACH AND HOD. The ones ON NETZACH AND HOD are called "the sure loving promises (Heb. chassadim) of David" (Yeshayah 55:3). When the Chassadim of David, NETZACH AND HOD, are filled with the goodness flowing from Atika Kadisha, KETER, then Yesod is called good and it is good BEFORE YOUR SAINTS (HEB. CHASSIDECHA), WHO ARE NETZACH AND HOD. When YESOD is in it, IN GOODNESS, it perfumes the last world, MALCHUT, and everything is blessed. David therefore awaited this grade, YESOD CALLED GOOD which shines on the world, to which he cleaves, NAMELY MALCHUT.

361. I have heard these words this way but do not know what they mean. Rabbi Chiya and Rabbi Yosi approached him and kissed his head. Rabbi Chiya said, Who could cover your eyes with dust, Rabbi Shimon? From your place, you cause high mountains to tremble and even the birds of the sky rejoice in your words. Woe to the world when you shall depart from it.

362. THE MERCHANT also said, I have heard yet another thing from him at that time, the verse which says, "Now therefore, our Elohim, hear the prayer of Your servant, and his supplications...for the sake of Adonai" (Daniel 9:17). He said the following: If the name ADONAI is more important than any other name, it is well THAT HE SAID "FOR THE SAKE OF ADONAI," for thus PEOPLE speak: Do for the sake of the king. But it is known that the name ADONAI is the courthouse, NAMELY MALCHUT, from which Judgments go forth into the world. Who has seen that the King is thus spoken to: 'Do for your servant, or for something lesser than yourself'?

359. אָמַר לוֹן, יוֹמָא חַד הוּינָא אָזִיל לְלוֹד, עֲאֻלָּנָא לְמִתָּא, וְאִסְמִכְנָא גְרַמָּאֵי בְתַר כּוּתְלָא חַד, וְר"ש בֶּן יוֹחָאֵי הוּוּ בְּהוּא בִּיתָא, וְשִׁמְעֵנָא מִפּוּמִיָּה הָאֵי קָרָא, אֹדְרָךְ לְעוֹלָם כִּי עָשִׂיתָ. אֹדְרָךְ, דְּוֹד הַמֶּלֶךְ ע"ה אָמְרוּ, עַל הַהוּא עוֹלָם בְּתַרְאָה, דְּאִיהוּ עֶבֶד דְּדוֹד מְלָכָא אַחִיד בֵּיה בְּהוּא עוֹלָם, וּבֵיה יְרִית מְלְכוּתָא. וְאַקוּה שְׁמַךְ כִּי טוֹב, דָּא קוּדְשָׁא בְרִיךְ הוּא, בְּיַחְוָדָא דְּהָאֵי עֲלֵמָא דְּאִקְרִי טוֹב. אֵימְתִי אִקְרִי טוֹב. נִגְד חֲסִידִיךְ. מֵאֵן אֵינוֹן חֲסִידִיךְ.

360. אֵלָא אֵית חֶסֶד וְאֵית חֶסֶד, וְאֵלִין אַקְרוּן חֲסִדֵי דְּוֹד הַנְּאֻמָּנִים. וְכַד אֵלִין חֲסִדֵי דְּוֹד אַתְּמַלְיוּן מֵהוּא טִיבוּ דְּנִגְדוּ דְּעִתִּיקָא קְדִישָׁא, כְּדִין אִקְרִי יְסוֹד טוֹב. כְּדִין אֲשַׁתְּכַח טוֹב לְגַבְיֵיהוּ. דְּהָא כְּמָה דְּאֲשַׁתְּכַח דְּאִיהוּ בֵּיה, הִכִּי אִיהוּ מְבַסֵּם לְהָאֵי עֲלֵמָא בְּתַרְאָה. וְכֹלָא אֲשַׁתְּכַח בְּבִרְכָה, וְעַל דָּא דְּוֹד הוּוּ מְחַבֵּה לְהָאֵי דְּרַגָּא, דְּנִהוּר לְהָאֵי עוֹלָם דְּאִיהוּ אַחִיד בֵּיה.

361. מְלִין אֵלִין הִכִּי שִׁמְעֵנָא לוֹן, אֲבָל לָא יִדְעָנָא מֵאֵי הוּא. אָתוּ רַבִּי חֵיָא וְרַבִּי יוֹסִי וְנִשְׁקוּ לֵיה בְּרִישֵׁיה. אָמַר רַבִּי חֵיָא, מֵאֵן חָפִי עֵינֶיךָ בְּעַפְרָא ר"ש בֶּן יוֹחָאֵי, דְּאֵנְתָּ בְּאַתְרֵךְ וְאֵנְתָּ מַרְעִישׁ טוּרֵיָא עֲלָאֵי, וְאַפִּילוּ צְפוּרֵי שְׁמַיָא וְכֹלָא חַדָּאן בְּמַלְוֹךְ וְוִי לְעֲלֵמָא בְּהוּא שְׁעָתָא כַּד תִּסְתַּלַּק מִנִּיה.

362. תו פְּתַח וְאָמַר הוּוּא גְבַרָא, הָא מְלָה אַחְרָא שִׁמְעֵנָא מִנִּיה בְּהוּא שְׁעָתָא, בְּקָרָא דְּכְתוּב, וְעַתָּה שִׁמַּע אֱלֹהֵינוּ אֵל תִּפְלֵת עֲבַדְךָ וְאֵל תְּחַנּוּנֵינוּ וְגו' לְמַעַן אֲדַנִּי. וְאָמַר הִכִּי, אֵי שְׁמָא דָּא מְעֵלִיא מְכֹלָא, שְׁפִיר הוּא, דְּהִכִּי אָמְרִין עֲבִיד בְּדִיל מְלָכָא. אֲבָל שְׁמָא דָּא, הָא יָדִיעַ דְּהוּא אָתַר בֵּי דֵינָא, דְּמִנִּיה נְפִיק דֵינָא לְעֲלֵמָא. מֵאֵן חָמָא דְּאָמְרִין לְמְלָכָא, עֲבִיד בְּגִין עֲבַדְךָ, אוּ בְּגִין מְלָה זְעִירָא מִנְךָ.

363. HE ANSWERS, SURELY it ought to be so said AS HAS BEEN SAID, since this name ADONAI has fixed a house for the King and the Temple below, and they cleave to each other. FOR THE NAME ADONAI, SYMBOLIZING THE SHECHINAH, IS ATTACHED TO THE TEMPLE, HER DWELLING PLACE, since they are mutually attached. When the Temple stands below, the name ADONAI stands above. This is LIKE saying to the king: Build this house and this temple, so that the queen shall not sit outside her temple. Here, too, "and cause Your face to shine on Your sanctuary that is desolate, for the sake of Adonai" (Daniel 9:17) MEANS wherefore DO I ASK FOR YOUR DESOLATE SANCTUARY? IT IS for the sake of Adonai, so that THE NAME ADONAI, MALCHUT, will not be outside its abode, THE TEMPLE.

363. אֵלָא הֵכִי אֶצְטְרִיךְ, דְּשָׂמָא דָּא אֲתִקִּין בֵּיתָא לְמַלְכָּא, וְבִי מְקַדְּשָׁא לְתַתָּא, וְדָא אֲחִיד בְּדָא, בְּגִין דְּאֲתִקְשֵׁר דָּא בְּדָא. וְכֹד מְקַדְּשָׁא לְתַתָּא קְאִים בְּקִיּוּמִיהּ, הָאִי שָׂמָא לְעִילָא קְאִים בְּקִיּוּמִיהּ. וְדָא הוּא כְּמַאן דְּאָמַר לְמַלְכָּא בְּנִי בֵּיתָא דָּא, וְהִיכְלָא דָּא, בְּגִין דְּלֹא יִשְׁתַּכַּחַת מִטְרוּנֵיתָא דִּיתְבָּא לְבַר מִהִיכְלָהּ. אוּף הֵכָא, וְהָאֵר פְּנִיךְ עַל מְקַדְּשֵׁךְ הַשָּׁמַיִם לְמַעַן אֲדֹנֵי. מ"ט לְמַעַן אֲדֹנֵי. דְּלֹא יִשְׁתַּכַּח לְבַר מִן דִּיּוּרִיָּהּ.

54. "Elohim, You are my El, earnestly I seek You"

The merchant says that when David said his psalm in the desert he was attached to the name Elohim, that is Gvurah. Rabbi Shimon explains that even though David was driven away from Jerusalem, and was therefore outside the place where the Shechinah dwells, he nevertheless continued looking for God. The Shechinah is a well of living water, yet David was in a dry and thirsty land. The rabbis spend the night in the cave and hear the sounds of growling animals at midnight.

364. Rabbi Chiya and Rabbi Yosi were astonished, and rejoiced that night. After they ate, his friend the merchant said, I shall tell you something which I studied on that day, the verse saying, "A Psalm of David, when he was in the wilderness of Judah" (Tehilim 63:1). David uttered this psalm when he fled his father-in-law AND WAS IN THE DESERT. HE ASKS, Why did he say, "Elohim, You are my El; earnestly I seek You...IN A DRY AND THIRSTY LAND" (Ibid. 2)? "Elohim, You are my El" means that I am always attached to the name Elohim, which is Gvurah, BECAUSE HE IS IN THE DESERT. "I seek You" is difficult to understand, since David could not have sought the Holy One, blessed be He, in a far land, driven as he was from the land where the Shechinah dwelt, JERUSALEM.

364. תְּוֹהוּ רַבִּי חִיָּיא וְרַבִּי יוֹסִי, וְחָדוּ בַּהוּא לִילְנָא. בְּתַר דְּאָכְלוּ, פְּתַח חֲבֵרִיָּה טַיִיעָא וְאָמַר, אֵימָא קְמִיִּיכוּ מְלַה חַד, דְּאִשְׁתַּדְּלָנָא בֵּיהּ הָאִי יוֹמָא, הָאִי קְרָא דְכְּתִיב, מִזְמוֹר לְדָוִד בְּהִיטוֹתוֹ בְּמִדְבַר יְהוּדָה, דְּוֹד אָמַר שִׁירְתָּא, כִּד הוּא עָרִיק מִחֲמוּי, אָמַאי אָמַר אֱלֹהִים אֵלֵי אֲתָה אֲשַׁחֲרֶךְ צִמְאָה לֶךְ נַפְשִׁי וְגו'. אֱלֹהִים אֵלֵי אֲתָה, דְּהָא בְּגִבּוּרָה אֲחִידָא תְּדִירָא. אֲשַׁחֲרֶךְ, וְכִי דָוִד הֵיךְ יָכִיל לְשַׁחֲרָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּאַרְעָא רְחִיקָא, וְאֲתַתְּרֶךְ מֵאַרְעָא דְשְׁכִינְתָּא שְׂרִיא.

365. HE ANSWERS, Even though DAVID was driven away from there, he did not quit his business of seeking the Holy One, blessed be He. I have heard that "I seek You" is like someone saying: I wish to see you, but I cannot. I seek you, but I am outside the dwelling place of the Shechinah AND CANNOT SEEK YOU. "My soul thirsts for You" (Ibid.), for my soul and body long to be seen in Your presence but I cannot, because I am "in a dry and thirsty land, where no water is" (Ibid.). Outside the dwelling place of the Shechinah, it is considered "a dry and thirsty land," because there is no living water. What is living water? It is the Shechinah, as it is written, "A well of living water" (Bereshheet 26:19). It is therefore written, "A dry and thirsty land, where no water is."

365. אֵלָא, אַע"ג דְּאֲתַתְּרֶךְ מִתְּמָן, לֹא שְׁבִיק דִּיּוּרִיָּה לְשַׁחֲרָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וְאַנָּא שְׂמַעְנָא, אֲשַׁחֲרֶךְ: כְּמַאן דְּאָמַר, אֵיזִיל לְאַתְחַזְּאָה קַמְךָ, בַּר דְּלֹא יָכִילָנָא. כִּן אֲשַׁחֲרֶךְ, בַּר דְּאָנָּא לְבַר מֵאַתֵּר דְשְׁכִינְתָּא שְׂרִיא. צִמְאָה לֶךְ נַפְשִׁי, דְּהָא נַפְשָׁאֵי וְגוּפָא דִּילֵי תְּאִיבִין לְגַבְנָךְ, לְאַתְחַזְּאָה קַמְךָ, וְלֹא יָכִילָנָא, בְּגִין דְּאָנָּא בְּאַרְץ צִיָּה וְעֵינָה בְּלֵי מַיִם, דְּהָא אַרְץ צִיָּה וְעֵינָה אֲקָרִי לְבַר מֵאַתֵּר דְשְׁכִינְתָּא שְׂרִיא. בְּגִין דְּמַיִם חַיִּים לֹא שְׁכִיחַ הֵכָא. וְמַאן אֵינּוֹן מַיִם חַיִּים. דָּא שְׁכִינְתָּא, דְכְּתִיב בַּהּ בְּאֵר מַיִם חַיִּים, וְע"ד אַרְץ צִיָּה וְעֵינָה בְּלֵי מַיִם כְּתִיב.

366. Rabbi Chiya and Rabbi Yosi said, Surely the road is ready before us. They entered the cave and slept. At midnight, they heard the sounds of growling desert animals and woke up. Rabbi Chiya said, This is the time to help the Congregation of Yisrael, NAMELY MALCHUT, which praises the King, NAMELY ZEIR ANPIN. They said, Let each say what he has heard and knows from the Torah. All of them sat.

366. אָמְרוּ רַבֵּי חֵיָא וְרַבֵּי יוֹסֵי, וְדַאי אֹרְחָא תְקִינָא קָמֵן, עָאלוּ לְמַעְרְתָא וּדְמְכוּ. בְּפִלְגוּ לַיְלִיָא, שְׁמַעוּ קַל חַיּוֹתָא בְּמַדְבְּרָא דְנַהֲמֵי. אֲתַעְרוּ. אָמַר ר' חֵיָא, הָא עֵידָן הוּא לְסִינְעָא לְכַנְסַת יִשְׂרָאֵל, דְּהוּא מְשַׁבַּחַת לְמַלְכָא. אָמְרוּ, כָּל חַד וְחַד לִימָא מְלָה מִמָּה דְשְׁמַע וְיַדַּע בְּאוֹרֵייתָא, יִתְבוּ כְּלָהּוּ.

55. The morning doe

Rabbi Yosi tells us that the morning doe is the Congregation of Yisrael, and Rabbi Shimon says that she comes from the morning, or Chesed. He tells us of the travels of the souls at night when people sleep, and reminds us why it is good to wake up at midnight and study the Torah at the time when God is delighting himself with the righteous in the Garden of Eden.

367. Rabbi Chiya opened the discussion saying, "To the chief Musician on the morning doe, A psalm of David" (Tehilim 22:1). Who is the morning doe? It is the Congregation of Yisrael called "a loving hind and a pleasant roe" (Mishlei 5:19). HE ASKS, Is MALCHUT a doe in the morning, not during the whole day? HE ANSWERS, The explanation is that the doe is from the place called a loving hind and a pleasant roe. She comes from the place called morning, as in the verse: "His going forth is sure as the morning" (Hoshea 6:3), FROM CHESED. King David said this of the Congregation of Yisrael, as understood from the words "on the morning doe," WHICH IS MALCHUT WHEN CLOTHED IN CHESED.

367. פִּתַּח רַבֵּי חֵיָא וְאָמַר, לְמַנְצַח עַל אֵילַת הַשְּׁחַר מְזֻמּוֹר לְדָרוֹד. מֵאַן אֵילַת הַשְּׁחַר. דָּא בְּנַסַּת יִשְׂרָאֵל. דְּאֶקְרִי אֵילַת אֱהָבִים וְיַעֲלַת חֵן. וְכִי אֵילַת הַשְּׁחַר, וְלֹא כָּל יוֹמָא. אֱלֹא, אֵילַת: מַהֲהוּא אֲתֵר, דְּאֶקְרִי אֵילַת אֱהָבִים וְיַעֲלַת חֵן. וְהוּא אֲתֵיא מַהֲהוּא אֲתֵר דְּאֶקְרִי שְׁחַר, כַּד"א כְּשַׁחַר נְכוּן מוּצְאוּ, וְדָרוֹד מְלַכָּא עַל בְּנַסַּת יִשְׂרָאֵל קָאֵמַר דָּא, מְשַׁמַּע דְּכַתְיִב עַל אֵילַת הַשְּׁחַר.

368. Come and see: When night falls, the gates of the upper and lower beings are found closed, and all the far ones, NAMELY THE EXTERNAL FORCES, rise to walk and roam the world, to go about the bodies of men and around their homes and beds. They see the image of the Holy King THAT PROTECTS THEM, and they are afraid OF HARMING THEM, since PEOPLE strengthen themselves in their beds with the words of the Holy Name AND PROTECT THEMSELVES. People's souls ascend, each as it deserves, as has been already explained. Happy is the portion of the righteous whose souls ascend while they sleep and are not needlessly detained in an undesirable area.

368. תָּא חֲזִי, בְּשַׁעֲתָא דְרַמְשׁ לַיְלִיָא, פִּתְחִין סְתִימִין דְּעֵלְאֵי וְתַתְּאֵי מְשַׁתְּבְּחִי. וְכָל אֵינּוֹן רַחִיקִין, מִתַּעְרִין וְאֹזְלִין וְשֻׁטְאֵן כָּל עֲלְמָא, וּמַהֲדַרִּין עַל גּוּפֵי בְּנֵי נֶשָׂא, וְסַחְרֵי לְאַתְרֵיהוּ וְלַעֲרִסְיֵיהוּ. וְחַמְאֵן דִּיּוֹקְנָא דְּמַלְכָּא קְדִישָׁא, וּמְסַתְּפִי. דְּהָא אֲתַקְפוּ בְּעֲרִסְיֵיהוּ בְּמַלְי דְּשֻׁמְא קְדִישָׁא. וּבְנֵי נֶשָׂא, נִשְׁמַתְהוּן סְלִקִין כָּל חַד וְחַד כְּדַחֲזֵי לֵיהּ, וְהָא אֹקְמוּהּ. זְבָאָה חוֹלְקִיהוּן דְּצַדִּיקֵיָא, דְּנִשְׁמַתְהוּן סְלִקִין לְעֵילָא, וְלֹא מִתַּעֲבִי בְּאַתֵּר אַחְרָא דְּלֹא אֲצַטְרִיךְ.

369. At midnight, a herald sounds a proclamation and the gates are opened. A wind from the north side stirs, THE ILLUMINATION OF CHOCHMAH OF THE LEFT COLUMN, strums on David's harp, MALCHUT, which plays by itself and praises the King, ZEIR ANPIN. The Holy One, blessed be He, delights Himself with the righteous in the Garden of Eden.

369. כַּד אֲתַפְּלַג לַיְלִיָא, כְּרוּזָא קָאִים וְכְרִיז, וּפִתְחִין פְּתִיחוּ. כְּדִין רוּחָא חַד דְּסֵטֵר צְפוֹן אֲתַעֵר, וְאֶקִּישׁ בְּכַנּוֹר דְּדָרוֹד, וּמְנַגֵּן מַאלִיו. וְשַׁבַּחַת לְמַלְכָּא, וְקוֹדֶשׁא בְּרִיךְ הוּא מְשַׁתַּעֲשַׁע בְּצַדִּיקֵיָא בְּגַנְתָּא דְּעַדָּן.

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370. Happy is the portion of he who wakes up from sleep at that time and labors in the Torah. He is called the friend of the Holy One, blessed be He, and the Congregation of Yisrael. Moreover, they are called His brethren and companions, as written, "For my brethren and companions' sakes, I will now say, Peace be within you" (Tehilim 122:8). They are called companions to the supernal hosts and angels, as written, "The companions hearken for your voice" (Shir Hashirim 8:13).

371. When day comes, a herald sounds a proclamation, the gates of the south side are opened and the stars and constellations awaken. The gates of mercy open and the King sits to receive the praises OF THE FRIENDS WHO ROSE AT NIGHT. The Congregation of Yisrael takes then the words OF PRAISE and rises TO THE KING, ZEIR ANPIN. All the friends WHO ROSE AT NIGHT cleave to the wings OF MALCHUT, and their words OF PRAISE come to rest in the lap of the King. The King then commands to record all these words.

372. In the book are recorded all the members of His household WHO RISE AT NIGHT, and a thread of grace is drawn on them DURING THE DAY. By this thread of grace, man is crowned with the King's crown, WHICH IS THE SECRET OF THE FIRST THREE SFIROT, and is feared by the upper and lower beings. He passes through all the King's gates and none dares stop him. Even when the prosecutors judge the world, they do not sentence him, because he is marked with the King's imprint, and it is known that he is of the King's palace. He is therefore not judged. Happy is the portion of the righteous who study the Torah, especially when the Holy One, blessed be He, is desirous of words of the Torah, AT MIDNIGHT.

373. Come and see: The secret meaning of this is that the Congregation of Yisrael does not stand before the King, ZEIR ANPIN, unless it is with the Torah. As long as all of Yisrael in the land of Yisrael are occupied with the Torah, the Congregation of Yisrael dwells among them. When they lay idle of the words of the Torah, the Congregation of Yisrael cannot be with them even for an instant. Hence, when the Congregation of Yisrael awakens towards the King with the Torah OF THE LOWER BEINGS, its (her) power strengthens, and the Holy King is happy to receive her.

374. When the Congregation of Yisrael comes before the King without the Torah, she grows weak. Woe to those who weaken the higher power. Therefore, happy are those who do study the Torah, especially when it behooves them to participate with the Congregation of Yisrael, NAMELY AT MIDNIGHT. The Holy One, blessed be He, then declares about them, "and said to me, You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

370. זָכָאָה חוֹלְקִיהָ מֵאֵן דְּאַתְעֵר בְּהוּא זְמַנָּא וְאַשְׁתַּדַּל בְּאוּרֵייתָא, וְכַל מֵאֵן דְּקֵאִים בְּהוּא זְמַנָּא וְאַשְׁתַּדַּל בְּאוּרֵייתָא, אֶקְרִי חֲבֵרִיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא וּכְנֻסַת יִשְׂרָאֵל. וְלֹא עוֹד, אֶלֶּא דְּאַלִּין אֶקְרוּן אַחִים וְרַעִים לִיהּ. דְּכֹתִיב לְמַעַן אַחִי וְרַעִי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. וְאַקְרוּן חֲבֵרִים בְּהַדִּי מְלֹאכִין עֲלֵאִין, וּמְשֻׁרִיין עֲלֵאִין, דְּכֹתִיב חֲבֵרִים מְקַשְׁיָבִים לְקוּלְךָ.

371. בַּד אֲתִי יִמְמָא, כְּרוּזָא קֵאִים וְכִרְיִז, וּפְתַחִין דְּסֵטֶר דְּרוּמָא אֲתַפְתְּחוּ. וּמִתְעֵרִין כְּכַבִּים וּמִזְלוֹת, וּפְתַחִין דְּרַחֲמִין אֲתַפְתְּחוּ. וּמְלַכָּא יִתִּיב וְקָבִיל תּוֹשְׁבַחְךָ. כְּדִין כְּנֻסַת יִשְׂרָאֵל נְטֹלָא לְאַיְנוּן מְלִין וְסֻלְקָא. וְכַל אֵינוּן חֲבֵרִים אַחִידִין בְּגַדְפָּהָא, וּמְלִייהוּ אֲתִינִין וְשֻׁרִיין בְּחִיקָא דְּמְלַכָּא. כְּדִין פְּקִיד מְלַכָּא, לְמַכְתָּב כַּל אֵינוּן מְלִין.

372. וּבְסֵפֶרָא כְּתִיבּוּ כַּל אֵינוּן בְּנֵי הַיְכָלִיָּה, וְחוּטָא דְּחֶסֶד אֲתַמְשֵׁךְ עֲלֵיהּ, דְּמַהוּא חוּטָא אֲתַעֲטֵר בִּנְיָ בְּעֵטֶרָא דְּמְלַכָּא, וּמְנִיָּה דְּחֵלִין עֲלֵאִין וְתַתְּאִין, הוּא עָאֵל בְּכַל תְּרַעֵי מְלַכָּא, וְלִית מֵאֵן דִּימְחִי בִּידוּי. וְאַפִּילוּ בְּזְמַנָּא דְּמֵאַרְיֵהוּן דְּדִינָא קִיּוּמִין לְמִידִן עֲלֵמָא, לֹא דִּיּוּנִין עֲלֵיהּ דִּינָא. בְּגִין דְּהָא אֲתַרְשִׁים בְּרַשִׁימוּ דְּמְלַכָּא, דְּאַשְׁתַּמּוּדְעָא דְּאִיהוּ מֵהֵיכְלָא דְּמְלַכָּא, וּבְגִין דָּא לֹא דִּיּוּנִין עֲלֵיהּ דִּינָא. זָכָאָה חוֹלְקִיהוּן דְּצִדִּיקָיָא דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, וְכַל שְׁפָן בְּזְמַנָּא דְּמְלַכָּא תְּאִיב עַל מְלֵי דְּאוּרֵייתָא.

373. ת"ח, רְזָא דְּמֵלָה, לֹא קִיּוּמָא כְּנֻסַת יִשְׂרָאֵל קְמִי מְלַכָּא אֶלֶּא בְּאוּרֵייתָא. וְכַל זְמַנָּא דִּישְׂרָאֵל בְּאַרְעָא אֲשְׁתַּדְּלוּ בְּאוּרֵייתָא. כְּנֻסַת יִשְׂרָאֵל שְׂרָאת עִמְהוּן. כַּד אֲתַבְּטְלוּ מִמְּלֵי אוּרֵייתָא, לֹא יְכֻלָּא לְקִיּוּמָא עִמְהוּן שְׁעֵתָא חֲדָא. בְּגִינֵי בְּךָ, בְּשַׁעֲתָא דְּכְנֻסַת יִשְׂרָאֵל אֲתַעֲרַת לְגַבֵּי מְלַכָּא בְּאוּרֵייתָא, אֲתַתְּקִיף חִילָהָא, וּמְלַכָּא קְדִישָׁא חֲדִי לְקַבְּלָא לָהּ.

374. וְכַל זְמַנָּא דְּכְנֻסַת יִשְׂרָאֵל אֲתַת לְקִמֵי מְלַכָּא, וְאוּרֵייתָא לֹא אֲשַׁתְּכַחַת עִמָּהּ, כְּבִיכּוֹל תַּשֵּׁשׁ חִילָהָא. וְוִי לְאַיְנוּן דְּמַחְלְשִׁין חִילָא דְּלַעִילָא, בְּגִינֵי בְּךָ, זָכָאִין אֵינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, וּכ"ש בְּהִיָּא שְׁעֵתָא דְּאַצְטְרוּיךָ לְאַשְׁתַּתְּמָא בְּהּ בְּכְנֻסַת יִשְׂרָאֵל. כְּדִין קוּדְשָׁא בְּרִיךְ הוּא קֵאֲרִי עֲלֵיהּ, וַיֹּאמֶר לִי עֲבָדִי אֲתָהּ יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר.

56. "Watchman, what of the night?"

Rabbi Yosi talks about the time of exile in Edom, whose termination is not known. He likens "the night" to Malchut who is not joined to Zeir Anpin. God calls to His people to return with penance so that the captivity will end.

375. Rabbi Yosi opened the discussion saying, "The burden of Dumah (lit. 'silence'). One calls to me out of Seir, Watchman, what of the night? Watchman, what of the night?" (Yeshayah 21:11). This verse has been explained by the friends in several places, yet the "burden of Dumah" MEANS THAT as long as Yisrael are in exile, the time and termination of their exile is set. But the exile in Edom is the burden of Dumah, for its termination is not known like that of the others.

376. The Holy One, blessed be He, said, "One called to me out of Seir," WHICH MEANS I heard a voice in the exile of Seir of the oppressed, of those who lie in the dust. What do they say? "Watchman, what of the night (Heb. lailah)? Watchman, what of the night (Heb. layil)?" They beg Me on account of My Queen, WHO IS CALLED NIGHT, AND SAY, What have You done to My Queen?

377. The Holy One, blessed be He, then gathered His retinue - NAMELY, HIS NEAREST SUPERNAL ANGELS - and said, 'Behold My beloved children oppressed in exile. Yet mindless of their sorrow, they ask for the Queen and say to Me, Watchman, You who are called watchman, what of Your watch, where is the watch over Your house? "What of the night?" what have You done with the night, WITH MALCHUT CALLED NIGHT. Is this how You watched over her?' What of layil ALSO REFERS TO MALCHUT, for she is sometimes called lailah and sometimes layil. BEFORE SHE IS ATTACHED TO ZEIR ANPIN, SHE IS CALLED LAYIL AND WHEN SHE IS ATTACHED, SHE IS CALLED LAILAH. Hence, it is written, "It is a night (Heb. layil) of watchfulness" (Shemot 12:42) and, "This night (Heb. lailah)" (Ibid.).

378. The Holy One, blessed be He, then answered TO YISRAEL: 'Here is she whom I watch, whom I will receive and be with'. Hence, "the watchman said" (Yehayah 21:12), He who watches over the house, NAMELY THE HOLY ONE, BLESSED BE HE. "The morning comes and also the night" (Ibid.): First, THE HOLY ONE, BLESSED BE HE, has ascended and raised with Him the morning, YESOD, which is constantly with Him. Now "morning comes," ready to be attached to the night, MALCHUT, and also the night is prepared FOR THE UNION WITH YESOD. They are withheld because of you. If you desire it, why are you dallying? "Return" (Ibid.), return with penance. "Come," come to Me and we will be in the same lodging and return all to our places. Hence, it is written, "Then Hashem your Elohim will turn back your captivity" (Devarim 30:3). It does not say, 'cause to turn', but it twice says turn, once to the Congregation of Yisrael, WHO WILL TURN TOWARDS THE HOLY ONE, BLESSED BE HE, and once to the Holy One, blessed be He, WHO WILL TURN TOWARDS THE CONGREGATION OF YISRAEL. It is written, "Then Hashem your Elohim will turn your captivity, and have compassion on you, and will return (or: 'turn') and gather you from all nations."

375. רבי יוסי פתח ואמר, משא דומה אלו קורא משעיר שומר מה מלילה שומר מה מליל. האי קרא אוקמוה חבריאי, בכמה אתר. אבל משא דומה, כל זמנין דישראל אשתכחו בגלותא, אתיידע זמנא וקצא דלהון, וזמנא וקצא דההוא גלותא. וגלותא דאדום, הוא משא דומה, דלא אתגלויא ולא אתיידע באינון אחרנין.

376. קודשא בריך הוא אמר, אלו קורא משעיר, קלא שמענא בגלותא דשעיר, אינון דדחקי בינייהו, אינון דשכבו לעפרא. ומאי אמרי. שומר מה מלילה שומר מה מליל אינון תבען לי על מטרוניתא, מה עבדית מן מטרוניתא דילי.

377. בדין קודשא בריך הוא בניש לפמליא דיליה, ואמר, חמו בני רחימי, דאינון דחיקין בגלותא, ושבקין צערא דלהון, ותבעין לי על מטרוניתא. ואמרי, שומר: אנת דאקרי שומר, אן הוא שמירה דילך אן הוא שמירה דביתך. מה מלילה: מה עבדת מלילה, הכי נטרת לה. מה מליל. דהא לזמנין אתקרי לילה, ולזמנין אתקרי ליל, הה"ד ליל שמורים הוא. וכתיב הוא הלילה הזה.

378. בדין קודשא בריך הוא אתיב לון, הא שמירה דידי אשתכח, דהא אנא זמין לקבלה, ולאשתכחא בהדה, הה"ד אמר שומר, ההוא דנטיר ביתא, אתא בקר וגם לילה. דהא בקדמיתא אסתלק לעילא לעילא, וסליק ליהוא בקר דאזדמן ביה תדירא. השתא אתא בקר. הא זמין לאתחברא בלילה. וגם לילה, הא זמינא היא. אבל בגיניכון אתעבבו. ואי אתון בעאן דא, על מה אתון מתעבבי, שובו. שובו בתשובה. בדין אתיו, אתו לגבאי, ונהוי כללא במדורא חדא, וכלנא נתוב לאתרנא. הה"ד ושב יי' אליך את שבותך, והשיב לא נאמר, אלא ושב. תרין ושב ושב כתיב הכא. אלא, חד לכנסת ישראל. וחד לקודשא בריך הוא. הה"ד ושב יי' אליך את שבותך ושב וקבצך מכל העמים.

57. "When the morning stars sang together"

The merchant tells us that when God goes to the Garden of Eden to delight himself with the righteous, everyone and everything praise him with joy. In the morning Mercy prevails and all the stars and constellations praise and chant to God. The merchant wonders then why are shouts (T'ruah) called for if judgments are removed at the time of Mercy. Rabbi Shimon explains that this means the shouts broke the power of severe judgments. This all happened because Abraham awoke and went to plant a tamarisk in Beer-Sheva.

379. The merchant opened the discussion saying, "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). Come and see: When the Holy One, blessed be He, goes to be delighted together with the righteous in the Garden of Eden, all things, NAMELY ALL GRADES, of the lower world MALCHUT, and all the upper and lower beings awaken towards Him. All the trees, THE GRADES of the Garden of Eden, start praising Him, as written, "Then shall the trees of the forest sing for joy at the presence of Hashem because He comes..." (I Divrei Hayamim 16:33). Even the fowls on earth all mutter praises before Him. A flame then comes out and strikes the wings of the cock, and it cries and praises the Holy King, cries for men to labor in the Torah, in the praise of their Master and in His service. Happy is the portion of those who rise from their beds to study the Torah.

380. When morning comes, the gates on the south, CHESED, are opened and the gates of healing venture into the world. The east wind, ZEIR ANPIN, awakens, Mercy prevails and all the stars and constellations, WHICH ARE GRADES, appointed under the reign of the morning, WHICH IS YESOD, SHINING WITH CHASSADIM, all begin to praise and chant to the supernal King. Hence, "when the morning stars sang together, and all the sons of Elohim shouted for joy." HE ASKS, What is the business of the sons of Elohim, BEING JUDGMENT, calling for shouts (lit. 'T'ruah') in this morning, THE TIME OF CHESED, if all Judgments are removed when Chesed awakens in the world? HE ANSWERS, "All the sons of Elohim shouted for joy" MEANS that the strength of the severe Judgments was broken and their power was broken, SINCE SHOUTED (HEB. YARIU) LITERALLY MEANS SHATTERED, as written, "The earth is utterly broken down (Heb. roa'h)" (Yeshayah 24:19).

381. This all happened, THAT THE SEVERE JUDGMENTS WERE BROKEN, because the morning arose in the world, WHICH IS YESOD, and Abraham, CHESED, awakened and went to plant a tamarisk in Beer-Sheva, A TAMARISK BEING ZEIR ANPIN AND BEER-SHEVA BEING MALCHUT. FOR THROUGH ABRAHAM, WHO IS CHESED, ZEIR ANPIN AND MALCHUT WERE UNITED. I heard that it was indeed in Beer-Sheva, WHICH IS MALCHUT. It is also written, "And called there on the name of Hashem, the everlasting El" (Bereshheet 21:33); NAMELY, THE UNISON OF ZEIR ANPIN AND MALCHUT AS HASHEM IS ZEIR ANPIN AND THE EVERLASTING EL IS MALCHUT.

58. "As soon as the morning was light"

The other merchant says that "the morning was light" means that judgments are removed and mercy settles in the world. He says that everything pertains to specific grades, and tells us that the sun is a supernal grade. The rabbis then leave the cave, as it is morning.

379. פֶּתַח הַהוּא טִייעָא וְאָמַר, בְּרִן יַחַד כְּכַבֵּי בְקָר וַיְרִיעוּ כָּל בְּנֵי אֱלֹהִים. ת"ח, כִּד קוּדְשָׁא בְרִין הוּא אֲתִי לְאַשְׁתַּעֲשַׂע עִם צְדִיקָיָא בְּגִנְתָּא דְעֵדֶן, כָּל מְלֵי דְעֵלְמָא תִתְאַה, וְכָל עֲלָיִן וְתַתְּאִין מִתְעֲרִין לְקַבְּלֶיהָ. וְכָל אֵילָנֵי דְבְּגִנְתָּא דְעֵדֶן, פִּתְחֵי שְׂבַחָא לְקַבְּלֶיהָ. הַה"ד, אִזּוּ יִרְנְנוּ עֲצֵי הַיַּעַר מִלְפָּנֵי יו"י כִּי בָא. וְאִמְלוּ עוֹמֵי דְאַרְעָא, כְּלֵהוּ מִרְחֲשֵׁי שְׂבַחָא קַמִּיהָ. כְּדִין שְׁלֵהוּבָא נֶפֶק, וּבִטְשׁ בְּגִדְפוּי דְתִרְנַגּוּלָא, וְקָרִי וְשַׁבַּח לְמַלְכָּא קְדִישָׁא. וְקָרִי לְבִנֵי נִשְׂא דִישְׁתַּדְלֹן בְּאוּרִיתָא, וּבְשַׁבְחָא דְמֵאֲרִיהוּן, וּבְפּוֹלְחָנִיהָ. זְכָאָה חוֹלְקִיהוּן דְמָאן דְקִיּוּמִין מֵעֲרִסִייהוּ, לְאַשְׁתַּדְלָא בְּאוּרִיתָא.

380. כִּד אֲתִי צַפְרָא, פִּתְחִין דְדִרּוּמָא נִפְתְּחִין, וְתִרְעֵי דְאַסּוּתָא נֶפְקִין לְעֵלְמָא, וְרוּחָא דְמִזְרַח אֲתַעַר, וְרַחֲמֵי אֲשְׁתַּבְּחוּ, וְכָל אֵינוֹן כְּכַבֵּיָא וּמְזֵלֵי דְמִמְנָן תַּחֲתֵי שׁוֹלְטָנִיהָ דְהָאֵי בְקָר, כְּלֵהוּ פִתְחִין שְׂבַחָא וְחִמְרִין לְמַלְכָּא עֲלָאָה. הַה"ד, בְּרִן יַחַד כְּכַבֵּי בְקָר וַיְרִיעוּ כָּל בְּנֵי אֱלֹהִים, מַה בְּעָאן הֶכָּא בְנֵי אֱלֹהִים, דְאֵינוֹן מְזַמְנִין תְּרוּעָה בְּהָאֵי בְקָר, וְהָא כָּל דִּינִין אֲתַעְבְּרוּ בְּזַמְנָא דְחֶסֶד אֲתַעַר בְּעֵלְמָא. אֵלָא וַיְרִיעוּ כָּל בְּנֵי אֱלֹהִים, הָא אֲתַבַּר תּוֹקְפָא דְדִינִין קְשִׁיין, אֲתַבַּר חֵילָא דְלֵהוּן, כִּד"א רַעָה הַתְּרוּעָה אַרְץ.

381. וְכָל כֶּךָ, בְּגִין דְהָאֵי בְקָר אֲתַעַר בְּעֵלְמָא, וְאַבְרָהָם אֲתַעַר וְאֲתִי לְמִנְטַע אֲשֶׁל בְּבֵאֵר שֶׁבַע. מֵלָה דָּא הָכִי שְׁמַעְנָא לָהּ, בְּבֵאֵר שֶׁבַע וְדָאֵי, וּכְתִיב וַיִּקְרָא שֵׁם בְּשֵׁם יו"י אֵל עוֹלָם.

382. The other merchant opened the discussion with the verse: "As soon as the morning was light, the men were sent away" (Bereshheet 44:3). What does it mean "the morning (Heb. boker) was light"? HE ANSWERS, I have learned it this way: what is "morning"? IT MEANS THAT when morning comes, when Judgments are removed and Chesed wishes to awaken, all those of that side OF CHESED visit (Heb. mevakrim) their place, CHESED, and produce blessings to the world. Hence, it says, "the morning was light," for Mercy settles in the world and Chesed remains in its place. Then the morning is light, and it is written, "And Elohim saw the light that it was good" (Bereshheet 1:4), AS THE "LIGHT" IS CHESED AND "GOOD" IS YESOD, CALLED "GOOD" AND CALLED "MORNING." CHESED IS AWAKENED BY THE MORNING, YESOD. THIS IS THE MEANING OF "THE MORNING WAS LIGHT."

383. Come and see that everything pertains to specific grades. It is known that night IS MALCHUT and it is well known that "the morning was light" is a supernal grade, YESOD, which is always IN MALCHUT WHEN SHE IS LUMINOUS. When IS IT WITHIN MALCHUT? When the sun shines. It is known that the sun is a supernal grade that perfumes everything and shines on everything, NAMELY TIFERET, as written, "For Hashem Elohim is a sun and shield" (Tehilim 84:12). "The morning was light": is YESOD THAT shines with the light of the sun, TIFERET, and YESOD shines on night, MALCHUT. Everything, therefore, is interdependent. When "the morning was light" stirs, all the inhabitants of the world, NAMELY ALL THE GRADES OF MALCHUT CALLED WORLD, are joined together with joy and abide in the world. Now that day has broken, it is a good time to be on our way.

384. Rabbi Chiya and Rabbi Yosi blessed them, kissed their heads and sent them on their way. Rabbi Chiya said to Rabbi Yosi: Blessed be the Merciful One, who prepared our way before us. Surely, it is the Holy One, blessed be He, who sent them to for us. Happy are those who study the Torah and do not slacken from it even for an instant. Rabbi Chiya and Rabbi Yosi came out OF THE CAVE and went their way. Rabbi Yosi said, Surely my heart is bound with love for these merchants. Rabbi Chiya said, I do not wonder about that, for even the birds in the sky utter wise words during the days of Rabbi Shimon, for his words are heard above and below.

382. פתח חבֵּרִיָּה טִייעָא וְאָמַר, הַבֵּקֶר אִוֵּר וְהָאֲנָשִׁים שְׁלַחוּ וְגו', מֵאֵי הַבֵּקֶר אִוֵּר. הֵכִי אֹלִיפְנָא, מֵהוּ בֵּקֶר. אֲלֵא בְּזִמְנָא דְאֵתִי צַפְרָא, וְדִינִין מִתְעַבְרִין, וְחֶסֶד בְּעָא לְאֲתַעְרָא, כָּל אִינוּן דְאֲתִינוּן מִסְטְרָא דָא, מִבְּקָרֵי לְאֲתַרְיִיָּהוּ, לְזִמְנָא בְּרַכָּאן לְעֵלְמָא. וְדָא הוּא הַבֵּקֶר אִוֵּר, דְּהָא רַחֲמֵי מִתְיַשְׁבֵּי לְעֵלְמָא, וְחֶסֶד קָאִי בְּאֲתַרְיָה, כְּדִין הוּא בֵּקֶר אִוֵּר. וְכַתִּיב וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב.

383. תָּא חַזִּי, כִּלָּא הוּא בְּרַגְיָן יְדִיעֵן. לִילִיָּא, הָא יְדִיעָא. בֵּקֶר אִוֵּר, הָא יְדִיעָא, וְהוּא דְרָגָא עֲלָאָה דְאֲשַׁתְּכַח בֵּיה תְּדִירָא. אִימְתִי. כִּד נְהִיר שְׁמֵשָׁא. שְׁמֵשָׁא יְדִיעָא, וְהוּא דְרָגָא עֲלָאָה, דְּמִבְּסָם לְכִלָּא, וְנְהִיר לְכִלָּא, כְּמָה דְאֵת אָמַר, כִּי שְׁמֵשׁ וּמִגֵּן יִי אֱלֹהִים. וְהֵאֵי בֵּקֶר אִוֵּר, נְהִיר מִשְׁמֵשָׁא, וְדָא נְהִיר לְלִילִיָּא. בְּגִין כֵּן, כִּלָּא תְּלִיָּא דָא בְּדָא. וְהֵאֵי בֵּקֶר אִוֵּר כִּד אֲתַעְרָא, כָּל בְּנֵי עֵלְמָא אֲתַאֲחָדִין בְּאֲחָדוּתָא בְּחָדוּתָא, וּמִשְׁתַּכְּחֵי בְּעֵלְמָא, וְהִשְׁתָּא הָא נְהִיר יְמָמָא, עֵידֵן רַעוּתָא הוּא, לְמַהֲךָ בְּאוֹרְחָא.

384. בְּרִיכוּ לֹון רַבִּי חֵיָּיא וְרַבִּי יוֹסִי, וְנִשְׁקוּ לֹון בְּרִישׁוּיָהוּ, וְשַׁדְרוּ לֹון. אָמַר ר' חֵיָּיא לְרַבִּי יוֹסִי, בְּרִיךְ רַחֲמָנָא, דְּתַקִּין אֲרַחְנָא קָמָן, וְדֵאֵי קוּדְשָׁא בְּרִיךְ הוּא שַׁדְרָ לֹון גְּבָן. זְכָאִין אִינוּן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵיָּתָא, וְלֵא אֲרַפִּין מִינָה שַׁעְתָּא חֲדָא. נִשְׁקוּ רַבִּי חֵיָּיא וְרַבִּי יוֹסִי, וְאִזְלוּ לְאֲרַחְיָהוּ. אָמַר רַבִּי יוֹסִי, וְדֵאֵי רַחֲמוּתָא דְּלַבָּאֵי קְשִׁיר בְּאֵלִין טִייעֵן. אִ"ר חֵיָּיא, לֵא תְּוֹהֲנָא עַל דָּא, דְּהָא בְּיוֹמוּי דְּרַבִּי שְׁמַעוֹן, אָמִילוּ צַפְרֵי שְׁמִיָּא מִרַחֲשֵׁן חֲכֻמָּתָא, דְּהָא מְלוּי אֲשַׁתְּמוּדְעֵן לְעִילָא וְתַתָּא.

59. As long as Moses was alive

Rabbi Chiya says that since Moses there has been no generation like his, who beheld the glory of God. At that time even a maid saw at the parting of the sea what Ezekiel could not see. If those people in the desert had such wisdom, how much more has Rabbi Shimon and those who study with him. In the future when Rabbi Shimon has departed, people will seek words of wisdom but it will be hidden, and there will be no one to reveal the depths of wisdom found in the Torah. Rabbi Yehuda says that at the time of Messiah God will reveal the deep mysteries of the Torah, and everyone will know God, from the least of them to the greatest of them.

385. Rabbi Chiya opened the discussion with the verse: "And Hashem said to Moses, Behold, you shall sleep with your fathers..." (Devarim 31:16). Come and see: As long as Moses was alive in the world, he admonished Yisrael not to be found sinful before the Holy One, blessed be He. Since Moses was among them, there is no generation like that one until the generation when King Messiah will come, who beholds the glory of the Holy One, blessed be He, like they did, because they attained what no other generation did.

386. We have learned that a maid saw on the sea what the eye of the prophet Ezekiel could not. If THE MAIDS reached thus far, all the more so the wives of Yisrael, and their children even more, and the men even more. The Sanhedrin all the more, and the chiefs even more, and all the more so the supernal, faithful prophet Moses, who is above everyone. Now, if these merchants in the desert uttered such wisdom, all the more so the sages of the generations and even more those who stay with Rabbi Shimon and study from him every day. All the more so to Rabbi Shimon, who is above everyone.

387. After Moses died, it is written, "And this people will rise up, and go astray..." (Ibid.). Woe to the world when Rabbi Shimon will depart from it, when the springs of wisdom will be sealed from the world, when man will seek words of wisdom, but there will be none to utter it. The whole world will err in the Torah and there shall be none to awaken it with wisdom. Of that time, it says, "And if the whole congregation of Yisrael sin through ignorance" (Vayikra 4:13), NAMELY if they sin through ignorance of the Torah, it is because they will not know its ways. Why? Because "the thing be hid from the eyes of the assembly" (Ibid.), for there will be no one to reveal the depth of the Torah and its ways. Woe to the generation then in the world!

388. Rabbi Yehuda said, The Holy One, blessed be He, will reveal deep mysteries of the Torah at the time of Messiah, "for the earth shall be full of the knowledge of Hashem, as the waters cover the sea" (Yeshayah 11:9), "And they shall teach no more every man his neighbor, and every man his brother, saying, Know Hashem: for they shall all know Me, from the least of them to the greatest of them" (Yirmeyah 31:33). Amen. May it be so.

385. פתח רבי חייא ואמר, ויאמר יי' אל משה הנך שוכב עם אבותיך וגו'. ת"ח, כל זמנא דהוה משה קיים בעלמא, הוה ממחי בידיהו דישראל, בגין דלא ישתבחון בחיובא קמי קודשא בריך הוא ובגין דמשה אשתבח בינייהו לא יהא כההוא דרא עד דרא דייתי מלכא משיחא דיחמו יקרא דקודשא בריך הוא כוותייהו דאינון אתדבקו מה דלא אתדבקו דרין אחרנין.

386. דתנינו, חמאת שפחה חרא על ימא, מה דלא חמאת עינא דיחזקאל נביאה. אי אינון אתדבקו כל כך, נשיהון דישראל כ"ש. בנייהו כ"ש. גוברין כ"ש. סנהדרין כ"ש. נשיאים כ"ש, וכ"ש נביאה עלאה מהימנא משה, דאיהו על כלא. והשתא אלן טויעו מדברא מרחשין חכמתא כל כך, כ"ש חכימי דרא, כ"ש אינון דקיימי קמיה דר"ש, ואולמי מיניה בכל יומא. כ"ש וכ"ש ר"ש דהוא עלאה על כלא.

387. בתר דמית משה, מה כתיב, וקם העם הזה וזנה וגו'. כך, ווי לעלמא כד יסתלק מניה ר"ש, דמבועי דחכמתא יסתמו מעלמא, ויבעי ב"נ מלה דחכמתא, ולא ישבח מאן דיימא, וטעאן כל עלמא באורייתא, בגין דלא ישתבח בינייהו, מאן דאתער בחכמתא. על ההוא זמנא כתיב, ואם כל ערת ישראל ישגו. ואם ישגו באורייתא, ולא ינדעון אורחהא, במאי הוא, בגין ונעלם דבר מעיני הקהל, דלא ישתבח מאן הידע לגלאה עמיקתא דאורייתא ואורחהא. ווי לאינון דרין דמשתבחי כרין בעלמא.

388. אמר רבי יהודה, זמין קודשא בריך הוא לגלאה רזין עמיקין דאורייתא, בזמנא דמלכא משיחא, בגין דמלאה הארץ דעה את יי' כמים לים מכסים. וכתיב, ולא ילמדו עוד איש את אחיו ואיש את רעהו לאמר דעו את יי' כי כלם ידעו אותי למקטנם ועד גדולם אכיר.

60. "When a ruler has sinned"

Rabbi Yitzchak wonders why it is implied that a ruler will sin while a priest might sin. Rabbi Shimon explains that a ruler will sin through the pride of knowing that all the people are under his charge - the matter of his sinning is not in doubt. This is why the gift of stones to be placed on the Efod and the breastplate over the priest's heart must be brought by the rulers and not by other men. In this way the rulers atone for themselves.

389. "When a ruler has sinned, and done something through ignorance...and has incurred guilt" (Vayikra 4:22). Rabbi Yitzchak taught, why it is always written "If," such as, "if the priest that is anointed do sin" (Ibid. 3), or "And if the whole congregation of Yisrael sin through ignorance" (Ibid. 13). Yet here IT IS WRITTEN, "When a ruler has sinned" instead of, 'If the ruler will sin'. What does this teach us?

390. HE ANSWERS, Priests are not very sinful, as a priest always guards himself because his Master's burden is on him daily, the burden of the whole of Yisrael and the burden of each of them. It is a great wonder if he sins. It is therefore written, "If" and also "And if the whole congregation of Yisrael sin through ignorance." It is a wonder if they are all found committing the same sin, for if some sin, others do not. It is therefore written, "And if." But here, "When a ruler has sinned," surely HE HAS SINNED, for his heart is swelled with pride because all the people follow him and are under his charge. Hence, it says, "When a ruler has sinned," namely in transgressing a negative precept and sinning against one of them. It therefore does not say of him 'and if', because this matter OF HIS SINNING is not in doubt.

391. Rabbi Yehuda opened the discussion with the verse: "And the rulers brought onyx stones, and stones to be set, for the efod, and for the breastplate" (Shemot 35:27). HE ASKS, What is the difference here? Why were these brought by the rulers and not by other men? Indeed it is written, "Whoever is of a willing heart, let him bring it, an offering of Hashem" (Ibid. 5) and "and onyx stones, and stones to be set for the efod and for the breastplate" (Ibid. 9). EVERY MAN IS COMMANDED CONCERNING THIS.

392. HE REPLIES, The Holy One, blessed be He, said, 'Though this donation is open for everyone, let these stones be brought by the rulers'. What is the reason for this? THE STONES are placed on the priest's heart, so the Holy One, blessed be He, said, 'Let the rulers, whose heart is proud, come and bring these stones that are on the priest's heart, and their heart's pride will be atoned for'. It is also written, "And they shall be on Aaron's heart, when he goes in before Hashem" (Shemot 28:30). This is why the rulers brought the onyx stones, to atone for themselves.

393. Therefore, it is surely written, "When a ruler has sinned, and done something through ignorance against any one of the commandments of Hashem his Elohim concerning things which should not be done" (Vayikra 4:22). We explained that he did this by transgressing one of the negative precepts. "If his sin, wherein he has sinned, come to his knowledge" (Ibid. 23): It is only because his heart has swelled with pride that he did not care about his sins. Only later was it made known to him, and he did penance.

389. אֲשֶׁר נָשִׂיא יַחְטָא וְעָשָׂה אַחַת וְגו' בְּשִׁגְגָה וְאָשֶׁם. תָּאֵנִי ר' יִצְחָק, מ"ש בְּכֹל אֶתֶר דְּכֹתִיב בְּהוּ וְאִם, כַּד"א אִם הִכְהֵן הַמְּשִׁיחַ יַחְטָא. וְאִם כָּל עֲדַת יִשְׂרָאֵל יִשְׁגּוּ, וְהִכָּא אֲשֶׁר נָשִׂיא יַחְטָא, וְלֹא כְּתִיב וְאִם נָשִׂיא יַחְטָא, מֵאֵי קָא מֵיִרִי.

390. אֵלָּא, אֵלֵיךְ בְּהֵנִיא לָא מִשְׁתַּכְּחֵי הָכִי בַּחְטָא, דְּהָא כְּהֵן נָטִיר גְּרַמְיָה תְּדִירָא, בְּגִין דְּמִטּוּלָא דְּמֵאֲרִיָּה עָלֵיהּ בְּכֹל יוֹמָא, וּמִטּוּלָא דְּיִשְׂרָאֵל כְּלָהוּ, וּמִטּוּלָא דְּכָל חַד וְחַד, וְע"ד תְּוֹהָא אִיהוּ כַּד יַחְטָא, וּבג"כ וְאִם כְּתִיב. וְכֵן וְאִם כָּל עֲדַת יִשְׂרָאֵל יִשְׁגּוּ, תְּוֹהָא הוּא דְּכָלְהוּ יִשְׁתַּכְּחוּ בַּחוּבָה חַד, דְּאֵי אֵלֵיךְ יַחְטָאוּ, אֵלֵיךְ לֹא יַחְטָאוּ, וּבְגִינֵי כֵךְ וְאִם כְּתִיב. אֲבָל הִכָּא אֲשֶׁר נָשִׂיא יַחְטָא, וְדֵאֵי, בְּגִין דְּלִבֵּיהּ גָּס בֵּיהּ, וְעַמָּא אֲזֵלִין אֲבַתְרֵיהּ, וְאִתְּמַנּוּן תַּחוּתוּי. וְע"ד אֲשֶׁר נָשִׂיא יַחְטָא. כְּגוֹן דְּעֵבֵר עַל מִצְוֹת לֹא תַעֲשֶׂה, וְהוּא עֵבִיד חַד מְנִיָּהוּ, וְע"ד לֹא כְּתִיב בֵּיהּ וְאִם, דְּהָא מְלוּי לֹא בְּסַמְקָא הוּוּ.

391. רַבִּי יְהוּדָה פָּתַח, וְהַנְּשִׂאִים הֵבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי הַמְּלוּאִים לְאֶמֶד וּלְחֶשֶׁן. מ"ש דְּמֵלִין אֵלֵיךְ אֶקְרִיבוּ נְשִׂאִים, וְלֹא ב"ג אַחֲרָא, וְהָא כְּתִיב כָּל גְּדִיב לְבוּ וְבִיָּאָה אֶת תְּרוֹמַת יְיָ, וְכְתִיב וְאַבְנֵי שֹׁהַם וְאַבְנֵי מְלוּאִים לְאֶמֶד וּלְחֶשֶׁן.

392. אֵלָּא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אַע"ג דְּבִכְלָא תְּלִיָּא הָאֵי נִדְבָה, סְלִיקוּ אֵלֵיךְ אַבְנֵים לְנְשִׂאִים. מ"ט, בְּגִין דְּעַל לְבָא דְּכֵהֲנָא אִשְׁתַּכְּחוּ. אָמַר קוּדְשָׁא ב"ה, לִיתּוּ נְשִׂאִים דְּלִבֵּיהּ גָּס בְּהוּ, וְיִיתְּוּ אֵלֵיךְ אַבְנֵים דְּאִינוּן מִשְׁתַּכְּחֵי עַל לְבָא דְּכֵהֲנָא, וְיִתְּכַפְּר עָלֵיהּ מְגִסוֹת לִבֵּיהּ, וְכְתִיב וְהָיוּ עַל לֵב אֶהְרֵן בְּבֹאוֹ לִפְנֵי יְיָ, וְע"ד וְהַנְּשִׂאִים הֵבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם וְאֶת אַבְנֵי הַמְּלוּאִים לְכַפֵּרָא עָלֵיהּ.

393. וּבג"כ אֲשֶׁר נָשִׂיא יַחְטָא וְדֵאֵי. וְעָשָׂה אַחַת מִכָּל מִצְוֹת יְיָ אֱלֹהֵיוּ אֲשֶׁר לֹא תַעֲשֶׂנָה, כְּמָה דְּאִוְקְמוּהּ, דְּעֵבֵר עַל מִצְוֹת לֹא תַעֲשֶׂה. אוּ הוֹדַע אֵלֵיוּ חֲטָאתוּ. דְּבְגִין דְּלִבֵּיהּ גָּס בֵּיהּ, לֹא אִשְׁגַּח בַּחְטָאִיהּ, וְלִבְתַּר אֶתְיִידַע לֵיהּ, וְעֵבֵר מְנִיָּה תְּשׁוּבָה.

61. A flame under the wings of the cock

We learn that the Torah is understood more clearly at night because the Oral Torah is the secret of Malchut called night. The rooster crows at midnight because he is awakened by the flame of Gvurah and needs to awaken the world to chant the Torah. When day breaks, God puts a thread of

grace on those who studied Torah in the night so that they are saved from everything. We learn that any verse that mentions "my maker" is referring to the Holy One, blessed be He.

394. Rabbi Yehuda and Rabbi Yosi sat one night occupied with the Torah. Rabbi Yehuda said to Rabbi Yosi: I see that the Torah studied at night is clearer than THE TORAH STUDIED by daytime. Why is it so? He said to him: Because the clarity of the Written Torah is within the Oral Torah, THE SECRET OF MALCHUT CALLED NIGHT AND CALLED THE ORAL TORAH, while the Oral Torah, WHICH IS MALCHUT, rules by night and is awake more than by day. When MALCHUT reigns, the Torah is clear.

395. Rabbi Yosi opened the discussion saying, "But none says, Where is Eloha my maker, who gives songs in the night" (Iyov 35:10). Come and see: When the north wind stirs at midnight, we explained that a flame comes out and strikes under the wings of the rooster, and he flaps his wings and crows. When the flame touches him and stirs against him, he looks at it, trembles and cries, looking and searching for his Master's glory to do His bidding and cries to men TO RISE AND WORSHIP THE HOLY ONE, BLESSED BE HE.

396. He is therefore called a rooster, derived from watching and a cock (Heb. gever), since he is awakened by the flame of Gvurah and comes from the side of Gvurah to awaken the world. The faithful stand there and give might and strength to the Congregation of Yisrael, MALCHUT. This is called the chanting of the Torah. For WAKING UP AT MIDNIGHT, David attained the kingdom for himself and his sons forever and ever, for all generations.

397. When the cock crows and people sleep in their beds and do not rise, the cock crows later and says that which he says, as we already explained. He then flaps his wings and says, Woe to so-and-so, reproached by his Master and abandoned by his Master, since his spirit did not wake and he did not behold the glory of the King.

398. When day breaks, a herald cries and says of him: "But none says, Where is Eloha my maker, who gives songs in the night" IN ORDER to help him with praises, so that everything will help. HE ASKS, "My maker (lit. 'makers')": It should have been in the singular. Why does it say "my makers." HE ANSWERS, This applies when man rises at midnight and is occupied with the chanting of the Torah, as the chanting of the Torah is recited solely at night, when he studies the Torah. When day breaks, the Holy One, blessed be He, and the Congregation of Yisrael put on him a thread of grace so that he will be saved from everything and so as to shine upon him among the high and low beings.

394. רבי יהודה ור' יוסי הוו יתבי חד ליליא, ולעאן באורייתא. א"ר יהודה לרבי יוסי, חמינא דצחותא דאורייתא בליליא, הוא יתיר מביממא, אמאי. א"ל, בגין דצחותא דתורה שבכתב, תורה שבעל פה הוא. ותורה שבעל פה, בליליא שלטא ואתערת יתיר מביממא, ובזמנא דאיהי שלטא, כדין איהו צחותא דאורייתא.

395. פתח ר' יוסי ואמר, ולא אמר איה אלוה עושי נותן זמירות בלילה. תא חזי, בשעתא דאתער רוח צפון, ואתפלג ליליא, הא אוקמוה, דשלהובא חד נמיק, ובטש תחות גדפוי דתרנגולא, ואקיש גדפוי וקארי. והוא שלהובא בזמנא דמטי גביה, ואתער לקבליה, אסתבי ביה, ואודעו וקארי, ואסתבי ואשגח בגין יקרא דמאריה, למעבד רעותיה, וקארי לון לבני נשא.

396. ועל דא אקרי שכוי, אשגחא. ואקרי גבר, בגין דאתער בשלהובא דגבורה, בסטרא דגבורה קא אתיא לאתערא בעלמא. כדין אינון בני מהימנותא קיימין, ויהבין גבורה וחילא לכנסת ישראל, וכדין אקרי רנה דאורייתא. ועל דא, ירית דוד מלכותא הוא ובנוי לעלמין ולדרי דרין.

397. וכד תרנגולא קארי, ובני נשא ניימי בערסיהו, ולא מתערני. תרנגולא קארי לבתר, ואמר מה דאמר, והא אוקמוה. לבתר בטש בגדפוי, ואמר, ווי לפלניא נזיף דמאריה, שבקא דמאריה, דלא אתער רוחיה, ולא אשגח ליקרא דמאריה.

398. כד נהיר יממא, כרוזא קרי עליה ואמר, ולא אמר איה אלוה עושי נותן זמירות בלילה, לסייעא ליה באינון תושבחן, ולמהווי כלא בסיועא חדא. עושי, עושני מפעי ליה, מהו עושי. אלא, בשעתא דב"נ קם בפלגות ליליא, ואשתדל ברנה דאורייתא, דרנה דאורייתא לא אתקרי, אלא בליליא. וכד איהו אשתכח באורייתא, כד נהיר יממא, קודשא בריך הוא וכנסת ישראל מתקני ליה בחד חוטא דחסד לאשתובא מפלא ולנהרא ליה בין עלאין ותתאין.

399. Rabbi Yehuda said, I heard that Rabbi Aba discoursed the verse SAYING, "Where is Eloha my makers." It should have said, 'who makes me'. Why say, "my makers"? HE ANSWERS, As you said, when man rises at midnight and studies the Torah, at daybreak Abraham awakens by his thread OF GRACE, of which it is written, "From a thread even to a shoe latchet..." (Bereshheet 14:23). The Holy One, blessed be He, and the Congregation of Yisrael model him and make him daily into a new creature. Hence, "Eloha my makers."

400. We have explained THAT ELOHA IS SPELLED EI Vav Hei. EI is Abraham, of whom it is written, 'the great EI'. Vav is the Holy One, blessed be He, NAMELY ZEIR ANPIN. Hei is the Congregation of Yisrael, NAMELY MALCHUT. This is Eloha, WHICH HINTS AT CHESED, ZEIR ANPIN AND MALCHUT. They make man and model him daily. Hence the verses, "my makers," as "Let Yisrael rejoice in his makers" (Tehilim 149:2), allude to the Holy One, blessed be He. Rabbi Yosi said, Surely this is so, and everything amounts to the same thing.

62. "Or if his sin, wherein he has sinned, come to his knowledge"

Rabbi Shimon says that God ordered the Congregation of Yisrael to inform a man with their judgments of any sin that he has committed. Whenever a man sins but does not repent before God, his very soul rises and testifies before God. When the Congregation of Yisrael judges a man his spirit awakens to do penance before God, and so he is humbled and brings an offering. Rabbi Shimon offers the additional explanation that a man who rises up at night to study the Torah is informed of his sin by the Torah, as a mother who tells her child with soothing words; then he repents on his own. We are also informed why David was punished through his son, Absalom.

401. Rabbi Yehuda opened the discussion with the verse: "Or if his sin, wherein he has sinned, comes to his knowledge (lit. 'cause him to know his sin')" (Vayikra 4:23). HE ASKS, "cause him" from which side, WHO SHOULD CAUSE HIM TO KNOW? It should have said, 'or if he knew his sin', why "cause him to know"? HE ANSWERS, The Holy One, blessed be He, ordered the Congregation of Yisrael to inform a man of the sin he committed. With what does she inform him? With her punishment, as written, "The heaven shall reveal his iniquity; and the earth shall rise up against him" (Iyov 20:27). THE MEANING OF "cause him to know" is like that of someone ordering another TO INFORM HIM, AS IT IS WRITTEN IN THE IMPERATIVE; TO WIT, HE ORDERS MALCHUT TO INFORM HIM.

402. We learned that when a man sins before the Holy One, blessed be He, yet does not care for his sin to repent about it before the Holy One, blessed be He, but throws it behind his shoulder, his very soul rises and testifies before the Holy One, blessed be He. The King commands the Congregation of Yisrael, saying, "cause him to know his sin, wherein he has sinned" NAMELY send him punishments and let him know his sin, as in the verse: "Cause Jerusalem to know her abominations" (Yechezkel 16:2). IN WHICH 'CAUSE TO KNOW' IS IN THE IMPERATIVE.

399. רבי יהודה אמר, אֲנִי שָׁמַעְנָא דְאִמְרֵי רַבִּי אַבְבָּי הָאֵי קָרָא, אֵינָהּ אֱלֹהֵי עוֹשֵׂי, עוֹשֶׂה לִּי מַבְעֵי לֵיָהּ, מֵהוּ עוֹשֵׂי. אֲלֵא כַּמָּה דְאִמְרַת, בְּשַׁעֲתָא דְאֵיְהוּ קָם בְּפִלְגוֹת לִילֵיָא, וְאִשְׁתַּדַּל בְּאוֹרֵייתָא, בְּדַ נְהָר יִמְמָא, אֲתַעֵר אַבְרָהָם בְּהוּא חוּטָא דִּילֵיהּ, דְכַתִּיב בֵּיהּ אִם מַחוּט וְעַד שְׂרוּךְ נַעַל וְגו'. וְקוּדְשָׁא בְרִיךְ הוּא וְכִנְסַת יִשְׂרָאֵל מִתְקַנֵּי לֵיהּ, וְעַבְדֵי לֵיהּ בְּכָל יוֹמָא בְרִיָּה חֲדָשָׁה, הֵה"ד אֱלֹהֵי עוֹשֵׂי.

400. וְהָא אִוְקְמָהּ, א"ל ל ו"ה. א"ל: דָּא אַבְרָהָם. דְכַתִּיב, בֵּיהּ, הָאֵל הַגְּדוֹל. ו' דָּא קוּדְשָׁא בְרִיךְ הוּא. ה' דָּא כִנְסַת יִשְׂרָאֵל. וְדָא הוּא אֱלֹהֵי. וְאִינּוּן עַבְדֵּינָא לֵיהּ לַב"נ, וּמִתְקַנֵּין לֵיהּ בְּכָל יוֹמָא, וּבְגו"כ כַּתִּיב, עוֹשֵׂי, כַּד"א יִשְׁמַח יִשְׂרָאֵל בְּעוֹשָׂיו. א"ר יוֹסִי, וְדָאֵי כֵן הוּא, וְכֹלָא חַד מְלָה.

401. רַבִּי יְהוּדָה פָּתַח וְאָמַר, אִו הוֹדַע אֱלִיו חֲטָאתוֹ אֲשֶׁר חָטָא. הוֹדַע אֱלִיו, מַסְטְרָא דִּמְאָן, אִו יָדַע חֲטָאתוֹ מַבְעֵי לֵיהּ, מֵהוּ הוֹדַע אֱלִיו. אֲלֵא קוּדְשָׁא בְרִיךְ הוּא פְקִיד לְכִנְסַת יִשְׂרָאֵל, לְאוֹדְעָא לֵיהּ לְבַר נֶשׁ, הֵהוּא חוּבָא דְהוּא חָב, וּכְמָה מוֹדַע לֵיהּ, בְּדִינָהּ. כַּד"א יִגְלוּ שָׁמַיִם עוֹנוֹ וְאָרֶץ מִתְקוּמָהּ לוֹ. הוֹדַע אֱלִיו, כַּמְאָן דְפְקִיד לְאַחֲרָא.

402. דִּתְנִינָן בְּשַׁעֲתָא דְב"נ חָב קָמֵי קוּדְשָׁא בְרִיךְ הוּא, וְלֹא אֲשַׁגַּח בְּחֲטָאֵיהּ לְאַהֲרָא בְּתוּבָתָא קָמֵי מְאָרִיָּה, וְאֲשַׁדֵּי לֵיהּ בְּתַר כְּתֻפִּיָּה, נִשְׁמַתִּיהּ מִמֶּשׁ סִלְקַת וְאַסְהִידַת קָמֵי קוּדְשָׁא בְרִיךְ הוּא. בְּדִין, פְקִיד מְלַכָּא לְכִנְסַת יִשְׂרָאֵל, וְאִמְרֵי אִו הוֹדַע אֱלִיו חֲטָאתוֹ אֲשֶׁר חָטָא, אוֹשִׁיט דִּינָא עֲלֵיהּ, וְאוֹדַע לֵיהּ חוּבֵיהּ, כַּד"א הוֹדַע אֶת יְרוּשָׁלַם אֶת תּוֹעֲבוֹתֶיהָ.

403. When Judgment reaches him, his spirit awakes to do penance before his Master. He is humbled and brings an offering, for he of a proud heart sins and forgets his sin and does not mind it. The Holy One, blessed be He, therefore is ready for him and orders to cause him to know his sin, so that he shall not forget it.

403. בְּתֵר דְּמַטֵּי עָלֶיהָ דִּינָא, כְּדִין אֲתַעַר רִוּחָא לְמַהְדָּר בְּתִיבְתָא קָמֵי מַאֲרִיָּה, וְאֲתַכְּנַע לְמַקְרַב קְרַבְנָא, דְּהָא מֵאן דְּלִבִּיהָ גָּס בֵּיה, חָטִי, וְאֲנִשֵּׁי חֲטָאִיהָ, וְלֹא אֲשַׁח עָלֶיהָ, וְקוּדְשָׁא בְּרִיךְ הוּא זְמִין לְקַבְּלֶיהָ, וּפְקִיד לְאוּדְעָא לִיהָ לְהָהוּא חוּבָא, בְּגִין דְּלֹא יִתְנַשֵּׁי מִנֶּיהָ.

404. Rabbi Yosi said, Assuredly this is so. We have seen in David that after he did the deed by Bathseba, he did not pay attention to it. The Holy One, blessed be He, said to him: You have forgotten it, I shall remind you of it. Straight away, it is written, "You are the man. Thus, says Hashem the El of Yisrael" (II Shmuel 12:7). You are the man who did not remember the sin, you are the man who forgot it. With what did he inform him? Using Judgment.

404. א"ר יוסי, הכי הוא ודאי והכי אשכחנא בדוד, דכיון דעבד ההוא עובדא דבת שבע, לא אשגח ביה. א"ל קודשא בריך הוא, את אנשית ליה, אנא אדכרנא לך. מיד מה כתיב, אתה האיש כה אמר ה', אתה האיש דלא דכרת ליה, אתה האיש דאנשית ליה, ובמה אודע ליה בדינא.

405. The Holy One, blessed be He, also said, "Cause him to know his sin, wherein he has sinned" (Vayikra 4:23). These words are true and it is so, for it is not written, "Or if it be known to him", as in "or if it be known that the ox has long been in the habit of goring" (Shemot 21:36). Whoever rises up at night to study the Torah, the Torah informs him of his sin. It is not harshly punishment, but as a mother who tells her child with soothing words. And he does not forget but repents before his Master.

405. אוף הכא, קודשא בריך הוא קאמר, הודע אליו חטאתו אשר חטא ושפיר מלה, והכי הוא, דלא כתיב או נודע אליו, כמה דכתיב או נודע כי שור נגח הוא, ומאן דקאים בליליא למלעו באורייתא, אורייתא קא מודעא ליה חוביה, ולא באורח דינא אלא כאימא דאודעא לברה, במלה רכיך, והוא לא אנשי ליה, ותב בתיובתא קמי מאריה.

406. You may say that David used to rise at midnight. Why did they come on him TO LET HIM KNOW HIS SIN through punishment? HE ANSWERS, David is different because he sinned against that to which he was attached, NAMELY MALCHUT, and which required punishment. So he was judged according to his sin. For he sinned against the holy Malchut TO WHICH HE WAS ATTACHED, BEING HER CHARIOT, and holy Jerusalem, WHICH CORRESPONDS TO MALCHUT. He was therefore expelled from Jerusalem and his kingdom was taken from him, until he made amends AND properly REPENTED.

406. ואי תימא דוד, דהוה קם בפלגו ליליא, אמאי אתערו עליה בדינא, אלא שאני דוד, דאיהו עבר במה דאתקשר, ובעא דינא, ובמה דעבר אתדן. הוא חטא לקבליה דמלכותא קדישא ולגבי ירושלים קדישא, ובג"ד אתתרך מירושלים, ומלכותא אעדין מניה, ער דאתתקן כדקא יאות.

407. Rabbi Yehuda said, Why did the Holy One, blessed be He, punish David through his son, as written, "Behold, I will raise up evil against you out of your own house" (II Shmuel 12:11)? Rabbi Yosi said, We explained that the reason for this is when another man will rise against him, he will take no pity on him. He said to him: But Absalom wished to kill his father with evil counsels more than any other man. He said to him: I have not heard this.

407. אמר ר' יהודה, מהו דקודשא בריך הוא אעניש ליה לדוד על ידא דבריה, דכתיב הנני מקים עליך רעה מביתך. אמר ר' יוסי, הא אוקימנא, בגין דאי יקום עליה ב"ג אחרא, לא ירחם עליה. א"ל, והא אבשלום בעא לקטלא לאבוי בכמה עיטין ביטין עליה, ותיר מב"ג אחרא. א"ל לא שמענא.

408. He said to him: I heard that David sinned with a Bathseba, THE SECRET OF MALCHUT. The Holy One, blessed be He, said, Let a son of a daughter of a foreign El come and take revenge. Who is this? It is Absalom, who was the son of a good-looking woman taken prisoner during the war. From this, we learned that whoever takes such a woman at war and covets her, a disloyal and defiant child issues from her in the end. Why? Because the filth has not yet been stopped from him, as we have already explained.

408. א"ל, אָנָא שְׁמַעְנָא, יוֹד חָטָא בְּבֵת שֶׁבַע סָתָם. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, לִיתִי בְּרָא דְבֵת אַל נִכְר, וַיִּנְקוּם נּוֹקְמָתָא, וּמֵאן אִיהוּ. דָּא אַבְשָׁלוֹם, דְּבֵרְהָ דִּיפְתָּ תּוֹאֵר הוּוּ, מְקַרְבָּא. מִכָּאן אֹלִימְנָא, מֵאן דְּנָטִיל אֶתְתָּא דָּא בְּקַרְבָּא, וְחָמִיד בְּה, לְסוּף נְפִיק מִנָּה בְּן סוֹרֵר וּמוֹרֵה. מ"ט בְּגִין דְּעַד כְּעַן, לָא סִפְקָא מִנָּה זִוְהָמָא, וְהָא אֹקְמוּהָ.

63. "Hashem has sworn by His right hand"

We learn that whenever a man sins before God there is a grade above that corresponds to this particular sin, and it examines and judges the man. If he repents the sin is erased, but if he does not repent the sin is recorded in that grade. If he keeps on sinning he adds grade on grade until he reaches five grades. Then judgment is made complete and rests on the man, and the left is included within the right.

409. Rabbi Yosi opened the discussion saying, "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8). This verse has already been explained, yet come and see: as long as man sins before the Holy One, blessed be He, there is a certain grade above which corresponds to this sin that judges man and examines him. If he wholly repents before his Master, the sin passes away and no Judgment has power over him or reaches him. If he does not repent, the sin is recorded in that grade. If he keeps sinning, another grade comes against him, which agrees with THE JUDGMENT OF the first grade. He then needs greater penance. If he keeps sinning, he adds grade on grade until he reaches five grades.

409. ר' יוֹסִי פָתַח וְאָמַר, נִשְׁבַּע יי' בַּיְמִינוּ וּבְזְרוּעַ עֵזוֹ, הָאִי קָרָא אֹקְמוּהָ. אֲבָל ת"ח, כָּל זְמַנָּא דְּב"נ חָטִי קָמִי דְּקוֹדֶשׁא בְּרִיךְ הוּא, אִית דְּרָגָא דְּאִשְׁתַּמוּדְעָא לְעִילָא לְקַבְּלִי הָאִי חָטָא, לְדִינָא לִיָּה לְב"נ, וְאִסְתַּבַּל עָלֵיהּ, אִי תָב בְּתִיּוּבְתָא שְׁלִימְתָא קָמִי מֵאֲרִיָּה, אִתְעַבֵּר חוּבִיָּה, וְדִינָא לָא שְׁלֵטָא עָלוּי, וְלֹא מָאטִי עָלוּי. אִי לָא תָב, אֶתְרָשִׁים הֵהוּא חָטָא לְגַבֵּי הֵהוּא דְּרָגָא. אוֹסִיף לְמַחְטִי, הָא דְּרָגָא אַחְרָא אֹדְמָן לְקַבְּלִיָּה, וְאִסְתַּבַּם בְּדְרָגָא קְדָמָא, כְּדִין בְּעֵינָא תְּשׁוּבָה יִתִּיר. וְאִי אוֹסִיף לְמַחְטִי, אוֹסִיף דְּרָגָא עַל דְּרָגָא, עַד דְּאִשְׁלִים לְחֻמְשָׁה דְּרָגִין.

410. When the right is set against THAT MAN and agrees with THAT JUDGMENT, the left is ready to agree with the right to be included within it. As soon as the left agrees with the right, it no longer depends on repentance. This has already been explained. Everything is then in agreement concerning THAT MAN to use Judgment, and Judgment rests on him.

410. בֵּינָן דְּאִתְתַּקֵּן יְמִינָא לְקַבְּלִיָּה, וְאִסְתַּבַּם עָלֵיהּ. הָא שְׁמַאלָא זְמִינָא, לְאַסְכְּמָא בַּיְמִינָא, וְלֹא תִכְלָלָא בִּיָּה. בֵּינָן דְּשְׁמַאלָא אִסְתַּבַּם בַּיְמִינָא, כְּדִין לָא תְּלִיָּא בְּתִשׁוּבָה, וְהָא אֹקְמוּהָ, וּכְדִין כָּלָא אִסְתַּבְּמוּ עָלֵיהּ בְּדִינָא, וְדִינָא שְׂרִיָּא עָלֵיהּ.

411. When Judgment is made complete and rests on man, it is concluded and the fingers are placed five against five, right within the left, as an indication that everybody agreed on that Judgment. Then his hands are straightened; TO WIT, THE FINGERS ARE INTERLACED, which shows that it was done without the man's intention and without his meaning to do so. It is therefore written, "Your right hand, Hashem, is glorious in power: Your right hand Hashem, has dashed the enemy in pieces" (Shemot 15:6), WHICH MEANS that left was included within the right and Judgment is complete. Then everything is resolved. Therefore, when the Holy One, blessed be He, wishes that everything be set, it is written, "Hashem has sworn by His right hand, and by the arm of His strength. Surely I will no more give your corn to be food for your enemies..." (Yeshayah 62:8).

411. וְכֵד דִּינָא אִשְׁתַּלִּים וְשְׂרִיָּא עָלֵיהּ דְּב"נ, כְּדִין אִסְתַּיִים וְאִתְתַּקְּנוּ אֶצְבְּעֵן, חָמֵשׁ בְּגוֹ חָמֵשׁ, יְמִינָא בְּשְׁמַאלָא, לְאַחְזָאָה דְּהָא כָּלָא אִסְתַּבְּמוּ עָלֵיהּ בְּהֵוּא דִּינָא, וַיְדוּי מִתִּישְׁרֹן, לְאַחְזָאָה מְלָה כָּלָא כּוּוּנָה דְּב"נ, וְלֹא יִתְכַּוּוּן בִּיָּה. וְע"ד כְּתִיב, יְמִינִךְ יי' נִאֲדָרִי בְּכַח יְמִינִךְ יי' תִּרְעַץ אוֹיֵב. לְאַתְכַּלְלָא שְׁמַאלָא בַּיְמִינָא, וְאִשְׁלִים דִּינָא, וּכְדִין הוּא קִינִימָא דְּכָלָא. וְע"ד, כֵּד בְּעָא קוֹדֶשׁא בְּרִיךְ הוּא לְקִינִימָא כָּלָא, כְּתִיב נִשְׁבַּע יי' בַּיְמִינוּ וּבְזְרוּעַ עֵזוֹ וּגו'.

64. The four kinds

Rabbi Yehuda says that man is called a tree, and that the woman that was taken from his side refers to the fruit of the citrus tree. He speaks as well about the palm tree that grows for seventy years. Rabbi Yosi says that the fruit of the citrus tree is an altar, Malchut, because all of the seventy years give Malchut a portion and she is blessed by them all. From this he deduces that whoever sins and renders the altar, Malchut, defective, sins against and renders all the seven Sfirot of Zeir Anpin defective. We read about zot, the altar anointed by Aaron; the children of Yisrael circle the altar during the Feast of Sukkot, thus bringing offerings for all the nations of the world. The altar is circled in order to supply it with blessings from the source of the spring, Binah. The numbers seven and seventy are heavily emphasized in this section for our consideration.

412. Rabbi Yehuda opened the discussion with the verse: "The fruit of the citrus tree, branches of palm trees" (Vayikra 23:40). What is the fruit of the citrus tree? It is the Etrog. HE ASKS, Does the Etrog grow on a citrus tree? There are many thorns to the tree of the Etrog around it in every direction, and you say, "the fruit of the citrus tree." HE ANSWERS, The secret of these words is that it is written, "And of the side, which Hashem Elohim had taken from the man, He made a woman, and brought her to the man" (Bereshheet 2:22). It is also written, "Bone of my bones and flesh of my flesh" (Ibid. 23). This refers to the fruit of the citrus tree. Whence do we know this? Because man is called a tree, as written, "For is the tree of the field a man" (Devarim 20:19).

413. "branches of palm trees": The palm tree grows for seventy years, AN ALLUSION TO YESOD OF ZEIR ANPIN, in which are constructed the seventy supernal years, THE SECRET OF THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - EACH INCLUDING TEN, ALTOGETHER SEVENTY. It is tied (Heb. nichpat), namely attached above TO ZEIR ANPIN and below TO MALCHUT. It is therefore called branches (Heb. kapot), WHICH MEANS BOUND, SINCE YESOD rises to this place and that, ZEIR ANPIN AND MALCHUT. Hence, the words: "For all that is in heaven and on earth" (I Divrei Hayamim 29:11) are accurate, MEANING THAT YESOD CALLED "ALL" IS ATTACHED TO HEAVEN, ZEIR ANPIN, AND EARTH, MALCHUT.

414. Rabbi Yosi said, The fruit of the citrus tree is an altar, MALCHUT, which produces fruit and buds in every direction. Why IS IT CALLED THE FRUIT OF A CITRUS TREE? Because all of the seventy years, THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, EACH INCLUDING TEN, WHICH MAKES THEM SEVENTY - give MALCHUT a portion and she is blessed by them all AND ZEIR ANPIN IS CALLED A CITRUS TREE. What does that teach us? That whoever sins and renders the altar defective, MALCHUT, sins against and renders all THE SEVEN SFIROT OF ZEIR ANPIN defective, for MALCHUT is attached to that which is bound AND CONNECTED above, YESOD OF ZEIR ANPIN. They are therefore mutually attached, MALCHUT AND THE SEVEN SFIROT OF ZEIR ANPIN, and it is written, "The fruit of the citrus tree, branches (Heb. kapot) of palm trees," TO SHOW THAT THEY ARE TIED (HEB. KEFUTIM) TO EACH OTHER, instead of 'and (Vav) branches', IN WHICH THE VAV WOULD HAVE INTERRUPTED BETWEEN THE FRUIT OF THE CITRUS TREE, MALCHUT, AND THE DATES, WHICH ARE YESOD. RABBI YOSI AND RABBI YEHUDA ARE NOT IN DISAGREEMENT EXCEPT FOR THE ORDER OF THE VERSES.

415. It is written, "This (Heb. zot) is the portion of the anointing of Aaron, and of the anointing of his sons" (Vayikra 7:35). What does this teach us? That Zot is the altar, MALCHUT, anointed by Aaron, WHO IS CHESED OF ZEIR ANPIN, as written, "And you shall anoint the altar of the burnt offering, and all its vessels" (Shemot 40:10). "And of the anointing of his sons": THESE ARE THE REST OF THE SFIROT OF ZEIR ANPIN WHICH COME DOWN FROM CHESED, since THE ALTAR, MALCHUT, is anointed by all of them, magnified, blessed and purified.

412. רַבִּי יְהוּדָה פָּתַח, כְּתִיב פְּרִי עֵץ הַדֶּרֶךְ כַּפֹּת תְּמָרִים. פְּרִי עֵץ הַדֶּרֶךְ, מֵאֵן הוּא. דָּא אֲתְרוּג. וְכִי אֲתְרוּג מֵעֵץ הַדֶּרֶךְ הוּא, וְהָא כַּמָּה קוֹצִין אֵית סַחְרָנִיָּה, מִכָּאן וּמִכָּאן, וְאֵת אֲמַרְת פְּרִי עֵץ הַדֶּרֶךְ. אֲלֵא רְזָא דְמַלְאָה, דְּכְתִיב וַיִּבֶן יי' אֱלֹהִים אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיְבִיֶאֱהָ אֶל הָאָדָם. וְכְתִיב עֶצֶם מֵעֶצְמִי וּבֶשֶׂר מִבְּשָׂרִי, וְדָא הוּא פְּרִי עֵץ הַדֶּרֶךְ. מִנְלָן דְאָדָם עֵץ אֶקְרִי. דְּכְתִיב כִּי הָאָדָם עֵץ הַשָּׂדֶה.

413. כַּפֹּת תְּמָרִים, דְּסָלִיק לְשִׁבְעִין שָׁנִין, וּבִיָּה אֲשֶׁתְּכַלְלוּ שִׁבְעִין שָׁנִין עֲלָאִין. וְדָא אֲכַפֹּת וְאֲתַקְשֶׁר לְעֵילָא וְתַתָּא. וְע"ד אֶקְרִי כַּפּוֹת, כַּד"א כַּפִּיתוּ, דְּסָלִיק לְהֵכָא וּלְהֵכָא. הַה"ד כִּי כָל בְּשָׂמִים וּבְאֶרֶץ דִּיּוּקָא.

414. ר' יוסי אמר, פְּרִי עֵץ הַדֶּרֶךְ דָּא מְזַבַּח, דְּעֵבִיד פִּירִין, וְסָלִיק אֲבִין לְכָל סְטָרִין. מֵאֵי טַעְמָא. בְּגִין דְּכָל ע' שָׁנִין, יְהִיבִין לָהּ חוּלְקָא, וְאֲתַבְּרָכָא מְכַלְהוּ. מֵאֵי קָא מִיּוּרֵי. בְּגִין דְּמֵאן דְּחָטִי לְגַבֵּי מְזַבַּח, בְּכָלֵא חָטִי, דְּהָא כַּפִּית לְקַבְּלֵי הַהוּא דְּכַפִּית לְעֵילָא, וְעַל דָּא אֲתַקְשֶׁר דָּא בְּדָא, פְּרִי עֵץ הַדֶּרֶךְ כַּפֹּת תְּמָרִים וְלֵא כְּתִיב וְכַפֹּת תְּמָרִים.

415. כְּתִיב זֹאת מִשְׁחַת אֶהְרֹן וּמִשְׁחַת בְּנָיו. מֵאֵי קָא מִיּוּרֵי. אֲלֵא, זֹאת: דָּא מְזַבַּח, דְּאֲתַמְשַׁח עַל יְדָא דְאֶהְרֹן, דְּכְתִיב וּמִשְׁחַת אֶת מְזַבַּח הָעוֹלָה וְאֵת כָּל כֵּלָיו. וּמִשְׁחַת בְּנָיו, דְּהָא מְכַלְהוּ אֶתְמַשַּׁח, וְאֲתַרְבִּי, וְאֲתַבְּרָכָא, וְאֲתַרְבָּא.

416. Come and see that the altar is circled once every day and seven times in the end on the holiday OF SUKKOT. What does that teach us? A king invited guests and was occupied with them. The king had an only daughter. She said to him: My Master the king, you do not care for me because of the guests. He said to her: Upon your life daughter, each day I will give you a gift that is worth the like of them all.

417. Similarly did Yisrael bring an offering every day during the holiday for the nations of the world, SEVENTY BULLS CORRESPONDING TO THE SEVENTY NATIONS. The altar, MALCHUT, said to the Holy King, ZEIR ANPIN, Wherefore is everyone given parts and portions, NAMELY FOR THE NATIONS, and to me what do You give? He said to it: You shall be circled every day by the seven supernal days, THE SECRET OF THE SEVEN SFIROT OF ZEIR ANPIN AS EACH INCLUDES ALL OF THEM, in order to bless you. They shall give you seventy parts daily, AS EACH INCLUDES TEN, against the seventy bulls offered during the holiday FOR THE SEVENTY NATIONS. THUS, EVERY DAY YISRAEL BRING OFFERINGS FOR THE NATIONS OF THE WORLD.

418. Rabbi Yehuda said, There are seven PARTS every day AND, THOUGH THERE IS ONLY ONE CIRCLING, this is because MALCHUT is DAILY blessed by them all, AS THE SEVEN SFIROT ARE INCLUDED WITHIN EACH OTHER. THE PARTICULAR SFIRAH OF EACH DAY INCLUDES THE WHOLE SEVEN, BUT THEY ARE NOT SEVENTY PARTS CORRESPONDING TO THE SEVENTY NATIONS. By the end of the seven days, NAMELY ON HOSHANA RABA, MALCHUT is blessed by the place whence the anointing oil comes, NAMELY FROM BINAH, WHERE ABUNDANCE OF CHOCHMAH LIES, CALLED OIL. IT IS THEREFORE CIRCLED seven times in correspondence with these seven days, THE SEVEN SFIROT OF ZEIR ANPIN, in order to DRAW AND supply it with blessings from the source of the spring, BINAH, which always flows and never stops. Thus, it is daily blessed ON THE SEVEN DAYS OF THE FEAST OF SUKKOT until the seventh day, from the source of the river, YESOD OF ZEIR ANPIN. IT DOES NOT ALWAYS FLOW, BUT STOPS, FOR IT WHOLLY ILLUMINATES ONLY DURING PRAYER, AND ON SHABBATOT (HEB. PLURAL) AND HOLIDAYS. And also one other time ON HOSHANA RABA, WHEN THE ALTAR IS CIRCLED SEVEN TIMES, IT IS BLESSED seven times together and all the blessings are then established in it from the supernal place, where the source comes and never stops, WHICH IS BINAH, as we have said.

419. On every day OF THE HOLIDAY, a proclamation sounds regarding it (she), saying, "While the barren has born seven; and she that has many children has become wretched" (I Shmuel 2:5). "While the barren has born seven": This is the Congregation of Yisrael, which is daily blessed BY THE SEVEN SFIROT OF ZEIR ANPIN and EVENTUALLY rises to be part of the supernal count, NAMELY BINAH, AS WAS EXPLAINED BEFORE. "And she that has many children has become wretched": These are the heathen nations that receive a big number on the first day, NAMELY THIRTEEN BULLOCKS, which gradually diminishes every day UNTL THEY ARE ONLY SEVEN BULLOCKS. The altar therefore atones for the sins of Yisrael, purifies them and causes blessings to flow on them from above downward.

416. ת"ח, בחג סוכבים את המזבח זמנא חדא בכל יומא, ושבעה זמנין לבתר. מאי קא מיירי. אלא, למלכא דזמין אושפיזין, ואתעסק בהו, והוה ליה למלכא בת יחידאה, אמרה ליה, מארי מלכא, בגין אושפיזין לא אשגחת עלי. א"ל, חניך ברתי פרקטא חדא אסליק לך בכל יומא, דשוי ככלהו.

417. כן, בכל יומא ויומא דהג, מקריבין ישראל לקבל אומין דעלמא. אמר מזבח למלכא קדישא, לכלהו משתבחי מאנין וחולקין, ולי מה אנת יהיב. אמר לה, בכל יומא ויומא יסובבון לך שבעה יומין עלאין, לברכא לך, ויהיבין לך שבעין חולקין בכל יומא, לקבל שבעין פרים דמתקרבין בחג.

418. רבי יהודה אמר, שבעה בכל יומא, בגין דהא אתברכא מכלהו, ולסוף, שבעה יומין, מתברכא מאתר דמשח רבותא אשתבח. שבעה זמנין, לקבל כל אינון שבעה יומין, בגין לקיימא לה ברכאן מן מבועא דנחלא, דנגיד תדיר ולא פסיק, אשתבח דאתברכא בכל יומא ויומא, עד שבעה יומין דאתברכא ממבועא דנחלא. וכן זמנא אחרא שבעה זמנין כחדא ואתקיימו ברכאן לבתר מאתר עלאה דמבועא נמיק ולא פסק, כדקאמרן.

419. בכל יומא, מכריזין עלה ואמרין, עד עקרה ילדה שבעה ורבת בנים אמללה. עד עקרה ילדה שבעה: דא כנסת ישראל, דאתברכא משבעה בכל יומא, וסליק לחושבן עלאה. ורבת בנים אמללה, אליון אומין עע"ז, דסלקין ביומא קדמאה לחושבן רב, ולבתר מתמעטין ואזלין בכל יומא ויומא. וע"ד, מזבח מכפר על חוביהון דישראל מזבח מדכי להון, ואריק להון ברכאן מעילא לתתא.

420. "And the boughs of a thick leaved tree" (Vayikra 23:40). This is the Holy King, TIFERET, attached to both sides, CHESED AND GVURAH, AS TIFERET IS THE CENTRAL COLUMN INCLUDING IN IT THE TWO COLUMNS. Of the myrtle, therefore, three BRANCHES ARE TAKEN. "A thick leaved tree" MEANS a bough that would become a bough of a thick leaved tree, that will be attached on every side TO THE RIGHT AND TO THE LEFT. "And willows of the brook" (Ibid.) are two pillars, NAMELY NETZACH AND HOD, from whence abundance flows on the palm fronds, NAMELY YESOD. The palm trees are attached above TO ZEIR ANPIN and below TO MALCHUT, as we have already said. The Etrog, MALCHUT, comes from the tree thorns, NAMELY THE JUDGMENTS CALLED THORNS OF ZEIR ANPIN CALLED TREE, FOR SHE IS BUILT FROM THE JUDGMENTS OF ZEIR ANPIN. Similarly, the fronds of the palm trees, WHICH ARE YESOD, are always attached TO THE THORNS OF THE TREE, THE JUDGMENTS OF ZEIR ANPIN, SINCE YESOD TENDS TOWARDS THE LEFT OF ZEIR ANPIN, WHERE JUDGMENTS LIE. Surely whatever emanates into the world comes from here, and from here they arrive, NAMELY FROM THE FOUR KINDS.

420. וְעֵנַף עֵץ עֲבוֹת: דָּא מְלַכָּא קְדִישָׁא, דְּאֶחָיד לְתֵרִין סְטָרִין. וּבג"כ הִדָּס תֵּלַת עֵנָף, דִּיתְעַבְד עֵנָף עֵץ עֲבוֹת, דְּאֶחָיד לְכָל סְטָרָא. וְעֲרְבֵי נַחַל: אֵלִין תֵּרִין קִיּוּמִין, דְּמֵהֲכָא נְפִיק, לְכַפּוֹת תְּמָרִים. כַּפּוֹת תְּמָרִים, אֶחָיד לְעֵינָא וְאֶחָיד לְתַתָּא, וְהָא אֲתַמֵּר. אֲתַרוּג נְפָקָא מִגּוֹ כּוּבֵין דְּאֵילָנָא וְהָכִי הוּא. כַּפּוֹת תְּמָרִים הָכִי נִמְי אֶחָיד בְּהוּ וְדָאִי, כֹּל מַה דְּנִפְיָק לְעֵלְמָא מֵהֲכָא נְפָקָא וּמֵהֲכָא אֲתֵינָן.

65. "If a person commit a trespass"

Rabbi Yosi speaks about "the altar of Elohim" and says that the world inherits both Judgment and Mercy. Rabbi Yitzchak talks about sinning and says that it is the Nefesh, not the Neshamah or the Ruach, which sins; therefore reward and punishment apply mostly to the Nefesh. When a man is sanctified with the holiness of God he is clothed with a holy Neshamah, and then inherits everything; such men are called the children of God. Rabbi Yitzchak says, Woe to those evil men whose Nefesh have no merit in this world or the World to Come; they are the demons of the world. We then read about the Shechinah, that journeys with the three Columns so that they all become one crown and the Holy Name will be seen in their midst.

421. Rabbi Yosi opened the discussion with the verse: "Then will I go to the altar of Elohim" (Tehilim 43:4). What is "the altar of Elohim"? It is the upper altar, NAMELY MALCHUT, which is SURELY the altar of Elohim, A SIGN OF JUDGMENT. It is also the well of Isaac, NAMELY MALCHUT CALLED WELL, WHICH IS CONSTRUCTED BY GVURAH, THE SECRET OF ELOHIM CALLED ISAAC. Sometimes, it is also called the altar of Yud Hei Vav Hei, WHICH IS THE NAME OF MERCY, as written, "He arose from the altar of Hashem" (I Melachim 8:54). The worlds therefore inherit FROM MALCHUT Judgment and Mercy, because she sucks from both sides; NAMELY, THE SIDE OF JUDGMENT AND THE SIDE OF MERCY. This has already been explained.

421. רַבִּי יוֹסִי פָתַח, וְאָבּוּאָה אֶל מִזְבֵּחַ אֱלֹהִים. מֵאֵן מִזְבֵּחַ אֱלֹהִים. דָּא הוּא מִזְבֵּחַ דְּלְעֵילָא, מִזְבֵּחַ אֱלֹהִים וְדָאִי. וְהֵינּוּ בְּאֵר דִּיִּצְחָק. וְלִזְמַנִּין מִזְבֵּחַ יי', כַּד "א קָם מִלְפָּנֵי מִזְבֵּחַ יי', וְע"ד יִרְתִּין עֲלָמִין מֵהֲכָא דִּינָא וְרַחֲמֵי, בְּגִין דְּהִיא יִנְקָא בְּהָאִי סְטָרָא וּבְהָאִי סְטָרָא, וְהָא אוֹקְמוּהָ מְלָה.

422. "If a Nefesh (lit. 'person') commit a trespass..." (Vayikra 5:15): Rabbi Yitzchak said, We have explained that it is the Nefesh, NOT THE NESHAMAH OR THE RUACH, FOR THEY DO NOT SIN BUT LEAVE BEFORE THE SIN. It is written, "Yet the soul (Nefesh) of my master shall be bound in the bond of life with Hashem your Elohim" (I Shmuel 25:29) and "the souls (Nefesh) of your enemies, them shall He sling out, as out of the hollow of a sling" (Ibid.). THUS, REWARD AND PUNISHMENT APPLY MOSTLY TO THE NEFESH.

422. נֶפֶשׁ כִּי תַמְעוּל מֵעַל וְגו', רַבִּי יִצְחָק אָמַר, הָא אוֹקְמוּהָ נֶפֶשׁ וְדָאִי. כְּתִיב וְהִיתָה נֶפֶשׁ אֲדוֹנֵי צְרוּרָה בְּצִרוּר הַחַיִּים אֵת יי' אֱלֹהֶיךָ, וּכְתִיב וְאֵת נֶפֶשׁ אוֹיְבֶיךָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקְּלַע.

423. Blessed are the righteous for they take part in the Holy One, blessed be He, in the holy portion and in the sanctifications of the King, for they consecrate themselves with the sanctifications of their Master. Whoever is hallowed, the Holy One, blessed be He, makes him holy, as written, "Sanctify yourselves therefore, and be holy" (Vayikra 20:7). Man sanctifies himself from below and is sanctified from above. When man is sanctified with the holiness of his Master, he is clothed with a holy Neshamah, the heritage of the Holy One, blessed be He, and the Congregation of Yisrael, AS THE NESHAMAH IS THE ISSUE OF MALE AND FEMALE. He then inherits everything. Such men are called the children of the Holy One, blessed be He, as written, "You are children of Hashem your Elohim" (Devarim 14:1). This has already been explained.

423. זָבָאִין אֵינוֹן צְדִיקָיָא דְאֵית לֹון חוּלְקָא עֲלָאָה
 בְּקוּדְשָׁא ב"ה, בְּחוּלְקָא קְדִישָׁא, בְּקְדוּשֵׁי מַלְכָּא,
 בְּגִין דְאֵינוֹן מְקַדְשֵׁי גְרַמְיֵיהוּ בְּקְדוּשֵׁי דְמַאֲרִיהוֹן.
 וְכֹל מֵאֵן דְאֶתְקַדְשׁ, קוּדְשָׁא בְרִיךְ הוּא מְקַדְשׁ לֵיה,
 דְכֹתִיב וְהִתְקַדְשְׁתֶּם וְהִיִּיתֶם קְדוּשִׁים. בַּר נֶשׁ מְקַדְשׁ
 גְרַמְיָה מְלַרַע, מְקַדְשֵׁין לֵיה מְלַעִילָא, וְכֹד אֶתְקַדְשׁ
 ב"ג בְּקְדוּשָׁה דְמַאֲרִיָּה, מְלַבִּישֵׁין לֵיה נִשְׁמַתָּא
 קְדִישָׁא, אַחְסָנָא דְקוּדְשָׁא בְרִיךְ הוּא וּכְנֶסֶת יִשְׂרָאֵל,
 וְכֹדִין יְרִית כְּלָא. וְאֵלִין דְאֶקְרוּן בְּנִין לְקוּדְשָׁא בְרִיךְ
 הוּא, כְּמָה דְכֹתִיב בְּנִים אֲתֶם לֵינִי אֱלֹהֵיכֶם, וְהָא
 אוֹקְמוּהָ.

424. Come and see that it is written, "Let the earth bring forth living creatures (Nefesh)" (Bereshheet 1:24). We explained that a living Nefesh is not specified. It is from this portion that King David received an inheritance to which he was attached with an upper bond and inherited the kingdom, as we have learned. Hence, "yet the soul (Nefesh) of my master shall be bound in the bond of life." We explained that the Nefesh is attached to the Ruach, the Ruach to the Neshamah and the Neshamah to the Holy One, blessed be He; THEREFORE, THEY ARE CALLED THE BUNDLE OF LIFE. Happy is the portion of he who inherits this high inheritance.

424. תָּא חֲזִי כְּתִיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה, וְאוֹקְמוּהָ
 נֶפֶשׁ חַיָּה סֵתֶם. וּמַה הוּא חוּלְקָא יְרִית דְּוֹד מְלְכָא,
 וְאֶתְקַשְׁר בְּקְשׁוּרָא עֲלָאָה, וְאַחְסִין מְלַכּוּתָא, כְּמָה
 דְאֶתְמַר. וּבְגִין כֵּךְ וְהִיִּתָּה נֶפֶשׁ אֲדוּנֵי צְרוּרָה בְּצְרוּר
 הַחַיִּים. וְהָא אוֹקְמוּהָ דְנֶפֶשׁ אֶתְקַשְׁר בְּרוּחַ, וְרוּחַ
 בְּנִשְׁמָה, וְנִשְׁמָה בְּקוּדְשָׁא בְרִיךְ הוּא. זָבָאָה חוּלְקָיָה
 מֵאֵן דְיְרִית יְרוּתָא דָּא עֲלָאָה.

425. Woe to those evil men whose Nefesh has no merit in this world, not to mention the World to Come. Of them, it is written, "And the souls (Nefesh) of your enemies, He shall sling them out, as out of the hollow of a sling." They roam about the world, but do not find a resting place to stay in. They are defiled by the defiled side. A herald cries out, saying: "If a person (Nefesh) commit a trespass...of Hashem," "he has defiled the sanctuary of Hashem" (Bemidbar 19:20), NAMELY HIS NEFESH. THIS IS NOT REALLY THE TEMPLE OF HASHEM, for since he did not enter holiness and was not included within it, HOW COULD HE HAVE DEFILED IT? They are the demons in the world, NAMELY THE NEFESH OF THE EVIL, because they cleave TO THE OTHER SIDE and become unholy.

425. וּוֵי לְאֵינוֹן רְשִׁיעֵינָא דְנִפְשָׁאן דְלֵהוֹן לָא זָבָאִין
 בְּעֲלָמָא דִּין, כֹּל שְׁבֹן בְּעֲלָמָא דְאֵתִי. עֲלִיְהוּ כְּתִיב
 וְאֵת נֶפֶשׁ אוֹיְבֵיךְ יִקְלַעְנָה בְּתוֹךְ כַּף הַקֶּלַע. דְאֶזְלִין
 וְשִׁטְאֵן בְּעֲלָמָא, וְלֹא אֲשַׁכְּחֹן אֶתְר לְנִיּוּחָא,
 לְאֶתְקַשְׁרָא בֵּיה, וְאַסְתַּאבְּן בְּגוּ סְטְרָא דְמִסְאָבוּתָא,
 וְכְרוּזָא קֹאֲרֵי וְאָמַר, נֶפֶשׁ כִּי תִמְעוֹל מֵעַל בֵּינִי
 מְקַדְשׁ יְיָ טֵמָא. דְהָא בְּקְדוּשָׁה לָא עֵייל, וְלֹא
 אֶתְכַלִּיל. וְאֵינוֹן מְזִיקֵי עֲלָמָא, בְּגִין דְמִתְדַבְּקֵן בְּהוּ,
 וּמִסְתַּאבְּן.

426. Rabbi Yitzchak said, We have explained that a Nefesh, when the Congregation of Yisrael, MALCHUT, is adorned by the Holy King, ZEIR ANPIN, and MALCHUT is named the bundle of life, since everything is attached to her, THE NEFESH IS ATTACHED TO HER FROM BELOW AND ZEIR ANPIN FROM ABOVE. Rabbi Elazar said, When the Shechinah journeys, WHICH IS MALCHUT, she journeys together with the fathers - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Hence, it is written, "And the angel of Elohim, who went before the camp of Yisrael, removed..." (Shemot 14:19). THESE ARE THE THREE VERSES (SHEMOT 14:19-21) THAT INDICATE THE THREE COLUMNS, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, OF WHICH THE SHECHINAH IS THE RECIPIENT AND WITH WHICH SHE JOURNEYS.

426. רַבִּי יִצְחָק, אָמַר הָא אוֹקְמוּהָ, נֶפֶשׁ, כֹּד
 מִתְעַטְרָא כ"ו בְּמַלְכָּא קְדִישָׁא, אֶתְעַטְר, וְאֶקְרִי
 צְרוּרָא דְחַיִּי, בְּגִין דְבָהּ אֶתְקַשְׁר כְּלָא. רַבִּי אֶלְעָזָר
 אָמַר, שְׁכִינְתָא כֹד נִטְלָא, בְּאַבְהָתָא נִטְלָא, הַה"ד
 וְיִסַּע מִלְּאֲךְ הָאֱלֹהִים הַהוּלֵךְ וְגו'.

427. Rabbi Aba said everything, THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - AND THE SHECHINAH became one crown, so that they will be crowned together and the Holy Name, NAMELY THE NAME OF AYIN BET (=72), will be seen in their midst. At that time ZEIR ANPIN is called: "Like the apple tree among the trees of the wood, so is my beloved among the sons" (Shir Hashirim 2:3), FOR THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - ARE THE SECRET OF THE THREE COLORS WHITE, RED AND GREEN SEEN IN THE APPLE. Yisrael then saw ON THE SEA a supernal precious splendor journeying before them. We have learned this from: "And brought you out, He Himself being present, with His mighty power out of Egypt" (Devarim 4:37). These are the patriarchs - CHESED, GVURAH AND TIFERET OF "AND THE ANGEL...REMOVED... AND IT CAME...AND MOSES STRETCHED OUT..." - and therefore, this name, MALCHUT, breaks mountains and breaks rocks and it may bring good and evil. Happy is the portion of Yisrael.

We are told that anyone who trespasses in the holy things must bring both the capital and a fifth part more. This is the secret of the capital awaiting one in the World to Come.

Ra'aya Meheimna (the Faithful Shepherd)

428. It is a commandment that he who trespasses in the holy things should bring the capital (Heb. keren) and add the fifth part, as written, "And add the fifth part to it" (Vayikra 5:16). The capital (also: 'horn') is THE SECRET OF Vav OF THE YUD HEI VAV HEI, NAMELY ZEIR ANPIN, and its fifth part is Hei, NAMELY MALCHUT, AS THERE ARE FIVE ASPECTS TO ZEIR ANPIN, KETER, CHOCHMAH, BINAH, TIFERET AND MALCHUT, OF WHICH MALCHUT IS THE FIFTH PART. This is the ram's horn (Heb. 'Yovel'); TO WIT, THE HORN, ZEIR ANPIN, RECEIVES FROM JUBEILEE (HEB. YOVEL,) BINAH. THIS IS THE SECRET OF the horn that was on the forehead of the bull that the first man sacrificed. THIS HORN (HEB. KEREN) ALLUDES TO ZEIR ANPIN, FOR BY BRINGING AN OFFERING, HE BROUGHT MALCHUT TO ZEIR ANPIN. This, NAMELY BRINGING THE FIFTH PART TO THE CAPITAL, is the principal part in every offering. THIS IS THE SECRET OF the capital (Heb. keren), ZEIR ANPIN, awaiting one in the World to Come, BINAH; NAMELY, HE RECEIVES FROM BINAH while one may enjoy its fruits in this world, WHICH IS MALCHUT THAT RECEIVES FROM ZEIR ANPIN. This is Hei Hei, THE FIRST HEI OF THE YUD HEI VAV HEI, BINAH, AND THE LAST HEI OF THE NAME YUD HEI VAV HEI, MALCHUT. VAV, ZEIR ANPIN, STANDS BETWEEN THEM, RECEIVING FROM THE FIRST HEI, THE SECRET OF THE CAPITAL AWAITING HIM IN THE WORLD TO COME, AND GIVING PLENTY TO THE LAST HEI, THE SECRET OF THE FRUIT IN THIS WORLD.

End of Ra'aya Meheimna

Rabbi Shimon says that a goat must be brought for an offering because it atones for the spirit of defilement that passed over the sinner.

429. Come and see why a goat is brought as an offering. Rabbi Shimon said that it was brought because of her name goat (Heb. ez), from which we deduce that it is the Evil Side and an evil species, FOR 'Ez' INDICATES HARSH (HEB. AZ) AND SEVERE JUDGMENTS. WHY THEREFORE IS SHE BROUGHT FOR AN OFFERING? HE ANSWERS, Rabbi Shimon said that she has to be offered, because if a spirit of defilement passed over him or he dealt with it, he should offer the goat, NAMELY, in accordance with his manner of sinning.

427. רבי אבא אמר, כלל את עבירי חר עטרא, בגין דיתעטר כחדא, ושמה קדישא אתחזי בגווייהו. בהיהיא שעתא, אקרי כתפוח בעצי היער כן דודי בין הבנים. והו חמאן ישראל זיו יקרא עלאה נטיל קמיייהו, ודא הוא דתנינן, ויוציאך בפניו בכחו הגדול ממצרים. אליו אבהתא, ובג"כ, האי שמה מתבר טורין, ומתבר טורין, ואית ביה לטב ולביש. זכאה חולקיהון דישראל.

רעיא מהימנא

428. פקודא דא, המועל בהקדש צריך להביא קרן וחומש. הה"ד, ואת חמשייתו יוסף עליו קרן ו'. חומש דיליה ה'. ודא קרן היובל. קרן דהוה במצחיה דההוא פר דהקריב אדם הראשון. האי, איהו עקרא דכל קרבנא. הקרן קיימת לו לעולם הבא, ופירות דיליה בעלמא דין. ודא ה' ה'.
עד כאן רעיא מהימנא

429. תא חזי, עז לקרבנא, אמאי. והא א"ר שמעון, עז שמה דיליה גרים, לאוליף מן שמה, דהא סטרא בישא זינא בישא הוא. אלא הכי אמר ר"ש, דא בעי לקרבא, דהא אי אעבר עליה רחא דמסאבא, או אתעסק ביה, האי עז קרבניה, בההוא גוונא דאיהו חטי ביה.

66. Nefesh-Ruach-Neshamah

We are told by Rabbi Shimon that some people attain a Neshamah, some attain the awakening of the Ruach, and some attain only the Nefesh. The latter cleave to the defiled side, and the evil side comes to these people in dreams to tell them some true things but also some false things about what will happen in the near future. We read about the three grades of evil ones. We are told about what happens to the soul of man at night when it rises while he sleeps. When the righteous who have attained a Neshamah go with the doe at midnight, they are adorned with her before God. Rabbi

Shimon says that there is a difference between Yisrael and the heathen nations, in that even a man of Yisrael who has only a Nefesh still has a supernal grade on him, if he wishes to attain a Ruach and a Neshamah, he merits it and thus attains it. But the heathen nations can only attain the Nefesh. Rabbi Shimon describes the fire consuming fire, the fire that consumes the defiled side, and says that the man who brings his offering stands beside it and he is forgiven.

430. Rabbi Shimon also said that we learned that some attain a Neshamah, some attain the awakening of the Ruach, and some attain the Nefesh only. He who merits the Nefesh alone and does not rise further TO ATTAIN RUACH AND NESHAMAH, cleaves to the defiled side. When he sleeps, the Evil Sides come and cleave to him and let him know in a dream about the affairs of the world, some of them true and some false. Sometimes they mock him and show him falsehoods and grieve him in his dream. In the heathen nations, therefore, some see in their dreams true things, because the side they cleave to LETS THEM KNOW. All of them are things that will happen in the near future.

431. Come and see: In these evil kinds, there are three grades, one on the other. The highest grade is of those who hang in the air, WHO HEAR THAT WHICH WAS DECREED ABOVE, BUT DO NOT COME INTO THIS WORLD. The lowest grade contains those that mock at people and grieve them in their dreams, because they are impudent as dogs. There is a higher grade, NAMELY THE MIDDLE ONE, where there are both of those above and those below. THEY HEAR THINGS FROM THE THE ONES ABOVE, NAMELY THOSE HANGING IN THE AIR, and announce things to men IN A DREAM, some lies and some truths. The words of truth concern that which WILL happen in the near future.

432. In relation to the grade of those who hang in the air, who are higher; he who attains but a Nefesh, when that Nefesh desires to be perfected and receive a Ruach, then before attaining A RUACH, AT NIGHT, WHILE SLEEPING, something comes out of the Nefesh, and expands in the world. THIS MEANS THAT NOT THE WHOLE NEFESH COMES OUT OF MAN, WHILE HE SLEEPS, BUT A PART THEREOF, FOR A MEASURE OF VITALITY REMAINS. It desires yet desires not to rise ABOVE AMONG THE ANGELS, until it meets those KLIPOT in the air that tell it things, some of them THAT WILL HAPPEN IN THE near FUTURE and some THAT WILL HAPPEN IN THE distant FUTURE. It is to this grade OF THOSE HANGING IN THE AIR to which he is attached in his dream, until he attains a Ruach.

433. Upon attaining a Ruach, that Ruach comes out and smashes mountains and rocks, THAT ARE THE EXTERNAL FORCES. It rises and expands, comes among the supernal holy angels, SINCE THE RUACH COMES FROM THE WORLD OF YETZIRAH WHERE THE ANGELS ARE. It knows there some things, and learns from them and then returns to its place. Then a man is attached to holiness, until he merits a Neshamah and attains it.

434. When he attains a Neshamah, it ascends high up, NAMELY INTO THE WORLD OF BRIYAH, FROM WHENCE THE NESHAMAH COMES. The guards by the gates do not detain it, so it expands FURTHER up among the righteous who are bound in the bundle of life, WHICH IS MALCHUT OF ATZILUT, where it beholds the delights of the King and enjoys the supernal splendor.

430. וא"ר שמעון, הא תנינן אית מאן דזכה בנשמה, ואית מאן דזכה באתערותא דרוח, ואית מאן דלא זכי אלא בנפש. האי מאן דלא זכי אלא בנפש, ולא סליק יתיר, הא אתדבק בהוא סטרא מסאבא, וכד איהו נאים, אינון סטרין בישין אתיון ומתדבקן ביה, ומודעין ליה בחלמא מלין דעלמא. מנהון כדיבין, ומנהון קשוט. ולזמנן דחייכן ביה, ואחזיאו ליה מלי שקר, וצערין ליה בחלמיה. וע"ד אומין ע"ז, מנהון דחמאן בחלמיהו מלי קשוט, בגין ההוא סטרא דמתדבקן ביה. וכלהו מלין לזמן קריב.

431. ת"ח, באלין זינין בישין, אית תלת דרגין, אלין על אלין. דרגא עלאה דלהון הנהו דתליאן באוירא. דרגא תתאה דלהון אינון דחייכן בבני נשא, וצערון להו בחלמיהו, בגין דכלהו חציפין ככלבי. ואית דרגא עלאה עלייהו, דאינון מעלאי ותתאי, ואלין מודעי ליה לב"נ מלין, מנהון כדיבין, ומנהון קשוט. ואינון מלי דקשוט בלהו לזמן קריב.

432. והוא דרגא מאינון דתליין באוירא, דאינון עלאין יתיר. ההוא דלא זכי יתיר אלא בנפש, והוא נפש בעי לאתתקנא לקבלא רוחא, עד לא רוח ליה, נפקא מה דנפקא מההוא נפש, ואתפשט בעלמא, ובעא לסלקא, ולא בעי, עד דאערע בהו באינון דאוירא, ואינון מודעין ליה מלין, מנהון קריבין, ומנהון רחיקין יתיר, ובההוא דרגא אזיל ואתקשר בחלמיה, עד דקני רוח.

433. ביון דקנה רוחא, ההוא רוחא נפיק, מתבר טורין וטגרין, סליק ואתפשט ואעיל בין מלאכי עלאי קדישי, ותמן ידע מה דידע, ואוליף מלין, ואתהדר לאתריה. כדן הוא קשורא דב"נ בקדושה, עד דזכי בנשמה וקני לה.

434. ביון דקנה נשמה, היא סלקא לעילא לעילא, ונטורי פתחין לא מעבבי לה, ואזלא ומתפשטא ועיילא בין אינון צדיקיא דצירין בצרורא דחוי, ותמן חמי ענוגא דמלכא ומתהניא מן זיוא עלאה.

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435. When the sacred doe, WHICH IS MALCHUT, is woken by the north wind, NAMELY AT MIDNIGHT, she descends, and the righteous who has attained a Neshamah awakes and strengthens himself as a mighty lion with the Torah until daylight. Then he goes with the sacred doe to be seen before the King, and receive from Him a thread of grace. What is it? It is the thread of Abraham, NAMELY THE LIGHT OF CHESED, which he attained, as written, "From a thread even to a shoe latchet" (Beresheet 14:23). He derives no enjoyment from anything else, but said "from a thread..." He thus merited that thread, THE LIGHT OF CHESED. This is called Abraham's thread.

436. When the righteous comes with the doe, MALCHUT, he is adorned with her before the King, and David says, "To the chief musician on the morning doe" (Tehilim 22:1), which is the Congregation of Yisrael, MALCHUT. The morning doe is the hymn of the Congregation of Yisrael sung in exile: "My El, my El, why have You forsaken me..." (Ibid. 2)

437. Rabbi Shimon said, Fortunate are those who have a Neshamah, men of the Torah, those who serve the Holy King. Woe to the evil ones who neither merit to cleave to their Master nor merit the Torah, for he who does not merit the Torah does not attain Ruach or Neshamah, but cleaves to the side of the evil species. Such a one has no portion in the Holy King, nor in holiness. Woe to him when he departs from this world, for it is known that he is with the evil species, impudent like dogs, messengers of the fire of Gehenom, who do not pity him.

438. Come and see the difference between Yisrael and the heathen nations. As for Yisrael, even if a man of Yisrael attains but a Nefesh, there is a supernal grade on him, for if he wishes to attain a Ruach and if he wishes to attain a Neshamah, he attains and merits it. However, the heathen nations can never attain MORE THAN THEIR UNHOLY NEFESH; only if they are circumcised, thus attaining a Nefesh from another HOLY place.

439. Yisrael who stay in the lowest grade of Nefesh and do not wish to attain more, their punishment is severe. Woe to that evil man who forgets the precepts of the Torah, who is not occupied with the Torah and forgets his Master. Of him, it is written, "Let sinners cease out of the earth" (Tehilim 104:35).

435. וְכִד אֶתְעַר אֵיילָתָא קְדִישָׁא, בְּרוּחַ צְפוֹן, נַחְתָּא, וְקָם הֵהוּא זַפְאָה דְקִנֵּי לֵה, וְאַתְגַּבַּר בְּאַרְיֵה תְקִיפָא בְּאוּרֵייתָא, עַד דְּאֵתִי צְמֵרָא, וְאַזִּיל בְּהֵיּוּא אֵיילָתָא קְדִישָׁא לְאַתְחַזָּא קְמִי מַלְכָּא, לְקַבְּלָא חַד חוּטָא דְחֶסֶד, וּמֵאִי אִיהוּ דָּא חוּטָא דְאַבְרָהָם, דְּהוּא קְנִי לֵיה, דְּכִתִּיב אִם מְחוּט וְעַד שְׂרוּךְ נֶעַל, הוּא לֹא אֶתְהַנֵּי מֵאַחֲרָא בְּלוּם, וְאָמַר אִם מְחוּט, זְכָה לְהֵאִי חוּטָא, וְדָא אֶקְרִי חוּטָא דְאַבְרָהָם.

436. וְכִד אֶתִּי הֵהוּא זַפְאָה בְּהֵאִי אֵיילָתָא, בְּדִין אֶתְעֶטֶר עִמָּה קְמִי מַלְכָּא, וְדוּד קְאָמַר, לְמַנְצַח עַל אֵילַת הַשְּׁחַר, דָּא כְּנֶסֶת יִשְׂרָאֵל, אֵילַת הַשְּׁחַר שִׁירְתָּא דְכְּנֶסֶת יִשְׂרָאֵל, דְּקָאֻמְרִי בְּגִלוּתָא אֵלִי אֵלִי לְמָה עֲזַבְתָּנִי וְגו'.

437. אָמַר ר"ש, זַכָּאִין אֵינוּן מְאֵרִי דְנִשְׁמַתָּא, מְאֵרִי דְאוּרֵייתָא, בְּנִי פּוֹלְחָנָא דְמַלְכָּא קְדִישָׁא. וְוִי לְאֵינוּן חֵיבִיבָא, דְּלֹא זַכָּאִין לְאַתְדַּבְּקָא בְּמֵאֵרִיהוּן, וְלֹא זַכָּאִין בְּאוּרֵייתָא, דְּכָל מֵאֵן דְּלֹא זָכִי בְּאוּרֵייתָא, לֹא זָכִי לֹא בְּרוּחַ, וְלֹא בְּנִשְׁמָה. וְאַתְדַּבְּקוּתָא דְלֵהוּן, בְּהֵהוּא סְטְרָא דְזִינִין בִּישׁוּן. וְהֵאִי לִית לֵיה חוּלְקָא בְּמַלְכָּא קְדִישָׁא, לִית לֵיה חוּלְקָא דְקְדוּשָׁה. וְוִי לֵיה כִּד יְפוּק מֵהֵאִי עֲלֵמָא, דְּהֵא אֶשְׁתַּמוּדַע הוּא לְגַבִּי אֵינוּן זִינִין בִּישׁוּן, מְאֵרִי חֲצִיפוּתָא, תְּקִיפִי כְּכַלְבָּא, שְׁלַחֲוִי דְנוּרָא דְגִיְהֵנָם, דְּלֹא מֵרַחֲמֵי עֲלֵיהוּ.

438. ת"ח, מַה בֵּין יִשְׂרָאֵל לְעַמּוּן עַ"ז. וְיִשְׂרָאֵל, אַע"ג דְּלֹא זָכִי ב"נ יִשְׂרָאֵל, אֶלָּא בְּנַפְשׁ, דְּרִגָּא עֲלָאָה קָאִים עֲלֵיה, וְאִי אִיהוּ בְּעִי לְמַקְנֵי רַחַ, וְאִי אִיהוּ בְּעִי לְמַקְנֵי נִשְׁמָה, קְנִי זָכִי בְּה. אֲבַל עַמּוּן עַ"ז, לֹא קְנִינִין לְעַלְמִין, בְּרֵ אִי אֶתְגַּזֵּר, דְּקִנֵּי נַפְשׁ מֵאַתְר אַחֲרָא.

439. וְיִשְׂרָאֵל דְּקִיּוּמֵי בְּדִרְגָּא תַּתָּא בְּנַפְשׁ, אִי אִיהוּ לֹא בְּעִי לְמַזְבֵּי יְתִיר, עוֹנְשִׁיהּ סְגִיָּא. וְוִי לְהֵהוּא חֵיבִיבָא, דְּאֻנְשֵׁי פְקוּדֵי דְאוּרֵייתָא, וְלֹא אֶשְׁתַּדַּל בְּאוּרֵייתָא, אֻנְשֵׁי לְמֵאֵרִיָּה, עֲלֵיה כְּתִיב יִתְמוּ חַטָּאִים מִן הָאָרֶץ.

440. Come and see: Some people cleave to that side OF DEFILEMENT, because they have attained no more than the Nefesh. When the spirit of defilement passes over them, it rests on them and they cleave to it. Then the sin that the man has committed is from the side of the spirit of defilement and his offering is one goat, since this is the animal that comes from that side to atone for his sin.

441. Rabbi Elazar, his son, said to him that it is written, "His body shall not remain all night on the tree...that your land be not defiled" (Devarim 21:23), because the land is holy, and so the spirit of defilement shall not find a place in the holy land on which to rest. If this be so, since the spirit of defilement rests on this animal, THE GOAT, and comes from her aspect, why is she brought as offering to the holy side? He said to him: You have asked well.

442. Yet come and see, my son, it is written, "For Hashem your Elohim is a consuming fire" (Devarim 4:24). There is a fire consuming fire, a fire of the Holy One, blessed be He, which consumes the other fire of the Other Side. Come and see: There are angels who sing before the Holy One, blessed be He. When they finish singing, they are extinguished by the spark of the consuming fire THAT BURNS THEM. Down below, the Holy One, blessed be He, prepared the fire on the altar, THE SECRET OF THE FIRE OF MALCHUT, OF HER JUDGMENTS. This fire eats and consumes that defiled side, which is brought to naught by the tongue of fire and nothing remains from it in the world. The man who brings his offerings stands by it and, by means of the rising smell of the sacrifice, the side of the spirit of defilement that rests on him is removed from him, and he is forgiven. Thus, everything is brought to naught and is consumed, and nothing withstands that fire OF THE ALTAR.

67. "And let the skies pour down righteousness"

Rabbi Chiya talks about "Shower, O heavens, from above," which refers to the nourishment from God. We learn that nourishment does not depend on merit. When the heavens receive nourishment from above the skies pour down righteousness; manna is therefore ground for the righteous. It is to be wished that every kind of mercy and goodness in the world will increase and there will be food for everyone in the world and that every world will be blessed.

443. Rabbi Acha was walking on the way, when he met Rabbi Chiya and Rabbi Yosi walking together. Rabbi Acha said, Surely we are going to welcome the Shechinah. They joined and went together. Rabbi Acha said, Let each of us say something in relation to the Torah as we walk.

440. ות"ח אית בני נשא דאתדבקן בהאי סטרא, בגין ההוא נפש דלא זכאן יתיר, וכד אעבר עליהו ההוא רוחא מסאבא, אשרי עליהו ואתדבקו ביה. בדין ההוא חטאה דחטי ב"ג, הוא מסטרא דההוא רוח מסאבא, וקרבניה איהו חד עז, בגין דאיהו בעירא דאתי מההוא סטרא, לכפרא על חוביה.

441. אמר ליה ר' אלעזר בריה, והא כתיב לא תלין נבלתו על העץ וגו', ולא תטמא את ארמתך. בגין דארעא היא קדישא, ורוח מסאבא לא ישתכח אתרא בארעא קדישא למשרי עלוי, אי הכי, כיון דההוא בעירא שארי עליה רוח מסאבא ואתי מסטרהא, אמאי מקריבין ליה לסטר קודשא. אל יאות שאלת.

442. אבל ת"ח ברי, כתיב כי יי' אלהיך אש אוכלת הוא, אית אשא אכיל אשא. אשתא דקודשא בריך הוא, אכיל אשא אחרא. ות"ח אית מלאכין דאמרין שירתא קמי קודשא בריך הוא, ואינון מתבטלי בד מסימי ההיא שירתא, בניצוצא דאשא אכלא. לתתא זמין קודשא בריך הוא אשא דמדבחא, והאי אשא אכלא ושצי לכל ההוא סטרא, ואתבטל ההוא סטרא, בההוא שלהובא דאשא, ולא אשאר מניה בעלמא. וההוא ב"ג דמקרב קרבניה, קאים עליה, ובההוא רוחא דקרנא דסליק, אתעבר מניה סטרא דרוח מסאבא דשריא עלוי, ויתכפר. בגיני כך כלא אתבטיל וישתצי, ולית מאן דקאים לגבי ההוא אשא.

443. רבי אחא הוה אזיל באורחא, ורבי חניא ורבי יוסי אערעו כחדא. א"ר אחא, וראי אנן תלת, זמינין לקבלא אנמי שכונתא, אתחברו כחדא ואזלו. אמר ר' אחא, כל חד וחד לימא מלה דקטורא דאורייתא ונזיל.

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444. Rabbi Chiya opened the discussion saying, "Shower, O heavens, from above" (Yeshayah 45:8). This verse is the secret of wisdom, which I learned from the holy luminary. "Shower, O heavens, from above": What is "Shower"? It is like the words: "My doctrine shall drop as the rain" (Devarim 32:2). It speaks about the rain, which is everybody's food. The eyes of the whole world, therefore, look towards the Holy One, blessed be He, for sustenance, since He gives food for all and feeds everyone, as written, "The eyes of all wait on You..." (Tehilim 145:15).

445. You may say that it depends on the place called heaven, ZEIR ANPIN, yet we learned that NOURISHMENT does not depend on merit. Merit, as we explained, is charity, NAMELY ZEIR ANPIN, as charity is translated into Aramaic as merit, while charity and heaven are the same thing. IT THUS DOES NOT DEPEND ON HEAVEN, WHICH IS ZEIR ANPIN. It is written here: "Shower, O heavens, from above," NAMELY HEAVEN FROM HIGHER ABOVE; "from above" is surely from Atika Kadisha, ARICH ANPIN, WHENCE NOURISHMENT IS FROM, not from the place called heaven and merit, but precisely from above.

446. "And let the skies pour down righteousness" (Yeshayah 45:8). When the heavens, ZEIR ANPIN, receive nourishment from above, from the supernal place resting on them, ARICH ANPIN, FROM THE SECRET OF THE BEARD (HEB. DIKNA) CALLED MAZALA, then "the skies pour down righteousness." What are the skies? It is a place where manna is ground for the righteous. And what are those? Netzach and Hod, which surely grind manna for the righteous. To whom? To the place called the Righteous, YESOD, since they grind manna that comes from above, FROM ARICH ANPIN. All goodness is gathered within them to be given to the grade CALLED the Righteous, YESOD, so that righteousness, MALCHUT, shall be blessed from their flow. Manna is therefore ground for the righteous. Who are the righteous? Righteous and righteousness, WHICH ARE Joseph and Rachel, YESOD AND MALCHUT, who are called righteous, when joined together.

447. NETZACH AND HOD indeed grind manna for the righteous, RIGHTEOUS AND RIGHTEOUSNESS. THE VERSE therefore SAYS, "Let the skies" NETZACH AND HOD "pour down righteousness." Then, "let the earth open" (Ibid.) below "and let them bring forth salvation" (Ibid.), NAMELY, the inhabitants of the world. "And let it cause righteousness (also: 'charity') to spring up also" (Ibid.), so that every kind of mercy and goodness in the world will increase, there will be food for men in the world and there will be joy upon joy and every world will be blessed. Rabbi Acha said, Had I come only to hear this, it would suffice.

444. פתח רבי חיה ואמר, הרעיפו שמים ממעל וגו', האי קרא רזא הוא דחכמתא, דאוליפנא מבוצינא קדישא. הרעיפו שמים ממעל. מאי הרעיפו. כד"א יערוף כמטר לקחי. ועל סטרא דמטרא דהוא מזונא דכלא קאמר. ועל דא, כל עיני עלמא מצפן לקודשא בריך הוא למזוני, בגין דאיהו יהיב מזונא לכלא, וזן כל, כד"א, עיני כל אליך ישברו וגו'.

445. ואי תימא דבאתר דא דאקרי שמים תליא מלתא. הא תנינן, דלאו בזכותא תליא מלתא. זכותא, הא אוקמוה צדקה. ותרגום צדקה, זכותא. זכותא ושמים חד מלה הוא, והכא הרעיפו שמים. כתיב ממעל, ממעל ודאי, מעתיקא קדישא קא אתיא, ולא מההוא אתר דאקרי שמים, ואקרי זכותא, אלא ממעל דייקא.

446. ושחקים יזלו צדק, דכד שמים נטיל ליה ממעל, מההוא אתר עלאה דשארני עלוי, כדין שחקים יזלו צדק. מאן שחקים. אתר דטחנין מנא לצדיקניא. ומאי גינהו. נצח והוד, דאינון ודאי טחנין מנא לצדיקניא. למאן. ליההוא אתר דאקרי צדיק דהא אינון טחנין ליה ליההוא מנא דאתיא מלעילא, וכל ההוא טיבו מתבניש בגווייהו, למיהב ליה לדרגא דצדיק, בגין דיתברכון צדק מההוא נזילו דלהון, ועל דא טחנין מנא לצדיקניא. מאן צדיקניא דא צדיק וצדק, יוסף ורחל, דכד מזדווגן כחדא צדיקים אקרו.

447. ואלין טחנין מנא לצדיקניא ודאי, ועל דא ושחקים יזלו צדק. כדין תפתח ארץ לתתא. ויפרו ישע, בני עלמא. וצדקה תצמיח יחד, כל רחמי, וכל טיבו דעלמא סגיא, ומזונייהו דבני נשא משתבחי בעלמא, כדין חרדה על חרדה אתוסף, וכל עלמין מתברכאן. אמר רבי אחא, אלמלא לא אתינא אלא למשמע דא דיין.

68. "My heart goes out to the governors of Yisrael"

Rabbi Yosi says that with an intent heart and great desire men must draw from the deep river, Binah, by praying to God. Then there will be blessings drawn down from the Light and spread throughout the world.

448. Rabbi Yosi opened the discussion saying, "My heart goes out to the governors of Yisrael, that offered themselves willingly among the people. Bless Hashem" (Shoftim 5:9). Come and see, it behooves man to extend blessings from above downward willingly and with the meditation of his heart to unite together the Holy Name. He needs to draw, by prayer to the Holy One, blessed be He, with desire and an intent heart, from the deep river, BINAH, as written, "Out of the depths I have cried to You, Hashem" (Tehilim 130:1). There is the depth of everything in the supernal depths, the supreme beginning where Aba and Ima are united, NAMELY CHOCHMAH AND BINAH OF BINAH. Here too, "my heart goes out to the governors of Yisrael." Who are the governors (Heb. chokekim) of Yisrael? It is not written, 'Those engraven (Heb. chakukim) on Yisrael', but the "governors of Yisrael" are Aba and Ima, who engrave, NAMELY GIVE MOCHIN, to holy Yisrael, ZEIR ANPIN, that is drawn from between them.

449. "That offered themselves willingly (Heb. hamitnadvim) among the people" are the patriarchs - NAMELY, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN - called princes (Heb. nedivim), as written, "The nobles (Heb. nedivim) of the peoples are gathered together, the people of the Elohim of Abraham" (Tehilim 47:10). TO WIT, THE PATRIARCHS THAT ARE COME FROM ABRAHAM, CHESED OF ZEIR ANPIN, ARE CALLED THE NOBLES OF THE PEOPLES. Then "Bless Hashem," to draw from Him blessings downwards, so that there will be blessings throughout the world. When BLESSINGS from above are here, IN THIS WORLD BELOW, everyone is joyful and everything is in perfection, AS NO LIGHT IS COMPLETED, SAVE WHEN IT IS DRAWN TO THIS WORLD. Happy is the portion of Yisrael, for the Holy One, blessed be He, pours plenty of blessings on them, and hears their prayer. Of them, it is written, "He heeds the prayer of the destitute, and does not despise their prayer" (Tehilim 102:18).

448. פתח ר' יוסי ואמר, לבי לחוקקי ישראל המתנדבים בעם ברכו יי'. ת"ח, כל רעותא, וכל לבא, דבעי ב"נ לארקא ברכאן מעילא לתתא, ליחדא שמא קדישא. לבעי בצלותא לקודשא בריך הוא ברעותא ובכונה דלבא, לנגדא מההוא נחלא עמיקא, כמה דכתיב, ממעמקים קראתיך יי', דתמן עומקא דכלא, בעמיקי עלאי, דאינון שירותא עלאה, דאבא ואימא מזדווגין. אוף הכא לבי לחוקקי ישראל, מאן חוקקי ישראל. לא כתיב חוקקי ישראל, אלא לחוקקי. אליון אבא ואימא, דאינון מחקקי לישראל קדישא, דאיהו נגיד מפינייהו.

449. המתנדבים בעם, אליון אינון אבהן, דאקרוין נדיבים, כד"א נדיבי עמים נאספו עם אלהי אברהם. כדן ברכו יי', לנגדא מניה ברכאן לתתא, וישתכחון ברכאן בעלמא בלהו, דכד הכא משתכחין ברכאן מלעילא כלא הוא בחדוותא כלא הוא בשלימו. זכאה חולקיהון דישראל, דקודשא ב"ה מריק עליהון ברכאן, וציית צלותהון, ועלייהו כתיב, פנה אל תמלת הערער ולא בזה את תמלתם וגו'.

1. "This is the Torah of the burnt offering"

Rabbi Shimon talks about the burnt offering, saying that it is the Torah. He shows how Malchut is attached to the middle Column, and that this happens through the secret of man with the desire of the priests, the prayers of Yisrael and the singing of the Levites. He says that the burnt offering is the Holy of Holies since it ties three spirits together - the lower spirit called the Holy Spirit, the middle spirit, and the secretly concealed Upper Spirit. The spirit of defilement then has no power, and it is removed from the side of Holiness. Rabbi Shimon talks about the sacrifice of cattle and the sacrifice of birds. He concludes by saying that "and let birds fly above the earth" is the secret of the Chariot, as the birds are the angels Michael and Gabriel.

1. "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Shimon opened the discussion saying, "Your righteousness is like the great mountains; Your judgments are a great deep" (Tehilim 36:7). We have explained and learned this verse. Come and behold: the burnt offering (lit. 'rising') causes the Congregation of Yisrael to rise and be attached above, and cleaves to the World to Come, BINAH, so that everything will be one, connected together in joy. Since it rises higher and higher up TO BINAH, it is written: "This is the Torah," which is the secret of Male and Female together, NAMELY ZEIR ANPIN AND MALCHUT, which are the Written Torah and the Oral Torah, rising with love TO BINAH. "THIS (HEB. ZOT)" IS THE SECRET OF MALCHUT, THE ORAL TORAH, AND THE TORAH IS THE SECRET OF ZEIR ANPIN, THE WRITTEN TORAH.

2. We explained in relation to the verse: "His left hand is under my head," (Shir Hashirim 2:6) THAT MALCHUT RECEIVES FROM THE LEFT COLUMN OF ZEIR ANPIN. When the North Side stirs, WHICH IS GVURAH OF ZEIR ANPIN, THE LEFT COLUMN, MALCHUT then rises with love to be adorned with the right OF ZEIR ANPIN, WHICH IS CHESD. She, MALCHUT, is attached to the middle, NAMELY THE CENTRAL COLUMN OF ZEIR ANPIN, WHICH IS TIFERET OF ZEIR ANPIN, and everything shines from within the secret of the Holy of Holies, BINAH. This happens through the secret of man by the wish of the priests, WHO ARE THE RIGHT COLUMN, the prayers OF THE CHILDREN OF YISRAEL, WHO ARE THE CENTRAL COLUMN, and the singing OF THE LEVITES, WHO ARE THE LEFT COLUMN.

3. We have explained that the burnt offering is the Holy of Holies, according to the secret of the Supernal Spirit, BINAH. For three spirits are connected TO THE BURNT OFFERING: 1) The lower spirit called the Holy Spirit, MALCHUT; 2) the Middle Spirit called 'the spirit of Chochmah and Binah', WHICH IS ZEIR ANPIN, THE SON OF CHOCHMAH AND BINAH. It is also called a 'low spirit', BEING LOWER IN RELATION TO BINAH, yet this spirit comes out of the Shofar that includes fire and water; and 3) the secretly concealed Upper Spirit, BINAH, in which all the Holy Spirits are sustained, FROM WHICH all faces shine. The burnt offering therefore becomes a real spirit again.

4. Then, with the secret of the cattle OFFERED, THE EXTERNAL FORCES feed and content themselves, so that another spirit will be joined TO HOLINESS, a spirit within them, one of Defilement, through the tallow and fat sacrificed, as we learned. The burnt offering is therefore the Holy of Holies, and the purpose of all other sacrifices is to produce peace throughout the whole world from different factions and from the antagonists IN THE WORLD - to remove them and to radiate from within a desire to be scented. They are called 'sacrifices (lit Holies) of a minor grade', since they are not adorned high above in the Holy of Holies, NAMELY BINAH. They are therefore sacrifices of a minor grade and may be slaughtered everywhere, as explained. A burnt offering, which is the secret of the Holy of Holies, is not like the other sacrifices, because all that is connected to it is Holy.

1. זאת תורת העולה וגו'. רבי שמעון פתח ואמר, צדקתך בהררי אל משפטין תהום רבה וגו', האי קרא אוקימנא ליה ואתמר, ת"ח, האי עולה, סליקו וקשירו דכ"י לעילא, ודבוקא דילה בגו עלמא דאתי, למהוי בלא חר, בקשורא חדא, בחידו. ובגין דסלקא לעילא לעילא, בתיב זאת תורת, רזא דכר ונוקבא בחדא, תורה שבכתב, ותורה שבעל פה, לסלקא בחביבותא.

2. כד אתער סטרא דצפון, במה דאוקימנא דכתיב, שמאלו תחת לראשי, כדין איהי סלקא בחביבותא, ואתעטרך בימינא, ואתחברא באמצעיתא, ואתנהיר בלא מרזא דקדש הקדשים, ודא מגו דרזא דאדם, ברעו דכהנא, ובצללותא, ובשירתא.

3. והא אוקימנא דעולה קדש קדשים, ברזא דרוח עלאה, בגין דתלת רוחין קשין בחדא, רוח תתאה דאקרי רוח הקדש. רוח דלגו באמצעיתא, דאקרי רוח חכמה ובינה. וכן אקרי רוח תתאה. אבל האי רוח, דנפיק מגו שופר, כלילין באשא ומיא. רוח עלאה דאיהו סתים בחשאי, דביה קיימין כל רוחין קדישין, וכל אנפין נהירין. ובג"כ אהדרת עולה רוח ממש.

4. ולבתר מרזא דבהמה, מסתפקי ואתזנו, לאתקשרא רוחא אחרא, דאיהי גו מסאבו, מאינון תרבין ושמנונין, במה דאתמר. ובגין כך עולה קדש קדשים, שאר קרבנין למעבד שלמא בעלמא בלהו, מכמה סטרין ומארי דינין. לאתעברא ולאנתהרא מגו רעותא לאתבסמא, אקרון קדשים קלים, בגין דלא מתעטרי לעילא לעילא בקדש הקדשים. וע"ד אינון קדשים קלים, ונכיסו דלהון בכל אתר כמה דאוקמוה, אבל עולה דאיהי רזא דקדש הקדשים, לאו איהי בשאר קרבנין, דכל עובדהא קדש.

5. Come and behold: "And the priest shall put on his linen (Heb. bad) garment" (Vayikra 6:3). This is a garment especially designed for Holiness. The Hebrew word 'bad' IS AS 'badad' (lit. 'apart'), meaning set apart for Holiness. It is also written: "These are holy garments; therefore shall he bathe his flesh in water, and so put them on" (Vayikra 16:4). Why is it holy? The secret thereof is that the burnt offering is the Holy of Holies, since everything rises to be adorned by the Holy of Holies, NAMELY BINAH, in one bond. The Spirit of Defilement that defiles everything then turns and passes away and has no power, nor does it come near the Temple. It is removed from all the aspects of Holiness, and everything remains holy in Holiness alone!

6. Rabbi Shimon said: We learned that it is written, "Hashem, You preserve man and beast" (Tehilim 36:7). Thus, the secret of man rises from the aspect of man THROUGH DESIRE AND PRAYER, and the beast from that aspect of the cattle WHICH IS SACRIFICED ON THE ALTAR. It is therefore written: "If any man of you bring an offering..." (Vayikra 1:2). A man's sacrifice is indeed IN DESIRE AND PRAYER; to tie a knot above IN THE SECRET OF MAN. Then comes that of the cattle. Everything is in the verse: "man and beast." This is the secret reason why both man and cattle are needed for a sacrifice, as it says. Come and behold: when the Holy One, blessed be He, created the world, He did it thus: "man and beast."

2. Turtledoves and young pigeons

Rabbi Shimon continues from the previous essay by saying that the two birds are sacrifices that are made in order to raise Malchut to Zeir Anpin. Rabbi Elazar asks where the desire of the devout priests, Levites and children of Yisrael rises to.

7. You may say that yet, it is written: "And let birds fly above the earth" (Bereshheet 1:20), from which sacrifices are offered and even burnt offerings, as written: "And if the burnt sacrifice for his sacrifice to Hashem be of birds" (Vayikra 1:14). THUS, "CATTLE" IS NOT ACCURATE, AS YOU EXPLAINED. HE ANSWERS: Come and behold. Of all the birds, only turtledoves and young pigeons are offered. There is a secret to it, which is that what is fit in the one is unfit in the other. THE COLOR RED IS SUITABLE FOR TURTLEDOVES, BUT NOT FOR YOUNG PIGEONS. THE REASON IS THAT THE YOUNG PIGEON is the right and THE TURTLEDOVE is the left. HENCE, RED IS SUITABLE FOR IT, WHICH ALLUDES TO THE LEFT COLUMN, and all is one.

8. "And let birds fly above the earth" (Bereshheet 1:20). We explained this to be the secret of the Chariot, AS THEY ARE THE ANGELS MICHAEL AND GABRIEL, WHO ARE CALLED 'BIRDS'. The Spirit of Holiness, WHICH IS MALCHUT, arises through them TO MATE WITH ZEIR ANPIN. They are two, one on the right, the other on the left. "Bird" is on the right, which is Michael, and "fly" is to the left, which is Gabriel. Thus, there is one to the right and one to the left.

9. This is why these two are sacrificed, TURTLEDOVES AND YOUNG PIGEONS, THE SECRET OF MICHAEL AND GABRIEL, in order to raise the Holy Spirit, MALCHUT, TO ZEIR ANPIN. The left OF ZEIR ANPIN adorns and arms below the left side OF MALCHUT, and the right does so to the right, so that a woman joins her husband, NAMELY, MALCHUT JOINS ZEIR ANPIN, to become one. Everything ascends to be attached together above and below. The Holy One, blessed be He, rises, and He alone is exalted.

5. ת"ח, מה כתיב ולבש הכהן מרו בד, אליו לבושין מיוחדין לקדושה. בד יחידאי, מיוחדא לקדושה. וכתיב בגדי קדש הם ורחץ במים את בשרו ולבשם. מ"ט דא קדש. אלא רזא דמלה, בדקאמר דאיהו קדש קדשים, הסלקא כלא ואתעטרך בקדש הקדשים, בקשורא חדא. ולבתר ממני ואעבר רוח מסאבא, דמסאב כלא, דלא שלטא, ולא יתקריב גו מקדשא, ואתעבר מכל סטרי דקודשא, ואשתאר כלא קדש בקדושה יחידאי.

6. ואמר ר"ש, הא אתמר, דכתיב, אדם ובהמה תושיע יי'. והכי סלקא רזא דאדם, מסטרא דאדם. בהמה, מסטרא דבהמה. ובגין כך כתיב אדם כי יקריב מכם. אדם ודאי, דהא קרבניה לעילא, לקשרא קשרא. ולבתר מן הבהמה. וכלא איהו בקרא, אדם ובהמה. ודא איהו רזא, דאצטרין לקרבנא אדם ובהמה, בדקאמר. תא חזי, בד ברא קודשא בריך הוא עלמא, הכי עבר אדם ובהמה.

7. ואי תימא והא כתיב ועוף ועופף על הארץ, דהא מנייהו מקרבין קרבנא, ואפילו עולה, כמה דכתיב ואם מן העוף עולה קרבנו. תא חזי, מכל אינון עופין לא מקרבין אלא מן התורים או בני יונה. אלא רזא דא, מה דאתכשר בדא, פסיל בדא. דא ימינא, ודא שמאלא, וכלא חד.

8. עוף ועופף על הארץ, הא אוקימנא דאינון רזא דרתיכא. ובהו תסתלק רוח הקדש, לסלקא לעילא. דאינון תרי, חד לימינא, וחד לשמאלא. עוף לימינא, ודא מיכאל. ועופף לשמאלא, ודא גבריאל. דא לימינא, ודא לשמאלא.

9. ובג"כ מקרבין תרין אליון, לסלקא רוח קודשא, ושמאלא מעטר חזין לתתא, להווא סטר שמאלא. וימינא לימינא. ואתקשרת אתתא בבעלה, למהוי חד. וכלא מסתלק ומתקשר כחדא, לעילא ותתא וקודשא בריך הוא אסתלק בלחודוי ואתתקף.

10. In ancient books, IT IS SAID THAT the poor WHO SACRIFICE TURTLEDOVES AND YOUNG PIGEONS give no portion to sustain THE WORLDS, but rather to bring unity above. Yet everything above and below is properly attached to its own side, as we already explained.

10. וּבְסִפְרֵי קְדָמָי, מִסְכָּנָא לֹא יְהִיב חוּלְקָא לְאַתְנָזָא, אֲלֵא לְעִילָא לְאַתְקֶשְׂרָא, אֲבָל כְּלָא לְעִילָא וְתַתָּא כָּל חַד מִתְקֶשֶׁר לְסִטְרֵיהּ כְּדָקָא יְאוּת, וְהָא אוֹקִימָנָא.

3. Whither does the cleaving of the wish rise up to?

Rabbi Shimon answers by saying that their devotion rises to the endless world. He speaks about the great mystery of the endless world, where there are no desires, no lights and no candles, and tells us that all the lights and candles in Atzilut depend on the endless world for their existence, but are not perceivable. No knowledge pertains to the endless world. When Chochmah and Binah rise by their illumination, only the odor is known, not the savor. Rabbi Shimon says that tzav is idolatry, and that Yisrael have tzav, the Other Side, at their disposal to separate it from holiness by means of the burnt sacrifice. The goal of the desire and prayer and sacrifice is to separate the Spirit of Defilement from Holiness.

11. Rabbi Elazar asked his father, Rabbi Shimon: Everything is bound in the Holy of Holies, BINAH, so as to illuminate. Yet whither does the cleaving of the wish of the priests, the Levites and Yisrael rise?

11. ר' אֶלְעָזָר שְׁאִיל לְר"ש אָבוּי וְאָמַר, הָא קְשׁוּרָא דְכְּלָא אֲתַקְשֶׁר בְּקֶדֶשׁ הַקְּדוּשִׁים לְאַתְנַהְרָא, אֲתַדְבָּקוּתָא דְרַעוּא דְכַהֲנֵי לְיוֹאֵי וְיִשְׂרָאֵל לְעִילָא, עַד הֵיכָן אִיהוּ סְלֵקָא.

12. He said to him: We have explained THAT THEIR DEVOTION RISES to the endless world, since any bond, union or perfection secretly conceals that which is not to be comprehended or known, in which the desire of all desires lies. The endless world can not be known, nor has it an end or beginning. It is not like "Ayin (lit. 'naught')", WHICH IS KETER CALLED 'AYIN', the first to produce a head (lit. 'beginning') and an end (Heb. sof). What is the head? It is a supernal point, the head to all that is concealed, existing within thought. THIS IS CHOCHMAH CALLED 'BEGINNING'. CHOCHMAH EMANATES FROM KETER CALLED 'AYIN', IN ACCORDANCE WITH THE SECRET OF THE VERSE: "BUT WHERE (LIT. FROM 'AIN') SHALL WISDOM BE FOUND?" (IYOV 28:12). It produced an end, MALCHUT, called "the end of the matter" (Kohélet 12:13). However, IN THE ENDLESS WORLD, there is no end.

12. א"ל הָא אוֹקִימָנָא, עַד אֵין סוּף, דְּכָל קְשׁוּרָא וְיַחְדָּא וְשְׁלִימוֹ, לְאַצְנַעָא בְּהוּא צְנִיעוּ, דְּלֹא אֲתַדְבֵּק, וְלֹא אֲתִיידַע, דְּרַעוּא דְּכָל רַעוּן בִּיה. א"ס לֹא קִימָא לְאוֹדַעָא, וְלֹא לְמַעַבְד סוּף, וְלֹא לְמַעַבְד רֵאשׁ. כְּמָה דְּאֵין קְדָמָא, אֲפִיק רֵאשׁ וְסוּף, מֵאֵין רֵאשׁ. דָּא נְקוּדָה עֲלָא, דְּאִיהִי רִישָׁא דְּכְלָא סְתִימָא, דְּקִימָא גּוֹ מַחְשְׁבָהּ. וְעֵבִיד סוּף, דְּאֶקְרִי סוּף דְּבַר, אֲבָל לְהַתֵּם אֵין סוּף.

13. There are no wishes, no lights, and no candles in the endless world. All these lights and candles IN ATZILUT depend upon THE ENDLESS WORLD for their existence but are not perceivable. That which is known yet unknown, NAMELY, THAT IT IS POSSIBLE TO SPEAK OF FROM THE POINT OF VIEW OF KNOWLEDGE, is nothing but the most concealed supernal wish, CALLED 'Ain (lit. 'naught')', WHICH IS KETER. BUT NO KNOWLEDGE PERTAINS TO THE ENDLESS WORLD.

13. לֹא רַעוּתִין, לֹא נְהוּרִין, לֹא בּוּצִינִין בְּהוּא א"ס, כָּל אֵלִין נְהוּרִין וּבוּצִינִין תְּלִינ לְאַתְקִימָא בְּהוּ, וְלֹא קִימִי לְאַתְדְּבָקָא, מֵאֵין דִּידַע וְלֹא יַדַע, לֹא אִיהוּ אֲלֵא רַעוּ עֲלָא סְתִימָא דְּכָל סְתִימִין, אֵין.

14. When the supernal point, CHOCHMAH, and the World to Come, BINAH, rise BY THEIR ILLUMINATION, only the smell is known, like smelling an odor and being perfumed by it. This is not CONSIDERED pleasure (Heb. nachat) CALLED 'SAVOR (LIT. 'NICHACH)', as written: "And I will not smell the odor of your sweet savors," (Vayikra 26:31) AS ODOR AND SAVOR ARE DIFFERENT THINGS. The odor of sweet savor MEANS the odor of wish, namely of all those wishes in a prayer, the wish of singing and the wish of the priests, all of which are the secret of man. They were all made then into one wish, called 'savor' or 'wish' in the Aramaic translation. Everything is then connected and properly shines together, as we have learned.

14. וְכַד נְקוּדָה עֲלָא, וְעֲלָמָא דְּאֲתִי, אֲסִתְלַקְוּ לֹא יַדַעִין בְּרִיחָא, כְּמֵאֵין דְּאֵרַח בְּרִיחָא וְאַתְבָּסִם, וְלֹא דָּא נִיחָא, דְּהָא כְּתִיב וְלֹא אֲרִיחַ בְּרִיחַ נִיחָחְכֶם, דְּהָא רִיחַ נִיחָח רִיחָא דְּרַעוּתָא, דְּכָל הֲנִי רַעוּתָא דְּצִלוּתָא, וְרַעוּתָא דְּשִׁירָתָא, וְרַעוּתָא דְּכַהֲנֵי, דְּכְלָהוּ רִזָּא דְּאָדָם, כְּדִין כְּלָהוּ אֲתַעֲבִידוּ רַעוּתָא חֲדָא, וְהוּא אֶקְרִי נִיחָח, רַעוּתָא: כְּתַרְגוּמוֹ. כְּדִין כְּלָא אֲתַקְשֶׁר וְאַתְנַהֵיר כְּחֲדָא כְּדָקָא יְאוּת, כְּמָה דְּאֲתַמַּר.

15. The Other Side was therefore given into the hands of the priest, as written: "Command Aaron and his sons, saying" (Vayikra 6:2). There is a mystery here, as we have learned that 'command' is idolatry, NAMELY THE OTHER SIDE. Here he was given an opportunity to burn that evil thought and remove it from Holiness by the wish that rises up, by the smoke and the burning fat, so that they would be removed from the Holiness. They have this 'command', THE OTHER SIDE, at their disposal to separate it from the Holiness by means of that sacrifice. You may ask, in, "Command the children of Yisrael," HOW IS 'COMMAND' TO BE INTERPRETED AS THE OTHER SIDE? HE ANSWERS: Here too, IT MEANS THAT THE OTHER SIDE is at their disposal, for as long as the children of Yisrael perform the desire of their Master, the Other Side cannot have power over them.

16. This verse, "COMMAND AARON AND HIS SONS," comes to show the secret meaning of this, to adorn that Holy Spirit high above and to separate the Spirit of Defilement and bring it very low - the one, NAMELY THE CHILDREN OF YISRAEL, by wish and prayer, and the other, NAMELY THE PRIESTS, by the act of sacrifice, each as befits him.

17. This verse is the indication, as written: "Command Aaron and his sons, saying." "Command" is idolatry, the Spirit of Defilement. "Saying" is the woman called 'fear of Hashem', NAMELY MALCHUT, as it is written here, "saying" and elsewhere, "It was said (lit. 'saying'), 'If a man put away his wife'" (Yirmeyah 3:1). AS IN THE VERSE, "SAYING," ALLUDES TO A WOMAN, SO HERE, "SAYING" ALLUDES TO A WOMAN. We have already asserted that. Hence, everything is said in this verse, NAMELY, THE ADORNING OF MALCHUT AND THE LOWERING OF THE OTHER SIDE. And the role of the priest is to rectify everything according to the secret of man and beast.

18. Happy is the portion of the righteous in this world and in the World to Come, for they know the ways of the Torah and tread it in the path of Truth. About them, it is written: "Hashem, on them men live" (Yeshayah 38:16). What are, "them"? They are the ways of the Torah, and "men live," MEANS they endure in this world and in the World to Come.

4. "This is the Torah of the burnt offering," part two

Rabbi Chiya says that "This is the Torah" is the Congregation of Yisrael, and that "the burnt offering" means it rises to be adorned on high. Another explanation is that "the burnt offering" is an evil thought that arises in a man's mind, and that that evil thought should be burnt by fire. Rabbi Chiya tells how the other side is subdued by the river of fire. We learn from Rabbi Shimon that the fire of the altar should never be allowed to go out so that its power and strength will not weaken, and lastly he tells us of the five kinds of fire that descend on the offering.

19. Come and behold: it is written, "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Chiya said: I have interpreted this verse in the following manner: "This is the Torah," is the Congregation of Yisrael, NAMELY MALCHUT. It is "the burnt offering (lit. 'rising')," since it rises to be adorned high up, properly attached even to the place called 'the Holy of Holies', BINAH.

15. וע"ד אתיהיבת האי סטרא אחרא בידא דכהנא, דכתיב צו את אהרן ואת בניו לאמר. רזא הכא, דהא אוקימנא, לית צו אלא ע"ז. והכא אתיהיבת ליה לאתוקדא ההוא מחשבה רעה, ולאעברא לה מגו קודשא, בהאי רעותא דסלקא לעילא, ובהאי תננא ותרבין דאתוקדן, בגין לאתעברא מן קודשא, והאי צו ברשותיהו קיימא, לאמרשא לה מן קודשא מגו האי קרבנא ואי תימא צו את בני ישראל, הכי נמי דהא ברשותיהו קיימא, כל זמנא דעבדי רעותא דמאריהון, דלא יכלא לשלטאה עלייהו.

16. והאי קרא כלא אתיא לאחזאה רזא דמלה, לאעטרא להאי רוח קודשא לעילא לעילא, ולאמרשא לה לרא רוח טומאה, לנחתא לה לתתא לתתא. דא ברעותא ובצלוחתא בדקאמרן, ודא בעוברא כלא בדקחזי ליה.

17. והאי קרא מוכחא עלייהו, דכתיב צו את אהרן ואת בניו לאמר. צו: דא ע"ז, רוח מסאבא. לאמר: דא אתתא, דאקרי יראת יי'. כתיב הכא לאמר, וכתיב התם לאמר הן ישלח איש את אשתו. והא אוקמוה. בג"כ כלא אתמר, וכהנא קיימא לאתתקנא כלא ברזא דאדם ובהמה.

18. זכאה חולקיהון דצדיקיא בעלמא דין ובעלמא דאתי, דאינון ידעי אורחי דאורייתא, ואזלי בה בארץ קשוט, עלייהו כתיב יי' עליהם יחיו. מאן עליהם. אלין ארחי דאורייתא. יחיו: יתקיימון, בעלמא דין ובעלמא דאתי.

19. ת"ח, כתיב זאת תורת העולה, אמר ר' חייא, האי קרא אוקימנא ליה בהאי גוונא, זאת תורת, דא כ"נ. העולה: דהיא סלקא, ומתעטרא לעילא לעילא, לאתקשרא בדקא יאות, עד אתר דאקרי קדש קדשים.

20. Another explanation: "This is the Torah" is the Congregation of Yisrael, MALCHUT, and the burnt offering is an evil thought that arises in man's mind to make him deviate from the way of Truth. It is "the burnt offering," which rises and accuses man. It should be burnt by fire, so as not to give it room for accusations.

21. Hence, it "shall be burning upon the altar all night" (Ibid.). What is night? It is the Congregation of Yisrael, MALCHUT, which is "Zot (lit. 'this')," that purifies man from that wish. It is "upon the altar," referring to the River of Fire as a place for burning all those which do not endure, NAMELY THE OTHER SIDE, since they are passed through that burning fire and their power is removed from the world. Therefore, in order for it to have no power, it should be upon the altar all night. It is then subdued and has no power.

22. When that OTHER SIDE is subdued, the Congregation of Yisrael, MALCHUT, rises, which is the Holy Spirit, rising to be adorned above. She rises when that other power is subdued and separated from Her. Hence, the secret of the sacrifice is needed to separate that side, THE OTHER SIDE, from the Holy Spirit, MALCHUT, and to give it a share so that the Holy Spirit will rise up.

23. Rabbi Aba opened the discussion, saying: "And the fire upon the altar shall be kept burning in it..." (Vayikra 6:5). HE ASKS: "And the fire upon the altar shall be kept burning in it." For what reason? "And the priest shall burn wood on it every morning" (Ibid.). For what reason? Why should a priest BURN WOOD UPON THE FIRE? We learned that fire is always Judgment, and the priest comes from the right side and is far from Judgment, for the priest does not come into the world through Judgment. Yet here it indicates that he should burn Judgment in the world, MEANING HE SHOULD BURN WOOD, as written: "And the priest shall burn wood on it."

24. HE ANSWERS: We learned that when a man is about to sin before his Master, he burns himself with the flame of the Evil Inclination, which in turn comes from the Spirit of Defilement, hence the Spirit of Defilement dwells in him. Sometimes the sacrifice is known to come from that side, NAMELY THE GOAT, for he should offer on the altar that which is like him, LIKE THE SINNER. That Spirit of Defilement is not consumed or negated, neither from the sinning man nor from that side from which he comes, save by the fire on the altar, since this fire destroys the Spirit of Defilement and evil species. The priest concentrates on this when he kindles fire that consumes evil species from the world. THERE IS, THEREFORE, THE NEED FOR A PRIEST TO DO IT, AS A PRIEST IS FROM THE RIGHT, AND THE RIGHT CONSUMES THE LEFT.

20. ד"א זאת תורת, דא בנסת ישראל. העולה: דא מחשבה רעה, דאיהי סלקא על רעותא דב"נ לאסטאה ליה מארח קשוט, היא העולה, היא דסלקא ואסטויאת ליה לבר נש, ובעי לאוקרא לה בגין דלא יתויהב לה דוכתא לאסטאה.

21. ובג"כ, על מוקדה על המזבח כל הלילה. מאן לילה. דא כ"י. דאיהי זאת, בגין דאתי לדבאה לב"נ מההוא רעותא. על מוקדה, בגין דנהר דינור איהו אתר לאוקרא לכל אינון דלא קיימי בקיומיהו, דהא עאלין לון בההוא גורא דדליק, ומעברי שולטניהון מעלמא, ובגין דלא ישלוט, אצטריך על מוקדה על המזבח כל הלילה, ואתכמיא ולא שלטא.

22. ועל דא, בד אתכמיא האי, סלקא כ"י, דאיהי רוח קודשא, דסלקא ואתעטרא לעילא, דהא סליקו דילה, בד אתכמיא האי חילא אחרא, ואתפרש מנה. ובגין כך בעינן ברזא דקרבנא, לאפרשא להאי סטרא, מרוח קודשא, ולמיהב לה חולקא, בגין דרוח קודשא תסתלק לעילא.

23. רבי אחא פתח ואמר, והאש על המזבח תוקד בו וגו', והאש על המזבח תוקד בו, אמאי. ובער עליה הכהן עצים בבקר בבקר, אמאי. וכהנא אמאי. והא תנינן אשא בכל אתר דינא הוא, וכהנא מסטרא דימינא קא אתי, ורחיקא הוא מן דינא, דהא כהנא לא אזדמן בדינא לעלמין, והכא הוא בעי לאוקרא דינא בעלמא, דכתוב ובער עליה הכהן.

24. אלא הכי אולופנא, ב"נ דאתי למחטי קמי מאריה, הוא אוקיר גרמיה בשלהוביתא דיצר הרע. ויצר הרע מסטרא דרוח מסאבא קא אתיא, והא שריא ביה רוח מסאבא. ולזמנין אשתמודען קרבני דאתין מהאי סטרא, ובעא לקרבא על מדבחא כדדמי ליה. ולא אשתצי, ולא אתבטל ההוא רוח מסאבא, בין מב"נ, ובין מההוא סטרא דאתי מניה, אלא באשא דמדבחא, דההוא אשא מבטרא רוח מסאבא, וזינין בישין מעלמא, וכהנא בדא אתכוון, לתקנא אשא דיבער זינין בישין מעלמא.

25. It must therefore never be extinguished, but "THE FIRE SHALL EVER BE BURNING," (IBID. 6) so that its power and strength will not weaken with which it can break the evil's mighty hold from the world. It must therefore never go out. The priest should arrange a fire upon it early in the morning when his side reigns - FOR THE RIGHT SIDE REIGNS IN THE MORNING-and awakens in the world to perfume it BY ARRANGING FIRE UPON THE ALTAR. The Judgments will be subdued and will never awaken in the world. In relation to this, we learned that there is a fire consuming fire, since the upper fire OF MALCHUT consumes another fire and the fire on the altar consumes another fire OF THE OTHER SIDE. Therefore, this fire must never go out, and so the priest arranges it daily.

Ra'aya Meheimna (the Faithful Shepherd)

26. It is a commandment to sacrifice the burnt offering properly. Of this, it says: "This is the Torah of the burnt offering..." (Vayikra 6:2). There are five kinds of fire that used to descend upon the offering: 1) A consuming fire which does not drink; 2) A fire that drinks but does not consume; 3) A consuming and drinking fire; 4) A fire which consumes both moist and dry things; 5) A fire which does not consume nor drink. Corresponding to these are the verses: 1) "This is the Torah of the burnt offering"; 2) "It is the burnt offering, which shall be burning" (Ibid.); 3) "upon the altar" (Ibid.); 4) "all night" (Ibid.); 5) "And the fire of the altar shall be kept burning in it" (Ibid.).

5. Burnt offering, sin offering and guilt offering

Rabbi Shimon likens the plain interpretations of the Torah to dry wood and the mysteries of the Torah to fresh wood. He talks about the sacrifices brought for the positive and negative precepts. We learn about the ways of the Halachah where one must look carefully for any explanations or pieces that seem to be missing in the Mishnah, and we find that Moses and Elijah are those who help to teach those who study the Torah, and help to explain its mysteries. Rabbi Shimon says that the sight of the burning bush was mentioned five times, and this sight is revealed on the 248 positive precepts that are the five books of the Torah. He talks about the concealed wisdom of the Torah, and says that only Moses saw directly into the shining mirror, the secret of Chassadim of Zeir Anpin. The Faithful Shepherd, Moses, tells us about the burnt offering, the sin offering, the guilt offering and the peace offering. We hear that Elijah will come and separate Malchut from the Klipot, which will happen at the end of the correction. Guilt and sin are like adhesions that restrict Malchut from flying up to Zeir Anpin and blowing by the Holy Spirit.

27. The sages of the Mishnah explained that the burnt offering wholly rises high up. This is Binah, THE FIRST HEI OF YUD HEI VAV HEI, AND CALLED THUS AFTER her Hei (=five) visions; NAMELY, THE ABOVE MENTIONED FIVE FIRES DRAWN TO MALE AND FEMALE FROM BINAH. Yud is an only daughter, NAMELY THE PUPIL (LIT. 'DAUGHTER') OF THE EYE, MALCHUT, OF WHICH IT SAYS: "And the sight of the glory of Hashem was like a devouring fire" (Shemot 24:17). Vav, WHICH IS TIFERET, THE CENTRAL COLUMN THAT IS A FIRE THAT EATS AND DRINKS, is the light of the daughter of the eye. WHEN MALCHUT RECEIVES FROM THE VAV, She too is a fire that drinks all the water of the Torah and devours all the sacrifices in the prayer. She eats both what is moist and dry. HE EXPLAINS: SHE DRAWS the literal interpretations of the Torah, which are like dry wood, and DRAWS the mysteries of the Torah, which are like fresh wood. This is the fire that consumes both what is moist and dry.

25. ועל דא בעי, דלא ידעבון ליה לעלמין, ולא יתחלש חילא ותוקפא דיליה, לתברא חילא דתוקפא אחרא בישא מעלמא, ועל דא לא תכבה. וכהנא יסדר עליה אשא בבקר בבקר, בזמנא דשלטא סטרא דיליה ואתער בעלמא, בגין לבסמא עלמא, ואתכפיין דינון, ולא מתערי בעלמא, ועל דא תנינן, אית אשא אכלא אשא. אשא דלעולא אכלא אשא אחרא, אשא דמדבחא אכלא אשא אחרא, ועל דא, אשא דא לא תכבה לעלמין, וכהנא מסדר ליה בכל יומא.

רעיא מהימנא

26. פקודא לעשות העולה כמשפטה, ועלה אתמר זאת תורת העולה וגו'. חמש אשים הוּו נחתין על קרבנא. אש אוכל ואינו שותה. אש שותה ואינו אוכל. אש אוכל ושותה. אש אוכל לחים ויבשים. אש שאינו אוכל ואינו שותה. לקבלייהו אינון, זאת תורת העולה, חר. היא העולה על מוקדה, ב'. על המזבח, ג'. כל הלילה, ד'. ואש המזבח תוקד בו ה'.

27. ואוקמוה מארי מתניתין, עולה כולה סלקא לגבוה. ודא בינה, ה', ה' מראות דילה. י', בת יחידה, ומראה כבוד יי' באש אוכלת. ו' אור דבת עינא, והיא אש שותה כל מיין דאורייתא, ואוכלת כל קרבנין דצלוחתא. ואוכלת לחין ויבשין, אינון פשטי דאורייתא דאינון כעצים יבשים. ורזי אורייתא אינון כעצים לחים. והאי איהו אש אוכלת לחין ויבשין.

28. WE SHOULD further EXPLAIN THAT the moist things which she devours ARE all the sacrifices presented in prayer, AS IN: "SO WE WILL OFFER THE WORDS OF OUR LIPS INSTEAD OF CALVES" (HOSHEA 14:3), for positive precepts. SHE EATS dry things, NAMELY, all the sacrifices presented in prayer for the negative precepts PUNISHABLE BY FOUR KINDS OF DEATH, stoning, burning, beheading and strangulation. THESE ARE THE SACRIFICES, brought for the positive and negative precepts of the Shechinah THAT IS CALLED prayer. THEY ARE OFFERED for the positive and negative precepts. Five prayers were established for Yom Kippur (Day of Atonement) in correspondence to the five visions THAT ARE DRAWN FROM BINAH. In correspondence to the pupil of the eye, MALCHUT, WHICH IS YUD, there are ten days of penitence. The FIRST Hei OF YUD HEI VAV HEI corresponds to the light of the pupil of the eye DRAWN UPON IT FROM THE VAV. The five afflictions on Yom Kippur, OF NOT EATING OR DRINKING, correspond to the last Hei OF YUD HEI VAV HEI.

29. The next commandment is properly to sacrifice the sin offering: Tanna'im and Amoraim, you have come from the aspect of the attributes of the Holy One, blessed be He. You have labored much to purify my daughter the Halachah, NAMELY MALCHUT, from the Klipot of the mixed multitude, which are the evil questions which cannot be interpreted or explained away. Of them it says: "That which is crooked cannot be made straight, and that which is wanting cannot be numbered" (Kohelet 1:15). But "It is undecided (Heb. teiku)," applies to them, WHICH IS THE INITIALS OF 'TISHBI (THE PROPHET ELIJAH) WILL SOLVE SUCH PUZZLES AND PROBLEMS'. Every undecided concerning a prohibition is handled as a restriction. It is a correction (Heb. tikun) without final Nun, INDICATING THAT it can not be corrected, since it lacks final Nun, which symbolizes the World to Come, NAMELY BINAH THAT HAS NUN (=FIFTY) GATES. For undecided (Heb. teiku) in the World to Come is silence, as in 'Be silent, for so it has arisen in My thought'.

30. There are questions that are the garments of the Halachah, NAMELY THE GARMENTS OF MALCHUT, of which it says "inwrought with gold" - as it is written: "The King's daughter is all glorious within: her clothing is inwrought with gold" (Tehilim 45:14). You, AMORAIM, cut THE GARMENT INWROUGHT WITH GOLD into several legal sentences and later fix and explain them away using various arguments.

31. If one chapter of the Mishnah is missing, and it has been maintained that something is missing from the Mishnah, you fix it. FOR EXAMPLE, IN PLACES WHERE IT IS STATED IN THE GEMARA: "A CLAUSE HAS BEEN OMITTED, FOR THIS IS THE WAY WE HAVE LEARNED IT...", such is wanting that can be numbered. If a simpleton comes and spreads an evil report of the craftsman that cuts the garments, saying: The Torah is lacking - STATING THAT IN THIS PARAGRAPH OF THE MISHNAH, A CLAUSE HAS BEEN OMITTED. Yet, it is written: "The Torah of Hashem is perfect," (Tehilim 19:8) perfect in all the members of the body, the 248 positive precepts, as written: "You are all fair, my love; there is no blemish in you," (Shir Hashirim 4:7), and perfect in her garments. How can anything be lacking in the Mishnah?

28. ועוד אוכלת לחין, כל קרבנין דהו קרבין בצלותא, על מצות עשה. ויבשין, כל קרבנין דהו קרבין בצלותא, על מצות לא תעשה. והאי איהו, סקילה שריפה הרג וחנק, על מצות עשה, ועל מצות לא תעשה, אלן אינון קרבניא דשכינתא, צלותא, דפקודין דעשה ולא תעשה. ולקבל ה' מראות אלן, תקינו חמש צלותי ביומא דכפורי. ולקבל בת עינא, אינון עשרת ימי התשובה ה' לקבל אור דבת עינא. ה' ענויין, לקבל ה' בתראה.

29. פקודא בטר דא, לעשות החטאת כמשפטה. תנאים ואמוראים, אתון דמסטרין דמדות דקורשא ברין הוא אתיתו, דטרחתון סגי לנפאה ברתא דילי דאיהי הלכה, מאלין קליפין, דערב רב, קושיון בישין, דלית לון תירוץ, ולא פרוקא, דעלייהו אתמר, מעות לא יוכל לתקון, וחסרון לא יוכל להמנות, אלא אתמר תיקו בהון. וכל תיקו דאסורא לחומרא, ואיהו תיקו חסר ו' דלית ליה תקון. חסר נון, דאיהו עלמא דאתי, דתיקו דעלמא דאתי, שתיקה. בגון שתוק כך עלה במחשבה.

30. ואית קושיון דאינון לבושין דהלכה, דאתמר בהון משבצות זהב. הה"ד, כל כבודה בת מלך פנימה ממשבצות זהב לבושה. ואתון, פסקין לון בכמה פסקות, ולבטר מתקנין ומפרקין לון בכמה פרוקין.

31. ואי חסר שום פסק ממתניתין, כמה דאוקמוה זה חסר מן המשנה, אתון מתקנין לון, והאי הוא חסרון שיוכל להמנות. ואי ייתי טפש ויפיק שום ביש על ההוא אומנא דחתיך לבושין, ויימא וכי אורייתא איהי חסר, והא כתיב תורת יי' תמימה, תמימה בכל אברין דגופא, דאינון רמ"ח פקודין. הה"ד בלך יפה רעיתי ומום אין בך. תמימה בלבבושהא, ואיך חסר מן המשנה.

32. HE ANSWERS: Say to him - look carefully and find the MISSING piece. You may find it mixed with other verses and Mishnahyot, MEANING, IT IS THE CUSTOM OF THE TORAH TO BE LACKING IN ONE PLACE AND RICH IN ANOTHER. For it is the way of the craftsman to cut garments into several pieces, AND THAT WHICH IS MISSING IN ONE PLACE IS FILLED UP IN ANOTHER. The students, inexperienced in connecting the Halachah to those pieces THAT ARE IN ANOTHER PLACE, confuse the sentences and questions, and cannot explain the dilemmas until the craftsman comes and explains all the doubts they have. At that time, Halachah the daughter, NAMELY MALCHUT, rises before the King, perfect in everything, in body, garments and jewelry. And in it the verse comes true: "And I will look upon it, that I may remember the everlasting Covenant" (Beresheet 9:16). Sometimes the craftsman has an experienced student whom he sends to correct them, NAMELY ELIJAH, AS WAS MENTIONED BEFORE.

33. They all rose and said: Faithful Shepherd, surely you are the craftsman, for it says of you, "Moses received the Torah from Sinai." From that time onward, everyone is your student, from Joshua to the end of all generations. This is what we learned, that he "transmitted it to Joshua; Joshua to the elders; the elders to the prophets," to the end of all. Who is your skilled student MENTIONED ABOVE? We see that it has been said to let everything wait until Elijah comes. HENCE, ELIJAH IS YOUR EXPERIENCED STUDENT.

34. He said to them: Surely it is so, THAT ELIJAH is my companion student, of whom it says: "The son of Aaron the priest" (Bemidbar 25:7), AS SAID, THAT PINCHAS IS ELIJAH. As is said of Aaron: "And he shall be to you as a mouth" (Shemot 4:16), similarly, his son, ELIJAH, will be to me as a mouth, FOR HE WILL IMPROVE the Oral Torah. For just as I was slow of speech (lit. 'mouth') and of a slow tongue, so will the Holy One, blessed be He, raise me, IN THE END OF CORRECTION, slow of speech in the Oral Torah and of a slow tongue in the Written Torah, so that those who knew me not will not say it is someone else - MEANING, AS IT HAS BEEN SAID, THAT THE DEAD WILL RISE WITH THEIR DEFECTS, SO THAT IT WILL NOT BE SAID THAT IT IS SOMEONE ELSE. Elijah will be to me as a mouth to explain all those doubts and interpret them.

35. At that time, IT SAYS: "This (Heb. zot) is the Torah of the burnt offering (Heb. olah)," (Vayikra 6:2) NAMELY the daughter, WHO IS MALCHUT THAT IS CALLED 'ZOT' AND IS CALLED 'TORAH', who was degraded and humiliated in exile. She rises (Heb. olah) above all the grades above, as written: "Many daughters have done virtuously, but you excelled them all" (Mishlei 31:29). She rises to Aba, who is to the right and is Chesed, of which IT SAYS that he who wishes to acquire wisdom should turn south; NAMELY, CHESED, WHICH IS IN THE SOUTH, WHENCE CHOCHMAH COMES. FOR DURING GREATNESS, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN BECOME CHOCHMAH, BINAH AND DA'AT, SO THAT CHESED OF ZEIR ANPIN BECOMES CHOCHMAH, WHICH IS ABA. HENCE, CHESED IS FROM THE SOUTH, whence Chochmah is from, WHICH IS COMPOSED OF THE LETTERS OF 'Coach-Mem Hei (lit. 'the strength of Mem Hei')', ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPH'S, WHICH NUMERICAL VALUE AMOUNTS TO MEM HEI (45). AND CHESED THAT BECAME CHOCHMAH IS HIS STRENGTH.

32. אתון תימרון ליה, דוק ותשכח חתיכה, ותשכח לה מעורבת בשאר פסקות ומשניות. דאורח אומנא למחתך לבושין בכמה חתיכות, ותלמיד דלאו איהו בקי למקשר ההלכה באלין חתיכות, מתחלמי ליה פסקות וקוששין, ולא אשכח לון פרוקא. עד דייתי אומנא, ופריק לון כל אלין ספקות דלהון. בההוא זמנא, הלכה דאיהו בריתא, סליקת קדם מלכא, שלימא בכלא, בגופא בלבושא ובתכשיטה, ואתקיים בה וראיתיה לזכור ברית עולם. ולזמנין אית לאומנא תלמיד בקי, הישרר ליה לתקנא לון.

33. קמו בלהו ואמרו, ודאי אנת הוא אומנא ר"מ. דאתמר בך משה קבל תורה מסיני, ומתמן ואילך בלהו תלמידים אינון דילך, מן יהושע עד סוף כל דרין. הדא הוא דאמר ומסרה ליהושע, ויהושע לזקנים, וזקנים לנביאים, עד סוף בלהו. תלמיד בקי דילך מאן הוא הא חזינא דאתמר, הכל יהא מונח עד שיבא אליהו.

34. אמר לון, ודאי הכי הוא, דאיהו תלמיד חבר, דעליה אתמר בן אהרן הכהן. בגוונא דאתמר באהרן הוא יהיה לך לפה, הכי נמי בריה, יהיה לי לפה, דאיהו אורייתא דבעל פה. בגין דהיכי דהוינא בקדמיתא כבד פה וכבד לשון, והכי יוקים לי קודשא בריך הוא, כבד פה באורייתא דבע"פ, וכבד לשון באורייתא שבכתב, דלא וימרון אלין דלא אשתמודעין לי, אחרא איהו. ואליהו הוא יהיה לי לפה, ויתי לתקנא כל אלין ספקות, ולפרקא לון.

35. בההוא זמנא, זאת תורת העולה, בריתא, דהות מהדקא שפלה בגלותא, סליקת על כל דרגון דלעילא, הה"ד רבות בנות עשו חיל ואת עלית על כלנה, וסליקו דילה תהא לאבא דאיהו לוימנא חסד, דביה הרוצה להחכים ידרים, מתמן חכמ"ה, כ"ח מ"ה.

36. One Tanna said: Surely this is why it says of you, "THAT CAUSED HIS GLORIOUS (HEB. TIFERET) ARM to go at the right hand of Moses" (Yeshayah 63:12). Since only through your bride, CALLED 'THE ARM OF TIFERET', you shall attain perfection. When you are made perfect through Her, MALCHUT, it says of you: "With him, I speak mouth to mouth, manifestly (lit. 'in sight'), and not in dark speeches" (Bemidbar 12:8). "In sight," like a bride undressed of her garments unites with her husband in the proximity of flesh of her 248 body parts, without covering any of them. This is "bemar'eh (Lit. 'in sight')," which is 248 in numerical value.

37. The Holy luminary, NAMELY RABBI SHIMON, said: This sight was first revealed to you, of which it says, "in sight," NAMELY MALCHUT, which is for you the great sight of the bush - as the bush is mentioned five times. THIS IS THE SECRET OF: "IN A FLAME OF FIRE OUT OF THE MIDST OF A BUSH" (SHEMOT 3:2). This sight is now revealed to you with the 248 POSITIVE precepts, which are the five books of the Torah. "And not in dark speeches," are Her garments through which the prophets saw Her. It is not the custom of the Bride, MALCHUT, to be revealed in the flesh, save before Her groom, MOSES, WHO COULD GAZE INTO THE SHINING MIRROR, THE SECRET OF CHASSADIM OF ZEIR ANPIN. THE OTHER PROPHETS GAZED INTO THE MIRROR THAT DOES NOT SHINE, NAMELY HER GARMENTS CALLED 'DARK SPEECHES' AND ALSO 'INWROUGHT WITH GOLD', AND DID NOT SEE HER WITHOUT THOSE GARMENTS.

38. At that time, this verse: "And they were both naked, the man and his wife, and they felt no shame" (Bereshheet 2:25), like Adam and his wife BEFORE THE SIN, will be fulfilled in relation to them, TO ZEIR ANPIN, CALLED MOSES AND MALCHUT. For the evil mixture, the mixed multitude, which is a bad question, NAMELY, EVIL JUDGMENTS, was already removed from the world. They are the nakedness of the Holy One, blessed be He, and the Shechinah, WHICH IS the nakedness of Yisrael, and your nakedness, Faithful Shepherd all the more, AND THE NAKEDNESS of your Halachah, MALCHUT, for whose sake the mysteries of the Torah had to be concealed, as written: "It is the glory of Elohim to conceal a thing," (Mishlei 25:2) until they are removed from the world. There are no kings but Yisrael, as it was explained that Yisrael are kings, for at that time, BY THE END OF CORRECTION, IT SAYS, "But the honor of kings (NAMELY, YISRAEL) is to search out a matter" (Ibid.). The Faithful Shepherd, MOSES, said TO RABBI SHIMON: May you be blessed before Atik Yomin, KETER, whence you are like a branch extending from the tree. So are the souls its branches.

39. THE FAITHFUL SHEPHERD SAID TO THEM: Tannaim and Amoraim, surely the burnt offering, the sin offering, and guilt offering are three precepts, which are the Three Fathers, NAMELY CHESED, GVURAH AND TIFERET. And the peace offering is the Queen, MALCHUT, a body part OF ZEIR ANPIN, NAMELY, ITS TENTH SFIRAH, which completes every body part OF ZEIR ANPIN, like the first day of a feast WHERE A PILGRIM'S BURNT OFFERING IS SACRIFICED, BY WHICH MALCHUT ASCENDS AND COMPLETES EACH AND EVERY BODY PART OF ZEIR ANPIN INTO TEN SFIROT.

36. אָמַר חַד תְּנָא, בּוֹדְאֵי בְּגִין דָּא אֲתָמַר בְּךָ, מוֹלִיךְ לִימִין מִשֶּׁה בְּגִין כְּלָה דִילְךָ, דִּלְא יְהֵא לְךָ שְׁלִימוּ אֲלֵא בֵה. דְּכַד אַנְתָּ תְהֵא שְׁלִימָא בֵה, אֲתָמַר בְּךָ פֵה אֶל פֵה אֲדַבֵּר בּוּ וּמְרָאָה וְלֹא בַחֲדוּת. בְּמְרָאָה: כְּגוּנָא דְכָלָה דְאֲתַפְשֶׁטת מִלְבוּשָׁהָ, וּמִתְיַחַדַּת עִם בְּעֵלָה בְּקִירוּב בְּשׂוֹר, בְּרַמ"ח אַבְרָיִם דִּילָהּ, וְלֹא כְּסִיאת אַבְרָיִם חַד מְנָה. וְהֵאֵי אִיהוּ בְּמְרָאָה רַמ"ח בְּחוּשְׁבָן.

37. אָמַר בּוֹצִינָא קְדִישָׁא, בְּקַדְמִיתָא אֲתַחֲזִי לְךָ הֵאִי חִיזוּ, דְאֲתָמַר בֵּה בְּמְרָאָה, דְאִיהוּ לְךָ הִמְרָאָה הַגְּדוֹל בְּסַנְהֵ, דְאֲדַבֵּר בֵּיה חֲמִשָּׁה זְמַנִּין הַסְּנֵה. וְכַעַן אֲתַגְּלִיא לְךָ חִיזוּ דָא, בְּרַמ"ח פְּקוּדִין, דְאִינוּן בַּחֲמִשָּׁה חוּמְשֵׁי תוֹרָה. וְלֹא בַחֲדוּת, דְאִינוּן לְבוּשֵׁין דִּילָהּ, דְבַהוּן חֲזוּ כָל גְּבִיאֵי. דִּלִּית אֲרַח לְאֲתַגְּלָאָה כְּלָה בְּקִירוּב בְּשׂוֹר, אֲלֵא לְחַתָּן דִּילָהּ.

38. בְּהוּא זְמַנָּא יִתְקַיִים בְּהוּ, וַיְהִי שְׁנִיהֶם עְרוּמִים הָאָדָם וְאִשְׁתּוּ וְלֹא יִתְבוּשְׁשׁוּ. כְּגוּן אָדָם וְאִשְׁתּוּ דְכַבֵּר אֲתַעֲבֵר עֲרֻבוּבָא בִישָׁא, עֲרַב רַב, קוּשִׁיא בִישָׁא מַעֲלָמָא, דְאִינוּן עֲרִינִין דְקוּדְשָׁא בְרִיךְ הוּא וְשְׁכִינְתֵיהּ, עֲרִינִין דְיִשְׂרָאֵל. כ"ש עֲרִינִין דִּילְךָ רַעֲיָא מְהִימְנָא. וּמְהִלְכָה דִילְךָ. דְבְּגִינֵיהּ צִרִיךְ לְכַסָּאָה רִזִּין דְאוּרִייתָא, כְּמָה דְאוּקְמוּהָ כְּבוֹד אֱלֹהִים הַסְּתַר דְבַר, עַד דְמַתְעַבְרִין מַעֲלָמָא. וְלִית מְלָכִים אֲלֵא יִשְׂרָאֵל, כְּמָה דְאוּקְמוּהָ, כָּל יִשְׂרָאֵל בְּנֵי מְלָכִים הֵם, בְּהוּא זְמַנָּא, וְכַבּוֹד מְלָכִים חֲקוֹר דְבַר. אָמַר רַעֲיָא מְהִימְנָא, בְּרִיךְ אַנְתָּ לַעֲתִיק יוֹמִין, דְמַתְמַן אַנְתָּ, כְּעַנְפָּא דְאֲתַפְשֶׁט מֵאִילָנָא, הֵכִי נִשְׁמַתִּין עַנְפָּא מְנִיָה.

39. תְּנָאִים וְאִמּוֹרָאִין, הָא וְדֵאֵי עוֹלָה וְחֻטָּאת וְאַשָׁם, תְּלַת פְּקוּדִין אִינוּן, תְּלַת אַבְהֵן. שְׁלָמִים מְטְרוּנִיתָא. אַבְרָיִם, דְאִיהוּ תְשֻׁלוּמִין דְכָל אַבְרָיִם, כְּגוּנָא דְיוֹמָא קְרַמָּאָה דְחַג.

40. It says of whoever does not celebrate the first holiday of the feast, WHO DOES NOT BRING A PILGRIM'S BURNT OFFERING AND HOLIDAY PEACE OFFERING WITH WHICH TO ATTACH MALCHUT TO ZEIR ANPIN AND AFTER THE HOLIDAY HE HAS NOT YET BROUGHT THEM: "That which is crooked cannot be made straight; and that which is wanting cannot be numbered" (Kohelet 1:15). It is the sin offering, NAMELY, A SIN that detains the burnt offering, AS HE DETAINS MALCHUT FROM RISING TO ZEIR ANPIN, WHICH IS THE SECRET OF THE BURNT OFFERING, BY NOT BRINGING PILGRIM'S BURNT OFFERING. Sin is Male and the sin offering Female, AS BOTH CARRY THE SAME MEANING. At times, the sin offering, NAMELY THE SIN, is perfumed and separates from the burnt offering - NOT HOLDING MALCHUT FROM RISING ANY LONGER - by that he-goat, as it says: "And one kid of the goats for a sin offering" (Bemidbar 15:24).

41. THE TRANSGRESSION, FOR WHICH a trespass offering for doubtful guilt IS BROUGHT, is attached to them both, as if it is holding to this one and that and is suspended in the middle BETWEEN THEM; NAMELY, IT DAMAGES THE CENTRAL COLUMN THAT CONTAINS RIGHT AND LEFT. Similarly, everything is pending for Elijah to come and separate Her, MALCHUT, from there, FROM THE KLIPOT, WHICH WILL HAPPEN AT THE END OF THE CORRECTION. So does the trespass offering for doubtful guilt hold on to both, DAMAGING THE RIGHT AND THE LEFT, until THE OTHER SIDE is given its food and bribe FROM THE TRESPASS OFFERING FOR DOUBTFUL GUILT. THE OTHER SIDE will then be separated from it and the limbs of the Bride, NAMELY THE TWO COLUMNS, RIGHT AND LEFT OF MALCHUT, come near each other. Guilt and sins are like adhesions to the lungs, NAMELY, THEY ARE LIKE MEMBRANES ATTACHING THE LOBES OF THE LUNGS TO EACH OTHER, not allowing MALCHUT to fly and ascend TO ZEIR ANPIN and blow by the Holy Spirit (or: 'wind').

42. A lamb is sacrificed as a burnt offering, as written: "But where is the lamb for a burnt offering?" (Bereshheet 22:7). It says of it: "Your lamb shall be without blemish (Heb. tamim), a male," (Shemot 12:5) as, "a plain (Heb. tamim) man," (Bereshheet 25:27) MEANING PERFECT. ALSO, "A LAMB WITHOUT A BLEMISH," MEANS IT IS PERFECT, BEING A BURNT OFFERING, WHICH IS ON THE RIGHT. The lamb is to the right and a he-goat is to the left, namely, "and one kid of the goats for a sin offering," AS GOATS (HEB. IZIM) INDICATE HARSH (HEB. AZIM) JUDGMENTS OF THE LEFT. There is a he-goat and there is a he-goat, NAMELY one he-goat for Hashem and one he-goat for Azazel, as written: "And Aaron shall cast lots upon the two goats; one lot for Hashem and the other lot for Azazel" (Vayikra 16:8). It was concerning this he-goat (Heb. seir) that it says of Esav, that he is "a hairy (Heb. sair) man" (Bereshheet 27:11). This is THE ASPECT OF the liver (Heb. kaved lit. 'heavy'), which receives AND ABSORBS all the yeast in the blood, WHICH ARE boils, smallpox, skin sores and all kinds of leprosy. Hence, it is written: "And the goat shall bear upon itself all their sins (Heb. avonotam) to a barren land" (Vayikra 16:22). AVONOTAM IS COMPOSED OF THE LETTERS OF Avonot-tam, the sins of the perfect, that is, the heart, CALLED 'PERFECT'. It then stops being a part of the heart, THE SECRET OF MALCHUT, which is then perfumed, and AZAZEL is made heavy with those sins IT CARRIES UPON ITSELF, and is not light enough to rise to Jacob, the perfect man, THE SECRET OF ZEIR ANPIN. THE FAITHFUL SHEPHERD DID NOT UTTER HIS QUESTION BECAUSE HE WANTED THEM TO ASK IT. The sages of the Mishnah and the heads of the Yeshivah, who came down with the Tannaim and the Amoraim, rejoiced.

40. מי שלא חג יו"ט הראשון על חג עליה אתמר מעות לא יוכל לתקן וחסרון לא יוכל להמנות. והאי איהו חטאת דמעבב לעולה. חטא איהו דכר. חטאת, נוקבא. ולזמנין דהא אתבסם חטאת, ואתפרש מעולה. בהוא שער, דאתמר ושער עזים אחד לחטאת.

41. אשם תלוי אחיד בתרווייהו, במאן דאחיד לכאן ולכאן, ואיהו תלוי באמצעיתא. כגון, הכל תלוי עד שיבא אליהו, ויפריש לה מתמן. הכי אשם תלוי, איהו אחיד בתרווייהו, עד דיהבין ליה מזונא דיליה, שוחד דיליה, ויתפרש מתמן, ומתקרבין אברין דכלה דא לדא. דהכי איהו אשם וחטאת, בסרכות דאחידן בריאה, ולא מניחין לה לפרחא לסלקא לגבי עילא, לנשבא ברוחא דקודשא.

42. שיה איהו לעולה, דכתיב ואיה השה לעולה. ואתמר ביה שה תמים זכר, הה"ד איש תמים. והא צריך למשאל, דהא שה איהו לימינא, שער איהו לשמאלא, דהיינו שער עזים אחד לחטאת, ואית שער, ואית שער. שער אחד ליי, ושער אחד לעזאזל. והיינו דכתיב, ונתן אהרן על שני השעירים גורלות גורל אחד ליי וגורל אחד לעזאזל. ובהוא שער, אתמר בעשו, איש שער. ודא כבד. דנטיל כל אינון שמרים דדם. שחין אבעבועות פורחות, ספחת, וכל מיני צרעת. והיינו דכתיב, ונשא השער עליו את כל עונותם אל ארץ גזרה. ואינון עונות תם, דאיהו לבא, וכדין אתפרש מלערבא בלבא, וכדין אתבסם, ואיהו כבד באלין חובין, ולא קל לסלקא לגבי יעקב איש תם. חדו מארי מתניתין דמתיבתאן, דקא נחתי עם תנאין ואמוראין.

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43. One of them rose. He said: Faithful Shepherd, allow me to ask a question, after having merited to hear these precious words from your mouth, for this Torah coming out of your mouth "is more precious than pearls: and all the things you can desire are not to be compared to her" (Mishlei 3:15). For all that, it is a Halachah and I need to learn it. You said well that the goat sent to Azazel IS ON THE LEFT, but where is the pending sin offering?

44. He said to him: Blessed are you, my son. You asked well, yet the Central Pillar, with the Right and Left attached to it, which are Chesed and Gvurah, is like a man's body holding two arms, or an eagle with two wings attached to it with which to fly. FOR THE FACE OF AN EAGLE IS THE CENTRAL COLUMN OF THE FOUR LIVING CREATURES, COMPRISED OF RIGHT AND LEFT. It is also similar to a dove, THE SECRET OF MALCHUT, CALLED 'DOVE' IN SHIR HASHIRIM, to which two wings are attached. She is likened to the Torah and her wings to the positive precepts, THE SECRET OF RIGHT AND CHASSADIM, with which she rises and flies up TO ZEIR ANPIN. In the same manner, the negative precepts, WHICH ARE OF THE LEFT AND JUDGMENTS, are her snares like birds caught in a trap, and all her snares keep her from flying UP TO ZEIR ANPIN AND BINAH. They are called 'adhesions', NAMELY, TISSUES ATTACHED TO THE LOBES OF THE LUNGS, the membranes that keep the wings of the lungs from blowing.

45. Such is the guilt (offering). For Yisrael are attached to the wings of the Shechinah, which are the living creatures carrying the Throne. THE SIN (OFFERING) PREVENTS MALCHUT from ascending through them, by the merits of Yisrael, to the Holy One, blessed be He, ZEIR ANPIN, FOR THEIR SIN (OFFERINGS) detain Her and make the wings heavy. The guilt (offering) is the mother of the mixed multitudes. It is the adhesion that is attached to the Throne where the Queen is, NOT TO THE WINGS ONLY, LIKE THE SIN (OFFERING). It does not let Her go out from exile, and the meritorious deeds OF YISRAEL hold on to Her, to raise Her FROM EXILE. She THEREFORE remains in the air like an adhesion suspended in the air, AIR being the Central Column. MEANING, SHE IS SUSPENDED LIKE AN ADHESION TO THE CENTRAL PILLAR, ZEIR ANPIN, SINCE DUE TO THE GUILT (OFFERING,) SHE CANNOT BE UNITED WITH HIM, SAVE BY A GUILT OFFERING. IT IS THEREFORE CALLED A 'TRESPASS OFFERING FOR DOUBTFUL (LIT. 'PENDING') GUILT', SINCE IT IS SUSPENDED IN THE AIR. Hence, the guilt depends on the Righteous, YESOD OF ZEIR ANPIN, WHERE IT DAMAGES, AND THE GUILT OFFERING RECTIFIES, which is pending between heaven, ZEIR ANPIN, and earth, MALCHUT. AND WE CONSIDER IT SUSPENDED BETWEEN ZEIR ANPIN AND MALCHUT. THEREFORE, IT IS CALLED 'TRESPASS OFFERING FOR DOUBTFUL (LIT. 'PENDING') GUILT'.

46. The sin (offering) is the lobe of the liver (Heb. kaved lit. 'heavy'), since it lies heavy on MALCHUT with sins of the filthy iniquities of Yisrael as the liver burdens the arteries of the heart with yeast, which is blood. So those sin (offerings) lie heavy on the wings of the Shechinah, which are the positive precepts likened to the wings of a dove. The negative precepts burden the positive, AS WE SAID, MEANING THAT when the iniquities of Yisrael are more numerous than the merits, it then says of the Torah, the body, NAMELY ZEIR ANPIN CALLED 'BODY': "And it cast down the Truth to the ground" (Daniel 8:12). MALCHUT cries: "Hashem has delivered me into the hands of those against whom I am not able to rise up" (Eichah 1:14). She "is fallen; she shall no more rise" (Amos 5:2).

43. קם חד מננייהו ואמר, רענא מהימנא, הב לי רשן למשאל, בתר דזכינא למשמע מלון יקירין אלין מפומך, דאורייתא דא דנפקת מפומך יקרה היא מפנינים וכל חפצך לא ישוו בה, ועל כל דא הלכה היא וללמוד אני צריך. הא שעיר דעזאזל שפיר, אשם תלוי באן אתר איהו.

44. אמר ליה, בריך אנת ברי, שפיר קא שאלת. אלא, מה עמודא דאמצעיתא, אחיד ביה ימינא ושמאלא, דאינון חסד וגבורה, כגופא דאחיד בין תרין דרועין דבר נש. או כנשר, דאחידן ביה תרין גרפין לפרחא בהון. וכיונה, דאחידת בה תרין גרפין, דאמתילת לאורייתא, וגרפין דילה למצות עשה, ובהון היא העולה, ופרחת לעילא. הכי פקודין דלא תעשה, אינון תמישו דילה, כגון צפריים הנאחזים בפח. וכל תפשיין דילה, דמעכבין לה לפרחא, אתקריאו סרכות כאלין סרכות, דמעכבי לכנפי ריאה, לנשבא.

45. הכי אשם. דישראל אחיד בגרפוי דשכינתא, דאינון חיוון דכורסייא, דלא תהא עולה בהון בזכוון דישראל, לגבי קודשא בריך הוא, ומעכבין לה, ומכבידין גרפאה חטאות דלהון. ואשם אימא דערב רב, סרכא אחידא בכורסייא, דתמן מטרונייתא, ולא מנחת לה לסלקא מגלותא. וזכוון אחידן בה לסלקא, אשתארת באוירא, כגון סרכא תלוי באוירא. ודא עמודא דאמצעיתא. הכי אשם תלוי בצדיק, דאיהו אחיד בין שמיא וארעא.

46. חטאת איהי יותרת הכבד, אכבידת עלה בחטאות, דלכלוכין דחובין דישראל, כגוונא דכבד מכביד שמרים, דאינון דמים, על ערקין דלפא. הכי אלין חטאות, מכבידין על גרפוי דשכינתא, דאינון פקודין דעשה, דדמיין לכנפי יונה. לא תעשה בד אינון מכבידין על עשה, דאינון כד חובין דישראל מרובין מזכוון, אתמר באורייתא דאיהו גופא, ותשלך אמת ארצה, ואיהי צווחת נתנני יי' בידי לא אוכל קום נפלה לא תוסיף קום.

47. For that reason, the Tannaim and the Amoraim composed prayers in place of the sacrifices to remove sins and guilt from MALCHUT. That is why the Shacharit service was composed as the morning sacrifice, the prayer of Minchah as the evening sacrifice, and the Arvit prayer as the portions of the sacrifice and the fatty parts that were consumed on the altar all night. The three patriarchs, who composed three prayers in correspondence with the Chariot to which they are attached, WHO ARE CHESED, GVURAH AND TIFERET, as we said, are the very Chariot. "They four had the face of a lion, on the right side" (Yechezkel 1:10), WHICH IS CHESED, THE FACE OF THE OX, GVURAH AND THE FACE OF AN EAGLE, TIFERET. CORRESPONDING TO THEM ARE THE THREE PRAYERS. End of Ra'aya Meheimna

48. "The fire shall ever be burning upon the altar; it shall never go out" (Vayikra 6:6). Rabbi Chiya opened the discussion with the verse: "And Isaac said to Abraham his father, and said, 'My father. And he said, 'Here I am, my son.' And he said, 'Behold the fire...'" (Bereshheet 22:7). The word, "said," is mentioned three times by Isaac and once by Abraham. Why is it so? HE ANSWERS: IN CORRESPONDENCE WITH THE three DAYS of the Creation there were three "SAID" by Isaac. The one "SAID" by Abraham CORRESPONDS TO the fourth DAY OF CREATION, as written: "Here I am, my son." THE ABSENCE OF THE WORDS, "AND ABRAHAM SAID, 'HERE I AM, MY SON,'" INDICATES THAT HE SAID "I am" in distress. THIS CORRESPONDS to the words: "Let there be luminaries (Heb. me'orot) in the firmaments of heaven," (Bereshheet 1:14), where the word "me'orot" is spelled without Vav, "ME'EROT (CURSES)," A SIGN OF THE COMPLAINTS OF THE MOON.

49. You may say that the number of times "said" MENTIONED IN THIS PORTION is more numerous. WHY THEN SHOULD I SPEAK OF ONLY FOUR "SAIDS"? HE ANSWERS: The others "SAIDS" MENTIONED IN THE PORTION are concealed in thought, while these four are revealed out of the darkness. "And Isaac said to Abraham," CORRESPONDS TO the verse, "And Elohim said, 'Let there be light', and there was light." Also, "And said, 'My father,'" CORRESPONDS TO the verse: "And Elohim said, 'Let there be a firmament in the midst of the waters, and let it divide water from water'" (Bereshheet 1:6). "And he said: 'Behold the fire,'" CORRESPONDS TO the verse, "and Elohim said: 'let the waters gather.'" Finally, "And he said, 'Here I am,'" CORRESPONDS TO the verse, "And Elohim said, 'Let there be luminaries'" (Bereshheet 1:14).

6. "The fire shall ever be burning upon the altar"

We learn that the fire of the Torah will never go out, for one may put out a precept like a candle but not put out the Torah. When a man commits a transgression he puts out his own Neshamah; a transgression is truly darkness. A precept of the sages of the Torah is never extinguished because they shine upon the precept with mysteries of the Torah. Ra'aya Meheimna (the Faithful Shepherd)

47. ובגין דא, תקינו תנאים ואמוראים צלותין באתר דקרבנין, לאעפרא חטאות ואשמות מינה. ובגין דא תקינו צלותא דשחרית, בקרבן השחר. וצלותא דמנחה, בקרבן בין הערפים. וצלותא דערבית, באמורים ופדרים דהוה מתאכלים כל הלילה. ותלת אבהן דתקינו תלת צלותין, לקבל מרפבתא דאינון קטירין בה. כמה דאוקמוה, האבות הן הן המרפבה, דאינון פני אריה אל הימין לארבעתם.
ע"כ רעיא מהימנא

48. אש תמיד תוקד על המזבח לא תכבה. רבי חייא פתח, ויאמר יצחק אל אברהם אביו ויאמר אבי ויאמר הנני בני וגו', ויאמר ויאמר תלת זמנין דיצחק, ויאמר חד דאברהם, אמאי הכי. אלא, ג' למעשה בראשית, דאינון תלת דיצחק הוו. וחד דאברהם ברביעי, דכתיב הנני בני דחיקא הנני וכתיב, יהי מארת ברקיע השמים מארת חסר.

49. ואי תימא ויאמר ויאמר ויאמר יתיר אינון. אלא, אינון סתימין הוו במחשבה. ואלין, אתגליין מגו חשוכא. ויאמר יצחק אל אברהם, וכתיב ויאמר אלהים יהי אור ויהי אור. ויאמר אבי, וכתיב ויאמר אלהים יהי רקיע בתוך המים ויהי מבדיל בין מים למים. ויאמר הנה האש, ויאמר אלהים יקוו המים. ויאמר הנני, ויאמר אלהים יהי מאורות.

50. WE SHOULD also INTERPRET THE WORDS: "The fire shall ever be burning upon the altar..." (Vayikra 6:6). This is the Torah CALLED 'FIRE', of which it says: "Is not My word like a fire?" says Hashem" (Yirmeyah 23:29), AS IT SHOULD ALWAYS SHINE UPON THE ALTAR, WHICH IS MALCHUT. "It shall never go out" (Vayikra 6:6); surely THE FIRE OF THE TORAH SHALL NOT GO OUT, since a transgression does not put out the Torah. But a transgression puts out a precept, and he who commits a transgression puts out a precept, which is CALLED 'a candle'. He thus puts out his candle from his own body, NAMELY, THE SOUL THAT IS CALLED 'A CANDLE', of which it says: "A man's soul is the candle of Hashem" (Mishlei 20:27). It is extinction indeed, for the body remains in darkness. He who causes the Shechinah to go away from Her abode THROUGH HIS ACTIONS, brings about extinction and darkness into that place. A transgression is darkness, "and a handmaid that is heir to her mistress," (Mishlei 30:23) FOR A TRANSGRESSION THAT IS A HANDMAID AND DARKNESS INHERITS THE PLACE OF THE MISTRESS, THE SHECHINAH, WHICH WAS REMOVED FROM HER PLACE.

51. Regarding the ascension of a precept on the side of the common people, WHO ARE WITHOUT KNOWLEDGE OF THE TORAH - for them A TRANSGRESSION extinguishes a precept. The words: "And the wicked shall be silent in darkness," (I Shmuel 2:9) are fulfilled in them. As for the sages of the Torah, THEIR PRECEPT is never extinguished because they shine upon the precept with several mysteries of the Torah. For light is called 'a secret', Raz, NAMELY THE NUMERICAL VALUE OF LIGHT (HEB. OR) - 207 - WHICH ALLUDES TO THE SECRETS OF THE TORAH BEING LIGHTS. The precepts of the Torah, which the sages observe, are considered in them to be just like the Torah. They will never be extinguished, night or day, because they observe in relation to her: "But you shall meditate therein day and night" (Yehoshua 1:8).

7. The smoke from the wood on the altar

We are told that by the order of the smoke and the cloud of incense of which the Torah, Zeir Anpin, is the smoke, Zeir Anpin will rise in the heart, Binah, and rise to Chochmah that resembles the brain; it is like a cloud since a cloud stirs in the understanding heart. The smoke is the Central Column that unites Chochmah and Binah. We hear of the scholars of the law who are from the side of the Tree of Life and who are thus called 'woods' that will be burned with the flame of the Torah. The constant daily offerings are the dimensions of God, or the Sfirot, and while all the Sfirot are one, still a different one reigns on every Shabbat and feast.

52. The smoke coming up from the mouths OF THE SAGES OF THE TORAH with words of the Torah is like the smoke of the wood set on the altar, THE SECRET OF MALCHUT, CALLED A SET, SINCE She is set for Her husband, ZEIR ANPIN. This is so in the verse: "When you light (lit. 'raise') the candles," (Bemidbar 8:2) WHICH SPEAKS OF RAISING MALCHUT, THE SECRET OF THE CANDLES, TO ZEIR ANPIN, as it says of them: "To cause (lit. 'raise') the candle to burn always" (Shemot 27:20), NAMELY MALCHUT, CALLED 'CANDLE'. THIS IS AFFECTED BY THE SMOKE OF THE WOOD SET ON THE EXTERNAL ALTAR, AS SMOKE IS CONSIDERED TO BE MALCHUT. By the smoke from the wood and the cloud of incense IN THE INTERNAL ALTAR, of which the Torah, ZEIR ANPIN, is the smoke, ZEIR ANPIN will awaken in the heart, BINAH, AND RISE to Chochmah that resembles the brain. FOR THE HEART AND THE BRAIN ARE CHOCHMAH AND BINAH, AND THE SMOKE FROM THE WOOD ON THE INNER ALTAR, WHICH IS ZEIR ANPIN, RISES TO THEM BY MEANS OF MAYIN NUKVIN TO UNITE CHOCHMAH AND BINAH. It is like a cloud since a cloud stirs in the heart, as written: "But there went up a mist from the earth" (Bereshheet 2:6); NAMELY, ZEIR ANPIN, CALLED 'MIST', WHICH IS SMOKE, WILL RISE FROM BINAH, THE SECRET OF THE SUPERNAL LAND, "and water the whole face of the ground" (Ibid.). FOR AFTER ZEIR ANPIN HAS RISEN BY MEANS OF MAYIN NUKVIN AND RECEIVED PLENTY FROM CHOCHMAH AND BINAH, HE WATERS THE WHOLE FACE OF THE GROUND, WHICH IS MALCHUT.

רעיא מהימנא

50. ועוד אש תמיד תוקד על המזבח וגו'. דא אורייתא, דאתמר בה הלא כה דברי נאם יי. לא תכבה ודאי, דעבירה אינה מכבה תורה. אבל עבירה מכבה מצוה, ומאן דעביר עבירה דמכבה מצוה דאיהי נר, הכי מכבה נר דיליה, דאתמר בה נר יי נשמת אדם מגופיה, והאי הוא כבוי, דאשתאר גופא בחשוכא. והכי מאן דסליק שכינתא מאתרהא, גרים כבוי וחשוכא להווא אתר. וחשוכא איהי עבירה, ושפחה כי תירש גבירתה.

51. וסליקו דמצוה מסטרא דעמי הארץ, להון מכבה מצוה, לקיים בהון, ורשעים בחשך ידמו. אבל לגבי מארי תורה, לית ליה כבייה עולמית, בהון דנהרין לה בכמה רזין דאורייתא, דאור ר"ז אתקרי. ומצות דאורייתא דמקיימין לה רבנן, תורה איהו לגבייהו, לילה ויומם לא תכבה עלייהו, בגין דמקיימין בה והגית בו יומם ולילה.

52. ועשן דסליק מפומייהו במלי דאורייתא, איהו עשן המערכה, דמסדרין לה, ומעריכין לה לגבי בעלה, כגון בהעלותך את הנרות, דאתמר בהון להעלות נר תמיד. ובעשן המערכה וענן הקטרת, דאורייתא עשן דילה, יתער מלבא, לגבי חכמתא, דאיהו כמוחא, כגוונא דעננא. דאתערותא דעננא מלבא, דדא הוא דכתיב ואר יעלה מן הארץ, ולבתר והשקה את כל פני האדמה.

53. AND HE EXPLAINS HIS WORDS: Thus, the smoke arises from Binah, which is in the heart, considered to be an understanding heart. It rises to Chochmah, which is like the brain. What is the smoke? It is the Central Column, ZEIR ANPIN, THAT RISES AND UNITES CHOCHMAH AND BINAH AND BECOMES DA'AT TO THEM, THE SECRET OF a heart that understands knowledge (Heb. da'at). FROM THE HEART, BINAH, DA'AT RISES, WHICH IS THE CENTRAL COLUMN THAT UNITES CHOCHMAH AND BINAH.

54. HE EXPLAINS HIS WORDS: The smoke, ZEIR ANPIN, AND DA'AT descends from Chochmah to Binah, of which one is to the left and the other to the right, BINAH BEING TO THE LEFT OF ZEIR ANPIN AND CHOCHMAH TO ITS RIGHT. After it words descends full with ABUNDANCE OF Aba and Ima, CHOCHMAH AND BINAH, full with ABUNDANCE OF Yud-Hei to burn the woods, the Torah scholars, who are from the side of the Tree of Life, ZEIR ANPIN. THEY ARE THEREFORE CALLED 'WOODS' (LIT. 'TREES'), who are the limbs of the body, where Hei (lit. 'the') of the trees lies. THEY ARE THE BODY PARTS OF MALCHUT THAT IS CALLED BODY AND CALLED HEI, AS THE SOULS OF THE TORAH SCHOLARS ARE THE OFFSPRING OF ZEIR ANPIN AND MALCHUT. Most certainly, THE INTENTION IS to burn them with the flame of the Torah, as it is written: "'Is not my word like a fire?' says Hashem" (Yirmeyah 23:29), by the flame of the candle we are commanded to light, with love - NAMELY, BY THE FLAMES OF FIRE OF LOVE FOR PRECEPTS.

55. It is commanded to offer daily offerings every day and then kindle a fire, as it is written: "A fire shall ever be burning upon the altar; it shall never go out" (Vayikra 6:6). And then to remove the ashes from the altar, and to bring a sacrifice for a vow or a voluntary sacrifice. Tannaim and Amoraim, all these daily offerings are the attributes of the Holy One, blessed be He, NAMELY THE SFIROT, which should have rest. All the Sfirot are one, yet each and every Sfirah is appointed over specific Shabbat periods and holidays; NAMELY, ON EVERY SHABBAT AND FEAST, A DIFFERENT SFIRAH REIGNS. The reigning attribute at that time includes all the Sfirot, SINCE EACH SFIRAH INCLUDES ALL TEN SFIROT, and they are all named after the reigning Sfirah. If it is Chesed, then Chassadim, and if Gvurah, then Gvurot. IF THE RULING SFIRAH AT A SPECIFIC SHABBAT TIME PERIOD IS CHESD, THEN ALL TEN SFIROT THAT ARE INCLUDED IN IT ARE CALLED 'CHASSADIM'. IF THE RULING SFIRAH AT A SPECIFIC SHABBAT TIME PERIOD IS GVURAH, THEN ALL TEN SFIROT INCLUDED IN IT ARE CALLED 'GVUROT'. Thus, it is with all these RULING attributes!

8. Resting from work

This section says that everyone, whether they carry the yoke of the Kingdom of Heaven or the yoke of a heathen kingdom, should rest from their work on Shabbat and holidays. At the coming of Shabbat or a holiday, Binah descends upon the Kingdom of Heaven and is engraved upon the tablets, Malchut. We read of the signs of the Name of Hashem and of the sign of the name Shadai, that is, Metatron called 'a servant'. We learn that the ignorant man should be generous toward the student of the Torah and observe the precepts, and then God will preserve him from theft and robbery and the Angel of Death.

56. All should rest from their work ON SHABBAT AND HOLIDAYS, EACH ACCORDING TO ITS OWN ASPECT, like the ox that carries a yoke, and a donkey that carries a burden. This is also the case among those WHO TAKE UPON THEMSELVES the yoke of the Kingdom of Heaven, such as Tefilin - THEY ARE EXEMPT ON SHABBAT AND HOLIDAYS, or the yoke of a heathen kingdom; EVERYBODY, according to their actions, have rest from their work. For he who is not occupied with the Torah and the precepts takes upon himself the yoke of a heathen kingdom, while he who is occupied in the Torah and precepts takes upon himself the yoke of the Kingdom of Heaven, which is the last Hei OF YUD HEI VAV HEI, called the 'Kingdom of Heaven'!

53. הכי יתער עשן, מבינה, דאיהו בלבא, דאוקמוה לגביה, הלב מבין. וסליק לגבי חכמה, דאיהו כמוחא. ומאן עשן. דא, עמודא דאמצעיתא, דעת, לב מבין דעת.

54. לבתר דנחית עשן, חכמה לגבי בינה, דאינון דא לשמאלא, ודא לימינא. איהו נחית מלא מאבא ואימא, מלא י"ה, לאוקרא עצים דאינון ת"ח, מסטרא דעץ חיים, דאינון אברים דגופא, דתמן ה' העצים ודאי, לאוקרא לון בשלהובין דאורייתא, דאתמר ביה הלא כה דברי באש נאם יי'. בשלהובין דנר מצוה ברחימו.

55. פקודא להקריב בכל יומא תמידין. ואבתריה להדליק אש, הה"ד אש תמיד תוקד על המזבח לא תכבה. ואבתריה, תרומת הדשן. ואבתריה, קרבן נדר או נדבה. תנאים ואמוראים, כל אליון תמידין, אינון מדות דקודשא בריך הוא, דצריכי למהו לון נייחא. ואע"ג דכל ספירן בלהו חד, מ"מ, כל ספירה וספירה ממנא על שבתות וזמנין ויומין טבין, ודהיא מדה דשולטנותא דהוא זמנא, כל ספירן אתכלילו בה, ואתקריאו בלהו ע"ש ההיא מדה, בחסד חסדים, בגבורה גבורות והכי בכל מדה.

56. ואית השבתת מלאכה, כגון שור, דאית ליה עול. ודחמור, דאית ליה משאוי. בין עול מלכות שמים, כגון תפילין. בין עול מלכות עכו"ם, כפום עובדיהו, באליון יומין אית לון השבתת מלאכה ונייחא. מאן דלא אתעסק באורייתא ובפקודין, אית ליה עול מלכות עכו"ם. ומאן דאתעסק באורייתא ובפקודין, אית לון עול מלכות שמים, דאיהו ה' בתראה, מלכות שמים אתקריאת.

57. Surely it is the yoke of the precepts, since all creatures that are in heaven and earth were created by it, AS THE WHOLE REALITY OF THE THREE WORLDS BRIYAH, YETZIRAH, ASIYAH CAME OUT OF MALCHUT. Hence, it says, "These are the generations of the heaven and of the earth when they were created (BeHibaram)" (Bereshheet 2:4), which has the letters BeHei-Bra'am (lit. 'He created them with Hei'). At the coming of Shabbat or a holiday, Binah descends, which is Yud-Hei-Vav - CHOCHMAH, BINAH, AND DA'AT OF BINAH - upon Hei, which is the Kingdom of Heaven, WHICH IS THEN an additional Neshamah. And She, BINAH, is "engraved (Heb. charut) upon the tablets" (Shemot 32:16). THE TABLETS ARE MALCHUT, AND THE INSPIRATION OF BINAH UPON HER GIVES HER FREEDOM (HEB. CHERUT) FROM ALL THE KLIPOT. SHE IS THE SECRET OF "I am," of the Exodus, NAMELY THE WORDS, "I AM HASHEM YOUR ELOHIM, WHO HAS BROUGHT YOU OUT OF THE LAND OF EGYPT" (SHEMOT 20:2). BINAH spread Her wings upon the Daughter, MALCHUT, and upon Her camps, and they have rest. It says of the camps of Samael and the Serpent: "And all people of the earth shall see that you are called by the Name of Hashem; and they shall be afraid of you" (Devarim 28:10). THE NAME OF HASHEM IS THE SIGN OF THE TEFILIN, BUT the sign of the Tefilin, the sign of the Shabbat, the sign of holidays, and the sign of the Covenant are all the same. IT SAYS OF ALL OF THEM: "AND ALL PEOPLE OF THE EARTH SHALL SEE THAT YOU ARE CALLED BY THE NAME OF HASHEM."

58. There is the sign of the name Shadai, THE ANGEL Metatron, CALLED 'a servant'. Several servants follow him. They are in charge over those who observe the precepts for the sake of a reward, OVER WHOM Metatron and his legions are in charge. Of them, it is written: "That your ox and your donkey may rest; and your slave and handmaid" (Shemot 23:12). Those who do not observe the precepts for the sake of a reward are the children of the King and Queen, ZEIR ANPIN AND MALCHUT, and on weekdays they are crowns and diadems on the heads of the mentioned servants. Of them, it says: "he that makes use of the crown shall perish," FOR HE WHO MAKES USE OF THOSE CHILDREN, WHO ARE DIADEMS TO THE SERVANTS, DEPARTS AND PASSES AWAY FROM THE WORLD. The stranger who approaches them, THOSE SONS, shall die, SINCE ON WEEKDAYS THEY ARE considered as Shabbat in relations to the servants.

59. For this reason WE RECITE, ON MUSAF OF ROSH HASHANAH (THE JEWISH NEW YEAR), 'either as children or as servants'. 'Either as children', as it says: "You are the children of Hashem your Elohim" (Devarim 14:1), or 'as servants', AS WRITTEN, "For to Me the children of Yisrael are servants" (Vayikra 25:55), and not the other nations. Those wicked who are not occupied in the Torah and the precepts, and do not take upon themselves the yoke of the Torah and the yoke of the Tefilin and the other precepts, are servants to the nations of the world that enslave them, as in: "We were the slaves of Pharaoh in Egypt" (Devarim 6:21).

60. If they observe the Shabbat and holidays, it says of them: "And Hashem our Elohim brought us out of Egypt" (Ibid.). The verse that says of them: "That your ox and your donkey may rest," shall be fulfilled, SINCE THEY ARE like donkeys in relation to the Torah and the precepts. "And the son of your handmaid and your cattle...may be refreshed." The ignorant are called 'cattle'. For after one makes himself under THE ASPECT OF a man of the Torah, this verse shall be fulfilled: "Hashem, You preserve man and beast" (Tehilim 36:7). THAT IS, this will be fulfilled if he is like a horse which is patient, and does not kick him when his master rides on it; SO SHOULD HE BEHAVE, LIKE A HORSE UNDER THE KNOWLEDGEABLE STUDENT OF THE TORAH.

57. עול מצות איהו ודאי, בגין דבה אתבריואו כל ברין דשמיא וארעא, הה"ד אלה תולדות השמים והארץ בהבראם. בה' בראם. וכד ייתי שבת וי"ט, נחתת בינה דאיהו יד"ו, על ה', דאיהו מלכות שמים נשמה יתירה, ואיהו חרות על הלחות. אנכי ביציאת מצרים, ופרישת גרפהא על ברתא, ועל משריין דילה, ואית לון ניוחא. ואתמר במשריין דסמא"ל ונחש, וראו כל עמי הארץ כי שם יי' נקרא עליך ויראו ממך, אות תפלין ואות שבת, ואות דיומין טבין, ואות ברית כלהו שקילין.

58. ואית אות דשד"י, דאיהו מטטרו"ן עבד, וכמה עבדין תליין מניה, דממנא על אלין דעבדין פקודי על מנת לקבל פרס. מטטרו"ן ומשריין דיליה ממנן עלייהו. בגינייהו אתמר, למען ינוח שורך וחמורך ועבדך ואמתך. אבל אינון דעבדין פקודין שלא על מנת לקבל פרס, אינון בנוי דמלכא ומטרוניתא. ואינון כתרין ותגין על רישא, דעבדין ביומין דחול. ובגינייהו אתמר ודאשתמש בתגא חלף, והזר הקרב לגבייהו יומת. דשבתות אתקריאו לגבי עבדין.

59. ובג"ד, אם כבנים אם כעבדים. אם כבנים, דאתמר בהון בנים אתם ליי' אלהיכם. אם כעבדים, כי לי בני ישראל עבדים ולא שאר אומין. אבל אינון חייביא דלא משתדלין באורייתא ומצות, ולית עלייהו עול תורה ועול תפלין, ושאר פקודין, אינון עבדין לאומין דעלמא, ומשתעבדין בהו. כגון עבדים היינו לפרעה במצרים.

60. ואי נטרי שבתות וימים טובים, אתמר בהו ויוציאנו יי' אלהינו. ויתקיים בהו, למען ינוח שורך וחמורך, חמור בתורה ובמצות, וינפש בן אמתך ובהמתך, עם הארץ בהמה אקרי. ולכתר דייעול גרמיה תחות אדם בתורה, יתקיים ביה אדם ובהמה תושיע יי'. אם הוא כסוס דרכיב עליה מאריה, וסביל ליה, ולא מבועט מאריה.

61. Why should the ignorant be patient with a wise student? Since the Torah scholar is like the Shabbat day, he should BE AS ONE who has nothing of his own, AS THE WEEKDAYS MAKE PREPARATIONS FOR SHABBAT AND SHABBAT HAS NOTHING. If the ignorant man is generous toward him with his money and is in the habit of doing his wish, to attend upon him and observe the precepts as he desires, "Hashem, you preserve man and beast," shall be fulfilled in him. He will preserve him from theft and robbery and from the Angel of Death, so that he will have no power to slaughter him with his blemished knife. Whatever is slaughtered with a blemished knife is a carcass not slaughtered ritually, of which it is written: "You shall cast it to the dogs" (Shemot 22:30), which is Samael, WHO IS CALLED 'A DOG'.

61. וּמַאי סְבִילוּ דְעָם הָאֶרֶץ לַת"ח. בְּגִין, דַּת"ח כְּיוֹם שַׁבַּת צְרוּךְ אִיהוּ, דְלִית לֵיהּ מְדִילִיה, וְאִי עָם הָאֶרֶץ סְבִיל לֵיהּ בְּמִמוּנִיה, וְאַתְנַהֵיג בֵּיהּ כְּמוֹם רְעוּתִיה לְשִׁמְשָׂא לֵיהּ, וּלְאַתְנַהֵגָא בְּפִקּוּדֵין כְּמוֹם רְעוּתִיה, יִתְקַיֵּים בֵּיהּ אֲרָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ. יוֹשִׁיעַ לֵיהּ מִשׁוּד וּגְזֵלָה, יוֹשִׁיעַ לֵיהּ מִמַּלְאָךְ הַמּוֹת, דְּלֵא שְׁלִיט עָלֵיהּ, וְיִשְׁחַט לֵיהּ בְּסַכִּין פְּגוּם דִּילִיה. וְכָל מֵאן דְּשָׁחִיט בְּסַכִּין פְּגוּם, נְבִלָה אִיהוּ, דְּאַתְמַר בֵּיהּ לְכָלֵב תְּשְׁלִיכוּן אוֹתוֹ, דְּאִיהוּ סַמָּא"ל.

9. Nefesh, Ruach and Neshamah of weekdays and of Shabbat

The Faithful Shepherd, Moses, says that the Nefesh of the learned scholar is called 'queen Shabbat' since it is the additional Nefesh bestowed on Shabbat. This additional Neshamah is drawn from Aba and Ima who are the Chariot to the Cause of Causes, Arich Anpin, which is totally concealed. The additional Nefesh is watered by the additional Ruach that is Zeir Anpin, the river that flows from Eden. We learn about the origin of the Neshamah and the Ruach and also that the Ruach is the aspect of "remember the Sabbath day" and the Nefesh is the aspect of "keep". Scholars of the Torah have nothing of their own, and anyone who treats them with contempt is showing contempt toward the Shabbat and the festivals. The wise student takes poverty upon himself because the Torah is food for man. We see the correspondence between the four faces of man, the four kinds of food, and the four Sfirot Chesed, Gvurah, Tiferet and Malchut. A man should sacrifice offerings, do confession, and concentrate on destroying his bestial Nefesh so that he can bring out his Ruach. The sages of the Mishnah taught that a man should always regard himself as though the whole world depended on him, and as though he were balanced against all the people of the world. Rabbi Chiya and Rabbi Yitzchak talk about the River of Fire, the burnt offering, a fiery stream, and the fire in the vision that Elijah saw. "And after the fire a silent fine voice" refers to Malchut, that is finer and smaller than all the Sfirot of Atzilut.

62. The Nefesh of the Torah scholar is called 'queen Shabbat', since it is the additional Nefesh of Shabbat. And its delight is the Neshamah of life and the mental Ruach, which are the additional Neshamah, THE NESHAMAH OF ALL LIVING and a Ruach additional to the Neshamah - Ruach and Nefesh, the servants that rule over the body during weekdays. The additional Neshamah is the secret of the crown upon the head of the righteous, who is the Shabbat day, ZEIR ANPIN CALLED 'THE SHABBAT DAY', WHOSE CROWN COMES FROM ABA AND IMA. This additional Neshamah shall praise Yud-Hei, which are Aba and Ima, of whom it says: "Neither has the eye seen Elohim beside you" (Yeshayah 64:3), since they are the Chariot to the cause of causes, ARICH ANPIN, which is concealed and over which the eye has no power. Therefore, "neither has the eye seen," EVEN IN ABA AND IMA WHO ARE ITS CHARIOTS, FROM WHOM THE ADDITIONAL NESHAMAH OF SHABBAT IS DRAWN, BEING KETER OF ZEIR ANPIN.

62. וְנֶפֶשׁ דַּת"ח אַתְקַרִּיאת שַׁבַּת מַלְכֶתָא, נֶפֶשׁ יְתִירָה דְשַׁבַּת. וְעַגְגַּי דִּילִיה נִשְׁמַת חַיִּים, וְרוּחַ שְׁכָלִי. וְאִינוּן נִשְׁמָה יְתִירָה, רוּחַ יְתִירָה, עַל נִשְׁמָה וְרוּחָא וְנִפְשָׂא, דְּאִינוּן עֲבָדִין, דְּשִׁלְטִין בְּגוּפָא, דְּיוֹמִין דְּחוּל. נִשְׁמָה יְתִירָה, נִשְׁמַת כָּל חַי, כְּתָר בְּרֵאשׁ צְדִיק, דְּאִיהוּ יוֹם שַׁבַּת. וּבְהַאי נִשְׁמָה יְתִירָה תְּהִלָּל יְהוָה, דְּאִינוּן אָבָא וְאִמָּא, דְּעֵלָה אַתְמַר, עֵין לֹא רֵאתָה אֱלֹהִים זוּלָתָךְ, בְּגִין דְּאִיהוּ מְרַכְבָּה לְעֵלָת הָעֲלוֹת, דְּאִיהוּ מְכוּסָה וְלֹא שְׁלִיט עָלֵיהּ עֵינָא, וּבג"ד עֵין לֹא רֵאתָה.

63. The additional Ruach is the river that flows from Eden, NAMELY from between Aba and Ima. IT IS ZEIR ANPIN, THE SECRET OF THE SON OF YUD-HEI, SINCE IT EMANATES FROM YUD-HEI, ABA AND IMA, and its distance is a 500 years' walk - THAT IS, THE FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH AND HOD THAT ARE DRAWN UPON IT FROM BINAH, IN WHICH THE SFIROT ARE COUNTED BY THE HUNDREDS, THUS AMOUNTING TO 500 YEARS. It reaches the sixth SFIRAH, that is righteous, NAMELY YESOD, to water the garden, the additional Nefesh, Malchut.

63. רוּחָא יְתִירָה, נְהַר דְּנִפְיָק מִעֵדֵן, מִבֵּין אָבָא וְאִמָּא. וּמֵהֲלָכוּ חֲמֵשׁ מָאָה שָׁנִין, וּמַטְוִי לְשִׁתִּיתָאָה, דְּאִיהוּ צְדִיק. לְהַשְׁקוֹת אֶת הַגֶּן, דְּאִיהוּ נֶפֶשׁ יְתִירָה, מַלְכוּת.

64. The Neshamah that rules on weekdays over the servant of Hashem comes from the Throne of Glory, WHICH IS THE WORLD OF BRIYAH, CALLED 'THE THRONE OF GLORY'. According to the explanation of the sages of the Mishnah, all the Neshamot are cut from under the Throne of Glory. The Ruach that rules during weekdays over the servant of Hashem comes from the King's servant Metatron, OF THE WORLD OF YETZIRAH. He includes the six orders of the Mishnah, THE SECRET OF HIS SIX SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - BY WHICH HE IS SECOND (HEB. MISHNEH) TO ZEIR ANPIN, and is the six steps of the Throne, AS CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF YETZIRAH ARE THE SIX STEPS TO THE WORLD OF BRIYAH, CALLED 'THRONE'. The Nefesh, which rules during weekdays, comes from the Throne of Judgment, NAMELY THE WORLD OF ASYAH, from Sandalfon, THE SECRET OF THE blue in the Tzitzit (the fringes). IT IS THE SECRET OF: "Paved work (Heb. ma'aseh) of a sapphire stone" (Shemot 24:10), DERIVED FROM ASYAH. But the King's daughter, the mental Nefesh OF THE WISE STUDENT, IS, on Passover, the secret of a night of watchfulness, Leil-Shimurim, a guarded Matzah, Shemurah, AS IT IS DRAWN FROM MALCHUT, CALLED 'A NIGHT OF WATCHFULNESS' AND 'A GUARDED MATZAH', TO ADD TO HER STATURE. The corresponding guarded Ruach, THE ASPECT OF DAY, is a holiday and the Shabbat day. They are "Remember" and "Keep." THE RUACH IS THE ASPECT OF "REMEMBER," WHICH IS ZEIR ANPIN, "THE SHABBAT DAY," (SHEMOT 20:8) AND THE NEFESH IS THE ASPECT OF "KEEP (LIT. 'GUARD')," MALCHUT, THE SECRET OF THE NIGHT OF WATCHFULNESS AND SHABBAT NIGHT, being THE NEFESH of Atzilut from Malchut.

65. Similarly, the Torah scholars, the children of the King and Queen, WHOSE NEFESH IS FROM MALCHUT OF ATZILUT AND WHOSE RUACH IS FROM ZEIR ANPIN OF ATZILUT, AS MENTIONED ABOVE, are called 'Shabbatot' and 'holidays', and have nothing of their own, THE SAME AS THE SHABBAT AND HOLIDAYS. They are not working men like the other servants, people of THE THREE WORLDS, BRIYAH, YETZIRAH AND ASYAH, WHICH ARE workdays. Their reward in this world and in the World to Come is to delight them with all sorts of victuals and drinks, and they are glorified with beautiful garments like the Shabbat, of which it was said to honor with clean garments. It behooves man to do everything he does for the glory of Shabbat and the holidays.

66. He who desecrates the Shabbat is punishable by stoning, and he who exploits the crown of Torah shall also perish. He who makes use of one who recites the Halachah, who desecrates the Torah, and all the more so he who treats him with contempt, is as if he shows contempt towards the Shabbat and the festivals. The sages of the Mishnah taught us that he who treats the festivals contemptibly denies the basic doctrines of the faith.

67. As all the vessels in the Temple are called 'Holy', so are all those who attend on the Torah scholars called 'Holy'. The students of the Rabbi correspond to the members of the RABBI'S body. They are called the most Holy or the Holy of Holies. The secret of this is alluded to in the verse: "And the veil shall be for you as a division between the Holy place and the most Holy" (Shemot 26:33). Metatron, you and your legions should bring them as offerings before Hashem every night.

64. נְשָׁמָה דְשֵׁלְטָא בְיוֹמֵי הַחֹלָא, עַל עֶבֶד יי', אִיהִי מְכַסָּא הַכְּבוֹד. כְּמָה דְאוּקְמוּהָ מֵאֵרֵי מִתְנִיתִין, כָּל הַנְּשָׁמוֹת גְּזוּרוֹת מִתַּחַת כְּסֵא הַכְּבוֹד. וְרוּחַ דְשֵׁלְטָא בְיוֹמֵי הַחֹל, עַל עֶבֶד יי', אִיהִי מְעַבְדָּא דְמַלְכָא מְטַטְרוּן, כְּלִיל שֵׁית סְדְרֵי מְשָׁנָה, וְאִיהִי שֵׁשׁ מְעֵלוֹת לְכְסֵא. וְנֶפֶשׁ דְשֵׁלִיט בַּחֹל, אִיהִי מְכַסָּא דִין, סְגֻלָּתוֹן, תְּכֵלֶת שְׁבַעֲיָצִית, כְּמַעֲשֵׂה לְבַנְתַּת הַסְּפִיר. אֲבָל בְּרֵתָא דְמַלְכָא. בְּפִסְחָא, אִיהִי נֶפֶשׁ הַשְּׁכֵלִית, לִיל שְׁמוּרִים, מְצָה שְׁמוּרָה, וְרוּחַ שְׁמוּר לְקַבְלִיהָ אִיהִי י"ט, וְאִיהִי יוֹם שַׁבָּת, זְכוֹר וְשְׁמוּר. בְּגִין דְאִיהִי אֲצִילוֹת מִמַּלְכוּת.

65. וְהָכִי ת"ח, בְּנוֹי דְמַלְכָא וּמְטְרוּנֵיתָא, אֶתְקְרִיאוּ שַׁבָּתוֹת וְיָמִים טוֹבִים, וְלִית לֹון מְדִלְהוֹן, דְּלָאוּ אֵינוֹן בְּעֵלֵי מְלָאכָה, כְּשָׂאָר עֶבְדֵּי בְנוֹי דְחוּלִין. אֲגָרָא דְלְהוֹן בְּעֵלְמָא דִין, וּבְעֵלְמָא דְאֵתִי, לְעִנְגָא לֹון בְּכָל מֵינֵי מֵאֲכָל וּמְשִׁתָּה, וְלְאוּקְרָא לֹון בְּלְבוּשֵׁין שְׁפִירִין, כְּגוּוֹנָא דְשַׁבָּת, דְּאֶתְמַר בֵּיהּ, כְּבִדְהוּ בְּכִסּוֹת נְקִיָּה. כָּל מָה דְעֶבֶד בְּרֵ נֶשׁ לְשַׁבָּתוֹת וְיָמִים טוֹבִים, אֵית לְמַעַבְדֵּי לֹון.

66. וּמֵאֵן דְּמַחְלֵל שַׁבָּת חַיִּיב סְקִילָה. וְהָכִי מֵאֵן דְּאֶשְׁתַּמְשׁ בְּתַגָּא, חֻלְף. וְהָכִי הוּא הַמְשַׁתְּמֵשׁ בְּמֵי שְׁשׁוּנָה הַלְכוּת, דְּמַחְלֵל תּוֹרָתֵיהּ. וּכ"ש הַמְבַזָּה לֵיהּ, כְּאִילוּ מְבַזָּה שַׁבָּתוֹת וּמוֹעֲדוֹת. וְאוּקְמוּהָ מֵאֵרֵי מִתְנִיתִין, כָּל הַמְבַזָּה אֶת הַמוֹעֲדוֹת, כְּאִילוּ כּוֹפֵר בְּעִיקְרָא.

67. וּכְגוּוֹנָא דְכָל מֵאֵנֵי בֵּית הַמִּקְדָּשׁ וְאֶתְקְרִיאוּ קְדָשׁ, הָכִי כָּל אֵינוֹן דְּמִשְׁמָשִׁי תְלָמִידֵי חֲכָמִים, אֶתְקְרִיאוּ קְדָשׁ. וְתְלָמִידֵי דְרַב דְּאֵינוֹן לְקַבֵּל אֲבָרִים דְּגוּפָא, אֶתְקְרִיאוּ קְדָשׁ קְדָשִׁים. וְרוּזָא דְמַלְכָּה קָא רְמִיז בְּהוֹן, וְהִבְדִּילָהּ הַפְּרִכַת לְכֶם בֵּין הַקְּדָשׁ וּבֵין קְדָשׁ הַקְּדָשִׁים. וּמְטַטְרוּן, אֶת וּמְשָׁרְיִין דִּילְךָ, צְרִיכִין לְקַרְבָּא לֹון קְרַבְנָא קְדָם יי' בְּכָל לֵילָא.

68. The deed ONE MUST DO in order to take upon oneself the yoke of the Kingdom of Heaven is to take upon oneself the sorrows of poverty, WHICH, to the Torah student, is the death of his animal body. The food of the Torah is the food of the mental Neshamah, Ruach and Nefesh, which are the priest, the Levite, and Yisrael. A priest has the Yud in him, which is Chochmah, a Levite has the Hei, Tevunah, and Yisrael have the Vav, Da'at. The additional Nefesh is the last Hei OF YUD HEI VAV HEI, MALCHUT, INCLUDING the 248 positive precepts and 365 negative precepts. The Torah is man, ZEIR ANPIN, as written: "This is the Torah: when a man (Heb. adam)" (Bemidbar 19:14). "Adam," which is 45 in numerical value, includes the four letters of Yud Hei Vav Hei, fully spelled with Alephs. The Torah is food for man with his four faces, THE FACE OF THE LION, THE FACE OF AN OX, THE FACE OF AN EAGLE AND THE FACE OF A MAN, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, SINCE MAN'S FACE INCLUDES ALL OF THE FOUR FACES. THIS CORRESPONDS TO THE FOUR KINDS OF food OF THE bestial BODY: bread, wine, meat, and all sorts of fruit. "Elohim has made the one as well as (or: corresponding to) the other" (Kohelet 7:14). FOR BREAD CORRESPONDS TO THE FACE OF A LION, NAMELY CHESED; WINE TO THE FACE OF AN OX, NAMELY GVURAH; MEAT TO THE FACE OF AN EAGLE, NAMELY TIFERET; AND THE FRUIT TO THE FACE OF MAN, MALCHUT.

69. Every night, a man should sacrifice offerings before Hashem pertaining to the bestial Nefesh, Ruach and Neshamah. Man should also confess several kinds of confessions and raise them in his thought when reciting the Sh'ma, in order to bring them out as sacrifices before Hashem, MEANING he should concentrate upon bringing out his Ruach, which pulses in the arteries of his heart. He should concentrate upon burning, slaughtering and piercing the Nefesh, like the priests who slaughtered by piercing, as written: "And wring off its head from its nape, but shall not divide it asunder" (Vayikra 5:8). This is strangulation. HERE, ONE TAKES UPON HIMSELF THREE KINDS OF DEATHS: BURNING AND SLAUGHTERING, WHICH ARE CONSIDERED SLAYING, AND SLAUGHTER BY PIERCING, CONSIDERED AS STRANGULATION. These three deaths are red bile, green BILE, and black BILE, and they lie in the liver, the gall bladder and the spleen. They are like the three shells of a nut.

70. Before that, it behooves him to construct A KIND OF an altar of stone; namely, to concentrate on using it for stoning - MEANING HE SHOULD TAKE UPON HIMSELF DEATH BY STONING. This comes from the white bile, WHICH CORRESPONDS TO CHOCHMAH, that governs the lobes of the lungs, WHICH ALSO CORRESPONDS TO CHOCHMAH, AS WAS EXPLAINED BEFORE - NAMELY those adhesions, THE KLIPOT THAT GLUE THE LOBES OF THE LUNGS TO EACH OTHER SO THEY CANNOT PROPERLY BREATHE. For these beasts, NAMELY HIS BESTIAL NEFESH, RUACH AND NESHAMAH, are trapped there. A blue fire then descends FROM MALCHUT and consumes them, and these BESTIAL NEFESH, RUACH AND NESHAMAH assume THE APPEARANCE OF pure animals, cattle and birds that may be brought as sacrifices to Hashem so that His name will rest upon them. At that time, the verse which says of them: "But you that did cleave to Hashem your Elohim are alive," (Devarim 4:4) will be fulfilled. They will be like a horse with its master riding on it, NAMELY A CHARIOT TO HASHEM, as written: "That you ride upon your horses, your chariots of salvation" (Chavakuk 3:8). Then, "Hashem, You preserve man and beast" (Tehilim 36:7), WHICH ARE THE MENTAL NEFESH, RUACH AND NESHAMAH CALLED 'MAN', AND THE BESTIAL NEFESH, RUACH, NESHAMAH CALLED 'BEAST'.

68. עֲשֵׂיהָ לְקַבֵּל עָלֶיהָ עוֹל מַלְכוּת שָׁמַיִם, דָּא קַבְּלַת יְסוּרֵין דְּעִנּוּת לַת"ח אִיהוּ מוֹת לְגוּפָא דְּבַעֲיָרָן. דְּמִזּוּנָא דְּאוּרִייתָא, אִיהוּ מִזּוּנָא דְּנִשְׁמַתָּא וְרוּחָא וְנַפְשָׁא שְׁכָלָיִים, דְּאִינוּן כְּהֵן לְוִי וְיִשְׂרָאֵל. כְּהֵן בֵּיהּ י', חֲכֵמָה וְדָאִי. לְוִי, בֵּיהּ ה', תְּבוּנָה. יִשְׂרָאֵל, בֵּיהּ דַּעַת, וְדָא ו'. נַפֶּשׁ יִתִּירָה, ה' בְּתִרְאָה, רַמ"ח מְצוּוֹת עֲשֵׂה וְשִׁס"ה לֹא תַעֲשֶׂה. וְתוֹרָה דָּא אָדָם, הֲרָא הוּא דְּכַתִּיב, זֹאת הַתּוֹרָה אָדָם. וְדָא כְּלִיל שְׁמָא מְפָרֵשׁ, יו"ד ה"א וּא"ו ה"א. הָאִי אִיהוּ אוּרִייתָא מִזּוּנָא לְאָדָם, בְּד' אַנְפִּין הִילִיָּהּ. מִזּוּנָא דְּבַעֲיָרָן, נְהַמָּא וְחִמְרָא וּבִשְׂרָא, וְכֹל מִינֵי פִירוֹת, זֶה לַעֲמַת זֶה עֲשֵׂה הָאֱלֹהִים.

69. וְצִרִין בְּר נֶשׁ, לְקַרְבָּא בְּכֹל לִילֵיא, קַרְבָּן נַפְשָׁא וְרוּחָא וְנִשְׁמַתָּא דְּבַעֲיָרָן, קָדָם יי'. וְיִתְוֵדָה בְּכַמְהָ מִינֵי וְדוּוּיִן, וְיִסְלַק לֹון בְּמַחְשַׁבְתִּיהָ, קַרְבָּנָא קָדָם יי'. לְאַפְקָא לֹון בְּק"ש, לְקַמֵי קַדְשָׁא בְּרִיךְ הוּא, וְיַפִּיק רוּחִיהָ דְּרַפִּיק בְּעַרְקִין דְּלֵבָא. נַפֶּשׁ, יִכּוּן בְּשִׁרְפֻתָהּ, וּבְשַׁחִיטָתָהּ, וּבְנַחֲיִרְתָּהּ, דְּהוּוּ נַחֲרִין כְּהִנְיָא, הַה"ד וּמַלְק אֵת רֹאשׁוּ מִמוּל עַרְפוּ וְלֹא יִבְדִּיל. וְהִינּוּ חֲנֻקָּה. וְתִלְתָּא מִיתוֹת אֵלִין, הוּוּ בְּמֵרָה סוּמְקָא, יְרוּקָא, אוּכְמָא. דְּאִינוּן בְּכַבֵּד בְּמֵרָה בְּטַחּוּל, וְאִינוּן כְּתִלַת קְלִיפִין דְּאַגּוּזָא.

70. וְקוֹדָם דָּא, יִתְקַן מִזְבַּח אַבְנִים, וְיִכּוּן לְמַעַבְדָּה סְקִילָה, מְמַרָה חוּרָא, דְּשִׁלְטַת בְּכַנְפֵי רִינָא, בְּאִינוּן סְרִכּוֹת דְּאֵלִין בְּעִירָן תְּמוּסִין תִּמְן. וּנְחִיתַת אֲשָׁא תְּכֵלָא, וְיִשְׁצִי לֹון, וְיִהוּן חִיוּן וּבַעֲיָרָן וְעוֹפִין דְּכִיּוּן, לְקַרְבָּא לִינֵי, וְלִשְׁרִינָא שְׁמִיָּה עֲלִיּוּהוּ. בְּהוּא זְמַנָּא יִתְקִיִים בְּהוּ, וְאַתָּם הִדְבָּקִים בֵּינֵי אֱלֹהֵיכֶם חַיִּים. וְיִהוּן כְּסוּסֵיא דְּרִכִּיב מֵאַרְיָה עֲלִיּוּהוּ, הַה"ד כִּי תִרְכַב עַל סוּסִין מִרְכַּבוֹתֶיךָ יִשׁוּעָה, וּבְהוּא זְמַנָּא אָדָם וּבְהֵמָה תוֹשִׁיעַ יי'.

71. Come and behold: man should also REGARD HIMSELF as balanced against the students of the Torah. Thus, he should weigh himself on the side of the Torah, NAMELY THE MENTAL NEFESH, RUACH, NESHAMAH and the side of the limbs in the body, NAMELY THE SIDE OF THE BESTIAL NEFESH, RUACH AND NESHAMAH. He should regard himself as balanced against all the peoples of the world. As taught by the sages of the Mishnah, a man should forever see himself as if the whole world depends upon him. He should THEREFORE concentrate upon his Nefesh, Ruach and Neshamah, to make them into sacrifices, together with all the inhabitants of the world. And the Holy One, blessed be He, joins a goodly thought to a deed. This way, "Hashem, You preserve man and beast." All the Tannaim and Amoraim rose towards him and said in one voice: You are a Faithful Shepherd and you have permission to do all this, because you are balanced against all Yisrael. The Holy One, blessed be He, therefore sent you amongst them.
End of Ra'aya Meheimna
Tosefta (Addendum)

72. "This is the Torah of the burnt offering" (Vayikra 6:2). Rabbi Chiya said: We explained this verse in the following manner. "This is the Torah," is the Congregation of Yisrael; "the burnt offering," is an evil thought that occurs to man, to turn him away from the True way; and, "it is the burnt offering (lit. 'rising')" (Ibid.), since it rises and accuses man. It should therefore be burnt by fire, in order not to let it bring accusations. Therefore, it shall be "upon the altar all night" (Ibid.). What is "night"? It is the Congregation of Yisrael, NAMED AT THE BEGINNING OF THE VERSE, "This," so as to purify man of that desire.

73. "Which shall be burning" (Ibid.), NAMELY IN NAHAR DINUR (THE RIVER OF FIRE), since the River of Fire is where all those who are not found as they ought to be are burning. They are brought into that burning fire and their government is removed from the world. In order for it not to have power, it should be "upon the altar all night." It is then subdued and loses its power.
End of Tosefta

74. It is written: "And behold, Hashem passed by, and a great and strong wind rent the mountains..." (I Melachim 19:11). The great wind IS, as we said, THE STORM WIND STANDING BEFORE EVERYTHING TO GUARD HOLINESS, AS THE SKULL PROTECTS THE BRAIN. It is also written: "But Hashem was not in the wind: and after the wind an earthquake (Heb. ra'ash)" (Ibid.). WHAT IS THE QUAKE? IT IS LIKE the one mentioned in the verse: "Then a spirit (also: 'wind') took me up, and I heard behind me a voice of a great rushing (Heb. ra'ash), SAYING, 'BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE'" (Yechezkel 3:12). Thus great quaking comes after the wind, LIKE THE TUMULT OF ELIJAH. IT IS EXPLAINED HERE THAT THE SHAKING WAS BECAUSE THEY SAID: "BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE." "And after the earthquake a fire." WHAT IS THE FIRE? It is like that in the verse: "A Fiery Stream issued and came forth from before him" (Daniel 7:10). THIS IS THE FIRE ELIJAH SAW.

71. ות"ח איהו שקיל לכל מארי תורה, והכי צריך למהוי שקיל גרמיה מסטרא דאורייתא, ומסטרא דאברים דגופא, צריך למשקל גרמיה לכל עמי הארץ. כמה דאוקמה מארי מתניתין, לעולם יראה אדם עצמו, כאלו כל העולם כלו תלוי בו. ויכוין בנפשיה וברוחיה ובנשמתיה, למעבר לון קרבנין, עם כל בני עלמא. וקודשא בריך הוא מצרף מחשבה טובה למעשה. ובדא אדם ובהמה תושיע יי. קמו בלהו תנאין ואמוראין לגביה, ואמרו בלהו בקלא חדא, אנת הוא רעיא מהימנא, דאית לך רשו למעבר כל דא, דאנת שקיל לכל ישראל, ובג"ד שלח לך קודשא בריך הוא בינייהו.
ע"כ רעיא מהימנא

תוספתא

72. זאת תורת העולה. א"ר חייא, האי קרא אוקימנא ליה בהאי גוונא, זאת תורת: דא כנסת ישראל. העולה דא מחשבה רעה, דאיהי סלקא על רעותא דב"נ, לאסטאה ליה מארחא דקשוט. היא העולה: היא היא דסלקא ואסטויה ליה לב"נ, בעי לאוקדא ליה בנורא. בגין דלא יתנייהב ליה דוכתא לאסטאה, ובג"כ על המזבח כל הלילה. מאן לילה. דא כנסת ישראל, דאיהי זאת לאתרכאה ב"נ מההוא רעותא.

73. על מוקדה, בגין דנהר די נור איהו אתר לאוקדא, לכל אינון דלא קיימי בקיומיהו, דהא עאלין לון בההוא נורא דדליק ומעברי שולטניהון מעלמא. ובגין דלא תשלוט אצטריך על מוקדה כל הלילה, ואתכפויא ולא שלטא.
ע"כ תוספתא

74. בתיב והנה יי עבר ורוח גדולה וחזק וגו'. רוח גדולה דאמרן, ובתיב לא ברוח יי. ואחר הרוח רעש דכתיב ותשאני רוח ואשמע אחרי קול רעש גדול. הרי רעש אבתריה דרוח. ואחר הרעש אש, דא הוא דכתיב נהר די נור נגיד ונפק מן קדמוהי וגו'.

75. CONCERNING THE FIRE ELIJAH SAW, Rabbi Yitzchak said: It is written, "As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches: it goes among the beasts and flashes into fire, and out of the fire went forth lightning" (Yechezkel 1:13). THIS IS THE FIRE ELIJAH SAW AND THESE LIVING CREATURES ARE A CHARIOT TO MALCHUT, FOR IT IS WRITTEN: "And after the fire a still small voice." The voice is the last voice, NAMELY MALCHUT, which is silence, having nothing of Her own. It is silent by Herself, SINCE MALCHUT HAS NOTHING OF HER OWN, NOR DOES SHE RECEIVE ANYTHING, BUT EVERYTHING IS GIVEN TO HER BY ZEIR ANPIN. When THE SFIROT OF ZEIR ANPIN gather about Her TO GIVE HER ABUNDANCE, Her voice is heard throughout all the worlds; NAMELY, ALL THE WORLDS, BRIYAH, YETZIRAH AND ASIYAH RECEIVE FROM HER, and they all tremble from Her. Why is She called 'still and small'? IT SHOULD HAVE SUFFICED TO CALL HER 'A STILL VOICE'. IT IS BECAUSE She is MORE STILL AND smaller than all THE SFIROT OF ATZILUT.

75. רבי יצחק אמר היינו דכתיב ודמות החיות מראיהן כגחלי אש בוערות כמראה הלפידים היא מתהלכת בין החיות ונגה לאש ומן האש יוצא ברק ואחר האש קול דממה דקה. קול דא, קול בתראה, דהיא דממה, דלית לה מלה פרטא, אלא היא דממה מגרמה. וכד מתבנשי עליה, היא אשתמע בכלהו עלמין, וכלהו מזדעזעי מנה. דממה דקה, אמאי היא דקה. בגין דאיהי זעירא מכלא.

10. The fire of Isaac

Rabbi Chiya tells us of the esoteric meaning of the altar fire, the coals, the step where the priests stand, the sparks and the winds. We find that the altar is attended by legions upon legions of celestial beings.

76. Rabbi Chiya said: "A constant fire shall be burning upon the altar; it shall never go out" (Vayikra 6:6). This is Isaac's fire, as written: "Behold the fire and the wood," (Beresheet 22:7) WHICH ARE JUDGMENTS DRAWN FROM THE LEFT COLUMN BEFORE ITS INTEGRATION WITH THE RIGHT. This is the ever-burning fire, always PRESENT IN MALCHUT, SO THAT SHE WILL RECEIVE CHASSADIM FROM ZEIR ANPIN. The wood is the wood of Abraham, NAMELY CHASSADIM DRAWN FROM THE RIGHT COLUMN, CALLED 'ABRAHAM', as written: "And the priest shall burn wood on it every morning," THE PRIEST BEING A MAN OF CHESED.

76. ר' חייא אמר, אש תמיד תוקד על המזבח לא תכבה, דא אשו דיצחק. דכתיב, הנה האש והעצים, והיינו אש תמיד, דקיימא תדיר. והעצים, אליו עצים דאברהם, דכתיב ובער עליה הבהן עצים בבקר בבקר.

77. We learned that from Isaac's fire, THE SECRET OF JUDGMENT OF THE LEFT COLUMN OF ZEIR ANPIN, a glowing coal descends and reaches this altar, MALCHUT. One glowing coal goes out to the east side, one glowing coal to the west side, one glowing coal to the north side and one glowing coal to the south side, THAT ARE CHESED, GVURAH, TIFERET AND MALCHUT, to the four corners of the altar. The priest returns it to the four corners.

77. תנן, מאשא דיצחק נגיד ומטי להאי מזבח, ונפיק גומרא חד לסטר מזרח, וגומרא חד לסטר מערב, וגומרא חד לסטר צפון, וגומרא חד לסטר דרום, לד' זווין דמדבחא, וכהנא אסחר לה לד' זווין.

78. On the altar, there is a ramp, NAMELY A STEP, ON WHICH THE PRIESTS STAND WHEN THEY SERVE ON THE ALTAR. It has certain grades, THE SECRET OF THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - and the lowest grade, MALCHUT, reaches down to the upper abyss, BINAH OF THE KLIPAH, through a certain hole THAT REACHES FROM IT TO THE ABYSS. When the burning coals reach the four corners OF THE ALTAR, a fiery spark stirs and descends through that hole into the upper abyss. FROM THIS SPARK, THE KLIPAH GETS STRENGTH TO PUNISH THE WICKED.

78. במדבחא אית כבש חד, בדרגין ידיען. ודרגא תתאה, מטי ונחית לתהומא עלאה, מגו שית חד. ובשעתא דאינון גומרין מטו לד' זווין, חד זיקא אתער ונחית להווא תהומא עלאה.

79. On that place - NAMELY ON THE RAMP - there are legions upon legions of celestial beings OF THE RIGHT COLUMN, CHESED, that say, 'Holy,' in a great, supernal voice. On another side, they, WHO ARE FROM THE LEFT COLUMN, GVURAH, say, 'Holy', in a supernal, pleasant voice. On another side, there are other legions OF THE CENTRAL COLUMN, TIFERET, that say, 'Holy', and so on in the four corners OF THE RAMP. There are six billion legions, SIX BEING THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THE ILLUMINATION OF BINAH, THE SECRET OF HUNDREDS, FROM CHOCHMAH THE SECRET OF THOUSANDS, FROM KETER, THE SECRET OF TEN THOUSANDS, AND FROM THE ASPECT OF YESOD COMES THE SECRET OF LEGIONS. NAMELY, THERE IS UPON THEM THE ILLUMINATION OF THE FIRST THREE SFIROT. They are on every corner OF THE RAMP, and over them there is an appointee. They all wear an efod, IN THE SECRET OF THE PRIESTLY CLOTHES, and they stand ON THE RAMP to carry the service of the altar, MALCHUT, which corresponds to the lower beings IN THE TEMPLE.

80. On another place, OPPOSITE THE RAMP, there are rumbling sea waves. THIS IS THE SECRET OF, "AND RAISED THE STROMY WIND, WHICH LIFTED UP THE WAVES THEREOF" (TEHILIM 107:25), WHICH IS THE MEANING, "AND AFTER THE WIND AN EARTHQUEKE," descending through certain grades, where the legions say in a pleasant voice: "Blessed be the glory of Hashem from his place" (Yechezkel 3:12). THIS IS THE SECRET OF, "AND I HEARD BEHIND ME A VOICE OF GREAT RUSHING, SAYING, 'BLESSED BE THE GLORY OF HASHEM FROM HIS PLACE,' SINCE THEY SLAVED BEFORE THOSE ARMIES THAT ARE SITUATED ON THE RAMP OF THE ALTAR AND SAY, 'HOLY, HOLY, HOLY'. THIS IS THE SECRET OF, 'FACING THEM THEY GIVE PRAISE. SAYING: 'BLESSED IS THE GLORY OF HASHEM FROM HIS PLACE.' 'They all praise with hymns and are never silent day and night. All offer praises in a pleasant voice.

81. On another place, there are legions upon legions standing with fear, trembling and dread, as written: "They were so high that they were dreadful (lit. 'they had fear')" (Yechezkel 1:18), THOSE WHO SAY 'HOLY' CORRESPOND TO CHESED, THE RIGHT COLUMN. THOSE WHO SAY 'BLESSED' CORRESPOND TO GVURAH, THE LEFT COLUMN. THOSE PRESENT CORRESPOND TO TIFERET. They all look to NAMELY, RECEIVE BOWNTY from the altar above, MALCHUT.

82. When Isaac's fire, THE JUDGMENTS OF THE LEFT COLUMN, reaches the altar, several sparks go up and down on every side and some of the mighty, powerful warriors of the world are set aglow by them. Were it not for the priest, who stood upon the altar arranging the wood, the world would not have been able to withstand them. The backs of the living creatures are set ablaze from those glowing coals and sparks that come from them, as written: "As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches" (Ibid. 13).

79. ובהוא אתר, אית חיילין חיילין דאמרי קדוש, בקל רב עלאה. ומסטרא אחרא אמרי קדוש, בקל נעימותא עלאה. ומסטרא אחרא, חיילין אחרנין דאמרי קדוש. וכן לד' זווין. שית מאה אלף רבון חיילין בכל זווין אשתבח, ועלייהו חר ממנא, וכלהו מתלבשי אפודא, וקיימי לסדרא פולחנא דמדבחה לקבל תתאי.

80. באתר אחרא משתבחי גלגלי ימא דנהמין, ונחתין בדרגין ידיען, ותמן חיילין אמרין בקל נעימותא, ברנך כבוד יי' ממקומו. וכלהו משבחי בשירתא, ולא משתבכי ביממא ובליילא, וכלהו מסדרי שבחא בקל נעימותא.

81. באתר אחרא, משתבחי חיילין חיילין, קיימי ברחילו בזיע ברית, כד"א וגבה להם ויראה להם. וכלהו מסתכלי לגבי הוא מדבחה דלעילא.

82. ובשעתא דמטי אשא דיצחק על גבי מדבחה, במה זיקין סלקין ונחתין לכל עיבר, ומתלהטין מנייהו, במה תקיפין מארי דחילא, גיברין דעלמא. ואלמלא דכהנא קאים על מדבחה, ומסדר אעין, לא יכול עלמא למיקם קמניהו. מאלין גומרין וזיקין דנפקין, מתלהטן גביהון דאינון חיוון, כד"א ודמות החיות מראיהם כגחלי אש בוערות כמראה הלפידים.

83. On the right side of these living creatures, a wind stirs from above, FROM CHESED OF ZEIR ANPIN, blowing and settling upon that fire OF THE LIVING CREATURES. It blazes up and becomes perfumed and glows, silent, with a precious splendor, shining upon several legions posted on the right side. On the left side OF THE LIVING CREATURES, another strong wind stirs FROM GVURAH OF ZEIR ANPIN. It breaks rocks and blows into that fire OF THE LIVING CREATURES. It grows stronger and mightier until that wind of the left side OF ZEIR ANPIN is encompassed by that fire and shines upon several legions that stand on that side, THE LEFT SIDE OF THE CREATURES. Thus, from the four corners - CHESED, GVURAH, TIFERET AND MALCHUT - in relation to the four legions FROM THE FOUR CORNERS - CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN - FOUR WINDS COME UPON THE FOUR LEGIONS OF CHESED, GVURAH, TIFERET AND MALCHUT OF THE LIVING CREATURES. All are perfumed when the priest ascends to the altar.

83. מִסְטָרָא דִּימִינָא דְאִינוּן חִיוּן, אֲתַעַר רוּחָא חָדָא מְלַעִילָא, נָשִׁיב וְיָתִיב בְּהוּא אֲשָׁא, וּמִתְלַהֲטָא וּמִתְבַּסְמָא, וְלֵהִיט, וְשָׁכִיךְ בְּזִיוּא יְקִירָא, וְנִהִיר לְכַמָּה חַיִּילִין דְּקִיּוּמִין בְּסְטָרָא דִּימִינָא. מִסְטָרָא דְשְׂמָאלָא, אֲתַעַר רוּחָא אַחְרָא תְּקִיפָא, מִתְבַּר טְנָרִין, וְנָשִׁיב בְּהוּא אֲשָׁא, וְאֲתַתְקַף וְאֲתַגְבֵּר. כִּדִּין אֲתַלְבֵּשׁ מְנִיָּה הוּא רוּחָא דְמִסְטָרָא דְשְׂמָאלָא, וְנִהִיר לְכַמָּה חַיִּילִין דְּקִיּוּמִין לְהוּא סְטֵר. וְכֵן לְאַרְבַּע סְטָרִין, לְד' מִשְׁרִיין. וְכִלְהוּ מִתְבַּסְמָן בְּשַׁעֲתָא דְכֹהֲנָא סְלִיק עַל מִדְבַּחָא.

11. Two altars

Rabbi Aba speaks about the two altars below and the two altars above; the golden altar above is the bond of Faith, and the brass altar above is where the Archangel Michael gives sacrifice to God. Rabbi Aba tells us about the meaning of the inner altar and the outer altar. There is some disagreement among the rabbis about the number of altars, and Rabbi Shimon finally clarifies by saying that there are indeed two altars; the inner stands over the outer and the outer is sustained by the inner, they are mutually tied together. Rabbi Chizkiyah turns to the issue of impending judgment, and says that since a man never knows when judgment will rest upon him and he might die, he must always keep himself from sinning.

84. Rabbi Aba said: There are two altars below and two altars above. OF THE TWO UPPER ALTARS, one is innermost where inner fine incense is burned, WHICH IS the bond of Faith. The Highest Priest ties this incense to the bond of Faith. It is called the golden altar, whence the bond of Faith is tied and offered, THAT UNITES EVERYTHING into one knot. The other altar is called the brass altar. It is outside, and Michael, the Great Minister, sacrifices upon it a savory offering to the Holy One, blessed be He. THE TWO ALTARS down below, IN THE TEMPLE, are the golden altar and the brass altar, one for incense and the other for tallow and the portion of the sacrifices.

84. אָמַר ר' אַבָּא תְּרִין מִדְבַּחָאן אִינוּן לְתַתָּא, וְתְרִין לְעִילָא. חָד פְּנִימָאָה דְכֻלָּא, דְּמִתְקָרַב בֵּיהּ קְטֹרֶת פְּנִימָאָה, וְדָקָה. קְשׁוּרָא דְמֵהִימְנוּתָא, וְכֹהֲנָא עֲלָאָה מְכֻלָּא, אֲקִטֵּר קְטוּרֶתָא דָא, בְּקְשׁוּרָא דְמֵהִימְנוּתָא, וְדָא אֲתַקְרִי מְזִבַּח הַזֶּהָב, וּמֵהֵכָא אֲתַקְטֵר וְאֲתַקְשֵׁר קְשָׁרָא דְמֵהִימְנוּתָא, בְּחָד קְשָׁרָא. וְחָד מִדְבַּחָא אַחְרָא, וְאֲקִרִי מְזִבַּח הַנְּחֹשֶׁת, וְדָא הוּא לְבַר, וּמִיכָאֵל הַשֵּׁר הַגָּדוֹל, מְקָרִיב עֲלֵיהּ קְרִבְנָא נִיחָא דְקוּדְשָׁא בְּרִיךְ הוּא. וְלְתַתָּא, מְזִבַּח הַזֶּהָב, וּמְזִבַּח הַנְּחֹשֶׁת, בְּדָא קְטֹרֶת. וּבְדָא חֲלָבִין וְאַמּוּרִין.

85. It is therefore written: "Oil and incense rejoice the heart" (Mishlei 27:9), and not 'oil, tallow and the portions of the sacrifice rejoice the heart'. Though they TOO soothe the Wrath and Judgment, LIKE THE OIL AND INCENSE, THERE IS A DIFFERENCE. The oil and incense, WHICH ALLUDE TO THE UNION OF CHOCHMAH AND BINAH - AS OIL IS CHOCHMAH AND INCENSE BINAH - gladden all and are not of the side of Wrath and Judgment, FOR THEY HAVE IN THEM NO JUDGMENT AT ALL. THE TALLOW AND PORTIONS OF THE SACRIFICE ARE NOT SO, FOR THROUGH THEM THE UNION BETWEEN ZEIR ANPIN AND MALCHUT IS DONE. IT DOES NOT SAY OF THEM "REJOICE THE HEART," BECAUSE JUDGMENT MAY HAVE HOLD UPON THEM. This is the inner altar, where the finest frankincense, BINAH, WHICH IS INCONCEIVABLE BECAUSE OF HER FINENESS, is in the bond of Faith, BEING TIED TO MALCHUT, CALLED 'FAITH'. The altar is called 'a still small voice', being the inner altar that is tied by the bond of Faith.

85. וְעַל דָּא כְּתִיב, שְׂמֹן וְקְטֹרֶת יִשְׂמַח לֵב. וְלֹא כְּתִיב שְׂמֹן וְחֲלָבִין וְאַמּוּרִין יִשְׂמַח, אַע"ג דְּאֲתַבְּסְמוּתָא דְּרוּגְזָא וְדִינָא אִינוּן. אֲבָל שְׂמֹן וְקְטֹרֶת, חֲדוּתָא דְכֻלָּא אִיהוּ, וְלֹא מִסְטָרָא דְּרוּגְזָא וְדִינָא. וְדָא מִדְבַּחָא דְאִיהוּ פְּנִימָאָה דְקְטֹרֶת דְקָה, בְּדִקּוּתָא דְכֻלָּא, בְּקְשׁוּרָא דְמֵהִימְנוּתָא, אֲקִרִי קוּל דְמָמָה דְקָה, וּבְגִין דְאִיהוּ מִדְבַּחָא פְּנִימָאָה, דְאֲתַקְשֵׁר בְּקְשׁוּרָא דְמֵהִימְנוּתָא.

86. The other altar is called 'the outer altar'. The inner one is called 'the altar of Hashem' and the other is 'the brass altar', as written: "Because the altar of brass that was before Hashem was too little to receive" (I Melachim 8:64). Rabbi Yosi said: IT IS UNDERSTOOD from the words, "And whole burnt sacrifice upon Your altar" (Devarim 33:10), that "ALTAR" MAY BE READ IN THE PLURAL, NAMELY two. IT IS ALSO WRITTEN: "YOUR ALTARS, HASHEM TZVA'OT" (TEHILIM 84:4) NAMELY TWO.

87. RABBI ACHA DISAGREES WITH RABBI ABA AND RABBI YOSI, AND SAYS: THERE IS BUT ONE ALTAR WHICH IS SOMETIMES CALLED INNER AND SOMETIMES OUTER, AS WAS SAID BEFORE. HE SAYS: It is written, "And Moses built an altar..." (Shemot 17:15). He built this in correspondence to the inner one, so it is called, 'Yud Hei Vav Hei-nissi (lit. 'my banner'),' SINCE THE INNER ONE IS CALLED 'THE ALTAR OF YUD HEI VAV HEI'. Why 'my banner'? Because he inscribed AND ESTABLISHED the mark of the sign of the Holy Covenant. When Amalek wanted to remove this sacred mark, NAMELY OF CIRCUMCISION, from Yisrael, the altar, MALCHUT, stood before them to avenge that sign of the Covenant. MALCHUT is therefore called 'the sword avenging the covenant', and this MALCHUT validated this holy mark on Yisrael. Moses then built an altar for this and called it 'Yud Hei Vav Hei-nissi'. This is the inner altar that is called 'a still small voice'.

88. Of THE INNER ALTAR, IT SAYS: "The fire shall ever be burning upon the altar..." (Vayikra 6:6), which is the ever-present fire. What is it? It is Isaac's fire, NAMELY THE JUDGMENTS OF THE LEFT COLUMN, WHICH ARE ALWAYS PRESENT. Then THE ALTAR is named Adonai, NAMELY, OF THE ASPECT OF JUDGMENT. IT IS THEN CALLED 'THE OUTER ALTAR'. When the priest arranges that wood upon it, WHICH IS CHASSADIM, BY WHICH THE LEFT COLUMN IS ENCLOTHED, the ALTAR'S name is perfumed and called by the name of Mercy, 'Yud Hei Vav Hei', named after THE ALTAR OF YUD HEI VAV HEI. IT IS THEN THE INTERNAL ALTAR. The altar sometimes stands like this, IN THE ASPECT OF JUDGMENT, AND IT IS THEN THE EXTERNAL ALTAR, and sometimes it stands IN THE ASPECT OF MERCY, AND IT IS THEN THE INTERNAL ALTAR. BUT THEY ARE NOT TWO SEPARATE ALTARS. Rabbi Shimon said: There are two, the inner standing over the outer altar and the outer sustained by the inner, and both are mutually tied.

12. The Name El

Rabbi Chizkiyah wonders about the name El, which should always be of Chesed but seems sometimes to be of Judgment. Rabbi Shimon explains that the wicked turn Mercy into Judgment. A further question arises of "an El who is angry every day," and Rabbi Shimon answers that if people have merit the name El prevails, but if they do not the name 'Mighty' prevails; so for those who are wicked, El is angry every day. A better explanation, however, is that El prevails daily because it is universally the illumination of the supernal Wisdom. The existence of everything is due to the fact that El pushes the decree away every day, and to the fact that Abraham awakened and pushed away all the verdicts. Rabbi Shimon explains the meaning of "wonderful, counselor, a mighty El, the everlasting Father, Prince of Peace." He talks about the sacrifice, saying that when the priest brings the sacrifice below, the priest above (Chesed), brings about the union of Malchut and Zeir Anpin.

89. This is the offering of Aaron" (Vayira 6:13). Rabbi Chizkiyah opened the discussion with the verse: "Hashem is righteous in all His ways, and gracious in all His works" (Tehilim, 145:17). We learned how much men should watch the glory of their Master and not deviate from their ways outwards, for each and every day there is a decision impending upon the world. The world was created by decree and prevails in Judgment.

86. מִדְּבַחַּ אַחֲרָא, אֶקְרִי מִזְבַּחַּ הַחֲצוֹן. וּפְנִימָא אֶקְרִי מִזְבַּחַּ יְיָ. אַחֲרָא, אֶקְרִי מִזְבַּחַּ הַנְּחֹשֶׁת, כַּד"א מִזְבַּחַּ הַנְּחֹשֶׁת אֲשֶׁר לִפְנֵי יְיָ קִטָּן מֵהֵכִיל וְגו'. רַבִּי יוֹסִי אָמַר מֵהֵכָא, וְכֹלִיל עַל מִזְבְּחֶךָ, תְּרִי. וּכְתִיב עַל מִזְבְּחוֹתַי לְרִצּוֹן.

87. רַבִּי אַחָא אָמַר, כְּתִיב וַיִּבֶן מֹשֶׁה מִזְבַּחַּ וְגו', לְקַבֵּל הֵהוּא פְּנִימָא בְּנֵה הָאִי, וְעַל דָּא אַתְקֵרִי יְיָ נְסִי. מַהוּ נְסִי. דְרִשִׁים רְשִׁימָא דָּאֵת קִיּוּמָא קְדִישָׁא. דְּבִשְׁעָתָא דְעַמְלָק אָתָא לְאַעְפְּרָא הָאִי רְשִׁימָא קְדִישָׁא מְנִייהו דִּישְׂרָאֵל, הָאִי מִזְבַּחַּ קִיּוּמָא לְקַבְּלִיהָ לְנִקְמָא הֵהוּא נֹקְמָא דָּאֵת קִיּוּמָא, וְעַל דָּא אַתְקֵרִי חֲרֵב נֹקְמַת נֶקֶם בְּרִית. וְדָא אַתְקַנְתָּ לְהוּ לִישְׂרָאֵל רְשִׁימָא קְדִישָׁא. וּמֹשֶׁה בְּנֵה לְקַבֵּל הָאִי מִזְבַּחַּ, וְקֵרִי לִיהָ יְיָ נְסִי. וְדָא הוּא מִזְבַּחַּ פְּנִימִי, קוֹל דְּמַמָּה דְקָה.

88. וְעַל דָּא אֵשׁ תְּמִיד תּוֹקֵד עַל הַמִּזְבֵּחַ וְגו', אֵשׁ דְּאִשְׁתַּכַּח תְּדִירָא. וּמַאי אִיהוּ. אֲשָׁא דִּינְצַחַק. וּכְדִין, שְׂמָא דָּא, אֲדִנִּי. וְכֵד יִסְדֵּר עָלָה כְּהֵנָּא אֵינּוֹן אֵעִין, אַתְבַּסְמָא בְּשִׂמָּא, וְקֵרִינָן לָהּ בְּשִׂמָּא דְרַחֲמִי, יְיָ, וְקֵרִינָן לָהּ בְּשִׂמָּא דָּא. וּלְזַמְנִין קִיּוּמָא כְּגוּוּנָא דָּא, וּלְזַמְנִין קִיּוּמָא כְּגוּוּנָא דָּא. ר' שְׁמַעוֹן אָמַר, תְּרִי הוּו, וּפְנִימָא קִיּוּמָא עַל הֵהוּא דְלִבְרָ, וּמְנָה אַתְוִן, וְאַתְקַשְׂרָא דָּא בְּדָא.

89. זֶה קִרְבָּן אֶהְרִן. ר' חֲזַקְיָה פִתַּח, צְדִיק יְיָ בְּכָל דְרָכָיו וְחָסִיד בְּכָל מַעֲשָׂיו. צְדִיק יְיָ בְּכָל דְרָכָיו, הָא תְּנִינָן, כְּמָה אֵיִת לֹון לְבָנֵי נְשָׂא לְאַסְתַּבְּלָא בִּיקְרָא דְמֵאֲרִיהוֹן, וְלֹא יִסְטוּ מֵאֲרִיחֵיהוּ לְבָר. דְּהָא בְּכָל יוּמָא וְיוּמָא דִּינָא תְּלִי בְּעֵלְמָא, בְּגִין דְּעֵלְמָא עַל דִּינָא אַתְבְּרִי וְקִיּוּמָא.

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90. Man should therefore keep himself from sinning, since he knows not the time when Judgment will rest upon him. He sits at home and judgment rests upon him, he goes outside his house and judgment dwells on him, and he cannot know whether he shall return home or not, FOR HE MIGHT DIE AND NOT RETURN HOME. When traveling, he should FEEL all the more that HE MIGHT NOT RETURN HOME, since then judgment goes out before him, as written: "Righteousness shall go before him" (Tehilim 85:14). Man should therefore hasten to ask for mercy before the King, to be saved from the judgment when it dwells upon the world. For each and every day, Judgment dwells in the world, as it says: "And an El who has indignation every day" (Tehilim 7:12).

91. Now is the time to raise a question. We learned and the friends remarked that the name 'El' is always of Chesed, as written: "The Great El" (Devarim 10:17). This is the illumination of the supernal Chochmah, SINCE CHESED RISES TO BECOME SUPERNAL CHOCHMAH WHEN ZEIR ANPIN IS IN GREATNESS. You say, "And an El who has indignation every day" (Tehilim 7:12), in which the verse disregards all those names THAT INDICATE CHESED, and holds on to this JUDGMENT. The words are not true then. It is also written: "A mighty El" (Yeshayah 9:5). IT IS DIFFICULT, since we should either establish that THE NAME El is of judgment or that THE NAME El is of Mercy.

92. HE ANSWERS: I have heard this, that the wicked turn Mercy into Judgment, for throughout the supernal Sfirot of the Holy King there are none in which Mercy is not included within Judgment, and Judgment within Mercy. The wicked turn Mercy into Judgment. HENCE, THOUGH THE NAME 'EL' IS CHESED, THE WICKED TURN IT INTO JUDGMENT.

93. Rabbi Yehuda said to him: This is a good explanation that says: "A mighty El (Ibid.)," BECAUSE FOR THE WICKED IT TURNS INTO JUDGMENT. But OF THE VERSE: "And an El who has indignation every day" (Tehilim 7:12), what DO YOU SAY OF ITS MEANING - that He is of Judgment each and every day, whether people in the world be righteous or not? He was not able TO EXPLAIN IT. They went to ask Rabbi Shimon. He said to them: Assuredly, El has indignation every day. It has already been explained by the friends that THE NAME EL is now Judgment and then Mercy. If people of the world have merit, the Name El prevails as Chesed. If they have no merit, it prevails by the name 'Mighty'. That is on a daily basis EVERY DAY SOME ARE MERITORIOUS AND OTHERS ARE NOT. HENCE, FOR THOSE WHO ARE NOT, "AND AN EL WHO HAS INDIGNATION EVERY DAY" (TEHILIM 7:12).

94. The better explanation is that El is universally the illumination of the supernal Chochmah, NAMELY CHESED. It prevails daily, as written: "The Mercy of El endures continually" (Tehilim 52:3). Were it not for the awakening of THE NAME El in the world, the world would not have endured for an instant under the harsh Judgments daily aroused in the world. Hence, "these are the generations of the heaven and of the earth when they were created" (Bereshheet 2:4). Do not read it Be'Hibaram (lit. 'when they were created'), but as Be'Abraham (lit. 'by Abraham'), WHO IS CHESED. Heaven and earth remain through Abraham awakening. When Abraham stirred himself in the world, WHO IS THE ATTRIBUTE OF CHESED, he pushed out all the Judgment that are present each and every day, and they could not stand against him.

90. ועל דא, בעי ב"נ לאסתמרא מחובוי, דלא ידע זמנא דדינא שריא עלוי. יתיב בביתיה, דינא שריא עלוי. נפק מביתיה לבר, דינא שריא עלוי. ולא ידע אי יתוב לביתיה אי לאו. נפיק לארחא, על אחת במה וכמה, דהא כדין דינא נפקא קמיה, הה"ד צדק לפניו יהלך. בג"כ, בעי לאקדמא ולמבעי רחמי קמי מלכא, בגין דישתזיב מן דינא, בשעתא דשריא בעלמא. דהא כל יומא ויומא שריא דינא בעלמא, הה"ד ואל זועם בכל יום.

91. השתא אית למימר, הא תנינן, ואתערו חברייא, אל בכל אתר חסד הוא, כד"א האל הגדול, ודא נהירו דחכמה עלאה, ואת אמרת ואל זועם בכל יום, שביק קרא כל אלון שמהן, ואחיד בהאי, אי הכי לא קיימין מילוי. ועוד, דכתיב אל גבור, או נוקים ליה דינא, או נוקים ליה רחמי.

92. אלא הכי שמענא, חייביא מהפכי רחמי לדינא. דלית לך בכל אינון בתרין עלאין דמלכא קדישא, דלא כלילין רחמי בדינא, ודינא ברחמי. וחייביא, מהפכי רחמי לדינא.

93. א"ל ר' יהודה, שפיר בהוא דכתיב אל גבור, אלא אל זועם בכל יום מהו, דהא בכל יומא ויומא קיימא בדינא, בין דבני עלמא זכאין, בין דלא זכאין. לא הוה בירייה, אתו שאילו ליה לר"ש. אמר לון, ודאי אל זועם בכל יום, והא אוקמוה חברייא, לזמנין הוא דינא, לזמנין הוא רחמי. אי זכאין בני עלמא, הא אל קיימא, והוא חסד. ואי לא זכאין, הא אל קיימא, ואקרי גבור, ועל דא קיימא בכל יומא.

94. אבל מלה שפיר הוא, אל בכל אתר, נהירו דחכמתא עלאה הוא, וקיימא בקיימיה בכל יומא, דכתיב חסד אל כל היום. ואלמלא דהאי אל אתער בעלמא, לא יכיל עלמא למיקם אפילו שעתא חדא, מקמי דינין תקיפין דמתערין בעלמא בכל יומא, הה"ד אלה תולדות השמים והארץ בהבראם, אל תקרי בהבראם, אלא באברהם, באתערותא דאברהם קיימי, וכד אתער אברהם בעלמא, כל אינון דינין דמשתכחי בכל יומא ויומא דחי להו לבר, ולא קיימין קמיה.

95. "And an El who has indignation every day": It does not say 'He is angry' or 'made' so, but that He has indignation, for each and every day that there is a decree, He pushes it outside and He remains to perfume the world. Hence, it is written: "Hashem will command His love in the daytime" (Tehilim 42:9). Were it not for this, the world would not have been able to remain even for a single moment. The existence of everything is therefore due to Abraham, WHO IS CHESD.

96. The words, "A mighty El" (Yeshayah 9:5), do not MEAN THAT THE NAME El is mighty, but the verse alludes to the Patriarchs, CHESD, GVURAH AND TIFERET and alludes to the supernal Holy Faith, BINAH, as written: "wonderful, counselor, a mighty El, the everlasting Father, Prince of Peace" (Yeshayah 9:5). Supernal Chochmah is a wonder, hidden from everything, as written: "If there arises a matter too hard (lit. 'wonderful') for you in judgment" (Devarim 17:8), 'WONDERFUL' IN THE MEANING OF HIDDEN. "Counselor" is the supernal river that is drawn and flows out and never stops, BINAH. It counsels to and waters everything. El is Abraham, as we explained that "the great El" IS CHESD. Mighty is Isaac, as it does not say "the mighty." IT DOES NOT SAY 'THE MIGHTY EL' LIKE "THE GREAT EL," BUT "A MIGHTY EL," WHICH MEANS THAT MIGHTY IS NOT AN ATTRIBUTE OF EL, BUT A SPECIFIC NAME, INDICATING ISAAC, NAMELY THE ATTRIBUTE OF GVURAH. The Everlasting Father is Jacob, who holds to this side, RIGHT, and that side, LEFT, whose existence is whole, FOR EVERLASTING FATHER ALLUDES TO WHOLENESS. "Prince of Peace" is the Righteous - NAMELY YESOD - the peace of the world, household peace, the Queen's peace.

97. Rabbi Chizkiyah and Rabbi Yehuda came to him and kissed his hands. They wept and said: Happy is our portion for asking this. Happy is the generation that you dwell in their midst.

13. Zeh and Zot

Rabbi Shimon explains that the purpose of the sacrifices brought by Aaron and his sons is to bring together zot (Malchut) and zeh (Zeir Anpin), that are separated by the wicked in the world.

98. Rabbi Shimon said: It is written, "This is the sacrifice of Aaron and his sons, which they shall offer to Hashem" (Vayikra 6:13). Come and behold: the wicked in the world cause the Holy One, blessed be He, to depart from the Congregation of Yisrael. Hence, it is written: "A perverse man sows strife: and a mischief-maker separates close friends" (Mishlei 16:28). Who is the close friend? It is the Holy One, blessed be He, as written: "You are the close friend of my youth" (Yirmeyah 3:4). They separate zot ('this', fem.), MALCHUT, from zeh ('this', masc.), ZEIR ANPIN, which is household peace, NAMELY YESOD, they who are united together.

99. The holy Aaron and his sons came. By their efforts, the two were brought near and zeh, ZEIR ANPIN, joined zot, MALCHUT. Hence, "with this (Heb. zot) shall Aaron come into the Holy" (Vayikra 16:3), and, "this (Heb. zeh) is the sacrifice of Aaron and his sons." They mate the Holy Supernal King, ZEIR ANPIN, with the Matron, MALCHUT. Through them, the upper and lower are blessed and blessings abound in all the worlds. And everything is one without separation.

95. הה"ד, ואל זועם בכל יום, נזעם, או זעום בכל יום, לא כתיב, אלא זועם. בכל יומא ויומא דדינא אשתכח, דחי לון לבר, וקיימא הוא ומבסם עלמא, הה"ד יומם יצוה יי' חסדו. ואלמלא האו, לא יכיל עלמא למיקם אפילו רגעא חדא. ועל דא כלא קיימו בגיניה דאברהם.

96. והאי דכתיב אל גבור, לאו דאיהו גבור, אלא האי קרא רמוז הוא דקא רמזו לאבהן, ורמיוז הוא דקא רמזו למהימנותא עלאה קדישא, דכתיב פלא יועץ אל גבור אבי עד שר שלום. פלא, דא חכמתא עלאה, דהיא פליאה ואתכסיא מכלא, כד"א כי פלא ממך דבר. יועץ, דא הוא נהר עלאה דנגיד ונמיק, ולא פסקא, ודא יועץ לכלא, ואשקי לכלא. אל דא אברהם, במה דאוקימנא האל הגדול. גבור, דא יצחק, דלא כתיב הגבור. אבי עד, דא יעקב, דאחיד להאי סטרא ולהאי סטרא, וקיימא בקיומא שלום. שר שלום, דא צדיק, דאיהו שלמא דעלמא, שלמא דביתא, שלמא דמטרוניתא.

97. אתו ר' חזקיה ור' יהודה, ונשקו ידיו. בכו, ואמרו זבאה חולקנא, דשאינא האו. זבאה הוא דרא, דאת שארי בגווייהו.

98. א"ר שמעון, כתיב. זה קרבן אהרן ובניו אשר יקריבו ליו'. ת"ח, חייבי עלמא, גרמין ליה לקודשא ברין הוא, לאסתלקא מכ"י. הה"ד, איש תהפוכות ישלח מדון ונרגן מפריד אלוף. מאן הוא אלוף. דא קודשא ברין הוא, כד"א, אלוף נעורי אתה. ואינון מפרישין לזאת מזה, דאיהו שלמא דביתא, ואינון זונגא חדא.

99. אתא אהרן קדישא ובנוי, ועל ידיהו מתקרבין תרווייהו, ואזרווג זה בזאת. הה"ד, בזאת יבא אהרן אל הקדש. זה קרבן אהרן ובניו. ואינון מזווגי למלכא קדישא עלאה במטרוניתא, ועל ידיהו מתברכאן עלאין ותתאין, ומשתכחין ברכאן בכלהו עלמין, ואשתכח כלא חד בלא פרודא.

100. You may ask why it does not say: "This (Heb. zot) is the sacrifice," WHICH MEANS drawing near Zot, MALCHUT, to Her place, ZEIR ANPIN. WHY DOES IT SAY ZEH (LIT. 'THIS') IS THE SACRIFICE," (VAYIKRA 6:13) WHICH ONLY ALLUDES TO ZEIR ANPIN? IT IS MALCHUT THAT WE SHOULD DRAW NEAR ZEIR ANPIN, AND NOT THE OTHER WAY ROUND. HE ANSWERS: This is not so. WHEN THE PRIEST BRINGS THE SACRIFICE BELOW, the priest above, REFERRING TO THE SFIRAH OF CHESED, begins to bring about the union to the Congregation of Yisrael, MALCHUT, until he reaches Zeh, DENOTING ZEIR ANPIN, and attaches it to Zot, INDICATING MALCHUT, and brings them together. AS THE PRIEST BELOW DRAWS MALCHUT NEAR ZEIR ANPIN, SO DOES THE PRIEST ABOVE DRAW ZEIR ANPIN NEAR MALCHUT. The priest therefore completes the sacrifice and brings about the mating. Happy is their portion in this world and in the World to Come.

100. וְאִי תִימָא, אֲמַאי לֹא כְתִיב זֹאת קִרְבָּן, לְקִרְבָּא זֹאת לְאַתְרֵיהּ. לָאוּ הָכִי, דְּהָא בְּהֵנָּה מַעֲיֵלָא קָא שְׂרִי לְאַיִיתָאָה זְוּגָא לֵהּ לְכַנְסַת יִשְׂרָאֵל, עַד דְּמַטִּי לְהָאִי זֶה, לְאַזְדְּוּגָא בְּזֹאת וּלְקִרְבָּא לֹון בְּחָדָא. וּבְגִ"כּ בְּהֵנָּה אֲשֵׁלִים קִרְבָּנָא וְקָרִיב זְוּגָא, זְכָאָה חוּלְקִיהוּן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

14. Zion and Jerusalem

Rabbi Yosi speaks about the masculine and feminine referrals to Zion and Jerusalem, their inner and outer aspects, and their aspects of mercy and judgment. He then wonders whether there could be defilement above to correspond to the defilement below. Rabbi Chiya answers that deeds are stirred above by deeds below. He says that there is no good and evil or Holiness and Defilement without its essence and root above, and the same is true of those things that depend on words.

101. Rabbi Chiya and Rabbi Yosi walked together from Usha to Tiberias. Rabbi Chiya said: It is written, "For Hashem has chosen (in) Zion: He has desired it for His habitation. 'This (Heb. Zot) is My resting place forever; Here will I dwell; for I have desired her'" (Tehilim 132:13-14). HE ASKS: Sometimes the friends address THE NAME ZION in the masculine, since Zion, YESOD OF MALCHUT, is Mercy. Yet here, the scripture addresses it IN THE FEMININE, AS WRITTEN: "HE HAS DESIRED IT FOR HIS HABITATION (HEB. MAS)... FOR I HAVE DESIRED HER."

101. ר' חִיָּיא וְר' יוֹסִי הָווּ אֶזְלֵי מְאוּשָׁא לְטַבְרִיָּה, אָמַר רַבִּי חִיָּיא, כְּתִיב כִּי בָחַר יְיָ בְּצִיּוֹן וְגו'. זֹאת מְנוּחָתִי וְגו', לְזַמְנִין קְרָאן לְהָאִי חֲבַרְיָא בְּלֵהוּ דְכוּרָא, בְּגִין דְּצִיּוֹן אִיהוּ רַחֲמֵי. וְהָכָא קְרָא נּוֹקְבָא קְרָא לִיהּ.

102. Rabbi Yosi said: I have heard from the holy luminary that when they, ZEIR ANPIN AND MALCHUT, mate and are joined together, in order to show that the Nukva is included WITHIN ZEIR ANPIN into one whole, the Nukva is then called by the name of the Male. Then, the blessings of Malchut abide and there is no division in Her at all. It is therefore written: "His habitation," in the masculine. It is also written: "For Hashem has chosen in Zion." "In Zion" is accurate, WHICH MEANS INSIDE ZION, NAMELY the one that is within Her and dwells in Her, NAMELY, THE INNER YESOD OF MALCHUT. It therefore does not say "to Zion," WHICH WOULD REFER TO ITS OUTER SIDE. HENCE, everything is one, whether it is in the masculine or in the feminine, since everything is the same and of the same grade. THE SCRIPTURE THEREFORE ADDRESSES IT SOMETIMES IN THE MASCULINE, AND SOMETIMES IN THE FEMININE, NAMELY "FOR I HAVE DESIRED HER."

102. אָמַר ר' יוֹסִי, הָכִי שְׁמִיעַ לִי מִבּוֹצִינָא קְדִישָׁא, בְּשַׁעֲתָא דְזְוּגָא אֶזְדְּוּג בְּחָדָא, לְאַחְזָאָה דְּהָא נּוֹקְבָא אֲתַכְלִילַת בֵּיהּ בְּכֻלָּלָא חָדָא, אֲתַקְרִי נּוֹקְבָא בְּשֵׁמָא דְדְכוּרָא, דְּהָא כְּדִין בְּרַכָּאן דְּמַטְרוּנִיתָא אֲשַׁתְּכַחוּ, וְלֹא הָוִי בֵּיהּ פְּרִישׁוּתָא כְּלָל. וְעַל דָּא לְמוּשָׁב לוֹ כְּתִיב. וְכְתִיב כִּי בָחַר יְיָ בְּצִיּוֹן, בְּצִיּוֹן דִּיִּיקָא, בְּהָהוּא דְאִית בְּגוּיָה דְשְׂרִיא בֵּיהּ, וְלֹא כְּתִיב לְצִיּוֹן. וְכֹלָא חָד, בֵּין דְקְרָא לְהָאִי בְּשֵׁמָא דְדְכוּרָא, וּבֵין דְקְרָא לְהָאִי בְּשֵׁמָא דְנוֹקְבָא כְּלָא חָד וּבִדְרָגָא חָד קִיּוּמִין.

103. It is therefore written: "But of Zion it shall be said, 'Man and that man was born in her'" (Tehilim 87:5). IT SAYS 'MAN' TWICE, one of Judgment and another of Mercy. YESOD OF MALCHUT, CALLED "ZION," CONTAINS TWO ASPECTS, WHICH ARE JUDGMENT AND MERCY. THAT JUDGMENT IN HER IS CALLED 'JERUSALEM', yet when ZEIR ANPIN AND MALCHUT are united together in one nation, YESOD OF MALCHUT is then called ONLY BY THE NAME Zion. Zion and Jerusalem are then known in this manner, WITH ZION THE INNER SIDE OF YESOD OF MALCHUT AND JERUSALEM THE OUTER SIDE OF YESOD OF MALCHUT. Thus, they are interdependent.

103. וְעַל דָּא כְּתִיב, וּלְצִיּוֹן יֹאמַר אִישׁ וְאִישׁ יוֹלֵד בֵּיהּ חָד לְדִינָא, וְחָד לְרַחֲמֵי. כִּד מְזַדְּוּגֵי בְּחָדָא בְּזְוּגָא חָד, כְּדִין צִיּוֹן אֶקְרִי, וְצִיּוֹן וִירוּשָׁלַיִם אֲשַׁתְּמוּדַע, וְאֲשַׁתְּכַח דְּדָא בְּדָא תְלִינָא.

15. By an action below an action above is awakened

Rabbi Chiya says that any vocalized word below arouses another pronouncement from above, that is called "the word of Hashem". Good arouses

good and evil arouses evil.

104. Rabbi Yosi opened the discussion with the verse: "Sanctify yourselves therefore, and be holy" (Vayikra 20:7). He who sanctifies himself below is sanctified from above; he who defiles himself below is defiled from above. HE ASKS: It is well that he is sanctified from above, WHICH MEANS that the Holiness of his Master rests upon him, but defile him? Whence IS HE DEFILED? If you say that it is from above, is there defilement above?

105. Rabbi Chiya said: It corresponds to what we have studied, that by a deed below, a deed above is stirred. If the deed below is in Holiness, a Holiness above is provoked and comes to rest UPON THAT MAN, and he is sanctified by it. If he defiles himself from below, a Spirit of Defilement arouses itself from above and comes to rest upon him, and he is defiled by it. It depends upon the MAN'S deed.

106. There is no good and evil or Holiness and Defilement without its essence and root above. Through the deed below, a deed above is roused. Depending on the deed, a deed is roused above and the deed is done. And whatever depends upon words occurs through words, for when a word is pronounced BELOW, it is so roused above.

107. You may ask in relation to words: What is aroused ABOVE? HE ANSWERS: It is written, "Nor speaking of vain matters (lit. a word)" (Yeshayah 58:13). That word arouses another pronouncement from above, which is called 'word', NAMELY MALCHUT, AS WRITTEN: "The word of Hashem" (Hoshea 1:1), "and the word of Hashem was precious" (I Shmuel 3:1), and, "by the word of Hashem were the heavens made" (Tehilim 33:6). ALL OF THESE ALLUDE TO MALCHUT, CALLED 'WORD' (HEB. DAVAR). For we learned that MAN'S word rises, piercing firmaments until it rises to its place and arouses that which it arouses. If it is good, then good is aroused; if it is evil, then evil is aroused. NAMELY, IT EITHER ROUSES MALCHUT OF HOLINESS OR MALCHUT OF DEFILEMENT TO INFLUENCE HIM. It is therefore written: "Then keep you from every evil thing (Heb. davar)" (Devarim 23:10).

16. The four kinds and Hoshana Raba

This essay tells about the three boughs of myrtle, the two willows, the lulav and the etrog; these are waved to observe the precept and then the seven Sfirot above are stirred. We read of the infinite flow of abundance down through the Sfirot from Binah to Malchut, the Congregation of Yisrael. Waving the fresh branches draws blessings to this world. Rabbi Yosi says that on the seven days of Sukkot, actions are needed, not just words, and he emphasizes the number seven in regard to voices, Sfirot, days, and times that the altar must be circled. Rabbi Chiya explains that the illumination of Chochmah comes down and is revealed only with Judgment. Through the deed and sacrifice of the priest below, both the upper and lower are corrected. On the day that God orders the verdicts, Judgments are brought to an end and the evil tongue is ended in the world. God pronounces a decree and then it is referred to as though the punishment has already happened, although it is still to come. He tells of the necessity for the priests, the Levites and the children of Yisrael to participate in the sacrifice so that their transgressions will be atoned for.

104. פתח ר' יוסי ואמר, כתיב והתקדשתם והייתם קדושים. מאן דמקדש גרמיה מלרע, מקדשין ליה מלעילא. מאן דמסאיב גרמיה מלרע, מסאבין ליה מלעילא. מקדשין ליה מלעילא ואת, דהא קדושה דמאריה שריא עליה, אבל מסאבין ליה מאן אתר. ואי תימא מלעילא, וכי מסאבותא שריא לעילא.

105. א"ר חייא, היינו דתנינן, בעובדא דלתתא אתער עובדא לעילא. אי עובדא דלתתא היא בקדושה, אתער קדושה לעילא, ואתי ושריא עליה, ואתקדש ביה. ואי איהו אסתאב לתתא, אתער רוח מסאבותא לעילא, ואתי ושריא עליה, ואסתאב ביה. דהא בעובדא תליא מלתא.

106. דהא לית לך טב וביש, קדושא ומסאבותא, דלית ליה עקרא ושרשא לעילא. ובעובדא דלתתא אתער עובדא דלעילא, מה דתלי בעובדא, בעובדא אתער לעילא, ואתעביד עובדא. ומה דתלי במלין, במלין. כד אתגזר במלה, אתער הכי לעילא.

107. ואי תימא, מלה מה אתער. אלא הכי כתיב, ודבר דבר. ההוא דבר, אתער מלה אחרא לעילא, דאקרי דבר. דבר יי' אשר היה. ודבר יי' היה יקר. בדבר יי' שמים נעשו. דהא תנינן, ההוא מלה סלקא, ובקע רקיעין עד, דסלקא בדוכתיה, ואתער מה דאתער, אי טב, אי טב. אי ביש, ביש. ועל דא כתיב, ונשמרת מכל דבר רע.

108. There are four kinds in the lulav, which are seven; NAMELY, THREE BOUGHS OF MYRTLE, AND TWO BOUGHS OF WILLOW, LULAV AND ETROG. It may be argued that there are seven kinds but it is not so, for there are four divided into three more, THE MYRTLE INTO THREE AND THE WILLOWS INTO TWO. THUS, TWO WERE ADDED TO THE MYRTLE AND ONE TO THE WILLOW; HENCE THERE ARE SEVEN. Through the action of WAVING THEM TO OBSERVE THE PRECEPT, other seven are stirred above - THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE THREE BOUGHS OF MYRTLE CORRESPOND TO CHESED, GVURAH AND TIFERET, THE TWO BOUGHS OF WILLOW TO NETZACH AND HOD, THE LULAV TO YESOD, AND THE ETHROG TO MALCHUT. All are to do good for the world in several respects, THROUGH THE ABOVE MENTIONED SEVEN SFIROT.

109. Although it is part of the seven Sfirot, the Congregation of Yisrael, MALCHUT, is blessed from all the six SFIROT ABOVE HER (MALCHUT) - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - and from the deep river that is drawn from its source. These waters never stop to be drawn to THE SIX SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. She suckles the Daughter, MALCHUT, for she is her daughter, the daughter of the supernal world, BINAH, and the lower world, ZEIR ANPIN, and receives blessings from them when they stir. When they bless the Congregation of Yisrael, all the worlds are blessed, FOR THEY RECEIVE FROM HER. Hence the encircling of the altar, as we learned, ON THE SEVEN DAYS OF THE FEAST OF SUKKOT (HOLIDAY OF THE BOOTHS), SINCE THE ALTAR CORRESPONDS TO MALCHUT, WHICH RECEIVES FROM BINAH AND ZEIR ANPIN. BY THE SEVEN CIRCLINGS, SHE IS FILLED WITH THE SEVEN SFIROT.

110. Moreover, by this stirring, BY WAVING THE FOUR KINDS, all six SFIROT - NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - are blessed with water, NAMELY ABUNDANCE, and are satisfied with it. They all draw from the source of the deepest river, BINAH, and take it down to the world. All THE FOUR KINDS therefore need to be fresh, not dry, SINCE FRESH REFERS TO THEIR BEING FULL TO ABUNDANCE, to draw blessings to the world. Those trees, MYRTLE, WILLOW AND LULAV, are always fresh and their leaves are ever present IN THE TREE, WHETHER SUMMER OR WINTER. The time of their joy is ON THE SEVEN DAYS OF SUKKOT.

111. We learned in the book of Rav Hamnuna Saba that the minister appointed over those trees, OF THE FOUR KINDS, each receive joyful blessings from above only at that time. They all rejoice above, and the rejoicing of those trees is below at the time OF THE DAYS OF SUKKOT. Their stirring depends upon the holy men of the King; NAMELY, UPON YISRAEL WAVING THE LULAV. When Yisrael wave them, everything is stirred at that time and the world, MALCHUT, is blessed and pours blessings upon THIS world.

108. ד' מינין בלולב, ואינן שבעה. ואי תימא דז' מינין אינן. לאו הכי, אלא ארבעה נינהו ואינן מתפרשין לתלתא אחרנין. ובעובדא דלהון אתערו שבעה אחרנין לעילא, לאוטבא עלמא בכמה סטרין.

109. כ"י, אע"ג דאיהי בכללא, מתברכא מבלהו שית, ומנחלא דעמיקא דמבועא, דנגיד ולא פסיק לעלמין מימיו מלנגדא עליהו, וינקא לבת. דהא בגין דאיהי בת לה לעלמא עלאה ותתאה, אתברכא מנייהו באתערותא דא. דהא בשעתא דכנסת ישראל אתברכא מנייהו, בלהו עלמין אתברכין. ע"ד סוכבים את המזבח כמה דאתמר.

110. ועוד באתערותא דא, שיתא בלהו מתברכא במיא, לאסתפקא ביה, ואשתאבין בלהו ממבועא דנחלא עמיקא דכלא, לנחתא לעלמא. ובג"כ, בעיין בלהו לחין ולא יבשין, לאמשכא ברכאן לעלמא, בגין דאילני אלין, בלהו לחין תדירא, וטרפין דלהון משתבחין תדירא, וזמן חדותא דלהון בהאי זמנא.

111. ותנינן בספרא דרב המנונא סבא, דהא ההוא חילא דאתפקדא על אילנין אלין, כל חד וחד מאלין, לא נטיל ברכאן דחדותא לעילא, אלא בזמנא דא. וחדותא דלהון בלהו לעילא, וחדותא דאילנין אלין לתתא, בלהו בזמנא דא הוא. ואתערותא דלהון באינן קדישי מלכא תליין. וכד ישראל נטילי לון, כלא אתער בזמנא דא, ועלמא מתברכא, לארקא ברכאן לעלמא.

112. It is written: "The voice of Hashem is upon the waters: El of Glory" (Tehilim 29:3). Rabbi Yosi said: This is Abraham, NAMELY, THE ATTRIBUTE OF CHESED. "The voice of Hashem is powerful" (Ibid. 4), is Yitzchak, NAMELY GVURAH; "the voice of Hashem is full of majesty" (Ibid. 4), is Jacob, NAMELY TIFERET; "the voice of Hashem breaks the cedars" (Ibid. 5), is Netzach; "The voice of Hashem divides the flames of fire" (Ibid. 7), is Hod; "the voice of Hashem shakes the wilderness" (Ibid. 8), is the Righteous, YESOD; and "the voice of Hashem makes the hinds to calve" (Ibid. 9) is Righteousness, NAMELY MALCHUT. They all grow by the sea, BINAH, and are given water, NAMELY THE ABUNDANCE OF BINAH, in order to grow. Hence, it says: "And a river went out of Eden to water the garden" (Beresheet 2:10). They all arouse blessings to the world by the drink they give all.

113. Come and behold: these seven voices - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - depend upon the words of the mouth throughout the year, but ON THE SEVEN DAYS OF SUKKOT, they depend only upon deed. We need then an action, not a speech, since during the time OF THE SEVEN DAYS OF SUKKOT, the whole year is blessed.

114. On the seventh day of the feast, NAMELY HOSHANA RABA, Judgment of the world comes to an end. Sentences are sent from the King's house and Gvurot are aroused and ended on that day. The willows of the brook depend upon them, THESE GVUROT. One needs to arouse the Gvurot toward the water and to circle the altar, WHICH CORRESPONDS TO MALCHUT, seven times - AGAINST CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - in order to imbue the altar with Yitzchak's water; NAMELY, WITH THE ILLUMINATION OF CHOCHMAH OF THE LEFT COLUMN, CALLED 'ISAAC'. That water will fill Isaac's well, NAMELY MALCHUT, THAT WHEN SHE RECEIVES FROM THE LEFT, IT IS CALLED BY THAT NAME. When she is filled, the whole world is blessed with water.

115. On that day, HOSHANA RABA, there is need of Gvurot IN ORDER TO DRAW water, THE SECRET OF THE MENTIONED ILLUMINATION OF CHOCHMAH, WHICH IS DRAWN ONLY TOGETHER WITH GVUROT AND JUDGMENTS, and to conclude them later. On that day, Judgment is concluded, AS THERE IS NO FURTHER NEED TO DRAW THE ILLUMINATION OF CHOCHMAH DRAWN THROUGH JUDGMENT. Hence, one needs to beat THE WILLOW BOUGHS on the ground and end them, NAMELY THEIR ILLUMINATION, so there will not be any. On that day, there is the stirring OF CHOCHMAH and the conclusion OF CHOCHMAH, and we make use of the willows of the brook, WHICH ALLUDES TO NETZACH AND HOD THROUGH WHICH CHOCHMAH IS REVEALED BY MEANS OF JUDGMENTS.

116. Rabbi Chiya said: This is surely so, and it is well spoken. The willows of the brook are so CALLED because from the side of the brook, NAMELY BINAH, Gvurot come out, NAMELY THE ILLUMINATION OF CHOCHMAH WITH THEIR JUDGMENTS. On that day, they are aroused and ended. Of that day, it is written: "And Isaac dug again the wells of water" (Beresheet 26:18). The word Beerot (lit. 'wells') is written without the Vav, SINCE IT ALLUDES TO MALCHUT CALLED 'WELL' (HEB. BEER). What is "again"? The first day of the month, NAMELY ON ROSH HASHANAH, is the day of the beginning of Judgments throughout the world, and Isaac, THE SECRET OF THE LEFT COLUMN, rose to the Throne of Judgment to sentence the world. On that day OF HOSHANA RABA, Isaac again stirred the decrees and brought verdicts to an end. "Isaac dug the wells of water," NAMELY, he poured Gvurot upon the Congregation of Yisrael, WHICH IS MALCHUT CALLED "WELL," in order to arouse the water, THE SECRET OF THE ILLUMINATION OF CHOCHMAH. Water descends upon the world through Gvurot; NAMELY, THE

112. כתיב קול יי' על המים אל הכבוד, א"ר יוסי, דא אברהם. קול יי' בכח: דא יצחק. קול יי' בהדר: דא יעקב. קול יי' שובר ארזים: דא נצח. קול יי' חוצב להבות אש: דא הוד. קול יי' יחיל מדבר: דא צדיק. קול יי' יחולל אילות: דא צדק. וכלהו מתגדלי על ימא ואתשקין במיא, לגדלא. הה"ד, ונהר יוצא מעדן להשקות את הגן. וכלהו הני מתערי ברכאן לעלמא, מההוא שקיג, דאתשקין בלהו.

113. ת"ח, הני שבע קלין, תליין במלה דפומא בשאר יומי שתא, והשתא, לא תליין אלא בעובדא, ואנן עובדא קא בעינן, ולא מלה. בגין דבזמנא דא, מברך לכל שתא.

114. ביומא שביעאה דחג, הוא סיומא דדינא דעלמא, ופתקין נפקין מבי מלכא, וגבורן מתערי ומסתימן בהאי יומא, וערבי נחל תליין בהו. ובעינן לאתערא גבורן למיא. ולסחרא ד' זמנין, לרוואה להאי מזבח, ממיא דיצחק, בגין דאתמליא מיא האי בירא דיצחק, וכד הוא אתמליא, כל עלמא אתברכא במיא.

115. ובהאי יומא גבורות בעינן למיא, ולסיומא לון לבתר, דהא בהאי יומא מסתימי דינא. ובג"כ בעינן לבטשא לון בארעא, ולסיומא לון דלא משתכח, דהאי יומא אתערותא וסיומא הוא. וע"ד אתערותא וסיומא הוא דעבדינן בערבי נחל.

116. א"ר חייא ודאי הכי הוא, ושפיר. וערבי נחל, מסטרא דנחל, נפקי גבוראן. ובהאי יומא מתערי ומסיימי. בהאי יומא כתיב, וישב יצחק ויחפור את בארת המים. בארת כתיב חסר. וישב, מהו וישב. אלא יומא קדמאה דירחא, שירותא דדינא הוה בכל עלמא, ויצחק קיימא לכורסויא למידן עלמא. בהאי יומא, וישב יצחק לאתערא דינין ולסיומא דינין. ויחפור את בארת המים, לארקא גבורן לבנסת ישראל, לאתערא למיא, דהא מיא בגבורן נחתן לעלמא.

ILLUMINATION OF CHOCHMAH COMES DOWN ONLY COUPLED WITH JUDGMENT.

117. Since these Gvurot descend only by means of clouds, WHICH ARE JUDGMENTS, and on a cloudy day the wind of the pillars of the world rests upon them only SINCE IT MUST BE SO since the world needs them. Why is it so? Because the world was created through decrees. NAMELY, ON ROSH HASHANAH. HENCE JUDGMENTS SHOULD ALWAYS BE REVEALED TOGETHER WITH WATER, WHICH MEANS THE ILLUMINATION OF CHOCHMAH, SO THE WICKED WILL NOT GET HOLD OF THE LEFT COLUMN AND BRING BACK THE JUDGMENTS OF ROSH HASHANAH. And everything must be this way, because it all depends upon actions. Therefore, through the deed and correction that the priest does below, NAMELY THE ACTION OF SACRIFICING, the upper and lower are aroused to be corrected, and are corrected by him. IN THE SAME MANNER, THROUGH THE DEED OF THE FOUR KINDS AND THE WILLOW OF HOSHANA RABA, CHOCHMAH IS CORRECTED BY MEANS OF JUDGMENTS, WHICH ARE REVEALED TOGETHER WITH IT SO THAT THE WICKED WILL NOT BE ABLE TO TAKE HOLD OF IT.

118. Rabbi Yosi said: We learned that the willow resembles lips on that day. What is the meaning of this? Rabbi Chiya said: This is only according to homiletic interpretation, yet it is surely so. It depends upon lips, since on the day that the King orders the verdicts given to the officer in charge of them, Judgments are brought to an end and evil speech is ended in the world. The beginning of the verdict and its ending is on the first day of the month, as has been explained.

119. Come and behold: on that day, the heathen nations complete and terminate their blessings and abide in Judgment. On that day, the children of Yisrael end their judgments and abide in blessings, since on another day - NAMELY SHMINI ATZERET (THE DAY OF CONVOCATION) - they will take delight with the King and take blessings from Him for the whole year. On that festival day, Yisrael alone are with the King, and only he who sits with the King receives them. Whatever he wishes he asks, and THE KING gives him. Yisrael therefore begin TO RECEIVE BLESSINGS and the heathen nations terminate THEIR BLESSINGS. It is therefore written: "I have loved you", says Hashem" (Malachi 1:2).

120. He said to him: Yet we see Esav lived calmly, reigning in great, superior cities, ruling over the world, and yet you say, "And laid his mountains waste" (Ibid. 3). He said to him: It is always so. When the Holy King pronounces a decree and places it amongst His verdicts, scripture testifies to it as if it has already been performed, THOUGH IT HAS NOT YET BEEN EXECUTED. It therefore says: "And laid his mountains waste - " since I have already considered in My verdict, AND IT WILL BE CARRIED OUT IN DUE TIME. This is also true for the goodness He decreed for Yisrael, IN THAT IT WILL BE IN DONE ITS TIME, as written: "I Hashem have spoken and have done it" (Yechezkel 17:24).

117. ובגין דאלין גבורין, לא נחתין אלא בעיבא, ויומא דעיבא לא ניוחא רוחיהון דקיימי עלמא, אלא בגין דעלמא אצטריך להו. מאי טעמא. בגין דעלמא בדינא אתברי, וכלא בעיא הכי. בג"כ כלא בעובדא תליא מלתא. וע"ד, כהנא בעובדא ותקנא דאיהו עביד לתתא, אתערו עלאין ותתאין לתקנא לון, ומתקני על ידוי.

118. א"ר יוסי הא תנינן, הערבה דדמיא לשפון בהאי יומא, ומאי היא. אמר ר' חייא, אע"ג דלדרשא הוא דאתי, הכי הוא ודאי. דהא בהאי יומא בשפון תליא, בהאי יומא פקיד מלכא למיהב פתקין לסנטירא, ומסתיימי דינין, ואסתים לישנא בישא מעלמא. ביומא קדמאה דירחא שירותא דדינא הוא, וסיומא הוא בהאי יומא. והא אתמר.

119. ת"ח, ביומא דא שלמין ומסיימי עמין עע"ז ברכאן דלהון, ושראן בדינא. וישראל ביומא דא מסיימי דינין דלהון ושראן בברכתא. דהא ליומא אחרא זמינין לאשתעשעא במלכא, לנטלא מיניה ברכאן לכל שתא, ובהוא חדותא לא משתכחי במלכא אלא ישראל בלחודייהו. ומאן דיתב עם מלכא, ונטל ליה בלחודיה, כל מה דבעי שאיל, ויהיב ליה. וע"ד ישראל שראן, ועמין עע"ז מסיימי וע"ד כתיב, אהבתי אתכם אמר יי' וגו'.

120. אמר ליה, הא חמינא ליה לעשו בשלוח, במלכו, בכריכן עלאין, ושליט על עלמא, ואת אמר ואשים את הריו שממה. א"ל, בכל אתר הכי הוא. כיון דמלכא קדישא גזר גזרה, ושוי ההיא גזרה בפתיקה, קרא אסהיד כמה דאתעביד. וע"ד ואשים את הריו שממה, הא שויתי בפתיקה דילי. וכן כל אינון טבן דגזר עלייהו דישראל, דכתיב אני יי' דברתי ועשית.

121. "And this (Heb. zot) is the Torah of the guilt offering" (Vayikra 7:1); "and this (Heb. zot) is the Torah of the meal offering" (Vayikra 6:7); "and this (Heb. zot) is the Torah of the peace offerings" (Vayikra 7:11); and "this (Heb. zot) is the Torah of the sin offering" (Vayikra 6:18). Rabbi Yitzchak said: It has been explained that down below, Zot is within everything, and up above, Zot is within everything, SINCE ZOT, MALCHUT, INCLUDES ALL LIGHTS FROM HER AND ABOVE, SINCE SHE RECEIVES THEM ALL INTO HER. ALSO, BELOW SHE GIVES ABUNDANCE TO ALL THE WORLDS FROM HER AND DOWNWARDS, AND SHE INCLUDES THEM ALL. THE NAME ZOT THEREFORE APPEARS IN CONNECTION WITH ALL THESE SACRIFICES, AS SHE INCLUDES THEM ALL. He who is occupied in the Torah takes Her, MALCHUT, as his portion entirely, and joins with all Her aspects - THE GUILT OFFERING, THE MEAL OFFERING, THE PEACE OFFERING AND THE SIN OFFERING. Hence, he need not bring a sacrifice for himself, as we have already learned.

17. The three grades over the offering

122. Rabbi Yitzchak opened the discussion, saying: "The priests said not, 'Where is Hashem?' They that handle the Torah knew Me not; and the rulers also transgressed against Me" (Yirmeyah 2:8). 'The priests' refers to those who serve as high priests, bring the Holy words to their place and bring everything into a union properly. "They that handle the Torah." Who are "they that handle the Torah," if the priests do not handle the Torah? HE ANSWERS: These are the Levites who handle the lyre that comes from the side of the Torah. The Torah was given through their side, THE LEFT SIDE, GVURAH, and they are in charge over singing the praises of the Holy King, to properly unify Him in complete union. "The shepherds also transgressed against Me" (Ibid.). These are the ministers of the people who lead the people, like a shepherd leads his flock.

123. These are the three grades, NAMELY THE THREE COLUMNS - RIGHT, LEFT AND CENTRAL - which always need to be found by the sacrifice so that there will be good will above and below, and so that there will be blessings in all the worlds. The priest brings a sacrifice and concentrates upon uniting the Holy Name in a proper manner, and he awakens his own side, THE RIGHT SIDE, CHESED. The Levites concentrate on awakening their own side, THE LEFT SIDE, GVURAH, through singing, to be included within the priest's side. Yisrael, WHO ARE THE SHEPHERDS, THE CENTRAL COLUMN, TIFERET, concentrate with their hearts and desires upon complete repentance, and they submit before the Holy King, who takes everything. Thus are their transgressions atoned for, and joy abides in the upper and lower realms.

18. "Who lays beams of His chambers in the waters"

Rabbi Yehuda tells about the time that God created the world, dividing the waters into two and establishing the world upon the lower half, then making a firmament between the two halves. He says that legions of angels were established to sing praises, some in the daytime and some at night, and that the abysses on the Other Side were also established where the angels of destruction dwell and where the river of fire runs. The rising smoke from the altar feeds the side of holiness and the other side as well.

121. וְזֹאת תּוֹרַת הָאֵשׁם וְזֹאת תּוֹרַת הַמִּנְחָה וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים וְזֹאת תּוֹרַת הַחֻטָּאת. ר' יִצְחָק אָמַר, הָא אֻקְמוּהָ אִי לְתַתָּא דָּא בְּכֻלָּא. אִי לְעִילָא דָּא בְּכֻלָּא. וּמֵאן דְּאִשְׁתַּדַּל בְּאוּרֵייתָא, נְטִילָא לְחוּלְקִיָּה בְּכֻלָּא, וְאִתְאַחִיד בְּכָל סְטָרִין, וְלֹא בְּעֵי לְקָרְבָּא קְרִבְנָא עַל נַפְשִׁיהּ, וְהָא אִתְמַר.

122. רַבִּי יִצְחָק פָּתַח, הַכֹּהֲנִים לֹא אָמְרוּ אִיָּה יְי' וְתוֹפְשֵׁי הַתּוֹרָה לֹא יָדְעוּנִי וְהַרוּעִים פָּשְׁעוּ בִּי. הַכֹּהֲנִים, אֵלֶּיךָ כֹּהֲנִים דְּמִשְׁמֵשִׁין בְּכַהוּנָה גְדוּלָּה, וּמְקַרְבִּין מִלֵּין קְדִישִׁין לְאִתְרֵייהוּ, וּמְיַחֲדִין יְחֻדָּא כָּל חַד וְחַד בְּדַקָּא חֲזִי. וְתוֹפְשֵׁי הַתּוֹרָה מֵאן אֵינּוּן תוֹפְשֵׁי הַתּוֹרָה, וְכִי כֹהֲנֵי לֹא תוֹפְשֵׁי הַתּוֹרָה נִינְהוּ. אֲלֵא, אֵלֶּיךָ אֵינּוּן לְיוֹאֵי, דְּתַפְשֵׁי בְּכַנּוּרוֹת, דְּאִתְיִין מִסְטָרָא דְּאוּרֵייתָא. וְאִתְיַיְבַת מִסְטָרָא דְּלֵהוּן אוּרֵייתָא. וְאֵינּוּן מִמְּנִן עַל שְׂבָחָא דְּתוֹשְׁבַתָּא דְּמִלְכָּא קְדִישָׁא, לְיַחֲדָא לֵיהּ יְחֻדָּא שְׁלִים בְּדַקָּא יְאוּת. וְהַרוּעִים פָּשְׁעוּ בִּי. אֵלֶּיךָ אֵינּוּן רְבִרְבֵי עֵמָא, דְּאֵינּוּן רְעִיין לְעֵמָא, כְּרַעֲיָא דְּמַדְבַּר עֲאֲנִיָּה.

123. וְאֵלֶּיךָ אֵינּוּן ג' דְּרֵגוּן, דְּבַעֲיָא לְאִשְׁתַּבְּחָא תְּדִיר עַל קְרִבְנָא, לְאִשְׁבָּחָא רַעוּא לְעִילָא וְתַתָּא, וְלְאִשְׁתַּבְּחָא בְּרַכָּאן בְּכַלְהוּ עֲלֵמִין. בְּהֵנָּה מְקַרְבִּין קְרִבְנָא, וְאִתְכַּוֵּן לְיַחֲדָא שְׂמָא קְדִישָׁא בְּדַקָּא חֲזִי, וְלְאִתְעָרָא סְטָרָא דִּילֵיהּ. וְלְיוֹאֵי אִתְכַּוֵּן בְּשִׁיר, לְאִתְעָרָא סְטָרָא דִּלְהוּן, וְלְאִתְכַּלְלָא בְּסְטָרָא דְּכֵהֵנָּה. וְיִשְׂרָאֵל אִתְכַּוֵּן לְפָא וְרַעוּתָא לְתִיּוּבַתָּא שְׁלִימַתָּא, וְאִתְכַּנַּע קְמֵי מִלְכָּא קְדִישָׁא, וְהָאֵי נְטִיל כְּלָא, וְאִתְכַּפַּר חוּבֵיהּ, וְאִשְׁתַּבַּח חֲדוּתָא בְּעֵלְאֵי וְתַתָּאֵי.

124. Rabbi Yehuda opened the discussion with the verse: "Who lays the beams of His chambers in the waters" (Tehilim 104:3). When the Holy One, blessed be He, created the world, He took it out of the water and arranged it upon water. What did He do? He divided the water into two HALVES, a half below and a half above, and did certain things with them. With the lower half, He made and established this world. He set it on this half and established the world above it. Hence, it is written: "For He has founded it upon the seas" (Tehilim 24:2). He raised the other half and paneled it with high ceilings. Hence, it is also written: "Who lays the beams of his chambers in the waters..."

125. He made a firmament between these two halves, as it says: "Let there be a firmament in the midst of the waters..." (Bereshheet 1:6). On them, He formed and arranged supernal holy angels from His mouth's breath, as is written: "And all the host of them by the breath of His mouth" (Tehilim 33:6).

126. With these ANGELS, He established and arranged those who sing His praises by day. They mixed with flames of fire. These hosts of armies sing by day, praises in the morning and hymns in the evening. When night comes, they all stop singing BECAUSE OTHER ANGELS SING AT NIGHT, AS THOSE WHO SING BY DAY DO NOT DO SO BY NIGHT. Above them, there are legions of fire of a strong flame. They smell the consuming fire and return to their places.

127. There are on the Other Side, NAMELY WITH THE KLIPOT, abysses, the one on top of the other - an upper abyss, BINAH OF THE KLIPOT, and a lower abyss, MALCHUT OF THE KLIPOT. Opponents of the side of Harsh Judgment abide in all of them. In the aspect of the lower abyss, there are flares that burn sparks of fire, which are in charge over decrees in the world, and they burn the wicked in the fire that is drawn from the River of Fire. They are all fire and their appearance is of scorching flames. They stand between the upper and the lower realms.

128. When the smoke rises from the altar, THOSE DEMONS whose function is to destroy and annihilate are removed and lost from that grade, NAMELY THE LOWER ABYSS. That flow of strong fire from the River of Fire, which is strong and high, goes back to its place, and all EXTERNAL forces enjoy the smoke from the altar because it was established in respect to the supernal altar. This is the reason why they enjoy it. They draw that SMOKE near, THE SMOKE OF THE PORTIONS OF THE SACRIFICE AND THE FATS THAT ARE CONSUMED BY NIGHT, FROM WHICH THE EXTERNAL FORCES ARE FED. Another smoke rises, as we explained, THE SMOKE THAT RISES FROM THE SACRIFICES BY DAY, WHICH IS MEANT FOR HOLINESS, for THE SMOKE FEEDS each and every one, WHETHER IT PERTAINS TO HOLINESS OR TO THE OTHER SIDE. It is the goodwill of everything that rises above, since it gives pleasure to the Holy King.

19. A fire of the altar crouches like a lion

We are told that the priests and people could see that the offering was welcome to God by the appearance of a lion crouching in the fire on the altar.

124. רבי יהודה פתח, המקרה במים עליותו וגו'. קודשא בריך הוא כד ברא עלמא, מגו מיא אפיק ליה, וסדר ליה על מיא. מה עבד. פלג מיא לתרין. פלגותא לתתא, ופלגותא לעילא. ועביד מנייהו עובדין, מפלגותא תתאה עבד ותקן עלמא דא, וסדר ליה על פלגותא דא, ואתקין ליה לעילא עלייהו. הה"ד כי הוא על ימים יסדה. ופלגו אחרא סלקיה לעילא, ותקר ביה תקראין עלאין, הה"ד המקרה במים עליותו וגו'.

125. ועבד רקיע בין תרין פלגותא אלון, הה"ד יהי רקיע בתוך המים וגו', ועלייהו אתקין וסדר מלאכי עלאי קדישי, מגו רוחא דאתגזר מפומיה. דכתיב וברוח פיו כל צבאם.

126. ובאלין אתקין וסדר מזמרי תושבחתיה ביומא, ואתערבו בשלהובי אשא. ואינון גדודי חילין, אמרין שירתא ביומא, תושבחן בצפרא, וזמירן ברמשא. כד מטי ליליא, בלהו פסקי שירתא. לעילא מנייהו, גדודין דאשא, בשלהובא תקיף, קיימין ומריחין אשא דאכלא, ואהדרי לאתרייהו.

127. ואית בסטרא אחרא, דתהומין סלקין אלון על אלון. ואית תהומא עלאה, ותהומא תתאה, ובכלהו שארן מאריהון דדינן מסטרא דינא קשיא. ואית בגו סטרא דתהומא תתאה, שלהובן דאוקדין זיקין נורין, ממנן על דינן דעלמא, לאוקדא לחיבינא בנורא, דנגדי מההוא נהר דינור. וכלהו אשא, וחיזו דלהון אשא דלהיט, וקיימין בין עלאי ותתאי.

128. וכד תננא דמדבחא סליק, מתעברן וסלקין מההוא דרגא, דקיימין לשיצאה ולאובדא, וההוא נגידו דאשא תקיפא דנהר דינור, דאיהו תקיף ועלאה, אהדר לאתריה. וכלהו מתהניין מתננא דמדבחא, בגין דאתתקנת לקבלי מדבחא עלאה, ובג"כ מתהניין מניה, ואינון קרבין להכא. ותננא אחרא סליק, והא אוקימנא, לכל חד וחד, רעותא דכלא דסלקא לעילא, דאיהו נייחא דרוחא, לגבי מלכא קדישא.

This fire is the angel Uriel. If the sacrifice was unworthy the shape of a dog appeared in the fire instead.

129. We learned that when Uriel was seen upon the altar in the likeness of a mighty lion that crouches on its prey, the priests and Yisrael saw and were glad, for they knew that their sacrifice was welcome to the Holy King. Another fire, Holy and supernal, came down FROM ABOVE, WHICH IS THE ANGEL URIEL, against the lower fire KINDLED ON THE ALTAR. The man would then go trembling before his Master and complete repent.

130. This is like a king to whom THE PEOPLE sent a gift which was welcome to him. He said to his servant: Go and take this gift which they brought me. So did the Holy One, blessed be He, say to the angel Uriel: 'Go and take the gift which My children offered Me.' How much joy and sweetness was in everything when the priests, the Levites and he who brought the sacrifice were intent upon sacrificing the offering properly, in complete union.

131. Come and behold: it is written, "And there came out a fire out from before Hashem, and consumed upon the altar the burnt offering..." (Vayikra 9:24). THIS FIRE is Uriel, who came down with the appearance of a scorching flame until he rested on the altar to receive the gift, THE SACRIFICE. He looked like a great lion, crouching on the sacrifice.

132. When Yisrael were not found worthy, or when he who brought the sacrifice did not do so properly and his sacrifice was not accepted, they saw the smoke rising unevenly. A certain wind from the hole OF THE KLIPOT on the north came to the altar, and they saw the shape of an impudent dog crouching on the offering. They then knew that the sacrifice was not welcome.

133. This is like a king to whom they sent a gift that was not worthy of being brought before him. The king said: Take away that gift and give it to the dog, because it is not worthy of being brought before me. When the sacrifice is brought and it is not accepted, it is given to the dog. This is why they saw the shape of a dog on the altar.

129. הָא אֲתָמֵר, דְּבַמְדַּבְּחָא סִלְקָא וְאֲתַחְזִי אֹרִיא"ל, בְּחִיזוּ דְחַד אַרְיָה תְּקִיפָא, רְבִיעַ עַל טְרַמְיָה. וְהוּ חֲמָאן בְּהַנִּי וְיִשְׂרָאֵל, וְחֲדָאן, דְּהוּ יַדְעִין דְּאֲתַקְבֵּל בְּרַעוּא קְמִי מַלְכָא קְדִישָׁא. וְאִשָּׁא אַחְרָא עֲלָא קְדִישָׁא נְחִית, לְקַבְּלָא אִשָּׁא תַתָּא, בְּדִין ב"נ אֲזִיל וְאֲזַדְעֵז קְמִי מְאֲרִיָּה, וְתָב בְּתִיבְתָא שְׁלִימְתָא.

130. לְמַלְכָא דְשִׁדְרוּ לִיה דּוֹרוּנָא, וְאֲתִיּוּשְׁר קְמִיָּה, אָמַר לְעַבְדֵיהּ, זִיל וְטוּל דּוֹרוּן דָּא, דְּאִיּוּתִיאוּ לִי. בְּךְ אָמַר קוֹדֶשָׁא בְּרִיךְ הוּא לְאֹרִיא"ל, זִיל וְקַבִּיל דּוֹרוּנָא דְבְנֵי מְקַרְבִין קְמִאי. כְּמָה חֲדוּוּה מְשַׁתְּבְּחֵי בְּכֻלָּא, כְּמָה בְּסִימוּתָא בְּכֻלָּא מְשַׁתְּכַח, כִּד בְּהִנָּא וְלִיּוּאָה, וְהוּא דְמְקַרְבֵי קְרַבְנָא, מְכוּוּנֵי לְקַרְבָּא קְרַבְנָא בְּדָקָא יְאוּת, בִּיחּוּדָא שְׁלִים.

131. תָּא חֲזִי, בְּתִיב, וְתַצָּא אִשׁ מִלְפָּנֵי יְיָ וְתֹאכַל עַל הַמִּזְבֵּחַ אֶת הָעוֹלָה וְגו'. דָּא אֹרִיא"ל, דְּנְחִית בְּחִיזוּ דְאִשָּׁא בְּשִׁלְהוּבָא, עַד דְּנְחִית לְמַדְבְּחָא, לְקַבְּלָא דּוֹרוּנָא וְאֲתַחְזִי בְּאַרְיָה רַבְרָבָא, רְבִיעַ עַל קְרַבְנָא.

132. וְכִד יִשְׂרָאֵל לָא אֲשַׁתְּכַחוּ זָכַאִין, אוּ הוּא דְמְקַרְבֵי קְרַבְנָא לָא קְרִיב בְּדָקָא יְאוּת, וְלָא אֲתַקְבֵּל קְרַבְנֵיהּ, הוּוּ חֲמָאן דְלָא סְלִיק תְּנָנָא בְּאַרְח מִיּוּשְׁר, וְהוּוּ קָם חַד רוּחָא מְנוּקְבָא דְצִמּוֹן, וְעָאל לְמַדְבְּחָא, וְהוּוּ חֲמָאן דְיוּקְנָא דְחַד בְּלָבָא חֲצִיפָא, רְבִיעַ עַל קְרַבְנָא. בְּדִין הוּוּ יַדְעִי דְלָא אֲתַקְבֵּל בְּרַעוּא הוּוּ קְרַבְנָא.

133. לְמַלְכָא דְשִׁדְרוּ לִיה דּוֹרוּן, חֲמָא לִיה מַלְכָּא דְלָאוּ אִיהוּ בְּדָאי לְקַרְבָּא קְמִיָּה, אָמַר מַלְכָּא, אָסִיקוּ הוּוּ דּוֹרוּנָא, וְהָבוּ לִיה לְכֻלָּבָא, דְלָאוּ אִיהוּ בְּדָאי לְאַעֲלָא קְמִאי. בְּךְ בְּשַׁעֲתָא דְקְרַבְנָא אֲתַקְרִיב, וְלָא אֲתַקְבֵּל בְּרַעוּא, דּוֹרוּנָא לְכֻלָּבָא אֲתַמְסֵר. וּבִג"כ הוּוּ חֲמָאן, דְיוּקְנָא דְכֻלָּבָא ע"ג מַדְבְּחָא.

134. Come and behold: It is written: "And there came a fire out from before Hashem, and consumed upon the altar the burnt offering" (Vayikra 9:24). Rabbi Yehuda said: This is Uriel, who looks like a scorching flame upon the altar as he crouches on the sacrifice, as we learned. Then all rejoiced, since it was willingly accepted, as written: "And the glory of Hashem appeared to all the people" (Ibid. 23). Were it not for the confusion brought by THE DEATH OF Aaron's sons ON THAT DAY, there would not have been, since the day they left Egypt, a greater satisfaction above and below.

134. ת"ח כתיב ותצא אש מלפני יי' ותאכל על המזבח את העולה. א"ר יהודה, דא אוריאל"ל, דאתחזי בשלהוביתא דאשא על מדבחה, כמה דאתמר רביע על קרבנא. וכדין חדוותא הוה בכללא, דהא אתקבל ברעווא, כמה דכתיב, וירא כבוד יי' אל כל העם. ואי לא הוה ערבוביא דבני אהרן, מן יומא דנפקו ישראל ממצרים, לא אשתכח רעוא הכי לעילא ותתא.

20. Burning of holy things

This section tells us that when the children of Yisrael are in trouble they are saved for Isaac's sake; the ashes of Isaac rise before God, and therefore the sacrifice needs to be burned to ashes. We hear of the three fires to the candle, white, black and blue, corresponding to the priests, Levites and children of Yisrael. Blue is the judgment that eats sacrifices and burnt offerings. A person should repent before he dies, when the angel Michael who is the High Priest ritually slaughters him. We hear of how the Nefesh, the Ruach and the Neshamah are affected at death. One should concentrate his thoughts on saying a confession and accept death with one heart. Then we hear of the qualities of the priest, and how wisdom and mercy are essential qualities of the learned scholar, who rules over his own body and over his bestial Nefesh, Ruach and Neshamah. Since he is righteous, God does not reward him for his good deeds; he is poor, but is constantly with the Shechinah, who provides for Zeir Anpin through the prayers of Yisrael. We learn of the four reasons that Aaron's sons died. Ra'aya Meheimna (the Faithful Shepherd)

135. It is one of the precepts to burn sacrifices by fire. Then "but that which remains of the flesh of the sacrifice on the third day shall be burnt with fire" (Vayikra 7:17). Tannaim and Amoraim, you shall find holiness, sacrifices (lit. 'Holies') and the Holy (lit. 'Holiness') of Holies among the secrets of the Torah. HE ASKS: What pleasure does the Holy One, blessed be He, derive from burnt sacrifices? It is done on account of Isaac, for when Yisrael are in trouble, the ashes of Isaac rise before Him, FOR WHICH REASON THE SACRIFICE OUGHT TO BE BURNT TO ASHES, AS A REMINDER OF HIS MERIT. If they are punishable by fire, they will be saved for his sake. This is only a homiletic interpretation. You may also say it was for the sons of Aaron that were like the burning of Holies, of whom it is written: "And a fire went out from before Hashem and devoured them, and they died" (Vayikra 10:2). Their deaths atone for Yisrael, like the burning of Holies. This is also a homiletic interpretation.

רעיא מהימנא
135. פקודא דא לשרוף קדשים באש. ואבתריה והנותר מבשר הזבח ביום השלישי באש ישרף. תנאין ואמוראין. בסתרי תורה, אית קדש, ואית קדשים, ואית קדש קדשים. מה הנאה אית לקורשא בריך הוא בקדשים דאתוקדו. אי תימא בגין יצחק, דבשעתא דישראל בעקו, סליק אפרו של יצחק קמיה, דאי חייבין שריפה אשתויבו בגיניה. האי לדרשא איהו. ואי תימרין בגין בני אהרן דהוו שריפת קדשים, דכתיב בהון ותצא אש מלפני יי' ותאכל אותם וימותו. ומיתתהון כפרה לישראל כמו שריפת קדשים, אוף דא לדרשא קא אתי.

136. HE ANSWERS: There are three fires to the candle, a white fire, a black fire and a blue fire, conforming to the Torah, the Prophets and the Writings, which correspond to the priests, Levites, and Yisrael. Blue corresponds to the Shechinah, which is near us, AS SHE DWELLS AMONG THE LOWER BEINGS. She holds on to those wicks, the wings of a precept, of which it says: "That they shall make them Tzitzit" (Bemidbar 15:38). The blue is the Shechinah, the Judgment that eats sacrifices and burnt offerings.

136. אלא, תלת אשין בשרגא: אשא חנורא, ואשא אוכמא, ואשא תכלתא. לקבל: תורה, נביאים, וכתובים. לקבל: כהן, לוי, וישראל. ותכלת איהי שכינתא, קריבא לן, ואיהי אחידא באינון פתילות, בכנפי מצוה, דאתמר בהון ועשו להם ציצית. והאי תכלת דאיהי שכינתא, איהי דינא, דאכילת קרבנין ועלוין.

137. If She, MALCHUT, THE SECRET OF BLUE, finds men to be as dry wood, like dry wicks without oil, which is the Torah and Mercy, MALCHUT is a fire to them and burns them. For the ignorant are cattle, an abomination according to our explanation, and the blue, THE NAME Adonai, NAMELY MALCHUT, burns them, since they approach Her holding a worm, which is the Evil Inclination and also a stranger. Hence, it is written: "And the stranger that comes near shall be put to death" (Bemidbar 3:10).

138. They should repent before they die, when the angel Michael, who is the High priest, ritually slaughters them, who is the lion that devours the offerings - descends to sacrifice them as an offering-up before Hashem.

139. Before expiring it behooves you to make several confessions, so that when it comes time for your soul to leave you may concentrate on completing the name - SPECIFICALLY, PERFECTING THE UNION OF MALCHUT, CALLED 'NAME', WITH THE UNION, "Hear, O Yisrael" THE UNION OF ZEIR ANPIN - and 'Blessed be the Name' - THE UNION OF MALCHUT - thus bringing your soul as a sacrifice to the name Eheyeh. One should then confess before the Holy One, blessed be He, so that He will accept and bring the burning and consuming Hei, MALCHUT, near to His Name, YUD HEI VAV HEI, and cause THE Hei to repent before Yud-Hei-Vav Eheyeh, which has a numerical value of 42. THAT IS, TO RETURN THE HEI BACK TO YUD-HEI-VAV SO AS TO AFFECT THE SUPERNAL UNION WITHIN BINAH OF YUD HEI VAV HEI EHEYEH, YUD HEI VAV HEI BEING CHOCHMAH AND EHEYEH BINAH. BEFORE THE UNION IS COMPLETED, MALCHUT is called 'Adonai' (Aleph-Dalet -Nun-Yud), containing the LETTERS OF DIN (JUDGMENT), AN INDICATION FOR THE MEANING OF 'the law (Aramaic Dina, Dalet Yud Nun Aleph) of the kingdom is the Law'. THUS THE UNION OF YUD HEI VAV HEI EHEYEH IS INCOMPLETE.

140. One should concentrate upon the Name pronounced in full, which is Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph, NAMELY YUD-HEI -VAV-HEI FULLY SPELLED WITH ALEPHS, WHICH IS ZEIR ANPIN, SO AS TO DECLARE THE UNITY with a whole heart, MALCHUT, CALLED 'HEART'. One should concentrate on it while giving up his Ruach, and with his Nefesh be willing to accept death and suffering. With his Neshamah, it behooves him to confess several times and repent.

141. HE EXPLAINS HIS WORDS: With his Nefesh, he takes upon himself death, slaughtering and burning. If he is punishable by the four forms of capital punishment, which are stoning, burning, slaying, and strangulation, he should take them upon his Nefesh from Adonai. With his Neshamah, he should make several confessions and repent before the name Eheyeh, WHICH IS BINAH, which is attached to the two names Yud Hei Vav Hei Yud Hei Vav Hei.

137. אי אשכחת בני נשא, דאינון עצים יבשים, כגוונא דאינון פתילות יבשין, בלא משחא, דאיהי אורייתא רחמי, איהי לון שריפה, ואוקידת לון. ובגין דעמי הארץ אינון בעירן, כמה דאוקמוה דאינון שקץ. תכלת, דאיהי אדני, אוקידת לון, בגין דקרבין לגבה עם שרץ, דאיהו יצר הרע, זר, הה"ד והזר הקרב יומת.

138. ואי במיתתהון חזרין בתשובתא, כד שחיט לון מלאך מיכאל דאיהו כהנא רבא, אריה דאכיל קרבנין, נחית עליהו, לקרבא לון קרבנא קדם יי'.

139. וקדם דתפוק נשמתייה, מתודה בכמה ודויין, וכד נמיק נשמתייה הוא הוה מתכוון לגמור את השם, שמע ישראל וברוך שם, לקרבא נשמתייה קרבנא לשם יהו"ה, וצריך למתודה לקודשא בריך הוא, לקבלא לקרבא ה' בשמיה, דאכיל ושצי, ולאחזרה בתשובתא לגבי יהו"ו, אהי"ה כחושבן מ"ב. דאדני קרינא ליה דינא דמלכותא דינא.

140. ויכוון בשמא מפרש, דאיהו יו"ד ה"א וא"ו ה"א, בלב אחד. וביה פוק רוחיה. בנפש דיליה מקבל עליה מיתה ויסורין. ובנשמתא מודה בכמה ודויין ומתחרט.

141. בנפש מקבל עליה מיתה שחיטה שריפה, ואי צריך ד' מיתות בית דין, דאינון סקילה שריפה הרג חנק, מקבל ליה מאדני בנפש דיליה. ובנשמתייה מודה בכמה ודויין, וחזר בתשובתא לגבי אהי"ה, דאחיד בתרין שמיה, יהו"ה יהו"ה.

142. One should concentrate his thoughts upon uttering a confession WITH HIS MOUTH and undertake death with a whole heart. THAT IS, ONE SHOULD UNITE MALCHUT, CALLED 'HEART', BY MEANS OF THE UNITY OF "HASHEM IS ONE," which is the Name pronounced in full as Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. THIS IS YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, THE SECRET OF ZEIR ANPIN, upon which the priests would kneel, bow and prostrate upon their faces and say: 'Blessed be the Name of the Glory of His kingdom for ever and ever.' The term "Glory (Heb. kavod)" (Caf-Bet-Vav-Dalet) in numerical value is Lamed-Bet (Lev; lit. 'heart') (= 32), WHICH IS MALCHUT, CALLED 'HEART'. With it did he concentrate upon perfecting the Name, NAMELY CONCLUDING THE UNION OF MALCHUT WITH YUD HEI VAV HEI.

143. Tannaim and Amoraim, how can the ignorant know ALL THESE MEDITATIONS? HE ANSWERS: Assuredly, the ignorant are like an ox, a lamb, a goat, a turtledove or a pigeon THAT ARE SACRIFICED ON THE ALTAR. The ignorant are like the cattle who do not know the Torah, which is the Name Yud Hei Vav Hei. Only Michael the High Priest - who brings the Name as a burnt offering, sacrificing it before Hashem - concentrates upon the Name that is pronounced in full when his Ruach ascends. So, WITH ALL THESE INTENTIONS, it will finally go out of this life with one heart in just the same manner as a man's Ruach rises every night.

144. The sages therefore taught: "Return a day before you die," for a man should daily return in repentance and deliver his Ruach to Him, so it will leave with 'One'. Hence, it says: "Into Your hand I commit my spirit" (Tehilim 31:6).

145. If he be a Torah scholar, it says of him: "A righteous knows the soul of his cattle" (Mishlei 12:10). There is none as wise as the priest - WHO IS CHESED. As we said, he who wants to be wiser should turn south; NAMELY, CLEAVE TO CHESED, THE SECRET OF THE SOUTH. THIS IS BECAUSE CHESED OF ZEIR ANPIN, WHILE IN GREATNESS, BECOMES CHOCHMAH. If he be a Torah scholar, he should have Chessed in him; then, together with Yud, which is Chochmah IN HIM, he becomes pious (Heb. chasid). He who has no Chochmah in him is not considered pious. It was therefore said that 'the ignorant man is not pious' (Avot 2:5), that is, Chasid. If he has in him the FIRST Hei, BINAH, THE SECRET OF THE five books of the Torah that were given from the left, he is called 'Mighty' in the Torah and is fearful of sin. If he is ignorant, WITHOUT ANY TORAH IN HIM, it says of him "nor are the ignorant fearful of sin."

146. He who attains Tiferet, which is Vav, and is a man of wisdom, of understanding. In the Torah and fearful of sin, he inherits his Malchut, THE LAST Hei, if he observes the King's commands. When he attains the Name Yud Hei Vav Hei, he is worthy of the Tetragrammaton Name pronounced in full, called 'Adam' (Lit. 'Man'), WHICH IS YUD HEI VAV HEI FULLY SPELLED WITH ALEPH. THE NUMERICAL VALUE OF ADAM, NAMELY MAH, IS 45, LIKE THIS, Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph Vav-Hei-Aleph- -AN INDICATION OF ZEIR ANPIN WHEN IN GREATNESS. At that time, he has control over the body, the partner of the bestial Nefesh and the bestial Ruach. The bestial Nefesh makes the vanities of the world, the BESTIAL Ruach speaks of the vanities of the world, and the BESTIAL Neshamah harbors all kinds of meditations and thoughts about the vanities of the world. The Torah scholar rules over them, NAMELY over THE BODY AND THE BESTIAL NEFESH, RUACH, AND NESHAMAH.

142. בְּמַחְשַׁבְתֶּיהָ יִכּוּן לְאַפְקָא וְדוּי, וְקִבְּלַת מִיתָה עָלֶיהָ, בְּלֵב א', דְּאִיהוּ שְׂמָא מְפָרֵשׁ, כְּגוּוֹנָא דָא יו"ד ה"א וְא"ו ה"א. בֵּיה כְּהַנִּים כּוֹרְעִים וּמִשְׁתַּחֲוִים עַל פְּנֵיהֶם, וְאוֹמְרִים בְּשִׁכְמֵל"ו. כְּבוֹד, אִיהוּ ל"ב בְּחוּשְׁבָן. וְבֵיה הִיָּה מִתְכַּוֵּן לְגַמּוֹר אֶת הַשֵּׁם.

143. וְתִנְאִין וְאַמּוֹרָאִין, אִי תִימְרוּן וְכִי עִם הָאָרֶץ מִנָּא יִדַע דָּא. אֶלָּא וְדָאִי עִם הָאָרֶץ אִיהוּ כְּשׁוֹר, אוּ שְׁה, אוּ עֵז, אוּ תוֹר, אוּ יוֹנָה. מַה בְּעִירָן לָא יִדְעִי אוּרִינְתָא, דְּאִיהוּ שֵׁם יְדוּ"ד. הֲכִי עִם הָאָרֶץ, לָא יִדַע. אֶלָּא מִיכָאֵל כְּהֵנָּא רַבָּא, אִיהוּ עֵבִיד לִיה עוֹלָה וְקִרְבָּנָא קָדָם יי', וְאִיהוּ מְכוּוֹן בְּשְׂמָא מְפָרֵשׁ, בְּסִלְקוֹ דְּרוּחִיהָ, דְּתַפּוּק בְּלֵב אַחַר, כְּגוּוֹנָא דְּכַד נְפִיק רוּחָא דְּב"נ בְּכָל לַיְלִיא.

144. וּבְגִין דָּא אוּקְמוּהָ רַבְּנָן, שׁוּב יוֹם א' לַפְּנֵי מִיתַתָּךְ, דְּבְכָל יוֹם וְיוֹם צְרִיךְ ב"נ לְאַהֲדָרָא בְּתִיבְתָא, וְלִמְסַר רוּחִיהָ לְגַבִּיהָ, דְּיִפּוּק בְּאַחַר, הַה"ד בְּיַדְךָ אֶפְקִיד רוּחִי.

145. וְאִם הוּא ת"ח, עָלֶיהָ אֶתְמַר יוֹדַע צְדִיק נִפְשׁ בְּהֵמָתוֹ דְּלִית חֲכָם, כְּמוֹ כְּהֵנָּא. כְּמַה דְּאוּקְמוּהָ הַרְוָצָה לְהַחֲכִים יְדָרִים. וְאִם ת"ח הוּא, צְרִיךְ שְׂוִיָּה בֵּיה, חֲסֵד, וְעִם י' דְּאִיהוּ חֲכָמָה, חֲסִיד. וּמֵאֵן דְּלִית בֵּיה חֲכָמָה, לָאוּ אִיהוּ חֲסִיד. וּבג"ד אוּקְמוּהָ, וְלָא עִם הָאָרֶץ חֲסִיד. וְאִי אִית בֵּיה ה', חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, דְּאֶתְיִיְהִיבוּ מִשְׂמָאֵלָא, אֶתְקִרִי גְבוּר בְּתוֹרָה, וְיִרָא חֲטָא. וְאִי אִיהוּ בּוֹר, אֶתְמַר בֵּיה, אִין בּוֹר יִרָא חֲטָא.

146. וּמֵאֵן דְּזָכִי לְתַפְאָרַת, דְּאִיהוּ ו', וְאִיהוּ חֲכָם מְבִין בְּתוֹרָה וְיִרָא חֲטָא, יִרִית מְלַכּוּתֵיהָ, דְּאִיהוּ ה"א, מְצוֹת הַמֶּלֶךְ, אִי עֵבִיד פְּקוּדֵי מְלָכָא. בֵּינּוּן דְּזָכִי לְשֵׁם יְהו"ה, זָכִי לְשְׂמָא מְפָרֵשׁ דְּאֶתְקִרִי אָדָם, וְדָא יו"ד ה"א וְא"ו ה"א. בְּהֵוּא זְמָנָא שְׁלִיט עַל גּוֹפִיָּה, דְּאִיהוּ שׁוֹתְפוֹ דְּנִפְשׁ הַבְּהֵמִית. וְרוּחַ הַבְּהֵמִית דְּבִנְפֵשׁ הַבְּהֵמִית עֲשִׂית הַבְּלִי עֲלֵמָא, רוּחַ מְמַלְלָא בְּהַבְּלִי עֲלֵמָא נִשְׁמָה דְּבָה כָּל הַרְהוּרִין וּמַחְשַׁבוֹת דְּהַבְּלִי עֲלֵמָא. וְת"ח שְׁלִיט עָלֶיהוּ.

147. This is the meaning of the verse: "And let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth" (Bereshheet 1:26). HERE, "THE FISH OF THE SEA" ALLUDES TO THE NESHAMAH, "THE BIRDS OF THE SKY" TO THE RUACH, AND "THE CATTLE" TO THE NEFESH. What is "over all the earth"? It is the body, a small world. They are afraid of THE TORAH SCHOLARS, WHO RULE OVER THEM, as written: "And the fear of you and the dread of you..." (Bereshheet 9:2). He rules over them on the right side, CHESED, and of CHESED IT SAYS: "And let them have dominion," which has the same meaning as, "May he have dominion also from sea to sea" (Tehilim 72:8), WHICH IS AN EXPRESSION OF DOMINION. On the left side, GVURAH, they fear him, as written: "And their fear of you and the dread of you." It says of him: "A righteous man knows the soul (lit. 'the Nefesh') of his cattle," NAMELY HE HAS CONTROL OVER HIS BESTIAL NEFESH.

148. Since he is righteous, THE HOLY ONE, BLESSED BE HE, does not give him a reward for his good deeds and he receives no reward in this world, nor food for the BODY AND THE bestial NESHAMAH, RUACH AND NEFESH. A poor man is regarded as a dead man, but he is, above all, constantly with the Shechinah.

149. "For Hashem your Elohim is a consuming fire" (Devarim 4:24). This fire, THE SHECHINAH, needs Him to be with Her always, as She is never put out but consumes all the sacrifices, WHICH ARE the prayers and the words of the Torah. For She, THE SHECHINAH provides for Him, FOR ZEIR ANPIN. In what way IS SHE CONSIDERED HIS PROVIDER? Through the prayers OF YISRAEL, WHICH SHE RECEIVES. Hence, it is written: "Open for Me," (Shir Hashirim 5:2) meaning open with prayer, for it is said of Her: "Adonai, open my lips," for She is "My sister, (Heb. ra'ayati) My love (Heb. ra'ayati)" (Shir Hashirim 5:2) - My love being My provider, BY THE TERMS RA'YAH, AS IN, "HASHEM IS MY SHEPHERD (HEB. RO'EH)" (TEHILIM 23:1). By Her the, Holy children, NAMELY THE CHILDREN OF YISRAEL, prepare food for THE sacrifices of the King, ZEIR ANPIN, including many victuals, which are the bread of the Torah.

150. It is said of Her: "Come, eat of My bread" (Mishlei 9:5), on the Right, CHESED, and with wine, the wine of the Torah on the Left, THE SIDE OF GVURAH, and with water libation, WHICH IS RIGHT, and the wine of the Written and Oral Torah, WHICH IS LEFT of the Central Column, TIFERET, which includes them both, AS IT COMPRISES RIGHT AND LEFT, WHICH ARE CHESED AND GVURAH. And with flesh, the holy flesh and with several sacrifices, NAMELY MALCHUT, which the sages of the Mishnah explained, that we are dealing with the flesh that comes down from heaven. What is "from heaven"? It is the Central Column, WHICH IS ZEIR ANPIN, CALLED 'HEAVEN'. It says of her, AS ZEIR ANPIN, THE SECRET OF ADAM, SAID OF HER: "And flesh of my flesh" (Bereshheet 2:23). End of Ra'aya Meheimna

151. The holy flesh is MALCHUT, burning in several flames on the side of Gvurah. She burns with love for Her husband, ZEIR ANPIN, with the love of the recital of the Sh'ma and the love of union, which is never put out day and night. Friends! Upon you rests, "Give Him no rest" (Yeshayah 62:7), meaning the Holy One, blessed be He, UNTIL He is engulfed by the flame of love for His union in the recital of the Sh'ma, so that this verse will be fulfilled: "The fire shall ever be burning upon the altar; it shall never go out" (Vayikra 6:6).

147. הה"ד וירדו ברגת הים ובעוף השמים ובבהמה ובכל הארץ. מאי ובכל הארץ. דא גופא, עולם קטן, ורחלין מניה, הה"ד ומוראכם וחתכם. מסטרא דימינא, שליט עלייהו, ביה וירדו, כד"א, וירד מינם עד ים. מסטרא דשמאלא, רחלין מניה, הה"ד ומוראכם וחתכם. ועליה אתמר, יודע צדיק נפש בהמתו.

148. בתר דאיהו צדיק, לא יהיב ליה שכר מצות, לית ליה אגרא בעלמא דא, ולא מזונא לבעירן דעני חשוב כמת. איהו עם שכינתא בקביעו עמה על כלא.

149. בי יי' אלהיך אש אוכלה הוא. האי אש, צריך ליה תמיד עמה, דלית ליה בביה, דאיהו אכיל כל קרבנין דצלותין, ומלין דאורייתא. דאיהו שכינתא איהו פרנסה דיליה, ובמה. בצלותין, הה"ד, פתחי לי. פתחי לי, בצלותא דאתמר בה אדני שפתי תפתח, דאיהו אחותי רעיתי, ולית רעיתי אלא פרנסתי, דבה מתקנין מאכלין דקרבנין דמלכא בנין קדישין, בכמה מיני מאכלים, בנהמא דאורייתא.

150. דאתמר בה לכו לחמו בלחמי, מימינא. ובחמרא, דאיהו יינא דאורייתא, משמאלא. בנסוך המים, ויין דאורייתא דבכתב ובע"פ, מעמודא דאמצעיתא, דכליל תרווייהו. בבשרא, דאיהו בשר הקדש, בכמה קרבנין, דעלה אוקמוה מארי מתניתין בבשר היורד מן השמים עסקינן. מאי מן השמים. עמודא דאמצעיתא. דעלה אתמר, ובשר מבשרי.

עד כאן רעיא מהימנא

151. ודא בשר הקדש, דארליקת בכמה שלהובין, מסטרא דגבורה ברחימו דבעלה, אתוקדת ברחימו דאהבה בק"ש, ברחימו דיחודא, דליליא ויומם לא תכבה. וחבריא בחיכון אל תתנו דמי לו לקודשא בריך הוא, למהוי איהו בשלהובין דרחימו דיחודיה דק"ש. לקיימא ביה, אש תמיד תוקד על המזבח לא תכבה.

21. Oil and incense

152. Come and behold: although Aaron's sons died at that time, AND WERE NOT SAVED THROUGH THE GREATNESS OF THE DAY, it was justified in several ways. It was not the time of incense-burning, as incense is burned only at certain times, NAMELY IN THE MORNING AND IN THE EVENING, as written: "And Aaron shall burn upon it sweet incense early in the morning" (Shemot 30:7). When? "When he trims the candles" (Ibid.), so that there will be oil and incense together. It is also written: "And when Aaron lights the candles at evening, he shall burn incense" (Ibid. 8).

153. During these times, IN THE MORNING AND IN THE EVENING, and not at any other time, INCENSE is burned, except when there is plague upon the world, WHEN IT IS BURNED APART FROM REGULAR TIMES, as in the verse: "And Moses said to Aaron, 'Take a censel, and put fire in it...'" (Bemidbar 17:11). Aaron's sons did not burn it when oil and incense were together, NAMELY IN THE MORNING AND EVENING, WHICH ALLUDES TO THE UNION OF CHOCHMAH AND BINAH, OIL BEING CHOCHMAH AND INCENSE BEING BINAH. THEY THEREFORE DIED.

154. They also forced the time TO BURN INCENSE during their father's lifetime, AND IT WAS NOT ALLOWED FOR ANY MAN TO BURN INCENSE DURING HIS LIFETIME. Moreover, they were not married and were defective, for he who has not taken a wife is defective and is not worthy that blessings would be present in the world by him, or THEIR BEING DRAWN by him to others. We also learned that they were drunk. Therefore: "And a fire went out from before Hashem, and devoured them" (Vayikra 10:2), for the incense is most beloved OF ALL SACRIFICES, the joy of the upper and lower. It is also written, "Oil and incense rejoice the heart" (Mishlei 27:9). Ra'aya Meheimna (the Faithful Shepherd)

155. A man is a leper only if he was conceived during the time of menstruation; NAMELY, THAT HIS MOTHER CONCEIVED HIM WHEN SHE WAS IN HER DAYS OF IMPURITY. There are five kinds of blood in the blood of the menstrual period, all of them impure. There are five kinds of blood that are pure. Whoever transgresses by them is considered as if he has transgressed the Ten Commandments, which include all of the 613 precepts.

156. The KLIPAH CALLED 'a maid', who is the Evil Inclination, is full of defects. Any man who has defects must not come near. The priests therefore must not come near he who has any of the defects in the world, since it says of the Matron, MALCHUT: "You are all fair, My love; there is no blemish in you" (Shir Hashirim 4:7). No one who is defective should approach Her, and a stranger must not come near Her, or "the stranger that comes near shall be put to death" (Bemidbar 3:38). This is the secret of the bastard (Heb. mamzer), the letters of Mum-Zar (lit. 'a strange defect'), WHICH ARE THE MALE AND FEMALE OF THE KLIPOT, the defect being Mum, the Female, and the strange Zar, the Male. It is for this reason that He commanded: "Also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19). Of those who did come near her, NAMELY NADAB AND ABIHU, it says: "And offered strange (Heb. zarah) fire before Hashem, which he commanded them not. And a fire went out from before Hashem, and devoured them, and they died" (Vayikra 10:1-2).

152. תָּא חֲזִי, אַע"ג דְּבִנֵי אֶהָרָן מִיתוּ בְּהֵיטָא שְׁעָתָא, יָאוּת הוּהּ בְּכַמְה גּוּוּנִין. חֲדָא, דְּלֵא הוּהּ שְׁעָתָא דְּקִטְרָת, דְּהָא קִטְרָת לֹא סִלְקָא, אֲלֵא בְּזַמְנִין יְדִיעֵן, דְּכִתִּיב וְהִקְטִיר עָלָיו אֶהָרָן קִטְרָת סַמִּים בְּבֹקֶר בְּבֹקֶר. וְאִימְתִי בְּהֵטִיבוּ אֶת הַנְּרוֹת וְגו' לְאַשְׁתַּכְּחָא שְׁמֶן וְקִטְרָת בְּחֲדָא. וְכִתִּיב וּבְהַעֲלוֹת אֶהָרָן אֶת הַנְּרוֹת בֵּין הָעֶרְבִים יִקְטִירָנָהּ וְגו'.

153. וּבְזַמְנִין אֲלִין אֶתְקָרִיב, וְלֹא בְּזַמְנָא אַחְרָא, בְּרִ בְּזַמְנָא דְּמוֹתָנָא שְׂרִיָא בְּעֵלְמָא, כְּמָה דְּאֶעְרַע דְּכִתִּיב וַיֹּאמֶר מֹשֶׁה אֶל אֶהָרָן קַח אֶת הַמַּחְתָּה וְתֵן עָלֶיהָ אֵשׁ וְגו'. וּבְנֵי אֶהָרָן לֹא קָרִיבוּ בְּשְׁעָתָא דְּשְׁמֶן וְקִטְרָת מִשְׁתַּכְּחֵי בְּחֲדָא.

154. וְעוֹד דְּרַחֲקוּ שְׁעָתָא בְּחַיֵּי דְּאֲבוּהוּן. וְעוֹד דְּלֵא אֲנָסִיבוּ, וְהוּוּ פְּגִימִין, דְּמֵאן דְּלֵא אֲנָסִיב, פְּגִים הוּא, וְלֹא הוּא כְּדָאי לְאַשְׁתַּכְּחָא בְּרַכָּאן בְּעֵלְמָא עַל יְדוּי, עֲלוּי לֹא שְׂרִיָן, כ"ש עַל יְדוּי לְאַחְרִים. וְעוֹד, דְּהָא תִּנְן רְוִי חֲמָרָא הוּוּ, וּבְגִין כֵּךְ, וְתִצָּא אֵשׁ מִלְּפָנֵי יי' וְתֹאכַל אוֹתָם וְגו'. דְּהָא קִטְרָת חֲבִיב הוּא מִכְּלָא, וְחֲדוּתָא דְּעֵלְאִין וְתַתְּאִין, וְכִתִּיב שְׁמֶן וְקִטְרָת יִשְׁמַח לָב.

רַעִיא מֵהֵימְנָא

155. לִית מְצוּרַע אֲלֵא הֵהוּא דְּאֶתְעֵבִיד בְּזַבּוּתָא. דְּחֲמֵשׁ דְּמִים אֵינּוּן דְּדָם נְדָה מִסְּאֵבִין, דְּאֵינּוּן כְּלָהוּ דָם טָמֵא. וְה' דְּמִין דְּכֵינִין. וּמֵאן דְּאֶעְבֵּר עֲלֵיהוּ, כְּאֵלוּ אֶעְבֵּר עַל עֶשֶׂר דְּבִרּוֹת, דְּאֵינּוּן כֻּלָּל תְּרִי"ג פְּקוּדִין.

156. וְשִׁפְחָה יֵצֵה"ר אִיהִי מְלֵיא מוֹמִין. וּבְגִין דָּא, כָּל אֲשֶׁר בּוֹ מוֹם לֹא יִקְרָב. וּבְגִין דָּא, כְּהֵנָּא לֹא הוּא צְרִיךְ לְקָרְבָּא לְגַבֵּי מֵאן דְּאִית בֵּיה מוֹמָא, מִכָּל מוֹמִין דְּעֵלְמָא. בְּגִין דְּמִטְרוּנִיתָא אֲתָמַר בֵּה, כְּלָךְ יִפָּה רַעִיתִי וּמוֹם אֵין בָּךְ, הֲכִי לֹא צְרִיךְ לְקָרְבָּא לְגַבֵּה מֵאן דְּאִית בֵּיה מוֹם, וְאוּף הֲכִי לֹא צְרִיךְ לְמִקְרָב לְגַבֵּה זֶר וְהִזֵּר הִקְרַב יוֹמַת וְהֵינּוּ מִמּוֹז"ר, מוֹ"ם זֶר. מוֹם נוֹקְבָא, זֶר זָכֵר. וּבְגִ"ד מְנִי. וְאֵל אִשָּׁה בְּנִתָּה טוֹמְאָתָה לֹא תִקְרַב וְעַל אֵינוֹן דְּקָרִיבִין לָהּ, כְּתִיב בְּהוֹן וְיִקְרִיבוּ לִפְנֵי יי' אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אוֹתָם וַתֵּצֵא אֵשׁ מִלִּפְנֵי יי'. וְתֹאכַל אוֹתָם וַיָּמוּתוּ.

22. Two fires

The Faithful Shepherd says that the two fires are a supernal fire, called the Throne of Mercy, and a lower fire, called the Throne of Judgment. When Tiferet clings to the two fires Binah and Malchut, Chochmah rests upon it. We learn of the numerical value of Yud Hei Vav Hei fully spelled out, and are told that all of the 42 letters are in a man, his wife and children; a man is therefore not complete except when he has a son and daughter.

157. The offering of the letters, NAMELY THE UNION OF THE LETTERS OF THE NAME, is Yud in a man and Hei in a woman, THE SECRET OF ABA AND IMA. Vav is in a son, the groom, THE SECRET OF ZEIR ANPIN, and Hei in the daughter, the bride, THE SECRET OF MALCHUT. Happy is he who unites and draws near the letters of Yud Hei Vav Hei - in him and his wife, CONFORMING TO YUD-HEI, and in his son and daughter, CONFORMING TO VAV-HEI - in holiness, with blessings, purity, modesty, humility and all the good qualities mentioned by the sages of the Mishnah.

158. They warm themselves by the holy fires of man and woman, THE SECRET OF YUD-HEI, a fire going up and going down - AS THE FIRE OF THE FEMALE GOES FROM BELOW UPWARDS, AND THE FIRE OF THE MALE GOES FROM ABOVE DOWNWARDS. The holy fire of the arranged woods, which are the holy trees, the holy limbs and the fire going down from above, the Holy of Holies. It is due to these two fires that the prophet said: "Wherefore glorify Hashem in the regions of light" (Yeshayah 24:15). They are the fires of the Shechinah, of which it is written: "For Hashem your Elohim is a consuming fire" (Devarim 4:24).

159. THE FAITHFUL SHEPHERD EXPLAINS HIS WORDS, SAYING: THESE TWO FIRES are a supernal fire, called the Throne of Mercy and a lower fire, dubbed the throne of Judgment. They are Binah THE SECRET OF MERCY and Malchut THE SECRET OF JUDGMENT. Malchut is a fire going up FROM BELOW UPWARDS, and Binah is a fire going down, FROM ABOVE DOWNWARD. Yud Hei Vav Hei is the Central Column, TIFERET, attached to them both. THEREFORE, THE UPPER FIRE IS THE SECRET OF Yud-Hei- Vav, YUD-HEI BEING THE SECRET OF BINAH AND THE VAV THE SECRET OF THE TIFERET, WHICH CLEAVES TO HER. THE LOWER FIRE IS THE SECRET OF THE LAST Hei, Malchut.

157. וְקָרְבָּן דְּאֲתוּוֹן אֵינוֹן, י' בְּאִישׁ, ה' בְּאִשָּׁה, ו' בְּבֵן חֲתָן, ה' בְּכֵלָה. זְכָאָה אִיהוּ מֵאן דְּאִקְרִיב אֲתוּוֹן דִּירוּ"ד, בֵּיה וּבְאֲתַתִּיהּ וּבְבִרְיָהּ וּבְבִרְתִּיהּ, בְּקְדוּשָׁה וּבְבִרְכָה בְּנִקּוּי בְּעֵנּוּהּ וּבְבִשְׁת פְּנִים בְּכָל מְדוֹת טְבִין דְּכְתִיבִין עַל מְאִרֵי מִתְנִיתִין.

158. וּמִתְחַמְמִין בְּאֲשֵׁין קְדִישִׁין, דְּאִישׁ וְאִשָּׁה דְּאֵינוֹן אֵשׁ, עוֹלָה וְיוֹרֵד, אֵשׁ קְדֵשׁ דְּעֵצֵי הַמְעַרְכָּה, דְּאֵינוֹן עֵצֵי הַקְּדֵשׁ אֲבִרִין קְדִישִׁין, וְאֵשׁ שֶׁל גְּבוּהַ נְחִית, דְּאִיהוּ קְדֵשׁ הַקְּדֵשִׁים, וּבְגִין תְּרִין אֲשֵׁין אֵלִין אָמַר נְבִיא, בְּאוּרִים כְּבָדוּ יי'. דְּאֵינוֹן אֲשֵׁין דְּשְׁכִינְתָא, דְּבָה כְּתִיב כִּי יי' אֱלֹהֶיךָ אֵשׁ אוֹכֵלָה הוּא.

159. וְאֵינוֹן אֵשׁ עֵלְאָה כְּסֵא רַחֲמִים. אֵשׁ תַּתְאָה כְּסֵא דִין. וְאֵינוֹן בִּינָה וּמַלְכוּת מַלְכוּת אֵשׁ עוֹלָה. בִּינָה אֵשׁ יוֹרֵד. יְהוּ"ה, עִמּוּדָא דְּאֲמִצְעִיתָא, אַחִיד בְּתְרוּוִיָּהּ. בִּינָה יְהוּ"ה מַלְכוּת.

160. When Tiferet cleaves to them both, THE TWO FIRES BINAH AND MALCHUT, Chochmah rests upon it. In Chochmah, we find the Hebrew pair of letters Caf-Chet, and Mem-Hei. Mem-Hei (=45) is Yud-Vav-Dalet, Hei- Aleph, Vav-Aleph-Vav, Hei- Aleph, THE NUMERICAL VALUE OF WHICH IS 45. Caf-Chet (=28) IS THE SECRET OF THE FULLY WRITTEN YUD HEI VAV HEI WITH ALEPH'S, FULLY SPELLED. THUS: Yud-Vav Dalet, Vav-Aleph-Vav, Hei-Aleph. Aleph-Lamed-Pe, Vav-Aleph Vav, Aleph -Lamed-Pe, Vav-Aleph-Vav, Hei-Aleph, Aleph-Lamed-Pe. TOGETHER WITH THE FOUR SIMPLE LETTERS OF YUD HEI VAV HEI, NOT FULLY SPELLED, THEY ARE 42, NAMELY THE FOUR SIMPLE LETTERS OF YUD HEI VAV HEI WITHOUT FILLING, THE TEN LETTERS OF YUD HEI VAV HEI FULLY SPELLED, AND THE 28 LETTERS OF THE FULLY SPELLED NAME THEMSELVES SPELLED OUT. All of the 42 letters are in a man, his wife and children, THE SECRET OF THE FOUR LETTERS OF YUD HEI VAV HEI, WHICH TOGETHER WITH THE SECRET OF FULL SPELLING AND THE FULLY SPELLED NAME ARE 42 LETTERS. Man is therefore not complete, save when he has a son and a daughter. End of Ra'aya Meheimna

161. Yud OF YUD HEI VAV HEI is gone from he who has not a son, who is Vav OF YUD HEI VAV HEI. Gone from he who does not have a daughter is the last Hei OF YUD HEI VAV HEI, the supernal HEI OF YUD HEI VAV HEI, the mother of his mate, since the letters do not remain the one without the other. For this reason, the rests upon a man and a woman with and a son and daughter Yud Hei Vav Hei who were properly conceived. They are called: "You are children of Hashem your Elohim" (Devarim 14:1).

23. "This is the anointing of Aaron"

Rabbi Yosi says that it is due to Aaron that Malchut was anointed and blessed with holy ointment. The priests draw blessings from the oil, Chochmah, and then draw it downward to anoint Malchut.

162. "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons" (Vayikra 7:35): Rabbi Yosi said: "Zot," WHICH IS MALCHUT, is surely an anointment of Aaron. For Aaron was anointed FROM CHOCHMAH; he brought down the supernal oil of ointment from above, CHOCHMAH, and drew it downward TO MALCHUT. It is due to Aaron that MALCHUT was anointed and blessed with holy ointment. It therefore says, "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons," most certainly.

163. Rabbi Yehuda opened the discussion with the verse: "And Elisha said to her, 'What shall I do for you? tell me, what have you in the house?'" (II Melachim 4:2). From this we learned that blessings do not abide upon an empty table or an empty thing. "And she said, 'Your handmaid has nothing in the house, except a pot of oil'" (Ibid.). ELISHA said to her: 'Surely this was done by a miracle', THAT YOU HAVE OIL, WHICH ALLUDES TO CHOCHMAH, 'for surely it is in its place', THE PLACE OF CHOCHMAH, 'whence blessings come out to dwell', BELOW. It is written: "They brought the vessels to her; and she poured out" (Ibid. 5). It says only, "she poured," WITHOUT MENTIONING WHO POURS, SINCE IT REFERS TO CHOCHMAH.

160. תמארת כד אחיד לון, שריא עליה חכמה, דביה כ"ח מ"ה. מ"ה: איהו יו"ד ה"א וא"ו ה"א. כח דיליה, יו"ד וא"ו דל"ת. ה"א אל"ף. וא"ו אל"ף וא"ו. ה"א אל"ף. וכלהו מ"ב אתון, משתכחין בב"נ ובאתתיה ובבנוי, ובגין דא לית ב"נ שלים, אלא בבן ובת. ע"כ רעיא מהימנא

161. ומאן דלית ליה בן דאיהו ו', אסתלק י' מיניה. ומאן דלית ליה בת, דאיהו ה', אסתלק ה' עלאה, דאיהו אם, מן בת זוגיה. דאתון לא שרין דא בלא דא. ובג"ד, באיש ואשה בן ובת, דאתעבירו כדקא יאות, שריא עליהו יהו"ה, ואתקריאו בנים לקודשא בריך הוא. הדא הוא דכתיב בנים אתם לידו"ד אלהיכם.

162. זאת משחת אהרן ומשחת בניו. רבי יוסי אמר, זאת ודאי משיחותא דאהרן. דהא אהרן אתמשח, ואייתי ממשח רבות עלאה מעילא, ונגיד ליה לתתא. ועל ידא דאהרן אתמשח, משיחותא קדישא לאתברכא, ועל דא זאת משחת אהרן ומשחת בניו ודאי.

163. רבי יהודה פתח, ויאמר אליה אלישע מה אעשה לך הגידי לי מה יש לך בבית. מהבא אולימנא, דלית ברבא שריא בפתורא ריקנא, ועל מלה ריקנית. ותאמר אין לשמחתך כל בבית כי אם אסוך שמן. אמר לה, ודאי סיועא דניסא הוא, דהא ודאי באתריה הוא, ומתמן ברבאן נפקין ושריין. מה כתיב הם מגישים אליה והיא מוצקת. והיא מוצקת סתם.

164. Rabbi Yosi said: "And the oil stopped flowing" (Ibid. 6). This resembles the words: "In the corner of Ben Shemen (lit. 'oil')" (Yeshayah 5:1), "CORNER" MEANING MALCHUT, AND "OIL" MEANING CHOCHMAH. It is also written: "For your flowing oil you are renowned," (Shir Hashirim 1:3) WHICH MEANS THE OIL, CHOCHMAH, FLOWS ON YOUR NAME, MALCHUT. This shows that from this oil, CHOCHMAH, blessings are drawn by the priests, and the priests draw it downward to anoint Zot, MALCHUT. Hence, it says: "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons," WHICH MEANS THAT "ZOT," MALCHUT, IS ANOINTED BY AARON, WHO DREW THE OIL FROM CHOCHMAH. It is also written: "It is like the precious oil upon the head" (Tehilim 133:2). THE OIL IS DRAWN UPON AARON'S HEAD AND FLOWS ON TO MALCHUT. We already learned this.

24. "For with You is the fountain of life"

Rabbi Chiya talks about the "fountain of life" that is the supernal oil which is drawn and never ceases, that dwells inside the Chochmah that is superior to everything. This fountain dwells with God in sublime love and never separates from Him. He talks about the Tree of Life, Zeir Anpin, that is rooted at the source of life, Binah. We read about the light that is treasured for the righteous in the World to Come. Another interpretation of the "fountain of life" has to do with the Garden of Eden. Rabbi Yitzchak says it has to do with the High Priest above and the High Priest below, and tells us of the seven days of consecration for the Priest below in this world so that everything will resemble that which is above. Rabbi Elazar tells Rabbi Chizkiyah about the seven lights that were created before the world was created.

165. "Take Aaron and his sons with him, and the garments" (Vayikra 8:2). Rabbi Chiya opened the discussion, saying: "For with You is the fountain of life: in Your light we see light" (Tehilim 36:10). "For with You is the fountain of life." This is the supernal oil that is drawn and never ceases, which dwells inside Chochmah that is superior to all. Hence, "for with You," since it dwells "with You," in sublime love, and never separates from You, "the fountain of life," BINAH, FOR CHOCHMAH AND BINAH CLEAVE TOGETHER IN AN EVERLASTING MATING. BINAH IS CALLED 'THE FOUNTAIN OF LIFE', since She is the source and spring of life, WHICH IS THE ABUNDANCE OF CHOCHMAH, CALLED 'LIFE'. She issues life OUT OF CHOCHMAH for the supernal tree, ZEIR ANPIN, and for the kindling of the candles OF MALCHUT. That tree, ZEIR ANPIN, is therefore called 'the Tree of Life'. It is the tree planted and rooted at the source of life, BINAH.

166. Therefore, "in Your light we see light." Your light is the light treasured for the Righteous for the World to Come, as written: "And Elohim saw the light, that it was good" (Beresheet 1:4). By that light, of Yisrael will shine upon the World to Come.

167. Another interpretation of: "For with You is the fountain of life..." (Tehilim 36:10). This is the Holy One, blessed be He, the supernal tree, ZEIR ANPIN, in the middle of the Garden of Eden, MALCHUT, that comprises all the sides, INCLUDING RIGHT AND LEFT. Why is it so? Because the source of life, BINAH, is attached to it and adorns it with supernal diadems around the Garden, SINCE THE GARDEN, MALCHUT, ENCOMPASSES AND SURROUNDS ZEIR ANPIN. THEN ZEIR ANPIN RECEIVES MOCHIN OF THE FIRST THREE SFIROT, THE SECRET OF DIADEMS, FROM BINAH, WHICH IS like a mother crowning her son over all. Hence, it says: "Go forth, O daughters of Zion, and behold King Solomon with the diadem with which his mother crowned him" (Shir Hashirim 3:11). Of this, it says: "For with You is the fountain of life...in Your light we see light."

164. רבי יוסי אמר, ויעמוד השמן, כמה דאוקמוהו, דכתיב בקרן בן שמן. וכתיב שמן תורק שמך, לאחזאה דהא מהאי שמן, נגידין ברכאן על ידא דכהנא, וכהנא נגיד להו לתתא, ואמשח להאי זאת, הה"ד זאת משחת אהרן ומשחת בניו, וכתיב בשמן הטוב על הראש והא אתמר.

165. קח את אהרן ואת בניו ואת הבגדים. רבי חייא פתח כי עמך מקור חיים באורך נראה אור. כי עמך מקור חיים, דא שמן עלאה, דנגיד ולא פסיק לעלמין, דשריא בגו חכמה עלאה דכלא, הה"ד כי עמך, עמך שריא, ולא מתפרשא מנך לעלמין, בחביבותא דכלא. מקור חיים, בגין דהיא מקורא ומבועא דחיים, לאפקא חיים לאילנא עלאה, ולאדלקא בוצינין. וע"ד ההוא אילנא אקרי עץ חיים, אילנא דנטיע ואשתרשא בגין ההוא מקורא דחיים.

166. וע"ד באורך נראה אור. באורך: דא אור דגניז לצדיקניא לזמנא דאתי, דכתיב וירא אלהים את האור כי טוב. ומההוא נהירו זמינין ישראל לאנהרא לעלמא דאתי.

167. ד"א כי עמך מקור חיים וגו', דא קודשא בריך הוא, דאיהו אילנא עלאה במציעות גנתא, דאחיד לכל סטרין. מ"ט. בגין דאחיד ביה ההוא מקור חיים, ואעטר ליה בעטרין עלאין סחרניה דגנתא. באימא דמעטרא לברה על כלא, דא הוא דכתיב, צאינה וראינה בנות ציון וגו'. ובג"כ כי עמך מקור חיים, וע"ד באורך נראה אור.

168. Rabbi Yitzchak said: "For with You is the fountain of life," refers to the High Priest above, CHESED OF ZEIR ANPIN. Correspondingly, there is the High priest below, IN THIS WORLD. The priest, CHESED, therefore draws the Holy supernal anointing oil, CHOCHMAH, downward TO MALCHUT, and kindles the supernal candles, THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT. The High priest, CHESED, is filled with the wholeness of the seven supernal days - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - and is adorned with all THE SFIROT, SINCE CHESED INCLUDES ALL THE SEVEN SFIROT IN IT.

169. There are seven days of consecration of the priest below IN THIS WORLD to correspond to THAT WHICH IS ABOVE, so that everything will resemble that which is above. They are called 'days of consecration', WHICH MEANS days of completeness, to perfect the priest, WHO IS CORRESPONDS TO CHESED, with the other days OF THE SEVEN SFIROT, so that the seven SFIROT are completed together. They are therefore called 'days of consecration', literally 'filling', since the other SFIROT are united in him. HE ASKS: What does this mean? HE ANSWERS: THE MEANING IS that if the priest is aroused TO GIVE ABUNDANCE, the other SFIROT are aroused with him to give abundance, SINCE THEY ARE UNITED WITH HIM.

170. It is therefore written: "And you shall not go out of the door of the Tent of Meeting...until the days of your consecration" (Vayikra 8:33), seven days, surely, IN ORDER TO COMPLETE SEVEN SFIROT. The priest below is then adorned entirely in the likeness of above, so that when the priest below is roused, everything will be roused by him above, ALL THE SEVEN SFIROT, and blessings will abide above and below.

171. Rabbi Aba said: Why is it different that Moses, TIFERET, anointed Aaron, CHESED, WHICH IS HIGHER THAN TIFERET? HE ANSWERS: Because he is a son to that place which is the source of life, BINAH. It is also written: "That caused His glorious arm to go at the right hand of Moses" (Yeshayah 63:12). Moses also attended upon these seven days of consecration, so that they would all rest upon Aaron.

172. Rabbi Chizkiyah sat before Rabbi Elazar. He said to him: How many lights were created before the world was created? He said to him: Seven. They are the light of the Torah, the light of Gehenom, the light of the Garden of Eden, the light of the Throne of Glory, the light of the Temple, the light of repentance and the light of Messiah, THE SECRET OF THE SEVEN SFIROT OF BRIYAH, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. They were created before the world was created. Seven lights and candles, NAMELY SEVEN SFIROT, were united with Aaron, who kindled the candles AND DREW FROM THE SEVEN CANDLES above TO THE SEVEN CANDLES below.

25. "All is of the dust"

Rabbi Elazar says that the dust is that found under the Holy Throne of Glory, Binah. Rabbi Yesa Saba said in his book that the dust is Malchut. The better explanation is that the dust is of the Holy Temple, Malchut, and that this dust is of the supernal dust from Binah because this world was created from Binah; even the sun was of the dust. Rabbi Shimon says that the Congregation of Yisrael is called a "kingdom of priests" because the priests made it a kingdom by drawing Chassadim upon it, and in it Chochmah is clothed with Chassadim so the kingdom then illuminates and rules. When united with Zeir Anpin she rules over all the King's treasures, over His armory, over the upper and lower, and over the whole world.

168. רבי יצחק אמר, כי עמך מקור חיים, דא כהן גדול לעילא, לקבליה כהן גדול לתתא. בגין כך, אנגיד כהנא משח רבות עלאה קדישא לתתא, ואדליק בוצינן לעילא. דכהן גדול שלים בשלימו דד' יומין עלאין, ולא תעטר על כלא.

169. לקבל דא ד' ימי מלואים, לכהנא דלתתא, לאשתכחא בלא כגוונא דלעילא. וע"ד ימי מלואים אקרון: יומי אשלמותא. בגין דישתלים כהנא בשאר יומין אחרנין, לאשלמא ד' כחדא. ואלין ימי מלואים אקרון, בגין דאתאחדן שאר אחרנין ביה. מאי קא מיירי. דכד כהנא אתער, כל שאר אחרנין מתערין עמיה.

170. ובג"כ כתיב ומפתח אהל מועד וגו', עד יום מלאת וגו'. ד' יומין ודאי, כדין אתעטר כהנא לתתא בכלא, כגוונא דלעילא. בגין דבשעתא דכהנא דלתתא אתער, כלא יתערון על ידיה לעילא, וישתכחון ברכאן לעילא ותתא.

171. רבי אבא אמר, מאי שנא דמשח משה לאהרן. אלא, בגין דאיהו ברא דהוא אתר מקורא דחיי. וכתיב מוליך לימין משה זרוע תפארתו. ומשה שמש כל אינון ד' ימי מלואין, לאשראה כלא עמיה דאהרן.

172. רבי חזקיה הוה יתיב קמי דרבי אלעזר, א"ל, כמה נהורין אתבריואו עד לא אברי עלמא. א"ל ד'. ואלין אינון: אור תורה. אור גיהנם. אור גן עדן. אור כסא הכבוד. אור בית המקדש. אור תשובה. אורו של משיח. ואלין אתבריואו עד לא אתבריו עלמא. ד' נהורין בוצינן אתאחדו ביה באהרן, והוא אדליק בוצינן מעילא לתתא.

173. Rabbi Elazar opened the discussion with the verse: "All is of the dust, and all returns to dust" (Kohelet 3:20). We learned that all is of the dust, even the sun wheel. What is the dust? It is that dust found under the Holy Throne of Glory, WHICH IS BINAH.

174. In his book, Rabbi Yesa Saba said that all is of the dust, NAMELY the place that gathers everything, MALCHUT. He explains that paths lead to this side and that side, NAMELY RIGHT AND LEFT, and are gathered to illuminate ON EVERY SIDE, like dust thrown in every direction. Hence, "all are of the dust, and all return to dust." ACCORDING TO THIS, DUST MEANS MALCHUT. THIS RAISES DIFFICULTIES CONCERNING THE WORDS OF RABBI ELAZAR, WHO SAID THAT DUST MEANS THE DUST UNDER THE HOLY THRONE OF GLORY, MALCHUT OF BINAH.

175. HE ANSWERS: But "of the dust," MEANS OF THE DUST of the Temple, NAMELY MALCHUT, AS RABBI YESA SABA SAID. This dust is of the supernal dust FROM BINAH, as said, "and it has dust of gold," (Iyov 28:6) WHICH REFERS TO BINAH, CALLED 'GOLD'. As there is an action below IN MALCHUT, likewise there is also one above, IN BINAH. We explained that dust MEANS the dust in the Temple, since this world, MALCHUT, was created by Hei, WHICH IS BINAH, and even the wheel of the sun WAS OF THE DUST. It is written: "These are the generations of the heaven and of the earth when they were created (Heb. BeHibaram)," WHICH MEANS BeHei Bara'am (lit. 'he created them with Hei'). THUS, THE HEAVEN TOO, WHICH IS THE WHEEL OF THE SUN, WAS CREATED BY HEI. For this reason, all is of the dust. What is the dust? It is that which dwells under the Holy Throne of Glory, THAT IS, BINAH.

176. It is written: "You are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7). "You are all fair, my love," is the Congregation of Yisrael, MALCHUT. And, "there is no blemish in you," refers to the members of the Sanhedrin, corresponding to the 72 names WITHIN MALCHUT. THEY ARE MAINLY SEVENTY, THE SECRET OF THE SEVENTY MEMBERS OF THE SANHEDRIN, WITH TWO WITNESSES. THEY CORRESPOND TO the seventy souls that came down with Jacob, and with the Holy One, blessed be He, above them all, THEY ARE 72. Therefore, the Sanhedrin and above are not checked FOR DEFECTS.

177. We learned the verse: "And you shall be to Me a kingdom of priests, and a Holy Nation" (Shemot 19:6). What is "a kingdom of priests"? It is like, "This (Heb. zot) is the anointing of Aaron, and of the anointing of his sons," WHICH MEANS THAT "ZOT," MALCHUT, WAS ANOINTED BY AARON, for when the Congregation of Yisrael, MALCHUT, was blessed by the priests, she was called after them, as written: "a kingdom of priests."

173. ר' אלעזר פתח הכל היה מן העפר והכל שב אל העפר. הא תנינן, הכל היה מן העפר, אפילו גלגל חמה. מאן העפר. ההוא דשריא תחות כורסי יקרא קדישא.

174. בספרא דבי רב ייסא סבא, הכל היה מן העפר, אתר דכניש לכלא, מלמד, דנפקו שבולין להאי סטרא ולהאי סטרא, ואתכנשו לאנהרא, בעפרא דא דזרקין לה לכל עבר. וע"ד הכל היה מן העפר, והכל שב אל העפר ודאי.

175. אלא מן העפר, דבי מקדשא קדישא. והאי עפר מעפרא עלאה, כד"א ועפרות זהב לו. כמה דאשתכח עובדא לתתא, הכי נמי הוא לעילא כגוונא דא. ואוקימנא עפר עפר דבי מקדשא. דעלמא דא בה' אתברי. וע"ד, אפילו גלגל חמה. כמה דאת אמר, אלה תולדות השמים והארץ בהבראם, בה' בראם. ובגיני כך, הכל היה מן העפר. מאן עפר. ההוא דשרי תחות כורסי יקרא קדישא.

176. כתיב כלך יפה רעיתי ומום אין בך. כלך יפה רעיתי, דא כנסת ישראל. ומום אין בך, אלו סנהדרין דאינון לקביל שבועין ותריין שמיהן. ע' נפש דנחתו עם יעקב, וקודשא בריך הוא על כלא. ועל דא אין בודקין מן הסנהדרין ולמעלה.

177. תנן, כתיב ואתם תהיו לי ממלכת כהנים וגוי קדוש. מאן ממלכת כהנים. כד"א, זאת משחת אהרן ומשחת בניו, דכד אתברכא כנסת ישראל על ידא דכהני, כדין אתקרי על שמיהון, הה"ד ממלכת כהנים.

178. Rabbi Shimon said: Come and behold. It is not called 'Malchut of Priests', but "mamlechet" of Priests, since the priests, WHO ARE CHESED, made her high BY DRAWING CHASSADIM UPON IT, AND IN IT CHOCHMAH IS CLOTHED WITH CHASSADIM. THEN IT ILLUMINATES AND RULES. They made it mistress over all. Yet it is not called 'Malchut of Priests', since IN THE ASPECTS OF HER BEING DRAWN FROM HEAVEN, ZEIR ANPIN, She is called 'Malchut', NAMELY the kingdom of heaven, assuredly. Here, SHE IS CALLED "mamlechet," because the priests made Her ruler and joined Her to the King, ZEIR ANPIN. WHEN UNITED WITH ZEIR ANPIN, she rules over all the King's treasures, over the King's armory, over the upper and lower, and over the whole world.

178. ר"ש אמר, תא חזי, מלכות בהנים לא אקרי, אלא ממלכת, דאמלכו לה בהני, ועבדו לה גבירתא על בלא. אבל מלכות בהנים לא אקרי, דהא מן השמים אקרי מלכות, מלכות שמים ודאי. והכא ממלכת, כד"א דכהני אמלכו לה, ומחבראן לה במלכא, וכדין היא ממלכת, על כל גזי מלכא. ממלכת על כל זיני מלכא. ממלכת בעלאי ותתאי. ממלכת על כל עלמא.

26. "And has founded His bundle on the earth"

This section talks about how the union of Zeir Anpin with Malchut, the completion of the three Columns, the service of the priest in giving sacrifice, and the blessing of the upper and the lower Sfirot, all have a bearing on the establishment of God's community on earth.

179. Rabbi Yosi said: It is written, "And has founded His bundle (Heb. v'agudato) on the earth" (Amos 9:6). It is His "bundle" when the King, ZEIR ANPIN, mates towards MALCHUT, CALLED 'EARTH', with all those holy diadems gathered as one. Then it says, "His bundle."

179. ר' יוסי אמר, כתיב ואגדתו על ארץ יסדה. ואגדתו: בד אדווג מלכא לקבלה, בכל אינון עטרין קדישין, בכנופיא חד, בדין ואגדתו כתיב.

180. Rabbi Yitzchak said: "His bundle," (Heb. v'agudato) resembles the words, "And take a bunch (Heb. agudat) of hyssop" (Shemot 12:22). HE ASKS: What does this mean? HE ANSWERS: When ZEIR ANPIN AND MALCHUT are joined together, and MALCHUT is blessed by THE THREE COLUMNS OF ZEIR ANPIN, She rules over everything; NAMELY, THE THREE COLUMNS OF ZEIR ANPIN ARE CLOTHED BY HER AND SHE RULES OVER THEM. She then illuminates above and below. All this is when the priest is at his service offering a sacrifice, burning incense, concentrating upon drawing everything near into one union. Then it is written: "...and has founded his bundle on the earth."

180. רבי יצחק אמר, ואגדתו: כד"א, ולקחתם אגדת אזוב. מאי קא מיירי. דכד מתחבראן כחדא, ואתברכא מנייהו, בדין שלטא על בלא, ונהרא לעילא ותתא. וכלא בשעתא דכהנא פלח פולחנא, ואקריב קרבנא, ואקטר קטרת, ומכוון מלין לקרבא בלא כחדא. בדין כתיב, ואגדתו על ארץ יסדה.

181. Rabbi Yosi said: When Aaron, THE SECRET OF THE RIGHT COLUMN, CHESED OF ZEIR ANPIN, journeys TO GIVE ABUNDANCE TO MALCHUT, they all journey with him, NAMELY ALL THE THREE COLUMNS, until the Congregation of Yisrael is blessed BY THE THREE COLUMNS. The upper beings, THE SFIROT OF ZEIR ANPIN, are blessed as are the lower beings, THE SFIROT OF MALCHUT. Then, it is written: "Blessed be Hashem out of Zion, he who dwells in Jerusalem, Halleluyah" (Tehilim 135:21), AS ZEIR ANPIN, CALLED 'YUD HEI VAV HEI' IS BLESSED OUT OF ZION, YESOD OF MALCHUT. "And blessed be His glorious Name for ever and let the whole earth be filled with His glory; Amen and Amen" (Tehilim 72:19), SINCE THE NAME OF HIS GLORY, WHICH IS MALCHUT, IS BLESSED FROM ZEIR ANPIN.

181. רבי יוסי אמר, כד נטל אהרן בלא נטלין עמיה, עד דאתברכא כנסת ישראל, ואתברכא עלאי ותתאי. בדין כתיב, ברוך יי מציון שוכן ירושלם הללויה. וברוך שם כבודו לעולם וימלא כבודו את כל הארץ אמן ואמן.

27. "And I have put My words in your mouth"

Rabbi Elazar says that God covers every man who studies and speaks about the Torah, and the Shechinah spreads her wings over him. That man sustains the world, and God rejoices with him as on the day that He created the heavens and the earth. When the Torah is bound up and sealed in God's disciples, Malchut is bound to Yesod to receive the abundance that flows from above.

182. Rabbi Elazar was traveling from Cappadocia to Lod in the company of Rabbi Yosi and Rabbi Chizkiyah. Rabbi Elazar opened the discussion, saying: "And I have put My words in your mouth, and I have covered you in the shadow of My hand" (Yeshayah 51:16). We learned that the Holy One, blessed be He, covers every man who is occupied with the Torah, whose lips speak the words of the Torah, and the Shechinah spreads Her wings over him. Hence, it says: "And I have put My words in your mouth, and I have covered you in the shadow of My hand." Moreover, he sustains the world and the Holy One, blessed be He, rejoices with him, as on the day He planted heaven and earth. Hence, the verse CONCLUDES WITH: "that I may plant the heavens, and lay the foundations of the earth, and say to Zion, 'You are My people'" (Ibid.).

183. From here, we learned that Yisrael are called by the name Zion, as written: "And say to Zion, 'You are My people'." We saw that the Congregation of Yisrael is called by the name Zion, as written: "Zion shall be redeemed with Judgment, and those that return to her with righteousness" (Yeshayah 1:27).

184. He further quoted: "Bind up the testimony, seal the Torah among My disciples" (Yeshayah 8:16). "Bind up the testimony." This is David's testimony, NAMELY MALCHUT, as written: "And My testimony that I shall teach them" (Tehilim 132:12). "Bind" refers to a bond, as in fastening to make a bond in one place, AND "BIND UP THE TESTIMONY," MEANS MALCHUT IS BOUND. "Seal the Torah among My disciples" MEANS sealing the Torah, ZEIR ANPIN, with all the abundance and greatness drawn from above. Where is his seal, NAMELY ITS END? It is "among My disciples," NETZACH AND HOD, CALLED "TAUGHT OF HASHEM," (YESHAYAH 54:13) since greatness and oil are gathered between the two pillars, NETZACH AND HOD, to dwell there. They are the place of all greatness and oil that flows from above, FROM TIFERET CALLED 'THE TORAH', and they pour it into the mouth of Yesod to empty it into the testimony, MALCHUT. Then everything is fastened into a faithful bond. THE LESSON OF THE VERSE IS, "BIND UP THE TESTIMONY." THE BOND OF MALCHUT IS CAUSED BY THIS, TO "SEAL THE TORAH IN MY DISCIPLES," SO THAT THE ABUNDANCE OF THE TORAH IS SEALED, NAMELY CONCLUDED IN NETZACH AND HOD, AND FROM THEM YESOD. THEN IS MALCHUT BOUND TO YESOD TO RECEIVE ABUNDANCE, AND ALL IS TIED INTO ONE BOND.

28. The difference between Torah and prophets

We are told that those who study the Torah are in a much higher grade than the prophets; those who say things from the Holy Spirit are the lowest since the Holy Spirit is drawn from Malchut, that is the lowest. Those who study Torah stand above in the place called Torah, Zeir Anpin, that sustains Malchut. The rabbis meet a man with three branches of myrtle tied together to represent the fragrance of Abraham, Isaac and Jacob.

182. ר' אלעזר הוה אזיל מקפוטקיא ללוד, והוה עמיה ר' יוסא ורבי חזקיה. פתח ר' אלעזר ואמר, ואשים דברי בפיך ובצל ידי כסיתך וגו'. תנינן, כל ב"נ דאשתדל במלוי דאורייתא, ושפוותיה מרחשן אורייתא, קודשא בריך הוא חפיא עליה, ושכינתא פרשא עליה גדפהא, הה"ד ואשים דברי בפיך ובצל ידי כסיתך. ולא עוד, אלא דהוא מקיים עלמא, וקודשא בריך הוא חדי עמיה, כאלו ההוא יומא נטע שמיא וארעא. הה"ד, לנטוע שמים וליסוד ארץ ולאמר לציון עמי אתה.

183. מבאן אוליפנא, דישראל אקרון בשמא דציון, דכתיב ולאמר לציון עמי אתה, וחמינא דכנסת ישראל אקרי בשמא דציון, דכתיב ציון במשפט תפדה ושביה בצדקה.

184. תו פתח ואמר, צור תעודה חתום תורה בלמודי. צור תעודה. דא סהדותא דדוד, דכתיב וערותי זו אלמדם. צור: היא קשורא, כמאן דקטר קטורא באתר חד. חתום תורה בלמודי. חתום תורה: חתימה דאורייתא, וכל נגידו ורבו דנגיד מלעילא, באן חתימה דיליה. בלמודי. בגין דתמן אתכנש רבו ומשחא, בין תרין קיימין, דתמן שריין, אתר כנישו דכל רבות ומשח דנגיד מלעילא, לאשדאה ליה בפומא דאמה, ולארקא ליה בהאי תעודה. וכדין אתקשר כלא קשרא חד מהימנא.

185. Come and behold: what is the difference between those who are occupied with the Torah and the faithful prophets? IT IS THAT those who are occupied with the Torah are always more valuable than the prophets. Why? They are in a much higher grade than the prophets, since they who are occupied in the Torah stand above in the place called 'the Torah', ZEIR ANPIN, which sustains all the Faith, MALCHUT, WHICH HAS NOTHING BUT WHAT ZEIR ANPIN GIVES HER. The prophets stand below, NAMELY, UNDER THE CHEST OF ZEIR ANPIN, in the place called 'Netzach' and 'Hod'. Those who are occupied with the Torah are of more importance than the prophets and are superior to them, for the ones stand above and the others stand below. Those who say things through the Holy Spirit are the lowest, SINCE THE HOLY SPIRIT IS DRAWN FROM MALCHUT, WHICH IS THE LOWEST.

186. Happy are those who labor in the Torah, who are of the highest grade of all. He who labors in the Torah needs neither sacrifices nor burnt offerings, because the Torah is better than everything. It is the bond of everyone's Faith, NAMELY THE BOND OF MALCHUT. It is therefore written: "Her ways are ways of pleasantness, and all her paths are peace," (Mishlei 3:17) and, "great peace have they who love the Torah, there is no stumbling to them" (Tehilim 119:165).

29. The fragrance

We learn that man attains an additional Neshamah on Shabbat, and that it leaves when Shabbat leaves. The fragrance of the myrtle brings the man's Nefesh and Ruach together, and they rejoice. These also draw near the supernal Ruach and Nefesh, Zeir Anpin and Nukva. The smell of the myrtle and the smell of the sacrifice draw everything together. We read of the two candles, one above and one below; the smoke from the candle below and from the offering rises up and lights the supernal candles. Lastly we are told that it is necessary to praise God for the wonderful things He has done.

187. While they were walking, they met a man with three branches of myrtle on his hand. They approached him and said to him: Why do you have them? He said: To give relief to the lost one, NAMELY THE ADDITIONAL NESHAMAH, WHICH IS LOST TO A MAN'S NEFESH BY THE END OF SHABBAT. Rabbi Elazar said: This is well, yet why three? ONE WOULD HAVE BEEN ENOUGH. He said to him: One for Abraham, one for Isaac, and one for Jacob, THE THREE COLUMNS - CHESED, GVURAH AND TIFERET. I bound them together and smelled them because of the verse: "Your oils are fragrant; for your flowing oil you are renowned" (Shir Hashirim 1:3). It is for this fragrance that the weakness of the Nefesh is sustained, and Faith, MALCHUT, is sustained, and blessings are drawn from above and from below. Rabbi Elazar said, 'Happy is the portion of Yisrael in this world and in the next.'

188. Come and behold: the world is sustained by this fragrance alone. From the fragrance SMELLED BELOW, another fragrance is made known ABOVE, THE SECRET OF THE ILLUMINATION OF CHOCHMAH. When Shabbat leaves, the additional Nefesh MAN ATTAINS ON SHABBAT is gone, and man's Nefesh and Ruach remain isolated and sad. This fragrance comes, WHICH IS DRAWN BY THE ODOR OF THE MYRTLE, AND THE NEFESH AND RUACH are brought close to one another THROUGH IT, and they rejoice.

185. תָּא חֲזִי, מַה בֵּין אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא, לְנִבְיָאֵי מְהִימְנֵי. אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא, עֲדִימֵי מְנַבְיָאֵי בְּכָל זְמַנָּא. מֵאֵי טַעְמָא. דְּאֵינוֹן קִיּוּמֵי בְּדַרְגָּא עֲלָאָה, יְתִיר מְנַבְיָאֵי, אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא קִיּוּמֵי לְעִילָא, בְּאַתְרָא דְּאֶקְרִי תוֹרָה, דְּהוּא קִיּוּמָא דְּכָל מְהִימְנוּתָא. וְנִבְיָאֵי קִיּוּמֵי לְתַתָּא, בְּאַתְרֵי דְּאֶקְרוּן נְצַח וְהוֹד. וְעַל דָּא, אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא, עֲדִימֵי מְנַבְיָאֵי, וְעֲלֵאִין מְנַהוֹן יְתִיר. דְּאֵלִין קִיּוּמֵין לְעִילָא, וְאֵלִין קִיּוּמֵין לְתַתָּא. אֵינוֹן דְּאִמְרֵי מַלְיָן בְּרוּחַ הַקֹּדֶשׁ, קִיּוּמֵי לְתַתָּא מְכַלְהוּ.

186. זָכַאִין אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא, דְּאֵינוֹן בְּדַרְגָּא עֲלָאָה יְתִיר עַל כֻּלָּא. מֵאֵן דְּלַעֵי בְּאוֹרֵייתָא, לֹא אֶצְטְרִיךְ לֹא לְקַרְבְּנִין, וְלֹא לְעִלוּן. דְּהָא אוֹרֵייתָא עֲדִיף מְכַלָּא, וְקְשׁוּרָא דְּמְהִימְנוּתָא דְּכֻלָּא. וְעַל דָּא בְּתִיב, דְּרַכִּיָּה דְּרַכִּיָּה נְעַם וְכָל נְתִיבוּתֵיהּ שְׁלוֹם. וְכַתִּיב, שְׁלוֹם רַב לְאוֹהֲבֵי תוֹרַתְךָ וְאֵין לְמוֹ מְכַשׁוּל.

187. עַד דְּהוּוּ אֲזִילֵי, אֲשַׁכְּחוּ חַד גְּבֵרָא דְּהוּוּ אֲתֵי, וְג' עֲנַמֵי הֲדַס בְּיַדֵּיהּ, קְרִיבוּ גְבִיָּהּ, אֲמְרוּ לִיהּ לְמַה לָּךְ הָאֵי. אֲמַר לְרוּחָא אוּבְדָא. אֲמַר רַבִּי אֶלְעָזָר שְׁפִיר קְאָמְרַת. אֲבָל ג' אֵלִין לְמַה. אֲמַר לִיהּ, חַד לְאַבְרָהָם. חַד לְיִצְחָק, וְחַד לְיַעֲקֹב. וְקְשִׁירָנָא לְהוּ בְּחַדָּא, וְאַרְחָנָא בְּהוּ. בְּגִין דְּכַתִּיב, לְרִיחַ שְׁמַנִּיךְ טוֹבִים שְׁמֵן תוֹרַק שְׁמֶךְ. בְּגִין דְּבַהֲאֵי רִיחָא, אֲתַקְיִים חוּלְשָׁא דְּנַפְשָׁא, וּבְהִימְנוּתָא דָּא אֲתַקְיִמָא, וְאַתְנַגִּידוּ בְּרַכָּאן מְעִילָא וְתַתָּא. אֲמַר רַבִּי אֶלְעָזָר זָכָאָה חוּלְקִיהוֹן דִּישְׂרָאֵל בְּעִלְמָא דִּין וּבְעִלְמָא דְּאֲתֵי.

188. תָּא חֲזִי, לִית עֲלְמָא מְתַקְיִמָא, אֶלָּא עַל רִיחָא, וּמְרִיחָא דָּא אֲשַׁתְּמוּדְעָא רִיחָא אַחְרָא. דְּהָא בְּשַׁעֲתָא דִּנְפִיק שְׁבַתָּא, וְסַלְקָא נַפְשָׁא יְתִירָא, וְאֲשַׁתְּאָרוֹן נַפְשָׁא וְרוּחָא מְתַפְרָשֵׁן עֲצִיבִין, אֲתָא רִיחָא דָּא, וּמְתַקְרְבֵן דָּא בְּדָא וְחַדְאֵן.

189. MAN'S Ruach therefore needs the other UPPER Ruach, WHICH IS ZEIR ANPIN, in order to receive the fragrance, the SECRET OF THE ILLUMINATION OF CHOCHMAH. When the smell is accepted, THE UPPER RUACH AND NEFESH, MALE AND FEMALE, AND ALSO MAN'S RUACH AND NEFESH, come near each other and rejoice. It is the same with the smell of the sacrifice. Through this smell, everything draws together, NAMELY ALL THE SFIROT OF ZEIR ANPIN, and all the candles are set ablaze, THE SFIROT OF MALCHUT, and rejoice.

190. Come and behold: There are two candles, one above and one below. When man lights the candle below and extinguishes the candle above, the smoke from the lower candle rises and kindles the upper candle. So it is with the smoke from the offering. The smoke rises FROM THE OFFERING AND CAUSES THE FLOWING OF THE ILLUMINATION OF CHOCHMAH UP ABOVE, and lights the supernal candles, ZEIR ANPIN AND MALCHUT. They are lit together, and all THE SFIROT draw near through this smell, since it is a sweet savor to Hashem. This has already been explained.

191. The smell of the sacrifice therefore sustains everything and sustains the world, and the sacrifice is by the priest, who sacrifices everything. For this reason, the seven days of consecration are completed by him, WHICH CORRELATE TO THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - so that everyone will be blessed by his service and joy, and blessings will abide above and below.

30. Faith is at night

We learn that Malchut is called 'faith' and also 'night', and that faith is at night. In the morning God will purify Yisrael of their sins and they will be cleansed.

192. It is written: "Hashem, You are my Elohim; I will exalt You, I will praise Your Name; for You have done wonderful things - counsels of old in Faithfulness and Truth" (Yeshayah 25:1). This verse has been explained. "Hashem, you are My Elohim," MEANS that, man should give thanks to the Holy Name and praise Him for everything. Whence is His praise? This has been explained. It comes from the deepest of all, KETER, as written: "For You have done wonderful things." Wonderful things HAS THE SAME MEANING as in the verse "and His Name is called (Yeshayah 9:5), WHICH IS KETER. We have already learned THE WORDS, "counsels of old." "Counsels," is as in WONDERFUL, "COUNSELOR," NAMELY BINAH, CALLED 'COUNSEL' and "of old (lit. 'from afar')," resembles the words, "Hashem appeared of old to me" (Yirmeyah 31:2). "She brings her food from afar" (Mishlei 31:14) ALLUDES TO CHOCHMAH, FROM WHICH COUNSELS, NAMELY BINAH, RECEIVES.

193. "In Faithfulness and Truth" is like "El of Truth (also: 'Faith') and without iniquity" (Devarim 32:4). It was explained that Faith is at night, MALCHUT CALLED 'NIGHT' AND ALSO CALLED 'FAITH', as written: "And Your faithfulness every night," (Tehilim 92:2) and, "They are new every morning; great is Your Faithfulness..." (Eichah 3:23). The Holy One, blessed be He, will purify Yisrael from their sins, as written: "Then will I sprinkle clean water upon you, and you shall be clean from all your uncleanness and from all your idols, will I cleanse you" (Yechezkel 36:25).
May Hashem be blessed forever. Amen and amen.

189. וְעַל דָּא, בְּעֵי רוּחָא בְּתַר רוּחָא, לְקַבְּלָא רִיחָא, בֵּינָן דְּאִתְקַבְּל רִיחָא מִתְקַרְבִּין בְּחָדָא וְחָדָאן. כִּי הָאֵי גְוֹנָא רִיחָא דְקֹרְבָנָא, בְּרִיחָא מִתְקַרְבִּין כְּלָא בְּחָדָא, וּמִתְלַהֲטִין בּוּצִינֵי וְחָדָאן.

190. ת"ח, תרי בוציני, חד לעילא וחד לתתא, אי להיט ב"נ האי בוצינא דלתתא, וכבי לה לההוא דלעילא, ההוא תננא דסליק מבוצינא תתאה, להיט ההוא בוצינא עלאה. כך תננא דקרבינין, האי תננא דסליק, להיט בוציני עלאי, ומתלהטין בחד, ומתקרביין כלהו בחדא, בריחא דא. ובג"כ, ריח ניחח ליי, והא אוקמוה.

191. וְעַל דָּא, רִיחָא דְקֹרְבָנָא, קִיּוּמָא דְכָלָא, וְקִיּוּמָא דְעֵלְמָא. וְקֹרְבָנָא עַל יְדָא דְכֹהֵנָא, דְמִקְרַב כְּלָא. וּבִג"כ, שְׁבַעַה יּוֹמֵי אֲשֶׁלְמוֹתָא, אֲשֶׁתְּלִימוּ בֵיהּ, בְּגִין דִּיתְבָּרְכוּן כְּלָהוּ בְּמִלְחָנִיָּה, וְיִשְׁתַּכְּחוּ חֲדוּוּאן וּבְרַבָּאן לְעֵילָא וְתַתָּא.

192. כְּתִיב יי' אֱלֹהֵי אֲתָה אֲרוּמֵךְ וְגו', הָאֵי קְרָא אֻקְמוּה, יי' אֱלֹהֵי אֲתָה. דְּבַעֵי ב"נ לְאוֹדָאָה לְשִׁמְאָ קְדִישָׁא, וְלִשְׁבָחָא לֵיהּ עַל כְּלָא. וּמֵאֵן אֲתֵר שְׁבָחָא דִּילֵיהּ, כְּמָה דְאֻקְמוּה. וְהֵכָא מְעַמִּיקָא דְכָלָא, דְכְּתִיב כִּי עֲשִׂיתָ פְּלֵא. פְּלֵא: כְּמָה דְכְּתִיב, וַיִּקְרָא שְׁמוֹ פְּלֵא, וְהָא אֲתַמֵּר. עֲצוֹת מְרַחֵק, עֲצוֹת: כְּד"א, יוֹעֵץ. מְרַחֵק: דְכְּתִיב מְרַחֵק יי' נִרְאָה לִי. וְכְתִיב, מִמְרַחֵק תָּבִיא לְחֵמָה.

193. אֲמוּנָה אֲמֵן, כְּד"א, אֵל אֲמוּנָה וְאִין עוֹל. וְאֻקְמוּה אֲמוּנָה בְּלִילָה, כְּד"א וְאֲמוּנָתְךָ בְּלִילוֹת. וְכְתִיב חֲדָשִׁים לְבַקְרִים רַבָּה אֲמוּנָתְךָ, וְזִמִּין קוֹדֶשָׁא בְּרִיךְ הוּא לְדַבְּאָה לֹון לְיִשְׂרָאֵל מִחוּבִיָּהוּן, כְּמָה דְכְּתִיב וְזָרְקֵי עֲלֵיכֶם מִיּוֹם טְהוּרִים וְטְהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל גְּלוּלֵיכֶם אֲטַהֵר אֶתְכֶם. בִּילָא ו'.

1. Man was created by the Torah

Rabbi Yitzchak says that the children of Yisrael are blessed because God gave them the Torah, and that man was created by the Torah. Rabbi Chiya says that the Written Torah and the Oral Torah preserve man in the world. Rabbi Shimon tells how the Bet (the initial letter of the Torah) shows how the Torah is open to receive a person and join with him on one side, but if he walks the other way it has a closed side. There is more discussion of the inner meaning of the Bet. We learn that everyone who studies the Torah is beloved above and below, but even more so are those who study the Torah at night. Later, in the morning, all the judgments are broken.

1. "And it came to pass on the eighth day" (Vayikra 9:1). Rabbi Yitzchak opened the discussion, saying: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 38:7). Blessed are Yisrael, because the Holy One, blessed be He, has given them the Holy Torah, the joy of all, the joy of the Holy One, blessed be He, and the place where He walks...', as is written: "And I was daily his delight" (Mishlei 8:30). The whole Torah is one holy Name of the Holy One, blessed be He. By the Torah was the world created, as it is written: "Then I was by Him as a nursling (Heb. amun)." Do not pronounce it as 'amun' but as "uman," which is literally an artificer, FOR IT WAS HIS INSTRUMENT OF ART FOR THE CREATION OF THE WORLD.

2. And man was created by the Torah, as it is written: "And Elohim said: 'Let us make man'" (Bereshheet 1:26), WRITTEN IN A PLURAL FORM. The Holy One, blessed be He, said to the Torah: 'I wish to create man'. She replied: 'This man is destined to sin and provoke You. Unless You are long-suffering with him, how then shall he endure? And He replied to her: you and I shall maintain him in the world, for I am not called 'long-suffering' for no reason.

3. Rabbi Chiya said that the Written Torah, WHICH IS ZEIR ANPIN, and the Oral Torah, WHICH IS MALCHUT, established man in the world, as it is written: "Let us make man in our image, after our likeness," WRITTEN IN THE PLURAL FORM. Rabbi Yosi said that WE LEARN from that verse, "that which has been already done (lit. 'by them')" (Kohelet 2:12). "By them," assuredly, IN THE PLURAL FORM. It is the image and the likeness, WHO HAVE BOTH MADE MAN an "image" by the Masculine Principle, WHICH IS ZEIR ANPIN CALLED 'IMAGE', and "likeness" by the Feminine Principle, WHICH IS MALCHUT CALLED 'LIKENESS'. MALCHUT IS CALLED "LIKENESS" (HEB. DEMUT), WHICH IS DERIVED FROM SILENCE (HEB. DEMAMAH), FOR SHE HAS NOTHING OF HER OWN, SAVE WHAT SHE RECEIVES FROM ZEIR ANPIN. MAN'S SOUL WAS CREATED FROM THE UNITY OF ZEIR ANPIN AND MALCHUT. THEREFORE, IT IS SAID, "IN OUR IMAGE, AFTER OUR LIKENESS." That is the reason why the Torah begins with the letter Bet (=two), FOR IT ALLUDES TO ZEIR ANPIN AND MALCHUT. This has already been explained.

4. Rabbi Yitzchak said: Why is the Bet open ON ONE SIDE and closed ON THE OTHER? HE EXPLAINS that when a man comes to attach himself to the Torah, it is open to receive him and to join with him, but when he closes his eyes to it and walks in the other way, it is closed from the other side, LIKE THE BET, as it is written: "If you forsake Me one day, I will forsake you two." There will be no opening until he returns to attach himself to it face-to-face, and never abandons it again. Therefore, the Torah first APPROACHES men, calling to them: "To you, O men I call" (Mishlei 8:4), and also: "She utters her voice in the squares, she cries in the chief place of concourse, at the entrance of the gates, in the city she utters her words" (Mishlei 1:21).

1. וַיְהִי בַיּוֹם הַשְּׁמִינִי וְגו'. ר' יִצְחָק פָּתַח, בְּרֵן יַחַד כְּכַבֵּי בָקָר וַיִּרְעוּ כָּל בְּנֵי אֱלֹהִים. זְכָאִין אִינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְרִין הוּא זְהִיב לֹון אֹרִייתָא קְדִישָׁא, חֲדוּתָא דְכָלָא, חֲדוּתָא דְקוּדְשָׁא בְרִין הוּא, וְאַטְוִילוּתָא דִּילִיָּהּ, דְכִתְיִב, וְאַהִיָּה שְׁעִשׂוּעִים יוֹם יוֹם. וְאַרְיִיתָא כָלָא, חַד שְׁמָא קְדִישָׁא אִיהִי דְקוּדְשָׁא בְרִין הוּא. וּבְאַרְיִיתָא אֲתַבְרִי עֲלֵמָא דְכִתְיִב, וְאַהִיָּה אֲצֵלוּ אָמוֹן אֶל תְּקִרִי אָמוֹן אֶלָּא אֹמוֹן.

2. וּבְאַרְיִיתָא אֲתַבְרִי ב"נ, הַה"ד וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם. אָמַר קוּדְשָׁא בְרִין הוּא לְאַרְיִיתָא, בְּעֵינָא לְמַבְרִי אָדָם. אָמְרָה קַמִּיהָ, הַאי ב"נ זְמִין לְמַחְסִי וּלְאַרְגָּזָא קַמָּךְ, אִי לֹא תִאָרִין רוּגְזִין עֲלֵיָּהּ, הִיךְ יָקוּם בְּעֵלְמָא. אָמַר לָהּ, אָנָּא וְאַתְּ נוֹקִים לִיָּה בְּעֵלְמָא, דְּהָא לֹאוּ לְמַגְנָא אֲתַקְרִינָא אַרְךְ אַפִּים.

3. רַבִּי חִיָּיא אָמַר, תּוֹרָה שְׁבַכְתָּב וְתּוֹרָה שְׁבַעַל פִּה אֹוקְמוּהָ לִיָּה לְב"נ בְּעֵלְמָא, הַה"ד נַעֲשֶׂה אָדָם בְּצֵלְמֵנוּ כְּדַמוֹתֵינוּ. רַבִּי יוֹסִי אָמַר מֵהַכָּא, אֵת אֲשֶׁר כָּבַר עֲשׂוּהוּ, עֲשׂוּהוּ וְדֵאִי. וְדָא הוּא צֵלְם וְדַמוּת, צֵלְם: בְּדַכוּרָא. דַּמוּת: בְּנוֹקְבָא וְע"ד שִׁירוּתָא דְאַרְיִיתָא ב', וְאַוקְמוּהָ.

4. ר' יצחק אָמר, מִפְּנֵי מַה ב' פְּתִיחָא וּסְתִימָא. אֶלָּא, בְּשַׁעֲתָא דְב"נ אֲתִי לְאַתְחַבְרָא בְּאוּרֵייתָא, הָרִי הִיא פְּתִיחָא לְקַבְּלָא לִיָּה, וְלֹא שְׂתַתְּמָא בְּהַדְרִיָּה. וּבְשַׁעֲתָא דְב"נ, סְתִים עֵינֹוּ מְנָה, וַיְהִי לְאַרְחָא אַחְרָא, הָרִי הִיא סְתִימָא, מְסַטְרָא אַחְרָא. כַּד"א, אִם יוֹם תַּעֲזֹבֵנִי יוֹמִים אֶעֱזָבְךָ. וְלֹא יִשְׁבַּח פְּתַחָא, עַד דִּיתוּב לְאַתְחַבְרָא בְּהַ בְּאוּרֵייתָא אֲנִפִּין בְּאַנְפִּין, וְלֹא יִתְנָשִׂי מְנָה. וְע"ד אוּרֵייתָא פְּתַחַת קָמִי בְּנֵי נֶשָׂא וְאַכְרָזָא וְקָרִי לְהוֹן אֲלִיכֶם אִישִׁים אַקְרָא וְגו' וּכְתִיב בְּרֹאשׁ הוֹמִיּוֹת תִּקְרָא בְּפִתְחֵי שַׁעֲרִים בְּעִיר אֲמַרְיָה תֹּאמֵר.

5. Rabbi Yehuda said: The Bet is A FORM OF two roofs AND one LINE joining them. What does it signify? One ROOF ABOVE is for heaven, WHICH IS ZEIR ANPIN, and the other BELOW for earth, WHICH IS MALCHUT. The Holy One, blessed be He, WHO IS YESOD, unites THEM and receives them.

5. ר' יהודה אָמר, ב' תְּרִין גִּגִּין, וְחַד דְּאֲחִיד לֹון. מֵאֵי קָא מֵיירִי. אֶלָּא חַד לְשִׁמְיָא וְחַד לְאַרְעָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲחִיד וְקַבִּיל לֹון.

6. Rabbi Elazar said: There are three supernal holy lights, NAMELY THREE LINES connected together, in which the whole Torah is comprised. They open the gates to everyone AND HAVE INFLUENCE on Faith, WHICH IS MALCHUT, and they are like a house to everyone. Therefore, they are called 'a house', for THE THREE LINES OF THE BET ALLUDING TO THE THREE COLUMNS OF ZEIR ANPIN are a house (Heb. bayit). The Torah commences, therefore, with that letter, for it is a house and a remedy for the whole world.

6. ר' אֶלְעָזָר אָמר, ג' נְהוּרִין אֵינֹון עֲלָאִין קְדִישִׁין, דְּאֲחִידִן בְּחָדָא, וְאֵינֹון כְּלָלָא דְּאוּרֵייתָא, וְאֵלִין פְּתַחִין פְּתַחָא לְכָלָא. פְּתַחִין פְּתַחָא לְמַהִימְנוּתָא, וְאֵלִין בֵּיתָא דְּכָלָא. וְעַל דָּא בֵּית אַקְרָא, דְּאֵלִין אֵינֹון בֵּיתָא. וּבג"כ שִׁירוּתָא דְּאוּרֵייתָא ב'. דְּהָא הִיא אוּרֵייתָא הוּי אֶסוּוּתָא דְּעֲלָמָא.

7. Therefore he who is occupied in the Torah is as if he is occupied in the Holy Name. We have learned that the whole Torah is one supernal Holy Name and because of that, it begins with the Bet, for it comprises the Holy Name; NAMELY, THE THREE VAV'S WITHIN THE SECRET WRITTEN IN THE VERSES: "AND...WENT...AND IT CAME... AND...STRETCHED OUT" (SHEMOT 14:19-21), THE THREE COLUMNS OF ZEIR ANPIN, AND IT ALLUDES TO the three bonds WHICH INFLUENCE Faith, WHICH IS MALCHUT.

7. וּבג"כ, מֵאֵן דְּאֶשְׁתַּדֵּל בְּאוּרֵייתָא, כְּאֵלּוּ אֶשְׁתַּדֵּל בֵּיהַ בְּשִׁמְיָא קְדִישָׁא. וְהָא אֲתַמַּר, דְּאוּרֵייתָא כְּלָלָא, חַד שִׁמְיָא קְדִישָׁא עֲלָאָה אִיהִי. וּבגִין דְּאִיהִי שִׁמְיָא קְדִישָׁא, פְּתַחָא בְּבֵית, דְּאִיהִי כְּלָלָא דְּשִׁמְיָא קְדִישָׁא, בְּתַלְתָּ קֶשְׁרֵי מַהִימְנוּתָא.

8. Come and behold: all those who study the Torah and cleave to the Holy One, blessed be He, are adorned with the crowns of the Torah and are beloved above and below. The Holy One, blessed be He, stretches out to them His right hand, WHICH IS CHESED. All the more so those who study the Torah at night also, as we have learned that they are associated with the Shechinah and are joined with Her. When morning comes, the Holy One, blessed be He, winds a thread of grace around them to make them well known among the upper and the lower beings.

8. ת"ח, כָּל אֵינֹון דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא, מִתְדַּבְּקִין בֵּיהַ בְּקוּדְשָׁא בְּרִיךְ הוּא, וּמִתַּעֲטְרֵי בְּעֶטְרֵי דְּאוּרֵייתָא, וְאַתְרַחִימוּ לְעֵילָא וְתַתָּא, וְקוּדְשָׁא בְּרִיךְ הוּא אוֹשִׁיט לֹון יְמִינֵיהַ כ"ש אֵינֹון דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא נְמִי בְּלִילֵיָא. וְהָא אוּקְמוּדָה, דְּאֵינֹון מִשְׁתַּתְּמֵי בְּשְׁכִינְתָא וְאַתְחַבְּרוּ כְּחָדָא. וְכַד אֲתִי צַפְרָא, קוּדְשָׁא בְּרִיךְ הוּא מְעַטֵּר לְהוּ, בְּחַד חוּטָא דְּחֶסֶד, לְאַשְׁתַּמוּדְעָא בֵּין עֲלָאִין וְתַתָּאִין.

9. At the time that the Congregation of Yisrael, WHICH IS MALCHUT, and those who study the Torah come to appear before the King, ZEIR ANPIN, all the morning stars break forth into song together, as it is written: "When the morning stars sang together and all the sons of Elohim shouted for joy" (Iyov 38:7). What does "shouted (Heb. yari'u)" mean? The meaning is as it is written: "The earth is utterly broken down (Heb. ro'a)" (Yeshayah 24:19). THERE IS THE MEANING OF BREAKING, for those Judgments, WHICH ARE CALLED "THE SONS OF ELOHIM," are broken. All of them are broken before morn, when morning is roused in the world, WHICH IS THE ILLUMINATION OF CHESED OF ZEIR ANPIN, as it is written: "And Abraham rose up early in the morning" (Bereshheet 22:3) AND ABRAHAM IS CHESED. Therefore, "all the sons of Elohim shouted for joy."

9. וְכֹל אֵינוֹן כִּכְבֵּי צִמְרָא, בְּשַׁעֲתָא דְכֻנְסַת יִשְׂרָאֵל, וְכֹל אֵינוֹן דְּלֵעָאן בְּאוֹרֵייתָא, אֲתָאן לְאַתְחַזְאָה קְמִי מַלְכָא, כְּלָהּוּ מְזֻמְרֵי בְּחֻדָא, הֵהֱדִי בְּרֵן יַחַד כִּכְבֵּי בְּקָר וַיִּרְיֻעוּ כָּל בְּנֵי אֱלֹהִים. מֵאִי וַיִּרְיֻעוּ. כְּדִ"א, רוּעָה הִתְרוּעְעָה הָאָרֶץ. דְּאֵינוֹן דִּינִין מִתְבְּרִין, וְאַתְבְּרוּ כְּלָהּוּ מְקַמֵּי בְּקָר, כְּדִ אֲתַעֵר בְּקָר בְּעֵלְמָא, כְּדִ"א, וַיִּשְׁכֶּם אֲבִרְהֵם בְּבִקְרָא. וְעִ"ד וַיִּרְיֻעוּ כָּל בְּנֵי אֱלֹהִים.

2. Zion and Jerusalem

We learn that blessings come out to everyone from Zion and that Jerusalem is blessed for the sake of Zion. When Jerusalem is blessed, all the people are blessed. We are reminded that the rainbow alludes to judgment and that one should not judge others. When one's children's children are god-fearing, saintly and holy then there is peace upon Yisrael. Rabbi Elazar likens "children's children" to the lower Sfirot, and says that the children - Chesed, Gvurah and Tiferet, are only crowned and revived by Binah when the fathers, Chochmah and Binah, are crowned and blessed by Keter. After this explanation the rabbis pray, during which time a serpent winds itself around the mule of Rabbi Pinchas; the serpent is then destroyed by the Rabbi's command.

10. Rabbi Elazar was traveling along a road, where he met Rabbi Pinchas ben Yair and his whinnying donkey. Rabbi Pinchas said to him: From the note of gladness in the donkey's voice, I see that surely I shall meet someone here. When he emerged from under the brow of the hill, he saw Rabbi Elazar coming towards him and said: Assuredly, the omen of the DONKEY'S rejoicing has been fulfilled. Rabbi Elazar then came up to him and kissed him. He said to him: If you would like TO JOIN ME and go the same way, let us go together and if not, go your way. He replied: Indeed, I was going towards you and since I have found you, I will follow you and we can go together.

10. ר' אֶלְעָזָר הוּוּ אָזִיל בְּאוֹרְחָא, אֲשַׁכְּחִיה לְר' פְּנַחֵס בֶּן יָאִיר דְּהוּוּ אֲתִי, גָּעַא חֲמִירָה. א"ר פְּנַחֵס, וְדַאי בְּקֵלָא דְּחֻדוּתָא דְּחֻמְרָא, חֲמִינָא אֲנַפִּין חֻדְתִּין יִשְׁתַּכְּחוּן הֵכָא, בִּיּוֹן דְּנַפְק מִבְּתַר עֲנַפּוּי דְּטוּרָא, חֲמָא לִיה לְר' אֶלְעָזָר דְּהוּוּ אֲתִי, אָמַר וְדַאי קֵלָא דְּחֻדוּתָא אֲשַׁתְּלִים. נַחַת ר' אֶלְעָזָר לְגַבִּיה, וְנָשִׁיק לִיה, א"ל אִי טוּפְסָא דְּאֶרְחָא, חֻד לְגַבְךָ, נִזְיֵל וְנַתְחַבֵּר בְּחֻדָא. וְאִי לָאו טוּל אֶרְחָךְ וְזִיל. א"ל, וְדַאי לְקַבְּלָךְ אִזְיֵלְנָא, בִּיּוֹן דְּאֲשַׁכְּחָנָא לָךְ, אִיזְיֵל אֲבַתְרָךְ וְנַתְחַבֵּר בְּחֻדָא.

11. Rabbi Pinchas opened the discussion with the verse: "Hashem shall bless you out of Zion and you shall see the good of Jerusalem" (Tehilim 128:5). AND HE ASKS: Why "out of Zion"? HE ANSWERS: Because FROM ZION, WHICH IS THE YESOD OF MALCHUT, all blessings come out to all, as it is written: "For there Hashem has commanded the blessings, even eternal life" (Tehilim 133:3). Hence, "Hashem shall bless you out of Zion," since from there blessings emanate to everything. "And you shall see the good of Jerusalem." For the sake of Zion, Jerusalem - WHICH IS MALCHUT - is blessed, BECAUSE ZION IS THE YESOD OF MALCHUT and Mercy rests there. When Jerusalem is blessed, all the people are blessed.

11. פְּתַח רַבִּי פְּנַחֵס וְאָמַר, יְבָרַכְךָ יי' מִצִּיּוֹן וְרָאֵה בְּטוֹב וְגו'. יְבָרַכְךָ יי' מִצִּיּוֹן, מ"ט מִצִּיּוֹן. בְּגִין דְּהָא מִתְמַן נַפְקֵי בְּרַכָּאן לְכֻלָּא. הֵהֱדִי כִּי שֵׁם צִוְהָ יי' אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם. וּבְגִ"כ יְבָרַכְךָ יי' מִצִּיּוֹן דְּהָא מִתְמַן נַפְקֵי בְּרַכָּאן לְכֻלָּא. וְרָאֵה בְּטוֹב יְרוּשָׁלַם, דְּבִגְיֵי צִיּוֹן יְרוּשָׁלַם אֲתַבְּרָכָא, דְּכִיּוֹן דְּצִיּוֹן אֲתַמְלִי בְּרַכָּאן, כְּדִין יְרוּשָׁלַם אֲתַבְּרָכָא, וְאֲשַׁתְּכַחוּ בְּהָ רַחֲמִים. וְכִד יְרוּשָׁלַם אֲתַבְּרָכָא, כָּל עַמָּא אֲתַבְּרָכָא.

12. "All the days of your life" (Ibid.), MEANS that the rainbow shall not be seen in your days any more than it was in the days of your father, RABBI SHIMON BEN YOCHAI, IN WHOSE DAYS NO RAINBOW WAS SEEN, FOR THE RAINBOW ALLUDES TO JUDGMENT. Of that, IT IS WRITTEN: "And you shall see the good of Jerusalem all the days of your life," MEANING THAT ALL THE DAYS OF YOUR LIFE, YOU SHALL SEE THE GOOD OF MALCHUT NO JUDGMENTS WILL APPEAR IN HER. "And you shall see your children's children" (Tehilim 128:6), WHO WILL BE God-fearing, saintly and holy, and then, "peace upon Yisrael." "Peace upon Yisrael," is like saying, 'Peace be upon the head of the King, that he may lack nothing!' Thus there is peace upon Yisrael, NAMELY, UPON THE HEAD OF ZEIR ANPIN - WHICH IS CALLED 'YISRAEL' WHEN HE HAS THE THREE FIRST SFIROT, WHICH ARE THE SECRET OF 'HEAD'. FOR THE NAME "YISRAEL" HAS THE LETTERS OF THE WORDS "LI- ROSH" (LIT. 'I HAVE A HEAD'). As long as there are righteous in the world, THERE IS PEACE UPON THE HEAD OF ZEIR ANPIN.

13. Rabbi Elazar opened the discussion with the verse: "Children's children are the crown of old men, and the glory of children is their fathers" (Mishlei 17:6). We have already explained that the word "children" MEANS CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, WHICH ARE 'CHILDREN' TO CHOCHMAH AND BINAH. "Children's children" are the other Sfirot of the King, NAMELY NETZACH, HOD AND YESOD, as it is written: "And all your children shall be taught of Hashem" (Yeshayah 54:13), WHICH ALLUDES TO NETZACH, HOD AND YESOD. It is also written: "The precious sons of Zion" (Eichah 4:2), THAT IS, NETZACH, HOD AND YESOD OF ZEIR ANPIN, WHICH COMBINE WITH ZION - NAMELY, YESOD OF MALCHUT. This is like the words, "And the glory of children is their fathers," WHICH MEANS THAT the children, CHESED, GVURAH AND TIFERET, are only crowned through their fathers, WHO ARE CHOCHMAH AND BINAH, THE PARENTS OF CHESED, GVURAH AND TIFERET. From that verse, we have learned that the children - CHESED, GVURAH AND TIFERET - are only crowned and revived by the running stream, WHICH IS BINAH, when the fathers, CHOCHMAH AND BINAH, are crowned and blessed BY THE KETER, as is written: "And the glory of children is their fathers."

14. As they were going along, the time of prayer arrived, so they dismounted and said their prayers. While they were praying, a serpent wound itself ROUND the legs of the donkey of Rabbi Pinchas, which was frightened and thereupon uttered two cries. After they had finished praying, Rabbi Pinchas said: Assuredly, my animal is in pain, for IT IS BEING PUNISHED - BECAUSE earlier in the day, while MY LIPS were uttering words of Torah, THE DONKEY took me through a place where there was dung. THAT IS WHY it is now in pain. As they stood up, they saw the serpent coiled round the donkey's legs, and Rabbi Pinchas said: Snake, snake, go and wind yourself round YOUR OWN nest. At this, the snake detached himself FROM THE ANIMAL'S LEG, and fell into pieces.

12. כָּל יְמֵי חַיֶּיךָ, דְּלֹא יִתְחַזֵּי קֶשֶׁת בְּיוֹמְךָ, כַּמָּה לְאַבוֹךָ. וְעַל דָּא וְרָאָה בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי חַיֶּיךָ. וְרָאָה בְּנִים לְבְנֵיךָ, דְּחָלִי חֲטָאָה, חֲסִידִין, קְדִישִׁין, כְּדִין שְׁלוֹם עַל יִשְׂרָאֵל. מֵאֵי שְׁלוֹם עַל יִשְׂרָאֵל. אֲלֵא, כַּמָּאן דְּאָמַר שְׁלָמָא עַל רִישֵׁיהּ דְּמַלְכָא, דְּלֹא יַחְסֵר כְּלָא. כִּךְ שְׁלוֹם עַל יִשְׂרָאֵל, בְּזִמְנָא דְּצַדִּיקָיָא יִשְׁתַּכְּחוּן בְּעַלְמָא.

13. פִּתַּח ר' אֶלְעָזָר וְאָמַר, עֵטְרַת זְקֵנִים בְּנֵי בְנִים וְתַפְאֶרֶת בְּנִים אֲבוֹתָם. בְּנִים הָא אוֹקִימְנָא. בְּנֵי בְנִים, אֵלִין שְׂאָר כְּתָרֵי מַלְכָא, כַּד"א וְכָל בְּנֵיךָ לְמוֹדֵי יוֹי. וְכַתִּיב בְּנֵי צִיּוֹן הַיְקָרִים, כַּד"א וְתַפְאֶרֶת בְּנִים אֲבוֹתָם, לֹא מִתְעַטְרֵן בְּנִין אֲלֵא בְּאַבְהֵן. מַכָּאן אוֹלִיפְנָא, דְּבְנִין לֹא מִתְעַטְרִי, וְלֹא מִשְׁתַּקִּיין מִשְׁקִיּוֹ דְּנַחְלָא, אֲלֵא בְּזִמְנָא דְּאַבְהֵן מִתְעַטְרָאן וּמִתְבְּרַכָּאן, הֲדָא הוּא דְּכַתִּיב וְתַפְאֶרֶת בְּנִים אֲבוֹתָם.

14. עַד דְּהוּוּ אֲזֵלִי, מָטָא עֵדֵן צְלוֹתָא, נַחְתּוּ וְצִלוּ. עַד דְּהוּוּ מְצִלִי, קַפְטָר חַד חוּיָא בְּרַגְלוֹי דְּחַמְרָא, דְּרַבִּי פְּנַחֶס. קַפְטָא וּגְעָא תְּרֵי זְמַנֵּי. בְּתַר דְּסִימּוּ צְלוֹתָא, אָמַר רַבִּי פְּנַחֶס, וְדַאי צַעְרָא הוּא לְבַעֲיָא דִּילִי, דְּהָא יוֹמָא דָּא אֶקְדִּימְנָא, וְהוּינָא מִרְחִישׁ בְּאוּרֵייתָא, וְאֶעֱבֵר לִי בְּאַתְרֵי דְּלְכַלּוּכָא שְׂרִיא, וְהִשְׁתָּא מְצַעְרֵי לֵהּ. קָמוּ וְחָמוּ חַד חוּיָא קְטִיר אֶרְגְּלֵיהּ, א"ר פְּנַחֶס, חוּיָא חוּיָא, זִיל וְאַסְחָר קוּטְרָךְ, בְּקַטְפוּרָא דְּחוּרָא. אֲדַהֲכִי אֲתַנְשֵׁר חוּיָא, וְנִפְלַ קַפְסִירֵי קַפְסִירֵי.

3. How many messengers the Holy One, blessed be He, has

We learn that God uses even the beasts of the fields as His messengers to fulfill His mission. He also sets the righteous to punish the wicked, but no wicked person of Yisrael punishes another except by accident. When God gives quietness to a man, no one is authorized to injure or malign him. When men's actions are virtuous God arranges for many Protectors to guard him, but when they are not virtuous then judgment is awakened upon them and those of the left become messengers to harm them. Rabbi Elazar tells us that God is unwilling that sinners of Yisrael should punish other sinners of Yisrael, because they do not come from the left side. The children of Yisrael are to the right and the idolatrous nations are to the left.

15. Rabbi Elazar said: Why is the Holy One, blessed be He, so particular with the righteous? He replied: Verily, He is and He takes note of all their errors, for He desires to raise their Holiness. This donkey did not guard my Holiness; THEREFORE, it was hurt and this snake is a messenger. How many messengers the Holy One, blessed be He, has! And He sends all of them, even the beasts of the field, to fulfill His mission, as it is written: "I will also send wild beasts among you, which shall rob you of your children" (Vayikra 26:19), and even the heathen nations "Hashem shall bring a nation against you from far away, from the very ends of the earth" (Devarim 28:49).

16. Rabbi Elazar ASKED: Does THE HOLY ONE, BLESSED BE HE, make Yisrael His messengers TOO? He replied: Yes, He sets the righteous to punish the wicked; but not one wicked person from Yisrael is set to punish another - except for the time when one of them does so accidentally, as it is written: "And if a man did not lie in wait, then Elohim permitted it to happen..." (Shemot 21:13). "Did not lie in wait," is precise, for he did not INTEND to kill him, but "Elohim permits it to happen" in order to punish both of them, both THE KILLER AND THE ONE BEING KILLED.

17. Rabbi Elazar said: How does the Holy One, blessed be He, use such children of Yisrael and idolaters as His messengers? He said to him, Has not your father told you? He answered: I have never asked him.

18. He opened the discussion, saying: "When He is quiet, who then can condemn?" (Iyov 34:29). "When He is quiet," means that when the Holy One, blessed be He, gives quietness to a man, no one is authorized to injure or malign him. "And when He hides his face, who then can behold Him?" (Ibid.) means that when He withdraws His watchful providence from him, who can keep watch over him to protect him. THEN THOSE MESSENGERS COME AND INJURE HIM. The ways of the Holy One, blessed be He, are "unto a man or a nation alike," MEANING the same for the world as they are for a people, or for an individual.

15. אָמַר ר' אֱלֶעָזָר, וּמָה כ"כ מְדַקְדֵּק קוֹדֶשׁא בְּרִינְךָ הוּא בְּצַדִּיקָיָא. אָמַר לִיה, וְדַאי קוֹדֶשׁא בְּרִינְךָ הוּא מְדַקְדֵּק בְּהוּ בְּצַדִּיקָיָא, וְנָטִיר לֹון, וּבַעַא לְאוֹסְמָא לֹון קְדוּשָׁה עַל קְדוּשְׁתִּיהוּ וְהִשְׁתָּא הַאי חֲמָרָא, עַל דְּלֹא נָטֵר קְדוּשְׁתָּא דִּילֵי אֲצִטְעֵר. וְדָא חוּיָא שְׁלִיחָא הוּיָא, וְכַמְה שְׁלֹחִין אִית לִיה לְקוֹדֶשׁא בְּרִינְךָ הוּא וּבְכַלְהוּ עֵבִיד שְׁלִיחוּתֵיה, וְאִמִּילוּ בְּחִיּוֹת בְּרָא. הַה"ד וְשְׁלַחְתִּי בְּכֶם אֶת חֵיַת הַשָּׂדֶה וְשִׁכְלָה אֶתְכֶם. וְאִמִּילוּ בְּיַד גּוֹי, הַה"ד, יִשָּׂא יְיָ עֲלֶיךָ גּוֹי מֵרְחוֹק מִקְצֵה הָאָרֶץ.

16. א"ר אֱלֶעָזָר, וּבִידָא דִּישְׂרָאֵל עֵבִיד שְׁלִיחוּתָא. אָמַר לִיה, אִין. בְּגוֹן רְשָׁע בִּידָא דְּצַדִּיק. אֲבַל רְשָׁע בִּידָא דִּישְׂרָאֵל רְשָׁע אַחְרָא, לֹא עֵבִיד בִּיה שְׁלִיחוּתָא, אֲלֹא בְּזַמְנָא דְּאִיהוּ לֹא מְכוּן בִּיה. הַה"ד, וְאִשֵּׁר לֹא צָדָה וְהָאֱלֹהִים אָנָּה לִידוּ. וְאִשֵּׁר לֹא צָדָה דִּיּוּקָא, דְּלֹא לְקַטְלָא לִיה. דָּא, וְהָאֱלֹהִים אָנָּה לִידוּ, בְּגִין לְאַעֲנִשָּׂא לְתִירוּיָהוּ.

17. אָמַר ר' אֱלֶעָזָר, הִיכִי עֵבִיד קוֹדֶשׁא בְּרִינְךָ הוּא שְׁלִיחוּתָא בִּידָא דְּהֵינִי, וּבִידָא דְּגוֹי. א"ל וְאֲבוּךָ לֹא קָאֵמַר לְךָ. א"ל עַד לֹא שְׁאִילָנָא.

18. פִּתַּח וְאָמַר, וְהוּא יִשְׁקִיט וּמִי יִרְשִׁיעַ וְגו'. וְהוּא יִשְׁקִיט, בְּזַמְנָא דְּקוֹדֶשׁא בְּרִינְךָ הוּא יְהִיב שְׁקִיטוּ וְשְׁלוּה לִב"נ, מֵאֵן הוּא רִשָּׁאי לְאַבְאָשָׁא לִיה, וְלִמְעַבְד לִיה קְטִיגוּרִיא. וְיִסְתֵּר פָּנִים וּמִי יִשׁוּרְנוּ. וּבְזַמְנָא דְּאִיהוּ אִסְתִּיר עֵינֵיה מִלְּאִשְׁגָּחָא עֲלֵיה, מֵאֵן הוּא דִּישְׁגַּח עֲלֵיה, לְנִטְרָא לִיה, וְלִמְעַבְד לִיה נְטִירוּ. וְאוּרְחוּי דְּקוֹדֶשׁא בְּרִינְךָ הוּא בְּדָא, עַל גּוֹי, וְעַל אֲרָם יַחַד. בֵּין לְעַלְמָא כְּלָא, בֵּין לְעַמָּא חַד, בֵּין לְחַד בְּלַחְדוּי.

19. HE EXPLAINS HIS WORDS: Come and behold. When men's actions are virtuous below, the right hand of the Holy One, blessed be He, is active for them above. Many loving ones, many Protectors of the world and Protectors of men, come forward on the right and left, TO GUARD HIM FROM THE SIDE OF CHESED AND FROM THE SIDE OF GVURAH. Then, the left side is subdued and cannot gain control. But when men's actions are not virtuous below, then the left side, WHICH IS JUDGMENT, is awakened upon them, and those who come from the side of the left are all aroused and become messengers to harm men. All who transgress the laws of the Torah receive a mark on their faces through which they are recognized by those who rise up from the side of the left.

20. Therefore, the beasts and idolaters, and all those who come from the left side, are called 'messengers' - with regard to those who bear this mark ON THEIR FACES - and they rise up against them. Although the actions of Yisrael are not virtuous, all of them come from the right side. The right is subdued as a result of the EVIL actions OF THOSE WHO HAVE THE MARK ON THEIR FACES; THEREFORE, the left has power over them, and over all those who come from the left side. Therefore, the mission is in the hands of the beasts and idolaters, and all those who are like them, being from the left side. It is not in the hands of one of Yisrael, for although a man may be wicked, he still comes from the right side, WHICH IS SUBDUED BY THEIR OWN ACTIONS.

21. A sinful Yisrael can fall into the hand of another sinner of Yisrael ONLY at the time when THE WICKED PERSON has no intention OF KILLING HIM, SINCE THEN HE DOES NOT COME AS A MESSENGER - BUT both of them must be punished and purified by their punishment. Rabbi Elazar asked: Whence do we learn all this? He replied: They are from the right and do not cleave to the left, and are never mingled with it, FOR BOTH OF THEM ARE THE CHILDREN OF YISRAEL. THEREFORE, NEITHER OF THEM CAN BE A MESSENGER OF THE LEFT TO PUNISH THE OTHER. And thus, at another time WHEN THE WICKED OF YISRAEL INTEND TO KILL, they are removed FROM THE WORLD.

22. Rabbi Elazar asked: Whence do we learn that IF THE WICKED OF YISRAEL INTEND TO KILL, THEY PASS AWAY? He answers: Come and behold. Think of the incident of the concubine in Giveah. Although those WHO LIVED IN GIVEAH were sinners, the Holy One, blessed be He, was unwilling that other sinners of Yisrael SHOULD PUNISH THEM. Therefore, numbers of them fell time after time, IN THE FIRST BATTLES, until all the sinners who came to punish them perished, and only those more righteous were left - for they executed the work more appropriately. Even though they are righteous at a time when the worlds are considered to be one - when the lower world CONDUCTS ITSELF like the upper one - permission is given only to some, MEANING THOSE WHO COME FROM THE LEFT, WHO ARE THE BEASTS AND IDOLATERS. FOR WHEN THE LOWER WORLD BEHAVES AS THE UPPER ONE, THE BRANCHES OF THE RIGHT ARE NOT ABLE TO BE THE MESSENGERS OF THE LEFT'S ACTIONS - NAMELY, TO KILL AND TO PUNISH. FOR SUCH MISSIONS ABOVE ARE NEVER CHANGED. At the time OF THE BATTLES OF THE CONCUBINE IN GIVEAH, the worlds were not balanced - THE ONE IN THE LIKENESS OF THE OTHER. THEREFORE, THE RIGHTEOUS COULD KILL AND PUNISH, ALTHOUGH SUCH A THING NEVER HAPPENS ABOVE.

19. תָּא חֲזִי, בְּזִמְנָא דְּבִנֵי נֶשָׂא מִתְּכַשְׁרֵן עוֹבְדֵין לְתַתָּא, אַתְּעֵר לְגַבְיֵיהוּ לְעִילָא יְמִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא. בְּדִין מִתְּעֵרִין כְּמָה רְחִימִין, כְּמָה נְטוּרֵי עֲלְמָא, כְּמָה נְטוּרֵי דְּבֵר נֶשׁ, מִיְמִינָא וּמִשְׁמַאלָא. וְכִדִּין אַתְּכַפִּינָא שְׁמַאלָא, וְלֹא יִכְלָא לְשַׁלְטָא. וּבְזִמְנָא דְּבִנֵי אֲנָשָׁא לֹא מִתְּכַשְׁרֵן עוֹבְדֵין לְתַתָּא, שְׁמַאלָא אַתְּעֵר, וְכֹל אֵינוֹן דָּאתוּ מְסַטְרָא דְּשְׁמַאלָא, כְּלָהוּ אַתְּעֵרוּ, וְכֹלָהוּ אַתְּעִבִידוּ שְׁלוּחִין לְאַבְאָשָׁא לְגַבְיֵיהוּ דְּבִנֵי נֶשָׂא. דְּהָא אֵינוֹן דְּעִבְרוּ עַל פְּתַגְמֵי אוּרִייתָא, כְּלָהוּ רְשִׁימִין בְּאַנְפֵיהוּ, וְאַשְׁתַּמּוּדְעֵן לְגַבֵי אֵינוֹן דְּמִתְּעֵרֵי מְסַטְרָא דְּשְׁמַאלָא.

20. וּבְג"כ, חִיוּתָא וְע"ז, וְכֹל אֵינוֹן דָּאתוּ מְסַטְרָא דְּשְׁמַאלָא, כְּלָהוּ אַקְרוּן שְׁלוּחִין, לְגַבֵי אֵינוֹן רְשִׁימִין דְּמִתְּעֵרֵי לְהוּ. וְיִשְׂרָאֵל, אַע"ג דְּלֹא מִכְּשָׁרֵן עוֹבְדֵין, כְּלָהוּ מִן סַטְרָא דִּימִינָא קָא אַתִּינוּ. וּבְגִין דְּאַתְּכַפִּינָא יְמִינָא בְּעוֹבְדֵיהוּ, שְׁלַטָּא עֲלֵיהוּ שְׁמַאלָא, וְכֹל אֵינוֹן דָּאתוּ מְסַטְרָא דְּשְׁמַאלָא, וְעַל דָּא, שְׁלִיחוּתָא בִּידָא דְּחִיוּתָא וְגוֹי, וְכֹל דְּדִמֵי לוֹן, דֵּאֵינוֹן מְסַטְרָא דְּשְׁמַאלָא, וְלֹא בִּידָא דִּיִּשְׂרָאֵל, דַּאע"ג דְּחִיבָא אִיהוּ, מְסַטְרָא דִּימִינָא קָא אַתֵּי.

21. וְיִשְׂרָאֵל חִיבָא, דְּנִפְל בִּידָא דִּיִּשְׂרָאֵל חִיבָא אַחְרָא, בְּזִמְנָא דְּלֹא אַתְּכַוֵּן בֵּיהּ, בְּגִין דִּיתְעַנְשׁוּ תְרוּוִייהוּ, וְיִקְבְּלוּן עוֹנָשָׁא לְדַכָּא לֹן. א"ר אֲלֵעֶזֶר, מְנַלן. א"ל אֵינוֹן בִּימִינָא. וְלֹא אַתְּדַבְּקוּ בְּשְׁמַאלָא, וְלֹא אַתְּעֵרְבוּ בְּהִדָּה לְעֲלָמִין, וְעַל דָּא, לְזִמְנָא אַחְרָא אַתְּעֵבְרוּ.

22. אָמַר רַבִּי אֲלֵעֶזֶר, מִנָּא לֵן. אָמַר לִיה, תָּא חֲזִי מִן פְּלַגְשׁ בְּגַבְעָה, דָּאף עַל גַּב דְּחִיבֵי נִינְהוּ, לֹא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא דִּיתְעֵרוּן גַּבְיֵיהוּ חִיבֵי יִשְׂרָאֵל אַחְרֵינִין. וְעַל דָּא מִיתוּ כֹּל אֵינוֹן זְמִינִין דְּמִיתוּ. עַד דְּכֹלָהוּ חִיבִין דְּאַתְּעֵרוּ לְגַבְיֵיהוּ, מִיתוּ וְאַתְּאֲבִידוּ, וְאַשְׁתָּארוּ אֵינוֹן זְכָאִין יְתִיר, דִּיעֲבְדוּן מְלָה בְּאַרְחָ קְשׁוּט. וְאַע"ג דְּזְכָאִין אֵינוֹן, לֹא אַתִּייהִיב מְלָה, אֲלֹא לְאֵינוֹן דְּאַתִּייהִיב. כִּד שְׁקִילֵן עֲלָמִין כְּחָדָא, עֲלְמָא תַתָּא כְּגוֹנוֹנָא דְּעֲלְמָא עֲלָא, וְהָהוּא זְמָנָא, לֹא אַשְׁתַּכְּחוּ עֲלָמִין שְׁקִילֵן כְּחָדָא.

23. Therefore, the sinners of Yisrael are not the messengers of the King to punish other sinners of Yisrael, because they do not come from the left side. As in the parable of certain men having offended the king, an officer was charged to arrest and punish them. One clever fellow among them went and mixed himself with the staff of an officer. The officer detected him and said: Who said you could join us? Are you not one of those who have offended against the king? You shall be punished first! Then they took him and killed him.

24. So Yisrael come from the right side and never cleave to or mingle with the left. When THE WICKED subdue the right by their sins, and the left and all those who come from it are awakened TO PUNISH THEM, then if one of Yisrael from the right tries to situate himself among them, they recognize him and say to him: Are you not one of those who come from the right side, who is subdued because of the sins of the wicked? Are you not one of those who have sinned against the King? Who allowed you to come among us? So he is punished first. King Solomon cried to them: "There is a time when a man rules over another to his own hurt" (Kohelet 8:9). "To his own hurt," assuredly, because he is not the messenger of the King and does not come from that side - NAMELY, FROM THE LEFT.

25. Rabbi Elazar said: Assuredly, it is so. We have learned that there is a right and there is a left, WHICH ARE Mercy and Judgment. Yisrael are to the right and the idolatrous nations to the left. Although Yisrael sin and are subdued, they belong to the right and neither cleave to the left nor ever mingle with it. Therefore, it is written: "Save with Your right hand and answer me" (Tehilim 60:5), since when the right hand is exalted, Yisrael that cleave to it are exalted and crowned through it. Then, the left side and all those who come from its side are subdued, as is written: "Your right hand, Hashem, has dashed the enemy in pieces" (Shemot 15:6).

23. ועל דא, חייבין דישראל לגבייהו דחייבין אחרנין, לאו אינון שלוחי מלכא, דהא לא אתיין מסטרא דשמאלא. מתל לבני נשא דחבו למלכא, אתער סנטירא לגבייהו, לתמשא לון, ולאענשא לון, לאינון דחבו למלכא. קם חבים חר מנייהו, ואתערב בהדי בני סנטירא, זקף סנטירא עינוי וחמא ליה. א"ל מאן יהבך לגבן, ולאן את מאינון דחבו למלכא, הא את אתענש בקרמיתא, שקילו ליה וקטלוהו.

24. כך ישראל מסטרא דימינא קא אתיין, ולא אתדבקו בשמאלא, ולא אתערבו בהדה לעלמין. וכד אינון גרמין בחובייהו, דאתכפיא ימינא, ואתער שמאלא וכל אינון דאתו מסטריה, אי חר מישראל קם לאתערבא בהדייהו, אשתמודען ביה, אמרי ליה לאו את מאינון דקא אתיין מסטרא דימינא, דאתכפיא מחובייהו, ולאן את מאינון דחבו למלכא מאן יהבך לגבן. אשתכח דאיהו אתענש בקרמיתא. ושלמה מלכא צווח לקבלייהו, ואמר עת אשר שלט האדם באדם לרע לו. לרע לו ודאי, בגין דלאו שליחא דמלכא איהו, ולא אתי מההוא סטרא.

25. אמר רבי אלעזר ודאי הכי הוא, דהא תנינן, דאית ימינא ואית שמאלא, רחמי ודינא, ישראל לימינא, ועע"ז לשמאלא. ישראל אע"ג דחייבי ניהו, ואתכפיין, אינון בימינא, ולא אתדבקו בשמאלא, ולא אתערבון בהדה לעלמין. ובג"כ כתיב, הושיעה ימינך וענני. דכד אסתלק ימינא ישראל דאתדבקון בהדיה, יסתלקון ויתעטרון ביה. כדן אתכפיא שמאלא, וכל אינון דאתו מסטריה, הה"ד ימינך יי' תרעץ אויב.

4. "And it came to pass on the eighth day"

Rabbi Elazar tells of the supernal oil, the abundance of Chochmah in Binah, that flows to the seven Sfirot, and how those seven lamps (the Sfirot) are lit from it. The discussion turns on the seven days in "And you shall not go out from the door of the Tent of Meeting for seven days," and then on the eighth day of the sacrifice. We are reminded that acts below are reflected above. We learn why a ram and a calf were offered by Aaron, and why the people had to bring a bullock and a ram. On that day there was peace everywhere, and the sin of the golden calf was wiped out. But later Nadab and Abihu caused wrath to descend on the world again, and we read of the many ways they spoiled the joy of Yisrael. Rabbi Pinchas stresses that there must be a Male and a Female, and that the priest must be married before he is allowed to enter the sanctuary. When a man comes to his wife with love he awakens a supernal coupling as well. Rabbi Yosi says that God has mercy on the world for the sake of Jacob and Abraham, since He made them the Holy Chariot to shield the whole world. When God created the world He created the world with Isaac, or Judgment; but when he saw that judgment would not endure, he made the world endure by Abraham, Chesed. Then he joined Jacob, Mercy, with Isaac and thus the whole world is supported by Abraham and Jacob. There is a long discussion of the appropriate animal for the sin offering and the peace offering. Lastly we are told that the priest must have no blemish, but must be perfect so that he does not cause a blemish above.

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26. Rabbi Elazar opened the discussion with the verse: "And it came to pass on the eighth day" (Vayikra 9:1). HE ASKS: Why does the scripture mention the eighth day? For it has a reference to the verse: "And you shall not go out from the door of the Tent of Meeting for seven days...for seven days shall He consecrate you" (Vayikra 8:33). HE CONTINUES, ASKING: Why is it written "seven days" and not "in seven days"?

27. Happy are the priests who are crowned with the crowns of the Holy King, WHO IS ZEIR ANPIN, HIS CROWNS ARE THE LIGHTS OF BINAH and are anointed with the holy anointing oil. Thereby, the supernal oil - WHICH IS THE ABUNDANCE OF CHOCHMAH, WHICH IS IN BINAH - is activated, and it moistens all the seven SFIROT (CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT), which are anointed with that holy oil OF BINAH. All those seven lamps - NAMELY THE SEVEN SFIROT - are lit from her and that holy oil, WHICH IS BINAH, which comprised all the seven. THEREFORE, IT IS SAID OF THEM: "FOR SEVEN DAYS SHALL HE CONSECRATE YOU," MEANING THAT SEVEN DAYS ARE THE SEVEN SFIROT, WHICH ARE INCLUDED WITHIN BINAH. THEY WILL CONSECRATE YOUR HANDS WITH THE HOLY OIL, AND BY THAT THEY PASS THE ABUNDANCE INTO THE SEVEN SFIROT OF ZEIR ANPIN - for all THOSE SEVEN SFIROT are included IN BINAH.

28. We have learned that there are only six days - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - and they are included IN BINAH, who encompasses all of them. THEREFORE, SHE IS CONSIDERED AS ONE DAY HERSELF and, therefore, IT IS WRITTEN: "For seven days shall He consecrate you," WHICH DAYS ARE THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, TOGETHER WITH BINAH. They depend upon Her - CHESED, GVURAH TIFERET, NETZACH, HOD, AND YESOD OF ZEIR ANPIN DEPEND UPON BINAH - AND HENCE, SHE IS COUNTED AMONG THEM. Therefore, the Congregation of Yisrael, WHICH IS MALCHUT, is called 'Bathsheba' (lit. 'daughter of seven'), for she is the consummation of six other SFIROT. IF IT IS SO, SHE SHOULD HAVE BEEN CALLED 'DAUGHTER OF SIX', BUT TOGETHER WITH HER OWN ASPECT SHE IS SEVEN. IN THIS CASE ALSO, BINAH INCLUDES ALL THE OTHER SIX, AND SHE HERSELF IS CONSIDERED AS ONE DAY TO BE COUNTED. THEREFORE, THERE ARE SEVEN DAYS.

29. Those seven, WHICH ARE BINAH WITH THE SIX DAYS INCLUDED WITHIN, AS IT IS MENTIONED ABOVE, were perfected and adorned and anointed by the priests in everything. When they reached the Congregation of Yisrael, WHICH IS MALCHUT, being the eighth DAY, WHICH COMES AFTER THE SEVEN DAYS - BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - Aaron was ordered to offer a calf - which is the son of a cow, WHICH ALLUDES TO MALCHUT. This was to atone for the sin of that other 'calf' whom Aaron created, thereby sinning against the "cow" - WHICH IS MALCHUT, and which is the eighth DAY OF THOSE SEVEN DAYS MENTIONED ABOVE, FOR SHE IS CALLED 'the peaceable and faithful in Yisrael'. THEN, the priest is considered complete in all, in the eight different vestments of glory, complete in all the Sfirot above and below.

26. פֶּתַח רַבִּי אֶלְעָזָר וְאָמַר וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא וְגו'. וַיְהִי בַיּוֹם הַשְּׁמִינִי, מֵאִי יוֹם הַשְּׁמִינִי. אֶלָּא כְּתִיב וּמִפֶּתַח אֹהֶל מוֹעֵד וְגו', כִּי שִׁבְעַת יָמִים יִמְלֵא אֶת יַדְכֶם. כִּי שִׁבְעַת, בְּשִׁבְעַת יָמִים מִבְּעֵי לֵיהּ, אוֹ שִׁבְעָה יָמִים יִמְלֵא אֶת יַדְכֶם, מֵאִי כִּי שִׁבְעַת יָמִים יִמְלֵא.

27. אֶלָּא, זָכָאִין אֵינוֹן כְּהֵנִי, דְּמִתְעַטְרִי בְּעֵטְרוֹי דְּמַלְכָּא קַדִּישָׁא, וּמְשִׁיחִין בְּמִשַׁח רַבּוּת קַדִּישָׁא, בְּגִין דְּאִתְעַר מִשַׁח עֲלָאָה, דְּמִשְׁקִי לְכָל שִׁבְעָה, וְאִתְמַשְׁחִין מֵהוּא רַבּוּת קַדִּישָׁא, וְאִתְדַלְקוּ מִנִּיהּ כָּל אֵינוֹן שִׁבְעָה בּוֹצִינִין, וְהֵאִי מִשַׁח רַבּוּת הוּא כְּלָלָא דְּכָל שִׁבְעָה, וּכְלָהוּ בֵּיהּ אִתְכַּלִּילוּ.

28. וְתַנִּינָן שִׁיתָא אֵינוֹן, וּכְלָהוּ אִתְכַּלִּילָן בְּהֵאִי, וְדָא הוּא כְּלָלָא דְּכָלָהּ, וּבְגִין כֵּן שִׁבְעַת יָמִים יִמְלֵא, דְּהֵא בְּהֵאִי תַלְוִין. וְע"ד, אֶקְרִי כ"י, בַּת שֶׁבַע. מֵאִי אֵיהִי בַת שֶׁבַע. דְּאֵיהִי כְּלִילָא מִשִׁיתָא אַחֲרָנִין.

29. כִּיּוֹן דְּהֵאִי שִׁבְעָה, אֲשֵׁלִים לָהּ לְכַהֲנִי, וְאֶעֱטֵר לֹוֹן, וּמִשַׁח לֹוֹן בְּכָלָא, כִּד מְטוּ לְכ"י דְּאֵיהִי תְּמִינָאָה, אִתְפַּקֵּד אֶהְרֹן לְקַרְבָּא עֵגֶל, בְּגִין דְּאֵיהִי בְּרִיָּה דְּפָרָה, לְכַפָּרָא עַל הָהוּא חוּבָא דְּעֵגֶל אַחֲרָא דְּעֵבֵד אֶהְרֹן, וְחַב לְגַבֵּי פָרָה, דְּאֵיהִי תְּמִינָאָה, שְׁלִימוֹ דְּאֶמוּנֵי יִשְׂרָאֵל. וְאִשְׁתַּכַּח כְּהֵנָּא שְׁלִים בְּכָלָא, בְּתַמְנַיָּא מִיּוֹנֵי לְבוּשֵׁין דִּיקָר, שְׁלִים בְּכָל כְּתָרִין, שְׁלִים לְעוֹלָא, שְׁלִים לְתַתָּא.

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30. On all occasions above, some kind of act must be manifested BELOW. Therefore, a ceremony was performed with Aaron below, MEANING THAT HE DID NOT LEAVE THE TABERNACLE FOR SEVEN DAYS AND HE OFFERED THE SACRIFICE ON THE EIGHTH DAY. By that act, he elicited a reaction above and, in this way, all becomes one and all the worlds are blessed through the priest. By this act, the priest was made complete, with all PERFECTION, as he should be.

31. Why a calf? It is written: "Take you a young calf for a sin offering" (Vayikra 9:2), MEANING that he had to bring a sin offering on account of THE SIN OF THE CALF he had previously committed, and also a "ram for a burnt offering." HE ASKS: Why DID HE OFFER a ram? HE ANSWERS: Because of the ram of Isaac, NAMELY THE RAM THAT ABRAHAM OFFERED INSTEAD OF ISAAC, FOR THAT WAS THE SECRET OF THE SWEETENING OF ISAAC. It was a perfect burnt offering, and THIS RAM also was brought to make the sacrifice complete, MEANING TO SWEETEN THE LEFT AND COMPLETE IT. This place, WHICH IS MALCHUT, draws from the side of Isaac, SINCE MALCHUT IS BUILT FROM THE LEFT SIDE, WHICH IS ISAAC. THEREFORE, IT SHOULD HAVE BEEN COMPLETED FROM THAT SIDE. This ram was brought as a burnt offering (due to Isaac's ram,) for it ascends aloft TO BINAH, to crown MALCHUT with perfection. A calf and a ram. The calf was for Her - TO CORRECT THE DEFECT AARON HAD MADE IN MALCHUT BY MAKING THE GOLDEN CALF - and a ram to complete Her properly with the perfection of Isaac. FOR ISAAC HIMSELF IS THE SECRET OF THE LEFT, THE OX, WHOSE SECRET OF PERFECTION AND SWEETNESS IS THE RAM.

32. And Yisrael SHARED THE sin of the priest, THE SIN OF THE GOLDEN CALF, and had to bring a similar offering, as it is written: "Also a bullock and a ram for peace offerings to sacrifice before Hashem" (Vayikra 9:4). An ox is for their sin, which they had BY MAKING THE GOLDEN CALF - MEANING TO CORRECT THAT SIN. A ram is to complete this place, WHICH IS MALCHUT, with the perfection of Isaac, AS EXPLAINED ABOVE.

33. HE ASKS : Why is the term, "a young calf for sin offering," used in connection with the priest, while for Yisrael it does not say 'an ox for a sin offering'? HE ANSWERS: Because Yisrael were already punished in many places, MEANING IN SEVERAL WAYS BY THE SONS OF LEVI AND THE WATERING. Therefore, the Holy One, blessed be He, did not wish to mention their sin as before. Hence, it is not written here 'sin offering', but "for a peace offering," as a sign of peace and to show that the Holy One, blessed be He, has reconciled with the children of Yisrael in respect to this.

34. Aaron, however, was not punished FOR THE SIN OF THE GOLDEN CALF, BECAUSE OF the prayer of Moses, as is written: "And Hashem was very angry with Aaron to have destroyed him" (Devarim 9:20). It is also written: "And I prayed for Aaron also at the same time" (Ibid.). His guilt still hung over him, so it is written: "a young calf for a sin offering." It is assuredly a sin offering, for he had to be atoned and purified to reach perfection completely.

30. ובכלל, בעי לאחזאה עובדא. וע"ד אתעביד ביה באהרן עובדא לתתא, בגין דיתער הכי לעילא, וישתבח כלל בגוונא חד, וכדין אתברכאן עלמין בלהו, ומשתבחין ברבאן על ידא דכהנא. והכא אשתלים כהנא בכלל בדקא חזי.

31. עגל למה. דכתיב עגל בן בקר לחטאת, בגין ההוא חטאת, דעבד בקדמיתא. ואיל לעולה, מ"ט איל. בגין איל דיצחק, דהוא עולה תמימה, והאי אתחזי לקרבא, לאשלמא כלל. והאי אתר, מסטרא דיצחק אשתאב. והאי איל בגין איל דיצחק מתקרבא עולה, דהא עולה לעילא סלקא, ובגין לאעטרא לה בשלימותא. עגל ואיל: עגל בגינה, בדקאמרן. איל, לאשלמא לה בשלימו דיצחק בדקא חזי.

32. וישראל דחבו עמיה דכהנא בהאי, מקריבין בגוונא דא, דכתיב ושור ואיל לשלמים לזבוח לפני יי'. שור, על מה דחבו. ואיל לאשלמא להאי אתר בשלימו דיצחק.

33. מ"ש בכהנא דכתיב ביה עגל לחטאת, ולא כתיב בישראל שור לחטאת. אלא, ישראל הא קבילו עונשא בקדמיתא, ובגין דקבילו עונשא בכמה אתר, על דא קודשא בריך הוא לא בעא לאדכרא לון חוביהו בדקדמיתא, ועל דא לא כתיב הכא לחטאת, אלא לשלמים, בגין לאחזאה שלמא, דהא קודשא בריך הוא בשלמא בהו בישראל על דא.

34. אבל אהרן, דהא לא קביל עונשא מצלותא דמשה, דכתיב ובאהרן התאנף יי' וגו'. וכתיב ואתפלל גם בעד אהרן בעת ההיא, ועד כען חובא הוה תלי, כתיב ועגל בן בקר לחטאת, לחטאת ודאי, בגין דיכפר חוביה, ויתדכי וישתלים בכלל.

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35. On that day, the upper and lower beings reached their perfection and there was peace everywhere, a joy above and below. If not for the event of the sons of Aaron on that day, there would have been no such joy above and below from the day that Yisrael came up from the sea. On that day, the sin OF THE GOLDEN CALF was wiped out from the world and the priests and the children of Yisrael were cleansed of it. On that day, all the Accusers above departed, they circled around Yisrael, and found nothing they could accuse them for.

36. This was until the hour arrived when Nadab and Abihu rose up and spoiled the general joy, so that wrath descended on the world, as it is written: "And the glory of Hashem appeared to all the people" (Vayikra 9:23). Then at once, "the sons of Aaron took each of them his censer" (Vayikra 10:1).

37. We have learned that on this day it was the joy of the Congregation of Yisrael, WHICH IS MALCHUT, to be united by the bond of Faith with all holy ties, NAMELY, ALL THE SFIROT OF ZEIR ANPIN, for incense binds (Heb. mekasheret) all together as one. Therefore, its name is Ketoret, and NADAB AND ABIHU came and linked all others FROM THE OTHER SIDE together and left Her, MALCHUT, outside, for they did not link Her with THE SFIROT OF ZEIR ANPIN. They linked up something else INSTEAD OF MALCHUT. Therefore, He warned the priests, as it is written: "Thus shall Aaron come into the holy place" (Vayikra 16:3), MEANING THAT HE SHOULD LINK MALCHUT WHICH IS CALLED 'THUS'.

38a. In many ways, they spoiled the joy of the Congregation of Yisrael. They did not marry a woman, for they were not worthy of an offering and the worlds were not blessed by them. Also, the time was not proper FOR OFFERING THE INCENSE, FOR IT WAS NOT IN THE TIME OF LIGHTING THE CANDLES; and they also hurried the time OF INHERITING THE PRIESTHOOD WHILE THEIR FATHER WAS STILL ALIVE. Even before THEY OFFERED THE INCENSE, they were doomed, AS IS WRITTEN: "And offered strange fire before Hashem" (Vayikra 10:1). Another thing, MEANING THE OTHER SIDE, was linked up by that tie, and they left the Congregation of Yisrael, WHICH IS MALCHUT, outside.

38b. Rabbi Pinchas said to him: Do not say that they made Her dwell outside, but that the Congregation of Yisrael was not linked through them WITH ZEIR ANPIN, for the Congregation of Yisrael does not rest at all upon a place where there are no Male and Female. Therefore, He warned the priests, as it is written: "Thus shall Aaron come into the holy place," MEANING that there is a Male and a Female, OTHERWISE "THUS," WHICH IS MALCHUT, WILL NOT REST UPON IT. Therefore, a priest must not enter the sanctuary until he is married in order that he may have a share in the union of the Congregation of Yisrael. For he who does not marry leaves the Congregation of Yisrael outside, and She does unite with him. Therefore they were in tumult on that day

35. וְבַהֲהוּא יוֹמָא אֲשֶׁתְּלִימוּ עֲלָיִן וְתַתְּאִיִן. וְאֲשֶׁתְּכַח שְׁלָמָא בְּכֹלָא, בְּחֲדוּתָא דְלַעִילָא וְתַתָּא וְאַלְמֵלָא דְאֲשֶׁתְּכַח עֲרֻבּוּבֵי דְבְנֵי אֹהֲרִן בְּהוּא יוֹמָא, מִן יוֹמָא דְאֲסִתְּלִקוּ יִשְׂרָאֵל מִן יוֹמָא, לֹא אֲשֶׁתְּכַח חֲדוּתָא דְעֲלָאֵי וְתַתְּאֵי כְּהוּא יוֹמָא. כְּהוּא יוֹמָא אֲתַעֲבַר הוּא חוּבָא מִן עֲלָמָא, וְאֲשֶׁתְּכַחוּ כְּהֵנָּא וְיִשְׂרָאֵל מִתְּדַכְּאֵן מִנְיָה. הוּא יוֹמָא, אֲתַעֲבַרוּ כָּל אֵינּוֹן מִקְטָרְגִין דְלַעִילָא, וְהוּוּ אֲזִלִין וְשִׁטְאֵן בְּסַחְרְנֵייהוּ דְיִשְׂרָאֵל, וְלֹא אֲשֶׁתְּכַחוּ בְּהוּא עֲדָנָא.

36. עַד דְגָרִים שְׁעָתָא, וְקָמוּ נָדָב וְאַבִּיהוּא וְעֲרַבְבוּ חֲדוּתָא דְכֹלָא. וְאֲשֶׁתְּכַח רוּגְזָא בְּעֲלָמָא, הַה"ד, וַיִּרְא כְבוֹד יי' אֵל כָּל הָעָם, מִיַּד וַיִּקְחוּ שְׁנֵי בְנֵי אֹהֲרִן נָדָב וְאַבִּיהוּא אִישׁ מִחֲתָרוֹ וְגו'.

37. תֵּנּוּן, בְּהוּא יוֹמָא חֲדוּתָא דְכ"י הוּוּת, לְאֲתַקְטָרָא בְּקִיטוּרָא דְמַהִימְנוּתָא בְּכֹלְהוּ קְשָׁרִין קְדִישִׁין. דְהָא קְטָרֵת קְשִׁיר כֹּלָא כְּחֲדָא, וּבג"כ אֲקָרִי קְטָרֵת. וְאֵינּוֹן אֲתוּ, וְקְשִׁירוּ כָּל אֵינּוֹן אַחֲרֵינִין כְּחֲדָא, וְשָׂרוּ לָהּ לְבַר, דְלֹא קְשָׁרוּ לָהּ בְּהַדְיָיְהוּ, וְקְשִׁירוּ מְלָה אַחֲרָא. וּבְגִין כֵּן, אֲזַהֵר לֹוֹן לְכַהֲנֵי לְבַתָּר, דְכַתִּיב בְּזֹאת יָבֵא אֹהֲרִן אֶל הַקֹּדֶשׁ.

38 (א). וּבְכַמְהָ גּוּוֹנִין עֲרַבְבוּ חֲדוּתָא דְכנ"י. חֲדָא דְלֹא אֲתַנְסִיבּוּ, וְלֹא אֲתַחֲזִינִין לְקָרְבָא, וְלֹא אֲתַבְרַכָּא עֲלֵמִין עַל יְדֵייהוּ. וְחֲדָא דְלֹא הוּוּ שְׁעָתָא בְּדָקָא יְאוּת. וְחֲדָא דְדַחְקוּ שְׁעָתָא. וְחֲדָא דְהָא מִקְדַּמַּת דְנָא, נִפְקָ גִימוּסָא דְלַהוֹן, וַיִּקְרִיבוּ לִפְנֵי יי' אִשׁ זָרָה וְגו'. וְדֵאֵי מְלָה אַחֲרָא אֲתַקְשְׁרוּ בְּקְשׁוּרָא דָא, וְשָׂרוּ לְכנ"י לְבַר.

38 (ב). א"ל רבי פנחס, לֹא תִימָא דְאֵינּוֹן שָׂארוּ לָהּ לְבַר, אֶלָּא כ"י לֹא אֲתַקְשְׁרָא עַל יְדֵייהוּ. דְהָא בְּכֹל אֲתַר דְלֹא אֲשֶׁתְּכַח דְכָר וְנוֹקְבָא, כ"י לֹא שְׂרִיא בִינֵיהוּ כֹּלָל. בְּגִין כֵּן אֲזַהֵר לְכַהֲנֵי, דְכַתִּיב בְּזֹאת יָבֵא אֹהֲרִן אֶל הַקֹּדֶשׁ, דְיִשְׁתַּכַּח דְכָר וְנוֹקְבָא. וְעַל דָּא לֹא יִיעוֹל כְּהֵנָּא לְקוּדְשָׁא, עַד דְיִתְנַסִּיב. בְּגִין דְיִשְׁתַּתֵּם בְּקְשׁוּרָא דְכ"י. דִּמְאֵן דְלֹא אֲנַסִּיב, שְׂאֲרֵי לָהּ לְכ"י לְבַר, וְהוּא לֹא אֲשֶׁתְּמַא בְּהַדְיָיְהוּ, וְעַל דָּא אֲשֶׁתְּכַח עֲרֻבּוּבֵי בְּהוּא יוֹמָא לְגַבְיָיְהוּ.

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39. "And it came to pass on the eighth day". Rabbi Yosi opened the discussion, saying: "Like the lily among thorns, so is my love among the daughters" (Shir Hashirim 2:2). "Like the lily among thorns" is the Congregation of Yisrael. It was explained that the Holy One, blessed be He, praises the Congregation of Yisrael and His love is for Her, to cleave to her. Therefore, he who marries a woman should praise the Holy One, blessed be He, and the Congregation of Yisrael, for we have learned that one should fulfill any COMMANDMENT WITH LOVE while tonight, as one who cleaves to his spouse and devotes his affection to her. When he comes to serve before the Holy One, blessed be He, he awakens another SUPERNAL coupling - that of the Holy One, blessed be He - for He desires to cleave to the Congregation of Yisrael. He blesses him for this and the Congregation of Yisrael blesses him, as we already have learned.

40. Therefore, the praise with which the Holy One, blessed be He, praises the Congregation of Yisrael, WHICH IS MALCHUT, is of the lily among thorns. As it is the best of all and rises above all, so does the Congregation of Yisrael rise among the other legions and is crowned over all. That is the "lily among thorns," and the "citron among thorns," FOR A "LILY" AND A AN ETROG ARE THE NAMES OF MALCHUT WHICH IS AMONG THE THORNS, to show the praise of the Congregation of Yisrael above all.

41. Come and behold: the Congregation of Yisrael is blessed by the priest, and Yisrael are blessed by the priest, and the priest is blessed by the Supernal Priest, WHO IS CHESED OF ZEIR ANPIN, as is written: "And they shall put my Name upon the children of Yisrael and I will bless them" (Bemidbar 6:27).

42. It is written: "Remember, Hashem, Your tender Mercies and your Truth, for they have been from of old" (Tehilim 25:6). "Your tender Mercies," refers to Jacob and, "Your Truth," to Abraham. "For they have from of old (Heb. me'olam, lit. 'from the world')," indicates that the Holy One, blessed be He, took them and raised them aloft and made of them the Holy Chariot to shield the world. Since they are from the world, He remembers them and protects them and has Mercy on the world. So the Holy One, blessed be He, takes the righteous from the world and raises them aloft to protect the world.

39. וַיְהִי בַיּוֹם הַשְּׁמִינִי, רַבִּי יוֹסִי פָתַח וְאָמַר, כְּשׁוֹשְׁנָה בֵּין הַחוּחִים כֵּן רַעֲיָתִי בֵּין הַבְּנוֹת. כְּשׁוֹשְׁנָה בֵּין הַחוּחִים, דָּא בְּנִסְתַּת יִשְׂרָאֵל, וְהָא אוֹקְמוּהָ דְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לָהּ לְכַנְסַת יִשְׂרָאֵל, וְחַבִּיבוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא לְקַבְּלָהּ, לְאַתְדַּבְּקָא בָּהּ. וְעַל דָּא, מֵאֵן דְּאַנְסִיב, בְּעֵי לְשַׁבְּחָא לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וּלְשַׁבְּחָא לָהּ לְכַנְסֵי, דְּהָא תְּנִינָן בְּכֻלָּא בְּעֵי לְאַחְזָאָה עוּבְדָא, כְּמָה דְּאִיהוּ בִּ"נ מְתַדְּבַק בְּבֵת זִוְגִיָּה, וְחַבִּיבוּתָא דִּילִיָּהּ לְקַבְּלָהּ, כִּד אֲתִי לְמַפְלַח קָמִי מְלַכָּא קְדִישָׁא, הוּא אֲתַעֵר זִוְגָא אַחְרָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא חַבִּיבוּתָא דִּילִיָּהּ לְאַתְדַּבְּקָא בְּכִ"י, וּמֵאֵן דְּאֲתַעֵר מְלָהּ, קוּדְשָׁא בְּרִיךְ הוּא מְבָרַךְ לִיהּ, וְכִ"י מְבָרַךְ לִיהּ, וְהָא אֲתַמַּר.

40. וְעַל דָּא שְׁבַחָא דְקוּדְשָׁא בְּרִיךְ הוּא דְמְשַׁבַּח לָהּ לְכַ"י, כְּשׁוֹשְׁנָה דְאִיהוּ בֵּין הַחוּחִים, דְּאִיהוּ מְעַלְוֵא וְסֻלְקָא עַל כֻּלָּא. כֵּן בְּנִסְתַּת יִשְׂרָאֵל בֵּין שְׂאֵר אוֹבְלוֹסִין, בְּגִין דְּהִיא סֻלְקָא וּמְתַעֲטְרָא עַל כֻּלָּא. וְדָא שׁוֹשְׁנָה בֵּין הַחוּחִים, וְאַתְרוּג בֵּין הַחוּחִים, לְאַחְזָאָה שְׁבַחָא דְכִ"י, עַל כֻּלָּא.

41. ת"ח, כ"י מְתַבְּרָכָא ע"י דְכֹהֵנָא, וְיִשְׂרָאֵל מְתַבְּרָכָא ע"י דְכֹהֵנָא. וְכֹהֵנָא מְתַבְּרָכָא ע"י דְכֹהֵנָא עֲלָאָה, הַה"ד, וְשָׁמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וְאָנֹכִי אֲבָרְכֵם.

42. כְּתִיב זְכוֹר רַחֲמֵיךָ יְיָ וְחֶסְדֵיךָ כִּי מֵעוֹלָם הֵמָּה. זְכוֹר רַחֲמֵיךָ, דָּא יַעֲקֹב. וְחֶסְדֵיךָ, דָּא אַבְרָהָם. כִּי מֵעוֹלָם הֵמָּה, וּמֵעוֹלָם נָטַל לֹון קוּדְשָׁא בְּרִיךְ הוּא, וְסֻלִיק לֹון לְעִילָא, וְעַבְד מְנִיְהוּ רְתִיבָא קְדִישָׁא, לְאַגְנָא עַל עֲלָמָא. וּבְגִין דְּהוּוּ מֵעוֹלָם, הוּא דְכִיר לְהוֹן לְאַגְנָא וּלְרַחֲמָא עַל עֲלָמָא. כְּגוּוֹנָא דָּא. נָטִיל קוּדְשָׁא בְּרִיךְ הוּא לְצַדִּיקוּיָא מִן עֲלָמָא, וְסֻלִיק לֹון לְעִילָא, לְאַגְנָא עַל עֲלָמָא.

43. If you ask why there is no reference to Isaac, I WILL ANSWER that he was left to punish those who oppress his children, as it is written: "Stir up your might and come to save us" (Tehilim 80:3). It is also written: "Hashem shall go forth as a mighty man, He shall stir up ardour like a man of war" (Yeshayah 42:13). That is Isaac, who is not mentioned here, FOR ISAAC IS THE ASPECT OF GVURAH AND HIS MERIT IS KEPT TO THE DAY OF VENGEANCE. Rabbi Chiya said: "Remember, Hashem, Your tender Mercies and your Truth," refers to Jacob and Abraham, whom we need to shield us. But Isaac's function is to make war, WHICH IS THE OPPOSITE OF MERCY AND CHASSADIM. Therefore, they do not need to be associates with him, SO THAT HE WILL NOT AROUSE JUDGMENT.

44. Another explanation for "from the world": When the Holy One, blessed be He, created the world, He took Isaac and created the world with him, MEANING THAT HE CREATED THE WORLD WITH THE ASPECT OF JUDGMENT. When He saw that Judgment could not remain alone, He took Abraham, WHO IS CHESED, and made the world endure by him, as it is written: "These are the generations of heaven and of the earth when they were created" (Beresheet 2:4). Read it not 'behibaram' (lit. 'created'), but "beAbraham" (lit. 'by Abraham'). He saw that further support was needed, so He took Jacob, WHO IS THE ASPECT OF MERCY, joined him with Isaac, WHO IS THE ASPECT OF JUDGMENT, and made the world to be supported, as it is written: "In that day that Hashem Elohim made the earth and the heavens" (Beresheet 2:4). FOR YUD HEI VAV HEI IS ASPECT OF MERCY AND ELOHIM IS THE ASPECT OF JUDGMENT. Therefore, the world is supported by Abraham and Jacob, and they are, AS IT IS WRITTEN, "From the world."

45. Rabbi Yehuda opened the discussion with the verse: "And it came to pass on the eighth day." Aaron was completed by those seven days - WHICH ARE BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - and was crowned with them. THEN the eighth day, WHICH IS MALCHUT, was to be completed with the seven days OF CONSECRATION by a priest. Therefore, the service on the eighth day is in order to be crowned with the seven, WHICH ARE BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. By performing this task, the priest would be cleansed of his previous sins - NAMELY THE SIN OF THE GOLDEN CALF.

46. It is written: "Take you a young calf for a sin offering," and we have already explained that "a calf" is offered to atone for THAT SIN WHICH they committed with the calf, as is written: "And made it a molten calf" (Shemot 32:4). Why is it written, "young calf" (lit. 'of the cattle') and not, 'kid'? THE REASON is that he should be corrected by the cow - WHICH ALLUDES TO MALCHUT WHICH WAS SPOILED BY THE SIN OF THE GOLDEN CALF. He is not worthy to offer it up to Her; THEREFORE, IT IS NOT WRITTEN 'KID' (LIT. 'OF A COW'). For it is like a man who brings to a king a present that he first takes from the king's property. The present should be obtained from another residence, not the king's. Rabbi Yosi said: Giving Him from His own! such a one it is not worthy TO OFFER. THEREFORE, HE SINNED BY MAKING THE GOLDEN CALF; AND HE OFFERED A CALF WHEN HE SHOULD HAVE OFFERED ANOTHER KIND OF COW. BY THIS EXPLANATION, RABBI YOSI QUESTIONS RABBI YEHUDA'S WORDS and the latter said: Therefore, it is written, "a young calf of a cattle" and not 'a kid of a cow'.

43. ואי תימא יצחק אמאי לא אדבר הכא. אלא אשתאר לאתפרעא מאינון דעאקין לבנוי, הה"ד עוררה את גבורתך. וכתיב, יי בגבור יצא כאיש מלחמות יעיר קנאה וגו', ודא הוא יצחק, דאסתלק מהכא. ר' חייא אמר, זכר רחמיך יי וחסדיך, אליו אינון יעקב ואברהם, דבעינון להון לאגנא עלן. אבל יצחק, למעפד קרבין קיימא, ובגיני כך לא בעינון ליה לגבייהו.

44. ד"א כי מעולם המה, דכד ברא קודשא בריך הוא עלמא, נטל יצחק וברא ביה עלמא. חמא דלא יכיל למיקם בלחודוי, נטל אברהם וקיים ביה עלמא. הה"ד אלה תולדות השמים והארץ בהבראם, אל תקרי בהבראם, אלא באברהם. חמא דבעינון קיימא ותיר, נטל ליעקב, ושתף ליה ביצחק, וקיים עלמא. הה"ד ביום עשות יי אלהים ארץ ושמים. ועל דא, באברהם ויעקב אתקיים עלמא. ובג"כ כי מעולם המה.

45. ר' יהודה פתח, ויהי ביום השמיני, לבתר דאשתלים אהרן, באינון ז' יומין, ואתעטר בהו, יומא תמינאה בעיא לאשתלמא מן שבעה, דאשלמותא ע"י דכהנא, ועל דא פולחנא בתמינאה, לאתעטרא מן שבעה. ולאשתקנא כהנא על ההוא דחב בקדמיתא.

46. הה"ד, ויאמר אל אהרן קח לך עגל, הא אוקמוה עגל ודאי, לכפרא על ההוא עגל, דכתיב ויעשהו עגל מסכה. בן בקר, מ"ט בן בקר, ולא בן פרה. אלא איהו בעי לאשתקנא לגבי פרה, לא אתחזי לקרבא מינה לגבה. מאן דשרר דורון למלכא, חמיתון דנסיב מבי מלכא, ויהיב למלכא, אלא דורנא לשרא למלכא, מבי אחרא אצטריך, ולא מבי מלכא. ר' יוסי אמר, מדיריה לדידיה לא אתחזי. אמר ר' יהודה בג"כ בן בקר ודאי ולא בן פרה.

47. "For a sin offering" MEANS to atone for the sin he had committed. "And a ram for a burnt offering" (Heb. temimim, [plural]). HE ASKS: Why is it written "temimim," when it should have been written in the singular form. If you say it refers to a ram and a calf, AND THEREFORE IT IS IN THE PLURAL, it is not so, for both of them are not brought as burnt offerings, as it is written, "Burnt offerings without blemish," AND A CALF IS NOT OFFERED AS "A BURNT OFFERING" BUT RATHER "a sin offering." THUS, IF SO, why is it written of the ram "temimim"?

48. HE ANSWERS: It is the ram of Isaac, WHICH NEEDS be brought to the Cow that is twice mentioned in the scripture. Once is in the verse: "And Abraham lifted up his eyes and looked and behold behind him a ram" (Beresheet 22:13), and the second is as written, "And Abraham went and took the ram." There are two, AND OF THEM IT IS WRITTEN: "And offered him up for a burnt offering." It therefore says, "And a ram for a burnt offering," with two rams, IN PLURAL FORM, for they are two. We therefore learned of Gvurot that a few of them are divided up to make several portions.

49. "And to the children of Yisrael you shall speak saying, 'Take a kid of the goats for a sin offering and a calf and a lamb'" (Vayikra 9:3). HE ASKS: Why is not written, 'a calf for a sin offering', as it is said of the priest? HE ANSWERS that Yisrael were already punished, therefore it is not written: 'a calf for a sin offering', but "a calf for a burnt offering." The reason that THEY HAD TO HAVE A CALF FOR A BURNT OFFERING was that all those who had sinned by it (THE GOLDEN CALF) - by word, deed or by worshipping the idol - were punished. Even those who, although did not actually worship it, but desired in their hearts to worship it were punished as well, as it is written: "And made the children of Yisrael drink of it" (Shemot 32:20) - FOR ALL THOSE WHO DESIRED TO WORSHIP THE CALF WERE PUNISHED THROUGH THIS. All those who desired not to worship it, even though with only a semblance of desire, were purified BY THE BURNT OFFERING OF A CALF. Therefore, they offered it as a burnt offering and not a sin offering, FOR A BURNT OFFERING IS SACRIFICED FOR DESIRES OF THE HEART.

50. HE ASKS: Why did they "take a kid of the goats for a sin offering"? SINCE THEY HAD NOT SINNED SAVE IN THEIR HEARTS, A BURNT OFFERING SHOULD HAVE BEEN SUFFICIENT. HE ANSWERS: At first, they offered the kids of the goats which live on high mountains. Therefore, IT IS WRITTEN, "a sin offering," for they had to purify themselves from that sin BY A SIN OFFERING. Furthermore, they had to offer A SIN OFFERING for the renewal of the moon - BECAUSE IT WAS THE FIRST DAY OF NISSAN. AND ON THE FIRST DAY OF EVERY MONTH, A SIN OFFERING IS OFFERED.

51. "Also a bullock and a ram for peace offerings". IT IS WRITTEN: "a bullock" (lit. 'an ox', Heb. shor) and not 'a bull' (Heb. par), for an ox is complete AND ALLUDES TO THE FACE OF AN OX FROM THE LEFT, WHICH IS FROM THE ASPECT OF GVURAH OF ZEIR ANPIN. BUT A BULL AND A COW ALLUDE TO A MALE AND A FEMALE FROM THE ASPECT OF THE LEFT OF MALCHUT, WHICH IS NOT COMPLETE. THEREFORE, THE OX COMES to show the peace IN MALCHUT, FOR THE GVURAH OF MALCHUT, WHICH IS A BULL AND A COW, IS SWEETENED BY THE GVURAH OF ZEIR ANPIN, WHICH IS AN OX. Therefore, it is written: "For a peace offering." Rabbi Yosi said: An ox and a ram come from the left side OF ZEIR ANPIN, an ox from the left side, for it is written: "The face of an ox on the left side" (Yechezkel 1:10). And also a ram, for the ram of Isaac, WHO IS FROM THE LEFT, and they are peace offerings to complete themselves for the Congregation of Yisrael, WHICH IS MALCHUT. Therefore, "a bullock and a ram for peace offerings." THEY DO NOT DISAGREE BUT RABBI YOSI GIVES MORE EXPLANATIONS.

47. לַחֲטָאתָ: לְדָבָאָה עַל הַהוּא חוֹבָה דְחָב בֵּיהּ. וְאִיל לְעוֹלָה תְּמִימִים. תְּמִימִים, תְּמִים מִבְּעֵי לִיהּ. אִי תִימָא דְעַל אִיל וְעַגְל קָאָמַר, לָאוּ הֲכִי. דְּהָא תְּרוּוּיָהּ לָא סַלְקִין לְעוֹלָה, דְּהָא כְּתִיב לְעוֹלָה תְּמִימִים, וְעַגְל לַחֲטָאת סַלְקָא, מַהוּ תְּמִימִים, וְכְתִיב אִיל.

48. אֶלָּא אִילוּ דִּיצְחָק, לְקָרְבָא לְגַבֵּי פְרָה, דְּאֲדַרְבֵּר תְּרִי זְמַנֵּי בְקָרָא, חַד דְּכְתִיב וַיִּשָׂא אַבְרָהָם אֶת עֵינָיו וַיִּרְא וְהִנֵּה אִיל, הָא חַד, וְחַד וַיִּלְךְ אַבְרָהָם וַיִּקַּח אֶת הָאִיל, הָא תְּרִי, וַיַּעֲלֵהוּ לְעוֹלָה. וְע"ד אִיל לְעוֹלָה תְּמִימִים, תְּרִי אִיל, דְּאִיהוּ תְּרִי. וְעַל דָּא גְבוּרוֹת תְּגִינָן, וּמַנְיָהּ מִתְּפָרְשִׁין לְכַמָּה אַחְרָנִין.

49. וְאֶל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קָחוּ שְׂעִיר עִזִּים לַחֲטָאתָ, עַגְל לַחֲטָאת מִבְּעֵי לִיהּ, כְּגוּוֹנָא דְכֶהֱנָא. אֶלָּא יִשְׂרָאֵל הָא קְבִילוּ עוֹנָשָׁא, וְע"ד לָא כְּתִיב בְּהוּ עַגְל לַחֲטָאתָ, אֶלָּא עַגְל לְעוֹלָה. מ"ט. דְּכָל אִינוּן דְּחָבוּ בֵּיהּ, קְבִילוּ עוֹנָשָׁא, בֵּין בְּמִלּוּלָא, בֵּין בְּעוֹבְדָא, בֵּין בְּפִלְחָנָא, וְאִמִּילוּ אִינוּן דְּלָא עֲבָדוּ מִדֵּי, אֶלָּא דְסַלְיָקוּ לִיהּ בְּרַעוּתָא דְלִבְיָהּ לְמַפְלַח לִיהּ, אֲתַעֲנָשׁוּ, כְּמָה דְכְתִיב וַיִּשַׁק אֶת בְּנֵי יִשְׂרָאֵל. אֲבָל כָּל אִינוּן דְסַלְיָקוּ לִיהּ בְּרַעוּתָא דְלָא לְמַפְלַח לִיהּ, אֶלָּא דְסַלְיָקוּ גּוּוֹנָא דְרַעוּתָא מְנִיָּה, הֲכָא אֲתַדְכֵּן, וּמִקְרִבִין לִיהּ לְעוֹלָה וְלָא לַחֲטָאתָ.

50. אֲבָל קָחוּ שְׂעִיר עִזִּים לַחֲטָאתָ, אֲמַאי. אֶלָּא בְּגִין דְּהוּוּ מִקְרִבִין בְּקַדְמִיתָא לְשְׂעִירִים, דְּשַׁלְטִין עַל טוּרֵי רְמָאֵי. וְדָא הוּא לַחֲטָאתָ, וּבְעִינָן לְאֲתַדְכָּא מַהוּוּא חוֹבָא, וְלָא עוֹד אֶלָּא לְחַדְתוּתֵי דְסִיְהָרָא אֲצַטְרִיךְ.

51. וְשׁוֹר וְאִיל לְשַׁלְמִים. שׁוֹר וְלָא פֶר, בְּגִין דְּשׁוֹר שְׁלִים אִיהוּ, לְאַחֲזָאָה שְׁלָמָא, הַה"ד לְשַׁלְמִים. רַבִּי יוֹסִי אָמַר, שׁוֹר וְאִיל מְסַטְרָא דְשַׁמְאֵלָא קָא אֲתִינָן. שׁוֹר מְסַטְרָא דְשַׁמְאֵלָא, דְכְתִיב וּמַנִּי שׁוֹר מִהַשְׁמָאֵל. אִיל, בְּגִין אִילוּ דִּיצְחָק. וְסַלְקִין לְשַׁלְמִים, לְאַשְׁלָמָא לֶזֶן לְכִי וְע"ד שׁוֹר וְאִיל לְשַׁלְמִים.

52. Rabbi Yehuda said: Everything is for the Congregation of Yisrael, WHICH IS MALCHUT, for She is crowned and blessed by the priest through consecration. On that day, WHICH IS THE EIGHTH DAY, everyone's joy was the Congregation of Yisrael rejoicing in the Holy One, blessed be He, a joy of the upper and the lower beings. Thus, as the priest is completed below, the priest is completed above so to speak, WHO IS CHESED OF ZEIR ANPIN, save Nadab and Abihu who aroused a disturbance between the Queen and the King. Therefore, "a fire went out from Hashem and devoured them" (Vayikra 10:2).

53. "And Moses said to Aaron, and Elazar and Itamar, his sons, 'Let the hair of your heads not grow long'" (Vayikra 10:6). "For the anointing oil of Hashem is upon you" (Vayikra 10:7). Rabbi Aba said: We have already learned that the actions made below arouse those above, and the actions below should be as those above.

54. Come and behold: all the joy above derives from the holy oil, WHICH IS CHOCHMAH, from which gladness and blessings issue to all the lamps, and the supernal priest, WHO IS CHESED, is crowned with the abundance of oil THAT IS DRAWN FROM CHOCHMAH. Therefore, the priest on whom the anointing oil, has flowed must display a smiling and joyful countenance. There must be no blemish on his head or his attire, but he should be perfect in all as the model of the one above. And he may not cause a blemish in another place ABOVE.

55. Come and behold: if Elazar and Itamar allowed any blemish to appear on their attires or their heads, they would not have been able to be delivered at the time THAT NADAB AND ABIHU PERISHED, for it was a time of the execution of Judgment. Therefore, we have learned that when there is a plague in the world, a man must not arouse anything, in order NOT TO MAKE ANY SIGN SO THE LITIGANTS will be aroused against him, unless he is aroused to do something good - and by doing that 'something' to postpone the time of Judgment. When Judgment is in the world, whoever meets it is gathered and perishes. Therefore, it is written: "Lest you die" (Vayikra 10:9), and, "But let your brethren the whole house of Yisrael bewail the burning which Hashem has kindled" (Ibid. 6). They did not come from the side of the priests and THEREFORE would not be injured, SO THEY CAN BEWAIL THE BURNING BUT NOT THE PRIESTS ON WHOM THE JUDGMENT THEN RULED.

5. "And Aaron took him Elisheba"

Rabbi Elazar says that Elisheba was destined for Aaron and Bathsheba was destined for David from the time the world was created. Bathsheba is from the aspect of judgment and Elisheba is from the aspect of mercy. Rabbi Shimon speaks about the inner meaning of the sound of the Shofar that is to do with the bringing together of the thought, the unity of Chochmah with Binah. He speaks about the two voices of the lock and the key and seven sounds corresponding to seven Sfirot. He tells us that the priest must be smiling and joyful so that blessings may be spread over the whole world.

52. א"ר יהודה, כלל בגין דכנ"י מתעטר ומתברכא על ידא דכהנא, באשלמותא. והאי יומא חרותא דכלל הוה, חרותא דכנ"י בקודשא בריך הוא, חרותא דעלאין ותתאין. וכמה דאשתלים כהנא לתתא, כביכו"ל אשתלים כהנא לעילא, בר נדב ואביהוא דאתערו ערבוביא בין מטרוניתא ומלכא. ובג"כ ותצא אש מלפני יי' ותאכל אותם וגו'.

53. ויאמר משה אל אלעזר ואל איתמר ראשיכם אל תפרעו וגו', כי שמן משחת יי' עליכם. רבי אבא אמר, הא תנינן בעובדין דלתתא, אתערון עובדין לעילא, ועובדא דלתתא בעי לאתחזא כגוונא דעובדא דלעילא.

54. ת"ח, כל חרותא דלעילא, תליא בהוא שמנא קדישא, דמתמן נפיק חדוה וברכאן לכלהו בוצינין, וכהנא עלאה אתעטר בנגידו דמשחא, ובג"כ כהנא, דרבו משחא אתנגיד עליה כגוונא דלעילא, בעי לאתחזא חידוה ונהירו דאנפין, ולא יתחזי גרעונא ברישיה, ולא בלבושיה, אלא למהוי כלל שלים כגוונא דלעילא, ולא יתחזי ביה פגימו כלל, בגין דלא יעביד פגימו באתר אחרא.

55. ת"ח, אלמלא אלעזר ואיתמר אתחזון פגימו בהיא שעתא בלבושיהון או בראשיהון, לא אשתזיבו בהיא שעתא, דהא שעתא קיימא למעבד דינא. ועל דא תנינן, בשעתא דמותנא אערע בעלמא, לא יתער אינש גרמיה למלה בעלמא, בגין דלא יתערון עליה. בר אי אתער גרמיה לטב, ויכיל לדחיא שעתא, דהא בזמנא ושעתא דינא קיימא בעלמא, מאן דיערע ביה, לקטי ליה ויסתלק מעלמא. ובג"כ ולא תמותו. כתיב ואחיהם כל בית ישראל יבכו את השריפה, בגין דאינון לא אתיין מסטרא דכהני, ולא מתזקי.

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56. Rabbi Elazar opened the discussion with the verse: "And Aaron took him Elisheba daughter of Amminadav, sister of Nachshon, to wife" (Shemot 6:23). "And Aaron took," properly, as the supernal model. Come and behold: Elisheba, WHO IS MALCHUT, was destined for Aaron from the day of the creation of the world, and Bathsheba, WHO IS MALCHUT, was destined for David from the time of the creation of the world.

57. HE ASKS: SINCE BOTH OF THEM ARE MALCHUT, what is the difference between them, BETWEEN BATHSHEBA AND ELISHEBA? HE ANSWERS: All is one AND BOTH ARE MALCHUT, but one name refers to Judgment, the other to Mercy. When she was joined with David, it was for THE ASPECT OF Judgment (to wage war and shed blood), while here with Aaron it was for peace, joy, gladness and to be blessed BY HIM. Therefore, she is called Bathsheba there and Elisheba here, because Elisheba was joined with Mercy, FOR SHE CONTAINS THE LETTERS ELI-SHEVA AND EL IS MERCY. Bathsheba was sent before Judgment in order to be a worthy heir of the royal family and to gain strength.

58. Rabbi Shimon said: What we have learned of "the sound of the Shofar" (Shemot 19:16), is well and that is Jacob, who occurred in thought, WHICH IS CHOCHMAH, with the Fathers - NAMELY, INCLUDED WITH CHESED, GVURAH AND TIFERET. They all came out of the Shofar, WHICH IS THE SECRET OF BINAH CALLED 'THE SUPERNAL IMA'. As the Shofar, WHEN BLOWN, draws out water, air and fire, and all together they create a sound, so does the supernal Ima - WHICH IS CALLED 'SHOFAR' - draw out the Fathers (WHO ARE CHESED, GVURAH AND TIFERET) in one sound, WHICH IS THE CENTRAL COLUMN, TIFERET. From the plane of thought, they arose in one sound that was called "the sound of the Shofar," who is also Jacob, THE CENTRAL COLUMN. This is including the Fathers - CHESED, GVURAH AND TIFERET - together, FOR THE CENTRAL COLUMN INCLUDES WITHIN ITSELF ALL THREE COLUMNS, and it is called "a sound."

59. There are two sounds, as a sound that comes out of a sound. But there is one sound, called 'the sound of the Shofar'. All other sounds come out from the Shofar in the bringing together of the thought, WHICH IS THE UNITY OF CHOCHMAH WITH BINAH. There are seven sounds - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN - which emerge by the unity of the thought with the Shofar, WHICH ARE CHOCHMAH WITH BINAH. That Shofar, WHICH IS BINAH, waters first the Fathers - CHESED, GVURAH AND TIFERET - and afterwards the children - NETZACH, HOD, YESOD AND MALCHUT - as was already explained.

60. Come and see: "And Aaron took him Elisheba," WHO IS MALCHUT, to perfume her and gladden her and join her with the Holy King, WITH ZEIR ANPIN, in a perfect union - so that blessings may be spread all over the world, diffused through Aaron. Therefore, the priest must ever be smiling and joyful as the supernal model above, for blessings and joy come through him. Therefore, punishment, wrath and gloom are removed from him, so that he may not be disqualified from the place to which he is linked, NAMELY MALCHUT. Therefore, "let your brethren, the whole house of Yisrael bewail the burning" but not the priest. It is also written: "Bless Hashem, His substance, and accept the work of His hands" (Devarim 33:11).

56. רבי אלעזר פתח, ויקח אהרן את אלישבע בת עמינדב אחות נחשון לו לאשה. ויקח אהרן. בלא כמה דאצטריך, בלא כגוונא דלעילא. ת"ח, ראיה היתה בת שבע לדוד, מיומא דאתברי עלמא. ראיה היתה אלישבע לאהרן מיומא דאתברי עלמא.

57. מה בין האי להאי. אלא בלא חד. אבל התם לדינא, הכא לרחמי. בד אתחברא בדוד, לדינא, לאגחא קרבין, לאושדא דמין. הכא באהרן, לשלמא, לחדוה, לנהירו דאנפין, לאתברכא. ועל דא אתקרי התם בת שבע, הכא אלישבע. אלישבע: דאתחברא בחסד, בת שבע לדינא, לירתא מלכותא ולא תקמא.

58. א"ר שמעון, הא דתנינן דכתיב קול השופר, שפיר הוא, ודא הוא יעקב, דאסתלק במחשבה דאבהן, ונפקו בחדא מגו שופר, דהא שופר אפיק מיא ואשא ורוחא בחדא, ואתעביד מנייהו קלא. כך אמא עלאה, אפיק לאבהן, בקל חד. ומגו מחשבה אסתלקו בחדא בחד קול, והוא קול אקרי קול השופר, ודא יעקב דכליל לאבהן בחדא, ואקרי קול.

59. ותרי קלי נינהו, דהא מגו קלא, נפיק קלא. אבל קול חד דאקרי קול השופר, ומיהא נפקו שאר קולות, מגו ההוא שופר בזווגא דמחשבה. ושבעה קולות נינהו, דנמקין בזווגא דמחשבה בשופר, ודא שופר דאשקי לון ורוי לון לאבהן בקדמיתא, ולבתר לבנין, והא אוקמוה מלה.

60. תא חזי, ויקח אהרן את אלישבע, לבסמא לה, למחרי לה, לחברא לה במלכא, בזווגא שלים, לאשתבחה ברכאן לעלמין בלהו, ע"י דאהרן. בג"ב, בעי כהנא לאשתבחה בנהירו דאנפין, בחידו, בלא כגוונא דלעילא, דהא על ידוי ברכאן וחדוון משתבחי. ועל דא אתרחקא מניה דינא ורוגזא ועציבו, בגין דלא יתפגם מההוא אתר דאתקטר ביה. וע"ד ואחיכם כל בית ישראל יבכו את השרפה, ולא כהנא. עלייהו כתיב ברוך יי' חילו ופעל ידיו תרצה וגו'.

6. "Do not drink wine or strong drink"

Rabbi Yehuda begins by saying that Nadab and Abihu were under the influence of wine when the priests were warned not to drink. Rabbi Chiya wonders why priests are forbidden wine when it creates such joy. Rabbi Shimon says that wine makes one joyful at first but sad afterwards, and the priest must always be glad. A discussion ensues of wine, oil and water, and we hear that oil is always noiseless and comes from the side of thought, that is always silent and unheard. The priest must do everything in silence. Rabbi Yitzchak mentions that whoever partakes of the wine of the Torah will come to life at the time of the resurrection of the dead. However, a young boy on a mule says that the chants of Torah are to be said in a raised voice and not in a whisper. The "best wine" is the wine that is preserved, the secret of the illumination of Chochmah in Binah, and by the joy of that wine the left is included within the right, so everyone is awakened with joy and blessings.

61. "Do not drink wine or strong drink, neither you, nor your sons with you..." (Vayikra 10:8). Rabbi Yehuda said that from this chapter we learn that Nadab and Abihu were under the influence of wine from the fact that the priests were warned about it. Rabbi Chiya cites that verse: "And wine that makes glad the heart of man" (Tehilim 104:15). HE ASKS: If the priest is required to be glad and smiling more than any other man, why is he forbidden wine which creates joy and smiles?

62. HE ANSWERS: Wine makes one joyful at first and saddens later, AND THE PRIEST MUST BE GLAD ALL THE TIME. All the more with the wine that comes from the side of the Levites, from the place in which wine abides - NAMELY, FROM THE LEFT - for the Torah and her wine are of the side of Gvurah, and the side of the priests is that of clear shining water, WHICH IS CHESD.

63. Rabbi Yosi said: Each lends to the other and each includes both things, FOR THE LEFT INCLUDES THAT OF THE RIGHT, AND THE RIGHT INCLUDES THAT OF THE LEFT. Therefore wine, BEING FROM THE LEFT, begins with joy, for it contains water WHICH COMES FROM THE RIGHT. Afterwards, it reverts to its own nature, TO THE LEFT, and becomes sad and furious and sentences judgments, AS IS THE NATURE OF THE LEFT.

64. Rabbi Aba said that wine, oil and water issue from the same place. Water and oil, which are on the right, are taken by and are the lot of the priests. This is especially so with oil, NAMELY CHOCHMAH, which is joy first and last, UNLIKE THE WINE WHICH ENDS IN SADNESS, as it is written: "It is like the precious ointment upon the head, running down the beard, the beard of Aaron" (Tehilim 133:2). Wine, which is on the left, is inherited by the Levites, so that they may raise their voices in song and not be silent, for wine is never silent and oil is always noiseless.

65. HE ASKS: What is the difference between OIL AND WINE? HE ANSWERS that oil is always in secret and noiseless, and comes from the side of the thought, WHICH IS CHOCHMAH, which is always silent and unheard, AS THE THOUGHT IS UNREVEALED. Therefore, THE OIL comes from the right side. Wine is for raising the voice and is never silent, FOR THE ONE WHO IS DRUNK CANNOT BE SILENT. It comes from the side of Ima, NAMELY THE LEFT SIDE OF BINAH, and the Levites, WHO ARE on the left, receive IT for singing and raising their voices, and are in the aspect of Judgment. Therefore, it is written: "And by their word shall every controversy and every stroke be tried" (Devarim 21:5). AND ALTHOUGH IT IS STATED ABOUT THE PRIESTS, it is WRITTEN: "THE PRIESTS THE SONS OF LEVI," WHICH INDICATES THAT BECAUSE THEY ARE FROM THE SIDE OF THE LEVITES, "BY THEIR WORD SHALL EVERY CONTROVERSY AND EVERY STROKE BE TRIED."

61. יין ושכר אל תשת אתה ובניך אתך וגו'. אמר רבי יהודה, מגו פרשתא דא שמעינן, דנרב ואביהוא רוי חמרא הו, מדאזהר לכהני בהא. ר' חייא פתח, ויין ישמח לבב אנוש וגו', אי בעי כהנא למחדי ולאשתכחא בנהירו דאנפין יתיר מכלא, אמאי אסיר ליה חמרא, דהא חידו ביה אשתכח, נהירו דאנפין ביה אשתכח.

62. אלא שירותא דחמרא חדותא. סופיה עציבו. ועוד דין מסטרא דליואי אתי, מאתר דחמרא שרי, דהא אורייתא וחמרא דאורייתא, מסטרא דגבורה הוא. וסטרא דכהנא מיון צלילין נהירין.

63. ר' יוסי אמר כל חד אוזיף לחבריה, וכליל כלא דא בדא, ובג"כ, חמרא שרי חדותא, בגין דכליל מגו מיא, ולבתר אהדר לאתריה, ועציב ורגז ודאין דינא.

64. ר' אבא אמר, מאתר חד נפקו, יין ושמן ומים. מים ושמן לימינא, נטלי כהני וירתו לון, ושמן יתיר מכלא. דאיהו חדותא שירותא וסיומא, דכתוב בשמן הטוב על הראש יורד על הזקן זקן אהרן. ויין לשמאלא, ירתו ליואי, לארמא קלא ולזמרא, ולא לשתוק, דהא חמרא לא שתיק, לעלמין ושמן בחשאי הוא תדיר.

65. מה בין האי להאי. אלא, שמן דאיהו בחשאי בלחישו תדיר, אתי מסטרא דמחשבה, דאיהו בלחישו תדיר ולא אשתמע, והוא בחשאי, ועל דא הוא מימינא. ויין דאיהו לארמא קלא, ולא שתיק לעלמין, אתי מסטרא דאימא, וירתין ליואי לסטר שמאלא, וקיימי לזמרא לארמא קלא, וקיימי בדינא. ובג"כ כתיב, ועל פיהם יהיה כל ריב וכל נגע.

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66. Therefore, when a priest enters the Sanctuary to perform a divine service, he is not allowed to drink wine, for all his actions are performed in silence. He concentrates ON THE UNISONS in silence, joins whom he should join, NAMELY MALE AND FEMALE, and he obtains blessings for all the worlds. And everything is done in silence, for all his actions are done in secret. THEREFORE, HE IS FORBIDDEN TO DRINK wine because it reveals a secret. FOR "WHEN WINE COMES IN, A SECRET GOES OUT," and it encourages the raising of the voice.

67. Rabbi Yehuda and Rabbi Yitzchak were on their way from the place of Maronia to Tzipori. With them was a young boy who had a mule, on whose back was a jar of wine mixed with honey. Rabbi Yehuda said: Let us discuss the Torah as we go.

68. Rabbi Yitzchak opened the discussion, saying: "And the roof of your mouth like the best wine that goes down sweetly for my beloved" (Shir Hashirim 7:11). "And the roof of your mouth like the best wine," is the wine of the Torah, which is good, for the other wine - THAT OF THE OTHER SIDE - is not good. The wine of the Torah is good for all, good for this world and good for the World to Come, as it is the wine that pleases the Holy One, blessed be He, more than all. Due to this, he who imbibes of the wine of the Torah will come to life at the time of the resurrection OF THE DEAD, when the Holy One, blessed be He, shall raise the righteous. Rabbi Yehuda said: "Causing the sleepers' lips to murmur" (Ibid.), for even in that world, he will have earned the right to speak of the Torah. Therefore, it is written: "causing the sleepers' lips to murmur."

69. The boy remarked: If it had been written: 'Your palate is from the best wine', we would have said THAT IT MEANS FROM THE WINE OF THE TORAH, but it is written: "like the best wine" instead of 'from'. They looked at him and Rabbi Yehuda said: Speak on, for your remark is a good one.

70. He said: I have heard that he who studies the Torah and is attached to her, his remarks are said not in a whispering voice but with a raised voice, as they should be heard. For it is written: "She cries in the chief place of concourse" (Mishlei 1:21), meaning that the chants of Torah are to be said in a raised voice and not in a whisper. Then he is "like the best wine," NAMELY, as the best wine which is also not silent, and he causes the voice to be raised when he departs from the world. "That goes down sweetly for my beloved," namely, THEN he should not turn either to the right or to the left so that none will interfere with him. "Causing the sleepers' lips to murmur:" thus even in that world his lips mutter words of the Torah.

66. בג"כ, כהנא כד יעול למקדשא למפלח פולחנא, אסור ליה למשתני חמרא, דהא עובדוי בחשאי אינון, ובחשאי אתאן ואתכוון, וזווג למאן דזווג, ונגיד ברכאן לעלמין בלהו, וכלא בחשאי, ועובדוי בלהו ברזא. וחמרא מגלה רזין הוא, דהא כל עובדוי לארמא קלא קאים.

67. רבי יהודה ורבי יצחק הוו אזלי בארחה, מבי מרוניא לצפורי, והוה רביא חד שכיח לגבייהו, בחמרא בקינטא דדובשא אמר רבי יהודה נימא מלה דאורייתא וגזיל.

68. פתח רבי יצחק ואמר, וחכך ביין הטוב הולך לדודי למישרים וגו'. וחכך ביין הטוב, דא יינא דאורייתא, דאיהו טב. דהא יינא אחרא לאו איהו טב, ויינא דאורייתא, טב לכלא. טב לעלמא דא, וטב לעלמא דאתי. ודא הוא יינא דניחא ליה לקודשא בריך הוא יתיר מכלא, ובזכו דא, מאן דמרוי מיינא דאורייתא, יתער לעלמא דאתי, ויזכי לאחויא, כד יוקים קודשא בריך הוא לצדיקניא. א"ר יהודה, דובב שפתי ישנים, הא תנינן דאמילו בהוא עלמא, יזכי למלעי באורייתא, הה"ד דובב שפתי ישנים.

69. אמר ההוא רביא, אי כתיב וחכך מיין הטוב, הוינא אמרי הכי. אבל ביין הטוב כתיב, ולא מיין. אשגחו ביה, אמר ר' יהודה, ברי אימא מילך, דשפיר קא אמרת.

70. אמר, אנא שמענא, דמאן דאשתדל באורייתא, ודביק בה, וההיא מלה דאורייתא אשתמע בפומיה, ולא לחיש לה בלחישו, אלא ארים קליה בה. דאורייתא הכי בעינא לארמא קלא, דכתיב בראש הומיות תקרא, לארמא רנה דאורייתא, ולא בלחישו. ביין הטוב, כחמר טב דלא שתיק. והוא עתיד לארמא קלא, כד יפוק מהאי עלמא. הולך לדודי למשרים, דלא יסטי לימינא ולשמאלא, לא ישתכח דימחי בידוי. דובב שפתי ישנים, אמילו בהוא עלמא שפותיה מרחשן אורייתא.

71. I have further heard that the verse, "The roof of your mouth like the best wine," refers to the Congregation of Yisrael, WHICH IS MALCHUT, and it is said to praise Her. If so, who it is that praises Her thus? If the Holy One, blessed be He, PRAISES HER, it should have been written 'for Me' and not "for My beloved."

72. Assuredly, the Holy One, blessed be He, is the one who praises the Congregation of Yisrael as She praises Him, for it is written: "His mouth is most sweet" (Shir Hashirim 5:16). Thus, the Holy One, blessed be He, praises the Congregation of Yisrael, as is written: "And the roof of your mouth like the best wine." "The best wine" is the wine which is preserved, THE SECRET OF THE ILLUMINATION OF THE CHOCHMAH IN BINAH, "that goes down sweetly for My beloved," which is Isaac, WHO IS THE LEFT COLUMN OF ZEIR ANPIN and has been called "beloved" since he was created. "That goes down sweetly (Heb. meisahrim)," is as it is written: "you have established equity (Heb. meisahrim)" (Tehilim 99:4), BEING CHESED AND GVURAH, to include the left, WHICH IS GVURAH, with the right, WHICH IS CHESED - and that is "equity". Hence, by the joy of that "best wine," the left is included within the right and all are awakened with joy and blessings. And all the worlds rejoice and arouse themselves to pour down blessings below.

73. Rabbi Yehuda and Rabbi Yitzchak approached the boy and joyfully kissed him on his head. They asked him: What is your name? He replied: Yesa. They said: You shall be AS GREAT A MAN AS Rabbi Yesa, and you will LIVE longer than our colleague, Rabbi Yesa, who has departed from us. They asked: Who is your father? He replied: He has passed away from the world. He used to teach me three passages of the Torah every day and three words of wisdom from the agadah at night. What I have just told, I have learned from my father. Now I live with a person who will not let me study the Torah, and every day I go to work and every day I repeat all that I have learned from my father.

74. They said to him: Does that man know anything of the Torah? He replied: No, he is an old man and does not know how to grace the Holy One, blessed be He, and he has sons whom he does not send to school. Rabbi Yehuda said: If that were not so, I would enter that village to talk TO THAT MAN WITH WHOM YOU LIVE and tell him GOOD THINGS about you, but AFTER WHAT YOU TELL US we should not look at him. Leave your mule and come with us. They then asked him: Who was your father? He replied: Rabbi Zeira of Ramin village.

71. תו שְׁמַעְנָא וְחַכְךָ בֵּינָן הַטּוֹב, הַאִי קָרָא לְכִי אֲתָמֵר, וּבִתְוֹשַׁבְחָתָא אֲתָמֵר. אִי הִכִּי, מֵאֵן הוּא דְמִשְׁבַּח לָהּ בְּהָאִי. אִי קוּדְשָׁא בְּרִיךְ הוּא, מֵהוּ הוֹלֵךְ לְדוּדֵי, הוֹלֵךְ אֵלַי מִבְּעֵי לִיָּהּ.

72. אֵלָּא וְדֵאִי קוּדְשָׁא בְּרִיךְ הוּא קָא מְשַׁבַּח לָהּ לְכִי, כְּמָה דְהִיא קָא מְשַׁבַּח לִיָּהּ, דְכִתְיִב חֲבוּ מִמְתְּקִים, כֵּן קוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לָהּ לְכִי. וְחַכְךָ בֵּינָן הַטּוֹב, יֵין הַטּוֹב: דְּהוּא חֲמֵרָא דְמִנְטְרָא. הוֹלֵךְ לְדוּדֵי: דָּא יִצְחָק, דְּאִקְרוּ יְדִיד מִבְּטָן. לְמִישְׁרִים: כַּד"א, אֲתָהּ כּוֹנֵנַת מִישְׁרִים, לְאַתְכַּלְלָא שְׁמַאלָא בִּימִינָא. וְדָא הוּא מִישְׁרִים, דְּבִגִּין חֲדוּתָא דְּהִיא חֲמֵר טַב, אֲתַכְּלִיל שְׁמַאלָא בִּימִינָא, וְחֲדָן כְּלָא. דְּהִיא כְּלָא מִתְעָרִי בְּחֲדוּוֹאן וּבְרַכָּאן, וְעַלְמִין כְּלָהוּ מִשְׁתַּכְּחִי בְּחֲדוּ, וּמִתְעָרִי לְאַרְקָא בְּרַכָּאן לְתַתָּא.

73. אַתּוּ ר' יְהוּדָה וְר' יִצְחָק וְנִשְׁקוּ לִיָּהּ רִישִׁיָּהּ, וְחֲדוּ עִמֶיהָ, א"ל מַה שְׁמֵךְ. א"ל יִיסָא. אֲמַרוּ רַבִּי יוֹסָא תְּהָא. יְתִיר תְּהָא שְׂכִיחַ בְּעַלְמָא מְרַבִּי יוֹסָא חֲבֵרְנָא, דְּאִסְתַּלַּק מִבֵּינָנָא. אֲמַרוּ לִיָּהּ וּמֵאֵן אָבוּךְ. א"ל, אֲפִטֵר מְעַלְמָא, וְהוּא אוֹלִיף לִי כֹל יוֹמָא ג' מְלִין דְּאוּרִייתָא, וּבְלִילִיא ג' מְלִין דְּחֲכֻמְתָּא דְּאִגְדָּתָא. וְהִנֵּי מִילֵי אוֹלִיפְנָא מֵאָבָא, וְהִשְׁתָּא דִּיּוּרֵי בְּחַד ב"נ, וְסָלִיק לִי מֵאוּרִייתָא. וְאַנָּא אֲזִיל כֹּל יוֹמָא לְעִבְדָּתָא, וּבְכֹל יוֹמָא אֲהַדְרֵנָּא אֵינּוֹן מְלִין דְּאוֹלִיפְנָא מֵאָבָא.

74. א"ל הֵהוּא בְּרַ נֶשׁ יָדַע בְּאוּרִייתָא. אֲמַר לֹון לָאוּ. סְבָא הוּא, וְלֹא יָדַע לְבְּרַכָּא לִיָּהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְאִית לִיָּהּ בְּנִין, וְלֹא שׁוּי לֹון בְּבִי רַב. אֲמַר ר' יְהוּדָה אִי לֹא הוּא הִכִּי, הוּא אֲעִילְנָא לְגַבִּי הַאִי כְּפֵר לְמַלְלָא עֲלֶךְ, הִשְׁתָּא אֲסִיר לָן לְמַחְזִי אֲנַפּוּי. שְׂדֵי חֲמֵרָא מְנָךְ, וְאַתָּ זִיל לְגַבְּן. אֲמַרוּ לִיָּהּ מֵאֵן הוּא אָבוּךְ. אֲמַר רַבִּי זְעִירָא דְּכַפֵּר רָאמִין.

75. When Rabbi Yehuda heard his reply, he wept and said: I was once in his house and learned from him three things concerning the cup of benediction and two THINGS relating to the work of Creation. Rabbi Yitzchak said: If we can learn from his son, how much more could we have learned from himself. They went along holding his hand until they came to a field where they sat down. They said to him: Tell us something that your father taught you concerning the work of Creation.

75. שָׁמַע רַבִּי יְהוּדָה וּבְכָה, אָמַר אֲנִי הָיִינוּא בְּבֵיתוֹהוּ, וְאוֹלִיפְנָא מְנִיָּה ג' מְלִין בְּכֶסֶף דְּבִרְכָה, וְאוֹלִיפְנָא מְנִיָּה בְּמַעֲשֵׂה בְּרֵאשִׁית תְּרִי. אָמַר ר' יִצְחָק, וּמָה מֵהָאִי רַבִּינָא בְּרִיָּה אוֹלִיפְנָא, מְנִיָּה לָא כ"ש. אֲזָלוּ וְאַחֲרֵדוּ בִּידֵיהּ. חָמוּ חַד חָקֵל וַיִּתְּבוּ תַּמָּן. אָמְרוּ לִיהּ אֵימָא חַד מְלָה, מְאִינוּן דְּאוֹלִיף לָךְ אָבוּךְ בְּמַעֲשֵׂה בְּרֵאשִׁית.

7. "And Elohim created the great crocodiles"

The boy, Yissa, speaks about Binah, the source from which the soul of the first man was created and from which all waters flow to provide sustenance for all. We read other interpretations of "the living creature that moves," and find that the birds, that are the secret of angels from the World of Separation, depend upon the earth, Malchut, and are watered by it.

76. He opened the discussion, saying: "And Elohim created the great crocodiles, and every living creature that moves" (Beresheet 1:21). "And Elohim created." Every place of Judgment is called 'Elohim' and that supernal place, WHICH IS BINAH, the place from which THE JUDGMENTS issue, is called here "ELOHIM." Although BINAH is Mercy, Judgments issue from it and depend upon it; THEREFORE, IT IS CALLED "ELOHIM."

76. פֶּתַח וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הַתַּנִּינִים הַגְּדוֹלִים וְגו'. וַיִּבְרָא אֱלֹהִים, כָּל אֶתֶר דְּרִינָא אֱלֹהִים אֶקְרִי. וְהָהוּא אֶתֶר עֲלָאָה אֶתֶר דְּנִפְקוּ מְנִיָּה, הַכִּי קְרִי לִיהּ הַכָּא. וְאֵע"ג דְּרַחֲמֵי הוּא, מְנִיָּה נִפְקוּ דִּינִין, וּבִיהּ תְּלִיין.

77. "The great crocodiles," are the Fathers - WHICH ARE CHESED, GVURAH, TIFERET - that are watered first FROM THE BINAH and spread their roots throughout TO DELIVER to all. "And every living creature (Heb. nefesh) that moves," is the Nefesh of THE FIRST MAN which that supernal earth, WHICH IS MALCHUT, issued from that supernal living creature THAT IS SUPERIOR above all, WHICH IS THE BINAH, as it is written: "Let the earth bring forth living creatures." This is the soul of the First Man, whom it drew into itself. "That moves," is the living creature, WHICH IS BINAH, which swarms AND DELIVERS to all the mountains, WHICH ARE CHESED, GVURAH AND TIFERET above, and below TO THE ZEIR ANPIN AND MALCHUT. "THE EARTH BRING FORTH," IS MALCHUT WHICH BRINGS FORTH THE SOUL OF THE FIRST MAN FROM THE LIVING CREATURE THAT MOVES, WHICH IS BINAH. "Which the waters brought forth abundantly" (Ibid.) is THE CHASSADIM of that supernal river, WHICH IS BINAH, which issues from Eden, WHICH IS CHOCHMAH, and waters that tree, WHICH IS ZEIR ANPIN, so that it may spread its roots over all and provide food for all.

77. אֶת הַתַּנִּינִים הַגְּדוֹלִים, אֵלִין אֲבָהוּן. דְּאִינוּן מִתְּשַׁקְוִין בְּקַדְמֵיתָא, וּמִשְׁתַּרְשִׁין עַל כֻּלָּא. וְאֵת כָּל נֶפֶשׁ הַחַיָּה הָרוּמְשָׁת, וְאֵת כָּל נֶפֶשׁ הַחַיָּה, דָּא נֶפֶשׁ, דְּהָיָא אֶרֶץ עֲלָאָה אֶפִּיקַת מֵהָיָא חַיָּה עֲלָאָה עַל כֻּלָּא, דְּכַתִּיב תּוֹצֵא אֶרֶץ נֶפֶשׁ חַיָּה. וְדָא אִיהִי נֶפֶשׁ דְּאָדָם קַדְמָאָה, דְּמִשְׁיַךְ בְּגוּיָהּ. הָרוּמְשָׁת: דָּא הִיא חַיָּה דְּרַחֲשָׁא בְּכָל טוּרִין, לְעֵילָא וְתַתָּא. אֲשֶׁר שָׂרְצוּ הַיָּמִים, דְּהָהוּא נָהַר עֲלָאָה נִגִּיד וְנִפִּיק מֵעַרְדָּן, וְאֲשֶׁרִי לְהָאִי אֵילָנָא, לְאַשְׁתַּרְשָׁא בְּשָׂרְשׁוּי עַל כֻּלָּא, וְלְאַשְׁתַּבַּחָא בֵּיהּ מְזוּנָא לְכֻלָּא.

78. There is another interpretation of the verse: "The living creature that moves". It refers to King David, NAMELY TO MALCHUT, for it is written of him: "I shall not die but live" (Tehilim 118:17). "And every winged bird after its kind" (Beresheet 1:21). These are all those holy angels, whose function it is to sanctify the name of their Master every day. It is written: "Each one has six wings" with which to fly over the world to perform their Master's will, HIS ERRANDS, each one as is worthy. Rabbi Yehuda said: Assuredly, this is too much for a boy TO KNOW, but I foresee that he will be raised to eminency.

78. ד"א הַחַיָּה הָרוּמְשָׁת, דָּא הוּא דוּד מְלָכָא, דְּכַתִּיב בֵּיהּ לֹא אָמוּת כִּי אַחֲיָה וְגו'. וְאֵת כָּל עוֹף כְּנָף לְמִינָהּ, אֵלִין כָּל אִינוּן מְלָאכִין קַדִּישִׁין, דְּמִשְׁתַּבַּחִי לְקַדְשָׁא שְׁמָא דְּמֵאֲרִיָּהוּן בְּכָל יוּמָא וַיּוּמָא, דְּכַתִּיב בְּהוּ שֵׁשׁ כַּנְּפִים שֵׁשׁ כַּנְּפִים לְאַחַד. וּמְנַהוּן טָאסִין בְּעֵלְמָא לְמַעַבְד רְעוּתָא דְּמֵאֲרִיָּהוּן, כָּל חַד וְחַד כְּדָקָא חֲזִי. א"ר יְהוּדָה, וְדָאִי כ"כ לְהָאִי רַבִּינָא לָא אֶתְחַזִּי, אָבֵל אֲנִי חָמִי בֵּיהּ דְּלֵאֶתֶר עֲלָאָה יִסְתַּלֵּק.

79. Rabbi Yitzchak said: Assuredly, the "living creature that moves," is the supernal creature which is above all, WHICH IS BINAH, for the other one, WHICH IS MALCHUT, is called "earth" in the scripture, as it is written: "And let birds multiply in the earth" (Ibid.). Surely it is "in the earth," WHICH IS MALCHUT, and not in the water, WHICH ARE THE CHASSADIM OF THE BINAH, for that river, WHICH IS BINAH, issues and comes out and waters without being divided up to that place called "earth," WHICH IS MALCHUT. From there DOWN, it is written: "And from thence it was parted" (Bereshheet 2:10), FOR THERE ARE THE DIVIDED WORLDS. The birds, WHICH ARE THE SECRET OF ANGELS THAT ARE FROM THE WORLD OF SEPARATION, depend upon that earth, WHICH IS MALCHUT, and are watered BY IT, as it is written: "Let the birds multiply in the earth." Then they rose and went on their way and Rabbi Yehuda said: Let us take this boy into our company and let each of us say words of the Torah.

79. א"ר יצחק, ודאי. החיה הרומשת דא היא חיה עלאה על בלא, דהא אחרא ארץ קרייה קרא. הכא דכתיב והעוף ירב בארץ, בארץ ודאי, ולא במים. דהא ההוא נהר, נגיד ונפיק ואשקי, בלא פירודא, עד ההוא אתר דאקרי ארץ, ומתמן כתיב ומשם יפרד וגו'. והעוף, וההוא עוף בהאי ארץ תליין ואתשקיין, ודא הוא דכתיב והעוף ירב בארץ. קמו ואזלו. א"ר יהודה, נשתתף להאי רביא עמנא, וכל חד וחד לימא מלה דאורייתא.

8. Stout trunks and apple trees

Rabbi Yehuda tells how the Congregation of Yisrael needs support in her exile, and the true support is from the grade of the righteous.

80. Rabbi Yehuda opened the discussion, saying: "Let me lean against the stout trunks, let me couch among the apple trees" (Shir Hashirim 2:5). We have already learned this verse and it is a pleasing one. The Congregation of Yisrael speaks thus in the exile. What does, "Let me lean," mean? HE ANSWERS: The one who falls must be supported, as it is written: "Hashem upholds all that fall" (Tehilim 145:13). Therefore, the Congregation of Yisrael, WHICH IS MALCHUT, has fallen, as written: "is fallen, she shall no more rise" (Amos 5:2). She should be supported; THEREFORE, She said, "Let me lean," to Yisrael, Her children, who are in exile with Her.

80. פתח ר' יהודה ואמר, סמכוני באשיות רפרוני בתפוחים וגו'. האי קרא הא אתמר ושפיר. אבל כ"י קאמר דא בגלותא. סמכוני, מהו סמכוני. אלא מאן דנפיל בעי לאסמכא ליה, הה"ד סומך יי' לכל הנופלים וגו'. ובג"כ, כ"י דנפלה, דכתיב נפלה לא תוסיף קום, בעיא לאסמכא, והיא אמרה סמכוני למאן אמרה. לישראל בנהא דאינון בגלותא עמה.

81. With what SHALL THEY SUPPORT HER, THE FALLEN MALCHUT? WITH "the stout trunks," which are the Fathers, who are the first to be replenished with that good preserved wine - WHICH IS THE ILLUMINATION OF THE CHOCHMAH FROM THE LEFT COLUMN OF THE BINAH, FIRST RECEIVED BY CHESED, GVURAH AND TIFERET, WHICH ARE CALLED "FATHERS." AFTER RECEIVING THE PRESERVED WINE, THEY ARE CALLED "THE STOUT TRUNKS." When they become filled up, all the blessings arrive TO MALCHUT by a certain grade, which is the Righteous, NAMELY THE YESOD, WHICH RECEIVES FROM THE "FATHERS" AND PASSES TO MALCHUT. And whoever knows how to unite the Holy Name, WHICH IS MALCHUT, WITH ZEIR ANPIN SO THAT SHE WILL RECEIVE FROM THOSE "STOUT TRUNKS" even when there are no blessings in the world, WHEN SHE IS STILL IN EXILE, YESOD supports and sustains the Congregation of Yisrael in exile. THEREFORE, SHE SAID, "LET ME LEAN AGAINST THE STOUT TRUNKS."

81. ובמה באשיות. אלין אינון אבהן, דאינון אתמליין בקדמיתא, מההוא חמר טב דמנטרא. וכד אינון אתמליין, הא ברכאן משתבחי לגבה, על ידא דחד דרגא דאיהו צדיק. ומאן דינדע ליחדא שמא קדישא, אע"ג דברכאן לא משתבחי בעלמא, איהו סמיך וסעיד לה לכ"י בגלותא.

82. "Let me couch among the apple trees." All is one, FOR "STOUT TRUNKS" AND "APPLE TREES" ARE BOTH FROM THE ASPECT OF THE "FATHERS," as we have said. THEY TRANSFER TO YESOD, AND YESOD TO MALCHUT, but THE DIFFERENCE BETWEEN THEM IS this secret: the wine brings in the stout trunk and brings out "apple trees" by directing the intention of the desire. It therefore SPEAKS OF "stout trunks" and "apple trees," "stout trunks" for thirst-quenching wine, and "apple trees" to direct the will, so that the wine will not do any harm. Why is all this? For: "I am sick with love" (Shir Hashirim 2:5): in exile. He who unifies the Holy Name also unifies Judgment with Mercy, he combines them together to be "mitigated," and corrects everything properly. That is what supports the Congregation of Yisrael in exile.

82. רפרוני בתפוחים, בלא חד כמה דאמרן, אבל רזא דא, אשישא: עייל חמרא. תפוח: אפיק חמרא, ומכוון רעותא. ועל דא אשיות ותפוחים. אשיות, לרוואה מחמרא. תפוחים, לכוונא רעותא דלא זיק חמרא. וכל דא למה. כי חולת אהבה אני, בגלותא. ומאן דמייחד שמא קדישא, בעי ליחדא דינא ברחמי, ולאכללא לון בדקא חזי, לאתבסמא ולאיתקנא בלא בדקא יאות, ודא סמיך לה לכ"י בגלותא.

9. The preserved wine

We learn from Rabbi Yitzchak that the wine of below depends on the wine above; the World to Come, Binah, is the source of all the living beings above and below and the place where the preserved wine rests. Any wine that is made by or touched by an idolater is defiled and therefore forbidden. Yisrael drink the wine that has been made in holiness; therefore one pronounces the blessing over wine below to correspond with the wine above.

83. Rabbi Yitzchak said: "Those that did eat the fat of their sacrifices, and drank the wine of their offering" (Devarim 32:38). Happy are Yisrael who are holy, as the Holy One, blessed be He, desires to sanctify them. Come and behold: All the life of the world that the holy children of Yisrael inherit is derived from the World to Come, WHICH IS BINAH, for it is the source of all the living beings above and below and the place where the preserved wine rests - NAMELY, THE LEFT COLUMN OF BINAH FROM WHICH Life and Holiness issues out to all. The wine of Yisrael BELOW IS HOLY on account of the wine of another Yisrael ABOVE, WHICH IS ZEIR ANPIN AND WHICH RECEIVES THE PRESERVED WINE FROM BINAH, AS MENTIONED ABOVE. One depends on the other, FOR THE WINE BELOW DEPENDS ON THE WINE ABOVE, for the Supernal Yisrael, WHICH IS ZEIR ANPIN, derives life from THE WINE - NAMELY THE ILLUMINATION OF CHOCHMAH, CALLED 'LIVING CREATURE'. Therefore, it is called 'the Tree of Life', NAMELY a tree taken from a place called 'Life', from which life comes forth. Therefore, they bless the Holy One, blessed be He, with wine, FOR the wine of Yisrael below is as THE WINE ABOVE.

84. An idolater is defiled, and whoever approaches him will be defiled. Therefore, if he approaches AND TOUCHES the wine of Yisrael, THE WINE is defiled and is forbidden FOR DRINKING. All the more forbidden is the wine which is made by an idolater, FOR IT IS DEFILED, AS THEIR WINE IS FROM THE ASPECT OF THE OTHER SIDE. THEY DRAW THE INTOXICATING WINE, THE SECRET OF THE ILLUMINATION OF THE CHOCHMAH, FROM THE LEFT, FROM ABOVE DOWNWARD, WHICH IS A GREAT IMPURITY WHICH FEEDS THE KLIPOT, CONSIDERED THE DETRITUS OF GOLD. THIS IS UNLIKE THE PRESERVED WINE, WHICH IS THE WINE OF THE SUPERNAL YISRAEL, ZEIR ANPIN, WHICH IS DRAWN FROM BELOW UPWARD. Do not say then that this alone - MEANING THE WINE OF YISRAEL BELOW - IS THE SAME MODEL AS ABOVE, for everything that Yisrael do below is the same as the supernal model. The wine that is in a supernal place is all the more like the preserved wine.

85. Therefore, Yisrael drink the wine of Yisrael that has been made in Holiness as Yisrael above, ZEIR ANPIN - who drinks the wine and spreads roots and is blessed by that holy supernal wine, WHICH IS DERIVED FROM THE BINAH, FROM BELOW UPWARD. They do not drink wine which has been made with impurity from the Side of Impurity, for the Spirit of Impurity rests upon it and whoever drinks it defiles his spirit. He is defiled and he is not of the side of Yisrael and has no share in the World to Come, for in the World to Come, WHICH IS BINAH, lies the preserved wine, WHICH IS DERIVED FROM BELOW UPWARD, AS WAS MENTIONED.

83. רבי יצחק פתח, אשר חלב זבחימו יאכלו ושתו יין נסיכם. זכאין אינון ישראל דאינון קדישין, וקודשא בריך הוא בעי לקדשא לון. ת"ח ישראל קדישין, כל חיי עלמא דירתין, כללא תלוין בההוא עלמא דאתי, בגין דאיהו חיינ דכללא, לעילא ותתא, והוא אתר, דיין דמנטרא שארי ומתמן נפקין חיינ וקדושא לכללא. ויין הישראל בגין יין הישראל אחרא, ודא בדא תליא. דהא ישראל לעילא, ביה נטיל חיינ, ובג"כ אקרי עץ חיים, עץ מההוא אתר דאקרי חיים, ונפקי מתמן חיינ, ועל דא מברכין ליה לקודשא בריך הוא ביין. ויין הישראל לתתא בהאי גוונא.

84. עובד עכו"ם, דאיהו מסאב, ומאן דקריב בהדיה יסתאב, בד יקרב ביין הישראל, הא אסתאב ואסיר, כ"ש ההוא יין דאיהו עביד. וע"ד לא תימא דדא הוא בלחודוי, אלא כל מה דעבדי ישראל לתתא, כללא הוא כעין דוגמא דלעילא, כ"ש יין, דקאי באתר עלאה, דוגמא דיין דמנטרא.

85. בג"כ ישראל שתוין יין הישראל, דאתעביד בדקא חזי בקדושה, בגוונא הישראל לעילא, דשתי ואשתרשא ואתברכא בההוא יין עלאה קדישא, ולא שתאן יין דאתעביד במסאבותא, ומסטרא דמסאבותא, דהא ביה שריא רוחא דמסאבותא. ומאן דשתי ליה, אסתאב רוחיה, ואסתאב איהו, ולא הוא מסטרא הישראל, ולית ליה חולקא בעלמא דאתי. דהא ההוא עלמא דאתי, יין דמנטרא איהו.

86. Therefore, the holy Yisrael must guard this more than anything else, since it is attached to the place of the World to Come, AS MENTIONED ABOVE. Therefore, the Holy One, blessed be He, is blessed with wine more than with anything else, for it gladdens the left side OF ZEIR ANPIN, WHICH OBTAINS FROM THE FORCE OF THE PRESERVED WINE OF BINAH. In that rejoicing, it merges itself in the right side OF ZEIR ANPIN, AND THE CHASSADIM OF THE RIGHT ARE MERGED WITH THE ILLUMINATION OF THE CHOCHMAH IN THE LEFT. Thus, when the whole becomes right - IN ZEIR ANPIN, IN WHICH THE RIGHT PREVAILS - the Holy Name, WHO IS MALCHUT, is in bliss, and blessings are all over the worlds. By that act OF DRINKING THE WINE below, a reaction is elicited above, FOR THE ILLUMINATION OF CHOCHMAH, THE SECRET OF THE PRESERVED WINE, IS DRAWN DOWN FROM BINAH TO THE LEFT COLUMN OF ZEIR ANPIN. THIS IS THE SECRET OF THE VERSE: "DRINK DEEP, O LOVING FRIENDS" (SHIR HASHIRIM 4:2). Therefore, one pronounces the blessing upon wine BELOW to correspond with the wine ABOVE.

87. Therefore, because THE WINE is preserved above, IN BINAH, it should be kept FROM THE TOUCH OF A STRANGER below, and by keeping it so, Yisrael become Holy. He from the Side of Impurity who defiles it below will be defiled in this world, and he will have no share in the World to Come, WHICH IS BINAH, THE PLACE WHERE the preserved wine rests. SINCE he does not care for THE WINE BELOW, he is not cared for in the World to Come. He defiles THE WINE; therefore, he will be defiled in that world and will have no share in the wine of the World to Come. Happy are Yisrael who sanctify themselves with the supernal Holiness, keep whatever should be kept, and sanctify the King with this supernal keeping. Happy are they in this world and in the World to Come.

10. "But he who exacts gifts overthrows it"

The youth tells how God established the world by Justice through Jacob, but it was overthrown by Esau, who did not tithe and was a man who exacted graft. All his life long, David tried to combine Malchut with Zeir Anpin; then Solomon came and united them, and at that time the moon appeared in all its fullness. Then the world was overturned by one who exacted graft, Zedekiah.

88. The boy opened the discussion with the verse: "The king by justice establishes the land, BUT HE WHO EXACTS GIFTS OVERTHROWS IT" (Mishlei 29:4). Who is "the king"? This is the Holy One, blessed be He, and "by Justice," is Jacob, who is the epitome of the Fathers - NAMELY, THE CENTRAL COLUMN, WHICH INCLUDES CHESED AND GVURAH, THE SECRET OF ABRAHAM AND ISAAC. FOR BY THE CENTRAL COLUMN, HE "ESTABLISHES" AND PRESERVES THE LAND, WHICH IS MALCHUT. "But one who exacts gift...": "gift" is spelled WITHOUT THE LETTER VAV, THE INDICATION FOR PLURAL WHICH IS THE SECRET OF THE CENTRAL COLUMN, CALLED "JUSTICE." AND "GIFT" IS Malchut, as is written: "And this is the offering" (Shemot 25:3). "THE OFFERING" IS THE SECRET OF ZOT, NAMELY MALCHUT WHICH IS CALLED "ZOT (LIT. 'THIS', FEM.)." "But he who exacts gift" is Esau, who used to ask about offerings and tithes every day but did nothing. HE WOULD ASK HIS FATHER HOW ONE SHOULD TITHE STRAW AND THE SALT, AND SO FORTH, BUT DID NOT TITHE EVEN OF WHAT OUGHT TO BE TITHED. SUCH IS he who exacts gifts not according to justice - LIKE JACOB, WHO IS THE CENTRAL COLUMN, BUT ONLY FROM THE ASPECT OF THE LEFT COLUMN WHEN NOT INCLUDED IN THE RIGHT. For "the offering," WHICH IS MALCHUT, IS FROM THE SIDE OF the departure of Mercy, MEANING FROM THE ASPECT OF MERE JUDGMENT, WHICH IS THE LEFT WITHOUT THE RIGHT. MALCHUT is not summoned to Justice, WHICH INCLUDES

86. ועל דא ישראל קדישין, בעיין לנטרא דא על בלא, בגין דאתקשר באתר דעלמא דאתי. ובג"כ, בגין אתבריך קודשא בריך הוא יתיר מבלא, בגין דאיהו חדי לסטרא שמאלא, ובגו חדוותא דיליה אתכליל בימינא. וכד אתעביד בלא ימינא, כדין שמא קדישא בחידו, וברכאן משתכחי בכלהו עלמין. ובעובדא דלתתא יתער עובדא דלעילא, וע"ד מזמני יין לקביל יין.

87. ובגין דאיהו מנטרא לעילא, בעי לנטרא ליה לתתא, וכל גטירו דיליה קדושה הוא לישראל, ומאן דפגים ליה לתתא בסטרא דמסאבותא, יסתאב איהו בהאי עלמא, ולית ליה חולקא בעלמא דאתי, אתר דההוא יין דמנטרא שריא. הוא לא נטיר ליה, לא יתנטר הוא לעלמא דאתי. הוא סאיב ליה, יסאבון ליה בההוא עלמא, לא יהא ליה חולקא בההוא יין דעלמא דאתי. זכאין אינון ישראל, דמקדשי נפשיהו בקדושה עלאה, ונטרי מה דאצטריך לאתנטרא, ומקדשי למלכא בנטירו עלאה דא. זכאין אינון בעלמא דין ובעלמא דאתי.

88. פתח ההוא רביא ואמר, מלך במשפט יעמיד ארץ וגו'. מאן מלך. דא קודשא בריך הוא. במשפט דא יעקב, דאיהו כללא דאבהן. ואיש תרומות, תרומת כתיב, כד"א וזאת התרומה. ואיש תרומות, דא עשו, דבעי על תרומות ועל מעשרות כל יומא, ולא עביד מדי. ואיש תרומות דלאו איהו משפט. דהא תרומה אסתלקותא דרחמי, בגין דא לא אתיא במשפט, כד"א ויש נספה בלא משפט, ועל דא, ואיש תרומת יהרסנה.

THE RIGHT AND THE LEFT, AND THEREFORE HE "OVERTURNS IT," as is written: "But sometimes ruin comes for want of Judgment" (lit. 'justice') (Mishlei 13:23), BEING JUDGMENT WITHOUT MERCY. Therefore, "one who exacts gift overturns it."

89. You may say that David was a man "who exacts a gift," FOR KING DAVID WAS A CHARIOT TO MALCHUT FROM THE ASPECT OF HER LEFT. HE ANSWERS: It was with Mercy, NOT ONLY FOR MALCHUT FROM THE ASPECT OF THE LEFT, LIKE ESAU, BUT ALSO THE LEFT OF MALCHUT COMBINED WITH MERCY. Moreover it is written: "The sure loving promises (Heb. chassadim) of David" (Yeshayah 55:3). THUS, as he cleaved to that, TO MALCHUT OF THE LEFT, he also cleaved to them, CHASSADIM.

90. Come and behold: all his life, King David made an effort so that this gift, WHICH IS MALCHUT, would be combined with Justice, ZEIR ANPIN, NAMELY THE CENTRAL COLUMN - so that both of them would be united together. Then came Solomon, who united them. Then the moon, WHICH IS MALCHUT, appeared in its fullness, and the earth, WHICH IS MALCHUT, was maintained. Then came Zedekiah and separated them, and the earth, WHICH IS MALCHUT, was left without Justice - ZEIR ANPIN - and the moon was spoiled and the earth was ruined. Then, IT WAS SAID: "one who exacts gift overturns it," WHICH IS ZEDEKIAH.

11. Oil and wine

We learn that oil is for the priests and wine is for the Levites because it issues from the preserved wine. It comes to them in order to unite the worlds so that left and right will be completely joined one within the other. Whoever desires to cleave to this unity is complete in this world and in the World to Come, and he is joined to repentance, the place where wine and oil both are. Then he does not attach himself to riches and the desires of this world; instead he has a portion in the World to Come.

91. Come and behold: oil, THE SECRET OF THE RIGHT, is for the priests, and wine, THE SECRET OF THE LEFT, is for the Levites. This is not because they must DRINK wine, but because it comes AND ISSUES from the preserved wine, WHICH IS THE ABUNDANCE OF CHOCHMAH, OF THE LEFT COLUMN OF BINAH. It comes to them, AS IS MENTIONED ABOVE, in order to unite the worlds and cheer them all, so that Right and Left will be completely incorporated, the one within the other, and all friendship and the love of the faithful will be with them. FOR WHEN RIGHT AND LEFT ARE INCORPORATED, THE ONE WITHIN THE OTHER, ALL THE GRADES BECOME COMPLETE.

92. Whoever desires to cleave to it - TO THE UNITY OF THE RIGHT WITH THE LEFT - is complete in this world and in the World to Come. All his life he cleaves to Repentance, WHICH IS BINAH, the place where wine and oil are, FOR THEY ARE THE UNITY OF RIGHT AND LEFT. Then he will not cleave to the riches and the desires of this world. King Solomon cried and said: "He that loves wine and oil shall not be rich" (Mishlei 21:17) IN THIS WORLD, for other riches await him, riches in which he will have a share. He will have a portion in the World to Come, for that is the place where wine and oil rest, in this world and in the World to Come. And he who loves this place needs not riches and does not strive for them. Happy are the righteous who strive all day long to attain supernal riches, as it is written: "Gold and glass cannot equal it; and the exchange of it shall not be for vessels of fine gold" (Iyov 28:17), that is, in this world and IN THE WORLD TO COME: "That I may cause those who leave me to inherit substance, and I will fill their treasuries" (Mishlei 8:21).

89. ואי תימא, הא דוד מלכא איש תרומה הוה, אלא ברחמי. ולא עוד אלא דהא בתיב חסדי דוד הנאמנים, כמה דאתדבק בהאי, אתדבק בהאי.

90. ת"ח, כל יומיו דדוד מלכא, הוה משתדל דהאי תרומה, יתקשר במשפט, ויזדווגן בחדא. אתא שלמה וזווג לון בחדא, וקיימא סיהרא באשלמותא, וקיימא ארעא בקיימא. אתא צדקיהו ואפריש לון, ואשתארת ארעא בלא משפט, ואתפגימת סיהרא, ואתחריבת ארעא, כדין ואיש תרומת יהרסנה.

91. ותא חזי, שמן לכהני, ויין לליואי. לא בגין דבעיין יין, אלא מיין דמנטרא אתי לסטרא דלהון, לחברא בלא בחדא, ולמחרי עלמין בלהו, לאשתכחא בהו בלא, ימינא ושמאלא בליל דא בדא. לאשתכחא בהו חביבותא דכלא, ורחימותא דבני מהימנותא.

92. מאן דאתדבק רעותיה בהאי, הוא שלים בהאי עלמא, ובעלמא דאתי, וישתכח כל יומיו דאתדבק בתשובה, אתר דיין ושמן משתכחי. כדין לא יתדבק בתר עלמא דא, לא לעתרא, ולא לכסופא דיליה. ושלמה מלכא צווח ע"ד ואמר, אוהב יין ושמן, לא ועשיר, דהא עותרא אחרא יזדמן ליה, למיהוי ליה חולקא ביה, ולמיהוי ביה חולקא בעלמא דאתי, אתר דיין ושמן שריין בעלמא דא ובעלמא דאתי. ומאן דרחים ליה להאי אתר, לא בעי עותרא ולא רדיף אבתריה. זכאין אינון צדיקניא דמשתדלי בעותרא עלאה כל יומא, דכתיב לא יערכנה זהב וזכוכית ותמורתה כלי מז. האי בהאי עלמא. לבתר להנחיל אהבי יש ואוצרותיהם אמלא.

12. The Written Law and the Oral Law

We learn that the Torah is the Written Law, Zeir Anpin, and the commandments are the Oral Torah, Malchut. The parent of both is the preserved wine, Binah. The youth tells us about the "Supernal Book," Chochmah, that disappeared, and that inspired the Written Law. The Oral Torah is kept by the mouth, that is Knowledge or Zeir Anpin. Moses was elevated above all other prophets because he is the Chariot of Da'at, from which issues the Oral Torah. The youth says that when the wicked are removed from the world, God's throne is established in Righteousness and not in Judgment.

93. He continued his discourse and cited: "And Hashem said to Moses, 'Come up to Me to the mountain AND WAIT THERE; AND I WILL GIVE YOU THE TABLETS OF STONE AND THE TORAH AND THE COMMANDMENTS WHICH I HAVE WRITTEN, THAT YOU MAY TEACH THEM'" (Shemot 24:12). "And the Torah," is the Written Law, WHICH IS ZEIR ANPIN, while "and the commandments," is the Oral Torah, WHICH IS MALCHUT. "You may teach them (Heb. lehorotam)," is written without the letter Vav, as it is written in the verse: "And into the chamber of her who conceived me (Heb. horati)" (Shir Hashirim 3:4). We should observe to whom it refers when it says: "Teach them (also: 'their parents of')". You may think that it refers to Yisrael, WHO ARE MALE AND FEMALE, FOR THE CHILDREN OF YISRAEL ARE THEIR CHILDREN, AS IT IS WRITTEN: "YOU ARE THE CHILDREN OF HASHEM YOUR ELOHIM" (DEVARIM 14:1). Yet this is not so. For Yisrael are not mentioned in this verse, AND SO IT IS NOT SAID OF THEM "TEACH THEM". The parent of the Torah and the commandments is the preserved wine, WHICH IS BINAH, THE MOTHER OF MALE AND FEMALE, WHICH ARE CALLED "THE TORAH AND THE COMMANDMENTS." All the writings of the Supernal Book, WHICH IS CHOCHMAH, CALLED 'SUPERNAL BOOK', rests there IN THE BINAH, FOR THE SUPERNAL BOOK, CHOCHMAH, IS CONCEALED. AND ITS FIRST REVELATION, WHICH IS CONSIDERED WRITING, IS IN BINAH, from which the WRITTEN Law, WHICH IS ZEIR ANPIN issues. Therefore, we call ZEIR ANPIN 'the Written Law', FOR IT WAS INSPIRED BY THE WRITING, WHICH IS BINAH. That is the meaning of: "Which I have written that you may teach them (or: for their parents)." It is indeed "their parents," NAMELY CHOCHMAH AND BINAH, THE SECRET OF A BOOK AND OF WRITING, WHICH ARE THE PARENTS OF ZEIR ANPIN.

94. The Oral Torah, WHICH IS MALCHUT, is another Torah which is kept AND MAINTAINED orally (lit. 'by mouth'). Who is the mouth? It is Da'at ('Knowledge'), NAMELY ZEIR ANPIN, WHICH RECONCILES CHOCHMAH AND BINAH, the mouth of the book and the writing, WHICH ARE CHOCHMAH AND BINAH. FOR DA'AT IS ZEIR ANPIN, IT RECONCILES AND REVEALS CHOCHMAH AND BINAH, THE SECRET OF A BOOK AND OF WRITING, AS THE MOUTH OF A MAN REVEALS WHAT IS HIDDEN IN HIS MIND. This Torah is different FROM THE WRITTEN TORAH and it is called 'the Oral Torah', which is kept AND MAINTAINED by (lit. 'the mouth') of that Torah which is called 'the Written Torah', WHICH IS ZEIR ANPIN. MALCHUT IS MAINTAINED BY ZEIR ANPIN, AS IS KNOWN; THEREFORE, IT IS CALLED 'THE ORAL TORAH'. Therefore, Moses was elevated above all other faithful prophets, as it is written: "And I will give you," especially TO HIM, EXCLUDING THE OTHER PROPHETS. FOR MOSES IS THE CHARIOT OF THE DA'AT, FROM WHICH ISSUES THE ORAL TORAH.

93. תו פתח ואמר, ויאמר יי' אל משה עלה אלי ההרה וגו'. והתורה, דא תורה שבכתב. והמצוה, דא תורה שבעל פה. להורתם כתיב חסר, כד"א ואל חדר הורתני. הכא אית לאסתכלא, להורתם דמי, אי תימא הורתם דישראל, לאו הכי, דהא ישראל לא אדכרו בהאי קרא. אלא הורתם דתורה ומצוה. ומאי היא. דא יין דמנטרא. בגין דכל כתיבה דספר עלאה תמן שריא, ומתמן נפקא תורה, ועל דא קרינן תורה שבכתב. ודא הוא אשר כתבתי להורתם להורתם ודאי.

94. תורה שבעל פה, תורה אחרא, דקיימא על פה. מאן איהו פה. דא הוא דעת, דאיהו פה דספר וכתיבה. ותורה דא, היא תורה אחרא, דאקרי תורה שבעל פה, דאיהו קיימא על ההוא פה דאיהו תורה שבכתב, בגין כן אסתליק משה בכלא, על כל שאר נביאי מהימני, דכתיב ואתנה לך, לך דייקא.

13. "His throne shall be established in righteousness"

Rabbi Shimon says that the title verse means the lower world depends on the upper world, and the upper world sends flow to the lower world depending on the ways of the lower world. He adds that when the priest enters the Temple he should enter with mercy, that is water, and not with the wine he drank. Lastly we read that Aaron's function was to separate the unclean beasts from the clean ones.

95. It is written: "Take away dross from the silver and a vessel emerges for the refiner. Take away the wicked from before the King and His throne shall be established in Righteousness" (Mishlei 25:4). Come and behold: when the wicked become numerous in the world, the throne of the Holy King, WHICH IS MALCHUT, is established in Judgment and is drawn by Judgment. Its flames burn the world, but when the wicked are removed from the world, then "His throne shall be established in righteousness (lit. 'Chesed')," and not in Judgment. HE ASKS: What does this mean, "IN RIGHTEOUSNESS AND NOT IN JUDGMENT"?

96. HE ANSWERS: The meaning is that the lower world, WHICH IS MALCHUT, depends on the upper world, WHICH IS THE ZEIR ANPIN, and the supernal world TRANSFERS TO THE LOWER WORLD according to the ways of the lower world. THEREFORE, "His throne shall be established in Righteousness (Heb. chesed)" (Mishlei 25:4), for he who desires to bless it and to establish His throne, WHICH IS THE LOWER WORLD, SHALL ESTABLISH IT with chesed and not with Judgment. HE ASKS AGAIN: What is the meaning OF ESTABLISHING IT IN CHESED? HE ANSWERS: When the priest enters into the Temple, WHICH IS MALCHUT, he should enter with Mercy, which is water, and not with the wine he drank, for that is Gvurah. He is to enter with water, and not to enter with wine.

97. Then Rabbi Yehuda and Rabbi Yitzchak came and kissed the boy on his head. From that day on, he never left Rabbi Yehuda; and when he entered the house of study, Rabbi Yehuda would rise before him saying: I have learned something from him, and it is fitting that I should show him respect. Afterwards, he became one of the Friends and they used to call him 'Rabbi Yesa', the hammer-head that breaks rocks and makes sparks fly in all directions. Rabbi Elazar would apply to him the verse: "Before I formed you in the belly, I knew you" (Yirmeyah 1:4).

14. "These are the animals"

Rabbi Aba tells us that the Tree of Life is a tree that issues from this life. Rabbi Shimon explains how men should guard their mouths and tongues from impure food and drink and from words of evil. Certain animals are prescribed for eating to keep Yisrael's body and soul from impurity. When men do not keep themselves from unclean food and drink they become attached to an unclean place and become defiled by it. We learn that there are ten Sfirot of Faith above and ten Sfirot of unclean sorcery below, and that everything on earth is attached to one side or the other. Scripture permits us those animals that come from the side of the ten holy Sfirot. All cattle, beasts, birds and fish are marked with the signs of either right or left. Rabbi Shimon talks about how God is glorified by the children of Yisrael, and says that anyone who is made in the image of God should not depart from His ways.

98. "And Hashem spoke to Moses and Aaron, saying to them, 'These are the animals that you shall eat'" (Vayikra 1:2). HE ASKS: Why the change, so that Aaron IS MENTIONED here TOGETHER WITH MOSES? HE ANSWERS: It is because his function is to separate the unclean from the clean, as it is written: "To make a distinction between the unclean and the clean" (Vayikra 11:47).

95. כְּתִיב הָגוּ סִיגִים מִכֶּסֶף וַיֵּצֵא לְצוּרָה כְּלֵי הָגוּ רָשָׁע לִפְנֵי מֶלֶךְ וַיִּכּוֹן בַּחֶסֶד כְּסָאוֹ. ת"ח, בְּשַׁעֲתָא דְאַסְגִּיאוּ חַיִּיבִין בְּעֵלְמָא, בּוֹרְסִינְיָא דְמַלְכָּא קְדִישָׁא אֲתַתְקִנַּת בְּדִינָא, וְאֲשַׁתְּאֵבַת בְּדִינָא, וְשִׁלְהוּבּוּי אֻקְדִּין עֲלֵמָא. וּבְשַׁעֲתָא דְאַתְעֵבְרוּ חַיִּיבִינָא מֵעֲלֵמָא, בְּדִין וַיִּכּוֹן בַּחֶסֶד כְּסָאוֹ. בַּחֶסֶד, וְלֹא בְּדִינָא מֵאֵי מִשְׁמַע.

96. מִשְׁמַע דְּעֲלֵמָא תַּתָּא תַּלְוּא בְּעֵלְמָא עֲלָא, וְעֲלֵמָא עֲלָא לְמוֹם אֲרַחֵי דְּעֲלֵמָא תַּתָּא. וַיִּכּוֹן בַּחֶסֶד כְּסָאוֹ. מֵאֵן דְּבַעֵי לְבִרְכָּא לֵיהּ, וְלֹאֲתַקְנָא בּוֹרְסִינְיָא, בַּחֶסֶד וְלֹא בְּדִינָא. מֵאֵי מִשְׁמַע. דְּכַד עֵייל בְּהִנָּא לְבֵי מְקַדְּשָׁא, דִּיעוּל בַּחֶסֶד דְּאִיהוּ מֵיָא, וְלֹא יִיעוּל בֵּינָן דְּשִׁתֵּי דְּאִיהוּ גְבוּרָה. יִיעוּל בְּמֵיָא, וְלֹא יִיעוּל בַּחֲמֵרָא.

97. אָתּוּ רַבֵּי יְהוּדָה וְר' יִצְחָק, וְנִשְׁקוּ רִישֵׁיהּ, וּמַהֲהוּא יוֹמָא לֹא אֲתַפְּרֵשׁ מִבֵּי ר' יְהוּדָה, וְכַד הוּוּ עֵייל לְבֵי מְדַרְשָׁא, הוּוּ קָם ר' יְהוּדָה קְמִיָּה, אֲמַר מְלָה אֻלְפִנָּא מְנִיָּה, וַיֵּאָוֶת לְאַנְהָגָא בֵּיהּ יָקֵר. לְבַתֵּר אֲסַתְלַק בֵּין חֲבֵרִינָא, וְהוּוּ קֶאֱרַן לֵיהּ ר' יִיסָא, רִישָׁא דְּפִטְיָשָׁא דְּמַתְבַּר טַנְרִין, וְאַפִּיק שְׁלֵהוּבִין לְכָל סֵטֵר. וְהוּוּ קְרִי עֲלֵיהּ ר' אֶלְעָזָר, בְּטָרָם אֲצֻרָךְ בְּבִטּוֹן יִדְעִינָךְ.

98. וַיְדַבֵּר יי' אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר אֵלֵיהֶם זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ וְגו', מ"ש הֵבָא אֶהָרָן. אֶלָּא בְּגִין דְּאִיהוּ קְיָימָא תְּדִיר לְאַפְרָשָׁא בֵּין מְסַאָבָא וּבֵין דְּכִיָּא. דְּכִתִּיב לְהַבְדִּיל בֵּין הַטְּמֵא וּבֵין הַטְּהוֹר.

99. Rabbi Aba opened the discussion, saying: "Who is the man that desires life and loves many days... Keep your tongue from evil and your lips from speaking guile" (Tehilim 34:13-14). It is also written: "He who guards his mouth and his tongue keeps his soul from troubles" (Mishlei 21:23). "Who is the man that desires life." What life? It refers to the life which is called 'the World to Come', WHICH IS BINAH, where life rests. Therefore, we have learned that the Tree of Life is a tree - WHICH IS ZEIR ANPIN - issuing from this life, WHICH IS THE LIGHT OF BINAH; MEANING THAT this tree was planted in that life of which it is written: "Who is the man that desires life."

100. "and loves many days, that he may see good." HE ASKS: What does "days" signify here? HE ANSWERS that it signifies the Name of the Holy King, NAMELY MALCHUT CALLED 'NAME' when She is attached to the supernal days WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN AND RECEIVES THEM. OF THEM, IT IS SAID, "LOVES MANY DAYS," for they are called 'the days of heaven over earth'. Assuredly, 'the days of heaven', WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN CALLED 'HEAVEN', and 'over earth', AS THEY ARE RECEIVED BY MALCHUT WHICH IS CALLED 'EARTH'. He who desires to have a portion in the higher life above - WHICH IS THE LIGHT OF BINAH THAT WIELDS INFLUENCE WITH THE TREE OF LIFE, ZEIR ANPIN - and he who desires to have a portion in the supernal days - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, WHICH WIELD INFLUENCE WITH MALCHUT - should cleave to them and love them. He "should guard his mouth and tongue" from all THINGS, from any kind of food or drink that defiles the soul, and takes a man far from the life OF BINAH-OF-ZEIR ANPIN THAT IS CALLED "TONGUE," and from those days OF ZEIR ANPIN OF MALCHUT, WHICH IS CALLED "MOUTH." He should also keep his tongue from words of evil, so as not to be defiled by them, and he should draw himself away from them, so as not to have part in them.

101. Come and behold: "mouth" and "tongue" are the names given to a supernal place, FOR MALCHUT IS CALLED 'MOUTH' AND ZEIR ANPIN IS CALLED 'TONGUE'. Therefore, a man should not bring a stain on his mouth and tongue, BECAUSE BY SO DOING HE BRINGS STAINS ON THE SUPERNAL MOUTH AND TONGUE, and on his WHOLE body and soul, for he is defiled in the other world above, as we have already explained.

102. "These are the animals from among all the beasts that are on earth that you shall eat" (Vayikra 11:2). HE ASKS: In this verse, the end does not suit the beginning, nor the beginning the end. Why does it say first, "animals," and then, "living creatures"? HE ANSWERS that the Holy One, blessed be He, said: 'As long as Yisrael keep their body and soul from impurity, "these are the animals...that you shall eat."' NAMELY, they will be in supernal Holiness and will cleave to My Name, WHICH IS MALCHUT AND IS CALLED 'ZOT (LIT. 'THESE') AND 'ANIMAL'. By choosing the beast "that you shall eat," chosen by Me, you will not be defiled by it, and you will cleave to My Name, WHICH IS MALCHUT. THE MEANING OF THE VERSE, "THESE ARE THE ANIMALS (LIT. 'IN THE SINGULAR')..." IS THAT YOU WILL CLEAVE TO MALCHUT, CALLED "THIS IS THE ANIMAL...THAT YOU SHALL EAT," "FROM AMONG ALL THE LIVING CREATURES," WHEN YOU EAT A PURE BEAST, WHICH I HAVE CHOSEN FOR YOU.

99. ר' אבא פתח ואמר, מי האיש החפץ חיים וגו'. נצור לשונך מרע וגו'. סור מרע וגו'. וכתיב שומר פיו ולשונו וגו'. מי האיש החפץ חיים. מאן חיים. אלא אלון חיים דאקרון עלמא דאתי, וחיים תמן שריין. ועל דא תנינן, עץ חיים, היא אילנא מאינון חיים, אילנא דאתנטע באינון חיים. וע"ד מי האיש החפץ חיים כתיב.

100. אוהב ימים לראות טוב, מאן ימים. אלא דא הוא שמא דמלכא קדישא, דאחידא באינון יומין עלאין, דאקרון ימי השמים על הארץ, ימי השמים ודאי, על הארץ ודאי. מאן דבעי חיים דלעילא, למהוי ליה חולקא בהו. ומאן דבעי יומין עלאין לאתדבקא בהו ולרחמא להו. ינטר פומיה מכלא, ינטר פומיה ולישניה, ינטר פומיה ממילא וממשתאי, דמסאב לנפשא, ומרחקא לב"ג מאינון חיים ומאינון יומין, וינטר לישניה ממלון בישין, דלא יסתאב בהו, ויתרחק מנייהו, ולא יהא ליה חולקא בהו.

101. ת"ח, פומא ולישן, אתר עלאה הכי אקרי, ובג"כ לא יפגים איניש פומיה ולישניה, וכ"ש לאסתאבא נפשיה וגרמיה, בגין דאסתאב הוא בעלמא אחרא, והא אוקימנא.

102. זאת החיה אשר תאכלו מכל הבהמה וגו', האי קרא לאו רישיה סיפיה, ולא סיפיה רישיה. זאת החיה בקדמיתא, ולבתר מכל הבהמה. אלא אמר קודשא בריך הוא, בכל זמנא דישראל מנטרי נפשיהו, וגרמיהו, דלא לסאבא לון, ודאי זאת החיה אשר תאכלו, יהון שכיחין בקדושה עלאה, לאתדבקא בשמי, בבירורו דהיהיא בהמה דברירנא לכו למיכל, לא תסתאבו בהו, ותהוון דבקין בשמי.

103. When they do not keep themselves from unclean food and drink, they shall cleave to another, unclean place and be defiled by it. Therefore, it is written: "These are the animals...from among (lit. 'from all') that you shall eat." Assuredly, 'from all', for this is the secret of cleaving to the Holy Name. FOR 'ALL' ALLUDES TO THE YESOD, WHICH IS CALLED 'ALL', THE SECRET OF CLEAVING TO HIS NAME, WHENE IS DERIVE THE SECRET OF THE VERSE: "FOR ALL THAT IS IN HEAVEN AND ON EARTH" (I DIVREI HAYAMIM 29:11). THE YESOD UNITES ZEIR ANPIN AND MALCHUT, WHICH ARE CALLED 'HEAVEN' AND 'EARTH'. "...from among all the beasts that are on earth," MEANING that the eating of the animal should be clean and not defile you, and THEN you will have a share in My Name, WHICH IS CALLED 'all', and you will cleave to it.

104. There is further explanation of the words: "These (Heb. zot) are the animals...that you shall eat." It is written of Pharaoh: "In this (Heb. zot) you shall know that I am Hashem" (Shemot 7:17), MEANING that "zot," WHICH IS MALCHUT, is to take revenge on you. Here also, "These (Heb. zot) are the animals which you shall eat among the living creatures," means that "zot" is before you to take revenge on you, if you defile your Nefesh. The reason is THAT MALCHUT ESPECIALLY SHALL PUNISH THEM, for the Nefesh OF MEN issues from Her - THE NEFESH ISSUES FROM MALCHUT, AND THE RUACH FROM THE ZEIR ANPIN, AS IS KNOWN. If you defile your NEFESH, which belongs to Malchut, then zot, MALCHUT, shall be against you. If She stands to do good, YOU WILL CLEAVE TO HER AND YOU WILL HAVE ALL THE GOODNESS - but if She stands against you, YOU WILL BE PUNISHED BY HER.

105. Rabbi Elazar said: "These are the animals from among all the living creatures... that you shall eat," MEANS that you are allowed to eat from all of those that belong to the side OF PURITY, but you are not allowed to eat those which do not belong to this side. There are beasts which come from the side OF PURITY and others from the other, unclean side. This is derived from the verse: "Whatever cleaves the hoof and is clovenfooted" (Vayikra 11:3). We have learned that they are all marked and the scripture specifies them all. Therefore, he who eats from those which come from the unclean side defiles himself and defiles his soul, which issues from the clean side.

106. Rabbi Shimon said that this includes everything, for as there are ten Sfirot of Faith above, so are there ten Sfirot of unclean sorcery below. All things on earth are attached either to one side or to the other, AND THE SCRIPTURE PERMITS US THOSE ANIMALS WHICH COME FROM THE SIDE OF THE TEN HOLY SFIROT, AND FORBIDS US ALL THOSE ANIMALS WHICH COME FROM THE SIDE OF THE TEN UNCLEAN SFIROT.

107. You may ask about the goat in which an unclean spirit dwells, SAYING IT IS PERMITTED TO BE EATEN. BUT THE ANSWER IS THAT this is not so, for if an unclean spirit dwelt in it, we would not have been permitted to eat it. UNCLEAN SPIRITS pass through animals and appear to harm them; BUT SUCH SPIRITS do not dwell in them, for when they COME to dwell in them another spirit FROM THE SIDE OF PURITY passes by AND THE DEFILED SPIRITS depart from the animals. THEY ONLY manifest inside them in order to prosecute MEN from within them, but they do not take possession of them. Therefore, such an animal is allowed to us as food.

103. וְכֹל זְמַנָּא דְלָאוּ אֵינּוּן נְטְרִין נַפְשֵׁיהוּ וְגַרְמִייהוּ מִמִּיכְלָא וּמִשְׁתַּיָּא, יִתְדַבְּקוּן בְּאַתְרַּא אַחְרָא מִסַּאבָּא, לְאַסְתַּאבָּא בְּהוּ. וּבְגִין כֵּךְ כְּתִיב, זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכֹּל, מִכֹּל וְדָאִי, דְּאִיהוּ רִזָּא דְשִׁמְא קְדִישָׁא, לְאַתְדַּבְּקָא בֵּיהּ. מִכֹּל הַבְּהֵמָה אֲשֶׁר עַל הָאָרֶץ, בְּגִין דְּהָאִי מִיכְלָא דְהָאִי בְּהֵמָה אֲשֶׁתְּכַח דְכִיָּא, וְלֹא יִסָּב לְכוּ, יְהֵא לְכוּ חוֹלְקָא בְּשָׁמַי, לְאַתְדַּבְּקָא בֵּיהּ.

104. תוּ, זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ. בְּפִרְעָה כְּתִיב, בְּזֹאת תֵּדַע כִּי אֲנִי יי'. הָא זֹאת לְקַבְּלֶךָ, לְאַתְפַּרְעָא מִנֶּךָ. אוּף הֵכָא זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכֹּל הַבְּהֵמָה, הָא זֹאת לְקַבְּלִיכוּן, לְאַתְפַּרְעָא מִנִּיכוּ, אִי תְסַאבּוֹן נַפְשְׁכוֹן. מֵאִי טַעֲמָא. בְּגִין דְנַפְשָׁתָא מְנָה הוּוּ, וְאִי אַתּוֹן תְּסַאבּוֹן לְהֵוּא דִּילָהּ, הָא זֹאת לְקַבְּלִיכוּ, אִי לְטַב הִיא קִימָא לְגַבִּיכוּ, אִי לְבִישׁ הִיא קִימָא לְגַבִּיכוּ.

105. אָמַר רַבִּי אֶלְעָזָר, זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ מִכֹּל הַבְּהֵמָה, מִכֹּל אֵינּוּן דְּאַחִידֵן מִן סֵטֶר דָּא, שְׂאִרֵי לְכוּ לְמִיכָל, וְכֹל אֵינּוּן דְּלֹא אַתִּינּוּן מִסְטְרָא דָּא, אֲסִיר לְכוּ לְמִיכָל. בְּגִין דְּאִית בְּעִירָן דְּאַתִּינּוּן מִסְטְרָא דָּא, וְאִית דְּאַתִּינּוּן מִסְטְרָא אַחְרָא מִסַּאבָּא. וְסִימְנָא דְּלֵהוֹן דְּכְתִיב, כֹּל מִפְרֶסֶת פְּרֶסֶה. וְגַמְרִינּוּן כְּלֵהוּ רְשִׁימָן, וְכֵלְהוּ אַרְשִׁים לְהוּ קְרָא. וּבְגִין כֵּךְ, כֹּל מֵאֵן דְּאֲכִיל מֵאֵינּוּן דְּאַתִּינּוּן מִסְטְרָא דָּא מִסַּאבָּא, אֲסַתָּאב בְּהוּ, וְסֵאִיב לְנַפְשֵׁיהּ דְּאַתִּיָּא מִסְטְרָא דְכִיָּא.

106. ר"ש אָמַר כֹּל כֹּלָא, כִּמָּה דְּאִית עֶשֶׂר כְּתָרִין דְּמֵהִימְנוּתָא לְעִילָא. כֵּךְ אִית עֶשֶׂר כְּתָרֵי דְחֶרְשֵׁי מִסַּאבֵי לְתַתָּא. וְכֹל מַה דִּי בְּאַרְעָא, מִנִּייהוּ אַחִידֵן בְּסֵטֶרָא דָּא, וּמִנִּייהוּ אַחִידֵן בְּסֵטֶרָא אַחְרָא.

107. וְאִי תִימָא, הָאִי עוּ, דְּשִׁרְיָא עֲלֵיהּ רוּחַ מִסַּאבָּא. לָאוּ הֵכִי. דְּאִי רוּחַ מִסַּאבָּא שְׁרִיָּא בֵּיהּ, אֲסִיר לָן לְמִיכָל. אֶלָּא אַעֲבֵרן בְּגוּוֹיְהוּ, וְיִתְחַזּוּן לְקַבְּלִיהוֹן, וְלֹא שְׁרִיָּא לְדִינְרָא בְּהוּ, דְּכַד אֵינּוּן שְׁרִיָּין, רוּחַ אַחְרָא אַעֲבֵר עֲלֵיהוּ, וּפְרִישָׁן מִגַּרְמִייהוּ. וּבְגִין כֵּךְ אַתְחַזּוּן לְקַבְּלִייהוּ, וּמִקְטְרְגֵי בְּגוּוֹיְהוּ, וְלֹא שְׁלֵטִי בְּהוּ בְּגַרְמִייהוּ, וְע"ד שְׁרֵי לָן לְמִיכָל.

108. Come and behold: when THE UNCLEAN SPIRITS come to take possession of them, another spirit FROM THE SIDE OF CLEANNESS passes. The unclean spirits raise their eyes to see that the other spirit's identifying-marks are FROM THE SIDE OF PURITY, and then they depart from the animals - yet they are still in front of them. THEREFORE, they are not forbidden to us for food.

109. In cattle, living creatures, birds and fish are seen signs of right or left. We may eat whichever comes from the right, but we may not eat whichever comes from the left, because all of them are in the grade of uncleanness and all of them are unclean. An unclean spirit dwells in them. Therefore, the Holy Spirit of Yisrael must neither be mixed up with them nor be defiled by them, in order that YISRAEL may remain holy and be recognized as such above and below. Happy is the portion of Yisrael, in that the Holy One, blessed be He, desires to purify them and sanctify them above all others, for they cling to Him.

110. Come and behold: it is written, "Yisrael, in whom I will be glorified" (Yeshayah 49:3). If the Holy One, blessed be He, is glorified by Yisrael, how can they defile themselves and cling to the Side of Uncleanness? Therefore, it is written: "you shall therefore sanctify yourselves, and you shall be holy: for I am holy" (Vayikra 11:44), and, "you shall not make your souls abominable" (Vayikra 20:25). He who is made in the image of the King should not depart from His ways. Therefore, the Holy One, blessed be He, marks all those which come from this side and those which come from the Other Side. Happy is the portion of Yisrael, of whom it is written: "All that see them shall acknowledge them, that they are the seed which Hashem has blessed" (Yeshayah 61:9). Indeed, "Hashem has blessed - " He has blessed in every respect.

15. "Neither shall you make yourselves unclean with them"

We are told that whoever eats unclean foods defiles his body and soul, and will never be able to recover from this defilement; he will never cling to the Bundle of Life. Rabbi Shimon tells Rabbi Elazar that some day God will purify the children of Yisrael with the water of Chesed, and that those who cling to God are called Holy.

111. Come and behold: whoever eats of these unclean foods cleaves to the Other Side and defiles his body and soul. The Unclean Spirit rests upon him and he shows that he has no portion in the Highest One, nor does he come from His side, nor does he cleave to Him. If he departs from this world in such a state, he will be seized by all those who are grasped by the Unclean Side, and he will be defiled by them. Moreover, he is judged as a man spurned by his Master, spurned in this world and in the World to Come.

108. ת"ח, כִּינֹן דְּאֲתִינִין לְשִׁלְטָאָה בְּהוּ, אֲעֵבֵר רוּחָא חֲדָא, זְקַפְן עֵינֵינִין וְחֲמָאן רְשִׁימִין דְּלֵהוּן, וְאֲתַפְרִשֹׁן מְנִייהוּ, אֲבָל אֲתַחֲזוּ לְקַבְלִיהוּן, וְלֹא אֲסִירִי לֶן לְמִיכָל.

109. כִּינֹן בְּבַעֲרִי, כִּינֹן בְּחִיּוּתָא, כִּינֹן בְּעוֹפִי, כִּינֹן בְּגוּנֵי יַמָּא, בְּכֻלְהוּ אֲתַחֲזוּן יְמִינָא וּשְׂמָאלָא, וְכֻלְ מָאן דְּאֲתִי מִסְטָרָא דִּימִינָא, שְׂאֲרֵי לֶן לְמִיכָל. וְכֻלְ אִינוּן דְּאֲתִינִין מִסְטָרָא דְשְׂמָאלָא, כֻּלְהוּ אֲסִירִי לֶן לְמִיכָל. בְּגִין דְּדִרְגָא דְכֻלְהוּ מְסֻאָבָא, וְכֻלְהוּ מְסֻאָבִין, וְרוּחַ מְסֻאָבָא שְׂרִיא בְּגוּוֹיֵיהוּ, וְדִרִי בְּהוּ. וְעַל דָּא רוּחָא קְדִישָׁא דִּישְׂרָאֵל, לֹא יִתְעַרְבַּ בְּהוּ, וְלֹא יִסְתָּאֵב בְּהוּ, בְּגִין דִּישְׁתַּבְּחֹן קְדִישִׁין, וְיִשְׁתַּמּוּדְעוּן לְעִילָא וְתַתָּא. זְכָאָה חוּלְקִיהוּן דִּישְׂרָאֵל, דְּמִלְכָא קְדִישָׁא אֲתַרְעֵי בְּהוּ, וּבְעֵי לְדַכָּאָה לְהוּ, וְלַקְדָּשָׁא לְהוּ עַל כֻּלָּא, בְּגִין דְּאֲחִידֶן בֵּיהּ.

110. תָּא חֲזִי, כְּתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְאֵר, אִי קוּדְשָׁא בְּרִיךְ הוּא מִתַּפְאֵר בְּהוּ בִּישְׂרָאֵל, הִיךְ אֲתִינִין לְאִסְתַּאֲבָא וְלְאֲתַדְבָּקָא בְּסְטָרָא מְסֻאָבָא. וְעַד כְּתִיב, וְהִתְקַדְּשֶׁתָּם וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי וְלֹא תִשְׁקְצוּן אֶת נַפְשׁוֹתֵיכֶם וְגו', מָאן דְּאִיהוּ בְּדִיוּקְנָא דְּמִלְכָא, לֹא לְבַעֲי לִיהּ לְאֲפְרָשָׁא מְאוּרְחֵי דְּמִלְכָא. וּבְגִין כֵּן רְשִׁים לְהוּ קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, כֹּל אִינוּן דְּאֲתִינִין מִסְטָרָא דָּא, וְכֻלְ אִינוּן דְּאֲתִינִין מִסְטָרָא אַחְרָא. זְכָאָה חוּלְקִיהוּן דִּישְׂרָאֵל, דְּכְתִיב בְּהוּ, כֹּל רוּאֵיהֶם יִכִּירוּם כִּי הֵם זֶרַע בְּרַךְ יְי', בְּרַךְ יְי' מִמֶּשׁ, בְּרַךְ יְי' בְּכֻלָּא.

111. וְת"ח, כֹּל מָאן דְּאֲכִיל מְאִינוּן מְאֲכִילֵי דְּאֲסִירִי, אֲתַדְבֵּק בְּסְטָרָא אַחְרָא, וְגַעִיל נַפְשֵׁיהּ וְגִרְמִיָּהּ, וְרוּחַ מְסֻאָבָא שְׂרִיא עָלֵיהּ, וְאֲחִזֵּי גִרְמִיָּהּ דְּלִית לִיהּ חוּלְקָא בְּאַלְהָא עֲלָאָה, וְלֹא אֲתִי מִסְטָרִיָּהּ, וְלֹא אֲתַדְבֵּק בֵּיהּ. וְאִי יְפוּק הֶכִּי מֵהָאֵי עֲלָמָא, אֲחִידֶן בֵּיהּ כֹּל אִינוּן דְּאֲחִידֶן בְּסְטָרָא דְּמְסֻאָבָא, וּמְסֻאָבִין לִיהּ וְדִינֵינִין לִיהּ כְּב"ע דְּאִיהוּ גַּעֲלָא דְּמֵאֲרִיָּהּ, גַּעֲלָא בְּהָאֵי עֲלָמָא, וְגַעֲלָא בְּעֲלָמָא דְּאֲתִי.

112. Of that, it is written: "Neither shall you make yourselves (Heb. venitmatem) unclean with them" (Vayikra 11:43), without the Aleph, TO SHOW that there is no remedy for his uncleanness and that he can never recover from his defilement. Woe to them, woe to their souls who will never cling to the Bundle of Life, for they are defiled. Woe to their bodies, of which it is written: "For their putrefaction shall never cease...and they shall be an abhorrence to all humankind" (Yeshayah 66:24). What does "abhorrence" mean? It means stench, the stench that was caused by the Other Side to which they clung.

113. Yisrael who come from the right side spoil this side, THE RIGHT, if they cling to the left side and defile their bodies and souls. They are spoiled in this world and in the World to Come, especially he who clings to the Side of Uncleanness, WHICH DERIVES FROM THE LEFT AND IS COMPLETELY DEFILED. FOR THE SIDE OF UNCLEANNESS AND THE LEFT SIDE are combined with one another, MEANING THAT THE LEFT SIDE ABOVE, FROM WHICH IMPURITY ISSUES, IS SEPARATED FROM THE RIGHT. FROM THERE, DEFILEMENT IS DRAWN, and it is written: "For you are a holy people to Hashem your Elohim" (Devarim 14:2).

114. Rabbi Yosi opened the discussion with the verse: "All the labor of man is for his mouth" (Kohelet 6:7). I have observed that those words of King Solomon are full of supernal Wisdom, and the words, "the labour of man is for his mouth," allude to the time when man is sentenced for all the accusations against him and to everything he undergoes in that world. The revenge of the world is exacted upon him, AND ALL THIS IS because of "his mouth," which he did not guard. Through it, he defiled his soul by not cleaving to the right side of life. "Yet the appetite (lit. 'soul') is not filled," meaning that the Judgment of his soul will never be completed. Also, "is not filled," means it will never be completed to ascend to its place, since it is defiled and attached to the Other Side.

115. Rabbi Yitzchak said that it is as if he who is defiled by them served idols, which is "an abomination to Hashem" (Devarim 17:1), and it is written: "You shall not eat any abominable thing" (Devarim 14:3). He who serves idols leaves the domain of Holiness and enters into another domain. Likewise, the one who is defiled by unclean foods leaves this side of life and departs from the domain of Holiness and enters another domain. Moreover, he is all the more defiled in this world and in the World to Come. Therefore, "neither shall you make yourselves unclean by them," and the word "venitmatem (lit. 'unclean')" is written without the letter Aleph.

116. It is written: "And you shall not make your souls abominable by beast, or by bird, or by any manner of living thing that creeps on the ground, which I have separated from you as unclean" (Vayikra 20:25). What does He mean by "unclean"? It means to defile by them the heathen nations, for they are unclean and come from the Side of Uncleanness. Each cleaves to his own place, YISRAEL WITH THOSE FROM THE SIDE OF HOLINESS, AND THE HEATHEN NATIONS WITH THOSE FROM THE SIDE OF UNCLEANNESS.

112. וע"ד כתיב, ונטמתם בם בלא א, הלא אשתכח אסוותא לגעוליה, ולא נפיק ממסאבותיה לעלמין. ווי לון, ווי לנפשייהו, הלא יתרבקון בצרורא דחיי לעלמין, דהא אסתאבו. ווי לגרמייהו, עלייהו כתיב כי תולעתם לא תמות וגו', והיו דראון לכל בשר. מאי דראון. סרחונא. מאן גרים ליה, ההוא סטר דאתדבק ביה.

113. ישראל אתיון מסטרא דימינא, אי אתדבקן בסטר שמאלא, הא פגמין לסטר דא, ופגמין לגרמייהו, ופגמין לנפשייהו, פגמין בעלמא דין, ופגמין בעלמא דאתי. כ"ש מאן דאתדבק בסטר דמסאבא, דכלא אחיד דא בדא, וכתיב כי עם קדוש אתה לוי' אלהיך וגו'.

114. ר' יוסי פתח ואמר, כל עמל האדם לפיהו וגו'. אסתכלנא במלוי דשלמה מלכא, וכלהו אחידן בחכמה עלאה. כל עמל האדם לפיהו, האי קרא, בשעתא דדיינון ליה לב"נ בההוא עלמא כתיב, כל ההוא דינא, וכל מאי דסביל בההוא עלמא, ונקמין מניה נקמתא דעלמא. לפיהו: בגין פיהו, דלא נטיר ליה, וסאיב ליה לנפשיה, ולא אתדבק בסטרא דחיי, בסטרא דימינא. וגם הנפש לא תמלא, לא תשתלים דינהא לעלם ולעלמי עלמין. ד"א לא תמלא, לא תשתלים לסלקא לאתרהא לעלמין, בגין דהא אסתאבת, ואתדבקת בסטרא אחרא.

115. רבי יצחק אמר, כל מאן דאסתאב בהו, כאילו פלח לע"ז, דאיהו תועבת יי', וכתיב לא תאכל כל תועבה. מאן דפלח לע"ז, נפיק מסטרא דחיי, נפיק מרשותא קדישא, ועייל ברשותא אחרא. אוף מאן דאסתאב בהני מיכלי, נפיק מסטרא דחיי, ונפיק מרשו קדישא, ועייל ברשותא אחרא. ולא עוד, אלא דאסתאב בהאי עלמא, ובעלמא דאתי. וע"ד ונטמתם בם כתיב בלא א'.

116. וכתיב, ולא תשקצו את נפשותיכם בבמה ובעוף ובכל אשר תרמוש האדמה אשר הבדלתי אתכם לטמא. מאי לטמא. לטמא לעמין עע"ז, דהא אינון מסאבין, ומסטרא דמסאבא קא אתיון. וכל חד אתדבק באתריה.

117. Rabbi Elazar was once sitting before his father Rabbi Shimon, and he said to him: We have learned that the Holy One, blessed be He, will one day purify Yisrael. With what WILL HE PURIFY THEM? He replied: With that which is written in the verse: "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25, WHICH IS THE SECRET OF THE WATER OF CHESED THAT INCLUDES THE ILLUMINATION OF THE LEFT, FROM WHICH PURIFICATION ISSUES. Since they are purified, they are also sanctified, FOR THEY CLEAVE TO THE HOLINESS OF ZEIR ANPIN, IN WHICH ARE THE MOCHIN OF ABA AND IMA, WHO ARE CALLED 'HOLY'. Yisrael who cleave to the Holy One, blessed be He, are called 'holy', as is written: "Yisrael is holy to Hashem, the first fruit of His increase" (Yirmeyah 23:3), and also, "And you shall be Holy men to Me" (Shemot 22:30). Happy are Yisrael, of whom the Holy One, blessed be He, says: "And you shall be Holy for I am Holy" (Vayikra 11:44). For it is written, "And hold fast to Him" (Devarim 13:5), and also, "He has not dealt so with any other nation and as for His ordinances, they have not known them. Haleluyah!" (Tehilim 147:20).

117. רבי אלעזר הוה יתיב קמי דר' שמעון אבוי, א"ל, הא דתנינן זמין קודשא בריך הוא לדבא להו לישראל, במה. אמר ליה, במה דכתיב, וזרקתי עליכם מים טהורים וטהרתם וגו'. בין דאתרבאן מתקדשן, וישראל דאתרבאן ביה בקודשא בריך הוא, קדש אקרון, דכתיב קדש ישראל ליני ראשית תבואתה, וכתיב ואנשי קדש תהיון לי, זכאין אינון ישראל, דקודשא בריך הוא קאמר עליהו, והייתם קדושים כי קדוש אני יי, בגין דכתיב ובו תרבק, וכתיב לא עשה כן לכל גוי ומשפטים כל ידעום הללויה.

16. Fish and grasshoppers do not need to be slaughtered

Here we read that fish and grasshoppers are permitted to be eaten just by being gathered; slaughtering is not necessary. This is like the heads of the Yeshivas, who do not need to be slaughtered when they die like other men, instead they are gathered without being slaughtered. Just as the fish live in the sea, those who study the Torah live in the Torah, and if they leave it they die instantly. He who learns Kabbalah is above all others, and will have dominion over the fish of the sea and the birds of the air. Rabbi Shimon likens those who learn Mishnah to the 'crocodiles', saying that when they have a dispute one swallows the other. If they are at the same level of teacher, however, they all have love at the end. Ra'aya Meheimna (the Faithful Shepherd)

118. Fish and grasshoppers do not need to be slaughtered, for merely being gathered in permits them to be eaten. It is the same way with the heads of the Talmudic colleges, who do not need to be slaughtered WHEN THEY DIE LIKE OTHER MEN - WHO ARE SLAUGHTERED BY THE SWORD OF THE ANGEL OF DEATH. It is said of them: "...and expired, and was gathered to his people" (Bereshheet 49:33), FOR THEY ARE GATHERED WITHOUT BEING SLAUGHTERED, WHICH DISFIGURES THE DECEASED. As the fish live in the sea, so the students who study the Torah and the Mishnah live in the Torah, and if they leave it they die instantly. The Tannaim of the Mishnah are raised by the Torah, like the fish IN THE SEA, and if those who dwell on land enter the sea without knowing how to swim, they die. But he who learns the Kabbalah is above all others, as it is written: "Have dominion over the fish of the sea and over the birds of the air" (Bereshheet 1:28), WHICH ARE THE STUDENTS OF MISHNAH.

רעיא מהימנא
118. דגים וחגבים, אינן טעונין שחיטה, אלא אסיפתם היא המתרת אותם. הכי מארי מתיבתא, אין צריכין שחיטה, אלא דאתמר בהון, ויגוע ויאסף אל עמיו. מה נוגי ימא, חיותן בימא. אף תלמידי חכמים, מארי מתניתין, חיותיהו באורייתא, ואי אתפרשן מנה, מיד מתים. תנאין דמתניתין, דבה אתרבו בנוגי ימא, ואי אינון דביבשתא יעלון למיא, ולא ידעין לשטטא, אינון מיייתין. אבל אדם דאינון מארי קבלה, דאיהו לעילא מכלהו, אתמר ביה וירדו ברגת הים ובעוף השמים.

119. For those who learn Mishnah are 'crocodiles', NAMELY the great crocodile, "that crooked (Heb. bariach) serpent" (Yeshayah 27:1), which corresponds to "the middle bar (Heb. bariach) in the midst of the boards" (Shemot 26:28), WHICH IS THE SECRET OF TIFERET. When the 'crocodiles' who study Mishnah have a dispute and argue with each other, ONE swallows the other, if he is a young student and has not yet reached the position of teacher, yet teaches all the same AND IS THUS punishable by death. However, if all the students are in the same position yet have a difference of opinion, then it is said of them AT THE END: "Vahev in sufah" (Bemidbar 21:14) meaning that they have love at the end (Heb. ahava besofah). End of Ra'aya Meheimna

119. דאינון מארי מתניתין תנינא, התנין הגדול, נחש בריח, לקבל והבריח התיכון בתוך הקרשים, בזמנא דתנינן מארי משנה אית בהון מחלוקת, ומקשין דא לדא, בלע לחבריה. והאי איהו תלמיד זעיר שלא הגיע להוראה ומורה, חייב מיתה. ואי אינון שוין דא לדא, ואית בהון מחלוקת, וקושיא, אתמר בהון את זהב בסופה, אוקמוה אהבה בסופה. עד כאן רעיא מהימנא

1. "By night on my bed"

Rabbi Elazar explains that the title verse means that the children of Yisrael lay in the dust in exile, and beseeched God to take them out of it. Rabbi Yitzchak says that they asked God to join them so that He would gladden them and bless them in perfect joy.

1. "And Hashem spoke to Moses saying, Speak to the children of Yisrael, saying, If a woman have conceived seed, and born a man child..." (Vayikra 12:2). Rabbi Elazar opened with, "By night on my bed I sought him whom my soul loves" (Shir Hashirim 3:1). HE ASKS, it says, "on my bed," while it should have said, "in my bed," why "on my bed"? AND HE ANSWERS, the Congregation of Yisrael spoke before the Holy One, blessed be He, and beseeched him concerning the exile, because she is sitting among the other nations with her children, and lying in the dust. And since she is lying in another, defiled land, she said, "on my bed" I beseech, since I am lying in exile, AND EXILE IS CALLED 'NIGHTS'. Therefore, "I sought him whom my soul loves," to take me out of it.

2. "I sought him, but found him not" (Ibid.) BECAUSE it is not His custom to join me save in His palace AND NOT IN EXILE. "I sought him, but I could not find him" (Shir Hashirim 5:6), since I dwelt among other nations, and only His children hear His voice, as written, "Did ever people hear the voice of Elohim..." (Devarim 4:33).

3. Rabbi Yitzchak said, "By night on my bed" said the Congregation of Yisrael, THE SHECHINAH. "on my bed" I complained before Him, NAMELY I ASKED HIM to join me to gladden me FROM THE LEFT COLUMN and bless me FROM THE RIGHT COLUMN in perfect joy FROM THE CENTRAL COLUMN. For we have learned that from the union of the King, ZEIR ANPIN, with the Congregation of Yisrael, many righteous people receive the inheritance of a holy portion, NAMELY SUPERNAL MOCHIN, and many blessings thus abide in the world.

2. "Who can find a woman of worth"

A woman of worth and a virtuous woman is said to be the Congregation of Yisrael. "her price is far above rubies" means those lofty holy rubies that are the mysteries and inner meaning of the Torah. God may safely trust in the Congregation of Yisrael, which is why He put her in charge over the world. She bestows goodness on the world and not evil; the Tree of Life, Zeir Anpin, sends her life, that is Mochin from Binah, and shines upon her.

4. Rabbi Aba was walking to the cave of Lod in the village of Kanya with Rabbi Yosi and Rabbi Chiya. Rabbi Yosi said, it is written, "A virtuous woman is a crown to her husband" (Mishlei 12:4). The virtuous woman is the Congregation of Yisrael, THE SHECHINAH, while, "she that acts shamefully as a rottenness in his bones" (Ibid.) refers to the heathen nations, whom the Holy One, blessed be He, cannot tolerate in the world, as written, "therefore I abhorred (Heb. akutz) them" (Vayikra 20:23), like the thorns (Heb. kotz) and thistles that give pain to man so he cannot bear them. Rabbi Aba said, It is surely so, the "virtuous woman" is the Congregation of Yisrael, who is mistress over many armies and hosts OF ANGELS that abide in the world, NAMELY ALL THE DWELLERS IN BRIYAH, YETZIRAH AND ASYAH THAT EXPAND FROM HER. "A VIRTUOUS WOMAN" MEANS BOTH A MISTRESS AND MASTER. "a crown to her husband" IS SIMILAR TO the words, "a crown of glory (lit. 'Tiferet')" (Yeshayah 62:3), and it is all the same, SINCE TIFERET IS THE HUSBAND OF THE SHECHINAH. While they were walking Rabbi Aba said, Let us each say something about the Congregation of Yisrael.

1. וידבר יי' אל משה לאמר אשה כי תזריע וילדה זכר וגו'. ר' אלעזר פתח, על משכבי בלילות בקשתי וגו'. על משכבי, במשכבי מבעי ליה, מהו על משכבי. אלא כנסת ישראל אמרה קמיקודשא בריך הוא, ובעאת מניה על גלותא, בגין דהיא יתבא בין שאר עמין עם בנהא, ושכיבת לעפרא, ועל דהיא שכיבת בארעא אחרא מסאבא, אמרה, על משכבי בעינא, דשכיבנא בגלותא, ועל דא, בקשתי את שאהבה נמשי ולאפקא לי מניה.

2. בקשתיו ולא מצאתיו, דלאו ארחיה לאזדווגא בי אלא בהיכליה, קראתיו ולא ענני. דהא ביני עמין אחרנין יתיבנא, וקליה לא שמעין אלא בנוי. דכתיב, השמע עם קול אלהים וגו'.

3. רבי יצחק אמר, על משכבי בלילות. אמרה כנ"י על משכבי אתרעמנא קמיה, דיהא מזדווג עמי למחדי לוי, ולברכא לוי, בחידו שלום. דהכי תנינן דמזווגא דמלכא בכ"י, במה צדיקים ירתו ירותת אחסנתא קדישא, וכמה ברכאן משתכחי בעלמא.

4. ר' אבא הוה אזיל לכפר קניא, למערתא דלוד. והוה עמיה ר' יוסי ור' חניא. א"ר יוסי, כתיב, אשת חיל עטרת בעלה וגו'. אשת חיל, דא כ"י. וברקב בעצמותיו מבישה. אלין עמין עע"ז, דקודשא בריך הוא לא יכיל למסבל לון בעלמא, כד"א, ואקוץ בם. כהני קוצין וגובין דרחקין ליה לב"נ ולא יכיל למסבל לון. א"ר אבא, הכי הוא ודאי, אשת חיל, דא כ"י, דהיא גבירתא מבמה חילין וכמה משריין דמשתכחי בעלמא, עטרת בעלה, כד"א, עטרת תפארת, וכלא חד. עד דהוה אזיל, א"ר אבא כל חד לימא מלה, בכ"י.

5. Rabbi Aba opened with, "Who can find a woman of worth" (Mishlei 31:10). It is the Congregation of Yisrael, who is a woman of worth, like we said. "Who can find" resembles, "that which shall befall you in the last days" (Bereshheet 49:1), WHICH MEANS THAT WHICH SHALL ARRIVE AND HAPPEN TO YOU. HERE TOO "Who can find" MEANS who will deserve TO ARRIVE AT IT and be in her to perfection and be with her always.

6. "for her price (or: 'selling') is far above rubies" (Mishlei 31:10). HE ASKS, IT SAYS "her price," while it should have been 'her buying', WHICH MEANS IT IS MORE DIFFICULT TO BUY HER THAN RUBIES. WHY DID IT SAY "HER SELLING"? AND HE ANSWERS, since she sells all those who do not completely cleave to her or are whole towards her, and turns them over to the other nations, as you say, "And when they forgot Hashem their Elohim, He sold them into the hand of Sissra" (I Shmuel 12:9). Then they are all far from those lofty holy rubies, WHICH ARE THE MYSTERIES AND INNER MEANING OF THE TORAH, in which you shall have no part. This is the meaning of, "for her price is far above rubies."

7. Rabbi Chiya opened with the following verse, "The heart of her husband safely trusts in her, and he shall have no lack of gain" (Mishlei 31:11). "The heart of her husband safely trusts in her" refers to the Holy One, blessed be He, ZEIR ANPIN, who, for this reason, put her in charge over the world to be guided by her. All His armory He put in her hand and all the soldiers. Therefore, "he shall have no lack of gain."

8. Rabbi Yosi explained the following verse, "She will do him good and not evil all the days of her life" (Ibid. 12). "She will do him good" MEANS she bestows goodness upon the world and bestows goodness upon the King's palace and the household people. "and not evil" HAD TO BE MENTIONED due to the words, "and the Tree of Knowledge of Good and Evil" (Bereshheet 2:9). MALCHUT IS CALLED THE TREE OF KNOWLEDGE OF GOOD AND EVIL BECAUSE IF ONE HAS MERIT IT IS GOOD, BUT IF ONE DOES NOT HAVE MERIT IT IS EVIL. IT THEREFORE SAYS, "AND NOT EVIL." When is it good AND NOT EVIL? When the days of heaven, THE SFIROT OF ZEIR ANPIN, shine upon her and unite with her properly. FOR THE DAYS OF HEAVEN are "the days of her life," because the Tree of Life, ZEIR ANPIN, sends her life, WHICH IS MOCHIN FROM BINAH, and shines upon her. At that time, "She will do him good and not evil." Rabbi Aba said, This is well, and all these verses refer to the Congregation of Yisrael.

3. If a woman conceives first she bears a male child

Rabbi Yosi resolves some confusion over "If a woman have conceived seed" by saying that God distinguishes between a male and a female seed, and once He has seen it, He decides whether it will be male or female.

9. "If a woman have conceived seed" (Vayikra 12:2). We learned that if a woman conceives first, she bears a male child. Rabbi Acha said that we learned that the Holy One, blessed be He, determines whether that drop will be male or female, yet you say that if a woman conceives first, she gives birth to a male child. IN THAT CASE, THERE IS NO NEED FOR THE DECISION OF THE HOLY ONE, BLESSED BE HE. Rabbi Yosi said, Surely the Holy One, blessed be He, distinguishes between a male drop and a female drop. Once He observed it, He decided whether it would be male or female.

5. ר' אבא פתח ואמר. אשת חיל מי ימצא, דא כ"י, דאיהי אשת חיל, במה דאמרן. מי ימצא, כד"א, אשר ימצא אתכם באחרית הימים. מי ימצא, מאן יזכה למהוי בה בשלימו, ולאשתכחא עמה תדיר.

6. ורחוק מפנינים מכרה, מכרה, מקחה מבעי ליה. אלא, לכל אינון דלא אתרבקן בה בשלימו, ולא שלמין בהדה, היא מכרה לון ואסגרא לון בידא דעממין אחרנין. כד"א, ויעזבו בני ישראל את יי' וימכור אותם ביד סיסרא. וכדין כלהו רחיקין מאלין פנינים עלאין קדישין, דלא יהא חולקא בהו. הה"ד ורחוק מפנינים מכרה.

7. ר' חייא פתח קרא אבתריה ואמר, בטח בה לב בעלה ושלל לא יחסר. בטח בה לב בעלה, דא קודשא בריך הוא, דבגיני כן מני לה על עלמא, לאתדברא עליה, כל זיונין דליה אפקיד בידהא, וכל אינון מגיחי קרבא, ועל דא, ושלל לא יחסר.

8. ר' יוסי פתח קרא אבתריה, ואמר, גמלתהו טוב ולא רע כל ימי חייה. גמלתהו טוב, היא זמינת טב לעלמא, זמינת טב להיכלא דמלכא ולבני היכליה. ולא רע. בגין דכתיב, ועץ הדעת טוב ורע, טוב אימתי, בזמנא דאינון ימי השמים, נהרין עליה, ומזדווגן עמה כדקא יאות, דאינון ימי חייה. בגין דעץ החיים, שדר לה חיים, ונהיר לה. ובהוא זמנא גמלתהו טוב ולא רע. א"ר אבא שפיר הוא, וכלהו קראי בכנסת ישראל אתמרו.

9. אשה כי תזריע. תנינן, אשה מזרעת תחלה יולדת זכר. ר' אחא אמר, הא תנינן, דקודשא בריך הוא גזר על ההיא טפה, אי איהו דכר אי איהי נוקבא, ואת אמרת אשה מזרעת תחלה יולדת זכר. א"ר יוסי, ודאי קודשא בריך הוא אבחין בין טפה דכורא ובין טפה דנוקבא, ובגין דאבחין ליה, גזר עליה, אי להוי דכר או נוקבא.

10. Rabbi Acha said, "and born a man child" (Ibid.). Does she give birth once she conceives, that the verse says, "If a woman have conceived seed, and born a man child"? BUT IT DEPENDS UPON PREGNANCY, and the verse should have read, 'If a woman have been pregnant, and born a man child'. Why then, "have conceived seed, and born"? Rabbi Yosi said, From the day THEY HAVE CONCEIVED, women talk of nothing except whether their baby will be male. Hence SCRIPTURE SAYS "If a woman have conceived seed, and born a man child."

10. א"ר אחא, וילדה זכר, וכי ביון דמזרעת יולדת, דכתיב, וילדה, האי קרא הכי מפעי ליה, אשה כי תהר וילדה זכר. מהו, כי תזריע וילדה. אמר רבי יוסי, אתתא, מן יומא דאתעברת עד יומא דיוולדת לית לה בפומא, אלא ולידו הילה אי להו דבר, וע"ר, אשה כי תזריע וילדה זכר.

4. "the earth is full of Your creatures"

Rabbi Chizkiyah tells us that God does His deeds with wisdom, wisely sowing all the seeds so that each matures in its own time. "The earth is full" means that the earth has been filled by everything that flows from Binah.

11. "If a woman have conceived seed" (Vayikra 12:2). Rabbi Chizkiyah opened with the verse, "Hashem, how manifold are Your works" (Tehilim 104:24). How many are the deeds of the Holy King in the world. This is likened to a man who took different kinds of seeds together and planted them at the same time. Afterwards each kind sprouts on its own. The Holy One, blessed be He, similarly does His deeds with wisdom, wisely taking everything together and planting them. Afterwards each comes out in its own time. This is the meaning of, "in wisdom have You made them all" (Ibid.).

11. אשה כי תזריע. רבי חזקיה פתח, מה רבו מעשיך יי'. במה סגיאינן עובדוהי דמלכא קדישא בעלמא, מתל לב"נ דנטיל בידוהי במה מקטורין כחדא, וזרע לון בזמנא חדא, ולבתר נמיק כל חד וחד בלחודו. כן קודשא בריך הוא עביד עובדוהי בחכמה, ובחכמה נטיל כלא כחדא וזרע לון, ולבתר נמקו כל חד וחד בזמניה, הה"ד כלם בחכמה עשית.

12. Rabbi Aba said, "Hashem, how manifold are Your works." How many are the deeds of the Holy deed. All, EVERYTHING EXISTENT THROUGHOUT THE WORLDS, is hidden with wisdom. Hence it says, "in wisdom have You made them all." They are all incorporated in wisdom and emerge only by means of specific paths, THE 32 PATHS OF WISDOM to Binah. From there, FROM BINAH, everything is made and accomplished. Hence, "by understanding it is established" (Mishlei 24:3). It therefore says, "in wisdom have You made them all" in Binah, THROUGH BINAH.

12. אמר רבי אבא, מה רבו מעשיך יי', במה סגיאינן אינון עובדוהי דמלכא קדישא, וכלהו, סתימין בחכמה, הה"ד כלם בחכמה עשית. בלהו בחכמה כלילין, ולא נמקי לבר אלא בשבילין ידוען, לגבי בינה. ומתמן, אתעבידו כלא ואתתקנו, הה"ד ובתבונה יתבונן. ועל דא כלם בחכמה עשית, בבינה.

13. "The earth is full" (Tehilim 104:24) : the earth is the Congregation of Yisrael, WHICH IS MALCHUT, which is filled of all things from there, FROM BINAH, as written, "All the rivers run into the sea..." (Kohelet 1:7). "Your creatures" were brought forth by MALCHUT afterwards, as written, "These are the generations of the heaven and of the earth when they were created (Heb. behibr'am) (Beresheet 2:4), WHICH CAN BE CONSTRUED AS 'BEHEI BERA'AM (HE CREATED THEM WITH HEI). IT IS MALCHUT, THE LAST HEI OF YUD HEI VAV HEI. For that reason, "the earth is full of Your creatures."

13. מלאה הארץ, הארץ: דא כ"י, דמתמן אתמלויא מפלא, כד"א כל הנחלים הולכים אל הים וגו'. קניניך. דהיא אפיקת לון לבתר, הה"ד אלה תולדות השמים והארץ בהבראם, בה' בראם. בגיני כן מלאה הארץ קניניך.

5. "Surely a man walks in an image"

We learn that when a man and his wife are about to mate, God gives the spirit of the child who will be conceived to a minister, and tells him where it should go. God commands the spirit to be righteous, and then the spirit descends with an image. As long as he has that image with him, he exists in the world, but when it leaves him he dies. We read about the witchcraft described in the book of the sorcerers of Asmodeus, where they knew how to give over their images to the Other Side. We are told that one must never throw objects in his house because they are then of the other side. When that man who gave over his image to the other side dies, the evil spirit that was attached to his supernal image takes it away from him, so that it will never return. Before a soul is born it is shown the reward of good and evil, and the holy image stands by it; when it is born the image becomes part of it, and his life depends on it.

14. Come and see, when man is about to be sanctified and mate with his wife with his holy will, a Holy Spirit is aroused upon him, included of male and female, SINCE HE IS BORN AND COMES FROM ZEIR ANPIN AND MALCHUT THAT ARE THE SECRET OF MALE AND FEMALE. The Holy One, blessed be He, indicates to a minister appointed over the conception of men and hands him that spirit and lets him know where to put it. That is the meaning of, "and the night which said, There is a man child conceived" (Iyov 3:2). THIS MEANS that the night, WHICH IS MALCHUT CALLED NIGHT, said to that minister, "There is a man child conceived" by so and so, SO HE WILL PUT THE SPIRIT THERE. And the Holy One, blessed be He, commands that spirit whatever He does, THAT IS, HE MAKES IT SWEAR TO BE RIGHTEOUS, ETC. This has already been explained.

15. The spirit then descends with an image, the same IMAGE that assumes the supernal shape CALLED THE IMAGE OF ELOHIM. One is created with that image and walks about with it in this world. This is the meaning of, "Surely every man walks in a vain show (or: 'image')" (Tehilim 39:7). As long as that image is with him, man exists in this world, BUT IF THE IMAGE IS GONE FROM HIM HE DIES. These are two IMAGES (HEB. tzelamim) that join together. King Solomon warned people, saying, "Before the day cools, and the shadows (Heb. tzelalim) flee away" (Shir Hashirim 2:17), two of them.

16. In the book of the sorcerers of Asmodeus, I found that those who wish to perform witchcraft from the left side and be attached to them, must stand by candle light, or wherever his images are seen, THAT IS, BY THE LIGHT OF THE MOON, and say the words suitable for these enchantments and address those aspects of impurity using their names of impurity. One then hands over his images to those NAMES OF IMPURITY he summoned, and says he willingly sets them AT THEIR DISPOSAL and at their command. Man THEN leaves the domain of his Master, and his Master's deposit, NAMELY THE SOUL GIVEN TO HIM AS A DEPOSIT BY HIS MASTER HE gives to the aspects of impurity.

17. By these words of witchcraft he uttered and by summoning HIS images, two spirits appear and settle in those images TO ASSUME human form. They tell him at specific times things to his own hurt and things to his own good. These two spirits that were not incorporated in a body, SINCE HE DID NOT HAVE TIME TO MAKE THEM BODIES BEFORE HE SANCTIFIED SHABBAT, are now incorporated in these images THAT MAN GAVE THEM. They settle in them and tell that man things to his own damage. Such a one left his Master's domain and gave his deposit, NAMELY HIS SOUL, to the side of defilement.

14. ת"ח, בשעתא דבר נש אתי לאתקדשא לאזדווגא בנוקביה, ברעותא קדישא דיליה, אתער עליה רוחא קדישא, כליל דכר ונוקבא. ורמיז קודשא בריך הוא לחד שלוחא ממנא על עדויהון דבני נשא, ומני בידיה ההוא רוחא, ואודע ליה, לאן אתר יפקוד ליה. הדא הוא דכתיב, והלילה אמר הורה גבר. הלילה אמר, לההוא ממנא, הורה גבר מפלגיא, וקודשא בריך הוא אפקיד ליה, לההוא רוחא, כל מה דאפקיד, והא אוקמוה.

15. כדין רוחא נחתא, וחד צולמא עמיה, ההוא דקאים בדיוקניה לעילא, בההוא צולמא אתברי, בההוא צולמא אזיל בהאי עלמא. הדא הוא דכתיב, אך בצלם יתהלך איש. בעוד דהאי צולמא אשתכח עמיה בר נש, קאים בהאי עלמא, ותרין אינון דמתחברן כחדא, ושלמה מלכא אזהר לבני נשא ואמר, עד שיפוח היום ונסו הצללים, תרי.

16. ובספרא דחרשין דאשמדאי, אשבחנא דאינון דבעו לחרשא חרשין מסטר שמאלא, ולא תדבקא בהו, יקום לנהורא דשרגא, או באתר דיתחזון אינון צולמין דיליה, ויימא אינון מלין דמתתקני לאינון חרשין, ויקרי לון, לאינון סטרין מסאבין, בשמהן מסאבין דילהון, ויזמין צולמין דיליה לאינון דקארי, ויימא דהוא אתתקן ברעותיה להו לפקודיהו, וההוא בר נש נפק מרשו דמאריה ופקדונא דיליה, יחב לסטר מסאבא.

17. ובאינון מלין דחרשין דאיהו יימא, ויזמין לון לצולמי, אתחזון תרין רוחין ומתתקנין באינון צולמין דיליה, בחיזו דבני אנשא, ומודעין ליה מלין לאבאשא, ומלין לאוטבא, לזמנין ידיען. ואלין תרי רוחין, דלא אתכלילו בכללא דגופא, השתא אתכלילן באלין צולמין, ומתתקנן בהו ומודעין ליה לבר נש מלין לאבאשא, ודא הוא דנפיק מרשותא דמאריה, ופקדונא דיליה, יחב לסטר מסאבא.

18. Come and see, one must not throw the objects in his house or any other such thing IN HIS ANGER and thus deliver them to the Other Side. He must not DO SO because many litigants and persecutors await to receive that object. From that time on, no blessings dwell on it, because it is of the Other Side. This is more so for whoever willingly summons that supernal good, THAT IS, HIS IMAGE, to another and to the Other Side. Since he summons HIS IMAGE, he is his.

19. When the time draws near for man to depart from this world, the evil spirit that used to cleave daily to that supernal image that was given that man, and takes that image from him, it settles in it and walks away and THAT IMAGE will never return to that man. THAT MAN then realizes he is rejected in every sense.

20. Come and see, when the soul descends to be ushered into this world, it first DESCENDS to the Garden of Eden where it beholds the glory of the spirits of the righteous that stand in rows. It then goes to Gehenom where it sees the wicked crying, 'Woe, woe,' but none has mercy upon them. It is given testimony about any thing. THE WICKED TESTIFY HOW THEY ARE PUNISHED FOR EVERY SIN AND THE RIGHTEOUS TESTIFY TO THE GOOD REWARD THEY RECEIVE FOR EACH PRECEPT. That holy image stands by it until it comes into this world.

21. When it goes out into the world that image comes to it, joins it and grows with it, as said, "Surely every man walks in an image." Man's days join that image and depend on it, FOR ONCE IT IS GONE, MAN DEPARTS FROM THE WORLD. This is the meaning of, "for we are but of yesterday, and know nothing, because our days upon earth are a shadow" (Iyov 8:9). Assuredly, "our days upon earth are a shadow," AS OUR DAYS DEPEND ON THAT SHADOW. From the day a woman conceives until the day she gives birth, no men know the deeds of the Holy One, blessed be He, how great they are, how superior. This is the meaning of, "Hashem, how manifold are Your works" (Tehilim 104:24).

6. "and born a man child"

Although the souls of male and female are supposed to come into this world together, ever since the sin of the first man and woman this has not been so. They are divided when they emerge from above into this world. If the man does not have enough merit, he never finds his soulmate, and if he marries another his children are impure. Rabbi Elazar says that thousands of souls emerge simultaneously into the world, but they are not considered Nefashot until they settle in the body and receive their illumination from Malchut, this takes 33 days. He talks about the blood of purification and the blood of circumcision.

18. תָּא חֲזִי, אֲסִיר לִיה לְבַר נֶשׁ לְאֲשֶׁרָהּ מֵאֲנִי דְבֵיתָא, וְלֹאֲמַקְדָּא לִיה לְסִטְרָא אַחְרָא, דְּלֹא אֲצִטְרִיךְ, אוּ מְלָה אַחְרָא דְכוּוְתִיה, דְּהָא כְּמָה גְרֵדִינִי נִימוּסִין זְמִינִין לְהֵוּא מְלָה לְקַבְּלָא לִיה, וּמְהֵוּא זְמַנָּא, לֹא שָׁאֲרוּ עֲלֵיה בְרַכָּאן, דְּהָא מְסִטְרָא אַחְרָא הוּא. כ"ש מֵאן דְּאֲזְמִין בְּרַעוּתִיה עַל הֵוּא טִיבוּ עֲלָהּ דִּילִיה, לְאַחְרָא וְלְסִטְרָא אַחְרָא. דְּהָא, מְהֵוּא דְּאֲזְמִין לִיה הוּי.

19. וְכַד קְרִיבוּ יוֹמִין דְּב"נ לְנַפְקָא מֵהָא עֲלֵמָא, הֵוּא צוֹלְמָא עֲלָהּ דִּיהִבִּי לִיה, אֲתֵיָּא הֵוּא רַחֵא בִישָׁא דְהוּה מִתְדַבֵּק בֵּיה בְּכָל יוֹמָא, וְנָטִיל לִיה לְהֵוּא צוֹלְמָא, וְאֲתַתְּקֵן בֵּיה וְאֲזִיל לִיה, וְלֹא אֲתַחֲזֹר בֵּיה בְּב"נ לְעֵלְמִין. כְּדִין יְנַדַּע דְּהָא אֲתַדְּחִיא הוּא מִכְּלָא.

20. תָּא חֲזִי, בְּשַׁעֲתָא דְנִשְׁמַתָּא נַחְתָּא לְאֲעֵלָא לִיה בְּהָא עֲלֵמָא, נַחְתָּא בְּגִנְתָּא דְעֶרְן דְאַרְעָא, וְחַמַּת יִקְרָא דְרוּחִיהוּן דְצַדִּיקֵיָּא קִימִין שׁוֹרִין שׁוֹרִין. לְבַתֵּר אֲזֵלָא לְגִיְהֵנָם, וְחַמַּת לְהוּ לְרַשְׁעֵיָּא דְצוּחִין וּוִי וּוִי, וְלֹא מִרְחַמִּי עֲלֵיהוּ. וּבְכָלֵּא אֲסֵהִידוּ בְּה סֵהִדוּתָא, וְהֵוּא צוֹלְמָא קְדִישָׁא קִימָא עֲלֵיה, עַד דְנַפְיֵק לְעֵלְמָא.

21. כַּד נַפְיֵק לְעֵלְמָא, אֲזַדְמֵן הֵוּא צוֹלְמָא לְגַבִּיה, וְאֲשַׁתְּתֵף בְּהִדְיָה, וְאֲתַרְבִּי עֲמִיה. כְּמָה דְאַתְמֵר, אֲךָ בְּצֵלָם יִתְהַלֵּךְ אִישׁ. וּבְהֵוּא צֵלָם אֲשַׁתְּתֵפוּ יוֹמוּי דְבַר נֶשׁ, וְתַלְיִין בֵּיה, הַה"ד, כִּי תַמּוּל אֲנַחְנוּ וְלֹא נִדַּע כִּי צֵל יִמִּינוּ עָלֵי אַרְץ. כִּי צֵל יִמִּינוּ וְדֵאִי. וּמֵן יוֹמָא דְמִתְעַבְרָא אֲתַתָּא עַד יוֹמָא דְאֻלִּידָת, לֹא יִדַּעִין בְּנֵי נֶשָׁא עוֹבְדוּי דְקַדְשָׁא בְרִיךְ הוּא, כְּמָה אִינּוֹן רַבְרַבִּין, וְכְמָה אִינּוֹן עֲלֵאִין. הַה"ד, מַה רַבּוּ מַעֲשֵׂיךָ יְיָ וְגו'.

22. Come and see, every spirit in the world incorporates male and female. When they emerge INTO THIS WORLD, they come out as male and female, and then divide according to their custom, THE SPIRIT OF THE MALE IS CLOTHED IN A MALE AND THE SPIRIT OF THE FEMALE IN A FEMALE. AFTERWARDS, if a man has merit, they join, he and his mate, and mate in a union in every sense, in spirit and bodily, as written, "Let the earth bring forth living creatures after their kind" (Beresheet 1:24). What is, "after their kind"? It is the spirit of the man that comes out with its mate that resembles it.

23. HE ASKS, what is the earth IN THE VERSE, "LET THE EARTH BRING FORTH"? IT resembles the words, "and curiously wrought in the lowest parts of the earth" (Tehilim 139:15), WHICH IS MALCHUT. This has been explained. "Let the earth bring forth" as we explained it to refer to the spirit of the first man WHO EMERGED AND WAS BORN TO MALCHUT CALLED EARTH. This is the meaning of the words, "but of the fruit of the tree which is in the midst of the Garden" (Beresheet 3:3). "The fruit of the tree" refers to the Holy One, blessed be He, NAMELY ZEIR ANPIN CALLED THE TREE OF LIFE, WHOSE FRUIT IS THE SPIRIT OF THE FIRST MAN. "which is in the midst of the Garden," within the woman as we learned, WHO IS MALCHUT CALLED WOMAN AND CALLED GARDEN. FOR THE SPIRIT OF THE FIRST MAN CAME OUT FROM THE UNION OF ZEIR ANPIN AND MALCHUT. This is the meaning of, "If a woman have conceived seed, and born a man child" (Vayikra 12:2). THE WOMAN, MALCHUT BEARS THE SOULS. It is also written, "AND BORN A MAN CHILD," not included of male and female, as is the custom of the world, THAT THE SOULS ARE BORN MALE AND FEMALE. For THE LOWER BEINGS BY THEIR SINS cause MALCHUT THAT THE SOULS will not join MALE WITH FEMALE, as they come out from above as couples MALE AND FEMALE. HENCE IT IS WRITTEN, "AND BORN A MAN CHILD," SINCE IN THIS WORLD ONLY A MALE NOT INCLUDING A FEMALE APPEARS.

24. Since the first man and his mate EVE had sinned against the Holy One, blessed be He, MALE AND FEMALE are therefore divided when they emerge from above INTO THIS WORLD, THE SOUL OF THE MALE IS BORN ON ITS OWN AND THE SOUL OF THE FEMALE ON ITS OWN, until it will please the Holy One, blessed be He, if man gains merit, to give him his soulmate, THAT IS, THE SOUL OF THE FEMALE THAT WAS INCORPORATED IN HIM ABOVE. Otherwise, she is separated from him and given to another, AND THEN they beget improper children. Hence it is written, "My spirit shall not always strive on account of man" (Beresheet 6:3). Why does it say "my spirit"? It should have said, 'his spirit' OF MAN. For there are two spirits emerging in twosomes. IT SHOULD RATHER BE PRONOUNCED 'SPIRITS'. THE VERSE SAYS they must not be striven after together, BECAUSE THEY COME OUT SEPARATELY. It is therefore written, "and born a man child," and not man and woman TOGETHER according to the ways of the world ABOVE, because of their deeds.

22. תא חזי, כל רוחין דעלמא כלילין דכר ונוקבא, וכד נפקין, דכר ונוקבא נפקין, ולבתר מתפרשן בארחייהו, אי זכי בר נש, לבתר מזדווגי כחדא. והיינו בת זוגו, ומתחברן בזווגא חד בכלא, רוחא וגופא. דכתיב, תוצא הארץ נפש חיה למינה. מאי למינה. ההוא רוחא דב"נ דנפיק זוגיה דרמי ליה.

23. ומאי הארץ, כד"א, רקמתי בתחתיות ארץ. והא אוקמוה. תוצא הארץ ודאי, דהא מנה נפקין נפש חיה, במה דאוקימנא, דא רוחיה דאדם קדמא, היינו דכתיב, ומפרי העץ אשר בתוך הגן. ומפרי העץ, דא קודשא בריך הוא, אשר בתוך הגן, אשר בתוך האשה, תנינן, היינו, אשה כי תזרע וילדה זכר, כתיב. ולא כליל דכר ונוקבא, כפום אורחוי דעלמא, דאינון, גרמו ליה, דלא מתחברן, במה דנפקן מלעילא זוגות.

24. בגין דאדם קדמא, וזוג די ליה, חבו לקודשא בריך הוא, וע"ד מתפרשין, כד נפקין מלעילא, ער דהוה רעוא קמי קודשא בריך הוא, אי זכה ב"נ, יתבין ליה זוגתו, ואי לא, מפרישין לה מניה, ויתבין לה לאחרא, מולידין בגין דלא פדקא יאות. וע"ד כתיב, לא ידון רוחי באדם. מאי רוחי, רוחו מפעי ליה, אינון תרין רוחי, דנפקי זוגות, לא ידונון כחדא, וע"ד כתיב, וילדה זכר, ולא כליל דכר ונוקבא, כפום אורחוי דעלמא, דאינון גרמו.

25. Rabbi Elazar said that it is not so THAT "AND BORN A MAN CHILD" MEANS HE IS BORN FROM MALCHUT INTO THIS WORLD AS A MAN WITHOUT A WOMAN. For male and female always come joined together, and are then divided AND COME AS MAN ALONE AND WOMAN ALONE. But "and born a man child" REFERS TO A MALE AND A FEMALE included together from the right side, WHICH IS CONSIDERED MALE. "But if she bear a female child" (Vayikra 12:5) MEANS they are included together as female and male from the left side, WHICH IS CONSIDERED FEMALE. Then the left side has more power over the right side, and the male on the right is subdued and has no power. The male that comes from the Nukva, MALCHUT, from Her left, always acts like a female AND IS THEREFORE CONSIDERED A FEMALE. But a male coming from the right side OF MALCHUT has power, and the female that emerges with him is subdued, since the left side has no power. Hence it is written of him, "and born a man child."

26. Thousands and myriads OF SOULS emerge simultaneously into the world. From the time she brought them forth they are not considered Nefashot UNTIL THEY RECEIVE THEIR ILLUMINATION FROM MALCHUT, until they settle in the body. This takes 33 days, as written, "thirty three days" (Vayikra 12:4). UNTIL THEN THE BODY IS INCOMPLETE FOR THE NEFESH TO SETTLE ON AND BE CLOTHED IN IT. "...then she shall be unclean seven days" (Ibid. 2), NAMELY THE NEFESH, for throughout those seven days no spirits enter her, MALCHUT, to be connected with her. And all those seven days, the spirit roams the body to find its place TO SETTLE IN. Then it is written, "it shall be seven days under its dam" (Vayikra 22:27), WHICH IS MALCHUT, AND HE IS UNDERNEATH HER AND CANNOT CONNECT WITH HER.

27. On the eighth day the spirit and the body reappear before the Queen and connect with her and with the male, ZEIR ANPIN, in body and soul. "And she shall continue in the blood of her purifying for 33 days," IN ORDER for the spirit to settle in the body. HE ASKS, what is the purpose of the three days, AND ANSWERS, these are the three days after circumcision when the child suffers its pain, and the spirit does not dwell in the body as in other days. Hence "And she shall continue in the blood of her purifying for 33 days."

28. HE ASKS, at first SCRIPTURE SAYS, "in the blood of her purifying" (Vayikra 12:5) and later "the days of her purifying" (Ibid. 6), AND ANSWERS, "the blood of her purifying" refers to the bloods of circumcision, blood and more blood coming from the child. The Holy One, blessed be He, keeps those bloods all these days. Hence it says, "And she shall continue in the blood of her purifying (Heb. taharah)." The word 'taharah' unspecified IS WRITTEN WITHOUT MAPPIQ (WHICH WOULD RENDER IT 'HER PURIFYING'), SO IT IS NOT PRONOUNCED WHEN READ. THIS INDICATES that the last Hei of YUD HEI VAV HEI, WHICH IS MALCHUT, is not mentioned. SO you shall not say IT REFERS TO the purifying of the Matron, MALCHUT, THE MOTHER OF THE SOUL, but to purifying in general, SINCE unspecified "blood of her purifying" refers to pure bloods. THIS REFERS TO THE SOUL BORN TO HER. EVERY RISING AND CONNECTION SAID OF MALCHUT REFERS TO MALCHUT AS THE ROOT OF THAT SOUL.

25. רבי אלעזר אמר לאו הכי, דהא בלא, דבר ונוקבא כלילין כחדא, ומתפרשן לבתר, אבל וילדה זכר, כלילין כחדא מסטרא דימינא, ואם נקבה תלד, כלילין בחד נוקבא ודכר מסטרא שמאלא, דשלטא סטר שמאלא על סטר ימינא ותיר, ודכורא אתכפניא בימינא דלא שלטא, וכדין ההוא דכר דנפיק מגו נוקבא, מסטר שמאלא, כל אורחוי בנוקבא, אבל דכר דנפיק מגו ימינא, הוא שלטא, ונוקבא דנפיקא מניה אתכפניא, דהא סטר שמאלא לא שלטא, ועל דא וילדה זכר כתיב.

26. וכמה אלף ורבעין נפקי בזמנא חדא לעלמא. ומן יומא דאפקת לון, לא אקרון נפשן, עד דאתיישבן בגופא. וכמה הוא, ל"ג ימים. היינו דכתיב, ושלשים יום ושלשת ימים וגו'. וטמאה שבעת ימים, דהא כל שבעת ימים לא עאלין רוחין לגבה, לאתקשרא בה, וכל אלין שבעת ימים, רוחא אזלא בגופא, לאשכחא אתריה. וכדין כתיב, והיה שבעת ימים תחת אמו.

27. וביומא תמינאה, אתהדרו רוחא וגופא לאתחזאה קמי מטרוניתא, ולאיתקשרא בה, ובדכורא, בגופא וברוחא. ושלשים יום ושלשת ימים תשב על דמי טהרה, לאתיישבא רוחא בגופא. וג' ימים מאי עבידתיהו. אלא שלשת ימים דמילה, דרבנא באיב, ורוחא לא שריא מדוריה בגופא כשאר יומין, ועל דא ושלשים יום ושלשת ימים תשב בדמי טהרה.

28. בדמי טהרה בקדמיתא, ולבתר ימי טהרה. בדמי טהרה, אלין, דמי מילה, דמא בתר דמא דאתי מרבנא, וקודשא ברין הוא נטיר לאינון דמי כל אלין יומין, הה"ד, תשב בדמי טהרה. טהרה סתם, ולא ארכיר ה"א בתראה, דלא תימא טהרה דמטרוניתא, אלא טהרה סתם, דמי טהרה אקרון אלין דמי דכיא.

29. "she shall touch no hallowed thing, nor come in to the sanctuary" (Vayikra 12:4). Come and see, the Congregation of Yisrael, MALCHUT, daily takes food from the King's house for human spirits and nourishes them in holiness, except those SPIRITS DURING THE 33 DAYS OF PURIFYING, until those spirits settle in the body. After 33 days, she cares for them daily, since the spirits are then connected to the body like the rest of the inhabitants of the world. As she, MALCHUT, dwells only on a wholesome place, likewise are her actions TOWARDS HUMAN SPIRITS until they are whole. THIS IS THE MEANING OF, "she shall touch no hallowed thing," WHICH MEANS for the purpose of taking care of souls. THAT MEANS SHE DOES NOT TOUCH HOLINESS TO RECEIVE FOOD FROM HOLINESS, WHICH IS ZEIR ANPIN, FOR THOSE SPIRITS.

29. בְּכֹל קֹדֶשׁ לֹא תִגַּע וְאֶל הַמִּקְדָּשׁ וְגו'. תָּא חַיִּי, בְּכֹל יוֹמָא וְיוֹמָא, כִּי, נִטְלָא מִפִּי מַלְכָּא מְזוּנָא לְרוּחֵיהוֹן דְּבְנֵי נְשָׂא, וְזִנְתָּ לְהוּ בְּקִדּוּשָׁה. בְּרַ לְהֵי, עַד דְּאֲתִישְׁבֵּן בְּגוּפָא אֵינּוֹן רוּחִין, בְּתַר תְּלַתִּין וְתַלְתַּת יוֹמִין, אֲשַׁגַּחַת עֲלֵיהוּ כָּל יוֹמָא, דְּהָא רוּחִין מִתְקַשְׁרֵן בְּגוּפָא כְּשָׂר בְּנֵי עֲלָמָא, כְּמָה דְּהִיא לָא שְׂרִיא אֶלָּא בְּאֲתַר שְׁלִים, כִּן כָּל עוֹבְדוּי כְּהָאֵי גְוּוּנָא, עַד דְּאֲשַׁתְּלִימוּ. בְּכֹל קֹדֶשׁ לֹא תִגַּע, לְאֲשַׁחַּח עֲלֵיהוּ.

7. "But if she bear a female child"

Rabbi Elazar says that a female child comes from the left side, that has more power than the right. In order to let the spirit be clothed in a body, Malchut separates from Zeir Anpin.

30. "But if she bear a female child" (Vayikra 12:5), NAMELY as I interpreted, SINCE the left side has more power and the right is subdued before it. Hence it is all doubled. The Nukva, MALCHUT, is separated from the Male, ZEIR ANPIN, TO LET the spirit attach TO BE CLOTHED in a body, since the left does not settle in the body as well as the right, since it abides more in the strength OF GVUROT.

30. וְאִם נִקְבָּה תֵּלֵד. כְּמָה דְּאוּקִימָנָא, דְּשִׁלְטָא סֵטֶר שְׂמָאלָא יִתִּיר וְאֲתַכְפִּיא יְמִינָא, וְעַל דָּא כְּלָא עַל חַד תְּרִין, רְחִיקָא נּוֹקְבָא, מְדַכּוֹרָא, לְאֲתַקְשְׂרָא רוּחָא בְּגוּפָא, דְּהָא שְׂמָאלָא לָא אֲתִישְׁבָּא הָכִי בְּיְמִינָא, וְאֲשַׁתְּכַחַת בְּתוֹקְפָא יִתִּיר.

8. Circumcision and the foreskin

Rabbi Elazar talks about the secret meaning of the circumcision on the eighth day, the sign of the holy covenant, Yesod. The foreskin is said to be the impure serpent, that must be banished from Yisrael, and after it is removed it is placed in dust since God made the serpent live in the dust. Everyone must offer a son as a peace offering, and the reason for the circumcision on the eighth day is that at least one Shabbat must have passed. Ra'aya Meheimna (the Faithful Shepherd)

31. "And on the eighth day the flesh of his foreskin shall be circumcised" (Vayikra 12:3). That commandment IS to circumcise on the eighth day the circumcision of the holy covenant. It is a supernal secret, as written, "The secret of Hashem is with them that fear Him; and He will reveal to them His covenant" (Tehilim 25:14). To whom DOES HE REVEAL THE SECRET, WHICH IS THE COVENANT? To the fearful, who fear sin. For it is not suitable to reveal the secret of the holy covenant except for them. We have explained and learned the secret of the holy covenant in several places.

רַעִיא מְהִימְנָא
31. וּבַיּוֹם הַשְּׁמִינִי יְמוּל בְּשָׂר עֶרְלָתוֹ. מְקוּדָּא דָּא, לְמַגְזֵר לְתַמְנִיא יוֹמִין גְּזִירוֹ דְּקִיּוּמָא קְדִישָׁא. רְזָא עֲלָאָה, דְּכַתִּיב, סוּד יִי לִירְאִיו וּבְרִיתוֹ לְהוֹדִיעֵם. לְמַאן, לְאֵינּוֹן יִרְאִיו אֵינּוֹן דְּחִלֵּי חֲטָאָה, דְּהָא רְזָא דְּקִיּוּמָא קְדִישָׁא לָא אֲתַחֲזִי לְגַלְאָה בְּרַ לְהוּ. וְרְזָא דְּקִיּוּמָא קְדִישָׁא, הָא אוּקְמוּהָ וְאֲתַמַּר בְּכַמָּה דְּוֹכְתִין.

32. This secret, WHICH IS on the eighth day, is a universal obligation to all the holy people, as written, "And on the eighth day the flesh of his foreskin shall be circumcised." The eighth day is the sign of the holy covenant, NAMELY THE SFIRAH YESOD, which is the eighth among the Sfirot. IF YOU COUNT THE GRADES FROM CHOCHMAH DOWN, YESOD IS THE EIGHTH GRADE. KETER, THE SECRET OF THE ENDLESS LIGHT, IS NOT COUNTED. The purpose of the circumcision of the holy covenant IS to remove that foreskin, THE SECRET OF THE IMPURE SERPENT from before the covenant, THE HOLY YESOD.

32. וְרְזָא דָּא, לְחַ' יוֹמִין, אִיהוּ חִיּוּבָא עַל עֲלָמָא, לְכָל עַמָּא קְדִישָׁא. דְּכַתִּיב, וּבַיּוֹם הַשְּׁמִינִי יְמוּל בְּשָׂר עֶרְלָתוֹ. יוֹם הַשְּׁמִינִי, דָּא הוּא אֶת קִיּוּמָא קְדִישָׁא, וְאִיהוּ תְּמִינְאָה לְכָל דְּרִגִּין. וּגְזִירוֹ דְּהָהוּא קִיּוּמָא, לְאֲעַבְרָא הָהוּא עֶרְלָה. מְקַמֵּי בְּרִית.

33. For when the holy nation gathers to remove that foreskin from before the covenant, the Holy One, blessed be He, gathers His retinue and reveals Himself so as to remove that foreskin above from before the sign of the holy covenant, YESOD. For all the deeds Yisrael do below rouse a deed above. THEREFORE at that time the foreskin, WHICH IS THE IMPURE SERPENT, is banished from before the whole holy nation above. A vessel with dust is prepared for that foreskin, to keep the foreskin, according to the secret of the verses, "and dust shall be the serpent's food" (Yeshayah 65:25), and, "and dust shall you eat all the days of your life" (Beresheet 3:14).

34. From this WE DERIVE that one must not act contemptuously towards that place, THE FORESKIN, even though it is removed from before the member of the covenant. It is placed, after being removed from that covenant, in the dust, since after the serpent was removed from man, the Holy One, blessed be He, made him dwell in dust, as written, "and dust shall you eat all the days of your life." Since the Holy One, blessed be He, made him dwell in dust and formed him so when He removed him from before men, so in the very same way, when we remove the foreskin, we should fix dust for it to dwell in.

35. Everyone has to offer a son as an offering to the Holy One, blessed be He gladly and willingly, to enter him under the wings of the Shechinah. This is considered before the Holy One, blessed be He as a peace offering and is willingly accepted.

36. This offering resembles an offering from the cattle, as both occur on the eighth day, as written, "and from the eighth day and thenceforth it shall be accepted" (Vayikra 22:27). What makes it acceptable? IT IS because he already lived on Shabbat, BECAUSE IN EIGHT DAYS THERE MUST BE ONE SHABBAT. Once he underwent one Shabbat, the one shall be acceptable for an offering, THE ANIMAL, and the other shall be acceptable, THE CIRCUMCISED CHILD. The reason is that he cleaved and came to this Shabbat, MALCHUT, the secret of the holy covenant, YESOD. THIS MEANS THAT YESOD EXISTS ON SHABBAT IN ITS ENTIRETY, AND HENCE THE CHILD RECEIVES ILLUMINATION FROM IT TO INSTITUTE HIS HOLY COVENANT. THE CATTLE SHALL ALSO BE ACCEPTABLE AS AN OFFERING, BECAUSE THE SACRIFICE UNITES YESOD AND MALCHUT, AND ONE SHOULD THEREFORE BE ESTABLISHED BY THE WHOLE YESOD ON SHABBAT DAY. Everything follows a supernal secret.

End of Ra'aya Meheimna

33. דְּהָא בְּהוּא זְמַנָּא דְּמִתְכַּוְּשֵׁי עֵמָא קְדוּשָׁא לְאַעְבְּרָא הוּוּא עֲרֵלָה מִקְמֵי בְרִית, קוּדְשָׁא בְרִיךְ הוּוּא כְּנִישׁ כָּל פְּמֻלְיָא דִּילִיָּה, וְאַתְגְּלִי וְדַאי לְאַעְבְּרָא לְהוּוּא עֲרֵלָה לְעִילָא, מִקְמֵי בְרִית קְיִימָא קְדוּשָׁא. דְּהָא כָּל עוֹבְדִין דִּישְׂרָאֵל עֲבָדִין לְתַתָּא, מִתְעַרְי עוֹבְדָא לְעִילָא. וּבְהוּוּא זְמַנָּא אֲתַדְחִינָא הוּוּא עֲרֵלָה, מִכָּל עֵמָא קְדוּשָׁא לְעִילָא. וּלְהוּוּא עֲרֵלָה מִתְקַנֵּי מֵאַנָּא חָדָא בְּעַפְרָא, לְאַשְׂרָאָה הוּוּא עֲרֵלָה בְּגוּיָה. בְּרִזָּא דְכִתְיִב, וְנַחֲשׁ עֲפָר לַחֲמוּ. וְעֲפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ.

34. מִכָּאן, דְּלָא אֲצִטְרִיךְ לְאַנְהַגָּא קְלָנָא בְּהוּוּא אֲתַר, אַע"ג דְּמַעְבְּרִי לִיָּה מִקְמֵי הַאי בְרִית, וְדוֹכְתִיָּה, כִּד מִתְעַבְּרָא מֵהַאי בְרִית, עַפְרָא אִיְהוּ, דְּהַרִי בְתַר דְּהוּוּא נַחֲשׁ אֲתַעְבֵּר מִקְמֵי אָדָם, קוּדְשָׁא בְרִיךְ הוּוּא שְׂוֵי לִיָּה מְדוּרִיָּה בְּעַפְרָא, דְּכִתְיִב וְעֲפָר תֹּאכַל כָּל יְמֵי חַיֶּיךָ. וְכִיּוֹן דְּקוּדְשָׁא בְרִיךְ הוּוּא כִּד אַעְבֵּר לִיָּה מִקְמֵי אָדָם שְׂוֵי מְדוּרִיָּה בְּעַפְרָא וְאַתְקִין לִיָּה, כִּךְ בְּהוּוּא גּוּוּנָא מִמֶּשׁ, אֲנִן צְרִיכִין כִּד מַעְבְּרִין לְעֲרֵלָה, לְאַתְתַּקְנָא לִיָּה עַפְרָא, לְמַהוּי בִיָּה מְדוּרִיָּה.

35. כָּל בַּר נֶשׁ אֲצִטְרִיךְ לְקַרְבָּא הוּוּא בְרָא קַרְבָּנָא לְקוּדְשָׁא בְרִיךְ הוּוּא, בְּחֻדוּהָ, בְּרַעוּ דְּלִבָּא, לְמִיעַל לִיָּה תַּחוּת גְּדַפּוּי דְּשְׁכִינְתָּא, וְאַתְחַשֵּׁב קְמֵי קוּדְשָׁא בְרִיךְ הוּוּא דְּאִיְהוּ קַרְבָּנָא, שְׁלִים לְאַתְקַבְּלָא בְּרַעוּא.

36. וְקַרְבָּנָא דָּא, כְּגוּוּנָא דְּקַרְבָּנָא דְּבַעִירָא, דָּא לַח' יוֹמִין, וְדָא לַח' יוֹמִין, דְּכִתְיִב, וּמִיּוֹם הַשְּׁמִינִי וְהִלְאָה יִרְצָה, בְּמֵאֵי יִרְצָה. בְּמַעְבַּר עֲלִיָּה חַד שַׁבְּתָא, בְּיוֹן דְּאַעְבֵּר עֲלִיָּה חַד שַׁבְּתָא, כְּדִין יִרְצָה דָּא לְקַרְבָּנָא, וְדָא לְקַרְבָּנָא. אֲמֵאֵי. בְּגִין דְּאַתְדַּבֵּק וְאַזְדַּמֵּן לְגַבֵּי הוּוּא שַׁבְּתָא, רְזָא דְּבְרִית קְדוּשָׁא, וְעַל דָּא כְּלָא בְּרִזָּא עֲלָאָה אִיְהוּ. ע"כ רַעִיָּא מֵהִימְנָא

9. "Neither is there a rock like our Elohim"

We learn from Rabbi Shimon that there are holy beings other than Elohim - angels, and the holy children of Yisrael, and yet they depend for their holiness on Elohim; He does not depend on theirs. We hear two explanations for the title verse, one of which compares the rock to the fetus God formed into which He blew the spirit of life. The other explanation says that the verse merely means that Elohim has power and dominion over everything.

37. "If a woman have conceived seed, and born a man child" (Vayikra 12:2). Rabbi Yehuda opened with, "There is none holy as Hashem. For there is none beside You. Neither is there a rock like our Elohim" (1 Shmuel 2:2). This is a difficult verse. IF IT IS WRITTEN, "There is none holy as Hashem" it would mean there is something else holy NEVERTHELESS, SOMEWHAT LESSER THAN HASHEM, as it says, "as Hashem." ALSO, "Neither is there a rock like our Elohim" means there is another rock SOMEWHAT LESSER THAN HASHEM.

38. HE ANSWERS, surely, "There is none holy as Hashem," since there are many holy beings. There are holy beings above, NAMELY ANGELS, as written, "and the sentence by the word of the holy ones" (Daniel 4:14). Yisrael ALSO are holy, as written, "You shall be holy" (Vayikra 19:2). They are all holy, yet not as holy as Hashem. The reason is that it is written, "For there is none beside (or: 'without') You." It means that the holiness of the Holy One, blessed be He exists without their holiness OF THE ANGELS AND OF YISRAEL, since He is not in need of their holiness. But they are not holy without You, since without You they have no holiness.

39. "Neither is there a rock (Heb. tzur) like our Elohim" MEANS as explained that the Holy One, blessed be He shaped a form (Heb. tzurah) within a form, THAT IS, THE FORM OF THE FETUS IN THE FORM OF ITS MOTHER, improved it, blew into it the spirit of life and brought it out into the world. According to another explanation, "Neither is there a rock like our Elohim" means that there is a rock, which is called ONLY a rock, as written, "look to the rock from whence you are hewn" (Yeshayah 51:1), and, "and you shall smite the rock" (Shemot 17:6). They are all called 'rock' yet none is a rock like our Elohim, who has power and dominion over everything.

10. A star that struck another star three times

Here we read the story of what happened at midnight as the rabbis rose to study the Torah. They see a star that strikes another star three times, and then they hear two sounds, one of which is a voice that tells of God entering the Garden of Eden to walk about with the righteous. The Congregation of Yisrael has united with God, and before dawn He holds out to her a thread of Chesed, just as the king held out the golden scepter to Esther.

40. Rabbi Chiya and Rabbi Acha were sitting one night before Rabbi Aba. They rose at midnight to study Torah. As they were going out, they saw a star striking another star three times, masking its light. At the same time they heard two sounds from two directions, one from the north from above, and another from below. That sound BELOW proclaimed, 'Come and gather to your places, for just now the guarding over the Nukva, MALCHUT, has been released, for the Holy One, blessed be He, has entered the Garden to walk about and be delighted with the righteous therein'. That sound passed away and was silenced.

37. אִשָּׁה כִּי תִזְרִיעַ וַיִּלְדָּה זָכָר וְגו'. ר' יְהוּדָה פָּתַח, אֵין קְדוֹשׁ כִּיִּי כִּי אֵין בְּלִתְךָ וְאֵין צוּר כְּאַלְהֵינוּ, הָאֵין קָרָא קְשִׁיא, אֵין קְדוֹשׁ כִּיִּי, מִשְׁמַע דְּאֵיבָא קְדוֹשׁ אַחְרָא, בְּגִין דְּכִתִּיב כִּיִּי, וְאֵין צוּר כְּאַלְהֵינוּ, מִשְׁמַע דְּאֵיבָא צוּר אַחְרָא.

38. אֵלָא וְדָאֵי, אֵין קְדוֹשׁ כִּיִּי, דְּכִמָּה קְדִישִׁין נִינְהוּ, קְדִישִׁין לְעִילָא, דְּכִתִּיב, וּמֵאִמֵר קְדִישִׁין שְׁאַלְתָּא. יִשְׂרָאֵל קְדִישִׁין נִינְהוּ, דְּכִתִּיב, קְדוֹשִׁים תְּהִיוּ. וְכִלְהוּ קְדִישִׁין, וְלֹא קְדִישִׁין כִּיִּי. וּמ"ט. בְּגִין דְּכִתִּיב, כִּי אֵין בְּלִתְךָ. מֵאֵי, כִּי אֵין בְּלִתְךָ, אֵלָא קְדוּשָׁה דְּקוּדְשָׁא ב"ה בְּלִתֵי קְדוּשָׁא דְּלַהוּן, דְּהוּא לֹא אֶצְטְרִיךְ לְקְדוּשָׁה דְּלַהוּן. אֲבָל אֵינּוֹן, לֹא אֵינּוֹן קְדִישִׁין בְּלִתְךָ, וְדָא הוּא, כִּי אֵין בְּלִתְךָ, אֵין קְדוּשָׁה דְּלַהוּן, בְּלִתְךָ.

39. וְאֵין צוּר כְּאַלְהֵינוּ. כְּמָה דְּאִוְקְמוּהּ, דְּקוּדְשָׁא בְּרִיךְ הוּא צַר צוּרָה בְּגוּ צוּרָה, וְתִקִּין לֵיהּ, וְנִפְח רִוּחָא דְּחַיִי, וְאִפִּיק לֵיהּ לְאִוּרָא דְּעֵלְמָא, ד"א, וְאֵין צוּר כְּאַלְהֵינוּ. אֵינְת צוּר, דְּאִקְרִי צוּר, הַבֵּיטוּ אֵל צוּר חוּצַבְתָּם. וְהִפִּית בְּצוּר. הִנְנִי עוֹמֵד לְפָנֶיךָ שָׁם עַל הַצּוּר בְּחוּרְב. וְכִלְהוּ אִקְרוּן צוּר, וְאֵין צוּר בְּכִלְהוּ כְּאַלְהֵינוּ, דִּילֵיהּ שׁוּלְטָנוּ וּמַלְכוּתָא עַל כֻּלָּא.

40. רַבִּי חֵיָא וְר' אַחָא הוּוּ יְתִבֵי לִילֵיא חַד קָמִיהּ דְּרַבִּי אַבָּא. קָמוּ בְּפִלְגוּת לִילֵיא לְמַלְעֵי בְּאוּרִייתָא. עַד דְּנִפְקוּ לְבַר, חָמוּ חַד כְּכָבָא דְּהוּה בְּטַשׁ ג' זְמַנֵי בְּכְכָבָא אַחְרָא וְסַתִּים נְהוּרִיה. אֲדַהֲכֵי שְׁמַעוּ תְּרֵי קִלֵי בְּתַרֵי סַטְרֵי, קָלָא חַד לְסַטְר צָפוֹן לְעִילָא, וְקָלָא חַד לְתַתָּא. וְהוּא קָלָא אַכְרִיז וְאָמַר, עוּלוּ וְאַתְבְּנִישׁוּ לְאַתְרֵיכוּ, הַשְׁתָּא אִסְתְּמַרוּתָא דְּנוֹקְבָא פְּתִיחָא, קוּדְשָׁא בְּרִיךְ הוּא עָאֵל לְטִיּוּלָא בְּגַנְתָּא, לְאַשְׁתַּעֲשַׂעַא בְּצִדִיקֵיא דֵי בְּגַנְתָּא, אַעְבַר הַהוּא קָלָא וְשָׁכִיךְ.

41a. Rabbi Acha and Rabbi Chiya returned TO THE HOUSE and said, surely it is time of goodwill of the awakening of the Congregation of Yisrael to unite with the Holy King, ZEIR ANPIN, THE CENTRAL COLUMN. Rabbi Acha said, surely the Congregation of Yisrael united with the Holy One, blessed be He, only by singing and by her praise for Him.

41(1). אֶהְדְּרוּ ר' אַחָא וְר' חִיָּיא, אָמְרוּ, הָא וְדָאי עֲדָן רַעוּתָא, דְּאִתְעָרוּתָא דְכ"י הוּא לְאִתְחַבְרָא בְּמַלְכָא קְדִישָׁא, א"ר אַחָא, וְדָאי, לָא אִתְחַבְרַת לָהּ כ"י בְּקוּדְשָׁא בְּרִיךְ הוּא אֱלָא מְגוּ שִׁירְתָּא, מְגוּ שְׁבַחָא דִּילָהּ לְגַבִּיּהּ.

41b. Before dawn, the King holds out to her a thread of Chesed, SINCE THEN THE CHOCHMAH IN HER IS CLOTHED IN CHESED AND ATTAINS COMPLETION. The secret of this is said in the verse, "and the king held out to Esther the golden scepter that was in his hand" (Ester 5:2). THE KING IS ZEIR ANPIN AND ESTER IS MALCHUT; THE GOLDEN SCEPTER IS THE THREAD OF CHESED, WHICH, WITH THE CLOTHING OF CHOCHMAH IN MALCHUT IN IT IS CALLED A GOLDEN SCEPTER. Do not say that the King holds out to her alone THE GOLDEN SCEPTER but to her and to all those who join her. Let us come together. They sat down.

41(2). עַד דְּאִתֵּי צַפְרָא, וְאוֹשִׁיט לָהּ מַלְכָּא חוּטָא דְחֶסֶד, וְרוּזָא דְמַלְהָ כְּמָה דְאַמְרִינָן, וְיוֹשֵׁט הַמֶּלֶךְ לְאַסְתֵּר אֶת שְׂרָבִיט הַזֶּהָב אֲשֶׁר בְּיָדוֹ וְגו'. וְלֹא תִימָא דְלָהּ בְּלַחֲוֹדָהָא אוֹשִׁיט לָהּ מַלְכָּא דָא, אֱלָא לָהּ, וְלְכָל אֵינּוֹן דְּמִתְחַבְרָן בָּהּ. תָּא וְנִתְחַבְּר בְּחָדָא. יִתְבוּ.

11. "and He took one of his sides"

Rabbi Shimon says that the first man was created male and female fastened together at their backs, but that later God severed them so they could be face to face. Because God blesses newlyweds with seven blessings, anyone who mates with another's wife destroys the union, and is not forgiven until he repents and dies.

42. Rabbi Aba opened with, "And Hashem Elohim said, It is not good that the man should be alone..." (Beresheet 2:18). HE ASKS, why did the verse speak this way, AND ANSWERS, that we learned that for this reason it is not written, "that it was good" about the second day, because man will be divided, THAT IS, A SIDE WILL BE DIVIDED FROM HIM TO BUILD THE WOMAN. It is also written, "it is not good that the man should be alone." FOR THAT REASON "THAT IT WAS GOOD" WAS NOT SAID IN RELATION TO THE SECOND DAY.

42. פֶּתַח רַבִּי אַחָא וְאָמַר, וַיֹּאמֶר יי' אֱלֹהִים לֹא טוֹב הֵיּוֹת הָאָדָם לְבַדּוֹ וְגו'. אָמַאי פֶּתַח קְרָא הַכִּי, אֱלָא הָא אֲתַמַּר, דְּעַל דָּא לָא כְּתִיב, כִּי טוֹב בְּשַׁנִּי, בְּגִין דְּזִמִּין אָדָם לְאַתְפָּרְשָׁא, וְכְתִיב, לֹא טוֹב הֵיּוֹת הָאָדָם לְבַדּוֹ.

43. HE ASKS, was he alone? Yet it is written, "male and female He created them" (Beresheet 5:2). We learned that the first man was created double faced, THAT IS, A MALE AND A FEMALE FACES FASTENED AT THEIR BACKS. Yet you say, "it is not good that the man should be alone." HE ANSWERS, but he did not gain favor with his wife, and she was not a help to match him, but they were FASTENED together back to back. Then man was alone.

43. וְכִי לְבַדּוֹ הוּא, וְהָא כְּתִיב, זָכַר וּנְקֵבָה בְּרָאָם. וְתַנִּינָן אָדָם דּוּ פְּרָצוּפִין אֲתַבְּרִי, וְאֵת אֲמַרְת, לֹא טוֹב הֵיּוֹת הָאָדָם לְבַדּוֹ. אֱלָא דְלֹא אֲשַׁתְּדַל בְּנוֹקְבִיָּה, וְלֹא הוּת לִיָּהּ, סַמָּךְ לְקַבְּלִיָּהּ, בְּגִין דְּהוּת בְּסַטְרוּי, וְהוּ בְּחָדָא מְאַחֲרָא, וְכַדִּין הוּא הָאָדָם לְבַדּוֹ.

44. "I will make him a help to match him" (Beresheet 2:18). What is "to match him"? HE ANSWERS THAT IT MEANS facing him, so they will unite face to face. The Holy One, blessed be He, sawed him and took the female from him, as written, "and He took one of his sides" (Ibid. 21). What does 'one' refer to? It resembles the words, "My dove, my undefiled is but one" (Shir Hashirim 6:9). "...and brought her to the man" (Beresheet 2:22) MEANS He fixed her as a bride and brought her so she will face him and their faces would shine at each other's. As long as the woman was adjoined to his side, the man was alone. Afterwards two came out AND MATED, and seven emerged, NAMELY, CAIN WITH HIS TWIN SISTER, ABEL WITH HIS TWO TWIN SISTERS, WHICH MAKES FIVE. TOGETHER WITH ADAM AND EVE THEY ARE SEVEN.

44. אַעֲשֶׂה לוֹ עֶזֶר כְּנַגְדּוֹ. מַהוּ כְּנַגְדּוֹ, לְקַבֵּל אֲנָפוּי, לְאַתְדַּבְּקָא דָּא בְּדָא אֲנָפִין בְּאֲנָפִין, מַה עֶבֶד קוּדְשָׁא בְּרִיךְ הוּא, נָסַר לִיָּהּ וְנָטִיל נוֹקְבָא מִנִּיָּהּ, הַה"ד, וַיִּקַּח אֶחָת מִצַּלְעוֹתָיו. מַהוּ אֶחָת. דָּא נוֹקְבָא דִּילִיָּהּ. כַּד"א, אֶחָת הִיא יוֹנְתִי תַמְתִּי. וַיְבִיאָהָ אֶל הָאָדָם, אֲתַקִּין לָהּ כְּכֹלָה וְאֵינִיתִי לָהּ לְמַהוּי לְקַבֵּיל אֲנָפוּי נְהִירִין אֲנָפִין בְּאֲנָפִין. וְבַעוֹד דְּהוּא מִתְדַּבְּקָא נוֹקְבָא בְּסַטְרוּי, הוּא הָאָדָם לְבַדּוֹ. לְבַתָּר, סְלִיקוּ תְרִין, וְקָמוּ שְׁבַע בְּחָדָא.

45. Come and see, when EVE was made ready for Adam, the Holy One, blessed be He, blessed them. This is the meaning of, "And Elohim blessed them" (Bereshheet 1:28), just as the cantor gives the bride seven blessings. From this we learned that once a bride and a groom are blessed with seven blessings, they are united as the likeness of above WHERE MALCHUT IS BLESSED WITH SEVEN BLESSINGS BY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN.

46. Therefore, whoever mates with another man's wife blemishes the union, because the Congregation of Yisrael unites with the Holy One, blessed be He, alone BOTH at the time when He is of Mercy AND when He is of Judgment. Come and see, whoever mates with another's wife, it is as if he is false to the Holy One, blessed be He, and the Congregation of Yisrael. For this reason the Holy One, blessed be He, does not forgive him through repentance, and repentance impends until he dies. This is the meaning of, "shall not be forgiven you till you die" (Yeshayah 22:14). When IS HE FORGIVEN? When he repents coming into that world, WHERE he needs to receive punishment. THEN HE IS FORGIVEN.

47. Rabbi Elazar said, whoever is false to the Congregation of Yisrael BY MATING WITH ANOTHER MAN'S WIFE, HIS repentance is not accepted until he is punished in Gehenom. This is more true for whoever is false to the Congregation of Yisrael and the Holy One, blessed be He, and all the more so if he troubles the Holy One, blessed be He, to make the form of a bastard in another's wife, and is false to the King in public, openly.

12. "He who robs his father or his mother"

Rabbi Chiya says that "his father" is God, "his mother" is the congregation of Yisrael, and the robbery is a man coveting a woman who is not his wife. Such a man blemishes above and blemishes below and blemishes his own soul.

48. Rabbi Chiya opened with the words, "He who robs his father or his mother..." (Mishlei 28:24). His father is the Holy One, blessed be He, and his mother is the Congregation of Yisrael. "robs" is as in the words, "the robbery of the poor is in your houses" (Yeshayah 3:14). What is THE ROBBERY? It is man coveting another woman, who is not his wife.

49. We learned there that whoever derives any enjoyment from this world without blessing, it is as if he robs the Holy One, blessed be He, and the Congregation of Yisrael, as written, "He who robs his father or his mother, and says, It is no transgression; he is companion of a destroyer." Whoever enjoys anything of this world, THE WORDS 'WHOEVER ENJOYS' include a woman. Whoever joins a woman to enjoy her without a blessing, NAMELY WITHOUT THE SEVEN BLESSINGS BESTOWED ON THE BRIDE, it is as if HE robs the Holy One, blessed be He, and the Congregation of Yisrael. What is the reason thereof? Because they are united by means of the seven blessings AND HE WHO DERIVES ENJOYMENT WITHOUT THEM BLEMISHES THE SUPERNAL SEVEN BLESSINGS. And if this is true to a single woman, it is all the more true for one who unites with another man's wife, who has the likeness of above by means of the seven blessings THROUGH HER HUSBAND, all the more so.

45. ת"ח, בשעתא דאתתקנת לגבי אדם, קודשא בריך הוא בריך לון, הה"ד, ויברך אותם אלהים. כחזן דמברך לכלה בשבע ברכות. מכאן אולימנא, חתן וכלה, כיון דאתברכן בשבע ברכות אתדבקן בחדא, כדוגמא דלעילא.

46. ועל דא מאן דאתי לאתחברא באנתו דאחרא, הא פגים זוגא, דהא זוגא דכ"י, ביה בקודשא בריך הוא בלחודוי, בזמנא דאיהו ברחמי, ובזמנא דאיהו בדינא. ת"ח, מאן דמתחבר באנתו דאחרא, כאילו משקר ביה בקודשא בריך הוא ובכ"י, ועל דא קודשא בריך הוא לא מכפר ליה בתשובה, ותשובה תליא עד דיסתלק מעלמא, הה"ד, אם יכופר העון הזה לכם עד תמותון. ואימתי, בשעתא דעאל בתשובה להווא עלמא, ואית ליה לקבלא עונשא.

47. רבי אלעזר אמר, מאן דמשקר בכ"י, לא יתקבל בתשובה, עד דיתדן בדינא דגיהנם. כ"ש, מאן דמשקר בכ"י ובקודשא בריך הוא. וכ"ש אי אטרח ליה לקודשא בריך הוא למעבד דיוקנא דממזר באנתו דאחרא, ואכחיש פומבי דמלכא.

48. ר' חייא פתח ואמר, גוזל אביו ואמו וגו'. אביו, דא קודשא בריך הוא. אמו, דא כ"י. מאי גוזל. כד"א, גזלת העני בבתיכם. ומאן איהו, מאן דחמיד אתתא אחרא דלאו איהי בת זוגיה.

49. תמן תנינן, כל הנהנה מן העולם הזה בלא ברכה, כאלו גוזל לקודשא בריך הוא וכ"י, דכתיב גוזל אביו ואמו וגו'. כל הנהנה מן העולם הזה, כלל דא, איהו אינתו. מאן דאתדבק באנתו למיהני מנה, ואע"ג, דאיהי פנויה, ואהני מנה בלא ברכה, כאלו גוזל קודשא בריך הוא וכנסת ישראל. מ"ט, בגין דזוגא דלהון, בשבע ברכות הוא. ומה על פנויה כן, מאן דיתדבק באנתו דאחרא, דקאים כגוונא דלעילא, בזוגא דז' ברכות, על אחת כמה וכמה.

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50. "he is companion of a destroyer" (Mishlei 28:24) refers to Jeroboam, as was explained, who "says, It is no transgression" (Ibid.), saying, she is single, why should it be forbidden? Therefore, he "robs his father or his mother." Moreover, "he is companion of a destroyer." The destroyer is a man who blemishes the form and establishment of above, and all the more so whoever covets his neighbor's wife to cling to her, who blemishes even more. He is thus blemished forever. He is a destroyer because he blemishes above, blemishes below, and blemishes his soul, as written, "a destroyer," and, "he who does that destroys his soul" (Mishlei 6:32).

50. חֵבֵר הוּא לְאִישׁ מִשְׁחִית, דָּא יִרְבַּעַם, כְּמָה דְאֻקְמוּדָה, וְאִמְר אִין פִּשַׁע דְאִמְר הָא פְנוּיָה הִיא, אֲמַאי אֶסוּר. בְּגִין דָּא גּוּזַל אֲבִיו וְאִמּוֹ הוּי. וְלֹא עוֹד אֶלָּא דְחֵבֵר הוּא לְאִישׁ מִשְׁחִית. מֵאֵן הוּא אִישׁ מִשְׁחִית. דְּפָגִים דִּיּוֹקְנָא וְתִקּוּנָא דְלַעִילָא. כ"ש מֵאֵן דְחָמִיד לְאַנְתּוֹ דְחֵבְרִיָּה לְאַתְדַּבְקָא בָּהּ, דְּפָגִים יִתִּיר. וְעַל דָּא אֲתַפְגִּים הוּא לְעַלְמִין. אִישׁ מִשְׁחִית, דְּפָגִים לְעִילָא, וּפְגִים לְתַתָּא, וּפְגִים לְנַפְשִׁיהּ, דְּכַתִּיב מִשְׁחִית, וְכַתִּיב, מִשְׁחִית נִפְשׁוֹ הוּא יַעֲשֶׂנָה.

13. "Let me go, for the day breaks"

Rabbi Shimon explains to Rabbi Aba that the angel prevailed over Jacob at night because he was from the side of judgment and night, but when daylight came his power was lessened and Jacob was able to overpower him. Jacob worried lest the angel should hold his usurpation of Esau's blessings against him, but the angel acknowledged that he had acquired the blessings rightfully, and he renamed Jacob Israel. Rabbi Shimon says that if the desire of Malchut is aroused first, drawing God to her with love and desire, she is filled from the right side, that is considered male, and she bears a boy child. God therefore decrees whether a boy or a girl shall be conceived. Desire should be prevalent first in the world, since in every sense people should desire God.

51. Rabbi Aba opened with, "And he said, Let me go, for the day breaks" (Beresheet 32:27). HE ASKS, "And he said, Let me go." Was he a prisoner in Jacob's hands?! AND HE ANSWERS, happy are the righteous, that the Holy One, blessed be He, respects their honor and never leaves them. This is the meaning of, "He shall never suffer the righteous to be moved" (Tehilim 55:23). HE ASKS, yet it is written, "and the hollow of Jacob's thigh was put out of joint" (Beresheet 32:26)?

51. רַבִּי אַבָּא פִתַח וְאָמַר, וַיֹּאמֶר שְׁלַחֲנִי כִי עָלָה הַשַּׁחַר וְגו'. וַיֹּאמֶר שְׁלַחֲנִי, וְכִי עָקוֹד הוּא בִיּוֹדֵיהּ דִּיעֵקֵב. אֶלָּא זָכְאִין אִינוּן צְדִיקָיָא, דְקוּדְשָׁא ב"ה חָס עַל יְקָרָא דְלַהוּן, וְלֹא שְׁבִיק לֹון לְעַלְמִין. הַה"ד, לֹא יִתֵּן לְעוֹלָם מוֹט לְצַדִּיק. וְהָא כְתִיב, וַתִּקַּע כַּף יַרְךָ יַעֲקֹב.

52. HE ANSWERS, the angel took from his own. We learned the words, "and he himself lodged that night in the camp" (Ibid. 22), and, "he took them, and sent them over the wadi" (Ibid. 24). HE ASKS, what did Jacob have in mind to send them across the wadi at night, AND ANSWERS, he saw the persecutor walking among his camps. Jacob said to himself, I shall send them across the wadi. Perhaps confusion shall be avoided.

52. אֶלָּא לְדִידֵיהּ גְבָהּ. וְהָא אֲתַמְר, כְּתִיב וְהוּא לֹן בְּלִילָה הֵהוּא בְּמַחְנֵה. וְכַתִּיב וַיִּקַּח וַיַּעֲבִירָם אֶת הַנַּחַל מֵאִי הוּא דְעַתִּיהּ דִּיעֵקֵב, לְמַעַבְרָא לְהוּן בְּנַחֲלָא בְּלִילָא. אֶלָּא חָמָא מְקַטְרָגָא אֲזִיל בֵּין מִשְׁרֵינָא דִילֵיהּ, אִמְר יַעֲקֹב אַעֲבַר לְגִיסָא אַחֲרָא דְנַהֲרָא, דְלִמָּא לֹא יִשְׁתַּכַּח עַרְבוּבָא.

53. HE ASKS, what did he see? AND ANSWERS, he saw a flame of bright fire flying and sauntering among his camps. Jacob said to himself, it is better to take them from here ACROSS THE WADI, so the river may divide between them and thus there shall be no confusion, SINCE DEMONS CANNOT CROSS RIVERS. Immediately "he took them, and sent them over the wadi... And Jacob was left alone." SINCE JACOB PREVENTED HIM FROM HARMING THE CAMPS, "HE TOUCHED THE HOLLOW OF HIS THIGH; AND THE HOLLOW OF JACOB'S THIGH WAS PUT OUT OF JOINT." FOR HE TOOK FROM HIM WHAT WAS HIS OWN. From this we deduce about he who is at home alone at night or during the day in a certain house or more so at night IN A CERTAIN HOUSE. What is a certain house? IT IS unique and separate from other houses. Also whoever walks alone at night might come to harm.

53. מֵאִי קָא חָמָא. חָמָא שְׁלֵהוּבָא דְאִשָּׁא מְלַהֲטָא, אֲזִילָא וְטָאס בֵּין מִשְׁרֵינֵיהּ אִמְר יַעֲקֹב מוֹטֵב לְנַטְלָא מֵהֶכָּא, וְנַהֲרָא פְסִיק בְּגוּון, וְלֹא יִשְׁתַּכַּח עַרְבוּבָא. מִיד וַיִּקַּח וַיַּעֲבִירָם אֶת הַנַּחַל. וַיִּתֵּר יַעֲקֹב לְבַדּוֹ, מְכָאן אֻלְפִינָא מֵאֵן דְאִשְׁתַּכַּח בְּלַחוּדוֹ בְּבֵיתָא בְּלִילָא, אוּ בֵימָמָא בְּבֵית מִיחְדָּא, כ"ש בְּלִילָא, מֵאִי מִיחְדָּא. מִיחְדָּא מִשְׁאַר בֵּיתִין. אוּ מֵאֵן דְאֲזִיל בְּלַחוּדוֹ בְּלִילָא יָכִיל לְאַתְזָקָא.

54. Come and see, "And Jacob was left alone," and then, "there wrestled a man with him..." (Ibid. 25). We learned that THE ANGEL came from the aspect of Judgment and his dominion was at the side of night. What is the side of night? IT MEANS HE IS APPOINTED to bring YISRAEL into exile, WHICH IS CONSIDERED NIGHT AND DARKNESS. Once light rose, his power diminished and Jacob overpowered him, because he came from the aspect of night. THEREFORE as long as it was night Jacob could not prevail against him, but once light rose Jacob's power grew, and he grabbed him and overpowered him. THEN Jacob knew he was an angel.

55. THE ANGEL said to him, release me, since I cannot prevail against you. Why could not he prevail against him? Because light rose and his power was broken, as written, "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). What is "shouted"? IT MEANS all those of the aspect of Judgment were shattered, SINCE 'YARI'U (ENG. 'SHOUTED') IS DERIVED FROM 'SHATTERED'. THE SONS OF ELOHIM ARE ALL THOSE COMING FROM THE ASPECT OF JUDGMENT CALLED ELOHIM. Jacob then grew strong and seized him.

56. He said to him, "And he said, Let me go, for the day breaks," NAMELY, the time has come to gather and sing the praise of the Holy One, blessed be He. "And he said to him, I will not let you go, unless you bless (lit. 'blessed') me" (Beresheet 32:27). HE ASKS, it should have said, 'unless you shall bless me'. Why is it written, "unless you blessed me" IN THE PAST TENSE? AND HE ANSWERS, Jacob said to him, my father gave me the blessings he wished to confer upon Esau, and I fear you, whether you shall acknowledge these blessings or not, for you might denounce me because of them.

57. Forthwith he told him, "And he said, Your name shall be called no more Jacob" (Ibid. 29). HE ASKS, what did he tell him? AND ANSWERS, he said, you have acquired these blessings neither by means of deceit nor by supplanting. HENCE "Your name shall be called no more Jacob," AS ESAU SAID, "IS NOT HE RIGHTLY NAMED JACOB? FOR HE HAS SUPPLANTED ME THESE TWO TIMES" (BERESHEET 27:36), for it did not occur through supplanting. "but Israel" (Beresheet 32:29): Israel, WHICH IS ZEIR ANPIN, from whom blessings come out, surely acknowledges you THAT THE BLESSINGS ARE YOURS, because you are attached to Him. Hence, I and the rest of the legions of angels acknowledge them that the blessings are yours.

58. "for you have contended with Elohim and with men, and have prevailed" (Ibid.). "with Elohim," namely, with all those coming from the aspect of harsh Judgment, "and with men" refers to Esau and his camps; "and have prevailed," you prevailed against them but not they against you. Jacob did not release him until he acknowledged these blessings. This is the meaning of, "And he blessed him there" (Ibid. 30).

54. תָּא חֲזִי וַיִּוְתֵר יַעֲקֹב לְבַדּוֹ, כְּדִין וַיֵּאָבֵק אִישׁ עִמּוֹ וְגו'. תְּנִינֵן מַסְטְרָא דְדִינָא קָא אָתִי, וְשׁוֹלְטָנִיָּה בְּסֵטֶר לִילִיָּא. מָאִי בְּסֵטֶר לִילִיָּא. לְאֵעֲלָא בְּגִלּוֹתָא בִּיּוֹן דְּסָלִיק נְהוֹרָא, תְּשֵׁשׁ חִילִיָּה, וְאַתְגַּבֵּר עֲלֵיהּ חִילִיָּה דִּיעֲקָב. דְּהָא מַסְטְרָא דְלִילִיָּא קָא אָתִי, וּבְזַמְנָא דְהוּהוּ לִילִיָּא לֹא הוּהוּ יָכִיל בֵּיהּ יַעֲקֹב. כְּדִן סָלִיק נְהוֹרָא אַתְתַּקֵּף חִילָא דִּיעֲקָב, וְאַחִיד בֵּיהּ, וְאַתְגַּבֵּר עֲלֵיהּ. חֲמָא לֵיהּ יַעֲקֹב דְּהָא שְׁלִיחָא הוּא.

55. א"ל שְׁבוּק לִי דְלֹא יָכִילָנָא לָךְ. מ"ט לֹא יָכִיל לֵיהּ. בְּגִין דְּהוּהוּ סָלִיק נְהוֹרָא, וְאַתְבַּר חִילָא דִּינִיָּה, דְּכַתִּיב בְּרֵן יַחַד כְּכַבֵּי בְּקֹר וַיִּרְעֵנוּ כָּל בְּנֵי אֱלֹהִים. מָאִי וַיִּרְעֵנוּ. דְּאַתְבַּרוּ כָּל אֵינּוֹן דְּאַתִּינֵן מַסְטְרָא דְדִינָא. כְּדִין אַתְתַּקֵּף יַעֲקֹב וְאַחִיד בֵּיהּ.

56. אָמַר לֵיהּ שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר, מָטָא זְמַנָּא לְשַׁבְחָא שְׁבַחָא דְקוֹדֶשָׁא בְּרִיךְ הוּא, וּלְאַתְכַּנְשָׁא. וַיֹּאמֶר לֹא אֲשַׁלַּחְךָ כִּי אִם בְּרַכְתֵּנִי, אִם תְּבָרַכְנִי מִבְּעֵי לֵיהּ, מָאִי אִם בְּרַכְתֵּנִי. אֵלֹא אָמַר לֵיהּ יַעֲקֹב, וְדָאִי אָבָא בְּרִיךְ לִי אֵינּוֹן בְּרַכָּאן דְּבַעָא לְבְּרַכָּא לְעֵשָׂו, וּמַסְתַּמֵּינָא מִנֶּךָ, עַל אֵינּוֹן בְּרַכָּאן, אִי אֹדִית עֲלֵיהּוּ, אִי לֹאוּ, אוּ תִשְׁתַּכַּח עָלַי מִקְטָרְגָא בְּגִינִיהוּן.

57. מִיָּד אָמַר לֵיהּ, וַיֹּאמֶר לֹא יַעֲקֹב יֵאמֹר עוֹד שְׂמִיךְ. מָאִי קָאמַר לֵיהּ, אֵלֹא הֲכִי קָאמַר לֵיהּ, לֹאוּ בַּחֲבִימוּ, וְלֹאוּ בְּעוֹקְבָא, רוּוחַת לְאֵינּוֹן בְּרַכָּאן, לֹא יֵאמֹר עוֹד שְׂמִיךְ יַעֲקֹב, דְּהָא לֹאוּ בְּעוֹקְבָא הוּהוּ, כִּי אִם יִשְׂרָאֵל, יִשְׂרָאֵל וְדָאִי אֹדִי עֲלֶיךָ, וּמִנִּיָּה נִמְקוּ בְּרַכָּאן, בְּגִין דְּאַנְתְּ אַחִיד בֵּיהּ, וְעַל דָּא, אָנָּא וְכָל שָׂאֵר אוּבְלוֹסִין, אֹדִינָא עֲלֵיהּוּ.

58. כִּי שְׂרִית עִם אֱלֹהִים וְעִם אַנְשִׁים וְתוּכַל, עִם אֱלֹהִים כָּל אֵינּוֹן דְּאַתִּינֵן מַסְטְרָא דְדִינָא קִשְׂיָא. וְעִם אַנְשִׁים, דָּא עֵשָׂו וְאוּבְלוֹסִין דִּילִיָּה. וְתוּכַל, יָכִילַת לְהוֹן, וְאֵינּוֹן לֹא יָכִילִין לָךְ. וְלֹא שְׁבִיק לֵיהּ יַעֲקֹב, עַד דְּאֹדִי לֵיהּ עַל אֵינּוֹן בְּרַכָּאן, הֵה"ד וַיְבָרַךְ אוֹתוֹ שָׁם.

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59. Come and see, when the light OF BINAH rises, all the litigants are subdued and are not to be found, and the Congregation of Yisrael is talking with the Holy One, blessed be He. That hour is a time of universal goodwill, and the King holds out to her, TO MALCHUT, and to all those that are with her, a scepter of the thread of Chesed, so as to be completely with the Holy King. We already learned this.

60. Come and see, when the Holy One, blessed be He, is TOGETHER with the Congregation of Yisrael, MALCHUT, whenever He is with her and she rouses first a desire towards Him and draws Him to her with great love and longing, MALCHUT is filled from the right side, WHICH IS CHASSADIM THAT ARE CONSIDERED MALE. And many legions of angels abide in the right side throughout the worlds. And when the Holy One, blessed be He, is the first to rouse love and desire and MALCHUT is roused after, but not when the Holy One, blessed be He, does, everything is considered female, WHICH IS MALCHUT. The left is awakened and many legions are awakened on the left side throughout the worlds. In the same manner it is written, "If a woman have conceived seed, and born a man child" (Vayikra 12:2). THIS MEANS THAT IF THE WOMAN HAS AN ORGASM FIRST SHE GIVES BIRTH TO A BOY. The reason, we learned, IS BECAUSE the lower world is in the likeness of the upper world and the one resembles the other. JUST AS ABOVE, IF MALCHUT AWAKENS DESIRE FIRST, SHE IS FILLED FROM THE RIGHT SIDE, WHICH IS CONSIDERED MALE, SO IT IS BELOW.

61. The Holy One, blessed be He, therefore decrees whether it would be a boy or a girl, so that desire shall be prevalent FIRST in the world, WHICH IS MALCHUT. THEN THE WOMAN BELOW IS AWAKENED TO REACH AN ORGASM FIRST AND GIVES BIRTH TO A MALE BOY, FOR EVERYTHING DEPENDS ON WHAT IS ABOVE RATHER THAN BELOW. In every sense, man should have his desire cleave above to the Holy One, blessed be He, so desire shall be prevalent FIRST in the world, WHICH IS MALCHUT. THEN HIS WIFE SHALL BE THE FIRST TO REACH AN ORGASM AND GIVE BIRTH TO A MALE BOY. Happy is the lot of the righteous who know how to devote their desire to the Holy King. Of them it is written, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4).

14. "Do not gaze upon me, because I am black"

Rabbi Yehuda compares the title verse to the moon, that cannot be gazed upon because it is in darkness when in exile. When the sun shines it does so with six lights, or Sfirot, and when the sun is gone those six lights are gone. Yisrael was exiled because of punishment for sins, and was sentenced to keep the vineyards of other nations rather than keeping the vineyard of Yisrael itself.

59. ת"ח, בשעתא דסליק נהורא, אתכפין כל אינון מארי דדינון, ולא משתבח, וכ"י משתעי ביה בקודשא בריך הוא. וההיא שעתא עידן דרעוא הוא לכלא, ואושיט לה מלכא ולכל אינון דמשתבחי עמה, שרביטא דחוטא דחסד, לאשתבחה בשלימו במלכא קדישא, והא אתמר.

60. תא חזי, בשעתא דקודשא בריך הוא אשתבח בה בכ"י, באינון זמנין דאשתבח עמה, והיא מתערת רעותא לגביה בקדמיתא, ומשכאת ליה לגבה, בסגיאנות חבתא ותיאובתא, כדין אתמליא מסטרא דימינא, וכמה אוכלוסין משתבחי בסטרא דימינא, בכלהו עלמין. וכד קודשא בריך הוא אתער חביבותא ורעותא בקדמיתא, והיא אתערת לבתר, ולא בזמנא דאיהו אתער, כדין כלא בסטרא דנוקבא אשתבח, ושמאלא אתער, וכמה אוכלוסין קיימי ומתערי בסטרא דשמאלא בכלהו עלמין. כה"ג כתיב, אשה כי תזריע וילדה זכר וגו'. מ"ט. תנינן, עלמא תתאה כגוונא דעלמא עלאה אשתבח, ודא כדוגמא דדא.

61. ועל דא, קודשא בריך הוא גזר דכר או נוקבא, לאשתבחה רעותא בעלמא. ובכלא בעי ב"נ לאתדבקה רעותא לעילא לגבי קודשא בריך הוא, לאשתבחה רעוון בעלמא. זכאה חולקיהון דצדיקניא, דאינון ידעין לאדבקה רעותהון לגבי מלכא קדישא, עליהו כתיב, ואתם הדבקים בני' אלהיכם חיים כלכם היום.

62. "When a man shall have in the skin of his flesh a swelling, a scab, or bright spot..." (Vayikra 13:2). Rabbi Yehuda opened by saying, "Do not gaze upon me, because I am black (lit. 'blackish'), because the sun has scorched me" (Shir Hashirim 1:6). We have studied this verse, yet when the moon, WHICH IS MALCHUT, is concealed in exile, she says, "Do not gaze upon me." It is not that she orders not to look on her, but when she sees the yearning of Yisrael towards her, to behold her light, she says, "Do not gaze upon me," WHICH MEANS you cannot see me. "Do not gaze upon me" surely, because I am black, since I am in darkness.

63. HE ASKS, why does it say "blackish" when it should have said 'black'? HE ANSWERS, there are two kinds of darkness. One is that the sun has scorched me, WHICH MEANS the sun, WHICH IS ZEIR ANPIN, has gone away from me, and the other is that "my mother's children were angry with me; they made me the keeper of the vineyards" (Ibid.).

64. HE ASKS, IT SAYS, "because the sun has scorched me (Heb. sheshezaftani)," yet it should have said, 'the sun scorched me (Heb. shezaftani)'. HE ANSWERS, there is an allusion to six here, SINCE 'SHESHEZAFTANI' IS COMPOSED OF SHESH (ENG. 'SIX') ZAFTANI. For when the sun, ZEIR ANPIN, shines, it does so with six lights, NAMELY THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. When it is gone, all these six lights are gone. "My mother's children" are all those coming from the aspect of harsh Judgment TO PUNISH FOR SINS. They "were angry (Heb. nicharu) with me" as in, "my throat is dried (Heb. nichar)" (Tehilim 69:4). This is what is meant by, "We are pursued to our necks" (Eichah 5:5), for when Yisrael reached exile, their hands were tied behind their backs and there was a millstone around their necks, so they could not speak. This is the meaning of, "were angry with me."

65. "they made me the keeper of the vineyards," NAMELY, to go into exile and keep the other nations for the sake of Yisrael WHO ARE AMONG THEM IN EXILE. "but my own vineyard I have not kept" (Shir Hashirim 1:6), because I cannot keep them as before. At first, I kept my own vineyard, NAMELY YISRAEL, and through it the other vineyards were kept, WHICH ARE THE OTHER NATIONS. Now I keep the other vineyards for the sake of my own vineyard, so it shall be kept among them.

15. "The earth is Hashem's, and the fullness thereof"

Rabbi Yosi says we are not allowed to look at joyful things since the day the Temple was destroyed. The rabbis discuss the title verse, and they learn from Rabbi Shimon that all the Mochin come from the supernal river that flows out of Eden, and Malchut is established by them so that it can nourish the worlds. The main theme is that the world depends on righteousness.

66. Rabbi Chiya and Rabbi Yosi were walking along the way. When they reached a field they saw a balsam tree on the right side of the road. Rabbi Yosi said, enveloping smoke is in our eyes. We are not permitted to behold a joyful thing, SUCH AS A BALSAM TREE, since the day the Temple was destroyed.

62. אָדָם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ שָׂאת אוֹ סַפְחַת אוֹ בְּהַרְתּוֹ וְגו'. רַבִּי יְהוּדָה פָּתַח וַאֲמַר, אֵל תִּרְאוּנִי שְׁאֵנִי שְׁחַרְחֹרֶת שֶׁשִׁזְפַּתְנִי הַשֶּׁמֶשׁ, הַאִי קָרָא אֶתְמַר, אָבֵל בְּשַׁעֲתָא דְסִיְהָרָא אֶתְכַסִּיא בְּגִלּוּתָא, הִיא אֲמַרְהָ, אֵל תִּרְאוּנִי. לָאו דְאִיְהִי פְקִידַת דְּלָא לְמַחְמִי לָהּ, אֶלָּא בְּגִין דְאִיְהִי חֶמַת תִּיאוּבַתָּא דִּישְׂרָאֵל לְגַבְהָ, לְמַחְמִי נְהוּרָהָ, הִיא אֲמַרְתָּ אֵל תִּרְאוּנִי, לָא תִיכְלֹן לְמַחְמִי לִי. אֵל תִּרְאוּנִי וְדַאֲנִי מ"ט. בְּגִין שְׁאֵנִי שְׁחַרְחֹרֶת, בְּגִין דְאָנָא בְּקַדְרוּתָא.

63. מַאי שְׁחַרְחֹרֶת, שְׁחוּרָה מְבַעֵי לִיה. אֶלָּא, תְּרִין קַדְרוּתֵי, חַד שֶׁשִׁזְפַּתְנִי הַשֶּׁמֶשׁ, דְּאֶסְתַּלַּק מִנִּי שֶׁמֶשׁ, לְאֶנְהָרָא לִי, וְלֹאֶסְתַּכְלָא בְּנִי. וְחַד דְּבִנֵי אֲמִי נִחְרוּ בִי.

64. שֶׁשִׁזְפַּתְנִי, שִׁזְפַּתְנִי מְבַעֵי לִיה. אֶלָּא רְמִזָּה הוּא דְקָא רְמִיז, בְּשֵׁשׁ. דְּכַד נְהָרָא שֶׁמֶשׁא בְּשֵׁשׁ נְהוּרִין נְהִיר, וְכַד אֶסְתַּלַּק, כָּל אֵינּוֹן שִׁית נְהוּרִין אֶסְתַּלְקוּ. בְּנֵי אֲמִי, אֵלִין אֵינּוֹן דְּאֶתִּינּוֹן מַסְטְרָא דְדִינָא קְשִׁיא. נִחְרוּ בִי, כַּד"א נִחַר גְּרוּנִי, הַה"ד עַל צוּאֲרֵנוּ נְרַדְפְנוּ דְּכַד הוּא עוֹיְלוּן יִשְׂרָאֵל בְּגִלּוּתָא, הוּא אֲזִילֵי יְדִיְהוּ מְהַדְקֵן לְאַחֹרָא, וְרִיחִינּוֹן עַל צוּאֲרֵיהוֹן, וְלָא יְכִילוּ לְאַפְתָּחָא פּוּמָא.

65. שְׁמוּנֵי נוּטְרָה אֶת הַכְּרָמִים, לְמַהֲךָ בְּגִלּוּתָא, לְנוּטְרָא לְשָׂאָר עַמּוּן בְּגִינְהוֹן דִּישְׂרָאֵל. כְּרַמִּי שְׁלִי לָא נִטְרַתִּי, דְּהָא לָא יְכִילְנָא לְנוּטְרָא לְהוֹן כַּד בְּקַדְמִיתָא. בְּקַדְמִיתָא נִטְרִינָא כְּרַמִּי שְׁלִי, וּמְנִיָּה אֶתְנַטְרוּ שְׂאָר כְּרַמִּין. הַשְׁתָּא נִטְרִינָא שְׂאָר כְּרַמִּין בְּגִין כְּרַמִּי שְׁלִי דְלֵהוּי נְטִיר בִּינִיְהוּ.

66. רַבִּי חִיָּיא וְר' יוֹסִי הוּוּ אֲזִילֵי בְּאוּרְחָא, כַּד מְטוּ חַד בֵּי חֻקְלָא, חָמוּ חַד דְּפִטְרָא דְקִיטְפָא בֵּין אֶרְחָא לְסִטְרָא יְמִינָא. א"ר יוֹסִי, עֲטִיפָא דְקוּטְרָא בְּעִינִין שְׂכִיחַ, יִית לָן רְשׁוּ לְמַחְמִי בְּחַדְוּתָא, מִיּוּמָא דְאֶתְחַרִּיב בֵּי מְקַדְשָׁא.

67. He opened the discussion with, "The earth is Hashem's, and the fullness thereof; the world, and they that dwell in it" (Tehilim 24:1). HE ASKS, once saying, "The earth is Hashem's, and the fullness thereof," why REITERATE WITH "the world, and they that dwell in it," AND ANSWERS, this is what is meant. "The earth is Hashem's, and the fullness thereof" refers to the holy earth called the land of the living. "the world, and they that dwell in it" refers to other lands, as written, "And He will judge the world in righteousness" (Tehilim 9:9), since the world depends on righteousness. It all amounts to the same thing.

68. Rabbi Chiya said, "The earth is Hashem's, and the fullness thereof." What are that specific land, MALCHUT, and the fullness thereof? HE ANSWERS, these are the souls of the righteous IN MALCHUT. In "the world, and they that dwell in it," the world is the lower earth IN THIS WORLD "and they that dwell in it" are people. Rabbi Yosi said, if this is so THAT THE EARTH MEANS MALCHUT, how are we to explain, "For He had founded it upon the seas, and established it upon the floods" (Tehilim 24:2)? He said to him, assuredly it is so, since the land of the living, MALCHUT, "He had founded it upon the seas, and established it upon the floods." For they all, ALL THE MOCHIN, come from that supernal river that comes out and flows from Eden, WHICH IS BINAH, AND MALCHUT is established by them so as to be crowned by the Holy King and nourish the worlds.

69. "Who shall ascend into the mountain of Hashem... He that has clean hands, and a pure heart, who has not taken My name (lit. Nefesh) in vain" (Ibid. 3-4). HE ASKS, it is spelled 'his Nefesh', yet is read "My Nefesh." What are My Nefesh and his Nefesh MENTIONED IN THE VERSE? HE ANSWERS, it is all the same thing, as written, "Hashem Elohim has sworn by His Nefesh" (Amos 6:8), "that shall do according to that which is in My heart and in My Nefesh" (I Shmuel 2:35). MY NEFESH IS MALCHUT. King David united with that heart and Nefesh, NAMELY WITH MALCHUT. Hence it says, "who has not taken his Nefesh in vain."

16. Sufferings of love

We learn that God first punishes people for sins in places where others can not see, but if they continue to sin he marks them where it can be seen. A marked man who is talking to the rabbis threatens them with violence when his sons will come, but the rabbis reply that they must speak the words of Torah, otherwise they would be in contempt of God.

70. While they were walking they chanced upon a man, whose face was full of wounds, who rose from underneath a tree. They looked at him and saw his face red because of the wounds. Rabbi Chiya said to him, who are you? He said, I am a Jew. Rabbi Yosi said, he is a sinner, for otherwise those evil wounds would not be marked on his face. And these are not considered sufferings of love. Rabbi Chiya said, it is surely so, because sufferings of love are hidden from people.

67. פתח ואמר, לוי הארץ ומלואה תבל ויושבי בה, בין דאמר לוי הארץ ומלואה, אמאי תבל ויושבי בה, וכי תבל לאו מן ארעא הוא. אלא הכי קאמר, לוי הארץ ומלואה, דא ארעא קדישא, דאקרי ארץ החיים. תבל ויושבי בה, דא שאר ארעאן, כד"א והוא ישפט תבל בצדק, דתבל בצדק תליא, וכלא חד מלה.

68. ר' חייא אמר, לוי הארץ ומלואה. הארץ תינח, ומלואה מאי היא. אלא אלין נשמתינ דצדיקייא. תבל ויושבי בה, תבל: דא ארעא דלתתא. ויושבי בה: אלין אינון בני נשא. אמר רבי יוסי, אי הכי במאי אוקימנא כי הוא על ימים יסדה ועל נהרות יכוננה. אמר ליה ודאי הכי הוא, דההיא ארץ החיים על ימים יסדה ועל נהרות יכוננה, דכלהו נפקי מההוא נהר עלאה דנגיד ונפיק מעדן, ובהו אתתקנת לאתעטרא במלכא קדישא, ולמיזן עלמינן.

69. מי יעלה בהר יי' וגו', נקי כפיים ובר לבב אשר לא נשא לשוא נפשי וגו'. נפשו כתיב, מהו נפשי ונפשו. אלא כלא חד מלה, כמה דאת אמר נשבע יי' בנפשו כאשר בלבבי ובנפשי ועשה. ודוד מלכא אתאחיד בההוא לב ובההוא נפש, ועל דא לא נשא לשוא נפשו.

70. עד דהוו אזלי, אערעו בחד בר נש, ואנפוי מליין מכתשין, והוה קם מתחות אילנא חד, אסתכלו ביה, וחמו אנפוי סומקין באינון מכתשין. א"ר חייא מאן אנת. א"ל יודאי אנא. א"ר יוסי חטאה הוא, דאי לאו הכי, לא אתרשימו אנפוי באלין מרעין בישין, ואלין לא אקרונ יסורין דאהבה. א"ר חייא הכי הוא ודאי, דיסורין דאהבה מתחפין אינון מבני נשא.

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71. Come and see, it is written, "When a man shall have in the skin of his flesh a swelling, a scab, or bright spot" (Vayikra 13:2). There are three kinds here, all considered the plague of leprosy. This is the meaning of, "and it be in the skin of his flesh the plague of leprosy" (Ibid.). What is the plague of leprosy? IT MEANS 'CLOSED' IN THE ARAMAIC TRANSLATION, for it is closed in every respect, WHICH MEANS THE WOUND IS CLOSED AND CONCEALED FROM THE BEHOLDER. OF THIS it is written, "then he shall be brought to Aaron the priest..." (Ibid.). But in relation to those WOUNDS that are exposed, it is written, "the priest shall look on him, and pronounce him unclean" (Ibid. 3). For surely those seen from the outside to people come from the side of impurity and are not sufferings of love.

72. Rabbi Yosi asked, whence do we know that? Rabbi Chiya said, from the words, "Open rebuke is better than hidden love" (Mishlei 27:5). THE MEANING OF "OPEN REBUKE IS BETTER" IS THAT if the rebuke is done with love it is hidden from people. So when one rebukes his neighbor with love, he must conceal his words from people, so his neighbor shall not be put to shame. If his words are public, they are not with love.

73. The Holy One, blessed be He, does the same. When He rebukes man, He rebukes him always with love. At first He smites him in the internal part of the body. If he repents, it is well; otherwise, He smites him under his clothes. These are considered sufferings of love. If he repents, it is well. Otherwise, He smites him openly, in his face for everyone to see and know that he is a sinner, not beloved by his Master.

74. That man said to them, you plot against me surely TO PUT ME TO SHAME. You must be of those who frequent the house of Rabbi Shimon, who fear nothing. If my sons, my descendants, SHALL COME, they will harm you. Why do you speak openly? YOU SHOULD FEAR MY SONS. They said to him, such is the Torah, as written, "she cries in the chief place of concourse, at the entrances of the gates. In the city she utters her words, saying" (Mishlei 1:21). If we fear you in words of Torah we shall be in contempt before the Holy One, blessed be He. Moreover, the Torah needs clarity, THAT IS, OPEN SPEECH. The man quoted, "Who is El like You, who pardons iniquity, and forgives the transgression" (Michah 7:18). In the meantime his sons arrived. His younger son said, help from heaven is here FOR MY FATHER.

71. תָּא חֲזִי, דְּכִתִּיב אֲדָם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ שְׂאֵת אוֹ סַפְחַת אוֹ בְּהֶרֶת. הָא ג' זִינִין הֵכָא, וְכִלְהוּ אֶקְרוּן נִגְעַ צְרַעַת, הַה"ד וְהִיא בְּעוֹר בְּשָׂרוֹ לְנִגְעַ צְרַעַת. מֵאֵי נִגְעַ צְרַעַת. סְגִירוֹ. סְגִירוֹ בְּכֻלָּא, וְכִתִּיב וְהוּבָא אֶל אֶהֱרֵן הַכֹּהֵן וְגו'. אֲבָל אֵינּוֹן דִּיתְחַזּוֹן לְבַר כְּתִיב, וְרָאֵהוּ הַכֹּהֵן וְטָמֵא אוֹתוֹ. דְּהָא וְדָאֵי אֵינּוֹן דִּיתְחַזּוֹן לְבַר בְּבִנֵי נֶשְׂא, מְסַטְרָא דְמִסְאָבָא קָא אֲתִינִין, וְלֹא יִסּוּרִין דְּאֶהְבָּה נִינְהוּ.

72. א"ר יוסי, מ"ל. א"ר חייא, דכתיב טובה תוכחת מגולה מאהבה מסותרת. אי ההיא תוכחת מאהבה, מסותרת מבני נשא. כגוונא דא מאן דאוכח לחבריה ברחימותא, בעי לאסתרא מלוי מבני נשא, דלא יכסוף מנייהו חבריה, ואי מלוי אינון באתגלייא קמי בני נשא, לאו אינון ברחימותא.

73. כן קודשא בריך הוא פד אוכח לב"ג, בכלא אוכח ברחימותא, בקדמיתא מחי ליה בגרמיה דלגו. אי הדר ביה, מוטב. ואי לאו מחי ליה תחות תותביה, ואלין אקרון יסורין דאהבה, אי הדר ביה מוטב, ואי לאו מחי ליה באתגלייא באנפוי, קמי כלא, בגין דיסתכלון ביה, וינרעון דהא חטאה איהו, ולאו רחימא דמאריה הוא.

74. אמר לון ההוא בר נש, בקיטרא דעיטא חד אתיתון גבאי, ודאי לאו אתון אלא מאינון דדיוריהון בני רשב"י דלא דחלין מכלא. אי בני דאתיין אבתראי יקטרגו בכו, איך מלויכו באתגלייא. א"ל אורייתא הכי הוא, דכתיב בראש הומיות תקרא בפתחי שערים בעיר אמריה תאמר. ומה אי במלי דאורייתא אנן דחלי מקמך, הא נשתכח בכסופא קמי קודשא בריך הוא. ולא עוד, אלא דאורייתא בעי צחותא. פתח ההוא גברא ואמר מי אל כמוך נושא עון וגו'. ארים ידוי ובכה. אדהכי מטון בנוי. אמר בריה זעירא סייעתא דשמיא הכא.

17. "There is a just man who perishes in his righteousness"

Rabbi Shimon says that King Solomon was the wisest of all men, and that during his time the moon was full. He saw everything. We learn that the righteous perish for the sins of the wicked when the world is full of wicked men and the moon is darkened.

75. He opened with, "All things have I seen in the days of my vanity. There is a just man who perishes in his righteousness, and there is a wicked man who prolongs his life in his wickedness" (Kohelet 7:15). I have studied this verse with Rabbi Dustai Saba, who quoted Rabbi Yisa Saba. "All things have I seen in the days of my vanity." HE ASKS, how could King Solomon, the wisest man, speak so, that he saw everything, when he was treading the darkness of the world, THAT IS, IN THE DAYS OF HIS VANITY? For whoever is dealing with the darkness of the world sees nothing, and knows nothing.

76. HE ANSWERS, we learned that during King Solomon's time the moon was full, and Solomon was the wisest among men. He then saw everything and knew everything. What did he see? He saw 'all', WHICH IS YESOD CALLED 'ALL', which never goes away from the moon, WHICH IS MALCHUT. And the sun shone upon her. This is the meaning of, "All things have I seen in the days of my vanity." What is vanity (also: 'breath')? It is the moon, WHICH IS MALCHUT, which is included of all, of water, CHESED, fire, GVURAH, and wind, TIFERET, together, as a breath coming from the mouth includes all, WATER, WIND AND FIRE.

77. He saw 'all', YESOD, in that breath, MALCHUT, which is attached to it. "There is a just man who perishes in his righteousness." Come and see, when there are many righteous people in the world, 'all', WHICH IS YESOD, is never removed from the moon, MALCHUT. That 'all' receives ointment and strength and joy above, and becomes full, happy and elevated, in order to unite with the moon. It attains ALL THAT for her.

78. When there are many wicked people in the world, and the moon is darkened, the Righteous, YESOD, "perishes in his righteousness." The righteous is not lost but loses. THIS IS BECAUSE he is not seen to the moon, THAT IS, DOES NOT BESTOW PLENTY UPON HER, or take ointment, strength and joy to fill her and unite with her. Hence the righteous loses ALL THAT "in his righteousness," which is the moon. Since the moon is not present to unite with him he loses and does not draw from the SUPERNAL joy, as he used to. Then the whole left side stirs and the wicked live long and peacefully in the world. This is the meaning of, "and there is a wicked man who prolongs his life in his wickedness." What is "his wickedness"? It is that EVIL Side that cleaved to him.

75. פֶּתַח וְאָמַר אֶת הַכֹּל רָאִיתִי בְיָמַי הַבְּלִי יֵשׁ צְדִיק אוֹבֵד בְּצַדְקוֹ וְיֵשׁ רָשָׁע מְאֲרִיךְ בְּרַעְתּוֹ. הָאִי קָרָא אוֹלִימְנָא בִּי רַבִּי דּוּסְתָאֵי סָבָא, דְּהוּא אָמַר מִשְׁמִיָּה דְרַבִּי יִיסָא סָבָא. אֶת הַכֹּל רָאִיתִי בְיָמַי הַבְּלִי, וְכִי שְׁלֵמָה מְלָכָא דְהוּא חָכִים עַל כֻּלָּא, אִיךְ אָמַר הָכִי דְאִיהוּ חָמָא כֻּלָּא בְזַמְנָא דְאִיהוּ אֲזִיל בְּחִשּׁוּכֵי עֲלָמָא דְהָא כֹּל מֵאן דְאֶשְׁתַּדַּל בְּחִשּׁוּכֵי עֲלָמָא, לֹא חָמֵי מְדִי, וְלֹא יֵרַע מְדִי.

76. אֵלָא הָכִי אָתְמַר, בְּיוֹמוֹי דְשְׁלֵמָה מְלָכָא, קְיִימָא סִיְהֵרָא בְּאֶשְׁלֵמוּתָא, וְאֶתְחַכֵּם שְׁלֵמָה עַל כֹּל בְּנֵי עֲלָמָא, וְכַדִּין חָמָא כֻּלָּא, וְיֵרַע כֻּלָּא. וּמֵאֵי חָמָא. חָמָא כ"ל, דְלֹא אַעֲדֵי מִן סִיְהֵרָא. וְהוּא נְהִיר לְהַ שְׁמֵשָׁא. הֵה"ד אֶת הַכֹּל רָאִיתִי בְיָמַי הַבְּלִי. מֵאן הַבְּלִי. דָּא סִיְהֵרָא דְאֶתְכַלִּילַת מִן כֻּלָּא, מִן מֵיָא וְאֶשָׁא וְרוּחָא כְּחָדָא. כְּהַבֵּל דְנִפְיָק מִן פּוּמָא, דְכֻלִּיל מְכַלָּא.

77. וְהוּא חָמָא כ"ל, בְּהֵוּא הַבֵּל דִּילִיָּה, דְאֶחֱוִיד בִּיָּה. יֵשׁ צְדִיק אוֹבֵד בְּצַדְקוֹ, ת"ח, בְּזַמְנָא דְאֶסְגִּיָּאוּ זְכָאִין בְּעֲלָמָא, הָאִי כ"ל לֹא אַעֲדֵי מִן סִיְהֵרָא לְעֲלָמִין, וְהָאִי כ"ל נָטַל כֹּל מִשְׁח וּרְבוּ וְחָדוּ דְלַעֲיִלָּא, וְאֶתְמַלִּי וְחָדֵי וּרְבִי, בְּגִין לְאֶזְדוּגָא בְּסִיְהֵרָא, וְהוּא רוּחַ בְּגִינָה.

78. וּבְזַמְנָא דְאֶסְגִּיָּאוּ חֵיבִין בְּעֲלָמָא, וְסִיְהֵרָא אֶתְחַשְׁכַּת, כְּדִין צְדִיק אוֹבֵד בְּצַדְקוֹ, צְדִיק נְאָבֵד לֹא כְּתִיב, אֵלָא צְדִיק אוֹבֵד, דְהָא לֹא אֶתְחַזֵּי בְּסִיְהֵרָא, וְלֹא נָטַל מִשְׁח וּרְבוּ וְחָדוּ לְמַלְיָא לְהַ, וְלֹאֶזְדוּגָא עָמָה. וְע"ד צְדִיק אוֹבֵד, בְּצַדְקוֹ, דָּא סִיְהֵרָא, דְבְּגִין סִיְהֵרָא דְלֹא אֶשְׁתַּכַּחַת לְאֶזְדוּגָא עָמִיָּה, הוּא אָבִיד, דְלֹא שְׁאִיב מְחִידוֹ כְּמָה דְהוּא עָבִיד. וְכַדִּין כֹּל סֵטֵר שְׁמַלְא אֶתְעַר, וְחֵיבִין מְאֲרִיכִין בְּשְׁלוּה בְּעֲלָמָא, דְרָא הוּא דְכְּתִיב, וְיֵשׁ רָשָׁע מְאֲרִיךְ בְּרַעְתּוֹ. מֵאֵי בְרַעְתּוֹ בְּהֵוּא סֵטֵר דְאֶתְדַּבֵּק בִּיָּה.

79. Moreover, "There is a just man who perishes in his righteousness," because when there are many wicked people in the world, and punishment is suspended, "There is a just man who perishes in his righteousness," because he is punished for their sins like my father, who was punished for the sins of his town's people, who were all impudent. But he never admonished them or put them to shame. He stopped us from reproaching the wicked. He used to say to us, "Of David. Fret not yourself because of evil doers, nor be envious against the workers of iniquity" (Tehillim 37:1). His father said, Surely the Holy One, blessed be He, punished me this way, because I could have complained against them but I did not. I did not put them to shame, neither secretly nor openly.

79. תו יש צדיק אוֹבֵד בְּצַדְקוֹ, דְּכַר חַיִּיבִין סָגִיאוּ בְּעֵלְמָא, וְדִינָא תֵּלִיא צְדִיק אוֹבֵד בְּצַדְקוֹ, אִיהוּ אֲתַפְס בְּחֻבְיֵיהוּ, כְּגוֹן אָבָא דְאֲתַפְס בְּחֻבְיֵיהוּ דְּבָנֵי מְאִתֵּיהּ, דִּהְוּוּ כְּלֵהוּ חֲצִיפִין, וְהוּא לֹא אֲסֵהִיד בְּהוּ וְלֹא אֲכַסִּיף לֵהוּ לְעֵלְמִין, וּמַחֵי בִּידָן, דְּלֹא נִתְגַּרְי בְּהוּ בְּרִשְׁיַעֲיָא. וְהוּא אָמַר לָן, לְדוּד אֵל תִּתְחַר בְּמַרְעִים אֵל תִּקְנָא בְּעוֹשֵׂי עוֹלָה. אָמַר אָבוּי, וְדֵאֵי קוֹדֶשָׁא בְּרִיךְ הוּא אֲעֻנִישׁ לִי בְּדָא, דִּהָא הוּא רִשׁוּ בִּידֵי לְמַחָא בִּידֵיֵיהוּ, וְלֹא עֲבָדִית, וְלֹא אֲכַסִּיפְנָא לֵהוּ, לֹא בְּטַמִּירוֹ, וְלֹא בְּאֲתַגְלִיא.

18. "and breathed into his nostrils the breath of life"

The second son of the marked man gives us this lesson. He says that man was born with two inclinations, the Good Inclination (corresponding to water) and the Evil Inclination (corresponding to fire). He says that the breath of life is the holy Neshamah that comes from Binah that produced the earth. The Neshamah has permission to ascend and speak before God. When a man sins or speaks evil, the Shechinah leaves him and an evil spirit comes to dwell on him, since holiness has departed from him. He is blemished everywhere, including in his flesh. People are also punished for omitting to speak good words when they should have, because this blemishes the speaking spirit.

80. His other son opened the discussion with the verse, "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7). "And Hashem Elohim formed (Heb. vayyitzer), "VAYYITZER' IS SPELLED with two Yuds, TO INDICATE MAN WAS BORN with two inclinations, the Good Inclination and the Evil Inclination; one, THE GOOD INCLINATION, CORRESPONDS TO WATER, and one, THE EVIL INCLINATION, CORRESPONDS TO FIRE. Hashem Elohim is a full name. "the man" includes of male and female, SINCE THE (HEB. ET) ALLUDES TO THE FEMALE. "dust of the ground" is the dust of the holy land, whence he was created. It is the place of the Temple.

80. תו פִּתַּח בְּרִיָּה אַחְרָא וְאָמַר, וַיִּצַר יי' אֱלֹהִים אֶת הָאָדָם עֶפְר מִן הָאֲדָמָה וְגו'. וַיִּצַר יי' אֱלֹהִים, בְּתַרְי יוֹדִין, בְּתַרְיִן יִצְרִין, יִצַר טוֹב וַיִּצַר רָע, חַד לְקַבֵּל מֵיָא, וְחַד לְקַבֵּל אֲשָׁא. יי' אֱלֹהִים, שֵׁם מְלֵא. אֶת הָאָדָם, כְּלִיל דְּכַר וְנוֹקְבָא. עֶפְר מִן הָאֲדָמָה, דָּא עֶפְרָא דְאֲרַעָא קְדִישָׁא, דְּמַתְמָן אֲתַבְרִי, וְהוּא אֲתַר דְּבֵי מְקַדְשָׁא.

81. "and breathed into his nostrils the breath (Heb. Neshamah) of life" (Ibid.). This is the holy Neshamah that is drawn from the supernal life, FROM BINAH. "and man became a living Nefesh" (Ibid.), since man includes a holy Nefesh from the supernal living creature, WHICH IS BINAH, that produced the earth, MALCHUT, as written, "Let the earth bring forth living creatures (lit. 'Nefesh')" (Beresheet 1:24), the Nefesh of that supernal living creature BINAH.

81. וַיִּפַּח בְּאַפִּיו נְשַׁמַּת חַיִּים, דָּא נְשַׁמַּתָּא קְדִישָׁא, דְּאֲתַמְשַׁכָּא מֵאִינוֹן חַיִּים דְּלַעִילָא. וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה, אָדָם אֲתַכְּלִיל בְּנֶפֶשׁא קְדִישָׁא, מַחְיָה עֲלָאָה. דְּאֶפְיִקַת אֲרַעָא דְּכַתִּיב תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה, נֶפֶשׁ דִּהְיָא חַיָּה עֲלָאָה.

82. Come and see, as long as that holy soul cleaves to man, he is beloved of his Master. He is well kept from every direction, he is marked for the good above and below and the holy Shechinah rests on him.

82. ת"ח, בְּכָל זְמַנָּא דִּהְיָא נְשַׁמַּתָּא קְדִישָׁא, אֲתַדְּבַקַת בֵּיהּ בְּבַר נֶשׁ. רְחִימָא הוּא דְּמֵאֲרִיָּה. כְּמָה נְטוּרִין נְטוּרִין לִיָּה מִכָּל סְטְרִין, רְשִׁימָא הוּא לְטַב לְעִילָא וְתַתָּא, וְשְׁכִינְתָּא קְדִישָׁא שְׂרִיא עֲלוּי.

83. When he deviates in his ways, the Shechinah is gone from him and the holy Neshamah does not cleave to him. From the side of the harsh serpent, a spirit is aroused that roams and walks the world, which rests only on a place supernal holiness has departed from, AND IT DWELLS ON THAT MAN. That man is then defiled and is blemished in his flesh, in everything, and in his countenance.

83. וּבְזַמְנָא דִּאִיהוּ אֲסִי אֲרַחוּי, שְׁכִינְתָּא אֲסִתְלַקַת מִנְיָה, וְנְשַׁמַּתָּא קְדִישָׁא לֹא אֲתַדְּבַקַת בֵּיהּ. וּמַסְטְרָא דְּחוּיָא בִּישָׁא תְּקִיפָא, אֲתַעַר רַחָא חַד, דֶּשֶׁט וְאֲזִיל בְּעֵלְמָא, דְּלֹא שְׂרִיא אֵלָא בְּאֲתַר דְּקְדוּשָׁה עֲלָאָה אֲסִתְלַק מִתְמָן. וּכְדִין אֲסִתָּאב ב"נ, וְאֲתַמְגִּים בְּבִשְׂרִיָּה, בְּחִיזוּ דְאֲנַפּוּי בְּכָלָא.

84. Come and see, since this living Nefesh is holy and supernal, NAMELY FROM BINAH, when the holy earth MALCHUT draws it and becomes a part within it, it is called Neshamah, SINCE THE LIGHT OF BINAH IS CALLED NESHAMAH. It is it that ascends and speaks before the Holy King and enters through all the gates with no one to detain it. It is therefore called 'a speaking spirit' IN THE ARAMAIC TRANSLATION, since every other Nefesh NOT FROM BINAH has no permission to speak before the King except this one FROM BINAH.

85. The Torah therefore proclaims, saying, "Keep your tongue from evil..." (Tehilim 34:14), and, "He who guards his mouth and his tongue..." (Mishlei 21: 23), since if his lips and tongue speak evil things, these things rise up, and when they do, everybody declares, 'Be gone from the proximity of the evil speech of so and so, give way to the path of the harsh serpent'. The holy Neshamah is then removed from him. It is gone and cannot speak, as it says, "I was dumb with silence, I held my peace, and had no comfort" (Tehilim 39:3).

86. That Neshamah rises in contempt, in trouble of every kind. It is not given place as before. Of this it is written, "He who guards his mouth and his tongue keeps his soul (Heb. Nefesh) from trouble." Surely his Nefesh, who used to speak, is not silent because of the evil words IT UTTERED. Then the serpent comes, since everything returned to its place, ITS ORIGINAL STATE, AS BEFORE HE ATTAINED A NESHAMAH. When the evil speech rises through certain paths and rests before the harsh serpent, many spirits are stirred in the world and a DEFILED spirit descends from that side OF THE SERPENT, and finds the man who roused it through evil speech and the speaking spirits removed from him. The DEFILED spirit defiles him, and he then becomes a leper.

87. Just as punishment is afflicted on man because of evil speech, so is he punished because he could have pronounced good words but did not. For he blemished that speaking spirit, which is composed so as to speak above and speak below, and everything is in holiness. It is even more true if the nation walks the crooked path and he can talk to them and reprove them yet he is silent and does not speak. As I said, IT IS SAID OF HIM, "I was dumb with silence, I held my peace, and had no comfort, and my pain was stirred up," stirred up by plagues of impurity. This is why it was said that King David was plagued WITH LEPROSY, AND THE HOLY ONE, BLESSED BE HE, turned away from him, as written THAT HE ASKED, "Turn You to me, and be gracious to me" (Tehilim 25:16), WHICH MEANS HE TURNED AWAY FROM HIM. What is "Turn You to me"? It resembles the words, "And Aaron looked (or: 'turned')" (Bemidbar 12:10). JUST AS THE LATTER VERSE ALLUDES TO LEPROSY, SO HERE IT ALLUDES TO LEPROSY. Rabbi Chiya and Rabbi Yosi alighted and kissed him. They went together all that way. Rabbi Chiya said of them, "But the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18).

84. ות"ח, בגין דהאי נפש חיה איהי קדישא עלאה, כד ארעא קדישא משכא לה, ואתבלילת בגווה, כדין קרינן לה נשמה. ודא היא דסלקא לעילא, וממללא קמי מלכא קדישא, ועיילא בכל תרעין, ולית דימחי בידהא. ועל דא אתקרי רחא ממללא, דהא כל שאר נפשתא לית לון רשו למללא קמי מלכא, בר האי.

85. ועל דא אורייתא אכריזת ואמרת, נצור לשונך מרע וגו', וכתיב שומר פיו ולשונו וגו', בגין דאי שפוותיה ולישניה ממללן מלין בישין, אינון מלין סלקין לעילא, ובשעתא דסלקין, בלא מכריזין ואמרין אסתלקו מסוחרניה דמלה בישא דפלגיא, פגון אתר לארחה דחויא תקיפא. כדין נשמתא קדישא אתעברא מניה ואסתלקת, ולא יכלא למללא, כד"א נאלמתי דומיה החשיתי מטוב.

86. והיה נשמתא סלקא בכסופא, בעאקו דכלא, ולא יחבין לה אתר במלקדמין. ועל דא כתיב, שומר פיו ולשונו שומר מצרות נפשו. נפשו ודאי היה דהות ממללא, אתעבידת משתוקא, בגין מלולא בישא. וכדין חויא אודמן, דכלא לאתריה אתהדר, וכד היה מלה בישא סלקא באורחין ידיען, ושארין קמיה דחויא תקיפא, במה רוחין מתערין בעלמא, ורוחא נחתא מההוא סטרא, ואשכח דההוא ב"נ אתער ליה במלה בישא, והא רוחא ממללא קדישא אתעברא מניה, כדין שריא עלוי וסאיב ליה, וכדין הוא סגיר.

87. במה דעונשא דהאי ב"נ בגין מלה בישא. כך עונשיה בגין מלה טבא, דקאתי לידיה, ויכיל למללא, ולא מליל. בגין דפגים לההוא רחא ממללא, דהיא אתתקנת למללא לעילא, ולמללא לתתא, וכלא בקדושה. כ"ש אי עמא אזלין באורחא עקימא, והוא יכיל למללא להו ולאוכחא להו, ושתיק ולא מליל, במה דאמינא דכתיב, נאלמתי דומיה החשיתי מטוב וכאבי נעבר. נעבר במכתשין דמסאבותא, ודא הוא דאמר דוד מלכא אלקי בהאי, ואתפני מניה, דכתיב פנה אלי וחנוני מהו פנה אלי. כד"א ויפן אהרן. נחתו ר' חניא ור' יוסי, ונשקוהו. אזדוגו כחדא כל ההוא אורחא, קרא רבי חניא עליהו, וארח צדיקים כאור נגה הולך ואור עד נכון היום.

19. The plague of leprosy

The priest knows all the types of plague, and whether the person is undergoing sufferings of love or is being rejected by God. One should consult his heart three times to lead it in the path of truth; it is evil that causes the plagues in the world. In Aramaic leprosy is translated as 'closing', because it closes off the supernal lights.

88. "When the plague of leprosy is in a man, then he shall be brought to the priest" (Vayikra 13:9). Rabbi Yosi said, the friends commented on all the colors of this plague. The priest knew whether to pronounce clean or unclean according to them. He knew if these are sufferings of love or those upon one whose Master rejects him and is far from him. For according to man's ways the plague is caused in the world.

89. It is written, "Incline not my heart to any evil thing, to practice wicked deeds with men who work iniquity" (Tehilim 141:4). From this we derive that a man is led in the way he wishes to walk. Rabbi Yitzchak, this verse is difficult. Does the Holy One, blessed be He, turn man to walk the path of sin and commit evil deeds, THAT HE SAYS, "INCLINE NOT MY HEART TO ANY EVIL THING"? In that case there is no justice in this world or in the World to Come, and the Torah is imperfect, in which is written, "if you hearken" (Devarim 28:13), and, "if you will not hearken" (Ibid. 15), WHICH INDICATES THAT EVERYTHING DEPENDS ON MAN.

90. AND HE ANSWERS, David admonished his heart, saying, "INCLINE NOT MY HEART TO ANY EVIL THING," so as to lead it in the path of truth, as written, "and consider it in your heart" (Devarim 4:39). What is consider? IT MEANS one should return to THE HEART once, twice and thrice to lead it IN THE PATH OF TRUTH and admonish it. He also said to it, "Incline not my heart to any evil thing," since an evil thing caused plagues in the world, so Judgment hovers about the world. This is the meaning of the plague of leprosy.

91. The friends spoke about the plague of leprosy, but leprosy IS EXPLAINED according to its Aramaic translation. Said Rabbi Yehuda, what is it translated into? It is 'closing', because it closes SUPERNAL LIGHTS and does not open up. When it closes and does not open, it is considered a plague. Rabbi Yosi said that the patriarchs, CHESED, GVURAH AND TIFERET, are not nourished, THAT IS, THEY DO NOT RECEIVE LIGHT, and all the more so the children, NETZACH, HOD AND YESOD. This is the meaning of, "When the plague of leprosy is in a man," real man, NAMELY ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH HAS THE SAME NUMERICAL VALUE AS THAT OF ADAM (ENG. 'MAN'). From here it descends to whomever it descends to, NAMELY, TO LOWER MAN WHO CAUSED IT, AND CLOSES HIS LIGHT, so there is universal plague from the closing OF THE LIGHTS.

88. נִגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל הַכֹּהֵן. א"ר יוֹסִי, הָאִי נִגַע, כָּל גּוֹזְנִין דִּילִיָּה אֲתַעְרוּ בְּהוּ חֲבַרְיָא, וְכֹהֲנָא הוּא יָדַע בְּהוּ לְדַכֵּיָא וּלְמַסְאֲבָא, הוּא יָדַע, אִינּוֹן דְּהוּוּ יְסוּרִין דְּרַחֲמִימוּתָא, אוּ אִינּוֹן דְּאֲשְׁתַּכְּחוּ בְּמֵאן דְּמֵאִיס בֵּיהּ מֵאֲרִיָּה וְרַחֲיק בֵּיהּ, דִּהָא לְמוֹס אֲרַחוּי דִּבְ"נ גְּרִים נִגַע בְּעֵלְמָא.

89. בְּתִיב אֵל תֵּט לְבִי לְדַבֵּר רַע לְהַתְּעוּלֵל עֲלִילוֹת בְּרָשַׁע, מִכָּאן תִּנְיִן בְּאֲרַחָא דִּבְ"נ בְּעֵי לְמִיָּהָךְ בְּהּ מְדַבְּרִין לִיָּה. א"ר יִצְחָק, הָאִי קָרָא קְשִׁיָּא, וְכִי קוּדְשָׁא בְּרִיךְ הוּא אֲסִי לִיָּה לְבַר נֶשׁ לְמַהָךְ בְּאֲרַח חֲטָאָה, וּלְמַעַבְד עוֹבְדִין בִּישׁוּן, אִי הָכִי לִית דִּינָא בְּעֵלְמָא דָּא, וְלֹא בְּעֵלְמָא דְּאֲתִי, וְאוּרִיָּתָא לֹא אֲתַתְּקֵנָת, דְּכִתִּיב בְּהּ אִם תִּשְׁמַע וְאִם לֹא תִשְׁמַע.

90. אֵלָא דוּד אֲזַהֵר לְלִבִּיָּה, לְדַבְּרָא לִיָּה בְּאוּרַח קְשׁוּט, כְּד"א וְהִשְׁבוֹת אֶל לְבַבְךָ. מֵאִי וְהִשְׁבוֹת. אֵלָא זְמַנָּא חַד, וְתַרְיִן, וְתַלְתָּ, לְאֶהְדְּרָא לְקַבְּלִיָּה, וּלְדַבְּרָא, וְלֹא אֲזַהֵרָא לִיָּה. וְהָכִי קְאָמַר לִיָּה, לְבִי, אֵל תֵּט לְדַבֵּר רַע, דִּהָא דַּבְּר רַע גְּרִים נִגַע בְּעֵלְמָא, וְדִינָא שְׂרִיָּא בְּעֵלְמָא, וְהִינּוּ נִגַע צָרַעַת.

91. נִגַע צָרַעַת, הָא אֲתַעְרוּ חֲבַרְיָא, אֲבַל צָרַעַת כְּתַרְגוּמוֹ, א"ר יְהוּדָה, מֵאִי כְּתַרְגוּמוֹ. סְגִירוֹ, דְּסְגִיר וְלֹא פִתַח, וְכֵד סְגִיר הוּא וְלֹא פִתַח, נִגַע הוּא דְּאֶקְרִי. רַבִּי יוֹסִי אָמַר, דִּלָּא מְסַתְּפִקִין אֲבָהָן, כָּל שְׂכַן בְּנִין. וְהִינּוּ דְּכִתִּיב נִגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם, בְּאָדָם מִמֶּשׁ, וּמִכָּאן נַחֲת לְמֵאן דְּנַחֲת, אֲשְׁתַּכְּח נִגַע לְכֻלָּא, מִדֵּהוּא סְגִירוֹ.

92. Rabbi Yitzchak said, surely this is the inner meaning of the words, "He has abhorred His sanctuary" (Eichah 2:7), WHICH MEANS THE LIGHTS OF THE TEMPLE, WHICH IS MALCHUT, WERE SHUT. THE REASON is that the people in the world brought it about BY THEIR SINS, as written, "because he has defiled the sanctuary of Hashem" (Bemidbar 19:20), actually defiled. Rabbi Elazar said, he had defiled it because someone was gone, NAMELY ZEIR ANPIN, and the harsh serpent rests on it and injects filth and brings defilement to whomever it does. All this is due to the sins of the world.

92. א"ר יצחק, ודאי דא הוא רזא דמלה, דכתיב נאר מקדשו. מ"ט. משום דבני עלמא גרמו האי, דכתיב את מקדש יי' טמא, טמא ממש. א"ר אלעזר, טמא, משום דאסתלקת מאן דאסתלק, וחויה תקיפא שריא, ואטיל זוהמא, וסאיב למאן דסאיב, וכלהו בגין חובי עלמא.

20. "she eats, and wipes her mouth"

We learn that because of man's evil tongue the serpent appears both above and below. The lights are closed when someone commits a sin and then says they have done nothing wrong.

93. We learned that when the PRIMORDIAL serpent begins to be revealed, the supports, NETZACH AND HOD, and the edifices, THE MOCHIN, are gone and removed FROM MALCHUT, and the fierce serpent comes and injects filth, the Temple is considered defiled. What is the Temple? It is as we learned, "and I put the plague of leprosy in a house of the land of your possession" (Vayikra 14:34), and, "Now the serpent was craftier... And he said to the woman" (Bereshheet 3:1), the actual woman, to which the place of the Temple is attached, WHICH IS MALCHUT. Hence, "because he has defiled the sanctuary of Hashem" (Bemidbar 19:20), by his sins, because THROUGH HIS SINS the fierce serpent is revealed.

93. תאני, בד שארי חויה לאתגלאה, מסתלקין סמכין ובנינין ומתעברין, ואתי חויה תקיפא ואטיל זוהמא, וכדין אשתבח מקדשא מסאב, מאן מקדשא. כמה דאתמר ונתתי נגע צרעת בבית ארץ אחוזתכם. וכתיב והנחש היה ערום מכל חית השדה אשר עשה יי' אלהים ויאמר אל האשה. אל האשה ממש, דאתר מקדשא אתאחיד בגוה, והיינו את מקדש יי' טמא בגין חובי, משום דאתגליא חויה תקיפא.

94. What are his sins? They are the evil tongue. For because of evil tongue, the PRIMORDIAL serpent appears both above and below, as written, "And Hashem sent venomous (Heb. Seraphim) serpents among the people" (Bemidbar 21:6). It is not spelled as 'sorfim (Eng. 'burning')' or 'serufim (Eng. 'burnt')', but rather Seraphim. Who are the Seraphim? HE ANSWERS, IT ALLUDES TO THE PRIMORDIAL SERPENT. THE REASON IT SAYS SERPENTS IN PLURAL IS THAT IT RESEMBLES the words, "the heads of the sea monsters" (Tehilim 74:13), two of them, one attached above and another attached below IN THIS WORLD. It is also written, "Seraphim stood above Him" (Yeshayah 6:2), above Him assuredly, NAMELY as in the verse, "to present themselves before (lit. 'above') Hashem" (Iyov 1:6), WHICH MEANS AGAINST HASHEM. FOR THE SONS OF ELOHIM ARE JUDGMENTS, AND HASHEM IS MERCY. HERE TOO, "ABOVE HIM" IS LIKE 'AGAINST HIM'. Then everything is closed, AS ALL THE LIGHTS ARE SHUT, and there is none to open, SINCE THEN THE SERPENT COMES AND INJECTS FILTH IN THE ROOT OF THE SOUL OF THE SINNER IN MALCHUT, WHICH IS CONSIDERED ADULTERY. Hence it is written, "Likewise the way of an adulterous woman; she eats, and wipes her mouth, and says, I have done nothing wrong" (Mishlei 30:20). What is adulterous? Actual ADULTEROUS surely, OF WHICH IT IS SAID, "she eats, and wipes her mouth, and says, I have done nothing wrong."

94. מאן חובוי. דא לישנא בישא, דבגין לישנא בישא, חויה אזדמן, בין לעילא בין לתתא, דכתיב וישלח יי' בעם את הנחשים השרפים. השורפים או השרופים לא כתיב, אלא השרפים, מאן שרפים. דכתיב ראשי תנינים תרי, חד אתאחיד לעילא, וחד לתתא וכתיב שרפים עומדים ממעל לו, ממעל לו ודאי, כד"א להתיצב על יי', וכדין סגירו בכלא, ולית מאן דפתח, ועל דא כתיב כן דרך אשה מנאפת אכלה ומחתה פיה וגו', מאי מנאפת. מנאפת ממש ודאי, אכלה ומחתה פיה ואמרה לא פעלתי און.

95. Rabbi Chiya said in the name of Rabbi Yitzchak, by universal will, NAMELY THE SUPERNAL WILL, the serpent abides below only because he abides above. And he does not abide above except when he abides below due to the sins of the world, as we learned that everything is interdependent.

95. אמר רבי חייא אמר ר' יצחק, ברעותא דכלא לא אשתבח לתתא, אלא בגין דאשתבח לעילא. ולעילא לא אשתבח, אלא בד אשתבח לתתא בחובי עלמא, דילפינן דכלא תלויא האי בהאי, והאי בהאי.

21. "wisdom excels folly"

Rabbi Chiya wonders why Solomon says he saw that wisdom excels folly, since surely it must be obvious to everyone. We learn that no one was as wise as Solomon since he is named after the seven grades of wisdom, corresponding to seven Sfirot, and he actually spoke of seven vanities, or 'breaths'. The world is supported only by breath, since Rabbi Shimon taught that breath produces a sound by way of the wind and water in it, and the sound exists only by way of breath. In the same way that a man cannot exist without breath, the world cannot exist without the words of wisdom that Solomon said. And the breath by which the world endures comes from the breaths above. Wisdom is actually revealed by way of its opposite, folly, just as light would not be known without darkness, nor white without black, nor sweet without bitter, nor health without illness. God has made the one as well as the other.

96. "And the man whose hair is fallen off his head" (Vayikra 13:40). Rabbi Chiya opened with, "Then I saw that wisdom excels folly..." (Kohelet 2:13). I have studied the words of King Solomon in different places, and observed his great wisdom, since he concealed the meaning of his words inside the holy sanctuary. This verse needs studying. Why did he say, "I saw"? Do not the rest of the people in the world know or see this? Even those who never knew wisdom or studied it know that "wisdom excels folly, as far as light excels darkness." Yet he praises himself and says, "Then I saw."

97. We learned that none is wise as Solomon who is named after the seven grades of wisdom, in the likeness of above, NAMELY, TO CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT, THE SECRET OF LOWER CHOCHMAH, THE GRADE OF SOLOMON. For there are six days above, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN and a seventh above them, WHICH IS BINAH. There are seven days below IN MALCHUT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and a seventh above them, WHICH IS BINAH. There are six steps to the throne OF SOLOMON and he is upon the throne, as written, "Then Solomon sat on the throne of Hashem as king" (I Divrei Hayamim 29:23). There are seven crowns of the days, NAMELY THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT above and seven corresponding names to Solomon to indicate holy wisdom. Hence he had seven names, WHICH ARE Solomon, Yedidyah, Agur, ben Yaka, Lemuel, Itiel and Kohelet.

98. He spoke of seven vanities, NAMELY, "VANITY OF VANITIES, SAYS KOHELET, VANITY OF VANITIES; ALL IS VANITY" (KOHELET 1:2). THERE ARE THREE TIMES 'VANITY' AND TWICE 'VANITIES', WHICH ARE FOUR. TOGETHER THEY ARE SEVEN. He saw what no one else saw. And when he gathered wisdom and climbed the grade of wisdom he was called Kohelet. He spoke of seven vanities (also: 'breaths'), which correspond to the seven Sfirot above. And a sound is made of every breath, and the world is supported only by breath.

99. We learned in the name of Rabbi Shimon, that breath produces a sound by the wind and water in it, and that sound exists only through breath. And we learned that by seven breaths the supernal and the lower beings exist. Rabbi Yitzchak taught, come and see that the world is supported by breath, for were no breath to come from man's mouth, it would not have been able to exist even a moment.

96. וְאִישׁ כִּי יִמְרֹט רֵאשׁוֹ וְגו'. רַבִּי חֵיָא פָתַח וְאָמַר וְרֵאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לַחֲכָמָה מִן הַסְּכָלוֹת וְגו', בְּכַמָּה אֶתֶר אֶסְתַּכְלֵנָא בְּמַלּוּי דְשִׁלְמָה מַלְכָּא, וְאֶשְׁחַנָּא בְּחֲכָמְתָּא סְגִיָּאָה דִּילִיָּה, וְאֶסְתִּים מַלּוּי בְּגוּ, לְגוּ הֵיכְלָא קְדִישָׁא. הָאִי קְרָא אִית לְאֶסְתַּכְלָּא בֵּיה, אֲמַאי אָמַר וְרֵאִיתִי אֲנִי, וְכִי שָׂאֵר בְּנֵי עֲלְמָא לֹא יִדְעִי וְלֹא חֲמָאֵן דָּא. אֲפִילוּ מֵאֵן דְּלֹא יִדַּע חֲכָמְתָּא מִן יוֹמוּי, וְלֹא אֶשְׁחָ בֵּיה, יִדַּע הָאִי שֵׁשׁ יִתְרוֹן לַחֲכָמָה מִן הַסְּכָלוֹת בִּיתְרוֹן הָאוּר מִן הַחֲשָׁךְ. וְהוּא שִׁבַּח גְּרַמְיָה וְאָמַר רֵאִיתִי אֲנִי.

97. אֵלֶּא הֵכִי הָאֲנָא, מֵאֵן חֲכִים בְּשִׁלְמָה דְּבִשְׁבַּעַה דְּרַגְיִן דְּחֲכָמָה אֶתְקָרִי בְּגוּוֹנָא דְּלַעִילָא. שִׁיתָא יוֹמִין לַעִילָא, שְׁבִיעָאָה עֲלָאָה עֲלִיָּוָה. שִׁיתָא יוֹמִין לְתַתָּא, שְׁבִיעָאָה עֲלִיָּוָה. שִׁיתָא דְּרַגְיִן לְכוּרְסִיָּא, הוּא עַל בּוּרְסִיָּא, דְּכַתִּיב, וַיֵּשֶׁב שְׁלֹמֹה עַל כִּסֵּא יְיָ לְמַלְכָּה. שְׁבַעַה כְּתָרִין דִּיּוֹמִין לַעִילָא, וְכַדִּין לְקַבְלִיהוֹן שְׁבַעַה שְׁמַהֵן לְשִׁלְמָה. לְאַתְחַזָּא בֵּיה חֲכָמְתָּא קְדִישָׁא. וּבִג"כ אֶתְקָרִי שְׁבַע שְׁמַהֵן: שִׁלְמָה. יְדִידִיָּה. אָגוּר. בֶּן יָקָה. לְמוּאֵל, אִיתִיָּאֵל, קַהֲלֵת.

98. וְאָמַר שְׁבַעַה הֶבְלִים. וְמָה דְּאִיָּהוּ חֲמָא לֹא חֲמָא ב"ג אַחְרָא, וְכַד כְּנֵשׁ חֲכָמְתָּא וְאֶסְתַּלַּק בְּדְרַגְיִן דְּחֲכָמְתָּא, אֶקְרִי קַהֲלֵת. וְשְׁבַעַה הֶבְלִין אָמַר, לְקַבִּיל ז' כְּתָרִין דְּלַעִילָא, וְכֹל הֶבֶל קָלָא אֶתְעַבִּיד מְנִיָּה, וְעֲלְמָא לֹא מִתְקַיֵּימָא אֵלֶּא בְּהֶבֶל.

99. וְתָאֲנָא מְשִׁמִּיָּה דְּר"ש, הֶבֶל אֲפִיק קָלָא בְּרוּחָא וּמִיָּא דְּבִיָּה, וְלִית קָלָא אֵלֶּא בְּהֶבֶל. וְתָאֲנָא בְּשְׁבַעַה הֶבְלִין אֶתְקַיֵּימִין עֲלֵאִין וְתַתְּאִין. וְתָאֲנִי ר' יִצְחָק, ת"ח, דְּעַל הֶבֶל מִתְקַיֵּים עֲלְמָא, דְּאֶלְמָלָא לֹא הוּא הֶבֶל דְּנִמְיָק מְפּוֹמָא, לֹא אֶתְקַיֵּים ב"ג אֲפִילוּ שְׁעֵתָא חֲדָא.

100. Similar to that THAT MAN CANNOT EXIST WITHOUT THE BREATH OF HIS MOUTH Solomon said his words upon which the world is supported. HE SAID that through breath the world endures. And the breath by which the world endures comes from the breaths above. This is the meaning of "Breath of breaths" (Kohelet 1:2), NAMELY a breath coming from the breaths above. All his words were in that strain. Of the supernal breaths it is written, "but by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3). What is the "word that proceeds out of the mouth of Hashem"? It is the supernal breaths.

101. We learned, "Then I saw that wisdom excels folly," wisdom excels through actual folly, for were there no folly in the world, wisdom and its matters would not be made known. We learned that one who studied wisdom must study some folly and know it, for this way wisdom excels, just as light excels through darkness, for were there no darkness, light would not be made known and the world would benefit by it.

102. We learned that wisdom excels, NAMELY wisdom in general, INCLUDING BOTH SUPERNAL WISDOM AND WORLDLY WISDOM. For, Rabbi Shimon said to Rabbi Aba, come and see the inner meaning of the matter. Supernal wisdom does not illuminate nor is it shone upon except for folly that was roused from a different place. Were it not for this FOLLY, there would be no expansion of light and greatness, and wisdom would not excel. For folly, WISDOM shone more and is shone more upon. This is the meaning of, "that wisdom excels," wisdom in general, BOTH ABOVE AND BELOW, more than folly in general, BOTH ABOVE AND BELOW. For this is the way below, were there no folly in the world, there would be no wisdom in the world.

103. When the friends studied secrets of wisdom from Rav Hamnuna Saba, he used to teach them verses of folly, so that wisdom would excel for their sakes. This is the meaning of, "a little folly outweighs wisdom and honor" (Kohelet 10:1), because FOLLY is good for wisdom and the preciousness of wisdom. Hence it is written, "yet guiding my heart with wisdom; and to lay hold on folly" (Kohelet 2:3).

104. Rabbi Yosi said, "a little folly outweighs (Heb. yakar) wisdom and honor," namely, the preciousness (Heb. yakar) of wisdom and its beauty. And what is the preciousness of supernal honor, WHICH IS MALCHUT? It is a little folly, because a little folly discloses and reveals the preciousness of wisdom and honor of above more than any way in the world.

100. כְּגוֹנוֹנָא דְּאָ אִמְר שְׁלֵמָה מְלוֹי, דְּעֵלְמָא מְתַקְיָמָא בְּהוּ, דְּהָאִי הִבֵּל דְּמִתְקִיָּים בִּיָּה עֵלְמָא. וְהָאִי הִבֵּל דְּמִתְקִיָּים בִּיָּה עֵלְמָא, מִהִבְלִים דְּלְעֵילָא קָאֲתִי, הֵה"ד הִבֵּל הִבְלִים, הִבֵּל מִהִבְלִים דְּלְעֵילָא. וְכֹל מְלוֹי הָכִי הוּוּ. וּבְהִבְלִים דְּלְעֵילָא כְּתִיב, כִּי עַל כָּל מוֹצֵא פִי יְיָ יַחֲיֶה הָאָדָם. מֵאִי מוֹצֵא פִי יְיָ. דְּאֵ הִבְלִים דְּלְעֵילָא.

101. וְתַנּוּיָא, וְרֵאִיתִי אֲנִי שֵׁישׁ יִתְרוֹן לְחֻכְמָה מִן הַסְּכָלוֹת. מִן הַסְּכָלוֹת מִמֶּשׁ, אֲתִי תוֹעֵלְתָא לְחֻכְמָתָא, דְּאֵלְמָלָא לֹא אֲשַׁתְּכַח שְׁטוּתָא בְּעֵלְמָא, לֹא אֲשַׁתְּמוּדְעָא חֻכְמָתָא וּמְלוֹי. וְתַנּוּיָא חֵיבָבָא הוּוּ עַל ב"נ דְּאוּלִּיף חֻכְמָתָא, לְמִילְף זְעִיר מִן שְׁטוּתָא, וְלִמְנַדֵּעַ לָהּ. בְּגִין דְּאֲתִי תוֹעֵלְתָא לְחֻכְמָתָא בְּגִינָהּ. כְּמָה דְּאֲתִי תוֹעֵלְתָא לְנְהוּרָא מִחֻשׁוּכָא, דְּאֵלְמָלָא חֻשׁוּכָא לֹא אֲשַׁתְּמוּדֵעַ נְהוּרָא. וְלֹא אֲתִי תוֹעֵלְתָא לְעֵלְמָא מְנִיָּה.

102. תַּנּוּיָא שֵׁישׁ יִתְרוֹן לְחֻכְמָה, לְחֻכְמָה סְתָם. דְּאִמְר ר' שְׁמַעוֹן לְרַבִּי אַבָּא, תָּא חֲזִי רְזָא דְּמִלְּהָ, לֹא נְהִיר חֻכְמָתָא דְּלְעֵילָא, וְלֹא אֲתַנְהִיר, אֲלֵא בְּגִין שְׁטוּתָא דְּאֲתַעֵר מֵאַתְר אַחְרָא, וְאֵלְמָלָא הָאִי, נְהִירוּ וּרְבוּ סְגִיא וְיִתִיר לֹא הוּוּ, וְלֹא אֲתַחֲזִיא תוֹעֵלְתָא דְּחֻכְמָתָא. וּבְגִין שְׁטוּתָא אֲתַנְהִיר יִתִיר, וְנְהִירִין לִיָּה יִתִיר, הֵה"ד שֵׁישׁ יִתְרוֹן לְחֻכְמָה, לְחֻכְמָה סְתָם, מִן הַסְּכָלוֹת סְתָם. וְכֹךְ לְתַתָּא, אֵלְמָלָא לֹא הוּוּ שְׁטוּתָא שְׂכִיחַ בְּעֵלְמָא, לֹא הוּוּ חֻכְמָתָא שְׂכִיחַ בְּעֵלְמָא.

103. וְהֵינּוּ דְּרַב הַמְּנוּנָא סָבָא, כִּד הוּוּ יִלְפִין מְנִיָּה חֲבַרְיָא רְזִי דְּחֻכְמָתָא, הוּוּ מְסַדֵּר קְמִיָּהּ פְּרָקָא דְּמִלִּי דְּשְׁטוּתָא, בְּגִין דִּיִּתִי תוֹעֵלְתָא לְחֻכְמָתָא בְּגִינָהּ. הֵה"ד יְקָר מִחֻכְמָה וּמְכַבּוּד סְכָלוֹת מְעַט, מְשׁוּם דְּהִיא תְּקוּנָא דְּחֻכְמָתָא, וְיְקָרָא דְּחֻכְמָתָא. וְעַל דְּאֵ כְּתִיב, וְלִבִּי נֹהֵג בְּחֻכְמָה וְלֶאחֻז בְּסְכָלוֹת.

104. רַבִּי יוֹסִי אִמְר יְקָר מִחֻכְמָה וּמְכַבּוּד, כְּלוּמַר יְקָרָא דְּחֻכְמָתָא וְנוֹי דִּילָהּ, וְיְקָרָא דְּכְבוּד דְּלְעֵילָא, מֵאִי הוּוּ. סְכָלוֹת מְעַט. זְעִיר דְּשְׁטוּתָא אַחֲזִי וְגַלִּי יְקָרָא דְּחֻכְמָתָא וְכְבוּד דְּלְעֵילָא, יִתִיר מְכֹל אַרְחִין דְּעֵלְמָא.

105. "as far as light excels darkness" (Kohelet 2:13). For light excels only through darkness. What establishes white? Black, for were it not for black, white would not be comprehended. Since black exists, white is elevated and glorified. Rabbi Yitzchak said, this is like sweet and bitter. No one recognizes the sweet taste before he tastes bitter. What causes it to be sweet? Bitter. FOR OPPOSITES REVEAL EACH OTHER, LIKE WHITE AND BLACK, LIGHT AND DARKNESS, THE SICK AND THE HEALTHY. FOR WERE THERE NO SICK PEOPLE IN THE WORLD, THE ADJECTIVE HEALTHY WOULD BE MEANINGLESS. This is the meaning of, "Elohim has made the one as well as the other" (Kohelet 7:14), and, "It is good that you should take hold of this; but do not withdraw your hand from that either" (Ibid. 18).

105. בִּיתְרוֹן הָאוֹר מִן הַחֹשֶׁךְ, תּוֹעֵלֶתָא דְנְהוּרָא לֹא אֲתִיָא אֶלָּא מִן חֹשׁוֹכָא. תְּקוּנָא דְחוּרָא מֵאִי הִיא. אוֹכְמָא, אֶלְמָלָא אוֹכְמָא לֹא אֲשַׁתְּמוּדַע חוּרָא, וּבְגִין אוֹכְמָא, אֲסַתְּלִיק חוּרָא וְאֲתִיקַר. אָמַר ר' יִצְחָק, מִשָּׁל לְמַתּוֹק בְּמַר, דְּלֹא יָדַע אֵינֶשׁ טַעְמָא דְמַתִּיקָא, עַד דְּטַעִים מְרִירָא, מֵאֵן עֵבִיד לְהֵאִי מַתִּיקָא. הוּי אוֹמַר הֵאִי מְרִירָא. וְהֵינּוּ דְכֹתִיב גַּם אֵת זֶה לְעוֹמֵת זֶה עֲשֵׂה הָאֱלֹהִים. וְכֹתִיב טוֹב אֲשֶׁר תִּאָּחוּז בְּזֶה וְגַם מִזֶּה אֶל תִּנּוּחַ יָדְךָ.

22. Man, person

We learn that man has different names in different stages, but the greatest of these is Adam. In scripture it is often the word 'Adam' that is used rather than 'Ish' (person) or Enosh (human), for example, because it refers to man on the highest level. The name Adam includes the four faces of the Chariot, which is perfection. Everything that was created in the world exists for his sake. Once Adam was created, everything was completed above and below. The Hidden Book says that when Adam was created he descended in a holy supernal form and that two spirits came down with him, the right spirit is the holy Neshamah and the left spirit is the living Nefesh. It was due to his later sin that these two spirits were separated. We hear of how the demons and their offspring the plagues were created from the left hand spirit. The rabbis have a question about the nature of Ish, is it a perfect upright man or a man of judgment, since the word is used in both senses in scripture?

106. We learned that man has names in different stages, FOR HE IS CALLED Adam (man), Gever (male man), Enosh (human), Ish (person). The greatest is Adam, as written, "So Elohim created man (Heb. adam) in His own image" (Beresheet 1:27), and, "for in the image of Elohim made He man (Heb. adam)" (Beresheet 9:6), instead of using Gever, Enosh or Ish. Rabbi Yehuda said, in that case, it is written, "If any man (Heb. adam) of you bring an offering to Hashem" (Vayikra 1:2). Who needs to bring an offering? Only whoever sins WHO IS OF A LESSER LEVEL. Nevertheless it is written, Adam.

106. תֵּאֵנָא בְּכִמָּה דְרִגְוִין אֲתִקְרִי בִּ"נ: אָדָם, גְּבֵר, אָנוּשׁ, אִישׁ. גְּדוּל שְׁבַכְלָם אָדָם. דְּכֹתִיב, וַיִּבְרָא אֱלֹהִים אֵת הָאָדָם בְּצַלְמוֹ. וְכֹתִיב כִּי בְּצַלְמֵ אֱלֹהִים עָשָׂה אֵת הָאָדָם. וְלֹא כְתִיב, גְּבֵר, אָנוּשׁ, אִישׁ. אִ"ר יְהוּדָה, אִי הֵכִי, וְהֵא כְתִיב אָדָם כִּי יִקְרִיב מִכֶּם קִרְבָּן לַיהוָה. מֵאֵן בְּעֵי לְמַקְרַב קִרְבָּנָא. מֵאֵן דְּאִיהוּ חֲטָאָה וְכֹתִיב אָדָם.

107. Rabbi Yitzchak said, come and see, the mainstay of the world, of the upper and lower beings, is the sacrifice, which pleases the Holy One, blessed be He. Who is worthy of offering before Him this pleasure? It is Adam, the most precious, WHICH MEANS IT IS HIGHER THAN THE OTHER THREE. He said to him, in that case it is written, "When a man (Heb. adam) shall have in the skin of his flesh... and it be in the skin of his flesh the plague of leprosy" (Vayikra 13:2), YET THE NAME ADAM IS USED. He said to him, for this reason the Holy One, blessed be He, has to purify him more than anyone ELSE, for whoever is on a superior level, THAT IS, THE ONE CALLED ADAM, must not be that way UNPURIFIED.

107. אָמַר ר' יִצְחָק ת"ח, קִיּוּמָא דְעֵלְמָא דְעֵלְאִין וְתַתְּאִין, הוּא קִרְבָּנָא. נִיּוּחָא דְקוּדְשָׁא בְרִיךְ הוּא. וּמֵאֵן אֲתַחְזִי לְמַקְרַב קָמִיהָ הֵאִי נִיּוּחָא, הוּי אוֹמַר הֵאִי אָדָם, דְּיִקְרִיא מְכֻלָּא. אִ"ל אִי הֵכִי, הֵא כְתִיב, אָדָם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ לְנֹגַע צְרָעַת. אָמַר לִיה, לְהֵאִי בְּעֵי קוּדְשָׁא בְרִיךְ הוּא לְדַכָּאָה יְתִיר מְכֻלָּא, דְּמֵאֵן דְּאִיהוּ בְּדַרְגָּא עֲלָאָה דְּכֻלְהוּ, לֹא לִיתִיב הֵכִי.

108. For this reason it is written of Adam, "He shall be brought to the priest" (Vayikra 14:2). It is not written that he came TO THE PRIEST, but that he was brought, WHICH INDICATES that whoever sees him has to sacrifice him before the priest, so the holy form OF ADAM will not stay that way. It is also written, "If a man (Heb. ish) or a woman have a plague..." (Vayikra 13:29), and, "If a man (Heb. ish) or a woman have in the skin of their flesh bright white spots" (Ibid. 38). Of them it does not say, "He shall be brought," BUT IN RELATION TO ADAM ONLY, BECAUSE OF HIS VALUE.

108. וּבְגִין כֵּן כְּתִיב בְּאָדָם, וְהוּבָא אֶל הַכֹּהֵן. וְכֹּא לֹא כְתִיב, אֶלָּא וְהוּבָא, דְּכָל מֵאֵן דְּחָמִי לִיה, אֲתַחְזִיב בֵּיהָ לְאִקְרוּבֵי קָמִי כְהֵנָּא, דְּדִיוּקְנָא קְדִישָׁא לֹא לִיתִיב הֵכִי. וְכֹתִיב אִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בּוֹ נֹגַע וְגו', וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בְּעוֹר בְּשָׂרָם בַּהֲרוֹת וְגו', וְלֹא כְתִיב בְּהוּ וְהוּבָא.

109. He said to him, yet it is written, "Now the man (Heb. ish) Moses" (Bemidbar 12:3), and, "as for this Moses, the man (Heb. ish)" (Shemot 32:23). He answered, this is because he was considered the servant of the King, as written, "My servant Moses is not so" (Bemidbar 12:7), and, "Moses My servant" (Yehoshua 1:2). IN THE SAME WAY is Ish in relation to supernal Adam, WHICH IS ZEIR ANPIN, FULLY SPELLED WITH ALEPHS, WHICH AMOUNTS TO 'ADAM'. He said to him, if that is so, why then it is written, "Hashem is a man (Heb. ish) of war" (Shemot 15:3), instead of Adam? He said to him, "The counsel of Hashem is with them that fear Him" (Tehilim 25:14). He said to him, in that case, I dwell among them, WHICH MEANS THAT HE TOO IS ONE OF THOSE THAT FEAR HASHEM, yet I have not had the merit TO UNDERSTAND this paragraph.

110. He said to him, go to Rabbi Aba, since I learned from him but not in order to reveal. He went to Rabbi Aba and found him discoursing on the matter of when it is considered overall perfection - when the Holy One, blessed be He, sits on the throne, MALCHUT. Before He sits on the throne, BEFORE HE UNITES WITH MALCHUT, there is no perfection, as written, "and upon the likeness of the throne was the likeness as the appearance of a man (Adam) above upon it" (Yechezkel 1:26). The use of the word Adam WHEN HE SITS ON THE THRONE means HE IS IN PERFECTION, SINCE THE NAME ADAM includes THE FOUR FACES OF THE CHARIOT, AS WRITTEN, "AS FOR THE LIKENESS OF THEIR FACES, THEY HAD THE FACE OF A MAN" (IBID. 10), which is perfection in every way. Rabbi Yehuda said TO HIM, blessed be the Merciful that I have found you discoursing on it. He said to him, in that case, it is written, "Hashem is a man (Heb. ish) of war," instead of Adam. He said, this is a good question.

111. Come and see, there, ON THE SEA, there was no comprehensive perfection, BECAUSE HE EXECUTED JUSTICE ON EGYPT. Hence it is written Ish. But here, WHEN HE SITS UPON THE THRONE, there was comprehensive perfection, and the embodiment of everything. For this reason it is called Adam. RABBI YEHUDA recited over him, "The Torah of Your mouth is better to me than thousands in gold and silver" (Tehilim 119:72).

112. He said further, it is written, "man (Heb. adam) and beast" (Tehilim 36:7), and not, 'Ish and beast', EVEN THOUGH THIS REFERS TO A LESSER DEGREE, SINCE IT LIKENS HIM TO A BEAST. He said to him, no, IT IS WRITTEN 'ISH' as it is written, "neither against man (Heb. ish) or beast" (Shemot 11:7). But the words "man (Heb. adam) and beast" are similar to, "from the cedar tree that is in Lebanon to the hyssop that comes out of the wall" (I Melachim 5:13). For it is the style of the scripture to grasp the highest and lowliest. Here also, the highest is Adam and the lowest is the beast.

109. אָמַר לִיה, וְהָא כְּתִיב וְהָאִישׁ מֹשֶׁה, כִּי זֶה מֹשֶׁה הָאִישׁ, אֲמַאי לֹא אֶקְרִי אָדָם. אָמַר לִיה מִשׁוּם דְּאֶקְרִי עֶבֶד לְמַלְכָּא, דְּכְתִיב לֹא כֵן עֲבַדִּי מֹשֶׁה. מֹשֶׁה עֲבַדִּי. וְאוֹף הֲכִי אֶקְרִי אִישׁ לְגַבִּי אָדָם דְּלַעִילָא. אָמַר לִיה אִי הֲכִי, וְהָא כְּתִיב יְי' אִישׁ מְלַחְמָה, וְלֹא כְּתִיב אָדָם. אֲ"ל סוּד יְי' לִירָאוּ. אֲ"ל אִי הֲכִי אֲנָא בִּינְיֵיהוּ יְתִיב בְּכֻלָּא, וּבְאַתְרַּהּ דָּא לֹא זְכִינָא.

110. אֲ"ל זִיל לְרַבִּי אַבָּא, דְּאֲנָא אוֹלִיפְנָא מְנִיָּה עַל מְנַת דְּלֹא לְגַלְיָהּ. אוֹל לְגַבִּי דְּרַבִּי אַבָּא, אֲשַׁבְּחִיהּ דְּהוּה דְּרִישׁ וְאָמַר, אֵימַתִּי אֲתַקְרִי שְׁלִימוּתָא דְּכֻלָּא, כִּד יְתִיב קוּדְשָׁא בְּרִיךְ הוּא בְּכוּרְסֵינָא. וְעַד דְּלֹא יְתִיב בְּכוּרְסֵינָא, לֹא אֲשַׁתְּכַח שְׁלִימוּתָא. דְּכְתִיב וְעַל דְּמוֹת הַבְּסָא דְּמוֹת כְּמַרְאֵה אָדָם עָלְיוּ מְלַמְעָהּ, מִשְׁמַע דְּכְתִיב אָדָם, דְּהוּא כְּלָלָא, וְשְׁלִימוּתָא דְּכֻלָּא. אָמַר ר' יְהוּדָה, בְּרִיךְ רַחֲמֵנָא דְּאֲשַׁבְּחִית לָךְ בְּהָאִי. אֲ"ל אִי הֲכִי הָא כְּתִיב יְי' אִישׁ מְלַחְמָה, וְלֹא כְּתִיב אָדָם. אֲ"ל יְאוּת שְׁאַלְתָּ.

111. ת"ח, הֵתָם לֹא אֲשַׁתְּכַח שְׁלִימוּתָא דְּכֻלָּא, וּבְגִינֵי כֵן אֶקְרִי אִישׁ. אַבְל הֲכָא, שְׁלִימוּתָא דְּכֻלָּא, וּכְלָלָא דְּכֻלָּא, בְּגִין כֵּן אֶקְרִי אָדָם. קְאִרִי עָלֶיהָ טוֹב לִי תוֹרַת פִּיךָ מֵאַלְפֵי זָהָב וְכֶסֶף.

112. תו אָמַר לִיה, כְּתִיב אָדָם וּבְהֵמָה, וְלֹא כְּתִיב אִישׁ וּבְהֵמָה. אָמַר לִיה וְלֹא. וְהִבְתִּיב לְמַאִישׁ וְעַד בְּהֵמָה. אַבְל מַה דְּכְתִיב אָדָם וּבְהֵמָה, כְּמַה דְּכְתִיב מִן הָאֶרֶץ אֲשֶׁר בְּלַבְנוֹן עַד הָאֲזוּב אֲשֶׁר יוֹצֵא בְּקִיר. אוֹרְחִיָּה דְּקֶרָא הוּא, דְּנִקִּיט עֲלָאָה מְכַלְהוּ, וְנִמְיֵךְ מְכַלְהוּ. אוֹף הֲכָא עֲלָאָה דְּכֻלָּא, אָדָם, וְנִמְיֵךְ מְכַלְהוּ בְּהֵמָה.

113. He said to him, yet it is written, "and there was not a man (Heb. adam) to till the ground" (Bereshheet 2:5). WHAT IS THE SIGNIFICANCE OF MENTIONING THE NAME ADAM? He said to him, come and see, whatever is in the world was only for the sake of Adam, and everything exists for his sake. THEREFORE, they did not appear in the world and everything was held back, until the arrival of him that is called Adam. This is the meaning of, "And no plant of the field was yet in the earth" (Ibid.). "Yet" WAS TRANSLATED INTO 'not until', since the supernal form CALLED ADAM did not appear. This is the meaning of, "and there was not a man (Heb. adam) to till the ground." This means that everything was held until that form appeared. For that reason, that form, ADAM, was created solely with the shape appropriate for it. This is the meaning of, "And Hashem Elohim formed man" (Bereshheet 2:7) with a complete name, as we explained THAT THE NAME ADAM comprises comprehensive perfection and encompassing wholeness.

114. We learned that Adam was created on the sixth day, WHICH IS THE CHARIOT TO THE SUPERNAL MAN, ZEIR ANPIN, when the throne, WHICH IS MALCHUT, was completed, as written, "The throne had six steps" (I Melachim 10:19), WHICH ARE, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF MALCHUT THAT IS CALLED THRONE. Therefore man was created on the sixth, WHEN THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, REACHED COMPLETION, for he, SUPERNAL MAN, is worthy of sitting on the throne. We learned that once Adam was created, everything was completed, all that is above, NAMELY ZEIR ANPIN AND MALCHUT, and below, and all was included in Adam.

115. We learned: Rabbi Yosi said, it is written, "As for the likeness of their faces, they had the face of a man," WHICH MEANS THAT THE FACE OF MAN comprehends everything, and all THE THREE FACES, LION, OX AND EAGLE, are part of this form OF THE FACE OF MAN. Rabbi Yehuda said, yet it is written, "and they four had the face of a lion, on the right side. And they four had the face of an ox on the left side" (Yechezkel 1:10), SO THERE ARE ALSO THE FORMS OF A LION AND AN OX AS WELL. He said to him, they all had the face of a man, and in this form of man all the shades and forms were seen. As we learned, his face was the face of an eagle. Not that he is an eagle, but in the form of man THE FORM OF AN EAGLE could be seen, THOUGH ESSENTIALLY HE HAD THE FORM OF A MAN, since THE FACE OF MAN includes all aspects and shapes.

116. Rabbi Yitzchak said, come and see, whatever is under the power of man (Heb. adam) is called Ish, since he was established after the manner of Adam on a different grade than the latter had before. For we learned according to a high mystery of the Concealed Book that when Adam was created, he descended in a holy supernal form and two spirits came down with him on two sides, on the right and left, WHICH ARE the whole of man. The right spirit is called holy Neshamah, as written, "and breathed into his nostrils the breath (Heb. Neshamah) of life" (Bereshheet 2:7). The spirit on the left is called living Nefesh. It gradually descended from above down TO THE GARDEN OF EDEN. AND THE NESHAMAH ON THE RIGHT did not settle with the other ON THE LEFT, WHICH MEANS THAT HE SINNED BY THE TREE OF KNOWLEDGE OF GOOD AND EVIL AND SEPARATED THE RIGHT FROM THE LEFT.

113. אָמַר לִיָּהּ וְהָא כְּתִיב וְאָדָם אֵין לְעִבּוֹד אֶת הָאָדָמָה. א"ל, תָּא חֲזִי, דְכָל מַה דִּי בְעֵלְמָא לֹא הוּי אֲלֵא בְגִינְיָה דְאָדָם, וְכִלְהוּ בְגִינְיָה מִתְקִימִי, וְלֹא אֲתַחֲזִיאוּ בְעֵלְמָא, וְכִלְהוּ אֲתַעֲבָבוּ עַד דִּיִּיתִי הֵוֵא דְאֶקְרִי אָדָם. הֵה"ד, וְכֹל שִׁיחַ הַשְּׂדֵה טָרַם יִהְיֶה בְּאֶרֶץ וְגו'. טָרַם: עַד לֹא, כְּתַרְגוּמוֹ. מְשׁוּם דְדִיּוֹקְנָא עֲלָא לֹא אֲתַחֲזִי, הֵה"ד וְאָדָם אֵין, כְּלוּמַר, כִּלְהוּ אֲתַעֲבָבוּ בְגִינְיָה דְהָאֵי דִיּוֹקְנָא, עַד דְאֲתַחֲזִי. וּבְג"כ לֹא אֲתַבְרִי הָאֵי דִיּוֹקְנָא, אֲלֵא בְדִיּוֹקְנָא דְאֲתַחֲזִי לִיָּהּ, הֵה"ד וַיִּצַּר יְיָ אֱלֹהִים אֶת הָאָדָם, בְּשֵׁם מְלֵא. כְּמַה דְאֻקְיָמָנָא, דְאִיהוּ שְׁלִימוּתָא דְכֻלָּא, וְכִלְלָא דְכֻלָּא.

114. תָּאנָא, בְּשֵׁשִׁי נִבְרָא אָדָם, בְּשַׁעַה שְׁנַשְׁלָם הַבְּסָא. וְנִקְרָא בְּסָא, דְכְּתִיב שֵׁשׁ מַעֲלוֹת לְבְּסָא. וְלִפְיֵךְ נִבְרָא הָאָדָם בְּשֵׁשִׁי, שְׁהוּא רְאוּי לִישֵׁב עַל הַבְּסָא. וְתָאנָא כִּיּוֹן דְנִבְרָא אָדָם אֲתַתְקַן כֻּלָּא, וְכֹל מַה דְלַעֲיֻלָּא וְתַתָּא, וְכֻלָּא אֲתַכְלִיל בְּאָדָם.

115. תְּנִיָא א"ר יוֹסִי, כְּתִיב וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם, כִּלְלָא דְכֻלָּא, וְכֻלָּא כְּלִילָן בְּהָאֵי דִיּוֹקְנָא. א"ר יְהוּדָה וְהָא כְּתִיב וּפְנֵי אַרְיָה אֶל הַיְמִין לְאַרְבַּעַתָּם, וּפְנֵי שׁוֹר מִהַשְּׂמַאל לְאַרְבַּעַתָּן, אָמַר לִיָּהּ כֻּלָּא אֲפִי אָדָם הוּו, וּבְהֵוֵא דִיּוֹקְנָא דְאָדָם, אֲתַחֲזִיין כֹּל גּוּוּנִין וְכֹל דִּיּוֹקְנִין. כְּמַה דְתַנִּין אֲנָפוּי אֲנָפוּי נִשְׂרָא, לֹא דְהוּא נִשְׂרָא, אֲלֵא דְאֲתַחֲזִי בְדִיּוֹקְנָא דְאָדָם, מְשׁוּם דְכִלְלִיל כֹּל גּוּוּנִין וְכֹל דִּיּוֹקְנִין.

116. א"ר יִצְחָק, ת"ח, כֹּל מָאן דְאִיהוּ תַחוֹת שׁוּלְטָנֵי דְאָדָם, אֲתַקְרִי אִישׁ. מְשׁוּם דְאֲתַתְקַן בְּגוּוּנָא דְאָדָם, מְדַרְגָּא אַחְרָא דְהוּוּ בִיָּה בְקַדְמִיתָא. דְתַנִּיָא בְרָזָא עֲלָא בְּסַפְרָא דְצְנִיעוּתָא, כִּד אֲתַבְרִי אָדָם, נַחַת בְּדִיּוֹקְנָא קְדִישָׁא עֲלָא, וְנַחַתוּ עִמֶיהָ תְרִין רוּחִין, מִתְרִין סְטְרִין, מִימִינָא וּמִשְׂמַאלָא, כִּלְלָא דְאָדָם. וְרוּחָא דִימִינָא, אֲתַקְרִי נִשְׂמַתָּא קְדִישָׁא, דְכְּתִיב וַיִּפַּח בְּאַפִּיו נִשְׂמַת חַיִּים. וְרוּחָא דְשְׂמַאלָא, אֲתַקְרִי נִפְשׁ חַיָּה, וְהוּוּ אֲזִיל וְנַחֲתִית מְעִילָא לְתַתָּא, וְלֹא אֲתִישְׁבָא בְּהַדִּי אַחְרָא.

117. When Shabbat entered, and Adam had already sinned, creatures were formed from the left hand spirit, whose bodies were not completed, NAMELY DEMONS. They joined the body of Adam, the male and the female, EVE, and begot offspring in the world. They are called the plagues of men. We learned THAT THERE ARE supernal SPIRITS coming from those WHO WERE MADE FROM THE SPIRIT ON THE LEFT OF THE FIRST MAN. They are not attached below IN THIS WORLD, but are suspended in the air. They hear whatever they hear above, and from them other SPIRITS below IN THIS WORLD learn. THEY APPEAR TO PEOPLE IN THEIR DREAMS AND INFORM THEM.

117. כִּד הוּה עֵינֵל שְׁפֵתָא, וְהוּה חֵב אָדָם, אֲתַעְבִּידוּ מֵהוּוּא רוּחָא שְׁמַאלָא, בְּרִיזִין מִתְפַּשְׁטֵן בְּעֵלְמָא, וְלֹא אֲסִתִּימוּ גּוּפָא דְלֵהוּן. וְאֲתַחְבְּרוּ בְּהַאי גּוּפָא דְאָדָם, בְּדַכּוּרָא וְנוֹקְבָא, וְאֲתִילִידוּ בְּעֵלְמָא. וְאֵלִין אֲקָרוּן נִגְעֵי בְּנֵי אָדָם. תְּנָא, עֵלְאִין, מְנִייהוּ דְלֹא אֲתַדְבְּקוּ לְתַתָּא, וְתִלְיִין בְּאִוּרָא, וְשִׁמְעִין מֵה דְשִׁמְעִין מִלְּעֵילָא. וּמְנִייהוּ יִדְעִין אֵינּוּן אַחֲרַנִּין לְתַתָּא.

118. We learned that 325 sparks come out of the hard spark. They are imprinted on and attached to the aspect of Gvurah and are called Gvurot. They converge and become one. When these enter the body, NAMELY ZEIR ANPIN CALLED BODY, it is called Ish. This we learned, that there is a perfect and upright man (Heb. ish), and a righteous man (Heb. ish). BUT the Ish here is a man of war, as written, NAMELY, "HASHEM IS A MAN (HEB. ISH) OF WAR" (SHEMOT 15:3), since He consists entirely of Judgment, and this all means the same thing. Rabbi Yehuda said, why DOES IT ALL MEAN THE SAME, SEEING THAT A PERFECT AND UPRIGHT ISH IS OF MERCY, WHILE ISH OF WAR IS JUDGMENT? He was unable TO ANSWER HIM. They came and asked Rabbi Shimon. He said to them, it is even more difficult. As we learned, it is written, "she shall be called Woman, because she was taken out of Man (Heb. ish)" (Bereshheet 2:23). We learned that Ish is Chesed, but you said here that he is Judgment.

118. תְּנָא, מִן בּוּצִינָא דְקַרְדִּינוּתָא, נִפְקִין תְּלַת מָאָה וְעֶשְׂרִים וְחֲמִשׁ נִיּוּצִי, מִתְגַּלְפִּין וּמִתְאַחְדִּין בְּחַדָּא, מְסֻטְרָא דְגְבוּרָה, דְאֲקָרוּן גְבוּרוֹת, וּמִתְלַבְּדִין בְּחַדָּא, וְאֲתַעְבִּידוּ חַד. וְכִד עֵינִילִין אֵלִין בְּגּוּפָא, אֲקָרִי אִישׁ. דָּא דִתְנִינֵן אִישׁ תָּם וְיֹשֵׁר אִישׁ צְדִיק, וְאִישׁ דְּהִכָּא, אִישׁ מִלְחָמָה בְּתִיב, דְכֻלָּא סְלִיק דִּינָא, וְכֻלָּא חַדָּא. א"ר יְהוּדָה אָמַאי. לֹא הוּה בִּידִיה. אָתוּ שְׂאִילוּ קַמִּיה דְר"ש, אָמַר לוֹן, תּוּ קִשְׂיָא, דְהָא תְנִינֵן בְּתִיב לְזַאת יִקְרָא אִשָּׁה בִּי מֵאִישׁ לְקַחָה זַאת, וְתִנִּינֵן מֵאֵן אִישׁ דָּא חֶסֶד, וְהִכָּא אָמַרִיתוּ דְהוּא דִּינָא.

23. Holy and pure

Rabbi Shimon explains that Ish is both mercy and judgment, and he tells how the presence and absence of hair on the head denote purity and impurity. The Levites are pure only when their hair is removed, because they come from the side of Judgment, and are Ish and not Adam. We learn about the purification by water, and are told that the supernal Ish, Zeir Anpin, is completed by washing in supernal Chesed. The rabbis also speak about a white reddish sore on a person, and the meaning of the white and the red. Lastly we hear that 'prayer' is actually the Congregation of Yisrael.

119. We learned that everything eventually means the same and it is all the same, NAMELY, ISH IS BOTH CHESED AND JUDGMENT; since the Judgment of the lower join and unite with his hair, he is considered harsh Judgment. Once the hair of his head is removed, he is settled and the Judgments of the lower beings do not appear. This is why he is considered pure, since only that which comes out of the side of impurity is pure. When it comes out of the side of impurity it is considered pure, as written, "Who can bring a clean thing out of an unclean" (Iyov 14:4). Yet here it says, "And the man whose hair is fallen off his head, he is bald; yet is he clean" (Vayikra 13:40).

119. אֵלָא הֲכִי תֵאנָא, כֻּלָּא הוּא בְּחַד מִתְקַלָּא סְלִקָא, וְכֻלָּא חַד. וּמִשּׁוּם דְּרִינֵי תַתָּאי מִתְאַחְדִּין וּמִתְחַבְּרִין בְּשַׁעְרוֹי דְהַאי. אֲקָרִי הוּא דִּינָא קִשְׂיָא, וְכִד אֲתַעְבְּר מְנִיָּה שַׁעְרָא דְרִישָׁא, אֲתַבְּסֵם, וְדִינִין דְלְתַתָּא לֹא אֲזַדְמְנוּ. וּבג"כ אֲקָרִי טְהוּר. דְלֹא אֲקָרִי טְהוּר, אֵלָא כִּד נִפְיֵק מְסֻטְרָא דְמִסְאַבָּא, וְכִד נִפְיֵק מִן מִסְאַבָּא, אֲקָרִי טְהוּר. דְכֻתִּיב, מִי יִתֵּן טְהוּר מְטֵמָא. מְטֵמָא וְדָאי, וְהִכָּא בְּתִיב, וְאִישׁ בִּי יִמְרֹט רֵאשׁוֹ קִרְחָא הוּא טְהוּר הוּא.

120. Come and see, there is a hard spark upon the head of that man, and for that reason his skull is red as a rose and the hair is red within the redness OF THE SKULL. The lower Sfirot from below are suspended from him that rouse Judgments in the world. Once the hair is removed from him and he is bald, everything is firmly established by means of supernal Chesed, SINCE THE ILLUMINATION OF CHOCHMAH IN HIM IS ESTABLISHED THROUGH SUPERNAL CHESED, and he is named pure after him.

120. וְת"ח, בְּרִישָׁא דְהַאי אִישׁ, בּוּצִינָא דְקַרְדִּינוּתָא. וּבג"כ גּוּלְגֻלְתָּא דְרִישָׁא דְהַאי, סוּמְקָא כֻּלָּא כּוּוּרְדָּא, וְשַׁעְרֵי סוּמְקֵי בְּגוֹ סוּמְקֵי, וְתִלְיִין מְנִיָּה כְּתָרִין תַּתָּאִין דְלְתַתָּא, דְמִתְעָרִין דִּינִין בְּעֵלְמָא. וְכִד אֲתַעְבְּר מְנִיָּה שַׁעְרָא וְאֲתַגְלִישׁ, מִחֶסֶד עֵלְאָה אֲתַבְּסֵם כֻּלָּא, וְאֲתַקְרִי טְהוּר עַל שְׁמִיָּה.

121. Rabbi Yehuda said, if he is named after him, he should be called holy, not pure. He said to him, it is not so, since he is considered holy only when the hairs on his head are hanging, since holiness comes from the hair, as written, "he shall be holy, and shall let the locks of the hair of his head grow" (Bemidbar 6:5). This ISH is considered pure from the aspect of those that come down from him, THE IMPURE EXTERNAL FORCES THAT WERE REMOVED WITH THE REMOVAL OF HIS HAIR. For that reason, once the hairs were removed from him, he is purified.

122. Come and see, whoever is from the aspect of Judgment, and Judgments cleave to him, is purified only when his hair is removed. Once his hair is removed he is purified. As for Adam, it is not so, because complete perfection and mercy abide in him, so it is not true, since all that is holy and the holy ones are united in him. But as for that WHO IS CALLED ISH AND NOT ADAM, he is THEN OF Judgment and Judgments are attached to him, NAMELY TO HIS HAIR. THEREFORE he is not firmly established until his hair is removed.

123. Come and see, the Levites come from this side of Judgment. They are purified only when their hair is removed, as written, "And thus shall you do to them, to cleanse them: Sprinkle water of purifying on them, and let them shave all their flesh" (Bemidbar 8:7). And in order for them to be more established, the priest that comes from the aspect of supernal Chesed should offer them, as written, "and Aaron shall offer the Levites before Hashem for an offering" (Ibid. 11), IN ORDER TO INCLUDE THE ILLUMINATION OF CHOCHMAH IN THEM IN CHASSADIM OF THE PRIEST, the same as with the Ish above. When he needs to be more established, supernal Chesed THAT CLOTHES CHOCHMAH is revealed in him and he is more established. ALSO he establishes CHESED below IN THE LEVITES.

124. That Ish is included in Adam. When the Holy One, blessed be He, wishes to wage war, He does so with that Ish, as written, "Hashem is a man (Heb. ish) of war" (Shemot 15:3), NAMELY with this very Ish. He does not wage war with them, until He removes the hair of his head, so that all the crowns FROM THE OUTER ASPECT THAT ARE HANGING AND clinging to the hairs OF ZEIR ANPIN FROM THE ASPECT OF ISH will be taken away from their hanging AND ATTACHMENT. This is the meaning of, "On the same day shall Hashem shave... with them beyond the river with the king of Assyria the head, and the hair of the legs. And it shall also sweep away the beard" (Yeshayah 7:20). THAT MEANS THAT IN ORDER TO OVERTHROW THE KING OF ASSYRIA, HE WILL SHAVE ALL THE HAIR OF THE HIGHER BEINGS TO WHICH THEY ARE ATTACHED.

125. We learned: "And thus shall you do to them, to cleanse them" (Bemidbar 8:7). What is 'thus'? IT MEANS it bears the semblance of above. "Sprinkle water of purifying on them," NAMELY the residue of crystal dew. Here there is water of purifying, which is the residue of dew. In the future to come it is written, "Then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25). "and let them wash their clothes, and so make themselves clean" (Bemidbar 8:7) bears the semblance of the higher, ZEIR ANPIN, for that Ish is completed by washing in supernal Chesed and purifies in every respect. HERE TOO, "LET THEM WASH THEIR CLOTHES" WITH CHESED THAT IS CALLED WATER.

121. א"ר יהודה, אי אתקרי על שמייה, קדוש אתקרי, ולא טהור. אמר ליה לאו הכי, דקדוש לא אתקרי אלא כד תלוי שערא. דקדושה בשערא תלוי, דכתיב קדוש יהיה גדל פרע שער ראשו. והאי אקרי טהור, מסטרא דתליין לתתא מניה, ובגויני כן אתעבר מניה שערא, ואתדכיא.

122. ותא חזי כל מאן דאיהו מסטרא דדינא, ודינין מתאחדין ביה, לא אתדכי, עד דאתעבר מניה שערא, ומדאתעבר מניה שערא אתדכי. ואי תימא אדם. לאו הכי, דהא הוא שלימותא דכלא, ורחמי אשתכחו ביה. בגין כן לאו הכי דכלהו קדושאן וקדישין אתניחדו ביה. אבל האי, הוא דינא, ודיני אתאחדן ביה, לא אתבסם עד דאתעבר מניה שערא.

123. ת"ח, דהא ליואי דאתו מהאי סטרא דדינא, לא מתדבאן עד דאתעברו מנהון שערא, דכתיב וכה תעשה להם לטהרם הזה עליהם מי חטאת והעבירו תער על כל בשרם וגו'. ובגין דיתבסמון יתיר, בעי כהנא דאתא מסטרא דחסד עלאה, לארמא לון, דכתיב והניף אהרן את הלויים תנופה לפני יי'. כמה דאיהו להאי איש דלעילא, דכד בעי לאתבסמא יתיר, אתגלייא ביה חסד עלאה, ואתבסם. ומבסם הוא, לתתא.

124. והאי איש בכללא דאדם הוא. וכד בעי קודשא בריך הוא לאגחא קרבא, בהאי איש אגח בהו קרבא, דכתיב יי' איש מלחמה, בהאי איש ממש. ולא אגח בהו קרבא, עד דאעבר ליה שערא דרישא, בגין דישתלשלון משלשוליהון, ויתברון כל אינון כתרין דמתאחדן בשערי. הה"ד ביום ההוא יגלח יי' וגו'. בעברי נהר במלך אשור את הראש ושער הרגלים וגם את הזקן תספה.

125. תאנא, וכה תעשה להם לטהרם. מאי וכה. כגוונא דלעילא, הזה עליהם מי חטאת, שיורי טלא דבדולחא הכא מי חטאת, דאינון שיורי טלא. לזמנא דאתי כתיב, וזרקתי עליכם מים טהורים. וכבסו בגדיהם, כגוונא דלעילא, דתקונוי דהאי איש אתסחן בחסד עלאה ואתדכי מכלא.

126. We learned the reason why it is written that they shave rather than cut. HE ANSWERS, this is so that the hairs would be removed from their roots, SINCE SHAVING REMOVES THE HAIR FROM THE ROOT, and the lower Judgments will be removed from their hold ON HIS HAIR. When the deeds of the lower beings are upright, the Holy One, blessed be He, will remove these hairs and shave them off, so they will not grow and increase, as written, "whose hair is fallen off his head" (Vayikra 13:40).

127. Rabbi Yitzchak said, the greatest of all the Levites is Korah, whom the Holy One, blessed be He, made below as a likeness of Ish above and called him Korah. When DID HE CALL HIM KORAH? When He made bald the Ish ABOVE, as written, "A MAN (ISH) WHOSE HAIR IS FALLEN OFF HIS HEAD, he is bald."

128. When Korah saw his head hairless and saw Aaron bedeck himself with royal adornments, he felt himself slighted and was jealous of Aaron. The Holy One, blessed be He, said to him, "I made you resemble the higher, yet you do not wish to ascend among the higher. Go down and be among the lower, as written, "and they go down alive into Sheol" (Bemidbar 16:30). What is Sheol? It is Gehenom, where the wicked cry out but there is no one to have pity on them. They will be resurrected and rise FROM GEHENOM when the Holy One, blessed be He, will rouse His people and revive them, as written, "Hashem kills, and gives life. He brings down to Sheol, and brings up" (I Shmuel 2:6).

129. "And he whose hair is fallen off from the part of his head toward his face" (Vayikra 13:41). We learned that there is face and there is face. What is the face IN THE VERSE, "AND HE WHOSE HAIR IS FALLEN..."? It is called a wrathful face, since all that derives from that impudent face is harsh without mercy. When the hair is removed from the part of the head towards the face, all THE EXTERNAL FORCES HANGING FROM THEM are removed and subdued.

130. We learned that all those EXTERNAL FORCES coming from the hair of the head are superior to others and not as impudent. All those coming from the side of the hair towards the IMPUDENT face are all powerful and impudent. For that reason his face is burning like fire, because of the hard spark IN IT. Of this it is written, "The anger (lit. 'face') of Hashem has divided them" (Eichah 4:16), and, "The face of Hashem is against those who do evil" (Tehilim 34:17).

126. וְתִינֵן, אִמְאֵי כְּתִיב בְּתַעַר וְלֹא בְּמִסְפָּרִים. אֲלֵא מִשּׁוּם דִּיתַעְבַּר שְׂעָרָא בְּשִׂרְשׁוֹ, וְיִתְעַבְרוּן מִנְיָה דִּינִין תְּתַאֲן מְשׁוּלְשׁוּלִיָּהוּן. וְלִזְמַנָּא דִּיתְכַּשְׁרוּן עֹבְדִין לְתַתָּא, זְמִין קוּדְשָׁא בְּרִיךְ הוּא שְׂעָרָא דָּא לֹא עֵבְרָא לִיה, וְלִמְגַלְשֵׁיהּ בְּגִין דְּלֹא יִצְמַח וְיִרְבֶּה, דְּכְתִיב כִּי יִמְרֹט רֹאשׁוֹ.

127. א"ר יצחק, רב מכל ליואי, קרח הוא, דעבדיה קודשא בריך הוא לתתא, בגוונא דלעילא, וקרייה קרח. אימתי. בשעתא דגליש בגיניה להאי איש, דכתיב קרח הוא.

128. וְכֹד חָמָא קֶרַח רִישֵׁיהּ בְּלֹא שְׂעָרָא, וְחָמָא לְאַהֲרֹן מִתְקַשֵּׁט בְּקִשׁוּטֵי מַלְכִין, אֲתִזְלֹל בְּעִינֵיהּ וְקָנָא לְאַהֲרֹן. א"ל קודשא בריך הוא, אָנָּא עֲבָדִית לָךְ כְּגֹוֹנָא דְלַעֲלֵלָא, לֹא בַּעֲתָא לְאַעְלָאָה בְּעֵלְאִין, חוּת לְתַתָּא וְהוּוּ בְּתַתָּאִין. דְּכְתִיב וַיִּרְדּוּ חַיִּים שְׂאוּלָה. מֵאֵי אִיהוּ שְׂאוּל. גִּיהֶנֶם. דְּתַמֵּן צְוּחִין חַיִּיבִין, וְלִית מָאן דְּמִרְחָמֵי עֲלֵיהּוּ. וְזִמְיִנִין אִינּוּן לְאַחֲוִיָּא וְלֹא עֵלְלָא, כֹּד יִתַּעַר קוּדְשָׁא בְּרִיךְ הוּא לְעַמֵּיהּ, וְלֹא חֲוִיָּא לְהוּ. דְּכְתִיב, יְיָ מִמִּית וּמְחִיָּה מוֹרִיד שְׂאוּל וַיַּעַל.

129. וְאִם מִפְּאֵת פָּנָיו יִמְרֹט רֹאשׁוֹ. תָּאנָּא, אִית פָּנִים וְאִית פָּנִים, וּמֵאֵן פָּנִים הִלְלוּ. אֵלִין אִינּוּן דְּאִקְרוּן פָּנִים שֶׁל זַעַם. וְכֹל אֵלִין דְּתַלְיִין מֵאִינּוּן פָּנִים חֲצִיפִין, כְּלֵהוּ תְּקִיפִין. כְּלֵהוּ דְּלֹא מִרְחָמֵי, וְכֹד אֲתַעְבַּר שְׂעָרָא מִסְטָרָא דְּאִינּוּן פָּנִים, מִתְעַבְּרָן כְּלֵהוּ וְאֲתַבְּרוּ.

130. דְּתַנֵּיָּא, כֹּל אִינּוּן דְּתַלְיִין מִשְׂעָרָא דְּרִישָׁא, אִינּוּן עֵלְאִין עַל אַחֲרָנִין, וְלֹא חֲצִיפִין כְּוֹתִיבָהוּ. וְכֹל אִינּוּן דְּתַלְיִין מִסְטָרָא דְּשְׂעָרָא דְּאִינּוּן פָּנִים, כְּלֵהוּ חֲצִיפִין וְתְּקִיפִין, וּבְג"כ אֲנָפוּי מִתְלַהֲטֵן בְּאִשָּׁא, מִשּׁוּם נִיְצוּצָא דְּבוּצִינָא דְּקִרְדֵּינּוּתָא. וּבְהֵאֵי כְּתִיב, פָּנֵי יְיָ חֲלָקָם. פָּנֵי יְיָ בְּעוֹשֵׂי רָע.

24. "A white reddish sore"

131. Rabbi Yitzchak said, what is "a white reddish sore" (Vayikra 13:42), and answers that it is an actual sore if the white is exposed and the redness does not go away. This is derived from the words, "white reddish," AS BOTH ARE SEEN. Rabbi Yosi said, "WHITE REDDISH" MEANS the white is seen only with the red, as white and red TOGETHER. Rabbi Yitzchak said THAT THE MEANING IS AS WAS SAID ABOVE. Even though the white appears, if the red does not disappear, it is a sore, as written, "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). For when it turns completely white, there is Mercy, and no Judgment.

132. We learned that Rabbi Aba taught, it is written NOW "it is a sore" in the masculine, and NOW "it is a sore" in the feminine. AND HE ANSWERS, when the female, MALCHUT, is defiled because of the iniquities of the lower beings, it is written "it is a sore" IN THE FEMININE. When the male, WHICH IS ZEIR ANPIN ON THE LEVEL OF ISH, is not purified because of the iniquities of the lower beings, it is written, "it is a sore" IN THE MASCULINE.

133. The priest ascertains whether the Judgments come from the one, ZEIR ANPIN, or the other, MALCHUT, and learns about the offerings that need to be brought as written, "a male without blemish" (Vayikra 4:23), or, "he shall bring it a female without blemish" (Ibid. 32). For THE PRIEST finds out whence the Judgments came and whence the iniquities; whether they are attached to this, THE MALE, or that, THE FEMALE. Hence it is written IN RELATION TO THE SACRIFICES, "the sacrifices of Elohim are a broken spirit" (Tehilim 51:19), excluding the other sacrifices, of which it is not written, "a broken spirit," since they are peace in the world and the joy of the higher and lower beings.

134. "But if the priest look on it" (Vayikra 13:21). Rabbi Yosi taught, it is written, "O You that hear prayer, to You..." (Tehilim 65:3). "You that hear prayer" refers to the Holy One, blessed be He, NAMELY ZEIR ANPIN. Rabbi Chizkiyah said, "You that hear prayer": it should have said 'prayers'. Wherefore is it "hear prayer"? AND HE ANSWERS, prayer is the Congregation of Yisrael, NAMELY MALCHUT, which is CALLED prayer, as written, "while I have nothing but (or: 'I am') prayer" (Tehilim 109:4). David said that for the sake of the Congregation of Yisrael, and as for his worlds, "I am prayer," it has the same meaning, SINCE MALCHUT IS CALLED BOTH 'I' AND 'PRAYER'. Regarding THIS IT IS SAID, "You that hear prayer (Heb. tfilah)," WHICH IS MALCHUT. This is the hand Tefilin (or Tfilah), of which it is written, "upon your hand" (Shemot 13:16) spelled with Hei IN THE END, AN INDICATION OF MALCHUT.

25. "He shall be brought to the priest"

The question arises to whom a person should be brought when he has a pain or a plague or an affliction; the 'priest' is said to be God, who can purify the afflicted. And the priest below knows how to rekindle the light when leprosy has closed off the supernal light and stopped the supernal goodness from descending into the world.

131. א"ר יצחק מהו נגע לבן אדמדם. נגע ממש הוא, אי חוורא אתחזי, וסומקא לא אתעבר. משמע דכתיב לבן אדמדם. א"ר יוסי, דחוורא לא אתחזי אלא בסומקא, בגוונא חוורא וסומקא. רבי יצחק אמר, אע"ג דחוורא אתחזי, אי סומקא לא אזיל, נגע הוא. דכתיב אם יהיו חטאיכם כשנים כשלג ילבינו. וכד אתחזור, כלא רחמי אשתכחו, ודינין לא אשתכחו.

132. תאני רבי אבא, כתיב נגע הוא, וכתיב נגע היא. חד דכר וחד נוקבא. אלא כד נוקבא, אסתאבת בגין חובי תתאי, כתיב נגע היא. וכד דכר לא אתדכי בגין חובי תתאי, כתיב נגע הוא.

133. ואשתמודען מלין אלין לגבי בהנא, דינין דאתו מהאי, ודינין דאתו מהאי. ואשתמודען קרבני דבעיין לקרבא, דכתיב זכר תמים. וכתיב נקבה תמימה וביאנה, דהא אשתמודען מלי, מאן אתו דינין, ומאן אינון חובי. דאתאחדן בהאי או בהאי. ועל דא כתיב, זבחי אלהים רוח נשברה. לאפקא שאר קרבנין דלא כתיב רוח נשברה, דאינון שלמא לעלמא, וחדוה דעלאין ותתאין.

134. ואם יראנה הפהן. תאני רבי יוסי, כתיב שומע תפלה עריך וגו'. שומע תפלה, דא קודשא בריך הוא. ר' חזקיה אמר, שומע תפלה, שומע תפלות מבעי ליה, מהו שומע תפלה. אלא תפלה, דא כ"י, דאיהי תפלה, דכתיב ואני תפלה ודוד בגין כנ"י קאמר לה. ומה דאמר ואני תפלה, כלא חד, ועל דא שומע תפלה, ודא תפלה של יד, דכתיב על ידכה בה"א.

135. "To You shall all flesh come" (Tehilim 65:3), NAMELY, when the body is in pain, afflictions and plagues, as written, "Or if there be any flesh, in the skin" (Vayikra 13:24), "the plague in the skin of the flesh" (Ibid. 3), and, "the raw flesh" (Ibid. 15). Hence it is not written, 'To You shall all spirit come', but rather, "To You shall all flesh come." What is "to You"? It is as we learned that "he shall be brought to the priest" (Ibid. 9) refers to the Holy One, blessed be He. This is the meaning of, "But if the priest look on it" (Ibid. 21). Come and see, at one place IT IS WRITTEN, "Aaron the priest," while at another just "the priest," NOT MENTIONING AARON. In that case it is the Holy One, blessed be He.

136. Rabbi Yitzchak said, yet it is written, "When the plague of leprosy is in a man, then he shall be brought to the priest" (Ibid. 9). Is that the Holy One, blessed be He? He said to him, yes, IT IS THE HOLY ONE, BLESSED BE HE, since all matters of purity and holiness come from the Holy One, blessed be He. He said to him, in that case, why IS IT SAID, "he shall be brought"? It should have said, 'raised'. FOR ASCENSION, NOT BRINGING, PERTAINS TO THE HOLY ONE, BLESSED BE HE. He said to him, this resembles the words, "And the poles shall be put into the rings" (Shemot 27:7), WHICH MEANS putting them into each other. Here too, "be brought" MEANS he is brought to the Holy One, blessed be He that is called a priest in order to purify him, like bringing the matter before Him.

137. Rabbi Yitzchak said, we learned that in "a plague of leprosy," plague MEANS harsh Judgment that rests over the world. Leprosy MEANS closing, as we learned, which is a closing of the supernal light, shutting the supernal goodness from descending into the world. It "is in a man": man in general ALLUDES BOTH TO MAN ABOVE AND MAN BELOW. "he shall be brought to the priest," NAMELY the priest below, who is knowledgeable in opening that closing and kindling the lamps, WHICH ARE THE SFIROT, so that through him there will be blessings above and below, that plague shall be removed and gone, and the light of mercy will dwell on everything. For that reason, "he shall be brought to the priest."

26. "and be holy"

We learn here of the proper time for mating for those who study the Torah, and that is midnight on Shabbat when God walks with the righteous in the Garden of Eden. People are holy only by association with their God; if they draw away from Him they lose their holiness and draw upon themselves souls from the side of the Evil Inclination. The priest can recognize peoples' sins by the blemishes that show they come from the Other Side.

138. Rabbi Aba said, I see that the people in the world do not observe or know the glory of their Master. It is written, of Yisrael, "and have separated you from the peoples, that you should be Mine" (Vayikra 20:26), and, "Sanctify yourselves therefore, and be holy, for I am Hashem your Elohim" (Ibid. 7). But if they draw far FROM THE HOLY ONE, BLESSED BE HE, where is their holiness, if their wish is distanced from Him? The verse declares, "Be not like the horse, or the mule, which have no understanding" (Tehilim 32:9). For people are different from a horse and a mule only by their holiness, so as to be whole and distinguished more than everything.

135. עֲדִיךָ כָּל בֶּשֶׂר יָבוֹאוּ. בְּשַׁעֲתָא דְּגוּפָא שְׂרִיא בְּצַעְרָא, בְּמַרְעִין בְּמַכְתְּשִׁין. כַּד"א וּבֶשֶׂר כִּי יִהְיֶה בְּעוּרוֹ. אֶת הַנֶּגַע בְּעוֹר הַבֶּשֶׂר. הַבֶּשֶׂר הַחַי. וּבִג"כ לֹא כְּתִיב, כָּל רוּחַ יָבֹאוּ, אֲלֵא כָּל בֶּשֶׂר יָבֹאוּ. מֵהוּ עֲדִיךָ. אֲלֵא כִּמְהָ דְּאַתְמַר, וְהוּבָא אֶל הַכֹּהֵן, דְּאֵל הוּא קוֹדֵשׁא בְּרִיךְ הוּא. הַה"ד, וְאִם יִרְאֶנָּה הַכֹּהֵן. ת"ח, בְּאַתֵּר חַד אֲהֲרִן הַכֹּהֵן, וּבְאַתְרָא אַחְרָא הַכֹּהֵן סִתָּם, וְדָא קוֹדֵשׁא בְּרִיךְ הוּא.

136. א"ר יִצְחָק, וְהָא כְּתִיב נִגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל הַכֹּהֵן, אִי הָכִי דְּאֵל קוֹדֵשׁא בְּרִיךְ הוּא. א"ל אִין. בְּגִין דְּבִיָּה תְּלִיא כָּל דְּכִוּוּתָא וְכָל קְדוּשָׁה. א"ל, אִי הָכִי, אֲמַאי וְהוּבָא, וְהוּעֵלָה מִבְּעֵי לִיָּה. א"ל, כַּד"א וְהוּבָא אֶת בְּדִיו בְּטַבְּעוֹת, דְּעֵייל דְּאֵל בְּגוּ דְּא. אוּף הָכָא וְהוּבָא, דְּיִכְנָסוּן לִיָּה לְכַהֲנָא, לְדַכָּאָה לִיָּה וְיַעֲלוּן מִלָּה קַמִּיָּה.

137. א"ר יִצְחָק, הָכִי תְּנִינָן, נִגַע צָרַעַת. נִגַע הוּא דִּינָא תְּקִיפָא שְׂרִיא בְּעֵלְמָא. צָרַעַת: סְגִירוֹ. כַּד"א, סְגִירוֹ דְּנִהוּרָא עֲלָאָה. סְגִירוֹ דְּטִיבוֹ עֲלָאָה, דְּלֵא נְחִית לְעֵלְמָא. כִּי תִהְיֶה בְּאָדָם, בְּאָדָם סִתָּם. וְהוּבָא אֶל הַכֹּהֵן. דְּאֵל כֹּהֵן דְּלִתְתָא, דְּהוּא אֲתַתְּקֵן לְמַפְתַּח הַהוּא סְגִירוֹ, וְלֵאדְלֵקָא בּוֹצִינָא דִּישְׁתַּכְּחוּ עַל יְדוּי בְּרַכָּן לְעֵילָא וְלִתְתָא. וְיַתְעַבֵּר וְיִסְתַּלַּק הַהוּא נִגַע, וְיִשְׂרֵי נִהִירוֹ דְּרַחֲמֵי עַל כָּלָא, וּבִג"כ וְהוּבָא אֶל הַכֹּהֵן.

138. אָמַר רַבִּי אַבָּא, חֲמִינָא לְאִינְהוּ בְּנֵי עֵלְמָא, דְּלֵא מְשַׁגְּחוּן, וְלֹא יִדְעִין בִּיקְרָא דְּמֵאֲרִיָּהוּן, כְּתִיב בְּהוּ בְּיִשְׂרָאֵל, אֲשֶׁר הִבְדַּלְתִּי אֶתְכֶם מִן הָעַמִּים לְהִיּוֹת לִי. וּכְתִיב, וְהִתְקַדְּשִׁתֶם וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי יי'. אִי אִינוּן מִתְּרַחֲקוּן, אֵן הוּא קְדוּשָׁה דְּלֵהוּן, הָא רַעוּתָא דְּלֵהוּן אֲתִרְחַקְתָּ מִנִּיהּ. וְקָרָא אַכְרִיז וְאָמַר, אֵל תִּהְיֶה כְּסוּס כְּפָרָד אִין הָבִין, בְּמֵה אֲתַפְרֶשֶׁן בְּנֵי נְשָׂא מְסוּס וּפָרָד, בְּקְדוּשָׁה דְּגִרְמִיָּהוּ, לְאֲשַׁתְּכַחָא שְׁלִימִין וְרִשִׁימִין מִכְּלָא.

139. Therefore people mate at specific times so as to direct their will to cleave to the Holy One, blessed be He. It has been remarked that at midnight the Holy One, blessed be He, enters the Garden of Eden to delight Himself with the righteous, and the Congregation of Yisrael, WHICH IS MALCHUT, praises the Holy One, blessed be He. It is a favorable time to cleave to them, TO THE HOLY ONE, BLESSED BE HE AND HIS SHECHINAH.

140. The friends who are engaged in Torah unite with the Congregation of Yisrael in praising the Holy One, blessed be He, and they are occupied with the Torah. For other people it is a favorable time to be sanctified with the holiness of the Holy One, blessed be He, NAMELY BY MATING, and direct their wishes to cleave to Him. The friends who are occupied with the Torah, the time for them to mate is when another, SUPERNAL union takes place. This occurs on Shabbat, so as to direct one's desire to cleave to the Holy One, blessed be He and the Congregation of Yisrael. For it is a time of goodwill when everything, the higher and lower, are blessed.

141. If people keep away from the Holy One, blessed be He and conduct themselves like animals, where is their holiness to make them holy? Where are their holy souls, which they draw from above? King Solomon cries out, saying, "Also, that the soul be without knowledge is not good" (Mishlei 19:2). In, "without knowledge," knowledge refers to the Holy One, blessed be He. "...the soul...is not good" refers to the soul they draw by their deed. It is "not good" since that soul comes to them from the Other Side, which is not good, since they do not direct their heart towards the Holy One, blessed be He.

142. Whoever gets hot with the Evil Inclination, without directing his desire and heart toward the Holy One, blessed be He, THEN a soul that is not good is drawn upon him from the side of the Evil Inclination. This is the meaning of, "Also, that the soul be without knowledge is not good." "and he that hastens with his feet sins" (Ibid.). Whoever hastens with the feet and precipitates matters, THAT IS, DOES NOT WAIT UNTIL THE TIME IS PROPER, BUT IS without a holy wish, sins. Assuredly he sins in every way.

143. For that reason evil plagues dwell in people and testify on their faces to their impudence, to show that the Holy One, blessed be He, rejects them and does not pay attention to them until they are worthy and better their deeds as before. For that reason the priest recognizes that the plagues come from the side of impurity and that they come from the Other Side.

139. וע"ד זווגא דבני נשא הוא בזמנין ידוען, לכּוּוּנא רעותא לאתדבּקא ביה בקודשא בריך הוא. והא אתערו, בפלגות ליליא קודשא בריך הוא עאל בגנתא דערן, לאשתעשעא עם צדיקיא, וכ"י משבחת ליה לקודשא בריך הוא, והיא שעטא רעותא לאתדבּקא בהו.

140. וחבריא דמשתדלי באורייתא, משתתמי בה בכ"י, לשבּחא למלכא קדישא, ואתעסקן באורייתא, שאר בני נשא כדין עידן רעותא לאתקדשא בקדושה דקודשא בריך הוא, ולכוּוּנא רעותא לאתדבּקא ביה. ואינון חבריא דמשתדלי באורייתא זווגא דלהון בשעטא דזווגא אחרא אשתכח, והאי משבת לשבת לכוּוּנא רעותא לאתדבּקא ביה בקודשא בריך הוא ובכנסת ישראל, דהוא עידן רעותא דמתברכן כלא עלאי ותתאי.

141. אי בני נשא אתרחקו מניה, ועבדן כבעירי, אן הוא קדושה דלהון, לאשתכחא קדישין. אן אינון נפשאן קדישין דמשכן מעילא. ושלמה מלכא צווח ואמר, גם בלא דעת נפש לא טוב. גם בלא דעת, מאן הוא דעת. דא קודשא בריך הוא. נפש לא טוב, דא הוא נפש, דאינון משכין בעובדיהו, לא טוב, דהא מסטרא אחרא אתמשכאן עליהו נפשא דלאו איהו טוב, בגין דלא מכוּוּני לבייהו לקודשא בריך הוא.

142. מאן דאתלהיט ביצר הרע, בלא רעותא וכּוּוּנא דלבא לקודשא בריך הוא. מסטרא דיצר הרע אתמשך עליה נפשא, דלאו איהו טוב, הה"ד גם בלא דעת נפש לא טוב ואץ ברגלים חוטא. מאן דאיהו אץ ברגלים ודחי שעטא בלא רעותא קדישא, חוטא. חוטא ודאי, בכלא.

143. ועל דא שריין מכתשין בישין בבני נשא, ואסהידו באנפיהו בחציפותא דלהון, לאחזאה דהא קודשא בריך הוא מאיס בהו, ולא דעתיה בהון, עד דאינון זכאן ומכשראן עובדיהו כמלקדמין, ומתברכן. וע"ד אשתמודען מכתשין לגבי כהנא, אינון דאתיין מסטרא דמסאבא, ואינון דאתיין מסטרא אחרא.

27. Plagues of houses

We learn that when Yisrael came into the land of Canaan, they demolished the houses that had plague in them, and then found treasures hidden there. Rabbi Shimon talks about how the words uttered over a work in progress bring the spirit of holiness or the spirit of defilement over it. By breaking down the contaminated houses, the land was sanctified as before and the spirit of impurity was removed. Then Yisrael dwelled in holiness with the Shechinah among them.

144. Similarly, it is written, "When you come into the land of Canaan... and I put the plague of leprosy in the house of the land of your possession" (Vayikra 14:34). HE ASKS, what is the good reward in finding PLAGUES IN THE HOUSES OF those of were worthy of entering the land? AND HE ANSWERS, it has been explained that it is THAT AFTER THEY WILL DEMOLISH THE CONTAMINATED HOUSES, they will find treasures THE CANAANITES have hidden in their houses and Yisrael will benefit from them.

145. Yet come and see, happy are Yisrael to be cleaving to the Holy One, blessed be He. And the Holy One, blessed be He loves them as written, "I have loved you, says Hashem" (Malachi 1:2). In His love, He brought them into the holy land, to cause His Shechinah to rest among them and to dwell among them, so that Yisrael will be holier than all the inhabitants of the world.

146. Come and see, it is written, "And all the women whose heart stirred them..." (Shemot 35:26), THAT IS, when they were doing their work they used to say, this is for the Temple, this is for the tabernacle, that is for the curtain. All the craftsmen DID the same, so that holiness shall dwell on their efforts and that workmanship shall be sanctified. When they brought it to its place it turned into AND WAS IN holiness.

147. In the same way, whoever creates something for idol worship or for another, unholy side, once he mentions it in regard to that work, the spirit of defilement dwells on it. As the work progresses, it does so in impurity. The Canaanites were idol worshippers and used to build edifices for sculptures of their faces and for their abominations on the side of impurity, for the purpose of idol worship. When they started building, they used to say something. Once it was uttered, the spirit of impurity rose over the building. As the work progressed, it did so by the spirit of impurity.

148. Once they entered the land of Yisrael, the Holy One, blessed be He, wanted to purify and sanctify the land for them, and make room for the Shechinah, so that the Shechinah will not dwell on an impure place. Hence, by that plague of leprosy they would demolish the buildings of wood and stone made in impurity.

144. כְּגִוּוֹנָא דְא כְתִיב, כִּי תָבֹאוּ אֶל אֶרֶץ כְּנָעַן וְגו', וְנִתְּתִי נֹגַע צֹרַעַת בְּבַיִת אֶרֶץ אַחֲזַתְכֶם. וְכִי אָגַר טַב הוּא, דִּישְׁתַּכַּח בְּאִינוֹן דְּזִבְאֵן לְמִיעַל בְּאַרְעָא. אֲלֵא הָא אוֹקְמוּהָ לְאַשְׁכַּחא מְטֻמוֹנִין דְּאִטְמָרְן בְּבֵיתֵיהוּ, וְלֵא הִנָּה לֹון לְיִשְׂרָאֵל.

145. אֲבַל ת"ח, זְכַאִין אִינוֹן יִשְׂרָאֵל, דְּאִינוֹן מִתְדַבְּקֵן בֵּיהּ בְּקֹדֶשׁא בְּרִיךְ הוּא, וְקוֹדֶשׁא בְּרִיךְ הוּא רַחִים לְהוּ, דְּכְתִיב אֶהְבֵּתִי אֶתְכֶם אִמְרֵי יי'. וּמְגוֹ רַחִימוֹתָא דִּילֵיהּ, אֶעִיל לְהוּ לְאַרְעָא קְדִישָׁא, לְאַשְׁרָאָה שְׁכִינְתֵיהּ בִּינֵיהּ, וְלִמְהוּי דִּינִרְיָה עִמְהוֹן, וְיִשְׂרָאֵל דִּישְׁתַּכַּחֲוֹן קְדִישִׁין עַל כָּל בְּנֵי עֲלְמָא.

146. ת"ח, כְּתִיב וְכָל הַנְּשִׁים אֲשֶׁר נָשָׂא לִבָּן וְגו'. בְּשַׁעֲתָא דְהוּו עֲבָדִין עֲבִידְתָא, הוּו אִמְרֵי, דְא לְמִקְדָּשָׁא. דְא לְמִשְׁכַּנָּא. דְא לְפְרוֹכְתָא. וְכֵן כָּל אִינוֹן אוֹמְנִין בְּגִין דִּישְׁרֵי קְדוּשָׁה עַל יְדֵיהוּ, וְאַתְקַדְשׁ הֵהוּא עֲבִידְתָא. וְכַד סָלִיק לְאַתְרֵיהּ, בְּקְדוּשָׁה סָלִיק.

147. כְּגִוּוֹנָא דְא מֵאֵן דְּעֲבִיד עֲבִידְתָא לַע"ז, אוֹ לְסִטְרָא אַחְרָא, דְּלֵא קְדִישָׁא. בִּיּוֹן דְּאִדְכַּר לִיהּ עַל הֵהוּא עֲבִידְתָא, הָא רוּחַ מְסַאָבָא שְׂרִיא עֲלוּי, וְכַד סָלִיק עֲבִידְתָא, בְּמִסַּאָבָא סָלִיק. כְּנַעֲנִים פְּלַחִי לַע"ז אִינְהוּ, וּמִתְדַבְּקֵן כְּלָהוּ בְּחֻדָּא בְּרוּחַ מְסַאָבָא בַע"ז, וְהוּו בְּנִיין בְּנִין לְפְרָצוּפֵיהוּ וְלִגְעוּלֵיהוּ לְסִטְרָ מְסַאָבָא לַע"ז, וְכַד שְׂרָאֵן לְמַבְנֵי, הוּו אִמְרֵי מְלָה, וְכִיּוֹן דְּאַתְדַּכַּר בְּמוֹמֵיהּ, סָלִיק עֲלֵיהּ רוּחַ מְסַאָבָא. כַּד אִסְתַּלִּיק עֲבִידְתָא, בְּרוּחַ מְסַאָבָא אִסְתַּלִּיק.

148. בִּיּוֹן דְּעָלוּ יִשְׂרָאֵל לְאַרְעָא, בַּעַז קוֹדֶשׁא בְּרִיךְ הוּא לְרַכָּאָה לֹון, וְלִקְדָּשָׁא לֹון אַרְעָא, וְלֵאפְנָאָה אֶתְרֵי לְשְׁכִינְתָא דְּלֵא תְּשְׂרֵי שְׁכִינְתָא גּוֹ מְסַאָבָא. וְע"ד בְּהֵהוּא נֹגַע צֹרַעַת, הוּו סְתָרִין בְּנִינִין דְּאֵעִין וְאַבְנִין דְּאַתְעֲבִידוּ בְּמִסַּאָבוּ.

149. Come and see, if this action OF BREAKING DOWN THE CONTAMINATED HOUSES was done for the sake of finding treasures alone, they would have to return the stones back into place as they were and ALSO TO RETURN the dust to its place. Yet scripture says, "they take away the stones" (Vayikra 14:40), and, "he shall take other mortar" (Ibid. 42). Thus the spirit of impurity will be removed and taken out, and THE LAND shall be sanctified as before and Yisrael will dwell in holiness, in holy habitation, so the Shechinah will dwell among them.

149. ת"ח, אי עובדא דא הוה לאשכחא מטמונין בלחודו, יהדרון אבנין לבתר כמה דאינון לאתרייהו, ועמרא לאתריה. אבל קרא כתיב, וחלצו את האבנים. וכתיב ועמר אחר יקח. בגין דיתעבר רוח מסאבא, ויתפני ויתקדש השתא במלקדמין, וישתכחו ישראל בקדושה, ובדיורא קדישא, למשרי בינייהו שכינתא.

28. "Woe to him that builds his house by unrighteousness"

We are told that whoever builds a building must start by saying that he is doing it for the worship of God, and then the peace of heaven will rest on it. Anyone who builds a house dedicated to the other side will be punished by that house before he dies, and others who live in it may come to harm. God marked the houses in Canaan by the plague so that Yisrael would know which houses were cursed.

150. Therefore, whoever builds a building, before starting, should utter by mouth that he does so for the worship of the Holy One, blessed be He, since it is written, "Woe to him that builds his house by unrighteousness" (Yirmeyah 22:13). Then help from heaven rests on it, ON THE HOUSE, and the Holy One, blessed be He, readies His sanctity upon it and calls it peace. This is the meaning of, "And you shall know that your tent is at peace; AND YOU SHALL VISIT YOUR HABITATION, AND MISS (OR: 'SIN') NOTHING" (Iyov 5:24). What is meant by, "and you shall visit your habitation"? It has been explained, yet, "visit" MEANS to visit by mouth when building, NAMELY, TO SAY WITH HIS MOUTH THAT HE BUILDS IT TO SERVE THE HOLY ONE, BLESSED BE HE. Then it is written, "and sin nothing." Otherwise, the Other Side is ready TO DWELL on his house.

150. ועל דא מאן דבני בגין בד שארי למבני, בעי לאדכרא בפומיה, דהא לפולחנא דקודשא בריך הוא הוא בני. בגין דכתיב הוי בונה ביתו בלא צדק וגו', וכדין סיעתא דשמיא שארי עלוי, וקודשא בריך הוא זמין עליה קדושתא, וקארי עליה שלום, הה"ד וידעת כי שלום אהלך וגו'. מהו ופקדת נוך, הא אוקמוה, אבל ופקדת, לאפקדא מלה בפומא בד איהו בני. וכדין ולא תחטא כתיב. ואי לאו הא זמין לביתיה סטרא אחרא.

151. This is more so for whoever builds with his wish directed in a different way, in dedicating his house to the other side to be defiled by it. Surely the spirit of defilement rests on that man and he is punished by that house before he dies. Whoever lives in it may come to harm, since the spirit of defilement rests in that abode and harms whoever is in it.

151. כ"ש, מאן דבני ורעותיה בגוונא אחרא, בגין דמיחד ביתא לסטרא אחרא, לאסתאבא ביה. הא ודאי שריא ביה רוח מסאבא, ולא נפיק ההוא ב"נ מעלמא, עד דאתענש בהווא ביתא, ומאן דדניר ביה, וכיל לאתזקא, דהא ההוא דירה רוח מסאבא שריא ביה, ואזיק מאן דאשתכח ביה.

152. You may ask, how is it made known WHETHER THE BUILDER DREW ON IT THE SPIRIT OF DEFILEMENT? If whoever built it came to harm in that house, or any of his household, whether in body or finance, AND ALSO two NEIGHBORS after him WHO DWELT THERE. One should run into the mountain rather than live in it, dwell in an earthen cave rather than live in it.

152. ואי תימא במה ידיע. כגון דאתזק בהווא ביתא, ההוא דבני לה, או אנשי ביתיה, או בנזקי דגופא, או בנזקי ממונא, הוא ותרין אחרנין אבתריה. הא ודאי יערוק ב"נ לטורא, ולא ידור ביה. ידור בטיחלא דעמרא, ולא ידור ביה.

153. For that reason, the Holy One, blessed be He, took pity on Yisrael, who did not know at all about those houses THEY FOUND IN THE LAND, WHETHER THE SPIRIT OF IMPURITY WAS THERE OR NOT. The Holy One, blessed be He, said, even if you do not know, I do know and I shall mark them by a plague. If a plague rests in the house, WHICH IS THE OTHER SIDE, behold another powerful plague THAT I SENT THERE to take it out and destroy it. Then, "And he shall break down the house, the stones of it, and its timber" (Vayikra 14:45). HE ASKS, once THE PLAGUE is gone BECAUSE OF THE OTHER PLAGUE THAT BROUGHT IT OUT, why "break down the house," SEEING THAT THE OTHER SIDE HAS ALREADY LEFT? HE ANSWERS, as long as the house stands, it is his, OF THE OTHER SIDE, who can return.

153. וּבְגִין כֵּן, קוֹדֵשׁ בְּרִיךְ הוּא חָס עֲלֵיהֶם יִשְׂרָאֵל, דְּאִינוּן לֹא יָדְעִין מַלְּה בְּכָל אִינוּן בְּתֵי. וְהוּא אָמַר, אֲתוּן לֹא יָדְעִין, אֲנִי יָדְעָנָא, וְאַרְשִׁימְנָא לֹון בְּנִגְעָא. נִגְעָא דִּייר בְּבֵיתָא, הָא נִגְעָא אַחְרָא תְּקִיפָא, דִּיפִיק לֵיהּ, וְיַעֲבֵר לֵיהּ מִן עֲלְמָא. וְכִדִּין וְנִתְּחַן אֲת הַבַּיִת אֲת אֲבָנָיו וְאֲת עֲצָיו. כִּינן דְּאִזֵּל לֵיהּ, מֵאִי טַעְמָא וְנִתְּחַן אֲת הַבַּיִת. אֲלֵא בְּכָל זְמָנָא דְּהָהוּא בְּנִין לְהוּי קִינִים, דִּילִיָּהּ הוּא, וְיָכִיל לְאַהֲדָרָא.

29. "And he shall break down the house"

Rabbi Yosi once entered a house, and then heard a voice saying he would be harmed; he left in fear. Rabbi Chiya wonders why the idol worshippers who live in that house are not harmed, and Rabbi Yosi says it is because they are all from the other side and it will not harm them. We also learn that the wicked can dwell safely in a house that was built on righteousness.

154. This applies to the holy land and all the more so to other lands, where the spirit of impurity is more prevalent IN THOSE HOUSES and people might come to harm FROM IT. Rabbi Elazar said, moreover, THE SPIRIT OF IMPURITY THAT IS THERE calls to its other friends and Klipot to be there. Even knocking on vessels, WHICH WAS DONE TO EXORCISE SPIRITS AND DEMONS FROM A PLACE does not remove THE DEMONS from that house. For that reason scripture says, "Woe to him that builds his house by unrighteousness" (Yirmeyah 22:13). THE DWELLERS in this house surely recite THIS VERSE daily.

154. הָאִי בְּאַרְעָא קְדִישָׁא, כ"ש בְּאַרְעָא אַחְרָא, דְּזִמְינָא רוּחַ מְסֻאָבָא וְתִיר, וְיָכִיל ב"נ לְאַתְזָקָא. א"ר אֲלַעְזָר, וּכ"ש דְּאֲקָרֵי בְּקִלְפוּי דְּחִבְרוּי אַחְרִינִין, לְאַשְׁתַּבְּחָא תַּמָּן, וְאַמִּילוּ טוּרְפֵי דְּקִסְפָּתָא לֹא מַעֲבָרִין לֵיהּ מִהָהוּא בֵּיתָא, וּבג"כ הָאִי קָרָא אַכְרִיז וְאָמַר, הוּי בּוֹנֵה בֵּיתוֹ בְּלֹא צְדָקָה. הוּי וְדָאִי קְאָמְרֵי כָּל יוֹמָא בְּהֵיא בֵּיתָא.

155. One day Rabbi Yosi entered a certain house. He reached the threshold, COMPOSED HIMSELF, and entered into the house. He heard a voice saying, Gather round, here is one of our dissenters. Let us take him and harm him before he leaves. They said to it, we cannot HARM HIM unless he lived here. Rabbi Yosi went out in fear. He said, surely whoever transgresses the words of the friends risks his life.

155. ר' יוֹסֵי עָאֵל חָד יוֹמָא בְּחָד בֵּיתָא, מְטָא בְּסַפְתָּא, עָאֵל לָגוּ. שְׁמַע חָד קָלָא דְּאָמַר, אֲתַבְּנָשׁוּ עוֹלָה, הָא חָד פְּלוּגְתָא דִּילָן. סִיפְתוּ וְנִנְזִיק לֵיהּ עַד לֹא יִנְפֹק, אָמַר, לֹא יָכִיל אֲלֵא אִי דִּיּוּרִיָּהּ הָכָא. נִפְק ר' יוֹסֵי וְדָחִיל. אָמַר, וְדָאִי מֵאִן דְּאֲעֵבֵר עַל מְלוּי דְּחִבְרֵינָא, אֲתַחֲיֵיב בְּנַפְשִׁיָּהּ.

156. Rabbi Chiya said to him, but idol worshippers and other people live in that house, yet they are well, UNHARMED. He said to him, they come from their side AND ARE THEREFORE NOT HARMED BY THEM. But whoever fears sin might come to harm. Even they, if they continue to live in it, do not leave in peace. He said to him, yet it is written, "Their houses are safe without fear" (Iyov 21:9). He said to him, this means THE HOUSE came from another who built it in righteousness, AND THE WICKED TOOK IT AND DWELT IN IT. The verse is as follows, "Their houses are safe without fear," namely, when "Their houses are safe without fear," BECAUSE THEY WERE BUILT ON RIGHTEOUSNESS, THEN the rod of Eloha is not upon them.

156. א"ל ר' חִיָּיא, וְהָא גוֹיִם וְשָׂאֵר בְּנֵי נִשְׂא דִּיּוּרֵי בְּגוּיָהּ, וְאַשְׁתְּלִימוּ. א"ל, אִינוּן מְסֻטְרִיָּהּ קָא אֲתִינִין, אֲבָל מֵאִן דְּדָחִיל חֲטָאָה, יָכִיל לְאַתְזָקָא. וְאַמִּילוּ אִינוּן, אִי יַעֲבֹבוּ דִּיּוּרִיָּהּ בֵּיהּ, לֹא יִפְקוּן בְּשָׁלָם. א"ל, וְהָא כְּתִיב בְּתִיָּהֶם שְׁלוֹם מִפְּחָד. א"ל כְּגוֹן דְּהוּא מֵאַחְרָא, וְאַתְבְּנֵי מִצְדָּקָה. וְקָרָא הָכֵי הוּא, בְּתִיָּהֶם שְׁלוֹם מִפְּחָד, כְּשִׁבְתִּיהֶם שְׁלוֹם מִפְּחָד שְׁבַט אֱלֹוָה לֹא שְׂרִיא עֲלֵיהֶם.

30. The plague and the spirit of defilement are opposites

We are told that when the plague enters a house the spirit of defilement appears and they fight each other. The priest is then told about the plague, and he comes and demolishes the house. Rabbi Yehuda says that Yisrael received wealth twice, once when they left Egypt and again when they entered the land, by breaking down the contaminated houses. Lastly, Rabbi Yosi talks about the bright white spot that is sometimes found in the flesh of a person, and Rabbi Yitzchak says there are 300 arguments that may be derived from the intensely bright spot.

157. "and he that owns the house shall come and tell" (Vayikra 14:35). HE ASKS, IT SAYS, "and tell." It should have said, 'said', or 'speak'. Why "tell"? AND HE ANSWERS, this always alludes to a matter of wisdom, and it has been explained. "It seems to me there is as it were a plague in the house" (Ibid.). HE SAYS, "as it were a plague" should have been just "a plague." HE SAYS, "It seems to me there is" should have been 'there is', as written, "I put the plague of leprosy in a house of the land of your possession" (Ibid. 34), WHICH MEANS it will be visible to everyone. Why DOES HE SAY, "It seems to me there is as it were a plague"?

158. AND HE ANSWERS, when the one, THE PLAGUE, enters THE HOUSE, the other appears, THE SPIRIT OF DEFILEMENT THAT RESIDED IN THE HOUSE, and they fight each other. Hence HE SAID, "It seems to me," FOR IT WAS SEEN TO ME AT FIRST. For the one hidden, THE SPIRIT OF DEFILEMENT THAT USED TO HIDE UPON THE COMING OF THE PLAGUE, was exposed, and the one exposed, THE PLAGUE, hid. Later it assumed a form as that plague WAS SEEN in the house and the other was hidden, THE SPIRIT OF DEFILEMENT. Hence IT IS WRITTEN, "tell the priest" (Ibid. 35), for it is a matter of wisdom, AS TELLING INDICATES WISDOM.

159. The priest then comes, and they demolish the house and break it down, the wood, stones and the rest. Once they broke it and were purified in every way, they are blessed. Then it is written, "and have built goodly houses, and dwelt in them" (Devarim 8:12), WHICH MEANS THEY WILL BUILD THEM RIGHTEOUSLY. These are called goodly houses, because the earlier ones were not good, not pertaining to the holy and the pure.

160. Rabbi Yehuda said, in that case, how can we explain the verse, "houses full of all good things, which you did not fill" (Devarim 6:11). If the spirit of defilement rests in them, how can they be filled with goodness? Rabbi Elazar said, they are filled with good things, money, silver and gold and everything, as written, "for the good of all the land of Egypt" (Beresheet 45:20). Rabbi Yehuda also said, yet all the houses in Egypt were filled with witchcraft and items of idolatry. HOW CAN THE VERSE SAY "FOR THE GOOD OF ALL THE LAND OF EGYPT"? It was said, "FOR THE GOOD..." because of the wealth of the land. Here too, due to the wealth and money IT SPEAKS OF "HOUSES FULL OF ALL GOOD THINGS."

161. Yisrael received two TIMES wealth, once when they left Egypt and one when they entered the land, BY BREAKING DOWN THE CONTAMINATED HOUSES. Rabbi Shimon said, the purpose of all these PLAGUES IN THE HOUSES was to sanctify the land and remove the spirit of defilement from the land and from Yisrael. IN ADDITION, when one broke down a house, he would find a treasure in it SUFFICIENT to rebuild and fill his house, so he will not be sorry for the house THAT WAS BROKEN DOWN, and they will dwell in a holy habitation.

157. וְכֹא אֲשֶׁר לוֹ הַבַּיִת וְהִגִּיד וְגו'. וְהִגִּיד, וַיֹּאמֶר מִבְּעֵי לִיָּהּ, אוֹ וַיְדַבֵּר, מֵהוּ וְהִגִּיד. אֶלֶּא בְּכֹל אֶתְרִי מְלֵה דְחֻכְמַתָּא הוּא, וְהָא אוֹקְמוּהּ. כְּנֻגַע נִרְאָה לִי בְּבֵית, כְּנֻגַע, נֻגַע מִבְּעֵי לִיָּהּ. נִרְאָה לִי, יֵשׁ לִי מִבְּעֵי לִיָּהּ. דְּהָא כְּתִיב, וְנִתְתִּי נֻגַע צְרַעַת בְּבֵית אֶרֶץ אַחֲזַתְכֶם, דִּיתְחִזִּי לְכֹלֵא. אַמַּאי כְּנֻגַע נִרְאָה לִי.

158. אֶלֶּא בְּשַׁעֲתָא דְּהָאֵי עֵייל, אַחְרָא אַתְגְּלִיא. וּמְקַטְרְגָא דָּא בְּדָא. וְע"ד נִרְאָה לִי, הֵוּא דְּאֶתְכַסִּי אַתְגְּלִיא, וְדְאֶתְגְּלִיא אַתְכַסִּי, וּלְבַתֵּר מִתְחִזִּי לִיָּהּ בְּדִיוֹקְנָא דְּהֵוּא נֻגַע דְּבֵיתָא, וְאֶתְכַסִּי אַחְרָא. וְעַל דָּא וְהִגִּיד לְכַהֵן, דְּמְלֵה דְּחֻכְמַתָּא הִיא.

159. וּכְדִין אֶתִּי כְּהֵנָּא, וַיִּרְמוּן בֵּיתָא, וַיִּנְתְּצוּן לִיָּהּ אֲבָנִין וְאֶעִין וְכֹלֵא. בֵּינָן דְּאֶנְתְּצִין וְאֶתְדַכֵּן כֹּלֵא, מִתְבְּרַכָּאן, כְּדִין כְּתִיב, וּבְתִים טוֹבִים תְּבַנֶּה וַיִּשְׁבַּת. אֲלִין אַקְרוּן טוֹבִים, דְּהָא קְדַמַּי לֹא אִינוּן טוֹבִים, וְלֹא בְּכֹלֵא דְּקְדוּשָׁה וְדַכִּיו נִינְהוּ.

160. א"ר יְהוּדָה, אִי הֲכִי בְּמַאי מוֹקְמִינָן קְרָא דְּכְתִיב, וּבְתִים מְלֵאִים כֹּל טוֹב אֲשֶׁר לֹא מְלֵאֲתָא. אִי רוּחַ מְסֻאָבָא שְׂרִיא בְּגוּוֹיָהּוּ הִיךְ מְלֵאִים כֹּל טוֹב. א"ר אֲלֵעֶזֶר, מְלֵאִים כֹּל טוֹב: בְּמֻזְנָא, בְּכַסְפָּא, וּבְדַהֲבָא, וּבְכֹלֵא. כּד"א כִּי טוֹב כֹּל אֶרֶץ מִצְרַיִם. וְא"ר יְהוּדָה, וְהָא כֹּל בְּתִי דְּמִצְרַאִי, מְלִיִּין חֲרָשִׁין וְטַעוּן הוּוּ. אֶלֶּא בְּגִין עוֹתְרָא דְּאַרְעָא אַתְמַר. אוּף הֲכֵא בְּגִין עוֹתְרָא וּמְמוּנָא הוּא.

161. תְּרִין עוֹתְרִין נִטְלוּ יִשְׂרָאֵל, חַד כַּד נִפְקוּ מִגְּלוּתָא דְּמִצְרַיִם. וְחַד כַּד עָאלוּ לְאַרְעָא. ר' שְׁמַעוֹן אָמַר, כֹּל דָּא וְדָאֵי הוּוּ לְאַתְקַדְשָׁא אֶרְעָא, וְלְאַעֲבְרָא רוּחַ מְסֻאָבָא מְאַרְעָא, וּמְגוּ יִשְׂרָאֵל. וְכַד בֵּיתָא הוּוּ נִתְיָץ, הוּוּ אֲשַׁתְּכַח בְּהַ מְמוּנָא, לְמַבְנֵי לִיָּהּ, וְלְמַלְיָא בֵּיתִיהּ, בְּגִין דְּלֹא יִצְטַעַר עַל בֵּיתָא, וַיִּשְׂרוּן בְּדִיוֹרָא דְּקְדוּשָׁה.

162. "If a man also or a woman have in the skin of their flesh bright white spots" (Vayikra 13:38). Rabbi Yosi said, we learned that the excessive acidity in the intensely bright spot, OF WHICH 300 AGREED-UPON LAWS WERE RECITED, follows its appearance. And its appearance is judged in these MANY ways. Rabbi Yitzchak said, one may derive 300 arguments from the intensely bright spot. I have learned them all from my father, excepting THE ONE when there is one BLACK hair, ONE IS STILL impure BECAUSE it is one witness. Two BLACK HAIRS are two witnesses and so one is pure. More than that, even a hundred HAIRS are like two, and the two HAIRS are as a hundred. Thus I have learned this afterwards FROM THE WORDS, "One witness shall not rise up against a man... at the mouth of two witnesses..." (Devarim 19:15).

162. וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בְּעוֹר וְגו'. ר' יוֹסִי אָמַר, כְּסִילְתָא דְמוֹקְפִי בְּבִהְרַת עֵזָה, חִיזוּ תְנִינָא, וּבְחִיזוּ אֲתֵדָן, בְּאִינוּן גּוּוּנִין. א"ר יִצְחָק ש' טַעְמֵי אֵית מֵאן דְגָרִיס בְּבִהְרַת עֵזָה. וְכִלְהוּ אוֹלִיפְנָא מֵהֶכָּא, בְּר חִיזוּר חֵד סְאִיב, סְהֵדָא חֵד. תְּרִין, תְּרִי סְהֵרִי, וְדָכִי. מִכָּאן וְלֵהֲלָאָה, אֲמִילוּ מֵאָה כְּתָרִי, וְתָרִי כְּמֵאָה. וְדָא אוֹלִיפְנָא לְבַתֵּר דְכֶתִיב, לֹא יָקוּם עַד אֶחָד בְּאִישׁ וְגו', עַל פִּי שְׁנַיִם עֵדִים וְגו'.

31. The white color and the red color

Rabbi Chizkiyah says that the sore is considered a sore when the white that indicates Chesed does not remain as it is but turns red that indicates judgment. It is written that Esau came out red at birth, so judgments dwell in him. If the sore began red and turned white, it is becoming purified; if it began white and turned red it begins to be defiled. The priest can recognize all these things. Rabbi Yehuda and Rabbi Yitzchak talk about why Elisha obtained a double portion of Elijah's spirit.

163. Rabbi Chizkiyah was sitting before Rabbi Shimon. He said, it is written, "a white reddish sore" (Vayikra 13:42). It is considered a sore when the white THAT INDICATES CHESED does not remain as it is BUT TURNS RED THAT INDICATES JUDGMENT. Rabbi Shimon opened with the words, "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). Happy are Yisrael, whom the Holy One, blessed be He, wishes to purify completely, so they will not be in a state of Judgment before Him, and so the administrators of Judgments will have no power over them. For everything follows its own kind; red FOLLOWS JUDGMENTS, THE SECRET OF red, and white FOLLOWS CHESED, THE SECRET OF white; the right, WHICH IS WHITE to the right, WHICH IS CHESED, and the left, WHICH IS RED to the left, WHICH IS JUDGMENT.

163. ר' חִזְקִיָּה הוּא יְתִיב קְמִיָּה דְרַבִּי שְׁמַעוֹן, אָמַר, כְּתִיב נָגַע לְבָן אֲדַמָּדִם, בְּרִין הוּא נָגַע, דְּהָא חוּרָא לֹא קָאִים בְּעֵינֵיהּ. פִּתַּח ר"ש וְאָמַר, כְּתִיב אִם יִהְיֶה חֲטָאִיכֶם כְּשָׁנִים וְגו', זְכָאִין אִינוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְרִין הוּא בְּעֵי לְדַכָּאָה לֹון בְּכֻלָּא, בְּגִין דְּלֹא יִשְׁתַּכְּחוּן בְּדִינָא קְמִיָּה. וּמֵאֲרִיְהוֹן דְּדִינָא לֹא יִשְׁלֹטוּן בְּהוֹן, דְּהָא כֻלָּא אָזִיל בְּתֵר זִינֵיהּ. סוּמְקָא לְסוּמְקָא, וְחוּרָא לְחוּרָא. יְמִינָא לְיְמִינָא, וְשְׂמָאלָא לְשְׂמָאלָא.

164. It is written, of Esau, "And the first came out red" (Beresheet 25:25). Hence its own kind dwells in him, NAMELY JUDGMENTS, THE SECRET OF RED. You may say that red applies to Esau, yet it is written of David, "Now he was ruddy" (I Shmuel 16:12). HE ANSWERS, the one, ESAU, was made of the dross of gold, WHICH IS HARSH JUDGMENTS; the other, DAVID, was attached to the brightness of gold, WHICH IS THE LEFT OF BINAH THAT IS CALLED GOLD, AND IS MERCY. It is written of Esau, "red, all over like a hairy garment," WHICH MEANS he came out of the dross REMAINING from the melting OF GOLD. It is written of David, "with fine eyes, and good looking" (Ibid.), WHICH ALLUDES TO THE ILLUMINATION OF CHOCHMAH CALLED EYES AND ALSO CALLED SIGHT THAT IS DRAWN FROM THE LEFT COLUMN OF BINAH, INCLUDED WITHIN THE RIGHT IN IT.

164. בְּעֵשָׂו כְּתִיב, וַיֵּצֵא הָרֵאשׁוֹן אֲדַמוּנִי, וְעַל דָּא שְׂרִיא בִּיה זִינֵיהּ. וְאִי תִימָא אֲדַמוּנִי כְּתִיב בְּעֵשָׂו. וְכְתִיב בִּיה בְּדוֹד, וַיְבִיֵאֵהוּ וְהוּא אֲדַמוּנִי. אֶלָּא דָּא מְזוּהָמָא דְדַהֲבָא אֲתַעֲבִיד, וְדָא בְּזוּהָרָא דְדַהֲבָא אֲתַדְבֵּק, בְּעֵשָׂו כְּתִיב בִּיה, אֲדַמוּנִי כֻלּוּ כְּאֲדַרְתָּ שַׁעַר, בְּזוּהָמָא דְהִתּוּכָא נִפְק. בִּיה כְּתִיב בְּדוֹד, עִם יִפְה עֵינַיִם וְטוֹב רְאִי.

165. Come and see, what is the reason A WHITE REDDISH SORE IS IMPURE? If the white color is known TO BE CHESED and the red color TO BE JUDGMENT, THEN if it was FIRST red, AND NOW white appears in it, then purity emerges and it begins to be purified. But if it was white at first and the red appears in it NOW it begins to be defiled. It is also written, "and the priest shall pronounce him unclean" (Vayikra 13:11). The priest recognized all these appearances. Sometimes the appearance of purity is seen, so he will quarantine him to see whether another appearance will emerge. Otherwise, he pronounces him clean, as written, "the priest shall pronounce him clean" (Ibid. 6).

165. ת"ח, מ"ט. גּוּוּנָא חוּרָא אֲשֶׁתְּמוּדַע, וְגוּוּנָא סוּמְקָא אֲשֶׁתְּמוּדַע, סוּמְקָא בְּקַדְמִיתָא, וְהָא אֲתַחְזִי בִּיה חוּרָא, הָא דְכִיּוּתָא אֲתִיּוּלִיד בִּיה, וְשְׂאֲרֵי לְאֲתַדְבָּאָה. חוּרָא בְּקַדְמִיתָא, וְאֲתַחְזִי בִּיה סוּמְקָא, הָא שְׂאֲרֵי לְאֲסַתְּאָבָא, וְכְתִיב וְטַמְאוּ הִכְהֵן, דְּהָא אֲתִיּוּלִיד בִּיה סוּמְקָא, לְאֲסַתְּאָבָא. וְכַהֲנָא הוּא יָדַע בְּכֹל אִינוּן גּוּוּנִין. וְלִזְמַנִּין דְּאֲתַחְזִי בִּיה גּוּוּנָא דְּכִיּוּתָא, וַיִּסְגַּר לִיה לְמַחְמֵי אִי אֲתִיּוּלִיד בִּיה גּוּוּנָא אַחֲרָא. וְאִי לֹא, מְדַכֵּי לִיה, הֵה"ד וְטַהְרוּ הִכְהֵן וְגו'.

166. Rabbi Yitzchak and Rabbi Yehuda were walking along the way. Rabbi Yehuda said, it is written, "So let the disease of Na'aman cleave to you, and to your seed for ever" (II Melachim 5:27). HE ASKS, if he sinned, why shall his children be stricken? He said to him, Elisha saw deeper than the other prophets. He saw that no worthy son will come from Gehazi, and he therefore cursed him.

166. רבי יצחק ור' יהודה הוו אולי בארחה, אמר רבי יהודה, כתיב וצרעת נעמן תדבק בך ובזרעך לעולם וגו', אי הוא חטא בנוי אמאי ולקון. א"ל, אלישע יתיר משאר נביאי חמא. חמא דלא נפיק מגחזי ברא דמעליא, וע"ד לייט לכלהו.

167. He also told him, I did a superior service by Elijah and attained two portions, NAMELY, HE ATTAINED A DOUBLE PORTION OF THE SPIRIT OF ELIJAH, since I served him in truth. But you are wicked. You injured me by swearing falsely and coveting NA'AMAN'S GIFT. So you have transgressed the whole Torah. But since you served me, your service will not be in vain and your death shall be in this world but not in the World to Come. For that reason, "So let the disease of Na'aman cleave to you, and to your seed."

167. ולא עוד, אלא א"ל, אנא פולחנא בשמושא עלאה לגבי אליהו, וזכינא בתריין חולקין, דהא פלחנא ליה בקשוט, ואנת רשע פגימת לי, אומית לשקרא, וחמירת, הא עברת על אורייתא בלא, ומאן דאעבר על דא, מית הוא לעלמא דאתי. אבל בגין הפלחת לי, שמושא דילך לא להוי למגנא, תהוי מיתה דילך בעלמא דין, ובעלמא דאתי לא. ובגין כן, וצרעת נעמן תדבק בך ובזרעך.

32. "She seeks wool, and flax"

We learn that the power of the plague that comes from a highest place has power over everything, both wool and linen.

168. Rabbi Yosi said, why mention a woolen garment or linen garment? IT SHOULD HAVE SPOKEN PLAINLY OF A GARMENT. Rabbi Yitzchak said, THE VERSE TEACHES US THAT THE PLAGUE dwells everywhere and has power over everything, SINCE WOOL COMES FROM BINAH, AND LINEN FROM MALCHUT AND THE PLAGUE HAS POWER OVER BOTH. There is a likeness, as written, "She seeks wool, and flax" (Mishlei 31:13), WHICH TEACHES US THAT MALCHUT MAKES USE OF BOTH. For that reason IT TEACHES US HERE that the power of the plague that comes from a highest place has power over everything, NAMELY the two kinds, wool and linen. For that reason THE VERSE SAYS, "This is the Torah of the plague of leprosy in a garment of woolen or linen" (Vayikra 13:59).

168. א"ר יוסי, בגד הצמר או הפשתים אמאי. א"ר יצחק, בכלא שריא, ובכלא שלטא. ואית בגוונא דא דכתיב, דרשה צמר ופשתים. ובגיני כן, שולטניה דההוא נגע דנפיק מאתר עלאה, דא שלטא בכלא, בתרי גווני, בצמר ובפשתים. ובגין כן, זאת תורת נגע הצרעת בגד הצמר או הפשתים.

33. "Woe to him that builds his house by unrighteousness," part two

Rabbi Yitzchak follows a man with a load tied on his shoulders into a cave. Inside the cave he sees the man entering a hole in the ground and disappearing, so the Rabbi is afraid and leaves the cave. Rabbi Yehuda tells him that God has saved him from a cave of lepers and sorcerers that do witchcraft with black serpents. The rabbis encounter a man who is taking his son to the cave for healing; the son was harmed by a spirit in their house. We learn that the first to receive a house owns it forever, whether it be the spirit of holiness or the spirit of defilement. If the defiled house is destroyed it should be rebuilt slightly farther away with new materials, and it should be dedicated to the Holy Name. We now hear that the man who took his son to the cave for healing left his son for a moment, during which time the boy was hit on the head by a smoky column of fire and killed. Rabbi Elazar says that a man should speak the Holy Name over everything he does so that the Other Side will not dwell on it.

169. Rabbi Yitzchak was going to his father's vineyard. He saw a man turning FROM THE ROAD with a load tied to his shoulder. He asked him, what is the rope that adorns your shoulders for, THAT IS, WHY DID YOU TIE THE LOAD TO YOUR SHOULDERS? He did not answer at all. He followed him and saw him entering a cave, so he entered after him. He saw a column of smoke rising from beneath the ground and the man entering a hole and disappearing from his sight. Rabbi Yitzchak was afraid and went out to the mouth of the cave.

169. רבי יצחק הוה אזיל לקטפוי דאבוי. חמא חד ב"ג, דסאטי בקוטרא דמטולא אכתפוי. אמר ליה, שורטא דקישטא בכתפך אמאי, לא אמר ליה מדי. אזל אבתריה, חמא דעייל במערתא חדא, עאל אבתריה, חמא קטורא דתננא דהוה סליק מתחות ארעא, ועאל ההוא בר נש בנוקבא חד, ואתכסיא מניה. דחיל רבי יצחק, ונפק לפום מערתא.

170. While he was sitting, Rabbi Yehuda and Rabbi Chizkiyah passed by. When he saw them he approached them and told them what happened. Rabbi Yehuda said, blessed is the Merciful who saved you. This is a cave of lepers from the city of Srunya. All the inhabitants of that city are sorcerers that go to the desert to seek black serpents, which are at least ten years old, in order to do witchcraft. They did not take care of themselves so became lepers. The different kinds of witchcraft are done in that cave.

171. They walked on. While they were walking they met a man coming with his sick child on a donkey. They asked him, who are you? He said to them, I am a Jew, and this is my son bound upon the donkey. They asked him why he was bound, and he said to them, I dwell in a certain village that belongs to the citizens of Rome. This my son used to study Torah daily and return home to learn these matters. I dwelt in this house for three years and saw nothing. Now, one day my son went home to repeat the things HE LEARNED, when a spirit passed before him and harmed him. His mouth, eyes and hands became contorted and he cannot speak. Now I come to the lepers' cave of Srunya. They may teach me some healing.

172. Rabbi Yehuda said, do you know of anyone else who came to harm in that house before? He said that he knew that some time ago another man came to harm. Some said it is a disease while others said the spirit in that house HURT HIM. Later a few people came into that house but were not hurt. RABBI YEHUDA AND RABBI CHIZKIYAH said, that is, the friends said, THAT A HOUSE BUILT NOT WITH RIGHTEOUSNESS, THE SPIRIT OF DEFILEMENT THAT HARMS ITS DWELLERS RESTS IN IT. Woe to those who transgress their words.

173. Rabbi Yehuda opened the discussion with, "Woe to him that builds his house by unrighteousness" (Yirmeyah 22:13). Wherever there is righteousness, MALCHUT, all the spirits and demons in the world flee that place and do not stay before it. Nevertheless, whoever is the first to take that place, acquires it. IF MALCHUT OF HOLINESS IS THE FIRST TO RECEIVE THAT PLACE, HOLINESS SECURES IT, BUT IF THE OTHER SIDE IS THE FIRST TO RECEIVE THAT PLACE, IT SECURES IT. Rabbi Chizkiyah said to him, in that case the Holy Name is equal to the spirit of defilement, ACCORDING TO YOUR WORDS THAT WHOEVER IS THE FIRST SECURES IT.

170. עד דהוה יתיב, אעברו ר' יהודה ורבי חזקיה, חמא לון, וקריב גביהון, סח לון עוברא. א"ר יהודה, ברין רחמנא דשזבך. האי מערתא דסגיר, דסרוניא היא, וכל יתבי ההיא קרתא, חרשין אינון, ואתיון למדברא לחוויין אוכמין, דאינון בני עשר שנין, או יתיר, למעבד חרשין, ולא מנטרא מנייהו, ואתעבידו סגירין וכל זייני חרשין דלהון בהאי מערתא אינון.

171. אזלו, עד דהוו אזלי, אערערו בחד בר נש דהוה אתי, ובריה דהוה מרע, קטיר על חמרא. אמרו ליה מאן את. אמר להו יודאי, ודא הוא ברי דאיהו קטיר על חמרא. אמרו ליה, אמאי הוא קטיר. אמר לון דיורי הוא בחד כפר, דאיהו מבני רומאי, והאי ברי הוה אולוף אורייתא בכל יומא, והוה אהדר לביתא, ולעי לון לאינון מלין. וג' שנין הוה דיורי בהווא ביתא, ולא חמינא מדי. והשתא יומא חד עאל ברי לביתא לאהדרא מלין, אעבר חד רוחא קמיה, ונזיק ליה, אעקם פומיה ועינוי, וידוי אתעקמו, ולא זכיל למללא. ואתינא לגבי מערתא דסגירו דסרוניא דלמא ילפון לי מלה דאסוותא.

172. אמר ליה רבי יהודה, ובהווא ביתא ידעת מן קדמת דנא, דאתנזק ביה ב"נ אחרא. אמר ליה ידענא, דהא מכמה יומין אתנזק ביה חד ב"נ, והווא אמרי דמרעא הוה, ומנייהו אמרי דרוחא דביתא, ולבתר עאלו ביה כמה בני נשא, ולא אתנזיקו. אמרו, היינו דאמרי חברינא, ווי לאינון דעברין על מלויהו.

173. פתח ר' יהודה ואמר, הוי בונה ביתו בלא צדק, דהא בכל אתר דאשתכח ביה צדק, כל רוחין וכל מזיקי עלמא ערקי מניה, ולא משתבחי קמיה. ועם כל דא, מאן דאקדים ונטיל אתר, אחיד ביה. אמר ליה רבי חזקיה, אי הכי שקיל שמא קדישא ברוח מסאבא.

174. He said to him, it is not so, but the Holy Name, MALCHUT, does not dwell on a place of defilement, for the reason that if the Holy Name is the first to receive that place, none of the spirits and demons of the world can be seen there, not to mention approaching it. But if the spirit of defilement is the first, it takes that place, and the Holy Name does not dwell in it, since it is not its place.

175. When the plague of leprosy descended UPON THAT HOUSE, it would purify that place and bring out the spirit of defilement from its place. Later, that house was broken down together with its wood, stones and everything, and rebuilt through the holy side and in righteousness, by mentioning the Holy Name and causing holiness to rest on it. Nevertheless ONE SHOULD BUILD IT using a different earth and build it two hand-breadths away.

176. Now that nothing appears or descends to fight the spirit of holiness to uproot it from its place, SINCE THERE ARE NO PLAGUES NOW, what is to be done IN A HOUSE WHERE THE SPIRIT OF DEFILEMENT WAS THE FIRST TO DWELL? HE ANSWERS, if one can take it out ON HIS OWN from the house, it is well. Otherwise, he should rebuild it using different stones, wood, etc., and pull it away from its first location and dedicate its building to the Holy Name.

177. With all that, the spirit of defilement does not leave its first place and holiness does not dwell on a defiled place. Rabbi Yitzchak said, why should one bother so IN DEMOLISHING THE HOUSE AND REBUILDING IT IN A DIFFERENT LOCATION, these days WHEN THERE ARE NO PLAGUES? It is written, "That which is crooked cannot be made straight" (Kohelet 1:15), FOR ever since the Temple was destroyed, AND THERE ARE NO PLAGUES, there is no remedy. For that reason one should be careful to be guarded FROM THE SPIRIT OF DEFILEMENT, THAT IS, THAT IT WILL NO LONGER DWELL IN THAT HOUSE.

178. They said, let us go with that man TO THE LEPERS' CAVE, and see. Rabbi Yitzchak said, we must not. Had he gone to receive remedy from a great sin-fearing man, like Na'aman, who went to Elisha, we would follow. But now that he goes to those who are distant from the world, THE LEPERS AND THE SORCERERS, distant from the Torah, abominable in every respect, we must not appear before them. Blessed is the Merciful who saved us from them, and a man is forbidden TO RECEIVE REMEDY FROM THEM. Rabbi Yehuda said, yet we learned that everything is good for remedy excepting the woods of the Ashera. He said to him, this is idolatry AND SO IS FORBIDDEN. Moreover, it is written, "There must not be found among you anyone that makes his son or his daughter to pass through the fire" (Devarim 18:10). They went on their way.

174. אָמַר לּוֹ, לֹא הָיָה, אֲלֵא שְׁמַא קְדִישָׁא לֹא שְׂרִיא בְּאִתְרֵי מְסֻבָּא, וּבְגִין כֵּן, אִי שְׁמַא קְדִישָׁא נְטִיל אֶתְרֵי מְקַדְּמַת דְּנָא, כֹּל רוּחִין וְכָל מְזִיקִין דְּעֵלְמָא לֹא יִכְלִין לְאַתְחִזָּא בֵּיהּ, כֹּל שְׂכָן לְקִרְבָּא בְּהַדְרִיהּ. אִי רוּחַ מְסֻבָּא קָדִים, נְטִיל אֶתְרֵי. שְׁמַא קְדִישָׁא לֹא שְׂרִיא בֵּיהּ, דְּהָא לֹא אֶתְרֵיהּ.

175. וְכֵד הוּא נְחִית נִגַע צְרַעַת, הוּא מְדַכֵּי אֶתְרָא, וְאִפִּיק לְרוּחַ מְסֻבָּא מֵאֶתְרֵיהּ, וּלְבַתֵּר מְנַתְּצֵי בֵּיתָא, אֲבָנִין וְאֵעִין וְכֹלָא, וּבְנֵי לָהּ כְּמַלְקָדְמִין, בְּסֹטֵר קְדִישָׁא בְּצַדְקָה, דְּדַכִּיר לִיהּ לְשְׁמַא קְדִישָׁא, וְלִשְׂרֵי עֲלִיהּ קְדוּשָׁה, וְעַם כֹּל דָּא בְּעַמְרָא אַחֲרָא, וְיִרְחִיק בֵּיתָא מֵאֶתְרֵיהּ, מִיִּסּוּדָא קְדָמָא תְּרֵי טַפְחִים.

176. הִשְׁתָּא דְלֹא אֶתְחִזִּי, וְלֹא נְחִית מֵאֵן דְּמְקַטְרֵג בֵּיהּ בְּהוּא רוּחַ מְסֻבָּא, לְאַפְקָא לִיהּ מֵאֶתְרֵיהּ, מֵאִי תְקַנְתִּיהּ. אִי יָכִיל לְנַפְקָא מֵהָאִי בֵּיתָא שְׁפִיר. וְאִי לֹא יִבְנֶה לִיהּ כְּמַלְקָדְמִין, בְּאֲבָנִין אַחֲרֵינִין, וְאֵעִין וְכֹלָא, וְיִפִּיק וְיִרְחִיק לִיהּ מֵאֶתְרֵי קְדָמָא, וְיִבְנֵי לִיהּ עַל שְׁמַא קְדִישָׁא.

177. וְעַכְ"ד, לֹא נִפִּיק הוּא רוּחָא מִן אֶתְרֵי קְדָמָא, בְּגִין דְּקְדוּשָׁה לֹא שְׂרִיא עַל אֶתְרֵי מְסֻבָּא. א"ר יִצְחָק לָמַד לִיהּ לְאַטְרָחָא כּוּלֵי הָאִי, בְּזַמְנָא דָּא כְּתִיב, מַעֲוֹת לֹא יוּכַל לְתַקּוֹן וְגו'. מִיּוֹמָא דְאַתְחַרְבַּ בֵּי מְקַדְּשָׁא, לֹא אֶשְׁתַּכַּח אֲסוּתָא בְּעֵלְמָא, בְּגִינֵי כֵּן בְּעֵי ב"נ לְאַזְדַּהֲרָא, כִּי הֵיכִי דְלֵהוּ נְטִיר.

178. אָמְרֵי נְזִיל בְּהַדְרֵי הָאִי ב"נ וְנַחְמֵי. א"ר יִצְחָק, אָסִיר לָן. אִי הוּא אֲזִיל לְגַבֵּי גְבַרָא רַבָּא דְחִיל חֻטְאָה, כְּגוֹן נַעֲמָן לְגַבֵּי אֱלִישָׁע, נְזִיל אֲבַתְרֵיהּ. הִשְׁתָּא דְאִיהוּ אֲזִיל לְגַבֵּי רַחִיקֵי עֵלְמָא, רַחִיקֵי אֹרִינְתָא, גַּעֲלֵי מַכְלָא, אָסִיר לָן לְאַתְחִזָּא קְמִייהוּ. בְּרִיךְ רַחֲמֵנָא דֵי שְׂזִיב לָן מְנִייהוּ. וְהָאִי ב"נ אָסִיר לִיהּ. א"ר יְהוּדָה, וְהָא תְנִינָן בְּכָל מְתַרְפְּאִין, חוּץ מֵעֲצֵי אֶשְׁרָה וְכו'. אָמַר לִיהּ, וְדָא ע"ז אִיהוּ, וְלֹא עוֹד, אֲלֵא דְהָא כְּתִיב לֹא יִמְצָא כֵּן מֵעַבִּיר בְּנוֹ וּבְתוֹ בְּאֵשׁ וְגו'. אֲזִלוּ לְאַרְחִייהוּ.

179. That man went to that cave with his son, and left him in there. As his father went out to fasten his donkey, a smoky column of fire came out and struck HIS SON on his head, killing him. When his father entered, he found him dead. He took him and his donkey and went his way. Another day after that he found Rabbi Yitzchak, Rabbi Yehuda and Rabbi Chizkiyah walking. He wept before them and told them what happened. Rabbi Yitzchak said, did I not tell you many times it is forbidden to go there? Blessed is the Merciful, all of whose deeds are true and whose ways are just. Happy are the righteous, who walk the path of truth in this world and in the World to Come. Of them it is written, "But the path of just men is like the gleam of sunlight..." (Mishlei 4:18).

180. Rabbi Elazar said, in whatever man does, everything needs to be dedicated to His Holy Name. What does this mean? IT MEANS he should utter with his mouth the Holy Name over anything he does, so that everything will be for His service and the Other Side will not dwell on it. For THE OTHER SIDE is always ready against men and might dwell on the deed one performs. For that reason, the warp and woof would be defiled and the spirit of defilement dwelt on it. And if this is so, THE SPIRIT OF DEFILEMENT DWELLS much more when one commands his words to the Other Side BY SWEARING, ETC., for he must not DO SO. For that reason it is written, "then keep you from every evil thing" (Devarim 23:10).

34. "Say, I pray you, you are my sister"

We learn that Abraham told his wife to say she was his sister because he was counting on her merit; whoever merits a prudent wife merits everything. Abraham saw an angel who said he would protect her, so he had no fear for his wife but some fear for himself. Sarai ordered the angel to strike Pharaoh ten times with ten plagues. Rabbi Aba talks about the difference between the redemption from Egypt, that occurred on one day from one king and one kingdom, and the final redemption that will be from all the kings of the world - everyone shall acknowledge God's reign and glorify Him. Then the patriarchs will be resurrected with joy, and they will see the redemption of their children as before.

181. Rabbi Elazar went to see his father, accompanied by Rabbi Aba. Rabbi Aba said, let us speak words of Torah as we walk. Rabbi Elazar started with, "Say, I pray you, you are my sister" (Bereshheet 12:13). This is a difficult verse. Could it be that Abraham, who feared sin and was the friend of the Holy One, blessed be He, would speak so about his wife so as to derive benefit from it? HE ANSWERS, even though Abraham was sin-fearing, he did not count on his own merit and did not wish the Holy One, blessed be He, to deduct from his merit, but COUNTED on his wife's merit, that through her he will gain money from other nations. For man attains money through his wife, as written, "House and riches are the inheritance of fathers, but a prudent wife is from Hashem" (Mishlei 19:14). Whoever merits a prudent wife merits everything. It is also written, "The heart of her husband safely trusts in her, and he shall have no lack of gain" (Mishlei 31:11).

179. אִזֵּל הָהוּא בִּנְיָ לְהֵימָּא מְעַרְתָּא, הוּא וּבְרִיָּה, שְׂרִי לִיָּה בְּמַעַרְתָּא. עַד דְּנִפְק אָבוּי לְקַטְרָא לְחַמְרִיָּה, נִפְק קִיטוּרָא דְאִשָּׁא, וּמַחָא לִיָּה בְּרִישָׁא, וְקַטְלִיָּה. אֲדַהְבֵי עָאֵל אָבוּי, וְאִשְׁכַּחִיָּה מִיָּת. נִטְל לִיָּה וְלְחַמְרִיָּה, וְאִזֵּל לִיָּה. וְאִשְׁכַּח לְהוּ לְבַתֵּר יוּמָא חַד, לְרִי יִצְחָק, וְלְרִי יְהוּדָה, וְרַבֵּי חִזְקִיָּה, דְּהוּוּ אִזְלִי. בְּכַה קְמִיָּהוּ, וְסַח לֹון עוּבְדָא. אָמַר רַבֵּי יִצְחָק, וְלֹא זְמַנִּין סְגִיָּאִין אָמִינָא לָךְ, דְּאָסִיר לְמִיָּהֲךְ תַּמָּן. בְּרִיךְ רַחֲמָנָא, דִּי כָל מַעֲבְדוּהִי קְשׁוּט, וְאַרְחֻתִּיָּה דִּין. זְכָאִין אִינּוּן צְדִיקִיָּא, דְּאִזְלִין בְּאַרְחָ קְשׁוּט, בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי, וְעֵלְיָהוּ כְּתִיב, וְאַרְחָ צְדִיקִים בְּאֹר נִגְה וְגו'.

180. א"ר אֶלְעָזָר, בְּכָל עוּבְדוֹי דְבִּנְיָ, לְבַעֵי לִיָּה דְלֵהוּוֹן כְּלֵהוּ לְשִׁמָּא קְדִישָׁא. מָאִי לְשִׁמָּא קְדִישָׁא. לְאַדְכָּרָא בְּפֹמִיָּה שִׁמָּא קְדִישָׁא עַל כָּל מַה דְּאִיָּהוּ עֵבִיד, דְּכֵלָּא הוּא לְפֹלְחָנִיָּה, וְלֹא יִשְׂרִי עֲלוּי סְטְרָא אַחְרָא. בְּגִין דְּאִיָּהוּ זְמִין תְּדִירָא לְגַבֵּי בְּנֵי נִשָּׁא, וַיִּכִּיל לְאַשְׁרָאָה עַל הָהוּא עֵבִידָתָא. וְעַל דָּא, הַשְׁתִּי אוּ הָעֵרַב הוּוּ אִסְתָּאב, וְשְׂרִיָּא עֲלֵיָּה רוּחַ מְסָאָבָא. וְמַה בְּהֵאִי בְךָ, מָאִן דְּפָקִיד מְלוּי לְסְטְרָא אַחְרָא דְלֹא אֶצְטְרִיךְ, עֵאכִ"ו. וּבְג"כ כְּתִיב וְנִשְׁמַרְתָּ מִכָּל דְּבַר רָע.

181. רַבֵּי אֶלְעָזָר הוּוּ אִזְלֵי לְמַחְמֵי לְאַבּוּי וְהוּוּ עֵמִיָּה רַבֵּי אָבָא. א"ר אָבָא נִימָא מְלוּי דְּאֹרִיָּתָא וְנִזְזִיל. פִּתַּח רַבֵּי אֶלְעָזָר וְאָמַר, אָמַרִי נָא אַחֻתִּי אַתְּ, הֵאִי קְרָא קְשִׁיָּא. וְכִי אֲבָרְהָם דְּאִיָּהוּ דְּחִיל חֲטָאָה, רַחֲמֵנוּ דְּקוּדְשָׁא בְּרִיךְ הוּא, הוּוּ אָמַר הַכִּי עַל אַתְתִּיָּה, בְּגִין דִּיּוֹטְבִין לִיָּה. אֵלָא אֲבָרְהָם, אַע"ג דְּהוּוּ דְּחִיל חֲטָאָה, לֹא סְמִיךְ עַל זְכוּתָא דִּילִיָּה, וְלֹא בְּעָא מִן קוּדְשָׁא בְּרִיךְ הוּא לְאַפְקָא זְכוּתִּיָּה, אֵלָא עַל זְכוּתָא דְּאַתְתִּיָּה, דִּירוּחוּ בְּגִינָה מְמוּנָא דְּשָׂאֵר עֵמִיָּין, דְּהָא מְמוּנָא בְּאַתְתִּיָּה זְכִי לִיָּה בִּנְיָ, הַה"ד בֵּית וְהוּוּן נְחֻלַת אָבוֹת וּמִיָּי אִשָּׁה מְשַׁכְּלַת. מָאִן דְּזָכִי בְּאִשָּׁה מְשַׁכְּלַת, זֹוכָה בְּכֵלָּא. וְכְּתִיב, בְּטַח בָּהּ לֵב בְּעֵלָה וְשָׁלַל לֹא יִחְסֵר.

182. Abraham, through her merit, went to consume the gain of the other nations, AS IN, "AND HE SHALL HAVE NO LACK OF GAIN." He counted on her merit that they will be unable to punish him or make advances on her. For that reason he gave THEM nothing by saying, "She is my sister" (Bereshheet 12:19). Moreover, he saw an angel walking before her, who said to Abraham, Do not worry for her. The Holy One, blessed be He, sent me to take money from the other nations and keep her from anything. Abraham then had no fear for his wife but for himself, because he saw the angel not with him but with his wife. He said to himself, so she is kept but I am not. For that reason he said, "Say, I pray you, you are my sister."

182. וְאַבְרָהָם הָוּה אֲזִיל בְּגִינָה, לְמִיכַל שְׁלָלָא מִשָּׂאֵר עַמּוּיָן, וְסַמִּיךְ עַל זְכוּתָא דִּילָהּ, דְּלֵא יִכְלוּן לְאַעֲנֵשָׂא לִיהּ, וְלַחֲיִיבָא בֵּהּ. וּבְגִינֵי כֵךְ לֹא יְהִיב מִדֵּי לְמִימַר אַחוּתֵי הִיא. וְלֹא עוֹד, אֲלֵא דְחָמָא חֵד מְלֹאכָא אֲזִיל קָמָה, וְאָמַר לִיהּ לְאַבְרָהָם, לֹא תִדְחַל מְנָה, קוֹדֶשָׁא בְּרִיךְ הוּא שְׂדֵר לִי, לְאַפְקָא לֵה מְמוֹנָא דְשָׂאֵר עַמּוּיָן, וְלִנְטָרָא לֵה מְכָלָא. וּכְדִין לֹא דְחִיל אַבְרָהָם מְאַתְתִּיחָהּ, אֲלֵא מְנִיחָהּ, דְּלֹא חָמָא עֲמִיחָהּ מְלֹאכָא, אֲלֵא עֲמָהּ. אָמַר הָא הִיא מִתְנַטְרָא, וְאַנָּא לֹא נְטִירָנָא. וּבְגִינֵי כֵךְ אָמַר, אָמַרִי נָא אַחוּתֵי אֵת וְגו'.

183. "that it may be well with me" (Ibid. 13). HE ASKS, it should have said, 'they may do well', since they said, "therefore it shall come to pass, when the Egyptians shall see you, that they shall say, This is his wife" (Ibid. 12). Hence it should have said, 'they may do well'. HE ANSWERS, "it may be (or: 'do') well" refers to him that walks before you, NAMELY THE ANGEL. The Holy One, blessed be He, may do well with me in this world, "and my soul shall live" (Ibid. 13) in that world, "because of you" (Ibid.), if you turn not from the path of truth. For if I gain money because of you in this world and you turn from the way, I shall deserve death in that world. So beware that my soul shall live in that world for your sake.

183. וְיִטֵּב לִי, וְיִטִּיבוּ לִי מִבְּעֵי לִיהּ, דְּכִתְיִב וְהִיָּה כִּי יִרְאוּ אוֹתְךָ הַמִּצְרִיִּים וְאָמְרוּ אֲשֶׁתוֹ זֹאת, וְעַד וְיִטִּיבוּ לִי מִבְּעֵי לִיהּ. אֲלֵא וְיִטֵּב לִי, דָּא דְאֲזִיל קָמָךְ. וְיִטֵּב לִי בְּהֵאֵי עֲלָמָא קוֹדֶשָׁא בְּרִיךְ הוּא בְּמְמוֹנָא. וְחִיתָהּ נְפִשִׁי בְּהֵוּא עֲלָמָא בְּגַלְלַךְ, דְּלֹא תַסְטִי מִן אוֹרְחָא דְקִשׁוּט, דְּאִי אֲזִכִּי בְּגִינְךָ בְּמְמוֹנָא בְּהֵאֵי עֲלָמָא, וְתַסְטִי אַנְתָּ בְּאוֹרְחָא, הָא מִיתָא זְמִינָא בְּהֵוּא עֲלָמָא, אֲלֵא תַסְתַּמַּר, דְּתַחֵי נְפִשִׁי בְּהֵוּא עֲלָמָא בְּגַלְלַךְ.

184. Because of the angel that was walking before her to keep her, it is written, "And Hashem plagued Pharaoh...because of Sarai" (Ibid. 17); "because of Sarai" surely, NAMELY BECAUSE OF HER WORDS. She would say to the angel, 'strike', and he struck. Abraham therefore had no fear for her, since she was protected. The reason he feared for himself was because he saw nothing guarding him.

184. וּבְגִין דְּהֵוּא מְלֹאכָא אֲזִיל קָמָה לְנַטְרָא לֵהּ, מַה כְּתִיב. וְיִנְגַע יְיָ אֶת פְּרַעֲה וְגו', עַל דְּבַר שְׂרָי וְדֵאִי, דְּהֵוּת אֲמַרְתָּ לְמְלֹאכָא מַחֵי, וְהוּא מַחֵי. וְעַד לֹא דְחִיל אַבְרָהָם מְנָה כְּלוּם, דְּהֵא הִיא מִתְנַטְרָא. וְמַה דְּדְחִיל, מְגַרְמִיחָהּ דְּחִיל, דְּלֹא חָמָא עֲמִיחָהּ נְטוּרָא הֵכִי.

185. Come and see, ten times did Sarai command the angel to strike Pharaoh, and he was smitten with ten plagues. FOR Sarai made a sign for her descendants after her in Egypt, NAMELY, THAT THE EGYPTIANS WILL BE SMITTEN BY TEN PLAGUES, BEFORE THEY WILL BE REDEEMED FROM THEIR POWER.

185. ת"ח, עֶשֶׂר זְמַנִּין פְּקִידַת שְׂרָה לְמְלֹאכָא, לְמַחָאָה לְפְרַעֲה. וּבְעֶשֶׂר מַכְתְּשִׁין אֲלֵקֵי. סִימְנָא עֲבַדַת שְׂרָה לְבְנָהּא בְּתִרְאָה בְּמִצְרַיִם.

186. Rabbi Aba opened with, "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). The Holy One, blessed be He, will display redemption for His children as in the days when the Holy One, blessed be He, sent to take Yisrael out OF EGYPT, and showed all those plagues in Egypt and smote them because of Yisrael. Come and see the difference between this redemption AT THE END OF DAYS and the redemption from Egypt. The redemption from Egypt occurred on one day, from one king and one kingdom. Here it will be from all the kings of the world. Then the Holy One, blessed be He, will be glorified over the whole world and everyone will acknowledge the reign of the Holy One, blessed be He, and everyone will be smitten with celestial plagues, twice for each one, because they all were reluctant TO RELEASE Yisrael.

186. ר' אבא פתח, כימי צאתך מארץ מצרים אראנו נפלאות. זמין קודשא בריך הוא לאחזאה פורקנא לבנוי, כאיגון יומין דשלח קודשא בריך הוא לאפקא לישראל, ואחזי איגון מכתשין במצראי, ואלקי לון בגיניהון דישראל. תא חזי, מה בין פורקנא דא, לפורקנא דמצרים. פורקנא דמצרים הוה בחד מלכא, ובמלכו חדא. הכא, בכל מלכין דעלמא, וכדין יתויקר קודשא בריך הוא בכל עלמא, וינדעון כלא שולטנו דקודשא בריך הוא, וכלהו ילקון במכתשין עלאין, על חד תרין בגין דיסרבון בלהו בישראל.

187. The reign of the Holy One, blessed be He, will be then revealed as written, "And Hashem shall be king over all the earth" (Zecharyah 14:9). The nations will then be prompted to bring Yisrael to the Holy One, blessed be He. This is the meaning of, "And they shall bring all your brethren" (Yeshayah 66:20). Then the patriarchs will resurrect joyfully to behold the redemption of their children as before. This is the meaning of, "As in the days of your coming out of the land of Egypt I will show him marvelous things." Amen, so will be desired.

187. וכדין יתגלי שולטניה דקודשא בריך הוא, דכתוב והיה יי' למלך על כל הארץ. וכדין בלהו יתגבון בהו בישראל לקודשא בריך הוא, הה"ד, והביאו את כל אחיכם וגו'. בדין קיימין אבהן בחדוה, למחמי פורקנא דבנייהו במלקדמין. הה"ד, כימי צאתך מארץ מצרים אראנו נפלאות.
אמן כן יהי רצון

1. "That you may know that there is judgment"

Rabbi Aba begins by reminding us that it is only those who study the Torah and abide by all her ways that are protected by guardian angels and have the Shechinah rest on them. He says that the sword in "be afraid of the sword" is the evil tongue of the serpent. God has a sword with which he punishes the wicked, and anyone who speaks with the evil tongue will be punished with it. Rabbi Elazar says that people do not try to understand God's will even though the supernal Announcer speaks to them every day.

1. "And Hashem spoke to Moses, saying: 'This shall be the Torah of the leper in the day of his cleansing'" (Vayikra 14:1-2). Rabbi Aba opened the discussion with the verse: "Be afraid of the sword: for wrath brings the punishments of the sword that you may know that there is judgment (Heb. shadun)" (Iyov 19:29). It is PRONOUNCED, "shadun," but spelled shedin (lit. 'demons'). Observe in how many ways people should guard their way, fear the Holy One, blessed be He, and not depart from the right way, and people should neither transgress the laws of the Torah nor ever leave her.

2. He who does not learn the Torah and does not strive by her is scorned by the Holy One, blessed be He. The Shechinah does not rest upon him and the guardian ANGELS who accompany him TO PROTECT HIM depart from him. Moreover they stand before him proclaiming: 'Withdraw from this man, for he does not honor his Master'. Woe to him, for he is abandoned by the upper and lower beings and has no part in the way of the living.

3. When man makes an effort in serving his Master and learns the Torah, many guards are there to protect him. The Shechinah also rests upon him and everyone proclaims: 'Honor the image of the King! Honor the son of the King! He is protected in this world and the World to Come! Blessed be he!'

4. Come and behold: the evil tongue of the Serpent, with which he spoke to the woman, brought death upon the man, the woman, and the whole world. Thus, it is written: "And their tongue a sharp sword" (Tehilim 57:5), referring to the evil tongue. Therefore, "be afraid of the sword," NAMELY the evil tongue. What does the following verse mean? "For wrath brings the punishments of the sword." This is "the sword of Hashem," for as we learned, the Holy One, blessed be He, has a sword with which He punishes the wicked, as it is written: "the sword of Hashem is filled with blood" (Yeshayah 34:6). It is also written: "My sword shall devour flesh," (Devarim 32:42) FOR THIS IS THE ASPECT OF JUDGMENT WITHIN MALCHUT. Therefore, "be afraid of the sword for wrath brings the punishments of the sword that you may know that there is judgment," WHICH MEANS that you know it has been so decreed, and THAT ANYONE who has a sword in his tongue - NAMELY, HE WHO SPEAKS WITH THE EVIL TONGUE - is punished with the sword that destroys all, FOR THIS IS MALCHUT FROM THE SIDE OF JUDGMENT. This is the meaning of: "This shall be the Torah of the leper"; THAT IS, MALCHUT FROM THE ASPECT OF JUDGMENT, WHICH IS CALLED 'THIS', JUDGES THE LEPER FOR HIS EVIL TONGUE, BECAUSE PLAGUES COME FROM THE EVIL TONGUE.

1. וַיְדַבֵּר יי' אֶל מֹשֶׁה לֵאמֹר. זֹאת תְּהִיָּה תּוֹרַת הַמְצוּרֶע בַּיּוֹם טְהַרְתּוּ וְגו'. ר' אַבָּא פָתַח, גּוֹרוּ לָכֶם מִפְּנֵי חֶרֶב כִּי חֲמָה עֹנֹת חֶרֶב לְמַעַן תִּדְעוּן שְׂדוּן. שְׂדוּן, שְׂדִין כְּתִיב. כִּמָּה אֵית לֹון לְבַנֵּי נִשְׂא לְאַסְתְּמָרָא אֲרַחֲיֵהוּ וּלְדַחֲלָא מִקְמֵי קוֹדֶשָׁא בְּרִיךְ הוּא, דְּלֵא יִסְטֵי מֵאַרְחָא דְכִשְׂרָא, וְלֵא יַעְבּוֹר עַל פְּתַגְמֵי אוּרִייתָא, וְלֵא יִתְנַשֵּׁי מִנָּה.

2. דְּכָל מָאן דְּלֵא לַעֵי בְּאוּרִייתָא, וְלֵא יִשְׁתַּדַּל בְּה, נְזִיפָא הוּא מְקוֹדֶשָׁא בְּרִיךְ הוּא, רְחִיקָא הוּא מִנִּיָּה, לֵא שְׂרִיא שְׂכִינְתָא עִמֵּיהּ. וְאִינוּן נְטוּרִין, דְּאִזְלוּן עִמֵּיהּ, אִסְתַּלְקוּ מִנִּיָּה, וְלֵא עוֹד אֵלֵא דְּמִכְרְזֵי קְמִיָּה וְאִמְרֵי, אִסְתַּלְקוּ סוּחְרִינֵיהּ דְּפִלְגֵינָא, דְּלֵא חֶשׁ עַל יְקָרָא דְּמֵאֲרִיָּה. וְוֵי לִיָּה, דְּהָא שְׂבִקוּהוּ עַלְאִין וְתַתְּאִין. לִית לִיָּה חוּלְקָא בְּאַרְחָא דְּחַיֵּי.

3. וְכֹד אִיְהוּ אִשְׁתַּדַּל בְּפּוֹלְחָנָא דְּמֵאֲרִיָּה, וְלַעֵי בְּאוּרִייתָא, כִּמָּה נְטוּרִין זְמִינִין לְקַבְּלִיָּה לְנִטְרָא לִיָּה, וְשְׂכִינְתָא שְׂרִיא עִלֵּיהּ, וְכִלְא מְכְרְזֵי קְמִיָּה וְאִמְרֵי, הִבּוּ יְקָרָא לְדִיוּקָנָא דְּמִלְכָא, הִבּוּ יְקָרָא לְבְּרִיָּה דְּמִלְכָא, אֲתַנְטִיר הוּא בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאֲתֵי, זְכָאָה חוּלְקִיָּה.

4. ת"ח, בְּלִישְׁנָא בִּישָׂא דְּאִמְר נַחֲשׁ לְאַתְתָּא, גְּרִים לְאַתְתָּא, וְלֵאדָם, לְמַגְזֹר עֲלִיָּהוּ מִיָּתָה, וְעַל כָּל עֵלְמָא בְּלִישְׁנָא בִּישָׂא כְּתִיב, וְלִשׁוֹנָם חֶרֶב חֲדָה. בְּג"כ, גּוֹרוּ לָכֶם מִפְּנֵי חֶרֶב, מִפְּנֵי לִישְׁנָא בִּישָׂא. כִּי חֲמָה עֹנֹת חֶרֶב. מֵאֵי כִּי חֲמָה עֹנֹת חֶרֶב. דָּא חֶרֶב לִיָּי, דְּתַנֵּן, חֶרֶב אֵית לִיָּה לְקוֹדֶשָׁא בְּרִיךְ הוּא, דְּבִיָּה דְּאִין לְחַיִּיבֵינָא. הַה"ד חֶרֶב לִיָּי מְלֵאָה דָם. וְחֶרֶבֵי תֹאכֵל בְּשָׂר. וּבְג"כ גּוֹרוּ לָכֶם מִפְּנֵי חֶרֶב כִּי חֲמָה עֹנֹת חֶרֶב לְמַעַן תִּדְעוּן שְׂדוּן, שְׂדִין כְּתִיב. בְּגִין דְּתִדְעוּן דְּהִכִּי אֲתַדֵּן, מָאן דְּאֵית לִיָּה חֶרֶב בְּלִישְׁנֵיהּ, אֲזִדְמֵן לִיָּה חֶרֶב דְּשְׂצִי כְּלָא, הַה"ד זֹאת תְּהִיָּה תּוֹרַת הַמְצוּרֶע.

5. Rabbi Elazar cited the verse: "Like the birds that are caught in the snare, so are the sons of men snared in an evil time" (Kohelet 9:12). Although we have already learned this verse, come and behold: people are not aware of their Master's desire and do not listen to it, nor do they look to it. The supernal announcer goes before them every day to awaken them, but no one is there to listen to him and no one awakens his spirit to worship his Master.

5. רַבִּי אֱלֶעָזָר פָּתַח, וְכַצְּפָרִים הָאֲחֻזּוֹת בַּפֶּחַ כֵּהֶם יוֹקְשִׁים בְּנֵי הָאָדָם. הָאִי קָרָא הָאֵתְמוּר. אֲבָל ת"ח, בְּנֵי נֶשֶׁא לֹא יִדְעִין, וְלֹא שִׁמְעִין, וְלֹא מִסְתַּכְּלֵי בְרַעוּתָא דְמֵאֲרִיְהוֹן, וְכַרְזָא כּל יוֹמָא קֵאֲרִי קִמְיִיהוּ, וְלִית מֵאן דְּצִיִּית לִיהּ, וְלִית מֵאן דִּיתַעַר רוּחִיהּ לְפּוֹלְחָנָא דְמֵאֲרִיהּ.

2. When night comes

We read about what happens when night falls and people go to sleep, and are told that at midnight God goes into the Garden of Eden to walk with the righteous. Those who are awake study the Torah and praise God until morning, at which time the angels all praise Him and lovingkindness is drawn to the Congregation of Yisrael. Anyone who does not wake up to worship God will come to judgment in the end.

6. When the night falls and the gates are closed, a chasm in the great abyss is opened and many battalions of demons present in the world. Then, the Holy One, blessed be He, casts sleep upon all human beings in the world AND CASTS SLEEP even upon those who are awake, NAMELY THE RIGHTEOUS. AND THE SPIRITS go around the world and inform people of different matters IN THEIR DREAMS, part of which is false and part of which is truth. People are thus linked with them in their sleep.

6. בְּשַׁעֲתָא דְרַמְשׁ לִילְיָא, וְתַרְעִין סְתִימִין, אֲתַעַר נּוֹקְבָא דְתַהוּמָא רַבָּא, וְכַמָּה חֲבִילֵי טְרִיקִין מִשְׁתַּכְּחוּ בְּעֵלְמָא. בְּדִין אֲפִיל קוּדְשָׁא בְּרִיךְ הוּא שִׁינְתָא עַל כּל בְּנֵי עֵלְמָא, וְאֲפִילוּ עַל כּל דִּי בְהוֹן אֲתַעְרוּתָא דְחַיִּי, וְאִינּוֹן שְׁאֲטוֹן בְּעֵלְמָא, וּמוֹדְעִין לְהוּ לְבְנֵי נֶשֶׁא, מְלִין, מְנַהֹן בְּדִיבָן, וּמְנַהֹן קְשׁוּט, וּבְנֵי נֶשֶׁא אֲתַקְטְרוּ בְּשִׁינְתָא.

7. When the north wind is awakened at midnight, a flame comes out and slaps the rooster's wings and it cries. Then, the Holy One, blessed be He, comes into the Garden of Eden to delight Himself with the righteous. An announcer comes out and proclaims, and all people awaken in their beds. Those who are awake stand by their beds to worship their Master. They learn Torah and praise the Holy One, blessed be He, until the morning comes.

7. כִּד אֲתַעַר רוּחָא דְצִפּוֹן, וְאֲתַפְּלִיג לִילְיָא, שְׁלֵהוּבָא נִמְקָא וּבְטַשׁ תַּחוּת גְּדַפּוּי דְתַרְנַגּוּלָא, וְקָרִי, וְקוּדְשָׁא בְּרִיךְ הוּא עָאל בְּגַנְתָּא דְעַדְן לְאֲשַׁתְּעִשְׁעָא עִם צְדִיקָא. וּכְדִין כְּרוּזָא נְפִיק וְקָרִי, וְכַל בְּנֵי עֵלְמָא מִתַּעְרִי בְּעַרְסִייהוּ, אִינּוֹן דִּי בְהוֹן אֲתַעְרוּתָא דְחַיִּי, קִימִין לְפּוֹלְחָנָא דְמֵאֲרִיְהוֹן, וְעַסְקִי בְּאוּרִייתָא וּבְשִׁבְחָא דְקוּדְשָׁא בְּרִיךְ הוּא עַד דְאֲתִי צִפּוּרָא.

8. When the morning comes, all the battalions of angels above praise the Holy One, blessed be He, as it is written: "When the morning stars sang together" (Iyov 38:7). Many gates are then opened on all sides and the gate of Abraham, THE SECRET OF CHESED, is opened to the Congregation of Yisrael, WHICH IS MALCHUT, and invites all the people of the world TO ENJOY THE CHASSADIM, as it is written: "And Abraham planted a tamarisk in Beer-Sheva" (Beresheet 21:33). MALCHUT IS CALLED 'BEER-SHEVA', AND ABRAHAM PLANTED A TREE OF CHESED THERE.

8. כִּד אֲתִי צִפּוּרָא, כּל חַיִּילִין וּמִשְׁרִיין דְלַעִילָא מִשְׁבַּחֵן לִיהּ לְקוּדְשָׁא ב"ה. הַה"ד בְּרִן יַחַד כְּכַבֵּי בְּקָר וְגו'. בְּדִין כַּמָּה תַרְעִין אֲתַפְּתַחוּ לְכַל סְטְרִין. וְתַרְעָא דְאַבְרָהָם, אֲתַפְּתַח בְּהּ בְּכַנְסַת יִשְׂרָאֵל, לְזַמְנָא לְכַל בְּנֵי עֵלְמָא, הֲדָא הוּא דְכְּתִיב, וַיִּטַּע אֶשֶׁל בְּבֵאֵר שֶׁבַע.

9. How will a man who does not wake up to worship his Master come before the King when Judgment is brought against him? He will be fettered in chains, MEANING THAT HE WILL BE IMPRISONED AND BROUGHT TO TRIAL, and no merit will be there to save him. Then he will be "like the birds that are caught in the snare, so are the sons of men snared in an evil time" (Kohelet 9:12). Thus, before man departs from this world, both the body and the soul suffer many chastisements before they are separated from each other, and no one is there to care ABOUT IT.

9. וּמֵאן דְּלֹא יִתַּעַר רוּחִיהּ בְּפּוֹלְחָנָא דְמֵרִיהּ, בְּהִינְךְ אֲנַפִּין יְקוּם קָמִי מַלְכָּא, כִּד יִתַּעְרוּן עֲלֵיהּ בְּדִינָא, וְיִתְפָּשׂוּן לִיהּ בְּקוּלְרָא, וְלֹא יִשְׁתַּכַּח עֲלֵיהּ זְכוּתָא לְאֲשַׁתְּזַבָּא, כְּדִין כְּתִיב, וְכַצְּפָרִים הָאֲחֻזּוֹת בַּפֶּחַ כֵּהֶם יוֹקְשִׁים בְּנֵי אָדָם. וְעַד לֹא יִנְפוּק ב"נ מֵהָאִי עֵלְמָא, בְּכַמָּה דִּינִין אֲתַדְּן נִמְשָׂא עִם גּוּפָא, עַד לֹא יִתְפָּרְשׂוּן דָּא מִן דָּא, וְלִית מֵאן דִּישְׁגַּח.

3. The punishments of the soul and body

Rabbi Elazar says that when the time comes for the soul to leave the body, it sees the Shechinah and goes toward Her with joy, but if the person was not righteous the Shechinah leaves the soul to mourn, separated from its body and from the Shechinah. Afterwards both soul and body are punished and then purified.

10. When that time comes, WHEN THE SOUL must depart FROM THE BODY, the soul does not leave the body until the Shechinah shows Herself to it. Then it goes out from the body in joy and love of the Shechinah to meet Her. If a man is righteous, he cleaves and bonds himself to Her. If not, the Shechinah departs FROM HIM and his soul is left behind, mourning over its separation from the body. It is similar to what is said about the cat which will not be driven away from the fire: 'Sharpen Your knife and it shall follow you', FOR IT WILL THINK THAT YOU ARE GOING TO CUT MEAT, AND SO IT WILL BE DRIVEN AWAY FROM THE FIRE. THUS, THE SOUL DOES NOT WANT TO SEPARATE FROM THE BODY BUT WHEN THE SHECHINAH SHOWS HERSELF TO IT, IT LEAVES THE BODY.

11. Afterwards, both the soul and the body are punished by the hand of THE ANGEL Dumah. The body is sentenced to the grave until it returns to dust, and the soul IS SENTENCED to the fire of Gehenom in several trials until its time comes to be punished. After being punished, the time comes for it to be purified. The soul comes out of Gehenom and is cleansed of its sins like an iron whitened in the fire. ANGELS ascend with it until it arrives at the Lower Garden of Eden, where it is cleansed in the water and perfumed with its spices, as written: "Perfumed with myrrh and frankincense" (Shir Hashirim 3:6). It stays there until that time is over when it must be far from the righteous IN THE UPPER GARDEN OF EDEN.

12. When the time comes for it to ascend TO THE UPPER GARDEN OF EDEN, it ascends stage after stage until it is brought as a sacrifice on the altar, MEANING IT IS BROUGHT TO THE NUKVA OF MALCHUT, WHICH IS CALLED AN ALTAR. This is the meaning of, "This shall be the Torah of the leper; in the day of his cleansing he shall be brought to the priest" (Vayikra 14:2), NAMELY the supernal Priest above, WHO IS THE ANGEL MICHAEL. This is the fate of a soul that has not been defiled much in this world and that can still be healed, AS IT IS SAID ABOVE. Otherwise, "THAT WHICH IS crooked cannot be made straight" (Kohelet 1:15).

13. "This shall be the Torah of the leper." Rabbi Yitzchak opened the discussion with the verse: "the sun also rises and the sun also goes down" (Kohelet 1:5). We have learned this verse and explained that it speaks of the soul of a man. When the soul is with man, then "the sun also rises". However, "the sun goes down," REFERS to the time when he departs from the world. If he is in a state of repentance, then it "hastens to its place where it rises again" (Ibid.). If he is righteous, it is written: "And when the sun goes down he shall be clean" (Vayikra 22:7), MEANING THAT WHEN "THE SUN GOES DOWN," HE DEPARTS FROM THIS WORLD. HE IS PURE AND HE "shall afterwards eat of the holy things" (Ibid.).

4. He who speaks with an evil tongue

10. בַּהֲהוּא זְמַנָּא דְּמֵטָא דְּמֵטָא שְׁעֵתָא לְאַתְפְּרָשָׁא, לֹא נִפְקָא נַפְשָׁא מִן גּוּפָא, עַד דְּאַתְגְּלִי עֲלֵיהּ שְׂכִינְתָא, וְנַפְשָׁא, מְגוּ חֲדוּתָא וְחִבְיּוּתָא דְּשְׂכִינְתָא, נִפְקָא מִגּוּפָא לְקַבְלָהּ. אִי זְכָא הוּא, מִתְקַשֵּׁר בֵּהּ וְאַתְדַּבֵּק בֵּהּ. וְאִי לֹא, שְׂכִינְתָא אֲזֵלָא, וְהִיא אֲשְׁתַּאֲרַת, וְאֲזֵלַת וּמִתְאַבְּלָא עַל פְּרִישׁוּתָא דְּגּוּפָא. מִתְלָא אַמְרֵי. שׁוֹנְרָא מֵאֲשָׁא לֹא מִתְפָּרָשָׁא, חֲדָדִי לְסַכִּינָא, אֲזֵלָא אֲבַתְרֵיהּ.

11. לְבַתֵּר אַתְדַּנּוּ תְרוּוּיְהוּ עַל יְדוּי דְּדוּמָה. גּוּפָא אַתְדִּין בְּקַבְרָא עַד דְּתַב לְעַפְרָא, וְנַפְשָׁא בְּאֲשָׁא דְּגִיְהֵנָם בְּכַמְהָ דִּינִין, עַד הֲהוּא זְמַנָּא דְּאַתְגְּזֹר עֲלֵהּ לְקַבְלָא עוֹנְשָׁא. בַּתֵּר דְּקַבִּילַת עוֹנְשָׁא, וּמֵטוּי זְמַנָּא לְאַתְדַּבְּכָהּ, כְּדִין אֲסַתְלַקָּא מִגִּיְהֵנָם, וְאַתְלַבַּנַּת מִחוּבְהָא כְּפִרְזֵלָא דְּאַתְלַבֵּן בְּנוֹרָא, וְסַלְקִין עִמָּה, עַד דְּעֵאלַת לְגַנְתָּא דְּעַדְדִּין דְּלִתְתָּא, וְאַסְתַּחֲי תַמְן בְּאִינוּן מֵיָא, וְאַסְתַּחֲי בְּבוֹסְמִין דְּתַמְן. כַּד"א, מְקַטְרַת מֵר וּלְבָנָה. וְקִימָא תַמְן עַד זְמַנָּא דְּאַתְגְּזֹר עֲלֵיהּ לְאַתְרַחְקָא מֵאַתֵּר דִּיתְבִּין בֵּיהּ צְדִיקָיָא.

12. וְכַד מֵטָא זְמַנָּא לְסַלְקָא, כְּדִין סַלְקִין עִמָּה, דְּרָגָא בַּתֵּר דְּרָגָא, עַד דְּאַתְקַרִּיבַת בְּקוֹרְבָנָא עַל מִדְּבַחָא. הַה"ד, זֹאת תְּהִיָּה תּוֹרַת הַמְּצוֹרֵעַ בַּיּוֹם טְהוֹרָתוֹ וְהוּבָא אֶל הַבַּחֵן, כְּהֵנָּה עֲלָאָה דְּלַעִילָא, הִיא נַפְשָׁא דְּלֹא אֲסַתְּאֲבַת כ"כ, בְּהֵאִי עֲלֵמָא, הִיא אִית לָהּ תְּקַנְתָּא, כְּגוֹוֹנָא דָּא. וְאִי לֹא, מַעוֹת לֹא יְכוּל לְתַקּוּן וְגו'.

13. זֹאת תְּהִיָּה תּוֹרַת הַמְּצוֹרֵעַ. ר' יִצְחָק פְּתַח, וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ וְגו'. הִיא קְרָא אַתְמֵר, וְאוֹקִימָנָא לִיָּהּ בְּנִשְׁמַתָּא דְּב"נ, בְּשַׁעֲתָא דְּהִיא קִימָא עִמָּיה דְּב"נ בְּהֵאִי עֲלֵמָא, כְּדִין, וְזָרַח הַשֶּׁמֶשׁ. וּבָא הַשֶּׁמֶשׁ, בְּזְמַנָּא דְּנִפְיֵק ב"נ מֵהֵאִי עֲלֵמָא, וְאַשְׁתַּכַּח בְּתִשׁוּבָהּ, כְּדִין אֶל מְקוֹמוֹ שׁוֹאֵף זָרַח הוּא שָׁם, אִי זְכָאָה אִיהוּ, כַּד"א, וּבָא הַשֶּׁמֶשׁ וְטְהַר, וְאַחַר יֵאָכֵל מִן הַקִּדְשִׁים.

Rabbi Yitzchak says that God pardons everything except an evil tongue; one who speaks evil, intending to defile another, is defiled himself. Because of the sins of Yisrael, the Other Side was awakened in Jerusalem and it was abandoned by God. Rabbi Yehuda says that the word Metzora, meaning 'leper', includes the words Mozi Ra, meaning 'speaks evil', and we learn that the prayers of one who speaks evil never come before God until he repents; then he will be cleansed.

14. Come and behold: the Holy One, blessed be He, grants pardons for all the sins of the world, save the evil tongue, for this man speaks evil of another, as written: "This shall be the Torah of the leper (Heb. metzora)" (Vayikra 14:2). THAT IS, he speaks evil of his friend, SINCE "METZORA" IS SPELLED WITH THE SAME LETTERS AS THE WORDS, MOTZI RA (LIT. 'SPREADS EVIL'). Rabbi Chiya said: If someone spreads an evil name, all his limbs become defiled and he should be shut out, for his evil speech rises aloft and calls down an unclean Spirit on him, and he is defiled. He who intends to defile is defiled; by the deed below another one is roused.

15. He opened the discussion, saying: "How is the faithful city become a harlot" (Yeshayah 1:21), MEANING HOW can she, who was faithful to her husband, become a harlot? "It was full of judgment (or: justice)" (Ibid.). Justice is the Holy One, blessed be He, and righteousness is the Congregation of Yisrael, NAMELY MALCHUT. Because another aspect was awakened - THE OTHER SIDE WAS AWAKENED BECAUSE OF THE SINS OF YISRAEL - the Holy One, blessed be He, called 'Justice', departs from her, NAMELY, FROM MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'. A spirit of murderers abides in her, as it is written: "But now murderers" (Ibid.). If that was the fate of Jerusalem, the Holy City, how much more so must that be the fate of ordinary men, as it is written: "This shall be the Torah of the leper."

16. Rabbi Yehuda opened the discussion saying: "This," MALCHUT, shall confront him, the one who spread the evil speech, to punish the man who speaks evil, FOR THE WORD METZORA (LIT. 'A LEPER') INCLUDES THE WORDS MOZI RA, THAT IS, 'SPEAKS EVIL'. "In the day of his cleansing he shall be brought to the priest" (Vayikra 14:2). We learn from this verse that the prayer of the man who has an evil tongue does not come before the Holy One, blessed be He, for the Evil Spirit abides with him. However, if he repents, then "in the day of his cleansing he shall be brought to the priest... and the priest shall look..." (Ibid. 2-3).

17. "Then shall the priest command to take for him to be cleansed two live clean birds" (Vayikra 14:4). Rabbi Yitzchak and Rabbi Yosi were staying with Rabbi Shimon. One day, he said to them: It is known that a cedar tree IS TIFERET, for it is written, "From the cedar tree that is in Lebanon" (I Melachim 5:13). That cedar, WHICH IS TIFERET, can strike roots only in Lebanon, WHICH IS BINAH, and we have already learned this. BUT what is the point of the "hyssop that comes out of the wall" (Ibid.)?

14. ת"ח, כל חובי עלמא, קודשא בריך הוא מכפר עליהו, בתשובה, בר מההוא לישנא בישא, דאפיק שום ביש על חבריה. והא אוקמוה, דכתיב, זאת תהיה תורת המצורע, זאת היא תורתו של מוציא שם רע. רבי חייא אמר, כל מאן דאפיק לישנא בישא, אסתאבן ליה כל שויפוי, ויתחזי לסגרא, בגין דההיא מלה בישא סלקא ואתער רחא מסאבא עלוי ואסתאב, אתי לאסתאבא מסאבין ליה, במלה דלתתא אתער מלה אחרא.

15. פתח ואמר, איכה היתה לזונה קריה נאמנה וגו'. מאן דהות מהימנא לבעלה, אהדרת לזונה. מלאתי משפט, משפט, ודאי דא קודשא בריך הוא, צדק, דא כ"י, ובגין דאתערת מלה אחרא, אסתלק מנה קודשא בריך הוא, ושניא בה רוחא דקטולי. הה"ד ועתה מרצחים. ומה ירושלם קרתא קדישא כן, שאר בני נשא עאכו"ו. הה"ד, זאת תהיה תורת המצורע.

16. רבי יהודה אמר, זאת תהיה ודאי לקבליה לאתפרעא מניה, דההוא מוציא שם רע, ביום טהרתו והובא אל הכהן, מאי קמ"ל. משמע, מאן דאית ליה לישנא בישא צלותיה לא עאלת קמי קודשא בריך הוא, דהא אתער עליה רחא מסאבא. כיון דאהדר בתשובה וקביל עליה תשובה, מה כתיב, ביום טהרתו והובא אל הכהן וגו' וראה הכהן וגו'.

17. וצוה הכהן ולקח למטהר שתי צפרים חיות. ר' יצחק ור' יוסי הוו שכיחי קמיה דר"ש. יומא חד א"ל, עץ ארז הא ידע, כד"א, מן הארז אשר בלבנון, דהא ההוא עץ ארז, לא אשתרשן נטיעוי אלא בלבנון, והא אתמר. אזוב למא, ומאי הוא.

5. "Two clean, live birds"

Rabbi Shimon says that when a man comes with repentance to be purified, God and the Shechinah return to him.

18. He opened the discussion, saying: "Then shall the priest command to take for him to be cleansed two clean, live birds, and cedar wood, and scarlet and hyssop" (Vayikra 14:4). Come and behold: when a man worships his Master and studies the Torah, the Holy One, blessed be He, rests upon him and the Shechinah joins with him. When a man is defiled, the Shechinah departs from him and the Holy One, blessed be He, draws away from him. All the sides of his Master's Holiness draw away from him and the Defiled Spirit rests upon him, as do all the sides of Impurity. When a man comes to purify himself, he is assisted. Then after he was purified and after repenting all that departed from him, NAMELY THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH, return to him and rest upon him.

19. Come and behold: it is written, "Then shall the priest command to take for him to be cleansed two clean, live birds..." HE ASKS: Do I not know that when it says, "two birds," it means that they are "live"? WHY IS "LIVE" WRITTEN? HE ANSWERS: It was already explained that "live" MEANS actually living, as written, "I beheld the living creatures" (Yechezkel 1:15), WHICH corresponds to the place from which the true prophets draw inspiration, NAMELY NETZACH AND HOD, CALLED 'LOWER LIVING CREATURES'. In regards to, "A cedar wood," we have already learned THAT THIS IS TIFERET, and "scarlet" is the red side of Gvurah OF THE SHECHINAH, which associated with him at first. "Hyssop" is the small Vav, WHICH IS YESOD, that gives sustenance to the Congregation of Yisrael, THE SHECHINAH. Therefore, "cedar wood and hyssop," WHICH ARE TIFERET AND YESOD, go together, MEANING THAT THEY ARE CONSIDERED AS ONE. Therefore, Vav and Vav are together as one WHEN IT IS UTTERED IN THE NAME YUD HEI VAV HEI, SINCE VAV IS PRONOUNCED VAV. One IS above, NAMELY TIFERET, and the other IS smaller, NAMELY YESOD, and they are called the upper Vav and the lower Vav. All of them - THE HOLY ONE, BLESSED BE HE, WHO IS TIFERET AND YESOD AND THE SHECHINAH - return and rest upon him AS BEFORE, for he is purified. Corresponding to those THAT RETURN TO HIM, WHICH ARE TIFERET AND YESOD AND THE SHECHINAH, are "cedar wood and hyssop and scarlet" below, which pertain to that purification, which come down from THE SFIROT above.

6. "And happy are those who hold her fast"

From Rabbi Yehuda we learn that the Torah is a "Tree of Life"; Torah means 'showing' - it reveals all that is hidden and unknown. Those people who help support students of the Torah with their money are blessed. Those who hold on to the Torah are worthy of having prophets as their descendants.

20. Rabbi Yehuda and Rabbi Yitzchak were once on their way together. They stopped at a certain field to pray and then continued along. Rabbi Yehuda commenced a discourse on the Torah and said: "She is a Tree of Life to those who lay hold on her and happy are those who hold her fast" (Mishlei 3:18). "A Tree of Life" is the Torah, which is a great and mighty tree. It is called Torah (lit. 'showing'), for it shows and reveals all that was hidden and unknown. IT IS CALLED 'Life', for all life above is contained in it and issues from it. "Those who lay hold on her" are those who are attached to her above and below. "Happy are those who hold her fast," are those who throw their fill, THEIR PROFIT OF MERCHANDISE, into the purses of students of the Torah, AND THEY BECOME WORTHY OF A PART IN THEIR PROFIT, as explained.

18. פתח ואמר, ולקח למטהר שתי צפרים חיות טהורות ועץ ארז ושני תולעת ואזוב. ת"ח, ב"נ דמשתדל בפולחנא דמאריה, ואשתדל באורייתא, קודשא בריך הוא שארי עלוי ושכינתא אשתתפא בהדיה. כיון דב"נ אתי לאסתאבא, שכינתא אסתלקת מניה, קודשא בריך הוא אתרחיק מניה, וכל סטרא דקדושה דמאריה מרחקין מניה, ושארי עליה רוח מסאבא וכל סטרא דמסאבא, אתי לאתדבא מסייעין ליה. בתר דאתדכי ואהדר בתשובה, ההוא דאסתלק מניה אהדר, ושארי עלוי.

19. ת"ח, כתיב ולקח למטהר שתי צפרים חיות טהורות. כיון דאמר, שתי צפרים, לא ידענא דאינון חיות, אלא, הא אוקמוה, אבל חיות, חיות ממש. כד"א וארא החיות, לקבל אתר דינקי מנייהו נביאי מהימני, ועץ ארז הא אתמר, ושני תולעת, סטר סומקא דגבורה דאשתתף בהדיה בקדמיתא. ואזוב, דא ו' זעירא, דינקי ליה לכ"י, ובג"כ, עץ ארז ואזוב, אזלן כחדא, ועל דא ו' ו' כחדא אשתכחו, חד עלאה, וחד זעירא, וקרין לון, ו' עלאה, ו' תתאה. וכלהו אהדרו לשריא עלוי בגין דהא אתדכי, לקבל אלין, לתתא, עץ ארז ואזוב ושני תולעת אשתכחו בדכיותא דא, ותליין מאלין עלאין.

20. ר' יהודה ור' יצחק הוו אזלי בארְחא. יתבו בהוא בי חקלא וצלו. בתר דסיימו צלותא קמו ואזלו. פתח ר' יהודה במלי דאורייתא. ואמר, עץ חיים היא למחזיקים בה ותומכיה מאושר. עץ חיים, דא אורייתא, דאיהי אילנא עלאה רבא ותקיף. תורה, אמאי אקרי תורה. בגין דאורי וגלי במה דהוה סתים דלא אתידע. חיים, דכל חיים דלעילא בה אתכלילו, ומנה נפקין. למחזיקים בה, לאינון דאחדין בה, דמאן דאחיד באורייתא אחיד בכלא, אחיד לעילא ותתא. ותומכיה מאושר, מאן תומכיה. אלון אינון דמטילין מלאי, לכיסן של ת"ח, במה דאוקמוה.

21. "Those who hold her fast," MEANS that they become worthy of producing CHILDREN WORTHY OF BEING faithful prophets, FOR THE TORAH ALLUDES TO TIFERET, WHICH IS THE BODY OF ZEIR ANPIN. NETZACH AND HOD, WHICH ARE THE SECRET OF THE PROPHETS, ARE LIKE THE LEGS WHO HOLD THE TIFERET, THE TORAH, AS THE LEGS HOLD THE BODY. THEREFORE, THOSE WHO HOLD THE TORAH ARE WORTHY OF HAVING PROPHETS AS DESCENDANTS. "Happy (Heb. me'ushar)" should be pronounced merosho, meaning literally 'from his head', HAVING THE SAME LETTERS AS MEUSHAR - FOR NETZACH AND HOD support the Torah, WHICH IS ZEIR ANPIN, from the top all the way down LIKE THE LEGS SUPPORT THE BODY FROM THE TOP ALL THE WAY DOWN. The meaning of 'from his head' is the head of all, called 'head', as it is written: "I was set up from everlasting from the beginning (Heb. merosh)" (Mishlei 8:23). This beginning (lit. 'head') is Chochmah, for it is the head of the whole body, WHICH IS TIFERET, and the body spreads in it to the end of the six directions - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Those "who hold her fast" ARE as written: "His legs are pillars of marble" (Shir Hashirim 5:15), WHICH ARE NETZACH AND HOD. Those who put their sales profits into the pockets of students of the Torah become pillars of the Torah from its head to the body's end, WHICH IS YESOD. All the Faith, WHICH IS MALCHUT, depends on THE BODY, WHICH IS THE TORAH, and it is supported and merits sons who are fit to be faithful prophets.

21. ותומכיה, זכי לנביאי מהימני דיפקון מניה. מאושר, אל תקרי מאושר, אלא מראשו, אינון תמכין לאורייתא, מראשו ועד סופו. מראשו, דא רישא דכלא דאקרי ראש, דכתוב, מעולם נסכתו מראש. וראש דא חכמה, דאיהי רישא לכל גופא, וגופא אתפשט ביה עד סיומא דשית סטרין, ותומכיה, כד"א, שוקיו עמודי שש. דאינון דמטילין מלאי לכיסן של ת"ח אינון תמכין לאורייתא מרישא עד סיומא דגופא, וכל מהימנותא, ביה תליא, ואתמך. וזכי לבנין דיתחזון לנביאי מהימני.

7. The best man of the King and the best man of the Queen

Rabbi Shimon explains to Rabbi Yitzchak that Moses is greater than Aaron because Moses is the King's best man and Aaron is the Queen's best man; Aaron's duty as high priest is to bring Malchut to perfection. Rabbi Yehuda says that God draws the wicked toward Him so they will repent; if they do not, he destroys them even from the World to Come. And yet if they want to be purified they are helped and brought to peace.

22. Rabbi Yitzchak opened the discussion with the verse: "And Hashem called to Moses, and spoke to him out of the tent of meeting, saying" (Vayikra 1:1). HE ASKS: Why is the word "called" (Heb. vaikra) SPELLED WITH a small Aleph? HE ANSWERS: The one who abides in the sanctuary, WHICH IS MALCHUT, is the one who called MOSES and invited Moses TO APPEAR BEFORE HER as one invites a guest. Here, IT IS WRITTEN with a small Aleph and in another verse, "Adam, Seth, Enosh" (Divrei Hayamim 1:1) is WRITTEN a big one, FOR A BIG ALEPH IS BINAH, which is the perfection of all. SMALL LETTERS ARE IN MALCHUT AND THE BIG ONES ARE IN BINAH.

22. רבי יצחק פתח, ויקרא אל משה וידבר יי' אליו מאהל מועד לאמר. ויקרא אלף זעירא, אמאי. אלא בגין לאחזאה מאן הוא ההוא דקרא, ההוא דשרי במקדשא, וכדין זמין למשה, כמאן דזמין אושפיזא. הכא א' זעירא, התם א' רבתא, אדם שת אנוש. דא שלימו דכלא.

23. Come and behold: there is a difference between Moses and Aaron. Which one is superior? HE ANSWERS: Moses is greater, FOR Moses is the King's best man and Aaron is the Queen's best man. This is like a king who gave his exalted queen a best man to attend to her and her house so that the companion would never appear before the king without the queen. Thus, it is written about Aaron: "Thus (lit. 'with this') (Heb. zot) shall Aaron come into the holy place" (Vayikra 16:3), THAT IS, WITH MALCHUT, CALLED 'ZOT', AS HER BEST MAN.

24. Moses WAS the best man of the King. Therefore, he was invited to MALCHUT as a guest, WHICH IS THE SECRET OF THE SMALL ALEPH IN THE WORD VAYIKRA (LIT. 'CALLED'). Then "Hashem spoke to him." Aaron was the best man of the Queen, NAMELY MALCHUT, and all his discourse was for the purpose of the King making pleasing to the Queen, so that the King would be pleased with Her. AARON, who is the best man of the Queen, made a dwelling with Her to attend to her house. He was perfected for this after the supernal model, AS CHESED OF ZEIR ANPIN, and was called a "High Priest." Whence do we know that? It is written: "You shall be a priest forever, after the manner of Melchizedek," (Tehilim 110:4) MEANING THAT "A PRIEST FOREVER" IS CHESED, AND HIS DUTY IS TO BRING MALCHUT, WHICH IS CALLED 'MELCHIZEDEK', TO PERFECTION.

25. Therefore, he took everything he needed from the residence of the King. And he had to purify all those coming to the house of the Queen, so that there would be none who were unclean among those who entered the sanctuary. Hence, it is written: "Then shall the priest command to take for him to be cleansed two clean, live birds" (Vayikra 14:4).

26. Rabbi Yehuda opened the discussion with the verse: "He who sits in the heavens laughs, Hashem has them in derision" (Tehilim 2:4). "He who sits in the heavens laughs" is "Isaac (lit. 'he will laugh')," who comes from the side of wine, that first smiles and laughs and then rages and bewilders. Hence, it says "who sits in the heavens," and it is not written, 'who sits (in) heaven', FOR HEAVEN IS ZEIR ANPIN, WHICH INCLUDES CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. WERE IT WRITTEN 'WHO SITS (IN) HEAVEN', I WOULD SAY IT IS ZEIR ANPIN, BUT IT IS WRITTEN: "HE WHO SITS IN THE HEAVENS," THAT IS, IN ONE SIDE OF THE HEAVEN, WHICH IS GVURAH AND THE ATTRIBUTE OF ISAAC. Isaac laughs, THAT IS, laughs and illuminates, and therefore the Judgment illuminates and laughs upon the wicked.

27. Then it is written: "Then shall He speak to them in His wrath, and terrify them in His burning anger" (Tehilim 2:5). Such is the way for the wicked. The Holy One, blessed be He, at first shines on them and shows them favor, as the wine sheds light at first, and then rages and kills. The Holy One, blessed be He, draws the wicked to Him, SO THEY WILL REPENT. If they turn to Him, all is well. If they do not turn to Him, He destroys them and removes them from the World to Come. They have no share in it and they are lost to everything. If they desire to be purified, they are helped. The Holy One, blessed be He, purifies them and brings them close to Him and calls peace upon them, as written: "Peace, peace, both for far and near says Hashem" (Yeshayah 57:19).

23. ת"ח, מה בין משה לאהרן, הי מנניהו עלאה. אלא משה עלאה, משה שושבינא דמלכא, אהרן שושבינא דמטרוניתא. מתל למלכא דה"ל מטרוניתא עלאה. מה עבד. יהב לה שושבינא לתקנא לה ולאסתכלא במלי דביתא. וע"ד, בד עייל שושבינא דא למלכא, לא עייל אלא עם מטרוניתא, הה"ד, בזאת נבא אהרן וגו'.

24. משה שושבינא למלכא, בג"כ אזדמן כאושפיזא, ולבתר, וידבר יי אליו. אהרן הוא שושבינא למטרוניתא, וכל מלוי הו, לפייסא למלכא במטרוניתא, ויתפייס מלכא בהדה. וע"ד בגין דאיהו, שושבינא לה שוי מדוריה בהדה, לתקנא ביתא ולעיינא תדיר במלי דביתא. וע"ד אתתקן כגוונא דלעילא, ואקרי כהן גדול. מ"ל. דכתיב אתה כהן לעולם על דברתי מלכי צדק.

25. ובג"כ כל מה דאצטריך מבי מלכא, נטיל, ולית מאן דימחי בידיה. וע"ד הוא קאים לדכאה לכל אינון דעאלין לבי מטרוניתא, בגין דלא ישתבח מסאבא באינון בני היכלא. ובג"כ כתיב, ולקח למטהר שתי צפרים וגו'.

26. רבי יהודה פתח ואמר, יושב בשמים ישחק יי' ילעג למו. יושב בשמים ישחק, דא יצחק דאתי מסטרא דחמרא, נהיר בקדמיתא, וחייך, ולבתר זעים ותריך. הה"ד יושב בשמים ולא כתיב, יושב שמים. ישחק, נהיר וחייך. ועל דא דינא נהיר וחייך, להו לרשיעויא.

27. ולבתר מה כתיב, אז ידבר אלימו באפו ובחרונו ובהלמו. וכך ארחי דחייביא, קודשא בריך הוא נהיר להו בהאי עלמא, ונהיר לון אנפין כחמרא, דנהיר בקדמיתא, ולבתר זעים וקטיל. וקודשא בריך הוא משוך לון לחייביא, אי יהדרון לקבליה, יאות, ואי לא שצי לון מההוא עלמא דאתי, ולית לון ביה חולקא, וישתצון מכלא. אתון לאתדכאה, מסוייעין לון. וקודשא בריך הוא מדכי לון וקריב לון לגביה, וקארי עליהו שלום. הדא הוא דכתיב שלום שלום לרחוק ולקרוב וגו'.

8. "And if a woman has an issue of her blood"

Rabbi Chiya talks about the day that God will punish the wicked and take final vengeance on those who oppressed the children of Yisrael. Rabbi Shimon says that the wicked cause these judgments to be brought to the world before their time. Yet God adds judgments only to the extent that the world is able to bear them. In the time to come God will remove the Unclean Spirit from the world altogether.

28. "And if a woman has an issue of her blood for many days not in the time of her menstruation..." (Vayikra 15:25). Rabbi Chiya opened the discourse on the verse: "Behold, the day of Hashem comes when Your spoil shall be divided in the midst of you" (Zecharyah 14:1). This verse should have been written, 'Behold the day...will come'. Why is it written: "the day comes (also: 'came')"? HE ANSWERS: This day has come before the creation of the world, MEANING MALCHUT OUT OF WHICH ALL JUDGMENTS COME. On this day, the Holy One, blessed be He, will punish the wicked and take vengeance on those that afflict Yisrael. That day comes and stands before the Holy One, blessed be He, and calls upon Him to execute judgment and to destroy the heathens. It receives permission, as written: "For I will gather all the nations against Jerusalem to battle" (Ibid. 2).

29. Rabbi Yitzchak said: The Holy One, blessed be He, has two days, one that stays with Him, NAMELY GVURAH, and one that comes before Him, NAMELY MALCHUT. And with these, He makes war on all. When that day, MALCHUT, comes to make war, it unites with the other day, WHICH IS GVURAH OF ZEIR ANPIN. It takes the arms OF GVURAH OF ZEIR ANPIN and supplements ITS OWN arms, "for the day of Hashem, Tzva'ot shall be upon every one that is proud and lofty, and upon every one that is lifted up that he shall be brought low" (Yeshayah 2:12).

30. Rabbi Shimon cited the verse: "And if a woman has an issue of her blood." This verse has the same meaning as the following: "The sword of Hashem is filled with blood" (Yeshayah 34:6). MALCHUT IS CALLED 'A SWORD' AND ALSO 'A WOMAN', for assuredly she "is filled with blood," THAT IS, JUDGMENTS, as written: "an issue of her blood many days not in the time of her menstruation." This has the same meaning as the verse: "Therefore, Hashem has watched over the evil and brought it upon us," (Daniel 9:14) for we have learned that by their sins, the wicked cause the Holy One, blessed be He, to bring punishments to the world BEFORE THEIR TIME, AND THAT IS THE SECRET OF "NOT IN THE TIME OF HER MENSTRUATION." "Or if it run beyond the time of her menstruation" (Vayikra 15:25), NAMELY, "then I will punish you...more" (Vayikra 26:18). What is the meaning of "punish you...more"? THIS MEANS I will increase more and more Judgments and add blood to blood, more than there is in "the sword of Hashem is filled with blood." THAT IS, THERE ARE MORE JUDGMENTS THAN THERE ALREADY ARE IN MALCHUT HERSELF, FOR THIS IS THE SECRET OF: "IF IT RUN BEYOND THE TIME OF HER MENSTRUATION." THAT IS, MORE JUDGMENTS WILL RUN BEYOND THOSE OF HER MENSTRUATION; WHICH ARE, HER OWN JUDGMENTS.

28. וְאִשָּׁה כִּי יִזּוּב זֹוֹב דְּמָה יָמִים רַבִּים בְּלֹא עֵת נִדְתָּהּ וְגו'. ר' חִיָּיא פָּתַח וְאָמַר, הִנֵּה יוֹם בָּא לִיְיָ וְחֶלֶק שְׁלֹלָךְ בְּקִרְבֶּךָ. הָאִי קָרָא הָכִי מִבְּעֵי לִיָּהּ, הִנֵּה יוֹם יָבֵא, מָאִי, הִנֵּה יוֹם בָּא. אֲלֵא שֶׁכֶּבֶר בָּא, עַד לֹא אֲבִירֵי עֲלָמָא, וְהוּא יוֹם דְּבִיָּה יַעֲבִיד דִּינָא לְחַיִּיבֵינָא. וְהוּא יוֹם דְּבִיָּה יִתְפָּרַע קוּדְשָׁא בְּרִיךְ הוּא מְאִינּוֹן דְּעֵקוֹן לֹוֹן לְיִשְׂרָאֵל. הָאִי יוֹם בָּא וְקָאִים קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְתַבַּע מְנִיָּה לְמַעַבְדִּי דִּינָא וְלִשְׁפָצָה עֲבוּרִים, וְאֲתִיָּהִיב לִיָּהּ רִשׁוֹ, כַּד"א וְאֲסַפְתִּי אֶת כָּל הַגּוֹיִם אֶל יְרוּשָׁלַם לְמַלְחָמָה וְגו'.

29. רַבִּי יִצְחָק אָמַר, תְּרִין יוֹמִין אֵינּוֹן לְקוּדְשָׁא בְּרִיךְ הוּא, חַד שְׁאֲרֵי עֲמִיָּה, וְחַד אֲתִי לְקַמִּיָּה, וּבְאֵלִין עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא קְרַבִּין בְּכֹלָא. וְכַד הָאִי יוֹמָא, אֲתִי לְאַגְחָא קְרַבָּא, אֲזִדְּוּג בְּהוּא יוֹמָא אַחְרָא, וְנָטִיל זְיִינִין עַל זְיִינִיָּה, וְאַגַּח קְרַבָּא בְּכֹלָא, בְּאֵינּוֹן רְאֵמִין וְנִמּוּכִין. הַה"ד כִּי יוֹם לִיְיָ צְבָאוֹת, עַל כָּל גָּאָה וְרָם וְעַל כָּל נִשְׂא וְשָׁפַל.

30. רַבִּי שְׁמַעוֹן אָמַר, וְאִשָּׁה כִּי יִזּוּב זֹוֹב דְּמָה וְגו'. הֵיִינוּ דְּכִתְיִב, חֲרַב לִיְיָ מְלָאָה דָם. מְלָאָה דָם וְדָאִי, דְּכִתְיִב כִּי יִזּוּב זֹוֹב דְּמָה יָמִים רַבִּים. בְּלֹא עֵת נִדְתָּהּ, הֵיִינוּ דְּכִתְיִב, וַיִּשְׁקוֹד יְיָ עַל הָרַעָה וַיְבִיֵּאָהּ עֲלֵינוּ. דְּתַנִּינָן, קוּדְשָׁא בְּרִיךְ הוּא אֲקָדִים פּוּרְעָנוּתָא לְעֲלָמָא, חַיִּיבֵינָא מְקַדְמִין פּוּרְעָנוּתָא בְּחוּבִיָּהוֹן לְמִיתֵי לְעֲלָמָא, אוֹ כִּי תִזּוּב עַל נִדְתָּהּ. הֵיִינוּ וַיִּסְפְּתִי לְיִסְרָה אֲתָכֶם, מַהוּ וַיִּסְפְּתִי לְיִסְרָה. אוֹסִיף דִּינָא עַל דִּינָא, וְאֲתָן דְּמָא עַל דְּמָא, יִתִּיר עַל מַה דְּאִית בְּהוּא חֲרַב לִיְיָ מְלָאָה דָם.

31. It is written: "I will not again curse the ground any more for man's sake" (Beresheet 8:21), MEANING I will not again add JUDGMENTS to this sword, WHICH IS MALCHUT, but only to the extent that the world is able to sustain. HE ASKS: It is written "more," MEANING THAT HE WILL SUPPLEMENT JUDGMENTS TO MALCHUT. HE ANSWERS: Yet it is written, "I will punish you MORE," not 'destroy', WHICH MEANS HE GIVES MORE ONLY TO THE EXTENT THAT THE WORLD WILL BE ABLE TO SUFFER. Therefore, it is written: "If it run beyond the time of her menstruation," SHE WILL HAVE MORE JUDGMENTS THAN SHE HAS OF HER OWN.

32. "All the days of the issue of her uncleanness" (Vayikra 15:25). What are "the days of the issue of her uncleanness"? HE ANSWERS: The wicked pollute BOTH themselves and another place with their sins, as it is written: "Because he has defiled the sanctuary of Hashem" (Bemidbar 19:20). An Unclean Spirit is awakened against them. In the time to come, the Holy One, blessed be He, will purify Yisrael and remove that Unclean Spirit from the world, as written: "For henceforth there shall no more come into you the uncircumcised and unclean" (Yeshayah 52:1), and: "And also I will cause the Unclean Spirit to pass out of the land" (Zechariah 13:2); out of the land indeed.

9. "In the day of prosperity be joyful"

Rabbi Elazar says that when a man is prosperous he should show himself in public and give kindness to everyone else; then kindness from above rests on him. But in times of adversity he should not show himself in case the Judgment that is looming everywhere should fall on him too. Many swords hang from the highest sword of judgment, and whoever meets them is harmed.

33. Rabbi Chizkiyah was studying with Rabbi Elazar. One night, they rose at midnight to study the Torah and Rabbi Elazar discoursed on the following verse: "In the day of prosperity be joyful...Elohim has made the one as well as the other..." (Kohelet 7:14). "In the day of prosperity be joyful," MEANS THAT when the Holy One, blessed be He, lavishes kindness on the world, a man should go to the marketplace and show himself before everyone. The Chesed of the Holy One, blessed be He, rests upon all, for He shows kindness to everybody and increases it in the world. Therefore, a man should show himself in public, and he should do kindness so that another Chesed FROM ABOVE will rest upon him, as it is written: "In the day of prosperity be joyful." He will indeed be joyful.

34. "But in the day of adversity consider" (Ibid.). It is not written: 'In the day of adversity be sad', AS IT IS WRITTEN, "IN THE DAY OF PROSPERITY BE JOYFUL," but rather, "in the day of adversity consider," MEANING at the time that Judgment looms over the world, a man should not show himself in the marketplace and should not walk alone. When Judgment looms over the world, it looms over all, and whoever meets THE DESTRUCTIVE ANGEL is sentenced by that Judgment, as it is written: "Sometimes ruin comes for want of justice" (Mishlei 13:23). This is because justice, WHICH IS ZEIR ANPIN, departs from righteousness, WHICH IS MALCHUT, and they do not dwell within one another, AND HAVE NO INFLUENCE on the world. Therefore, IT IS WRITTEN, "consider," NAMELY consider and be vigilant and watchful on every side and know that Judgment abides everywhere. Do not show yourself abroad so that JUDGMENT shall not rest upon you. The reason is that, "Elohim has made the one as well as the other." Thus, at the time that kindness rests upon the world, it rests all over. Also, when Judgment looms over the

31. בְּתִיב, לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בְּעִבּוֹר הָאָדָם. מֵהוּ לֹא אוֹסִיף. אֲלֵא, לֹא אַתָּן עוֹד תּוֹסֶפֶת לְהִהוּא חֶרֶב, אֲלֵא כְּגוֹוֹנָא דִּיכִיל עֲלֵמָא לְמַסְבֵּל. וְהָא בְּתִיב וַיִּסְפְּתִי. אֲלֵא לְיִסְרָה בְּתִיב, וְלֹא לְשִׁיפָא. הֵה"ד, אוּ כִי תֹזֵב עַל נִדְתָהּ.

32. כָּל יְמֵי זֹב טוּמְאָתָהּ. מֵהוּ כָּל יְמֵי זֹב טוּמְאָתָהּ. אֲלֵא חֲזִיבֵינָא מְסֻבִּין בְּחֻבִּיהוֹן לְגִרְמִיהוֹן, וּמְסֻבִּין לְאַתֵּר אַחֲרָא, כְּד"א, כִּי אֶת מְקַדֵּשׁ יְיָ טָמֵא. וְאַתְעֵר רוּחַ מְסֻבָּא עֲלֵיהוֹן. וְלִזְמַנָּא דְאַתִּי, זְמִין קוֹדֶשׁא בְּרִיךְ הוּא לְדַכָּאָה לְהוּ לְיִשְׂרָאֵל וְלֵאעֲבָרָא לְהוּא רוּחָא מְסֻבָּא מְעֵלְמָא. דְכְּתִיב, לֹא יוֹסִיף יָבֵא בְךָ עוֹד עֶרְל וְטָמֵא. וְכְתִיב וְאֵת רוּחַ הַטּוּמְאָה אֲעִבִיר מִן הָאָרֶץ. מִן הָאָרֶץ וְדֵאִי.

33. ר' חֲזִקִיָּה הוּא יְתִיב קְמִיָּה דְר' אֲלֵעֶזֶר, לִילִיָּא חַד קָמוּ בְּפִלְגוֹת לִילִיָּא לְמַלְעֵי בְּאוּרִינְתָא. פְּתַח רַבִּי אֲלֵעֶזֶר וְאָמַר, בְּיוֹם טוֹבָה הִיָּה בְּטוֹב וְגו' גַּם אֶת זֶה לְעוֹמֵת זֶה עָשָׂה הָאֱלֹהִים וְגו'. בְּיוֹם טוֹבָה הִיָּה בְּטוֹב, בְּזִמְנָא דְאַסְגֵי קוֹדֶשׁא בְּרִיךְ הוּא חֶסֶד בְּעֵלְמָא, בְּעֵי בַר נֶשׁ לְמִיָּהָן בְּשׁוּקֵי וְלֵאחֲחֻזָּא קָמֵי כָּלָא, דְהָא כְּד שְׂאֵרֵי טִיבוֹתָא דְקוֹדֶשׁא בְּרִיךְ הוּא בְּעֵלְמָא, בְּכָלָא שְׂאֵרֵי, וּבְכָלָא עֵבִיד טִיבוּ וְאַסְגֵי לִיָּה בְּעֵלְמָא. וּבְג"כ, יִתְחַזֵּי ב"נ בְּאַתְגְּלִיָּא בְּשׁוּקֵי, וַיַּעֲבִיד טִיבוּ דְלִשְׁרֵי עֲלִיָּה טִיבוּ אַחֲרָא. הֵדָּא הוּא דְכְּתִיב בְּיוֹם טוֹבָה הִיָּה בְּטוֹב. הִיָּה בְּטוֹב וְדֵאִי.

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world, it looms over all. He who chances upon it WILL BE caught.

34. וּבַיּוֹם רָעָה רָאָה. לֹא כְּתִיב וּבַיּוֹם רָעָה הָיָה בְּרַע, אֲלֵא, בַּיּוֹם רָעָה רָאָה. דִּהָא בְּשַׁעְתָּא דְּדִינָא תְּלִינָא בְּעַלְמָא, לֹא לְבַעֵי לִיָּה לְאַיְנִישׁ לְאַתְחִזָּאָה בְּשׂוּקָא וּלְמִיָּהֲךָ יַחֲדָאָה בְּעַלְמָא. דִּהָא כִּד דִּינָא שְׂרִינָא בְּעַלְמָא, עַל כֻּלָּא שְׂאֲרִי. וּמֵאן דְּפָגַע בֵּיהּ, וְאַעְרַע קַמִּיהּ, יִתְדֵן בְּהֵוּא דִּינָא. וּכְדִין כְּתִיב, וַיֵּשׁ גִּסְפָּה בְּלֹא מִשְׁפָּט. דִּהָא מִשְׁפָּט אֲסַתְּלַק מִצְדָּק, וְלֹא שְׂרִיין דָּא בְּדָא עַל עַלְמָא. וְעַל דָּא רָאָה. רָאָה וְהוּי נָטִיר, אֲשַׁגַּח וְעֵינֵין לְכָל סֵטֵר. וְהוּי יָדַע, דְּבִכְלָהּ שְׂרִינָא דִּינָא, וְלֹא תַפּוּק לְבָר, וְלֹא תִתְחַזֵּי בְּשׂוּקָא, בְּגִין דְּלֹא יִשְׂרִי עַלְךָ. מ"ט. בְּגִין דְּגַם אֵת זֶה לַעֲמִת זֶה עָשָׂה הָאֱלֹהִים. כִּמְה דְּכִד שְׂאֲרִי טִיבּוּ בְּעַלְמָא שְׂאֲרִי עַל כֻּלָּא, כִּךְ, כִּד שְׂרִינָא דִּינָא בְּעַלְמָא שְׂאֲרִי עַל כֻּלָּא, וּמֵאן דְּאַעְרַע בֵּיהּ אֲתַפְּס.

35. Come and behold: at the time that Judgment looms over the world, many swords, NAMELY LITIGANTS, are suspended from that highest sword. They lift up their heads and see that the highest sword, NAMELY THE SIDE OF JUDGMENT OF MALCHUT, is red and bloody on all sides, THAT IS, WITH JUDGMENTS. Then they decree punishments and all SORTS OF swords are aroused, as written: "Every man has his sword upon his thigh" (Shir Hashirim 3:8), and, "With his sword drawn in his hands" (Yehoshua 5:13). All those swords are ready to punish, and whoever meets them is harmed. It is written: "Behold now Your servant has found favor in Your sight and You have magnified Your mercy which You have shown to me in saving my life; I CANNOT ESCAPE TO THE MOUNTAIN" (Beresheet 19:19). The reason that HE (LOT) WAS AFRAID TO ESCAPE TO THE MOUNTAIN was that Judgment looms over all, in towns, deserts and around the city.

35. ת"ח, כִּד דִּינָא שְׂרִינָא בְּעַלְמָא, כִּמְה סִיפִין תְּלִיין, דְּנַפְקֵי מֵהֵוּא חָרַב עַלְאָה, וְזַקְמִין רִישָׁא וְחָמֵן דִּהָא הֵוּא חָרַב עַלְאָה סוּמְקָא, מְלוּיָא דְּמָא בְּכָל סֵטֵרִין, כְּדִין גְּזֵרִין נִימוּסִין. וְכִמְה סִיפִינָא אֲתַעְרַג, כִּד"א, אִישׁ חָרְבּוֹ עַל יָרְכּוֹ. וְכְתִיב, וְחָרְבּוֹ שְׁלוּפָה בִּידּוֹ. וְכִלְהוּ מִשְׁתַּכְּחֵי לְמַעַבְדֵי דִּינָא. וּמֵאן דִּיעַרַע בֵּהּ אֲתוּק. כְּתִיב, הִנֵּה נָא מֵצָא עַבְדְּךָ חֵן בְּעֵינֶיךָ וַתְּגַדֵּל חֶסֶדְךָ וְגו'. מ"ט, בְּגִין דְּבִכְלָא אֲתֵר דִּינָא שְׂרִינָא בְּכֻלָּא שְׂרִינָא, בֵּין בְּמֵתָא בֵּין בְּמִדְבָּרָא וּבְסַחְרֵינָא דְּמֵתָא.

10. "Set me as a seal upon Your heart"

Rabbi Elazar talks about the Tefilin and their meaning in terms of the seal mentioned in the title verse. When the Tefilin are placed both on the arm and on the heart, man makes himself perfect. The topic turns to the time of death when it is so hard for the soul to leave the body; it is just as hard for Yisrael to separate from God, so great is their love for Him. We hear that the two lowest grades of Gehenom are Sheol and Ruin. It is said that "jealousy is as cruel as Sheol", and this is because it is as hard to escape from Sheol as it is for the jealous person to leave his beloved. When the Congregation of Yisrael is jealous for God, her flame sets the world on fire.

36. Rabbi Elazar further discussed the verse: "Set me as a seal upon Your heart" (Shir Hashirim 8:6). The Congregation of Yisrael, WHICH IS MALCHUT, asked the Holy One, blessed be He, to "set me as a seal." "A seal" is the ring seal of Truth. "As a seal upon Your heart" is the seal of the Tefilin that a man places on his heart. "As a seal upon the arm" (Ibid.) is a dark hand, NAMELY MALCHUT which he places on the arm. What is it? It is Isaac, THE LEFT SIDE OF ZEIR ANPIN. The Congregation of Yisrael says, "Set me as a seal," but should say, "set me a seal" and not "as a seal." HE EXPLAINS THAT "AS A SEAL" means as the head Tefilin, CALLED "A SEAL," whence gain, NAMELY THE MOCHIN, comes to the whole body. Therefore, the Tefilin is placed both on the arm and on the heart. By so doing, a man makes himself perfect, after the supernal model.

36. תוּ פִּתַּח וְאָמַר, שִׁימֵנִי כְּחוֹתֶם עַל לִבְךָ וְגו'. שִׁימֵנִי כְּחוֹתֶם, בְּנִסְתַּי יִשְׂרָאֵל אֲמַרְהָ דָּא לְקוּדְשָׁא בְּרִיךְ הוּא. שִׁימֵנִי כְּחוֹתֶם, מֵאן הוּא חוֹתֶם. דָּא חוֹתֶם דְּגוּשְׁפִּנְקָא דְּקִשׁוּט. כְּחוֹתֶם עַל לִבְךָ, דָּא חוֹתֶם שֶׁל תַּפְּלִין, דְּאִנַּח ב"נ עַל לִבִּיהּ. כְּחוֹתֶם עַל זְרוּעֶךָ, דָּא יָד כְּהָה, דְּמִנַּח בְּהֵוּא זְרוּעַ, וּמִנּוּ יִצְחָק. וּכ"י קְאָמַר שִׁימֵנִי כְּחוֹתֶם, חוֹתֶם מְבַעֵי לִיָּה, מֵאִי כְּחוֹתֶם. כְּאִינוּן תַּפְּלִין דְּרִישָׁא, דְּאֲתֵי שְׂבַחָא לְכָל גּוּפָא. וְעַל דָּא תַּפְּלִין בְּזְרוּעַ, עַל הַלֵּב, וּבְדָא אֲשַׁתְּכַח בַּר נֶשׁ שְׁלִים כְּגוּוּנָא דְּלַעִילָא.

37. "For love is strong as death" (Shir Hashirim 8:6). HE ASKS: What is "love is strong as death"? HE ANSWERS: There is nothing so hard in the world as the departure of the soul from the body AT THE TIME OF DEATH when they must separate. Such is the love of Yisrael for the Holy One, blessed be He, that they should never separate. Therefore, the hand Tefilin, WHICH IS MALCHUT, combines with that on the arm, WHICH IS THE LEFT SIDE OF ZEIR ANPIN, and fulfills that which is written: "His left hand is under my head" (Shir Hashirim 2:6).

38. "Jealousy is as cruel as Sheol" (Shir Hashirim 8:6). Of all the grades of Gehenom, there is no PLACE MORE harsh than Sheol, for it descends down BELOW ALL THE GRADES except the one called 'Ruin', WHICH IS EVEN FURTHER BELOW SHEOL. Both of them are combined and they are harder on the wicked than all the others. Thus, "jealousy is as cruel as Sheol," for jealousy comes only out of love, and out of love comes jealousy. HE WHO IS JEALOUS BECAUSE OF HAVING SO LITTLE LOVE IS LIKE ONE WHO IS JEALOUS OF HIS WIFE. Whoever is extremely jealous of a beloved one finds it more difficult to depart from him than from the level called Sheol, the harshest and most difficult level in Gehenom.

39. "The coals thereof are coals of fire which have a most vehement flame" (Ibid.). HE ASKS: What does "coals of fire" mean? HE ANSWERS: This is the fire that issues from the Shofar compounded of air and water, MEANING THE ILLUMINATION OF THE CHOCHMAH THAT ISSUES FROM THE LEFT SIDE, THE SECRET OF THE FIRE OF THE BINAH THAT IS CALLED 'SHOFAR'. FOR THAT FIRE, WHICH IS THE LEFT SIDE, ALSO INCLUDES TWO SIDES: THE CENTRAL SIDE, WHICH IS CALLED 'AIR', AND THE RIGHT SIDE, WHICH IS CALLED 'WATER'. That flame which burns in the Congregation of Yisrael, WHICH IS MALCHUT, then sets the world on fire when she is jealous for the Holy One, blessed be He. Woe to he who crosses the path of that flame, for it will burn them.

11. "Cannot quench love"

Rabbi Elazar gives us two interpretations of "many waters" that cannot quench love. He talks about all the illuminations of the Mochin that God gives Yisrael because they love Him. He tells how a man should put on the hand Tefilin in order to combine Chochmah with Chassadim.

40. Rabbi Elazar cited more verses and said: "Many waters cannot quench love nor can the floods drown it" (Shir Hashirim 8:7). "Many waters," refers to the right arm, WHICH IS CHESED, with which one should bind the Tefilin on the left hand to carry out that which is written in the verse: "And His right hand embraces me" (Shir Hashirim 2:6). FOR THERE IS NO ILLUMINATION OF CHOCHMAH OF THE LEFT SIDE UNLESS IT IS COMBINED WITH THE CHASSADIM OF THE RIGHT SIDE. There is also another explanation. "Many waters" refers to the supernal river, WHICH IS BINAH, from which issue lights in every direction, TO THE RIGHT SIDE AND TO THE LEFT. All of them flow and emerge from it, as written: "Than the noise of many waters" (Tehilim 93:4), MEANING from "the noise of many waters," WHICH ARE THE SEVEN SFIROT OF ZEIR ANPIN, SEVEN VOICES that come out and flow FROM THE SUPERNAL RIVER, WHICH IS BINAH. "The floods" ARE THE SFIROT OF ZEIR ANPIN, as written: "The floods have lifted up their voice, the floods lift up their roaring" (Tehilim 93:3), NAMELY, THE SFIROT OF ZEIR ANPIN.

37. כִּי עֲזָה כְּמוֹת אֱהָבָה. מֵאֵי כִּי עֲזָה כְּמוֹת. אֵלֶּךָ לֹא אֲשַׁתְּכַח קְשׁוּיֹתָ בְּעֵלְמָא, כְּמֵה דְפְרִישׁוּ דְנִפְשָׁא מְגוּפָא, כַּד בְּעִינן לְאַתְפְּרָשָׁא. כִּן אֱהָבַת כְּנִסְתַּת יִשְׂרָאֵל לְקוּדְשָׁא בְרִיךְ הוּא, דְלֵא אֲתַפְרִישֵׁן לְעֵלְמִין. וּבג"כ תַּפְלָה שֶׁל יָד, אֲתַקְשְׂרָא בְזָרוּעַ, לְקַיְימָא דְכְתִיב, שְׂמֵאלוֹ תַחַת לְרֵאשִׁי.

38. קְשָׁה כְּשָׂאוֹל קְנָאָה. בְּכָל דְרָגִין דְגִיְהֵנָם, לֵא אֵית קְשִׁיָּא בְּשָׂאוֹל, דְנִחִית לְתַתָּא מְנִיְהוּ, בְּרֵהוּא דְרָגָא דְאֶקְרִי אַבְרוּן, וְדֵא וְדֵא אֲשַׁתְּתַּפּוּ כְחֵדָא. וְדֵא קְשִׁיָּא לְהוּ לְחַיְיבִינָא מִפְּלֵא. כִּן, קְשָׁה כְּשָׂאוֹל קְנָאָה, דְלִית קְנָאָה אֵלֶּא בְרַחֲמֵימוֹתָא, וּמְגוֹ רַחֲמֵימוֹתָא אֲתִי קְנָאָה, וּמֵאֵן דְקִנִּי לְהֵהוּא דְרַחֲמִים יִתִּיר, קְשִׁיָּא לִיְהִי לְאַתְפְּרָשָׁא מְנִיְהֵהוּא דְרָגָא דְאֶקְרִי שָׂאוֹל, דְאִיְהוּ קְשִׁיָּא מִכָּל דְרָגִין דְגִיְהֵנָם.

39. רְשַׁמְיָהּ רְשַׁמֵּי אֵשׁ שְׁלֵהֶבֶת יְהִי. וּמֵאֵן אִיְהוּ שְׁלֵהֶבֶת יְהִי, דָּא אֲשָׁא דְנִפְיָק מְגוֹ שׁוּפְרֵי, בְּלִיל מִרוּחָא וּמִיָּא. וּמְגוֹ הֵהוּא שְׁלֵהוּבָא כַּד מִתְלַהֲטָא בְכ"י, אֹקִיד עֲלֵמָא בְּשְׁלֵהֲבוּתָא בְּקְנָאָה דְקוּדְשָׁא בְרִיךְ הוּא, וּבְשַׁעֲתָא דְהִיא מְקַנָּאָה לִיְהִי, וְוִי דְאֶעְרַע בְּשְׁלֵהוּבִיתָא, דְאִיְהוּ יִתּוּקֵד בְּהוּ.

40. תּוּ פִתַּח וְאָמַר. מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת וְגו'. מִיָּם רַבִּים דָּא דְרוּעָא יְמִינָא, דְבְעֵי לְקְשְׂרָא בִיְהִי קְשְׂרָא דְתַפְלָה עַל דְרוּעָא שְׂמֵאלָא, לְקַיְימָא וּמִינּוּ תַחְבְּקִנִי. ד"א, מִיָּם רַבִּים, דָּא הוּא נְהַר עֲלָאָה, דְמִנִּיָּה נִפְקִין נְהַרִין לְכָל עֵבֶר, וּכְלֵהוּ נְגִדִין וְאֲתַמְשְׁכֵן מְנִיָּה. כַּד"א, מְקוּלוֹת מִיָּם רַבִּים. מֵאִינּוֹן קוּלוֹת דְמִיָּם רַבִּים, דְנִפְקֵן וְאֲתַמְשְׁכֵן מְנִיָּה. וְנְהַרוֹת, כַּד"א, נְשָׂאוּ נְהַרוֹת וְגו'.

41. "If a man would give all the substance of his house for love..." (Shir Hashirim 8:7) - with which the Congregation of Yisrael love the Holy One, blessed be He - "It would be utterly scorned (lit. 'they will scorn him')" (Ibid.). HE ASKS: IT IS WRITTEN that "they will scorn him." It should have been written, 'He will scorn him'. What does "they" mean? HE EXPLAINS THAT, "If a man would give," is the Holy One, blessed be He, and, "all the substance of his house," IS ALL THE ILLUMINATIONS OF THE MOCHIN HE HAS, as written: "filled with all precious and pleasant riches" (Mishlei 24:4). "For love," IS THE LOVE OF the Congregation of Yisrael for Him, WHICH IS THE LOVE OF THE RIGHT SIDE - NAMELY, THE UNREVEALED CHASSADIM. Yet, He will not be united with her, NAMELY, WITH THE LOWER CHOCHMAH IN HER, BY POURING ON HER NOT THE ILLUMINATION OF CHOCHMAH, BUT THE UNREVEALED CHASSADIM, WHICH ARE "ALL THE SUBSTANCE OF HIS HOUSE." Then, "they will scorn him"; all those battalions and legions above WILL SCORN those "precious and pleasant riches," WHICH ARE CHASSADIM, for they do not desire them, except when the Congregation of Yisrael associate with the Holy One, blessed be He. She is crowned with Him, FOR HE SPREADS CHOCHMAH UPON HER AND THAT CHOCHMAH IN HER IS CLOTHED IN HIS CHASSADIM. Then all the battalions and all the worlds are full of joy, light and blessings, as it is written: "His left hand is under my head," FOR IT IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH. "And His right hand embraces me" IS THE SECRET OF THE UNITY OF CHOCHMAH WITH CHASSADIM.

42a. When a man puts Tefilin on his hand, he should stretch out his left hand, ON WHICH CHOCHMAH IS Poured, to receive the Congregation of Yisrael, WHICH IS MALCHUT. He should make a tie with his right HAND and embrace her WITH THE CHASSADIM OF THE RIGHT, SO THAT CHOCHMAH WILL BE COMBINED WITH CHASSADIM to fulfill that which is written in the verse: "His left hand is under my head and His right hand embraces me," so as to copy the supernal model and be adorned in everything, WITH BOTH CHOCHMAH AND CHASSADIM. That man is then whole in everything, in the supernal sanctity, and the Holy One, blessed be He, calls him: "Yisrael in whom I will be glorified" (Yeshayah 49:3). We hear of the seven days of Sukkot, and the numbers seven and seventy are emphasized.
Tosefta

42b. "It would be utterly scorned (Heb. buz)" (Shir Hashirim 8:7). What is 'buz'? IT IS THE INITIALS OF Bet (= two), the second day, Vav (= six), the sixth day, and Zayin (= seven) the seventh day of Sukkot (the Holiday of Booths), on which water and wine were poured, FOR WATER IS THE SECRET OF CHASSADIM AND WINE IS THE SECRET OF CHOCHMAH. During the seven days of Sukkot, Yisrael sacrificed seventy bulls to atone for the seventy SUPERNAL MINISTERS who are in charge of THE SEVENTY NATIONS. THIS IS THE SECRET OF THE ILLUMINATION OF THE LEFT. THE NATIONS HAVE ONLY THE ILLUMINATION OF THE LEFT, AND YISRAEL DID THIS in order to prevent the destruction of the world by them. Hence, it is written: "And on the fifteenth day...you shall offer a burnt offering, a sacrifice made by fire" (Bemidbar 29:12-13).
End of Tosefta

12. "Hear the right"

Rabbi Chizkiyah says that the children of Yisrael are so beloved by God that whenever Malchut comes before Him, He is ready to receive her. We learn that every word of prayer ascends through the firmaments to a place that tests how genuine it is; if the prayer is genuine it is brought before God to be fulfilled, but if it is not it invokes an alien spirit from the Other Side. Rabbi Elazar says that everyone who studies the Torah at night and then comes to praise God in the morning will be happy.

41. אם יתן איש את כל הון ביתו באהבה, דרחים כ"ו לקודשא בריך הוא, יבזוז לו. בוז יבזוז לו, יבזוז מבעי ליה, מאי יבזוז לו. אלא, אם יתן איש, דא קודשא בריך הוא. את כל הון ביתו, כד"א כל הון יקר ונעים. באהבה, דכ"ו לגביה, ולא לאתקשרא בהדה, בוז יבזוז לו, כל אינון אוכלוסין וכל אינון משריין דלעילא, לההוא הון יקר, דהא לית רעותא לכלהו אלא בשעתא דכ"ו מתקשרא ביה בקודשא בריך הוא, ומתעטרא בהדיה, כדין כל אינון אוכלוסין, וכל אינון משריין, וכלהו עלמין בלהו בחדו, בנהירו, בברכאן, ועל דא אמר שמאלו תחת לראשי וימינו תחבקני.

42(1). מאן דאנח תפלין, כד מנח תפלה של יד, בעי לאושטא דרועא שמאלא, לקבלא לה לכ"ו, ולקשרא קשרא עם ימינא, בגין לחבקה לה, לקיימא דכתיב, שמאלו תחת לראשי וימינו תחבקני. לאתחזאה בר נש כגוונא דלעילא, ולא תעטרא בכלא, וכדין ב"נ שלים בכלא, בקדושה עלאה. וקודשא בריך הוא קארי עליה, ושראל אשר בן אתפאר.

תוספתא

42(2). בוז יבזוז לו. מאי בוז. יומא תניינא ויומא שתיתאה ויומא שביעאה דסוכות, דבהון הוו מנסכי מים ויין. דד' יומין דסוכות, בהון הוו מקריבין ישראל, ע' פרים, לכפרא על שבעין ממנן, בגין דלא ישתאר עלמא חרוב מנייהו, הה"ד ובחמשה עשר יום וגו' והקרבתם עולה אשה וגו'.
ע"כ תוספתא.

43. Rabbi Chizkiyah cited the verse: "Hear the right, Hashem, attend to my cry..." (Tehilim 17:1). The Congregation of Yisrael is so beloved by the Holy One, blessed be He, that whenever she, MALCHUT, comes before Him, He is ready to receive her, as written: "Hear the right, O Master, attend to my cry, give ear to my prayer." David said: 'I am linked with the Congregation of Yisrael, being before You as she is.' Therefore, "hear the right, Hashem," first, WHICH IS MALCHUT, CALLED 'RIGHTEOUSNESS', and afterwards, "attend to my cry, give ear to my prayer."

44. "From lips without deceit" (Ibid.). HE ASKS: What does that verse mean? HE ANSWERS: We have learned that every word of prayer that issues from a man's mouth ascends aloft through all the firmaments to a place that tests whether it is genuine or not. If it is genuine, then it is brought before the Holy King to be fulfilled, but if not he is driven away and an alien spirit FROM THE OTHER SIDE is evoked by it.

45. Come and behold: it is written of Joseph, "Whose foot they hurt with fetters" (Tehilim 105:18). They hurt his foot with fetters "until the time that his word came to pass, the word of Hashem had tested him" (Ibid. 19). HE ASKS: To whose word does it refer in that verse: "Until the time that his word came"? HE ANSWERS: The words of Joseph's PRAYER came to heaven and were tested TO DISCOVER IF THEY WERE GENUINE, AS WRITTEN: "The word of Hashem had tested him," MEANING THAT HIS WORDS WERE TESTED AND PURIFIED. Then, "the king sent and loosed him, and the ruler of the people let him go free" (Ibid. 20). Meanwhile, morning had arrived.

46. Rabbi Elazar cited that verse and said: It is written, "Yet the soul (Nefesh) of my Master shall be bound in the bond of life with Hashem your Elohim" (I Shmuel 25:29). "The soul of my Master" is unspecified and has the same reference as in the verse: "Who has not taken My Name (Nefesh) in vain" (Tehilim 24:4), meaning the morning is the proper time for the Congregation of Yisrael, WHICH IS MALCHUT CALLED 'NEFESH', to unite with her husband, ZEIR ANPIN. THEREFORE, happy are the righteous who study the Torah by night and then come IN THE MORNING to unite with the Holy One, blessed be He, and the Congregation of Yisrael. Of them, it is written: "Let your father and your mother be glad, and let her who bore you rejoice" (Mishlei 23:25).

13. There are two spirits

We read about the Strange Spirit and the Spirit of Defilement that descend to earth whenever men are defiled below. Rabbi Elazar talks about when the plague of leprosy is sent to a house and how the house can be purified. He tells how a man who wants to defile himself is defiled by bringing upon himself a second Spirit of Uncleaness; he must be destroyed for the world to be purified.

47. Rabbi Elazar cited that verse: "Thus shall you separate the children of Yisrael from their uncleanness...when they defile My tabernacle that is among them" (Vayikra 15:31). "Thus shall you separate" MEANS like a stranger who is a stranger to everyone and is not bonded with that which is not his.

43. רבי חזקיה פתח ואמר, שמעה יי צדק וגו'. כמה חביבה כנס"י קמי קודשא בריך הוא, דבכל זמנא דכ"י, אתת לקמיה דקודשא בריך הוא, קודשא בריך הוא אזדמן לקבלה. הה"ד שמעה יי צדק הקשיבה רנתי האזינה תפלתי. אמר דוד, אנא אתקטונא בכ"י. כמה דהיא אשתכחת לקמן, אנא נמי הכי אשתכחנא. ובגין כן שמעה יי צדק, בקדמיתא, ולבתר, הקשיבה רנתי האזינה תפלתי.

44. בלא שפתי מרמה. מאי בלא שפתי מרמה. אלא הכי תנינן. כל מלה ומלה דצלוחא, דאפיק ב"ג מפומיה, סלקא לעילא ובקעא רקיעין, ועאלת לאתר דעאלת, תמן אתבחנת ההיא מלה, אי היא מלה דכשרא אי לא, אי איהי מלה דכשרא עאלין לה קמי מלכא קדישא למעבד רעותה. ואי לאו, סאטין לה לבר, ואתער בההיא מלה רוחא אחרא.

45. ות"ח, כתיב ביה ביוסף, ענו בכבל רגלו וגו'. עד אימתי, ענו בכבל רגלו. עד עת בא דברו אמרת יי צרפתהו. עד עת בא דברו דמאן. אלא עד עת בא דברו דיוסף, ואתבחין ההיא מלה, הה"ד, אמרת יי צרפתהו. כדן, שלח מלך ויתירהו מושל עמים ויפתחהו. אדהכי הוה אתא צפרא.

46. א"ר אלעזר, כתיב, והיתה נפש אדוני צרורה בצרור החיים. נפש אדוני, סתם. כד"א, אשר לא נשא לשוא נפשו, הא עידנא בצפרא לאתקשרא כ"י ולא תחברא בבעלה, זכאין אינון צדיקיא דמשתדלין באורייתא בליליא, ואתאן לאתקשרא ביה בקודשא בריך הוא ובכ"י. עליהו כתיב, ישמח אביך ואמך ותגל יולדתך.

47. א"ר אלעזר כתיב, והזרתם את בני ישראל מטומאתם וגו' בטמאם את משכני אשר בתוכם. והזרתם, כהאי זר, דאיהו זר מכלהו, ולא אתחבר במה דליתיה דיליה.

48. HE EXPLAINS HIS WORDS: Come and behold: When men are defiled below, they are defiled in every respect, as we have already learned. When the Unclean Spirit is roused below, BY DRAWING THE ILLUMINATION OF THE LEFT SIDE FROM ABOVE DOWNWARDS, a strange spirit arises, FOR the Unclean Spirit below rouses another unclean spirit. It obtains permission to go down to the world. HE ASKS: What kind of permission DOES IT OBTAIN? HE ANSWERS: The same permission of Holiness that formerly ALWAYS came down and prevented THAT STRANGE SPIRIT FROM RULING. This spirit is no longer there BECAUSE OF THE UNCLEAN SPIRIT. For when it leaves, the Judgment, WHICH IS THE STRANGE SPIRIT, is revealed and confronts the sinners and augments Judgment. THEN THERE ARE two harmful spirits in the world, one is the spirit of Judgment NAMELY THE STRANGE SPIRIT and the Spirit of Defilement.

49. Rabbi Elazar said: Here I must say something that I have learned from my father. Come and behold: see what we learned here in relation to the plague in the house. When the Unclean Spirit rests upon a house and the Holy One, blessed be He, wants to purify that house, He sends a plague of leprosy there in order to make them denounce each other - THE SPIRIT OF THE PLAGUE FIGHTS THAT ONE OF THE UNCLEANNESS. Although the Unclean Spirit is gone from the house, that plague does not depart from the house AFTER OVERPOWERING THE SPIRIT OF DEFILEMENT until the house is shattered, stones, timbers, and all. Only then is the place purified.

50. When a man is defiled and arouses the Unclean Spirit to rest upon him and the Holy One, blessed be He, wants to purify the world, He arouses AGAINST HIM a spirit of Stern Judgment that remains in the world and rests upon that Unclean Spirit. They fight each other until He removes THE UNCLEAN SPIRIT from the world. That spirit of harsh Judgment OF THE PLAGUE THAT IT CAUSED TO DEPART FROM THE WORLD does not depart from the place until it is completely shattered, NAMELY THE BODY, the limbs, the bones and everything. Only then is the world purified; the Unclean Spirits are removed, and the world is in a state of cleanliness.

51. Therefore, we have learned that when a man wants to defile himself, he is indeed defiled, FOR THE SECOND SPIRIT OF UNCLEANNESS REMOVES THE FIRST ONE, AS IT IS SAID ABOVE. Woe to the man upon whom rests an Unclean Spirit that dwells with him in the world, for it is well known that the Holy One, blessed be He, desires to remove it from the world; THEREFORE, HE DEFILES HIM MORE, AS SAID. Happy are the righteous who are Holy and appear before the Holy King in their Holiness, and upon whom a Spirit of Holiness rests in this world and in the World to Come. When the morning came, they went on their way.

48. ות"ח, בשעתא דמסתאבין בני נשא לתתא, מסאבין לון בכלא, והא אתמר. אבל, בשעתא דרוח מסאבא אתער לתתא, אתער רוח זר, רוח מסאבא דלתתא, אתער רוח מסאבא אחרא, ואתיהיב ליה רשותא לנחתא לעלמא. מאי רשותא, רשותא דקדושה דהוה נחית ומחי ביה, לא אשתבח, ואסתלק, וכדין אתגלויא דינא, לקבליהון דחויבין, ואוסיף דינא על דיניה, וכדין, תרין רווחין משתבחין בעלמא, חד, רוחא דדינא, וחד, רוחא דמסאבא.

49. א"ר אלעזר, אצטריכנא הכא למימר מלה דאוליפנא מאבא. ת"ח, הכא ילפינן מנגע דביתא. דכד רוחא מסאבא שריא בביתא וקודשא בריך הוא בעי לדכאה ליה, שדר נגע צרעת בביתא, לקטרגא דא בדא, וההוא נגע לא אעדי מביתא, ואע"ג דרוח מסאבא אסתלק מההוא ביתא, עד דינתצון ביתא, אבנין ואעין וכלא, כדין אתדכי אתרא.

50. בהאי גוונא, מאן דאסתאב ואתער רוחא מסאבא ושאריו עלוי, כד בעי קודשא בריך הוא לדכאה עלמא, אתער רוח דינא תקיפא, ואשתבח בעלמא ושריא על ההוא רוחא מסאבא, ומקטרגי דא בדא, עד דיתעבר מעלמא, וההוא רוחא דינא תקיפא, לא אסתלק מאתריה עד דינתץ אתר, שייפין וגרמין וכלא, כדין אתדכי עלמא ואתעברו מניה רווחין מסאבין, ועלמא אשתבח בדכיו.

51. ועל דא תנינן, אתא לאסתאבא מסאבין ליה ודאי. ווי ליה לב"נ כד שאריו עליה רוח מסאבא, ואשתבח ביה בעלמא, דודאי ליגדע, דקודשא ב"ה בעי לבערא ליה מן עלמא. זכאין אינון צדיקיא דכלהו קדישין, ואשתכחו בקדושה קמי מלכא קדישא, ושריא עלויהו רוח קדישא, בהאי עלמא ובעלמא דאתי. כיון דאתא צפרא קמו אזלו.

14. "And angels of Elohim met him"

Rabbi Elazar says that during the time that Jacob lived with Laban God did not speak to him, until he was about to leave; then angels met and accompanied him on his trip. Both the angels of judgment and angels of mercy combined with him; Jacob is the Central Column that combines them both. The angels rescued him from the hands of Esau.

52. On their way, Rabbi Elazar opened the discussion, saying: "And Jacob went on his way, and angels of Elohim met him" (Beresheet 32:2). "And Jacob went on his way," MEANING that he was going towards his father. Come and behold: all the time that Jacob was with Laban, the Holy One, blessed be He, did not speak with him. Although it is written: "And Hashem said to Jacob, 'Return to the land of your fathers and to your kindred'" (Beresheet 31:3), this was only at the very end, when he was about to depart from Laban. After leaving him, the angels came and met him and accompanied him on his way.

53. Come and behold: it is written, "met him," but it should have said, 'He met angels of Elohim', SINCE IT WAS JACOB WHO MET THEM. What is the meaning of, "met him"? HE EXPLAINS: They came to combine with him. HE asks: What does this mean? HE ANSWERS: They came from the side of Gvurah, as written, "Angels of Elohim," AND GVURAH IS CALLED "ELOHIM." JACOB saw Angels of Mercy coming from another side. Then both the ANGELS OF Judgment and THOSE OF Mercy combined with him, FOR JACOB IS REFERRED TO AS THE CENTRAL COLUMN, WHICH INCLUDES WITHIN IT THE LEFT AND THE RIGHT, MERCY AND JUDGMENT.

54. Come and behold: at first IT IS WRITTEN, "Elohim's camp" (Beresheet 32:3), which is one, and afterwards IT IS WRITTEN, "He called the name of that place Mahanayim (lit. 'two camps')" (Ibid.), which is two CAMPS. BUT IT WAS PREVIOUSLY EXPLAINED THAT one CAMP was from the side of Judgment and one was from the side of Mercy. There were angels of BOTH THE LEFT and RIGHT sides, FOR JACOB IS THE CENTRAL COLUMN AND INCLUDES BOTH OF THEM. Therefore, it is written: "met him," BEING THE CENTRAL COLUMN. "And when Jacob saw them (Heb. ra'am)" (Ibid.). HE ASKS: Why is it written, "ra'am" as one word, which is not usually used. It should have been written, 'ra'ah otam', meaning that he saw them, as it is used in Hebrew. The reason for this is that he saw THE ANGELS OF MERCY AND JUDGMENT cleaved together and bonded to each other. Therefore, it is written, "ra'am," TO INSTRUCT THAT THEY WERE COMBINED, and all of them came to accompany him and rescue him from the hands of Esau.

15. "And the first came out red"

Because Isaac came from the side of stern Judgment, Esau came out with the red color of the side of Judgment. Jacob was from the second drop of sperm, that was from the side of Mercy and included both the right and the left. Esau came out from the dross of gold because at the time of Esau's conception Isaac's thoughts had been centered on ending the stern Judgment. It is important therefore for a man to concentrate his thoughts on the desire of God during the time he mates so that his descendants will be holy. Isaac's intention at the moment of Jacob's conception was connected with the mighty tree, Zeir Anpin, the Central Column. From this point of view, Jacob is regarded as the firstborn, and Esau not as important. We hear that one day the walls of Jerusalem will reach as high as the Throne of God, and the light of the moon will be as the light of the sun, and the light of the sun will be seven times as bright as it is now.

52. עד דהוּ אֲזַלִּי, פָּתַח רַבִּי אֶלְעָזָר וְאָמַר, וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ וַיִּפְגְּעוּ בּוֹ מַלְאֲכֵי אֱלֹהִים. וַיַּעֲקֹב הֵלֵךְ לְדַרְכּוֹ, דִּהְוָה אֲזִיל לְקַבֵּל אָבוּהִי. ת"ח, כָּל זְמַנָּא, דִּיַּעֲקֹב אֲשַׁתְּכַח לְגַבִּיָּה דְלִבָּן לָא מְלִיל עִמֵּיהּ קוּדְשָׁא בְרִיךְ הוּא, וְאִי תִימָא, וְהָא כְּתִיב, וַיֹּאמֶר יי' אֶל יַעֲקֹב שׁוּב אֶל אֶרֶץ אָבוֹתֶיךָ וְלְמוֹלַדְתֶּךָ וְגו'. הָאִי בְּסוּפָא הוּא, בְּזְמַנָּא דְבִעָא לְאַתְפָּרְשָׁא מִלִּבָּן וְכַד אֲתַפְרַשׁ מִנֵּיהּ, אָתוּ לְקַבְּלֵיהּ אֲיֻנוּן מִלְאֲכֵי וְאוֹזְפוּהוּ בְּאוּרְחָא.

53. ת"ח, כְּתִיב, וַיִּפְגְּעוּ בּוֹ. וַיִּפְגְּעוּ בְּמַלְאֲכֵי אֱלֹהִים מִבְּעֵי לֵיָּהּ, מָאִי בּוֹ. אֶלָּא אֵינְהוּ אָתוּ לְאַתְבַּלְלָא בֵּיהּ. מָאִי לְאַתְבַּלְלָא בֵּיהּ. אֶלָּא אֲיֻנוּן מְסֻטְרָא דְגְבוּרָה קְאֲתִינִין, דְּכְתִיב מִלְאֲכֵי אֱלֹהִים, וְחָמָא מְסֻטְרָא אַחֲרָא מִלְאֲכֵי דְרַחֲמִי, וְאַתְבַּלְלוּ בֵּיהּ רַחֲמֵי וְדִינָא.

54. ת"ח, בְּקַדְמֵיתָא, מְחַנְהּ אֱלֹהִים, זֶה חֵד. לְבַתֵּר וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מְחַנִּים, תְּרִי. חֵד מְסֻטְרָא דְדִינָא וְחֵד מְסֻטְרָא דְרַחֲמֵי, מִלְאֲכֵינִי מֵהָאִי גִיסָא, וּמִלְאֲכֵינִי מֵהָאִי גִיסָא, וְעַל דָּא כְּתִיב, וַיִּפְגְּעוּ בּוֹ. בּוֹ, דִּיַּיִקָּא. וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאִם, רָאָה אוֹתָם מִבְּעֵי לֵיָּהּ, מָאִי רָאִם. אֶלָּא חָמָא לֹון כְּלִילֵן כְּחֵדָּא, מִתְדַבְּקֵן דָּא בְּדָא, מִתְחַבְּרֵן דָּא בְּדָא, וְעַל דָּא כְּתִיב רָאִם, וְכִלְהוּ אָתוּ לְאוֹזְפָא לֵיָּהּ וְלְשִׁיזְבָא לֵיָּהּ מִיָּדָא דְעֵשָׂו.

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55. It is written of Esau: "And the first came out red" (Beresheet 25:25). "And the first," FOR HE IS CALLED 'FIRST'. It is not so that Jacob was the first drop OF THE SEED AND ESAU WAS THE FIRST TO COME FORTH TO THE WORLD, for it is written: "And the first," NAMELY, THE FIRST AT THE TIME OF PROCREATION. It is not written, 'first', WITHOUT THE DEFINITE ARTICLE HEI, FOR THEN YOU MIGHT SAY THAT HE IS ONLY THE FIRST TO COME FORTH AND NOT THE FIRST OF THE SEED. Because Isaac came from the side of the Stern Judgment, BEING OF THE LEFT SIDE OF ZEIR ANPIN, Esau "came out red," NAMELY, WITH THE RED COLOR OF THE SIDE OF GVURAH. If Jacob was the first IN THE INSEMINATION, THAT IS, IF THE FIRST DROP OF SPERM WAS JACOB'S, then he would have been red, for the first drop LOOKS red AND JACOB WAS NOT RED. Thus, JACOB was from the second drop of sperm and he did not come out so RED, for that drop OF SPERM came from the side of Mercy and INCLUDED this side and that side, BOTH THE RIGHT AND THE LEFT.

56. The drop of sperm of Esau was not like that of Jacob, for that one was complete and the other was not. At the time OF THE INSEMINATION OF ESAU, Isaac's thoughts were centered on ending the Stern Judgment, MEANING AT THE END OF THE LEFT SIDE WHERE THE DROSS OF GOLD, NAMELY THE KLIPOT, STARTS. For he produced from his own side, the LEFT, lights imprinted on the limbs OF ESAU. Hence, Esau WAS filthy, NAMELY the dross which was melted out of gold.

57. Therefore, we have learned that at the time OF MATING, a man should meditate on the desire of his Master so that his descendants will be holy. You might say that Isaac did not meditate ON HOLINESS. This is not so, for he centered his thoughts on Holiness and meditate on the end of the place OF THE LEFT SIDE, WHERE THE KLIPOT START BUT WHICH PERTAINS TO HOLINESS. When the first drop of the sperm came out, IT WAS exactly at that point. Therefore, it is written: "all over like a hairy garment" (Ibid.), NAMELY JUDGMENTS WHICH ARE CALLED 'HAIR'.

58. Come and behold: of David, IT IS WRITTEN THAT HE WAS "RUDDY," FOR he was created from the beauty of the red COLOR, WHICH IS THE LEFT SIDE OF BINAH AND WHICH ILLUMINATES MALCHUT. He was linked with his Master's sanctity. Therefore, it is written: "Now he was ruddy with fine eyes and good looking" (I Shmuel 16:12). THE SAME CANNOT BE SAID OF ESAU, FOR HE WAS CREATED FROM THE DROSS OF GOLD, WHICH BEGINS AT THE END OF THE LEFT SIDE, AS SAID. Indeed, Jacob was the firstborn, BEFORE Esau, not through the drop OF SPERM but because the intention DURING MATING was connected with the huge and mighty tree, NAMELY ZEIR ANPIN, THE CENTRAL COLUMN. Esau CAME FROM THE DIRECTING OF DESIRE, at the place which is the ending of all, NAMELY, THE PLACE WHERE HOLINESS ENDS, FOR THERE THE KLIPOT BEGIN. FROM THAT ASPECT, JACOB IS REGARDED AS THE FIRSTBORN AND THE FIRST, AND ESAU WAS SMALLER THAN HIM. Therefore, it is written: "Behold, I will make you small among all the nations; you are greatly despised" (Ovadyah 1:2).

55. כתיב ביה בעשו, ויצא הראשון אדמוני. ויצא הראשון, אי תימא, דיעקב טפה קדמא הוה, לאו הכי, דהא כתיב, ויצא הראשון, ולא כתיב, ויצא ראשון. ובגין דיצחק אתי מסטרא דדינא קשיא, נפק עשו אדמוני, סומקא. דאי יעקב הוה בוכרא, ההיא טפה קדמא נפקא הכי סומקא. אבל טפה תניינא הוה, ובגין כך לא נפקא הכי, דהא מסטרא דרחמי הות ההיא טפה, מהאי גיסא ומהאי גיסא.

56. וטפה דעשו לא הות כטפה דיעקב, דדא שלים ודא לא שלים. ובההיא שעתא, יצחק הוה מכון בסיומא דדינא קשיא, דאפיק בסטרוי, בגליפוי טהירין בשויפוי, ובגין כך עשו, זוהמא דאתהתיך מדהבא.

57. ועל דא תנינן, דבעי ב"נ לכונא בההיא שעתא, ברעותא דמאריה, בגין דיפוק בגין קדישין לעלמא. ואי תימא, יצחק לא אתכוון. לאו הכי, אלא אתכוון בקדושה, ואתכוון בסיומא דההוא אתר, ואשתכח כד נפק ההיא טפה קדמא, בההוא אתר ממש, ועל דא כתיב, כלו באדרת שער.

58. תא חזי, דוד בשפירו דסומקא נפק, ואתאחד בקדושה דמאריה. ועל דא כתיב, והוא אדמוני עם יפה עינים וטוב ראי. אבל יעקב בוכרא הוה מניה דעשו, לא מטפה, אלא דכוונה דרעותא, באילנא עלאה רברבא ותקיף, ועשו בההוא אתר דסיומא דכלא, ובגין כך כתיב, הנה קטן נתתיך בגוים בזוי אתה מאד.

59. Rabbi Yehuda taught that Esau is called "first," as it is written: "And the first came out red." The Holy One, blessed be He, is called "first" as it is written: "I am the first and I am the last" (Yeshayah 44:6), "and with the last, I am he" (Yeshayah 41:4). The "first" will one day punish the "first," meaning THE HOLY ONE, BLESSED BE HE, WILL PUNISH ESAU and build THE TEMPLE, WHICH IS CALLED 'first', as written: "A glorious throne exalted from the beginning (lit. 'first')" (Yirmeyah 17:12). Of the days to come, it is written: "A harbinger (lit. 'first') to Zion will I give, behold, behold them, and to Jerusalem a messenger of good tidings" (Yeshayah 41:27).

60. We have learned that one day the walls of Jerusalem will reach on high to the Throne of the King, as it is written: "At that time they shall call Jerusalem the Throne of Hashem" (Yirmeyah 3:17). Then, "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold" (Yeshayah 30:26). FOR THE LIGHT OF MALCHUT, WHICH IS CALLED 'THE MOON', WILL BE AS THE LIGHT OF ZEIR ANPIN, WHICH IS CALLED 'THE SUN', AND THE LIGHT OF THE SUN, WHICH IS ZEIR ANPIN, WILL BE SEVENFOLD MORE THAN IT IS NOW. Then, "on that day, Hashem shall be One and His Name One" (Zecharyah 14:9). Blessed be Hashem forever and ever. Amen and Amen. Hashem will reign forever and ever. Amen and Amen.

16. "Two young deers"

Rabbi Elazar and Rabbi Yosi hear a voice coming from a cave that speaks about two young deers and says they are the holy camp that Jacob met on his way. The voice then says that those two were Abraham and Isaac. Rabbi Elazar sees his father's image, and it says that the voice is a mouth which speaks great things. Rabbi Shimon also says that the souls of the righteous, who are holy angels, come to the righteous to save them. Although Isaac was alive when he was about to be sacrificed on the altar, his soul was taken to the Throne of God, after which time his eyes were dim.

Tosefta (Addendum)

61. Rabbi Elazar and Rabbi Yosi his father-in-law were on their way from Osha to Lod. Rabbi Yosi asked Rabbi Elazar whether he had heard from his father an explanation of the verse written of Jacob: "And Jacob went on his way and angels of Elohim met him" (Beresheet 32:2). He latter replied that he did not know. When they arrived at the cave of Lod, they heard a voice that said: 'Two young deers have pleased me by fulfilling My desire; these are the holy camp that Jacob met on his way'. Those words made Rabbi Elazar very excited, and he then said: Master of the Universe, such are His ways, for it is better for us not to hear. I hear yet do not comprehend.

62. Then a miracle happened to him and again he heard the same voice saying to him that those two were Abraham and Isaac. Then he fell to his face and his father's image appeared before him. He said to him: Father, I have asked ABOUT THE TWO DEERS, and was answered that they were Abraham and Isaac; they met Jacob when he was saved from Laban. He said to him: 'Son, release that which was cut off and accept your NEW source. It was a mouth which speaks greatly.' Furthermore, the souls of the righteous, who are holy supernal angels, come to all the righteous to save them.

59. רבי יהודה הוה מתני הכי. עשו נקרא ראשון, דכתיב, ויצא הראשון אדמוני בלו. וקודשא בריך הוא אקרי ראשון, דכתיב אני ראשון ואני אחרון ואת אחרונים אני הוא. וזמין לאתפרעא ראשון מראשון. ולמבני ראשון, דכתיב, כסא כבוד מרום מראשון. ולזמנא דאתי כתיב, ראשון לציון הנה הנם ולירושלם מבשר אתן.

60. תאנא, זמינא ירושלם, למהוי שורהא לעילא ולא תקרבא עד כורסי יקרא דמלכא. הה"ד בעת ההיא יקראו לירושלם כסא יי. כדין כתיב, והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים. כדין ביום ההוא יהיה יי אחד ושמו אחד. ברוך אדני לעולם אמן ואמן. יתברך אדני לעולם אמן ואמן.

תוספתא

61. רבי אלעזר, ור' יוסי חמוי, הוו אזלי מאושא ללוד. א"ר יוסי לר' אלעזר, אפשר שמעת מאבוכ מאי דכתיב, ויעקב הלך לדרכו וגו'. א"ל לא ידענא. עד דהוו אזלי מטו למערתא דלוד. שמעו ההוא קלא דאמר, תרי עוזלין דאילתא עבדו קמאי רעותא דניחא לי. ואינון הוו משרייתא קדישא דערע יעקב קמיה. אתרגיש ר' אלעזר, ואסתער בגנפשו, ואמר, מריה דעלמא כן אורחוי, טב לן דלא נשמע, שמענא ולא ידענא.

62. אתרחיש ליה ניסא, ושמע ההוא קלא דאמר, אברהם ויצחק הוו, נפל על אנפוי וחמא דיוקנא דאבוי, א"ל, אבא, שאילנא ואתיבונא, דאברהם ויצחק הוו, דערעו ליעקב כד אשתזיב מלבן. א"ל ברי, פוק פסקך, וסב סבתך, פום ממלל רברבן הוה. ולא דא היא בלחודוי, אלא לכל צדיקיא נשמתהון דצדיקיא מערעון קדמוהי לשיזבותיה, ואינון מלאכי קדישי עלאי.

63. Come and behold: Isaac was alive at that time, but his holy soul was taken to the Throne of his Master when he was to be sacrificed on the altar. After that, his eyes were dim, as it is written: "Were it not that...the fear of Isaac had been with me" (Beresheet 31:42).
End of Tosefta

63. ות"ח, יצחק קיים הוה בההיא שעתא, אבל
 נשמתיה קדישא אתנסיבת בכורסא יקרא
 דמאריה, כד אתעקד על גבי מדבחא. ומכדין
 אסתמו עינוי מחיזו. היינו דכתיב, לולא וגו' ופחד
 יצחק היה לי.
 ע"כ תוספתא

1. "After the death of the two sons of Aaron"

Rabbi Yehuda and Rabbi Shimon discuss the words 'spoke' and 'said' in "Hashem spoke to Moses" and "Hashem said to Moses" and we learn that they are from two levels, judgment and mercy, but nevertheless are from the same source, that is Zeir Anpin. Rabbi Yitzchak says that one verse says to serve Hashem in fear and another says to come before him with singing, and that these two verses seem contradictory. Rabbi Shimon says that if one shows awe and reverence, he will then deserve the joy and singing. One should not rejoice too much over worldly matters, so that he will be able to perform the precepts with gladness. We are told that fear of God is the beginning of service to Him. We read of the several reasons that Nadab and Abihu died while giving the offering, and that they were still under the authority of Aaron at the time. Rabbi Chiya tells how he encountered two men studying the Torah in a cleft in the mountain, and of how they were discussing poems and psalms and songs, and speaking about the sons of Korah who did not die. They say that every time a righteous person dies it brings forgiveness for the sins of the whole generation. The memory of the two sons of Aaron serves as atonement for Yisrael while they are in exile, because Nadab and Abihu are each considered equal to the seventy members of the Sanhedrin who served before Moses.

1. "And Hashem spoke to Moses after the death of the two sons of Aaron... and Hashem said to Moses" (Vayikra 16:1). Rabbi Yehuda comments: Since the verse says, "And Hashem spoke to Moses," what need is there to repeat "and Hashem said to Moses, Speak to your brother Aaron..."? The first statement should have sufficed. HE ANSWERS: We learn that it is written, "And Hashem (lit. 'He') called to Moses and (lit. 'Hashem') spoke to him" (Vayikra 1:1) and also, "And He said to Moses, Come up to Hashem" (Shemot 24:1). It has already been established that the discourse here, NAMELY "AND HE CALLED TO MOSES" OR "AND HE SAID TO MOSES" represents one level, NAMELY MALCHUT. Afterwards, the words, "AND HASHEM SPOKE TO HIM" OR "COME UP TO HASHEM" represent another level, NAMELY ZEIR ANPIN. Here too in our text, "And Hashem spoke to Moses" represents one level, NAMELY THE LEVEL OF JUDGMENT REFERRED TO AS 'SPEAKING', and afterwards the verse, "And Hashem said to Moses, Speak to your brother Aaron" represents another level, NAMELY THE QUALITY OF MERCY REFERRED TO AS 'SAYING'. IN BOTH INSTANCES THE NAME YUD HEI VAV HEI IS MENTIONED, which reveals that they carry one equal scale and all are joined from one source. THIS MEANS THAT BOTH LEVELS, JUDGMENT AND MERCY, ARE OF ONE SCALE FROM ONE SOURCE, WHICH IS ZEIR ANPIN REFERRED TO AS YUD HEI VAV HEI.

2. "After the death of the two sons of Aaron": Rabbi Yitzchak opened the discussion saying, "Serve Hashem in fear, and rejoice with trembling" (Tehilim 2:11). It is also written, "Serve Hashem with gladness: come before Him with singing" (Tehilim 100:2). These verses appear to contradict one another, as ONE SAYS TO SERVE IN FEAR AND TREBLING WHILE THE OTHER SAYS WITH GLADNESS AND SINGING. HE ANSWERS: We have learned that "serve Hashem in fear" means that one must first show fear and awe in every act he wishes to perform before his Master. As a result of this reverence before his Master, he will merit to serve with joy the commandments of the Torah. Therefore, it is written, "What does Hashem your Elohim require of you, but to fear" (Devarim 10:12). THROUGH FEAR, HE WILL MERIT IT ALL.

3. "And rejoice with trembling," MEANING that man must not overly rejoice in this world, referring only to worldly matters, but one must rejoice in the matters of Torah and the performance of precepts. Then, AS ONE WILL REFRAIN FROM REJOICING IN MUNDANE MATTERS, man will find himself able to perform Torah and precepts with happiness, as is written, "Serve Hashem with gladness."

1. וַיְדַבֵּר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן וְגו'.
וַיֹּאמֶר יי' אֶל מֹשֶׁה. רַבִּי יְהוּדָה אָמַר, בֵּינָן דְּכַתִּיב
וַיְדַבֵּר יי' אֶל מֹשֶׁה, אִמְאִי זְמַנָּא אַחֲרָא וַיֹּאמֶר יי'
אֶל מֹשֶׁה דְּבַר אֶל אֶהֱרֹן אַחִיךָ, דְּהָא בְּמַלּוּלָא
קְדַמָּא סָגִי. אֲלָא הֵכִי תְּנִינָן, כְּתִיב, וַיִּקְרָא אֶל
מֹשֶׁה וַיְדַבֵּר יי' אֵלָיו. וְכַתִּיב, וְאֶל מֹשֶׁה אָמַר עֲלֶה
אֶל יי'. וְהָא אוֹקְמוּהּ מְלֵה, דְּהִכָּא דְּרָגָא חַד. וּלְבַתֵּר,
דְּרָגָא אַחֲרָא. אוֹף הִכָּא, וַיְדַבֵּר יי' אֶל מֹשֶׁה דְּרָגָא
חַד. וּלְבַתֵּר וַיֹּאמֶר יי' אֶל מֹשֶׁה דְּבַר אֶל אֶהֱרֹן
אַחִיךָ, דְּרָגָא אַחֲרָא. וְכֹלָא, בְּחַד מִתְקַלָּא סְלֵקָא, וּמִן
שְׂרָשָׁא חַד כֹּלָא אֶתְחַבֵּר.

2. אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן. רַבִּי יִצְחָק פְּתַח, עֲבַדוּ
אֶת יי' בִּירְאָה וְגִילּוֹ בְּרַעְדָּה. וְכַתִּיב, עֲבַדוּ אֶת יי'
בְּשִׂמְחָה בָּאוּ לְפָנָיו בְּרִנְנָה. הֵינִי קְרָאִי קְשִׁינָן אֶהֱדְרִי,
אֲלָא הֵכִי תָּאנָא, עֲבַדוּ אֶת יי' בִּירְאָה. דְּכֹל פּוֹלְחָנָא
דְּבַעֵי ב"ג לְמַפְלַח קָמִי מְאֲרִיָּה, בְּקַדְמִיתָא בְּעֵי
יְרָאָה, לְדַחֲלָא מְנִיָּה, וּבְגִין דְּחֵלָא דְּמְאֲרִיָּה, יִשְׁתַּבַּח
לְבַתֵּר דִּיעֵבִיד בְּחֻדוֹתָא פְּקוּדֵי אוּרִייתָא. וְעַל דָּא
כְּתִיב, מַה יי' אֱלֹהֶיךָ שׂוֹאֵל מֵעַמְךָ כִּי אִם לִירְאָה.

3. וְגִילּוֹ בְּרַעְדָּה. דְּאָסִיר לִיָּה לְב"ג לְמַחְדֵי יִתִּיר
בְּעֵלְמָא דִּין. הָאִי בְּמִלּוֹ דְּעֵלְמָא, אֲבָל בְּמִלּוֹ
דְּאוּרִייתָא וּבְפְקוּדֵי דְּאוּרִייתָא, בְּעֵי לְמַחְדֵי. לְבַתֵּר,
יִשְׁתַּבַּח בְּרַ נֶשׁ דִּיעֵבִיד בְּחֻדוֹתָא פְּקוּדֵי אוּרִייתָא.
דְּכַתִּיב, עֲבַדוּ אֶת יי' בְּשִׂמְחָה.

4. Rabbi Aba said, "Serve Hashem in fear": What fear is meant here? IN OTHER WORDS, WHAT IS THE EXPLANATION IN THIS CONTEXT OF FEAR? HE ANSWERS: As we have established, it is written, "The fear of Hashem is the beginning of knowledge" (Mishlei 1:7) and "the fear of Hashem is the beginning of wisdom" (Tehilim 111:10), so the Holy One, blessed be He, is referred to in this name, "Fear of Hashem," NAMELY MALCHUT. Rabbi Elazar said: IN EXPLANATION OF RABBI ABA'S WORDS, "Serve Hashem in fear," MEANING he who wishes to perform the service of his Master, from what point should he begin and to which area should he aim his service in order to unify the name of his Master? He repeats his words "with fear," because fear, WHICH IS MALCHUT, is the start OF SERVICE going from below upwards, AS THE FIRST SFIRAH GOING FROM BELOW UPWARDS IS MALCHUT.

5. Come and see: It is written: here, "After the death" and later, "Speak to Aaron your brother...Thus shall Aaron come." (Vayikra 16:2-3). WHAT CONNECTION IS THERE BETWEEN "AFTER THE DEATH OF" TO THE VERSE, "THUS (LIT. 'WITH THIS') SHALL AARON COME"? HE ANSWERS: FROM THE DEATH OF THE SONS OF AARON commences the warning to each of the priests that they must be mindful of Zot (Eng. 'this' fem.), which is the fear of Hashem, WHICH IS MALCHUT. FOR THE DEATHS OF THE SONS OF AARON WERE AS A RESULT OF THEIR NEGLIGENCE IN RELATION TO MALCHUT.

6. Another explanation for, "After the death of the two sons of Aaron." Rabbi Yosi said: It should have read, 'After the death of Nadab and Abihu', so what is the reason THAT IT SAYS, "The two sons of Aaron"? It is obvious that they were his sons. HE ANSWERS: We have learned that until that time they were not adults but still under the authority of their father; CONSEQUENTLY, THE VERSE REFERS TO THEM AS THE SONS OF AARON. Hence, "when they came near before Hashem, and died" (Vayikra 16:1), they were rushing the time OF OFFERING INCENSE during the lifetime of their father, AS IS INDICATED LATER, and there was more, MEANING OTHER CAUSES PRECIPITATED THEIR DEATH. ALSO, because of the sin they committed "when they offered a foreign fire" (Bemidbar 3:4) as we learned, in one place it is written, "When they offered a foreign fire," AND FOR THIS REASON THEY DIED. In another place, it is written, "When they came near before Hashem," THEY DIED BECAUSE THEY SACRIFICED, BECAUSE THEY RUSHED THE TIME TO BURN INCENSE DURING THE LIFETIME OF THEIR FATHER, AS MENTIONED ABOVE. THIS MEANS THE COMBINATION OF both matters CAUSED THEIR DEATHS, so it is written: here, "The two sons of Aaron" TO TEACH THAT THEY WERE STILL UNDER THE AUTHORITY OF AARON, AS DECLARED ABOVE. It is written, "When they came near," FOR THE DEATH WAS AS A RESULT OF THEIR APPROACH BEFORE HASHEM, DURING THE LIFETIME OF THEIR FATHER.

7. Rabbi Chiya said: One day I was traveling to Rabbi Shimon to be taught by him the laws of the Pesach (Passover). I encountered a mountain and I saw clefts and cavities in one rock, and two men were in there. As I approached, I heard the voices of these people who were saying, "A song, a psalm for the sons of Korah, Great is Hashem and highly to be praised..." (Tehilim 48:1-2). Wherefore "A song, a psalm"? HE ANSWERS: Thus do we learn on behalf of Rabbi Shimon: The song is two-fold, NAMELY A SONG AND A PSALM, and since it is a better song than other songs, it is named "song" twice. Similarly, "A psalm, a poem for the Shabbat day" (Tehilim 92:1), MEANING THAT IT IS MORE PRAISEWORTHY THAN OTHER SONGS. In the same fashion, "the song of songs which is Solomon's" (Shir Hashirim 1:1), INDICATING a song that stands above all other songs.

4. ר' אבא אמר, עבדו את יי' ביראה. רזא דמלה הוא, עבדו את יי' ביראה, מה יראה הכא. אלא כמה דאוקימנא, דכתיב, יראת יי' ראשית דעת, וכתיב, ראשית חכמה יראת יי'. יראת יי', קודשא בריך הוא הכי אקרי. ר' אלעזר אמר, עבדו את יי' ביראה, מאן דבעי למעבר פולחנא דמאריה, מאן אתר שארי, ובאן אתר יכוון פולחנא ליחדא שמא דמאריה. הדר ואמר ביראה, ביראה הוא שירותא, מתתא לעילא.

5. ת"ח, מה כתיב הכא אחרי מות, ולבתר דבר אל אהרן אחיך וגו' בזאת יבא אהרן, אלא מכאן, שירותא לאזהרא לכהני, כל מאן דבעיין לאזהרא בהאי זאת, ודא היא יראת יי'.

6. דבר אחר. אחרי מות שני בני אהרן. ר' יוסי אמר, אחרי מות נדב ואביהוא, מפעי ליה, מ"ט שני בני אהרן, והא ידיע דבנוי הוו. אלא הכי תאנא, דער כאן לאו ברשותיהו קיימי, אלא ברשותא דאבהון, ובג"כ, בקרבתם לפני יי' וימותו, דאינון דחקו שעתא בחיי דאבהון, וכלא הוה, בגין ההוא חובא דעבדו, דכתיב בהקריבם אש זרה. דתניא, באתר חד, כתיב בהקריבם אש זרה, ובאתר חד כתיב, בקרבתם לפני יי'. והאי והאי הוה, ובג"כ כתיב הכא בני אהרן, וכתיב בקרבתם.

7. א"ר חייא, יומא חד הוּינא אזיל באַרְחָא, לְמִיּהָךְ גְּבִי דְרַבֵּי שְׁמַעוֹן, לְמִילָף מַגִּיה פְּרִשְׁתָּא דְפִסְחָא. עֲרַעִית בַּחַד טוֹרָא, וְחַמִּינָא בְּקִיעֵין גּוּמִין בַּחַד טִינְרָא, וְתִרִין גּוּבְרִין בֵּה. עַד דִּהוּינָא אֲזִיל, שְׁמַענָא קְלָא דְאִינוּן גּוּבְרִין, וְהוּוּ אֲמַרִין, שִׁיר מְזֻמּוֹר לְבְנֵי קֶרַח גְּדוּל יִי' וּמְהַלֵּל מְאֹד וְגו'. מַאי שִׁיר מְזֻמּוֹר. אֲלָא הֲכִי תֵאנָא מְשֻׁמִּיָּה דִר' שְׁמַעוֹן, שִׁיר דְאִיהוּ כְּפּוּל, שִׁיר דְאִיהוּ מְשׁוּבַח מְשָׁר שִׁירִין, וְעַל דְאִיהוּ מְשׁוּבַח מְשָׁר שִׁירִין, תִּרִין זְמַנִּין אֲתַמַּר בֵּיה שִׁירְתָּא, וְכֵן מְזֻמּוֹר שִׁיר לְיוֹם הַשַּׁבָּת. כַּה־ג, שִׁיר הַשִּׁירִים אֲשֶׁר לְשַׁלְמָה, שִׁירְתָּא לְעִילָא מִן שִׁירְתָּא.

8. ALSO HERE, WHERE IT IS WRITTEN, "A song, a psalm," THIS SONG IS SUPERIOR TO OTHERS. It is a song describing the Holy One, blessed be He, which the sons of Korah were singing about those who were dwelling in the doorway of Gehenom. Who were THE SONS OF KORAH? They were the brothers of those residing at the gates of Gehenom, AS THE HOLY SAGES COMMENT ON THE VERSE, "THE SONS OF KORAH DID NOT DIE" (BEMIDBAR 26:11), BUT A PLACE WAS SET FOR THEM IN GEHENOM. As a result, this song was recited on Monday IN THE TEMPLE. I approached them and said to them: What are you doing in this place? They replied: We are merchants, but twice weekly we leave our community to study Torah here because IN THE SETTLEMENT, WE ARE DISTURBED EACH DAY by people and they do not allow us TO STUDY TORAH. I replied to them: How fortunate is your lot.

8. שִׁיר מְזֻמּוֹר, שִׁירְתָּא דְקוּדְשָׁא בְרִיךְ הוּא, דְקָא מְזַמְרֵי בְנֵי קֶרַח עַל אִינוּן דִּיתְבִּי, עַל פְּתַחא דְגִיּהֵנָם. וּמַאן אִינוּן, אַחוּהוּן דְאִינוּן דִּיתְבִּי בְּתַרְעֵי דְגִיּהֵנָם. וְעַד, שִׁירְתָּא דָּא בְיוֹם שְׁנֵי אֲתַמַּר. קְרִיבְנָא גְּבִיּוּהוּ, אֲמִינָא לְהוּ, מַאי עֲסַקְיִיכוּ בְּאַתְרָא דָּא. אֲמַרוּ מְזַבְנֵי אֲנָן, וְתַרֵּי יוֹמֵי בְּשַׁבְּתָא, בְּדִילָנָא מִשְׁוּבָא וְנַעֲסַק בְּאוּרִייתָא. בְּגִין דְלָא שְׁבַקִּין לָן בְּנֵי נְשָׂא, כֹּל יוֹמָא יוֹמָא. אֲמִינָא זְכָאָה חוּלְקִיכוּן.

9. Furthermore, they said: Every time that the righteous depart this world, there is likewise annulled from this world all the harsh decrees, and the death of the righteous brings forgiveness for the sins of the generation. Therefore, we read the portion dealing with the sons of Aaron on Yom Kippur (Day of Atonement) to bring forgiveness for the sins of Yisrael. The Holy One, blessed be He, says, 'Contemplate the death of these pious ones, and it will be accredited for you, as if you offered sacrifice this day to attain forgiveness'. We have learned that as long as Yisrael will be in exile and neither be able to offer offerings on this day nor will they be able to offer the two goats, they will at least have the memory of the two sons of Aaron. Thus, it will serve as atonement for them.

9. תו פְּתַחוּ וְאֲמַרוּ. בְּכָל זְמַנָּא דְצַדִּיקָא מְסַתְלָקֵי מִעֲלָמָא, דִּינָא אֲסַתְלַק מִעֲלָמָא, וּמִיתְתַּהוּן דְצַדִּיקָא מְכַפֶּרֶת עַל חוּבֵי דְרָא. וְעַל דָּא פְּרִשְׁתָּא דְבְנֵי אֶהֱרֹן, בְּיוֹמָא דְכַפּוּרֵי קְרִינָן לֵה, לְמַהוּ כְּפָרָה לְחוּבֵיהוּן דְיִשְׂרָאֵל. אֲמַר קוּדְשָׁא בְרִיךְ הוּא, אֲתַעֲסִקוּ בְּמִיתְתַּהוּן דְצַדִּיקָא אֲלִין, וְיִתְחַשֵּׁב לְכוּ כְּאִלוּ אֲתוּן מְקַרְבִּין קְרַבְנִין בְּהַאי יוֹמָא לְכַפֶּרָא עֲלֵיכוּ. דְתַנִּינָן, כֹּל זְמַנָּא דְיִשְׂרָאֵל יְהוּן בְּגִלוּתָא, וְלֹא יְקַרְבּוּן קְרַבְנִין בְּהַאי יוֹמָא, וְאִינוּן תִּרִין שְׁעִירִין לֹא יְכַלִּין לְקַרְבָּא, יְהֵא לְהוּ דְכַרְנָא, דְתַרֵּי בְנֵי אֶהֱרֹן, וְיִתְכַפֵּר עֲלֵיהוּ.

10. We have learned that it is written, "These are the names of the sons of Aaron, the priests" (Bemidbar 3:3) and also, "Nadab the firstborn, and Abihu, Elazar and Itamar" (Ibid. 2). HE QUESTIONS: It should read: 'And Elazar and Itamar' JUST LIKE IT SAYS "AND ABIHU," so why write "Elazar and Itamar"? WHY DELETE THE CONNECTING 'AND' (VAV) FROM ELAZAR? HE ANSWERS: Abihu was equal to his two brothers. The VERSE EQUATES ABIHU TO ELAZAR AND ITAMAR, and Nadab is equal to all the others.

10. דְהֲכִי אֲוִלִּיפְנָא, דְכְּתִיב וְאֵלֶּה שְׁמוֹת בְּנֵי אֶהֱרֹן הַפְּהָנִים וְגו'. וְכְּתִיב, הַבְּכֹר נָדָב וְאֲבִיהוּא אֲלַעְזָר וְאִתְמָר. וְאֲלַעְזָר וְאִתְמָר מְבַעֵי לֵיה, מַהוּ אֲלַעְזָר וְאִתְמָר. אֲלָא שְׁקוּל הוּא אֲבִיהוּא כְּתַרֵּי אַחוּי. וְנָדָב כְּכֹלְהוּ.

11. The firstborn Nadab stands on his own merits and Abihu rests on his own, AND FOLLOWING THEM ELAZAR AND ITAMAR ARE READ AS JOINED TOGETHER TO TEACH that each one OF NADAB AND ABIHU are considered in the eyes OF SCRIPTURE as both Elazar and Itamar TOGETHER. But BOTH Nadab and Abihu by themselves are each considered equal to the seventy members of the Sanhedrin who served before Moses. For this reason, their deaths atoned for Yisrael. Therefore, it is written, "But let your brethren, the whole house of Yisrael bewail the burning" (Vayikra 10:6). Rabbi Shimon said: THEREFORE THE VERSE SPECIFIES "Nadab the firstborn," meaning he is the one that all acclaim and praise are his. How much more so with Nadab and Abihu TOGETHER, because these two have no equal among all Yisrael.

11. ואֵית דַּמְתַּנִּי הַבְּכֹר נָדָב, דָּא בְּלַחְדוּי, וְאַבְיָהוּא בְּלַחְדוּי, וְכָל חַד אֶתְחַשֵּׁיב בְּעֵינֵיהּ, כְּתְרוּיָהּ, כְּאַלְעָזָר וְאַתָּמָר. אָבֵל נָדָב וְאַבְיָהוּא בְּלַחְדוּיָהּ, שְׁקוּלִין הוּוּ לְקַבֵּל שְׁבַעִין סְנֵהֲרִין, דְּהוּוּ מִשְׁמֻשֵּׁין קָמֵי מֹשֶׁה. וּבְגִין כֵּן, מִיתְתַּהוֹן מִכְּפָרָא עַל יִשְׂרָאֵל. וְעַל דָּא כְּתִיב, וְאַחִיכֶם כָּל בֵּית יִשְׂרָאֵל יִבְכוּ אֶת הַשְּׂרָפָה. וְאָמַר ר' שְׁמַעוֹן, הַבְּכֹר נָדָב, כְּלוּמַר, הֵהוּא, דְּכָל שְׁבַחָא וְיִקְרָא דְלֵיהּ. נָדָב וְאַבְיָהוּא, עַל אַחַת כַּמָּה וְכַמָּה, דְּהֵנִי תְרִי, לֹא אֶשְׁתַּכְחוּ כּוֹתֵייהוּ בְּיִשְׂרָאֵל.

2. "Jacob, who redeemed Abraham"

We learn that Jacob redeemed Abraham just because God saw that Jacob would descend from Abraham. Rabbi Chizkiyah questions why Hananiah, Mishael and Azariah (who threw themselves into a burning fire) are referred to as descendants of Jacob, when in fact they were the descendants of Judah. Rabbi Shimon explains that is because in their time of danger they referred to Jacob, and God took note of this and protected them, and those who had ridiculed the name of Jacob were killed by the flame.

12. "And Hashem spoke to Moses after the death of the two sons of Aaron" (Vayikra 16:1): Rabbi Chizkiyah opened the discussion saying, "Therefore, thus says Hashem concerning the house of Jacob, who redeemed Abraham..." (Yeshayah 29:22). This verse is troublesome. It should read, 'Therefore, thus says Hashem, who redeemed Abraham'. Why does it say "Therefore, thus says Hashem concerning the house of Jacob, who redeemed Abraham"?

12. וַיְדַבֵּר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן. רַבִּי חִזְקִיָּה פִּתַח וְאָמַר, לְכֵן כֹּה אָמַר יי' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם וְגו'. הָאִי קָרָא קְשִׁיָּא, לְכֵן כֹּה אָמַר יי' אֲשֶׁר פָּדָה אֶת אַבְרָהָם מִבְּעֵי לֵיהּ. מֵאִי, כֹּה אָמַר יי' אֶל בֵּית יַעֲקֹב אֲשֶׁר פָּדָה אֶת אַבְרָהָם.

13. We have already learned that Jacob surely redeemed Abraham. At the time that ABRAHAM fell into THE FURNACE OF the Chaldeans' fire, his fate was being decided before the Holy One, blessed be He. In what merit should this one be saved as he lacks ancestral merits? THE HOLY ONE, BLESSED BE HE, said TO THE COURT ON HIGH: 'He should be saved because of his sons.' As we have learned, a son can bring merits for his father. The others replied: But Ishmael will descend from him. The Holy One, blessed be He, replied, 'But Isaac WILL DESCEND FROM HIM, who will extend his throat FOR THE SACRIFICE on the altar'. The others said: But Esau will derive from Isaac. THE HOLY ONE, BLESSED BE HE, said, 'But Jacob will DESCEND FROM HIM, who is a whole throne, and all his sons are perfect before Me.' They concurred by saying: Surely for this merit, Abraham shall be rescued. Such is the meaning of, "who redeemed Abraham."

13. אֵלָא הָא אֹוקְמוּהּ וְהָא אֶתְמַר, דִּיעְקֹב פָּדָה אֶת אַבְרָהָם וְדָאִי. דְּבַהֲהִיא שַׁעְתָּא דְּנַפְל בְּגוּ נֹרָא דְּכַשְׁדָּאִי, דְּנֻוּ דִּינֵיהּ קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּגִין מֵאִי יִשְׁתַּזְיֵב הָאִי, זְכוּת אַבְהֵן לִית לֵיהּ. א"ל, יִשְׁתַּזְיֵב בְּגִין בְּנוֹי, דְּהִכִּי תִנְיָא, בְּרָא מְזַכֵּי אָבָא. אָמְרוּ, הָא יִשְׁמַעְאֵל דְּנַפְיָק מִנֵּיהּ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הָא יַצְחָק, דִּיּוֹשִׁיט קַדְלֵיהּ עַל גְּבִי מִדְּבַחָא. אָמְרוּ, הָא עֵשָׂו דְּנַפְיָק מִנֵּיהּ. אָמַר, הָא יַעֲקֹב, דְּאִיהוּ כּוּרְסִיָּא שְׁלִימָתָא, וְכָל בְּנוֹהֵי שְׁלִימִין קָמֵאִי. אָמְרוּ, הָא וְדָאִי בְּזְכוּתָא דָּא יִשְׁתַּזְיֵב אַבְרָהָם הֵה"ד אֲשֶׁר פָּדָה אֶת אַבְרָהָם.

14. IT IS WRITTEN, "Jacob shall not now be ashamed, neither shall his face now grow pale; when he sees his children, the work of My hands, in the midst of him, sanctifying My name" (Yeshayah 29:22-23). HE QUESTIONS: Who are "his children, the work of My hands"? HE ANSWERS: They are Hananiah, Mishael, and Azariah, WHO THREW THEMSELVES INTO A BURNING FIRE TO SANCTIFY MY NAME. HE QUESTIONS, "Jacob shall not now be ashamed": What is Jacob doing here? For it is written, "These were among the descendants of Judah: Daniel, Hananiah, Mishael, and Azariah" (Daniel 1:6). NOTE, they are referred to as scions of Judah. As a result, it should read: 'Judah shall not now be ashamed'. Why then does it state, "Jacob shall not now be ashamed"?

15. HE ANSWERS: We have learned at the time they bound HANANIAH, MISHAEL AND AZARIAH in order to cast them into fire, each raised his voice and spoke before all the gathered nations, kings and nobles. Hananiah said, "Hashem is with me, I will not fear: what can man do to me? Hashem takes my part with those who help me: therefore I shall gaze upon those who hate me. It is better to take refuge in Hashem..." (Tehilim 118:6-8). Mishael said, "Therefore fear you not, My servant Jacob, says Hashem...For I am with you, says Hashem, to help you, for I will make a full end of all the nations" (Yirmeyah 30:10-11). At that moment, when THE NATIONS AND THE NOBLES heard the name Jacob, they were disgusted and began mockingly to laugh, BECAUSE HE PUT HIS TRUST IN JACOB. Azariah commenced to proclaim, "Hear O' Yisrael, Hashem our Elohim; Hashem is One" (Devarim 6:4).

16. This is what is written, "One shall say, I am Hashem's..." (Yeshayah 44:5). "One shall say, I am Hashem's" refers to Hananiah, WHO DECLARED THAT "HASHEM TAKES MY PART..." "And another shall call himself by the name of Jacob" (Ibid.): This is Mishael, WHO SAID, "FEAR YOU NOT, O MY SERVANT JACOB." "And another shall subscribe with his hand to Hashem, and surname himself by the name of Yisrael" (Ibid.). This is Azariah, WHO SAID, "HEAR O' YISRAEL..." At that moment, the Holy One, blessed be He, assembled His heavenly council, NAMELY THE ANGELS, and said to them, 'For which word among the words that these three uttered, should I save them?' They replied, "That they may know that You alone, whose name is Hashem, are the most high over all the earth" (Tehilim 83:19), MEANING SAVE THEM, BECAUSE THEY TRUSTED IN HASHEM.

17. At that hour, the Holy One, blessed be He, said to the throne, WHICH IS MALCHUT, 'My throne, for which word, among all the words THEY UTTERED, should I save these righteous men?' It replied: For the word that all the others mocked, I would save them, NAMELY THE MERIT OF JACOB, "Jacob shall not now be ashamed, neither shall his face now grow pale," SO THEY WILL SEE THAT THEY WERE SAVED IN HIS MERIT. Just as THE MERIT OF Jacob stood fast when Abraham was cast into the fire, now it will stand fast for these - NAMELY HANANIAH, MISHAEL AND AZARIAH. This is what is written, "Thus says Hashem concerning the house of Jacob, who redeemed Abraham, Jacob shall not now be ashamed..." namely by the contempt and the mockery with which THE NATIONS AND NOBLES RIDICULED HIM.

14. לא עתה יבוש יעקב ולא עתה פניו יחורו כי בראותו ילדיו מעשה ידי בקרבו יקדישו שמי. מאן אינון ילדיו מעשה וגו'. אליו אינון, חנניה מישאל ועזריה. בני יהודה אקרון, ובג"כ לא עתה יבוש יהודה מפעי ליה, מאי לא עתה מאי בעי הכא יעקב, והא פתיב, ויהי בהם מפני יהודה דניאל חנניה מישאל ועזריה. בני יהודה אקרון, ובג"כ לא עתה יבוש יהודה מפעי ליה, מאי לא עתה יבוש יעקב.

15. אלא הכי תנינן. בהאי שעתא דאתכמיתו, למנפל בנורא, כל חד ארים קליה ואמר, גבי כל אינון עמין ומלכין ואפרכיא, חנניה אמר, יי' לי לא אירא מה יעשה לי אדם יי' לי בעוזרי ואני אראה בשונאי טוב לחסות ביי' וגו'. מישאל פתח ואמר, ואתה אל תירא עבדי יעקב נאם יי' וגו' כי אתך אני נאם יי' להושיעך כי אעשה וגו'. בההיא שעתא, דשמעו בלהו שמא דייעקב. תוהו וחייכו בלצנותא. עזריה פתח ואמר, שמע ישראל יי' אלהינו יי' אחד.

16. הה"ד, זה יאמר ליי' אני וגו'. זה יאמר לה' אני, דא חנניה, וזה יקרא בשם יעקב, דא מישאל, וזה יכתוב ידו ליי' ובשם ישראל יכנה, דא עזריה, ביה שעתא כנש קודשא בריך הוא פמליא דיליה, אמר לון, במאן מלה, מאינון מלין דאמרו אליו תלתא, אשויב לון. פתחו ואמרו, וידעו כי אתה שמך יי' לבדך עליון על כל הארץ.

17. בה שעתא אמר קודשא בריך הוא לכורסייא, כורסייא דילי, במאן מלה מאינון מלין, אשויב לאינון צדיקיא. אמר ליה, בהאי מלה דכלהו חייבין בה, אשויב לון לא עתה יבוש יעקב ולא עתה פניו יחורו. כמה דקאים יעקב לגבי דאברהם בנורא, יקום השתא לגבי אליו, הה"ד, כה אמר יי' אל בית יעקב אשר מדה את אברהם לא עתה יבוש יעקב וגו'. מהאי כסופא דלצנותא.

18. We have learned that all those who ridiculed this word, NAMELY "JACOB," were consumed by that fire, and a spark of flame killed them. Who saved Hananiah, Mishael and Azariah? HE DID, because they prayed before the Holy One, blessed be He, Hashem, and unified His Name properly. Because they unified His Name properly, they were saved from that consuming fire.

18. תָּנָא, בְּלֵהוּ דְהוּוּ חַיִּיכִין מִמְלָה דָא, אֲתוּקְרוּ בְּהוּא נּוֹרָא, וְקָטַל לּוֹן שְׁבִיבָא דְנּוֹרָא. מֵאֵן שׁוֹיב לְאַלִּין. עַל דְהוּוּ מִצְלָן קְמִי קוֹדֶשׁא בְּרִיךְ הוּא וּמִיחְדָן שְׁמִיה בְּדָקָא יְאוּת, וְעַל דְמִיחְדָן שְׁמִיה בְּדָקָא יְאוּת, אֲשִׁתּוּיבוּ מִהוּא נּוֹרָא יְקִידָתָא.

3. Nadab and Abihu

Rabbi Shimon says that in a way Nadab and Abihu died twice, once before God when offering the sacrifice, and once because they left no children, as someone who does not merit children is considered as though dead. We learn that Nadab and Abihu died physically but did not die spiritually because they were reincarnated in Pinchas. The reason they were reincarnated together in one body was because they had not married and so were only considered a half body each. Their sin was later corrected by Pinchas' action in slaying the foreign woman. The two sons of Aaron and Zimri had essentially committed the same sin, that is, bringing near something that was far from holiness. Rabbi Shimon talks about the covenant of peace. We learn that Rabbi Yosi had said that people have their sins forgiven when they feel compassion for afflictions visited upon the just; therefore during Yom Kippur people read about the death of the two sons of Aaron, and they feel distress for them so that their own sins are forgiven. Also, they are reassured that their own children will not die during their lifetimes.

19. The two sons of Aaron offered a foreign fire, as they did not unify His Name properly and, therefore, were consumed in fire. Rabbi Yitzchak stated that it is written, "After the death" and it is later written, "and died" IN THE SAME VERSE. If it states "after the death of the two sons of Aaron" (Vayikra 16:1), wouldn't I know that they died? HE ANSWERS: We are taught that there were two deaths, one before Hashem and one because they left no children, for one who does not merit children is CONSIDERED dead. For this reason, it is written, "After the death...and died"; NAMELY, "AFTER THE DEATH" IS TO BE UNDERSTOOD LITERALLY AND "AND DIED" REFERS TO THEIR NOT HAVING CHILDREN.

19. תְּרִי בְּנֵי אֶהֱרָן קָרִיבוּ אִשָּׁא נּוֹכְרָאָה, דְּלֵא אֲתִיחְדּוּ שְׁמִיה בְּדָקָא יְאוּת, וְאֲתוּקְרוּ בְּנּוֹרָא. רְבִי יִצְחָק אָמַר, כְּתִיב, אַחֲרֵי מוֹת. וְכָתִיב וַיָּמוּתוּ. בֵּינָן דְּאָמַר אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אֶהֱרָן, לֹא יִדְעָנָא, דְּהָא וַיָּמוּתוּ. אֵלָא הֵכִי תִנְיִנָן, תְּרִי מִיתוּת הוּוּ, חֵד לִפְנֵי יְיָ וְחֵד, דְּלֵא הוּוּ לְהוּ בְּנִין, דְּכָל מֵאֵן דְּלֵא זְכִי לְבָנִין מִית הוּא. בְּגִין כֵּךְ, אַחֲרֵי מוֹת, וַיָּמוּתוּ.

20. Rabbi Aba said that it is written, "And Nadab and Abihu died before Hashem, when they offered a foreign fire before Hashem in the wilderness of Sinai, and they had no children: and Elazar and Itamar ministered in the priest's office" (Bemidbar 3:4). HE QUESTIONS: What connection does one have with the other in saying, "And they had no children: and Elazar and Itamar ministered in the priest's office"? DID THE LATTER INHERIT THE PRIESTHOOD FROM NADAB AND ABIHU BECAUSE THEY WERE CHILDLESS? HE ANSWERS: This is what I have said THAT they died because they had no children AND WERE CONSIDERED AS IF DEAD. This is definite, but not like other people even though they did not marry, for they died only a physical death and not a spiritual one.

20. רְבִי אָבָא אָמַר, מֵאִי דְכְּתִיב, וַיָּמָת נָדָב וְאַבִּיהוּא לִפְנֵי יְיָ בְּהַקְרִיבָם אִשׁ זָרָה לִפְנֵי יְיָ בְּמִדְבַּר סִינַי וּבָנִים לֹא הָיוּ לָהֶם וַיִּכְהֶן אֶלְעָזָר וְאַתָּמָר. מֵאִי דָא לְגַבֵּי דָא, דְּכְּתִיב, וּבָנִים לֹא הָיוּ לָהֶם, וַיִּכְהֶן אֶלְעָזָר וְאַתָּמָר. אֵלָא רְזָא דְמִלְתָּא. הָאִי דְאִמִּינָא, וַיָּמוּתוּ, דְּלֵא הוּוּ לְהוּ בְּנִין. וְהֵכִי הוּא וְדָאִי. אֲבָל לֹא כְּשָׂאֵר בְּנֵי עֲלָמָא, אַע"ג דְּלֵא אֲנָסִיבוּ, דְּהָא אֲלִין לֹא מִיתוּ אֵלָא מִיתַת גְּרַמִּיהוֹן, אֲבָל מִיתַת נַפְשָׁהוֹן לֹא מִיתוּ.

21. From where do we know THAT THEY DID NOT DIE A SPIRITUAL DEATH? For it is written, "And Elazar, son of Aaron took him one of the daughters of Putiel to wife; and she bore him Pinchas: these are the heads of the fathers of the Levites according to their families" (Shemot 6:25). HE QUESTIONS: IT SAYS "these," yet Pinchas alone is mentioned, and it says, "heads of the fathers of the Levites" OF PINCHAS ALONE. THIS IS BECAUSE NADAB AND ABIHU WERE REINCARNATED IN PINCHAS; THEREFORE, THE VERSE READS OF HIM, "THESE ARE THE HEADS," A PLURAL EXPRESSION. According to this, their deaths were physical not spiritual, as THEY WERE REINCARNATED IN PINCHAS. Rabbi Elazar said: THIS IS SO and it is understood WHEN IT IS WRITTEN ABOUT HIM, "These," A PLURAL EXPRESSION. It is likewise inherent WHEN IT IS WRITTEN ABOUT HIM, "Heads," A PLURAL EXPRESSION.

21. מִנָּל, דְּכְּתִיב, וְאַלְעָזָר בֶּן אֶהֱרָן לָקַח לוֹ מִבְּנוֹת פּוּטִיאל לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת פְּנַחַס אֵלֶּה רְאִשֵׁי אֲבוֹת הַלְוִיִּם לְמִשְׁפְּחוֹתָם. אֵלֶּה, וְהָא פְּנַחַס בְּלַחְדוּי הוּוּ. וְכָתִיב, רְאִשֵׁי אֲבוֹת הַלְוִיִּם, בְּג"כ, מִיתַת גְּרַמִּיהוֹן מִיתוּ, מִיתַת נַפְשָׁהוֹן לֹא מִיתוּ. א"ר אֶלְעָזָר וְדָאִי מִשְׁמַע אֵלֶּה, וּמִשְׁמַע רְאִשֵׁי.

22. Due to this, it is written, "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:7) and also it is written, "And Pinchas son of Elazar, son of Aaron" (Shoftim 20:28) was a priest in those days. It should simply read: 'Pinchas, the son of Elazar the priest'; WHY MENTION "SON OF AARON THE PRIEST"? He wished to tell us that whenever Pinchas is mentioned, IT IS WRITTEN, "son of Aaron the priest." BUT WITH REGARD TO ELAZAR, it is only written, "Elazar the priest" AND NO MENTION OF SON OF AARON, as we find written, "Before Elazar the priest" (Bemidbar 27:21) or "And Elazar the priest said" (Bemidbar 31:21). THIS IS DUE TO THE FACT THAT NADAB AND ABIHU, SONS OF AARON, WERE REINCARNATED IN PINCHAS; THEREFORE, THE VERSE MENTIONS 'SON OF AARON' REGARDING HIM. Consequently, their deaths were physical but spiritually they did not die, AS THEY WERE REINCARNATED IN PINCHAS.

23. We have learned from the secret of the Mishnah THAT THE NAME PINCHAS IS FORMED FROM two NAMES, WHICH CONSTITUTE a pair, Pin and Chas. Indeed, Pinchas is spelled with a small Yud-PE YUD NUN CAF SAMECH-for the Yud incorporates the two together. This is the profound explanation that we have already been taught.

24. Rabbi Elazar inquired of his father: Behold, NADAB AND ABIHU were two individuals, why were there not two, MEANING WHY WERE THEY NOT REINCARNATED INTO TWO PEOPLE, BUT ONLY IN PINCHAS? He replied: Each was a half body because they did not marry, AND ONE WHO DOES NOT MARRY IS CONSIDERED A HALF PERSON. For this reason, the two are incorporated in one, as it is written, "And she bore him Pinchas: these are the heads."

25. The Yud in Pinchas was put in him to enjoin the letters only when he has been zealous for the Holy One, blessed be He, and came to straighten that which was crooked upon seeing the sign of the member of the holy covenant that Zimri inserted into another territory. NADAB AND ABIHU were corrected here from their earlier deviation, for NADAB AND ABIHU deviated in a foreign female, as it is written, "When they offered a foreign fire" (Bemidbar 3:4). They were corrected through the foreign woman THAT PINCHAS SLEW, as it is written, "And has married the daughter of a strange El" (Malachi 2:11). Just as in the first case there was a foreign fire, here too was a foreign woman.

26. HE QUESTIONS: What is apparent here, MEANING WHAT IS THE CONNECTION BETWEEN A FOREIGN FIRE TO A FOREIGN WOMAN? HE ANSWERS: At the beginning, they brought near TO THE HOLINESS something that was far removed FROM HOLINESS AND DEFILED THE HOLINESS, as is written, "When they offered a foreign fire." Here too, Zimri COMMITTED THE VERY SAME SIN in that he brought near THAT which was far FROM HOLINESS - NAMELY, THE FOREIGN WOMAN TO THE HOLINESS - BECAUSE he brought near the name of the King, THE SIGN OF THE HOLY COVENANT, to the distant one - NAMELY, THE FOREIGN WOMAN. Immediately, "When Pinchas, the son of Elazar, the son of Aaron the priest, saw it, he rose up from among the congregation" (Bemidbar 25:7). At this point, he corrected the earlier crookedness. Then the Yud was added to his name to enjoin the letters together, THE SECRET OF YESOD THAT CONNECTS ZEIR ANPIN WITH MALCHUT. Thus, he was promised peace, WHICH IS YESOD REFERRED TO AS PEACE, as it is written, "Wherefore say, Behold, I give to him My covenant of peace" (Ibid. 12), My very covenant, NAMELY YESOD.

22. ובג"כ כתיב, פנחס בן אלעזר בן אהרן הכהן וכתיב ופנחס בן אלעזר בן אהרן הכהן היה כהן בימים ההם, פנחס בן אלעזר הכהן מבועי ליה, אלא בכל אתר דאתא פנחס בן אהרן הכהן כתיב, ואלעזר לא כתיב אלא אלעזר הכהן. דכתיב ולפני אלעזר הכהן. ויאמר אלעזר הכהן וגו'. ועל דא מיתת גרמיהון מיתו, מיתת נפשון לא מיתו.

23. ותנינן ברזא דמתניתין, תרי זוג, פן חס. והא אתמר, יו"ד זעירא ביני אתון דפנחס. דהאי יו"ד כליל תרי כחדא, ודא הוא רזא דמלה, והא אתמר.

24. ר' אלעזר שאיל לאבוי, א"ל, והא תרי אינון ותרי הוו, אמאי לא אשתכחו תרי. א"ל, תרי פלגי גופא הוו, דהא לא אנסיבו, ובג"כ, בחד אתכלילו, דכתיב, ותלד לו את פנחס אלה ראשי וגו'.

25. ויו"ד דפנחס, לא אתייהיב ביה לחברא אתון, אלא בשעתא דקני לקודשא ברוך הוא, ואתא לישראל עקימא, דחמא דהאי את ברית קדישא, עייל זמרי ברשותא אחרא. ובמה דאתעקם בקדמיתא, אתתקן הכא. בנוכראה אתעקם בקדמיתא, דכתיב, בהקריבם אש זרה, הכא בנוכראה, אתתקן, כמה דכתיב, ובעל בת אל נכר. מה להלן אש זרה, אף כאן נמי אשה זרה.

26. מאי אתחזי הכא. אלא בקדמיתא רחיקא קריבו, דכתיב, בהקריבם אש זרה. אוף הכא זמרי, הוה קריב רחיקא, שמא דמלכא, הוה קריב גבי רחיקא, מיד, וירא פנחס בן אלעזר בן אהרן הכהן ויקם מתוך העדה. הכא אתקין עקימא דקדמיתא, כדין אתייהיב יו"ד בשמיה לחברא אתון כחדא, ואתבשר בשלום, דכתיב, לכן אמור הנני נותן לו את בריתי שלום. בריתי ממש.

27. HE ASKS: What is this 'peace' we speak of here WHEN IT SAYS, "BEHOLD, I GIVE TO HIM MY COVENANT OF PEACE"? HE ANSWERS: At first they sinned against this Sfirah, YESOD, BY OFFERING FOREIGN FIRE, AS EARLIER MENTIONED. They damaged this Sfirah in instigating a quarrel BETWEEN ZEIR ANPIN AND MALCHUT, AS WRITTEN ABOVE. Now that it is corrected, it is written, "Behold I give him My covenant of peace," My actual covenant, NAMELY THE SFIRAH OF YESOD WHICH GOES BY THE NAME COVENANT. It will be at peace with him, NAMELY THE PEACE BETWEEN ZEIR ANPIN AND MALCHUT. For this reason, a small Yud was added to his name, WHICH HINTS AT YESOD, which is of the small letters to show that what was earlier crooked has already been corrected, MEANING THAT YESOD WHICH WAS CURVED EARLIER HAS BEEN STRAIGHTENED, AS WAS SAID BEFORE, and now MALCHUT is perfected through YESOD. Rabbi Elazar kissed his hands and said: Blessed is the Merciful One for allowing me to ask this thing so it should not get lost from me.

28. We have learned that Rabbi Yosi said: It was established to read this chapter OF THE SONS OF AARON on this day of Yom Kippur, in order to bring atonement for Yisrael in exile WHO ARE UNABLE TO OFFER SACRIFICES. For this reason the order OF SACRIFICES for this day, YOM KIPPUR, was established here IN THE PORTION ABOUT THE SONS OF AARON, AND RECITING IT COMES IN PLACE OF SACRIFICE. FURTHERMORE, the deaths of the sons of Aaron atone for Yisrael.

29. We also learn from here that every person who has affliction visited upon him from his Master, they serve as atonement for sins. All who have distress for affliction brought upon the just will have their sins pass away from this world. For this reason, on this day, YOM KIPPUR, we read about, "After the death of the two sons of Aaron" so that the congregation listens and feels distress for the pious who were lost and thus the congregation have their sins forgiven. Of him, who feels sorrow for the righteous who perished, or sheds tears for them, the Holy One, blessed be He, announces, "And your iniquity is taken away, and your sin is purged" (Yeshayah 6:7). Furthermore, he is reassured that his children will not die during his lifetime and it is written about him, "He shall see his seed, he shall prolong his days" (Yeshayah 53:10).

27. מאי שלום הכא, אלא בִּהְיוֹא כְּתָרָא, חֲבוּ בְּקִדְמִיתָא, בִּהְיוֹא כְּתָרָא, אֲתַעְרוּ קְטָטוּתָא בְּקִדְמִיתָא, וְהִשְׁתָּא דְאַתְתַּקֵּן, כְּתִיב הִנְנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם. בְּרִיתִי מִמֶּשׁ, תְּהֵא עֲמִיהּ בְּשְׁלוֹם, וּבְגִין כֵּן, אֲתִיּוּהֵיב יו"ד זְעִירָא בְּשִׁמְיָהּ, דְּהָא מֵאַתְוֹן זְעִירָאן הִיא, לְאַתְחַזְאָה דְּהָא אֲתַתַּקֵּן מֵה דְאַתְעַקֵּם בְּקִדְמִיתָא, וְהָא אֲשִׁימַת עֲמִיהּ. אֲתָא ר' אֲלַעְזָר וְנָשִׁיק יָדָיו. אָמַר, בְּרִיךְ רַחֲמֵנָא דְשְׂאִילְנָא הָאֵי מְלָה, וְלֹא אֲתַאבִּיד מִנְּאִי.

28. תָּאנָא א"ר יוֹסִי, בְּהָאֵי יוֹמָא דְכַפּוּרֵי, אֲתַתַּקֵּן לְמַקְרֵי פְּרִשְׁתָּא דָא, לְכַפְּרָא לְיִשְׂרָאֵל בְּגִלּוּתָא, בְּגִין דָּא, סִדְרָא דְיוֹמָא דָא, הִכָּא אֲתַסְדֵּר, וּבְגִין דְּמִיתְתְּהוֹן דְּבִנֵי אַהֲרֹן, מְכַפְּרָא עַל יִשְׂרָאֵל.

29. מִכָּאֵן אֲוִלִּיפְנָא, כֹּל הֵהוּא ב"נ דְּיִסּוּרֵי דְמַאֲרִיָּה אֲתִיּוֹן עֲלֵיהּ, כְּפִרָּה דְּחֻבּוֹי אִינוּן. וְכֹל מֵאֵן דְּמַצְטַעַר עַל יִסּוּרֵיהוֹן דְּצַדִּיקָא, מְעַבִּירִין חֻבּוּיָא דְּלֵהוֹן מְעֻלְמָא. וְע"ד בְּיוֹמָא דָּא, קוֹרִין, אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן, דְּיִשְׁמַעוֹן עֲמָא, וְיִצְטַעְרוּן עַל אַבּוּדְהוֹן דְּצַדִּיקָא, וְיִתְכַפֵּר לְהוֹן חֻבּוּיָהּ. וְכֹל דְּמַצְטַעַר עַל אַבּוּדְהוֹן דְּצַדִּיקָא, אִו אַחִית דְּמַעִין עֲלֵיהּ, קוֹדֶשׁא בְּרִיךְ הוּא מְכַרִּיז עֲלֵיהּ וְאוֹמֵר, וְסַר עֲוֹנְךָ וְחַטָּאתְךָ תְּכּוּפֵר. וְלֹא עוֹד, אֲלֵא דְלֹא יִמּוּתוֹן בְּנוֹי בְּיוֹמוֹי. וְעֲלֵיהּ כְּתִיב, יִרְאֶה זֶרַע יִאֲרִיךְ יָמִים וְגו'.

4. "All the rivers run into the sea"

Rabbi Shimon wonders how people can ignore the wishes of God for so long, and says that no one lends his ear or wakens his heart. He says that in later generations people will have forgotten the Torah entirely; there will never be another generation like Rabbi Shimon's until the generation in the time of the coming of Messiah, when knowledge will reawaken in the world again. We read about the river, Binah, in which the roots of the Tree of Life are spread. We read of the Sfirot that come forth from this river and the anointing oil that replenishes the Garden of Eden. These streams flow down to the righteous and join together in the sea of wisdom, Malchut. When the wicked interfere, the blessings of these streams are not felt, and judgment is awakened in the world instead of peace. Then people can be blessed only through the priest.

30. "And Hashem said to Moses, Speak to Aaron your brother, that he come not at all times into the holy place" (Vayikra 16:2). Rabbi Shimon said, "All the rivers run into the sea; yet the sea is not full..." (Kohelet 1:7). Rabbi Shimon said: I wonder about people, that they have no eyes to see, no heart to observe, they do not know, or pay attention to the wishes of their Master. How asleep they are and do not awaken before the day will come when thick darkness will cover them; the owner of the deposit will demand his due accounting from them.

31. An announcement is called out about them daily and their soul testifies within them day and night. The Torah raises its voice in all directions and says, "How long, fools, will you love foolishness" (Mishlei 1:22). "Whoever is a fool, let him turn in here: as for him that lacks understanding, she says to him, Come, eat of my bread, and drink of the wine which I have mixed" (Mishlei 9:4-5). No one lends his ear or wakens his heart.

32. Come and see: Later generations will come when Torah will be forgotten among them, the wise will gather in their own place and there won't be found anyone who can begin to explain and finalize THE TORAH. Woe to that generation. From here on, there will not be a generation like the present one until the generation in the time of King Messiah, when knowledge will awaken in the world, as it is written, "For they shall all know Me, from the lowest of them to the greatest of them" (Yirmeyah 31:33).

33. It is written, "And a river went out of Eden" (Beresheet 2:10). We have learned the name of this river. We established that its name is Yuval, NAMELY BINAH, as it is written, "And that spreads out its roots by the river (Heb. yuval)" (Yirmeyah 17:8). In the book of Rabbi Hamnuna Saba (the elder), IT SAYS that its name is life, NAMELY BINAH, whence life comes to the world, which is referred to as the life of the King. We established that it is that great and strong tree, WHICH IS ZEIR ANPIN, that feeds all and is called the Tree of Life, MEANING the tree that has planted its roots in that life ABOVE, NAMELY BINAH. And all is appropriate.

34. We have learned that this river gave forth deep streams, WHICH REPRESENT THE THREE SFIROT - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN - with the anointing oil to replenish the Garden of Eden, WHICH IS MALCHUT, and water the trees and plants, NAMELY THE SFIROT OF MALCHUT. Of this, it is written, "The trees of Hashem have their fill; the cedars of Lebanon, which He has planted" (Tehilim 104:16). These streams, NAMELY CHESED, GVURAH AND TIFERET, flow and continue on and join two pillars that the Baraitas refer to as Yachin and Boaz, NAMELY NETZACH AND HOD. These NAMES are appropriate. From there, NETZACH AND HOD come out all these streams, NAMELY CHESED, GVURAH AND TIFERET, and rest in a certain level referred to as Righteous, NAMELY YESOD, as is written, "But the righteous is an everlasting foundation (Heb. yesod)" (Mishlei 10:25). All together they join in that level referred to as "sea" that is the sea of wisdom, NAMELY MALCHUT. This is the meaning of the verse, "All the rivers run into

30. וַיֹּאמֶר יי' אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחִיךָ וְאֵל יְבֵא בְּכָל עֵת אֶל הַקֹּדֶשׁ וְגו' ר"ש פֶּתַח וְאָמַר, כָּל הַנְּחָלִים הַיּוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינָנו מֵלֵא וְגו'. אָמַר רַבִּי שְׁמַעוֹן, תְּוֹהֵנָא עַל בְּנֵי עַלְמָא, דְּהָא לִית לְהוּ עֵינִין לְמַחְזִי, וְלָבָא לְאַשְׁגַּחָא, וְלֹא יִדְעִין, וְלֹא שׁוֹיִין לְבִיּוּהוּ לְאַסְתַּכְּלָא בְּרַעוּתָא דְּמֵאֲרִיּוֹן, הִיךְ נִימִין, וְלֹא מִתְעָרִי מִשְׁנַתִּיּוּהוּ, עַד לֹא יִתִּי הֵהוּא יוֹמָא דְּחַפִּי עֲלֵיּוּהוּ חֲשׂוּכָא וְקַבְּלָא, וְיִתְבַּע הֵהוּא מֵאֲרִיָּה דְּפִקְדוֹנָא, חוֹשְׁבָנָא מְנִיּוּהוּ.

31. וְכַרְזָא כָּל יוֹמָא קָאֲרִי עֲלֵיּוּהוּ, וְנִשְׁמַתְהוֹן, אֲסֵהִידַת בְּהוֹן בְּכָל יוֹמָא וְלִילֵיא, אֲוִרִיּוּתָא רָאֵמַת קָלִין לְכָל עֵבֶר, מְכַרְזַת וְאֲוִמְרַת, עַד מְתִי פְתָאִים תֵּאָהֲבוּ פְתִי מִי פְתִי יְסוּר הֵנָּה חֲסֵר לָב אָמְרָה לוּ. לְכוּ לְחַמוּ בְּלַחְמֵי וְשִׁתּוּ בַיּוּן מִסְכְּתֵי. וְלִית מֵאן דִּירְכִין אֲוִרְנִיָּה, וְלִית מֵאן דִּיִּתְעַר לְבִיָּה.

32. ת"ח, זְמִינִין דְּרִי בְּתֵרָאִי דִּיִּתּוֹן, דִּיִּתְנָשִׁי אֲוִרִיּוּתָא מִבִּינִיּוּהוּ, וְחַפִּימֵי לָבָא יִתְכַנְשׁוּן לְאַתְרֵיּוּהוּ, וְלֹא יִשְׁתַּכַּח מֵאן דְּסִגִּיר וּפְתַח. וְוִי לְהֵהוּא דְּרָא. וּמְכָאן וְלֵהֲלָאָה, לֹא יְהֵא דְּרָא כְּדָרָא דָּא, עַד דְּרָא דִּיִּתִּי מְלַכָּא מְשִׁיחָא, וּמְנַדְעָא יִתְעַר בְּעַלְמָא, דְּכִתִּיב, כִּי כֻלָּם יִדְעוּ אוֹתִי לְמַקְטָנָם וְעַד גְּדוֹלָם.

33. ת"ח, כְּתִיב, וְנָהָר יוֹצֵא מֵעֵדֶן. וְתַנִּינֵן, מַה שְּׁמִיָּה דְּהֵהוּא נָהָר. אֲוִקִימָנָא יוֹבֵל שְׁמִיָּה, דְּכְתִיב, וְעַל יוֹבֵל יִשְׁלַח שְׁרָשָׁיו. וּבִסְפָרָא דְּרַב הַמְנוּנָא סָבָא, חַיִּים שְׁמִיָּה, דְּמַתְמָן נִפְקִין חַיִּים לְעַלְמָא, וְאֵינּוֹן אֲקָרוֹן חַיִּי מְלַכָּא. וְהֵא אֲוִקִימָנָא, הֵהוּא אֵילָנָא רַבָּא וְתַקִּיפָא, דְּמִזוֹן לְכֻלָּא בֵּיה. אֲקָרִי עֵץ חַיִּים. אֵילָנָא דְּנִטְע שְׁרָשׁוֹי בְּאֵינּוֹן חַיִּים, וְכֻלָּא הוּא שְׁפִיר.

34. וְתַנָּא, הֵהוּא נָהָר אֲפִיק נְחָלִין עֲמִיקִין, בְּמִשַׁח רַבּוּת, לְאַשְׁקָאָה גְּנָתָא, וְלְרוּאָה אֵילָנִין וְנִטְעֵינִין, דְּכְתִיב יִשְׁבְּעוּ עֵצֵי יי' אֲרִצֵּי לְבָנוֹן אֲשֶׁר נָטַע, וְאֵינּוֹן נְחָלִין, נְגִידִין וְאַתְמַשְׁכֵּן וּמִתְכַנְשִׁין בְּתֵרִין סְמִכִין וְאֵינּוֹן בְּרִיּוּתִי קְרִינֵן לְהוּ, יְכִי"ן וּבּוּע"ו, וְשְׁפִיר. וּמַתְמָן נִפְקִין כָּל אֵינּוֹן נְחָלִין, וְשְׁרִינִין לוֹן בְּחַד דְּרָגָא דְּאֲקָרִי צְדִיק, דְּכְתִיב, וְצְדִיק יִסוּד עוֹלָם. וְכֻלָּהוּ אֲזִלוּן וּמִתְכַנְשִׁין לְהֵהוּא אֲתֵר דְּאֲקָרִי יָם, וְהוּא יָמָא דְּחִכְמָתָא, הֵה"ד, כָּל הַנְּחָלִים הַיּוֹלְכִים אֶל הַיָּם וְגו'.

the sea" (Kohelet 1:7).

35. If you should say that when the streams reach this spot, NAMELY MALCHUT, they stop and don't come back, yet immediately following that, it says, "To the place where the rivers flow, thither they return (lit. 'return to go')" (Ibid.), for the river never stops its waters. "They return": To where do THEY return? HE ANSWERS: They "return" to the two pillars, Netzach and Hod. They "go" to this Righteous, WHICH IS YESOD, to seek out blessings and joy. This is the secret of what we learned, "This is the Leviathan, whom You have made to play therein" (Tehilim 104:26). It is the righteous.

36. "These wait all upon You: that You may give them their food in due season" (Ibid. 27). What is meant by "in due season"? This is the Matron, NAMELY MALCHUT, known as the time of the Righteous, WHICH IS YESOD. For this reason, all look up to this "due season," all that are sustained here below. They are fed from this source, AS THE LOWER BEINGS RECEIVE ONLY FROM MALCHUT. This secret meaning was established in, "These wait all upon You..." as we have established.

37. Come and see: When this "all," WHICH IS YESOD, KNOWN AS "KOL (LIT. 'ALL')," perfumes "due season," WHICH IS MALCHUT, which joins with him, all the world rejoices in blessings and peace is found among the upper and lower beings. However, when the wicked cause, that blessings of these streams are not present - NAMELY, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and this season receives nourishment from another side, NAMELY JUDGMENT, then Judgments are awakened in the world and there is no peace. When people want to be blessed, they can do so only through the priest, who could arouse his Sfirah, WHICH IS CHESED. Thus, the Matron, WHO IS MALCHUT, is blessed and the blessings will prevail throughout the worlds.

5. "That he come not at all times into the holy place"

We learn that God told Moses that he should speak to his brother, Aaron, since Aaron was given the blessings for above and below. There are times when one may go before God and ask petitions, because it is a time of goodwill; there are other times when harsh decrees are aroused and blessings are not forthcoming. Sometimes judgments are present but impending, held over the world to frighten it. We learn that these cycles occur in the year, in the week, in the day and even in the hour. Rabbi Shimon says that things are good in their due season. Analyzing the scripture, "That he come not at all times into the holy place," Rabbi Shimon tells his son that God was admonishing Aaron not to make the same mistake that his sons did, so that he will not damage this time that is Malchut. He also says that incense is the most praiseworthy of all sacrifices, because incense in Aramaic means 'connecting'.

38. We have learned that AFTER THE DEATHS OF THE SONS OF AARON, Moses was seeking from the Holy One, blessed be He, this matter, WHICH IS CHESED. MOSES said to Him: If people return in repentance to You, by whom will they be blessed? The Holy One, blessed be He, replied: "You are speaking to Me? "Speak to Aaron your brother," for in his hands are given the blessings for above and below', FOR HE IS THE CHARIOT FOR CHESED, AS MENTIONED ABOVE.

35. ואי תימא, דהא מטו לאתר דא, ופסקין, ולא תייבין, לבתר כתיב, אל מקום שהנחלים הולכים שם הם שבים ללכת, בגין דההוא נהרא לא פסיק לעלמין. הם שבים, לאן אתר שבים, לאינון תרין קיימין, נצח והוד. ללכת, בהאי צדיק, לאשבחא ברכאן וחדיו. והיינו רזא דתנינן, לויתן זה יצרת לשחק בו, דא צדיק.

36. כלם אליך ישברון לתת אכלם בעתו. מאן עתו. דא מטרוניתא, דאקרי עתו דצדיק, ובג"כ בלהו מחכאן להאי עתו, בלהו דאתונן לתתא, מאתר דא אתונן, ורזא דא אוקימנא, עיני כל אליך ישברו וגו' כמה דאוקימנא.

37. ת"ח, בשעתא דהאי כל, מבסם לעתו, ומתחברא עמיה, בלהו עלמין בחידו, בלהו עלמין בברכאן, כדין שלמא אשתכח בעלאי ותתאי. וכד גרמין חייבי עלמא, דתמן לא אשתכחו ברכאן דאינון נחלי, וינקא, האי עת, מסטרא אחרא, כדין דינין מתערין בעלמא, ושלמא לא אשתכח. וכד בעאן בני עלמא לאתברכא, לא יכלין אלא על ידא דכהנא, בגין דיתער בתרא דיליה, ויתברך מטרוניתא, וישתכחו ברכאן בכלהו עלמין.

38. תאנא, בההיא שעתא, בעא משה קמי קודשא בריך הוא, מלה דא, אמר ליה, אי בני עלמא יתובון קמן, על ידי דמאן מתברכאן. א"ל קודשא בריך הוא, ולי את אומר, דבר אל אהרן אחיך, דהא בידיה מסיראן ברכאן לעילא ותתא.

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39. "And Hashem said to Moses, Speak to Aaron your brother, that he come not at all times into the holy place" (Vayikra 16:2). Rabbi Aba said: There are times before the Holy One, blessed be He, when His goodwill is found, blessings are available and one may ask petitions. There are other times when His graciousness is unavailable, blessings are not forthcoming and harsh decrees are aroused in the world. There are times when Judgment is impending. There are times during the year when graciousness is present and there are times during the year when decrees are present. There are other times when Judgment is present but is impending, MEANING TO SAY THE JUDGMENT IS HELD IN ABEYANCE TO FRIGHTEN THE WORLD, BUT IT IS NOT YET IN EFFECT. There are also times during the month when graciousness is to be found and times when Judgments are present and impending over everything.

40. There are times during the week when graciousness abounds and there are times during the week when decrees are in the world. There are times during the day when graciousness prevails and the world is pampered. There are times during the day when the Judgments are impending and are present. Even during the hour, THERE ARE VARIOUS TIMES. Consequently, it is written, "And a time for every purpose" (Kohelet 3:1). It is also written, "But as for me, let my prayer be to You, Hashem, in an acceptable time" (Tehilim 69:14) and "Seek Hashem while He may be found" (Yeshayah 55:6). Another verse reads, "Why stand You afar off, Hashem? Why hide You Yourself in times of trouble?" (Tehilim 10:1) and another verse reads, "From afar Hashem appeared to me" (Yirmeyah 31:2). At other times, He is close as it is written, "Hashem is near to all those who call upon Him" (Tehilim 145:18). Due to this, it is written, "that he will not come at all times into the holy place..."

41. Rabbi Shimon said: We have ascertained that something in its due season IS EXCELLENT. This is sure. At this point, the Holy One, blessed be He, came to warn Aaron not to err with the same sin with which his sons erred. This due season is well known TO BE MALCHUT. For this reason, he must not err by joining a different time to the King. This is the meaning of the verse, "That he come not at all times into the holy place." Even when he will see that the time is given over to another, NAMELY THE OTHER SIDE, to run the world, IT SHOULD BE given over to its hands in order to enjoin and bring the world near to holiness, as I and My Name are one, SINCE EVEN THE OTHER SIDE SERVES ONLY ME. For this reason, "that he come not at all times (or: 'with every time') into the holy place." If he wishes to know with what he should approach, the answer is with zot (Eng. 'this' fem.), WHICH IS MALCHUT OF HOLINESS, "With this (Heb. zot fem.) shall Aaron come into the holy place" (Vayikra 16:3). This zot is the time that holds to My name through Yud, WHICH IS YESOD, that is imprinted in My name AND WITH IT he may come into the holy place, not at all times, but "he come not at all times."

39. וַיֹּאמֶר יי' אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחִיךָ וְאֵל יבא בכל עת אל הקדש וגו'. אָמַר רַבִּי אַבָּא, זְמַנִּין אֵית קָמִי קוּדְשָׁא בְרִיךְ הוּא, לְאַשְׁתַּכַּח רַעוּן, וְלְאַשְׁתַּכַּח בְּרַכָּאן, וְלִמְתַּבַּע בְּעוֹתֵי, וְזְמַנִּין, דְּרַעוּן לֹא אֲשַׁתַּכְחוּ, וּבְרַכָּאן לֹא מְזַדְמַנְן, וְדִינִין קְשִׁינִין מִתְעַרְיִן בְּעֵלְמָא. וְזְמַנִּין דְּדִינָא תְּלִין. תָּא חֲזִי, זְמַנִּין אֵית בְּשֵׁתָא, דְּרַעוּא אֲשַׁתַּכַּח. וְזְמַנִּין אֵית בְּשֵׁתָא, דְּדִינָא אֲשַׁתַּכַּח. וְזְמַנִּין אֵית בִּירְחֵי, דְּרַעוּא אֲשַׁתַּכַּח בְּהוּ. וְזְמַנִּין אֵית בִּירְחֵי, דְּדִינִין אֲשַׁתַּכְחוּ, וְתַלְיִין עַל כֻּלָּא.

40. זְמַנִּין אֵית בְּשַׁבּוּעֵי, דְּרַעוּן מִשְׁתַּכַּחן, וְזְמַנִּין אֵית בְּשַׁבּוּעֵי, דְּדִינִין מִשְׁתַּכַּחן בְּעֵלְמָא. וְזְמַנִּין אֵית בְּיוֹמֵי, דְּרַעוּא אֲשַׁתַּכַּח בְּעֵלְמָא וְעֵלְמָא אֲתַבְּסַמָּא. וְזְמַנִּין אֵית בְּיוֹמֵי דְּדִינִין תְּלִין וּמִשְׁתַּכַּחן, וְאִמְלוּ בְּשַׁעֲתֵי. וְעַל דָּא כְּתִיב, וְעַת לְכָל חַפְץ וְגו'. וְכְתִיב, וְאֲנִי תַמְלִתִּי לְךָ וְגו'. וְכְתִיב, דְּרָשׁוּ יי' בְּהַמְצָאוֹ. וְכְתִיב, לְמָה יי' תַעֲמוּד בְּרַחוּק תַעֲלִים לַעֲתוֹת בַּצָּרָה. וְכְתִיב, מִרַחוּק יי' נִרְאָה לִי. וְזְמַנִּין דְּאִיהוּ קְרוּב, דְּכְתִיב, קְרוּב יי' לְכָל קוֹרְאָיו. בְּג"כ, וְאֵל יבא בכל עת אל הקדש וגו'.

41. רַבִּי שִׁמְעוֹן אָמַר, הָא אֻקְיָמָנָא. מְלָה בְּעַתוּ, וְהָכִי הוּא וְדָא, וְהָכָא אַתָּא קוּדְשָׁא בְרִיךְ הוּא לְאַזְהָרָא לְאַהֲרֹן, דְּלֹא יִטְעִי בְּהֵוּא חוּבָא, דְּטַעוּ בְּנוּי, דְּהָא הָאִי עַת יִדְעָא, בְּג"כ לֹא יִטְעִי לְחַבְרָא עַת אַחְרָא, לְגַבֵּי מְלַכָּא. הַה"ד, וְאֵל יבא בכל עת אל הקדש. כְּלוּמַר, אִף עַל גַּב דִּיחְמֵי עֵידָן, דְּאֲתַמְסֵר בִּידָא אַחְרָא, לְאַתְנַהֲגָא עֵלְמָא, וּיְתַמְסֵר בִּידוּי לְיַחֲד בֵּיה לְקַרְבָּא לִיה לְקוּדְשָׁא, דְּהָא אָנָּא וְשְׁמֵי חַד הוּא. וּבְגִינֵי כֵךְ, וְאֵל יבא בכל עת אל הקדש. וְאִי בְּעִי לְמַנְדַּע בְּמָה יִיעוּל. בְּזֹאת. בְּזֹאת יבא אֶהֱרֹן אֶל הַקֹּדֶשׁ. דְּהָאִי זֹאת, הִיא עַת דְּאַחִידַת בְּשָׁמַי, בְּהָאִי יי', דְּרָשִׁימָא בְּשָׁמַי, יִיעוּל אֶל הַקֹּדֶשׁ. וְאֵל יבא בכל עת.

42. Rabbi Yosi said that it is written, "He has made every thing beautiful in its time" (Kohelet 3:11). This matter was explained by the holy luminary, and it is so that we learned that "He has made every thing beautiful in its time." Assuredly everything, WHICH IS YESOD NAMED ALL, He did in its time REFERS TO MALCHUT CALLED TIME, one with another, and no other thing may come between them. It is literally "in its time," MEANING MALCHUT and not in another. For this reason, it is a warning to Aaron "that he come not at all times into the holy place." With what may he enter? With Zot, MEANING MALCHUT CALLED ZOT, as we established from the verse, "Thus (with zot) shall Aaron come into the holy place" (Vayikra 16:3).

43. Rabbi Elazar was sitting before his father. He said to him that it is written about the congregation of Korah, "And they perished from among the congregation" (Bemidbar 16:33). What is meant by "and they perished"? It is similar to that which is written, "The same person will I destroy from among his people" (Vayikra 23:30). Rabbi Shimon said that the sons of Aaron are different THAN THE CONGREGATION OF KORAH, because 'perish' is not written about them, as it does about the congregation of Korah, where it is written, "And they perished from among the congregation." It is also written, "Behold, we die, we perish, we all perish" (Bemidbar 17:27), which included the 250 people who offered the incense. THEY surely perished; however, THE SONS OF AARON did not perish.

44. He replies that it is written, "That he come not at all times into the holy place." Another verse reads, "Thus (Heb. with zot) shall Aaron come into the holy place." HE QUESTIONS: If the verse stated "that he will not come at all times," why doesn't it write at what time he may come? IT SHOULD READ THAT ON THE TENTH OF THE MONTH, HE SHALL COME INTO THE HOLY PLACE, BUT INSTEAD IT SAYS, "THUS SHALL AARON COME INTO THE HOLY PLACE," YET GIVES NO EXPLICIT TIME. He said to him: Elazar, we learned that it is the same word and same time, FOR TIME AND ZOT ARE THE SAME WORD, NAMELY BOTH ARE NAMES OF MALCHUT, which the priests knew. But in relation to his sons sinning, the Holy One, blessed be He, wanted to admonish here, NAMELY, THAT HE SHOULD NOT DAMAGE THIS TIME WHICH IS MALCHUT AS HIS SONS DID. We have already learned this. He replied: I also thought so, but I wanted TO HEAR THIS FROM YOU in order to reconcile this matter.

45. He said to him: Elazar, my son, come and see that all sacrifices and burnt offerings bring gratification to the Holy One, blessed be He. But there is no truer gratification BEFORE HIM than the incense, for the incense is the most praiseworthy. This is the reason that it is offered in the innermost chambers, NAMELY THE HOLY OF HOLIES, silently. We have learned that. For this reason people were not punished for other kinds of sacrifices and burnt offerings as for incense, because in the whole of the service of the Holy One, blessed be He, this is the most joined and connected. That is why it is called incense, BECAUSE INCENSE IN ARAMAIC MEANS CONNECTING, so it says, "Ointment and incense rejoice the heart" (Mishlei 27:9).

42. תָּאנָא אָמַר ר' יוֹסִי כְּתִיב אֶת הַכֹּל עָשָׂה יְמֵהּ בְּעֵתוֹ הָאֵי מְלָה אוֹקְמָה בּוֹצִינָא קְדִישָׁא וְהִכִּי הוּא דִּתְנִינָא אֶת הַכֹּל עָשָׂה יְמֵהּ בְּעֵתוֹ וְהִכִּי הוּא וְדָאֵי. אֶת הַכֹּל וְדָאֵי. עָשָׂה יְמֵהּ בְּעֵתוֹ, דָּא בְּדָא, וְלֹא יתְעַרְבוּן אַחֲרָנִין בִּינֵיהוּ. בְּעֵתוֹ מִמֶּשׁ, וְלֹא בְּאַחֲרָא. בְּגִינֵי כֵן, אֲזַהְרוּתָא לְאַהֲרֹן, וְאֵל יָבֵא בְּכָל עֵת אֶל הַקֹּדֶשׁ. אָבֵל בְּמָה יִעוּל. בְּזֹאת, כְּמָה דְּאוֹקִימָנָא, דְּכְתִיב בְּזֹאת יָבֵא אַהֲרֹן אֶל הַקֹּדֶשׁ.

43. רַבִּי אֶלְעָזָר הוּוּה יְתִיב קָמֵי אָבוּהּ, אָמַר לֵיהּ, כְּתִיב בְּכַנִּישְׁתָּא דְקָרַח, וַיֵּאבְדוּ מִתּוֹךְ הַקְּהָל, מֵאֵי וַיֵּאבְדוּ. אֲלֵא כְּמָה דְכְתִיב, וְהֵאבְדִתִּי אֶת הַנֶּפֶשׁ הַהִיא מִקֶּרֶב עַמִּיהָ. א"ר שְׁמַעוֹן, שְׂאֵנִי אֵינּוֹן בְּנֵי אַהֲרֹן, דְּלֹא כְתִיב בְּהוּ אַבְדָּהּ, כְּאֵינּוֹן דְּכַנִּישְׁתָּא דְקָרַח, דְּכְתִיב בְּהוּ, וַיֵּאבְדוּ מִתּוֹךְ הַקְּהָל. וְכְתִיב, הֵן גּוֹעַנּוּ אַבְדָּנוּ כְּלָנוּ אַבְדָּנוּ. לְאַכְלֵלָא אֵינּוֹן דְּאַקְרִיבּוּ קִטְרֵת בּוֹסְמִין, מֵאֵתָן וְחֻמְשִׁין, דְּאֵתְאבִּידוּ וְדָאֵי, וְאֵלִין לֹא אֵתְאבִּידוּ.

44. א"ל כְּתִיב, וְאֵל יָבֵא בְּכָל עֵת אֶל הַקֹּדֶשׁ. וְכְתִיב, בְּזֹאת יָבֵא אַהֲרֹן אֶל הַקֹּדֶשׁ. בֵּינּוֹן דְּאָמַר, וְאֵל יָבֵא בְּכָל עֵת, אָמַאי לֹא כְתִיב, בְּמָה זְמַנָּא יִעוּל. א"ל אֶלְעָזָר, הָא אֵתְמַר, וּמְלָה חַד הוּא, וְזְמַנָּא חַד הוּא הוּוּ יְדַעֵי כְּהֵנִי. אָבֵל עַל מָה דְּחָאבוּ בְּנוֹי, בְּעָא לְאַזְהָרָא הֵכָא, וְהָא אֵתְמַר. א"ל, וְאֵנָּא הִכִּי סְבִירָנָא, וּבְגִין לְאַתֵּי שְׂבָא מְלָה בְּעֵינָא.

45. א"ל, אֶלְעָזָר בְּרִי ת"ח, כָּל קְרַבְנִין וְכָל עֲלוּן, נִיחָא הוּא דְקוֹדֶשׁא בְּרִיךְ הוּא, אָבֵל לֹא הוּוּה נִיחָא, כְּמָה דְהָאֵי קִטְרֵת, דְקִטְרֵת מְעֵלִיא מְכֵלָא. וּבְג"כ, הוּוּ מְעֵלִין לֵיהּ לְגוּ בְּגוּ, בְּלַחֲשׁוּ. וְהָא אֵתְמַר. וּבְג"כ, לֹא אֵתְעַנְשׁוּ כָל בְּנֵי נֶשְׂאָה בְּשָׂר קְרַבְנִין וְעֲלוּן כְּמוֹ בְּקִטְרֵת, דְּכָל פּוֹלְחָנָא דְקוֹדֶשׁא בְּרִיךְ הוּא, הֵכָא אֵתְקִטֵר וְאֵתְקִשֵׁר יְתִיר מְכֵלָא. וְע"ד אַקְרִי קִטְרֵת. וְהָא אֵתְמַר, שְׁמֹן וְקִטְרֵת יִשְׂמַח לָב.

6. "Therefore do the virgins love you"

Rabbi Shimon tells how the fragrance of the incense rises and joins with the flow of the holy ointment (the Sfirah of Zeir Anpin); they waken each other and are then good for illumination. The oil is then poured down from level to level to Malchut and thence to all the worlds. The Congregation of Yisrael is like the incense and Zeir Anpin is like the ointment.

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46. Rabbi Shimon opened the discussion saying, "Your ointments are fragrant..." (Shir Hashirim 1:3). I have closely studied this verse and this is the explanation: What is meant by "fragrant"? IT MEANS THAT the fragrance of the incense is subtle and finer, more interior than anything else. When this fragrance rises to join with the anointing oil of the fountain streams, WHICH ARE THE SFIROT OF ZEIR ANPIN, they wake one another and connect together. Then these ointments are good for illumination, as the verse says, "Your ointments are fragrant (lit. 'good for fragrance')."

47. The oil was then poured from level to level among the levels that are called the Holy Name, WHICH IS MALCHUT, and the verse then reads, "For your flowing oil you are renowned: therefore do the virgins love you" (Ibid.). What is meant by "virgins" (Heb. almot)? It is worlds (Heb. olamot), as we mentioned, actual worlds. INASMUCH AS THE OIL POURS TO MALCHUT CALLED NAME, ALL WORLDS RECEIVE FROM HER. Another explanation for almot is as written, "A song to Almot" (Tehilim 46:1), MEANING GRADES REPRESENTING ASPECTS OF CHASSADIM THAT IS REFERRED TO AS ALOMOT, DERIVED FROM THE WORD HE'ALEM (LIT. 'HIDDEN'). It all comes to the same thing. THE WORD OLAMOT (LIT. 'WORLDS') ALSO COMES FROM THEIR BEING CONCEALED

48. In the book of Rabbi Hamnuna Saba, it is written: what is the meaning of 'worlds (Heb. olamot)'? It is according to the verse, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). THIS IS THE SECRET OF THE SEVEN CHAMBERS OF BRIYAH, WHICH SERVICE MALCHUT AND ARE REFERRED TO AS MAIDENS. These maidens ARE "the virgins (Heb. almot) love you," to bless Your name and to sing praises before You. From there, there are blessings among all the lower beings, and the upper and lower beings are blessed.

49. Another explanation for "the virgins (Heb. almot) love you": It is fine to read this verse as: 'over death (Heb. al mavet) they love you', for with this, NAMELY OIL WHICH DENOTES CHASSADIM, the harsh prosecutors embalm themselves, AS 'ALAMOT' IS SPELLED WITH THE SAME LETTERS AS 'AL MAVET'. For incense, SIGNIFYING THE ILLUMINATION OF CHOCHMAH, joins with the higher level ointment, WHICH IS CHASSADIM, and is held in high esteem before the Holy One, blessed be He, more than all sacrifices and burnt offerings. The Congregation of Yisrael said: I am like the incense, DENOTING MALCHUT, AS MALCHUT IS THE SECRET MEANING OF LOWER CHOCHMAH, and You, DENOTING ZEIR ANPIN, are like ointment, DENOTING CHASSADIM. THEREFORE, "Draw me, we will run after you" (Shir Hashirim 1:4). "We will run" IS A PLURAL EXPRESSION, as in, "therefore do the virgins love you," THAT IS, I and all my troops, who all hold onto me. Hence, "draw me," as they are all dependent on me.

50. "The king has brought me into his chambers" (Ibid.): If the King will bring me into His chambers, then "we will be glad and rejoice in you" (Ibid.), meaning I and all the troops. We have learned that all the forces rejoice when the Congregation of Yisrael is joyous and blessed, and harsh decrees do not transpire in the world. Hence, it says, "Let the heavens rejoice, and let the earth be glad" (Tehilim 96:11).

46. פתח ר' שמעון ודרש, לריח שמניך טובים וגו'. האי קרא אסתכלנא ביה, והכי הוא. לריח, מאי ריח. ריח דקטרת דאיהו דיקא ומעליא ופנימאה מכלא, וכד סליק ההוא ריח לאתקשרא, בההוא משח רבות הנחלי מבועא, אתערו דא בדא ואתקטרו פחדא. וכדין אינון משחן טבאן לאנהרא. כד"א, לריח שמניך טובים.

47. וכדין אתרק משחא מדרגא לדרגא, באינון דרגין דאקרון שמא קדישא, הה"ד, שמן תורק שמך על בן עלמות אהבוך. מאי עלמות. כמה דאוקימנא עלמות, עולמות ממש, ד"א על בן עלמות אהבוך. כד"א, על עלמות שיר. וכלא חד.

48. ובספרא דרב המנונא סבא כתיב, מאי עלמות. כמה דאת אמר, ותתן טרף לביתה וחק לנערותיה. נערותיה הני עלמות, אהבוך, לברכא שמך, ולומר קמך, ומתמן אשתבחון ברכאן בכלהו ותתאי, ומתברכין עלאין ותתאין.

49. ד"א ע"כ עלמות אהבוך. שפיר הוא מאן דאמר. על מות אהבוך, דהא במלה דא מאריהון דדינין אתבסמן, ובגין דהאי קטרת, אתקטר במשחא דלעילא יתיר, אתחשב קמיה דקודשא בריך הוא, מכל קרבנין ועלוון. אמרה כ"י, אנא בקטרת, ואנת כמשחא, משכני אחרין נרוצה וגו'. נרוצה: כד"א, על בן עלמות אהבוך. אנא וכל אוכלוסין, דהא בלהו בי אחידן, ועל דא משכני, דהא בי תליין.

50. הביאני המלך חדריו. אם ייעול לי מלכא באדרוי, נגילה ונשמחה בך, אנא וכלהו אוכלוסין. האנא. בלהו אוכלוסין, בשעתא דכנסת ישראל חדאת ומתברכא, בלהו חדאן, ודינא לא שריא בדין בעלמא. ועל דא כתיב, ושמחו השמים ותגל הארץ.

7. "For I appear in the cloud upon the ark cover"

Rabbi Yehuda brings up various verses where a cloud or a storm of wind are mentioned. Speaking about the cloud upon the ark cover, he says that

this is the place where the cherubs, Metatron and Sandalfon, rested, and that a miracle occurred three times a day when the Shechinah revealed herself in their wings. Rabbi Shimon tells what song the cherubs sang when the Shechinah came down.

51. "For I appear in the cloud upon the ark cover" (Vayikra 16:2). Rabbi Yehuda said: Fortunate are the righteous, whom the Holy One, blessed be He, delights to honor. We have learned about a king of flesh and blood, that if someone rides on his horse, he has committed a capital offense. However, the Holy One, blessed be He, placed Elijah on His own, as is written, "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11) AND IT IS WRITTEN, "HASHEM ANSWERED JOB OUT OF THE STORM" (IYOV 38:1). It is written: here "that he die not: for I appear in the cloud upon the ark cover." The Holy One, blessed be He, brought Moses into the cloud, as it says, "And Moses went into the midst of the cloud" (Shemot 24:18), meaning into the midst of the cloud, DENOTING MALCHUT. IT IS WITHIN THE SAME CLOUD, OF WHICH IT SAYS, "For I appear in the cloud upon the ark cover." This is the meaning of, "And Hashem will create upon every dwelling place of Mount Zion and upon its assemblies, a cloud and smoke by day" (Yeshayah 4:5), "For the cloud of Hashem was upon the tabernacle by day" (Shemot 40:38). ALL THESE CLOUDS HINT AT MALCHUT.

52. We have learned that it is written, "And Hashem descended in the cloud" (Shemot 34:5) and "I appear in the cloud upon the ark cover." We have learned that this is the place, NAMELY MALCHUT, where the Cherubs rested, WHO ARE METATRON AND SANDALFON, as we learned. The Cherubs were in place by means of a miracle (Heb. nes), MEANING UPON MALCHUT THAT IS CALLED NES. We have learned that three times daily - THE SECRET MEANING OF THE THREE COLUMNS - a miracle (Heb. nes) occurred, MEANING THAT THE SHECHINAH REVEALED HERSELF in their wings. At the moment when the sanctity of the King revealed itself upon them, they raised their wings of their own accord, spread them, and covered over the ark cover. Afterwards, they closed their wings and held them against their bodies, as the verse says, "And the Cherubs shall stretch out their wings on high" (Shemot 25:20). The verse uses the term "stretch out," MEANING AT TIMES THEY WOULD SPREAD AND AT TIMES CLOSE. The verse does not read 'stretched out', WHICH WOULD BE CORRECT WERE THEY PASSIVE; IN THE SAME WAY, 'overspreading' instead of 'were overspread'. This is WHAT THEY SAID, 'they were erect by means of a miracle and were rejoicing in the Shechinah'.

53. Rabbi Aba said: What does THE VERSE wish to say with the statement, "I appear in the cloud upon the ark cover," WHICH MEANS THAT PRIEST SEES THE SHECHINAH? ALSO, in the verse, "Thus (with zot) shall Aaron come," WHICH IS THE SHECHINAH IS REFERRED TO AS ZOT. Behold, the priest did not see the Shechinah when he entered THE HOLY OF HOLIES. HE ANSWERS: The cloud, WHICH IS THE SHECHINAH, would come down. In coming down, it reached the covering of the ark, the wings of the Cherubs would stir and the Cherubs would strike with their wings and sing a song. FROM THIS, THE PRIEST WOULD REALIZE THAT THE SHECHINAH WAS NOW APPEARING. THIS IS WHAT IS MEANT BY, "I APPEAR IN THE CLOUD UPON THE ARK COVER."

51. כִּי בַעֲנַן אֶרְאֶה עַל הַכַּפֶּרֶת. א"ר יְהוּדָה, זְכַאִין אֵינּוֹן צְדִיקָא, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי בִיקְרִיהוֹן. וְתַנִּינָא, מֶלֶךְ בֶּשֶׁר וְדָם, אִי ב"נ רָכִיב עַל סוּסָא דִּילֵיהּ, בַּר קְטָלָא הוּא, קוּדְשָׁא בְּרִיךְ הוּא אֶרְכִיב אֵלֵיהּ עַל דִּילֵיהּ, דְּכְתִיב, וַיַּעַל אֵלָיו בַּסַּעֲרָה הַשָּׁמַיִם וְגו'. הֵכָא מָאִי כְתִיב, וְלֹא יָמוּת כִּי בַעֲנַן אֶרְאֶה עַל הַכַּפֶּרֶת. וְקוּדְשָׁא בְּרִיךְ הוּא עֵינֵיהּ לְמֹשֶׁה בֵּיהּ, הֵה"ד, וַיָּבֵא מֹשֶׁה בְּתוֹךְ הָעֲנָן, בְּתוֹךְ הָעֲנָן מִמֶּשׁ, כִּי בַעֲנַן אֶרְאֶה עַל הַכַּפֶּרֶת. הֵה"ד, וּבְרָא יי' עַל כָּל מְכוּן הַר צִיּוֹן וְעַל מִקְרָאֵיהּ עֲנַן יוֹמָם וְעֶשֶׂן. וְכְתִיב, כִּי עֲנַן יי' עַל הַמִּשְׁכָּן יוֹמָם.

52. וְתַנִּינָא, הָאִי דְכְתִיב, וַיֵּרַד יי' בַּעֲנָן. בַּעֲנַן אֶרְאֶה עַל הַכַּפֶּרֶת. תַּנִּינָא, אֶתְרֵהּ דְּהוּוּ שְׂרָאן אֵינּוֹן כְּרוּבִי, כְּמָה דְּאוּקִימָנָא, כְּרוּבִים עַל אֶתְרֵהּ וְתַבִּין. וְתַנִּינָא, ג' זְמַנִּין בְּיוֹמָא אֶתְרַחֵשׁ נִיסָא, בְּגַדְפִּייהוּ. בְּשַׁעֲתָא דְּאֶתְגַּלִּי עֲלֵיהּ קוּדְשָׁא דְּמַלְכָא, אֵינּוֹן מְגַרְמִייהוּ סַלְקִין גַּדְפִּייהוּ, וּפְרָסִין לוֹן, וְחַפִּיין עַל כַּפּוֹרֶתָא. לְבַתֵּר קְמִיטִין גַּדְפִּייהוּ, וְנֶאֱחָזִין בְּגוּפִייהוּ כַּד"א וְהִיוּ הַכְּרוּבִים פּוֹרְשֵׁי כְנָפֵים לְמַעְלָה, פּוֹרְשֵׁי וְלֹא פּוֹרְשֵׁי. סוֹכְכִים וְלֹא סוֹכְכִים. דָּא בָּאתְרֵהּ הוּוּ קְיַיְמִי וְחֻדְאן בְּשַׁכִּינְתָא.

53. א"ר אַבָּא, מַה בַּעַא הֵכָא, כִּי בַעֲנַן אֶרְאֶה עַל הַכַּפֶּרֶת. וְכְתִיב בְּזֹאת יָבֵא אֶהְרֶן, וְהָא כְּהֵנָּה לֹא חָמִי לְשַׁכִּינְתָא בְּשַׁעֲתָא כַּד הוּוּ עָאֵל. אֵלָּא עֲנָנָא הוּוּ נַחִית, וְכַד הוּוּ נַחִית מִטָּא עַל הָאִי כַּפֶּרֶת, וּמִתְעֲרִין גַּדְפִּייהוּ דְּכְרוּבִין, וְאֶקְשִׁי לְהוּ וְאִמְרֵי שִׁירְתָּא.

54. HE QUESTIONS: What song did they sing? HE ANSWERS, "For Hashem is great, and greatly to be praised: He is to be feared above all Elohim" (Tehilim 96:4). THEY SAID this when they raised their wings, WHICH IS THE ASPECT OF THE RIGHT COLUMN, MEANING CHESED TERMED "GREAT." When they spread them, they would say, "For all the Elohim of the nations are idols: but Hashem made the heavens" (Ibid. 5). THIS IS THE ASPECT OF THE LEFT COLUMN THAT SUBDUES THE ENTIRE OTHER SIDE. When they covered the ark cover, they would say, "Before Hashem; for He comes to judge the earth: with righteousness shall He judge the world, and the people with equity" (Tehilim 98:9). THIS IS THE ASPECT OF THE CENTRAL COLUMN DENOTING TIFERET, REFERRED TO AS JUSTICE.

54. ומה שירתא אמרי בי גדול יי' ומהלל מאד נורא הוא על כל אלהים. האי בד סלקי גרפיהו. בשעתא דפרסין להו אמרי, בי כל אלהי העמים אלילים ויי' שמים עשה. בד חפיון על כפורתא, אמרי, לפני יי' כי בא לשפוט הארץ ישפוט תבל בצדק ועמים במישרים.

8. "And their faces shall look one to another"

Rabbi Shimon says that when the priest heard the voices of the Cherubs he placed the incense in the right place and had the correct intent, so that the blessings should flow to all. The wings of the cherubs were moving up and down, singing and covering the ark. We learn that the Cherubs are male and female, which establishes equity. Rabbi Yitzchak says that whenever there are not both female and male present, one is not worthy to look at the Shechinah.

55. When the priest heard their voices in the Temple, he placed the incense in its right place and meditated on something, in order that the blessing should flow to all. The wings of the Cherubs were moving up and down, singing and covering the ark. Then they would raise them. This is the meaning of "overspreading." "Overspreading" is precise. Where do we derive that their voices were heard? NAMELY from the verse, "I heard the noise of their wings" (Yechezkel 1:24).

55. וקלהון הוה שמע כהנא במקדשא, בדין שני קטרת באתריה, ואתכוון במה דאתכוון, בגין דיתברך בלא. וגדפי כרוביאי, סלקין ונחתין, וזמרי שירתא, מחפיון לכפורתא וסלקי להו. הה"ד סוככים סוככים. דייקא ומנ"ל דקלהון אשתמע, כד"א ואשמע את קול וגו'.

56. Rabbi Yosi said, "and the people with equity (Heb. meisharim)" (Tehilim 98:9): What is meant by Meisharim? HE ANSWERS: As the verse says, "sincerely (Heb. meisharim) they love you" (Shir Hashirim 1:4). THE SHECHINAH includes BY THIS the two Cherubs, METATRON AND SANDALFON, who are assuredly called "meisharim," and IT SAYS about this, "And the people with equity (Heb. meisharim)." BEFORE THIS, IT IS WRITTEN, "WITH RIGHTEOUSNESS SHALL HE JUDGE THE WORLD" (Tehilim 98:9) AND "JUDGE" REFERS TO ZEIR ANPIN, WHILE "RIGHTEOUSNESS" DENOTES MALCHUT. LATER, THE VERSE INCLUDES ALSO THE CHERUBS AND THUS SAYS, "AND THE PEOPLE WITH EQUITY."

56. א"ר יוסי, ועמים במישרים. מהו במישרים. כד"א, מישרים אהבוך, לאכללא תרין כרובין, דכר ונוקבא, מישרים ודאי. ועל דא, ועמים במישרים.

57. It is written, "Then he heard the voice speaking to him from off the covering that was upon the ark of Testimony, from between the two Cherubs: and it spoke to him" (Bemidbar 7:89). Rabbi Yitzchak said: From here, we learned that whenever there are not both male and female present, one is not worthy to behold the presence of the Shechinah. THEREFORE, HE HEARD THE VOICE SPEAKING ONLY FROM BETWEEN THE TWO CHERUBS. This is the intent of the verse, "The upright (Heb. yesharim) shall dwell in Your presence" (Tehilim 140:14), MEANING THE CHERUBS REFERRED TO AS MEISHARIM. We have learned that there is a verse, "Just and right is He" (Devarim 32:4), DENOTING male and female. "JUST" REFERS TO THE MALE, MEANING YESOD, AND "RIGHT" REFERS TO THE FEMALE, MEANING MALCHUT. Here also, the Cherubs are male and female, as it is written of them, "You have established equity (Heb. meisharim in plural)" (Tehilim 99:4) AND ALSO "the people with equity (Heb. meisharim)," AS MENTIONED ABOVE. For this reason, "And their faces shall look one to another" (Shemot 25:20), THE SECRET OF FACE TO FACE UNION, as we have established.

57. וכתיב, וישמע את הקול מדבר אליו מבין שני הכרובים וידבר אליו. ר' יצחק אמר, מכאן אוליפנא דבכל אתר דלא אשתכח דכר ונוקבא, לאו כדאי למחמי אפי שכינתא. הה"ד, ישבו ישרים את פניך, ותנינן, כתיב, צדיק וישר הוא, דכר ונוקבא, אוף הכא כרובים דכר ונוקבא. ועליהו כתיב, אתה כוננת מישרים. ועמים במישרים. ובגיני כך, ופניהם איש אל אחיו, והא אוקימנא.

9. "Behold, how good and how pleasant"

Rabbi Shimon talks about "how good and how pleasant it is for brothers to dwell together in unity," explaining that it means male and female turned toward one another. He says that righteousness and justice go together, otherwise things are not well with the world. The rabbis had been complaining because rain was needed, and Rabbi Shimon says that is because male does not reside within the female, but everything is about to return to its proper place and there will soon be rain. then they talk about the interpretations of "I am black, but comely" and the following verses. Returning to the title verse, we hear that it refers to the friends, who fear God and speak about Him to one another, and have peace and brotherly love.

58. We have learned that Rabbi Yosi said, once the world needed rain. Rabbi Yesa, Rabbi Chizkiyah and other friends came before Rabbi Shimon. They found him and his son going to see Rabbi Pinchas ben Yair. When he saw them, he said, "A poem of ascent of David. Behold, how good and how pleasant it is for brothers to dwell together in unity" (Tehilim 133:1). HE QUESTIONS: What is meant by "brothers to dwell together in unity"?

59. HE ANSWERS: THIS IS as is said, "And their faces shall look one to another (lit. 'man to his brother')" (Shemot 25:20), BROTHERS MEANING MALE AND FEMALE, for the time that ZEIR ANPIN AND MALCHUT faced each other, it is written, "How good and how pleasant." However, when the male turns his face away from the female, woe is to the world. Then it is written, "But sometimes ruin comes for want of justice" (Mishlei 13:23) and assuredly without justice, MEANING WITHOUT ZEIR ANPIN CALLED JUSTICE, WHO DOES NOT LOOK OR GIVE ABUNDANCE TO THE FEMALE CALLED RIGHTEOUSNESS. The verse, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15) means that one does not go without the other. When justice, WHICH IS ZEIR ANPIN, moves afar from righteousness, WHICH IS MALCHUT, woe is to the world.

60. I see that you have come now because the Male does not reside within the Female AND, AS A RESULT, THERE IS NO RAIN IN THE WORLD. He said, If you have come to me for this reason, then go back, as this day I have seen that everything will return to be face to face AND THERE WILL BE NO LACK OF ABUNDANCE OF RAIN IN THE WORLD. However, if you have come here to study Torah, then stay with me. They replied to him: We came to our master for both of them, FOR RAINFALL AND FOR STUDY OF TORAH. Allow one of us to report to our brethren ABOUT THE SALVATION OF RAIN, while we, and the other friends with us, will remain with our master.

61. As they were walking, he said, "I am black, but comely, O daughters of Jerusalem..." (Shir Hashirim 1:5). The Congregation of Yisrael said before the Holy One, blessed be He: I may be black in exile but I am comely with the commandments of the Torah. Even though Yisrael are in exile, they do not forsake THE PRECEPTS. "Like the tents of Kedar" (Ibid.), MEANING EVEN THOUGH I AM like the children of Keturah, whose faces are always black, still I am like "the curtains of Solomon" (Ibid.), MEANING like the view of heaven for purity, as it is written, "Who stretches out the heavens like a curtain" (Tehilim 104:2). SOLOMON (HEB. SHLOMO) IS THE HOLY ONE, BLESSED BE HE, THE KING OF PEACE (HEB. SHALOM).

62. "Do not look upon me, because I am black" (Shir Hashirim 1:6), MEANING what is the reason you should not look upon me? Because I am black AND THEREFORE YOU CANNOT SEE ME. "Because the sun has scorched me" (Ibid.), MEANING the sun did not look at me, REFERRING TO ZEIR ANPIN, to properly shed light upon me. What do Yisrael say to this? "My mother's children were angry with me" (Ibid.). Who are the children of my mother? These are appointed ministers who protect the other nations.

58. תְּנִינָא א"ר יוֹסִי, זְמַנָּא חֲדָא, הָוָה צְרִיכָא עֲלֵמָא לְמִטְרָא, אַתּוּ לְקַמִּיָּה דר"ש, ר' יוֹסָא וּרְבִי חֲזַקִּיָּה וּשְׂאָר חֲבֵרֵינָא. אֲשַׁבְּחוּהוּ דִּהּוּ אֲזִיל לְמַחְמִי, לְר' פְּנַחֵס בֶּן יְאִיר, הוּא ור"א בְּרִיָּה. כִּיּוֹן דְּחֲמָא לֹוֹן, פְּתַח וְאָמַר, שִׁיר הַמַּעֲלוֹת הִנֵּה מָה טוֹב וּמָה נְעִים שֶׁבֶת אַחִים גַּם יְחָד. מֵאֵי שֶׁבֶת אַחִים גַּם יְחָד.

59. כד"א, וּפְנִיָּהֶם אִישׁ אֶל אַחִיו, בְּשַׁעֲתָא דִּהּוּ חָד בְּחָד מְשַׁגְּיַחִין אַנְפִּין בְּאַנְפִּין, כְּתִיב, מָה טוֹב וּמָה נְעִים. וְכֹד מְהִדֵּר דְּכוּרָא אַנְפוּי מִן נֹקְבָא, וְוִי לְעֵלְמָא. כְּדִין כְּתִיב, וְיֵשׁ נִסְפָּה בְּלֵא מְשַׁפֵּט. בְּלֵא מְשַׁפֵּט וְדָאִי, וְכְתִיב, צְדָק וּמְשַׁפֵּט מִכּוֹן כְּסָאָךְ, דְּלֵא אֲזִיל דָּא בְּלֵא דָּא, וְכֹד מְשַׁפֵּט, מִתְּרַחַק מִצְדָּק, וְוִי לְעֵלְמָא.

60. וְהִשְׁתָּא חֲמִינָא, דְּאַתּוֹן אֲתִיתוֹן, עַל דְּרְכוּרָא לֵא שְׂרִיא בְּנוֹקְבָא, אָמַר, אִי לְדָא אֲתִיתוֹן גְּבָאֵי תִיבּוּ. דִּהּאִי יוֹמָא אֲסִתְּבַלְנָא, דִּיתְהִדֵּר כְּלָא לְמִשְׁרֵי אַנְפִּין בְּאַנְפִּין. וְאִי לְאוּרִייתָא אֲתִיתוֹן, שְׂרוּ גְּבָאֵי. אָמַרוּ לִיָּה, לְכָלְא, קָא אֲתִינָא לְגַבִּי דְּמַר, יִשְׁתַּמִּיט חָד מִינָן, לְבִשְׂרָא לְאַחְנָא, שְׂאָר חֲבֵרֵינָא, וְאַנְן נִתִּיב לְקַמִּיָּה דְּמַר.

61. עַד דִּהּוּ אֲזִילִי, פְּתַח וְאָמַר, שְׁחוּרָה אֲנִי וְנֹאֲוָה בְּנוֹת יְרוּשָׁלַיִם וְגו'. אָמְרָה כְּנִסַּת יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא, שְׁחוּרָה אֲנִי בְּגִלוּתָא, וְנֹאֲוָה אֲנִי בְּפִקּוּדֵי אוּרִייתָא, דִּאֲעִ"ג דִּישְׂרָאֵל בְּגִלוּתָא לֵא שְׁבִקִי לֹוֹן. בְּאֵהֲלִי קִדְרָה, דְּאִינּוֹן בְּנֵי קְטוּרָה, דְּאַתְקִדְרוּ אַנְפִּיָּהוּ תְדִירָא, וְעַם כָּל דָּא כִּירִיעוֹת שְׁלֹמָה, בְּהוּא חִיזוּ שְׁמִיָּא לְמַדְבֵּי, דְּכְתִיב, נוֹטָה שָׁמַיִם כִּירִיעָה.

62. אֵל תְּרֹאוּנִי שְׂאֲנִי שְׁחַרְחוּרַת. מ"ט אֵל תְּרֹאוּנִי, בְּגִין שְׂאֲנִי שְׁחַרְחוּרַת. שְׁשׁוּפְתֵנִי הַשֶּׁמֶשׁ, דְּלֵא אֲסִתְּבַל בֵּי שְׁמֵשׁ, לְאַנְהָרָא לִי בְּדָקָא יְאוּת. יִשְׂרָאֵל מָה אִינּוֹן אֲמַרִין. בְּנֵי אֲמִי נַחְרוּ בֵּי. מֵאֵן אִינּוֹן בְּנֵי אֲמִי, אֵלִין רְבֵרְבִין מְמַנְן תְּרִיסִין עַל שְׂאָר עַמִּין.

63. Another explanation is that THE SHECHINAH SPOKE literally OF "my mother's children," REFERRING TO THE SFIROT OF ZEIR ANPIN, THE CHILDREN OF BINAH WHO IS THE MOTHER OF THE SHECHINAH, as the verse says, "And cast down from heaven (to) earth..." (Eichah 2:1). So when ZEIR ANPIN threw from heaven the earth, MEANING THE SHECHINAH, "they made me the keeper of the vineyards" (Shir Hashirim 1:6), REFERRING TO THE NATIONS OF THE WORLD. SHE HAS TO POUR ABUNDANCE TO THE NATIONS OF THE WORLD SO THAT YISRAEL WILL DRAW SUSTENANCE FROM THEM. What is the reason? BECAUSE "my own vineyard," NAMELY YISRAEL, "I have not kept" (Ibid.), BECAUSE THEY SINNED. We thus learn that "the children of my mother," NAMELY THE SFIROT OF ZEIR ANPIN, agreed against me, TO DISTANCE ME, meaning the earth was removed with this, REFERRING TO MALCHUT, from heaven, DENOTING ZEIR ANPIN. We established that it is written, "And his sister stood afar off" (Shemot 2:4). THE SHECHINAH, CALLED THE SISTER OF ZEIR ANPIN, STOOD FROM A DISTANCE, MEANING ZEIR ANPIN HAD CAUSED HER TO STAND AT A DISTANCE.

64. IN CONTRAST TO WHAT IS WRITTEN, "AND HIS SISTER STOOD AFAR OFF," it is surely said, "Behold, how good and how pleasant it is for brothers to dwell together (Heb. gam) in unity" WHEN MALCHUT, WHICH IS THE SISTER OF ZEIR ANPIN, STANDS NOT AT A DISTANCE BUT TOGETHER. Regarding them, ZEIR ANPIN AND MALCHUT, we have explained "also together" the same way as "And yet (Heb. gam) for all that (Heb. zot fem.)" (Vayikra 26:44), GAM BEING THE SECRET OF MALCHUT CALLED ZOT. SIMILARLY, "GAM IN UNITY" REFERS TO MALCHUT. IN TRUTH, it would have been included in the brothers sitting together AND THERE WOULD BE NO NEED TO INSCRIBE THE WORD GAM. Since "Gam (Eng. 'also')" is written it is meant to include all of those higher above ZEIR ANPIN AND MALCHUT; THAT IS, THEY ARE YISRAEL-SABA AND TEVUNAH. For the whole reign is now in that place - YISRAEL-SABA AND TEVUNAH.

65. Another explanation for, "Behold, how good and how pleasant..." These are the friends, when they sit together and don't sit apart from one another. At first they appear as people at war with each other, wanting to kill one another. Afterwards, they return to each other in brotherly love. What does the Holy One, blessed be He, say ABOUT THEM? "Behold how good and pleasant it is for brothers to dwell together (Heb. gam, Eng. 'also') in unity." The word gam comes to include the Shechinah. Moreover, the Holy One, blessed be He, pays attention to what they say, and has enjoyment and rejoices with them. This is the essence of the verse, "Then they who feared Hashem spoke to one another: and Hashem hearkened, and heard it, and a book of remembrance was written before Him..." (Malachi 3:16).

66. My friends, just as you have had affection for each other until now, do not part from one another from now on until the Holy One, blessed be He, rejoices with you. He will call peace upon you and, for your merits, peace will prevail in the world. This is the meaning of the verse, "For my brethren and friends' sakes, I will now say, Peace be within you" (Tehilim 122:8).

63. ד"א, בְּנֵי אִמִּי מִמֶּשׁ. כַּד"א, הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ וְגו'. וְכֵן הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ, שְׂמוּנֵי נוֹטְרָה אֶת הַכְּרָמִים. מ"ט. דְּכָרְמֵי שְׁלִי לֹא נִטְרָתִי. וְתִנְיִן, בְּנֵי אִמִּי וְדָאֵי אֶסְתַּכְּמוּ עָלַי, בְּלוּמֵר, כִּד אֶתְעִדִי אֶרֶץ, מִשָּׁמַיִם, כְּמָה דְאֻקִּימָנָא, דְכֵתִיב, וְתִתְצַב אַחֲוֵתוֹ מִרְחוֹק.

64. וְהִכָּא אֶתְמַר וְדָאֵי, הִנֵּה מָה טוֹב וּמָה נְעִים שְׁבֵת אַחִים גַּם יְחַד. וְבָהוּ אֻקִּימָנָא, גַּם יְחַד. כַּד"א וְאָף גַּם זֹאת בְּהִיוֹתָם, שְׁבֵת אַחִים בְּכֻלָּל, בֵּינָן דְכֵתִיב, גַּם, לֹאכְלִלָא כָּל אֵינֻן דְלַעִילָא, דְכָל שׁוֹלְטָנוּתָא בְּהוּא אַתְרֵי אֶשְׁתַּכַּח.

65. ד"א. הִנֵּה מָה טוֹב וּמָה נְעִים וְגו'. אֵלִין אֵינֻן חֲבֵרַיָא, בְּשַׁעֲתָא דְאֵינֻן יִתְבִּין כְּחַדָּא, וְלֹא מִתְפָּרְשֵׁן דָּא מִן דָּא. בְּקַדְמֵיתָא אֶתְחַזֵּן גּוֹבְרֵי מַגִּיחֵי קָרְבָּא, דְבַעו לְקַטְלָא דָּא לְדָא. לְבַתָּר, אֶתְהַדְרוּ בְּרַחֲמֵי דְאֶחָוָה. קוּדְשָׁא בְרִיךְ הוּא מְהוּ אֹמֵר, הִנֵּה מָה טוֹב וּמָה נְעִים שְׁבֵת אַחִים גַּם יְחַד. גַּם, לֹאכְלִלָא עֲמֵהוּן שְׂכִינְתָּא. וְלֹא עוֹד, אֶלָּא קוּדְשָׁא בְרִיךְ הוּא אֶצִּית לְמַלְוֵייהוּ, וְנִיחָא לִיהּ וְחַדֵּי בְהוּ. הַה"ד אִזְ נְדַבְרוּ יִרְאֵי יִי' אִישׁ אֶל רֵעֵהוּ וַיִּקְשַׁב יִי' וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכוֹרֹן לְפָנָיו וְגו'.

66. וְאֶתוֹן חֲבֵרַיָא דְהִכָּא, כְּמָה דְהִיוֹתוֹן בְּחִבּוּבָתָא בְּרַחֲמֵי דְנָא, מְקַדְמַת דְנָא, הִכֵּי נְמִי, מִכָּאן וְלַהֲלָאָה לֹא תִתְפָּרְשׁוּן דָּא מִן דָּא, עַד דְקוּדְשָׁא בְרִיךְ הוּא יְחַדֵּי עֲמִכּוֹן, וַיִּקְרִי עֲלֵיכּוֹן שְׁלָם. וַיִּשְׁתַּכַּח בְּגִינֵיכּוֹן שְׁלָמָא בְּעֵלְמָא. הַה"ד לְמַעַן אַחֵי וְרַעֵי אֲדַבְרָה נָא שְׁלוֹם בְּךָ.

67. They went. As they were going, they reached the home of Rabbi Pinchas ben Yair. Rabbi Pinchas ben Yair came out, kissed RABBI SHIMON, and said: I have earned the right to kiss the Shechinah. How fortunate is my lot. He set up for them expensive bed sheets. Rabbi Shimon said: The Torah does not require this. He removed THE SPREADS and they sat down. Rabbi Pinchas said: Before we eat, we will hear a discourse from the master of Torah, as all the words of Rabbi Shimon are open as a revelation. He is a man who need not be afraid from above or below of preaching them. He fears not what is above, as the Holy One, blessed be He, agrees with him. He is also not fearful of those below, just as a lion fears not the flock of sheep. Rabbi Shimon said to Rabbi Elazar, his son: Elazar, stand where you are and recite a novel Torah interpretation before Rabbi Pinchas and the other friends.

67. אָזְלוּ. עַד דִּהְיוּ אֲזוּלִי, מָטוּ לְבֵי רַבִּי פִּנְחָס בֶּן יֵאִיר. נִפְקַר רַבִּי פִּנְחָס, וּנְשָׁקִיהָ. אָמַר, זָכִינָא לְנִשְׁקָא שְׂכִינְתָא. זָבָא חוּלְקֵי אֲתִקִּין לְהוּ טִיקְלֵי דְעַרְסֵי, קַפְטוּרֵי דְקִילְטָא. אָמַר רַבִּי שְׁמַעוֹן, אֹרִיזְתָא לָא בְּעֵי הָכִי, אַעְבַּר לְהוֹן, וְיִתִּיבוּ. א"ר פִּנְחָס, עַד לָא נִיכּוֹל, נִשְׁמַע מִמַּאֲרִיָּה דְאֹרִיזְתָא מְלָה. דִּהָא ר"ש כָּל מְלוּז בְּאַתְגְּלִיּוּא אִינוּן, אִיהוּ גְבֵרָא דְלֹא דְחִיל מְעִילָא וּמִתְתָא, לְמִימַר לוֹן, לָא דְחִיל מְעִילָא, דִּהָא קוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבְּם בֵּיה, לָא דְחִיל מִתְתָא, כְּאֲרִיָּה דְלֹא דְחִיל מִבְּנֵי עֵנָא. אָמַר רַבִּי שְׁמַעוֹן לְרַבִּי אֶלְעָזָר בְּרִיָּה, אֶלְעָזָר קוּם בְּקִיּוּמְךָ, וְאִימָא מְלָה חֲדָתָא, לְגַבֵּי דְרַבִּי פִּנְחָס וּשְׂאָר חֲבֵרָיָא.

10. "After the death of the two sons of Aaron"

We learn from Rabbi Shimon that God wished only Aaron to deal with the sweet incense, for Aaron increased peace in the world; when his sons offered the incense during their father's lifetime, they made a great mistake.

68. Rabbi Elazar rose and opened the discussion saying, "And Hashem spoke to Moses after the death of the two sons of Aaron..." (Vayikra 16:1). This verse needs introspection, for it appears that it is superfluous, as it writes afterwards, "And Hashem said to Moses, Speak to Aaron your brother." Now WE SHOULD ASK, if at the beginning of the portion, in the first verse it says, "And Hashem spoke to Moses," what did He say to him, SEEING THAT afterwards it is written, "And Hashem said to Moses"?

68. קָם ר' אֶלְעָזָר פִּתַּח וְאָמַר, וַיְדַבֵּר יי' אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן וְגו'. הָאִי קָרָא אִית לְאַסְתַּבְּלָא בֵּיה, דְאַתְחֲזִי דִיתִירָא אִיהוּ. דִּהָא כְּתִיב בְּתִרְיָה, וַיֹּאמֶר יי' אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחִיךָ. מִכָּאן שִׁירוּתָא דְפִרְשָׁתָא, הָאִי קָרָא דְלַעִילָא, מָאִי הוּא, דְכְתִיב, וַיְדַבֵּר יי' אֶל מֹשֶׁה. מָאִי הוּא דְאָמַר לִיה, וּלְבַתֵּר וַיֹּאמֶר יי' אֶל מֹשֶׁה.

69. HE ANSWERS: At the time when the Holy One, blessed be He, gave the sweet incense to Aaron, He wanted no one else to deal with this during his lifetime. For what reason? Because Aaron increased peace in the world. The Holy One, blessed be He, said to him: 'Since you wish to increase peace in the world, peace will multiply above through you. The sweet incense will be transmitted to you from now on, AS INCENSE INCREASES PEACE ABOVE, and during your life, no one else will be permitted to deal with it.' During their father's lifetime, Nadab and Abihu hastened to offer that which was not given to them, and this matter caused them to make a mistake BY OFFERING A FOREIGN FIRE.

69. אֶלָּא בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא יְהֵב קְטֹרֶת בּוֹסְמִין לְאֶהֱרֹן, בְּעָא, דְלֹא יִשְׁתַּמֵּשׁ בֵּיה בְּחַיּוּוֹי ב"נ אַחֲרָא. מ"ט. בְּגִין דְאַהֲרֹן אֶסְגִּי שְׁלָמָא בְּעֵלְמָא. א"ל קוּדְשָׁא בְּרִיךְ הוּא, אֵת בְּעֵי לְאַסְגָּאָה שְׁלָמָא בְּעֵלְמָא, עַל יַדְךָ יִסְגִּי שְׁלָמָא לְעִילָא, הָא קְטֹרֶת בּוֹסְמִין, יְהֵא מְסוּר בִּינְךָ מִכָּאן וּלְהֵלְאָה, וּבְחַיִּיךָ לָא יִשְׁתַּמֵּשׁ בֵּיה ב"נ אַחֲרָא. נִדְב וְאִבִּיהוּא אֶקְדִּימוּ בְּחַיּוֹי דְאַבְהוֹן, לְאַקְרַבָּא מַה דְלֹא אֲתַמְסֵר לְהוּ. וּמְלָה דָא, גְרִים לְהוֹן דְטַעוּ בֵּיה.

70. We have learned Moses was pondering who caused them to make this mistake OF OFFERING FOREIGN FIRE, and was sad. It is written, "And Hashem spoke to Moses after the death of the two sons of Aaron." What did He say to him? "When they came near before Hashem, and died" (Vayikra 16:1) It is not written: 'offered', but "came near." The Holy One, blessed be He, said to Moses, 'This is what caused them this, for they hurried the hour TO OFFER INCENSE during the lifetime of their father.' They erred in this, IN OFFERING FOREIGN FIRE, so the verse says, "Which He commanded them not" (Vayikra 10:1). They were not commanded to OFFER, for only Aaron did He command. SO THE EXPLANATION OF THE VERSE, "AND OFFERED FOREIGN FIRE BEFORE HASHEM" (IBID.) IS THAT THEY ERRED IN THIS BECAUSE "HE COMMANDED THEM NOT" TO OFFER INCENSE BUT HE COMMANDED AARON ALONE. And if the two sons of Aaron, by rushing the time during their father's lifetime, brought all this on themselves, this is all the more true for me, in relation to my father and Rabbi Pinchas and the other friends. I AM NOT PERMITTED TO RUSH THE HOUR AND SAY NOVEL TORAH INTERPRETATIONS IN THEIR STEAD. Rabbi Pinchas came forth, and kissed and blessed him.

70. וְתָאנָא, מֹשֶׁה הָוָה מְהֵרָהּ, מֵאֵן גָּרַם לוֹן טְעוּתָא דָּא, וְהוּוּ עֲצִיב. מַה כְּתִיב, וַיְדַבֵּר יְיָ אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֹהֲרֹן. וּמַה אָמַר לֵיהּ, בְּקִרְבָּתְכֶם לִפְנֵי יְיָ וַיָּמוּתוּ. בְּהִקְרִיבְכֶם לֹא כְּתִיב, אֲלֵא בְּקִרְבָּתְכֶם. אֲלֵא קוֹדֶשׁא בְּרִיךְ הוּא לְמֹשֶׁה, דָּא גְרָמָא לְהוּ, דְּדַחֲקוּ שְׁעֵתָא בְּחַיֵּי אַבּוּהוֹן, וְטַעוּ בְּהּ, וְהַיִּינוּ דְּכְתִיב, אֲשֶׁר לֹא צָוָה אוֹתָם, אוֹתָם לֹא צָוָה, אֲבָל לְאֹהֲרֹן צָוָה. וּמַה תְּרִין בְּנֵי אֹהֲרֹן, עַל דְּדַחֲקוּ שְׁעֵתָא בְּחַיֵּי אַבּוּהוֹן גְּרָמוּ לְגִרְמִייהוּ כָּל כַּךְ, אֲנָא לְגַבֵּי אַבָּא וְרַבֵּי פְּנַחַס וְשָׂאֵר חֲבֵרַיָא, עַל אַחַת כַּמָּה וְכַמָּה. אַתָּא רַבֵּי פְּנַחַס נְשָׁקִיָּה וּבְרַכִּיָּה.

11. "Sixty valiant men"

Rabbi Shimon tells us that the name Solomon (Shlomo) refers to Zeir Anpin, to whom the peace (shalom) belongs. We read about Malchut's aspect of harsh judgment and the fire guards and Metatron on whose side is the mighty bright sword and on whose other side are burning coals. The sword is received from the place called 'fear', and night is the time for judgment. We read about the many creature aspects of the flow of Mochin, about the archangels and the crocodiles and the four shapes of the faces that appear. We read about large faces and small faces, about the judgments named hair, and many other wonders. In the end we learn that the priest needs to meditate on sublime matters, to bring holiness to the proper place and to expel the Other Side. If people knew the judgment that could come upon them they would pay more attention to their deeds and stop sinning. We are reminded that God has a covenant with those who study the Torah.

71. Rabbi Shimon opened the discussion saying, "Behold the bed of Solomon sixty valiant men are round about it..." (Shir Hashirim 3:7). "Behold the bed of Solomon": What is meant by "his litter"? It refers to the throne of glory of the King, NAMELY MALCHUT CALLED BED. It is written about it, "The heart of her husband safely trusts in her" (Mishlei 31:11) and Solomon (Heb. Shlomo) REFERS TO THE KING that the peace (Heb. shalom) is His, REFERRING TO ZEIR ANPIN. "Sixty valiant men are round about it": They are attached to MALCHUT'S aspect of harsh Judgment and are connoted as sixty fire guards, MEANING SIXTY GUARDIANS FROM FIRE. That youth, MEANING METATRON, clothes himself with them.

71. רַבֵּי שִׁמְעוֹן פִּתַּח וְאָמַר, הִנֵּה מִטָּתוֹ שְׁלֹשְׁמָה שְׁשִׁים גְּבוּרִים סְבִיב לָהּ וְגו'. הִנֵּה מִטָּתוֹ שְׁלֹשְׁמָה, מֵאֵי מִטָּתוֹ. דָּא בּוּרְסֵי יִקְרָא דְּמַלְכָּא, דְּכְתִיב בֵּיהּ, בְּטַח בָּהּ לֵב בַּעֲלָהּ. שְׁלֹשְׁמָה, מַלְכָּא דֵּי שְׁלָמָא כֻּלָּא דִּילִיָּהּ הוּא. שְׁשִׁים גְּבוּרִים סְבִיב לָהּ, דְּאִתְאַחְדֵּן בְּסִטְרָהּ מְדִינָא קְשִׁיָּא, וְאִקְרוּן, שְׁתִּין פּוֹלְסֵי דְּנוּרָא, דְּהוּא נַעַר, אֲתַלְבֵּשׁ בְּהוּ.

72. On the right side OF METATRON is the mighty bright sword, and on the left are strong burning coals that enjoin his imprints with 70,000 flames of consuming fire. They are sixty mighty ones heavily armed with the mighty Gvurot of supernal Gvurah of the Holy One, blessed be He, NAMELY ZEIR ANPIN. This is what is meant by, "Of the mighty ones of Yisrael" (Shir Hashirim 3:7), NAMELY GVURAH OF ZEIR ANPIN REFERRED TO AS YISRAEL.

72. מִיְמִינֵיהּ, שְׁנָנָא דְּחֶרֶבָא תְּקִיפָא, מִשְׁמָאלֵיהּ גּוּמְרֵי דְּנוּרָא תְּקִיפָא, דְּמִתְאַחְדָּא בְּגִלְיָמוּי, בְּשִׁבְעִין אֶלְף לְהֵטִי נוּרָא דְּאִכְלָא, וְאִינוּן שְׁתִּין מְזִינֵי זִינוּי קְשִׁיָּין, מֵאִינוּן גְּבוּרֵן תְּקִיפֵן, דְּהֵיא גְּבוּרָה עֲלָאָה דְּקוֹדֶשׁא בְּרִיךְ הוּא. הַה"ד מְגִבוּרֵי יִשְׂרָאֵל.

73. We have learned that this bed, REFERRING TO MALCHUT, it is written regarding it, "She rises also while it is yet night" (Mishlei 31:15). When she nurtures from the side of Judgment, MEANING WHEN MALCHUT RISES TO POUR THE ABUNDANCE OF THE ILLUMINATION OF CHOCHMAH, IT IS NIGHT, MEANING JUDGMENT, SINCE HER CHOCHMAH IS GIVEN ONLY WITH JUDGMENTS. AS EARLIER MENTIONED, "RISING" REFERS TO THE ILLUMINATION OF CHOCHMAH. "And gives food (Heb. teref) to her household" (Ibid.): What is meant by "teref"? It is the same as in, "And tears down (Heb. taraf) in pieces, and none can deliver" (Michah 5:7), NAMELY THE JUDGMENTS ATTACHED TO THIS CHOCHMAH FROM WHICH THERE IS NO SAVING. This is what is meant by, "All girl with swords, and expert in war" (Shir Hashirim 3:8). They are ready to execute Judgment everywhere and are called wailers and moaners.

74. "Every man has his sword upon his thigh" (Ibid.): It is as you say, "Gird your sword upon your thigh, O mighty one" (Tehilim 45:4). THE SECRET MEANING OF THE SWORD HAS ALREADY BEEN EXPLAINED, "because of the fear by nights" (Shir Hashirim 3:8), they explained it as the fear of Gehenom. Yet, "because of the fear by nights" is saying where they receive it from - from fear, from the place called fear, as the verse says, "And the fear of Isaac, had been with me" (Bereshheet 31:42), WHICH IS GVURAH OF ZEIR ANPIN, THE LEFT COLUMN KNOWN AS ISAAC. Just as this verse reads, "And Jacob swore by the fear of his father Isaac" (Ibid. 53), "by nights" REFERS TO those times designated for Judgments to be done, AS NIGHT IS THE TIME FOR JUDGMENT.

75. We have learned that it is written, "She considers a field, and buys it" (Mishlei 31:16). This is like what is written, "Where all the wild beasts (lit. 'beasts of the field') play" (Iyov 40:20), WHICH REFERS TO THE ASPECT OF JUDGMENT OF MALCHUT, WHOSE SECRET IS NIGHT AS MENTIONED EARLIER, AND IS ALSO REFERRED TO AS FIELD. "THE WILD BEASTS" REFLECTS THE SECRET OF YESOD, AND "PLAY" REFERS TO MATING, and about this is written, "So is this great and wide sea...There go the ships; there are the Leviathan, whom You have made to play therein" (Tehilim 104:25-26). LEVIATHAN IS THE SECRET OF YESOD, "TO PLAY" ALLUDES TO UNION, AS IT IS WRITTEN, "AND, BEHOLD, ISAAC WAS SPORTING WITH HIS WIFE" (BERESHEET 26:8). This is as the verse, "She is like the merchant ships: she brings her bread from afar" (Mishlei 31:14); "from afar" surely. FOR "HER BREAD," WHICH IS THE SECRET ILLUMINATION OF CHOCHMAH, DOES NOT SHED LIGHT SAVE FROM "AFAR," MEANING IT DOES SO WITH JUDGMENTS THAT REMOVE THE EXTERNAL FORCES FAR AWAY SO THEY WOULD NOT NURTURE FROM THIS GREAT LIGHT. THIS IS THE SECRET OF, "HASHEM APPEARED TO ME FROM AFAR" (YIRMEYAH 31:2). AND THE SECRET OF THE UNION PERTAINS TO NIGHT AND TO THE FIELD, AS MENTIONED EARLIER, AS IT BRINGS HER LIGHT from the brain inside the head, NAMELY CHOCHMAH, and from that which is above the head, NAMELY THE BLESSED ENDLESS LIGHT. THEREFORE, SHE NEEDS PROTECTION FROM EXTERNAL FORCES. "She brings her bread," NAMELY through the means of the righteous man, DENOTING YESOD. When they join together, there is universal joy. This is the meaning of the verse, "There are the dolphins (Heb. Leviathan) who you have made to play therein," THE LEVIATHAN BEING YESOD, WHILE "TO PLAY" REFERS TO MATING, AS EARLIER MENTIONED.

73. וְתֹאנָא, בְּהַאי עֲרִסָא, מַה כְּתִיב בְּהַ, וְתִקֵּם בְּעוֹד לַיְלָה, כִּד יִנְקֵא מִסְטֵרָא דְדִינָא. וְתִתֵּן טֶרֶף לְבֵיתָהּ. מַאי טֶרֶף, כִּד"א וְטֶרֶף וְאִין מְצִיל. הַה"ד כֻּלָּם אַחֲזִי חֶרֶב מְלוּמְדֵי מְלַחְמָה, זְמַנִּין בְּכָל אֶתְר לְמַעְבַּד דִּינָא, וְאֶקְרוּן מְאִרֵי דִיבְבָא וְיִלְלָה.

74. אִישׁ חֶרְבוֹ עַל יָרְכוֹ. כִּד"א, חֶגְוֵר חֶרְבֵּךְ עַל יָרֶךְ גְּבוּר. מִפְּחַד בְּלִילוֹת. הָא אֹקְמוּהָ, מִפְּחַדָּה דְגִיְהִנָּם וְכוּ' אֶבֶל מִפְּחַד בְּלִילוֹת, כְּלוּמַר, כֹּל דָּא מֵאֵן אֶתְר נִטְלִין, מִפְּחַד, מַהֲהוּא אֶתְר דְּאֶקְרִי פְּחַד, כִּד"א וּפְחַד יִצְחָק הִיָּה לִי. וְיִשְׁבַּע וְעַקֵּב בְּפְחַד אֲבִיו יִצְחָק. בְּלִילוֹת, בְּזְמַנִּין דְּאִינוּן מִתְּפַקְדִין לְמַעְבַּד דִּינָא.

75. וְתֹאנָא, כְּתִיב זְמַמָּה שְׂדֵה וְתִקְחָהּ. הַה"ד, וְכָל חַיַּת הַשְּׂדֵה יִשְׁחָקוּ שָׁם. וְעַל דָּא כְּתִיב, זֶה הַיָּם גְּדוֹל וְרַחֵב יַדַּיִם וְגו' שָׁם אֲנִיּוֹת יִהְלֹכוּן וְגו' כִּד"א. הַיְתָה כְּאֲנִיּוֹת סוּחַר מְמַרְחָק תְּבִיא לַחֲמָה. מְמַרְחָק וְדֵאֵי. מְרִישָׁא דְמוּחָא, וּמַעִילָא דְרִישָׁא, תְּבִיא לַחֲמָה. עַל יְדָא דְצַדִּיק, כִּד מְזַדְוֹגֵן כְּחַד, כְּדִין חִירוֹ בְּכֻלָּא. הַה"ד, לוֹיְתָן זֶה יִצְרֵת לְשַׁחֵק בּוּ.

76. We have learned that 1,500 sword-bearers wielding authority are linked to the side of these SIXTY mighty ones. In the hands of the one known as the youth, NAMELY METATRON, are four large keys, REFERRING TO FOUR ANGELS - MICHAEL, GABRIEL, URIEL AND REPHAEL. THEY ARE REFERRED TO AS LARGE KEYS, BECAUSE THEY CAUSE THE MOCHIN OF GREATNESS TO FLOW TO THOSE BELOW. Crocodiles, NAMELY THE GRADES OF CHOCHMAH, move under the ship, WHICH IS MALCHUT, THAT IS, IN BRIYAH, of the great sea, BINAH, FROM WHICH MALCHUT RECEIVES HER LIGHT, to HER four corners. The one moves to this side, SOUTH, and the other moves to this side, NORTH, and it is so with all of them, ALSO EASTWARD AND WESTWARD, WHICH ARE THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT. The four shapes of the face appear in them, MEANING IN THESE CROCODILES, AND ARE LION, OX, EAGLE AND MAN, FOR THEY ARE DRAWN FROM THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM, WHICH IS THE FACE OF A MAN. When they are joined within the one WHICH IS MALCHUT, it is written, "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). THIS MEANS the face of all of them, NAMELY THE THREE SHAPES OF LION, OX, EAGLE, RECEIVES A HUMAN FACE LIKE MALCHUT WHEN ALL ARE INCLUDED IN IT.

77. Large faces REPRESENT THE MOCHIN OF GREATNESS and small faces, MEANING MOCHIN OF SMALLNESS, join together above, IN ZEIR ANPIN AND MALCHUT. Two, MEANING THE TWO COLUMNS - RIGHT AND CENTRAL - rise and wander with two shovels in their hands. A thousand mountains rise and arrive daily TO DRAW NOURISHMENT from the potions of that sea, NAMELY BINAH, AS THE LIGHT OF CHOCHMAH ALSO KNOWN AS A THOUSAND MOUNTAINS IS DRAWN THROUGH BINAH ALONE. Afterwards, they are pulled away from it, FROM BINAH, and move into the other sea, NAMELY MALCHUT.

78. There is no count to those holding on to the hair OF MALCHUT, MEANING THE JUDGMENTS THEREIN NAMED HAIR. Two sons suckle daily FROM MALCHUT called the spies of the earth and this is the secret written in the Hidden Book (Heb. Safra Det'zeniuta) AT THE END OF TRUMAH, "And Joshua the son of Nun sent out of Shitim two men to spy secretly, saying" (Yehoshua 2:1). These TWO SONS nurturing from under the sides of the wings OF MALCHUT ARE THE SECRET OF CHESED AND GVURAH. Now two daughters, WHOSE SECRET IS TWO HARLOTS, are under the feet OF MALCHUT, MEANING NETZACH AND HOD OF MALCHUT. Therefore, it is written ABOUT THEM, "And the sons of Elohim saw the daughters of men" (Beresheet 6:2). They, THE SONS AND DAUGHTERS OF THE KLIPAH, hold on to the nails of that bed, NAMELY MALCHUT, AS HER NAILS MEAN THE BACK PART OF THE FINGERS OF THE HANDS AND FEET. This is what the verse teaches us, "Then came there two women, that were harlots, to the king" (I Melachim 3:16), "Then came" but not before. And when Yisrael are down, turning their backs on the Holy One, blessed be He, it is written, "As for My people, children are their oppressors, and women rule over them" (Yeshayah 3:12), surely REFERRING TO THE TWO WOMEN MENTIONED ABOVE.

76. תָּאנָא, אֶלֶף וְחֲמֵשׁ מָאָה, מְאָרֵי תְרִיסִין, מְאָרֵי דְשׁוֹלְטָנוּתָא, אֶתְאַחְדָן מְהַאי סְטְרָא, דְּאִינוּן גִּיבְרִין. בִּידוּי דֵּהוּא דְּהָאָרֵי נְעַר, אַרְבַּע מִפְתָּחִין רַבְרַבִּין. תְּנִינִיָּא אֲזִלִּין תַּחֲתֵי סְפִינָה, דְּהָא יִמָּא רַבָּא, לְאַרְבַּע זְוִיִּין. דָּא אֲזִיל לְסְטְרָא דָּא, וְדָא אֲזִיל לְסְטְרָא דָּא. וְכֵן כְּלָהוּ. אַרְבַּע חִיזוּ דְּאַנְפִּין אֶתְחַזְזִין בְּהוּ, וְכֵד אֶתְכְּלִילֵן בְּחַד, כְּתִיב, וְדַמּוֹת פְּנֵיהֶם פְּנֵי אָדָם, פְּנֵיהֶם דְּכָלָא.

77. אִפִּי רַבְרַבִּי, וְאִפִּי זְוִטְרִי, כְּלִילֵן בְּחַד לְעִילָא, תְּרֵי סְלָקִין וְשִׁאטִּין, וְתֵרִין מְגֵרוּפִין בִּידִיָּהוּ. אֶלֶף טוּרִין סְלָקִין וְעֵאלִין בְּכָל יוּמָא, מְשָׁקִיו דֵּהוּא יִמָּא, לְבַתֵּר, אֶתְעַקְרוּ מִנָּה, וְסְלָקִין לְיִמָּא אַחְרָא.

78. לִית חוּשְׁבָנָא לְאִינוּן דְּאֶתְאַחְדָן בְּשַׁעְרָהָ, תְּרִין בְּנִין יִנְקִין כָּל יוּמָא, דְּאֶקְרוּן מְאֲלִילֵי אַרְעָא. וְדָא הוּא רְזָא דְּסַפְרָא דְּצִנִּיעוּתָא, דְּכְתִיב, וַיִּשְׁלַח יְהוֹשֻׁעַ בֶּן נוּן מִן הַשְּׂטִים שְׁנַיִם אַנְשִׁים מְרַגְלִים חָרָשׁ לֵאמֹר. וְאֵלִין, יִנְקִין מִתַּחֲתֵי סְטְרֵי אַבְרָהָא, תְּרִין בְּנוֹת בְּתָחוֹת רַגְלָהָא, וְעַל דָּא כְּתִיב, וַיִּרְאוּ בְנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם. וְאֵלִין מִתְאַחְדָן בְּטוּפְרֵי דֵּהוּא עֲרֶסָא, וְדָא הוּא דְּתִנְיָנָן, דְּכְתִיב, אִז תְּבֹאנָה שְׂתִימֵי נְשִׁים זֹנוֹת אֶל הַמֶּלֶךְ. אִז תְּבֹאנָה, וְלֹא מְקַדְמַת דְּנָא, וּבְזִמְנָא דִּישְׂרָאֵל לְתַתָּא, אֶהְדְּרוּן קַדְל מִבַּתֵּר קוּדְשָׁא בְּרִיךְ הוּא, מֵאִי כְּתִיב, עַמִּי נֹגְשָׁיו מְעוֹלִל וְנָשִׁים מְשֹׁלוּ בוֹ. וְדָאִי.

79. In the left hand, MEANING FROM THE LEFT COLUMN OF MALCHUT, seventy branches COME OUT, WHO ARE THE SEVENTY CHIEFTAINS OF THE WORLD NATIONS, who are raised among the fish of the sea, REPRESENTING THE LEVELS OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT, REFERRED TO AS FISH. THE SEA MEANS MALCHUT. All of them are red like a rose, BECAUSE OF THE JUDGMENTS WITHIN THEM, AS THE JUDGMENTS OF THE LEFT ARE RED. Above them, one branch is extremely red. THAT IS THE HARSHTEST JUDGMENT OF ALL, NAMELY SAMAEL. It goes up and down, MEANING ATTRACTS CHOCHMAH FROM ABOVE DOWNWARD. IT IS HE WHO RODE ON THE SERPENT AND ENTICED ADAM TO DRAW CHOCHMAH FROM ABOVE DOWNWARD, WHICH IS THE SECRET OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. All of them are covered with hair OF MALCHUT, MEANING HER JUDGMENTS REFERRED TO AS HAIRS.

80. When the chief slanderer, THE SERPENT, descends, it begins to jump over the hills and skip over the mountains until there is prey seized by the nails, which it eats. Then it becomes calm and its tongue speaks well, MEANING THAT ITS SLANDERING TALK ENDS AND BECOMES GOOD TALK. Fortunate are Yisrael who prepare food for it, and THE SERPENT returns to its place and enters the hole of the great abyss.

81. When the countless spearmen and swordsmen rise around these supernal sixty MIGHTY MEN THAT STEM FROM THE LEFT COLUMN, who circle the bed, NAMELY MALCHUT, AND THE LEFT JOINS THE RIGHT BECAUSE OF THEM, THEN thousands upon thousands and tens of ten thousands stand along all sides of THAT supernal bed. From it, THE BED WHICH IS MALCHUT, they are sustained and all rise in its presence, IN ACCORDANCE WITH THE VERSE, "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15).

82. Underneath all of them, MEANING BELOW ALL LEVELS OF HOLINESS MENTIONED BEFORE, many thousands and tens of thousands OF KLIPOT come out, IN ACCORDANCE WITH THE SECRET MEANING OF THE VERSE, "A THOUSAND SHALL FALL AT YOUR SIDE, AND TEN THOUSAND AT YOUR RIGHT HAND: BUT IT SHALL NOT COME NEAR YOU" (TEHILIM 91:7). They come down and wander through the world until the Shofar blowers blow, THAT IS THE SECRET OF UNITY OF THE THREE COLUMNS - KNOWN AS FIRE, WATER AND AIR - THAT ARE INCLUDED IN THE SOUND EMANATING FROM THE SHOFAR. Then they reassemble and hold to the scum found in the nails, NAMELY IN THE REFUSE MATTER OF THE ILLUMINATION OF THE BACK SIDE KNOWN AS NAILS, AS MENTIONED ABOVE.

83. This bed, NAMELY MALCHUT, includes them, NAMELY ALL THOSE LEVELS MENTIONED ABOVE. This bed's legs link to the four directions of the world, MEANING IT CONTAINS IN IT THE FOUR SFIROT OF CHESED, GVURAH, TIFERET AND MALCHUT - WHICH IS THE SECRET OF THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. Everything is counted, BOTH what there is above, NAMELY THE GRADES OF ZEIR ANPIN, AND what is below, NAMELY HER OWN GRADES. THIS IS THE SECRET OF "in heaven above," NAMELY ZEIR ANPIN, "and upon the earth beneath" (Devarim 4:39), NAMELY MALCHUT, KNOWN AS EARTH. Therefore, it is written, "Behold," MEANING "BEHOLD THE BED OF SOLOMON." What is meant by "Behold"? It means it is ready TO SHED LIGHT to all above and below, and this bed is impressed by all. It is called Adonai, which means master (Heb. adon) over all, marked among its armies.

79. בִּידָא שְׁמַאֲלָא, שְׁבַעִין עֲנַפִּין, דְּמַגְדְּלִין בֵּין נוּגֵי יַמָּא, כְּלֵהוּ סוּמְקֵי כְּוֹרְדָא. וְעֵילָא מְנַהוּן, עֲנַפָּא חַד סוּמְקָא יַתִּיר, דָּא סְלִיק וְנַחִית. וְכֵלֵהוּ אֶתְחַמְיִין בְּשַׁעְרָהָא.

80. מְאָרֵי דְלִישְׁנָא בִישָׂא. כִּד נַחִית חוּיָא. אֶתְעַבִּיד מְקַפֵּץ עַל טוּרִין, מְדַלְגָא עַל טַנְרֵי. עַד דִּישְׁכַּח טְרַפָּא, דְאֶחִיד בְּטוּפְרֵי וַיִּכּוֹל. כִּדִּין שְׂכִיךְ, וְאֶתְחַזֵּר לִישְׁנִיה לְטַב. זְכָאִין אֵינּוּן יִשְׂרָאֵל, דְּמִזְמִינִין לִיה טְרַפְיָה. אֶהְדֵּר לְאַתְרֵיהּ, עֵייל בְּנוֹקְבָא דְתַהוּמָא רַבָּא.

81. כִּד סְלִקִין מְאָרֵי דְרוּמְחִין וְסִיפִין, דְלִית לוֹן חוּשְׁבְּנָא, סוּחְרִנְיָהוּ דְאֵינּוּן שְׁתִּין עֲלָאִין, דְסוּחְרִנְיָה דְהָאֵי עֲרָסָא, אֶלְף אֶלְפִין, וְרַבּוּא רַבּוּן, קִיּוּמִין בְּכֵל סְטְרָא דְהָאֵי עֲרָסָא לְעֵילָא. וּמְנִיָּה אֶתְזַנּוּן, כְּלֵהוּ מְקַמִּיה יְקוּמוּן.

82. מִתְחוֹת כְּלֵהוּ, נִפְקִין כַּמָּה אֶלְף וְרַבְבָּן, דְלִית לוֹן חוּשְׁבְּנָא, וְנַחֲתִין וְשֹׁאטִין בְּעֵלְמָא, עַד דְתַקְעֵי מְאָרֵי שׁוּפְרָא, וּמִתְכַנְשִׁי. וְהֵנִי בְזוּהָמָא דְטוּפְרֵי אֶחִידִין.

83. דָּא עֲרָסָא כְּלִיל לוֹן, דָּא עֲרָסָא, רַגְלוּהִי אֶחִידִין בְּאַרְבַּע סְטְרֵי עֲלְמָא, כְּלָא עֲאֲלִין בְּכֵלְלָא, דְאֶשְׁתַּכַּח לְעֵילָא, וְאֶשְׁתַּכַּח לְתַתָּא, בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתְחַת, וְעַל דָּא כְּתִיב הִנֵּה. מֵאֵי הִנֵּה. בְּגִין דְזִמְיָנָא לְכֵלָא לְעֵילָא וְתַתָּא. וְרַשׁוּמָא הָאֵי עֲרָסָא מְכֵלָא, אֲדָנִי אֶתְקֵרִי, רַבּוּנָא דְכֵלָא, רְשִׁימָא בֵּין חַיִּילָהָא.

84. Because of this, the priest needs to meditate upon sublime matters, to unify the Holy Name from that place that requires unity, MEANING TO DRAW IN THE ILLUMINATION OF CHOCHMAH ONLY TO MALCHUT. Therefore, we learned that it is written, "Thus (with zot) shall Aaron come into the holy place" (Vayikra 16:3). Through zot, DENOTING MALCHUT, he needs to bring holiness near its place AND TO EXPEL THE OTHER SIDE, WHICH DESIRES TO DRAW FROM HER THE ILLUMINATION OF CHOCHMAH FROM ABOVE DOWNWARD. From this place, FROM MALCHUT, man needs to fear the Holy One, blessed be He, MEANING THAT WITH THE ILLUMINATION OF CHOCHMAH THAT IS REVEALED AT MALCHUT HARSH JUDGMENTS THAT PUNISH THE WICKED AND MOVE THE OTHER SIDE FAR AWAY ARE ALSO REVEALED. AS A RESULT, ONE FEARS HER. About this, it is written, "O that they were wise, that they understood this (Heb. zot)" (Devarim 32:29). Immediately, "they would consider their latter end" (Ibid.). This means that if people would look at the penalty AND SEE how ZOT, NAMELY MALCHUT, is united together with her hosts, MEANING SHE GIVES LIGHT TO THEM ONLY FROM THE ASPECT OF BELOW UPWARDS, and how all these members of the hosts, who are attached to her to serve her were appointed before her to punish and repay the wicked, WHO WISH TO DRAW DOWN HER LIGHT FROM ABOVE DOWNWARDS, immediately "they will understand their latter end" and pay attention to their deeds and not sin before the Holy King.

85. Rabbi Shimon said further, this Zot keeps everyone who merits to learn Torah and keep Zot, NAMELY MALCHUT, and makes another covenant with him, in addition to the existing covenant, that she will not part from him, from his children or grandchildren eternally. This is the meaning of the verse, "As for me, this is My covenant with them..." (Yeshayah 59:21). They sat down to eat. As they were eating, Rabbi Shimon said to his friends: Each one of you should say some new thoughts of the Torah at the table in the presence of Rabbi Pinchas.

12. "The tongue of the learned"

Rabbi Chizkiyah tells us how lucky Yisrael are that God chose them for His own and called them holy, and that it was because they merited the Torah. We read about the flow of holiness or Chochmah from the highest all the way to Malchut, and that when the secrets of Torah come out of her she is called 'the holy tongue'. We then learn of the flow that results in 'the tongue of the learned' that goes out to awaken the sublime holy ones. God gave this tongue to Rabbi Shimon and raised him higher and higher to the upper worlds.

86. Rabbi Chizkiyah opened the discussion saying, "Hashem Elohim has given me the tongue of the learned, that I should know to sustain him that weary" (Yeshayah 50:4). How fortunate are Yisrael that the Holy One, blessed be He, chose them from among all nations and called them "holy," as is written, "Yisrael is holy to Hashem" (Yirmeyah 2:3). He gave them a share to maintain the Holy Name. With what right can they hold on to the Holy Name? It is because they merited the Torah, as anyone who merits Torah merits his portion in the Holy One, blessed be He.

84. בג"כ, כהנא בעי לכוונא מלי דלעילא, ליחדא שְׁמַא קְדִישָׁא מֵאֲתַר דְּבַעַא לִיְחֻדָּא, וְעַל דָּא תְּנִינָן, כְּתִיב, בְּזֹאת יָבֵא אֲהֲרֹן אֶל הַקֹּדֶשׁ, בְּהָאֵי בְּעֵי לְקִרְבָּא קְדוּשָׁה לְאַתְרֵיהּ, מֵהָאֵי אֲתַר, בְּעֵי בַר נֶשׁ לְדַחֲלָא מְקַמֵּי קוּדְשָׁא בְּרִיךְ הוּא. וְעַל דָּא כְּתִיב, לֹא חֲכַמוּ וְשִׁכְּלוּ זֹאת מִיַּד יְבִינּוּ לְאַחֲרֵיתֶם. כְּלוּמַר, אֵי יִסְתַּכְּלוּן בְּנֵי נֶשָׂא בְּעוֹנֵשָׂא, הֵיךְ אֲחִידַת זֹאת בֵּין חַיִּילָהָא, וְהֵיךְ אֲתַמְּנוּ קָמָה כָּל אֵינּוֹן בְּנֵי חַיִּילִין, וְאֲחִידִין בְּפּוֹלְחָנָא לְאַתְפָּרַעָא מִן חַיִּיבֵיא, מִיַּד יְבִינּוּ לְאַחֲרֵיתֶם, וְיִסְתַּמְרוּן עוֹבְדֵיהוֹן, וְלֹא יַחֻבוּן קַמֵּי מַלְכָּא קְדִישָׁא.

85. תו אמר ר"ש, כל ב"נ דזכי למילף אורייתא, ונטיל לה להאי זאת. האי זאת נטירת ליה, וגזר עמיה קיימא על קיימא דיליה, דלא יתעדו מניה, ומן בנוהי ומן בני בנוהי לעלמין. הה"ד, ואני זאת בריתי אותם וגו'. יתבו למיכל. עד דאכלו, אר"ש לחברייא, כל חד וחד לימא מלה חדתא דאורייתא. על פתורא, לקמיה דר' פנחס.

86. פתח ר' חזקיה ואמר, יי' אלהים נתן לי לשון למודים לדעת לעות את יעף דבר וגו'. זכאין אינון ישראל, דקודשא בריך הוא אתרעי בהו מכל שאר עמין, וקראן, קדש. דכתיב, קדש ישראל ליי'. ויהיב להו חולק, לאתאחדא בשמא קדישא. ובמה אחידו ישראל בשמא קדישא. בגין דזכו באורייתא, דכל מאן דזכי באורייתא זכי ביה בקודשא בריך הוא.

87. We have learned before my master what is Holiness - It is perfection of all called the highly sublime Chochmah, WHICH IS THE SECRET OF SUPERNAL ABA AND IMA. From this place flows the holy anointing oil through known paths to the place called supernal Binah, THE SECRET OF YISRAEL-SABA AND TEVUNAH. From there flow streams and fountains in every direction, MEANING BOTH TO CHOCHMAH AND TO CHASSADIM until they reach this zot (Eng. 'this'), NAMELY MALCHUT. When blessed, this zot is called holiness and is called Chochmah and we call her the Spirit of the Holiness, meaning spirit, NAMELY THE SIX ENDS, from this holiness of higher above, MEANING THE SIX EXTREMITIES OF CHOCHMAH. When the secrets of Torah exit and stir from her, she is then called 'the holy tongue'.

88. When the anointing oil flows to these two pillars, referred to as "students of Hashem" (Yeshayah 54:13), and are called Tzevaot, NAMELY NETZACH AND HOD, it gathers there. When it exits from there through that level called Yesod AND ARRIVES at the smaller Chochmah THAT IS MALCHUT, KNOWN AS THE SMALL CHOCHMAH BECAUSE IT CONTAINS ONLY SIX CORNERS OF CHOCHMAH AS EXPLAINED EARLIER, it is called the 'tongue of the learned'. FROM HER, it goes out to awaken the sublime holy beings. At that point, it is written, "Hashem Elohim has given me the tongue of the learned." Why? "That I should know how to sustain him that weary." The Holy One, blessed be He, gave this to the holy luminary, Rabbi Shimon. Furthermore, he raised him higher and higher TO UPPER WORLDS. For this reason, all his words are said manifestly, and are not concealed. About him, it is written, "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8).

13. The moon in its fullness

Rabbi Yesa says that during Solomon's days the moon was full, and God gave wisdom and knowledge to Solomon. Reading that there was peace between Solomon and Hiram, Rabbi Shimon says that Hiram had announced himself to be a deity until Solomon persuaded him otherwise with his wisdom. We learn that all those who study the Torah at night have their images carved above before God, who pays attention to them.

89. Rabbi Yesa opened the discussion saying, "And Hashem gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon..." (I Melachim 5:26). "And Hashem gave Solomon wisdom": This is what we learned that during the days of King Solomon, the moon, DENOTING MALCHUT, remained in its fullness; THEN MALCHUT IS CALLED CHOCHMAH, AS MENTIONED. And He gave it to Solomon "as he promised him," MEANING as was said to him, "Wisdom and knowledge are granted to you" (II Divrei Hayamim 1:12).

90. "And there was peace between Hiram and Solomon": HE ASKS: What is THE CONNECTION between them? HE ANSWERS: We have learned that "Hashem gave Solomon wisdom." How did he establish this wisdom? Rabbi Yosi said: This is how he established this wisdom. Solomon caused Hiram to descend from that level where he said, "I sit in the seat of Elohim" (Yechezkel 28:2). We have learned that Hiram, King of Tyre, announced himself a deity, MEANING HE WAS DEVOTED TO OTHER ELOHIM WHO DRAW CHOCHMAH FROM ABOVE DOWNWARD, AS MENTIONED, AND BEHAVED LIKE THEM. Afterwards, SOLOMON came and, with his wisdom, caused Hiram to depart from this counsel OF OTHER ELOHIM. Thus, he thanked Solomon for this. For this reason, "there was peace between Hiram and Solomon."

87. וְתִינֵן קַמִּיה דְּמַר, מֵאֵי קֹדֶשׁ. שְׁלִימוּתָא דְּכָלָא דְּאֶקְרִי חֲכָמָה עֲלָאָה, וּמֵהָאֵי אַתְרַּא נְגִיד מְשַׁח רַבּוּת קְדִישָׁא בְּשַׁבִּילִין יְדִיעֵן, לְאַתְרַּא דְּאֶקְרִי בִּינָה עֲלָאָה, וּמִתְמָן נִפְקִין מְבוּעֵין וְנַחְלִין לְכָל עֵבֶר, עַד דְּמִטּוּ לְהָאֵי זָאת. וְהָאֵי זָאת כַּד מִתְבְּרַכָּא, אֶקְרִי קֹדֶשׁ, וְאֶקְרִי חֲכָמָה, וְקִרְאָן לִיה רֹחַ הַקֹּדֶשׁ. כְּלוּמַר, רֹחַ, מֵהָהוּא קֹדֶשׁ דְּלַעִילָא. וְכַד נִפְקִין וּמִתְעַרְיָן מִנָּה רְזִי אֹרִינְיָתָא, כְּדִין אֶתְקִרִי לְשׁוֹן הַקֹּדֶשׁ.

88. וּבְשַׁעֲתָא דְּנְגִיד הָהוּא רַבּוּת קְדִישָׁא, לְאִינוּן תְּרִי קִיּוּמִין, דְּאֶקְרוּן לְמוּדֵי ה', וְאֶקְרוּן צְבָאוֹת, אֶתְכַנְשׁ תְּמָן, וְכַד נִפְקִין מִתְמָן, בְּהָהוּא דְּרָגָא דְּאֶקְרִי יְסוּד, לְהָהוּא חֲכָמָה זְעִירָא, כְּדִין אֶתְקִרִי לְשׁוֹן לְמוּדִים. וְנִפְקִין לְאַתְעָרָא לְאִינוּן קְדִישֵׁי עֲלִיוֹנִים. כְּדִין כְּתִיב, יְיָ אֱלֹהִים נָתַן לִי לְשׁוֹן לְמוּדִים. וְלָמָּה. לְדַעַת לַעוֹת אֶת יַעֲקֹב דְּבַר. וְקוּדְשָׁא בְּרִיךְ הוּא יְהִיב הָאֵי לְבוּצִינָא קְדִישָׁא, ר"ש. וְעוֹד דְּסָלִיק לִיה לַעִילָא, לַעִילָא בְּג"כ, כָּל מְלוֹי בְּאַתְגְּלִינָא אֶתְמַרוּ, וְלֹא אֶתְכַסְּיָן. עֲלִיה כְּתִיב, פֶּה אֵל פֶּה אֲדַבֵּר בּוֹ וּמִרְאָה וְלֹא בְּחִידוֹת.

89. פְּתַח רַבִּי יִיסָא וְאָמַר, וַיְיָ נָתַן חֲכָמָה לְשִׁלְמָה כַּאֲשֶׁר דְּבַר לוֹ וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה וְגו'. וַיְיָ נָתַן חֲכָמָה לְשִׁלְמָה, דָּא הוּא דְּתִנְיָנָן, בְּיוּמֵי דְּשְׁלֹמֹה מְלָכָא, קִיּוּמָא סִיְהָרָא בְּאֶשְׁלֹמוּתָא, כַּאֲשֶׁר דְּבַר לוֹ, כְּמָה דְּאֶתְמַר לִיה, הַחֲכָמָה וְהַמְדַּע נָתַן לָךְ.

90. וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה. וְכִי מַה בֵּין הָאֵי לְהָאֵי. אֶלָּא הֵכִי תִנְיָנָן, וַיְיָ נָתַן חֲכָמָה לְשִׁלְמָה. וְהָאֵי חֲכָמָה בְּמֵאֵי אֹקִים לָהּ. אָמַר ר' יוֹסִי, אֹקִים לָהּ בְּהָאֵי, בְּקַדְמִיתָא, דְּשִׁלְמָה עֵבֶר דְּנַחֲתָא לְחִירָם מֵהָהוּא דְּרָגָא, דְּהוּא אָמַר, מוֹשֵׁב אֱלֹהִים יִשְׁבְּתֵי וְגו', דְּתִנְיָא, חִירָם מְלַךְ צוּר עֵבֶר גְּרַמִּיָּה אֱלוֹהִי. בְּתַר דְּשִׁלְמָה אֶתָּא, עֵבֶר לִיה בְּחֲכָמְתִּיהּ, דְּנַחֲתָא מֵהָהוּא עֵיטָא, וְאוּרֵי לִיה לְשִׁלְמָה. וּבְג"כ, וַיְהִי שְׁלוֹם בֵּין חִירָם וּבֵין שְׁלֹמֹה.

91. We have learned that Rabbi Yitzchak said in the name of Rabbi Yehuda: SOLOMON sent TO HIRAM a demon that lowered him to the seven chambers of Gehenom, and then raised him up. Then, he sent him letters daily until he repented FROM HIS DEEDS, and thanked Solomon ABOUT THIS. We have learned that Solomon inherited the moon, DENOTING MALCHUT, in all its aspects, BOTH CHOCHMAH AND CHASSADIM, for he ruled over all this with his wisdom. Rabbi Shimon bar Yochai ruled with his wisdom over mankind, and all those that rise to his level only rise to perfect MALCHUT with him.

92. Rabbi Yosi said, "My dove, who is in the clefts of the rock, in the secret places of the cliff" (Shir Hashirim 2:14). "My dove" refers to the Congregation of Yisrael, DENOTING MALCHUT. Just as a dove never forsakes her mate, so the Congregation of Yisrael never forsakes the Holy One, blessed be He. "In the clefts of the rock": These are the Torah scholars that find no peace in this world, AND ARE HIDING, SO TO SPEAK, IN THE CRACKS OF THE ROCK FROM THEIR ENEMIES. "In the secret places of the cliff": These are the modest scholars WHO CONCEAL THEIR LEVEL FROM PEOPLE. Among them are the pious who fear the Holy One, blessed be He, from whom the Shechinah never departs. Then, the Holy One, blessed be He, demands from the Congregation of Yisrael on behalf of the pious and says, "Let me see your countenance, let me hear your voice; for sweet is your voice" (Ibid.), for no voice is heard above except the voice of those who toil in the Torah.

93. We have learned that all those that toil in Torah at night have their images carved above before the Holy One, blessed be He. The Holy One, blessed be He, enjoys Himself with them all day and pays attention to them. That voice rises and penetrates all firmaments until it arises before the Holy One, blessed be He. Then the verse writes, "For sweet is your voice, and your countenance is comely" (Ibid.). Now the Holy One, blessed be He, has carved the image of Rabbi Shimon on high, whose voice rises higher and higher and is crowned with the holy crown until the Holy One, blessed be He, crowns him throughout the worlds and commends him. About him, it is written, "And said to Me, You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

14. The souls until their descent to the world

Rabbi Chiya tells us that everything and everyone that exists now and that will exist in the future existed before the world began. Some souls are distanced from God before birth and also in this lifetime, although they may repent later and get back their saintly part. Rabbi Chiya says that the two sons of Aaron were righteous, and he can not understand how God could have wished them to perish considering their own merits, their ancestral merits and the merits of Moses. Rabbi Shimon says that God made sure their souls were not lost, and Pinchas had already been born to house their souls. He also tells us that righteous souls are prepared above and given names before ever they come to this world.

91. וְתַנִּינָן, א"ר יִצְחָק א"ר יְהוּדָה, דְּשָׁדֵר לֵיהּ, חַד שִׂידָא, וְנַחִית לֵיד שְׁבַע מְדוּרֵין דְּגֵיהֶנָּם וְסַלְקֵיהּ, וְשָׁדֵר לֵיהּ פְּתָקִין בְּכָל יוּמָא וְיוּמָא בִּידְיָהּ, עַד דְּאֶהְדֵּר, וְאוּרֵי לֵיהּ לְשַׁלְמָה. וְתַנִּינָן. שְׁלֵמָה יָרִית לָהּ לְסִיְהָרָא, בְּכָל סְטְרוּי. בְּג"כ, בְּכָל שְׁלֵיט בְּחֻכְמָתֵיהּ. וְר"ש בֶּן יוֹחָאי, שְׁלֵיט בְּחֻכְמָתֵיהּ עַל כָּל בְּנֵי עֲלָמָא, כָּל אֵינוֹן דְּסַלְקִין בְּדַרְגוּי, לָא סַלְקִין אֲלָא לְאֶשְׁלָמָא עֲמוּיהָ.

92. פְּתַח ר' יוֹסִי וְאָמַר, יוֹנְתִי בְּחַגוּי הַסֵּלַע בְּסִתְרֵי הַמְּדַרְגָּה וְגו'. יוֹנְתִי, דָּא כ"י, מַה יוֹנָה לָא שְׁבַקְתָּ בֶּן זוּגָה לְעֲלָמִין, כִּי כ"י לָא שְׁבַקְתָּ לְקוּדְשָׁא בְּרִיךְ הוּא לְעֲלָמִין. בְּחַגוּי הַסֵּלַע, אֵלִין ת"ח, דְּלָא מְשַׁתְּבְּחֵי בְּנִיחָא בְּעֲלָמָא דִּין. בְּסִתְרֵי הַמְּדַרְגָּה, אֵלִין ת"ח, הַצְּנוּעִין, דְּבַהוֹן חֲסִידֵין דְּחֵלִי קוּדְשָׁא בְּרִיךְ הוּא, דְּשְׁכִינְתָּא לָא אַעֲדֵי מְנִייהוּ לְעֲלָמִין. בְּרִין, קוּדְשָׁא בְּרִיךְ הוּא מִתְבַּע בְּגִינֵייהוּ לְכ"י, וְאָמַר, הָרְאִינוּ אֶת מְרַאֲיֵךְ הַשְּׁמִיעֵנוּ אֶת קוֹלְךָ בִּי קוֹלְךָ עֲרַב, דְּלִית קְלָא מְשַׁתְּמַע לְעִילָא, אֲלָא קְלָא דְּאֵינוֹן דְּמִתְעַסְקֵי בְּאוּרֵיתָא.

93. וְתַנֵּן, כָּל אֵינוֹן דְּמִתְעַסְקֵי בְּאוּרֵיתָא, בְּלִילְיָא, דְּיוֹקְנֵיהוֹן אֲתַחֲקַק לְעִילָא קְמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתְּעֵשַׁע בְּהוּ כוּלֵיהּ יוּמָא, וּמְסַתְּבַל בְּהוּ וְהוּא קְלָא, סְלִיק וּבְקַע כָּל אֵינוֹן רְקִיעִין, עַד דְּסַלִּיק קְמֵי קוּדְשָׁא בְּרִיךְ הוּא. כְּדִין כְּתִיב, כִּי קוֹלְךָ עֲרַב וּמְרַאֲךָ נָאוֹה. וְהִשְׁתָּא קוּדְשָׁא בְּרִיךְ הוּא חֲקַק דְּיוֹקְנָא דְּר"ש לְעִילָא וְקְלֵיהּ לְעִילָא לְעִילָא סַלְקָא, וּמִתְעַטְרָא בְּכִתְרָא קְדִישָׁא, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מִתְעַטְר בֵּיהּ בְּכֻלְהוּ עֲלָמִין. וּמְשַׁתְּבַח בֵּיהּ. עָלֵיהּ כְּתִיב, וַיֹּאמֶר לִי עַבְדִּי אֲתָה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְאֵר.

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94. Rabbi Chiya said, "That which is, already has been; and that which is to be has already been..." (Kohelet 3:15). "That which is, already has been." We have learned that before the Holy One, blessed be He, created this world, He created worlds and destroyed them - THIS IS THE SECRET OF THE BREAKING OF THE VESSELS - until it entered the will of the Holy One, blessed be He, to create this world. First, He took counsel with the Torah, THE SECRET OF THE CENTRAL COLUMN, then He put on His adornments and was crowned with His crowns and created this world. All that is found in this world was there before Him, AT THE TIME OF CREATION, and was prepared before Him.

95. We have learned that all leaders of every generation were present before the Holy One, blessed be He, in their forms before they came to the world. Furthermore, before they came into the world, all human souls were carved before Him in the heavens with the same forms literally as they are in this world. All that these souls learn in this world, they already knew before coming to this world. We have learned that all this holds true with the people of true piety.

96. All of these that are not found to be just in this world, even there ABOVE BEFORE COMING TO THE WORLD, distance themselves from the presence of the Holy One, blessed be He. They enter the chasm of the great abyss and hurry to descend to this world. And we learned that their souls are stiff necked in this world, as they were before coming to this world. They throw away the saintly part that THE HOLY ONE, BLESSED BE HE, gave to them FROM THE SIDE OF HOLINESS and go wander about and become impure in that chasm of the great abyss. They take their share there, precipitate the hour and descend to earth. If a man later gains merit and repents before his Master, he will receive back his own portion, NAMELY, THE HOLY PORTION THAT HE THREW UPWARD, AS MENTIONED. This is the meaning of the verse, "That which is, already has been; and that which is to be has already been..."

97. Come and see that the sons of Aaron had no equal in Yisrael, except for Moses and Aaron. They were called "the nobles of the children of Yisrael" (Shemot 24:11) and they died because they erred before the Holy King. HE QUESTIONS: Did the Holy One, blessed be He, wish that they should perish? Did we not learn in the secret of the Mishnah that the Holy One, blessed be He, does kindness with everyone, and even evildoers He does not wish to cause to perish. But these most saintly ones, NADAB AND ABIHU, will it enter your mind that they should perish from the world? Where were their merits, the merits of their ancestors and also the merit of Moses? How could they have perished?

94. פֶּתַח רַבִּי חִיָּיא וְאָמַר, מֵה שֶׁהָיָה כְּבֵר הוּא וְאֲשֶׁר לְהִיּוֹת וְגו'. מֵה שֶׁהָיָה כְּבֵר, הֵינּוּ דִתְנִינָן, עַד לֹא בָּרָא קוּדְשָׁא בְּרִיךְ הוּא הָאִי עֲלֵמָא, הוּהוּ בְּאֵרִי עֲלָמִין וְחָרִיב לֹון, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא סְלִיק בְּרַעוּתֵיהּ, לְמַבְרִי הָאִי עֲלֵמָא, וְאֲמַלִּיךְ בְּאוּרִייתָא. כְּדִין אֲתַתְּקֵן הוּא בְּתַקּוּנָיו, וְאֲתַעֲטֵר בְּעֵטְרוֹ, וּבְרָא הָאִי עֲלֵמָא. וְכֹל מְאִי דְאֲשַׁתְּכַח בְּהָאִי עֲלֵמָא, הָא הוּהוּ קַמֵּיהּ, וְאֲתַתְּקֵן קַמֵּיהּ.

95. וְתַנְא, כֹּל אֵינּוּן דְּבְרֵי עֲלֵמָא, דְּאֲשַׁתְּכַחוּ בְּכֹל דְּרָא וְדָרָא, עַד לֹא יִיתּוּן לְעֲלֵמָא, הָא הוּוּ קִינְיֵי קַמֵּיהּ בְּדִיוּקְנֵיהוּן. אֲפִילוּ כֹּל אֵינּוּן נִשְׁמַתִּין דְּבְנֵי נִשָּׂא, עַד לֹא יַחְתּוּן לְעֲלֵמָא, כְּלָהוּ גְלִיפִין קַמֵּיהּ בְּרַקִּיעָא, בְּהוּא דִּיוּקְנָא מִמֶּשׁ, דְּאֵינּוּן בְּהָאִי עֲלֵמָא. וְכֹל מֵה דְּאוּלְפִין בְּהָאִי עֲלֵמָא, כְּלָא יִדְעוּ עַד לֹא יִיתּוּן לְעֲלֵמָא. וְתַנְינָא, הָאִי בְּאֵינּוּן זְכָאִי קְשׁוּט.

96. וְכֹל אֵינּוּן דְּלֹא מִשְׁתַּבְּחִין זְכָאִין בְּהָאִי עֲלֵמָא, אֲפִילוּ תַמָּן, מִתְרַחֲקִין מִקַּמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְעָלִין בְּנוּקְבָא דְתַהוּמָא רַבָּא, וְדַחֲקִין שַׁעְתָּא, וְנַחְתִּין לְעֲלֵמָא. וְהָיָא נִשְׁמַתָּא דְלַהוּן, הָא אוּלְפִנָא, כְּמָה דְּאֵינּוּן קְשֵׁי קְדָל בְּהָאִי עֲלֵמָא, כִּן הוּוּ עַד לֹא יִיתּוּן לְעֲלֵמָא. וְהָוּא חוּלְקָא קְדִישָׁא דִּיהַב לֹון רַמָּאן לֵיהּ, וְאֲזִלִּין וְשִׁאטִּין וְאֲסַתְּאָבוּן, בְּהָוּא נּוּקְבָא דְתַהוּמָא רַבָּא, וְנִטְלֵי חוּלְקֵיהוּן מִתַּמָּן, וְדַחֲקִין שַׁעְתָּא וְנַחְתִּי לְעֲלֵמָא. אִי זְכִי לְבַתֵּר, וְתַב בְּתִיבְתָא קַמֵּי מְאִרֵיהּ, הוּא נִטִּיל הוּא חוּלְקָא דִּילֵיהּ מִמֶּשׁ, הַה"ד, מֵה שֶׁהָיָה כְּבֵר הוּא וְאֲשֶׁר לְהִיּוֹת וְגו' כְּבֵר הִיָּה.

97. ת"ח בְּנֵי אֶהְרֹן לֹא אֲשַׁתְּכַחוּ בִּישְׂרָאֵל בְּוִתֵּיהוּ, בְּרַ מֹשֶׁה וְאַהֲרֹן, וְאֵינּוּן אֶקְרוּן אֲצִילֵי בְנֵי יִשְׂרָאֵל. וְעַל דְּטַעוּ קַמֵּי מַלְכָּא קְדִישָׁא, מִיתּוּ. וְכִי קוּדְשָׁא בְּרִיךְ הוּא בְּעָא לְאוּבְדָא לֹון, וְהָא תְנִינָן בְּרִזָּא דִּמְתַנִּיתִין, דְּקוּדְשָׁא בְּרִיךְ הוּא עֵבֵד חֲסֵד בְּכֹלָא, וְאֲפִילוּ בְּרַשִׁיעֵי עֲלֵמָא לֹא בְּעֵי לְאוּבְדָא לֹון. וְהֵנִי זְכָאִי קְשׁוּט ס"ד דְּאֵינּוּן אֲתַאבִּידוּ מִעֲלֵמָא, זְכוּתָא דְלַהוּן אֵן הוּא. זְכוּתָא דְאַבוּהוּן אֵן הוּא. זְכוּתָא דְמֹשֶׁה הֲכִי נִמִּי. וְאֵינּוּן הִיךְ אֲתַאבִּידוּ.

98. HE ANSWERS: We have learned from the holy luminary that the Holy One, blessed be He, concerned Himself with their honor, so inwardly their bodies were tinged with fire, but their soul was not lost, as we have already established. Come and see that even before the deaths of Aaron's sons, it is written, "And Elazar, Aaron's son took of the daughters of Putiel to wife; AND SHE BORE HIM PINCHAS" (Shemot 6:25). He was called Pinchas because he was destined to straighten that which is crooked, MEANING TO CORRECT THE DAMAGE OF NADAB AND ABIHU, AS EXPLAINED EARLIER, EVEN THOUGH NADAB AND ABIHU HAD NOT YET DIED. This is the essence of the verse, "And that which is to be has already been."

99. We have learned that before coming to the world, all the true pious people were prepared above and were given names. From the day that the Holy One, blessed be He, created the world, even Rabbi Shimon bar Yochai was prepared and came before the Holy One, blessed be He. The Holy One, blessed be He, called him by his name. How fortunate is his lot above and below. About him, is addressed the verse, "Let your father and your mother be glad" (Mishlei 23:25). "Your father" is the Holy One, blessed be He, and "your Mother" is the Congregation of Yisrael.

15. "While the King was reclining at his board"

Rabbi Aba opens by saying that the title verse means that Yisrael emitted a wonderful fragrance when they stood at Mount Sinai to receive the Torah. While Moses went up to receive the tablets, Yisrael deserted their wonderful fragrance and turned to the golden calf. Rabbi Aba explains the verses from the esoteric point of view, telling us about the flow of wisdom and understanding down from the highest realms and culminating in the union of Zeir Anpin and Malchut; this brings blessings to every level.

100. Rabbi Aba opened the discussion with the verse, "While the king was reclining at his board, my nard sent forth its fragrance" (Shir Hashirim 1:12). This verse has been explained by the friends. When the Holy One, blessed be He, was ready and present on Mount Sinai to give Torah to Yisrael, "my nard sent forth its fragrance," as Yisrael emitted a wonderful fragrance that has shielded them for countless generations. This was what they said then, "All that Hashem has said will we do, and obey" (Shemot 24:7). Another explanation of, "While the King was reclining at his board": While Moses went up to receive the Torah from the Holy One, blessed be He, which was engraved within the two tablets of stone, Yisrael deserted that wonderful fragrance that crowned them and said to the golden calf, "These are your Elohim, Yisrael" (Shemot 32:4).

101. Now, LET US EXPLAIN this verse from the standpoint of the secret of wisdom. Come and see, "And a river went out of Eden to water the garden" (Beresheet 2:10). This river, DENOTING BINAH, spreads on all sides when this Eden, NAMELY CHOCHMAH, joins with it in complete union in this path not known above or below, DENOTING YESOD OF CHOCHMAH, as in the verse, "There is a path which no bird of prey knows" (Iyov 28:7). Thus, CHOCHMAH AND BINAH desire not to part from one another. Then fountains and streams exit FROM THEM, DENOTING THE MOCHIN OF ZEIR ANPIN, and crown the holy son, ZEIR ANPIN THE SON OF YUD HEI, with all these crowns, DENOTING MOCHIN. It is then written, "With the crown with which his mother crowned him" (Shir Hashirim 3:11), DENOTING MOCHIN ALSO KNOWN AS CROWN. At that time, that son ZEIR ANPIN will inherit the inheritance of his father and mother, NAMELY THE MOCHIN THAT EXUDES FROM THE UNION OF CHOCHMAH AND BINAH THAT ARE REFERRED TO AS ABA AND IMA. Then, He will delight in pleasures and delight

98. אֵלָא הֵכִי אֹלִיפְנָא מְבוּצִינָא קְדִישָׁא, דְּקוּדְשָׁא בְּרִיךְ הוּא חָס עַל יְקָרָא דְלֵהוּן, וְאַתּוּקְד גְּרַמִּיהוּן לְגוּ, וְנִשְׁמַתְהוּן לֹא אֲתַאבִּידוּ, וְהָא אֹקִימְנָא. וְת"ח עַד לֹא מִיתוּ בְּנֵי אֶהְרֹן בְּתִיב, וְאַלְעָזָר בֶּן אֶהְרֹן לְקַח לֹו וְגו', אֶקְרִי שְׁמִיָּה פְּנַחֵס, דִּהוּה זְמִין לְאַתְתְּקְנָא עֲקִימָא, הֵה"ד וְאֶשֶׁר לֵהִיּוֹת כְּבָר הִיָּה.

99. וְתַאנָא, בְּלֵהוּ זְבָאֵי קְשׁוּט, עַד לֹא יִיתוּן לְעֵלְמָא, בְּלֵהוּ אֲתַתְּקְנוּ לְעֵילָא, וְאַקְרוּן בְּשִׁמְהוּן. וְר"ש בֶּן יוֹחָאֵי, מִן יוֹמָא דְבְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֵלְמָא, הוּה אֲזַדְמֵן קְמִי קוּדְשָׁא בְּרִיךְ הוּא, וְאַשְׁתַּכַּח עִמִּיהּ. וְקוּדְשָׁא בְּרִיךְ הוּא קְרִי לִיָּה בְּשִׁמִּיָּה, זְבָאָה חוּלְקִיָּה לְעֵילָא וְתַתָּא, עֲלִיָּה בְּתִיב יִשְׁמַח אַבִּיךָ וְאַמְךָ, אַבִּיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאַמְךָ: דָּא כ"י.

100. פְּתַח ר' אַבָּא וְאָמַר עַד שֶׁהַמֶּלֶךְ בְּמַסְבוּ נִרְדֵּי נִתַּן רִיחוֹ. הָאֵי קָרָא אֹקִמְוָה חֲבַרְיָא, בְּשַׁעֲתָא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשַׁתְּכַח וְזְמִין בְּטוּרָא דְסִינֵי, לְמִיָּהֵב אֹרִייתָא לְיִשְׂרָאֵל, נִרְדֵּי נִתַּן רִיחוֹ, יִשְׂרָאֵל יִהְיֶה וְסִלְיֶהוּ רִיחָא טַב, דְּקָאִים וְאַגִּין עֲלִיָּהוּ לְדְרֵי דְרִין. וְאָמְרוּ, כָּל אֲשֶׁר דְּבַר יְיָ נַעֲשֶׂה וְנִשְׁמַע. ד"א עַד שֶׁהַמֶּלֶךְ בְּמַסְבוּ, בְּעוֹד דְסִלְיֶה מִשָּׁה לְקַבְּלָא אֹרִייתָא מְקוּדְשָׁא בְּרִיךְ הוּא, וְאַתְחַקֵּק בְּתַרֵּי לַחֲזֵי אַבְנִין, יִשְׂרָאֵל שְׁבָקוּ הֵהוּא רִיחָא טַבָּא דִּהוּה מִתְעִטֵר עֲלִיָּהוּ, וְאָמְרוּ לְעַגְל, אֵלֶּה אֱלֹהֵי יִשְׂרָאֵל.

101. הַשְׁתָּא הָאֵי קָרָא בְּרִזָּא דְחֻכְמַתָּא הוּא, ת"ח, בְּתִיב וְנִהַר יוֹצֵא מֵעַרְן לְהַשְׁקוֹת אֶת הַגֶּן, הָאֵי נִהַרָא אֲתַפְשֵׁט בְּסִטְרוּי, בְּשַׁעֲתָא דְּמִזְדוּג עִמִּיָּה בְּזוּגָא שְׁלִים, הָאֵי עַדן בַּהוּא נְתִיב, דְּלֹא אֲתִיידַע לְעֵילָא וְתַתָּא, כּד"א נְתִיב לֹא יִדְעוּ עֵיט. וְאַשְׁתַּכַּחוּ בְּרַעוּתָא דְלֹא מִתְפָּרֵשׁן תְּדִירָא חַד מַחַד. כְּדִין נִפְקִין מְבוּעִין וְנַחֲלִין, וּמַעֲטְרִין לְבֵן קְדִישָׁא, בְּכָל אִינוּן כְּתִרִין, כְּדִין בְּתִיב בַּעֲטָרָה שְׁעָטָרָה לֹו אָמוּ. וּבַהֲהִיא שַׁעֲתָא יִרִית הֵהוּא בֶּן אַחְסַנְתָּא דְאַבּוּי וְאַמִּיָּה, כְּדִין הוּא אֲשַׁתְּעִשַׁע, בַּהֲהוּא עֲנוּגָא וְתַפְנוּקָא.

102. We have learned that when the supernal King, NAMELY ZEIR ANPIN, with delicacies fit for kings sits crowned, it is written, "While the king was reclining at his board, my nard sent forth its fragrance." "MY NARD" refers to Yesod that emits blessings so that the holy King, ZEIR ANPIN, joins with the Queen, NAMELY MALCHUT. Then blessings are given to the worlds and those in the upper and lower worlds are blessed. Now the holy luminary is crowned by this level, MEANING THE MOCHIN OF ZEIR ANPIN FROM ABA AND IMA, ALSO KNOWN AS CROWNS. He and the friends lift up the praise from below upward, NAMELY FROM MAYIM NUKVIN (FEMALE WATERS), and MALCHUT crowns herself with these praises AS SHE JOINS WITH ZEIR ANPIN. Now there are blessings to pour from above downward to all friends of this MENTIONED level. Rabbi Elazar, his son, should now say some of the praiseworthy words he heard from his father.

102. וְתֵאֵנָה, בְּשַׁעֲתָא דְּמַלְכָא עֲלָא בְּתַפְנוּקֵי מַלְכִין, יְתִיב בְּעֵטְרוֹי, בְּדִין בְּתִיב עַד שְׁהַמְלִךְ בְּמַסְבוֹ נִרְדֵי נִתֵן רִיחוֹ. דָּא יְסוּד דְּאַפִּיק בְּרַכָּאן לְאַזְדְּוּגָא מַלְכָא קְדִישָׁא בְּמֵטְרוֹנִיתָא. וְכִדִּין אֲתִיְהִיבּוֹן בְּרַכָּאן בְּכֻלְהוּ עֲלְמִין, וּמִתְבָּרְכֵן עֲלֵאִין וְתִתְאַיִן. וְהַשְׁתָּא הָא בּוֹצִינָא קְדִישָׁא מִתְעַטֵּר בְּעֵטְרוֹי דְּהֵאִי דְּרֵגָא, וְהוּא וְחִבְרֵיָא סְלִיקוּ תּוֹשְׁבְחֵן מִתְתָּא לְעֵילָא, וְהֵיא מִתְעַטְרָא בְּאִינוֹן תּוֹשְׁבְחֵן. הַשְׁתָּא אִית לְאַפְקָא בְּרַכָּאן לְכֻלְהוּ חִבְרֵיָא מֵעֵילָא לְתַתָּא, בְּהֵאִי דְּרֵגָא קְדִישָׁא, וְר' אֶלְעָזָר בְּרִיה לִימָא מְאִינוֹן מִלִּין מְעֵלִיִן דְּאוּלִּיף מֵאֲבוּי.

16. "And behold a well in the field"

Rabbi Elazar talks about "the well that the princes dug out," saying that the well is filled with blessings from Netzach, Hod and Yesod; the well sustains everyone above and below. The great stone that was rolled over the well's mouth refers to harsh judgment, that is removed when the blessings flow through the Sfirot. In a similar way, God poured blessings on the generation of Rabbi Shimon.

103. Rabbi Elazar opened the discussion saying, "And he looked, and behold a well in the field...And there were all the flocks gathered" (Beresheet 29:2-3). These verses need to be examined, as they contain the secret of wisdom that I learned from my father. So I learned, "And he looked, and behold a well in the field." What is the "well"? It is the one mentioned in "the well that the princes dug out, that the nobles of the people delved" (Bemidbar 21:18), MEANING MALCHUT THAT IS EMBELLISHED FROM ABA AND IMA REFERRED TO AS PRINCES. "And, lo, there were three flocks of sheep lying by it" (Beresheet 29:2): These represent Netzach, Hod and Yesod, which rest by it and stand over it. From them the well was filled with blessings.

103. פִּתַח ר' אֶלְעָזָר וְאָמַר, וַיִּרְא וְהִנֵּה בַּיָּר בְּשָׂדֶה וְגו'. וְנֶאֱסַפּוּ שָׁמָּה כָּל הָעֵדְרִים וְגו'. הֵנִי קְרָאִי אִית לְאַסְתַּבְּלָא בְּהוּ, וּבְרָזָא דְּחֻכְמַתָּא אִינוֹן, דְּאוּלִּיפְנָא מֵאֲבָא, וְהֵכִי אוּלִּיפְנָא, וַיִּרְא וְהִנֵּה בַּיָּר בְּשָׂדֶה, מֵאֵן בָּאֵר. דָּא הוּא דְּכֻתִיב, בָּאֵר חֲפְרוּה שְׂרִים כְּרוּה נְדִיבֵי הָעַם. וְהִנֵּה שָׁם שְׁלֹשָׁה עֲדָרֵי צֹאן רוֹבְצִים עֲלֶיהָ, אֵלִין אִינוֹן נֶצַח הוּד יְסוּד, דְּאֵלִין אִינוֹן רְבִיעֵין עֲלֶיהָ, וְקוּימִין עֲלֶיהָ, וּמֵאֵלִין אֲתַמְלִיא בְּרַכָּאן הֵיא בָּאֵר.

104. "For out of that well they watered the flocks" (Ibid.), because all are sustained from that well, higher and lower beings, and together they are blessed. "And a great stone was upon the well's mouth" (Ibid.) refers to the harsh Judgment THAT IS KNOWN AS THE GREAT ROCK, which stands upon it from the Other Side to suckle from it. "And there were all the flocks gathered": These are the six Sfirot of the King, ZEIR ANPIN - NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - which all assemble and draw blessings from the head of the King, NAMELY FROM THE THREE FIRST SFIROT OF ZEIR ANPIN KNOWN AS HEAD. They pour into it and, when they all merge together and feed into it, it is written, "And they rolled the stone from the well's mouth" (Ibid. 3), meaning they roll away the harsh Judgment, KNOWN AS A STONE, and remove it.

104. כִּי מִן הַבָּאֵר הֵיא יִשְׁקוּ הָעֵדְרִים, דְּהָא מִן הָאִי בָּאֵר אֲתַזְנוּ עֲלֵאִין וְתִתְאַיִן, וּמִתְבָּרְכָאן כְּלָהוּ בְּחֻדָּא. וְהָאֲבָן גְּדוּלָה עַל פִּי הַבָּאֵר, דָּא הוּא דִּינָא קְשִׁיא, דְּקִימָא עֲלֶיהָ מַסְטְרָא אַחְרָא לִינְקָא מִינָה. וְנֶאֱסַפּוּ שָׁמָּה כָּל הָעֵדְרִים, אֵלִין אִינוֹן שִׁית בְּתָרֵי מַלְכָא, דְּמִתְכַּנְשֵׁי כְּלָהוּ, וְנִגְדֵי בְּרַכָּאן מְרִישָׁא דְּמַלְכָא, וּמְרִיקֵן בְּה. וְכֵד אֲתַחְבְּרָאן כְּלָהוּ בְּחֻדָּא לְאַרְקָא בְּה, בְּתִיב וּגְלָלוּ אֶת הָאֲבָן מֵעַל פִּי הַבָּאֵר, מִגְּנֵדְרִין לְהוּא דִּינָא קְשִׁיא, וּמֵעֲבָרֵן לִיה מִינָה.

105. "And watered the sheep" (Ibid.), MEANING they pour out blessings from this well to the higher and lower levels. Afterwards, they "put the stone back upon the well's mouth" (Ibid.), MEANING the Judgment returns to its position. It is because it is needed in order to bring fragrance and correction to the world. Now, the Holy One, blessed be He, has poured upon you blessings from the springs of the fountain stream and from you are blessed all the members of your generation. How fortunate is your share in this world and in the World to Come. About you, it is written, "And all your children shall be taught of Hashem; and great shall be the peace of your children" (Yeshayah 54:13).

105. וְהִשְׁקוּ אֶת הַצֶּאֱן, מְרִיקִין בְּרַכָּאן מֵהָיָא בְּאֵר, לְעֵלְאִין וְתַתְּאִין לְבַתֵּר וְהִשִּׁיבוּ אֶת הָאֶבֶן עַל פִּי הַבְּאֵר לְמִקּוּמָהּ. תָּב הָהוּא דִּינָא לְאַתְרֵיהּ, בְּגִין דְּאַצְטְרִיךְ לִיהּ לְבִשְׂמָא עֲלֵמָא, וְלִתְקֵנָא עֲלֵמָא. וְהִשְׁתָּא הָא קוּדְשָׁא בְּרִיךְ הוּא אָרִיק עֲלֵיכּוּ בְּרַכָּאן, מִמְּבוּעָא דְנַחְלָא, וּמְנֵיכּוּ כָּל בְּנֵי דְרָא מִתְּבָרְכִין. זְכָאָה חוּלְקִיכּוֹן בְּעֲלֵמָא דִּין, וּבְעֲלֵמָא דְאֵתִי עֲלֵיכּוּ כְּתִיב, וְכֹל בְּנִיךְ לְמוּדֵי יְיָ וְרַב שְׁלוֹם בְּנִיךְ.

17. "The twelve...and this"

Rabbi Shimon tells how the Torah is crowned with the thirteen attributes of mercy, and the knot of Faith is tied with those thirteen attributes. Jacob blessed his sons in the name of the faith according to the blessing of each attribute. Rabbi Shimon says that Rabbi Pinchas ben Yair binds the highest knot, the knot of holiness, the knot of Faith.

106. Rabbi Shimon opened the discussion saying, "Let the pious be joyful in glory: let them sing aloud upon their beds" (Tehilim 149:5). We have learned that the knot of Faith, NAMELY MALCHUT, is tied with the thirteen attributes OF MERCY so that blessings are to be available for all. The entire Faith of the Holy One, blessed be He, is enclosed in three, NAMELY THREE COLUMNS, THE SECRET OF THIRTEEN, AS THEY ENLIGHTEN EACH OF FOUR SFIROT - CHESED, GVURAH, TIFERET AND MALCHUT WITHIN IT. NOW, THREE TIMES FOUR EQUALS TWELVE AND, TOGETHER WITH MALCHUT THAT CONTAINS THEM, THERE ARE THIRTEEN. Consequently, the Torah is crowned with the thirteen attributes, as we have established IN THE BARAITHA OF RABBI YISHMAEL, namely using the arguments of an inference from minor to major and comparison by analogy. We have explained this several times. The Holy Name, NAMELY MALCHUT, is crowned with this.

106. פָּתַח ר"ש וְאָמַר, יַעֲלִזוּ חֲסִידִים בְּכַבּוֹד יְרֻנּוּ עַל מִשְׁכְּבוֹתָם וְגו', תָּאנָא בִּי"ג מְכִילִין, אֶתְקַשְׁרָ קֶשֶׁר דְּמֵהִימְנוּתָא, לְאַשְׁתַּכְּחָא בְּרַכָּאן לְכֻלָּא. וְכֹל מֵהִימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּתַלְתָּא אֶסְתִּימוּ. וְעַל הָאִי, בִּי"ג מְכִילִין, אֹרִייתָא מִתְעַטְרָא, כְּמָה דְּאוּקִימְנָא מִק"ו וּמִג"ש וְכו', וְכְמָה זְמַנִּין אוּקִימְנָא הָאִי. וְשִׂמָּא קְדִישָׁא בְּהָאִי מִתְעַטְרָא.

107. Come and see that when Jacob wished his sons to be blessed in the name of the Faith, it is written, "All these are the twelve tribes of Yisrael: and this (Heb. zot fem.) IS THAT WHICH THEIR FATHER SPOKE TO THEM" (Bereshheet 49:28). TWELVE AND ZOT are thirteen, since the Shechinah, CALLED ZOT, participated with them and the blessings were fulfilled. This is the meaning of the verse, "Every one according to his blessing he blessed them" (Ibid.). What is meant by "according to his blessing"? MEANING according to the resemblance to that which is above, THE THIRTEEN ATTRIBUTES OF MERCY, NAMELY according to the blessing of each attribute.

107. ת"ח, בְּהָיָא שַׁעְתָּא דְּבַעָא יַעֲקֹב, דִּיתְבָּרְכוּן בְּנוֵי בְּשִׂמָּא דְּמֵהִימְנוּתָא. מַה כְּתִיב, כָּל אֱלֹהִים שְׂבִטֵי יִשְׂרָאֵל שְׁנַיִם עָשָׂר וְזֹאת, הָא תְּלִיסֵר, דְּאַשְׁתַּתַּף עִמְהוֹן שְׂכִינְתָּא, וְאַתְקִימוּ בְּרַכָּאן. וְהֵינּוּ דְכְּתִיב, אִישׁ אֲשֶׁר כִּבְרַכְתּוּ בְּרַךְ אוֹתָם. מֵאִי כִּבְרַכְתּוּ. בְּהָוָא דּוּגְמָא דְלַעִילָא, כִּבְרַכְתּוּ דְכָל מְכִילָא וּמְכִילָא.

108. We have learned that all these attributes OF MALCHUT rise and become crowned and rest in a head OF ZEIR ANPIN. There is crowned the head of the King, He that is called by the highest level of Piety, NAMELY ZEIR ANPIN, WHOSE CHESED CONVERTS TO CHOCHMAH. The pious ones THAT CLING TO ZEIR ANPIN inherit all that glory of above, WHICH IS MALCHUT WITH HER THIRTEEN ATTRIBUTES, as is written, "Let the pious be joyful in glory," NAMELY in this world, DENOTING MALCHUT. "Let them sing aloud upon their beds," MEANING in the World to Come, DENOTING BINAH. "The high praises of El are in their mouths" (Tehilim 149:6), MEANING they know to bind the bond of Faith properly, AS MALCHUT IS CALLED EL. Then "and a two-edged sword in their hand" (Ibid.). What is "a two-edged sword"? This is Hashem's sword, DENOTING MALCHUT FROM THE ASPECT OF JUDGMENT, REFERRED TO AS SWORD. "Two-edged sword" implies that it flames with two Judgments, NAMELY JUDGMENTS OF LEFT AND JUDGMENTS OF THE CURTAIN. For what purpose is all this? It is "to execute vengeance upon the nations..." (Ibid.)

108. וְתָאנָא, כָּל אֵינּוֹן מְכִילִין סְלָקִין, וּמִתְעַטְרִין וְנִיחִין בְּרִישָׁא חָדָא, וְתַמְן מִתְעַטְרָא רִישָׁא דְּמַלְכָּא, הָהוּא דְּאַקְרִי בְּדִרְגָּא עֲלָאָה דְּחֲסִידוּת. וְחֲסִידִים, יִרְתִּין כָּל הָהוּא כְּבוֹד דְּלַעִילָא, דְּכְתִיב יַעֲלִזוּ חֲסִידִים בְּכַבּוֹד, בְּהָאִי עֲלֵמָא. יְרַנּוּ עַל מִשְׁכְּבוֹתָם בְּעֲלֵמָא דְאֵתִי. רּוּמְמוֹת אֵל בְּגֵרוּנָם, הִידְעִין לְקֶשֶׁרָא קֶשֶׁרָא דְּמֵהִימְנוּתָא כְּדָקָא יְאוּת, וְכַדִּין חָרַב פִּיפּוּת בִּידָם. מֵאֵן חָרַב פִּיפּוּת. דָּא הוּא חָרַב לֵה, חָרַבָּא דְּקוּדְשָׁא בְּרִיךְ הוּא. פִּיפּוּת: לְהִיטָא בְּתֵרִין דִּינִין. וְלָמָּה. לְעִשׂוֹת נִקְמָה בְּגוּיִם וְגו'.

109. Behold, here is Rabbi Pinchas ben Yair, who is Sfirah of Chesed, a supernal head OF ZEIR ANPIN, MEANING THAT HIS CHESED HAS BECOME CHOCHMAH, WHICH IS HEAD. For this reason, he inherits the glory of most High and binds the highest knot, the knot of holiness, the knot of Faith, MEANING THE UNITY OF ZEIR ANPIN WITH MALCHUT. How fortunate is his share in this world and in the World to Come. About this table is said, "This is the table that is before Hashem" (Yechezkel 41:22). Rabbi Pinchas rose and kissed him and blessed him. He kissed Rabbi Elazar and all the friends and blessed them. He then took the cup and said a blessing.

109. וְהָא ר' פִּנְחָס בֶּן יָאִיר, כְּתוּבָה דְחֶסֶד, רִישָׁא עֲלָאָה. בְּגוֹ"כ כְּבוֹד דְלַעִילָא יָרִית, וְהוּא קְשִׁיר קְשָׁרָא עֲלָאָה, קְשָׁרָא קְדִישָׁא, קְשָׁרָא דְמַהִימְנוּתָא. זְכָאָה חוּלְקִיָּה בְעֵלְמָא דִּין וּבְעֵלְמָא דְאִתִּי. עַל הָאֵי פְתוּרָא אֲתָמַר, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יי'. קָם ר' פִּנְחָס, וְנָשִׂיק לֵיהּ, וּבְרִיךְ לֵיהּ, וְנָשִׂיק לְר' אֶלְעָזָר, וּלְכֻלְהוּ חֲבֵרָיָא, וּבְרִיךְ לוֹן, נָטַל כֶּסֶף וּבְרִיךְ.

18. "You prepare a table before me"

We read of how the scholars spend all day speaking about the Torah and rejoicing in it and in each other.

110. He opened the discussion saying, "You prepare a table before me in the presence of my enemies" (Tehilim 23:5). They sat there all day long. The friends were rejoicing with words of Torah and the joy of Rabbi Shimon was great. Rabbi Pinchas took hold of Rabbi Elazar and did not leave him all that day and night, and rejoiced with him. He referred to a verse about him, "Then you shall delight yourself in Hashem" (Yeshayah 58:14). All this great joy and pleasure are in my portion, AS RABBI ELAZAR WAS HIS DAUGHTER'S SON. Sometime in the future, they will in that world announce about me: Fortunate is your lot, Rabbi Pinchas, that you have merited all this and "peace, peace be to you, and peace to your helpers; for your Elohim helps you" (I Divrei Hayamim 12:19). They rose to depart. Rabbi Pinchas rose, held onto Rabbi Elazar and did not let him leave. Rabbi Pinchas escorted Rabbi Shimon and blessed him and all the scholars. As they were departing, Rabbi Shimon said to the friends, "It is time to act for Hashem" (Tehilim 119:126).

110. פִּתַּח וְאָמַר, תַּעְרוּךְ לִפְנֵי שֻׁלְחָן נֶגֶד צוּרְרֵי וְגו', יִתְּבוּ תַמָּן, כָּל הַהוּא יוֹמָא, וְהוּוּ חֲבֵרָיָא כְּלֵהוּ חֶדְן בְּמַלְי דְאֹרִינִיתָא, וְחֲדוּתָא דְר"ש הוּוּ סָגִי. נָטַל ר' פִּנְחָס לְר' אֶלְעָזָר, וְלֹא שְׁבָקִיה כָּל הַהוּא יוֹמָא וְכָל לַיְלִיא, וְהוּוּ חֲדֵי עֲמִיָּה, קָרָא עֲלֵיהּ, אִז תַּתְעַנֵּג עַל יי', כָּל חֲדוּתָא וְעִנּוּגָא יִתִּירָא דְאֵי דְחוּלְקֵי הוּא, זְמִינִין בְּהַהוּא עֲלְמָא לְאַכְרִזָא עֲלֵי, זְכָאָה חוּלְקֵי ר' פִּנְחָס, דְאֵנִת זְכִית לְכָל הָאֵי, שְׁלוֹם לְךָ וְשְׁלוֹם לְעוֹזְרֵךְ כִּי עוֹרֵךְ אֱלֹהֶיךָ. אֲשַׁכִּימוּ לְמִיזַל, קָם ר' פִּנְחָס וְאַחִיר בֵּיהּ בְר' אֶלְעָזָר, וְלֹא שְׁבָקִיה לְמִיָּהָ. אֹזִיף ר' פִּנְחָס לְר"ש וּבְרַכִּיָּה, וּלְכֻלְהוּ חֲבֵרָיָא. עַד דְהוּוּ אֲזִלֵי אָמַר לְהוּ ר' שְׁמַעוֹן לְחֲבֵרָיָא, עַת לַעֲשׂוֹת לִיי'.

19. "And Aaron shall cast lots upon the two goats"

Rabbi Aba wonders what the "lots" in the title verse were for. Rabbi Shimon begins his explanation by talking about why Shimon was the brother chosen by Joseph to be taken away and bound. Shimon was from the aspect of harsh judgment, and he had allied himself with Levi who was also from the side of judgment. We learn of two spirits who pursue judgment, and who spy on the land every day. We are reminded how Yisrael is beloved of God above all other nations, and that God gave them one day a year to purify themselves so that they will rule over all the prosecutors and spirits. Rabbi Shimon says that one of the goats in the title verse was for Hashem and one for Azazel. If both goats had been for Azazel the world would not have been able to bear it. The goat cannot slander the children of Yisrael on Yom Kippur because it finds them doing good deeds, and in fact it becomes their defender. As a result of the sacrifice of the goat, judgment no longer rules over Yisrael.

111. It is written, "And Aaron shall cast lots upon the two goats..." (Vayikra 16:8). Rabbi Aba came and asked: What were those lots for? Why did it require Aaron to place the lots? What is this Torah portion for? I have learned before my master the order OF THE YOM KIPPUR service, and also this matter I wish to know.

111. אֲתָא רַבִּי אַבָּא וְשָׂאִיל, כְּתוּבָה וְנָתַן אֶהָרִן עַל שְׁנֵי הַשְּׁעִירִים גּוֹרְלוֹת וְגו'. הֲנִי עַדְבִּין לְמָה. וְאֶהָרִן לְמָה לִּיהּ לְמִיָּהב עַדְבִּין. וּפְרַשְׁתָּא דְאֵי לְמָה. וְהָא אֹלִיפְנָא קְמִי דְמַר סְדְרָא דִּיּוֹמָא, וְהָאֵי בְעִנְיָא לְמַנְדַּע.

112. Rabbi Shimon opened the discussion saying, "And took from them Simeon, and bound him before their eyes" (Beresheet 42:24). He questions: For what reason did Joseph see fit to take Simeon with him rather than any one of the OTHER brothers? HE ANSWERS: Joseph said that Simeon always was the opening for Judgment. When I left my father to go to my brothers, Simeon first began the Judgment, as the verse says, "And they said one to another, Behold, this dreamer comes. Come now therefore..." (Beresheet 37:19). Later in Shechem, "that two sons of Jacob, Simeon and Levi..." (Beresheet 34:25). All these actions pertain to Judgment. THEREFORE, it is better to take this one and not allow him to arouse quarreling among all the tribes.

113. We have learned, what did Simeon see in attaching himself to Levi more than to the others? Reuben was also his brother and close to him, JUST AS LEVI, SO WHY DID HE NOT STICK WITH REUBEN? HE ANSWERS: Simeon saw and realized that Levi was of the aspect of Judgment and Simeon was caught up with even harsher Judgment, so he said: Let us join one with the other and we could destroy the world. What did the Holy One, blessed be He, do? He took Levi aside to His place and said, 'From this point on, let Simeon stay bound with ropes alone.'

114. We have learned that from the aspect of Ima there are two spirits who pursue Judgment attached to the left hand. We have established that they daily spy on (or 'from the feet of') the land, NAMELY MALCHUT, MEANING THEY NOURISH FROM NETZACH, HOD, YESOD OF MALCHUT, REFERRED TO AS FEET. This is the secret of, "two men to spy" (Yehoshua 2:1).

115. We have learned that Yisrael has a more fortunate share than the idolatrous nations, as the Holy One, blessed be He, desired to purify them and have mercy for them as they are His portion and inheritance. It is written, "For Hashem's portion is His people..." (Devarim 32:9) and "He made him ride on the high places of the earth" (Ibid. 13). "On the high places" exactly, as they join up higher and higher WITH ZEIR ANPIN. Therefore, the love of the Holy One, blessed be He, is clinging to them, as it is written, "I have loved you", says Hashem" (Malachi 1:2) and, "But because Hashem loved you" (Devarim 7:8). From this excessive love, He gave them one day during the year to purify them and clear them from their sins, as is written, "for on that day..." (Vayikra 16:30). This was in order that they may be meritorious in this world and in the World to Come, and that no sin may be found in them. Consequently on this day, Yisrael are crowned and rule over the prosecutors and all spirits.

112. פתח ר"ש ואמר, ויקח מאתם את שמעון ויאסור אותו לעיניהם. וכי מה חמא יוסף למיסב לשמעון עמיה יתיר מאחזהי. אלא, אמר יוסף, בכל אתר שמעון פתיחותא דדינא איהו, וההיא שעתא דאזילנא מאבא לגביהו דאחי, שמעון פתח בקדמיתא דדינא, הה"ד ויאמרו איש אל אחיו הנה בעל החלומות הלזה בא ועתה לכו וגו'. לבתר בשכם, ויקחו שני בני יעקב שמעון ולוי, בלהו דדינא הוו. טב למיסב דא, ולא יתער קטטותא בכלהו שבטין.

113. ותנינן, מאי קא חמא שמעון לאזדווגא בלוי יתיר מכלא. והא ראובן הוה אחוה וסמיך ליה, אלא שמעון חמא וידע דלוי מסטרא דדינא קא אתי, ושמעון מסטרא דדינא קשיא יתיר אתאחד. אמר נתערב חד בחד ואנן נחריב עלמא. מה עבד קודשא בריך הוא, נטל ליה לחולקיה ללוי, אמר מכאן ולהלאה שמעון ליתיב בקופטורא בהדיה בלחורוי.

114. תאנא בסטרא דאימא, תרין גרדיני טהירין אתאחדן בידא שמאלא, והא אוקימנא דאינון מאללי ארעא בכל יומא ויומא, והיינו רזא דכתיב שנים אנשים מרגלים.

115. ותאנא, זכאה חולקיהון דישראל יתיר מכל עמין עע"ז דקודשא בריך הוא בעי לדכאה להו, ולרחמא עליהו, דאינון חולקיה ועדביה, הה"ד כי חלק יי' עמו וגו', וכתיב ירביבהו על במתי ארץ. על במתי ארץ דייקא. דהא אינון אתאחדן לעילא לעילא. וע"ד קודשא בריך הוא רחמותא דיליה אתדבק בהו, הה"ד אהבתי אתכם אמר יי', וכתיב כי מאהבת יי' אתכם וגו', ומגו רחמותא יתירא דרחים להו, ירב לון יומא חד בשתא לדכאה להו, ולזכאה להו מכל חוביהון, דכתיב כי ביום הזה וגו'. בגין דיהון זכאין בעלמא דין, ובעלמא דאתי, ולא ישתכח בהו חובא. וע"ד ביומא דא, מתעטרין ישראל, ושלטין על כלהו גרדינין, ועל כלהו טהירין.

116. We have learned that "And Aaron shall cast lots upon the two goats." "Aaron shall cast," WHY ONLY AARON? Because he stems from the aspect of Chesed, AND THUS IS ABLE TO PERFECT MALCHUT WITH CHASSADIM. "Upon the two goats": BEHOLD "upon" is to be understood precisely, HINTING ABOUT MALCHUT WHICH IS ABOVE THE TWO GOATS, so as to give fragrance to the Matron, DENOTING MALCHUT. "One lot for Hashem, and the other lot for Azazel" (Vayikra 16:8). HE QUESTIONS: These two goats SYMBOLIZE JUDGMENTS, so why should one of them be for Hashem? HE ANSWERS: The Holy One, blessed be He, said, 'Let one GOAT stay with Me and let the other wander around in the world, for if both joined together, the world would not be able to bear it.'

117. This GOAT comes out and roams around the world. It finds Yisrael performing various kinds of worship on various levels and a variety of good practices and it can not overcome them. Among them all, peace reigns and the goat can not commence to slander them, MEANING TO INSTIGATE AGAINST THEM. This goat is sent with the burden of all the sins of Yisrael.

118. We have learned that numerous bands of demons are ready under the authority OF THIS GOAT, prepared to spy out the land against all those transgressing the Torah, but on that day, YOM KIPPUR, it is unable to find words of slander against Yisrael. When this goat OF AZAZEL arrives at the mountain, multiple joys burst forth from it to all. Even he who pursued Judgment that emerged, NAMELY THE SUPERNAL GOAT, recants and speaks praise of Yisrael. The prosecutor has become the defense attorney, MEANING THE SLANDERER HAS NOW BECOME THE CHAMPION SPOKESMAN FOR YISRAEL.

119. Come and see not only this alone, but everywhere that Yisrael need to cleanse themselves their sin, the Holy One, blessed be He, gives them a plan to bind the accusers, SO THEY WILL NOT ACCUSE. It is also to pacify them through the means of sacrifices and burnt offerings that they offer before the Holy One, blessed be He. From then on, they are unable to cause harm and on that day, YOM KIPPUR, more than any other day, just as Yisrael below plead everyone delight, THROUGH THE TWO GOATS, so they all accusers. All of this is as a result of the sacrifice and the service of the Holy One, blessed be He.

120. We have learned that at that time it is written that Aaron "shall take the two goats..." (Vayikra 16:7), these TWO GOATS are stirred up that very day above. They wish TO JOIN TOGETHER, AS MENTIONED, to rule and to set out into the world. When the priest offers the two goats down below in the Temple, they are offered above, and when the lots are spread in every direction, the priest casts lots down below. Then the priest, WHO IS CHESED, casts the lots on high. Just as one remains with the Holy One, blessed be He, REFERRING TO THE ONE GOAT ALLOTTED TO HASHEM, below, and one, NAMELY THE GOAT OF AZAZEL, is brought out to the desert, so it is on high. One remains with the Holy One, blessed be He, IN THE CENTRAL COLUMN, and one goes out and wanders in the world into the desert on high, MEANING THE JUDGMENTS THAT BECOME REVEALED WITH THE EMERGENCE OF CHOCHMAH, WHICH ARE CONSIDERED OF THE ASPECT OF DESERT AND FOREBODING WILDERNESS. The one joins with another, MEANING THEY SHED LIGHT ONE UPON THE OTHER.

116. תָּאנָא וְנָתַן אֶהָרִן עַל שְׁנֵי הַשְּׁעִירִים גּוֹרְלוֹת. וְנָתַן אֶהָרִן, בְּגִין דְּאֵתֵי מַסְטְרָא דְחָסֵד. עַל שְׁנֵי הַשְּׁעִירִים, עַל דִּיּוּקָא, בְּגִין דְּתַתְּבַסֵּם מַטְרוֹנִיתָא. גּוֹרֵל אֶחָד לִיּוּי וְגּוֹרֵל לְעִזָּאזֵל וְהָא תְרִין שְׁעִירִין אֵינּוּן, אֲמַאי חַד לִיּוּי. אֲלָא אֲמַר קוֹדֶשׁא בְרִיךְ הוּא, יְתִיב הָאֵי גְבָאֵי, וְחַד יִזִּיל וְיִשׁוּט בְּעֵלְמָא, דְּאֵלְמַלִּי תְרוּיְהוּ מַזְדוּגָן, לֹא יְכִיל עֵלְמָא לְמַסְבֵּל.

117. נֶפֶק הָאֵי, אֲזִיל וְשָׂאט בְּעֵלְמָא, וְאֲשַׁבַּח לְהוּ לְיִשְׂרָאֵל, בְּכַמְהָ פּוֹלְחָנִין, בְּכַמְהָ דְרַגִּין, בְּכַמְהָ נְמוּסִין טְבָן, לֹא יְכִיל לְהוּ, כְּלָהוּ שְׁלָמָא בִּינִיּוּהוּ, לֹא יְכִיל לְמִיעֵל בְּהוּ בְדִלְטוּרָא. הָאֵי שְׁעִירָא שְׁלַחִין לִיהּ בְּמַטוּלָא דְכָל חוֹבִיּוּהוּ דְיִשְׂרָאֵל.

118. תָּאנָא, כְּמָה חֲבִילֵי טְרִיקִין מַזְדַּמְנָן, דְּאֵינּוּן תַּחוֹת יָדֵיהּ, וְנִמְנָן לְאֵלְלָא אֶרְעָא, עַל כָּל אֵינּוּן דְּעִבְרִין עַל פְּתַגְמֵי אִוְרִייתָא. וְהוּא יוֹמָא, לֹא שְׁכִיחַ דְּלְטוּרָא לְמַלְלָא בְּהוּ בְּיִשְׂרָאֵל. כִּד מְטָא הָאֵי שְׁעִירָא לְגַבֵּי טוּרָא, כְּמָה חִירוּ עַל חִירוּ מִתְבַּסְמִין כְּלָהוּ בֵּיהּ. וְהוּא גְרִדִּינָא דְנַפְיק, אֶהָדָר וְאֲמַר תּוֹשְׁבַחְתָּא דְיִשְׂרָאֵל, קְטִיגוּרָא אֲתַעְבִּיד סְנִיגוּרָא.

119. וְת"ח, לֹאֵו דָּא בְּלַחְדוּי הוּא, אֲלָא בְּכָל אֶתְרָא דְּבַעֲיִין יִשְׂרָאֵל לְאֲתַדְכָּאָה מַחוֹבִיּוּהוּ, קוֹדֶשׁא בְרִיךְ הוּא יְהִיב לֹן עֵיטָא לְקֶשְׁרָא מְאֵרֵי דְרִינָא, וְלְבַסְמָא לְהוּ בְּאֵינּוּן קְרַבְנִין וְעֵלוּן, דְּקַרְבִּין קְמֵי קוֹדֶשׁא בְרִיךְ הוּא, וְכַדִּין לֹא יְכִלִּין לְאֲבָאשָׁא. וְהוּא יוֹמָא יְתִיר עַל כָּלָא, כְּמָה דְּמַבְסְמִין יִשְׂרָאֵל לְתַתָּא לְכָלָא, הָכֵי מַבְסְמִין לְכָל אֵינּוּן דְּאֵית לְהוּ דְּלְטוּרָא וְכָלָא קְרַבְנָא הוּא וּפּוֹלְחָנָא דְּקוֹדֶשׁא בְרִיךְ הוּא.

120. תָּאנָא, בְּהֵיא שְׁעֵתָא דְּכַתִּיב, וְלָקַח אֶהָרִן אֶת שְׁנֵי הַשְּׁעִירִים וְגו', מִתְעֵרִין אֵינּוּן בְּהוּא יוֹמָא לְעֵילָא, וְבַעֲיִין לְשַׁלְטָאָה וְלְמִיפָק בְּעֵלְמָא. בִּיּוֹן דְּכַהֲנָא מְקַרְב אֵלִין לְתַתָּא, מִתְקַרְבִּין אֵינּוּן לְעֵילָא. כַּדִּין עַדְבִּין סְלָקִין בְּכָל סְטְרִין, כְּהֵנָּא יְהִיב עַדְבִּין לְתַתָּא, כְּהֵנָּא יְהִיב עַדְבִּין לְעֵילָא. כְּמָה דְּחַד אֲשַׁתָּאר בֵּיהּ בְּקוֹדֶשׁא בְרִיךְ הוּא לְתַתָּא. וְחַד אֲפָקִין לִיהּ לְהוּא מְדַבְרָא, הָכֵי נְמֵי לְעֵילָא, חַד אֲשַׁתָּאר בֵּיהּ בְּקוֹדֶשׁא בְרִיךְ הוּא, וְחַד נְפִיק וְשָׁט בְּעֵלְמָא, לְהוּא מְדַבְרָא עֲלָאָה, וְחַד בְּחַד מִתְקַשֵּׁר.

121. It is written, "And Aaron shall lay both his two hands on the head of the live goat, and confess over him..." (Ibid. 21). Hence it is written, "And Aaron shall lay both his two hands," WHICH ARE THE SECRET OF THE RIGHT AND LEFT COLUMNS so that the Holy One, blessed be He, THE CENTRAL COLUMN, will harmonize his hands. In "On the head of the live goat," "the live" is precise, AS IT COMES to include the goat above.

122. "And confess over him all the iniquities" (Ibid.) is similar to "that he shall confess that he has sinned in that thing (lit. 'over her')" (Vayikra 5:5). We established that "over her" means that the person becomes cleansed and that sin rests on her, ON THE SHEEP. So also here "and confess over him," implies that after the priest makes a confession on behalf of Yisrael over him, ALL THE SINS will rest "over him."

123. Rabbi Aba said to him: If so, behold it is written, "And they shall no more offer their sacrifices to the demons (also: 'goats')" (Vayikra 17:7), SO HOW CAN YOU SAY THAT THE GOAT OF AZAZEL CORRESPONDS WITH THE GOAT ABOVE? He answered him: Here things are different as there they used to offer sacrifices to goats, as it is not written: 'And they shall no more offer their sacrifices goats', but rather "to the goats" as they worshipped goats AND GAVE THEM authority. Here ONLY "and the goat shall bear upon it all their iniquities" (Vayikra 16:22), and the sacrifice was made only for the Holy One, blessed be He. Come and see: as a result of this sacrifice, those on high and those below are perfumed, and Judgment neither dwells nor rules upon Yisrael.

20. An appointed man

We learn that certain people are prepared for certain things, so that one man is fit for achieving blessings while another is fit for curses. Bilaam was ready for evil but not prepared for good; even when he blessed his blessings were not fulfilled, but his curses always prevailed. There was a man who was recognizably fit to be the one to take the goat to the mountain and push it off. The goat is purchased with money from the whole congregation so that it atones for everyone.

124. We have learned about "and shall send him away by the hand of an appointed man into the wilderness" (Vayikra 16:21). What is meant by appointed? HE ANSWERS: The secret of the matter is as follows. Whatever needs to be done, THE DOER needs to be ready to do it. There are people through whom the blessing comes true more than through others. THE REASON IS DUE TO HIS PREPARATION FOR THE MATTER. Come and see what is written about the priest. "He that has a good eye shall be blessed" (Mishlei 22:9). Do not read 'shall be blessed', but rather 'He shall bless'. As a result of his good eye, he is ready so that the blessing will thus prevail through him.

121. כְּתִיב וּסְמַךְ אֶהְרֹן אֶת שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׂעִיר הַחַי וְהִתְוֹדָה עָלָיו וְגו'. בְּגִ"כּ וּסְמַךְ אֶהְרֹן אֶת שְׁתֵּי יָדָיו, דְּקוּדְשָׁא בְרִיךְ הוּא יִסְתַּבֵּם עַל יָדָיו. עַל רֹאשׁ הַשְּׂעִיר הַחַי, הַחַי דִּי יִקָּא, לְאַכְלֵלָא הַהוּא דְלַעִילָא.

122. וְהִתְוֹדָה עָלָיו אֶת כָּל עֲוֹנוֹת, כְּמָה דְכְּתִיב וְהִתְוֹדָה אֲשֶׁר חָטָא עָלֶיהָ. וְאוֹקִימָנָא עָלֶיהָ, דְאִתְדְּבִי ב"ג וְאִשְׁתַּאֲרַר עָלֶיהָ כָּל הַהוּא חוּבָא. אוֹף הַכִּי וְהִתְוֹדָה עָלָיו, בְּתַר דְאוּדִי כְּהֵנָּה בְּגִינֵיהּ דִּישְׂרָאֵל, עָלָיו: כְּלוּמַר, יִשְׁתַּאֲרוּן כְּלָהּוּ עָלָיו.

123. א"ל ר' אבא, אי הכי והא כתיב ולא יזבחו עוד את זבחייהם לשעירים, אמר ליה שאני הכא, דהתם לשעירים הוּו קרבין קרבנא, ובג"כ לא כתיב ולא יזבחו עוד את זבחייהם שעירים, אלא לשעירים, דהתם לשעירים הוּו עבדי פולחנא, ושולטנותא. והכא ונשא השעיר עליו את כל עונותם, וקרבנא לא אתעביד אלא לקודשא בריך הוא. ת"ח, דבגיני קרבנא מתבסמן עלאין ותתאין, דינא לא שריא ושלטא עלייהו דישראל.

124. תָּאנָא, וּשְׁלַח בְּיַד אִישׁ מִיִּשְׂרָאֵל. מִהוּ אִישׁ עֵתִי. אֵלָּא רְזָא דְמַלְאָה הַכִּי הוּא בְּכָל מַה דְאִתְעַבִּיד, בְּעֵי ב"ג זְמִין לְהֵיחֵי מְלָה. אִית ב"ג דְּבִרְכַתָּא אֲתִקִּים עַל יְדֵיהּ יְתִיר מֵאַחֲרָא. ת"ח, מַה כְּתִיב בֵּיהּ בְּכֵהֵנָּה, טוֹב עֵינָּה הוּא יְבוֹרֵךְ, אֵל תִּקְרִי יְבוֹרֵךְ, אֵלָּא יְבוֹרֵךְ, בְּגִין דְּהוּא זְמִין דִּיתִקִּים בְּרִכְתָּא עַל יְדֵיהּ כְּהֵנָּה.

125. There is a man who is fit for curses to occur through him. Wherever he looks, there would be curses, anathemas and confusions. For example, Bilaam was called evil-eyed, as he was ready for every evil but not prepared for good. Even when he blessed, his blessing was no blessing and it was not fulfilled. But when he cursed, it prevailed; even in one instance IT WOULD COME TO BE. Therefore, it is written, "Whose eyes are open," (Bemidbar 24:3). Every place his eye had seen was cursed.

126. Come and see what is written, "But he set his face toward the wilderness" (Ibid. 1) for the purpose of arousing the force that rules there, NAMELY THE OTHER SIDE, so it should come slandering and denouncing Yisrael. It is written of the priests, "He that has a good eye shall be blessed," as he is ready for this and the blessing prevails where he aims his eyes. As a result, we have learned that a person should turn away even from one hundred ways and avoid meeting someone who has an evil eye.

127. Also here, "And shall send him away by the hand of an appointed man," MEANING THAT he is ready for this and marked for it. The priest recognized him, because one eye was slightly larger than the other, the skin above the eye, NAMELY THE EYELIDS, was covered by large hairs and the eye was blue-colored and looked squinting. This is the person appointed for this matter, TO SEND THE GOAT TO AZAZEL, and he is fitting for this. Therefore, it is written, "By the hand of an appointed man."

128. In Gush Chalav, there was a person that would kill wherever he struck with his hand, and people would not approach him. In Syria, there was a person that wherever he looked, even if he meant well, everything would turn to bad. One day, there was a person going to the market and his face was aglow, so that person came and stared at him and his eye burst. Hence, in all THINGS, EITHER GOOD OR BAD, there is someone fit for either the one or the other. Consequently, the verse says, "He that has a good eye shall be blessed." Do not pronounce it: 'shall be blessed', but 'shall bless'.

125. וְאֵית ב"נ דְּהוּא זְמִין לְאַתְקִימָא לְוֹטִין עַל יְדִיה, וּבְכָל מַה דְּיִשְׁגַּח לִיתִי לְוֹטִיָא וּמְאַרְה וּבְעִיתָא כְּגוֹן בְּלָעָם, דְּאִקְרִי רַע עֵינ, דְּהוּה זְמִין בְּכָל בִּישׁ, וְלֹא הוּה זְמִין לְטָב. וְאָף עַל גַּב דְּבִרְךְ, בְּרַכְתִּיהָ לֹא בְרַכְתָּא, וְלֹא אֲתַקִּיָּם. וְכַד הוּה לְוִיט, כָּל מֵאן דְּלִיִּט אֲתַקִּיָּם, וְאִמְלוּ בְּרַגְעָא חֲדָא, וְעַל דָּא כְּתִיב, שְׂתֵם הָעֵינ. בְּכָל אֲתֵר דְּעִינִיה שְׁלֵטָא אֲתַלְטִיָא.

126. ת"ח מַה כְּתִיב. וַיִּשֶׁת אֶל הַמִּדְבָּר פָּנָיו, בְּגִין דִּיתַעַר מֵהָהוּא סֵטְרָא הָהוּא דְשִׁלְטָא תַּמָּן, וַיִּיתִי בְּדִלְטוּרִיָא עַלְוִיהוּ דְיִשְׂרָאֵל. מַה כְּתִיב בְּהוּ בְכֹהֲנֵי, טוֹב עֵינ הוּא יְבוֹרֵךְ, דְּהוּא הוּה זְמִין בְּהָאֵי, וְשִׂאֲרֵי בְּרַכְתָּא בְּאִשְׁגַּחוּתָא דִּילִיה. וְע"ד תְּנִינָן, יִסְטִי ב"נ אִמְלוּ מִמָּאָה אֲרַחֲיוֹן, וְלֹא יֵאָרַע בְּב"נ דְּאֵית לִיה עֵינָא בִּישָׂא.

127. אוּף הֵכָא וְשִׁלַּח בְּיַד אִישׁ עֵתִי, דְּהוּא זְמִין לְהָאֵי. וְרָשִׁים לְהָאֵי, וְכֹהֲנָא הוּה אֲשֶׁתְּמוּדַע בֵּיה, חַד עֵינָא יִתִּיר מֵאַחֲרָא פּוֹרְתָא. סוֹרְטָא דְעַל עֵינָא אֲתַחְפִּיָא בְּשַׁעֲרֵין סְגִיָּאִין. מִכְּחֵלָא עֵינָא, וְלֹא מִסְתַּכַּל בְּמִישָׁר. הָאֵי הוּא ב"נ זְמִין לְהָאֵי, וְכַדְקָא חֲזִי לִיה. וְע"ד כְּתִיב בְּיַד אִישׁ עֵתִי.

128. בְּגוּשׁ חֲלָבָא הוּה ב"נ, דְּבְכָל אֲתֵר דְּמַחֵי בִּירוּי, הוּה מֵית, וְלֹא הוּוּ בְּנֵי נֶשָׂא מְקַרְבִּין בְּהַדְּיָה. בְּסוּרִיָא הוּה ב"נ, דְּבְכָל אֲתֵר דְּאִסְתַּכַּל אִמְלוּ לְטָב, כְּלָא אֲתַהַפֵּךְ לְבִישׁ. יוֹמָא חַד הוּה חַד בְּר נֶשׁ אֲזִיל בְּשׁוּקָא, וְהוּוּ אֲנַפּוּי נְהִירִין. אֲתָא הָהוּא בְּר נֶשׁ וְאִסְתַּכַּל בֵּיה, וְאֲתַבְקַע עֵינִיה. בְּג"כ, בְּכֵלָא הוּה ב"נ זְמִין, לְהָאֵי וְלְהָאֵי. וְעַל דָּא כְּתִיב טוֹב עֵינ הוּא יְבוֹרֵךְ, אֵל תִּקְרִי יְבוֹרֵךְ אֵלָא יְבוֹרֵךְ.

129. We have learned this person would go WITH THE GOAT to the desert. When he arrived there with the goat, he would ascend the mountains, push the goat off with both hands and it would not even reach halfway through the mountain when its limbs would fall apart. That man would say: So may be blotted all the sins of Your people. THROUGH THIS, the prosecutors would turn to defend Yisrael. Then would the Holy One, blessed be He, take all sins of Yisrael, and all that is written with the verdicts on high, which mention the sins of men. And He would cast them out in this manner, AS THE GOAT WAS CAST OFF FROM THE MOUNTAIN, to a place called the depths of the sea, WHICH IS THE SECRET OF A PLACE OF DARKNESS AND OF THE JUDGMENTS OF THE LEFT THAT IS BENEATH MALCHUT THAT IS CALLED SEA. This is the meaning of the verse, "And You will cast all their sins into the depths of the sea" (Michah 7:19).

130. We have learned that "And he shall take from the congregation, of the children of Yisrael two kids of the goats for a sin offering" (Vayikra 16:5). THE VERSE SAYS, "from the congregation." THIS IS TO TEACH that they should buy it with everyone's MONEY, and atonement will thus come to all, as all sins of Yisrael are impending here and all will attain atonement from this act. THEREFORE, it is not enough TO TAKE MONEY from one person. From where is it taken? The money is taken from the public fund boxes in the sanctuary, and they bring THE GOATS with this money, which is the contributed property of everyone.

131. They make from the outset a sin offering of the other goat that remained before the Holy One, blessed be He, and we have already established to which place it is attached. Afterwards, they are sacrificed and all things become better, and Yisrael remain in the clear before the Holy One, blessed be He, from all sins committed. This is the essence of the verse, "For on that day will He forgive you..." (Vayikra 16:29).

21. The two goats

We learn that the two goats were parted and one remained for the portion of God. On that day the priest offered sacrifices for his own sins and then for the sins of all the people.

132. Rabbi Shimon said, "And Jacob said to Rivkah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man" (Beresheet 27:11). What is this statement hinting at? Surely, Esau was a hairy (Heb. sa'ir) man, of him that is called goat (Heb. seir), WHICH IS THE OTHER SIDE, as it comes from the same aspect. "And I am a smooth (Heb. chalak) man," MEANING a man WHO WAS GIVEN (HEB. NECHELAK) from what He allotted (Heb. chalak) to the ministers of the other nations, as it is written, "Which Hashem your Elohim has allotted to all the nations" (Devarim 4:19) and, "For Hashem's portion (Hbe. chelek) is His people" (Devarim 32:9). Furthermore, "a smooth man" MEANS the two goats WERE PARTED and there remained one PORTION, which the priest divided (Heb. chilek). One went to the portion OF JACOB and one for the Holy One, blessed be He. Why? In order that THE GOAT carry upon its shoulders all Jacob's sins, as written, "And the goat shall bear upon it all their iniquities (Heb. avonotam)" (Vayikra 16:22). THESE COMPRISE THE LETTERS, Avonot (Eng. 'sins') tam (lit. 'a perfect man'), REFERRING TO THE SINS OF JACOB KNOWN AS THE PERFECT MAN.

129. וְתֹאנָא, הָאֵי ב"נ דְּהוּה אָזִיל לְמַדְבְּרָא, בְּדַ מְטָא בֵּיהּ בְּהוּוּא שְׁעִירָא הָוָה סְלִיק לְטוּרָא, וְדָחִי לֵיהּ בְּתֵרִין יָדָיו. וְלֹא הוּוּה נָחִית לְפִלְגוּת טוּרָא, עַד דְּאִתְעֵבִיד שְׁיִיפִין שְׁיִיפִין. וְהוּוּא ב"נ הָוָה אָמַר, בְּךָ יִמְחוּ עֲוֹנוֹת עִמָּךְ וְגו'. וּבְגִין דְּסְלִיק הָוּוּא קְטִיגוּרִיא וְאִתְעֵבִיד סְנִיגוּרִיא דִּישְׂרָאֵל, בְּדִין קוּדְשָׁא בְּרִיךְ הוּוּא, כֹּל חוּבֵיהוּ דִּישְׂרָאֵל, וְכֹל מַה דְּכִתְיֵב בְּאִינוּן פְּתִיקִין דְּלַעִילָא, לְאִדְרַכְרָא חוּבֵיהוּ דְּבְנֵי נִשְׂא, נְטוּל לֹון וְרַמֵּי לֹון כְּהֵאֵי גוּוּנָא, לְאַתֵּר דְּאִתְקִרִי מְצוּלוֹת יָם. הַה"ד, וְתִשְׁלִיךְ בְּמְצוּלוֹת יָם כֹּל חֲטָאתָם.

130. תֹּאנָא, וּמֵאֵת עֵרַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי שְׁעִירֵי עֲזִים לְחֲטָאת, וּמֵאֵת עֵרַת, בְּגִין דִּיהָא מְכֻלְהוּ, וְיִתְכַפֵּר לְכֻלְהוּ. דְּהָא כֹּל חוּבֵיהוּ דְּבְנֵי יִשְׂרָאֵל הֵכָא תְלִינן, וְכֻלְהוּ מִתְכַפְּרֵי בְּדָא. וְלֹא סְגִי מִב"נ חַד. וּמֵאֵן אִתֵּר אֲתַנְסִיבוּ מֵאִינוּן קוּפִין דְּבַעֲזָרָה נְטֻלִין אַגְרָא, וְאִיִּתִּי לְהוּ מֵאִינוּן דְּמֵי דְּהוּוּ מְכֻלְהוּ.

131. וְהוּוּא שְׁעִירָא אַחְרָא, דְּהוּוּה אֲשֵׁתָאֵר לְקוּדְשָׁא בְּרִיךְ הוּוּא, עֲבָדִין לֵיהּ חֲטָאת בְּקַדְמִיתָא. וְהָא אוֹקִימָנָא בְּאֵן אִתֵּר הָוָה מִתְקַשְׂרָא. וְלִבְתֵּר דָּא מִתְקַרְבִּין הֵנִי, וּמִתְבַּסְמִין כֻּלָּא, וְאֲשֵׁתָאֵרוּ יִשְׂרָאֵל זְכָאִין קָמֵי קוּדְשָׁא בְּרִיךְ הוּוּא, מְכֹל חוּבִין דְּעֵבְדוּ וְחִבּוּ קָמֵיהּ. הַה"ד כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם וְגו'.

132. תּוּ אָמַר ר' שְׁמַעוֹן, וַיֹּאמֶר יַעֲקֹב אֶל רִבְקָה אִמּוֹ הֵן עָשׂוּ אַחֵי אִישׁ שְׁעִיר וְאִנְכִי אִישׁ חָלָק. מֵאֵי קָא רְמִיזָא, אֶלָּא וְדָאֵי עָשׂוּ אִישׁ שְׁעִיר, הוּוּא מְהוּוּא דְּאִקְרִי שְׁעִיר, דְּהָא מְהוּוּא סְטֵרָא אֲתֵי. וְאִנְכִי אִישׁ חָלָק: גְּבַר מְהוּוּא דְּפְלִיג לְכֹל שְׂאֵר עִמָּין רְבִרְבִּין מִמֶּנּוּ. דְּכִתְיֵב אֲשֶׁר חָלָק יי' אֱלֹהֶיךָ אוֹתָם, וְכִתְיֵב כִּי חָלָק יי' עִמּוֹ וְגו'. תּוּ אִישׁ חָלָק, מִתְרֵי שְׁעִירִים וְאֲשֵׁתָאֵר חֲדָא. דְּכִהְנָא פְּלִיג לֵהּ, חַד לְחוּלְקִיָּהּ, וְחַד לְקוּדְשָׁא בְּרִיךְ הוּוּא. אֲמַאי. בְּגִין דִּישְׁעִין עַל כְּתֻפּוֹי כֹּל חוּבּוֹי דִּיעֲקֹב, דְּכִתְיֵב וְנִשְׂא הַשְׁעִיר עָלָיו אֵת כֹּל עֲוֹנוֹתָם, עֲוֹנוֹתָם.

133. We have learned that numerous doors opened before Yisrael on this day to receive their prayers. How fortunate is the lot of Yisrael that the Holy One, blessed be He, wishes to give them merit and to purify them. This is what the verse says, "For on that day will He forgive you..." On this day, the priest is bedecked with numerous crowns. On this day, the service of the priest is full of glory and far greater than on any other service. Everyone was given a share of these sacrifices to the Holy One, blessed be He. On this day Chesed is crowned in the world by the priest, who offers sacrifices for the sins of the people. First, HE OFFERED for his own sins and afterward for the sins of the people. He offered burnt offerings for himself and the nation. We have already established these matters.

133. תָּאנָא, בַּהוּא יוֹמָא כִּמָּה פְּתִיחִין פְּתִיחִין לְקַבְּלֵיהוֹן דִּישְׂרָאֵל לְקַבְּלָא צְלוֹתֵיהוֹן. זְכָאָה חוֹלְקֵיהוֹן דִּישְׂרָאֵל, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּעָא לְזַכָּאָה לוֹן, וְלִזְכָּאָה לוֹן, הֵה"ד כִּי בְיוֹם הַזֶּה יִכַּפֵּר וְגו'. בְּהַאי יוֹמָא אֲתַעְטֵר כְּהֵנָּא בְּכִמָּה עֲטָרִין. בְּהַאי יוֹמָא פּוֹלְחָנָא דְכְּהֵנָּא יִקְרָא וְרַב מְכַל פּוֹלְחָנִין. לְכֻלָּא יֵהֵב חוֹלְקָא בְּאִינוֹן קְרַבְנִין דְּקוּדְשָׁא בְּרִיךְ הוּא. בְּהַאי יוֹמָא אֲתַעְטֵר חֶסֶד בְּעֵלְמָא עַל יְדָא דְכְּהֵנָּא, מְקַרְבַּ קְרַבְנִין עַל חוֹבֵיהוֹן דְּעֵמָא. עַל חוֹבֵיהָ בְּקִדְמִיתָא, וְלִכְתָּר עַל חוֹבֵיהוֹן דְּעֵמָא. מְקַרְבַּ עֲלוֹן עֲלֵיהָ וְעַל עֵמָא וְהָא אוֹקִימָנָא מְלִי.

22. A goat to Azazel

The goat is dispatched to Azazel so that the Other Side will be separated from Yisrael and will not testify against Yisrael before God. We are told that every single thing in the world, whether good or bad, is needed, even the Angel of Death. The entire remedy depends on this, not to arouse the secret of judgment on high and thus intensify this judgment to annihilate mankind. That judgment is aroused through the sins of mankind. Ra'aya Meheimna (the Faithful Shepherd)

134. It is commanded that the High Priest should perform the service of that day as need be, and should dispatch the goat to Azazel. The secret is as you said, in order THAT THE OTHER SIDE be separated from the holy nation and not make demands for their sins before the King. He should not accuse them, as he has neither strength nor authority but when anger is intensified above. With this gift OF THE GOAT TO AZAZEL, he is then converted to be their guardian. As a result he is banished from before the King. We established that this is so, because he represents the end of all flesh.

רַעִיָא מֵהֵימְנָא
134. פְּקוּדָא דָּא, לְמַפְלַח כְּהֵנָּא רַבָּא פּוֹלְחָנָא דְּהוּא יוֹמָא כִּמָּה דְּאַצְטְרִיךְ, וְלְמַשְׁלַח שְׁעִיר לְעִזְאֹזֶל. רְזָא דָּא כַּד"א, בְּגִין לְאַתְפָּרְשָׁא מֵעֵמָא קְדִישָׁא, וְלֹא יִתְבַּע חוֹבֵיהוֹן קָמֵי מַלְכָּא. וְלֹא יִקְטָרְגַּ עֲלֵייהוּ, דְּהָא לִית לֵיהּ תְּקִיפוֹ וְשׁוֹלְטָנוּ, בְּרַב אֲתַקֵּף רוּגְזָא מְלַעִילָא, וְכֵהוּא דוֹרוּנָא אֲתַהֲפֵךְ לְבִתְרָא אֲפּוֹטְרוֹפּוּסָא עֲלֵייהוּ, וְעַל דָּא אֲתַדְחִיָּא מְקָמֵי מַלְכָּא. וְהָא אוֹקִימָנָא, בְּגִין דְּאִיהוּ קֶץ כָּל בָּשָׂר.

135. The holy nation gives to him what is needed for him, NAMELY a goat (Heb. seir). This is the secret of "Behold, Esau my brother is a hairy (Heb. sa'ir) man" (Bereshheet 27:11), AS HE IS AN ASPECT OF THE OTHER SIDE. IT CONTAINS MALE AND FEMALE CHARACTERISTICS, and just as in the side of holiness there is male and female, so too in the side of defilement there exist a male and female. A popular saying goes like this: Throw a bone to a dog and he will lick the dust off your feet; HERE ALSO, WE GIVE TO THE OTHER SIDE A GOAT AND HE IS CONVERTED TO BE A DEFENDER.

135. וְעֵמָא קְדִישָׁא יְהִיבִין לֵיהּ כִּמָּה דְּאַצְטְרִיךְ לֵיהּ שְׁעִיר, וְרְזָא דָּא הֵן עֲשׂוֹ אַחֵי אִישׁ שְׁעִיר. כִּמָּה דְּאִיהוּ בְּסֵטֵר דְּקְדוּשָׁה דְּכַר וְנוֹקְבָא, אוּף הַכִּי בְּסֵטֵר מְסָאֲבוּ דְּכַר וְנוֹקְבָא. מִתְּלָא אַמְרִי, לְכַלְבָּא אַרְמֵי לֵיהּ גְּרָמָא, יִלְחַךְ עַמְרָא דְּרִגְלֵךְ.

136. They ask ben Zoma: Is it permissible FOR US to emasculate a dog? He replies, "Neither shall you do thus in your land" (Vayikra 22:24). THE MEANING IS, you shall not do thus to anything in your land, EVEN TO A DOG, for as the world needs one thing, it needs another, MEANING THERE IS NOTHING IN THE WORLD THAT IS NOT NEEDED. Therefore, we learned that "and, behold, it was very good" (Bereshheet 1:31) refers to the Angel of Death that he should not be blotted from the world, BECAUSE the world needs him. Even though it is written about him, THE ANGEL OF DEATH, "Yea, the dogs are greedy, they never have enough..." (Yeshayah 56:11). IT IS NOT GOOD that they should become extinct from the world. Everything is needed, BOTH good and bad.

136. שְׁאַלוּ לְבֵן זוֹמָא, מַהוּ לְסְרוּסֵי כְּלָבָא. אַמְרָ לְהֵם, וְבִאֲרַצְכֶם לֹא תַעֲשׂוּ, כָּל שְׂבָאֲרַצְכֶם לֹא תַעֲשׂוּ. כִּמָּה דְּאַצְטְרִיךְ עֲלֵמָא לְהַאי, הַכִּי אַצְטְרִיךְ עֲלֵמָא לְהַאי. וְעַל דָּא אֲתַמַּר, וְהִנֵּה טוֹב מְאֹד דָּא מְלַאךְ הַמּוֹת. לִית לְבִטְלָא לֵיהּ מִן עֲלְמָא, עֲלֵמָא אַצְטְרִיךְ לֵיהּ, אַע"ג דְּכִתְיִב בֵּיהּ, וְהַכְּלָבִים עֲזִי נִפְשׁ לֹא יִדְעוּ שְׂבַעָה וְגו', לֹא יִתְבַטְלוּן מִן עֲלְמָא. כָּלָא אַצְטְרִיךְ טוֹב וְרַע.

137. Hence, we need on this day to throw a bone to the dog, MEANING THE GOAT OF AZAZEL. While he is dragging THE BONE, people may enter the palace of the King and no one dares to stop them, FOR THE ACCUSER IS PREOCCUPIED WITH HIS GIFT. Afterwards, he will still be wagging his tail, MEANING HE WILL BECOME A DEFENDER.

138. It is written, "And confess over him all the iniquities of the children of Yisrael" (Vayikra 16:21) and "the goat shall bear upon it all their iniquities" (Ibid. 22). When THE OTHER SIDE sees this goat, his desire towards it IS AROUSED to be with it, and he does not know which of the sins the goat took upon himself. He then returns to Yisrael and sees that they are free and clear of sins and blemishes, as all sins are upon the head of the goat. He ascends and praises them before the Holy One, blessed be He. The Holy One, blessed be He, pays attention to the testimony of the accuser and, since His desire is to have mercy on His people, He extends mercy to Yisrael even though He is aware of all that transpired.

139. The entire REMEDY depends upon this, not to arouse the secret of the Judgment on high and thus intensify this Judgment to annihilate mankind. All this can come from harsh Judgment. If this JUDGMENT is awakened, it is awakened by the sins of mankind, since it is aroused to ascend high up to instigate the harsh Judgment only if it is as a result of the sins of mankind. When a person commits a sin, it gathers and joins other thousands who assist it. They assemble there and take it so as to bring it up. May the Merciful One protect us. For all of this, The Holy One, blessed be He, gave counsel to Yisrael to be save in every aspect, as written: "Happy is the people, that is in such a case: Happy is that people, whose Elohim is Hashem" (Tehilim 144:15).
End of Ra'aya Meheimna

23. "As cold water to a thirsty soul"

As the rabbis are praying in a field, a fiery cloud descends and surrounds them. Rabbi Shimon tells them that Solomon gave three books to the world, Shir Hashirim, Kohelet and Mishlei, and that these correspond to Chochmah, Binah and Da'at. He says every verse speaks about two subjects, the Left and Right Columns, and thus they equate to the Central Column. Rabbi Shimon then examines the verse "A cold water to a thirsty soul" and "good news from a far country."

140. As they were going, they stayed in a field and prayed. A fiery cloud descended and surrounded them. Rabbi Shimon said: I believe that the wish of the Holy One, blessed be He, is here. Let us sit down. They sat and discussed words of Torah. He said, "As cold water to a thirsty soul, so is good news from a far country" (Mishlei 25:25). I examined the words of King Solomon and found that they were said with wisdom.

137. ובגינוי כן אית לן ביומא דא למרמי ליה גרמא לכלבא, עד דאיהו גריר, ויעול מאן דיועול לגבי היכלא דמלכא, ולית מאן דימחי בידוי. לבתר יכשבש ליה בזנביה.

138. מה בתיב והתודה עליו את כל עונות בני ישראל, ובתיב ונשא השעיר עליו את כל עונותם. כיון דאיהו חמי האי שעיר. תיאובתיה לגביה, ולאשתכללא בהדיה, ולא ידע מאינון חובין דקא נטיל שעיר. תב לגבייהו דישראל, חמי לון בלא חובין, בלא פשעין, דהא בלהו שראן ברישא דשעיר, סליק לעילא, ושבח לון קמי קודשא בריך הוא. וקודשא בריך הוא חמי סהדותא דההוא מקטרגא, והואיל ותיאובתיה לרחמא על עמיה, אע"ג דאיהו ידע כל עובדא, חס עלייהון דישראל.

139. וכלא שריא בדא, בגין דלא יתער רזא דדינא מלעילא, ויתקף האי וישתצון בני עלמא, דהא דא מסטרא דדינא קשיא קא אתי. ואי יתער האי, בחובי בני אינשא אתער. דהא לית ליה אתערן לסלקא לעילא לאתערא דינא קשיא בר בדיל חובי בני נשא. דהא בשעתא דב"ג עביר חובא, אתכנש האי, וכמה אלף סיעין דיליה, ומתכנמי תמן, ונטלי ליה, וסלקי לעילא רחמנא לישזבן. ועל כלא יחב קודשא בריך הוא עיטא לישראל לאשתזבא מכל סטרין. וע"ד בתיב, אשרי העם שככה לו אשרי העם שיי' אלהיו.
ע"כ רעיא מהימנא

140. עד דהוו אזלי, יתבו בחד חקל, וצלגו. נחת חר עננא דאשא, ואסחר לון. א"ר שמעון, הא חמינא דקודשא בריך הוא רעותא דיליה הכא. ניתיב. יתבו והוו אמרי מלי דאורייתא. פתח ואמר, מים קרים על נפש עיפה ושמועה טובה מארץ מרחק, הא אסתכלנא במלוי דשלמה מלכא, וכלהו בחכמה אמרן.

141. Come and see that Solomon did present to the world three books of wisdom and all contain heavenly wisdom. Shir Hashirim represents wisdom, Kohelet represents understanding and Mishlei represents knowledge. Corresponding to these three, NAMELY CHOCHMAH, BINAH AND DA'AT, he formulated these books - Shir Hashirim corresponds to Chochmah, Kohelet to Tevunah, and Mishlei to Da'at. THIS IS THE SECRET OF THE THREE COLUMNS. How is this shown? HE ANSWERS: All these verses appear in two styles. The beginning OF THE VERSE and the end OF THE VERSE appear as two distinct styles, MEANING IT SPEAKS ABOUT TWO SUBJECTS, THE ASPECTS OF THE TWO COLUMNS, RIGHT AND LEFT. When you examine the verses, you find that they are each comprised in the other, THAT THE TWO SUBJECTS IN THE VERSE ARE INCLUDED ONE IN THE OTHER. For this reason, it is equivalent to Da'at, THE SECRET OF THE CENTRAL COLUMN THAT INCLUDES RIGHT AND LEFT TOGETHER. FROM HERE, WE DERIVE THAT ALL HIS WORDS APPEAR IN THE SECRET OF THE THREE COLUMNS AND SO HIS BOOKS ARE DIVIDED INTO THREE COLUMNS, NAMELY CHOCHMAH, BINAH AND DA'AT.

142. HE EXPLAINS HIS WORDS: In this verse, its beginning is not its end, nor does its end match up with its beginning, MEANING THEY ARE TWO DIFFERENT IDEAS. But when I examine them closely, I see common characteristics included from one to the other, both for its beginning to its end or vice versa. IT IS WRITTEN, "good news from a far country" and "As cold water to a thirsty soul," IN WHICH "as cold water to a thirsty soul" IS ONE CONCEPT and "good news from a far country" IS A SEPARATE CONCEPT. YET THEY ARE RELATED ONE TO THE OTHER, as both speak of satisfaction; just as the one gives satisfaction, so does the other give satisfaction. THIS IS THE CENTRAL COLUMN INCLUDING BOTH CONCEPTS, AS WE SAID.

143. As they were sitting, someone arrived and said that the wife of Rabbi Shimon was healed from her illness. The friends heard a proclamation that the Holy One, blessed be He, forgave the sins of the generation. Rabbi Shimon said: Now was fulfilled the verse, "good news from a far country" which gives satisfaction "as cold water to a thirsty soul." He said to them: Let us rise and go as the Holy One, blessed be He, is performing for us miracles.

144. He opened the discussion saying, "Cold water to a thirsty soul" is referring to Torah. Of all those who merit to toil in Torah and satiate their souls from it, it is written, "good news from a far country." The Holy One, blessed be He, announces about many favors for him in this world and in the World to Come. This is the meaning of "good news." Whence do they come TO BE GOOD? "From a far country," MEANING from the place in which the Holy One, blessed be He, was far off from him at the beginning, MEANING where He was in enmity with him at first, as it is written, "And the earth shall rise up against him" (Iyov 20:27). From this place, they welcome him with peace. This is the meaning of, "A far country." It is also written, "Hashem appeared to me from afar, saying, I have loved you with an everlasting love: therefore I have remained true to you" (Yirmeyah 31:2). THE END OF THE ARTICLE IS MISSING.

141. ת"ח ג' ספרין דחכמתא אפיק שלמה לעלמא, וכלהו בחכמתא עלאה. שיר השירים חכמה, קהלת תבונה, ומשלי דעת. לקבל ג' אליון, עבר ג' ספרים. שיר השירים בנגד חכמה הכי הוא. קהלת לקבל תבונה, הכי הוא. משלי לקבל דעת. במאי אתחזי. אלא כל אינון קראי בתרי גווני אינון, רישא וסיפא תרי גווני אתחזינא. וכד מסתכלי קראי, דא כליל בדא, ודא כליל בדא, בג"כ שקיל לקבליה דדעת.

142. האי קרא לאו רישיה סיפיה ולא סיפיה רישיה. וכד אסתכלנא ביה, כלא כליל חד בחד, בין מסיפיה לרישיה, בין מרישיה לסיפיה. שמועה טובה מארץ מרחק מים קרים על נפש עיפה. מים קרים על נפש עיפה ושמועה טובה מארץ מרחק, ודא ודא נייחא דרוחא, במה דהאי נייחא דרוחא, כך האי נייחא דרוחא.

143. עד דהוו יתבי, אתא חד בר נש, אמר, אנתו דרבי שמעון אתסיאת ממרעהא. וחברייא שמעו קלא, דקודשא בריך הוא שבק לאינון חובי דדרא. א"ר שמעון, הא אתקיים הכא קרא, ושמועה טובה מארץ מרחק, הכי הוא נייחא דרוחא, כמו מים קרים על נפש עיפה. אמר להו נקום וגזיל דקודשא בריך הוא ארחיש לן בנסין.

144. פתח ואמר, מים קרים על נפש עיפה, דא אורייתא. דכל מאן דזכי למלעו באורייתא, ומרוי נפשא מנה, מה כתיב ושמועה טובה מארץ מרחק קודשא בריך הוא אכריז עליה כמה טבאן לאוטבא ליה בעלמא דין ובעלמא דאתי. הה"ד, ושמועה טובה, מאן אתר מארץ מרחק, מאתר דקודשא בריך הוא הוה רחיק מניה בקדמיתא, מאתר דהוה ב"ג בדבבו עמיה בקדמיתא, דכתיב וארץ מתקוממה לו, מההוא אתר מקדימין ליה שלם, הה"ד, מארץ מרחק. וכתיב מרחוק יי' נראה לי ואהבת עולם אהבתיו על כן משכתיך חסד.

and thousands more at twilight. Rabbi Yosi elaborates on this by saying that with the first light of day judgment is stilled, so they all say words of praise. The morning is of Abraham, Chesed. Rabbi Yosi goes on to tell about what happens at twilight when Isaac judges the wicked and what happens after midnight. Additional information is given about the rulers who awaken above and below, Heiman and Yedutun. With the arrival of night everything is stilled and the opening in the door is not to be found. After midnight, Asaf is appointed above and below. When morning comes, Metatron arises, and this is a time of goodwill when Zeir Anpin talks with the Queen. Then Zeir Anpin extends a thread of blessing over her and over all who study the Torah.

145. "And he shall go out to the altar that is before Hashem, and make atonement for it" (Vayikra 16:18). Rabbi Yehuda opened the discussion saying, "A psalm of Asaf. El, Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). We have learned that 1,550 tens of thousands of singers sing to the Holy One, blessed be He, with the first light of day, and 1,548 with the FIRST LIGHT OF moon, MEANING NIGHT. Another 1,590 tens of thousands SING PRAISE at the time of twilight.

146. Rabbi Yosi EXPLAINS THE WORDS OF RABBI YEHUDA, saying that with the light of day, all those who wail, MEANING THOSE DRAWN FROM THE LEFT COLUMN, SINCE FROM WHERE JUDGMENTS ARE DRAWN THEY WAIL CONSTANTLY. AND they praise with words of praise towards this morning, WHICH IS THE LIGHT OF CHASSADIM, because with the stirring of this morning, they all find fragrance, and Judgment is stilled. Thus they say words of praise. This is what is written, "When the morning stars sang together, and all the sons of Elohim shouted for joy" (Iyov 38:7). At this time, joy and blessings are found in the world when the Holy One, blessed be He, stirs Abraham, FOR HE IS THE SECRET OF CHESED, to revive him, and take pleasure in him and make him ruler over the world. THIS IS THE SECRET OF THE RULE BY DAY. How do we know that this morning is of Abraham, NAMELY CHESED? From the verse, "And Abraham rose up early in the morning" (Beresheet 22:3).

147. At twilight, all of these 1,590 tens of thousands THAT ARE DRAWN THERE, ARE called those who lament. They sing at that time and dissent is then dominant in the world. That hour is when the Holy One, blessed be He, awakens Isaac, REPRESENTING THE LEFT COLUMN OF ZEIR ANPIN. He rises and judges the wicked that violate the words of the Torah. Seven rivers of fire - CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - are drawn out and hover over the heads of the wicked, and a flame of fiery coals stirs from above downward. Then Abraham, THE SECRET OF CHESED, returns to his position, MEANING THAT CHESED RETURNS TO ITS SOURCE AND DISAPPEARS FROM THE ONES BELOW, as the verse says, "And Abraham returned to his place" (Beresheet 18:33). The day departs and the wicked in Gehennom cry out and say, "Woe to us! For the day declines, for the shadows of the evening are lengthened" (Yirmeyah 6:4). At that time, one should be prudent with the Minchah prayer.

145. וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְיָ וְכָפַר עָלָיו. ר' יְהוּדָה פָּתַח וְאָמַר, מִזְמוֹר לְאַסָּף אֶל אֱלֹהִים יְיָ דְבַר וַיִּקְרָא אֶרֶץ מִמְזֹרַח שֶׁשֶׁשׁ עַד מְבוֹאוֹ. תָּאנָא, אֶלְף וְחֲמֵשׁ מֵאָה וְחֲמִשִּׁין רְבוּא מֵאֲרֵי שִׁירְתָּא, מִזְמֵרִין לְקוּדְשָׁא בְרִיךְ הוּא, כַּד נְהִיר יְמָמָא. וְאֶלְף וְחֲמֵשׁ מֵאָה וְאַרְבַּעִין וְתַמְנִיָּא בְּסִיְהָרָא. וְאֶלְף וְחֲמֵשׁ מֵאָה וְתִשְׁעִין אֶלְף רְבוּא בְּהֵיָא שְׁעֵתָא דְאַקְרֵי בֵּין הָעֲרָבִים.

146. ר' יוסי אמר, כד נהיר יממא, כל אינון מארי דיבבא, משבחון במלי תושבחון, לקבליה דהאי בקר. דכד אתער האי בקר, בלהו מתבסמין, ודינא אשתכין, ואמרין תושבחון. הה"ד, ברן יחד בכבי בקר ויריעו כל בני אלהים. והוא זמנא, חרותא וברכאן משתבחין בעלמא, וקודשא בריך הוא אתער לאברהם לאחויא ליה, ואשתעשע ביה, ואשלטיה בעלמא. ומנא לן דהאי בקר דאברהם הוא. דכתיב וישכם אברהם בבקר.

147. בַּהֵוּא זְמַנָּא דְבֵּין הָעֲרָבִים, כָּל אֵינוֹן אֶלְף וְחֲמֵשׁ מֵאָה וְתִשְׁעִין אֶלְף רְבוּא מֵאֲרֵי דִילְלָה אַקְרוּן, וּמִזְמֵרִין בְּהֵיָא שְׁעֵתָא, וְקִטְטוֹתָא שְׁרִיָּא בְּעֵלְמָא, וְהֵיָא שְׁעֵתָא אֲתַעְרוֹתָא דְאַתְעַר קוּדְשָׁא בְרִיךְ הוּא לְיִצְחָק, וְקָם וְדָאִין לְחַיִּיבֵיָא דְעֵבְרִין עַל פְּתַגְמֵי אורֵייתָא, וְשַׁבְעָה נְהִירֵי אֲשָׁא נְגִדִין וְנִפְקִין וְחֲלִין עַל רִישֵׁיהוֹן דְרִשְׁיֵעֵיָא, וְשִׁלְהוּבֵי גוּמְרִין דְגוּרָא מִתְעֵרִין מֵעִילָא לְתַתָּא, וְכַדִּין תָּב אַבְרָהָם לְאַתְרֵיהּ. כַּד"א, וְאַבְרָהָם שָׁב לְמִקוּמוֹ. וְיוֹמָא אֲתַפְנִי, וְחַיִּיבֵי גֵיהֶנָם צוֹחִין וְאִמְרִין אוּי לָנוּ כִּי פְנֵה הַיּוֹם כִּי וְנָטוּ צַלְלֵי עָרְב. וְהֵיָא שְׁעֵתָא, בְּעֵי ב"נ לְאַזְדַּהְרָא, בְּצִלוֹתָא דְמִנְחָה.

148. With the arrival of night, these 1,548 tens of thousands THAT ARE THEN DRAWN are called outside of the curtain, where they recite songs. Then all the Judgments from below, MEANING THE JUDGMENTS OF MALCHUT, are stirred and go and wander through the world. These recite songs until the middle of the night, MEANING one watch and a half WATCH. After midnight, all the others come together, MEANING THOSE OF THE WATCH AND THE HALF WATCH FOLLOWING MIDNIGHT, and say praise, such as, "And they shall proclaim the praises of Hashem" (Yeshayah 60:6). Rabbi Yehuda said: When goodwill is present in the morning, the praise of Hashem will be recounted, BUT NOT AT NIGHT.

149. Rabbi Yosi said: After the north wind is stirred at midnight and then moves on, BEING THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT SIDE CALLED THE NORTH WIND, THEN the praises can be proclaimed until the advent of morning. When this morning is stirred, WHICH IS THE LIGHT OF CHASSADIM, joy and blessings are prevalent on the world, WHICH ARE NOT CALLED 'PRAISES' AS DESCRIBED IN THE ADJACENT PARAGRAPH.

150. We have learned that Rabbi Aba said: EVERYTHING THAT RABBI YEHUDA AND RABBI YOSI SAID is so. Above them are three Chiefs. HE EXPLAINS: At that time, when this morning is awakened and the praises are roused of all the 1,550 tens of thousands, there is appointed upon them one chief by the name of Heiman who counters HEIMAN of below, WHO IS MENTIONED IN TEHILIM. Under his officialdom, officers are appointed over them to set up the hymns. HEIMAN EQUALS THE LETTERS IN YEMIN (LIT. 'RIGHT'), AS HE DRAWS HIS STRENGTH FROM THE RIGHT.

151. When the period of twilight is activated and all 1,590 tens of thousands of lamenters are singing praise, there is appointed upon them one chief named Yedutun, who counters YEDUTUN from below MENTIONED IN TEHILIM. Beneath him chief officials are appointed to improve that song, as the verse states, "The song of tyrants" (Yeshayah 25:5), WHICH REFERS TO THE DESTRUCTION OF THE WICKED, AS EVEN THEIR MELODIES DEVASTATE THE WICKED. IN YEDUTUN ARE THE LETTERS OF YAD (ENG. 'HAND') AND YADUN (ENG. 'HE WILL JUDGE'), WHICH INDICATES THAT HE IS FROM THE LEFT HAND AND THAT JUDGMENTS STEM FROM HIM.

152. With the arrival of night, all these ANGELS who are outside of the veil stir MEANING THOSE THAT ARE DRAWN FROM THE BACK OF MALCHUT AND FROM HER EXTERNAL PART. Then, everything is stilled and there is no opening IN THE DOOR. The Judgments from below, THOSE OF MALCHUT - THE LOWEST OF ALL SFIROT - are all aroused, MEANING ALL THE JUDGMENTS are assigned together, these over those until midnight. After the assembly of all THE ANGELS THAT ARE DRAWN FROM THE CENTRAL COLUMN after midnight, one minister is appointed over them; he gathers all the camps, as the verse says, "The rearward (Heb. me'asef) of all camps" (Bemidbar 10:25). His name is Asaf (Eng. 'he gathered'), and he corresponds to ASAF down below, WHO IS MENTIONED IN TEHILIM. All appointed ministers and heralds of praise are under his tutelage.

148. בְּזִמְנָא דְמַטֵּי לַיְלִיא אֵינוֹן אֶלֶף וְה' מָאָה
וְאַרְבַּעִין וְתַמְנִיא, אֶקְרוּן מִבְּרָא לְפְרוֹכְתָא, וְאַמְרִין
שִׁירְתָא בְּדִין דִּינִין דִּלְתַתָּא מִתְעָרִין, וְאַזְלִין וְשֹׁאטִין
בְּעֵלְמָא, וְאַלִין אִמְרִין שִׁירְתָא עַד דִּיתְפְּלִיג לַיְלִיא
מִשְׁמֵרָה וּפְלָגָא. בְּתַר דִּיתְפְּלִיג לַיְלִיא מִזְרְמִנִי בְּלָהוּ
אַחֲרֵינִי בְּחָדָא, וְאַמְרִי תְהֵלוֹת, כְּד"א וְתְהֵלוֹת יְי'
יְבִשְׂרוּ. ר' יְהוּדָה אָמַר כְּד רַעוּא אֲשֶׁתְּכַח בְּצַמְרָא,
תְהֵלוֹת יְי' מִבְּשָׂרִין.

149. רַבִּי יוֹסִי אָמַר, בְּתַר דְרוּחָא דְצִפּוֹן אֲתַעַר
בְּפִלְגוֹת לַיְלִיא וְאַזְלִיל לֵיה, תְהֵלוֹת מִבְּשָׂרִי, עַד
דִּינִיתִי צַמְרָא, וְאַתַּעַר הָאִי בְקָר, בְּדִין חֲדוּתָא
וּבְרַבָּאן אֲשֶׁתְּכַח בְּעֵלְמָא.

150. תָּאנָא, א"ר אַבָּא, בְּלָהוּ הָכִי, וְעִילָא מְנַהוֹן
סְרַכִּין תְּלַתָּא. בְּהֵיִא שַׁעְתָּא דְאַתַּעַר הָאִי בְקָר,
וּמִתְעָרִין תּוֹשְׁבָחִין, כָּל אֵינוֹן אֶלֶף וְחֲמִשׁ מָאָה
וְחֲמִשִּׁין רַבּוּא, אֲתַמְנָא עֲלֵיהוּ חַד מִמְנָא, וְהֵימָן
שְׁמִיָּה לְקַבְּלִיה דִּלְתַתָּא, וְתַחוֹת יְדִיה סְרַכִּין מִמְּנָן
עֲלֵיהוּ לְאַתְקֵנָא שִׁירְתָּא

151. בְּהֵיִא שַׁעְתָּא דְאַתַּעַר זִמְנָא דִּבִּין הָעֲרַבִּים,
חֲזַמְרִין כָּל אֵינוֹן אֶלֶף וְחֲמִשׁ מָאָה וְתִשְׁעִין אֶלֶף
רַבּוּא מְאִרֵי דִילְלָה, אֲתַמְנָא עֲלֵיהוּ חַד מִמְנָא
וְיודוֹתוֹן שְׁמִיָּה, לְקַבְּלִיה דִּלְתַתָּא, וְתַחוֹת יְדִיה סְרַכִּין
מִמְּנָן עֲלֵיהוּ, לְאַתְקֵנָא הָהוּא זְמָרָא, כְּד"א זְמִיר
עֲרִיצִים.

152. בְּהֵיִא שַׁעְתָּא דְמַטֵּי לַיְלִיא, מִתְעָרִין כָּל אֵינוֹן
דְּמִבְּרָא לְפְרוֹכְתָא, בְּדִין שְׂכִיךְ כְּלָא, וּפְטָרָא לָא
אֲשֶׁתְּכַח, וְדִינִין דִּלְתַתָּא מִתְעָרִין, כְּלָהוּ אֲתַמְנָן
בְּחָדָא, אֵלִין עַל אֵלִין, עַד דְאַתְפְּלִיג לַיְלִיא. בְּתַר
דְאַתְפְּלִיג לַיְלִיא, וּמִתְבְּנָשִׁי בְּלָהוּ, אֲתַמְנָא עֲלֵיהוּ
חַד מִמְנָא וּכְנִישׁ לְכָל מִשְׁרִינִין, כְּד"א מְאַסֵּף לְכָל
הַמְּחֻנּוֹת וְגו', וְאַסֵּף שְׁמִיָּה, לְקַבְּלִיה דִּלְתַתָּא, וְתַחוֹת
יְדִיה כָּל אֵינוֹן סְרַכִּין מִמְּנָן, וּמִבְּשָׂרֵי תְהֵלוֹת.

153. This goes on until morning. When morning arrives, the youth rises, METATRON, who is nurtured at the breast of his mother, MALCHUT, to cleanse them, NAMELY THE ANGELS OF THE NIGHT, and he comes in to serve. The early morning is a period of goodwill when the Queen talks with the King, NAMELY ZEIR ANPIN. The King extends from Himself a single thread of blessings, NAMELY CHASSADIM, and spreads over the Queen and those allied with her, NAMELY those that toil in Torah at midnight.

154. Rabbi Shimon said: How fortunate is the share of he who comes with the Queen when she welcomes the King, ZEIR ANPIN, to talk with Him, for he is with her at the time when the King extends His right hand, DENOTING THE LIGHTS OF CHASSADIM, to receive the Queen, as it is written, "If I take the wings of dawn, and dwell in the uttermost parts of the sea" (Tehilim 139:9). What is "uttermost parts of the sea"? This is the hour OF MORNING WHEN SHE WELCOMES ZEIR ANPIN, the uttermost parts of the sea, MALCHUT. The middle OF THE NIGHT is then her beginning, AS THEN SHE BEGINS TO SHINE, and it pertains to Judgment, AS LONG AS NIGHT PREVAILS, DUE TO LACK OF CHASSADIM TO CLOTHE HER CHOCHMAH. WITH THE ARRIVAL OF MORNING, it is her "uttermost parts," as her Judgments end and she enters beneath the wings of the King, DENOTING ZEIR ANPIN, AS IF TO SAY SHE IS CLOTHING HERSELF WITH HIS CHASSADIM, she and all those RIGHTEOUS PEOPLE joined with her. The verse states, "And dwell in the uttermost parts of the sea."

155. We have learned that all those toiling in Torah in the middle of the night join with the Shechinah. When the morning arrives and the Queen, NAMELY THE SHECHINAH, joins with the King, ZEIR ANPIN, they too are with the King, and the King spreads His wings over all of them. This is the meaning of, "Yet Hashem will command His steadfast love in the daytime, and in the night His song shall be with me" (Tehilim 42:9).

156. We have learned that at that hour, THE ARRIVAL OF MORNING, the Patriarchs - NAMELY CHESED, GVURAH, TIFERET OF ZEIR ANPIN - meet with the Queen and proceed to speak with her and join us with her. The Holy One, blessed be He, ZEIR ANPIN, speaks with her through them, and He calls her to spread His wings upon her. This is the meaning of the verse, "A psalm of Asaf. El, Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof." El refers to light of Chochmah and is called Chesed, NAMELY THE RIGHT COLUMN, DENOTING CHESED THAT RISES TO BECOME CHOCHMAH. Elohim denotes Gvurah, REFERRING TO THE LEFT COLUMN. Hashem refers to total perfection, to mercy, NAMELY THE CENTRAL COLUMN THAT BRINGS TOGETHER RIGHT TO LEFT. Therefore, THE CENTRAL COLUMN "has spoken and called the earth," DENOTING MALCHUT, AND IN THAT IT PERFECTS MALCHUT.

25. Yud Hei Vav Hei with the vowelization of Elohim

Rabbi Elazar asks his father why, when Elohim always denotes judgment, Yud Hei Vav Hei should ever be pronounced with the vowels of Elohim. Rabbi Shimon says that he knows that there are sometimes be judgment where there is mercy, and vice versa, and when the wicked convert mercy to judgment then it is read 'Elohim'. We are told in detail of the three grades that are called with names of judgment, Binah, Gvurah and Malchut. The level of Binah is called Yud Hei Vav Hei with the vowelization of Elohim; the level of Gvurah is pronounced also with the lettering of Elohim; and the level of Malchut is pronounced Adonai, within which are the letters of judgment, Din.

153. עַד דְּאֵתִי צַפְרָא, כִּיּוֹן דְּאֵתִי צַפְרָא, קָם הֵהוּא נַעֲרָא, יוֹנֵק מִשְׁרֵי אֲמִיָּה, לְדַבְּרָא לְהוּ, וְעָלָא לְשִׁמְשָׁא. כַּד אֲתַעֵר בְּקַרְבֵּי, בְּדִין הִיא שְׁעֵתָא דְרַעוּא, דְּאֲשַׁתְּעִי מִטְרוּנִיתָא בְּמַלְכָא, וּמַלְכָא מְשִׁיךְ מִנִּיהּ חַד חוּטָא דְבִרְכָאן וּפְרִיס עַל מִטְרוּנִיתָא, וְעַל אִינוּן דְּמַזְדוּגֵי לֵהּ. מֵאן אִינוּן דְּמַזְדוּגֵי עִמָּה. אִינוּן דְּמַשְׁתַּדְּלֵי בְּאוּרִייתָא בְּלִילִיא, כַּד אֲתַפְּלַג.

154. ר' שִׁמְעוֹן אָמַר, זָכָא חוּלְקִיָּה מֵאן דְּאֵתִי עִם מִטְרוּנִיתָא, בְּשַׁעֲתָא דְּאֲתַת לְקַבְּלָא אֲנָפִי מַלְכָא, לְאֲשַׁתְּעִי בֵּיהּ. וְאֲשַׁתְּכַח עִמָּה. בְּשַׁעֲתָא דְּאוּשִׁיט מַלְכָא יְמִינָא, לְקַבְּלָא לְמִטְרוּנִיתָא. הֵהֱ"ד אֲשָׂא כֹנָפֵי שַׁחַר אֲשַׁכְנָה בְּאַחֲרִית יָם. מֵאֵי אַחֲרִית יָם. הֵהִיא שַׁעֲתָא אַחֲרִית דֵּהוּא יָם הוּא. דְּכַד אֲתַפְּלַג, שִׁירוּתָא הוּא, וְדִינָא הוּא, וְהַשְׁתָּא אַחֲרִית הוּא דִּילָהּ, דְּמַסְתַּלְקִין דִּינְהָא. וְעָלַת בְּגַדְפוּי דְּמַלְכָא, הִיא וְכָל אִינוּן דְּמַזְדוּגִין לֵהּ, הֵהֱ"ד אֲשַׁכְנָה בְּאַחֲרִית יָם.

155. וְתָאנָא, כָּל אִינוּן דְּמַשְׁתַּדְּלֵי בְּאוּרִייתָא בְּשַׁעֲתָא דְּאֲתַפְּלִיג לִילִיא. אֲשַׁתְּתַּף בְּשַׁכִּינְתָּא. וְכַד אֲתִי צַפְרָא, וּמִטְרוּנִיתָא אֲתַחֲבַרְתָּ עִם מַלְכָא, הוּא אֲשַׁתְּכַח עִמָּה עִם מַלְכָא. וּמַלְכָא פְּרִיס עַל כְּלָהוּ גַדְפוּי, הֵהֱ"ד יוֹמָם יִצְוָה יְיָ חֲסֵדוֹ וּבְלִילָהּ שִׁירָה עִמִּי וְגו'.

156. תָּאנָא, בְּהֵיּוּא שַׁעֲתָא, אָבְהֵן מְזַדְּמִין בְּמִטְרוּנִיתָא, וְקַדְמִין לְאֲשַׁתְּעִי בְּהֵדָה, וְלֹאֲתַחֲבָרָא עִמָּה. וְקוּדְשָׁא בְּרִיךְ הוּא מְלִיל עִמָּה בְּהוּ. וְהוּא קֹאֲרִי לָהּ לְפָרְסָא לָהּ גַדְפוּי, הֵהֱ"ד מְזַמּוֹר לְאַסְף אֵל אֱלֹהִים יְיָ דְּבַר וַיִּקְרָא אֶרֶץ וְגו'. אֵל: דָּא נְהִירוּ דְּחֻכְמָתָא, וְאֶקְרִי חֲסֵד. אֱלֹהִים: דָּא גְבוּרָה. יְדוּ"ד: דָּא שְׁלִימוּ דְּכֻלָּא, רַחֲמֵי. וְעַל דָּא, דְּבַר וַיִּקְרָא אֶרֶץ וְגו'.

157. Rabbi Elazar was sitting before Rabbi Shimon, his father. He said to him: We have learned that THE NAME Elohim always denotes Judgment. The name Yud Hei Vav Hei is sometimes pronounced Elohim, MEANING WHEN IT IS WITH THE VOWELS OF ELOHIM, such as "Adonai Yud Hei Vav Hei" (Beresheet 15:8), PRONOUNCED WITH THE PUNCTUATION OF ELOHIM. HE QUESTIONS: Why pronounce it "Elohim" when its letters, NAMELY YUD HEI VAV HEI, always denote Mercy?

158. He said to him that it is written in the scripture, "Know therefore this day, and consider it in your heart, that Hashem He is Elohim" (Devarim 4:39). It is also written, "Hashem He is the Elohim" (I Melachim 18:39). He said to him: I know that where there is Judgment, there can be Mercy and sometimes where there is Mercy, there may be Judgment. THEREFORE, THE VERSE STATES "HASHEM HE IS THE ELOHIM." He continued: See that it is so, Yud Hei Vav Hei always stands for Mercy. But when the wicked convert Mercy to Judgment, the verse is written, "Yud Hei Vav Hei," but it is read "Elohim."

159. Come and analyze the secret of the matter. There are three degrees, yet each degree is independent even though they are one, connected into one and do not separate one from the other. Come and see: All the plants - NAMELY THE SFIROT - and all these candles - NAMELY THE SFIROT OF MALCHUT KNOWN AS THE FIERY LIGHTS - shine and blaze. All are watered and blessed from that river that continually flows, NAMELY BINAH, in which everything is included, AS ALL MOCHIN STEM FROM IT, and the sum of everything is within it.

160. This river is called the mother of the Garden of Eden, DENOTING MALCHUT, AS BINAH IS REFERRED TO AS MOTHER (HEB. EM, ALEPH MEM), AS IT IS WRITTEN, "IF (HEB. IM, ALEPH MEM) YOU CRY AFTER BINAH" (MISHLEI 2:3), being higher than the Garden. IT IS CALLED MOTHER, because Eden, DENOTING CHOCHMAH, joins with it and does not leave it. For this reason, all the springs OF MOCHIN come out, draw FROM IT and water all sides, BOTH TO THE RIGHT OR TO THE LEFT, and open doors within it. Hence, there is Mercy coming from it, DENOTING THE CENTRAL COLUMN and Mercy opened in it AS THE BEGINNING OF THE OPENING OF THE CENTRAL COLUMN, WHICH RECONCILES AND JOINS RIGHT WITH LEFT BEING THE PERFECTION OF EVERYTHING, STARTS AT BINAH.

161. For this reason, they call BINAH mother, DENOTING Nukva and Gvurah, and Judgment comes forth from it. HENCE, it is referred to as Mercy on its own, ITS OWN QUALITY. However, from its aspect, the Judgments are aroused and THE NAME BINAH is written with Mercy, MEANING WITH THE LETTERS YUD HEI VAV HEI, WHICH INDICATES MERCY. Its vowels are of Judgment, MEANING THAT HER FOUR LETTERS OF YUD HEI VAV HEI ARE VOWELED AS IN THE NAME OF ELOHIM. THUS, the letters OF THE NAME ARE of Mercy, yet Judgments are drawn from its aspect, AS HINTED IN THE VOWELIZATION OF THE NAME as YeHeVoH. This is one grade.

157. רבי אלעזר הוה יתיב קמיה דר"ש אבוי, אמר ליה, הא תנינן אלהים בכל אתר דינא הוא. יו"ד ה"א וא"ו ה"א. אית אתר דאקרי אלהים, בגון אדנ"י יהו"ה. אמאי אקרי אלהים, והא אתוון רחמי אינון בכל אתר.

158. אמר ליה, הכי הוא כתיב בקרא, דכתיב וידעת היום והשבות אל לבבך כי יי' הוא האלהים, וכתיב יי' הוא האלהים. אמר ליה מלה דא ידענא, דבאתר דאית דינא, אית רחמי. ולזמנא, באתר דאית רחמי, אית דינא, א"ל תא חזי דהכי הוא, ידו"ד בכל אתר רחמי. ובשעתא דמהפכי חייביא רחמי לדינא, כדון כתיב יהו"ה, וקרינן ליה אלהים.

159. אבל ת"ח רזא דמלה, ג' דרגין אינון, וכל דרגא ודרגא בלחודוי, ואע"ג דכלא חד, ומתקשרי בחד, ולא מתפרשי דא מן דא. ת"ח, בלהו גטיען, וכל אינון בוצינין בלהו נהירין ומתלהטן ומשתקיין ומתברכאן, מההוא נהרא דנגיד ונפיק, דכלא כליל ביה, וכללא דכלא ביה.

160. והאי נהרא אתקרי א"ם לגנתא, ועילא מגנתא, בגין דערן משתתף בהדה, ולא פריש מנה. ובגין כך, כל מבועין נפקין ונגדין ואשתקיין לכל עיבר. ופתחין בה פתיחן, ועל דא רחמי מנה משתבחיין, ורחמיין פתיחין בה.

161. ובגין דקרינן לה א"ם, נוקבא גבורה, ודינא מנה נפיק. אקרי רחמי בלחודהא, הא מסטרהא דיגין מתערין. ובגין כך כתיב ברחמי, ונקוד בדינא. אתוון ברחמי, ואתנגיד דינא מסטרהא, בגוונא דא יה"ה, האי דרגא חד.

162. The second grade: From the aspect of the first GRADE, WHICH IS BINAH, another grade named Gvurah, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN, comes out and is stirred. It is pronounced Elohim, NOT MERELY IN ITS VOWELS, AS IN BINAH, BUT with its actual letters. Its origin is Zeir Anpin, MEANING CHESED OF ZEIR ANPIN, WHENCE STEMS GVURAH that is included in it, AS THE LEFT COLUMN OF ZEIR ANPIN IS INCLUDED IN THE RIGHT COLUMN OF ZEIR ANPIN, WHICH IS CHESED. Since it is included in CHESED, it is THEREFORE written, "Hashem He is the Elohim" as Yud Hei Vav Hei - DENOTING CHESED - is the Elohim - DENOTING GVURAH. And here, IT DOES NOT MERELY HAVE THE VOWELS OF ELOHIM, AS IN BINAH, BUT IT IS INCLUDED in the letters OF ELOHIM, and they become one, JOINED ONE WITH THE OTHER. This is the second grade.

163. The third grade is righteousness, DENOTING MALCHUT, which is the last Sfirah. This becomes the court of the King, OF ZEIR ANPIN. We have learned THAT THE NAME Adonai is thus spelled and thus pronounced. The Congregation of Yisrael, REFERRING TO MALCHUT, is called by this name. HOWEVER, THE NAME OF ZEIR ANPIN IS WRITTEN YUD HEI VAV HEI AND IS PRONOUNCED ADONAI. This name is completed in this place, MALCHUT. These are three levels called with names of Judgment, AS THE LEVEL OF BINAH IS CALLED YUD HEI VAV HEI WITH THE VOWELIZATION OF ELOHIM. THE LEVEL OF GVURAH IS PRONOUNCED ALSO WITH THE LETTERING OF ELOHIM AND THE LEVEL OF MALCHUT IS PRONOUNCED ADONAI. THESE ARE THE THREE NAMES OF JUDGMENT, AS WE DISCUSS HERE THE LEFT COLUMN, WHICH IS JUDGMENT, WHOSE SOURCE IS BINAH. THEREFORE, IT IS ONLY HINTED AT WITH THE VOWELIZATION OF ELOHIM, AND FROM THERE, IT IS DRAWN TO THE LEFT COLUMN OF ZEIR ANPIN. THERE IT IS ACTUAL YET INCLUDED IN THE RIGHT; HENCE, THE SECRET OF ELOHIM IS ALSO IN ITS LETTERING. FROM HERE IT MOVES TO MALCHUT, WHICH IS ENTIRELY BUILT FROM THE LEFT COLUMN AND IS THEREFORE PRONOUNCED ADONAI (ALEPH DALET NUN YUD), WHICH CONTAINS THE LETTERS OF JUDGMENT (DIN, DALET YUD NUN) EXPLICITLY. All join one with the other without separation as we have established.

26. Eheyeh Asher Eheyeh

Rabbi Elazar does not understand the title verse, that means "I will ever be what I now am," and his father says that the name "Eheyeh" comprises everything, and is completely concealed. "Asher Eheyeh" means "I will draw, and give birth to all" - Ima/Binah is impregnated and ready to give forth all the details and to reveal the exalted name Yud Hei Vav Hei. God had explained the secret of the Holy Name to Moses, and Rabbi Shimon found in King Solomon's book that "Asher" means that the chamber, Binah, is in connection with Eden, Chochmah, when in the exalted knot. "Asher" is derived from happy and "Eheyeh" means prepared to give birth. At the time of birth it is not written "Asher" because the heavenly pair is separated, but rather "Eheyeh" which means that now it will produce and give birth, and all will be corrected. After the birth of Zeir Anpin, those other names were forsaken and it says Yud Hei Vav Hei.

164. He said to him: If it is pleasing before my father, I heard that it is written about this, "I will ever be what I now am" (Heb. eheyeh asher eheyeh) (Shemot 3:14) and I do not understand it; NAMELY, I DO NOT UNDERSTAND ITS EXPLANATION. He replied: Elazar, my son, the friends have established it, and now it all connects to the same matter.

165. The secret of the matter is this. THE NAME "Eheyeh" comprises everything, BEING THE SUPERNAL ABA AND IMA WHO ARE THE THREE FIRST SFIROT OF BINAH, ALWAYS IN THE SECRET OF THE VERSE, "HE DELIGHTS IN MERCY (HEB. CHESED)" (MICHAH 7:18) AND NEVER RECEIVE CHOCHMAH, AS when the paths are blocked and not clear, and are all included in one place. Then they are called Eheyeh, which includes all. It is concealed and does not become revealed.

162. דְּרָגָא תְּנִינָא, מְסֻטְרָא דְּהָאִי קְדָמָא, נְמִיק וְאַתְעֵר דְּרָגָא אַחְרָא אַקְרִי גְבוּרָה, וְהָאִי אַקְרִי אֱלֹהִים, בְּאֵלִין אַתּוּן מְמַשׁ. וְשִׁירוּתָא מְזַעִיר אַנְפִּין הוּא, וּבִיָּה אַתְּאֲחִיד. וּבְגִין דְּאַתְּאֲחִיד בְּהָאִי, כְּתִיב יְיָ הָאֱלֹהִים, כִּי יְיָ הוּא הָאֱלֹהִים, בְּאֵלִין אַתּוּן, וְהוּא חַד, וְדָא הוּא דְּרָגָא תְּנִינָא.

163. דְּרָגָא תְּלִיתָא, צְדִק. כְּתִירָא בְּתִרָא, הָאִי בִי דִינָא דְּמַלְכָּא. וְתַנָּא אֲדִנְי הִכִּי כְּתִיב, וְהִכִּי אַקְרִי, וּכְ"י בְּהָאִי שְׂמָא אַתְּקִירִי. וְהָאִי שְׂמָא בְּאַתְרֵי דָא אֲשִׁתְּלִים. וְאֵלִין אִינּוּן ג' דְּרָגִין, דְּאַקְרוּן בְּשִׂמְהוּן דְּדִינָא. וְכֹלָא מְתַקְשֵׁר חַד בְּחַד בְּלֹא פְּרוּדָא, כְּמָה דְּאוּקִימָנָא.

164. אָמַר לִיה, אִי נִיחָא קְמִיָּה דְּאַבָּא, הָא שְׂמַעְנָא בְּהָאִי, דְּכְתִיב אֱהִיָּה אֲשֶׁר אֱהִיָּה, וְלֹא קִיּוּמָא בִּיָּה. א"ל אֶלְעָזָר בְּרִי, הָא אוּקְמָהּ חֲבֵרְיָא, וְהִשְׁתָּא בְּחַד מְלָה אַתְּקְשֵׁר בְּלֹא.

165. וְרָזָא דְּמְלָה הִכִּי הוּא. אֱהִיָּה, דָּא כְּלָלָא דְּכֹלָא. דְּכַד שְׂבִילִין סְתִימִין וְלֹא מִתְּפָרְשִׁין, וּכְלִילִין בְּחַד אַתְרֵי. כִּדִּין אַקְרִי אֱהִיָּה, כְּלָלָא בְּלֹא, סְתִים וְלֹא אַתְּגְלוּיָא.

166. After the beginnings OF the REVELATION OF MOCHIN emerges from it, and that river WHICH IS YISRAEL-SABA AND TEVUNAH, becomes pregnant, WITH MALE AND FEMALE, in order to draw everything, the beginnings is called "Asher Eheyeh." IT MEANS, I will draw, and give birth to all. "Eheyeh" means that now I include everything, the inclusion of every detail, MEANING EACH AND EVERY GRADE. "Asher Eheyeh" MEANS that Ima, WHICH IS BINAH, is impregnated and ready to give forth all the details and to reveal the exalted Name YUD HEI VAV HEI.

167. Afterwards, Moses wanted to know the details of the matter. Then THE HOLY ONE, BLESSED BE HE, explained it to him, "THUS SHALL YOU SAY TO THE CHILDREN OF YISRAEL, Eheyeh" (Shemot 3:14). THIS NAME is specific TO YISRAEL-SABA AND TEVUNAH. Therefore, it is not written here: 'Asher Eheyeh'. I have found in the book of King Solomon that "Asher" MEANS the chamber, BINAH, is in connection with Eden, DENOTING CHOCHMAH, when in the exalted knot, as it is written, "Happy am I (Heb. oshri), for the daughters will call me blessed" (Bereshheet 30:13). ALSO HERE, "ASHER" IS DERIVED FROM HAPPY, "Eheyeh" MEANS prepared to give birth.

168. Come and see how it came down from level to level in order to tell the secret of the Holy Name to Moses. At first there was "Eheyeh," which comprises everything in general. It is hidden and not revealed at all, BEING SUPERNAL ABA AND IMA as I have said. This is understood from, "Then I was (Eheyeh) by Him as a nursing" (Mishlei 8:30), and, "Man cannot know its price" (Iyov 28:13). FOR CHOCHMAH, BEING THE SECRET OF THE SUPERNAL ABA AND IMA, ARE CONCEALED AND IT IS WRITTEN ABOUT THEM, "MAN CANNOT KNOW ITS PRICE," AS CHOCHMAH IS HIDDEN WITHIN THEM AND NOT KNOWN AT ALL. Afterwards, SUPERNAL ABA AND IMA caused the river, which is supernal Ima, to emanate, and it became pregnant and was about to give birth. Then the verse says, "Asher Eheyeh," MEANING I am prepared to give birth and correct everything. Following this, she begins to give birth. THEN, it is not written: 'Asher', BECAUSE AT THE TIME OF BIRTH THE HEAVENLY PAIR IS SEPARATED AS MENTIONED, but "Eheyeh" which means that now it will produce and give birth and everything will be corrected.

169. After everything had emerged and each one was established in its proper place, MEANING AFTER ZEIR ANPIN WAS BORN AND CAME BELOW TO ITS PLACE, He forsook everything, MEANING ALL THE ABOVE MENTIONED NAMES, and said Yud Hei Vav Hei. This is a detail, MEANING THE SPECIFIC GRADE OF ZEIR ANPIN UNCONNECTED TO IMA. This is sustenance, MEANING ZEIR ANPIN THAT MOCHIN REFERRED TO AS SUSTENANCE. At that moment, Moses became aware of the secret of the Holy Name, the concealed and the revealed. He became attached as no other human LIKE HIM had. How fortunate is his lot. Rabbi Elazar approached and kissed his hands.

27. The proper order of writing the Name Yud Hei Vav Hei

Rabbi Shimon tells his son that it is critical to write the Holy Name properly. He reiterates the information in the previous section by reference to the individual letters of Yud Hei Vav Hei.

166. בְּתַר דְּנִמְק מְנִיָּה שִׁירוּתָא, וְהוּא נְהַר אֲתַעְבֵּר לְאִמְשָׁכָא כְּלָא, בְּדִין אֶקְרִי אֲשֶׁר אֵהִיָּה. כְּלוּמַר, ע"כ אֵהִיָּה, אֵהִיָּה זְמִין לְאִמְשָׁכָא וּלְאוֹלְדָא כְּלָא. אֵהִיָּה: כְּלוּמַר, הַשְׁתָּא אָנָּה הוּא כְּלָל כְּלָא, כְּלָלָא דְכָל פְּרָטָא. אֲשֶׁר אֵהִיָּה: דְּאֲתַעְבֵּרְתָּ אִימָא, וְזְמִינְתָּ לְאִפְקָא פְּרָטִין כְּלָהוּ, וּלְאֲתַגְלִינָא שְׁמָא עֲלָהָ.

167. לְבִתְר בְּעָא מִשָּׁה לְמַנְדַּע פְּרָטָא דְמִלָּה מֵאן הוּא, עַד דְּפָרִישׁ וְאָמַר אֵהִיָּה, דָּא הוּא פְּרָטָא, וְהִכָּא לֹא כְּתִיב אֲשֶׁר אֵהִיָּה. וְאִשְׁכַּחְנָא בְּסַפְרָא דְשַׁלְמָה מְלָכָא, אֲשֶׁר: בְּקִיטוּרָא דְעֵדוּנָא קְסִטִירָא בְּחִבְרוּתָא עֲלָהָ אֲשַׁתְּכַח. כַּד"א, בְּאֲשֶׁרִי כִי אֲשֶׁרוּנִי בְּנוּת, אֵהִיָּה זְמִינָא לְאוֹלְדָא.

168. ת"ח הִיךְ נְחִית מְדִרְגָּא לְדִרְגָּא, לְאוֹדְעָא רְזָא דְשְׁמָא קְדִישָׁא לְמִשָּׁה. בְּקַדְמִיתָא אֵהִיָּה, כְּלָלָא דְכְּלָא, סְתִים דְלָא אֲתַגְלִינָא כְּלָל, כְּמָה דְאִמְינָא. וְסִימָן, וְאֵהִיָּה אֲעֲלוּ אִמּוֹן וְגו', וְכְתִיב לֹא יָדַע אָנוּשׁ עֲרֹכָה וְגו'. לְבִתְר אִפִּיק הוּא נְהַרָא, אִימָא עֲלָהָ, אֲתַעְבֵּרְתָּ, וְזְמִינָא לְאוֹלְדָא. וְאָמַר אֲשֶׁר אֵהִיָּה, זְמִינָא לְאוֹלְדָא, וּלְתַקְנָא כְּלָא. לְבִתְר שְׁאִרִי לְאוֹלְדָא, וְלֹא כְּתִיב אֲשֶׁר, אֶלָּא אֵהִיָּה: כְּלוּמַר, הַשְׁתָּא יִפִּיק וְיִתְתַקֵּן כְּלָא.

169. בְּתַר דְּנִמְיֵק כְּלָא, וְאֲתַתְקֵן כָּל חַד וְחַד בְּאֲתַרְיָה, שְׁבַק כְּלָא, וְאָמַר יְהו"ה. דָּא פְּרָטָא, וְדָא קִיּוּמָא. וּבְהֵימָא שְׁעֵתָא יָדַע מִשָּׁה, רְזָא דְשְׁמָא קְדִישָׁא, סְתִים וְגִלְיָא וְאֲתַדְבַּק מַה דְלָא אֲתַדְבַּקוּ שְׁאֵר בְּנֵי עֲלָמָא, זְכָאָה חוֹלְקִיָּה. אֲתָא ר' אֶלְעָזָר וְנָשִׁיק יָדָיו.

170. He said to him: Elazar, my son, be careful not to write the Holy Name improperly from now on. For of him who does not know to write the Holy Name properly and to tie the bond of Faith, the bond of one and one, OF ZEIR ANPIN AND MALCHUT, ACCORDING TO THE SECRET OF THE VERSE, "HASHEM SHALL BE ONE, AND HIS NAME ONE" (ZECHARYAH 14:9), so as to unify the Holy Name, it is written, "Because he has despised the word of Hashem, and has broken His commandment, that soul shall utterly be cut off" (Bemidbar 15:31). This is even if he causes a degradation of one level or one unity from just one letter among them.

171. Come and see that the Yud ? at the beginning OF THE NAME, YUD HEI VAV HEI, includes it all. It is concealed on all sides, and no paths open WITHIN IT. It encompasses male and female, NAMELY THE SUPERNAL ABA AND IMA, AS THE YUD IS THE SECRET OF ABA AND TWO LETTERS OF THE YUD FULLY SPELLED - NAMELY VAV AND DALET - ARE IMA. THEY ARE CONCEALED AND UNOPENED. The tip at the top of the Yud hints at naught, MEANING KETER CALLED SO, SINCE THERE IS NO CONCEIVING IT. Afterwards, the Yud, THE SECRET OF EDEN, issued from itself that river that continually flows out, NAMELY BINAH. From it, Hei will conceive WITH A SON AND A DAUGHTER, WHICH ARE VAV AND DALET. ITS SHAPE HINTS AT ZEIR ANPIN AND MALCHUT AS EMBRYOS WITHIN IT, IN THE SHAPE OF DALET AND VAV. Of this HEI, it is written, "And a river went (lit. 'goes') out of Eden" (Bereshheet 2:10). IT IS WRITTEN "goes out," MEANING CONTINUOUSLY FLOWING, not 'went out', IN THE PAST TENSE. For this reason, THE HEI need not part FROM THE YUD. As a result, it is written, "my love" (Shir Hashirim 4:1) IN RELATION TO HEI, WHICH IS WITH YUD AS TWO FRIENDS THAT NEVER PART FROM ONE ANOTHER.

172. You may ask why "a river" is written indicating one, but in reality there are three; NAMELY BINAH, THAT IS PREGNANT WITH ZEIR ANPIN AND MALCHUT, AS DISCUSSED. HE ANSWERS: This is for sure that the Yud produced three. All are included in the three. This Yud issued this river before it, NAMELY BINAH, and two offspring with which Ima (Eng. 'mother') nurses and is impregnated and bears them afterwards. The Hei has this form: DALET WITHIN WHICH THERE IS THE VAV, WHICH IS THE CUT LEG WITHIN THE HEI, and these, DALET AND VAV, are the offsprings that are below Aba and Ima, WITH WHICH IMA IS PREGNANT, AS DISCUSSED.

173. After BINAH gave birth, she produced a male child, placed him before her, NAMELY ZEIR ANPIN, and there is a need to write Vav, WHICH HINTS ABOUT THE SON; NAMELY, ZEIR ANPIN AFTER HE WAS BORN AND CAME FORTH TO HIS PLACE. This one, THE SON, inherits Aba and Ima. AND ZEIR ANPIN inherits two portions, ONE FOR HIMSELF AND ONE FOR MALCHUT. From him is nurtured the daughter. Therefore, it is necessary to write afterwards Vav-Hei together, ONE AFTER ANOTHER, just as the first Hei IS JOINED together WITH THE YUD, MEANING Yud Hei. There must be no separation between them. Also here Vav Hei are together and there is no need to separate them. We already established these matters. These matters here are also taken up to another place. Fortunate is the portion of the righteous, who understand supernal secrets of the Holy King and are worthy to be thankful before Him. Thus, it is written, "Surely the righteous shall give thanks to Your name: the upright shall dwell in Your presence" (Tehilim 140:14).

170. א"ל, אֶלְעֶזֶר בְּרִי, מִכָּאן וּלְהֵלָא, אֲזַדְהֵר דְּלֵא לְמַכְתָּב שְׁמַא קְדִישָׁא, אֲלֵא בְּדָקָא יֵאוּת. דְּכָל מֵאן דְּלֵא יָדַע לְמַכְתָּב שְׁמַא קְדִישָׁא בְּדָקָא יֵאוּת, וּלְקִשְׂרָא קִשְׂרָא דְּמַהִימְנוּתָא קִשְׂרָא דְּחַד בְּחַד, בְּגִין לְיַחְדָּא שְׁמַא קְדִישָׁא. עָלֵיהּ כְּתִיב, כִּי דְבַר יְיָ בְּזָה וְאֵת מְצוֹתוֹ הִפְר הַכֶּרֶת תִּכְרֹת וּגו'. אִפִּילוּ דְּגָרַע חַד דְּרָגָא, אוֹ חַד קִשְׂרָא, מֵאֵת חַד מְנַיְהוּ.

171. ת"ח, י' בְּקִדְמִיתָא, בְּלֵלָא דְכֵלָא, סְתִים מִכָּל סְטְרִין, שְׁבִילִין לֹא מִתְפַתְחִין, בְּלֵלָא דְרִכְר וְנוֹקְבָא. קוֹצָא דְיוֹ"ד דְלַעֲיֵלָא, רְמִיזָא לְאִין. לְבַתֵּר, י' דְאִפִּיק הֵהוּא נְהָרָא דְנִגִיד וְנִפִיק מִנִּיהּ, וּלְאֵתְעַבְרָא מִנִּיהּ. ה', בְּהַאי כְּתִיב וְנִהַר יוֹצֵא מֵעֵדֶן. יוֹצֵא וְלֹא יוֹצֵא. בְּג"כ לֹא בְעֵינָא לְאֵתְפַרְשָׁא מִנִּיהּ. וּבְג"כ כְּתִיב רְעִיתִי.

172. וְאִי תִימָא נְהַר כְּתִיב, מִשְׁמַע חַד, וְהָא הֵכָא ג'. הֵכִי הוּא וְדָאִי, י' אִפִּיק תְּלַתָּא, וּבְתַלְתָּא אֲתַכְּלָל בְּלָא. י' אִפִּיק לְקַמִּיהּ הֵהוּא נְהַר, וְתִרִין בְּגִין דִּינִקָּא לְהוּ אִימָא, וְאֵתְעַבְרַת מְנַיְהוּ, וְאִפִּיק לֹון לְבַתֵּר. ה': כְּגוֹנוֹא דָּא ה', וְאִינוֹן בְּגִין תַּחוֹת אַבָּא וְאִימָא.

173. בְּתַר דְאֻלִּירַת, אִפִּיקַת בֶּן דְכַר, וְשׁוּיָה לְקַמָּה, וּבְעֵי לְמַכְתָּב ו', וְהַאי יְרִית אַחְסַנְתָּא דְאַבָּא וְאִימָא, וְיְרִית תְּרִין חוּלְקִין, וּמִנִּיהּ אֲתֹון בְּרַתָּא. וְעַל דָּא, בְּעֵי לְמַכְתָּב לְבַתֵּר, ו"ה כְּחֻדָּא כְּמָה דְה"א קְדַמָּא ו"ה כְּחֻדָּא, וְלֹא בְעֵי לְאַפְרָשָׁא לֹון, אוּף הֵכָא ו"ה כְּחֻדָּא, וְלֹא בְעֵי לְאַפְרָשָׁא לֹון. וְהָא אוֹקִימָנָא מְלִי. וְלְאַתֵּר אַחְרָא סְלִקִין הֵנִי מְלִי. זְכָאָה חוּלְקִיהוֹן דְצִדִיקֵינָא, דִּינְדַעִין רְזִין עֲלָאִין דְמַלְכָּא קְדִישָׁא, וְיִתְחַזֵּן לְאוֹדָאָה לִיהּ, הַה"ד אֲךְ צִדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָיִם אֵת פְּנִיךָ.

174. We have learned that Rabbi Yehuda said, "El Elohim, Hashem, has spoken, and called the earth" (Tehilim 50:1). "EL, ELOHIM AND YUD HEI VAV HEI" REFER TO CHESED, GVURAH AND TIFERET, WHICH ARE perfection of all, the perfection of the holy patriarchs - NAMELY CHESED, GVURAH AND TIFERET. "Has spoken and called the earth": SPOKEN MEANS POURING AND EARTH REFERS TO MALCHUT in order to be in the Congregation of Yisrael in perfection and in joy. From what place is He with her? He repeated, "Out of Zion, the perfection of beauty, Elohim has shown forth" (Ibid. 2), MEANING FROM YESOD OF MALCHUT KNOWN AS ZION.

174. תָּאנָא א"ר יְהוּדָה, אֵל אֱלֹהִים יְיָ דְּבַר וַיִּקְרָא אֶרֶץ. שְׁלִימוֹ דְּכָלָא, שְׁלִימוֹ דְּאַבְהֵן קְדִישֵׁי. דְּבַר וַיִּקְרָא אֶרֶץ, לְאַשְׁתַּבַּח בְּכ"י בְּשְׁלִימוֹ בְּחֲדוּתָא. וּמֵאֵן אֲתֵר הוּא אֲשַׁתְּכַח עִמָּה. הָדָר וְאָמַר, מִצִּיּוֹן מְכַלֵּל יוֹפֵי אֱלֹהִים הוֹמִיעַ.

28. As is done below so is done above

Rabbi Shimon explains how Jerusalem and Zion were established by God because He wanted to create the lower world similar to the upper world. Rabbi Yehuda says that there is no service of worship above until the priest performs his service below. When Yisrael stop their service below then it also stops above, and thousands of hosts above that are connected to the children of Yisrael hold up their service. Yet for all this God does not abandon Yisrael even when they sin. Rabbi Elazar deduces that perfection above and below depend on the priest, who makes atonement for himself and for everyone else. Lastly we hear from Rabbi Yitzchak that when Yisrael are in exile it is as if God is with them since the Shechinah never leaves them.

175. We have learned that when the Holy One, blessed be He, wanted to create the lower world, He made it all similar to the upper. He made Jerusalem the center of the entire earth, and one place above it called Zion, WHOSE SECRET IS YESOD. It receives blessings from this place. Through this place of Zion, the earth started to be built, and through it the world was built. This is what the verse says, "El Elohim, Hashem, has spoken, and called the earth from the rising of the sun to the going down thereof" (Tehilim 50:1). From which place? "Out of Zion, the perfection of beauty, Elohim has shown forth" (Ibid. 2), meaning Elohim did appear from Zion, which is the ultimate beauty of the world. Come and see that Jerusalem, WHICH IS MALCHUT, was blessed only from Zion, WHICH IS YESOD, and Zion WAS BLESSED from above, MEANING ZEIR ANPIN. Everything is one, one bonded into one, AS ZEIR ANPIN AND MALCHUT, THE SECRET OF ONE ON ONE, ARE JOINED BY ZION.

175. תָּאנָא כַּד בְּעָא קוּדְשָׁא בְּרִיךְ הוּא לְמַבְרֵי עֲלְמָא דְּלִתְתָּא, כֹּלָא כְּגוּוֹנָא דְּלַעֲיִלָּא עֶבֶד לִיה. עֶבֶד יְרוּשָׁלַיִם, אֲמַצְעִיתָא דְּכָל אֶרֶעָ. וְאֲתֵר חַד דְּאֶקְרִי צִיּוֹן, עָלָה. וּמַהֲאֵי אֲתֵר מִתְבָּרְכָא. וּבַהֲאֵי אֲתֵר דְּצִיּוֹן שְׂאֵרֵי עֲלְמָא לְאַתְבְּנָאָה, וּמְנִיָּה אֲתְבְּנִי. הַה"ד, אֵל אֱלֹהִים יְיָ דְּבַר וַיִּקְרָא אֶרֶץ מִמְזֻרְחַ שְׁמֵשׁ עַד מְבוֹאוֹ. וּמֵאֵן אֲתֵר. מִצִּיּוֹן מְכַלֵּל יוֹפֵי אֱלֹהִים הוֹמִיעַ. כְּלוּמַר, מִצִּיּוֹן דְּהוּא שְׁלִימוֹ דְּיוֹפֵי דְּעֲלְמָא, אֱלֹהִים הוֹמִיעַ. ת"ח, לֹא אֲתְבָרְכָא יְרוּשָׁלַם, אֶלָּא מִצִּיּוֹן. וְצִיּוֹן מַעֲיִלָּא, וְכֹלָא חַד בְּחַד אֲתַקְשֵׁר.

176. Rabbi Yehuda said that it is written, "And he shall go out to the altar that is before Hashem, and make atonement for it" (Vayikra 16:18). "To the altar" is WRITTEN without further qualification, HINTING AT THE CELESTIAL ALTAR, NAMELY THE SECRET OF YESOD OF MALCHUT. As it is done below, so it is done above. All is intertwined one with one THROUGH THE ALTAR THAT IS YESOD OF MALCHUT. We have learned that just as on this day the priest procures forgiveness here below, IN THE TEMPLE, so it is above. When the priest here performs his service, so does the celestial priest, REPRESENTING CHESED OF ZEIR ANPIN THAT POURS ABUNDANCE TO MALCHUT. There is no SERVICE above, WHICH IS THE SECRET OF CHESED POURING TO MALCHUT, until there is SERVICE OF THE PRIEST below, since the holiness of the supernal King starts to rise from below. All worlds are in one unity before the Holy One, blessed be He.

176. תָּאנָא, אָמַר רַבִּי יְהוּדָה, וַיֵּצֵא אֶל הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְיָ וְכָפַר עָלָיו. אֶל הַמִּזְבֵּחַ סִתָּם. כִּמְה דְּאַתְעֵבִיד לְתַתָּא, אֲתַעֲבִיד לְעִילָא, וְכֹלָא אֲתַקְשֵׁר חַד בְּחַד. וְתָאנָא, כִּמְה דְּבַהֲאֵי יוֹמָא מְכַפֵּר כְּהֵנָּא לְתַתָּא, הֲכִי נְמִי לְעִילָא. וְכַד כְּהֵנָּא דְּלִתְתָּא מְסַדֵּר פּוֹלְחָנִיָּה, כְּהֵנָּא דְּלַעֲיִלָּא הֲכִי נְמִי, לֹא אֲשַׁתְּכַח לְעִילָא, עַד דְּאַשְׁתְּכַח לְתַתָּא. וּמִתְתָּא שְׂאֵרֵי לְסַלְקָא קְדוּשָׁה דְּמַלְכָּא עֲלָאָה, וּמִשְׁתַּבְּחִין כְּלָהוּ עֲלֵמִין חַד קְמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא.

177. Rabbi Yehuda said: If Yisrael knew why the Holy One, blessed be He, visited to punish them more than all other nations, they would be aware that the Holy One, blessed be He, overlooks and forgives His own and does not punish them even one percent. We have learned how many Chariots and how many hosts are possessed by the Holy One, blessed be He, and how many rulers and appointees are in His service. When He designated Yisrael in this world, He crowned them with holy crowns similar to those above and caused them to dwell in the Holy Land, WHICH CORRESPONDS TO MALCHUT, in order that they should worship Him. And He connected all the exalted beings with Yisrael.

178. No joy enters before Him, and the service is not performed before Him above until Yisrael perform below. As long as they are found below in the service of their Master, so it is above. But when Yisrael stop the service below, it stops above also, so no service is performed above or below. Since Yisrael voided the service of the Holy One, blessed be He, when they dwelt in the land of Yisrael it was likewise so above, and certainly later IN EXILE.

179. The Holy One, blessed be He, said, 'O Yisrael, if you would only know how many troops, how many hosts hold up THEIR SERVICE because of you ABOVE, you would have realized that you do not deserve to be in this world even one instant.' In spite of this, it is written, "And yet for all that, when they are in the land of their enemies, I will not cast them away..." (Vayikra 26:44). THEREFORE, in "And he shall go out to the altar," "the altar" is written unspecified AND DOES NOT NECESSARILY INDICATE THE LOWER ALTAR IN THE TEMPLE. ALSO, "that is before Hashem," is again unqualified, NOT NECESSARILY IN THE TEMPLE. YET THE ALTAR ALLUDES TO THE SUPERNAL ALTAR, WHICH IS MALCHUT THAT IS BEFORE HASHEM, ZEIR ANPIN. Afterwards, it reads, "And make atonement for it," then "offer his burnt offering, and the burnt offering of the people..." (Vayikra 16:24). HE ASKS: IF THE ALLUSION IS TO MALCHUT, then what is the meaning of, "And make atonement for it"? IS ATONEMENT APPLICABLE ABOVE? Rabbi Yosi said, "AND MAKE ATONEMENT FOR IT" MEANS to awaken Chesed in the world first.

180. We have learned that it is written, "And he shall make atonement for the holy place, because of the uncleanness of the children of Yisrael" (Ibid. 16). HE QUESTIONS: What is meant by "and he shall make atonement for the holy place"? However, Rabbi Elazar said: Behold, we learned that the wicked cause a defect above and awaken Judgments. They cause the sanctuary to become unclean and the mighty snake begins to reveal itself. At that point, Judgments are awakened in the world. On this day, the priest needs to bring purification to all and to crown His holy Sfirah, NAMELY CHESED OF ZEIR ANPIN, which is the head of the King, AS CHESED IS HIS FIRST SFIRAH, in order that the King come to dwell with the Queen, NAMELY MALCHUT. As the head of the King travels, all move along, MEANING ALL HIS SFIROT, to join with the Queen and instill joy and blessings in the world.

177. א"ר יהודה, אלמלא הוּו ידעו ישראל אמאי קודשא בריך הוא פקיד עליהו דישראל, לאוכחא להו יתיר מכל שאר עמיו, ינדעון דהא קודשא בריך הוא שביק דידיה, ולא גבי מנהון חר ממאה. תאנא, קודשא בריך הוא במה רתיכין, במה חיילין אית ליה, במה שולטנין ממנן משתבחין בפולחניה, כד זמין להו לישראל בהאי עלמא, אכתר לון בכתרין קדישין כגוונא דלעילא, אשרי לון בארעא קדישא, בגין דישתכחו בפולחניה, קשיר לכלהו עלאי בהו בישראל.

178. וחדוון לא עאלין קמיה, ופולחנא לא אתעביד קמיה לעילא, עד דישראל עבדין לתתא. כל זמנא דישראל משתבחין בפולחניה דמאריהון לתתא, הכי נמי לעילא. בזמנא דישראל בטלי פולחנא לתתא. בטלי לעילא, ופולחנא לא אשתבח לא לעילא ולא לתתא. ועל דישראל בטלו פולחנא דקודשא בריך הוא כד שארן בארעא, הכי נמי לעילא, כ"ש לבתר.

179. אמר קודשא בריך הוא, ישראל אי אתון ידעין, במה אוכלוסין, במה חיילין, מתעבבין בגיניכו, תנדעון דלית אתון כדאי למיקם בעלמא, אפילו שעתא חדא. ועב"ד מה כתיב, ואף גם זאת בהיותם בארץ אויביהם לא מאסתים וגו', ויצא אל המזבח, אל המזבח סתם, אשר לפני יי' סתם. וכפר עליו לבתר, ויצא ועשה את עולתו ואת עולת העם וגו'. וכפר עליו מאי קא מיירי. א"ר יוסי, לאתער א חסד בעלמא בקדמיתא.

180. תאנא, כתיב וכפר על הקדש מטמאות בני ישראל. מאי וכפר על הקדש. אלא א"ר אלעזר, הא תנינן, חייביא עבדין פגימותא לעילא, ומתערין דינין, וגרמין לאסתאבא מקדשא. וחויא תקיפא שארי לאתגלאה. וכדין דינין מתערין בעלמא, ובהאי יומא, בעי כהנא לדכאה בלא, ולא תעטר א כתר א קדישא דיליה, דהיא רישא דמלכא. בגין דייתי מלכא לאשראה במטרוניתא, וכד רישא דמלכא נטיל, בלא נטיל, וייתי לאזדוגא במטרוניתא ולא תערא חידו וברכאן בעלמא.

181. It is apparent that perfection above and below depend on the priest. If his Sfirah is awakened, all are awakened and perfection is present. Therefore, it is written, "And he shall make atonement for the holy place." At first, "he shall make atonement for the holy place," MEANING to increase peace in the world and multiply joy in the world. When there is the joy of the joining of the King and Queen, all courtiers of the palace and all that serve show joy. All sins done before the King are atoned for, as it is written, "That you may be clean from all your sins before Hashem" (Ibid. 30). For this reason, it is written, "And there shall be no man in the Tent of Meeting when he goes in to make atonement in the holy place, until he comes out" (Ibid. 17). This is at the time when he enters to join them. At that hour, when the King and Queen are joined, he will "have made atonement for himself, and for his household" (Ibid.).

182. "And there shall be no man in the Tent of Meeting." Rabbi Yitzchak said, "Then will I remember My covenant with Jacob, and also My covenant with Isaac..." (Vayikra 26:42). This verse has been explained. Come and see: When Yisrael are in exile, it is as if the Holy One, blessed be He, is with them in exile, as the Shechinah never forsakes them. When Yisrael were in exile in Babylon, the Shechinah resided among them and returned with them from exile. In the merits of these righteous people who remained in the land, She resided in the land and never left them. Rabbi Yehuda said: Then the Queen returned to the King and all returned TO BE IN the banquet of joy of the king. For this, they are called the men of the Great Assembly. The Great Assembly surely, AS MALCHUT CALLED ASSEMBLY RETURNED FROM ITS DIMINISHED STATUS DURING THE EXILE TO REGAIN HER PROMINENCE.

29. "Then will I remember My covenant with Jacob"

Rabbi Yehuda says that whenever the children of Yisrael are in exile, God brings them out of exile if they are found worthy, but even if they are not worthy He does not forget them. We learn why Jacob is mentioned first in the title verse.

183. We have learned that whenever Yisrael are in exile and are found worthy, the Holy One, blessed be He, hastens His mercy for them and draws them out from exile. If they are not found worthy, He keeps them in exile until the time He originally decreed. If that time arrives yet they are not worthy OF REDEMPTION, the Holy One, blessed be He, is mindful of the glory of His Name, and does not forget them in exile. This is the meaning of the verse, "Then will I remember My covenant with Jacob..." (Vayikra 26:42). For they are everyone's patriarchs, REFERRING TO CHESED, GVURAH AND TIFERET, the secret of the Holy Name, YUD HEI VAV HEI, AS HE IS MINDFUL OF THE GLORY OF HIS NAME.

181. אֲשַׁתְּכָה דְּכָל שְׁלִימוֹ דְּעוֹלָא וְתָתָא, בְּכַהֲנָא תְּלִינָא. דְּאִי אַתְעַר בְּתֵרָא דִּילֵיהּ, כְּלָא אַתְעַר וְכְלָא בְּשְׁלִימוֹ אֲשַׁתְּכָה. וְעַד כְּתִיב וְכִפֵּר עַל הַקֹּדֶשׁ. בְּקִדְמִיתָא וְכִפֵּר עַל הַקֹּדֶשׁ. לְאַסְגָּאָה שְׁלָמָא בְּעֵלְמָא, וְלְאַסְגָּאָה חִידוֹ בְּעֵלְמָא. וְכֵד חִידוֹ דְּזוּגָא אֲשַׁתְּכָה בְּמַלְכָא וּבְמִטְרוֹנִיתָא, כָּל שְׁמֵשִׁין, וְכָל בְּנֵי הַיְכָלָא, כְּלָהוּ אֲשַׁתְּכָחוּ בְּחִידוֹ. וְכָל חוֹבִין דְּחָבוּ קָמֵי מַלְכָא, אַתְכִּפֵּר לְהוּ. הַה"ד, מִכָּל חֲטָאֵתִיכֶם לִפְנֵי יוֹי תְּטַהְרוּ. וּבִג"כ כְּתִיב וְכָל אֲדָם לֹא יִהְיֶה בְּאֵהָל מוֹעֵד בְּבָאוּ לְכַפֵּר בַּקֹּדֶשׁ עַד צֵאתוֹ. בְּשַׁעֲתָא דְּעָאֵל לְזוּגָא לְהוּ, וּבְשַׁעֲתָא דְּמוֹדְרוּגִין מַלְכָא וּמִטְרוֹנִיתָא, הֵיִיא שַׁעֲתָא וְכִפֵּר בְּעֵרוֹ וּבְעֵד בֵּיתוֹ.

182. תָּאנָא, וְכָל אֲדָם לֹא יִהְיֶה בְּאֵהָל מוֹעֵד, רַבִּי יִצְחָק פְּתַח, וְחִכְרַתִּי אֶת בְּרִיתִי יַעֲקֹב וְאֶף אֶת בְּרִיתִי יִצְחָק וְגו', וְהָאִי קָרָא אוֹקְמוּהָ. תָּא חֲזִי, בְּשַׁעֲתָא דִּישְׂרָאֵל בְּגִלוּתָא, כְּבִיכּוֹל קוֹדֶשׁא בְּרִיךְ הוּא עִמְהוֹן בְּגִלוּתָא, דְּהָא שְׂכִינְתָא לֹא אַתְעֵדִי מְנִייהוּ לְעֵלְמִין. ת"ח, בְּזִמְנָא דִּישְׂרָאֵל אֲשַׁתְּכָחוּ בְּגִלוּתָא דְּבַבְל, שְׂכִינְתָא בִּינִייהוּ שְׂרִיא, וְתֵאבֵת עִמְהוֹן מִן גְּלוּתָא. וּבְזִכּוֹת אִינוּן צְדִיקֵינָא דְּאֲשַׁתְּאֵרוּ בְּאַרְעָא, שְׂאֵרַת בְּאַרְעָא, וְלֹא אַעֲדִי מְנִייהוּ לְעֵלְמִין. א"ר יְהוּדָה, דְּאֲתַהֲדֵרַת מִטְרוֹנִיתָא בְּמַלְכָא, וְאֲתַהֲדֵרַת כְּלָא בְּהַלּוּלָא דְּמַלְכָא, בִּג"כ אֶקְרוּן אַנְשֵׁי כְּנַה"ג, כְּנַה"ג וְדָאִי.

183. תָּאנָא, בְּכָל זִמְנָא דִּישְׂרָאֵל בְּגִלוּתָא, אִי אִינוּן זְכָאִין, קוֹדֶשׁא בְּרִיךְ הוּא אֶקְדִּים לְרַחֲמָא עֲלֵיהוּ, וְלֹא־פְקָא לֹון מְגִלוּתָא. וְאִי אִינוּן לֹא זְכָאִין, מְעַבְב לֹון בְּגִלוּתָא, עַד הֵהוּא זִמְנָא דְּאֲתַגְזֹר. וְכֵד מְטָא זִמְנָא, וְאִינוּן לֹא אֲתַחֲזִיין, קוֹדֶשׁא בְּרִיךְ הוּא אֲשַׁגַּח לִיקְרָא דְּשְׁמֵינָא, וְלֹא אַנְשֵׁי לְהוּ בְּגִלוּתָא, הַה"ד וְחִכְרַתִּי אֶת בְּרִיתִי יַעֲקֹב וְגו'. אֵלִין אַבְהֵן דְּכְלָא, רְזָא דְּשְׁמָא קְדִישָׁא.

184. Rabbi Chiya said: What is the reason that Jacob is MENTIONED first in the verse, AS IT READS, "THEN WILL I REMEMBER MY COVENANT WITH JACOB" AND LATER ISAAC AND LATER ABRAHAM? HE ANSWERS: Jacob, TIFERET, is the principal of the fathers, AS TIFERET ABSORBS WITHIN IT CHESED AND GVURAH, ALSO KNOWN AS ABRAHAM AND ISAAC. He is the holy tree, MEANING ZEIR ANPIN THAT INCLUDES ALL SIX ENDS. As such, the Vav of the Holy Name YUD HEI VAV HEI holds to him, so we pronounce Jacob with a Vav. Rabbi Yitzchak said: Vav FULLY SPELLED with all its letters HAS THE NUMERICAL VALUE OF THIRTEEN, NAMELY the thirteen attributes OF MERCY, AS JACOB, BEING ZEIR ANPIN, inherits the inheritance of the thirteen springs of the Holy sealed spring KNOWN AS ARICH ANPIN. FROM HIS BEARD ARE DRAWN THIRTEEN CORRECTIONS TO ZEIR ANPIN CALLED JACOB AND FOR THIS REASON, JACOB IS SPELLED WITH VAV.

184. רבי חייא אמר, מאי טעמא יעקב קדמא הכא. אלא, בגין דיעקב כללא דאבהן, והוא אילנא קדישא. בג"כ, ו' דשמא קדישא ביה אחידא, והכי קרינן יעקוב בו'. ר' יצחק, אמר וא"ו באתווי י"ג מכולן, דנרית ירותא די"ג מבוועין דמבוועא סתימא קדישא.

30. The Vav has a silent Aleph in it

We learn the inner meaning of the Aleph in the pronunciation of Vav as Vav Aleph Vav. Similar inferences can be drawn from the pronunciation of Nun as Nun Vav Nun and from the open and closed Mem of Mem. We are reminded again of the importance of the priest in his role of awakening peace above and below.

185. Rabbi Aba said: Why does the letter Vav contain Vav-Aleph-Vav ??? IN THIS PRONUNCIATION? HE ANSWERS: Vav, MEANING ZEIR ANPIN, sits on the throne, REFERRING TO MALCHUT CALLED THRONE, as the verse reads, "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26), REFERRING TO ZEIR ANPIN. The Aleph is silent within VAV and is not revealed, AS THE ALEPH REPRESENTS ARICH ANPIN, CLOTHED FROM THE CENTER DOWNWARD WITH ZEIR ANPIN, AND IS NOT REVEALED OUTSIDE OF ZEIR ANPIN. This is what is written, "'By Myself have I sworn', says Hashem" (Bereshheet 22:16), AS ZEIR ANPIN SWORE BY ARICH ANPIN WHO IS CLOTHED WITHIN HIM. For this reason, THE ALEPH is written but not pronounced, MEANING WHEN WE READ THE VAV, THE ALEPH IS SILENT AND IS NOT HEARD IN ITS PRONUNCIATION, AS IT HINTS AT ARICH ANPIN WHO IS CONCEALED AND INCOMPREHENSIBLE. The last VAV comprises the first and we have established that THE LAST VAV is Yesod, the ending of the body, TIFERET, and comprises it all, AS IT IS PART OF THE BODY. Therefore, the letters are connected one with the other, Vav-Aleph-Vav being the beginning and end, MEANING TIFERET AND YESOD THAT ARE ONE, AND THE ALEPH REPRESENTS ARICH ANPIN CLOTHED IN TIFERET, as we have explained.

185. ר' אבא אמר, וא"ו אמאי כליל ו' א' ו'. אלא, ו' דתיב על כורסייא, כד"א ועל דמות הכסא דמות במראה אדם עליו מלמעלה. א' סתים בגויה ולא אתגלייא, ודא הוא דכתיב בי נשבעתי נאם יי', בג"כ כתיב, ולא אקרי, בתראה, כללא דקדמא. בתראה, הא אוקימנא דא יסוד, דאיהו סיומא דגומא, וכללא דיליה. וע"ד כלילן אתוון דא בדא, וא"ו, רישא וסיומא, במה דאוקימנא.

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186. We have learned in relation to these two letters that the same thing I said about the Vav is true about the Nun ????. Even though they have established this matter IN ANOTHER WAY, the Nun can be explained so. The bent Nun ? refers to the Queen, and next to it is Vav ?, which is Yesod, so that MALCHUT attains blessing from it. The straight final Nun ? is the expansion of Tiferet, so the letters are brought together and united one with the other. AS TIFERET, WHICH IS THE STRAIGHT NUN, REACHES OUT TO INSPIRE YESOD, WHICH IS VAV; AND YESOD REACHES OUT TO INFLUENCE MALCHUT, WHICH IS THE BENT NUN. If you ask why does the Vav turn its face away from the bent Nun and show its face to the straight final Nun? This is done to show honor to the King, WHO IS THE STRAIGHT NUN, MEANING TIFERET AS MENTIONED. THEREFORE, YESOD turns its face towards the King, MEANING THAT YESOD AND TIFERET ARE ALWAYS AS ONE AS IT APPEARS IN THE ADJACENT PARAGRAPH.

186. וְתַנְא, תְּרִין אֲתוּן אִינוּן, כְּהַאי גּוּוּנָא וְאִו
 דְּאִמִּינָא, נוּ"ן אוּף הָכִי. וְאֵע"ג דְּאוּקְמוּהָ מְלָה, נוּ"ן
 הָכִי מִתְפָּרְשָׁא: נ' כְּפּוּפָה, דָּא מְטְרוּנִיתָא. וְסְמִיכָא
 לָהּ ו', דְּאִיהוּ יְסוּד, בְּגִין לְאַתְבְּרָכָא מְנִיָּה. וְ
 פְּשׁוּטָה, אֲתַפְּשׁוּתָא דְתַפְּאֶרֶת. וְע"ד כְּלִילָן אֲתוּן,
 וּמִתְאַחֲדִין דָּא בְּדָא. וְאִי תִימָא, אֲמַאי אֶהְדֵּר ו'
 אֲנַפּוּי מְנוּ"ן כְּפּוּפָה, וְאֶהְדֵּר אֲנַפּוּי לְגַבִּי ו' פְּשׁוּטָה.
 אֲלֵא בְּגִין יְקָרָא דְמַלְכָא, אֶהְדֵּר אֲנַפּוּי לְקַבְּלִיָּה
 דְּמַלְכָא.

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187. We have learned that the Mem ? does not include within it any other letter, AS THE LETTER IN THE FULL SPELLING IS ALSO MEM, but Mem is open ? and final Mem is closed ?. The open Mem INDICATES MALCHUT WHEN the male joins with her AND IT IS OPEN IN ORDER TO RECEIVE THE ABUNDANCE. The closed Mem POINTS TO Jubilee, MEANING BINAH, WHOSE WAYS ARE CONCEALED. THEREFORE, THE FINAL MEM IS ALSO CLOSED FROM ALL SIDES AND, even though THAT BINAH spreads out AT times, IT IS CONSIDERED CLOSED MEM. Some learn about this matter, from, "A garden enclosed is my sister, my bride; a spring shut up, a fountain sealed" (Shir Hashirim 4:12), NAMELY THAT ALSO THE CLOSED FINAL MEM HINTS AT MALCHUT, WHEN IT IS CALLED A SEALED FOUNTAIN.

187. וְתַנְא, מ"ם לֹא כְּלִיל בְּגִיָּה אֶת אַחֲרָא, אֲלֵא
 מ' פְּתוּחָה, מ' סְתוּמָה. מ' פְּתוּחָה: דְּהוּא כְּד דְכַר
 אֲתַחְבֵּר עִמָּה. מ' סְתוּמָה: יוּבְלָא. דְּהָא סְתִימִין
 אֲרַחָא וְאֵע"ג דְּמִתְפָּשְׁטִין לְזַמְנִין, וְאִית דְּמִתְנִי
 בְּהַאי כַּד"א גֵּן נְעוּל אַחוּתִי כְּלָה גַל נְעוּל מְעִין
 חָתוּם.

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188. Rabbi Yitzchak said: When the Holy King remembers Yisrael for His Name's sake and returns the Queen to her position, it is written, "And there shall be no man in the Tent of Meeting when he goes in to make atonement in the holy place" (Vayikra 16:17). At the time the priest enters to unify the Holy Name and makes atonement in the holy place to join the King with the Queen, it is then written, "And there shall be no man in the Tent of Meeting..."

188. אָמַר ר' יִצְחָק, בְּשַׁעֲתָא דְּמַלְכָא קְדִישָׁא אֲדַרְבַּר
 לְהוּ לְיִשְׂרָאֵל בְּגִין שְׁמִיָּה, וְאֶהְדֵּרֶת מְטְרוּנִיתָא
 לְאַתְרָהָא, כְּתִיב, וְכֹל אָדָם לֹא יִהְיֶה בְּאֵהָל מוֹעֵד
 בְּבָאוּ לְכַפֵּר בְּקֹדֶשׁ. כֵּךְ בְּהִנָּא, בְּשַׁעֲתָא דְּעָל
 לְיַחֲדָא שְׁמָא קְדִישָׁא, וְלְכַפְּרָא בְּקוּדְשָׁא, לְזוּגָא
 לְמַלְכָא בְּמְטְרוּנִיתָא. כְּתִיב וְכֹל אָדָם לֹא יִהְיֶה
 בְּאֵהָל מוֹעֵד וְגו'.

189. We have learned that Rabbi Yehuda said: The priest awakens peace in the world above and below. We have learned that he enters the first level OF MALCHUT and washes his body. He departs this level to the next, OF ZEIR ANPIN, washes his body and extends peace to this one and that one, ZEIR ANPIN AND MALCHUT. He sanctifies his hands and they are blessed together. In everything, he needs to show action BELOW IN ORDER TO TRIGGER ITS COUNTERPART ABOVE. He needs to show that the garments he wears should be in line with his actions and he should aim to organize everything as needed. Then the upper and lower beings will be blessed.

189. תַּנְא, ר' יְהוּדָה אָמַר, כְּהִנָּא אֲתַעַר שְׁלָמָא
 בְּעֵלְמָא, לְעֵילָא וְתַתָּא. וְתַנְיָא עָל בְּדִרְגָא חַד,
 אֲסַחִי גּוּפִיָּה. נְפִיק מֵהַאי דְּרָגָא, לְדִרְגָא אַחֲרָא אֲסַחִי
 גּוּפִיָּה. אַחִיד שְׁלָמָא בְּהַאי וּבְהַאי, קֹדֶשׁ יְדוּי,
 וּמִתְבְּרָכָן כְּחַדָּא. וּבְכֹלָא בְּעֵי לְאַחְזָא עוּבְדָא,
 וּבְעֵי לְאַחְזָא לְבוּשׁוּי, דִּיתְלַבֵּשׁ כְּגוּוּנָא דְּעוּבְדָא
 דִּיתְכַוֵּן, עַד דִּיִּסְדֵּר כְּלָא כְּמָה דְּאַצְטְרִיךְ, וְיִתְבְּרְכוּן
 עֲלָי וְתַתָּאי.

31. The Yud with its engravings

Rabbi Shimon explains the movement and meaning of the letters in the Holy Name.

190. Rabbi Shimon taught, the Yud makes an opening with its engraving, and the letters SPREAD to the sides, MEANING EACH LETTER FROM THE NAME YUD HEI VAV HEI SPREADS IN THREE COLUMNS and joins up with the Yud. EACH OF THE COLUMNS IS TIED TO YUD, DENOTING CHOCHMAH AND THE RIGHT COLUMN. The Yud moves towards the Yud; THAT IS, CHOCHMAH, THE FIRST YUD OF THE NAME YUD ALEPH HEI DALET VAV NUN HEI YUD, MOVES TO MALCHUT, ITS LAST YUD. The Yud, MALCHUT, rises to the Yud, CHOCHMAH. LATER, the Yud OF CHOCHMAH moves to Vav, WHICH IS ZEIR ANPIN. BUT FIRST, THE LIGHT OF CHOCHMAH assembles inside the Hei, BINAH, which then directs Da'at, AS DA'AT IS PLACED BETWEEN CHOCHMAH AND BINAH. AND LATER, the Hei joins with the Vav.

191. HE SAYS: The upper Hei OF THE NAME YUD HEI VAV HEI, NAMELY BINAH, maintains its gates, MEANING THE FIFTY GATES OF BINAH, in its design and arrangement, MEANING ITS ORDERLY DESIGN. THEN, it grasps the glow of 1,570 covered parlors. ONE THOUSAND IS THE SECRET OF CHOCHMAH AND THE RIGHT COLUMN, FIVE HUNDRED IS THE SECRET OF BINAH AND THE LEFT COLUMN AND SEVENTY IS THE SECRET OF DA'AT, THE CENTRAL COLUMN. Then the Hei, NAMELY BINAH, rises to be crowned fifty times for its fifty gates OF BINAH, which maintain whatever is maintaining. When BINAH is designed with her crowns - MEANING HER TWO CROWNS, WHICH IS THE SECRET OF HER DA'AT - the face of the King, ZEIR ANPIN, glows FROM HERE. The Vav spreads to 22 engravings, NAMELY THE NAME OF AYIN BET.

192. The Hei adorns the Vav with 70,500 crowns - THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF CHOCHMAH, THE SECRET OF SEVENTY THOUSAND, WHICH IS THE RIGHT COLUMN. CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF BINAH ARE THE SECRET OF FIVE HUNDRED, THE LEFT COLUMN, which are adorned with one crown, BEING THE SECRET OF DA'AT THAT UNIFIES AND INCLUDES THEM. This is the essence of the verse, "With the crown with which his mother crowned him" (Shir Hashirim 3:11). BINAH IS CONSIDERED THE MOTHER OF VAV THAT IS ZEIR ANPIN. IT TURNS OUT THAT the Vav's top is engraved with two tops, NAMELY CHOCHMAH AND BINAH. THEREFORE, THERE ARE TWO TIPS WRITTEN AT THE TOP OF THE VAV, one tip higher, HINTING AT CHOCHMAH, and one tip lower, HINTING AT BINAH. The Yud, NAMELY CHOCHMAH, lowers then on to the Vav, MEANING THAT THE VAV IS JOINED WITH THE YUD LIKE THE HEI. The main impression of all the engravings, MEANING THE CENTRAL COLUMN, between THE TWO TOPS, IS the seventy faces adorned from above downwards. Goblets and flowers hover in it. This one rises, NAMELY FLOWERS, the other descends and they are engraved one in the other.

190. תָּאנָא ר' שְׁמַעוֹן, פִּתַּח יו"ד בְּגִלְפוּי, אֲתוּוֹן בְּסִטְרִין, אֲתַקְשְׁרֵן בְּיו"ד. יו"ד אָזִיל לְיו"ד יו"ד סְלִיק בְּיו"ד. יו"ד אָזִיל לְיו"ו, מִתְכַּנְּשֵׁי בֵּה. וּמְכוּוֹן דְּעֵתָא, אֲתַחְבֵּר ה' בּוּא"ו.

191. ה' עֲלָאָה אַחֲדָא תְּרַעוּי בְּגִלְפוּי תְּכִסְיִין, אַחְדָּא בְּנֵהִירוּ אֵלֶף וְחֲמִשׁ מֵאָה וְשִׁבְעִין אַבְסֻדְרִין סְתִימִין. סְלִיק ה', וְאֲתַעֲטֵר חֲמִשִּׁין זְמַנִּין, לָן תְּרַעִין קְיָיִמִין דְּקִיָּמִין, כַּד אֲתַגְלֵף בְּעֵטְרוּי, נִהְרִין אֲנָפִין דְּמַלְכָּא, וְא"ו אֲתַפְשֵׁט לַע"ב גְּלִיפִין.

192. מַעֲטֵר ה' לו', בְּע' אֵלֶף וְה' מֵאָה כְּתִרִין, דְּמַתְעַטְרֵן בְּחַד כְּתָרָא, הַה"ד בְּעֵטְרָה, שְׁעֵטְרָה לו' אָמוּ. ו' בְּתִרִין רִישִׁין, גְּלִיפָא רִישָׁא, קוּצָא חַד לְעִילָא, וְקוּצָא חַד לְתַתָּא, וְי' נְחִית לו', גְּלִיפָא דְּגִלְפוּמִין בְּגוּיָהּ, שְׁבַעִין אֲנָפִין דְּעֵטְרִין מַעִילָא לְתַתָּא. בֵּיה טַאסִין גְּבוּעִין וּפְרַחִין, דָּא סְלִיק, וְדָא נְחִית מִתְגַּלְפִין חַד בְּחַד.

193. The Yud is tied to the Hei ?, the Hei with the Vav and the Vav with the Hei. One is tied with the other, MEANING THAT THE VAV, WHICH IS ZEIR ANPIN, IS CONNECTED WITH THE HEI, WHICH IS MALCHUT. Just as you say in the verse, "But his bow abode in strength, and the arms of his hands were made supple by the hands of the mighty One of Jacob" (Beresheet 49:24), IN WHICH "STRENGTH" IS YESOD AND "HIS BOW" IS MALCHUT. THUS YESOD OF ZEIR ANPIN IS ATTACHED TO MALCHUT, and "Strong is your dwelling place, and you put your nest in a rock" (Bemidbar 24:21), WHEREBY "STRONG" REFERS TO YESOD AND "ROCK" IS MALCHUT. They are tied together, one with another, and the keys are aglow WITH THE ILLUMINATION OF CHOCHMAH. All faces are illuminated, WHICH IS THE SECRET OF SEVENTY FACES MENTIONED EARLIER. Then they all prostrate and tremble AS A RESULT OF THE JUDGMENTS REVEALED WITH THE ILLUMINATION OF CHOCHMAH, and they say: 'Blessed is the name of the glory of His kingdom forever and ever'.

193. אֶתְקַשֵּׁר י' בְּה', ה' בּו', ו' בְּה'. דָּא אַחִיד בְּדָא, כְּמַה דְּאֵת אָמַר, וְתִשָּׁב בְּאֵיתָן קִשְׁתּוֹ וַיִּטְּזוּ זְרוּעֵי יָדָיו מִיָּדֵי אָבִיר יַעֲקֹב. וּכְתִיב, אֵיתָן מוֹשְׁבֶךָ וְשִׁים בְּסֹלֶע קֶנֶךָ. כְּדִין אֶתְקַשֵּׁר כֹּלָא חַד בְּחַד, דָּא בְּדָא, נְהָרִין מִמִּתְחַן, וְנְהָרִין אֲנַפִּין כֹּלָהוּ, כְּדִין כֹּלָהוּ נִפְלִין עַל אֲנַפְיָהוּ, וּמִזְדַּעְזַעַן, וְאֲמַרֵי בְרִיךְ שְׁמָא יִקְרָא מַלְכוּתֵיהּ לְעָלָם וּלְעָלְמֵי עָלְמִין.

ד

32. "From all your sins before Hashem, that you may be clean"

We learn that the high priest is capable of bringing atonement on the people because he is a chariot to Zeir Anpin; he is the voice of Zeir Anpin. We read about God's forgiveness of sins. We read about the high priest when he enters the Holy of Holies and hears the sounds of the cherubs' wings. As a result of his actions, there is joy above and below.

194. The voice, NAMELY ZEIR ANPIN, THE CENTRAL COLUMN, joins with the priest, MEANING THE PRIEST BECOMES A CHARIOT TO ZEIR ANPIN. He says to them, "That you may be clean" (Vayikra 16:30). BEING A CHARIOT TO THE CENTRAL COLUMN, HE CAN BRING ON THEM THE ILLUMINATION OF CHOCHMAH THAT BRINGS FORGIVENESS OF SINS AND CLEANSING. Neither the people nor any other priest say, "That you may be clean," except the High Priest when the voice is attached to him, MEANING ZEIR ANPIN. THEN HE IS CAPABLE OF BRINGING ATONEMENT ON THEM AND HE PROCLAIMS "THAT YOU MAY BE CLEAN."

194. קָלָא מִתְקַשֵּׁר עִמֵּיהּ דְּכֹהֵנָא, וְהוּא אֲתִיב לְגַבְיָהּ. וְאָמַר תְּטֹהְרוּ. תְּטֹהְרוּ לָא אֲמַרִין שְׂאָר כֹּהֲנֵי וְעַמָּא, בַּר כֹּהֵנָא רַבָּא, כִּד אֶתְקַשֵּׁר בֵּיהּ הֵוּא קָלָא.

195. We have learned "from all your sins before Hashem" (Ibid.). HE QUESTIONS: If he already wrote, "TO CLEANSE YOU from all your sins," why WRITE "before Hashem THAT YOU MAY BE CLEAN"? Rabbi Yitzchak said, "THAT YOU MAY BE CLEAN...before (lit. 'in the face of') Hashem," MEANING THE ILLUMINATION OF THE FACE OF HASHEM. AS THE ILLUMINATION OF HASHEM'S FACE IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, ACCORDING TO THE SECRET MEANING OF THE VERSE, "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHLELET 8:1). IT ATONES FOR SINS AND BRINGS CLEANSING.

195. תָּאנָא, מִכֹּל חַטָּאתֵיכֶם לְפָנֵי יוֹי, בֵּינָן דְּכִתְיִב מִכֹּל חַטָּאתֵיכֶם, אָמַאי לְפָנֵי יוֹי. אֵלָא א"ר יִצְחָק, לְפָנֵי יוֹי מִמַּשׁ.

196. We have learned that from the new moon, MEANING ROSH HASHANAH (THE JEWISH NEW YEAR), the books are opened and the judges judge. The courts start to judge daily until that day known as the ninth day of the month. On that day, all judicial decisions go up to the judge. They prepare a supernal throne of Mercy for the Holy King. On this day, Yisrael need to rejoice in joy before their Master who will on the second day be sitting on His throne of Mercy for them, His throne of absolution MEANING FORGIVENESS OF SINS.

196. דִּתְנִיא, מִרִישָׁא דִּירְחָא סְפְרִין פְּתִיחִין, וְדִינֵי דִינִין. בְּכֹל יוֹמָא וְיוֹמָא בְּתֵי דִינִין אֲתַמְסְרִין, לְאַתְפַּתְחָא בְּדִינָא, עַד הֵוּא יוֹמָא דְּאִקְרִי תְּשַׁעָּה לִירְחָא. בְּהֵוּא יוֹמָא, סְלִקִין דִּינִין כֹּלָהוּ לְמֵאֲרֵי דִינָא, וּמִתְקַנֵּי בּוֹרְסֵינָא עַלְאָה דְּרַחְמֵי, לְמַלְכָּא קְדִישָׁא. בְּהֵוּא יוֹמָא בְּעָאן יִשְׂרָאֵל לְתַתָּא, לְמַחְדֵי בְּחִדּוּתָא לְקַדְמוֹת מְאֲרִיהוֹן, דְּזִמִּין לְיוֹמָא אַחְרָא, לְמִיתֵב עֲלֵיהוּ בְּכוֹרְסֵינָא קְדִישָׁא דְּרַחְמֵי, בְּכוֹרְסֵינָא דְּיוֹתְרָנוּתָא.

197. All these books are open before Him and are recorded before Him all these sins. He credits them and cleanses them from all sins. This is the essence of the verse, "From all your sins before Hashem, that you may be clean." "Before Hashem" literally; THIS REFERS TO THE ILLUMINATION OF THE FACE OF HASHEM, THE SECRET OF THE ILLUMINATION OF CHOCHMAH WHICH FORGIVES ALL SIN. Those that recite this verse only to this point are permitted to do so, NAMELY UNTIL "BEFORE HASHEM" but no more, as no one else is permitted to announce "that you may be clean" but the High Priest ALONE, who performs the service and unifies the Holy Name. When he unifies THE HOLY NAME and the blessing is in his mouth, that voice, NAMELY ZEIR ANPIN, comes down, strikes him and causes the word to glow in the mouth of the priest, and he says, "That you may be clean." He performs his service and thus the rest of the supernal beings are blessed.

198. Afterwards, he washes his body and sanctifies his hands to enter into another holy service. Then he aims to enter another most holy, lofty place; NAMELY, THE HOLY OF HOLIES. Three rows surround THE HIGH PRIEST-his colleague priests, Levite and the rest of the people. THEY REPRESENT THE THREE COLUMNS, PRIEST AND LEVITE REPRESENT RIGHT AND LEFT AND YISRAEL REPRESENT THE SECRET OF THE CENTRAL COLUMN. They raise their hands towards him in prayer. A knot OF ROPE of gold hangs from his leg, FROM FEAR PERHAPS HE WOULD DIE IN THE HOLY OF HOLIES, AND THEY WOULD NEED TO PULL HIM OUT WITH THIS ROPE.

199. He takes three steps, but the others remain where they are and do not follow. He takes another three steps and returns to his place. He walks three paces, closes his eyes, connects to that which is above and enters that certain place, NAMELY THE HOLY OF HOLIES. He hears the sound of wings of the Cherubs, singing and fanning their wings that are stretched upward. When he would offer the incense, the sound of their wings quieted and they were silently clasped together.

200. Since joy prevails above, if the priest merits it here too, BELOW, at that time the goodwill of light is manifested and scented with the fragrance of mountains of the pure supernal balsam, which fragrance spreads throughout that place. It enters the two nostrils of the priest and his heart is satisfied. Then there is silence with no fault to be found. The priest opens his mouth in prayer willingly and with joy, and he utters his prayer.

197. וְכָל אֵינּוֹן סִפְרֵינּוּ דִּפְתִּיחִין קָמִיָּה, וּכְתִיבִין קָמִיָּה כָּל אֵינּוֹן חוּבִין, הוּא מְזַכֵּי לֹוֹן, וּמְרַבֵּי לֹוֹן מִכְּלָהוּ, הֵהָד מִכָּל חֲטָאֵתִיכֶם לִפְנֵי יְיָ תִּטְהַרוּ. לִפְנֵי יְיָ מְמַשׁ, אֵינּוֹן דְּאִמְרֵי קָרָא, עַד הֵכָא אִמְרִין, וְלֹא יִתִּיר. וְלִית רִשׁוּ לְאַחְרָא דִּילְמָא תִּטְהַרוּ, אֲלֵא כִּהְנָא רַבָּא, דְּפִלַּח פּוּלְחָנָא, וְקָשַׁר שְׁמָא קְדִישָׁא בְּפּוּמִיָּה, וְכַד הוּהוּ אֲתַקְשַׁר וּמִתְבַּרַךְ בְּפּוּמִיָּה, הֵהוּא קְלָא נְחִית וּבִטְשׁ בֵּיָה, וְאִתְנַהֵיר מְלָה בְּפּוּמִיָּה דְכִהְנָא, וְאוּמַר תִּטְהַרוּ. פִּלַּח פּוּלְחָנָא, וּמִתְבַּרְכִּין כָּל אֵינּוֹן עַלְאִין דְּאִשְׁתָּארוּ.

198. וּלְבַתֵּר אֲסַחֵי גּוּפִיָּה, וְקָדַשׁ יְדוּי, לְאַעְלָא בְּפוּלְחָנָא אַחְרָא קְדִישָׁא. עַד דִּיתְכַּוּוֹן לְמִיעַל לְאַתֵּר אַחְרָא עֲלָאָה, קְדִישָׁא מִכְּלָא. ג' שׁוּרִין סַחְרִין לִיָּה, כִּהְנִי אַחוּי, וְלִיוָאֵי, וּמִכָּל שְׂאֵר עֲמָא כְּלָהוּ. זְקַמִּין יְדִין עֲלֵיהּ בְּצִלוֹתָא וְקִטְרָא דְדִהְבָּא זְקַפָּא בְּרַגְלֵיהּ.

199. נָטִיל ג' פְּסִיעֵן, וְכִלְהוּ קִיּוּמִין בְּקִיּוּמֵיהוּ, וְלֹא נָטִלִין בְּתַרְיָה נָטִיל ג' פְּסִיעֵן אַחְרָן, אֲסַחֵר לְדוּכְתִיָּה. נָטִיל ג' פְּסִיעֵן, אֲסַתִּים עֵינִין, וְאִתְקַשַׁר לְעִילָא. עָאֵל לְאַתֵּר דְּעָאֵל, שְׁמַע קוֹל גְּדַפֵּי דְכְּרוּבַיָּא מְזַמְרִין, וְאִקִּישָׁן גְּדַפִּין פְּרִישָׁאן לְעִילָא. הוּהוּ אִקְטִיר קְטוֹרֶת, מִשְׁתַּכְּכָא קוֹל גְּדַפֵּיָּהוּ וּבִלְחִישׁוֹ אִתְדַבְּקִין.

200. אֵי כִּהְנָא זְכִי, דִּהָא לְעִילָא בְּחִירוֹ אֲשַׁתְּכַח, אוּף הֵכָא בִּהְיָא שְׁעֵתָא נְמִיק רַעוּא דְנִהוּרָא, מִתְבַּסְמָא מְרִיחִין דְּטוּרֵי אַפְרִסְמוֹנָא דְכִיָּא דְלְעִילָא, וְאִזְלָא בְּכָל הֵהוּא אַתֵּר, אֲעִיל רִיחָא בְּתַרֵּי נּוֹקְבֵי דְחוּטְמִיָּה, וְאִתִּישְׁבָּא לְבָא. כְּדִין כְּלָא הוּא בְּלַחִישׁוֹ, וּפְטָרָא לָא אֲשַׁתְּכַח תַּמָּן. פִּתַּח כִּהְנָא פּוּמִיָּה בְּצִלוֹתָא בְּרַעוּתָא בְּחִדּוּתָא, וְצִלֵי צִלוֹתֵיהּ.

201. After he completes HIS PRAYER, the Cherubs raise their wings as before and sing. At that point, the priest realizes that goodwill prevails, a time of joy for all. The people know that his prayer was accepted, as the verse reads, "Though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). THE PRIEST steps back and utters his prayer. How fortunate is the share of the priest. As a result of him, there is joy upon joy that day on high and low. Concerning that hour, it is written, "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

201. בְּתֵר הַסִּיּוּם, זָקַפְיִן כְּרוּבוֹיָא כַּמְלַקְדָּמִין גְּדַפְיֵיהוּ, וּמְזַמְרִין. כְּדִין יָדַע כְּהֵנָּה דְרַעוּתָא הוּוּ, וְעִידָן חֲדוּתָא לְכֹלָא, וְעַמָּא יִרְעִין דְאִתְקַבַּל צְלוּתֵיהּ, כְּמָה דְכִתְיִב אִם יִהְיוּ חֲטָאִיכֶם בְּשָׁנִים בְּשִׁלְג יִלְבִּינוּ. וְהוּא תָב לְאַחֲרֵיהּ, וְצִלֵי צְלוּתֵיהּ. זָכָאָה חוּלְקֵיהּ דְכְהֵנָּה, דְהָא עַל יְדוּי חִידוּ עַל חִידוּ אֲשֶׁתִּכַּח הֵהוּא יוֹמָא לְעִילָא וְתָתָא, עַל הֵהוּא שְׁעָתָא כְּתִיב, אֲשֶׁרֵי הָעַם שָׂכְבָה לוֹ, אֲשֶׁרֵי הָעַם שִׁוִּי אֱלֹהֵי.

33. "With my soul have I desired You in the night"

Rabbi Shimon tells Rabbi Chiya that God is the spirit and soul of everyone, so that everyone desires to cling to Him. We hear different explanations of the title verse.

202. "And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls..." (Vayikra 16:29). Rabbi Chiya said, "With my soul have I desired You in the night; with my spirit within me I seek You..." (Yeshayah 26:9). HE QUESTIONS, "With my soul have I desired You in the night": It should simply read: 'My soul at night'. What does it mean, "With my soul have I desired You in the night"? ALSO, "with my spirit within me I seek You" should have said: 'It seeks You'. HE ANSWERS: We have learned that the Holy One, blessed be He, is the spirit and soul of all, so Yisrael are saying, "You are my soul and spirit." For this reason, I have desired You, to cling to You. "I seek You" to find Your goodwill.

202. וְהִיְתָה לָכֶם לְחֻקַּת עוֹלָם בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂוֹר לְחֹדֶשׁ תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם וְגו'. רַבִּי חִיָּיא פְתַח, נַפְשֵׁי אֲוִיתִךְ בְּלִילָה אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךְ וְגו'. נַפְשֵׁי אֲוִיתִךְ בְּלִילָה. נַפְשֵׁי בְּלִילָה מִבְּעֵי לִיָּהּ, מֵאִי נַפְשֵׁי אֲוִיתִךְ. אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךְ, יִשַׁחֲרֶךְ מִבְּעֵי לִיָּהּ. אֱלֹא הֲכִי תֵאנָּה, קוּדְשָׁא בְּרִיךְ הוּא רוּחָא וְנַפְשָׁא דְכֹלָא, וְיִשְׂרָאֵל אֲמַרִי נַפְשֵׁי וְרוּחִי אֲנִי. בְּגִין כֵּן אֲוִיתִךְ לְאַדְבָּקָא בְךָ, וְאֲשַׁחֲרֶךְ לְאַשְׁבָּחָא רַעוּתֶךָ.

203. Rabbi Yosi said: At the time one sleeps in his bed, his soul departs, ascends and testifies about him concerning that person's activities of that entire day. THEREFORE, the body says to the soul, "My soul, have I desired you in the night," WHEN YOU GO OUT OF ME, "my spirit within me, I seek you."

203. ר' יוֹסִי אָמַר, בְּשַׁעֲתָא דְב"נ נָאִים בְּעַרְסִיהּ. נִפְקָא נַפְשֵׁיהּ, סִלְקָא וְאַסְהִידַת בֵּיהּ בְּב"נ, עַל כֹּל מַה דְעָבַד בְּכָל יוֹמָא. גּוֹפָא אָמַר לְנַפְשָׁא, נַפְשֵׁי אֲוִיתִךְ בְּלִילָה, אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךְ.

204. Another explanation for, "With my soul have I desired You in the night..." The Congregation of Yisrael said before the Holy One, blessed be He, "With my soul have I desired You in the night," MEANING so long as I find myself in exile among other nations and withhold my soul from all evil that is connected with the nations. "With my soul have I desired You" in order to return to my place. "With my spirit within me I seek You," meaning even though they subject my children to every kind of oppression, the Holy Spirit does not depart from them in order that they should seek You and perform Your commandments.

204. ד"א נַפְשֵׁי אֲוִיתִךְ, אֲמַרְהּ בְּנִסְת יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא, נַפְשֵׁי אֲוִיתִךְ בְּלִילָה, בְּעוֹד דְאָנָּה בְּגִלוּתָא בִּינֵי עַמְמֵיָא, וּמְנוּעָא נַפְשֵׁי מִכָּל בִּישָׁתָא דְקוּטְרָא בְּנֵי עַמְמֵיָא, נַפְשֵׁי אֲוִיתִךְ, בְּגִין לְאַתְבָּא לְאַתְרֵי. אֶף רוּחִי בְּקִרְבִּי אֲשַׁחֲרֶךְ, כְּלוּמַר, אַע"ג דְאִינוּן מְשַׁעְבְּדִין לְבָנֵי, בְּכָל שְׁעַבּוּדָא, רוּחָא קְדִישָׁא לָא אֲתַעְדֵי מְנָאִי, בְּגִין לְמִשְׁחַר לָךְ, וְלְמַעְבַּד פְּקוּדֵיךָ.

205. Rabbi Yitzchak said: Yisrael said before the Holy One, blessed be He, so long as my soul is within me "have I desired You in the night." Wherefore "in the night"? It is because the Nefesh at that time needs to covet You. "With my spirit within me I seek You," MEANING when the Holy Spirit stirs within me, I seek You with excitement in order to do Your will. "For when Your sentences are on the earth," MEANS at the time when justice, MEANING ZEIR ANPIN, comes down to earth, MEANING to bring fragrance to the world, TO MALCHUT. Then "the inhabitants of the world learn righteousness" (Ibid.), which means that they are capable of tolerating the Judgments of righteousness and mankind should not perish as a result of it. When will "the inhabitants of the world learn righteousness"? "When Your sentences are on the earth." Rabbi Chizkiyah said, "With my soul (Nefesh) have I desired You in the night" refers to the Congregation of Yisrael, NAMELY MALCHUT, while "with my spirit (Ruach) within me I seek You" refers to the Holy One, blessed be He. MALCHUT IS THE SECRET OF NEFESH AND THE HOLY ONE, BLESSED BE HE, IS THE SECRET OF RUACH.

205. ר' יצחק אמר, אמרו ישראל קמי קודשא בריך הוא, בעוד הנפשי בי, אויתיך בלילה. מאי טעמא בלילה, אלא בגין דהאי נפש בהאי שעתא, אצטריך לחמדי לך. אף רוחי בקרבי אשחרך, בד אתער בי רוחא קדישא, אשחרך באתערותא למעבד רעותך. כי כאשר משפטיך לארץ בזמנא דמשפט נחית בארעא, לבסמא עלמא, כדין צדק למדו יושבי תבל. כלומר וכלין למסבל דינא דצדק, ולא ישתצו עלמא מניה. אימתי צדק למדו יושבי תבל, כאשר משפטיך לארץ רבי חזקיה אמר, נפשי אויתיך בלילה, דא כנסת ישראל. אף רוחי בקרבי אשחרך, דא קודשא בריך הוא.

34. "As the hart pants"

Rabbi Shimon says that all those who take pleasure in the Torah need have no fear, as the Torah is called 'delights'; the righteous take great delight in God and He in them. The Congregation of Yisrael deeply desires to be watered from Elohim in this world and in the World to Come, and that flow is enabled by the righteous.

206. Rabbi Aba was staying with Rabbi Shimon. Rabbi Shimon rose at midnight to study Torah, and Rabbi Elazar and Rabbi Aba rose with him. Rabbi Shimon opened the discussion saying, "As the hart pants after the water brooks, so my soul pants for You, Elohim" (Tehilim 42:2). The friends have established this verse. Fortunate are Yisrael more than all nations that the Holy One, blessed be He, gave them the Holy Torah and bequeathed to them saintly souls from a holy source in order that they should observe His commandments and take pleasure with the Torah. All those who take pleasure in the Torah need not fear anything, as it is written, "Unless Your Torah had been my delights, I should have perished in my affliction" (Tehilim 119:92).

206. רבי אבא אבא הוה יתיב קמיה דרבי שמעון, קם ר' שמעון בפלגו ליליא, למלעי באורייתא. קמו ר' אלעזר ורבי אבא עמיה. פתח ר' שמעון ואמר, כאיל תערוג על אפיקי מים כן נפשי תערוג אליך אלהים. האי קרא אוקמוה חברינא, זכאין אינון ישראל מכל עמין, דקודשא בריך הוא יהב לון אורייתא קדישא, ואורית לון נשמתינן קדישין מאתר קדישא, בגין למעבד פקודוי, ולאשתעשא באורייתא, דכל מאן דאשתעשע באורייתא, לא דחיל מפלא. דכתיב לולי תורתך שעשועי אז אברתי בעניי.

207. What are my delights? The Torah as the Torah is called delights, as it is written, "And I was daily His delight" (Mishlei 8:30). We have learned that the Holy One, blessed be He, comes to delight Himself with the righteous in the Garden of Eden. What is meant by 'delight Himself'? IT MEANS to rejoice in them. As we learned, fortunate are the righteous about whom it is written, "Then you shall delight yourself in Hashem" (Yeshayah 58:14), so as to take pleasure from the drink of the stream, MEANING BINAH, as is written, "And satisfy your soul in drought" (Ibid. 11). It is as if the Holy One, blessed be He, delights in them by means of that drink of the stream that the righteous take pleasure in, so He comes to have delight with the righteous. All those that toil in the Torah will merit to find delight in the righteous from that drink of the stream, MEANING BINAH.

207. מאן אינון שעשועי. אורייתא דאורייתא שעשועים אקרי, דכתיב ואהיה שעשועים יום יום. ודא הוא דתנינן, קודשא בריך הוא אתי לאשתעשא עם צדיקיא בגנתא דערן. מאי לאשתעשא. בגין למחדי בהו. דתנינן, זכאין אינון צדיקיא, דכתיב בהו, אז תתענג על יי, בגין לאתענגא מההוא שקיו דנחלא, כד"א והשביע בצחצחות נפשך. כביכול, קודשא בריך הוא משתעשע בהו, מההוא שקיו דנחלא דמתענגי, בהו צדיקיא. ועל דא אתי לאשתעשא עם צדיקיא. וכל מאן דאשתדל באורייתא, זכי לאשתעשא עם צדיקיא, מההוא שקיו דנחלא.

208. We have learned that "as the hart (Heb. ayal) pants after the water brooks" refers to the Congregation of Yisrael, NAMELY MALCHUT, as the verse says, "O my strength (Heb. eyal), haste You to help me" (Tehilim 22:20). "MY STRENGTH" REFERS TO MALCHUT. "Pants after the water brooks," MEANING to be watered by the water of the spring, REFERRING TO BINAH, through the aid of the Righteous, NAMELY YESOD. "Pants (Heb. ta'arog)" as the verse says, "To the beds (Heb. arugot) of spices" (Shir Hashirim 6:2). "So my soul pants for You, Elohim," MEANING to be watered from You in this world and the World to Come.

209. HE QUESTIONS: What are the sources of the spring? HE ANSWERS: THERE IS one spring above, NAMELY BINAH, as it is written, "And a river went out of Eden to water the Garden..." (Beresheet 2:10). It flows on from there and waters the Garden, NAMELY MALCHUT. All these streams, NAMELY THE SFIROT OF ZEIR ANPIN THAT RECEIVE FROM THE RIVER, flow out and join in the two springs known as Netzach and Hod OF ZEIR ANPIN. These are called water brooks AND POUR in that level called Righteous, MEANING YESOD OF ZEIR ANPIN, from which it continues and goes out; and the Garden is watered, NAMELY MALCHUT. For this reason, the hart and the deer are together, REFERRING TO righteousness and the Righteous, NAMELY YESOD AND MALCHUT THAT ARE TOGETHER. HART STANDS FOR MALCHUT AND DEER FOR YESOD.

35. "The voice of Hashem makes the hinds to calve"

We hear several explanations of the title verse, all having to do with the fact that Zeir Anpin strengthens and nurtures his warriors.

210. We have learned that it is written, "The voice of Hashem makes (lit. 'frightens') the hinds (Heb. ayalot) to calve" (Tehilim 29:9). IT IS PRONOUNCED "ayalot," yet spelled without Vav. This is the gazelle (Heb. ayelet) of dawn, REFERRING TO MALCHUT. Another explanation of the wild hinds: We have learned that at midnight, when the Holy One, blessed be He, enters the Garden of Eden to delight in the righteous, this voice, NAMELY ZEIR ANPIN, goes out and strikes pain to all those hinds that surround the holy throne of glory, NAMELY MALCHUT. This is what is written, "Sixty valiant men are round about it..." (Shir Hashirim 3:7). Another explanation, "Makes (Heb. yecholel) the hinds to calve" as it says "his hand slew (Heb. cholelah, also: 'created') the slant serpent" (Iyov 26:13), WITH CHOLELAH MEANING THAT HE CREATED AND STRENGTHENED. ALSO, "YECHOLEL" MEANS HE STRENGTHENS THE HINDS THAT ARE THE SIXTY WARRIORS. "And strips the forests bare" (Tehilim 29:9), as the verse says, "honeycomb (lit. 'forest of honey')" (I Shmuel 14:27), and, "I had eaten my honeycomb with my honey" (Shir Hashirim 5:1), MEANING THAT ZEIR ANPIN, WHICH IS THE SECRET OF THE VOICE OF HASHEM, nurtures those SIXTY VALIANT MEN CALLED HINDS as a mother nurtures her children. THEREFORE, IT IS WRITTEN, "THE VOICE OF HASHEM MAKES THE HINDS TO CALVE," MEANING IT NURTURES AND MAINTAINS THEM.

36. The seventy sounds of a woman in labor

The Faithful Shepherd, Moses, says that at the time before the coming of Messiah, the sages of Kabbalah will have a time of hardship; they will be in distress, sadness and poverty like the pains of the one who has given birth, the Shechinah. At that time she will open to give birth to the two Messiahs, due to the pain of those people who are so good and kind and truthful, who love and fear God. Ra'aya Meheimna (the Faithful Shepherd)

208. תָּאנָא, כְּאִיל תְּעָרוֹג עַל אֲמִיקֵי מַיִם, דָּא כְּנִסְתָּ יִשְׂרָאֵל. כַּד"א, אֵילוֹתַי לְעִזְרַתִּי חוֹשָׁה. תְּעָרוֹג עַל אֲמִיקֵי מַיִם, וְדַאי לְאִשְׁתְּקִיא מִשְׁקִיו דְּמִבּוּעֵי דִנְחָלָא, ע"י דְּצִדִּיק. תְּעָרוֹג: כַּד"א, לְעָרוֹגַת הַבּוֹשֶׁם, כֵּן נִפְשֵׁי תְעָרוֹג אֵלֶיךָ אֱלֹהִים. לְאִשְׁתְּקִיָּא מִנְךָ, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

209. מִבּוּעֵי נְחָלָא מֵאן אֵינּוּן. מִבּוּעָא חַד לְעֵילָא, דְּכִתְיִב וְנָהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן וְגו'. וּמִתַּמֵּן נָגִיד וְנָפִיק, וּמִשְׁקֵי גִנְתָּא, וְכֹל אֵינּוּן נְחָלִין, נָגִידִין וְנָפִיקִין וּמִתְבַּנְשִׁין בְּתַרֵּי מִבּוּעֵין, דְּאִקְרוּן נְצַח וְהוֹד, וְאֵלִין אִקְרוּן אֲמִיקֵי מַיִם, בְּהוּא דְרָגָא דְצִדִּיק, דְּמַנְיָה נָגִיד וְנָפִיק וּמִשְׁתְּקִיא גִנְתָּא. בְּגִין כֵּן אֵיל וְצַבִּי כַּחֲדָא מִשְׁתַּכְּחִי, צִדִּיק וְצִדִּיק.

210. תָּאנָא, בְּתִיב קוֹל יְיָ יַחֲלֵל אֵילוֹת, אֵילוֹת, אֵילֹת בְּתִיב חֶסֶר, דָּא אֵילֹת הַשְּׁחַר. ד"א אֵילוֹת הַשְּׁדָה, דִּתְנִיא, בְּפִלְגוֹת לֵילִיא, בְּשַׁעֲתָא דְקוּדְשָׁא בְּרִיךְ הוּא עָאל לְגִנְתָּא דְעֵדֶן לְאִשְׁתַּעֲשַׁע עִם צִדִּיקוּיָא, הָאֵי קוֹל נָפִיק, וְכַאֲיֵב כֹּל אֵינּוּן אֵילֹתָא דְסַחְרָנִי בּוֹרְסִיָּא יִקְרָא קְדִישָׁא, הַה"ד שְׁשִׁים גְּבוּרִים סָבִיב לָהּ. ד"א יַחֲלֵל אֵילוֹת, כַּד"א חוֹלְלָה יְרוֹ נַחֵשׁ בְּרִיחָא. וַיַּחֲשׂוּף יַעֲרוֹת כַּד"א. בַּיַּעֲרַת הַדְּבֶשׁ, וְכִתְיִב אֲכַלְתִּי יַעֲרֵי עִם דְּבִשִׁי, וַיִּנְקָא לְהוּ כְּאִמָּא דִּינְקָא לְבָנִין.

211. The Faithful Shepherd, NAMELY THE SOUL OF MOSES, said, at that time, BEFORE THE COMING OF MESSIAH, the Mishnah scholars, sages of supernal wisdom, scholars of Kabbalah, scholars of the secrets in the Torah, will have a time of hardship, AS THEY HAVE NOTHING TO SUPPORT THEM. This is the meaning of, "As the hart (Heb. ayal) pants after the water brooks" (Tehilim 42:2) as they, NAMELY THE SAGES MENTIONED EARLIER, are springs of water of Torah flowing to the Shechinah, AS TORAH IS REFERRED TO AS WATER. Torah is the central pillar, MEANING ZEIR ANPIN, THE CENTRAL COLUMN. These springs of water, NAMELY THE SAGES MENTIONED EARLIER FROM WHICH COMES FORTH TORAH MEANING WATER, are in distress, in sadness and in poverty. These are the pains and distresses of the one who has given birth, namely the Shechinah, as it is written in regard to Her, "And let her who bore you rejoice" (Mishlei 23:25). She will be in those labor pains, MEANING with their distress OF THE SCHOLARS OF WISDOM AND TORAH, AS MENTIONED, AS THEIR AGONY IS CONSIDERED AS THE LABOR PAINS OF THE SHECHINAH.

212. The seventy members of the heavenly Sandhedrin are alerted with these pains of birth that She cries, until Her voice reaches Yud Hei Vav Hei. Immediately, "the voice of Hashem makes the hinds to calve" (Tehilim 29:9). This refers to the ABOVE MENTIONED masters of the Mishnah THAT ARE THE SECRET MEANING OF "the virgins, her companions that follow her" (Tehilim 45:15). All of them will be trembling as the one who gives birth, literally with distress, as the time presses upon them with many bites of the Evil Inclination, which is the snake that bites at them with various TYPES OF distress.

213. At that time, She is opened to give birth to Messiah. This is owing to the pain and distress of the pious, men of good qualities, sages of secrets of the Torah, people of humility and shame, of fear and love, of kindness, men of valor, fearing Elohim, truthful men, who despise bribes, for whom it is a time of poverty. This is what the sages of the Mishnah have explained. In the times in which the son of David will come, a valiant men will go circulating from city to city but will not be shown favor. Those that fear sin will be despised and the wisdom of scribes will be sullied. Truth will be absent and the vine will give its fruit but wine will be expensive.

214. From these sounds that She cries, the seventy SOUNDS equaling the seventy words IN THE PSALM, "May Hashem hear you in the day of trouble" (Tehilim 20), Her womb is opened. This refers to the letter Bet (=two) MEANING CHAMBER OF (HEB. BEIT) THE WOMB, encompassing two chambers in order to give birth FROM THEM to two Messiahs - MESSIAH, SON OF DAVID AND MESSIAH, SON OF JOSEPH. She brings her head between her knees. Her head is the central pillar, MEANING ZEIR ANPIN. HER KNEES ARE two thighs, Netzach and Hod, which are the two prophets. From there are born two Messiahs, AS MENTIONED. At that time, He "strips the forests bare," MEANING CHOCHMAH WILL BE REVEALED. The serpent will be removed from the world, AS THE ILLUMINATION OF CHOCHMAH WILL DO AWAY WITH ALL KLIPOT.
End of Ra'aya Meheimna

רעיא מהימנא

211. אָמַר רַעִיָא מְהִימְנָא, בְּהוּא זְמַנָּא, אֱלִין מְאָרִי מִתְנִיתִין מְאָרִי חֲכֻמַּתָּא עֲלָאָה, מְאָרִי קְבֻלָּה, מְאָרִי רְזִי תוֹרָה, שְׁעַתָּא דְחִיקַת לֹון. וְהָאִי אִיהוּ דְאִמְר כְּאִיל תַּעְרוּג עַל אֲפִיקֵי מַיִם, דְּאִינוּן אֲפִיקֵי מַיִם דְּאוֹרִייתָא לְגַבֵּי שְׂכִינְתָּא. וְלִית תוֹרָה, אֲלָא עֲמוּדָא דְאֲמַצְעִיתָא. דִּיהוּן אֱלִין אֲפִיקֵי מַיִם, בְּצַעְרָא בִּיגוּנָא בְּעִנּוּתָא, וְאֱלִין אִינוּן חֲבָלִים צִירִין דִּיּוֹלְדָה, דְּאִיהִי שְׂכִינְתָּא, דְּאִתְמַר בֵּהּ, וְתַגַּל יוֹלְדִתְךָ. וּבְאִינוּן חֲבָלִים, תְּהָא בְּצַעְרָא דִּלְהוּן.

212. וּבְאִינוּן חֲבָלִים דְּצוּוחַת בְּהוּן, אִתְעַרַת שְׁבַעִין סְנֵהֲדִרִין דְּלַעִילָא, עַד דִּיתַעַר קוֹל דִּילָהּ עַד יְהוָה, וּמִיד קוֹל יְיָ יְחוּלַל אֵילוֹת, דְּאִינוּן מְאָרִי מִתְנִיתִין, בְּתוֹלוֹת אַחֲרֵיהּ רַעוּתֵיהּ, כְּלֵהוּן יְהוּן לֹון חֵיל כִּיּוֹלְדָה מִמֶּשׁ, בְּדַחְקִין, דְּדַחְקָא לֹון שְׁעַתָּא, בְּכַמָּה נְשִׁיבִין דִּיצַר הָרַע, דְּחוּיָא דְנָשִׁיךְ לֹון בְּכַמָּה דַּחְקִין.

213. בְּהוּא זְמַנָּא אִתְפַּתַּח לְאוֹלְדָא מְשִׁיחָא, בְּגִין חֲבָלִים וְדוּחְקִים דְּצַדִּיקִים, וּמְאָרִי מְדוּת, וּמְאָרִי רְזִין דְּאוֹרִייתָא, מְאָרִי בּוּשַׁת וְעִנּוּה, מְאָרִי יִרְאָה וְאֶהְבָּה, מְאָרִי חֶסֶד, אֲנָשִׁי חֵיל יִרְאֵי אֱלֹהִים, אֲנָשִׁי אֱמֶת, שׁוֹנְאֵי בְּצַע, דְּדַחְקָא לֹון שְׁעַתָּא. וְהָאִי הוּא דְּאוֹקְמוּהּ מְאָרִי מִתְנִיתִין, דוּר שְׁבִין דוּר בָּא, אֲנָשִׁי חֵיל יִסּוּבּוּ מֵעִיר לְעִיר וְלֹא יְחוּנְגוּ, וְיִרְאֵי חֲטָא יִמְאָסוּ, וְחֲכֻמַּת סוֹפְרִים תִּסְרַח, וְתֵהִי הָאֱמֶת נְעַדְרַת, וְהִגְמִן תַּתָּן פְּרִיָּהּ, וְהִינֵן בִּיּוֹקֵר.

214. וּמְאִינוּן קִלִּין דִּיהִיבַת, דְּאִינוּן שְׁבַעִין, לְקַבֵּל שְׁבַעִין תִּיבִין דִּיעַנְךָ יְיָ בְּיוֹם צָרָה, אִתְפַּתַּח רַחֲמָהּ, דְּאִיהִי ב', כְּלִילָא מִתְרִין בֵּיתִין, לְאוֹלְדָא ב' מְשִׁיחִין, וְאֵעִילַת רִישָׁהּ בֵּין בְּרַכָּהּ, דְּאִיהוּ רִישָׁא דִּילָהּ, עֲמוּדָא דְאֲמַצְעִיתָא. תְּרִין שׁוֹקְהָא, נְצַח וְהוּד, תְּרִין נְבִיאִים. מִתְמַן אוֹלִידַת תְּרִין מְשִׁיחִין. בְּהֵיאֵי זְמַנָּא וַיִּחְשׁוּף יַעֲרוֹת, יִתְעַבֵּר נַחַשׁ מֵעֲלָמָא.
ע"כ רעיא מהימנא

37. Nefesh and Ruach

Rabbi Shimon tells Rabbi Aba that just as the Nefesh and Ruach cling to the body who loves them, man must love God and cling to Him, as the love of the soul and spirit. Men who rise every night to study the Torah will be blessed with God's love. The righteous ones, whose spirits and souls cling to God with the proper love, will rule on the earth below, and what they decree for the world will happen. We learn that when the holy souls come from above and the righteous of the world draw them through mating, there are very few that merit it. From the very beginning the souls of the great

righteous ones have stood before God who watches them until it is time for them to come into a body; they deserve to ascend to heaven while they are still alive, like Elijah and Enoch. The levels of the souls of the righteous are greater than the angels, and they come down in every generation, in the future God will renew the world with them.

215. Rabbi Aba said to him, "With my soul (Nefesh) have I desired You in the night; with my spirit (Ruach) within me I seek You..." (Yeshayah 26:9). HE QUESTIONS: It should simply state "my Nefesh in the night," MEANING IT SHOULD SAY, 'MY SOUL IN THE NIGHT; WITH MY SPIRIT WITHIN ME I SEEK YOU.' Why write also "I seek You," when it should say, 'it seeks You', AS IT REFERS TO HIS SPIRIT. He answered: We have established? that it resembles "in whose hand is the soul of every living thing, and the breath (lit. 'Ruach') of all mankind" (Iyov 12:10), MEANING THAT MY NEFESH AND MY RUACH ARE NOT HIS OWN NAMES, BUT ARE TWO LIGHTS - RUACH AND NEFESH - CLAD IN A BODY, AS EXPLAINED FURTHER.

216. Come and see that the Nefesh and Ruach always exist jointly in the world. We have learned the total service that man must serve the Holy One, blessed be He, is as we have learned, "And you shall love Hashem, your Elohim..." (Devarim 6:5). He needs to love the Holy One, blessed be He, with his very soul. This is referred to as an utter love, the love of his Nefesh and Ruach. Just as these NEFESH AND RUACH cling to the body and the body loves them, so must man love the Holy One, blessed be He, and cling to Him, as the love of the Nefesh and Ruach. This is in essence the verse, "With my soul have I desired You in the night," MEANING my very soul THAT IS CLAD IN MY BODY.[YB1]

217. "With my spirit within me I seek You," MEANING I will cling to You with much love at night. Man needs to rise every night out of love for the Holy One, blessed be He, to toil with His service until morning rises, so there will be drawn upon him a thread of grace. We have learned that fortunate is the portion of man that loves the Holy One, blessed be He, with this love. The world survives thanks to these truly righteous ones who so love the Holy One, blessed be He, and they have sway over all harmful edicts that appear above and below.

218. We have learned that the pious one, whose Ruach and Nefesh cling to the above, to the Holy King, with the proper love, will rule upon the earth below and what he decrees for the world will come to pass. How do we know this? From Elijah, as it is written, "As Hashem the Elohim of Yisrael lives, before whom I stood, there shall not be dew or rain these years, but according to my word" (I Melachim 17:1).

215. א"ל ר' אבא, נפשי איתך בלילה אף רוחי בקרבי אשחרך, נפשי בלילה מבעי ליה. אשחרך, ישחרך מבעי ליה. א"ל הא אוקמוה, כד"א אשר בידו נפש כל חי ורוח כל בשר איש.

216. ת"ח נפשא ורוחא אשתתפי כחדא לעלמין. תנא פולחנא שלימתא דבעי בר נש למפלח לקודשא בריך הוא, כמה דתנינן ואהבת את יי' אלהיך וגו'. הירחים ליה לקודשא בריך הוא רחימותא דנפש ממש, ודא הוא רחימותא שלימתא, רחימותא דנפשיה ורוחיה. כמה דאתדבקו אלין בגופא, וגופא רחים לון. כן יתדבק ב"נ לרחמא ליה לקודשא בריך הוא, רחימותא דנפשיה ורוחיה, לאדבקא ביה. הה"ד נפשי איתך בלילה נפשי ממש.

217. אף רוחי בקרבי אשחרך, אתדבקא בך ברחימותא סגיא, בלילה. דבעי בר נש מרחימותא דקודשא בריך הוא, למיקם בכל ליליא, לאשתדלא בפולחניה, עד דיתער צפרא, ויתמשך עליה חוטא דחסד. דתניא, זכאה חולקיה דהוא ב"נ דרחימותא דא רחים ליה לקודשא בריך הוא, והני זכאי קשוט דמרחמין ליה לקודשא בריך הוא הכי, עלמא מתקיימא בגיניהון, ושלטין על כל גזירין קשין דלעילא ותתא.

218. תאנא, ההוא זכאה דאתדבק ברוחיה ונפשיה לעילא, במלכא קדישא, ברחימותא בדקא יאות. שליט בארעא דלתתא, וכל מה דגזר על עלמא אתקיים. מנ"ל, מאליהו. דכתיב חי יי' אשר עמדתו לפניו אם יהיה השנים האלה טל ומטר כי אם לפי דברי.

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219. Come and see: When the holy souls come from above downwards and the pious of the world draw them from the King and the Queen, NAMELY FROM THE UNION OF MALE AND FEMALE, there are few THAT MERIT it, that at the precise moment when they descend TO EARTH, they are standing AND SERVING before the King, who pleases to look at it. AFTERWARDS, IT DESCENDS INTO THE WORLD. When the Holy One, blessed be He, blew the breath INTO EVERY SINGLE SOUL AND into every angel in Heaven, all the hosts were created and stood complete, as we have established. This is what the verse says, "And all the hosts of them by the breath of His mouth" (Tehilim 33:6). Among THE SOULS, there are those that remain STANDING BEFORE THE HOLY ONE, BLESSED BE HE, AS MENTIONED, until the Holy One, blessed be He, causes them to descend.

220. We have learned that from the day the world was created, THE SOULS OF THE GREAT PIOUS ONES have stood before the Holy One, blessed be He, held back IN HIS PRESENCE. THE HOLY ONE, BLESSED BE HE, WATCHES THEM until the time arrives to send them below, MEANING TO BECOME CLOTHED WITH A BODY, and they rule above and below. Thus the verse, "As Hashem the Elohim of Yisrael lives, before whom I stood." It doesn't say, 'I stand', but 'I stood,' MEANING BEFORE DESCENDING TO THIS WORLD. Afterwards, he returned to his place IN HEAVEN and entered his chamber. Other SOULS do not ASCEND TO THEIR PLACE until they die. This is because they never stood earlier BEFORE THE HOLY ONE, BLESSED BE HE, ON THAT LEVEL of the others, NAMELY ENOCH AND ELIJAH THAT MERITED TO ASCEND TO THEIR PLACE WHEN STILL ALIVE. For this reason, Elijah became a messenger and angel above, AND ENOCH TOO. And these were those that clung most to the King, MEANING MORE THAN AN ANGEL.

221. I found in the book of Adam that all Holy Spirits above, MEANING ANGELS, do the mission OF THE HOLY ONE, BLESSED BE HE, and all come from one place. The souls of the righteous COME from two levels joined into one. Therefore, they ascend higher THAN ANGELS and their levels are greater THAN ANGELS. This is so. All those that were hidden there went down and up during their lifetime, such as Enoch, who did not die. We have already established this matter regarding Enoch and Elijah.

222. We have learned that 125,000 levels of the pious souls arose in the desire OF THE HOLY ONE, BLESSED BE HE, before the world was created. The Holy One, blessed be He, designated them for this world in every generation. They ascend, fly in the world, and join in the bundle of life, MEANING MALCHUT. In the future, the Holy One, blessed be He, will renew the world with them. About them, it is written, "For as the new heavens and the new Earth..." (Yeshayah 66:22).

219. תָּא חֲזִי, בְּשַׁעֲתָא דְאַתְיִין נִשְׁמַתִּין קְדִישִׁין מֵעֵילָא לְתַתָּא, וְאִינוּן זְבָאי עֲלָמָא, מְשַׁלְפִי לְהוּ מִמְלַבָּא וּמְטְרוֹנִיתָא, זְעִירִין אִינוּן, דְּבַהֲהוּא שַׁעֲתָא דְנַחֲתָא, קְיִימָא קְמִי מְלַכָּא, וְרַעוּתָא דְמְלַכָּא לְאַסְתַּכְלָא בֵּהּ, כְּמַה דְּאוּקִימָנָא, בְּשַׁעֲתָא דְנִשְׁבַּ קוּדְשָׁא בְּרִיךְ הוּא רוּחָא בְּכָל חֵילָא וְחֵילָא דְשִׁמְיָא, כְּלָהוּ חֵיילִין אֲתַעְבִּידוּ, וְקִימִי בְּקִיּוּמֵיהוּ, הַהִ"ד וּבְרוּחַ פִּיּוּ כָּל צְבָאָם. וּמִנֵּיהוּ אֲתַעְבְּבוּ עַד דְּקוּדְשָׁא בְּרִיךְ הוּא אַחִית לְהוּ לְתַתָּא.

220. וְתַאנָּא, מִיּוּמָא דְאַתְבְּרִי עֲלָמָא, קְיִימִי קְמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאַתַּעְבְּבוּ עַד דְּמִטָּא זְמָנָא לְאַחְתָּא לֹון בְּאַרְעָא, וְאַלִּין שְׁלִיטוּ לְעֵילָא וְתַתָּא, הַהִ"ד חֵי יִי אֲשֶׁר עֲמַדְתִּי לְפָנָיו, אֲשֶׁר אֲנִי עוֹמֵד לֹא כְּתִיב, אֲלֵא אֲשֶׁר עֲמַדְתִּי. לְבַתַּר אַהֲדַר לְאַתְרֵיהּ, וְסָלִיק לְאַדְרֵיהּ, וְאִינוּן אַחֲרָנִין לֹא סָלְקִין עַד דִּימוּתוֹן. בְּגִין דְּלֹא קְיִימוּ קוּדְםָ לְכֹן כְּאִינוּן אַחֲרָנִין. וּבְגִין כִּן אֲלֵיהוּ אֲתַעְבִּיד שְׁלִיחָא, מְלַכָּא לְעֵילָא, וְאַלִּין דְּמַתְּדַבְּקִין יְתִיר לְמְלַכָּא.

221. אֲשַׁכְחָנָא בְּסַפְרָא דְאַדָּם קְדַמָּא דְכָל רוּחִין קְדִישִׁין דְּלְעֵילָא, עֲבַדִּין שְׁלִיחוּתָא, וְכְלָהוּ אֲתִינִין מֵאַתַּר חַד. דְּנִשְׁמַתְהוּן דְּצַדִּיקָיָא מֵתְרִי דְרַגִּין דְּכָלִּילִין בְּחַד, וּבְגִין כִּן סָלְקִין יְתִיר, וְדְרַגִּיהוּן יְתִיר, וְהָכִי הוּא. וְכָל אִינוּן דְּהוּוּ טְמִירִין תַּמָּן, נַחְתוּ וְסָלְקוּ בְּחֵייהוּן, כְּגוֹן חֲנוּךְ דְּלֹא אֲשַׁתְּכַח בֵּיהּ מִיְתָה. וְהָא אוּקִימָנָא מְלָה דָּא, בְּחֲנוּךְ וְאַלֵּיהוּ.

222. וְתַאנָּא מָאָה וְעֶשְׂרִין וְחֲמֵשׁ אֲלֶף דְרַגִּין לְנִשְׁמַתְהוּן דְּצַדִּיקָיָא, סָלְקוּ בְּרַעוּתָא, עַד לֹא אֲתְבְּרִי עֲלָמָא, דְּקוּדְשָׁא בְּרִיךְ הוּא מְזַמְנָא לְהוּ בְּעֲלָמָא דִּין, בְּכָל דְרָא וְדְרָא, וְסָלְקִין וְטַאסִין עֲלָמָא, וּמִתְקַשְׂרִי בְּצִרוּרָא דְחַיִּי, וְזַמִּין קוּדְשָׁא בְּרִיךְ הוּא לְחַדְתָּא עֲלָמָא בְּהוּ, עֲלֵייהוּ כְּתִיב, כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה וְגו'.

223. "You shall afflict your souls..." (Vayikra 16:29). It says "your souls" in order that Yisrael be found meritorious before the Holy King, and meet with the goodwill of the Holy One, blessed be He. They must cling to Him in order that all their sins may be forgiven. Therefore, whoever eats and drinks on the ninth day and pleasures his soul with food and drink will find himself with the affliction on the tenth day doubled, and it will be considered as if he fasted on the ninth and tenth. "Your souls" includes all, body and soul, to surrender on this day in order to have atonement for sins.

224. We have learned that "for on that day will He forgive you" (Ibid.). HE ASKS: IT SAYS, "on that day," but it should read 'that day'. HE ANSWERS, "On that day" is precise, as Atika Kadisha, MEANING KETER, is revealed in it to forgive everyone's sins.

38. "A little city"

Rabbi Aba talks about the verse, "There was a little city, and few men within it," saying that there are few who deserve to live there, and that God comes to join with them and live there and protect it. There is a wise man who lives there, and he is wise because he studies the Torah and keeps its precepts. But his wisdom is despised, as people do not want to pay attention to the Torah.

225. Another explanation for, "You shall afflict your souls" (Vayikra 16:29): Rabbi Aba opened the discussion saying, "There was a little city, and few men within it" (Kohelet 9:14). "A little city" has been explained. Yet the little city is as in, "We have a strong city; He sets up salvation..." (Yeshayah 26:1) and, "And I will not come as an enemy (also: 'in a city')" (Hoshea 11:9), WHERE CITY REFERS TO MALCHUT. "A little city" is small, because it is the last of all SFIROT and the lowest of them all. Its walls are large, strong and holy, and it is called a holy city. "And few men within it": Few are those who merit to enter within and dwell there, as the verse says, "Who shall ascend into the mountain of Hashem? or who shall stand in His holy place?..." (Tehilim 24:3). Therefore, "and few men within it."

226. "And there came a great King against (or: 'to') it" (Kohelet 9:14). This refers to the Holy One, blessed be He, who comes to join with it and reside in it. "And besieged (or: 'circled') it" as the verse says, "'For I', says Hashem, 'will be to her a wall of fire round about...'" (Zecharyah 2:9). "And built great siegeworks against it" (Kohelet 9:14) means that He builds its big, strong, fine, beautiful and holy walls, MEANING THE PROTECTION THAT EXTERNAL FORCES WILL NOT BE NURTURED FROM IT. It is called the holy city. All the majesty of the King He brought within. Therefore, it alone comprises all crowns of the King, BEING THE MOCHIN OF ZEIR ANPIN, ACCORDING TO THE SECRET OF THE VERSE, "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4). ZEIR ANPIN IS NOT CROWNED WITH THE ILLUMINATION OF CHOCHMAH, SAVE WHEN HE IS UNITED WITH MALCHUT, SINCE CHOCHMAH IS REVEALED IN MALCHUT ONLY, and all crowns of the King are decorated with it. For this reason, there are "few men within it," AS NOT ALL PEOPLE MERIT IT.

223. תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם, נַפְשׁוֹתֵיכֶם קֹאֲמֵר, בְּגִין דִּישְׂרָאֵל מִשְׁתַּכְּחִין קָמִי מַלְכָּא קְדִישָׁא זְכָאִין, וְיִהְיֶה רַעוּתָא דְלֵהוֹן לְגַבֵּי קוּדְשָׁא בְרִיךְ הוּא, וְלֹא תִדְבַק אֲבִיָּה, בְּגִין דִּיתְכַפֵּר לֵהוּ חוּבֵיהוּ. וְעַל דָּא, מֵאֵן דְּאָכַל וְשָׁתִי בְתַשְׁעָא, וּמַעֲנָא נַפְשִׁיהּ בְּמִיכְלָא וּמִשְׁתַּיָּא, אֲשַׁתְּכַח בְּעִשְׂרָא עֲנוּיָא דְנַפְשָׁא בְתַרִּין חוּלְקִין, וְאֲשַׁתְּכַח כְּאֵלוּ אֲתַעֲנִי תַשְׁעָא וְעִשְׂרָא. אֶת נַפְשׁוֹתֵיכֶם: לֹא כִלְלָא בְלָא, גּוּפָא וּנְפִשָׁא, וְלֹא תִכְנַע בְּהַאי יוֹמָא, לֹא תִכְפֹּר אֶל חוּבֵיהוֹן.

224. תֵּאֵנָא כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם. בְּיוֹם הַזֶּה הַיּוֹם הַזֶּה מִבְּעֵי לִיָּה. אֵלֶּא בְיוֹם הַזֶּה דִּיּוּקָא, דְּבִיָּה אֲתַגְלִי עֲתִיקָא קְדִישָׁא, לְכַפֵּרָא עַל חוּבֵיהוֹן דְּכֻלָּא.

225. ד"א תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם. ר' אַבָּא פָתַח וְאָמַר, עֵיר קְטַנָּה וְאֲנָשִׁים בַּהּ מַעֲט וְגו', עֵיר קְטַנָּה, הָא אֻקְמוּהָ. אֲבָל עֵיר קְטַנָּה, כַּד"א, עֵיר עֲזוּ לָנוּ יְשׁוּעָה יִשִּׁית וְגו'. וְכַתִּיב וְלֹא אָבֵא בְעֵיר. עֵיר קְטַנָּה, זַעִירָא הִיא, דְּהִיא בְתַרְאָה מַכְלָא, תַּתְאָה מַכְלָא, שׁוּרוֹי רַבְרַבִּין, תְּקִיפִין, קְדִישִׁין, עֵיר הַקֹּדֶשׁ אֶקְרִי. וְאֲנָשִׁים בַּהּ מַעֲט, זַעִירִין אֵינוֹן דְּזַכָּאן לְסַלְקָא לְגוּוּהָ, וְלִמְשָׁרֵי בַהּ, כַּד"א מִי יַעֲלֶה בְהַר יְיָ וּמִי יִקּוּם בְּמִקּוֹם קֹדֶשׁוֹ וְגו'. וְעַד אֲנָשִׁים בַּהּ מַעֲט.

226. וּבָא אֵלֶיהָ מֶלֶךְ גְּדוֹל, דָּא קוּדְשָׁא בְרִיךְ הוּא. לְאִזְדוּגָא בַּהּ, וְלִמְשָׁרֵי בַּהּ, וְסַבַּב אוֹתָהּ, כַּד"א וְאֵנִי אֶהְיֶה לָּהּ נָאֵם יְיָ חוֹמַת אֵשׁ סָבִיב וְגו'. וּבְנָה עָלֶיהָ מְצוּדִים גְּדוֹלִים, דְּבְנָה שׁוּרוֹי, רַבְרַבִּין תְּקִיפִין יֵאִיָּן וְשְׁפִירִין קְדִישִׁין. עֵיר הַקֹּדֶשׁ אֶקְרִי, וְכֹל יִקְרָא דְמַלְכָּא עֵייל בְּגוּוּהָ. וּבַג"כ, הִיא בְּלַחֲזָהָא כְּלִילָא מְכַל עֲטָרֵי דְמַלְכָּא, וְכֹל עֲטָרֵי מַלְכָּא בַּהּ מִתְעַטְרִין. בַּג"כ, וְאֲנָשִׁים בַּהּ מַעֲט כְּתִיב.

227. "Now there was found in it a poor (Heb. misken) wise man" (Kohelet 9:15). This resembles what is written, "He that has clean hands, and a pure heart" (Tehilim 24:4). HE IS CALLED "Misken" in accordance with the words, "And they built for Pharaoh treasure (Heb. miskenot) cities" (Shemot 1:11), MEANING he is crowned with crowns of strength, with the crowns of Torah and with the crowns of the Torah precepts of the King. He is called wise, because he merits wisdom, AS MALCHUT IS CALLED THE LOWER CHOCHMAH BECAUSE IN HER CHOCHMAH REVEALED, AS MENTIONED. ALSO, HE IS CALLED wise, because he is wiser than all PEOPLE to contemplate the service of his Master, so he may gain enough merit to enter that service. This is the idea of the verse, "And he by his wisdom saved the city" and "saved" is to be understood as, "Let me go away, I pray you, and see my brothers" (I Shmuel 20:29). Also, "let me escape there" (Beresheet 19:20) SPEAKS ABOUT RESCUE. Here also, "And he by his wisdom saved the city": THROUGH HIS MEDITATION, HE SAVED IT FROM THE EXTERNAL FORCES FEEDING UPON IT.

228. "Yet no man remembered that poor man" (Kohelet 9:15) MEANING THAT no one remembered to perform the commandment of the Torah and to toil in the Torah as that poor man that joined to everything in order to merit it. "Then said I, wisdom is better than strength" (Kohelet 9:16), MEANING permission to enter that world is given only to truly righteous men, to those who toil in Torah day and night, as well as crown themselves with the commandments of the Torah in this world to arrive with them in the World to Come.

229. "Nevertheless the poor man's wisdom is despised, and his words are not heard" (Ibid.). As people do not WISH TO look at him, they do not want to be with him and pay attention to his words. We have learned that all who pay attention to the words of Torah are fortunate in this world. It is as if they have received the Torah from Sinai. One should even listen to words of the Torah from anyone. One who lends an ear to him gives honor to the Holy King and glory to the Torah, and about him is written, "This day you are become the people of Hashem your Elohim" (Devarim 27:9).

227. וּמִצָּא בָּהּ אִישׁ מִסְכֵּן וְחָכֵם, הֵהָרָד נָקִי כַפַּיִם וְכָר לֵבָב. מִסְכֵּן: כַּד"א וַיִּבְנֶן עָרֵי מִסְכָּנוֹת לְמִרְעָה, מִתְעַטֵּר בְּעֵטָרִין תְּקִיפִין, בְּעֵטָרֵי אֹרִייתָא, בְּעֵטָרֵי פְקוּדֵי אֹרִייתָא דְמַלְכָּא. וְחָכֵם, דְּזָכִי בָּהּ בְּהָאֵי חֲכָמָה. וְחָכֵם, דְּהוּא חָכִים יִתִּיר מְכַלָּא לְעֵינָא בְּפוֹלְחָנָא דְמֵאֲרִיָּה, בְּגִין לְמִזְכִּי בָּהּ, וְלֹאֲעֵלָא בָּהּ. הֲדָא הוּא דְכְּתִיב, וּמִלֵּט הוּא אֶתְּ הָעִיר בְּחֲכָמָתוֹ. וּמִלֵּט: כְּמוֹ אֲמִלְטָה נָא וְאֲרָאָה אֶתְּ אַחֵי, אֲמִלְטָה נָא שְׁמָה. אוּף הֲכָא וּמִלֵּט הוּא אֶתְּ הָעִיר בְּחֲכָמָתוֹ.

228. וְאָדָם לֹא זָכַר אֶתְּ הָאִישׁ הַמִּסְכֵּן הַהוּא, וְאָדָם לֹא זָכַר, לְמַעַבְדַּ פְּקוּדֵי אֹרִייתָא, לְאַשְׁתַּדְּלָא בְּאֹרִייתָא, כְּהוּא גְבַר מִסְכָּנָא דְאַתְּחַבְּר בְּכֻלָּא, בְּגִין לְמִזְכִּי בָּהּ. וְאִמְרֵתִי אֲנִי טוֹבָה חֲכָמָה מִגְבוּרָה. דְּהָא בְּהוּא עֲלָמָא, לֹא יְהִיבִין רְשׁוֹ לְמִיעֵל, בַּר הָנִי זְכָאֵי קְשׁוּט, הָנִי דְמִשְׁתַּדְּלֵי בָּהּ בְּאֹרִייתָא יוֹמָא וְלֵילֵי, וּמִתְעַטְרֵי בְּפְקוּדֵי אֹרִייתָא בְּהָאֵי עֲלָמָא, לְמִיעֵל בְּהוּ לְעֲלָמָא דְאַתִּי.

229. וְחֲכָמַת הַמִּסְכֵּן בְּזוּיָה וּדְבָרֵיו אֵינָם נִשְׁמָעִים. דְּהָא בְּנֵי גִשָּׁא לֹא מִסְתַּכְלִין בֵּיהּ, וְלֹא בְּעָאן לְאַתְּחַבְּרָא בֵּיהּ, וְלֹאֲצִית לְמַלּוּי. דְּתָנָא, כָּל מֵאן דְּאַצִּית לְמַלּוּי דְּאֹרִייתָא, זְכָאָה הוּא בְּהָאֵי עֲלָמָא, וְכָאֵלוּ קְבִיל תּוֹרָה מִסִּינַי. וְאִפִּילוּ מְכַל בַּר נִשׁ נְמִי בְּעֵי לְמִשְׁמַע מַלּוּי דְּאֹרִייתָא. וּמֵאן דְּאַרְכִּין אֹדְגִיָּה לְקַבְּלֵיהּ, יְהִיב יְקָרָא לְמַלְכָּא קְדִישָׁא, וְיְהִיב יְקָרָא לְאֹרִייתָא. עֲלֵיהּ כְּתִיב, הַיּוֹם הַזֶּה נִהְיִיתָ לְעַם לַיהוָה אֱלֹהֶיךָ.

39. "Just and victorious"

Rabbi Shimon says that the nations of the Other Side have taken the abundance that should have belonged to Yisrael. But the righteous will eventually be victorious and the queen, Malchut, will return to them. We learn about the seven pillars that the world rests on, and the one pillar, the righteous, or Yesod, that they rest on. Lastly Rabbi Shimon talks about the everlasting statute that God has made for Yisrael.

230. We have learned that one day the friends were walking with Rabbi Shimon. Rabbi Shimon said, I see all nations are higher above and Yisrael are below all. Why? It is because the King has dismissed the Queen from Him, and invited a maid in her stead, as the verse says, "For three things the earth is disquieted...for a slave when he becomes king...and a handmaid that is heir to her mistress" (Mishlei 30:21-23). Who is this handmaid? She is the foreign kingdom OF THE OTHER SIDE, whose firstborn Hashem smote in Egypt, as is written, "Even to the firstborn of the maidservant that is behind the mill" (Shemot 11:5). At first, she used to sit behind the millstone, but now she is "a handmaid that is heir to her mistress." INSTEAD OF EXTENDING HER ABUNDANCE TO HOLY MALCHUT, THIS MAID OF THE OTHER SIDE TAKES ALL THE ABUNDANCE AND EXTENDS IT TO THE NATIONS THAT ARE FROM HER SIDE.

231. Rabbi Shimon wept and said: A king without a queen is not considered a king, so a king who clings to a maid who is the servant of the queen, where is his honor? A voice will inform the Queen saying, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold your king comes to you: he is just and victorious" (Zechariah 9:9). The Righteous, YESOD, is victorious, because until now he rode in a place that is not his, in a strange place, NAMELY THE MAID, and nurtured it. NOW THE QUEEN RETURNS TO HIM.

232. About this, it is written, "Humble, and riding upon an ass" (Ibid.), as he was poor at first "and riding upon an ass." As we have established, it refers to the lower crowns of the idolatrous nations, the firstborn of which Hashem killed in Egypt, AS THEY ARE CONSIDERED "AN ASS." This is the meaning of, "And all the firstborn of cattle" (Shemot 11:5). We have established this matter so to speak with "just and victorious" MEANING that he is more VICTORIOUS than anyone. Until now, the Righteous, NAMELY YESOD, resided without righteousness, DENOTING MALCHUT. Now that THE RIGHTEOUS AND RIGHTEOUSNESS are joined, he is "just and victorious," because he NO LONGER dwells in the Other Side. We have learned that "the righteous perishes (lit. 'is lost'), and no man lays it to heart" (Yeshayah 57:1). This verse is complicated. IT READS "lost" when it should be written 'is lost'. So what is the meaning of "lost"? HE ANSWERS: He really lost. What did he lose? The Queen - and he joined another place called maid.

233. Rabbi Yitzchak said to Rabbi Shimon: If it pleases my master, we have learned "but the righteous is an everlasting foundation" (Mishlei 10:25). Some explain that the world rests upon seven pillars, but some say the world rests on one pillar, NAMELY YESOD, AS THE VERSE SAYS, "BUT THE RIGHTEOUS IS AN EVERLASTING FOUNDATION." How do we reconcile these words SO THAT THEY DON'T CONFLICT? He answered: They all pertain to the same idea. There are seven - THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - and among them, there is one pillar called Righteous, WHO IS YESOD. THE SEVEN rest upon it and the world is sustained upon it. As it rests upon it, it is as if it rests upon all the seven, SINCE YESOD CONSISTS OF SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Therefore, it is written, "But the righteous is an everlasting foundation (Heb. Yesod)" and we have several times established these matters.

230. תָּאנָא, יוֹמָא חָד הוּוּ אֲזִילי חֲבַרְיָא עִמֵּיהּ דְּרַבִּי שְׁמַעוֹן, אָמַר ר"ש, חֲמִינָא אֲלִין עִמִּין כְּלָהוּ עֲלָאִי, וְיִשְׂרָאֵל תְּתָאִי מִכְּלָהוּ, מַאי טַעמָא. בְּגִין דְּמַלְכָּא אֲשֶׁר מְטַרְוֵינָא מִינָהּ, וְאֶעִיל אִמְהוּ בְּאַתְרָהּ. כַּד"א, תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ וְגו'. תַּחַת עֶבֶד כִּי יִמְלוֹךְ וְגו'. וְשִׁפְחָה כִּי תִירֶשׁ גְּבִירְתָּהּ. מֵאֵן שִׁפְחָה. הִיא כְּתֵרָא נּוֹכְרָא, דְּקַטְל קוֹדֶשָׁא בְּרִיךְ הוּא בּוֹכְרָא דְלַהוֹן בְּמִצְרַיִם. דְּכְתִיב עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הַרְחִימִים. אַחַר הַרְחִימִים הוּת יִתְבָּא בְּקַדְמֵינָא, וְהִשְׁתָּא, הֵאִי שִׁפְחָה תִירֶשׁ גְּבִירְתָּהּ.

231. בְּכָה ר"ש וְאָמַר, מַלְכָּא בְּלָא מְטַרְוֵינָא, לָא אֲקָרִי מַלְכָּא. מַלְכָּא דְאַתְדַּבֵּק בְּשִׁפְחָה בְּאִמְהוּ דְּמְטַרְוֵינָא, אֵן הוּא יִקְרָא דִּילִיָּהּ. וְזַמִּינָא קְלָא לְבִשְׂרָא לְמְטַרְוֵינָא, וְלִימָא גִילִי מֵאֵד בַּת צִיּוֹן הָרִיעִי בַת יְרוּשָׁלַם הִנֵּה מַלְכְּךָ יָבֵא לָךְ צְדִיק וְנוֹשֵׁעַ הוּא. כְּלוּמַר, צְדִיק הוּא נוֹשֵׁעַ, בְּגִין דְּהוּה רְכִיב עַד הַשְׁתָּא בְּאַתְרֵי דְּלָאוּ דִּילִיָּהּ, בְּאַתְרֵי נּוֹכְרָא, וְיַגִּיק לִיָּהּ.

232. וְעַל דָּא כְּתִיב עָנִי וְרוֹכֵב עַל חֲמוֹר, עָנִי הוּוּ בְּקַדְמֵינָא, וְרוֹכֵב עַל חֲמוֹר, כִּמָּה דְּאוֹקִימָנָא, אִינוּן כְּתִרִין תְּתָאִין דְּעִמִּין עַ"ז, דְּקַטְל קוֹדֶשָׁא בְּרִיךְ הוּא בּוֹכְרָא דְלַהוֹן בְּמִצְרַיִם, הַה"ד וְכָל בְּכוֹר בְּהֵמָה, וְהֵאִי אוֹקִימָנָא מְלִי. כְּבִיכּוֹל צְדִיק וְנוֹשֵׁעַ הוּא, וְדָאִי יִתִּיר מְכֻלָּא. בְּגִין דְּעַד הַשְׁתָּא שְׂאֵרֵי צְדִיק בְּלָא צְדִיק. וְהַשְׁתָּא דִּיזְרוּגוּן כְּחַדָּא, צְדִיק וְנוֹשֵׁעַ הוּא, דְּהָא לָא יִתִּיב בְּסִטְרָא אַחְרָא. תָּאנָא, הַצְדִּיק אֲבָד וְאִין אִישׁ שָׁם עַל לֵב וְגו', הֵאִי קָרָא קְשִׁיָּא, הַצְדִּיק אֲבָד, נֶאֱבָד מִבְּעֵי לִיָּהּ, מֵהוּ אֲבָד. אֲלָא אֲבָד מִמֶּשׁ, וּמַאי אֲבָד. אֲבָד לְמְטַרְוֵינָא, וְאַתְדַּבֵּק בְּאַתְרֵי אַחְרָא, דְּאֲקָרִי שִׁפְחָה.

233. א"ר יִצְחָק לְר' שְׁמַעוֹן, אִי נִיחָא קַמִּי דְּמַר, הָא דְתַנִּינָן, דְּכְתִיב וְצְדִיק יְסוֹד עוֹלָם, מֵאֵן דְּאָמַר, דְּעַל שְׁבַע קַיִמָּא קַיִמָּא עֲלָמָא. וּמֵאֵן דְּאָמַר, עַל חָד קַיִמָּא עֲלָמָא, הִיךְ מְתִישְׁבָן מְלִי. אָמַר לִיָּהּ, כְּלָא מְלָה חָד הוּא, דְּהָא ז' אִינוּן וּבְהוּ אֵית חָד קַיִמָּא, דְּאֲקָרִי צְדִיק, וְקַיִמֵי עֲלִיָּהּ, וְעֲלָמָא בְּהֵאִי אַתְקַיִמָּא. וְכַד אַתְקַיִמָּא עֲלָמָא עֲלִיָּהּ, כְּאֵלּוּ אַתְקַיִמִים עַל כְּלָהוּ שְׁבַע. וְע"ד כְּתִיב, וְצְדִיק יְסוֹד עוֹלָם. וְהֵאִי אוֹקִימָנָא מְלִי בְּכִמָּה אַתְרֵי.

234. We have learned that this maid would eventually rule the Holy Land below, just as the Queen ruled at first, as it says, "Righteousness lodged in it" (Yeshayah 1:21), REFERRING TO MALCHUT CALLED RIGHTEOUSNESS, but now "a handmaid that is heir to her mistress" in every respect, BOTH ABOVE AND BELOW. However, the Holy One, blessed be He, will in the future return the Queen to her original position and then whose joy will it be? One says: The joy of the King and Queen. It is the joy of the King for returning to her and casting off the maid as we said. It is the joy of the Queen, because she has returned to join the King. This is the essence of, "Rejoice greatly, O daughter of Zion."

234. וְתֵאנָא, הַי שְׂמַחָה זְמִינָא לְשִׁלְטָא בְּאַרְעָא קְדִישָׁא דְלִתְתָא, כְּמָה דְהוּת מְטְרוֹנִיתָא שְׁלֵטָא בְּקְדָמִיתָא, דְכְתִיב צְדָק וְלִין בְּהַ, וְהִשְׁתָּא שְׂמַחָה כִּי תִירֵשׁ גְּבִירְתָּהּ בְּכֻלָּא. וְזִמִּין קוּדְשָׁא בְּרִיךְ הוּא, לְאַתְבָּא לְמְטְרוֹנִיתָא לְאַתְרָהָא בְּקְדָמִיתָא, וּכְדִין מִמָּאן הוּא חֲדוּתָא, הוּי אִימָא חֲדוּתָא דְמַלְכָּא, וְחֲדוּתָא דְמְטְרוֹנִיתָא. חֲדוּתָא דְמַלְכָּא, בְּגִין דִּיתוּב לָהּ וְיִתְפָּרֵשׁ מִשְׂמַחָה, בְּדָקָא אֲמִינָא. וְחֲדוּתָא דְמְטְרוֹנִיתָא, בְּגִין דְתִיתוּב לְאַזְדוּגָא בְּמַלְכָּא, הַה"ד גִּילִי מְאֹד בַּת צִיּוֹן וְגו'.

235. Come and see that it is written, "And this (Heb. zot fem.) shall be an everlasting statute to you" (Vayikra 16:34). HE QUESTIONS: It should read, 'It shall be...to you'. Wherefore the word zot? HE ANSWERS: THE EXPLANATION OF THE VERSE IS as we said. It is an everlasting statute, WHICH IS MALCHUT, which is always referred to as "an everlasting statute," WHICH MEANS the decree of the King, as He placed all His laws in this place, MALCHUT, and sealed them as one seals everything in a storehouse. IT IS assuredly "an everlasting statute." In this "zot" DENOTING MALCHUT, He marks and engraves all His storehouses and hidden things.

235. תָּא חֲזִי, כְּתִיב וְהִיתָה זֹאת לָכֶם לְחֻקַּת עוֹלָם. וְהִיתָה לָכֶם מִבְּעֵי לֵיהּ, מֵאִי זֹאת. הָא דְאַמְרִין, לְחֻקַּת עוֹלָם. בְּכָל אֶתְרָא וְאַתְרָא חֻקַּת עוֹלָם אֲתַקְרִי, גְּזֵרָה דְמַלְכָּא, דְעֵייל כָּל נְמוּסוּי בְּאַתְרָא דָּא, וְאַסְתִּים לִין, כְּמָאן דְסִתִּים כְּלָא, בְּאַסְקוּפָא חֲדָא. חֻקַּת עוֹלָם וְדָאִי. בְּהָאִי זֹאת רְשִׁים וְחֻקַּק כָּל גְּנִיזוֹן דִּילֵיהּ, וְכָל טְמִירִין דִּילֵיהּ.

40. "You shall afflict your souls"

Rabbi Shimon tells us that one should eat and drink on the ninth of the month more than any other day. On the tenth day, the judgments cause wisdom to be revealed. We read that the children of Yisrael were only exiled because they renounced God, and He forgives them on the Day of Atonement.

236. "In the seventh month, on the tenth day of the month" (Vayikra 16:29). Tenth is exact as we have learned THAT TENTH DENOTES MALCHUT. "You shall afflict your souls" (Ibid.): This is exact. We have learned "your souls (Nefashot)" indeed, as it all depends upon Nefesh, AS THE LIGHT OF MALCHUT IS CALLED NEFESH AND NEFESH ALWAYS DENOTES MALCHUT. For this reason, one should eat and drink from the ninth of the month, DENOTING YESOD, more than any other day. Even though we learned this in another manner, it is all very well. They amount to the same thing and each thing is in its own place. This is how it should be.

236. בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעֶשְׂרֵי לַחֹדֶשׁ. בְּעֶשְׂרֵי דִיּוּקָא, כְּמָה דְאֻקִּימָנָא. תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם, וְדָאִי הֲכִי הוּא, וְהָא אֲתַמְר נַפְשׁוֹתֵיכֶם וְדָאִי. דְהָא בְּנַפְשָׁא תְלִיָא מְלֵתָא, וּבְגִין כֵּן, אֲכִילָהּ וְשִׁתְיָהּ מִתְשִׁיעָא, יְתִיר מִיּוֹמָא אַחְרָא. וְאֵע"ג דְהָאִי מְלָה אֲתַמְר בְּגוּוֹנָא אַחְרָא, וְכֻלָּא שְׁפִיר, וְהָאִי וְהָאִי מְלָה חֲדָא, וְכָל חַד בְּאַתְרֵיהּ, וְהֲכִי הוּא.

237. We have learned that on that day, all joy and every light and every indulgence in the worlds, NAMELY FORGIVENESS OF SINS, all depend on supernal Ima. All springs are drawn and flow from it, MEANING BOTH THE ILLUMINATION OF CHOCHMAH AND THE ILLUMINATION OF CHASSADIM. Then all these candles glow, BEING THE SECRET OF THE LIGHTS OF THE FIRE WITHIN MALCHUT, and they glow with light and joy until everything becomes fragrant. At that point, all Judgments are within the glow, AS THOSE JUDGMENTS DRAWN FROM THE FIVE AFFLICTIONS CAUSE CHOCHMAH TO SHINE FORTH. IF NOT FOR THEM, THE CHOCHMAH WOULD NOT BECOME REVEALED AS MENTIONED. The Judgment is not being carried out, BUT IS MERELY IMPENDING. This is the meaning of, "You shall afflict your souls," TO ENABLE THE ILLUMINATION OF CHOCHMAH.

237. וְתֵאנָא, בְּהָאִי יוֹמָא, כָּל חֵידוּ, וְכָל נְהִירוּ, וְכָל וְתִרְנוּתָא דְעֵלְמִין, כְּלֵהוּ תְלִיין בְּאִימָא עֲלָאָה, דְכָל מְבוּעֵין נְגִדִין וְנִמְקִין מִנָּה. וּכְדִין נְהִירִין כָּל אֵינוֹן בּוֹצִינִין, וְנִהְרִין בְּנִהְירוּ בְּחֲדוּתָא, עַד דְמִתְבַּסֵּם כְּלָא. וּכְדִין כָּל אֵינוֹן דִּינִין אֲשֶׁתְּכַחוּ בְּנִהְירוּ, וְדִינָא לָא אֲתַעֲבִיד, וְעַל דָּא תַּעֲנוּ אֶת נַפְשׁוֹתֵיכֶם.

238. Rabbi Aba said: My master has told us from the text of the Mishnah that Yisrael were only exiled from their land for renouncing the Holy One, blessed be He, as it is written, "We have no part in David, neither have we inheritance in the son of Yishai" (II Samuel 20:1). DAVID DENOTES MALCHUT, SO THEY WERE SAYING, "WE HAVE NO PART IN MALCHUT." I have found another verse on this. It is written, "Now see to your own house, David" (I Melachim 12:16). HE QUESTIONS: DOES THE HOUSE OF DAVID ALSO DENOTE MALCHUT? He replied: Certainly MALCHUT is referred to as the house of David, as it is written, "O house of Jacob, come, and let us walk in the light of Hashem" (Yeshayah 2:5). The house of Jacob is similar to that which is written in, "And I will glorify My house of glory (Tiferet)" (Yeshayah 60:7), SINCE JACOB IS TIFERET AND THE HOUSE OF TIFERET IS MALCHUT. IN THE SAME MANNER, THE HOUSE OF DAVID POINTS TO MALCHUT. THE EXPLANATION OF THE VERSE, "O HOUSE OF JACOB, come, and let us walk in the light of Hashem": IT HAS THE SAME MEANING as in, "And a river went out of Eden to water the garden" (Beresheet 2:10). RIVER REFERS TO ZEIR ANPIN THAT WATERS THE GARDEN THAT IS MALCHUT. He planted the Garden to enjoy himself there with the pious ones who dwell within. THEREFORE, IT IS SAID, "O HOUSE OF JACOB," DENOTING MALCHUT, "COME, AND LET US WALK IN THE LIGHT OF HASHEM," WHICH IS ZEIR ANPIN THAT WATERS MALCHUT.

239. We have learned that it is written, "Also (lit. 'but') on the tenth day of this seventh month there shall be a day of atonement...and you shall afflict your souls" (Vayikra 23:27). It is also written, "And this shall be a statute for ever to you: that in the seventh month, on the tenth day of the month, you shall afflict your souls" (Vayikra 16:29). IN THE LATTER IT DOES NOT SAY, "BUT ON THE TENTH." What is meant by "but ON THE TENTH" that is written in this verse? He replied to him: It comes to exclude, FOR WHEREVER THE WORD "BUT (HEB. ACH)" IS WRITTEN, ITS PURPOSE IS TO EXCLUDE. Since it is written, "And you shall afflict your souls: on the ninth day of the month" (Vayikra 23:32), so it says later "but on the tenth day." It should merely say, 'but tenth day', ONLY IT TEACHES US that with the tenth rests the whole matter OF "YOU SHALL AFFLICT YOUR SOULS," YET NOT ON THE NINTH DAY OF THE MONTH.

240. He said to him: If so, "but on the first day you shall have put away leaven out of your houses" (Shemot 12:15). We have learned "but" sets a dividing line, meaning for a half day the eating of leaven is prohibited and for a half day it is permitted. It is also written here, "But on the tenth day of the month," meaning a half time forbidden to eat and a half time permitted. So He said to him here also, "And you shall afflict your souls." There is a separation, in that affliction takes place from midday onward, MEANING AFTER THE TIME ALLOTTED TO EATING. Thus "but" divides. This applies to "and you shall afflict your souls" as well.

241. Rabbi Elazar said: It is written, "For on that day will He forgive you..." (Vayikra 16:30). It should say, 'will I forgive you', AS IF SOMEONE IS SPEAKING FOR HIMSELF. HE ANSWERS, "Will He forgive you" SPOKEN IN THIRD PERSON includes Jubilee, DENOTING BINAH, from which springs flow, MEANING THE ILLUMINATION OF CHOCHMAH, to water on this day all sides and to water and satiate everything. This is the meaning of "you," namely "for you," in order to cleanse you this day, as it says, "that you may be clean of all your sins before Hashem" (Ibid.). Harsh Judgment will not affect you.

238. אָמַר רַבִּי אַבָּא, הָא אֹקִיָּם לֵה מֵר, מִן גּוֹפֵא דְמִתְנִיתָא, לֹא גָלוּ יִשְׂרָאֵל מֵאַרְצָם, עַד שְׁכַפְרוּ בְּקוּדְשָׁא בְּרִיךְ הוּא. דְּכִתְיִב, אִין לָנוּ חֵלְק בְּדוּד וְלֹא נַחֲלָה בְּבִן יִשִׁי, וְהָא אֲתָמַר. קֵרָא אַחֲרִינָא אֲשַׁבְּחָנָא בְּהָא, דְּכִתְיִב, רָאֵה בֵּיתְךָ דְּדוּד. א"ל, הֲכִי הוּא וְדָאִי, בֵּית דְּדוּד אֲקֵרִי, כְּמָה דְּכִתְיִב בֵּית יַעֲקֹב לְכוּ וְנִלְכְּה בְּאוּר יוֹ. בֵּית יַעֲקֹב, כְּד"א וּבֵית תַּמְאָרְתִּי אֲפָאֵר. לְכוּ וְנִלְכְּה בְּאוּר יוֹ, דְּכִתְיִב וְנִהַר יוֹצֵא מֵעַרְן לְהַשְׁקוֹת אֶת הַגֵּן, וְנִטַּע הָאִי גֵן לְאַשְׁתַּעֲשֵׂא בֵּיה עִם צְדִיקָיָא, דְּבִיה שְׂרִיין.

239. תָּאנָא, כְּתִיב אַךְ בְּעָשׂוֹר לַחֲדָשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכַּפּוּרִים הוּא וְגו' וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם. וְכִתְיִב וְהִיְתָה לָכֶם לַחֲקַת עוֹלָם בַּחֲדָשׁ הַשְּׁבִיעִי וְגו'. אַךְ דְּכִתְיִב מֵאִי קָא בְּעֵי הַכָּא. א"ל, לְמַעוּטָא קָא אֲתִיָּא. דְּכִיוּן דְּאָמַר וְעִנִּיתֶם אֶת נַפְשׁוֹתֵיכֶם בְּתַשְׁעָה לַחֲדָשׁ, אָמַר לְבַתֵּר אַךְ בְּעָשׂוֹר. אַךְ עָשׂוֹר מְבַעֵי לִיה, דְּבְעָשׂוֹר תְּלִיא מְלֵתָא.

240. א"ל אִי הֲכִי, אַךְ בְּיוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ שְׂאוֹר מִבְּתֵיכֶם, וְתִנְיִן אַךְ חֵלְק, חֲצִיזוּ אָסוּר בְּאֲכִילַת חֶמֶץ, וְחֲצִיזוּ מוּתָר. אוֹף הַכָּא אַךְ בְּעָשׂוֹר לַחֲדָשׁ, אִימָא דְּחֲצִיזוּ אָסוּר בְּאֲכִילָה, וְחֲצִיזוּ מוּתָר. א"ל אוֹף הַכָּא בּוֹעֲנִיתֶם אֶת נַפְשׁוֹתֵיכֶם תְּלִיא, דְּהָא עָנּוּי לֹא אֲשַׁתְּכַח אֲלֵא מִפְּלִגּוֹת יוֹמָא וְלֵהֲלָאָה, וְשַׁפִּיר הוּא אַךְ חֵלְק בּוֹעֲנִיתֶם אֶת נַפְשׁוֹתֵיכֶם.

241. אָמַר רַבִּי אֶלְעָזָר, כְּתִיב, כִּי בְּיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם וְגו'. אֲכַפֵּר עֲלֵיכֶם מְבַעֵי לִיה. אֲלֵא יִכַּפֵּר עֲלֵיכֶם, לְאַכְלֵלָא יוּבְלָא, דְּנִגִּיד מְבוּעֵי לְאַשְׁקָאָה בְּהָא יוֹמָא לְכָל עִיבֵר, לְאַרְוָאָה כְּלָא, וְלְאַשְׁקָאָה כְּלָא. וְדָא עֲלֵיכֶם, כְּלוּמַר, בְּגִינִיכּוֹן לְדַכָּאָה לְכוּן בְּהָא יוֹמָא, דְּכִתְיִב לְפָנֵי יוֹי תַּתְּהוּ. וְלֹא יִשְׁלוּט עֲלֵיכֶם דִּינָא.

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242. Rabbi Yehuda said: How lucky were Yisrael that the Holy One, blessed be He, craved them and wished to cleanse them, so that no sin would be found with them, in order that they could be members of His chamber and dwell in His palace. Regarding the future, it is written, "Then will I sprinkle clean water upon you..." (Yechezkel 36:25).

242. רבי יהודה, אמר זכאין אינון ישראל, קודשא בריך הוא אתרעי בהו, ובעי לרבאה להו, דלא ישתכח בהו חובה, בגין דיהוון בני היכליה, וידרוון בהיכליה. ולזמנא דאתי כתיב, וזרקתי עליכם מים טהורים וגו'.

41. "Out of the depths I have cried to You, Hashem"

Rabbi Yehuda says that when God wanted to create the world He consulted the Torah, who said that if He did create man, man would sin and make Him angry. The Torah warned God that if he reacted to man's sinful actions the world would not survive. Therefore God did not create the world until He created repentance, and repentance is always available for mankind so people can be cleansed from their sins.

243. Rabbi Yehuda opened the discussion saying, "A song of ascent. Out of the depths I have cried to You, Hashem" (Tehilim 130:1). We have learned that when the Holy One, blessed be He, created the world, He wanted to create man. He took counsel in the Torah. She said before Him: You wish to create this man, he will sin before you. He will anger You and, if You react to him according to his deeds, the world then will not survive before You, certainly not man. THE HOLY ONE, BLESSED BE HE, said to her, "Am I for no reason called an "El, merciful and gracious longsuffering" (Shemot 34:6).

243. רבי יהודה פתח, שיר המעלות ממעמקים קראתיך יי'. תנינן, בשעתא דברא קודשא בריך הוא עלמא, בעא למברי בר נש, אמליך באורייתא, אמרה קמיה, תבעי למברי האי בר נש, זמין הוא למחטי קמך, זמין הוא לארגזא קמך. אי תעביד ליה בעובדוי, הא עלמא לא יכיל למיקם קמך, כ"ש ההוא בר נש. א"ל, וכי למגנא אתקרינא, אל רחום וחנון ארך אפים.

244. Before He created the world He created repentance. The Holy One, blessed be He, said to repentance, WHICH IS THE SECRET OF BINAH CALLED REPENTANCE: 'I wish to create man in the world on the condition if they turn to you from their sins, you will be ready to forgive their sins and render atonement.' At every hour, repentance is available for mankind. When mankind repents from their iniquities, this repentance, NAMELY BINAH, returns to the Holy One, blessed be He, MEANING EXTENDS MOCHIN TO ZEIR ANPIN and atones for all. The Judgments are all subdued and mitigated, and man is purified of his sins.

244. ועד לא ברא קודשא בריך הוא עלמא, ברא תשובה, אמר לה לתשובה, אנא בעינא למברי בר נש בעלמא, על מנת דכד יתובון לך מחוביהון, דתהוי זמינא למשבק חוביהון, ולכפרא עליהו. ובכל שעתא ושעתא תשובה זמינא לגבי בני נשא, וכד בני נשא תייבין מחוביהו, האי תשובה תבת לגבי קודשא בריך הוא, וכפר על כלא, ודינין אתכפיין, ומתבסמן כלהו, ובר נש אתדכי מחוביה.

245. HE QUESTIONS: When is he cleansed from his sin? HE ANSWERS: When he properly enters repentance. Rabbi Yitzchak said: When he returns before the supernal King and prays from the depths of the heart, as the verse states, "Out of the depths I have cried to You, Hashem."

245. אימתי אתדכי ב"נ מחוביה בשעתא דעאל בהאי תשובה פדקא חזי. ר' יצחק אמר, דתב קמי מלכא עלאה, וצלי צלותא מעומקא דלבא, הה"ד ממעמקים קראתיך יי'.

246. Rabbi Aba said, "Out of the depths I have cried to You, Hashem" MEANS there is a hidden spot above. It is the depth of the well, DENOTING BINAH. From here flow streams and springs in every direction and the deepest part is called repentance. One who wishes to return and cleanse oneself from sins in this depth needs to call upon the Holy One, blessed be He, as the verse says, "Out of the depths I have cried to You, Hashem."

246. רבי אבא אמר, ממעמקים קראתיך יי', אתר גניז הוא לעילא, והוא עמיקא דבירא, ומהאי נפקין נחלין ומבועין לכל עיבר, וההוא עמיקא דעמיקתא אקרי תשובה. ומאן דבעי לאתבא ולא תרבאה מחובוי, בהאי עומקא אצטריך למקרי לקודשא בריך הוא, הה"ד ממעמקים קראתיך יי'.

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247. We have studied that when one sins before his Master, Mercy is awakened if he offers his sacrifice on the altar and the priest attains forgiveness for him and prays his prayer for him. The Judgments are mitigated and repentance, NAMELY BINAH, pours out blessings in the springs that emerge and flow. All candles are blessed together, NAMELY THE SFIROT OF MALCHUT, and one is cleansed from his sin.

247. תָּאנָא, בְּשַׁעְתָּא דְהוּה ב"נ חָב קָמִי מֵאַרְיָה, וְקָרִיב קִרְבָּנִיהָ עַל מִדְּבַחָא, וְכֹהֲנָא מְכַפֵּר עֲלֶיהָ, וּבְעֵי בַעוּתֶיהָ עֲלֶיהָ, מִתְעַרְיִן רַחֲמֵי, וְדִינִין מִתְבַּסְּמִין, וְתִשׁוּבָה אֲרִיק בְּרַכָּאן, בְּמִבּוּעֵין דְנִגְדִין וְנִפְקִין, וּמִתְבָּרְכִין כְּלָהוּ בּוֹצִינִין כְּחָדָא, וְכֵן נִשְׁ אֶתְדַכִּי מִחֻבְיָהּ.

42. Ten types of Chochmah

We read how God (Ein Sof) produced ten Sfirot, and we are told that He is they and they are He, like a flame attached to a burning coal. We also read of the unholy Chochmot, or wisdoms, that are Klipot. These contain all types of sorcery like the kind that the Egyptians used, and Yisrael learned these erroneous ways from the Egyptians. We learn why Isaac blessed Jacob with both Chassadim and Chochmah.

248. Come and see: The Holy One, blessed be He, THE SECRET OF THE ENDLESS LIGHT, produced ten Sfirot, holy lofty crowns, with which He is crowned and clothed. He is they and they are He, as a flame attached to a burning coal. There is no separation BETWEEN THE ENDLESS LIGHT, BLESSED BE HE, AND THE SFIROT THAT CLOTHE HIM. Correspondingly, there are ten Sfirot that are not holy below, held by the filth of the nails of one holy Sfirah called Chochmah, DENOTING MALCHUT CALLED THE LOWER CHOCHMAH. THE ILLUMINATING LIGHTS AT HER BACK PARTS ARE CALLED NAILS AND WITHIN THEIR REFUSE, CALLED THE FILTH OF THE NAILS, THE KLIPOT ARE ATTACHED. Therefore, they are called Chochmot (lit. 'wisdom' plural).

248. תָּא חַזִּי, קוּדְשָׁא בְרִיךְ הוּא, אִפִּיק עֶשֶׂר כְּתָרִין, עֶטְרִין קְדִישִׁין לְעִילָא, דְאִתְעֵטֵר בְּהוּ, וּמִתְלַבֵּשׁ בְּהוּ, וְהוּא אֵינוֹן, וְאֵינוֹן הוּא, בְּשִׁלְהוּבָא דְאֲחִידָא בְּגוּמְרָא, וְלִית תַּמָּן פְּרוּדָא. לְקַבִּיל דְנָא, אִית עֶשֶׂר כְּתָרִין דְלֹא קְדִישִׁין לְתַתָּא, וְאֵינוֹן אֲחִידָן בְּזוּהָמָא דְטוּפְרָא דְחַד עֶטְרָא קְדִישָׁא, דְאֲקָרִי חֲכָמָה. וְעַל דָּא אֲקָרוּן חֲכָמוֹת.

249. We have learned that ten types of these Chochmot, OF KLIPOT, descended to the world and all WERE GIVEN TO and became unclean in Egypt, except for one that spread THROUGHOUT THE WORLD EXCEPT EGYPT. They consisted of all types of sorcery, and from them the Egyptians knew sorcery more than the rest of mankind. When the Egyptians wished to gather kinds of sorceries for their purposes, they used to go out into the field to the high mountains and offer sacrifices. They made diggings in the ground and surrounded the diggings with blood while the rest of the blood gathered within the diggings. They placed upon it flesh. They offered the sacrifice to evil beings. And these evil beings gathered and approached together, and were appeased by them on that mountain.

249. וְתָאנָא, עֶשְׂרֵה זֵינֵי חֲכָמוֹת אֲלִין נְחָתוּ לְעֵלְמָא. וְכִלְהוּ אִסְתָּאבוּ בְּמִצְרַיִם, בְּרַ מַחַד דְאִתְפָּשֵׁט בְּעֵלְמָא, וְכִלְהוּ זֵינֵי חֲרָשֵׁי אֵינוֹן, וּמְנִיָּהוּ יַדְעֵי מִצְרַיִם חֲרָשִׁין, עַל כָּל בְּנֵי עֵלְמָא. וְכֵן מִצְרָאֵי בְּעָאן לְמַעַבְדַּ כְּנוֹפְיָא בְּחֲרָשֵׁיהוּ לְעוֹבְדֵיהוֹן, הוּוּ נִפְקֵי לְחַקְלָא לְטוּרֵי רְמָאֵי, וְדַבְּחִין דְּבַחִין, וְעַבְדִּין גּוּמִין בְּאַרְעָא, וְסַחְרִין הֵהוּא דְמָא סוּחְרָנִיהָ דְהֵנִי גּוּמִין, וְשָׂאֵר דְמָא מִתְכַּנְפֵי בְּהֵנוּ גּוּמִין, וּבִשְׂרָא שׁוּין עֲלֵיהוּ. וְקָרְבִין קִרְבָּנִיהוֹן, לְאֵינוֹן זֵינִין בִּישִׁין, וְאֵינוֹן זֵינִין בִּישִׁין מִתְכַּנְשִׁין וּמִתְקָרְבִין כְּחָדָא, וּמִתְפִּיִסִין בְּהַדִּיָּהוּ בְּהוּא טוּרָא.

250. Yisrael, who were subjugated by the Egyptians, approached them, learned from them, followed their erroneous ways, as the verse says, "After the doings of the land of Egypt, in which you dwelt, shall you not do: and after the doings of the land of Canaan..." (Vayikra 18:3). It is also written, "And they shall no more offer their sacrifice to demons..." (Vayikra 17:7). We have learned that when they were offering before them upon the field and preparing the blood and offering their sacrifices, all these evil types assembled and they saw them as demons, as they were full of hair and they told them what they wanted.

250. יִשְׂרָאֵל דְהוּוּ בְּשַׁעְבּוּדֵיהוֹן, הוּוּ מִתְקָרְבִין לְהוֹן, וְאוּלְפוּ מְנִיָּהוּ, וְהוּוּ טַעָאן בְּתַרְיָהוּ, וְהֵינֵנוּ דְכַתִּיב כְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם אֲשֶׁר יִשְׁבַתֶּם בָּהּ לֹא תַעֲשׂוּ וְכְמַעֲשֵׂה אֶרֶץ כְּנָעַן וְגו', וְכַתִּיב וְלֹא יִזְבְּחוּ עוֹד אֶת זְבַחֵיהֶם לְשַׁעִירִים וְגו'. תָּאנָא, בְּשַׁעְתָּא דְהוּוּ מְקָרְבִין לְהוֹן עַל גְּבֵי חַקְלָא, וְהוּוּ מְזַמְנֵי הֵהוּא דְמָא, וּמְקָרְבֵי קִרְבָּנֵיהוּ, הוּוּ מִתְכַּנְפֵי כָּל אֵינוֹן זֵינִין בִּישִׁין, וְחַמָּאן לְהוֹן כְּגוּוֹנָא דְשַׁעִירִים, כְּלָהוּ מְלִיִין שַׁעְרָא, וּמוֹדְעֵי לְהוּ מַה דְאֵינוֹן בְּעִיִין.

251. Come and see what is written concerning Isaac, "And Jacob went near to Isaac his father; and he felt him" (Beresheet 27:22). He said: He is lacking only the dew from heaven that flowed upon the earth, MEANING THAT HE LACKS ONLY THE BOUNTY OF ZEIR ANPIN CALLED HEAVEN, THE LIGHT OF CHASSADIM, AS HE IS A CHARIOT FOR ZEIR ANPIN. BUT HE DOES NOT NEED THE ILLUMINATION OF CHOCHMAH. Rabbi Yosi spoke, "And the fatness of the earth" (Ibid. 28) IS ALSO WRITTEN DENOTING THE ILLUMINATION OF CHOCHMAH, and he blessed him with everything, BOTH CHASSIDIM AND CHOCHMAH. Why DID HE BLESS HIM WITH THE ILLUMINATION OF CHOCHMAH? When he saw him with hair, DENOTING JUDGMENTS, he said, in order to remove this FROM HIM, he needs "the fatness of the earth" DENOTING THE ILLUMINATION OF CHOCHMAH, but not the filth of the earth, LIKE THE OTHER SIDE THAT FEEDS UPON THE FILTH OF THE NAILS. This filth comes from the earth, DENOTING MALCHUT. When the dew of Heaven and the fine fruit of the earth join, DENOTING ZEIR ANPIN AND MALCHUT, that filth passes.

251. ת"ח, יצחק מה כתיב ביה, ויגש יעקב אל יצחק אביו וימשהו אמר, דא לא אתעדני, אלא מטלא דשמיא דנגיד על ארעא. אמר רבי יוסי, ומשמני הארץ, בכלא ברכיה. מ"ט. בגין דחמא ליה בשערך, אמר למעבר דא, ומשמני הארץ אצטריך, ולא זוהמא דארעא, דהאי זוהמא הוא דארעא, וכד טלא דשמיא ומגדא דארעא מתחבראן אתעבר האי זוהמא.

43. "One who inquires of the dead"

The rabbis discuss the last of the lower unholy Sfirot, Malchut of the Other Side. They say that the souls of evildoers who died are the demons of the world, and while they are punished part of the time in Gehenom they also hover over the world and mislead wicked people. The souls mourn for their bodies which are being eaten by worms, and the sorcerers perform their witchcraft at the graves.

252. Rabbi Chiya said the last of these lower unholy Sfirot is that which is mentioned in the verse, "Or one who inquires of the dead" (Devarim 18:11). This is the tenth of all THE SFIROT, NAMELY MALCHUT OF OTHER SIDE. THERE ARE TEN TYPES OF SORCERY IN THE VERSE CORRESPONDING TO THE TEN SFIROT OF THE OTHER SIDE. According to what we have learned, Rabbi Yitzchak said: The souls of evildoers THAT DIED are the demons of the world, AND ABOUT THEM, THE VERSE DESCRIBES "WHO INQUIRES OF THE DEAD."

252. אמר ר' חייא, בתרייתא דאינון כתרין תתאין דלא קדישין, האי הוא הה"ד ודורש אל המתים, ודא הוא עשיראה דכלא. דתניא א"ר יצחק אמר רבי יהודה, נפשתא דרשיעניא אלין אינון מזיקין דעלמא.

253. Rabbi Yosi said: If so, it is pleasing to the wicked to become harming forces in the world. Where is the punishment of Gehenom and where is the bad that awaits them in that world? Rabbi Chiya replied: We have learned and established that many prosecutors are ready to receive the souls of the wicked at the time they depart the world and deliver them to Gehenom. They receive three punishments daily in Gehenom. Later, DEMONS join them and the souls go, hover over the world and mislead the wicked people against whom repentance has been closed. Then they are returned to Gehenom to be punished there - and this continues daily.

253. אמר רבי יוסי, אי הכי טב להו לחיביאי דאתעבדין מזיקין בעלמא, אן הוא עונשא דגיהנם. אן הוא בישא דזמינא להון בהוא עלמא. אמר רבי חייא, הכי תנינן, והא אוקימנא מלי, נפשתא דרשיעניא בשעתא דנפקין מעלמא, כמה גרדיני נמוסין מזדמני לקבלא להו, ולאעלאה להו לגיהנם, ועאלין להו בתלת דינין בכל יומא, בגיהנם. לבתר מזדווגי בהו, ואזלין ושאטין בעלמא, ומטען להו לרשיעניא, לאינון דקא אסתים תשובה מקמייהו. לבתר תייבין להו לגיהנם, ואתדנון תמן, וכך בכל יומא.

254. After THE DEMONS go with them through the world, they return them to their graves and they see body worms picking at THEIR flesh. THE SOULS mourn for them, FOR THE BODIES. These sorcerers go to the cemeteries and perform their sorcery, make an image of a human form and slaughter before it a goat. Later, they bring that goat to that grave and that image they shatter to four directions and raise it to the four corners of the grave. Then they perform their sorcery. All these groups assemble with evil kinds and bring this soul, which enters the grave, and speaks with them.

254. לְבַתֵּר דְּאִזְלִין בְּהוּ, וְשָׂטִין בְּהוּ בְּעֵלְמָא, מְהַדְרִין לְקַבְרֵיהוּ, וְחַמֵּן תּוֹלְעָתָא דְּגוּפָא מְנַקְרֵי בְּשָׂרָא וּמִתְאַבְּלֵן עָלֵיהוּ, וְאִינוּן חֲרָשִׁין הוּוּ אִזְלֵי לְבֵי קְבָרֵי, וְחֲרָשֵׁי בְּחֲרָשֵׁיהוּ, וְעַבְרִין חַד צֵלְמָא דְּבַר נֶשׁ, וְדַבְּחִין קַמֵּיהּ חַד צְפִירָא. לְבַתֵּר עֲאֲלִין לְהֵוּא צְפִירָא, בְּהֵוּא קְבָרָא, וְהֵוּא צֵלְמָא מְתַבְּרִין לֵיהּ לְאַרְבַּע סְטָרִין, וּמַעֲלִין לֵיהּ לְאַרְבַּע זִיווּיִן דְּקַבְרָא. כְּדִין מְחָרְשֵׁי בְּחֲרָשֵׁיהוּ, וּמִתְכַּנְפִּי אִינוּן כְּנוּפִי, וְאִינוּן זִינִין בִּישִׁין, וּמִיִּיתִין הֵיּוּא נַפְשָׂתָא, וְעֲאֵל בְּקַבְרָא וּמִשְׁתַּעֵי בְּהַדְרֵיהוּ.

44. Nefesh, Ruach, Neshamah

We read about the three levels of soul of a righteous person, Nefesh, Ruach and Neshamah. If he deserves the spiritual soul, he is given the Ruach, and then there is awakened in him a higher desire to learn about God. Then he deserves the highest level, the Neshamah. We are told how the Nefashot of the righteous who died are in this world to protect living people; the deceased are aware of distress in the world. The Ruach of the righteous dead go to the earthly Garden of Eden, and the Neshamah go to the supernal Garden of Eden, called the Bond of Life. We learn how the levels of soul communicate with one another to draw God's mercy to the world.

255. Rabbi Yitzchak said: How fortunate are the pious in this world and the World to Come, as they are all holy. Their bodies are holy and their Nefesh is holy. Their Ruach is holy and their Neshamah is the Holy of Holies. There are three levels - NEFESH, RUACH AND NESHAMAH - just like above, reflecting MALCHUT, TIFERET AND BINAH OF ABOVE. As Rabbi Yehuda has taught, it is written, "Let the earth bring forth living creatures (Heb. 'nefesh')" (Bereshheet 1:24), which refers to the soul of Adam. Come and see: These three levels - Nefesh, Ruach and Neshamah - join together, and the superior one is Neshamah.

254. א"ר יצחק, זכאין אינון צדיקיא בעלמא דין, ובעלמא דאתי, דהא בלהו קדישין. גופא דלהון קדישא. נפשא דלהון קדישא. רוחא דלהון קדישא. נשמטא דלהון קדש קדשים. תלת דרגין אינון, כגוונא דלעילא. דתנא א"ר יהודה, כתיב תוצא הארץ נפש חיה, דא היא נשמטא דאדם קדמאה. תא חזי, תלת דרגין אינון, ואתדבקו כחד, נפש, רוח, נשמה. ועלאה מנייהו, נשמה.

256. As Rabbi Yosi said, every person has a Nefesh, an ANIMALISTIC NEFESH and he has a supernal Nefesh, DENOTING a SPIRITUAL Nefesh. If man merits that soul, he is given a crown called Ruach, as the verse says, "Until a spirit be poured upon us from on high" (Yeshayah 32:15). Then there awakens in man a different supernal awakening to search the ways of the Holy King. When man merits the Ruach, he is crowned with a heavenly, holy, all-inclusive Sfirah called Neshamah, called the Neshamah of Eloha.

256. דא"ר יוסי, בכלהו בני נשא אית נפש, ואית נפש עלאה מנפש. זכה ב"נ בהאי נפש, מריקין עליה עטרא חד, דאקרי רוח. הה"ד, עד יערה עלינו רוח ממרום. כדן אתער ב"נ באתערותא אחרא עלאה, לאסתכלא בנמוסי מלכא קדישא. זכה בר נש ביה ביהוה רוחא, מעטרין ליה בכתרא קדישא עלאה, דכליל כלא, דאקרי נשמה. דאתקרי נשמט אלוה.

257. We studied in the greatest secret, among the mysteries of the book of King Solomon, this verse that states, "So I praised the dead that are already dead" (Kohelet 4:2). If it is written, "So I praised the dead," why CONTINUE "that are already dead"? HE ANSWERS: THIS REFERS TO those that already died in this world doing the service of their Master, THEY RENOUNCE THE WORLD (LIT. 'DIE') FOR THE SERVICE OF THEIR MASTER, AS TORAH IS SUSTAINED ONLY BY THOSE WHO GIVE THEMSELVES UP FOR IT.

257. ותאנא ברזא דרזון, בגו רזון דספרא דשלמה מלכא. האי קרא, דכתיב ושבח אני את המתים שכבר מתו, כדן דכתיב ושבח אני את המתים, אמאי שכבר מתו. אלא שכבר מתו בהאי עלמא בפולחנא דמאריהון.

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258. IN THE BOOK OF KING SOLOMON, it is written that the Holy One, blessed be He, made three dwellings for righteous people, FOR THEIR NEFESH, RUACH AND NESHAMAH AFTER THEIR DEMISE. One is for the Nefashot (Heb. plural) of the righteous that did not depart this world and are still in this world, AS THE NEFESH OF THE DECEASED DOES NOT DEPART THIS WORLD. When the world needs mercy and living PEOPLE are in distress, the Nefashot pray for them. They go and tell this to those who slumber in Hebron, MEANING THE PATRIARCHS, who awaken and go to the earthly Garden of Eden, where the Ruach of the righteous are clothed with crowns of light, take counsel with them and make a decree. And the Holy One, blessed be He, fulfills their wish and shows mercy to the world.

259. These Nefashot of the righteous are in this world to protect living PEOPLE. This is known as Nefesh. It does not depart this world and is present in this world to watch and know about and to protect the generation. The friends say that the deceased are aware of distress in the world and the punishment of the wicked in the land is by that NEFESH, as it is written, "That Nefesh shall be cut off from his people" (Vayikra 7:20).

260. The second dwelling is the earthly Garden of Eden. In it, the Holy One, blessed be He, made upper precious dwellings that are similar to this world and similar to the supernal world, MEANING THEY ARE INCLUDED WITH ASPECTS OF MALCHUT AND ASPECTS OF BINAH. THE GARDEN IS THE SECRET OF MALCHUT AND EDEN IS THE SECRET OF BINAH. The chambers are ALSO of two types LIKE THE DWELLING without number, and trees and grasses and fragrances rise daily. In that place rests that which is called Ruach of these righteous. This is the dwelling in which Ruach dwells. Each Ruach is clothed with precious garments of the likeness of this world and the supernal world.

261. The third dwelling is the holy dwelling on high called the bundle of Life, MEANING THE GARDEN OF EDEN ON HIGH. There, the highest, holy level called Neshamah has pleasure. It clings to find pleasure in the most high Eden and it is written, "Then you shall delight yourself in Hashem; and I will cause you to ride..." (Yeshayah 58:14). THE GARDEN OF EDEN ON HIGH IS CALLED THE HIGH PLACES OF THE EARTH.

262. We have learned that when the world needs Mercy, THEN the Nefesh of these meritorious righteous men, which is in this world in order to defend the world, rises, flies across the world and alerts the Ruach. The Ruach rises, adorns itself and alerts the Neshamah. The Neshamah alerts the Holy One, blessed be He, and then He has mercy on the world. Then He descends from above downwards, the Neshamah informs the Ruach and the Ruach informs the Nefesh.

258. ותמן כתיב, תלת מדורין עבד קודשא בריך הוא לצדיקיא, חד לנפשאן דאינון צדיקיא, דלא אסתלקו מהאי עלמא, ושכיחין בהאי עלמא. וכד אצטריך עלמא רחמין, ואינון חייין יתבין בצערא, אינון מצלו צלותא עליהו, ואזלין ומודעין מלה לאינון דמיכין דחברון, ומתערין, ועאלין לג"ע דארעא, דתמן רוחיהון דצדיקיא, מתלבשן בעטרין דנהורא, ואתייעטו בהו, וגזרין גזרה, וקודשא בריך הוא עביד רעותא דלהון, וחס על עלמא.

259. ואינון נפשאן דצדיקיא, משתכחין בהאי עלמא, לאגנא על חייא, והאי אקרי נפש, ודא לא אסתלקא מהאי עלמא, ושכיחא בהאי עלמא, לאסתכלא ולמנדע ולאגנא על דרא. והאי הוא דאמרו חבריא, דמתי ידעי בצערא דעלמא. ועונשא דחייבין די בארעא, בהאי הוא, דכתיב ונכרתה הנפש ההיא מעמיה.

260. ומדורא תניינא הוא ג"ע די בארעא. ביה עבד קודשא בריך הוא מדורין עלאין וקירין, כגוונא דהאי עלמא, וכגוונא דעלמא עלאה. והיכלין בתרין גוונין, דלית להון חושבנא, ואילגין ועשבין וריחין דסלקין בכל יומא. ובהאי אתר שארי ההוא דאקרי רוח דאינון צדיקיא, ומדורא דההוא רוחא ביה שארי. וכל רוח ורוח מתלבשא בלבוש וקירא, כגוונא דהאי עלמא, וכגוונא דההוא עלמא עלאה.

261. מדורא תליתאה, ההוא מדורא עלאה קדישא, דאיתקרי צרורא דחיי. דתמן מתעדנא ההוא דרגא עלאה קדישא, דאקרי נשמה. והאי אתדבק לאתענגא בעדונא עלאה. עליה כתיב, אז תתענג על יי והרכבתך וגו'.

262. ותאנא, בשעתא דאצטריך עלמא רחמין, ואינון צדיקיא זכאין. ההוא נפש דאשתבחא בעלמא, לאגנא על עלמא. נפש סליק ואזיל ושאט בעלמא, ומודע לרוח. ורוח סליק ואתעטר, ומודע לנשמה. ונשמה לקודשא בריך הוא. וכדין חס קודשא בריך הוא על עלמא. כדין נחתא מעילא לתתא, נשמה אודע לרוח, ורוח אודע לנפשא.

263. Every Shabbat and new Moon, NEFESH, RUACH, AND NESHAMAH join and clothe themselves together until they are united to come forth and bow before the most high King. Afterwards, they return to their positions. This is the essence of the verse, "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come..." (Yeshayah 66:23).

263. ובכל שבתא ושבתא, וריש ירחא, בלהו, מתחברן ומתעטרן בחד, עד דאזדווגו למיתו לסגרא למלכא עלאה. ולבתר תייבין לאתרייהו. הה"ד והיה מדי חדש בחדשו, ומדי שבת בשבתו יבא כל בשר וגו'.

264. When the world needs mercy, the living go and inform the Nefashot (Heb. plural) of the righteous, and weep on their graves. Those who are worthy to inform the righteous men: what is the reason THEY ARE WORTHY? BECAUSE they concentrate on clinging to Nefesh with Nefesh; then the Nefashot of the righteous awaken, assemble, fly to the slumberers of Hebron, inform them of the distress of the world, and they all ascend to the door of the Garden of Eden to inform the Ruach. These Ruchot (Heb. plural) that are adorned in the Garden of Eden, with celestial angels going among them, all inform the Neshamah, the Neshamah informs the Holy One, blessed be He, and all beg for mercy for the living. And the Holy One, blessed be He, shows Mercy to the world on their behalf. This is what Solomon meant in, "So I praised the dead that are already dead."

264. ובשעתא דאצטריך עלמא רחמי, וחייא אזלי ומודעי להו לנפשיהו, דצדיקייא, ובכאן על קברייהו, אינון דאתחזו לאודעא להו. מ"ט. דשוין רעותא דלהון לאתדבקא נפשא בנפשא, כדין אתערין נפשיהו דצדיקייא, ומתכנפי ואזלין ושאטין לדמיכי חברון, ומודיעי להו צערא דעלמא. וכלהו עאלין בההוא פתחא דג"ע, ומודיעי לרוח. ואינון רוחין דמתעטרן בג"ע, מלאכי עלאין אזלי בינייהו. וכלהו מודיעין לנשמה. ונשמה אודעת לקודשא בריך הוא, וכלהו בעאן רחמי על חייך, וחס קודשא בריך הוא על עלמא בגיניהון. ועל דא אמר שלמה, ושבח אני את המתים שכבר מתו וגו'.

45. "One who inquires of the dead," part two

Rabbi Aba tells how people can take a scroll of Torah to the gravesites of righteous men, which awakens their souls, and the dead then realize that the world is in distress but there is no one who knows how to inform the dead about the problem. The rabbis talk about the importance of repentance and fasting, and about how critical it is to never change a single letter of the Torah. They say that when there are no more righteous men in the world, the world will survive only by the merits of the deceased. We learn that when a righteous person leaves this world he is then found in all three worlds, Briyah, Yetzirah and Asiyah. He shields the world during his lifetime and even more after death.

265. Rabbi Chiya said: I wonder if anyone knows how to notify the deceased besides us. Rabbi Aba replied: The pain THAT PEOPLE SUFFER, informs them. The Torah informs them. At the time when no one has knowledge, NAMELY HOW TO ALERT THE SOULS OF THE RIGHTEOUS MEN, they bring out a scroll of Torah near the graves and the souls are awakened wondering as to what reason the Torah appears exiled at this place. Then THE ANGEL Dumah informs them.

265. אמר ר' חייא, תוהנא אי אית מאן דינע לאודעא להו למתיא, בר אנן. אמר רבי אבא, צערא מודעא להו. אורייתא מודעא להו. דהא בשעתא דלית מאן דינע בהאי, אפקי אורייתא סמוך לקברי, ואינון מתערי, על אורייתא על מה אתגלייא לההוא אתר, כדין דומה אודע להון.

266. Rabbi Yosi said: they realize that the world is in distress, and the living people are neither worthy of nor know how to inform them. At that very time everyone wails the Torah - we have failed and the Torah has been exiled to this place. If people return WITH REPENTANCE and cry with a complete heart, they then return to the Holy One, blessed be He. All assemble and seek mercy, and inform the slumberers of Hebron, and enter and inform the Ruach in the Garden of Eden, as we have mentioned.

266. אמר ר' יוסי, ואינון ידעי דהא עלמא בצערא, וחייא לא אתחזון, ולא ידעי לאודעא להו. ביה שעתא בלהו צווחין על אורייתא דאתקלנא ואתגלייא לההוא אתר. אי בני נשא תייבין ובכאן בלבא שלים, ותייבין קמי קודשא בריך הוא, בלהו מתכנשי, ובעאן רחמי, ומודיעין לאינון דמיכי חברון, ועאלין ומודיעין לרוח דבג"ע, במה דאמרן.

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267. If they do not repent whole heartedly, entreating and crying for the distress of the world, woe to them, in that they assembled for nothing. They say: Who caused the Holy Torah to be exiled because of them who failed to do repentance. Then they come to list their sins. Therefore, none should go there without repenting or without fasting to seek requests. Rabbi Aba said: Not without three fasts. Rabbi Yosi says: Even one FAST SUFFICES, but it must be on that same day as long as the multitudes sit in great distress. Then they would come together, MEANING NEFESH, RUACH AND NESHAMAH, seeking mercy upon the world.

268. We have learned that Rabbi Yehuda said: One day, Rabbi Chizkiyah and Rabbi Yesa were going along the road and they encountered A PLACE CALLED Gush Chalav. It was in a state of destruction. They sat adjacent to the cemetery. Rabbi Yesa had in his possession one portion of a ripped scroll of Torah, MEANING HE HAD IN HIS HAND A PORTION OF A RIPPED SCROLL OF THE TORAH WITH A COLUMN WITHIN IT. As they were sitting, one grave quivered before them, and cried: Woe, Woe, the world is in distress as the Torah has been exiled here, or maybe the living have come to mock and to shame us with their Torah. Rabbi Chizkiyah and Rabbi Yesa quivered.

269. Rabbi Chizkiyah said TO THE GRAVE: Who are you? He answered: I am dead. I was just awakened for the sake of the Torah scroll. Once the world was in distress and the living came here with a Torah scroll to awaken us. My associates and I hurried to the slumberers at Hebron and, when they joined the spirits of the righteous in the Garden of Eden, it was found that the Torah scroll brought before us by the living was unfit. They were false to the name of the King, because an extra Vav was found in the Torah in the verse, "Whatever parts the hoof, and is clovenfooted" (Vayikra 11:3), WHICH WAS SPELLED WITH A REDUNDANT VAV. They said that since they were false to the name of the King, AS THE TORAH IS THE NAME OF THE KING, they would not return to them TO LET THEM KNOW IF THEIR PRAYER WAS ACCEPTED. They then dismissed me and my associates from the Yeshivah.

270. Until one elder man who was among them went and brought the Torah scroll of Rav Hamnuna Saba (the elder). Then the son of Rabbi Shimon, Rabbi Elazar, who was buried with us, was awakened. He went and prayed in the Garden of Eden for them and the world was healed. Then they allowed us TO RETURN TO THE YESHIVAH. From the time they took Rabbi Elazar from this cemetery IN GUSH CHALAV and placed him near his father IN MERON, there is no one who will awaken to rise before the slumberers of Hebron, for we are afraid to do so since the day when they dismissed me and my friends FROM THE YESHIVAH. Now, you have come to us with your Torah scroll. Therefore, I am shaken up as I say: Who will hasten to notify these genuine righteous men slumbering in Hebron. Rabbi Yesa slipped away AND WENT OFF with that remnant of the Torah scroll. Rabbi Chizkiyah said: Heaven forbid, the world is not in distress and we did not come for this reason.

267. ואי אינון לא תייבין בלבא שלים למבעי ולמבכי על צערא דעלמא. ווי להון, דכלהו מתכנפי לריקא אמרי מאן גרם לאורייתא קדישא דאתגלייא על ידיהו בלא תשובה. וכלהו אתאן לאדכרא חובייהו בגיני כן לא יהכון תמן בלא תשובה ובלא תעניתא למבעי בעותא קמייהו. ר' אבא אמר, בלא תלת תעניתא. רבי יוסי אמר, אמילו חד, ובההוא יומא, ובלבד דעלמא יתיב בצערא טפי, כדין כלהו מזדווגי למבעי רחמין על עלמא.

268. תאנא, אמר רבי יהודה, יומא חד הוה אזלי רבי חזקיה ור' ייסא באורחא, ערעו בגוש חלב, והוה חריב, יתבו סמיך לבי קברי, ור' ייסא הוה בידיה חד קיטרא דס"ת דאקרע, עד דיתבו אתרגיש חד קברא קמייהו, וצווח ווי ווי, דהא עלמא בצערא שכיח, הא אורייתא הכא דאתגלייא, או חייא אתו לחייבא עלן, ולכספא בכסופא עלן באורייתיהו. אזדעזעו רבי חזקיה ור' ייסא.

269. אמר ר' חזקיה מאן את. אמר ליה מיתא אנא, והא אתערנא לגבי ס"ת. דזמנא חדא הוה יתיב עלמא בצערא, ואתו חייא הכא, לאתערא לן בספר תורה, ואנא וחבראי אקדימנא לגבי דמיכי חברון, וכד אתחברו בגן עדן ברוחיהון דצדיקניא, אשתבח קמייהו, דההוא ס"ת דאייתו לקמן אינון חייא הוה פסול ומשקר בשמא דמלכא, על דאשתבח וא"ו יתיר בההוא קרא דושסעת שסע שתי פרסות, ואמרו דהואיל ושרו בשמא דמלכא דלא יתובון לגביהון, ודחו לי ולחבראי בההיא שעתא מבי מתיבתא.

270. עד דחד סבא דהוה בינייהו, אזל ואייתי ספרא דרב המנונא סבא, וכדין אתער רבי אלעזר בר"ש, דהוה קביר עמנא, ואזל ובקא בג"ע עלייהו, ואתסי עלמא, כדין שארו לן, ומן ההוא יומא דסליקו ליה לר"א מבי קברא דא, ואתייהיב לגבי אבוה, לית מאן דאתער למיקם קמייהו דדמיכי חברון, דמסתפינא מן ההוא יומא דדחו לי ולחברי. והשתא אתיתון לגבן, וספר תורה גביכון, אמינא דהא עלמא בצערא אשתכח. וע"ד אודעזענא, דאמינא מאן יקדים לאודעא לאינון זכאי קשוט דמיכי חברון, אשתמיט ר' ייסא בההוא קיטרא דספר תורה. אמר ר' חזקיה, חס ושלום לית עלמא בצערא, ואנן לא אתינן להאי.

271. Rabbi Chizkiyah and Rabbi Yesa left. They said surely when there are no righteous men in the world, the world will survive only by the merits of the deceased. Rabbi Yesa said: When the world needs rain, why do people go to the deceased TO PRAY? Does it not say about "one who inquires of the dead" that it is prohibited? He replied: You have not perceived the wing of the bird in Eden, REFERRING TO THE SECRET OF BINAH, MEANING YOU HAVE NOT ATTAINED THE LEVEL OF BINAH, SINCE THE VERSE "one who inquires of the dead" literally means the dead, denoting the world's evildoers from the idolatrous nations that are always dead, AS THE WICKED EVEN DURING THEIR LIFETIME ARE CALLED DEAD. But about Yisrael, who are truly righteous, Solomon said, "So I praised the dead that are already dead" (Kohelet 4:2), those that have already died at a different time, MEANING THEY GAVE THEMSELVES FOR THE TORAH, but not this time. They have already died, and now they are alive.

271. קמו רבי חזקיה ור' ייסא ואזלו. אמרי, ודאי בשעתא דזכאין לא אשתכחו בעלמא, עלמא לא מתקיימא אלא בגיניהון דמתייא. אמר ר' ייסא, בשעתא דאצטריך עלמא למטרא, אמאי אזלינן לגביהון דמתייא, והא כתיב ודורש אל המתים ואסיר. א"ל עד כאן לא חמיתא גרפא דצפרא דערן. ודורש אל המתים, אל המתים דייקא. דאינון חייבי עלמא, דאינון מעמין ע"ז, דאשתכחו תדיר מתים. אבל ישראל דאינון זכאי קשוט, שלמה קרא עלייהו ושבח אני את המתים שכבר מתו, בזמנא אחרא ולא השתא. שכבר מתו, והשתא אינון חייין.

272. Furthermore, when other nations come before their deceased, they come with sorcery to awaken kinds of evil beings. When Yisrael come to their deceased, they come in great repentance before the Holy One, blessed be He, with a broken heart and fasting. All this is done so that the holy souls will ask for mercy for their sake before the Holy One, blessed be He. And the Holy One, blessed be He, shows mercy to the world on their behalf.

272. ועוד, דשאר עמין כד אתאן למתייהון, אתיין בחרשין, לאתערא עלייהו זינין בושין. וכד ישראל אתאן למתייהון, אתיין בכמה תשובה לקמי קודשא בריך הוא. בתבירו דלבא, בתעניתא לקבליה, וכלא בגין דנשמתיין קדישין יבעון רחמי לקמי קודשא בריך הוא עלייהו, וקודשא בריך הוא חייס על עלמא בגיניהון.

273. Therefore, we have learned that the righteous are not gone or lost from all worlds, even when he has departed this world. He is to be found in all the worlds even more than during his lifetime, as he was located only in this world during his lifetime. Afterwards, he is in three worlds - NAMELY BRIYAH, YETZIRAH AND ASIYAH - and he is in them all, as it is written, "Therefore do the virgins (Heb. alamot) love you" (Shir Hashirim 1:3). Do not pronounce it alamot but olamot (lit. 'worlds'). Blessed is their share.

273. ועל דא תנינן, צדיקא אע"ג דאתפטר מהאי עלמא, לא אסתלק ולא אתאביד מכלהו עלמין, דהא בכלהו עלמין אשתכח יתיר מחייו. דבחייו אשתכח בהאי עלמא בלחודוי, ולבתר אשתכח בתלת עלמין, וזמין לגבייהו, דכתיב עלמות אהבון, אל תקרי עלמות, אלא עולמות. זכאה חולקיהון.

274. We have learned that it is written, "Yet the soul (Nefesh) of my master shall be bound in the bond of life" (I Samuel 25:29). HE QUESTIONS: It says "the Nefesh of my Master," but it should read "the Neshamah of my master", BECAUSE NEFESH REMAINS IN THIS WORLD AND ONLY NESHAMAH RISES TO THE BUNDLE OF LIFE. HE ANSWERS: As we said, fortunate is the share of the righteous men that everything is tied one to another - Nefesh with Ruach, Ruach with Neshamah and Neshamah with the Holy One, blessed be He. The result is that Nefesh is tied to the bond of life, AS IT IS CONNECTED TO NESHAMAH, WHICH IS THE BUNDLE OF LIFE.

275. Rabbi Elazar said: Regarding that which the friends have said, it is forbidden to exile a Torah scroll even to be taken from one synagogue to another and certainly into the street. If so, why DO WE TAKE IT OUT into the street? Rabbi Yehuda replied: So it will awaken them to seek mercy for the world. Rabbi Aba said that when the Shechinah went into exile, it also moved from place to place until She said, "Oh, that I were in the wilderness, in a lodging place of wayfaring men..." (Yirmeyah 9:1). Here too, at first the Torah is exiled from one synagogue to another and later into the street. Afterwards it is "in the wilderness, in a lodging place of wayfaring men." Rabbi Yehuda said: The Babylonians are reverent and do not pass the Torah scroll even from synagogue to synagogue and certainly not there, INTO THE STREET.

276. We have learned that Rabbi Shimon said to the friends: In my day, there will not be a need for mankind to do this, TO BRING OUT A TORAH SCROLL INTO THE STREET. Rabbi Yosi said to him: The righteous shield the world during their lifetime and even more so after their death, as it is written, "For I will defend this city to save it for My own sake, and for the sake of David My servant" (Yeshayah 37:35). Yet during the lifetime OF DAVID, it was not expressed. Rabbi Yehuda said, Why is this verse different, saying, "For My own sake, and for the sake of David My servant," giving the two equal importance? HE ANSWERS: The reason is that David merited to be joined to the holy Chariot of the patriarchs, AS HE IS FOURTH TO THEM, THE SECRET OF MALCHUT. For this reason, everything is one. Blessed is He for ever and ever.

46. Tamar

Rabbi Yitzchak says that the Holy Name is both concealed and revealed, that the Torah is both concealed and revealed, and that every verse and portion of the Torah is both concealed and revealed, there is always both a literal explanation and its mystery. The rabbis talk about Tamar, and Rabbi Aba wonders about "the entrance of eyes" spoken of in scripture. Rabbi Shimon explains that it has to do with the door or entrance by which one can see God. He interprets the story of Tamar as told in Beresheet, and it is obvious that there are both literal and esoteric explanations. Rabbi Aba says that the concealed matters of the Torah are given to saintly people, while the revealed, or obvious, matters are given to the rest of the people.

277. "After the doings of the land of Egypt, in which you dwelt, shall you not do" (Vayikra 18:3). Rabbi Yitzchak opened the discussion saying, "That men may declare the name of Hashem in Zion, and His praise in Jerusalem" (Tehilim 102:22). From there, we learned that the Holy Name is both concealed and revealed. THE CONCEALED IS YUD HEI VAV HEI AND THE REVEALED IS ADONAI. The Torah, which is the Holy Name on high OF ZEIR ANPIN, is concealed and revealed. Every verse in the Torah, every portion of Torah is concealed and revealed, MEANING THERE IS A LITERAL EXPLANATION AND ITS MYSTERY.

274. תָּאנָא, כְּתִיב וְהִיְתָה נֶפֶשׁ אֲדוֹנֵי צְרוּרָה בְּצִרוֹר הַחַיִּים, וְהִיְתָה נֶפֶשׁ אֲדוֹנֵי, נִשְׁמַת אֲדוֹנֵי מִבְּעֵי לֵיהּ. אֲלֵא כְּמָה דְאִמְרֵן, דְּזָכָא חוּלְקִיהוֹן דְּצִדִּיקָיָא דְכֻלָּא אֲתִקְשֵׁר דָּא בְּדָא, נֶפֶשׁ בְּרוּחַ וְרוּחַ בְּנִשְׁמָה, וְנִשְׁמָה בְּקוּדְשָׁא בְּרִיךְ הוּא. אֲשֶׁתְּכַח דְנֶפֶשׁ צְרוּרָה בְּצִרוֹר הַחַיִּים.

275. א"ר אֶלְעָזָר, הָאִי דְאִמְרוּ חֲבֵרַיָא, גְלוּתָא דְס"ת אִמְלוּ מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא אַחְרָא אֲסִיר. וּכ"ש לְבֵי רְחוּב, אִמְאֵי לְבֵי רְחוּב. א"ר יְהוּדָה, כְּמָה דְאִמְרֵן, בְּגִין דִּיתְעֵרוּן עֲלֵיהּ וַיִּתְבַּעוּן רַחֲמֵי עַל עַלְמָא. אָמַר ר' אָבָא, שְׂכִינְתָּא כַּד אֲתַגְלִיָּא הֵכִי נִמְי מֵאֲתֵר לְאֲתֵר, עַד דְאִמְרָה מִי יִתְנַי בְּמַדְבַּר מְלוֹן אֲוֹרְחִים וְגו' אוּף הֵכָא בְּקַדְמִיתָא מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא, לְבַתֵּר לְבֵי רְחוּב, לְבַתֵּר בְּמַדְבַּר מְלוֹן אֲוֹרְחִים. א"ר יְהוּדָה, בְּנֵי בָּבֶל מִסְתַּמּוּ וְלֹא קָא עֲבְרֵי אִמְלוּ מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא, כ"ש הָאִי.

276. תְּנִינָא, אָמַר לְהוּ ר"ש לְחֲבֵרַיָא, בְּיוֹמָאֵי לֹא יִצְטָרְכוּן בְּנֵי עַלְמָא לְהָאִי. א"ל רַבִּי יוֹסִי, צִדִּיקָיָא מְגִינִין עַל עַלְמָא בְּחַיִּיהוֹן, וּבְמִיתָתְהוֹן יוֹתֵר מְחַיִּיהוֹן. הֵה"ד וְגִנּוּתִי עַל הָעִיר הַזֹּאת לְהוֹשִׁיעָהּ לְמַעַנִי וְלִמְעַן דּוֹר עַבְדֵי, וְאֵילוּ בְּחַיִּוְהִי לֹא כְּתִיב. א"ר יְהוּדָה מָאִי שְׁנָא הֵכָא דְכְּתִיב לְמַעַנִי וְלִמְעַן דּוֹר עַבְדֵי, דְשָׁקִיל הָאִי לְגַבֵּי הָאִי. אֲלֵא, בְּגִין דְדוֹד זָכָה לְאֲתִקְשָׁרָא בְּרִיתָא קְדִישָׁא דְאֲבָהָתָא, וּבְג"כ כֻּלָּא חַד, בְּרִיךְ הוּא לְעַלְמֵי וְלְעַלְמֵי עַלְמֵיָא.

277. כְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם אֲשֶׁר יִשְׁבַתֶּם בָּהּ לֹא תַעֲשׂוּ, ר' יִצְחָק פָּתַח, לְסַפֵּר בְּצִוּוֹן שֵׁם יי' וְתַהֲלִתוּ בִירוּשָׁלַם. תַּמָּן תְּנִינָן, שְׁמָא קְדִישָׁא סְתִימָא וְגִלְיָא. וְאֲוֹרִייתָא דְהִיא שְׁמָא קְדִישָׁא עֲלָא, סְתִימָא וְגִלְיָא. וְכֻל קְרָא דְבְּאֲוֹרִייתָא, וְכֻל פְּרִשְׁתָּא דְאֲוֹרִייתָא, סְתִימָא וְגִלְיָא.

278. We have learned that Rabbi Yehuda said: From the boldness of one righteous woman, many good things came to the world. Who is She? It is Tamar, as it is written, "And sat by the entrance of Enayim (lit. 'eyes')" (Beresheet 38:14). Rabbi Aba said: This portion proves TO US that Torah is both concealed and revealed, AND IT CONTAINS REVEALED MATTERS AND HIDDEN. I have looked through the entire Torah and I have not found anywhere a place called the entrance of eyes. This is because it is all concealed, mysteries among mysteries.

279. We have learned, what did this pious woman contemplate that she did such a thing? HE ANSWERS: She understood from being in the house of her father-in-law the ways of the Holy One, blessed be He, NAMELY how He conducts this world with its human beings. Because she knew this, the Holy One, blessed be He, set up this matter to happen through her. This matter goes along the same line, as we have learned. Batsheba was designated FOR DAVID from the six days of Creation to be the mother of King Solomon. Here too, Tamar was designated for this from the creation of the world.

280. "And sat by the entrance of Enayim": HE QUESTIONS: What is "the entrance of Enayim"? HE ANSWERS: It is as it says, "As he sat by the tent door" (Beresheet 18:1), "Hashem will pass over the door" (Shemot 12:23) and, "Open to me the gates of righteousness" (Tehilim 118:19). "Enayim (lit. 'eyes')": The eyes of the whole world look to this door "which is by the way to Timna" (Beresheet 38:14). What is Timna? The verse reads, "And the similitude (heb. tmunah) of Hashem does he behold" (Bemidbar 12:8). So we explained that Tamar carried this out below, flowers appeared and branches sprouted in the secret of the Faith.

281. "But Judah still rules with El, and is faithful with holy ones" (Hoshea 12:1). "When Judah saw her, he thought her to be a harlot..." (Beresheet 38:15) as the verse states, "Likewise the way of an adulterous woman" (Mishlei 30:20). "Because she had covered her face" (Beresheet 38:15): We have learned that "she had covered her face," MEANING similar to what you say, "She eats, and wipes her mouth" (Mishlei 30:20). She torched the world with her flames, "and says, I have done nothing wrong" (Ibid.). What is the reason? It is "because she had covered her face" and no one knows her ways in order to save themselves from her. "And he turned to her by the way" (Beresheet 38:16), to the way literally, to make white join with red. "And said, I pray you, let me come in to you..." (Ibid.). We established THAT "let me" always MEANS INVITATION.

282. "For he knew not that she was his daughter in law (Heb. kalah)" (Ibid.), MEANING the destruction (Heb. kelayah) of the world, as translated into Aramaic, WHICH MEANS THAT HE DID NOT KNOW SHE WAS DESTROYING THE WORLD, as kalah is derived from kelayah. Why did he not know? Because she welcomed him so as to receive from him. She came there to be alleviate and bestow mercy upon the world. ANOTHER EXPLANATION FOR, "She was his daughter in law" is literally a bride (Heb. kalah), as is written, "My bride (Heb. kalah), with me from Lebanon" (Shir Hashirim 4:8).

278. דַּתְנִיָא א"ר יְהוּדָה, מִחְצִיפוֹתָא דְצִדְקַת חַדָּא, נִפְקֵן כְּמָה טְבָאן לְעֵלְמָא. וּמָאן הִיא. תָּמָר. דְכִתְיִב וַתֵּשֶׁב בְּפֶתַח עֵינַיִם. אָמַר רַבִּי אַבָּא, פְּרִשְׁתָּא דָּא מוֹכַח, דְּאוּרִייתָא סְתִים וּגְלִיָּא. וְהָא אֶסְתַּבְּלָנָא בְּאוּרִייתָא כְּלָא, וְלֹא אֶשְׁכַּחְנָא אֶתְר דְּאֶקְרִי פֶתַח עֵינַיִם, אֲלֵא כְּלָא סְתִים, וְרָזָא דְרִזּוּן הוּא.

279. וַתְּנִיָּא, מֵאֵי חֲמַת צִדְקַת זֹו לְעוֹבְדָא דָּא. אֲלֵא יַדְעַת בְּבֵיתָא דְחַמּוּהִי אֶרְחוּי דְקוּדְשָׁא בְרִיךְ הוּא, הֵיךְ מְדַבֵּר הָאֵי עֵלְמָא עִם בְּנֵי נֶשָׂא. וּבְגִין דְּהִיא יַדְעַת, קוּדְשָׁא בְרִיךְ הוּא אוֹקִים מְלָה עַל יַדְהָא. וְאֲזֵלָא הָא כְּמָה דְתַנִּינָן, אֲזַדְמַנַּת הוּת בַּת שְׁבַע מו' יָמֵי בְרֵאשִׁית לְמַהוּי אַמְיָה דְשִׁלְמָא מְלֶכָא. אוֹף הֵכָא אֲזַדְמַנַּת הוּת תָּמָר לְדָא, מִיּוֹמָא דְאַתְבְּרֵי עֵלְמָא.

280. וַתֵּשֶׁב בְּפֶתַח עֵינַיִם, מָאן פֶּתַח עֵינַיִם כְּמָה דְאַתְ אָמַר, וְהוּא יוֹשֵׁב פֶּתַח הָאֵהֶל. וּכְתִיב, וּפִסַּח יְיָ עַל הַפֶּתַח. וּכְתִיב פֶּתַחוּ לִי שַׁעְרֵי צֶדֶק וְגו'. עֵינַיִם: דְּכָל עֵינַיִן דְּעֵלְמָא לְהָאֵי פֶתַח מְצַפָּאן. אֲשֶׁר עַל דְּרַךְ תְּמַנְתָּהּ, מֵאֵי תְמַנְתָּהּ. כַּד"א וְתַמּוּנַת יְיָ יְבִישׁ. וְהִכִּי אוֹקִימְנָא, תָּמָר אוֹקִימַת מְלָה לְתַתָּא, וּפְרַחַת פְּרַחִין, וְאַנִּיצַת עֲנַפִּין בְּרָזָא דְמַהִימְנוּתָא.

281. וְיְהוּדָה עוֹד רַד עִם אֵל וְעִם קְרוּשִׁים נֶאֱמָן. וְיִרְאֶה יְהוּדָה וַיַּחֲשֶׁבֶה לְזוֹנָה וְגו'. כַּד"א, כֵּן דְרַךְ אִשָּׁה מְנַאֲפַת. כִּי כִסְתָה פָנֶיהָ, וְאוֹקִימְנָא כִּי כִסְתָה פָנֶיהָ, כַּד"א, אֲכָלָה וּמְחַתָּה פִּיהָ, אוֹקִידַת עֵלְמָא בְּשִׁלְהוּבוּי, וְאַמְרָה לֹא פְעַלְתִּי אֲנִי. מ"ט. בְּגִין כִּי כִסְתָה פָנֶיהָ, וְלִית מָאן דִּידַע אוֹרְחָהָ, לְאַשְׁתַּזְבָּא מְנָה. וַיֵּט אֵלֶיהָ אֵל הַדְרֵךְ, אֵל הַדְרֵךְ מִמֶּשׁ, לְאַתְחַבְּרָא חוּרָא בְּסוּמְקָא. וַיֹּאמֶר הִבֵּה נָא אַבָּא אֵלַיךְ וְגו', הָא אוֹקִימְנָא הִבֵּה בְּכָל אֶתְר.

282. כִּי לֹא יַדַע כִּי כָלְתוּ הִיא. כִּי כָלְתוּ הִיא דְּעֵלְמָא, מְתַרְגְּמִינָן אֶרְי שְׁצִייתָא דְּעֵלְמָא הִיא. מֵאֵי טַעְמָא לֹא יַדַע. בְּגִין דְּהָא מְנַהֲרָן אֲנַפְהָא, לְקַבְּלָא מְנִיָּה, וְאַזְדְּמָנָא לְאַתְבַּסְמָא וּלְרַחֲמָא עֵלְמָא ד"א כִּי כָלְתוּ הִיא, דָּא כְּלָה מִמֶּשׁ, דְּכִתְיִב אֶתִּי מְלַבְּנוֹן כְּלָה.

283. "And she said, What will you give me, that you may come in to me?" (Bereshheet 38:16). Now the bride needs jewels. "And he said, I will send you a kid from the flock" (Ibid. 17). THIS IS LIKE a king who had a son born to him from a maidservant who used to walk about the palace. The king wanted to marry a lady from high nobility and bring her to the palace. So she said: Who allowed this one in the king's palace? The king said: From now on, I will expel the son of the maidservant from my palace.

284. Also here, "I will send you a kid from the flock." We established WHAT IS MEANT BY A KID IN, "You shall not boil a kid" (Shemot 34:26). IT REFERS TO THE OTHER SIDE THAT NURSES FROM MALCHUT BEFORE SHE IS PURIFIED, and all these stem from the firstborn of cattle. Therefore, it is not written: 'I will give', but "I will send," MEANING I will expel and send it away so it shall not be in my palace.

285a. "And she said, Will you give me a pledge, till you send it?" (Bereshheet 38:17) These are the marks of a Queen blessed by the King during her nuptials. And he said: What pledge shall I give you? And she said: Your signet, and your cord, and your staff (Ibid. 18). These are the heavenly bonds, the jewels of the Bride who is blessed by these three - NAMELY Netzach, Hod and Yesod. Everything is contained within these three. The Bride is blessed from this. Immediately, "he gave it her, and came in to her, and she conceived by him" (Ibid.).

285b. "And it came to pass about three months after" (Ibid. 24). HE QUESTIONS: What is meant by three months? HE ANSWERS: After a tripled month. The three months ARE CHESED, GVURAH AND TIFERET, as we have established. HERE IT IS WRITTEN, "About three months," MEANING as the fourth month began, DENOTING MALCHUT, to stir up the Judgments in the world due to the sins of mankind and to nurture from the Other Side. Then, "it was told Judah, saying, Tamar your daughter in law has played the harlot" (Ibid.), so the bride is found on the Other Side. It is written, "Bring her out" (Ibid.) as the verse says, "And cast down from heaven (to) earth the beauty of Yisrael" (Eichah 2:1). "And let her be burnt" (Bereshheet 38:24) with a flaming fire in exile.

285c. It is written, "When she was brought forth" to be drawn into the exile, "She sent to her father-in-law, saying, By the man whose these are, I AM WITH CHILD" (Ibid. 25). It is not written: 'from whom these are', but "whose these are," WHICH MEANS these items are proof of him by whom I am with child. THESE WERE BRIDAL ORNAMENTS AND THEY HAD ALREADY BECOME HERS, AS EARLIER MENTIONED, BUT ONLY HE GAVE THEM. Immediately, "And Judah acknowledged them, and said, She has been more righteous (Heb. tzedakah) than I" (Ibid. 26). Assuredly she is righteous, for this was brought about by that name, FOR SO IS MALCHUT CALLED. What brought upon her this name? He continued, "than I (also: 'from me')," as it is written, "For Hashem is righteous, He loves righteousness (Heb. tzedakah); the upright shall behold His face" (Tehillim 11:7). This is because tzedakah is justice (Heb. tzedek) and Hei, and she received that name from me. She inherited IT from me and all this is come from me.

283. וְתֹאמֶר מִה תִּתֶּן לִי כִּי תָבֵא אֵלַי. הַשְׂתָּא כְּלָה בְּעֵינָא תְּכַשִּׁיטָהּ. וַיֹּאמֶר אָנֹכִי אֲשַׁלַּח גְּדִי עֲזִים מִן הַצֹּאן. לְמַלְכָּא דְהוּוּ לִיה בְּרָא מֵאִמְהוּ חֲדָא, וְאִזִּיל בְּהִיכְלָא, בְּעָא מַלְכָּא לְאַתְנַסְבָּא בְּמִטְרוּנִיתָא עֲלָאָה, וְלֹאֲעֲלָאָה בְּהִיכְלִיָּה. אֲמַרָה מֵאֵן יְהִיב לִיה לְדִין בְּהִיכְלִיָּה דְמַלְכָּא. אֲמַר מַלְכָּא, מִכָּאן וְלַהֲלָאָה אֲשַׁדְּר וְאַתְרִין לְבְרָא דְאִמְהוּ מֵהִיכְלָא דִּילֵי.

284. כִּךְ נִמְי הֵכָא, אָנֹכִי אֲשַׁלַּח גְּדִי עֲזִים מִן הַצֹּאן. וְהָא אֹקִימְנָא, בְּלֹא תְּבַשֵּׁל גְּדִי. וְכֹל אִינוּן בְּסִטְרָא דְבִכּוּר בְּהֵמָה קָא אָתוּ. וְעַל דָּא לֹא כְּתִיב אָנֹכִי אָתָן, אֲלֹא אָנֹכִי אֲשַׁלַּח, אֲתְרִין וְאֲשַׁדְּר לִיה, דְּלֹא יִשְׁתַּכַּח בְּהִיכְלֵי.

285(1). וְתֹאמֶר אִם תִּתֶּן עֲרֻבוֹן עַד שְׁלַחְךָ. אֵלַיִן אִינוּן סִימְנִין דְּמִטְרוּנִיתָא, דְּאַתְבְּרָכָא מִן מַלְכָּא בְּזוּוּגָהָא. וַיֹּאמֶר מִה הָעֲרֻבוֹן אֲשֶׁר אָתָן לְךָ, וְתֹאמֶר חוֹתְמֶךָ וּפְתִילְךָ וּמִטְּךָ. אֵלַיִן אִינוּן קִטְרֵי עֲלָאִי, תְּכַשִּׁיטָהּ דְּכְלָה אֲתְבְּרָכָא מִתְּלַתָּא אֵלַיִן, נִצַּח הוּד יִסוּד, וְכֹלָא אֲשַׁתְּכַח בְּתַלְתָּא אֵלַיִן וְכְלָה מֵהֵכָא מִתְבְּרָכָא. מִיַּד וַיִּתֵּן לָהּ וַיָּבֵא אֵלֶיהָ וַתְּהַר לֹו.

285(2). וַיְהִי כַּמְשָׁלֶשׁ חֳדָשִׁים. מֵאֵן מְשַׁלֵּשׁ חֳדָשִׁים. בְּתַר דִּיתְלַתּוֹן יִרְחֵיא, וְהָא ג' יִרְחִין אֹקִימְנָא. וְהֵכָא כַּמְשָׁלֶשׁ חֳדָשִׁים, דְּשָׂאֲרֵי יִרְחָא רְבִיעָאָה לְאַתְעָרָא דִּינִין בְּעֲלָמָא בְּחוּבֵי בְּנֵי נֶשָׂא, וְהָא יִנְקָא מִסִּטְרָא אַחְרָא. כְּדִין, וַיּוֹגֵד לְיְהוּדָה לֵאמֹר זָנַתָּ תָמַר כְּלַתְךָ, הָא כְּלָה בְּסִטְרָא אַחְרָא אֲשַׁתְּכַחַת. מִה כְּתִיב, הוֹצִיאֹוהָ. כְּמָה דְּכְתִיב, הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ תְּפָאֲרַת יִשְׂרָאֵל. וְתִשְׂרֹף, בְּשַׁלְּהוּבֵי טִיהָרָא בְּגִלוּתָא.

285(3). מִה כְּתִיב, הִיא מוֹצֵאתָ, לְאַתְמִשְׁכָּא בְּגִלוּתָא. וְהִיא שְׁלַחָה אֶל חֲמִיָּה לֵאמֹר לֹאִישׁ אֲשֶׁר אֵלֶּה לֹו. לֹאִישׁ אֲשֶׁר אֵלֶּה מִמֶּנּוּ לֹא כְּתִיב, אֲלֹא לֹאִישׁ אֲשֶׁר אֵלֶּה לֹו. דִּילִיָּה סִימְנִין אֵלַיִן מִשְׁתַּכְּחִין, אָנֹכִי הָרָה. מִיַּד וַיִּכְר יְהוּדָה וַיֹּאמֶר צְדָקָה מִמֶּנּוּ. צְדָקָה וְדָאִי, וְשְׂמָא גְרִים. מֵאֵן גְרִים לָהּ, שְׂמָא דָּא. הָדָר וַאֲמַר מִמֶּנּוּ, דְּכְתִיב כִּי צְדִיק יִי צְדָקוֹת אֵהָב יִשְׂרָאֵל וַיְחַזּוּ פְּנֵימוֹ. צְדָקָה: צְדָקָה ה', דְּמִמֶּנּוּ נִטְלַת שְׂמָא דָּא. מִמֶּנּוּ יִרְתָּא. מִמֶּנּוּ אֲשַׁתְּכַחַת.

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286. Rabbi Yosi said: What is the reason that in one place it states, "her father-in-law" and in another place it states, "And Judah"? He replied: Everything is intertwined. "Her father-in-law" refers to a subliminal meaning.

287. Rabbi Elazar said: We have established this portion in esoteric terms in several ways. When we look into these words, we hear from it the secrets of the ways of the Holy One, blessed be He, and His Judgments everywhere, AS WE EARLIER EXPLAINED. TAMAR knew ALL THIS and she prepared herself for this to complement the ways of the Holy One, blessed be He, in order that kings and rulers would descend from He who will rule the world. Ruth did the same thing; ALSO RUTH IMPLORER BOAZ FOR A LEVIRATE MARRIAGE LIKE TAMAR.

288. Rabbi Aba said: This portion is tied to esoteric wisdom of the Torah. It is all concealed yet revealed, MEANING THERE IS IN IT ESOTERIC AND LITERAL EXPLANATIONS. The entire Torah is similar this way, IN HIDDEN SUBLIME MEANINGS AND THE LITERAL EXPLANATIONS. There is not a matter of Torah in which the Holy subliminal Name is not impressed, which is both concealed and revealed. The concealed matters of Torah are bequeathed to the highly saintly ones and THE REVEALED MATTERS are revealed to the rest of the people. In relation to this, it is written, "That men may declare the name of Hashem in Zion, and His praise in Jerusalem" (Tehilim 102:22). "In Zion" refers to the Temple, where it is permitted to pronounce the Holy Name, YUD HEI VAV HEI, in the proper fashion. However, outside THE TEMPLE, only the appellation can be mentioned, NAMELY ADONAI, BUT NOT THE WAY IT IS WRITTEN. Everything is concealed and yet revealed, AS THE NAME, YUD HEI VAV HEI, WHICH ONE IS FORBIDDEN TO MENTION, IS CONCEALED, BUT THE NAME ADONAI WHICH WE MENTION IS REVEALED. ALL MATTERS ARE IN THIS WAY. We have learned that anyone who deducts one letter from the Torah or adds one letter is like one who is false to the supernal Holy Name of the King.

47. The practices of Egypt

Rabbi Yitzchak talks about the idolatry of the Egyptians, and Rabbi Chiya says that in the future God will cleanse His land from all the idolatrous nations.

289. Rabbi Yitzchak said: IT WAS the practices of Egypt THAT THEY USED to worship the maidservant, MEANING THE KLIPAH CALLED MAIDSERVANT, as we have explained. The practice of Canaan WAS TO worship THAT PLACE called "the captive that was in the dungeon" (Shemot 12:29). Therefore, it is written, "Cursed be Canaan; a servant of servants shall he be to his brethren" (Bereshheet 9:25). For this reason, they all falsified in matters of holiness and everything practiced IDOLATRY. For this reason, IT IS WRITTEN, "After the doings of the land of Egypt, in which you dwelt..." (Vayikra 18:3). Rabbi Yehuda said: They created evil Judgments that will rule over the land, NAMELY MALCHUT, as the verse says, "That your land be not defiled" (Devarim 21:23) and, "And the land is defiled" (Vayikra 18:27).

286. א"ר יוסי, מ"ט חמיה כתיב באתר חר, יהודה באתר אחרא. א"ל, בלא אתקטר דא בדא. חמיה, באתר עלאה תלי.

287. א"ר אלעזר, פרשתא דא אוקימנא ברזא עלאה, בכמה גוונין. כד יסתכלון מלי, מינה ישתמע רזין דאורחוי דקודשא ברין הוא, ודינוי בכל אתר. והיא ידעת ואקדימת גרמאה למלה דא, לאשלמא אורחוי דקודשא ברין הוא, בגין דינפקו מינה מלכין שליטין, וזמינין לשלטאה על עלמא. ורות כהאי גוונא עבדת.

288. א"ר אבא, פרשתא דא ברזא דחכמתא דאורייתא אתקשרא, וכלא סתים וגליא. ואורייתא בלא כהאי גוונא אשתכחת. ולית לך מלה באורייתא, דלא רשים בה שמא קדישא עלאה, דסתים וגליא. בגיני כן, סתימי דאורייתא, קדישי עליונין ירתין לה, ואתגליא בשאר בני עלמא. כגוונא דא כתיב, לספר בציון שם יי ותהלתו בירושלם, דהא בציון במקדשא, שרי לאדכרא שמא קדישא כדקא חזי. ולבר בכינויו. ועל דא בלא סתים וגליא. תאנא, כל מאן דגרע את חר מאורייתא. או יוסיף את חר באורייתא, כמאן דמשקר בשמא קדישא עלאה דמלכא.

289. א"ר יצחק, עובדא דמצרים פלחין לשפחה, כמה דאוקימנא. עובדא דכנען, פלחין לההוא דאקרי שבי אשר בבית הבור. ועל דא כתיב, ארור כנען עבד עבדים יהיה לאחיו. בג"כ בלהו מכדבין במלין קדישין, ועבדין עובדין בכלא. בגיני כן כמעשה ארץ מצרים אשר ישבתם בה וגו'. ר' יהודה אמר, דעבדין דינין בישין לשלטא על ארעא, כד"א ולא תטמא את אדמתך. וכתיב ותטמא הארץ.

290. "After the doings of the land of Egypt": Rabbi Chiya said, "That it might take hold of the ends of the earth, that the wicked might be shaken out of it" (Iyov 38:13). We have learned that the Holy One, blessed be He, in the future will cleanse His land, MALCHUT, from all the defilement of the idolatrous nations that defiled it, just as one takes hold of a garment and shakes out from it all the filth, referring to all THE WICKED buried in the Holy Land. SO HE WILL SHAKE OUT THE LAND in order to cast them out and IN ORDER to purify the Holy Land, DENOTING MALCHUT, from the Other Side. It is as if it was sustaining the other ministers of the nations, from whom it received defilement in order to guide them. And He will cleanse it and remove THE MINISTERS OF THE NATIONS to the outside.

290. בְּמַעֲשֵׂה אֶרֶץ מִצְרַיִם וְגו', רַבִּי חִיָּיא פָּתַח, לְאַחֲזוֹ בְּכַנְפֹת הָאָרֶץ וְגו', תָּאֲנָא, זְמַיִן קוֹדֶשׁא בְּרִיךְ הוּא לְדַכָּא לְאַרְעִיהּ, מִכָּל מַסָּאבוּתָא דְעַמּוּיִן עַ"ז, דְּסָאִיבוּ לָהּ. בְּהַאי מָאן דְּאַחִיד בְּטְלִיתִיהּ, וְאַנְעֵר טְנוּפָא מִנִּיהּ. וְכָל אִינוּן דְּאַתְקִבְרוּ בְּאַרְעָא קְדִישָׁא, לְמַשְׁדֵּי לֹון לְבָר, וְלְדַכָּא אֶרְעָא קְדִישָׁא מַסְטְרָא אַחְרָא, כְּבִיכּוֹל דְּהוּא מַתְזָנָא לְשָׂאֵר רַבְרַבֵּי עַמּוּיִן, וְלִקְבֹּלָא מַסָּאבוּתָא דְלַהוּן, וְלְדַבְרָא לֹון. וְזַמַּיִן לְדַכָּא לָהּ לְאַעְבְּרָא לֹון לְבָר.

48. "But when you entered, you defiled My land"

Rabbi Yehuda tells us how fortunate people are who live in the Holy Land, and how they will deserve later to live in the higher Holy land. He speaks about the consequences of dying in the Holy Land and dying elsewhere.

291. Rabbi Shimon was cleansing the marketplaces of Tiberias. He dug out all the dead that were there, and cleansed the land. We have learned that it is written, "But when you entered, you defiled My land" (Yirmeyah 2:7). Rabbi Yehuda said: Fortunate is the portion of he who deserves during his lifetime to make his dwelling in the Holy Land. All who merit it will cause the dew of the heaven above to continue to descend upon the earth, so all who deserve the Holy Land in this lifetime will later deserve the higher Holy Land, MALCHUT.

291. ר' שִׁמְעוֹן הוּא מְדַבֵּר שׁוֹקֵי דְטַבְרִיא, וְכָל דְּהוּא תַמְן מִית, הוּא סָלִיק לִיהּ, וּמְדַבֵּר אֶרְעָא. תָּאֲנָא, כְּתִיב וְתָבֹאוּ וְתִטְמְאוּ אֶת אֶרְצֵי וְגו', אָמַר רַבִּי יְהוּדָה זְכָאָה חוֹלְקִיהּ מָאן דְּזָכִי בְּחַיָּוֵי לְמַשְׁרֵי מְדוּרָא בְּאַרְעָא קְדִישָׁא. דְּכָל מָאן דְּזָכִי לָהּ, זָכִי לְאַנְגְרָא מַטְלָא דְשָׁמַיָא דְלַעִילָא, דְנַחִית עַל אֶרְעָא. וְכָל מָאן דְּזָכִי לְאַתְקִשְׂרָא בְּחַיָּוֵי בְּהַאי אֶרְעָא קְדִישָׁא, זָכִי לְאַתְקִשְׂרָא לְבַתַּר בְּאַרְעָא קְדִישָׁא עַלְאָה.

292. About all those who did not merit during their lifetime TO BE IN THE HOLY LAND and are brought there later to be buried, it is written, "And made My heritage an abomination" (Ibid.). His spirit expired under another, strange dominion and his body came under the dominion of the Holy Land, so he made, so to speak, the sacred profane and the profane sacred. Those who deserve that their souls expire in the Holy Land will have their sins forgiven and will merit to be bound under the wings of the Shechinah, as it is written, "And will forgive His land" (Devarim 32:43). Moreover, if he merits during his lifetime TO BE IN THE HOLY LAND, he will merit to have drawn upon him consistently the Holy Spirit. Those who dwell under another dominion, MEANING OUTSIDE THE HOLY LAND, will have drawn upon them a foreign spirit.

292. וְכָל מָאן דְּלֹא זָכִי בְּחַיָּוֵי, וּמִיִּיתָן לִיהּ לְאַתְקַבְרָא תַמְן, עָלִיהּ כְּתִיב, וְנַחֲלֹתֵי שְׁמַתָּם לְתוֹעֵבָה. רוּחִיהּ נִפְיָק בְּרִשׁוּתָא נּוֹכְרָאָה אַחְרָא, וְגוֹפִיָּהּ אֲתֵי תַחַת רִשׁוּתָא דְאַרְעָא קְדִישָׁא כְּבִיכּוֹל, עֵבִיד קֹדֶשׁ חוֹל, וְחוֹל קֹדֶשׁ. וְכָל מָאן דְּזָכִי לְמִיפְקֵי נְשַׁמְתִּיהּ בְּאַרְעָא קְדִישָׁא, אֲתַכְפְּרוּ חוּבוּי, וְזָכִי לְאַתְקִשְׂרָא תַחַת גְּדַפּוּי דְשְׁכִינְתָא, דְכְּתִיב וְכִפַּר אֲדַמְתּוּ עִמּוֹ. וְלֹא עוֹד אֵלָא אִי זָכִי בְּחַיָּוֵי, זָכִי לְאַתְמַשְׁכָּא עָלִיהּ רוּחָא קְדִישָׁא תְדִיר, וְכָל מָאן דִּיתִיב בְּרִשׁוּתָא אַחְרָא, אֲתַמְשַׁךְ עָלִיהּ רוּחָא אַחְרָא נּוֹכְרָאָה.

293. We have learned that when Rav Hamnuna Saba (the elder) ascended there, THE HOLY LAND, he had with him twelve members of his Yeshiva students. He said to them: If I go this way, it is not for my own sake that I do so but to return the pledge to its owner. We have learned that all those who did not merit this, TO LIVE IN THE HOLY LAND, during their lifetime must return the Master's pledge to another, NAMELY THE SOUL THAT WAS GIVEN TO THEM, TO THE OTHER SIDE.

293. תָּאֲנָא, כִּד סָלִיק רַב הַמְנוּנָא סָבָא לְהַתָּם, הוּוּ עִמִּיהּ תְרִסַר בְּנֵי מְתִיבְתָא דִּילִיהּ, אָמַר לֹון, אִי אֲנָא אֲזִיל לְאַרְחָא דָא, לָאו עַל דִּידִי קָא עֵבִידְנָא, אֵלָא לְאַתְבָּא פְּקֻדוֹנָא לְמֵאֲרִיָּהּ. תְּנִינן כָּל אִינוּן דְּלֹא זָכוּ לְהַאי בְּחַיָּוֵי, אֲתִיבִין פְּקֻדוֹנָא דְמֵאֲרִיָּהוּן לְאַחְרָא.

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294. Rabbi Yitzchak said: Because of this, whoever brings into the land any of the evil beings or other domains defiles the land. Woe is to him, woe to his soul, as the Holy Land will not receive him after that. Of him, it is written, "The sinners will be consumed out of the earth" (Tehilim 104:35) in this world and the World to Come. Then, "the wicked will be no more" (Ibid.) during the resurrection of the dead. Then "Bless you Hashem, my soul, Haleluyah" (Ibid.).

294. א"ר יצחק, בגיני כך, כל מאן דאעבר מאינון זיגין בישין, או רשותא אחרא בארעא, ארעא אסתאבת, ווי ליה להווא גבר, ווי לנמשיה, דהא ארעא קדישא לא מקבלא ליה לבתר. עליה כתיב, יתמו חטאים מן הארץ, בעה"ז, ובעה"ב, ורשעים עוד אינם, בתחיית המתים, כדין ברכי נפשי את יי' הללויה.

49. The Holy One, blessed be He, the Torah and Yisrael

Rabbi Aba says that because of the holy covenant, Yisrael are fortunate that God has given them truthful statutes and planted them with the Tree of Life and placed the Shechinah among them. Rabbi Shimon says there are three levels intertwined with each other, meaning God, the Torah and Yisrael; each of them has a hidden level and a revealed level. All who are circumcised are given the revealed words of the Torah and are given the strict commandments, and only those who are of higher levels are given the supernal meanings of the Torah.

295. "You shall do My Judgments, and keep My ordinances, to walk in them..." (Vayikra 18:4). Rabbi Aba said: Fortunate is the lot of Yisrael that the Holy One, blessed be He, desires them above all the idolatrous nations. As a result of His love for them, He gave them truthful statutes, planted with them the Tree of Life, ZEIR ANPIN, and caused the Shechinah to dwell in their midst. What is the reason? It is because Yisrael are marked with the holy impression in their flesh and so are recognized as His and members of His temple.

295. את משפטי תעשו ואת חקתי תשמרו ללכת בהם וגו', רבי אבא אמר, זכאה חולקא דישראל, דקודשא בריך הוא אתרעי בהו מכל עמין עע"ז, ובגין רחימותא דיליה עליהו, זיהב לון נימוסין דקשוט, נטע בהו אילנא דחיי, אשרי שכינתא בינייהו. מ"ט. בגין דישראל רשימין ברשימא קדישא בבשריהון. ואשתמודען דאינהו דיליה, מפני היכליה.

296. Because of this, all those that are not marked in their flesh with the holy impression, MEANING THEY ARE NOT CIRCUMCISED, are not His people. They are not OF THE HOLY ONE, BLESSED BE HE. It is apparent that they stem from the direction of impurity and it is prohibited to fraternize with them and speak with them regarding matters of the Holy One, blessed be He. It is prohibited to relate words of Torah to them, as the entire Torah is the name of the Holy One, blessed be He. Every letter of the Torah is connected with the Holy Name; THEREFORE, ANYONE whose flesh is not marked with the holy impression must not be informed of Torah words, and one must not study with him.

296. ובגיני כך, כל אינון דלא רשימין ברשימו קדישא בבשריהון לאו אינון דיליה, ואשתמודען דכלהו מסטרא דמסאבותא אתיין, ואסיר לאתחברא בהו, ולאשתעי בהדיהו, במלוי דקודשא בריך הוא ואסיר לאודעא להו מלי דאורייתא, בגין דאורייתא כלא שמא דקודשא בריך הוא, וכל את דאורייתא, מתקשרא בשמא קדישא. וכל מאן דלא אתרשים ברשימא קדישא בבשריה, אסיר לאודעא ליה מלה דאורייתא. וכ"ש לאשתדלא ביה.

297. Rabbi Shimon opened the discussion saying, "This is the ordinance of the Pesach: no stranger shall eat of it" (Shemot 12:43). It is also written, "But every man's servant..." (Ibid. 44) and "a foreign and a hired servant shall not eat of it" (Ibid. 45). If something like eating the pascal lamb is forbidden to the uncircumcised just because it hints at a holy matter - MEANING BECAUSE "HASHEM WILL PASS OVER THE DOOR..." (IBID. 23) - then how much more should the Torah, which is the Holy of Holies, the sublime name of the Holy One, blessed be He, be forbidden to them.

297. ר"ש פתח, זאת חקת הפסח כל בן נכר לא יאכל בו, וכתיב וכל עבד איש וגו'. וכתיב תושב ושכיר לא יאכל בו. ומה פסחא דאיהו בשרא למיכלא, על דאתרמיוז במלה קדישא, אסיר לכל הני למיכל ביה, ולמיהב להו למיכל, עד דאתגזרו. אורייתא דהיא קדש קדשים שמא עלאה דקודשא בריך הוא, עאכ"ו.

298. Rabbi Elazar asked of Rabbi Shimon his father: We learned that it is prohibited to teach Torah to idolaters and very beautifully did the Babylonian scholars explain that which is written, "He has not dealt so with any other nation" (Tehilim 147:20). But ONE COULD ASK since it is written, "He declares His word to Jacob" (Ibid. 19), so why write again, "His statutes and His Judgments (lit. 'justices') to Yisrael"? IT IS A REDUNDANT EXPRESSION. He replied: Elazar. Come and see how fortunate are Yisrael within whom this supernal portion was planted by the Holy One, blessed be He, as it is written, "For I give you a good doctrine" (Mishlei 4:2) - to you and not to the idolatrous nations.

299. Because she is supernal, precious and hidden, His very name in the entire Torah is both concealed and revealed, AS IT CONTAINS THE ESOTERIC AND LITERAL MEANING in the secret of His name. Hence, Yisrael find themselves on two levels, MEANING concealed and revealed, as we learned there are three levels intertwined with each other, MEANING the Holy One, blessed be He, the Torah and Yisrael. Each OF THEM has one level above another, MEANING a hidden and a revealed one. As the Holy One, blessed be He, is a level upon level, concealed and revealed, the Torah is also concealed and revealing. Yisrael too is a level upon a level. This is what is written, "He declares His word to Jacob, His statutes and His Judgments (lit. 'justices') to Yisrael." Here are two levels, Jacob and Yisrael, one revealing, THE LEVEL OF JACOB, and one concealed, THE LEVEL OF YISRAEL.

300. HE QUESTIONS: What does the verse mean IN THE WORDS, "HIS STATUTES AND HIS JUDGMENTS (LIT. 'JUSTICES') TO YISRAEL"? HE ANSWERED: everyone who is circumcised and marked with the Holy Name is passed on with the revealed words of the Torah. He is informed generally of basic matters in brief, and has placed upon him the very strict CARE of the commandments of the Torah, and not more until he is elevated to another level. This is what the verse says, "He declares His word to Jacob," but "His statutes and His Judgments (lit. 'justices') to Yisrael" is a higher level, as it is written, "Your name shall not be called any more Jacob..." (Bereshheet 35:10). THUS, ISRAEL IS MORE ESTEEMED THAN JACOB. THEREFORE, it is written, "His statutes and His Judgments (lit. 'justices') to Israel." These are the secrets of the Torah, the statutes of the Torah and the hidden parts of the Torah, which are not revealed except to one who finds himself to be on a more lofty level, as is proper.

50. It is prohibited to teach the Torah to the uncircumcised

We read that the Torah must be taught only to the circumcised, and that even some of them are considered idolaters if they do not follow the commandments of the Torah. We learn of the supernal meaning of the alphabet, and most particularly of the letter Aleph.

301. If it is so to Yisrael, THAT TORAH IS NOT TO BE REVEALED BUT TO ONE WHO IS IN THE UPPER LEVEL, it is all the more so with the idolatrous nations. If one gives to all those who are uncircumcised even a single letter of the Torah, it is considered as if he devastated the world and was false to the name of the Holy One, blessed be He. It is all dependent upon this, CIRCUMCISION. One is bound to the other, TORAH IS CONNECTED TO CIRCUMCISION, as it is written, "If My covenant be not day and night, it were as if I had not appointed the ordinances of heaven and earth" (Yirmeyah 33:25).

298. רבי אלעזר שאיל לרבי שמעון אבוי, א"ל, הא תנינן אסור ללמד תורה לעכו"ם, ושפיר אתערין חברייא דבבל, דכתיב לא עשה כן לכל גוי, אבל כיון דאמר מגיד דבריו ליעקב, אמאי חקיו ומשפטיו לישראל. א"ל, אלעזר ת"ח, זכאין אינון ישראל, דחולקא עלאה קדישא דא נטע בהו קודשא בריך הוא, דכתיב כי לקח טוב נתתי לכם, לכם, ולא לעמין ע"ז.

299. ובגין דאיהי גניזא עלאה וקירא, שמייה ממש, אורייתא בלא סתים וגליא, ברזא דשמייה. ועל דא, ישראל בתרין הרגין אינון, סתים וגליא, התנינן תלת הרגין אינון מתקשרן דא בדא, קודשא בריך הוא, אורייתא, וישראל. וכל חד, דרגא על דרגא, סתים וגליא. קודשא בריך הוא דרגא על דרגא, סתים וגליא. אורייתא הכי נמי סתים וגליא. ישראל הכי נמי דרגא על דרגא, דא הוא דכתיב, מגיד דבריו ליעקב חקיו ומשפטיו לישראל. תרי הרגין אינון, יעקב וישראל, חד גליא, וחד סתים.

300. מאי קא מיירי. אלא כל מאן דאתגזר ואתרשים בשמא קדישא, יהבין ליה באינון מלין דאתגליין באורייתא, כלומר, מודיעין ליה ברישי אתוון, ברישי פרקין, יהבין עליה חומרא דפקודי אורייתא, ולא יתיר, עד דיסתלק בדרגא אחרא, הה"ד מגיד דבריו ליעקב. אבל חקיו ומשפטיו לישראל, דאיהו בדרגא עלאה יתיר. וכתיב לא יקרא שמך עוד יעקב וגו'. חקיו ומשפטיו לישראל, אלין רזי אורייתא ונמוסי אורייתא, וסתרי אורייתא, דלא יצטרכון לגלאה אלא למאן דאיהו בדרגא עלאה יתיר בדקא חזי.

301. ומה לישראל האי, לעמין ע"ז עאכ"ו, וכל מאן דלא אתגזר ויהבין ליה אמילו את זעירא דאורייתא, באלו חריב עלמא, ומשקר בשמא דקודשא בריך הוא, דכלא בהאי תליא, ודא אתקשר, דכתיב אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי.

302. Come and see: It is written, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44). "Before the children of Yisrael" he set it, but not before the other nations, so for this reason, speak to the children of Yisrael. "You shall say to the children of Yisrael" (Vayikra 20:2), and it is so in all places, ONLY TO YISRAEL. May they rest, the fathers of the world, Hillel and Shamai, who spoke so to Onkelos, but they did not reveal Torah topics to him until he was circumcised.

303. Come and see: The first subject of the Torah we give to children is the Alphabet. This is a matter that mankind cannot comprehend, nor can it rise in their minds, not to mention saying it with their mouths. Even supernal angels and the most sublime can not comprehend it, as these matters are the mysteries of the Holy Name. There are 14,050,000 worlds dependent upon the stroke of the Aleph ?, MEANING THE STROKE OF THE UPPER YUD OF THE ALEPH, and 72 holy names are engraved in the impressed letters in them. The high and low beings; heaven, earth and the seat of glory of the King - are hanging from one side to the other side, MEANING FROM THE UPPER STROKE TO THE LOWER STROKE of the expansion of the Aleph. They sustain all the worlds and are the supports of the upper and lower beings within the secret of wisdom.

304. Concealed paths, THE SECRET OF THE 32 PATHS OF CHOCHMAH, and deep rivers, THE SECRET OF THE SFIROT OF BINAH, ten sayings, THE SECRET OF THE TEN SFIROT OF DA'AT THAT UNIFIES CHOCHMAH AND BINAH, DENOTING THE SECRET OF CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, all come out AND FLOW INTO THE WORLDS from the lower tip underneath the Aleph. FOR THE LOWER YUD OF THE ALEPH IS THE SECRET OF MALE AND FEMALE, AS MENTIONED, WHOSE LIGHTS FLOW THROUGH THE LOWER TIP OF THE YUD. THEREFORE, IT IS COLLECTIVE, AS ALL ARE COLLECTED WITHIN THE ALEPH. From here on begin THE LIGHTS OF Aleph to spread to the Bet. One can not keep track of the wisdom that is engraved here.

305. For this reason, the Torah, THE SECRET OF ZEIR ANPIN, is the sustenance of everything and the Faith of all to bind the bond of Faith, NAMELY MALCHUT, one with another properly. He who is circumcised is bound with that bond of Faith, but he who is not circumcised is not bound with it, as it is written, "No stranger shall eat of the holy thing" (Vayikra 22:10) and "for no uncircumcised man shall eat of it" (Shemot 12:48). The spirit of defilement is stirred up from him and it comes to intermingle with holiness. Blessed is the Merciful One who set apart His children, Yisrael, who are marked with the holy impression, from them and their filth. About them, it is written, "And I had planted you a noble vine, an entirely right seed" (Yirmeyah 2:21). For this reason, IT IS WRITTEN, "You will show truth to Jacob" (Michah 7:20) and to no one else, a true Torah to a true seed. Rabbi Elazar approached and kissed him on his hands.

302. תָּא חֲזִי, כְּתִיב וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לְפָנֵי בְנֵי יִשְׂרָאֵל. לְפָנֵי בְנֵי יִשְׂרָאֵל שָׂם, אֲבָל לְשָׂאֵר עַמּוּיִן לֹא שָׂם. בְּגִ"כ דְּבַר אֵל בְּנֵי יִשְׂרָאֵל. וְאֵל בְּנֵי יִשְׂרָאֵל תֹּאמֵר. וְכֵן כָּלֵהוּ. יִנּוּחֹן אֲבָהֶן דְּעֵלְמָא, אֵינּוּן הֵלֵל וְשָׁמַאי, דְּהִכִּי אָמְרוּ לְאוֹנְקֵלוֹס, וְלֹא אוֹדְעוּ לֵיהּ מְלֵה דְאוֹרֵייתָא עַד דְּאֶתְגְּזֹר.

303. וְתָא חֲזִי, מְלֵה קְרִמָּאָה דְאוֹרֵייתָא, דִּיהִיבִין לִינּוּקֵי, אֶל־ף בִּי"ת, דָּא מְלֵה דְלֹא יִכְלִין בְּנֵי עֵלְמָא לְאֶדְבָקָא בְּסוּכְלָתְנּוּ, וְלִסְלָקָא לֵיהּ בְּרַעוּתָא, וּכ"ש לְמַלְלָא בְּסוּמִיָּהוּן. וְאֶפִּילוּ מְלֹאכֵי עֵלְאֵי, וְעֵלְאֵי דְעֵלְאֵי, לֹא יִכְלִין לְאֶדְבָקָא, בְּגִין דְּאֵינּוּן סְתִימִין דְּשָׂמָא קְדִישָׁא. וְאֶלְף וְאַרְבַּע מָאָה וְחֲמִשׁ רִבְבָן דְּעֵלְמִין, כָּלֵהוּ תְלִיין בְּקוּצָא דְאֶל־ף, וְשִׁבְעִין וְתֵרִין שְׁמֵהֶן קְדִישִׁין גְּלִיפִין בְּאַתּוּוֹי רְשִׁימִין, דְּקִיּוּמוּ בְּהוּ עֵלְאֵי וְתַתְּאֵי, שְׁמִיא וְאַרְעָא, וְכוּרְסִיָּא יִקְרָא דְמַלְכָא, תְלִיין מַסְטְרָא חֲדָא לְסְטְרָא חֲדָא, דְּמַשְׁיטוּתָא דְאֶלְף, קִיּוּמָא דְעֵלְמִין כָּלֵהוּ, וְסַמְכִין דְּעֵלְאֵין וְתַתְּאֵין בְּרִזָּא דְחֻכְמָתָא.

א

304. וְשִׁבְלִין סְתִימִין, וְנִהְרִין עַמִּיקִין, וְעֶשֶׂר אַמִּירִין, כָּלֵהוּ נִפְקִין מֵהוּא קוּצָא תַתְּאָה דְתַחּוֹת אֶלְף. מִכָּאֵן וְלֵהֲלָאָה שְׂאֵרֵי לְאַתְפְּשֵׁטָא אֶלְף בְּבֵית. וְלִית חוּשְׁבָן לְחֻכְמָתָא דְהִכָּא אֶתְגְּלִיף.

305. בְּגִינֵי כֵן, אוֹרֵייתָא קִיּוּמָא דְכָלָא, וּמֵהִימְנוּתָא דְכָלָא, לְקִשְׂרָא קִשְׂרָא דְמֵהִימְנוּתָא דָּא בְּדָא כְּדָקָא חֲזִי. וּמֵאֵן דְּאֶתְגְּזֹר, אֶתְקִשֵׁר בְּהוּא קִשְׂרָא דְמֵהִימְנוּתָא. וּמֵאֵן דְּלֹא אֶתְגְּזֹר, וְלֹא אֶתְקִשֵׁר בֵּיהּ, כְּתִיב בֵּיהּ, וְכֹל זֶר לֹא יֹאכַל קֹדֶשׁ. וְכֹל עֶרֶל לֹא יֹאכַל בוּ. דְּהָא אֶתְעֵר רוּחַ מַסָּאבָא דְמַסְטְרִיָּה, וְאֶתִּי לְאַתְעֲרָבָא בְּקִדּוּשָׁה. בְּרִיךְ רַחֲמֵנָא, דְּפִרִישׁ לְיִשְׂרָאֵל בְּנוֹי, רְשִׁימִין בְּרְשִׁימָא קְדִישָׁא, מְנִיּוּהוּ וּמְזוּהֵמָא דְלֵהוּן. עֲלִיּוּהוּ כְּתִיב, וְאַנְכֵי נְטַעְתִּיךְ שׁוֹרֵק כָּלֵה זֶרַע אֲמַת. וּבְגִינֵי כֵן, תַתָּן אֲמַת לְיַעֲקֹב, וְלֹא לְאַחֲרָא. תּוֹרַת אֲמַת, לְזֶרַע אֲמַת. אֶתָּא רַבִּי אֶלְעָזָר וּנְשָׁקִיָּה עַל יָדָיו.

306. Rabbi Chizkiyah said: It is written, "For Hashem will not abandon His people for His great name's sake..." (I Samuel 12:22). "Hashem will not abandon His people" for what reason? "for His great name's sake" as everything is interconnected. With what are Yisrael connected to the Holy One, blessed be He? It is with that holy impression marked in their flesh. For this reason, Hashem will not abandon His people. And why? IT IS DUE to His great Name marked on them.

307. We have learned that the Torah is called "covenant." The Holy One, blessed be He, is called covenant and this holy mark, MEANING CIRCUMCISION, is called "covenant." So they are all intertwined and not apart one from another. Rabbi Yesa said to him that Torah and Yisrael ARE CALLED COVENANT, and that is fine. But how do we know that the Holy One, blessed be He, is called covenant? He replied: Because it is written, "And He remembered for them His covenant" (Tehilim 106:45) and it is well known THAT THE SECRET OF IT IS YESOD, as we have learned.

308. "And keep My ordinances" (Vayikra 18:4): "My ordinances" are the customs of the King, NAMELY ZEIR ANPIN. "My Judgments (lit. 'justices')" (Ibid.) are the decrees of the Torah. Rabbi Yehuda said: All these customs stem from the place called righteousness, DENOTING MALCHUT. They are called "My ordinances" and are Royal decrees. Wherever something is called Justice, it refers to Royal Laws of the Holy King, the Holy One, blessed be He, the King to whom all peace is His, being the Holy King in a place where two portions are held one with another, MEANING Judgment and Mercy. Therefore, it is written, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15) and they are Judgment and Mercy. For this reason, THEY ARE ordinance and Judgment. Of this, it is written, "His statutes and His Judgments (lit. 'justices') to Yisrael" (Tehilim 147:19) to Yisrael, but not to any other nation.

309. It is later written, "He has not dealt so with any other nation" (Ibid. 20). We have learned that even though he was circumcised, if he does not perform the commandments of the Torah he is to be considered an idolater throughout. It is thus forbidden to teach him the words of the Torah. We have learned that "you will make Me an altar of stone" (Shemot 20:22). This, CIRCUMCISION, is considered literally an altar of stone, MEANING IT SOFTENS HIS STONE HEART, but for he WHO IS CIRCUMCISED YET DOES NOT OBSERVE THE COMMANDMENTS OF THE TORAH, the hardness of his heart remains as is and the filth does not cease from him. For this reason, the circumcision did not succeed nor did it help him. Therefore, it is written, "For if you lift up your tool upon it, you have defiled it" (Ibid.). THIS MEANS THAT EVEN THOUGH YOU RAISED YOUR SWORD UPON IT, MEANING IF ONE IS CIRCUMCISED, YET DOES NOT OBSERVE THE COMMANDMENTS, "YOU HAVE DEFILED IT" - THE CIRCUMCISION BECOMES DEFILED AND IS TO NO AVAIL. THUS, IT IS PROHIBITED TO TEACH HIM TORAH.

306. רבי חזקיה אמר, כתיב כי לא יטוש יי' את עמו בעבור שמו וגו', כי לא יטוש יי' את עמו, מ"ט בעבור שמו הגדול. בגין דכלא אתקשר דא בדא, ובמה אתקשרו ישראל בקודשא בריך הוא. בהוא רשימא קדישא דאתרשים בבשריהון. ובגיני כך, לא יטוש יי' את עמו. ולמה. בעבור שמו הגדול דאתרשים בהו.

307. תאנא, אורייתא אקרי ברית, וקודשא בריך הוא אקרי ברית. והאי רשימא קדישא אקרי ברית. ועל דא כלא אתקשר דא בדא, ולא אתפרש דא מן דא. א"ל ר' יוסא, אורייתא וישראל שפיר אבל קודשא בריך הוא מנלן דאקרי ברית. א"ל דכתיב ויזכור להם בריתו, והא אתיידע, והא אתמר.

308. ואת חקתי תשמרו, תקותי: אלן אינון נמוסי מלכא. משפט: אלן אינון גזרי אורייתא, רבי יהודה אמר, כל אינון נמוסין מאתר דאקרי צדק, אקרון חקותי, ואינון גזרת מלכא. ובכל אתר דאקרי משפט אקרון דינא דמלכא, דאיהו מלכא קדישא, קודשא בריך הוא, מלכא דשלמא כלא דיליה. הוא דהוא מלכא קדישא, באתר דתרין חולקין אחידן דא בדא. ועל דא כתיב, צדק ומשפט מכון כסאך, ואינון דינא ורחמי. ובגיני כך חק ומשפט. וע"ד כתיב חקו ומשפטיו לישראל. לישראל ולא לשאר עמין.

309. בתריה מה כתיב, לא עשה כן לכל גוי. ותנינן, אע"ג דאתגזר ולא עביד פקודי אורייתא, הרי הוא כגוי בכלא, ואסיר למילף ליה פתגמי אורייתא. וע"ד תנינן מזבח אבנים, דא מזבח אבנים ממש. והא קשיו דלביה באתריה קיימא, וזהמא לא אתפסק מניה. בגיני כך, לא סליק בידיה ההוא גזירו, ולא מהניא ליה. וע"ד כתיב, כי חרבך הנפת עליה ותחללה.

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310. For this reason, "He has not dealt so with any other nation." "NATION," is unspecified, INCLUDING ALSO HIM THAT IS CIRCUMCISED YET DOES NOT PERFORM THE PRECEPTS. "And as for His ordinances they have not known them" forever and ever. Another interpretation, MEANING ACCORDING TO THE LITERAL MEANING OF THE TORAH AND THE PRECEPTS, we do not hand to them, and surely not the esoteric explanations of Torah and the ordinances of Torah. It is written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9) and "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15).

310. בְּגִינֵי כֶךְ, לֹא עָשָׂה כֵן לְכָל גּוֹי סָתֵם. וּמִשְׁפָּטִים בַּל יִדְעוּם לְעֵלָם וּלְעַלְמֵי עֲלָמִין. מִלֵּה אַחֲרָא, לֹא יִהְיִינָן לְהוֹ, כִּשׁ רִזֵי אֹרֵייתָא, וְנִמוּסֵין דְּאֹרֵייתָא. וּכְתִיב, בִּי חֵלֶק יְיָ עִמּוֹ יַעֲקֹב חֵבֶל נַחֲלָתוֹ, אֲשֶׁרִי הָעַם שָׁכְבָה לוֹ אֲשֶׁרִי הָעַם שֵׁנִי אֱלֹהֵיו.

51. Four keys

We learn what the Mishnah says about the ways of the lights, and about the four keys of different colors that were made for the directions of the world. Many supernal secrets are spoken of, with the number four being the link between them. We read of the sixty warriors who are led by a strong youth, and of the swords they wield.

311. We have learned in the Mishnah about the ways of the lights. Four keys were made for the directions of the world, and there is one KEY for the four directions in their corners. There are four DIRECTIONS for each direction and they are engraved with one color. In the color ARE MIXED blue, purple, scarlet, white and red. One blends into the color of the other and ITS COLOR, MEANING THAT OF ITS NEIGHBOR, is found in it.

311. מִתְנִיתִין, בְּנִמוּסֵי טְהִירִין. אַרְבַּע מִפְתָּחִין שְׁוִיין, לְאַרְבַּע סְטְרֵי עֲלָמָא. בְּזוּייתְהוֹן אֲשֶׁתְּכַחוּ. חַד לְסֵטֶר אַרְבַּע, וְאַרְבַּע לְסֵטֶר חַד. אֲתַגְלֶפֶן בְּחַד גּוּוֹנָא. בְּהוּא גּוּוֹנָא, תְּכֵלָא, וְאַרְגוּוֹנָא וְצִבְעֵ זְהוּרִי, וְחוּרָא, וְסוּמְקָא. דָּא עֵייל בְּגוּוֹנָא דְחַבְרִיָּה, וְדִירִיה בֵּיה רְשִׁים.

312. Four heads rose together joined as one form. One head arose from the washing, where it was washed. Two gazelles of equal size rose from that washing, as it is written, "Like a flock of shorn (also: 'measured') ewes, which came up from the washing" (Shir Hashirim 4:2). Within their hair is the appearance of a precious stone of four colors.

312. אַרְבַּע רִישֵׁין כְּחַדָּא אֲסִתְלִיקוּ, וּבְחַד דִּיוֹקְנָא מִתְדַבְּקִין. חַד רִישָׁא אֲסִתְלִיק, מְגוּ סַחֲוֵי דְאֲסִתְחִי. תְּרִי אֵיילָתָא קְצִיבִין בְּשִׁיעוּרָא חַד, סִלְקֵן מֵהוּא סַחֲוֵתָא, דְּכְתִיב כְּעֵדֶר הַקְּצוּבוֹת שָׁעִלוּ מִן הַרְחָצָה. בְּשִׁיעָרָא דְלְהוֹן, חִיזוּ דְאֵבֶן טְבָא דְאַרְבַּע גּוּוֹנִין.

313. Four wings cover the body with small hands beneath their wings, each engraved with five. They fly high above the chamber that is beautiful in form and handsome in appearance.

313. אַרְבַּע גְּדַפִּין דְּכִסְיוּן עַל גּוּפָא, וְיָדִין זְעִירִין תַּחוּת גְּדַפֵּיהוּ. וְחֵמֶשׁ בְּחֵמֶשׁ גְּלִיפֵן. טְאִסִּין לְעֵילָא לְעֵילָא מֵהִיכְלָא, דְּשִׁפִּירָא בְּרִיוּא וְיָאָה לְמַחְזִי.

314. One strong youth came out with a sharp sword that turns into males and females, who carry the measuring of an efa between heaven and earth, sometimes carrying it throughout the world. All are measured by it, as is written, "A just efa" (Vayikra 19:36).

314. חַד עוֹלִים רַבִּיא, נְפִיק שֶׁנֶן חַרְבָּא, דְּמִתְהַפְּכָא לְגוּבְרִין לְנוֹקְבִין. נְטִלִין לְמִשִּׁיחָא דְאֵיפָה בֵּין שָׁמַיָא וּבֵין אַרְעָא. לְזַמְנִין נְטִלִין לָהּ בְּכָל עֲלָמָא, וְכָל מְשִׁיחִין בָּהּ מְשִׁיחִין, דְּכְתִיב אֵיפַת צֶדֶק וְגו'.

315. There is a crystal mirror on one sword. On the top of that sword glistens the color of red in the midst of the crystal. From the two sides very deep impressions appear in that sword. One strong warrior, a youth standing in thirteen worlds, is girded with that sword to do vengeance. With him are sixty other mighty warriors girded with swords, all trained to be victorious in war. This is the meaning of the verse, "Gird your sword upon your thigh, O mighty warrior: your glory and your majesty" (Tehilim 45:4). It is also written, "All girt with swords, and expert in war..." (Shir Hashirim 3:8). They turn forward in several ways, and no one knows them except one worm that swims among the fish of the sea. All rocks that pass over them break up.

316. At that time, the sound that is emitted from those girded with swords, NAMELY THE SIXTY WARRIORS, breaks eighteen large mountains. No one lends his ear, everyone is blind and has a closed heart. There is no one to see that this construction is about to shatter. When unseemly deeds are done and people turn away from the correct way, the right is removed, DENOTING THE ILLUMINATION OF CHASSADIM, and the left rules WITHOUT THE RIGHT. Then there is nakedness. Woe to the wicked who bring it upon the world, as there is no blessing above before these EVILDOERS are vanquished here below. This is what the verse says, "And the wicked will be no more. Bless You Hashem, O my soul, Haleluyah" (Tehilim 104:35).

52. An apple tree and a rose

Rabbi Chiya says that the Congregation of Yisrael praises God with the image of an apple. From Rabbi Shimon we learn that is because it includes color, fragrance and taste, and because the apple is a cure-all. He says that God praises the Congregation of Israel with the image of a rose because of the fragrance of their good deeds.

317. "The nakedness of your father, or the nakedness of your mother, shall you not uncover" (Vayikra 18:7). Rabbi Chiyah opened the discussion saying, "Like the apple tree among the trees of the wood, so is my beloved among the sons..." (Shir Hashirim 2:3). This verse has been expounded by the friends. Yet, how beloved is the Congregation of Yisrael before the Holy One, blessed be He, that she lauds Him in this VERSE. We should look into this. Why does she laud Him through the apple and not with something else or with something THAT HAS color, or fragrance or taste.

315. חָד חִיזוּ דְבְרוּלְחָא, קַיִמָא עַל חֶרֶבָא חָד, בְּרִישָא דִּיהוּא חֶרֶבָא מְלֵהֶטָא סוּמְקָא מְגוּ בְדוּלְחָא. תְּרִין סְטְרִין מֵהַאי גִיסָא וּמֵהַאי גִיסָא, אֲתַחְזִי הוּא חֶרֶבָא, בְּרִשְׁמִין עֲמִיקִין, חָד גְּבַר תְּקִיף, עוֹלְמָא דְקַיִמָא בִי"ג עֲלָמִין. חָגִיר הוּא חֶרֶבָא, לְמַעַבְדּוּ נּוֹקְמִין. עֲמִיהּ חָגִירִין שְׁתִּין אַחֲרֵנִין, כְּלֵהוּ מִתְּנִילְפִי נְצַחִין קְרָבָא, הַה"ד חָגוּר חֶרֶבְךָ עַל יָרֵךְ גְּבוּר הוֹדֵךְ וְהִדְרֵךְ. וּכְתִיב כֹּלֶם אַחֲזִי חֶרֶב מְלוּמְדֵי מְלַחְמָה וְגו'. בְּכַמְהָ גּוּוֹנִין מִתְּהַפְכִין אֲנַפְיֵיהוּ, לִית דִּירַע לֹוֹן, בַּר חָד תּוֹלְעָתָא דְשֵׂאט בֵּין נוּוִי יַמָּא, כֹּל אֲבַנִין דְאֵעֲבַר עֲלֵיהוּ מִתְּבַקְעִין.

316. בְּהוּא זְמַנָּא, קְלָא דְנַפְיָא מְאִינוּן דְחָגִירֵי חֶרֶבָא, מְבַקַע תְּמַנְיֶסֶר טוּרִין רְבַרְבִין, וְלִית מֵאן דִּירְבִין אֲוִדְנִיהּ. כְּלֵהוּ עֲלָמָא סְתִימִין עֵינִין, אֲטִימִין לְבָא, לִית מֵאן דִּישַׁח דְהָא בְנִינָא לְסִתּוֹר כַּד עֲבָדִין עוֹבְדֵן דְלָא מִתְּבַשְׁרֵן, סְאֲטִין מֵאַרְחָא דְתַקְנָא, יַמִּינָא אַעֲדִין, וּשְׂמָאֲלָא שְׁלֵטָא, כַּדִּין עֲרִינִין אֲשִׁתְּכַחוּ. וְוִי לְחַוִּיבִינָא דְגַרְמִין דָּא בְּעֲלָמָא, דְהָא לָא מִתְּבַרְכִין לְעִילָא, עַד דִּישְׁתַּצֹּן אִינוּן לְתַתָּא. הַה"ד וְרַשְׁעִים עוֹד אִינָם בְּרַכִּי נַפְשִׁי אֶת יְיָ הַלְלוּהָ. (ע"כ..)

317. עֲרוֹת אַבְיָךְ וְעֲרוֹת אַמְךָ לָא תְגַלֶּה רַבִּי חֵיָא פְתַח. כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר כֵּן דוּרֵי בֵּין הַבָּנִים וְגו'. הַאי קְרָא אֲוִקְמוּהָ חֲבַרְיָא, אֲבַל כְּמָה חֲבִיבָה כְּנִסְתַּת יִשְׂרָאֵל קָמִי קוּדְשָא בְרִיךְ הוּא. דְהִיא מְשַׁבַּחַת לִיהּ בְּהַאי. הָכָא אִית לְאִסְתַּבְּלָא, אֲמַאי מְשַׁבַּחַת לִיהּ בְּתַפּוּחַ, וְלָא בְּמֵלֶה אַחֲרָא, אֲוּ בְּגוּוֹנִין אֲוּ בְּרִיחָא אֲוּ בְּטַעְמָא.

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318. HE ANSWERS: Since it is written "apple tree," IT TURNS OUT she is lauding him in every manner, with color, fragrance and with taste. Just as the apple is a cure-all also the Holy One, blessed be He, is a cure for all. Just as apple appears in colors - as we established, IT HAS WHITE, RED, GREEN - so does the Holy One, blessed be He, appear in supernal colors - NAMELY CHESED, GVURAH AND TIFERET THAT ARE THE SECRET OF WHITE, RED AND GREEN. As the apple tree has a fine fragrance MORE than other trees, so about the Holy One, blessed be He, it is written, "And His fragrance like the Lebanon" (Hoshea 14:7). Just as the apple's taste is sweet, so also is the Holy One's, blessed be He, as it is written, "His mouth is most sweet" (Shir Hashirim 5:16).

319. And the Holy One, blessed be He, praises the Congregation of Yisrael like a rose, and we have already explained why HE PRAISED HER as a rose. Rabbi Yehuda said: When righteous men increase in the world, the Congregation of Yisrael, DENOTING MALCHUT, raises good fragrance BEING THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT SHINES FROM BELOW UPWARD AS FRAGRANCE, and is blessed WITH CHASSADIM from the Holy King, and her face shines. But when the wicked increase in the world, it is as if the Congregation of Yisrael does not raise up the good fragrance, and tastes from the bitter FEEDING of the Other Side. Then it is written, "And cast down from heaven (to) earth..." (Eichah 2:1), MEANING THE COUPLING OF ZEIR ANPIN CALLED HEAVEN AND MALCHUT CALLED EARTH HAS BEEN DISBANDED, and her face is dark.

320. Rabbi Yosi said, when righteous men multiply in the world, it is written, "His left hand is under my head, and his right hand embraces me" (Shir Hashirim 2:6), MEANING THE RIGHT AND THE LEFT JOIN IN UNITY, ONE WITH ANOTHER. When the wicked multiply in the world, it is written, "He has drawn back His right hand from before the enemy" (Eichah 2:3), AND THE LEFT RULES WITHOUT THE RIGHT. THEN ALL JUDGMENTS ARE POURED DOWN FROM IT. Rabbi Chizkiyah said, We understand it from here, WHERE IT IS WRITTEN, "and a whisperer separates close friends" (Mishlei 16:28), meaning that the King separates from the Queen, BECAUSE OF THE EVIL MAN CALLED WHISPERER. This is the meaning of the verse, "The nakedness of your father, or the nakedness of your mother, shall you not uncover" MEANING YOU SHOULD NOT CAUSE THE UNCOVERING OF JUDGMENTS ABOVE TO THE NURTURING OF THE OTHER SIDE THROUGH WHICH A SPLIT IN THE HOLY UNION WILL OCCUR.

53. "That his mother taught him"

Rabbi Shimon tells his son that as long as the children of Yisrael obey the will of God, He stays with them, but when they disobey Him he leaves them, yet still the Shechinah stays with them and thus she is separated from God. Because she produced Solomon, her wise son, there was great rejoicing when Solomon attained wisdom and recited Shir Hashirim; then God made his residence with her. At that time all the children of Yisrael merited the higher levels, and there was joy above and below.

318. אָבֵל הוֹאִיל וּכְתִיב תַּפּוּחַ, בְּכֹלָּא הִיא מְשַׁבַּחַת לִיה, בְּגוּוּנִין, בְּרִיחָא, וּבְטַעְמָא. מַה תַּפּוּחַ הוּא אֲסוּתָא לְכֹלָּא, אוֹף קוּדְשָׁא בְּרִיךְ הוּא אֲסוּתָא לְכֹלָּא. מַה תַּפּוּחַ אֲשַׁתְּכַח בְּגוּוּנִי, כְּמַה דְּאוּקִימָנָא, אוֹף קוּדְשָׁא בְּרִיךְ הוּא אֲשַׁתְּכַח בְּגוּוּנִין עֲלָאִין. מַה תַּפּוּחַ אֵית בֵּיה רִיחָא דְקִיק מְכַל שְׁאָר אֵילָנִי, אוֹף קוּדְשָׁא בְּרִיךְ הוּא כְּתִיב בֵּיה וְרִיחַ לוֹ בְּלַבְנוֹן. מַה תַּפּוּחַ טַעְמִיהּ מְתִיקָא, אוֹף קוּדְשָׁא בְּרִיךְ הוּא כְּתִיב בֵּיה חֲכוּ מִמַּתְקִים.

319. וְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לָהּ לְכִי בְּשׁוֹשְׁנָה, וְהָא אוּקִימָנָא מְלִי, אֲמַאי בְּשׁוֹשְׁנָה, וְהָא אֲתָמַר. ר' יְהוּדָה אָמַר, בְּשַׁעְתָּא דְּאַסְגִּיאוּ זְכָאִי בְּעֵלְמָא, כְּנִסְתַּת יִשְׂרָאֵל סִלְקָא רִיחִין טְבִין, וּמִתְבָּרְכָא מִמְּלַכָּא קְדִישָׁא, וְאַנְפָּהָא גְהִירִין. וּבְזִמְנָא דְּאַסְגִּיאוּ חֵיבִין בְּעֵלְמָא, כְּבִיכּוּל כִּי לֹא סִלְקָא רִיחִין טְבִין, וְאַטְעַמַת מְסֻטְרָא אַחְרָא מְרִירָא. כְּדִין, כְּתִיב הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ וּגו', וְאַנְפָּהָא חֲשׂוֹכִין.

320. רַבִּי יוֹסִי אָמַר, בְּשַׁעְתָּא דְּאַסְגִּיאוּ זְכָאִין בְּעֵלְמָא, כְּתִיב שְׂמָאלוּ תַּחַת לְרֵאשֵׁי וַיְמִינּוּ תַּחְבְּקֵנִי. וּבְזִמְנָא דְּאַסְגִּיאוּ חֵיבִין בְּעֵלְמָא, כְּתִיב הַשִּׁיב אַחֲוֹר יְמִינּוּ. רַבִּי חִזְקִיָּה אָמַר מֵהֶכָּא, וְנִרְגַן מִפְּרִיד אֶלּוֹף, כְּלוּמַר פְּרִישׁ מְלַכָּא מִן מְטְרוּנִיתָא, הַה"ד עֲרוֹת אֲבִיךָ וְעֲרוֹת אִמְךָ לֹא תִגְלֶה.

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321. Rabbi Elazar was sitting before his father. He said to him. If there is an advocate in the world, he goes to the Queen, if there is an accuser, he goes to the Queen, BUT NOT HIGHER THEN MALCHUT. HE ASKS, why IS THIS SO? He replied IT IS SIMILAR to a king who had a son with the queen; as long as the son carries through the wishes of the king, the king will maintain his residence with the queen. If the son does not obey the king, the king removes his residence from the queen.

322. It is so with the Holy One, blessed be He, and the Congregation of Yisrael. As long as Yisrael obey the will of the Holy One, blessed be He, He installs His residence with the Congregation of Yisrael. When Yisrael disobey His will, the Holy One, blessed be He, no longer places His residence with the Congregation of Yisrael. Why? It is because Yisrael are firstborn of the Holy One, blessed be He, as it is written, "Yisrael is My son, My firstborn" (Shemot 4:22). The Congregation of Yisrael is the mother of Yisrael, as it is written, "And do not forsake the Torah of your mother" (Mishlei 1:8).

323. Come and see: As long as Yisrael are distant from the King's palace, so to speak, the Queen distances herself with them FROM THE KING. What is the reason? It is because the Queen did not whip that son before, so he should walk in the right path. For the King never strikes his son, but leaves it to the hand of the Queen; she should manage the palace, punish her son, and guide him in the truthful way before the King.

324. The secret of the matter, it is written, "The words of King Lemuel, the prophecy, that his mother taught him" (Mishlei 31:1). His mother is Batsheba, NAMELY, THE SECRET OF MALCHUT CALLED BATSHEBA (LIT. 'DAUGHTER OF SEVEN'). We have learned that it is written, "The proverbs of Solomon. A wise son makes a glad father: but a foolish son is the grief of his mother" (Mishlei 10:1). Assuredly he is the grief of his mother. See what is written, "A wise son makes a glad father," MEANING so long as the son walks in a straight path, and he is wise, he "makes a glad father." This refers to the Holy King above, MEANING ZEIR ANPIN, as it is written, "Makes a glad father" without specifying, WHICH POINTS TO THE FATHER ABOVE. AND IF this son is on a stumbling manner, it is written, "But a foolish son is the grief of his mother." For sure it is the grief of his mother, referring to the Congregation of Yisrael, DENOTING MALCHUT. The secret of the matter is the words, "And for your transgressions was your mother put away" (Yeshayah 50:1), WHO IS MALCHUT.

321. רַבִּי אֱלֶעָזָר הָיָה יְתִיב קָמִי אָבוֹי, אָמַר לִיה, אִי פִּרְקָלִיטָא בְּעֵלְמָא בְּמִטְרוֹנִיתָא אֲשֶׁתְּכַח, וְאִי קִטְיֹגְרִיא בְּעֵלְמָא, בְּמִטְרוֹנִיתָא אֲשֶׁתְּכַח, אָמַי. אָמַר לִיה, לְמַלְכָּא דְהוּה לִיה בַּר מִמִּטְרוֹנִיתָא, כֵּל זְמָנָא דְהוּוּא בְּרָא עֲבִיד רְעוּתָא דְמַלְכָּא, מַלְכָּא עֲבִיד מְדוּרִיָּה בְּמִטְרוֹנִיתָא. וְכֵל זְמָנָא דְלָא הוּוּה הָהוּא בַּר עֲבִיד רְעוּתָא דְמַלְכָּא, מַלְכָּא פְּרִישׁ מְדוּרִיָּה מִמִּטְרוֹנִיתָא.

322. כֵּן קוּדְשָׁא בְּרִיךְ הוּא וְכ"י, כֵּל זְמָנָא דִּישְׂרָאֵל עֲבָדִין רְעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא שְׁוֵי מְדוּרִיָּה בְּכַנְסַת יִשְׂרָאֵל. וְכֵל זְמָנָא דִּישְׂרָאֵל לֹא עֲבָדִין רְעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא, קוּדְשָׁא בְּרִיךְ הוּא לֹא שְׁוֵי מְדוּרִיָּה בְּכ"י. מ"ט. בְּגִין דִּישְׂרָאֵל הוּא בְּרָא בּוֹכְרָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְכָתִיב בְּנֵי בְּכוּרֵי יִשְׂרָאֵל. אָמַי, דָּא הִיא כְּנַסַּת יִשְׂרָאֵל דְכָתִיב וְאֵל תִּטּוֹשׁ תּוֹרַת אִמְךָ.

323. ת"ח, כֵּל זְמָנָא דִּישְׂרָאֵל רַחֲקִין מֵהִיכְלָא דְמַלְכָּא, כְּבִיכּוֹל מִטְרוֹנִיתָא אֲתַרְחַקַּת עִמָּהוּן. מ"ט. בְּגִין דְּמִטְרוֹנִיתָא לֹא אֶקְדִּימַת קִיסְטָא לְהָאִי בַּר, לְאַלְקָאָה לִיה, לְמִיָּהֵךְ בְּאוּרַח מִיּוֹשֵׁר. בְּגִין דְּמַלְכָּא לֹא אֶלְקִי לְבְרִיָּה לְעֵלְמִין. אֶלָּא שְׂבִיק כֵּלָּא בִּידָא דְּמִטְרוֹנִיתָא, לְאַנְהָגָא הִיכְלָא, וְלְאַלְקָאָה בְּרָה, וְלְדַבְּרָא לִיה בְּאוּרַח קְשׁוּט, לְקַבְּלִיה דְּמַלְכָּא.

324. וְרָזָא דְּמַלְּה דְכָתִיב דְּבְרֵי לְמוּאֵל מֶלֶךְ מִשָּׁא אֲשֶׁר יִסְרַתּוּ אָמוּ, דָּא בַּת שֶׁבַע, וְהָא אֲתַמַּר כְּתִיב, מִשְׁלֵי שְׁלֵמָה בֵּן חָכֵם יִשְׁמַח אָב וּבֵן כְּסִיל תּוֹגַת אָמוּ. תּוֹגַת אָמוּ וְדָאִי. חָמִי מַה כְּתִיב, בֵּן חָכֵם יִשְׁמַח אָב, בְּעוֹד דְּהָאִי בַּר אֲזִיל בְּאוּרַח מִיּוֹשֵׁר, וְהוּא חָכִימָא, יִשְׁמַח אָב, דָּא מַלְכָּא קְדִישָׁא לְעִילָא. יִשְׁמַח אָב סָתָם. אֲשֶׁתְּכַח הָאִי בַּר בְּאוּרַחָא תְּקֵלָא, מַה כְּתִיב וּבֵן כְּסִיל תּוֹגַת אָמוּ. תּוֹגַת אָמוּ וְדָאִי, דָּא כְּנַסַּת יִשְׂרָאֵל. וְרָזָא דְּמַלְּה כְּתִיב, וּבְמַשְׁעָכֶם שְׁלַחַה אִמְכֶם.

325. Come and see: There was not such joy before the Holy One, blessed be He, as on the day that Solomon attained wisdom and recited Shir Hashirim. Then the face of the Queen shone, the King placed His residence with her, as it is written, "And Solomon's wisdom excelled..." (I Melachim 5:10). What is meant by "excelled"? IT MEANS THAT the beauty of the Queen increased, and her levels grew above all other levels SHE HAD EVER HAD, because the King put His residence with her. And why is all that? Because she produced this wise son.

326. When she produced Solomon, MEANING SHE INSPIRED HIM WITH HER WISDOM, she produced all Yisrael. All merited the high levels as Solomon, as the Holy One, blessed be He, rejoiced with them and they with Him. On the day that Solomon constructed the Temple below, the Queen prepared the house for the King, they placed their residence together, her face glowed with total joy. Then there was joy for all, above and below. Why so? Because it is written, "That his mother taught him," as she guided according to the King's wishes.

327. When this son, as I said, does not conduct himself to the satisfaction of the King, then there is nakedness everywhere, CAUSING THE REVELATION OF JUDGMENTS IN MALCHUT, THE SECRET OF THE UNCOVERING OF NAKEDNESS, nakedness on all sides, BOTH RIGHT AND LEFT. For the King now moves apart from the Queen, the Queen is distanced from His palace, so there is nakedness everywhere. Is this not nakedness if the King is not with the Queen, and the Queen without the King? Therefore, it is written, "The nakedness of your father, or the nakedness of your mother, shall you not uncover: she is your mother" (Vayikra 18:7), surely, DENOTING MALCHUT, and she dwells with you. Therefore, "you shall not uncover her nakedness."

54. "He shall mightily roar because of His habitation"

Rabbi Shimon reveals the secret that when the lower Hei is withheld from receiving blessings, the upper Hei withholds blessings from every level. This happens when Zeir Anpin and Nukva are separated, and the source of the spring of blessings stops. Therefore from the day that the Temple was destroyed there has not been a day without curses or a day when blessings are found in the world. When people do not repent, the day eventually comes that the rulers of other nations are given permission to rule over Yisrael, and the upper Hei pours its blessings to the Other Side.

328. Rabbi Shimon clasped his hands and wept. He cried: Woe if I do speak and reveal the secret, woe if I do not and the friends lose THIS matter. Ah Hashem Elohim! Will You make a full end of the remnant of Yisrael?" (Yechezkel 11:13). What is meant by "Ah" and what is meant by "Will You make a full end"? HE ANSWERS: The secret of the matter is, that when the lower Hei OF YUD HEI VAV HEI, WHICH IS MALCHUT, is expelled from the chamber of the King, the other upper Hei OF YUD HEI VAV HEI, DENOTING BINAH, withholds the blessings for its sake. Then is written, "Ah (Aleph Hei Hei)...Will You make a full end," BECAUSE THE IMPAIRMENT REACHES BOTH HEIS OF YUD HEI VAV HEI, BINAH AND MALCHUT, because when THE LOWER HEI IS WITHHELD from receiving blessings, the other UPPER Hei withholds BLESSINGS from all, NOT SPREADING EVEN TO ZEIR ANPIN. What is the reason? It is because blessings are to be found only where there are Male and a Female, AND SINCE MALCHUT IS EXPELLED FROM ZEIR ANPIN, THERE ARE NO BLESSINGS IN ZEIR ANPIN BECAUSE OF HIS BEING WITHOUT THE FEMALE.

325. ת"ח, לא אשתכח חרוותא קמי קודשא בריך הוא, ביומא דסליק שלמה לחכמתא, ואמר שיר השירים. בדין נהירו אנפוי דמטרוניתא, ואתי מלכא למשרי מדוריה עמה. הה"ד, ותרב חכמת שלמה וגו'. מאי ותרב. דסלקא שפירו דמטרוניתא, ואתרביאת בדרגהא על כל שאר דרגין, בגין דמלכא שוי מדוריה בה. וכל כך למה. בגין דאפיקת ברא חכימא דא לעלמא.

326. וכד אפיקת ליה לשלמה, לכל ישראל אפיקת, וכלהו הוו בדרגין עלאין זכאין בשלמה. דקודשא בריך הוא חדי בהו, ואינון ביה. וביומא דשכלל שלמה ביתא לתתא, אתקינת מטרוניתא ביתא למלכא. ושוי מדוריהון בחדא, ונהירו אנפיהא בחדוה שלימו. בדין אשתכח חרוותא לכלא, לעילא ותתא. וכל כך למה. בגין דכתיב, משא אשר יסרתו אמו, דדברת ליה לרעותא דמלכא.

327. וכד האי בר כמה דאמינא, לא אתדבר לרעותיה דמלכא. בדין היא ערייתא דכלא, ערייתא דכל סטרין דהא מלכא פריש ממטרוניתא, ומטרוניתא אתרחקת מהיכליה, ובג"כ ערייתא היא דכלא. וכי לא ערייתא הוא, מלכא בלא מטרוניתא, ומטרוניתא בלא מלכא. וע"ד כתיב, ערות אביך וערות אמך לא תגלה אמך היא. אמך היא ודאי, ושריא עמר, בגיני כך לא תגלה ערותה.

328. ר"ש אקיש ידוי ובכה, ואמר ווי אי אימא וגלינא רזא, ווי אי לא אימא, דינבדון חבריית מלה. אהה יי' אלהים בלה אתה עושה את שארית ישראל. מאי אהה. ומאי בלה אתה עושה. אלא רזא דמלה, בזמנא דה' תתאה אתתרכת מהיכלא דמלכא, ה' אחרא עלאה בגינה מנעת ברכתא. וכדין כתיב, אהה בלה אתה עושה. בגין דכד איהי אתמנעת מברכאן, ה' אחרא מנעת לון מכלא. מאי טעמא. בגין דברכאן לא משתכחי, אלא באתר דשריין דכר ונוקבא.

329. So it is written, "Hashem shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar because of His habitation" (Yirmeyah 25:30), because of His actual habitation, namely the Queen, WHO IS GONE. It is surely so THAT HE ROARS. What does He say? **THUS: woe that I have demolished My house.** "My house" **MEANS** the union with the Queen. This is surely the meaning of, "The nakedness of your father, or the nakedness of your mother, shall you not uncover." From all directions there is nakedness, **NAMELY BLEMISH. FOR WHEN MALCHUT, YOUR MOTHER, PARTED DUE TO THE SIN OF THE LOWER BEINGS, THEN THE LIGHTS DEPARTED FROM ZEIR ANPIN AS WELL. THUS, ZEIR ANPIN, YOUR FATHER, WAS DAMAGED.** Then "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3), **MEANING ZEIR ANPIN REFERRED TO AS HEAVEN, as the place of the reception of blessings of the springs' sources, WHICH ARE IN BINAH which were flowing and watering ZEIR ANPIN properly, withdrew AND STOPPED.**

330. We have learned that when the King parted from the Queen and there were no blessings, ZEIR ANPIN is called 'woe (Vav Yud)', **MEANING WOE IS TO ME. Why IS IT CALLED "woe"? IT IS** as we learned that the head of Yesod is the Yud, as Yesod ITSELF is a small Vav, and the Holy one blessed be He, **MEANING ZEIR ANPIN, is a large higher Vav. Therefore, Vav is fully spelled with two Vav's together, POINTING TO ZEIR ANPIN AND YESOD. The top of this Yesod is Yud. When the Queen is separated from the King and the blessings are withheld from the King, DENOTING ZEIR ANPIN, and there is no coupling at the head of Yesod, THEN the upper Vav, NAMELY ZEIR ANPIN, takes the head of Yesod, namely Yud, and draws it to itself. Then THE COMBINATION becomes Vai (woe), MEANING "woe" to all, the upper and the lower; SINCE THE LOWER BEINGS DO NOT RECEIVE, THE UPPER DO NOT RECEIVE SO AS TO POUR UPON THEM, AS MENTIONED.**

331. Therefore, we learned from the day that the Temple was destroyed, blessings are not to be found in the world, and there is not a day in which there are no curses, as the blessings THAT ARE SUPPOSED TO COME daily are withheld, **AND INSTEAD BECOME CURSES.** He replied, if so, If it was written: Oy or Hoy, **AND NOT VAI** what is THEIR EXPLANATION?

332. He said to him: When things depend upon repentance and people do not repent, the sublime Hei OF YUD HEI VAV HEI, **BEING BINAH, takes and attracts the Vav and the Yud to itself, as they are not repenting. It then BECOMES A COMBINATION OF HEI-VAV-YUD called Hoy, MEANING Hoy (lit. 'ah'), when the King, ZEIR ANPIN, departs higher and higher TO BINAH. People cry but no one pays attention. SOMETIMES, that supernal concealed NAME, EHEYEH, DENOTING KETER, raises the Vav, ZEIR ANPIN, and the Yud, BEING THE HEAD OF YESOD, to itself, because one's prayer is not accepted, AND IT BECOMES THE COMBINATION OY (ALEPH VAV YUD).** Then it is called Oy, as the Aleph THAT IS EHEYEH brings up to it the Vav and the Yud. Then repentance is not available, so the Hei departs from these letters, as it is no longer dependent on repentance, **WHICH IS THE SECRET OF BINAH CALLED HEI.**

329. וְעַל דָּא כְּתִיב, יי' מִמְרוֹם יִשָּׁאג וּמִמְעוֹן קִדְשׁוֹ יִתֵּן קוֹלוֹ שָׁאג יִשָּׁאג עַל נוֹהוּ עַל נוֹהוּ מִמֶּשׁ. דָּא מִטְרוּנִיתָא, וְדָא הוּא וְדָאי. וּמַאי אָמַר. אוּי שְׁהַחֲרַבְתִּי אֶת בֵּיתִי וְכוּ'. בֵּיתִי זְוֹגָא דְּמִטְרוּנִיתָא. וְדָא הוּא וְדָאי, עֲרוֹת אַבְיָן וְעֲרוֹת אֲמָן לֹא תִגְלָה. דְּהָא מִכָּל סְטָרִין עֲרִייתָא הוּא. וְכַדִּין, לְבִשׁוּ שָׁמַיִם קִדְרוֹת וְשָׁק הוֹשֵׁם כְּסוּתָם דְּהָא אֶתְר אַחֲסִנַת בְּרַכָּאן דְּמִבּוּעִין דְּנַחֲלִין דְּהוּוּ נִגְיָדִין וְשָׁקִיין כְּדָקָא חֲזוּ, אֲתַמְנְעוּ.

330. תְּנִינָן, כִּד אֲתַפְרֵשׁ מִלְכָּא מִמִּטְרוּנִיתָא, וּבְרַכָּאן לֹא מִשְׁתַּבְּחָן, כְּדִין אֶקְרִי וי'. מ"ט וי'. דְּתַנִּיא, רִישָׁא דִּיסוּד י', דְּהָא יִסוּד וי' זְעִירָא הוּא, וְקוּדְשָׁא בְרִיךְ הוּא וי' רַבְרַבָּא עֲלָאָה. וְע"ד כְּתִיב וי' תְּרִין ווִין כְּחַדָּא, וְרִישָׁא דְּהָא יִסוּד י' הוּא. וְכִד אֲתַרְחַקַת מִטְרוּנִיתָא מִמִּלְכָּא, וּבְרַכָּאן אֲתַמְנְעוּ מִמִּלְכָּא, וְזוּגָא לֹא אֲשַׁתַּבַּח בְּרִישָׁא דִּיסוּד, נָטִיל וי' עֲלָאָה לְהָא יִישָׁא דִּיסוּד דְּהוּא י', וְנִגְיָד לִיה לְגַבִּיָּה, כְּדִין הוּא וי', וי' לְכָלָא, לְעֲלָאִין וְתַתָּאִין.

331. וְע"ד תְּנִינָן, מִיּוֹמָא דְּאֲתַחֲרִיב יְרוּשָׁלַם, בְּרַכָּאן לֹא אֲשַׁתַּבְּחוּ בְּעֲלָמָא, וְלִית לָן יוֹם דְּלֹא אֲשַׁתַּבַּח בֵּיה לְוּוּטִין, דְּהָא בְּרַכָּאן אֲתַמְנְעוּ בְּכָל יוֹם. אָמַר לִיה, אוּ הַכִּי, אוּי אוּ הוּי, מַהוּ.

332. אָמַר לִיה, כִּד מְלָה תְּלִיא בְּתַשׁוּבָה, וְלֹא תִיַּיבִין, כְּדִין ה' עֲלָאָה נָטִיל לֹן, וְאֲנִגִּיד לְוָאוּ וי', לְגַבִּיָּה, בְּגִין דְּלֹא תִיַּיבִין, כְּדִין אֶקְרִי הוּי. הוּי כִּד אֲסַתְּלַק מִלְכָּא לְעִילָא לְעִילָא, וְצוּוּחִין בְּנֵי נִשָּׂא וְלֹא אֲשַׁגַּח בְּהוּ. וְהוּא עֲלָאָה אֶהִיָּה טְמִירָא, סְלִיק לֹו, וי' לְגַבִּיָּה, בְּגִין דְּלֹא אֲתַקְבִּיל צְלוּתִיה, כְּדִין אֶקְרִי אוּי, דְּהָא א' סְלִיק לְגַבִּיָּה דִּוּ וי'. וְכַדִּין תַּשׁוּבָה לֹא אֲשַׁתַּבַּח. וְע"ד אֲסַתְּלַק מֵאֲלִין אֲתוּון ה', דְּהָא בְּתַשׁוּבָה לֹא תְּלִינָא.

333. Surely this is when sins in the world multiply excessively. At first, repentance was available but they did not want TO REPENT, then the Hei takes off, BEING BINAH, THE SECRET OF REPENTANCE and the Aleph, BEING KETER, raises the Vav Yud to it, so it is now called Oy. When the Temple was destroyed and repentance was gone, then they cried and said, "Woe (Oy) to us! For the day declines" (Yirmeyah 6:4). What is meant by "For the day declines"? It refers to the supernal day, MEANING BINAH called repentance, which departed and is not available. This is that specific day that extends its right hand to welcome evildoers. It has departed from all and is not available. Therefore, they say Oy instead of Hoy "for the shadows of the evening are lengthened" (Ibid.), MEANING PERMISSION has been granted to the rulers over other nations to rule over YISRAEL.

334. We have learned that the Vav, DENOTING ZEIR ANPIN, ascended high up TO KETER, BEING THE SECRET OF ALEPH, AS MENTIONED. The sanctuary was consumed, the people exiled, the Queen expelled, and the Temple was in ruins. Later, as the Vav returned to its position, it took notice of the Temple and found it in ruins. It sought the Queen, but she moved far away. It saw its sanctuary, but it was consumed by fire, and it looked for the people but they were exiled. It saw the blessings of the deep streams FROM BINAH that were flowing, but now ceased. Then it is written, "And on that day did Adonai Elohim Tzevaot call to weeping, and to mourning, and to baldness, and to girding with sackcloth" (Yeshayah 22:12). Then, "I clothe the heavens, ZEIR ANPIN, with blackness."

335. Then the Vav and Yud draw one towards the other. THE YUD, BEING THE HEAD OF YESOD, IS DRAWN TO THE VAV, ZEIR ANPIN, AND SEPARATES FROM MALCHUT. The upper Hei OF YUD HEI VAV HEI, BEING BINAH, pours its sources to the Other Side, and no blessings abound, because no Male and Female are present, ZEIR ANPIN AND MALCHUT, and they do not dwell together. Then "He shall mightily roar because of His habitation" (Yirmeyah 25:30), MALCHUT. Rabbi Shimon wept and Rabbi Elazar wept. Rabbi Elazar said: There is a lament placed in my heart on one side and a joy in my heart on the other, as I have heard words that I never heard until now. How blessed is my lot.

55. "The nakedness of your father's wife shall you not uncover"

Rabbi Shimon says that there is concealed knowledge in the words of the title verse. He says that "your father's wife" is the wife of Zeir Anpin who is in exile with Yisrael and who is far from Him. When she is called "your mother" she is with the King, and the command is to be careful not to separate them through sinning. Even when she is in exile a man must be careful not to alienate her so that she will not cease to stand guard over him.

336. "The nakedness of your father's wife shall you not uncover" (Vayikra 18:8). HE QUESTIONS: Who is your father's wife? Rabbi Shimon said: We learned that all the words of the Torah are concealed yet revealed, just as the Holy Name is concealed yet revealed. IT IS WRITTEN YUD HEI VAV HEI AND READ ADONAI. The Torah, which is the Holy Name, is also concealed and revealed. Here IN THIS VERSE, all is openly manifest, MEANING ACCORDING TO THE LITERAL MEANING THE VERSE IS SPEAKING ABOUT THE WIFE OF THE FATHER. BUT THERE IS IN IT concealed knowledge, as we have established.

333. וְדָאֵי כִּד אֲסָגִיאוּ חוּבֵי עֲלָמָא טַפְּי, וְתִשׁוּבָה הוּהּ תִּלְיָא בְּקִדְמִיתָא, וְלֹא בָּעוּ, כְּדִין אֲסַתְלֵק ה', וְא' סָלִיק לִו' יו"ד לְגַבְיָהּ, וְאֶקְרִי אוּי. וְכִד חָרִיב בֵּי מְקֻדָּשָׁא, וְתִשׁוּבָה אֲסַתְלֵקָת, כְּדִין צוּחוּ וְאָמְרוּ, אוּי לָנוּ כִּי פָנָה הַיּוֹם. מָאֵי כִּי פָנָה הַיּוֹם. דָּא הוּא יוֹמָא עֲלָאָה, דְּאֶקְרִי תִשׁוּבָה, דְּאֲסַתְלֵק וְאֲתַעְבֵּר, וְלֹא שְׂכִיחַ. הֵהוּא יוֹמָא דְּאֲשַׁתְמוּדַע, לְפִשְׁטָא יְמִינָא לְקַבְלָא חַיִּיבִין, וְהָא אֲתַפְּנִי מִכְּלָא, וְלֹא אֲשַׁתְכַּח, וְעַל דָּא אָמְרוּ אוּי, וְלֹא הוּי. כִּי יִנְטוּ צִלְלֵי עָרְב, דְּהָא אֲתִיבְהִיב רִשׁוּ לְרַבְרַבֵּי מִמֶּנָּן דְּשָׂאֵר עַמִּין, לְמִשְׁלַט עֲלֵיהּוּ.

334. תָּאנָא, סָלִיק ו' לְעִילָא לְעִילָא, וְהִיכְלָא אֲתוּקָד, וְעַמָּא אֲתַגְלִי, וּמִטְרוּנִיתָא אֲתַתְרַכַּת, וּבֵיתָא אֲתַחְרַבַּת. לְבַתָּר כִּד נַחִית וו' לְאֲתַרְיָה, אֲשַׁגַּח בְּבֵיתָהּ וְהָא אֲתַחְרִיב, בְּעֵי לְמִטְרוּנִיתָא, וְהָא אֲתַרְחַקַּת וְאֲזַלַּת. חָמָא לְהִיכְלִיָּהּ, וְהָא אֲתוּקָד. בְּעָא לְעַמָּא, וְהָא אֲתַגְלִי. חָמָא לְבִרְכָאֵן דְּנַחְלִין עַמִּיקִין דְּהוּוּ נִגְדִין, וְהָא אֲתַמְנַעוּ. כְּדִין כְּתִיב, וַיִּקְרָא יי' אֱלֹהִים צְבָאוֹת בַּיּוֹם הַהוּא לְבָבִי וּלְמַסְפָּד וּלְקִרְחָה וּלְחַגּוֹר שֶׁק. וְכִדִּין לְבָשׁוּ שָׁמַיִם קִדְרוֹת.

335. כְּדִין ו' י' אֲתַנְגִּיד חַד לְקַבִּיל חַד. וְה' עֲלָאָה, נִגִּיד מְבוּעֵי לְסַטְרָא אַחְרָא, וּבִרְכָאֵן לֹא מִשְׁתַּבְּחָן. דְּהָא דְכֵר וְנוֹקְבָא לֹא אֲשַׁתְכַּחוּ, וְלֹא שְׂרִיין כְּחָדָא. כְּדִין שָׂאג יִשְׂאָג עַל נֹהוּ. בְּכַה ר"ש, וּבְכַה ר' אֶלְעָזָר, אָמַר ר' אֶלְעָזָר, בְּכִיָּה תְקִיעָא בְּלָבָאֵי מַסְטְרָא חַדָּא, וְחַדְוֹתָא בְּלָבָאֵי מַסְטְרָא אַחְרָא. דְּהָא שְׁמַעְנָא מַלְיָן, דְּלֹא שְׁמַעְנָא עַד הַשְּׁתָא, זְכָאָה חוּלְקִי.

336. עָרוֹת אִשְׁת אַבִּיךָ לֹא תִגְלֶה, מֵאֵן אִשְׁת אַבִּיךָ. אר"ש, הָא תְנִינָן, כָּל מְלוֹי דְּאוּרִינִיתָא סְתִים וּגְלִיָּא, כְּמָה דְּשָׂמָא קְדִישָׁא סְתִים וּגְלִיָּא, אוּרִינִיתָא דְּהִיָּא שְׂמָא קְדִישָׁא, הֵכִי נִמְוִי סְתִים וּגְלִיָּא. הֵכָא כְּלָא בְּאֲתַגְלִיָּא, יִדְיעָא סְתִים כְּמָה דְּאוּקִימָנָא.

337. This verse is such, "Your father's wife" we have learned. As long as the Queen is with the King and she nurtures you, FROM HER ABUNDANCE, she is called your mother. Now, IN EXILE, she has been exiled with you and is far from the King, so she is called "your father's wife." She is the wife of the Holy King, ZEIR ANPIN, as she was never set free with a divorce. She is surely His wife, as it is written, "Thus says Hashem, Where is the bill of your mother's divorcement, with which I have put her away?" (Yeshayah 50:1). Surely she is the wife of the King even though she was exiled.

338. Therefore, He commanded about her twice, once when she sits united with the King and is called "your mother," as written, "The nakedness of your mother, shall you not uncover," MEANING do not cause them to separate from each other, or her to be sent away because of your sin, as it is written, "And for your transgressions was your mother put away" (Ibid.). The other was when she is in exile with you, exiled from the palace of the King, called THEN wife of the King. Even though she was distanced from THE KING, do not cause her to turn away from you, and thus your enemies will gain control over you and she will not guard you in exile. This is what is written, "The nakedness of your father's wife shall you not uncover." What is the reason? Because she is "your father's nakedness." Although she was distanced from the King, the King's supervision is still upon her constantly, so one needs to watch himself more carefully in relation to her, so as not to sin against her.

56. "That He see no unclean thing in you"

Rabbi Shimon begins speaking about the Shechinah and how she protects Yisrael, especially when they are in exile, from the other nations. Only when they sin is her power to protect them weakened. We learn that the children of Yisrael are detained in exile for three reasons: because they treated the Shechinah with contempt, because they turned their faces away from her, and because they defiled themselves.

339. Rabbi Shimon opened the discussion saying, "For Hashem your Elohim walks in the midst of your camp, to deliver you..." (Devarim 23:15). "For Hashem your Elohim" refers to the Shechinah prevailing in Yisrael, all the more so in exile, to shield them always from all sides and from all other nations so that they cannot destroy Yisrael.

340. We have learned that the foes of Yisrael are not capable of harming them until Yisrael weaken the power of the Shechinah before the appointed ministers of other nations. Only then can the enemies of Yisrael overcome them, rule them and decree many harsh decrees regarding them. When Yisrael return towards Her WITH REPENTANCE, THE SHECHINAH smashes the power and strength of these appointed chiefs, breaks the power and strength of the enemies of Yisrael and takes revenge against them all.

337. והאי קרא הכי הוא, אשת אביך תאנא, כל זמנא דמטרוניתא אשתכחת במלכא, וינקא לך, אקרי אמך. השתא דאתגליא עמך ואתרחקת מן מלכא, אשת אביך אתקרי. אנתו היא דמלכא קדישא לא אתפטרת בתרוכין מיניה, אנתתיה היא ודאי. כמה דכתיב, בה אמר יי' אי זה ספר בריתות אמכם אשר שלחתיה. אלא ודאי אנתו היא דמלכא, אע"ג דאתגלויא.

338. וע"ד פקיד עלה תרי זמני, כד יתבא במלכא בזווגא חד, ואתקרי אמך, דכתיב ערות אמך לא תגלה, לא תעביד דיתרחקון דא מן דא, ותשתלח על חובך, כמה דכתיב ובמשעכם שלחה אמכם. וחד, כד היא בגלותא עמך, ואתגלויא מהיכלא דמלכא, ואתקרי אנתו דמלכא. אע"ג דאתרחקת מיניה לא תעביד בגין דתעדי מבינך, וישלטון בך שנאך, ולא תסתמר עלך בגלותא. הה"ד ערות אשת אביך לא תגלה. מאי טעמא. בגין כי ערות אביך הוא. אע"ג דאתרחקת מן מלכא, אשגחותא דמלכא בה תדירא, ובעינא לאסתמרא לקבלה ויתיר, ולא תיחוב לגבה.

339. רבי שמעון פתח, כי יי' אלהיך מתהלך בקרב מחנהך להצילך וגו'. כי יי' אלהיך: דא שכונתא, דאשתכחת בהו בישראל, וכ"ש בגלותא, לאגנא עליהו תדירא מכל סטרין, ומכל שאר עמין, דלא ישיצון להו לישראל.

340. דתניא, לא יכלין שנאיהון דישראל לאבאשא להו, עד דישראל מחלישין חילא דשכינתא מקמי רבבי ממנן דשאר עמין. כדין יכלין להון שנאיהון דישראל, ושלטין עליהו, וגזרין עליהו כמה גזירין בישיין. וכד אינון תיובין לקבלה, היא מתברת חילא ותוקפא דכל אינון ממנן רבבין, ותברת חילא ותוקפא דשנאיהון דישראל, ואתפרעא להו מכלא.

341. Therefore, "shall your camp be holy" (Ibid.). One must SEE that he does not become defiled through his sins and through transgressing the words of Torah. If he does so, they defile him, as it is written, "That you should be defiled (Heb. venitmetem) by them" (Vayikra 11:43). The word "Venitmetem" is written without Aleph, POINTING TO AN EXTRA MEASURE OF DEFILEMENT. We have learned that there are 248 limbs in the body and all become defiled when one becomes defiled, meaning as soon as he wants to become defiled, it IMMEDIATELY ACQUIRES DEFILEMENT. "Therefore shall your camp be holy." What is meant by "your camp"? This refers to the limbs of the body. "That He see no unclean (lit. 'nakedness of') thing in you" (Devarim 23:15). What is a "nakedness of thing"? This is an allusion THAT YOU MUST NOT BRING a strange nakedness to come to this thing, FOR IT IS STRANGE TO MALCHUT CALLED 'THING', as we have established. If YOU DO so, He will surely "turn away from you" (Ibid.). Therefore "your father's wife shall you not uncover" (Vayikra 18:8). What is the reason? It is because it is written, "It is your father's nakedness" (Ibid.), as we have established.

342. We have learned that Yisrael are detained in exile for three things: For treating the Shechinah with contempt in exile; for turning away their face from the Shechinah, AS IT IS WRITTEN, "FOR THEY HAVE TURNED THEIR BACK TO ME, AND NOT THEIR FACE" (YIRMEYAH 2:27). Finally, for defiling themselves before the Shechinah, WITHOUT CONSIDERING THAT THE SHECHINAH IS WITH THEM IN EXILE. We explained them all in our Mishnah.

57. A man who had a mark on his face

The rabbis encounter a man with a mark on his face, and they deduce that he has transgressed the Torah through some kind of incest. The man confesses that he did lay with his sister, after which he intervened in an argument and was struck on the forehead. A doctor saved him by giving him spiritual healing, and the doctor was Rabbi Samlai. Because the man repents, Rabbi Aba cures his mark on the spot. The man promises to toil day and night in the Torah from now on. Another time, we hear that same man lecturing on the Torah, saying that evil people are rewarded in this world but that God will obliterate them in the World to Come, where they will be dust under the feet of the righteous. Anyone who transgresses the Torah is marked by the Torah so that the eyes of Hashem recognize him and warn others to stay away from him.

343. Rabbi Aba was going to Cappadocia with Rabbi Yosi. As they were going, they saw a man approaching there who had a mark on his face. Rabbi Aba said: Let us leave this road as this man's face testifies that he transgressed the rules of incest in the Torah. Therefore, his face is marked. Rabbi Yosi replied: If he had this mark since childhood, what incest would be then with him? He replied: I see his face testifying that he transgressed on a sexual misconduct mentioned in the Torah.

341. ועל דא וְהָיָה מַחֲנֶיךָ קָדוֹשׁ, דְּבַעֵי בִּינָה דְלֵא יִסְתָּאב בְּחֻבּוּי, וְיַעֲבֹר עַל פְּתֻגְמֵי אֹרְיִיתָא. דְּאִי עֵבִיד הֵכִי, מְסֵאבִין לֵיהּ, כְּמָה דְכֻתְיב וְנִטְמַתָּם בָּם, בְּלֵא א'. וְתֵאנָא, מֵאֵתָן וְתִמְנִיא וְאַרְבַּעִין שְׁיִימִין בְּגוּפָא, וְכֻלְהוּ אִסְתָּאבֵן, כִּד אִיהוּ אִסְתָּאב. כְּלוּמַר, כִּד בַּעֵי לְאַסְתָּאבָא. וְע"ד, וְהָיָה מַחֲנֶיךָ קָדוֹשׁ. מֵאִי מַחֲנֶיךָ, אֵלִין אִינוּן שְׁיִימֵי גוּפָא. וְלֹא יִרְאֶה בְּךָ עֲרוֹת דְּבַר, מֵאִי עֲרוֹת דְּבַר. עֲרִייתָא נּוֹכְרָאָה לְהֵאִי דְּבַר רְמוּז, כְּמָה דְּאוּקִימְנָא. דְּאִי הֵכִי, וְשֵׁב מֵאַחֲרֶיךָ וְדֵאִי. וְעַל דְּאֵ עֲרוֹת אִשְׁתְּ אַבִּיךָ לֹא תִגְלֶה. מ"ט. בְּגִין דְּכֻתְיב עֲרוֹת אַבִּיךָ הוּא, כְּמָה דְּאוּקִימְנָא.

342. תֵּאנָא, עַל ג' מַלְיִן מֵתַעֲבָבִין יִשְׂרָאֵל בְּגִלוּתָא. עַל דְּעֵבְדִין קְלָנָא בְּשִׁכְיִנְתָּא בְּגִלוּתָא. וּמַהֲדֵרִי אֲנַפְיֵיהוּ מִן שְׁכִינְתָּא, וְעַל דְּמְסֵאבֵי גְרַמְיֵיהוּ קָמִי שְׁכִינְתָּא. וְכֻלְהוּ אוּקִימְנָא בְּמִתְנִיתָא דִּילָן.

343. רַבִּי אַבָּא, הוּוּ אָזִיל לְקַפּוּטְקִיָּא, וְהוּוּ עָמִיה רַבִּי יוֹסִי. עַד דְּהוּוּ אָזִיל, חָמוּ חַד בְּרֵי נֶשׁ, דְּהוּוּ אֲתִי, וְרִשְׁימָא חַד בְּאַנְפּוּי. א"ר אַבָּא, נִסְטִי מֵהֵאִי אֹרְחָא, דְּהָא אֲנַפּוּי דְּרִין אִסְהִידוּ עֲלֵיהּ, דְּעֵבֵר בְּעֲרִייתָא דְּאוּרִייתָא, בְּגִינֵי כֵךְ אֲתַרְשִׁים בְּאַנְפּוּי. א"ל רַבִּי יוֹסִי, אִי הָאִי רִשְׁימָא הוּוּ לֵיהּ כִּד הוּוּ יְנוּקָא, מֵאִי עֲרִייתָא אִשְׁתַּכַּח בֵּיהּ. א"ל, אָנָּא חֲמִינָא בְּאַנְפּוּי, דְּאִסְהִידוּ בְּעֲרִייתָא דְּאוּרִייתָא.

344. Rabbi Aba called him. He said to him, Tell me this, what is this mark on your face? He replied: Please do not punish anymore this man, as his sins caused this mark. Rabbi Aba said: What happened? He answered: One day my sister and I were traveling, we stayed in one inn and we become intoxicated. All night, I held my sister. In the morning, I awoke and found the innkeeper arguing with another man. I intervened IN ORDER TO SEPARATE THEM. They struck me, one from one side and the other from the other side. This mark has remained on my forehead. I was saved by a doctor who was among us.

344. קרא ליה רבי אבא, אל אימא מלה, האי רשימא דאנפך, מה הוא. אמר לון, במטותא מנייכו, לא תענשו יתיר להווא בר נש, דהא חובוי קא גרמו ליה. אמר רבי אבא מהו אמר ליה. יומא חד הוינא אזיל בארחה אני ואחתי, שרינא בחד אושפיזא, ורוינא חמרא, וכל ההוא ליליא אחידנא באחתי. בצמרא קמנא, ואושפיזאי קטט בחד גברא, עיילנא בינייהו, וקטרו לי דא מהאי גיסא, ודא מהאי גיסא, ורשימא דא הוה עייל לבי מוחא, ואשתובנא על ידא דחד אסייא דאית בגוון.

345. He said to him: Who is the doctor? He replied: He is Rabbi Samlai. He asked: What cure did he give you? He replied: Spiritual healing. From that day, I returned with repentance. Every day I see my face in the mirror, WITHOUT ANY CHANGE. I have wept before the Holy One, blessed be He, '?? ?? the Master of the world for that sin. With these tears, I have washed my face. Rabbi Aba said: If repentance would not have been withheld from you, I would have removed the impression on your face, but I will announce upon you, "And your iniquity is taken away, and your sin is purged" (Yeshayah 6:7). He told him to repeat this three times. He said it three times and the mark disappeared.

346. Rabbi Aba said: Surely your Master wished to remove THE MARK from you, as you were in a state of repentance. He said to him: I vow from this day ONWARD to toil in Torah day and night. He said to him: What is your name? He replied: Elazar. He responded: El Azar, (lit. 'God helped'), surely the name has some bearing, as your Elohim helped you and was with you. Rabbi Aba sent him off and blessed him.

347. Another time, Rabbi Aba went to Rabbi Shimon. He entered his city and found THAT VERY SAME PERSON WHO PREVIOUSLY HAD THE MARK sitting and lecturing, "A brutish man does not know; nor does a fool understand this" (Tehilim 92:7). "A brutish man does not know..." Look how foolish people are, for they do not pay attention, know, nor examine in order to know the ways of the Holy One, blessed be He, for what purpose they are in the world. What blocks them from perceiving their own stupidity? It must be due to their not toiling in the Torah, for if these people would toil in Torah, they would comprehend the ways of the Holy One, blessed be He.

347. לזמנא אחרא, הוה רבי אבא אזיל לגבי ר"ש, עאל במאתיה, אשכחיה דהוה יתיב ודריש, איש בער לא ידע וכסיל לא יבין את זאת. איש בער לא ידע וגו', כמה טפשינ אינון בני עלמא, דלא משגיחין ולא ידעין ולא מסתבלין למנדע אורחוי דקודשא בריך הוא, על מה קיימין בעלמא. מאן מעבב להו למנדע טפשותא דלהון. בגין דלא משתדלי באורייתא, דאילו הו משתדלי באורייתא ינדעון אורחוי דקודשא בריך הוא.

348. "Nor does a fool understand this (Heb. zot)," MEANING they do not look into nor know the practices of "zot," MEANING MALCHUT REFERRED TO AS ZOT, in the world. Even though THE HOLY ONE, BLESSED BE HE, judges the world with His Judgments and PEOPLE see the Judgments of Zot, they come upon the righteous people and do not affect the guilty evildoers who transgress the words of Torah, as it is written, "When the wicked spring like grass..." (Ibid. 8). They inherit this world in all aspects and harsh penalties do not affect them, YET PEOPLE DO NOT KNOW WHY. Unless King David revealed this at the end of the verse, they would not know, as it is said, "That they shall be destroyed forever" (Ibid). HE PAYS THEM REWARD FOR THEIR GOOD DEEDS IN THIS WORLD in order to obliterate them from the World to Come. They will be THERE dust under the feet of the righteous, as it is written, "And you shall tread down the wicked; for they shall be ashes under the soles of your feet" (Malachi 3:21).

349. Furthermore, He began to say, "And my leanness rising up against me bears witness to my face" (Iyov 16:8). HE QUESTIONS: What is the verse speaking about? HE ANSWERS: Fortunate is the man who toils in Torah in order to recognize the ways of the Holy One, blessed be He, for whoever toils in the Torah, it is as if he deals in His actual Name. Just as the Name of the Holy One, blessed be He, creates laws IN THE WORLD, so does the Torah. Come and see: One who infringes with matters of Torah, the Torah rises and then descends to make impressions on the face of that person in order that those on high and those below see him. All send their curses upon his head, AND THIS IS THE ESSENCE OF THE VERSE, "AND MY LEANNESS RISING UP AGAINST ME BEARS WITNESS TO MY FACE," MEANING THE MARKS THE TORAH MADE IN HIS FACE.

350. We have learned that all these eyes of Hashem, THE ANGELS OF PROVIDENCE, go and roam throughout the world to learn of the actions of men. They raise their eyes and all look at the face of that person, see him, and open their mouths: Woe, woe, woe to him in this world and woe to him in the World to Come. Remove yourselves from around him, as his face testifies that the spirit of defilement rests upon him. THIS IS THE ESSENCE OF THE VERSE, "BEARS WITNESS TO MY FACE," AS THE LEANNESS TESTIFIES TO HIS FACE. All these days, that mark testifies on his face. If he begets a son, he draws upon him the spirit of defilement. Such are the evildoers of the world, insolent people, whose Master allows them to stay in this world in order to vanquish them in the World to Come.

348. וְכִסִּיל לֹא יִבִּין אֶת זֹאת, הֲלֹא מִסְתַּכֵּל וְלֹא יָדַע
 נִימוּסֵי הַזֹּאת בְּעֵלְמָא. דַּע"ג דְּרֵאִין עֲלֵמָא בְּדִינוּי
 וְחִמָּאן לְדִינוּי דֵּהֲאִי זֹאת, דְּמִטָּאן עַל בְּנֵי נִשְׂא
 דְּאִינוּן זְכָאִין, וְלֹא מִטָּאן עַל רְשִׁיעֵינָא, חֵיבִין,
 דְּעִבְרִין עַל פְּתַגְמֵי אֹרִייתָא, דְּכִתִּיב בְּפִרוּחַ רְשָׁעִים
 כְּמוֹ עֵשֶׂב וְגו'. דֵּהֲאִי עֲלֵמָא יִרְתִּין לִיהּ בְּכָל סְטֵרוּי,
 וְדִינִין לֹא מִטּוֹן עֲלוּי בֵּהֲאִי עֲלֵמָא. וְאַלְמֵלֵא הַדּוּד
 מְלָכָא אֹרְעִיהּ בְּסוּפִיָּה דְקָרָא, לֹא יִדְעִינָן, דְּכִתִּיב
 לְהַשְׁמַדֵּם עֲדֵי עַד, לְשִׁינְצָאָה לְהוֹן מִהֵוּא עֲלֵמָא,
 וְלִמְהוּי עִפְרָא תַּחַת רְגְלֵיהוֹן דְּצַדִּיקֵינָא, דְּכִתִּיב
 וְעִסוֹתֵם רְשָׁעִים כִּי יִהְיוּ אִפְרַי תַּחַת כַּפּוֹת רְגְלֵיכֶם.

349. תּוֹ פִתַּח וְאָמַר, וַיִּקַּם בִּי כַחֲשֵׁי בִפְנֵי יַעֲנֶה.
 בְּמֵאֵי קָא מִיִּרְי. אֵלֵא, זְכָאָה חוֹלְקִיָּה דְּב"נ
 דְּאִשְׁתַּדַּל בְּאֹרִייתָא, לְמַנְדַּע אֹרְחוּי דְּקוּדְשָׁא בְּרִיךְ
 הוּא. דְּכָל מֵאן דְּאִשְׁתַּדַּל בְּאֹרִייתָא, כְּאֵלוּ אִשְׁתַּדַּל
 בְּשָׁמַיָּה מִמֶּשׁ. מַה שָּׁמַיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא עֵבִיד
 נִימוּסִין. אוּף אֹרִייתָא הֲכִי נִמְי. ת"ח, הֲאִי מֵאן
 דְּעִבֵּר עַל פְּתַגְמֵי אֹרִייתָא, אֹרִייתָא סִלְקָא וְנַחְתָּא
 וְעִבְדָּא בֵּיהּ בְּב"נ רְשִׁימִין בְּאַנְפוּי, בְּגִין דִּיִּסְתַּכְּלוּן
 בֵּיהּ עֲלָאֵי וְתַתָּאֵי, וְכִלְהוּ אוֹשְׁדָן לְוֹטִין עַל רִישִׁיָּה.

350. וְתַנָּא, כָּל אִינוּן עֵינֵי יִי, דְּאִזְלוּן וְשִׂאטִין
 בְּעֵלְמָא לְמַנְדַּע אֹרְחוּי דְּבְנֵי נִשְׂא, כְּלֵהוֹן זְקַמִּין
 עֵינִין, וּמִסְתַּכְּלוּן בְּאַנְפוּי דֵּהֲוֹא ב"נ, וְחִמָּאן לְהוּ,
 וְכִלְהוּ פְּתַחִין עֲלֵיהּ ווִי ווִי. ווִי לִיהּ בֵּהֲאִי עֲלֵמָא, ווִי
 לִיהּ בְּעֵלְמָא דְּאִתִּי. אִסְתַּלְקוּ מִסּוּחְרַנְיָה דְּפִלְגִנָּא,
 דֵּהֲא סֵהֲדוּתָא בְּאַנְפוּי, וְרוּחָא דְּמִסְאָבָא שְׂרִיא עֲלוּי.
 וְכָל אִינוּן יוֹמִין דְּאִשְׁתַּכַּח רְשִׁימוּ בְּאַנְפוּי לְסֵהֲדוּתָא,
 אִי אוֹלִיד בְּר, אִשְׁלִיף לִיהּ רוּחָא מִסְטֵרָא דְּמִסְאָבָא.
 וְאִלִּין אִינוּן חֵיבֵי דְרָא, תְּקִיפֵי אַנְפִּין, דְּמֵאֲרִיָּהוֹן
 שְׂבִיק לֹון בֵּהֲאִי עֲלֵמָא, לְשִׁינְצָאָה לְהוּ בְּעֵלְמָא
 דְּאִתִּי.

351. We have learned that the righteous who toils in Torah day and night, the Holy One, blessed be He, draws upon him a thread of grace, which is marked on his face. From that mark, both those on high and those below have fear. Likewise, whoever violates the words of Torah, a spirit of defilement is drawn upon him, which is marked on his face and causes those high and low to flee from before him. They all proclaim: Leave the vicinity of he, who violated the Torah and the commandments of his Master. Woe to him and to his soul, and this person draws the spirit of defilement that is with him and transmits it to his son. In such a man the Holy One, blessed be He has no part, and He spares him in order to destroy him in the World to Come.

352. Rabbi Aba said to him: You have spoken well. Where did you acquire this? He replied: I studied this. I also learned that this evil inheritance OF THE SPIRIT OF DEFILEMENT is acquired by all his children if they do not turn to penance, as nothing can stand in the way before repentance. So have I learned. This cure, NAMELY REPENTANCE, was given me once upon a time, when my face was marked. One day, I was walking and met one meritorious person, and through him was the mark removed from my face. He asked me my name. I replied Elazar. He announced me to be a different Elazar. RABBI ABA said to him: Blessed is the Merciful One that I have met you and deserved to see you accomplishing this. Blessed is your share in this world and the World to Come. It was I who met you.

58. Batsheba

The formerly marked man, Elazar, tells Rabbi Aba of a time when a passerby told him that his red cow is called Batsheba, mother of Solomon, as long as he merits forgiveness. Rabbi Aba explains to him that it was because everything referring to the cow is in sevens, and all pertain to sacrifice and cleansing.

353. THIS MAN ELAZAR prostrated himself before him. He brought him home, prepared three measures of bread and a three year old calf. After eating, the man said to him: Rabbi, tell me one thing. I had a red cow, the mother of this calf whose flesh we are eating. One day, before she became pregnant and gave birth, I followed her to her pasture in the desert. As I led her, a man came by and asked me for the name of the cow. I replied that from the day she was born, I never called her by name. He said to me: Batsheba, mother of Solomon, is she called if you merit forgiveness FOR YOUR SINS. When I turned around, I saw him no more. I laughed at this thing.

351. תְּנִינָן, הַאי צְדִיקָא זָכָא דְאִשְׁתַּדֵּל בְּאוֹרֵייתָא יִמְמָא וְלִילֵיא, קוּדְשָׁא בְּרִיךְ הוּא מְשִׁיךְ עָלֵיהּ חַד חוּטָא דְחֶסֶד. וְאִתְרָשִׁים לֵיהּ בְּאַנְפוּי, וּמַהֲהוּא רְשִׁימָא דְחָלִי עֲלָי וְתַתָּאי. הֲכִי נָמִי מֵאֵן דְּעֵבֵר עַל פְּתַגְמֵי אוֹרֵייתָא, מְשַׁכָּאן עָלֵיהּ רוּחָא דְּמִסְאָבָא, וְאִתְרָשִׁים לֵיהּ בְּאַנְפוּי, וּמְנִיָּה עֵרְקִין עֲלָי וְתַתָּאי. וְכֹלָא מְכַרְזֵי עָלֵיהּ, אִסְתַּלְקוּ מִסְחָרְגֵיהּ דְּפִלְגֵינָא, דְּעֵבֵר עַל פְּתַגְמֵי אוֹרֵייתָא, וְעַל פְּקוּדֵי דְּמֵאֲרִיָּה, וְוִי לֵיהּ, וְוִי לְנַפְשֵׁיהּ. הַאי אֲשִׁלוּף רוּחָא דְּמִסְאָבָא, דְּאִשְׁתַּכַּח עִמָּיה, וְאוֹרֵית לֵיהּ לְבָרִיָּה, וְהַאי הוּא דְּקוּדְשָׁא בְּרִיךְ הוּא לִית לֵיהּ בֵּיהּ חוּלְקָא, וְשְׁבִיק לֵיהּ, לְשִׁיצָאָה לֵיהּ לְעֵלְמָא דְּאִתֵּי.

352. אָמַר לֵיהּ ר' אָבָא, שְׁפִיר קְאָמַרְתָּ, מִנָּא לָךְ הָאִי. אָמַר לֵיהּ הֲכִי אוֹלִיפְנָא. וְאוֹלִיפְנָא, דְּהָאִי יְרוּתָא בִּישָׁא, אַחְסִינוּן כְּלָהוּ בְּנוּי, אִי לֹא יְתוּבוּן, דְּהָא לִית מְלָה קְיִימָא קְמִי תְּשׁוּבָה. וְאָנָּא הֲכִי אוֹלִיפְנָא, דְּאִסוּתָא דָּא יְהִבּוּ לִי זְמָנָא חֲדָא, דְּהוּינָא רְשִׁים בְּאַנְפָּאי, וְיִזְמָא חַד הוּינָא אָזִיל בְּאוֹרְחָא, וְאִעֲרַעְנָא בְּחַד זָכָא, וְעַל יְדוּי אִתְעֵבֵר מִנָּאי הוּא רְשִׁימָא. אָמַר לִי, מַה שְּׁמֵךְ. א"ל אֶלְעָזָר, וְקָרִי עָלֵי אֶלְעָזָר אַחֲרָא. א"ל, בְּרִיךְ רַחֲמֵנָא, דְּחִמִּינָא לָךְ, וְזַכִּינָא לְמַחְמֵי לָךְ בְּהָאִי. זָכָא חוּלְקֵךְ בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאִתֵּי, אָנָּא הוּא דְּאִעֲרַעְנָא לָךְ.

353. אִשְׁתַּטַּח קְמִיָּה, אִינִיתִיָּה לְבֵיתִיָּה, אִתְקִין קְמִיָּה טְרִטִיסָאי דְּנִהֲמָא, וּבִשְׂרָא דְּעַגְלָא תְּלִיתָאָה. בְּתַר דְּאֶכְלוּ, א"ל הוּא גְּבָרָא, ר' אִימָא לִי חַד מְלָה, חֲדָא תּוֹרְתָא סוּמְקָא אִית לִי, אִימָא דְּעַגְלָא דְּבִישְׂרָא דָּא דְּאֶכְלוּנָא, וְיִזְמָא חַד עַד לֹא אִתְעֵבֵרְתָּ וְאוֹלִידְתָּ, אָזִילָנָא בְּתַרְאָה לְמַרְעָא לְמַדְבְּרָא, עַד דְּדַבְּרָנָא לָהּ אֶעֱבֵר קְמֵאי חַד גְּבָרָא, א"ל, מַה שְּׁמָה דְּתּוֹרְתָא דָּא. אִימִינָא, מִן יוּמָא דְּאִתִּיילִידְתָּ לֹא קְרִינָא לָהּ בְּשִׁמָּא. א"ל, בַּת שְׁבַע אִם שְׁלֵמָה אִתְקִרִי, אִי תִזְכֶּה לְכַפְּרָה. וְאָנָּא בְּעוֹד דְּאִהֲדַרְנָא רִישָׁאי, לֹא חִמִּינָא לֵיהּ, וְחִיכִנָּא מַהֲהוּא מְלָה.

354. Now that I have merited Torah, I have been rushed up again about that matter. From the day Rabbi Samlai departed from here, there was no one who could shed light on Torah as he. I fear to state words of Torah that I have not learned. The thing THAT MAN TOLD ME, I have realized it to be a matter of wisdom, but I do not understand it. He replied: It surely is a matter of wisdom, being a supernal hint above and below.

355. Come and see: SHE, THE RED COW, is actually called Batsheba according to the secret of wisdom, DENOTING MALCHUT NAMED COW FROM HER LEFT ASPECT, AS THE MALE IS CALLED AN OX AND THE FEMALE A COW. SHE IS RED DUE TO GVUROT. That is why everything referring to her is in sevens, FOR IN THE CHAPTER THERE IS MENTION OF cow seven TIMES; ALSO, seven burnings, seven sprinkles, seven washings, seven unclean, seven clean and seven priests with Moses and Aaron included in the count of seven. THEY ARE ALSO CALLED PRIESTS, as it is written IN THE CHAPTER, "And Hashem spoke to Moses and Aaron..." (Bemidbar 19:2). That man that spoke of Batsheba (lit. 'daughter of seven') spoke very well. All this pertains to the secret of wisdom.

356. He said to him: Blessed is the Merciful One that I was able to hear this thing. Blessed is he who offered me first a greeting of peace, in order to merit this, as it is written, "Peace, peace, both for far and near", says Hashem" (Yeshayah 57:19). When I was far off, the Holy One, blessed be He, greeted me first in peace, MEANING HE INVITED ME to be near. Rabbi Aba announced about him, "Peace be both to you, and peace to your house, and peace to all that you have" (I Shmuel 25:6).

59. Two female spirits

We learn that after Cain killed Abel, Adam lived apart from his wife for 130 years, not wanting to produce more children that would be destroyed. Female spirits used to couple with him at that time, and they produced demons or plagues. Cain had been born from the filth of the serpent, and from that line all the evildoers of the world have come. For this reason, all spirits and demons in the world are partly of people below and partly of angels.

357. "You shall not uncover the nakedness of your father's sister..." (Vayikra 18:12). Rabbi Chiya opened the discussion saying, "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness..." (Vayikra 20:17). We have learned that Adam lived apart from his wife for 130 years and did not beget children, since Adam did not want to copulate with his wife after Cain slew Abel. Rabbi Yosi taught that from the time death was decreed for him and all mankind, he has said, why should I beget children that will be destroyed? He immediately separated from his wife.

354. וְהִשְׁתָּא דְּזִכְיָנָא בְּאוּרֵייתָא, אֲתַעְרָנָא עַל הָהִיא מְלָה, וּמִן יוֹמָא דְּאֲתַפְטֹר ר' שְׁמַלְאֵי מֵהֶכָּא, לֹא הוּהּ ב"נ דְּיִנְהִיר לָן בְּאוּרֵייתָא כְּוֹתִיהּ. וְאַנָּא דְּחִילָנָא לְמִימַר מְלָה דְּאוּרֵייתָא דְּלֹא אוֹלִיפְנָא. וּמְלָה דָּא דְּאֲסַתְכְּלָנָא דְּמְלָה דְּחֻכְמָתָא הִיא, וְלֹא יִדְעָנָא. א"ל, וְדָאֵי מְלָה דְּחֻכְמָתָא הִיא, וּרְמִיזָא עֲלָהּ הִיא לְעִילָא וּלְתַתָּא.

355. אָבֵל ת"ח, בַּת שֶׁבַע אֲתַקְרִי מִמֶּשׁ בְּרִזָּא דְּחֻכְמָתָא. בְּג"כ כְּתִיב בָּהּ כְּלָא בְּשֶׁבַע. ז' פְּרוֹת. ז' שְׂרָפוֹת. ז' הַזְּאוֹת. ז' כְּבוֹסִים. ז' טְמָאִים. ז' טְהוּרִים. ז' כְּהֻנִּים. וּמִשָּׁה וְאַהֲרֹן בְּחוֹשְׁבָנָא דְּהָא כְּתִיב, וַיְדַבֵּר יי' אֶל מֹשֶׁה וְאַהֲרֹן וּגו'. וְשִׁפִּיר קָאֵמַר הָהוּא גְבֻרָא, דְּאָמַר בַּת שֶׁבַע, וְכֻלָּא רִזָּא דְּחֻכְמָתָא הִיא.

356. א"ל, בְּרִיךְ רַחֲמֵנָא דְּשִׁמְעָנָא מְלָה דָּא. בְּרִיךְ הוּא דְּהָא אֶקְדִּים לִי שְׁלָם בְּקִדְמֵייתָא, לְמִזְכִּי לְהֵאֵנוּ. דְּכְתִיב שְׁלָם שְׁלָם לְרַחוּק וּלְקְרוֹב אָמַר יי'. אָנָּא כִּד הוּיָנָא רַחוּק, קוֹדֶשָׁא בְּרִיךְ הוּא אֶקְדִּים לִי שְׁלָם לְמַהוּי קְרוֹב. קְרָא עֲלֵיהּ ר' אַבָּא, אֲתָהּ שְׁלָם וּבֵיתְךָ שְׁלָם וְכָל אֲשֶׁר לְךָ שְׁלָם.

357. עֲרוֹת אַחוֹת אֲבִיךָ לֹא תִגְלֶה. רַבִּי חִיָּיא פְּתַח, וְאִישׁ אֲשֶׁר יִקַּח אֶת אַחוֹתוֹ בַּת אָבִיו אוֹ בַת אִמּוֹ וְרָאָה אֶת עֲרוֹתָהּ וּגו'. תַּמָּן תַּנִּינָן, מָאָה וּתְלָתִין שָׁנִין, אֲתַפְרֹשׁ אֶדָם מֵאֲתַתִּיהּ, וְלֹא הוּהּ אוֹלִיד. מְדַקְטַל קִינָן לְהַבֵּל, לֹא בַעַא אֶדָם לְאֻזְהוּגָא בְּאֲתַתִּיהּ. רַבִּי יוֹסִי אָמַר, מִשְׁעַתָּא דְּאֲתַגְזֹר עֲלֵיהּ וְעַל כָּל עֲלָמָא מִיִּתָּהּ, אָמַר, אֲמַאי אָנָּא אוֹלִיד לְבַעֲתוֹתָא. מִיּוֹד אֲתַפְרֹשׁ מֵאֲתַתִּיהּ.

358. Two female spirits used to come and couple with him and they gave birth. They gave birth to demons called the plagues of mankind. They would fly to people and rest at their doors, wells and restrooms. Therefore all DEMONS flee and distance themselves from people who have on their door posts the holy name Shadai of the supernal Sfirot. This is the essence of the verse, "Nor shall any plague come near your dwelling" (Tehilim 91:10). What is meant by "nor shall any plague come near"? It is the MENTIONED plagues of people.

359. We have learned that when Adam descended with the supernal image, a holy form, and those on high and below saw him, they approached him and crowned him ruler over this world. Later, when the serpent came upon Eve, it injected its filth in her. Following this, she gave birth to Cain; SHE DELIVERED CAIN FROM THE FILTH OF THE SERPENT. From that genealogy were the subsequent generations of the world's evildoers and the habitations of demons and spirits come from there and his side. For this reason, all spirits and demons in the world are partly of people below and partly of the angels on high, AS THEY ARE BORN HALF FROM THE FILTH OF THE SERPENT, UPON IT WHICH THE ANGEL SAMAEL RODE. THEREFORE, HALF STEM FROM THE ANGELS. THEIR OTHER HALF IS HUMAN, BECAUSE THEY WERE BORN FROM CAIN WHO WAS HUMAN. These other DEMONS born from Adam THROUGH TWO FEMALE SPIRITS, AS MENTIONED ABOVE, are all similar as they stem half from below and half from above.

60. Lilit and Na'amah

We are told that Adam also had daughters that were beautiful, and we hear about Tubal Cain and Na'amah, about the demons and spirits, and about the role of Lilit. If a man is holy God sends three angels to guard him and his house. Asmodeus, the king of the demons, told Solomon about the many kinds of impurity that people contract if they are not saved through the Torah.

360. After THE DEMONS were born to Adam, he had daughters from these spirits that were similar in beauty to those on high and those below. Therefore, it is written, "The sons of Elohim saw that the daughters of men were fair" (Bereshheet 6:2). All were going astray after them. There was one male, who was born to the spirit from the aspect of Cain, and he was named Tuval Cain. A female was born with him. People were going astray after her, and she was called Na'amah. From her came other spirits and demons. They were hovering in the air, revealing matters to the others who were below, IN THE WORLD.

361. This Tuval Cain introduced weaponry to the world, AS HE SHARPENED ALL EARTHENWARE, COPPER AND IRON. While attached to her aspect, this Na'amah used to be in a state of great commotion. She still lives, dwelling among the roars of the great sea. She comes out, sports with people, warms herself by them in a man's dream by his lust, and attaches herself to him. She takes FROM HIM that passion, but not more. From that lust, she becomes pregnant and produces many species OF DEMON in the world.

358. ותָּרִין רוּחִין נוֹקְבִין, הוּוּ אֲתֵיִן וְאִזְדוּגִין עִמֵּיהּ, וְאוֹלִידוּ. וְאִינֻן דְּאוֹלִידוּ הוּוּ מְזִיקִין דְּעֵלְמָא, וְאֶקְרוּן נְגַעֵי בְּנֵי אָדָם. וְאֵלִין סָאטֵן לְבְנֵי אָדָם, וְשְׂרִיִן בְּפִתְחָא דְּבֵיתָא, וּבְבִירָאֵי, וּבְבֵיתֵי כְּסָאֵי. וְעַד בְּנֵי דְּאֶשְׁתְּכַח בְּפִתְחָא דְּבֵיתֵיהּ שְׁמָא קְדִישָׁא שְׂדֵי בְּכַתְרִין עֵלְאִין, כְּלָהוּ עֶרְקָאן וְאַתְרַחְקֵן מִנֵּיהּ, הֵה־דְּ וְנִגַּע לֹא יִקְרַב בְּאַהֲלֵךְ. מֵאֵי וְנִגַּע לֹא יִקְרַב. אֵלִין נְגַעֵי בְּנֵי אָדָם.

359. וְתַאנָא, בְּשַׁעֲתָא דְּנִחַת אָדָם בְּדִיוֹקְנָא עֵלְאָה, בְּדִיוֹקְנָא קְדִישָׁא, וְחִמּוּ לֵיהּ עֵלְאֵי וְתַתְּאֵי, כְּלָהוּ קְרִיבּוּ גְבִיָּהּ, וְאַמְלִכוּהוּ עַל הָאֵי עֵלְמָא. בְּתַר דְּאֶתָא חוּיָא עַל חוּהּ, וְאַטִּיל בַּהּ זִהְמָא, לְבַתַּר אוֹלִידַת קִין. מִתְּמַן נְתִיחְסוּ כָּל דְּרִין חַיִּיבִין דְּעֵלְמָא. וּמְדוּרָא דְּשְׂדִין וְרוּחִין, מִתְּמַן אֶשְׁתְּכַחוּ, וּמְסֻטְרוּ. וּבְגִינֵי כֶּךָ כָּל רוּחִין וְשְׂדִין, פְּלֻגוּתָא אֵית בְּהוּ מִבְּנֵי נְשָׂא דְּלַתְתָּא, וּפְלֻגוּתָא מִמְּלֵאכֵי עֵלְאֵי דְּלַעִילָא. וְכֵן כַּד אֲתִיִּלִּידוּ מֵאָדָם אִינֻן אַחֲרָנִין, כְּלָהוּ אֶשְׁתְּכַחוּ כְּדֵאֵי גּוּוּנָא, פְּלִגּוּ מִתְּתַאֵי, וּפְלִגּוּ מֵעֵלְאֵי.

360. בְּתַר דְּאֲתִיִּלִּידוּ מֵאָדָם, אוֹלִיד מֵאִינֻן רוּחֵי בְּנָתָן, דְּרַמִּין לְשִׁפְירוּ דְּעֵלְאֵי, וּלְשִׁפְירוּ דְּתַתְּאֵי. וְעַד כְּתִיב, וַיִּרְאוּ בְּנֵי הָאֱלֹהִים אֶת בְּנוֹת הָאָדָם כִּי טוֹבוֹת הֵנָּה וְגו', וְטַעַן כְּלָא בְּתַרְיֵיהּ. וְחַד דְּכוּרָא אֶשְׁתְּכַח, דְּאֶתָא לְעֵלְמָא מְרוּחֵיהּ דְּסֻטְרָא דְּקִין, וְקִרְוֵן לֵיהּ תּוּבַל קִין. וְחַדָּא נוֹקְבָא נִפְקַת עִמֵּיהּ, וְהוּוּ בְּרִיִן וְטַעַן בְּתַרְאָה, וְאַתְקְרִי נְעַמָּה. מִינָהּ נִפְקוּ רוּחִין וְשְׂדִין אַחֲרָנִין. וְאִינֻן תְּלִין בְּאוּרָא, וְאוּדְעִין מְלִין לְאִינֻן אַחֲרָנִין דְּשְׂכִיחִין לַתְּתָא.

361. וְדָא תּוּבַל קִין, אִפִּיק זַיִנֵי קְטוּלָא לְעֵלְמָא. וְדָא נְעַמָּה אֲתַרְגִּישַׁת בְּרִיגְשָׁהּ, וְאַתְדַּבְּקַת בְּסֻטְרָהּ. וְעַד כַּעַן הִיא קַיִמָא, וּמְדוּרָהּא בֵּין רִיגְשֵׁי יִמָּא רַבָּא, וְנִפְקַת וְחַיִּיכַת בְּבְנֵי נְשָׂא, וְאַתְחַמַּמַת מְנִיֵּיהּ בְּחֵלְמָא, בְּהֵוּא תִּיאוּבְתָא דְּבִ"ג, וְאַתְדַּבְּקַת בֵּיהּ. תִּיאוּבְתָא נְטֻלַת וְלֹא יִתִּיר. וּמֵהֵוּא תִּיאוּבְתָא אֲתַעֲבַרַת, וְאַפִּיקַת זַיִנֵין אַחֲרָנִין לְעֵלְמָא.

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362. These children, NAMELY DEMONS AND SPIRITS, that she bore to humans are SEEN IN DREAMS to human females who conceive from them and bear spirits. They go to the primordial Lilit and she rears them. She goes out into the world, seeks children, sees human children and attaches herself to them in order to kill them. Then she joins with the spirits of the children and goes with that spirit. Three holy spirits come. They fly before her, take from her that spirit, place it before the Holy one, blessed be He. There they study before Him.

363. For this reason, the Torah warns people, "You shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44). Surely, if a man is holy, he need not fear LILIT. Then the Holy One, blessed be He, designates these three holy angels which we spoke about, and they guard that child, so she cannot harm him. This is the meaning of the verse, "No evil shall befall you, nor shall any come near your dwelling" (Tehilim 91:10). For what reason is it that "no evil shall befall you"? "For He shall give His angels charge over you" (Ibid. 11) and, "Because he has set his delight upon Me, therefore will I deliver him" (Ibid. 14).

364. If a person is not holy, but draws a spirit from the side of defilement, then LILIT comes and plays with the child. If she kills him, she clings to the spirit OF THE CHILD and never lets go. If you ask, What about the others THAT DID NOT DRAW SPIRIT FROM DEFILEMENT? She kills them and there appear before her these three holy SPIRITS who take away his spirit. Behold, these people were never in the side of defilement, so why does she have the ability to kill them? HE ANSWERS: This is so when they are not sanctified; THEREFORE, SHE CAN KILL THEM. They never had any intention to become unclean and they did not become unclean. Therefore, she only has control over his body, TO KILL HIM but not the spirit, AS THE SPIRIT IS BROUGHT BEFORE THE HOLY ONE, BLESSED BE HE.

365. Sometimes it happens that Na'amah goes out into the world to heat herself against people, and a man would find himself bound to her with desire. He awakens from his sleep, joins and lies with his wife, but his thoughts are STILL with the desire he had in his dream. Then the child born stems from Na'amah, because all this happened while he had a desire for her. When Lilit comes out and sees the child, she understands the situation THAT HE STEMS FROM NA'AMAH. She clings to him and raises him like the other children of Na'amah. Also, she stays with him a long time, but does not kill him, AS HE PERTAINS TO HER SIDE.

362. וְאֵלֶּיךָ בְּנֵי הָאוֹלִיּוֹת מִבְּנֵי נִשְׂאָה, מִשְׁתַּכְּחִין לְקַבְּלֵי נוֹקְבֵי בְּנֵי נִשְׂאָה, וּמִתְעַבְּרִין מִנִּיּוּהוּ, וְאוֹלִיּוֹת רוּחִין, וְכִלְהוּ אֲזֵלִין לְלוֹלִית קְדָמִיתָא, וְהִיא מְגַדֶּלֶת לוֹן. וְהִיא נִפְקַת לְעֵלְמָא, וּבְעֵינֵי רַבִּי הָא, וְחִמַּת רַבִּי בְּנֵי נִשְׂאָה, וְאִתְדַבְּקַת בְּהוּ, לְקַטְלָא לְהוּ, וְלֹא שְׂתֵּאבָּא בְּרוּחֵיהוּ דְרַבִּי בְּנֵי נִשְׂאָה וְהִיא אֲזֵלַת בְּהוּא רוּחָא, וְאִזְדַּמְנָן תַּמָּן ג' רוּחִין קְדִישִׁין, וְטָאסִין קָמָה, וְנִטְלִין הֵהוּא רוּחָא מִנָּה, וּמְנִיחִין לֵיהּ קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, וְתַמָּן מִתְאַלְמֵי קָמֵיהּ.

363. בְּגִינֵי כִּךְ אֹרִייתָא אֲזַהֲרַת לְהוּ לְבְנֵי נִשְׂאָה, וְהִתְקַדְּשְׁתָּם וְהִייתָם קְדוּשִׁים וְדָאֵי. אִי אֲשַׁתְּכַח ב"נ קְדִישָׁא, לֹא מִסְתַּמֵּי מִינָהּ, דְּכַדִּין זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאֵלֶּיךָ ג' מְלָאכִין קְדִישִׁין דְּאִמְרָן, וְנִטְרִין לֵיהּ לְהוּא רַבִּי, וְהִיא לֹא יְכָלָא לְאַבְאָשָׁא לֵיהּ, הֵה"ד לֹא תֵאוּנָה אֵלֶיךָ רַעָה וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶיךָ. מֵאֵי טַעְמָא לֹא תֵאוּנָה אֵלֶיךָ רַעָה. בְּגִין כִּי מְלָאכֵי יִצְוָה לָךְ, וְכֹתִיב כִּי בִי חֶשֶׁק וְאִפְלִטָהוּ.

364. דָּאֵי ב"נ לֹא אֲשַׁתְּכַח קְדִישָׁא, וְאֲשַׁלִּיף רוּחָא מִסְטְרָא דְּמִסְאָבָא, כְּדִין הִיא אֲתִיָּא וְחִיבַת בֵּיהּ בְּהוּא רַבִּי. וְאִי קְטִילַת לֵיהּ, אֲשַׁתְּאבַת בְּהוּא רוּחָא, וְלֹא תַעֲדֵי מִנִּיהּ לְעֵלְמִין. וְאִי תֵימָא אִינוּן אַחֲרָנִין, דְּקְטִילַת לוֹן, וְאִזְדַּמְנָן קָמָה אִינוּן תַּלְתָּא קְדִישִׁין, וְנִטְלִין מִנָּהּ הֵהוּא רוּחָא, הָא לֹא בְּסְטְרָא דְּמִסְאָבָא אֲשַׁתְּכַחוּ, אִמְאֵי שְׁלֵטָא לְקַטְלָא לְהוּ. אֲלֹא, הֵאֵי כַּד ב"נ לֹא אֲתַקְדֵּשׁ, אֲבַל לֹא אֲתַבְּוּן לְאַסְתָּאבָא וְלֹא אֲסַתָּאב, בְּגִין כִּי יְכָלָא לְשַׁלְטָא בְּגוּפָא, וְלֹא בְּרוּחָא.

365. וְזִמְנִין אֲשַׁתְּכַח דְּנִפְקַת נְעֻמָּה לְעֵלְמָא, לְאַתְחַמְמָא מִבְּנֵי נִשְׂאָה, וְאֲשַׁתְּכַח ב"נ בְּקִשְׁרָא דְּתִיאוּבְתָא עָמָה, וְאַתְעַר מִשְׁנַתִּיהּ, וְאֲחִיד בְּאַנְתִּיתִיהּ, וְשָׁכִיב עָמָה, וְרַעוּתָא דִּילֵיהּ בְּהוּא תִיאוּבְתָא דִּיהוּ לֵיהּ בְּחַלְמִיָּהּ, כְּדִין הֵהוּא בְּרִיךְ הוּא דְּאוֹלִיד, מִסְטְרָא דְּנְעֻמָּה קָא אֲתִיָּא, דְּהֵא בְּתִיאוּבְתָא דִּילֵיהּ אֲשַׁתְּכַח הֵאֵי, כַּד נִפְקַא לִילִי"ת וְחִמַּת לֵיהּ, יִדְעַת מְלָה, וְהִיא אֲתַקְטַרַת בֵּיהּ, וּמְגַדֶּלֶת לֵיהּ כְּאִינוּן אַחֲרָנִין בְּנוֹי דְּנְעֻמָּה, וְאֲשַׁתְּכַח עָמִיהּ זְמִין סְגִיָּאִין, וְלֹא קַטְלָא לֵיהּ.

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366. Such a man, with every NEW moon, becomes defective and she never gives up with him. With the renewal of the moon, NAMELY THE START OF THE NEW MONTH, Lilit goes out, visits all THE CHILDREN in her care and jests with them. That person is then defective at that time. Fortunate are the just, who sanctify themselves with the sanctity of the King. About them, it is written, "And it shall come to pass, that every new moon, and every Shabbat..." (Yeshayah 66:23).

367. King Solomon revealed these things in his book about Asmodeus, king OF THE DEMONS. I found in it 1,405 kinds of impurity that people contract. This was revealed by Asmodeus to Solomon, the king.

368. Woe to those people who are all obtuse and blind and neither know, listen nor pay attention to the reason they are in the world. Advice and cure are before them, but they do not see, for people cannot be saved, except with the guidance of Torah, as it is written, "If there be among you any man, that is not clean by reason of uncleanness that chances by night" (Devarim 23:11). "That is not clean" is precise, MEANING THAT HIS BIRTH WAS COME THROUGH THE SPIRIT OF DEFILEMENT, AS MENTIONED. "Uncleanness that chances by night" exactly, MEANING AT SLEEP WHEN DREAMING. We have already established these matters with the counsel of the holy Torah, as it is written in the Torah, "You shall therefore sanctify yourselves, and you shall be holy, for I am Hashem your Elohim" (Vayikra 20:7); THEN NO EVIL WILL BEFALL YOU.

61. Seth

This section tells us that all the righteous in the world come from the lineage of Seth, who was born after Cain and Abel died. God increased Chesed in the world, and with each male a female was born to populate the world.

369. We have learned that after the passing of Cain and Abel, Adam returned to his wife. A different spirit enveloped him and he begot Seth. From this lineage, the righteous trace their line in the world. The Holy One, blessed be He, increased Chesed in the world, and with each was also born a female to populate the world, just as above, AS ZEIR ANPIN AND MALCHUT WERE BROTHER AND SISTER. The friends have established in the general Mishnah that it is written ABOUT THEM, "And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness... It is a disgraceful (Heb. chesed, it is confusing but the word chesed can mean disgraceful or kindness) deed" (Vayikra 20:17). Assuredly it is Chesed, for after Chesed rests, offspring and roots come out underneath upwards, and branches spread, MEANING ZEIR ANPIN AND MALCHUT. What was near moved away. Then the branches grew, ZEIR ANPIN AND MALCHUT, and came to join into one in a tree. This was in the beginning, in the concealed state of the world. It is written, "For I have said, the world is built by love (chesed)" (Tehilim 89:3). THEREFORE, from now on, people in this situation THAT MARRY THEIR SISTER "shall be cut off in the sight of their people" (Vayikra 20:17).

366. האי הוא ב"נ, דבכל סיהרא וסיהרא אתפגים, ולא אתיאשא מניה לעלמין, דהא בכל סיהרא וסיהרא כד אתחדשא בעלמא, לולית נמקא, ופקדא על כלהו דהיא מגדלת, וחייכא בהו, וכדין ההוא ב"נ פגים בההוא זמנא, זכאין אינון צדיקיא, דמתקדשי בקדושה דמלכא, עליהו כתיב והיה מדי חדש בחדשו ומדי שבת בשבתו וגו'.

367. במלין אלין גלי שלמה מלכא, בספרא דאשמדאי מלכא, ואשכחנא ביה אלף וארבע מאה וחמש זיני מסאבותא, דמסתאבי בהו בני נשא. דגלי דא אשמדאי לשלמה מלכא.

368. ווי להו לבני נשא, דכלהו אטימין וסתמיין עיינין, ולא ידעין, ולא שמעין, ולא משגיחין, הניך קיימין בעלמא. והא עיטא ואסוותא קמיהו, ולא מסתכלין. דהא לא יכלין בני נשא לאשתובא, אלא בעיטא דאורייתא. דכתיב, כי יהיה בך איש אשר לא יהיה טהור מקרה לילה אשר לא יהיה טהור דייקא, מקרה לילה דייקא, והא אוקימנא מלי, בעיטא דאורייתא קדישא. דהכי כתיב באורייתא קדישא, והתקדשתם והייתם קדושים כי אני יי אלהיכם.

369. תאנא, בטר דאסתלקו קין והבל, אתהדר אדם לאנתתיה, ואתלבש ברוחא אחרא, ואוליד לשת. מכאן אתייחסו דרי דצדיקיא בעלמא. ואסגי קודשא בריך הוא חסד בעלמא, ובכל חד אתוילידת נוקבא עמיה, לאתישבא עלמא. כגוונא דלעילא. והא אוקמוה חברייא בסתימאה דמתניתין, דכתיב ואיש אשר יקח את אחותו בת אביו או בת אמו וגו', חסד הוא. חסד הוא ודאי, ובטר דשאר חסד, גזעין ושרשין נפקין מתחות לעילא, ואתפרשן ענפין, וקריב אתרחק. כדין ענפא אסגי, ואתי לאתחברא בזווגא חד באילנא. האי בקדמיתא, האי בסתימא דעלמא. בגין דכתיב אמרתי עולם חסד יבנה. אבל מכאן ולהלאה בני נשא דישתכחון ביה, ונכרתו לעיני בני עמם.

370. We have learned that "the nakedness of your father's sister" is TO BE EXPLAINED as revealing in that which is hidden. It is written, "For the ways of Hashem are right, and the just do walk in them..." (Hoshea 14:10). How blessed is the lot of the just that know the ways of the Holy One, blessed be He, and walk in them. They are made known to them. Blessed is their share.

370. תָּאנָא עֲרוֹת אַחוֹת אָבִיךָ, כְּמָה דְאַתְגְּלִינָא בְּסִתְיָמָא. כְּתִיב, כִּי יִשְׂרָיִם דְּרַבִּי יוֹי וְצַדִּיקִים יִלְכוּ בָּם וְגו', זָכָא חוֹלְקִיהוֹן דְּצַדִּיקֵינָא, דִּידְעֵי אֲרַחוּי דְקוּדְשָׁא בְּרִיךְ הוּא, וְאֶזְלִין בְּהוּ, וְאַשְׁתְּמוּדְעֵן גְּבִייהוּ. זָכָא חוֹלְקִיהוֹן.

62. Chesed came and separated them

We read about the movement of the letters Yud Hei Vav Hei in the Holy Name, and how Chesed causes the mating of Malchut with Zeir Anpin. We learn also that Chochmah and Binah are never parted, for their union does not depend on Chesed.

371. We have learned that the upper Hei, BINAH, became pregnant lovingly and fondly, for the Yud, CHOCHMAH, never parts from it (her). She conceived and delivered Vav, BEING ZEIR ANPIN, WHICH IS THE SECRET OF VAV IN THE HEI. Afterwards, it stands before her, MEANING THE VAV THAT IS AFTER THE YUD HEI IN THE NAME OF YUD HEI VAV HEI, and she nurses it. This Vav when departing FROM BINAH, its pair MALCHUT comes out with it, Chesed rouses itself towards him, ZEIR ANPIN, separates them ONE FROM THE OTHER, and stems shoot forth from bottom to top. The branches spread, ZEIR ANPIN AND MALCHUT, and grow. The lower Hei is formed. Its branches grow higher and higher until MALCHUT pairs with the supernal tree, BEING ZEIR ANPIN, and Vav then joins, BEING ZEIR ANPIN, with the Hei, DENOTING MALCHUT, AS SAID EARLIER. Who brought this about? "It is a disgraceful (Heb. 'chesed') deed." Chesed certainly joins them together.

371. תָּאנָא, אֲתַעְבֵּרַת ה"א עֲלָאָה בְּרַחֲמֵינָא וְחִבְיֹנְתָא דְלָא מִתְפָּרֵשׁ מִנָּה יו"ד לְעֵלְמִין. אֲתַעְבֵּרַת וְאִפִּיקַת וְא"ו, לְבַתֵּר קָאִים קָמָה, וְיִנְקָא לִיהּ. וְדָא וְא"ו כַּד נִסְקָא, בַּת זֹגוּ נִסְקָא עִמֶיהּ. אֲתֵיָא חֶסֶד אֲתַעֵר גְּבִיָהּ, וּפְרִישׁ לוֹן, וְנִסְקוּ גִזְעִין מִתַּחוֹת לְעֵילָא, וְאֲתַפְּשִׁטוּ עֲנַפִּין, וְאַסְגִּיאוּ, וְאֲתַעְבִּידַת ה"א תַּתָּאָה. וְאֲתַרְבִּיאַת בְּעֲנַפָּהָא לְעֵילָא לְעֵילָא, עַד דְאַזְדוּגַת בְּאֵילָנָא עֲלָאָה, וְאֲתַחְבְּרוּ וְא"ו עִם ה"א, מֵאן גְּרִים לוֹן. חֶסֶד הוּא. חֶסֶד הוּא וְדֵיאִי. דְחִבֵּר לוֹן כְּחָדָא.

372. The joining of Yud with supernal Hei, CHOCHMAH WITH BINAH, is not dependent on Chesed, AS ARE ZEIR ANPIN AND MALCHUT, but their joining and attachment and dependent on Mazal, BEING THE BEARD OF ARICH ANPIN WHO JOINS CHOCHMAH WITH BINAH, for they never separate. The Yud is tied with the Hei and the Hei is tied to the Vav. The Vav is tied to the LAST Hei and the Hei is tied to all, YUD-HEI-VAV. All is considered one knot, and one thing; they never separates from each other, so to speak. If one causes division, it is considered as if he is destroying the world. This is referred to as the nakedness of all.

372. יו"ד עִם ה"א עֲלָאָה. לָא תְלִיָא חֲבוּרָא דְלֵהוֹן בְּחֶסֶד, אֶלָּא בְּמִזְלָא תְלִיָא חֲבוּרָא דְלֵהוֹן, וְחִבְיֹנְתָא דְלֵהוֹן, דְלָא מִתְפָּרֵשׁ לְעֵלְמִין. יו"ד אֲתַקְשֵׁר בְּה"א, וְה"א אֲתַקְשֵׁר בְּוָא"ו, וְוָא"ו אֲתַקְשֵׁר בְּה"א, וְה"א אֲתַקְשֵׁר בְּכֻלָּא. וְכֻלָּא חֵד קְשׁוּרָא הוּא, וְחֵד מְלָה. לָא אֲתַפְּרְשׁוּ דָא מִן דָּא לְעֵלְמִין. כְּבִיכּוּל, מֵאן דְּגָרִים פְּרוּדָא, כְּאֵלוּ חֲרִיב עֲלֵמָא, וְאֶקְרִי עֲרִינְתָא דְכֻלָּא.

63. "Hashem shall be one, and His name One"

We are told that Hashem is not One now because Zeir Anpin and Malchut are parted, and at present the flow from Binah does not sustain Zeir Anpin. In the future, however, God will return the Shechinah to her position and everything will find itself in one unity. Before that final unity, the kingdom of Esau will be judged.

373. In the future, the Holy One, blessed be He, will return the Shechinah to Her position, as everything will find itself in one unity, as it is written, "On that day Hashem shall be one, and His name One" (Zechariah 14:9). If you ask: So now, He is not one? No, as now the evildoers cause ZEIR ANPIN AND MALCHUT not to be as one, as the Queen distances herself from the King, and they do not find themselves joined. Supernal Ima, BEING BINAH, distances herself from the King and does not nourish Him.

373. וְלִזְמַנָּא דְאַתֵּי, זְמִין קוּדְשָׁא בְּרִיךְ הוּא לְאַתְבָּא שְׂכִינְתָא לְאַתְרָהָא, וְלֹאֲשַׁתְּכַחָא כֻלָּא בְּזוּגָא חֵד דְכְּתִיב בְּיוֹם הַהוּא יְהִיָּה יי' אֶחָד וְגו'. וְאִי תִימָא הַשְׁתָּא לָאו הוּא אֶחָד. לָא, דְהָא הַשְׁתָּא חִיבִי עֲלֵמָא גְרָמּוּ, דְלָא אֲשַׁתְּכַח חֵד. דְהָא מְטְרוּנִיתָא אֲתַרְחַקַת מִן מַלְכָּא, וְלָא מְשַׁתְּכַחִי בְּזוּגָא. אִמָּא עֲלָאָה אֲתַרְחַקַת מִן מַלְכָּא וְלָא יִנְקָא לִיהּ.

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374. BINAH DOES NOT SUSTAIN ZEIR ANPIN, because the King without the Queen is not crowned with the crowns of Ima, as He used to be in the beginning when He was joined with the Queen, WHEN IMA USED TO ADORN HIM with several crowns, numerous lights, with supernal holy crowns, as it is written, "Go forth, daughters of Zion, and behold King Solomon with the crown with which his mother crowned him..." (Shir Hashirim 3:11). When He joined with the Queen, supernal Ima crowned Him properly. Now that the King is not with the Queen, the supernal Ima takes back her crowns, withholds from Him the sources of the streams and He is not part of the one connection. CONSEQUENTLY, He is not found to be one, so to speak.

375. At the time when the Queen returns to the chamber, the King will rejoin her in one mating, and everything will join together without division. Therefore, it is written, "On that day Hashem will be one, and His name one." "On that day," MEANING when the Queen will return to the palace, everything will be one without division. Then "liberators shall ascend upon Mount Zion to judge the mountain of Esau" (Ovadyah 1:21).

376. We have learned that Rabbi Shimon said: The Queen will not enter in joy in His palace until the kingdom of Esau will be judged, and she will have her vengeance for causing all this. Then she will join with the King and joy will be complete. This is the meaning of the verse, "And liberators shall ascend upon Mount Zion to judge the mountain of Esau" at first, then "and the kingdom shall be Hashem's" (Ibid.). What is meant by kingdom? It refers to the Queen. This is the meaning of, "And the kingdom shall be Hashem's." After they rejoin, it is written, "And Hashem shall be the King over all the earth: on that day Hashem shall be one, and His name One."

64. Supernal Ima is a friend, lower Ima a bride

Rabbi Yehuda interprets "You shall not uncover the nakedness of your father's brother...your mother's sister" to mean that through the sins of Yisrael Jerusalem below is destroyed. Malchut is from Aba and Ima together, from Chochmah and Binah together.

377. "You shall not uncover the nakedness of your father's brother" (Vayikra 18:14): Rabbi Yehuda said that this verse speaks of Yisrael below, AS YISRAEL ARE THE BROTHERS OF ZEIR ANPIN, WHO IS YOUR FATHER. "Your mother's sister" (Ibid. 13) is Jerusalem on earth, THE SISTER OF MALCHUT ABOVE, YOUR MOTHER. Through these sins IS UNCOVERED THE NAKEDNESS OF YISRAEL, MEANING Yisrael will be in exile among the nations. THE NAKEDNESS OF JERUSALEM IS UNCOVERED, MEANING Jerusalem below will be destroyed. About this, we learned of the love of the Holy One, blessed be He, in that He called Yisrael brothers, as it is written, "For my brethren and friends' sake, I will now say..." (Tehilim 122:8). THEREFORE, THE VERSE SAYS ABOUT THEM, "THE NAKEDNESS OF YOUR FATHER'S BROTHER."

374. בגין דמלכא בלא מטרוניתא, לא מתער בטריו דאמא, כמה בקדמיתא בד אתחבר במטרוניתא, דעטרא ליה, בכמה עטרין, בכמה זהירין בעטרין קדישין עלאין. הכתיב צאינה וראינה בנות ציון במלך שלמה וגו', דאזדוג במטרוניתא, כדין עטרא ליה אימא עלאה כדקא יאות. והשתא דלא אשתכח מלכא במטרוניתא, כדין אימא עלאה נטלת עטראה ומנעת מניה מבועי דנחלין, ולא אשתכח בקשורא חד. כביכול לא אשתכח חד.

375. ובזמנא דתיתוב מטרוניתא לאתר היכלא, ומלכא יזדוג עמה בזוגא חד. כדין, יתחבר כלא כחדא, בלא פרודא, ועל דא כתיב, ביום ההוא יהיה יי' אחד ושמו אחד. ביום ההוא: בזמנא דיתוב מטרוניתא להיכלא, כדין בלא אשתכח חד בלא פרודא. וכדין ועלו מושיעים בהר ציון לשפוט וגו'.

376. דתניא, אמר ר' שמעון, לא תיעול מטרוניתא בחדוותא בהיכליה עד דיתדן מלכותא דעשו, ותיסב מניה נוקמין דגרמא כל האי. לבתר תזדוג במלכא, ויהא חרו שלים, הה"ד, ועלו מושיעים בהר ציון לשפוט את הר עשו בקדמיתא, ולבתר והיתה ליני המלוכה. מאן מלוכה, דא מטרוניתא. הה"ד, והיתה ליני המלוכה. ולבתר יזדוגן כחדא, מה כתיב. והיה יי' למלך על כל הארץ ביום ההוא יהיה יי' אחד ושמו אחד.

377. ערות אחי אביך לא תגלה. תאני רבי יהודה, דא ישראל לתתא. ואחות אמך: דא ירושלם דלתתא. דבחובין אלין, יגלון ישראל ביני עממייא, ויתחריב ירושלם לתתא. וע"ד תנינן, רחימותא דקודשא בריך הוא דקרא לישראל אחים, שנאמר למען אחי ורעי אדברה נא וגו'.

378. Rabbi Yehuda said: If it says "brethren," why IS WRITTEN "friends" and if "friends," why WRITE "brethren"? HE ANSWERS: We have learned that something that is never interrupted is called a friend, as it is said, "Do not forsake your own friend, and your father's friend" (Mishlei 27:10). This is the secret of what Rabbi Shimon said: Supernal Ima, NAMELY BINAH, is called "friend," because the love of Aba never ceases from her. The Ima below, MEANING MALCHUT, is called bride and is called sister, as we have explained the verse, "We have a little sister" (Shir Hashirim 8:8), DENOTING MALCHUT.

379. This is like the Mishnah that is unspecific, MEANING THAT WITH WHAT WAS MENTIONED THAT ABA AND IMA ARE NEVER SEPARATED, THE GENERAL WORDS OF THE MISHNAH WILL BE UNDERSTOOD. It is written here, "The nakedness of your sister, the daughter of your father, or daughter of your mother" (Vayikra 18:9). Since it is said, "the daughter of your father," what is "or daughter of your mother"? HE ANSWERS: If she is from the side of Aba, MEANING THE SIDE OF ABA IS DOMINANT IN HER, MALCHUT is named Chochmah. If she is from the side of Ima, MEANING THAT THE SIDE OF IMA IS DOMINANT IN HER, she is called Binah. At any rate, whether from here or there, she is from Aba and Ima TOGETHER, for the Yud, WHICH IS ABA, never parts from the Hei, NAMELY IMA. This is the secret in the verse, "Whether she is born at home" (Ibid.) WHEN SHE IS from the side of Aba and "or born abroad" (Ibid.) WHEN SHE IS from the side of Ima, AS IMA IS THE EXTERNAL PART OF ABA. THE END OF THE VERSE EXPLAINS ITS BEGINNING.

380. Rabbi Aba said, "Through wisdom a house is built" (Mishlei 24:3). What is a house built with Chochmah? Some say it is the river flowing from Eden, MEANING BINAH. For this reason it is WRITTEN, "born at home," MEANING MALCHUT BORN FROM BINAH CONSIDERED A HOUSE FOR CHOCHMAH. "Or born abroad," MEANING when MALCHUT comes out of the Vav, BEING ZEIR ANPIN, as it is written WHEN ADAM, ZEIR ANPIN, SAID ABOUT EVE, MALCHUT, "Bone of my bones, and flesh of my flesh" (Beresheet 2:23). It is also written, "And He took one of his sides" (Ibid. 21), SO MALCHUT IS COMING OUT FROM ZEIR ANPIN. This is "born abroad," from the place where Zeir Anpin is, WHICH IS CONSIDERED ON THE OUTSIDE OF IMA, as we have learned.

65. Yisrael are brothers to the Holy One, blessed be He
Rabbi Yehuda says that the children of Yisrael are brothers to God because His love for them has never been interrupted. Rabbi Yitzchak talks about "the tribes of Yah" and the twelve boundaries that spread from Zeir Anpin, the Tree. Rabbi Chizkiyah concludes that all their discussion shows that anyone who causes a defect below causes one above, although the explanation given to most people of the scripture "you shall not uncover the nakedness..." is the obvious one, that one should not lay with those who are related to them. Because of this sin, the Shechinah leaves them.

381. Rabbi Yehuda continued: Yisrael are called brothers to the Holy One, blessed be He, as His love for them has never been interrupted. Jerusalem below is called "your mother's sister" (Vayikra 18:13), as it is written, "Jerusalem, built as a city that is compact together..." (Tehilim 122:3), MEANING THAT JERUSALEM BELOW IS LIKE THE CITY THAT IS COMPACT TOGETHER, MALCHUT. What is meant by "compact together"? It means that the King joined, in the six ends, ZEIR ANPIN, with all aspects of the King, with the grade of the Righteous, YESOD, in which all Sfirot of the King are included. This is the meaning of, "that is compact together," MEANING TOGETHER WITH ALL SFIROT OF ZEIR ANPIN.

378. א"ר יהודה, אי אחי למה רעי, ואי רעי למה אחי. אלא תאנא, ההוא מלה דלא אתעדי לעלמין, אקרי רע, כד"א רעך ורע אביך אל תעזוב. והאי רזא דמלה דאמר ר"ש, אימא עלאה, רעיא אקרי, בגין דלא אתעדי רחימותא דאבא מנה לעלמין. ואימא תתאה כלה אקרי, ואקרי אחות, כמה דאוקימנא אחות לנו קטנה.

379. והיינו סתם מתניתא דילן, דכתיב הכא, ערות אחותך בת אביך או בת אמך, כיון דאמר בת אביך, מאי או בת אמך. אלא, אי מסטרא דאבא אשתכחת, חכמה אתקרי. ואי מסטרא דאימא, בינה אתקרי. ועכ"פ בין האי ובין האי, מאימא ואבא אשתכחת. דהא יו"ד לא אתעדי מן ה' לעלמין. ודא הוא רזא דמלה, מולדת בית: מסטרא דאבא. או מולדת חוץ: מסטרא דאימא.

380. רבי אבא אמר, בחכמה יבנה בית, מאן הוא בית דאתבני בחכמה. הוי אימא דא נהר דנפיק מערן, בגיני כך מולדת בית. או מולדת חוץ. כד נפקת מן ו', כמה דכתיב, עצם מעצמי ובשר מבשרי. וכתיב ויקח אחת מצלעותיו, ודא הוא מולדת חוץ, מאתר דזעיר אנפין אשתכח, כמה דאתמר.

381. וע"ד א"ר יהודה, ישראל אחין אקרון לקורשא בריך הוא, דלא אעדי רחימותא דלהון לעלמין. ירושלם דלתתא אחות אמך אתקרי, כמה דכתיב ירושלם הבנויה כעיר שחוברה לה יחדיו וגו'. מאי שחוברה לה יחדיו. בגין דאזדווג בה מלבא משית סטרין, בכל סטרי מלבא, בדרגא דצדיק, וכל בתרי מלבא כלילן ביה. והיינו שחוברה לה יחדיו.

382. Rabbi Yitzchak said, "There the tribes used to go, the tribes of Yah" (Ibid. 4). Who are the tribes? HE ANSWERS: These are the twelve boundaries that spread from that large and strong tree, BEING ZEIR ANPIN, BEING THE SECRET OF FOUR SFIROT - CHESED, GVURAH, TIFERET AND MALCHUT. EACH HAS THREE COLUMNS WHICH ARE TWELVE BOUNDARIES. FROM ZEIR ANPIN, THEY ARE DRAWN TO MALCHUT, WHERE THEY ARE CALLED BY THE NAME OF TWELVE TRIBES that HE inherited from Aba and Ima. This is what is written, "The tribes of Yah," MEANING from the good testimony that the holy son gives, as it is written, "The tribes of Yah, an appointed practice (lit. 'testimony') for Yisrael," AS THE TWELVE BOUNDARIES ARE THE SECRET OF THE TESTIMONY, MEANING THE ILLUMINATION OF EDEN (CHOCHMAH). These are the deep rivers flowing from Yah (Yud Hei), WHICH ARE ABA AND IMA. It is all for the purpose "to give thanks to the name of Hashem" (Ibid. 4). THEREFORE, "for there are set thrones of Judgment, the thrones of the house of David" (Ibid. 5), in order to bequeath the Holy Kingdom to him and his sons for generations. This is the poem recited by David concerning the holy, supernal kingdom.

383. Rabbi Chizkiyah said: All is according to the supernal secret to show that one who causes a defect below causes a defect above. "You shall not uncover the nakedness of your daughter in law" (Vayikra 18:15): We have learned that the marital visits of the scholars are on Shabbatot, as they know the secret of the matter. They will meditate with their hearts with a complete wish, and the offspring they produce are called children of the King. If these cause a flaw down below, it is as if they cause harm to the bride on high, NAMELY MALCHUT. Then we find written, "You shall not uncover the nakedness of your daughter in law (Heb. kalah, also: 'bride')." This EXPLANATION is for those who comprehend Torah ways. For the rest of the people, THE EXPLANATION IS the revealed one, MEANING literally your actual daughter-in-law, THE WIFE OF HIS SON. Because of this sin, the Shechinah departs from them, NAMELY, HE ALSO HINTS THAT THE BRIDE ON HIGH DEPARTS BECAUSE OF THIS DEFECT BELOW.

66. The Holy Name is engraved in certain ways

We learn how the Holy Name is engraved with the 22 letters, and what this has to do with the flow from above. The section talks about the secret of seventy and 72, and about how the letters of the name Ayin-Bet ascended in ways known only to truly righteous men. Whoever wishes to know and understand the permutations of the Holy Names needs to know the letters marked in every individual Sfirah, and then he will know and have power in everything. Moses was able to stand among the holy angels because he knew the Holy Names that the angels did not.

384. We have learned that the Holy Name is engraved in certain ways, with the letters of the 22 letters imprinted: Yud in Aleph, Aleph in Yud, Yud in Bet, Bet in Yud, Yud in Dalet, Dalet in Yud, Yud in Hei, Yud in Gimel, Hei in Yud, Gimel in Yud, Vav in Yud. So they are all engraved in the Yud. The Yud lifts them AS IT LIFTS ALL 22 LETTERS.

385. The Hei OF THE NAME YUD HEI VAV HEI, BEING BINAH, is included in the Yud OF YUD HEI VAV HEI. It emerges from it, AS BINAH EMANATES FROM CHOCHMAH. Then CHOCHMAH AND BINAH, WHICH ARE YUD HEI OF YUD HEI VAV HEI crown the patriarchs, MEANING CHESED, GVURAH AND TIFERET OF ZEIR ANPIN CALLED ABRAHAM, ISAAC AND JACOB. The Hei is opened with its streams, MEANING WITH THE FIFTY GATES OF BINAH IN IT, and crowns the head of the Vav, MEANING IT SUPPLIES THE FIRST THREE SFIROT TO ZEIR ANPIN, THE SECRET OF VAV OF YUD HEI VAV HEI, where the patriarchs dwell. THIS MEANS THAT THE PATRIARCHS, CHESED, supernal GVURAH AND TIFERET, RISE AND BECOME HEAD - MEANING CHOCHMAH, BINAH AND DA'AT - THROUGH THE ILLUMINATION OF THE FIFTY GATES OF BINAH.

382. רבי יצחק אמר, ששם עלו שבטים שבטי יה. מאן שבטים. אליו תריסר תחומין, דמתפרשן מההוא אילנא רבא ותקיף, דאחסין לון מסטרא דאבא ואימא. הה"ד שבטי יה, משפר סהדותא, דאסהיד ברא קדישא דכתיב שבטי יה עדות לישראל, ואינון נהרין עמיקין, דנגדין ואתמשכן מן יה. וכל כך למה. להודות לשם יי. כי שמה ישבו כסאות למשפט כסאות לבית דוד, לאחסנא מלכותא קדישא הוא ובנוי לדרי דרין, ודא היא שירתא דאמר דוד על מלכו עלאה קדישא.

383. רבי חזקיה אמר, כלא ברזא עלאה הוא, לאחזאה דמאן דפגים לתתא, פגים לעילא. ערות כלתך לא תגלה, דתנינן עונתן של ת"ח משבת לשבת. בגין דידיעין רזא דמלה, ויכוונון לבא, וישתבח רעותהון שלים. ובגין דאולידו אקרון בגין דמלכא. ואי אליו פגימו מלה לתתא, כביכול פגמין אינון בכלה דלעילא, כדין כתיב ערות כלתך לא תגלה. דא בגין אינון דידיעין אורחין דאורייתא. שאר עמא ההוא דאתגליא, כלתך ממש, ובחובא דא שכונתא אסתלקת מבינייהו.

384. האנא, אתגליף שמא קדישא בסטרין ידיעין, באתוון רשימין דעשרין ותריין י' בא' א' בי' י' בב', ב' בי' י' בד', ד' בי' י' בה'. י' בג'. ה' בי'. ג' בי'. בי'. כלהו מתגלמי ביו"ד וי"ד סליק לון.

385. ה"א כליל ביו"ד, מניה נפקת, כדין מעטרין לאבהן. אתפתחת ה"א בנחלוי, ואעטר לרישא דו', דתמן שריין אבהן.

386. HE SAYS: Vav consists of six letters, MEANING IT IS MADE UP OF SIX LETTERS FROM ALEPH TO VAV THAT PRECEDE IT. The Yud includes them all, AS THE YUD CONTAINS ALL NINE LETTERS THAT PRECEDE IT, AMONG WHICH IS THE VAV AND THE SIX LETTERS INCLUDED THEREIN. THIS IS THE YUD THAT IS ABOVE THE VAV, AS MENTIONED. This Yud is engraved with marks, MEANING WITH THE INCLUSION OF THE NINE LETTERS THAT PRECEDE IT, and ascends TO THE YUD OF YUD HEI VAV HEI, THAT INCLUDES ALL 22 LETTERS to be crowned with the twelve other letters FROM YUD TO TAV. THEN IT IS ALSO PART OF THE 22 LETTERS LIKE THE YUD OF YUD HEI VAV HEI. THEN ten engraved sayings, MEANING TEN SFIROT, come out of it, and all of the paths of the supernal most precious way. Then the other Hei OF YUD HEI VAV HEI, MALCHUT, contains them all, MEANING, IT RECEIVES FROM ALL LIGHTS AS MENTIONED, carved from the part of the concealed peg, YESOD OF ZEIR ANPIN, to give birth below, MEANING TO BE WORTHY TO BEAR SOULS.

387. All THE LIGHTS THAT WERE IN YUD, WHICH IS ATOP THE VAV - THE FIRST THREE SFIROT OF ZEIR ANPIN - are marked by the 42 letters, as we have explained in our Mishnah. All ascend to the head of the King, MEANING THE FIRST THREE SFIROT OF ZEIR ANPIN, AS EARLIER DISCUSSED.

388. Seven complete weeks, MEANING SEVEN SFIROT OF MALCHUT THAT IS CALLED SHABBAT, WHEN THEY ARE COMPLETED, are expressed by seventy letters OF THE NAME OF AYIN-BET (72). THE MAIN BODY IS SEVENTY, AND TWO EXTRA ARE THE SECRET OF WITNESSES OR SCRIBES. HE EXPLAINS HIS WORDS: When the 72 ascended, they ascended by the letters Vav, DENOTING ZEIR ANPIN, IN ITS CHESED, GVURAH AND TIFERET, which are listed in the portion of Beshalach in the verses, "And the angel...removed...and it came... And Moses stretched out" (Shemot 14:19-21). When the Shechinah receives FROM ZEIR ANPIN and the seven impressions are stamped on Her BY HIM, NAMELY SEVEN COMPLETE SFIROT, THEN seventy imprinted letters OF THE NAME AYIN-BET rise from Her. We have learned that the letters OF THE NAME AYIN-BET ascended through certain marks and hidden ways KNOWN only to truly righteous men, pillars of the world.

389. Rabbi Shimon said to Rabbi Elazar: Come and see that these 22 letters engraved in the Torah are all explained in the ten sayings, THE TEN SFIROT - KETER, CHOCHMAH, BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Each and every saying of these ten, the Sfirot of the King, are engraved by certain letters, IN AS MUCH AS THE LETTERS ARE THE SECRET OF THE VESSELS OF THE SFIROT AND EACH SFIRAH HAS ITS OWN SPECIAL VESSELS. For this reason, the Holy Name, YUD HEI VAV HEI, is enveloped with other letters, MEANING WITH ADONAI, AS THE VESSELS OF ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI, ARE CLOTHED AND ENVELOPED WITH THE VESSELS OF MALCHUT, THE SECRET OF ADONAI. Each saying lends letters to the saying above it, as one is included in the other. Therefore, we pronounce the Holy Name YUD HEI VAV HEI with the other letters OF ADONAI, as they are covered AND DRESSED one with the other until they are connected together.

386. ו' כָּלִיל שֵׁית אֲתוּן, וְכֵלֵהוּ כָּלִיל יו"ד. יו"ד אֲתַגְלִיף בְּגִלּוּפוֹ, וְסֹלֵק לְאֲתַעֲטֶרָא בְּתַרְיִסָּר אֲתוּן אַחֲרָנִין, מְנִיחַ נִפְקוּ עֶשֶׂר אֲמִירָן בְּגִלּוּפוֹ, וְכֵלֵהוּ שְׁבִילֵין דְּאוּרְחָא עֲלָא, וְקִירָא דְכֻלָּא. כְּדִין ה"א אַחֲרָא אֲתַבְּלִילַת מִן כֵּלֵהוּ, גְּלִיפָא מִסְטֶרָא מִתִּיחָא טְמִירָא, לְאוּלְרָא לְתַתָּא.

387. אֲתַגְלִימוּ כֵּלֵהוּ בְּאַרְבַּעִין וַתְּרִין אֲתוּן, וְכֵלֵהוּ פְּרִישָׁנָא בְּמַתְנִיתָא דִּירָן, וְכֵלֵהוּ סִלְקֵן בְּרִישָׁא דְמַלְכָּא.

388. שֶׁבַע שַׁבְּתִין שְׁלִימִין, מִתְּפָרְשִׁין בְּשַׁבְּעִין אֲתוּן. שֶׁבַעִין וַתְּרִין אֲסַתְּלָקוּ, וְאֲסַתְּלָקוּ בְּאוֹת ו', רְשִׁימָן בִּפְּוֹ וַיְהִי בְּשִׁלַּח פְּרַעֲהַ בְּקֶרָא וַיִּסַּע וַיָּבֵא וַיֵּט. כִּד נִטְלַת שְׁכִינְתָּא, וְד' רְשִׁימִין אֲתַרְשִׁימוּ בֵּיה, שֶׁבַעִין אֲסַתְּלָקוּ מְנִיחַ, בְּאַתוּן רְשִׁימִין. תָּאנָּא, אֲסַתְּלָקוּ אֲתוּן בְּרְשִׁימִין יִדְעֵן, וְאַרְחִין סְתִימִין, בְּרִ לְזַבְּאֵי קְשׁוּט, סְמִכֵי עֲלֵמָּא.

389. אָמַר רַבִּי שִׁמְעוֹן לְר' אֶלְעָזָר, ת"ח, הֲנִי עֲשִׂרִין וַתְּרִין אֲתוּן דְּגִלְפִין בְּאוּרִיתָא, כֵּלֵהוּ מִתְּפָרְשִׁין בְּהִנֵּי עֶשֶׂר אֲמִירָן. כֹּל אֲמִירָה וְאֲמִירָה מֵאֵלִין עֶשֶׂר, דְּאִינוּן כְּתָרֵי מַלְכָּא כֵּלֵהוּ גְּלִיפִין בְּאַתוּן יִדְעֵן, בְּגִינֵי כִּךְ שְׁמָא קְדִישָׁא אֲתַכְּסִיָּא בְּאַתוּן אַחֲרָנִין, וְכֹל אֲמִירָה, אוֹזִיף לְאֲמִירָה עֲלָא מְנָה אֲתוּוֹי, בְּגִין דְּאֲתַבְּלִיל הָאֵי בְּהָאֵי. וְע"ד שְׁמָא קְדִישָׁא, גְּלִיפִנָּא לִיָּה בְּאַתוּן אַחֲרָנִין, בְּגִין דְּאֲתַכְּסִיִּין דָּא בְּדָא, וְדָא בְּדָא, עַד דְּמַתְּקֶשְׂרֵן כֵּלֵהוּ בְּחָדָא.

390. He who wishes to know AND TO UNDERSTAND the permutations of the Holy Names NEEDS to know these letters marked in every individual Sfirah; then he will know and have power in everything. We copied them with the letters written in and specific to every Sfirah from the supernal book of Solomon. We succeeded in this and the friends wrote them. It is well THAT THEY WROTE THEM, as every Sfirah lends letters, WHICH ARE NECESSARY TO KNOW AND REMEMBER, to its neighbor, as we established IN THE ADJACENT PARAGRAPH. Sometimes it is only necessary TO KNOW those letters listed in THE SFIRAH itself, BUT NOT THE LETTERS LENT TO IT. The friends know this and we have established this.

391. Happy are the righteous in both this world and the World to Come, as the Holy One, blessed be He, desires to honor them and reveals to them esoteric matters concerning His Holy Name that He did not even reveal to holy supernal ANGELS. Therefore, Moses was able to be adorned even among the holy ANGELS, and they were unable to approach him as if he were a burning fire and flaming hot coals. THE REASON WAS THAT HE MENTIONED THE HOLY NAMES THAT THE ANGELS DID NOT KNOW. Were it not for that, what did Moses have THAT HE WOULD BE ABLE to stand among them? Blessed was Moses' lot that when the Holy One, blessed be He, began to speak with him, he wanted to know His Holy Name, both the concealed and revealed, each one properly. Then he united and knew more than all mankind.

392. Come and see: At the time Moses ascended the cloud and entered among the holy ANGELS, one angel, by the name Kemuel, came to him in a flame of fire with burning eyes and flaming wings, and wanted to swallow him. Then Moses mentioned one Holy Name which was engraven with twelve letters. He trembled and shook, and Moses was thus able to ascend among them. So happened with each one. Blessed is his lot. We discussed this earlier.

67. The nakedness of a woman and her daughter

We are reminded of the laws against incest. Rabbi Yosi says that repentance brings good results as long as the one who repents also stops sinning. He says that David did not sin in his relationship with Bathsheba, because she was destined for him from the Day of Creation, but he did sin by causing Uriah's death.

393. "You shall not uncover the nakedness of mother and daughter" (Vayikra 18:17). We have learned that these kinds of incest are among the laws of the Queen, even though they are both revealed and hidden. There are listed "her son's daughter, or her daughter's daughter" (Ibid.), for the world needs them to populate the world, as we have learned. One who reveals one nakedness of these, woe to him and woe to his soul, as because of this he will uncover other nakednesses.

390. ומאן דבעי למנדע צרופי שמהן קדישין, לינדע אינון אתון דרשימין בכל כתרא וכתרא, וכדין לינדע ויתקיים בכלא. והא גליפנא לון, בכל אינון אתון דרשימן וידיען בכל כתרא וכתרא, מספרא עלאה דשלמה. והכי סליק בידן, וחבריא גליפין לון, ושפיר הוא, דהא כל כתרא וכתרא אוזיף לחבריה אתווי, כמה דאוקימנא, ולזמנין דלא אצטריך אלא, באתווי אינון דרשימין ביה. וכלהו ידיען לגבי חבריא והא אוקימנא לון.

391. זכאין אינון צדיקיא בעלמא דין ובעלמא דאתי, דקודשא בריך הוא בעי ביקריהון, ומגלי להון רזין עלאין דשמייה קדישא, דלא גלי לעלאין קדישין, וע"ד וכול משה, לאתעטרא ביני קדישין, וכלהו לא יכלי למקרב בהדיה, כנורא וקידתא, וגומרי דאשא. דאי לאו הכי, מאן הוה ליה למשה, למיקם בינייהו. אלא זכאה חולקא דמשה, דהא כד שארי למללא עמיה קודשא בריך הוא, בעא למנדע שמייה קדישא, סתים וגליא, בכל חד וחד כדקא חזי, וכדין ארפק וירע יתיר מכל בני עלמא.

392. תא חזי, בשעתא דסליק משה גו עננא וקירא, עאל ביני קדישין. פגע ביה חד מלאכא בשלהובי נורא, בעיינין מלהטן, וגדפוי מוקדן, בעא לשאפא ליה בגויה. והוא מלאכא קמואל שמייה, כדין אדבר משה חד שמא קדישא. דהוה גליף בתריסר אתון, ואודעזע ואתרגש, עד דסליק משה בינייהו. וכן לכל חד וחד, זכאה חולקיה והא אוקימנא מלי.

393. ערות אשה, ובתה לא תגלה. תאנא, בתקוני מטרוניתא אוקימנא אלין עריין, אע"ג דאינון באתגלויא ובסתימא, ותמן בת בנה ובת בתה. דהא עלמא אצטריך לון, ואינון ישובא דעלמא, כמה דאוקימנא. ומאן דגלי חד ערויתא מנייהו, ווי ליה, ווי לנפשיה, דהא גלי בגין דא עריין אחרנין.

394. We have learned the last statement of the Ten Commandments of the Torah, reads, "You shall not covet your neighbor's wife" (Shemot 20:14), as this generally represents the whole of them. He who covets another woman is considered transgressing the entire Torah. However, nothing stands before repentance, all the more so if he is willing to accept upon himself his penalty like King David. Rabbi Yosi said: We have learned that repentance does much good to whoever has sinned and then parted from the sin. If he does not PART FROM IT, repentance does not help and is to no avail. HE QUESTIONS: How was it that David did not part from Batsheba afterwards? He replied: Batsheba was his. He took what was his, as her husband had died.

395. We have learned that Batsheba was chosen for David from the day of Creation. What had delayed HIS TAKING HER was because he took the daughter of King Saul. That day, Uriah took her mercifully even though she was not to be his. Later, David came and took what was his. Since David forced time before the Holy One, blessed be He, to kill Uriah and behave in this way, he sinned before Him. So He punished David, because the Holy One, blessed be He, wanted to return BATSHEBA to David in order to sustain for his sake the holy supernal kingdom, AS BATSHEBA WAS THE CHARIOT OF MALCHUT. So what he yearned for was really his.

396. We have learned that Rabbi Yosi said: It is written, "I am Hashem" (Vayikra 18:30), MEANING I am Hashem, who will give good reward for the righteous in the World to Come. I am Hashem who will take revenge upon the wicked in the World to Come, MEANING upon those about whom it is written, "That have rebelled against Me" (Yeshayah 66:24). HE QUESTIONS: It is written, "I am Hashem," WHICH POINTS TO THE QUALITY OF MERCY and it is written, "I kill, and I make alive" (Devarim 32:39), WHICH POINTS TO THE QUALITY OF JUDGMENT. HE ANSWERS: Even though I have the quality of Mercy, the evildoers convert Me to the quality of Judgment. We have learned that Yud Hei Vav Hei Elohim is a full name. YUD HEI VAV HEI STANDS FOR MERCY AND ELOHIM FOR JUDGMENT, MEANING if they merit it, then it is Yud Hei Vav Hei. If they do not merit, it is Elohim. Rabbi Shimon said, The evildoers cause a defect above. What is the defect? It is, as we established, a real defect as explained EARLIER.

68. "A woman in the impurity of her menstrual flow"

Rabbi Yehuda taught that because Rabbi Shimon's generation were righteous, it was all right for secrets to be revealed, but in other generations they will be hidden.

394. וְתִנְיָא מְלָה בְּתִרְאָה דְעֶשֶׂר אֲמֵרִין דְּאוּרִייתָא, לֹא תַחֲמוּד אִשֶׁת רֵעֵךְ, בְּגִין דְּהָאִי כְּלָלָא דְכֻלְהוּ. וּמֵאֵן דְּחֲמִיד אֲתָתָא אַחֲרָא, כְּאֵלוּ אַעֲבֹר עַל אוּרִייתָא כְּלָא. בְּרַם לֹא אִית מְלָה דְקִיּוּמָא קְמִי תְשׁוּבָה. וּכ"ש אִי קְבִיל עוֹנְשִׂיהּ כְּדוּד מְלָכָא. אֲמַר רַבִּי יוֹסִי, תְּנִינָן, כֹּל מֵאֵן דְּחָב וְאֲתַפְרֹשׁ מֵהֵוּא חוּבָא, תְּשׁוּבָה קָא מַעֲלִינָא לִיה טַפְּסִי. וְאִי לֹאוּ, לֹא סְלִיק בִּידֵיהּ תְּשׁוּבָה, וְלֹא מַעֲלִינָא לִיה. אִי הֲכִי, דוּד הֵיךְ לֹא אֲתַפְרֹשׁ מִבֶּת שְׁבַע לְבִתָּר. אֲמַר לִיה, בֶּת שְׁבַע דִּירֵיהּ הוּת, וְדִירֵיהּ נְטִיל, דְּהָא מִית בַּעֲלָהּ.

395. דְּתִנְיָא, אֲזַדְמַנַת הוּת בֶּת שְׁבַע לְדוּד, מִיּוּמָא דְאַתְבְּרִי עֲלֵמָא, וּמָה עֲכָבָא לִיה. דְּנִטְל בְּרִתִּיהּ דְּשָׂאוּל מְלָכָא, וְהֵוּא יוּמָא נְטִל לָהּ אוּרִיָּהּ בְּרַחֲמֵי, אֶף עַל גַּב דְּלֹא הוּת דִּילִיהּ. לְבִתָּר אֲתָא דוּד, וְנְטִיל דִּילִיהּ, וְעַל דְּדוּד דְּחִיק שְׁעִתָּא קְמִי קוּדְשָׁא בְּרִיךְ הוּא לְקַטְלָא לְאוּרִיָּהּ וּלְמַעֲבַד הֲכִי. אֲבֵאִישׁ קְמִיהּ, וְאַעֲנֹשׁ לִיה לְדוּד, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּעָא לְאַתְבָּא לִיה לְדוּד, לְקִיּוּמָא לִיה מְלַכּוּתָא קְדִישָׁא עֲלָא. וְכַד תָּאב, לְדִירֵיהּ תָּאב.

396. תָּאנָא, א"ר יוֹסִי, מֵאִי דְכֻתִּיב אֲנִי יי'. אֲנִי יי': עֲתִיד לִיתֵן שְׂכָר טוֹב לְצַדִּיקִים לְעֲתִיד לְבָא. אֲנִי יי' עֲתִיד לְהַפְרֵעַ מִן הַרְשָׁעִים לְעֲתִיד לְבָא. אֲיִנוּן דְּכֻתִּיב בְּהוּ הַפּוֹשְׁעִים בִּי. כְּתִיב אֲנִי יי', וְכֻתִּיב אֲנִי אֲמִית וְאַחִיהּ. אַעֲפ"י שְׂאֲנִי בְּמִדַּת הַרְחָמִים, הַרְשָׁעִים הוֹפְכִים אוֹתִי לְמִדַּת הַדִּין. דְּתִנְיָא, שֵׁם מְלֵא: יי' אֱלֹהִים. זְכוּ יי', וְאִי לֹאוּ אֱלֹהִים. א"ר שְׁמַעוֹן, חִיבִין עֲבָדֵי פְּגִימוֹתָא לְעִילָא. מֵאִי פְּגִימוֹתָא כְּמָה דְּאוּקִימָנָא פְּגִימוֹתָא מִמֶּשׁ, וְהָא אֲתַמַּר.

397. We have learned it is written, "Also you shall not approach to a woman in the impurity of her menstrual flow, to uncover her nakedness" (Vayikra 18:19). Rabbi Yehuda taught, the generation in which Rabbi Shimon bar Yochai dwells are all meritorious, all pious, all sin fearing, the Shechinah dwelling in their midst. Not so in other generations. For this reason, these things are expounded and not concealed, IN HIS GENERATION. In other generations it is not so, and supernal secrets can not be revealed. And those who do know them are afraid TO REVEAL. When Rabbi Shimon would relate the secret of this verse among all the friends, their eyes would flow with tears. All the words he said were being revealed before their very eyes, as the verse says, "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8).

397. תָּאנָא כְּתִיב וְאֵל אִשָּׁה בְּנִדַת טוּמְאָתָהּ לֹא תִקְרַב לְגִלּוֹת עֶרְוָתָהּ, תְּנִי רַבִּי יְהוּדָה, דְּרָא דְרִשְׁבִּי שְׂאֵרֵי בְּגוּיָהּ, כְּלֵהוּ זְכַאֲיָן, חֲסִידִין, כְּלֵהוּ דְחֲלֵי חֲטָאָה נִינְהוּ. שְׂכִינְתָא שְׂרִיא בִּינֵיהוּ, מַה דְלִית בֵּן בְּדַרְיָן אַחֲרָנִין. בְּגִינֵי כִךְ מִילִין אִינוּן מִתְפָּרְשֵׁן, וְלֹא אֲתַטְמְרֵן בְּדַרְיָן אַחֲרָנִין לֹא הָכִי, וּמִלִּין דְרָזִי עֲלָאָה לֹא יִכְלִין לְגַלְּאָהּ, וְאִינוּן דִּידְעֵי מִסְתְּמוּ. דְר"ש כִּד הוּא אָמַר רְזָא דְהָאֵי קְרָא, חֲבַרְיָא כְּלֵהוּ עֵינֵיהוּן נִבְעִין דְמַעֲיָן, וְכֵלְהוּ מִילִין דְאָמַר הוּוּ בְעֵינֵיהוּן גְּלִיָּן, כְּמַה דְכְתִיב פֶּה אֵל פֶּה אֲדַבֵּר בּוֹ וּמְרָאָה וְלֹא בְחִידוֹת.

69. A true egg

The rabbis consider the secrets of the higher levels and wonder how it is possible to reveal them, because they seem so mysterious. They are told not to try to reveal them, for it is not time to bring the higher wisdom down to the lower levels.

398. One day, Rabbi Yesa asked about the following. He said: A true egg that laid the bird who dwells in fire breaks up into four sides. Two rise from them, one is lowered and one squats by the great sea. Rabbi Aba said: Are you making before Rabbi Shimon the holy into profane, about whom it is written, "With him I speak mouth to mouth" (Bemidbar 12:8)? Rabbi Shimon said to him: BEFORE the time of the egg to split, you will depart from this world. This happened in the gathering of Rabbi Shimon.

398. דְיוּמָא חַד שְׂאִיל ר' יֵיסָא אָמַר, בְּיַעַב דְקוּשְׁטָא, דְנִפְקָא מֵעוֹפָא דְשְׂרִיא בְנוּרָא, וְאֲתַבְקַע לְאַרְבַּע סַטְרִין. תְּרִין סַלְקִין מִנֵּיהוּ, וְחַד מֵאִינְךָ, וְחַד רְבִיעַ בְּרִבְעָא דְיֵיסָא רְבָא. א"ר אַבָּא, עֲבַדְתָּ קַמֵּיהּ דְר"ש, קִדְשׁ חוּל, דְהָא כְּתִיב פֶּה אֵל פֶּה אֲדַבֵּר בּוֹ. א"ל ר"ש, עַד לֹא יִתְבַקַּע בְּיַעַב, תְּסַתְּלַק מֵעֲלָמָא. וְכִךְ הוּוּ בְאֲדַרְא דְר"ש.

399. We have learned that during the days of Rabbi Shimon a person would say to his friend: Open your mouth and let your words shine forth. After the demise of Rabbi Shimon, they would say, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5), MEANING DO NOT REVEAL SECRETS.

399. תָּאנָא, בְּיוֹמוֹי דְר"ש הוּוּ אָמַר בְּרֵךְ נֶשׁ לְחַבְרִיָּהּ, פִּתַח פִּיךָ וַיֵּאִירוּ דְבָרֶיךָ. בְּתַר דְשְׂכִיב ר"ש, הוּוּ אָמַרִי אֵל תִּתֵּן אֶת פִּיךָ לְחַטֵּיא אֶת בְּשָׂרְךָ.

70. "A woman in the impurity of her menstrual flow," part two

Rabbi Shimon taught that if people would read the Torah they would not make God angry. We learn that as a result of people's sins the serpent above was awakened and injected his poison in the female; therefore the male left her since she was unclean. The world will be in woe if he joins with her when she is unclean.

400. We have learned Rabbi Shimon said that if people would look at what is written in the Torah, they would not come to anger their Master. We have learned when harsh Judgments are stirred to descend to the world, IT IS then WRITTEN, "To a woman in the impurity of her menstrual flow..." (Vayikra 18:19). About this, it is written, "The secret of Hashem is with them that fear Him" (Tehilim 25:14). We have learned this in the Holy gathering and here I wish to reveal this secret. Here it is proper to do, MEANING HERE IS THE PLACE TO REVEAL IT.

400. תְּנִיא אַר"ש, אֵי בְנֵי עֲלָמָא מִסְתַּכְּלֵן בְּמַה דְכְתִיב בְּאוֹרֵייתָא, לֹא יִתּוּן לְאַרְגָּזָא קַמֵּי מַאֲרִיהוּן. תָּאנָא, כִּד מִתְעַרִּין דִּינִין קְשִׁיין לְאַחַתָּא בְעֲלָמָא, וְאֵל אִשָּׁה בְּנִדַת טוּמְאָתָהּ וְגו', הֵכָא כְּתִיב סוּד יוֹי לִירְאִיו, וּבְאֲדַרְא קְדִישָׁא אֲתַמַּר, הֵכָא אֲצַטְרִיכְנָא לְגַלְּאָהּ, דְהָא לְאַתְרָא דָא אֲסַתְּלַק.

401. We have learned that when the strong serpent from above was awakened as a result of earth's sins, he dwelt and joined the female and injected his poison in her. Then the male departed from her because she was unclean, and she was called unclean. Then it would not be proper for the male to approach her. Woe TO THE WORLD, if he would become unclean with her when she was unclean.

401. דִּתְנִינֵן, בְּשַׁעֲתָא דְחַוְיָא תְּקִיפָא דְלַעִילָא אֲתַעַר, בְּגִין חֻבֵי עֲלָמָא, שְׂאֵרֵי וְאֲתַחְבֵּר עִם נוֹקְבָא, וְאֵטִיל בֵּיהּ זִוְהֵמָא, אֲתַפְרֵשׁ דְּכוּרָא מִינָהּ, בְּגִין דְּהָא אֲסִתְאַבַּת, וְאֲתַקְרִיאת מְסֻאָבָא, וְלֹא אֲתַחְזִי לְדְכוּרָא לְמַקְרַב בְּהַדְּהָ, דְּוִוִי אִי אֲסִתְאַב הוּא בְּהַדְּהָ, בְּזִמְנָא דְּאִיְהִי אֲסִתְאַבַּת.

71. Kinds of impurity

We learn of the many kinds of impurity that descended with the serpent and how some of them clung to the female; when she is defiled harsh judgments circulate in the world. When the woman wants to be purified she must cut her hair and her nails.

402. We have learned that 125 kinds of impurity descended to earth joined AND HELD BY the side of the mighty serpent, and the greater 27 of them hold to the female to join with her. Woe to anyone approaching her at this time, for one who does approach her points to a defect above. With this sin, the mighty serpent above is awakened to spew poison in places where he should not, and he joins the female. The hairs of the male grow and the female is defiled. Her hair grows and her nails grow. Then harsh Judgments begin circulating in the world and everything becomes defiled. This is the essence of the verse, "Because he has defiled the sanctuary of Hashem" (Bemidbar 19:20). The sanctuary of Hashem was defiled due to sins of mankind.

402. וְתַאנָא, מָאָה וְעֶשְׂרִין וַחֲמֵשׁ זִינֵי מְסֻאָבוּתָא נֶחְתּוּ לְעֲלָמָא, דְּמִתְאַחְדָּן מְסֻטְרָא דְּחַוְיָא תְּקִיפָא, וְשִׁבְעָה וְעֶשְׂרִין רַבְרַבִּין מְנִיְהוּ, מִתְאַחְדָּן בְּנוֹקְבֵי, וְאֲתַדְבְּקֵן בְּהוּ. וְוִי לְמָאן דִּיקְרַב בְּהַדְּהָ בְּהוּא זִמְנָא, דְּמָאן דִּיקְרַב בְּהַדְּהָ, אַחְזִי פְּגִימוּתָא לְעִילָא, דְּהָא בְּחֻבָא דְּאֵ, אֲתַעַר חַוְיָא תְּקִיפָא לְעִילָא, וְאֲשֵׁי זִוְהֵמָא בְּאַתְרֵי דְּלֹא אֲצִטְרִיךְ, וְאֲתַחְבֵּר בְּנוֹקְבָא, וְאֲתַרְבִּי שַׁעֲרֵיהּ לְדְכוּרָא, בְּנוֹקְבָא אֲסִתְאַבַּת, וְשַׁעֲרָהּ רַבָּא, וְטוּפְרָהּ סְגִיאוּ, וְכַדִּין דִּינִין שְׂרִיין לְאַתְעָרָא בְּעֲלָמָא, וְיִסְתְּאַבֹּן כֻּלָּא. הַה"ד, כִּי אֵת מְקַדֵּשׁ יְיָ טָמֵא, מְקַדֵּשׁ יְיָ אֲסִתְאַב, בְּחֻבֵיְהוּ דְּבִנֵי נֶשָׂא.

403. We have learned that which is written, "And I will put enmity (Heb. ve'eivah) between you and the woman" (Bereshheet 3:15). The serpent placed 24 types of defilement in the female when he joined with her, according to the numerical value of "ve'eivah," 24 types stir above and 24 below. The hairs grow and nails grow, then Judgments are awakened in the world. We have learned that when a woman wishes to purify, she needs to cut THE AMOUNT OF hair that grew from the time she became unclean and needs to cut her nails and all the filth within them.

403. תַּאנָא, מֵאִי דְּכִתִּיב וְאִיבָה אֲשִׁית בֵּינְךָ וּבֵין הָאִשָּׁה, אַרְבַּעַה וְעֶשְׂרִים זִינֵי מְסֻאָבוּתָא אֵטִיל חַוְיָא בְּנוֹקְבָא, כַּד אֲתַחְבֵּר עִמָּהּ, כְּחוּשְׁבָן וְאִיבָה, וְעֶשְׂרִין וְד' זִינִין מִתְעָרִין לְעִילָא, וְעֶשְׂרִין וְאַרְבַּע לְתַתָּא. וְשַׁעֲרָא רַבָּא, וְטוּפְרִין סְגִיאוּ, וְכַדִּין דִּינִין מִתְעָרִין בְּכֻלָּא. וְתַאנָא כַּד בַּעַת אֲתַתָּא לְאַתְדַּכְּאָה, בַּעִיָא לְסַפְרָא הוּא שַׁעֲרָא דְּרַבִּי בְּיוֹמָא דְּאִיְהִי מְסֻאָבָא, וְלְסַפְרָא טוּפְרָהּ, וְכֻלָּ הוּא זִוְהֵמָא דִּי בְּהוּן.

72. The filth of the nails

We are told that one who eradicates his nails entirely has awakened kindness in the world, because many bad spirits are aroused by the filth in the nails. Sorcerers can perform witchcraft with them, and a person can be harmed if someone steps on their nails.

404. We have learned that in the secrets of defilement, the filth of the nails stir other filth, MEANING THE FILTH OF THE SERPENT. For this reason, it is necessary to hide them. One who eradicates them entirely, BY BURNING THEM, is considered as having awakened Chesed in the world. We have learned that man does not need to leave a memorial for those evil kinds. As we have learned, 1,405 bad types are caught up in the filth that the mighty serpent spews. All are roused by that filth in the nails.

405. Anyone who wants to, can perform witchcraft with them on people, due to these DEMONS that derive from them. He who eradicates them, MEANING BURNS THEM, is considered as if he multiplies kindness in the world so that evil Judgments are not present, and that filth will be annulled, and its nails that are marked by it, BY THAT FILTH. We have learned that one who steps by foot or shoes on the nails might be harmed. If it is so with the remnants of what was left of the refuse above, then howmuch more so the woman that welcomes and joins with the serpent in whom he injected his refuse. Woe to the world who will receive from her AT THIS TIME, SINCE IT RECEIVES from that refuse. "Also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19), MEANING NOT TO RECEIVE FROM MALCHUT AT THE TIME THE SERPENT JOINS HER, BECAUSE OF THE SIN OF LOWER BEINGS, AND INJECTS FILTH INTO HER.

73. Bring before Me atonement

Rabbi Shimon says that God said: 'Bring before Me atonement on the New Moon,' and he describes what this means. He says that God asks this in order that Malchut will become fragrant and the serpent will pass away from her.

406. Rabbi Shimon said: The Holy One, blessed be He, said, 'Bring atonement before Me on the New Moon', BECAUSE I HAVE REDUCED THE MOON, MALCHUT. "Before Me" surely MEANS ON MY BEHALF, in order to remove the serpent FROM NURSING FROM MALCHUT, and to perfume the one who needs to, NAMELY MALCHUT. "Before (lit. 'upon') Me" TO BE EXPLAINED, as "Serafim stood above him" (Yeshayah 6:2), WHICH DOES NOT MEAN OVER HIM, HEAVEN FORBID, BUT FOR HIS SAKE AND FOR HIS GLORY. HERE TOO, "UPON ME" IS TO BE EXPLAINED AS 'FOR MY SAKE'. Therefore, it is written regarding Korah, "Who are gathered together are against (lit. 'upon') Hashem" (Bemidbar 16:11), WHICH ALSO MEANS "FOR HASHEM," MEANING for them, BECAUSE OF THE SIN OF KORAH AND HIS CONGREGATION, someone was awakened from their side, MEANING THE OTHER SIDE, TO BLEMISH HASHEM. Also here, "Bring before Me your atonement" upon Me literally, MEANING FOR MY SAKE AND FOR ME, in order that MALCHUT will have fragrance and the serpent will pass from her and not be found where it dwelt, MEANING IN A PLACE OF LACK DUE TO THE DIMINISHED MOON. What is all this for? Because I reduced the moon, NAMELY MALCHUT, and he who should not has sway over her. Hence, "also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19), AS IN THE ADJACENT PARAGRAPH.

404. דְּתַנְּא בְּרִזִּי דְּמִסְאָבוּתָא, זוּהֵמָא דְּטוּפְרִין, יִתְעַר זוּהֵמָא אַחְרָא, וּבְגִינִי בְּךָ, בְּעִיִּין גְּנִיזָא, וּמֵאֵן דְּאֵעְבַר לֹון לְגַמְרִי, כְּאֵלוּ אֶתְעַר חֶסֶד בְּעֵלְמָא. דְּתַנְּיָא לֹא לְבַעֵי לִיָּה לְאִינִישׁ לְמִיָּהֵב דּוּכְרָנָא לְזִינּוּן בִּישׁוּן. דְּתַנְּיָן אֶלְף וְאַרְבַּע מָאָה וְה' זִינּוּן בִּישׁוּן, מִתְאַחֲדִין בְּהוּא זוּהֵמָא, דְּאֵטִיל חוּיָא תְּקִיפָא, וּכְלָהוּ מִתְעַרִּין בְּהוּא זוּהֵמָא דְּטוּפְרִין.

405. וְאֵפִילוּ מֵאֵן דְּבַעֵי, יַעֲבִיד בְּהוּ חֶרְשִׁין לְבַנֵּי נֶשָׂא, מְשׁוּם אִינּוּן דְּתַלְיִין בְּהוּ, וּמֵאֵן דְּאֵעְבַר לֹון, כְּאֵלוּ אֶסְגִּי חֶסֶד בְּעֵלְמָא, וְדִינּוּן בִּישׁוּן לֹא מִשְׁתַּכְּחִין. וְיַעֲבַר הֵהוּא זוּהֵמָא וְטוּפְרָהָא דְּרִשׁוּם בֵּיָה. דְּתַנְּיָא, מֵאֵן דְּרִיךְ בְּרַגְלֵיהָ, אוּ בְּמִסְאָנֵיהָ עָלֵיהּ, יְכִיל לְאַתְזַקָא. וּמָה בְּהַאי שְׁוִירֵי דְּשְׁוִירֵי דְּזוּהֵמָא דְּלַעִילָא בְּךָ, אֶתְתָא דְּמִקְבְּלָא וְאַתְחַבְרַת בְּחוּיָא, וְאֵטִיל בְּהוּ זוּהֵמָא, עֵאכֹ"ו. וּוִי לַעֲלָמָא דְּמִקְבְּלָא מִינָהּ מְהוּא זוּהֵמָא, בְּגִינֵי בְּךָ וְאֵל אִשָּׁה בְּנֶדֶת טוּמְאָתָה לֹא תִקְרַב.

406. אָמַר רַבִּי שְׁמַעוֹן, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, הֵבִיאוּ עָלַי כְּפָרָה בְּר"ח. עָלַי וְדַאי, בְּגִין דִּיתְעַבַר הֵהוּא חוּיָא, וְיִתְבַסֵּם מֵאֵן דְּבַעֵיָא. עָלַי: כְּמָה דְּכְתִיב שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ. וְע"ד כְּתִיב בְּקֶרַח, הַנּוֹעֲדִים עַל יְיָ, דְּבְגִינֵיהוֹן אֶתְעַר מֵאֵן דְּאֶתְעַר דְּאֵתִי מְסֻטְרֵיהוּ. אוּף הֵכִי הֵבִיאוּ עָלַי כְּפָרָה, עָלַי מִמֶּשׁ. בְּגִין דִּיתְבַסֵּם וְיִתְעַבַר וְלֹא אֶשְׁתַּכַּח חוּיָא בְּאֶתֶר דְּשְׁאֵרֵי. וּכ"כ לְמָה. עַל שְׁמַעְטֵתִי אֶת הַיָּרֵחַ, וְשִׁלְטָא בְּהוּ מֵאֵן דְּלֹא אֶצְטְרִיךְ. וּבְג"כ כְּתִיב וְאֵל אִשָּׁה בְּנֶדֶת טוּמְאָתָה לֹא תִקְרַב.

407. Happy is the generation that Rabbi Shimon dwells therein. Happy is his lot among the higher and lower beings. Regarding him, it is written, "Happy are you, O land, when your king is free" (Kohelet 10:17). What is meant by "free"? His head stands straight and he states matters without fear, as one who is free. He says what he wants and fears not. Who is "your king"? This refers to Rabbi Shimon bar Yochai, master of Torah, master of wisdom. When Rabbi Aba and the sages would see Rabbi Shimon, they would run after him saying, "They shall walk after Hashem, who shall roar like a lion" (Hoshea 11:10).

407. זְכָאָה דְרָא, דַּר"ש בֵּן יוֹחָאי שְׂאֵרֵי בְגִינָה. זְכָאָה עַדְבִּיָּה בֵּין עֲלָאִין וְתַתָּאִין. עֲלִיה בְּתִיב, אֲשֵׁרִיךְ אֶרֶץ שְׂמֵלֶכְךָ בֵּן חוֹרִין. מֵהוּ בֵּן חוֹרִין. דְּזָקִיף רִישָׁא לְגַלְאָה, וּלְפָרְשָׁא מְלִין וְלֹא דְחִיל. כְּהֵאֵי דְאִיהוּ בֵּן חוֹרִין, וְיִימָא מְאִי דְבַעֵינָא וְלֹא דְחִיל. מֵהוּ מְלַכְךָ. דָּא הוּא רִשְׁב"י, מְאִרְיָה דְאִוְרִייתָא, מְאִרְיָה דְחֻכְמָתָא. דְּכַד הוּא ר' אָבָא וְחִבְרִינָא חֲמָאן לְר' שְׂמַעוֹן, הוּוּ רְהִטֵי אֲבַתְרִיָּה, וְאִמְרִי, אַחֲרֵי יוֹי וְלִכּוּ בְּאִרְיָה יִשְׂאָג.

74. "And it shall come to pass, that every new moon"

Rabbi Shimon talks about "every new moon, and every Shabbat," saying that they all pertain to one level. There is universal joy when Atika Kadisha, Keter, is revealed to them. He talks about the festival of the New Moon, and how the sun glows with the joy of the light of Atika above.

408. Rabbi Shimon said: It is written, "And it shall come to pass, that every new moon, and every Shabbat..." (Yeshayah 66:23). HE QUESTIONS: Why are they compared, MEANING WHY ARE BOTH CONSIDERED TOGETHER IN THE VERSE? HE ANSWERS: All pertain to one level and the one is united with the other. SHABBAT, BEING ZEIR ANPIN, IS UNITED WITH THE NEW MOON, DENOTING MALCHUT. There is no joy of one in the other, WHEN THEY ARE NOT UNITED. Only when Atika Kadisha, KETER, is revealed TO THEM, is there universal joy. We have learned that it is written, "A psalm, a poem for the Shabbat day" (Tehilim 92:1). It is expressly for the Shabbat day, ZEIR ANPIN, THE SECRET OF THE SHABBAT DAY, denoting the praise which the Holy One, blessed be He, recites. Then is found joy and an additional soul, due to the fact that Atika was revealed and the union OF ZEIR ANPIN AND MALCHUT is occurring.

408. אָמַר ר' שְׂמַעוֹן, כְּתִיב וְהָיָה מְדֵי חֹדֶשׁ בְּחֹדֶשׁוֹ וּמְדֵי שַׁבַּת בְּשַׁבְּתוֹ, אֲמַאי שְׁקִיל דָּא בְּדָא. אֶלָּא כְּלָא בְּחַד דְּרָגָא סְלִיק, דָּא אֲזִדְוּוּג בְּדָא. וְחֻדְוֹתָא דְדָא בְּדָא לֹא אֲשַׁתְּכַח, אֶלָּא כַּד אֲתַגְּלִי עֲתִיקָא קְדִישָׁא, וּכְדִין חֻדְוֹתָא דְכְּלָא. וְתַנְיִנָן, כְּתִיב מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת, לְיוֹם הַשַּׁבַּת מִמֶּשׁ. שְׁבַחָא דְקָא מְשַׁבַּח קוּדְשָׁא בְּרִיךְ הוּא. כְּדִין חֻדְוֹתָא אֲשַׁתְּכַח, וְנִשְׁמַתָּא אֲתוּסְפַת. דְּהָא עֲתִיקָא אֲתַגְּלִי וְזוּוּגָא יִזְדְּמָן.

409. It is the same with the renewal of the moon, MEANING AT THE NEW MOON. The sun, DENOTING ZEIR ANPIN, shines on it with the joy of the light of Atika above. For this reason, the sacrifice of the New Moon is above in order to bring fragrance to all, and joy should be prevalent in the world. Therefore, 'bring atonement before Me'. This wording is literal IN ORDER TO AWAKEN THE UNION.

409. אוּף הֵכִי בְּחֻדְוֹתֵי סִיְהֶרָא, דְּהָא נְהִיר לָהּ שְׂמֵשָׁא בְּחֻדְוֹתָא דְנְהִירוֹ דְעֲתִיקָא לְעִילָא. בְּגִינֵי כֵן הָאֵי קֶרְבָּנָא הוּא לְעִילָא, בְּגִין דִּיתְבַּסֶּם כְּלָא, וְיִשְׁתַּבַּח חֻדְוֹתָא בְּעֵלְמָא, וְע"ד הֵבִיאוּ עָלֵי כְּפֻרָה, דִּיִּיקָא מְלָה.

410. We have learned that it is written, "This is the burnt offering of every Shabbat, beside (lit. 'over') the continual burnt offering" (Bemidbar 28:10), MEANING one needs to aim his heart much higher this day than other days. Therefore, "over the continual burnt offering" is to be understood literally, AS "OVER" IS TO BE EXPLAINED ABOVE THE CONTINUAL OFFERING. We have learned that it is written concerning Hannah, "And prayed to (lit. 'over') Hashem" (I Shmuel 1:10). "Over" literally, MEANING ABOVE HASHEM, ZEIR ANPIN, as children are dependent on the holy Mazal, THE BEARD OF ARICH ANPIN. We have established this TO BE HIGHER THAN ZEIR ANPIN. Not a single thing in the Torah, or small letter in the Torah, does not hint at the supernal wisdom. Mounds and mounds (Heb. tilim) of supernal wisdom depend upon it. This is the meaning of, "His locks (Heb. taltalim) are wavy" (Shir Hashirim 5:11), as we have already learned.

410. תָּאנָא, כְּתִיב עוֹלַת שַׁבַּת בְּשַׁבְּתוֹ עַל עוֹלַת הַתָּמִיד, דְּבַעֵי לְכוּנָא לְבָא לְעִילָא לְעִילָא, וְתִיר מְשָׂאָר יוֹמִין. וְע"ד עַל עוֹלַת הַתָּמִיד דִּיִּיקָא. תַּנְיָא, כְּתִיב בְּחֻנָּה וְתַתְּפַלְל עַל יוֹי, עַל דִּיִּיקָא, בְּגִין דְּבִנְיָן בְּמִזְלָא קְדִישָׁא תְּלִיין, כְּמָה דְאִוְקִימָנָא וְלִית לָךְ מְלָה בְּאִוְרִייתָא, אוּ אֵת זְעִירָא בְּאִוְרִייתָא. דְּלֹא רְמִיזָא בְּחֻכְמָתָא עֲלָאָה, וְתַלְיִין מְנִיָּה תְּלִי תְּלִין רִזִּין דְּחֻכְמָתָא עֲלָאָה, הַה"ד קוּוּצוֹתֵינוּ תְּלַתְּלִים, וְהָא אֲתַמַּר.

75. "Cast your burden upon Hashem"

We learn that the title verse means 'above Hashem', namely Mazal, for this is a prayer for sustenance. The righteous are fortunate in this world and in the World to Come because they are able to draw that sustenance from a high place.

411. Rabbi Yosi found Rabbi Aba sitting and reading this verse, "Cast your burden upon Hashem" (Tehilim 55:23). "Upon" is precise, MEANING ABOVE HASHEM, ZEIR ANPIN. Sustenance is dependent on Mazal, THE BEARD OF ARICH ANPIN. Rabbi Yehuda used to read, "For (lit. 'upon') this (Heb. zot fem.) shall everyone that is godly pray to You in a time when You may be found" (Tehilim 32:6). "Upon Zot" surely, MEANING ABOVE MALCHUT CALLED ZOT, BEING TIFERET THAT IS ABOVE MALCHUT. "In a time...be found," we established that it REFERS TO A WOMAN. Yet "in a time...be found" is like the words, "Seek Hashem while He may be found, call upon Him while He is near" (Yeshayah 55:6), REFERRING TO THE TEN DAYS OF REPENTANCE. Another explanation for, "In a time...be found," MEANING when the rivers, THE LIGHTS OF BINAH, flow and are drawn continuously. The patriarchs, BEING CHESED GVURAH TIFERET, receive and all are blessed, FOR EVERY PIOUS MAN SHOULD PRAY FOR THIS. What is meant by "the flood of great waters" (Tehilim 32:6)? HE ANSWERS: It is the depth of the springs and rivers, BEING ATIKA KADISHA, FROM WHICH ARE DRAWN THE LIGHTS AND SPRINGS TO BINAH. For who will merit it, and who will merit to come near and ascend there! This is what is meant by the verse, "The flood of great waters shall not come near him." It is because they are not worthy and not capable OF RECEIVING FROM ATIKA.

412. Rabbi Yitzchak said: It is written, "One thing have I desired of Hashem, that I will seek after...to behold the beauty of Hashem" (Tehilim 27:4). Blessed are the pious that numerous supernal treasures await them in that world, DENOTING BINAH, as the Holy One, blessed be He, delights in them in these worlds, as we have explained. FOR THEIR SAKE HE ASKED TO BEHOLD the beauty of Hashem. We have already learned THAT IT IS THE GLOW OF ATIKA THAT IS DRAWN IN BINAH. RABBI YITZCHAK DISPUTES WITH RABBI YEHUDA, WHO SAID THAT "THE FLOOD OF GREAT WATERS SHALL NOT COME NEAR HIM" REFERS TO THE LIGHTS OF ATIKA THAT CANNOT BE CONCEIVED. HOWEVER, THERE ARE SOME RIGHTEOUS WHO MERIT THIS TOO. Rabbi Chizkiyah says: From here, IT SEEMS THAT THERE ARE PIOUS WHO DO MERIT THE LIGHT OF ATIKA, as written, "Neither has the eye seen, that an Elohim, beside You, should do such a thing for him that waits for Him" (Yeshayah 64:3). HE ASKS, 'He should do': It should have said, 'You should do', SINCE IT WRITES "BESIDE YOU," A TERM OF SECOND PERSON. HE REPLIES: Rather, 'he should do' is precise, BECAUSE IT REFERS TO ATIKA. THEREFORE, HE SPEAKS IN TERMS OF THIRD PERSON. Similarly, "behold, I (lit. 'he') will add to your days fifteen years" (Yeshayah 38:5). IT SHOULD HAVE SAID, 'I WILL ADD', SINCE IT PRECEDES IT WITH "BEHOLD (LIT. 'HERE I AM')." IT IS ONLY BECAUSE IT ALLUDES TO ATIKA, WHO IS NOT CONCEIVED TO BE HERE. THEREFORE, HE SAYS IN THIRD PERSON, "HE WILL ADD." IT IS BECAUSE LIFE IS DRAWN FROM MAZAL, MEANING FROM THE BEARD OF ATIKA. Similarly, "Cast your burden upon Hashem" MEANS ABOVE HASHEM, NAMELY MAZAL, FOR THIS IS A PRAYER FOR SUSTENANCE. It is also written, "And prayed to (lit. 'over') Hashem," ALSO REFERRING TO MAZAL THAT IS HIGHER ABOVE OF HASHEM, AS THIS PRAYER WAS FOR CHILDREN. Yet all is one, FOR IT IS ALL DRAWN FROM THE MAZAL, THE BEARD OF ATIKA KADISHA. THUS, IT IS POSSIBLE TO RECEIVE AND DRAW ABUNDANCE ALSO FROM ATIKA KADISHA, UNLIKE RABBI YEHUDA'S WORDS.

411. ר' יוסי אשכחיה לר' אבא, דהוה יתיב וקארי, האי קרא דכתיב, השלך על יי' יהבך, על הייקא, דהא מזוני במזלא תליין. ר' יהודה הוה קארי, על זאת ותפלל כל חסיד אליך לעת מצא. על זאת ודאי. לעת מצא, הא אוקימנא. אבל לעת מצא, כמה דכתיב דרשו יי' בהמצאו קראוהו בהיותו קרוב. ד"א לעת מצא, בשעתא דנהרין נגדין ואתמשכאן, ומסתפקי אבהן, ומתברכאן בלא. רק לשטף מים רבים, מאן שטף מים רבים, דא עמיקא דמבועין ונהרין, דמאן יזכה ליה, ומאן יזכה לקרבא ולסלקא תמן. הה"ד ביה, רק לשטף מים רבים אליו לא יגיעו דהא לא זכאן, ולא יכלין.

412. רבי יצחק אמר, כתיב אחת שאלתי מאת יי' אותה אבקש וגו'. זכאין אינון צדיקניא, דכמה גניזין עלאין טמירין להו בההוא עלמא, דקודשא בריך הוא משתעשע בהו באינון עלמין, כמה דאוקימנא בנעם יי', והא אתמר. ר' חזקיה אמר מהכא, עין לא ראתה אלהים זולתך יעשה למחבה לו. יעשה, תעשה מבעי ליה. אלא יעשה ודאי, היינו יוסיף על ימין חמש עשרה שנה. והיינו השלך על ה' יהבך. וכתיב ותתפלל על יי'. וכלא חדר.

413. Fortunate is the portion of the righteous in this world and the World to Come. Regarding them, it is written, "But let all those that put their trust in You rejoice: let them ever shout for joy, because You do defend them: and let those who love Your name be joyful in You" (Tehilim 5:12). It is also written, "Surely the righteous shall give thanks to Your name: the upright shall dwell in Your presence" (Tehilim 140:14) and "They that know Your name will put their trust in You: for You, Hashem, have not forsaken those who seek You" (Tehilim 9:11).

Blessed is Hashem forever. Amen and Amen. May Hashem reign forever. Amen and Amen.

413. זְכָאָה חוֹלְקֵיהוֹן דְּצַדִּיקִינָא, בְּעֵלְמָא דִּין
 וּבְעֵלְמָא דְּאַתִּי, עַלִּייהוּ כְּתִיב וְשִׂמְחוּ כָּל חוֹסֵי בְּךָ
 לְעוֹלָם יִרְנְנוּ וְתִסַּךְ עֲלֵימוּ וְיַעֲלִצוּ בְּךָ אוֹהֲבֵי שְׁמֶךָ.
 וּכְתִיב אַךְ צַדִּיקִים יוֹדוּ לְשִׁמְךָ יֹשְׁבוּ יִשְׂרָאֵל אֶת
 פְּנֶיךָ. וּכְתִיב וַיִּבְטְחוּ בְּךָ יוֹדְעֵי שְׁמֶךָ כִּי לֹא עֲזַבְתָּ
 דוֹרְשֶׁךָ יי'.
 בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן. יִמְלֹךְ יי' לְעוֹלָם אָמֵן
 וְאָמֵן.

1. "You shall be holy"

Rabbi Elazar begins by saying that on the day of heavenly judgment people will be found defective because they did not pay any attention to the Torah. He adds that it is forbidden to associate with people who lack the Faith. And as for those who are not in a state of holiness at the time of intercourse, they will produce offspring whose souls come from the side of defilement.

1. "And Hashem spoke to Moses saying, 'Speak to all the congregation of the children of Yisrael, and say to them: You shall be holy: for I Hashem your Elohim am Holy' (Vayikra 19:1-2). Rabbi Elazar commenced the discussion: "Be not like the horse, or the mule, which have no understanding ..." (Tehilim 32:9). How many times did the Torah attest to people, how many times did she raise her voice in every direction to awaken them, but all lay sleeping, unaware of their sins. They do not look or pay attention to the time when they will rise up to face the day of heavenly Judgment. At this time, the Heavenly King will exact from them the shame of the Torah that cried out against them, and yet they did not even turn their face to her. All are found totally defective since they do not know of the Faith of the Heavenly King. Woe to them, and woe to their souls.

2. For the Torah attests to him and says, "Whoever is simple, let him turn in here: as for he that lacks understanding, she says to him..." (Mishlei 9:4). Who is meant by, "he that lacks understanding"? THIS MEANS one who has no Faith, and is defective in every respect. HE QUESTIONS: Why is it written, "she says to him," when it should read, 'I say to him', as the verse says, "I will say to El my rock..." (Tehilim 42:10). So why does it say here, "she says"? HE ANSWERS: It wishes to include and add the supernal Torah, which also calls him, "he that lacks understanding," MEANING defective in Faith.

3. We have learned this: it is forbidden to approach all who fail to toil in Torah, and it is forbidden to be partners with him or do business with him, and one must surely not travel with him on the way, since he lacks Faith. We learned that one who walks along the road without mentioning words of Torah endangers his life. This is all the more the case for he who befriends on the road someone who lacks Faith, BECAUSE he himself does not properly honor his Master, nor even his own, as he shows a lack of concern for his own life.

4. Rabbi Yehuda said: How will he who shows no concern for his own life, NAMELY, BY ASSOCIATING WITH ONE LACKING FAITH, draw a proper soul to his son? Rabbi Elazar said: I wonder about this generation, and this matter was discussed. About this it is written: "Be not like the horse, or the mule, which have no understanding" (Tehilim 32:9). Happy are the righteous who strive in the Torah and know the ways of the Holy One, blessed be He, and sanctify themselves with the sanctity of the King. They are in a total state of holiness. For this reason they attract a spirit of Holiness from above. Their children are truly righteous and are called 'the children of the King', 'holy children'.

1. וַיִּדְבֹר יְיָ אֶל מֹשֶׁה לֵאמֹר. דַּבֵּר אֶל כָּל עַדְת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם קְדוּשִׁים תִּהְיוּ כִּי קְדוֹשׁ אֲנִי יְיָ אֱלֹהֵיכֶם. ר' אֶלְעָזָר פִּתַּח, אֵל תִּהְיוּ כְּסוֹס כְּפָרָד אֵין הָבִין וְגו'. בְּכֹמָה זְמַנִּין אֹרִייתָא אֶסְהִידַת בְּהוּ בְּבַנֵי נִשְׂא, כְּמָה זְמַנִּין אַרְיִמַת קְלִין, לְכָל סְטָרִין לְאַתְעָרָא לְהוּ, וְכִלְהוּ דְמִיכִין בְּשִׁינְתָא בְּחוּבִיהוּן, לֹא מִסְתַּבְּלִין, וְלֹא מִשְׁגִּיחִין, בְּהִיךְ אֲנַפִּין יְקוּמוּן לְיוּמָא דְדִינָא עֲלָאָה, כִּד יִתְבַּע לֹון מְלַכָּא עֲלָאָה עֲלַבּוּנָא דְאֹרִייתָא, דְצוּחַת לְקַבְּלִיהוּן, וְלֹא אֶהְדְּרוּ אֲנַפִּין לְקַבְּלָהּ, דְכִלְהוּ פְּגִימִין בְּכֹלָא, דְלֹא יִדְעוּ מִהֵימְנוּתָא דְמְלַכָּא עֲלָאָה, וְוִי לֹון, וְוִי לְנַפְשָׁהוּן.

2. דְּהָא אֹרִייתָא בִּיהַ אֶסְהִידַת, וְאָמַרְתָּ מִי פְתִי יִסוּר הִנֵּה חֶסֶר לֵב אֲמַרְהָ לוּ. מְהוּ חֶסֶר לֵב. דְּלִית לִיהַ מִהֵימְנוּתָא, דְּמֵאן דְּלֹא אֶשְׁתַּדַּל בְּאֹרִייתָא, לֹא בִּיהַ מִהֵימְנוּתָא, וּפְגִים הוּא מְכֹלָא אֲמַרְהָ לוּ, אֹמְרָה לוּ מִבְּעֵי לִיהַ, כִּד"א אֹמְרָה לְאֵל סְלַעִי, מְהוּ אֲמַרְהָ. אֵלָא לְאֶכְלָלָא וְלֹא תוֹסַפָּא אֹרִייתָא דְלַעִילָא, דְּהִיא קְרִינָה לִיהַ חֶסֶר לֵב, פְּגִים מִמֵּהֵימְנוּתָא.

3. דְּהִכִּי תַנִּינָן, כָּל מֵאן דְּלֹא אֶשְׁתַּדַּל בְּאֹרִייתָא, אֶסִיר לְמַקְרַב לְגַבִּיהַ, לְאַשְׁתַּתַּפָּא בְּהַדִּיהַ, וְלַמְעַבַּד בִּיהַ סְחוּרְתָא, וְכ"ש לְמַהֲךְ עֵמִיהַ בְּאֹרְחָא. דְּהָא לִית בִּיהַ מִהֵימְנוּתָא. תַנִּינָן כָּל ב"נ דְּאֶזִּיל בְּאֹרְחָא, וְלִית עֵמִיהַ מְלִי דְאֹרִייתָא, אֶתְחַיֵּב בְּנַפְשִׁיהַ. כ"ש מֵאן דְּאֶזְדַּוּג בְּאֹרְחָא, עִם מֵאן דְּלִית בִּיהַ מִהֵימְנוּתָא, דְּלֹא חָשִׁיב לְיַקְרָא דְּמֵאֲרִיהַ וְדִידִיהַ דְּלֹא חָס עַל נַפְשִׁיהַ.

4. רַבִּי יְהוּדָה אֹמֵר, מֵאן דְּלֹא חָס עַל נַפְשִׁיהַ, הִיךְ יִשְׁלוּף נַפְשָׁא דְכֶשֶׁרָא לְבְרִיהַ. א"ר אֶלְעָזָר, תְּוֹהֵנָא עַל דְּרָא, וְהָא אֶתְמַר מְלָה וְכוּ. וְעַל דָּא כְּתִיב אֵל תִּהְיוּ כְּסוֹס כְּפָרָד אֵין הָבִין. זְכַאִין אֵינוּן צְדִיקַיָּא, דְּמִשְׁתַּדְּלִי בְּאֹרִייתָא, וְיִדְעִין אֹרְחֵי דְקוּדְשָׁא בְּרִיךְ הוּא, וּמְקַדְּשֵׁי גְרַמִּייהוּ בְּקוּדְשָׁא דְמְלַכָּא, וְאַשְׁתַּכְּחוּ קְדִישִׁין בְּכֹלָא, וּבג"כ מְשַׁלְּמֵי רוּחָא דְקוּדְשָׁא מְלַעִילָא, וּבְנִייהוּ כְּלָהוּ זְכַאִי קְשׁוּט, וְאַקְרוּן בְּנֵי מְלַכָּא בְּנֵין קְדִישִׁין.

5. Woe be to evildoers who are brazen and act with insolence AT TIMES OF INTERCOURSE. For this reason, their offspring acquire a brazen soul from the Side of Defilement, as it is written, "that you should be defiled by them" (Vayikra 11:43). He who seeks to become unclean is made unclean. "Be not like the horse, or the mule," as these animals are very loose in morality, more than all other CREATURES. "...which have no understanding..." for people of this sort do not try TO UNDERSTAND this way. It is written, "which have no understanding," and in another place, "Yea, the dogs are greedy [in soul], they never have enough, and they are shepherds that cannot understand" (Yeshayah 56:11). This means that JUST AS THEY ARE GREEDY IN THEIR SOUL, ALSO HERE it reveals that they will prepare for themselves CHILDREN who will be called 'greedy in their souls'. For what reason? Because they "cannot understand."

6. "And they are shepherds." HE QUESTIONS: Who are these shepherds? AND ANSWERS: These are those who guide and lead people to Gehenom. "They never have enough," JUST AS the verse that says: "The leech," NAMELY GEHENOM, "has two daughters, crying, 'Give, give'" (Mishlei 30:15). Because they SAY "Give, give," then, "they never have enough;" "they all look to their own way, every one for his gain, from his quarter" (Yeshayah 56:11), since they seek out Gehenom. What caused all this? It is because they did not sanctify themselves at mating as much as they should have. Therefore, it is written: "You shall be holy: for I Hashem your Elohim am Holy." The Holy One, blessed be He, says, 'From all nations I wanted only Yisrael to cling to Me,' as it is written: "But you that did cleave of Hashem" (Devarim 4:4); you, not the other nations. For this reason, "You shall be holy," indeed.

2. "O land of buzzing wings"

Rabbi Yitzchak says that when God created the world He wanted to reveal matters of depth from among concealed matters, and so light came forth from darkness, evil came forth from good, Judgment came from Mercy, all were intermingled and interdependent. Thus when the world is judged, judgment is tempered with mercy, otherwise the world could not survive.

7. "You shall be holy: for I Hashem your Elohim am Holy" (Vayikra 19:2). Rabbi Yitzchak commenced: "O (also: 'Woe') land of buzzing wings..." (Yeshayah 18:1). HE QUESTIONS: Just because it is a land of buzzing wings, is that such a cause for alarm that the verse writes, "Woe land"? HE ANSWERS: As Rabbi Yitzchak explained, at the time the Holy One, blessed be He, created the world and wanted to reveal matters of depth from among concealed matters, and light from darkness, these terms were intermingled. For this reason, from darkness came light, and concealment departed and became known as the depth. And this resulted from it. So from good came evil, from Mercy came Judgment. All intermingled, the Good Inclination with the Evil one, right and left, Yisrael and other nations, white and black. Each thing was dependent on the other.

5. ווי להון לרשיעיו, דכלהו חצימין, ועובדייהו חצימין. בגיני כך ירתין בנייהו נמשא חצימא, מסטרא דמסאבא. כמה דכתיב ונטמתם במ, אתא לאסתאבא, מסאבין ליה. אל תהיו כסוס כפרד, דאינון מארי זנותא על כלא. אין הבין, דלא ישתדלון בני נשא בארחא דא, דאי הכי, כתיב הכא אין הבין. וכתיב התם והכלבים עזי נפש לא ידעו שבעה והמה רועים לא ידעו הבין. כלומר יהון מזדמנין אינון דאקרון עזי נפש. מאי טעמא. משום דלא ידעו הבין.

6. והמה רועים, מאי רועים, אליון אינון מדברי ומנהגי לב"ג בגיהנם, לא ידעו שבעה, כד"א לעלוקה שתי בנות הב הב, בג"כ דאינון הב הב, לא ידעו שבעה. כלם לדרךם פנו איש לבצעו מקצהו. דהא תירי דגיהנם אינון. וכל דא מאן גרים להו. בגין דלא אתקדשו בהוא זוגא כמה דאצטרין. וע"ד כתיב, קדושים תהיו כי קדוש אני יי'. אמר קודשא בריך הוא, מכל שאר עמין לא רעיתי לאדבקא בני, אלא ישראל, דכתיב ואתם הדבקים בניי, אתון, ולא שאר עמין. בג"כ, קדושים תהיו דייקא.

7. קדושים תהיו כי קדוש אני יי'. רבי יצחק פתח, הוי ארץ צלצל כנפים וגו. וכי בגין דהיא ארץ צלצל כנפים, קנטורא ביה אשתכת, דכתיב הוי ארץ. אלא אמר רבי יצחק, בשעתא דקודשא בריך הוא ברא עלמא, ובעא לגלאה עמיקתא מגו מסתרתא, ונהורא מגו חשוכא, הוו כלילין דא בדא, ובגין כך, מגו חשוכא נפק נהורא, ומגו מסתרתא נפק ואתגלייא עמיקא, ודא נפקא מן דא. דמגו טב, נפיק ביש. ומגו רחמי, נפיק דינא. וכלא אתכליל דא בדא. יצר טוב ויצר רע, ימינא ושמאלא, ישראל ושאר עמין, חור ואוכם, וכלא חד בחד תליא.

8. We learned that Rabbi Yitzchak said on behalf of Rabbi Yehuda: The whole world appears as if in one composition kept together with its own web, MEANING THE QUALITY OF JUDGMENT AND THE QUALITY OF MERCY, BEING MALCHUT AND BINAH, ARE LINKED AND INTERWOVEN WITH ONE ANOTHER. And so, when the world is judged, it is judged with Judgment tempered with Mercy, WITH MALCHUT INCLUDED IN BINAH. Were it not so, the world could not survive even one moment. We established this matter, as it is written, "for when Your judgments (lit. 'justice') are on the earth," NAMELY MERCY, CALLED 'JUSTICE', "the inhabitants of the world learn righteousness" (Yeshayah 26:9). THEY WERE CAPABLE OF RECEIVING THE JUDGMENT OF RIGHTEOUSNESS, BEING MALCHUT, DUE TO ITS CONNECTION TO THE ATTRIBUTE OF MERCY.

9a. We learned at that time when Judgment is suspended over the world, and righteousness, MALCHUT, is crowned with Judgment, many winged ones are stirred against the beings of Harsh Judgment, so as to rule the world. They spread their wings from one side, then from the other, to keep watch over the world. Then they raise their wings to spread and join in the Harsh Judgment, and to fly across the earth to do evil. Then it is written, "Woe land of buzzing wings."

9b. Rabbi Yehuda said: I see Mankind insolent, except for the truly righteous. For this reason, everything is in such a condition, so to speak. He who comes to purify is helped. He who wishes to defile is as we established, "that you should be defiled by them" (Vayikra 11:43).

3. "You shall be holy"

Rabbi Yosi and Rabbi Chiya say that the words of Torah are superior to all sacrifices, and even one who has had a judgment decreed against him can have his penalty canceled because of his study of Torah. Healing is found in the Torah, and its function is to purify the unclean, as the Torah itself is constantly in a state of purity. There is also a promise that if one studies Torah one shall become holy. Rabbi Yosi says that as men purify themselves below they are purified on high. We read about the time when mating is appropriate, the moment when one is consecrated. Rabbi Aba also talks about when man is called 'one', and the role of the Tefilin in creating this unity. When a man and woman are clinging to one another in body and soul, then God dwells in their unity and gives them a holy spirit for their child.

10. Rabbi Yosi was going on his way when Rabbi Chiya met him. He said to him what the scholars established, about that which is written concerning Eli: "And therefore I have sworn to the house of Eli, that the iniquity of the house of Eli shall not be purged with sacrifice or offering forever" (I Shmuel 3:14), meaning that it is not purged with sacrifice or offering, but atonement comes through the words of Torah. Why? It is because words of Torah are superior to all sacrifices. As has been accepted, it is written, "This is the Torah of the burnt offering, of the meal offering, and of the sin offering, and of the guilt offering" (Vayikra 7:37). THIS INDICATES THAT the Torah is equal to all sacrifices in the world. He replied: This is surely so. For even if a penalty of Heaven is decreed against he who toils in Torah, the penalty is canceled because the study of the Torah is better for him than all sacrifices and offerings .

8. תָּאנָא אָמַר ר' יִצְחָק אָמַר ר' יְהוּדָה, כָּל עֲלָמָא בְּלֵהוּ לָא אֲתַחְזִי, אֲלָא בְּחַד עֵטוּרָא דְקוּטְמָא בְּקִיטְרוּי כִּד אֲתַדְן עֲלָמָא בְּדִינָא כְּלִיל בְּרַחְמֵי אֲתַדְן. וְאִי לָאו, לָא יְכִיל עֲלָמָא לְקִימָא, אֲפִילוּ רְגַעָא חֲדָא, וְהָא אוֹקִימָנָא מְלִי, בְּמָה דְכֹתִיב בִּי בְּאִשְׁר מִשְׁפָּטֵיךָ לְאַרְץ צַדִּיק לְמַדוּ יוֹשְׁבֵי תֵיבִל.

9(1). וְתָאנָא בְּהוּא זְמַנָּא דְדִינָא תְּלִינָא בְּעֲלָמָא, וְצַדִּיק אֲתַעֲטָרָא בְּדִינוּי, בְּמָה מְאִרֵי דְגַדְפִין מִתְעָרֵי, לְקַבְלֵי מְאִרֵי דְדִינָא קְשִׁיא, לְשִׁלְטָא בְּעֲלָמָא. פְּרַסִין גַּדְפִין מְהָאֵי סְטְרָא, וּמְהָאֵי סְטְרָא, לְאַשְׁגָּחָא בְּעֲלָמָא. כְּדִין מִתְעָרִין גַּדְפִין לְמַפְרֵס לִין, וְלֹאשְׁתָּאבָא בְּדִינָא קְשִׁיא, וְשֹׁאטִין בְּעֲלָמָא לְאַבְאָשָׁא. כְּדִין כְּתִיב, הוּי אֲרֵץ צִלְצֵל בְּנַפְמִים.

9(2). א"ר יְהוּדָה, חֲמִינָא בְּנֵי עֲלָמָא בְּחִצְיוּתָא, בְּרִי אִינוּן זְכָאֵי קְשׁוּט. וּבְג"כ, בְּבִיכּוּל, כִּלָּא הָכִי אֲשַׁתְּכַח, אֲתָא לְאַתְרֵכָּאָה, מְסִייעִין לִיה. אֲתָא לְאַסְתָּאבָא, כְּמָה דְאוֹקִימָנָא, וְנִטְמַתָּם בָּם.

10. רַבִּי יוֹסִי הוּוּ אָזִיל בְּאוּרְחָא, פָּגַע בֵּיה רַבִּי חִינָא, אָמַר לִיה הָאֵי דְאוֹקְמוּהָ חֲבֵרֵינָא, דְכֹתִיב בְּעָלֵי, וְלִכְן נִשְׁבַּעְתִּי לְבֵית עָלֵי אִם יִתְכַפֵּר עֹן בֵּית עָלֵי בְּזִבְחָ וּמִנְחָה עַד עוֹלָם. בְּזִבְחָ וּמִנְחָה אִינוּן מִתְכַפֵּר, אָבֵל מִתְכַפֵּר הוּא בְּדַבְרֵי תוֹרָה. אָמַאי. בְּגִין דְדַבְרֵי תוֹרָה, סִלְקִין עַל כָּל קְרַבְנִין דְעֲלָמָא. כְּמָה דְאוֹקְמוּהָ דְכֹתִיב, זֹאת הַתּוֹרָה לְעוֹלָה לְמִנְחָה וְלִחֻטָּאת וְלֹאשָׁם וְלִמְלוֹאִים, שְׁקִיל אוֹרֵייתָא לְקַבִּיל כָּל קְרַבְנִין דְעֲלָמָא. א"ל, הָכִי הוּא וְדָאֵי, דְכָל מֵאן דְאַשְׁתַּדַּל בְּאוֹרֵייתָא, אַע"ג דְאַתְגַּזֵּר עָלֵיה עוֹנָשָׁא מְלַעִילָא, נִיחָא לִיה מִכָּל קְרַבְנִין וְעֲלוּן, וְהוּוּא עוֹנָשָׁא אֲתַקְרַע.

11. Come and behold: man becomes pure solely through words of Torah, For this reason, words of Torah never receive defilement, since THE FUNCTION OF THE TORAH is to purify the unclean. There is healing in the Torah, as it is written: "It shall be health to your navel, and marrow to your bones" (Mishlei 3:8). There is purity in the Torah, as it is written: "The fear to Hashem is clean, enduring forever" (Tehilim 19:10). What is meant by "enduring forever"? IT MEANS that it remains constantly in the state of purity, which is never removed from it.

12. He said to him: Behold, it says, "the fear of Hashem," not 'the Torah'. He replied: This is surely so, THAT IT REFERS TO THE TORAH, as Torah comes from the state of Gvurah, AND HENCE IS CALLED 'FEAR OF HASHEM'. He said to him: You learn THAT IDEA from there, from the verses, "The fear of Hashem is the beginning of wisdom" (Tehilim 111:10), SO WE SEE THAT WISDOM IS CALLED 'FEAR'. And it is written: "fear of Hashem is pure," SO WE SEE THE PURITY IS WITHIN WISDOM, NAMELY IN THE TORAH.

13. The Torah is called 'Holiness', as it is written, "for I Hashem your Elohim am Holy" (Vayikra 19:2). And such is the Torah, which is the supernal Holy Name. Therefore, one who toils in it becomes pure, and afterwards he becomes holy, as it is written: "You shall be holy." It does not say, 'be holy,' but it is written, "You shall be"; assuredly you shall, MEANING THAT THIS IS A PROMISE THAT THROUGH TORAH, "YOU SHALL BE HOLY." He replied: This is CERTAINLY correct, as it is written, "and you shall be to Me a kingdom of priests, and a holy nation" (Shemot 19:6), followed by, "These are the words..."

14. We learned that the Holiness of the Torah is a sanctity that surpasses all types of holiness, and the sanctity of the hidden supernal Wisdom exceeds all others. He said: Torah does not exist without wisdom, and wisdom does not exist without Torah. All is on one level; all is one. There is Torah in supernal Wisdom, and it is there through it. And in it, roots are planted on all sides.

15. As they were going, they met a person riding on a horse at a place where the town trash and refuse is kept. AS HE DEPARTED THERE, he put out his hand to a branch of the tree, TO CLEAN HIS HANDS. EVEN THOUGH THERE WAS NO REASON TO FEAR THAT HE HAD TOUCHED THE FILTH AS HE RODE ON A HORSE, NONE THE LESS, HE WAS STRICT WITH HIMSELF ABOUT CLEANSING HIS HANDS, SINCE HE FOUND HIMSELF IN A DIRTY ENVIRONMENT. Rabbi Yosi said: This is what is written, "you shall therefore sanctify yourselves, and you shall be holy" (Vayikra 11:44). Man purifies himself below and he is purified on high. This is the essence of the verse, "You shall be holy: for I Hashem your Elohim am Holy."

11. ות"ח, לא אתדכי ב"נ לעלמין, אלא במלין דאורייתא. בגיני כך מלין דאורייתא לא מקבלין טומאה, בגין דאיהי קיימא לדכאה לאלין מסאבי, ואסוותא באורייתא אשתכח. דכתיב, רפאות תהי לשרך ושקוי לעצמותיך. ודכיותא אשתכח באורייתא, דכתיב, יראת יי טהורה עומדת לעד. מאי עומדת לעד. דקיימא תדירא בההוא דכיותא, ולא אתעדי מניה לעלמין.

12. א"ל יראת יי כתיב, ולא תורה. א"ל, הכי הוא ודאי, דהא אורייתא מסטרא דגבורה קא אתיין. א"ל, ומהתם נפקא, מהכא נפקא, דכתיב, ראשית חכמה יראת יי, וכתיב יראת יי טהורה.

13. ואורייתא קדושה אתקרי, דכתיב כי קדוש אני יי, ודא אורייתא, דהיא שמה קדישא עלאה. וע"ד, מאן דאשתדל בה אתדכי, ולבתר אתקדש, דכתיב קדושים תהיו, קדושים היו לא כתיב, אלא תהיו. תהיו ודאי. א"ל הכי הוא, ומקרא כתיב, ואתם תהיו לי ממלכת כהנים וגוי קדוש, וכתיב אלה הדברים וגו.

14. תאנא, קדושה דאורייתא, קדושה דסליקת על כל קדושין. וקדושה דחכמתא עלאה סתימא, סלקא על בלא. אמר ליה לאו אורייתא בלא חכמתא, ולא חכמתא בלא אורייתא, וכלא בחד דרגא הוא, וכלא חד, אלא אורייתא בחכמה עלאה אשתכחת, ובה קיימא, ובה אתנטעו שרשהא מכל מסטרין.

15. עד דהוו אזלי, אשכחו חד ב"נ, בלקינטא דקוסטא, רכיב על סוסיא, אשמיט ידוי לחד ענפא דאילנא. א"ר יוסי, האי הוא דכתיב והתקדשתם והייתם קדושים. אדם מקדש עצמו מלמטה, מקדשין אותו מלמעלה. הה"ד, קדושים תהיו כי קדוש אני יי.

16. Rabbi Aba taught that this portion OF KEDOSHIM comprises the entire Torah and is sealed with the ring of Truth. In this portion there are new supernal secrets of Torah, in the Ten Commandments, and decrees, penalties, and heavenly commandments. When the friends reached this chapter, they were overjoyed.

17. Rabbi Aba said: What is the reason that the portion about incest and the portion of Kedoshim are adjacent? AND ANSWERS: We learned that he who keeps away from incest is definitely produced in holiness, SINCE HIS PARENTS SANCTIFIED THEMSELVES AT TIME OF INTERCOURSE. And this is most certainly so if he also sanctifies himself with the sanctity of his Master, THROUGH WORK ON HIMSELF. This was commented upon by the friends.

18. When is the time for all men to consecrate in marital duties? Come and behold: he who wishes to consecrate himself with the grace of His master should mate only from midnight on or at midnight, as at that hour, the Holy One, blessed be He, ZEIR ANPIN, is in the Garden of Eden, DENOTING MALCHUT, and the supernal sanctity is awakened. That is the moment to be consecrated. This is fine for all other people. Torah scholars familiar with the ways of Torah know that midnight is the hour to rise and toil in the Torah, join with the Congregation of Yisrael, DENOTING MALCHUT, and praise the Holy Name, DENOTING MALCHUT and the Holy King, DENOTING ZEIR ANPIN.

19. Shabbat eve, when there is universal goodwill, is the moment for mating FOR TORAH SCHOLARS, in order to find the grace of the Holy One, blessed be He, and the Congregation of Yisrael, DENOTING BOTH ZEIR ANPIN AND MALCHUT, as we learned from the verse, "You are the children of Hashem your Elohim" (Devarim 14:1). They are called 'holy', as it is written, "You shall be holy: for I Hashem your Elohim am Holy," and it is written, "And he shall be like a tree planted by streams of water, that brings forth its fruit in its season" (Tehilim 1:3).

20. "You shall be holy." Rabbi Aba commenced: "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). Come and behold: the Holy One, blessed be He, did not want any of the nations of the world except Yisrael alone. He made them a singular nation in the world. He called them 'one nation', like His Name. He crowned them with numerous adornments, numerous precepts to be adorned, and He gave them the head and hand Tefilin, to adorn them just as is above. THE HEAD TEFILIN ARE MOCHIN OF ZEIR ANPIN. THE HAND TEFILIN ARE MOCHIN ARE MALCHUT. This was so that there would be a consistent perfection in everything, ABOVE AND BELOW.

16. תַּאֲנִי רַבִּי אַבָּא, פְּרִשְׁתָּא דָּא כְּלָלָא דְאֹרִייתָא הִיא, וְחוֹתְמָא דְקֹדְשָׁא דְגּוֹשְׁפִנְקָא הִיא. בְּפִרְשְׁתָּא דָּא אֲתַחְדְּשׁוּ רְזִין עֲלָיִן דְאֹרִייתָא, בְּעֶשֶׂר אַמִּירָן, וְגִזְרִין וְעוֹנְשִׁין, וּפְקוּדִין עֲלָיִן, דְכֵד מְטָן חֲבֵרִיא לְפִרְשְׁתָּא דָּא, הוּוּ חֲדָאן.

17. אָמַר ר' אַבָּא, מ"ט פְּרִשְׁתָּא דְעֵרִיּוֹת, וּפְרִשְׁתָּא דְקֹדְשִׁים תְּהִיּוּ, סְמוּכִין דָּא לְדָא. אֲלָא הֲכִי תַּאֲנָא, כֹּל מֵאן דְאַסְתָּמַר מֵאֲלִין עֵרִיין, בְּקֹדְשָׁא אֲתַעֲבִיד וְדָאִי. וּכ"ש אִי אֲתַקְדֵּשׁ בְּקֹדְשָׁא דְמֵאֲרִיָּה. וְהָא אֲתַעֲרוּ חֲבֵרִיא.

18. אִימְתִי עוֹנְתָן דְכֹלָא, לְאַתְקַדֵּשׁ ב"נ. ת"ח, מֵאן דְּבַעֲי לְאַתְקַדֵּשׁא בְּרַעוּתָא דְמֵאֲרִיָּה, לֹא לִישְׁמֵשׁ אֲלָא מִפְּלַגוֹת לִילִיא וְאֵילָךְ, אוּ בְּפַלְגוֹת לִילִיא. דְּהָא בְּהֵיא שַׁעְתָּא, קוּדְשָׁא בְּרִיךְ הוּא אֲשַׁתְּכַח בְּגִנְתָּא דְעֵדֶן, וְקֹדְשָׁא עֲלָאָה אֲתַעֲר, וּכְדִין שַׁעְתָּא הִיא לְאַתְקַדֵּשׁא. הָאִי לְשֹׂאֵר בְּנֵי נֶשֶׁא, תְּלַמִּידֵי חֲכָמִים דִּינְדַעִין אוּרְחוּי דְאֹרִייתָא, בְּפַלְגוֹת לִילִיא שַׁעְתָּא דְלַהוֹן לְמִיקָם לְמַלְעֵי בְּאֹרִייתָא, לְאִזְדוּגָא בְּכ"י, לְשַׁבְחָא לְשֵׁמָא קְדִישָׁא, לְמַלְכָא קְדִישָׁא.

19. בְּלִילִיא דְשַׁבְּתָא, דְרַעוּתָא דְכֹלָא אֲשַׁתְּכַח, זְוּגָא דְלַהוֹן בְּהֵיא שַׁעְתָּא. לְאַפְקָא רַעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא וּכ"י, כְּמָה דְאַתְמַר דְכְּתִיב, בְּנִים אַתֶּם לַיְי אֱלֹהֵיכֶם. וְאֲלִין אַקְרוּן קְדִישִׁין, דְכְּתִיב קְדוּשִׁים תְּהִיּוּ כִי קְדוֹשׁ אֲנִי יְי. וְכְתִיב וְהָיָה כַּעֵץ שֶׁתּוֹלַע עַל פְּלִגֵי מַיִם אֲשֶׁר פָּרִיו יִתֵּן בְּעֵתוֹ וְגו'.

20. קְדוּשִׁים תְּהִיּוּ, רַבִּי אַבָּא פְּתַח, וּמִי כַּעֲמִךְ בְּיִשְׂרָאֵל גּוֹי אַחַד בְּאַרְץ, תָּא חֲזִי, בְּכֹל עַמִּין דְּעֵלְמָא, לֹא אֲתַרְעִי בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא, בְּרַ בְּיִשְׂרָאֵל בְּלַחֲדִייהוּ, וְעַבְד לֹון עֲמָא יַחֲדָאָה בְּעֵלְמָא, וְקָרָא לֹון גּוֹי אַחַד בְּשִׁמְיָהּ. וְאַעֲטַר לֹון בְּכְמָה עֲטָרִין, וְכְמָה פְּקוּדִין, לְאַתְעֲטָרָא בְּהוּ. וְעַד תְּפִילִין דְרִישָׁא וְתַפִּילִין דְרַוְעָא, לְאַתְעֲטָרָא בְּהוּ ב"נ כְּגוֹנָא דְלַעִילָא. וְלֹאֲשַׁתְּכַחַּא חַד שְׁלִים בְּכֹלָא.

21. At that time, when man adorns himself with them and sanctifies himself with them, NAMELY TEFILIN, he becomes complete, and is called 'one'. Because he is not called 'one' until he is perfect, one who is defective is not called 'one'. The Holy One, blessed be He, is therefore called 'One' in His total perfection, the perfection of the Patriarchs, CHESED, GVURAH AND TIFERET, and the perfection of the Congregation of Yisrael, DENOTING MALCHUT. For this, Yisrael below is called 'one', as when a man dons Tefilin and is enveloped with a cover according to the commandment, NAMELY THE TALIT, then he is adorned with the holy adornments similar to that on high, and is thus called 'one'.

22. Because of this, let man come and strive for the One. The Holy One, blessed be He, who is One, deals with one, NAMELY YISRAEL. For the King deals only with what is befitting Him. For this reason, it is written: "But He is unchangeable (lit. 'in one'), and who can turn Him?" (Iyov 23:13) since the Holy One, blessed be He, abides and dwells only in one. HE ASKS: IT SAYS, "He is in one." Should it not read 'one'? HE ANSWERS: YET THE EXPLANATION IS as one established in supernal sanctity to be one, MEANING IN YISRAEL, then He hovers in one, and not in any place else, MEANING IN ANOTHER NATION.

23. When is a person called 'one'? At the time when there is male and female, and he sanctifies himself with supernal holiness and strives to be saintly. Come and behold: when a person is in one union, male and female, and aims to sanctify himself properly, then he is perfect and is considered one without defect.

24. For this reason, man needs to bring joy to his wife at that time, to prepare her with him with one desire. Both should ready themselves to that matter. And when both are together, then everything is one in body and soul. In soul THEY ARE ONE, to cling to each other in one wish. In body THEY ARE ONE, as we learned that a man who does not marry is like a half BODY; HE IS A HALF BODY AND HIS MATE IS A HALF BODY. When they join male and female, they become one COMPLETE body. Thus, they are one soul, one body, and man is than one. Then the Holy One, blessed be He, dwells in the one and deposits a Holy Spirit in that one, NAMELY IN THAT WHICH IS BORN FROM THEM.

25. These are called 'children of the Holy One, blessed be He', as we learned above, and for this reason, "You shall be holy: for I Hashem your Elohim am Holy." Fortunate are Yisrael for not placing this thing elsewhere, MEANING THEY SOUGHT NO REWARD FOR THEIR HOLINESS, but only TO CLING to Him, as is written, "for I Hashem your Elohim am Holy," MEANING that His children are to cling to Him only, and to no other. Hence, "You shall be holy: for I Hashem your Elohim am Holy."

21. וְבַהֲיָא שְׁעָתָא דְאַתְעֵטֵר בְּהוּ ב"נ, וְאַתְקַדְשׁ בְּהוּ, אֲתַעְבִּיד שְׁלִים, וְאַקְרִי אֶחָד, דְּאַחַד לָא אַקְרִי אֶלָּא כַּד אֵיהוּ שְׁלִים. וּמֵאַן דְּפָגִים, לָא אַקְרִי אֶחָד. וְע"ד קוּדְשָׁא בְּרִיךְ הוּא אַקְרִי אֶחָד, בְּשְׁלִימוֹ דְּכָלְא, בְּשְׁלִימוֹ דְּאַבְהֵן, בְּשְׁלִימוֹ דְּכִנְסַת יִשְׂרָאֵל. בְּג"כּ יִשְׂרָאֵל לְתַתָּא אַקְרוּן אֶחָד. דְּכַד ב"נ אֲנַח תְּפִילִין, וְאַתְחַפֵּי בְּכַסוּיָא דְּמִצְוָה, כְּדִין אֲתַעֵטֵר בְּעֵטְרִין קְדִישִׁין כְּגוּוּנָא דְּעִילָא, וְאַקְרִי אֶחָד.

22. וּבְגִינֵי כֶּךָ, לִיתֵי אֶחָד, וְיִשְׁתַּדַּל בְּאַחַד. קוּדְשָׁא בְּרִיךְ הוּא דְּאֵיהוּ אֶחָד, יִשְׁתַּדַּל בְּאַחַד. דְּהָא לִית מְלַכָּא מִשְׁתַּדַּל, אֶלָּא בְּמֵאֵי דְּאַתְחַזִּי לֵיהּ. וּבְג"כּ כְּתִיב, וְהוּא בְּאַחַד וּמִי יִשְׁיבְנוּ, לָא שְׂאֵרֵי קוּדְשָׁא בְּרִיךְ הוּא וְלֹא אֲשַׁתְּכַח אֶלָּא בְּאַחַד. בְּאַחַד, אֶחָד מִבְּעֵי לֵיהּ אֶלָּא בְּמֵאַן דְּאַתְתַּקֵּן בְּקוּדְשָׁא עֲלָאָה לְמַהוּי חַד. כְּדִין הוּא שְׂרִיא בְּאַחַד, וְלֹא בְּאַתֵּר אַחְרָא.

23. וְאִימְתֵי אַקְרִי ב"נ אֶחָד. בְּשְׁעָתָא דְּאַשְׁתְּכַח דְּכַר וְנוֹקְבָא, וְאַתְקַדְשׁ בְּקוּדְשָׁה עֲלָאָה, וְאַתְכַּוֵּן לְאַתְקַדְשָׁא. וּת"ח, בְּזִמְנָא דְּאַשְׁתְּכַח בְּר נֶשׁ בְּזוּגָא חַד דְּכַר וְנוֹקְבָא, וְאַתְכַּוֵּן לְאַתְקַדְשָׁא כְּדָקָא יְאוּת. כְּדִין הוּא שְׁלִים, וְאַקְרִי אֶחָד בְּלֹא פְגִימוֹ.

24. בְּגִינֵי כֶּךָ, בְּעֵי בְּר נֶשׁ לְמַחְדֵי לְאַתְתִּיהּ בְּהֵיָא שְׁעָתָא, לְזִמְנָא לֵה בְּרַעוּתָא חַדָּא עִמֶיהּ. וְיִתְכַוֵּנוּן תְּרוּוִיָּהוּ בְּחַד לֵהֵיָא מְלָה. וְכַד מִשְׁתַּבְּחֵי תְּרוּוִיָּהוּ בְּחַד, כְּדִין כָּלְא חַד בְּנַפְשָׁא וּבְגוּפָא. בְּנַפְשָׁא: לְאַדְבַּקָא דָּא בְּדָא בְּרַעוּתָא חַדָּא. וּבְגוּפָא: כְּמָה דְּאוּלִימְנָא דְּכַר נֶשׁ דְּלֹא נְסִיב, הוּא כְּמֵאַן דְּאַתְפְּלִיג, וְכַד מִתְחַבְּרֵן דְּכַר וְנוֹקְבָא, כְּדִין אֲתַעֲבִידוּ חַד גּוּפָא. אֲשַׁתְּכַח דְּאֵינְהוּ חַד נַפְשָׁא, וְחַד גּוּפָא, וְאַקְרִי בְּר נֶשׁ אֶחָד. כְּדִין קוּדְשָׁא בְּרִיךְ הוּא שְׂאֵרֵי בְּאַחַד, וְאַפְקִיד רִוְחָא דְּקוּדְשָׁה בְּהֵיָא אֶחָד.

25. וְאַלִין אַקְרוּן בְּנִין דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּמָה דְּאַתְמַר. וּבְגִינֵי כֶּךָ קְדוּשִׁים תְּהִיּוּ כִי קְדוּשׁ אֲנִי יי'. זְכַאִין אֵינּוּן יִשְׂרָאֵל דְּלֹא אוּקִים מְלָה דָּא בְּאַתֵּר אַחְרָא, אֶלָּא בִּיה מִמֶּשׁ, דְּכְתִיב כִי קְדוּשׁ אֲנִי יי'. בְּגִין לְאַתְדַּבְּקָא בִּיה, וְלֹא בְּאַחְרָא. וְעַל דָּא קְדוּשִׁים תְּהִיּוּ כִי קְדוּשׁ אֲנִי יי' אֱלֹהֵיכֶם.

4. "You shall revere every man his mother, and his father"

Rabbi Yosi says that whoever fears their mother and father observes the Shabbat. He wonders why the mother is mentioned first, and Rabbi Shimon explains that the mother does not have the power to instill fear that the father does, therefore she is mentioned first. Rabbi Yehuda says that just as heaven and earth were created simultaneously, both parents are equal in fear and honor. Rabbi Shimon tells us about the sanctification below during mating and the supernal mating above.

26. "You shall fear every man his mother, and his father" (Vayikra 19:3). This chapter contains general principles of the whole Torah. IF THIS IS SO, WE NEED TO EXAMINE WHY one's fear of father and mother is adjacent to "My Shabbatot" (Ibid). AND ANSWERS: Rabbi Yosi said that it is actually all the same. He who has fear of this, NAMELY HIS FATHER AND MOTHER, observes the Shabbat.

27. "You shall revere every man his mother." HE QUESTIONS: Why does mother precede father, AS IT SAYS, "YOU SHALL REVERE EVERY MAN HIS MOTHER, AND HIS FATHER"? What is the reason? AND ANSWERS: As we explained, his mother is powerless TO INSTILL FEAR like his father. Therefore, THE VERSE leads with her fear first.

28. Rabbi Yitzchak said: It is written before, "You shall be holy" (Ibid. 2), MEANING that a man needs to sanctify together with his wife. Whose praise for the sanctity is considered paramount? We say it is the woman's, BECAUSE SHE IS NOT AS KNOWLEDGEABLE IN TORAH AND SANCTITY AS THE MAN. Hence, IT STARTS WITH MOTHER, SAYING, "You shall revere every man his mother, and his father."

29. Rabbi Yehuda said: "You shall revere every man his mother, and his father," PLACING THE MOTHER BEFORE THE FATHER; this is similar to THE VERSE, "in the day that Hashem Elohim made the earth and the heaven" (Beresheet 2:4). In another place, heaven precedes earth. The purpose is to show that both heaven and earth were created simultaneously. This is also the case here. He leads mother before father, and elsewhere he leads father before mother, to show that because both strove for him together, BOTH ARE EQUAL IN FEAR AND HONOR.

30a. "And keep My Shabbatot" (Vayikra 19:3), INDICATES TWO SHABBATOT, THE DAY OF SHABBAT, DENOTING ZEIR ANPIN, AND SHABBAT EVE, DENOTING MALCHUT. BOTH are equal and their weight is the same. THEREFORE, THE VERSE WROTE THEM AS ONE, as is written: "You shall keep the Shabbat therefore; for it is holy to you" (Shemot 31:14); and, "Remember the Shabbat day, to keep it holy" (Shemot 20:8). ONE PLACE WRITES "KEEP" AND ONE PLACE "REMEMBER." Yet one verse deals with the father, DENOTING ZEIR ANPIN, INDICATED THROUGH "REMEMBERING." The other verse is from the mother, DENOTING MALCHUT, INDICATED by "KEEPING."

30b. It is written here: "You shall revere, every man, his mother and his father, and keep My Shabbatot." It is written elsewhere: "You shall keep My Shabbatot, and revere My sanctuary" (Vayikra 26:2). What is meant by, "My sanctuary"? It is according to the literal meaning, THE TEMPLE. Another way TO EXPLAIN, "My sanctuary" is that it refers to those who sanctify themselves at that time. Similarly, "and begin at My sanctuary" (Yechezkel 9:6), WHICH HAS BEEN EXPLAINED. Do not read it "at My sanctuary," but rather, 'at My sanctified'. And just as there ITS EXPLANATION is 'My sanctified ones,' here also IN THE VERSE, "AND REVERE MY SANCTUARY," ITS MEANING IS 'My sanctified ones', MEANING THE PEOPLE WHO SANCTIFY THEMSELVES, who are the father and mother.

26. איש אמו ואביו תיראו וגו'. הא תנינן, דפרשתא דא כללא דאורייתא. מקיש דחילו דאבא ואימא לשבתותי. אלא אמר ר' יוסי, כללא חד, מאן דדחיל מהאי, נטיר להאי.

27. איש אמו, אקדים אמו לאביו בדחילו מ"ט. כמה דאוקמוה. אבל אימא דלית רשו בידהא כל כן באביו אקדים דחילו דילה.

28. ר' יצחק אמר, מה כתיב לעילא, קדושים תהיו. אתי ב"נ לאתקדשא באתתיה כחד. ממאן הוא שבחא יתיר בההיא קדושה. הוי אימא מנוקבא. בגין כן איש אמו ואביו תיראו.

29. ר' יהודה אמר, איש אמו ואביו תיראו, כהאי גוונא, ביום עשות יי' אלהים ארץ ושמים. ובאתר אחרא, אקדים שמים לארץ. אלא לאחזאה דתרווייהו כחדא אתעבידו. אוף הכא אקדים אימא לאבא, ובאתר אחרא אקדים אבא לאימא, לאחזאה דתרווייהו כחדא אשתדלו ביה.

30(1). ואת שבתותי תשמורו, שקיל דא לדא, וכלא כחדא אתקלו במתקלא חד. דכתיב ושמרתם את השבת כי קדש היא לכם, וכתיב זכור את יום השבת לקדשו. אלא חד לאבא, וחד לאימא.

30(2). כתיב הכא איש אמו ואביו תיראו ואת שבתותי תשמורו. וכתיב התם את שבתותי תשמורו ומקדשי תיראו. מהו מקדשי. כמשמעו, תו מקדשי אלין אינון דמקדשי גרמייהו בההיא שעתא. כגוונא דא, וממקדשי תחלו. אל תקרי ממקדשי, אלא ממקודשי. מה להלן ממקודשי, אף כאן ממקודשי, דאינון אבא ואימא.

31. "You shall revere every man his mother, and his father." Rabbi Shimon said: It is written, "But you that did cleave to Hashem..." (Devarim 4:4). Fortunate are Yisrael that cling to the Holy One, blessed be He. Because they cling to Him, everything clings together, one with the other.

32. Come and behold: when man sanctifies himself below - such as the friends who sanctify themselves on Shabbat IN THEIR MATING, at the same time when there is supernal mating - grace and blessing are set. Then everything joins together, the soul of Shabbat and the body BORN AND prepared on Shabbat. Hence the verse, "You shall revere every man his mother, and his father." They are one pair in body at that moment that he has been sanctified, MEANING THEY HAVE BROUGHT ABOUT WITH THEIR PAIRING A HOLY BODY. "... and keep My Shabbatot..." refers to the supernal Shabbat, DENOTING ZEIR ANPIN, and the lower Shabbat, DENOTING MALCHUT, who prepare the soul for the body from that supernal pairing, as FROM THE MATING OF ZEIR ANPIN AND MALCHUT THE SOUL IS BORN. Therefore, "and keep My Shabbatot," POINTING TO two. It all cleaves together, the one with the other. Fortunate is the share of Yisrael.

33. Another explanation: "and keep My Shabbatot." Is a warning to those who wait to mate from one Shabbat to another Shabbat. We established, as it is written, "to the eunuchs that keep My Shabbatot" (Yeshayah 56:4). Who are these "eunuchs"? These are the scholars that act like eunuchs all other days in order to toil in the Torah. They wait from Shabbat to Shabbat. This is the essence of the writing, "that keep My Shabbatot." The term, "KEEP," MEANS as it says, "but his father kept the matter in mind" (Beresheet 37:11), MEANING TO WAIT. For this reason, it is written, "and keep My Shabbatot." "You shall revere every man his mother, and his father" refers to THE FATHER AND MOTHER OF the body, "and keep My Shabbatot," refers to THE FATHER AND MOTHER OF the soul. THIS AMOUNTS TO TWO SHABBATOT, ZEIR ANPIN AND MALCHUT. It all comes together, one with the other. Fortunate is the lot of Yisrael. The number 32 is emphasized in this section, pertaining to the number of times that Elohim is written in the acts of Creation and the numerical value of Kavod (Honor) and the 32 paths of wisdom. Rabbi Shimon speaks to the Faithful Shepherd, Moses, and tells him to be strong because God will appoint him king on high and below. The sages of Mishnah have said that man's father and mother are Zeir Anpin and the Congregation of Yisrael, Malchut. The Torah is the honor of the father. It is for Yisrael to do the commandments of Aba and Ima, Chochmah and Binah, that are the positive precepts. We hear about the difference between those who hear the precepts direct from God and those who hear them from an intermediary and then obey. The former are children of God and the latter are servants of God.

Ra'aya Meheimna (the Faithful Shepherd)

34. "You shall revere every man his mother, and his father, and keep My Shabbatot." These precepts are equal to each other, since respect for parents is equivalent to the honor for Shabbat. With regard to his father, it first talks of honor, as the verse said, "if then I am the father, where is My honor (Heb. kevodi)? And if I am a master, where is My fear?" (Malachi 1:6) The word Kevodi numerically equals 42 and consists of the ten sayings and 32 times Elohim WRITTEN in the acts of Creation.

31. איש אמו ואביו תיראו. ר"ש אמר, כתיב ואתם הדבקים ביני, וגו'. זכאין אינון ישראל, דמתדבקן ביה בקודשא בריך הוא, ובגין דאינון מתדבקן ביה בקודשא בריך הוא, כללא אתדבקו כחדא דא בדא.

32. ת"ח, בשעתא דב"נ מקדש לתתא, כגון חבריאי דמקדשי גרמייהו משבת לשבת, בשעתא דזווגא עלאה אשתכח, דהא בההיא שעתא רעוא אשתכח, וברכתא אזדמנת. כדין מתדבקן כלהו כחד, נפשא דשבת, וגופא דאזדמן בשבת. ועל דא כתיב, איש אמו ואביו תיראו, דאינון זווגא חד בגופא, בההיא שעתא לאתקדשא. ואת שבתותי תשמורו. דא שבת עלאה ושבת תתאה, דאינון מזמני לנפשא בההוא גופא, מההוא זווגא עלאה. ועל דא ואת שבתותי תשמרו, תרי וכללא אתדבק דא בדא, זכאה חולקיהון דישראל.

33. ד"א ואת שבתותי תשמורו, לאזהרה לאינון דמחכן לזווגייהו משבת לשבת, והא אוקימנא, כמה דכתיב, לסריסים אשר ישמרו את שבתותי. מאן סריסים. אלין אינון חבריאי דמסרסן גרמייהו כל שאר יומין, בגין למלעי באורייתא. ואינון מחכאן משבת לשבת. הה"ד אשר ישמרו את שבתותי, כד"א ואביו שמר את הדבר. ובג"כ את שבתותי תשמורו. איש אמו ואביו תיראו, דא גופא. ואת שבתותי תשמרו, דא נפשא. וכללא אתדבק דא בדא. זכאה חולקיהון דישראל.

רעוא מהימנא

34. איש אמו ואביו תיראו ואת שבתותי תשמורו. פקודא דא, שקיל דא לדא. שקיל יקרא דאב ואם, ליקרא דשבת. לאבא אקדים כבוד, והאי איהו דאמר קרא, ואם אב אני איה כבודי ואם אדונים אני איה מוראי. כבודי סליק בחושבן עשר אמירן, ול"ב אלהים דעובדא דבראשית.

35. In every place, "The wise shall inherit honor" (Mishlei 3:35). The sages explained that this "honor" refers to nothing but the Torah, DENOTING ZEIR ANPIN CALLED TORAH, as the 32 expressions of Elohim in the Torah are His honor. THE WORD KAVOD (LIT. 'HONOR' OR 'GLORY') NUMERICALLY EQUALS 32, THE SECRET OF WISDOM, AS EARLIER MENTIONED. These wise men of the Torah, who are the wise in Chochmah, inherit this honor, THE MOCHIN OF 32 ELOHIM. This is not so for the fools about whom it is written, "but fools shall get shame" (Ibid.). How do we know that someone ignorant in Torah is called a 'fool'? As it is written, "nor does a fool understand this" (Tehilim 92:7). The word, "this," refers to Torah, as it is written: "And this is the Torah which Moses set" (Devarim 4:44).

36. THE HOLY LUMINARY, RABBI SHIMON, SAID TO THE FAITHFUL SHEPHERD: Faithful Shepherd, because you are weak, I have begun this portion with these commandments, in order to be somewhat of a support to you. Be strong as the encampments of the Yeshivot come to you with the following commandment, the precept of instituting a king upon you on high. The Holy One, blessed be He, will appoint you king on high and below in His form, since upon the sages in the Yeshivah rests the supernal Shechinah, BINAH, and also the lower, MALCHUT, THE TWO HEI'S IN THE NAME YUD HEI VAV HEI. And the Holy One, blessed be He, WHO IS THE VAV, is the King in the center OF THE TWO HEI'S, held with the most high and that below, WITH BINAH AND MALCHUT. So you will be in His form, His son. Rise with the glory of the King.

37. The Faithful Shepherd rose, raised his hands upwards, TO KETER, and said: 'May it be Your will, the cause of all causes, who rises from cause to cause, so there is no cause ABOVE YOU. You are above any cause. MAY IT BE YOUR WILL to give me strength to do Your will within your levels,' being Aba and Ima, MEANING CHOCHMAH AND BINAH. 'And I am their son,' SINCE THE FAITHFUL SHEPHERD IS MOSES, REFERRING TO DA'AT, BEING THE OFFSPRING OF CHOCHMAH AND BINAH. With your unity, the two are one. You have equated the fear of Aba and Ima to the fear of You, in as much as You are in the middle, AS CHOCHMAH AND BINAH ARE RIGHT AND LEFT WITH KETER ABOVE THEM IN THE MIDDLE. They are one, not two, without any sharing. Even though they, ABA AND IMA, are one through your partnership, you are one without any other participant. For this it is written about you, "and there is no Elohim with Me" (Devarim 32:39).

38. Give me strength to stir myself first to honor You, and then afterwards in honor of my father and mother in Heaven, AS THEY ARE ZEIR ANPIN AND MALCHUT, regarding whom the verse has been explained, "He who robs his father or his mother, and says, 'It is no transgression;' he is a companion of a destroyer" (Mishlei 28:24). The sages of the Mishnah have established that his father is none other than the Holy One, blessed be He, ZEIR ANPIN, and his mother is none other than the Congregation of Yisrael, BEING MALCHUT. Your honor refers to Aba, NAMELY, CHOCHMAH, included in his ten Sfirot from below upward, AS CHOCHMAH DOES NOT GLOW FROM BELOW UPWARD. And both of them, CHOCHMAH AND BINAH, are the throne and bench beneath you for your glory.

35. ובכל אתר כבוד חכמים ינחלו, ואוקמוה רבנן, אין כבוד אלא תורה. בגין דאינון ל"ב אלהים התורה, יקרא דיליה. ואלין אינון חכמים דאורייתא, חכמים בחכמה, ירתין האי כבוד ולא טפשי, דעלייהו אתמר, וכסילים מרים קלון. ומנלן דמאן דלא ידע באורייתא אקרי כסיל, דכתיב וכסיל לא יבין את זאת. ואין זאת, אלא תורה, דכתיב וזאת התורה אשר שם משה.

36. רעיא מהימנא. בגין דחלישתא, פתחנא לפרשתא באלין פקודין, למהוי מעט עזר לך. אתתקף בך, דהא משריין דמתיבתאן אתאן לגבך, בפקודא בתר דא, דאיהו פקודא להעמיד עליך מלך לעילא. וקודשא בריך הוא יוקים לך מלך בעלאין ותתאין בדיוקניה. בגין דרבנן דמתיבתא, עלייהו שכינתא עלאה ותתאה. וקודשא בריך הוא מלך באמצעיתא, אחיד בעלאין ותתאין הכי אנת תהא בדיוקניה, ברא דיליה, קום ביקרא דמלכא.

37. קם רעיא מהימנא, וסליק ידוי לעילא, ואמר, יהא רעוא דילך עלת העלות, דאנת מתעלה מעלוי לעלוי, עד דלית עלוי. אלא דאנת לעילא מכל עלוי. למיהב לי חילא, למעבד רעותך בדרגין דילך, דאינון אבא ואימא, ואנא ברא דלהון. וביחודך תרווייהו אחר. ואנת שקלת דחילו דאבא ואימא, לדחילו דילך, בתר דאנת באמצעיתא חד, ולא תרין, בלא שותפו, אע"ג דאינון חד בשותפו דילך, אבל אנת חד בלא שותפו דתניינא. ובגין דא אתמר בך, ואין אלהים עמדי.

38. הב לי חילא, לאתערא ביקרך בקדמיתא. ולבתר ביקרא דאבי ואמי דבשמיא, דאוקמוה עלייהו, גוזל אביו ואמו ואומר אין פשע חבר הוא לאיש משחית. ואוקמוה מארי מתניתין, אין אביו, אלא קודשא בריך הוא. ואין אמו, אלא כ"י. ויקרא דילך אבא חכמה, דכליל עשר ספירות מתתא דיליה לעילא, ותרווייהו אינון כורסייא ספסל תחותך ליקרך.

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39. So they set and proclaimed that the junior respect the senior above him. Aba, being Chochmah, since there is only one father for us all, may serve under You and You shall be a supernal crown over his head. There is no crown above You, nor any other deity. Ima, NAMELY BINAH, NEEDS to serve Aba, as she is beneath him, and is his throne beneath him.

40. "And...said..." (Beresheet 1). ABA appears in every saying, as many as 32 TIMES ELOHIM, WHERE IT SAID, "and it was so." And she, IMA, carried out what He said at once. Because she did His commandments without any delay in the 32 paths OF CHOCHMAH, ILLUMINATING THE 32 ELOHIM IN BINAH, with them were created everything in the acts of Creation. She is called 'glory', AS THE WORD NUMERICALLY EQUALS 32, AS IT IS WRITTEN: "and in His temple everyone speaks of His glory" (Tehilim 29:9). ALSO, "Blessed be the glory of Hashem from His place" (Yechezkel 3:12); also, "Where is the place of His Glory to adorn Him". ALL THESE REFER TO BINAH, CALLED 'GLORY'.

41. The Aramaic translation of the honor of his father is 'yakra'. "The Torah of Hashem is perfect" (Tehilim 19:8), about which is written: "She is more precious (Heb. yekarah) than rubies" (Mishlei 3:15). Hence, THE TORAH, BEING THE SECRET OF ZEIR ANPIN, CALLED 'PRECIOUS', IS THE HONOR OF THE FATHER. Yisrael, called 'children', ARE comprised of son and daughter from the aspect of Tiferet and Malchut. It is for these, son and daughter, the precious ones of the father and mother, BEING CHOCHMAH AND BINAH, to do the command OF ABA, and the commandments OF ABA AND IMA are the positive precepts. The sages of the Mishnah have established the concept of being commanded and keeping it. Hence, "will we do and obey" (Shemot 24:7), since that is the honor of Aba and Ima. They command the son to do, and he does at once without any delay.

42. O Supernal cause OF ALL CAUSES, KETER, I wish to strive for your honor, to establish the attributes of Aba and Ima, BEING CHOCHMAH AND BINAH, for your honor's sake. Help me to arrange everything properly. You will arrange for me and for all masters of the Yeshivot above and below. And the camps on high and the low angels will be arranged and ready for your honor, KETER, and for the honor of Aba and Ima, CHOCHMAH AND BINAH, to serve as a stool under His feet, to do the bidding OF ABA AND IMA in all His precepts, and to fear Him in all the negative precepts.

43. This is the meaning of, "You shall revere every man his mother, and his father," adjacent to, "and keep My Shabbatot," and in another verse, "and keep My commandments" (Vayikra 26:3). From the standpoint of the positive precepts such as honor, the father precedes mother. That is Yud-Hei, INDICATING ABA FIRST, AS POSITIVE PRECEPTS ARE FROM ABA'S ASPECT. Now from the side of the negative precepts, REPRESENTING FEAR, mother precedes father. This points to Hei-Yud, WHERE IMA, HEI, PRECEDES ABA, WHO IS YUD. This is the essence of, "It is the glory of Elohim to conceal a thing" (Mishlei 25:2). For those who do not strive for this honor, NAMELY, THE PRECEPTS, this thing is to be concealed from them.

39. והכי תקינו, למהוי קטן מכבוד לגדול דלעילא מניה. אבא, איהו חכמה, הלא אב אחד לכלנו, למהוי משמש תחותך, ואנת כתר עליון על רישיה. ולית כתר עלך, ולית אלהא אחרא. ואימא, לשמשא לאבא. דאיהו תחותיה למהוי כסא תחותיה.

40. ויאמר איהו, בכל מאמר, עד תלתין ותריין, יהי כן, ויהי כן. ואיהו, עבדת מאמריה מיד. ובגין דעבדת מאמריה וצויה בלא עכובא כלל, בל"ב שבילין דבהון אתברי כל עובדא דבראשית, אתקריאת כבוד, ובהיכלו כלו אומר כבוד. ברוך כבוד יי' ממקומו. איה מקום כבודו להעריצו.

41. ותרגום כבוד אביו, יקרא דאבוהי. ודא תורת יי' תמימה, עלה אתמר יקרה היא מפנינים. וישראל דאתקריאו בנים, בכלל בן ובת, מסטרא דתמארת ומלכות. דאינון בן ובת, יקרא דאביו ואמו, למעבד צויה, וצווי דיליה, אינון פקודין דעשה. והא אוקמוה מארי מתניתין, יש מצוה ועושה. ובג"כ איהו נעשה ונשמע. והאי איהו כבוד דאבא ואימא, דיצוה לבריה דיעבד הכי ואיהו עביד מיד, בלא עכובא כלל.

42. ועלת על כלא, אנא בעי לאשתדלא ביקרך, לתקן מדות דאבא ואימא, ליקרך. תהא בעזרי לסדרא בלא כדקא יאות. ואנת תסדר לי, ולכל מארי מתיבתאן עילא ותתא, ומשריין דמלאכין עלאין ותתאין, למהוי מתקנין ומסדרין ליקרא דילך, וליקרא דאבא ואימא, למהוי ספסל תחות רגלוי. ולמעבד צויה בכל פקודין דיליה. ולמדחל מניה בכל פקודין דלא תעשה.

43. והאי איהו איש אמו ואביו תיראו, וסמיך ליה ואת שבתותי תשמורו. ובקרא אחרינא ואת מצותי תעשו. מסטרא דפקודין דעשה דאינון כבוד, אקדים אבא לאימא, ודא י"ה. מסטרא דלא תעשה, אקדים אימא לאבא, ודא ה"י. והיינו כבוד אלהים הסתר דבר. לאלין דלא משתדלי בהאי כבוד, הסתר דבר מנייהו.

44. About them is said: "but fools shall get shame" (Mishlei 3:35). This refers to the unlearned, for they do not work for the glory of Torah. How can they say, 'Our Father, who is in heaven, hear our voice, have pity and compassion upon us, and accept our prayer.' THE HOLY ONE, BLESSED BE HE, replies to them: "if then I am the father, where is My honor?" (Malachi 1:6) THE MEANING IS, 'where are your efforts on behalf of Torah and observance of My precepts?' For if someone does not know the precepts of his Master, how can he worship Him?

45. The exception is one who hears from the scholars and performs, EVEN THOUGH HE DOES NOT UNDERSTAND ON HIS OWN. This is like the verse, "will we do and obey," MEANING HE LISTENS TO THE SCHOLARS AND PERFORMS. Nonetheless, there is a difference for the person that does not receive it from his Master, but only from His messenger. What is the difference between one and the other? It is written that Moses received the Torah from Sinai, and later passed it to Joshua. 'I, THE FAITHFUL SHEPHERD, received and transmitted to them all.' So for he who receives from someone else, IT IS SIMILAR to when the moon and stars receive their light from the sun, and with this reception they are fulfilled. In the case of one who receives, it is possible that this bounty may depart from him, as we see regarding the sun and moon that their light departs at night, since the sun illuminates only by day, and the moon only at night.

46. You may say that the light of the moon is from the sun; even though ITS LIGHT is gathered, it glows by the moon and stars. HENCE, THE SUN SHINES ALSO AT NIGHT. AND ANSWERS: From another standpoint, we see at an eclipse of the moon and sun that their light has departed and they remain like a body without soul. This is due to the fact that there is a master over them that darkens their light. The essence of the light however, is that place from where it flows, which light never stops. There is no other deity above it that will cut off its light.

47. O cause of causes, in as much as you are there, IN TORAH, there is no interruption to the flow of the light of Torah. May it please your never to move away from my father and mother, NAMELY TORAH AND PRECEPTS, ZEIR ANPIN AND MALCHUT, and also not from His children, NAMELY, YISRAEL. And so for he who strains himself for the sake of the Torah, which is precious, THE TORAH will be lasting within him and will not ever be cut off from him. This is not true for he who does not busy himself with it. Even though he observes the precepts of the sages, MEANING THAT HE OBEYS THE SCHOLARS AND OBSERVES AS WE MENTIONED, he serves them. He is then a servant not a son. But if he is a trustful SERVANT, his Master causes him to be in control of all that is His.

44. וְעַל־יְהוָה אֲתָמֵר, וּכְסִילִים מְרִים קִלּוֹן. אֵלֶיךָ אֵינּוֹן עִמִּי הָאָרֶץ, בְּתֵר דְּלֹא מִשְׁתַּדְּלִין בְּהָאֵי כְבוֹד דְּאוֹרֵייתָא, וְאֵיךְ אֲמַרִּין אֲבִינוּ שְׁבַשְׁמִים שְׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ וְקַבֵּל תְּפִלָּתֵנוּ. הָאֵי אִיהוּ לִימָא לֹון, וְאִם אָב אֲנִי אֵיךְ כְּבוֹדִי, אֵיךְ אֲשַׁתְּדֻלְתָּא דְּלִכּוֹן בְּאוֹרֵייתָא, וּבִסְקוּדִין דִּילִי, לְמַעַבְד צוּוִי, דְּמֵאן דְּלֹא יָדַע בְּצוּוִייהָ דְּמֵאֲרִיָּה, אֵיךְ יַעֲבִיד לִיהָ.

45. בַּר מִמֵּאן דְּשָׁמַע מִחֻכְמִים וְעָבַד, וְהָאֵי אִיהוּ דְּקַבִּיל נַעֲשָׂה וְנִשְׁמַע. וְעַכְ"ד, מֵאן דְּלֹא קַבִּיל מִמֵּאֲרִיָּה, אֲלֵא מִשְׁלַחֲזִיָּה, אֵיכָא אֲמַרְשׁוּתָא. וּמֵאֵי אֲמַרְשׁוּתָא אֵיךְ בֵּין דָּא לְדָא. דְּהָא כְּתִיב, מֹשֶׁה קַבֵּל תּוֹרָה מִסִּינַי, וּלְבַתֵּר וּמִסֵּרָה לִיהוֹשֻׁעַ. אֲנָא קַבִּילְנָא, וּלְבַתֵּר מוֹסְרָנָא לְכַלְהוֹן. וְהָכִי מֵאן דְּמַקְבֵּל מֵאַחֲרָא, כְּקַבְּלַת סִיְהָרָא וּכְכַבְּיָא מִשְׁמַשָּׁא, וּבְהָאֵי קַבּוּל אֲתַמְלִי. וּמֵאן דְּמַקְבֵּל יָכִיל לְאַסְתַּלְקָא מִנִּיהָ נְבִיעוּ, כְּמָה דְּחֻזִּנָא בְּשִׁמְשָׁא וּסִיְהָרָא, דְּאַסְתַּלְקַת נְהוּרָא דְּלַהוֹן, בְּלִילִיָּא, דְּלֹא נְהִיר שְׁמַשָּׁא, אֲלֵא בִּימְמָא. וּסִיְהָרָא בְּלִילִיָּא.

46. וְאֵי תִימָא דְּהָהוּא נְהוּרָא דְּסִיְהָרָא מִשְׁמַשָּׁא אִיהוּ, דַּע"ג דְּאַתְכַּנְיִשׁ, נְהִיר בְּסִיְהָרָא וּכְכַבְּיָא, הָא חֻזִּנֵן מִסְטְרָא אַחֲרָא בְּלִקוּתָא דְּסִיְהָרָא וּשְׁמַשָּׁא דְּאַסְתַּלְקַת נְהוּרֵיהוּ, וְאַשְׁתַּאֲרוּ כְּגוּפָא בְּלֹא נִשְׁמַתָּא, דְּאֵיךְ אֲרוֹן עֲלֵיהֶם מַחֲשִׁיךְ מֵאוֹרֵיהֶם. אֲבָל עַקְרָא דְּנְהוּרָא, הָהוּא אֲתֵר דְּנְבִיעַ דְּלִית פֶּסַק לְנְהוּרָא דִּילִיָּה, וְלֹא אֵיךְ עֲלִיָּה אֱלֹהָא אַחֲרָא לְמַפְסַק מִנִּיהָ נְהוּרֵיהָ.

47. וְעַלֵּת הָעֲלוֹת, בְּתֵר דְּאַנְתָּ תַּמּוֹן, לִית פֶּסַק לְנְבִיעוּ דְּנְהוּרָא דְּאוֹרֵייתָא. יְהָא רַעוּא דִּילִיךְ דְּלֹא תְּזוּז מֵאַבָּא וְאֵימָא דִּילִי, וְלֹא מִבְּנוּי. וְהָכִי מֵאן דְּאֵמִית גְּרַמִּיָּה עַל אוֹרֵייתָא, דְּהָא יִקְרָה, אֲתַקְוִימַת בֵּינָה, וְלֹא מִפְּסַקְתָּ מִנִּיהָ. מַה דְּלֹא הָכִי, מֵאן דְּלֹא יִשְׁתַּדֵּל בְּהָ, אֲלֵא אַע"ג דְּעָבַד צוּוִי חֻכְמִים, אִיהוּ שְׁמַשׁ דְּלַהוֹן, עָבַד וְלֹא בֵן, אֲבָל אֵי אִיהוּ מְהִימָנָא, מֵאֲרִיָּה אֲשֻׁלִּיט לִיהָ בְּכָל דִּילִיָּה.

48. But one who does not toil in Torah does not serve the sages as to obey them regarding precepts, to fulfill, "will we do and obey." He sins and transgresses the negative precepts. He is considered AND IS LIKENED TO the idolatrous nations of the world, the children of Samael and the serpent, of whom it says, "but fools shall get shame" (Mishlei 3:35) as they refused to receive the Torah. He who does not possess Torah lacks any honor, as it says about them, "the wise shall inherit honor" (Ibid.).

6. A firstborn son

Rabbi Shimon says that the brothers of a firstborn son are obligated to honor him because he is the eldest. He talks about being the child of God in the level of all three worlds - Briyah, Yetzirah and Asiyah.

55. Rabbi Shimon commenced, saying: Despite all this, being the firstborn son, ALLUDING TO THE FAITHFUL SHEPHERD, all his brothers are obligated to honor him, as it is written: "Honor your father" (Shemot 20:12). And the sages have established that the particle "Et (lit. 'the')" includes your older brother, WHOM YOU NEED TO HONOR. In every aspect it is explained in the Torah regarding you; "for that (Heb. beshagam)" (Beresheet 6:3), namely Abel, INDICATES THAT MOSES WAS THE SOUL OF ABEL. Adam had no son before him, AS CAIN IS FROM THE ASPECT OF THE SERPENT, AND ABEL FROM THE ASPECT OF ADAM. The sages established that "beshagam" is Moses, SINCE BESHAGAM HAS THE SAME NUMERICAL VALUE AS MOSES, the son to the King in every respect. You are the firstborn from the aspect of the Tree of Life of Good and Evil. You are good, as the verses state: "And Elohim saw the light, that it was good" (Beresheet 1:4); "and when she saw that he was a goodly child" (Shemot 2:2). THIS MEANS THE ANGEL METATRON IS CALLED THE 'TREE OF LIFE OF GOOD AND EVIL', AND MOSES IS THE GOOD ASPECT THEREOF.

56. And from there, the Holy One, blessed be He, called you 'faithful servant', SINCE SERVANT COMES FROM THE ASPECT OF METATRON. Later you were promoted to be king, as the verse states: "And he was a king in Yeshurun" (Devarim 33:5). Then you were a member of the most high household. YOU WERE a king from the aspect of Malchut of Briyah; a member of the household from the aspect of Binah of Briyah. Now you are a king from the aspect of the Tree of Malchut of Atzilut, a member of the household from the aspect of Yud-Hei, Tiferet of Atzilut. Fortunate is your lot. What brought this about for you? Your studious involvement in Torah and the precept to unify the Holy One, blessed be He, and His Shechinah, to bring the King to His post over His hosts on high and on Yisrael below.

57. Because of this, they all inherit from Him souls of Atzilut, and are thus called 'His children', of the Name Yud Hei Vav Hei of Atzilut where there exists no division or mutilation. At first, it is mentioned about them that they are children of the Holy One, blessed be He, and His Shechinah, from the aspect of Yud Hei Vav Hei of the world of Briyah, as it is written concerning him, "EVERY ONE THAT IS CALLED BY MY NAME: for I have created him FOR MY GLORY, I have formed him; yea, I have made him" (Yeshayah 43:7), MEANING THAT HE CREATED HIM FROM THE ASPECT OF YUD HEI VAV HEI OF BRIYAH, FORMED HIM FROM YETZIRAH, AND ALSO MADE HIM FROM THE ASPECT OF ASIYAH. NOW THEY HAVE BECOME children of Yud Hei Vav Hei of Atzilut.

48. אָבֵל מֵאֵן דְּלֹא אֲשַׁתְּדֵל בְּאוּרֵייתָא, וְלֹא מְשַׁמֵּשׁ חֲכָמִים, לְמִשְׁמַע מְנִייהוּ פְּקוּדִין, לְקִיּוּם נַעֲשֵׂה וְנִשְׁמַע. אֲלֹא דְסָרַח וְעָבַר עַל לֹא תַעֲשֶׂה, אִיהוּ שְׁקִיל לְאוּמִין דְּעֵלְמָא ע"ז, בְּנוֹי דְּסַמְא"ל וְנַחֲשׁ, דְּאֲתָמַר בְּהוּ, וְכַסִּילִים מֵרִים קְלוּן, דְּלֹא בַעוּ לְקַבְּלָא אוּרֵייתָא, דְּכָל דְּלִית בֵּיהּ תּוֹרָה, לִית בֵּיהּ כְּבוֹד, דְּאֲתָמַר בְּהֵם כְּבוֹד חֲכָמִים יִנְחֻלוּ.

55. פֶּתַח ר"ש וְאָמַר, עִם כָּל דָּא, בְּרָא בּוֹכְרָא חֵיבִין כָּל אַחֵי בִיקְרִיָה, דְּהָא כְּתִיב כְּפַד אֶת אָבִיךָ, וְאוֹקְמוּהָ רַבְּנָן, אֶת לְרֻבּוֹת אַחֵיךָ הַגְּדוֹל. וְאִמְלוּ מִכָּל סֵטְרָא אִיהוּ מַפְרֵשׁ עֲלֶיךָ בְּאוּרֵייתָא, בְּשִׁגְ"ם זֶה הֶבֶל. וְלֹא הוּוּ לְאָדָם קְדָמָה בְּרָא קְדָמָה מְנִיָה, וְאוֹקְמוּהָ רַבְּנָן, בְּשִׁגְ"ם, זֶה מֹשֶׁה. דְּבְרָא דְּמַלְכָא בְּכָל אֲתָר, אַנְתָּ בּוֹכְרָא מְסֵטְרָא דְּאִילְנָא דְּחַיִּי דְּטוֹב וְרַע, אַנְתָּ הוּא טוֹב. הֵה"ד וְיִרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב, וְתִרָא אוֹתוֹ כִּי טוֹב הוּא.

56. וּמִתַּמֵּן קָרָא יְתָךְ קוּדְשָׁא בְּרִיךְ הוּא עַבְדֵּךְ נֶאֱמָן. לְבַתֵּר סְלִיקַת לְמַהוּי מַלְכָּא, הֵה"ד וַיְהִי בִישׁוּרוֹן מֶלֶךְ. לְבַתֵּר בֶּן בֵּית לְעֵילָא. מֶלֶךְ מְסֵטְרָא דְּמַלְכוּת דְּבְרִיָּאָה. בֶּן בֵּית, מְסֵטְרָא דְּאִילְנָא דְּמַלְכוּת דְּאִצִּילוֹת. בֶּן בֵּית, מְסֵטְרָא דְּבִין י"ה, תַּפְאֶרֶת דְּאִצִּילוֹת, זְכָאָה חוֹלְקָךְ. וּמֵאֵן גְּרִים לָךְ דָּא, בְּגִין דְּאֲשַׁתְּדֵלוּתְךָ בְּתוֹרָה, וּבְמִצְוָה, לְיַחְדָּא קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵיהּ, לְאֵעֲלָא מַלְכָּא עַל אֲתָרֵיהּ, וְעַל מְשֻׁרְיֵיהּ לְעֵילָא, וְעַל יִשְׂרָאֵל לְתַתָּא.

57. וּבְגִין כִּן יִרְתִּין כְּלֵהוּ נִשְׁמַתִּין דְּאִצִּילוֹת מְנִיָה, וְאֲתַקְרִיאוּ בְּנִין דִּילֵיהּ, מִשֵּׁם יְרוּ"ד דְּאִצִּילוֹת, דְּלִית תַּמָּן פְּרוּד וְקִצּוּץ. דְּבְקְדָמִיתָא אֲתָמַר בְּהוּ בְּנִין לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵיהּ, מִצְד יְהוּ"ה דְּבְרִיָּאָה, דְּאֲתָמַר בֵּיהּ בְּרָאתֵינוּ יִצְרָתֵינוּ אִף עֲשִׂיתֵינוּ, וְכַעַן בְּנִים לִירוּ"ד דְּאִצִּילוֹת.

7. "Then you may appoint a king over you"

Rabbi Shimon continues speaking to Moses, the Faithful Shepherd, talking about Moses' elevation in the levels of kingship. He says that Moses will be leader of Yisrael and bind them all into one knot with God so that they may all bless and sanctify Him.

58. With you was the precept that was given to Yisrael to appoint a king over them fulfilled, as the verse says, "then you may appoint a king over you" (Devarim 17:15). First, it was fulfilled in relation to you, "And he was a king in Yeshurun" (Devarim 33:5), AS HE WAS THE FIRST KING OF YISRAEL. Everyone followed you, like limbs acting all with the strength of the movement of the soul that spreads into each limb. It is due to a supernal crown that you will be adorned with, in which is the cause of all causes. It is Keter over all, hidden and concealed in its innermost being. From it, it spreads to all the Sfirot and organizes them so that CHESED should be prominent, JUDGMENT should be small, and MERCY intermediate. He guides them according to His will, shines within them, binds them, and unifies them.

59. Similarly, you shall be leader of Yisrael with all its good traits, OF KETER, and arrange each AND EVERY ONE properly, the oldest according to his seniority, the youngest according to his youth, and the intermediate according to his level. You will bind them into one knot to their Father in Heaven, that they may all in clear language bless the Holy One, blessed be He, sanctify Him, and unify Him according to your level, your thoughts, your Atzilut, and there should be fulfilled with you, "and I will take of the spirit which is upon you, and will put it upon them" (Bemidbar 11:17). Arise, awaken yourself to the commandment of erasing the seed of Amalek.

60. "You shall revere every man his mother, and his father." This precept is to honor father and mother, for one needs to fear father and mother and honor them. Just as man needs to honor the Holy One, blessed be He, and fear Him from the aspect of the spirit that He encased within him, so too, he must honor his father and mother from the aspect of his body, and fear them since they participated with the Holy One, blessed be He, to form his body. Since they are partners in the action, they are partners in fear and honor.

8. Adam had nothing of this world

Rabbi Shimon talks about the three partners in the creation of Adam and man - God, father, and mother. Before Adam sinned he was clothed with light, but when he sinned he became dark and was clothed with skin. We hear how men were created below on earth after Enoch came, and the necessary participation of above and below in their creation.

58. וּבַךְ אֶתְקַיִם פְּקוּדָא, דְּאִיְהִי מִצְוָה עַל יִשְׂרָאֵל, לְהַעֲמִיד עֲלֵיהֶם מֶלֶךְ. הֵה"ד, שׁוֹם תְּשִׁים עֲלֶיךָ מֶלֶךְ. וְאֶתְקַיִם בְּךָ וְיִהִי בִישׁוּרוֹן מֶלֶךְ, כִּד בְּקִדְמִיתָא. וְכִלְהוּ מִתְנַהֲגִין אֲבִתְרָךְ, כְּאֲבִרִין דְּמִתְנַהֲגִין כְּלָהוּ בְּתַנוּעָה דְּנִשְׁמָתָא, דְּאֶתְפְּשְׁטָא עַל כָּל אַבְר. בְּגִין דְּכִתְרַ עֲלִיוֹן אֲנִתְ תְּהָא מְעוּטָר בֵּיה, דְּבֵיהַ עֵלְת הַעֲלוֹת אִיהוּ כְתָר עַל כְּלָא, טְמִיר וְגַנִּיז מְלַגְנוּ מְנִיה. וּמְנִיה אֶתְפְּשֵׁט עַל כָּל סְפִירָן, וּמְסַדֵּר לוֹן לְמַהוּ דְּא רַב, וְדָא זְעִיר, וְדָא בִּינוּנִי, וְאֲנַהֲיג לוֹן לְרַעוּתֵיה, וְנַהֲיֵר בְּהוּ, וּמְקַשֵּׁר לוֹן, וּמֵיחַד לוֹן.

59. הֲכִי אֲנִתְ תְּהָא מְנַהֲיג לְיִשְׂרָאֵל, בְּכָל מֵדוֹת טְבִין דִּילֵיה, וְתַסְדֵּר כָּל חַד כְּדַחְזֵי לֵיה, הַפְּכוֹר כְּבִכּוֹרְתוֹ, וְהַצֵּיִר כְּצֵעִירְתוֹ, וּבִינוּנֵי כְּפֹם דְּרִגְיָה. וְתַקְשֵׁר לוֹן קֶשֶׁר אַחַד לְגַבֵּי אֲבוּהוֹן דְּבִשְׁמַיָא. לְמַהוּ כְּלָהוּ בְּשִׁמְהַ בְּרוּרָה. לְבָרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא. וְלְקִדְשֵׁיה, וְלִיחְדִּיה, בְּדַרְגָּא דִּילְךָ, בְּמַחְשְׁבָה דִּילְךָ, בְּאֲצִילוֹת דִּילְךָ, דְּאֶתְקַיִם בְּךָ וְאֲצִלְתִּי מִן הַרוּחַ אֲשֶׁר עֲלֶיךָ וְשִׁמְתִּי עֲלֵיהֶם. קוּם אֶתְעַר בְּפְקוּדָא, לְהַכְרִית זְרַעוֹ שֶׁל עַמְלֶק.

60. אִישׁ אָמוּ וְאָבִיו תִּירָאוּ וְגו' פְּקוּדָא דָא, לְכַבֵּד אָב וְאִם, דְּאֲצֵטְרִיךְ ב"נ לְמַדְחַל מֵאָבוּי וּמֵאִמֵּיה, וְלֵאֻקִּיר לוֹן. כְּמָה דְּאֲצֵטְרִיךְ ב"נ לְאֻקִּיר לֵיה לְקוּדְשָׁא בְּרִיךְ הוּא. מְסַטְרָא דְּרוּחָא דִּיהַב בְּגִיָּה. וְלְמַדְחַל מְנִיה. הֲכִי אֲצֵטְרִיךְ לֵיה לְאֻקִּיר לְאָבוּי וְלְאִמֵּיה, מְסַטְרָא דְּגוּפָא דִּילֵיה, וְלְמַדְחַל מְנַהֲוֹן, דְּהָא אִינוּן מְשִׁתְּמִין בְּקוּדְשָׁא בְּרִיךְ הוּא, וְעַבְדֵי לֵיה גּוּפָא, וְהוּאִיל וְאִינוּן שׁוֹתְמִין בְּעוּבְרָא, לִיהוּ שׁוֹתְמִין בְּדַחִילוֹ וּיקְרָא.

61. Similarly, there are three partners above in the secret of Adam. Even though his body was from earth, it was not from earth here OF THIS WORLD, but from the earth of the Temple on high, BEING IN THE STATE OF THE WORLD OF BRIYAH. Aba and Ima are present, NAMELY ZEIR ANPIN AND MALCHUT. And the supernal King, NAMELY BINAH, participated with them and sent the spirit of life, and he was created. Similarly, THREE PARTNERS all exist above and below. Therefore, man needs to fear the Holy One, blessed be He, his father, and his mother.

62. IT IS RECORDED in the secrets of the Torah that Adam had nothing from this world, MEANING, FROM THE STATE OF MALCHUT OF THE QUALITY OF JUDGMENT. The Righteous, BEING THE YESOD OF ZEIR ANPIN, had his contact with the female, MEANING WITH MALCHUT THAT WAS CLOTHING BINAH. From this contact came one body whose illumination WAS more than all the angels and messenger from above. When that one body was created, the supernal King, BINAH, sent with this Righteous, DENOTING YESOD OF ZEIR ANPIN, 22 letters; BINAH joined with them and then he came into the world.

63. When he, ADAM, came INTO THE WORLD, the sun and moon saw him and their light was dimmed; the heel of the foot OF ADAM darkened their light. For what reason? Because he is derived from the doings of the supernal sun and moon, NAMELY ZEIR ANPIN AND MALCHUT. However, when he sinned, he became dark and reduced himself and needed another body with skin and flesh, as it is written, "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" (Beresheet 3:21). The like of that contact that the Righteous had with the female, LEADING TO THE BIRTH OF ADAM AS MENTIONED, there never was before this, NOR afterwards. For the craftsman has not yet come out to refine.

64. When Enoch came, the Holy One, blessed be He, took him from the earth, cleansed him from the refuse and the silver from the tin residue, and so with all the righteous in the land. Afterwards, that place was corrected, MEANING MALCHUT, WHERE MALCHUT OF THE QUALITY OF JUDGMENT WAS CONCEALED AND WAS NO LONGER SEEN. THEN were fashioned from the coupling OF ZEIR ANPIN AND MALCHUT spirits and souls, and the body below on earth. Hence, as a result of the participation of above and below, man comes into the world. And it is incumbent upon him to fear these participants and revere them, as we learned.

End of Ra'aya Mehimna

Rabbi Shimon says that the precepts men perform, and also their transgressions, ascend and stand before God, and testify for or against him. If the man repents of any transgressions, God removes his sins.

61. כְּגוֹנוֹא דָא, ג' שוֹתְמִין אֲשֶׁתְּכֹחוּ לְעִילָא בְרוּא דְאָדָם. אָדָם קְדָמָא, אַע"ג דְּגוּפָא דִילִיָּה הוּא מַעֲפָרָא, לָאו מַעֲפָרָא דְהָכָא הוּא אֵלָא מַעֲפָרָא דְבֵי מְקַדְשָׁא דְלְעִילָא. אָבָא וְאִמָּא אֲשֶׁתְּכֹחוּ, וּמַלְכָּא עֲלָאָה אֲשֶׁתְּתָם בְּהַרְיִיָּה, וְשָׂדֵר בֵּיהּ רוּחָא דְחַיִּי, וְאַתְבְּרִי. וּכְגוֹנוֹא דָא, אֲשֶׁתְּכֹחַ כְּלָא עִילָא וְתַתָּא. וְע"ד אֲצִטְרִיךְ לִיָּה לִב"ג לְמַדְחַל לְקוּדְשָׁא בְרִיךְ הוּא, וּלְמַדְחַל לְאָבוּי וּלְאִמָּיָה.

62. בַּס"ת, אָדָם קְדָמָא לָא הוּא לִיָּה מֵהַאי עֲלָמָא כְּלוּם. חַד צְדִיק עֲבַד שְׁמוּשָׁא בְּנוֹקְבִיָּה, וְאַתְעֵבִיד מֵהוּא שְׁמוּשָׁא גוּפָא חָדָא, דְנִהִירוּ דִילִיָּה יְתִיר מִכָּל אֵינוֹן מְלָאכִין שְׁלִיחִין לְעִילָא. וְכַד אַתְבְּרִי הוּא גוּפָא מְלָכָא עֲלָאָה, שָׂדֵר בְּהוּא צְדִיק כ"ב אַתְוּן, וְאַשְׁתְּתָם בְּהַרְיִיָּה, וְנִמְק לְעֲלָמָא.

63. בֵּיוֹן דְנִפְק, חָמוּ לִיָּה שְׁמֵשָׁא וְסִיְהָרָא, וְאַסְתִּימוּ נְהוּרִיָּיָהוּ, דְתַפּוּחָא דְרִגְלִיָּה אַחֲשִׁין נְהוּרָא דְלֵהוּן. מֵאי טַעֲמָא. בְּגִין דְמַעוּבְדָּא דְשְׁמֵשָׁא וְסִיְהָרָא עֲלָאָה נִפְק. בֵּיוֹן דְחָטָא, אַתְחַשְׁךְ, וְאַזְעִיר גְרַמִּיָּה, וְאַצְטְרִיךְ לְגוּפָא אַחְרָא בְּמִשְׁכָּא וּבְבִשְׂרָא. דְכְתִיב, וַיַּעַשׂ יי' אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוֹת עוֹר וַיְלַבִּישֵׁם. כְּהוּא שְׁמוּשָׁא דְעֵבַד הוּא צְדִיק בְּנוֹקְבִיָּה, לָא אֲשֶׁתְּכֹחַ מְקַדְמַת דְנָא, וּלְבַתֵּר דְנָא, דְהָא עַד לָא נִפְק לְצוּרְף אִוּמָנָא.

64. עַד דְאַתָּא חֲנוּךְ, וְנָטִיל לִיָּה קוּדְשָׁא בְרִיךְ הוּא מֵאַרְעָא, וְאַבְרִיר פְּסוּלַת וְקַסְטוּרָא מִכַּסְפָּא, וְכֵן בְּכָל אֵינוֹן צְדִיקִיָּא דִי בְאַרְעָא. לְבַתֵּר אַתְתְּקֵן הוּא אַתֵּר, וְאַתְעֵבִידוּ רוּחִין וְנִשְׁמָתִין בְּשְׁמוּשֵׁיָּהוּ וּגוּפָא מִתְתָּא בְאַרְעָא. וְע"ד בְּשׁוֹתְפּוֹ דְלְעִילָא וְתַתָּא, בְּרִי נִשְׁ אַתֵּי לְעֲלָמָא, וְאַצְטְרִיךְ לְמַדְחַל לְאֵינוֹן שׁוֹתְמִין, וְלְאוֹקִיר לִוְן, כְּמָה דְאַתְמֵר. ע"כ רַעִיא מֵהִימְנָא

65. "Turn not to idols, nor make to yourselves molten Elohim" (Vayikra 19:4). Rabbi Chiya commenced: "look not to the stubbornness of this people ..." (Devarim 9:27). "...look not..." HE QUESTIONS: Who can tell the King, "look not," seeing that it is written, "For His eyes are upon the ways of man" (Iyov 34:21), and, "'Can any hide himself in secret places, that I shall not see him?' Says Hashem" (Yirmeyah 23:24). The Holy One, blessed be He, watches everything, looks at all deeds, and brings Judgment for all, whether good or bad, as it is written: "For the Elohim shall bring every work into justice, with every secret thing, whether it be good, or whether it be evil" (Kohelet 12:14). Yet Moses says, "look not."

66. HE ANSWERS: See how much a person needs to be cautious of sins in order not to transgress before the Holy King. Come and behold: when one performs a precept, this precept ascends and then stands before the Holy One blessed be He, and says, 'I belong to so and so who made me.' The Holy One, blessed be He, places it before him and watches over it daily in order to benefit THE PERSON on its behalf. If A MAN transgresses with a matter of Torah, that transgression appears before Him and says, 'I am a product of the one who made me'. The Holy One, blessed be He, appoints it, and it remains there so that He may see it in order to punish him. This is the essence of the verse, "And when Hashem saw it, He abhorred them, because of the provocation of His sons and daughters" (Devarim 32:19). What is meant by "saw"? IT MEANS THE TRANSGRESSION standing before Him.

67. He repents. Then it is written, "Hashem also has commuted your sin, you shall not die" (Il Shmuel 12:13), meaning that He removed from before Him that sin, in order not to look at it and to benefit him. Therefore, IT IS WRITTEN, "look not to the stubbornness of this people, nor to their wickedness, nor to their sin," MEANING, DO NOT LOOK AT THEM. Rabbi Yosi said: Also from here is derived THIS IDEA, as it is written, "yet the stain of your iniquity is before Me" (Yirmeyah 2:22).

9. "The woman whom You did give to be with me"

Rabbi Yosi and Rabbi Shimon talk about the creation of Eve, and how she was separated from the attachment that she had to Adam. In this way she became his help mate.

68. Rabbi Yosi the younger entered before Rabbi Shimon one day and found him sitting and reading the verse: "And the man said, 'The woman whom You did give to be with me, she gave me of the tree, and I did eat'" (Beresheet 3:12). THIS HERE means that Adam and Eve were created together, stuck one to the other in one body, as it says, "did give to be with me," and not 'You gave to me'. He replied to him: If so, what of the verse, "I am the woman that stood by you here" (I Shmuel 1:26)? It is not written, 'that stood before you'. He said to him: If the verse read, 'given with you', then I would say it resembles the other verse that says, "whom You did give to be with me." However, as it reads, "stood," THEN THE MEANING IS ONLY STANDING ALONE, BUT NOT ATTACHED TO HIM.

65. אֵל תִּפְנוּ אֶל הָאֱלִילִים וְאֱלֹהֵי מַסַּכָּה לֹא תַעֲשׂוּ לָכֶם. רַבִּי חִיָּיא פָּתַח, אֵל תִּפֵּן אֶל קְשֵׁי הָעַם הַזֶּה וְגו' . אֵל תִּפֵּן. וְכִי מֵאֵן הוּא דְיִימָא לְמַלְכָא, אֵל תִּפֵּן. וְהָא בְּתִיב כִּי עֵינָיו עַל דְרַכֵּי אִישׁ. וּכְתִיב אִם יִסְתֵּר אִישׁ בְּמַסְתָּרִים וְאֲנִי לֹא אֲרְאֶנּוּ נְאֻם יי, וְהָא בְּכָלֵא אֲשַׁגַּח קוֹדֶשָׁא בְרִיךְ הוּא וְכָל עוֹבְדֵין מַסְתַּבְל, וְעֵינֵי בְדִינָא עַל כְּלָהוּ, אִם טַב וְאִם בִּישׁ, כַּד"א, הָאֱלֹהִים יָבִיא בְּמִשְׁפֵּט עַל כָּל נַעֲלָם אִם טוֹב וְאִם רָע. וּמֹשֶׁה אָמַר אֵל תִּפֵּן.

66. אֵלָא, כַּמָּה בְּעֵי בַר נֶשׁ לְאַסְתְּמָרָא מְחֻבְבִי, בְּגִין דְּלֹא יַחֲטִי קָמֵי מַלְכָא קְדִישָׁא. תָּא חֲזִי, בַר נֶשׁ דְּעֵבִיד מִצְוָה, הֵהִיא מִצְוָה סְלָקָא, וְקִיִּימָא קָמֵי קוֹדֶשָׁא בְרִיךְ הוּא, וְאָמְרָה אָנָּא מְפַלְגֵינֵיא דְעֵבֵד לִי. וְקוֹדֶשָׁא בְרִיךְ הוּא מְנִי לָהּ קָמִיָּה, לְאַשְׁגַּחא בְּהַ כָּל יוֹמָא לְאוֹטְבָא לִיָּה בְּגִינָה. עֵבֵר עַל פְּתַגְמֵי אוֹרִיָּתָא, הֵהִיא עֵבִירָה סְלָקָא קָמִיָּה, וְאָמְרָה אָנָּא מְפַלְגֵינֵיא דְעֵבֵד לִי, וְקוֹדֶשָׁא בְרִיךְ הוּא מְנִי לָהּ, וְקִיִּימָא תִּמְן לְאַשְׁגַּחא בְּהַ, לְשִׁיצָאָה לִיָּה. הַה"ד, וִירָא יי וְיִנְאָץ מִכַּעַס בְּנֵיו וּבְנֹתָיו. מֵהוּ וִירָא. הֵהוּא דְקִיִּימָא קָמִיָּה.

67. תָּב בְּתַשׁוּבָה, מַה בְּתִיב. גַּם יי הַעֲבִיר חֲטָאתֶךָ לֹא תָמוּת. דְּאֵעֵבֵר הֵהוּא חוֹבָא מְקָמִיָּה, בְּגִין דְּלֹא יִסְתַּבְל בֵּיהַ. לְאוֹטְבָא לִיָּה. וְעַל דָּא אֵל תִּפֵּן אֶל קְשֵׁי הָעַם הַזֶּה וְאֵל רִשְׁעוֹ וְאֵל חֲטָאתוֹ. אָמַר רַבִּי יוֹסִי, וְכֵן מֵהֲכָא מִשְׁמַע, דְּכְתִיב נִכְתָּם עֹנֶיךָ לְפָנָי.

68. רַבִּי יוֹסִי זְעִירָא, עָאֵל קָמִיָּה דְר' שְׁמַעוֹן יוֹמָא חַד, אֲשַׁכְחִיה דִּהוּה יְתִיב וְקָאֵרִי, בְּתִיב, וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַת עִמָּדִי הִיא נָתַתָּה לִי מִן הָעֵץ וְאוֹכֵל. מִשְׁמַע דְּאָדָם וְחֻוּה כַּחֲדָא אֲתַבְרִיאוּ, וּבְגוֹפָא חַדָּא. דְּכְתִיב אֲשֶׁר נָתַת עִמָּדִי, וְלֹא בְּתִיב אֲשֶׁר נָתַתָּה לִי, אָמַר לִיָּה, אִי הֲכִי, וְהַכְּתִיב אָנִי הָאִשָּׁה הַנִּצְבָּת עִמָּכָה בְּזַה. וְלֹא בְּתִיב הַנִּצְבָּת לְפָנֶיךָ. אָמַר לִיָּה, אִי בְּתִיב הַנִּתְנָת עִמָּךְ, הוּהוּ אֲמִינָא הֲכִי, בְּדְכְתִיב אֲשֶׁר נָתַת עִמָּדִי, אֲבָל הַנִּצְבָּת בְּתִיב.

69. He replied: Behold it is written, "And Hashem Elohim said, 'It is not good that the man should be alone; I will make him a help to match [before] him'" (Beresheet 2:18). HENCE, HIS WIFE WAS CREATED ALONE. SHE WAS BEFORE HIM, NOT ATTACHED TO HIM IN ONE BODY. HE ANSWERS: "I will make him," MEANING now I WILL MAKE HER BEFORE HIM, BUT PRIOR TO THIS THEY WERE CREATED ATTACHED IN ONE BODY. He said to him: So it was surely that Adam was alone; he had no help in a female since she was ATTACHED by the rib, as explained. And the meaning of, "I will make him a help" MEANS that it is already so, as it is not written, 'I will create a help', WHICH IS because it is written, "male and female He created them" (Beresheet 5:2) - MEANING THAT SINCE THE TIME OF CREATION, THEY WERE ALREADY A MALE AND FEMALE. But it says, "I will make"; what shall I make? MEANING I will fix, meaning the Holy One, blessed be He, took her from his ribs in order to make this corrective change, brought her before him, and then Adam united with his wife and she was his help mate.

10. It is forbidden for a man to look at a woman's beauty

Rabbi Shimon says that the souls of Adam and Eve came from such a high place that no one could look at their great light and beauty. Only after they sinned was Adam even able to look at Eve and recognize her for the purpose of mating. We learn that men should not look at women lest they be tempted and acquire bad thoughts that will come to them in the night. It is worse still if a man is mating with his wife and has thoughts about another woman, as this results in the birth of impure children.

70. We learned that the beauty of Adam came from the glow of the supernal knot of the brightness that shines, BEING THE SECRET OF THE GLOW OF ABA, SINCE HE HAD A NESHAMAH OF THE NESHAMAH OF ABA OF ATZILUT. The beauty of Eve was such that no creature could look at her, SINCE HER NESHAMAH OF NESHAMAH OF IMA OF ATZILUT. Even Adam did not look at her until the time they sinned and their beauty was removed. Only then could Adam look at her and recognize her for the purpose of mating. This is the essence of the verse, "And Adam knew his wife again" (Beresheet 4:25). He knew her in everything; he knew her through mating, that is, "knew," in that he recognized her and saw her.

71. We learned that it is prohibited for a man to look at the beauty of a woman to prevent him from acquiring bad thoughts and being torn into another thing, MEANING THAT A DROP OF SEMEN WILL BE TORN FROM HIM IN VAIN. So did Rabbi Shimon behave when he came to the city. The friends followed him, and when he saw beautiful women, he lowered his eyes and told the friends not to look.

72. Whoever look at the beauty of women during the day will have those thoughts coming to him at night. When those evil thoughts come upon him at night, he transgresses, because "nor make to yourselves molten Elohim." FOR THE KLIPOT THAT NURTURE FROM THIS ARE CALLED 'MOLTEN ELOHIM'. Furthermore, if he is mating with his wife when he has these evil thoughts, the children born are called 'molten Elohim' (Leviticus 19:4). Therefore, it is written: "Turn not to idols, nor make to yourselves molten Elohim." Rabbi Aba said: It is prohibited for a person to look at idols and women of the nations, to derive any benefit from them, or to seek a cure from them, as it is forbidden to look at a forbidden place.

69. אָמַר לִיה, וְהָא כְּתִיב וַיֹּאמֶר יי' אֱלֹהִים לֹא טוֹב הִיּוֹת הָאָדָם לְבַדּוֹ אֶעֱשֶׂה לוֹ עֶזֶר כְּנֶגְדּוֹ. אֶעֱשֶׂה לוֹ הַשְׂתָּא. אָמַר לִיה הִכִּי הוּא וְדַאי, דְּאָדָם לְבַדּוֹ הוּא, דְּלֹא הוּא לִיה סִמְךָ מְנוֹקְבִיָּה, בְּגִין דְּהוּת בְּסִטְרוּי כְּמָה דְּאוֹקִימְנָא. וְמָה דְּאָמַר אֶעֱשֶׂה לוֹ עֶזֶר, הִכִּי הוּא, דְּלֹא כְּתִיב אֶבְרָא לוֹ עֶזֶר, בְּגִין דְּכְתִיב זְכָר וְנִקְבָּה בְּרָאָם. אֲבָל אֶעֱשֶׂה כְּתִיב. וְמָהּ אֶעֱשֶׂה. אֲתִקְוּ. מִשְׁמַע דְּקוֹדֶשָׁא בְּרִיךְ הוּא נָטִיל לָהּ מִסִּטְרוּי, וְתִקִּין לָהּ בְּתַקּוּנָא, וְאִייתִי לָהּ קַמִּיָּה. וְכַדִּין אֶשְׁתַּמֵּשׁ אָדָם בְּאַנְתְּתִיָּה, וְהוּא לִיה סִמְךָ.

70. וְתַנִּינָן, שְׁפִירו דְּאָדָם קְדָתִירָא דְּקִיטְרָא עֲלָאָה, מְזִיְהָרָא דְּנִהְרָא. שְׁפִירו דְּחוּהָ, דְּלֹא הוּוּ יִכְלִין כָּל בְּרִיין לְאַסְתַּבְּלָא בָּהּ. וְאַפִּילוּ אָדָם לֹא הוּוּ אֶסְתַּבְּלָ בָּהּ, עַד הֵהוּא זְמַנָּא דְּחָאבוּ, וְאַעֲדִיאת שְׁפִירו דְּלֵהוּן. כְּדִין אֶסְתַּבְּלָ בָּהּ אָדָם, וְאַשְׁתַּמּוּדַע בָּהּ לְשִׁמְשָׁא בָּהּ. הִדָּא הוּא דְּכְתִיב וַיֵּדַע אָדָם עוֹד אֶת אִשְׁתּוֹ. וַיֵּדַע: בְּכֹלָא. וַיֵּדַע: בְּתַשְׁמִישׁ. וַיֵּדַע: דְּאַשְׁתַּמּוּדַע בָּהּ וְאַסְתַּבְּלָ בָּהּ.

71. וְתַנִּינָן, אֶסִּיר לִיה לִבִּי לְאַסְתַּבְּלָא בְּשְׁפִירו דְּאַנְתְּתָא, בְּגִין דְּלֹא יִיתִי בְּהִרְהוּרָא בִּישָׂא, וַיִּתְעַקֵּר לְמַלְאָה אַחֲרָא. וְכֵן הוּוּ ר"ש עֲבִיד, כִּד הוּוּ אֶזִּיל בְּמַתָּא, וְהוּוּ חֲבַרְיָא אֶזִּילִין אֲבַתְרִיָּה, וְחָמָא לְאִינְתוֹ שְׁפִירָאן, מְאִיךְ עֵינֵיהּ, וְהוּוּ אָמַר לְחֲבַרְיָא אַל תַּפְנוּ.

72. וְכָל מָאן דִּיִּסְתַּבְּלָ בְּשְׁפִירו דְּאַנְתְּתָא בִּימְמָא, אֲתִי לְהִרְהוּרֵי בְּלִילֵיא. וְאִי סְלִיק הֵהוּא הִרְהוּרָא בִּישָׂא עֲלוּיָהּ, אֶעְבֵּר מִשּׁוּם וְאֵלֵהִי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם. תוּ, אִי שִׁמְשׁ בְּאַנְתְּתִיָּה בְּזְמַנָּא דְּסְלִיק בִּיָּה הֵהוּא הִרְהוּרָא בִּישָׂא, אִינוּן בְּנִין דְּאוֹלִידוֹ אֵלֵהִי מִסְכָּה אֶקְרוּן. וְעַל דָּא כְּתִיב, אַל תַּפְנוּ אֶל הָאֱלֹהִים וְאֵלֵהִי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם. ר' אָבָא אָמַר, אֶסִּיר לִיה לִבִּי לְאַסְתַּבְּלָא בְּאִלּוּלֵי ע"ז, וּבְנִשְׁוֵי דְּעַמִּין, וְלֹא לְאַתְהַנּוּיָא מְנִיָּהּ, וְלֹא לְאַתְרַפָּאָה בְּהוּ, דְּאֶסִּיר לִיה לִבִּי לְאַסְתַּבְּלָא בְּאַתְרֵי דְּלֹא אֶצְטְרִיךְ.

11. "Turn away your eyes from me"

Rabbi Shimon tells Rabbi Aba about another David, a supernal David, who brings mercy from God to the world. His beauty illuminates all the worlds. We then learn about another Garden of Eden, a supernal Garden that exists for God, wherein His love is found. Lastly Rabbi Shimon talks about another land, a supernal land of Yisrael situated beneath the level of Jacob, and which God bequeathed to Yisrael. It is called 'land of life'.

73. Rabbi Aba commenced: "O turn to me, and have mercy upon me; give Your strength to Your servant" (Tehilim 86:16). "O turn to me, and have mercy upon me." HE QUESTIONS: Did the Holy One, blessed be He, have any other person in the world as beautiful as David, so that he needed to say, "O turn to me, and have mercy upon me"? AND ANSWERS: Such we learned, that the Holy One, blessed be He, has another David, NAMELY MALCHUT NAMED 'DAVID', appointed over numerous supernal troops and camps. When the Holy One, blessed be He, wishes to show mercy upon the earth, He looks to this David and shines His radiance upon him. He, in turn, illuminates the worlds and extends Mercy to the world.

74. The beauty of this David illuminates all worlds. His head, a head of gold, is embroidered with seven ornaments OF SEVEN types of gold, as we have already established. The affection of the Holy One, blessed be He, is directed at him. In his great love for Him, he asked the Holy One, blessed be He, to turn His eyes in his direction and look at him, MEANING HE SAID, "O TURN TO ME, AND HAVE MERCY UPON ME." This is because they are in all aspects the most beautiful, as it says, "Turn away your eyes from Me..." (Shir Hashirim 6:5). The verse MEANS that at the time when these eyes OF MALCHUT look at Him, at the Holy One, blessed be He, then arrows of love from catapults with supernal love are stirred in His heart. And with the great flame of supernal love for him, He said: "Turn away your eyes from me," MEANING turn your eyes from Me, since they burn Me with the flame of love. Therefore, it is written about him, David, "Now he was ruddy, with fine eyes, and good looking" (I Shmuel 16:12). Because this David, the supernal one, is handsome, and the love and yearning of the Holy One, blessed be He, is to cling to him, David said, "O turn to me, and have mercy upon me."

75. Similar to this, "and said, 'See, the smell of my son is like the smell of the field which Hashem has blessed'" (Bereshheet 27:27). We understand from here that with Jacob there entered the Garden of Eden, which is the Field of holy apple trees. HE QUESTIONS: How could the Garden of Eden enter with him when the Garden is so much greater in width and length? Consider how many holy supernal abodes, levels upon levels, dwellings upon dwellings there are there.

73. ר' אבא פתח, פנה אלי וחנני תנה עזך לעבדך, פנה אלי וחנני, וכי לא הוה ליה לקודשא בריך הוא בעלמא שפירא כדוד, דאיהו אמר פנה אלי וחנני. אלא הכי תנינן, דוד אחרא אית ליה לקודשא בריך הוא והוא ממנא על כמה אוכלוסין עלאין ומשריון. וכד בעי קודשא בריך הוא לרחמא על עלמא, אסתפל בהאי דוד, ונהיר ליה אנפין, והוא נהיר לעלמין, וחייס עלמא.

74. ושפירו דהאי דוד, נהיר לעלמין כלהו רישיה גולגלתא דדהבא, אתרקימת בשבעה תכשיטי זינין דדהבא. והא אוקמוה. וחביבותא דקודשא בריך הוא לקבליה, ומסגיאות רחומותא דיליה גביה, אמר ליה לקודשא בריך הוא, דיהדר עינוי לקבליה, ויסתפל ביה. בגין דאינון שפירן בכלא, כד"א, הסבי עינוך מנגדי וגו. הסבי עינוך מנגדי דבשעתא דאלין עיינין מסתפלין ביה בקודשא בריך הוא, כדין מתערין בלביה קסטין דבלסטראי, ברחימותא עלאה, ובסגיאות שלהוביתא דרחימו עלאה לגביה, אמר הסבי עינוך מנגדי, אסחר עינוך לסטר אחרא מני, דאינון מוקדין לי בשלהובי רחומותא. ועל דא כתיב ביה כדוד, והוא אדמוני עם יפה עינים וטוב ראי. ובגין ההוא דוד עלאה שפירא, רחמינא ותיאובתא דקודשא בריך הוא לאדבקא ביה. אמר דוד פנה אלי וחנני.

75. כגוונא דא, ויאמר ראה ריח בני כריח שדה אשר ברכו יי. משמע דעאל עמיה עם יעקב גנתא דערן, דאיהו שדה דתפוחין קדישין. וכי הניכ יכול גנתא דערן לאעלא עמיה, דהא גנתא דערן כמה רב הוא בפותיא ובארפא. כמה זינין דבייתין עלאין קדישין, דרגין על דרגין, מדורין על מדורין אית תמן.

76. AND ANSWERS: But another supernal, holy Garden, NAMELY MALCHUT, exists for the Holy One, blessed be He, has. In that garden is found His love. He clings to it, and it is reserved solely for the Holy One, blessed be He, WHERE He enters. This He apportions in order to be always with the righteous, and all the more so with Jacob. The Holy One, blessed be He, prepared it for him, to enter with him to help him.

77. In the same manner, "I am Hashem, the Elohim of your father Abraham, and the Elohim of Isaac: the land ..." (Beresheet 28:13). We learned that the ENTIRE land of Yisrael converged BENEATH HIM, AND SO HE SAID TO HIM, "THE LAND ON WHICH YOU LIE, TO YOU WILL I GIVE IT" (IBID.). AND HE QUESTIONS: The land of Yisrael is four hundred parasangs by four hundred parasangs. How could it have been uprooted from its place and come beneath him? But there is another supernal land which the Holy One, blessed be He, has called 'the land of Yisrael', NAMELY MALCHUT, situated beneath the level of Jacob, who is above it. FOR JACOB IS THE CHARIOT OF ZEIR ANPIN, AND MALCHUT IS BENEATH ZEIR ANPIN. The Holy One, blessed be He, bequeathed it to Yisrael, due to their love, to live with them, and to lead them and shield them from all. It is called 'land of life'.

12. It is forbidden to man to look at a place which the Holy One, blessed be He, loathes
Rabbi Shimon tells us that it is forbidden to man to look at a place that God loves, and at a place that He hates. It is forbidden to look at a rainbow because it reflects a supernal image, and to look at the sign of the Covenant because it alludes to the Righteous of the world, and to look at the fingers of the priests when they spread their hands because the glory of the supernal King rests there. Yisrael are warned not to turn to idols, nor to transgress the rest of the Ten Commandments. Rabbi Shimon tells Rabbi Chiya that when Yisrael stood at Mount Sinai they were in one united desire for God.

78. Come and behold: it is forbidden to man to look at a place that the Holy One, blessed be He, loathes, and His soul is far from it. Now, if it is prohibited to look at what the Holy One, blessed be He, loves, then that which is far from Him is even more FORBIDDEN. Come and behold: it is forbidden to man to look at a rainbow as it reflects a supernal image, SINCE MALCHUT HAS THE THREE COLORS OF THE RAINBOW, BEING THE SECRET OF HER THREE COLUMNS. ALSO, it is forbidden to man to look at his member of the sign of the Covenant, as it hints about the Righteous of the world. AND ALSO, it is forbidden to look at the fingers of the priests when they spread their hands, since there rests the glory of the Supernal King. So if in a supernal holy place is it forbidden to look, then in a distant, unclean place, it certainly is prohibited to look. For this reason, "Turn not to idols" (Vayikra 19:4). Rabbi Yitzchak said: If looking at them is prohibited, then to worship them or make them is all the more so.

76. אֵלָא גִּנְתָּא אַחְרָא עֲלָא קְדִישָׁא אֵינָא לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וְהוּא גִּנְתָּא רְחִימוּתָא דִּילֵיהּ, וְאַתְרֵבֶּק בֵּיהּ, וְלֹא אֲתַנְטִיר אֵלָא לְקוּדְשָׁא בְּרִיךְ הוּא בְּלַחְדוּדֵי, דְהוּא עֵייל בֵּיהּ. וְדָא אַחְסִין קוּדְשָׁא בְּרִיךְ הוּא לְאַשְׁתַּבְּחָא תְּדִיר עֲמַהוּן דְּצַדִּיקֵינָא. וּכ"ש לְאַשְׁתַּבְּחָא בֵּיהּ בִּיעֻקֵּב, וְדָא זְמִין לִיהּ קוּדְשָׁא בְּרִיךְ הוּא לְאַעֲלָא עֲמִיהּ לְסִיעָא לִיהּ.

77. בְּגוּזָא דָא, אָנִי יְיָ אֱלֹהֵי אֲבֹרָהִם אֲבִיךָ וְאֱלֹהֵי יִצְחָק הָאָרֶץ וְגו'. תַּנּוּ, מִלְמַד שְׁנִתְקַפְּלָה לּוּ אָרֶץ יִשְׂרָאֵל. וְכִי אָרֶץ יִשְׂרָאֵל, דְּאִיהִי דִּי מֵאוֹת פְּרָסָה עַל דִּי מֵאוֹת פְּרָסָה, הִיךְ אֲתַעֲקֶרֶת מֵאַתְרָהּ, וְיִתְבָּא תְּחֻתָּיהּ. אֵלָא אָרֶץ אַחְרָא עֲלָא קְדִישָׁא אֵינָא לְקוּדְשָׁא בְּרִיךְ הוּא, וְאָרֶץ יִשְׂרָאֵל אֲקָרִי. וְהִיא תְּחֻת דְּרַגְלָא דִּיעֻקֵּב דְּקָאִים עֲלֵהּ. וְאַחְסִין לָהּ קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּגִין רְחִימוּתָא דְּלֵהוּן, לְדִירָא עֲמַהוּן, וְלְדַבְּרָא לְהוּן, וְלֵאגְנָא לְהוּן מִלְכָּא, וְאֲקָרִי אָרֶץ חַיִּים.

78. ת"ח, אָסִיר לִיהּ לְבַר נֶשׁ, לְאַסְתַּבְּלָא בְּאַתְרֵי דְּקוּדְשָׁא בְּרִיךְ הוּא מֵאִיס בֵּיהּ, וְרְחִיקָא בֵּיהּ נֶפְשִׁיהּ. וְמָה בְּמָה דְּרְחִים קוּדְשָׁא בְּרִיךְ הוּא, אָסִיר לְאַסְתַּבְּלָא בֵּיהּ, בְּמָה דְּרְחִיק עֵאכ"ו. דת"ח, אָסִיר לִיהּ לְבַר נֶשׁ לְאַסְתַּבְּלָא בְּקֶשֶׁת, בְּגִין דְּאִיהוּ חִיזוּ דְּדִיוּקְנָא עֲלָא. אָסִיר לִיהּ לְבַר נֶשׁ לְאַסְתַּבְּלָא בְּאַתְרֵי קְיִמָּא דִּילֵיהּ, בְּגִין דְּהוּא רְמִיז לְצַדִּיקָא דְּעֲלָמָא. אָסִיר לִיהּ לְבַר נֶשׁ לְאַסְתַּבְּלָא, בְּאַצְבָּעֵן דְּכַהֲנָי, בְּשַׁעֲתָא דְּפִרְסֵי יְדִיָּהוּ, בְּגִין דְּתַמְן שְׂרִיָּא יְקָרָא דְּמִלְכָּא עֲלָא. וְמָה בְּאַתְרֵי קְדִישָׁא עֲלָא אָסִיר לְאַסְתַּבְּלָא, בְּאַתְרֵי מְסֻבָּא רְחִיקָא לֹא כָּל שְׂכָן. בְּגִינֵי כֵּן, אֵל תִּפְנוּ אֶל הָאֱלֹהִים. ר' יִצְחָק אָמַר, וְמָה לְאַסְתַּבְּלָא בְּהוּ אָסִיר, לְמַפְלַח לְהוּ, אוּ לְמַעַבְד לְהוּ, עַל אַחַת בְּמָה וְכַמְהָ.

79. For this reason, "Turn not to idols." Here, it comes to warn Yisrael as it did in the beginning, IN THE TEN COMMANDMENTS, FOR, "TURN NOT TO IDOLS," corresponds to, "You shall have no other Elohim beside Me" (Shemot 20:3). The words, "nor make to yourselves molten Elohim," correspond to, "You shall not make for yourself any carved idol" (Ibid.). "I am Hashem your Elohim," corresponds to, "I Hashem your Elohim." "You shall revere every man his mother, and his father," corresponds to, "Honor your father and your mother." The words, "and keep My Shabbatot," CORRESPOND TO, "Remember the Shabbat day, to keep it holy." "And you shall not swear by My Name falsely," CORRESPONDS TO, "You shall not take the Name of Hashem your Elohim in vain." "You shall not steal," CORRESPONDS TO, "You shall not steal." "Neither deal falsely, neither lie one to another," CORRESPONDS TO, "You shall not bear false witness against your neighbor." "The adulterer and adulteress shall surely be put to death" (Vayikra 20:10), CORRESPONDS TO, "You shall not commit adultery." "Neither shall you stand aside when mischief (lit. 'blood') befalls your neighbor," CORRESPONDS TO, "You shall not murder." This has already been established. Hence, this portion contains the whole of the Torah.

80. Rabbi Chiya said: At first, IN THE TEN COMMANDMENTS, IT IS WRITTEN: "I am Hashem your Elohim"; "Remember the Shabbat day"; "You shall not take the Name"; "You shall not murder. You shall not commit adultery, You shall not steal." All are written in the singular, but here IT IS WRITTEN: "I am Hashem, your Elohim"; "You shall revere every man his mother, and his father"; "and keep My Shabbatot"; "Turn not to idols." All are written in the plural form. AND HE ANSWERS: Come and behold. Since the first day Yisrael has been on the earth, they were not in such unity in heart and desire before the Holy One, blessed be He, as on the day they stood at Mount Sinai. Therefore, everything there is written in the singular. Afterwards, it is written in the plural because they lacked somewhat that desire, MEANING ONE UNITED DESIRE.

13. "I am Hashem your Elohim from the land of Egypt"

Rabbi Elazar wonders why it seems that the title verse is saying there was no Elohim before Yisrael were in Egypt, and Rabbi Shimon explains that Yisrael only knew the glory of God from the time they were in Egypt. From that time they saw many miracles and wonders, and His glory was exposed to them when He parted the sea.

81. Rabbi Elazar was going to visit Rabbi Yosi, son of Shimon, the son of Lakunya, his father-in-law. With him were Rabbi Chiya and Rabbi Yosi. When they arrived at a field, they sat beneath a tree. Rabbi Elazar commenced to say, each should speak about a passage in the Torah. Rabbi Elazar began, "I am Hashem your Elohim from the land of Egypt, and you know no Elohim but Me" (Hoshea 13:4). It is not written as in another place, "who have brought you out of the land of Egypt" (Shemot 20:2), but, "I am Hashem your Elohim from the land of Egypt." HE QUESTIONS: They had a King only since the time in Egypt and not before? Is it not written: "Then Jacob said to his household... Put away the strange Elohim that are among you...and let us arise, and go up to Bethel" (Bereshheet 35:2-3)? Yet you say that it was only since the time of Egypt.

79. ובגינוי כן, אל תפנו אל האלילים. הכא אתא לאזהרא להו לישראל בקדמיתא. לקביל לא יהיה לך אלהים אחרים על פני. ואלהי מסכה לא תעשו לכם, לקביל לא תעשה לך פסל אני יי' אלהיכם. לקביל אנכי יי' אלהיך, איש אמו ואביו תיראו. לקבל כבוד את אביך ואת אמך. ואת שבתותי תשמורו, זכור את יום השבת לקדשו. לא תשבעו בשמי לשקר. לא תשא את שם יי' אלהיך לשוא. לא תגנובו, לא תגנוב. ולא תכחשו, ולא תשקרו. איש בעמיתו. לא תענה ברעך עד שקר. מות יומת הנואף והנואפת, לא תנאף. לא תעמוד על דם רעך, לא תרצח. והא אוקמוה, וע"ד כללא דאורייתא, בפרשתא דא.

80. א"ר חייא, בקדמיתא, אנכי יי' אלהיך. זכור את יום השבת. לא תשא. לא תרצח. לא תנאף. לא תגנוב. בלישנא יחידאי. והכא, אני יי' אלהיכם. איש אמו ואביו תיראו, ואת שבתותי תשמרו. אל תפנו אל האלילים. בלישנא דסגיאין. אלא ת"ח, מיומא דהוו ישראל שכיחין בעלמא, לא אשתכחו קמי קודשא בריך הוא, בלבא חד, וברעותא חדא, במה בהוא יומא דקימו בטורא דסיני. וע"ד כללא אתמר בלשון יחידאי. לבתר בלישנא דסגיאין, דהא לא אשתכחו כל כן בהוא רעותא.

81. רבי אלעזר הוה אזיל למחמי לר' יוסי בר"ש בן לקוניא, חמוי והוו עמיה ר' חייא ורבי יוסי, בד מטו חד בי חקל, יתבו תחות אילנא חדא. א"ר אלעזר, כל חד לימא מלה דאורייתא. פתח רבי אלעזר ואמר, ואנכי יי' אלהיך מארץ מצרים ואלהים זולתי לא תדע. לא כתיב אשר הוצאתיך מארץ מצרים, אלא אנכי יי' אלהיך מארץ מצרים, וכי מארץ מצרים הוה להו מלבא, ולא מקדמת דנא, והא כתיב ויאמר יעקב אל בניו הסירו את אלהי הנכר אשר בתוכם. וכתיב ונקומה ונעלה בית אל, ואת אמרת מארץ מצרים.

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82. AND HE ANSWERS: From the day Yisrael were in the world, the glory for the Holy One, blessed be He, was never known except in the land of Egypt. When they found themselves in harsh bondage, they cried to Him and did not change from their accustomed practice. There were our ancestors tested as gold taken from the pipe IN THE SMELTING POT. Furthermore, daily they would see numerous sorcerers, many wicked kinds trying to mislead people, but they did not turn right or left from their path, even as they understood little about the glory of the Holy One, blessed be He, but were following the customs of their fathers.

83. Afterwards, they saw numerous miracles, many mighty deeds, and the Holy One, blessed be He, took them for His service. Since all saw numerous miracles and wonders before their eyes, and all these signs and mighty deeds, He said: "I am Hashem your Elohim from the land of Egypt." For there, His glory was exposed. He was seen by them by the sea. They saw the brilliance of His supernal splendor face to face. Thus, you should not say now that another deity spoke with us. 'But I am He, you saw ME in Egypt. I am He who slew your enemies in the land of Egypt. I am He who performed all ten plagues in Egypt.' For this reason, "you know no Elohim but Me"; you will not say that it was another, but it is I who am in every thing.

14. "The wages of him that is hired shall not abide with you all night"

We learn that if someone helped the poor, God will extend his life when his time comes to die. If, on the other hand, someone takes the wages of the poor, God will shorten his days, and nor will his soul ascend.

84. Rabbi Elazar continued: "You shall not defraud your neighbor, nor rob him; the wages of him that is hired shall not abide with you all night until the morning" (Vayikra 19:13). HE QUESTIONS: Why, "the wages of him that is hired shall not abide with you all night"? AND ANSWERS: This is understood from another verse, "At his day you shall give him his hire, neither shall the sun go down upon it; for he is poor, and sets his heart upon you" (Devarim 24:15). The words, "neither shall the sun go down upon it" MEAN be warned not to be gathered from this world because of him, before it is your time to be gathered, as the verse says, "before the sun...darkened..." (Kohelet 12: 2). THIS VERSE HINTS AT THE DEMISE OF MAN. From here, I learned another thing: THAT in the case of he who satisfies the poor man's soul, even when the time comes for his demise, the Holy One, blessed be He, satisfies his soul and lengthens his life.

82. אֵלֹהִים, מִן יוֹמָא דְהוּוּ יִשְׂרָאֵל בְּעֵלְמָא, לֹא אֶשְׁתְּמוּדְעוּ יִקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא. בְּרַ בְּאַרְעָא דְמִצְרַיִם, דְהוּוּ בְהוּוּא פּוֹלְחָנָא קִשְׂיָא, וְצוּוּחוּ לְקַבְלֵיהּ, וְלֹא אֶשְׁתַּנּוּ מִנִּימוּסָא דְלֵהוּן לְעֵלְמִין. וְתַמְן אֶתְבַּחֲיָנוּ אֲבֵהֲתָנָא, כְּדִהְבֵּא מִגּוֹ שְׂפִכָה. וְעוּד, דְהוּוּ חֲמָאן בְּכָל יוֹמָא, כְּמָה חֲרָשִׁין, כְּמָה זִינִין בִּישִׁין, לֹא טַעָא לֹן לְבַנֵי נְשָׂא, וְלֹא סְטוּ מֵאַרְחָא לִימִינָא וְלִשְׂמָאלָא. וְאֵע"ג דְלֹא הוּוּ יִדְעִי כָּל כְּךָ בִּיקְרָא דְקוּדְשָׁא בְּרִיךְ הוּא, אֵלֹהִים הוּוּ אֲזִלִין בְּתַר נִימוּסֵי אֲבֵהֲתָהוּן.

83. וּלְבַתֵּר, חֲמוּ כְּמָה נְסִין, וְכְמָה גְבוּרָאן, וְנִטְל לֹן קוּדְשָׁא בְּרִיךְ הוּא לְפּוֹלְחָנֵיהּ. וּבְגִין דְכִלְהוּ חֲמוּ כְּמָה נְסִין וְאֶתִין בְּעִינֵיהוּן, וְכָל אֵינוּן אֶתִין וּגְבוּרָן. אָמַר וְאַנְכֵי יִי אֱלֹהֵיךָ מֵאַרְץ מִצְרַיִם. דְתַמְן הוּוּ בְּאַתְגַּלְיָא יִקְרָא דִילֵיהּ. וְאַתְגַּלִּי עֲלֵיהוּ עַל יוֹמָא, וְחֲמוּ זִיו יִקְרָא עֲלָא דִילֵיהּ אֶפִין בְּאַפִּין. דְלֹא תִימְרוּן אֱלֹהֵא אַחְרָא הוּא דְמִלִּיל עִמָּנָא, אֵלֹהִים אֲנָא הוּא דְחֲמִיתוּן בְּאַרְעָא דְמִצְרַיִם, אֲנָא הוּא דְקִטְלָנָא סְנְאִיכוּן בְּאַרְעָא דְמִצְרַיִם. אֲנָא הוּא דְעִבְדָּנָא כָּל אֵינוּן עֶשֶׂר מִחָאן בְּאַרְעָא דְמִצְרַיִם. וּבְגִינֵי כְּךָ, וְאַלֵהִים זֹלְתֵי לֹא תִדַע, דְלֹא תִימָא דְאַחְרָא הוּא, אֵלֹהִים אֲנָא הוּא כָּלֵא.

84. תּוּ פְתַח, לֹא תַעֲשׂוּק אֶת רֵעֵךְ וְלֹא תִגְזוֹל לֹא תִלִין פְּעוּלַת שְׂכִיר אֶתְךָ עַד בֹּקֶר. לֹא תִלִין פְּעוּלַת שְׂכִיר אֲמַאי. אֵלֹהִים מִקְרָא אַחְרָא אֶשְׁתַּמַּע, דְכִתִּיב בְּיוֹמוֹ תִתֵן שְׂכָרוֹ וְלֹא תִבֵּא עָלָיו הַשֶּׁמֶשׁ כִּי עֲנִי הוּא וְאַלְיוֹ הוּא נוֹשֵׂא אֶת נַפְשׁוֹ. לֹא תִבֵּא עָלָיו הַשֶּׁמֶשׁ, אֲזִדְהֵר דְלֹא תִתְכַנַּשׁ בְּגִינוּי מַעֲלָמָא, עַד לֹא יִמְטִי זְמַן לְאַתְכַנְשָׂא. כְּמָה דְאַתְ אָמַר, עַד אֲשֶׁר לֹא תַחֲשַׁךְ הַשֶּׁמֶשׁ וְגו'. מֵהֵכָא אֲוִלִיפְנָא מְלָה אַחְרָא, מֵאֵן דְאַשְׁלִים לְנַפְשָׁא דְמִסְכְּנָא. אֶפִילוּ דְמִטּוּ יוֹמוֹי לְאַסְתַּלְקָא מַעֲלָמָא, קוּדְשָׁא בְּרִיךְ הוּא אֶשְׁלִים לְנַפְשִׁיהּ, וְוֵהִיב לֵיהּ חַיִּין יְתִיר.

85. "The wages of him that is hired shall not abide with you all night." Come and behold: taking the wage of the poor is tantamount to taking his life and the life of his household. He shortens his life, and the Holy One, blessed be He, will shorten his days and lessen his life from that world. For all the breaths that emitted from the mouth OF THE POOR MAN that day will ascend before the Holy One, blessed be He, and stand before Him. Later, his soul will ascend and that of his family, maintained with the breath of his mouth, MEANING THAT THEY WILL DEMAND JUSTICE BEFORE THE HOLY ONE, BLESSED BE HE. Then, even if from before there was decreed for this person many years and much good, all will be rooted out and taken away from him.

86. In addition to this, his soul will not ascend. This is what Rabbi Aba said: Merciful One! Save us from them and from their shame. We established that even if he is rich, YOU MUST NOT KEEP HIS WAGE OVERNIGHT. "...and sets his heart (lit. 'soul') upon you..." literally, MEANING, of any man. And more so the poor. This is what Rav Hamnuna did when the workman was departing after work: he would give him his wage and say to him, 'Take back your soul that you deposited with me, take your security.'

87. Even if THE WORKER said, 'Let MY WAGE remain in your hand or I do not want to receive my wage,' he would not agree to it. He would say, 'The deposit of your body is not proper to leave with me; all the more so the deposit of your soul. The deposit of the soul is given only to the Holy One, blessed be He,' as it is written: "Into Your hand I command my spirit" (Tehilim 31:6). Rabbi Chiya said: And with someone else, WHO IS NOT HIS EMPLOYER, he may DEPOSIT HIS WAGE? He replied: Even in the hand OF HIS EMPLOYER he may deposit it, but only after he was paid HIS WAGE IN HIS HAND.

88. HE ASKS: It is written, "the wages of him that is hired shall not abide with you all night," and, "neither shall the sun go down upon it." WE INFER THAT HE IS OBLIGATED TO GIVE HIM HIS WAGE BEFORE THE SETTING OF THE SUN, BUT IN THE PRIOR VERSE HE INDICATES THAT THE PROHIBITION IS FOR HOLDING THE WAGE OVERNIGHT. HE ANSWERS: It is as we established. But come and behold: there is not a day that another supernal day does not govern over, MEANING ONE SFIRAH, BEING ONE DAY OF THE SEVEN SUPERNAL DAYS CALLED CHESD, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. If he did not give him his soul, MEANING HIS WAGE, on that day, it is tantamount to causing a defect to that supernal day. For this reason, "At his day you shall give him his hire, neither shall the sun go down upon it." The words, "shall not abide with you all night," REFERS TO THE PENALTY, since AT NIGHT his soul will not ascend ABOVE, but the soul of the poor man and his household will ascend, as we said.

85. לא תלין פעולת שכיר, ת"ח, מאן דנטול אגרא דמסכנא, כאילו נטיל נפשיה, ודאנשי ביתיה. הוא אזער נפשיהו, קודשא בריך הוא אזעיר יומו, ואזער נפשיה, מההוא עלמא. דהא כל אינון הבלים דנפקי מפומיה, כל ההוא יומא, בלהו סלקין קמיה דקודשא בריך הוא, וקיימין קמיה, לבתר סלקא נפשיה, ונפשיהו דאנשי ביתיה, וקיימין, באינון הבלים דפומיה. וכדין, אמילו אתגזר על ההוא בר נש במה יומין, וכמה טבאן, בלהו מתעקראן מניה, ומסתלקי מניה.

86. ולא עוד, אלא דנפשא דיליה לא סלקא לעילא, והיינו דאמר רבי אבא, רחמנא לשזבינן מנייהו, ומעלבונניהו. ואוקמוה אמילו עשיר הוא, ואילו הוא נושא את נפשו דיוקא, אמילו מכל בר נש נמי, וכ"ש מסכנא. והיינו דהוה רב המנונא עביר, כד הוה ההוא אגיר מסתלק מעבידתיה, הוה זיהב ליה אגריה, וא"ל, טול נפשך דאפקידת בידי, טול פקדונך.

87. ואמילו אמר יהא בידך, דאנא בעינא לסלקא אגרי. לא הוה בעי. אמר פקדונא דגופך, לא אתחזי לאתפקדא בידי, כל שבן פקדונא דנפשא. דהא פקדונא דנפשא לא אתיהיבת, אלא לקודשא בריך הוא. דכתיב בידך אפקיד רוחי, אמר ר' חייא, ובידא דאחרא שארי. א"ל, אמילו בידיה, בתר דיהיב.

88. כתיב לא תלין פעולת שכיר, וכתיב ולא תבא עליו השמש. אלא הא אוקמוה, אבל ת"ח לית לך יומא ויומא, דלא שלטא ביה יומא עלאה אחרא. ואי איהו לא זיהב ליה נפשא דיליה בההוא יומא, במאן דפגים לההוא יומא עלאה. ובגניי כך ביומו תתן שכרו, ולא תבא עליו השמש. והא דאתמר לא תלין, בגין דנפשיה לא סליק, וסליק ההוא נפשא דמסכנא, ודאנשי ביתיה, במה דאתמר.

15. "Nor put a stumbling block before the blind"

We are told that the title verse is referring to someone who curses a person behind their back; that evil speech ascends and prosecutes the speaker. Every word that people speak ascends and has a consequence. Also, one must not cause another to sin. Anyone who walks in the righteous path of Torah earns a share in the World to Come, since the words of Torah that he speaks ascend very high and are taken higher and higher. We learn the consequences for one who does not study the Torah in a pure way, and of someone who wants to learn Torah but cannot find a good teacher.

89. After him, Rabbi Chiya recited the verse: "You shall not curse the deaf, nor put a stumbling block before the blind" (Vayikra 19:14). This verse has a literal meaning, yet we learned some other SUPERNAL matters connected one to the other from this whole portion. EVERY BRANCH BELOW SHOWS IT HAS A ROOT ON HIGH. Come and behold: one who curses another who stands before him, and shames him, it is considered as if he shed his blood. We established that. This verse IS SPEAKING OF THE TIME the other one is not before him and he curses him. This speech ascends AND PROSECUTES HIM.

90. There is not a word that emits from man that has no sound. That sound ascends. Numerous destructive angels are joined with this sound until it ascends and awakens the place of the great abyss, THE SEAT OF THE KLIPOT, as we explained. Many OF THEM are roused against this person TO PUNISH HIM. Woe to one that emits harmful speech from his mouth. That we established.

91. "Nor put a stumbling block before the blind," literally. We explained this to mean one who causes another to sin. So too, when one strikes his grown son, ALSO, "nor put a stumbling block before the blind," MEANING one who has not yet reached the level to render Halachic decisions, yet teaches it, as it is written: "For she has cast down many wounded: and many strong men have been slain by her" (Mishlei 7:26). This person transgressed against, "nor put a stumbling block before the blind," because he caused the other to stumble on an obstacle WITH HIS RENDERING THE LAW, before the World to Come.

92. We learned that one who walks in the righteous path of Torah and toils in Torah properly earns for himself a permanent good share in the World to Come, since the word of Torah emanating from his mouth flies in the world and ascends very high. Many holy ANGELS on high join with this word, and it rises in the straight way, adorned with a holy crown. And it washes itself in the river of the World to Come, BINAH, that flows and exits from Eden, DENOTING CHOCHMAH, and is accepted by it, and is drawn within. The supernal tree, NAMELY ZEIR ANPIN, takes pleasure from around that river - MEANING THAT IT CAUSES ZEIR ANPIN TO RECEIVE THE ILLUMINATION OF THE RIVER FROM BINAH. Then the supernal light exits, and it adorns that person all that day, as we learned.

89. ר' חזקיה פתח ואמר קרא אבתריה, לא תקלל חרש ולפני עור וגו', האי קרא במשמעו. אבל פרשתא דא כלא, אוליפנא מינה מלין אחרנין, וכלהו תליין דא בדא. ת"ח, מאן דלויט לחבריה, ואיהו קמיה, ואכסוף ליה, באלו אושיר דמיה, והא אוקימנא. והאי קרא, דלאו חבריה עמיה, והוא לויט ליה, ההיא מלה סלקא.

90. דלית לך מלה ומלה דנפיק מפומיה, דלא אית ליה קלא, ההוא קלא סליק לעילא, וכמה קסטרין מתחברין עמיה דההוא קלא, עד דסלקא ואתער אתר דתהומא רבא, כמה דאוקמוה וכמה מתערין עליה דההוא ב"נ. ווי למאן דאפיק מלה בישא מפומיה, והא אוקמוה.

91. ולפני עור לא תתן מכשול, במשמעו. ואוקמוה, במאן דגרים לאחרא למחטי. וכן מאן דמחי לבריה רבא. ולפני עור לא תתן וגו', במאן דלא מטא להוראה ואורי, דכתיב כי רבים חללים הפילה ועצומים כל הרוגיה. והאי אעבר, משום ולפני עור לא תתן מכשול, בגין דאכשיל ליה לחבריה לעלמא דאתי.

92. דתנינן מאן דאזיל באורח מישר באורייתא, ומאן דאשתדל באורייתא בדקא זאות, אית ליה חולקא טבא תדיר לעלמא דאתי. דההיא מלה דאורייתא דאפיק מפומיה, אזלא ושאטא בעלמא, וסלקא לעילא. וכמה עלאין קדישין מתחברין בההיא מלה, וסלקא באורח מישר, ואתעטר בעטרא קדישא, ואסתחי בנהרא דעלמא דאתי, דנגיד ונפיק מערן, ואתקבל ביה, ואשתאב בגויה, ואתענג סוחרניה דההוא נהרא, אילנא עלאה. וכדין נגיד ונפיק נהורא עלאה ואתעטר ביה בההוא בר נש כל יומא, כמה דאתמר.

93. When he who toils in Torah does not do so in a pure or righteous way, that word rises and turns off the path. Nothing joins it; all push it out and it flies around the world without finding a haven. Who caused this? That person who turned off from the straight path. As it is written, "nor put a stumbling block before the blind," MEANING DO NOT PLACE AN OBSTACLE BEFORE WORDS OF TORAH THAT EMANATE FROM HIS MOUTH. For this reason, it is written, "but shall fear your Elohim: I am Hashem" (Leviticus 19:4).

94. And there is the situation of one who has the yearning to toil in Torah, but can not find someone to teach him. Yet, with his love of Torah, he speaks of it and stammers with it, as he does not know better. Each word ascends and the Holy One, blessed be He, rejoices with that word, receives it, plants it around that stream, DENOTING BINAH and from these are made large trees, MEANING GREAT LIGHTS, called 'the willows of the streams'. This is the meaning of the verse, "and be you ravished always with her love..." (Mishlei 5:19).

95. And King David said: "Teach me the way, Hashem; I will walk in Your truth" (Tehilim 86:11), and, "and lead me in an even path, because of my enemies" (Tehilim 27:11). Fortunate are those who know the ways of Torah and toil in it in a straight path, for they plant trees of life above - MEANING THEY DRAW MOCHIN TO ZEIR ANPIN, CALLED 'THE TREE OF LIFE', a healing TO THE SOUL. For this reason, it is written: "The Torah of truth was in his mouth" (Malachi 2:6). HE QUESTIONS: Is there an untruthful Torah? AND ANSWERS: Yes, like we said, if someone, who knows not teaches HALACHIC INSTRUCTIONS, this is untruthful. One who learns from him learns something untruthful. Of this, it is written: "The Torah of truth was in his mouth."

96. With all this, one needs to learn Torah from all people, even from one who does not know, since through this he will be aroused in Torah and come to learn from someone who does know. Later, it will turn out that he walked in Torah in a true way. Come and behold: a person should toil in Torah and precepts even if not for its own sake, for studying not for its own sake will lead to studying for its own sake.

93. ומאן דלעי באורייתא, ולא אשתדל בה באורח קשוט, ובאורח מישר. ההוא מלה סלקא, וסטי אורחין, ולית מאן דיתחבר בה, וכלא דחין לה לבר, ואזיל ושט בעלמא ולא ישבח אתר. מאן גרים ליה האי. ההוא דסאטי ליה מאורח מישר, הה"ד ולפני עור לא תתן מכשול. ובגיני כך כתיב, ויראת מאלהיך אני יי'.

94. ומאן דתיאובתיה למלעי באורייתא, ולא אשבח מאן דיולף ליה, והוא ברחימותא דאורייתא, לעי בה, ומגמגם בה, בגמגומא דלא ידע. כל מלה ומלה סלקא, וקודשא ברין הוא חדי בההיא מלה, וקביל לה, ונטע לה סחרניה דההוא נחלא, ואתעבידו מאלין מלין אילנין רברבין, ואקרוני ערבי נחל, הה"ד באהבתה תשגה תמיד.

95. ודוד מלכא אמר, הורני יי' דרכך אהלך באמתך. וכתיב ונחני בארץ מישור למען שורתי. זכאין אינון דינדעין אורחוי דאורייתא, ומשתדלי בה בארץ מישר, דאינון נטעין אילנין דחין לעילא, דכלהו אסוותא. ובגין כך כתיב, תורת אמת היתה בפיהו. וכי אית תורה דלאו איהי אמת. אין כגוונא דאמרן, דאורי מאן דלא ידע, ולאו איהו קשוט וההוא דאולף מלה מיניה, אולף מלה דלאו איהו אמת. ובגיני כך כתיב, תורת אמת היתה בפיהו.

96. ועב"ד, מבעי ליה לבר נש למילף מלי דאורייתא מכל ב"נ, אפילו ממאן דלא ידע. בגין דע"ד יתער באורייתא, וייתי למילף ממאן דינדע, ולבתר אשתכח, דאזיל בה באורייתא בארץ קשוט. ת"ח, ישתדל בר נש בעלמא באורייתא ופקודוי, אפילו דלא עביד לשמה, דמתוך שלא לשמה בא לשמה.

16. "In righteousness shall you judge your neighbor"

This passage speaks about mercy and judgment and justice. When righteousness is triggered, there is no mercy in it, but when justice is triggered there is mercy. Everyone shall be treated equally. We are told that God is found in the place of justice. God judges below as he does above, with righteousness and justice.

97. Rabbi Yosi commenced: "You shall do no unrighteousness in judgment (lit. 'justice')..." (Vayikra 19:15). "You shall do no unrighteousness in Judgment," has a literal meaning, but we learned that this portion has within it precious supernal words regarding the precepts of the Torah. This verse is explained at its end, as it is written: "but in righteousness shall you judge your neighbor." Come and behold: two levels are mentioned here, Justice and Righteousness. What is the difference between the two? One is Mercy, MEANING JUSTICE, DENOTING ZEIR ANPIN. One is of Judgment, MEANING RIGHTEOUSNESS, DENOTING MALCHUT. One perfumes the other.

98. When Righteousness is triggered, it judges everyone collectively since there is no Mercy or forbearance in it. When Justice is triggered, there is mercy. It may be that there is only Justice; then comes the verse that says, "in righteousness shall you judge your neighbor." What is the reason? Righteousness does not judge the one and forgive the other, but all are JUDGED collectively. Similarly, "you shall not respect the person of the poor, nor honor the person of the mighty" (Ibid.), but treat all equally, with righteousness. It may be that all Judgments are in Righteousness alone. Hence, the verse says, "shall you judge your neighbor"; one needs to join them together, for one is not found without the other. This makes up the completeness of Judgment.

99. What is the reason for all of this? Because the Holy One, blessed be He, is found there, IN THE PLACE OF JUSTICE. For this reason, wholeness of the Judgment is needed. Just as He does below, THE HOLY ONE, BLESSED BE HE, does above. Come and behold: the Holy One, blessed be He, sets up the seat of Judgment at the time the judges are sitting. This is what the verse says, "He has prepared His Throne for Judgment (or: 'Justice')" (Tehilim 9:8). From there is set up the Throne of the Holy One, blessed be He, BINAH. What is His Throne? Righteousness and Justice, as the verse says, "Righteousness and justice are the foundation of Your Throne" (Tehilim 89:15). The judge needs to sit at the seat of the King; if he harms one of them, IT IS SIMILAR TO causing harm to the chair of the King. Then the Holy One, blessed be He, departs from the midst of the judges and does not sustain in their judging. What does He say? "Now will I arise, says Hashem..." (Tehilim 12:6). And the Holy Spirit said, "Be You exalted, Elohim, above the heavens" (Tehilim 57:6).

97. ר' יוסי פתח קרא אבתריה ואמר, לא תעשו עול במשפט וגו'. לא תעשו עול במשפט, כמשמעו. אבל הא אתמר, דפרשתא דא מלין עלאין ויקירין אית בה בפקדי אורייתא. האי קרא מסומיה קא משמע, דכתיב בצדק תשפוט עמיתך. ת"ח, תרי דרגין אינון הכא: משפט, וצדק. מה בין האי להאי. אלא חד רחמי, וחד דינא, ודא אתבסם בדא.

98. בד אתער צדק, דאין דינא לכלא בחדא, דלית ביה רחמי, ולא וותרנותא. בד אתער משפט, אית ביה רחמי. וכול יהא כלא במשפט. אתא קרא ואמר, בצדק תשפוט עמיתך. מ"ט. בגין דצדק לאו דאין לדא ושביק לדא, אלא בלהו בחדא בשקולא חדא. כגוונא דא לא תשא פני דל ולא תהדר פני גדול, אלא בלהו בשקולא חדא, בצדק. וכול יהא כלא דינא בצדק בלחודוי. אתא קרא ואמר תשפוט, דבעי לחברא להו בחדא, דלא ישתבח דא בלא דא, והאי שלימו דינא.

99. וכ"כ למה. בגין דקודשא בריך הוא שכיח תמן. ובגיני כך בעי לאשלמא דינא. כגוונא דאיהו עביד לתתא, כגוונא דיליה ממש עביד לעילא. ות"ח, קודשא בריך הוא שוי בורסיא דינא, בשעתא דדייני יתבין, הה"ד, כוונן למשפט כסאו. ומתמן אתתקן בורסיה דקודשא בריך הוא. ומאן איהו בורסיה. אלין אינון צדק ומשפט. הה"ד צדק ומשפט מכון כסאך. ומאן דדאין דינא, בעי למיתב בכורסיה דמלכא. ואי פגים חד מנייהו, כאלו פגים לכורסיה דמלכא. וכדין קודשא בריך הוא אסתלק מבינייהו דדייני, ולא קאים בדינייהו. ומאי אמר. עתה אקום יאמר יי וגו'. ורוחא דקודשא אמר, רומה על השמים אלהים.

17. "You shall certainly rebuke your neighbor"

We learn of the precept to rebuke someone who has sinned and to show him that he is loved, so that he should not be punished but repent. God rebukes people in secret unless they will not repent, in which case he rebukes them publicly. We also learn of the gentle allusions that should be made to someone who is too shy to be rebuked openly. One should never mention another's sin in public since God is concerned about the honor of every person, even the evil-doers.

Ra'aya Meheimna (the Faithful Shepherd)

100. "You shall not hate your brother in your heart: you shall certainly rebuke your neighbor..." (Vayikra 19:17). This precept is to rebuke one who sinned and to show him that he loves him, in order that THE REBUKER should not be punished. With regard to the Holy One, blessed be He, it is written, "for Hashem reproves him whom He loves" (Mishlei 3:12). Just as the Holy One, blessed be He, does in rebuking those whom He loves, so should man learn from this practice and rebuke his neighbor WHOM HE LOVES. With what does Holy One, blessed be He, rebuke man? He rebukes him with love, in secret. If he accepts HIS REBUKE, it is well. If not, He rebukes him openly among his friends. If he accepts that, then all is well. If not, He rebukes him publicly, before all. If he accepts, all is well. If not, He deserts him and does not rebuke him ANYMORE; He leaves him to go and do as he pleases.

101. He EXPLAINS HIS WORDS. At first, He informs him privately to rebuke him, to alert him in order that no other person should know about this. This is between them. If he accepts HIS REBUKE, it is good. If not, He informs him among his friends. When there was a High Priest in the world, He would place upon him an illness that confined him to bed. Then the friends of the Holy One, blessed be He, would come, inform him that if he had a sin he should repent, and review his deeds. If he accepted, all would be fine. If not, He would warn him publicly that HE WOULD PUNISH HIM, in his money and his children, so that everyone would whisper about him and come to him TO ENCOURAGE HIM TO REPENT. If he accepts these conditions, all is fine. If not, his Master begins to do as he wishes and does not attack him anymore. Like this one should rebuke his friend: in the beginning, privately, then among his friends, and later publicly. From this point on, leave him be and let him do whatever is his desire.

102. Therefore it is written, "you shall certainly rebuke (lit. 'rebuking you shall rebuke')," MEANING that "rebuking" REFERS to this being done privately, so no one knows. "...you shall rebuke..." MEANING between friends and lovers, "your neighbor," NAMELY in public. Therefore, it does not write at the outset, "you shall rebuke," MEANING AMONG FRIENDS, but rather, "rebuking," SECRETLY. Another explanation for, "you shall rebuke" is that if the individual is shy, one should not tell him his fault and should not rebuke him even privately. Instead, one should speak to him as if talking about other things, and in the course of the conversation, mention to him that if someone commits such a sin, he is such and such, in order that he himself will understand what is going on and will desist from such sin. Therefore, "rebuking"; if it is not helping, then, "you shall rebuke"; if that does not help, then publicly "your neighbor," AS MENTIONED BEFORE. From that point on, it says, "and not suffer sin on his account," MEANING, DO NOT REBUKE HIM ANYMORE.

רעיא מהימנא

100. לא תשנא את אחיך בלבבך הוכח תוכיח את עמיתך וגו'. פקודא דא, לאוכחא לההוא דחטי, למחוי ליה רחימו סגיא, דרחים ליה, בגין דלא יתענש איהו. דהא פקודשא ברין הוא כתיב, כי את אשר יאהב יי' יוכיח. וכמה דקודשא ברין הוא עביד ואוכח למאן דרחים ליה, הכי יולוף ב"ג מההוא ארחא, ויוכח לחבריה. קודשא ברין הוא במאי אוכח לב"ג. אוכח ליה ברחימו בסתרא, אי יקבל ליה יאות. ואי לא, אוכח ליה בין רחימו. אי יקבל יאות. ואי לא, אוכח ליה באתגלייא לעיניהון דכלא. אי יקבל יאות. ואי לאו, שרי ליה, ולא אוכח ליה, ושביק ליה ויזיל ויעביד רעותיה.

101. בקדמיתא אודע ליה בסטרא, בגין לאוכחא ליה, ולא תערא ליה, דלא ינדע ביה ב"ג. ודא איהו ביניה לביניה. אי מקבל יאות. ואי לאו, אודע ליה בין רחימו, בזמנא דכהנא רבא הוה בעלמא, יהיב ליה מרעין בערסיה, ואתו רחימו דקודשא ברין הוא, ואודען ליה, אי אית ביה חובא דיישוב מניה, ולעיון במליה. אי מקבל יאות, ואי לאו אוכח ליה באתגלייא, בממוניה, בבנוי, דכלא מלחשן עליה, וייתון לגביה. אי מקבל יאות. ואי לאו שארי ליה מאריה למעבד רעותיה, ולא יתקיף ביה לעלמין. כגוונא דא אצטריך ליה לאוכחא לחבריה בקדמיתא בסתרא. לבתר בין רחימו. לבתר באתגלייא. מכאן ולהלאה ישבוק ליה ויעביד רעותיה.

102. וע"ד כתיב הוכח תוכיח. הוכח: בסתרא, דלא ינדע ביה ב"ג. תוכיח: בין חברוי ורחימו. את עמיתך: באתגלייא. וע"ד לא כתיב בקדמיתא תוכיח, אלא הוכח. תו הוכח, אי איהו ב"ג דיכסוף, לא יימא ליה ולא יוכיח ליה אמילו בסתרא, אלא יימא קמיה, במאן דמשתעי במלין אחרנין. בגו אינון מלין, ידכר מאן דעבד ההוא חובא הוא כן וכך, בגין דאיהו ידע בגרמיה, וישתביק מההוא חובא. וע"ד הוכח. ואם לאו, תוכיח. ולבתר את עמיתך באתגלייא. מכאן ולהלאה ולא תשא עליו חטא.

103. Another explanation for, "and not suffer sin on his account," is that if one man rebukes another, and it so happened that he rebuked the other publicly, he must not mention before him the sin he committed. That is surely prohibited. He must speak in general, and not mention the sin he committed in public, nor ascribe the sin to him, since the Holy One, blessed be He, is concerned about the honor of every person, even the evil-doers.

End of Ra'aya Meheimna

104. He commenced: "And then the voice of the Shofar..." (Shemot 19:19) (THIS SEGMENT WAS ALREADY PRINTED IN THE PORTION OF VAYIKRA FROM PARAGRAPH 85 TO PARAGRAPH 109) - UP TO WHERE RABBI ABA AND RABBI YEHUDA ARRIVE AND THANK RABBI ACHA. THE CONCLUSION OF THE ARTICLE, WHICH APPEARS TO HAVE BEEN MISSING THERE, IS PRESENTED HERE.

103. ד"א ולא תשא עליו חטא, דהא בין דב"נ אוכח לחבריה, ואזדמן לאוכחא ליה באתגליא, לא יסלק קמיה ההוא חובה דעביד, דאסיר ליה ודאי, אלא יימא סתם, ולא יסלק עלוי ההוא חובא באתגליא, ולא ירשים עלוי חובא, דקודשא בריך הוא חס על יקרא דבר נש, אפילו בחיוביא.
ע"כ רעיא מהימנא

104. פתח ואמר, ויהי קול השופר הולך וגו'. ויהי קול השופר, הכא אתמליגו ספרי קדמאי וכו', עד דאתו רבי אבא ורבי יהודה, ואודו ליה לר' אחא.

18. Mixed kinds and garments mixed of linen and wool

The rabbis discuss the observance of the statutes, and Rabbi Elazar tells them that "You are My witnesses" refers to Yisrael.

105. RABBI ABA, RABBI ACHA, AND RABBI YEHUDA rose, and, as they were going, Rabbi Elazar said: "You shall not go up and down as a talebearer among your people...You shall not hate your brother in your heart...You shall not avenge, nor bear any grudge" (Vayikra 19:16-18). We have already dealt with this and all the friends have been attentive to these. But let us say something about this portion. It is written 'You shall keep My statutes. You shall not let your cattle gender with a diverse kind: you shall not sow your field with mingled seed: neither shall a garment mingled of linen and wool come upon you' (Ibid. 19).

105. קמו, עד דהוו אזלי, אמר ר' אלעזר לא תלך רכיל בעמך לא תשנא את אחיך לא תקום ולא תטור. הא אוקימנא לון, וכלהו אתערו עליהו חבריאי, אבל ניימא מלה בפרשתא דא, כתיב, את חקותי תשמורו בהמתך לא תרביע בלאים שדך לא תזרע בלאים ובגד בלאים שעטנו לא יעלה עליך.

106. Rabbi Elazar said: "'You are My witnesses,' says Hashem, 'and My servant whom I have chosen: that you may know and believe Me...'" (Yeshayah 43:10). "You are My witnesses," refers to Yisrael; we learned, too, that this refers to heaven and earth, as it is written: "I call heaven and earth to witness this day against you" (Devarim 30:19). Yisrael are witnesses one on the other, while heaven and earth, and all are witnesses upon them. "My servant whom I have chosen," this refers to Jacob, as is written, "and said to me, 'You are My servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3), and: "Therefore fear you not, O My servant Jacob" (Yirmeyah 30:10). Some say it refers to David and David is called "My servant" as it is written, "for My own sake, and for My servant David's sake" (Yeshayah 37:35); "whom I have chosen," refers to the heavenly David, MEANING MALCHUT.

106. פתח ר' אלעזר ואמר, אתם עדי נאם יי' ועבדי אשר בחרתי למען תדעו ותאמינו וגו'. אתם עדי, אלין אינון ישראל. ותנינן, אלין אינון שמיא וארעא, דכתיב העידותי בכם היום את השמים ואת הארץ. אבל ישראל אינון סהדין אלין על אלין, ושמיא וארעא וכלא, סהדין עליהו. ועבדי אשר בחרתי, דא יעקב, דכתיב ויאמר לי עבדי אתה ישראל אשר בך אתפאר, וכתיב, ואתה אל תירא עבדי יעקב. ואית דאמרי דא דוד. ודוד עבדי אקרי, דכתיב, למעני ולמען דוד עבדי אשר בחרתי, דא דוד עלאה.

19. "I am He"

Rabbi Elazar explains what it means when God says "I am He" in scripture.

107. "That you may know and believe Me, and understand that I am He" (Yeshayah 43:10). HE QUESTIONS: What is meant by, "I am He"? AND ANSWERS: "I AM HE," MEANING I WHO CHOSE DAVID AND JACOB. "I am He," literally, MEANING I INCLUDE JACOB AND DAVID - JACOB BEING THE SECRET OF ZEIR ANPIN, THE SECRET OF "HE," AND DAVID BEING THE SECRET OF MALCHUT, THE SECRET OF "I". THEY ARE LITERALLY THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. "Before Me there was no El formed" (Ibid.); as we learned, the Holy One, blessed be He, called Jacob 'El', as it is written, "and called it (lit. 'him') El, the Elohim of Yisrael" (Bereshheet 33:20). SO WE SEE the Holy One, blessed be He, called Jacob 'El'. This is the meaning of, "before Me there was no El formed, neither shall there be after Me." Hence, "I am He," everything is as we said. "Neither shall there be after Me," because David is called so - SINCE MALCHUT IS ALSO "EL," ZEIR ANPIN AND MALCHUT ARE THE SECRET OF "I", "HE" ARE ONE and there is no other after Him.

107. לְמַעַן תִּדְעוּ וְתִאֱמִינוּ לִי וְתִבְיִנוּ בִּי אֲנִי הוּא. מֵאִי בִּי אֲנִי הוּא. דְּאִתְרַעֲיָתִי בַּהֲוֹא דְדוּד, וּבַהֲוֹא יַעֲקֹב. אֲנֵא, הוּא מִמֶּשׁ. לְפָנַי לֹא נֹוצַר אֵל, דְּתִנְיִנְךָ, קָרָא קוּדְשָׁא בְּרִיךְ הוּא לְיַעֲקֹב אֵל, דְּכַתִּיב, וַיִּקְרָא לוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל. קוּדְשָׁא בְּרִיךְ הוּא קָרָא לְיַעֲקֹב אֵל. הַה"ד, לְפָנַי לֹא נֹוצַר אֵל וְאַחֲרַי לֹא יִהְיֶה. וּבִג"כ, אֲנִי, הוּא, כֻּלָּא. כְּמַה דְּאִתְמַר. וְאַחֲרַי לֹא יִהְיֶה, דְּהָא דְדוּד הִכִּי אֲקָרִי, וְלֹאֵו אֵית בְּתַרְיָה אַחֲרָא.

20. Mixed kinds and garments mixed of linen and wool (sha'atnez)

We learn that when God created the world he created a supernal force above every single thing, even every blade of grass. All the chieftains that have ever been designated as rulers have always behaved according to one supernal law, and the chieftains themselves are then called 'laws'. As each of them is appointed over a certain aspect of law, the mixture of species below uproots each force from its proper position and causes confusion above. When people behave as they should, they attract a Holy Supernal Spirit to them, but when they perform evil actions they draw a spirit from the side of evil. We are told why it is acceptable and proper to mix wool and linen in the Tzitzit but not elsewhere. Cain was a mixture from the Other Side, and therefore his sacrifice could not be mixed with that of Abel, who was of the same species as Adam and Eve, from the side of Holiness.

108. Come and behold: when the Holy One, blessed be He, created the world, He appointed everything and each one in its position, EITHER RIGHT OR LEFT; He appointed upon them supernal forces. And there is not even a blade of grass in the ground that does not have a supernal force upon it IN THE UPPER WORLDS. Everything that each does or is done to each is under the strength of the supernal force appointed upon it from above. All THEIR practices are based on Judgment, they move through Judgment, and are supported by Judgment. Nothing can move out of its support outside.

108. תָּא חֲזִי, כִּד בְּרָא קוּדְשָׁא בְּרִיךְ הוּא עֲלֵמָא, אֲתִקִּין כָּל מְלָה וּמְלָה, כָּל חַד וְחַד בְּסִטְרוּי. וּמְנִי עֲלִייהוּ חִילִין עֲלֵאִין. וְלִית לָךְ אֲפִילוּ עֲשָׂבָא זְעִירָא בְּאַרְעָא, דְּלִית לִיהּ חִילָא עֲלָאָה לְעִילָא. וְכָל מַה דְּעִבְדִין בְּכָל חַד וְחַד, וְכָל מַה דְּכָל חַד וְחַד עִבִיד, כֻּלָּא הוּא בְּתִקְיָתוּ דְּהֵהוּא חִילָא עֲלָאָה, דְּמִמְנָא עֲלִיהּ לְעִילָא. וְכֻלְהוּ נְמוּסִין גְּזִירִין מְדִינָא, עַל דִּינָא נְטִלִין, וְעַל דִּינָא קִיּוּמִין. לִית מֵאן דְּנִפְיָק מִן קִיּוּמִיהּ לְבַר.

109. And all the chieftains, since the day of Creation, were designated rulers over each and every thing. They all behave according to another, supernal law, that is received by each one, as it is written: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). Since they receive this law, all THE APPOINTEES are then called 'laws'. This law given to them comes from heaven, and so they are called 'the statutes of heaven'. How do we know that they stem from heaven? As it is written: "For this is a statute for Yisrael" (Tehilim 81:5), ZEIR ANPIN BEING THE CENTRAL COLUMN, CALLED 'YISRAEL'.

109. וְכֻלְהוּ מְמַנְן, מִן יוֹמָא דְּאִתְבְּרִי עֲלֵמָא, מִתְפַּקְדִין שְׁלִטוֹנִין עַל כָּל מְלָה וּמְלָה. וְכֻלְהוּ נְטִלִין עַל נִימוּסָא אַחֲרָא עֲלָאָה, דְּנְטִלִין כָּל חַד וְחַד. כְּמַה דְּכַתִּיב, וַתִּקַּם בְּעוֹד לַיְלָה וַתִּתֵּן טָרֶף לְבֵיתָהּ וְחֶק לְנַעֲרוֹתֶיהָ. כִּיּוֹן דְּנְטִלִין הֵהוּא חֶק, כֻּלְהוּ אֲקָרוּן חֲקוֹת, וְהֵהוּא חֶק דְּאִתְיִיחֵיב לְהוּ, מִן שְׁמַיָא קָא אֲתִי, וְכִדִּין אֲתִקְרוּן חֲקוֹת שְׁמַיִם. וּמְנַלָן דְּמִן שְׁמַיִם קָא אֲתִינן. דְּכַתִּיב בִּי חֶק לְיִשְׂרָאֵל הוּא.

110. Therefore it is written: "You shall keep My statutes" (Vayikra 19:19). This is because each is appointed to a certain aspect of that law. For this reason, it is forbidden to mix species or to bring about one species to another, as this uproots each force from its position and denies the fame of the King.

110. וְע"ד כְּתִיב, אֵת חֲקוֹתַי תִּשְׁמֹרוּ בְּגִין דְּכָל חַד וְחַד מְמַנָּא עַל מְלָה יִדְיַעָא בְּעֲלֵמָא, בַּהֲוֹא חֶק. בְּגִין כִּךְ אֲסִיר לְמַחֲלָף זִינִין, וְלֹאֲעֲלָא זִינָא בְּזִינָא אַחֲרָא. בְּגִין דְּאֲעַקֵר לְכָל חִילָא וְחִילָא מֵאִתְרִייהוּ, וְאֲכַחֵישׁ פּוּמְבִי דְּמִלְכָּא.

111. HE QUESTIONS: What is mixed kinds (Heb. kil'ayim)? AND ANSWERS: ITS EXPLANATION IS like one who puts his friend in jail SO HE WILL NOT BE ABLE TO DO ANYTHING, as the verse says, "in prison (Heb. kele)" (Yirmeyah 37:18), AND KIL'AYIM IS SIMILAR TO KELE IN MEANING. Mixed kinds MEANS prohibition, prohibiting the forces from their performances. Mixed kinds, ITS EXPLANATION is confusing, causing confusion in the supernal forces, and it denies the fame of the King, as it says, "neither shall a garment mingled of linen and wool come upon you" (Vayikra 19:19).

112. Come and behold: it is written, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it: for on the day that you eat of it, you shall surely die" (Bereshheet 2:17). We learned, IT IS DUE to changing the commands of the King, replacing the Tree of Life, wherein everything is complete, on which Faith depends, and joining another place. We learned that in everything, a person needs to show an action similar to what is above, and perform the action as need be. If THE ACT is changed for something else, he brings down upon him something else that should not rest upon him, NAMELY, THE OTHER SIDE.

113. Come and behold: when a person shows an act below in an appropriate fashion as need be, a holy supernal Spirit is attracted to and rests upon him. However, when he exhibits an act down here in a crooked fashion that is not appropriate, then another spirit that he does not need, which turns the person to the side of evil, is attracted to him and rests on him. What attracts that spirit upon him? The answer is that act that reflected another side.

114. HE QUESTIONS: It is written, "She seeks wool and flax" (Mishlei 31:13). What is meant by, "She seeks"? AND HE ANSWERS: THE SHECHINAH, THAT IS CALLED 'A WOMAN OF WORTH', seeks and asks about the wool and linen as to who mingles them, FOR THE PURPOSE OF PUNISHING HIM. One may then question why MIXING WOOL WITH LINEN is permissible in the Tzitzit (lit. 'fringes')? AND ANSWERS: We established that clothing is correct, MEANING ACCORDING TO THE COMMANDMENT - perfectly made, MEANING SINCE THE PRECEPT IS SO, IT IS NOT CONSIDERED AN INAPPROPRIATE ACT.

115. More IS THERE TO EXPOUND: "She seeks wool, and flax," to do vengeance against one who mingles them together. But when does HOLINESS hover upon them - MEANING at the time when THE ACT is done with its perfection, as it is written, "and works willingly with her hands" (Ibid.). And with Tzitzit, we have established there THE SHA'ATNEZ (A MIXTURE OF WOOL AND LINEN) is done with perfection and so does nothing THAT WILL DRAW UPON THE OTHER SIDE. THEREFORE, THIS IS PERMISSIBLE. ABOUT THIS IT IS WRITTEN, "AND WORKS WILLINGLY WITH HER HANDS." But when THE ACT is not found to be perfect, then he who comes to join WOOL AND FLAX together draws upon himself a spirit he should not have, NAMELY THE OTHER SIDE.

111. בְּלָאִים, מֵהוּ בְּלָאִים. כִּמְאֵן דִּיהִיב אַחְרָא בְּבֵי מִטְרָא, כִּד"א אֶל בֵּית הַכְּלָא, בְּגִין דְּלֹא לְמַעְבַּד מִיְדֵי. בְּלָאִים: מְנִיעוּתָא, דְּמִנְע לְכָל אִינוּן חִילִין מְעַבִּידְתָּא דְּלֵהוּן. בְּלָאִים: עֲרֻבּוּבֵיָא, דְּעַבִּיד עֲרֻבּוּבֵיָא בְּחִילָא דְּלַעִילָא, וְאַכְחִישׁ פּוּמְבֵי דְּמִלְכָּא, כְּמָה דְּאַתְמַר, וּבְגַד בְּלָאִים שְׁעִטְנֹז לֹא יַעֲלֶה עֲלֶיךָ.

112. ת"ח, כְּתִיב וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת. וְהָא אַתְמַר, דְּשָׁנֵי פְקוּדוֹי דְּמִלְכָּא, וְאַחֲלַף עֵץ חַיִּים, דְּבִיה אֲשֶׁתְּלִים כְּלָא, וּבִיה תְּלִיא מְהִימְנוּתָא, וְאַתְדַּבֵּק בְּאַתְר אַחְרָא. וְהָא תְּנִינָן, בְּכָלָא בְּעֵי ב"נ לְאַחְזָא עוֹבְדָא כְּגוּוֹנָא דְּלַעִילָא, וְלְמַעְבַּד עוֹבְדָא כְּמָה דְּאַצְטְרִיךְ. וְאִי אֲשֶׁתְּנֵי בְּמִלְה אַחְרָא, הוּא אֲנִגִּיד עֲלֶיהָ לְשֵׁרִיא בִּיה מְלָה אַחְרָא דְּלֹא אַצְטְרִיךְ.

113. וְתָא חֲזִי, בְּשַׁעְתָּא דְּבֵר נֶשׁ אַחֲזִי עוֹבְדָא לְתַתָּא בְּאַרְח מִיִּשְׂרָא, כְּמָה דְּאַצְטְרִיךְ, נְגִיד וְנַפְיָא וְשֵׁרִיא עֲלוֹי רוּחַ קְדִישָׁא עֲלָאָה. וּבְשַׁעְתָּא דְּאִיהוּ אַחֲזִי עוֹבְדָא לְתַתָּא בְּאַרְחָא עֲקִימָא, דְּלִית אִיהוּ אֲוֹרַח מִיִּשְׂרָא, כְּדִין נְגִיד וְנַפְיָא וְשֵׁרִיא עֲלוֹי רוּחַ אַחְרָא, דְּלֹא אַצְטְרִיךְ, דְּסִטִּי לִיה לִב"נ לְסִטְר בִּישׁ. מֵאֵן מְשִׁיךְ עֲלֶיהָ הֵוּא רֻחָא. הֵוּי אֹמֵר, הֵוּא עוֹבְדָא דְּאַחֲזִי בְּסִטְר אַחְרָא.

114. כְּתִיב דְּרִשָּׁה צֹמֵר וּפְשָׁתִים. דְּרִשָּׁה, מֵהוּ דְּרִשָּׁה. דְּבַעֲיָא וְדִרִישׁ עַל צֹמֵר וּפְשָׁתִים, מֵאֵן דְּמַחְבֵּר לֹון כְּחֻדָּא, וְאִי תִימָא בְּצִיצִית אֲמַאי שְׂרִי. הָא אֹקְמוּהָ. אֲבַל הָתָם הוּא הוּא לְבוּשָׁא בְּתַקּוּנוֹי, בְּאַשְׁלָמוֹת עוֹבְדָא כְּדָקָא חֲזִי.

115. תג, דְּרִשָּׁה צֹמֵר וּפְשָׁתִים, לְמַעְבַּד נֹוקְמָא בְּמֵאֵן דְּמַחְבֵּר לֹון כְּחֻדָּא. אֲבַל אִימְתִי שְׂרִיא. בְּשַׁעְתָּא דְּאִיהוּ בְּאַשְׁלָמוֹתָא, דְּכְתִיב, וְתַעֲשׂ בְּחַפְץ כַּמִּיהָ. וְצִיצִית, הָא אֹקְמִנָא דְּהָתָם בְּהוּא כְּלָלָא דְּשְׁלִימוּתָא אֲשֶׁתְּכַח, וְלֹא עִבִיד מְדִי. אֲבַל בְּשַׁעְתָּא דְּלֹא אֲשֶׁתְּכַח בְּשְׁלִימוּתָא, מֵאֵן דְּאִתִּי לְחַבְרָא לֹון כְּחֻדָּא, אַתְעַר עֲלֶיהָ רוּחָא דְּלֹא אַצְטְרִיךְ.

116. Who proves this matter? Cain and Abel prove THIS, as one came from one direction and the second came from another direction. ABEL CAME FROM THE SIDE OF HOLINESS; CAIN CAME FROM THE SIDE OF THE OTHER SIDE. For this reason, you should not mingle them. WHEN BOTH BROUGHT SACRIFICES, THEY WERE NOT JOINED, since the sacrifices of Cain were made distant from before the sacrifice of Abel.

117. Therefore, "neither shall a garment mingled of linen and wool come upon you." The words, "upon you," are unspecified. IT IS TELLING YOU ALSO not to allow another spirit to rule over you. A person needs to show deeds that are proper and appropriate. When doing this act, there will hover over him a Holy Spirit, a supernal Spirit that will sanctify him. He who seeks purity will be sanctified, as it is written: "Sanctify yourselves therefore, and be holy: for I am Hashem" (Vayikra 20:7).

118. It is written, "but of the Tree of Knowledge of Good and Evil..." If Adam introduced death in this world for this matter, then how much more so is it for the one who exhibits an inappropriate act. An ox and donkey will prove this. On the side OF HOLINESS it is referred to as an ox; from that Side OF DEFILEMENT, it is called donkey. Hence, the verse says, "You shall not plow with an ox and an ass together" (Devarim 22:10). Do not mix them, because it causes the Other Side to assemble to cause evil in the world. He who parts them increases peace in the world. This is true here also WITH WOOL AND FLAX, for he who parts them in the said manner - as has been said, so that the crosswise (Heb. shti va'Erev), the spun (Heb. tavuy) and the woven (Heb. nuz) do not come together, AS THEY FORM THE LETTERS OF SHA'ATNEZ - that person multiplies peace for himself and all the world.

119. Cain's sacrifice was flax, DENOTING THE FRUIT OF THE EARTH; the sacrifice of Abel was wool, NAMELY THE FIRSTLINGS OF HIS SHEEP. One sacrifice is not like the other. The secret of this matter is that Cain was a mixture, NAMELY OF ONE SPECIES WITH ANOTHER SPECIES, an inappropriate mix, FOR HE WAS from the Other Side, not the species of Adam and Eve. And his sacrifice came from that side. Abel was of the same species as Adam and Eve, NAMELY FROM HOLINESS. In the bowels of Eve were joined these two opposite aspects, NAMELY TWO DIFFERENT SPECIES, and because they were joined together, no benefit came to the world, and they were lost.

120. Until this day, that aspect still exists, NAMELY THE DESTRUCTIVE FORCE OF CAIN AND ABEL. One who exhibits himself performing an act of joining this union awakens these sides together, MEANING THIS MIXTURE OF CAIN AND ABEL. He may get hurt and cause to hover over him an inappropriate spirit. Yisrael need to awaken upon them a saintly spirit in order to be holy, so that they will be in peace in this world and the World to Come.

116. מִלֵּה דָא מֵאֵן אוֹכַח. קִיֵּן וְהֵבֵל אוֹכַחֵן. דְּדָא אֲתִי מִסְטְרָא חַד, וְדָא אֲתִי מִסְטְרָא אַחְרָא. וּבִגְ"כ לֹא לְבַעֵי לֶן לְחַבְרָא לֶן בְּחַדָּא. וְקִרְבָּנָא דְקִיֵּן, אֲתֵרַחַק מִקְמֵי קִרְבָּנָא דְהֵבֵל.

117. וְעַל דָּא וּבְגַד בְּלָאִים שְׁעֻטָּו לֹא יַעֲלֶה עֲלֵיךְ. לֹא יַעֲלֶה עֲלֵיךְ סֵתָם, לֹא יַעֲלֶה עֲלֵיךְ רוּחָא אַחְרָא לְשִׁלְטָאָה בְּךָ. וְאַצְטְרִיךְ לִיָּה לְבַר נֶשׁ לְאַחְזָאָה עוֹבְדָא דְכִשְׂרָא בְּמָה דִּיאוֹת, וּבַהֲהוּא עוֹבְדָא שְׂרִיא עֲלִיָּה רוּחַ קְדִישָׁא, רוּחַ עֲלָאָה, לְאַתְקַדְשָׁא בֵּיָה, אֲתָא לְאַתְקַדְשָׁא מְקַדְשִׁין לִיָּה, דְכְתִיב וְהִתְקַדְשֶׁתֶם וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי יי.

118. בְּתִיב וּמַעַץ הִדְעַת טוֹב וְרַע, וּמָה עַל דָּא גְרִים אֲדָם מִיָּתָה בְּעֵלְמָא, מֵאֵן דְאַחְזֵי עוֹבְדָא אַחְרָא דְלֹא אַצְטְרִיךְ, עַל אַחַת בְּמָה וּכְמָה. שׁוֹר וְחִמּוֹר אוֹכַחֵן. מִסְטְרָא דָא אֲקִרֵי שׁוֹרִי, וּמִסְטְרָא דָא אֲקִרֵי חִמּוֹר, וְעַל דָּא בְּתִיב לֹא תַחְרוֹשׁ בְּשׁוֹר וּבַחִמּוֹר יַחְדוּ. לֹא תַעֲבִיד עֲרֻבוּבֵיָא בְּחַדָּא, בְּגִיֵּן דְאַתְעַר לְאַתְחַבְרָא סְטְרָא אַחְרָא בְּחַדָּא, לְאַבְאֲשָׁא עֵלְמָא. וּמֵאֵן דְפִרִישׁ לֶן, אֲסִגֵּי שְׁלָמָא בְּעֵלְמָא. אוּף הֵכָא, מֵאֵן דְפִרִישׁ לֶן בְּהֵוּא גּוֹזָנָא בְּמָה דְאֲמְרוּ, דְלֹא אֲשַׁתְּכַח שׁוּעַ טוֹי וְנַח בְּחַדָּא, הָאִי בַר נֶשׁ אֲסִגֵּי שְׁלָמָא עֲלִיָּה, וְעַל כֹּל עֵלְמָא.

119. קִרְבָּנָא דְקִיֵּן הוּא פְּשִׁתִּים, וְקִרְבָּנָא דְהֵבֵל הוּא צִמּוֹר, לֹא דָא בְּדָא, וְלֹא דָא בְּדָא. רְזָא דְמִלְּהָ, קִיֵּן בְּלָאִים הוּא, עֲרֻבוּבֵיָא דְלֹא אַצְטְרִיךְ, סְטְרָא אַחְרָא, דְלֹא זִינָא דְחוּהָ וְאֲדָם. וְקִרְבָּנֵיהּ מֵהֵוּא סְטְרָא קָא אֲתִיָּא. הֵבֵל מְזִינָא חַדָּא דְאֲדָם וְחוּהָ. וּבְמַעֲהָ דְחוּהָ, אֲתַחְבְּרוּ אֵלִין תְּרִין סְטְרִין. וּבְגִיֵּן דְאַתְחַבְּרוּ בְּחַדָּא, לֹא אֲתִיָּא מְנִיָּהוּ תוּעֵלְתָא לְעֵלְמָא, וְאַתְאֲבִידוּ.

120. וְעַד יוֹמָא דִּין, סְטְרָא דְלְהוֹן קִיִּימָא. וּמֵאֵן דְאַחְזֵי גְרִמִּיָּה בְּעוֹבְדָא דְחַבְרָא דָא, אֲתַעַר עֲלִיָּה אִינּוֹן סְטְרִין בְּחַדָּא, וְיָכִיל לְאַתְזַקָּא, וְשִׁאֲרֵי עֲלוּי רוּחָא אַחְרָא, דְלֹא אַצְטְרִיךְ. וְיִשְׂרָאֵל בְּעָאן לְאַתְעַרָּא עֲלִיָּהוּ רוּחָא קְדִישָׁא לְמָהוּי קְדִישִׁין, לְאַשְׁתְּכַחַא בְּשְׁלָמָא, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

121. It is written, "And the priest shall put on his linen garment" (Vayikra 6:3), "and he shall have the linen breeches put on his flesh, and shall be girded with a linen (lit. 'cloth') girdle" (Vayikra 16:4). HE ASKS: Why is it called cloth (Heb. bad), MEANING ALONE (HEB. BADAD)? AND ANSWERS: This is because this linen must not be mixed with another. Therefore, the verse is not written, 'AND THE PRIEST SHALL PUT ON his linen garment,' but it says, "cloth," MEANING single.

122. HE ASKS: Why must the priest be exhibited with this, NAMELY WEARING LINEN, WHICH ALLUDES TO ANOTHER SIDE? AND ANSWERS: These flax garments need to be exhibited when working by the altar of the burnt offering, when he is cleaning the fat pieces of the burnt offering. For the burnt offering is connected with idol worship and evil thoughts - MEANING THAT FOR THOUGHTS ABOUT IDOL WORSHIPPING, ONE MUST BRING A BURNT OFFERING. For this reason, he must appear wearing flax alone, not mingled WITH WOOL, as we said, in order to attain atonement for man for all those sins coming from that side.

123. When he enters the Temple, the place where there is perfection, where all the services of perfection are, though there is found jointly WOOL AND FLAX, we should not FEAR, this just as we said regarding the Tzitzit (lit. 'fringes'). There are found and joined all these species of above, all the vessels of the Temple including many kinds differing from one another. All are included there, similar to those above. Fortunate are the children of Yisrael that the Holy One, blessed be He, gave to them a true Torah, a Torah of Faith, and loved them above the other nations as it is written: "'I have loved you,' says Hashem" (Malachi 1:2).

21. "All its fruit shall be holy for praising to Hashem"

Rabbi Chiya talks about the concept of fruits that are brought forth only from another force above, and that do not become ripened until three years have passed. In the fourth year, "all its fruit shall be holy for giving praise." The secret meaning of this is that in the fourth year the Congregation of Yisrael is paired with God, and there is praise and joy; the "fourth year" is God Himself and it is also the Congregation of Yisrael. Then the hosts are appointed over the world in their proper place, and everyone is blessed, and the fruits are now in perfection so may now be eaten. Until this point it is forbidden to eat of the fruits.

124. Rabbi Chiya commenced to say after him, "And when you shall come to the land, and shall have planted all manner of trees for food... But in the fourth year all its fruit shall be holy for praising to Hashem" (Vayikra 19:23-24). "And when you come to the land"; the friends have established this. But come and behold: a tree, THE SECRET OF ZEIR ANPIN, produces fruits only in the soil, DENOTING MALCHUT. The earth brings them forth, and shows those fruits to the world. The earth produces fruits only from another force above it, MEANING FROM ZEIR ANPIN, just as every female produces fruits only as a result of the force of the male.

121. כְּתִיב וְלִבְשׁ הַהֶהָן מְדוּ בַד וּמִכְנָסֵי בַד יִהְיוּ עַל בָּשָׂרוֹ וּבִאֲבָנָיִם בַּד יִחְגוּר אִמָּאֵי אֶקְרִי בַד, יִחִידָאֵי. בְּגִין דְּלֹא בְּעֵי לְחַבְרָא לְהָאֵי מְשָׁתִים בְּאַחְרָא, וְעַד לֹא כְּתִיב מְדוּ מְשָׁתִים, אֲלֵא בַד יִחִידָאֵהּ.

122. וְכִהְנָא אִמָּאֵי אִיהוּ בְּעֵי לְאַתְחַזָּא בְּהָאֵי. אֲלֵא אֵלִין מָאֲנֵי בַד, בְּעֵי לְאַתְחַזָּא בְּהוּ עַל מִזְבַּח הָעוֹלָה, בַּד הוּהּ מִפְּנֵי קְטָרָא דְדִשְׁנָא דְעוֹלָה, דְּהָא עוֹלָה מְסֻטְרָא דְעַד וְהִרְהוּרָא בִישָׂא קָא אֲתִיָּא. וּבג"כ, בְּעֵי לְאַתְחַזָּא בְּהוּ בְּלַחֲוִיָּהּ, וְלֹא בְּעַרְבוּבֵיָא כְּמָה דְאַמְרָן, בְּגִין דִּיתְכַפֵּר לִיָּה לְבַגְנָא כָּל אֵינּוֹן חוּבִין דְאַתִּין מִהוּוּא סְטְרָא.

123. וְכַד עֵייל לְמִקְדָּשָׁא, אֲתֵר דְשְׁלִימוֹ אֲשַׁתְּכַח, וְכָל אֵינּוֹן פּוֹלְחָנֵי דְשְׁלִימוֹתָא, אַע"ג דְאַתְחַבְּרוּ, לִית לָן בְּהַ, כְּמָה דְאַמְרָן בְּצִיצִית, בְּגִין דְתַמְנָן אֲשַׁתְּכַחוּ וְאַתְחַבְּרוּ כָּל אֵינּוֹן זִינִין דְלַעִילָא, וְכָל אֵינּוֹן מָאֲנֵי מִקְדָּשָׁא, מְשַׁתְּכִין בֵּיהּ כְּמָה זִינִין מְשַׁנִּין דָּא מִן דָּא, וְכִלְהוּ אֲתַכְלִילוּ תַמְנָן כְּגוּוֹנָא דְלַעִילָא. זְכָאִין אֵינּוֹן יִשְׂרָאֵל, דְקוֹדֶשָׁא בְּרִיךְ הוּא זְהִיב לְהוּ אוֹרִייתָא דְקִשׁוּט, אוֹרִייתָא דְמַהִימְנוּתָא, וְרִיחָם לְהוּ מִכָּל שָׂאֵר עַמִּין עַד, דְכְּתִיב אֶהְבֵּתִי אֶתְכֶם אֲמַר יי.

124. פֶּתַח ר' חִיָּיא אֲבַתְרִיהּ וְאָמַר, כִּי תָבֹאוּ אֶל הָאָרֶץ וְנִטְעַתֶּם כָּל עֵץ מֵאֵכֶל וְגו'. וּבִשְׁנַת הָרְבִיעִית יִהְיֶה כָּל פְּרִי קֹדֶשׁ הַלּוּלָם לַיהוָה. כִּי תָבֹאוּ אֶל הָאָרֶץ, הָא אוֹקְמוּהּ חֲבֵרִיָּיא, אֲבַל ת"ח, דְּהָא אֵילָנָא לֹא עֵבִיד פִּירִין, אֲלֵא בְּאַרְעָא. וְאַרְעָא אֲפִיק לְהוּן, וְאַחֲזִי הוּוּא אֵיבָא לְעֵלְמָא. וְאַרְעָא לֹא עֵבִיד פִּירִין אֲלֵא מְגוּ חִילָא אַחְרָא דְעָלָה. כְּמָה דְנוֹקְבָא לֹא עֵבִיד פִּירִין, אֲלֵא מְגוּ חִילָא דְדְכּוּרָא.

125. And that fruit, THAT MALCHUT CALLED 'EARTH', PRODUCES, does not become completed in its fullness until three years, MEANING UNTIL MALCHUT RECEIVES THREE COLUMNS FROM ZEIR ANPIN. The force upon it is appointed above until its completion. After completion, its force is then appointed upon it, and then the earth is established by it. Prior to three years, MEANING BEFORE RECEIVING ALL THREE COLUMNS, the earth is not yet established by it, WITH ZEIR ANPIN, and not completed with him. After MALCHUT is perfected and set together, then there is perfection.

126. Come and behold: the Female, NAMELY MALCHUT, before she becomes pregnant three times, the fruit of her stomach, NAMELY THE SOUL, is not complete. FOR IT IS NECESSARY THAT THERE BE IN HER THE THREE COLUMNS, AND IN EACH COLUMN THREE COLUMNS - BECAUSE THREE PREGNANCIES CORRESPOND TO THE THREE COLUMNS, AND IN EACH PREGNANCY THERE ARE THREE COLUMNS. After three pregnancies, the Female is established by that fruit and they are reconciled. THIS IS BECAUSE ZEIR ANPIN IS RIGHT, MALCHUT IS LEFT, AND THEY ARE IN AGREEMENT ONLY BY MEANS OF THE CENTRAL COLUMN THAT INCLUDES THREE COLUMNS, SINCE IN EACH COLUMN THERE ARE THREE COLUMNS. Then that fruit, MEANING THE SOUL, is the perfection of it all and the beauty of it all. And after THE FRUIT emerges AND SPROUTS FROM IT, before three years, it has no force from above, BECAUSE THE FRUIT ON ITS OWN ALSO NEEDS THE ILLUMINATIONS OF THE THREE COLUMNS LIKE MALCHUT, THE SECRET OF THREE YEARS. Then its growth is completed. THEREFORE, PRIOR TO THIS THEY ARE THE UNCIRCUMCISED YEARS. And Levi, WITH THREE PREGNANCIES PASSED OVER HIM, was the chosen OF ALL THE TRIBES, as he is third for his mother. By him she was set and with him she was made fragrant.

127. After three years, a supernal force from above is appointed upon it, "But in the fourth year all its fruit shall be holy for praisegiving." What is meant by, "holy for praisegiving"? THIS MEANS praises with which to praise the Holy One, blessed be He. Until this point IS THE LITERAL INTERPRETATION. From this point on, LET US EXPLAIN the secret of the matter. In the fourth year, the Congregation of Yisrael, NAMELY, MALCHUT, is paired with the Holy One, blessed be He, DENOTING ZEIR ANPIN, and one joy is prevalent, as it is written: "holy for praisegiving," MEANING giving praise and joy at the same time.

128. HE QUESTIONS: What is the fourth year? AND ANSWERS: It is the Holy One, blessed be He, DENOTING ZEIR ANPIN. We learned that the fourth year refers to the Congregation of Yisrael, DENOTING MALCHUT, as she is the fourth leg of the Throne. THE THREE COLUMNS, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, ARE THE THREE LEGS OF THE SUPERNAL THRONE, AND MALCHUT IS THE FOURTH LEG OF THE THRONE. THERE IS NO CONTRADICTION AGAINST WHAT WAS SAID, THAT THE FOURTH YEAR REFERS TO THE HOLY ONE, BLESSED BE HE, as all is one, since the Holy One, blessed be He, pairs Himself with the Congregation of Yisrael. AND SO, YOU CAN CALL HIM ZEIR ANPIN, AND CALL HIM MALCHUT. Then there is Holiness, and holy praisegiving. Then the hosts are appointed over the world upon each thing, as is proper for it. From this point are all blessed and it is permissible to eat THE FRUITS as now everything is in perfection; there is perfection above and below, MEANING PERFECTION OF ZEIR ANPIN AND MALCHUT.

125. וְהוּא אִיבָא, לֹא אֲשֵׁתָּלִים בְּאֲשֵׁלְמוּתָא, עַד תֵּלַת שָׁנִין. וְחִילָא לֹא אֲתַפְקְרָא עֲלֵיהּ לְעִילָא עַד דְּאֲשֵׁתָּלִים. בְּתַר דְּאֲשֵׁתָּלִים אֲתַפְקְרָא עֲלֵיהּ חִילָא וְאַרְעָא אֲתַתְקַנַּת בֵּיהּ. דְּהָא עַד תֵּלַת שָׁנִין אֲרַעָא לֹא אֲתַתְקַנַּת בֵּיהּ וְלֹא אֲשֵׁתָּלִימַת עִמֵּיהּ. בְּתַר דְּאֲשֵׁתָּלִים וְאֲתַתְקְנוּ בְּחָדָא כְּדִין הוּא שְׁלִימוּתָא.

126. תָּא חֲזִי, נֹקְבָא, עַד תֵּלַת זְמַנִּין דְּאֲתַעֲבְרָא, אִיבָא דְּמַעָהָ לֹא אֲשֵׁתָּלִים. בְּתַר ג' עִירוּאָן, נֹקְבָא אֲתַתְקַנַּת בְּהוּא אִיבָא, וְאֲסַתְכְּמוּ בְּחָדָא. כְּדִין הֵהוּא אִיבָא שְׁלִימוּ דְּכֻלָּא, וְשִׁפִּירוּ דְּכֻלָּא. בְּתַר דְּנִפְק, עַד ג' שָׁנִין לֹא אֵית לֵיהּ חִילָא לְעִילָא, דְּהָא כְּדִין אֲשֵׁתָּלִים בְּשׁוּלָא דִּילֵיהּ. לִוּי אֲתַרְעֵי מִכֻּלָּא, תְּלִיתָאָה לְאַמֵּיהּ, דְּאֲתַתְקַנַּת בֵּיהּ, וְאֲתַבְּסַמַּת בְּהֲרִיָּה.

127. בְּתַר ג' שָׁנִין, אֲתַפְקְרַת עֲלֵיהּ חִילָא עֲלָאָה לְעִילָא. וּבְשָׁנָה הָרְבִיעִית, יְהִיָּה כָּל פְּרִיו קֹדֶשׁ הַלְּוִלִים. מֵאֵי קֹדֶשׁ הַלְּוִלִים. תּוֹשְׁבַחָן, לְשִׁבְחָא לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. עַד הֵכָא, מִכָּאן וְאִילַךְ רְזָא דְּמַלְאָה, דְּבְשָׁנָה הָרְבִיעִית מְזַדְּוֹגַת בְּנֶסֶת יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, וְהַלּוּלָא חַד אֲשַׁתְּכַח. דְּכִתְיִב קֹדֶשׁ הַלְּוִלִים, הַלּוּלָא וְחֲרוּהּ בְּזַמְנָא חָדָא.

128. מֵאֵי שָׁנָה הָרְבִיעִית דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְתַנִּינָן, שָׁנָה הָרְבִיעִית, דָּא בְּנֶסֶת יִשְׂרָאֵל דְּאִיהִי קִיּוּמָא רְבִיעָאָה לְכוּרְסֵיָא, וְכֻלָּא חַד, דְּהָא כְּדִין קוּדְשָׁא בְּרִיךְ הוּא מְזַדְּוֹג בְּה' בְּכ"י, וְכְדִין הוּא קֹדֶשׁ, וְהַלּוּלָא קִדִּישָׁא אֲשַׁתְּכַח, וְכְדִין חִילִין אֲתַמְנָן עַל עֲלָמָא, עַל כָּל מַלְאָה וּמַלְאָה בְּדַקָּא חֲזִי לֵיהּ מִכָּאן וְלֵהֲלָאָה מִתְּבַרְכָּאן כְּלָהוּ, וְשִׁאֲרֵי לְמִיכַל, דְּהָא כְּלָהוּ בְּשְׁלִימוּתָא דְּכֻלָּא, בְּשְׁלִימוּתָא דְּעִילָא וְתַתָּא.

129. And until everything is completed from above and below, it is forbidden to eat of it. He who does eat of it is considered like one who has no share in the Holy One, blessed be He, and the Congregation of Yisrael since that fruit exists without holy supernal authority, NAMELY ZEIR ANPIN, because this will not hover over it until it is perfected. And it is without authority from below, NAMELY MALCHUT, since the earth force did not ripen with it PRIOR TO THE PASSING OF THE FOURTH YEAR, SINCE THE COUPLING OF ZEIR ANPIN AND MALCHUT HAS NOT YET TAKEN PLACE, AS EARLIER MENTIONED. He who eats of it shows that he has no share of the above and below, ZEIR ANPIN AND MALCHUT. If he made a blessing over it, it is considered a blessing in vain, as up to this point the Holy One, blessed be He, does not hover over him and he has no share in Him. May the Merciful One save us from those who are not mindful of the honor of their Master.

130. Fortunate are the righteous in this world and the next. About them is written: "But the path of just men is like the gleam of sunlight." (Mishlei 4:18) At that time, IN THE FUTURE TO COME, the serpent that dwelt before with the Female will depart, MEANING WHO WAS NURTURING FROM MALCHUT, and instead the Male will come to hover in its place as before - MEANING WITH A UNION THAT WILL NOT CEASE, AS THERE WILL BE NO ONE TO SET APART THIS MATING. And everything will be perfect.

22. "You shall rise up before a hoary head"

Rabbi Yosi says that the "hoary head" in the title verse is a scroll of Torah for which one must stand up, and that a man should rise up before a scholar because he has the supernal holy image of the supernal priest on him. Rabbi Shimon says that the Torah scroll is the written Torah, and that the Torah scholar is in the state of the oral Torah. Lastly we are told that people should repent before they reach old age; it is more praiseworthy to act rightly when still in one's full strength.

131. Rabbi Yosi commenced: "You shall not eat anything with the blood..." (Vayikra 19:26). This verse has been explained by the friends in several places, and also all the verses that follow. Each one EXPLAINED THEM ACCORDING TO THE revealed Torah. However, this verse needs exposition. It is written: "You shall rise up before a the elderly" (Ibid. 32). The words, "before a hoary head," refers generally to a Torah scroll for which you must rise. And so did Rav Hamnuna Saba (the elder). When he saw a Torah scroll, he would rise and say, "You shall rise up before a hoary head" (Vayikra 19:32). Similarly, man should rise fully before a Torah scholar because he has the supernal holy image, which indicates the supernal holy priest, THE SECRET OF SUPERNAL ABA, CALLED 'OLD MAN'. As the verse says, "and honor the face of the old man" (Ibid.), who is in the world, MEANING THE TORAH SCHOLAR WHO IS WITH YOU IN THE WORLD, WHICH ALLUDES TO THE SUPERNAL OLD MAN, SUPERNAL ABA. Rabbi Shimon said: From here is an allusion to the Written and Oral Torah. THIS MEANS THAT ONE NEEDS TO RISE BEFORE A TORAH SCROLL, CONSIDERED THE WRITTEN TORAH, AND RISE BEFORE A TORAH SCHOLAR, WHO IS CONSIDERED THE ORAL TORAH.

129. ועד לא אשתלים בכלא מתתא ומעילא, אסור למיכל מניה. ומאן דאכיל מניה, במאן דלית ליה חולקא בקודשא בריך הוא ובכ"י, דהא ההוא איבא בלא רשותא עלאה קדישא קיימא, דלא שארי עליה עד דישתלים. ובלא רשותא. תתאה, דהא לא אתבסמת חילא דארעא ביה. וההוא דאכיל מניה, אחזי גרמיה דלית ליה חולקא לעילא ותתא, ואי בריך עליה, ברכה לבטלה הוא. דהא קודשא בריך הוא עד כען לא שריא עלוי, ולית ביה חולקא. רחמנא לישזבינן מאינן דלא משגיחין ליקרא דמאריהון.

130. זכאין אינון צדיקיא בעלמא דין, ובעלמא דאתי, עליהו כתיב וארר צדיקים כאור נוגה. בגין דבההוא זמנא, יסתלק חויה דשריא בנוקבא בקדמיתא, וייתי דכורא למשרי באתריה כד בקדמיתא, וכלא יהא שלים. תאנא בזמנא דזכאה שארי בעלמא וכו' עד צדיק כתמר יסרח.

131. רבי יוסי פתח קרא ואמר, לא תאכלו על הדם. הא בכמה אתר אוקמוה חבריאי, וכל הני קראי אבתריה. וכל חד וחד באתגלויא. אבל האי קרא אית לאתערא ביה, דכתיב מפני שיבה תקום וגו'. מפני שיבה, שיבה דאורייתא סתם. תקום, מכאן דבעי בר נש למיקם מקמי ס"ת, והכי רב המנונא סבא, כד הוה חמי ס"ת, הוא קם מקמיה, ואמר מפני שיבה תקום. בגוונא דא, בעי בר נש למיקם בקיומיה לקמיה דת"ח, בגין דאיהו קאים בדיוקנא קדישא עלאה. ורמז לכהנא קדישא עלאה, דכתיב והדרת פני זקן, דאיהו בעלמא. אר"ש, מכאן רמז לתורה שבכתב ורמז לתורה שבעל פה.

132. We further learned what this verse, "You shall rise up before a hoary head," teaches, as commented on by the friends. "You shall rise up before a hoary head." THE TORAH warns the person that before reaching old age, he should establish himself properly in the world, MEANING HE SHOULD REPENT because this will be better for him. But if HE REPENTS late in life, this is not such a praiseworthy act for him, since he is old and can not do any more wrong. The praiseworthy one is good when he has his full strength. King Solomon exclaimed, "Even a child is known by his doings" (Mishlei 20:11). Similarly, it is written: "Remember now your creator in the days of your youth" (Kohelet 12:1). Rabbi Elazar said: Certainly, this way is ready before us, this being the way of the Holy One, blessed be He.

132. וְתוֹתָנִינָן, הַאִי קָרָא לְדַרְשָׁא הוּא דְאַתָּא, מִפְּנֵי שִׁיבָה תְּקוּם, כְּמָה דְאַתְעֵרוּ בֵּיהּ חֲבֵרֵינָא, מִפְּנֵי שִׁיבָה תְּקוּם, אֲזַהֵר לִיָּה לְבַר נֶשׁ, עַד לֹא יִסְתַּלַּק בְּסִיבוֹתָא, דִּיקוּם בְּקִיּוּמָא טָבָא בְּעֵלְמָא, בְּגִין דְּרִין הוּא הַדּוּרָא לִיָּה, אֲבָל לְסוּף יוֹמוֹי לִית שְׁבַחָא לִיָּה לְב"נ כ"כ, כִּד אִיהוּ סִיב וְלֹא יְכִיל לְמַהוּי בִּישׁ. אֶלָּא שְׁבַחָא דִּילִיָּה, כִּד אִיהוּ בְּתוֹקְפִיָּה, וְאִיהוּ טָב. וְשִׁלְמָה מְלָכָא צֻוּחַ וְאָמַר, גַּם בְּמַעַלְלֵיו יִתְנַבֵּר נְעַר וְגו'. כְּגוּוֹנָא דָּא כְּתִיב, וַחֲכוּר אֶת בּוֹרְאֵךְ בְּיָמֵי בַחֲוֹרוֹתֶיךָ. א"ר אֲלֵעֶזֶר, וְדָאֵי אֹרְחָא דָּא מִתְקַנָּא קָמֵן, וְהָאֵי אֹרְחָא דְקוּדְשָׁא בְּרִיךְ הוּא הוּא.

23. "For Hashem knows the way of the righteous"

Rabbi Shimon tells us that God knows and looks after the righteous, and that the wicked perish simply because He does not walk with them. He also tells us the difference between "a way" and "a path," saying that a path is a recently opened path that has not been walked upon by many people.

133. He commenced: "For Hashem knows the way of the righteous; but the way of the wicked shall perish" (Tehilim 1:6). HE QUESTIONS: What is meant by, "Hashem knows"? AND ANSWERS: This is that the Holy One, blessed be He, knows and looks after the way of the righteous to benefit them and defend them, and He walks before them to guard them. Therefore, whoever sets on his way needs to see to it that this way is the way of the Holy One, blessed be He, so that THE HOLY ONE, BLESSED BE HE, will participate with him. For this reason, it is written: "For Hashem knows the way of the righteous: but the way of the wicked shall perish." IT PERISHES on its own, since the Holy One, blessed be He, does not make Himself known to their way, and does not go with them.

133. פֶּתַח וְאָמַר, כִּי יוֹדַע יְיָ דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֵּאבֵד. מָאֵי כִּי יוֹדַע יְיָ. אֶלָּא, קוּדְשָׁא בְּרִיךְ הוּא יוֹדַע וְאַשְׁגַּח בְּאַרְחָא דְצַדִּיקֵינָא, לְאוּטְבָא לְהוּ, וְלֹאֲגָנָא לְהוּ, וְהוּא אֲזִיל קְמִיָּהוּ לְנִטְרָא לְהוּ. וּבְג"כ, מֵאֵן דְּנִפְיֵק לְאַרְחָא בְּעֵי דְלֵהוּי הֵהִיא אֲרַחָא דְקוּדְשָׁא בְּרִיךְ הוּא, וְיִשְׁתַּתַּף לִיָּה בְּהַדְרִיָּהוּ. וּבְג"כ כְּתִיב, כִּי יוֹדַע יְיָ דֶּרֶךְ צַדִּיקִים וְדֶרֶךְ רְשָׁעִים תֵּאבֵד. הִיא מְגַרְמָה, בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא לֹא אֲשַׁתְּמוּדַע לִיָּה לְהֵהוּא אֲרַחָא דְלֵהוּן, וְלֹא אֲזִיל בְּהַדְרִיָּהוּ.

134. HE QUESTIONS: SOMETIMES it is written, "a way," AND SOMETIMES, "a path." What is the difference between them? AND ANSWERS: "A way," implies a way that all the feet of people tread. "A path," is a recently opened path AND HAS NOT BEEN TRODDEN LONG BY MANY PEOPLE. About this path does the verse say, "But the path of justmen is like the gleam of sunlight, that shines ever more brightly, until the height of noonday" (Misheli 4:18). Amen, may it be His Will.

134. כְּתִיב דֶּרֶךְ, וּכְתִיב אֲרַח, מַה בֵּין הָאֵי לְהָאֵי. אֶלָּא, דֶּרֶךְ: דְּשָׂאֵר קְרִסוּלֵי בְּנֵי נֶשָׂא אֲזִלוּ בַּהּ. אֲרַח: דְּאִיְהוּ אֲתַפְתַּח מִן זְמַנָּא זְעִירָא וְעַל אֲרַחָא דָּא כְּתִיב, וְאַרְחַ צַדִּיקִים כְּאוֹר נֶגְהַ הוֹלֵךְ וְאוֹר עַד גְּבוּן הַיּוֹם. אָמֵן כִּן יְהִי רְצוֹן

1. "The sons of Aaron"

We learn that when God commanded the people to purify themselves He made the same admonition to the priests, the sons of Aaron. Rabbi Yehuda speaks about the light of God that is stored up for the righteous in the World to Come, but that is hidden from the wicked. We are told about how difficult it is for the soul to leave the body at the time of death and about why the body must not be left unburied for very long. Rabbi Yehuda talks about the possibility of immediate reincarnation and the body of light. He tells us about the flow of holy ointment that is drawn down upon the priest.

1. "And Hashem said to Moses, Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people" (Vayikra 21:1). Rabbi Yosi said, what is the reason that this corresponds with that which is said before, "A man also or woman that is a medium or a wizard, shall surely be put to death" (Vayikra 20:27), so that THE VERSE, "Speak to the priests" is adjacent to it? HE REPLIES: once admonishing Yisrael to sanctify themselves in every manner, it also admonished the priests to sanctify themselves and the Levites as well. How do we know it admonished the priests? From the words, "Speak to the priests." And as for the Levites, it says, "Thus speak to the Levites, and say to them" (Bemidbar 18:26). Thus they will all be righteous, holy and pure.

2. "Speak to the priests the sons of Aaron": HE ASKS, what is the reason it is written here, "the sons of Aaron"? Do I not know they are the sons of Aaron? AND HE ANSWERS, THIS TEACHES US they are "the sons of Aaron" rather than 'the sons of Levi', because Aaron is the first of all the priests. For it is him that the Holy One, blessed be He, had chosen above everyone, so as to make peace in the world, and because Aaron's practices have brought him up to this. For Aaron strove throughout his life to increase peace in the world. Since these were his ways, the Holy One, blessed be He, raised him TO PRIESTHOOD, to introduce peace among the celestial retinue, FOR THROUGH HIS WORSHIP HE BRINGS ABOUT THE UNION OF THE HOLY ONE, BLESSED BE HE AND HIS SHECHINAH, WHICH BRINGS PEACE THROUGHOUT THE WORLDS. Hence, "Speak to the priests the sons of Aaron."

3. "Speak to the priests the sons of Aaron, and say to them." Rabbi Yehuda opened with the verse, "O how great is Your goodness, which You have laid up for those who fear You..." (Tehilim 31:20). "O how great is Your goodness": how superior and precious is that lofty light that is called good, as written, "And Elohim saw the light, that it was good" (Beresheet 1:4). This is the treasured light with which the Holy One, blessed be He, does good in the world. He does not withhold it any day, and the world is maintained and supported by it. "Which You have laid up for those who fear You": for we have learned that the Holy One, blessed be He, made a lofty light when He created the world, and treasured it for the righteous for the future to come. This is the meaning of, "which You have laid up for those who fear You, which You have performed for those who trust in You."

1. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה אֱמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵיהֶם לִנְפֹשׁ לֹא יִטְמָא בְּעַמּוּיוֹ. אִ"ר יוֹסִי, מ"ט דָּא לְקַבֵּל דָּא, דְּכִתְיִב לְעֵילָא, וְאִישׁ אוֹ אִשָּׁה כִּי יִהְיֶה בֵּהֶם אוֹב אוֹ יִדְעוּנֵי מוֹת יוּמָתוֹ, וְסָמִיךְ לִיה אֱמֹר אֶל הַכֹּהֲנִים. אֶלָּא כִּיּוֹן דְּאַזְהַר לְהוּ לְיִשְׂרָאֵל, לְקַדְשָׁא לְהוּ בְּכֻלָּא, אֲזַהַר לְהוּ לְכַהֲנֵי לְקַדְשָׁא לֹון, וְכֵן לְלוּיִם. לְכַהֲנֵי מִנּוּן. דְּכִתְיִב אֱמֹר אֶל הַכֹּהֲנִים. לְלוּאֵי מִנּוּן. דְּכִתְיִב וְאֶל הַלוּיִם תְּדַבֵּר וְאָמַרְתָּ אֲלֵיהֶם. בְּגִין דִּישְׁתַּבְּחוּן בְּלֵהוּ זְכָאִין קַדִּישִׁין דְּכִיּוֹן.

2. אֱמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן, מ"ט הֵכָא בְּנֵי אַהֲרֹן, וְכִי לֹא יִדְעָנָא דְּבְנֵי אַהֲרֹן נִינְהוּ. אֶלָּא בְּנֵי אַהֲרֹן, וְלֹא בְּנֵי לוּי, דְּאַהֲרֹן דְּהוּא שִׁירוּתָא דְּכָל כַּהֲנֵי דְּעֻלְמָא, דְּבִיָּה אֲתֵרְעֵי קוּדְשָׁא בְּרִיךְ הוּא מְכֻלָּא, בְּגִין לְמַעַבְדַּ שְׁלָמָא בְּעֻלְמָא, וּבְגִין דְּאַהֲרֹן אֲרַחוּי סְלִיקוּ לִיה לְהָאֵי, דְּכָל יוּמוֹי דְּאַהֲרֹן הוּוּ מְשִׁתְּדַל לְאַסְגָּאָה שְׁלָמָא בְּעֻלְמָא. וּבְגִין דְּאוּרְחוּי בְּךָ, סְלִיק לִיה קוּדְשָׁא בְּרִיךְ הוּא לְהָאֵי, לְמִיעַל שְׁלָמָא בְּפַמְלִיא דְּלְעֵילָא, וּבְגִין כֵּן אֱמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן.

3. אֱמֹר אֶל הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵיהֶם. ר' יְהוּדָה פְּתַח, מָה רַב טוֹבְךָ אֲשֶׁר צִפְנַתָּ לִירְאִיךָ וְגו'. מָה רַב טוֹבְךָ, כִּמְהָ עֲלָאָה וְיִקְרָא, הֵוּא נְהוּרָא עֲלָאָה דְּאִקְרִי טוֹב, דְּכִתְיִב וַיֵּרָא אֱלֹהִים אֶת הָאוֹר כִּי טוֹב. וְדָא הוּא אוֹר הַגְּנוּז, דְּבִיָּה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא טַב בְּעֻלְמָא, וְלֹא מִנַּע לִיה בְּכָל יוּמָא, בְּגִין דְּבִיָּה מְתַקְוִים עֻלְמָא, וְקָאִים עֲלֵיהָ. אֲשֶׁר צִפְנַתָּ לִירְאִיךָ, דְּתַנּוּן, נְהוּרָא עֲלָאָה עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא כִּד בְּרָא עֻלְמָא, וְגִנּוּז לִיה לְצַדִּיקָא לְזִמְנָא דְּאַתֵּי. הַה"ד, אֲשֶׁר צִפְנַתָּ לִירְאִיךָ.

4. "Performed for those who trust in You" (Ibid.): for when the world was created, this light was shining from the beginning of the world to its end. When the Holy One, blessed be He, saw the wicked that will live in the world, He concealed that light. This is the meaning of, "And from the wicked their light is withheld" (Iyov 38:15). THE HOLY ONE, BLESSED BE HE, will shine it upon the righteous in the World to Come, so, "which You have laid up for those who fear You, WHICH YOU HAVE PERFORMED FOR THOSE WHO TRUST IN YOU." "PERFORMED" ALLUDES TO THE ACTION OF CONCEALMENT. It is also written, "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

4. פְּעֻלַּת לְחוּסִים בְּךָ. פְּעֻלַּת, בְּזִמְנָא דְאַתְבְּרִי עֲלֵמָא, הֵוּא נְהוּרָא הוּה קָאִים וְנְהִיר מְרִישָׁא דְעֲלֵמָא לְסִיּוּפֵי דְעֲלֵמָא. כִּד אֶסְתַּבֵּל קוּדְשָׁא בְרִיךְ הוּא, לְאַיְנוּן חַיִּיבִין דְזִמְיִין לְקִיּוּמָא בְעֲלֵמָא, גְּנִיז לִיה לְהֵוּא נְהוּרָא, דְכְתִיב וַיִּמְנַע מִרְשָׁעִים אֹרֶם. וְזִמִּין לְאַנְהָרָא לְצִדִּיקֵי לְעֲלֵמָא דְאַתִּי, וְדָא הוּא אֲשֶׁר צִפְנַת לִירְאִיךָ, וְכְתִיב וְזָרְחָה לָכֶם יְרֵאֵי שְׁמֵי שְׁמֵשׁ צִדְקָה וּמְרַפָּא בְכַנְפֶיהָ.

2. When a man is about to go to that world

The Zohar give us description what happens when a person is about to leave this world.

5. Come and see, when a man is about to go to that world, and is on his sickbed, three messengers come to him. He sees there what one cannot see while in this world. That day is Judgment day, when the King asks for His deposit BACK, NAMELY THE SOUL. Happy is the man who returns the deposit to the King as it was given him, THAT IS, UNDEAMAGED. If that deposit was soiled with bodily filth, what shall he say to the owner of the deposit?

5. תָּא חֲזִי, בְשַׁעְתָּא דְבֵר נֶשׁ קָאִים לְמִיּהָרָא לְהֵוּא עֲלֵמָא, וְהוּא בְבֵי מְרַעִיָּה, אֲתִיָּין עָלֶיהָ ג' שְׁלוּחִין, וְחֲמֵי תִמְוִן, מַה דְלֹא יָכִיל בְּרִי נֶשׁ לְמַחְמֵי כִּד אִיהוּ בְהָאֵי עֲלֵמָא. וְהֵוּא יוּמָא, וְיִמָּא דְרִינָא עֲלָאָה הוּא, דְמַלְכָא בְעֵי פְקֻדוֹנָא דִילִיהָ. זְכָאָה הֵוּא בְרִי נֶשׁ, דְפְקֻדוֹנִיהָ אֲתִיב לְמַלְכָא כְּמַה דְאַתִּיּוּהִיב לִיה בְּגוּיָה. אִי הֵוּא פְקֻדוֹנָא אֲתִטְנֶף בְּטַנּוּפֵי גּוּפָא, מַה יִּימָא לְמֵאֲרֵי פְקֻדוֹנָא.

6. He lifts up his eyes and sees the Angel of Death standing before him with his sword drawn in his hand, the destroying angel in charge of breaking that man. Nothing is harder for the soul than its separation from the body. The man does not die until he sees the Shechinah. Through much yearning for the Shechinah the soul leaves THE BODY to welcome the Shechinah. After THE SOUL has left THE BODY, what soul CAN cleave to the Shechinah and be received within Her? These matters have been explained.

6. זְקַף עֵינּוּי, וְחֲמֵי לְמַלְאַךְ הַמּוֹת קָאִים קְמִיָּה, וְסִיּוּפִיהָ שְׁלִיפָא בִּידֵיהָ, קְסָטֵר בְּקִטְרִין, בְּקוּטְמָא דְהֵוּא בְרִי נֶשׁ. וְלִית לָהּ לְנַפְשָׁא קֶשֶׁיוּ בְכֹלָא, כְּפִרְיֵשוּ דִילָהּ מִן גּוּפָא. וְבֵר נֶשׁ לֹא מִית, עַד דְחֲמֵי לְשְׁכִינְתָּא, וּמְגוּ סְגִיאוֹת תִּיאוּבְתָא דְשְׁכִינְתָּא, נַפְשָׁא נִמְקַת לְקַבְלָא לְשְׁכִינְתָּא. בְּתַר דְנִפְקָא, מֵאַן אִיהִי נַפְשָׁא דְאַתְדַּבֵּק בָּהּ וְתִתְקַבֵּל בְּגוּיָה וְהָא אֹקְמוּהָ לְהֵנִי מֵלִי.

7. After the soul has left the body, and it remains spiritless, it is forbidden to leave it unburied, as written, "his body shall not remain all night upon the tree, but you shall surely bury him that day" (Devarim 21:23). For a corpse remaining unburied for 24 hours, a day and a night, causes the parts of the Chariot, WHICH IS ALLUDED TO BY THAT MAN, to weaken, and detains the actions of the Holy One, blessed be He, from being carried out. For the Holy One, blessed be He, may have decreed upon him another incarnation at once, on the very day he died, in order to help him. But as long as the body is not buried, the soul does not come before the Holy One, blessed be He, nor can it be in another body in another incarnation, for a soul is not given another body until the first one is buried. This resembles a man whose wife died. He is not qualified to marry another wife before he buries the first one. Hence the Torah said, "his body shall not remain all night upon the tree."

7. בתר דנפקא נפשא מן גופא, ואשתאר גופא בלא רוחא, אסיר למשבק ליה בלא קבורתא, דכתיב לא תלין נבלתו על העץ כי קבר תקברנו ביום ההוא. בגין דמיתא דישתהי כ"ד שעות, דאינון יומם ולילה, בלא קבורתא, יהיב חלישותא בשויפוי דרתיכא, ומעכב עבידתא דקודשא בריך הוא מלעבד דאפשר דקודשא בריך הוא גזר עליה, בגין למיתיה בגלגולא אחרא, מיד בההוא יומא דאתפטר, לאוטבא ליה. וכל זמנא דלא אתקבר גופא, נשמתא לאו עאלת קמי קודשא בריך הוא, ולא יכלא למדוי בגופא אחרא, בגלגולא תנינא, דלא יהבין לנשמתא גופא אחרא, עד דיתקבר קדמאה. ודא דמי לבר נש דמיתא אתתיה, לא אתחזי ליה, למיסב אתתא אחרא, עד דקביר לקדמיתא, ובגין דא אמרה אורייתא, לא תלין נבלתו על העץ.

8. Another explanation: when the soul has left the body and wishes to go to that world, it may not enter it until it is given another body of light. Then it can enter. You may derive this from Elijah, who had two bodies, one in which he was seen by people below, and another in which he was seen above among the celestial holy angels. As long as the body is not buried, the soul suffers and the spirit of defilement is there to dwell upon that body and defile it.

8. דבר אחר, כד אתפרשא נשמתא מן גופא, ובעיא למיזל ליהוא עלמא, לא תיעול ליהוא עלמא, עד דיהבין לה גופא אחרא מנהורא, ולבתר יכלא למיעל. ומאליהו תנדע, דהו ליה תרין גופין, חד דביה אתחזי לתתא לבני נשא, וחד דביה אתחזי לעילא, בין מלאכין עלאין קדישין. וכל כמה דגופא לא אתקבר, צערא הוא לנשמתא, ורוח מסאבא אזדמן לשריאי עלוי, ולסאבא ליהוא גופא.

9. Since the spirit of defilement is in readiness TO DEFILE THE BODY, one must not keep the body for a night, because the spirit of defilement is present at night and spreads, NAMELY ROAMS, throughout the land to find a soulless body to defile it. THEREFORE AT NIGHT it is defiled even more. Therefore it warned the priests, saying, "There shall none be defiled for the dead among his people" (Vayikra 21:1). Since they are holy, the spirit of defilement will not dwell upon them and they shall not be defiled - FOR THE SPIRIT OF DEFILEMENT CAN DWELL ON A SPIRITLESS BODY.

9. ובגין דההוא רוח מסאבא, אזדמן, לא לבעי ליה לאיניש, למיבת ההוא גופא ליליא חד, בגין דרוח מסאבא אשתכח בליליא, ואשתטח בכל ארעא, לאשכחא גופא בלא נפשא, לסאבא ליה, ואסתאב יתיר, ועל דא אזהר לכהני ואמר, לנפש לא ישמא בעמיו, בגין דאינון קדישין לא ישרי עליהו רוח מסאבא, ולא יסתאבון.

10. "Speak to the priests." Rabbi Yitzchak said, "Speak to the priests" in a whisper. Just as all the services of the priests are done silently, so are all their words whispered. "Speak...and say" MEANS once and again to remind them of their sanctity so that they shall not be defiled, for whoever serves in a holy place must be holy in every respect. "There shall none be defiled for the dead," as we explained that a spiritless corpse is unholy and the spirit of defilement dwells upon it. For the spirits of defilement long for the bodies of Yisrael, once the spirit of holiness was emptied from them, and they come to join a vessel of holiness, NAMELY A BODY. The priests, who are doubly holy must not be defiled whatsoever, as written, "because the crown of his Elohim is upon his head" (Bemidbar 6:7), and "the anointing oil of his Elohim is upon him" (Vayikra 21:12).

10. אָמור אֶל הַכֹּהֲנִים, רַבִּי יִצְחָק אָמַר, אָמור אֶל הַכֹּהֲנִים, בְּלִחְשׁוֹ. כִּמָּה דְכָל עוֹבְדֵיהוֹן דְּכֹהֲנֵי בְּלִחְשׁוֹ, כִּן אֲמִירָה דְּלֵהוֹן בְּלִחְשׁוֹ. אָמור וְאִמְרַתְּ: זְמַנָּא חַד, וְתֵרִין זְמַנִּין, לְאַזְהָרָא לְהוּ עַל קְדוּשֵׁיהוּ, בְּגִין דְּלֹא יִסְתַּאֲבוּן. דִּמְאֵן דִּמְשַׁמֵּשׁ בְּאַתְרֵי קְדִישָׁא, בְּעֵינֵי דִישְׁתַּכַּח קְדִישָׁא בְּכֻלָּא. לְנַפְשָׁא לֹא יִטְמָא, כִּמָּה דְּאוּקִימְנָא, דְּגוּפָא בְּלֹא רוּחַ, מְסַאֲבָא הוּא, וְשָׂרֵי עֲלֵיהּ רוּחַ מְסַאֲבָא. דְּהָא תִּיאוּבְתָא דִּרְחוּי מְסַאֲבֵי לְגַבֵּי גּוּפֵיהוֹן דִּישְׂרָאֵל אִיהוּ, בְּגִין דְּאַתְרֵי מְנִיְהוּ רוּחָא קְדִישָׁא, וּבְמִנָּא דְּקוּדְשָׁא, אֲתִיּוּן לְאַתְחַבְרָא. וְכֹהֲנֵי דְּאִינּוּן קְדִישִׁין, קְדוּשְׁתָּא עַל קְדוּשְׁתָּא, לֹא בְּעִיּוּן לְאַסְתַּאֲבָא כְּלָל, בְּגִין דְּכֹתִיב כִּי נֹר אֱלֹהִיו עַל רֹאשׁוֹ. וְכֹתִיב כִּי שֶׁמֶן מִשְׁחַת אֱלֹהִיו עָלָיו אֲנִי יי'.

3. Running down upon the head, running down upon the beard

The Zohar explains the flow from Binah. The work of the Kohanim, and that they have to stay pure.

11. He, THE PRIEST, like THE PRIEST above, is below, as written, "It is like the precious ointment upon the head, running down upon the beard, the beard of Aaron; running down over the hem of his garments" (Tehilim 133:2). This verse has been explained, yet "the precious ointment upon the head" is the oil of supernal holy ointment, NAMELY THE PLENTY OF MOCHIN, that flows and comes out from the location of the deepest river, BINAH. According to another explanation, it flows and comes out of the head to all heads, the most concealed among the concealed, WHICH IS THE HEAD OF ARICH ANPIN. It is surely "upon the head," the head of Adam Kadmon (Primordial Man), WHICH IS ARICH ANPIN. THE VERSE TEACHES US IT IS LIKE THE PRECIOUS OINTMENT, WHICH IS UPON THE HEAD.

11. וְהוּא כְּגוּוּנָא דְּלַעֲיֹלָא קָאִים לְתַתָּא, דְּכֹתִיב בְּשֶׁמֶן הַטוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזָּקֵן וְזֶקֶן אֶהְרֹן שְׂוֹרֵד עַל פִּי מְדוּתָיו, הָאִי קָרָא אוּקְמוּהָ, אֲבָל בְּשֶׁמֶן הַטוֹב עַל הָרֹאשׁ, דָּא מְשַׁח רַבּוּת קְדִישָׁא עֲלָא, דְּנִגִיד וְנִפְיָק מֵאַתְרֵי דְּנִהָרָא עֲמִיקָא דְּכֻלָּא. ד"א, דְּנִגִיד וְנִפְיָק מֵרִישָׁא דְּכָל רִישִׁין, סְתִימָא דְּכָל סְתִימִין. עַל הָרֹאשׁ, עַל הָרֹאשׁ וְדָאִי, רִישָׁא דְּאָדָם קְדַמָּא.

12. It is "running down upon the beard," the precious beard OF ARICH ANPIN, as has been explained. The beard of Aaron refers to the celestial High Priest, NAMELY, THE BEARD OF ZEIR ANPIN, IN THE SECRET OF CHESED OF ZEIR ANPIN. This has already been explained. This ointment, NAMELY THE PLENTY OF ARICH ANPIN, is "running down over the hem of his garments" OF ZEIR ANPIN. For it flows and comes down to the lower beings over the garments OF ZEIR ANPIN. Similarly THE HIGH PRIEST below draws and is crowned by the anointing oil below. HE CORRESPONDS TO THE SUPERNAL HIGH PRIEST, CHESED OF ZEIR ANPIN.

12. יוֹרֵד עַל הַזָּקֵן, דָּא דִּיקְנָא יְקִירָא, כִּמָּה דְּאוּקְמוּהָ. זֶקֶן אֶהְרֹן, דָּא כְּהֵן גְּדוֹל דְּלַעֲיֹלָא, וְהָא אוּקְמוּהָ. וְהוּא שֶׁמֶן, יוֹרֵד עַל פִּי מְדוּתָיו, דִּמְאִינּוּן מְשִׁיחֵן, נִגִיד וְנִפְיָק וְנִחִית לְתַתָּאִי, וּכְגוּוּנָא דָּא נִגִיד וְאַתְעֵטֵר כְּהֵנָּא תַתָּאֵהּ, בְּמְשַׁח רַבּוּת לְתַתָּא.

13. There is a dissimilarity between the beginning and end of this verse, since it is written, "Speak to the priests the sons of Aaron, and say to them, There shall none be defiled for the dead among his people." THE BEGINNING OF THE VERSE IS IN PLURAL, WHILE THE END IS IN THE SINGULAR. It should have said, 'They shall not be defiled', IN PLURAL, AS AT THE BEGINNING OF THE VERSE. Why "There shall none be defiled" IN THE SINGULAR? HE REPLIES, THE VERSE speaks about the highest priest, NAMELY THE HIGH PRIEST ABOVE. Rabbi Yehuda said, yet it is written, "And he that is the High Priest among his brethren" (Vayikra 21:10). THIS ALLUDES TO THE HIGH PRIEST ABOVE, RATHER THAN THE FIRST VERSE. HE ANSWERS, It is surely so, "THERE SHALL NONE BE DEFILED FOR THE DEAD AMONG HIS PEOPLE" ALLUDES TO THE HIGHEST PRIEST, ZEIR ANPIN, WHILE THE VERSE, "AND HE THAT IS THE HIGH PRIEST AMONG HIS BRETHREN" as we learned, speaks of the High Priest BELOW. As Rabbi Yitzchak said, The priest situated below is in the likeness of above and should be in holiness more than all the others, as we learned. HENCE THE VERSE SPOKE OF HIM SPECIFICALLY THAT HE MUST NOT DEFILE HIMSELF EVEN FOR HIS FATHER OR FOR HIS MOTHER.

13. האי קרא, לאו רישיה סיפיה, ולא סיפיה רישיה. כתיב אמור אל הכהנים בני אהרן ואמרת אליהם לנפש לא יטמא. לא יטמאו מבעי ליה, מהו לא יטמא. אלא, על ההוא כהן עלאה מבלהו קאמר. אמר רבי יהודה והא כתיב והכהן הגדול מאחיו. אלא ודאי הכי הוא במה דאתמר, ואמר רבי יצחק, בהנא דקאים לתתא, כגוונא דלעילא, בקדושה אצטריך לאשתבחא יתיר מכלא, כמה דאתמר.

4. The secret of the candelabra

We learn why only the priest is permitted to arrange and light the lamps in the Temple. Ra'aya Meheimna (the Faithful Shepherd)

14. The priest is commanded to daily arrange lamps in the Temple. We have explained this in relation to the candelabra. This secret is in the likeness of above, since the supernal light in the anointing oil first runs over the head of the supernal Priest, WHICH IS THE FIRST THREE SFIROT OF ZEIR ANPIN. Then he kindles the lamps, NAMELY, THE SFIROT OF MALCHUT, THE ILLUMINATIONS OF FIRE, and makes them illuminate, as written, "It is like the precious ointment upon the head" (Tehilim 133:2), and, "the anointing oil of his Elohim is upon him" (Vayikra 21:12). Thus only the priest is permitted to arrange the lamps and light them twice a day, to correspond to the illumination of unity THAT OCCURS twice, and the daily offering which is offered twice daily - all that is needed.

רעיא מהימנא
14. פקודא דא, לסדרא כהנא בכל יומא בוצינין בבי מקדשא, והא אוקימנא ברזא דמנורא. ואיהו רזא כגוונא דלעילא, בגין דנהירו עלאה במשח רבו, נחית על רישא דכהנא בקדמיתא לבתר איהו אדליק ואנהיר כל בוצינין. דכתיב כשמן הטוב על הראש וגו', וכתיב כי שמן משחת אלהיו עליו וגו'. ועל דא אתייהיב רשו לכהנא בלחודוי, לסדרא בוצינין, ולאדלקא להון בכל יומא תרין זמנין, לקבל נהירו דיחודא תרין זמנין, קרבנא בכל יומא, תרין זמנין, וכלא אצטריך.

15. The candles are shining everywhere by means of the priest, above and below, so there will be rejoicing and so that joy would abound in all directions, NAMELY RIGHT AND LEFT, with the lighting of the lamps. For those two are performed by the priest so that joy would abound in every direction - the kindling of the lamps and incense. We have already explained that "Ointment and perfume (incense) rejoice the heart" (Mishlei 27:9). End of Ra'aya Meheimna

15. ועל ידי דכהנא נהרין בוצינין בכלא, עילא ותתא למחדו חידו, ולאשבחא חידו בכל סטריין. באדלקותא דבוצינין, דהא תרין אליון על ידי דכהנא, לאשתבחא חידו בכל סטריין, ואליון אינון אדלקותא דבוצינין וקטרת. והא אוקימנא שמן וקטרת ישמח לב.
ע"כ רעיא מהימנא

5. "and for his sister a virgin"

We are reminded of the destruction of Jerusalem, and of how God will exact vengeance against the children of Edom who destroyed it.

16. "and for his sister a virgin, that is near to him..." (Vayikra 21:3). The preceding verse says, "but for his kin, that is near to him" (Ibid. 2). Rabbi Aba opened with the verse, "Who is this that comes from Edom, with crimsoned garments from Botzrah..." (Yeshayah 63:1). "Who is this that comes from Edom," MEANS THAT the Holy One, blessed be He, will be garbed with a garment of vengeance upon Edom, for their ruining His Temple, and burning His Holy, and exiling the Congregation of Yisrael among the nations. He will take revenge upon them forever, until all the mountains in the world will fill with the dead of the nations, and the birds of the sky will be summoned upon them TO FEED UPON THEIR CADAVERS. Every wild beast will feed on them for twelve months and the birds of the sky for seven years until the land will not bear their disgrace. This is the meaning of, "for Hashem has a sacrifice in Botzrah, and a great slaughter in the land of Edom" (Yeshayah 34:6), until this raiment OF VENGEANCE will be defiled BY THOSE KILLED. This is the meaning of, "and I have stained all my raiment" (Yeshayah 63:3).

17. "With crimsoned garments from Batzrah," because legions of the world came out FROM BATZRAH to wage war against Jerusalem. They started to burn the Holy, while the children of Edom were demolishing the walls, and uprooting cornerstones. This is the meaning of, "Remember, O Hashem, against the children of Edom the day of Jerusalem, when they said, Rase it, rase it, to its very foundations" (Tehilim 137:7).

18. "this one that is glorious in His apparel" (Yeshayah 63:1), THAT IS, with the garments of vengeance He will don. "striding in the greatness of His strength" (Ibid.). Striding REFERS TO breaking, as written, "the people fall under you" (Tehilim 45:6). Yisrael said to Isaiah, Who is he that will accomplish so much? He opened with the verse, "I that speak in righteousness" (Yeshayah 63:1), He that is "mighty to save" (Ibid.), He of whom it is written, "He loves righteousness and judgment" (Tehilim 33:5), actual righteousness, NAMELY MALCHUT THAT IS CALLED RIGHTEOUSNESS - and He is "mighty to save."

19. Wherefore all that? Because they caused the Congregation of Yisrael to lie in the dust in exile and fall to the ground, as written, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). For that the Holy One, blessed be He, will don for them garments of vengeance to defile them with many dead, as written, "and I have stained all My raiment" (Yeshayah 63:3).

20. And wherefore all that? SINCE it is written, "and for his sister a virgin, that is near to him, and who has had no husband," WHO IS THE HOLY SHECHINAH, SISTER TO ZEIR ANPIN, who is not the portion of Esau, and was not the lot of him of whom it says, "a cunning hunter, a man of the field" (Beresheet 25:27). "for her he may be defiled" (Vayikra 21:3), FOR HER SAKE, with those garments of vengeance that will be defiled among the multitude OF THE DEAD MENTIONED BEFORE. THEREFORE it is written, "for her he may be defiled," for Her sake, because She is lying IN EXILE in the dust, and he wants to raise Her. This is the meaning of, "Arise, shine, for your light is come" (Yeshayah 60:1).

16. וְלֹאֲחֹתוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו וְגו'. מִה כְּתִיב לְעֵילָא, כִּי אִם לְשֹׂארוֹ הַקְּרוּב אֵלָיו וְגו'. רַבִּי אַבָּא פָתַח, מִי זֶה בָּא מֵאֲדוּם חֲמוּץ בְּגָדִים מִבְּצָרָה וְגו', מִי זֶה בָּא מֵאֲדוּם, זְמַיִן קוֹדֶשׁא בְּרִיךְ הוּא לְלִבְשָׁא לְבוּשֵׁי נֹקְמָא עַל אֲדוּם, דְּאַחְרִיבוּ בֵּיתֵיהּ, וְאוֹקִידוּ הַיְכָלֵיהּ, וְגָלוּ לְכַנְסַת יִשְׂרָאֵל בֵּינֵי עַמְמֵינָא. וְלִמְעַבְדַּ לְהוֹן נְקַמַת עַל מִיָּן, עַד דִּישְׁתַּכְּחוּן כָּל טוּרִין מְטוּרֵי עַלְמָא, מְלִיִין מְקַטּוּלֵי עַמּוּיָן, וְלִמְקַרֵי לְכָל עוֹפָא דְשָׁמַיָא עֲלֵיהּ, וְכָל חַיּוֹת בְּרָא יִתְזַנּוּן מִנֵּיהּ, וְתִרְסַר יְרַחֵי, וְעוֹפָא דְשָׁמַיָא שְׁבַע שָׁנִין, עַד דְּלֵא תְסַבֵּל אֶרְעָא גִיּוּלָא דִּידְהוּ. הֵה"ד, כִּי זָבַח לִינִי בְּבְצָרָה וְטָבַח גְּדוֹל בְּאַרְץ אֲדוּם, עַד דְּאִינוּן לְבוּשֵׁי יִסְתַּאבּוּן, הֵה"ד וְכָל מִלְּבוּשֵׁי אֲגָאֲלֵתִי.

17. חֲמוּץ בְּגָדִים מִבְּצָרָה, בְּגִין דְּמִינָה נִפְקוּ אוֹכְלוּסִין דְּעַלְמָא, לְחַיִּילָא עַל יְרוּשָׁלַם, וְאִינוּן שְׂרוּ לְאוֹקְדָא הַיְכָלָא, וּבְנֵי אֲדוּם מְפַגְרִין שׁוּרִין, וְרַמוּ אֲבֵי יִסוּדָא, הֵה"ד זְכוּר יְי' לְבְנֵי אֲדוּם וְגו', הָאוּמְרִים עָרוּ עָרוּ עַד הַיְסוּד בַּהּ.

18. זֶה הַדָּוָר בְּלְבוּשׁוֹ, בְּאִינוּן לְבוּשֵׁי דְנֹקְמָא דְזְמַיִן לְאַלְבִּישָׁא. צוּעָה בְּרוּב כַּחוּ, מְהוּ צוּעָה. מִתְבַּר. כְּמָה דְכְּתִיב עַמִּים תַּחְתִּיךְ יַפְלוּ וְגו'. אָמְרוּ יִשְׂרָאֵל לִישְׁעֵיהּ, מֵאֵן הוּא דִּין דִּיעֵבִיד כָּל כַּךְ. פָּתַח וְאָמַר, אֲנִי מְדַבֵּר בְּצַדְקָה, הֵהוּא דְאִיהוּ רַב לְהוֹשִׁיעַ, הֵהוּא דְכְּתִיב בֵּיהּ, אוֹהֵב צַדְקָה וּמִשְׁפָּט. וְאִיהוּ צַדְקָה מְמַשׁ, וְאִיהוּ רַב לְהוֹשִׁיעַ.

19. וְכָל כַּךְ לְמָה. בְּגִין דְּגִרְמוּ לְכ"ו לְמַהוּי שְׂכִיבַת לְעַפְרָא בְּגִלּוּתָא, וְלִמְנַפֵּל לְאַרְעָא, כְּמָה דְכְּתִיב נִפְלָה לֹא תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל. וּבג"כ, קוֹדֶשׁא בְּרִיךְ הוּא יִלְבֵּשׁ לְבוּשֵׁי נֹקְמָא עֲלֵיהּ, לְסַאבָּא לוֹן בְּסִגְיָאוֹ דְקַטּוּלֵינָא, דְכְּתִיב וְכָל מִלְּבוּשֵׁי אֲגָאֲלֵתִי.

20. וְכָל כַּךְ לְמָה, דְכְּתִיב וְלֹאֲחֹתוֹ הַבְּתוּלָה הַקְּרוּבָה אֵלָיו אֲשֶׁר לֹא הִיְתָה לְאִישׁ. דְּלֹא חוּלְקֵיהּ דְעָשׂוּ, וְלֹא הוּוּת בְּעַרְבֵייהּ דְהֵהוּא דְכְּתִיב בֵּיהּ אִישׁ יוֹדֵעַ צִיד אִישׁ שְׂדֵה, לֵה יִטְמָא, בְּאִינוּן לְבוּשֵׁי דְנֹקְמָא, דְזְמַיִן לְאַסְתַּאבָּא בֵּין אִינוּן אוֹכְלוּסִין, דְכְּתִיב בֵּיהּ לֵה יִטְמָא, בְּגִינָה, בְּגִין דְאִיהוּ שְׂכִיבַת לְעַפְרָא, וְהוּא בְּעֵי לְאַקְמָא לֵה, הֵה"ד קוּמֵי אוּרֵי כִי בָא אוּרִיךְ.

6. "They shall not make baldness on their head"

Rabbi Yosi tells us why the priest below must be without any blemish.

21. "They shall not make baldness (Heb. yikrechuh) on their head" (Vayikra 21:5). Rabbi Yosi said, What is the reason 'yikrechuh' is spelled with Hei AT THE END? HE ANSWERS, That supernal ointment, THE PLENTY OF ABA, is the holy anointing oil that consecrates all seven days, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, as we learned from the words, "for seven days shall he consecrate you" (Vayikra 8:33). That supernal oil is removed from him and baldness is made on him, if he blemishes his head. For the head of the High Priest, NAMELY THE FIRST THREE SFIROT OF ZEIR ANPIN, is this supernal oil, THE LIGHTS OF ABA. Hence the priest below must not demonstrate any blemish in himself, as we have already learned, FOR CORRESPONDING TO THE PRIEST ABOVE, HIS OWN DEEDS BLEMISH HIM. Hence, "MAKE BALDNESS" is spelled with Hei.

7. "for seven days shall he consecrate you"

This section correlates the seventy years of exile with the seven days of consecration and the seven Sfirot. Rabbi Aba says that the High Priest above blemishes the supernal Hei if the High Priest below blemishes the lower Hei.

22. He opened with the verse, "When Hashem brought back the captivity of Zion, we were like men in a dream" (Tehilim 126:1). "When Hashem brought back" was said during the exile in Babylon, though they spent only seventy years in that exile, as written, "That after seventy years are accomplished at Babylon I will take heed of you" (Yirmeyah 29:10), and "we were like men in a dream." What is "like men in a dream"? The friends remarked that some dreams last seventy years.

23. Come and see, it is written, "for seven days shall he consecrate you" (Vayikra 8:33). What are these seven days? It has been said that the uppermost place that includes all the other six, NAMELY BINAH THAT INCLUDES IN IT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, is called seven days and also called repentance. We learned that whoever fasts on Shabbat, his verdict of seventy years standing is torn up. Seventy years are the seven facets of the King, NAMELY THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH INCLUDING TEN, THUS AMOUNTING TO SEVENTY. Even though they are unanimously agreed against him, the verdict is torn up. For what reason? Because WHOEVER FASTS is attached to that day, which includes them all, NAMELY BINAH that is called seven and is called repentance. For that reason, WHEN HE IS ATTACHED TO THAT, he is attached to all SEVENTY YEARS when he repents, and any verdict in any of them is THEREFORE torn up. Therefore assuredly there are seventy years in a dream.

21. לא יקרחה קרחה בראשם. רבי יוסי אמר, לא יקרחה בה"א מאי טעמא. אלא, ההוא שמן עלאה, דאיהו משח רבות קודשא, דאשלים לכל שבועה יומין כמה דאתמר, דכתיב כי שבעת ימים ימלא את ידכם, ההוא שמן עלאה אתעדני מניה ואתקרח, אי איהו אמגים רישיה. בגין דרישא דכהנא עלאה, ההוא שמן עלאה הוי, ועל דא לא ליבעי ליה לכהנא דלתתא, לאחזאה ביה בגרמיה פגיומו כלל, והא אתמר. ובגין כך כתיב בה"א.

22. פתח ואמר, בשוב יי' את שיבת ציון היונו כחולמים. בשוב יי' את שיבת, דא בגלות בבל אתמר. דלא אשתכחו יתיר בגלותא אלא שבועין שנין. דכתיב, כי לפי מלאות לבבל שבועים שנה אפקוד אתכם. וכתיב היונו כחולמים, מאי כחולמים. אלא הא אתערו חבריאי, דאיכא שבועין שנין בחלמא.

23. ותא חזי, כתיב כי שבעת ימים ימלא את ידכם. מאן שבעת ימים. הא אתמר, ההוא אתר עלאה, דהוא כללא דכל שיתא אחרנין, אקרי שבעת ימים, ואקרי תשובה. תנינן, מאן דיתיב בתעניתא בשבתא, קורעין לו גזר דינו של שבועים שנה, ושבעין שנה אינון שבע אנפי מלכא, דאפילו אסתכמו עליה כלא לביש, ההוא גזר דינא אתקרע. מ"ט. בגין דאחיד ביה בההוא יומא, בכללא דכלהו, דאקרי שבעה, ואקרי תשובה, בגין כך בכלהו אחיד, ואהדר בתשובה, ואתקרע גזר דינא בכלהו. ועל דא ודאי שבועין שנין איכא בחלמא.

24. Similarly the priest is crowned with seven, WHICH ARE BINAH that is called seven days. If THE PRIEST blemishes his head, that seven, BINAH, the whole of all SEVEN DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, makes him bald from all that overall holiness that dwells on THAT PRIEST. They were therefore careful not to make baldness on their heads, because this will render them defective in all SEVEN SFIROT. Thus the priest needs to abide in perfection more than all the others, and all the more so the most supernal, THE HIGH PRIEST.

25. Rabbi Aba said, the lower Hei in here and the supernal Hei in there. The High Priest, the highest, BLEMISHES the supernal Hei, WHICH IS BINAH, as written, "upon whose head the anointing oil was poured, and that is consecrated..." (Vayikra 21:10). "And that is consecrated" REFERS TO BINAH as written, "for seven days shall he consecrate you." THE SEVEN DAYS REFER TO BINAH, THE UPPER HEI OF YUD HEI VAV HEI. Any other priest CREATES A BLEMISH in the lower Hei OF YUD HEI VAV HEI, MALCHUT, as written, "They shall not make baldness on their head" (Vayikra 21:5), followed by, "and not profane the name of their Elohim" (Ibid. 6). This name is known AS MALCHUT, THE LOWER HEI. Hence it is written, "And he that is the High Priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments." THIS IS as we said THAT THE ANOINTING OIL INDICATES THE BOUNTY OF ABA THAT HE RECEIVES VIA IMA, THE UPPER HEI. Since he is holy in the likeness of above it is written, "neither shall he go out of the sanctuary" (Ibid. 12), JUST LIKE ABA AND IMA WHOSE UNION IS UNINTERRUPTED.

8. "Hashem, righteousness belongs to You"

Rabbi Aba says that Yisrael is blessed because God gave them the Torah of Truth. He tells us that Righteousness is truth, overall light, the illumination of the countenance and the joy of all. Confusion, the Other Side, is shame and the departure of truth. The high priest must have a beautiful and welcoming countenance.

26. Rabbi Aba opened with the verse, "Hashem, righteousness belongs to You, but to us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem" (Daniel 9:7). Happy are Yisrael, whom the Holy One, blessed be He, has chosen above all the heathen nations. For the love of them, He gave them the Torah of truth, to know the path of the Holy King. Whoever is occupied with the Torah it is as if he is occupied with the Holy One, blessed be He, for the whole Torah is the name of the Holy One, blessed be He. Therefore, whoever deals in the Torah is occupied with His name, and whoever is away from the Torah is far from the Holy One, blessed be He.

24. כְּגוֹוֹנָא דַּא, כְּהִנָּא אֲתַעֲטֵר בְּשִׁבְעַ, דְּאִקְרִי שְׁבַעַת יָמִים, אִי פְגִים רִישִׁיה, הֵוּא שְׁבַעַה דְּאִיהוּ כְּלָלָא דְּכְלָהוּ, אִקְרַח מְנִיה כֹּל הֵוּא קְדוּשָׁא דְּכְלָהוּ, דְּשְׂרִיא עֲלִיה. וְעַד אֲזַדְהֵרוּ דְּלֵא יִקְרַח קְרַחַה בְּרֵאשָׁם, וְיִשְׁתַּכְּחוּ פְּגִימִין מִכְּלָא. וּבג"כ כְּהִנָּא בְּעֵי לְאִשְׁתַּכְּחָא בְּשְׁלִימוּ יִתִּיר מִכְּלָא, כ"ש הֵוּא דְּאִיהוּ עֲלָא מִכְּלָהוּ.

25. א"ר אבא, כאן בה"א תתאה, כאן בה"א עלאה. כ"ג דאיהו עלאה מכלהו, בה"א עלאה. דכתוב אשר יוצק על ראשו שמן המשחה ומלא את ידו וגו'. ומלא ידו דכתוב שבעת ימים ומלא את ידכם. כהנא אחרא בה' תתאה, דכתוב, לא יקרחה קרחה בראשם, וכתוב בתריה, ולא יחללו שם אלהיהם. והאי שם הא ידיעא איהו. ובג"כ כתיב, והכהן הגדול מאחיו אשר יוצק על ראשו שמן המשחה ללבוש את הבגדים, כמה דאמרן. ובגין דאיהו קדישא כגוונא דלעילא, כתיב ומן המקדש לא יצא.

26. ר' אבא פתח ואמר, לך יי' הצדקה ולנו בושות הפנים כהיום הזה לאיש יהודה וליושבי ירושלים. זכאין אינון ישראל, דקודשא בריך הוא אתרעי בהו, מכל עמין עע"ז, ומגו רחיומותא דלהון, יהב להו אורייתא דקשוט, למנדע ארחא דמלכא קדישא. וכל מאן דאשתדל באורייתא, כאלו אשתדל ביה בקודשא בריך הוא, דאורייתא כלא שמיה דקודשא בריך הוא הוי. ובג"כ מאן דאתעסק באורייתא, אתעסק ביה בשמיה, ומאן דאתרחק מאורייתא, רחיקא הוא מקודשא בריך הוא.

27. Come and see, "Hashem, righteousness belongs to You" resembles the words, "Yours, Hashem, is the greatness and the power" (I Divrei Hayamim 29:11), WHICH ARE HIS ATTRIBUTES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. RIGHTEOUSNESS IS ALSO THE ATTRIBUTE OF MALCHUT. What is righteousness? It is a place to which all shining faces are attached, and which is attached to all THE SFIROT OF ZEIR ANPIN which dwell in it, THAT IS, MALCHUT, IN WHICH ARE ALL THE SFIROT OF ZEIR ANPIN. "but to us confusion of faces" is the place which all shining faces shy away from, WHICH IS THE OTHER SIDE. Righteousness, MALCHUT, is truth, overall light, the illumination of the countenance and the joy of all. Confusion, THE OTHER SIDE, is shame and the staying away of truth. For whenever one is ashamed it is because truth, which is righteousness, is gone away from him, which is the shying away of all shining countenances.

28. Come and see, the supernal priest, THE HIGH PRIEST, needs to be with a beautiful countenance, with a welcoming countenance, and more joyous than anyone. He must not look sad or angry, but in all in the likeness of above. Happy is his portion, as it is written regarding him, "I am your portion and your inheritance" (Bemidbar 18:20), and "Hashem is their inheritance" (Devarim 18:2). Hence he must look whole in every respect, in his person, in his apparel, so as not to discredit himself whatsoever, as we learned.

9. "And he shall take a wife in her virginity"

Rabbi Shimon speaks about the verse, "and, lo, he has laid accusing speeches...and they shall fine him a hundred shekels of silver... because he has brought out an evil name upon a virgin of Yisrael."

29. "And he shall take a wife in her virginity" (Vayikra 21:13). Rabbi Shimon opened with, "and, lo, he has laid accusing speeches...and they shall fine him a hundred shekels of silver...because he has brought out an evil name upon a virgin of Yisrael" (Devarim 22:17-19). HE ASKS, yet she is the virgin of her father or husband, why does it state here, "the virgin of Yisrael," WHICH MEANS, A VIRGIN THE DAUGHTER OF JACOB CALLED ISRAEL? AND HE ANSWERS, this is the meaning of, "ask your father, and he will recount it to you; your elders, and they will tell you" (Devarim 32:7). THAT REFERS TO ISRAEL YOUR FATHER, WHOSE DAUGHTER DINAH WENT OUT TO SEE THE DAUGHTERS OF THE LAND, AND THAT INCIDENT OCCURRED. SINCE THE VERSE SPEAKS ABOUT SPREADING AN EVIL NAME, IT MENTIONS THE VIRGIN OF YISRAEL, THE SAME CASE AS THAT OF THE DAUGHTER OF ISRAEL, DINAH. Here too, the priest who represents the likeness of above, "shall take a wife in her virginity," NAMELY, who will not go outside from her courtyard from time to time. We have already learned this. HE MAKES AN ANALOGY BETWEEN HER VIRGINITY AND THE VIRGIN OF ISRAEL, SO SHE WILL NOT GO OUT, AS HAPPENED TO THE VIRGIN OF ISRAEL.

10. "He has given food to those who fear Him"

Rabbi Shimon says that God gives sustenance to the righteous, who are of His household. Anyone who rises at midnight to study Torah is considered to be part of His household, and will inherit the earth.

27. תָּא חֲזוּי, לָךְ יְיָ הַצְדָקָה, כִּדְא, לָךְ יְיָ הַגְדוּלָה וְהַגְבוּרָה. מֵאן צְדָקָה. אֲתָר דְּכָל אַנְפִּין נְהִירִין אֲחִידִין בֵּיה, וְהוּא אֲחִיד בְּכֻלְהוּ, וּבִיה אֲשַׁתְּכָחוּ. וְלִנוּ בּוֹשֵׁת הַפָּנִים אֲתָר דְּכָל אַנְפִּין נְהִירִין אֲתִרְחָקוּ מִנֵּיה. צְדָקָה, אֲמַת קְשׁוּט, וְנִהוּרָא דְכֻלָּא, וְנִהוּרָא דְאַנְפִּין חִידוּ דְכֻלָּא. בּוֹשֵׁת, כְּסוּפָא רְחִיקוּ דְקְשׁוּט מֵאן דְאַכְסִיף, בְּגִין דְאֲמַת דְאִיהוּ צְדָקָה, אֲתִרְחָק מִנֵּיה. רְחִיקוּ דְאַנְפִּין נְהִירִין.

28. ת"ח, כְּהֵנָּא עֲלָא בְּעֵי לְאַתְחִזָּא בְּשִׁפּוּרוּ דְאַנְפִּין, בְּנִהִירוּ דְאַנְפִּין, בְּחִידוּ יְתִיר מְכֻלָּא. וְלֵא בְּעֵי לְאַתְחִזָּא בִּיה עֲצִיבוּ וְרוּגְזָא, אֵלָא כֻּלָּא כְּגוּוּנָא דְלְעִילָא. זְכָאָה חוּלְקִיָּה, דְעֵלִיָּה בְּתִיב, אֲנִי חֲלָקְךָ וְנִחְלַתְךָ. וּכְתִיב יְיָ הוּא נִחְלַתּוּ. וְעַד בְּעֵי לְאַתְחִזָּא שְׁלִים בְּכֻלָּא, בְּגִרְמִיָּה, בְּלְבוּשִׁיָּה, דְלֵא יַפְגִּים גְּרַמִּיָּה כֻּל, כְּמָה דְאַתְמַר.

29. וְהוּא אֲשֶׁה בְּבִתּוּלִיָּה יִקַּח. ר' שְׁמַעוֹן פְּתַח, וְהִנֵּה הוּא שֵׁם עֲלִילוֹת דְּבָרִים וְגו'. וּכְתִיב וְעָנְשׁוּ אוֹתוֹ מֵאָה כֶּסֶף וְגו', כִּי הוֹצִיא שֵׁם רַע עַל בְּתוּלַת יִשְׂרָאֵל, וְכִי בְּתוּלַת יִשְׂרָאֵל הִיא, בְּתוּלַת אָבִיָּה, אוּ בְּתוּלַת בַּעֲלָה הִיא, מֵהוּ בְּתוּלַת יִשְׂרָאֵל הֵכָא. הָדָא הוּא דְכְּתִיב, שְׂאֵל אָבִיךָ וַיַּגִּדְךָ זְקֵנֶיךָ וַיֹּאמְרוּ לָךְ. אוּף הֵכָא כְּהֵנָּא דְקָאִים כְּגוּוּנָא דְלְעִילָא, בְּתִיב וְהוּא אֲשֶׁה בְּבִתּוּלִיָּה יִקַּח, הֵכִי נִמְי בְּבִתּוּלִיָּה, דְלֵא תַּפּוּק מִפְּבֵא דְחִצְרָה מְזֻמְנָא לְבָר, וְהוּא אֲתִמַּר.

30. Rabbi Shimon was walking along the way with Rabbi Yehuda, Rabbi Yosi and Rabbi Chizkiyah. Rabbi Shimon opened with, "He has given food to those who fear Him; He will ever be mindful of His covenant" (Tehilim 111:5). "He has given food to those who fear Him" refers to the righteous who fear the Holy One, blessed be He, for whoever fears Him is considered of the household of the King, and it is written of him, "Happy is the man who fears Hashem" (Tehilim 112:1).

31. HE ASKS, what is the meaning of, "He has given food to those who fear Him," AND ANSWERS THAT this resembles the words, "She rises also while it is yet night, and gives food to her household" (Mishlei 31:15). SINCE THE RIGHTEOUS ARE HIS HOUSEHOLD, THEY RECEIVE THIS FOOD. From this we learned that whoever studies Torah at night and rises at midnight when the Congregation of Yisrael, MALCHUT, awakens to arrange the house for the King, THAT IS, TO DRAW THE ILLUMINATION OF CHOCHMAH FOR HIM, IN ACCORDANCE WITH, "THROUGH WISDOM A HOUSE IS BUILT" (MISHLEI 24:3), such a man takes his part with her, and is considered to be of the household of the King. He is given daily from the allotments of the house. This is the meaning of, "She rises also while it is yet night, and gives food to her household, and a portion to her maidens." "FOOD" REFERS TO THE ILLUMINATION OF CHOCHMAH, WHILE "PORTION" (ALSO: 'LAW') IS THAT THEY WILL NOT DRAW FROM ABOVE DOWNWARDS. Who are her household? Those who join her to study Torah at night are considered her house, her household members. Hence IT IS WRITTEN, "He has given food to those who fear Him."

32. HE ASKS, What is "food," AND ANSWERS, It is real food (lit. 'prey'), FOR SHE DEVOURS AND TAKES BY FORCE, WHICH ALLUDES TO JUDGMENTS THAT ARE REVEALED WITH CHOCHMAH. For she receives from a lofty faraway place, as written, "she brings her food from afar" (Mishlei 31:14), THAT IS, CHOCHMAH, AS WRITTEN, "I SAID, I WILL BE WISE; BUT IT WAS FAR FROM ME" (KOHLELET 7:23). Who obtains this food? This is shown by the end of the verse, "He will ever be mindful of His covenant" (Tehilim 111:5). THIS MEANS whoever strives in the Torah to partake of it at night, AS THE TORAH IS CALLED A COVENANT. Moreover, the Holy One, blessed be He, has another certain supernal Righteous, WHO IS YESOD OF ZEIR ANPIN, and this MAN joins him TO BESTOW UPON MALCHUT, and both inherit the Congregation of Yisrael, as written, "righteous; they shall inherit the land for ever" (Yeshayah 60:21). THIS MEANS THAT THE RIGHTEOUS MAN WHO IS OCCUPIED WITH THE TORAH AT NIGHT AND THE SUPERNAL RIGHTEOUS WILL INHERIT MALCHUT CALLED EARTH.

11. "Neither shall he profane his seed among his people"

Rabbi Shimon speaks about the precept against ejaculating semen in vain, and says it is even more important for priests to obey because they must be holy in every respect. Rabbi Shimon says that Yisrael are happy because when they went into exile the Shechinah went with them. In the end God will return from exile with Yisrael.

33. He continued with the verse, "Neither shall he profane his seed among his people, for I Hashem do sanctify him" (Vayikra 21:15). Come and see, whoever ejaculates semen in vain is not worthy of beholding the face of the Shechinah, and is considered evil, as written, "For You are not an El that has pleasure in wickedness; nor shall evil dwell with You" (Tehilim 5:5). THIS REFERS TO one who emits it by hand or through another, unworthy woman. You may argue that one who ejaculates it within a woman who does not conceive IS also CONSIDERED TO BE EMITTING SEMEN IN VAIN. This is not so, but only those we mentioned.

30. רבי שמעון הוה אזיל בארְחא, והוּו עמיה ר' יהודה ר' יוסי ר' חזקיה. פתח ר"ש ואמר, טרף נתן ליראיו יזכור לעולם בריתו. טרף נתן ליראיו, אליו אינון זכאין, אינון דחלי הקודשא בריך הוא, דכל מאן דדחיל ליה, אתקרי מאינשי דביתא דמלכא, ועליה כתיב, אשרי איש ירא את יי'.

31. מהו טרף נתן ליראיו. אלא כמה דכתיב, ותקם בעוד לילה ותתן טרף לביתה. מהבא אוליפנא, דכל ב"נ דלעי באורייתא בליליא, וקם בפלגות ליליא, בשעתא דכנסת ישראל אתערת לאתקנא ביתא למלכא, האי אשתתף בהדה, והאי אקרי מבי מלכא, ויהבין ליה כל יומא מאינון תיקוני ביתא, הה"ד ותתן טרף לביתה, וחק לנערותיה. מאן ביתה. כל אינון דמשתתפי בהדה בליליא, אקרון ביתה. ובג"כ טרף נתן ליראיו.

32. מהו טרף. טרף ממש, דאיהו נטלא מאתר דחיקא עלאה, דכתיב ממרחק תביא לחמה. ומאן זכי להאי טרף, סופיה דקרא אוכח, דכתיב, יזכור לעולם בריתו. מאן דאשתדל באורייתא, לאשתתפא בהדה בליליא. ולא עוד, אלא דצדיק חד עלאה אית ליה לקודשא בריך הוא, והוא אשתתף בהדיה, וורתין תרווייהו לכנישתא דישׂראל, דכתיב צדיקים לעולם יירשו ארץ.

33. תו פתח ואמר, ולא יחלל זרעו בעמיו כי אני יי' מקדשו. ת"ח, כל מאן דאפיק זרע לבטלה, לא זכי למחמי אפוי שכינתא, ואקרי רע, דכתיב כי לא אל חפץ רשע אתה לא יגורך רע. האי מאן דאפיק ליה בידיה, או באנתו אחרא דלא בשרא. ואי תימא דאפיק ליה באנתו דלא מתעברא, הכי נמי. לא. אלא כמה דאמרן.

34. A man should therefore ask the Holy One, blessed be He, to summon him a worthy vessel, THAT IS A WORTHY WOMAN, so as not to blemish his seed. Whoever ejaculates his seed in an unworthy vessel blemishes his seed. Woe to him who causes damage in his seed. And if this is true for other people, it is much more so to a priest that is below, CORRESPONDING to a likeness of above in utmost holiness. IT IS THEREFORE WRITTEN, "NEITHER SHALL HE PROFANE HIS SEED AMONG HIS PEOPLE."

35. HE ASKS, what is the meaning of "among his people," seeing that it is written before, "A widow, or a divorced woman, or a profaned, or a harlot, these shall he not take" (Vayikra 21:14), and "Neither shall he profane his seed among his people." It should have said, 'among them'. Why "among his people"? HE ANSWERS, this MEANS this would be a disgrace among his people, a blemish among his people. Hence it is written, "but he shall take a virgin of his own people to wife" (Ibid.), "of his own people" assuredly. Everything is in the likeness of above. "for I Hashem do sanctify him." What is "sanctify him"? HE ANSWERS, it is I who daily sanctify him. Hence he must not blemish his seed and no blemish must be in him, "for I, Hashem do sanctify him," as I wish to sanctify him so that he shall be sanctified in every respect, and so that the holy will make use of what is holy.

36. Come and see, the Holy One, blessed be He, will make use of the priest, who is holy when he comes to serve. Since the Holy One, blessed be He will use the priest who is holy, the latter will be helped by a pure man, who is sanctified by his own purity. These are the Levites. Another MAN, NAMELY THE PRIEST, will be helped by another holy man, THE LEVITE, so they will all be in holiness to serve the Holy One, blessed be He. Happy are Yisrael in this world and in the World to Come, as written of them, "and have separated you from the peoples, that you should be Mine" (Vayikra 20:26). Yisrael are separated by holiness in every respect, so as to serve the Holy One, blessed be He. This is the meaning of, "Sanctify yourselves therefore, and be holy; for I am Hashem your Elohim" (Ibid. 7).

37. He opened again and said, "Salvation belongs to Hashem; Your blessings be upon Your people. Selah" (Tehilim 3:9). "Salvation belongs to Hashem": we have so learned, happy are Yisrael, for wherever they were exiled, the Shechinah went into exile with them. When Yisrael will come out of exile, whose salvation shall this be, that of Yisrael or of the Holy One, blessed be He, SEEING THAT THE SHECHINAH AS WELL WILL GO OUT OF EXILE? We have explained it in relation to several verses. Here, "Salvation belongs to Hashem," surely. When will that be? When "Your blessings be upon Your people." When the Holy One, blessed be He, cares for Yisrael with blessings so as to take them out of exile and help them, then "Salvation belongs to Hashem," BECAUSE THE SHECHINAH WILL GO OUT OF EXILE. We therefore learned that the Holy One, blessed be He, will return from exile with Yisrael. This is the meaning of, "then Hashem your Elohim will turn your captivity, and have compassion upon you" (Devarim 30:3). 'TURN' CAN BE CONSTRUED TO MEAN HE WILL RETURN WITH YISRAEL FROM EXILE.

34. ועל דא יבעי ב"נ מקודשא בריך הוא, דיזמין ליה מאנא דכשרא, דלא יפגים זרעיה, מאן דאפיק זרעא במאנא דלא כשרא, פגים ליה לזרעיה, ווי למאן דפגים זרעיה. ומה בשאר בני נשא כן, בכהנא דקאים לתתא כגוונא דלעילא בקדושה עלאה, על אחת כמה וכמה.

35. בעמיו, מהו בעמיו. דהא כתיב לעילא, אלמנה וגרושה וחללה זונה את אלה לא יקח, וכתיב ולא יחלל זרעו בעמיו. בהם מבעי ליה, מהו בעמיו. אלא מלה דא קלנא בעמיו, פגימו בעמיו, ועל דא כתיב, כי אם בתולה מעמיו יקח אשה, מעמיו ודאי, כלא כגוונא דלעילא, כי אני ה' מקדשו, מהו מקדשו. אלא אנא הוא ההוא, דאיהו מקדש ליה בכל יומא, ובגין כך לא יפגים זרעיה, ולא ושתבח ביה פגימו. דהא אני יי' מקדשו דאנא בעינא לקדשא ליה ושתבח קדישא בכלא, דקדישא ישתמש על ידא דקדישא.

36. ת"ח, קודשא בריך הוא ישתמש ע"י דכהנא, וישתבח קדישא בד אתי לשמשא, ובגין דקודשא בריך הוא ישתמש על ידא דכהנא דאיהו קדישא, כהנא ישתמש ע"י דרכנא, דאתקדש ברכיותיה, ומאי איהו. ליואי. בר נש אחרא, ישתמש ע"י דקדישא אחרא, בגין דישתכחון כלא בקדושא, לשמשא לקודשא בריך הוא. זכאין אינון ישראל בעלמא דין ובעלמא דאתי, דעלוייהו כתיב, ואבדיל אתכם מן העמים להיות לי. כמה פרישן ישראל מפלא, בקדושה, לשמשא לקודשא בריך הוא, הה"ד והתקדשתם והייתם קדושים כי אני יי' אלהיכם.

37. תו פתח ואמר, ליי' הישועה על עמך ברכתך סלה. ליי' הישועה. הכי תנינן, זכאין אינון ישראל, דבכל אתר דאתגלו, שכינתא אתגלויא בהדיניהו. כד יפקון ישראל מגלותא, פורקנא למאן, לישראל, או לקודשא בריך הוא. אלא הא אוקמוה בכמה קראי, והכא, ליי' הישועה ודאי, אימתי. על עמך ברכתך סלה. בשעתא דקודשא בריך הוא ישגח בברכאן עליוהו דישראל, לאפקא לון מן גלותא, ולאוטבא להו, כדין ליי' הישועה ודאי. ועל דא תנינן, דקודשא בריך הוא ויתוב עמהון דישראל מן גלותא, הה"ד, ושב יי' אלהיך את שבותך ורחמך.

12. "he shall take a virgin of his own people to wife"

Moses, the Faithful Shepherd, explains why the High Priest must marry a virgin. Yisrael need to send their gifts to God by the hand of a wholesome man.

Ra'aya Meheimna (the Faithful Shepherd)

38. "but he shall take a virgin of his own people to wife" (Vayikra 21:14). The Faithful Shepherd opened and said, this commands the High Priest to marry a virgin, as said, "A widow, or a divorced woman, or a profaned, or a harlot, these shall he not take; but he shall take a virgin of his own people to wife." HE ASKS, why is it necessary for him to marry only an unblemished virgin, AND ANSWERS, a woman is a cup of blessing, WHICH IF tasted is blemished, THAT IS, IT ALLUDES TO MALCHUT CALLED A CUP OF BLESSING. A priest who offers a sacrifice before Hashem must be whole and unblemished, whole and unblemished in limbs, because blemishes make priests unfit. He should be wholesome in body, whole in his wife, so as to fulfill in him the verse, "You are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7).

39. For the sacrifice is a gift. Yisrael need to send their gift to the King by a wholesome man, as they are the opposite of the Other Side, to which they would send a gift by an appointed man who is blemished, as written, "one lot for Hashem, and the other lot for Azazel" (Vayikra 16:8). For other Elohim are all blemished on the northern side, ACCORDING TO THE MEANING OF, "OUT OF THE NORTH THE EVIL SHALL BREAK FORTH" (YIRMEYAH 1:14). In this way most heathen households are defective in respect to their wife, WHO IS a ruin, Lilit, blemished, etc.

40. The Faithful Shepherd is Vav filled WITH YUD HEI, NAMELY, ZEIR ANPIN, THE SECRET OF VAV OF YUD HEI VAV HEI, FULL OF THE BOUNTY OF YUD HEI OF YUD HEI VAV HEI, WHICH ARE CHOCHMAH AND BINAH in the following order: Yud Hei Vav. FOR THIS REASON IT INCLUDES ALL THREE LETTERS, YUD HEI VAV. The last Hei of YUD HEI VAV HEI, WHICH IS MALCHUT, is a cup filled with the blessing of Hashem from the right side, NAMELY THE CUP OF BLESSING MENTIONED BEFORE. From the side of Gvurah, which is Judgment, the Shechinah is called Hei Vav Yud Hei, SINCE IN THIS COMBINATION, HEI, WHICH IS JUDGMENT, RULES OVER VAV, WHICH IS MERCY, WHILE YUD AND HEI, THE MOCHIN, ARE AT THE END OF THE PERMUTATION, WHICH INDICATES JUDGMENT. This is the meaning of, "behold, the hand of Hashem is (Heb. hoyah, Hei Vav Yud Hei) upon your cattle which is in the field" (Shemot 9:3), WHERE MALCHUT, CALLED THE HAND OF HASHEM, IS PERMUTATED INTO HEI VAV YUD HEI IN ORDER TO EXACT PUNISHMENT OVER THE CATTLE IN EGYPT. The Faithful Shepherd rose and prostrated before him, saying, Happy is my lot, that my Master and the Queen are among my helpers.
End of Ra'aya Meheimna

13. "Whoever he be of your seed in their generations that has any blemish"

Rabbi Yitzchak tells us that a blemish on a man testifies that he has no faith and is therefore unfit to serve in a holy place. Rabbi Elazar and Rabbi Shimon test a passerby who has a defect in one eye, asking him who is the happiest man in the world. They find that the passerby is not a faithful man because he places all importance on wealth. Rabbi Elazar talks about the written Torah and the oral Torah that can not dwell on a blemished place. When Zeir Anpin and Malchut are united, everything is whole, all is one, and no place is defective; then the Congregation of Yisrael is called 'whole'. The priest must be unblemished and so must the offering. Rabbi Yosi says that when the dead rise from the dust at the resurrection they will

רעיא מהימנא

38. כי אם בתולה מעמיו יקח אשה, פתח רעיא מהימנא ואמר, פקודא דא, למיסב בהנא רבא בתולתא, הה"ד אלמנה וגרושה וחללה זונה את אלה לא יקח כי אם בתולה מעמיו יקח אשה. ואמאי בעינן דלא יסב אלא בתולתא בלא פגימו. אלא, אתתא איהי כוס דברכה, טעמו פגמו. וכהנא דקריב קרבנא יי, בעי דלהוי איהו שלים, בלא פגימו, שלים באברוי בלא פגימו, דמומין פסלין בכהניא. שלים בגופיה, שלים בנוקביה, לקיימא ביה, כלך יפה רעיתי ומום אין בך.

39. דקרבנא מנחה איהו, וצריכין ישראל למשלח מנחתא דלהון למלכא, בגבר שלים. דאינון בהפוכא דסטרא אחרא, דהא ביד איש עתי פגים, הוו שלחין ליה דורנא, דכתיב גורל אחד ליי וגורל אחד לעזאזל. דאלהים אחרים בלהו פגימין מסטרא דצפון והכי רופא דבתי ע"ז הם פגימים, בנוקבא דלהון, חורבא, לילית, פגימותא וכו'.

40. ור"מ איהו ו' מלא ואיהו בסדורא דא יה"ו. ה' בתרא, כוס מלא ברבת ה', מסטרא דימינא ומסטרא דגבורה דאיהו דינא, שכינתא אתקריאת הוי"ה, הה"ד, הנה י"ד ירו"ד הויה במקנך אשר בשדה. קם ר"מ, ואשתטח קמיה. ואמר זכאה חולקי דמארי ומטרוניתא אינהו בעזרי.
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rise with the same body they had, and God will heal them. We read of the ceremonial importance of eight days in the timing of some events. Rabbi Chiya says that God first offered the Torah to the children of Esau, and the earth trembled until it was given to Yisrael.

41. "Whoever he be of your seed in their generations that has any blemish" (Vayikra 21:17). Rabbi Yitzchak said THE REASON IS because he is blemished, and whoever is blemished is unfit to serve in the holy place. We explained that a blemished man has no faith, to which that blemish bears testimony. This is truer in a priest, who has to be whole and faithful more than the rest. We have already explained this.

42. Rabbi Elazar was sitting in his father-in-law's room, saying that a remedy MUST be found for the leak in the room, BECAUSE THE RAIN WAS LEAKING THROUGH THE ROOF. In the meanwhile a man passed who had a defect in one eye. His father-in-law said, let us seek ADVICE from him. RABBI ELAZAR said, he is blemished and therefore not trustworthy. HIS FATHER-IN-LAW SAID, let us test him. They approached to ask him. He asked him, Whoever is the happiest in the world? THAT MAN said, A rich man IS THE HAPPIEST IN THE WORLD, but when taken away FROM HIS WEALTH, woe to him. I WORRY for him most of all, SINCE IF HE LOSES HIS WEALTH, HE IS THE MOST MISERABLE MAN IN THE WORLD. Rabbi Elazar said, From his words I understand he is neither faithful nor trustworthy, SINCE HE THINKS THE RICH MAN, RATHER THAN THE RIGHTEOUS, TO BE THE HAPPIEST. Come and see, the Holy One, blessed be He, said that "whatever man he be that has a blemish, he shall not approach" (Ibid. 18), for supernal holiness does not dwell on a blemished place.

43. He opened his discourse saying, "for Torah and for testimony: Surely they will speak according to this word" (Yeshayah 8:20). "for Torah and for testimony": HE ASKS, What is the Torah and what is the testimony, AND ANSWERS that the Torah is the Written Torah, ZEIR ANPIN, while the testimony is the Oral Torah, MALCHUT. The Oral Torah does not dwell on a blemished place, because it is established on the Written Torah, SINCE MALCHUT IS BUILT BY ZEIR ANPIN, WHICH IS WHOLE. It is written, "Bind up the testimony, seal the Torah among My disciples" (Ibid. 16). "Bind up the testimony" refers to the Oral Torah, since there, IN MALCHUT, the bundle of life is bound, and with the testimony the knot of life is tied from above, FROM ZEIR ANPIN so that all will be one.

44. From there downwards, THAT IS, UNDERNEATH MALCHUT, routes and paths are separated, and from there the ways diverge throughout the worlds, as written, "and from thence it was parted, and branched into four streams" (Beresheet 2:10).

41. איש מזרעך לדורותם אשר יהיה בו מום. רבי יצחק אמר, בגין דאיהו פגים, ומאן דאיהו פגים, לא אתחזי לשמשא בקודשא. והא אוקמוה, דב"נ דאשתכח פגים, לית ביה מהימנותא, וההוא פגמו אסהיד עליה, כ"ש פהנא, דבעיא לאשתכחא שלים, מאריה דמהימנותא, יתיר מכלא, והא אוקמוה.

42. ר' אלעזר הוה יתיב בקסטרא דבי חמוי, והוה הוה אמר, זילגא דבקסטירא בעיטא שכית. אדהכי, אעבר חד ב"נ, פגים מעיניה חד. אמר חמוי, נשאל להאי. אמר, פגים הוא, ולא מהימנא. אמר, נשאל בהדיה. אתו שאילו ליה. א"ל, טופקא מאן הוא בעלמא. אמר עתירא, אבל דישליף, ווי על דא, בהדיה אנא מכלהו. אמר ר' אלעזר, במלוי אשתמע, דלאו מהימנותא גביה, ולא בר מהימנא הוא. ת"ח, קודשא ברין הוא אמר כל איש אשר בו מום לא יקרב, דהא קדושא דלעילא, לא שריא באתר פגים.

43. פתח ואמר, לתורה ולתעודה אם לא יאמרו בדבר הזה. לתורה ולתעודה. מאן הוא תורה, ומאן הוא תעודה. אלא תורה דא תורה, שבכתב. תעודה דא תורה שבעל פה. תורה שבעל פה לא שריא באתר פגים, דהא מתורה שבכתב אתבני. כתיב צור תעודה חתום תורה בלמודי, צור תעודה, דא תורה שבע"פ, בגין דתמן אתצר צורא דחיי, ובתעודה אתקשר קשרא דחיי דלעילא, למהוי כלא חד.

44. ומתמן לתתא אתפרשן אורחין ושבילין, ומתמן מתפרשין אורחין בעלמין כלהו הה"ד ומשם יפרד והיה לארבעה ראשים.

45. "seal the Torah" refers to the sealing of the Torah, the Written Torah, WHICH IS ZEIR ANPIN. Where does this happen? "among My disciples," the prophets CALLED "TAUGHT OF HASHEM," NETZACH AND HOD, as written, "And he set up the right pillar, and called its name Jachin," WHICH IS NETZACH, "and he set up the left pillar, and called its name Boaz" (I Melachim 7:21), WHICH IS HOD. From there ways extend to the faithful prophets, WHO RECEIVE FROM NETZACH AND HOD, and these support the body, ZEIR ANPIN with HIS six lights. This is the meaning of, "His legs are pillars of marble" (Shir Hashirim 5:15). HIS LEGS, THE SECRET OF NETZACH AND HOD, ARE PILLARS OF ZEIR ANPIN THAT HAS SIX SFIROT IN HIM. Everything is supported only by MEANS OF perfection, and all their holiness dwells on them only when they are in holiness. For when ZEIR ANPIN AND MALCHUT are united with each other, all is whole, all is one, and no place is rendered defective. Hence the Congregation of Yisrael is called whole, as written, "And Melchizedek king of Shalem (lit. 'whole')" (Beresheet 14:18), AS MELCHIZEDEK IS MALCHUT AND THE KING OF WHOLENESS. AND ALSO, "In Shalem also is His tabernacle" Tehilim 76:3), WHICH REFERS TO MALCHUT.

46. Therefore everything dwells only on a wholesome place, and therefore, "whatever man he be that has a blemish, he shall not approach" (Vayikra 21:18). Similarly, a blemished sacrifice shall not be offered, since it is written, "it shall not be acceptable for you" (Vayikra 22:20). You may say that the Holy One, blessed be He, only dwells in a broken place, in a broken vessel, as written, "yet with him also that is of a contrite and humble spirit" (Yeshayah 57:15). HE ANSWERS, such a place is the most wholesome, because one humbles himself so as to allow the loftiest to dwell on him, supernal loftiness. Such a one is whole. But it does not say, "I DWELL ON" (IBID.) "a blind man, or a lame, or he that has a flat nose, or anything superfluous" (Vayikra 21:18), but "with him also that is of a contrite and humble spirit," for the Holy One, blessed be He, raises him who humbles himself.

47. Therefore the priest that is below as the likeness of above needs to be more whole in every respect than anyone else, and show no blemish. The priests are therefore admonished, "Whoever he be of your seed in their generations that has any blemish..."

48. He continued with, "And if you offer the blind for sacrifice, is it not evil? And if you offer a lame or sick animal, is that not evil?" (Malachi 1:8). HE ASKS, Was it the Holy One, blessed be He, who said it is not evil? Then it is good. AND HE ANSWERS, The end of the verse shows that Yisrael used to appoint blemished priests in those days AND BLEMISHED SACRIFICES on the altar, and to serve in the Temple, and said, What does the Holy One, blessed be He, care whether it is this or another? It is they who used to say, It is not evil, and the Holy One, blessed be He, answered them with the very words they would use, saying, 'Yisrael, you say there is not evil in blemished people sacrificing for My worship'. What does the Holy One, blessed be He, care?

45. חתום תורה, חתימה דאורייתא, דאיהי תורה שכתב באן אתר. בלמודי, אלין נביאי, כד"א ויקם את העמוד הימני ויקרא שמו יכין ויקם את העמוד השמאלי ויקרא שמו בועז. ומתמן אתפרשן אורחי לנביאי מהימני, וקיימי אלין בקיומא לגופא, לשית טהירין, הה"ד שוקיו עמודי שש. וכלא לא קיימא אלא בשלימו, ולא שריא קדושה דכלא, אלא בשלימו, כד מתחבראן דא בדא, כלא הוא שלים, כלא הוא חד, לא אתפגים אתר. ועל דא אקרו כ"י שלם, כד"א ומלכי צדק מלך שלם ויהי בשלם סבו.

46. ובגין כך לא שריא כלא, אלא באתר שלים. ועל דא כל איש אשר בו מום לא יקרב. כגוונא דא קרבנא דביה מומא לא יתקריב. מ"ט. דכתיב כי לא לרצון יהיה לכם. ואי תימא הא קודשא בריך הוא לא שארי אלא באתר תבירא, במאנא תבירא, דכתיב ואת דבא ושפל רוח. האי אתר שלים יתיר הוא מכלא, בגין דמאיך גרמיה למשרי עליה גאותא דכלא, גאותא עלאה, ודא הוא שלים. אבל לא כתיב, ואת עור ושבור וחרום ושרוע. אלא ואת דבא ושפל רוח, מאן דמאיך גרמיה, קודשא בריך הוא זקיף ליה.

47. ובגייני כך, כהנא דקאים לתתא כגוונא דלעילא, בעי למהוי שלים יתיר מכלא, ולא יתחזי פגים, וע"ד אזהר להו לכהני, דכתיב איש מזרעך לדורותם אשר יהיה בו מום.

48. תו פתח ואמר, וכי תגישון עור לזבוח אין רע, וכי תגישו פסח וחולה אין רע, וכי קודשא בריך הוא אמר אין רע, אי הכי טוב הוא. אלא סופיה דקרא אוכח, דישראל באינן יומין הוו ממנן כהני מארי דמומין, על גבי מדבחה, ולשמשא על מקדשא, ואמרי מאי אכפת ליה לקודשא בריך הוא דא, או אחרא. ואינן הוו דאמרי אין רע. וקודשא בריך הוא אתיב להון ההיא מלה דהוו אמרי. אמר: ישראל אתון אמרי כד מקרבי מארי דמומין על פולחני אין רע, מאי אכפת ליה לקודשא בריך הוא.

49. The end of the verse says, "offer it now to your governor; will he be pleased with you, or will he show you favor?" (Ibid.) If a man among you must make peace with the king and offer him a gift, will you send him a defective one or not? "will he be pleased with you, or will he show you favor" with that DEFECTIVE gift? Moreover when you bring before Me a blemished man to offer Me an offering, that offering of yours shall be given to the dog. For surely such a blemished man is defective in every respect, defective in faith. Hence it says, "whatever man he be that has a blemish, he shall not approach."

50. Rabbi Yosi said, The Holy One, blessed be He, will make Yisrael whole so they will be whole in every respect, and there will be none blemished among them. For the world will reach completion DURING RESURRECTION, like the vessels and garments of man which are completion for the body. THIS IS WHY HE WILL PERFECT THEM, as written, "and they stand as a garment" (Iyov 38:14).

51. Come and see, when they will awaken from the dust DURING RESURRECTION, they will rise as they came INTO THE GRAVE. If they entered lame or blind, they will rise lame or blind, NAMELY THEY WILL RISE with the same garment, BODY, so that none would say it is another who was revived INTO LIFE. The Holy One, blessed be He, will then heal them so they will be whole before Him, and the world will be whole in everything. Then, "on that day Hashem shall be one, and His Name One" (Zechariah 14:9).

52. "When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under its mother..." (Vayikra 22:27). Rabbi Yosi opened with, "Your righteousness is like the great mountains; Your laws are a great deep. Hashem, You preserve man and beast" (Tehilim 36:7). We have to examine this verse. Yet come and see, righteousness IS a holy supernal Sfirah, NAMELY MALCHUT. "like the great mountains" MEANS like the supernal holy mountains called mountains of pure balsam tree, WHICH ARE BINAH. Since MALCHUT rises to be attached to them above, all her Judgments become equal, since this Judgment contains no Mercy. THEREFORE "Your laws are a great deep." Law, which is Mercy, descends to that grade, MALCHUT, to perfect the world, and have compassion over everything, and executes Judgment with Mercy to mitigate the world.

49. סופיה דקרא מה פתיב, הקריבהו נא למחתך הירצך או הישא פניך. בר נש מניכו, אי בעיתו לשלומי למלכא, ולקרבא קמיה דורונא, אתון משדרין ליה בפגימא, או לא. הירצך או הישא פניך בהוא דורונא, כ"ש וכ"ש דאתון מקרבין קמאי ב"נ פגים לקרבא דורונא, הא דורונא דלכון לכלבא אתמסר, דודאי ב"נ דאיהו פגים, פגים הוא מכלא, פגים הוא מהימנותא. וע"ד כל איש אשר בו מום לא יקרב.

50. א"ר יוסי, זמין קודשא בריך הוא לאשלמא להו לישראל, ולאשתכחא שלימין בכלא, דלא יהא בהון מארי דמומין כלל, בגין דיהון תקונא דעלמא, באלין מאני ולבושא דב"נ דאינון תקונא דגופא, הה"ד ותיצבו כמו לבוש.

51. תא חזי, כד יתערוך מעפרא, במה דעאלו, הכי יקומון, חגרין או סומין. עאלו חגרין וסומין, יקומון בהוא לבושא, דלא יימרון דאחרא הוא דאתער. ולבתר, קודשא בריך הוא ייסי לון, וישתכחון שלימין קמיה, וכדין יהא עלמא שלים בכלא, כדין ביום ההוא יהיה יי' אחד ושמו אחד.

52. שור או כשב או עז כי יולד והיה שבעת ימים תחת אמו וגו'. ר' יוסי פתח, צדקתך בהררי אל משפטיך תהום רבה אדם ובהמה תושיע יי'. האי קרא אית לאסתכלא ביה, אבל תא חזי, צדק: בתרא קדישא עלאה. בהררי אל: באינון טורין עלאין קדישין, דאקרון טורי דאפרסמונא דכיא. ובגין דאיהו סלקא לאתקשרא בהו לעילא, כל דינהא בשקולא חדא לכלא, דלית בההוא דינא רחמי. משפטיך תהום רבה. משפט דאיהו רחמי, נחית לתתא לההוא דרגא לתקנא עלמין וחייס על כלא ועביד דינא ברחמי לבסמא עלמא.

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53. Since it is Mercy, "Hashem, You preserve man and beast," NAMELY equally. In relation to man and beast, it has been explained as referring to a man who behaves like a beast. BUT "man and beast" MEANS the same law applies for men and beasts. For men, "And he that is eight days old shall be circumcised among you" (Beresheet 17:12). For beasts, "it shall be seven days under its mother; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to Hashem" (Vayikra 22:27), SO THAT they will spend at least one Shabbat. This has already been explained.

54. Rabbi Chiya opened, "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled, and the heavens dropped" (Shoftim 5:4). Come and see, happy are Yisrael in this world and in the World to Come, since the Holy One, blessed be He, chose them and they cleave to Him and are called holy, a holy nation, WHICH IS THE ASPECT OF BINAH. Moreover, He even raised them to a supernal grade called holiness, WHICH IS CHOCHMAH, AND THAT WHICH RECEIVES FROM HOLINESS, NAMELY BINAH, IS CONSIDERED HOLY, as is written, "Yisrael is holiness to Hashem, the firstfruits of His increase" (Yirmeyah 2:3). As we explained, that is because Yisrael cleave to Him through His name after eight days, are marked by His name, and are His, as written, "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). The nations do not cleave to Him, nor follow His commands and the holy imprint is absent from them, so they cleave to the unholy Other Side.

55. Come and see, when the Holy One, blessed be He, wished to give the Torah to Yisrael, He summoned the children of Esau and asked them, "Do you wish to receive the Torah?" At that moment the earth, MALCHUT, trembled, and wanted to enter a chasm in the great abyss. It said before Him, Master of the Universe, shall the delights of Your joy since 2,000 years prior to the creation of the world, WHICH IS THE TORAH, ACCORDING TO THE MEANING OF, "AND I WAS DAILY HIS DELIGHT" (MISHLEI 8:30), come before the uncircumcised who are not imprinted with Your covenant?

56. The Holy One, blessed be He, said to it, 'Throne, throne, NAMELY MALCHUT CALLED THRONE, may a thousand such nations perish, the covenant of the Torah shall not appear before them.' This is the meaning of, "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled" surely, for the Torah is given only to him who has the holy covenant in him. Whoever teaches the Torah to the uncircumcised is false to two covenants, the covenant of the Torah, AS THE TORAH IS CALLED COVENANT, AS WRITTEN, "IF I HAVE NOT APPOINTED MY COVENANT..." (YIRMEYAH 33:25), and the covenant of the Righteous and the Congregation of Yisrael. For the Torah was given to that place, THE COVENANT, and to no other, THE FORESKIN.

53. וּבְגִין דְּאִיהוּ רַחֲמֵי, אֲדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ. לְכֹלָא בְּשִׁקּוּלָא חֲדָא. אֲדָם וּבְהֵמָה, הָא אֻקְמוּהּ, מֵאֵן דְּהוּא אֲדָם, וְשׂוֹי לְגִרְמִיָּה כְּבְהֵמָה. אֲדָם וּבְהֵמָה: דִּין אֲדָם, וְדִין בְּהֵמָה, חֵד הוּא. אֲדָם: וּבֵן שְׁמֹנֶת יָמִים יְמוּל לָכֶם כָּל זָכָר. בְּהֵמָה: וְהָיָה שְׁבַעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהִלְאָה יִרְצָה לְקַרְבָּן אִשָּׁה לַיְיָ, בְּגִין דִּיעֵבֵר עָלֶיהוּ שַׁבַּת חֵד, וְהָא אֻקְמוּהּ.

54. רַבִּי חִיָּיא פִּתַּח יְיָ בְּצִאתְךָ מִשְׁעִיר בְּצַעֲדֵךָ מִשְׁדֵּה אֲדוּם אֶרֶץ רַעְשָׁה גַם שָׁמַיִם נִטְפוּ. תָּא חֲזִי, זְכַאִין אֵינוֹן יִשְׂרָאֵל בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאַתִּי, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, וְאֵינוֹן מִתְדַבְּקִין בֵּיהּ, וְאֶקְרוּן קְדִישִׁין, עִם קְדוּשָׁא. וּכֵן עַד דְּסָלִיק לֹון לְדִרְגָא עֲלָאָה דְאַקְרִי קְדֵשׁ, דְּכַתִּיב, קְדֵשׁ יִשְׂרָאֵל לַיְיָ רִאשִׁית תְּבוּאָתָהּ. כְּמָה דְאַוּקִימְנָא, דְּהָא יִשְׂרָאֵל מִתְמַנְיָא יוֹמִין מִתְדַבְּקִין בֵּיהּ בְּשִׁמְיָהּ, וְרִשְׁמִיּוֹן בְּשִׁמְיָהּ, וְאֵינוֹן דִּילֵיהּ. כְּמָה דְאַתְּ אָמַר, וּמִי כְּעַמְךָ בְּיִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ. וְעַמְמִין לֹא מִתְדַבְּקִין בֵּיהּ, וְלֹא אֲזִלוּן בְּנִימוּסֵיהּ, וְרִשְׁמִיָּא קְדִישָׁא אֲעֵדִיאוּ מַנְיָהּ, עַד דְּאֵינוֹן מִתְדַבְּקִין בְּסִטְרָא אַחְרָא דְלֹאוּ קְדִישָׁא.

55. וְתָא חֲזִי, בְּשַׁעֲתָא דְּבַעָא קוּדְשָׁא בְּרִיךְ הוּא לְמִיָּהּב אֹרִייתָא לְיִשְׂרָאֵל, זְמַן בְּהַ לְבַנֵּי עֶשָׂו, אָמַר לֹון, בְּעָאן אַתּוֹן לְקַבְּלָא אֹרִייתָא. בַּהֲהִיא שַׁעֲתָא אֲתַרְגִּיזַת אֶרְעָא קְדִישָׁא, וּבַעֲתָא לְאַעֲלָא לְנוֹקְבָא דְתַהוּמָא רַבָּה. אָמְרָה קְמִיָּה, מֵאִרֵּי דְעֵלְמָא, פְּסִטִירָא דְחֻדוּהַ תְּרֵי אֶלְפֵי שְׁנַיִן עַד לֹא אַתְבְּרֵי עֵלְמָא, אֲזַדְמַן קְמִי עַרְלִין דְלֹא רִשְׁמִין בְּקִיּוּמֵךְ.

56. אָמַר לָהּ קוּדְשָׁא בְּרִיךְ הוּא, כּוּרְסִיָּא כּוּרְסִיָּא, יִיבְדוּן אֶלְף אֹמִין כּוּוֹתִיָּהּ, וְקִימָא דְאֹרִייתָא לֹא יִזְדַּמֵּן קְמִיָּהּ, הַה"ד יְיָ בְּצִאתְךָ מִשְׁעִיר בְּצַעֲדֵךָ מִשְׁדֵּה אֲדוּם אֶרֶץ רַעְשָׁה. וְדֵאֵי בְּגִין דְאֹרִייתָא לֹא אֲתִיָּהִיבַת אֶלָּא לְמֵאֵן דְאַתְּ בֵּיהּ קִימָא קְדִישָׁא. וּמֵאֵן דִּילִיף אֹרִייתָא לְמֵאֵן דְלֹא אַתְגְּזֹר, מִשְׁקֵר בְּתֵרֵי קִימֵי, מִשְׁקֵר בְּקִימָא דְאֹרִייתָא, וּמִשְׁקֵר בְּקִימָא דְצַדִּיק וּכְנַסַּת יִשְׂרָאֵל. דְאֹרִייתָא לְהָאֵי אַתְרַ אֲתִיָּהִיבַת, וְלֹא לְאַחְרָא.

Rabbi Aba tells us that anyone who teaches the Torah to the uncircumcised is false to the Torah, false to the prophets and false to the Writings. We learn how a circumcised man can attain the light of the Ruach and the Neshamah and the Chayah.

57. Rabbi Aba said, WHOEVER TEACHES THE TORAH TO THE UNCIRCUMCISED is false to three high places. He is false to the Torah, false to the Prophets, false to the Writings. He is false to the Torah, as written, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44), AND NOT BEFORE THE UNCIRCUMCISED. He is false to the Prophets, as written, "And all your children shall be taught of Hashem" (Yeshayah 54:13), not others. It is also written, "seal the Torah among My disciples" (Yeshayah 8:16), among them and not among others. He is false to the Writings, as written, "For He established a testimony in Jacob, and appointed a Torah in Yisrael" (Tehilim 78:5), and, "Surely the righteous shall give thanks to Your name" (Tehilim 140:14). Who are the righteous? They are the Righteous, YESOD OF ZEIR ANPIN, and the Congregation of Yisrael, WHICH IS MALCHUT CALLED RIGHTEOUSNESS. For whoever is not circumcised or has not entered their covenant, will not give thanks to His Holy Name, which is THE STUDY OF the Torah. Rabbi Chiya said, Once the Holy One, blessed be He, was revealed on Mount Sinai to give the Torah to Yisrael, the land abated FROM ITS TREMBLING, and was quiet. Hence, "the earth feared, and was still" (Tehilim 76:9).

58. Come and see, when a man is born, no force from above is appointed over him until he is circumcised. Once he is circumcised the awakening of the spirit, NAMELY THE LIGHT OF NEFESH, was roused over him from above. If he merits to be occupied with the Torah, an additional awakening is stirred over him, THE LIGHT OF RUACH. If he merits to perform the commandments of the Torah, an additional awakening is roused over him, WHICH IS THE LIGHT OF NESHAMAH. If he was worthy to be married, begot children and taught them the ways of the Holy King, then he is whole in every respect, BECAUSE HE ATTAINED THE LIGHT OF CHAYAH. THESE FOUR LEVELS ARE FROM THE FOUR WORLDS, ATZILUT, BRIYAH, YETZIRAH AND ASIYAH, AND APPLY TO EACH INDIVIDUAL WORLD.

59. But when an animal is born, whatever force is in it at its end it has at the hour of its birth, which is appointed over it. Hence it is written, "When a bullock, or a sheep, or a goat, is brought forth" (Vayikra 22:27), for whatever it possesses at the end it has when it is born.

15. "then it shall be seven days under its mother"

We are told that an animal accepted for a burnt offering shall be at least seven days old so that it will have experienced one Shabbat. We learn about why man must undergo one Shabbat before his circumcision. The two bloods spoken of are the blood of the Pascal sacrifice and the blood of circumcision, and the blood of circumcision is itself two bloods, through which one attains the life of the World to Come.

57. רבי אבא אמר, מִשְׁקֵר בְּתוֹרָה, מִשְׁקֵר בְּנְבִיאִים, מִשְׁקֵר בְּכְתוּבִים. מִשְׁקֵר בְּתוֹרָה, דְּכִתְיֵב וְזֹאת הַתּוֹרָה וְגו'. מִשְׁקֵר בְּנְבִיאִים דְּכִתְיֵב וְכָל בְּנִיךְ לְמוֹדֵי יי'. אִינוּן לְמוֹדֵי יי', וְלֹא אַחֲרָא, וְכִתְיֵב חֲתוּם תּוֹרָה בְּלְמוֹדֵי, אִינוּן, וְלֹא אַחֲרָא. מִשְׁקֵר בְּכְתוּבִים, דְּכִתְיֵב וְיִקָּם עֲדוּת בְּיַעֲקֹב וְתוֹרָה שֶׁם בְּיִשְׂרָאֵל, וְכִתְיֵב אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ. מֵאֵן צְדִיקִים. דָּא צְדִיק וְכִנְסַת יִשְׂרָאֵל. דִּמְאֵן דְּלֹא אַתְגְּזֹר, וְלֹא עָאל בְּקִיּוּמָא דְּלֵהוֹן, לֹא יוֹדוּן לְשִׁמְיָה קְדִישָׁא, דְּהִיא אוֹרִייתָא. אָמַר רַבִּי חִיָּיא בִּיּוֹן דְּאַתְגְּלִי קוּדְשָׁא בְּרִיךְ הוּא עַל טוֹרָא דְּסִינַי, לְמִיָּהב אוֹרִייתָא לְיִשְׂרָאֵל, שְׂכִיבַת אֶרְעָא, וְתַבַּת בְּנִיחָא, הַה"ד אֶרְץ יִרְאָה וְשִׁקְטָה.

58. תָּא חִיָּי, בַּר נֶשׁ דְּאַתְיִילִיד לֹא אַתְמְנָא עֲלֵיהּ חֵילָא דְּלַעִילָא, עַד דְּאַתְגְּזֹר. בִּיּוֹן דְּאַתְגְּזֹר, אַתְעַר עֲלֵיהּ אַתְעַרוּתָא דְּרוּחָא דְּלַעִילָא. זְכִי לְאַתְעַסְקָא בְּאוֹרִייתָא, אַתְעַר עֲלֵיהּ אַתְעַרוּתָא יְתִיר. זְכִי וְעַבִּיד פְּקוּדֵי אוֹרִייתָא, אַתְעַר עֲלֵיהּ אַתְעַרוּתָא יְתִיר. זְכִי וְאַתְנַסִּיב, זְכִי וְאוֹלִיד בְּנִין, וְאוֹלִיף לֹן אוֹרְחוּי דְּמַלְכָא קְדִישָׁא, הָא כְּדִין הוּא אֲדָם שְׁלִים. שְׁלִים בְּכֻלָּא.

59. אָבֵל בְּהֵמָה דְּאַתְיִלִידַת, בְּהֵיָא שְׁעַתָּא דְּאַתְיִלִידַת, הֵהוּא חֵילָא דְּאִית לָהּ בְּסוּפָה, אִית לָהּ בְּהֵיָא שְׁעַתָּא דְּאַתְיִלִידַת, וְאַתְמְנָא עֲלֵיהּ. וּבְגִין כֵּךְ כְּתִיב, שׁוֹר אוֹ כֶּשֶׁב אוֹ עֵז כִּי יוֹלֵד. עֵגֶל אוֹ טֶלֶה, אוֹ שְׁעִיר אוֹ גְּדִי לֹא אַתְמַר, אֶלָּא שׁוֹר אוֹ כֶּשֶׁב אוֹ עֵז, הֵהוּא דְּאִית לֵיהּ לְסוּפָא, אִית לֵיהּ בְּשְׁעַתָּא דְּאַתְיִלִיד.

60. "then it shall be seven days under its mother" (Vayikra 22:27), in order for that force APPOINTED OVER IT to settle upon it and exist in it. It will exist in it when one Shabbat has rested on it. Otherwise it does not stay, FOR PEOPLE ONLY EXIST THROUGH THE LIGHT OF SHABBAT, AS WRITTEN, "AND BY THE SEVENTH DAY ELOHIM ENDED HIS WORK, WHICH HE HAD DONE" (BERESHEET 2:2). Later, when this force exists in it, it is written, "it shall be accepted for an offering made by fire to Hashem" (Ibid.), through the existence of the one Shabbat it experienced.

61. As for man, by undergoing one Shabbat, the awakening of this world and his force, NAMELY THE ANIMAL NEFESH, are established. After he is circumcised, an awakening of the Supernal Spirit, THE SECRET OF THE NEFESH AS MENTIONED, occurs, and the Congregation of Yisrael, MALCHUT, passes over him and sees him with a holy imprint. Then she is roused towards him and the spirit of that holy world dwells on him. This is written in, "and saw you weltering in your blood, I said to you, In your blood live..." (Yechezkel 16:6), NAMELY two BLOODS.

62. You may say that when Yisrael went out of Egypt, there were among them the blood of the Pascal sacrifice and the blood of circumcision. Then it is written, "In your blood live," NAMELY THE TWO BLOODS. BUT what of "In your blood" in this case? THERE IS ONLY THE BLOOD OF CIRCUMCISION? HE ANSWERS, There ARE two, one of circumcision and one of the uncovering of the corona. The blood of circumcision is OF the Congregation of Yisrael, WHICH IS MALCHUT, while that of the uncovering is OF the Righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN. Through these two bloods one attains the life of the World to Come. This is the meaning of, "In your blood live."

16. Each letter of the name is the perfection of the whole Name

We learn from Rabbi Shimon how each letter in the Holy Name reflects the perfection of the name, and the inner meaning of the seven days in Vav Hei and the seven days in Yud Hei.

63. Rabbi Shimon said, "The counsel (or: 'secret') of Hashem is with them that fear Him; and He will reveal to them His covenant" (Tehilim 25:14). "The secret of Hashem is with them that fear Him" refers to the Congregation of Yisrael, NAMELY MALCHUT CALLED THE SECRET OF HASHEM. "and He will reveal to them His covenant" refers to the Righteous, the foundation of the world, NAMELY, YESOD OF ZEIR ANPIN THAT IS CALLED COVENANT. BOTH are joined as one.

64. Yud HAS IN IT three letters, which are overall perfection. The beginning of everything, NAMELY CHOCHMAH CALLED BEGINNING, IS Yud, which is the most superior, ABOVE ALL THE LETTERS OF YUD HEI VAV HEI, AND ALL THE SFIROT. The Vav WITHIN YUD VAV DALET IS the Central COLUMN, ZEIR ANPIN, which is perfection in every direction, SINCE IT COMPLETES THE RIGHT AND THE LEFT. It completes, NAMELY, IS A ROOT TO all the spirits, and Faith depends on it, WHICH IS MALCHUT, THE DALET IN THE YUD. It is the garden, the bundle of life, NAMELY MALCHUT. This letter Dalet is small, SINCE MALCHUT IS THE SECRET OF SMALL LETTERS, AND IS overall perfection, SINCE MALCHUT COMPLETES ALL THE SFIROT.

60. וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ, בְּגִין לְאַתִּישְׁבָּא בֵּיהּ הֵהוּא חֵילָא וְאַתְקִיִּים בֵּיהּ. וּבְמָה יִתְקִיִּים בֵּיהּ. כִּד יִשְׂרֵי עָלֵיהּ שַׁבַּת חַד, וְאִי לֹא, לֹא יִתְקִיִּים. וּלְבַתֵּר דִּיתְקִיִּים בֵּיהּ הֵהוּא חֵילָא, כְּתִיב יִרְצָה לְקַרְבַּן אִשָּׁה לַיְי, בְּקִיּוּמָא דְשַׁבַּת חַד, דְּאֵעְבַּר עָלֵיהּ.

61. וּבַר נֶשׁ, בְּקִיּוּמָא דְשַׁבַּת חַד, אֶתְקִיִּים בֵּיהּ אֶתְעֲרוּתָא דֵהָאִי עֲלֵמָא, וְחֵילָא דִילֵיהּ. בַּתֵּר דְאַתְגִּזֹר, אֶתְעַר עָלֵיהּ אֶתְעֲרוּתָא דְרוּחָא עֲלָאָה, וּכְיֵי אֵעְבַר עָלֵיהּ, וְחֵמָאֵת לֵיהּ, בְּרִשְׁימָא קְדִישָׁא, וְאַתְעֲרַת עָלֵיהּ, וְשְׂרִיא עָלֵיהּ רוּחָא דֵהֵהוּא עֲלֵמָא קְדִישָׁא, כְּמָה דְאַתְ אָמַר, וְאֵעְבֹר עֲלֶיךָ וְאַרְאֶךָ מִתְבוֹסֶסֶת בְּדַמְיֶךָ וְגו'. בְּדַמְיֶךָ: בַּתֵּרִי.

62. וְאִי תִיּוּמָא, הֵתָם כִּד נִפְקֹוּ יִשְׂרָאֵל מִמִּצְרַיִם, דְשָׁכִיחַ בִּינֵיהוּ דָם פֶּסַח וְדָם מִילָה, כְּדִין כְּתִיב בְּדַמְיֶךָ חַיִּי, הֵכָא מָאִי בְּדַמְיֶךָ. אֶלָּא תְרִין, חַד דְּמִילָה, וְחַד דְּפְרִיעָה. חַד דְּגִזְרוּ, דְכִנְסַת יִשְׂרָאֵל. וְחַד דְּפְרִיעָה, בְּצַדִּיק וְסוּד עוֹלָם. וְאַלִּין תְרִין דְּמִין דְּבַר נֶשׁ קָאִים בְּגִיּוּיָהוּ בְּקִיּוּמָא דְעֲלֵמָא דְאַתֵּי, הַה"ד בְּדַמְיֶךָ חַיִּי.

63. רַבִּי שִׁמְעוֹן אָמַר, סוּד יְיָ לִירְאִיו וּבְרִיתוֹ לְהוֹדִיעֵם. סוּד יְיָ לִירְאִיו, דָּא כְּנִסַּת יִשְׂרָאֵל. וּבְרִיתוֹ לְהוֹדִיעֵם, דָּא צַדִּיק וְסוּד עוֹלָם, בְּקִשּׁוּרָא חֲדָא.

64. יו"ד, תֵּלַת אֲתוּוֹן, שְׁלִימוּתָא דְכֻלָּא. י' רֵאשִׁיתָא דְכֻלָּא. י' עֲלָאָה דְכֻלָּא. וְאִוּ אֲמַצְעִיתָא, שְׁלִימוּתָא דְכָל סְטְרִין. מַעְבַּר לְכָל רוּחִין, בֵּיהּ תֵּלִיא מֵהִימְנוּתָא. דְל"ת, גִּנְתָּא, צְרוּרָא דְחַיִּי. אֶת דָּא זַעִירָא, שְׁלִימָא דְכֻלָּא.

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65. The letter Yud is closed on all sides. When it emerges, THAT IS, IS REVEALED, it does so like a king with his soldiers, and then the Yud returns on its own. Matters are concealed within it and come out TO BE REVEALED. It both conceals and discloses.

66. Hei OF THE NAME YUD HEI VAV HEI IS overall perfection above and below. We have learned Hei is known TO BE BINAH. The Aleph IN THE FULLY SPELLED HEI is Yud Vav Dalet, SINCE ALEPH IS FORMED WITH VAV IN BETWEEN YUD ABOVE AND DALET BELOW. It completes the three letters at the top that are concealed in Yud OF YUD HEI VAV HEI, WHICH IS FULLY SPELLED AS YUD VAV DALET. This has already been explained and it is the same thing, since the wholeness of the Holy Name is wholeness above and below. This is why Hei takes Aleph FOR ITS FULL SPELLING when it is crowned.

67. Come and see, each letter of the Holy Name reflects the perfection of the whole Name. Yud OF YUD HEI VAV HEI has already been explained to be overall perfection. Hei OF YUD HEI VAV HEI is overall perfection, even when it is not fully spelled with Aleph, BUT with Hei only, since we learned that there is overall perfection in the shape of Hei, SINCE ITS CHARACTER IS FORMED WITH YUD, VAV AND DALET, WHICH IS OVERALL PERFECTION. Vav OF YUD HEI VAV HEI is overall perfection both ways, EITHER FULLY SPELLED OR AS IT IS. Vav Hei, NAMELY HEI OF YUD HEI VAV HEI CONNECTED WITH VAV OF YUD HEI VAV HEI is GREATER perfection that crowns all THE WORLDS, SINCE VAV HEI ARE THE SECRET OF ZEIR ANPIN AND MALCHUT WHEN UNITED. Thus, it is all one, AS EACH OF THE LETTERS OF YUD HEI VAV HEI INDICATES THE PERFECTION IN YUD HEI VAV HEI. The friends have already explained this.

68. Come and see, "then it shall be (Heb. vehayah, Vav-Hei-Yud-Hei) seven days under its mother" (Vayikra 22:27). The letters of 'vehayah' were imprinted IN ACCORDANCE WITH THE SECRET OF Yud-Vav-Dalet, Hei- Aleph, Vav- Aleph-Vav, Hei-Aleph, SINCE 'VEYAHAH' IS SPELLED WITH THE SAME LETTERS AS YUD HEI VAV HEI. The seven days were included in Vav Hei together, SINCE VAV HEI, WHICH ARE ZEIR ANPIN AND MALCHUT, ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Yud-Hei are seven days, since Yud is one, including them all, SINCE IT INCLUDES ALL THE LETTERS OF THE NAME. Hei is three, it with its two children, SINCE IT INCLUDES WITHIN ITSELF DALET AND VAV, ZEIR ANPIN AND MALCHUT. And two fathers are included in the one son, NAMELY THE VAV WITHIN THE HEI. THESE ARE THE TWO COLUMNS, CHESED AND GVURAH. Thus they are five, BINAH, ZEIR ANPIN AND MALCHUT, CHESED AND GVURAH, AND MALCHUT WHICH IS INCLUDED WITHIN ZEIR ANPIN. VAV INCLUDES WITHIN IT a female daughter, WHICH IS MALCHUT, WHICH is one. Thus they are six. So the upper Hei OF YUD HEI VAV HEI includes the whole six, NAMELY BINAH, ZEIR ANPIN AND MALCHUT, CHESED AND GVURAH, AND MALCHUT WHICH IS INCLUDED WITHIN ZEIR ANPIN. WITH Yud-Hei, THAT IS, TOGETHER WITH THE YUD, they are seven. THIS IS THE SECRET OF THE SEVEN SFIROT CALLED YUD-HEI. This is the meaning of the verse, "seven days and seven days, namely fourteen days" (I Melachim 8:65), WHICH IS THE INNER MEANING OF THE SEVEN DAYS IN VAV-HEI AND THE SEVEN DAYS IN YUD-HEI.

65. אַתְּ דָּא סְתִימָא דְכָל סְטְרִין. כַּד נְמִיק, נְמִיק כַּמְלָא עִם חִילוּי. תָּב לְבַתְּר, י' בְּלַחְדוּי, בִּיה אִסְתִּים מְלָה, בִּיה נְמִיק, סְגִיר וּפְתַח.

66. ה"א שְׁלִימוּתָא דְכָלָא, לְעִילָא וּלְתַתָּא. וְהָא אֲתָמַר, ה', הָא יָדִיעָא. א' הוּא יו"ד, שְׁלִימוּ דְתַלְתָּ אֲתוּוּן, דְּאִינוּן בְּרִישָׁא, דְּסְתִימָן בִּי' וְהָא אוֹקְמוּהָ, וְכָלָא חַד מְלָה הוּא, שְׁלִימוּ דְשִׁמָּא קְדִישָׁא, הוּא שְׁלִימוּ דְעִילָא וְתַתָּא. בְּגִין כֵּךְ, לְזַמְנִין ה"א נְטִיל א', בְּזַמְנָא דְהִיא מִתְעַטְרָא בְּעַטְרוּי.

67. הָא חֲזִי, כָּל אֵת וְאֵת דְשִׁמָּא קְדִישָׁא, אֲתַחֲזִי בִּיה שְׁלִימוּ דְכָל שִׁמָּא. יו"ד הָא אֲתָמַר שְׁלִימוּ דְכָלָא. ה' שְׁלִימוּ דְכָלָא וְאֵע"ג דְלָאו אִיהוּ בְּאֶלְפָה, ה' בְּלַחְדוּי, הָא אֲתָמַר בְּדִיוֹקְנָא דָּא ה'. הוּא שְׁלִימוּתָא דְכָלָא. ו' בֵּין בְּסִטְרָא דָּא, בֵּין בְּסִטְרָא אַחְרָא, שְׁלִימוּ הוּא דְכָלָא. ו"ה הוּא שְׁלִימוּ יְתִיר, לְאַעְטְרָא לְכָלָא הָא דְכָלָא חַד, וְהָא אֲתַעְרוּ בִּיה חֲבֵרִיָּא.

68. ת"ח, וְהִיָּה שְׁבַעַת יָמִים וְגו'. יו"ד ה"א וְא"ו ה"א אֲתַגְלִיפוּ אֲתוּוּן וְהִיָּה. ו' ה', הָא שְׁבַעַת יוֹמִין אֲתַכְלִילוּ בְּחַד. י' ה', שְׁבַעַת יוֹמִין. י' חַד, כְּלָלָא דְכָלָא. ה' תַּלְתָּ, הִיא וְתִרִין בְּנִין. וּבְרָא חַד תִּרִין אֲבָהָן בִּיה כְּלִילָן, הָא חֲמִשָּׁא. בְּרַתָּא נּוֹקְבָא חַד, הָא שִׁיתָא, אֲשַׁתְּמַע דְה' עֲלָאָה כְּלָלָא דְשִׁיתָא. י"ה הָא שְׁבַעַת. הֵינּוּ דְכֹתִיב שְׁבַעַת יָמִים וְשְׁבַעַת יָמִים אַרְבַּעַת עָשָׂר יוֹם.

69. "then it shall be seven days under its mother," WHICH MEANS THAT under its mother, THAT IS, UNDER YUD-HEI, the seven days OF VAV HEI were adorned, as written, "Yours, Hashem, is the greatness and the power..." (I Divrei Hayamim 29:11), WHICH ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALE AND FEMALE. Therefore there are seven days below, IN MALE AND FEMALE, SINCE the glory of supernal Ima, THAT IS, AS A COUNTERPART TO THE SEVEN ASPECTS OF YUD HEI, THERE ARE "under its mother" below SEVEN DAYS. THAT IS the meaning of the words, "while the barren (Heb. akarah) has borne seven; and she that has many children has become wretched" (I Shmuel 2:5). THIS MEANS THAT the mainstay (Heb. ikar) of the whole house, WHICH IS BINAH, "has borne seven," the seven days of the festival of Sukkot, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, while "she that has many children has become wretched," which refers to the sacrifices on Sukkot, THE SEVENTY BULLOCKS SACRIFICED ON SUKKOT THAT ARE diminished in number every day. THEY CORRESPOND TO THE SEVENTY NATIONS, WHICH IS THE SECRET OF, "SHE THAT HAS MANY CHILDREN HAS BECOME WRETCHED."

70. Come and see, these SEVEN DAYS OF SUKKOT, THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, rise high up, SINCE THE ILLUMINATION OF CHOCHMAH WITHIN THEM SHINES FROM BELOW UPWARDS, while those SEVENTY BULLOCKS FROM WHICH THE SEVENTY NATIONS ARE NOURISHED descend lower and lower, AS THE NATIONS DRAW THEM FROM ABOVE DOWN AS IS THEIR WONT, THUS SINKING THEM DOWN. This was stated in, "Though you do soar aloft like the eagle, and though you do set your nest among the stars, from there I will bring you down, says Hashem" (Ovadyah 1:4). But Yisrael rise from below upwards, as written, "and your seed shall be as the dust of the earth" (Beresheet 28:14), and, "and I will multiply your seed as the stars of heaven" (Beresheet 26:4). IN THIS WAY THEY RISE FROM THE DUST OF THE EARTH TO THE STARS OF HEAVEN. They then rise above all and cleave to the loftiest place, as written, "But you that did cleave of Hashem your Elohim..." (Devarim 4:4).

17. "it and its young"

The rabbis speak about the proscription against slaughtering the mother animal and its offspring on the same day. We learn that a fast is good for averting a bad dream as long as the fast is on the same day. An action below awakens a similar action above.

71. "And whether it be cow (lit. 'ox') or ewe, you shall not kill it (lit. 'him') and its young" (Vayikra 22:28). Rabbi Yosi said, THE MEANING follows its Aramaic translation, "her and her young," INSTEAD OF 'HE AND HIS YOUNG', for it is the mother's way to know her young, and HER YOUNG follows her and not the father, and we do not know who HIS FATHER is.

72. "you shall not kill it and its young both in one day." Rabbi Yehuda asks for the reason. If you say it is because it is distressing to the animal, we can slaughter one in one house and the other in another, or at different times. He said to him, some permit that, but it is not so, but SCRIPTURE FORBIDS specifically "in one day."

69. וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ. תַּחַת אִמּוֹ, אֲתַעֲטְרוּ שִׁבְעַת יָמִים, דְּכֹתִיב לָךְ יִי הַגְּדוּלָּה וְהַגְּבוּרָה וְגו'. וְעַל דָּא שִׁבְעַת יָמִים לְתַתָּא, לְיִקְרָא דְאִימָא עֲלָאָה. תַּחַת אִמּוֹ לְתַתָּא. דְּכֹתִיב עַד עֵקְרָה יִלְדָּה שִׁבְעָה וְרַבַּת בְּנִים אֲמַלְלָהּ. עֵקְרָא דְכָל בֵּיתָא, יִלְדָּה שִׁבְעָה, אֲלִין שִׁבְעַת יוֹמִין דְּחַג הַסּוּכּוֹת. וְרַבַּת בְּנִים אֲמַלְלָהּ, אֲלִין קְרַבְנִין דְּחַג, דְּנַחֲתִין בְּכָל יוֹמָא מִן מְנַיְינָא.

70. ות"ח אֲלִין סְלִקִין לְעִילָא לְעִילָא, וְאֲלִין נַחֲתִין לְתַתָּא לְתַתָּא, כַּד"א אִם תְּגַבִּיָּה בְּנִשְׁר וְאִם בִּין כְּכַבִּים שִׁים קִנְךָ מִשָּׁם אֹרִיךְךָ נָאִם יִי. וְיִשְׂרָאֵל סְלִקִין מִתַּתָּא לְעִילָא, דְּכֹתִיב וְהָיָה זֶרַעְךָ כְּעֵפֶר הָאָרֶץ, וְכֹתִיב וְהִרְבִּיתִי אֶת זֶרַעְךָ כְּכַבִּי הַשָּׁמַיִם, וְלִבְתֵּר סְלִקִין עַל כָּלָא, וּמִתְדַבְּקִין בְּאֶתֶר עֲלָאָה עַל כָּלָא, הֵדָּא הוּא דְכֹתִיב, וְאַתֶּם הַדְּבָקִים בְּה' אֱלֹהֵיכֶם וְגו'.

71. וְשׂוֹר אוֹ שֶׁהָ אֹתוֹ וְאֵת בְּנוֹ. אָמַר רַבִּי יוֹסִי, בְּתַרְגּוּמוֹ לָהּ וְלִבְרָהּ. דְּעֵקְרָא דְאִימָא לְמַנְדַּע בְּרָהּ, וְאִזִּיל בְּתַרְהּ, וְלֹא אִזִּיל בְּתַר אָבוּהּ, וְאַנְן לֹא יַדְעִינְן מֵאֵן הוּא.

72. לֹא תִשְׁחֲטוּ בַיּוֹם אֶחָד. א"ר יְהוּדָה, מ"ט. אִי תִימָא מִשׁוּם עֲגַמַת נֶפֶשׁ דְּבַעִירָא, נִיכּוּס לְהָאִי בְּבֵיתָא חַד, וְלְהָאִי בְּבֵיתָא אַחְרָא. אוֹ לְהָאִי הַשְׁתָּא, וְלְהָאִי לְבַתֵּר. א"ל, אֵית מֵאֵן דְּשִׁרְנִי, וְלֹא הֲכִי, אֶלָּא בַיּוֹם אֶחָד מִמֶּשׁ.

73. Come and see, We learned that a fast is good for averting a BAD dream as fire for consuming flax, THAT IS, FOR GETTING RID OF IT. The fast is valuable only on the same day and not in any other day. The reason is that every day below has another supernal day ruling over it. We learned that when one is fasting to avert a dream, the decree is annulled before the day is over. If he postpones it to another day, then it is under the jurisdiction of another day, and no day intermingles with its neighbor day. Similarly, there is a supernal day above appointed over every day, and one should be careful not to damage any day, so that it will not remain defective in relation to other days.

74. We learned that an action below awakens an action above. If a man performs a worthy action below, the force above also awakens. If a man does kindness in the world, kindness awakens above and dwells on that day, which is crowned with it for his sake. If a man acts mercifully below, he arouses mercy upon that day, which is crowned with mercy for him. That day then stands to protect him in his time of need.

75. The same applies for the opposite case. If a man acts cruelly, he arouses the same in that day and renders THAT DAY defective. Then THAT DAY stands over him to be cruel to him and destroy him. The measure with which man measures will be measured out to him.

76. We learned that cruelty was omitted from Yisrael MORE than the rest of the nations, and no act OF CRUELTY will appear among them, for many eyed ones stand over man TO DENOUNCE HIM for that action. Happy is he who displays a worthy act below, because the awakening of something CORRESPONDING ABOVE wholly depends on that act.

73. ת"ח תְּגִינֵן יִפָּה תַעֲנִית לְחֵלֹם, כְּאֵשׁ לְנִעוּרָה. וְעִקְרָא דְתַעֲנִיתָא בְּהוּא יוֹמָא מִמֶּשׁ, וְלֹא בְיוֹמָא אַחְרָא. מְאִי טַעְמָא. בְּגִין דְּלִית לֶךְ יוֹם לְתַתָּא, דְּלֹא שְׁלֵטָא בֵּיהּ יוֹמָא אַחְרָא עֲלָא. וְכֵד אִיהוּ שְׂאֲרֵי בְתַעֲנִיתָא דְחֵלְמָא, אֹלִיפְנָא דְהוּא יוֹמָא לֹא אֲתַעֲרֵי, עַד דְּאֲתַבְּטַל הוּא גְזֵרָה. וְאִי דְחִי לִיהּ לְיוֹמָא אַחְרָא, הָא שׁוֹלְטָנָא דְיוֹמָא אַחְרָא הוּא, וְלֹא עָאֵל יוֹמָא בְיוֹמָא אַחְרָא דְחִבְרִיהּ. כְּהִאי גּוּוֹנָא, לִית לֶךְ יוֹם דְּלֹא אֲתַמְנָא עֲלֵיהּ יוֹמָא עֲלָא לְעִילָא. וּבְעֵי בַר נֶשׁ לְאַסְתַּמְרָא, דְּלֹא יַעֲבִיד פְּגִימוּ בְּהוּא יוֹמָא, וְלֹא יִתְפָּגִים קִמֵי שְׂאֵר יוֹמֵי אַחְרָנִין.

74. וְתַגִּינֵן, בְּעוֹבְדָא דְלַתָּא אֲתַעֲרַ עוֹבְדָא דְלְעִילָא. אִי בַר נֶשׁ עֲבִיד עוֹבְדָא לְתַתָּא כְּדָקָא יְאוּת, הֲכִי אֲתַעֲרַ חֵילָא כְּדָקָא יְאוּת לְעִילָא, עֲבִיד בַר נֶשׁ חֶסֶד בְּעֵלְמָא, אֲתַעֲרַ חֶסֶד לְעִילָא, וְשְׂאֲרֵי בְּהוּא יוֹמָא, וְאֲתַעֲטַר בֵּיהּ בְּגִינִיהּ. וְאִי אֲתַדְּבַר בַר נֶשׁ לְרַחֲמֵי לְתַתָּא, אֲתַעֲרַ רַחֲמֵי עַל הוּא יוֹמָא, וְאֲתַעֲטַר בְּרַחֲמֵי בְּגִינִיהּ. וְכַדִּין הוּא יוֹמָא קָאִים עֲלֵיהּ לְמַהוּי אֲפּוּטְרוּפָא בְּגִינִיהּ, בְּשַׁעֲתָא דְאַצְטְרִיךְ לִיהּ.

75. כְּגוּוֹנָא דָּא, בְּהַפּוּכָא דְדָא. אִי עֲבִיד בַר נֶשׁ עוֹבְדָא דְאַכְזָרִי, הֲכִי אֲתַעֲרַ בְּהוּא יוֹמָא, וּפְגִים לִיהּ, וּלְבַתַר קָאִים עֲלֵיהּ לְאַכְזָרִי לְשִׁנְצָאָה לִיהּ מְעֵלְמָא. בְּהִיא מְדָה דְבַר נֶשׁ מוֹדֵד, בְּהּ מוֹדְדִין לִיהּ.

76. תֵּנֵן, דִּישְׂרָאֵל אַכְזָרִיּוֹת אֲתַמְנַע מִנִּיהוּ, מִכָּל שְׂאֵר עַמִּין, וְלֹא יִתְחַזּוּן מִנִּיהּ עוֹבְדָא בְּעֵלְמָא. דְּהָא כְּמָה מְאִרֵי דְעֵינִין קִיּוּמִין עֲלֵיהּ דְּבַר נֶשׁ בְּהוּא עוֹבְדָא, זְכָאָה מֵאֵן דְּאַחְזֵי עוֹבְדָא דְכִשְׂרָא לְתַתָּא, דְּהָא בְּעוֹבְדָא תְּלִינָא מְלַתָּא בְּכֵלָא, לְאַתַּעֲרָא מְלָה אַחְרָא.

18. "there was corn in Egypt"

Rabbi Shimon tells us that when there is to be a famine, God decrees it Himself rather than delegating the announcement to one of His messengers. A man who is full must not show it so as not to be seen rejecting the word of God who decreed the famine.

77. Rabbi Shimon opened with the verse, "Now when Jacob saw that there was corn in Egypt" (Bereshheet 42:1). This verse contains the secret of wisdom and we have to examine it, because its beginning and end contradict each other. FOR IN THE BEGINNING IT SAYS, "NOW WHEN JACOB SAW THAT THERE WAS CORN IN EGYPT," AND AT THE END, "JACOB SAID TO HIS SONS, WHY DO YOU LOOK AT ONE ANOTHER." IF THERE IS CORN IN EGYPT, CANNOT THEY LOOK AT EACH OTHER? WHAT IS THE CONNECTION?

78. HE ANSWERS, But come and see, when the Holy One, blessed be He, wanted to sentence the world to famine, He does not deliver this through a crier TO THE ANGELS. For a crier pronounces all other punishments in the world before they enter it, but this one OF FAMINE is not delivered to a crier, but the Holy One, blessed be He, announces it and cries. This is the meaning of, "for Hashem has called for a famine" (II Melachim 8:1). From that time other ministers are appointed over the world, due to the decree of famine.

79. A satiated man must not show himself full, because he indicates a blemish above and rejects the word of the King, WHO DECREED FAMINE. It is as if he removed the King's ministers from their position. Hence Jacob said to his sons, "why do you look at (or: 'show') one another," WHICH MEANS, why do you create a defect above and below and deny the King's declaration, and all those appointed by the KING'S crier.

80. But, "Behold, I have heard that there is corn in Egypt. Go down there" (Bereshheet 42:2). There you may seem replete, but do not reject the celestial retinue here. Come and see, Jacob had much corn, but he did not want to eat it, except when they came back, so his action would not be considered defective, THAT IS, SO AS NOT TO SEEM FULL.

19. One should raise the right hand over the left
We learn that the blowing of the Shofar indicates freedom for everyone.

81. He opened again with, "And Aaron lifted up his hands towards the people, and blessed them" (Vayikra 9:22). We learned that 'hands' is spelled without Yud AND IS READ 'HAND', TO TEACH US that one should raise the right over the left. Why? To display an action below so that a CORRESPONDING act will be awakened above.

77. רְבִי שִׁמְעוֹן פָּתַח, וַיֵּרָא יַעֲקֹב כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם, הָאֵי קָרָא רְזָא דְחֻכְמָתָא אִית בֵּיה, וְאִית לֵן לְאַסְתַּבְּלָא בֵּיה, דְּלֵאוּ סִיפֵיה רִישִׁיה, וְלֵאוּ רִישִׁיה סִיפֵיה.

78. אָלָא ת"ח, בְּשַׁעֲתָא דְקוּדְשָׁא בְרִיךְ הוּא בְּעֵי לְמִידָן עֲלָמָא בְּכַפְנָא, לֹא יְהִיב מְלָה דָּא לִידָא דְכְרוּזָא, דְהָא כָּל דִּינִין אַחְרָנִין דְעֲלָמָא, כְּרוּזָא כְּרִיז עֲלוּהֵי עַד לֹא יִיתוּן לְעֲלָמָא, וְדִינָא דָּא לֹא אֲתִיְהִיב לְכְרוּזָא, אָלָא קוּדְשָׁא בְרִיךְ הוּא אֲכָרִיז עֲלֵיהּ וְקֹאֲרִי. הֵה"ד, כִּי קָרָא יִי' לְרַעַב. מֵהֵיכֵּן שַׁעֲתָא אֲתַפְקֵדָן עַל עֲלָמָא מִמְּנָן אַחְרָנִין, בְּפִקְדוֹ דְרַעַב.

79. וְאַסִּיר לִיה לְבַר נֶשׁ דְּאִית לִיה שְׁבַעָא, לְאַחְזָא בְּגַרְמִיָּה שְׁבַעָא, דְהָא אַחְזִי פְּגִימוֹ לְעִילָא, וְאַכְחִישׁ מְלָה דְמִלְכָּא, וְכַבִּיכּוֹל כְּאֵלוֹ אֲעֵבֵר מִמְּנָן דְמִלְכָּא מֵאַתְרֵיהּ. וְע"ד אֲמַר יַעֲקֹב לְבָנוֹי, לְמָה תִּתְרָאוּ, לְמָה תַעֲבִידוּ פְּגִימוֹ לְעִילָא וְלִתְתָא, וְלֹא כְחֻשָׁא מְלָה דְמִלְכָּא, וְכָל אִינוּן מִמְּנָן בְּכְרִיזוֹ דִּילִיה.

80. אָבֵל הִנֵּה שִׁמְעֵתִי כִּי יֵשׁ שֶׁבֶר בְּמִצְרַיִם רְדוּ שָׁמָּה, וְתִמְן אַחְזִיאוּ גְרַמְיִיכוּ בְּשְׁבַעָא, וְלֹא תִכְחִישׁוּ פְּמִלְיָא דְלְעִילָא הַכָּא. וְת"ח, יַעֲקֹב כְּמָה תְּבוֹאָה הוֹת לִיה, וְלֹא בְּעֵי לְשַׁבּוֹר אָלָא בְּתוֹךְ הַפְּאִים בְּגִין דְּלֹא יִשְׁתַּבַּח פְּגִימוֹ בְּעוֹבְדָא דִּילִיה.

81. תּוֹ פָּתַח וְאָמַר, וַיִּשָּׂא אֶהָרָן אֶת יָדָיו אֶל הָעָם וַיְבָרְכֵם. וְתַנִּינָן יָדוֹ כְּתִיב, דְּבַעֵי לְזַקְפָּא יְמִינָא עַל שְׂמָאלָא. וְאָמַי. לְאַחְזָא עוֹבְדָא לְתַתָּא, בְּגִין דִּיתַעַר עוֹבְדָא לְעִילָא.

82. It is written, "Then shall you cause the Shofar to sound on the tenth day of the seventh month" (Vayikra 25:9). HE ASKS, Why sound the Shofar, AND ANSWERS, The Shofar breaks the fetters OF THOSE IMPRISONED IN THE CHAINS OF ENSLAVEMENT, which breaks the power on all slaves. FOR 'SOUND' IS DERIVED FROM BREAKING. One should display a simple, THAT IS, STRAIGHT, Shofar, not curved, to indicate freedom to all, which that day has brought about. It behooves one always to demonstrate a deed BELOW TO AWAKEN A CORRESPONDING ONE ABOVE. Hence a Shofar is used rather than a horn, to indicate whence it comes, a place called Shofar, SINCE A SHOFAR IS THE SECRET OF BINAH AND A HORN THE SECRET OF MALCHUT.

83. Happy are Yisrael in this world and in the World to Come, for they know how to cleave to the Holy King and raise the power from above and draw their Master's holiness upon them. Hence it is written, "Happy are you, O Yisrael. Who is like to you" (Devarim 33:29), and, "But you that did cleave of Hashem your Elohim are alive every one of you this day" (Devarim 4:4). We are reminded of the two facets of the commandments in the Torah that are 'remember' and 'keep'. Remembering is 'doing', as the mention below causes the action above. Introduction by Ra'aya Meheimna (the Faithful Shepherd)

84. "And you shall keep My commandments, and do them" (Vayikra 22:31). We have learned about the commandments of the Master of the universe, as written, "And you shall keep My commandments, and do them." HE ASKS, If they need keeping, WHEN THEN DOES THIS INCLUDE DOING AS WELL, and why DOES IT SAY, "and do them"? Furthermore, HE ASKS, all the commandments in the Torah have two Facets that are one, NAMELY 'remember' and 'keep'; 'remember' is for the Male, NAMELY ZEIR ANPIN, and 'keep' for the Female, MALCHUT, and they are all joined into one. HE ASKS, If 'keep' is for the Female, why is it written, "And you shall keep My commandments," WHICH INDICATES ALL THE PRECEPTS ARE ONLY OF THE ASPECT OF THE FEMALE, NAMELY 'KEEPING'?

85. HE ANSWERS, everything is within this verse. "And you shall keep" refers to 'keep', while, "and do them" refers to 'remember'. It all pertains to the same secret. Remembering is doing. Whoever mentions something below causes the doing of that secret above. There are 613 commandments in the Torah, which are the whole of Male and Female, NAMELY 'REMEMBER' AND 'KEEP', ZEIR ANPIN AND MALCHUT, all pertaining to the same secret.

82. כְּתִיב וְהֶעֱבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי וְגו', שׁוֹפָר תְּרוּעָה אֲמַאי. אֶלֶּא שׁוֹפָר, דְּמִתְבָּר שְׁלֹשְׁלָאִין, דְּמִתְבָּר שׁוֹלְטָנוּתָא מְכַל עֲבָדִין. וּבְעֵינָא לְאַחְזָא שׁוֹפָר דְּאִיהוּ פְּשִׁיט, וְלֹא כְּפִיף, לְאַחְזָא חִירוֹ לְכֻלָּא, דְּהָא יוֹמָא גְרִים. וּבְכֻלָּא בְּעֵי לְאַחְזָא עוֹבְדָא, וְעַד שׁוֹפָר, וְלֹא קָרַן, בְּגִין לְאַחְזָא מֵאן הוּא אַתְר דְּאֶקְרִי שׁוֹפָר.

83. זְכַאִין אֵינּוּן יִשְׂרָאֵל בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאִתִּי, דְּאֵינּוּן יְדַעִין לְאַתְדַּבְּקָא בְּמַלְכָּא קְדִישָׁא, וְלְאַתְעָרָא חֵילָא דְּלַעִילָא, וְלְאַמְשַׁכָּא קְדוּשָׁה דְּמֵאֲרִיְהוּן עֲלֵיהוּ, בְּגַ"כּ כְּתִיב אֲשֶׁרֶיךָ יִשְׂרָאֵל מִי כְּמוֹךָ וְגו'. וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם חַיִּים בְּלַכֶּם הַיּוֹם.

הקדמת רעיא מהימנא

84. וְשִׁמְרֶתֶם מִצְוֹתַי וְעֲשִׂיתֶם אוֹתָם וְגו'. פְּקוּדִין דְּמֵאֲרֵי עֵלְמָא, הָא תְּנִינָן. דְּכְתִיב וְשִׁמְרֶתֶם מִצְוֹתַי וְעֲשִׂיתֶם אוֹתָם. אִי נְטוּרֵי קָא בְּעֵינָן, עֵיבִידָא לְמַה. תּוּ, כֹּל פְּקוּדֵי אֲוִרִיתָא אֵינּוּן בְּתֵרִין גּוּוּנִין דְּאֵינּוּן חַד, זְכוֹר וְשִׁמּוֹר, זְכוֹר לְדְכוּרָא, וְשִׁמּוֹר לְנוֹקְבָא. וְכֻלְהוּ כְּלָלָא חַדָּא, אִי שִׁמּוֹר לְנוֹקְבָא אֲמַאי כְּתִיב וְשִׁמְרֶתֶם מִצְוֹתַי.

85. אֶלֶּא כֻלָּא בְּהָאֵי קְרָא, וְשִׁמְרֶתֶם: דָּא שִׁמּוֹר. וְעֲשִׂיתֶם: דָּא זְכוֹר, דְּכֻלָּא רְזָא חַדָּא. זְכִירָה דָּא אִיהִי עֲשִׂיָה, דְּהָא מֵאן דְּאֲדַכְּרַ מְלַה לְתַתָּא, אֲתַקִּין וְאַתְעֵבִיד הֵהוּא רְזָא דְּלַעִילָא. פְּקוּדֵי אֲוִרִיתָא אֵלִין אֵינּוּן שִׁית מַאָה וְתַלְיִסָר פְּקוּדִין, דְּאֵינּוּן כְּלָלָא דְּדַכְּר וְנוֹקְבָא, וְכֻלָּא רְזָא חַדָּא.

20. "I will be hallowed" above and below in three grades

Rabbi Shimon is talking here about the purpose of sanctity on all levels and grades above and below.

86. "Neither shall you profane My holy name; but I will be hallowed among the children of Yisrael..." (Vayikra 22:32). This commandment is to sanctify Him daily and raise His sanctity from below upwards, NAMELY, TO RAISE MAYIN NUKVIN FROM BELOW SO AS TO AWAKEN HIS SANCTITY ABOVE, just as He is holy above. Thus His sanctity will rise to the fathers, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the children, NETZACH, HOD AND YESOD OF ZEIR ANPIN, CALLED THE CHILDREN OF YISRAEL. This is the secret of, "but I will be hallowed among the children of Yisrael" above THE CHEST and below THE CHEST. FOR "I WILL BE HALLOWED" REFERS TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, CALLED FATHERS, WHO ARE ABOVE THE CHEST, AND "AMONG THE CHILDREN OF YISRAEL" REFERS TO NETZACH, HOD AND YESOD OF ZEIR ANPIN, CALLED THE CHILDREN OF YISRAEL, WHO ARE BELOW THE CHEST OF ZEIR ANPIN. Above in three grades, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN; below in three grades, NETZACH, HOD AND YESOD OF ZEIR ANPIN.

87. We have explained ABOUT THE PURPOSE OF sanctity in several places. But as there is sanctity in the highest, WHICH IS SUPERNAL ABA AND IMA, WHO ARE CALLED HOLINESS, so there is sanctity in the middle, WHICH IS ZEIR ANPIN, and sanctity below IN MALCHUT. Everything follows the lower, WHICH MEANS THE ESSENCE IS TO DRAW SANCTITY DOWN TO MALCHUT. The highest sanctity, ABA AND IMA, pertains to one secret, WHICH MEANS THEY ARE HOLINESS THEMSELVES AND ALL THAT PERTAINS TO THEM IS HOLY. The sanctity in the middle and below, ZEIR ANPIN AND MALCHUT, IS DIVIDED into three grades that are one. THIS MEANS SANCTITY IS DRAWN THROUGH THREE COLUMNS. SANCTITY IS IN THE RIGHT COLUMN, WHENCE IT IS DRAWN TO ALL COLUMNS - CHESED, GVURAH AND TIFERET IN ZEIR ANPIN, AND NETZACH, HOD AND YESOD IN MALCHUT.

88. HE EXPLAINS HIS WORDS: holy is the highest aspect found at the beginning of all grades, NAMELY ABA AND IMA, WHICH ARE CHOCHMAH, THE TOP OF THE GRADES. IT IS THE SECRET OF YUD OF YUD HEI VAV HEI, and though it is a hidden aspect that is called 'holiness', WHICH IS NOT DRAWN DOWN, AS YUD HAS NO LEG, THAT IS, EXPANSION, NEVERTHELESS an expansion emerges, shining through a thin hidden path, YESOD OF ABA AND IMA to the middle GRADE, WHICH IS ZEIR ANPIN. Once it shone upon the middle GRADE, a certain Vav is imprinted WITH THE BOUNTY OF HOLINESS, which shines into the holiness IT RECEIVED, and it is considered holy WITH VAV. From this light an expansion flows down TO MALCHUT, which is the last of the grades, NAMELY THE LAST HEI OF YUD HEI VAV HEI. Once it shone upon the end, a certain Hei OF MALCHUT is imprinted within the light, which is called sanctity WITH AN ADDITIONAL HEI. This has already been explained. THUS, WHEN THE BOUNTY OF SANCTITY ORIGINATES IN SUPERNAL ABA AND IMA, IT IS CALLED HOLINESS (HEB. KODESH). WHEN IT FLOWS TO ZEIR ANPIN, A VAV IS ADDED AND IT IS CALLED HOLY (HEB. KADOSH) WITH VAV. WHEN IT FLOWS TO MALCHUT A HEI IS ADDED AND IT IS CALLED SANCTITY (HEB. KEDUSHAH) WITH HEI.

89. That which is called 'Holy, holy, holy' should have said 'holiness' AT FIRST, because the secret OF THE FIRST 'HOLY' MEANS THE BEGINNING of everything, NAMELY SUPERNAL ABA AND IMA, WHICH ARE CALLED 'HOLINESS', since HOLINESS comes from there, AS MENTIONED IN THE PREVIOUS PARAGRAPH THAT HOLINESS IS THE ROOT OF SANCTITY. In that case, why is it called holy above, if there is no Vav there, WHICH INDICATES EXPANSION, BUT YUD THAT DOES NOT EXPAND?

86. ולא תחללו את שם קדשי ונקדשתי בתוך בני ישראל וגו'. פקודא דא, לקדשא ליה בכל יומא, לסלקא קדושתיה מתתא לעילא, כמה דאיהו קדישא לעילא, עד דסליק קדושתיה לאבהן ובנין. ורזא דא, ונקדשתי בתוך בני ישראל, עילא ותתא. עילא בג' דרגין. לתתא בג' דרגין.

87. קדושה הא, אוקימנא בכמה דוכתי, אבל כמה דאית קדושה לעילא על בלא, הכי אית קדושה באמצעיתא, קדושה לתתא. וכלא ברזא דלתתא, קדושה דלעילא לעילא, ברזא חדא. קדושה באמצעיתא ולתתא תלת דרגין דאינון חד.

88. קדוש, איהו סטר עלאה, דאשתכח ראשיתא לכל דרגין. ואע"ג דאיהו סטר טמירא, ואקרי קדש. מתמן אתפשט פשיט, דנהיר בחד שבילא דיקא טמירא, גו אמצעיתא. ביון דאתנהיר גו אמצעיתא, כדן אתרשים חד ו', דנהיר גו האי קדש, ואקרי קדוש. מהאי נהירו אתפשט פשיט, לתתא, סופא דכל דרגין. ביון דאתנהיר בסופא, כדן אתרשים בנהירו, חד ה', ואקרי קדושה, והא אוקימנא.

89. ומה דאקרי קדוש קדוש קדוש, דהא קדש מבועי ליה, רזא דראשיתא דכלא, הואיל ומתמן אשתכח, ואי הכי אמאי אקרי לעילא קדוש, דהא תמן ו' לא אשתכח.

90. HE ANSWERS, The meaning is as follows: assuredly Yisrael sanctify below, as the celestial angels do above, of whom it is written, "And one cried to another, and said, Holy" (Yeshayah 6:3). When Yisrael sanctify, they raise from below upwards the supernal glory, ZEIR ANPIN, until Vav, the secret of the highest heavens, rises up TO SUPERNAL ABA AND IMA. When the heavens rise up, that holiness shines on them, WHICH IS SUPERNAL ABA AND IMA. Then ZEIR ANPIN THAT ROSE up is called holy. THUS THE FIRST 'HOLY' REFERS TO ZEIR ANPIN, OR SPECIFICALLY, TO ZEIR ANPIN THAT ROSE TO SUPERNAL ABA AND IMA. Later that supernal light shines FROM SUPERNAL ABA AND IMA to the throne that is CALLED heavens, which is the heavens, NAMELY ZEIR ANPIN, that returned to their place, THAT IS, AFTER THE HEAVENS, ZEIR ANPIN, DESCENDED FROM SUPERNAL ABA AND IMA WITH THE SANCTITY THEY RECEIVED AND CAME TO THEIR PLACE BELOW, WHICH TURNED INTO A THRONE TO ABA AND IMA. They are settled in that light, and it is then called holy, NAMELY THE SECOND 'HOLY'. The light then descends WITHIN ZEIR ANPIN until a certain celestial Righteous receives all, who is a precious grade that sanctifies everything below. THIS IS YESOD OF ZEIR ANPIN THAT POURS BOUNTY DOWN TO MALCHUT. Once it receives everything it is called holy. This is the overall meaning. THUS, THE FIRST 'HOLY' IS ZEIR ANPIN THAT ABIDES IN THE PLACE OF ABA AND IMA AND RECEIVES FROM THEM. THE SECOND 'HOLY' IS ALSO ZEIR ANPIN, AFTER DESCENDING FROM ABA AND IMA INTO HIS PLACE. THE THIRD 'HOLY' IS YESOD OF ZEIR ANPIN THAT POURS UPON MALCHUT.

91. Whoever is mindful TO MEDITATE ON THE THREE TIMES 'HOLY', AS SAID ABOVE, ON ABA AND IMA, ZEIR ANPIN AND YESOD, does well. Whoever is mindful TO MEDITATE ON THEM, in the three grades of the fathers, THAT IS, THE THREE COLUMNS OF ZEIR ANPIN, as one whole, to join them through this sanctification, even if he cannot be mindful of more than that, he does well. The purpose of all that is to bring down from the highest sanctity down TO MALCHUT, so that each person OF YISRAEL will RECEIVE FROM IT AND hallow himself with that sanctity and keep it, and spread the expansion of sanctity on himself. This is the secret of, "but I will be hallowed among the children of Yisrael" (Vayikra 22:32), THAT IS, THE CHILDREN OF YISRAEL WILL RAISE MAYIN NUKVIN TO AWAKEN THE THREE TYPES OF SANCTITY ABOVE. Then, "I am Hashem who makes you holy" (Ibid.), AS YISRAEL RECEIVE SUPERNAL SANCTITY.

92. When should one hallow himself with this sanctity to include himself within it? When one reaches the holy name, Hashem Tzva'ot MENTIONED AFTER THE THIRD 'HOLY', THE SECRET OF NETZACH AND HOD. There lies the secret of, "I am Hashem who makes you holy." I found this as a secret in ancient books. But we do not do it this way; rather, after THE THREE TIMES 'HOLY', WE SAY "Hashem Tzva'ot" only, THAT IS, WE STILL DO NOT INCLUDE OURSELVES THERE. Then, when one reaches "the whole earth is full of His glory" (Yeshayah 6:3), WHEN SANCTITY IS DRAWN TO MALCHUT, one should include himself in that sanctity to be hallowed below in that lower glory, MALCHUT. This is the secret meaning of, "and it shall be sanctified by My glory" (Shemot 29:43). Then shall he do it specifically. AT FIRST, HE SHOULD INCLUDE HIMSELF IN MALCHUT, THE SECRET OF THE LOWER GLORY IN THE VERSE, "THE WHOLE EARTH IS FULL OF HIS GLORY," WHICH INCLUDES THE WHOLE EARTH AND ALL THE NATIONS. THEN HE SHOULD DRAW SANCTITY SPECIFICALLY, TO YISRAEL ALONE. In this way everything will be sanctified, AND SANCTITY WILL EXTEND FROM YISRAEL TO THE WHOLE WORLD. Whatever we do corresponds to the supernal angels, who say, 'Blessed is the glory of Hashem from His place', which is the supernal glory, ZEIR ANPIN. Then we say, 'May Hashem reign for ever...', which is the lower glory, MALCHUT. WE ALSO INCLUDE OURSELVES IN "THE WHOLE EARTH IS FULL OF HIS GLORY," WHICH IS THE LOWER GLORY, RATHER THAN IN HASHEM TZVA'OT, WHICH IS NETZACH AND HOD OF ZEIR ANPIN, AND OF THE ASPECT OF THE HIGHER GLORY, AS THE ANCIENT

90. אֵלָא רְזָא הָכִי הוּא וְדָא, וְיִשְׂרָאֵל מְקַדְּשֵׁי לְתַתָּא, בְּגוּוּנָא דְמִלְאָכֵי עֲלָאֵי לְעֵילָא, דְכִתְיִב בְּהוּ, וְקָרָא זֶה אֵל זֶה וְאָמַר קְדוּשָׁה. וְכִיּוֹן דְיִשְׂרָאֵל קָא מְקַדְּשֵׁי, סִלְקֵי מִתַּתָּא לְעֵילָא וְקָרָא עֲלָא, עַד דְאַסְתַּלְק וְרְזָא דְשָׁמַיִם עֲלָאֵי לְעֵילָא. בֵּיּוֹן דְאַיְנוּן שָׁמַיִם אֲסְתַּלְקוּ לְעֵילָא, נְהִיר הֵהוּא קְדוּשָׁה בְּהוּ, וְכִדִּין אֲקָרִי לְעֵילָא קְדוּשָׁה. וְלִבְתֵּר נְהִיר הֵהוּא נְהִירוּ עֲלָא, עַל כּוּרְסִיָּא דְאַיְהוּ שָׁמַיִם. וְאַיְנוּן שָׁמַיִם תִּיִבִין לְדוּכְתִיָּהוּ, וּמִתְיַשְׁבּוּ בֵּיהּ בְּהֵהוּא נְהִירוּ, וְכִדִּין אֲקָרִי קְדוּשָׁה. לְבְתֵר נְחִית הֵהוּא נְהִירוּ, עַד דְנָטִיל כְּלָא חַד צְדִיק עֲלָא, דְרָגָא וְקִירָא לְקַדְּשָׁא כְּלָא לְתַתָּא. בֵּיּוֹן דְאַיְהוּ נָטִיל כְּלָא, כְּדִין אֲקָרִי קְדוּשָׁה. וְדָא אִיְהוּ רְזָא דְכְּלָא.

91. וּמָאן דְשָׁוִי רְעוּתִיהּ בְּהָא, שְׁפִיר קָא עֵבִיד. וּמָאן דְשָׁוִי רְעוּתִיהּ, בְּתַלְת דְרָגִין דְאַבְהֵן בְּכְלָלָא חַדָּא, לִיְחַדָּא לֹון גּוּ קְדוּשָׁתָא דָּא, אִי לָא יְכִיל לְשׁוּאָה רְעוּתִיהּ יְתִיר, שְׁפִיר קָא עֵבִיד. וְכְלָא לְנַחְתָּא מְגוּ קְדוּשָׁתָא דְלְעֵילָא לְתַתָּא, לְקַדְּשָׁא כְּלָא חַד גְּרַמִּיָּה בְּהָאֵי קְדוּשָׁה, וְלִנְטְרָא לִיהּ, לְמַפְרֵשׁ פְּרִישׁוּ דְקְדוּשָׁתָא עַל גְּבִיָּהּ. וְרְזָא דָּא, וְנִקְדְּשֵׁי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּקַדְמִיתָא, וְלִבְתֵּר אָנִי יְיָ מְקַדְּשֵׁכֶם.

92. בְּאֵן אַתְר וְקַדְּשׁ בְּר נֶשׁ גְּרַמִּיָּה גּוּ קְדוּשָׁתָא דָּא, לְאַכְלָלָא גְּרַמִּיָּה בְּהּ. כְּד מְטִי בְר נֶשׁ, לְשִׁמָּא קְדִישָׁא יְיָ צְבָאוֹת. וְרְזָא דָּא אָנִי יְיָ מְקַדְּשֵׁכֶם. דָּא אֲשַׁכְּחָנָא בְּרָזָא דְסַפְרֵי קְדָמָאֵי. וְאַנֵּן לָא עֲבַדִּינֵן הָכִי, אֵלָא לְבְתֵר יְיָ צְבָאוֹת בְּלַחֲדוּי. וְלִבְתֵּר כְּד מְטִי בְר נֶשׁ לְמִלָּא כְּלָא אֲרָץ כְּבוֹדוּ, כְּדִין יְכַלּוּל גְּרַמִּיָּה בְּהֵהוּא קְדוּשָׁה, לְאַתְקַדְּשָׁא לְתַתָּא, גּוּ הֵהוּא כְּבוֹד דְלְתַתָּא, וְרְזָא דָּא וְנִקְדְּשׁ בְּכַבּוּדִי. וְלִבְתֵּר יַעֲבִיד אֹרַח פְּרֵט, לְאַתְקַדְּשָׁא כְּלָא. כְּמָה דְאַנֵּן עֲבַדִּין לְעַמְתָּם דְמִלְאָכֵי עֲלָאֵי, דְאַמְרֵי בְרוּךְ כְּבוֹד יְיָ מִמְקוּמוּ, דָּא כְּבוֹד עֲלָא. וְלִבְתֵּר יְמַלּוֹךְ יְיָ לְעוֹלָם וְכוּ'. דָּא כְּבוֹד דְלְתַתָּא.

SAGES DID.

93. In his book, Rav Yesa Saba SAYS, 'Holy, holy, holy' refers to the sanctity with which the Written Torah, ZEIR ANPIN, is hallowed, into one, THAT IS, IN HIS THREE COLUMNS, CHESED, GVURAH AND TIFERET. Then, facing them they give praise saying: 'Blessed is His glory of Hashem', referring to the prophets, NAMELY NETZACH AND HOD OF ZEIR ANPIN. 'May Hashem reign for ever' follows, WHICH IS MALCHUT. The meaning of this is that we need sanctity, a blessing and Malchut to be present in this sanctification, so they will all be together. 'Sanctity' is as it says; 'Holy...' blessing MEANS 'Blessed is the glory of Hashem from His place'; Malchut IS IN 'May Hashem reign for ever'. We should therefore bring everything into completion. For that reason, one should meditate and be mindful of it every day.

End of Ra'aya Meheimna

93. וּבְסֵפֶרָא דְרַב יִיסָא סְבָא, קְדוּשָׁה קְדוּשָׁה קְדוּשָׁה וְכוּ', דָּא אִיהִי קְדוּשָׁה לְאַתְקַדְשָׁא תּוֹרָה שְׁבַכְתָּב בְּכֻלָּא חֲדָא. וּלְבַתֵּר לְעַמְתָּם בְּרוּךְ כְּבוֹד יְיָ, אֱלִין נְבִיאִים. וּלְבַתֵּר יַמְלוּךְ יְיָ לְעוֹלָם. רְזָא דָּא, אָנן צְרִיכִין בְּקְדוּשְׁתָּא דָּא, לְאַשְׁתַּכְּחָא תַּמָּן קְדוּשָׁה וּבְרָכָה וּמַלְכוּת, לְאַשְׁתַּכְּחָא כְּלָא בְּחֲדָא. קְדוּשָׁה, כְּמָה דְאַתְמַר קְדוּשָׁה. בְּרָכָה, בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוּ. מַלְכוּת, יַמְלוּךְ יְיָ לְעוֹלָם. וְעַל דָּא כְּלָא אָנן צְרִיכִין לְאַשְׁלָמָא, וְעַל דָּא יַכּוּון בְּרַ נֶשׁ, וְיִשְׁוֵי רְעוּתֵיהּ בְּכָל יוֹמָא.

עד כאן רעיא מהימנא

21. "The feasts of Hashem"

Rabbi Yitzchak says that when God saw the evil that would prevail in the world He hid the light for the righteous in the World to Come. He tells us about the unity that only exists when night and day are united, when light and darkness are united. Since the Congregation of Yisrael is in exile it is not presently considered to be 'one', and only when it goes out of exile can it be united with God.

94. "Speak to the children of Yisrael, and say to them, The feasts of Hashem, which you shall proclaim to be holy gatherings, these are My feasts" (Vayikra 23:2). Rabbi Yitzchak opened with the verse, "And Elohim called the light day" (Bereshheet 1:5). We learned that the light that was present in the beginning used to shine from one end of the world to the other. When the Holy One, blessed be He, saw the evil that will live in the world, He hid it for the righteous for the World to Come. This is the meaning of, "And from the wicked their light is withheld" (Iyov 38:15), and, "Light is sown for the righteous" (Tehilim 97:11).

94. דְּבַר אֵל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם מוֹעֲדֵי יְיָ אֲשֶׁר תִּקְרְאוּ אוֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָיו. רַבִּי יִצְחָק פִּתַּח, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְגו'. תְּנִינָן, אוֹר דְּהוּהּ בְּקִדְמִיתָא, הוּהּ נְהִיר מְסִיפֵי עֲלֵמָא לְסִיפֵי עֲלֵמָא, כִּד אֶסְתַּבֵּל קוּדְשָׁא בְּרוּךְ הוּא לְחִיבִין דְּזִמְינִין לְמִיקָם בְּעֲלֵמָא, גְּנִיז לִיהּ לְצַדִּיקָיָא לְעֲלֵמָא דְאַתִּי, הֲדָא הוּא דְכְּתִיב וַיִּמְנַע מִרְשָׁעִים אוֹרָם. וְכְּתִיב אוֹר זְרוּעַ לְצַדִּיק.

95. Come and see, "And Elohim called the light day, and the darkness He called night." Yet we learned that "Let there be light" (Bereshheet 1:3) REFERS TO light that already existed. Here, if you say THAT light MEANS day only, THAT IS, ZEIR ANPIN ALONE, it continues, "and the darkness He called night," WHICH IS MALCHUT THAT IS CALLED NIGHT. ZEIR ANPIN IS CALLED LIGHT ONLY WHEN WITH MALCHUT THAT IS CALLED NIGHT. You may argue that they are separate, NOT UNITED WITH EACH OTHER, so it continues, "And there was evening, and there was morning, one day" (Ibid. 5). THIS MEANS ZEIR ANPIN IS NOT WHOLE SAVE WHEN UNITED WITH MALCHUT, AND MALCHUT IS NOT WHOLE SAVE WHEN UNITED WITH ZEIR ANPIN. They are called one only when they are joined as one. The Holy One, blessed be He, and the Congregation of Yisrael, WHO ARE ZEIR ANPIN AND MALCHUT, are called one, but without each other they are not called one.

95. ת"ח, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ קֶרָא לַיְלָה, הָא תְּנִינָן, יְהִי אוֹר, אוֹר דְּכַבֵּר הוּהּ. וְהִכָּא, אִי תִימָא אוֹר דְּאִיהוּ יוֹם בְּלַחֲדוּי, הֲדָר וְאָמַר וּלְחֹשֶׁךְ קֶרָא לַיְלָה. אִי תִימָא כָּל חַד בְּלַחֲדוּי, הֲדָר וְאָמַר וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד. דְּלִילָה לִית בְּלָא יוֹם, וְלִית יוֹם בְּלָא לַיְלָה, וְלֹא אֶקְרִי אֶחָד, אֶלָּא בְּזוּגָא חַד, וְקוּדְשָׁא בְּרוּךְ הוּא וּכְנִסֵּת יִשְׂרָאֵל אֶקְרִי אֶחָד, וְדָא בְּלָא דָּא לֹא אֶקְרִי אֶחָד.

96. Come and see, since the Congregation of Yisrael is now in exile, she is not considered one, so to speak. When is she called one? When Yisrael will go out of exile and the Congregation of Yisrael will return to her place to unite with the Holy One, blessed be He. This is the meaning of, "on that day Hashem shall be one, and His Name One" (Zechariah 14:9). Without each other they are not called one.

97. Come and see, "The feasts of Hashem, which you shall proclaim (or: 'summon')," NAMELY, to summon everything into one place. FOR THE FEASTS OF HASHEM ARE THE SECRET OF CHESED, GVURAH AND TIFERET OF ZEIR ANPIN THAT NEED TO BE SUMMONED SO THEY WILL BESTOW UPON ONE PLACE, MALCHUT. Thus everything will be complete by the secret of one. FOR WHEN CHESED, GVURAH AND TIFERET OF ZEIR ANPIN ARE UNITED WITH MALCHUT, THEY ARE CALLED ONE, and when Yisrael will be below "one nation in the earth" (II Shmuel 7:23). HE ASKS, It is true that the Holy One, blessed be He UNITED with the Congregation of Yisrael, MALCHUT, is called one, yet Yisrael below, when established as the likeness of above, how shall they be called one, LIKE ZEIR ANPIN AND MALCHUT ABOVE?

98. AND HE ANSWERS, In terrestrial Jerusalem, Yisrael are called one, WHEN THEY DWELL IN IT. Whence do we know that? From the words, "one nation in the earth." Assuredly in the earth, BOTH IN THE LAND OF YISRAEL AND IN JERUSALEM, they are one nation. With it they are called one, but not on their own. "And what one nation...is like Your people, like Yisrael" (Ibid.) should have sufficed; WHY THEN IS IT WRITTEN, "AND WHAT ONE NATION IN THE EARTH IS LIKE YOUR PEOPLE, LIKE YISRAEL"? This is because they are called one only in the earth, united with this land as the likeness of above, FOR ZEIR ANPIN IS CALLED ONE ONLY WHEN UNITED WITH MALCHUT CALLED EARTH. For that reason everything is interconnected into one union BOTH ABOVE AND BELOW. Happy is the lot of Yisrael. "Six days shall work be done" (Vayikra 23:3). This has already been learned and explained.

99. Rabbi Yosi and Rabbi Chiya... THIS ARTICLE WAS PRINTED IN VA'ERA, 198-206.

96. תא חזי, בגין דכנסת ישראל השתא בגלותא, כביכול לא אקרי אחד. ואימתי אקרי אחד. בשעתא דיפקון ישראל מן גלותא, וכנסת ישראל אהדרת לאתרהא, לאזדוגא ביה בקודשא ברין הוא, הה"ד ביום ההוא יהיה יי' אחד ושמו אחד. ודא בלא דא לא אקרי אחד.

97. ת"ח, מועדי יי' אשר תקראו וגו'. לזמנא כלא לאתר חד, ולאשתבחא כלא בשלימו, ברזא דאחד. ולמהוי ישראל לתתא גוי אחד בארץ. תינח קודשא ברין הוא בכנסת ישראל דאקרי אחד, ישראל לתתא דאינון זמינון כגוונא דלעילא, במה יקרון אחד.

98. אלא, בירושלם דלתתא, יקרון ישראל אחד. מנא לן. דכתיב גוי אחד בארץ. ודאי, בארץ הם גוי אחד, עמה אקרון אחד, ולא אינון בלחודייהו. דהא ומי כעמך ישראל גוי אחד סגי ליה, אבל לא אקרון אחד, אלא בארץ, בזוגא דהאי ארץ כגוונא דלעילא. ובגין כך, כלא קשיר דא בדא בזוגא חדא, זכא חולקיהון דישראל. ששת ימים תעשה מלאכה אתמר, והא אוקמוה.

99. רבי יוסי ורבי חייא אזלי בארחה וכו'. ער הושיעה ימינך וענני. א"ל את חמי ואנא חמינא מפומיה דרבי שמעון שמענא מלה ובכינא. א"ל מאי האי.

22. Holiness and those summoned from holiness

Rabbi Yitzchak speaks about seeking the face of Hashem. This leads into a discussion of the festivals and holidays, and of the psalms and poetry of David, who spoke the words of Yisrael to Zeir Anpin. The celebrations draw holiness from above. Rabbi Yosi talks about the six days of work; Rabbi Chiya says that the six days are not considered holiness because it is permitted to work on them. Rabbi Yehuda tells us about the great holiness of Shabbat; on that day even the wicked in Gehenom are given respite from their punishments. He says that the day of Shabbat is a delight.

100. "These are the feasts of Hashem, holy gatherings, which you shall proclaim in their seasons" (Vayikra 23:4). Rabbi Yitzchak opened with, "Of You my heart has said, Seek My face, Your face, Hashem, I seek" (Tehilim 27:8). This verse has been explained in several places, yet we learned THE MEANING OF this verse this way: David said, "Of You my heart has said" for the Congregation of Yisrael, MALCHUT, before the Holy King, ZEIR ANPIN. What did it say, NAMELY, "Of You my heart has said" - for Your sake, ZEIR ANPIN, my heart said to the people in the world and my heart, which is attached TO MALCHUT, admonished them. It said, "Seek My face" for the supernal King, THAT IS, SEEK THE FACE OF ZEIR ANPIN, which refers to the King's crowns, MOCHIN OF ZEIR ANPIN, to which He is attached, and they to Him. They are His name, FOR THEY ARE ALSO THE MOCHIN OF MALCHUT CALLED HIS NAME, and He, ZEIR ANPIN, and His name, MALCHUT, are the same. Hence David said, "Your face, Hashem, I seek," as, "Seek Hashem, and His strength. Seek His face continually" (Tehilim 105:4).

101. Come and see, it is proper for David to recite poetry for the Congregation of Yisrael, MALCHUT, more than anyone in the world, and to convey the words of the Congregation of Yisrael to the King, ZEIR ANPIN, because he is attached to her, SINCE DAVID IS A CHARIOT TO MALCHUT.

102. Another explanation for "Of You my heart has said, Seek my face." IT MEANS for Your sake my heart has said to people in the world, "seek my face." This refers to the festivals and holidays, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, WHICH ARE THE FIRST THREE SFIROT OF MALCHUT AND HER FACE. "YOUR FACE, HASHEM, I SEEK" MEANS DAVID summoned all OF CHESED, GVURAH AND TIFERET TO RISE to the place called holiness, WHICH IS SUPERNAL ABA AND IMA, CALLED THE FACE OF YUD HEI VAV HEI, ZEIR ANPIN. FOR ZEIR ANPIN RECEIVES THE MOCHIN OF ABA AND IMA, WHICH IS HOLINESS, WHEN HE ASCENDS TO THEM, in order to crown each one OF CHESED, GVURAH AND TIFERET WITH MOCHIN OF ABA AND IMA, each in its own day, each in its season, so they will all draw from the deepest of the deep, from which all springs and streams emerge, NAMELY FROM SUPERNAL ABA AND IMA. Hence it is written, "holy (lit. 'holiness') gatherings"; GATHERINGS MEAN SUMMONED, for they are summoned TO RISE to that place called holiness, WHICH IS SUPERNAL ABA AND IMA, to be adorned by it and draw from it, so that all will be sanctified together and joy will abound in them.

103. Rabbi Aba said, "holiness gatherings" MEANS summoning of holiness, WHICH IS SUPERNAL ABA AND IMA, WHICH ARE CHOCHMAH. When they are summoned TO THAT PLACE CALLED HOLINESS, it is done from the flowing river, BINAH. THIS IS LIKENED to a king, who summoned people to his feast, and bestowed on them different victuals, and opened before them skins of scented wine that is good to drink. For so it ought to be, that whoever summons, does so to eat and drink. So "summoned from holiness" means that since they are invited to the king's feast, they are also invited to the goodly and worthy preserved wine. Hence it is written, "summoned from holiness, which you shall proclaim in their seasons."

100. אלה מועדי יי' מקראי קדש אשר תקראו אותם במועדם. רבי יצחק פתח, לך אמר לבי בקשו פני את פניך יי' אבקש. האי קרא אוקמוה חבריאי בכמה אתר, אבל האי קרא הכי אתמר, לך אמר לבי, דוד מלכא אמר דא בגין כנסת ישראל, לקבל מלכא קדישא. ומאי אמר. לך אמר לבי, בגינך אמר לבי לבני עלמא, ואזהר לון לבי. דאיהו אחיד ביה, דדא בגין מלכא עלאה אמר. בקשו פני, אלין עטרי מכלא, דאיהו אחיד בהו, ואינון ביה. אינון שמייה, ואיהו ושמייה, מלה חדא הוא. בגין כך אמר דוד את פניך יי' אבקש, כד"א, דרשו יי' ועזו בקשו פניו תמיד.

101. ת"ח, יאות הוא דוד מלכא למימר שירתא בגין כנסת ישראל, יתיר מכל בני עלמא, ולמימר מלי הכנסת ישראל למלכא, בגין דאיהו אחיד בה.

102. ד"א לך אמר לבי בקשו פני. בגינך אמר לבי לבני עלמא, בקשו פני אלין זמנייא וחגיגיא דכלהו זמין להון לאתר דאקרי קדש, בגין לעטרא לון, כל חד וחד ביומיה, כל חד וחד בזמניה, וישאבון בלהו מההוא עמיקא דעמיקתא, דנחלין ומבועין נפקין מניה, בגין כך כתיב מקראי קדש, זמינן אינון לההוא אתר דאקרי קדש, לאתעטרא ביה, ולאשתאבא ביה, בגין דיתקדשון בלהון כחדא, וישתכח בהו חדותא.

103. רבי אבא אמר, מקראי קדש: זמינן דקדש. וכד מהאי זמינן, זמינן מן נחלא דנגיד ונפיק. למלכא דזמין בני נשא לסעודתיה, אעטר קמיהו מכל זיני מיכלא דעלמא, אפתח להו גרבי חמרא, שפיר בריחא, שפיר למשתאי. דהכי אתחזי, מאן דמזמין למיכלא ולמשתאי זמין. כך מקראי קדש, ביון דאינון זמינן לסעודתא דמלכא, זמינן אינון לחמרא טב ושפיר דמנטרא. ועל דא מקראי קדש כתיב.

104. "which you shall proclaim in their seasons." It is written, "And you shall be holy men (lit. 'men of holiness') to Me" (Shemot 22:30). Yisrael below are called men of holiness, because they are invited from holiness above, THAT IS, THEY ARE INVITED TO RECEIVE FROM THE PLENTY OF ABA AND IMA CALLED HOLINESS THAT IS RECEIVED IN MALCHUT. THE MEANING OF THE VERSE, "WHICH YOU SHALL PROCLAIM IN THEIR SEASONS" IS you men of holiness below invite those FESTIVALS, WHICH ARE CHESED, GVURAH AND TIFERET, IN THEIR SEASON. You should then prepare a meal and rejoice, because it befits you, since you are called men of holiness. Everyone will be invited from all aspects from holiness above, ABA AND IMA, and from below, FROM MALCHUT, BY YISRAEL WHO RECEIVE FROM MALCHUT.

105. Another explanation of "These are the feasts of Hashem." What are the feasts of Hashem? Rabbi Shimon said, THE FESTIVALS ARE from Hashem, NAMELY FROM ZEIR ANPIN, to whom there is attachment both from below upwards and from above downwards. All are attached to Him, and all are adorned so as to be attached together to the King's bond. The reason is that just as the King, ZEIR ANPIN, inherits Aba and Ima, is united with that holiness, and is crowned with them, so are all those who are attached to the King - NAMELY, THE FESTIVALS THAT ARE ATTACHED TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, have to reach that supernal place called holiness, ABA AND IMA, so that all will be joined as one. Therefore they are called "the feasts of Hashem," and then "holy gatherings (lit. 'summoned from holiness')," through which they can be crowned by the King.

106. "which you shall proclaim": Yisrael have two portions. From the side of the King, ZEIR ANPIN, FROM THE ILLUMINATION OF CHOCHMAH IN HIM, they have a supernal share in Him, as written, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4), and, "For Hashem's portion is His people" (Devarim 32:9). From the supernal side of holiness, Yisrael have a supernal share in it, as written, "And you shall be men of holiness to Me," and, "Yisrael is holiness to Hashem" (Yirmeyah 2:3). HASHEM therefore SAID, 'You are worthy of summoning them, THE HOLIDAYS, and arrange before them joy and a feast and rejoice in them'.

107. Whoever invites someone to him should display joy and welcoming countenance, and decorate the path of the guest, LIKE a king who invited a precious guest. He told his household people, every other day you were each at home, one doing his craft, one traveling with his merchandise and another walking to his field. This day of mine is an exception; you are all invited to my joy, for I have just invited a lofty precious guest. I do not want you to do your work, handle merchandise, or be in your field. But all of you come TO REJOICE as in my day. Prepare yourself to receive that guest with welcoming countenance, joy and singing, and prepare for him a delectable feast, so he will be invited by me in every respect, THAT IS, SO HE WILL ENJOY ON MY SIDE AND ON YOURS.

104. אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם, כְּתִיב וְאֲנֹשֵׁי קֹדֶשׁ תִּהְיוּ לִי, יִשְׂרָאֵל לְתַתָּא אֶקְרוֹן אֲנֹשֵׁי קֹדֶשׁ. בֵּינוֹן דְּזַמְיָנִין אֵינוֹן מִקֹּדֶשׁ דְּלַעִילָא אַתּוֹן אֲנֹשֵׁי קֹדֶשׁ לְתַתָּא זְמִינָא לְהוּ, בְּדִין אַתְקִינוּ סְעוּדָתָא, וְחֲדוּ, דְּהָא לְכוּ אַתְחַזִּי, בְּגִין דְּאַתּוֹן אַתְקִרוֹן אֲנֹשֵׁי קֹדֶשׁ, וַיְהוֹן כְּלָהוּ זְמִינִין בְּכָל סְטְרִין דְּקֹדֶשׁ לַעִילָא וְתַתָּא.

105. ד"א אֵלֶּה מוֹעֲדֵי יְיָ. מַהוּ מוֹעֲדֵי יְיָ. ר"ש אָמַר, מִינֵי אֵינוֹן. דְּבִיה אַתְקִשְׁרוּ מִתַּתָּא לַעִילָא, וּמַעִילָא לְתַתָּא, כְּלָהוּ בִּיה מִתְקַשְׁרִין, וּמַתְעַטְרִין כְּלָהוּ, לְאַתְקִשְׁרָא קִשְׁרָא חֲדָא בְּקִשְׁרָא דְּמַלְכָא. מַאי טַעְמָא. כְּמַה דְּמַלְכָא יְרִית לְאַבָּא וּלְאִמָּא, וְאַחֲדִיד בְּהָוָא קֹדֶשׁ, וְאַתְעֵטֵר בְּהוּ. כִּן כָּל אֵינוֹן דְּאַחֲדִידִין בִּיה בְּמַלְכָא, בְּעִינִין לְאַזְדַּמְנָא בְּהָוָא אַתְרַ עֲלָאָה דְּאַקְרִי קֹדֶשׁ, בְּגִין דִּיתְאַחֲדוּ כְּלָהוּ כְּחֲדָא. וְעַל דְּהָא מוֹעֲדֵי יְיָ אֶקְרִי וּלְבַתֵּר מִקְרָאי קֹדֶשׁ, דְּהָא בְּהוּ אַתְעֵטֵר בְּמַלְכָא.

106. אֲשֶׁר תִּקְרְאוּ אוֹתָם בְּמוֹעֲדָם, תִּרִין חוּלְקִין אֵית לְיִשְׂרָאֵל בְּהוּ אֵי מְסִטְרָא דְּמַלְכָא, חוּלְקָא עֲלָאָה אֵית לְיִשְׂרָאֵל בִּיה, דְּכְתִיב וְאַתֶּם הַדְּבָקִים בֵּינִי אֱלֹהֵיכֶם וְגו', כִּי חֶלֶק יְיָ עִמּוֹ. וְאֵי מְסִטְרָא עֲלָאָה דְּקֹדֶשׁ, חוּלְקָא עֲלָאָה אֵית לְיִשְׂרָאֵל בִּיה, דְּכְתִיב וְאֲנֹשֵׁי קֹדֶשׁ תִּהְיוּ לִי, וְכְתִיב קֹדֶשׁ יִשְׂרָאֵל לִי. וְעַד לְכוּ אַתְחַזִּי לְזַמְנָא לְהוּ, וּלְתַקְנָא קְמִייהוּ חֲדוּתָא וְסְעוּדָתָא וּלְמַחְדֵי בְּהוּ.

107. וּמַאן דְּמִזְמֵן לְאַחֲרָא, בְּעֵי לְאַחֲזָא לִיה חֲדוּ, וְאַנְפִין נְהִירִין לַעֲטְרָא אֹרְחִיה דְּהָוָא אוֹשְׁפִיזָא. לְמַלְכָא דְּזַמִּין אוֹשְׁפִיזָא וְקִירָא, אָמַר לְבָנֵי הַיְכָלִיה, כָּל שָׂאֵר יוֹמִין הוּיְתוּן כָּל חֲדָא וְחֲדָא בְּבִיתִיה, דְּהָא עֲבִיד עֲבִידְתִּיה, וְדָא אֲזִיל בְּסַחֲוֵרְתִּיה, וְדָא אֲזִיל בְּחַקְלִיה. בַּר הָהוּא יוֹמָא דִּילִי, דְּכָלְכוּן מַתְעַתְדִי בְּחֲדוּתָא דִּילִי, הִשְׁתָּא זְמִינִית אוֹשְׁפִיזָא עֲלָאָה וְקִירָא, לָא בְּעִינָא דְּתַשְׁתַּדְלוֹן בְּעִבְדִּיתָא, וְלָא בְּסַחֲוֵרְתָא, וְלָא בְּמַדְבְּרֵי אֵלָא כְּלָכוּ אֲזַדְמְנוּ, כְּגוּוֹנָא דְּהָוָא יוֹמָא דִּילִי, וְאַתְקִינוּ גְרַמִּיכוּ לְקַבְּלָא לְהָוָא אוֹשְׁפִיזָא, בְּאַנְפִין נְהִירִין, בְּחֲדוּתָא בְּתוֹשְׁבַחְתָּא. אַתְקִינוּ לִיה סְעוּדָתָא וְקִירָא, בְּגִין דִּיהָא זְמִינֵי דִּילִי בְּכָל סְטְרִין.

108. So did the Holy One, blessed be He, say to Yisrael, 'My children, every other day you are dealing with your work and with merchandise, except in My day. I have invited now a high and precious guest. Invite him, prepare for him superior meals, and set tables, as befits this day of Mine'. Therefore SCRIPTURE SAYS, "which you shall proclaim (or: 'call') in their seasons."

109. Come and see, when Yisrael below rejoice in those festivals, praise the Holy One, blessed be He, set tables and ready themselves with glorious garments, the supernal angels say, Why do Yisrael do this? The Holy One, blessed be He, said, 'I have a precious guest, this day'. THE ANGELS say, Is it not Yours, from the place called holiness? He said to them, 'Are not Yisrael holiness? They are called holiness. They are worthy of inviting My guest, once from My aspect, since they are devoted to Me, and once from the side of holiness, as written, "Yisrael is holiness to Hashem". Since Yisrael are called holiness, then it is their guest surely, because the guest is summoned from holiness, as written, "holy gatherings (lit. 'summoned from holiness')." They all started saying, "Happy is that people, that is in such a case" (Tehilim 144:15).

110. Three and no more are summoned from holiness. THESE ARE the feast of unleavened bread, the holiday of Shavuot and the holiday of Sukkot. Rabbi Aba said to him, Is not Shabbat called from holiness? He said to him, No, for two reasons. The one is that it is surely considered to be holiness NO LESS THAN THE FESTIVALS, AS WRITTEN, "You shall keep the Shabbat therefore; for it is holiness to you" (Shemot 31:14). The other is that Shabbat is not called FROM HOLINESS, because SHABBAT receives the inheritance OF HOLINESS and is not called. Hence all are called from holiness, are attached to Shabbat and adorn themselves with it. Through this HOLINESS, the seventh day is adorned. Shabbat therefore is not called FROM HOLINESS.

111. SHABBAT RESEMBLES the son who comes to the house of his father and mother and eats and drinks whenever he wants to. ABA AND IMA DO NOT HAVE TO INVITE HIM. THIS IS LIKENED to a king who had an only son, beloved by him. He gave him a companion who would protect him and keep him company. The king said, It will be well to invite my son's friends and show them my love and honor, so he invited those friends. But there is no need to invite my son, but he comes in to eat and drink in his father's house whenever he wants to. This is the meaning of, "Who is like You, Hashem, among the Elim. Who is like You, glorious in holiness" (Shemot 15:11). "Glorious in holiness" surely MEANS as a son helped by his fathers, THAT IS, ZEIR ANPIN ALREADY ROSE TO ABA AND IMA AND BECAME LIKE HIM, AS IN SHABBAT. HE IS THEN "GLORIOUS IN HOLINESS" instead of summoned from holiness.

108. כִּי אָמַר קוֹדֵשׁ בְּרִיךְ הוּא לְיִשְׂרָאֵל, בְּנֵי, כָּל שָׂאָר יוֹמֵינִי אֶתוֹן מִשְׁתַּדְּלִי בְּעִבְדֵיךָ בְּסַחֲוֹרְתָא, בַּר הֵהוּא יוֹמָא דִּילִי. הַשְׁתָּא אוֹשְׁפִיזָא עֲלָאָה וּיְקִירָא זְמִינִית, אֶתוֹן קְבִילוּ לֵיה, בְּאַנְפִין נְהִירִין, זְמִינוּ לֵיה, אֶתְקִינוּ לֵיה סְעוּדַתִּי עֲלָאי, פְּתוּרֵי מְסַדְרִין, כְּגוֹנָא דֵהוּא יוֹמָא דִּילִי. בְּגִ"כ תְּקְרָאוּ אוֹתֵם בְּמוֹעֲדֵם.

109. ת"ח, בְּשַׁעֲתָא דִּישְׂרָאֵל לְתַתָּא חֲדָאן בְּהֵינִי מוֹעֲדֵינָא, וּמִשְׁבַּחִין שְׁבַחָא לְקוֹדֵשׁא בְּרִיךְ הוּא, מְסַדְרִין פְּתוּרֵי, מִתְקִנֵי גְרַמִּייהוּ בְּמֵאנֵי יְקָר, מְלֵאכֵי עֲלָאי אֲמַרִין, מַה טִּיבֵן דִּישְׂרָאֵל בְּכַךְ. קוֹדֵשׁא בְּרִיךְ הוּא אָמַר, אוֹשְׁפִיזָא עֲלָאָה אֵית לֹן יוֹמָא דָּא. אֲמַרִי וְלֹאֵו דִּילְךָ הוּא, מַהֲהוּא אֶתְר דְּאֶקְרִי קִדְשׁ. אָמַר לֹן וְכִי יִשְׂרָאֵל לֹאֵו קִדְשׁ נִיגְהוּ, וְאֶקְרוּן קִדְשׁ, לֹן אֶתְחִזִּי לְזַמְנָא אוֹשְׁפִיזָא דִּילִי, חַד מְסַטְרָא דִּילִי, דֵּהָא אֵינּוֹן דְּבָקִים בִּי. וְחַד מְסַטְרָא דְּקִדְשׁ, דְּכַתִּיב קִדְשׁ יִשְׂרָאֵל לִינִי, הוּאִיל וְיִשְׂרָאֵל אֶקְרוּן קִדְשׁ, אוֹשְׁפִיזָא דֵּלְהוֹן הוּא וְדָאי, בְּגִין דְּזְמִינוּ דֵּהָאֵי אוֹשְׁפִיזָא מְקִדְשׁ הוּא, דְּכַתִּיב מְקִרְאֵי קִדְשׁ. פְּתַחוּ כְּלָהוּ וְאֲמַרוּ, אֲשֶׁרֵי הָעַם שְׁכָכָה לוֹ.

110. תְּלַתָּא אֵינּוֹן זְמִינִין מְקִדְשׁ, וְלֹא יוֹתֵר. חַג הַמִּצּוֹת. וְחַג הַשְּׁבוּעוֹת. וְחַג הַסּוּכוֹת. א"ל רַבִּי אַבָּא, וְכִי שַׁבַּת לֹאֵו מְקִדְשׁ הוּא זְמִין. א"ל לֹאֵו, בְּתַרְי סְטְרִין, חַד, דֵּהוּא וְדָאי קִדְשׁ אֶקְרִי, דְּכַתִּיב וּשְׁמַרְתֶּם אֶת הַשַּׁבַּת כִּי קִדְשׁ הִיא לָכֶם. וְחַד, דְּשַׁבַּת לֹאֵו זְמִין הוּא, דֵּהָא יְרוּתָא דִּילִיָּהּ הוּא וְדָאי. יְרוּתָא דְּקִדְשׁ הוּא יְרִית, וְלֹאֵו זְמִינִי. וְעַל דָּא כְּלָהוֹן זְמִינִין בְּקִדְשׁ, וּמִתְקַשְׂרִין בְּשַׁבַּת, וּמִתְעַטְרִין בֵּיה. בְּהָאֵי, יוֹמָא שְׂבִיעָאָה אֶתְעַטֵּר בֵּיה, וְע"ד שַׁבַּת לֹאֵו זְמִין הוּא.

111. לְבָרָא דְּעָאֵל לְבֵיתָא דְּאָבוּי וְאִמִּיהָ, וְאָכַל וְשָׁתִי, בְּשַׁעֲתָא דֵּהוּא בְּעֵי. לְמַלְכָּא דֵּהוּא לֵיה בְּרָא יְחִידָאי, חֲבִיבָא דִּנְפִשִׁיהָ, יְהַב לֵיה שׁוֹשְׁבֵינָא לְנִטְרָא לֵיה, וְלֹאֶתְחַבְרָא בְּהוּ. אָמַר מְלַכָּא, יֵאוּת הוּא לְזַמְנָא לְאֵלִין שׁוֹשְׁבֵינִין דְּבְרִי, וְלֹאֶחֱזָאָה יְקָרָא וְחֲבִיבוּתָא דִּילִי בְּהוּ, זְמִין לֹן לְהֵנִי שׁוֹשְׁבֵינִין. בְּרָא לֹא אֶתְחִזִּי לְזַמְנָא, אֵלֹא לְמִיעַל וְלְמִיכַל וְלְמִשְׁתֵּי בְּבֵיתָא דְּאָבוּי, בְּשַׁעֲתָא דֵּאִיהוּ בְּעֵי. דֵּהָא הוּא דְּכַתִּיב, מִי כְּמוֹכָה בְּאֵלִים יְיָ מִי כְּמוֹךְ נֶאֱדָר בְּקִדְשׁ, נֶאֱדָר בְּקִדְשׁ וְדָאי, כְּבַר דֵּאֶתְתַּקֵּן בְּאָבוּי, נֶאֱדָר בְּקִדְשׁ, וְלֹאֵו זְמִין מְקִדְשׁ.

112. "Six days shall work be done" (Vayikra 23:3). He asks: What are these six days? Rabbi Yosi said, It is written, "for six days Hashem made heaven and earth" (Shemot 20:11), and not 'in six DAYS'. We have explained that each day did its work, FOR WHICH REASON they are called days of work. THEY ARE THE SIX SUPERNAL DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FROM WHICH ALL THE WORKS OF CREATION WERE PERFORMED, EACH ONE IN ITS OWN DAY, CHESED IN THE FIRST, GVURAH IN THE SECOND, ETC.

113. Rabbi Yitzchak said, If it is so, AND THEY ARE THE SECRET OF THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, why are they called weekdays (lit. 'secular days'), IF THEY ARE THE HOLY SFIROT OF ZEIR ANPIN? Rabbi Yosi said, The world is led by their messengers, NAMELY, BY THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF METATRON THE ANGEL. Hence they are called secular, BECAUSE METATRON IS SECULAR.

114. Rabbi Chiya said, Since it is permitted to work on them, they are not considered holiness, EVEN THOUGH THEY ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. For those who are not considered holiness are considered secular. The friends have composed the Havdalah (lit. 'separation') between the holy and the secular. HE ASKS, What does Havdalah have to do with it, WERE THEY EVER INTERMINGLED? AND HE ANSWERS, Holiness is on its own, NOT MIXED WITH ANYTHING, BEING OF SUPERNAL ABA AND IMA, whence all the rest OF THE GRADES come. Therefore, THE SEPARATION IS since those SECULAR DAYS are meant for work while these DAYS OF HOLINESS are for keeping. When are THE WEEKDAYS kept? When they are summoned from holiness, RECEIVING FROM ABA AND IMA DURING THE HOLIDAYS.

115. Rabbi Yehuda said, Joy and keeping on the day of Shabbat is HIGH above anything, and since this day is adorned with ABA and IMA, AS ZEIR ANPIN AND MALCHUT RISE AND CLOTHE SUPERNAL ABA AND IMA, more holiness is added to their own holiness, unlike on other days. For ZEIR ANPIN is holiness, and is crowned with holiness BY CLOTHING HOLINESS, SUPERNAL ABA AND IMA, and adds holiness to its holiness. For that reason that day is the joy of the upper and lower beings. Everybody rejoices in it, and since it fills all worlds with blessings all the worlds are improved BY IT on this day, repose for higher and lower beings. On this day there is respite for the wicked in Gehenom.

116. THIS IS LIKENED to a king who had a feast for his only son, and put a superior crown on him. The king put him in command over everything. That day there is joy to all THE PEOPLE OF THE LAND. A certain officer in charge of punishing people had in his care people who should be put to death and people who should be flogged, but for the glory of the king's joy, he disregarded his punishments and kept the king's joy SO AS NOT TO INFLICT PAIN ON ANYONE.

112. שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה, שֵׁשֶׁת יָמִים מְאִי עֲבִידְתֵייהוּ. א"ר יוֹסִי, כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ, וְלֹא כְּתִיב בְּשֵׁשֶׁת. וְהָאֵל אֲוֹקְמוּהָ, וְכֹל יוֹמָא וְיוֹמָא עֲבִיד עֲבִידְתֵיהּ, וְאֲקָרוּן יוֹמֵי מְלָאכָה.

113. א"ר יִצְחָק אֵי הֲכִי אֲמַאי אֲקָרוּן שֵׁשֶׁת יָמֵי חוּל, אֲמַאי חוּל. א"ר יוֹסִי, הַשְּׁתָא אֲתַנְהִיג עֲלֵמָא עַל יְדָא דְשְׁלוּחֵיהּ, בְּג"כ יוֹמֵי חוּל אֲקָרוּן.

114. ר' חֵיָא אָמַר, בְּגִין דְשָׂרֵי לְמַעְבַד בְּהוּן עֲבִידְתָא, וּבְג"ד לֹא אֲקָרוּן קְדָשׁ. וּמֵאן דְלֹא אֲקָרוּן קְדָשׁ, חוּל אֲקָרוּן. וְעַל דָּא אֲתַקִּינוּ חֲבֵרֵינָא בְּהַבְדֵּלָה, בֵּין קְדָשׁ לְחוּל. מְאִי הַבְדֵּלָה הֵכָא. אֵלָּא קְדָשׁ מְלָה בְּגִרְמִיָה הוּא, וְשֹׂאֲרָא מְנִיָה אֲתֵינָן. וְעַל דָּא אֵלִין לְעוֹבְדָא, וְאֵלִין לְנִטְרָא. וְאִימְתֵי אֲשִׁתְּכַח נְטִירוּ בְּהוּ. כַּד זְמִינָן מְקָדָשׁ.

115. א"ר יְהוּדָה, חֲדוּתָא וּנְטִירוּתָא דְיוֹמָא דְשַׁבְּתָא עַל כֻּלָּא הוּא, וּבְגִין דְהָא יוֹמָא אֲתַעֲטַר בְּאַבָּא וְאִימָא, וְאֲתוּסַף קְדוּשָׁה עַל קְדוּשְׁתֵיהּ, מַה דְלֹא אֲשִׁתְּכַח הֲכִי בְשָׂאֵר יוֹמֵי, דְהָא הוּא קְדָשׁ, וְאֲתַעֲטַר בְּקְדָשׁ, וְאֲוִסִיף קְדוּשָׁה עַל קְדוּשְׁתֵיהּ. בְּגִין כֵּן הָאֵי יוֹמָא חֲדוּתָא דְעֵלְאֵי וְתַתְּאֵי, כֻּלָּא חֲדָאן בִּיהּ. מְלֵי בְרַכָּאן בְּכֻלְהוּ עֲלֵמִין. כֻּלְהוּ מְנִיָה אֲתַקְנוּ, בְּהָאֵי יוֹמָא נְיִיחָא דְעֵלְאֵי וְתַתְּאֵי. בְּהָאֵי יוֹמָא נְיִיחָא דְחֵיבֵינָא דְגִיְהֵנָם.

116. לְמַלְכָא דְעֵבֵד הַלּוּלָא לְבְרִיָה יַחֲדָאֵי, אֲעֵטַר לִיהּ בְּעֵטְרָא עֲלָאָה, מְנִי לִיהּ מְלָכָא עַל כֻּלָּא. בְּהָאֵי יוֹמָא חֲדוּתָא לְכֻלָּא. חַד סְנִטְרָא דְאֲתַפְקַד עַל דִּינָא דְבְנֵי נְשָׂא, הוּוּ בִידֵיהּ גּוֹבְרִין דְבַעֲיִין קְטוּלָא, גּוֹבְרִין דְבַעֲיִין לְאַלְקָאָה. בְּגִין יְקָרָא דְהָאֵי יוֹמָא דְחֲדוּתָא דְמַלְכָא, שְׂבִיק דִּינוּי, וְנִטַר לְחֲדוּתָא דְמַלְכָא.

117. So is that day, SHABBAT, the feast of joy of the King with the Queen, WHO ARE ZEIR ANPIN AND MALCHUT, and the joy of Aba and Ima. The higher and lower beings rejoice in it. Everyone has joy and have no pain in it. It is therefore written, "and call the Shabbat a delight" (Yeshayah 58:13). What is a delight? HE ANSWERS, Delight only exists above, where supernal holiness dwells, NAMELY IN SUPERNAL ABA AND IMA, as written, "then shall you delight yourself in (lit. 'above') Hashem" (Ibid. 14), NAMELY, ABOVE ZEIR ANPIN. For that delight is above Hashem, NAMELY IN ABA AND IMA THAT ARE ABOVE ZEIR ANPIN. That day, SHABBAT, which is the feast of joy of the King, is adorned with that crown of delight FROM SUPERNAL ABA AND IMA. This is the meaning of, "and call the Shabbat a delight," which is not the case in other days.

117. כִּן הֵהוּא יוֹמָא, הַלּוּלָא דְמַלְכָא בְּמִטְרוֹנוּתָא, חֲדוּתָא דְאַבָּא וְאִימָא עֲלֵיהּ, חֲדוּתָא דְעֲלָאִין וְתַתָּאִין. בְּחֲדוּתָא דְמַלְכָא, בְּלֵהוּ חֲדָאן, וְלֹא יִצְטַעְרוּן בֵּיהּ. עַל דָּא בְּתִיב וְקִרְאֵת לְשַׁבַּת עֲנַג. מֵאִי עֲנַג. עֲנַג לֹא אֲשַׁתְּכַח אֲלָא לְעִילָא בְּאַתְרֵי דְקִדְשׁ עֲלָאָה שְׁאֲרִי. כַּד"א, אִזְ תַּתְּעַנַּג עַל יְיָ. דְהֵאִי עֲנַג עַל יְיָ הוּא. וְהֵאִי יוֹמָא דְהוּא הַלּוּלָא דְמַלְכָא, אֲתַעֲטֵר בְּהוּא עֲטָרָא דְעֲנַג הַה"ד וְקִרְאֵת לְשַׁבַּת עֲנַג. מַה דְלֹא אֲשַׁתְּכַח הֵכִי בְּשָׂאֵר יוֹמִין.

23. The third meal of Shabbat on a holiday's eve

The rabbis discuss the importance of the meals on Shabbat and on holidays, and what to do when they fall together. We are reminded that one must not talk about business or unimportant matters on Shabbat. Rabbi Yitzchak says that one must remember the Shabbat through wine, that equates to the wine of Torah.

118. On that day it behooves the King's children to prepare three meals and set the table in honor of the King, as we explained. When a feast happens on it OF THE THREE FESTIVALS, or a holiday, ROSH HASHANAH, one must not set two tables each meal, one for Shabbat and one for the guest, THE HOLIDAY, since it is written, "for he did eat continually at the king's table" (II Shmuel 9:13). For the King's table suffices to the coming guest. Hence one should set a whole table for the King, from which he gives to the guest.

118. בְּהֵאִי יוֹמָא, תַּלְתֵּי סְעוּדָתָאן בְּעִיּוּן בְּנֵי מַלְכָא, לְזַמְנָא, וְלִסְדְרָא פְתוּרִי. בְּגִין יִקְרָא דְמַלְכָא, כְּמַה דְאֻקִּימָנָא. וְכַד אֲזַדְמִן בֵּיהּ חֲגָא, אִזְ זַמְנָא, לֹא יִסְדֵּר ב"ג תְּרֵי פְתוּרִי בְּכָל סְעוּדָתָא, חַד לְשַׁבַּת, וְחַד לְאוֹשְׁפִיזָא, בְּגִין דְכְּתִיב עַל שְׁלֹחַן הַמֶּלֶךְ תָּמִיד הוּא אוֹכֵל, סְפּוּקָא הוּא בְּפִתּוּרָא דְמַלְכָא, לְהוּא אוֹשְׁפִיזָא דְאֲתִיָּא לֵיהּ. וְעַל דָּא בְּעִי בַר נָשׁ לְסַדְרֵי פְתוּרָא שְׁלִימָא לְמַלְכָא, וְהוּא יְהִיב מִינֵיהּ לְאוֹשְׁפִיזָא.

119. Rabbi Elazar said, When a guest, A HOLIDAY, happens at Shabbat's third meal, it can be omitted or not omitted. If THE THIRD MEAL is not omitted, BUT EATEN, the guest, THAT IS, THE MEAL ON THE SECOND EVENING OF THE HOLIDAY, is rejected from the King's table, BECAUSE DUE TO THE THIRD MEAL, ONE DOES NOT HAVE AN APPETITE FOR THE SECOND EVENING'S MEAL. If it is neglected, AND THE THIRD MEAL IS NOT EATEN, there is something wrong with the King's meals, SINCE THE KING, SHABBAT, MISSES ONE MEAL.

119. אָמַר רַבִּי אֶלְעָזָר, סְעוּדָתָא תְּלִיתָאָה דְשַׁבַּת, כַּד אַעְרַע בֵּיהּ אוֹשְׁפִיזָא, שְׁבִקִין לֵיהּ אִזְ לֹא שְׁבִקִין לֵיהּ, אִי לֹא שְׁבִקִין לֵיהּ, אֲשַׁתְּכַח אוֹשְׁפִיזָא דְחֵיבָא מִפְתּוּרָא דְמַלְכָא, אִי שְׁבִקִין לֵיהּ, אֲשַׁתְּכַח פְּגִימוּ בְּסְעוּדָתָא דְמַלְכָא.

120. Rabbi Shimon his father said to him, THIS IS LIKE a king a guest came to visit. He took his own food and gave to the guest. Thus, though the king does not eat with him, the latter eats of the king's victuals, and the king gives him food. HERE TOO, SHABBAT ANNULS THE THIRD MEAL SO THE GUEST, WHO IS THE MEAL ON THE SECOND EVENING OF THE HOLIDAY, WOULD EAT HEARTILY. SO THE HOLIDAY'S SECOND EVE'S MEAL IS THE KING'S, SHABBAT'S, FOOD, BECAUSE SHABBAT POSTPONES ITS MEAL FOR ITS SAKE. All that is because it is the King's guest, THAT IS, BECAUSE THE FIRST DAY OF THE HOLIDAY OCCURS ON SHABBAT AND IS THEREFORE THE GUEST OF SHABBAT. BUT ON SHABBAT ON A HOLIDAY'S EVE, THE THIRD MEAL IS NOT OMITTED FOR THE HOLIDAY'S EVE'S MEAL. WE MUST NOT RAISE A DIFFICULTY THAT RABBI SHIMON AND RABBI ELAZAR HIS SON LIVED IN THE LAND OF YISRAEL, WHERE THERE ARE NO SECOND DAYS TO THE HOLIDAY, BECAUSE IT APPLIES TO THE SECOND DAY OF ROSH HASHANAH THAT IS CELEBRATED IN YISRAEL AS WELL, OR THEY ADDRESS THOSE LIVING ABROAD. In the house of Rav Hamnuna Saba they were not concerned about the guest at that time, BUT ATE THE THIRD MEAL. Later, ON THE EVE OF THE

120. אָמַר לֵיהּ רַבִּי שְׁמַעוֹן אַבּוּי, לְמַלְכָא דְאִיעְרַע בֵּיהּ אוֹשְׁפִיזָא, וְנָטִיל מִיכְלָא מְקַמֵּיהּ, וְסַלְקָא לְאוֹשְׁפִיזֵיהּ, אֲשַׁתְּכַח אַף עַל גַּב דְמַלְכָא לֹא אָכַל עִמּוּהּ, מִמִּיכְלָא דְמַלְכָא קָא אָכִיל, וּמַלְכָא יְהִיב לֵיהּ לְמִיכָל. וְכַל דָּא, בְּגִין דְהוּא אוֹשְׁפִיזֵיהּ דְמַלְכָא. וּבְבִי רַב הַמְנוּנָא סָבָא, לֹא חֵיּוּשֵׁי לְאוֹשְׁפִיזָא בְּשַׁעֲתָא דָּא, וְלִבְתֵּר מִסְדְרֵי פְתוּרָא לְאוֹשְׁפִיזָא.

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SECOND HOLIDAY, they would prepare a meal for the guest.

121. On that day speech is restricted, as in, "nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13), AS YOUR SPEECH ON SHABBAT WILL NOT RESEMBLE THAT ON WEEKDAYS. We learned that it is written, "your own business," FOR YOU MUST NOT SPEAK OF YOUR OWN BUSINESS, since the whole Faith is attached to that day.

122. Rabbi Elazar said to his father, YOU SAY THAT THE THIRD MEAL IS NOT OMITTED ON A HOLIDAY'S EVE, yet what do we do so as not to hand the King's meal to the guest, NOT TO OMIT THE THIRD MEAL BEFORE THE MEAL OF THE HOLIDAY'S EVE'S THAT IS ON SHABBAT'S EVE? When the fourteenth OF NISSAN occurs on Shabbat, WE OMIT AND postpone the King's meal, THE THIRD MEAL, for the guest, WHICH IS THE PESACH'S (PASSOVER) DINNER, even though THE HOLIDAY is not the guest of Shabbat, BUT FALLS ON SUNDAY.

123. RABBI SHIMON said to him, I say that if THE HOLIDAY is the guest OF SHABBAT, WHEN IT FALLS ON SHABBAT, one can OMIT THE THIRD MEAL AND postpone IT TO THE HOLIDAY'S EVE'S MEAL. But otherwise, WHEN IT DOES NOT FALL ON SHABBAT, BUT BEGINS ON SUNDAY, one does not OMIT IT AND postpone THE THIRD MEAL FOR THE SAKE OF THE HOLIDAY'S EVE'S MEAL SO ONE WOULD EAT HEARTILY. You may argue that on the fourteenth OF NISSAN that falls on Shabbat, the King's meal, THE THIRD MEAL, is postponed because of the Pesach EVE'S meal. Pesach is different in that the third meal of Shabbat is postponed because of a few reasons. The first is that one should have an appetite to eat Matzot and bitter herbs, and another is BECAUSE OF CHAMETZ on Pesach, since there must not be LEAVENED bread since the sixth hour on, and setting the table without bread is not SETTING a meal.

124. You may say THAT ONE MAY COMPLY WITH THE REQUIREMENTS OF THE THIRD MEAL by wine. IT IS SO, and it may be done with wine, because it makes the heart hungry, AND DOES NOT SPOIL THE APPETITE. But all my life I made an effort not to annul the meal of Shabbat, THE THIRD MEAL, even on those SHABBAT days that A HOLIDAY falls on. For on that day the field of holy apple trees, MALCHUT, is blessed, and the upper and lower beings are blessed. This day is the bond of the Torah.

125. Rabbi Aba said, Rabbi Shimon would act thus: when the time came to eat the third meal on Shabbat, he would set his table and study the mystic speculations of the divine Chariot. He used to say, This is the meal of the King that will come to eat with me. Hence, Shabbat is valuable in all MATTERS more than any other time and holiday. It is called holiness, rather than summoned from holiness.

121. בְּהַאי יוֹמָא מְלוּלָא אָסיר, הַה"ד מִמְצוּא חֲפֻצָּךְ וְדַבְרֵי דְבַר, וְתַנֵּן חֲפֻצָּךְ כְּתִיב, בְּגִין דְּהַאי יוֹמָא כָּל מְהִימְנוּתָא אֲתַקְשֵׁר בֵּיהּ.

122. א"ל רבני אלעזר, והיך עבידנא דלא לסדרא סעודתא דמלכא לאושפיזא, דהא ארביסור דחל להיות בשבת, סלקא סעודתא דמלכא לפסחא, אף על גב דלאו איהו אושפיזיה.

123. א"ל הכי אמינא דאי הוא אושפיזיה, וכלא לסלקא ליה, ואי לאו לאו סלקא ליה. ואי נומא דו"ד דחל להיות בשבת, אתדחויא סעודתא דמלכא מקמי סעודתא דפסחא. שאני פסח, דסעודתא דשבת אתדחויא בכמה גוונין. חר, בגין מצות ומרורים, דבעי בר נש דישתכח תאיבא. וחד, בגין פסח ודא נהמא לא אשתכח מו' שעות ולמעלה, דסדורא דפתורא בלא נהמא, לאו הוא סדורא.

124. ואי תימא בחמרא, חמרא שארי, בגין דתאיב לבא. אבל מיומי אשתדלנא דלא בטילנא סעודתא דשבת, אפילו אינון יומי, דאשתכח ביה. בהאי יומא חקל דתפוחין קדישין אתברך, ומתברך עלאין ותתאין, ודאי יומא קשורא הוא דאורייתא.

125. א"ר אבא, הכי הוה עביד ר' שמעון, בזמנא דאסתלק סעודתא דשבת, מסדר פתוריה ואשתדל במעשה מרכבה, והוה אמר הא סעודתא דמלכא דייתי למיכל גבאי. בגיני כך, שבת, אשתכח בכלא עדיף מכל זמנין וחגיגין, ואקרי קדש ולא מקרא קדש.

126. Rabbi Yehuda said, We call all the holidays "holy gatherings ('summoned from holiness')," but the exceptions TO THIS RULE are Rosh Hashanah and Yom Kippur, where there is no joy, since they are of Judgments. But these three, PESACH (PASSOVER), SHAVUOT AND SUKKOT, are summoned from holiness to everyone's delight, before the Holy One, blessed be He. This is the meaning of, "and you shall rejoice before Hashem your Elohim" (Devarim 12:12), and, "and rejoice before Hashem your Elohim" (Devarim 27:7). On that day of Shabbat, every sorrow and vexation and distress are removed from the whole world, since it is the day of the King's rejoicing, when souls are added IN IT TO YISRAEL, in the likeness of the World to Come.

127. Rabbi Yitzchak said to Rabbi Yehuda, It is written, "Remember the Shabbat day, to keep it holy" (Shemot 20:8). We learned one should remember it through wine. HE ASKS, Why through wine? He said to him, Because wine is the joy of the Torah, BEING THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT IS CALLED WINE, THAT SHINES UPON ZEIR ANPIN THAT IS CALLED TORAH. The wine of the Torah, which is THE MOCHIN OF ZEIR ANPIN IS everyone's joy. This wine gladdens the King, ZEIR ANPIN, with His crowns, THE MOCHIN OF THE FIRST THREE SFIROT. This is the meaning of, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). We learned that in all THINGS one should demonstrate a deed BELOW TO AROUSE ITS CORRESPONDING ROOT ABOVE, for holiness abounds only in wine, as written, "for your love is better than wine" (Shir Hashirim 1:2), WHICH MEANS it is good because it is wine. ALSO "we will praise (lit. 'remind') your love more than (through) wine" (Ibid. 4). Hence Kiddush on Shabbat is performed over wine, as we already explained and taught.

24. The two bloods, of Pesach and of circumcision

Rabbi Chiya examines the verse from Shir Hashirim that begins, "I sleep, but my heart wakes...", and talks about the exile of Yisrael, and about the opening one must find to come into God. That opening is the gates of righteousness. Rabbi Chiya talks about the blood marked on the doorposts that was Yisrael's display of Faith at the time that God killed all the firstborn in Egypt. We read about the time of the full moon, when the Klipot are hidden away and the holy union is present. Rabbi Aba explains about the four cups that correspond to the four redemptions, and about the four grades or Sfirot that bond together. He tells Rabbi Yehuda why the Halel is not recited during the seven days of Passover.

128. "On the fourteenth day of the first month..." (Vayikra 23:5). Rabbi Chiya opened with, "I sleep, but my heart wakes. Hark, my beloved is knocking..." (Shir Hashirim 5:2). The Congregation of Yisrael said, I sleep in exile in Egypt, SINCE EXILE COMES FROM THE POWER THE LEFT EXERCISES OVER THE RIGHT, AND WITH THE JUDGMENTS OF THE LEFT, THE MOCHIN OF MALCHUT ARE GONE, WHICH IS CONSIDERED SLEEP. My children were there under harsh enslavement, "but my heart wakes" to keep them so they will not be destroyed in exile. "Hark, my beloved is knocking" refers to the Holy One, blessed be He, who said, "and I have remembered My covenant" (Shemot 6:5).

126. אָמַר רַבִּי יְהוּדָה, כִּלְהוּ מוֹעֲדִים מִקְרָאֵי קֹדֶשׁ קְרִינָן בְּהוּ. אָבֵל נִפְקֵי ר"ה וַיּוֹמָא דְכַפּוּרָא דְלָא אֶשְׁתַּכַּח בְּהוּ חֲדוּתָא, דְּהָא אֵינּוּן דִּינָא הוּוּ, אָבֵל אֵלִין תִּלְתָּא, זְמִינִין מִקְדָּשׁ, לְחֲדוּתָא לְכֻלָּא, לְאַשְׁתַּעֲשַׂעָא בְּהוּ בְּקוּדְשָׁא בְּרִיךְ הוּא, הַה"ד וְשִׂמְחָתָם לִפְנֵי יי' אֱלֹהֵיכֶם, וּכְתִיב וְשִׂמְחָתָ לִפְנֵי יי' אֱלֹהֶיךָ. בְּהַאי יּוֹמָא דְשַׁבְּתָא, אֶתְנַשְׁוּ כָּל צַעֲרָא וְכָל רִגְזָא וְכָל דּוּחְקָא מִכָּל עֲלָמָא, בְּגִין דְּאִיהוּ יּוֹמָא דְהִילּוּלָא דְמַלְכָא, דְּנִשְׁמַתִּין אֶתְוֹסְפִין, כְּגוּוּנָא דְעֲלָמָא דְאַתִּי.

127. א"ר יצחק לרבי יהודה, בתיב זכור את יום השבת לקדשו, ותנינן זכרהו על היין, אמאי על היין. א"ל, בגין דיין חדוּתָא דְאורייתָא, וינא דְאורייתָא, חדוּתָא הוּא דְכָלָא. וְהַאי יוֹן חָדֵי לְמַלְכָא, וְהַאי יוֹן מַעֲטָרָא לְמַלְכָא בְּעֵטְרוֹי, הַה"ד צְאִינָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמַלְךְ שְׁלֵמָה בְּעֵטְרָה שְׁעֵטְרָה לּוֹ אִמּוֹ. וְתַנִּינן בְּכֻלָּא בְּעִינָא לְאַחֲזָא ב"נ עוֹבְדָא. דְּלָא אֶשְׁתַּכַּח קְדוּשָׁה אֶלָּא בֵּינָן, כַּד"א כִּי טוֹבִים הוֹדִיךְ מֵיּוֹן, מֵיּוֹן אֵינּוּן טְבָאן, נְזַכִּירָה דְרִיךְ מֵיּוֹן. וְע"ד קְדוּשָׁה דְשַׁבְּתָא בֵּינָן, וְהָא אוֹקְמוּהָ, וְהָא אֶתְמַר.

128. וּבַחֲדָשׁ הָרִאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֲדָשׁ וְגו'. רַבִּי חֵיָא פָּתַח, אָנִי יִשְׁנָה וְלִבִּי עַר קוֹל דְּדוּדֵי דּוּפִק וְגו'. אָמְרָה בְּנִסְתָּ יִשְׂרָאֵל, אָנִי יִשְׁנָה בְּגִלּוּתָא דְּמִצְרַיִם, דְּהוּוּ בְּנִי בְּשַׁעֲבוּדָא דְּקִשְׁיוֹ. וְלִבִּי עַר, לְנִטְרָא לְהוּ דְּלָא יִשְׁתַּיְצוֹן בְּגִלּוּתָא. קוֹל דְּדוּדֵי דּוּפִק, דָּא קוּדְשָׁא בְּרִיךְ הוּא, דְּאָמַר וְאֶזְכּוֹר אֶת בְּרִיתִי.

129. "Open to me" (Shir Hashirim 5:2) MEANS OPEN TO ME an opening as thin as a needle, and I shall open to you the celestial gates. "Open to me, my sister," since the opening to come in to Me is within you, so My children shall enter only through you. Unless you open your opening, I am closed off and cannot be found. Hence, "Open to me." "Open to me" assuredly. Therefore, when David wished to come in to the King, he would say, "Open to me the gates of righteousness. I will go in to them, and I will praise Yah. This is the gate of Hashem" (Tehilim 118:19-20). This, THE GATES OF RIGHTEOUSNESS, WHICH IS MALCHUT, is an opening through which to come in to the King. "This is the gate of Hashem" to find Him and cleave to Him. Hence, "Open to me, my sister, my love...for my head is filled with dew," to unite with you and be at peace with you forever.

130. Come and see, when the Holy One, blessed be He, was killing the firstborns Egyptian, NAMELY all those He killed at midnight, and brought the upper grades down, at that very time Yisrael entered the covenant of the holy sign by circumcising and uniting with the Congregation of Yisrael and joining her. They then displayed that blood on the lintel. So there were two kinds of blood, the one of the Pascal sacrifice and the other that of circumcision, and the mark of Faith was imprinted on the lintel, one on one side, the other on the other, and one in between. THESE ARE THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL. It is also said, "and put it on the two side posts and on the upper door post" (Shemot 12:7), to display Faith.

131. "On the fourteenth," we learned that then leavened bread and leaven are renounced, and Yisrael are gone from another dominion and are uprooted from it, and join the leavened bread in a holy bond. After they are circumcised they come into it BY MEANS OF THE MATZAH until AFTER THE GIVING OF THE TORAH, WHEN they uncovered the corona and their imprint was revealed. Then He gave them the bond in a high place in the bond of Faith, the place where it is written, "Behold, I will rain bread from heaven for you" (Shemot 16:4), exactly from heaven, NAMELY FROM ZEIR ANPIN CALLED HEAVEN. This has already been explained.

132. Come and see, on the fourteenth day AT NIGHT, when the union of the moon, MALCHUT, is in perfection with the sun, ZEIR ANPIN, the lower Sfirot OF THE KLIPTOT do not endure so much in the world. For at the time of the renewal of the moon, evil species abound and are roused to expand in the world. BUT when the union of the moon is wholly in the light of the sun, all THE KLIPTOT are gathered into one place AND HIDE, while the holy things of the King are roused. Then, "It is a night of watchfulness to Hashem" (Shemot 12:42), since the holy union is present, which is watchful in every respect.

129. פתחי לי פתחא כחדודא דמחטא, ואנא אפתח לך תרעין עלאין. פתחי לי אחותי, דהא פתחא לאעלא לי, בך הוא, דלא יועלון לגבאי בני אלא בך, אנת הוא פתחא לאעלא לי בך, אי אנת לא תפתח פתחך, הא אנא סגיר. דלא ישכחון לי. בגין בך, פתחי לי. פתחי לי ודאי. ועל דא אמר דוד, בד בעא לאעלא למלכא, אמר פתחו לי שערי צדק, אבא במ אודה יה. זה השער לוי, דא הוא פתחא ודאי לאעלא למלכא. זה השער לוי, לאשכחא ליה, ולאתדבקא ביה, ועל דא פתחי לי אחותי רעיתי שראשי וגו'. בגין לאזדווגא עמך, ולמהוי עמך בשלם דעלמין.

130. ת"ח, בשעתא דקודשא בריך הוא הוה קטיל לבוכרי דמצראי, כל אינון דקטל בפלגות ליליא, ואחית דרגין מעילא לתתא. ביה שעתא עאלו ישראל בקיומא דאת קדישא, אתגזרו ואשתתפו בכנסת ישראל, ואתאחדו בה. כדין ההוא דמא אחזיאו ליה על פתחא. ותריין דמי הוו, חד דפסחא, וחד דמא דאתגזרו. והוה רשים על פתחא, רשימא דמהימנותא, חד הכא וחד הכא וחד בינייהו, והא אתמר, ונתנו על שתי המזוזות ועל המשקוף, בגין לאחזאה מהימנותא.

131. ובארבעה עשר, הא אתמר, דהא כדין מבטלין חמץ ושאור, ואסתלקו ישראל מרשותא אחרא, ואתעקרו מגיה, ואתאחדו במצה, קשורא קדישא. בתר דאתגזרו, עאלו בה, עד דאתפרעו, ואתגלויא רשימא דלהון, וכדין יהב להון קשורא, באתר עלאה, בקשורא דמהימנותא, באתר דכתיב הנני ממטיר לכם לחם מן השמים, מן השמים דייקא, והא אוקמוה.

132. ת"ח, בארביסר בשעתא דזווגא דסיהרא אשתכח בשלימו עם שמשא, וכתרין תתאין לא משתכחין כל כך בעלמא, דהא בחדתותי דסיהרא, זיגין בישין משתכחין, ומתערי לאתפשטא בעלמא. ובשעתא דזווגא דסיהרא אשתכח בנהירו דשמשא בשלימו, מתכנשי כלהו לאתר חד, וקדושי מלכא אתערו. כדין כתיב ליל שמורים הוא לוי, דהא זווגא קדישא אשתכח, והוא שמורים בכלא.

133. Rabbi Acha said, For that reason the bride, MALCHUT, is made ready on that day, THE FOURTEENTH, and on the night OF THE FIFTEENTH DAY, the house is settled, NAMELY MALE AND FEMALE ARE UNITED. Woe to those who are not of the household, WHO DO NOT CLEAVE TO MALCHUT, when the two Torahs come to unite - THE WRITTEN TORAH, ZEIR ANPIN, AND THE ORAL TORAH, MALCHUT. Woe to those who are not recognized by them. For that reason, holy Yisrael prepare MALE AND FEMALE a home, THAT IS, A UNION, all that FOURTEENTH day, and through them those who need to, enter, THAT IS, THE MOCHIN NECESSARY FOR THE UNION OF MALE AND FEMALE. And they, MALE AND FEMALE, are glad and both sing. Happy are Yisrael in this world and in the World to Come.

134. Rabbi Yosi said, Why should we bother so much? There is a whole verse to the effect that that night the supernal holy union is awakened and is present. This is the meaning of, "It is a night of watchfulness to Hashem." Why is watchfulness WITH A PLURAL SUFFIX? HE ANSWERS THAT IT ALLUDES TO two, which are the union of the moon with the sun, MALCHUT AND ZEIR ANPIN. "for all the children of Yisrael in their generations" (Ibid.) MEANS THAT from now on YISRAEL are united and connected with the bond of the Holy Name, and have come out from another dominion. For that reason, they prepare themselves on the fourteenth and burn all the leaven among them and enter into a holy dominion. Then the groom and bride, ZEIR ANPIN AND MALCHUT, are crowned with the crowns of supernal Ima, BINAH, and man should show himself free, SINCE THE MOCHIN OF SUPERNAL IMA ARE CALLED FREEDOM.

135. Rabbi Yosi said, What is the purpose of the four cups on that night? Rabbi Aba said, The friends explained they correspond to the four redemptions, "AND I WILL BRING...AND I WILL DELIVER... AND I WILL REDEEM...AND I WILL TAKE" (SHEMOT 6:6-7). This is well EXPLAINED in the book of Rav Yesa Saba, who said that since the holy union abounds that night in all directions, BOTH IN CHOCHMAH AND CHASSADIM, the union is formed with four bonds, or four grades that are inseparable when this union is present, WHICH ARE CHOCHMAH AND BINAH, TIFERET AND MALCHUT. And we are awakened by their joy, AND DRINK FOUR CORRESPONDING CUPS, because we attained them, since whoever is attached to it, TO THE ILLUMINATION OF THE UNION, attains all FOUR GRADES, CHOCHMAH AND BINAH, TIFERET AND MALCHUT. For that reason this night is different than all other nights, and it behooves us to make AND UNIFY this name in every way, and rejoice that night since it is joy above and below.

136. He further said that these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are called four redemptions. The reason is that the last grade, MALCHUT, is called 'redeemer', NAMELY the redeeming angel. It is only called redeemer through a higher superior grade, TIFERET, that is situated over it and shines upon it. It, TIFERET, only brings light upon it by means of the two grades above it, CHOCHMAH AND BINAH, FROM WHICH TIFERET RECEIVES. Thus these four, CHOCHMAH AND BINAH, TIFERET AND MALCHUT, are the four redemptions, SINCE THEY ARE CONNECTED TO MALCHUT CALLED REDEEMER.

133. ר' אחא אָמַר, בְּגִין כִּן תִּקְוֵא דְכֻלָּה בְּהוּא יוֹמָא, וּבְלִילִיא אֲשֶׁתִּכַּח יִשׁוּבָא דְבֵיתָא, וּוּי לְאַיְנוּן דְּלֵאוּ מִבְּנֵי בֵיתָא נִינְהוּ, כִּד אֲתָאן לְאַזְדוּגָא אֹרִייתָא בְּחָדָא, וּוּי לְאַיְנוּן דְּלֵא אֲשֶׁתְּמוּדְעָן גְּבִייהוּ. בְּגִין כִּן יִשְׂרָאֵל קְדִישִׁין מִתְקַנְיָן לֹון בֵּיתָא, כֹּל הֵהוּא יוֹמָא, וְעַל יַדֵּיהוּ, עֵיילי מֵאן דְּעֵיילי, וְאַיְנוּן חֲדָאן וְזִמְרָן תְּרוּוּיְהוּ וְכֵאִין אֵינּוּן יִשְׂרָאֵל בְּעַלְמָא דִּין וּבְעַלְמָא דְאַתֵּי.

134. אָמַר ר' יוֹסִי לְמָה לֶן לְאַטְרַחָא בּוּלֵי הַאי, קְרָא שְׁלִים הוּא, דְּהָא בְּהַאי לִילִיא, זְוּגָא עֲלָאָה קְדִישָׁא אֲתַעַר וְאַשְׁתַּכַּח, הַה"ד, הוּא הַלִּילָה הַזֶּה לִינִי שְׁמוּרִים, מֵאֵי שְׁמוּרִים. תְּרִי, זְוּגָא דְסִיְהֵרָא בְּשִׁמְשָׁא. לְכֹל בְּנֵי יִשְׂרָאֵל לְדוֹרְתָם, דְּהָא מִכָּאן וְלְהֵלָאָה, אֲתַאֲחֵדוּ וְאַתְקַשְׁרוּ בְּקִשׁוּרָא דְשִׁמְשָׁא קְדִישָׁא, וְנִמְקוּ מִרְשׁוּתָא אַחְרָא. בְּגִינֵי כִן בְּאַרְבַּעַה עֶשֶׂר, מִתְקַנְיָ גְרַמִּייהוּ, וּמִבְּעֵרֵי חִמְץ מִבִּינֵיהוּ, וְעֵיילי בְּרִשׁוּתָא קְדִישָׁא, וּכְדִין מִתְעַטְרֵי חֲתָן וְכֻלָּה, בְּעַטְרוֹי דְאַימָא עֲלָאָה, וּבְעֵי בְר נֶשׁ לְאַחְזָאָה גְרַמִּיָה דְאַיְהוּ בְר חוּרִין.

135. א"ר יוֹסִי, הֵנִי אַרְבַּע בְּסִי דְהוּא לִילִיא אֲמַאי. א"ר אָבָא, הָא אֹקְמוּהּ חֲבֵרִיא, לְקַבִּיל ד' גְּאוּלוֹת. אֲבָל שְׁפִיר הוּא בְּסִפְרָא דְרַב יִיסָא סָבָא, דְקָאֲמַר הוּאִיל וְזְוּגָא קְדִישָׁא אֲשֶׁתִּכַּח בְּהַאי לִילִיא בְּכֹל סְטְרִין, וְזְוּגָא הוּא בְּאַרְבַּע קְשְׁרִין, דְאַיְנוּן ד' דְרִגִין, וְלֵא מִתְפַּרְשֵׁי דָא מִן דָּא, כִּד זְוּגָא דָא אֲשֶׁתִּכַּח, וְאַנְן בְּחֻדוּתָא דְלֵהוּן אֲתַעַרְנָא, בְּגִין דְהָא זְכִינָא בְּהוּ, דְמֵאן דְאַחִיד בְּדָא, זְכִי בְּכֻלָּא. וְע"ד אֲשֶׁתְּנִי לִילִיא דָא מִכָּל שְׁאָר לִילוּן, וּבְעֵינָן לְמַעַבְד שְׁמָא בְּכֻלָּא, וְלִמְחֵדֵי בְּהַאי לִילִיא, בְּגִין דְחֻדוּתָא הוּא לְעִילָא וְתַתָּא.

136. וְעוּד אָמַר, דְאַרְבַּע אֵלִין אַרְבַּע גְּאוּלוֹת קְרִינָן לְהוּ. מ"ט. בְּגִין דְהַאי דְרָגָא בְּתַרְרָאָה, גּוּאֵל אֲתַקְרִי, הַמְלַאךְ הַגּוּאֵל. וְלֵא אֲקְרִי גּוּאֵל, אֵלָא עַל יְדָא דְרָגָא אַחְרָא עֲלָאָה, דְקִינְיָמָא עֲלָהּ וְנִהִיר לָהּ. וְדָא לֵא אֲפִיק לָהּ נְהוּרָא, אֵלָא בְּאֵלִין תְּרִין דְרִגִין דְעִילָה. אֲשֶׁתִּכַּח, דְר' אֵלִין אַרְבַּע גְּאוּלוֹת נִינְהוּ.

137. Rabbi Yehuda asked Rabbi Aba: It says, "Seven days shall there be no leaven found in your houses" (Shemot 12:19), and there is joy all those seven. Why is no complete Hallel (Prayer of Thanksgiving) recited throughout the seven days OF PESACH as in Sukkot, where we daily recite Hallel with complete joy?

138. He said to him, Well asked. But it is known that here, ON PESACH, Yisrael are not bonded as wholly as they were later, because on that FIRST night when the union OF MALE AND FEMALE is present and overall joy, and Yisrael are bonded with that joy, we bring about perfection and the Hallel is complete. But later, THROUGHOUT THE DAYS OF PESACH, even though they are all present, ALL SEVEN GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT SHINE IN THE SEVEN DAYS OF PESACH, Yisrael have not yet connected to them, nor uncovered the corona so the holy imprint will be revealed in them. Nor did they receive the Torah or enter those GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, as they did later. For that reason on Sukkot there is overall perfection and overall joy IS IN IT to the utmost. But here ON PESACH they have not yet attained, and there was not so much perfection in them. Even though all seven are present, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN DURING THE SEVEN DAYS OF PESACH, they are not revealed, and Yisrael were not well connected with them yet, UNTIL AFTER THE GIVING OF THE TORAH.

139. Therefore there is overall joy and the Hallel is recited in full that FIRST night OF PESACH, because of that portion Yisrael are attached to. The reason is that union is there that night, and all the bond OF ALL THE GRADES is present from the side of union, FROM THE ASPECT OF AWAKENING ABOVE, but not from the side of Yisrael. When the union OF ZEIR ANPIN is in her, IN MALCHUT, the two grades CHOCHMAH AND BINAH were situated over her AS WELL. When these are present, the whole body, THE WHOLE STATURE OF ZEIR ANPIN, is with them. Then everything is perfected and joyous, and the Hallel is recited in full, for then the moon, MALCHUT, is adorned with everything. But this is not so after THE FIRST NIGHT, since every day OF THE SEVEN DAYS GRADES, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, is there yet Yisrael have not yet attained them. Thus the Hallel is not complete as in other times.

25. Why there are not seven days to Shavuot

We learn why the day of Shavuot is the bond of Faith that bonds everything together, and why that day is not extended to seven days.

140. Rabbi Yehuda said, This is well and assuredly it is so. I have already heard this another time this way but I forgot. Now I wish to know something else. We see that on Pesach THERE ARE SEVEN DAYS, and on Sukkot THERE ARE SEVEN DAYS, with the wholeness of joy OF SUKKOT on another day, SHMINI ATZERET. But why are there not seven days to Shavuot? It is worthy TO EXTEND SEVEN DAYS more than all others.

137. ר' יהודה שאל לר' אבא, הא כתיב שבעת ימים שאור לא ימצא בבתיכם, וחדוותא הוא כל שבועה, אמאי לא אשתלים הלל כל ז' יומין, כמו בסבות, דאשתבח ח' יומין הלילא, בשלימו דחדוותא כל יומא ויומא.

138. א"ל שפיר קאמרת, אבל ידיעא הוא, דהא הכא לא אתקשרו ישראל כל כך בכלא, במה דאתקשרו לבתר. בגין כך בהאי ליליא, דזווגא אשתבח וחדוותא דכלא אשתבח, וישראל אתקשרו בההוא חדוותא, עבידנא שלימו, והלילא אשתלים. אבל לבתר אע"ג דכלהו משתבחי, עד בען ישראל לא אתקשרו בהו, ולא אתפרעו לאתגלייא רשימא קדישא, ולא קבילו אורייתא, ולא עאלו במה דעאלו לבתר. בגין כך בסבות שלימו דכלא אשתבח ביה, וחדוותא דכלא יתיר, אבל הכא עד בען לא זכו, ולא אשתבח שלימו ביה כ"כ, אע"ג דאשתבחו כל ז', לאו הוא באתגלייא, וישראל עד לא אתקשרו בהו בדקא חזי.

139. וע"ד חדוותא דכלא ושלימו דהלילא בהאי ליליא, בגין ההוא חולקא דאתקשרו ביה. מאי טעמא. דכיון דבההוא ליליא זווגא אשתבח, כל קשורא דכלא אשתבח בסטרא דזווגא, ולא בסטרא דישראל, דכד זווגא אשתבח בה משתבחי אליו תרין דרגין דקיימין עליה. וכד אליו משתבחי, הא כל גופא אשתבח בהו, וכדין שלימו דכלא, וחדוותא מכלא, והלילא אשתלים, דהא כדין אתעטרת סיהרא בכלא. אבל לא לבתר, דכל יומא ויומא אשתבחי, וישראל עד לא זכו בהו, הא לאו הלילא שלימא, כמו בזמנין אחרנין.

140. א"ל ר' יהודה, שפיר הוא, והכי הוא ודאי. והאי זמנא אחרא שמענא ליה בהאי גוונא, ואנשינא מלי. השתא מלה אחרא בעינא למנדע, הא חזינא בפסח ז', ובסבות ז', ושלימו דחדוותא ביומא אחרא. בשבועות, אמאי לא אשתבחו ביה ז' ימים, והא הכא אתחזון יתיר מכלא.

141. He opened by quoting, "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23). HE ASKS, What is the difference that here Yisrael are called one rather than in other places, AND HE ANSWERS, Since its purpose here is to specify Yisrael's praise, it called them 'one'. For the place of praise of Yisrael is one. The reason is that the whole bond of the upper and lower beings is in the place called Yisrael, NAMELY ZEIR ANPIN CALLED YISRAEL, since it is connected with that which is above, THAT IS, ABOVE ITS CHEST, WHICH IS CHASSADIM, and is connected to that which is below, THAT IS, NETZACH, HOD AND YESOD BELOW HIS CHEST, WHENCE THE PLENTY OF CHOCHMAH COMES. And it is connected with the Congregation of Yisrael, MALCHUT, WHERE CHOCHMAH IS REVEALED. Therefore, SINCE IT CONNECTS THE THREE PLACES, all is called one. Faith is known in that place, MALCHUT, and the whole bond, NETZACH, HOD AND YESOD, and the supernal holy union IN THE FIRST THREE SFIROT.

142. This is why this day OF SHAVUOT, THE CENTRAL COLUMN THAT CORRESPONDS TO ZEIR ANPIN THAT IS CALLED YISRAEL, is the bond of Faith that bonds everything. Also, it is written, "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18), SINCE THE TREE OF LIFE, ZEIR ANPIN, is a tree called one. Hence, since YISRAEL BELOW are attached AND HOLD to this place, THE TREE OF LIFE, ZEIR ANPIN, they are called ONE. For the Tree of Life is called one, since everything is attached to it, and its day, SHAVUOT, is assuredly one, bonding everything and being the center of everything, SINCE IT IS THE CENTRAL COLUMN.

143. This is the meaning of, "the Tree of Life also in the midst of the Garden" (Beresheet 2:9), AS ZEIR ANPIN CALLED THE TREE OF LIFE is actually inside, in the center and includes all directions, NAMELY, THE RIGHT AND LEFT COLUMNS, and is attached to them - hence, Pesach and Sukkot, and it, SHAVUOT, between them, SINCE PESACH IS THE RIGHT COLUMN, SUKKOT THE LEFT COLUMN, AND SHAVUOT THE CENTRAL COLUMN. For it is central to everything, which is why that day is to the praise of the Torah, BECAUSE THIS IS THE TIME OF THE GIVING OF OUR TORAH, and no more. FOR TORAH IS THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN, and it is the praise of Faith, MALCHUT, and the bonding of everything, NAMELY THE FIRST THREE SFIROT, FOR ALL THOSE ARE CONNECTED TO THE CENTRAL COLUMN. Rabbi Yehuda said, Blessed is the Merciful One that I have asked and attained these matters.

144. Rabbi Yitzchak said, Yisrael will praise the Holy One, blessed be He, with joy and song, as that praise Yisrael recite on Pesach's eve, when the Congregation of Yisrael, WHICH IS THE SECRET OF NIGHT, is sanctified with the sanctification of the King. This is the meaning of, "You shall have a song, as in the night when a holy solemnity is kept" (Yeshayah 30:29). "The night when a holy solemnity is kept" is precise, such as that UNION ON PESACH'S EVE. Blessed is Hashem for ever and ever. Amen and Amen.

141. פֶּתַח וְאָמַר, וּמִי כַעֲמֹךָ בְּיִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ. וְכִי מֵאֵי שָׁנָא הֲכֵא הָכָא דְאֶקְרוּן יִשְׂרָאֵל אֶחָד, יְתִיר מֵאַתְרֵךְ אַחְרָא. אֲלָא, בֵּינוֹן דְּשִׁבְחָא דְיִשְׂרָאֵל, אֲתֵינָא לְפִרְשָׁא, קָרָא לֹון אֶחָד, דְּהָא בְּכָל אֲתֵר שִׁבְחָא דְיִשְׂרָאֵל אֶחָד הוּא. מ"ט. בְּגִין דְּכָל קְשִׁירוּ דְעֵלָּאֵי וְתַתָּאֵי, בְּהָאֵי אֲתֵר דְאֶקְרִי יִשְׂרָאֵל אֲשֶׁתִּכַּח. דְאֲתַקְשֵׁר בְּמָה דְלַעִילָא, וְאֲתַקְשֵׁר בְּמָה דְלַתַּתָּא, וְאֲתַקְשֵׁר בְּכ"י. וְע"ד אֶקְרִי כְּלָא אֶחָד. וּבְאַתְרֵךְ דָּא אֲשֶׁתִּמּוֹדְעָא מְהֵימְנוּתָא, וְקְשׁוּרָא שְׁלִימָא, וְיַחְדָּא עֲלָאָה קְדִישָׁא.

142. וְע"ד, יוֹמָא דָּא, קְשׁוּרָא דְמְהֵימְנוּתָא הוּא, קְשׁוּרָא דְכְּלָא. וְכַתִּיב עַץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ אֵילָנָא הוּא דְאֶקְרִי אֶחָד. וְע"ד בְּגִין דְּאֵינּוֹן מִתְקַשְׁרֵי בְּאַתְרֵךְ דָּא, אֶקְרִי הֲכֵי. וְעַץ חַיִּים אֶחָד הוּא וְדָאֵי אֶקְרִי, בְּגִין דְּכְּלָא בִּיהּ אֲתַקְשֵׁר, וְיוֹמָא דִּילִיָּהּ, אֶחָד וְדָאֵי, קְשׁוּרָא דְכְּלָא, וְאַמְצַעִיתָא דְכְּלָא.

143. הֵה"ד וְעַץ הַחַיִּים בְּתוֹךְ הַגֶּן, בְּתוֹךְ מִמְשֵׁ, בְּמַצִּיעוֹת, וְאַחִיד בְּכָל סְטְרִין, וְאֲתַקְשֵׁר בִּיהּ. וְע"ד פֶּסַח וְסֻכּוֹת, וְהוּא בְּאַמְצַעִיתָא. בְּגִין דְּאֵיְהוּ אֲמַצְעִיתָא דְכְּלָא, וְדָא הוּא שִׁבְחָא דְאֹרִייתָא בְּהָאֵי יוֹמָא, וְלֹא יְתִיר, שִׁבְחָא דְמְהֵימְנוּתָא, וְקְשׁוּרָא דְכְּלָא. א"ר יְהוּדָה, בְּרִיךְ רַחֲמֵנָא דְשְׁאֵילָנָא, וְזַכִּינָא לְהַנִּי מוֹלִי.

144. א"ר יִצְחָק, חֲדוּתָא וְשִׁירָתָא, זְמִינִין יִשְׂרָאֵל לְשִׁבְחָא לְקוּדְשָׁא בְּרִיךְ הוּא, בְּהָאֵי שִׁבְחָא דְמִשְׁבְּחֵי יִשְׂרָאֵל בְּלִילֵי דְפֶסַח, דְּכ"י אֲתַקְדֶּשֶׁת בְּקְדוּשָׁה דְמַלְכָּא. הֵה"ד הַשִּׁיר יִהְיֶה לָכֶם כְּלִיל הַתְּקֵדֶשׁ חָג. כְּלִיל הַתְּקֵדֶשׁ חָג דִּינִיקָא. בְּרוּךְ יי'. לְעוֹלָם אָמֵן וְאָמֵן.

26. The counting of the Omer and the festival of Shavuot

Rabbi Shimon says that whoever merits the Torah in this world merits it also in the World to Come. He talks about the sacrifice of the Omer and also of barley meal; the latter is a meal offering of jealousy, from "This is the Torah of jealousies," a warning for women not to go to men other than their husbands.

145. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem, in your feast of weeks, you shall have a holy gathering" (Bemidbar 28:26). Rabbi Shimon opened with, "Then shall the trees of the wood sing for joy at the presence of Hashem, because He comes to judge the earth" (I Divrei Hayamim 16:33). Happy is the lot of those who are occupied in the Torah day and night, who know the ways of the Holy One, blessed be He, and join with His name. Woe to those who are not occupied with the Torah, who have no portion in the Holy Name, and do not join it, neither in this world nor in the World to Come. For whoever merits THE TORAH in this world merits IT in the World to Come, as we have so learned that, "causing the sleepers' lips to murmur" (Shir Hashirim 7:10), even when they are in that world, their lips murmur there Torah, FROM THEIR MERIT IN THIS WORLD.

146. Come and see, until now, THAT IS, ON PESACH, Yisrael sacrificed the corn of the earth, NAMELY THE OMER, the corn of the earth indeed, WHICH IS THE ILLUMINATION OF MALCHUT CALLED EARTH. They were occupied with it, and connected to that bond. And even when it is Judgment, Judgment is in it in peace. And they offered barley since it is the first among all kinds of corn, and one should sacrifice the first, and not of those that are late, since the first attachment of Yisrael to the Holy One, blessed be He, lies here. The Holy One, blessed be He, said, 'I give you in the desert out of that place called heaven, ZEIR ANPIN, as written, "Behold, I will rain bread from heaven for you" (Shemot 16:4), while you offer barley before Me, WHICH IS THE ASPECT OF MALCHUT'.

147. The secret of this is, "This is the Torah of jealousies" (Bemidbar 5:29), spelled without Vav. It is a warning for women not to go aside to another instead of their husbands. Otherwise, barley meal is ready to be offered. From one thing we deduce another. Happy is the portion of Yisrael, since the Congregation of Yisrael is never false to the Holy King. The Congregation of Yisrael wonders AND SAYS, COULD IT BE THAT "a wife goes aside to another instead of her husband" (Ibid.), and because of that, the punishment of that woman WHO COMMITTED ADULTERY AGAINST HER HUSBAND comes from her place. Her place is that of which it is written, "who can find a woman of worth? For her price is far above rubies" (Mishlei 31:10), and "A virtuous woman is a crown to her husband" (Mishlei 12:4).

145. וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה בְּשָׁבוּעוֹתֵיכֶם מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם וּגּו'. ר"ש פתח, אֲזַי יִרְנְנוּ עֲצֵי הַיַּעַר מִלִּפְנֵי יְיָ כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ. זָכָא חוֹלְקֵיהוֹן דְּאִינוֹן דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא יִמְמָא וְלִילֵי, דִּידְעִין אֶרְחוּי דְּקוֹדֶשׁא בְּרִיךְ הוּא, וְאֶתְאַחֲדוֹן בְּשָׁמְיָה. וְוִי לְאִינוֹן דְּלֵא מִשְׁתַּדְּלֵי בְּאוֹרֵייתָא, דְּהָא לִית לֹוֹן חוֹלְקָא בְּשָׁמָא קְדִישָׁא, וְלֵא אֶתְאַחֲדוֹן בֵּיה, לֵא בְּהָא עֲלָמָא, וְלֵא בְּעֲלָמָא דְּאִתִּי. מֵאֵן דְּזָכִי בְּהָא עֲלָמָא, זָכִי בְּעֲלָמָא דְּאִתִּי. דְּהָכִי תְּנִינוֹן, דּוֹבֵב שְׁפִתֵי יִשְׁנִים, אַע"ג דְּאִינוֹן בְּהוּא עֲלָמָא, שְׁמוֹתֵיהוֹ מִרְחֶשֶׁן תְּמֹן אוֹרֵייתָא.

146. ת"ח, עַד הַשְּׁתָּא אֶקְרִיבוּ יִשְׂרָאֵל תְּבוּאֹת הָאָרֶץ, תְּבוּאֹת הָאָרֶץ וְדָאֵי. וְאֶתְעַסְקוּ בֵּיה, וְאֶתְקָשְׁרוּ בְּהוּא קְשׁוּרָא. וְאַע"ג דְּדִינָא אֶשְׁתַּכַּח, דִּינָא בְּשִׁלְמָא אֶשְׁתַּכַּח בֵּיה. וְאֶקְרִיבוּ שְׁעוּרִים, בְּגִין דְּאִיהוּ קְדָמָא מְכַל שְׁאָר תְּבוּאָה, וּמֵן קְדָמָא מִתְקַרְבָּא, וְלֵא מֵהוּא דְּמִתְאַחַר, דְּהָא אֶחֱדוּ קְדָמָא, דִּישְׂרָאֵל אֶתְאַחֲדוּ בֵּיה בְּקוֹדֶשׁא בְּרִיךְ הוּא, הָכָא הוּא. אֲמַר קוֹדֶשׁא בְּרִיךְ הוּא, אֲנָא יְהִיבִית לְכוּ מִן בְּמִדְבָּרָא, מֵהוּא אֶתְר דְּאֶקְרִי שְׁמַיִם, דְּכִתִּיב הֲנִי מִמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם, וְאֶתוֹן מִקְרָבִין קְמָאֵי שְׁעוּרִים.

147. וְרָזָא דְּמֵלָה, זֹאת תּוֹרַת הַקְּנָאָת, חֶסֶר. אֲזַהְרוּתָא לְנָשִׁי עֲלָמָא, דְּלֵא יִשְׁטוֹן תַּחוֹת בְּעֲלִיהוֹן. וְאִי לֹאוּ, קְמַח שְׁעוּרִים זְמִינָא לְקַרְבָּא. וּמִמְלָה חֲדָא, אֶשְׁתַּמּוֹדַע מְלָה אַחְרָא. זָכָא חוֹלְקֵיהוֹן דִּישְׂרָאֵל, דְּהָא כְּנִסַּת יִשְׂרָאֵל לֵא שְׁקֵרַת בְּמִלְכָא קְדִישָׁא לְעֲלָמִין. כ"י תְּוֹהַת, אֲשֶׁר תִּשְׁטָה אִשָּׁה תַּחַת אִישָׁה, בְּגִין כִּךְ דִּינָא דְּהָאֵי אֶתְתָּא מֵאֶתְרָהָא קָא אֶתִּיָּא. וּמֵאֵן הוּא אֶתְרָהָא הוּא דְּכִתִּיב בְּהָ אֶשְׁתַּחֲלִיל מִי יִמְצָא וְרַחוּק מִפְּנִינִים מִכְרָה. אֶשְׁתַּחֲלִיל עֶטְרַת בְּעֵלָה.

148. The barley meal that woman offers is called a meal offering of jealousy, spelled without Vav, since the Congregation of Yisrael, MALCHUT, is so called, AS THE ILLUMINATION OF THE BARLEY MEAL IS IN HER, AND SHE THEREFORE PUNISHES HER. Hence it is written of Pinchas, "because he was zealous for his Elohim" (Bemidbar 25:13), for jealousy, MALCHUT, is attached here, for jealousy, MALCHUT, is aroused to PUNISH whoever is false to the covenant. Hence IT WAS SAID that zealous people have a right to strike him. Come and see, this Omer of barley meal, once at the meal and ground, one tenth is taken away, sifted through thirteen sieves.

148. וְהוּא קִמַּח שְׁעוּרִים, דְּאִיִּיתִית הֵיא אֲתָתָא, מְנַחַת קְנָאת אֲתַקְרִי, חֶסֶר, כְּנֶסֶת יִשְׂרָאֵל הָכִי אֲקָרִי. וְעַל דָּא, בְּפִנְחָס כְּתִיב, תַּחַת אֲשֶׁר קָנָא לְאֱלֹהֵיוּ, דְּקְנָאָה הָכָא אֲתַאֲחַד, דְּמֵאֵן דְּמִשְׁקַר בְּהַאי בְּרִית, קְנָאָה אֲתַעֲרַת עָלֵיהּ, וְעַל דָּא קְנָאִין פּוּגְעִין בּוּ. תָּא חַזִּי, קִמַּח שְׁעוּרִים, הָאִי עוֹמֵר, דְּכִיּוֹן דְּהוּה מְטָא לְרִיחֵין דְּגְרוּסוֹת, מְפִיקִין מְנִיה עֶשְׂרוֹן מְנוּפָה בִּי"ג נֶפֶה.

27. The festival of Shavuot

We hear about the rejoicing of all the trees when Malchut is perfected. The entire bond of faith comes from the Tree, Zeir Anpin. We are told that the Congregation of Yisrael, like a bride, is given portions from each of the grades. Rabbi Shimon tells about the union of Zeir Anpin and Malchut. We hear about the tree that is the torso and about all the limbs that are the Sfirot that are attached to it. The feast days of the branches of the Tree were throughout the days of Sukkot, and after that on Shmini Atzeret is the joy of the Tree itself. The Tree atones for the Evil Inclination in man when the leavened bread is brought. The Torah is called "a Tree of Life" because its roots are in the deep river of Binah.

149. This is the meaning of, "seven complete Shabbatot" (Vayikra 23:15), WHICH MEANS THAT after seven Shabbatot have passed, the Holy King comes to unite with the Congregation of Yisrael, and the Torah is given. Then the King, ZEIR ANPIN, is adorned with the complete union, and the time of the Torah has come. All the trees that produce the firstfruits start singing, BECAUSE THEY DO SO BY THE ILLUMINATION OF THE UNION. What do they sing when THE FRUITS are gathered? "Hashem has established His throne in the heavens; and His kingdom rules over all" (Tehilim 103:19), AS THE THRONE, MALCHUT, IS BUILT AND ESTABLISHED IN THE HEAVENS, ZEIR ANPIN. THEN MALCHUT IS PERFECTED IN EVERY RESPECT, and it is written, "Your steadfast love, Hashem, is in the heavens" (Tehilim 36:6), WHICH MEANS THAT CHASSADIM FLOW FROM ZEIR ANPIN TO MALCHUT. And it is also written, "and all the trees of the field shall clap their hands" (Yeshayah 55:12), NAMELY, THE ILLUMINATION OF MALCHUT CALLED "FIELD" WILL CLAP HANDS. IN RELATION TO THIS UNION, RABBI SHIMON OPENED THE ARTICLE WITH THE VERSE, "THEN SHALL THE TREES OF THE WOOD SING FOR JOY" (I DIVREI HAYAMIM 16:33).

149. וְדָא שְׁבַע שַׁבְּתוֹת תְּמִימוֹת, לְבַתַּר דְּסַלְקִין שְׁבַע שַׁבְּתוֹת אֵלִין, אֲתָא מַלְכָא קְדִישָׁא לְאַזְדוּגָא בְּהַ בְּכ"י, וְאוּרִייתָא אֲתִייהִיבַת. וְכַדִּין אֲתַעֲטַר מַלְכָא בִּיחּוּדָא שְׁלִים, וְאֲשַׁתְּכַח אַחַד לְעִילָא וְתַתָּא. וְכַד אֲתַעֲרַ מַלְכָא קְדִישָׁא, וּמְטָא זְמַנָּא דְּאוּרִייתָא. כָּל אֵינּוֹן אֵילָנִין דְּמַבְּכְרֵי אַבִּייהוּ, סַלְקִין שִׁירְתָּא. וּמַאי אֲמַרִי בְּשַׁעֲתָא דְּמַלְקְטֵי לְהוֹן, פְּתַחֵי וְאֲמַרִי, יְיָ בְּשָׁמַיִם הִכִּין כֶּסֶּאָו וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. יְיָ בְּהַשְׁמַיִם חֶסֶדְךָ. וְכַתִּיב, וְכָל עֵצֵי הַשָּׂדֶה יִמְחָאוּ כָף.

150. He continued with, "A Psalm. O sing to Hashem a new song; for He has done marvelous things" (Tehilim 98:1). It is considered a new song, THE SAME ONE THAT THE TREES RECITE WHEN THE FRUITS ARE GATHERED. For that reason IT IS WRITTEN, "when you bring a new meal offering" (Bemidbar 28:26). There, IN RELATION TO THE OMER, it is a meal offering of jealousies, THAT IS, A BARLEY MEAL OFFERING, while here it is a new offering. IT IS CONSIDERED new because the bride is renewed here, which is the bond of the bride above and below, ABOVE AND BELOW THE CHEST OF ZEIR ANPIN, the bond of Faith. Hence Jacob who is whole, ZEIR ANPIN, is adorned with his crowns and the Torah is given.

150. תּוּ פְּתַח וְאֲמַר, מְזִמּוֹר שִׁירוֹ לַיְיָ שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה. שִׁיר חֲדָשׁ אֲקָרִי. בְּגִין כִּן בְּהַקְרִיבְכֶם מְנַחַח חֲדָשָׁה. הֵתָם מְנַחַח קְנָאוֹת, הָכָא מְנַחַח חֲדָשָׁה. חֲדָשָׁה דְּחוּדָשָׁא דְּכָלָה הָכָא. קְשׁוּרָא דְּכָלָה דְּעִילָא וְתַתָּא, קְשׁוּרָא דְּמַהִימְנוּתָא. וְעַד יַעֲקֹב שְׁלִימָא אֲתַעֲטַר בְּעֶטְרוֹי, וְאוּרִייתָא אֲתִייהִיבַת.

151. When the firstfruits arrived at the priest, it behooved one to say and to explain these matters as referring to that tree upon the earth that is perfected in the likeness of above, ZEIR ANPIN, in twelve regions and seventy branches. When Laban the Aramaean wished to destroy it so the world will be blemished because of it, the Holy One, blessed be He, saved the world and was adorned with His children, NAMELY THE SOULS OF YISRAEL, as we explained. For the entire bond of Faith, WHICH IS MALCHUT, comes from that tree, ZEIR ANPIN; hence MALCHUT is then CALLED a new meal offering. The reason is that the higher and lower beings and the moon, MALCHUT, rejoice in it. Whenever the moon, MALCHUT, is new, it is the bond of Faith WITH ZEIR ANPIN and its joy.

152. THIS IS LIKENED to a king who had sons and one daughter. He prepared a meal for all his sons, but the daughter did not sit at the table. When she came, she said to the king, Sir, you have invited all my brothers and have given each one certain portions, but you have not given me a portion among them. He said to her, Upon your life, daughter, you shall have a double portion, for each will give you of their share. Thus she later had a double portion, MORE than anyone. So the Congregation of Yisrael took portions from each OF THE GRADES, BOTH FROM CHOCHMAH AND CHASSADIM. Hence she is called a bride (Heb. kalah), SINCE SHE includes (Heb. kelulah), EVERYTHING, as a bride, to whom everyone gives garments, portions and jewels. Such is the Congregation of Yisrael. She is renewed in all THE GRADES and everyone gives her portions and garments, NAMELY MOCHIN AND THE GARMENTS OF MOCHIN.

153. Come and see, when the Holy King, ZEIR ANPIN, is adorned WITH THE MOCHIN OF THE FIRST THREE SFIROT, the Congregation of Yisrael rejoices BECAUSE SHE TOO IS WITH THOSE MOCHIN. When the Torah was given, the Congregation of Yisrael was adorned with celestial crowns, and since the entire bond of Faith, MALCHUT, was attached to this Tree, TO ZEIR ANPIN, it is considered one day, as written, "but it shall be one particular day which shall be known as Hashem's" (Zecharyah 14:7). Assuredly it is one day, since the Congregation of Yisrael is one day connected above, NAMELY, UNITED WITH ZEIR ANPIN, FOR ZEIR ANPIN IS CONSIDERED ONE ONLY WHEN UNITED WITH MALCHUT.

154. The connection above, IN ZEIR ANPIN, IS the head, WHICH IS the skull and the brain. THE SKULL IS KETER AND THE PARTS OF THE BRAINS (MOCHIN) ARE CHOCHMAH, BINAH AND DA'AT. Another connection is the two arms, CHESED AND GVURAH, and the torso, WHICH IS TIFERET. CHESED, GVURAH AND TIFERET are attached by means of the head, THAT IS, THEY COME FROM CHOCHMAH, BINAH AND DA'AT IN THE HEAD. Rav Hamnuna explained it as the three knots of the patriarchs, NAMELY CHESED, GVURAH AND TIFERET, the two pillars, NETZACH AND HOD that flow with the anointing oil in two grades, RIGHT AND LEFT in two rivers, THE SECRET OF SKIES, to gather the semen IN THEM, NAMELY, THE PLENTY OF CHESED, GVURAH AND TIFERET, to bring them out in another grade, THE CENTRAL COLUMN at the mouth of the penis, WHICH IS YESOD. The Tree is the torso in the middle, NAMELY TIFERET that is attached to all those, CHOCHMAH, BINAH AND DA'AT, CHESED, GVURAH AND TIFERET, NETZACH, HOD AND YESOD, and they are all attached to it, so that everything is one. And when the Matron, MALCHUT, is united with it, then it is

151. וכד מטון בכורים לגבי כהנא, הוה בעי בר נש למימר ולפרשא מלין, על ההוא אילנא דארעא, דאשתלים כגוונא דלעילא, בתריסר תחומין, בשבעין ענפין, ובעא לאוברא ליה לבן ארמאה, דאתפגים עלמא בגיניה. וקודשא בריך הוא שזיב ליה, ואתער בבנוי כמה דאוקימנא. בגין ההוא אילנא, דכל קשרא דמהימנותא, ביה תלייא. ועל דא מנחה חדשה אתקרי. מ"ט. בגין דחרוותא דעלאי ותתאי הוא, וחרוותא דסיהרא. ובכל זמנא חרותי דסיהרא, קשרא דמהימנותא הוא, וחרוותא דילה.

152. למלכא דהוו ליה בנין, וברתא חדא, אתקין סעודתא לכלהו בנין, לא אשתכחתי ההיא ברתא על פתורא. כד אתאת, אמרת למלכא, מארי, לכל אחי זמינת ויהבת לכל חד מאנין ידיען, ולי לא יהבת חולקא בינייהו. א"ל, חניך ברתתי, מנא דילך ישתכח על חד תרין. הא כלא יתגון לך מחולקיהון. אשתכח לבתר בידהא חולקין, על חד תרין מלכא. כן כנסת ישראל, מכלא נטלא חולקין, ועל דא אתקרי בלה, כלולא. בכלה דכלהו מזמנין לה מאנין וחולקין ותכשיטין, כן היא כ"י, חרותי דילה בכלא, וכלא יהבין לה חולקין ומאנין.

153. תא חזי, בשעתא דמלכא קדישא אשתכח בעטרוי, חרוותא דכנסת ישראל הוא. וכד אורייתא אתיהיבת, אתעררת כנסת ישראל בעטרין עלאין, ובגין דכל קשרא דמהימנותא, אתקשר בהאי אילנא, אקרי יום אחד. דכתיב, והיה יום אחד הוא יודע ליי. יום אחד ודאי, דכ"י יום אחד, בקשרא דלעילא.

154. קשורא דלעילא, רישא וגולגלתא ומוחי. קשורא אחרא, תרין דרועין וגופא. דאחידן, מחילא דרישא. ואוקמא רב המנונא, בתלת קשירין דאבהתא. תרין קיימין דלתתא דאתמשכו במשח רבות, בתרין דרגין, תרין נחלין, לאכנשא זרעא, לאפקא בדרגא אחרא, בפום אמה. אילנא דא, הוא גופא דאמצעיתא, דאחיד לכל הני, וכלא מתקשרן ביה, והוא בהון, ועל דא כלא חד. וכד אזדווגת ביה מטרוניתא, בדין הוא אחד, והא אוקימנא מלי.

one COMPLETELY. We already explained these matters.

155. Come and see, it is written, "On the eighth day you shall have a solemn assembly (Heb. Shmini Atzeret)" (Bemidbar 29:35). What is the assembly? HE ANSWERS that the place in which everything is connected together is called an assembly, WHICH IS MALCHUT THAT RECEIVES FROM ALL THE SFIROT. For what does "assembly" mean? A gathering. You may ask for the reason that it is called an assembly here. AND HE ANSWERS, Throughout the days OF SUKKOT were the feast days of the branches of the Tree, NAMELY THE SEVENTY MINISTERS THAT COME FROM THE OUTER PART OF ZEIR ANPIN - hence the seventy bullocks SACRIFICED ON THE SEVEN DAYS OF SUKKOT. After that, ON SHMINI ATZERET (THE DAY OF CONVOCATION) comes the joy of the Tree itself, ZEIR ANPIN HIMSELF. For there it is an assembly for one day, which is the joy in the Torah, the joy of the Tree, which is the body, NAMELY ZEIR ANPIN.

156. Therefore only the Holy One, blessed be He and the Congregation of Yisrael take part in this day, SHMINI ATZERET. For that reason, "you shall have a solemn assembly," you and no other, for when the King is present, everything is there in Him. We therefore learned in relation to Shmini Atzeret about the fruit of the tree, WHICH ALLUDES TO ZEIR ANPIN THAT IS CALLED TREE, WHOSE DAY IT IS. This was already explained. For that reason He is called one, BEING united with Malchut. Surely one, as we said.

157. Come and see, it is written, "You shall bring out of your habitations two wave loaves...they shall be of fine flour; they shall be baked with leaven" (Vayikra 23:17). Why is it different here, that leaven IS BROUGHT? HE ANSWERS, Since everything is attached to the tree, ZEIR ANPIN, WHEN IT IS PERFECTED ON SHAVUOT, since the branches are attached to the Tree, leaves are attached to the Tree, WHICH ARE Klipot and many Judgments on every side, AND IT MITIGATES THEM. Everything is in it, for that Tree atones for the Evil Inclination in its dwelling place in man. FOR THAT REASON LEAVEN IS BROUGHT THAT DAY, WHICH IS AN INDICATION THAT THOUGH KLIPOT ARE ATTACHED TO IT, THEY ARE NEVERTHELESS MITIGATED AND THERE IS NO FEAR OF THEIR ATTACHMENT.

158. Rabbi Elazar said, From this Tree, ZEIR ANPIN, the other trees below are nourished, WHICH ARE THE GRADES IN MALCHUT AND BRIYAH, YETZIRAH AND ASIYAH. It has its roots in a deep river that flows, which waters never stop flowing, NAMELY BINAH. It is written of it, "For he shall be like a tree planted by the waters, and that spreads out its roots by the river" (Yirmeyah 17:8), THE RIVER BEING BINAH. Hence the Torah, ZEIR ANPIN, is called "She is a Tree of Life..." (Mishlei 3:18), SINCE LIFE IS DRAWN FROM BINAH. What is meant by, "and happy are those who hold her fast" (Ibid.)? We explained it, yet "happy are those who hold her fast" is similar to, "Happy am I (Heb. oshri), for the daughters will call me blessed" (Bereshheet 30:13), WHICH ALLUDES TO BINAH CALLED ASHER.

155. תָּא חֲזוּ, כְּתִיב בַּיּוֹם הַשְּׁמִינִי עֲצֵרֶת. מֵאֵן עֲצֵרֶת. אֵלֹא בְּהוּא אֲתֵר, דְּכֻלָּא מִתְקַשְׁרֵן כְּחֵדָא, אֲקָרִי עֲצֵרֶת, מֵאִי עֲצֵרֶת, כְּנִישׁוּ. וְאִי תִימָא הֵבֵא דְאֲקָרִי עֲצֵרֶת, מֵאִי טַעְמָא. אֵלֹא בְּכָל אֵינּוֹן יוֹמִין, יוֹמֵי סְעוּדָתֵי דְעַנְפֵי אֵילָנָא הוּוּ. וְעַל דָּא, שְׁבַעֵים פְּרִים אֵינּוֹן. לְבִתֵּר, חֲדוּתָא דְאֵילָנָא מִמֶּשׁ, וְחֲדוּתָא דְאוּרִייתָא. וּבְגִינִיהּ הוּא יוֹמָא חֵד עֲצֵרֶת. חֲדוּתָא דְאוּרִייתָא, חֲדוּתָא דְאֵילָנָא, דְהוּא גּוֹפָא.

156. וְעַל דָּא לִית חוּלְקָא בְּהַאי יוֹמָא, אֵלֹא לְקוּדְשָׁא בְּרִיךְ הוּא וּכְנִ"י. בְּגִ"כ, עֲצֵרֶת תְּהִיָּה לְכֶם, לְכֶם, וְלֹא לְאַחֲרָא. דְּהָא בְּשַׁעְתָּא דְמַלְכָּא אֲשַׁתְּכַח, כְּלָא אֲשַׁתְּכַח בֵּיהּ. וְעַד תְּנִינֵן, בְּעֲצֵרֶת עַל פִּירוּת הָאֵילָן, וְהָא אוּקְמוּהָ בְּגִ"כ אֶחָד אֲקָרִי, אֶחָד וְדַאי, כְּמָה דְאִמְרֵן.

157. ת"ח, מֵה כְּתִיב, מִמּוֹשְׁבוֹתֵיכֶם תְּבִיאוּ לֶחֶם תְּנוּפֶה וְגו', סֵלֶת תְּהִינֶה חֲמִץ תְּאִפִּינָה. מֵאִי שְׁנֵא הֵבֵא חֲמִץ, אֵלֹא בְּגִין דְּכֻלָּא אֲחִידֵן בֵּיהּ בְּאֵילָנָא, דְּהָא בְּאֵילָנָא אֲחִידֵן עַנְפִּין, בְּאֵילָנָא אֲחִידֵן עֲלִין, קְלִיפִין, דִּינִין סְגִיָּאִין בְּכָל סְטְרִין, כְּלָא אֲשַׁתְּכַח בֵּיהּ. וּבְגִין דְּהַאי אֵילָנָא, מְכַפֵּר עַל יִצְר הָרַע, דְּהוּא בְּבִי מוֹתְבִיָּה דְּבֵר נֶשׁ.

158. אָמַר רַבִּי אֶלְעָזָר, מֵהַאי אֵילָנָא אֲתִזְנוּ כָּל שְׂאֵר אֵילָנִין לְתַתָּא. וְהוּא אֲשַׁתְּרָשָׁא עַל חֵד נְהָרָא עֲמִיקָא, דְּנָגִיד וְנָפִיק וְלֹא פְּסָקִין מִיּוֹמוֹ לְעֵלְמִין. עֲלִיָּה כְּתִיב וְהָיָה כְּעֵץ שְׁתוּל עַל מַיִם וְעַל יוֹבֵל יִשְׁלַח שְׁרָשָׁיו, וְעַל דָּא אֲקָרִי אוּרִייתָא, עֵץ חַיִּים הִיא וְגו'. וּמֵאִי וְתוּמְכִיָּה מְאוּשֵׁר. הָא אוּקְמוּהָ, אֲבָל וְתוּמְכִיָּה מְאוּשֵׁר, כְּד"א בְּאֲשֵׁרֵי כִי אֲשֵׁרוּנֵי בְּנוֹת.

28. The sacrifice of the Omer

This section tells us about the commandment to offer the sacrifice of the Omer in order to unite the Matron and her children, Yisrael. The sacrifice is made of barley and offered so as to bring love between a wife and her husband. The wife of harlotry flees the temple so that she will not perish from the test of the waters of Sotah. We are told that the secret here is that there are two sisters, the woman of valor and the wife of harlotry. Ra'aya Meheimna (the Faithful Shepherd)

159. "And he shall wave the Omer" (Vayikra 23:11). We are commanded to offer the sacrifice of the Omer. This offering is wholly attached above and below, which means that the Matron and her children, MALCHUT AND YISRAEL BELOW, go together. THIS MEANS THAT THE PURPOSE OF THIS OFFERING IS TO ESTABLISH MALCHUT ABOVE AND YISRAEL BELOW. Yisrael sacrifice this Omer in their state of purity, and this sacrifice is made of barley, offered so as to bring love between a wife and her husband.

160. The wife of harlotry distances herself from among them, YISRAEL, because she cannot remain BY THE BARLEY OFFERING. The woman of valor, MALCHUT, who approaches to come near the High Priest, ZEIR ANPIN, is assuredly pure, AND OF HER IT SAYS, "then she shall be free, and shall conceive seed" (Bemidbar 5:28), and she adds strength and love to her husband, ZEIR ANPIN. The wife of harlotry flees the Temple so as not to approach it, for if THE WIFE OF HARLOTRY were to approach the woman of valor, when the latter is checking herself WITH THE WATERS OF SOTAH (A WIFE SUSPECTED OF ADULTERY), she would perish. THE CURSE WOULD FALL UPON HER, AND "HER BELLY SHALL SWELL, AND HER THIGH SHALL FALL AWAY" (BEMIDBAR 5:27). She therefore refuses to come near the Temple but runs away, and Yisrael remain worthy, with the secret of Faith, MALCHUT, unmixed, SINCE THE FOREIGN MIXTURE, THE WIFE OF HARLOTRY, HAS ALREADY FLED.

161. The secret behind this mystery is that there are two sisters, THE WOMAN OF VALOR AND WIFE OF HARLOTRY. When the one smells THE MOUTH OF the other, THE WATER OF SOTAH of her examination THAT IS IN HER WOMB, her belly OF THE WIFE OF HARLOTRY swells and her thigh falls away. EVEN THOUGH THE WIFE OF HARLOTRY DID NOT UNDERGO THE TEST, BUT ONLY CAME NEAR THE WOMAN OF VALOR WHO CHECKED HERSELF, WHICH IS THE SECRET OF THE BARLEY OFFERING, ALL THE CURSES FELL UPON HER AS IF SHE DRANK IT HERSELF. For the checking of the woman of valor is a poison of death to the wife of harlotry. This is the counsel the Holy One, blessed be He, gave to His children, to offer this sacrifice OF THE BARLEY OFFERING to the woman of valor, NAMELY THE TEST, SUCH AS THE WATER OF SOTAH, so that the wife of harlotry will flee her and Yisrael will remain unmixed. Happy are they in this world and in the World to Come.
End of Ra'aya Meheimna

29. The counting of the Omer

Rabbi Aba says that when Yisrael were in Egypt they were attached to impurity until they were circumcised and attained the covenant. He says that seven Shabbatot need to be counted in order to merit Zeir Anpin on the holiday of Shavuot.

רעיא מהימנא

159. וְהִנִּיף אֶת הָעֹמֶר וְגו'. פְּקוּדָא דְא, לְקַרְבָּא קֶרְבֵּן הָעֹמֶר, קֶרְבֵּן דְא, כְּלָא אִיהוּ בְדִבְקוּתָא עִילָא וְתַתָּא, מְטְרוֹנִיתָא וּבְנֵהָא כְּחָדָא אֲזֵלִין. עֹמֶר דְא, מְקַרְבִּין יִשְׂרָאֵל בְּדִבְיוּתָא דְלֵהוֹן, וְהוּא קֶרְבֵּן אִיהוּ מִן שְׁעוּרִים, וְדָא אֲתַקְרִיבוּ, לְמִיעַל רְחִימוּ בֵּין אֲתַתָּא וּבְעֵלָה.

160. אִשְׁתּוּ זְנוּנִים, אֲתַרְחַקַת גְּרָמָה מִבִּינֵיהוּ, דְלָא יְכִילַת לְמִיקָם עַל גְּבָהּ. אִשְׁתּוּ חֵיל קְרִיבַת גְּרָמָה לְקַרְבָּא לְגַבֵּי כְּהֵנָּא רַבָּא, וְדָאי טְהוּרָה הִיא, וְנִקְתָּה וְנִזְרְעָה זֶרַע, וְאוּסִיפַת חֵילָא וּרְחִימוּ לְגַבֵּי בְעֵלָה. אִשְׁתּוּ זְנוּנִים עֶרְקַת מִן מְקַדְשָׁא, דְלָא לְמַקְרַב לְגַבֵּיהּ, דְאֲלִמְלָא בְּהוּא זְמָנָא דְאִשְׁתּוּ חֵיל אֲבָדִיקַת גְּרָמָה, אִיהִי אֲתַקְרִיבַת לְגַבָּהּ, אֲתַאבִּירַת מֵעֲלָמָא. וְע"ד לָא בְעִיא לְקַרְבָּא לְמְקַדְשָׁא, וְעֶרְקַת מְנִיָּה, וְאֲשַׁתְּאָרוּ יִשְׂרָאֵל זְכָאִין, בְּלָא עֲרֻבוּבֵיא אַחְרָא, לְגַבֵּי רְזָא דְמַהִימְנוּתָא.

161. רְזָא דְסִתְרָא דְא, תְּרִיתִין אַחְתָּן. וְכֵד אֲרַחַת דְא לְגַבֵּי דְא, בְּבִדִיקוּ דִילָהּ, עֲבַתָּה בְטִנָּה וְנִמְלָה יִרְכָה. דְהָא בְדִיקוּ דְאִשְׁתּוּ חֵיל, סְמָא דְמוּתָא לְאִשְׁתּוּ זְנוּנִים. וְדָא אִיהוּ עֵיטָא, דִּיהֵב קוּדְשָׁא בְרוּךְ הוּא לְבָנוּי, לְקַרְבָּא קֶרְבֵּן דְא בְּגִין אִשְׁתּוּ חֵיל, דְתַעְרוֹק אִשְׁתּוּ זְנוּנִים מְנָה. וְאֲשַׁתְּאָרוּ יִשְׂרָאֵל בְּלָא עֲרֻבוּבֵיא אַחְרָא, זְכָאִין אִינוּן בְּעֲלָמָא דִין, וּבְעֲלָמָא דְאֲתָנִי.
ע"כ רעיא מהימנא

162. Rabbi Aba and Rabbi Chiya were walking along the way. Rabbi Chiya said, It is written, "And you shall count for yourselves from the morrow after the Shabbat, from the day that you brought the Omer of the wave offering" (Vayikra 23:15). What does this mean? He said to him, Come and see. When Yisrael were in Egypt, they were under another power, and were attached to impurity as a woman sitting in her days of uncleanness. After they were circumcised, they entered the holy portion called covenant, WHICH IS THE SECRET OF MALCHUT. Once they were attached to her, impurity stopped from among them, as a woman whose blood of uncleanness stopped from her. After THE BLOOD OF UNCLEANNESS stopped in her, it is written, "then she shall number to herself seven days" (Vayikra 15:28). Here too, once they came in the holy portion, THE COVENANT, their impurity stopped and the Holy One, blessed be He, said, 'From now on it is a reckoning for purity'.

163. In "And you shall count for yourselves," "yourselves" is specific, as written, "then she shall number to herself seven days," IN WHICH "to herself" MEANS for her sake. Here too, "for yourselves," MEANS for your own sake. Why is that? In order to be purified in supernal holy waters, NAMELY THE ILLUMINATION OF BINAH, BY MEANS OF THE COUNTING OF THE OMER. After that, IN SHAVUOT, they shall come and join the King, ZEIR ANPIN, and receive His Torah.

164. HE ASKS, There, IN RELATION TO THE MENSTRUATING WOMAN, IT IS WRITTEN, "then she shall number to herself seven days," while here it says, "seven complete Shabbatot" (Vayikra 23:15). Why are seven Shabbatot NEEDED HERE? HE ANSWERS, This is in order to be worthy of being purified by the water from the flowing and emerging river, WHICH IS BINAH, THE LIGHTS of which are called living waters. From that river seven Shabbatot come out, WHICH ARE THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, IN EACH OF WHICH ARE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THERE ARE THE 49 SFIROT AFTER THE SECRET OF THE 49 GATES OF BINAH. For that reason, seven Shabbatot NEED TO BE COUNTED in order to merit ZEIR ANPIN ON THE HOLIDAY OF SHAVUOT AND RECEIVE THE TORAH like a wife on her night of cleanness mates with her husband.

165. It is written this way, "And when the dew fell upon the camp in the night" (Bemidbar 11:9). It is written, "upon the camp"; not, 'the dew fell in the night', but, "upon the camp." The reason is THAT DEW, NAMELY, PLENTY, falls down from that point, CHOCHMAH, upon these 49 days IN BINAH called "camp," and BINAH joined THEM through the Holy King, ZEIR ANPIN. When did the dew fall? When Yisrael approached Mount Sinai ON SHAVUOT. The dew then fell completely and purified YISRAEL as the filth was stopped from them, NAMELY THE FILTH OF THE SERPENT THAT HE INJECTED INTO EVE BY THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. They joined the King and the Congregation of Yisrael, and received the Torah. We already explained that. At that time, surely "All the rivers run into the sea" (Kohelet 1:7), to be purified and to wash, and everything is attached and joined with the Holy King, ZEIR ANPIN, THE CENTRAL COLUMN, AS THE HOLIDAY OF SHAVUOT IS AN ASPECT OF HIM.

162. ר' רבי אבא ורבי חייא הוו אזלי באורחא, אמר ר' חייא, בתיב, וספרתם לכם ממחרת השבת מיום הביאתכם את עמר התנופה. מאי קא מיירי. א"ל, הא אוקמוה חבריאי. אבל ת"ח, ישראל כד הוו במצרים, הוו ברשותא אחרא, והוו אחידן במסאבותא, כאתתא דא, כד היא יתבא ביומי דמסאבותא. בתר דאתגורו, עאלו בחולקא קדישא, דאקרי ברית. כיון דאתאחדו ביה, פסק מסאבותא מנייהו, כדא אתתא כד פסקו מנה דמי מסאבותא. בתר דאתפסקו מנה, מה בתיב. וספרה לה שבעת ימים. אוף הכא, כיון דעאלו בחולקא קדישא, פסקא מסאבו מנייהו, ואמר קודשא בריך הוא, מכאן ולהלאה חושבנא לרבייתא.

163. וספרתם לכם, לכם דייקא, כד"א וספרה לה שבעת ימים, לה: לעצמה. אוף הכא לכם: לעצמכם. ולמה. בגין לאתדבאה במיין עלאין קדישין, ולבתר למיתי לאתחברא ביה במלכא, ולקבלא אורייתיה.

164. התם וספרה לה שבעת ימים, הכא שבע שבתות, אמאי שבע שבתות. בגין למזכי לאתדבאה במיין, דההוא נהר דנגיד ונפיק. ואקרי מים חיים. וההוא נהר, שבע שבתות נפקו מניה. וע"ד שבע שבתות ודאי, בגין למזכי ביה, כמה דאתתא, דכיו דילה בליליא, לאשתמשא בבעלה.

165. כך בתיב וברדת הטל על המחנה לילה. על המחנה בתיב, ולא בתיב וברדת הטל לילה. אלא על המחנה, בגין דיורד מההוא נקודה, על אינון יומין דאתקריאו מחנה. ומתחברת במלכא קדישא, ואימתי נחת האי טלא. כד קריבו ישראל לטורא דסיני, כדיון נחת ההוא טלא בשלימו, ואדכי, ואתפסקת זוהמתן מנייהו, ואתחברו ביה במלכא וכנסת ישראל, וקבילו אורייתא, והא אוקימנא. ובההוא זמנא, ודאי כל הנחלים הולכים אל הים, לאתדבאה ולאסתחאה, וכלא אתקשרו ואתחברו ביה במלכא קדישא.

166. Come and see, whoever did not number this reckoning, these seven complete Shabbatot, to earn this purity is not considered pure and is not among the pure, nor is he worthy of having a portion in the Torah. And whoever arrives pure on that day, SHAVUOT, and did not lose the count, upon reaching that night OF SHAVUOT, he needs to be occupied in the Torah and unite with it, and keep supernal purity that comes to him on that night, so he is purified.

166. ת"ח, כל ב"נ דלא מני חושבנא דא, אינון שבע שבתות תמימות, למזכי לדכיותא דא. לא אקרי טהור, ולא בכללא דטהור הוא. ולא הוא כדאי למהוי ליה חולקא באורייתא, ומאן דמטי טהור להאי יומא, וחושבנא לא אתאביד מניה, כד מטי להאי ליליא, לבעי ליה למלעי באורייתא, ולא תחברא בה, ולנטרא דכיו עלאה, דמטי עליה בהוא ליליא, ואתדכי.

30. Shavuot night

We learn that one should study the Oral Torah on the night of Shavuot so that everything will be purified, and one should study the Written Torah on the day of Shavuot so that everything will be united. We read of the preparations for that joining.

167. We learned that one should study this night OF SHAVUOT the Oral Torah, WHICH IS MALCHUT so that MALCHUT AND YISRAEL HER CHILDREN will be purified together by the flowing of the deep river, NAMELY FROM BINAH. After that, during the day ON SHAVUOT the Written Torah, WHICH IS ZEIR ANPIN, will come and join it, MALCHUT, so they will be together, united as one above. A proclamation then resounds concerning him, saying, "As for Me, this is My covenant with them, says Hashem; My spirit that is upon you, and My words which I have put in your mouth..." (Yeshayah 59:21).

167. ואולימנא, דאורייתא דבעי ליה למלעי בהאי ליליא, אורייתא דבע"פ, בגין דיתדכון כחדא, ממבועא דנחלא עמיקא. לבתר, בהאי יומא, ליתי תורה שבכתב, ויתחבר בה, וישתכחון כחדא בזוגא חד לעילא. כדין מכריזי עליה ואמרי, ואני זאת בריתי אותם אמר יי' רוחי אשר עליך ודברי אשר שמתי בפיך וגו'.

168. Therefore the pious in ancient times did not sleep that night but were studying the Torah, saying, Let us come and receive this holy inheritance for us and our children in both worlds. That night, the Congregation of Yisrael is an adornment over them, and she comes to unite with the King. Both decorate the heads of those who merit this.

168. ועל דא, חסידו קדמאי לא הוו ניימי בהאי ליליא, והוו לעאן באורייתא, ואמרי, ניתי לאחסנא ירותא קדישא, לן, ולבנן, בתרין עלמין. וההוא ליליא כנסת ישראל אתעטרא עליהו, ואתינא לאזדוגא ביה במלכא, ותרווייהו מתעטרי על רישיהו, דאינון דזכאן להכי.

169. Rabbi Shimon said the following when the friends gathered with him that night: Let us come and prepare the jewels of the bride, NAMELY DRAW MOCHIN UPON MALCHUT, so that tomorrow she will be bejeweled, THAT IS, WITH MOCHIN, and properly ready for the King. Happy is the portion of the friends, when the King will ask the Queen who prepared her jewels, illuminated her crowns and put on her adornments. No one in the world knows how to fix the adornments of the bride save the friends. Happy is their portion in this world and in the World to Come.

169. ר"ש הכי אמר, בשעתא דמתכבשי חבריאי בהאי ליליא לגביה, ניתי לתקנא תכשיטי כלה, בגין דתשתכח למחר בתכשיטה, ותקונהא, לגבי מלכא כדקא יאות. זכאה חולקיהון דחבריאי, כד יתבע מלכא למטרונייתא, מאן תקין תכשיטה, ואנהיר עטרהא, ושוי תקונהא. ולית לך בעלמא, מאן דינדע לתקנא תכשיטי כלה, אלא חבריאי, זכאה חולקיהון בעלמא דין ובעלמא דאתי.

170. Come and see, the friends prepare that night jewels for the bride, WHO IS MALCHUT, and decorate her with crowns to the King. And who attends the King, ZEIR ANPIN that night so that He will be with the bride, and unite with the Matron, MALCHUT? THAT IS the deep stream, the deepest among the rivers, which is supernal Ima, BINAH, THAT READIES ZEIR ANPIN. This is the secret of, "Go forth, O daughters of Zion, and behold King Solomon with the crown with which his mother crowned him" (Shir Hashirim 3:11). After BINAH readied the King and crowned him, she comes to purify the Matron and those who stand by her, NAMELY THE FRIENDS THAT BUSY THEMSELVES WITH PREPARING HER.

171. THIS IS LIKENED to a King who had an only son whom he was about to marry to a lofty Matron. All that night, his mother came to the treasure chambers and brought out a superior crown surrounded by seventy precious stones, and crowned him. She took out silken garments and put them on him, and fixed him with royal embellishments.

172. HIS MOTHER then entered the bride's home and saw maidens preparing diadems, garments and jewelry to bedeck her. She said to them, Behold, I prepared a house for a ritual bath, a place of fresh water with all scents and spices around it to purify my bride. Let the bride come, my son's Matron, together with her maidens, and let them purify themselves where I prepared a ritual bath that I have of fresh water. Afterwards, bedeck her with her jewels, dress her with her garments and put on her crowns. Tomorrow, when my son shall come to unite with the lady, he shall prepare a palace where he shall live with you.

173. So it is with the Holy King, the Matron, MALCHUT, and the friends, and also supernal Ima, BINAH, that prepares everything, so the supernal King, ZEIR ANPIN, the Matron and the friends live together and never separate. This is the meaning behind, "who shall abide in Your tent... He that walks uprightly, and acts justly" (Tehilim 15:1-2). Who acts justly? Those who prepare the Matron with her jewels, dress and crowns. Each one is considered one who acts righteously, SINCE MALCHUT IS CALLED RIGHTEOUSNESS. Rabbi Chiya said, Had I had merit in the world only to hear these words, it would suffice me. Happy is the portion of those who study the Torah and know the ways of the Holy King, whose desire is for the Torah. Of them it is written, "Because he has set his delight upon Me, therefore I will set him on high...I will deliver him, and honor him" (Tehilim 91:14-15).

170. ת"ח, חֲבֵרֵיָא מְתַקְנֵי בְהַאי לִילֵיא תְכַשִּׁיטָהָ לְכֹלָה, וּמַעֲטֵרֵי לָהּ בְּעֵטְרָהָ, לְגַבֵּי מַלְכָּא. וּמֵאן מְתַקִּין לֵיהּ לְמַלְכָּא, בְּהַאי לִילֵיא, לְאַשְׁתַּבְּחָא בְּהַ בְּכֹלָה, לְאַזְדוּגָא בְּהַ בְּמִטְרוֹנִיתָא. נִהְרָא קְדִישָׁא עֲמִיקָא דְכָל נְהַרִין, אֵימָא עֲלָאָה. הַה"ד, צְאִינָה וְרֵאִינָה בְּנוֹת צִיּוֹן בְּמֶלֶךְ שְׁלֹמֹה וְגו'. לְבַתֵּר דְאַתְקִינַת לֵיהּ לְמַלְכָּא, וְאַעֲטַרַת לֵיהּ, אֲתִינַת לְדַבְּאָה לָהּ לְמִטְרוֹנִיתָא, וְלֵאִינוּן דְמִשְׁתַּבְּחֵי גְבַהּ.

171. לְמַלְכָּא דְהוּוּ לֵיהּ בַּר יַחֲדָאי, אַתָּא לְזוּגָא לֵיהּ בְּמִטְרוֹנִיתָא עֲלָאָה, מֵאי עֲבַדַת אֲמִיהָ כָּל הַהוּא לִילֵיא, עֲאֵלַת לְבִי גְנִיזָהָ, אֲפִיקַת עֵטְרָא עֲלָאָה, בְּשַׁבְעִין אַבְנֵי יָקָר סַחְרָנָא, וְאַעֲטַרַת לֵיהּ. אֲפִיקַת לְבוּשִׁין דְמִילַת וְאַלְבִּישַׁת לֵיהּ, וְאַתְקַנַת לֵיהּ בְּתַקּוּנֵי דְמַלְכִין.

172. לְבַתֵּר עֲאֵלַת לְבִי כֹלָה, חֲמַת עוֹלִימְתָהָ, דְקָא מְתַקְנֵי עֵטְרָהָ, וְלְבוּשָׁהָ, וְתְכַשִּׁיטָהָ, לְתַקְנָא לָהּ. אַמְרָה לוֹן, הָא אַתְקִינַת בֵּי טְבִילָה, אַתֵּר דְמִיּוּן נִבְעִין, וְכָל רֵיחִין וּבוּסְמִין סוּחְרֵי אִינוּן מִיּוּן, לְדַבְּאָה לְכֹלְתֵי, לִיתֵי כֹלְתֵי, מִטְרוֹנִיתָא דְבְרֵי, וְעוֹלִימְתָהָ, וְיִתְרַכּוּן בְּהוּא אַתֵּר דְאַתְקִינַת בְּהוּא בֵּי טְבִילָה, דְמִיּוּן נִבְעִין דְעַמֵּי. לְבַתֵּר תַּקִּינוּ לָהּ בְּתְכַשִּׁיטָהָ, אֲלַבִּישׁוּ לָהּ לְבוּשָׁהָ, אַעֲטְרוּ לָהּ בְּעֵטְרָהָ. לְמַחַר כִּד יִיתֵי בְרֵי לְאַזְדוּגָא בְּמִטְרוֹנִיתָא, יִתְקִין הֵיכְלָא לְכֹלָהּ, וְיִשְׁתַּבַּח מְדוּרֵיהּ בְּכוּ בְּחָדָא.

173. כִּךְ מַלְכָּא קְדִישָׁא וּמִטְרוֹנִיתָא, וְחֲבֵרֵיָא, בְּהַאי גּוּזָא. וְאֵימָא עֲלָאָה דְמִתְקַנַת כֹּלָא. אֲשְׁתַּבַּח דְמַלְכָּא עֲלָאָה, וּמִטְרוֹנִיתָא, וְחֲבֵרֵיָא, מְדוּרֵיהוֹן בְּחָדָא, וְלֹא מִתְפָּרְשִׁין לְעַלְמִין. הַה"ד, יְיָ מִי נִגּוּר בְּאֵהֲלֶךְ וְגו', הוֹלֵךְ תַּמִּים וּפּוֹעֵל צְדָקָה. מֵאן הוּא פּוֹעֵל צְדָקָה. אֵלָא, אֵלִין אִינוּן דְמִתְקְנֵי לְמִטְרוֹנִיתָא בְּתְכַשִּׁיטָהָ, בְּלְבוּשָׁהָ, בְּעֵטְרָהָ. וְכָל חַד, פּוֹעֵל צְדָקָה אֲקֵרֵי. א"ר חֵיָא, אֲלֵמְלֵא לֹא זְכִינָא בְּעֵלְמָא, אֵלָא לְמִשְׁמַע מִלִּין אֵלִין דִּי. זְכָאָה חוֹלְקִיהוֹן דְאִינוּן דְמִשְׁתַּדְּלֵי בְּאוּרִינִיתָא, וְיִדְעִין אוּרְחוּ דְמַלְכָּא קְדִישָׁא, דְרַעוּתָא דְלֵהוֹן בְּאוּרִינִיתָא, עֲלִייהוּ כְּתִיב כִּי בִי חֶשֶׁק וְאַפְלִטָהוּ. וְכְתִיב אַחֲלִצְהוּ וְאַכְבַּדְהוּ.

We are told that Yisrael do not recite the Hallel in full as in the days of Pesach since they are not yet properly whole and pure. We are told about the fifty days of purification, the purpose of which is to enter the secret of the World to Come, to receive the Torah, and to draw Malchut near Zeir Anpin. 49 of those days are all the aspects of the Torah, while the fiftieth day is the secret of the Torah itself. On the fiftieth day, Shavuot, the hidden is revealed. The two loaves of the offering are the secret of the two Shechinahs, the upper and the lower, that join together. Zeir Anpin receives from above and from below, from Binah and Malchut, because Shabbat is a secret above and below. Ra'aya Meheimna (the Faithful Shepherd)

174. "And you shall count for yourselves from the morrow after the Shabbat..." (Vayikra 23:15). We are commanded to perform the counting of the Omer, which we already explained. This is a secret, for Yisrael, even though they were purified so as to perform the Pascal sacrifice and came out of their defilement, were not yet properly whole and pure. Hence the Hallel is not recited in full as in the days of Pesach, since they are not yet properly complete.

175. THIS IS LIKE a woman who comes out of her uncleanness. From the time she comes out, "then she shall number to herself SEVEN DAYS" (Vayikra 15:28). Here too, when Yisrael came out of Egypt, they came out of impurity, and performed the Pesach, eating at their Father's table, NAMELY MALCHUT CALLED TABLE. From that time on, let them do the reckoning to draw a wife near her husband so she would join him. These are the fifty days of purification, the purpose of which is to enter the secret of the World to Come, WHICH IS BINAH THAT HAS FIFTY GATES, to receive the Torah and to draw a wife near her husband, NAMELY TO UNITE MALCHUT WITH ZEIR ANPIN.

176. Since these days are the days of the male world OF ZEIR ANPIN, only men are commanded to count. Hence the counting is done standing up. BUT that which pertains to the lower world, WHICH IS MALCHUT, is done sitting, not standing. This is the secret of the prayer recited standing up, THE AMIDAH PRAYER, and the prayer recited sitting down, FROM 'WHO FORMS THE LIGHT' TO THE AMIDAH PRAYER.

177. As for those fifty DAYS, 49 DAYS are all the aspects of the Torah, SINCE THERE ARE 49 PURE ASPECTS IN THE TORAH, while the fiftieth day is the secret of the Torah itself. There are a Sabbatical year and a Jubilee during those fifty days, SEVEN SABBATICAL YEARS AND ONE JUBILEE. You may ask how there are fifty, IF THERE ARE ONLY 49, AS WE DO NOT COUNT THE FIFTIETH. HE ANSWERS, One is hidden, and the world is supported by it. On the fiftieth day, SHAVUOT, the hidden is revealed and concealed in it, as a king coming to his friend's house to stay there. Here too, such is the fiftieth day, which secret we already explained.

רעיא מהימנא

174. וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת וְגו'. פְּקוּדָא דָא, לְסַפּוּר סְפִירַת הָעֵמֶר, הָא אוֹקִימְנָא, וְרָזָא דָא, יִשְׂרָאֵל, אִף עַל גַּב דְּאִתְרַבּוּ לְמַעְבַּד פְּסַחָא, וְנִפְקוּ מִמַּסְאָבוּ, לָא הוּוּ שְׁלָמִין וְדַכְיִין בְּדַקָּא חֲזִי. וְע"ד, לָאו הִלֵּל גָּמוּר בְּיוֹמֵי דְפְסַחָא, דְּעַד כְּעַן לָא אֲשַׁתְּלִימוּ בְּדַקָּא יְאוּת.

175. כְּאִתְתָּא דְנִפְקָא מִמַּסְאָבוּ, וְכִיּוֹן דְנִפְקָא, מִתְּמִן וְלֵהֲלֵאָה, וְסִפְרָה לָהּ. אוּף הֵכָא יִשְׂרָאֵל, כִּד נִפְקוּ מִמַּצְרַיִם, נִפְקוּ מִמַּסְאָבוּ, וְעַבְדוּ פְסַח, לְמִיכַל בְּפִתּוּרָא דְאָבוּהוֹן, וּמִתְּמִן וְלֵהֲלֵאָה יַעֲבִדוּן חוֹשְׁבְנָא, לְמִקְרַב אִתְתָּא לְבַעֲלָהּ, לְאִתְחַבְרָא בְּהִדְיָה, וְאִינוּן חֲמֻשִׁין יוֹמִין דְרַכְיִין, לְאֵעֲלָא לְרָזָא דְעֲלָמָא דְאִתֵּי. וְלִקְבֵּלָא אוּרִייתָא, וְלִמְקַרְב אִתְתָּא לְבַעֲלָהּ.

176. וּבְגִין דְאֵלִין יוֹמִין, יוֹמִין דְעֲלָמָא דְרַכּוּרָא, לָא אִתְמַסְר חוֹשְׁבְנָא דָא אֶלָּא לְגַבְרֵי בְלַחּוּדִייהוּ. וְע"ד חוֹשְׁבְנָא דָא, בְּעַמִּידָה אִיהוּ, וּמְלִין דְעֲלָמָא תְתָאָה, בְּיֹשִׁיבָה, וְלָא בְעַמִּידָה. וְרָזָא דָא, צְלוּתָא דְעַמִּידָה, וְצְלוּתָא מִיּוֹשֵׁב.

177. וְאֵלִין חֲמֻשִׁין, מ"ט אִינוּן, כְּלָל אֲנָפִי אוּרִייתָא, דְהָא בְּיוֹמָא דְחֲמֻשִׁין, אִיהוּ רָזָא דְאוּרִייתָא מִמַּש. וְאֵלִין אִינוּן חֲמֻשִׁין יוֹמִין, דְבִיָּה שְׁמֵטָה וְיֹבֵלָא. וְאִי תִימָא, חֲמֻשִׁין, מ"ט אִינוּן. חַד טְמִירָא אִיהוּ, וְעֲלָמָא אִסְתְּמִין עֲלֵיהּ. וּבַהֲוֵא יוֹמָא דְחֲמֻשִׁין, אִתְגַּלִּיא טְמִירָא, וְאִתְכַסִּיא בֵּיהּ. כְּמַלְכָּא דְאִתֵּי לְבִי שׁוֹשְׁבֵינִיָּה, וְאִשְׁתַּכַּח תְּמִן, אוּף הֵכָא יוֹמָא דְחֲמֻשִׁין, וְהָא אוֹקִימְנָא רָזָא דָא.

178. The following precept is to celebrate the holiday of Shavuot, as written, "And you shall keep the feast of weeks to Hashem your Elohim" (Devarim 16:10). IT IS CALLED Shavuot (lit. 'weeks'), since Yisrael have entered the secret of the fiftieth day, which is seven weeks. THAT MEANS THE FIFTIETH DAY ALONE INCLUDES SEVEN WEEKS, BEING THE FIFTIETH GATE. Through the offering of the Omer, THE BARLEY OFFERING, the Evil Inclination, WHICH IS THE WIFE OF HARLOTRY, is voided, fleeing the woman of valor. AND WHEN THE WIFE OF HARLOTRY does not approach THE WOMAN OF VALOR, Yisrael cleave to the Holy One, blessed be He IN THE SECRET OF THE SEVEN WEEKS, and THE EVIL INCLINATION is voided from above and from below, NOT HAVING A GRASP ON ZEIR ANPIN AND MALCHUT.

179. This is why it is named Atzeret (Eng. 'assembly'), for voiding the Evil Inclination. For that reason, no sin offering is mentioned in relation to it, as during other festivals, where sin offering is mentioned. All the lights then gather to the woman of valor - THE LIGHTS OF THE SEVEN WEEKS GATHER TO MALCHUT. For that reason it is called an assembly.

180. IT IS WRITTEN Shavuot (Eng. 'weeks'), but not how many WEEKS there are. AND HE ANSWERS, Wherever it plainly says WEEKS, the name implies there are seven WEEKS, as written, "Seven weeks shall you number to you" (Devarim 16:9). Why does it say only, "weeks" WHEN THERE ARE SEVEN? So it should be WRITTEN plainly "weeks," FOR THE PURPOSE OF including THE SEVEN WEEKS above and THE SEVEN WEEKS below, WHICH ARE ALL INCLUDED IN THE FIFTIETH DAY. For whenever these, THE SEVEN WEEKS ABOVE, stir, these, THE SEVEN WEEKS BELOW, stir as well. Until Solomon came AND ATTAINED THE FIFTIETH GATE, AND THE MOON WAS FULL, they were not revealed. Once Solomon came, he individualized them, as written, "seven days, and seven days" (I Melachim 8:65). This is individualization, THAT IS, THE FOURTEEN DAYS REVEALED BY THE FIFTIETH GATE WERE DETAILED.

181. During other times, BESIDES THE DAYS OF SOLOMON, THERE ARE NO INDIVIDUAL FOURTEEN DAYS, BUT only included in weeks in general, for no one else may individualize them except Solomon. For the seven days below did not shine wholly FROM THE SEVEN DAYS ABOVE, until Solomon arrived and the moon remained full during these seven days. But here, it is plainly "feast of weeks," NOT MENTIONED IN DETAIL, because the lower SEVEN DAYS were included in the upper SEVEN DAYS and do not shine THERE as during the days of Solomon.

182. The following commandment is to offer the two loaves, as we explained that the two loaves are the secret of the two Shechinahs, the upper, BINAH, and the lower, MALCHUT, that join together, AND THE LOWER BEINGS RECEIVE FROM MALCHUT JUST AS THEY RECEIVE FROM BINAH, SINCE THEY ARE JOINED. There are two corresponding loaves of bread on Shabbat, THE DOUBLE BREAD, which is double provision from above and from below, FROM BINAH AND FROM MALCHUT. Therefore it is written, "two Omers for one man" (Shemot 16:22), WHICH ALSO ALLUDES TO BINAH AND MALCHUT. Surely they are "for one," because they come together in one place, NAMELY in that which is called one. What is it? It is, "The voice is Jacob's voice" (Beresheet 27:22), NAMELY ZEIR ANPIN, that receives from above and from below, FROM BINAH AND MALCHUT, THAT IS, two loaves together. This is because Shabbat is a secret above and below TOGETHER, and everything TOGETHER is called Shabbat, NAMELY the two loaves.
End of Ra'aya Meheimna

178. פְּקוּדָא בְּתַר דָּא, לְמַעַבְד חַג שְׁבוּעוֹת, דְּכִתְיִב וְעִשִׂית חַג שְׁבוּעוֹת לַיְי אֱלֹהֶיךָ. שְׁבוּעוֹת: עַל דְּעָאלוּ יִשְׂרָאֵל לְרִזָּא דְחַמְשִׁין יוֹמִין, דְּאִינוּן שְׁבַע שְׁבוּעוֹת, וּבְקִרְבָּנָא דְעָמֵר, אֲתַבְּטַל יִצְר הרַע, דְּעִרְקַת מֵאִשְׁת חֵיל. וְכֵד תַּמָּן לֹא אֲתַקְרִיב, מִתְדַבְּקִין יִשְׂרָאֵל בְּקוּדְשָׁא בְּרִיךְ הוּא, וְאֲתַבְּטַל מֵעִילָא וּמִתַּתָּא.

179. וּבְגִין כִּךְ אֲקָרִי בְּגוּוּנָא דָּא עֲצֵרַת, דְּאִית בֵּיה בְּטוּל יִצְר הרַע. וְעַל דָּא לֹא כְּתִיב בֵּיה חֲטָאת, כְּשָׂאָר זְמַנִּין, דְּכִתְיִב בְּהוּ חֲטָאת לַיְי. וְכִדִּין כָּל נְהוּרִין אֲתַכְנָשוּ לְאִשְׁת חֵיל, וּבְגִין כִּךְ עֲצֵרַת.

180. שְׁבוּעוֹת, וְלֹא כְּתִיב כְּמָה אִינוּן. אֲלֵא בְּכָל אֲתַר דְּאֲתַמַּר סַתָּם, שְׁמָא גְרִים דְּאִינוּן מִן שְׁבַע. וְכְּתִיב שְׁבַע שְׁבוּעוֹת תְּסַפֵּר לָךְ, אֲמַאי כְּתִיב שְׁבוּעוֹת בְּלַחֲדוּדֵי. אֲלֵא הֲכִי אֲצַטְרִיךְ שְׁבוּעוֹת סַתָּם, לְאֲכַלְלָא עִילָא וְתַתָּא, דְּהָא בְּכָל אֲתַר דְּאֵלִין מִתְעַרְי, אֵלִין אוּף הֲכִי מִתְעַרְי עֲמַהוּן. עַד לֹא הוּא שְׁלֵמָה, לֹא הוּוּ אֲתַגְלִיין, כִּיּוֹן דְּאֲתָא שְׁלֵמָה, עֲבַד מְנִייהוּ פִּרְט. דְּכִתְיִב, שְׁבַעַת יָמִים וְשְׁבַעַת יָמִים, דָּא אִיהוּ פִּרְט.

181. בְּזַמְנָא אַחְרָא בְּכָלֵל, שְׁבוּעוֹת סַתָּם. וְלֹא אֲצַטְרִיךְ לְבַר נֶשׁ אַחְרָא לְמַעַבְד מְנַהוּן פִּרְט, בַּר שְׁלֵמָה. בְּגִין דְּאִינוּן שְׁבַעַת יָמִים דְּלִתְתָּא, לֹא נְהִירוּ בְּשְׁלֵימוּ, עַד דְּאֲתָא שְׁלֵמָה, וְכִדִּין קִיּוּמָא סִיְהֵרָא בְּאֲשְׁלָמוֹתָא, בְּאִינוּן שְׁבַעַת יוֹמִין. וְהֲכָא חַג שְׁבוּעוֹת סַתָּם, בְּגִין דְּאֲתַכְלָלוּ תַתָּאי בְּעֵלְאִי, וְלֹא אֲנַהִירוּ כִּיּוּמָא דְשְׁלֵמָה.

182. פְּקוּדָא בְּתַר דָּא, לְקַרְבָּא שְׁתֵּי הַלֶּחֶם. הָא אוּקִימָנָא, שְׁתֵּי הַלֶּחֶם: תְּרִיתֵי שְׁכִינֵיתֵי, עִילָא וְתַתָּא, וְאֲתַחְבְּרִין כְּחָדָא. לְגַבִּיהוּן, תְּרִין נְהִמֵי בְּשַׁבַּת, מְזוּנָא חַד תְּרִין, דְּעִילָא וְתַתָּא. וְעַל דָּא כְּתִיב, שְׁנֵי הָעָמֵר לְאַחַד. לְאַחַד וְדָאִי, לְאֲתִיחְדָּא בְּאֲתַר חַד. לְהֵוּא דְּאֲקָרִי אַחַד. וּמֵאֵן אִיהוּ. הַקּוּל קוּל יַעֲקֹב, דְּאִיהוּ יְרִית עִילָא וְתַתָּא, תְּרִין נְהִמֵי כְּחָדָא. וּבְגִין דְּשַׁבַּת אִיהוּ רִזָּא דְּעִילָא וְתַתָּא, וְכִלְא אִיהוּ שַׁבַּת, תְּרִין נְהִמֵי.
ע"כ רעיא מהימנא

183. The following precept is to arrange the bread and the frankincense and to offer the Omer, as written, "And you shall offer that day when you wave the Omer a he lamb without blemish of the first year for a burnt offering TO HASHEM. AND THE MEAL OFFERING THEREOF SHALL BE TWO TENTH MEASURES OF FINE FLOUR MINGLED..." (Vayikra 23:12-13), also to sacrifice on Shavuot the two loaves, and on all holidays to sacrifice an additional sacrifice. For surely on every day during the festivals, its sacrifice should be offered, NAMELY THE DAILY SACRIFICE JUST LIKE DURING WEEKDAYS and also sacrifice the addition, NAMELY THE SECRET OF THE ADDITIONAL LIGHT ON THAT HOLIDAY. This is like an addition on the Ketubah and gifts the groom gives the bride. Also Queen Shabbat, MALCHUT, is a bride during Shabbatot and all holidays, and is in need of an addition, which are the additional sacrifices and the offerings, which are the offering from the priesthood.

184. On Shavuot, the giving of the Torah, the two tablets of the Torah were given, BINAH AND MALCHUT, from the aspect of the Tree of Life, WHICH IS ZEIR ANPIN. It behooves us to sacrifice to them the two loaves of bread, the secret of Hei Hei, NAMELY BINAH AND MALCHUT, THE TWO HEIS OF THE YUD HEI VAV HEI. For they are the bread of the Torah, ZEIR ANPIN, of which it says, "Come, eat of my bread" (Mishlei 9:5). THEY ARE Hei Hei of, 'Hamotzi...Ha'aretz (Eng. 'who brings forth bread from the earth')'. THE EARTH IS THE LOWER HEI, MALCHUT. THE HEI OF HAMOTZI IS THE FIRST HEI, BINAH.

185. This, THE TWO LOAVES, is food for man, who is Yud-Vav-Dalet, Hei -Aleph, Vav-Aleph-Vav, Hei-Aleph, WHICH HAS THE SAME NUMERICAL VALUE AS ADAM (ENG. 'MAN'), NAMELY ZEIR ANPIN THAT INCLUDES THE TWO HEIS. THIS IS THE MEANING OF, "This is the Torah: (when) a man" (Bemidbar 19:14). IT INDICATES THAT THE TORAH, WHICH IS THE SECRET OF ZEIR ANPIN, IS THE SECRET OF YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45, THE NUMERICAL VALUE OF WHICH IS THAT OF MAN. "If any man of you bring an offering to Hashem" (Vayikra 1:2) IS THE SECRET OF FOOD FOR MAN. BUT the Omer of barley is food for animals, which are the holy living creatures, of which one should offer. This is the secret of, "of the cattle" (Ibid.), THE SECRET OF the rams that lock horns AGAINST EACH OTHER in the Mishnah and the literal explanation of the Torah. THESE ARE THE SAGES THAT FIGHT EACH OTHER WHEN EXPLAINING THE MISHNAH. "of the herd" (Ibid.) REFERS TO bullocks that gore each other more forcefully in the Mishnah. "and of the flock" (Ibid.) refers to the rest of the people, whose sacrifice is prayer, of whom it says, "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31). "THE FLOCK OF MY PASTURE" ARE THOSE WHO STUDY THE LITERAL MEANING OF THE TORAH ONLY. "MEN" ARE THE SAGES WHO STUDY KABBALAH, WHO CLEAVE TO ZEIR ANPIN, THE SECRET OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 45, ADAM.

We are given more details about the sacrifices and the offerings. We are told that the Kabbalah masters derive from the aspect of the Tree of Life; the rest of the people are from the side of the Tree of Knowledge of Good and Evil, that are the permissible and the forbidden. Those from the Tree of Life are men whose Torah is the bread of God.

183. פְּקוּדָא בְּתַר דָּא לְהַסְדִּיר לַחֵם וּלְבוֹנָה, לְהַקְרִיב עֹמֶר. דְּכִתִּיב וְעִשִּׂיתֶם בַּיּוֹם הַנִּימְכֶם אֶת הָעֹמֶר כֶּבֶשׂ תְּמִים לְעוֹלָה. וְכֵן בְּשָׁבוּעוֹת לְהַקְרִיב שְׁתֵּי הַלֶּחֶם, וְהָכִי בְּכָל יוֹמֵינָא טְבִין, לְהַקְרִיב קֶרֶבֶן דְּמוֹסָפִין. אֶלָּא וְדָאי בְּכָל יוֹמָא דְּמוֹעֲדֵינָא צְרִיךְ לְקַרְבָּא קֶרֶבְנָא דִּילִיָּה. צְרִיךְ לְקַרְבָּא עֲלִיָּה תּוֹסַפַּת דָּאִית לִיָּה, כְּגוֹן תּוֹסַפַּת כְּתוּבָתָא וּמַתְנָתָא, דְּאוֹסִיף חֲתָן לְכַלָּה. וְשַׁבַּת מַלְכָּתָא, דָּאִיָּהּ כַּלָּה, בְּשַׁבָּתוֹת וּבְכָל יוֹמֵינָא טְבִין, צְרִיכָה תּוֹסַפַּת, דְּאִינֹן מוֹסָפִין דְּקֶרֶבְנֵין, וּמַתְנָתָא, דְּאִינֹן מַתְנֹת כְּהוֹנָה.

184. וּבְשָׁבוּעוֹת דָּאִיָּהּ מִתֵּן תּוֹרָה, דְּאִתְיִיהִיבוּ תְרִין לִוְחֵין דְּאוֹרִייתָא, מַסְטְרָא דְּאִילָנָא דְּחַיִּי, צְרִיךְ לְקַרְבָּא לְגַבִּיָּהּ, שְׁתֵּי הַלֶּחֶם דְּאִינֹן ה"ה דְּהָא אִיָּהּ נְהָמָא דְּאוֹרִייתָא, דְּאִתְמַר בֵּיהּ לְכוּ לַחֲמוּ בִלְחַמֵּי, ה"ה, מִן הַמּוֹצֵיא לַחֵם מִן הָאָרֶץ.

185. וְהָאִי אִיָּהּ מְאָכֵל אָדָם, דָּאִיָּהּ יו"ד ה"א וְא"ו ה"א. זֹאת הַתּוֹרָה אָדָם. אָדָם כִּי יִקְרִיב מִכֶּם קֶרֶבֶן לִיָּי. עוֹמֶר שְׁעוֹרִין, מְאָכֵל בְּעִירָן, דְּאִינֹן חֵיוֹת הַקֹּדֶשׁ, דְּמִנְהוֹן צְרִיךְ לְקַרְבָּא, הַה"ד מִן הַבְּהֵמָה. אֱלִים: מְנַגְּחִים בְּמַתְנִיתִין, בְּאֵלִין פְּשְׁטִין. מִן הַבְּקָר: פְּרִים מְנַגְּחִים בְּמַתְנִיתִין, בְּתוֹקְפָא יְתִיר. וּמִן הַצֹּאן: שְׂאֵר עֵמָא, קֶרֶבְנָא דְּלֵהוֹן צְלוּתִין, וְעֲלִיָּהּ אִתְמַר, וְאִתֵּן צֹאנֵי צֹאן מְרַעִיתֵי אָדָם אִתֵּם.

186. The Kabbalah masters and men of qualities, WHO ARE DEVOTED TO THE QUALITIES OF ZEIR ANPIN, derive from the aspect of the Tree of Life, WHICH IS ZEIR ANPIN, CALLED MAN. The rest of the people are from the side of the Tree of Knowledge of Good and Evil, which are the permissible and the forbidden. THIS IS THE ANGEL METATRON, WHO IS SO CALLED. HE IS A CHARIOT TO MALCHUT CALLED SECOND, AND INCLUDES THE FOUR HOLY LIVING CREATURES. Therefore, those "of the cattle" eat an Omer of barley bread, AS WRITTEN, "he measured six measures of barley, and laid it on her" (Rut 3:15). THIS IS THE SECRET OF the Oral Torah of the six Orders of the Mishnah. But those from the Tree of Life, THE KABBALAH MASTERS, are men, whose Torah is the bread of the Holy One, blessed be He, NAMELY THE FOOD OF ZEIR ANPIN THAT IS CALLED MAN. This is the meaning of, "Come, eat of my bread," namely the two loaves of bread. All the Tannaim and Amoraim rejoiced and said, who can stand before Sinai, NAMELY, BEFORE RA'AYA MEHEIMNA, WHO IS CALLED SINAI.

32. Blowing the Shofar

Rabbi Yitzchak tells us that God did Yisrael a great kindness by drawing them to Himself from afar. When the higher and lower beings are gathered for Judgment, the blowing of the Shofar causes the attribute of Judgment to turn to Mercy. The sound of the Shofar below causes the supernal Shofar to resound to awaken Mercy. By the sounds below, Yisrael give strength above. We hear about what happens to the wholly wicked, to the wholly righteous, and to the mediocre.

187. "In the seventh month, on the first day of the month" (Vayikra 23:24). Rabbi Yitzchak opened with, "Blow a Shofar at the new moon, at the full moon on our feast day" (Tehilim 81:4). Happy are Yisrael whom the Holy One, blessed be He, draw near rather than all the nations in the world, and chose them. From afar He drew them near. This is the meaning of, "And Joshua said to all the people, Thus says Hashem Elohim of Yisrael, Your fathers dwelt on the other side of the river in old time" (Yehoshua 24:2), to indicate that He desired them from a distant place and drew them near Him. It is also written, "And I took your father Abraham from the other side of the river..." (Ibid. 3). We have to examine these verses. Did not the whole of Yisrael know this and Joshua all the more? WHY THE NEED TO SAY, "THUS SAYS HASHEM..."?

188. The whole Torah is both hidden and revealed just like the Holy Name, which is hidden and revealed, SPELLED AS YUD HEI VAV HEI BUT PRONOUNCED ADONAI. This is because the whole Torah is the Holy Name, which is why it is hidden and revealed. WE ASKED, If Yisrael and Joshua knew this, why is it written, "Thus says Hashem"? HE ANSWERS, Surely the secret meaning is that the Holy One, blessed be He, did great kindness with Yisrael in choosing the patriarchs, making them into a lofty holy Chariot for His glory. He brought them from the supernal, precious and holy river, the luminary of all luminaries, NAMELY BINAH, in order to be adorned by them. This is the meaning of, "Your fathers dwelt on the other side of the river in old time." The river IS that one specific river, NAMELY BINAH.

186. דְּמַאֲרֵי קַבְלָהּ, וּמַאֲרֵי מִדּוֹת, אֵינּוֹן מְסֻטְר דְּאֵילָנָא דְּחַיִּי. שָׁאֵר עֲמָא מְסֻטְרָא דְּאֵילָנָא דְּטוֹב וְרַע, אֲסוּר וְהִתְרֵי. וּבְגִין דָּא, מִן הִבְהֵמָה, מֵאֲכַל דְּלֵהוֹן, עֲמַר לָחֶם שְׁעוּרִים, וַיִּמְד שֵׁשׁ שְׁעוּרִים. וַיִּשֶׁת עָלֶיהָ, אֲוֵרֵיתָא דְּבַעַל פֶּה, דְּשִׁית סְדְרֵי מִשְׁנָה. אֲבָל אֵלִין דְּאֵילָנָא דְּחַיִּי, דְּאֵינּוֹן אֲדָם אֲוֵרֵיתָא דְּלֵהוֹן, נִהְמָא דְּקוּדְשָׁא בְּרִיךְ הוּא. הֵה"ד, לְכוּ לַחֲמוּ בְּלַחְמֵי וְהֵינּוּ שְׁמֵי הַלָּחֶם. חֲרוּ בְּלֵהוּ תַנְאִין וְאֲמוֹרָאִין, וְאִמְרוּ מֵאֵן קָאִים קָמֵי סִינֵי.

187. בַּחֲדָשׁ הַשְּׁבִיעִי בְּאַחַר לַחֲדָשׁ, ר' יִצְחָק פָּתַח, תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר בְּפֶסַח לְיוֹם חַגְגּוֹ. זָכָאִין אֵינּוֹן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא קָרִיב לֹון לְגַבְיָהּ, מִן כָּל אֲוֵמִין עַ"ז, וְאֲתַרְעֵי בְּהוּ, וּמֵאֲתַר רְחִיקָא קָרִיב לֹון לְגַבְיָהּ, הֵה"ד, וַיֹּאמֶר יְהוֹשֻׁעַ אֶל כָּל הָעָם כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַנְּהַר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם. לְאַחֲזָא, דְּהָא מֵאֲתַר רְחִיקָא אֲתַרְעֵי בְּהוּ, וְקָרִיב לֹון לְגַבְיָהּ, וּכְתִיב, וְאָקַח אֶת אֲבוֹתֵיכֶם אֶת אַבְרָהָם מֵעֶבֶר הַנְּהַר וְגו'. הֵינִי קָרָאִי אֵיךְ לְאַסְתַּכְּלָא בְּהוּ, וְכִי כָּל יִשְׂרָאֵל לָא הוּוּ יַדְעֵי דָּא, וְכָל שְׁכָן יְהוֹשֻׁעַ.

188. אֵלָא אֲוֵרֵיתָא כּוּלָּהּ סְתִים וּגְלִיא, כְּמָה דְּשִׁמְא קְדִישָׁא סְתִים וּגְלִיא, בְּגִין דְּאֲוֵרֵיתָא כּוּלָּהּ שִׁמְא קְדִישָׁא הִיא, וְעַל דָּא אִיהִי סְתִים וּגְלִיא. אִי יִשְׂרָאֵל וַיְהוֹשֻׁעַ הוּוּ יַדְעֵי, אֲמַאי כְּתִיב כֹּה אָמַר יי'. אֵלָא וְדֵאִי סְתִים דְּמַלְהָ, טִיבוּ סְגִי עֶבֶר קוּדְשָׁא בְּרִיךְ בְּיִשְׂרָאֵל, דְּאֲתַרְעֵי בְּהוּ בְּאַבְהֵתָא, וְעֵבִיד לֹון רְתִיבָא קְדִישָׁא עֲלָאָה לְיִקְרִיָּה, וְאִפִּיק לֹון מִגּוֹ נִהְרָא עֲלָאָה יִקְרָא קְדִישָׁא, בּוּצִינָא דְּכָל בּוּצִינִין, בְּגִין דִּיתַעֲטֵר בְּהוּ. הֵדָּא הוּא דְּכְתִיב, כֹּה אָמַר יי' בְּעֶבֶר הַנְּהַר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם. הַנְּהַר: הַהוּא נִהַר דְּאֲשַׁתְּמוּדֵעַ, וְאֲתִיירֵעַ.

189. THE VERSE SAYS, "in old time (also: 'from the world')." HE ASKS, What does this convey, AND ANSWERS, This indicates Chochmah on the other side of the river, NAMELY from the world, since that river is called world. BINAH IS ALSO CALLED WORLD, AND HENCE "FROM THE WORLD" HAS THE SAME MEANING AS ACROSS THE RIVER. Hence IT SAYS, "Your fathers dwelt on the other side of the river from the world," to show the kindness and truth the Holy One, blessed be He did for Yisrael IN THIS, SINCE, "I took your father Abraham from the other side of the river." HE ASKS, What does THE VERSE teach us IN SAYING, "AND I TOOK YOUR FATHER ABRAHAM FROM THE OTHER SIDE OF THE RIVER," AND NOT SAYING, 'AND I TOOK ISAAC'? HE ANSWERS, Abraham did not cleave to that river like Isaac did, who was attached to his own aspect to draw strength.

190. Come and see, even though this river, BINAH, is not in Judgment, SINCE BINAH IS THE ATTRIBUTE OF MERCY, NEVERTHELESS Judgments come out from its side, AND JUDGMENTS are strengthened in it. When Isaac grows strong in his Judgments FROM THERE, the higher and lower beings are gathered for Judgment, the throne of Judgment, WHICH IS THE ATTRIBUTE OF JUDGMENT IN MALCHUT, is prepared, and the Holy King, ZEIR ANPIN, sits on the throne of Judgment and sentences the world. Then, "Blow a Shofar at the new moon, at the full moon on our feast day." BY THE SHOFAR THE ATTRIBUTE OF JUDGMENT TURNS INTO THE ATTRIBUTE OF MERCY. Happy are Yisrael who know how to remove the throne of Judgment and prepare the throne of mercy. How DO THEY DO IT? By the Shofar.

191. Rabbi Aba was sitting before Rabbi Shimon. He said to him, I have asked many times about the purpose of the Shofar, but never felt settled about it. He said to him, Surely this is its clear meaning. Yisrael need a Shofar rather than a horn on the day of Judgment, for the place of origin of the horn is known TO INDICATE MALCHUT, THE ATTRIBUTE OF JUDGMENT, and we should not arouse Judgment. IT IS NOT SO WITH THE SHOFAR THAT ALLUDES TO BINAH, WHICH IS MERCY. Indeed we learned that we need to indicate and rouse hidden things by deed, NAMELY, BY THE BLOWING OF THE SHOFAR AND ITS BLESSING.

192. Come and see, if the supernal Shofar, which includes all lights, is gone and does not shine upon the children, ZEIR ANPIN AND MALCHUT, Judgment is roused and thrones are prepared for the courthouse. The Shofar, BINAH, is called Isaac's ram, NAMELY Isaac's strength, SINCE 'RAM' IS DERIVED FROM STRENGTH. It gives importance to the patriarchs, CHESED, GVURAH AND TIFERET THAT RECEIVE ALL THEIR IMPORTANCE FROM THAT SHOFAR, BINAH. When the great Shofar is gone and does not shine on the children, ZEIR ANPIN AND MALCHUT, Isaac grows strong and prepares himself to judge the world.

193. When that Shofar is roused and people repent of their sins, the sound of the Shofar should resound from below. The sound arises up and then another, supernal Shofar is roused, WHICH IS BINAH. Mercy is awakened and Judgment is gone. A deed must be displayed by THE BLOWING OF the Shofar, in order to awaken another Shofar, BINAH, and to draw from the lower Shofar all those sounds, T'KIAH, SHVARIM, T'RUAH, T'KIAH, ETC., to show that all the celestial sounds included in the higher Shofar, THE THREE DETAILED COLUMNS INCLUDED IN BINAH, will be roused to emerge FROM BINAH TO ZEIR ANPIN AND MALCHUT.

189. מעולם, מאי קא בעי הכא. אלא לאחזאה חכמתא. מעבר הנהר מעולם, אלא ההוא נהר עולם אקרי. ועל דא, בעבר הנהר ישבו אבותיכם מעולם, לאחזאה טיבו וקשוט דעבד קודשא בריך הוא לישראל. ואקח את אביכם את אברהם מעבר הנהר מאי קא מיירי. אלא אברהם לא אתדבק ביה בההוא נהר, כמו יצחק דאתדבק ביה בסטריה לאתתקמא.

190. תא חזי, האי נהר, אף על גב דלאו איהו דינא, דינן נפקי מסטריה, ואתתקמו ביה. וכד יצחק אתתקף בדינו, בדין עלאין ותתאין מתכונפי לדינא, וכורסינא דינא אתתקן, ומלבא קדישא יתיב על כורסינא דינא, ודאין עלמא, בדין, תקעו בחדש שופר בכסה ליום חגנו. זכאין אינון ישראל, הידעין לסלקא כורסינא דינא, ולתקנא כורסינא דרחמי. ובמה. בשופר.

191. רבי אבא הוה יתיב קמיה דרבי שמעון, אמר ליה, הא זמנן סגיאין שאילנא על האי שופר, מאי קא מיירי, ועד כאן לא אתישבנא ביה. אמר ליה, ודאי האי הוא ברירא דמלה, דישראל בעיין ביומא דינא, שופר, ולא קרן. בגין דקרן הא אתיידע באן אתר איהו, ולא אתדבקא דינא לא בעינא. אבל הא תנינן, במלין ובעובדא, בעינן לאחזאה ולא אתערא מלין סתימין.

192. תא חזי, כד ההוא שופר עלאה, דנהירו דכלא ביה, אסתלק ולא נהיר לבנין, בדין דינא אתער, וכרסוון אתתקנו לבי דינא, ודא שופר, אילו דיצחק אקרי, תוקפיה דיצחק, תושבתייה דאבהן, כד אסתלק ההוא שופר גדול, דלא ינקא לבנין, בדין יצחק אתתקף, ואתתקן לדינא בעלמא.

193. וכד אתער האי שופר וכד בני נשא תייבין מחטאיהון, בעיין לנגדא קול שופר מתתא, וההוא קלא סליק לעילא, בדין אתער שופרא אחרא עלאה, ואתער רחמי, ואסתלק דינא. ובעינן לאחזאה עובדא בשופר, לאתערא שופרא אחרא, ולאפקא בהאי שופר לתתא, אינון קלי, לאחזאה דכל אינון קלין דלעילא, דכלילן בלהו בההוא שופר עלאה, יתערו לנפקא.

194. By the sounds below Yisrael give strength above. Hence a Shofar needs to be summoned on that day, to arrange the sounds, NAMELY THE PATTERNS OF T'KIAH SHVARIM T'RUAH T'KIAH, ETC. to meditate on it so as to rouse another Shofar, BINAH, in which all the upper sounds, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN are included.

195. In the first sequence OF THE THREE SEQUENCES, T'KIAH SHVARIM T'RUAH T'KIAH, ETC., a sound reverberates, adorned above IN BINAH. It rises through firmaments to be cleft between the high mountains. FROM THERE comes Abraham, CHESED OF ZEIR ANPIN, to dwell at its top. He is adorned, is roused and prepares the throne TO BE A THRONE OF MERCY. In the book of Agadah, we learned that when the first sound rises, Abraham awakens. He is adorned and prepares the throne. Aba is summoned upon him.

196. In the meantime the second sound resonates. It is strong to break harsh Judgments. This is the second sequence OF T'KIAH SHVARIM T'RUAH TEKIAH. The sound breaks with its strength. It rises TO BINAH and all Judgments that meet THERE are broken before it, until they rise to where Isaac is. When Isaac is roused and sees Abraham preparing the throne OF MERCY to stand before it, he is subdued and breaks the harsh Judgment. Whoever blows should meditate in heart and desire upon this, in order to break that power and the strength of the harsh Judgment. This is the meaning of, "Happy is the people that know the joyful note (Heb. t'ruah)" (Tehilim 89:16). T'RUAH IS DERIVED FROM BREAKING. Assuredly they know T'ruah.

197. In the third sequence OF T'KIAH SHVARIM T'RUAH T'KIAH, a sound emerges and rises. It cleaves all firmaments and mercy is aroused. ALL THIS OCCURS IN BINAH AND FROM THERE that sound reaches Jacob's head. Jacob wakes up and sees Abraham preparing on the other side. Then both hold Isaac from one side, THE RIGHT, and the other, THE CENTER, and the power OF THE JUDGMENT OF THE LEFT cannot come out. All these three sequences are all one sequence.

198. As for the other sequence OF THE THREE TIMES T'KIAH SHVARIM T'KIAH, a sound reverberates, rises, takes Abraham from his place and draws him down to where the powers of Isaac dwell. They maintain Abraham among them.

199. In the second sequence OF T'KIAH SHVARIM T'KIAH, a broken sound reverberates, not as strong as the first. It is not because the sound he blew is weak, but it is not directed at Isaac as before, where there is great strength. But THIS SOUND is meant for the lower courthouse, WHERE JUDGMENTS are more lax. They all see Abraham by them and are subdued before him.

194. וּבְהִנֵּי קִלִּין דְּלִתְתָא, יְהִיבִין יִשְׂרָאֵל חִילָא לְעִילָא, וְעַל דָּא בְּעֵינָן לְזִמְנָא שׁוֹפֵר בְּיוֹמָא דָּא, וְלִסְדְּרָא קִלִּין, לְכוּנָא בֵּיהּ בְּגִין לְאַתְעָרָא שׁוֹפֵר אַחְרָא, דְּבֵיהּ כְּלִילָן קְלִי לְעִילָא.

195. סְדְרָא קְדָמָאָה, קְלָא נְפִיק, וּמִתְעָטֵר לְעִילָא, סְלִיק רְקִיעִין, וְאַתְבַּקַּע בֵּין טוּרֵי רְמָאִי, וּמִטִּי לְגַבְיָה דְאַבְרָהָם, וְשָׂרִיא בְּרִישִׁיָּה, וְאַתְעָטֵר, וְאַתְעָר הוּא, וְאַתְקֵן לְכוּרְסִיָּא. וּבִסְפָרָא דְאַגְדָּתָא תְּנִינָן, בְּשַׁעֲתָא דִּיהוּא קְלָא קְדָמָאָה סְלִיק, אַתְעָר וְאַתְעָטֵר אַבְרָהָם, וְאַתְקֵן לְכוּרְסִיָּא, פְּקָדִין עָלֵיהּ אַבָּא.

196. אֲדָהֲבִי, סִלְקָא תְּנִינָא, תְּקִיפָא לְתַבְרָא תּוֹקְפֵי רְגִיזִין. וְדָא סְדְרָא תְּנִינָא, הֵהוּא קְלָא תְּבִירָא בְּתוֹקְפֵי. וּכְדִין סִלְקָא, וְכָל דִּינִין דְאַתְעָרְעֵן קָמִיָּה אַתְבְּרוּ, עַד דְסִלִּיק לְאַתְרֵיהּ דִּיצְחָק. בֵּינָן דִּיצְחָק אַתְעָר, וְחָמִי לְאַבְרָהָם מִתְקֵן לְכוּרְסִיָּא לְקִיּוּמָא קָמִיָּה, כְּדִין אַתְכַּפִּיא, וְתַבְרָא תּוֹקְפָא קְשִׁיא. וּבִהָאִי, בְּעֵי מָאן דְתַקַּע, לְכוּנָא לְבָא וְרַעוּתָא, בְּגִין לְתַבְרָא חִילָא וְתוֹקְפָא דִּינָא קְשִׁיא, הָדָא הוּא דְכַתִּיב, אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה, יוֹדְעֵי תְרוּעָה וְדָאִי.

197. סְדְרָא תְּלִיתָאָה, קְלָא נְפִיק, וְסִלִּיק, וּבְקַע כָּל אִינוּן רְקִיעִין, וְרַחֲמֵי מִתְעָרְן, וּמִטִּי הֵהוּא קְלָא לְרִישִׁיָּה דִּיעֶקֶב וְיַעֲקֹב אַתְעָר, וְחָמִי לְאַבְרָהָם מִתְתַּקֵּן בְּגִיסָא אַחְרָא, כְּדִין אַחִידִין תְּרוּוּיָּהּ בֵּיהּ בְּיַצְחָק, דָּא מֵהָאִי סְטְרָא, וְדָא, מֵהָאִי סְטְרָא וְלֹא יְכַלִּין תּוֹקְפֵי לְנַפְקָא לְבָר. וְהִנֵּי תְלִיתָא סְדְרִין, כְּלָהוּ סְדְרָא חַד.

198. סְדְרָא אַחְרָא, קְלָא נְפִיק, וְסִלִּיק, וְנָטִיל לְאַבְרָהָם מֵאַתְרֵיהּ, וְנָגִיד לִיהּ לְתַתָּא, לְאַתְרֵי דְתוֹקְפֵיהוּן דִּיצְחָק שְׂרִינָן וְקִיּוּמָן לִיהּ לְאַבְרָהָם בְּגוּוּיָּהּ.

199. סְדְרָא תְּנִינָא, נְפִיק קְלָא תְּבִירָא, לֹא תְּקִיפָא כְּקְדָמָאָה, לֹא דְחָלִישׁ הֵהוּא קְלָא דְתַקַּע, אֶלָּא דִּיהוּא קְלָא לֹא אִיהוּ לְגַבִּי יַצְחָק בְּקְדָמִיתָא, דִּתְמִין תּוֹקְפָא תְּקִיפָא שְׂרִיא, אֶלָּא לְגַבִּי אִינוּן בֵּי דִינָא דְלִתְתָא, דְאִינוּן רְפוּיִין יְתִיר, וְכְלָהוּ חֲמָאן לְאַבְרָהָם לְגַבְיָהּ, וְאַתְכַּפִּינָן קָמִיָּה.

200. Then comes the third sequence OF T'KIAH SHVARIM T'KIAH. A sound emerges and rises. It is crowned on the head of Jacob and draws him down to where the Judgments of the left dwell. Before it stand Abraham on the one side and Jacob on the other. There are GVUROT inside the two of them, which are then subdued and SHINE where they are. All THREE SEQUENCES are another, INCLUSIVE sequence.

201. The last, INCLUSIVE sequence IS THREE TIMES T'KIAH T'RUAH T'KIAH. These need to raise them to their places and settle Isaac among them as before. For that reason, they need to place him in his place IN SUCH A WAY that he will not come out through the power OF HIS GVUROT. All Judgments are subdued then and Mercy awakens.

202. For that reason it behooves us to meditate and concentrate on these sounds OF THREE TIMES T'KIAH SHVARIM T'RUAH T'KIAH, THREE TIMES T'KIAH SHVARIM T'KIAH AND THREE TIMES T'KIAH T'RUAH T'KIAH. And they need to repent before their Master. Then, when Yisrael ready themselves and arrange these sounds willingly and properly with this LOWER Shofar, BINAH, the upper Shofar SHINES again. When it SHINES again, it adorns Jacob, ZEIR ANPIN, and everything is established. A different throne, THE THRONE OF MERCY, is placed. Joy abounds everywhere and the Holy One, blessed be He has mercy upon the world. Happy is the lot of Yisrael, who know how to direct and draw their Master from Judgment to Mercy, and establish the worlds by their handiwork.

203. Come and see, in correspondence to this, THE THREE SEQUENCES OF THE SHOFAR, THE THREE COLUMNS, three books are open on that day. ONE IS FOR THE WHOLLY RIGHTEOUS, THE SECRET OF THE RIGHT COLUMN, ONE FOR THE WHOLLY EVIL, THE SECRET OF THE HARSH JUDGMENT ON THE LEFT COLUMN, AND ONE FOR THE MEDIOCRE, THE SECRET OF THE CENTRAL COLUMN. Just as THROUGH THE BLOWING OF THE SHOFAR Mercy awakens and harsh Judgments are subdued and return to their place, it is below as it is above. The harsh Judgments BELOW are subdued and removed from the world. These are the wholly wicked, who are harsh Judgments. They are subdued, and removed from the world. By that they are written and sentenced to death immediately. THE WHOLLY RIGHTEOUS, A CHARIOT TO THE RIGHT, ARE WRITTEN TO LIFE IMMEDIATELY AND THE MEDIOCRE, WHO ARE A CHARIOT TO THE CENTRAL COLUMN, ARE IN SUSPENSE UNTIL YOM KIPPUR, WHEN IT IS COMPLETED THROUGH THE ILLUMINATION OF CHOCHMAH IN BINAH, THE LIGHT OF LIFE. Rabbi Aba said, Surely this is the clear meaning of the matter. Blessed is the Merciful that I have asked and attained these matters.

204. Rabbi Yehuda said, It is written, "a memorial of blowing" (Vayikra 23:24), WHICH MEANS we are reminded to direct the heart and wish IN THE MANNER MENTIONED ABOVE. Yisrael perform a memorial below, by the deed OF BLOWING THE SHOFAR so that a similar thing will be roused above.

200. אֲדַהְכִי, סִדְרָא תְלִיתָא, קְלָא נְמִיק, וְסָלִיק, וְאַתְעֵטֵר בְּרִישֵׁיהּ דִּיעֶקֶב, וְנִגִיד לִיהּ לְתַתָּא לְהֵוּא אַתְר דְּאִינוּן גְּבוּרָאן שְׂרִיין, וְקָאִים לְקַבְלֵיהוּ, אַבְרָהָם מֵהָאִי סְטְרָא, וְיַעֲקֹב מֵהָאִי סְטְרָא, וְאִינוּן בְּאַמְצֵיתָא. בְּדִין אַתְכַּפִּיין כְּלָהוּ, וּמִשְׁתַּכְּחִין בְּאַתְרֵיהוּ. וְהָנִי כְּלָהוּ סִדְרָא אַחְרָא תַנְיִנָא.

201. סִדְרָא בְּתַרְאָה, דְּבַעֲיָא לְסַלְקָא לֹון לְאַתְרֵיהוּ, וְלִיּוֹשְׁבָא בִּינֵיהוּ לִיְצַחֵק כְּמַלְקָדְמִין. בְּגִין דְּהָאִי בְּעִי לְיִשְׂרָאֵל לִיהּ בְּאַתְרֵיהּ, וְלֹא יִפּוֹק בְּתוֹקְפוּי לְבַר, בְּדִין דִּינִין כְּלָהוּ אַתְכַּפִּיין, וְרַחֲמִין אַתְעֵרוּ.

202. עַל דָּא בְּעִי לְכַוּנָא לְבָא וְרַעוּתָא בְּהָנִי קְלִי, וְלְמַהֲדַר בְּתִיבְתָא קְמִי מְאִרֵיהוּן. בְּדִין כַּד יִשְׂרָאֵל מְתַקְנֵי וּמְסַדְרֵי קְלִין בְּרַעוּתָא דְּלִבָּא בְּדָקָא יְאוּת, בְּשׁוּפְרָא דָא, אַהֲדַר הֵוּא שׁוּפֵר עֲלָא, וְכַד אַהֲדַר, מְעֵטְרָא לִיהּ לִיעֶקֶב, וְאַתְתַּקֵּן כְּלָא. וְכוּרְסֵיָא אַחְרָא רְמִיו, וּבְדִין חִידוּ אֲשַׁתְּכַח בְּכִלָּא, וְקוּדְשָׁא בְּרִיךְ הוּא מְרַחֵם עַל עַלְמָא. זְבָאָה חוֹלְקִיהוּן דִּישְׂרָאֵל, דִּידְעִין לְנִגְדָא וְלֹא מְשַׁכָּא לְמְאִרֵיהוּן, מְדִינָא לְרַחֲמֵי, וְלְתַקְנָא כְּלָהוּ עַלְמִין עַל יְדֵיהוּ.

203. ת"ח, לְקַבֵּל דָא, תְּלַתָּא סְפָרִין פְּתִיחִין בְּיוֹמָא דָא, וְכַמָּה דְּרַחֲמִין מִתְעֵרִין, וְדִינִין קְשִׁיין אַתְכַּפִּיין וְעָלִין לְדוֹכְתֵיהוּ. כִּךְ הוּא לְתַתָּא בְּגוּוּנָא דְּלְעִילָא, דִּינִין קְשִׁיין אַתְכַּפִּיין וְאַתְעֵבְרוּ מֵעַלְמָא. וּמֵאֵן אִינוּן. אֵלִין אִינוּן רְשָׁעִים גְּמוּרִים, דְּאִינוּן דִּינִין קְשִׁיין דְּאַתְכַּפִּיין וְאַתְעֵבְרוּ מֵעַלְמָא. וְעַל דָּא נְכַתְבִּים וְנַחְתְּמִים וְכוּ'. א"ר אַבָּא, וְדָאִי דָא הוּא בְּרִירָא דְּמַלְאָה, בְּרִיךְ רַחֲמָנָא דְּשָׂאִילָנָא וְרוּוּחָנָא בְּהָנִי מִלִּי.

204. א"ר יְהוּדָה, כְּתִיב זְכוּרֹן תְּרוּעָה, זְכוּרֹן עֲבָדִינִין, לְכַוּנָא לְבָא וְרַעוּתָא, יִשְׂרָאֵל עֲבָדִין זְכוּרֹן לְתַתָּא, בְּמָה. בְּעוּבְדָא, בְּגִין דִּיתְעַר מְלָה כְּהֵוּא גּוּוּנָא לְעִילָא.

205. Rabbi Elazar said, It is written, "at the full moon (also: 'the covering') on our feast day." THIS IS BECAUSE the moon, MALCHUT, was covered on it, FOR ON ROSH HASHANAH THE MOON IS HIDDEN. HE ASKS, How is it covered, AND ANSWERS, When there is a cloud UNDERNEATH THE SUN and the sun, WHICH IS ZEIR ANPIN, does not shine, the moon is covered, WHICH MEANS it does not shine, SINCE THERE IS NO ONE FROM WHICH TO RECEIVE LIGHT, FOR WHATEVER MALCHUT HAS, SHE RECEIVES FROM ZEIR ANPIN. Therefore, if because of the clouds, WHICH INDICATE JUDGMENTS, the sun, ZEIR ANPIN, cannot shine, the moon all the more is hidden and cannot illuminate. Hence, in "at the covering (Heb. keseh) on our feast day," KESEH IS SPELLED WITH Hei IN FINAL POSITION, TO INDICATE THAT the moon is covered BECAUSE OF JUDGMENTS. How can everything, BOTH ZEIR ANPIN AND MALCHUT, shine? Through repentance and the sound of the Shofar, as written, "Happy is the people that know the joyful note." Then, "they shall walk, Hashem, in the light of Your countenance" (Tehilim 89:16).

205. אָמַר ר' אֶלְעָזָר, כְּתִיב בַּכֶּסֶה לְיוֹם חֲגֻגוֹ דְאַתְבַּסְיָא בֵּיהּ סִיְהֵרָא. וְהִיךְ אֶתְבַּסְיָא. אֱלֹא, כִּד קִיִּימָא עֵיבָא, וְשִׁמְשָׁא לֹא נְהִיר, כְּדִין סִיְהֵרָא אֶתְבַּסְיָא, וְלֹא נְהִיר. וְעַל דָּא, מִקְמֵי עֵיבָא שִׁמְשָׁא לֹא נְהִיר, כ"ש סִיְהֵרָא דְאַתְבַּסְיָא וְלֹא נְהִירָא. וְעַל דָּא בַּכֶּסֶה לְיוֹם חֲגֻגוֹ, בְּה"א, דְאַתְבַּסְיָא סִיְהֵרָא. וּבְמָה נְהִיר. כִּלְא בְתִיּוּבְתָא, וּבְקַל שׁוֹפְרָא, דְכְתִיב אֲשֵׁרֵי הָעָם יוֹדְעֵי תְרוּעָה כְּדִין יִי בְאוּר פְּנִיךְ יְהִלְכוּן.

33. Rosh Hashanah

We learn that the day of Rosh Hashanah is a day when the moon is hidden and the world is under Judgment. God allotted the prosecutor a specific day in which to demand all the punishments in the world so that the fear of God would increase. He wants the world to know that there is judgment and there is a judge. Witnesses come on the day of Judgment and testify about all the deeds of everyone in the world; these witnesses are called the eyes of Hashem that see everything. We are told how everything is put down in writing, and how someone's verdict can be torn up if he repents. God prefers people to be saved from punishment; His love for His children overcomes His love of judgment. We hear the explanation of Isaac's blessing of Jacob instead of Esau, and of how this relates to the days between Rosh Hashanah and Yom Kippur. Ra'aya Meheimna (the Faithful Shepherd)

206. "In the seventh month, on the first day of the month" (Vayikra 23:24). This commandment is to blow the Shofar on Rosh Hashanah, which is Judgment day to the world as we explained. We explained the words, "Blow a Shofar at the new moon, at the full moon (or: 'covering') on our feast day" (Tehilim 81:4). We learned that this day is a day when the moon, MALCHUT, is covered and the world is under Judgment. For the prosecutor covers and hides and locks the entrance to the King, WHO IS ZEIR ANPIN, AND THE MOON IS a place where Judgment abides to demand justice from the world.

רַעִיָא מְהִימְנָא

206. בְּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ וְגו'. פְּקוּדָא דָּא, לְתַקּוּעַ שׁוֹפְרָא בְּרֵאשׁ הַשָּׁנָה, דְּהוּא יוֹמָא דְדִינָא לְעֵלְמָא, כְּמָה דְאוּקִימְנָא. וְהָא אוּקְמוּהָ דְכְתִיב, תִּקְעוּ בְּחֹדֶשׁ שׁוֹפְרָא בַּכֶּסֶה לְיוֹם חֲגֻגוֹ. וְהָא אֶתְמַר. דְּהָא אִיהוּ יוֹמָא דְסִיְהֵרָא אֶתְבַּסְיָא בֵּיהּ, וְקִאִים עֵלְמָא בִּידְנָא בְּגִין, דְּהוּא מְקַטְרְגָא, חֲמִי וְכַסִּי וְאַנְעַל פְּתַחַא עַל מַלְכָא, אֶתְר דְדִינָא שְׂרִיא, לְמַתְבַּע דִּינָא עַל עֵלְמָא.

207. You may wonder how the prosecutor was given permission to cover THE LIGHT OF MALCHUT and demand punishment. AND HE ANSWERS, Surely the Holy One, blessed be He, allowed the prosecutor to demand justice from the whole world. He allotted him a specific day in which to demand all the punishments in the world, for the Holy One, blessed be He, made him and placed him before Himself, so the fear of the Holy One, blessed be He, will increase and rest on everyone. This is the secret of, "and Elohim does it, so that men should fear before Him" (Kohelet 3:14). What is "does"? He did this prosecutor and made him before Himself to be a sharp sword over the whole world, all for the reason that all will fear the Holy One, blessed be He. He oversees and prosecutes the sins of people, demands punishment and seizes people; kills them and strikes them, all just as it was decided in court.

207. וְאִי תִימָא, אִיךְ אֶתִּיְהִיב לִיהּ רְשׁוֹ לְהוּא מְקַטְרְגָא לְחַפְּאָה וְלְמַתְבַּע דִּינָא. אֱלֹא וְדָאֵי בִידְנָא דְהָאֵי מְקַטְרְגָא, שׁוּי קוּדְשָׁא בְּרִיךְ הוּא לְמַתְבַּע דִּינָא עַל כֹּל עֵלְמָא, וְשׁוּי לִיהּ יוֹמָא יְדִיעָא, לְמַתְבַּע קַמֵּיהּ כֹּל דִּינִין דְעֵלְמָא, דְהָא קוּדְשָׁא בְּרִיךְ הוּא עֶבֶד לִיהּ וְשׁוּי לִיהּ קַמֵּיהּ, לְמַהוּי דְחִילוֹ דְקוּדְשָׁא בְּרִיךְ הוּא סְלֵקָא, וְשְׂרִיא עַל כֹּלָא. וְרָזָא דָּא, וְהָאֵלֹהִים עֲשָׂה שְׂרִירָאוּ מְלַפְנֵיו. מָאֵי עֲשָׂה. עֲשָׂה לְהָאֵי מְקַטְרְגָא, וְאַתְקִין לִיהּ קַמֵּיהּ, לְמַהוּי סִיּוּפָא שְׁנָא עַל כֹּל עֵלְמָא. וְכֹל דָּא בְּגִין דִּירְחִלוֹן מִקְמֵי קוּדְשָׁא בְּרִיךְ הוּא כֹּלָא. וְדָא אִיהוּ סְנְטִירָא, דְתַבַּע חוּבֵי בְנֵי נֶשָׂא, וְתַבַּע דִּינָא, וְתַפִּיס בְּנֵי נֶשָׂא וְקַטִּיל לֹון וְאַלְקֵי לֹון, כִּלְא כְּמָה דְנַפְיָא מִן דִּינָא.

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208. It is like the minister appointed over the terrestrial court, who was given permission to mention before the court that so and so did this, and so and so transgressed that, and to demand punishment. We learned that the minister appointed over the court was given permission to lock the entrance to the court until verdicts will be meted out to all his persecution. The court is not allowed to decline him, because, "For I Hashem love justice" (Yeshayah 61:8), and He wants the world to be maintained by judgment, so as to make known that there is judgment and there is a judge. ALL THIS APPLIES TO THE TERRESTRIAL COURT.

209. The Holy One, blessed be He, did the same. He placed before Him that PROSECUTOR who demands punishment before the King for all the people in the world. On that day, he is given permission to cover the entrance of the King, ZEIR ANPIN, and the moon, MALCHUT, is hidden inside until punishment is meted out to all the people in the world. Though everything is revealed before the Holy One, blessed be He, He nevertheless desires nothing but according to Judgment.

210. Everything operates in the same way above and below. On that day, THE HOLY ONE, BLESSED BE HE, fixes the throne of Judgment, and the administrator comes and demands justice for all the deeds of the people in the world, each according to his ways and deeds. Witnesses come and testify to all the deeds of the people in the world, and these WITNESSES ARE CALLED the eyes of Hashem that roam throughout the whole world and see the deeds of the people in the world.

211. Woe to those who do not care and do not observe their doings, for the witnesses of the King stand by them, observe and see whatever they do or say. They ascend and testify before the King. The administrator stands before the King and demands punishment: so and so transgressed the law and so and so did that; here are the witnesses. As long as the Holy One, blessed be He, does not ask them, they have no permission to testify. WHEN HE ASKS THEM, they deliver their testimony.

208. כְּגוֹנוֹא דְהוּא מְמוֹנָה בֵּית דִּין דְּלְתַתָּא, דְּאִתְיָהִיב לִיה רְשׁוּ לְאַדְבָּרָא קָמִי בִּי דִּינָא, פְּלוֹנִי עֵבֶד כֶּךָ, וּפְלוֹנִי עֵבֶר עַל כֶּךָ, וְלִמְתַּבַּע עֲלֵיהּוּ דִּינָא. וְתַנָּן, רְשׁוּ אִתְיָהִיב לְהוּא מְמוֹנָה בֵּית דִּין, לְאַנְעֵלָא עַל בִּי דִּינָא פְּתַחַא, עַד דִּיגְזָרוּן דִּינָא עַל כָּל מַה דְּאִיהוּ תַבַּע, וְלִית רְשׁוּ לְבֵית דִּין לְדַחֲוִיא לִיה. בְּגִין כִּי אָנִי יְיָ אוֹהֵב מִשְׁפָּט. וְאִיהוּ בְּעֵי דְעֵלְמָא יִתְקַיִים בְּדִינָא, וְלִמְנַדַּע דְּאִית דִּין וְאִית דִּינָא.

209. כְּהֵאֵי גּוֹנוֹא שׁוֹי קוֹדֶשָׁא בְּרִיךְ הוּא קָמִיה לְהֵאֵי, דְּאִיהוּ תַבַּע דִּינָא קָמִי מַלְכָּא, עַל כָּל בְּנֵי עֵלְמָא. וּבְהֵאֵי יוֹמָא אִתְיָהִיב לִיה רְשׁוּ, לְכַסְּאָה פְּתַחַא דְּמַלְכָּא, וְסִיְהֵרָא אֶתְחַפְּיָא לְגוּ, עַד דִּיתְגְּזֹר דִּינָא עַל כָּל בְּנֵי עֵלְמָא. וְאִף עַל גַּב דְּכֹלָא אֶתְגַּלִּי קָמִי קוֹדֶשָׁא בְּרִיךְ הוּא, לֹא בְּעֵי אֶלָּא בְּדִינָא.

210. כֹּלָא כְּגוֹנוֹא חֲדָא עֵילָא וְתַתָּא, אֶתְקִין בּוֹרְסִיא דְּדִינָא בְּהֵאֵי יוֹמָא, וְסַנְטִירָא אֶתָּא, וְתַבַּע דִּינָא עַל כָּל עוֹבְדֵי בְּנֵי עֵלְמָא, כָּל חַד וְחַד כַּפּוּם אֶרְחוּי, וּכְפּוּם מַה דְּעֵבֶד. וְסַהֲדִין אֶתְיִין וְסַהֲדֵי עַל כָּל עוֹבְדֵי בְּנֵי עֵלְמָא. וְאַלִּין אֵינּוֹן עֵינֵי יְיָ, דְּאֵינּוֹן מִשְׁטְטֵי בְּכָל עֵלְמָא. וּכְמַה אֵינּוֹן עֵינֵי יְיָ, דְּלִית לוֹן חוֹשְׁבָנָא, דְּקָא אֲזִלִּי וּמִשְׁטְטֵי בְּכָל עֵלְמָא, וְחַמָּאן כָּל עוֹבְדֵי בְּנֵי עֵלְמָא.

211. וְוִי לְאֵינּוֹן דְּלֹא מִשְׁגִּיחִין וְלֹא מְסַתְבְּלִין בְּעוֹבְדֵיהוֹן, דְּהָא לְגַבִּיְהוּ קֵיִימִין אֵלִין סַהֲדֵי מַלְכָּא, וּמִשְׁגִּיחִין וְחַמָּאן כָּל מַה דְּאֵינּוֹן עֵבְדִין, וְקֶאֱמְרֵי, דְּהָא אֵינּוֹן סַלְקֵי וְסַהֲדֵי קָמִי מַלְכָּא. וְהֵאֵי סַנְטִירָא קָאִים קָמִי מַלְכָּא, וְתַבַּע דִּינָא, פְּלוֹנִי עֵבֶר דִּינָא, פְּלוֹנִי עֵבֶד כֶּךָ. וְהָא הֵכָּא סַהֲדֵי. וְעַד דְּקוֹדֶשָׁא בְּרִיךְ הוּא לֹא שְׂאִיל לוֹן, לִית לוֹן רְשׁוּ לְסַהֲדָא. כְּדִין אֵינּוֹן סַהֲדֵי סַהֲדוּתָא.

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212. Everything is put in writing before the King. In the King's house there is a certain chamber, full of white fire. This fire rolls in a circle with burning sparks and never ceases. Inside this chamber there is another chamber, full of black fire, which never ceases. Two scribes stand before the King at all times. During trials, all witnesses testify before the King. The scribes take from the circle of white fire and write THE VERDICT on it with the black circle.

213. The King then holds the verdict for some time, in case they will repent in the meantime. If they returned IN REPENTANCE, the writings are torn up. If not, the King sits and all the defenders stand before Him. The crier stands and announces, so and so did this; who shall defend him? If there is someone to defend him, it is well. Otherwise, he is given to the administrator FOR PUNISHMENT.

214. HE ASKS, Yet the Holy One, blessed be He, knows everything, why does He need all this? AND HE ANSWERS, This is so that people will have no excuse, but rather to show that He does everything truthfully. He prefers it when one is saved from His punishment. You may ask whence we know that. THIS was given to the sages, and even those who do not know, whoever may wish to see, may see what is divulged BELOW IN THIS WORLD, and thus know what is a mystery ABOVE, since everything follows the same pattern. For whatever the Holy One, blessed be He, does in the ways of the world, is in the likeness of above.

215. The day of Rosh Hashanah is Judgment day, and the King sits on the throne of Judgment. The administrator comes and covers the entrance to the King and demands punishment. Even though the Holy One, blessed be He, loves judgment, as written, "For I Hashem love justice," the love of His children overcame the love of judgment. When the administrator rises to speak about them, THE HOLY ONE, BLESSED BE HE, commanded to blow the Shofar in order to rouse love from below upward by that Shofar.

216. The sound rises, included of fire, wind and water, WHICH CORRESPOND TO CHESED, GVURAH AND TIFERET, that merge into one sound. Another sound from above is roused before it, WHICH IS THE CENTRAL COLUMN THAT JOINS LEFT AND RIGHT. When that sound is roused from above and from below, all the charges the prosecutors raise are confused.

212. וְכֹלֹא אֶכְתִּיב קָמִי מִלְכָּא בְּפִתְקָא. בְּבֵי מִלְכָּא אֵית חַד הַיְכֵלָא. הַיְכֵלָא דָּא מְלִיָּא אֲשָׁא חוּרָא, וְהָאֵי אֲשָׁא מִתְגַּלְגְּלָא בְּמִלְכָּא, וְלֵהִיט שְׂבִיבִין וְהָאֵי לֹא פְּסִיק לְעֵלְמִין. לְגוּ הָאֵי הַיְכֵלָא, אֵית הַיְכֵלָא אוּחְרָא, מְלִיָּא אֲשָׁא אוּכְמָא, דְּלֹא פְּסִיק לְעֵלְמִין. תְּרִין סוּפְרִין קְיִימִין תְּדִיר קָמִיה מִלְכָּא. בְּשַׁעֲתָא דְדִינָא, סְהָדִין כָּל סְהָדֵי קָמִי מִלְכָּא. אִינוּן סוּפְרִין נְטֻלִין מֵהוּא פְּלָקָא דְאֲשָׁא חוּרָא, וְכִתְבֵי עֲלֵיהּ בְּהוּא אֲשָׁא אוּכְמָא.

213. וּכְדִין מִלְכָּא אַחְמִיץ דִּינָא, עַד זְמַנָּא יִדְיעָא, דְּלִמָּא בֵּין כֶּךָ וּבֵין כֶּךָ יִהְדְּרוּן בְּתַשׁוּבָה. אִי יִהְדְּרוּן, פְּתַקִּין נִקְרְעִין. וְאִי לֹא, מִלְכָּא יְתִיב, וְכָל אִינוּן דְּבֵי זְכוּתָא קְיִימֵי קָמִיה, כְּרוּזָא קָם וְכְרִיז, פְּלוּגֵי עֵבֶד כֶּךָ, מֵאֵן יוֹלִיף עֲלֵיהּ זְכוּת, אִי אֵית מֵאֵן דִּיּוֹלִיף עֲלֵיהּ זְכוּת, יֵאוּת. וְאִי לֹא הָא אַתְּמָסֵר לְסַנְטִירָא.

214. וְכֹלֹא יִדַּע קוּדְשָׁא בְּרִיךְ הוּא, אַמְאֵי אַעְצְרִין לְכָל דָּא. אֵלָא בְּגִין דְּלֹא, יְהֵא פְּטָרָא דְּפּוּמָא לְבָנֵי עֵלְמָא. אֵלָא לְאַחְזָא דְּכֹלֹא עֵבִיד בְּאַרְחָ קְשׁוּט, וְנִיחָא קָמִיה מֵאֵן דְּאַשְׁתַּזִּיב מִן דִּינֵיהּ. וְאִי תִימָא מְנַלָּן. הָאֵי, אַתְּמָסֵר לְחַבְיָמֵי, וְאַפִּילוּ לְמֵאֵן דְּלֹא יִדְעֵי, מֵאֵן דְּבַעֵי לְאַסְתַּכְּלָא, יִשְׁגַּח בְּמַה דְּאִיהוּ בְּאַתְּגַלְיָא, וְיִדַּע בְּמַה דְּאִיהוּ בְּסַתְרָא, דְּהָא כֹּלֹא כְּגוּוּנָא חֲדָא, כָּל מַה דְּפָקִיד קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא, כֹּלֹא אִיהוּ כְּגוּוּנָא דְּלַעִילָא.

215. יוּמָא דְר"ה, אִיהוּ יוּמָא דְדִינָא, וּמִלְכָּא יְתִיב בְּכוּרְסֵיָא דְדִינָא, סַנְטִירָא קָא אֲתֵי וְחָפֵי פִתְחָא דְמִלְכָּא, וְתַבַּע דִּינָא. וְאַף עַל גַּב דְּקוּדְשָׁא בְּרִיךְ הוּא רַחִים לִיה לְדִינָא, בְּמַה דְּאֵת אָמַר, כִּי אָנֹכִי יְיָ אוּהַב מְשַׁפֵּט. נִצַּח רַחִימוּ דְּבָנוּי, לְרַחִימוּ דְדִינָא. וּבְשַׁעֲתָא דְסַנְטִירָא קָם לְמַטְעֵן מְלִין עֲלֵייהּ, פְּקִיד לְמַתְקַע בְּשׁוּפֵר, בְּגִין לְאַתְעָרָא רַחֲמֵי מִתְתָּא לְעִילָא, בְּהוּא שׁוּפֵר.

216. סְלָקָא הוּא קְלָא, כְּלִילָא בְּאֲשָׁא וְרוּחָא וּמִיָּא, וְאַתְעֵבִיד מְנִייהוּ קְלָא חֲדָא, וְאַתְעָר קְלָא אַחְרָא לְעִילָא, כִּד הוּא קְלָא אַתְעָר מְעִילָא וּמִתְתָּא, כְּדִין כָּל טַעֲנוֹת דְקָא טַעִין הוּא מְקַטְרְגָא מִתְעַרְבֵי.

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217. On the day of Rosh Hashanah, Isaac comes out alone, THAT IS, THE LEFT COLUMN REIGNS WITHOUT THE RIGHT, WITHOUT THE JOINING OF THE CENTRAL COLUMN, WHICH ARE ABRAHAM AND JACOB. He calls Esau, THE OTHER SIDE, to give him dishes to eat of the whole world, according to their deeds, NAMELY, TO DEMAND PUNISHMENT FOR THE ACTIONS OF ALL THE PEOPLE IN THE WORLD. For at that time, "his eyes were dim, so that he could not see" (Beresheet 27:1), because he that darkens people's faces comes out from him - THAT IS, THE PROSECUTOR IS DRAWN FROM THE LEFT, WHEN IT IS WITHOUT THE RIGHT. He is separated FROM THE RIGHT AND CENTRAL COLUMN, lies on the couch of Judgment and calls Esau, WHO IS THE OTHER SIDE AND THE PROSECUTOR. And he said, "catch me some venison; and make me savory food" (Ibid. 3-4) FROM THE EVIL DEEDS OF PEOPLE, "and bring it to me" (Ibid.).

218. "And Rivkah spoke to Jacob her son..." (Ibid. 6), her heart's beloved, her beloved son given to her since the world was created. She orders him to rouse himself with his own dishes. Jacob awakens below, dons prayers and petitions, and "The voice is Jacob's voice" (Ibid. 22), with the celestial Shofar. SUPERNAL Jacob awakens, WHO IS THE CENTRAL COLUMN, towards him, ISAAC, and approaches him, BY JOINING HIM WITH ABRAHAM, WHO IS THE RIGHT. "And he brought it near to him, and he did eat" (Ibid. 25), WHICH MEANS they were incorporated within each other, AND THE MOCHIN SHONE, THE SECRET OF EATING. Once THE CENTRAL COLUMN was included in him, "he brought him wine" (Ibid.), the preserved wine, NAMELY, THE ILLUMINATION OF CHOCHMAH THAT SHINES FROM BELOW UPWARDS, FIXED BY THE CENTRAL COLUMN. The wine rejoices the heart, the secret of the World to Come, NAMELY THE ILLUMINATION OF CHOCHMAH THAT IS DRAWN FROM BINAH CALLED THE WORLD TO COME. Then, "he smelt the smell of his garments" (Ibid. 27), THAT IS, the ascending prayers and petitions, "and blessed him" (Ibid.). THAT MEANS anger abated, the heart rejoiced and everything is full of Mercy.

219. Once he is incorporated in Jacob, all the awaiting powers, harsh Judgments and anger dispersed and were no longer present there. Yisrael emerged from Judgment with happiness and blessings. "and Jacob was yet scarce gone out from the presence of Isaac his father," on that day, with joy and celestial blessings, "that Esau his brother came in from his hunting" (Ibid. 30), loaded with burdens of the deeds of the world TO DENOUNCE THEM. "And he also had made savory food" (Ibid. 31), sharpening his tongue to give charges and prepare testimony, "and brought it to his father, and said to his father, Let my father arise," rousing himself with his Judgment, "and eat" (Ibid.) the many evil deeds DONE in the whole world that I have found.

217. בְּיוֹמָא דְרֵאשׁ הַשָּׁנָה, נִפְּיָק יִצְחָק בְּלַחְדוּי, וְקָרִי לַעֲשׂוֹ, לְאַטְעָמָא לִיהַ תְּבַשְׂיָלִין דְּכָל עֲלָמָא, כָּל חַד כְּפֻּם אוֹרְחוּי, דְּהָא בְּהֵיא שְׁעָתָא וְתַבְּהֵן עֵינָיו מִרְאוֹת, דְּנִפְּיָק מִנִּיהַ מֵאֵן דְּאַחְשָׁךְ אִפִּי בְרִיּוּן, וְאַתְפָּרֶשׁ, וְשָׁכִיב עַל עֵרְסִיָּה דְדִינָא, וְקָרִי לַעֲשׂוֹ, וְאָמַר וְצוּדָה לִי צִידָה וְעֵשָׂה לִי מִטְעָמִים וְהִבִּיאָה לִי.

218. וּרְבִקָּה אָמְרָה אֶל יַעֲקֹב בְּנָה, רְחִימָא דְנִפְּשָׁה, בְּנָה רְחִימָא דְאַתְמָסֵר לָהּ מִיוֹמָא דְאַתְבָּרִי עֲלָמָא. וּפְקִידַת לִיהַ, לְאַתְעָרָא אִיהוּ בְּאִינוּן מִטְעָמִים דִּילִיָּה. וְיַעֲקֹב אֲתַעֵר מִתְתָּא, וּמִתְלַבֵּשׁ בְּצִלוֹתֵין וּבְעוֹתֵין, וְהַקּוֹל קוֹל יַעֲקֹב בְּהוּא שׁוֹפֵר דְקָא סְלִיק, וְאַתְעָר יַעֲקֹב לְגַבִּיָּה, וְאַתְקָרִיב בְּהַדִּיָּה, וַיִּגַּשׁ לוֹ וַיֹּאכַל, וְאַתְכְּלִיל דָּא בְדָא. בֵּינן דְאַתְכְּלִיל בְּהַדִּיָּה, וַיָּבֵא לוֹ יַיִן, דָּא יַיִן דְמִנְטֵרָא, יַיִן דְהוּא חִידוֹ דְלֵבָא, רְזָא דְעֲלָמָא דְאַתִּי, כְּדִין וַיִּרַח אֶת רִיחַ בְּגָדָיו, צִלוֹתֵין דְסִלְקִין וּבְעוֹתֵין. וַיְבָרְכֵהוּ, נַח רוּגְזָא, וְחֵדִי לְבָא, וְכֹלָא אִיהוּ רְחִמִי.

219. בֵּינן דְאִיהוּ אֲתְכְּלִיל בְּיַעֲקֹב, כָּל אִינוּן חִיּוּלִין וְתוֹקְפִין וְרוּגְזִין דְהוּוּ זְמִינִין, אֲתְבָרְרוּ, וְלֹא אֲשַׁתְּכְּחוּ תַמָּן. וַיִּשְׂרָאֵל נִפְּקִין מִן דִּינָא, בְּחֵדוּהַ וּבְבִרְכָאן. וַיְהִי אַךְ יֵצֵא יֵצֵא יַעֲקֹב מֵאֵת פְּנֵי יִצְחָק אָבִיו, בְּיוֹמָא דָּא, בְּחֵדוּהַ, וּבְבִרְכָאן עֲלָאִין, וְעֵשׂוֹ אָחִיו בָּא מִצִּידוֹ, טָעִין טוּעֵנִי מְעוּבְדֵי דְעֲלָמָא, וַיַּעֲשֵׂה גַם הוּא מִטְעָמִים, חֵדִיד לִישְׁנִיָּה לְמִטְעֵן טַעֲנוֹת. אֲתַקִּין סְהָדִי, וַיָּבֵא לְאָבִיו וַיֹּאמֶר יְקוּם אָבִי, יִתְעַר בְּדִינָיו, וַיֹּאכַל כְּמָה עוּבְדִין בִּישׁוּן דְכָל עֲלָמָא דְקָא אֲשַׁכְּחָנָא.

220. "And Isaac trembled very much..." (Ibid. 33), for he could not be separated from being incorporated in Jacob, who abides in joy, "and said, Who then is he that has taken venison" by many prayers and petitions, "and I have eaten of all before you came, and have blessed him? Moreover, he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceedingly bitter cry" (Ibid. 33-34), because he saw that his venison was worthless. Eventually he said to him, "Behold, your dwelling shall be of the fatness of the earth..." (Ibid. 39), the mighty men and the multitudes of the other people. This was hardest for him, "And Esau hated Jacob" (Ibid. 41), following him and constantly denouncing him.

221. Jacob goes the days between Rosh Hashanah and Yom Kippur, and flees so as to be saved from him. He repents and fasts until Yom Kippur. Then Yisrael know that Esau comes with four hundred people, all prosecutors ready to denounce them. Forthwith, "Jacob was greatly afraid and distressed" (Bereshheet 32:8), and raised many prayers and petitions, "And Jacob said, O Elohim of my father Abraham, and Elohim of my father..." (Ibid. 10), until he reached a decision, saying, "For he said, I will appease him with the present that goes before me" (Ibid. 21), "and took of that which came to his hand a present...two hundred she goats, and twenty he goats, two hundred ewes..." (Ibid. 14-15).

222. "camels..." (Ibid. 16). Such is his side, LIKE CAMELS. Camels are the PRIMORDIAL serpent THAT WAS like a camel. When THE ANGEL Samael tempted Adam TO EAT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, he was riding on a camel-like serpent. We learned that whoever sees a camel in his dream was punished by death from above but was saved from it. It is all the same, WHICH MEANS THAT THE CAMEL AND THE SERPENT THAT DELIVERED DEATH TO THE WORLD ARE THE SAME THING.

223. Esau then reverted to be Jacob's defender, yet Jacob wanted neither his honey nor his sting, BUT SAID, "Let my master, I pray you, pass over before his servant" (Bereshheet 33:14). Then, "Esau returned that day on his way to Seir" (Ibid. 16). When WAS THAT? During the Neilah prayer, since then he parted from the holy nation, and the Holy One, blessed be He, forgives their iniquities and atones for them. Once the prosecutor left with the gift and separated from them, the Holy One, blessed be He, wishes to rejoice with His children. It is then written, "And Jacob journeyed to Sukkot, and built him a house...therefore the name of the place is called Sukkot" (Ibid. 17). Since Yisrael dwelt in Sukkot, they were saved from the prosecutor and the Holy One, blessed be He, rejoiced in His children. Happy is their lot in this world and in the World to Come. End of Ra'aya Meheimna

220. וַיִּחַרד יִצְחָק חֲרָדָה גְדוֹלָה עַד מְאֹד, דֵּהָא לֹא יָכִיל לְאַתְפָּרְשָׁא מִכְּלָלָא דִּיעֵקֵב, דְּאִיהוּ בְּחֲדוּהּ. וַיֹּאמֶר מִי אֶפּוֹא הוּא הַצֵּד צִיד, בְּכִמָּה צְלוּתִין וּבְעוּתִין, וְאוֹכֵל מִכָּל בְּטָרִם תְּבֵא וְאַבְרָכְהוּ גַם בְּרוּךְ יִהְיֶה. בְּשִׁמוּעַ עֲשׂו אֶת דְּבָרֵי יִצְחָק אָבִיו וַיִּצְעַק צַעֲקָה וָגו'. דְּחָמֵי דֵּהָא צִידוֹ לֹא הוּוּ כְּלוּם. עַד לְבִתְרָא דְּאָמַר לֵיהּ, הִנֵּה מִשְׁמַנֵּי הָאָרֶץ וָגו' אֵלִין תְּקִימִין וְאוֹכְלוֹסִין דְּשָׂאָר עִמִּין וְדָא קְשׂוּאָ לֵיהּ מִכְּלָא. וַיִּשְׁטוּם עֲשׂו אֶת יַעֲקֹב, לְמִיזַל אֲבִתְרֵיהּ, וּלְקִטְרָגָא לֵיהּ תְּדִיר.

221. וַיַּעֲקֹב אֲזִיל בְּאִינוּן יוֹמִין דְּבִין ר"ה לְיוֹם הַכְּפוּרִים, עֲרִיק לְאַשְׁתּוּבָא מְנִיָּה. תֵּב בְּתוּבָתָא, שְׂוֵי גְרַמְיָה בְּתַעֲנוּתָא, עַד דְּאִתִּי וְי"ה, כְּדִין יַדְעֵי יִשְׂרָאֵל דִּיעֲשׂוּ בָּא, וְעַמּוֹ אַרְבַּע מֵאוֹת אִישׁ, כְּלָהוּ מִקְטְרָגֵי זְמִינִין לְקִטְרָגָא לֹון, מִיַּד וַיִּירָא יַעֲקֹב מְאֹד וַיִּיצֵר לוֹ וְאִסְגֵי בְּצְלוּתִין וּבְעוּתִין. וַיֹּאמֶר יַעֲקֹב אֱלֹהֵי אָבִי אֲבָרְהָם וְאֱלֹהֵי אָבִי וָגו'. עַד דְּנָטִיל עֵיטָא וְאָמַר, כִּי אָמַר אֲכַפְרָה פָּנָיו בְּמִנְחָה הַהוּלֶכֶת לְפָנָי וַיִּקַּח מִן הַבָּא בִּידוֹ מִנְחָה וָגו', עֲזִים מֵאֲתִים וְתִישִׁים עֲשָׂרִים רְחִלִים מֵאֲתִים וָגו'.

222. גְּמָלִים וָגו', כִּךְ הוּא סְטְרָא דִּילִיָּהּ. גְּמָלִים הוּא נְחָשׁ, כְּמִין גְּמָל, בְּשַׁעֲתָא דְּפִתֵי סְמָא"ל לְאָדָם, אֲרָכִיב עַל נְחָשׁ כְּמִין גְּמָל. תְּנִינָן, מֵאֵן דְּחָמֵי גְּמָל בְּחִלְמִיָּהּ, מִיָּתָה נִקְנְסָה עָלֶיהָ מִלְּמַעְלָה, וְאַשְׁתּוּבָא מִיָּנָה. וְכֹלָא חַד.

223. וּכְדִין, אֵהָדָר עֲשׂו אֶפְטְרוֹפּוֹסָא דִּיעֵקֵב, וַיַּעֲקֹב לֹא בָּעָא דּוּבְשִׁיָּהּ וְעוֹקְצִיָּהּ. יַעֲבֵר נָא אֲדוֹנֵי לְפָנָי עֲבֹדוּ. כְּדִין וַיֵּשֶׁב בַּיּוֹם הַהוּא עֲשׂו לְדַרְכוֹ. אִימְתִי. בְּשַׁעֲתָא נְעִילָה, דֵּהָא אֶתְפָּרַשׁ מֵעַמָּא קְדִישָׁא. וְקוּדְשָׁא בְּרִיךְ הוּא שְׂבִיק לְחוּבִיָּהוּן, וְכַפֵּר עָלֵיהוּ. כִּיּוֹן דֵּהָהוּא מִקְטְרָגָא אֲזַל בְּהוּא דּוּרּוֹנָא, וְאַתְפָּרַשׁ מְנִיָּהוּ, בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמַחְדֵי בְּבִנוּי, מַה כְּתִיב, וַיַּעֲקֹב נָסַע סַכְתָּהּ וַיִּבֶן לוֹן בַּיַּת וָגו'. עַל כֵּן קָרָא שֵׁם הַמְּקוֹם סוּכּוֹת, כִּיּוֹן דִּיתְבִי בְּסַכּוֹת, הָא אֶשְׁתּוּבּוּ מִן מִקְטְרָגָא, וְקוּדְשָׁא בְּרִיךְ הוּא חֲדֵי בְּבִנוּי. זְכָאָה חוּלְקִיָּהוּן בְּהָאֵי עֲלָמָא וּבְעֲלָמָא דְּאִתִּי. ע"כ רַעִיא מֵהִימְנָא.

We are told that on Yom Kippur Malchut is illuminated not from the light of the sun but from supernal light instead. Rabbi Aba learns from Rabbi Shimon that Zeir Anpin does not unite with Malchut except when she shines from supernal Aba, at which time Malchut is called holiness. Rabbi Aba says that Adam stands as an example to all men in that he repented after his sin, and God accepted him and had pity on him.

224. Come and see, on that day OF ROSH HASHANAH the moon is gathered, WHICH IS MALCHUT, and does not shine until the tenth day of the month, when all of Yisrael return in complete repentance and supernal Ima, BINAH, again shines upon it. On that day, YOM KIPPUR, MALCHUT receives the illuminations of Ima, BINAH, and joy abounds everywhere. Hence it is written, "for it is a day of atonement (Heb. YOM KIPPUR)" (Vayikra 23:28). It should have said 'Yom Kippur' in the singular; what is the meaning of Yom Kippurim IN THE PLURAL? This is because AT THAT TIME two lights shine together: the supernal luminary, BINAH, shines upon the lower luminary, MALCHUT. On that day, MALCHUT shines with supernal light, WHICH IS BINAH, instead of from the light of the sun, ZEIR ANPIN. Hence it is written, "at the full moon (also: 'the covering') on our feast day" (Tehilim 81:4), BECAUSE MALCHUT DOES NOT SHINE UNTIL YOM KIPPUR.

225. Rabbi Aba sent a question to Rabbi Shimon, saying, When does the union of the Congregation of Yisrael, MALCHUT, with the Holy King, ZEIR ANPIN occur? He sent to him, "And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother. And she became my wife" (Beresheet 20:12). Rabbi Aba trembled and raised his voice in crying. He said, Rabbi, Rabbi, holy luminary, woe, woe to the world when you shall depart from it. Woe to that generation, which will be in the world when you shall leave them and they shall be orphaned from you. Rabbi Chiya said to Rabbi Aba, What does this VERSE he sent you mean?

226. RABBI ABA said TO HIM, Surely the King does not unite with the Matron, NAMELY, ZEIR ANPIN WITH MALCHUT, save when she shines from supernal Aba, WHEN CHOCHMAH OF IMA IS CLOTHED IN CHASSADIM OF ABA. When she shines from him, she is called holiness, since she receives it from the abode of SUPERNAL Aba, AS ABA IS THE SECRET OF HOLINESS. Then MALE AND FEMALE mate together. For the King is called holiness, as written, "Yisrael is holiness to Hashem" (Yirmeyah 2:3), receiving from the place called holiness. Then ZEIR ANPIN SAYS, "my sister; she is the daughter of my father, but not the daughter of my mother," because that name, HOLINESS, is from Aba's house, and not from my mother's house, NOT FROM BINAH. Therefore, "And she became my wife," to unite as one during that time but on no other time, THAT IS, when she receives from the house of Aba, but not when she receives from the house of Ima. Yom Kippur proves that, as intercourse is forbidden on it, since then there is no mating OF ZEIR ANPIN AND MALCHUT, as on YOM KIPPUR she receives from the house of Ima and not from the house of Aba. Rabbi Chiya said, Indeed. Happy is the generation amongst whom dwells Rabbi Shimon. Happy are those who daily stand before him.

224. ת"ח, בהאי יומא אתכסייא סיהרא, ולא נהיר עד בעשור לחדש, דישראל תיובין כלהו בתיובתא שלימתא, ואימא עלאה תאבת ונהרת לה. והאי יומא נהירו דאימא נטלא, ואשתכח חירו בכלא. ועל דא כתיב, יום הכפורים הוא. יום כפור מבעי ליה, מאן יום הכפורים. אלא בגין דתרי נהורין נהרן בחד. בוצינא עלאה, נהיר לבוצינא תתאה. ובהאי יומא מנהורא עלאה נהיר. ולא מנהורא דשמשא ובג"כ בכסה ליום חגנו כתיב.

225. ר' אבא שלח ליה לר"ש, אמר, אימתי זוגא דכנסת ישראל במלכא קדישא. שלח ליה, וגם אמנה אחותי בת אבי היא אך לא בת אמי ותהי לי לאשה. אתרגיש ר' אבא, ארים קליה, בכה ואמר, ר' ר' בוצינא קדישא, ווי, ווי לעלמא בד תפוק מניה, ווי לדרא דיהון בעלמא בד תסתלק מנהון וישתארון יתמין מנך. א"ל רבי חייה לרבי אבא, האי דשלח לקבלך. מאי קאמר.

226. אמר ודאי לאו זוגא דמלכא במטרונותא, אלא בזמנא דנהרא מאבא עלאה, וכד אתנהרא מניה, קרינן לה קדש דהא מבי אבא נטלה האי. וכדין מזדווגי כחדא, בגין דמלכא קדש אקרי, דכתיב קדש ישראל לוי, דנטיל מאתר דאקרי קדש. כדין אחותי בת אבי היא אך לא בת אמי, דהא מבי אבא שמא דא, ולא מבי אימא, ועל דא ותהי לי לאשה, לאזדווגא כחדא, בזמנא דא, ולא בזמנא אחרא, בזמנא דנטלא מבי אבא, ולא בזמנא דנטלא מבי אימא. ויום הכפורים אוכח, דתשמיש המטה אסור, בגין דזוגא לא אשתכח, דהא מבי אימא נטלא, ולא מבי אבא. אמר רבי חייה, ודאי זכאה דרא דר"ש שארי בגויה, זכאין אינון דקיימין קמיה כל יומא.

227a. Rabbi Aba said, Adam was created on Rosh Hashanah and stood on trial before his Master FOR EATING OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. He repented and the Holy One, blessed be He, accepted him. He said to him, 'Adam, you shall serve as a symbol for your descendants for generations, who are sentenced on that day. If they shall repent, I shall accept them, rise from the throne of Judgment and sit on the throne of Mercy and have pity on them'. David used to say, "I love Hashem who hears my voice and my supplications" (Tehilim 116:1). Hence it is written, "But there is forgiveness with You, that You may be feared" (Tehilim 130:4), and, "For with You is the fountain of life. In Your light we see light" (Tehilim 36:10).

We learn that it is a commandment to be afflicted on Yom Kippur, to subjugate body and soul.

Ra'aya Meheimna (the Faithful Shepherd)

227b. It is a commandment to be afflicted on Yom Kippur, to subjugate body and soul by means of the five afflictions, the five grades of Yom Kippur, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD, for the prosecutor comes to impart their sins as we learned. And they are all, ALL OF YISRAEL, repenting wholly before their Father, as we learned in different places.

End of Ra'aya Meheimna

Rabbi Chiya tells us about the ten kinds of songs in the book of Tehilim. He speaks about a Maskil, or understanding, that bestows wisdom; from it comes forgiveness and freedom. He says that a man who repents before God has his sins hidden, but if he will not repent then his sins shall be made known before everyone. Rabbi Aba explains what happens to the good deeds that were done by a man who is on balance judged to be evil, and what happens to the sins that were done by a man who is on balance judged to be worthy. He talks about the depths of the sea, where all the sins are found, and about the lot that chooses the goat for Azazel. We are told how God distracted the prosecutor from accusing Yisrael by giving him Job to occupy himself with; this left Yisrael free to cross the sea and escape from the Egyptians. The offering on Yom Kippur is for the same purpose, allowing God to forgive Yisrael without interference from the prosecutor. Rabbi Aba talks about the ritual counting of the priest as he sprinkles the blood of the offering, the purpose of which is to draw and guide the one that is supernal Ima through specific grades and to draw the deep rivers upon the Congregation of Yisrael. Rabbi Yitzchak and Rabbi Aba tell us about the High Priest as he enters the Holy of Holies and hears the wings of the Cherubs singing. Rabbi Shimon says that Malchut is only able to join with Zeir Anpin when her children Yisrael are judged to be worthy.

228. "Also on the tenth day of this seventh month there shall be a day of atonement (Heb. Yom Kippur); it shall be a holy gathering to you" (Vayikra 23:27). Rabbi Chiya opened with, "Of David. A maskil. Blessed is he whose transgression is forgiven, whose sin is covered" (Tehilim 32:1). We learned that the book of Tehilim is recited by ten kinds of songs: by the chief musician, by Maskil (Eng. 'understanding'), by Michtam (Eng. 'poem'), by a psalm, by a song, by "Blessed," by prayer, by acknowledgment, by Halleluyah. The highest is Halleluyah, as we already explained.

227(1). אָמַר רַבִּי אַבָּא, בְּרֵאשִׁי הַשָּׁנָה נִבְרָא אָדָם, וְקָאִים בְּדִינָא קַמֵּי מַאֲרִיָּה, וְתַב בְּתִיבְתָא, וְקָבִיל לֵיהּ קוּדְשָׁא בְּרִיךְ הוּא. א"ל, אָדָם, אַנְתָּ תְּהֵא סִימְנָא לְבָנִיךְ לְדַרְי דְּרִין, בְּהַאי יוֹמָא קִיּוּמִין בְּדִינָא, וְאִי קוּם מְכוּרְסִינָא וְאִי יְתוּבוּן אָנָּא אַקְבֵּל לוֹן, וְאִי קוּם מְכוּרְסִינָא דְּדִינָא, וְאִתְקִיִּים עַל כּוּרְסִינָא דְּרַחֲמֵי, וְאַרְחֵם עֲלֵיהּ. וְדוּד אָמַר, אֶהְבֵּתִי כִּי יִשְׁמַע יי' אֶת קוֹלִי תַחֲנוּנֵי. וְעַל דָּא כְּתִיב, כִּי עִמָּךְ הַסְּלִיחָה לְמַעַן תִּוְרָא. וְכְתִיב, כִּי עִמָּךְ מְקוֹר חַיִּים בְּאוֹרֵךְ נִרְאָה אוּר.

רעיא מהימנא

227(2). פְּקוּדָא דָּא, לְאַתְעֵנָּה בְּיוֹמָא דְּכַפּוּרֵי, לְאַכְנַעָא גּוּפָא וְנַפְשָׁא, בְּרִזָּא דְּחַמְשָׁה עֲנוּיִין, דְּחַמְשָׁה דְּרִגִּין דְּיוֹמָא דְּכַפּוּרֵי. דְּהָא מְקַטְרְגָא קָא אֲתִי לְאַדְכְּרָא חוּבִיָּהוּן, כְּמָה דְּאַתְמַר. וְכִלְהוּ בְּתִיבְתָא שְׁלִימְתָא קַמֵּי אַבוּהוּן. כִּלְא, כְּמָה דְּאַתְמַר בְּכְמָה דּוּכְתִי.

ע"כ רעיא מהימנא

228. אַךְ בְּעֵשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכַּפּוּרִים הוּא מְקָרָא קֹדֶשׁ יְהִיָּה לָכֶם. ר' חֵיָּא פִתַּח, לְדוּד מְשָׁבִיל אֲשֶׁרֵי נִשְׁוֵי פֶשַׁע בְּסוּי חֲטָאָה. לְדוּד מְשָׁבִיל, הָא תְּנִינָן בֵּי זִינֵי זְמַרָא אֲתַקְרִי סֵפֶר תְּהִלִּים, בְּנִצּוּחַ, בְּגוֹן, בְּמְשָׁבִיל, בְּמִכְתָּם, בְּמִזְמוֹר, בְּשִׁיר, בְּאֲשֶׁרֵי, בְּתַמְלָה, בְּהוֹדָאָה, בְּהִלְלוּיָהּ, וְעֵלְאָה מְכִלְהוּ הִלְלוּיָהּ, וְהָא אוּקְמוּהּ.

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229. The location of Maskil is known AS YESOD OF BINAH. What is that THAT IS CALLED Maskil? It is that water which makes wise those who drink from it, NAMELY, IT BESTOWS CHOCHMAH. The place called Maskil is as in, "He who considers (Heb. maskil) his words shall find good" (Mishlei 16:20). IF MASKIL BESTOWS ON SOMETHING, THERE WILL BE GOOD IN IT, WHICH IS THE ILLUMINATION OF CHOCHMAH CLOTHED IN CHASSADIM. Since it is so called, forgiveness and the greatest freedom come from it, SINCE FORGIVENESS AND FREEDOM ARE BESTOWED FROM CHOCHMAH IN BINAH. This is the secret of, "Blessed is he whose transgression is forgiven, whose sin is covered," SINCE HIS TRANSGRESSION IS FORGIVEN BY THE PLENTY OF CHOCHMAH.

230. HE ASKS, What is MEANT BY, "whose sin is covered," AND ANSWERS, It was explained that the sin he committed before the Holy One, blessed be He, is covered from people, and he confessed it before the Holy One, blessed be He. Yet come and see, when a man sins, sinning once, twice and thrice, and does not repent, his sins become public, BECAUSE they are made known above and made known below. Criers walk before him and announce, Get away from around so and so. He is chided by his Master, chided above and chided below. Woe to him for blemishing his Master's image. Woe to him, who has no fear for his Master's glory. The Holy One, blessed be He, reveals his iniquity above. This is the meaning of, "The heaven shall reveal his iniquity; and the earth shall rise up against him" (Iyov 20:27). When a man walks the path of his Master and busies himself with His service, and happens to sin, everyone covers it, the higher and lower beings. This is called, "whose sin is covered."

231. Rabbi Aba said to him, You have not yet reached the crux of the matter. You spoke well, and whatever the friends said IS fine. But if this is so, it should have said, 'covered sin'. Why does it say, "whose sin is covered (or: 'covering')"?

232. RABBI ABA ANSWERS, There are two matters of wisdom here, IN THE VERSE, "SIN COVERING," as follows. The one, as we learned that from the good deeds man performs in this world a costly garment is made in that world for him to wear. When man does good deeds, yet the evil deeds overpower him, and the Holy One, blessed be He, sees that his evil deeds are more numerous THAN HIS GOOD DEEDS, THEN he is evil, because he is guilty before his Master, SINCE THERE ARE MORE MISDEEDS THAN GOOD DEEDS. He repines and regrets the good deeds he already performed. Then he is entirely lost, from this world and the World to Come. HE ASKS, What does the Holy One, blessed be He, do from the good deeds the sinner accomplished before?

229. הַכָּא מִשְׁכִּיל, אֲתַרְיָה יָדִיעַ, מֵהוּ מִשְׁכִּיל, מֵיָא דְאַחְבִּימוּ לְאִינוּן דְּשִׁתּוּ לְהוּ, הֵהוּא אַתְר דְּאַקְרִי מִשְׁכִּיל, כְּדִ"א, מִשְׁכִּיל עַל דְּבַר יַמְצָא טוֹב. וּבְגִין דְּאַקְרִי הָכִי, תְּלִיא בֵּיה סְלִיחָה, חִירוּ דְּחִירִין. הַה"ד אֲשֵׁרִי נִשְׁוֵי פֶשַׁע בְּסוּי חֲטָאָה.

230. מַאי בְּסוּי חֲטָאָה. הָא אִוְקְמוּהּ, דְּהוּא בְּסוּי מְבַנֵּי נִשְׂא, הֵהוּא חֲטָאָה דְּחַב לְקוּדְשָׁא בְּרִיךְ הוּא, וְאוּדִי קָמֵי קוּדְשָׁא בְּרִיךְ הוּא. אֲבָל ת"ח, כְּד בַּר נִשְׁ חֲטִי, וְחַב זְמַנָּא חָדָא, וְתַרִּין וְתַלְתָּא, וְלֹא אֲהֲדַר בֵּיה, הָא חוּבוּי בְּאַתְגְּלִיא אִינוּן וּמְפַרְסְמֵי לֹון לְעִילָא, וּמְפַרְסְמֵי לֹון לְתַתָּא. וְכְרוּזֵי אֲזִלִּין קָמֵיהּ וּמְכַרְזֵי, אֲסַתְּלִקוּ מִסְּחַרְגֵיהּ דְּפִלְגְנָא, נְזִיף הוּא מְמַאֲרֵיהּ, נְזִיף הוּא לְעִילָא, נְזִיף הוּא לְתַתָּא, וְוִי לִיה דְּפָגִים דִּינוּקְנָא דְּמַאֲרֵיהּ, וְוִי לִיה דְּלֹא חֲוִישׁ לִיקְרָא דְּמַאֲרֵיהּ, קוּדְשָׁא בְּרִיךְ הוּא גְּלִי חוּבֵיהּ לְעִילָא, הַה"ד, יַגְלוּ שָׁמַיִם עֹוֹנוֹ וְאַרְצָּ מִתְקוּמָהּ לוֹ. וְכְד בַּר נִשְׁ אֲזִיל בְּאוּרְחָא דְּמַאֲרֵיהּ, וְאַשְׁתַּדַּל בְּפוּלְחָנֵיהּ, וְאֲזַדְמֵן לִיה חֲטָאָה חַד, כְּלֹא מְכַסִּין עֲלוּיָהּ, עֲלֵאִין וְתַתָּאִין, דָּא אַקְרִי בְּסוּי חֲטָאָה.

231. א"ל ר' אבא, עד כַּעַן לָא מְטִית לְעַקְרָא דְּמַלְהָ. וְשְׁפִיר קְאָמְרַת. וְהֵאִי דְּקָאֲמְרוּ חֲבֵרֵיָא שְׁפִיר. אֲבָל אִי הָכִי, מְכוּסָה חֲטָאָה מִבְּעֵי לִיה, מֵהוּ בְּסוּי חֲטָאָה.

232. אֲלֹא תֵרִי מְלִי דְּחֲכַמְתָּא אִית בֵּיה, וְתַרוּוּיָהּ הָכִי. חַד בְּמַה דְּתַנִּינוּן, דְּעוּבְדִין טְבִין דְּבַר נִשְׁ עֵבִיד בְּהֵאִי עֲלָמָא, עֵבִדִין לִיה בְּהֵהוּא עֲלָמָא לְבוּשָׁא יְקִירָא עֲלָאָה, לְאַתְלַבְּשָׁא בְּהוּ. וְכְד ב"ג אֲתַקִּין עוּבְדִין טְבִין, וְגַבְרִין עֲלֵיה עוּבְדִין בִּישׁוּן, וְאַשְׁגַּח בֵּיה קוּדְשָׁא בְּרִיךְ הוּא, וְעוּבְדוּי בִּישׁוּן סְגִיאִין, וְאִיהוּ רִשָּׁע, דְּאַשְׁתַּכַּח חֲטָאָה קָמֵי מַאֲרֵיהּ, וְתוּהָא עַל אִינוּן טְבָאן דְּעֵבֵד בְּקַדְמִיתָא, הָא אֲתַאבִּיד הוּא מְכַלָּא, מֵהֵאִי עֲלָמָא, וּמֵעֲלָמָא דְּאֲתִי. מֵה עֵבִיד קוּדְשָׁא בְּרִיךְ הוּא מְאִינוּן טְבָאן דְּעֵבִיד הֵאִי חֲטָאָה בְּקַדְמִיתָא.

233. HE ANSWERS, Even though the wicked man is lost the good deeds and merits he committed are not lost. For there is a righteous man who walks the ways of the supernal King and has made garments from his GOOD deeds, but before completing HIS GARMENTS he departed FROM THE WORLD. The Holy One, blessed be He, completes him HIS GARMENTS from the GOOD deeds the evil sinner has committed and perfects his garment for him to put in that world. This is the meaning of, THE EVIL "may prepare it, but the just shall put it on" (Iyov 27:17). The evil man made it and the righteous man covers himself with what he made. This is the meaning of, "whose sin is a covering"; THE COVERING, NAMELY HIS GARMENT, COMES FROM THE SINNER. Hence it is not written that it is covered, but that is it a covering, BECAUSE IT REFERS TO A GARMENT.

234. The second MEANING is that the sin that a worthy MAN has committed is covered inside what is called the depths of the sea. For whatever fell into the depths of the sea is never found, since the water covers it. This is the meaning of, "And You will cast all their sins into the depths of the sea" (Michah 7:19). What are the depths of the sea? HE ANSWERS, This is a precious mystery, which Rabbi Shimon explained. He said, All those coming from the harsh side and holding on to evil species and the lower Sfirot, like Azazel on Yom Kippur is considered the depths of the sea. This is called the depths of the sea, like the oars of silver refined by fire. This is meant by, "Take away the dross from the silver" (Mishlei 25:4).

235. Thus, this AZAZEL is from the depths of the sea and is called the depths of the sea, THAT IS, the depths of that holy sea. The depths REFER TO the filth of silver. Hence all the sins of Yisrael rest in it, it receives them and they are drawn into it. The reason is that AZAZEL is called sin. Sin MEANS lessening. Hence it lessens everything, reducing body and soul and receiving the bodily filth, which is the sins done by the Evil Inclination that is called filthy and ugly.

236. Rabbi Yosi said, we learned, "And Aaron shall cast lots upon the two goats" (Vayikra 16:8). If this is so, it is an honor to Azazel, for have you ever seen a servant casting lots ON EQUAL FOOTING with his master? According to the custom a servant receives only what his master gives him. AND HE ANSWERS, Since Samael is ready to speak evil OF YISRAEL and in order not to give him any excuse, he is given a portion.

233. אֵלֶּא קוֹדֶשׁא בְּרִיךְ הוּא, אִף ע"ג דְּהוּא רִשְׁע חֲטָאָה אֲתַאבִּיד. אִינוּן טְבָאן וּזְכִיין לֹא אֲתַאבִּידוּ. אִית צְדִיק דְּאִזִּיל בְּאַרְחוּי דְּמַלְכָא עֲלָאָה, וְאַתְקִין לְבוּשׁוּי מְעוּבְדוּי, וְעַד לֹא אֲשֵׁלִים לְבוּשׁוּי, אֲסַתְלֵק. קוֹדֶשׁא בְּרִיךְ הוּא אֲשֵׁלִים לִיה, מְאִינוּן עוּבְדִין דְּעֵבֵד הַאי רִשְׁע חֲטָאָה, וְאֲשֵׁלִים לְבוּשׁוּי, לְאַתְתַּקְנָא בְּהוּ בְּהוּא עֲלֵמָא, הַה"ד, יְכִין וְצְדִיק יִלְבַּשׁ. הַהוּא חֲטָאָה אֲתַקִּין, וְצְדִיק אֲתַחְפִּי מִמָּה דְּאִיהוּ תַקִּין הַה"ד כְּסוּי חֲטָאָה, וְעַל דָּא לֹא כְּתִיב מְכוּסָה, אֵלֶּא כְּסוּי.

234. וְחַד, דְּאַתְחַפִּי הַהוּא חֲטָאָה דְּהַאי זַכָּאָה, בְּאִינוּן דְּאֲקָרוּן מְצוּלוֹת יָם, דְּהָא מֵאן דְּנָפִיל בְּמְצוּלוֹת יָם, לֹא אֲשַׁתְּכַח לְעֲלֵמִין בְּגִין דְּמִיין חֲפִין עֲלִייהוּ. כְּמָה דְּאֵת אָמַר, וְתִשְׁלִיךְ בְּמְצוּלוֹת יָם כֹּל חֲטָאתָם. מֵאן מְצוּלוֹת יָם. אֵלֶּא רְזָא יְקִירָא הוּא, וְהָא אוֹקְמִיה ר' שְׁמַעוֹן, וְאָמַר, כֹּל אִינוּן דְּאֵתוּ מְסַטְרָא תַקִּיפָא, וְאַתְאַחְדוּ בְּזִינִין בּוֹשִׁין, בְּכַתְרִין תַּתְּאִין, כְּגוֹן עֲזָאזֵל בְּיוֹמָא דְּכַפּוּרִי, דָּא אֲקָרִי מְצוּלוֹת יָם. כְּזַפְטָא דְּכַסְפָּא, כִּד בְּחִנִּין לִיה בְּנוּרָא, הִדָּא הוּא דְּכְתִיב הַגּוֹ סִיגִים מִכֶּסֶף.

235. כִּךְ הַאי, מְאִינוּן מְצוּלוֹת יָם הוּא, וּמְצוּלוֹת יָם אֲקָרִי, מְצוּלוֹת מְהוּא יָם קְדִישָׁא, מְצוּלוֹת, זוּהֵמָא דְּכַסְפָּא. וְעַל דָּא, כֹּל אִינוּן חֲטָאִין דְּיִשְׂרָאֵל שְׂרִיין לְגִייה, וְהוּא קְבִיל לֹן, וְיִשְׁתַּאֲבוּן בְּגִייה. מְאִי טַעְמָא. בְּגִין דְּאִיהוּ חֲטָאָה אֲקָרִי. מְאִי חֲטָאָה. גְּרַעוֹנָא. וְעַל דָּא הוּא גְּרַעוֹנָא דְּכֹלָא, וְנָטַל גְּרַעוֹנָא דְּגוּפָא וְדִנְפָשָׁא. בְּהַאי יוֹמָא נְחִית הַאי מְצוּלוֹת יָם, זוּהֵמָא דִּנְפָשָׁא, וְנָטַל זוּהֵמָא דְּגוּפָא. מֵאן הוּא זוּהֵמָא דְּגוּפָא. דָּא אִינוּן חוּבִין דְּאַתְעֵבִידוּ עַל יְדֵי דְּיִצְר הָרַע, דְּאֲקָרִי מְזוּהָם מְנוּוֹל.

236. אָמַר רַבִּי יוֹסִי, תִּנּוּן וְנָתַן אֲהֲרֹן עַל שְׁנֵי הַשְּׁעִירִים גּוֹרְלוֹת, אִי הֲכִי יִקְרָא הוּא דְּעֲזָאזֵל, חֲמִיתוּן עֵבֵדָא דְּשָׂדֵי עַדְבִּין בְּמַאֲרִיה, אוֹרְחוּי דְּעֲלֵמָא דְּעֵבֵדָא לֹא נָטַל אֵלֶּא מַה דְּיְהִיב לִיה מַאֲרִיה. אָבֵל, בְּגִין דְּסַמְא"ל זְמִין הַאי יוֹמָא בְּדִלְטוּרָא, וּבְגִין דְּלֹא יְהָא לִיה פְּטָרָא יְהִיבִין לִיה חוּלְקָא בְּהַאי.

237. The lot reaches it on its own accord, as Rabbi Yehuda said in the name of Rabbi Yitzchak: I found a celestial matter in that lot. It is written of the lot of Joshua, "According to (lit. 'by the mouth of') the lot" (Bemidbar 26:56). Surely the lot said, this is the portion of Judah, this is the portion of Benjamin, etc. Here too, once the priests put his hands, the lots were jumping and climbing the hand of the priest and come to their places. This is the meaning of, "But the goat, on which the lot fell for Azazel" (Vayikra 16:10), surely it "fell for Azazel," ON ITS OWN ACCORD.

238. Not only that, but as long as the prosecutor is ready and has permission, something should be put before him to be occupied with and leave Yisrael. On that day OF YOM KIPPUR, the prosecutor is ready to spy out the land, as written, "And Hashem said to the adversary, From where do you come?" (Iyov 1:7). We learned that "From going to and fro in the earth" (Ibid.), for this is the great prosecutor that denounces Yisrael.

239. The friends remarked that when Yisrael were ready to cross the sea and take revenge on the Egyptians, THE PROSECUTOR said, I have passed the Holy Land and I see that these are not worthy of entering it. If You mete out punishment, their punishment here IS LIKE the Egyptians. What is the difference between them? Either they will all die together or they will all return to Egypt. Was it not You, who said, "and shall serve them; and they shall afflict them four hundred years" (Bereshheet 15:13), but from the reckoning only 210 years have passed, no more.

240. The Holy One, blessed be He, said, 'What shall I do? This calls for occupation. Something is needed to bring here and draw near him. I shall give him something to be occupied with, so he will leave My children. Let us find someone for him to be busy with'. Forthwith He said, "Have you considered My servant Job, that there is none like him on earth?" (Iyov 1:8). He interrupted the prosecutor with words. "Then the adversary answered Hashem, and said, Does Job fear Elohim for naught?" (Ibid. 9).

241. THIS IS LIKENED to a shepherd who wanted to pass his flock across a river. A wolf passed by and afflicted his flock. The wise shepherd said, What shall I do? He might destroy the flock while I move the lambs across. He raised his eyes and saw a wild goat, big and strong. He said, I shall throw him before the wolf. While they do battle with each other, I shall remove all the flock and they shall be saved from him.

237. והאי ערבא מגרמיה הוא דסליק ביה, דאמר רבי יהודה אמר ר' יצחק, מלה עלאה אשכחנא בערבא. ערבא דיהושע, כתיב ביה, על פי הגורל, על פי הגורל ודאי, דאיהו אמר דא חולקא דיהודה, דא דבנימין וכו', וכן בלהו. אופ הכא, בין דכהנא שוי ידוי, אינון ערבין מדלגי וסלקין בידי דכהנא, ושארן באתרייהו. הדא הוא דכתיב, והשעיר אשר עלה עליו הגורל, עלה עליו ודאי.

238. ולא דא בלחודוי, אלא בכל זמנא דדלטורא זמין, ואתייהיב ליה רשותא, בעינן לשוואה לקבליה במה דיתעסק, ושביק לון לישראל. בהאי זמנא דלטורא זמין לאללא ארעא. הה"ד ויאמר יי' אל השטן מאין תבא. והא תנינן, משוט בארץ, מאי הוא. אלא האי הוא דלטורא רבא מקטרגא דישראל.

239. והא אתערין חברינא, בההיא שעתא דהוו זמינן ישראל למעבר ימא, ולא תפרעא ממצראי, אמר, אנא אעברנא בארעא קדישא, וחמינא דלא אתחזון אלין למיעל, בגוה, אי אנת דאין דינא, דינייהו הכא במצראי, מה שניין אלין מאלין, או ימותון בלהו כחדא, או יהדרון בלהו למצרים. ולא אנת הוא דאמרת, ועבדום וענו אותם ד' מאות שנה, והא לא סליקו מחושבניא אלא רד"ג, ולא יתיר.

240. אמר קודשא בריך הוא, מאי אעביד, אשתדלותא בעיא הכא, לאויתאה קרבא לקבליה, יהיבנא ליה במה דיתעסק, וישבוק בהו לבני, והא אשתכח במאן דיתעסק, מיד אמר ליה, השמת לבך אל עבדי איוב כי אין כמוהו בארץ. מיד פלג ליה דלטורא במלין, ויען השטן את יי' ויאמר החנם ירא איוב אלהים.

241. לרעיא דבעי לאעברא עאניה בחד נהרא, אעבר זאבא לקטרגא ליה בעאניה, רעיא הוה חכים, אמר מאי אעביד, דבעוד דאנא אעבר לטלויא, יקטרג הוא בעאני. זקף עינוי, וחמא בין עאנא, חד תינשא מאלין תינשי ברא, דהוה רב ותקיף. אמר, אשדי דא לקבליה, ובעוד דמקטרגי דא ברא, אעבר לכל עאנא, וישתזבון מניה.

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242. So does the Holy One, blessed be He, do. He said, 'I shall certainly throw a great, powerful and forceful goat in his way, NAMELY JOB. While he will be occupied with it, My children shall cross THE SEA, without a prosecutor over them'. Immediately, "And Hashem said to the adversary, Have you considered." Eventually, the Holy One, blessed be He, joined them together, as written, "Behold, he is in your hand" (Iyov 2:6). While he was busy with him, he left Yisrael alone, and uttered no denouncement on them.

243. Similarly, on that day OF YOM KIPPUR, the Satan is ready to spy out the land, and we should send something before him with which to be busy. While he is busy with it, he will leave Yisrael alone. There is an allegory about the lowliest in the king's house - give him a little wine, and he will praise you before the king, otherwise he will speak evil words ABOUT YOU before the king. Sometimes the superiors in the king's house receive THAT EVIL speech and the king punishes that man.

244. Rabbi Yitzchak said, THIS IS LIKENED to a fool who is in the king's presence. Give him a little wine and then tell him and show him all the abominable things you have done and all the evil, yet he will praise you and say there is none in the world like you. Here too, the prosecutor is constantly in the King's presence. Yisrael give him this offering OF THE GOAT TO AZAZEL. In this offering there is a note WHERE ALL IS WRITTEN DOWN of the evil things, the abominable things and the iniquities Yisrael did. Yet he comes and praises Yisrael and becomes their defender. And the Holy One, blessed be He, returns everything upon the heads of the wicked of his people, since it is written, "for you shall heap coals of fire upon his head" (Mishlei 25:22).

245. Rabbi Yosi said, Woe to the people of Esau, when that goat is sent to that slanderer who is appointed over them, NAMELY SAMAEL, THE MINISTER OF ESAU that comes to praise Yisrael for its sake. The Holy One, blessed be He, returns all those iniquities on the head of his people, because, it is written, "he that tells lies shall not remain in my sight" (Tehilim 101:7). Rabbi Yehuda said, If the idolaters knew of the goat, they would not let Yisrael live one day in the world.

242. כִּן קוֹדֵשׁ בְּרִיךְ הוּא. אָמַר, וְדָאֵי הָא תִּיּוֹשָׁא
חַד רַב וְתִקְיָה וְאֱלִים, אֲשֶׁרֵי לְקַבְּלִיהָ, וּבְעוֹד דְּהוּא
יִשְׁתַּדַּל בֵּיהּ, יַעֲבִרוּן בְּנֵי, וְלֹא יִשְׁתַּבַּח קְטִיגוֹרָא
לְגַבְיֵיהּ. מִיָּד, וַיֹּאמֶר יי' אֶל הַשָּׁטָן הַשְּׂמֵת לְבָךְ. עַד
דְּקוֹדֵשׁ בְּרִיךְ הוּא זְוֹג לְהוּ בְּחָדָא, דְּכַתִּיב הַנּוּ
בִּירְךְ. בְּעוֹד דְּהוּא אֲשֶׁתַּדַּל בֵּיהּ, שְׂבִיק לֹון לְיִשְׂרָאֵל,
וְלֹא אֲשֶׁתַּבַּח קְטִיגוֹרָא לְגַבְיֵיהּ.

243. אוּף הַכִּי בְּהַאי יוֹמָא, דְּלְטוֹרָא זְמִין לְאַלְלָא
אַרְעָא, וּבְעֵינָא לְשַׁדְרָא לְקַבְּלִיהָ בְּמַה דִּיתַעֲסַק,
וּבְעוֹד דְּאִיהוּ אֲשֶׁתַּדַּל בֵּיהּ, שְׂבִיק לֹון לְיִשְׂרָאֵל.
וּמַתְלָא אֲמַרִי לְזִלְזוּלָא דְּבֵי מַלְכָא, הַב לִיה זְעִיר
חֲמָרָא, וַיִּשְׁבַּחְךָ קְמִי מַלְכָא. וְאִי לֹא יוֹמָא לְמַלְכָא
מְלָה בִישָׂא. לְזַמְנִין נְטִלִין לָהּ לְהַהִיא מְלָה, עַלְאִי
דְּבֵי מַלְכָא, וּמַלְכָא עֲבִיד דִּינָא בְּגִינֵיהּ.

244. רַבִּי יִצְחָק אָמַר, לְשִׁטְיָא דְּקָאִים קְמִי מַלְכָא,
הַב לִיה חֲמָרָא, וּלְבַתֵּר אִימָא לִיה, וְאַחֲזִי לִיה, כֹּל
אִינוּן טַעוּן דְּעַבְדַּת, וְכֹל אִינוּן בִּישׁוּן, וְהוּא יִיתִי
וַיִּשְׁבַּחְךָ, וַיִּימָא דְּלֹא יִשְׁתַּבַּח בְּעֵלְמָא כְּוּוֹתְךָ. אוּף
הַכָּא, הָא קָאִים דְּלְטוֹרָא תְּדִיר קְמִי מַלְכָא, יִשְׁרָאֵל
יְהִינן לִיה אִי דוֹרוֹן, וּבְהַאי דוֹרוֹן פְּתַקָּא, לְכֹל
בִּישׁוּן, וּלְכֹל טַעוּן, וּלְכֹל חוּבִין דְּעַבְדוּ יִשְׂרָאֵל,
וְהוּא אֲתִי וּמִשְׁבַּח לְהוּ לְיִשְׂרָאֵל, וְאַתְעֲבִיד סְנִיגוֹרָא
עַלְיֵיהּ, וְקוֹדֵשׁ בְּרִיךְ הוּא אֶהְדֵּר כֹּלָא לְרִישָׁא
דְּבִישׁוּ דְּעַמִּיָּה, בְּגִין דְּכַתִּיב כִּי גַחְלִים אֲתָה חוֹתָה
עַל רֵאשׁוּ.

245. א"ר יוֹסִי, וְוִי לֹון לְעַמָּא דְּעֵשׂוּ, בְּשַׁעֲתָא דְּהַאי
שְׁעִיר מְשַׁדְרֵי לְהַהוּא דְּלְטוֹרָא מְמַנָּא דְּעַלְיֵיהּ,
דְּבִגְיֵינָהּ אֲתִי לְשַׁבַּח לֹון לְיִשְׂרָאֵל, וְקוֹדֵשׁ בְּרִיךְ
הוּא אֶהְדֵּר כֹּל אִינוּן חוּבִין לְרִישָׁא דְּעַמִּיָּה, בְּגִין
דְּכַתִּיב דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנַגֵּד עֵינָי. א"ר
יְהוּדָה, אֲלַמְלִי הוּוּ יַדְעִי אוֹמוֹת הָעוֹלָם מֵהַאי שְׁעִיר,
לֹא שְׂבִיקִין לֹון לְיִשְׂרָאֵל, יוֹמָא חַד בְּעֵלְמָא.

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246. Come and see, all that day he busies himself with that goat. Then the Holy One, blessed be He, forgives Yisrael and cleanses them in every respect, and there is no prosecutor in His presence. He then comes and praises Yisrael. THE HOLY ONE, BLESSED BE HE, then asks him, as written, "And Hashem said to the adversary, From where do you come?" and he answers by praising Yisrael. The prosecutor turns into a defender and goes his way.

247. The Holy One, blessed be He, then says to the seventy ministers that surround HIS throne, THE SECRET OF THE CELESTIAL COURTHOUSE, 'Have you seen this slanderer, how he is always about TO SLANDER My children? Behold, there is a goat by him, with a note with all their iniquities, all their abominable acts and all that they sinned and transgressed before Me. But he accepted them UPON HIMSELF'. They all agree then that these iniquities go back on his people.

248. Rabbi Aba said, All the iniquities and sins FIRST are attached to him, as written, "And You will cast all their sins into the depths of the sea" (Michah 7:19). Then they return upon the heads of his people, as written, "and the goat shall bear upon it all their iniquities to a barren land" (Vayikra 16:22). On that day, the priest is adorned with lofty crowns and is situated between the higher and lower. He atones for him, for his household, for the priests, the Temple and the whole of Yisrael.

249. We learned that when THE PRIEST entered with the bullock's blood, he meditated on the top of Faith, NAMELY THE FIRST THREE SFIROT, KETER, CHOCHMAH AND BINAH, and sprinkled it with his finger, as written, "and sprinkle it upon the covering, and before the covering" (Vayikra 16:15), THAT IS, ONE ABOVE AND SEVEN BELOW. How did he do that? He dipped the fingertip in blood and sprinkled the drops as if swinging a whip at the side of the Ark covering. HE DID NOT LET THE DROPS FALL ON THE COVERING ITSELF BUT AT ITS SIDE, AND THE DROPS FELL ON THE GROUND. He sprinkled and concentrated and started counting, 'one', which includes everything, one which is the most valuable, one to which everything turns, one that is at the top, NAMELY THE SFIRAH OF KETER. Next is 'one and one', WHICH ARE CHOCHMAH AND BINAH that dwell together willingly, in brotherhood, and never separate FROM EACH OTHER.

246. תָּא חֲזִי, כָּל הַהוּא יוֹמָא מְשַׁתְּדֵל אִיהוּ בְּהוּא שְׁעִיר, וּבג"כ קוֹדֶשׁא בְּרִינְךָ הוּא מְכַפֵּר לְהוּ לְיִשְׂרָאֵל, וְדָכִי לֹון מְכַלָּא, וְלֹא אֲשַׁתְּכַח קְטִגוֹרִיא קְמִיָּה. לְבַתֵּר, הוּא אֲתִי וּמְשַׁבַּח לְהוּ לְיִשְׂרָאֵל. וּכְדִין שְׁאִיל לִיָּה, כּד"א, וַיֹּאמֶר יי' אֶל הַשָּׁטָן מֵאִין תָּבֵא, אֲתִיב בְּתוֹשְׁבַחְתֵּיהוּ דְיִשְׂרָאֵל, וְקִטְיִגוֹרָא אֲתַעְבִּיד סְנִיגוֹרָא וְאִזִּיל לִיָּה.

247. בְּדִין קוֹדֶשׁא בְּרִינְךָ הוּא אֲמַר לְשַׁבְּעִין שְׁרִין דְּסַחְרִין כּוֹרְסִיָּא, חֲמִיתוֹן הַאי דְּלִטּוֹרָא, הֵיאֲךָ קְאִים עַל בְּנֵי תְּדִיר, הָא שְׁעִירָא חֲדָא דְּאֲשַׁתְּכַח גְּבִיָּה, בְּפִתְקָא דְּכָל חוֹבִיָּיהוּ וְכָל טְעוּתֵיהוּ, וְכָל מַה דְּחָטוּ וְחָבוּ קְמָאִי, וְהוּא קְבִיל לֹון. בְּדִין אֲסַתְּכְמוּ כְּלָהוּ, דִּיהֲדִרוֹן אִינוֹן חוֹבִין עַל עֲמִיָּה.

248. ר' אָבָא אָמַר, כָּל אִינוֹן חוֹבִין וְחֲטָאִין מִתְּדַבְּקִין בִּיָּה, כְּמַה דְּכִתִּיב, וְתִשְׁלִיךְ בְּמִצּוֹלוֹת יָם כָּל חֲטָאתֶם. וְלְבַתֵּר, כְּלָהוּ מִתְּהַדְרִין בְּרִישֵׁיהוֹן דְּעֲמִיָּה, הַה"ד וְנִשָּׂא הַשְּׁעִיר עֲלָיו אֶת כָּל עוֹנוֹתָם אֶל אֲרֶץ גִּזְרָה. בְּהַאי יוֹמָא מִתְּעַטֵּר כְּהֵנָּא בְּעַטְרִין עֲלָאִין, וְהוּא קְאִים בֵּין עֲלָאִי וְתַתָּאִי, וּמְכַפֵּר עֲלֵיהּ וְעַל בֵּיתֵיהּ, וְעַל כְּהֵנִי, וְעַל מְקוֹדֶשׁא, וְעַל יִשְׂרָאֵל כְּלָהוּ.

249. תָּאנָא, בְּשַׁעֲתָא דְּעָאל דְּבַדְמָא דְּפֵר, מְכוּיִן בְּרִישָׁא דְּמַהִימְנוּתָא וְאֲרִי בְּאַצְבָּעֵיהּ, כְּמַה דְּכִתִּיב, וְהִזָּה אוֹתוֹ עַל הַכַּפֶּרֶת וְלִפְנֵי הַכַּפֶּרֶת וְהִיךְ עֲבִיד. בְּסִים בְּקַמְטָא דְּאַצְבָּעָא, וְאֲרִי כְּמַצְלִיף, בְּטִיפִין דְּאַצְבָּעָא, לְסַטְרֵי קַמְתוֹרָא, אֲרִי וְאֲתַכּוּוֹן, וְשִׂאֲרֵי לְמַמְנֵי אַחַת, אַחַת וְאַחַת. אַחַת בְּלַחוּדְהָא, אַחַת דְּכִלִּיל כְּלָא, אַחַת שְׁבַחָא דְּכִלָּא, אַחַת דְּכִלָּא אַהֲדָרֵן לְקַבְלָהּ, אַחַת רִישָׁא דְּכִלָּא. לְבַתֵּר אַחַת וְאַחַת, דְּאִינוֹן שְׁרִיין כְּחֲדָא, בְּרַעוּתָא בְּאַחוּוּתָא, וְלֹא מִתְּפַרְשֵׁן לְעַלְמִין.

250. Upon reaching 'and one', which is the mother of everything, NAMELY BINAH, he starts counting from here, FROM BINAH, by joining, counting and saying, 'one and two', NAMELY JOINING BINAH WITH TWO, CHESED AND GVURAH, 'one and three', JOINING BINAH TO CHESED, GVURAH AND TIFERET, 'one and four', JOINING BINAH TO CHESED, GVURAH, TIFERET AND NETZACH, 'one and five', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH AND HOD, 'one and six', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, 'one and seven', JOINING BINAH TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, in order to draw and guide the one, which is supernal Ima, NAMELY BINAH, through specific grades MENTIONED ABOVE, to the Keter of lower Ima, WHICH IS MALCHUT, and draw the deep rivers, THE LIGHTS OF BINAH from their place upon the Congregation of Yisrael, WHICH IS MALCHUT. Therefore, on that day, two lights shine together, WHICH ARE supernal Ima that illuminates lower Ima, BINAH TO MALCHUT. Hence it is written Yom Kippur IN THE PLURAL as we said.

251. Rabbi Yitzchak said, A chain was tied to the feet of the High Priest, when he entered THE HOLY OF HOLIES, so that if he dies there they will take him out, SINCE IT IS FORBIDDEN TO ENTER THERE. How did they know WHETHER HE WAS ALIVE OR NOT? By a crimson colored strap. If its color did not turn WHITE, it was known at that time that the priest was there in sin. And if he came out in peace, it was known and recognized by the crimson strap that turned white. Then there is joy among the higher and lower beings. If not, they were all in sorrow and all knew that their prayer was not accepted.

252. Rabbi Yehuda said, Once he entered, he closed his eyes so as not to look where he shouldn't. When he heard the sound of the wings of the Cherubs singing and praising, the priest would know that everything is in joy and went out in peace. With all that, through his prayer he would know, since the words came out of his mouth in joy, and were properly accepted and blessed. Then joy abounded among the higher and lower beings.

253. Rabbi Elazar asked Rabbi Shimon his father, Why does this day OF YOM KIPPUR originate in that place, BINAH, AS MALCHUT, THE SECRET OF THE LEFT, ASCENDS TO BINAH, instead of from another place? It would have been appropriate for it to be of the grade where the King dwells the most, NAMELY, THAT SHE WOULD UNITE WITH HER HUSBAND ZEIR ANPIN, THE SECRET OF THE RIGHT. Rabbi Shimon said to him, My son Elazar, surely it is so, THAT IT SHOULD COME FROM BINAH, and you have asked well.

250. בתר דמטא להאי ואחת, דהיא אימא דכלא. מכאן שארי לממני בזווגא, ומני ואמר, אחת ושתיים. אחת ושלש. אחת וארבע. אחת וחמש. אחת ושיש. אחת ושבע. בגין לאמשכא ולנגדא להאי אחת, דהיא אימא עלאה, בדרגין ידיען, לכתרא דאימא תתאה. ולאמשכא נהרין עמיקין מאתרניהו לכ"נ. וע"ד, יומא דא תרין נהורין נהרין כחדא, אימא עלאה נהרא לאימא תתאה. ועל דא כתיב יה"כ, כמה דאתמר.

251. א"ר יצחק קפטרן חדא קשירא ברגלוי דכהנא, בשעתא דהוה עאל, דאי ימות התם, יפקהו מלבר. ובמה ידעי. בההוא זהוריתא אתיידע ואשתמודע, כד לא יהפך גונוי. בההיא שעתא אשתמודע, דכהנא אשתכח לגו בחטאה. ואי יפוק בשלם, בזהוריתא אתיידע ואשתמודע, דיהפך גונוי לחזור. כדין חדותא היא בעלאי ותתאי. ואי לא בלהו אשתכחו בצערא, והו ידעי כלא, דלא אתקבלו צלותהון.

252. אמר רבי יהודה, כיון דהוה עאל, וטמטם עינוי דלא לאסתכלא במה דלא אצטריך, והוה שמע קל גדפי כרוביאי מזמרי ומשבחי. הוה ידע כהנא, דכלא הוה בחדוה, ויפוק בשלם. ועם כל דא בצלותיה הוה ידע, דמלין נפקין בחדותא, ומתקבלן ומתברכן בדקא יאות, וכדין חדותא היא בעלאי ותתאי.

253. רבי אלעזר שאל לר"ש אבוי, א"ל, האי יומא אמאי הוא בהאי אתר תלי, ולא בדרגא אחרא, דיאות הוא למהוי בדרגא דמלכא שארי, יתיר מפלא. אמר ליה ר' שמעון אלעזר ברי, הכי הוא ודאי, ויאות שאלת.

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254. HE ANSWERS, Come and see, the Holy King left His temple and house in the hand of the Matron, MALCHUT, and left His children with her, in order for her to guide them, strike them and dwell among them. If they are worthy, the Matron enters joyfully and honorably to the King. If they are not worthy, she and they are returned into exile. We already explained this, as written, "A son of scandalous and shameful ways shall ruin his father, and drive his mother away" (Mishlei 19:26), CHASING HER INTO EXILE, and, "for your transgressions was your mother put away" (Yeshayah 50:1).

255. Therefore there is one day in the year, to look at them and observe THEIR DEEDS. When that day comes, supernal Ima, BINAH, has in her hands all kinds of freedom, NAMELY THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH CLOTHED IN CHASSADIM, THE SECRET OF FREEDOM. THEY SUBJUGATE ALL THE KLIPOT AND CAUSE THEM TO FLEE. She comes towards it, THAT DAY, to observe Yisrael, NAMELY TO BESTOW PLENTY UPON THEM, and Yisrael hasten on that day with many kinds of worship and prayers, and many afflictions, all of them meritorious. Then freedom comes upon them from the place where all freedom exists in the hand of the Matron, MALCHUT. THIS MEANS THAT MALCHUT RISES TO BINAH, AND RECEIVES ALL FREEDOM FROM BINAH. The King's children, YISRAEL BELOW, her children, who were trusted in her hands, are all meritorious without sins or iniquities. She then joins the King in light, joy, perfection and goodwill, because she raised proper children to the King, THAT IS, SHE CLEAVES TO THE RIGHT. BEFORE YISRAEL RECEIVE PURITY AND FREEDOM FROM BINAH, MALCHUT CANNOT UNITE WITH ZEIR ANPIN AND RECEIVE THE RIGHT FROM HIM. THIS SETTLES THE QUESTION OF HIS SON RABBI ELAZAR.

256. When that day is not proper, woe to them, TO YISRAEL, woe to their messenger, THE HIGH PRIEST, woe to the Matron who is distanced from the King; supernal Ima, BINAH, is gone and no freedom comes from her to the worlds. Happy are Yisrael, whom the Holy One, blessed be He, taught His ways so as to be saved from Judgment and to be meritorious before Him. This is the meaning of, "for on that day will He forgive you, to cleanse you" (Vayikra 16:30), and, "Then will I sprinkle clean water upon you, and you shall be clean. From all your uncleannesses..." (Yechezkel 36:25).

254. ת"ח, מלכא קדישא, שביק היכליה וביתה בידא דמטרוניתא, ושבק לבנוי עמה, בגין לרבא לון, ולא לקאה לון, ולמשרי בגווייהו. דאי זכאן מטרוניתא עאלת בחדוותא ביקרא לגבי מלכא. ואי לא זכאן, היא ואינון, אתהדרו בגלותא. והא אוקימנא, כמה דכתיב, משרד אב יבריה אם. וכתיב, ובפשעיכם שלחה אמכם.

255. ועל דא אית יומא חד בשתא, לאשגחא בהו, ולעינא בהו. וכד אזדמן האי יומא, אימא עלאה דכל חירו בידהא, אזדמן לקבליה, לאסתכלא בהו בישראל. וישראל אזדזו בהאי יומא, בכמה פולחנין, בכמה צלותין, בכמה ענויין, בלהו בזכותא. כדן אזדמן להו חירו, מאתר דכל חירו בידהא דמטרוניתא. בני מלכא בנהא, דאתפקדן בידהא, בלהו זכאין, בלהו בלא חטאן, בלא חובין, כדן אזדוגת לגבי מלכא, בנהירו, בחדוה, בשלימו, ברעותא. דהא רביאת בנין למלכא עלאה בדקא יאות.

256. וכד האי יומא לא אשתכחו בדקא יאות, ווי לון, ווי לשלוחיהון, ווי דהא מטרוניתא אתרחקת מן מלכא, ואימא עלאה אסתלקת, ולא נפיק מנה חירו לעלמין. זכאין אינון ישראל, דקודשא בריך הוא אוליה לון אורחוי, בגין לאשתזבא מן דינא, וישתכחון זכאין קמיה. הה"ד, כי ביום הזה יכפר עליכם. לטהר אתכם. וכתיב, וזרקתי עליכם מים טהורים וטהרתם מכל טמאותיכם וגו'.

35. "The fifteenth day"

Rabbi Aba tells Rabbi Yosi the meaning of the fifteen days in "The fifteenth day of this seventh month," saying that the first ten belong to the Matron and the next five to the King. On the fifteenth day the moon is full, and the full moon is the secret of Malchut.

257. "The fifteenth day of this seventh month" (Vayikra 23:34). Rabbi Yosi asked Rabbi Aba. He said to him, What is the meaning of those fifteen days? He said to him, Certainly they are a precious mystery. Come and see, whether above or below, everything journeys in its own way, sits in its own way, and awakens in its own way to do whatever it does. THAT IS, NOTHING RESEMBLES ANYTHING ELSE, BOTH ABOVE AND BELOW. The tenth is from the Congregation of Yisrael, THAT IS, IT ALLUDES TO MALCHUT, since the tenth day is based on the tenth SFIRAH, MALCHUT. Hence IT IS SAID, "On the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers" (Shemot 12:3). FOR THE TENTH IS MALCHUT, AND SINCE THE TEN SFIROT REACHED COMPLETION ON THE TENTH DAY, "THEY SHALL TAKE..." That day, THE TENTH DAY OF THE MONTH, is hers, while the other five days are the King's, ZEIR ANPIN'S. That day comes upon her AND FILLS HER WITH HER LIGHTS. HENCE ON THE FIFTEENTH DAY THE MOON IS FULL, for on the five days, WHEN THE FIVE SFIROT OF ZEIR ANPIN REACH COMPLETION, the King sits on the throne, WHICH IS MALCHUT, THE SECRET OF THE FULL MOON.

258. The ten always pertain to the Matron, NAMELY MALCHUT. The five above them are the King's, NAMELY THE FIRST FIVE SFIROT OF ZEIR ANPIN, who is the day that comes upon her, THAT IS ZEIR ANPIN. For that reason, after the five days of the month of Sivan, the Torah IS GIVEN, WHICH INDICATES THE FIVE FIRST SFIROT OF ZEIR ANPIN THAT BESTOWED PLENTY AT THE GIVING OF THE TORAH. You may argue that THE TORAH SHOULD HAVE BEEN GIVEN on the seventh day, NAMELY when the two parents, ABA AND IMA, are CLOTHED in him, IN ZEIR ANPIN. For the King, WHEN HE IS in them, is then adorned with everything AND IS THEN WORTHY TO GIVE THE TORAH. HE ANSWERS, The fifth and the seventh are the same issue.

259. Come and see, the fifth is surely His, as we said. Aba then shine upon Ima, and from her the fifty gates shine upon the fifth. We may argue that it is the seventh. This is because the King abides in the wholeness of the parents that shine ON HIM, AS HIS FIVE TOGETHER WITH ABA AND IMA AMOUNT TO SEVEN. MOREOVER He receives a crown from BINAH THAT IS CALLED the seventh. IF YOU COUNT FROM YESOD, BINAH IS THE SEVENTH SFIRAH. This is as written, "Go forth, O daughters of Zion, and behold KING SOLOMON WITH THE CROWN WITH WHICH HIS MOTHER CROWNED HIM..." (Shir Hashirim 3:11). Hence, the seventh day is the day when BINAH crowns the King, ZEIR ANPIN, WITH HIS CROWNS. The King ALSO inherits then Aba and Ima that unite AND SHINE INTO HIM together AS WITH HIS OWN FIVE THEY ARE SEVEN. Thus it all depends on the same thing.

36. Manna, the well and the clouds of glory

Rabbi Yehuda tells us that Moses, Aaron and Miriam, through their merit, gave Yisrael the manna, the clouds of glory and the well, and that all of these celestial gifts are attached above. He emphasizes that there were seven clouds of glory, and that after Aaron died the clouds were gone and Yisrael was no longer protected by them. Rabbi Aba says that whoever excludes himself from the shadow of Faith as represented by those clouds is worthy only of being a servant to servants of servants, yet whoever dwells under the shadow of Faith bequeaths freedom to all his descendants forever.

257. וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי וְגו'. ר' יוֹסִי שָׁאַל לְרַבִּי אַבָּא, א"ל, הֲנִי חֲמִשָּׁה עָשָׂר יוֹם, מֵאֵי קָא מִיּוּרֵי. א"ל, וְהֵאֵי רְזָא יְקִירָא הוּא. ת"ח, בֵּין לְעִילָא בֵּין לְתַתָּא, כֹּל חַד וְחַד, בְּאַרְחִיָּה נִטְלָא. וּבְאַרְחִיָּה יִתְבָּא, וּבְאַרְחִיָּה אֲתַעֵר וְעֵבִיד מֵאֵי דְעֵבִיד. הֵאֵי עֲשׂוֹר מְכַנְסַת יִשְׂרָאֵל אֵינּוּן. וְיוֹמָא עֲשִׂירָא, בְּעֲשִׂירָא קֵימָא. וְעַל דָּא בְּעֲשׂוֹר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֵׁה לְבֵית וְגו'. וְהֵאֵי יוֹמָא, הוּא דִּילָהּ. וְחֲמִשָּׁה יוֹמִין אַחֲרָנִין, דְּמַלְכָּא הוּא. הֵהוּא יוֹמָא דְאֵתִי עֲלָהּ. דְּהָא חֲמִשָּׁא, בֵּיהּ יִתִּיב מַלְכָּא, בְּכוּרְסִיָּא.

258. וּבְכֹל אֲתֵר בְּעֲשׂוֹר, דְּמִטְרוּנִיתָא הוּא. חֲמִשָּׁה עֲלִיָּהוּ, דְּמַלְכָּא הוּא. הֵהוּא יוֹמָא דְאֵתִי עֲלָהּ. בְּג"כ חֲמִשָּׁה יוֹמִין מִירְחָא, לְאוּרִינִיתָא. וְאֵי תֵימָא שְׁבִיעָא, בְּזִמְנָא דְתֵרִין אַבְהֵן מִשְׁתַּכְּחֵי בֵּיהּ, דְּהָא מַלְכָּא בְּהוּ, וְכֵדִין מִתַּעֵר בְּכֹלָא. וְחַד מְלָה, שְׁבִיעָא וְחֲמִשָּׁא.

259. ת"ח, חֲמִשָּׁא דִּילִיָּהּ הוּא וְדֵאֵי, כְּמָה דְאֲתַמֵּר, וְכֵדִין נְהִיר אַבָּא לְאֵימָא, וְאֲתַנְהִירוּ מְנָה חֲמִשִּׁין תַּרְעִין לְאַנְהָרָא לְחֲמִשָּׁא. וְאֵי תֵימָא שְׁבִיעָא, בְּגִין דְּמַלְכָּא בְּשִׁלְמוֹ דְאַבְהֵן, וְעֵטְרָה יֵרִית מִשְׁבִּיעָא, כְּמָה דְכְּתִיב צְאִינָה וְרֵאִינָה בְּנוֹת צִיּוֹן. וְע"ד שְׁבִיעָא הוּא יוֹמָא דְמַעֲטָרָא מַלְכָּא בְּעֵטְרוֹי, וְכֵדִין יֵרִית מַלְכָּא לְאַבָּא וְאֵימָא, דְּמִזְדוּגִין כַּחֲדָא. וְע"ד כֹּלָא בְּחַד תְּלִינָא.

260a. The fifteenth day" (Vayikra 23:34). Rabbi Yehuda opened the discussion with, "And when the Canaanite, the king of Arad" (Bemidbar 21:1). We learned that three celestial gifts were given to Yisrael by the three siblings, Moses, Aaron and Miriam - the manna through the merit of Moses, the clouds of glory through the merit of Aaron and the well through the merit of Miriam. They are all attached above. The manna is by the merit of Moses, as written, "Behold, I will rain bread from heaven for you" (Shemot 16:4). "from heaven" refers to Moses, NAMELY THE CHARIOT TO ZEIR ANPIN CALLED MOSES AND ALSO CALLED HEAVEN.

260b. The clouds of glory are by merit of Aaron, A CHARIOT TO CHESED, as written, "that You Hashem are seen face to face..." (Bemidbar 14:14), and, "the cloud of the incense may cover" (Vayikra 16:13). As on the other verse, IN RELATION TO INCENSE, there are seven CLOUDS, so in the former, IN, "YOUR CLOUD STANDS OVER THEM" (BEMIDBAR 14:14), there are also seven CLOUDS. For there were seven clouds of incense joined together, and Aaron is the uppermost of the seven clouds. FOR THE SEVEN CLOUDS ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. AARON, WHO IS A CHARIOT TO CHESED, IS THE FIRST SFIRAH, and he is daily connected through it to the six other clouds, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE CLOUDS ARE THEREFORE CONSIDERED TO COME BY THE MERIT OF AARON, AS HE IS THE ASPECT OF CHESED, THE TOP CLOUD, WHICH INCLUDES THEM.

261. The well comes by merit of Miriam, WHO WAS A CHARIOT TO MALCHUT, since she is surely called a well. In the book of Agadah, WE LEARNED, "And his sister stood afar off, to know..." (Shemot 2:4). This is a well of living water, NAMELY MALCHUT, and all was bound into one, SINCE MIRIAM WAS CONNECTED TO MALCHUT. When Miriam died, the well was gone, as written, "And there was no water for the congregation" (Bemidbar 20:2). At that time, another well wished to depart, MALCHUT, that was with Yisrael, BUT when it saw the six clouds, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, that were connected to it, TO THE CLOUD OF MALCHUT, HER OWN ASPECT, MALCHUT became connected to them.

262. When Aaron died, the clouds of glory were gone, and with them was gone the SEVENTH cloud, TO WHICH the well, MALCHUT, WAS ATTACHED. Moses returned them to them, as written, "You have ascended on high, you have led captivity captive. You have received gifts from men" (Tehilim 68:19). Surely, "You have received gifts from men," the presents that were there before, NAMELY, the well and the clouds.

263. This well is Isaac's well, NAMELY MALCHUT THAT IS CALLED WELL WHEN RECEIVING THE ILLUMINATION OF CHOCHMAH FROM THE LEFT CALLED ISAAC. These clouds are Aaron's clouds, WHICH MEANS THAT CLOUDS ARE CHASSADIM, BECAUSE THEY ARE OF THE ASPECT OF AARON WHO IS CHESED. Rabbi Yitzchak said, What is the reason Aaron was worthy THAT THE CLOUDS OF GLORY WILL COME OVER YISRAEL BY HIS MERIT? This is because he is connected to the clouds, WHICH MEANS HE IS THE ATTRIBUTE OF CHESED LIKE THEM. And he, BEING A CHARIOT TO CHESED OF ZEIR ANPIN, THE TOP CLOUD, used to connect AND UNITE them all into one daily, so they will all be blessed by him.

260(1). וּבַחֲמֹשֶׁה עָשָׂר יוֹם, ר' יְהוּדָה פָּתַח, וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עַרְד. תְּנִינָן, ג' מִתְּנָן עֲלֵאֵין, אֲזַדְמָנוּ לְהוּ לְיִשְׂרָאֵל, ע"י תִּלְתָּא אַחִין: מֹשֶׁה, אַהֲרֹן, וּמִרְיָם. מִן, בְּזִכּוֹת מֹשֶׁה. עֲנִי כְבוֹד, בְּזִכּוֹת אַהֲרֹן, בְּאֵר, בְּזִכּוֹת מִרְיָם. וּכְלֵהוּ אַחִידָן לְעֵילָא. מִן בְּזִכּוֹת מֹשֶׁה, דְּכִתִּיב הִנְנִי מִמְטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם מִן הַשָּׁמַיִם, דָּא מֹשֶׁה.

260(2). עֲנִי כְבוֹד בְּזִכּוֹת אַהֲרֹן, דְּכִתִּיב אֲשֶׁר עֵין בְּעֵין נִרְאָה אֶתְהָ יי' וְגו', וְכִתִּיב וְכִסֶּה עֵין הַקְּטָרֶת. מַה לְהֵלֵן, שְׂבַעָה. אֵף כֵּאֵן נְמִי שְׂבַעָה. דְּהָא בְּקִטְרֶת שְׂבַעָה עֲנִין מִתְקַשְׁרֵן כְּחֻדָּא. וְאַהֲרֹן רִישָׁא לְכֹל שְׂבַעָה עֲנִין הוּא וְהוּא קְשִׁיר לְשִׁית אַחֲרֵינָן בֵּיהּ בְּכֹל יוֹמָא.

261. בְּאֵר בְּזִכּוֹת מִרְיָם, דְּהָא הִיא וְדָאֵי בְּאֵר אַתְקֵרִי. וּבִסְפָרָא דְאַגְדָּתָא, וְתַתְּצַב אַחֲוֹתוּ מִרְחוֹק לְדַעָה וְגו'. דָּא הוּא בְּאֵר מִים חַיִּים, וְכֹלָא קְשׁוּרָא חֹד. מִתְהָ מִרְיָם, אֶסְתַּלַּק בְּאֵר. דְּכִתִּיב, וְלֹא הָיָה מִים לְעַדָּה. וּבִהָיָא שְׂעֵתָא בְּעֵאתָ בְּאֵר אַחֲרָא לְאַסְתַּלְקָא, דְּהוּהוּ שְׂכִיחַ עֲמַהוּן דְּיִשְׂרָאֵל. כִּד חֲמָתָא שִׁיתָא עֲנִין דְּהוּוּ קְשִׁירִין עֲלֵהּ, אַתְקַשְׁרֶת הִיא בְּהוּ.

262. מִית אַהֲרֹן, אֶסְתַּלְקוּ אֵינוֹן עֲנִין, וְאַסְתַּלַּק עֲנָא דְבִירָא עֲמַהוּן. אֶתָּא מֹשֶׁה, אַהֲרֹן לְהוּ. הַה"ד, עֲלִית לְמִרוֹם שְׁבִית שְׁבִי לְקַחַת מִתְּנוֹת בְּאַדָּם. לְקַחַת מִתְּנוֹת וְדָאֵי, אֵינוֹן מִתְּנוֹת דְּהוּוּ בְּקַדְמִיתָא בְּאֵר וְעֲנִין.

263. בְּאֵר, דָּא בְּאֵר דְּיִצְחָק. עֲנִין, אֵלִין עֲנִין דְּאַהֲרֹן. א"ר יִצְחָק, מִפְּנֵי מַה זְכָה אַהֲרֹן לְדָא, בְּגִין דְּאִיהוּ קְשִׁיר בְּעֲנִין. וְהוּא אֶקְשִׁיר כֹּל יוֹמָא וְיוֹמָא לְכֹלָהוּ כְּחֻדָּא, דְּמִתְבְּרָכָאן כְּלָהוּ עַל יְדוּי.

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264. Come and see, whatever kindness (Chesed) the Holy One, blessed be He, did to Yisrael, He attached the seven clouds of glory to it, WHICH CORRESPOND TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. And He connected them to the Congregation of Yisrael, WHICH IS MALCHUT, since her cloud was connected to the others six, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Thus Yisrael walked in the desert with all seven clouds. The reason is that they were all the bonds of Faith, ATTACHED TO MALCHUT THAT IS CALLED FAITH. In relation to that SCRIPTURE SAYS, "You shall dwell in booths seven days" (Vayikra 23:42), THE SECRET OF THE SEVEN CLOUDS OF GLORY THAT WENT WITH YISRAEL IN THE DESERT. What does that teach us? HE ANSWERS, It is written, "I sat down under his shadow with great delight, and his fruit was sweet to my taste" (Shir Hashirim 2:3), THE SECRET OF THE SHADOW OF THE CLOUDS OF GLORY AND THE SECRET OF THE SHADOW OF THE SUKKAH. Man should display himself sitting under the shadow of Faith.

265. Come and see, throughout Aaron's life Yisrael were under the shadow of Faith, under these SEVEN clouds. After Aaron died, one cloud was gone, WHICH IS CHESED OF THE CLOUDS, HIS OWN ATTRIBUTE, the one most to the right. When that was gone, the other clouds were gone with it, THE SIX SFIROT INCLUDED IN IT. Everyone OF YISRAEL were seen lacking. We explained the verse, "And when all the congregation saw that Aaron was dead" (Bemidbar 20:29). Do not pronounce it 'saw (Heb. vayir'u)' but 'were seen (Heb. vayera'u)', WHICH MEANS THAT THE CLOUDS' SHADOW DISAPPEARED FROM THEM AND THEY WERE EXPOSED. Immediately, "And when the Canaanite, the king of Arad, who dwelt in the Negev, heard that Yisrael came by the way of Atarim" (Bemidbar 21:1), he heard that the clouds of glory were gone and the great guide died, to whom all the clouds were attached.

266. Rabbi Yitzchak said, Surely it was "the Canaanite, the king of Arad, who dwelt in the Negev." When the spies Moses sent returned, they said, "Amalek dwells in the land of the Negev" (Bemidbar 13:29), in order to break their heart, since their strength was first broken by Amalek.

267. Rabbi Aba said, "the Canaanite...heard." Why is THE CANAANITE MENTIONED here, COMING after the clouds were gone? AND HE ANSWERS, It is written of Canaan, "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). We learned here FROM THE VERSE, "THE CANAANITE...HEARD," that whoever excludes himself from the shadow of Faith is worthy of being a servant to servants of servants, NAMELY TO CANAANITES. This is the meaning of, "he fought against Yisrael, and took some of them prisoners" (Bemidbar 21:1), taking himself servants from among Yisrael.

268. It is therefore written, "all that are home born in Yisrael shall dwell in booths" (Vayikra 23:42), for whoever is from the root and holy stock of Yisrael shall dwell in booths under the shadow of Faith. Whoever is not from the holy stock and root of Yisrael shall not dwell in them, but excludes himself from under the shadow of Faith.

264. תא חזוי, על כל חסד דעבד קודשא בריך הוא בישראל. קשור עמהון ז' ענני יקירן, וקשור להו בכנסת ישראל, דהא עננא דילה אתקשר בשיתא אחרנין. ובכלהו שבעה, אזלו ישראל במדברא. מאי טעמא, בגין דכלהו קשרא דמהימנותא נינהו ועל דא בסכות תשבו שבעת ימים. מאי קא מיירי. בגין דכתיב, בצלו חמדתי וישבתי ופריו מתוק לחכי. ובעי בר נש לאחזאה גרמיה, דיתיב תחות צלא דמהימנותא.

265. ת"ח, כל אינון שנין דקאים אהרן, הוו ישראל בצלא דמהימנותא, תחות אלין עננין. בתר דמית אהרן, אסתלק עננא חד, דהוא ימינא דכלא. וכד האי אסתלק, אסתלקו כל שאר עמיה ואתחזיאו בלהו בגריעותא. והא אוקמוה, דכתיב ויראו כל העדה כי גוע אהרן. אל תקרי ויראו, אלא וייראו. מיד וישמע הכנעני מלך ערד יושב הנגב כי בא ישראל דרך האתרים. שמע דאסתלקו אינון עננים, ומית תיירא רברבא דכל אינון עננים אתקשרו ביה.

266. א"ר יצחק, הכנעני מלך ערד יושב הנגב ודאי וכד אתו אינון מאללין דשדר משה, אמרו עמלק יושב בארץ הנגב, בגין לתברא לפייהו. דהא בעמלק אתבר חיליהון בקדמיתא.

267. א"ר אבא, וישמע הכנעני, מאי קא מיירי הכא. בתר דאסתלקו אינון עננים. אלא כנען כתיב ביה, ויאמר ארור כנען עבד עבדים יהיה לאחיו. הכא אוליפנא, מאן דאפיק גרמיה מצלא דמהימנותא, אתחזי למהוי עבד לעבדי עבדין, הה"ד וילחם בישראל וישב ממנו שבי. הוא נטל עבדין מישראל לגרמיה.

268. ועל דא כתיב, כל האזרח בישראל ישבו בסוכות. כל מאן דאיהו משרשא וגזעא קדישא בישראל, ישבו בסכות, תחות צלא דמהימנותא. ומאן דליתיה מגזעא ושורשא קדישא בישראל, לא יתיב בהו, ויפוק גרמיה מתחות צלא דמהימנותא.

269. It is written, "As for the merchant (also: 'the Canaanite'), the balances of deceit are in his hand" (Hoshea 12:8). This refers to Eliezer, Abraham's servant. Come and see, it is written, "Cursed be Canaan." Since this Canaan, ELIEZER, merited to serve Abraham and since he did serve Abraham and dwelt under the shadow of Faith, he was worthy of being excluded from the curse he was cursed with. Furthermore, a blessing is written about him, as written, "And he said, Come in, you blessed of Hashem" (Beresheet 24:31). This teaches us that whoever dwells under the shadow of Faith bequeaths freedom for himself and for his descendants for ever, and is blessed with a celestial blessing. Whoever excludes himself from the shadow of Faith bequeaths exile for himself and for his descendants, as written, "he fought against Yisrael, and took some of them prisoners."

270. "You shall dwell in booths (Heb. Sukkot)." SUKKOT IS SPELLED WITHOUT VAV, because THIS SUKKOT ALLUDES to one cloud only, WHICH IS CHESED, to which all SIX CLOUDS are attached. HENCE THERE ARE SEVEN DAYS, as written, "And the cloud of Hashem was upon them by day" (Bemidbar 10:34), and, "and that You go before them by day time in a pillar of cloud" (Bemidbar 14:14), which is Aaron's cloud, WHICH IS CHESED that is called "by day," as written, "Yet Hashem will command His Chesed in the daytime" (Tehilim 42:9). One cloud, WHICH IS CHESED, receives with it five other clouds, WHICH ARE GVURAH, TIFERET, NETZACH, HOD AND YESOD, so they are six. Another cloud, of which is written, "and in a pillar of fire by night" (Bemidbar 14:14), WHICH IS MALCHUT, shines on Yisrael from the illumination of the six CLOUDS.

37. The holiday of Sukkot

We learn that whoever is in the secret of the Faith dwells in a Sukkah or booth, and that one must offer a daily sacrifice on the seven days of Sukkot. Offerings are made to the other nations because God wants them to be friends with Yisrael.

Ra'aya Meheimna (the Faithful Shepherd)

271. "You shall dwell in booths (Heb. Sukkot) seven days" (Vayikra 23:42). It is a commandment to dwell in a Sukkah. We explained that its purpose is to show that Yisrael dwell in the secret of Faith, THE SECRET OF THE SHADOW OF THE SUKKAH entirely without fear OF DENOUNCING, since the prosecutor has already separated from them ON YOM KIPPUR THROUGH THE GOAT GIVEN TO AZAZEL. Whoever is in the secret of Faith dwells in a Sukkah, as we explained from the words, "all that are home born in Yisrael shall dwell in booths" (Ibid.), THAT IS, whoever is in the secret of Faith of the seed and root of Yisrael shall dwell in Sukkot. This mystery was brought in several places.

269. כְּתִיב כְּנֻעַן בְּיָדוֹ מֵאֲזֵנֵי מְרֵמָה, דָּא אֱלִיעֶזֶר עֶבֶד אַבְרָהָם. וּת"ח, כְּתִיב אַרְוֵר כְּנֻעַן וּבְגִין דְּזָכָה כְּנֻעַן דָּא, לְשִׁמְשָׁא לְאַבְרָהָם, כִּיּוֹן דְּשִׁמְשָׁא לְאַבְרָהָם, יְתִיב תַּחֲוֹת צִלָּא דְּמַהִימְנוּתָא, זָכָה לְמִיפֵק מִהֵוּא לְטִיָּא דְּאֵתְלִטִיָּא, וְלֹא עוֹד אֱלָא דְּכְתִיב בֵּיהּ בְּרָכָה. דְּכְתִיב, וַיֹּאמֶר בֹּא בְּרוּךְ יְיָ. מֵאֵי קָא מִיִּירֵי. דְּכָל מֵאֵן דִּיתִיב תַּחֲוֹת צִלָּא דְּמַהִימְנוּתָא, אַחְסִין חִירוֹ לִיהּ וְלִבְנוֹי לְעֵלְמִין, וְאַתְבְּרֵךְ בְּרַכְתָּא עֲלָאָה, וּמֵאֵן דְּאִפִּיק גְּרַמִּיהּ מִצִּלָּא דְּמַהִימְנוּתָא, אַחְסִין גְּלוּתָא לִיהּ וְלִבְנוֹי, דְּכְתִיב וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשָּׁב מִמֶּנּוּ שְׁבִי.

270. בְּסִכּוֹת תִּשְׁבוּ חֹסֶר, וְדָא עֲנָנָא חָד, דְּכִלְהוּ קְשִׁירִין בֵּיהּ. דְּכְתִיב, כִּי עָנַן יְיָ עָלֵיהֶם יוֹמָם. וְכְתִיב, וּבַעֲמוֹד עָנַן אֶתְהּ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. דָּא הוּא עֲנָנָא דְּאֶהֱרָן, דְּאֶקְרִי יוֹמָם, דְּכְתִיב יוֹמָם יִצְוֶה יְיָ חֹסְדוֹ. עֲנָנָא חָד, נְטִיל עֲמִיהּ חֲמֵשׁ אַחְרֵינִין, וְאִינוּן שִׁית. וְעֲנָנָא אַחְרָא, דְּכְתִיב וּבַעֲמוֹד אֵשׁ לַיְלָה, דָּא נְהָרָא לְהוּ לְיִשְׂרָאֵל, מְנַהִירוֹ דְּאִינוּן שִׁית.

רַעִיָּא מַהִימְנָא

271. בְּסִכּוֹת תִּשְׁבוּ שְׁבַעַת יָמִים וְגו', פְּקוּדָא דָּא, לְיֹשֵׁב בְּסוּכָה. וְהָא אוֹקִימְנָא, בְּגִין לְאַתְחֻזָּא דְּיִשְׂרָאֵל יְתִיב בְּרָזָא דְּמַהִימְנוּתָא, בְּלֹא דְּחִילוֹ כְּלָל, דְּהָא מְקַטְרָגָא אֶתְפָּרֵשׁ מִנֵּיהּ. וְכָל מֵאֵן דְּאִיהוּ בְּרָזָא דְּמַהִימְנוּתָא, יְתִיב בְּסוּכָה. כְּמָה דְּאוֹקִימְנָא, דְּכְתִיב, כָּל הָאֲזֵרַח בְּיִשְׂרָאֵל יִשְׁבוּ בְּסִכּוֹת. מֵאֵן דְּאִיהוּ בְּרָזָא דְּמַהִימְנוּתָא, וּמְזִרְעָא וְשִׁרְשָׁא דְּיִשְׂרָאֵל, יִשְׁבוּ בְּסִכּוֹת. וְרָזָא דָּא אֶתְמַר בְּכַמְהָ דּוּכְתִי.

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272. The following commandment is to offer a daily sacrifice ON THE SEVEN DAYS OF SUKKOT. Everyone should have a part in that sacrifice, in His children's joy, SINCE THE SEVENTY BULLOCKS CORRESPOND TO THE SEVENTY MINISTERS OF THE NATIONS. They are all attached to the tree, ZEIR ANPIN, since the branches below that come from the root of the tree are all blessed because of the tree. Even though they are useless, THEY are all ALSO blessed. Yisrael rejoice in their Father in heaven, NAMELY IN THE ROOT OF THE TREE, and they give a portion of the blessings to the rest of the nations, who can hold and do hold to Yisrael.

273. All those offerings, THE SEVENTY BULLOCKS, were made to give nourishment to all the ministers appointed over the other nations, since for the love the Holy One, blessed be He, has for His children, He wants all THE MINISTERS to be their friends. This is the meaning behind, "When a man's ways please Hashem, He makes even his enemies to be at peace with him" (Mishlei 16:7). THAT IS, even the highest prosecutors become again friendly with Yisrael. When the celestial forces again become friends to Yisrael, those below do so even more.

274. You may say that the sacrifices were offered to them, TO THE SEVENTY MINISTERS. This is not so, but everything was offered and sacrificed to the Holy One, blessed be He, and He divides the nourishment among the multitudes of the other sides, NAMELY THE MINISTERS OF THE SEVENTY NATIONS, so they will enjoy His children's gift and again become their friends. Thus it shall be known above and below that there is no nation like Yisrael, who are the portion and lot of the Holy One, blessed be He. And the glory of the Holy One, blessed be He, rises above and below as it should and all the celestial multitude start by saying, "And what one nation in the earth is like Your people, like Yisrael" (II Shmuel 7:23).

End of Ra'aya Meheimna

Rabbi Elazar talks about the clouds that went with Yisrael through the wilderness. We hear about the invitation for the guests of Faith to enter the Sukkah, and how important it is to give a portion of the meal to the poor.

275. Rabbi Elazar opened with, "Thus says Hashem; I remember in your favor, the devotion of your youth..." (Yirmeyah 2:2). This verse was said about the Congregation of Yisrael, WHICH IS MALCHUT, when she was walking with Yisrael in the wilderness. "I remember in your favor (lit. 'Chesed')" refers to Aaron's cloud, WHICH IS CHESED that traveled with five other CLOUDS, GVURAH, TIFERET, NETZACH, HOD AND YESOD that joined over you and shone upon you. "your love as a bride" (Ibid.) AS THOSE CLOUDS that incorporated you, adorned you and bedecked you as a bride wearing her jewelry: why all that? Because, "you did go after Me in the wilderness, in a land not sown" (Ibid.), BECAUSE SHE WALKED WITH YISRAEL IN THE WILDERNESS.

272. פְּקוּדָא בְּתַר דָּא, לְקַרְבָּא קַרְבָּנָא בְּכָל יוּמָא, וְקַרְבָּנָא דָּא, לְמַהוּי חוּלְקָא בְּכָלֵא, בְּחֻדְוֹתָא דְּבִנְוֵי. בְּגִין דְּכֻלְהוּ אַחִירֵן בְּאִילָנָא. עֲנַמִּין דְּלִתְתָּא דְּלַגְבֵי שְׂרָשָׁא דְּאִילָנָא, כֵּלָא אַתְּבָרְכֵן בְּגִין אִילָנָא. אִף עַל גַּב דְּלִית בְּהוּ תוּעֵלְתָּא, כֵּלָא אַתְּבָרְכָן. וְחֻדְוֹתָא דְּיִשְׂרָאֵל בְּאַבְוּהוֹן דְּלַעִילָא, יְהִיבֵי חוּלְקָא דְּבִרְכָאן, לְכָל אִינוּן שְׂאָר עֲמִין, דְּאִית לֹון אַחִירֵן, וְאַתְּאַחֲרוּ בְּהוּ בְּיִשְׂרָאֵל.

273. וְכָל אֵלִין קַרְבָּנִין, לְמִיְהִב מְזוּנָא, לְאִינוּן מִמֵּן דְּשְׂאָר עֲמִין, דְּהָא מְגוּ רַחִימוּ דְּקָא רַחִים קוּדְשָׁא בְּרִיךְ הוּא לְבִנְוֵי, בְּעֵי דְּכֵלָא יְהוֹן רַחִימִין דְּלַהוֹן. וְרָזָא דָּא, בְּרֻצוֹת יְיָ דְּרִכֵי אִישׁ גַּם אוֹיְבֵיו יִשְׁלִים אֹתוּ. אֲפִילוּ כָּל אִינוּן מְקַטְרְגֵי עֲלָאי כֵּלְהוּ אַהֲרֵן רַחִימִין לְיִשְׂרָאֵל וְכֹד חִיילִין דְּלַעִילָא אַהֲרֵרוּ רַחִימִין לְיִשְׂרָאֵל, כָּל אִינוּן דְּלִתְתָּא, עַל אַחַת כְּמָה וְכְמָה.

274. וְאִי תִימָא לְהוֹן הוּוּ מְקַרְבֵי קַרְבָּנָא, לְאוּ הִיבֵי, אֲלָא כֵּלָא לְקוּדְשָׁא בְּרִיךְ הוּא סְלִיק וּמִתְקַרְבֵי. וְאִיהוּ פְּרִישׁ מְזוּנָא לְכֻלְהוּ אוּכְלוּסִין דְּסִטְרִין אַחֲרֵנִין, דִּיתְהַנּוּן בְּהוּא דוֹרוּנָא דְּבִנְוֵי, וְיִתְהַדְרֹון רַחִימִין דְּלַהוֹן, דִּינְדַעֵן עֵילָא וְתִתָּא, דְּהָא לִית עֲמָא כְּעֲמָא דְּיִשְׂרָאֵל, דְּאִינוּן חוּלְקִיָּה וְעַדְבִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאַסְתַּלַּק יְקָרָא דְּקוּדְשָׁא בְּרִיךְ הוּא עֵילָא וְתִתָּא בְּדְקָא יְאוּת. וְכָל אוּכְלוּסִין עֲלָיִן פְּתַחֵי וְאַמְרֵי, וְמִי כְּעֲמַךְ בְּיִשְׂרָאֵל גּוֹי אַחַד בְּאַרְץ. ע"כ רַעִיא מְהִימְנָא

275. רַבִּי אֶלְעָזָר פְּתַח, כֹּה אָמַר יְיָ זְכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ וְגו'. הָאִי קָרָא עַל כ"ו אַתְּמַר, בְּשַׁעֲתָא דְּהוּת אֲזָלָא בְּמַדְבְּרָא עֲמַהוֹן דְּיִשְׂרָאֵל. זְכַרְתִּי לָךְ חֶסֶד: דָּא עֲנָנָא דְּאַהֲרֹן, דִּינְטָלָא בְּחַמֶּשׁ אַחֲרֵנִין, דְּאַתְקַשְׁרוּ עֲלֶךָ, וְנַהֲיִרוּ עֲלֶךָ. אַהֲבַת כְּלוּלוֹתֶיךָ, דְּאַשְׁתְּכַלְלוּ לָךְ, וְאַעֲטִרוּ לָךְ, וְאַתְקִינוּ לָךְ כְּכֻלְהָ דְּתַעֲדֵי תְּכַשִּׁיטְהָא. וְכָל כֵּן לְמָה. בְּגִין לְכַתְּרָא אַחֲרֵי בְּמַדְבַּר בְּאַרְץ לֹא זְרוּעָה.

276. Come and see, when man sits in this apartment, IN THE SUKKAH, which is the shadow of Faith, the Shechinah spreads her wings over him from above and Abraham, WHO IS CHESED and five other righteous, THE SECRET OF GVURAH, TIFERET, NETZACH, HOD AND YESOD fix their dwelling with him. This is the meaning of, "You shall dwell in booths (Heb. Sukkot) seven days" (Vayikra 23:42). It is written, "seven days," WHICH ALLUDES TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, instead of, 'in seven days'. Similarly it is written, "for six days Hashem made heaven and earth" (Shemot 31:17), INSTEAD OF 'IN SIX DAYS'. THEY TOO INDICATE THE SUPERNAL SIX DAYS, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT MADE HEAVEN AND EARTH. One should rejoice every day with a joyful countenance in those guests, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT that dwell with him.

277. Rabbi Aba said, It is written, "You shall dwell in booths (Heb. SUKKOT) seven days," and then, "shall dwell in booths" (Vayikra 23:42). IT first SAYS, "You shall dwell" and then, they "shall dwell." HE ANSWERS, The first one is for the guests, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, AND THEREFORE THE TEXT SPEAKS IN THE SECOND PERSON. The second is for people in general, FOR WHICH REASON THE TEXT SAYS IN THE THIRD PERSON, "SHALL DWELL." The first is for the guests. Rav Hamnuna Saba, for example, when he entered the Sukkah, used to stay happily on the inner threshold of the Sukkah, and say, Let us invite the guest. He set the table, stood up and blessed, 'TO DWELL IN THE SUKKAH', then said, "You shall dwell in booths seven days." Sit down, lofty guests, sit you down. Sit down, guests of Faith, sit you down. He joyfully raised his hands and said, 'Happy is our lot, happy the lot of Yisrael, as written, "for Hashem's portion is His people" (Devarim 32:9). Then he would sit down.

278. The second MENTION IN THE VERSE, "SHALL DWELL" IN THE THIRD PERSON is for people in general, NAMELY, for whoever has a share in the nation and the holy land; he dwells in the secret of Faith to receive guests and rejoice in this world and in the World to Come. It behooves us to gladden the poor. The reason is that the portion of the guests he invited TO HIS MEAL belongs to the poor. He that sits in the shadow of Faith and invites these lofty guests, the guests of Faith, yet does not give them, NAMELY THE POOR, their share OF THE MEAL, all THE GUESTS stand back from him and say, "Do not eat the bread of him who has an evil eye..." (Mishlei 23:6). Thus the table he set is his, THE ONE WHO HAS AN EVIL EYE, and not of the Holy One, blessed be He. Of him it is written, "and spread dung upon your faces, even the dung of your feasts" (Malachi 2:3). Woe to that man when those guests of Faith stand back from his table.

276. תָּא חֲזִי, בְּשַׁעֲתָא דְּבַר נֶשׁ יְתִיב בְּמִדּוּרָא דָּא, צֵלָא דְּמַהִימְנוּתָא, שְׂכִינְתָא פְּרָסָא גְּרַפְהָא עָלֵיהּ מְלַעִילָא, וְאַבְרָהָם וְחַמְשָׁה צְדִיקָיָא אַחֲרָנִין שׁוּיִין מְדוּרִיהוֹן עִמֵּיהּ. אָמַר רַבִּי אַבָּא, אַבְרָהָם וְחַמְשָׁה צְדִיקָיָא, וְדוּד מְלָכָא, שׁוּיִין מְדוּרִיהוֹן עִמֵּיהּ. הֲרָא הוּא דְּכְתִיב, בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים. שִׁבְעַת יָמִים כְּתִיב, וְלֹא בְּשִׁבְעַת יָמִים. כְּגִזְוֵנָא דָּא כְּתִיב כִּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֶת הַשָּׁמַיִם וְגו'. וּבְעֵי בַר נֶשׁ לְמַחְדֵּי בְּכַל יוֹמָא וְיוֹמָא, בְּאַנְפִּין נְהִירִין, בְּאוֹשְׁפִיזִין אֲלִין דְּשְׂרִיין עִמֵּיהּ.

277. וְאָמַר רַבִּי אַבָּא, כְּתִיב בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים, וְלִבְתֵּר יֵשְׁבוּ בְּסֻכּוֹת. בְּקִדְמִיתָא תֵּשְׁבוּ, וְלִבְתֵּר יֵשְׁבוּ. אֲלָא, קִדְמָאָה לְאוֹשְׁפִיזֵי. תְּנִינָא, לְבָנֵי עֲלָמָא. קִדְמָאָה לְאוֹשְׁפִיזֵי, כִּי הָא דְּרַב הַמְנוּנָא סָבָא, כִּד הוּא עֵייל לְסוּכָה הוּא חֲדֵי, וְקָאִים עַל פְּתֻחָא לְסוּכָה מְלַגָּא, וְאָמַר נִזְמַן לְאוֹשְׁפִיזִין. מְסַדֵּר פְּתוּרָא, וְקָאִים עַל רְגִלוֹהִי, וּמְבָרַךְ, וְאוֹמַר בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים. תֵּיבּוּ אוֹשְׁפִיזִין עֲלָיִן, תֵּיבּוּ. תֵּיבּוּ אוֹשְׁפִיזֵי מַהִימְנוּתָא, תֵּיבּוּ. אָרִים יְדוּי, וְחֲדֵי, וְאָמַר זְכָאָה חוּלְקִנָּא, זְכָאָה חוּלְקִיהוֹן דְּיִשְׂרָאֵל, דְּכְתִיב, כִּי חֶלֶק יי' עִמּוֹ וְגו', וְהוּא יְתִיב.

278. תְּנִינָא, לְבָנֵי עֲלָמָא, דְּמֵאן דָּאִית לֵיהּ חוּלְקָא בְּעֵמָא וּבְאַרְעָא קְדִישָׁא, יְתִיב בְּצֵלָא דְּמַהִימְנוּתָא, לְקַבְּלָא אוֹשְׁפִיזִין, לְמַחְדֵּי בְּהָאֵי עֲלָמָא וּבְעֲלָמָא דְּאִתֵּי וּבְעֵי לְמַחְדֵּי לְמַסְכְּנֵי. מֵאֵי טַעְמָא. בְּגִין דְּחוּלְקָא דְּאִינוּן אוֹשְׁפִיזִין דְּזַמִּין דְּמַסְכְּנֵי הוּא. וְהוּא דְּיְתִיב בְּצֵלָא דָּא דְּמַהִימְנוּתָא, וְזַמִּין אוֹשְׁפִיזִין אֲלִין עֲלָיִן, אוֹשְׁפִיזֵי מַהִימְנוּתָא, וְלֹא יְהִיב לֹון חוּלְקִיהוֹן, כְּלָהוּ קִיּוּמֵי מְנִיָּה, וְאָמְרֵי אֵל תֵּלַחֵם אֶת לַחֵם רַע עֵינַי וְגו', אֲשֶׁתְּכַח דְּהוּא פְּתוּרָא דְּתַקִּין, דִּילִיָּהּ הוּא, וְלֹא דְּקוּדְשָׁא בְּרִיךְ הוּא, עָלֵיהּ כְּתִיב וְזֵרִיתִי פָּרֶשׁ עַל פְּנוֹכֶם וְגו', פָּרֶשׁ חֲגִיכֶם, וְלֹא חֲגִי. וּוִי לִיָּהּ לְהוּא בַר נֶשׁ, בְּשַׁעֲתָא דְּאֲלִין אוֹשְׁפִיזֵי מַהִימְנוּתָא קִיּוּמֵי מְפִתּוּרִיָּהּ.

279. Rabbi Aba said, Abraham throughout his life used to stand at the crossroad to invite guests and set the table for them. Now, ON SUKKOT, if one invites him and all the other righteous and King David but does not give them their share, Abraham stands up from the table and cries, "Depart, I pray you, from the tents of these wicked men" (Bemidbar 16:26), and everyone walks away after him. Isaac says, "but the belly of the wicked shall feel want" (Mishlei 13:25), and Jacob says, "The morsel which you have eaten shall you vomit up" (Mishlei 23:8). The rest of the righteous, NAMELY MOSES AND AARON, say, "For all tables are full of vomit and filth, so that there is no place clean" (Yeshayah 28:8).

280. King David said, And He completes the execution of His punishments, as written, "And it came to pass about ten days after, that Hashem smote Nabal, and he died" (I Shmuel 25:38). HE ASKS, What does this mean, AND ANSWERS, This is because David asked Nabal to accept him as a guest, but he declined. Also he WHO SITS AT THE SUKKAH invited him, KING DAVID, yet did not give him his share. THEREFORE KING DAVID RECITED OVER HIM THIS VERSE ABOUT NABAL. During the ten days, when King David, MALCHUT, judges the world, DURING THE TEN DAYS OF REPENTANCE, that man is punished for it, for rewarding him worse than Nabal, BY INVITING HIM YET NOT GIVING HIM HIS SHARE. NABAL AT LEAST DID NOT INVITE HIM.

281. Rabbi Elazar said, The Torah did not trouble man TO GIVE more than what he can afford, as written, "every man shall give as he is able" (Devarim 16:17). One must not say, Let me eat and be full and slake my thirst first, and give the rest to the poor. The first part belongs to the guests. He who gladdens the guests and gives them to drink, the Holy One, blessed be He, is happy with him and Abraham says about him, "then shall you delight yourself in Hashem" (Yeshayah 58:14), and Isaac calls, "No weapon that is formed against you shall prosper" (Yeshayah 54:17). Rabbi Shimon said, King David, WHO IS MALCHUT, recited this VERSE to him, because all the weapons of the King and the King's wars were delivered to David's hands. But Isaac says, "His seed shall be mighty upon earth...Wealth and riches shall be in his house..." (Tehilim 112:2-3).

282a. Jacob said, "Then shall your light break forth (Heb. Yibaka) like the morning" (Yeshayah 58:8), BECAUSE YIBAKA IS SPELLED WITH THE SAME LETTERS AS JACOB. The other righteous say, "and Hashem shall guide you continually, and satisfy..." (Ibid. 11). King David said, "No weapon that is formed against you shall prosper," because he was appointed over all the weapons in the world. Happy is the lot of the man who merited all this. Happy is the lot of the righteous in this world and in the World to Come. Of them it is written, "Your people also shall be all righteous..." (Yeshayah 60:21). We are told that it is a commandment to take a Lulav on the day of Sukkot.
Ra'aya Meheimna (the Faithful Shepherd)

279. ואמר ר' אבא, אברהם, כל יומוי הוה קאים
בפרשת אורחין, לזמנא אושפיזין, ולתקנא לון
פתורי, השתא, דמזמנין ליה, ולכלהו צדיקניא,
ולדוד מלכא, ולא יהבין לון חולקיהון, אברהם
קאים מפתורא, וקרי, סורו נא מעל אהלי האנשים
הרשעים האלה. וכלהו סלקין אבתריה. יצחק אמר,
ובטן רשעים תחסר. יעקב אמר, פתך אכלת
תקיאנה. ושאר כל צדיקניא אמרי, כי כל שלחנות
מלאו קיא צואה בלי מקום.

280. דוד מלכא אמר, ואשלים דינוי, דכתיב ויהי
בעשרת הימים ויגוף יי את נבל וימת. מאי קא
מירי. בגין דדוד שאל לנבל, ואתעביד ליה
אושפיזא, ולא בעא. ודא זמין ליה, ולא יהב ליה
חולקא, ובאינון עשרה יומין דדוד מלכא דאין
עלמא, אתדן עליה ההוא בר נש דאשלים ליה ביש
יתיר מנבל.

281. אמר רבי אלעזר אורייתא לא אטרח עליה
דבר נש יתיר, אלא במה דיכול, דכתיב איש
כמתנת ידו וגו'. ולא לימא איניש אכול ואשבע
וארווי בקדמיתא, ומה דישתאר אתן למסכני, אלא
רישא דכלא דאושפיזין הוא, ואי חדי לאושפיזין
ורוי לון, קודשא בריך הוא חדי עמיה, ואברהם קרי
עליה, אז תתענג על יי וגו'. ויצחק קארי עליה, כל
כלי יוצר עליך לא יצלח. אמר רבי שמעון, האי,
דוד מלכא א"ל, בגין דכל זייגין דמלכא, וקרביין
דמלכא, בידוי דדוד אתפקדו, אבל יצחק קאמר,
גבור בארץ יהיה זרעו וגו', הון ועושר וגו'.

282(1). יעקב אמר, אז יבקע בשחר אורך וגו', שאר
צדיקניא אמרי, ונחך יי תמיד והשביע וגו', דוד
מלכא אמר, כל כלי יוצר עליך לא יצלח, דהא הוא
על כל זייגין עלמא אתפקד. זבאה חולקיה דבר נש,
דזכי לכל האי. זבאה חולקיהון דצדיקניא, בעלמא
דין, ובעלמא דאתי, עלויהו כתיב ועמך כלם
צדיקים וגו'.

282b. It is a commandment to take a Lulav on that day with its kinds. We explained this secret, as did the friends. Just as the Holy One, blessed be He, takes Yisrael during those days and rejoices in them, so do Yisrael take the Holy One, blessed be He, as their portion and rejoice in Him. This is the secret of the Lulav and the kinds in it, the secret of the form of man, NAMELY THE SECRET OF THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE THREE MYRTLE BRANCHES CORRESPOND TO CHESED, GVURAH AND TIFERET, THE TWO WILLOW BRANCHES TO NETZACH AND HOD, THE LULAV TO YESOD AND THE ETROG TO MALCHUT. We already learned this.

End of Ra'aya Meheimna

רעיא מהימנא
 282(2). פקודא דא ליטול לולב ביהוא יומא באינון
 זינון היליה והאי רזא אוקימנא ואוקמוה חבריאי
 במה דקודשא בריך הוא נטיל לון לישראל בהני
 יומין וחדוי בהון. אוף הכי ישראל נטלי ליה
 לקודשא בריך הוא לחולקיהון וחדאן ביה. ודא הוא
 רזא דלולב. ומינון דביה דאיהו רזא דיוקנא דארם
 והא אתמר.
 ע"כ רעיא מהימנא

38. An image and a likeness

Rabbi Shimon talks about how Elohim created man in His own image and gave him His name when he produced truth and law in the world, since the word for judges is Elohim. He says that man was created both Male and Female, an image and a likeness. When people mate below, God sends a certain image as the countenance of man that hovers over the union, and by that image man is created. When the man grows in the world he grows through that image that came from above and walks by that image. For holy Yisrael that image comes from the side of holiness, but for the heathen nations the image comes from the Other Side; this is why one must not mix his image with that of the heathen.

283. "And you shall take for yourselves on the first day..." (Vayikra 23:40). Rabbi Shimon opened with, "every one that is called by My name. For I have created him for My glory; I have formed him; yea, I have made him." (Yeshayah 43:7). "every one that is called by My name" refers to man, whom the Holy One, blessed be He, created by His name, as written, "So Elohim created man in His own image" (Bereshheet 1:27), and called him after His name, when he produced truth and law in the world and is called Elohim, as written, "You shall not revile the judges (Heb. Elohim)" (Shemot 22:27).

283. ולקחתם לכם ביום הראשון וגו', רבי שמעון
 פתח, כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף
 עשיתיו. כל הנקרא בשמי, דא ארם, דקודשא בריך
 הוא ברא ליה בשמיה, דכתוב ויברא אלהים את
 האדם בצלמו. וקרא ליה בשמיה, בשעתא דאפיק
 קשוט ודינא בעלמא, ואקרי אלהים, דכתוב אלהים
 לא תקלל.

284. He called him by His name, as written, "So Elohim created man in His own image." This is well. We explained that the words, "Let Us make man in Our image, after Our likeness" (Ibid. 26) were uttered during the union OF ZEIR ANPIN AND MALCHUT. And so, when the two mate there is an image and a likeness, SINCE THE IMAGE IS FROM ZEIR ANPIN AND THE LIKENESS FROM MALCHUT. Man came out from Male and Female, NAMELY ZEIR ANPIN AND MALCHUT.

284. קרא ליה בשמיה, דכתוב ויברא אלהים את
 האדם בצלמו ושפיר. הא אוקימנא, דכתוב נעשה
 אדם בצלמנו כדמותנו, בשעתא דזווגא אתמר. וכך
 הוא בזווגא דתרווייהו, בצלם ודמות. ואדם מדכר
 ונוקבא נמק.

285. "So Elohim created man in His own image": I found in the book of King Solomon that when a union is affected below, the Holy One, blessed be He, sends a certain image as the countenance of man, imprinted and engraved with an image. It hovers over that union. If the eye had permission to behold, man would see over his head an image inscribed as a man's face. By that image man is created. Man was not created before that image, which His master sent him, is stationed over his head. This is the meaning of, "So Elohim created man in His own image."

285. ויברא אלהים את האדם בצלמו, בספרא
 דשלמה מלכא אשכחנא, דבשעתא דזווגא אשתכח
 לתתא, שדר קודשא בריך הוא חד דיוקנא
 כפרצופא דב"נ, רשימא חקיקא בצולמא, וקיימא
 על ההוא זווגא. ואלמלא אתייהוב רשו לעינא
 למחזי, חמי ב"נ על רישיה חד צולמא, רשימא
 כפרצופא דב"נ, ובהוא צולמא אתברי ב"נ, ועד
 לא קיימא ההוא צולמא דשדר ליה מאריה על
 רישיה, וישתכח תמן, לא אתברי ב"נ, הה"ד, ויברא
 אלהים את האדם בצלמו.

286. That image comes to him before he goes into the world. When he goes out INTO THE WORLD, he grows through the image and walks by that image. This is the meaning of, "Surely every man walks in a vain show (or: 'image')" (Tehilim 39:7). That image comes from above.

287. When those spirits leave their place, each spirit is bedecked before the Holy King with a precious ornament, the countenance existing in this world. That image comes from that shape and precious ornament. FOR THE IMAGE IS A GARMENT FOR THE SPIRIT OF THAT MAN AND COMES DOWN TOGETHER WITH IT, AS THEY ARE LIKE LIGHT AND VESSEL. It is the third counting from the spirit (Heb. Ruach), THAT IS, A THIRD CATEGORY. THE RUACH IS THE FIRST, NEFESH IS THE SECOND AND THE IMAGE IS THE THIRD. It is the first to come into the world during mating. No mating takes place in the world without an image in it, but as for holy Yisrael, that holy image comes to them from a holy place, while the image of the idolatrous comes to them from those evil species on the side of impurity. For that reason, one must not mix his image with that of the heathen, because the one is pure while the other is impure. Come and see the difference between Yisrael and the heathen nations... THE END WAS PRINTED IN VAYECHI, 196-232.

39. Shmini Atzeret

We read about the eighth day, the assembly that is Sukkot and that is the day of rejoicing. The supernal lamps cause the supernal anointing oil to burn, that draws the blessings to Yisrael. Through the deed of lighting the lamps below the lamps above are lit, because deeds below cause deeds to awaken above.

288. As it is written, "On the eighth day (Heb. shmini) you shall have a solemn assembly (Heb. atzeret)" (Bemidbar 29:35). (THIS IS THE ENDING OF THE ARTICLE FROM VAYECHI 231). For that day is from the King solely, His rejoicing in Yisrael. This is like a king who invited guests. The household people entertained them. At the end the king said TO HIS HOUSEHOLD, Until now I and you all entertained the guests. You offered sacrifices for the other nations every day, THAT IS, THE SEVENTY BULLOCKS. From now on, for one day, let you and Me rejoice. This is the meaning of, "On the eighth day you shall have a solemn assembly": "you" MEANS offering sacrifices for you. But the guests of Faith ON THE SEVEN DAYS OF SUKKOT are always with the King, ON SHMINI ATZERET AS WELL. On the day of the King's joy they all gather to Him, and stay with Him. Hence it is written, "assembly" which is translated into Aramaic as gathering.

289. On that day, Jacob, WHO IS TIFERET, is the first to rejoice and all the other guests, ABRAHAM, ISAAC, MOSES, AARON, JOSEPH AND DAVID rejoice with him. Hence it is written, "Happy are you, Yisrael. Who is like you" (Devarim 33:29), and, "You are My servant, Yisrael, in whom I will be glorified" (Yeshayah 49:3).

286. הוּא צֶלֶם אֲדָמָן לְקַבְּלֶיהָ, עַד הַנְּמִיק לְעֵלְמָא. כִּד נִמְק, בְּהוּא צֶלֶם אֲתֵרְבִי, בְּהוּא צֶלֶם אֲזוּל, הַה"ד אַךְ בְּצֶלֶם יִתְהַלֵּךְ אִישׁ. וְהֵאֵי צֶלֶם אִיהוּ מְלַעִילָא.

287. בְּשַׁעְתָּא דְאִינוּן רוּחִין נִפְקִין מֵאֲתֵרֵיהוּ, כֹּל רוּחָא וְרוּחָא אֲתֵתְקִין קִמֵי מַלְכָא קְדִישָׁא בְתַקּוּנֵי יָקָר, בְּפִרְצוּפָא דְקָאִים בְּהֵאֵי עֵלְמָא. וּמְהוּא דִיּוֹקְנָא תְקוּנָא יָקָר, נִפְיָק הֵאֵי צֶלֶם. וְדָא תְלִיתָאָה לְרוּחָא, וְאִקְדִימַת בְּהֵאֵי עֵלְמָא, בְּשַׁעְתָּא דְזוּגָא אֲשַׁתְּכַח. וְלִית לָךְ זוּגָא בְּעֵלְמָא, דְלֵא אֲשַׁתְּכַח צֶלֶם בְּגוּוּיָהוּ. אֲבָל יִשְׂרָאֵל קְדִישִׁין, הֵאֵי צֶלֶם קְדִישָׁא, וּמֵאֲתֵר קְדִישָׁא אֲשַׁתְּכַח בְּגוּוּיָהוּ. וְלַעֲבוּ"ם, צֶלֶם מֵאִינוּן זִינִין בִּישִׁין. מִסְטָרָא דְמִסְאָבוּתָא אֲשַׁתְּכַח בְּגוּוּיָהוּ. וְע"ד, לֵא לִיבְעֵי לִיָּה לְאִינוּשׁ, לְאֲתַעְרְבָא צוּלְמָא דִילִיָּה, בְּצוּלְמָא דְעוּבְדֵי עֲבוּדָה זָרָה, בְּגִין דְהֵאֵי קְדִישָׁא, וְהֵאֵי מִסְאָבָא. ת"ח מַה בֵּין יִשְׂרָאֵל לְעֲבוּ"ם וְכו'.

288. דְכָתִיב בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם, דְהֵא יוֹמָא דָא, מִמְלְכָא הוּא בְלַחֲדוּי, חֲדוּתָא דִילִיָּה בְהוּ בְיִשְׂרָאֵל. מִתַּל לְמַלְכָא דְזִמִּין אוֹשְׁפִיזִין, אֲשַׁתְּדְלוּ בְהוּ כֹּל בְּנֵי הַיְכָלִיָּה, לְבַתֵּר אָמַר מַלְכָא, ע"כ אָנָּא וְאֲתוּן אֲשַׁתְּדְלָנָא כְּלָהוּ בְאוֹשְׁפִיזִין, וְקִרְבַּתוּן קִרְבָּנִין עַל שָׂאָר עֲמִין בְּכֹל יוֹמָא, מִכָּאן וְלַהֲלָאָה, אָנָּא וְאֲתוּן נַחְדֵי יוֹמָא חָד, הַה"ד בְּיוֹם הַשְּׁמִינִי עֲצַרְתָּ תְהִיָּה לָכֶם. לָכֶם: לְקִרְבָּא קִרְבָּנִין עֲלִיּוּכוּ. אֲבָל אוֹשְׁפִיזֵי מְהִימְנוּתָא, בְּמַלְכָא מִשְׁתַּכְּחֵי תְדִירָא. וּבְיוֹמָא דְחֲדוּתָא דְמַלְכָא, כְּלָהוּ מִתְכַּנְּפֵי עֲמִיָּה, וּמִשְׁתַּכְּחִין. וְעַל דָּא כְּתִיב, עֲצַרְתָּ, תְרַגְּמוּ: בְּנִישׁוּ.

289. וְהֵאֵי יוֹמָא, יַעֲקֹב הוּא רִישָׁא לְחֲדוּתָא, וְכֹל אִינוּן אוֹשְׁפִיזֵי חֲדָאן עֲמִיָּה. וְע"ד כְּתִיב, אֲשֶׁרֶיךָ יִשְׂרָאֵל מִי כְמוֹךָ. וְכְתִיב, וַיֹּאמֶר לִי עֲבָדִי אֲתָה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאָר.

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290. "that they bring to you pure oil olive pressed for the light..." (Vayikra 24:1). Rabbi Elazar said, This was explained. But why would the Holy One, blessed be He, place this passage next to the passage of the holidays? AND HE ANSWERS, All the supernal lamps, NAMELY THE SFIROT, THE SECRET OF THE HOLIDAYS, are all lamps that cause the supernal anointing oil to burn, THAT IS, DRAW THE PLENTY OF CHOCHMAH CALLED OIL. We already learned that. Through Yisrael, the higher and lower beings are blessed and the lamps are kindled, THAT IS, THEY SHINE UPON THE WORLD. We explained it according to the words, "Ointment and perfume (or: 'incense') rejoice the heart" (Mishlei 27:9), THAT IS, it gladdens the higher and lower beings.

291. Rabbi Aba opened with, "Be glad in Hashem, and rejoice, O you righteous" (Tehilim 32:11), and, "this is the day which Hashem has made; we will rejoice and be glad in it" (Tehilim 118:24). It was explained that one should rejoice with and display a joyous face to the Holy One, blessed be He. Man should be in a state of joy on it, because that joy is of the Holy One, blessed be He, as written, "we will rejoice and be glad in it (or: 'Him')." "In it" - NAMELY on that day; "in Him" - NAMELY in the Holy One, blessed be He. It is all the same matter.

292. "Be glad in Hashem," NAMELY when Judgments are subdued and Mercy is roused. When it does, "Be glad in Hashem... O you righteous." The Righteous and Righteousness, WHICH ARE YESOD AND MALCHUT, who are called righteous, are blessed together, as we learned. For they are blessed IN ORDER TO BESTOW PLENTY upon the worlds and cause all the worlds to rejoice. "and shout for joy, all you who are upright in heart" (Tehilim 32:11) refers to people of Faith, to connect to them, TO YESOD AND MALCHUT.

293. In everything, one needs a deed below to awaken above. Come and see, whoever says there is no need for an action in every THING or to utter words by means of sound TO CAUSE AWAKENING ABOVE, may he breathe his last. The portion proves it by the kindling of the lamps, and the incense spices, as written, "Ointment and perfume (or: 'incense') rejoice the heart." For through this deed OF KINDLING THE LAMPS AND THE INCENSE BELOW, there is kindling and joy above and below, and a proper joining together OF CHOCHMAH AND BINAH. FOR OIL AROUSES CHOCHMAH, AND INCENSE BINAH. Rabbi Yehuda said, The altar below arouses another altar, WHICH IS MALCHUT; the priest below arouses another priest, WHO IS CHESED, SINCE by a deed below a deed above is awakened.

40. Vain talk on Shabbat

Rabbi Yitzchak tells Rabbi Yosi why it is wrong to speak of vain matters on Shabbat, because it awakens non-holiness on the holy day - this causes deficiency. Contemplation without speech is acceptable because it does not activate anything. Holy speech rises up and awakens the holy Sfirot.

290. וַיִּקְחוּ אֵלַיךְ שֶׁמֶן זַיִת זֶךְ כִּתִּית לְמֹאֵר וְגו', א"ר אֶלְעֶזֶר, הָא אֹקְמוּהָ. אָבֵל אָמַאי אֶסְמִיךְ קוֹדֶשׁא בְּרִיךְ הוּא פְּרָשָׁה דָא, לְפָרְשַׁת מוֹעֲדִים. אֲלֵא, בְּלָהוּ בּוֹצִינִין עֲלָאִין, בְּלָהוּ בּוֹצִינִין לְאֲדִלְקָא מִשַׁח רַבּוּת עֲלָאָה, וְהָא אֲתַמַּר. וְעַל יַדֵּיהּוּ דִישְׂרָאֵל, מִתְּבָרְכָאן עֲלָאִין וְתַתָּאִין, וְאֲדִלְקוּ בּוֹצִינִין, כְּמָה דְאֹקְמוּהָ דְכִתִּיב, שֶׁמֶן וְקִטְרֵת יִשְׁמַח לֵב, חֲדוּתָא דְעֲלָאִין וְתַתָּאִין.

291. רַבִּי אַבָּא פָתַח, שֶׁמְחוּ בֵּינִי וְגִילּוּ צְדִיקִים, וְכִתִּיב, זֶה הַיּוֹם עָשָׂה יְיָ נִגִּילָה וְנִשְׂמַח בּוּ. וְאֹקְמוּהָ, דְהָא בְּקוֹדֶשׁא בְּרִיךְ הוּא בְּעֵי לְמַחְדֵּי, וְלֹאנְהָרָא אֲנַפִּין, וְיִשְׁתַּכַּח בִּנְיָן בְּחֲדוּהָ, בְּגִין דְהָהוּא חֲדוּהָ דְקוֹדֶשׁא בְּרִיךְ הוּא הוּי, דְכִתִּיב נִגִּילָה וְנִשְׂמַח בּוּ בְיוֹמָא. בּוּ: בְּקוֹדֶשׁא בְּרִיךְ הוּא, וְכָלֵא חֲד מְלָה.

292. שֶׁמְחוּ בֵּינִי, כִּד דִּינִין אֲתַכְפִּינִין, וְרַחֲמֵי אֲתַעְרוּ, וְכִד מִתְעַרֵי רַחֲמֵי, כִּדִּין וְגִילּוּ צְדִיקִים, צְדִיק וְצַדִּיק מִתְּבָרְכָאן כְּחֲדָא, דְאֶקְרוּן צְדִיקִים, כְּמָה דְאֲתַמַּר, דְהָא אֵלַיִן מִתְּבָרְכָאן לְעֲלָמִין, וְחֲדָאן לְעֲלָמִין בְּלָהוּ. וְהֲרִנְנוּ כָּל יִשְׂרָאֵל לֵב, אֵלַיִן בְּנֵי מְהִימְנוּתָא, לְאֲתַקְשְׂרָא בְהוּ.

293. וּבְכֹלֵא, בְּעֵי עוֹבְדָא לְתַתָּא, לְאֲתַעְרָא לְעֵילָא. ת"ח, מֵאן דְאָמַר דְלֵא בְּעֵי עוֹבְדָא בְּכֹלֵא, אוּ מְלִין לְאֶפְקָא לֹון וְלִמְעַבְד קְלָא בְהוּ, תִּיפַח רוּחִיהָ. וְהָא הֵכָא פְּרָשַׁתָּא דָא אוֹכַח, אֲדִלְקוּת בּוֹצִינֵיא, וְקִטְרֵת בּוֹסְמִין, דְכִתִּיב שֶׁמֶן וְקִטְרֵת יִשְׁמַח לֵב. וּבְעוֹבְדָא דָא אֲשַׁתְּכַח אֲדִלְקוּתָא וְחֲדוּתָא לְעֵילָא וְתַתָּא וְאֲתַקְשְׂרוּתָא כְּחֲדָא כְּדָקָא יְאוּת. אָמַר ר' יְהוּדָה, מְזַבַּח דְלְתַתָּא, אֲתַעַר מְזַבַּח אַחְרָא. כְּהֵן דְלְתַתָּא, אֲתַעַר כְּהֵן אַחְרָא. בְּעוֹבְדָא דְלְתַתָּא, אֲתַעַר עוֹבְדָא לְעֵילָא.

294. Rabbi Yosi and Rabbi Yitzchak were walking along the way. Rabbi Yosi said to Rabbi Yitzchak, It is written, "and call the Shabbat a delight, the holy day of Hashem honorable" (Yeshayah 58:13). "and shall honor it, not doing your own ways" (Ibid.) is fine, but what does, "nor pursuing your own business, nor speaking of vain matters" (Ibid.) mean? And what deficiency is there for the Shabbat IF ONE IS ENGAGED IN SPEAKING OF VAIN MATTERS?

295. He said to him, Assuredly a lack is caused TO THE SHABBAT, because there is not a word coming out of man's mouth that is soundless. The sound rises up and awakens another word. It is that which is called non-holiness, FOR WHATEVER IS NOT HOLY IS NON-HOLY pertaining to the non-holy workdays. When non-holiness is awakened on the holy day it surely causes deficiency. And the Holy One, blessed be He, and the Congregation of Yisrael ask about him, who is it that desires to interrupt our union? Who is he that needs the non-holy? Atika Kadisha does not appear nor dwell on the non-holy.

296. For that reason contemplation is permissible. The reason is that contemplation does not activate anything; no sound is formed from it and it does not rise. But after pronouncing words in his mouth, the speech turns into sound. It cleaves the air and firmaments and rises up to awaken another speech OF NON-HOLINESS. Hence it is written, "nor pursuing your own business, nor speaking of vain matters," BUT NOT CONTEMPLATION. If one arouses a holy speech from his mouth, a sound is formed from the words of Torah, rises up and awakens the holy ones of the supernal King, NAMELY THE HOLY SFIROT. They become crowns on his head and joy then abounds above and below.

41. He who fasts on Shabbat

Rabbi Yosi asks whether someone who fasts on Shabbat creates a lack of some kind, since joy is called for on that day. Rabbi Yitzchak explains what the effect of that sorrow is, and how it can lead to forgiveness. He says that every day has special power resting on it, and talks about those who fast because of a bad dream they had; the fast must take place on the same day because no day has authority over any other day.

297. He said to him, Surely it is so and I heard it. But, HE ASKS, does whoever fasts on Shabbat create a lack on Shabbat or not? If you say he does not, still the meals of Faith were made void and his punishment is great, since the joy of Shabbat fails in him.

294. ר' יוסי ור' יצחק הוּ אָזְלִי בְּאוֹרְחָא, א"ר יוסי לר' יצחק, כְּתִיב וְקִרְאתָ לְשַׁבַּת עֲנֵג לְקְדוּשׁ יוֹ מְכַבֵּד וְגו', וְכִבְדָּתוֹ מַעֲשׂוֹת דְּרִכְיָךְ שְׁפִיר. אָבֵל מִמְצוֹא חֲפֶצֶךָ וְדִבֵּר דְּבַר מֵה הוּא. וּמֵאֵי גְרִיעוֹתָ הוּא לְשַׁבַּת.

295. א"ל, וְדֵאֵי גְרִיעוֹתָא הוּא, דְּלִית לָךְ מְלָה וּמְלָה דְנִפְיֵק מִפּוּמִיָּה דְב"נ, דְּלִית לָהּ קְלָא, וְסִלְקָא לְעֵילָא, וְאַתְעֵר מְלָה אַחְרָא. וּמֵאֵי הוּא. הֵהוּא דְאֶקְרִי חוּל, מֵאִינוֹן יוּמִין דְּחוּל. וְכֵד אַתְעֵר חוּל בְּיוֹמָא קְדִישָׁא, גְרִיעוֹתָא הוּא לְעֵילָא וְדֵאֵי. וְקוּדְשָׁא בְרִיךְ הוּא וְכִנְסַת יִשְׂרָאֵל שְׁאֵלִי עֲלֵיהּ, מֵאֵן הוּא דְבִעֵי לְאַפְרָשָׁא זְוּגָא דִּילָן. מֵאֵן הוּא דְבִעֵי חוּל הֵבָא. עֲתִיקָא קְדִישָׁא לֹא אַתְחֻזִי, וְלֹא שְׂרִיא עַל חוּל.

296. בְּגִין כֶּךָ, הִרְהוּר מוֹתֵר. מ"ט. בְּגִין דְּהִרְהוּר לֹא עֲבִיד מְדִי וְלֹא אַתְעֲבִיד מְנִיָּה קְלָא, וְלֹא סְלִיק. אָבֵל לְבַתֵּר דְּאֶפִּיק מְלָה מִפּוּמִיָּה, הֵהוּא מְלָה אַתְעֲבִיד קְלָא, וּבִקַּע אֲוִירִין וְרִקִיעִין, וְסִלְקָא לְעֵילָא, וְאַתְעֵר מְלָה אַחְרָא. וְע"ד מִמְצוֹא חֲפֶצֶךָ וְדִבֵּר דְּבַר כְּתִיב. וּמֵאֵן דְּאֶפִּיק מְלָה קְדִישָׁא מִפּוּמִיָּה, מְלָה דְּאוֹרִיּוֹתָא, אַתְעֲבִיד מְנִיָּה קְלָא, וְסִלְקָא לְעֵילָא, וְאַתְעֵרוּ קְדוּשֵׁי מְלָכָא עֲלָאָה, וּמִתְעַטְרֵן בְּרִישִׁיָּה, וְכֵדִין אֲשַׁתְּכַח חֲדוּתָא לְעֵילָא וְתַתָּא.

297. א"ל, וְדֵאֵי הֵכִי הוּא. וְהָא שְׁמַעְנָא מְלָה. אָבֵל מֵאֵן דְּשִׂאֲרֵי בְּתַעֲנִיתָא בְּשַׁבְּתָא, עֲבִיד גְרִיעוֹתָא לְשַׁבַּת, אוּ לֹא. אֵי תִימָא דְלֹא עֲבִיד גְרִיעוֹתָא, הָא סְעוּדַתִּי דְּמֵהִימְנוּתָא בְּטִיל מְנִיָּה, וְעוֹנְשִׁיָּה סְגִי, הָא חֲדוּתָא דְּשַׁבַּת בְּטִיל מְנִיָּה.

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298. He said to him, I heard this. Attention is paid to this from above MORE THAN to all the people in the world, because that day supplies joy above and below. It is joy above any other joy, joy that contains the whole Faith in it. Even the evil in Gehenom rest on that day. Yet that man has neither joy nor rest, he is at variance with the higher and lower beings. Everyone inquires after him what happens that so and so abides in sorrow.

299. When Atika Kadisha appears on that day, ON SHABBAT, yet that man abides in sorrow, his prayer rises and stands before Him. Then all verdicts he was sentenced to are torn up. Even if the King's courthouse agreed upon it, against him everything is torn up, for when Atika Kadisha is revealed, every kind of freedom and joy abides because he is revealed in the feast of joy of the King, ZEIR ANPIN.

300. Hence we learned that his verdict of seventy years is torn up. What are the seventy years? HE ANSWERS, IT MEANS that though all seventy Sfirot of the King, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT CONTAIN EACH TEN SFIROT, in which He was seen, agreed upon it, everything is torn up. For Atika Kadisha takes that man, THAT IS, PROTECTS HIM. This refers to the case of rousing him through a dream on Shabbat night, THAT IS, IF HE AFFLICTS HIMSELF WITH FASTING ON ACCOUNT OF A BAD DREAM, BUT NOT FOR A DIFFERENT KIND OF FAST.

301. THIS IS LIKENED to a king who made a joyful feast for his son and decreed that everybody would be joyful. On that joyful day everyone was glad except one man who was sad, bound by fetters. The king came to the feast and saw everybody glad as he decreed. He lifted his eyes and saw that man in fetters. He said, The whole world rejoices in my son's joy, yet this man is fettered. He immediately gave a command and he was liberated and released from his chains.

302. It is the same with one who fasts on Shabbat. Everybody is glad yet he is in sorrow, bound by chains. When Atika Kadisha is revealed on that day and this man is bound by fetters, even if the seventy years agreed upon him that we mentioned, THAT IS, THE SEVEN SFIROT OF ZEIR ANPIN, everything is torn up and Judgment does not rest on him. On another day, THAT IS, IF HE FASTS ON A WEEKDAY, there is permission to tear up HIS VERDICT on that day, and all the more so on Shabbat.

298. א"ל, מלך דא שמענא, דדא הוא דאשגחן עליה מלעילא, מכל בני עלמא. בגין דהאי יומא, חדוותא הוא לעילא ותתא. חדוותא דכל חדוון. חדוותא, דכל מהימנותא ביה אשתכח. ואפילו רשעים דגיהנם נייחין בהאי יומא. והאי ב"נ לית ליה חדוה, ולית ליה נייחא, ושניא דא מכל עלאין ותתאין. בלהו שאלין עליה, מאי שניא דפלגיא הוא בצערא.

299. ובשעתא דעתיקא קדישא אתגלי בהאי יומא, ואשתכח האי בצערא, צלותיה סלקא וקיימא קמיה, בדין אתקרעו כל גזרי דינין דאתגזרו עליה, ואפילו אסתכמו בני דינא דמלכא עליה לביש, בלא אתקרע, בגין דבשעתא דעתיקא אתגלייא, כל חירו וכל חירו אשתכח, בגין דאתגלייא בהלולא דמלכא.

300. וע"ד תנינן, קורעין לו גזר דינו של ע' שנה. מאן שבעין שנה. אלא אע"ג דאסכמו עליה כל אינון שבעין בתרי מלכא, דהוא אתחזי בהו, בלא אתקרע. בגין דעתיקא קדישא נטיל ליה לב"נ, והני מלי, בר מתערי עליה בחלמא בליליא דשבתא.

301. למלכא דעביד הלולא לבריה, וגזר חדוה על כלא. בהאי יומא דהלולא, כל עלמא הוה חדאן, ובר נש חד הוה עציב, תמיס בקולרא. אתא מלכא לחדוותא, חמא כל עמא חדאן כמה דאיהו גזר. זקף עינוי, חמא ההוא בר נש תמיס בקולרא עציב. אמר, ומה כל בני עלמא חדאן בהלולא דברי, ודא תמיס בקולרא. מיד פקיד ונפקי ליה, ושאריו ליה מקולריה.

302. כך האי דשאריו בתעניתא בשבתא, כל עלמא חדאן, ואיהו עציב, והאי אתמיס בקולרא. בשעתא דעתיקא קדישא אתגלייא בהאי יומא, ואשתכח האי בר נש תמיס בקולרא, אף על גב דאסכימו עליה כל אינון שבעין שנין דאמרן, בלא אתקרע, ולא שארי עליה דינא. ביומא אחרא אית ביה רשו למקרע ליה, בההוא יומא, כ"ש שבת.

303. Every day has a SPECIAL power RESTING ON IT. Whoever fasts on account of a bad dream the same day HE DREAMT IT, his punishment is torn up before that day passes, but not that of seventy years' standing as on Shabbat, because ONE SHOULD FAST on the very day and on no other day, for no day has an authority over another day. Whatever happens during a certain day, he can act on that day AND REPEAL THE PUNISHMENT. Whatever did not happen on that day he cannot act OR REPEAL THE PUNISHMENT. Hence one must not delay THE FAST from one day to another. For that reason we learned, "everything upon its day" (Vayikra 23:37), and not anything of its day on another day.

304. Come and see, Not in vain was he roused by means of a BAD dream, BUT in order to beg for mercy on himself. Woe to that man who is not aroused, nor informed in a dream, because he is called evil. Hence, "nor shall evil dwell with You" (Tehilim 5:5), and, "HE THAT HAS IT SHALL ABIDE SATISFIED; he shall not be visited with evil" (Mishlei 19:23), "he shall not be visited" BY A BAD DREAM because he is bad.

305. Rabbi Yosi said, It is written, "nor pursuing your own business, nor speaking of vain matters" (Yeshayah 58:13). What is "speaking of vain matters"? EVEN SPEAKING ABOUT WHAT ONE NEEDS PERTAINS TO "YOUR OWN BUSINESS." But, HE ANSWERS, IT MEANS until that speech is pronounced and spoken, THAT IS, THE COMMAND TO SPEAK WORDS OF TORAH. Surely this is the meaning of this, which is derived from, "nor speaking of vain matters." Happy are Yisrael in this world and in the World to Come. Of them it is written, "For he said, 'Surely they are My people, children that will not lie'. So He was their deliverer" (Yeshayah 63:8).

42. "And the son of an Yisraeli woman..."

Rabbi Yehuda says that anyone who comes from polluted seed will eventually expose it before everyone. Rabbi Chiya tells us that a man has no permission to reveal concealed matters that were not disclosed in order to be revealed. Some generations are not worthy of having hidden matters revealed. During Rabbi Shimon's lifetime revelations were made and understood, but after his death they were no longer understood. We read about the consequences of the blasphemy uttered by the Yisraeli woman's son. Rabbi Yehuda says that one is not punished for swearing by his own god, but only if he blasphemes the Holy Name.

306. "And the son of an Yisraeli woman, whose father was an Egyptian man, went out..." (Vayikra 24:10). Rabbi Yehuda said he went out from the portion of Yisrael, went out from being a part of anything, went out from the whole of Faith. "strove together in the camp" (Ibid.): from this we learned that whoever came from polluted seed will eventually expose it before everyone. What brought it upon him? The pollution of the evil part in him, for he has no part among the whole of Yisrael.

303. דְּלִית לָךְ יוֹם דְּלֵא אֲשַׁתְּכַח בֵּיה חֵילָא, וּמֵאן דְּשָׂאֲרֵי בְּתַעֲנִיתָא דְּחֻלְמָא בְּהוּא יוֹמָא, לֵא סְלִיק הוּא יוֹמָא עַד דְּקָרַע דִּינִיָּה. אָבֵל לֹא דְשַׁבְּעִים שָׁנָה בְּיוֹמָא דְּשַׁבַּת. בְּג"כ, בְּהוּא יוֹמָא מְמֹשׁ, וְלֵא בְּיוֹמָא אַחְרָא, דְּלִית רְשׁוּ לְיוֹמָא עַל יוֹמָא אַחְרָא. כָּל יוֹמָא, מַה דְּאִירַע בְּיוֹמִיָּה, עֲבִיד. דְּלֵא אִירַע בְּיוֹמִיָּה, לֵא עֲבִיד. וְעַל דָּא לֵא לְבַעֲי לִיָּה לְאִינְשׁ לְסַלְקָא לִיָּה מְיוֹמָא דָּא לְיוֹמָא אַחְרָא. וּבְגִין כֵּךְ, דְּבַר יוֹם בְּיוֹמוֹ תְּנִינָן, וְלֵא דְּבַר יוֹם לְיוֹמָא אַחְרָא.

304. וְתָא חֲזִי, לֹא לְמַגְנָא מְתַעֲרֵי עֲלֵיהּ בְּחֻלְמָא, בְּגִין לְמַתְבַּע עֲלֵיהּ רַחֲמֵי. וְוִי לְהוּא ב"ג דְּלֵא מְתַעֲרֵי עֲלֵיהּ, וְלֵא אֹדְעוּ לִיָּה בְּחֻלְמָא, דְּהָא אֶקְרִי רַע. וּבְגִינִי כֵּךְ, לֵא יְגוּרְךָ רַע כְּתִיב. וּכְתִיב בַּל יִפְקֹד רַע, בַּל יִפְקֹד, בְּגִין דְּאִיְהוּ רַע.

305. אָמַר רַבִּי יוֹסִי, כְּתִיב מִמְצוֹא חֶפְצְךָ וְדַבֵּר דְּבַר, בֵּינָן דְּכְתִיב מִמְצוֹא חֶפְצְךָ, מַהוּ וְדַבֵּר דְּבַר. אֱלֵא, עַד דִּיגְזַר מֶלֶךְ בְּדָקָא יְאוּת, וְיִמְלַל לִיָּה. וְדָאֵי כֵּךְ הוּא בְּרִירָא דְּמֶלֶךְ, מִשְׁמַע דְּכְתִיב וְדַבֵּר דְּבַר. זְכַאִין אִינּוֹן יִשְׂרָאֵל בְּעֻלְמָא דִּין וּבְעֻלְמָא דְּאִתִּי, עֲלִיּוּהוּ כְּתִיב, וַיֹּאמֶר אֶךְ עַמִּי הֵמָּה בְּנִים לֹא יִשְׁקְרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ.

306. וַיֵּצֵא בֶן אִשָּׁה יִשְׂרָאֵלִית וְהוּא בֶן אִישׁ מִצְרַיִם וְגו'. וַיֵּצֵא, רַבִּי יְהוּדָה אָמַר, נִפְקַ מְכַלְלָא דְּחוּלְקָא דִּישְׂרָאֵל, דְּנִפְקַ מְכַלְלָא דְּכֻלָּא, נִפְקַ מְכַלְלָא דְּמַהִימְנוּתָא. וַיִּנְצוּ בְּמַחְנֵה, מִכָּאן אֹלִיפְנָא, כָּל מֵאן דְּאִתִּי מְזוּהָמָא דְּזֻרְעָא, לְסוּף גְּלוּיָהּ לִיָּה קָמוּ כֻלָּא. מֵאן גְּרִים לִיָּה, זוּהָמָא דְּחוּלְקָא בּוּשָׂא דְּאִית בֵּיה. דְּלִית לִיָּה חוּלְקָא בְּכֻלְלָא דִּישְׂרָאֵל.

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307. Rabbi Chiya opened with, "It is the glory of Elohim to conceal a thing; but the honor of kings is to search out a matter" (Mishlei 25:2). THIS MEANS a man has no permission to reveal concealed matters that were not disclosed for revelation, things hidden by Atik Yomin, THAT IS, THAT PERTAIN TO THE FIRST THREE SFIROT, as written, "to eat sufficiently, and for stately clothing (or: 'concealing Atik')" (Yeshayah 23:18), NAMELY, REVEALING up to that place one has permission, THAT IS, FROM THE ASPECT OF THE SIX EXTREMITIES, but no more. Hence "concealing Atik" surely, NOT REVEALING WHAT ONE HAS NO PERMISSION TO, NAMELY THE FIRST THREE SFIROT.

308. Another explanation for, "to eat sufficiently" REFERS TO the friends who know the routes and paths to properly walk the way of Faith, such as the generation when Rabbi Shimon lived. "and concealing Atik" REFERS TO other generations, none of which are worthy of eating to satiation or of having matters revealed among them, but to conceal Atik, as written, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

309. During Rabbi Shimon's life, a man would say to his neighbor, Open your mouth and let your words shine forth. After he died, they used to say, "Do not let your mouth cause your flesh to sin." During his life, "to eat sufficiently," but after his demise, "concealing Atik." The friends would stammer and not understand matters. According to another explanation, "to eat sufficiently," REFERS TO disclosed things, NAMELY EXOTERICA, while, "concealing Atik" REFERS TO undisclosed things, NAMELY, THE SECRET OF THE TORAH.

310. "and the Yisraeli woman's son blasphemed the name" (Vayikra 24:11). HE ASKS what is meant by "blasphemed (or: 'bored')". Rabbi Aba said, He surely blasphemed, as in the verse, "and bored a hole in the lid of it" (Il Melachim 12:10), piercing that which was covered, WHICH IS NOW AS IF PIERCED. "and his mother's name was Shelomith, the daughter of Dibri" (Vayikra 24:11): up to this point the verse does not disclose his mother's name. Once it says, "blasphemed," he blasphemed his mother's name.

311. Rabbi Aba said, Had not the holy luminary, RABBI SHIMON, been living in the world, I would not have permission to reveal this. For permission was given to reveal this matter only to the friends among the reapers of the field, THAT IS, THOSE WHO ALREADY ENTERED THE CONCEALED WISDOM AND CAME OUT IN PEACE. May those who wish to reveal to those who do not know breathe their last.

307. רבי חייא פתח, כבוד אלהים הסתר דבר וכבוד מלכים חקור דבר. כבוד אלהים הסתר דבר, דלית רשו לבר נש לגלאה מלין סתימין, דלא אתמסרו לאתגלויא. מלין דחפא לון עתיק יומין, כד"א, לאכול לשבעה ולמכסה עתיק. לאכול לשבעה, עד ההוא אתר דאית ליה רשו ולא יתיר. ועם כל דא, ולמכסה עתיק, למכסה עתיק ודאי.

308. דבר אחר, לאכול לשבעה, אינון חבריאי דידעין ארחין ושבילין למיהך בארע מהימנותא בדקא יאות. כגון דרא דרבי שמעון שארי בגויה. ולמכסה עתיק, מדרין אחרנין דהא בלהון לא אתחזון לאכול ולשבעה ולא תגלויא מלין בגווייהו, אלא למכסה עתיק, כמה דאת אמר, אל תתן את פיך לחטוא את בשרך.

309. ביומוי דרבי שמעון, הוה בר נש אמר לחבריה, פתח פיך ויאירו דבריך. בתר דשכיב, הוה אמרי, אל תתן את פיך וגו'. ביומוי, לאכול לשבעה. בתר דשכיב, ולמכסה עתיק. דחבריאי מגמגמי, ולא קיימי במלין. ד"א, לאכול לשבעה: באינון מלין דאתגלויין. ולמכסה עתיק: באינון מילין דאתחפייין.

310. ויקוב בן האשה הישראלית את השם, מהו ויקוב. רבי אבא אמר, ויקוב ודאי, כמה דאת אמר, ויקוב חור בדלתו, נקיב מה דהוה סתים. ושם אמו שלומית בת דברי, עד כאן סתים שמא דאמיה, כיון דכתוב ויקוב, נקיב שמא דאמיה.

311. אמר רבי אבא, אי לא דבוצינא קדישא קיימא בעלמא, לא ארשינא לגלאה, דהא לא אתיהיב מלה דא לגלאה אלא לחבריאי, דאינון בין מחצרי חקלא. תיפח רוחיהון דאינון דאתנין לגלאה, לאינון דלא ידעו.

312. Come and see, it is written, "and this son of the Yisraeli woman and a man of Yisrael strove together in the camp." We already explained this verse. Yet THIS MAN OF YISRAEL is the son of his father, Shelomith's husband, from a different wife. When the Egyptian man came in to her, TO SHELOMITH, at midnight, her husband returned home and realized this. He separated from her and no longer came in to her. He married another woman and begot this man, who is called the man of Yisrael. The other man FROM THE EGYPTIAN is called the Yisraeli woman's son. HE ASKS, If they strove here together, why mention the Holy Name here, and why did he curse the Holy Name?

313. HE ANSWERS, The man of Yisrael said words during the fight about the mother OF THE SON OF THE YISRAELI WOMAN, NAMELY, HE SAID SHE WAS A WHORE. Immediately "the Yisraeli woman's son blasphemed (Heb. vayikov) the name," as in "and bored (Heb. vayikov) a hole in the lid of it." The meaning behind it is that he took the LAST Hei of the Holy Name, YUD HEI VAV HEI, WHICH IS MALCHUT, and cursed in order to defend his mother. This is the hole he pierced and mentioned the Holy Name explicitly. This was told to the reapers of the field. The secret of it is, "Likewise the way of an adulterous woman..." (Mishlei 30:20). Happy is the lot of the righteous, who know this matter yet keep it hidden. Therefore it is said, "Debate your cause with your neighbor, and do not reveal the secret of another" (Mishlei 25:9). THIS SECRET IS TOO DEEP AND CANNOT BE REVEALED.

314. The last Hei OF THE NAME YUD HEI VAV HEI was the Nukva nourishing from two sides, MERCY AND JUDGMENT. For that reason, it took the King's weapons and executed its vengeance, as written, "Bring forth him that has cursed" (Vayikra 24:14). For that reason it is written, "You shall fear every man his mother, and his father" (Vayikra 19:3), the fear of one's mother preceding the father's. Happy are Yisrael in this world and in the World to Come.

315. "And you shall speak to the children of Yisrael, saying, Whoever curses his Elohim shall bear his sin" (Vayikra 24:15). Rabbi Yehuda said, This was already explained, yet, "Whoever curses his Elohim" is general. Since it says, "his Elohim" in general, he "shall bear his sin," AND WILL NOT BE PUNISHED, because we do not know who his Elohim is, what he reveres, whether he is one of the appointed angels or one of the stars or one of the leaders of the world.

316. Rabbi Yosi said, If he were wholly righteous, he would not have awakened their powers BY CURSING THEM. Since he did so, we fear he is touched by heresy. NONETHELESS he will not die for it, because it is a general word, NOT EXPLAINING WHO HIS ELOHIM IS.

312. תָּא חֲזִי, כְּתִיב וַיִּנְצוּ בַּמַּחֲנֶה בֶן הַיִּשְׂרָאֵלִית וְאִישׁ הַיִּשְׂרָאֵלִי, הָאִי קָרָא הָא אוֹקִימָנָא, אֲבָל דָּא בַר אֵינְתוּ אַחְרָא דְאָבוּי, בַּעֲלָה דְשְׁלוּמִית הוּהּ. וְכִיּוֹן דְאֵתָא הָהוּא מִצְרָאָה עָלָה, בַּפְּלָגוֹת לִילֵיא, תֵּב לְבֵיתָא וַיִּדַע מְלָה, אֶתְפָּרֵשׁ מִנָּה וְלֹא אֵתָא עָלָה. וְנָטַל אֵינְתוּ אַחְרָא, וְאוֹלִיד לְהָאִי, וְאֶקְרִי אִישׁ הַיִּשְׂרָאֵלִי, וְאַחְרָא בֶן הַיִּשְׂרָאֵלִית. אִי אֵינּוֹן אֵינְצוּ הֵכָא כְּחַדָּא, מְאִי קָא בְּעִי הֵכָא שְׁמָא קְדִישָׁא. וְאַמְאִי קָלַל שְׁמָא קְדִישָׁא.

313. אֵלָא, אִישׁ הַיִּשְׂרָאֵלִי אָמַר מְלָה מֵאֲמִיָּה, מִגּוֹ קֶטְטָה. מִיַּד וַיִּקּוּב בֶּן הָאִשָּׁה הַיִּשְׂרָאֵלִית. כְּמָה דְאֵתָא אָמַר, וַיִּקּוּב חוֹר בְּדִלְתוֹ. רְזָא דְמְלָה, נָטַל ה' דְשְׁמָא קְדִישָׁא, וְלִיִּט, לְאַגְנָא עַל אֲמִיָּה. וְדָא הוּא נְקִיבָא, דְאֵיהוּ נְקִיב וּפְרִישׁ שְׁמָא קְדִישָׁא. וְלִמְחֻצְרֵי חֻקְלָא אֶתְמַר. וְרְזָא דְמְלָה, בֶּן דֶּרֶךְ אִשָּׁה מִנְאֶפֶת וְגו', זְכָאָה חוֹלְקִיהוֹן דְצִדִּיקֵיא, דִּינְדַעִין מְלָה, וּמְכַסְיִין לָהּ. וְעַל דָּא אֶתְמַר, רִיבְךָ רִיב אֶת רַעְךָ וְסוּד אַחֵר אַל תִּגַּל.

314. ה' בְּתִרְאָה, הוֹת נּוֹקְבָא דִּינְקָא בְּתֵרִין סְטְרִין, בְּגִין כֶּךָ נְטָלָא זְיִנּוֹן דְמִלְכָּא, וְנִקְמַת נִקְמָהָא, דְכְּתִיב הוּצֵא אֶת הַמְּקַלֵּל. עַל דָּא כְּתִיב, אִישׁ אָמוּ וְאָבוּי תִירָאוּ, דְחִילוּ דְאֵימָא אֶקְדִים לְאַבָּא. וְזְכָאִין אֵינּוֹן יִשְׂרָאֵל בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֵתִי.

315. וְאֵל בְּנֵי יִשְׂרָאֵל תִּדְבֹר לֵאמֹר אִישׁ אִישׁ כִּי יִקְלַל אֱלֹהִיו וְנָשָׂא חֲטָאוֹ. רַבִּי יְהוּדָה אָמַר, הָא אוֹקְמוּהָ. אֲבָל כִּי יִקְלַל אֱלֹהִיו סְתִים. וּבְגִין דְאָמַר אֱלֹהִיו סְתִים, לְכֶךָ וְנָשָׂא חֲטָאוֹ. דְהָא לֹא יִדְעִינן מֵאֵן הוּא אֱלֹהִיו, מֵאֵן דְחֻלָּא דִילֵיהּ, אִי אַחַד מִן הַשָּׁרִים, אוֹ חַד מִן כְּכַבְיָיא, אוֹ חַד מִדְּבָרֵי עֵלְמָא.

316. א"ר יוסי, אי צדיק גמור הוא, לא יתער חליהון, וכיון דאתער מלה דא, חיושינן מינות אזהריקת ביה, ולא ימות על דא, בגין דאיהו מלה סתים.

317. Rabbi Yehuda said, He is judged favorably that way. Had he said, 'my Elohim' AND CURSED HIM he can argue, This is my Elohim I had until now, after which I was drawn, yet now I return IN REPENTANCE to receive the supernal Faith. But had he said 'Hashem Elohim' or Yud Hei Vav Hei, mentioning it by name, he has no case, for this is everybody's Faith, and each letter of the Holy Name amounts to the whole Name.

317. ר' יהודה אמר, דאין ליה לטב בהא, דאי אמר אלהי, ויכול למטען אלהי דהוה עד השתא, דאתמשכנא אבתריה בלבאי, והשתא אהדרנא לקבלא מהימנותא עלאה. אבל אי אמר יי' אלהים, או יי', ונקיב ליה בשמא, האי לית ליה למטען בהאי, בגין דדא הוא מהימנותא דכלא, וכל את ואת דשמא קדישא דא, סלקא לשמא שלימא.

318. According to another explanation for, "and the Yisraeli woman's son blasphemed the name, and cursed," Rabbi Yitzchak said, Why "the Yisraeli woman's son blasphemed"? This is as we explained it. The man of Yisrael was Shelomith's husband. Rabbi Yehuda said, He was Shelomith's husband's son from another woman. Rabbi Yitzchak said they fought together, and he said about his mother THAT SHE WAS A WHORE and that his EGYPTIAN father was killed by means of the Holy Name BY MOSES as we explained the verse, "do you intend (lit. 'speak') to kill me" (Shemot 2:14). He therefore extended this speech to him, THAT IS, LET HIM KNOW WHILE THEY WERE FIGHTING.

318. ד"א ויקוב בן האשה הישראלית את השם ויקלל. רבי יצחק אמר, ויקוב בן האשה, אמאי. אלא כמה דאוקמוה. אבל האיש הישראלי, בעלה דשלומית הוה. רבי יהודה אמר, בריה דבעלה דשלומית מאנתו אחרא הוה. אמר רבי יצחק, נצו כחדא, וא"ל מלה מאימיה, וכי אבוי הוה דאתקטל בשמא קדישא, כמה דאוקמוה דכתיב הלהרגני אתה אומר, דהא בשמא קדישא, קטיל ליה משה, ועל דא אושיט מלה לקבליה.

319. This is the meaning of, "and the Yisraelite woman's son blasphemed the name, and cursed. And they brought him to Moses." The reason is that he came to Moses COMPLAINING that he killed his father by means of the Holy Name. For that reason, "they brought him to Moses." When Moses saw that, immediately, "they put him in custody" (Vayikra 24:12). Both father and son fell into Moses' hands.

319. ודא הוא דכתיב, ויקוב בן האשה הישראלית את השם ויקלל ויביאו אותו אל משה. אמאי. בגין דמטא לגביה דמשה, על דקטיל לאבוהי בשמא קדישא. בגין כך ויביאו אותו אל משה. בין דחמא משה, מיד ויניחודו במשמר, ואבא וברא נפלו בידי דמשה.

43. "Whoever curses his Elohim"

Rabbi Yitzchak says that one must not allow the Evil Inclination to enter him, because then a foreign El dwells in him and then he transgresses the Torah. Therefore "whoever curses his Elohim" can claim he was cursing the Evil Inclination that is inside him, but anyone who blasphemes the name of Hashem shall be put to death in this world, and in the World to Come, because all the worlds depend on the Holy Name. While walking through the fields, Rabbi Shimon tells the rabbis that everything in the world serves the world somehow, and that one must not treat anything with contempt. Even things that seem to harm the world are actually good as they serve the world in some way.

320. "Whoever curses his Elohim shall bear his sin" (Vayikra 24:15). Rabbi Yitzchak opened with, "Hear, O My people, and I will testify against you, O Yisrael, if you will hearken to Me, there shall be no strange El among you, nor shall you worship any foreign El" (Tehilim 81:9-10). HE ASKS, Since it is written, "there shall be no strange El among you," what is meant by, "nor shall you worship any foreign El"? AND HE ANSWERS, "there shall be no strange El among you," MEANS one must not allow the Evil Inclination to enter inside himself, for whoever comes to join it, a foreign El dwells within him. For when man joins it, he promptly comes to transgress the words of the Torah and transgress the Faith in the Holy Name. Then he comes to bow before a foreign El. It therefore says, "there shall be no strange El among you." If you will have no strange El among you, you shall not come to bow to a foreign El or transgress the Faith in the Holy Name. This is the meaning of, "nor shall you worship any foreign El," which is man's evil Faith.

320. איש איש בן יקלל אלהיו ונשא חטאו. רבי יצחק פתח, שמע עמי ואעידה בך ישראל אם תשמע לי לא יהיה בך אל זר ולא תשתחוה לאל נכר, בין דכתיב לא יהיה בך אל זר, מאי ולא תשתחוה לאל נכר. אלא לא יהיה בך אל זר, דלא ייעול ב"נ ליצר הרע בגויה, דכל מאן דאתי לאתחברא ביה, אל זר שריא בגויה, דהא בד אתחבר ב"נ ביה מיד אתי לאעברא על פתגמי אורייתא. אתי לאעברא על מהימנותא דשמא קדישא, ואתי לבתר למסגד לטעוון אחרן, ועל דא כתיב, לא יהיה בך אל זר, בין דלא יהיה בך אל זר, לא תיתי למסגד לטעוון אחרן, ולמעבר על מהימנותא דשמא קדישא. הה"ד, ולא תשתחוה לאל נכר, ומיהימנותא בישא דב"נ דא הוא.

321. Therefore, "Whoever curses his Elohim" can claim he cursed that foreign El, the Evil Inclination that rests over him at times, and we can not know whether his words are true or not. Hence, he "shall bear his sin" ONLY. But, "he that blasphemes the name of Hashem, shall surely be put to death" (Vayikra 24:16).

321. ועל דא בן יקלל אלהיו, דיכול למטען דהוא לייט לההוא אל זר, יצרא בישא דשריא עליה לזמנין, ואנן לא ידעינן מלוי אי קשוט או לאו. ועל דא, ונשא חטאו. אבל ונוקב שם יי' מות יומת.

322. Rabbi Yehuda said, If that is so THAT HE SPEAKS ABOUT THE EVIL INCLINATION why IS IT WRITTEN, "shall bear his sin"? It should have said, 'his sin is forgiven.' He said to him, THIS IS like saying 'my Elohim' vaguely, as we said, not specifying WHETHER HE REFERRED TO A FOREIGN EL, WHICH IS THE EVIL INCLINATION. HENCE IT CANNOT BE WRITTEN THAT HIS SIN IS FORGIVEN BECAUSE THE MATTER IS IN DOUBT. Rabbi Chiya said, "Whoever curses his Elohim" is said in general, without specifying. Such a man surely "shall bear his sin" AND NOT BE PUNISHED. But, "he that blasphemes the name of Hashem, shall surely be put to death," for this is the source for everybody's Faith. He is allowed to plead nothing for himself. HE CANNOT CLAIM THAT HE REFERRED TO ANOTHER ELOHIM.

322. א"ר יהודה, אי הכי, אמאי ונשא חטאו, ונסלח חטאו מבעי ליה. א"ל, בגון דאמר אלהי כמה דאוקימנא סתם, ולא פריש. רבי חייא אמר, בן יקלל אלהיו סתם, ולא פירש, והא ודאי ונשא חטאו. אבל ונוקב שם יי' מות יומת, דהא הכא תלייא מהימנותא דכלא, ולית ליה רשו למטען עליה כלל.

323. Rabbi Yosi said, It is surely so, for this name, YUD HEI VAV HEI, is the Faith of the higher and lower beings. All the worlds are based on it. Thousands and tens of thousands of worlds of yearning suspend from one small letter, WHICH IS YUD, and many thousands and tens of thousands are suspended from each and every letter and rise to be connected to Faith, WHICH IS MALCHUT. All that the higher and lower beings have not comprehended is concealed in them, and the Torah comes out from them, this world and the World to Come, He and His name are One. Hence it is written, "I will take heed to my ways, that I sin not with my tongue" (Tehilim 39:2), and, "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

323. אמר רבי יוסי, הכי הוא ודאי, דהא שמא דא מהימנותא דעלאי ותתאי. ועל דא קיימין עלמין בלהו, באת חד זעירא, תליין אלף אלפין ורבוא רבבן עלמין דכסופין, ועל דא תנינן, אתוון אליון, קשירין אליון באליון, וכמה אלף רבבן עלמין, תליין בכל את ואת, ואסתליקו ואתקשרו במהימנותא וסתים בהו, מה דלא אתדבקו עלאין ותתאין, אורייתא בהו תלייא, עלמא דין ועלמא דאתי, הוא ושמיה חד. ועל דא כתיב, אמרתי אשמרה דרכי מחטוא בלשוני. וכתיב אל תתן את פיך לחטוא את בשרך.

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324. Rabbi Chizkiyah opened with, "no hand shall touch him, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live. When the horn sounds long..." (Shemot 19:13). And if it is said of Mount Sinai, which is a mountain like any other mountain, once the glory of the Holy King appeared on it, "no hand shall touch him, but he shall surely be stoned, or shot through," it is much more so about whoever approaches the King. And if of Mount Sinai, to which one could extend a hand in a respectful and reverent manner, it is yet said, "no hand shall touch him" in a neutral way, not even in a respectful manner, it would be more emphatic about extending a hand contemptuously towards the King.

325. Rabbi Yesa opened with, "Do not come near. Put off your shoes from off your feet, for the place on which you stand is holy ground" (Shemot 3:5). It says, "Do not come near" of Moses, from whom, since the day he was born, the holy supernal splendor was not removed. THE HOLY ONE, BLESSED BE HE, said to him, "Moses, until this moment you are not worthy to serve My glory. "Put off your shoes from off your feet". If this is written of Moses, EVEN THOUGH he approached in reverence and holiness, it is far more so of whoever approaches the King with contempt.

326. Rabbi Aba said, "Whoever curses his Elohim shall bear his sin." Come and see, when Yisrael lived in Egypt, they were familiar with the ministers of the world appointed over the other nations. Each had his own idol. Once they connected to the bond of Faith and the Holy One, blessed be He, drew them toward His service, they left them and drew near the supernal holy Faith. Hence it is written, "Whoever curses his Elohim," NAMELY, ONE OF THE SEVENTY MINISTERS, even though it is idolatry, since I appointed them as ministers to guide the world, whoever curses and desecrates them, "shall bear his sin" surely. For by My power they exist and guide the people in the world. But, "he that blasphemes the name of Hashem, shall surely be put to death" (Vayikra 24:16). It is not WRITTEN, that he "shall bear his sin," as in relation to those SEVENTY MINISTERS, but he "shall surely be put to death." He shall be put to death in this world and surely die in the World to Come. As for those SEVENTY MINISTERS, it is written, that he "shall bear his sin," because he behaves contemptuously towards My handiwork, towards My servant that I appoint, which is forbidden. But he is not punishable by death for that.

324. רבי חזקיה פתח, לא תגע בו יד כי סקול יסקל או ירה ויירה אם בהמה אם איש לא יחיה במשוך היוכל. ומה טורא דסיני, דאיהו טורא בשאר טורי עלמא, בגין דאתחזי עליה יקרא דמלכא קדישא, כתיב לא תגע בו יד כי סקול יסקל או ירה ויירה, מאן דקריב למלכא לא כ"ש. ומה טורא דסיני דיכול ב"נ לאושיט ביה ידא ארח יקר בדחילו, כתיב לא תגע בו יד סתם, ואמילו בארח יקר. מאן דאושיט ידיה בארח קלנא לקביל מלכא, לא כל שבין.

325. רבי ייסא פתח ואמר, אל תקרב הלום של נעליך מעל רגליך כי המקום אשר אתה עומד עליו אדמת קדש הוא. ומה משה, דמן יומא דאתיליד זיהרא קדישא עלאה לא אעדי מניה, כתיב ביה אל תקרב הלום. א"ל משה, ע"כ לא אנת בדאי לאשתמשא ביקרי, של נעליך. ומה משה כן, דהוה קריב בדחילו בקדושה כתיב ביה הכי. מאן דקריב בארח קלנא לגבי מלכא, על אחת כמה וכמה.

326. רבי אבא אמר, איש איש כי יקלל אלהיו ונשא חטאו. ת"ח, כד הוו ישראל במצרים, הוו ידעי באינון רברבי עלמא, דממנן על שאר עמין, וכל חד וחד הוה ליה דחלא בלחודוי מנייהו. ביון דאתקשרו בקשרא דמהימנותא, וקריב לון קודשא בריך הוא לפולחניה, אתפרשו מנייהו וקריבו לגבי מהימנותא עלאה קדישא. ובג"כ כתיב, איש איש כי יקלל אלהיו, ואע"ג דפולחנא נוכראה הוא, ביון דאנא פקידת לון ממנא לדברא עלמא מאן דלויט ומבזי לון, ונשא חטאו ודאי, דהא ברשותי קיימין ואזלי ומדברין בני עלמא. אבל ונוקב שם יי מות יומת, לאו ונשא חטאו כמה לאלין, אלא מות יומת. מות בעלמא דין, יומת בעלמא דאתי. לאלין ונשא חטאו, בגין דמבזי עובדי ידוי, מבזי לשמשי דאנא פקידת, ואסיר הוא, אבל מיתה לא אתחייב בהו.

327. Rabbi Shimon was walking along the way together with Rabbi Elazar, Rabbi Aba, Rabbi Chiya, Rabbi Yosi and Rabbi Yehuda. They reached a furrow full of water. Rabbi Yosi walked through the water fully clothed. He said, The furrows and water channels made, WHICH PEOPLE MAKE IN THEIR FIELDS FOR THE WATER TO FLOW, I wish they did not exist. Rabbi Shimon said to him, You are forbidden TO SAY SO. It serves people, and one must not treat with contempt whatever serves the Holy One, blessed be He, EVEN IF IT IS HARMFUL. This is more so if the actions are true, LIKE THOSE CHANNELS IN THE FIELDS that exist according to the laws of celestial providence; THAT IS, THIS ACTION HAS A ROOT ABOVE.

328. He opened and said, "And Elohim saw everything that He had made, and, behold, it was very good" (Bereshheet 1:31). "And Elohim saw everything that He had made" WAS SAID in general, INCLUDING even snakes, scorpions and mosquitoes. Even those that seem to harm the world, it is written of them all, "and, behold, it was very good." They all serve the world and guide the world though people do not know.

329. While they were walking they saw a snake moving before them. Rabbi Shimon said, It is surely going to perform a miracle for us. The snake moved fast before them and tangled with a viper in the middle of the road. They fought each other and died. When they reached them, they saw the two lying on the road. Rabbi Shimon said, Blessed is the Merciful who made us a miracle. For whoever look at it, THE VIPER, when it is alive, or it looks at a man, he cannot be saved from it, and more so if he comes near it. He recited over it, "No evil shall befall you, nor shall any plague come near your dwelling" (Tehilim 91:10). The Holy One, blessed be He, makes use of everything for His errands, and we must not treat lightly anything He had made. Hence it is written, "Hashem is good to all, and His tender mercies are over all His works. All Your works shall praise You, Hashem" (Tehilim 145:9-10).

44. The tulip and the lily

Rabbi Shimon talks about the special relationship that God has with the Congregation of Yisrael. He says that Malchut is the lily of the valleys because she changes, sometimes to the good and sometimes to evil, sometimes to Judgment and at other times to Mercy.

330. Rabbi Shimon opened the discussion with, "I am the tulip of the Sharon; the lily of the valleys" (Shir Hashirim 2:1). How beloved is the Congregation of Yisrael, NAMELY MALCHUT, before the Holy One, blessed be He. The Holy One, blessed be He, praises her and she praises Him constantly. How many hymns and songs did she compose always to the King! Happy is the lot of Yisrael, who are attached to the lot of the holy portion, as written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9).

327. ר"ש הוה אזיל בארְחא, וְהוה עֲמִיה ר' אֶלְעָזָר וְר' אָבָא וְר' חִינּוּא וְר' יוֹסִי וְר' יְהוּדָה מְטוּ לְחַד טִיקְלֵי דְמִינָא, פּוֹסְקָרָא ר' יוֹסִי בְקִטְפוּי לְגוּ מִינָא, אָמַר קוּטְרָא דְקוּסְטֵי דְמִינָא וְלוֹאֵי לֹא שְׂבִיחָא. א"ל ר' שְׁמַעוֹן, אָסִיר לָךְ. שְׁמַשָּׁא דְעֵלְמָא הוּא, וְאָסִיר לְאַנְהָגָא קְלָנָא בְּשַׁמְשָׁא דְקוּדְשָׁא בְּרִיךְ הוּא וְכַל שְׁכַן דְאִינוּן עוֹבְדֵי קְשׁוּט, בְּנִימוּסֵי דְקִסְטִירָא עֲלָהָא שְׂבִיחָי.

328. פָּתַח וְאָמַר, וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה וְהִנֵּה טוֹב מְאֹד. וַיֵּרָא אֱלֹהִים אֶת כָּל אֲשֶׁר עָשָׂה, סֹתָם, אִפְּלוּ נְחָשִׁים וְעִקְרָבִים וַיְתוֹשִׁים, וְאִפְּלוּ אִינוּן דְאַתְחִזּוֹן מַחְבְּלֵי עֵלְמָא, בְּכֹלְהוּ כְּתִיב וְהִנֵּה טוֹב מְאֹד כִּלְהוּ שְׁמַשֵּׁי עֵלְמָא, מְדַבְּרֵי עֵלְמָא, וּבְנֵי נִשָּׂא לֹא יִדְעִי.

329. עַד דְּהוּוּ אֶזְלִי, חָמוּ חַד חוּיָא מְדַבֵּר קַמֵּיהוּ, א"ר שְׁמַעוֹן, וְדַאי דָּא אֶזְלִי לְאַרְחָשָׁא לֶן נִיסָא, רַהֲטָה הוּא חוּיָא קַמֵּיהוּ, וְקִטְר בַּחַד אַפְעָה בְּקִיטְרָא דְאַוּרְחָא נֶצֶן חַד בַּחַד וּמִיתוּ. כִּד מְטוּן, חָמוּ לֶוֹן לְתִירוּוִיָּהוּ שְׂבִיבִין בְּאַרְחָא. אָמַר ר"ש, בְּרִיךְ רַחֲמֵנָא דְרַחֲשֵׁי לֶן נִיסָא. דְּהָא כָּל מָאן דְאַסְתַּכֵּל בְּהַאי, כִּד אִיהוּ בְּקִינוּמִיָּה, אוֹ אִיהוּ יִסְתַּכֵּל בְּב"ג, לֹא יִשְׁתַּזְיֵב וְדַאי, כ"ש אִי יִקְרַב בְּהַדְיָה. קָרָא עֲלֵיהּ, לֹא תֵאוּנָה אֵלֶיךָ רַעָה וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶךְ. וּבְכֹלְאָ עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא שְׁלִיחוּתָא דִּילֵיהּ, וְלִית לֶן לְאַנְהָגָא קְלָנָא בְּכָל מַה דְאִיהוּ עֲבַד. וְעַל דָּא כְּתִיב, טוֹב יְי' לְכָל וְרַחֲמָיו עַל כָּל מַעֲשָׂיו, וּכְתִיב, יוֹדוּךָ יְי' כָּל מַעֲשֵׂיךָ.

330. רַבִּי שְׁמַעוֹן פָּתַח, אֲנִי חַבְצֶלֶת הַשְּׂרוּן שׁוֹשַׁנַּת הָעֵמְקִים. כַּמָּה חֲבִיבָה כ"י קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, דְּקוּדְשָׁא בְּרִיךְ הוּא מְשַׁבַּח לֵיהּ, וְהִיא מְשַׁבַּח לֵיהּ תְּדִיר. וְכַמָּה שְׂבִיחִין וּמְזֻמְרִין אֶתְקַנְתָּ לֵיהּ לְמַלְכָּא תְּדִיר. זְכָאָה חוּלְקִיהוּן דְיִשְׂרָאֵל, דְאַחִידֶן בְּעַדְבָּא דְחוּלְקָא קְדִישָׁא, כַּמָּה דְכְּתִיב כִּי חֶלֶק יְי' עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ.

331. "I am the tulip of the Sharon" refers to the Congregation of Yisrael, MALCHUT that is called a tulip. She stands with majestic beauty in the Garden of Eden to be planted. Sharon means that she sings (Heb. sharah) and praises the supernal King, ZEIR ANPIN. According to another interpretation, "I am the tulip of the Sharon," as she, MALCHUT, needs to be watered by the flow of the deep river, the source of the streams, BINAH, as written, "the Sharon is like the Aravah" (Yeshayah 33:9). SHARON MEANS THE PLAIN. THIS MEANS THE TULIP THAT IS IN THE PLAIN IS THIRSTY FOR WATER, BECAUSE THE SUN BURNS IT.

332. "The lily of the valleys" means she is situated where it is deepest. What are the deep valleys? They feature in the verse, "Out of the depths I have cried to You, Hashem" (Tehilim 130:1). The lily of the valleys comes from the place where the water of the deep rivers comes FROM and never ceases flowing, THAT IS, WHERE BINAH IS REVEALED. The lily of the valleys IS a lily of that place that is considered the deepest, hidden in every direction, NAMELY, FROM THE HIDDEN PLACE OF BINAH.

333. Come and see, at first MALCHUT IS a green-leafed green tulip; then she is a two-colored lily, red and white. It is a lily (Heb. shoshanah) of six (Heb. shishah) leaves, a lily that changes (Heb. meshanah) its colors and changes from one color to another. A lily first is CALLED a tulip, NAMELY, when she wishes to unite with the King she is called a tulip. After uniting with the King with kisses, she is called a lily, since it is written, "his lips like lilies" (Shir Hashirim 5:13). She is the lily of the valleys because she changes, changing her colors sometimes to the good and sometimes to evil, sometimes to Judgment and at times to Mercy.

45. The sin of the Tree of Knowledge of Good and Evil

Rabbi Shimon says that when God created Adam He asked him to be always in the bond of Faith, to never change or turn, to be single-hearted in his devotion. But after Adam and Eve sinned they then clung to a place that changes from good to evil and from evil to good. They left their attachment to the highest, that is one and never changing. God then told Adam that they had left life and were now subject to death. All others on earth followed Adam's example, which is why the whole world suffers death. Lastly Rabbi Shimon tells us that in the World to Come God will destroy death forever, and all will cling to the Tree of Life.

334. "And when the woman saw that the tree was good for food, and that it was a delight to the eyes..." (Bereshheet 3:6). Come and see, people do not know, observe or pay attention that when the Holy One, blessed be He, created Adam and honored him with supernal glory, He asked him to cleave to Him, so that he will be unique, of a single heart, in a place of single devotion - that he will never change or turn, but be in that bond of the unique Faith, to which everything is attached. This is the secret of, "the Tree of Life also in the midst of the Garden" (Bereshheet 2:9), NAMELY ZEIR ANPIN CALLED THE TREE OF LIFE, SO THAT HE WILL BE ATTACHED TO IT, AS IT HAS NOT THE DUALITY OF GOOD AND EVIL.

331. אָנִי חֲבַצְלַת הַשְּׂרוּן, דָּא כִּי, דְּאֶקְרִי חֲבַצְלַת, דְּקִיּוּמָא בְּשִׁמְרוּ דְּנוּי בְּגִנְתָּא דְּעָרְן לְאַתְנַטְעָא. הַשְּׂרוּן, דְּהִיא שְׂרָה וּמִשְׁבַּחַת לִיה לְמַלְכָּא עֲלָאָה. ד"א אָנִי חֲבַצְלַת הַשְּׂרוּן, דְּבִעִיא לְאַשְׁתְּקָאָה מִשְׁקִיּוֹ דְּנַחְלָא עֲמִיקָא, מִבּוּעָא דְּנַחְלִין. כְּד"א הִיא הַשְּׂרוּן בְּעֶרְבָה. שׁוֹשַׁנַּת הָעֲמֻקִּים, דְּקִיּוּמָא בְּעֲמִיקָתָא דְּכֻלָּא.

332. שׁוֹשַׁנַּת הָעֲמֻקִּים. מֵאן אֵינּוֹן עֲמֻקִּים. כְּד"א מִמַּעַמְמֻקִּים קְרָאֲתִיךְ יִי. חֲבַצְלַת הַשְּׂרוּן, מֵהֵוּא אֲתֵר דְּשְׁקִיּוֹ דְּנַחְלִין עֲמִיקִין נִפְקִין, וְלֹא פִסְקִין לְעֵלְמִין. שׁוֹשַׁנַּת הָעֲמֻקִּים, שׁוֹשַׁנַּת דְּהֵוּא אֲתֵר דְּאֶקְרִי עֲמִיקָא דְּכֻלָּא, סְתִים מִכָּל סְטְרִין.

333. תָּא חַוִּי, בְּקַדְמִיתָא חֲבַצְלַת יְרוּקָא, בְּטְרַפִּין יְרוּקִין לְבָתֵר שׁוֹשְׁנָה, בְּתֵרִין גּוּוּנִין סוּמְק וְחוּוֹר. שׁוֹשַׁנַּת: בְּשִׁית טְרַפִּין. שׁוֹשַׁנַּת: דְּשִׁנִּיאַת גּוּוּנְהָא, וְאַשְׁתַּנִּיאַת מַגּוּוּנָא לְגוּוּנָא. שׁוֹשַׁנַּת, בְּקַדְמִיתָא חֲבַצְלַת, בְּזִמְנָא דְּבִעִיא לְאַזְדוּגָא בִּיה בְּמַלְכָּא, אֶקְרִי חֲבַצְלַת. בְּתֵר דְּאַתְדַּבְּקַת בִּיה בְּמַלְכָּא, בְּאֵינּוֹן נְשִׁיקִין, אֶקְרִי שׁוֹשְׁנָה. בְּגִין דְּכִתִּיב שְׁפֹתוֹתָיו שׁוֹשְׁנִים. שׁוֹשַׁנַּת הָעֲמֻקִּים. דְּהִיא שְׁנִיית וּמִשְׁנִיאַת גּוּוּנְהָא, זְמַנִּין לְטַב, וְזְמַנִּין לְבִישׁ. זְמַנִּין לְדִינָא, וְזְמַנִּין לְרַחֲמֵי.

334. וַתֵּרָא הָאִשָּׁה בִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תֵאֻהּ הוּא לְעֵינַיִם וְגו'. ת"ח, דְּהָא בְּנֵי נֶשָׂא לֹא יִדְעִין, וְלֹא מִסְתַּכְּלִין, וְלֹא מִשְׁגִּיחִין, בְּשַׁעֲתָא דְּבִרָא קוּדְשָׁא בְּרִיךְ הוּא לְאָדָם, וְאוֹקִיר לִיה בִּיקִירוֹ עֲלָאָה, בְּעָא מְנִיָּה לְאַתְדַּבְּקָא בִּיה, בְּגִין דִּישְׁתַּכַּח יְחִידָאִי, וּבְלָבָא יְחִידָאִי, וּבְאַתֵר דְּרִבִּיקוּתָא יְחִידָאָה, דְּלֹא יִשְׁתַּנִּי וְלֹא יִתְהַפֵּךְ לְעֵלְמִין, בְּהֵוּא קְשׁוּרָא דְּמֵהִימְנוּתָא יְחִידָאָה, דְּכֻלָּא בִּיה אֲתַקְשֵׁר. הִךָ הוּא דְּכִתִּיב וְעֵץ הַחַיִּים בְּתוֹךְ הַגֵּן.

335. Afterwards, they strayed from the way of Faith and left the peerless supernal tree, elevated above all other trees, WHICH IS THE TREE OF LIFE, NAMELY ZEIR ANPIN. And they came to cleave to a changing place that turns from one manner to another, from good to evil and from evil to good, NAMELY TO THE TREE OF KNOWLEDGE OF GOOD AND EVIL. They descended from above downwards and cleaved below to many changes. They left the highest, which is one and never changing. This is what is meant by, "that Elohim has made man upright; but they have sought out many inventions" (Kohelet 7:29), NAMELY, THE TREE OF KNOWLEDGE OF GOOD AND EVIL THAT CONTAINS MANY CHANGES. Their heart then changed by that very aspect, AS THEY WERE sometimes inclined towards good and sometimes towards evil, sometimes to Mercy and sometimes to Judgment. Surely it resembles that to which they clung; "they have sought out many inventions" and became attached to them.

336. The Holy One, blessed be He, said to him, 'Adam, you have left life and cleaved to death. Life is as in the verse, "the Tree of Life also in the midst of the Garden," NAMELY a tree called life, BECAUSE whoever is attached to it never tastes death. And you cleaved to another tree. Surely death is before you'. This is what is meant by, "Her feet go down to death..." (Mishlei 5:5), and, "and I find more bitter than death the woman" (Kohelet 7:26). Surely he cleaved to the region of death and left the region of life. For that he and the whole world were sentenced to death.

337. HE ASKS, If he sinned, what is the sin of the whole world? WHY WAS EVERYBODY SENTENCED TO DEATH? You may say that all creatures came and ate of this tree and it was sampled by all. This is not so. When Adam rose to his feet, all creatures saw him and feared him. They followed him like servants before a king. And he said to him, you and I, "O come, let us worship and bow down, let us kneel before Hashem our maker" (Tehilim 95:6), and they all followed him. When they saw Adam bowing to that place, THE TREE OF KNOWLEDGE OF GOOD AND EVIL, and cleaving to it, they all followed him. For THAT REASON he brought death upon himself and the whole world.

338. Adam then changed in many ways, now to good and now to evil, now to wrath and now to pleasure, now to Judgment and now to Mercy, now to life and now to death. He never remains permanently at any of them. This was brought to him by that place, THE TREE OF KNOWLEDGE OF GOOD AND EVIL. Hence it is called the blade of the revolving sword from one side to another, from good to evil, from Mercy to Judgment, from war to peace. It revolves in all DIRECTIONS and is called good and evil, as written, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it" (Bereshheet 2:17).

335. וּלְבַתֵּר סָאטוּ מְאוּרְחָא דְמַהִימְנוּתָא, וְשִׁבְקוּ אֵילָנָא יְחִידָאָה עֲלָאָה מִכָּל אֵילָנִין, וְאִתּוּ לְאִתְדַבְּקָא בְּאַתֵּר דְּמִשְׁתַּנֵּי וּמִתְהַפֵּךְ מִגּוּוֹנָא לְגּוּוֹנָא, וּמִטֵּב לְבִישׁ, וּמִבִּישׁ לְטֵב, וּנְחִתּוּ מֵעֵילָא לְתַתָּא, וְאִתְדַבְּקוּ לְתַתָּא בְּשַׁנּוּיִין סְגִיָּאִין, וְשִׁבְקוּ עֲלָאָה דְכֻלָּא, דְּהוּא חָד, וְלֹא אֲשַׁתְּנֵי לְעֵלְמִין. הִדָּא הוּא דְכִתְיִב, אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת הָאָדָם יֶשֶׁר וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים. וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים וְדָאֵי, כְּדִין אֲתַהֲפֵךְ לְבִיָּהוּ בְּהוּא סְטְרָא מִמֶּשׁ, זְמַנִּין לְטֵב, זְמַנִּין לְבִישׁ זְמַנִּין לְרַחֲמֵי, זְמַנִּין לְדִינָא. כְּהוּא מְלָה דְאִתְדַבְּקוּ בֵּה וְדָאֵי. וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים, וְאִתְדַבְּקוּ בֵּהוּ.

336. א"ל קודשא בריך הוא, אדם, שבקת חיי, ואתדבקת במותא. חיי, דכתיב ועץ החיים בתוך הגן, עץ דאתקרי חיים, דמאן דאחיד ביה, לא טעים טעמא דמותא לעלמין. ואתדבקת באילנא אחרא, הא ודאי מותא הוא לקבלך. הה"ד, רגליה יורדות מות וגו'. וכתיב ומוצא אני מר ממות את האשה. ודאי. באתר דמותא אתדבק, ושבק אתר דחיי, בג"כ אתגזר עליה ועל כל עלמא מותא.

337. אי הוא חטא, כל עלמא מאי חטאו. אי תימא דכל ברין אתו ואכלו מאילנא דא, ואתרמי מכלא. לאו הכי, אלא בשעתא דאדם קאים על רגלוי, חמו ליה ברין כלהו, ודחלו מקמיה, והוּו נטלין בתריה, כעבדין קמי מלכא. והוא אמר לון, אנא ואתון, בואו נשתחוה ונכרעה נברכה לפני יי' עושנו, וכלהו אתו בתריה. כיון דחמו דאדם סגיד להאי אתר, ואתדבק ביה, כלהו אתמשכו אבתריה, וגרים מותא ליה, ולכל עלמא.

338. כְּדִין אֲשַׁתְּנֵי אָדָם לְכַמָּה גּוּוֹנִין, זְמַנִּין לְטֵב, זְמַנִּין לְבִישׁ. זְמַנִּין רוּגְזָא, זְמַנִּין נִיּוּחָא. זְמַנִּין דִּינָא, וּזְמַנִּין רַחֲמֵי. זְמַנִּין חֲיֵי, זְמַנִּין מוֹתָא. וְלֹא קֵאִים בְּקִיּוּמָא תְדִיר בְּחַד מְנִיָּהוּ. בְּגִין דְּהוּא אֲתֵר גְּרָמָא לִיָּה. וְע"ד אֲקָרִי, לְהַט הַחֲרִב הַמִּתְהַפֵּכֶת, מִן סְטְרָא דָּא, לְסְטְרָא דָּא, מִן טֵב לְבִישׁ, מִן רַחֲמֵי לְדִינָא, מִן שְׁלוֹם לְקִרְבָּא, אֲתַהֲפִיכֶת הִיא לְכֻלָּא. וְאֲקָרִי טוֹב וְרַע, דְּכִתְיִב וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ.

339. The supernal King, whose mercy is upon His handiwork, reproved him, saying to him, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it." Yet he did not accept from Him but followed his wife and was banished forever, since the woman rises no higher than that place and the woman brought death unto all.

339. וּמִלְכָּא עֲלָאָה, רַחֲמָא עַל עוֹבְרֵי יָדוּי, אוֹכַח לִיָּהּ, וְאָמַר לִיָּהּ וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ, וְהוּא לֹא קִבִּיל מִנֶּיהָ, וְאֶתְמַשֵּׁךְ בְּתַר אֶתְתִּיָּהּ, וְאֶתְתַּרְךָ לְעֵלְמִין. דְּהָא אֶתְתָּא לְאַתְרֵי דָּא סִלְקָא, וְלֹא יִתִּיר. וְאֶתְתָּא גְרִים מוֹתָא לְכֻלָּא.

340. Come and see, of the World to Come it is written, "for as the days of a tree shall the days of My people be" (Yeshayah 65:22). "the days of a tree" REFERS TO that famous tree, THE TREE OF LIFE. Of that time it is written, "He will destroy death for ever; and Hashem Elohim will wipe away tears from off all faces" (Yeshayah 25:8). Blessed be Hashem for ever and ever, Amen and Amen. May Hashem reign for ever, Amen and Amen.

340. ת"ח, לְעֵלְמָא דְאַתִּי כְּתִיב, כִּי כִימֵי הָעֵץ יִמֵּי עַמִּי. כִּימֵי הָעֵץ: הֵהוּא עֵץ דְּאֶשְׁתַּמוּדַע. בֵּינָה זְמַנָּא כְּתִיב, בְּלַע הַמּוֹת לְנֹצַח וּמַחָה יְיָ אֱלֹהִים דְּמַעָּה יַמְעַל כָּל פְּנִים.
בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן יִמְלוֹךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן

1. "Which shall be burning upon the altar all night"

Rabbi Elazar talks about the nighttime when Judgments are awakened in the world and sorcery is performed. He tells what happens when midnight approaches, and the joy that God finds among the Righteous in the Garden of Eden. In the morning the Judgments and flames are stilled, and Abraham brings rest to all.

1. "And Hashem spoke to Moses on Mount Sinai, saying, 'Speak to the children of Yisrael, and say to them: When you come to the land...'" (Vayikra 25:1-2). Rabbi Elazar commenced the discussion with the verse: "This is the Torah of the burnt offering (Heb. olah). It is the burnt offering..." (Vayikra 6:2). We established this verse address the Congregation of Yisrael, which rises (Heb. olah) and joins with the Holy King in a perfect union.

2. "It is the burnt offering, which shall be burning upon the altar all night" (Ibid.). Come and behold: when night comes and the gates are shut, Judgments below are awakened in the world, and mules and dogs go and roam about. We established THAT ON THE FIRST WATCH OF THE NIGHT A MULE BRAYS. At this time, dogs and asses do not roam about; sorcery is performed with the mules by people such as Bilaam, WHO RODE ON HIS MULE. Then all of mankind is asleep, and the lower outer altar, BEING MALCHUT WHEN FILLED WITH JUDGMENT, burns.

3. At midnight, the north wind is stirred, and from that lower altar, FROM MALCHUT, comes a flame of fire. The gates open and the lower Judgments, MEANING THE JUDGMENTS OF THE FEMALE, assemble in their holes. That flame goes and spreads, and the gates of the Garden of Eden open until that flame reaches and then divides to several directions of the world. It then enters beneath the wings of the cock, and it crows.

4. Then the Holy One, blessed be He, is found among the righteous, and the Congregation of Yisrael offers praise to the Holy One, blessed be He, until the onset of morning. With the arrival of morning, they are found chatting about one secret, ONE WITH THE OTHER, THE SECRET OF THE THIRD WATCH WHEN THE WIFE CONVERSES WITH HER HUSBAND. She has rest with her husband. This is what is written: "which shall be burning upon the altar all night until the morning." ALL NIGHT SHE BURNS IN HER JUDGMENTS. "Until morning," that is, in the morning, the Judgments and flames are stilled. Then Abraham is stirred, BEING CHESED, with the world, and he brings rest to all.

2. "Then shall the land keep a Shabbat to Hashem"

We are told that when Yisrael entered the land there were no lower judgments and everything was peaceful. Rabbi Elazar talks about the Sabbatical Year that is total rest for the spirit and body.

1. וַיְדַבֵּר יְיָ אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר. דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם כִּי תָבֹאוּ אֶל הָאָרֶץ וְגו'. רַבִּי אֶלְעָזָר פָּתַח, זֹאת תּוֹרַת הָעוֹלָה הַיּוֹם הַזֶּה וְגו'. הַאִי קָרָא בְּכַנְסַת יִשְׂרָאֵל אוֹקִימָנָא, דְּהוּא סִלְקָא וּמִתְחַבְּרָא בְּמַלְכָא קְדִישָׁא בְּזוּגָא שְׁלִים.

2. הַיּוֹם הַזֶּה הָעוֹלָה עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה וְגו'. ת"ח, כִּיּוֹן דְּעָאֵל לִילִיָּא, וְתַרְעִין סְתִימִין, דִּינִין תְּתַאֲוִן מִתְעַרְוִין בְּעֵלְמָא, וְאֶזְלוּן וְשִׁאטִּין, חֲמַרִּי וְאַתְנִי וְכַלְבִּי הֵא אוֹקִימָנָא, וְכַלְבִּי וְאַתְנִי, לֹא שִׁאטִּין וְלֹא אֶזְלוּן, אֶלָּא בְּהוּ עַבְדֵי חֲרִשְׁיָא לְבַנֵי נְשָׂא. כְּגוֹן בְּלַעַם, וְאוֹקִמָוִה. כְּדִין כָּל בְּנֵי עֵלְמָא נִימִין, וּמִזְבֵּחַ תְּתַאֲוִה דְּלִבְרֵי אֲתוֹקְדָה.

3. בְּפִלְגוֹת לִילִיָּא, אֲתַעַר רוּחַ צְפוֹן, וּמֵהוּא מִזְבֵּחַ תְּתַאֲוִה, נְפִיק שְׁלֵהוּבָא דְּאִשָּׁא, וְתַרְעִין אֲתַפְתְּחוּ, וְדִינִין תְּתַאֲוִין אֲתַכְנָשׁוּ בְּנוֹקְבֵיהוּ, וְהוּא שְׁלֵהוּבָא אֶזְלוּ וְשִׁאטִּין, וְתַרְעִין דְּג"ע אֲתַפְתְּחוּ, עַד דְּמָטִי הוּא שְׁלֵהוּבָא, אֲתַפְלַג לְכַמָּה סְטְרִין דְּעֵלְמָא, וְעָאֵל תַּחוֹת גְּדַפְוֵי דְּתַרְנַגּוּלָא וְקַאֲרֵי.

4. כְּדִין קוֹדֶשׁא בְּרִיךְ הוּא אֲשַׁתְּכַח בֵּין צְדִיקֵיָּא, וְכ"י מְשַׁבַּחַת לִיהּ לְקוֹדֶשׁא בְּרִיךְ הוּא, עַד דְּאֲתִי צַפְרָא. כִּיּוֹן דְּאֲתִי צַפְרָא, אֲשַׁתְּכַחוּ מִשְׁתַּעֲוִין בְּרוּזָא חֲדָא. וְאִית לָהּ נִיחָא בְּבַעֲלָהּ. הַה"ד, עַל מוֹקְדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה וְגו'. עַד הַבֶּקֶר, דְּהוּא בְּצַפְרָא דִּינִין וְשְׁלֵהוּבִין אֲשַׁתְּכַחוּ, וְכְדִין אֲתַעַר אַבְרָהָם בְּעֵלְמָא, וְנִיחָא הוּא דְּכָלָא.

5. Come and behold: when Yisrael entered the land, there were no lower Judgments, JUDGMENTS OF THE FEMALE, found in it, and the Congregation of Yisrael, BEING MALCHUT, was resting upon the wings of the Cherubs as they said, "righteousness lodged in it" (Yeshayah 1:21). Then she had respite from all, for Yisrael did not sleep until they offered the twilight sacrifice and the Judgments were dismissed. The burnt offering was consumed upon the altar. Then she had respite from all, and there was only a wife with her husband. This is the essence of, "When you come to the land... then shall the land keep a Shabbat" (Vayikra 25:2). Then the land will rest; true rest WITHOUT JUDGMENTS. "...then shall the land keep a Shabbat to Hashem," MEANING a Shabbat to Hashem literally, WITHOUT ANY JUDGMENTS.

6. Again, Rabbi Elazar commenced: "If you buy a Hebrew servant, six years he shall serve..." (Shemot 21:2) as every son of Yisrael who is circumcised possesses a holy mark, has rest on the Sabbatical Year. This Sabbatical Year is his, DENOTING MALCHUT; it is his to rest in it. It is referred to as the Shabbat of the land, and surely contains freedom FROM THE KLIPOT. In it, there is rest FROM JUDGMENTS; just as Shabbat is rest for all, so the Sabbatical Year is total rest - rest for the spirit and body. THEREFORE, IT IS WRITTEN, "SIX YEARS HE SHALL SERVE: AND IN THE SEVENTH HE SHALL GO OUT FREE."

7. Come and behold: Hei refers to rest of those on high and those lower. Thus, THERE IS the upper Hei OF YUD HEI VAV HEI, DENOTING BINAH, and the lower Hei OF YUD HEI VAV HEI, REFLECTING MALCHUT. THE UPPER HEI POINTS TO rest for the supernal beings, while THE LOWER HEI REFERS TO rest for those below. The upper Hei IS THE SECRET OF seven years seven times, MEANING 49 GATES OF BINAH; the lower Hei is THE SECRET OF merely the seven years. The LOWER IS CALLED 'The Sabbatical Year' and the UPPER is called 'Jubilee'.

8. When one looks at these things they all the same, BECAUSE THE MOCHIN OF JUBILEE, WHICH IS BINAH, ILLUMINATES WITHIN THE SABBATICAL YEAR, WHICH IS MALCHUT. Therefore, IT IS WRITTEN, "then shall the land keep a Shabbat" (Vayikra 25:1), for when the land is at rest, the servants SHOULD BE at rest. This is why, "in the seventh he shall go out free." What is "free"? It means that he pays his master nothing.

3. The yoke of the Kingdom of Heaven

Rabbi Elazar tells us that man must accept the yoke of the kingdom of Heaven before he can do any work. This yoke can not rest on anyone who is attached to another, so slaves are exempt from the commandments and from the yoke, as were Yisrael while they were in exile.

5. ת"ח, כיון דעאלו ישראל לארעא, לא אשתכחו בה דינין תתאין, וכ"י הות בה בנייחא, על כנפי דכרוובים. כמה דאתמר, דכתיב, צדק ילון בה. כדין הות לה נייחא מכלא. דהא ישראל לא ניימין, עד דמקרבי קרבנא דבין הערבים, ואסתליקו דינין. ועולה הוה אתוקד על מדבחא, וכדין הוה לה נייחא מכלא, ולא אשתכח אלא אתתא בבעלה, הה"ד כי תבאו וגו' ושבתה הארץ, נייחא ודאי. ושבתה הארץ שבת ליי, שבת ליי ממש.

6. תו פתח רבי אלעזר, כי תקנה עבד עברי שש שנים יעבוד וגו'. בגין דכל בר ישראל דאתגזר, דאית ביה רשימא קדישא, אית ליה נייחא בשמטה. דהא דיליה הוא ההוא שמטה, לנייחא ביה. ודא אקרי שבת הארץ, ודאי חירו אית בה. נייחא בה, כמה דשבת נייחא הוא דכלא, הכי נמי שמטה נייחא דכלא, נייחא הוא דרוחא וגופא.

7. ת"ח, ה' נייחא הוא דעלאי ותתאין. בג"כ, ה' עלאה, ה' תתאה. נייחא דעלאין, נייחא דתתאין. ה' עלאה, שבע שנים שבע פעמים. ה' תתאה, שבע שנים בלחודייהו. דא שמטה, ודא יובלא.

8. וכד מסתבלין מלי כלא חד. בג"כ ושבתה הארץ, בהווא נייחא דארעא, אצטריכו עבדין נייחא. ובג"כ, ובשביעית יצא לחפשי חנם. חנם, מהו חנם. דלא יהיב למאריה כלום.

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9. In truth, this is the secret. We learned that it is written: "We remember the fish, which we did eat in Egypt for nothing" (Bemidbar 11:5), MEANING "FOR NOTHING," without a blessing, as we did not have a heavenly yoke in Egypt. Come and behold: slaves are exempt from the yoke of the Kingdom of Heaven, and so they are exempt from the commandments. What is this the yoke of the Heavenly Kingdom? It is like an ox upon which they first place a yoke in order to work with him and draw benefit from him for the world. If he does not accept that yoke he does no work at all. So man must accept upon himself the yoke OF THE HEAVENLY KINGDOM first, and then he will toil with it all that he needs. However, if he does not accept this yoke upon himself first, he cannot work.

10. It is written: "Serve Hashem with fear" (Tehilim 2:11). What is meant by "fear"? It is as it is written: "The fear of Hashem is the beginning of wisdom" (Tehilim 111:10). This refers to the Kingdom of Heaven, AS MALCHUT IS CALLED 'FEAR,' and for this reason, it becomes the yoke of the Heavenly Kingdom. And so this is where it all starts, SINCE MALCHUT IS THE FIRST SFIRAH GOING FROM BELOW UPWARD. What proves this? THAT WE DON the hand Tfilin first, BEING THE SECRET OF MALCHUT, AND AFTERWARDS THE HEAD Tfilin, WHICH IS THE SECRET OF ZEIR ANPIN. This is because THROUGH MALCHUT, one enters the rest of holiness. If this is not found with him, the celestial holiness cannot rest upon him. For this it writes, "Thus (lit. 'with this') did Aaron come into the holy place" (Vayikra 16:3).

11. And this yoke can not rest upon one who is attached to another, and so slaves are exempt from the yoke of the Heavenly Kingdom, BECAUSE THEY ARE TIED TO THEIR MASTERS. If they are exempt from this yoke, they are exempt from all other COMMANDMENTS, since other COMMANDMENTS are not placed upon one until this yoke is with him. Therefore, Yisrael in Egypt ate without cost. Here too, "he shall go out free" (Shemot 21:2), since he was a slave and whatever he did was without cost, without the yoke of the Heavenly Kingdom. So even though his deeds were for nothing, "he shall go out," and find rest. THE EXPLANATION OF THE VERSE IS AS IF IT SAID, 'FOR FREE YET HE SHALL GO OUT'.

4. "And his master shall bore his ear through"

Rabbi Elazar describes what happens when someone rejects his freedom, preferring to stay attached to his master. The blemish of having his ear bored through remains with him because he refused to listen. Rabbi Elazar says that anyone who shows mercy for the poor contributes peace to the Congregation of Yisrael and multiplies blessings in the world.

9. אֵלֶּא דָּא רְזָא, הֵכָא אוֹלִיפְנָא, כְּתִיב זְכַרְנוּ אֶת הַדָּגָה אֲשֶׁר נָאֵכַל בְּמִצְרַיִם חֲנָם, בְּלֹא בְרָכָה. דְּלֹא הוּוּ עֲלֵנָא בְּמִצְרַיִם עוֹל דְּלַעִילָא. ת"ח, עֲבָדִין פְּטוּרִין מֵעוֹל מַלְכוּתָא דְּלַעִילָא, וְע"ד פְּטוּרִין מִן הַמִּצְוֹת. מֵאי עוֹל מַלְכוּת שָׁמַיִם. אֵלֶּא, כְּהָאֵי תוֹרָא דִּיהִבִּין עֲלֵיהּ עוֹל בְּקַדְמִיתָא, בְּגִין לְאַפְקָא מִנִּיהּ טַב לְעַלְמָא. וְאִי לֹא קָבִיל עֲלֵיהּ הָהוּא עוֹל, לֹא עֲבִיד מְדִי. ה"נ אֲצַטְרִיךְ לִיהּ לִב"נ לְקַבֵּלָא עֲלֵיהּ עוֹל בְּקַדְמִיתָא, וּלְבַתֵּר דִּיפְלַח בֵּיהּ בְּכָל מַה דְּאֲצַטְרִיךְ. וְאִי לֹא קָבִיל עֲלֵיהּ הָאֵי בְּקַדְמִיתָא, לֹא יִיכּוֹל לְמַפְלַח.

10. הַה"ד עֲבָדוּ אֶת יְיָ בִּירְאָה. מַהוּ בִּירְאָה. כַּד"א רְאִשִׁית חֲכָמָה יִרְאֵת יְיָ. וְדָא מַלְכוּת שָׁמַיִם. וּבְגִין כִּן עוֹל מַלְכוּת שָׁמַיִם. וְע"ד הָאֵי בְּקַדְמִיתָא הוּא דְּכָלָא. מֵאֵן אוֹכַח. תְּפִלָּה, בְּקַדְמִיתָא שֶׁל יָד. בְּגִין דְּבַהֲאֵי עָיִל לְשָׂאֵר קְדוּשָׁה. וְאִי הָאֵי לֹא אֲשַׁתְּכַח לְגַבִּיָּה, לֹא שְׂרִיא בֵּיהּ קְדוּשָׁה לְעִילָא, בְּג"כ בְּזֹאת יָבֵא אַהֲרֹן אֶל הַקֹּדֶשׁ וְגו' כְּתִיב.

11. וְהָאֵי עוֹל לֹא שְׂרִיא, בְּמֵאֵן דְּאִיהוּ כְּפִית בְּאַחְרָא. וְע"ד עֲבָדִין פְּטוּרִין מֵעוֹל מַלְכוּת שָׁמַיִם. וְאִי מַהֲאֵי עוֹל פְּטוּרִין, מְכָל שְׂאֵר פְּטוּרִין. דְּהָא שְׂאֵר לֹא שְׂרִיא עֲלֵיהּ דְּב"נ, עַד דְּאֲשַׁתְּכַח גַּבִּיָּה בְּהָאֵי עוֹל. וּבְג"כ הוּוּ אֲכִלִי יִשְׂרָאֵל בְּמִצְרַיִם חֲנָם. אוֹף הֵכָא יֵצֵא לְחַפְשֵׁי חֲנָם. דְּהָא עֲבָדָא הוּוּ, וְכָל מַה דְּעֲבִיד, חֲנָם הוּא, בְּלֹא עוֹל מַלְכוּת שָׁמַיִם. וְאֵע"ג דְּחֲנָם הוּוּ עוֹבְדוּהֵי יֵצֵא לְחַפְשֵׁי, וִיְהֵא לִיהּ נִיּוּחָא.

12. After gaining freedom and finding himself at rest, a yoke is placed upon him from that place that brought him freedom, MEANING FROM THE SECRET OF THE SEVENTH YEAR, MALCHUT. If someone rejected freedom, as the verse reads, "And if the servant shall say, I love my master..." (Shemot 21:5) he certainly has thwarted that place, NAMELY MALCHUT, since he has rejected the yoke of the Heavenly Kingdom and accepted the yoke of his master. What does it say of this? "Then his master shall bring him to the judges (lit. 'the Elohim'); he shall also bring him to the door..." (Ibid. 6). "Then his master shall bring him to the Elohim"; Elohim IS SAID generally, MEANING HE BROUGHT HIM to that place that he damaged, MALCHUT, also referred to as Elohim.

13. To what place does he bring him near? "...to the door, or the door post (Heb. mezuzah)" (Ibid.), since that place, NAMELY MALCHUT, is the entrance to above, MEANING THE ENTRANCE THROUGH WHICH TO MERIT ZEIR ANPIN, and it is called 'mezuzah'. And so we learned. Since he intended to blemish that place, MALCHUT, there remained this deficiency in his body. This is what is written: "and his master shall bore his ear through with an awl; and he shall serve him forever" (Ibid.), since the servant will be beneath the feet of his master until Jubilee year.

14. HE ASKS: Why BORE THROUGH his ear? ANSWER: We already have established this. Hearing is dependent upon this place, NAMELY MALCHUT, acting above UPON BINAH. When the Congregation of Yisrael was approaching Mount Sinai with the love in their hearts to approach the Holy One, blessed be He, they placed doing before hearing. Normally, listening precedes doing. Listening depends on the Sabbatical Year, DENOTING MALCHUT, and so since this servant damaged this listening, his listening was blemished. This blemish remains with him, and he does not remain a servant to his master unless he approaches that place that he blemished and he is blemished before it, and this rebuff remains with him. For this reason, "then his master shall bring him to the Elohim." This is unspecified, POINTING TO MALCHUT, as we established. Hence, "shall the land keep a Shabbat to Hashem" (Vayikra 25:2), SO THAT IT WILL NOT BE RENDERED DEFECTIVE THROUGH SLAVERY. HERE IT IS DIFFERENT FROM MOST INSTANCES WHERE WE SAY THAT LISTENING DENOTES BINAH AND DOING MALCHUT.

15. "Six years you shall sow your field... but in the seventh year shall be a Shabbat of solemn rest for the land, a Shabbat for Hashem" (Vayikra 25:3-4). We already established, as it is written, "but in the seventh year you shall let it rest and lie fallow" (Shemot 23:11). What is the reason? "That the poor of your people may eat" (Ibid.). For the poor are associated with that place, MALCHUT, DENOTING THE SABBATICAL YEAR; therefore, leave it to them to eat. Consequently, one who shows mercy for the poor contributes peace to the Congregation of Yisrael, AS THE POOR ARE ASSOCIATED WITH IT. He multiplies blessings in the world and gives joy and strength to the place called 'righteousness,' DENOTING MALCHUT, by pouring blessings on the Congregation of Yisrael. This has been explained.

12. לְבַתֵּר דְּאִיהוּ בְּחִירוֹ, וְאִשְׁתַּכַּח בֵּיהּ נִיּוּחָא, יְהִיבֵנּוּ עֲלֵיהּ עוֹל, מֵהוּוּ אֲתֵר דְּאִפִּיק לִיהּ לְחִירוֹ. וְאִי ב"נ יִסְרֵב לְמִיפַק לְחִירוֹ, כַּד"א וְאִם אָמַר יֵאמֹר הָעֶבֶד אֶהְבֵּתִי אֶת אֲדוֹנִי וְגו'. הָא וְדָא פְּגִים לִיהּ לְהָאִי אֲתֵר, דְּשִׁבִיק עוֹל מְלַכּוּתָא דְּלַעִילָא, וְנָטִיל עוֹל דְּמֵאֲרִיָּה. וְעַל דָּא מַה כְּתִיב, וְהִגִּישׁוּ אֲדוֹנָיו אֶל הָאֱלֹהִים וְהִגִּישׁוּ אֶל הַדֹּלֶת וְגו'. וְהִגִּישׁוּ אֲדוֹנָיו אֶל הָאֱלֹהִים. אֶל הָאֱלֹהִים סָתָם. לְגַבֵּי הוּוּ אֲתֵר דְּפְגִים לִיהּ דַּה"נ אֱלֹהִים אֲקָרִי.

13. וְלֹאֵן אֲתֵר יִתְקָרִיב לְגַבֵּיהּ. אֶל הַדֹּלֶת אוֹ אֶל הַמְּזוּזָה. בְּגִין דְּהָאִי אֲתֵר פִּתְחָא הוּוּ דְּלַעִילָא, וּמְזוּזָה אֲקָרִי, וְהָא אֲתֵר. וְכִיּוֹן דְּאִיהוּ אֲכַוּוֹן לְאִפְגָּמָא לְהָאִי אֲתֵר, הוּוּ פְּגִימוֹ אִשְׁתַּאֵר בְּהִדְיָה בֵּיהּ בְּגוּמִיָּה הַה"ד, וְרַצַּע אֲדוֹנָיו אֶת אֲוֹנוֹ בְּמַרְצַע וְעַבְדוֹ לְעוֹלָם. יְהוּי עַבְדָּא תַּחוּת רַגְלוֹי דְּמֵאֲרִיָּה, עַד שְׁתָּא דְּיוֹבְלָא.

14. אֶת אֲוֹנוֹ אֲמַאי. הָא אוֹקְמוּהּ. אֲבַל שְׁמִיעָה תְּלִי בְּהָאִי אֲתֵר, עֲשִׂיָּה לְעִילָא. וּבְגִין דִּישְׂרָאֵל כַּד קָרִיבוּ לְטוֹרָא דְּסִינֵי, וְהוּוּ בְּרַחֲמֵי דְּלִבְיָהּ לְאִתְקַרְבָּא לְקוּדְשָׁא בְּרִיךְ הוּוּ, אֲקִדְמוֹ עֲשִׂיָּה לְשְׁמִיעָה, דְּהָא שְׁמִיעָה בְּקִדְמִיתָא, וְלְבַתֵּר עֲשִׂיָּה. שְׁמִיעָה בְּהָאִי שְׁמִיעָה תְּלִיָּא. וְע"ד הוּוּ פְּגִים לְהָאִי שְׁמִיעָה, יִתְפְּגִים שְׁמִיעָה דִּילִיָּה, וְיִשְׁתַּאֵר פְּגִימוֹ בֵּיהּ. וְלֹא יִשְׁתַּאֵר הוּוּ עַבְדָּא לְמֵאֲרִיָּה, עַד דִּיתְקַרֵּב לְהוּוּ אֲתֵר דְּפְגִים, וְיִתְפְּגִים הוּוּ קִמְיָה, וְיִשְׁתַּאֵר בֵּיהּ הוּוּ פְּגִימוֹ. וּבְג"כ, וְהִגִּישׁוּ אֲדוֹנָיו אֶל הָאֱלֹהִים סָתָם, כְּמָה דְּאוֹקִימְנָא. וְע"ד, וְשַׁבְתָּה הָאָרֶץ שַׁבַּת לִי'.

15. שֵׁשׁ שָׁנִים תִּזְרַע שְׂרָךְ וְגו', וּבִשְׁנָה הַשְּׁבִיעִית שַׁבַּת שַׁבְּתוֹן יִהְיֶה לְאָרֶץ שַׁבַּת לִי. וְהָא אוֹקְמוּהּ, דְּכְתִיב וּבִשְׁבִיעִית תִּשְׁמַטְנָה וְנִשְׁתַּתָּה וְגו'. מ"ט וְאֲכָלוּ אֲבִיוֹנֵי עַמְךָ. בְּגִין דְּמִסְכְּנֵי בְּהָאִי אֲתֵר תְּלִיּוֹן, וּבְג"כ שְׁבִיק לֹוֹן לְמִיכַל. וְע"ד, מֵאֵן דְּרַחֲמִים לְמִסְכְּנָא, יְהִיב שְׁלֵמָא בְּכַנְסַת יִשְׂרָאֵל, וְאוֹסִיף בְּרַכְתָּא בְּעֵלְמָא, וְיְהִיב חִידוֹ וְחִילָא לְאֲתֵר דְּאִתְקָרִי צְדָקָה, לְאִרְקָא בְּרַכְתָּא לְכַנְסַת יִשְׂרָאֵל, וְאוֹקִימְנָא.

5. The Sabbatical Year and Jubilee

This section emphasizes the numbers seven and 49 in relation to the seventh year and the seven Sfirot. The numerologies are explained in the counting of the priest. We read about the precepts to count the Jubilee year and to return to one's inheritance on the Jubilee. We are told that there

are two houses in the heart, and that they are called differently depending on whether one is a master of the Torah or not; there are also two courts of the House of Hashem, an inner one and an outer one.

Ra'aya Meheimna (the Faithful Shepherd)

16. "But in the seventh year shall be a Shabbat of solemn rest..." (Vayikra 25:4). This precept is to rest during the seventh year. The following one is to rest during the seventh day, and the following is to cancel money debts on the seventh and then to count, "seven times seven years; and the space of the seven Shabbatot of years shall be to you 49 years" (Ibid. 8). Here is the secret of the group of sevens as they emanate from the Shechinah, DENOTING MALCHUT, called 'seven' from the standpoint of the Righteous, DENOTING YESOD, which is seventh from Binah. And she, MALCHUT, is the daughter of seven from the side of supernal Ima, DENOTING BINAH THAT ILLUMINATES IT, SINCE BINAH IS THE SEVENTH GOING FROM BELOW UPWARD, of which it is written, "Seven times a day I praise You" (Tehilim 119:164).

17. There are seven names: Aleph-Bet-Gimel Yud-Tav-Tzadik; KUF-RESH- AYIN SIN-TET-NUN; NUN-GIMEL-DALET YUD-CAF-SHIN; BET-TET-RESH TZADIK-TAV-GIMEL; CHET-KOF-BET TET-NUN-AYIN; YUD-GIMEL-LAMED PE-ZAYIN-KOF; SHIN-KOF-VAV TZADIK-YUD-TAV. They contain 42 letters and the sum of both letters and words is 49, THAT IS, 42 LETTERS AND SEVEN WORDS. Supernal Ima, BINAH, represents the fiftieth year, in which you shall "proclaim liberty" (Vayikra 25:10). For within her, BY RECEIVING HER MOCHIN the lower Shechinah, MALCHUT CALLED 'LAND', shall be liberty, redemption and rest for Yisrael, of whom it is written, "and your seed shall be as the dust of the earth" (Beresheet 28:14), THE EARTH BEING MALCHUT.

18. Every Sfirah, MEANING EACH NAME from these seven names, POSSESSES six wings, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, since there are six letters in every name - ALEPH-BET-GIMEL YUD-TAV-TZADIK POSSESSES SIX LETTERS, AND AS WELL KUF-RESH-AYIN SIN-TET-NUN, AND SO IT IS WITH ALL OF THEM. And with them, the Holy One, blessed be He, with each Sfirah from these seven, ILLUMINATES THE ANGELS ABOUT WHOM IT IS WRITTEN, "with two he covered his face, and with two he covered his feet, and with two did he fly" (Yeshayah 6:2). Binah represents one. The lower Shechinah is seven. Above Binah, THE HIGH PRIEST COUNTS one and one. HE WOULD COUNT the ten Sfirot BY MEANS OF SPRINKLING. ONE CORRESPONDS TO KETER; ONE AND ONE EQUALS CHOCHMAH AND BINAH; ONE AND two ARE CHESED AND GVURAH; ONE and three CORRESPONDS TO TIFERET; ONE and four CORRESPONDS TO NETZACH; ONE and five CORRESPONDS TO HOD; ONE and six CORRESPONDS TO YESOD; ONE and seven CORRESPONDS TO MALCHUT.

19. From here it grows, AS WE PROMOTE TO A HIGHER GRADE OF SANCTITY BY ADDING ONE EACH TIME. From the perspective of the stranger, MEANING THE OTHER SIDE, "the waters decreased continually" (Beresheet 8:5). When WAS THIS? It took place where the lower Shechinah, BEING MALCHUT, dwells with the seven. The verse states, "And the ark rested in the seventh month" (Ibid. 4), corresponding to the lower Shechinah. FROM THEN THE WATER BEGAN TO DECREASE. "...on the seventeenth day of the month..." (Ibid.) DENOTING MALCHUT, REFERRED TO AS seventh, AND REFERRED TO AS tenth. WHEN ONE BEGINS TO COUNT FROM KETER DOWNWARD, MALCHUT IS LOCATED TENTH. FROM CHESED AND DOWN, SHE IS SEVENTH.

רעיא מהימנא

16. ובשנה השביעית שבת שבתון וגו'. מקודא דא לשבות בשנה השביעית ואבתריה לשבות בשביעי. ואבתריה להשמיט כספים, בשביעית. ואבתריה למנות שבע שנים שבע פעמים והיו לך ימי שבע שבתות השנים תשע וארבעים שנה. הכא רזא דכל שביעיות, מסטרא דשכינתא דאתקריאת שבע מסטרא דצדיק דאיהו שביעי לבניה, ואיהי בת שבע, מסטרא דאימא עלאה, דאתמר בה שבע ביום הללתיך.

17. שבע שמהן אינון אבגית"ץ, ובהון מ"ב אתוון, כלל אתוון ותיבין הם תשע וארבעין, אימא עלאה שנת החמשים שנה, דבה וקראתם דרור. בה תהא שכינתא תתאה, דרור פדות ושבייתה לישראל, דאתמר בהון והיה זרעך כעפר הארץ.

18. כל ספירה מאלין שבע, שית גדפין, דאינון שית אתוון לכל חד. ובהון קודשא בריך הוא בכל ספירה מאלין שבע, בשתיים יכסה פניו ובשתיים יכסה רגליו ובשתיים יעופף, ובניה איהו אחת, ושכינתא תתאה שבע. ולעילא מבניה, אחת ואחת, הא עשר ספירן. שתיים, ג', וד', וה', וו', וז'.

19. כאן וילך הלוך וגדל. מסטרא נוכראה, והמים היו הלוך וחסור, אימתי. באתר דשכינתא תתאה שריא בז'. הה"ד, ותנח התיבה בחדש השביעי, דא שכינתא תתאה. בשבעה עשר יום לחדש, איהו שביעאה ועשיראה.

20. When THE NAME Eheyeh, denoting Binah, the Jubilee year, rises AND ILLUMINATES upon them, UPON THE 49 YEARS, it, BINAH IS CALLED 'Eheyeh-Asher-Eheyeh'. This means twice Eheyeh, SINCE EACH ONE NUMERICALLY REACHES 21 in the count of 42. With eight letters OF THE TWO NAMES ALEPH-HEI-YUD-HEI, there is now fifty. In them is anchored the precept to count the Jubilee year and the precept to return to one's inheritance on the Jubilee, as it is written: "In the year of the Jubilee you shall return" (Vayikra 25:13). This MEANS that each will return to the level whence his soul was attached, as we established in, "and the spirit returns to the Elohim..." (Kohelet 12:7), MEANING BINAH, CALLED 'YUD HEI VAV HEI', WITH THE VOWELS OF ELOHIM.

21. The Sabbatical Year represents the lower Shechinah, which consists of seven years. Jubilee is Ima supernal, Binah representing the fifteenth year. Yisrael was connected with it when departing Egypt, as it is written: "and you shall return every man to his family" (Vayikra 25:10). This means that just as at the exodus from Egypt there were masters of Torah among them - as it is said of them, "and the children of Yisrael went up armed (Heb. chamushim)" (Shemot 13:18), and we established that it meant one out of fifty (Heb. chamishim), DENOTING BINAH - SO HERE, "AND YOU SHALL RETURN EVERY MAN TO HIS FAMILY," DENOTES BINAH. AND THIS MEANS "TO HIS FAMILY," AS IN THE EXODUS FROM EGYPT, IN WHICH THEY WERE REDEEMED BY THE FIFTIETH GATE, BINAH.

22. The lower Shechinah corresponds to the redemption of the houses of walled cities, and in relation to it the houses of the villages without walls are mentioned. There are two houses in the heart, CORRESPONDING TO MALCHUT. If they are those of the sages of Torah, they are called 'houses of walled cities,' as it is written when departing Egypt: "And the waters were a wall to them on their right hand and on their left" (Shemot 14:22). Others who are not Torah masters are called "the houses of the villages which have no wall" (Vayikra 25:31). FOR THE INNER PART OF MALCHUT IS CALLED 'HOUSES OF WALLED CITIES,' AND THE OUTER MALCHUT IS CALLED "THE HOUSES OF THE VILLAGES WHICH HAVE NO WALL."

23. Rabbi Shimon said: Of these cities (also: 'courts') it is written: "And stood in the inner court of the king's house, over against the king's house" (Ester 5:1). Everywhere when it is written IN THE SCROLL, 'the King' -without a name - it refers to the Holy One, blessed be He. "And stood": standing means in prayer. "...over against the king's house," MEANING facing the Temple, as all Yisrael are obligated to pray there facing the Temple. And here, what is THE MEANING OF the inner court? Assuredly, there are two courts of the House of Hashem, AN OUTER AND INNER. YET YOU SAY THAT THE HOUSES OF THE COURTYARD WERE OUTER.

24. The holy luminary said to him: The two courtyards refer to the outer part of the heart, MEANING THE OUTER PART OF MALCHUT, representing two handles of the heart. The two inner chambers represent two chambers of the heart, DENOTING THE INNER PART OF MALCHUT. The inner are two and the outer are two. At the time of the Redemption, the Redemption will be for all of them: those close to the heart, which is the Shechinah, and those from afar who came near, since this is the essence of the verse, "Peace, Peace, both for far and near" (Yeshayah 57:19). And we explained it as far, from the midst of sin, to the near, from the midst of performing a precept.

20. דְּסִלִיקַת בְּהוֹן אֱהִיָּה, דְּאִיְהִי בִינָה, שְׁנַת הַיּוֹבֵל, אִיְהִי אֱהִיָּה אֲשֶׁר אֱהִיָּה, תְּרִין זְמַנִּין אֱהִיָּה חוֹשֵׁפֶן מ"ב, וְתַמְנִיא אֲתוּון בְּהוֹן חֲמִשִּׁין. דְּבְהוֹן פְּקוּדָא לְחֻשׁוֹב שְׁנַת הַיּוֹבֵל. וְבִיה פְּקוּדָא לְחֻזּוֹר לְאַחֲזוֹתוֹ בַּיּוֹבֵל, בְּשְׁנַת הַיּוֹבֵל הַזֹּאת תְּשׁוּבוּ וְגו'. כָּל חַד יִחְזוֹר בֵּיה לְדַרְגָּא דִּילִיָּה, דְּנִשְׁמַתִּיה אַחֲזִיא מִתְּמָן, כְּמָה דְּאוּקְמוּהּ וְהִרוּחַ תְּשׁוּב אֶל הָאֱלֹהִים וְגו'.

21. שְׁמִיטָה: שְׂכִינְתָא תַתָּא, דְּאִיְהִי מִשְׁבַּע שָׁנִין. יוֹבֵל: אִימָא עֲלָא, בִינָה, אִיְהִי לְחֲמִשִּׁין שָׁנִין. וְכֵה אֲתִיחְסִין יִשְׂרָאֵל בְּמִפְקוּדֵיהוֹן מִן גְּלוּתָא. הַה"ד, וְאִישׁ אֶל מִשְׁפַּחְתּוֹ תְּשׁוּבוּ. כְּגוּוֹנָא דְּמִפְקֵנוּ דְּמִצְרַיִם דְּאִינוּן מְאִרֵי תוֹרָה בְּה, אֲתַמַּר בְּהוֹן וְחֲמוּשִׁים עָלוּ בְּנֵי יִשְׂרָאֵל, וְאוּקְמוּהּ אַחַד מִחֲמִשִּׁים.

22. וְשְׂכִינְתָא תַתָּא, אִיְהִי גְאוּלַת בְּתֵי עָרֵי חוֹמָה אֲתַמַּר בְּה, וּבְתֵי עָרֵי הַחֲצָרִים. דְּתַרֵי בְּתֵי אִית בְּלָבָא, אִם אִינוּן מְאִרֵי תוֹרָה, אֲתַקְרִיאוּ בְּתֵי עָרֵי חוֹמָה, כְּגוּוֹנָא דְּאֲתַמַּר בְּמִפְקֵנוּ דְּמִצְרַיִם, וְהַמִּים לְהֵם חוֹמָה מִימִינָם וּמִשְׂמָאלָם. לְאַחֲרִים, דְּלָאו אִינוּן מְאִרֵי תוֹרָה אֲתַקְרִיאוּ בְּתֵי הַחֲצָרִים.

23. אָמַר רַבִּי שְׁמַעוֹן, וְהָא אֲשַׁכְחָנָא חֲצָרִים דְּאֲתַמַּר בֵּיה וְתַעֲמוּד בְּחֲצַר בֵּית הַמֶּלֶךְ הַפְּנִימִית נִכַח בֵּית הַמֶּלֶךְ. וּבְכָל אֲתַר הַמֶּלֶךְ סַתֵּם, דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְתַעֲמוּד, אִין עֲמִידָה, אֶלָּא צְלוּתָא. נִכַח בֵּית הַמֶּלֶךְ: נִכַח בֵּית הַמֶּקְדֶּשׁ, דְּכָל יִשְׂרָאֵל צְרוּיְכִין לְצִלָּאָה צְלוּתָא דְּלֵהוֹן לְתַמָּן, וְלַמְּהוּי נִכַח בֵּית הַמֶּקְדֶּשׁ. הֵכָא מֵאֵן חֲצַר הַפְּנִימִית. וְהָא תְּרִין אִינוּן חֲצָרוֹת בֵּית יי'.

24. אָמַר לִיה בּוֹצִינָא קְדִישָׁא, תְּרִין חֲצָרִים, אִינוּן חֲצוּנִים דְּלָבָא, וְאִינוּן תְּרִין אֲזִנִים דְּלָבָא. וְתְרִין בְּתֵים פְּנִימִים, תְּרִין בְּתֵי דְּלָבָא. וְתְרִין אִינוּן בְּתֵי גוּוֹאֵי, וְתְרִין אִינוּן בְּתֵי בְּרָאֵי. וּבְזַמְנָא דִּיהָא פּוּרְקָנָא, גְּאוּלָּה תְּהָא לְכַלְהוּ לְאִינוּן קְרוּיְבִין לְלָבָא, דְּאִיְהוּ שְׂכִינְתָא, וְלֵאלִין רְחִיקִין דְּאֲתַקְרִיבוּ, הַה"ד שְׁלוֹם שְׁלוֹם לְרְחוֹק וְלְקְרוּב, וְאוּקְמוּהּ לְרְחוֹק מִעֲבִירָה, וְלְקְרוּב מִמְצוּה.

6. Blowing the Shofar on the Jubilee

Rabbi Shimon says that at the time of Redemption it will be a precept to blow the Shofar on the Jubilee; then all of Yisrael will assemble from the four points of the earth. He tells how the priests, the Levites and the children of Yisrael all fulfilled their appointed functions. He describes the first 51 precepts in detail.

25. At that time OF REDEMPTION, it will be a precept to blow the Shofar on the Jubilee. As it is written: "see, when he lifts up a banner on the mountains; and when he blows a Shofar, hear!" (Yeshayah 18:3). For as with the blowing of the Shofar of Jubilee all slaves go free, so is the final Redemption. Through the blowing of the Shofar, all of Yisrael will assemble from the four points of the earth, since they are slaves until the Jubilee, THE SECRET OF THE LIGHT REDEMPTION. Among masters of Torah there are ALSO slaves on the condition of receiving payment, and they are called 'slaves of the King and Queen'. But of the children of the Holy King, it is written: "I bore you on eagles' wings, and brought you to Myself" (Shemot 19:4), MEANING on the wings of the living creatures of the Chariot.

26. The precept after this is to give the Levites cities of dwelling. Since they did not participate in the sin of the golden calf, the Holy One, blessed be He, set them apart for Himself, to play numerous types of melodies for Him. Thus, the priests fulfilled their function, as did the Levites with song and music, and the children of Yisrael in their dwellings. The priests had numerous commandments.

27. The first precept is to make the anointing oil. The second is for the Levites to guard in the Temple. The third is for Yisrael to revere the Temple. The fourth concerns the service of the Levites in the Temple. The fifth is to burn incense twice daily. The sixth is for the priests to blow the trumpets in the Temple. The seventh is to sanctify the seed of Aaron in the Temple. The eighth is to wear priestly garments in the Temple. The ninth is the washing of hands and feet for worship in the Temple.

28. The tenth is for the priests to offer sacrifices in the Temple. The eleventh is to redeem those rejected for offering. The twelfth is the offering of the woman who has given birth on the eighth day. The thirteenth is to strew salt over the sacrifices in the Temple. The fourteenth is to prepare the burnt offering according to its prescribed manner. The fifteenth is to prepare the sin offering according to its prescribed manner. The sixteenth is the eating of the holy things according to the custom of the priests. The seventeenth is the eating of the leftovers of the meal offerings. The eighteenth is to prepare the meal offering according to the prescribed manner. The nineteenth is to bring offerings to the Temple. The twentieth is to bring a vow or a free-will offering. The twenty-first is to bring offerings, holy things, in exchange for the newly born. The twenty-second is to sacrifice two daily offerings according to the prescribed manner. The twenty-third is to burn constant fire on the altar.

25. בַּהֲהוּא זְמַנָּא, פְּקוּדָא לְתַקוּעַ שׁוֹפָר תְּרוּעָה בְּיֹבֵל, הֵ"ד כְּנִשְׂא נֶס הַרִים תִּרְאוּ וְכַתְּקוּעַ שׁוֹפָר תִּשְׁמְעוּ. כַּגּוֹזָנָא דְּבִתְקִיעַת שׁוֹפָר דְּיֹבֵלָא, כְּלֵהוּ עֲבָדִין נְפִקֵי לְחִירוֹת, הֵכִי בְּפִרְקָנָא בְּתַרְיִיתָא, בְּתַקִּיעַת שׁוֹפָר, מִתְכַּנְּשִׁין כָּל יִשְׂרָאֵל מֵאַרְבַּע סְטְרֵי עֲלָמָא, דְּאִינוּן עֲבָדִין דְּיֹבֵלָא. דְּמֵאֲרֵי תוֹרָה, אֵית בְּהוּן עֲבָדִין עַל מְנַת לְקַבַּל פְּרִס, וְאֶתְקְרִיאוּ עֲבָדֵי מַלְכָא וּמִטְרוּנֵיתָא. אֲבָל בְּנוֹי דְּמַלְכָא קְדִישָׁא, וְאִשָּׁא אֶתְכֶם עַל כְּנַפֵּי נְשָׂרִים וְאֲבִיא אֶתְכֶם אֵלַי, דְּאִינוּן גְּדַפֵּי חִיוּן דְּמִרְכַּבְתָּא.

26. פְּקוּדָא בְּתַר דָּא, לְתַת לְלוּיִם עָרִים לְשַׁבַּת. וּבְגִין דְּאִינוּן לֹא אֲשַׁתְּמֹו בְּעַגְלָא, קוּדְשָׁא בְּרִיךְ הוּא חֵלֵק לוֹן לְגַבְיָהּ. לְמַהוּי מְנַגְנִין לִיה בְּכַמָּה מֵינֵי נְגוּן. דְּכֵהָנִים בְּעִבּוּדְתָן, וְלוּיִם לְשִׁירִם וּלְזִמְרָם, וְיִשְׂרָאֵל לְנוּיָהֶם. כֵּהָנִים בְּעִבּוּדְתָם, דְּאֵית תַּמָּן כְּמָה פְּקוּדִין.

27. פְּקוּדָא חַד, לְעִשׂוֹת שֶׁמֶן הַמִּשְׁחָה. ב', לְלוּיִם שׁוֹמְרִין בְּמִקְדָּשׁ. ג', יִשְׂרָאֵל לִירָא מִן הַמִּקְדָּשׁ. ד', עִבּוּדַת הַלוּיִים בְּבֵית הַמִּקְדָּשׁ. ה', לְהַקְטִיר קֶטֶר פְּעָמִים. ו', כֵּהָנִים תּוֹקְעִים בְּחִצּוֹצְרוֹת בְּמִקְדָּשׁ. ז', לְקַדֵּשׁ זֶרַע אֶהָרֶן בְּמִקְדָּשׁ. ח', לְלַבֹּשׁ בְּגָדֵי כְּהֹנֵה בְּמִקְדָּשׁ. ט', רְחִיצַת יָדִים וְרַגְלִים, לְעִבּוּד בְּמִקְדָּשׁ.

28. י, לְהִיּוֹת כְּהֹנֵים עוֹשִׂים קִרְבָּנוֹת בְּמִקְדָּשׁ. י"א, לְפָדוֹת פְּסוּלֵי הַמוֹקְדָּשִׁין. י"ב, קִרְבַּן הַיּוֹלְדַת בְּיוֹם הַשְּׁמִינִי. י"ג, לְמַלּוּחַ קִרְבָּנוֹת בְּמִקְדָּשׁ. י"ד, לְעִשׂוֹת הָעוֹלָה כְּמִשְׁפָּטָה. ט"ו, לְעִשׂוֹת הַחֻטָּאת כְּמִשְׁפָּטוֹ. ט"ז, אֲכִילַת קִדְשִׁים כְּמִשְׁפָּט לְכֹהֲנִים. י"ז, אֲכִילַת שְׂרָיִי מִנְחוֹת. ח"י, לְעִשׂוֹת מִנְחוֹת כְּמִצְוֹתָן. י"ט, לְהֵבִיא קִרְבָּנוֹת לְבֵית הַמִּקְדָּשׁ. כ', לְהֵבִיא נֶדֶר אוֹ נִדְבָה לְבֵית הַמִּקְדָּשׁ. כ"א, לְהֵבִיא קִרְבָּנוֹת קִדְשִׁים תְּמוּרוֹת וְיֹלְדוֹת. כ"ב, לְהַקְרִיב שְׁנֵי תְּמִידִין כְּהִלְכָתָן. כ"ג, לְהַדְלִיק אֵשׁ תְּמִיד עַל הַמִּזְבֵּחַ.

29. The twenty-fourth is to take of the ashes. The twenty-fifth is to light the candles of the candelabra. The twenty-sixth is to offer a meal offering daily. The twenty-seventh is to offer an additional offering on Shabbat. The twenty-eighth is to arrange bread and frankincense. The twenty-ninth is to offer an additional offering on the new moon. The thirtieth is to sacrifice on the seven days of the Pesach (Passover). The thirty-first is to offer a lamb as burnt offering on the day of the Omer. The thirty-second is to offer the Omer. The thirty-third is to offer an additional offering on Shavuot. The thirty-fourth is to offer two loaves of bread on Shavuot. The thirty-fifth is to offer an additional offering on Rosh Hashanah (the Jewish New Year). The thirty-sixth is to offer an additional offering on Yom Kippur (Day of Atonement). The thirty-seventh is to offer an additional sacrifice on the seven days of Sukkot (the holiday of Booths). The thirty-eighth is to offer an additional offering on Shmini Atzeret. The thirty-ninth is to burn the remains in fire. The fortieth is to burn the holy things that became impure. The forty-first concerns the service of the high priest on Yom Kippur.

30. The forty-second concerns he who trespasses against Temple property; his punishment is to repay the cost plus one fifth of the cost of the property concerned. The forty-third is the offering of sin offering. The forty-fourth concerns guilt offering, when there is doubt whether a sin was committed. The forty-fifth concerns an offering for a guilt offering, when guilt is undoubted. The forty-sixth is an offering of higher and lesser value. The forty-seventh is the offering of the members of the Sanhedrin, when they made an error. The forty-eighth is for he who had an issue to offer after he is cleansed of the issue. The forty-ninth is the offering of a woman who had an issue after she is cleansed of it. The fiftieth concerns the offering of a woman who gave birth. The fifty-first concerns the offering of the leprous. From there proceed the other precepts.

7. The joining of the Holy One, blessed be He, and the Shechinah

Rabbi Shimon speaks to the deans of the Yeshiva, telling them how the Shechinah is the sacrifice for God since she comes near Him with each of His Sfirot and with the total connection of male and female. He says that a man without a wife is like a half body and the Shechinah will not rest on him, and that God is not called 'one' unless united with the Shechinah. From the aspect of Atzilut there is no separation between God and the Shechinah, as the Shechinah is His unity, His blessing and His holiness. But when she is outside of Atzilut then she is not one with Him. Rabbi Shimon says a long praise to the Cause of Causes, the Endless Light. He talks about the commandment of fearing the Temple, that concerns the service of the Levites in the Temple, and the commandment of the daily incense to God. He tells us that not all the sages of Torah are equal, nor are all the prophets equal, as some of their prophecies are superior to those of other prophets. Some prophets prophesy from sight, some from hearing, some from the mouth, some from the breath of the nose, and some from the hand. There are also different grades of meaning in the Torah, different levels of sacrifices. Rabbi Shimon says that people must send their offerings to God via the Shechinah, and she distributes to everyone. One should never sacrifice to the Other Side because all the other Elohim are of the world of separation. Rabbi Shimon goes on to say that every kind of incest is equal to worshipping idols of the Other Side, and God separates those who sacrifice to the Other Side from His Name. He gave Yisrael the Torah from His Name, so they should make themselves partners with Him.

31. The deans of the Yeshiva, under oath you must not go away from me until I prepare a sacrifice to the Holy One, blessed be He. The Shechinah is the sacrifice (derived from 'bringing near') for the Holy One, blessed be He, since She comes near to Him with each limb of the King, MEANING WITH EACH OF HIS SFIROT, with the total connection of male and female, with all the limbs which there are. Some are from the head: MEANING eyes to eyes, DENOTING CHOCHMAH; ears to ears, DENOTING BINAH; nose to nose, BEING TIFERET; face to face, BEING CHESED AND GVURAH; mouth to mouth, BEING MALCHUT. This is like, "and put his mouth upon his mouth, and his eyes upon his eyes" (II Melachim 4:34); with this he resurrected the child. And so the hands of the King with the hands of the Queen, BEING CHESED AND GVURAH OF THE SIX ENDS, body to body, MEANING TIFERET OF THE SIX ENDS. And with all His limbs, the sacrifice is complete.

29. כ"ד, לעשות תרומת הדשן. כ"ה, להדליק נרות המנורה. כ"ו, להקריב מנחה בכל יום. כ"ז, להקריב מוסף בשבת. כ"ח, להסדיר לחם ולבונה. כ"ט, להקריב קרבן מוסף בר"ח. ל', להקריב בז' ימי הפסח. ל"א, להקריב ביום העומר כבש לעולה. ל"ב, להקריב העומר. ל"ג, להקריב קרבן מוסף בשבועות. ל"ד, להקריב שתי הלחם בשבועות ל"ה, להקריב מוסף בר"ה. ל"ו, להקריב מוסף ביום הכפורים. ל"ז, להקריב מוסף בז' ימי החג. ל"ח, להקריב מוסף בשמיני עצרת. ט"ל, לשרוף את הנותר באש. מ', לשרוף קדשים שנטמאו. מ"א, לעבוד כהן גדול ביום הכפורים.

30. מ"ב, המועל בהקדש קרן וחומש. מ"ג, קרבן חטאת. מ"ד, אשם תלוי על ספקו. מ"ה, קרבן אשם ודאי, על הידוע. מ"ו, קרבן עולה ויורד. מ"ז, קרבן סנהדרי גדולה שטעו. מ"ח, להקריב הזב אחר שיטהר. מ"ט, קרבן זבה אחר שתטהר. נ', קרבן יולדות. נ"א, קרבן מצורעים, מתמן ואילך שאר פקודין.

31. מארי מתיבתאן, באומא עליוכו, לא תעדו מני, עד דאתקין קרבנין לקודשא בריך הוא. דשכינתא איהי קרבן ליו, בכל אבר ואבר דמלכא, בחבורא שלים, בדכר ונוקבא. בכל אברים, דאינון: מנהון ברישא, עיינין בעיינין. אודנין לגבי אודנין. חוטמא בחוטמא. אנפין באנפין. פומא בפומא. כגון וישם פיו על פיו ועיניו על עיניו. ובכא הוה מחיה הילד. והכי ידין דמלכא, עם ידין דמטרוניתא, גומא בגומא, בכל אברים דיליה. קרבנא שלים.

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32. A man without a wife is a half body, and the Shechinah does not rest upon him. So is the Holy One, blessed be He, when not in proximity with the Shechinah and with all Yisrael since they are virtuous men, since they are His limbs. Then the cause of all causes, DENOTING KETER, does not rest there, and it is as if the Holy One, blessed be He is not One, as He is not with the Shechinah. THE HOLY ONE, BLESSED BE HE IS NOT CALLED 'ONE' IF NOT UNITED WITH THE SHECHINAH. Outside of the land of Yisrael, where the Shechinah is removed from Her husband, they said: 'He who dwells outside the land of Yisrael is like one who has no Elohim, since there are no sacrifices outside the land of Yisrael,' BEING THE SECRET OF THE UNION OF THE HOLY ONE, BLESSED BE HE WITH THE SHECHINAH, AS MENTIONED. And when the Holy One, blessed be He joins with the Shechinah, this verse is fulfilled: "on that day Hashem shall be One, and His Name One" (Zecharyah 14:9). Then the cause of all causes, KETER, dwells upon them.

33. Even though the fathers instituted prayers in place of sacrifices, this was to bring Nefeshot, Ruchot, and Neshamot, which are mental, near to the Holy One, blessed be He, and His Shechinah, like limbs to a body, AS MENTIONED ABOVE. But from the standpoint of the Throne, DEPICTING BRIYAH, and the angels, BEING YETZIRAH, that are bodies and limbs outside of the King and Queen, there is no sacrifice. For this reason, it is said regarding the Throne, "Because Yah has sworn by His Throne (Heb. kes)" (Shemot 17:16), MEANING 'KES' SPELLED WITHOUT THE ALEPH. BUT IN REGARDS TO THE TEMPLE, "THRONE" IS SPELLED WITH THE ALEPH, AS IT SAYS: "A glorious Throne (Heb. kise) exalted from the beginning is the place of our Sanctuary" (Yirmeyah 17:12). THE ALEPH WAS MISSING FROM THE THRONE BECAUSE the limbs, WHICH ARE THE ANGELS AND THE THRONE IN BRIYAH, ARE apart from the body, since He, THE HOLY ONE, BLESSED BE HE, is inside, IN ATZILUT, and they are outside, as the verse says, "Behold, the mighty ones shall cry outside" (Yeshayah 33:7); literally outside, MEANING OUTSIDE OF THE HOLY ONE, BLESSED BE HE.

34. 'May it please You to return us to the Temple to fulfill the prayer composed by the ancient ones. May it please You, Hashem our Elohim, and the Elohim of our fathers, to bring us up in joy to our land, and to plant us within its borders. There we offer to You our obligatory sacrifices, the daily burnt offerings according to their order,' each one to its order, THE ONE IN THE MORNING AND THE OTHER IN THE AFTERNOON, '...and the Musaf offerings according to their rule...' Now in the exile there are no sacrifices such as bodies of Briyah, WHICH ARE THE THRONE, AND YETZIRAH, WHICH ARE THE ANGELS, AS MENTIONED - TO WHICH SACRIFICES AND UNION DO NOT PERTAIN. As for the Holy One, blessed be He, and His Shechinah, from His aspect of Atzilut, there is no separation or division, as the Shechinah is His unity, His blessing, and His Holiness. She is called 'body,' only when THE SHECHINAH CLOTHES HERSELF AND manifests Herself in a throne and in the angels of Briyah, she is to them like a soul clothed in a LOWLY humble body. And therefore, when the Shechinah is outside of the chamber of the Temple and outside of Her Thrones, MEANING OUTSIDE OF ATZILUT, MEANING WHEN SHE IS CLOTHED IN A THRONE, AND IN THE ANGELS OF BRIYAH AND YETZIRAH, She is, so to speak, as if She is not One with Him.

32. דב"נ בלא אתתא, פלגו גופא איהו, ושכינתא לא שריא עליה. הכי קודשא בריך הוא, לאו איהו בקרבנא עם שכינתא, בכל ישראל, דאינון אנשי מדות, דאינון אברים דילה. עלת העלות לא שירא תמן, ובאלו לא הוה קודשא בריך הוא חד, בתר דלאו איהו עם שכינתיה. ובחוצה לארץ דשכינתא מרחקא מן בעלה, אתמר כל הדר בחו"ל, דומה כמי שאין לו אלוה. בגין דלית תמן קרבנין בח"ל. ולזמנא דקודשא בריך הוא מתקרב עם שכינתיה, אתקיים ביה האי קרא, ביום ההוא יהיה יי' אחד ושמו אחד. ועלת העלות שריא עליהו.

33. אע"ג דתקינו אבהן, צלותין פאתר דקרבנין. האי איהו לקרבא נפשין ורוחין ונשמתיין דאינון שכליים לקודשא בריך הוא ושכינתיה. כאברין לגבי גופא אבל מסטרא דכורסיין ומלאכין, דאינון גופין ואברין, דלבר ממלכא וממטרוניתא, לית תמן קרבנא. ובגין דא אתמר בכורסייא, ויאמר כי יד על כס יה. כסא כבוד מרום מראשון מקום מקדשנו. ואברין בפרודא מן גופא. איהו לגו, ואינון לבר. הה"ד, הן אראלם צעקו חוצה, חוצה ודאי.

34. יהא רעוא דילך, לאחזרא לן לבי מקדשא, לקיים צלותא דאוקמוה קדמאי, יר"מ יי' אלקינו ואלקי אבותינו שתעלנו בשמחה לארצנו ותטענו בגבולנו ושם נעשה לפניך את קרבנות חובותינו תמידין בסדרן, כל חד בסדורא דיליה, ומוספין כהלכתן. דכען לבר מארעא דישראל, לית תמן קרבנין, בגופין דבריאה, דקודשא בריך הוא ושכינתיה, מסטרא דאצילות דיליה, לית תמן פרודא ואפרשותא. דשכינתא איהו יחודיה, וברכתיה, וקדושתיה. ולא אתקריאת גופא, אלא כד אתגשמו בכורסיין, ומלאכין דבריאה, כנשמתיא דאתלבשא בגופא שפלה. ובגין דא, כד שכינתא איהו לבר מהיכלא דבי מקדשא, ולבר מכורסיין דילה, בבניכול באלו לא הוה חד עמיה.

35. From the aspect of the supernal Throne OF BRIYAH - THE SECRET OF TIFERET OF BRIYAH, which is a body AND RAIMENT to the Holy One blessed be He, TIFERET OF ATZILUT - the angels OF YETZIRAH that come down from it are the limbs that protrude from the body, TIFERET OF BRIYAH, which are masculine, and the souls that are formed from it, TIFERET OF BRIYAH, are masculine. The other Throne, MALCHUT OF BRIYAH, is the body of the Shechinah, MALCHUT OF ATZILUT. All the souls that come from Her are females, and the angels OF YETZIRAH that come from the SECOND Throne are females. Their union, THAT IS, THE JOINING OF THESE MALES AND FEMALES, depends upon the Holy One, blessed be He, and His Shechinah; THAT IS, WHEN THE HOLY ONE, BLESSED BE HE, IS UNITED WITH HIS SHECHINAH, THEY ARE UNITED AS WELL.

36. Thus is the union between the Holy One, blessed be He, and His Shechinah. Though they are as souls in relation to the Throne and the angels, they are to You the Cause of Causes, (THE ENDLESS LIGHT,) as a body AND RAIMENT. For it is You who unites them and attracts them, and hence WE ACCEPT our Faith in You, WHEN YOU ARE CLOTHED with them. And there is no soul above You, to which You will be as a body, for You are the Soul of Souls; there is no soul above You, nor any Elohim above You. You are outside everything and inside everything, on every side, above all and below all. There is no other Elohim above, below, in any direction, or inside the ten Sfirot, from which everything comes and upon which everything depends. You are in every Sfirah through its length and width, above and below; You are between the Sfirot and in the thickness of each and every Sfirah.

37. It is You who joins AND UNITES the Holy One, blessed be He, and His Shechinah, TIFERET AND MALCHUT, in each and every Sfirah WITHIN THEM, in all the branches of lights that hang from them like bones and sinews, skin and flesh, THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT that come from the body, TIFERET. But You have no body, no limbs, WHICH ARE SFIROT; You have no female, but are one without a second. May it please You to draw the Shechinah near the Holy One, blessed be He, in all the grades that are Her Atzilut, the souls of the virtuous, NAMELY MEN WHO CONCEIVED THE GRADES OF THE TEN SFIROT: the rulers of Yisrael, KETER; the sages, CHOCHMAH; the intelligent, BINAH; the pious, CHESED; the mighty, GVURAH; men of truth, TIFERET; prophets, NETZACH AND HOD; righteous, YESOD; kings, MALCHUT. They all pertain to THE TEN SFIROT OF Atzilut, and there are others OF THE TEN SFIROT of Briyah.

38. For the Shechinah is an offering, THE SECRET OF the anointing oil. On the right, there is oil for the light, as in "the greater luminary" (Bereshheet 1:16), CHESED; the holy anointing oil is on the left side, GVURAH, of which it says that you shall consecrate the Levites. The beaten oil is from the side of the Righteous, YESOD, THE CENTRAL COLUMN, that beats finely the limbs, which are olives, to produce oil to the wick. The wick is blue and signifies THE LOWER Gvurah, NAMELY MALCHUT, whence fear comes. The Levites, THE ASPECT OF GVURAH, guard the Temple.

35. מסטרא דכסא עליון דאיהו גופא לקודשא בריך הוא, ומלאכין דתליין מניה, באברין דתליין מן גופא, דאינון דבורין. ונשמתין דאתגזרו מניה דבורין. כסא הננינא, גופא דשכינתא, וכל נשמתין דתליין מניה, נוקבין. ומלאכין דתליין מההוא בורסינא, נוקבין. וקריבו דלהון בקודשא בריך הוא ושכינתיה.

36. הכי יחוד קודשא בריך הוא ושכינתיה, אע"ג דאינון בנשמתין לגבי בורסינא ומלאכין, הכי אינון לגבך עלת העלות, כגופא, דאנת הוא דמיוחד לון, ומקרב לון, ובגין דא אמונה דילך בהון, ואנת לית עלך נשמתא, דתהוי אנת כגופא לגבה, דאנת הוא נשמה לנשמות, ולית נשמה עלך, ולא אלהא עלך, אנת לבר מכלא, ולגאו מכלא, ולכל סטרא, ולעילא מכלא, ולתתא מכלא. ולית אלהא אחרא, עילא ותתא, ומכל סטרא, ומלגו דעשר ספירן, דמנהון כלא, ובהון כלא תליא ואנת בכל ספירה, בארבה ורחבה, עילא ותתא, ובין כל ספירה וספירה, ובעובי דכל ספירה וספירה.

37. ואנת הוא דמקרב לקודשא בריך הוא ושכינתיה, בכל ספירה וספירה, ובכל ענפין דנהורין דתליין מנהון, כגרמין, וגידין, ועור, ובשר, דתליין מן גופא. ואנת לית לך גופא, ולא אברים, ולית לך נוקבא. אלא אחד בלא שני. והא רעוא דילך, דתקרב אנת שכינתא לגבי קודשא בריך הוא, בכל דרגין דאינון אצילות דילה, דאינון נשמתין דבעלי מדות. נשיאי ישראל. חכמים. נבונים. חסידים. גבורים. אנשי אמת. נביאים. צדיקים. מלכים. כלהו דאצילות. דאית אחרנין דבריאה.

38. דשכינתא איהי קרבן, שמן המשחה. מימינא שמן למאור, כגון את המאור הגדול. שמן משחת קדש איהו מסטרא דשמאלא, דאתמר בה וקדשת את הלוים. שמן כתית, איהי מסטרא דצדיק, דאיהו כתיש כתישין מאברין דאינון זיתים, לאחתא משחא לגבי פתילה. פתילה תכלא. וגבורה מתמן איהי יראה, ולוים שומרין המקדש.

39. This is the origin of the commandment of fearing the Temple. It is the commandment concerning the service of the Levites in the Temple in the 24 watches of the Levites, in which the Levites sang chants and hymns before You, with which to raise the Shechinah, CALLED 'chanting and singing to Hashem'. 24, OF THE TWENTY-FOUR WATCHES, together with chants and hymns amounts to 26, as the numerical value of Yud Hei Vav Hei. AND THE COMMANDMENT that follows it is the commandment of the daily incense to the Holy One, blessed be He. And the burning of the incense is like a sacrifice.

40. "And he shall flay the burnt offering, and cut it into its pieces" (Vayikra 1:6). The limbs and the fats that are consumed all night UPON THE ALTAR atone for the limbs of the body OF THE SACRIFICING MAN and his soul, so that they will not burn in Gehenom, nor be delivered into the hand of the Angel of Death. Since man sins by the Evil Inclination, the northern one, OF WHICH IT SAYS, "BUT I WILL REMOVE FAR OFF FROM YOU THE NORTHERN ONE" (YOEL 2:20), it is slaughtered on the north side to save him from that northern one.

41. It is so for the sacrifices. Thus, how much more so concerning prophets, that though the Torah is the Name of Yud Hei Vav Hei, and it says of prophecy, "the spirit of Hashem gave them rest" (Yeshayah 63:14). For all that, not all the sages of the Torah are equal, nor are all the prophets equal. The prophecies of some prophets pertain to the King's garments, NAMELY IN THE WORLD OF YETZIRAH, CALLED 'GARMENT'. It is the same for the Oral Law; some people raise doubts and explanations from the King's garment, YETZIRAH.

42. Some PROPHETS are superior IN THEIR PROPHECIES, which are from the limbs of the King's body, NAMELY OF THE GRADES OF THE WORLD OF BRIYAH CALLED 'BODY'. Of them it says, "and I saw," SINCE THEY PROPHECY through eye sight, WHICH IS CHOCHMAH. ALSO, "Hashem, I have heard the report of You, and I was afraid" (Chavakuk 3:2), pertains to hearing, NAMELY BINAH. Ezekiel saw and prophesied from the eyes, and Habakkuk from ears by hearing. Ezekiel therefore saw all the sights of the Divine Chariot in the vision of his mind's eye; Habakkuk by hearing, AS HE SAID, "HASHEM, I HAVE HEARD THE REPORT OF YOU, AND I WAS AFRAID." There is a prophecy coming from the mouth, WHICH IS IN MALCHUT, as is written: "and he laid it upon my mouth" (Yeshayah 6:7). Another prophecy comes from the breath of the nose, TIFERET, as it says, "And a spirit (also: 'breath') entered into me" (Yechezkel 2:2). There is he who prophecies from the hand, GVURAH, as is written: "and used similes by the hands of the prophets" (Hoshea 12:11). ALL THESE GRADES PERTAIN TO THE WORLD OF BRIYAH. There are some inside the King's life, NAMELY IN THE WORLD OF ATZILUT, and others in the innermost, NAMELY BINAH OF ATZILUT.

39. וּמִתְמַן פְּקוּדָא לִירָא מִן הַמִּקְדָּשׁ, וְאִיהוּ מִצְוֹת עֲבוֹדַת הַלְוִיִּם בַּמִּקְדָּשׁ בְּכ"ד מִשְׁמֵרוֹת לְיוֹם דְּבִהוּן לְיוֹם בְּשִׁירָה וּבְזִמְרָה הוּוּ מְזֻמְרִין קְדָמְךָ, לְסַלְקָא שְׂכִינְתָא דְאִיהִי שִׁירָה וְזִמְרָה בְּהוּן לְיוֹ. כ"ד עִם שִׁירָה וְזִמְרָה כ"ו, כְּחוֹשְׁבֵן יְרוּ"ד. וְאַבְתְּרִיָּה פְּקוּדָא אִיהִי מִצְוֹת קְטָרֶת תְּמִיד לְקוּדְשָׁא בְּרִיךְ הוּא, וְקְטָרֶת בְּקָרְבָּנָא.

40. וְהַפְּשִׁיט אֶת הָעוֹלָה וְנָתַח וְנָתַח אֹתָהּ לְנִתְחָיָהּ. וְאִמּוּרִין וּפְדָרִין דְּאִינוּן מִתְאַבְּלִין כָּל הַלַּיְלָה, אִינוּן כְּפָרָה דְאִבְרִין דְּגוּפָא דִּילֵיהּ וְנִפְשִׁיָּהּ, דְּלֹא יִתְקַדְּדוּן בְּגִיהֶנֶם, וְלֹא יִתְמַסְרוּן בִּידָא דְּמַלְאַךְ הַמּוֹת, וּבְגִין דְּב"ג חֵב בִּיצֵר הָרַע, דְּאִיהוּ צְפוּנִי, הָכִי שְׁחִיטָתוֹ בְּצִפּוֹן לְשׁוֹבָא לִיהּ מֵהָהוּא צְפוּנִי.

41. וּבְקָרְבָּנִין, טוֹל בְּהוּ קַל וְחוּמֵר מִנְּבִיאִים, דַּע"ג דְּתוֹרָה אִיהוּ שֵׁם יְהו"ה, וְנִבְּוָאָה דְאִתְמַר בְּהּ רַחַח יו"י תְּנִיחוּנוּ. עִם כָּל דָּא, לֹא כָּל מְאִרֵי תוֹרָה שְׁקִילִין, וְלֹא כָּל נְבִיאִים שְׁקִילִין, דְּאִית נְבִיאִים, דְּנִבְּוָאָה דְּלֵהוּן בְּלְבוּשֵׁין דְּמַלְכָּא, וְהָכִי הוּא אוֹרִייתָא דְּבַע"ט, כְּמָה מְאִרֵי סִפְקוֹת וּפְרוֹקִין, בְּלְבוּשָׁא דְּמַלְכָּא.

42. וְאִית אַחֲרָנִין דְּסַלְקִין יְתִיר, בְּאַבְרָיִם דְּגוּפָא דְּמַלְכָּא, דְּאִתְמַר בְּהוּן וְאַרְאָה, וְרִאִיתִי, בְּמִרְאָה, בְּעֵינִין. יו"י שְׁמַעְתִּי שְׁמַעְךָ יִרְאִיתִי, בְּשְׁמִיעָה. יַחְזַקְאֵל אֶסְתַּכְּלוּתִיהּ וְנִבְּוָתִיהּ מְעֵינִין. חֲבִקוּק מְאוּדָּנִין בְּשְׁמִיעָה. וּבְגִין דָּא, יַחְזַקְאֵל חוּזָא כָּל אֲלִין מְרִאוֹת דְּמִרְכָּבָה בְּרִאִיָּה, בְּעֵין הַשֶּׁכֶל. חֲבִקוּק, בְּשְׁמִיעָה. וְאִית נְבִיאָה דְּנִבְּוָתִיהּ בְּפוּמָא, הַה"ד וַיִּגַע עַל פִּי נִבְּוָאָה אַחֲרָא מְרִיחָא דְּחוּטְמָא, הַה"ד וְתָבֵא בִי הָרוּחַ. וְאִית דְּנִבְּוָתִיהּ בִּידָא, הַה"ד וּבִידָא הַנְּבִיאִים אֲדַמָּה. וְאַחֲרָנִין לְפָנִים בְּחַיֵי הַמֶּלֶךְ, וְאַחֲרָנִין לְפָנִי לְפָנִים.

43. It is so with the Torah THAT THERE ARE SEVERAL GRADES, plain meanings; THE SECRET OF ASYAH, evidences; THE SECRET OF YETZIRAH, homiletics; THE SECRET OF BRIYAH, secrets of the mysteries of the Torah; THE SECRET OF ATZILUT, above ATZILUT are the mysteries of mysteries of Hashem. It is the same with sacrifices. Though all the sacrifices are to Hashem, He receives them and distributes the sacrifices among His legions. Some He gives to the dogs - the unfit offerings which He gives to Samael CALLED 'a dog' - and to his legions. A FIRE then descended UPON THE ALTAR in the shape of a dog. Some He gives to the demons, some of which are like beasts, while others are like the ministering angels, and some yet are like men. For those who act like demons, He deals their offerings to the demons.

44. Those whose deeds are like those of the angels, He distributes their sacrifices among the angels. Hence, it says, "My offering, the provision of My sacrifices made by (also: 'to my') fires" (Bemidbar 28:2), NAMELY TO THE ANGELS CALLED 'FIRES,' as their offerings are not of animals, since animal offerings are made by the illiterate. Human offerings are prayers and good deeds, the offerings of students of the Law, men of virtue, those who know secrets of the Torah and the mysteries hidden therein. The Holy One, blessed be He, Himself descends to receive their sacrifices, which are "The Torah of Hashem is perfect" (Tehilim 19:8), the Holy Shechinah, WHICH HAS ten Sfirot.

45. The words of the students of the teachers are like the remnants of the meal offerings. Others of greater strength, their Torah study is like the meal offerings proper, not their remnants. There are others whose Torah is eating the holy things and several victuals that are before the King. All the meal offerings and the dishes of offerings the Holy One, blessed be He, commanded to offer in His House, the Shechinah. This is the precept of bringing offering in the Temple, THE SHECHINAH, so that the verse will be fulfilled, "but let him that glories glory in this" (Yirmeyah 9:23), NAMELY IN THE SHECHINAH CALLED 'THIS'.

46. THIS IS LIKE a king whose servants, ministers, and governors sent him gifts. He said, 'he who wishes to send me a gift shall do so solely through the queen, so that the verse shall be fulfilled by her, "and His kingdom rules over all" (Tehilim 103:19). The Shechinah is therefore called 'an offering to Hashem', 'a burnt offering to Hashem', 'a guilt offering to Hashem', and even 'offerings for an unclean thing'. For mothers, lepers, and men and women who have an issue, everything should be sacrificed to Hashem and His Shechinah. THE SHECHINAH then distributes to everybody, as is written: "and gives food to her household, and a portion to her maidens" (Mishlei 31:15). She even gives the food for the animals, such as an offering of barley, which is food for animals, and the food of slaves and maids of the King's house, and even of dogs, mules, and camels, WHICH ARE KLIPOT. SHE GIVES EVERYTHING, so that it shall be fulfilled by Her, "and His kingdom rules over all." Whence do we know that through Her everything is distributed? As it is written: "and gives food to her household, and a portion to her maidens."

43. וְהָיוּ בְּאוֹרֵייתָא, פְּשׁוּיִם, רְאוּ"ת, דְּרִשׁוּ"ת, סוּדוּ"ת דְּסִתְרֵי תוֹרָה, וְלַעֲיֹלָא סִתְרֵי סִתְרִים לָהּ הָכִי בְּקִרְבָּנִין אַע"ג דְּקִרְבָּנִין בְּלָהוּ לֵיהוּ"ה, אִיהוּ נָטוּל בְּלָא, וּפְלִיג קִרְבָּנִין לְמִשְׁרִיין דִּילִיָּהּ. מְנַהוּן פְּלִיג לְכַלְבִּים, אִינוּן קִרְבָּנִין פְּסוּלִין, דִּיהִיב לְהוּן לְסַמְא"ל בְּלָב, וְלְמִשְׁרִייתֵיהּ. וּבְגִין דָּא הוּהּ נְחִית דִּיוֹקְנָא דְכַלְבָּא. וּמְנַהוּן לְשָׂדִים, דְּאִית בְּהוּן כְּבַעֲרִין, וּמְנַהוּן בְּמַלְאֲכֵי הַשָּׁרֵת, וּמְנַהוּן בְּבָנֵי נְשָׂא. לְאִינוּן דְּעוֹבְדֵיהוּן בְּשָׂדִים, פְּלִיג קִרְבָּנֵיהוּן לְשָׂדִים.

44. אֵלִין דְּעוֹבְדֵיהוּן בְּמַלְאֲכִין, פְּלִיג קִרְבָּנִין דְּלֵהוּן לְמַלְאֲכִים, הַה"ד אֵת קִרְבָּנֵי לַחְמֵי לְאַשֵׁי. דְּאִינוּן קִרְבָּנִין דְּלֵהוּן, לְאוּ תְלִין בְּבַעֲרִין. דְּקִרְבָּנִין דְּבַעֲרִין, אִינוּן דְּעַמֵּי הָאָרֶץ. אִינוּן קִרְבָּנִין דְּבָנֵי נְשָׂא, צְלוּתִין וְעוֹבְדִין טְבִין. קִרְבָּנִין דְּת"ח, מְאִרֵי מְדוּת, אֵלִין מְאִרֵי רְזִי דְּאוֹרֵייתָא, וְסִתְרִין גְּנִיזִין דְּבֵהוּן, קוּדְשָׁא בְּרִיךְ הוּא נְחִית הוּא בְּגִרְמֵיהּ, לְקַבְּלָא קִרְבָּנִין דְּלֵהוּן, דְּאִיהִי תוֹרַת ה' תְּמִימָה, שְׂכִינְתָא קְדִישָׁא, מִי מְדוּת.

45. וְתַלְמִידֵי דְרַבָּנָן, אִינוּן מְלִין דְּלֵהוּן בְּאֲכִילַת שְׂרִי מְנַחֹת, וְאִית אַחְרָנִין דְּמִתְגַּבְּרִין עֲלֵיהוּן, דְּאוֹרֵייתָא דְּלֵהוּן בְּאֲכִילַת מְנַחֹת עֲצָמָן, וְלֹא שְׂרִי מְנַחֹת. וְאִית אַחְרָנִין דְּאוֹרֵייתָא דְּלֵהוּן אֲכִילַת קְדָשִׁים, מְאֲכָלִים מִכְּמָה מִינִין לְמַלְכָּא. וְכָל מְנַחֹת דְּמְאֲכָלִין דְּקִרְבָּנִין, מְנִי קוּדְשָׁא בְּרִיךְ הוּא לְקַרְבָּא לֵיהּ בְּלָהוּ בְּבֵיתָא דִּילִיָּהּ, דְּאִיהִי שְׂכִינְתָּא. וְהִיא אִיהוּ פְּקוּדָא לְקַרְבָּא קִרְבָּנוֹת בְּבֵית הַבְּחִירָה, לְקַיִם כִּי אִם בּוֹאֵת יִתְהַלֵּל הַמִּתְהַלֵּל וְגו'.

46. לְמַלְכָּא דְּהוּוּ עֲבָדוּ וְאַפְרָכְסוּי וְשׁוּלְטָנֵי מְלָכוֹתָא שְׁלַחֵי לֵיהּ כְּמָה דוֹרוּנֵי, אָמַר, מֵאֵן דְּבַעֲי לְמִשְׁלַח לִי דוֹרוּנָא, לֹא יִשְׁלַח אֲלָא בִידָא דְּמִטְרוּנֵיתָא, לְקַיִם בְּהּ וּמְלָכוֹתוֹ בְּכָל מְשָׁלָה. וּבְג"ד אֲתַקְרִיאת שְׂכִינְתָּא קִרְבָּן לָהּ, עוֹלָה לָהּ, אֲשֶׁם לָהּ, וְאַפִּילוּ קִרְבָּן גְּדוּת וְיוֹלְדוֹת וּמְצוֹרְעִים וְזָבִים וְזָבוֹת, בְּלֹא צְרִיךְ לְקַרְבָּא לֵינֵי, וְשְׂכִינְתֵיהּ, וּלְבַתָּר אִיהִי פְּלִיגַת לְכָלָא הַה"ד וְתַמָּן טָרְף לְבֵיתָהּ וְחָק לְנַעֲרוֹתֵיהּ, וְאַפִּילוּ מְזוֹנָא דְּחִינוּן, כְּגוֹן קִרְבָּן שְׁעוּרִים מְאֲכָל בְּעִירָן, וּמְאֲכָל עֲבָדִים וּשְׂפָחוֹת דְּבֵי מְלָכָא, וְאַפִּילוּ דְּכַלְבֵי וּדְחַמְרֵי וּגְמָלֵי, לְקַיִם בְּהּ וּמְלָכוֹתוֹ בְּכָל מְשָׁלָה. וּמְנָלָן דְּעַל יִדְהָא פְּלִיג בְּלָא, דְּכַתְּיב וְתַמָּן טָרְף לְבֵיתָהּ וְחָק לְנַעֲרוֹתֵיהּ.

47. Since the Holy One, blessed be He, ZEIR ANPIN, is the son of Yud-Hei, CHOCHMAH AND BINAH, NAMELY Vav, the son of Yud-Hei, ZEIR ANPIN, THEN comprises Yud-Hei-Vav and is perfected by Hei, MALCHUT, SINCE THEN THE NAME YUD HEI VAV HEI IS COMPLETED. MALCHUT therefore is a burnt offering to Yud Hei Vav Hei; an offering to Yud Hei Vav Hei; peace offerings to Yud Hei Vav Hei. For she is brought near (Heb. kirvah) Him, NAMELY AN OFFERING (HEB. KORBAN), His perfection (Heb. shlemut), NAMELY PEACE OFFERINGS (HEB. SHLAMIM), since through her Yud-Hei-Vav is completed into Yud Hei Vav Hei.

48. Everything comes back TO YUD HEI VAV HEI, and therefore, "He that sacrifices to any Elohim, save Hashem only, he shall be utterly destroyed" (Shemot 22:19). For he is not to give strength to the Other Side through a sacrifice, as all the other Elohim are of the world of separation and have no closeness and unison, and the Holy One, blessed be He, separated them from His Name. THAT IS, He separated darkness from light, as is written, "and Elohim divided the light from the darkness" (Bereshheet 1:4). He who brings close that which the Holy One, blessed be He, separated, is like he who joins a woman impure with her menstrual flow to her husband. This is the secret meaning of "Also you shall not approach a woman in the impurity of her menstrual flow" (Vayikra 18:19).

49. This is the reason for not uncovering their nakedness, WHICH MEANS nearness, as every kind of incest is equal to worshipping idols of all the Other Side, of which it says, "By these were the isles of the nations divided in their lands" (Bereshheet 10:5), and, "after their tongues, in their lands, in their nations" (Ibid. 20.) It is also written, "because Hashem did there confound the language of all the earth: and from thence did Hashem scatter them" (Bereshheet 11:9). The Holy One, blessed be He, separates whoever brings an offering to Other Sides from His Name, and he has no portion in His Name, since the Holy One, blessed be He, chose Yisrael from the other nations, as written, "and Hashem has chosen you" (Devarim 14:2) and took them from among them as His portion. Hence it says, "For Hashem's portion is His people" (Devarim 32:9).

50. He therefore gave them the Torah from His own Name, AS IS WRITTEN: "this is My Name (Heb. shmi) forever, and this is My memorial (Heb. zichri) to all generations" (Shemot 3:15). We have explained this. Yud-Hei, together with shmi, is 365 IN NUMERICAL VALUE, CORRESPONDING TO THE 365 NEGATIVE PRECEPTS OF THE TORAH. Vav-Hei, together with zichri, is 248 IN NUMERICAL VALUE, CORRESPONDING TO THE 248 POSITIVE PRECEPTS. With each and every precept, He bound Yisrael to His name, so that each of their members would be a part of His lot and portion. Therefore, "He that sacrifices to any Elohim... he shall be utterly destroyed."

47. בגין דְקוּדְשָׁא בְרִיךְ הוּא בֶן י"ה, ו' בֶן י"ה, כְּלִיל יְה"ו. וּשְׁלִימוֹ דִּילִיָּהּ ה', אִיהִי עוֹלָה לִידוּד'. קֶרְבַּן לִידוּד'. שְׁלָמִים לִינִי. קְרִיבֵי דִּילִיָּהּ, שְׁלִימוֹ דִּילִיָּהּ, דְּבִיָּה אֲשֵׁלִים יְה"ו, לְמַהוּ יְדוּד'.

48. וְכֹלֵא אֲתַהֲרֵר בֵּינָה, וּבְגִין דָּא זֹבַח לְאֱלֹהִים יַחְרָם, בְּלִתֵּי לִידוּד' לְבַדּוּ, דְּלֵא יְהִיב שׁוֹלְטָנוּתָא לְסִטְרָא אַחְרָא בְּקֶרְבְּנָא, דְּכָל אֱלֹהִים אַחְרִים עֲלָמָא דְּפִרוּדָא אִינוּן, וְלִית לֹון קְרִיבָא וְיַחְוּדָא, וְקוּדְשָׁא בְרִיךְ הוּא אֲפְרִישׁ לֹון מִשְׁמִיָּה, בְּגוּן דְּאֲפְרִישׁ חֲשַׁךְ מְאֹר, הַה"ד וּבְכַדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין חֲשַׁךְ. וּמֵאֵן דְּקָרִיב לְקוּדְשָׁא בְרִיךְ הוּא מַה דְּאֲפְרִישׁ, כְּמֵאֵן דְּקָרִיב מְסַבֵּוּ דְנִדְהָ לְבַעֲלָהּ, וְהִיא אִיהִו רְזָא וְאֵל אֲשָׁה בְּנִדְתָּ טוּמְאָתָהּ לֵא תְקַרֵב לְגִלּוֹת עֲרוּתָהּ.

49. וְהִיא לֵא תְגַלֶּה עֲרוּתָן, קִירוּב, דְּכָל עֲרִיזִין שְׁקִילִין לַע"ו, דְּכָל סִטְרִין אַחְרָנִין, עֲלִיָּהּ אֲתַמֵּר, מֵאֵלָה נִפְרְדוּ אִינֵי הַגּוֹיִם בְּאַרְצוֹתָם. וּכְתִיב לְשׁוֹנוֹתָם בְּאַרְצוֹתָם בְּגוֹיָהֶם. וּכְתִיב כִּי שָׁם בָּלַל יי' שֶׁפֶת כָּל הָאָרֶץ וּמִשָּׁם הִפִּיצָם יְדוּד'. וְכָל מֵאֵן דְּקָרִיב שׁוּם קֶרְבְּנָא לְסִטְרִין אַחְרָנִין, קוּדְשָׁא בְרִיךְ הוּא אֲפְרִישׁ לִיָּהּ מִשְׁמִיָּה, וְלִית לִיָּהּ חוֹלְקָא בְּשִׁמְיָהּ. דְּקוּדְשָׁא בְרִיךְ הוּא בְּחַר לֹון לְיִשְׂרָאֵל מִכָּל שְׂאֵר אֻמִּין, הַה"ד וּבְךָ בְּחַר ה'. וּפְלִיג לֹון מִנִּיָּהּ לְחוֹלְקִיָּהּ, הַה"ד כִּי חֶלֶק יי' עִמּוֹ.

50. וּבְגִין דָּא יְהִיב לֹון אֹרִייתָא מִשְׁמִיָּהּ. זֶה שְׁמִי לְעֵלָם וְזֶה זְכָרִי לְדֹר דֹּר, וְהִיא אֻקְמוּהָ י"ה עִם שְׁמִי, שִׁס"ה. ו"ה עִם זְכָרִי, רמ"ח. בְּכָל מִצְוָה וּמִצְוָה, קְשִׁיר לֹון לְיִשְׂרָאֵל בְּשִׁמְיָהּ, לְמַהוּ כָּל אֲבָר וְאֲבָר דְּלֵהוּן, חוֹלֵק עֲרִבִיָּהּ וְאַחְסָנִתִּיהּ. וּבְגִין דָּא זֹבַח לְאֱלֹהִים יַחְרָם וְגו'.

51. Yisrael should make themselves partners with Hashem, in their walking and in their waking, as is written: "When you walk, it shall lead you; when you lie down, it shall keep you; and when you awake, it shall talk with you" (Mishlei 6:22). The student rose, prostrated before him and said: Happy is the portion of he who is worthy of hearing these words, which are all the Name of Hashem on every side, of which nothing comes outside any of His sides.
End of Ra'aya Meheimna

51. צְרִיכִין יִשְׂרָאֵל לְשִׁתְּמָא לֵינּוּ, בְּהִלִּיכָה דְלֵהוֹן, בְּהִקִּיץ דְלֵהוֹן. הָדָא הוּא דְכְתִיב, בְּהִתְהַלֵּךְ תִּנְחָה אוֹתָךְ בְּשִׁכְבְּךָ תִּשְׁמֹר עֲלֶיךָ וְהִקִּיצוֹתָ הִיא תִּשְׁיַחֲךָ. קָם הָהוּא תְלַמִּידָא וְאִשְׁתַּטַּח קָמֵיהּ, וְאָמַר זְכָאָה אִיהוּ חוֹלְקִיהּ, דְּמֵאֵן דְּזָכִי לְמִשְׁמַע מְלִין אֲלִין, בְּלָהוּ שָׁם יִי בְּכָל סְטְרָא, וְלֹא נִמְיָק מְנִיה לְבַר בְּכָל סְטְרוֹי. ע"כ רעיא מהימא

8. "And if you shall say, What shall we eat in the seventh year"

Rabbi Yehuda says that one must do good in order to arouse good deeds above, and that if he is perfect with his Master he can come to no harm through the actions of others in the world. He talks about the importance of Faith, and says that Malchut performs according to the wishes and needs of the faithful; if they give charity without sparing themselves, more blessings will come to them. Thus in the sixth year enough abundance will come that there will be no lack during the seventh year when work ceases.

52. "And if you shall say, 'What shall we eat'" (Vayikra 25:20). Rabbi Yehuda opened the discussion with, "Trust in Hashem, and do good; dwell in the land, and enjoy security (lit. 'Faith')" (Tehilim 37:3). Man should always be careful with his Master, and cleave with his heart to the supernal Faith, so as to be perfect with his Master. For when he is perfect with his Master, the inhabitants of the world can do him no harm.

52. וְכִי תֹאמְרוּ מָה נֹאכַל וְגו', רַבִּי יְהוּדָה פָּתַח, בְּטַח בֵּינִי וְעֵשָׂה טוֹב שְׁכֵן אֶרֶץ וְרַעַה אֱמוּנָה. לְעוֹלָם בָּר נֶשׂ יֵהָא זְהִיר בְּמֵאֲרִיָּה, וְיִרְבֵּק לְבִיָּה בְּמֵהִימְנוּתָא עֲלָאָה, בְּגִין דִּיהוּי שְׁלִים בְּמֵאֲרִיָּה. דְּכַד יֵהוּי שְׁלִים בִּיָּה, לֹא יִכְלִין לְאַבְאָשָׁא לִיָּה כָּל בְּנֵי עֲלָמָא.

53. Come and behold: "Trust in Hashem, and do good." What is "and do good"? We have learned that by stirring below, a supernal deed is stirred above. It has already been established that, "and do them," means you shall so to speak do them, since by your deed of stirring below, there is stirring above. Therefore, it is written, "and do good," since good is nothing but the Righteous, YESOD OF ZEIR ANPIN, as is written, "Say of the righteous that it shall be well (lit. 'good')" (Yeshayah 3:10). When you do this, assuredly this goodness will stir ABOVE. Then, "dwell in the land, and enjoy Faith." And everything is one, AS LAND AND FAITH ARE BOTH MALCHUT.

53. תָּא חֲזִי, בְּטַח בֵּינִי וְעֵשָׂה טוֹב, מֵאִי וְעֵשָׂה טוֹב. אֲלֵא. הָכִי תִנְיִנָן, בְּעוֹבְדָא דְלִתְתָא, יִתְעַר עוֹבְדָא דְלְעִילָא. וְהָא אוֹקְמוּהָ, וְעִשִׂיתֶם אוֹתָם, כְּבִיכּוֹל, אֲתוֹן תַּעֲבְדוּן לְהוֹן, בְּגִין דְּבִהֵהוּא אֲתַעְרוּתָא דְלְכוּן דְּאֲתוֹן עֲבָדִין לִתְתָא, אֲתַעַר לְעִילָא וְעַל דָּא וְעֵשָׂה טוֹב כְּתִיב, וְאִין טוֹב, אֲלֵא צְדִיק, דְּכְתִיב אֲמְרוּ צְדִיק כִּי טוֹב. בֵּינָן דְּאֲתוֹן עֲבָדִין הָאִי, וְדָאִי הָאִי טוֹב יִתְעַר, כְּדִין שְׁכֵן אֶרֶץ וְרַעַה אֱמוּנָה, וְכֹלָא חַד.

54. HE EXPLAINS HIS WORDS: "dwell in the land," refers to the supernal land, MALCHUT, since there is none in the world that can dwell with her until that good, YESOD OF ZEIR ANPIN, is stirred towards her, AS MALCHUT WITHOUT YESOD IS FILLED WITH SEVERE JUDGMENTS. Once MAN stirs it BY HIS GOOD DEEDS, it is as if he formed it. Then, "dwell in the land"; dwell inside MALCHUT, eat of her fruit and have pleasure with her. "...and enjoy Faith..." This is the land, NAMELY MALCHUT, AS FAITH AND LAND are all one, MALCHUT, as it is written, "and your faithfulness every night" (Tehilim 92:3), NIGHT BEING MALCHUT. "And enjoy (also: 'guide') Faith," MEANS lead her wherever you wish.

54. שְׁכֵן אֶרֶץ, אֶרֶץ עֲלָאָה. דְּהָא לִית לָךְ בְּעֲלָמָא, דִּיכּוֹל לְמִשְׁרֵי בְּהָדָה, עַד דִּיתְעַר הָאִי טוֹב לְגַבְהָ, בֵּינָן דִּיתְעַר לִיָּה, כְּבִיכּוֹל הוּא עֲבִיד לִיָּה, וְכְדִין שְׁכֵן אֶרֶץ, שְׂרִי בְּגוּוּהָ, אִיכּוֹל אִיבָה, אֲשִׁתְּעִשֶׂע בְּהָדָה. וְרַעַה אֱמוּנָה, דָּא אֶרֶץ וְכֹלָא חַד כְּמָה דָּאֲתָא אֲמַר וְאֱמוּנָתְךָ בְּלִילוֹת. וְרַעַה אֱמוּנָה, הוּי דְּבַר לָהּ בְּכָל רְעוּתְךָ.

55. If one does not stir YESOD towards her, this goodness, YESOD, stays away from her. Do not approach her THEN, do not come near the furnace of burning fire, SINCE WITHOUT YESOD, SHE IS FILLED WITH JUDGMENTS, LIKE A GLOWING FURNACE. If you do come near her, be fearful, as one fearful of death, since then she is a burning fire that consumes the world with its flames. When one stirs this goodness towards her, he then dwells inside her and is not afraid of her. Then, "You shall also decree a thing, and it shall be established unto you; and the light shall shine upon your ways" (Iyov 22:28).

56. Come and behold: daily, the faithful guide MALCHUT according to their wishes; SHE DOES AS THEY DECREE. Who are the faithful? Those who stir good, YESOD, towards her, BY GIVING CHARITY without sparing their own, knowing that the Holy One, blessed be He, will give them more, as is written: "There is one who gives freely, and yet increases" (Mishlei 11:24). What is the reason for this? That YESOD arouses blessings before him. He must not say, 'what shall I do tomorrow if I give now,' since the Holy One, blessed be He, bestows upon him blessings without end, as explained.

57. Hence, "And if you shall say, 'What shall we eat in the seventh year?'" (Vayikra 25:20) It is written, "then I will command My blessing upon you in the sixth year, and it shall bring forth (Heb. asat) fruit for three years" (Ibid. 21). HE ASKS: Why "asat"? It should have been 'astah'. Why is it written, 'asat,' WITHOUT THE HEI? AND HE ANSWERS: In order to cause the Hei, WHICH IS MALCHUT, to withdraw FROM ACTION, as The Sabbatical Year and rest are its habit and it does no work, as is written, "See that Hashem has given you... on the sixth day," WHICH IS YESOD, "the bread of two days" (Shemot 16:29). In a similar manner, "then I will command My blessing upon you in the sixth year," WHICH IS YESOD, "AND IT SHALL BRING FORTH FRUIT FOR THREE YEARS."

9. Charity saves from Death

We read a story wherein Rabbi Chiya and Rabbi Yosi encounter two men, one of whom gives all of his food to a poor man on the road. The charitable man is saved by a miracle from a snake, and Rabbi Yosi says that he earned the miracle by way of his merit in going hungry. Rabbi Yosi quotes the verse, "Trust in Hashem, and do good; dwell in the land, and enjoy security," which is the whole message of this section.

58. Rabbi Chiya and Rabbi Yosi were walking along the way and chanced upon a mountain. They found two men walking, and at the same time a man coming, who said to them: Please, I pray you, give me a piece of bread. For I have been lost in the desert for two days and have had nothing to eat. One of the men went aside, took out the provision he brought with him for the way and gave it to him; he fed him and gave him drink. His companion said to him: What shall you do when you need food? For as for me, I will eat my own AND SHALL GIVE YOU NOTHING. He said to him: I do not rely upon YOUR FOOD! The poor man sat by him until he had eaten all he had, and he gave the remaining bread to the poor man for the road. And he went away.

55. ואי לא תתער לקבלה, האי טוב אתרחק מנה, ולא תקרב בהדה, לא תקרב לגו אתון נורא יקידתא, ואי תקרב בהדה, בדחילו, במאן דרחיל מן מותא. דהא בדין נורא דליק, ואוקיד, עלמא בשלהובוי. וכיון דאתער לקבלה האי טוב, בדין, שארי בגוה, ולא תרחל מנה אנת, בדין, ותגזר אמר ויקם לך ועל דרכיך נגה אור.

56. תא חזי, בני מהימנותא מדברי להאי לרעותהון בכל יומא. מאן אינון בני מהימנותא. אינון דמתערי האי טוב לקבליה, ולא חס על דיליה, וידעי דהא קודשא בריך הוא יהיב ליה יתיר. כד"א, יש מפזר ונוסף עוד. מאי טעמא. בגין דהאי אתער ברכאן לקבליה, ולא יימא אי אתן האי השתא, מאי אעביד למחר. אלא קודשא בריך הוא יהיב ליה ברכאן עד בלי די, כמה דאוקמוה.

57. ובגין כך, וכי תאמרו מה נאכל בשנה השביעית וגו', מה כתיב. וצויתי את ברכתי לכם בשנה הששית ועשת את התבואה לשלש השנים. ועשת, ועשתה מפעי ליה, מאי ועשת. אלא לאפקא ה', דאית לה שמטה ונייחא, ולא עביד עבדתא. כתיב ראו כי יי, וגו' נותן לכם ביום הששי לחם יומים וגו', כגוונא דא וצויתי את ברכתי לכם בשנה הששית וגו'.

58. רבי חייא ורבי יוסי הוו אזלי בארחה, פגעו בההוא טורא, אשכחו תרי גברי דהוו אזלי, אדהכי חמו חד בר נש דהוה אתי, ואמר לון, במטו מנייכו, הבו לי מזונא פתא דנהמא, דהני תרין יומין דתעינא במדברא, ולא אכלנא מדי. אשתמיט חד מאינון תרי גברי, ואפיק מזוניה דאיהו אייתי לאורחא, ויהיב ליה, ואכיל ואשקי ליה. אמר ליה חבריה, מה תעביד מן מזונא, דהא אנא דידי אכלנא. אמר ליה, ומה עלי דירך, אנא אזיל, יתיב גביה ההוא מסכנא, עד דאכל כל מה דהוה גביה, וההוא נהמא דאשתאר, יהב ליה לאורחא, ואזל ליה.

59. Rabbi Chiya said: The Holy One, blessed be He, did not wish it to be done by us. Rabbi Yosi said: Perhaps there is an impending sentence upon that man, and the Holy One, blessed be He, wanted to put this in his way in order to save him. While they were walking the man became exhausted DUE TO HUNGER. His companion said to him: Did I not tell you not to give your bread to another? Rabbi Chiya said to Rabbi Yosi: We have food with us, let us give him some to eat. Rabbi Yosi said: Do you wish to take away his merit? Let us go and see, for surely death follows in his footsteps - MEANING THAT THE DANGER OF DEATH IS FOLLOWING HIM and the Holy One, blessed be He, wishes to prepare a merit for him in order to save him.

60. Meanwhile, the man sat to sleep under a tree. His friend went further and sat in a different place. Rabbi Yosi said to Rabbi Chiya: Let us sit down and watch, for surely the Holy One, blessed be He, intends to perform a miracle by him. They stood up and waited. While they were waiting, they saw a fiery rattlesnake standing by him. Rabbi Chiya said: Woe unto that man, for he is about to die. Rabbi Yosi said: This man is worthy of a miracle of the Holy One, blessed be He. A snake then came down the tree with the intention of killing him. The rattlesnake attacked the snake and killed it. Then the rattlesnake turned his head and went on his way.

61. Rabbi Yosi said: Have I not told you that the Holy One, blessed be He, wished to perform a miracle for him, and you must not take away his merit, THAT, HE SHOULD NOT GIVE HIM FOOD. In the meanwhile, the man awoke from his sleep and rose to go. Rabbi Chiya and Rabbi Yosi joined him and gave him food. After he ate, they told him of the miracle the Holy One, blessed be He, performed for him.

62. Rabbi Yosi opened the discussion and said: "Trust in Hashem, and do good; dwell in the land, and enjoy security (also: 'Faith')" (Tehilim 37:3). Happy is the portion of he who does good using what is his, since he stirs good, WHICH IS YESOD, toward the Congregation of Yisrael, WHICH IS MALCHUT. With what DOES HE STIR? With righteousness (Charity), since when Righteousness is stirred, that good stirs toward the Congregation of Yisrael. It is therefore written, "but righteousness delivers from death" (Mishlei 10:2). What is the reason for this? Because Righteousness is the Tree of Life, ZEIR ANPIN. It is aroused against the Tree of Death to take those who are attached to it, and it saves them from death. Who causes the Tree of Life to be stirred to do that? One says: The charity THAT MAN does; it is as if he does it above, IN CAUSING MALCHUT TO BE UNITED WITH THE TREE OF LIFE, as is written: "and do righteousness at all times" (Tehilim 106:3). We have already explained this.

59. אָמַר רַבִּי חִיָּיא, לֹא בַעַא קוּדְשָׁא בְּרִיךְ הוּא דְמִלָּה דַּא יִתְעַבִּיד עַל יְדָן. אָמַר ר' יוֹסִי דִּילְמָא דִּינָא אֲתַגְזֹר עַל הֵהוּא ב"נ, וּבַעַא קוּדְשָׁא בְּרִיךְ הוּא לְזַמְנָא קַמִּיהָ הָאִי, בְּגִין לְשׁוּבָא לֵיה. עַד דְּהוּוּ אֲזֻלִּי, לָאָה הֵהוּא גְבֵרָא בְּאוּרְחָא, א"ל חֲבֵרִיָּה, וְלֹא אָמִינָא לְךָ דְּלֹא תַתֵּן נְהֵמָא לְאַחְרָא. א"ר חִיָּיא לְר' יוֹסִי, הָא מְזוּנָא גְבָן נִיְהֵב לֵיה לְמִיכַל. א"ר יוֹסִי תְּבַעֵי לְמִיפְק מַנְיָה זְכוּתָא, גְזִיל וְנַחְמִי, דְּהָא וּדְאִי בְּקַפְטוּרֵי דְדָא טַפְסָא דְמוּתָא אֲתַאחִיד, וּבַעַא קוּדְשָׁא בְּרִיךְ הוּא לְזַמְנָא זְכוּתֵיה, בְּגִין לְשׁוּבָיָה.

60. אֲדַהְכִּי, יִתִּיב הֵהוּא ב"נ, וְנָאִים תַּחֲוֹת חַד אֵילָנָא, וְחֲבֵרִיָּה אֲתַרְחִיק מַנְיָה, וְיִתִּיב בְּדֶרֶךְ אַחְרָא. א"ר יוֹסִי לְרַבִּי חִיָּיא, הִשְׁתָּא נִיְתִיב וְנַחְמִי, דְּוֹדְאִי קוּדְשָׁא בְּרִיךְ הוּא בַעֵי לְמַרְחֵשׁ לֵיה נִיסָא, קָמוּ וְאוּרִיכוּ. אֲדַהְכִּי חָמוּ חַד טִיפְסָא בְּשִׁלְהוּבֵי קָאִים גְּבִיָּה. אָמַר רַבִּי חִיָּיא, וּוִי עַל הֵהוּא בְּר נֶשׁ, דְּהִשְׁתָּא יִימוּת. אָמַר רַבִּי יוֹסִי, זְכָאָה הֵהוּא בְּר נֶשׁ, דְּקוּדְשָׁא בְּרִיךְ הוּא יִרְחִישׁ לֵיה נִיסָא. אֲדַהְכִּי נַחַת מְאִילָנָא חַד חוּיָא, וּבַעַא לְמַקְטִלֵיה. קָם הֵהוּא טַפְסָא עֲלֵיה וְקַטְלֵיה. קַסְטֵר בְּרִישׁוּיָה טַפְסָא, וְאֲזַל לֵיה.

61. א"ר יוֹסִי, וְלֹא אָמִינָא לְךָ דְּקוּדְשָׁא בְּרִיךְ הוּא בַעַא לְמַרְחֵשׁ לֵיה נִיסָא, וְלֹא תִיפּוּק זְכוּתֵיה מַנְיָה. אֲדַהְכִּי אֲתַעַר הֵהוּא ב"נ, וְקָם וְאֲזִיל לֵיה. אֲחִידוּ בֵּיה ר' חִיָּיא וְר' יוֹסִי, וְיִהְבּוּ לֵיה לְמִיכַל. בְּתַר דְּאָכַל, אֲחוּיָאוּ לֵיה נִיסָא דְרַחֲשׁ לֵיה קוּדְשָׁא בְּרִיךְ הוּא.

62. פְּתַח ר' יוֹסִי וְאָמַר, בְּטַח בִּינִי וְעֵשָׂה טוֹב שְׂכָן אַרְץ וְרַעַה אָמוּנָה, זְכָאָה חוּלְקִיָּה דְבַר נֶשׁ דְּעַבִּיד טוֹב מְדִידִיָּה, דְּהָא אֲתַעַר טוֹב בְּכַנְסַת יִשְׂרָאֵל. וּבְמָה. בְּצַדְקָה. דְּכַד אֲתַעַר צַדְקָה, הוּא טוֹב כְּדִין אֲתַעַר לְגַבִּי כ"י. וְע"ד כְּתִיב וּצַדְקָה תַצִּיל מַמּוֹת. מ"ט. בְּגִין דְּצַדְקָה אֵילָנָא דְחַיִּי הוּא, וְאֲתַעַר עַל הֵהוּא אֵילָנָא דְמוּתָא, וְנָטִיל אֵינּוֹן דְּאֲחִידֵן בֵּיָה, וְשׁוּיב לֹון מִן מוּתָא. מֵאֵן גְּרִים לְהֵהוּא אֵילָנָא דְחַיִּי דְּאֲתַעַר לְהָאִי, הוּי אֵימָא הֵהוּא צַדְקָה דְאֵיהוּ עַבִּיד, כְּבִיכּוֹל הוּא עַבִּיד לֵיה לְעֵילָא, כְּד"א עוֹשֵׂה צַדְקָה בְּכָל עֵת. וְהָא אֲתַמַּר.

We are told that it is a commandment to have a Canaanite slave as a bondsman because they come from the side of Ham who uncovered nakedness. Yet Eliezer, the servant of Abraham, was Righteous even though he was the descendant of Ham because God approved of the blessing that Laban gave him.

Ra'aya Meheimna (the Faithful Shepherd)

63. "And you shall take them as an inheritance for your children after you... they shall be your bondsmen for ever" (Vayikra 25:46). It is a commandment to have a Canaanite slave as bondsman, as is written: "they shall be your bondsmen for ever." They come from the side of Ham, who uncovered nakedness, of whom it says, "Cursed be Canaan; a servant of servants shall he be to his brethren" (Beresheet 9:25). Why a servant of servants? Because he is a servant to the servant for ever (lit. 'the world'), which is the world of Jubilee. THAT IS, WHEN HE IS A SERVANT TO A SERVANT, YISRAEL'S EAR IS BORED, BUT HE WILL BE SET FREE AT THE WORLD OF JUBILEE. BUT HE WILL NOT BE SET FREE, EVEN AT THE JUBILEE. It may be said that as he is a brother to Shem and Japheth, why should he not be like them? Also, seeing that Eliezer, Abraham's servant, was the descendant of Ham, why was he not like HAM, BUT instead turned out to be righteous? The Holy One, blessed be He, approved of the blessing Laban gave him, AS IT SAYS OF HIM IN THE TORAH, "YOU BLESSED OF HASHEM" (BERESHEET 24:31). SINCE IT IS WRITTEN IN THE TORAH, THE HOLY ONE, BLESSED BE HE, TESTIFIES IT IS TRUE.

11. Reincarnation

We are told about the secret of reincarnation, that light can come out of darkness. Darkness comes out of light when drops of semen are mixed in the daughter of a strange EI - a man's good should not be mingled with evil. We read how a man can attain a Neshamah through his repentance and study of Torah even if he was reincarnated in a body that consists of good and evil in order to receive punishment. Average people have half their merits below and half their transgressions below; completely evil people have all their transgressions above and their merits below; completely righteous people have all their merits above and their transgressions below.

64. AND HE REPLIES: Surely this pertains to the secret of reincarnation: 'causes the light to vanish before the darkness', NAMELY Abraham's servant who came out of darkness, the issue of Ham. It suffices for the servant to be like his master, Abraham, who came from the idolatrous Terah, the idol worshiper! HE THEREFORE CAME OUT OF THE CURSED AND DARKNESS AND BECAME BLESSED OF HASHEM LIKE ABRAHAM WHO CAME OUT FROM TERAH, ALSO LIGHT FROM DARKNESS. 'And darkness before the light': this is Ishmael who came out from Abraham, and Esau from Isaac.

65. The mystery of this is that this is caused by the mixture of drops OF SEMEN in a place it does not belong. This is he who mingles his drop with a maid, Machalat, the daughter of Ishmael, WHO IS AN EVIL KLIPAH, or a daughter of a strange EI, NAMELY THE DAUGHTER OF THE HEATHEN, who are evil and darkness, while his drop is goodness and light, IN THE SECRET OF THE VERSE, "And Elohim saw the light that it was good" (Beresheet 1:4). He who mingles good with evil transgresses the words of His Master, who said, "but of the Tree of Knowledge of Good and Evil, you shall not eat of it" (Beresheet 2:17).

רעיא מהימנא

63. וְהִתְנַחֲלֶתֶם אוֹתָם לְבָנֵיכֶם וְגו', לְעוֹלָם בְּהֵם תַּעֲבֹדוּ וְגו'. פְּקוּדָא דָּא לְעִבּוּד בְּעֵבֶד כְּנַעֲנִי, דְּכִתְיִב, לְעוֹלָם בְּהֵם תַּעֲבֹדוּ וְאִינוּן מִסְטָרָא דְחָם דְּגַלְי עָרִינוּן דְּאִתְמַר עֲלֵיהּ אַרְוּר כְּנָעַן עֵבֶד עֲבָדִים יְהִיָּה לְאֶחָיו. אֲמַאי עֵבֶד עֲבָדִים. אֲלָא עֵבֶד לְהֵוּא עֵבֶד עוֹלָם, דְּאִיהוּ עוֹלָמוֹ שֶׁל יוֹבֵל. וְאִי תִימָא דְהָא אַחוּהַ דְשֵׁם וְיַפֶּת הוּא, אֲמַאי לֹא הוּא הֵכִי כּוֹוֹתִיָּהּ. וְהֵכִי מְזַרְעָא דְחָם הוּא אֲלִיעֶזֶר עֵבֶד דְאַבְרָהָם, אֲמַאי לֹא הוּא כּוֹוֹתִיָּהּ, דְנִפְקַ צְדִיק, וְקוּדְשָׁא בְרִיךְ הוּא אוּדִי בְּבִרְכָתִיהּ, כִּד בְּרִיךְ לִיהּ לְבָן.

64. אֲלָא וְדָאי הֵכָא בְרִזָּא דְגִלְגוּלָא, גּוֹלָל אֹר מִפְּנֵי חֻשְׁךְ, עֵבֶדָא דְאַבְרָהָם דְנִפְקַ מִחֻשְׁךְ, וְדָא זִרְעָא דְחָם, דִּיּוּ לְעֵבֶד לְהִיּוֹת כְּרַבּוֹ דְאִיהוּ אַבְרָהָם, דְנִפְקַ מִתְּרַח עוֹבֵד עִ"ז. וְחֻשְׁךְ מִפְּנֵי אֹר, דָּא יִשְׁמַעֵאל דְנִפְקַ מֵאַבְרָהָם, וְעָשׂוּ מִיִּצְחָק.

65. וְרִזָּא תַּעֲרוּבַת טַפִּין, בְּאֶתֶר דְּלָאוּ דִּילִיָּה גְרִים דָּא. מֵאן דְּעָרִיב טַפָּה דִּילִיָּה, בְּשִׁמְחָה מִחֵלַת בַּת יִשְׁמַעֵאל, אוּ בַּת אֵל נִכְר, דְּאִינוּן רַע חֻשְׁךְ, וְטַפָּה דִּילִיָּה טוֹב אֹר, וְיִרָא אֱלֹהִים אֶת הָאֹר כִּי טוֹב. מְעָרְב טוֹב עִם רַע, עֵבֶר עַל מִימְרָא דְמֵאֲרִיָּה, דְּאִמַּר וְיַמְעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ.

66. The Holy One, blessed be He, with that which the man mingled, puts him together and reincarnates him so as to receive punishment, THAT IS, HE BRINGS HIM INSIDE A BODY WHICH CONSISTS OF GOOD AND EVIL. If he repents, studies the Torah, and separates good from evil - FOR BY STUDYING prohibitions and license, defilement and purity, what is fit and unfit, that evil is separated from good, as it says of Him, "AND HASHEM ELOHIM FORMED (HEB. VAYYITZER) MAN" (BERESHEET 2:7). Vayyitzer IS SPELLED WITH TWO YUD'S, TO SHOW THAT MAN IS TWICE CREATED, a creation for good and a creation for evil. And through the Torah he separates them, and the Holy One, blessed be He, bequeaths him a Soul from Him, so he will rule them both, the one which is GOODNESS AND light, the World to Come, and the other, which is EVIL AND darkness, this world. Hence, it is written: "and breathed into his nostrils the breath of life" (Ibid.).

67. MAN IS JUDGED according to his merits and evil actions. As we explained, he who does one good deed is treated well. He who is average, is a person whose merits and transgressions are balanced, the half of merits is below and the half of transgressions below. This is the secret of, "What is your petition, and it shall be granted you: and what is your request? Even to half the kingdom it shall be performed" (Esther 5:6). THAT IS, IF THERE BE A HALF KINGDOM, THE HALF OF MERITS, THEN IT SHALL BE PERFORMED; THE PETITION AND REQUEST IS ACCEPTED. In the case of a completely righteous man, all his merits are above and his transgressions below. For a completely evil man, his transgressions are above and his merits are down below.

68. The sin of a man who commits it in public pertains to two grades, NAMELY TWO MANNERS. If he does penance in public, THAT IS, ACCORDING TO THE SIN THAT WAS COMMITTED IN PUBLIC, HE IS SEATED IN THAT WORLD among the righteous, who are familiar with the laws of the Holy One, blessed be He, and refrain from sinning. IF HE REPENTS secretly, HE IS NOT SEATED AMONG THE RIGHTEOUS, BECAUSE HIS SIN IS NOT TOTALLY ANNULLED. RATHER, HE IS SEATED among the wicked men, WHO ENVY HIM HIS REPENTANCE, so that the verse will be fulfilled which says, "But the eyes of the wicked shall fail" (Iyov 11: 20).

12. Change of name, change of place, change of deed

We learn how Abraham mended the sins of Adam and Terah and how he made God and the Shechinah to rule over the whole world. The section tells of how Adam was reincarnated and how his transgressions were overturned. Through Abraham, Isaac and Jacob Adam obtained a change of name, a change of place and a change of action.

69. Adam's sin was therefore against, "And Hashem Elohim commanded..." (Bereshheet 2:16). We explained that "command" refers to idolatry. Since he sinned in idolatry, He formed him, THAT IS, HE CAUSED HIM TO INCARNATE in Terah's drop of semen, in which he vexed (Heb. ratach), NAMELY ANGERED, the Holy One, blessed be He, thus transgressing in idolatry, SINCE TERAH WAS IDOLATROUS. FROM A DROP OF HIS SEMEN CAME ABRAHAM, WHO WAS AN INCARNATION OF THE FIRST MAN. ABRAHAM did penance and smashed the images of idols and all the victuals PLACED BEFORE THEM. He mended the sins OF ADAM AND TERAH, and smashed the sin and the evil edifice he built, NAMELY THE EDIFICE OF THE KLIPOT OF ADAM, CAUSED TO BE BUILT BY HIS SIN. And he made the Holy One, blessed be He, and the Shechinah to rule over the whole world.

66. קוֹדֶשׁא בְּרִיךְ הוּא, בְּהוּא דְעָרְב, אֲרָכִיב לִיה, וְאִיִּיתִי לִיה בְּגִלְגּוּלָא לְקַבְּלָא עוֹנְשִׁיה. חֲזַר בְּתִיבְתָא, אֲשַׁתְּדַל בְּאוּרִייתָא, וְאֲפָרִישׁ טוֹב מֵרַע, דְּאִינּוֹן אֲסוּר וְהֵתֵר, טוֹמְאָה וְטְהָרָה, כְּשֵׁר וּפְסוּל. בְּדָא אֲתַפְרֵשׁ רַע מֵטוֹב, דְּאֲתַמַּר בֵּיה וְיִיצֵר, וְיִצִּירָה לְטָב, וְיִצִּירָה לְבִישׁ. בְּאוּרִייתָא אֲפָרִישׁ לוֹן, קוֹדֶשׁא בְּרִיךְ הוּא יְרִית לִיה נִשְׁמַתָּא מִנִּיה, לְמַהוּי שְׁלֵטָא עַל תְּרוּוּיָהּ, בְּחַד דְּאִיהוּ אוּר. עֲלֵמָא דְאֲתִי. וּבְחַד דְּאִיהוּ חֲשָׁךְ, עֲלֵמָא דִּין. הֵה"ד וַיִּפַּח בְּאַפִּיו נִשְׁמַת חַיִּים.

67. וּכְפּוּם זְכוּן וְחוּבִין. כְּמָה דְאוּקְמוּה, הַעוֹשֶׂה מִצְוָה אַחַת מְטִיבִין לוֹ. בִּינּוּנִי, זְכוּן וְחוּבוֹי שְׁקִילִין, פְּלַגוּ זְכוּן לְתַתָּא וּפְלַגוּ חוּבוֹי לְתַתָּא, וְרָזָא דָא מַה שְׁאַלְתָּךְ וַיִּנְתֵּן לָךְ וּמָה בְּקִשְׁתָּךְ עַד חֲצִי הַמְּלָכוֹת וְתַעֲשׂוּ. צְדִיק גָּמוּר, כָּל זְכוּוֹי לְעֵילָא, וְחוּבוֹי לְתַתָּא. רָשָׁע גָּמוּר, חוּבוֹי לְעֵילָא, וְזְכוּוֹי לְתַתָּא.

68. וּב"נ דְחָב בְּאַתְגְּלִיָּא, בְּתַרִּין דְרַגִּין אִיהוּ, אִי חֲזַר בְּתִיבְתָא בְּאַתְגְּלִיָּא, בֵּין צְדִיקָא, בְּגִין דְיִדְעִין דִּינּוּי דְקוֹדֶשׁא בְּרִיךְ הוּא, וְנִטְרִין גְּרַמְיָהּ מְלַמְחִטִּי. וּבְאַתְכַּסְיָא, בֵּין רְשִׁיעִיָּא, לְקַיִים בְּהוּ עֵינֵי רְשָׁעִים תְּכַלִּינָה.

69. וּבְגִין דָּא, חוּבָא דְאָדָם עָבַר, עַל וַיִּצְוּ יְי' אֱלֹהִים, וְאוּקְמוּה, אִין צוּ אֵלָא ע"ז, אַעֲבַר עֲלִיה, אֲרָכִיב לִיה בְּטַפְתַּ תְּרַח, דְּבִיה רְתַח לְקוֹדֶשׁא בְּרִיךְ הוּא, דְּעָבַר עַל צוּ מַע"ז. הֵדֵר בְּתִיבְתָא, וְתַבַּר צוּלְמִין דַּע"ז, וְכָל מְזוּנֵי דִילִיָּה. הוּא תְקִין בְּמָה דְחָב, וְתַבַּר חוּבָא, וּבְנִינָא בִישָׁא, דְּבָנָה וְאַמְלִיךְ לִיה לְקוֹדֶשׁא בְּרִיךְ הוּא וְשְׁכִינְתִּיה. עַל עֲלֵמָא.

70. HE ASKS: How DID HE MAKE THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH RULERS OF THE WORLD? AND HE ANSWERS: By sanctifying His Name in public, and by going into the fire to be burned, so that the words would be fulfilled IN ADAM, that say, "The carvings of their Elohim shall you burn with fire" (Devarim 7:25). THIS MEANS, SINCE ADAM WORSHIPPED IDOLS, HE WAS CONSIDERED AS THE CARVINGS OF THEIR ELOHIM. Furthermore, he caused his father, Terah, to repent and brought him, his mother, and all the rulers of that age to the Garden of Eden. He was thus purified like silver by fire, like the king's SILVER coin that was forged with a mixture of lead. He was therefore put in fire, and the lead came out, which is Ishmael. Ishmael therefore was mocking and worshipped idols, while Adam remained purified by fire. This is the change of name, FOR HIS NAME WAS CHANGED FROM ADAM TO ABRAHAM. For when Adam was incarnated, he had to undergo a change of name, change of place, and change of deed, AS FOLLOWS.

71. Then came Isaac, and he became stronger through him, THAT IS, ADAM WAS INCARNATED IN HIM AND OVERCAME the second transgression, of which it says, "the man," which refers to bloodshed. THIS IS AN EXPLANATION OF THE VERSE, "AND HASHEM ELOHIM COMMANDED THE MAN SAYING..." (BERESHEET 2:16). "COMMANDED" REFERS TO IDOLATRY, "THE MAN," TO BLOODSHED, AND "SAYING," TO INCEST. HE TRANSGRESSED THEM ALL. This brought the trial of Isaac by knife, NAMELY THE SACRIFICE OF ISAAC, OF WHICH IT SAYS, "AND TOOK THE KNIFE TO SLAY HIS SON" (BERESHEET 22:10). ADAM was cleansed by him, as food is picked from refuse. And the refuse came out, which is Esau who sheds blood, AND THE FOOD, JACOB, CAME OUT CLEANSED FROM REFUSE. THIS IS WHAT IS WRITTEN: JACOB HAD THE GRACE OF ADAM BECAUSE IN JACOB, HE CAME OUT CLEANSED AND PURIFIED FROM ALL REFUSE.

72. Then came Jacob, THE ASPECT OF GOODNESS AND THE FOOD PICKED FROM THE FIRST MAN, who formed AND ATTACHED it to Laban and became his servant. Hence it says, "I will serve you seven years for Rachel" (Bereshheet 29:18). Since he exchanged her with her sister, he served an additional seven years, in order to remove the two drops Adam spilt in a foreign place - MEANING THE TWO FEMALE SPIRITS THAT MATED WITH HIM AFTER HE SEPARATED FROM EVE. This is incest, alluded to in the word "saying" (Bereshheet 2:16). He took them out of Laban the Arammian, WHO IS OF THE ASPECT OF the serpent.

73. Through these three, ABRAHAM, ISAAC, AND JACOB, Adam obtained a change of name, a change of place, and a change of action. He obtained a change of name through Abraham, a change of place through Isaac, and a change of action through Jacob. And if it was said of him, "then He saw it, and declared it; HE ESTABLISHED IT, YEA, AND SEARCHED IT OUT. AND TO MAN (LIT. 'ADAM') HE SAID" (Iyov 28:27-28), that if He accepted his repentance, all the more so that of others, WHO ARE NOT AS GREAT.

74. Therefore, for a good servant, the place brings it about, and for an evil servant, also THE PLACE BRINGS IT ABOUT, but as for other servants, "they shall be your bondsmen for ever" (Vayikra 25:46). The deans of the Yeshivah rose and said, "Happy is that people, that is in such a case (Heb. shecachah)" (Tehilim 144:15). The numerical value of 'shecachah' is as that of Moses, NAMELY THE FAITHFUL SHEPHERD. The Faithful Shepherd rose and said, "happy is that people, whose Elohim is Hashem" (Ibid.).
End of Ra'aya Meheimna

70. במאי. בגין דקדיש שמייה ית' ברבים, ועאל בנורא לאתוקדא גרמיה. לקיים ביה פסילי אלהיהם תשרפון באש. ולא עוד אלא דלאבו תרח אהדר בתיובתא, ואעיל ליה ולאמיה, ולכל מארי דההוא דרא בגן עדן. והכי אתלבן בנורא בכספא, דאיהי מוני"טא דמלכא, ושקר לה בעופרת, אעיל ליה בנורא, ונפק העופרת לבר, ושמעאל. ובגין דא נפק מצחק בע"ז. ואשתאר אדם מלובן, והאי איהו שינוי השם. דכד אתגלגל אדם, בעי למעבד ליה שנוי השם, שנוי מקום, ושנוי מעשה.

71. לבתר אתא יצחק, ואתתקף ביה, מחובא תניינא, דאתמר ביה על האדם, דרא שפיכות דמים, ורא גרם נסיונא דיצחק בספינא. ואתברר ביה, כמאן דבריר אוכל מגו פסולת, ונפיק פסולת לבר, עשו שופך דמים.

72. לבתר אתא יעקב, וארכיב ליה בלבן, ואתעביד עבד לגביה, הה"ד. אעבדך שבע שנים ברחל. ובהיא סבה דאחלה לה באחותא, עבד שבע שנים אחרנין. לאפקא תרין טמין דזרק אדם באתר נוכראה, ורא גלוי עריות, והאי איהו לאמר. ואפיק לון מן לבן הארמי, נחש.

73. ובתלת אליון, הוה לאדם שנוי השם, ושנוי מקום, ושנוי מעשה. שנוי השם: באברהם. ושנוי מקום: ביצחק. ושנוי מעשה: בייעקב. ואי להאי דאתמר ביה, אז ראה ויספרה, קבל בתיובתא כל שכן לאחרים.

74. ובגין דא, עבד טוב אתרא גרים. ועבד רע, אוף הכי. אבל שאר עבדים, לעולם בהם תעבודו. קמו מארי מתיובתא, ואמרו אשרי העם שככה לו, שככה בגימטריא משה. קם רעיא מהימנא ואמר, אשרי העם שיי' אלהיו.
ע"כ רעיא מהימנא

Yisrael are called God's servants because it is a commandment to serve with prayer and with deeds and by observing the precepts of the Torah. Yisrael are also called God's children when they know God in a particular way and when they have permission to look into His mysteries.

75. "For to Me the children of Yisrael are servants" (Vayikra 25:55). It is commanded to serve by doing many things in the Temple and out of the Temple, by all the deeds that are called 'service,' NAMELY prayer, and to strive to observe the precepts of the Torah, as everything is called 'service,' like a servant laboring to fulfill his master's needs.

76. He therefore called Yisrael 'servants,' as is written: "For to Me the children of Yisrael are servants; they are my servants." Why are they servants? Because it is written, "whom I brought forth out of the land of Egypt" (Ibid.). It therefore says later, among the Ten Commandments, "I am Hashem your Elohim, who have brought you out of the land of Egypt" (Shemot 20:2), to serve Him as a servant does his master who saved him from death and redeemed him from all the evil things in the world.

77. Yisrael have two names before the Holy One, blessed be He. They are called 'servants,' as is written, "they are My servants," and they are called 'children,' as is written: "You are the children of Hashem your Elohim" (Devarim 14:1). For as long as man knows the Holy One, blessed be He, in a general way, he is called 'a servant' who does as his Master bids him, but has no permission to look into the treasures and the mysteries of His House. When he knows the Holy One, blessed be He, in a particular way, he is called 'His beloved child,' like the child who is looking at the hidden, at all the mysteries of His House.

78. Though he is called 'a son,' the firstborn son of the Holy One, blessed be He, as is written: "Yisrael is My son, My firstborn" (Shemot 4:22), he must not exclude himself from being a servant who serves his Father in everything that glorifies His Father. So should any man be in relation to his father. A child who looks at his secrets and knows the mysteries of his house and strives after them should be a servant to his father.

14. The secret of the servant and the secret of the son

We learn that one should be in the grade of the servant in order to perform the many kinds of works required; one would then be called, like Malchut, 'master of the whole earth'. The grade of the son is where one strives to know his Father's secrets and all the mysteries of his house, and he then has power over everything; no one can ever stop him from entering his Father's presence at any time. In order to be both a servant and a son, one must undertake the service of prayer - such a one restores the entire secret of the Faith.

75. כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים וְגו'. פְּקוּדָא לְעֵבֹד בְּכָל מִינֵי עֲבוּדָה בְּמִקְדָּשׁ, וְלִבְר מִמִּקְדָּשׁ, בְּכָל אֵינוֹן פּוֹלְחָנִין דְּאִקְרִי עֲבוּדָה, בְּצִלוֹתָא, לְאַשְׁתַּדְּלָא בְּתַר פְּקוּדֵי אִוְרֵיתָא דְכָלְא אִקְרִי עֲבוּדָה, כְּעֵבֶד דְּאַשְׁתַּדְּל בְּתַר מֵאֲרִיָּה, בְּכָל מַה דְּאַצְטְרִיךְ.

76. בְּגִין דְּיִשְׂרָאֵל קְרִי לֹוֹן עֲבָדִים, דְּכֹתִיב כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם. מֵאֵי טַעְמָא אֵינוֹן עֲבָדִים. בְּגִין דְּכֹתִיב אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם. וּבִג"כ כְּתִיב בְּעֵשֶׂר אֲמִירָן לְבִתְרָא, דְּכֹתִיב אֲנֹכִי יְיָ אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם, לְמַפְלָח לִיָּהּ כְּעֵבֶד דְּפִלַּח לְמֵאֲרִיָּה דְפִרִיק לִיָּהּ מִן מוֹתָא, דְפִרִיק לִיָּהּ מִכָּל בִּישׁוֹן דְּעֵלְמָא.

77. בְּתַרִּין זֵינִין אִקְרוּן יִשְׂרָאֵל לְקוּדְשָׁא בְּרִיךְ הוּא, עֲבָדִים, דְּכֹתִיב עֲבָדֵי הֵם. וְאִקְרוּן בְּנִים, דְּכֹתִיב בְּנִים אַתֶּם לִי אֱלֹהֵיכֶם. בְּזִמְנָא דִּידַע לִיָּהּ ב"ג לְקוּדְשָׁא בְּרִיךְ הוּא בְּאוֹרַח כָּלֵל, כְּדִין אִקְרִי עֵבֶד דְּעֵבִיד פְּקוּדָא דְּמֵאֲרִיָּה, וְלִית לִיָּהּ רְשׁוֹ לְחַפְשָׁא בְּגִיזוּי וּבְרִזִין דְּבֵיתִיהּ. בְּזִמְנָא דִּידַע לִיָּהּ ב"ג בְּאַרְח פְּרִט, כְּדִין אִקְרִי בֶן רַחִימָא דִּילִיָּהּ, כְּבִן דְּחַפְיֵשׁ בְּגִיזוּי, בְּכָל רִזִין דְּבֵיתִיהּ.

78. וְאֵע"ג דְּאִקְרִי בֶן בְּרָא בּוֹכְרָא לְקוּדְשָׁא בְּרִיךְ הוּא, כְּד"א בְּנֵי בְכוּרֵי יִשְׂרָאֵל, לֹא יִפּוֹק גְּרַמִּיָּה מִכָּלְלָא דְּעֵבֶד, לְמַפְלָח לְאַבּוּי בְּכָל פּוֹלְחָנִין דְּאֵינוֹן יִקְרָא דְּאַבּוּי. וְהֵכִי אִצְטְרִיךְ לְכָל ב"ג לְמַהוּי לְגַבֵּי אַבּוּי בֶן, לְחַפְשָׁא בְּגִיזוּי וְלִמְנַדַּע רִזִין דְּבֵיתִיהּ, וְלְאַשְׁתַּדְּלָא אֲבִתְרִיָּהּ. וְלְמַהוּי לְגַבֵּי אַבּוּי עֵבֶד.

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79. This is the secret of this matter. There are two grades above in which man should be adorned; they are the secret of Faith, and they are one. The first is the secret of the servant and the other is the secret of the son. THE GRADE OF the servant ABOVE is called 'the master of the whole earth,' WHICH IS THE SECRET OF MALCHUT, AND THE GRADE OF the son ABOVE is as we stated, "Yisrael is My son, My firstborn" (Shemot 4:22), WHICH IS THE SECRET OF ZEIR ANPIN Everything pertains to the one secret of Faith, and it behooves man to be adorned with these grades OF THE SON AND SERVANT ABOVE to be included within the secret of Faith.

80. HE EXPLAINS HIS WORDS. ONE SHOULD BE IN THE GRADE OF the servant, in order to perform the many kinds of works in the prayer e Hhcalled 'service,' like the servant, who is the supernal secret, NAMELY THE SECRET OF MALCHUT, that is never silent, but constantly praises and sings TO ZEIR ANPIN. We have learned that it also applies to other services, for all the services and words PERFORMED throughout the worlds, it is MALCHUT that performs and serves them. MALCHUT is therefore CALLED 'a master,' since she is LIKE a servant that works AND DRAWS VITALITY AND PLENTY TO ALL THE WORLDS. She is THEREFORE called 'master of the whole earth'. In the case of man who is adorned with this secret, THE ASPECT OF THE SERVANT WITHIN MALCHUT, and becomes a servant that does his Master's work, he ascends and becomes adorned to be in this grade OF SERVANT and is also called 'master,' since he blesses this world, MALCHUT, through his actions and preserves it. He is therefore called 'master' TOO.

81. HE NOW INTERPRETS THE GRADE OF THE SON, SAYING: Happy is the portion of the son, who deserves to strive to know his Father's secrets and all the mysteries of His house, like an only child whose father gave him authority over all his secrets. It is to the glory OF THE SON to have power over everything. He who strives in the Torah to know the Holy One, blessed be He, and His mysteries is 'the son of the Holy One blessed be He,' and in all the heavenly hosts, there is none that will stop him from entering his Father's presence at any time he needs to. Happy is his portion throughout the worlds. Therefore, he who strives to know his Father in a particular way, within the secret of Chochmah, MEANING THE CHOCHMAH AT THE RIGHT OF ZEIR ANPIN, is called 'a son'.

82. Among the deeds it behooves man to do for the Holy One blessed be He, there is a service man needs to do in order to be included in them both and become a servant and a son, adorned by the Holy One, blessed be He. What is it? It is the service of prayer, in which it behooves MAN to be a servant and a son, and to be included within THESE TWO supernal grades, Zeir ANPIN AND MALCHUT. It behooves man to work and restore prayer by the secret of the servant, and to work at restoring the worlds, WHICH PERTAINS TO THE GRADE OF THE SERVANT AND THE SECRET OF MALCHUT, so as to cause his desire to cleave to the secret of Chochmah ON THE RIGHT, and to properly cleave to his Master by the supernal mysteries, WHICH IS THE GRADE OF THE SON, THE SECRET OF ZEIR ANPIN.

79. וְרָזָא דְמַלְחָה, תְּרִין דְרָגִין אֵינּוּן לְעִילָא, דְאַצְטְרִיךְ בְּרִשׁ לְאַתְעֵטְרָא בְּהוּ, וְאֵינּוּן רְזָא דְמַהִימְנוּתָא, וְאֵינּוּן חַד. חַד, רְזָא דְעֵבֶד. וְחַד, רְזָא דְבֵן. וְהָאֵי עֵבֶד, אַקְרִי אֲדוֹן כָּל הָאָרֶץ. בֶּן, כְּמָה דְאֻקִּימָנָא בְּנֵי בְכוֹרֵי יִשְׂרָאֵל. וְכֻלָּא רְזָא חַד דְמַהִימְנוּתָא. וְאַצְטְרִיךְ ב"נ לְאַתְעֵטְרָא בְּאֵלִין דְרָגִין, לְאַתְכַּלְלָא בְּרְזָא דְמַהִימְנוּתָא.

80. עֵבֶד, לְמַפְלַח בְּכָל זַיְנֵי פּוֹלְחָנָא, בְּצִלּוֹתָא דְאַקְרִי עֲבוּדָה, בְּהָאֵי עֵבֶד דְאִיהוּ רְזָא עֲלָאָה, דְלֹא שְׂכִיךְ לְעֵלְמִין תְּדִיר. וְקָא מְשַׁבְּחָא וּמְנַגְנָא תְּדִיר. וְהָא אֲתָמַר בְּפּוֹלְחָנִין אַחֲרָנִין, דְכָל פּוֹלְחָנִין וּמְלִין דְעֵלְמִין כְּלָהוּ אִיהוּ עֵבֶד וּפְלַח. וּבג"ד אַקְרִי אֲדוֹן, בְּגִין דְאִיהוּ עֵבֶד לְמַפְלַח, אַקְרִי אֲדוֹן כָּל הָאָרֶץ. ב"נ דְאַתְעֵטְר בְּרְזָא דָא, לְמִיּהוּי עֵבֶד לְמַפְלַח פּוֹלְחָנִיה דְמַאֲרִיָּה, אִיהוּ סְלִיק וְאַתְעֵטְר לְמַהוּי בְּרְגָא דָא, וְאַקְרִי אוּף הַכִּי אֲדוֹן, דְהָא אִיהוּ בְרִיךְ בְּכָל אֵינּוּן פּוֹלְחָנִין, לְהָאֵי עֲלָמָא, וְקַיִים לִיה. וְע"ד אַקְרִי אֲדוֹן.

81. זַכָּאָה חוֹלְקִיה דְהָאֵי בֶן, דְזָכִי לְאַשְׁתַּדְלָא לְמַנְדַּע בְּגַנְזֵי דְאָבוּי, וּבְכָל רִזִּין דְבֵיתִיה, כְּבָרָא יְחִידָאֵי דְאַשְׁלֻטִיה אָבוּי בְּכָל גְּנוּזֵי, וְדָא אִיהוּ יְקָרָא, דְשְׁלִיט עַל כָּלָא מֵאֵן דִּישְׁתַּדַּל בְּאוֹרֵייתָא, לְמַנְדַּע לִיה לְקוּדְשָא בְרִיךְ הוּא. וּבְאֵינּוּן גְּנִיזִין דִּילִיה, אַקְרִי בֶן לְקוּדְשָא בְרִיךְ הוּא, כָּל חִילֵי שְׁמִיָא, לִית מֵאֵן דִּימְחֵי בִידִיה, בְּכָל שַׁעְתָא דְאַצְטְרִיךְ לְמִיעַל לְגַבֵּי אָבוּי. זַכָּאָה חוֹלְקִיה בְּעֵלְמִין כְּלָהוּ. וּבג"ד, כִּד אֲשְׁתַּדַּל לְמַנְדַּע לִיה בְּאַרְח פְּרֵט, בְּרְזָא דְחֻכְמָתָא, כְּדִין אַקְרִי בֶן.

82. בְּפּוֹלְחָנָא דְב"נ פְּלַח לִיה לְקוּדְשָא בְרִיךְ הוּא, אִית פּוֹלְחָנָא, דְאַצְטְרִיךְ ב"נ לְאַתְכַּלְלָא בְּתַרוּוִייהוּ, לְמַהוּי עֵבֶד וּבֶן, לְאַתְעֵטְרָא בִּיה בְּקוּדְשָא בְרִיךְ הוּא. וְמָה אִיהוּ. דָא פּוֹלְחָנָא דְצִלּוֹתָא, דְאַצְטְרִיךְ לְמַהוּי בְּה עֵבֶד וּבֶן, לְאַתְכַּלְלָא בְּדְרָגִין עֲלָאִין אֵלִין. לְמַפְלַח וּלְאַתְקָנָא צִלּוֹתָא בְּרְזָא דְעֵבֶד, לְמַפְלַח פּוֹלְחָנָא דְתַקּוּנָא דְעֵלְמִין. וּלְאַתְדַּבְּקָא רְעוּתִיה בְּרִזִּין דְחֻכְמָתָא, לְאַתְדַּבְּקָא בְּמַאֲרִיָּה בְּגַנְזִין עֲלָאִין כְּדָקָא חֲזִי.

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83. HE EXPLAINS FURTHER. A son is always bound to his father without any separation at all, and no one stops him. A servant does his master's work and corrects the constructions of the worlds. Whoever has both, THE SON AND THE SERVANT, united together, joined as one, such is a man who restores the entire secret of the Faith, WHICH IS MALCHUT, to be wholly WITH ZEIR ANPIN, without any division and joins them all together. This is a man of whom the Holy One, blessed be He, proclaims throughout the hosts and legions of all the worlds and throughout the firmaments, 'Take care of this man, who is trusted of the King, who has all his Master's mysteries in his hands.' Happy is he in this world, and happy is he in the World to Come.

84. From that day onward, that man is known and recorded in all those worlds. In his time of need, all the hosts and legions are ordered to be with him. And the Holy One, blessed be He, needs nothing but him alone, THAT IS, ALL THE WORLDS ARE SUPPORTED BY HIM. A voice stirs AND PROCLAIMS, 'It is well for an only one, THAT MAN, to be with an Only One, THE HOLY ONE, BLESSED BE HE, and for the one to be occupied with the One.'

85. The secret of these two grades, THE SON AND THE SERVANT, I have found in one verse, in which it is written: "and said to me, 'You are My servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3). "And said to me, 'You are My servant,'" is the grade of the servant, THE SECRET OF THE LEFT COLUMN AND THE ASPECT OF MALCHUT; "Yisrael" is THE GRADE OF the son, THE SECRET OF THE RIGHT COLUMN AND THE ASPECT OF ZEIR ANPIN. When they are united as one, it is written: "in whom I will be glorified." Blessed be Hashem for ever. Amen and amen. May Hashem rule forever. Amen and amen.

83. בֵּן אֶתְדַבֵּק תְּדוּר בְּאָבוֹי בְּלֹא פְּרֻדָּא כְּלָל, לִית מֵאן דִּימְחֵי בִּידֵיהּ. עֶבֶד, עֶבֶד פּוֹלְחָנָא דְּמֵאֲרִיָּה, וְאַתְקִין תְּקוּנֵי עֲלֵמָא. מֵאן דְּהוּי תְּרוּוּיָהּוּ בְּכֻלָּא חֲדָא, בְּחִבּוּרָא חֲדָא, דָּא אִיהוּ בְּרַ נֶשׁ דְּאַתְקִין רִזָּא דְּכָל מְהֵימְנוּתָא בְּכֻלָּא חֲדָא, בְּלֹא פְּרֻדָּא כְּלָל, וּמְחַבֵּר כְּלָא כְּחֲדָא. דָּא אִיהוּ ב"נ, דְּקוּדְשָׁא בְּרִיךְ הוּא אֲכַרִּיז עֲלוּי בְּכָל אֲלִין חַיִּילִין וּמְשָׁרְיִין דְּכָל עֲלָמִין, וּבְכָל אֵינוֹן רְקִיעִין, אֲזִדְּהֵרוּ בְּמַלְנוּתָא מְהֵימְנָא דְּבֵי מַלְכָּא, דְּכָל גְּנוּזֵי דְּמֵאֲרִיָּה בִּידֵיהּ. זְכָאָה אִיהוּ בְּהַאי עֲלֵמָא, וְזְכָאָה אִיהוּ בְּעֲלֵמָא דְּאַתֵּי

84. מֵהַהוּא יוֹמָא וְלַהֲלָאָה, אֲשֶׁתְּמוּדַע בְּרַ נֶשׁ, וְאַתְרָשִׁים בְּעֲלָמִין כְּלָהּוּ. בְּשַׁעְתָּא דְּאַצְטְרִיךְ כָּל חַיִּילִין וּמְשָׁרְיִין כְּלָהּוּ אֲזִדְּהֵרֵן לְמַהוּי גְּבִיָּהּ, וְקוּדְשָׁא בְּרִיךְ הוּא לֹא בְּעֵי אֵלָא אִיהוּ בְּלַחֲדוּי. וְקָלָא אֲתַעַר, יְאוּת הוּא לִיְחִיד לְמַהוּי גְּבִיָּהּ דִּיְחִיד, וְלֹאֲתַעֲסָקָא יְחִיד בִּיְחִיד.

85. וְרִזָּא דְּתֵרִין דְּרִגִּין אֲלִין, אֲשֶׁכְּחָנָא בְּחַד קְרָא, דְּכְתִיב וַיֹּאמֶר לִי עֲבָדֵי אֶתְּהּ יִשְׂרָאֵל אֲשֶׁר בֶּן אֲתַפְאָר. וַיֹּאמֶר לִי עֲבָדֵי אֶתְּהּ, הָא עֶבֶד. יִשְׂרָאֵל הָא בֶּן. דְּכַד אֵינוֹן כְּלָלָא חֲדָא, כְּדִין כְּתִיב אֲשֶׁר בֶּן אֲתַפְאָר.

עַד כֵּאֵן רַעִיא מְהֵימְנָא
בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן יִמְלוֹךְ יְיָ לְעוֹלָם אָמֵן
וְאָמֵן

1. "Remember now what Balak king of Moab devised"

Rabbi Chiya opens by saying how happy are those whose Master reproves them out of His care for them. Rabbi Yosi says even though God told Yisrael to remember Him, when they cry out to him He does not pay attention to them. Rabbi Yehuda disagrees, and contends that if God had not remembered them, Yisrael would not have survived even a single day in exile. He says that when a man wants some action from God he must arouse it through a holy deed or speech below. Similarly, those who want to arouse actions from the Side of Defilement arouse their aspect through action and word of mouth. Rabbi Yehuda draws a distinction between divination and enchantment, and says that Yisrael's deeds are always done in holiness - there is no divination or enchantment in them. God reminds Yisrael of the acts that He has done for them and the protection He gave them while they were attached to Him.

1. "If you walk in My statutes..." (Vayikra 26:3). Rabbi Chiya opened with the verse, "O My people, remember now what Balak king of Moab devised, and how Bilaam, the son of Beor answered him..." (Michah 6:5). "O My people, remember"; happy is the portion of this people, that their Master reproves them so. "O My people, remember," though you have deviated from the way, you are My people, and I do not wish to repay you according to your deeds.

1. אִם בְּחֻקוֹתַי תֵּלְכוּ וְגו'. ר' חִינּוּא פָתַח, עִמֵּי זָכַר נָא מִה יַעֲץ בִּלְק מֶלֶךְ מוֹאֵב וּמֵה עָנָה אוֹתוֹ בְּלַעַם בֶּן בְּעוֹר וְגו'. עִמֵּי זָכַר נָא, זָכָא חוּלְקָא דְעֵמָא דָא, דְמֵאֲרִיחוֹן אוֹכַח לוֹן הֵכִי. עִמֵּי זָכַר נָא, אַע"ג דְאֲתוֹן סְטָאן מֵאוֹרְחֵי, עִמֵּי אֲתוֹן, דְלֵא בְעִינָא לְמַעַבְד לְכוּ בְעוֹבְדֵיכוּ.

2. Rabbi Yitzchak said: Happy is the portion of the people whose Master says to them, "O My people, what have I done to you, and wherein have I wearied you? Testify against Me" (Ibid. 3). "What Balak king of Moab devised," THAT IS, how many things did he plan to do to destroy you, and how much wizardry has he incited against you.

2. ר' יִצְחָק אָמַר, זָכָא חוּלְקָא דְעֵמָא, דְמֵאֲרִיחוֹן אָמַר לוֹן, עִמֵּי מֵה עֲשִׂיתִי לָךְ וּמֵה הִלְאִיתִיךָ עָנָה בִּי. מִה יַעֲץ בִּלְק מֶלֶךְ מוֹאֵב. בְּכַמְה מַלִּין וְעוֹבְדִין אָמַר לְשִׁיצָאָה לְכוּ מֵעֵלְמָא, וְכַמְה חֲרָשִׁין אֲתַעַר לְקַבְלֵיכוּ.

3. Rabbi Yosi said: The Holy One, blessed be He, said to Yisrael, "Remember now." Woe to us that we cry, we sob and weep, "Remember, Hashem, what is come upon us" (Eichah 5:1). "Remember, Hashem, against the children of Edom" (Tehilim 137:7). Yet He does not want to pay attention to us, because when He said to us, "O...remember," in words of entreaty, we did not attend to Him. We therefore shout, with words like: "Remember, Hashem, what is come upon us," "Remember, Hashem, against the children of Edom," "Remember Your congregation, which You have purchased of old" (Tehilim 74:2). "Remember me, Hashem, when You show favor to Your people" (Tehilim 106:4). Yet He does not wish to pay attention to us.

3. א"ר יוֹסִי, אָמַר לוֹן קוּדְשָׁא בְרִיךְ הוּא לְיִשְׂרָאֵל, זָכוֹר נָא. וּוִי דְאָנָן צְוֹחִין בְּכָל צִוְמָא, וְגַעֲיִנָן וּבְכִינָן, זָכוֹר יִי' מֵה הִיָּה לָנוּ. זָכוֹר יִי' לְבָנֵי אֲדוּם, וְלֵא בְעִי לְאֲשַׁחָא עֲלָנָא, הוּא אָמַר לוֹן בְּבַעוּ זָכוֹר נָא, אִין נָא אֵלֵא לְשׁוֹן בְּעוֹתָא, וְאָנָן לֵא אֲשַׁחָנָא בִּיה, כְּגוֹוָנָא דָא אָנָן צְוֹחִין, זָכוֹר יִי' מֵה הִיָּה לָנוּ, זָכוֹר יִי' לְבָנֵי אֲדוּם, זָכוֹר עֲדַתְךָ קְנִיתָ קְדָם, זָכְרָנִי יִי' בְרַצוֹן עִמְךָ, וְלֵא בְעִי לְאֲשַׁחָא עֲלָן.

4. Rabbi Yehuda said: Surely the Holy One, blessed be He, constantly pays attention to us and remembers us, for had He not attended to Yisrael and remembered us, they would not have survived in exile a single day. Hence it says, "And yet for all that, when they are in the land of their enemies..." (Vayikra 26:44). For the Holy One, blessed be He, does not reward us in accordance with our deeds.

4. רַבִּי יְהוּדָה אָמַר, וְדַאי קוּדְשָׁא בְרִיךְ הוּא אֲשַׁחָא עֲלָן תְּדִיר, וְדְכִיר לוֹן, אִי לֵאוּ דְאִיהוּ אֲשַׁחָא בְהוּ בְיִשְׂרָאֵל, וְדְכִיר לוֹן, לֵא יְקוּמוֹן חֲד יוּמָא בְּגִלוּתָא, הַה"ד וְאִף גַּם זֹאת בְּהִיוּתָם בְּאֶרֶץ אוֹיְבֵיהֶם וְגו'. קוּדְשָׁא בְרִיךְ הוּא לֵא עֲבִיד לוֹן בְּעוֹבְדֵינָא.

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5. Come and behold: Balak was wise, and the greatest sorcerer in his deeds; even more so than Bilaam. I have learned that when a man wishes for something from the works of the Holy One, blessed be He, it behooves him to arouse it through a deed below, since through the lower deed the upper deed is aroused. The deed below should be done in Holiness, as already explained. Where there is no deed, there is speech, and it depends upon word of mouth to provoke the deed above. As supernal Holiness should be aroused by action and speech, so should all those from the Side of Defilement arouse their aspect through action and word of mouth.

6. Though Bilaam was the greatest of all the sorcerers in the world, Balak was a greater sorcerer than he, for Balak was the greatest in divination, while Bilaam WAS GREAT in enchantment. Divination and enchantment are two grades; divination is supported by deeds, while enchantment is supported by sight and speech. The Spirit of Defilement is then roused upon them to be clothed by them, and it does what it does.

7. It is not so for holy Yisrael, for they are all holy, and all their deeds are done to bring a Holy Spirit upon them, as it is written: "until a spirit be poured upon us from on high" (Yeshayah 32:15). It is therefore written: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael" (Bemidbar 23:23). For Yisrael are attached to the side of supernal Holiness. Their deeds are done in Holiness; Holiness is brought upon them, and they are clothed with.

8. Come and behold: Balak was the greatest sage in divination, and Bilaam in enchantment. Therefore, when Balak wished to join him, it is written: "And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand" (Bemidbar 22:7). Come and behold: according to word of mouth, Bilaam was the greatest sorcerer in the world, and by applying to enchantment he knew how to fix the time OF CURSING. HIS CURSES THEREFORE PREVAILED. Consequently, Balak wished to complete it with divination and enchantment, AND HENCE JOINED HIM.

5. ת"ח, בַּלַק חָכִים הָיָה, וְרַב חֲרָשִׁין בְּעֹבְדֵי יְדוּי, יִתִּיר מִן בַּלְעָם. וְהָכִי אֹלִיפְנָא כֹּל מַה דְּבַעֵי בַר נֶשׁ בְּהָאֵי עֲלֵמָא בְּפּוֹלְחָנָא דְקוֹדְשָׁא בְרִיךְ הוּא, בְּעֵי לְאַתְעָרָא בְּעֹבְדָא לְתַתָּא. דְּבְעֹבְדָא דְלְתַתָּא, אֲתַעֵר עֹבְדָא לְעֵילָא, וְעֹבְדָא דָּא בְּעֵי בְּקְדוּשָׁה, וְהָא אֹקְמוּהּ. וּבְאַתְרֵהּ דְלִית עֹבְדָא, אֵית מְלָה, וּבְמִלָּה דְפּוֹמָא, תְּלִיא עֹבְדָא, לְאַתְעָרָא לְעֵילָא. כְּמַה דְּבַעִינָן לְאַתְעָרָא קְדוּשָׁה עֲלָהּ, בְּעֹבְדָא וּבְמִלָּה. הָכִי נִמְי אִינוּן דְאַתְיִין מִסְטְרָא דְמִסְאַבוּתָא, בְּעֵינָן לְאַתְעָרָא סְטְרָא דְלֵהוּן, בְּעֹבְדָא וּבְמִלָּה דְפּוֹמָא.

6. ואע"ג דְּבַלְעָם חֲרָשָׁא הָיָה רַב מִכָּל חֲרָשִׁין דְּעֲלֵמָא, חֲרָשָׁא עֲלָהּ מְנִיָּה הָיָה בַּלַק. בְּקֶסֶם הָיָה בַּלַק רַב מִכָּל חֲפִימִין. וּבַלְעָם בְּנַחֲשׁ. קֶסֶם וְנַחֲשׁ תְּרִין דְרָגִין אִינוּן, קֶסֶם תְּלִיא בְּעֹבְדָא. נַחֲשׁ לֹא תְלִיא בְּעֹבְדָא אֲלֵא בְּאַסְתְּכְלוּתָא, וּבְמִלָּה דְפּוֹמָא. וְכִדִּין מִתְעֲרִין עֲלֵיהוּ רוּחָא מִסְאַבָּא, לְאַתְלַבֵּשָׁא בְּהוּ, וְעֵבִיד מַה דְּעֵבִיד.

7. וְיִשְׂרָאֵל קְדִישִׁין לֹא הָכִי, אֲלֵא כְּלֵהוּ קְדִישִׁין, וְכֹל עֹבְדֵיהוּ לְאַתְעָרָא עֲלֵיהוּ רוּחָא קְדִישָׁא. כְּד"א, עַד יַעֲרָה עֲלֵינוּ רוּחַ מִמְרוֹם. וְע"ד כְּתוּב, כִּי לֹא נַחֲשׁ בִּיעַקֵּב וְלֹא קֶסֶם בְּיִשְׂרָאֵל, דְּהָא אִינוּן בְּסְטְרָא דְקְדוּשָׁה עֲלָהּ אֲחִידִין. וְעֹבְדֵיהוּ בְּקְדוּשָׁה אָתוּ, וְקְדוּשָׁה מִתְעֲרִי עֲלֵיהוּ וּמִתְלַבֵּשֵׁן בָּהּ.

8. וְת"ח, בְּקֶסֶם הָיָה בַּלַק רַב מִכָּל חֲפִימִין, וּבַלְעָם בְּנַחֲשׁ. וְע"ד בְּשַׁעְתָּא דְּבַעָא בַּלַק לְאַתְחַבְרָא עִמּוּהּ, מַה כְּתוּב וְיִלְכוּ זְקֵנֵי מוֹאָב וְזְקֵנֵי מִדְיָן וְקֶסֶמִים בְּיָדָם. ת"ח, בְּמִלָּה דְפּוֹמָא הָיָה בַּלְעָם רַב מִכָּל חֲרָשִׁין דְּעֲלֵמָא, וּבְאַסְתְּכְלוּתָא דְּהָהוּא נַחֲשׁ, הָיָה יָדַע לְכוּנָא שַׁעְתָּא. וְע"ד בַּעָא בַּלַק לְאַשְׁלֵמָא מְלָה קֶסֶם וְנַחֲשׁ.

9. The Holy One, blessed be He, said to him: 'Evil man, My children preceded you. They have something among themselves for which no Evil Sides, no wicked species, nor any magic in the world can approach them; all flee them. What is this? It is the Tent of Meeting, with its vessels of Holiness and articles of service of the Temple: incense of spices that annuls any wrath and fury in the world both above and below, the daily offerings and the burnt offerings, two altars upon which to perform the service of the altar, a table and its shewbread, the laver and its pedestal. There are also its articles of service RELATED TO speech: the ark, the two tablets of the Torah and Aaron who daily atones for the people in prayer.' When that wicked man saw this, he said: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael." Why? BECAUSE "Hashem his Elohim is with him, and the trumpet blast of a king is in him" (Bemidbar 23: 21)

10. THE HOLY ONE, BLESSED BE HE, therefore SAID: "O My people, remember"; pray be mindful of the time when Balak and Bilaam united to destroy you, but could not because I held you as a father holds his child and does not leave his child in the hands of another. "From Shittim to Gilgal" (Michah 6:5). What is THE RELATION between them? HE ANSWERS: The Holy One, blessed be He, said to Yisrael: 'Please remember that as long as you were attached to Me, that evil man did not prevail against you with his magic and wizardry. Once you loosened your hands from holding to Me, and were at Shittim, as it is written: "and the people ate, and bowed down to their Elohim" (Bemidbar 25:2), and at Gilgal, as it is written, "in Gilgal they have sacrificed bullocks" (Hoshea 12:12). Then your enemies overpowered you. What is the reason for all that? "That you may know the righteous acts of Hashem" (Michah 6:5), NAMELY, all the righteous deeds I did for you when you were attached to Me. I let nothing in the world have power over you, and the wrath above and below and the wicked things were not able to come near you.'

9. א"ל קודשא בריך הוא, רשע, הא קדמוך בני. עובדא אית בגווייהו, דכל סטרין בישין וזינין בישין וחרשין דעלמא לא יכלין לקרבא בהדייהו, דכלהו ערקין מקמיה. ומאי איהו. אהל מועד, ומאני קודשא, ושמושי מקדשא, וקטרת בוסמין, דקא מבטל כל רתחא ורוגזא דעלמא, דלעילא ותתא, ועלוון וקרפנין בכל יומא, ותרי מזבחות, למעבד עובדא מזבחות, ושלחן ולחם הפנים, ואת הביתור ואת בנו, וכמה שמושין לעובדא, למלה דפומא, הארן ותרי לוחיא דאורייתא, ואהרן לכפרא על עמא בצלותא בכל יומא. כיון דאשגח ההוא רשע בהאי, אמר כי לא נחש בייעקב ולא קסם בישראל. מ"ט. יי' אלהיו עמו ותרועת מלך בו.

10. וע"ד עמי זכר נא, בבועו מנייכו, הוה דכירין ההוא זמנא דאתחברו בלק ובלעם לשיצאה לכו, ולא יכיל, דאנא אחידנא בכו, כאבא דאחיד בבריה, ולא שביק ליה בידא דאחרא. מן השטים ועד הגלגל, מאי דא לקביל דא. אלא אמר קודשא בריך הוא לישראל, בבועו מנייכו, הוה דכירין כל זמנא דהויתון אחידן בי, ולא יכיל ההוא רשע בחרשוי וקסמוי לשלטאה עלייכו. כיון דשבקתון ידייכו לאחדא בי, והויתון בשטים, מה כתיב. ויאכל העם וישתחוו לאלהיהם. בגלגל, כד"א בגלגל שורים זבחו, וכדין שליטו בכו שנאיכון. וכל דא אמאי. למען דעת צדקות יי' כל אינון צדקות, דעבדנא לכו, בזמנא דאתון אחידן בי, ולא שביקנא מלה דעלמא לשלטאה בכו ורוגזא דלעילא ותתא, וזינין בישין, לא יכלין לקרבא בכו..

2. "And Elohim came to Bilaam at night"

Rabbi Yehuda talks about the witchcraft that Bilaam made at night by summoning the chieftain of the left side. That Elohim was also summoned by the spells of Laban and Abimelech, as the name Elohim is shared by all - even idolatry is called Elohim, namely Other Elohim, and so are the chieftains of the Other Side.

11. "And he said to them, "Lodge here this night, and I will bring you back word, as Hashem shall speak to me" (Bemidbar 22:8). Come and behold: when the sun sets, and all the gates are closed, night falls and it becomes dark, many legions are loosed from their chains, and roam about the world with several attendants over them to guide them. On the left side is the greatest chieftain among them all, that highest chieftain whom that evil man, BILAAM, visited by use of his spells. When he was in power with all his companions, he would perform witchcraft by night and THE CHIEFTAIN would come and be with him, and let him know what he wanted.

12. In the same manner, "Elohim came to Laban the Arammian" (Beresheet 31:24), who was with him, NAMELY WITH THE AFOREMENTIONED CHIEFTAIN. ALSO, "And Elohim came to Abimelech" (Beresheet 20:3). It is all the same; he was universally summoned by the same spells, and was therefore more frequent by night than by day, SINCE THE NIGHT IS HIS TIME OF DOMINION. This has already been explained. Abimelech had many sorcerers and wise men, as is written: "Abimelech, king of the Philistines, looked out at a window" (Beresheet 26:8). It says here, "out at a window," and elsewhere, "The mother of Sisera looked out at the window" (Shoftim 5:28). AS THE FORMER VERSE PERTAINS TO WITCHCRAFT, SO DOES THE LATTER ABOUT ABIMELECH PERTAIN TO WITCHCRAFT. THEREFORE, IT ALSO SAYS, "AND ELOHIM CAME TO ABIMELECH," NAMELY THE CHIEFTAIN THAT IS SUMMONED THROUGH WITCHCRAFT. It was already explained that Laban WAS A SORCERER, as was Bilaam. HENCE, 'ELOHIM,' MENTIONED IN RELATION TO THEM, IS THE CHIEFTAIN.

13. In relation to them all, it is therefore written, "Elohim," NOT YUD HEI VAV HEI, AS IT IS WRITTEN: "And Elohim came to Bilaam at night" (Bemidbar 22:20). "And Elohim came to Laban the Arammian"; "And Elohim came to Abimelech"; - "ELOHIM" BEING THE SAID CHIEFTAIN. He used to come to them, not they to him, since these CHIEFTAINS have no settled place. You may say it is written, "Elohim"; HOW CAN IT BE SAID IT IS THE OTHER SIDE? HE ANSWERS: The name ELOHIM is shared by all, even idolatry is called Elohim, namely Other Elohim. These chieftains are included amongst Other Elohim, and since they pertain to it, they are called BY THE NAME ELOHIM. That evil man used witchcraft to summon him, and he came to him. It is therefore written: "Lodge here this night, and I will bring you back word, as Hashem shall speak to me." IT DOES NOT SAY, "ELOHIM," since that evil man boasted AND SAID 'YUD HEI VAV HEI,' though it says of him, "And Elohim came" (Bemidbar 22: 9).

11. וַיֹּאמֶר אֲלֵיהֶם לִינּוּ פֹה הַלַּיְלָה וְהִשִּׁיבוּתִי אֲתֶכֶם דְּבַר כַּאֲשֶׁר יִדְבַּר יְיָ אֵלַי. ת"ח, בְּשַׁעֲתָא דְעָאֵל שְׁמַשׁ, וְתַרְעִין כְּלֵהוּ אֶסְתִּימוּ, וְעָאֵל לִילִיא וְאֲתַחֲשֶׁךְ, כְּמָה חֲבִילֵי שְׂרָאן מִשְׁלִשְׁלִיהוֹן, וְאֲזִלִּין וְשִׁטְאן בְּעֵלְמָא, וְכְמָה רַבְרְבֵי מְמַנְן עַלְיֵיהוּ דְמַדְדְּבֵרֵי לֵהוּ. וְאִית מְמַנָּא רַבְרְבָא עַל כְּלָא מְסִטְרָא דְשְׁמַאֲלָא וְהָהוּא רִשְׁעֵי הוּהוּ שְׂכִיחַ לְגַבֵּי הָהוּא מְמַנָּא עַלְמָה מְכֻלָּא בְּחַרְשׁוּי. וְהוּא הוּהוּ אָמַר בְּחַרְשׁוּי בְּלִילִיא, בְּזַמְנָא דְאִיהוּ שְׁלִטָא בְּכָל סִיעֲתָא דִּילֵיהּ, וְהוּא הוּהוּ אֲתִי לְאֲשַׁתְּכַחָא גְבִיָהּ, וְאוֹדַע לֵיהּ מַה דְאִיהוּ בְעֵי.

12. כְּגִוּוֹנָא דָּא וַיָּבֵא אֱלֹהִים אֶל לְבָן הָאֲרַמִּי, הָהוּא דְשְׂכִיחַ גְבִיָהּ. וַיָּבֵא אֱלֹהִים אֶל אַבְימֶלֶךְ, כְּלֵהוּ כְּגִוּוֹנָא דָּא. בְּכָל אֲתַר אַקְרוּן לֵיהּ בְּאִינוּן חַרְשִׁין, וְעַל דָּא הוּהוּ שְׂכִיחַ בְּלִילִיא יִתִּיר מְבִימְמָא. וְהָא אֻקְמוּהּ. וְכָל הַנִּי חַרְשִׁין וְחַכְיִמִּין הוּוּ לְאַבְימֶלֶךְ, דְכְּתִיב וַיִּשְׁקֶף אַבְימֶלֶךְ מִלְּךְ פְּלִשְׁתִּים בְּעַד הַחֲלוֹן. כְּתִיב הֲכֵא בְּעַד הַחֲלוֹן, וְכְתִיב הֲתֵם בְּעַד הַחֲלוֹן נִשְׁקַפָּה וְתִנְבַּב אִם סִיסְרָא. לְבָן הָא אֻקְמוּהּ, בְּלַעַם כְּדִין.

13. וְעַל דָּא בְּכֵלְהוּ כְּתִיב אֱלֹהִים, וַיָּבֵא אֱלֹהִים אֶל בְּלַעַם, וַיָּבֵא אֱלֹהִים אֶל לְבָן, וַיָּבֵא אֱלֹהִים אֶל אַבְימֶלֶךְ, הוּא אֲתָא לְגַבִּיָּהּ, וְלֹא אִינוּן לְגַבִּיָּהּ, דְהָא לִית לֵהוּ אֲתַר זְמַן. וְאִי תִימָא, הָא כְּתִיב אֱלֹהִים. אֵלָא, שְׁמָא דָּא אֲשַׁתְּתַף בְּכֵלָא, וְאִמְלוּ ע"ז נְמִי אֱלֹהִים אַקְרִי, אֱלֹהִים אַחֲרִים, וּבְכֵלְלָא דְאֱלֹהִים אַחֲרִים אֵלִין מְמַנְן, וּבְכֵלְלָא דָּא הוּוּ, וּבְגִין כֵּן אַקְרִי הָכִי. וְהָהוּא רִשְׁעֵי הוּהוּ אָמַר בְּחַרְשׁוּי וְקָרִי לֵיהּ, וְאֲתִי לְגַבִּיָּהּ. וּבְגִין כֵּן כְּתִיב לִינּוּ פֹה הַלַּיְלָה וְהִשִּׁבוּתִי אֲתֶכֶם דְּבַר כַּאֲשֶׁר יִדְבַּר יְיָ אֵלַי. הָהוּא רִשְׁעֵי קָא מְשַׁבַּח גְּרַמְיָהּ, דְהָא לָא כְּתִיב בֵּיהּ, אֵלָא וַיָּבֵא אֱלֹהִים.

3. "It pleased Hashem to bless Yisrael"

Rabbi Yehuda says that Bilaam was looking for a way to curse the children of Yisrael but found nothing since there was no great wrath hanging over the world; therefore he discontinued his enchantments.

14. Another interpretation for, "as Hashem shall speak to me" (Bemidbar 22:8), IS through a messenger of the Other Side; NAMELY THE CHIEFTAIN. One might claim he also visits him by day, AS IT IS WRITTEN: "AND ELOHIM MET BILAAM" (BEMIDBAR 23:16), WHICH HAPPENED BY DAY. AND HE ANSWERS: Surely he was using enchantments, ALSO CALLED 'ELOHIM'. At that time, he was seeking a good opportunity, as is written: "He went not, as at other times, to seek for enchantments" (Bemidbar 24:1). "And Bilaam saw that it pleased Hashem to bless Yisrael" (Ibid.). HOW DID HE SEE? At that time he was searching to find a fitting time TO CURSE YISRAEL but found nothing, unlike in other times. He saw then that there was no great wrath upon the world, and knew that it is good in the eyes of Hashem to bless Yisrael. He discontinued using any of the divinations of the world and did not observe them. Hence, it is written: "he went not, as at other times, to seek for enchantments."

15. Come and behold: during times of wrath, the left ABOVE is roused. That evil man knew a place through which to hold to the left side, in order to curse. At that time he looked but did not find any. Then, it is written: "How shall I curse, whom El has not cursed? How shall I denounce whom Hashem has not denounced?" (Bemidbar 23:8). It therefore says: "O My people, remember now what Balak king of Moab devised, and what Bilaam, the son of Beor answered him" (Michah 6:5). Blessed are Yisrael. Blessed is their portion in this world and in the World to Come.

4. "If you walk in My statutes"

We read about the statutes, the laws, and the precepts and decrees of the Oral and the Written Torah. Rabbi Yehuda says that transgressing the words of the Torah is the same as rendering the Holy Name defective. One must not only walk in God's statutes and keep His statutes - one must also perform them even as David did so that the blessings from above will be properly restored.

16. "If you walk in My statutes" (Vayikra 26:3). "My statutes," is the place upon which the decrees of the Torah depend, NAMELY MALCHUT, as is written: "and keep My statutes" (Vayikra 18:4). MALCHUT is called 'a statute', and the decrees of the Torah are comprised in it. "And keep My laws" (Vayikra 25:18). Law is another high place, ZEIR ANPIN, to which the statute, MALCHUT, cleaves, and the upper and lower cleave to each other. All the precepts of the Torah, the decrees of the Torah, and the sanctities of the Torah cleave to ZEIR ANPIN AND MALCHUT, since they are the Written Torah, ZEIR ANPIN, and the Oral Torah, MALCHUT.

14. דָּבַר אַחַר כַּאֲשֶׁר יִדְבֹר יְיָ אֵלַי, עַל יְדֵי דֵּהוּא שְׁלִיחָא דְסִטְרָא אַחְרָא. וְאִי תִימָא הָא בִימְמָא אֲשַׁתְּכַח לְגַבְיָהּ. אֶלָּא וְדַאי בְּנַחַשׁ אֲסַתְּבִלּוּתָא הוּא בִּיָּה, וּבִהְיוּא זְמַנָּא הוּא מִסְתַּבֵּל לְכוּנָא שְׁעֵתָא, הַה"ד וְלֹא הֵלֵךְ כְּפַעַם בְּפַעַם לְקִרְאָתָא נַחְשִׁים. וַיֵּרָא בְּלַעַם כִּי טוֹב בְּעֵינָיו יְיָ לְבָרֵךְ אֶת יִשְׂרָאֵל. אֶלָּא דֵּהוּא יוֹמָא אֲסַתְּבִלּוּתָא לְכוּנָא שְׁעֵתָא, וְלֹא אֲשַׁתְּבַח כְּשָׂאָר יוֹמֵי, וּכְדִין חָמָא דֵּהָא רּוּגְזָא רַבָּא לֹא אֲשַׁתְּבַח בְּעֵלְמָא, כְּדִין יָדַע כִּי טוֹב בְּעֵינָיו יְיָ לְבָרֵךְ אֶת יִשְׂרָאֵל. בִּהְיוּא זְמַנָּא שְׂבִיק גְרַמְיָה מְכַל נַחְשִׁים דְּעֵלְמָא, וְלֹא אֲסַתְּבִלּוּתָא בְּהוּ, הַה"ד וְלֹא הֵלֵךְ כְּפַעַם בְּפַעַם לְקִרְאָתָא נַחְשִׁים.

15. תָּא חֲזִי, בִּהְיוּא שְׁעֵתָא דִּרְתָּחָא אֲשַׁתְּבַח, כְּדִין שְׂמַאלָא אֲתַעַר, וְהוּוּ יָדַע הוּוּא רָשַׁע אֲתַר, לְאַחְרָא בְּסִטְרָא שְׂמַאלָא, לְמִילֻט. וְאֲסַתְּבִלּוּתָא בִּהְיוּא זְמַנָּא, וְלֹא אֲשַׁתְּבַח. כְּדִין מַה כְּתִיב, מַה אָקוּב לֹא קָבָה אֵל וּמַה אֲזַעוּם לֹא זָעַם יְיָ. וּבְגִין כֵּךְ, עָמִי זָכַר נָא מַה יַעֲץ בְּלֶק וְגו'. וּמַה עָנָה אוֹתוֹ בְּלַעַם בֶּן בְּעוֹר זָכַאִין אִינוּן יִשְׂרָאֵל, זָכָאָה חוּלְקִיהוּן בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֲתִי.

16. אִם בְּחֻקוֹתַי תֵּלְכוּ. אִם בְּחֻקוֹתַי, דָּא אֲתַר דְּגִזְרִין דְּאוּרִייתָא תֵּלְוּן בִּהְיוּא אֲתַר, כַּד"א אֲתַר חֻקוֹתַי תִּשְׁמְרוּ. חוֹק הוּא דְאֶקְרִי הֵכִי, וּגִזְרִין דְּאוּרִייתָא בֵּה אֲתַכְלִילֵן. וְאֲתַר מִשְׁפָּטֵי תִשְׁמְרוּ. מִשְׁפָּטֵי, דָּא הוּא אֲתַר אַחְרָא עֲלָאָה, דֵּהֵיָא חֻקָּה אַחִידַת בֵּיָה, וּמִתְחַבְּרֵן דָּא בְּדָא דְעֵילָאִי וְתַתָּאִי. וְכֹל פְּקוּדֵי אוּרִייתָא, וְכֹל גְּזְרֵי אוּרִייתָא, וְכֹל קְדוּשֵׁי אוּרִייתָא, בְּהִנֵּי אַחִידֵן. בְּגִין דֵּהֵאִי תוֹרָה שְׂבַכְתָּב, וְהֵאִי תוֹרָה שְׂבַעַל פִּהּ.

17. Hence, "My statutes," are all those decrees and judgments, punishments, and commandments, which pertain to the place called the Oral Torah; NAMELY MALCHUT CALLED 'statute'. "And keep My laws," NAMELY in the place called the Written Torah, ZEIR ANPIN, as is written: "a law of the Elohim of Jacob" (Tehilim 81:5), WHICH IS ZEIR ANPIN CALLED 'JACOB'. They are attached to each other, and all is one, the whole of the Holy Name, NAMELY THE UNION OF ZEIR ANPIN AND MALCHUT. He who transgresses the words of the Torah is as if he renders defective the Holy Name, since a statute and a law is the Name of the Holy One, blessed be He. Therefore, "If you walk in My statutes," is the Oral Torah; and, "and keep my Laws," is the Written Torah. This is the totality of the Holy Name.

18. "And do them" (Vayikra 26:3). HE ASKS: What is the meaning of "and do them"? It already says "walk," and, "keep." Why ADD, "and do them"? HE ANSWERS: He who observes the precepts of the Torah and walks in His paths is as if He made Him above. The Holy One, blessed be He, says, 'as if he made Me.' This has been explained. Therefore, "and do them," THE STATUTE AND THE LAW, ZEIR ANPIN AND MALCHUT. Indeed it says, "and do them," since through being roused by you they join each other, so that the Holy Name will properly prevail. Indeed, you "do them."

19. Rabbi Shimon discussed in the same manner the verse, "And David got himself a name" (II Shmuel 8:13). Did David do that for himself? HE ANSWERS: Since David walked in the ways of the Torah and observed the commandments of the Torah, and led the kingdom well, it is as if he made the name above. There was no king in the world who merited this like David, who used to rise at midnight and praise the Holy One, blessed be He, until the Holy Name, MALCHUT, came up with its Throne when daylight broke. THEREFORE, it is as if he really made a name. HE RAISED IT TO BE UNITED WITH ZEIR ANPIN. It is said OF THE OTHER SIDE, "and the Yisraeli woman's son blasphemed the Name, and cursed" (Vayikra 24:11). Hence, "And David got him a name." It therefore says, "and do them"; NAMELY, if you strive to do them, and properly construct the Holy Name, all the blessings from above will be by you properly set.

5. "Then I will give you rain in due season"

Rabbi Shimon tells us that anyone who gives charity to the poor constructs the Holy Name.

17. ועל דא אם בחקותי, כל אינון גזירין ודינין ועונשין ומקודין, דאינון בהוא אתר דאקרי תורה שבעל פה, חקה. ואת משפטי תשמורו, בהוא אתר דאקרי תורה שבכתב, כמה דאת אמר משפט לאלהי יעקב. ודא אחיד בדא ודא בדא, וכלא חד. ודא הוא כללא דשמא קדישא ומאן דאעבר על פתגמי אורייתא, באלו פגים שמא קדישא, בגין דחק ומשפט שמא דקודשא ברין הוא הוי. ועל דא, אם בחקותי תלכו: דא תורה שבעל פה. ואת משפטי תשמרו: דא תורה שבכתב. ודא הוא כללא דשמא קדישא.

18. ועשיתם אותם. מאי ועשיתם אותם, בין דאמר תלכו ותשמרו, אמאי ועשיתם. אלא, מאן דעביד פקודי אורייתא ואזיל באורחוי, כביכול באלו עביד ליה לעילא. אמר קודשא ברין הוא, באלו עשאני ואקמוה. ועל דא ועשיתם אותם. ועשיתם אתם כתיב ודאי, והואיל ומתערי עליכו לאתחברא דא בדא, לאשתבחא שמא קדישא בדקא יאות, ועשיתם אתם ודאי.

19. בגוונא דא אמר רבי שמעון, ויעש דוד שם, וכי דוד עבד ליה. אלא בגין דאזיל בארחי דאורייתא, ועביד פקודי אורייתא, ואנהיג מלכותא בדקא יאות, כביכול, עשה שם לעילא. ולא הוה מלכא בעלמא דזכה להאי כדוד, דהוה קם בפלגות ליליא, והוה משבח ליה לקודשא ברין הוא, עד דסליק שמא קדישא בכורסייא, בשעתא דסליק נהורא דיממא. כביכול הוא עבד שם ממש כד"א, ויקוב בן האשה הישראלית את השם ויקלל. ובג"כ ויעש דוד שם. ועל דא ועשיתם אותם כתיב, ואי אתון תשתדלון למעבד לון, לאתתקנא שמא קדישא בדקא יאות, כל אינון ברכאן דלעילא ישתבחון גבייכו בתקונייהון בדקא יאות.

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20. "Then I will give you rain in due season" (Vayikra 26:4). Everyone will bestow of his strength upon you. Who are they? The correction you made, OF THE UNISON of the Holy Name, THE UNISON OF STATUTE AND LAW, ZEIR ANPIN AND MALCHUT, SO THAT THEY WILL BESTOW PLENTY UPON YOU. It is similarly written: "and they shall keep the way of Hashem, to do justice and law" (Bereshheet 18:19). If it is written: "and they shall keep the way of Hashem," why SHOULD IT SAY, "to do justice (lit. 'charity') and law?" HE ANSWERS: Whoever keeps the ways of the Torah is as if he does charity and law. What are charity and law? They are the Holy One, blessed be He. Rabbi Shimon wept and said: Woe to the people who do not know or care for the glory of their Master, for he who daily constructs the Holy Name is he who gives charity to the poor.

20. וְנָתַתִּי גֶשְׁמֵיכֶם בְּעֵתָם וְגו'. כָּל חֵד וְחֵד, יִתֵּן חֵילָא דִּילִיה עֲלֵיכוּ. מֵאן אִינוּן. הֵהוּא תְּקוּנָא דְעֵבְרִתוֹן דִּיהוּא שְׂמָא קְדִישָׁא כְּגוּוּנָא דָּא כְּתִיב, וְשָׁמְרוּ דֶּרֶךְ יְיָ לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט. וְכִי בִּיּוֹן דְּכְתִיב וְשָׁמְרוּ דֶּרֶךְ יְיָ. אֲמַאי לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט. אֲלֵא מֵאן דְּנָטִיר אוֹרְחוֹי דְּאוֹרֵינִיתָא, כְּבִיכּוּל הוּא עוֹשֶׂה צְדָקָה וּמִשְׁפָּט. וּמַאי צְדָקָה וּמִשְׁפָּט. דָּא קוּדְשָׁא בְּרִיךְ הוּא. בְּכָה ר"ש וְאָמַר, וּוִי לֹוֹן לְבַנֵּי נִשְׂא, דְּלֵא יִדְעִין וְלֵא מִשְׁגִּיחוּן בִּיקְרָא דְּמֵאֲרִיהוֹן, מֵאן עֵבִיד שְׂמָא קְדִישָׁא בְּכָל יוֹמָא, הוּי אִימָא מֵאן דִּיהִיב צְדָקָה לְמַסְכְּנֵי.

6. Charity to the poor

We learn from Rabbi Shimon that giving charity to the poor causes the Holy Name to be made whole since charity is the Tree of Life and it bestows blessings upon righteousness. He says that the awakening above is according to one's actions below. The poor man has nothing of his own except what he is given; the moon has no light except what the sun gives her. Rabbi Shimon says that the poor man is as if dead because he is from the Tree of Knowledge of Good and Evil, but anyone who pities him and gives him charity causes the Tree of Life to rest upon the Tree of Death. He concludes by saying that righteousness is not rectified or perfected except through charity.

21. Come and behold. It has been explained this way: the poor man is attached to Judgment, and all that he eats is through Judgment, which is the place called 'righteousness,' MALCHUT, as is written, "A prayer (Heb. tfilah) of the poor, when he faints" (Tehilim 102:1). This Tfilah is the hand Tefilin, NAMELY MALCHUT, THAT WHEN NOT UNITED WITH ZEIR ANPIN, IS POOR AND IS CALLED 'RIGHTEOUSNESS.' He who gives charity to the poor makes the Holy Name above properly whole. HE JOINS HER WITH ZEIR ANPIN THAT BESTOWS EVERYTHING UPON HER, since charity is the Tree of Life, ZEIR ANPIN, and charity gives and bestows upon righteousness, MALCHUT. When it bestows upon righteousness, they are united with each other, ZEIR ANPIN WITH MALCHUT, and the Holy Name is whole. He who affects an awakening below, BY GIVING CHARITY, is surely as if he made whole the Holy Name. In a similar manner, according to one's actions below, so is the awakening above. Hence, it is written: "Happy are they who maintain justice, and do righteousness at all times" (Tehilim 106:3). "Do righteousness," refers to the Holy One, blessed be He, whom one made so to speak.

21. ת"ח, הָא אוֹקְמוּהָ הַכִּי הוּא, דְּמַסְכְּנָא אֶחִיד בֵּיהּ בְּדִינָא, וְכָל מִיכְלִיּוּהוּ בְּדִינָא הוּא, אֲתֵר דְּאֶקְרִי צְדָקָה, כַּד"א תַּמְלָה לְעַנִּי כִּי יַעֲטֶף. תַּמְלָה, דָּא תַּמְלָה שְׁל יָד, וְאוֹקִימָנָא. וּמֵאן דִּיהִיב לִיה צְדָקָה לְמַסְכְּנָא, הוּא עֵבִיד לְעֵילָא שְׂמָא קְדִישָׁא שְׁלִים בְּדָקָא יְאוּת. בְּגִין דְּצְדָקָה דָּא אֵילֵנָא דְּחַיִּי, וְצְדָקָה יְהִיב לְצְדָקָה. וְכַד יְהִיב לְצְדָקָה, בְּדִין אֲתַחְבֵּר דָּא בְּדָא, וְשְׂמָא קְדִישָׁא אֲשַׁתְּכַח שְׁלִים. מֵאן דְּעֵבִיד אֲתַעְרוּתָא דָּא דְּלַתְתָּא, וְדָאי כְּאֵלוּ עֵבִיד שְׂמָא קְדִישָׁא בְּשְׁלִימוּ. כְּגוּוּנָא דְּאִיהוּ עֵבִיד לְתַתָּא, הַכִּי אֲתַעֵר לְעֵילָא. וְעַל דָּא כְּתִיב, אֲשֵׁרֵי שׁוֹמְרֵי מִשְׁפָּט עוֹשֶׂה צְדָקָה בְּכָל יוֹמָיו. עוֹשֶׂה צְדָקָה, דָּא קוּדְשָׁא בְּרִיךְ הוּא, כְּבִיכּוּל הוּא עֵבִיד לִיה.

22. Come and behold: we learned where the poor man is; THAT IS, MALCHUT, WHEN NOT UNITED WITH ZEIR ANPIN. What is the reason thereof? It is that the poor man has nothing of his own, save that which he is given. The moon, MALCHUT, also has no light of her own, save what the sun, ZEIR ANPIN, gives her.

22. תָּא חַזִּי, מַסְכְּנָא הָא אֲתַמַּר מֵאן הוּא אֲתַרִּיהָ. מ"ט. בְּגִין דְּמַסְכְּנָא לֵא אִית לִיה מְדִילִיה כְּלוּם, אֲלֵא מַה דִּיהִבִּין לִיה וְסִיְהָרָא לֵא אִית לָהּ נְהוּרָא מְדִילָהּ, אֲלֵא מַה דִּיהִיב לָהּ שְׂמָשָׁא.

23. Come and behold: why is the poor man considered to be as a dead man? Because this is brought about by that place, as he is in a place of death, FOR MALCHUT IS THE SECRET OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. IF ONE IS WORTHY, IT IS OF GOODNESS AND LIFE, BUT IF HE IS NOT, IT IS OF EVIL AND DEATH. He is therefore called 'a dead man'. He who pities him and gives him charity CAUSES the Tree of Life, CALLED 'CHARITY,' to rest upon THE TREE OF KNOWLEDGE OF GOOD AND EVIL, WHICH IS THE TREE OF DEATH; as it is written, "but righteousness (lit. 'charity') delivers from death" (Mishlei 10:2). Thus, as man does below, IN RELIEVING THE POOR MAN, CALLED 'A DEAD MAN', so he does exactly above, IN CAUSING THE TREE OF LIFE TO REST UPON THE TREE OF DEATH. Happy is the portion of he who is worthy of making a Holy Name above, NAMELY, TO UNITE IT WITH ZEIR ANPIN. For that reason charity surpasses everything.

24. These words refer to charity for its own sake, as THIS WAY charity arouses righteousness, NAMELY ZEIR ANPIN AROUSES MALCHUT, and causes them to be together, so that everything will turn into a Holy Name properly. For righteousness is not rectified or perfected save through charity, as is written: "In charity shall you be established" (Yeshayah 54:14). This was addressed to the Congregation of Yisrael, MALCHUT, WHICH IS PERFECTED THROUGH CHARITY ALONE. It is therefore WRITTEN, "and do them" (Vayikra 26:3), AS IT IS DONE THROUGH THE AROUSAL BELOW.

7. "And I will give you peace in the land"

Rabbi Yosi says that a man lying in his bed at night should not speak about the demons that roam around seeking judgment. He tells us that when the children of Yisrael are found to be meritorious God gives them peace in the land. Rabbi Aba talks about the fact that when the leader is good the whole world is saved because of his merit, and yet Josiah was killed even though he was a worthy leader who had done honest deeds. Rabbi Shimon says that was a result of Josiah's disbelief of Jeremiah's warnings and his failure to admonish Yisrael to repent. Rabbi Aba says that the Shechinah went into exile with Yisrael and was God's pledge to them. When He will ask for His pledge back He will come to live with Yisrael. Rabbi Yehuda speaks about Moses taking the Tent and pitching it outside the camp, and Rabbi Shimon explains to him that meant that the Tent of Meeting, that was the Shechinah, should be kept in the hands of a trustee until it was known who should keep it, Yisrael having been false to God with the creation of the Golden Calf. God made Joshua the trusted one who was worthy of guarding the pledge. In spite of the fact that Yisrael sinned, God did not remove His pledge from them and they did not forsake His pledge. Rabbi Yitzchak says that God still watches them and sees them in their synagogues and schools.

25. "And I will give you peace in the land, and you shall lie down, and none shall make you afraid" (Vayikra 26:6). Rabbi Yosi opened the discussion with the verse: "Tremble, and sin not..." (Tehilim 4:5). This verse has been explained. It behooves man to have his Good Inclination cause his Evil one to tremble. This is well. But when night falls and man lies in his bed, numerous seekers of Judgment, NAMELY DAMAGING DEMONS, stir up in the world and go and roam about. Thus, men should tremble before the Holy One, blessed be He, and fear Him so that their souls will not be among them, but will be saved from them. It behooves one not to utter one word of them, NAMELY, NOT TO SPEAK OF THEM AT ALL, so as not to rouse them against him, and so that they will not be with him. Hence, it says, "commune with your own heart upon your bed, and be still" (Ibid.), WHICH MEANS that one must not talk about them.

23. ת"ח, אַמְאֵי עֲנֵי חָשׁוּב כְּמֵת, מ"ט. בְּגִין דִּיהוּא אֲתֵר גָּרִים לִיָּה, דִּיהָ בְּאֲתֵר דְּמוֹתָא הוּא שְׂבִיחַ, וּבג"כ אֶקְרִי מֵת. הֵהוּא דְחַיִּיס עֲלֵיהָ, הוּא זְהִיב לִיָּה צְדָקָה, אִילָנָא דְחַיִּי שְׂרִיא עֲלוּי. כּד"א, וּצְדָקָה תְּצִיל מַמּוֹת. וּכְגוּוֹנָא דְעֵבִיד ב"נ לְתַתָּא, הָכִי נְמִי עֵבִיד לְעִילָא מַמֶּשׁ. זְכָאָה חוּלְקִיָּה דְזְכִי לְמַעְבָּד שְׂמָא קְדִישָׁא לְעִילָא, בְּג"כ צְדָקָה סָלִיק עַל כֻּלָּא.

24. וְהֵנִי מְלִי, צְדָקָה לְשִׁמּוּה. דִּיהָ אֲתַעֵר צְדָקָה לְצְדָק, לְחַבְרָא לֹון כְּחָדָא, וּלְמַהוּי כֻּלָּא שְׂמָא קְדִישָׁא בְּדָקָא יָאוּת. דִּיהָ צְדָק, לָא אֲתַתְּקֵן, וּלָא אֲשַׁתְּלִים, אֶלָּא בְּצְדָקָה. דְּכַתִּיב, בְּצְדָקָה תְּכוּנֵנִי, וּלְכַנְסֵת יִשְׂרָאֵל אֲתַמֵּר, וּבג"כ וְעֲשִׂיתֶם אוֹתָם וְגו'.

25. וְנִתְתִּי שְׁלוֹם בְּאַרְץ וּשְׂכַבְתֶּם וְאִין מַחְרִיד וְגו'. ר' יוֹסִי פְתַח, רְגָזוּ וְאֵל תַּחֲטְאוּ וְגו'. רְגָזוּ וְאֵל תַּחֲטְאוּ, הָאִי קְרָא אוֹקְמוּהָ, דְּבַעֲנֵי בְר נֶשׁ לְאַרְגָּזָא יֵצֵר טוֹב עַל יֵצֵר הָרַע, וּשְׁפִיר. אֲבָל בְּשַׁעֲתָא דְרַמֶּשׁ לִילִיא, וּבֵר נֶשׁ שְׂכִיב עַל עַרְסִיָּה, כְּמַה גְּרִדִּינִי נְמוּסִין מִתַּעֲרִין בְּעֵלְמָא, וְאִזְלִין וּשְׂאֲטִין, וּבְנִי נֶשׁא בְּעָאן לְאַתְרָגְזָא מְקַמִּיָּה קוּדְשָׁא בְּרִיךְ הוּא, וּלְדַחֲלָא מְנִיָּה, בְּגִין דְּלָא יִשְׁתַּבַּח נַפְשִׁיָּה בְּגוּיָּהוּ, וְיִשְׁתַּזְיֵב מְנִיָּהוּ. וּבַעֲנֵי לִיָּה לְב"נ, דְּלָא יִפִּיק מְנִיָּהוּ מְלָה בְּפוּמִיָּה. בְּגִין דְּלָא יִתַּעֵר לְהוּ לְגַבִּיָּה, וּלָא יִשְׁתַּבַּחוּן בְּהִדִּיָּה. הֵה"ד אֲמָרוּ בְּלִבְבְּכֶם עַל מִשְׁכַּבְּכֶם וְדָמוּ סָלָה. דְּלָא יִפִּיק מְנִיָּהוּ מְלָה מְפוּמִיָּה.

26. Come and behold: when Yisrael are found meritorious before the Holy One, blessed be He, it is written: "And I will give peace in the land." This is up above, as the Holy One, blessed be He, comes to join the Congregation of Yisrael, AS "PEACE" MEANS YESOD, AND "THE LAND" IS MALCHUT. Then, "you shall lie down, and none shall make you afraid." Why? Because "I will remove evil beasts out of the land." This is an evil kind of beast that is down below. Which? Igeret, the daughter of Machalat, AN EVIL KLIPAH, and all her companions. This is by night. By day, THE VERSE, "AND I WILL REMOVE EVIL BEASTS OUT OF THE LAND," ALLUDES TO men from her side WHO CAUSE DAMAGE IN THE WORLD. This is the meaning of, "neither shall the sword go through your land" (Vayikra 26:6).

27. Rabbi Aba said: It has been explained that even a sword of peace SHALL NOT "GO THROUGH YOUR LAND," as in the case of Pharaoh Necho, WHO WANTED TO PASS THROUGH THE LAND OF YISRAEL, BUT THE KING JOSIAH DID NOT PERMIT IT. THE MEANING of, "neither shall the sword go through your land," alludes to her companions, WHO COME FROM THE SIDE OF THE SAID KLIPAH. "I will remove evil beasts out of the land," means that THE KLIPAH ITSELF shall not have dominion over the land, nor shall it even go through - not the sword of the other nations, and not even one armed person shall pass you.

28. This is what king Josiah asked for WHEN HE DID NOT ALLOW THE SOLDIERS OF PHARAOH NECHO TO GO THROUGH THE LAND. It has been explained that he was caught in the sins of Yisrael AND WAS THEREFORE KILLED, as is written, "The breath of our nostrils, the anointed of Hashem, was taken in their pits" (Eichah 4:20). We must examine this, for we learned that if the leader of the people is good, the whole world is saved due to his merit. If the leader of the people is not honest, the whole people are caught for his sin. Yet why was Josiah, who was a worthy leader of honest deeds, caught in Yisrael's sins?

29. AND HE ANSWERS: This happened because he did not believe Jeremiah, and did not admonish Yisrael TO REPENT, for he thought they were all as righteous as he was. Yirmeyah told him of this, but he did not believe him and was therefore caught in their sins. Moreover, the moon, MALCHUT, had then the lowest light, and was about to be completely blocked, SINCE IT WAS NEAR THE DESTRUCTION OF THE TEMPLE.

8. "And I will set My Tabernacle among you"

Rabbi Yosi tells us that God reproves and corrects those He loves but does not do so for those He hates so as not to give them a portion of Himself. Rabbi Yosi also talks about the spirits that wander about and chastise people.

26. ת"ח, בשעתא דאשתכחו ישראל זכאין קמי קודשא בריך הוא, מה כתיב, ונתתי שלום בארץ. האי לעילא. דאתי קודשא בריך הוא לאתחברא בכנסת ישראל. כדון ושכבתם ואין מחריד. מ"ט. בגין והשפתי חיה רעה מן הארץ. דא חיה דזינא בישא לתתא. ומאי איהי. אגרת בת מחלת, היא, וכל סיעתא דילה. האי בליליא. ביממא, בני נשא דאתו מסטרהא דא, הה"ד וחרב לא תעבור בארצכם.

27. ר' אבא אמר, הא אוקמוה דאפילו חרב של שלום, כגון פרעה נכה. אבל וחרב לא תעבור, דא סיעתא דילה. והשפתי חיה רעה, דלא תשלוט בארעא, ואפילו העברה בעלמא לא תעבור עליוכו, ואפילו חרב דשאר עמין, ואפילו ב"נ מזינא, לא יעבור עליוכו.

28. ודא דריש לאשיהו מלכא, ואוקמוה דהוא אתפס בחוביהו דישראל. כמה דכתיב, רוח אפינו משיח יי' נלכד בשחיתותם וגו'. הכא אית לאסתכלא, דהא תנינן אי רישא דעמא הוא טב, כל עמא משתזבן בגיניה. ואי רישא דעמא לא אתכשר, כל עמא אתפסן בחוביהו. והא לאשיהו רישא דכשרא הוה, ועובדוי מתכשרן. אמאי אתפס בחוביהון דישראל.

29. אלא על דלא הימין ביה בירמיהו, ולא כפית להו לישראל, דחשיב דכלהו זכאין כוותיה. והוה אמר ליה ירמיה, ולא הימין ביה. ובג"כ אתפס בחוביהון. ועוד דסיהרא הוה מאיך נהורא, ובעיא לאסתמא.

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30. "And I will set My Tabernacle among you" (Vayikra 26:11). The Tabernacle is the Shechinah. "My Tabernacle," means My pledge, as THE SHECHINAH was pledged because of the sins of Yisrael AND WENT INTO EXILE WITH THEM. "And I will set My Tabernacle," My pledge, surely. This is like the fable about a man who loved his neighbor. He said to him: 'I have the highest regard for you and wish to dwell with you.' HIS FRIEND said: 'How can I be sure you shall live with me?' He took all the delightful objects of his house and brought them to him. He said: 'Here is my pledge that I will never part from you.'

31. Likewise, the Holy One, blessed be He, wished to dwell among Yisrael. What did He do? He took His precious delight, THE SHECHINAH, and brought it down to Yisrael. He said to them: 'Here I give you My pledge, so that I will never part from you.' Though the Holy One, blessed be He, has gone away from us, He left the pledge in our hands, AS THE SHECHINAH IS WITH US IN EXILE, and we keep His delight. When He asks for His pledge, He will come to dwell with us. Hence, IT IS WRITTEN: "And I will set My Tabernacle (Heb. mishkan) among you," meaning I will give a pledge (Heb. mashkon) in your hands that I will dwell with you. And though Yisrael are now in exile, they have the pledge of the Holy One, blessed be He, and they never left Him.

32. "...and My Spirit shall not abhor you" (Ibid.). This is likened to a man who loved his friend and wished to dwell with him. What did he do? He took his own bed, brought it to his house and said: 'Here is my bed in your house, so that I shall not go away from you, your bed and your possessions.' So did the Holy One, blessed be He, say: "And I will set My Tabernacle among you: and My soul shall not abhor you." Behold My bed, THE SHECHINAH, in your house. Now that My bed is with you, know that I shall not be separated from you.' Therefore, "and My soul shall not abhor you;" I WILL NOT GO AWAY FROM YOU.

33. "And I will walk among you, and will be your Elohim" (Ibid. 12). Now that I have given you My pledge, you will surely know that I walk with you, as is written: "for Hashem your Elohim walks in the midst of your camp, to deliver you, and to give up your enemies before you. Therefore shall your camp be Holy" (Devarim 23:15).

9. "And Moses would take the Tent"

34. One night, Rabbi Yitzchak and Rabbi Yehuda were in a village near the Sea of Galilee. They arose at midnight. Rabbi Yitzchak said to Rabbi Yehuda: Let us discuss the words of the Torah, for though we are in such a place, we must not be divided from the Tree of Life.

30. וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְגו'. וְנָתַתִּי מִשְׁכְּנִי, דָּא שְׂכִינְתָא. מִשְׁכְּנִי: מִשְׁכּוֹנָא דִּילִי. דְּהוּא אֲתַמְשְׁכְּנָא בְּחֻבְיֵיהּ דִּישְׂרָאֵל. וְנָתַתִּי מִשְׁכְּנִי, מִשְׁכּוֹנִי וְדָאֵי. מִתַּל לַב"ג דְּהוּא רַחֲמָא לְאַחֲרָא, א"ל וְדָאֵי בְּרַחֲמֵימָא עֲלָאָה דָּאֵי לִי גַבְרָא, בְּעֵינָא לְדִיּוּרָא עִמָךְ. אָמַר הֵיךְ אֲנִדַּע דְּתִירְדּוּר גַּבְאֵי, נָטַל כָּל כְּסוּפָא דְּבֵיתֵיהּ, וְאֵייתִי לְגַבְיָהּ, אָמַר הָא מִשְׁכּוֹנָא לְגַבְרָא, דְּלֹא אֲתַפְרֵשׁ מִנָךְ לְעֵלְמִין.

31. כִּן קוּדְשָׁא בְּרִיךְ הוּא, בְּעָא לְדִיּוּרָא בְּהוּ בִישְׂרָאֵל, מַה עֲבַד, נָטַל כְּסוּפָא דִּילֵיהּ, וְנָחִית לְהוּ לְיִשְׂרָאֵל. אָמַר לֹזֶן, יִשְׂרָאֵל, הָא מִשְׁכּוֹנָא דִּילִי גַבְיִיכוּ, בְּגִין דְּלֹא אֲתַפְרֵשׁ מִנִּיכוּ לְעֵלְמִין. וְאֵע"ג דְּקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְחִיק מִינָךְ, מִשְׁכּוֹנָא שְׂבִיק בִּידָךְ, וְאִנָּן נִטְרִין הוּא כְּסוּפָא דִּילֵיהּ, מֵאֵן דִּיבְעֵי מִשְׁכּוֹנֵיהּ יִיתִי לְדִיּוּרָא גַבְרָא בְּג"כ וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם, מִשְׁכּוֹנָא אֲתֵן בִּידֵיכוּ, בְּגִין דְּאֲדוּר עִמְכוֹן. וְאֵע"ג דִּישְׂרָאֵל הִשְׁתָּא בְּגִלוּתָא, מִשְׁכּוֹנָא דְּקוּדְשָׁא בְּרִיךְ הוּא גַבְיֵיהּ. וְלֹא שְׂבָקוּ לֵיהּ לְעֵלְמִין.

32. וְלֹא תִגְעַל נַפְשֵׁי אַתְכֶם, לַב"ג דְּרַחֲמִים לְחַבְרִיָּהּ, וּבְעָא לְדִיּוּרָא עִמֵּיהּ, מַה עֲבַד, נָטַל עֶרְסָא דִּילֵיהּ וְאֵייתִי לְבֵיתֵיהּ. אָמַר דָּא עֶרְסָא דִּילִי בְּבֵיתֵךְ, בְּגִין דְּלֹא אֲרַחֲקִי מִינָךְ, עֶרְסֵךְ, וּמֵאֲנָךְ. כִּן קוּדְשָׁא בְּרִיךְ הוּא אָמַר, וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא תִגְעַל נַפְשֵׁי אַתְכֶם, הָא עֶרְסָא דִּילִי בְּבֵיתֵיכוּ, כִּיּוֹן דְּעֶרְסָא דִּילִי עִמְכוֹן, תִּנְדַּעוֹן דְּלֹא אֲתַפְרֵשׁ מִנִּיכוּ, וּבְג"כ וְלֹא תִגְעַל נַפְשֵׁי אַתְכֶם.

33. וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם וְהֵייתִי לָכֶם לְאֱלֹהִים, כִּיּוֹן דְּמִשְׁכְּנָא דִּילִי גַבְיֵיהּ, בּוּדְאֵי תִנְדַּעוֹן דְּאֲנָא אֲזִיל עִמְכוֹן, כְּד"א כִּי יִי אֱלֹהֵיךְ מִתְהַלֵּךְ בְּקֶרֶב מַחֲנֶיךָ לְהַצִּילְךָ וְלָתֵת אוֹיְבֶיךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קֹדֶשׁ.

34. רַבִּי יִצְחָק וְרַבִּי יְהוּדָה, הוּוּ שְׂכִיחֵי לִילֵיא חַד בְּכַפְרָא, קְרִיב לְיִמָא דְּטַבְרִיא, קָמוּ בְּפִלְגוּת לִילֵיא אָמַר ר' יִצְחָק לְרַבִּי יְהוּדָה נִימָא בְּמַלִּי דְּאֲרִייתָא דְּאֵע"ג דְּאִנָּן בְּאֲתַר דָּא, לֹא בְּעֵינָא לְאֲתַפְרֵשָׁא מֵאִילְנָא דְּחַיִּי.

35. Rabbi Yehuda opened the discussion and said: "And Moses would take the Tent, and pitch it outside the camp..." (Shemot 33:7). HE ASKS: "And Moses would take the Tent." Why did he do so? AND ANSWERS: Moses said, 'Since Yisrael are false to the Holy One, blessed be He, and exchanged His glory FOR A GOLDEN CALF, let His pledge - THE SHECHINAH, CALLED 'THE TENT OF MEETING' - be in the hands of a trustee until we know with whom THE PLEDGE shall remain.

36. He said to Joshua: 'You shall be the trusted one between the Holy One, blessed be He, and Yisrael, and the pledge shall remain in your faithful hands. We shall see with whom it will remain.' It is written: "And he turned back to the camp, but his servant Joshua, the son of Nun, a young man, did not depart out of the Tent" (Ibid. 11). What is the reason HE GAVE IT to Joshua? Because IN RELATION TO MOSES, he was like the moon to the sun, AS THE MOON IS THE SECRET OF MALCHUT, CALLED 'THE TENT OF MEETING'. HENCE, he was worthy of guarding the pledge, WHICH IS OF HIS OWN SIDE. Therefore, he "did not depart out of the Tent."

37. The Holy One, blessed be He, said to Moses: 'It is not fit to do it this way, since I gave My pledge into the hands OF THE CHILDREN OF YISRAEL. And though they sinned against Me, they shall have the pledge with them and shall not part with it. Would you wish that I would part from the children of Yisrael and never return to them?' FOR THE SHECHINAH IS THE PLEDGE IN THE HANDS OF THE CHILDREN OF YISRAEL THAT HE SHALL NEVER LEAVE THEM. 'Return My pledge to them, and for its sake I shall never leave them, wherever THEY MAY BE.'

38. Though Yisrael sinned against the Holy One, blessed be He, they did not forsake His pledge, nor did the Holy One, blessed be He, take it from them. Hence, wherever Yisrael were exiled, the Shechinah was with them. Therefore, it is written: "And I will set My Tabernacle among you." This has already been explained.

10. "My beloved is like a gazelle"

39. Rabbi Yitzchak opened the discussion and said: "My beloved is like a gazelle or a young hart: behold, he..." (Shir Hashirim 2:9). Happy are Yisrael who have merited this pledge of the most High King. And though they are in exile, the Holy One, blessed be He, comes every new moon, every Shabbat, and every holiday, to look in at them and observe His pledge, His delight, that is with them.

35. פתח ר' יהודה ואמר, ומשה יקח את האהל ונטה לו מחוץ למחנה וגו'. ומשה יקח את האהל, אמאי. אלא אמר משה, הואיל וישראל קא משקרי ביה בקודשא בריך הוא, ואחליפו יקרא דיליה, הא משכונא דיליה, יהא בידא דמהימנא, עד דנחמי במאן ישתאר.

36. אמר ליה ליהושע, אנת תהא מהימנא בין קודשא בריך הוא, ובין ישראל, וישתאר משכונא בידך בהימנותא, ונחמי במאן ישתאר. מה כתיב, ושב אל המחנה ומשרתו יהושע בן נון נער לא ימיש מתוך האהל. מאי טעמא ליהושע בגין דאיהו בסיהרא לגבי שמשא, ואיהו אתחזי לנטרא משכונא. ועל דא, לא ימיש מתוך האהל.

37. א"ל קודשא בריך הוא למשה, משה, לא אתחזי הכי, דהא משכונא דילי יהבית בירייהו, אף על גב דאינון חאבו לגבאי, משכונא יהא לגבייהו, דלא יתפרשון מניה. תבעי דאתפרש מניהו דישראל, ולא איתוב לגבייהו, לעלמין, אלא איתוב משכונא דילי לגבייהו, ובגיניה לא אשבוק להון בכל אתר.

38. אע"ג דישראל חבו לגביה דקודשא בריך הוא, האי משכונא דיליה לא שבקו, וקודשא בריך הוא לא נטיל ליה מבנייהו. ועל דא, בכל אתר דגלי ישראל, שכינה עמהון. ועל דא כתיב, ונתתי משכני בתוכם. והא אוקמוה.

39. פתח רבי יצחק ואמר דומה דודי לצבי או לעומר האילים הנה זה וגו'. זכאין אינון ישראל, דזכו דמשכונא דא למהווי גבייהו, מן מלכא עלאה. דאף על גב דאינון בגלותא, קודשא בריך הוא אתי בכל ריש ירחי ושבתני וזמני, לאשגחא עלייהו, ולאסתכלא בהווא משכונא דאית ליה גבייהו, דאיהו בסופא דיליה.

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40. THIS IS like a king against whom his Matron rebelled. He banished her out of his palace. What did she do? She took her son with her, the delight and love of the king. Since the king cared for her, he let him remain in her hands. When the king wished for the Matron and her son, he would ascend the stairs, descend the steps, and climb walls to watch them from between the lattices in the wall. When he saw them, he started to weep from behind the lattices in the wall, and then went away.

41. This is true for Yisrael. Though they left the King's palace AND WENT INTO EXILE, they did not forsake the pledge. Since the King cared for them, He left it with them. When the Holy King thought of the Matron and Yisrael, He ascended the stairs, descended the steps, and climbed walls to look at them from between the lattices in the wall. When He saw them, He began to cry. Hence, it is written: "My beloved is like a gazelle or a young hart," jumping from the wall to the roof, and from the roof to the wall. "Behold, He stands behind our wall," NAMELY in the synagogues and schools; "He looks in at the windows," for surely a synagogue must have windows; "He peers through the lattice" (Ibid.), to watch and see them. Yisrael should therefore rejoice on the day they know this and say, "This is the day which Hashem has made; we will rejoice and be glad in it" (Tehilim 118:24).

11. Righteousness together with its Judgments

Rabbi Yosi tells us that God reproves and corrects those He loves but does not do so for those He hates so as not to give them a portion of Himself. Rabbi Yosi also talks about the spirits that wander about and chastise people.

42. "And if you shall despise My statutes" (Vayikra 26:15). Rabbi Yosi opened the discussion with the verse: "My son, do not despise the chastening of Hashem; nor be weary of His correction." (Mishlei 3:11). Yisrael are so beloved to the Holy One, blessed be He, that He wished to chasten them and lead them on the true path, as a father pities his child. In His love for them, His stick is always in His hand, to lead them on the true path so that they will not turn right or left. Hence, it is written: "For Hashem reproves him whom He loves, even as a father the son in whom he delights" (Ibid. 12). The Holy One, blessed be He, refrains from reproving he who He does not love but hates, and He removes the stick away from him.

40. לְמַלְכָּא דְסַרְחָא מְטְרוֹנִיתָא, אִמְקָה מֵהִיכְלִיָּה. מַה עֲבַדְתָּ. וְנָטַלְתָּ בְרָה דִּילִיָּה בְּסוּמָא דְמַלְכָּא, רְחִימָא דִּילִיָּה. וּבְגִין דְרַעְתָּא דְמַלְכָּא עֲלֵהּ, שְׁבָקִיָּה בִידְהָא. בְּשַׁעְתָּא דְסָלִיק רַעְוָתָא דְמַלְכָּא, עַל מְטְרוֹנִיתָא, וְעַל בְּרָה, הוּוּ סָלִיק אֲגְרִין, וְנַחֲתִית דְרָגִין, וְסָלִיק כּוּתְלִין, לְאַסְתַּבְּלָא וּלְאַשְׁגָּחָא בִּין נוֹקְבֵי כּוּתְלָא עֲלִיָּהּ, בִּין דְחָמֵי לוֹן, שְׂאֲרֵי בְּכִי מֵאַחוּרֵי קוּסְטֵי כּוּתְלָא, וּלְבַתְרָא אֲזִיל לִיָּה.

41. כִּן יִשְׂרָאֵל, אִף עַל גַּב דְּאִינוּן נִמְקוּ מֵהִיכְלִיָּה דְמַלְכָּא, הֵהוּא מְשׁוּבְנָא לָא שְׁבָקוּ, וּבְגִין דְרַעְוָתָא דְמַלְכָּא עֲלִיָּהּ, שְׁבָקִיָּה עֲמַהוּן. בְּשַׁעְתָּא דְסָלִיק רַעְוָתָא דְמַלְכָּא קְדִישָׁא, עַל מְטְרוֹנִיתָא וְעַל יִשְׂרָאֵל. סָלִיק אֲגְרִין, נַחֲתִית דְרָגִין, וְסָלִיק כּוּתְלִין, לְאַסְתַּבְּלָא וּלְאַשְׁגָּחָא בִּין קוּסְטֵי כּוּתְלָא עֲלִיָּהּ. בִּין דְחָמֵי לוֹן, שְׂאֲרֵי וּבְכִי, הֵהוּא דוּמָה דוּרֵי לְצַבִּי אוּ לְעוּמְרֵי הָאִילִים לְדַלְגָּא מְכוּתְלָא לְאִיגְרָא, וּמֵאִיגְרָא לְכוּתְלָא. הִנֵּה זֶה עוּמְרֵי אַחַר כְּתָלָנוּ, בְּבִתֵּי כְּנַסְיוֹת וּבְבִתֵּי מְדַרְשׁוֹת מְשַׁגִּיחַ מִן הַחַלּוֹנוֹת, דְּוָדַאי בִּי כְּנִישְׁתָּא בְּעִין חַלּוֹנוֹת. מִצִּיץ מִן הַחַרְכִּים, לְאַסְתַּבְּלָא וּלְאַשְׁגָּחָא עֲלִיָּהּ. וּבְגִין כִּן, יִשְׂרָאֵל בְּעוּ לְמַחְדֵּי בַּהּוּא יוּמָא, דְּאִינְהוּ יַדְעֵי דָא, וְאִמְרֵי. זֶה הַיּוֹם עָשָׂה יְיָ נִגְיָלָה וְנִשְׁמַחָה בּוּ.

42. וְאִם בְּחַקְתִּי תִמְאַסּוּ וְגו'. ר' יוֹסִי פָתַח, מוּסַר יְיָ בְּנֵי אֵל תִּמְאַסּוּ וְאֵל תִּקְוֶץ בְּתוֹכְחָתוֹ. כְּמַה חֲבִיבִין יִשְׂרָאֵל קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעִין לְאוֹכְחָא לְהוּ, וּלְדַבְּרָא לְהוּ בְּאַרְחַ מִיִּשְׂרָאֵל, כְּאַבָּא דְרַחֲמִים לְבְרִיָּה, וּמִגּוֹ רְחִימוּ דִּילִיָּה לְגַבִּיָּה, שְׂרַבִּיטָא בִּידְיָה תְדִיר, לְדַבְּרָא לִיָּה בְּאַרְחַ מִיִּשְׂרָאֵל, דְּלֵא יוּסְטֵי לִימִינָא וּלְשִׁמְאַלָּא. הֵהוּא דְּכִי בִּי אֶת אֲשֶׁר יֵאָהֵב יְיָ יוֹכִיחַ וְכָאֵב אֶת בֶּן יִרְצָה. וּמֵאֵן דְּלֵא רַחֲמִים לִיָּה קוּדְשָׁא בְּרִיךְ הוּא, וְסֵאנֵי לִיָּה, סָלִיק מִנִּיָּה תוֹכְחָה, סָלִיק מִנִּיָּה שְׂרַבִּיטָא.

43. It is written: "'I have loved you', says Hashem" (Malachi 1:2), and in His love the stick is always in His hand to guide us. "'And I hated Esau" (Ibid. 3), and therefore took the stick away from him, removed reproof from him, so as not to give him a portion in Me; My soul despises Him. But as for you, "I have loved you," indeed and therefore, "My son, do not despise the chastening of Hashem; nor be weary of His correction'." What is the meaning of, "do not despise (Heb. takutzu)"? IT MEANS do not despise Him, as if fleeing before thorns (Heb. kotzim), for the kings WHO ENSLAVE THE CHILDREN OF YISRAEL are like thorns in His body.

44. Come and behold: when Righteousness, MALCHUT ON HER SIDE OF JUDGMENT, is roused together with its Judgments, several aspects of spirits are awakened on the right and on the left, and many sticks come out. Some are sticks of fire, some are sticks of coals and some are sticks of flames. They all come out, roused in the world, and strike people. Under them are other harmful chieftains, forty minus one. They roam about, go down and strike, then come up, obtain permission, and enter into a hole in the great abyss. They paint themselves and climb up, and a burning fire joins them. They go out, as burning coals, and wander and go down to be among men, as is written: "then I will punish you...more" (Vayikra 26:18); I will add more to the Prosecutors' punishment.

12. "Seven times for your sins"

We learn that God will give the world only as much judgment as it can bear. If He had punished the world according to its sins, the world would never have survived. Rabbi Shimon talks about the 'daughter of seven', the Sabbatical Year and the well of seven. These things allude to a release where judgment is executed and everyone is set free. Rabbi Aba says that God repeatedly warned Yisrael about their sins, but when they did not repent he sent them into exile; nevertheless He did not send them on their own, but sent 'seven', Malchut, with them.

45. It says of this, "I will not curse the ground any more for man's sake" (Beresheet 8:21). What is the meaning of, "I will not curse the ground any more"? It means that He will give no more Judgments to the Prosecutors with which to destroy the world, but only as much as the world can bear. It is therefore written: "then I will punish you no more..." (Vayikra 26:8); He will surely give more, AS MUCH AS THE WORLD CAN BEAR.

46. Why would He give more? To punish you "seven times for your sins" (Ibid.). HE ASKS: Seven times? Had the Holy One, blessed be He, collected His due, THAT IS, PUNISHED IN ACCORDANCE WITH THE SIN, the world would not have been able to bear it for a single moment, as is written: "If You, Yah, should mark iniquities, Hashem, who could stand?" (Tehilim 130:3). Yet you say, "seven times for your sins."

43. כְּתִיב. אֶהְבֵּתִי אֶתְכֶם אָמַר יי' וְגו', מִגּוֹ רְחִימוֹתַי דִּילִיָּהּ, שְׂרִיטָא בְיַדִּיהָ תְדִיר, לְדַבְרָא לִיָּהּ. וְאֵת עֵשׂוֹ שָׂנְאתִי, בְּגִ"כּ סְלִיקִית מִנִּיָּה שְׂרִיטָא, סְלִיקִית מִנִּיָּה תּוֹכְחָתָא, בְּגִין דְּלֹא אִתָּן לִיָּהּ בִּי חוּלְקָא, רְחִיקָא דְנִפְשָׁאֵי הוּא. אֲבָל אִתָּן, אֶהְבֵּתִי אֶתְכֶם וְדָאֵי. וּבְגִ"כּ, מוֹסֵר יי' בְּנֵי אֵל תַּמְאָס וְאֵל תְּקוּץ בְּתוֹכְחָתוֹ. מֵאֵי וְאֵל תְּקוּץ. לֹא תְקוּצוֹן בִּיָּהּ, כְּמֵאֵן דְּעָרַק מִגּוֹ גּוֹבִין, דְּאִינוּן מִילִין כְּגוֹבִין לְגַבִּיָּהּ בְּגַרְמִיָּהּ.

44. תָּא חֲזִי, בְּשַׁעְתָּא דְּאִתְעַר צַדִּיק בְּדִינוּי. כְּמָה סְטְרֵי טְהִירִין, מִתְעַרִין מִימִינָא וּמִשְׂמָאלָא, כְּמָה שְׂרִיטִין נִפְקִין, מִנְהוֹן שְׂרִיטֵי אִשָּׁא, שְׂרִיטֵי גּוֹמְרִין, שְׂרִיטֵי שְׁלֵהוּבָא, כְּלֵהוּ נִפְקִין וּמִתְעַרִין בְּעֵלְמָא, וְלִקְאֵן לְבְנֵי נְשָׂא. תְּחוּתִיָּהּ מִמְנָן אַחֲרֵנִין, מְאִרֵי טַפְסִין, מִמְנָן דְּאַרְבַּעִין חֶסֶר חַד. שְׂאֲטִין וְנַחֲתִין, לְקֵאֵן וְסִלְקִין, וְנִטְלִין רְשׁוּתָא, עֵיּוּלֵי בְּנוֹקְבָא דְתֵהוּמָא רַבָּא, מְצַבְעִין טַפְסִי, וְנֹרָא דְדְלִיק אִתְחַבַּר בְּהוּ, נִפְקֵי גּוֹמְרִין וְשְׂאֲטִין וְנַחֲתִין, וְאִשְׁתַּכְּחוּ לְקַבְּלִיהוֹן דְּבְנֵי נְשָׂא. וְהֵינּוּ דְכְּתִיב, וַיִּסְפְּתִי לְיִסְרָה אֶתְכֶם אִתָּן לְמֵאֲרִיָּהוֹן דְּרִינָא, תּוֹסַפֵּת עַל דִּינָא דְלֵהוֹן.

45. כְּד"א, לֹא אוֹסִיף לְקַלֵּל עוֹד אֶת הָאֲדָמָה בְּעֵבוֹר הָאָדָם. מֵאֵי לֹא אוֹסִיף. לֹא אִתָּן תּוֹסַפֵּת לְמֵאֲרֵי דִינָא לְשִׁינְצָאָה עֵלְמָא, אֲלֵא תּוֹסַפֵּת כְּגוֹזָנָא דִּיכִיל עֵלְמָא לְמִסְבַּל. וְע"ד וַיִּסְפְּתִי אִתָּן תּוֹסַפֵּת וְדָאֵי.

46. תּוֹסַפֵּת אֲמֵאֵי. בְּגִין לְיִסְרָה אֶתְכֶם שְׁבַע עַל חֲטָאתֵיכֶם. שְׁבַע, וְהָא קוּדְשָׁא בְרִין הוּא אֵי גְבִי הוּא דִּילִיָּהּ לֹא יְכִיל עֵלְמָא לְמִסְבַּל אֲפִילוּ רְגַעָא חֲדָא, הֵה"ד, אִם עֲוֹנוֹת תִּשְׁמֹר יְהִי יי' מִי יַעֲמוֹד, וְאִתְ אֲמַרְתָּ שְׁבַע עַל חֲטָאתֵיכֶם.

47. AND HE ANSWERS: What the verse teaches us IN SAYING, "seven times," is this. Behold seven is before you. Who is she? She is the Sabbatical Year (lit. 'Release Year'), NAMELY MALCHUT SWEETENED BY BINAH, which is seven. For She is called 'seven,' as it says, "At the end of every seven years you shall make a release" (Devarim 15:1). The SCRIPTURE therefore SAYS, "seven times for your sins." MALCHUT is called 'seven' and ALSO 'daughter of seven'. What is the difference between them? In saying seven only, it means to have a release, to execute Judgments, and to set everyone free. She is called 'daughter of seven' when attached to another, ZEIR ANPIN, to illuminate and rule over her kingdom and make known the Kingship throughout the land and to everyone. She is then called 'the daughter of seven'. Hence, it is written: "the name of the city is Beer-Sheva (lit. 'well of seven') to this day" (Beresheet 26:33). The well of seven is Isaac's well. Everything is one.

48. Rabbi Aba said: "and I will chastise you, even I, seven times for your sins" (Vayikra 26:28). "And I will chastise you," through other attendants, as already explained. "Even I;" "I" is ZEIR ANPIN, who is roused to save you; "seven" is MALCHUT, which is roused towards you TO SAVE YOU. THAT IS, ZEIR ANPIN AND MALCHUT SHALL BE WITH THEM IN EXILE. HENCE, THEY SHALL GET THEM OUT OF EXILE, AS WILL BE EXPLAINED.

49. Come and behold: the Holy One, blessed be He, bears a sublime love for Yisrael. THIS IS like a king who had an only son who constantly sinned against him. One day, as he sinned against the king, the king said: 'I have beaten you previously, but you have not learned. From now on, see what I shall do to you. If I drive you out of the land, and deport you from the kingdom, wild bears, wild wolves, or murderers might attack you and kill you. What shall I do? We shall both leave the country.'

50. Similarly, the words "even I," mean that I and you shall leave the land, NAMELY, GO INTO EXILE. This is what the Holy One, blessed be He, said to Yisrael: 'I have warned you but you did not lend your ears. I have brought warriors and angels of destruction upon you to beat you, but you have not hearkened. If I drive you out of the land on your own, I fear that bears and wolves will attack and kill you. What then shall I do to you? You and I shall leave the land and go into exile.' This is the meaning of, "and I will chastise you"; we shall go into exile. 'You may say that I will leave you, but "even I," am with you.' "...seven times for your sins," that is, seven, MALCHUT, will be deported with you. For what reason? "For your sins."

47. אֵלֶּא מַה תִּ"ל שֶׁבַע. אֵלֶּא הָא שֶׁבַע לְקַבְּלֵיכּוֹ. וּמַאי אִיהִי. דָּא שְׁמִיטָה, דְּאִיהִי שֶׁבַע, דְּאִקְרִי שֶׁבַע, כּד"א, מִקֵּץ שֶׁבַע שָׁנִים תַּעֲשֶׂה שְׁמִיטָה. וְעַל דָּא שֶׁבַע עַל חַטָּאתֵיכֶם, וְאִקְרִי שֶׁבַע, וְאִקְרִי בֵּת שֶׁבַע. מַה בֵּין הָאֵי לְהָאֵי. אֵלֶּא שֶׁבַע בְּלַחֲוֹדָהָא, לְמַעַבְדַּ שְׁמִטָּה, וְלְמַעַבְדַּ דִּינִין, לְאַפְקָא חִירוֹ דְּכֻלָּא בְּה. בֵּת שֶׁבַע אִקְרִי, דְּאִתְחַבַּר בְּאַחְרָא בְּחָדָא, לְאַנְהָרָא, לְמַשְׁלַט בְּמַלְכוּתָא, לְאוֹדְעָא מַלְכוּתָא בְּאַרְעָא וּבְכֻלָּא, בֵּת שֶׁבַע אִקְרִי. כְּתִיב, עַל בֶּן שֵׁם הָעִיר בְּאֵר שֶׁבַע עַד הַיּוֹם הַזֶּה. בְּאֵר שֶׁבַע, בְּאֵרָה דִּינִצְחָק הוּא, וְכֻלָּא חַד מִלָּה הוּא.

48. רַבִּי אַבָּא אָמַר, וְיִסְרְתִי אֶתְכֶם אִף אֲנִי שֶׁבַע עַל חַטָּאתֵיכֶם. וְיִסְרְתִי אֶתְכֶם, עַל יְדָא דִּמְמַנָּן אַחֲרֵינִין, כְּמַה דְּאוֹקְמוּהָ. אִף אֲנִי, הָא אֲנָא אֶתְעַר לְקַבְּלֵיכּוֹ. הָא שֶׁבַע, לְאַתְעָרָא עֲלֵיכּוֹ.

49. ת"ח, רְחִימוּתָא עֲלָהּ דְּקוּדְשָׁא בְּרִיךְ הוּא בְּיִשְׂרָאֵל, לְמַלְכָּא דְּהוּה לִיה בְּר יַחֲוִידָאֵי, וְהוּה חֲטִי קָמִי מַלְכָּא, יוֹמָא חַד סָרַח קָמִי מַלְכָּא, אָמַר מַלְכָּא, כָּל הַנִּי יוֹמִין אֶלְקִינָא לָךְ, וְלֹא קַבְּלַת. מִכָּאן וְאִילָךְ חֲטִי מַאי אֶעֱבִיד לָךְ, אִי אֶתְרִיךְ לָךְ מִן אֶרְעָא, וְאַפִּיק לָךְ מִמַּלְכוּתָא, דִּילְמָא יְקוּמוּן עֲלֶיךָ דּוּבֵי חֻקְלָא, אוּ זְאֵבֵי חֻקְלָא, אוּ לְסִטִּין, וְיַעֲבְרוּן לָךְ מִעֲלָמָא. מַה אֶעֱבִיד. אֵלֶּא אֲנָא וְאַנְתָּ גַּיְטוּק מִאַרְעָא.

50. כִּךְ אִף אֲנִי, אֲנָא וְאַנְתָּ גַּיְטוּק מִאַרְעָא. כִּךְ אָמַר קוּדְשָׁא בְּרִיךְ הוּא, יִשְׂרָאֵל מַה אֶעֱבִיד לְכוּ, הָא אֶלְקִינָא לְכוּ, וְלֹא אֶרְבִּיתוּ אַדְוִינֵיכּוֹ, הָא אִיִּיתִינָא עֲלֵיכּוֹ מֵאִרֵי תְרִיסִין, מֵאִרֵי טַפְסִין, לְאַלְקָהָא לְכוּן, וְלֹא שְׁמַעְתּוּן. אִי אֶפִּיק לְכוּ מִאַרְעָא לְחוֹדְכוּן, דְּחִילָנָא עֲלֵיכּוֹ מִכְּמַה דּוּבִין, מִכְּמַה זְאֵבִין, דִּיקוּמוּן עֲלֵיכּוֹ, וְיַעֲבְרוּן לְכוּ מִעֲלָמָא. אָבַל מַה אֶעֱבִיד לְכוּן, אֵלֶּא אֲנָא וְאַתּוֹן גַּיְטוּק מִאַרְעָא, וְנַהֲךְ בְּגִלּוּתָא. הַה"ד וְיִסְרְתִי אֶתְכֶם לְמַהֲךְ בְּגִלּוּתָא. וְאִי תִימְרוּן דְּאֶשְׁבוּק לְכוּן, אִף אֲנִי עִמְכוּן. שֶׁבַע עַל חַטָּאתֵיכֶם, דָּא שֶׁבַע דִּיתַתְרַךְ עִמְכוּן, וְאַמַּאי. עַל חַטָּאתֵיכֶם.

13. "For your transgressions was your mother put away"

Rabbi Aba says that God is with Yisrael even in their exile, and when their exile is over He will return with them.

51. This is the meaning of, "for your transgressions was your mother put away" (Yeshayah 50:1). The Holy One, blessed be He, said: 'You brought it about that you and I shall not dwell in the land. Behold the Matron leaving the palace with you. Observe everything in ruin; My palace and yours, in ruins.' For the palace is not fit for a King, save when He enters it together with the Matron, MALCHUT. The King then rejoices only when He enters the Matron's palace, since She is with Her children in the palace. All may then rejoice. 'Now that the son and the Matron are not here, My palace is in ruins. What shall I do? I shall go with you.' And now, though Yisrael are in exile, the Holy One, blessed be He, is with them, and does not leave them. When Yisrael are released from the exile, the Holy One, blessed be He, will return with them, as it is written: "Hashem your Elohim will turn your captivity" (Devarim 30:3). Indeed, "Hashem your Elohim will turn;" THE HOLY ONE, BLESSED BE HE, WILL RETURN. We have already explained this.

51. ה"ה"ד, וּבִפְשָׁעֵיכֶם שְׁלַחַה אִמְכֶם. אָמַר קוֹדֵשׁ בְּרִיךְ הוּא, אֶתְּוֹן גְּרַמְתוֹן, דְּאֵנָּא וְאֶתְּוֹן לָא נִידוּר בְּאַרְעָא. הָא מְטְרוֹנִיתָא נִפְקַת מֵהֵיכְלָה עִמְכוֹן, הָא אֶתְחַרֵּב כְּלָא, הֵיכְלָא דִּילִי וּדְלִכּוֹן אֶתְחַרֵּב. דְּהָא לְמַלְכָּא לָא אֶתְחַזֵּי הֵיכְלָא, אֶלָּא כַּד אִיהוּ עֵייל עִם מְטְרוֹנִיתָא. וְחַדוּה דְּמַלְכָּא לָא אֶשְׁתַּכַּח, אֶלָּא בְּשַׁעֲתָא דְּעָאל בְּהֵיכְלָא דְּמְטְרוֹנִיתָא, וְאֶשְׁתַּכַּח בְּרַהָּא עִמָּה בְּהֵיכְלָא, חֲדָאן כְּלָהוּ כְּחֲדָא. הֲשַׁתָּא דְּלָא אֶשְׁתַּכַּחוּ בְּרָא וּמְטְרוֹנִיתָא, הָא הֵיכְלָא חֲרִיבָא מְכֻלָּא. אֶלָּא אֵנָּא מַה אֶעֱבִיד. אִף אֵנָּא עִמְכוֹן. וְהֲשַׁתָּא אֶע"ג דִּישְׂרָאֵל אִינְהוּ בְּגִלּוּתָא, קוֹדֵשׁ בְּרִיךְ הוּא אֶשְׁתַּכַּח עִמָּהוֹן, וְלָא שְׂבִיק לֹוֹן, דְּכַד יִפְקֹון, יִשְׂרָאֵל מִן גְּלוּתָא, קוֹדֵשׁ בְּרִיךְ הוּא, יִתּוּב עִמָּהוֹן. דְּכַתִּיב, וְשָׁב יְיָ אֱלֹהֵיךָ, וְשָׁב יְיָ אֱלֹהֵיךָ וְדָאֵי. וְהָא אֶתְמַר.

14. "These are the words of the Covenant"

Rabbi Yosi tells Rabbi Chiya that the curses in the Book of Vayikra were said by Gvurah and those in Devarim were said by Moses himself, and yet both were the words of the Covenant because good and evil depend on them. Righteous and Righteousness together are called 'the Covenant'. Thus 'remember' and 'keep' are also bound together, one by day and one by night. Rabbi Chiya agrees and says that Shabbat is called a Covenant. He talks about God's promise to give peace in the land. Rabbi Chiya explains that God promised not to cast Yisrael away nor to abhor them because the Shechinah, the beloved of His soul, is among them. Rabbi Yosi talks about a son's duty to honor his father even after the father's death, and the way to honor him is to walk in Truth and perfect his own actions. This increases the praise of the father both in this world and in the World to Come.

52. Rabbi Chiya and Rabbi Yosi were walking on the road when they chanced upon a cave in the field. Rabbi Chiya questioned Rabbi Yosi concerning the words: "These are the words of the Covenant... besides the Covenant..." (Devarim 28:69). Why does it say, "the words of the Covenant"? It should have said 'the words of Gvurah'. He said to him: It has been explained that these CURSES IN THE BOOK OF VAYIKRA WERE SAID by Gvurah, and that those IN DEVARIM were said by Moses himself, as we have already learned.

52. רַבִּי חִיָּיא וְרַבִּי יוֹסִי הוּוּ אֶזְלוּ בְּאַרְחָא, אֶעֱרַעוּ בְּהֵיא מְעַרְתָּא בְּחַקְלָא. א"ר חִיָּיא לְרַבִּי יוֹסִי, הָאֵי דְּכַתִּיב אֱלֹהֵי דְּבְרֵי הַבְּרִית וְגו', מַלְבַּד הַבְּרִית. מָאֵי דְּבְרֵי הַבְּרִית. דְּבְרֵי גְבוּרָה מִבְּעֵי לִיה. אָמַר לִיה הָא אֹוקְמוּהָ, הִלְלוּ מִפִּי הַגְּבוּרָה, וְהִלְלוּ מִפִּי עֲצֻמוֹ שֶׁל מִשָּׁה, וְהָא אֶתְמַר.

53. Come and behold: the ones as well as the others are the words of the Covenant, for though they were from Gvurah, yet they are the words of the Covenant, since good and evil depend upon them. Good comes from the Righteous, YESOD; evil comes from Judgment - the place of Judgment, Righteousness - NAMELY MALCHUT. Righteous and Righteousness, YESOD AND MALCHUT, are the Covenant and are called 'the Covenant'. Therefore, these words are the words of the Covenant. The Covenant, WHICH IS YESOD AND MALCHUT, is bound together, and hence 'remember' and 'keep', TIFERET AND MALCHUT, are bound together; 'remember' by day, and 'keep' by night. THEY ARE TOGETHER BY THE SECRET OF THE VERSE, "AND THERE WAS EVENING AND THERE WAS MORNING, ONE DAY" (BERESHEET 1:5). Thus, the Covenant is YESOD AND MALCHUT together, SINCE ZEIR ANPIN IS CONNECTED TO MALCHUT ONLY THROUGH YESOD. It is therefore WRITTEN, "Covenant," since they are indeed the words of the Covenant, THE REPRIMAND IN THE BOOK OF VAYIKRA AND IN THE BOOK OF DEVARIM. Wherever the word "Covenant" is mentioned, it pertains to this place.

53. ת"ח, אֵלִין וְאֵלִין דְּבְרֵי הַבְּרִית הוּוּ, דְּאֶע"ג דְּמִפִּי הַגְּבוּרָה הוּוּ מְלִין. מְלִין בְּרִית הוּוּ, דְּהָא טַב וּבִיש בִּיה תְּלִין. טַב דְּאֶתִי מְצַדִּיק. בִּיש דְּאֶתִי מִן דִּינָא. דִּינָא, מֵאֶתֶר דִּינָא, וְהֵינּוּ צַדִּיק. וְצַדִּיק וְצַדִּיק בְּרִית אִינוּן, בְּרִית אֶקְרוּן. וְעַל דָּא, מְלִין אֵלִין, מְלִין בְּרִית אִינוּן. וְקִשִּׁיר בְּרִית כְּחֲדָא. וּבְגִינֵי כִּךְ זְכוּר וְשְׂמוּר, קִשִּׁיר כְּחֲדָא. זְכוּר בְּיוֹם, שְׂמוּר בְּלַיְלָה. הָא בְּרִית כְּחֲדָא, וּבְגִין כִּךְ בְּרִית וְדָאֵי, דְּבְרֵי הַבְּרִית נִינְהוּ. וּבְכָל אֶתֶר בְּרִית בְּאֶתֶר דָּא אִיהוּ.

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54. Rabbi Chiya said: Surely this is so. Hence, Shabbat, which is 'remember' and 'keep', YESOD AND MALCHUT, is called a "Covenant," as is written: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations, for a perpetual Covenant" (Shemot 31:16). Everything is one and the same. This place, YESOD AND MALCHUT TOGETHER, is uniformly called 'the Covenant'.

55. Come and behold: it is written, "And I will give peace in the land" (Vayikra 26:6). "PEACE" is Yesod, which is peace in the land, household peace, and the peace of the world, SINCE MALCHUT IS CALLED 'LAND', 'HOUSE' AND 'WORLD'. "...and I will chastise you, even I, seven" (Vayikra 26:28). What is seven? Surely it is righteousness, MALCHUT ON THE SIDE OF JUDGMENT. Assuredly, this is the Covenant, and therefore these are the words of the Covenant.

15. "I will not cast them away, nor will I abhor them, to destroy them utterly"

56. Rabbi Yosi said: It is written, "And yet for all that (lit. 'and also even this'), when they are in the land of their enemies..." (Vayikra 26:44). "And also even this." 'Even,' is as, "even I" (Ibid. 28), WHICH REFERS TO ZEIR ANPIN. 'Also,' includes the Congregation of Yisrael, called 'this' (Heb. zot), MALCHUT, that never leaves them. "When they are in the land of their enemies, I will not cast them away, nor will I abhor them" - though I am not connected to them - "so that I would break My Covenant with them" (Vayikra 26:44), because if I do not redeem them, my Covenant is divided. AND THE UNION BETWEEN YESOD AND MALCHUT IS UNDONE. THE SCRIPTURE therefore SAYS, "to break My Covenant with them."

57. Rabbi Chiya said: I have heard something new that Rabbi Elazar said: "I will not cast them away (also: 'detest them'), nor will I abhor them, to destroy them utterly" (Ibid. 44). It should have been written, 'I will not hit them, nor will I kill them to destroy them utterly'. HE ANSWERS: THE MEANING OF, "I will not cast them away, nor will I abhor them," is that a man who hates someone is abhorred and detested by Him. But here, "I will not cast them away, nor will I abhor them." Why? Because the beloved of My soul is among them, NAMELY THE SHECHINAH, for whose sake they are all My friends.' Hence, it says, "lechalotam" (lit. 'to destroy them utterly'). Lechalotam is spelled without the Vav AS AN ALLUSION TO THE SHECHINAH, CALLED 'BRIDE' (HEB. KALAH). LECHALOTAM IS AS 'FOR THE KALAH'. 'It is for THE BRIDE that I do not detest or abhor them, because She is the beloved of My soul, and the beloved of My soul is among them.'

58. THIS IS like a man who loves a woman who lives in a market of tanners WHO SMELL DISAGREEABLY. Were she not there, he would never have entered there. Since she is there, THE TANNERS' MARKET seems to him like a market of spice merchants, where there are all the best odors in the world.

54. אָמַר רַבִּי חִיָּיא, וְדַאי הָכִי הוּא, וּבג"כ שַׁבַּת דְּאִיהוּ זְכוּר וְשִׁמּוּר, אֶקְרִי בְרִית. דְּכִתִּיב, וְשָׁמְרוּ בְנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתֵם בְּרִית עוֹלָם. וְכֹלָא מְלָה חַד, וְאַתְר דְּא, אֶקְרִי בְרִית בְּכָל אַתְר.

55. ת"ח, כְּתִיב וְנָתַתִּי שְׁלוֹם בְּאֶרֶץ, הוּא יְסוּד, דְּאִיהוּ שְׁלָמָא דְאַרְעָא, שְׁלָמָא דְבֵיתָא, שְׁלָמָא דְעֵלְמָא. וְיִסְרַתִּי אֶתְכֶם אֶף אֲנִי שִׁבְעָ. מֵאֵי ז'. דָּא צְדָק. הָא וְדַאי בְרִית, וּבג"כ דְּבְרֵי הַבְּרִית נִינְהוּ.

56. א"ר יוֹסִי כְּתִיב. וְאֶף גַּם זֹאת בְּהִיּוֹתֵם בְּאֶרֶץ אוֹיְבֵיהֶם וְגו'. וְאֶף גַּם זֹאת, וְאֶף, כּד"א, אֶף אֲנִי. גַּם, לְרִבּוֹת כ"ו, דְּאֶקְרִי זֹאת, דְּלֹא שְׁבַקְתָּ לֹון לְעֵלְמִין. בְּהִיּוֹתֵם בְּאֶרֶץ אוֹיְבֵיהֶם, בְּהִיּוֹתֵם כֹּלָא כְּחַדָּא. לֹא מְאַסְתִּים וְלֹא גַעְלַתִּים בְּגִין דְּלֹא אֶתְחַבְּר בְּהוּ. לְהַפֵּר בְּרִיתִי אִתְּם, דְּאִי לֹא אֶפְרוֹק לְהוּ, הָא בְּרִיתִי פְּלִיג, וּבג"כ לְהַפֵּר בְּרִיתִי אִתְּם.

57. א"ר חִיָּיא, אֲנָא שְׁמַעְנָא מְלָה חַדְתָּא, דְּאָמַר רַבִּי אֶלְעָזָר לֹא מְאַסְתִּים וְלֹא גַעְלַתִּים לְכַלְתֵּם, לֹא הַפִּיתִים וְלֹא הִרְגַתִּים לְכַלּוֹתֵם מִבְּעֵי לִיה. אֶלָּא לֹא מְאַסְתִּים וְלֹא גַעְלַתִּים, מֵאֵן דְּסֵאֲנִי לְאַחֲרָא מְאִיס הוּא לְקַבְּלִיה, וְגַעְלָא הוּא בְּגִיעוּלָא קְמִיה. אֲבָל הֵכָא, לֹא מְאַסְתִּים וְלֹא גַעְלַתִּים. מ"ט. בְּגִין דְּחַבִּיבוּתָא דְּנַפְשָׁאֵי בִּינִיּוּהוּ. וּבְגִינָה כְּלָהוּ חַבִּיבִין גְּבָאֵי, הַה"ד לְכַלְתֵּם. לְכַלְתֵּם כְּתִיב, חָסַר וַי"ו, בְּגִינָה לֹא מְאַסְתִּים וְלֹא גַעְלַתִּים, בְּגִין דְּאִיהִי רַחֲמֵתָא דְּנַפְשָׁאֵי, רַחֲמֵתָא דִּילִי גְּבָהָא.

58. לב"ג דְּרַחֲמִים אִתְתָּא, וְהוּוֹת דְּיִירָא בְּשׁוּקָא דְּבוּרְסְקִי, אִי לֹא הוּוֹת הִיא תַּמָּן, לֹא עֵייל בְּה לְעֵלְמִין. כִּיּוֹן דְּהִיא תַּמָּן, דְּמִי בְּעִינוּי בְּשׁוּקָא דְּרוּכְלֵי, דְּכָל רִיחִין דְּעֵלְמִין טְבִין אֶשְׁתַּכְּחוּ תַּמָּן.

59. Here too, "And yet for all that, when they are in the land of their enemies," which is a tanners' market OF EVIL SMELL, "I will not cast them away, nor will I abhor them." Why? "to destroy them utterly (Heb. lechalotam)"; "because their Bride (Heb. kalatam), THE SHECHINAH, who abides there, is My love, and the Beloved of My soul. It therefore seems to Me like the best fragrance in the world, due to the Bride that dwells among them.' Rabbi Yosi said: Had I come only to hear this, it would be enough.

59. אוף הַכָּא, וְאִף גַּם זֹאת בְּהִיּוֹתָם בְּאַרְץ אוֹיְבֵיהֶם, דְּאִיהוּ שׁוּקַא דְּבוּרְסְקִי, לֹא מְאַסְתִּים וְלֹא גְעַלְתִּים. וְאִמְאִי. לְכַלְתֶּם. בְּגִין כַּלְתֶּם, דְּאִנְא רְחִימְנָא לֵהּ, דְּאִיהִי רְחִימְתָא דְּנַפְשָׁא, דְּשְׂרִיא תַמְן, וְדַמִּי עָלֵי כְּכֹל רִיחִין טְבָאן דְּעֵלְמָא, בְּגִין הֵיא כְּלָה דְּבִגְוִיָּיהוּ. א"ר יוֹסִי, אֲלוּ לֹא אֲתִינָא הַכָּא, אֲלֵא לְמִשְׁמַע מְלָה דָּא דִּי.

16. "A son honors his father"

60. He opened the discussion and said: "A son honors his father, and a servant his master" (Malachi 1:6). "A son honors his father," as it says, "Honor your father and your mother" (Shemot 20:12). It has been explained THAT HONORS ARE SHOWN in food, drink, and in everything during his life. If you think that he is exempt from honoring him after his death, it is not so. Since he is dead, it behooves one to honor him more, as it is written, "Honor your father" - AFTER HIS DEATH AS WELL. If the son treads the crooked way, he surely despises his father and disgraces him. If the son treads the way of Truth and amends his actions, he honors his father. He honors him in this world among men, and honors him in the World to Come by the Holy One, blessed be He. The Holy One, blessed be He, has compassion for him, and puts him on His Throne of Glory. Surely, "A son honors his father."

60. פֶּתַח וְאָמַר, בֶּן יִכְבֵּד אָב וְעַבְד אֲדֹנָיו. בֶּן יִכְבֵּד אָב, כַּד"א כִּבְד אֶת אָבִיךָ וְאֶת אִמְךָ, וְאוֹקְמוּהָ, בְּמִיכְלָא וּמִשְׁתַּיָּא וּבְכָלֵא. הָאִי בְּחַיָּוִי דְּאַתְחַיִּיב בֵּיהּ. בְּתַר דְּמִית, אִי תִימָא הָא פְּטוּר מִנִּיהּ הוּא, לֹא הֵכִי. דֹּאע"ג דְּמִית, אֲתַחַיִּיב בִּיקְרִיָּה יְתִיר, דְּכַתִּיב כִּבְד אֶת אָבִיךָ. דְּאִי הוּא בְּרָא אֲזִיל בְּאַרְח תְּקֵלָא, וְדִאי מְבֹזָה לְאַבּוּי הוּא, וְדִאי עֵבִיד לִיהּ קְלָנָא. וְדִאי הוּא בְּרָא אֲזִיל בְּאַרְח מִיִּשְׁר, וְתַקִּין עוּבְדוּי, וְדִאי דָּא אוֹקִיר לְאַבּוּי, אוֹקִיר לִיהּ בְּהָאִי עֵלְמָא גְּבִי בְּנֵי נְשָׂא, אוֹקִיר לִיהּ בְּהוּא עֵלְמָא, גְּבִי קוּדְשָׁא בְּרִיךְ הוּא. וְקוּדְשָׁא בְּרִיךְ הוּא חַיִּיס עֲלֵיהּ, וְאוֹתִיב לִיהּ בְּבוּרְסְיָא דִּיקְרִיָּה. וְדִאי בֶּן יִכְבֵּד אָב.

61. Rabbi Elazar for example, who honored his father in this world and in that world, now increases the praise of Rabbi Shimon in both worlds - in this world and in the World to Come, more so than during his life, for he merited holy sons and holy scions. Happy are the righteous, who merit holy children and holy scions. It says of them, "all that see them shall acknowledge them, that they are the seed which Hashem has blessed" (Yeshayah 61:9). Blessed be Hashem for ever Amen and Amen. Hashem will reign for ever, Amen and Amen. End of the book of Vayikra.

61. כְּגוֹן רַבִּי אֶלְעָזָר, דְּאִיהוּ אוֹקִיר לִיהּ לְאַבּוּי בְּהָאִי עֵלְמָא, וּבְהוּא עֵלְמָא הַשְּׁתָּא אֲסִגִּי שְׂבַחָא דְּר"ש בְּתַרִּין עֵלְמִין, בְּהָאִי עֵלְמָא, וּבְהוּא עֵלְמָא יְתִיר מְחַיִּיו. דְּזָכָה לְבָנִין קְדִישִׁין, וְלְגִזְעִין קְדִישִׁין. זְכָאִין אִינּוֹן צְדִיקָא, דְּזָכָאן לְבָנִין קְדִישִׁין, לְגִזְעִין קְדִישִׁין. עֲלִיָּהוּ אֲתַקְרִי, כָּל רוֹאֵיהֶם יִפְרוּם כִּי הֵם זֵרַע בְּרַךְ יי'. בְּרִיךְ יי' לְעוֹלָם אָמֵן וְאָמֵן. יִמְלוֹךְ יי' לְעוֹלָם אָמֵן וְאָמֵן. סְלִיק סְפֵר וַיִּקְרָא.

1. The counting and the reckoning

Rabbi Aba speaks about the creation of man, saying that God made him in the image of the higher and the lower ones as the combination of them all. Man was composed of both male and female, and the female side was composed of both Chesed and Judgment. After they sinned they became concerned with only worldly matters and they no longer knew wisdom. Neither of Adam's sons, Abel, from the upper aspects, nor Cain, from the lower aspects, inherited the earth because neither of them left any offspring. The world was founded from Seth, but it was not complete until Abraham came; once Isaac and Jacob came everything was included in the Central Column and the world stood firm. Even with this it still required the twelve tribes and seventy persons that came from Jacob, and it required Israel to receive the Torah and erect the Tabernacle. Then God wished to count all his legions of people, the children of Yisrael, in order to link them to their roots above. After Yisrael left the land of Egypt they achieved both the Torah and the Tabernacle, and then they were perfectly complete. Rabbi Yitzchak says that when one speaks of his own blessings he must also bless God and acknowledge those blessings. He says that blessings from above do not rest on anything that has been counted, but the counting of the children of Yisrael was an exception. We hear that God will bless the women, who were not counted among the census, the priests and the Levites, and the children under the age of twenty. Rabbi Shimon explains to Rabbi Yehuda what the source of the blessings is, and says that when God's illumination is awakened everything is in love, in perfection, and in peace.

1. "And Hashem spoke to Moses in the wilderness of Sinai, in the Tent of Meeting..." (Bemidbar 1:1). Rabbi Aba opened the discussion with, "So Elohim created man in His own image..." (Beresheet 1:27). We have learned this verse. Come and behold: at the time the Holy One, blessed be He, created the man, He made him in the image of the upper beings and lower beings, and he was the combination of all. His light illuminated from one end of the world to the other end of the world, and everyone feared him.

2. And though it was settled, we must look into this verse: "So Elohim created man in His own image, in the image of Elohim He created him." Since it already said, "His image," why REPEAT AGAIN, "in the image of Elohim He created him"? HE ANSWERS: There were two levels IN THE MAN, SINCE he was composed of male and female. THEREFORE, there is one for the male, THAT IS, "SO ELOHIM CREATED..." and one for the female, THAT IS, "IN THE IMAGE..."

3. And as a result of this, there were assuredly two faces, MALE AND FEMALE, and the end of the verse proves it, since it is written, "male and female He created them" (Ibid.). And he was composed of both aspects. Although the female was attached to his side, she ON HER OWN was also composed of two sides, WHICH ARE CHESED AND JUDGMENT, to be complete in all.

4. And he used to observe with wisdom up and down. Because he sinned, these faces diminished, the wisdom disappeared from him, and he was only concerned with his own bodily matters. And afterwards he begot sons from above and below - THAT IS, ABEL WAS FROM THE UPPER ASPECTS AND CAIN FROM THE LOWER - and neither of them inhabited the earth, SINCE NONE OF THEM LEFT ANY DESCENDANTS IN THE WORLD. Then he fathered a son, NAMELY SETH, and from him the world was planted. This has been explained.

5. In spite of all this, the world below was not finished and complete and was not sustained on its own until Abraham came along. The world was sustained but not completed until Abraham was present in the world and held on TO THE WORLD with his right hand, THAT IS CHESED, as one who holds and assists the right hand of someone who fell. Isaac came along and held the world's hand with the left hand, THAT IS GVURAH, and THE WORLD was sustained even more. When Jacob came along, he held on to the center, with the body, THAT IS THE CENTRAL COLUMN, and became included in both sides, THE RIGHT AND THE LEFT. And the world stood firm and did not collapse.

1. וַיְדַבֵּר יְיָ אֶל מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֵהָל מוֹעֵד וְגו',
 ר' אבא פתח, וַיְבָרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ וְגו',
 הָאִי קָרָא אֲתָמֵר. ת"ח, בְּשַׁעֲתָא דְּבָרָא קֹדֶשָׁא בְּרִיךְ
 הוּא לְאָדָם עֵבֶר לִיה בְּדִיוקְנָא דְעֵלָאִי וְתַתָּאִי, וְהוּהוּ
 כְּלִיל מְכַלָּא, וְהוּהוּ נְהוּרִיָּה נְהוּרִי, מְסִימֵי עֲלָמָא עַד
 סִימֵי עֲלָמָא. וְהוּוּ דְחֲלִין קָמִיָּה כְּלָא.

2. ואע"ג דהא אוקמוה, אית לאסתכלא ביה בהאי
 קרא, ויברא אלהים את האדם בצלמו בצלם
 אלהים ברא אותו, כיון דאמר בצלמו, מאי בצלם
 אלהים ברא אותו. אלא ודאי תרין דרגין דכלילין
 דבר ונוקבא, חד לדבר, וחד לנוקבא.

3. ובגין כך דו פרצופין הוו ודאי, וסיפא דקרא
 אוכח, דכתיב זכר ונקבה ברא אותם. וכליל הוה
 מתרין סטרין ואע"ג דנוקבא אחידת בסטרין. הא
 היא נמי כלילא מתרין סטרין, למהווי שלים בכלא.

4. והוה מסתכל בחכמתא, לעילא ותתא. כיון
 דסרח, אתמעטו פרצופין, וחכמתא אסתלקת מניה,
 ולא הוה מסתכל אלא במלי דגופיה. לבתר אוליד
 בגין מעלאי ותתאי, ולא אתישבו דא ודא בעלמא,
 עד דאוליד בר, ומניה אשתיל עלמא, דאקרי שת,
 והא אוקמוה.

5. ועכ"ד, עלמא תתאה לא אשתלים, ולא הוה
 שלים, ולא אשתכח בקיומיה, עד דאתא אברהם,
 ואתקיים עלמא. אבל לא אשתלים, עד דאברהם
 אשתכח ביה בעלמא ואחיד ביה בימינא, כמאן
 דאחיד בימיניה, למאן דנפיל. אתא יצחק, ואחיד
 בידיה דעלמא בשמאלא, ואתקיים יתיר. כיון
 דאתא יעקב, אחיד באמצעיתא בגופא, ואתכליל
 בתרין סטרין, אתקיים עלמא ולא הוה מתמוטט.

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6. And with all this, THE WORLD was not properly planted with its roots until JACOB begot twelve tribes and seventy persons, and the world was planted. Even so, it was not completed until the time Yisrael received the Torah and the Tabernacle was erected. At that time, the worlds could exist and were completed, and the higher and lower beings were scented.

7. Since the Torah and the Tabernacle were erected, NAMELY, ZEIR ANPIN AND MALCHUT, the Holy One, blessed be He, wanted to count the troops of the Torah. How many legions are there in the Torah, IN ZEIR ANPIN? How many hosts are in the Tabernacle, WHICH IS MALCHUT? (THIS MEANS THAT HE WANTED TO COUNT YISRAEL, WHO ARE THE LEGIONS OF ZEIR ANPIN AND MALCHUT.) Come and behold: every item that needs to be settled in its place, THAT IS, TO LINK PROPERLY THE BRANCH BELOW TO ITS ROOT ON TOP, does not settle until it is uttered by mouth and is counted. Here, also, the Holy One, blessed be He, wanted to count the soldiers of the Torah and the soldiers of the Tabernacle, IN ORDER TO TIE YISRAEL TO THEIR ROOTS ABOVE, WHICH ARE ZEIR ANPIN AND MALCHUT, CALLED 'TORAH' AND 'TABERNACLE'. And they are all united and are inseparable from each other. Everything is in a likeness of above, since THEIR ROOTS, the Torah and Tabernacle, are JOINED AND inseparable from each other, and are in unison.

8. Therefore, YISRAEL, WHO ARE the legions OF ZEIR ANPIN AND MALCHUT, are counted so that they are known, in addition to the others who have no number, NAMELY THE WOMEN AND THOSE YOUNGER THAN TWENTY YEARS. Therefore, it is written: "And Hashem spoke to Moses in the wilderness of Sinai, in the Tent of Meeting." If it is in the Tent of Meeting why IS IT REQUIRED TO MENTION that it was in the wilderness of Sinai, SINCE IT IS KNOWN THAT THE TENT OF MEETING WAS IN NO OTHER PLACE EXCEPT IN THE WILDERNESS OF SINAI? HE REPLIES: Once is for the Torah, NAMELY ZEIR ANPIN, and once is for the Tabernacle, THAT IS, MALCHUT.

9. And both TORAH AND TABERNACLE were, "on the first day of the second month, in the second year" (Ibid.). THAT IS THE SECRET OF GVURAH AND THE ILLUMINATION OF CHOCHMAH OF THE LEFT, SINCE THE MONTH OF NISSAN IS THE RIGHT COLUMN AND CHESED AND IYAR IS THE LEFT COLUMN AND GVURAH. And all is one - THAT IS, THE RIGHT AND THE LEFT WERE JOINED IN HARMONY AS ONE. This month is also called "the month Ziv (lit. 'brightness')" (I Melachim 6:1), alluding to the month and year that is luminous to the moon, THAT IS, MALCHUT, SINCE THE MAIN PERFECTION OF MALCHUT IS FROM THE LEFT COLUMN - THE SECRET OF THE SECOND MONTH AND SECOND YEAR. At that time, all the worlds are whole, LIKE MALCHUT THAT IS THEIR ROOT. "...after they were come out of the land of Egypt..." (Ibid.). THE SCRIPTURE informs us here that when Yisrael left Egypt, it was the first month, THAT IS TO SAY, THEY WENT OUT FROM THE ASPECT OF THE FIRST MONTH, WHICH IS CHESED AND THE RIGHT COLUMN. AND THEN THEY WERE PERFECTED ALSO FROM THE ASPECT OF THE SECOND MONTH, WHICH IS GVURAH AND THE LEFT COLUMN.

10. Rabbi Yitzchak began the discussion with: "Hashem has been mindful of us; He will bless us; He will bless the house..." (Tehilim 115:12). "Hashem has been mindful of us; He will bless us," refers to the men who were included in the count of the desert, whom the Holy One, blessed be He, blesses and to whom He adds more each time.

6. ועם כל דא לא אשתיל בשרשוי, עד דאוליד תריסר שבטין, ושבעין נפשאן, ואשתיל עלמא. ועב"ד לא אשתלים, עד דקבילו ישראל אורייתא בטורא דסיני, ואתקם משכנא. כדין אתקיימו עלמין ואשתלימו, ואתבסמו עלאין ותתאין.

7. בין דאורייתא ומשכנא אתוקמו, בעא קודשא בריך הוא למפקד חילוי דאורייתא, במה חילין אינון דאורייתא, במה חילין אינון דמשכנא. ת"ח, כל מלה דבעי לאתישבא בדוכתיה, לא מתיישבא עד דאדבר בפומא, ואתמני עליה. אוף הכא, בעא קודשא בריך הוא למפקד חילין דאורייתא, וחילין דמשכנא, וכלהו הוו כחד ולא מתפרשי דא מן דא, כלא כגוונא דלעילא, דהא אורייתא ומשכנא לא מתפרשי דא מן דא, ואזלין כחדא.

8. ובגין כך, חיליהון עלין בחושבנא לאשתמודעא גבייהו, בר אינון אחרנין דלית לון חושבנא. ובגין כך כתיב, וידבר יי אל משה במדבר סיני באהל מועד. אי באהל מועד, אמאי במדבר סיני. אלא חד דאורייתא וחד למשכנא.

9. והאי והאי, באחד לאחד השני בשנה השנית, וכלא חד, והאי אקרי חדש זיו רמז ליהוא ירחא ושתא דנהיר לסיהרא, דהא כדין עלמין בלהו אשתכחו בשלימו. לצאתם מארץ מצרים, לאשתמודעא דהא כד נפקו ישראל ממצרים, באחד הראשון הוה.

10. רבי יצחק פתח, יי זכרנו יברך יברך את בית וגו'. יי זכרנו יברך, אלין גוברין. דהוו עלין בחושבנא במדברא, וקודשא בריך הוא מברך לון, ואוסיף עלייהו בכל זמנא.

11. Come and behold: he who speaks in praise of his friend, of his children, or of his money or wealth, must also bless Him and acknowledge those blessings. From where do we learn this? From Moses, since it is written, "behold, you are this day like the stars of heaven for multitude." And afterwards, what does he say? "Hashem, the Elohim of your fathers, makes you a thousand times many more than you are..." (Devarim 1:10-11). There are two blessings here. One is the "Hashem, the Elohim of your fathers..." That is one, and the one following that is, "and bless you, as He has promised you"; (Ibid.). He promised to acknowledge them and add blessings, benedictions upon those benedictions!

12. And if he counts the praises of his friend but does not acknowledge these benedictions, he will be punished because of this, first from above, THAT IS, HE WILL BE HARMED BECAUSE OF IT. And if he blesses him, he will be blessed HIMSELF from above. And he should bless him with a good eye and not with an evil eye. And in all things, the Holy One, blessed be He, wishes to have the blessings given with a good heart WHEN HE BLESSES. And since when one blesses his friend, the Holy One, blessed be He, wishes one to bless with a good eye and a good heart, when one gives grace to the Holy One, blessed be He, most certainly it must be in good eye, and with a good and loving heart. Therefore, IT IS WRITTEN: "And you shall love Hashem your Elohim with all your heart" (Devarim 6:5).

13. Come and behold: it has been established that the blessing of above does not rest on something that has been counted. You may question: how could they have counted Yisrael? It is because they took ransom from them and it was settled, and the count did not take place until all the ransom was gathered and counted. At first they would bless Yisrael and then they would count the ransom, and they would repeat and bless Yisrael again. So the result is that we find that Yisrael were blessed in the beginning and at the end, and there was no death amongst them.

14. HE ASKS: Why does death result from counting? AND HE ANSWERS: It is because the blessing does not dwell when you count, and when the blessing departs, the Other Side rests upon it and one could be damaged. Therefore, they used to substitute a monetary ransom for the count, and thereby remove the threat OF DEATH.

15. "He will bless the house of Yisrael..." (Tehilim 115:12). These are the women, WHO ARE CALLED 'HOUSE', which were not included in the count, BECAUSE WOMEN WERE NOT COUNTED IN THE DESERT. "He will bless the house of Aaron" (Ibid.), because they ARE THE PRIESTS AND THEY bless the people with a benevolent eye, a good heart, and heartfelt love. "...the house of Aaron..." WHY DOES IT MENTION THE HOUSE? IT ALLUDES also to the women who are blessed by the blessing OF AARON.

11. ת"ח, האי מאן דאמר שבחא דחבריה, דבנוי, או דממוניה, בעי לברכא ליה, ולאודאה עליה ברכאן. מנלן. ממששה. דכתיב והנכם היום כככבי השמים לרוב, לבתר מה כתיב, יי' אלהי אבותיכם יוסף עליכם ככם אלף פעמים וגו'. תרין ברכאן הוו, חד יי' אלהי אבותיכם וגו'. הא חד. לבתר ויברך אתכם כאשר דבר לכם. לאודאה עליהו, ברכאן על ברכאן.

12. ואי איהו מני שבחא דחבריה, ולא אודי עליה ברכאן. הוא נתפס בקדמיתא מלעילא. ואי איהו מברך ליה, הוא מתברך מלעילא. וברכתא בעי לברכא לה בעינא טבא, ולא בעינא בישא. ובכלא בעי קודשא בריך הוא רחומותא דלבא. ומה מאן דמברך לחבריה, בעי קודשא בריך הוא דיברך ליה בעינא טבא, בלבא טבא. מאן דמברך לקודשא בריך הוא, עאכ"ו, דבעי עינא טבא, ולבא טבא, ורחומותא דלבא. בג"כ ואהבת את יי' אלהיך בכל לבבך וגו'.

13. ת"ח, הא אוקמה לית ברכתא דלעילא שריא, על מלה דאתמני. ואי תימא, ישראל איך אתמנון. אלא כופרא נטלי מניהו, והא אוקמה, וחושבנא לא הוי עד דיתכניש כל ההוא כופרא, וסליק לחושבנא, ובקדמיתא מברכן להו לישראל, ולבתר מנאן ההוא כופרא, ולבתר מהדרין ומברכין לון לישראל. אשתכחו דישראל מתברכין בקדמיתא ובסופא, ולא סליק בהו מותנא.

14. מותנא אמאי סליק במניינא. אלא בגין דברכתא לא שריא במניינא, כיון דאסתלק ברכתא, סטרא אחרא שארי עלוי, ויכיל לאתזקא. בגין דא במניינא נטלין כופרא ומדיונא, לסלקא עליה מניהו.

15. יברך את בית ישראל, אליו נשין, דלא סלקין במניינא. יברך את בית אהרן, דאינון מברכין לעמא, בעינא טבא ובלבא טבא, וברחומותא דלבא. את בית אהרן, הכי נמי נשין, דאתברכן בברכתא.

16. "He will bless those who fear Hashem" (Ibid. 13). These are the Levites, all of whom are blessed because they fear Hashem. It is written, "both small and great" (Ibid.), because although THE YOUNG were not included in the count, SINCE THEY WERE COUNTING THE POPULATION ONLY FROM TWENTY YEARS AND OLDER, STILL THEY SHOULD BE BLESSED TOGETHER WITH THE OLDER ONES.

17. Come and behold: we do not find another counting among Yisrael by which they received blessings from it as in this count, IN WHICH THEY USED THE HALF-SHEKEL FOR THE COUNTING, because this counting was purposely meant for a blessing, and it was meant to perfect the completeness of the worlds. At the place whence blessings emanate, they were counted, as it is written, "on the first day of the second month" (Bemidbar 1:1), that is Ziv, of the world's blessings, out of which emanates and radiates brightness (Heb. ziv) to the world. Hence this SECOND month, WHICH IS THE LEFT COLUMN, is called BY THE NAME OF 'Ziv' because the brightness of everything radiates from it. And therefore it is written, "May Hashem...bless you out of Zion" (Tehilim 134:3), THAT IS THE SECRET OF MALCHUT. And it all pertains to the same thing, BECAUSE MALCHUT WAS BUILT FROM THE SECOND MONTH, WHICH IS THE SECRET OF THE LEFT COLUMN. It is also written, "for there Hashem has commanded the blessing, even life for evermore" (Tehilim 133:3).

18. Rabbi Yehuda was present before Rabbi Shimon. He said to him: From where do Yisrael draw their blessings? He answered him: Woe to the world that does not pay attention, and to men who do not observe the glory of the most high King. Come and behold: at a time when Yisrael are worthy before the Holy One, blessed be He, the worlds were in one uppermost and holy tree, THAT IS, ZEIR ANPIN, where all the sustenance is. And it received blessings from the place where all the blessings were gathered, THAT IS BINAH, where, it was planted and rooted. SINCE MOCHIN OF ZEIR ANPIN WERE PLANTED IN BINAH IN THE SECRET OF THE 'THREE THAT EMANATE FROM ONE, ONE EXISTS IN THREE'.

19. And Yisrael below were blessed from the place out of which all blessings emanate and are not prevented from leaving, THAT IS MALCHUT, as is written: "may Hashem...bless you out of Zion," and: "like the dew of Hermon descending upon the mountains of Zion" (Tehilim 133:3); THAT IS, MALCHUT. AND IT IS FURTHER WRITTEN: "because it is there that Hashem commanded the blessing, life forever" (Ibid.). And that is the light of the universe. It is written: "Out of Zion, the perfection of beauty, Elohim has shone forth" (Ibid. 50:2); "has shone forth," MEANS illuminates, as in, "He shone forth from Mount Paran" (Devarim 33:2). And when He lights up, He illuminates all the worlds.

20. And when this light, MEANING THE BLESSING AND LIFE MENTIONED ABOVE, awakens, all is joined, THAT IS, IN THE SECRET OF UNION. Everything is with love, all is with perfection, and then it is all peaceful - peace above and peace below. That is the meaning of, "Peace be within your walls, and prosperity within your palaces" (Tehilim 122:7).

16. יְבָרַךְ יְיָ אֱלֹהֵי אֲנֹנִים לְיוֹאֵי, וְכִלְהוּ מִתְבָּרְכִין, בְּגִין דְּדַחְלִין לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. הַקְטָנִים עִם הַגְּדוֹלִים, אַע"ג דְּלֹא עָלִין בְּמַנְיִנָא.

17. ת"ח לֹא אֲשַׁתְּכַח מַנְיִנָא בְּהוּ בְּיִשְׂרָאֵל דְּאֲתְבָרְכִין בֵּיהּ, בְּהַאי מַנְיִנָא. דְּהַאי מַנְיִנָא לְאֲתְבָרְכָא הוּהוּ, וְלֹא שְׁלֵמָא שְׁלִימוּתָא דְעֵלְמִין הוּהוּ, וּבְאֲתֵר דְּבִרְכָאן נִמְקִין אֲתַמְנֹן, דְּכַתִּיב בְּאֲחֵר לְחֹדֶשׁ הַשְּׁנִי, דְּאִיהוּ זִיּוּא דְּבִרְכָאן דְּעֵלְמָא, דְּמַנְיָה נְפִיק זִיּוּא לְעֵלְמָא. וְעַל דָּא אֲקֵרִי חֹדֶשׁ זִיּוּ, דְּזִיּוּא דְּכֹלָא נְפִיק מִנְיָה, וְעַל דָּא כְּתִיב, יְבָרְכֶךָ יְיָ מִצִּיּוֹן, וְכֹלָא חֵד מְלֵה וְכְתִיב כִּי שֵׁם צִוָּה יְיָ אֶת הַבְּרָכָה וְגו'.

18. רבֵי יְהוּדָה הוּהוּ שְׂכִיחַ קַמֵּיהּ דְּר"ש, א"ל יִשְׂרָאֵל מֵאַן אֲתֵר אֲתְבָרְכִין. א"ל, ווֹי לְעֵלְמָא, דְּלֹא מְשַׁגְּיחִין וְלֹא מְסַתְּבְּלִין בְּנֵי נְשָׂא, בִּיקְרָא דְּמַלְכָּא עֲלָאָה. תָּא חֲזִי, בְּשַׁעֲתָא דְּאֲשַׁתְּכַחוּ יִשְׂרָאֵל זְכָאִין קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא, וְהוּוּ עֵלְמִין שְׂכִיחִין בְּחֵד אֵילָנָא עֲלָאָה קְדִישָׁא, דְּמִזְוֹנָא דְּכֹלָא בֵּיהּ, הוּהוּ מִתְבָּרַךְ מֵאֲתֵר דְּכָל בְּרַכָּאן כְּנִישִׁין בֵּיהּ. וּבֵיהּ אֲתַנְטַע וְאֲשַׁתִּילוּ שְׂרָשׁוּי.

19. וְיִשְׂרָאֵל לְתַתָּא, הוּוּ מִתְבָּרַךְ מֵאֲתֵר דְּכָל אֲנֹנִין בְּרַכָּאן נִמְקִין בֵּיהּ, וְלֹא מִתְעַבְּבִי לְמִיפְקֵי, הַה"ד יְבָרְכֶךָ יְיָ מִצִּיּוֹן, וְכַתִּיב כְּטַל חֶרְמוֹן שִׁוּרֵד עַל הַרְרֵי צִיּוֹן כִּי שֵׁם צִוָּה יְיָ אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם. וְדָא אִיהוּ נְהִירוּ דְּעֵלְמָא. דְּכַתִּיב מִצִּיּוֹן מְכַלְל יוֹפֵי אֱלֹהִים הוֹפִיעַ. הוֹפִיעַ: נְהִיר. כַּד"א הוֹפִיעַ מֵהַר פֶּאֶרָן. וְכַד יְנַהֵר, יְנַהֵר לְכִלְהוּ עֵלְמִין.

20. וְכַד הַאי נְהִירוּ אֲתַעֵר, כֹּלָא הוּא בְּחִבְרוּתָא, כֹּלָא הוּא בְּרַחֲמֵימוּתָא, כֹּלָא הוּא בְּשְׁלִימוּ, כְּדִין הוּא שְׁלֵמָא דְּכֹלָא, שְׁלֵמָא דְּעִילָא וְתַתָּא, הַה"ד יְהִי שְׁלוֹם בְּחִילְךָ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ.

2. "Rejoice with Jerusalem"

Rabbi Elazar begins by saying that God and all His hosts pay attention to whoever speaks the words of the Torah because the Torah is so loved by Him. Whoever performs one precept of the Torah causes it to awaken above; this makes peace above and below. Rabbi Elazar says that people are to rejoice only when they are in the Holy Land but not when they do not live there. Rabbi Aba adds that one may rejoice only when Jerusalem is in a state of happiness, but never when Yisrael is in exile. We learn of why Hashem should be served with gladness and yet also with fear and trembling.

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21. "Every man of the children of Yisrael shall pitch by his own standard, with the ensign of their father's house" (Bemidbar 2:2). Rabbi Elazar began the discussion with, "Rejoice with Jerusalem and be glad with her, all you that love her..." (Yeshayah 66:10). How beloved the Torah is before the Holy One, blessed be He, for wherever the words of the Torah are heard, the Holy One, blessed be He, and all His hosts pay attention to His words. And the Holy One, blessed be He, comes to live with him. That is the meaning of, "in all places where I cause My Name to be pronounced..." (Shemot 20:21). And in addition to this, his enemies fall before him. This has already been explained.

22. Come and behold: the commandments of the Torah are supernal above. A man comes and performs one precept. That precept stands up before the Holy One, blessed be He, and decorates itself and says, 'this person has made me and I am from him.' For he awakens it above. As he arouses it below, it awakens above and makes peace above and below, THAT IS, HE BRINGS ABOUT A BOND BETWEEN ZEIR ANPIN AND MALCHUT, WHICH ARE REFERRED TO AS 'ABOVE' AND 'BELOW', as it was said, "Or let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Yeshayah 27:5). "That he may make peace with Me," that is, above IN ZEIR ANPIN; "and he shall make peace with Me," that is below, IN MALCHUT. Happy is the lot of that man who performs the precepts of the Torah.

23. "Rejoice with Jerusalem..." That is because festivity is prevalent only when Yisrael reside in the Holy Land. It is there that the woman conjugates with her husband, THAT IS, ZEIR ANPIN AND MALCHUT. Then it is time for everyone to rejoice, above and below. During the time when Yisrael are not living in the Holy Land, a man is not permitted to rejoice and show joy, as is written: "Rejoice with Jerusalem, and be glad with her." This is meant precisely, THAT IS, WHEN YISRAEL ARE IN IT.

24. Rabbi Aba observed one man who was rejoicing in the house of a tyrant in Babylon. He kicked and scolded him and said: It is written, "Rejoice with Jerusalem." During a time when Jerusalem is in happiness, a person is required to rejoice, AND NOT DURING THE TIME OF THE EXILE. Rabbi Elazar follows this reasoning in saying, "Rejoice with Jerusalem," namely as is written, "serve Hashem with gladness" (Tehilim 100:2) - WHICH MEANS THAT JERUSALEM IS THE SHECHINAH, AND IT IS OBLIGATORY TO SERVE HER AND MAKE HER HAPPY.

25. One verse says, "Serve Hashem with gladness" (Tehilim 100:2), and one says, "Serve Hashem with fear, and rejoice with trembling" (Tehilim 2:11). What is the difference between them? HE ANSWERS: One speaks of the time when Yisrael live in the Holy Land, THAT IS, WHEN THEY SERVE HASHEM HAPPILY, and one speaks of a time when Yisrael live in other lands - THEN IT IS NECESSARY TO SERVE HASHEM IN FEAR AND REJOICE WHILE TREMBLING. "Serve Hashem with fear." This refers to the Congregation of Yisrael, NAMELY MALCHUT at a time when she is in exile among the nations.

21. איש על דגלו באותות לבית אבותם יחנו בני ישראל וגו'. רבי אלעזר פתח, שמחו את ירושלים וגילו בה כל אהביה וגו'. כמה חביבא אורייתא קמי קודשא בריך הוא, דהא בכל אתר דמלי דאורייתא אשתמע, קודשא בריך הוא וכל חילין דיליה בלהו צייתין למלויה. וקודשא בריך הוא אתי לדוירא עמיה, הה"ד בכל המקום אשר אזכיר את שמי וגו'. ולא עוד, אלא דשנאוי נמלין קמיה, ודהא אוקמוה.

22. ת"ח, פקודי אורייתא עלאין אינון לעילא. אתי בר נש ועביד פקודא חדא, ההוא פקודא קיימא קמי קודשא בריך הוא, ומתעטרא קמיה, ואמר פלניא עבד לי, ומן פלניא אנא, בגין דאיהו אתער ליה לעילא. כגוונא דאיהו אתער ליה לתתא, ה"נ אתער לעילא, ועביד שלמא לעילא ותתא, כמה דאת אמר, או יחזק במעוזי ועשה שלום לי שלום ועשה לי. ועשה שלום לי, לעילא. שלום ועשה לי, לתתא. זפאה חולקיה דההוא בר נש, דעביד פקודי אורייתא.

23. שמחו את ירושלים וגו', בגין דחדוה לא אשתבח, אלא בזמנא דישראל קיימי בארעא קדישא. דתמן אתחברת אתתא בבעלה, וכדין הוא חדותא דכלא, חדותא דעילא ותתא. בזמנא דישראל לא אשתכחו בארעא קדישא, אסיר ליה לב"נ למחדי, ולאחזאה חידו. דכתוב, שמחו את ירושלים וגילו בה וגו', וגילו בה דייקא.

24. רבי אבא חמא חד ב"נ, דהוה חדי בבי טרוניא דבבל, בטש ביה, אמר שמחו את ירושלים כתיב, בזמנא דירושלים בחדוה, בעי בר נש למחדי. ר' אלעזר לטעמיה, דאמר שמחו את ירושלים, היונו דכתיב עבדו את יי' בשמחה.

25. כתוב אחד אומר, עבדו את יי' בשמחה, וכתוב אחד אומר, עבדו את יי' ביראה וגילו ברעדה. מה בין האי להאי. אלא, כאן בזמנא דישראל שראן בארעא קדישא. כאן בזמנא דישראל שראן בארעא אחרא. עבדו את יי' ביראה, דא כ"י, בזמנא דאיהו בגלותא ביני עממאי.

26. Rabbi Yehuda said the scripture says, "For you shall go out with joy" (Yeshayah 55:12), referring to the Congregation of Yisrael. And since it says, "you shall go out," IT MEANS from exile, and it is called 'a rejoicing'; THUS, EVEN WHILE STILL RESIDING IN THE EXILE, WE CALL IT 'A REJOICING'. He replied to him: Certainly, that is the way it is. During all the time she is in exile and lies in the dust, you can not call it 'happiness' until the Holy One, blessed be He, comes and raises her from the dust, and says to her, "Shake yourself from the dust" (Yeshayah 52:2); "Arise, shine..." (Yeshayah 60:1). And then they will join together. At that point it is called 'rejoicing'. That will be happiness for everyone and then certainly, "you shall go out with joy." Then, many legions will go out to greet and receive the Matron to the joyous festivity of the King, as it is written: "the mountains and the hills shall break forth" (Yeshayah 55:12); and further, "for Hashem will go before you; and the Elohim of Yisrael will be your rearguard" (Yeshayah 52:12).

26. אָמַר ר' יְהוּדָה, וְהָא כְּתִיב כִּי בְשִׂמְחָה תֵצֵאוּ, וְדָא הִיא כ"י, כִּיּוֹן דְאָמַר תֵצֵאוּ, מִן גְלוּתָא הוּא, וְאֶקְרִי שְמִיחָה. א"ל, וְדָאִי הָכִי הוּא, דְכָל זְמַנָא דְאִיְהִי בְגְלוּתָא וְשְכִיבַת לְעַפְרָא, לֹא אֶקְרִי שְמִיחָה, עַד דְקוּדְשָא בְרִיךְ הוּא יֵיתִי לְגַבְהָ, וְיוֹקִים לָהּ מְעַפְרָא, וְיֵימָא הַתְנַעֲרִי מְעַפְרָא וְגו'. קוּמִי אוּרִי וְגו'. וְיִתְחַבְרוּן כְּחָדָא, כְּדִין חֲדוּתָא אֶקְרִי. חֲדוּתָא דְכָלָא, וְכְדִין בְשִׂמְחָה תֵצֵאוּ וְדָאִי. כְּדִין כְּמָה חֲוִילִין יִפְקוּן לְקַבְלָא דְמִטְרוּנֵיתָא, לְחֲדוּתָא דְהַלּוּלָא דְמַלְכָא, כְּד"א הַהָרִים וְהַגְבְעוֹת יִפְצְחוּ וְגו', וְכְתִיב כִּי הֵלֵךְ לַפְנֵיכֶם יי' וּמֵאַסְפְּכֶם וְגו'.

3. The standards

Rabbi Yehuda talks about the four camps of Yisrael and the twelve tribes and twelve boundaries. He brings into his discussion the four faces in the four corners of the universe, all of which are integrated in man. He tells of the movement of the two standards of Judah and Reuben that traveled with the Tent of Meeting and the two standards of Ephraim and Dan that followed. Rabbi Yehuda correlates the various Sfirot and the four Archangels and the letters in the Holy Name with these standards and events. He talks about the direction of circling the altar, the direction of sunrise, and the importance of the direction of the bed for creating a male child.

27. "Every man...shall pitch by his own standard, with the ensigns" (Bemidbar 2:2). These are the four camps of the Congregation of Yisrael - THAT IS THE SECRET OF CHESED, GVURAH, TIFERET AND MALCHUT - AND THEY ARE MICHAEL, GABRIEL, URIEL, RAPHAEL, who represent the twelve tribes and twelve boundaries all encircled around her, BECAUSE CHESED, GVURAH, TIFERET AND MALCHUT EACH HAVE THREE COLUMNS FOR A TOTAL OF TWELVE. Everything reflects the above, THE TWELVE BOUNDARIES OF ZEIR ANPIN. The Scripture says, "there the tribes used to go up, the tribes of Yah..." (Tehilim 122:4). The words, "there the tribes used to go up," refer to the twelve tribes, which are the twelve boundaries below OF MALCHUT, WHO WENT UP TO THE TWELVE BOUNDARIES OF ZEIR ANPIN.

27. אִישׁ עַל דְגָלוֹ בְאוֹתוֹת. אֵלִין אַרְבַּע מִשְׁרֵיין דְכִנְסַת יִשְׂרָאֵל, דְאִינוּן תְּרִיסַר שְבַטִין, תְּרִיסַר תְּחוּמִין, סְחוּר סְחוּר לָהּ. כָּלָא בְגוּוּנָא דְלַעֲיִלָא, כְּתִיב שְׁשֵׁם עָלוּ שְבַטִים שְבַטִי יְה וְגו'. שְׁשֵׁם עָלוּ שְבַטִים, אֵלִין י"ב שְבַטִין, י"ב תְּחוּמִין דְלַתְתָא.

28. "...the tribes of Yah..." It has been explained that this is because Yud-Hei, THE SECRET OF CHOCHMAH AND BINAH, is assuredly "an appointed practice (also: 'a testimony') for Yisrael." And therefore IT IS WRITTEN, "the Reubenite (with Hei as prefix and Yud as suffix)" (Bemidbar 26:7); "the Shimonite" (Ibid. 14). This is because each individual contains Yud-Hei, HEI IN THE BEGINNING AND YUD AT THE END. But assuredly it is so, because the uppermost holy Tree, THAT IS THE NAME OF YUD HEI VAV HEI, has stamped them with its seal. And this has been explained according to the scripture: "As for the likeness of their faces, the four had the face of a man, the face of a lion on the right..." (Yechezkel 1:10), IN WHICH the image of a man, WHICH IS MALCHUT, is included in all. And there were four faces to the four directions of the world. They are distinguished in their appearances, NAMELY A LION, AN OX, AND AN EAGLE, and all are integrated in man, THE SECRET OF MALCHUT. THE LION, OX, AND EAGLE ARE CHESED, GVURAH AND TIFERET, AND THE FACE OF MAN IS MALCHUT, WHICH DRAWS FROM ALL, AND ALL ARE INCLUDED IN IT.

28. שְבַטִי יְה, הָא אוֹקְמוּהָ בְגִין דִּי"ה עֲדוֹת לְיִשְׂרָאֵל וְדָאִי. וּבְגִין דָא, הָרְאוּבֵנִי, הַשְׁמַעוּנִי, י"ה בְכָל חַד וְחַד. אָבֵל וְדָאִי הָכִי הוּא, דְהָא אֵילָנָא עֲלָאָה קְדִישָא, בְהוּ אַחְתָם בְּחוּתְמוּי. וְאוֹקְמוּהָ דְכְתִיב, וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל הַיְמִין וְגו'. דִּיּוֹקְנָא דְאָדָם אֲתְבַלִּיל בְכָלְהוּ, וְאִפִּין הוּוּ לְד' סְטְרִין דְעֵלְמָא, וּמִתְפַרְשָן בְּדִיּוֹקְנֵיהוּן, וְכָלְהוּן כְּלִילִין בֵּיהּ בְּאָדָם.

29. Michael is to the right, WHICH IS SOUTH. Gabriel is to the left, WHICH IS TO THE NORTH. Uriel is to the front, WHICH IS EAST. Raphael is to the back, WHICH IS WEST. And the Shechinah is on top of them. Two are on this side, FROM SOUTH AND NORTH, and two are on that side, FROM EAST AND WEST, and she, MALCHUT, is in the center. Likewise, it is on the earth below AT THE STANDARDS. Two are on this side, THE STANDARD OF JUDAH'S CAMP AND THE STANDARD OF REUBEN'S CAMP, and two are on that side, WHICH INCLUDES THE STANDARD OF EPHRAIM'S CAMP AND THE STANDARD OF DAN'S CAMP. And Yud-Hei is in the center, WHICH IS THE SECREAT OF THE TWO TABLETS OF TESTIMONIAL IN THE ARK THAT TRAVELED IN THEIR MIDST. AND THE CHANGE OF ORDER THAT WE FIND HERE AT THE STANDARDS, IS THAT EAST MOVES FIRST, NAMELY, TIFERET, WILL BE EXPLAINED FURTHER.

30. Since the two standards traveled, THAT OF JUDAH AND REUBEN, what does the scripture say? "Then the Tent of Meeting shall set forward with the camp of the Levites..." (Bemidbar 2:17). And following them were the other two STANDARDS OF EPHRAIM AND DAN, which compose the four camps in the four directions of the world - EAST, SOUTH, WEST AND NORTH, for a total of twelve. This is BECAUSE EACH STANDARD COMPRISES THREE TRIBES, SINCE below it is the same as above, IN MALCHUT.

31. The standard of the Judah camp traveled first, the representative of the camp of Uriel. And AFTERWARDS, THE STANDARD OF the Reuben camp followed, representing the camp of Michael. That is, REUBEN to the south, WHICH IS CHESED, and that OF JUDAH to the East, WHICH IS TIFERET. AND THE SPRINKLING ON the altar ALSO BEGAN in the south-east CORNER, WHICH SIGNIFIES CHESED AND TIFERET. And the camp of Dan was to the north, and the camp of Ephraim was westward. The camp of Dan, TO THE NORTH, is representative of the camp of Gabriel, and the camp of Ephraim, to the west, is representative of the camp of Raphael. AND THE SPRINKLING ON the altar was also north-west, WHICH IS THE SECRET OF GVURAH AND MALCHUT. Everything is connected with the other until all ascends and unites with the Holy Name, YUD HEI VAV HEI, which is the beginning of everything, NAMELY THE YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH. It is supreme over all, THE FIRST HEI, BINAH. Overall holiness is VAV, TIFERET. Everything is comprised in it, THE LAST HEI, WHICH IS MALCHUT.

32. The Yud OF YUD HEI VAV HEI OF ZEIR ANPIN is east, and that is the beginning of light. It travels and wanders and produces the south, THAT IS CHESED. And the south goes out, suspended from beginning of the east, THAT IS THE YUD OF YUD HEI VAV HEI, CHOCHMAH. Hei OF YUD HEI VAV HEI OF ZEIR ANPIN is south, MEANING THAT from it the south goes forth to the world, SINCE HEI IS BINAH AND FROM BINAH THE CHESED IS DRAWN, THAT IS, SOUTH. But the Yud, REPRESENTING CHOCHMAH, enters at the beginning of the east and takes out CHESED, WHICH EVOLVES FROM BINAH TO ZEIR ANPIN.

29. מִיכָאֵל מִיְמִינָא, גַּבְרִיאֵל מִשְׁמָאלָא, אֲוִרְיָאֵל לְקִדְמֵייהוּ, רַפָּאֵל לְאַחֲרֵייהוּ, שְׁכִינְתָא עֲלֵייהוּ. תְּרִין מַכָּאן, וְתְרִין מַכָּאן, וְהִיא בְּאִמְצַעֵיתָא. כְּגֻוְנָא דָּא בְּאַרְעָא דְלִתְתָּא, תְּרֵי מַכָּאן, וְתְרֵי מַכָּאן, וְיִ"ה בִּינֵייהוּ.

30. בֵּינָן דְנִטְלִין תְּרִין דְגָלִים, מַה בְּתִיב. וְנִסַּע אֶהָל מוֹעֵד מַחֲנֵה הַלְוִיִּם וְגו'. וּלְבַתֵּר, אֵינּוּן תְּרִין אַחֲרֵינִין ד' מִשְׁרִיין אֵינּוּן לְד' סְטְרֵי עֲלָמָא, וְאַשְׁתַּכְּחוּ תְרִיסֵר. אוּף הֲכִי לְתַתָּא כְּגֻוְנָא דְלַעִילָא.

31. וְנִסַּע בְּרֵאשׁוֹנָה דְגָל מַחֲנֵה יְהוּדָה, לְקַבִּיל מִשְׁרֵיָא דְאֲוִרְיָאֵל. וּמַחֲנֵה דְרֵאובֵן לְקַבִּיל מִשְׁרֵיָא דְמִיכָאֵל. דָּא לְדֵרוּם, וְדָא לְמִזְרַח. מִזְבַּח ה"נ דְרוּמִית מִזְרְחִית. וּמַחֲנֵה דֵן לְצַפּוֹן. מַחֲנֵה אֶפְרַיִם יְמָה. מַחֲנֵה דֵן לְקַבִּיל מִשְׁרֵיָא דְגַבְרִיאֵל. מַחֲנֵה אֶפְרַיִם לְמַעַרְב, לְקַבִּיל מִשְׁרֵיָא דְרַפָּאֵל מִזְבַּח ה"נ צְפוֹנִית מְעַרְבִית. כֻּלָּא אַחִיד דָּא בְּדָא, עַד דְסַלְקָא כֻּלָּא וְאַתְאַחַד בְּשֵׁמָא קְדִישָׁא, דְאִיהוּ שִׁירוּתָא דְכֻלָּא. עֲלָא דְכֻלָּא קְדִישָׁא דְכֻלָּא. כֻּלָּא אֶתְכַלִּיל בֵּיה.

32. י' מִזְרַח הוּא שִׁירוּתָא דְנְהוּרָא, אָזִיל וְשֵׁאט וְאַפִּיק לְדֵרוּם. וְדֵרוּם נְפִיק וְתִלְוִיָא בְּשִׁירוּתָא דְמִזְרַח. ה' דְרוּם. מְנִיָּה נְפִיק דְרוּם בְּעֲלָמָא. וְעִייל י' בְּשִׁירוּתָא דְמִזְרַח, וְאַפִּיק לִיָּה.

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33. From Hei come south and north and that which is in between, WHICH IS THE CENTRAL COLUMN THAT UNITES THEM, from Yud east, and from Yud-Hei-south and north depend on them - SOUTH FROM YUD, AND NORTH FROM HEI, Vav in the center, WHICH UNITES THEM. And that is a male child, NAMELY, TIFERET THAT IS A SON OF YUD-HEI. And for this reason, it is between north and south, therefore, we are taught that whoever places his bed between the north and the south shall have male children, because this male child, WHO IS TIFERET, is situated between north and south. FOR from the supreme Hei, BINAH, came out north and south, WHICH ARE THE TWO COLUMNS IN IT. The male child, NAMELY TIFERET, is between them, UNITING THEM in the mystery of Yud-Vav-Hei. YUD IS THE RIGHT COLUMN ON THE SOUTH. VAV IS THE CENTRAL COLUMN ON WHOSE RIGHT IS SOUTH AND ON WHOSE LEFT IS NORTH. HEI IS THE LEFT COLUMN ON THE NORTH. The last Hei OF YUD HEI VAV HEI is west, NAMELY MALCHUT.

34. Consequently, the south holds to the east, where the sun rises, and depends on it. Therefore, we are taught that the aspect of Aba, THAT IS THE YUD, bonds and depends on the supreme Chesed. And on the side of Ima, THAT IS THE HEI, Gvurah depends. Likewise, everything holds to each other.

35. The corners of the altar were also circled in that manner. It comes to the south-east corner, because the south is strengthened in the east, THE CENTRAL COLUMN, which is the sunrise, and the strength of the sun only stays at the start. IT THEN APPROACHES the north-east CORNER. Since after the south, NAMELY CHESD, received the strength of the east - THAT IS, AFTER THE CENTRAL COLUMN UNITED SOUTH AND NORTH - THE EAST illuminated to the north, and the north was included in the south because the left is combined in the right THROUGH THE CENTRAL COLUMN.

36. IT THEN COMES TO the north-west CORNER, since the west that is in the last Hei, NAMELY MALCHUT, receives from the north. And therefore the north moves west, SINCE MALCHUT IS BUILT FROM THE LEFT COLUMN. IT THEN FOLLOWS TO the south-west CORNER, BECAUSE MALCHUT moves to join in the south, NAMELY, TO DRESS UP CHOCHMAH WITH CHASSADIM, since the south is dependent on the east, THE CENTRAL COLUMN. And THEREFORE, its strengthening, WHICH IS THE EAST, moves first; the west moves to grasp the south, AND THE SOUTH, WHICH IS ITS STRENGTHENING, MOVES FIRST. That is the meaning of the words: "and his right hand embraces me" (Shir Hashirim 2:6); right meaning south. Therefore, it nourishes from two sides, from the north and south, FROM LEFT AND RIGHT. That is the meaning of, "His left hand is under my head, and his right hand embraces me;" left is north and right is south.

37. And this mystery I learned: that the Holy One, blessed be He, places His bed from north and south, SINCE HIS BED IS THE MYSTERY OF MALCHUT, and it is certainly attached to the son, THAT IS ZEIR ANPIN, WHO IS THERE, FROM SOUTH AND NORTH. And therefore people should place their bed between north and south; THE RIGHT OF THE BED SHOULD BE TO THE SOUTH AND THE LEFT OF THE BED TO THE NORTH, JUST AS ZEIR ANPIN STANDS BETWEEN SOUTH AND NORTH. And so my father taught me, that one is given male children because he concentrated on the complete, whole supernal Faith, NAMELY the Holy One, blessed be He, Who is situated between north and south, and the Congregation of Yisrael, NAMELY MALCHUT ALSO CALLED 'BED', situated between north and south. Most certainly he shall have male children.

33. ומן ה' תלויא דרום וצפון, והוא הביניהו, ו' מזרח ו' דרום וצפון תלויאן ביה. ו' באמצעיתא. ודא הוא בן דכר. בג"כ איהו בין צפון לדרום. וע"ד תנינן, מאן דיהיב מטתו בין צפון לדרום, הויין ליה בנים זכרים. דהאי בן דכר איהו בין צפון לדרום. ה' עלאה בה תליא צפון ודרום, ובן דכר ביניהו, ברזא דיו"ה. ה' בתראה מערב.

34. וע"ד דרום אחיד מזרח, דאיהו שירותא דשמשא ותלויא ביה. וע"ד תנינן, מסטרא דאבא אחיד ותלויא חסד עלאה. מסטרא דאימא תלויא גבורה. כגוונא דא אחיד כלא דא בדא.

35. זוויין דמדבחה ה"ג אסתחרן, ובא לו לקרן דרומית מזרחית. דדרום תוקפיה במזרח, דאיהו שירותא דשמשא, ותוקפא דשמשא לא שרייא אלא בשירותא. מזרחית צפונית. בין דדרום נטיל תוקפיה דמזרח, הוא אנהיר לצפון וצפון אתכליל בדרום, דהא שמאלא אתכליל בימינא.

36. צפונית מערבית, דהא מערב דאיהו בה' בתראה, נטלא מצפון. וע"ד צפון אזיל למערב. מערבית דרומית, היא אזלא לאתחברא בדרום, כמה דדרום תלויא במזרח, ותוקפיה אזיל בשירותא. ה"ג מערב, אזלא לאתאחדא בדרום, הה"ד וימינו תחבקני. ימינא דא הוא דרום. בג"כ ינקא מתרין סטרין, מצפון ומדרום. הה"ד שמאלו תחת לראשי וימינו תחבקני. שמאלו דא הוא צפון, וימינו דא הוא דרום.

37. ורזא דא אוליפנא, קודשא ברין הוא יהיב מטתיה, בין צפון לדרום. ואחידת להאי בן ודאי. וע"ד אית להו לבני נשא למיהב מטתייהו בין צפון לדרום. והכי אוליף לי אבא. דיהבין להו בנין דכרין. דהא איהו אתכוון כלפי מהימנותא שלימא עלאה, בשלימותא דכלא. לגבי קודשא ברין הוא דאיהו בין צפון לדרום, ולגבי כנסת ישראל דאיהו בין צפון לדרום. ודאי יהוון ליה בנין דכרין.

38. And in all things, we must show a deed, WHICH SHOULD BE in the likeness of the higher. As one manifests a deed below, likewise it awakens on him above. This has been explained. Rabbi Pinchas heard this explanation and kissed Rabbi Elazar and cried and smiled. He said: Blessed is my lot in this world and the World to Come.

38. וּבְכָל־אֲשֶׁר־עָשִׂיתָ לְעוֹלָם־בָּרְאָה עוֹבְדָא כְּגוּוֹנָא דְלַעֲוִילָא, וְכַמְּה דְאֶחָזִי עוֹבְדָא לְתַתָּא, ה"נ אֲתַעַר לְעוֹלָא, וְאוֹקְמוּהּ. שְׁמַע ר' פְּנַחֲס, וּנְשַׁקִּיָּה לְר' אֶלְעָזָר, וּבִבְכָה וְחִיִּיךְ אָמַר, זְכָאָה חוֹלְקֵי בְהַאי עֲלָמָא וּבְעֲלָמָא דְאַתִּי.

4. "Hashem is my light and my salvation"

Rabbi Pinchas tells us that as soon as God has shone on a person and as soon as the person has gazed on the supreme Light, he no longer has fear of anyone above or below. We hear an explanation of the scripture that says, "Let your father and your mother be glad and let her who bore you rejoice."

39. RABBI PINCHAS opened the discussion and said: "Hashem is my light and my salvation; whom shall I fear?" (Tehilim 27:1) "Hashem is my light and my salvation," MEANING, as soon as a man has gazed on the supreme light, and the Holy One, blessed be He, has shone on him, he no longer has fear from anyone above or below, as it says, "but Hashem shall arise upon you, and His glory shall be seen upon you" (Yeshayah 60:2). "Hashem is the stronghold of my life" (Tehilim 27:1); THAT IS, once the Holy One, blessed be He, gives support to man, he has no fear in that world from any prosecutor. And so am I. As soon as I cling to your father and you, I have no fear in this world or the other world.

39. פִּתַּח וְאָמַר, יי' אוֹרִי וְיִשְׁעֵי מִמִּי אִירָא וְגו'. יי' אוֹרִי וְיִשְׁעֵי, בֵּינוֹן דְּבַר נֶשׁ אֶסְתַּבֵּל בְּנִהוּרָא דְלַעֲוִילָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲנֵהִיר עֲלֵיהּ, לֹא דְחִיל מַעְלָאִין וְתַתָּאִין. כּד"א, וְעֲלִיךְ יִזְרַח יי' וּכְבוֹדוֹ עֲלִיךְ יִרְאֶה. יי' מַעֲזוֹ חַיִּי, בֵּינוֹן דְּקוּדְשָׁא בְּרִיךְ הוּא אֶחִיד בֵּיהּ בְּבַר נֶשׁ, לֹא מְסַתְּפִי בְּהוּא עֲלָמָא מְכַל מְאִרְיָהוּן דְּדִינִין. אוֹף אֲנָא כְּהַאי גּוּוֹנָא, בֵּינוֹן דְּאֶחִידְנָא בְּאַבּוּךְ וּבְךָ לֹא אֶסְתַּמִּינָא בְּהַאי עֲלָמָא וּבְעֲלָמָא אַחְרָא.

40. Of you it is written: "Let your father and your mother be glad" (Mishlei 23:25). HE ASKS: Since it is written, "Let your father and your mother be glad," what is the meaning of, "and let her who bore you rejoice" (Ibid.)? It would seem sufficient with the mention of the mother. AND HE ANSWERS: ONLY, "your father," means the Holy One, blessed be He, "and your mother" is the Congregation of Yisrael, WHICH IS MALCHUT. The words, "and let her who bore you rejoice," MEANS she who bore you below, THAT IS, YOUR MOTHER IN THIS WORLD. AND IF SO, Rabbi Shimon, your father, where is his joy - SINCE HE IS NOT EVEN ALLUDED TO IN THIS? AND HE REPLIES: It is because he has a verse of his own, as it is written, "The father of the righteous shall greatly rejoice" (Ibid. 24), which refers to the Holy One, blessed be He. "...and he who begets a wise child shall have joy of him..." (Ibid.) is your father below, NAMELY RABBI SHIMON. An alternate explanation: "The father of the righteous shall greatly rejoice," is the father below. "...and (Heb. ve, Vav) he who begets a wise child shall have joy of him," is written with an extra Vav. SINCE IT WOULD HAVE SUFFICED TO WRITE, "HE WHO BEGETS..." it refers to the Holy One, blessed be He, above, WHO IS CALLED 'VAV'.

40. וְעַלְךָ כְּתִיב, יִשְׂמַח אָבִיךָ וְגו'. בֵּינוֹן דְּכְתִיב יִשְׂמַח אָבִיךָ וְאָמַר, מֵאִי וְתַגַּל יוֹלְדֶתְךָ, דְּהָא בְּאָמַךְ סָגִיא. אֲלֵא יִשְׂמַח אָבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאָמַר: דָּא בְּנַסְתָּ יִשְׂרָאֵל. וְתַגַּל יוֹלְדֶתְךָ: יוֹלְדֶתְךָ דְלַתַּתָּא. ר' שְׁמַעוֹן אָבּוּךְ אֵן חֲדוּתָא דִּילֵיהּ. אֲלֵא קָרָא הוּא בְּלַחֲדוּי דְכְתִיב גִּיל וְגִיל אָבִי צְדִיק: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְיוֹלֵד חָכֵם יִשְׂמַח בּוֹ: דָּא אָבִיךָ דְלַתַּתָּא. דְּבַר אַחַר, גִּיל וְגִיל אָבִי צְדִיק: דָּא אָבִיךָ דְלַתַּתָּא. וְיוֹלֵד חָכֵם יִשְׂמַח בּוֹ, כְּתִיב בְּתוֹסַפַּת וְא"ו, דָּא קוּדְשָׁא בְּרִיךְ הוּא הוּא לְעוֹלָא.

5. "Into Your hand I commit my spirit"

Rabbi Elazar explains that at night the Tree of Death rules in the world and therefore one must deposit his soul with God to keep it safe. During sleep everyone gets a taste of death, until morning comes and the Tree of Life awakens again. Rabbi Yehuda wonders why even gentiles can rise in the middle of the night even though the Tree of Death still reigns. Rabbi Elazar explains that even the idolatrous nations are joined to their aspect of the Defiled Spirit of the left, as everything that is above is likewise down below. He talks about the time when Bila'am could not curse Yisrael because there was no judgment hanging over them. Rabbi Elazar uses the analogy of a snake with the movements of its head and its tail to explain what is driving and controlling events below and above. The section closes with an explanation of "peculiar possession" which is deemed to be God's possession of the three Patriarchs and the priests, Levites and Yisrael.

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41. Rabbi Elazar said: It is written, "Into Your hand I commit my spirit: You have redeemed me, Hashem, El of Truth" (Tehilim 31:5). This verse must be examined. Have you ever seen someone who would deposit something in the hands of the King, WHO IS THE HOLY ONE, BLESSED BE HE? AND HE REPLIES: Therefore most certainly, happy is the man that follows the ways of the Holy King and does not sin before Him. Come and behold: as soon as night falls, the Tree of Death rules in the world and the Tree of Life disappears high above. Then the Tree of Death is the sole ruler in the universe, and all inhabitants of the world taste of death - SINCE SLEEP IS A ONE-SIXTIETH PORTION OF DEATH. What is the reason? Because this tree causes this; MALCHUT THAT REIGNS ALONE, WITHOUT ZEIR ANPIN, GIVES RISE TO THIS, SINCE, MALCHUT IS CALLED 'NIGHT'.

42. And a person should take precautions and entrust his soul in His hand for deposit. This is as a man provides another man with a deposit, THAT IS, A PLEDGE. Even if he owes more than the value of the security, it is not worthy for him to be involved IN A CONFLICT with him, since he gave a deposit. However, if he refuses TO GIVE HIM A DEPOSIT, we should certainly examine him, because he is not from the holy seed or from the faithful.

43. Likewise is this tree, WHICH IS MALCHUT, to which people give their soul as a deposit. It receives all the souls of the inhabitants of the world. And everyone tastes of death because this is the Tree of Death. DURING THE TIME THAT MALCHUT IS SEPARATED FROM ZEIR ANPIN, WHICH IS THE TREE OF LIFE, IT IS A TREE OF DEATH. In spite of the fact that these souls are all guilty before it and it is not appropriate to return the deposit to man, nonetheless, since they were presented to it as a pledge deposit, it returns all these deposits to their owners.

44. Come and behold: this Tree of Death is not obligated to return the man the deposit IN THE MORNING, only when the Tree of Life awakens in the world. And when does that Tree of Life awaken? When the morning comes. Then, SINCE THIS TREE OF LIFE awakens in the universe and all people COME OUT alive, that Tree of Death leaves and returns all the deposits provided to it and goes away. What is the reason that they live? It is because of that Tree of Life, THAT IS, ZEIR ANPIN THAT REIGNS DURING THE DAY.

41. אָמַר ר' אֶלְעָזָר, כְּתִיב בַּיָּדְךָ אֶפְקִיד רוּחִי פְּדִיתָהּ אוֹתִי יי' אֵל אֱמֶת. הָאִי קָרָא אִית לִיה לְאַסְתַּבְּלָא בֵּיה, חֲמִיתוֹן מֵאֵן דְּאֶפְקִיד בַּיָּדָא דְּמַלְכָא מִיּוּדֵי. אֶלָּא, וְדַאי זָכָאָה הוּא בַר נָשׁ, דְּאֶזִּיל בְּאוּרְחוּי דְּמַלְכָא קְדִישָׁא, וְלֹא חָטִי קִמְיָה תָּא חַזִּי, כִּיּוֹן דְּעָאֵל לִילְנָא, אִילְנָא דְּמוֹתָא שְׁלִיט בְּעֵלְמָא, וְאִילְנָא דְּחַיִּי אֶסְתַּלַּק לְעֵילָא לְעֵילָא. וְכִיּוֹן דְּאִילְנָא דְּמוֹתָא שְׁלִיט בְּעֵלְמָא בְּלַחוּדוּי, כָּל בְּנֵי עֵלְמָא טַעְמִין טַעְמָא דְּמוֹתָא. מ"ט. בְּגִין דְּהוּא אִילְנָא גְרָמִים.

42. וְכִּי נָשׁ בְּעֵי לְאַקְדָּמָא וְלִמְפַקְדָּא בַּיָּדֵיהּ נִפְשִׁיהּ בְּפַקְדוֹנָא. כְּפַקְדוֹנָא דְּבַר נָשׁ, דִּיהִיב פַּקְדוֹנָא לְאַחְרָא, דְּאָף ע"ג דְּאִיהוּ אֶתְחִיב לְגַבִּיהּ יְתִיר מִהוּא פַּקְדוֹנָא, לֹא כְּדַאי לְאַתְאַחְדָּא בֵּיה, הוּאִיל וּפַקְדוֹנָא אֶתְמַסֵּר לְגַבִּיהּ, וְאִי יִסְרַב בֵּיה, וְדַאי נְבָדוּק אֶבְתְּרִיהּ, דְּלֹא מִזְרַעָא קְדִישָׁא הוּא, וְלֹא מִבְּנֵי מְהִימְנוֹתָא.

43. כִּךְ הוּא אִילְנָא, בְּנֵי נִשְׂא אֶקְדִּימוּ וְיַהֲבִין לִיה פַּקְדוֹנָא דְּנִפְשִׁיהּ, וְכָל נִשְׁמַתִּין דְּבְנֵי עֵלְמָא נְטוּל. וְכִלְהוּ טַעְמִין טַעְמָא דְּמוֹתָא, בְּגִין דְּהַאִי אִילְנָא דְּמוֹתָא הוּא. וּבְגִין דְּכָל אִינוּן נִפְשָׁתָא, אַע"ג דְּכִלְהוּ אֶתְחִיבוּ לְגַבִּיהּ, וְלֹא כְּדַאי הוּא לְאַתְבָּא פַּקְדוֹנָא לְגַבִּיהּ דְּבַר נָשׁ, אֶלָּא כִּיּוֹן דְּכִלְהוּ אֶתְמַסְרֵי לִיה בְּפַקְדוֹנָא, אֶתִּיב כָּל פַּקְדוֹנִין לְמֵאֲרִיהוּן.

44. ת"ח, לֹא כְּדַאי הוּא הָאִי אִילְנָא דְּמוֹתָא לְאַתְבָּא פַּקְדוֹנָא לְגַבִּיהּ דְּבַר נָשׁ. אֶלָּא בְּשַׁעְתָּא דְּאִילְנָא דְּחַיִּי אֶתְעַר בְּעֵלְמָא. וְאִימְתִי אֶתְעַר הוּא אִילְנָא דְּחַיִּי. בְּשַׁעְתָּא דְּסִלִּיק צַפְרָא. וְכַדִּין, כִּיּוֹן דְּהַאִי אֶתְעַר בְּעֵלְמָא, כָּל בְּנֵי עֵלְמָא חַיִּין, וְשְׁבִיק וְאַהֲדַר הוּא אִילְנָא דְּמוֹתָא כָּל פַּקְדוֹנִין דְּאַתְפַּקְדוּ לְגַבִּיהּ, וְאֶזִּיל לִיה. מ"ט חַיִּין. בְּגִין דְּהוּא אִילְנָא דְּחַיִּי גְרָמִים.

45. And you may ask why, if this is so, we see many people getting up at night from their sleep, AND THEIR LIFE IS RETURNED TO THEM, while the Tree of Death still reigns. AND HE REPLIES: Most certainly the Tree of Life does this. What is the reason? Because it is written: "to see if there were any that understood, and sought Elohim" (Tehilim 14:2), so there will be no excuse for the person to say that if he had been in control of his soul at night, he would have RISEN AND studied the Torah. Rabbi Yehuda said: That is certainly CORRECT for Yisrael, and so it is. However, for the nations of the world, we also see likewise, THAT THEY WAKE UP FROM THEIR SLEEP AT NIGHT. What is the reason? He told him: Most certainly, what you said is true.

46. He opened the discussion and said: "How shall I curse whom El has not cursed? Or how shall I denounce whom Hashem has not denounced?" (Bemidbar 23:8) Come and behold: that which is there above, likewise is down below. Above IN MALCHUT, there is right and there is left. ALSO, down below are Yisrael and the other nations. Yisrael hold on to the right, to the holiness of the Holy King. The idolatrous nations hang on to the left, NAMELY ONLY on the side of the Defiled Spirit, which is the lowest level of the left. And all the levels are attached to each other FROM BELOW until they hang from the top, THAT IS, EROM THE LEFT SIDE OF MALCHUT ABOVE. And in the same manner the head moves ABOVE, the tail also moves below, which is THE LOWEST LEVEL, WHICH IS THE DEFILED SPIRIT. The reason is that it is attached to it, SINCE THEY ARE INTERLINKED FROM BELOW UPWARDS, LIKE A CHAIN, the idolatrous nations are guided after the MANNER, WHICH IS THEIR aspect of the Defiled Spirit.

47. Bilaam employed all the lowest levels THAT DESCEND FROM THE LEFT ASPECT OF MALCHUT. He used to gaze at the lowest LEVEL, the tail, AND HE FIGURED OUT WHAT WAS ABOVE, SINCE THE LOWEST is controlled solely by the head. He therefore declared, "How shall I curse whom El has not cursed?" SINCE HE COULD SEE THE LOWER, AND KNEW that the supreme head, WHICH IS THE LEFT OF MALCHUT, is not in a state of Judgment during that period.

48. And even though we explained the name EI TO BE SUPERNAL CHESED, holy Malchut receives this name in the likeness of above and becomes goodness, and Chesed in this world. Therefore, it is called BY THE NAME 'EI'. However, it displays anger every day, ACCORDING TO THE MEANING OF, "EL WHO HAS INDIGNATION EVERY DAY" (TEHILIM 7:11), because there is Judgment in it. BUT IN THAT PERIOD THERE WAS NO JUDGMENT IN IT. THEREFORE, BILAAM SAID, "HOW SHALL I CURSE WHOM EL HAS NOT CURSED?"

49. Come and behold: we explained about El Shadai, that satiates the world and said to the world, 'Enough (Heb. dai) - THAT HE, YESOD, PROVIDES ENOUGH BOUNTY TO MALCHUT THAT IS CALLED 'WORLD'. This EI, WHO IS MALCHUT, conjugates with him, and therefore it is called 'El-Shadai', SINCE EL, WHICH IS MALCHUT, UNITES WITH SHADAI, WHICH IS YESOD. And therefore, HE DECLARED, "How shall I curse whom El has not cursed?" REFERRING TO MALCHUT, WHICH IS CALLED 'EL'. HE KNEW THAT as the head awakens, WHICH IS MALCHUT, so the lower also awakens, WHICH IS THE TAIL - NAMELY THE SPIRIT OF DEFILEMENT. AND BILAAM OBSERVED THE TAIL AND KNEW WHAT WAS IN THE HEAD.

45. ואי תימא, הא בני נשא סגיאיני אינון דמתערין בליליא, בעוד דאילנא דמותא שליט. אלא, ודאי ההוא אילנא דחיי קא עביד. מ"ט. בגין דכתיב לראות היש משביל דורש את אלהים. ולא יהא ליה פתחון פה לבר נש, דיימא, אלמלי שליטנא בגמשאי בליליא אשתדלנא באורייתא. א"ר יהודה, האי בישראל ודאי והכי הוא. אבל באו"ה דחמינא כהאי גוונא, מ"ט. א"ל ודאי שפיר הוא דקא אמרת.

46. פתח ואמר, מה אקוב לא קבה אל ומה אזעום לא זעם יי'. ת"ח, בגוונא דאית לעילא, אית לתתא. לעילא אית ימינא ואית שמאלא. לתתא ישראל ועמין. ישראל אתאחדן לימינא, בקדושא דמלכא קדישא. עמין עכו"ם לשמאלא, לסטרא דרוח מסאבא. וכלהו לתתא מכלהו דרגין דשמאלא. וכלהו דרגין אחידן דא בדא, עד דתליין מן רישא. וכגוונא דרישא נטיל, בהוא גוונא נטיל זנבא, דאיהי תתאה. מ"ט. בגין דאחיד ביה. ובגין כך, עמין עכו"ם, בהוא סטר מסאבא דלהון, הכי אתדברו.

47. בלעם הוא אשתמש בכלהו דרגין תתאין. והוא הוה חמי בהאי תתאה דאיהו זנבא, דלא יכיל לאתדברא אלא ברישא. בגין כך אמר, מה אקוב לא קבה אל, דהוא רישא עלאה, לא אשתכח בדינא באינון יומין.

48. ואע"ג דהאי אל אוקימנא, האי מלכותא קדישא נטיל שמא בגוונא דעילא, והאי טב וחסד דהאי עלמא ובגין כך אקרי אל, אלא דאיהו זועם בכל יום, דאשתכח ביה דינא.

49. ות"ח, אל שדי הא אוקימנא דביה ספוקא דעלמא ואיהו אמר לעולם די, דהא האי אל הוא דאזדווג בהדיה, ובגין כך אקרי אל שדי, אל דשדי. ועל דא מה אקוב לא קבה אל. בגין כך, בגוונא דאתער רישא, ה"נ אתער תתאה.

50. Rabbi Elazar wept. He opened the discussion and said: "Her sound is like that of a snake on the move..." (Yirmeyah 46:22). Now that Yisrael are in exile, most certainly MALCHUT goes on like a snake - BECAUSE THE WAY of a snake is that when it bows its head to the dust, it raises its tail. THE TAIL controls and hits those who are in its way. And now it is also that way; WHEN YISRAEL ARE in exile, MALCHUT BEHAVES LIKEWISE. In the same manner as OF THE SNAKE, the head is in the ground and the tail, NAMELY THE LOWEST LEVEL MENTIONED ABOVE, rules. Who caused the tail to rise above to guide and hit? That is the head, which is bowed downwards. Who drives the tail, and who propels the tail on its journeys? It is the same head. Although it is lowered to the dust, it still leads the movements OF THE TAIL. Therefore, SAYS THE SCRIPTURE, "Her sound is like that of a snake on the move..."

51. And now the other nations that hold to the tail OF MALCHUT, rise above and dictate and harm, and the head is bowed to the dust, as it was said, "is fallen; she shall no more rise" (Amos 5:2). Still, the head guides the tail and preserves it, as it says, "they made me the keeper of the vineyards" (Shir Hashirim 1:6). Which refers to the idolatrous nations, who are in the tail. Rabbi Yehuda then came close and kissed his hands and said: If I had not asked anything in this world except this question, and I gained this answer, it would have been sufficient. For now I understand THE ASPECT OF the idolatrous nations, and how their dictatorship is led. Praiseworthy is the lot of Yisrael, for about them it is written: "For Hashem has chosen Jacob to Himself, Yisrael for His peculiar possession" (Tehilim 135:4).

52. Rabbi Elazar asked him: What is the definition of, "peculiar possession," WHEN THE SCRIPTURE SAYS, "YISRAEL FOR HIS PECULIAR POSSESSION"? He said to him: The three patriarchs are alluded to, and they are called 'possession', both above, WHERE THEY ARE REFERRED TO AS CHESD, GVURAH AND TIFERET, and below, NAMELY ABRAHAM, ISAAC AND JACOB. And likewise are the priests, Levites and Yisrael, THAT ALSO CORRESPOND TO CHESD, GVURAH AND TIFERET, and everything is the same. And they are the possession of the Holy One, blessed be He, above, and the possession of the Holy One, blessed be He, below. And that is what is written: "then you shall be My own treasure (also: 'possession') from among all peoples" (Shemot 19:5). THAT IS, BECAUSE THEY HAVE PRIESTS, LEVITES AND YISRAEL, WHO ARE CALLED 'POSSESSION'.

6. "His litter, that of Solomon," between north and south

The rabbis return to their discussion of the standards of the tribes that traveled with the Tent of Meeting. We hear that holy Yisrael will not bless the universe except through the Shechinah. The question arises how Israel could have seen the Shechinah when his eyes were dim with age, and the answer is that he perceived Her fragrance. We learn that the Shechinah is in the west, and are told of the importance of direction in the union of the Shechinah with the body. We read of the ten Hallelujah's in the five psalms and how a person accepts the yoke of the heavenly kingdom in the morning when he recites praises to God. The summary of this section is that if one wishes to create a unification, to put the lights in order, one must take upon himself the yoke of the Holy Kingdom in order to elevate himself through the hallowed connection of the south, Chesed. One must encircle the four corners of the universe, Chesed Gvurah Tiferet and Malchut, until he joins them together into one knot. And in the south he should arrange a place and dwell there.

50. בְּכֹה רַבִּי אֶלְעָזָר, פָּתַח וְאָמַר קוֹלָהּ בְּנַחֵשׁ יִלְךְ וְגו'. הַשְּׁתָּא דְיִשְׂרָאֵל בְּגִלּוּתָא, אִיהוּ וְדָאֵי אֲזֵלָא בְּנַחֵשׁ. חוּיָא כַּד אִיהוּ בְּפִיף רִישָׁא לְעַפְרָא, סְלִיק זַנְבָּא, שְׁלִיט וּמַחֵי לְכָל אֵינּוֹן דְּאַשְׁתַּכְּחוּ קַמֵּיהּ. אוּף הֲכִי הַשְּׁתָּא בְּגִלּוּתָא, כְּהֵאֵי גּוּוּנָא, רִישָׁא בְּפִיף לְעַפְרָא, וְזַנְבָּא שְׁלִיט. מֵאֵן עֲבִיד לְזַנְבָּא דִּיסְתְּלִיק לְעֵילָא וְשְׁלִיט וּמַחֵי, רִישָׁא דְאַתְכַּפְּמִיָּא לְתַתָּא. וְעַם כָּל דָּא, מֵאֵן מְדַבֵּר לִיהּ לְזַנְבָּא, וּמֵאֵן נְטִיל לִיהּ לְמַטְלָנוּי. הָאֵי רִישָׁא. אַע"ג דְּאִיהוּ בְּפִיף לְעַפְרָא, הוּא מְדַבֵּר לְמַטְלָנוּי, בְּגִין דָּא קוֹלָהּ בְּנַחֵשׁ יִלְךְ.

51. וְהַשְּׁתָּא שְׂאָר עַמִּין דְּאֵינּוֹן אֲחִידֵן בְּזַנְבָּא, סְלִקִּין לְעֵילָא, וְשְׁלִטִין וּמַחִיִּין, וְרִישָׁא בְּפִיף לְעַפְרָא, כַּד"א נִפְלָה לֹא תוֹסִיף קוּם וְגו'. וְעַם כָּל דָּא, הָאֵי רִישָׁא מְדַבֵּר לְזַנְבָּא וְנְטִיר לִיהּ, כַּד"א שְׁמוּנֵי נוֹטְרָה אֶת הַכְּרָמִים, אֵלִין עַמִּין עַעְבוּ"ם, דְּאֵינּוֹן זַנְבָּא. אֶתָּא רַבִּי יְהוּדָה וְנָשִׁיק יְדוּי, אָמַר אֲלֵמְלִי לֹא שְׁאִילְנָא מְלָה בְּעֵלְמָא, אֲלֵא דְשְׁאִילְנָא דָּא וְרוּחַנָּא לִיהּ, דִּי לִי דְהַשְּׁתָּא יִדְעֵנָא עַמִּין עַעְבוּ"ם, וְשׁוּלְטָנוּתָא דְלֵהוּן הֵינֵן מְתַדְבֵּר. זַכָּאָה חוּלְקָהוֹן דְיִשְׂרָאֵל, דְּעֵלְיָהוּ כְּתִיב, כִּי יַעֲקֹב בָּחַר לוֹ יְהוָה וְגו'.

52. א"ל רַבִּי אֶלְעָזָר, מַהוּ לְסִגּוּלְתוֹ. א"ל, תִּלְתָּ אֲבָהֵן אֵלִין אֲקָרוּן סִגּוּלָהּ, בֵּין לְעֵילָא בֵּין לְתַתָּא, כְּגוּוּנָא דָּא כְּהַנִּים לְוִיִּים וְיִשְׂרָאֵלִים, וְכֹלָא חַד. וְאֵלִין סִגּוּלְתוֹ שֶׁל קוֹדֶשׁא בְּרִיךְ הוּא לְעֵילָא, וְסִגּוּלְתוֹ לְתַתָּא, וְדָא הוּא דְכְּתִיב וְהֵייתֶם לִי סִגּוּלָהּ מִכָּל הָעַמִּים.

53. "Then the Tent of Meeting shall set forward with the camp of the Levites..." (Bemidbar 2:17). After this, it is written, "On the west side shall be the standard of the camp of Ephraim by their hosts" (Ibid. 18). That refers to the Shechinah that rests on the west, as it was explained THAT EPHRAIM TRAVELED ON THE WEST, THE SECRET OF MALCHUT, AND THEREFORE HE TRAVELED AFTER THE STANDARD OF REUBEN, WHO IS ON THE SOUTH, WHICH IS CHESD, AND SO ON. It is written: "And he blessed them that day, saying, 'By you shall Yisrael bless, saying...' and he set Ephraim..." (Bereshheet 48:20). HE ASKS: "By you shall Yisrael bless," referring to Yisrael-Saba. HE QUESTIONS: What does this teach us?

54. AND HE REPLIES: 'By you shall Yisrael be blessed', is not what is actually written, nor is, 'By you will Yisrael be blessed'. What then is the meaning of, "By you shall Yisrael bless," WHICH REFERS TO OTHERS GETTING BLESSED? THE EXPLANATION is that holy Yisrael, MEANING ZEIR ANPIN, will not bless the world, except through you, EPHRAIM, who resides in the west, MEANING THE SHECHINAH. And it is written: "I am El Shadai: be fruitful and multiply" (Bereshheet 35:11). WE THEREFORE SEE THAT THE BLESSING RESTS WITH THE SHECHINAH THAT IS CALLED 'EL SHADAI'. We learn that he saw the Shechinah with him, and then he declared, "By you shall Yisrael bless, saying," MEANING BY THE SHECHINAH shall he bless the world.

55. HE QUESTIONS: How could he see THE SHECHINAH, since it is also written: "Now the eyes of Israel were dim from old age..." (Bereshheet 48:10), WHICH ALSO ALLUDES TO THE SPIRITUAL EYES. AND HE REPLIES: However, it is written, "changing his hands" (Ibid. 14). Why the crossing? AND HE ANSWERS: The right hand was raised CORRESPONDING TO EPHRAIM, and the Shechinah turned in the direction of Ephraim, and ISRAEL had smelled the fragrance of the Shechinah over his head. He then said, "By you shall Yisrael bless," and saw Her in the west - MEANING THAT HE DID NOT SEE WITH HIS EYES, BUT PERCEIVED IT BY THE SENSE OF SMELL, WHICH MEANS FROM BELOW UPWARD.

56. Certainly, the Shechinah is in the west, and we explained that this is in order that she should be between the north and south, BECAUSE THE WEST IS SITUATED BETWEEN NORTH AND SOUTH. And so She will unite with the body, THE SECRET OF ZEIR ANPIN, CALLED 'BODY' - WHICH MEANS THE SEVEN LOWER SFIROT - and be WITH IT in one union. And the north, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN, receives Her under its head, and the south, WHICH IS THE RIGHT OF ZEIR ANPIN, embraces Her. That is what is written, "His left hand is under my head" (Shir Hashirim 2:6), SINCE FROM THE LEFT, THE SECRET OF THE ILLUMINATION OF CHOCHMAH, SHE RECEIVES THE FIRST THREE SFIROT, ALSO CALLED 'HEAD'. "...and His right hand embraces me..." (Ibid.) AND FROM THE RIGHT, THE SECRET OF CHASSADIM, SHE RECEIVES THE ILLUMINATION OF THE SEVEN LOWER SFIROT, THAT ARE REFERRED TO AS 'BODY'. And we explained, certainly Solomon's bed, WHICH IS THE MYSTICAL REFERENCE TO MALCHUT, CALLED 'BED', is situated between north and south, THAT ARE CHESD AND GVURAH, in order that it should adhere to the body THAT IS TIFERET. Then they are one wholeness by which the universe is blessed. We learned that whoever recites "A praise of David" (Tehilim 145) three times daily is assured to be worthy of the World to Come. And we concluded THAT ITS MEANING IS that he unites this praise, WHICH REFERS TO MALCHUT, to be WITH ZEIR ANPIN, every day between the north and south.

53. וְנָסַע אֶהָל מוֹעֵד מַחֲנֵה הַלְוִיִּם וְגו'. לְבַתֵּר מֵהַ כְּתִיב, וְנָסַע דָּגַל מַחֲנֵה אֶפְרַיִם לְצַבְאוֹתָם יָמָה. הַיִּינוּ שְׂכִינָה שְׂרוּיָה בְּמַעְרֵב, וְאוֹקְמוּהָ. כְּתִיב וַיְבָרְכֶם בַּיּוֹם הַהוּא לֵאמֹר בְּךָ יְבָרַךְ יִשְׂרָאֵל לֵאמֹר וְגו'. וַיִּשָּׂם אֶת אֶפְרַיִם וְגו'. בְּךָ יְבָרַךְ יִשְׂרָאֵל, יִשְׂרָאֵל סָבָא. מֵאֵי קָמ"ל.

54. אֵלֶּא בְּךָ יִתְבָּרַךְ יִשְׂרָאֵל לֹא כְּתִיב, אוּ בְּךָ יְבוֹרֵךְ יִשְׂרָאֵל, מֵהוּ יְבָרַךְ יִשְׂרָאֵל. אֵלֶּא, יִשְׂרָאֵל קְדִישָׁא לֹא יְבָרַךְ לְעֵלְמָא, אֵלֶּא בְּךָ, דְּאַנְתָּ בְּמַעְרֵב. וְכְּתִיב אֲנִי אֵל שְׂדֵי פְרָה וּרְבָה. אוֹלִיפְנָא דְחָמָא עֲמִיָּה שְׂכִינְתָּא, וְכַדִּין אָמַר בְּךָ יְבָרַךְ יִשְׂרָאֵל לֵאמֹר. בְּךָ יְבָרַךְ לְעֵלְמָא.

55. וְהֵאִיךְ חָמָא, וְהַכְּתִיב וְעֵינַי יִשְׂרָאֵל כְּבָדוּ מְזוֹקֵן וְגו'. אֵלֶּא שְׂכַל אֶת יָדָיו כְּתִיב. מֵאֵי שְׂכַל. אֵלֶּא יְמִינָא הוּוּה זְקִיף, וְסִטִּי לִיָּה שְׂכִינְתָּא כְּלַפֵּי אֶפְרַיִם, וְאַרְחָ רִיחָא דְשְׂכִינְתָּא עַל רִישִׁיהָ, כַּדִּין אָמַר בְּךָ יְבָרַךְ יִשְׂרָאֵל. וְחָמָא דְאִיְהוּ לְמַעְרֵב.

56. וְדָאֵי שְׂכִינְתָּא בְּמַעְרֵב, וְהָא אוֹקִימְנָא בְּגִין דְּלֵהוּי בֵּין צַפּוֹן לְדָרוֹם, וְלֵאֲתַחְבְּרָא בְּגוּפָא, וְלִמְדוּי בְּזוּגָא חַד. וְצַפּוֹן מְקַבְּלָא לָהּ תַּחַת רִישָׁא, וְדָרוֹם מְחַבְּקָא לָהּ, הַה"ד שְׂמָאלוּ תַּחַת לְרִאשֵׁי וַיְמִינוּ תַּחְבְּקֵנִי. וְהָא אוֹקִימְנָא וְדָאֵי, מְטַתוּ שְׁלִשְׁמָה בֵּין צַפּוֹן לְדָרוֹם, וְלֵאֲתַחְבְּרָא בְּגוּפָא, וְכַדִּין כְּלָלָא חַד לֵאֲתַבְּרָכָא עֲלֵמָא. תִּנּוּן, כֹּל הָאוּמֵר תְּהֵלָה לְדוֹר ג"ם בְּכָל יוֹמָא, מוּבְטַח לוֹ שְׂהוּא בֶן הָעוֹד"ב, וְהָא אוֹקִימְנָא בְּגִין לְזוּגָא לָהּ לְהָאֵי תְהֵלָה, וְלֵאֲשַׁתְּכָחָא בְּכָל יוֹמָא בֵּין צַפּוֹן לְדָרוֹם.

57. A person comes in the morning and accepts upon himself the yoke of the heavenly kingdom with these praises that he recites, referring to, "A praise of David," and the rest of the Halleluyah's which are the order of the ten praises of the ten holy Sfirot of the Holy Name. Therefore, there are ten Halleluyah's, concluding with ten praises, that are, "Halleluyah, Praise El in His Sanctuary: praise Him..." (Tehilim 150:1). HE QUERIES: Where do we find ten Halleluyah's? There are only five, SINCE THERE ARE ONLY FIVE PSALMS THAT BEGIN WITH HALELUYAH. AND HE RESPONDS: It is because each psalm begins with Halleluyah and concludes with Halleluyah, FOR A TOTAL OF TEN.

58. Afterwards he established the sequence of praise of the Song of the Sea (Shemot 15) that includes everything. And with this he accepts upon himself the yoke of the holy Kingdom. He then causes Chesed to rest it in the conclusion of the prayers, which makes it hallowed, SINCE THE MORNING PRAYER CORRESPONDS TO ABRAHAM, WHO IS CHESD AND THE RIGHT COLUMN. Afterwards, in the afternoon prayer, Gvurah is impending and Judgment is prevalent, WHICH CORRESPONDS TO ISAAC, WHO IS GVURAH AND THE LEFT COLUMN. We find that this bed, WHICH REFERS TO MALCHUT, is placed daily between north and south, BETWEEN THE MORNING PRAYER, THE SECRET OF THE SOUTH, AND THE AFTERNOON PRAYER, THE SECRET OF THE NORTH, so that it will properly join in unity with the body, WHICH IS ZEIR ANPIN, THE CENTRAL COLUMN. And whoever daily arranges and joins MALCHUT in this manner is most assuredly worthy of the World to Come. THIS MEANS THAT ABOUT THIS IT WAS SAID THAT WHOEVER DAILY RECITES, "A PRAISE OF DAVID," is assured to be of the World to Come.

59. Consequently, the standard of Ephraim is to the west, which is between north and south. South is Reuben. He is from one side, as it is written: "On the south side shall be the standard of the camp of Reuben" (Bemidbar 2:10). Dan was from the opposite side to the north, as is written: "The standard of the camp of Dan shall be on the north side" (Ibid. 25). Ephraim was situated between this one and that one, SINCE REUBEN, WHO IS SOUTH, IS BEFORE DAN, WHO IS NORTH, BEHIND HIM. Therefore, the west, which is Ephraim, is situated between north and south, all reflecting MALCHUT above.

60. This secret is of our brothers, the southern inhabitants. And so our brothers' message was to us, those who put the lights in order, in the mystical connections, MEANING THE UNIFICATIONS. You who wish to create a unification in the sequence of the supreme connection. Firstly, undertake upon yourselves daily the yoke of the holy Kingdom, and by doing so, you will elevate yourselves WITH HER through the hallowed connection of the south, MEANING CHESD. And encircle the FOUR directions of the world, CHESD, GVURAH, TIFERET AND MALCHUT, until you join them together into one knot. And in the south you should arrange a place and dwell there, SIMILAR TO THE ENCIRCLING OF THE ALTAR, AS EXPLAINED BEFORE.

7. The sign of unification

Rabbi Shimon repeats to his son the importance and the mystical meaning of the direction for encircling the altar. Only when this is properly done can a person create the perfect unification.

57. אָתִי בַר נֶשׁ בְּצַמְרָא, מְקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם בְּאִינוּן תּוֹשֵׁבְחָן דְּקָאִמַר תְּהֵלָה לְדוֹר, וְכִלְהוּ הַלְלוּיָהּ דְּאִינוּן סְדוּרָא דְּעֵשְׂרָה תּוֹשֵׁבְחָן, דְּעֵשְׂרָה כְּתִירִין קְדִישִׁין דְּשִׁמְא קְדִישָׁא. וּבְגִין כֵּן עֵשְׂרָה אִינוּן הַלְלוּיָהּ. לְבַתַּר סֵיִים בְּעֵשְׂרָה תּוֹשֵׁבְחָן, דְּאִינוּן הַלְלוּיָהּ הִלְלוּ אֶל בְּקִדְשׁוֹ וְגו'. הַלְלוּהוּ וְגו'. מֵאן אִינוּן עֵשְׂרָה הַלְלוּיָהּ, וְהָא חֲמֵשָׁה אִינוּן. אֶלָּא שְׂרֵי שְׁבַחָא בְּהַלְלוּיָהּ, וְסֵיִים בְּהַלְלוּיָהּ.

58. לְבַתַּר עֲלוּיָא דְּסְדוּר שְׁבַחָא, בְּאִזּוֹ יִשְׁוִיר מִשָּׁה, דְּאִית בֵּיה כְּלָא. וּבְדָא מְקַבֵּל עָלָיו עוֹל מַלְכוּתָא קְדִישָׁא. לְבַתַּר אֲשֵׁרֵי לֵה בַּחֲסַד, בְּסִיּוּמָא דְּצִלּוּתָא, לְאַתְקַדְשָׁא בֵּיה. לְבַתַּר בְּצִלּוּתָא דְּמִנְחָה דְּגְבוּרָה תְּלוּיָא, וְדִינָא שְׁאֵרֵי. אֲשֵׁתְכַח בְּכָל יוֹמָא דָּא מְטָה דְּאַתְהִיבַת בֵּין צִפּוֹן לְדְרוֹם. לְאַתְחַבְרָא בְּזוּגָא דָּא בְּגוּמָא בְּדָקָא יָאוּת. וּמֵאן דְּמְסַדֵּר וּמְחַבֵּר לָהּ בְּכָל יוֹמָא כְּהָאִי גּוּוּנָא, וְדָאִי הוּא בֵּן הָעוֹה"ב.

59. בְּגִין כֵּן הָאִי דְּגַל מַחְנֵה אֶפְרַיִם יָמָה, וְאִיהוּ בֵּין צִפּוֹן לְדְרוֹם. דְּרוֹם רְאוּבֵן מִן סְטְרָא חָד, דְּכִתְיִב דְּגַל מַחְנֵה רְאוּבֵן תִּימְנָה. צִפּוֹן דֵּן מְסְטְרָא אַחְרָא, דְּכִתְיִב דְּגַל מַחְנֵה דֵּן צִפּוֹנָה. אֶפְרַיִם, בֵּין דָּא לְדָא. אֲשֵׁתְכַח מְעַרְב דְּאִיהוּ אֶפְרַיִם, בֵּין צִפּוֹן לְדְרוֹם, כְּלָא בְּגוּוּנָא דְּלַעִיִּלָּא.

60. רְזָא לִיתְבֵּי דְּרוּמָא אַחְוָנָא. וְהָכִי שְׁדַר לֹון אַחְוָנָא, מְסַדְרֵי בּוּצִינִין בְּרִזִין קְטִירִין, דְּבַעִיתוּ לִיחְדָּא וְחוּדָא בְּטוּמְסְרָא דְּקְטְרָא עֲלָא, קְבִילוּ עָלְיִכוּ עוֹל מַלְכוּתָא קְדִישָׁא בְּכָל יוֹמָא בְּקְדִמִיתָא, וּבְדָא תַעֲלוּן בְּקְשׁוּרָא קְדִישָׁא דְּדְרוֹם, וְאַסְחָרוּ סְטְרֵי עֲלָמָא, עַד דְּמִתְקַשְׁרֵן בְּקְטוּרָא חָדָא, וּבְדְרוֹם תְּקִיעוּ דּוּכְתָא, וְתַמְן תִּשְׁרוּן.

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61. Rabbi Elazar asked his father Rabbi Shimon: Where do we find this sign of unification, SO THAT WE DO NOT ERR? He told him: My son, although we explained this in many facets and THESE WORDS were scattered here and there, keep this sign in your hand. This is similar to the encircling of the altar, which we have previously learned. One should approach the south-east corner, north-east, north-west, and south-west, AS WE DESCRIBED BEFORE. So he asked him: It is inconceivable TO DO ANYTHING until a person accepts upon himself the yoke of the Holy Kingdom first and carries that yoke, yet you said he should first come to the south, WHICH IS CHESED.

62. He told him: I have already told you everything. I said first that one approaches the corner. And you know the hidden meaning of corner - THAT IS, MALCHUT, which is the yoke of holy Malchut. Following that is south-east; ONE SHOULD CONNECT THE SOUTH, CHESED, TO THE EAST, WHICH IS TIFERET, THE CENTRAL COLUMN, because there, IN THE EAST, is the Tree of Life, WHICH IS TIFERET. This is in order to bring together THE SOUTH with the east, who is supernal ABA, MEANING CHOCHMAH, ALSO CALLED 'SUPERNAL ABA AND IMA', because the son, WHICH IS TIFERET, comes from the father's side - BECAUSE THE ROOT OF TIFERET IS IN THE CONCEALED DA'AT OF SUPERNAL ABA AND IMA. Hence, ONE UNITES from south to the east, for the fortitude of the south is in the east, NAMELY IN THE CONCEALED DA'AT OF SUPERNAL ABA AND IMA, WHICH IS THE BEGINNING OF THE EAST. And therefore it is imperative that south and east should be bound together.

63. And east connects to the north, WHICH IS IN IMA, REFERRING TO BINAH, ALSO CALLED 'YISRAEL-SABA AND TEVUNAH', FROM WHICH THE NORTH IS DRAWN FORTH - THAT IS, THE LEFT COLUMN, since it, MEANING BINAH, completes and fills the rivers and springs OF THE EAST, WHICH IS THE REVEALED DA'AT AND TIFERET. And therefore, IT IS IMPERATIVE TO UNITE north-east, MEANING TO CONNECT THE EAST WITH BINAH. However, these EAST AND NORTH are ABA and IMA that never separate, BECAUSE EAST IS DA'AT OF SUPERNAL ABA, THAT IS, THE SECRET OF SUPERNAL ABA AND IMA. DA'AT OF SUPERNAL ABA CLEAVES TO DA'AT OF SUPERNAL IMA, AND THE LEFT COLUMN THAT IS REVEALED IN HER THAT IS CALLED 'NORTH', as we already explained. And the reason she, THE SUPERNAL IMA, is called northern (Heb. tzefonit), is because it is the supernal hidden one (Heb. tzefunah), and from her end the north emanates, WHICH IS THE LEFT COLUMN. THIS IS BECAUSE FROM ABA'S END, THE NORTH IS HIDDEN AND CONCEALED. The Judgments arise from her side, although she is merciful and happy. And we already explained it. When she, IMA, emerges, the north emanates from her; IT IS FROM HER THAT THE NORTH REVEALS ITSELF, because he, ABA, was included in and connected to the south, AND THE NORTH IS HIDDEN IN IT.

61. ר' אלעזר שאל לר"ש אבוי, א"ל, סימנא לזווגא דיחודא מנין. א"ל ברין, אע"ג דאוקימנא מלין לכל סטר וסטר, ואתברו הכא מלה והכא מלה סימנא דא נקוט בידך, והכי הוא, בעין סחרא דמדבחה, התנן, ובא לו לקרן דרומית מזרחית, מזרחית צפונית, צפונית מערבית, מערבית דרומית. א"ל והא לא יכול עד דמקבל עליה ב"ג עול מלכותא קדישא בקדמיתא, ויהיב עליה עול דא, ואת אמרת דיייתי לדרום בקדמיתא.

62. א"ל, בלא הא אמינא לך, דהא ובא לו לקרן, אמינא בקדמיתא, והא ידעתא רזא דקרן, ודא הוא עול מלכותא קדישא. לבתר דרומית מזרחית, התמן הוא אילנא דחיני. ודא לאזדווגא ליה במזרח דאיהו אבא עלאה. דהא בן מסטרא דאבא קא אתי. ובגין כך, מדרום למזרח, דתוקפא דרום במזרח הוא, ובעי לאתקשרא כחדא, דרום במזרח.

63. ומזרח דאתקשר בצפון, בגין דהאי אשלים ומלי נחלין ומבועין, וע"ד מזרחית צפונית, אליו אבא ואמא דלא מתפרשן לעלמין, והא אוקימנא. ומה דאתמר צפונית, דאיהו טמירא עלאה, ומסטר דילה נמיק צפון, ודיגין מסטרא דילה מתערין, אע"ג דהיא רחמי וחידי. והא אוקימנא. וכד איהי נפקת, צפון נפקת ביה, דאיהו אתכליל ואתקשר בדרום.

64. Following that, HE WILL COME TO THE north-western CORNER. From Aba's side the son emerges, WHICH IS TIFERET, EAST. And from Ima's side, WHICH IS NORTH, the daughter emerges, WHICH IS MALCHUT, WEST. And because of that it is north-western; FROM NORTH WHICH IS IMA, TO WEST, WHICH IS MALCHUT. And that is the first corner, SINCE CORNER IS THE MEANING OF MALCHUT THAT ONE MUST ACCEPT UPON HIMSELF FIRST OF ALL. And now it is simply referred to as north, MEANING IN IMA AND LEFT COLUMN. Then one must connect it to the south, WHICH IS CHESED AND THE RIGHT COLUMN, where everything is connected, where the body, THAT IS, ZEIR ANPIN, is situated. SINCE ZEIR ANPIN EMANATES FROM ABA, AS MENTIONED ABOVE, HE IS THEREFORE CONTAINED COMPLETELY IN THE SOUTH, LIKE ABA, AND THE NORTH IS CONCEALED IN HIM. It is therefore south-western.

65. And we find this corner, WHICH ALLUDES TO MALCHUT, three times. One is that a person must first accept upon himself. And the following is to connect MALCHUT with both arms, THAT ARE SOUTH AND NORTH, RIGHT AND LEFT, so as to join in the body, WHICH IS TIFERET, THE CENTRAL COLUMN, so that all should be united in one. And that is the order of the perfect unification, TO UNITE every aspect with the appropriate bond. And one must not substitute one side with another side that is not appropriate for it, so as not to be punished. Whoever operates this unification properly as I described, happy is his share in this world and the World to Come, since he knows how to prepare the sequence of praise for his Master and the unification of his Master. And furthermore, the Holy One, blessed be He, takes praise in him. About him the verse is written, "and said to me, 'You are My servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3).

8. The meditation of prayer

Rabbi Shimon reiterates much of the information in previous sections to do with the consignment of the soul at night and the requirement to give praise to God in the morning. He speaks about entering the synagogue and donning the Tefilin and the Tzitzit and giving offerings and saying the prescribed prayers in the proper order. But he adds that although the prayers depend on speech, everything is primarily dependent first upon action. He says that a person must not say a prayer until he first observes the act of conforming to the prayer. If his physical act of cleansing himself or donning the Tefilin, for example, is flawed, the prayer will also be flawed and so will the person become flawed below and above. If he does make his prayers correctly then the upper and lower grades are blessed through him. At the end of the prayers he should imagine himself as if he were dying since he gave his soul as a pledge. Rabbi Shimon says that there are some sins that do not get atoned for until a person dies. He tells us about the importance of doing the ceremony of prayer with a full attention of the heart and how one must not approach God with any false intention.

66. Rabbi Shimon began the discussion with, "Of David. 'To You, Hashem, do I lift up my soul. O my Elohim, I trust in You...'" (Tehilim 25:1-2). AND HE ASKS: Why did David see fit to prepare this praise so, since all praises that are in alphabetical order are complete, while this one is missing the Vav? And why is this arranged for the prostration upon the face?

64. לְבַתֵּר צְפוֹנִית מְעֻרְבִית, דֵּהָא מְסֻטְרָא דְאַבָּא נְמִיק בֵּין, וּמְסֻטְרָא דְאַמָּא נְמִיקַת בֵּת. וּבְגִין כֵּן צְפוֹנִית מְעֻרְבִית, וְדָא הוּא קֶרֶן דְקַדְמִיתָא, דֵּהֲשֵׁתָא אֲתִקְשֵׁר בְּצִפּוֹן סֵתֵם. לְבַתֵּר בְּעֵי לְקֻשְׁרָא לֵה בְּדֵרוּם, דִּתְמֵן הוּא קְשׁוּרָא דְכָלְא, וְגוֹפָא בֵּיה אֲשֵׁתִכַּח, וְעַד מְעֻרְבִית דְרוּמִית.

65. אֲשֵׁתִכַּח הָאִי קֶרֶן ג' זְמַנִּין, חֵד לְקַבְּלָא לִיה בְּרֵי נֶשׁ בְּקַדְמִיתָא, וּלְבַתֵּר הֵכִי לְקֻשְׁרָא לֵה בְּתֵרֵי דְרוּעֵי, לְאַתְחַבְּרָא בְּגוּפָא, וּלְמַהוּי כְּלָא חֵד. וְדָא הוּא סְדוּרָא דִּיחּוּדָא שְׁלִים. וְכֹל סֵטֵר וּסְטֵר בְּהוּא קְשׁוּרָא דְאַתְחַזֵּי לִיה, וְלֹא יִחְלִיף סֵטֵרָא בְּסֵטֵרָא אַחֲרָא דְלֹא אִיתְחַזֵּי לִיה, בְּגִין דְלֹא יִתְעַנֵּשׁ. מֵאֵן דְעֵבִיד יִחּוּדָא דָּא כְּדָקָא חֲזִי כְּמָה דְאַמִּינָא, זְכָאָה חוֹלְקִיָּה בְּהָאִי עֲלָמָא וּבְעֲלָמָא דְאַתִּי, דֵּהָא יָדַע לְסִדְרָא שְׁבַחָא דְמֵאֲרִיָּה, וְיִחּוּדָא דְמֵאֲרִיָּה, וְלֹא עוּד אֲלֵא דְקוּדְשָׁא בְּרִיךְ הוּא מְשַׁתְּבַּח בֵּיה. עֲלִיָּה כְּתִיב וַיֹּאמֶר לִי עַבְדִּי אֶתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר.

66. ר' שְׁמַעוֹן פָּתַח לְדוֹד אֵלֶיךָ יי' נִפְשִׁי אֲשָׁא אֱלֹהֵי בֵּךְ בְּטַחְתִּי וְגו', מֵאִי קָא חָמָא דוֹד לְסִדְרָא הָאִי שְׁבַחָא הֵכִי. וְכֵלְהוּ שְׁבַחֵי דְאִינוּן בְּאַלְפָּא בֵּיתָא כְּלָהוּ שְׁלֵמִין, וְהָאִי חֲסֵרָא דְלֹא אִית בֵּיה ו'. וַאֲמָאִי סְדוּרָא דָּא לְמִנְפַּל עַל אֲנַפִּין.

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67. HE ANSWERS: It is because it is a supreme mystery concealed among the friends. During the time night falls, the lower tree on which death depends, WHICH IS MALCHUT FROM THE JUDGMENT ASPECT, spreads its branches and covers everything. Therefore, it becomes dark, and all the inhabitants of the world a taste of death. And man hastens to give the deposit of his soul, and deposit it as a pledge in its hand FOR THE NIGHT TIME, SO IT WOULD BE RETURNED AT DAY BREAK. And since IT took the soul as a deposit, the deposit returns to its owner when morning comes. When morning arrives and the pledge is returned to him, he is required to bless the Holy One, blessed be He, who is the highest trustee.

68. After waking FROM HIS SLEEP, he enters the synagogue, decorates himself with his Tefilin, covers himself with Tzitzit, enters, and cleanses himself, first with the offerings. After that, he accepts upon himself the yoke of Malchut in the order of David's praises, which are the arranging of the yoke of the Kingdom. And in this order of praises he steeps himself in that yoke. Following that is the order of prayer while seated, WHICH IS PARALLEL TO MALCHUT, and the order of prayer while standing, WHICH IS PARALLEL TO ZEIR ANPIN, to connect them, ZEIR ANPIN AND MALCHUT, together.

69. Come and behold the mystery of it. Although the prayer depends on speech and the utterance of the mouth, everything is mostly and first dependent upon action, and afterwards upon speech and uttering with the mouth. And what is the deed? It is only the action that a person performs first that resembles prayer. And a person must not say a prayer until he first displays an act of that resembles prayer.

70. The first activity is when a person gets up FROM HIS SLEEP. He must cleanse himself first, MEANING RELIEVE HIMSELF. Following that, he must accept the yoke upon himself, to cover his head with the passages of the commandments. Afterwards, he shall tie the knot of unification - these are the Tefilin, one on the head and ONE TEFILIN on the hand - and fix them into a knot on the left hand and on the heart, as we explained concerning, "His left hand is under my head" (Shir Hashirim 2:6), and: "Set Me as a seal upon your heart, as a seal upon your arm" (Shir Hashirim 8:6), A REFERENCE TO THE HAND TEFILIN, WHICH IS THE SECRET OF MALCHUT, THAT IS PUT ON THE ARM AGAINST THE HEART. And we already explained that this is the action THAT ONE MUST PERFORM at first.

67. אֵלָא רְזָא עֲלָאָה הוּא, גְּנִיז בֵּין חֲבֵרָיָא. בְּשַׁעְתָּא דְּלִילָיָא עָאֵל, אִילָנָא תַתָּאָה דְּתַלְיָא בֵּיה מוֹתָא פְּרִישׁ עֲנַפּוּי וּמַכְסִיָּא לְכֻלָּא. וְעַד אֲתַחֲשַׁךְ. וְכֹל בְּנֵי עֲלָמָא טַעֲמִין טַעֲמָא דְּמוֹתָא, וְאֶקְדִּים בְּרַ נֶשׁ וְיִהִיב לֵיה פְּקֻדוֹנָא דְּנַפְשֵׁיהּ, וְאֶפְקְדֵיהּ בִּידֵיהּ בְּפְקֻדוֹנָא. וּבְגִין דְּנִטִּיל לֹון בְּפְקֻדוֹנָא, תַּב פְּקֻדוֹנָא לְמֵאֲרִיָּה בְּשַׁעְתָּא דְּאֲתֵי צַפְרָא. כִּד אֲתֵי צַפְרָא וְתַב לְגַבִּיָּה פְּקֻדוֹנִיָּה, בְּעֵי לְבָרְכָא לֵיה לְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ מְהִימְנָא עֲלָאָה.

68. לְבַתֵּר דְּקָם, עָאֵל לְבֵי כְּנִישְׁתָּא, מַעֲטֵר בְּטוֹטְפִי. אֲתַכְסִי בְּכִסּוּי דְּצִיצִית. עָאֵל וּמַדְבִּי גְּרַמִּיָּה בְּקוּרְבָנִין בְּקַדְמִיתָא. לְבַתֵּר קַבִּיל עֲלֵיה עוֹל מַלְכוּתָא בְּסִדּוּרָא דְּשַׁבְּחֵי דְּדוּד, דְּאִינוּן סִדּוּרָא דְּעוֹל מַלְכוּתָא. וּבְסִדּוּרָא דְּשַׁבְּחָא דָּא, אֲשַׁרָּא עֲלֵיה הֵהוּא עוֹל. לְבַתֵּר סִדּוּרָא דְּצִלוֹתָא דְּמִיוֹשֵׁב, וְצִלוֹתָא דְּמַעוּמַד, לְקִשְׁרָא לֹון בְּחָדָא.

69. ת"ח רְזָא דְּמֵלָה אַע"ג דְּצִלוֹתָא תַלְיָא בְּמַלּוּלָא וְדַבּוּרָא דְּפּוּמָא, כֻּלָּא תַלְיָא בְּעַקְרָא דְּעוּבְדָא בְּקַדְמִיתָא, וּלְבַתֵּר בְּדַבּוּרָא וּבְמַלּוּלָא דְּפּוּמָא. מֵאֵן עוּבְדָא, אֵלָא הֵהוּא עוּבְדָא דְּעֵבִיד בְּרַ נֶשׁ בְּקַדְמִיתָא, כְּגוּוֹנָא דְּצִלוֹתָא הוּא, וְלֹא יַצִּיל בְּרַ נֶשׁ צִלוֹתָא, עַד דְּיִתְחַזִּי עוּבְדָא בְּקַדְמִיתָא כְּגוּוֹנָא דְּצִלוֹתָא.

70. עוּבְדָא דְּקַדְמִיתָא בְּשַׁעְתָּא דְּבֵר נֶשׁ קָאִים, בְּעֵי לְדַבְּחָה גְּרַמִּיָּה בְּקַדְמִיתָא. וּלְבַתֵּר יִקְבֵּל עֲלֵיה הֵאֵי עוֹל, לְפַרְשָׁא עַל רִישֵׁיה פְּרִישׁוּ דְּמִצְוָה. לְבַתֵּר יִתְקַשֵּׁר קִשּׁוּרָא דִּיחּוּדָא דְּאִינוּן תַּפְלִין, תַּפְלָה שֶׁל רֵאשׁ, וְשֶׁל יָד. וְלֹאֲתַקְנָא לֹון בְּקִשּׁוּרָא חָדָא בְּשַׁמְאֵלָא, וְעַל לְבָא, כְּמָה דְּאוּקִימְנָא שַׁמְאֵלוּ תַחַת לְרֵאשֵׁי וְגו'. וְכַתִּיב שִׁימְנֵי כַחוֹתֶם עַל לַבַּךְ כַחוֹתֶם עַל זְרוּעֶךָ. וְהֵאֵא אוּקִימְנָא. וְדָא הוּא עוּבְדָא בְּקַדְמִיתָא.

71. Following this, when a person enters the synagogue, he should first purify himself with offerings, by means of speech - THAT IS, BY RECITING THE PASSAGES OF THE OFFERINGS. Then, one should accept the yoke of Malchut to spread over his head with the praises of King David, with the same action as of one who spreads on his head the passages of the commandments, WHICH CORRESPONDS TO THE ACTION OF WEARING THE TZITZIT. Following this is the seated prayer, which corresponds to THE TYING ON OF the hand Tefilin, DENOTING MALCHUT. Then is the standing prayer, WHICH IS THE SECRET OF ZEIR ANPIN, which parallels THE DONNING OF the head Tefilin. And one corresponds to the other; the deed MUST CONFORM to speech, since certainly prayer depends on both speech and the deed.

72. If his deed is flawed, SPEECH does not find a place upon which to dwell, and this is not considered a prayer. And that person becomes flawed above and below, since it is necessary to demonstrate a deed and say the proper speech about it, and then it is considered a perfect prayer. Woe unto the person who flaws his prayer, the service of his Master! About him it is written: "When you come to appear before Me...even when you make many prayers, I will not hear" (Yeshayah 1:12-15), because this depends upon both deed and speech.

73. Come and behold: if a person makes his prayer in this manner, with deeds and speech consistent, and ties the knot of unification, the result is that upper and lower beings are blessed through him. Then, after he concludes his Amidah prayer, the person must exhibit himself as if he departed from this world. This is because he took leave from the Tree of Life, THAT IS, ZEIR ANPIN, THE SECRET OF AMIDAH PRAYER, and gathered his feet to that Tree of Death, that returned his pledge, GIVING HIM BACK HIS SOUL IN THE MORNING, as it says, "he gathered up his feet into the bed" (Bereshheet 49:33). Since he has already confessed his sins and prayed for forgiveness, now he must necessarily be gathered to that Tree of Death and fall ON HIS FACE, and say to Him, "To You, O Hashem, do I lift up my soul" (Tehilim 25:1). In the beginning WHEN I WENT TO SLEEP, I gave You MY SOUL in pledge. Now that I have tied the unification, fulfilled my deed and speech properly, and confessed my sins, certainly I entrust You with my soul - MEANING THAT HE ACCEPTS UPON HIMSELF TO SACRIFICE HIS LIFE (SOUL).

74. And a person should imagine himself as if he departed from this world, since he gave his soul to that place of death. That is the reason there is no Vav IN THE ALPHABETICAL ORDER OF THE PRAYER BEGINNING WITH THE VERSE, "TO YOU, O HASHEM, DO I LIFT UP MY SOUL." For Vav is the Tree of Life, MEANING ZEIR ANPIN, WHICH IS THE SECRET OF VAV OF YUD HEI VAV HEI. And the one, THAT HE ENTRUSTED WITH HIS SOUL, is the Tree of Death, MEANING MALCHUT. And that teaches us that the mystery of it is that there are sins that are not atoned for until a person departs from this world. That is what is written: "surely this iniquity shall not be forgiven you till you die" (Yeshayah 22:14). AND THEREFORE, this person most certainly gives himself to death and sacrifices his soul to this place, TO MALCHUT, not for a pledge as that at night, but rather as one departs the world, most certainly.

71. לְבַתֵּר בְּשַׁעֲתָא דְבִי עָאֵל לְבִי בְּנִישְׁתָּא, יְדְבִי גְרַמִּיה בְּקִדְמִיתָא, בְּקִרְבָּנִי, בְּמַלּוּלָא דְמוּמָא. לְבַתֵּר יִקְבֵּל עֲלֵיהּ הָאִי עוֹל מַלְכוּת, לְפָרְשָׁא עַל רִישֵׁיהּ בְּשַׁבְחֵי דְרוּד מַלְכָא. בְּגוּוּנָא דְעוּבְדָא דְפְרִישׁ עַל רִישֵׁיהּ פְּרִישׁוּ דְמִצּוּה. וּלְבַתֵּר צְלוּתָא דְמִיוּשָׁב, לְקַבֵּל תַּפְלָה שְׁל יָד. לְבַתֵּר צְלוּתָא דְמַעוּמָד, דְהִיא לְקַבֵּל תַּפְלָה דְרִישָׁא. וְדָא בְּגוּוּנָא דְדָא. עוּבְדָא בְּגוּוּנָא דְרַבּוּרָא. וְדָאִי בְּעוּבְדָא וּמַלּוּלָא תְלִינָא צְלוּתָא.

72. וְאִי פְגִים עוּבְדָא, מַלּוּלָא לֹא אֲשַׁכַּח אֲתֵר דְשְׂרִיא בֵּיהּ, וְלֹא אִיהוּ צְלוּתָא, וְאֲתַפְגִּים הֵהוּא בְּרִי נֶשׁ לְעֵילָא וְתַתָּא. דְבַעֲיָנָן לְאַחְזָא עוּבְדָא, וְלְמַלְלָא מַלּוּלָא עֲלֵיהּ, וְדָא הוּא צְלוּתָא שְׁלִים. וְוִי לִיה לְבַר נֶשׁ דְפְגִים צְלוּתִיה, פּוֹלְחָנָא דְמֵאֲרִיָּה. עֲלֵיהּ כְּתוּב, כִּי תְבוֹאוּ לִרְאוֹת פָּנֵי וְגו'. גַּם כִּי תִרְבוּ תַפְלָה אִינְנִי שׁוֹמֵעַ, דְהָא בְּעוּבְדָא וּבְמַלּוּלָא תְלִינָא מַלְתָּא.

73. ת"ח, בֵּינָן דְבַר נֶשׁ עֲבִיד צְלוּתָא בְּגוּוּנָא דָא, בְּעוּבְדָא וּבְמַלּוּלָא, וְקִשִּׁיר קִשׁוּרָא דִּיחֻדָּא, אֲשַׁתְּכַח דְעַל יְדֵיהּ מִתְבָּרְכָן עַלְאִין וְתַתְאִין. כְּדִין בְּעִי לִיה לְבַר נֶשׁ לְאַחְזָא גְרַמִּיה, בְּתֵר דְסִיִּים צְלוּתָא דְעַמִּידָה, כְּאֵלוּ אֲתַפְטֵר מִן עֲלְמָא, דְהָא אֲתַפְרֵשׁ מִן אִילְנָא דְחַיִּי, וּכְנִישׁ רַגְלוּי לְגַבֵּי הַהוּא אִילְנָא דְמוּתָא, דְאֶהְרֵר לִיה פְּקוּדוּנִיה. כְּדָא וַיֵּאֲסוּף רַגְלוּי אֶל הַמָּטָה. דְהָא אוּדֵי חֲטָאוּי, וְצִלּוּ עֲלֵינְהוּ. הַשְׁתָּא בְּעִי לְאַתְכַּנְשָׁא לְגַבֵּי הַהוּא אִילְנָא דְמוּתָא, וְלְמַנְפֵּל, וְלִימָא לְגַבֵּיהּ אֵלֶיךָ יְיָ נַפְשִׁי אֲשָׂא. בְּקִדְמִיתָא, וְהִיבְנָא לֶךְ בְּפַקְדוּנָא, הַשְׁתָּא דְקִשִּׁירָנָא יִיחֻדָּא, וְעִבִידְנָא עוּבְדָא וּמַלּוּלָא כְּדָקָא יֵאוּת, וְאוּדִינָא עַל חֲטָאוּי, הָא נַפְשִׁי מְסִירָנָא לֶךְ וְדָאִי.

74. וַיְחַזֵּי בְּרִי נֶשׁ גְרַמִּיה כְּאֵילוּ פְטוּר מִן עֲלְמָא, דְנַפְשִׁיהּ מְסִיר לְהָאִי אֲתֵר דְמוּתָא, בְּגִין כֶּךָ לֹא אִית בֵּיהּ וָא"ו, דְוָא"ו אִילְנָא דְחַיִּי הוּא, וְהָאִי אִילְנָא דְמוּתָא הוּא. וְהָא קמ"ל, דְרִזָּא דְמַלְהָ, דְאִית חוּבִין דְלֹא מִתְכַּפְרָן, עַד דְאֲתַפְטֵר בְּרִי נֶשׁ מִעֲלְמָא, הַה"ד אִם יִכּוּפֵר הָעוֹן הַזֶּה לָכֶם עַד תָּמוּתוֹן, וְהָאִי יְהִיב גְרַמִּיה וְדָאִי לְמוּתָא, וּמְסִיר נַפְשִׁיהּ לְהָאִי אֲתֵר. לֹא בְּפַקְדוּנָא כְּמָה בְּלִילִיא, אֶלָּא כְּמָאן דְאֲתַפְטֵר מִן עֲלְמָא וְדָאִי.

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75. And this correction must be with the meditation of the heart, and then the Holy One, blessed be He, has mercy on him and forgives his sins. Happy is the person who knows to entice and serve his Master willingly and with his heart's devotion. Woe unto him who comes to tempt his Creator with a distant heart, unwillingly. It says, "Nevertheless they did flatter Him with their mouths, and they lied to Him with their tongues. For their heart was not steadfast with Him" (Tehilim 78:36-37). He says, "to You, O Hashem, do I lift up my soul," yet all his talk is with a distant heart. And this causes him to depart from the world before his time, during a period when this tree is awakened in this world to exact punishment.

76. And therefore, a person must devote his soul and will to his Master, and not approach Him with a false intention, because, "he that tells lies shall not remain in My sight" (Tehilim 101:7). What is the meaning of "remain"? AND HE REPLIES: It is when one readies himself for that, FOR THE DEVOTION OF HIS SOUL, WHEN HE FALLS ON HIS FACE, and his heart is far from the Holy One, blessed be He. A voice calls out, "he...shall not remain in My sight." This person wants to make amends for himself, but "he shall not remain," I do not wish to have him corrected'. Most certainly, this is so if he comes to unify the Holy Name, but does not bring about unison properly.

77. Praiseworthy is the portion of the righteous in this world and the World to Come. About them it is written, "and they shall come, and see My Glory..." (Yeshayah 66:18), and: "surely the righteous shall give thanks to Your Name..." (Tehilim 140:14). Rabbi Elazar approached and kissed his hands. He told him: If I had come to this world only to listen to these words, it would have been enough. Rabbi Yehuda said: Happy is our lot and happy is the lot of Yisrael, who cling to the Holy One, blessed be He, as it says, "But you that did cleave..." (Devarim 4:4), and, "Your people also shall be all righteous" (Yeshayah 60:21). Blessed be Hashem for evermore. Amen, and Amen. May Hashem reign for evermore. Amen, and Amen.

75. וְתִקְוֵנָא דָּא בְּעֵי בְּכוּוּנָא דְּלִבָּא וּכְדִין קוּדְשָׁא בְּרִיךְ הוּא מְרַחֵם עָלוּי, וּמְכַפֵּר לִיָּה לְחֻבֵיָּהּ. זָבָאָה הוּא בַּר נֶשׁ דִּירְע לְמַפְתֵּי לִיָּה, וּלְמַפְלַח לְמֵאֲרִיָּה, בְּרַעוּתָא וּבְכוּוּנָא דְּלִבָּא. וּוִי לִיָּה לְמֵאֵן דְּאֲתֵי לְמַפְתֵּי לְמֵאֲרִיָּה, בְּלִבָּא רְחִיקָא, וְלֹא בְּרַעוּתָא. כַּד"א וַיִּפְתְּוּהוּ בְּפִיָּהֶם וּבְלִשׁוֹנָם יִכְזְבוּ לוֹ וּלְבָם לֹא נִכּוֹן עָמוּ. הוּא אֹמֵר אֵלֶיךָ יי' נִפְשִׁי אֲשָׂא, וְלֹא כֹל מְלוּי אֲלֵא בְּלִבָּא רְחִיקָא, הָא גְרַם עָלֵיהּ לְאַסְתִּלְקָא מֵעֲלָמָא, עַד לֹא מְטוּן יוֹמוּי, בְּזַמְנָא דְּהָא אֵילְנָא אֲתַעַר בְּעֲלָמָא לְמַעַבְדַּ דִּינָא.

76. וְעַל דָּא בְּעֵי בַּר נֶשׁ לְאַדְבָּקָא נִפְשִׁיָּהּ וּרְעוּתִיָּהּ בְּמֵאֲרִיָּה, וְלֹא וַיִּתֵּי לְגַבִּיָּהּ בְּרַעוּתָא כְּדִיבָא, בְּגִין דְּכִתְיִב דּוּבַר שְׁקָרִים לֹא יִכּוֹן לְנַגְדַּ עֵינֵי. מֵאִי לֹא יִכּוֹן. אֲלֵא בְּשַׁעְתָּא דְּהוּא אֲתַקִּין גְּרַמִּיָּה לְהֵאֵי, וּלְבִיָּהּ רְחִיקָא מְקוּדְשָׁא בְּרִיךְ הוּא, קְלָא נִפְיָק וְאֹמֵר, לֹא יִכּוֹן לְנַגְדַּ עֵינֵי. הֵאֵי בְּעֵי לְאַתְקֵנָא גְּרַמִּיָּה, לֹא יִכּוֹן, לֹא בְּעֵינָא דִּיתַתְקֵן. כ"ש אֵי אֲתֵי לִיַּחְדָּא שְׁמָא קְדִישָׁא, וְלֹא מִיַּחַד לִיָּה כְּדָקָא יָאוּת.

77. זָבָאָה חוּלְקָהוֹן דְּצִדִּיקֵינָא בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאֲתֵי, עָלִיָּוְהוּ כְּתִיב וּבֵאוּ וּרְאוּ אֶת כְּבוֹדֵי וְגו'. וּכְתִיב, אַךְ צִדִּיקִים יוֹדוּ לְשִׁמְךָ וְגו'. אֲתָא ר' אֶלְעָזָר וּנְשִׁיָק יָדָיו. אָמַר, אֲלֵמְלֵא לֹא אֲתִינָא לְעֲלָמָא אֲלֵא לְמִשְׁמַע מְלִין אֵלִין דִּינֵי. אָמַר ר' יְהוּדָה, זָבָאָה חוּלְקָנָא, וּזָבָאָה חוּלְקָהוֹן דִּישְׂרָאֵל, דְּאֵינּוֹן מִתְדַבְּקִין בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּכִתְיִב וְאַתֶּם הַדְּבָקִים וְגו'. וְעַמְךָ כָּלֶם צִדִּיקִים וְגו'.

1. At midnight

Rabbi Aba speaks about the time of day and how judgment and joy and praise are aroused at different times of the day and night. He says that during sleep the soul rises above and is examined about its daily activities that are then recorded in the book.

1. "And Hashem spoke to Moses, saying, 'Take also the sum of the sons of Gershon'" (Bemidbar 4:21-22). Rabbi Aba opened the discussion saying, "Blessed is the man to whom Hashem imputes no iniquity, and in whose spirit there is no guile" (Tehilim 32:2). The beginning and the end of this verse do not agree, BECAUSE THE BEGINNING SAYS, "IMPUTES NO INIQUITY," SEEMINGLY THAT HE HAS SIN BUT IT IS NOT ASCRIBED TO HIM. BUT AT THE END IT SAYS, "AND IN WHOSE SPIRIT THERE IS NO GUILF." We should look into it and it has already been established.

2. Come and see, During the afternoon prayers, judgment dwells in the world and Isaac, WHO IS SUPERNAL GVURAH AND THE LEFT COLUMN OF ZEIR ANPIN, composes the afternoon prayer. FOR THEN THE MATING WAS COMPLETED IN THE SECRET OF: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6). THEREFORE, supernal Gvurah rules the world until the onset of night, because Gvurah receives the night, MEANING THAT NIGHT IS MALCHUT DRAWN FROM GVURAH, WHICH IS THE AFTERNOON PRAYER. When the time of the afternoon prayer begins, the left separates to receive MALCHUT and the night is aroused, WHICH IS MALCHUT.

3. After THE NIGHT is aroused, all the guards of the external gates are aroused in the world and spread out, and all the inhabitants of the world taste death.

4. We have learned that at exactly midnight, the left is aroused as before, AS DURING THE AFTERNOON PRAYER. The holy lily, WHICH IS MALCHUT, exudes fragrances, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE LEFT, and raises a voice in praise. Then her head rises and dwells above in the left, IN THE SECRET OF: "HIS LEFT HAND IS UNDER MY HEAD," and the left receives her.

5. This is then proclaimed in the world: The time has come to rise from sleep and praise the King. Praises then awaken and everything is fragrant. Praised is the lot of the one who awakens to effect this bond. When morning approaches and the right, WHICH IS CHESED, awakens and hugs her, there is universal union BETWEEN CHOCHMAH AND THE CHASSADIM. THIS IS NOT THE CASE AT NIGHT WHEN NO CHASSADIM EXIST.

6. Come and see, During the time when people sleep and taste of death, the soul rises up and gets to stand in its place, where it is examined about its daily activities which get recorded in the book. What is the reason for this? Because the soul rises up and testifies about all the person's activities and every single word that came out from his lips.

1. וַיְדַבֵּר יי' אֶל מֹשֶׁה לֵאמֹר, נִשְׂא אֶת רֹאשׁ בְּנֵי גֵרְשׁוֹן וְגו'. ר' אבא פתח, אֲשֶׁרִי אָדָם לֹא יִחְשׁוֹב יי' לֹו עֹון וְאִין בְּרוּחוֹ רְמִיָה. הָאִי קָרָא, לֹאוּ רִישִׁיָה סִיפִיָה, וְלֹאוּ סִיפִיָה רִישִׁיָה. וְאִית לְאִסְתַּבְּלָא בֵּינָה, וְהָא אֹוקְמוּהָ.

2. ת"ח, בְּשַׁעֲתָא דְצִלוֹתָא דְמִנְחָה דִּינָא שְׂרִיָא בְּעֵלְמָא, וַיִּצְחַק תַּקֵּן צִלוֹתָא דְמִנְחָה, וּגְבוּרָה עֲלָאָה שְׁלֵטָא בְּעֵלְמָא, עַד דָּאֲתִי וְעָאֵל לִילִיָא, בְּגִין לְקַבְּלָא לִיָה לְלִילִיָא, וּמְזַמְנָא דְשָׂרִי צִלוֹתָא דְמִנְחָה, אֲתַפְרֵשׁ שְׂמָאֵלָא לְקַבְּלָא וְאֲתַעֵר לִילִיָא.

3. בְּתַר דְאֲתַעֵר כָּל אֵינֹון נְטוּרֵי פְתַחִין דְלִבְר, כְּלֵהוּ מִתַּעֲרִין בְּעֵלְמָא וְאֲתַפְּשֵׁטוּ. וְכֹל בְּנֵי עֵלְמָא טַעֲמִין טַעֲמָא דְמוֹתָא.

4. וְהָא אֲתַמֵּר. בְּפִלְגוֹת לִילִיָא מִמֶּשׁ, אֲתַעֵר שְׂמָאֵלָא בְּמַלְקְדֵּימִין, וּוְרָדָא קְדִישָׁא סִלְקָא רִיחִין, וְהָא מְשַׁבַּחַת וְאֵרִימַת קְלָא, וְכַדִּין סִלְקָא וְשְׂרִיָא רִישָׁא לְעֵילָא בְּשְׂמָאֵלָא, וְשְׂמָאֵלָא מְקַבֵּל לָהּ.

5. כְּדִין כְּרוּזָא קָאֵרִי בְּעֵלְמָא, דְהָא עֵידֵן הוּא לְאֲתַעֲרָא לְשַׁבַּחָא לִיָה לְמַלְכָא. וְכַדִּין תּוֹשְׁבָחוֹן מִתַּעֲרִין, וְאֲתַבְּסֻמוֹתָא דְכָלָא אֲשַׁתְּכַח. זְכָאָה חוֹלְקִיָה מֵאֵן דְאֲתַעֵר לְזוּגָא וְזוּגָא דָא. כַּד אֲתִי צַפְרָא, וַיְמִינָא אֲתַעֵר וּמְחַבְּקָא לָהּ, כְּדִין זּוּגָא דְכָלָא אֲשַׁתְּכַח כְּחָדָא.

6. ת"ח, בְּשַׁעֲתָא דְבְנֵי נִשְׂא דְמִיכִין, וְטַעֲמִין טַעֲמָא דְמוֹתָא, וְנִשְׁמַתָּא סִלְקָא לְעֵילָא, קֵיִימָא בְּאֲתַר דְקֵיִימָא, וְאֲתַבְּחִינַת עַל עוֹבְדֵהָא דְעֵבְדֵת כָּל יוֹמָא, וְכַתְּבִין לָהּ עַל פְתַקָא. מ"ט. בְּגִין דְנִשְׁמַתָּא סִלְקָא לְעֵילָא, וְאֲסַהֲיַת עַל עוֹבְדוּי דְב"ג, וְעַל כָּל מְלָה וּמְלָה דְנִפְיֵק מִפּוֹמִיָה.

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7. When that word that exits from the mouth of a person is worthy, a holy word of Torah study and prayer, that word then rises and cleaves the firmaments. It stands there until nightfall, when the soul rises and grasps that word and brings it before the King.

7. וְכֹד הָהִיא מְלֶה דְאִמִּיק ב"נ מִפּוֹמִיָּה אִיהִי בְדָקָא יְאוּת, מְלֶה קְדִישָׁא דְאוּרִייתָא וְצִלוֹתָא. הָהִיא מְלֶה סְלָקָא, וּבְקַע רְקִיעִין, וְקִימָא בְאַתָּר דְקִימָא, עַד דְעָאֵל לִילִיָא, וְנִשְׁמַתָּא סְלָקָא וְאַחִיד לְהָהִיא מְלֶה, וְעָאִיל לָהּ קָמִי מְלָכָא.

8. When the is word improper, one of the evil ones or of evil speech, that word rises to wherever it does to be recorded as a sin of that person. This is the meaning of: "Keep the doors of your mouth from her that lies in your bosom" (Michah 7:5), MEANING FROM THE SOUL THAT GIVES TESTIMONY ABOUT HIS DEEDS. About this, it is written: "Blessed is the man to whom Hashem imputes no iniquity"; NAMELY, WHEN THE SOUL DOES NOT BEAR TESTIMONY AGAINST HIM, SO THAT A CERTAIN SIN WILL BE RECORDED. When is that? When "in whose spirit there is no guile" - THAT IS, WHEN HE DOES NOT SIN.

8. וְכֹד הָהִיא מְלֶה לָאו אִיהִי בְדָקָא יְאוּת, וְאִיהִי מְלֶה מִמִּילִין בִּישׁוּן, מְלִישְׁנָא בִישָׁא, הָהִיא מְלֶה סְלָקָא לְאַתָּר דְסְלָקָא, וּכְדִין אַתְרֵשִׁים הָהִיא מְלֶה, וְהָוָא חוּבָה עָלֶיהָ דב"נ, הַה"ד מְשׁוּכְבַת חִיקְךָ שְׁמוֹר פְּתָחֵי פִיךָ. וּבג"כ אֲשֶׁרִי אֲדָם לֹא יִחְשׁוּב יְי' לֹו עֹן. אִימַתִּי. בְּשָׂאִין בְּרוּחוֹ רְמִיָּה.

2. "And in the night His song shall be with me"

We learn about the role of the Levites and the role of the priest in the Temple, and are told that the priest is the angel Michael and the Levite is the angel Gavriel, who must make the music. Information is given about how the songs and chants should be done with the lungs and the windpipe. We learn about the heart and the mouth, two thrones, and the meaning of the Shofar and the implements of speech. Lastly we are told that the Torah is more important to God than all the offerings and burnt offerings.

Ra'aya Meheimna (the Faithful Shepherd)

9. "From thirty years old and upward to fifty years old, everyone that came to do the service of the ministry, and the service of carrying in the Tent of Meeting" (Bemidbar 4:47). This commandment IS THAT the Levites should sing in the Temple. Although this was already explained before, we need to add something new, for it is the priest who sacrifices the offering and he is THE ANGEL Michael, WHICH IS CHESED, CHESED BEING THE PRIEST. Levi is Gabriel, WHO IS GVURAH, AND GVURAH IS CALLED LEVI. And he should play music.

רַעִיָא מֵהֵימְנָא

9. מִבְּנֵי שְׁלֹשִׁים שָׁנָה וְמַעְלָה וְעַד בֶּן חֲמִשִּׁים שָׁנָה כָּל הַבָּא לְעִבּוֹד לְעִבּוֹד עֲבוֹדַת עֲבוֹדָה וְעֲבוֹדַת מִשָּׂא בְּאֵהָל מוֹעֵד. פְּקוּדָא דָּא לְהִיּוֹת הַלְוִיִּם מְשׁוֹרְרִים בְּמִקְדָּשׁ. וְאֵע"ג דְּאוּקִימָנָא לְעִילָא, הֵכָא צְרִיךְ לְחַדֵּשׁ מְלִין, דְּהָא כְּהֵן אִיהוּ מְקַרִּיב קֶרְבָּנָא, וְאִיהוּ מִיכָאֵל. לְוִי אִיהוּ גַבְרִיאֵל. אִיהוּ צְרִיךְ לְנַגְנָא.

10. The secret of: "Yet Hashem will command his steadfast love (Heb. chesed) in the daytime" (Tehilim 42:9). That is Chesed OF ZEIR ANPIN, which is the High Priest, because Michael is a common priest in relation to his Master, CHESED OF ZEIR ANPIN. Nevertheless, EVEN THOUGH he is a common priest in relation to his Master and a king over the holy living creatures THAT ARE IN YETZIRAH, IT WAS SAID OF HIM: Let not be the blessing of a common priest be light in your eyes. That is what is meant by: "Yet Hashem will command His Chesed in the daytime."

10. וְרָזָא דְמְלָה, יוֹמָם יִצְוָה יְי' חֶסֶדוֹ, דָּא חֶסֶד כְּהֵנָּא רַבָּא דְמִיכָאֵל אִיהוּ כְּהֵן הַדְּיוּט לְגַבֵּי מְאָרִיָּה, וְעַם כָּל דָּא דְהַדְּיוּט אִיהוּ אֶצֶל מְאָרִיָּה. מְלַךְ רַחֲוִית וְהַקְדָּשׁ אִיהוּ. וּבְרַבַת הַדְּיוּט אַל תְּהִי קְלָה בְּעֵינֶיךָ, וְהָאִי אִיהוּ יוֹמָם יִצְוָה יְי' חֶסֶדוֹ.

11. "And in the night His song shall be with me" (Ibid.), which is Gvurah OF ZEIR ANPIN, since Shirah (lit. 'song') is similar to "The firstling of his herd (Heb. shoro), grandeur is his" (Devarim 33:17) and "the face of an ox (Heb. shor) on the left side" (Yechezkel 1:10). SHIRAH AND SHOR (LIT. 'OX') ARE IDENTICAL. Gabriel is the messenger OF GVURAH. It is incumbent upon him to sing and play music happily with the wine of Torah, study the Torah and fulfill: "Arise, cry out in the night: in the beginning of the watches" (Eichah 2:19).

11. וּבְלִילָה שִׁירָה עִמִּי, דָּא גְבוּרָה. שִׁירָה: בְּכוֹר שׁוֹרוֹ הַדָּר לֹו. וּפְנֵי שׁוֹר מֵהַשְּׂמָאל, וּגְבְרִיאֵל שְׁלוּחִיָּה, וְצְרִיךְ לְשׁוֹרר וּלְנַגֵּן בְּחֶדְוָה בְּחִמְרָא דְאוּרִייתָא, לְאַתְעֲסָקָא בְּאוּרִייתָא, יְקִיִּים קוּמִי רַנִּי בְּלִילָה לְרֵאשׁ אֲשִׁמּוֹרַת.

12. He should say at dawn several penitential prayers (Heb. Slichot), supplications and petitions with all kinds of joyful chants in his throat, which is like a fiddle to produce the voice with the six parts of his lungs - THAT IS, FIVE LOBES OF THE LUNGS, with the rose lobe, WHICH IS A SMALL VENOUS LOBE THAT IS ATTACHED TO THE LUNG, and in the six rings of the windpipe, that is ALLUDING TO the Vav, FOR ZEIR ANPIN, that comes out from the heart, where Binah is situated. As the authors of the Mishnah have explained, the heart has understanding. A son, THAT IS ZEIR ANPIN, comes out from Binah, the son (Heb. ben) of Yud Hei. THE LETTERS OF BINAH ARE BEN YUD HEI, which is Vav which alludes to a newborn chick with six wings, NAMELY ZEIR ANPIN THAT HAS SIX SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. He shall raise them by the six rings of the windpipe, which are the six rungs of the throne, BECAUSE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN ARE SIX STEPS TO BINAH THAT IS REFERRED TO AS THE THRONE TO CHOCHMAH.

13. There are two thrones, AS IT IS WRITTEN: "A glorious throne exalted from the beginning" (Yirmeyah 17:12), MEANING THAT IT IS HIGHER THAN THE FIRST THRONE, INDICATING THAT THERE ARE TWO THRONES. They are the heart, WHICH IS BINAH AND the mouth, WHICH IS MALCHUT. The heart, AS WRITTEN: "Because Yah has sworn by His throne" (Shemot 17:16), IS BINAH, WHICH IS A THRONE FOR YUD-HEI, CHOCHMAH. AND THE HEART IS THE SECRET OF: "That Hashem will have war with Amalek" (Ibid.), WHICH IS THE SECRET OF the liver, THAT IS, Samael. The mouth is THE SECRET OF the seat (Heb. kiseh), that is, the throne (Heb. kes) of Hei. This is what is meant by: "Blow a Shofar at the new moon, at the full moon (lit. 'covering') (Heb. keseh)" (Tehilim 81:4), WHICH IS THE MOUTH, MEANING MALCHUT THAT IS THE THRONE OF THE LAST HEI OF YUD HEI VAV HEI. IT CONTAINS THE FIVE RESTORATIONS OF THE MOUTH, AS EXPLAINED BEFORE.

14. HE EXPLAINS: What is the meaning of Shofar, WHEN IT SAYS: "BLOW A SHOFAR AT THE NEW MOON"? The windpipe alludes to the Vav, WHICH IS THE MYSTERY OF ZEIR ANPIN THAT IS REFERRED TO BY THE VAV. IT IS ALSO CALLED VOICE. It is the voice that ascends from the windpipe to the mouth, WHICH IS REFERRED TO AS MALCHUT, where the Hei is. THAT IS THE MEANING OF THE WORDS: "AT THE FULL MOON (HEB. KESEH) ON OUR FEAST DAY" (IBID.), WITH THE THRONE (HEB. KES) OF HEI, MEANING the five implements of speech: the lips, the teeth and the palate. There are two lips, TEETH INCLUDING regular teeth and molars, which makes them two kinds of teeth and a palate, so we have a total of five. THESE ARE THE FIVE IMPLEMENTS OF SPEECH. When they mill like a riverbed, they make noise like the milling of grindstones to produce sound and speech that emanates from Binah WHICH IS the heart. And with thought, WHICH IS THE SECRET OF CHOCHMAH.

15. That is the Name pronounced in full in ten various praises, WHICH PARALLEL THE TEN SFIROT. HERE TOO, THOUGHT IS CHOCHMAH, THE HEART IS BINAH AND THE WINDPIPE IS THE SECRET OF ZEIR ANPIN, IN WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD - THE SIX RINGS OF THE WINDPIPE. THE MOUTH IS MALCHUT AND WITH THE ROOT, WHICH IS KETER, THEY AMOUNT TO TEN SFIROT. THEREFORE, when blowing the Shofar, we never blow less than ten times, WHICH CORRESPONDS TO THE TEN SFIROT. As for the Torah, the voice is hers and the speech is hers, and hers is Binah, as we have explained: 'A wise man understands one thing from another'. Hers is the faculty of thought, WHICH IS CHOCHMAH. THERE ARE TEN SFIROT, BECAUSE VOICE IS ZEIR ANPIN - IN WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. SPEECH IS MALCHUT, AND WITH BINAH AND HER CHOCHMAH WITH THE ROOT, KETER, THEY AMOUNT TO TEN SFIROT. THEREFORE, THE TORAH is more important to the Holy One, blessed be He, than all the offerings and burnt offerings. This is what is meant by: "This is

12. וַיִּמָּא בְּאַשְׁמוּרוֹת, בְּמָה סְלִיחוֹת וְתַחֲנוּגִים וּבְקִשּׁוֹת, בְּכָל מִינֵי רִנָּה בְּגְרוּנֵיהּ, דְּאִיהוּ כְּנוֹר לְאַפְקָא בֵּיהּ קְלָא, בְּשִׁית כְּנָפֵי רִיאַה עִם וּוְרָדָא. בְּשִׁית עֲזָקָאן דְּקִנְהָ. וְדָא ו'. וַיִּפּוֹק לִיהּ מִלְבָּא, דְּתַמְנָן בִּינְהָ. כְּמָה דְּאוּקְמוּהָ מְאִרֵי מִתְנִיתִין, הֵלֵב מִבִּין. יִפּוֹק בֶּן מִבִּינְהָ, מִבֶּן יָהּ, דְּאִיהוּ ו', דְּאִיהוּ אֶפְרוּחַ בְּשִׁית גְּדַפִּין. וַיִּסְלַק לִיהּ בְּשִׁית עֲזָקָאן דְּקִנְהָ, דְּאִינּוּן שֵׁשׁ מַעְלוֹת לְכֶסֶא.

13. וּב' כְּרִסְיִין אִינּוּן כֶּסֶא כְּבוֹד מְרוֹם מְרָאשׁוּן, וְאִינּוּן לְבָא וּפּוּמָא. ל"ב, וַיֹּאמֶר כִּי יָד עַל כֶּסֶּ יָהּ מִלְחָמָה לִּינִי בְּעַמְלֶק, כְּבֹד, סְמָא"ל, פּוּמָא דְכֶסֶּ"ה, כ"ס ה', הַה"ד תִּקְעוּ בַחֲדָשׁ שׁוֹפָר וְגו'.

14. מַאי שׁוֹפָר. קִנְהָ, ו', קוֹל דְּסְלִיק מִן הַקִּנְהָ, לְגַבֵּי פּוּמָא, דְּתַמְנָן ה'. בַּה' מִינֵי תַקּוּנֵין דְּדַבּוּרָא, דְּאִינּוּן שְׁפּוּן וְשִׁינִים וְחִיר. שְׁפּוּן תְּרִין. שִׁינִים וְטוּחָנוֹת תְּרִין מִינֵין. וְחִיר, הָא חֲמֵשׁ. דְּטַחְנִין כְּנֶהֱר דְּאִיהוּ קוֹל, כְּגוּוּנָא דְּטַחְנִין רִיחִיָא. לְאַפְקָא קוֹל וְדַבּוּר, דְּנִפְיֵק מִבִּינְהָ דְלְבָא. בְּמַחְשְׁבָהּ.

15. דְּאִיהוּ שְׁמָא מְפָרֵשׁ בְּעֶשֶׂר מִינֵי תַלִּים. וּבְשׁוֹפָר, אִין פּוּחְתִּין מַעֲשֶׂרָה שׁוֹפְרוֹת. וְאוּרִייתָא, קְלָא דִּילָהּ, דִּיבּוּר דִּילָהּ, בִּינְה דִּילָהּ, דְּאוּקְמוּהָ אִיזְהוּ חֲכָם הַמְבִין דְּבַר מִתּוֹךְ דְּבַר. מַחְשְׁבָהּ דִּילָהּ. חָשִׁיב קָמִי קוֹדֶשׁא בְּרִיךְ הוּא, מְכָל קְרַבְנִין וְעֶלְוֹן, הַה"ד זֹאת הַתּוֹרָה לְעוֹלָה וְלִמְנַחָה. ע"כ רַעִיא מֵהִימְנָא

the Torah of the burnt offering, of the meal offering" (Vayikra 7:37).
End of Ra'aya Meheimna

3. "To do trespass against Hashem"

We are told about Heber the Kenite who went into the desert to find God, separating himself from his people; whenever a person follows the ways of the Torah he draws the spirit of the most Holy upon himself, but when he diverts his ways from the Torah he draws upon himself a spirit from the unclean side. Whoever clings to God and does the commands of the Torah upholds the world above and the world below, but whoever transgresses those commands makes a flaw above and below.

16. "When a man or a woman shall commit any sin that men commit..." (Bemidbar 5:6). Come and see that it is written: "Now Chever the Kenites, who was of the children of Chovav the father-in-law of Moses" (Shoftim 4:11). Chever the Kenites was from the great-grandchildren of Jethro, as it says, "And Saul said to the Kenites..." (I Shmuel 15:6). We have already explained why he was called Kenites. Another verse says, "The Kenites and the Knizi" (Beresheet 15:19). We learned that he made a nest (Heb. ken) in the desert like a bird to study the Torah. He left the city, took leave of Cain and split away from that nation, MEANING FROM THE MIDIANITES to whom they originally belonged. Then he adhered to the Holy One, blessed be He, AND THEREFORE, he separated from Cain.

17. Happy is the person who merits the Torah, to follow and adhere to His ways. When a person follows the ways of the Torah, he draws upon himself a holy Supernal Spirit, as it says: "Until a spirit be poured upon us from on high" (Yeshayah 32:15). When a person diverts his ways FROM THE TORAH he draws upon himself a spirit from the Other Side, which is the unclean side. That defiled side awakens from the side of the hole of the great abyss, wherein lie the wicked spirits that harm people and are called the world's destroyers that originate in Cain.

18. Jethro was originally a priest to idols and he served that side. He drew upon himself a spirit of that side. Therefore he was also called the Kenites later, since he separated from Cain and adhered to the Holy One, blessed be He. Whoever bonds to the Holy One, blessed be He, and performs the commandments of the Torah, it is as if he upholds the worlds, the world above and the world below. This was already explained, as is written: "And do them" (Vayikra 26:3).

19. Anyone who transgresses the commandments of the Torah, he, as it were, makes a flaw above and impairs below, becomes flawed and impairs the whole universe. This is similar to the seafarers on a ship, when a fool among them stands up and wishes to punch a hole IN THE BOAT. HIS NEIGHBOR ASKS HIM: WHY ARE YOU DRILLING AND HE ANSWERS: WHY ARE YOU CONCERNED, I AM DRILLING ONLY UNDER MY OWN SPOT. HE REPLIES: BECAUSE WE'LL BOTH DROWN IN THE BOAT TOGETHER.

16. אִישׁ אוֹ אִשָּׁה כִּי יַעֲשׂוּ מִכָּל חַטָּאת הָאָדָם וְגו'. ת"ח, כְּתִיב וְחִבֵּר הַקֵּינִי נִפְרָד מִקֵּין מִבְּנֵי חוֹבָב חוֹתֵן מִשֵּׁה וְגו', וְחִבֵּר הַקֵּינִי מִבְּנֵי בְנוֹי דִּיתְרוֹ הוּא, כַּד"א וַיֹּאמֶר שָׂאוּל אֶל הַקֵּינִי וְגו'. אֲמַאי אֶקְרִי קֵינִי. וְהָא אֻקְמוּהּ. וְכִתִּיב אֶת הַקֵּינִי וְאֶת הַקֵּינִיזִי. וְאֶתְמַר דְּעֵבֵר קָנָא בְּמַדְבְּרָא, כְּעוֹפֵא דָא, בְּגִין לְמַעְלֵי בְּאוֹרֵייתָא, וְאֶתְפָּרַשׁ מִן מְתָא, נִפְרָד מִקֵּין, אֶתְפָּרַשׁ מֵהָהוּא עִמָּא דְהוּא בְּקַדְמֵיתָא, וְאֶתְדַבֵּק בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא, נִפְרָד מִקֵּין.

17. זְכָאָה ב"נ דְּזָכִי בְּאוֹרֵייתָא, לְמִיזֵל לְאֶתְדַבֵּק בְּאוֹרְחוֹי. דְּכַד בַּר נָשׁ אֲזִיל בְּאוֹרְחוֹי דְּאוֹרֵייתָא, מְשִׁיךְ עֲלֵיהּ רוּחָא קְדִישָׁא עֲלָאָה. כַּד"א, עַד יַעֲרָה עֲלֵינוּ רוּחַ מְמָרוּם. וְכַד בַּר נָשׁ סְטִי אוֹרְחוֹי, מְשִׁיךְ עֲלֵיהּ רוּחָא אַחְרָא מְסֻטְרָא אַחְרָא, דְּהוּא סְטְרָא דְּמַסְאָבָא וְסְטְרָא דְּמַסְאָבָא אֶתְעַר מְסֻטְרָא דְּנוֹקְבָא דְּתַהוּמָא רַבָּא, דְּתַמֵּן מְדוֹרֵין דְּרוּחִין בִּישׁוּן, דְּנִזְקֵי לְבַנֵּי נִשְׂא, דְּאֶקְרוּן נִזְקֵי עֲלָמָא. דְּהָא מְסֻטְרָא דְּקֵין קְדַמָּא אֶשְׁתַּכְחוּ.

18. וַיִּתְרוּ בְּקַדְמֵיתָא כּוּמְרָא לַע"ז הוּא, וְלַהּ הוּא סְטְרָא הוּא פִּלְחָא, וּמְשִׁיךְ עֲלֵיהּ רוּחָא מֵהָהוּא אַתְרָא. וְע"ד אֶקְרִי קֵינִי לְבַתֵּר נִפְרָד מִקֵּין, וְאֶתְדַבֵּק בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא, דְּכָל מֵאן דְּאֶתְדַבֵּק בֵּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא, וְעֵבִיר פְּקוּדֵי אוֹרֵייתָא, כְּבִיכּוּל, הוּא קֵיִים עֲלָמִין, עֲלָמָא דְּלַעִילָא וְעֲלָמָא דְּלַתְתָּא. וְהָא אֻקְמוּהּ, וְעִשִׂיתֶם אוֹתָם כְּתִיב.

19. וְכָל מֵאן דְּעֵבֵר עַל פְּקוּדֵי אוֹרֵייתָא, כְּבִיכּוּל פְּגִים לַעִילָא, פְּגִים לְתַתָּא, פְּגִים לְגַרְמִיָּה, פְּגִים לְכָל עֲלָמִין. מִתַּל לְאִינוּן מְפָרִישֵׁי יְמִין דְּשֹׁאטֵי בְּאַרְבָּא, קָם חַד שְׁטִינָא בִּינֵייהוּ, בְּעָא לְנֻקְבָא וְכו'.

20. Therefore, "when a man or a woman shall commit...that men (Heb. adam)... is REFERRING TO ADAM, AS IT IS WRITTEN: "But they like Adam have transgressed the covenant" (Hoshea 6:7). Adam transgressed one command in the Torah, and he caused death to himself and he caused to the universe a blemish above and a blemish below. That sin is still impending until the Holy One, blessed be He, will restore the universe to its original state, when that flaw will disappear from the world. It is written: "He will destroy death for ever; and Hashem Elohim will wipe away tears from all faces..." (Yeshayah 25:8). Therefore, IT IS WRITTEN HERE: "Shall commit any sin that Adam commit," with "Adam" REFERRING TO the first man.

21. "To do trespass against Hashem" (Bemidbar 5:6), because whoever abandons mercy and draws on judgment causes a flaw. Therefore, the Merciful One should redeem us from the wicked of this world and from their damages, as many righteous pass away because of them, on top of what they caused to happen above and below.

4. Repentance

Rabbi Yehuda wonders why if someone's sins actually harmed the whole universe, his repentance should help. Rabbi Yitzchak replies that when someone makes repentance it restores whatever he damaged above; repentance restores everything, including the man himself and the whole universe. We hear that although God has steeped the world in Judgment, He wishes the children of Yisrael to repent in order to better their position in this world and in the World to Come. We are told that Jonah's repentance saved a great many people in the world.

22. Rabbi Yitzchak and Rabbi Yehuda were traveling from Usha to Lod. Rabbi Yehuda said, Let's discuss some Torah as we go. Rabbi Yehuda opened the discussion with the verse: "If a man shall open a pit, or if a man shall dig a pit..." (Shemot 21:33). The following verse says: "The owner of the pit shall make it good..." (Ibid. 34). Therefore whoever harms the world with his sins should most certainly make it good. However, I wonder. Since he caused harm to the universe, why does repentance help as it says, "When a man or a woman shall commit any sin...then they shall confess their sins...and he shall make restitution" (Bemidbar 5:6).

23. HE REPLIES: Assuredly it helps them because when he repents, it is as if he causes it in reality, SINCE REPENTANCE (LIT. 'RETURN') RETURNS THE HEI TO THE VAV. He restored whatever he damaged above. How? By repentance, as it is written: "When a man or a woman shall commit any sin...then they shall confess their sins...and he shall make restitution (return)." Repentance restores everything. It repairs above and it repairs below, restoring himself and restoring the whole universe.

20. וע"ד איש או אשה כי יעשו וגו', האדם וגו'. והמה כאדם עברו ברית. אדם עבר על פקודא חד דאורייתא, גרים ליה לגרמיה מיתה, וגרם לכל עלמא, פגים לעילא, פגים לתתא, והוא חובא תלויא, עד דיקיים קודשא בריך הוא עלמא במלקדמין, ויתעבר ההוא פגומו מעלמא, הה"ד בלע המות לנצח ונחה יי' אלהים המעה מעל כל פגים וגו'. ובג"כ כי יעשו מכל חטאת האדם. האדם אדם קדמאה.

21. למעול מעל בני', דמאן דיפוק מרחמי, וינקא מן דינא, הוא גרים פגומו וכו', וע"ד, רחמנא לישזבן מחיובי דהאי עלמא, ומן פגומו דלהון, כמה זכאין מסתלקי בגניניהו, בר כל מה דגרמי לעילא ותתא.

22. רבי יצחק ור' יהודה הוו אזלי מאושא ללוד, אמר רבי יהודה נימא מילין דאורייתא ונזיל. פתח רבי יהודה ואמר, כי יפתח איש בור או כי יכרה איש בור וגו'. מה כתיב בתריה, בעל הבור ישלם וגו'. ומה על דא כך, מאן דגרים לאבאשא עלמא בחובוי עאכו"ו. אלא תוהנא דאע"ג דאבאיש עלמא, אמאי אית ליה תשובה, כמה דכתיב איש או אשה כי יעשו וגו' והתודו את חטאתם והשיב.

23. אלא ודאי דא מהננא להו, בגין דעביר תשובה, כביכול הוא עביר ליה ממש. דהא מה דפגים לעילא, אתקין ליה, ובמה בתשובה. דכתיב איש או אשה כי יעשו וגו', והתודו את חטאתם והשיב, ותשובה אתקין כלא, אתקין לעילא, אתקין לתתא, אתקין לגרמיה, אתקין לכל עלמא.

24. Rabbi Yitzchak opened the discussion saying, "When you are in distress, and all these things are come upon you..." (Devarim 4:30). "When you are in distress": From here, we see that best of all is repentance before judgment steeps the world, because once judgment has settled, its power increases. Who will be able to remove it or make it go away? Once the judgment begins, it does not disappear until it is fulfilled. Following the completion OF THE JUDGMENT and the making of repentance, he restores the universe. That is deduced from the scripture: "And all these things are come upon you, in the latter days...if you turn to Hashem your Elohim...for Hashem your Elohim is a merciful El" (Ibid.).

25. HE INQUIRES: "In the latter days"? What is the connection of this verse to here? HE REPLIES: It is in order to include the Congregation of Yisrael, WHICH IS REFERRED TO AS THE LATTER DAYS, that is exile, being with them in their distress and never leaving them. Although the Holy One, blessed be He, has steeped the world in judgment, He wishes that Yisrael will repentance to better their position in this world and in the world to come. There is NOTHING that can withstand repentance.

26. Come and see that even the Congregation of Yisrael, WHICH IS MALCHUT, is called repentance. You might say the uppermost repentance, WHICH IS BINAH, is not found everywhere. But MALCHUT is called repentance when mercy THAT IS ZEIR ANPIN returned before her, and she returned again to suckle all her masses. The best way to repent is when the sinner risks his life for it. It is received during a time that he is in repentance. Then everything gets restored above and below, and he and the universe get restored.

27. How many others are hurt because of one wicked person in the world. Woe to the wicked and woe to his neighbor. Look at Jonah. Because he had no wish to go on his Master's mission, how many people could have perished at sea because of him, until they all gathered about him to judge and convict him, TO THROW HIM into the sea. Then all were saved and the Holy One, blessed be He, had mercy upon him. Afterwards, he saved a great many in the world; THAT IS, THE PEOPLE OF NINEVEH. When WAS THIS? When he repented before his Master, in his distress. This is what is meant by: "I cried to Hashem out of my distress, and He heard me" (Yonah 2:3), and: "Out of my distress I called upon Yah: Yah answered me with liberation..." (Tehilim 118:5).

We hear what the letters in the Holy Name have to do with repentance, that is Binah. This repentance is called life, and the "issues of life" are the souls of Yisrael. We are told of the importance of breath, and the words that issued from the mouth of God. The question arises where the breath that exists in the heathen nations comes from if the Shechinah does not dwell on them, and the answer is that not all faces are equal even among the children of Yisrael. We are told about another soul that hovers over a man's head that moves all his limbs to follow the precepts. There follows an elaboration of the sense of the Nefesh, Ruach, Neshamah, Chayah and Yechidah of Ruach that are drawn to a deserving person. We are told that there is a good kind of breath and a breath that is wicked. The countenance of the animal that resides in a person is apparent in the likeness that dwells on his face; upon every face is someone in charge over him. This is also true for the six days of creation, as there is no day that has no good in it, but not

24. פתח ר' יצחק אבתריה ואמר, בצר לך ומצאוך כל הדברים האלה וגו'. בצר לך, מכאן דתשובה מעליא מכלא, עד לא ישרי דינא בעלמא. דבתר דשרי דינא תקיף חיליה מאן יעבר ליה מעלמא ויסלק ליה. דהא ביון דשאר דינא, לא אסתליק עד דישתלים. בתר דאשתלים, ועבר תשובה, אתקין עלמין כלהו. משמע, דכתיב ומצאוך כל הדברים האלה באחרית הימים, וכתיב ושבתי עד יי' אלהיך וגו'. כי אל רחום יי' אלהיך וגו'.

25. באחרית הימים, מאי איבא הכא. אלא לאכללא כנסת ישראל, דאיהי בגלותא, ואשתכחת בעאקו דלהון, ולא שבקת לון לעלמין. ובגין כך קודשא בריך הוא אע"ג דאשרי דינא בעלמא, בעי דיהדרון ישראל בתשובה, לאוטבא להו בהאי עלמא, ובעלמא דאתי, ולית לך מאן דקאים קמי תשובה.

26. ת"ח, אמילו כנסת ישראל, תשובה אקרי. ואי תימא תשובה עלאה מכל אתר לא שכיח, אלא דא אקרי תשובה, כד אהדר רחמי לקבלהא, והיא תבת על כל אינון אוכלסין וינקא לון. ותשובה מעליא, כד אתמסר נפשא לגבה, ונטיל לה בזמנא דאיהי בתשובה, כדין כלא אתתקן לעילא ותתא, ואתתקן הוא, וכל עלמא.

27. חייבא חד בעלמא, קלקולא דכמה אחרנין בגיניה. ווי לחייבא, ווי לשביביה. ת"ח, יונה, בגין דלא בעא למהך בשליחותא דמאריה, כמה בני נשא הוו אתאבידו בגיניה בימא, עד דכלהו אהדרו עלוי, ודאינו ליה בדינא בימא, וכדין אשתזיבו כלהו, וקודשא בריך הוא חס עליה לבתר, ושזיב כמה אוכלסין בעלמא. אימתי. כד אהדר למאריה מגו עקתייה. דדא הוא דכתיב, קראתי מצרה לי אל יי' ויענני. וכתיב, מן המצר קראתי יה ענני במרחב יה וגו'.

every person is able to enter into that goodness due to their unworthiness. There are various types of repentance, and all of them are good but they are not all equal. The most important thing is to study the Torah with awe and love for God; awe and love reside in the brain and the heart. We are told how the holy grades are able to discern anyone who has become impaired through his misdeeds, and how they distance themselves from him. And yet complete repentance causes God to return to him.
Ra'aya Meheimna (the Faithful Shepherd)

28. This commandment is that of repentance, and that is Binah. Because of our sins when the Temple was destroyed, nothing was left for us only verbal confession alone, which is Malchut THAT IS REFERRED TO AS A VERBAL CONFESSION. What is Binah? IT CONSISTS OF THE LETTERS Ben (lit. 'son') Yud-Hei, and that son is surely Vav, WHICH ALLUDES TO ZEIR ANPIN WHO IS CALLED SON THAT IS ATTACHED TO HER AND RECEIVES THE MOCHIN OF YUD-HEI FROM HER. For everyone who repents, it is as if he returned the letter Hei, WHICH IS MALCHUT, to the letter Vav, WHICH IS ZEIR ANPIN, which is the son of Yud Hei. Thus, through him Yud Hei Vav Hei is completed, BECAUSE THE SON IS THE SECRET OF VAV AND TOGETHER WITH YUD-HEI IT FORMS YUD HEI VAV, AND WITH MALCHUT, THAT IS THE HEI THAT RETURNED TO HIM, THE WHOLE NAME WAS MADE COMPLETE. That is repentance (Heb. teshuvah) for sure, WHICH CONSISTS OF THE LETTERS Tashuv (lit. 'return') Hei to the Vav.

29. The letter Hei definitely is verbal confession and the secret meaning of: "Take with you words, and turn to Hashem: say to Him... so we will offer the words of our lips instead of calves" (Hoshea 14:3). When a person sins, he certainly causes the Hei to distance itself from the Vav, since the son of Yud-Hei, MEANING THE VAV THAT CONTAINS Yud-Hei-Vav, removes itself from the Hei. Because of this, the Temple was destroyed and Yisrael were driven away from there and dispersed among the nations. Because of this, whoever repents affects the return of the Hei to the letter Vav, and redemption depends upon it. Consequently, everything depends on repentance. That is what the ancient sages said. The reckoned days of the coming of Messiah have passed - worse has come to worst - and it is contingent upon repentance only, which is the completion of His Name, WHICH IS THE SECRET MEANING OF HEI THAT COMPLETES HIS NAME WHEN ADDED TO YUD-HEI-VAV.

30. Therefore, "I acted for My name's sake" (Yechezkel 20:14), NAMELY TO COMPLETE THE NAME YUD HEI VAV HEI and also "for My own sake, for My own sake, will I do" (Yeshayah 48:11). If they do not return, then I will set upon them a king whose decrees are harsher than those of Pharaoh. Then they will repent in spite of themselves. This is what is meant by: "If you turn to Hashem your Elohim" (Devarim 4:30), to Yud Hei Vav Hei certainly, NAMELY TO COMPLETE THE NAME YUD HEI VAV HEI.

רעיא מהימנא

28. פְּקוּדָא דָּא, הִיא מִצְוֹת תְּשׁוּבָה. וְדָא אִיהִי בִינָה. וּבְעוֹנוֹתֵינוּ מִדְּחָרֵב בֵּי מִקְדָּשָׁא, לֹא אֲשַׁתָּאֵר לָנוּ אֶלָּא וְדוּ דְבָרִים לְבָד, וְדָא מַלְכוּת. וּמֵאִי בִינָה. בֶּן י"ה. וְהֵאֵי בֶּן, ו' אִיהוּ וְדָאֵי. וְכֹל מֵאֵן דְּחִזֵּר בְּתִיּוּבָתָא, כְּאֵלוּ חִזֵּר אֶת ה' לְאֶת ו', דְּאִיהוּ בֶּן י"ה, וְאֲשַׁתְּלִים בֵּיהּ יְרוּ"ד. וְדָא אִיהוּ תְּשׁוּבָה, תְּשׁוּבָה ה' וְדָאֵי לְגַבֵּי ו'.

29. דָּאֵת ה' וְדָאֵי אִיהוּ וְדוּ דְבָרִים, וְרוּזָא דְמַלְכָה, קָחוּ עִמְכֶם דְּבָרִים וְשׁוּבוּ אֶל יי' אֲמְרוּ אֵלָיו וְגו' וְנִשְׁלַמְה פְּרִים שְׁפָתֵינוּ. דוּדָאֵי כֹד ב"נ אִיהוּ חוּטָא, גְּרִים לְאֶתְרַחֲקָא ה' מֵאֵת ו'. דְּאֲסַתְּלַק בֶּן י"ה, דָּא י"ה, מֵאֵת ה'. וּבג"ד אֶתְחַרְבַּב בֵּי מִקְדָּשָׁא, וְאֶתְרַחֲקוּ יִשְׂרָאֵל מִתְּמֹן, וְאֶתְגַּלוּ בֵּינֵי עַמְמֵיָא. וּבג"ד, כֹּל מֵאֵן דְּעֵבִיד תְּשׁוּבָה, גְּרִים לְאֶחְזָרָא ה' לְאֶת ו', וּפּוּרְקָנָא בְּדָא תְּלִינָא. וּבג"ד הַכֹּל תְּלִינָא בְּתְשׁוּבָה. דְּכַךְ אֲמְרוּ קְדָמָי, כֹּל הַקְּצִים כְּלוּ, וְאֵין הַדְּבַר תְּלִינָא אֶלָּא בְּתְשׁוּבָה, דְּאִיהוּ שְׁלִימוּ דְשְׁמִיָה.

30. וְע"ד וְאֶעֱשֶׂה לְמַעַן שְׁמִי. וְעוֹד לְמַעַנִי לְמַעַנִי אֶעֱשֶׂה. וְאֵם לֹא חִזְרִין, אֲנָא אֶעֱמִיד לִזְנוֹן מְלַכָּא, שְׁקִשִּׁין גְּזוּרֹתֵינוּ מִשָּׁל פְּרָעָה, וְיִחְזָרוּן עַל כְּרַחֲמֵיהּ. הַה"ד וְשָׁבַת עַד יי' אֱלֹהֶיךָ, עַד יְרוּ"ד וְדָאֵי.

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31. This repentance, WHICH IS MALCHUT AND THE HEI OF YUD HEI VAV HEI, is called life, AS IS WRITTEN: "For out of it are the issues of life" (Mishlei 4:23). These are the souls of Yisrael, THE ISSUES OF MALCHUT, REFERRED TO AS LIFE, and MALCHUT is the breath that a person exhales and inhales through the mouth without toil or effort. IT IS THE SECRET OF Hei of "When they were created (Heb. BeHibar'am)" (Bereshheet 2:4), SINCE THE LETTER HEI IS VOCALIZED THROUGH THE MOUTH MORE EASILY THAN THE REST OF THE LETTERS. About this, it is written: "But by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3), SINCE MALCHUT IS REFERRED TO AS "WORD THAT PROCEEDS OUT OF THE MOUTH OF HASHEM," which is above the head of the man, THAT IS, 'AND OVER my HEAD THE SHECHINAH OF EL'. About it, it says: "And the likeness of Hashem does he behold" (Bemidbar 12:8), BECAUSE MALCHUT IS REFERRED TO AS THE LIKENESS OF HASHEM, AND ALSO: "Surely every man walks in a vain show (image)" (Tehilim 39:7).

32. Because it is over a person's head, man is prohibited to walk four cubits with his head uncovered. If She departs from over his head, his life is immediately gone.

33. You might say that this is also the way MALCHUT dwells on the nations of the world, even though the heavens and earth and all their hosts were not created through them, SINCE BEHIBAR'AM IS COMPOSED OF THE LETTERS OF ABRAHAM, THROUGH WHOM THE HEAVENS AND EARTH AND ALL THAT SPRANG FORTH FROM THEM WERE CREATED, AND THE OFFSPRING OF ABRAHAM, BUT NOT THE NATIONS OF THE WORLD. HE RESPONDS: She definitely does not dwell ON THEM, since Moses asked the Holy One, blessed be He, that the Shechinah shall not dwell on the nations of the world and it was granted to him. BUT IF SO, where does the breath present for the nations of the world come from? WHAT IS THE SOURCE OF THE ONE FOUND over the wicked, which are the mixed multitudes mingled among Yisrael? HE REPLIES: It therefore must be that not everyone is equal. Even among Yisrael, everyone is not equal and this is certainly true for others, AS WILL BE EXPLAINED.

34. We definitely expounded on the form of the letter Hei: I have a beautiful gift in my storehouse by the name Shabbat, BECAUSE SHABBAT IS MALCHUT WHEN SHE ASCENDS TO BINAH. When MALCHUT, THE SECRET MEANING OF SHABBAT, dwells on Yisrael, they do not toil and are under enslavement. In it, the working, tired soul "rested, and was refreshed" (Shemot 31:17).

35. There is another soul above a man's head, WHICH IS NOT OF MALCHUT, that is called a servant, SINCE IT DRAWS FROM METATRON THAT IS REFERRED TO AS SERVANT. It is the form above man's head. It is the King's servant that moves all the limbs of a person to follow the good ways and observe with them the 248 precepts, so that the Hei of BeHibar'am, WHICH IS THE SECRET MEANING OF MALCHUT, shall dwell on them, since the numerical value of BeHibar'am is 248.

31. וְתִשׁוּבָה דָא אֲתַקְרִיאת חַיִּים, כִּי מִמֶּנּוּ תוֹצְאוֹת חַיִּים, דְּאִינוּן נִשְׁמַתִּין דִּישְׂרָאֵל. וְאִיהוּ הֵבֶל דְּנִפְק וְעָאֵל בְּפּוּמָא דב"נ, בְּלֹא עֵמֶל וּבְלֹא יְגִיעָה. ה' דְּבִהְבְּרָאָם. וְעָלָה אֲתַמַּר, כִּי עַל כָּל מוֹצֵא פִי יוֹי יַחֲיֵה הָאָדָם. וְהִיא עַל רִישֵׁיה דב"נ. עָלָה אֲתַמַּר, וְתִמוּנַת יוֹי יִבִּיט. אֲךָ בְּצַלְמֵם יִתְהַלֵּךְ אִישׁ.

32. וּבְגִין דְּאִיהוּ עַל רִישֵׁיה דב"נ, אֲסִיר לִיה לִב"נ לְמִיזַל ד' אַמּוֹת בְּגֻלוֹ דְּרִישָׁא, דָּאֵם הִיא אֲסַתְלַקַּת מֵעַל רִישֵׁיה דב"נ, מִיַּד אֲסַתְלַקוּ חַיִּים מִנִּיהָ.

33. וְאִי תִימָא דְכַךְ שְׂרִיא עַל אוּמִין דְּעֵלְמָא, אַע"ג דְּלֹא אֲתַבְרִי בְּהוּן שְׂמִיא וְאַרְעָא וְכָל תּוֹלְדִין דְּבְּהוּן. לֹא שְׂרִיא וְדָאִי, דְּמֹשֶׁה בְּעָא מְקוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא תִשְׂרִי שְׂכִינָה עַל אוּמִין דְּעֵלְמָא, וְיִהְיֵב לִיה. הֵבֶלָא דְּקִיּוּמָא עַל אוּמִין דְּעֵלְמָא מֵאֵן נִפְקָא. אוּ עַל חַיִּיבָא דְּאִינוּן עֵרֵב רַב מְעוֹרְבִין עִם יִשְׂרָאֵל. אֲלֵא וְדָאִי לִית כָּל אַפּוּיָא שׁוּין, אַפּוּלוֹ יִשְׂרָאֵל לֹאֵו אִינוּן שׁוּין, כָּל שְׂכָן אַחֲרֵינוּן.

34. אֲלֵא וְדָאִי עַל הָאִי דְּיוֹקְנָא דָּאֵת ה' אוֹקְמוּהָ, מִתְנָה טוֹבָה יֵשׁ לִי בְּבֵית גְּנָזִי וְשַׁבַּת שְׂמָה. וְכֹד הָאִי שְׂרִיא עַל יִשְׂרָאֵל, לִית לוֹן יְגִיעָה וְלֹא שְׁעִבוּד. וְבָה נִפְשׁ עֵמְלָה וְיְגִיעָה שַׁבַּת וְיִנְפֵשׁ.

35. דְּנִפְשׁ אַחֲרָא אֵית עַל רִישֵׁיה דב"נ, דְּאֲתַקְרִיאת עֶבֶד. וְאִיהוּ דְּיוֹקְנָא עַל ב"נ. וְאִיהוּ עֶבֶד דְּמַלְכָּא, דְּמִנְעֵנְעָא כָּל אַבְרִין דב"נ, לְמִיזַל בְּאַרְחִין טְבִין, וְלְקִיּוּמָא בְּהוּן רמ"ח פְּקוּדִין, לְשְׂרִיא עֲלֵיהוּ ה' דְּבִהְבְּרָאָם, דְּכַךְ סְלִיק הִבְרָאָם לרמ"ח.

36. AFTER EXPLAINING THE ASPECT OF THE HUMAN NEFESH, HE ELABORATES ON THE ASPECTS OF NEFESH, RUACH, NESHAMAH, CHAYAH AND YECHIDAH OF THE RUACH THAT IS DRAWN TO A DESERVING PERSON FROM THE ASPECT OF THE FOUR LETTERS OF YUD HEI VAV HEI OF ZEIR ANPIN, THAT REST OVER HIS HEAD. HE SAYS: There is another form on his head called awe, and that is the Yud OF YUD HEI VAV HEI, THE SECRET MEANING OF KETER AND CHOCHMAH, WHICH ARE THE LIGHTS OF YECHIDAH AND CHAYAH OF RUACH. SINCE IT IS THE HIDDEN MEANING OF KETER, IT IS THE ASPECT OF AWE, SINCE AWE COMES FROM KETER.

About them, it is written: "So Elohim created man in His own image, in the image of Elohim" (Bereshheet 1:27), NAMELY "IMAGE" TWICE, which are two goodly images, male and female. The male is from the side of the letter Yud OF YUD HEI VAV HEI, THE HIDDEN MEANING OF YECHIDAH AND CHAYAH, and the female from the side of the letter Hei OF YUD HEI VAV HEI, THE HIDDEN MEANING OF NESHAMAH.

37. The two letters - YUD-HEI - awaken man to the Torah and the precepts. VAV IS THE HIDDEN MEANING OF THE TORAH AND HEI OF THE PRECEPTS. Yud is awe, which is over man's head, whence awe goes into man's heart to fear the Holy One, blessed be He, and guard himself not to transgress the negative commandments. Hei is the love over a person's head and, from it, the love of the Holy One, blessed be He, is imbued on his 248 limbs with which he performs the 248 positive commandments. Vav OF YUD HEI VAV HEI, FROM WHICH ASPECT DWELLS THE ILLUMINATION OF RUACH OF RUACH ON MAN, rests over man's head and through it words enter his mouth with which to learn Torah. THAT IS MALCHUT, WHICH IS THE SECRET OF THE NEFESH OF RUACH CALLED 'WORDS', THE SECRET OF HEI. THUS THE YUD HEI VAV HEI IS MADE COMPLETE.

38. OF THE WORDS THAT ARE DRAWN INTO HIS MOUTH TO STUDY TORAH, IT SAYS, "Take with you words, and turn to Hashem" (Hoshea 14:3), BECAUSE THE WORDS COMPLETE THE YUD-HEI-VAV WITH THE LAST HEI CALLED WORDS. By this, you will have the awe and love and Torah, WHICH IS THE SECRET OF YUD HEI VAV HEI, BECAUSE AWE AND LOVE ARE THE SECRET OF YUD-HEI, THE TORAH IS THE SECRET OF VAV AND WORDS OF MOUTH ARE THE SECRET OF HEI. Yud Hei Vav Hei, THAT IS ZEIR ANPIN, will return to be Binah, which is Repentance, WHICH MEANS the Vav - WHICH REFERS TO ZEIR ANPIN - will return to the FIRST Hei, which is the act of Creation and the 32 times Elohim MENTIONED IN THE ACT OF CREATION, NAMELY BINAH, and thus Yud Hei Vav Hei will be complete. WITH MALCHUT RISING TO BINAH, you will have rest from everything and in it, one "rested, and was refreshed" (Shemot 31:17). THAT IS TO SAY, WHEN MALCHUT ASCENDS TO BINAH, SHE IS CALLED SHABBAT AND PERTAINS TO THE SECRET OF REST AND REFRESHMENT. AS LONG AS SHE DOES NOT ASCEND TO BINAH, MALCHUT IS NOT CONSIDERED SHABBAT.

39. IN MALCHUT, WHICH IS THE LAST HEI THAT ASCENDED TO BINAH, the Yud Hei Vav will be concluded, AND THE NAME WILL BE COMPLETE. "THUS THE HEAVENS AND THE EARTH were finished" (Bereshheet 2:1), WHICH WAS ON SHABBAT, which is total perfection. The whole world was created through her, and on her stand firmly the heavens, the earth, the seas and all creatures that were created, since it is written: "These are the generations of the heavens and of the earth when they were created (Heb. BeHibar'am)." THIS CONSISTS OF THE SAME LETTERS OF: "With Hei they were created (Heb. be Hei bra'am)", WHICH IS MALCHUT. If she would have departed from the world even for a moment, everything would have collapsed and dissolved, and the world could not have been preserved.

36. וְדִיּוּקָנָא אַחְרָא עַל רִישֵׁיהּ, דְּאַתְקְרִיאת יְרָאָה, וְדָא י'. וְעַלְיֵיהּ אַתְמַר, וַיְבָרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים. תְּרִין דִּיּוּקָנִין טְבִין, דְּאִינוּן דְּכַר וְנוֹקְבָא. דְּכַר מְסֻטְרָא דָּאֵת י'. נּוֹקְבָא מְסֻטְרָא דָּאֵת ה'.

37. וְתִרִין אַתּוּן אַתְעֲרִין לִיהּ לִב"נ לְתוֹרָה וְלַמְצוּהָ. י' יְרָאָה, וְדָא אִיהִי עַל רִישֵׁיהּ דִּב"נ, וּמְנַה יִיעוּל דְּחִילוֹ לְלֵבָא דִּב"נ, לְמַדְחַל מְקוּדְשָׁא בְרִיךְ הוּא, וְלַנְטְרָא גְרַמִּיהּ דְּלֵא יַעֲבֵר עַל פְּקוּדֵין דְּלֵא תַעֲשֶׂה. ה' אֶהְבֵּה עַל רִישֵׁיהּ דִּב"נ, וּמְנַה עָאל רְחִימוֹ דְּקוּדְשָׁא בְרִיךְ הוּא, עַל רַמ"ח אַבְרִין דִּילֵיהּ, לְקִיּוּמָא בְּהוּן פְּקוּדֵין דַּעֲשֶׂה. ו' אִיהִי עַל רִישֵׁיהּ דִּב"נ, וּמְנַה יִיעוּל עַל פּוּמָא דִּב"נ מְלוּלִין לְאוּלְפָּא בְּאוּרִייתָא.

38. וּבְהֵאֵי קָחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל יי'. וּבְהֵאֵי דִּיהָ בְּכוּן הִירָאָה וְהָאֶהְבֵּה וְהַתּוֹרָה יִתְחַזֵּר יְדוּד בִּינָה דְּאִיהוּ תְּשׁוּבָה, ו' תְּשׁוּבָה לְגַבֵּי ה', דְּאִיהוּ עוֹבְדָא דְּבְרָאשִׁית. וְאִיהִי ל"ב אֱלֹהִים. וְיִשְׁתַּלֵּים יְדוּד וּבָה יְהָא לְכוּן נִיּוּחָא מְכַלָּא, וּבָה שְׁבַת וַיִּנְמַשׁ.

39. וּבָה יִתְבַּלֵּל יְדוּד, וּבִג"ד וַיְכַלּוּ: שְׁלִימוֹ דְּכַלָּא. בְּה', אַתְבְּרִי כָּל עֲלָמָא, וְעַלָּה קִיּוּמִין שְׁמִיָּא וְאַרְעָא וַיִּמָּא וְכָל בְּרִיין דְּאַתְבְּרוּן, דְּכַתִּיב אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם, בְּה' בְּרָאָם. וְאִם הִיא אַתְרַחַקַת מְעֲלָמָא אַמִּילוּ רְגַעָא, כָּלָא אַתְחַרְבַּ וְאַתְבַּטַּל, וְלֹא הוּי קִיּוּמָא בְּעֲלָמָא.

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40. This Hei will not leave the body OF A MAN and therein it stays. When it does leave him, the poison of death will come and rest on him, which is called defilement, a carcass, unfit, the Angel of Death, darkness and obscurity. And it dwells on the corpse of men. At that point, the man is called dead. The secret of it is: "'For I have no pleasure in the death of him that dies', says Hashem Elohim: therefore turn, and live" (Yechezkel 18:32). IT SHOULD HAVE SAID, 'THE DEATH OF HIM THAT LIVES.' THIS IS BECAUSE THE WICKED IS ALREADY DEAD, SO IT SAYS, "THE DEATH OF HIM THAT DIES."

41. All the positive commandments that were to imbue his 248 organs grieve for him. The hidden meaning is that "I have seen his ways and I will heal him...and on his mourners" (Yeshayah 57:18). What are "his mourners"? These are the 248 limbs that grieve for him. That is the uppermost likeness resting on his head, where Yud Hei Vav Hei rests. As there is a good likeness over the righteous, which leads him to do good deeds and merit the World to Come, so is there a bad likeness over the heads of the wicked that leads them to act wrongly and deserve Gehenom. Therefore, there are different kinds of breath. There is the good kind of breath, about which is written: "But by every word that proceeds out of the mouth of Hashem does man live" (Devarim 8:3) and there is breath that is wicked, about which is written: "This also is vanity (breath) and a striving after wind" (Kohelet 2:26).

42. Come and see that through people's actions, the spiritual form is recognized that hovers over them, and so is the appearance. This is what is meant by, "The show of their countenance witnesses against them" (Yeshayah 3:9). In the likeness THAT DWELLS OVER ONE is apparent the face of the living creature that resides over him, whether it is a lion, an ox, an eagle or a man, OR FROM the Chariot of the Holy One, blessed be He and His Shechinah, from the Chariot of the angel, the chief prince, from the wicked Chariot of Samael or from the Chariot of the four elements of the universe, which contain neither the Good Inclinations nor the Evil Inclinations but are like common beasts. Therefore, there are many types of breath in people, each one according to his own kind, the secret meaning of, "Let the earth bring forth living creatures after their kind" (Beresheet 1:24). It follows that a person is treated the same way he treats others. And upon every spiritual is an angel in charge over it.

43. Come and see: each of the six days of Creation has its own form and face of the grade that guides it. You will not find a day that has no good in it. THAT IS, IT SAYS IN THEM: "AND ELOHIM SAW THAT IT WAS GOOD" (BERESHEET 1:10). Although "that it is good" was not mentioned on the second day, you will find it on the third day. Therefore, "good" is mentioned twice in it.

40. האי ה' לא תיזיל מגופא, ובה קיימא וכד היא תיזיל מיניה, הוא סם המות תיתי ותשרי עליה, דתתקרי טומאה, נבלה, פסולה, מלאך המות, חשר, אפלה, ושריא על גופא רב"נ. ובהוא זמנא אתקרי ב"נ מת. ורזא דמלה, כי לא אחפוץ במות המת נאם יי' אלהים והשיבו וחיו.

41. כל פקודין דעשה, דהוו עתידין לשריא ברמ"ח אברין דיליה, בלהו מתאבלין עליה. ורזא דמלה, דרכיו ראיתי וארפאהו וגו'. ולאבליו. מאי ולאבליו. אילין רמ"ח אברין, דקא מתאבלין עליה, דאינון דיוקנא עלאה דשריא על רישיה, דבה שריא הוי"ה. דכמה דאית דיוקנא טבא על צדיק, ומנהיג ליה לכל עובדין טבין, לזכאה ליה לעלמא דאתי. כך אית דיוקנא בישא, על רישא דחייביא, לאנהגא לון בעובדין בישין, דירתון גיהנם. ובג"ד אית הבל ואית הבל, אית הבל טב, דאתמר ביה, כי על כל מוצא פי יי' יחיה האדם. ואית הבל ביש, דאתמר ביה גם זה הבל ורעות רוח.

42. ות"ח בעובדין רב"נ אשתמודע פרצופא, דאיהי עליה, ופרצופא דאנפוי. הה"ד, הכרת פניהם ענתה בם. בדיוקנא, אשתמודע פרצופא דחיה דשריא עליה, אם הוא אריה, או שור או נשר, או אדם. מהמרקבה דקודשא בריך הוא ושכינתיה. או מהמרקבה דמלאך שר הפנים. או מהמרקבה בישא דסמאל. או מהמרקבה דארבע יסודין דעלמא. ולית בהון לא היצר טוב, ולא היצר הרע, אלא כבעירין דעלמא. ובג"ד כמה הבלים אית בבני נשא, כל חד למיניה. ורזא דמלה, תוצא הארץ נפש חיה למיניה. ובג"ד, במדה שאדם מודד בה מודדין לו. ובכל פרצופא אית ממנא עליה.

43. ת"ח, לשית יומי בראשית, לכל חד אית ליה פרצופיה, דהוא דרגא דאנהיג ליה, ולא תשכח יום דלית ביה טוב. ואע"ג דביומא תניינא לא אית ביה טוב, ביומא תליתאה תשכח ליה. ובג"ד אתמר ביה תרי זמני טוב.

44. Every day has its exterior barriers, so that not everyone would be able to enter into the goodness in it, MEANING there is darkness that veils the light, as you will find light in the first day, and also find darkness in it. AND SO, in every day there are barriers that guard like thorns THAT GUARD the vineyard, SO THAT STRANGERS WILL NOT ENTER IT. There are other types of guardians, like snakes, scorpions and poisonous serpents that protect the good, so that unworthy people will be unable to enter. If there were no barriers, all the wicked would have the ability to access the secrets of the Torah.

45. Therefore, many angels of destruction that are called darkness and obscurity, and snakes and scorpions that are called wild animals, confuse the mind of whoever is wicked and has access to the secrets of the Torah to prevent his entry where he does not belong.

46. However, all these guardians are at the assistance of whoever is good, and the prosecutor becomes a defendant. They bring him to the concealed goodness and they will say TO THE CONCEALED GOODNESS: Our Master, here is a good person, virtuous, heaven fearing, who wishes to enter before You. And he tells us, "Open to me the gates of the righteous. I will go in to them, and I will praise Yah" (Tehilim 118:19). THEN, that concealed goodness will reply to them to open for him the gate of love or the gate of repentance. Every righteous person shall enter according to his degree, the meaning of it being: "Open the gates, that the righteous nation...may enter" (Yeshayah 26:2).

47. Now we must return to the gates of repentance. The repentance that people do consists of various types. All are good but all are not equal. There is a person who is completely wicked all his life and transgressed many negative commandments, but he regrets and confesses them. He then does neither good nor bad. Surely, the Holy One, blessed be He, will forgive him, but he will not merit the highest repentance. There is also a person who has repented and has his sins wiped clean. He pursues the way of the precepts and does them with all his might, with awe and love for the Holy One, blessed be He. That person will acquire the lower repentance, called Hei, WHICH IS MALCHUT, which is a lower degree of repentance.

44. וְכֹל יוֹמָא אֵית לִיה גְּדֵר מְלַבֵּר, דְּלֹא יִיעוּל כָּל ב"נ לְהֵוּא טוֹב. בְּגוֹן חֲשַׁךְ דְּכִסֵּי לְנִהוּרָא. דְּתִשְׁכַּח בְּיוֹמָא קְדָמָא אֹר, וְתִשְׁכַּח בֵּיה חוּשְׁך. בְּכָל יוֹמָא תִשְׁכַּח נְטִירָא. וְאִינוּן נְטִירִין אִינוּן, בְּגוֹן קוֹצִים לְכַרְם. וְאֵית נְטִירִין אַחֲרֵינוּן, בְּגוֹן נַחְשִׁים וְעַקְרָבִים וְשָׂרְפִים, וְנְטִירִין הֵוּא טוֹב, דְּלֹא יִיעוּל תַּמָּן דְּלֹא אִיהוּ רָאוּי לְמִיעוּל. וְאִי לֹא, כָּל חַיִּיבָא הוּוּ עָאֲלִין בְּרִזִין דְּאוֹרֵייתָא.

45. ובג"ד מאן דאיהו חייבא, וייעול למנדע רזין דאורייתא, כמה מלאכי חבלה דאתקריאו חשך ואפלה, נחשים ועקרבים חיות ברא אתקריאו, ומבלבלין מחשבתיה, דלא ייעול לאתר דלאו דיליה.

46. אַבְל מֵאֵן דְּאִיהוּ טוֹב, כָּל אֲלִין נְטִירִין אִינוּן לְמַמְרִיה, וְקִטִּיגוֹר נַעֲשָׂה סְנִיגוֹר, וְיִיעוּלוּן לִיה לְטוֹב הַגְּנוּז, וְיִימְרוּן לִיה מְרַנָּא, הָא בַר נֶשׁ טוֹב וְצַדִּיק יִרָא שְׁמַיִם, בְּעֵי לְאַעְלָא קְדָמְךָ, אָמַר לְנוּ, פְּתַחוּ לִי שַׁעְרֵי צַדִּיק אֲבָא בָם אוֹרְהָ יְה. הֵוּא טוֹב הַגְּנוּז יִימָא לוּן, פְּתַחוּ לִיה בְּהַאי תַרְעָא דְאַתְקְרִי אַהְבָּה, אוּ בְהַאי תַרְעָא דְאִיהוּ תְשׁוּבָה. כָּל צַדִּיק יִיעוּל כְּפּוּם דְּרַגָּא דִּילִיה, וְרָזָא דְמַלְהָ פְּתַחוּ שַׁעְרִים וְיָבֵא גוֹי צַדִּיק וְגו'.

47. כְּעֵן צְרִיךְ לְאַהֲדָרָא עַל פְּתַח הַתְּשׁוּבָה. וְכִי מִכְּמָה מֵינִין אִיהוּ תְשׁוּבָה דְּעַבְדִּין בְּנֵי נֶשָׂא, כְּלֵהוּ טְבִין, אַבְל לֹא כָּל אֲפִיּוּא שׁוֹיִן. אֵית ב"נ דְּאִיהוּ רָשָׁע גְּמוּר כָּל יָמָיו, וְאִיהוּ עוֹבֵר עַל כְּמָה פְּקוּדִין דְּלֹא תַעֲשָׂה, וּמִתְחַרֵּט וּמוֹדָה עַלֵּיהּ, וּלְבַתֵּר בֵּן לֹא עֵבֵד לֹא טַב וְלֹא בִישׁ. לְדָא וְדָאי יִמְחוּל לִיה קוּדְשָׁא בְרִיךְ הוּא, אַבְל לֹא דִיזְכָּה לְתְשׁוּבָה עֲלָא. אֵית ב"נ לְבַתֵּר דִּייתוּב מִחֲטָאִיו, וּמִתְכַּפֵּר לִיה, אִיהוּ אֲזִיל בְּדֶרֶךְ מִצְוָה, וּמִתְעַסֵּק בְּכָל כַּחוּ בְּדַחִילוּ וְרַחֲמֵי דְקוּדְשָׁא בְרִיךְ הוּא. דָּא זְכִי לְתְשׁוּבָה תַתָּא, דְּאַתְקְרִי ה'. וְדָא אִיהוּ תְשׁוּבָה תַתָּא.

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48. Then there is a person that studies the Torah with awe and love for the Holy One, blessed be He, after regretting his sins and doing repentance but not for any reward. That person acquires the letter Vav OF YUD HEI VAV HEI, WHICH IS ZEIR ANPIN and is the son of Yud-Hei. Binah is named after him. That causes the return of Vav, WHICH IS ZEIR ANPIN, to Hei, WHICH IS MALCHUT. The word Teshuvah (lit. 'repentance') CONSISTS OF THE LETTERS: Vav shall return (Heb. tashuv) to Hei.

49. Neither Hei nor Vav ever dwell on a person without awe and love, which are Yud-Hei, which we surely call awe and love. From there, the Torah and the precepts were given, which are the son and daughter - NAMELY VAV AND HEI, ZEIR ANPIN AND MALCHUT. Since Yisrael observe the Torah and its commandments, they are called the children of the Holy One, blessed be He, as it is written: "You are the children of Hashem your Elohim" (Devarim 14:1).

50. "The secret things BELONG TO HASHEM OUR ELOHIM" (Devarim 29:28). These are awe and love, which reside inside the brain and heart. They are present in the cavities of the body and in THE INTERIOR OF the head, THE SECRET OF YUD-HEI. "But those things which are revealed BELONG TO US AND TO OUR CHILDREN" (Ibid.). These are the Torah and the precepts, which are on the exterior of the body and head, THE SECRET OF VAV-HEI. The basis of this is that if a person is in awe of the Holy One, blessed be He, or loves Him, no one else knows, for it is unknown except to himself and his possessor.

51. However, if a person studies the Torah and pursues positive commandments, it is known to everyone. For the Holy One, blessed be He, made him a visible mouth with which to study the Torah, eyes with which to behold the Torah and ears with which to listen to it. The Holy One, blessed be He, also made hands, legs and a body for man with which to perform positive commandments.

52. HE ASKS: If so, what is the purpose of the person's nose? WHY DID THE HOLY ONE, BLESSED BE HE, MAKE IT? HE RESPONDS: "And breathed into his nostrils the breath of life" (Bereshheet 2:7). This is the form over the person, of which is said: "And he dreamed, and behold a ladder" (Ibid. 28:12). A ladder is assuredly the breath of life, WHICH IS MALCHUT, the throne to the Name - Yud Hei Vav Hei - which is awe, love, Torah and the precepts, SINCE AWE AND LOVE ARE YUD HEI AND TORAH AND THE PRECEPTS ARE VAV HEI. In it, IN THE BREATH (SOUL) OF LIFE, dwells THE NAME OF YUD HEI VAV HEI and that is the throne, THE LADDER, from which all the souls of Yisrael are hewn. That is the form over the person's head.

48. ואית ב"נ לבתר דמתחרט מחובוי, ויעביד תשובה, ויתעסק באורייתא בדחילו ורחימו דקודשא בריך הוא, ולא ע"מ לקבל פרס. דא זכי לאת ו', ואיהו בן י"ה, ועל שמייה אתקרי בינה, ודא גרים דתשוב ו' לגבי ה'. ומלת תשובה כן היא, תשוב ו' לה'.

49. ולעולם לא שריא ה' בבר נש, ולא ו', בלא דחילו ובלא רחימו, דאינון י"ה, יראה ואהבה קרינון ליה ודאי. ומתמן אתייהיבו התורה והמצוה דאינון בן ובת. ובגין דישראל מקיימין התורה והמצוה, אתקריאו בנים לקודשא בריך הוא, הה"ד בנים אתם ליני אלהיכם.

50. הנסתרות: יראה ואהבה, דאינון במוחא ולבא. בחללא דגופא. וברישא. והנגלות: התורה והמצוה, דאינון בגופא וברישא לבר. ורזא דמלה הכי הוא ודאי, דאי ב"נ דחיל לקודשא בריך הוא, או רחים ליה, דא לא ידע ב"נ אחרא, בגין דאיהו מלה דלא אתגליא אלא בינו לבין קונו.

51. אבל ב"נ דמתעסק באורייתא, ואזיל במקודין דעשה, דא אתגליא לכל ב"נ, בגין דקודשא בריך הוא עבד ליה פומא באתגליא, לאתעסקא באורייתא, ועיינין לאסתכלא בה, ואודנין למשמע בה. ועבד קודשא בריך הוא בב"נ, ידן ורגלין וגופא, למעבד בהון פקודין דעשה.

52. א"כ חוטמא למאי נפקא מניה. ויפח באפיו נשמת חיים, דא איהי דיוקנא דעל ב"נ, דאתמר ביה ויחלום והנה סלם. סלם ודאי איהי נשמת חיים, כרסניא לשם ירו"ד דאיהו היראה והאהבה התורה והמצוה ובה שריא, והאי כרסניא, מנה גזורות כל נשמתין דישראל, ואיהי דיוקנא על רישא דב"נ.

53. "And behold the angels of Elohim ascending and descending on it" (Ibid.). This refers to the breaths that go up in and leave the body through this ladder. That LADDER is one, the seventh among them. That which is "set up on the earth" (Ibid.) IS ANOTHER ONE, MAKING two. "And the top of it reached to heaven" (Ibid.): IT IS ANOTHER ONE, SO TOGETHER THERE ARE three. "And behold the angels of Elohim ascending": THESE ARE OTHER two, SO THEY AMOUNT TO FIVE; "and descending" are two MORE, FOR A TOTAL OF SEVEN. They correspond to the four directions OF THE UNIVERSE, the heavens and earth, WHICH ILLUMINATE IN THAT LADDER, being the secret meaning of: "'Vanity of vanities', says Kohelet, 'vanity of vanities; all is vanity'" (Kohelet 1:2). These are the seven breaths (or vanities) corresponding to the throne, SINCE "VANITY OF VANITIES" ARE THREE. WITH THE SECOND "VANITY OF VANITIES," IT IS SIX AND WITH THE LAST "VANITY," IT IS SEVEN ALTOGETHER. They are the ladder, the heavens AND THE SEA, the earth and the four elements of the universe, totaling seven. Congruent with the seven days of Creation - WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT -AND CORRESPONDING TO THEM are all the creatures of the sky and land; that is, the animals, birds, beasts, fish and many other offspring coming from them.

54. Since everything was created in the image that is on all Yisrael, which is the Righteous, BEING YESOD, it says about them: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air..." (Bereshheet 9:2). This SCRIPTURE talks about people who are compared to wild animals, to beasts, birds and fish of the sea. There are people whose astrological sign is an ox, SOME whose sign is a lion, SOME whose sign is an eagle AND SOME whose sign is a man.

55. Why are they all afraid of this likeness OVER MAN, seeing that they were also created from it? It is only because the name of Yud Hei Vav Hei dwells on him. That is the secret meaning of: "And all people of the earth shall see THAT YOU ARE CALLED BY THE NAME OF HASHEM; AND THEY SHALL BE AFRAID OF YOU" (Devarim 28:10). Whoever impairs his deeds, his form is impaired, and the name of Yud Hei Vav Hei does not reside in an impaired place. In that blemish, darkness prevails because at the time of impairment of the moon, WHICH IS MALCHUT, darkness prevails. As this person has damaged his form, so is he damaged below, and he either becomes mute, deaf, blind or lame, so that he is marked above and below.

56. That darkness prevails on his blemish and the holy grades discern him instantly. They are the hosts of the Holy One, blessed be He, who distance themselves from him since they already know that the King does not reside in that blemish. Therefore, the King's legions distance themselves from him, since the armies of the King reside and are near only where the King dwells. They follow Him like limbs follow the body.

53. והנה מלאכי אלהים עולים ויורדים בו. אליו הבלים דסלקין ונפקין בגופא, בהאי סלם. איהו חד, שביעאה דכללא. ואיהו מצב ארצה, תרין. וראשו מגיע השמימה, תלת. והנה מלאכי אלהים עולים, תרין. ויורדים תרין. אינון לקבל ד' רוחות והשמים והארץ. ורזא, דמלה הכל הבלים אמר קהלת הכל הבלים הכל הכל. אינון שבעה, לקבל כורסויא, דאיהו הסלם, והשמים והארץ, וד' יסודין דעלמא, ואינון שבעה. לקבל שבעה יומי בראשית. אית כל ברין דשמיא, וימא, וארעא. כגון חיות עופות בהמות דגים, וכמה תולדין דתליין מיניה.

54. ובגין דכללא אתברי בהאי צולמא, דעל כל ישראל דאיהו צדיק, אתמר בהון ומוראכם וחתכם יהיה על כל חית הארץ ועל כל עוף השמים וגו'. ודא ממלל על בני נשא, דאינון מתילין לחיון ברא, ולבעירן, ולעופין, ולנוני ימא. דאית בר נש דמזליה שור, ומזליה אריה, ומזליה נשר, ומזליה אדם.

55. וכל אליו, למה מתפחדין מהאי דיוקנא דאינון מתמן אתבריא. אלא משום דשם ידו"ד שריא עליה. רזא דמלה, וראו כל עמי הארץ וגו'. וכל מאן דפגים עוברו, אתפגים דיוקניה. ושם יי' לא שריא באתר פגים, ובהוא פגומו שריא חשך, בגין פגומו דסיהרא דשריא ביה חשוכא. והאי ב"ג כמה דאיהו פגים דיוקניה, כך אתפגים איהו לתתא, או אתעביד אלם, או חרש, או סומא, או חגר. בגין דיהא רשים לעילא ותתא.

56. והוא חשך שריא בפגומו דיליה, ומיד אשתמודעאן ביה דרגין קדישין, דאינון חילוי דקודשא בריך הוא, ומתרחקין מניה, דכבר ידעין דבהוא פגומו לא שריא מלכא. ובג"ד חילוי דמלכא מתרחקין מניה, דחילין דמלכא לא שריין, ולא מתקרבן, אלא באתר דמלכא שריא, דכך אינון מתנהגין אבתריה, כאברין בתר גופא.

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57. In the place where darkness prevails, various angels of destruction called snakes and scorpions come near him and bite him many times, and these are sufferings. If he has money, THAT IS, PROPERTY of his good deeds that he has done, MEANING IF HIS PROPERTY CONSISTS OF GOOD DEEDS, they diminish. How do they diminish? Every merit, MEANING EVERY ILLUMINATION that descends on him from above AS A REWARD FOR HIS GOOD DEEDS is given to the angels of destruction. In lieu of that, they suspend the sufferings from him. If he has neither merit nor debts above, because all HIS PROPERTY is below and with every merit he accumulates MATERIAL money, THEN the nations OF THE WORLD approach him instead of the angels of destruction, and he gives them his money to save himself.

58. This is the reason that Yisrael used to sacrifice to Azazel, to that same darkness. And the seventy oxen that correspond to the seventy nations, WHICH THEY SACRIFICED DURING SUKKOT (HOLIDAY OF THE BOOTHS), fulfill the words: "If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Mishlei 25:21). Once they repent, that darkness is removed from that blemish and they attain perfection. That is the meaning of: "Hashem also has commuted your sin; you shall not die" (II Shmuel 12:13). The name of Yud Hei Vav Hei immediately returns to him and heals him from the bites of affliction, as is written: "And return, and be healed" (Yeshayah 6:10). How do we know that the Holy One, blessed be He, returns immediately after he repents and the blemish is perfected? It is written: "Return to Me, and I will return to you" (Malachi 3:7).

59. All this happens with complete repentance, which effects the return of Binah, that is Yud Hei Vav, to Hei, which is Malchut that left her nest and is the same form ON THE HEAD OF A PERSON, to which all the precepts connect and the ten Sfirot are tied. Even if a person performs no more than one precept, but does so with awe and love of the Holy One, blessed be He, the ten Sfirot rest on him on that account. Whoever performs even one precept properly, it is as if he observed 248 positive commandments, since there is no one commandment that does not also contain all 248 POSITIVE COMMANDMENTS.

End of Ra'aya Meheimna

57. ובהוא אתר דשרי ההוא חשך, כמה מלאכי חבלה, דאתקריאו נחשים ועקרבים, מתקרבין ליה, ויהבין ליה כמה נשיכין, ואלין אינון יסורין. ואי אית ליה ממונא דעובדין טבין דעביר, אתמעטון מניה. ואיך אתמעטון מניה, אלא כל זכות הנחית ליה מלעילא, ויהיב ליה לאלין מלאכי חבלה, ובטלין מניה יסורין. ואי ליה ליה זכו, ולא חובא לעילא, אלא כלא לתתא, בכל זכו דעביר נחית ליה ממונין, ואומין דעלמא מתקרבין ליה, לקבל מלאכי חבלה, ויהיב לון ממונא, ואשתזיב מנייהו.

58. ובג"ד הוּוּ יִשְׂרָאֵל מִקְרָבִין לְעֹזְאֹל, לְגַבֵּי הַהוּא חֶשֶׁךְ. וְשִׁבְעִים פְּרִים, לְקַבֵּל שִׁבְעִים אוֹמִין, לְקַיֵּמָא קְרָא, אִם רַעַב שׁוֹנֵאךְ הָאֲכִילֵהוּ לֶחֶם וְאִם צָמָא הִשְׁקֵהוּ מַיִם. וּמִיַּד דְּהַדְרִין בְּתִיּוּבְתָא, אֲתַעְבֵּר הַהוּא חֶשֶׁךְ מֵהַהוּא פְּגִימוֹ, וְיִשְׁתַּלֵּים. וְרָזָא דְמַלְהָ, גַם יִי' הָעֵבִיר חֲטָאתְךָ לֹא תָמוּת. וּמִיַּד אֲתַהֲדֵר בֵּיה שְׁמָא דִינִי, וְיִתְרַפֵּי בֵיה, מֵאֲנוּן נְשִׁיכִין דִּיִּסּוּרִין, הֲדָא הוּא דְכִתְיִב וְשָׁב וּרְפָא לוֹ. וּמִנּוּן דְּאֲתַהֲדֵר קוּדְשָׁא בְרִיךְ הוּא מִיַּד דְּהַדְר בְּתִיּוּבְתָא וְאֲשַׁתְּלִים הַהוּא פְּגִימוֹ. הֲדָא הוּא דְכִתְיִב שׁוּבוּ אֵלַי וְאֲשׁוּבָה אֲלֵיכֶם.

59. וְדָא אִיהוּ בְּתִשׁוּבָה גְמוּרָה, דְּגָרִים לְאַהֲדָרָא בִּינָה דְּאִיהוּ יוֹדֵוּ, לְגַבֵּי ה' דְּאִיהוּ מְלָכוּת. דְּאִזְלָא מְנַדְדָא מִן קְנֵהָ, דְּאִיהוּ הֵיא דְיוֹקְנָא, דְּמִתְקַטְרִין בַּה כָּל פְּקוּדִין. וּבַה מִתְקַטְרִין עֶשְׂרֵי סְפִירוֹן. כַּד בִּינָא עֵבֵר פְּקוּדָא חָדָא וְלֹא יִתִיר, וְעֵבִיר לָהּ בְּרַחֲלוֹ וּרְחִימוֹ דְּקוּדְשָׁא בְרִיךְ הוּא. בְּגִינָה שְׁרִינֵין עֲלֵיהּ י' סְפִירוֹן. וְכֹל מֵאֵן דְּקִיִּים פְּקוּדָא חָד בְּדָקָא יֵאוּת, כְּאֵלוֹ מְקִיִּים רמ"ח פְּקוּדִין דְּעֵשָׂה, דְּלִית פְּקוּדָא לָאו אִיהוּ כְּלִילָא מְכַלְהוּ רמ"ח. ע"כ רעיא מהימנא

5. A wife suspected of adultery (Sota)

This section talks about the unfaithful wife, who has trespassed against the Congregation of Yisrael and also against her husband, and therefore against Malchut and Zeir Anpin. We learn why the woman is taken to the priest, not for judgment but only for testing by means of water and the Holy Name. Rabbi Elazar wonders why people do not pay attention to the Torah, and Rabbi Shimon tells about how God brought the people to the waters of Marah to test them to see if they had become defiled with the Egyptians. After they were acquitted the Holy Name rested with them. The rabbis talk about dust and about the bitter water and the holy sea. They talk about the consequences to the wife of having been found faithful or guilty. We hear of how important it is for a woman to keep her hair covered so that the whole family will be blessed.

60. "If any man's wife goes aside..." (Bemidbar 5:12). He asks: What is the connection between the two, MEANING WHY IS THE PORTION OF SOTA (LIT. 'A WIFE SUSPECTED OF ADULTERY') NEXT TO THE PASSAGES ABOUT TRESPASSING? HE RESPONDS: It is written THERE: "To do a trespass against Hashem" (Ibid. 6) and it is written here BY A SOTA: "AND COMMIT A TRESPASS AGAINST HIM" (IBID. 12). THEY ARE THE SAME SUBJECT; THEREFORE, THEY ARE NEXT TO EACH OTHER. Rabbi Eleazar quoted, "Any man's (lit. 'man man')." Why say twice, when once would have sufficed? HE RESPONDS: That was already explained, yet "man man" means a man who is a man, that is, who fulfills the words: "Drink water out of your own cistern" (Mishlei 5:15) AND DOES NOT COVET ANOTHER WOMAN. Then he is an ordinary man, a man to his wife. "And commit (trespassed) a trespass against him." HE ASKS: One trespass would have sufficed, so why say twice "TRESPASS"? HE RESPONDS: It refers to one TRESPASS above and one below, MEANING one against the Congregation of Yisrael, WHICH IS MALCHUT, and one against her husband, ZEIR ANPIN. Therefore, "then shall the man bring his wife TO THE PRIEST" (Ibid. 15).

61. HE INQUIRES: Why BRING HIS WIFE "to the priest" AND NOT TO THE JUDGE? HE RESPONDS: the secret of it is that since the priest is the attendant of the Matron, MEANING THAT HE PREPARES MALCHUT FOR UNION WITH ZEIR ANPIN, IT IS THEREFORE SUITABLE FOR HIM TO RESTORE THE BLEMISH OF THE SOTA THAT REACHES ALL THE WAY TO MALCHUT. We have to examine this verse, which says: "And he shall kill the bullock" (Vayikra 1:5), IN WHICH "he" refers to someone other than the priest. A priest is prohibited TO ACT in judgment, in order not to impair the source to which he is connected, MEANING CHESED. Yet you say that the man should bring his wife to the priest to judge her trial! It must be that only the priest is suitable for this task, because he is the attendant of the Matron, and all the women in the world are blessed from the Congregation of Yisrael. Therefore, the woman below is blessed DURING HER MARRIAGE CEREMONY with seven blessings, since she is attached to the Congregation of Yisrael, WHICH CONTAINS THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. The priest has to arrange the things of the Matron, WHICH IS MALCHUT, and see to all her needs. Therefore, only the priest is suitable for this and no other.

62. You might say that THE PRIEST is carrying judgment, WHICH IS CONTRADICTIONARY TO HIS GRADE OF CHESED. HE RESPONDS: It is not so. It is only to try to increase peace in the world and enhance Chesed that he strives to do so. If the wife is cleared of the accusation, the priest increases peace between them, THE WIFE AND HER HUSBAND, and not only that but she will also conceive a son. Through him, peace is achieved. If she is not cleared in her trial, it is THE PRIEST who passes judgment, but rather the Holy Name, to which she was false, passes her judgment and tests her.

63. Come and see, The priest did not get involved here, except at the time she presented herself to him, TO GIVE HER TO DRINK, SO she would be acquitted. He questions her once and again and if she wishes to clarify her innocence, only then does THE PRIEST take action to promote peace BETWEEN HER AND HER HUSBAND.

60. איש איש כי תשטה אשתו וגו'. מאי האי לגבי האי. אלא כמה דכתיב למעול מעל ביו'. ר' אלעזר אמר, איש איש, מאי איש איש, דהא בחד סגי, אלא הא אוקמוה, אבל איש איש, משמע איש דאיהו איש, וקיים קרא דכתיב, שתה מים מבורך וגו'. כדן הוא איש בעלמא, איש לגבי אתתיה. ומעלה בו מעל, הא בחד סגי, אמאי תרי. אלא חד לעילא וחד לתתא. חד לכנסת ישראל, וחד לבעלה. בגין כך והביא איש את אשתו.

61. אמאי אל הכהן. רזא דמלה, בגין דכהנא שושבינא איהו דמטרוניתא. הכא אית לאסתכלא, הא כתיב ושחט את בן הבקר, ושחט אחרא, ולא כהנא, דכהנא אסור ליה בדינא, בגין דלא ימגים ההוא אתר דאחיד ביה, ואת אמרת, והביא איש את אשתו אל הכהן, למידן דינהא. אלא ודאי כהנא לדא חזי, בגין דאיהו שושבינא למטרוניתא, וכל נשי עלמא מתברכין בכ"י, וע"ד אתתא דלתתא מתברכא בשבע ברכות, דאחידת בה בכנסת ישראל, וכהנא קאים לאתקנא מלי דמטרוניתא, ולעינא בכל מה דאצטרין, בגין כך כהנא לדא, ולא אחרא.

62. ואי תימא דאיהו עביד דינא, לאו הכי, אלא לאסגאה שלמא בעלמא קא אשתדל בהאי, ולאסגאה חסד. דאי היהא אתתא אשתכחת זכאה, כהנא אסגי שלמא בהו, ולא עוד אלא דמתעברא בברא דכר, ואתעביד שלמא על ידיה. ואי לא אשתכחת זכאה, איהו לא עביד דינא, אלא ההוא שמא קדישא דאיהו קא משקרת ביה, הוא עביד דינא, והוא בדיק לה.

63. תא חזי, כהנא לא עייל גרמיה להאי, אלא כד היא זבת גרמה קמיה, לזכאה זמנא, ותרין שאיל לה, כיון דאיהו בעינא לאשתכחא זכאה, כדן כהנא עביד עובדא, בגין לאסגאה שלמא.

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64. The priest writes the Holy Name once, the regular way, YUD HEI VAV HEI, and then backwards HEI VAV HEI YUD. The letters, WHICH WERE BLOTTED IN THE WATER, were scratched by the uppermost lights, IN FOUR MANNERS: judgment with judgment, mercy with mercy, mercy with judgment, judgment with mercy. If she is cleared, the letters of mercy remain and THE LETTERS of judgment are gone. If she is guilty, the letters of mercy are gone and the letters of judgment remain. And then her sentence is carried out.

65. Rabbi Elazar opened the discussion, saying, "And when they came to Marah, they could not drink the waters of Marah, for they were bitter (Heb. marim)" (Shemot 15:23). This has been explained, but I wonder why people do not observe and study Torah. This verse requires observation, as it is written here: "There He made for them a statute and an ordinance, and there He tested them" (Ibid. 25).

66. HE RESPONDS: The hidden meaning is that here, THE MIRACLE occurred on water, since the Egyptians used to claim that they fathered Yisrael, and there were indeed many men of Yisrael who suspected their wives of that until the Holy One, blessed be He, brought them to this place, MARAH, to test them. It is written here: "And when they came to Marah...And he cried to Hashem..."

67. The Holy One, blessed be He, said to Moses, 'What do you want? There are many battalions OF PROSECUTORS wishing to denounce you here and I wish to examine the wives of Yisrael here. Write the Holy Name and throw it into the water and let all OF YISRAEL be tested, women and men, so there should not remain any slander about My children. As long as they are not all checked, I will not let My Name dwell on them'. Immediately, "Hashem showed him a tree, which when he had cast it into the waters" (Ibid.). THE TREE refers to the Holy Name that the priest used to write in order to test the wives of Yisrael. Therefore, "there He made for them a statute and an ordinance, and there He tested them."

68. You may say that it was appropriate for the wives of Yisrael TO HAVE BEEN TESTED BECAUSE OF THE SUSPICION OF THE EGYPTIANS, but why WERE THE MEN OF YISRAEL TESTED? HE RESPONDS: It is because they too had to be tested to see if they were defiled with the wives of the Egyptians. The women of Yisrael were not defiled with the Egyptians all the years that they resided among them. Both men and women came out innocent. Therefore, the seed of Yisrael was pronounced holy and worthy. Only then did the name of the Holy One, blessed be He, dwell among them. Hence, surely it is through waters, "there He made for them a statute and an ordinance, and there He tested them." Here too, the priest tested the woman with water and the Holy Name.

64. כִּהְנָא כְּתִיב שְׁמָא קְדִישָׁא חַד זְמַנָּא בְּאַרְחַ
מִיּוֹשֵׁר, לְבַתֵּר כְּתִב לִיה לְמַפְרַע אֲתוּוֹן סְרִיטִין
בְּטְהִירִין, דִּינָא בְּדִינָא, רַחֲמֵי בְּרַחֲמֵי, רַחֲמֵי בְּדִינָא,
וְדִינָא בְּרַחֲמֵי. אֲשַׁתְּכַחַת זְכָאָה, אֲתוּוֹן רַחֲמֵי
אֲשַׁתְּכַחוּ, וְדִינִין סְלִקִין. לֹא אֲשַׁתְּכַחַת כְּדָקָא יְאוּת,
רַחֲמֵי סְלִקִין, וְדִינִין אֲשַׁתְּאָרוּ, וּכְדִין דִּינָא אֲתַעְבִּיד.

65. ר' אֶלְעָזָר פִּתַּח וְאָמַר, וַיָּבֹאוּ מֵרְתֵהּ וְלֹא יָכְלוּ
לְשָׁתוֹת מֵיִם מִמֶּרֶה כִּי מְרִים הֵם, הָא אֹקְמוּהָ. אָמַר,
תְּוֹהֵנָא אֵיךְ בְּנֵי עֲלֵמָא לֹא מְסַתְּבְּלִין וְלֹא מְשַׁתְּדְּלִין
בְּמַלִּין דְּאוּרִייתָא, הֵכָא אֵית לֵאסְתְּכְּלָא, אֲמַאי
כְּתִיב הֵכָא שְׁם שָׁם לֹא חֵק וּמִשְׁפָּט וְשֵׁם נִסְהוּ.

66. אֲבָל וְדַאי רְזָא דְמַלְהָ, דְהֵכָא עַל מַיָּא הוּהוּ,
בְּגִין דְּמַצְרָאֵי הוּוּ אָמְרֵי, דְּבְנֵיהוּ דִּישְׂרָאֵל הוּוּ
מְנִייהוּ, וְהוּוּ כְּמַה בִּישְׂרָאֵל דְּחֻשְׁדִּין לְאַנְתִּיתִייהוּ
בְּדָא. עַד דְּקוּדְשָׁא בְּרִיךְ הוּא מְטָא לֹון לְהֵאֵי אַתְרַ,
וּבְעֵי לְמַבְדַּק לֹון, מַה כְּתִיב וַיָּבֹאוּ מֵרְתֵהּ וְגו'. וַיַּצַּעַק
אֶל יְיָ וְגו'.

67. אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמִשְׁהָ, מִשְׁהָ מַה אֲתַ
בְּעֵי, הָא כְּמַה חְבִילִין קוּיִמִין גְּבִיּוּכוּ הֵכָא, וְאַנָּא
בְּעִינָא לְמַבְדַּק הֵכָא נְשִׂיהוֹן דִּישְׂרָאֵל, כְּתוּב שְׁמָא
קְדִישָׁא, וְרַמֵי לְמַיָּא, וַיַּבְדִּקוּן כְּלֵהוֹן, נְשִׂי וְגוּבְרִין,
וְלֹא יִשְׁתְּאָר לְעַז עַל בְּנֵי. וְעַד דִּיבְדִקוּן כְּלֵהוּ הֵכָא,
לֹא אֲשַׁרֵי שְׁמֵי עֲלִייהוּ, מִיַּד וַיִּזְרְהוּ יְיָ עֵץ וַיִּשְׁלַךְ אֶל
הַמַּיִם, דָּא שְׁמָא קְדִישָׁא, הֵהוּא דְהוּהוּ כּוֹתֵב כִּהְנָא
לְמַבְדַּק נְשִׂיהוֹן דִּישְׂרָאֵל, בְּדִין, שְׁם שָׁם לֹא חֵק
וּמִשְׁפָּט וְשֵׁם נִסְהוּ.

68. וְאֵי תִימָא נְשִׂיהוֹן דִּישְׂרָאֵל יְאוּת, אֵינּוֹן אֲמַאי.
אֶלָּא אוּף אֵינּוֹן בְּעִינִין, דְּלֹא אֲסַתְּאָבוּ בְּנְשִׂיהוֹן
דְּמַצְרָאֵי. וְנְשִׂיהוֹן דִּישְׂרָאֵל לֹא אֲסַתְּאָבוּ בְּמַצְרָאֵי,
כֹּל אֵינּוֹן שְׁנִין דְּהוּוּ בִינִייהוּ, וּכְלֵהוּ נִמְקוּ גוּבְרִין
וְנוֹקְבִין זְכָאִין, וְאֲשַׁתְּכַחוּ זְרַעָא דִּישְׂרָאֵל קְדִישִׁין,
זְכָאִין, בְּדִין קוּדְשָׁא בְּרִיךְ הוּא אֲשַׁרֵי שְׁמִיהָ בִינִייהוּ,
וְעַל דָּא עַל מַיָּא וְדַאי, שְׁם שָׁם לֹא חֵק וּמִשְׁפָּט וְשֵׁם
נִסְהוּ אוּף הֵכָא, בְּמַיָּא בְּדִיק כִּהְנָא לְאַתְתָּא, וּבְשְׁמָא
קְדִישָׁא.

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69. "And of the dust that is on the floor of the tabernacle" (Bemidbar 5:17). HE ASKS: What is the role of that dust? HE RESPONDS: We learned that is written: "All are of the dust and all return to dust" (Kohelet 3:20). Everything originates in dust, even the sphere of the sun, and certainly man that originates in it.

70. Rabbi Yosi said: If it would have merely said, "And of the dust" and nothing else, I would have agreed THAT THE EXPLANATION IS FROM THE DUST, WHICH IS MALCHUT. But since it says, "And of the dust that is on the floor of the tabernacle," it indicates that it is another kind OF DUST. It must refer to what is meant by: "His sword makes them as dust (also: 'He shall make His sword as dust')" (Yeshayah 41:2). These are the purveyors of weaponry and stone projectiles, the advocates of harsh judgment. That is the indication of: "on the floor of the tabernacle," MEANING THE ENDING OF MALCHUT CALLED TABERNACLE. THAT REFERS TO THE LITIGANTS attached at the bottom TO ITS ENDING PART, MALCHUT OF MALCHUT, ACCORDING TO THE HIDDEN MEANING OF: "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). Therefore "shall the priest take, and put it into the water" (Bemidbar 5:17), BECAUSE HE SHOULD THROW FROM THE DUST INTO THE WATERS.

71. "The bitter water that causes the curse" (Ibid. 18) refers to the sea water that was bitter. What is it, THE SEA WATER? It is the Holy Name, NAMELY MALCHUT THAT IS THE SEA when it is in a state of Judgment. At that time, it is called "the bitter water that causes the curse." Therefore, the water of the lower sea, THAT IS THE BRANCH TO MALCHUT, is bitter, all of it.

72. Come and see this holy sea, WHICH IS MALCHUT. How many sweet rivers, WHICH ARE THE SFIROT OF ZEIR ANPIN, enter it. Because it is the judgment of the world, its waters are bitter, since death of the whole world is involved with it, AS IT IS WRITTEN: "HER FEET GO DOWN TO DEATH" (MISHLEI 5:5). Although they are bitter, they are sweet when they spread out. Sometimes the waters of the sea are bitter, THAT IS, ON THE SIDE OF DEATH ATTACHED TO MALCHUT. Sometimes, THE WATERS OF the sea envelop all the other waters. It is called the frozen sea and it swallows all these other WATERS and sucks them in, so that they do not leak out. Sometimes, water breaks open and from that sea everything flows to the lower beings. That sea takes many shapes. When the snake soils it with offensiveness THEY ARE CALLED the waters that cause the curse. Therefore, the priest acted below by intoning the vow of incantation and judgment was accomplished.

69. ומן העפר אשר יהיה בקרקע המשכן. מאן העפר. הא תנינן, כתיב הכל היה מן העפר והכל שב אל העפר הכל היה מן העפר, אמילו לגל חמה, כ"ש ב"ג דאשתכחו מניה.

70. א"ר יוסי, אלו כתיב ומן העפר ולא יתיר, הוּנָא אָמַר הָכִי. אָבֵל בֵּינָן דְּכֵתִיב וּמִן הָעֶפֶר אֲשֶׁר יִהְיֶה בְּקִרְקַע הַמִּשְׁכָּן, מִשְׁמַע דְּאַחֲרָא הוּא. אֲלֵא כֵתִיב יִתֵּן בְּעֶפֶר חֲרָבוֹ, אֲלֵין מֵאַרְיֵהוּן דְּקִיסְטִין וּבְלִיסְטְרָאִין, מֵאַרְיֵי דְּדִינָא קִשְׂיָא. מִשְׁמַע דְּכֵתִיב בְּקִרְקַע הַמִּשְׁכָּן, דְּאַחֲרֵין לְתַתָּא. וְעַל דָּא יְקַח הַכֹּהֵן וְנָתַן אֶל הַמַּיִם.

71. מי המרים המאָרְרִים, אֲלֵין מִי יִמָּא, דְּאִינוּן מְרִירִין. מֵאֵי הוּא. דָּא שְׁמָא קְדִישָׁא, בְּשַׁעֲתָא דְּאֲשַׁתְּכַח בְּדִינָא, כְּדִין אֲקֵרוּן מִי הַמְרִים הַמְאָרְרִים. וּבִג"כ מֵיָא דִּימָא דְּלַתְתָּא כְּלֵהוּן מְרִירִין.

72. ת"ח, האֵי יִמָּא קְדִישָׁא כְּמָה נְהֵרִין מְתִיקִין עֲאֲלִין בְּגוּוּהָ, וּבְגִין דְּאִיהִי דִינָא דְּעֵלְמָא, מִימּוּי מְרִירָן, בְּגִין דְּאַחֲרֵי בֵּה מוֹתָא לְכָל בְּנֵי עֵלְמָא. וְאֵע"ג דְּאִינוּן מְרִירָן, כִּד מִתְפַּשְׁטִין מְתִיקִין אִינוּן. לְזַמְנִין מִיִּין דִּימָא מְרִירָן. לְזַמְנִין יִמָּא דְּבִלְע לְכָל שְׂאֵר מִימִין, וְאֲקֵרִי יִמָּא דְּקַפָּא, וּבִלְע כָּל אִינוּן אַחֲרָנִין, וְשְׂאִיב לֹון בְּגוּוּהָ, וְלֵא נִיגְרִין לְבַר. לְזַמְנִין שְׂאֵרן מִיָּא, וְנִגְדִין מֵהֵוּא יִמָּא, כָּל מָה דְּנִגְרִיד לְתַתָּאִי. וּבְכֵמָה גּוּוּנִין קִימָא הָאֵי יִמָּא. הַמַּיִם הַמְאָרְרִים, בְּשַׁעֲתָא דְּאִתִּי חִיּוּיָא וְאֲטִיל זוּהֵמָא, כְּדִין הַמַּיִם הַמְאָרְרִים וְעַל דָּא כְּהֵנָּא עֵבִיד עוּבְדָא לְתַתָּא, וְאוּמִי אוּמָאָה, וְאֲתַעֲבִיד דִּינָא.

73. Come and see, If the wife was acquitted, these waters entered her and turned out to be sweet. They cleansed her and stayed there until she conceived. As soon as she became pregnant, the waters would beautify the embryo within her, which would result in a handsome and clean child, thoroughly unblemished. If she was not CLEARED, then these waters entered her and she got the offensive odor OF THE SNAKE, and these waters would turn into a snake within her. The impairment that she caused affected her. THAT IS: "HER BELLY SHALL SWELL, AND HER THIGH SHALL FALL AWAY" (BEMIDBAR 5:21). And her shame is apparent to all, as our friends have explained.

74. Come and see, All the wives in the world are then judged wherever they are, FROM THESE WATERS THAT THE SOTA DRANK. Therefore, from that exact spot from where they stem, MALCHUT OF WHICH THE WOMEN ARE BRANCHES, they are judged BECAUSE MALCHUT JUDGES THEM. Praised is the lot of Yisrael who the Holy One, blessed be He, favored and wished to purify.

75. Rabbi Chizkiyah opened the discussion with the verse: "Your wife shall be like a fruitful vine..." (Tehilim 128:3). Just as a grapevine does not crossbreed with other kinds but just of its own sort, a wife in Yisrael stands in the same ranks in that she will not accept anyone except her mate, like the dove that accepts only her mate. Therefore, "like a fruitful vine in the recesses of your house" (Ibid.). What meaning is indicated by "fruitful (Heb. poriyah)"? It refers to that which is said: "that bears (Heb. poreh) gall" (Devarim 29:17). Fruitful means that it blooms and sprouts branches in every direction. And where does it take place? "In the recesses of your house" and not out in the marketplace, because she will not be false to the supernal covenant.

76. And Solomon said: "Who forsakes the friend of her youth, and forgets the covenant of her Elohim" (Mishlei 2:17). What is "the covenant of her Elohim"? It refers to the place of the covenant, THAT IS YESOD, where she was attached. Therefore, it is written: "In the recesses (thighs) of your house."

77. Rabbi Chizkiyah said a shudder shall envelop any man that allows his wife to let the hair of her head be seen, which is one of the household modesties. A wife who exposes her hair outside to show her beauty causes destitution to visit upon the house. She causes her sons to be undistinguished in that generation and she incurs sickness upon the house, THAT IS LEPROSY. What is the root of all these? It is the hairs of her head that were seen outside. This is impudence if this happens within the house, and certainly even more so if it is in a public place. Therefore, it is written: "YOUR WIFE SHALL BE like a fruitful vine in the recesses of your house."

73. ת"ח, אי אתתא אשתכחת זכיתא, אליו מיון עאלין בגוה, ואתהפכן מתיקו, ונקאן גרמה, וקיימין בגוה, עד דמתעברא. ביון דמתעברא, הוּו משפרי בשפירי לעוברא דמעהא, ונפיק ברא שפירא, נקי בלא מומא דעלמא. ואי לא, אינון מיון עיילין בגוה, וארחא ריחא דזוהמא, ואינון מיון מתהפכין לחויא במעיה, במה דקלקלה אתפסת, ואתחזי קלנא לכלא, והא אוקמוה חברייא.

74. ת"ח, כל אינון נשי עלמא, באתרייהו קיימי ואתדנו, וע"ד ההוא אתר ממש דאינהו קיימי, ביה אתדנו. זכאה חולקהון דישראל, דקדשא בריך הוא אתרעי בהו, ובעי לרפאה להו.

75. ר' חזקיה פתח, אשתך כגפן פוריה וגו', מה גפן לא מקבל עליה אלא מהידיה, כך אתתא דישראל, קיימא בהאי גוונא, דלא מקבלא עליה אלא ההוא בר זוגה. כשפנינא דא, דלא מקבלא אלא ההוא בר זוגה. וע"ד כגפן פוריה בירכתי ביתך. מהו פוריה. כד"א פורה ראש. פוריה: פורחת, דאפיקת ענפים לכל סטרא. ואן. בירכתי ביתך, ולא לבר בשוקא, בגין דלא תיתי לשקרא בבית עלאה.

76. ושלמה אמר, העוזבת אלוף נעוריה ואת ברית אלהיה שכחה. מאן ברית אלהיה. ההוא אתר דאקרי ברית. והיא אתקשרא ביה, בגין כך בירכתי ביתך.

77. א"ר חזקיה, תונבא ליתי על ההוא בר נש, דשבק לאנתתיה דתתחזי משערא דרישה לבר. ודא הוא חד מאינון צניעותא דביתה. ואתתא דאפיקת משערא דרישה לבר, לאתתקנא ביה, גרים מספנותא לביתא. וגרים לבנהא דלא יתחשבון בדרא. וגרים מלה אחרא דשריא בביתא. מאן גרים דא. ההוא שערא דאתחזי מרישה לבר. ומה בביתא האי, כ"ש בשוקא, וכ"ש חציפותא אחרא. ובג"כ אשתך כגפן פוריה בירכתי ביתך.

78. Rabbi Yehuda said: The hairs on the head of a woman that were exposed cause another kind of hair to be exposed, MEANING THE POWERS OF THE OTHER SIDE THAT PERMEATE THE HAIR and impair her. Therefore, a woman should be careful that none of her hair is visible even to the beams of her house, and all the more so outside.

79. Come and see: Just like for a man, the hair causes the harshest things. BECAUSE THEY ARE JUDGMENTS, so it is by a woman. Look how many misfortunes the hair of a woman causes. They incur above and they incur below. They cause her husband to be cursed and they incur poverty. They cause another thing in the house, MEANING LEPROSY. They prevent her sons from achieving positions of importance. Let the All-Merciful save us from their impudence.

80. Therefore, a woman should be covered even in the inside corners of her home. If she adheres to this, it is written: "Your children like olive plants" (Tehilim 128:3). What does it mean "like olive plants"? Just as an olive tree does not lose its leaf cover in winter or summer and always has more value than the rest of the trees, so should her sons elevate in respect over the rest of the people. Her husband will also be blessed in everything, with the blessings above and with the blessings below, with wealth, children and grandchildren. This is what is meant by: "Behold, thus shall the man be blessed who fears Hashem" (Ibid. 4) and "Hashem shall bless you out of Zion: and you shall see the good of Jerusalem all the days of your life. And you shall see your children's children, and peace upon Yisrael" (Ibid. 5). Elijah continues the discussion about the laws of sota and about the jealousy of the evil inclination He says that when Yisrael desecrates the Torah God sends them into exile, through which experience they become cleansed and purified and refined. At the last redemption Yisrael will be tested like they were at the waters of Marah. Elijah says that in the future the children of Yisrael will leave the exile with mercy because they will taste from the Tree of Life that is the book of the Zohar.

Ra'aya Meheimna (the Faithful Shepherd)

81. Elijah, stand up and start talking with me about the precepts, since you are my help in everything. About you, it was first mentioned, "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:11), AND PINCHAS IS ELIJAH. "The son of Aaron" assuredly is his brother, as "a brother is born for adversity" (Mishlei 17:17).

82. He opened the discussion saying, It is a commandment to discuss the laws of a SOTA, as written: "And the spirit of jealousy came upon him, and he be jealous..." (Bemidbar 5:14). Surely, a spirit of uncleanness exists on both sides, one false and one true. Therefore, in the spirit of falseness, "And he be jealous of his wife, and she be not defiled" (Ibid.) and the second: "And the spirit of jealousy came upon him...and she be defiled" (Ibid.)

78. אָמַר ר' יְהוּדָה, שְׁעָרָא דְרִישָׁא דְאִתְתָּא דְאִתְגַּלְיָא, גְּרִים שְׁעָרָא אַחְרָא לְאִתְגַּלְיָא, וְלֹא־מִגְמָא לָהּ. בְּגִין כֵּן, בְּעֵינָא אִתְתָּא דְאִמְלוּ טְסִירֵי דְבֵיתָא, לֹא יַחְמוֹן שְׁעָרָא חַד מְרִישָׁא, כ"ש לְבַר.

79. ת"ח, כְּמָה בְּדַכּוּרָא שְׁעָרָא הוּא חוּמְרָא דְכֻלָּא, הָכִי נִמְי לְנוֹקְבָא. פּוֹק חָמִי, כְּמָה פְּגִימוּ גְרִים הֵהוּא שְׁעָרָא דְאִתְתָּא. גְּרִים לְעֵילָא, גְּרִים לְתַתָּא, גְּרִים לְבַעֲלָה דְאִתְלַטְיָא, גְּרִים מְסַכְנוּתָא, גְּרִים מְלָה אַחְרָא בְּבֵיתָא, גְּרִים דִּי־סִתְלַק חֲשִׁיבוּתָא מְבַנְהָא. רַחֲמָנָא לִישְׁזַבּוֹן, מַחְצִיפוֹ דְלְהוּן.

80. וְע"ד, בְּעֵינָא אִתְתָּא לְאִתְכַסְיָא, בְּזִיווּתֵי דְבֵיתָא. וְאִי עֲבַדְתָּ כֵּן מַה כְּתִיב, בְּנִיךָ כְּשִׁתִּילֵי זֵיתִים. מַהוּ כְּשִׁתִּילֵי זֵיתִים. מַה זֵית דָּא, בֵּין בְּסִתּוּוּא, בֵּין בְּקִיּוּטָא, לֹא אִתְאֲבִידוּ טְרַפּוּי, וְתַדִּיר אֲשַׁתְּכַח בֵּיהּ חֲשִׁיבוּת יִתִּיר עַל שְׂאֵר אֵילָנִין. כֵּן בְּנֵהָא יִסְתְּלִקוּן בְּחֲשִׁיבוּ עַל שְׂאֵר בְּנֵי עֲלָמָא. וְלֹא עוֹד אֶלָּא דְבַעֲלָה מְתַבְרַךְ בְּכֻלָּא, בְּבִרְכָאן דְלְעֵילָא, בְּבִרְכָאן דְלְתַתָּא, בְּעוֹתְרָא, בְּבִנְיָן, בְּבִנְיָ בְּנִין. הֵה"ד הִנֵּה כִּי כֵן יְבוֹרֶךְ גְּבַר יִרְאֵי יי'. וְכְתִיב יְבִרְכֶךָ ה' מִצִּיּוֹן וְרָאָה בְּטוֹב יְרוּשָׁלַיִם כֹּל יְמֵי חַיֶּיךָ וְרָאָה בְּנִים לְבְנֵיךָ שְׁלוֹם עַל יִשְׂרָאֵל.

רעיא מהימנא

81. אֵלֵיהּ, קוּם אִפְתַּח עִמִּי בְּמִקּוּדִין, דְאֵנְתָּ הוּא עוֹזֵר לִי, בְּכֹל סִטְרָא. דְהָא עֲלֶיךָ אִתְמַר בְּקַדְמֵיטָא, פְּנַחַס בֶּן אֱלֶעָזָר בֶּן אֱהָרֹן הַכֹּהֵן. וְכֵן אֱהָרֹן וְדָאִי אִיהוּ אֶחָ דִּילֵי, אֶחָ לְצַרָה יוֹלֵד.

82. פְּתַח וְאָמַר, פְּקוּדָא לְדוֹן בְּדִינֵי סוּטָה, הֵה"ד וְעַבְר עָלֵינוּ רוּחַ קְנָאָה וְקִנְאָה וְגו'. וְדָאִי רוּחַ טוּמְאָה מִתְרִין סִטְרִין אֲשַׁתְּכַח, חַד בְּשִׁקְרָא, וְחַד בְּקִשּׁוּט. בְּגִין דָּא, בְּרוּחַ שִׁקְרָא וְקִנְאָה אֵת אֲשַׁתּוּ, וְהִיא לֹא נְטֻמָּאָה. וְתִנְיָנָא, וְעַבְר עָלֵינוּ וְגו', וְקִנְאָה אֵת אֲשַׁתּוּ וְהִיא נְטֻמָּאָה.

83. HE ASKS: Could there possibly be any truth in a spirit of uncleanness? HE RESPONDS: It is because in a man, who stems from the tree of good and evil, there exists the Evil Inclination, the snake. When a man has a beautiful wife, WHICH IS THE SOUL, in all her good deeds, it is said, "A virtuous woman is a crown to her husband" (Mishlei 12:4). The Evil Inclination is jealous, as we have found that THE SNAKE was jealous of Adam because of his wife, so it seduced her and caused her to die. Sometimes it dominates her through sins and defiles her, and she becomes a carcass.

84. The Evil Inclination on its right side, that is the rank of Ishmael, is called the snake. From the left side, which is the rank of Esau, who is Samael, it is called a dog that is appointed over Gehenom - that barks - hav hav (arf arf), as written: "The leech has two daughters, crying, Give, give (Heb. hav, hav)" (Ibid. 30:15). It wishes to burn the soul that was made unclean with its fire in Gehenom. That is what is meant by: "And the spirit of jealousy came upon him, and he be jealous of his wife" truthfully, "and she be defiled." SOMETIMES, HE FALSELY ACCUSES HER BECAUSE SHE WAS NOT DEFILED.

85. And for her, it was said, "And the daughter of any priest," who is Michael, WHICH DENOTES CHESED, AND THE SOUL IS HIS DAUGHTER. When she "profanes herself by playing the harlot, she profanes her father: she shall be burnt with fire" (Vayikra 21:9). There the filth is destroyed and she purifies herself of it, just as silver that purifies in fire and lead, which is the refuse, is burnt, becomes dust and is lost.

86. It is the same with the children of Yisrael. When they desecrate the Torah, the Holy One, blessed be He, sends them into exile among the children of Esau and the children of Ishmael under their servitude, whose rank is of the dog and a snake, and they are punished there. Through them, they become cleared and purified and refined like the refinement of silver and the trying of gold. This is what is said: "And will refine them as silver is refined, and will try them as gold is tried" (Zechariah 13:9) until this would hold true about them: "Though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18).

87. It is written of the Tree of Knowledge of Good and Evil: "And Hashem showed him a tree, which when he had cast it into the waters, the waters were made sweet..." (Shemot 15:25). Since the children of Yisrael were INTERMINGLED with the mixed multitudes, they were all of the Tree of Knowledge of Good and Evil. Therefore, it is half sweet from the right side and half bitter from the left side. When the mixed multitude caused the children of Yisrael to sin, it was as if all were on the Evil Side. CONSEQUENTLY, the waters returned to their bitter state like the tree that was THROWN into the water. This is what is meant by: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter" (Shemot 15:23).

83. וכי אית קושטא ברוח מסאבא. אלא בבר נש מסטרא דאילנא דטוב ורע, תמן יצר הרע, נחש. בזמנא דאית לב"נ אתתא שפירא, בכל עובדין טבין, דאתמר בה אשת חיל עטרת בעלה. יצר הרע אית ליה קנאה, בגוונא דאשכחנא דקני אדם על אנתתיה, עד דפתי לה, וגרם לה מיתה. ולזמנין שליט עליה בחובין, ומסאב לה, והא אתעבידת נבלה.

84. ויצר הרע, מסטרא דימינא, דיליה, דרגא דישמעאל, אתקרי נחש. ומסטרא דשמאלא, דרגיה דעשו סמא"ל, אתקרי כלב, ממנא דגיהנם דצווח הב הב, הדא הוא דכתיב לעלוקה שתי בנות הב הב, וברעותא דיליה למיכל נשמתא מסאבא, בגורא דיליה, גיהנם. ועבר עליו רוח קנאה וקנא את אשתו בקשוט, והיא נטמאה.

85. ובגינה אתמר, ובת איש כהן, דא מיכאל, כי תחל לזנות את אביה היא מחללת באש תשרף. ותמן אתוקרת ההיא זזהמא, ואתלבנת איהי מניה, ככסף דאתלבן בגורא, והיא עופרת דזזהמא אתוקר, ואתעביד עפר, ואתאביד.

86. בגוונא דא בישראל, כד אינון מחללין אורייתא, קודשא בריך הוא ייעול לון בגלותא דבני עשו ובני ישמעאל, תחות שעבודא דלהון, דדרגניהו כל"ב ונח"ש, ואתרגו תמן, ובהון יתבררו ויתלבנו ויצורפו כצורף הכסף וכבחון הזהב, הה"ד וצרפתים כצורף את הכסף ובחנתים כבחון את הזהב, עד דיתקיים בהו, אם יהיו חטאיכם כשנים כשילג ולבינו.

87. ואילנא דטוב ורע, בגיניה אתמר, ויורהו יי' עץ וישלך אל המים וימתקו המים וגו'. בגין דהו ישראל עם ערב רב, בלהו הו אילנא דטוב ורע, ועל דא, חציו מתוק מסטרא דימינא. וחציו מר, מסטרא דשמאלא. ובזמנא דערב רב הו מחטאיין לון לישראל, הו כאילו הו בלהו מסטרא דרע. ומיא אתהדרא בלהו מרירין, כההוא עץ מר במיא, הה"ד ונבאו מרתה ולא יכלו לשתות מים ממרה כי מרים הם.

88. The bitter tree THAT HE THREW INTO THE WATER was similar to the test of a wife suspected of adultery. If she indeed deviated from her husband, the waters which she had to drink turned bitter, and because of them, "her belly shall swell, and her thigh shall fall away" (Bemidbar 5:27). If she did not deviate, it is written: "Then she shall be free, and shall conceive seed" (Ibid. 28) and give birth to a son. Here too, "the waters were made sweet."

89. In the same manner, Yisrael will be tested in the last redemption. This is what is meant by: "Many shall purify themselves, and make themselves white" (Daniel 12:10), who are from the good side and who pass the test. "But the wicked shall do wickedly" (Ibid.), because they are from the Evil Side and by them, it will be fulfilled: "Neither shall they enter into the land of Yisrael" (Yechezkel 13:9). And He kills them.

90. "But the wise shall understand" (Daniel 12:10), since they are from the side of Binah, which is the Tree of Life. For them, it was said, "And they who are wise shall shine like the brightness of the firmament" (Ibid. 3) with your composition, OF RABBI SHIMON BAR YOCHAI, which is the book of the Zohar, from the light of the supernal Ima CALLED repentance. They do not require a test and, because the children of Yisrael in the future will taste from the Tree of Life, which is this book of the Zohar, they will leave the exile with mercy. It will hold true about them that "so Hashem did lead him, and there was no strange El with him" (Devarim 32:12).

6. The Tree of Life and the Tree of Knowledge of Good and Evil

Elijah talks about the time to come when the children of Yisrael will get all their sustenance solely from the Tree of Life, and when the Tree of Knowledge of Good and Evil will no longer apply to them at all. He says that the ignorant will have to learn what is prohibited and permissible, and that they will discern no difference between the exile and the days of Messiah since they will not taste from the Tree of Life. At the last redemption God will differentiate between the ignorant and the Torah scholars.

91. The Tree of Knowledge of Good and Evil, prohibition or permission, purity or impurity, will no longer apply to the children of Yisrael, since our sustenance will be solely from the side of the Tree of Life, where there are no contradictions stemming from the Evil Side, nor any strife nor difference stemming from the unclean spirit, as written: "And also I will cause...the unclean spirit to pass out of the land" (Zechariah 13:2).

92. The Torah scholars will not need to be sustained by the ignorant, just from the good side by eating of the clean, kosher and permissible. They will not need to get it from the mixed multitudes, who eat the unclean, unfit and prohibited, and who are themselves defiled by defiling themselves with a woman in menstruation, a maidservant, a gentile woman or a prostitute. They are the children of Lilit, who is a woman in menstruation, a maidservant, a gentile woman and a prostitute, and they return to their roots. About them, it is written: "For out of the serpent's root shall come forth a viper" (Yeshayah 14:29).

88. והאי עץ מר, איהו כגוונא דנסינא דסוטה, אי סטת תחות בעלה, אינון מיין דאשקין לה אתהדרו מרירין, ובהון וצבתה בטנה ונפלה יריכה, ואי לא סטת מה כתיב, ונקתה ונזרעה זרע, ואולידת בר. אוף הכא וימתקו המים.

89. כגוונא דא, יתעביר לנסאה לון לישראל בפורקנא בתרייתא, הה"ד יתבררו ויתלבנו ויצרפו רבים, דאינון מסטרא דטוב, וקיימין בנסינא. והרשיעו רשעים אינון מסטרא דרע, ויתקיים בהון ואל אדמת ישראל לא יבאו וקטיל לון.

90. והמשכילים יבינו, מסטרא דבינה, דאיהו אילנא דחיי, בגינייהו אתמר, והמשכילים יזהירו כזוהר הרקיע בהאי חבורא דילך דאיהו ספר הזהר, מן זוהרא דאימא עלאה תשובה. באלין לא צריך נסיון, ובגין דעתידין ישראל למטעם מאילנא דחיי, דאיהו האי ספר הזהר, יפקון ביה מן גלותא ברחמי. ויתקיים בהון, יי' בדרד ינחנו ואין עמו אל נכר.

91. ואילנא דטוב ורע, דאיהו איסור והיתר טומאה וטהרה, לא שלטא על ישראל יתיר, דהא פרנסה דילן לא ליהוי, אלא מסטרא דאילנא דחיי, דלית תמן לא קשיא מסטרא דרע, ולא מחלוקת מרוח הטומאה, דכתיב ואת רוח הטומאה אעביר מן הארץ.

92. דלא יתפרנסון ת"ח מעמי הארץ, אלא מסטרא דטוב, דאכלין טהרה בשר היתר, ולא מערב רב, דאכלין טומאה פסול איסור, דאינון מסאבין, דמסאבין גרמיייהו בנשג"ז. בגין דאינון בנוי דלילית, דאיהו, נשג"ז חזרין לשרשיהו. ועלייהו אתמר, כי משרש נחש יצא צפע.

93. During the period that the Tree of Knowledge of Good and Evil dominates, that pertains to the purity and impurity of worldly things, these sages - who are similar to the Shabbatot and holidays in that they have only what is given to them by the worldly PEOPLE - are like the Shabbat that has nothing except what was prepared for it during the weekdays.

94. During the time that the Tree of Life dominates, the Tree of Knowledge of Good and Evil is subdued. The common people will not have anything except for what the Torah scholars will hand out to them and they, COMMON PEOPLE, will become subdued like never before.

95. Thus, prohibition and permission, purity and impurity will not pass away from the common people. From their aspect, there will be no apparent difference between the exile and the days of Messiah, except for the oppression of Yisrael by other kingdoms alone because they will not taste from the Tree of Life WHEN IT WILL BE REVEALED IN THE DAYS OF MESSIAH, and they will need to learn MISHNAH, about what is prohibited and permissible, what is unclean and clean. They will be shamed in front of a Torah scholar like darkness before light, since the mixed multitudes are like beasts, who are ignorant, who are darkness and were not even called Yisrael, just slaves sold to Yisrael, as was already explained.

96. Yisrael are called men. How do we know that the children of YISRAEL are composed of both beast and man? It is written: "But you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). "But you, My flock, the flock of My pasture": These are those who are ignorant of Torah but are good and stem from the good side. "Are men" refers to the Torah scholars.

97. It is also alluded to in this verse, AS IT IS WRITTEN: "Oh that My people would hearken to Me, Yisrael..." (Tehilim 81:14). After mentioning "My people," why say "Yisrael"? Because "My people" refers to common people and Yisrael alludes to the Torah scholars. For them, it is mentioned: "And the children of Yisrael went out with a high hand" (Shemot 14:8).

98. As the Holy One, blessed be He, divided them at Mount Sinai, so he will differentiate them at the last redemption, because it says by Yisrael: "And the children of Yisrael went up armed (Heb. chamushim) out of the land of Egypt" (Shemot 13:18). CHAMUSHIM MEANING from the side of the Tree of Life, THAT IS ZEIR ANPIN, which are the fifty (Heb. chamishim) years of Jubilee, WHICH IS BINAH, SINCE ZEIR ANPIN RECEIVES THEM FROM BINAH. About them, it says, "They shall come up to the mountain" (Shemot 19:13) and: "And the angel of Elohim, who went before the camp of Yisrael, removed" (Shemot 14:19). And to them, it says: "I bore you on eagles' wings" (Shemot 19:4), which refers to the clouds of glory, "and brought you to Myself" (Ibid.) AND ALSO "and the children of Yisrael went out with a high hand." So He will bring out the Torah scholars with all that honor.

93. וּבְזִמְנָא דְאִילְנָא דְטוֹב וְרַע שְׁלֵטָא, דְאִיהוּ חוּלִין דְטְהָרָה, וְחוּלִין דְטוּמְאָה. אֵינוֹן חֲכָמִים דְרַמְיִין לְשַׁבְּתוֹת וּ"ט, לִית לֹון אֶלָּא מַה דִּיהֲבִין לֹון אֵינוֹן חוּלִין. כְּגוֹוֹנָא דְיוֹם הַשַּׁבָּת, דְלִית לִיהּ, אֶלָּא מַה דְמִתְקַנֵּין לִיהּ בְיוֹמֵי דְחוּל.

94. וּבְזִמְנָא דְשְׁלֵטָא אִילְנָא דְחַיִּי, אֲתַכְפִּיּוּא אִילְנָא דְטוֹב וְרַע, וְלֹא יְהֵא לַע"ה, אֶלָּא מַה דִּיהֲבִין לֹון תְּלַמְדֵי חֲכָמִים, וְאֲתַכְפִּיּוּן תְּחוּתֵיהוּ, וּכְאֵלוּ לֹא הוּוּ בְעֵלְמָא.

95. וְהָכִי אִיסוּר וְהִיתָר, טוּמְאָה וְטְהָרָה, לֹא אֲתַעֲבֵר מַע"ה. דְמַסְטְרִייהוּ לִית בֵּין גְּלוּתָא לְיָמוֹת הַמְּשִׁיחַ אֶלָּא שְׁעֵבוֹד מַלְכוּת בְּלִבְד דְאֵינוֹן לֹא טַעְמִין מְאִילְנָא דְחַיִּי, וְצָרִיךְ לֹון מִתְנִיתִין בְּאִיסוּר וְהִיתָר טוּמְאָה וְטְהָרָה. אֶלָּא יְהוֹן מְבוּזִין קְדָם ת"ח, כְּגוֹוֹנָא דְחֲשׂוּכָא קְמֵי נְהוּרָא, דְעֵרַב רַב אֵינוֹן ע"ה אֵינוֹן חֲשׂוּכִין. וְלֹא אֲתַקְרִיאוּ יִשְׂרָאֵל, אֶלָּא עֲבָדִין זְבִינִין לְיִשְׂרָאֵל, בְּגִין דְאֵינוֹן כְּבַעֲרִין. וְהֵא אֹוקְמוּהּ.

96. וְיִשְׂרָאֵל אֲתַקְרִיאוּ אָדָם, וּמִנֵּין דְאִית בְּהוֹן בְּעִירָא וְאָדָם. הַה"ד וְאֲתָן צְאֲנֵי צֹאן מְרַעִיתֵי אָדָם אֲתָם. וְאֲתָן צְאֲנֵי צֹאן מְרַעִיתֵי, אֵינוֹן ע"ה, טְבִין, מַסְטְרָא דְטוֹב. אָדָם אֲתָם, ת"ח.

97. וּבִקְרָא דְאֵ נְמִי רְמִיז לִיהּ, לֹו עַמֵּי שׁוֹמֵעַ לִי יִשְׂרָאֵל וְגו'. בְּתַר דְאָמַר עַמִּי, אֲמַאי קָאמַר יִשְׂרָאֵל. אֶלָּא עַמִּי: ע"ה. יִשְׂרָאֵל: ת"ח. וּבְגִינֵיהוּ אֲתַמַּר וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיַד רְמָה.

98. כְּגוֹוֹנָא דְפְלִיג לֹון קוּדְשָׁא בְרִיךְ הוּא בְטוּרָא דְסִינַי, הָכִי פְלִיג לֹון בְּפוּרְקָנָא בְּתַרְוִיתָא, דִּישְׂרָאֵל דְאֲתַמַּר בְּהוֹן, וְחֲמוּשִׁים עָלוּ בְנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם. מַסְטְרָא דְאִילְנָא דְחַיִּי, דְאֵינוֹן נ' שָׁנִין דְיוּבְלָא. אֲתַמַּר בְּהוֹן, הֵמָּה יַעֲלוּ בְהַר. וּבְהוֹן וְיַסַּע מֵלֶאךָ אֱלֹהִים הַהוֹלֵךְ לְפָנֵי מַחְנֵה יִשְׂרָאֵל. וְלֹון אֲתַמַּר וְאֲשָׂא אֲתָכֶם עַל כַּנְפֵי נְשָׁרִים, דְאֵינוֹן עֲנְנֵי כְבוֹד. וְאֲבִיָּא אֲתָכֶם אֵלֵי. וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיַד רְמָה, הָכִי יַפִּיק לַת"ח, בְּכָל הַאי יָקַר.

99. It is mentioned by those who are ignorant of Torah yet are of the good side: "And they stood at the foot of the mountain" (Shemot 19:17). So will they be at the last redemption, under Torah scholars, like a slave that follows along the horse's footsteps of his lord. Just as it was called out to them at the foot of the mountain: 'If you accept the Torah, it is better, but if not, there will be your burial place', so He will tell them at the last redemption, 'If you will accept upon yourselves a Torah scholar during the redemption from the exile like a horse rider with his attendant servant, it is best, and if not, there in exile shall be your burial.'

99. וכגוֹנוֹא דְאַתְמַר בְּעִה מְסִטְרָא דְטוֹב, וַיִּתְיַצְבוּ בְּתַחֲתֵית הָהָר. הָכִי יִהְיוֹן בְּמִפְקָנָא בְּתַרְוֵיתָא, תַּחֲתֵית ת"ח, כְּעֵבְדָא דְאֶזוּל לְרַגְלֵינָא דְסוֹסֵינָא דְמֵאֲרִיָּה. וְכַגּוֹנוֹא דְאַמַר לֹון בְּתַחֲתֵית הָהָר, אִם תְּקַבְּלוּ תוֹרַתִי מוֹטָב, וְאִם לֹא שָׁם תִּהְיֵא קְבוּרַתְכֶם. הָכִי יִימָא בְּמִפְקָנֵי פוֹרְקָנָא בְּתַרְוֵיתָא, אִם תְּקַבְּלוּן עֲלֵיכוֹן ת"ח בְּמִפְקָנֵי דְגְלוּתָא, כְּאָדָם דְרִכִּיב עַל סוֹסֵינָא, וְעֵבְדָא דְמִשְׁמֵשׁ לֵיהּ מוֹטָב. וְאִם לֹא תִמְן תִּהְיֵא קְבוּרַתְכֶם, בְּגְלוּתָא.

7. The mixed multitudes

We learn from Elijah that no new converts will be accepted during the days of Messiah. Moses asks Elijah to do his utmost not to delay the redemption, since Moses is waiting in the prison of the grave due to the sins of his people. He says that the Torah scholars are suffering and the mixed multitudes are prospering, and adjures Elijah to tell these things to God.

100. The mixed multitudes are as it is written there: "And when the people saw it, they were shaken, and they stood afar off" (Shemot 20:18). They will be far from the redemption and they will watch the Torah scholars and the holy nation in all this glory, but they will be far from them. If they wish to join with them, it is written: "No hand shall touch him, but he shall surely be stoned, or shot through" (Ibid. 19:13). During that period, it will come true for Yisrael: "So Hashem did lead him, and there was no strange El with him" (Devarim 32:12). It was already explained that no new converts will be accepted during the days of Messiah. "And the wicked shall be silent in darkness" (II Shmuel 2:9): these are the mixed multitudes. Therefore, the prophet proclaimed for them: "Neither shall they enter into the land of Yisrael" (Yechezkel 13:9).

100. וְעָרַב רַב כְּגוֹנוֹא דְאַתְמַר בְּהוֹן, וַיִּרְא הָעָם וַיִּנְעוּעוּ וַיַּעֲמְדוּ מֵרְחוֹק. הָכִי יִהְיוֹן רְחִיקִין מִן פּוֹרְקָנָא, וַיִּחַמְדוּן לַת"ח, וְלַעֲמָא קְדִישָׁא בְּכָל הַאי יְקָר, וַאֲיִנוּן רְחִיקִין מִיִּנְיֵיהּ. וְאִי בְּעוּ לְאַתְחַבְּרָא בְּהַדְרֵיהּ מַה כְּתִיב בְּהוּ, לֹא תִגַּע בּוּ יָד כִּי סָקוּל יִסְקַל אוּ יִרְהַ יִיָּרָה. בְּהַהוּא זְמַנָּא יִתְקַיֵּים בְּהוּ בִּישְׂרָאֵל, יִי בְּדַד יִנְחֲנוּ וְאִין עֵמוּ אַל נְכָר, וְהָא אוּקְמוּהּ אִין מְקַבְּלִין גְּרִים לַיְמוֹת הַמְּשִׁיחַ. וְרַשְׁעִים בְּחֻשְׁךָ יִדְמוּ, אִינוּן עָרַב רַב. וּבג"ד אָמַר נְבִיאָה עֲלֵיהּ, וְאֵל אֲדַמַת יִשְׂרָאֵל לֹא יָבֹאוּ.

101. Elijah said TO THE FAITHFUL SHEPHERD: Faithful Shepherd, it is time to rise up, AND BRING THE FULL REDEMPTION. You intone a solemn oath ON ME, MEANING MAKE ME SWEAR THAT I SHOULD HASTEN THE REDEMPTION. For your sake, I wish to rise, since the Holy One, blessed be He, gave me permission to reveal myself to you in your prison, in your place of burial, and do you good because you are desecrated through the sins of the people. LIKE IN A PRISON, HE IS AMONG THEM. This is the meaning of: "But he was wounded because of our transgressions" (Yeshayah 53:5).

101. אָמַר אֲלֵיהּ, רַעֲיָא מְהֵימְנָא, הָא שְׁעַתָּא אִיְהִי לְסַלְקָא לְעֵילָא, בְּאוּמָאָה אִימָא אַנְתָּ, דְהָא בְּגִינְךָ אֲנָא בְּעִי לְסַלְקָא. דִּיהִיב לִי קוּדְשָׁא בְּרִיךְ הוּא רְשׁוּ, לְאַתְגַּלְיָא לְךָ בְּבֵית אֲסוּרִים דִּילְךָ, בְּקְבוּרָה דִּילְךָ, וְלַמְעַבְד עִמָךְ טִיבוּ, דְאַנְתָּ מְחוּלְל בְּחוּבֵין דְעֵמָא. הַה"ד וְהוּא מְחוּלְל מִפְשְׁעֵינוּ.

102. The Faithful Shepherd told him: I intone on you solemnly the name of Yud Hei Vav Hei, that you will do your utmost not to delay THE REDEMPTION, since I am EXISTING in great distress. FOR ABOUT ME, IT IS WRITTEN: "And he looked this way and that, and when he saw that there was no man" (Shemot 2:12) to help me, to take me out of this distress, from this grave, since it says about me, "For they made his grave among the wicked" (Yeshayah 53:9). They do not recognize me but regard me as one of the evil mixed multitudes, like a dead dog that has caused a stench among them. The wisdom of the scribes shall become vapid (stinking) among them in each and every city, and in all places where the children of Yisrael are scattered throughout their kingdoms. The mixed multitudes become the shepherds of Yisrael, who are the flock of the Holy One, blessed be He, as it is said about them: "But you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). And they have no ability to do good with the Torah scholars.

102. א"ל רעיא מהימנא, באומא עלך בשמא
 הידו"ד, לא תאחר בכל יכולתך, דהא אנא בצערא
 סגי ויפן כה וכה וירא כי אין איש, עוזר לי,
 לאפקא לי מהאי צערא, בהאי קבורה דאתמר עלי,
 ויתן את הרשעים קברו, ולא אשתמודען בי, ואני
 חשיב בעינייהו בין ערב רב רשיעייא, ככלב מת
 דסרח בינייהו, דחכמת סופרים תסרח בינייהו, בכל
 קרתא וקרתא, ובכל אתר דישראל מפורזין בינייהו
 בין מלכוון. ואתהדרו אינון ערב רב רעיון על
 ישראל, עאנא דקודשא בריך הוא, דאתמר בהו
 ואתן צאני צאן מרעיתי אדם אתם, ולית לון יכולת
 למעבד טיבו עם ת"ח.

103. Courageous and sin-fearing men go about from one city to another and find no grace, and the mixed multitudes excommunicate themselves from among them. In many places, they are only given a meager sum so they are unable to rise from their fall, even temporarily. All the sages, honorable men and those who fear sin LIVE in distress and gloom and are treated like dogs. "The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers" (Eichah 4:2), in the streets, unable to find accommodation among them.

103. ואנשי חיל ויראי חטא מסובבים מעיר לעיר
 ולא יחוננו, ומחרימין ערב רב בינייהו. ולא יחבין
 לון באתרין סגיאין אלא דבר קצוב, דלא יהא
 תקומה לגמילו דלהון, ואפילו חיו שעה. וכל
 חכמים ואנשי חיל ויראי חטא בצערא בדוחקא
 ביגונא, חשיבין ככלבים. בנים המסולאים בפז
 איכה נחשבו לגבלי חרש בראש כל חוצות. דלא
 אשכחו אכסניא בינייהו.

104. Meanwhile the mixed multitudes are wealthy, live in peace, in happiness, without pain, without any sorrow - robbers, bribe takers, who are the judges, the elite of their people, "for the earth is filled with violence through them" (Beresheet 6:13). About them, it is written: "Her adversaries have become the chief" (Eichah 1:5). THE FAITHFUL SHEPHERD SAID TO ELIJAH: With a solemn oath on you, the second time, upon the life or name of Hashem, Hashem Tzva'ot, the Elohim of Yisrael, who is enthroned upon the Cherubs, that all these words will not fail from your mouth; with all your might, tell them before the Holy One, blessed be He, to show their distress.
 End of Ra'aya Meheimna

104. ואינון ערב רב, אינון עתירין, בשלוח,
 בחרווא, בלא צערא, בלא יגונא כלל, גזלנין מארי
 שוחד, דאינון דיינין רישי עמא. כי מלאה הארץ
 חמס מפניהם, עלייהו אתמר היו צריה לראש.
 באומא עלך זמנא תניינא, בחי יי' צבאות אלהי
 ישראל יושב הכרובים, דכל אליו מלין לא יפלון
 מפומך, בכל יכולתך למללא בהון קמי קודשא בריך
 הוא, ולאחזאה דוחקא דלהון.
 ע"כ רעיא מהימנא

8. "Why, when I came, there was no man"

Rabbi Elazar talks about the quorum of ten people required in the synagogue.

105. "When either man...shall pronounce a special vow..." (Bemidbar 6:2): Rabbi Elazar opened the discussion saying, "Why, when I came, there was no man..." (Yeshayah 50:2). "Why, when I came": How beloved are the children of Yisrael before the Holy One, blessed be He! Wherever they reside, the Holy One, blessed be He, is among them, since He does not remove His love from them. It is written: "And let them make Me a sanctuary: that I may dwell among them" (Shemot 25:8). "And let them make Me a sanctuary" IS a generic SANCTUARY, since every synagogue in the world is called a sanctuary, as has been explained. "THAT I MAY DWELL (HEB. SHACHANTI) AMONG THEM," since the Shechinah comes early to the synagogue.

106. Praised is the person who is among the first ten in the synagogue, because they complete the required fulfillment; THAT IS, THE CONGREGATION WHOSE QUORUM IS NOT LESS THAN TEN. They are the first to be sanctified by the Shechinah, as we have already learned. It is necessary that all ten be at the synagogue at the same time in unison and not come little by little, in order not to delay the perfection of the limbs, SINCE ALL TEN ARE LIKE PARTS OF ONE BODY IN WHICH THE SHECHINAH DWELLS since man was formed in one instant by the Holy One, blessed be He, and he had all his limbs and organs prepared together. This is what is meant by: "Has He not made you, and established you?" (Devarim 32:6).

107. Come and see, as soon as the limbs of man were perfected, concurrently every INDIVIDUAL part was constructed appropriately. Similarly, since the Shechinah hastens to the synagogue, there is a requirement to have a complete quorum of ten together. Then, whatever needs to be completed, SINCE IT IS NOT CONSIDERED A CONGREGATION WITH LESS THAN TEN, WHO CORRESPOND TO THE TEN SFIROT OF MALCHUT. AS LONG AS THERE ARE NOT TEN TOGETHER, NONE IS COMPLETED. After that everything is established, THAT IS THE ESTABLISHING OF THE WHOLE CONGREGATION. What is it that establishes everything? It is as it is written: "In the multitude of people is the king's glory" (Mishlei 14:28). Therefore, the people who follow later, AFTER THE FIRST TEN WAS, all still establish the body even more. THAT IS TO SAY, THE ESTABLISHING OF THE CONGREGATION, SINCE AN INCREASED NUMBER OF PEOPLE INCREASES THE GLORY OF THE KING.

108. When the Shechinah preceded and came, and the people have not yet formed a quorum OF TEN, as required, the Holy One, blessed be He, calls out, "Why, when I came, there was no man." What is: "There was no man"? It is that the parts were not completed and the body was not whole, TO BE CALLED A CONGREGATION. If the body is not whole, there is no man, MEANING EVEN THE INDIVIDUAL LIMBS THAT ALREADY CAME ARE NOT COMPLETED. Therefore, "there was no man" is precisely that. Come and see: When the body is completed below, WHEN THERE ARE TEN MEN TOGETHER, the supreme holiness comes and enters that body, and the lower resumes the likeness of the upper TEN SFIROT. All must refrain from worldly talk, since Yisrael are now in a state of lofty unison and are sanctified with supreme sanctity. Blessed is their lot.

105. אִישׁ כִּי יִפְלִיא לְנִדּוּר וְגו'. רַבִּי אֶלְעָזָר פָּתַח, מְדוּעַ בָּאתִי וְאֵין אִישׁ וְגו'. מְדוּעַ בָּאתִי. כִּמָּה חֲבִיבִין אֵינּוֹן יִשְׂרָאֵל קָמִי קוֹדֶשׁא בְּרִיךְ הוּא, דְּבִכַל אַתְר דְּאֵינּוֹן שְׂרִיין, קוֹדֶשׁא בְּרִיךְ הוּא אֲשַׁתְּכַח בִּינְיָהוּ, בְּגִין דְּלֹא אַעֲדִי רַחֲמֹתָא דִּילִיָּה מִנְהוֹן, מָה כְּתִיב, וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכְכֶם. וְעָשׂוּ לִי מִקְדָּשׁ סֶתֶם, דְּכָל בֵּי כְּנִישְׁתָּא דְּעַלְמָא מִקְדָּשׁ אֶקְרִי. וְהָא אוֹקְמוּהָ. וְשָׁכַנְתָּא אֶקְדִּימַת לְבֵי כְּנִישְׁתָּא.

106. זָכָאָה הֵהוּא ב"נ דְּאֲשַׁתְּכַח מְאִינּוֹן עֲשָׂרָה קְדָמָאָה בְּבֵי כְּנִישְׁתָּא, בְּגִין דְּבָהוּ אֲשַׁתְּלִים מָה דְּאֲשַׁתְּלִים, וְאֵינּוֹן מִתְקַדְּשִׁי בְּקְדָמִיתָא בְּשָׁכִינְתָּא. וְהָא אַתְּמַר. וְהָא בְּעִיָּא דִּישְׁתְּכַחוּ עֲשָׂרָה בְּזִמְנָא חֲדָא בְּבֵי כְּנִישְׁתָּא. וְלֹא יִיתּוּ פְּסָקִי פְּסָקִי, דְּלֹא יִתְעַבֵּב שְׁלִימוֹ דְּשׁוּיָמִין, דְּהָא בְּרַ נֶשׁ בְּזִמְנָא חֲדָא עֲבַד לִיָּה קוֹדֶשׁא בְּרִיךְ הוּא, וְאֲתִקִּין לִיָּה כְּחֲדָא כָּל שְׁוִיָּמִי, הֵה"ר הוּא עֲשָׂךְ וַיְכּוֹנְנֵךְ.

107. ת"ח, פִּינּוֹן דְּב"נ אֲשַׁתְּלִימוֹ שְׁוִיָּמוֹ, בְּהֵוּא זְמַנָּא אֲתַתְּקֵן לְכָל שְׁוִיָּפָא וְשְׁוִיָּפָא בְּדָקָא יָאוּת. כְּגוּוֹנָא דָּא, פִּינּוֹן דְּשָׁכִינְתָּא אֶקְדִּימַת לְבֵי כְּנִישְׁתָּא, בְּעִיין עֲשָׂרָה דִּישְׁתְּכַחוּן תַּמָּן כְּחֲדָא, וַיְשַׁתְּלִים מָה דִּישְׁתְּלִים. וְלִבְתֵּר דְּאֲתַתְּקֵן כְּלָא. וּבְמָה הִיא תִּיקוּנָא דְּכָלָא. כַּד"א בְּרַב עִם הִדְרַת מַלְךְ, וְע"ד עַמָּא דְּאֲתִיָּאן לְבְתֵר כֵּן, כְּלָהוּ תִּיקוּנָא דְּגוּפָא.

108. וְכַד אַתְתָּ אֶקְדִּימַת שָׁכִינְתָּא, וּבְנֵי נֶשָׂא לָא אֲתִיָּאן כְּחֲדָא בְּדָקָא יָאוּת. קוֹדֶשׁא בְּרִיךְ הוּא קֶאֱרִי מְדוּעַ בָּאתִי וְאֵין אִישׁ. מֵאִי וְאֵין אִישׁ. דְּלֹא מִתְתַּקְּנִי שְׁוִיָּמִי, וְלֹא אֲשַׁתְּלִים גּוּפָא. דְּכַד גּוּפָא לֹא אֲשַׁתְּלִים, אֵין אִישׁ. וּבג"כ, וְאֵין אִישׁ דִּיִּיקָא. וְת"ח, בְּשַׁעֲתָא דְּגוּפָא אֲשַׁתְּלִים לְתַתָּא, קְדוּשָׁה עֲלָאָה אֲתִיָּא וְעָאֵל בְּהֵאִי גּוּפָא, וְאֲתַעֲבִיד תַּתָּאָה, כְּגוּוֹנָא דְּלַעֲיֹלָא מִמֶּשׁ. וְכַדִּין, כְּלָא בְּעִיין דְּלֹא יִפְתַּחוּן פּוּמָא בְּמִוּלֵי דְּעַלְמָא. בְּגִין דְּהָא קִיּוּמֵי יִשְׂרָאֵל בְּשְׁלִימוֹ עֲלָאָה, וּמִתְקַדְּשִׁי בְּקְדוּשָׁה עֲלָאָה, זָכָאָה חוּלְקֵהוֹן.

109. "When either man...shall pronounce..." HE ASKS: What is "shall pronounce"? HE RESPONDS: IT MEANS he is separated from the rest of the people to become holy, in the likeness of above, and be whole. If a person comes to be cleansed, he is cleansed, and a person who wishes to be sanctified is sanctified. They envelop him in supernal holiness, the same holiness with which the Holy One, blessed be He, was sanctified.

109. אִישׁ כִּי יִפְלֹא וְגו'. מֵאִי כִּי יִפְלֹא. דְּאֶתְפָּרֵשׁ מִשָּׂאֵר בְּנֵי עֲלְמָא, לְאֶתְקַדְּשָׁא בְּגוּוּנָא דְלַעִילָא, וְלֹא שְׂתַכְחָא שְׁלִים. בְּשַׁעְתָּא דְּבֵר נִשׁ אֲתִי לְאֶתְדַבְּאָה, מְדַכִּין לִיה. בְּר נִשׁ דְּבַעֵי לְאֶתְקַדְּשָׁא, מְקַדְּשִׁין לִיה. וּפְרָסִי עֲלֵיה קְדוּשָׁה דְלַעִילָא, קְדוּשָׁה דְּאֶתְקַדְּשׁ בֵּה קוּדְשָׁא בְּרִיךְ הוּא.

9. Death and the punishment by beating in the grave

Rabbi Aba tells us how a person assumes he will live forever, until he gets ill and undergoes judgment, at which time all his actions stand as evidence for or against him. We hear what happens as soon as he is in the grave and we hear about all the trials he has to face. Rabbi Aba says that King David said one should bless God now while he is still alive and before it is too late.

110. Rabbi Aba opened the discussion saying, "Of David, Bless Hashem, my soul: and all that is within me bless His Holy Name" (Tehilim 103:1). How much a person should observe and know how to serve his Master, since every single day the proclamation goes forth and says, "How long, you simple ones, will you love being simple?" (Mishlei 1:22). "Return, faithless children, and I will heal your relapses" (Yirmeyah 3:22), but none pays attention. The Torah proclaims before them, yet nobody is attentive.

110. ר' אבא פתח, לְדוֹד בְּרַכִּי נַפְשִׁי אֶת יְיָ וְכָל קְרָבֵי אֶת שְׁם קְדָשׁוֹ. כִּמָּה אֵיִת לִיה לְבַר נִשׁ לְאֶסְתַּבְּלָא וּלְמַנְדַּע בְּפוּלְחָנָא דְמַאֲרִיָּה, דְּהָא בְּכָל יוּמָא וְיוּמָא כְּרוּזָא קֹאֲרִי וְאָמַר, עַד מַתִּי פְתָאִים תֵּאָהֲבוּ פְתִי וְגו'. שׁוּבוּ בְנִים שׁוֹבְבִים אֲרַפָּא מְשׁוּבוֹתֵיכֶם. וְלִית מֵאן דִּירְכִין אֹדְנִיָּה, אֹרִייתָא קָא מְכַרְזָא קְמִייהוּ, וְלִית מֵאן דִּישְׁגַח.

111. Come and see, a person walks about in this world and thinks that it belongs to him forever, and he will remain here for generations to come. While he walks about, he is placed in binding chains, MEANING THAT HE GETS ILL AND IS TIED TO HIS BED. While he remains in this state, he is judged together with other litigants. If he gets a good advocate, he is saved from punishment, as it is written: "If there be an angel over him, an interpreter, one among a thousand, to declare to man what is right: then He is gracious to him, and says..." (Iyov 33:23). Who is that good advocate? These are the good deeds that stand by for a man in time of need.

111. תָּא חֲזִי, בְּר נִשׁ אֲזִיל בְּהַאי עֲלְמָא, וְהוּא חָשִׁיב דְּדִילִיָּה הוּא תְדִיר וְיִשְׁתַּאֲר בְּגוּיָה לְדְרִי דְרִין, עַד דְּאִיהוּ דְּאִיהוּ אֲזִיל בְּעֲלְמָא, יְהִבִּין לִיה בְּקוּלְרָא, עַד דְּאִיהוּ יְתִיב דִּינִין לִיה בְּקִינְפוֹן עִם שָׂאֵר בְּנֵי דִינָא. אִי אֶשְׂתַּכַּח לִיה סְנִיגוּרָא, הָא אֶשְׁתַּזִּיב מִן דִּינָא. הַה"ד אִם יֵשׁ עֲלָיו מְלַאךְ מְלִיץ אַחַד מִנִּי אֶלְף לְהַגִּיד לְאָדָם יִשְׂרוּ וְיַחַנְנוּ וְיֹאמַר וְגו'. מֵאן הוּא סְנִיגוּרָא. אֲלִין עוֹבְדִין דְּכַשְׁרֵן, דְּקִיּוּמֵי עֲלֵיה רַבִּינַן בְּשַׁעְתָּא דְּאַצְטְרִיךְ לִיה.

112. If there is no good advocate for him, he is found guilty in judgment and is required to pass away from this world. During that period while he lays bound in the chains of the King, in raising his eyes, he sees how two come to him. They write all that he did in this world and every word that emerged from his lips. He gives accounts about everything and it is recorded before him. This is what it says, "For, lo, He that forms the mountains, and creates the wind, and declares to man what is his thought..." (Amos 4:13). And he admits all these things.

112. וְאִי לֹא יִשְׁתַּכַּח עֲלֵיה סְנִיגוּרָא, הָא אֶתְחַיִּיב מִן דִּינָא לְאֶסְתַּלְקָא מִן עֲלְמָא. בְּהַהִיא שַׁעְתָּא כְּד אִיהוּ שְׂכִיב בְּקוּלְרָא דְמְלַכָּא, עַד דְּזָקִיף עֵינָיו, חָמָא דְּאֶתְרִין לְגַבִּיָּה תְרִין, דְּכַתְּבִין קְמִיָּה כָּל מַה דְּעַבִּיד בְּהַאי עֲלְמָא. וְכָל מַה דְּאֶפִּיק מִן פּוּמָא, וְיְהִיב דִּינָא עַל כָּלָא וְכַתְּבִין קְמִיָּה. הַה"ד כִּי הִנֵּה יוֹצֵר הָרִים וּבוֹרֵא רוּחַ וּמַגִּיד לְאָדָם מַה שִּׁיחוּ וְגו'. וְהוּא אֹדְרֵי עֲלֵיהוּ.

113. What is the reason THAT HE ADMITS ALL HIS DEEDS? It is because the action he did ascends and stands by to give testimony. ALL DEEDS stand by UP ABOVE to give testimony about him. They all descend to be recorded before him and do not move away, until the time he is tried for them in that world. Come and see, all these things that were done by this man on this world, all are ready to testify about him and they are not removed from him. When he is taken to his grave, they all gather and go in front of him. Three proclamations are proclaimed, one in front, one on his right and one on his left. They say that this is so-and-so who rebelled against his Master, rebelled above, rebelled below, rebelled against the Torah, revolted against the precepts. See his actions and watch his speeches! He would have been better off not to have been created.

114. Until they arrive at the cemetery, and all the dead rage in their spots and say, Woe, woe that this one is buried among us. His actions and speech precede him into the grave and remain over that body. His spirit goes and wanders and mourns over the body. As soon as a person is covered in his grave, THE ANGEL Dumah hastens to come out with three courts under his jurisdiction appointed for the punishment in the grave. Three wands of fire are in their hands, and the spirit is on trial together with the body. Woe to that punishment and woe to his deeds.

115. During the time he is held in the chains of the King, MEANING WHILE HE IS SICK AND BOUND TO HIS BED, his trial took place and completed WITH A GUILTY VERDICT, because no good advocate was available for him. The King's minister, THE ANGEL OF DEATH, descends and stands at his feet, with a sharp sword in his hand.

116. The person lifts his eyes and sees FIRST the house walls radiant with fire. At the same time, he sees him, full with eyes, dressed in burning fire STANDING in front of the man. AND THOUGH OTHERS WHO STAND THERE DO NOT SEE HIS PRESENCE, it is certainly so. The proof is that some people see an angel in the marketplace and stand before him, but the rest do not perceive him.

117. If you ask: Doesn't it say, "Who makes the winds His messengers (angels)..." (Tehilim 104:4)? How is it possible to see them on earth? HE RESPONDS: We already explained this. When the angel descends to earth, he is dressed in a physical body and he is seen to whoever needs to perceive him in that garment he donned. If he didn't PUT ON THAT GARMENT, the people could not bear it that he should be visible. All the more so with this one, THE ANGEL OF DEATH, whom all people need.

113. מאי טעמא, בגין דהוא עובדא דאיהו עביד, סלקא וקיימא עליה לאסהדא ביה, וקיימין לאסהדא עליה, וכלהו נחתין ואתרשימו קמיה, וקיימי קמיה, ולא מתעברן מניה, עד שעתא דאתדן בהו בההוא עלמא. ת"ח, כל אינון מלין דעביד ב"נ בהאי עלמא, בלהו זמינן וקיימי לאסהדא ביה, ולא אתאבירו מיניה. ובשעתא דמפקי ליה לקברא, בלהו מתעתדן ואזלי קמיה. ותלת כרוזי מכרוזי. חד קמיה, וחד מימיניה, וחד משמאליה. ואמרי דא פלגיא דמריר במאריה. מריר לעילא, מריר לתתא, מריר באורייתא, מריר בפיקודי. חמו עובדוי, חמו מלוי, טב ליה דלא אברי.

114. עד דמטי לגבי קברא, בלהו מתין אתרגזון מדוכתייהו עליה, ואמרי ווי ווי דדא אתקבר בגזון. עובדוי ומלוי אקדמן ועאלין לקברא, וקיימי עליה דההוא גופא, ורוחיה אזלא ושאט, ומתאבלא על גופא. ביון דב"נ אתטמר בבי קברי, דומ"ה קדים ונפיק תחות ידיה, תלתא בי דינא, די ממנן על דינא דקברא, ותלת שרביטי דאשא בידיהו, ודינין רוחא וגופא כחדא. ווי על ההוא דינא, ווי על עובדוי.

115. בשעתא דאיהו תפיס בקולרא דמלכא, ואתדן דיניה, ואשתלים, דלא אשתכח עליה סניגוריא. וסנטירא דמלכא נחית, וקאים קמיה, לרגלוי, וחד סייפא שננא בידיה.

116. זקיף ב"נ עינוי, וחמי בתלי ביתא דמתלהטן באשא מניה אדהכי חמי ליה קמיה כוליה מלי עיינין, לבושיה אשא דלהיט קמיה דבר נש. הכי הוא ודאי, דהא כמה בני נשא חמו מלאכא בשוקא, וקיימי קמיה, ושאר בני נשא לא חמאן ליה.

117. ואי תימא, הא כתיב עושה מלאכיו רוחות וגו'. היך יכיל לאתחזא בארעא. אלא מלה דא, הא אוקמוה, דכיון דנחית מלאכא לארעא, אתלבש בגופא, ואתחזי למאן דאתחזי, בההוא לבושא דאתלבש ביה. ואי לאו, לא יכיל למסבל ליה עלמא ולאתחזא. כ"ש וכל שכן האי דכל בני עלמא צריכין ליה.

118. There are three drops on his sword, as our friends have already explained. When he sees him, his entire body and spirit tremble and his heart does not rest, being the king of the entire body. Then his spirit travels throughout his organs and takes leave from them like a man who takes leave from his friend to go elsewhere. He then declares: Woe, what have I done, but it is of no use to him unless he preempts it with the healing powers of repentance before that moment arrives.

119. The person shudders for fear and wishes to hide but does not have the capability. When he realizes that he is powerless, he opens his eyes and he has to look at him with his eyes open. He then gives his life and soul. That is the moment of the greatest judgment that a person is judged in this world. The spirit then passes through all the limbs of the body and takes leave of them. It then wanders through all the organs and shakes all over, and all the organs tremble.

120. When the spirit arrives at each limb to take leave, a sweat develops on that limb. The spirit is removed, and immediately that limb dies, and so on with all THE LIMBS.

121. As soon as the spirit is ready to depart, because it has already taken leave of all THE LIMBS of the body, the Shechinah rests on him. Immediately, THE SPIRIT flies from the body. Praised is the lot of the person who is attached to Her, THE SHECHINAH. Woe to those wicked who are far from Her and are not attached to Her.

122. How many trials does a person have to pass when he departs from this world! One is the supreme judgment that we have already explained when the spirit leaves the body. One is the trial at the moment when his actions and speeches proceed in front of him and declare proclamations about him. There is another, the trial when he is placed in his grave; one in the grave, and one the trial of the worms THAT EAT HIS FLESH. Another is the trial of Gehenom and one is the trial of spirit that wanders through the world and finds no rest until his deeds are completed. Seven definite periods pass over him. Therefore, a man should fear his Master, examine daily his actions and repent to his Master for them while he is still alive in this world.

118. תלת טפין בחרביה וכו', והא אוקמוה חבריא. בין דחמי ליה, אזדעזע כל גופיה ורוחיה, ולביה לא שכיך, בגין דאיהו מלכא דכל גופא. ורוחא דיליה אזלא בכל שויפי גופא, ואשתאיל מנייהו, כבר נש דאשתאיל מחבריה, למהך לאתר אחרא. כדן הוא אומר ווי על מה דעבד, ולא מהנניא ליה, אלא אי אקדים אסוותא דתשובה, עד לא מטא ההיא שעתא.

119. דחיל ההוא ב"נ, ובעי לאתטמרא ולא יכול. בין דחמי דלא יכול, הוא פתח עינוי, ואית ליה לאסתכלא ביה, ואסתכל ביה בעינויין פקיוחין. וכדן הוא מסיר גרמיה ונפשיה. וההוא שעתא, הוא עידן דדינא רבא, דב"נ אתדן ביה בהאי עלמא. וכדן רוחא אזלא בכל שויפי גופא, ואשתאיל מנייהו, ושאט בכל שויפין, ואזדעזעא לכל סטריין וכל שויפי גופא בלהו מזדעזען.

120. כד מטא רוחא לכל שויפא ושויפא, ואשתאיל מניה. נפל זיעא על ההוא שויפא, ורוחא אסתליק מניה. ומיד מית ההוא שויפא. וכן בכלהו.

121. בין דמטי רוחא למיפק, דהא אשתאיל מכל גופא, כדן שכנינתא קיימא עליה. ומיד פרחא מן גופא. זכאה חולקיה דמאן דאתדבק בה, ווי לאינון חייבין דרחיקין מנה, ולא מתדבקין בה.

122. וכמה בי דינא אעבר בר נש כד נמק מהאי עלמא. חד ההוא דינא עלאה דקאמרן, כד נמיק רוחא מן גופא. וחד דינא, כד עוברוי ומלוי אזלין קמיה, וכרוזי מכוזי עלוי. וחד דינא, כד עייל לקברא וחד דינא דקברא. וחד דינא דתולעתא. וחד דינא דגיהנם. וחד דינא דרוחא דאזלא ושאט בעלמא, ולא אשכח אתר, עד דישתלימו עוברוי. ודאי שבעה עדנין יחלפון עלוי. בגין כך בעי בר נש, כד איהו אשתכח בהאי עלמא, לדחלא מן מאריה, ולאסתכלא בכל יומא ויומא בעוברוי, וייתוב מנייהו קמי מריה.

123. When King David examined the trials of a person who departs from this world, he first said "Bless Hashem, my soul" (Tehilim 103:1) before it departs the world, now while it is still in the body, "and all that is within me bless His Holy Name" - you, the limbs that are attached to the spirit, now while THE SPIRIT is still with you, hasten to bless the Holy Name, before the time will arrive when you will no longer be able to bless Him and thank Him for you.

123. כִּד אֶסְתַּכֵּל דְּוֹד מְלֶכָא בְּאִינוּן דִּינִין דְּבֵר נֶשׁ, כִּד אֶסְתַּלֵּק מֵהַאי עֲלֵמָא, אֶקְדִּים וְאָמַר, בְּרַכִּי נַפְשִׁי אֶת יְיָ, עַד דְּלֹא תִפּוֹק מֵעֲלֵמָא, הַשְׁתָּא דְּאַנְתָּ אֶשְׁתַּכַּחַת עִם גּוֹפָא. וְכָל קְרָבֵי אֶת שֵׁם קְדֻשׁוֹ, אֲתוּן שְׂוִיפֵי דְּמִשְׁתַּתְּפִי בְּרוּחָא, הַשְׁתָּא דְּאֶשְׁתַּכַּחַת עִמְכוּן, אֶקְדִּימוּ לְבִרְכָא שְׁמָא קְדִישָׁא, עַד לֹא יִמְטִי זְמַנָּא, דְּלֹא תִיכְלֹן לְבִרְכָא לֵיהּ, וְלֹא וְדָאָה עֲלֵיכוּן.

10. The Nazirite

Rabbi Aba wonders why someone who has made the vow of a Nazirite to be sanctified with holiness is not allowed to eat grapes. Rabbi Shimon answers that wine and strong drink and grapes are all attached to the same aspect, that is of the Left Column, and it is inappropriate for a Nazirite to do anything of the left side.

124. Come and see: "When either man...shall pronounce a special vow of a Nazirite..." (Bemidbar 6:2), MEANING he hastened while in this world, to be sanctified with the holiness of his Master. Thus, "he shall abstain from wine and strong drink, and shall drink no vinegar of wine..." (Ibid. 3). Here we should deliberate. Just because he is forbidden to drink wine, why should grapes BE FORBIDDEN TO HIM, seeing that of the priest it says, "Do not drink wine or strong drink" (Vayikra 10:9), but he may eat grapes. So why is a Nazirite different? Why are grapes forbidden to him?

124. ת"ח אִישׁ כִּי יִפְלֹא לְנִדְוֹר נָדָר, נָזִיר דְּאֶקְדִּים בְּהַאי עֲלֵמָא, לְאַתְקַדְּשָׁא בְּקְדוּשָׁה דְּמֵאֲרִיָּה מִיּוֹן וְשֹׁכֵר יִזְיֵר חוּמָץ יֵיָן וְגו'. הֵכָא אֵית לְאֶסְתַּכְּלָא, בְּיוֹן דְּאֶסִּיר לֵיהּ חֲמָרָא, עֲנָבִים לְמַה. דְּהָא בְּכַהֲנֵי כְּתִיב יֵיָן וְשֹׁכֵר אֵל תִּשֶׁתּ וְגו', יְכוּל עֲנָבִים נִמְי. לֹא. בְּעֲנָבִים שְׂרִי. הֵכָא לְנָזִיר, מ"ט אֶסֶר לֵיהּ עֲנָבִים.

125. HE RESPONDS: This procedure and prohibition is of the highest secret, THAT THE NAZIRITE IS to isolate himself entirely from Judgment MORE SO THAN A PRIEST. It is known that the tree by which Adam sinned was a grapevine. That is the secret of it, that wine and strong drink and grapes are attached to the same aspect, WHICH IS OF THE LEFT COLUMN; wine above, TO THE LEFT COLUMN OF BINAH, THAT IS REFERRED TO THERE AS THE PRESERVED WINE as explained. Strong drink is to the left OF ZEIR ANPIN, since strong drink is produced from wine. SO TOO THE LEFT COLUMN OF ZEIR ANPIN IS DRAWN FROM THE LEFT COLUMN OF BINAH. Grapes gather everything to them, SINCE THEY ARE MALCHUT THAT RECEIVES FROM EVERYTHING ABOVE, and that is the tree by which Adam sinned. Consequently, all of them are connected to the same side, THE LEFT OF BINAH, OF ZEIR ANPIN AND OF MALCHUT. If you say that this Nazirite has abandoned the supreme Faith, BY NOT RECEIVING FROM THE SUPERNAL BINAH, ZEIR ANPIN AND MALCHUT, it is not so. It is just not appropriate for him to do anything of the left side.

125. אֵלָא, עוּבְדָא דָא, וּמְלָה דָא, רְזָא עֲלָאָה הוּא, לְאַתְפְּרָשָׁא מִן דִּינָא בְּכָלָא. וְהָא יְדִיעָא הוּא אֵילָנָא דְּחַב בֵּיהּ אֲדָם קְדַמָּאָה, עֲנָבִים הוּו. וְדָא הוּא רְזָא דְּמְלָה, דְּהָא יֵיָן וְשֹׁכֵר וְעֲנָבִים, בְּסִטְרָא חַד אֲתַאֲחַדוּ. יֵיָן לְעִילָא וְאֻקְמוּהּ. שֹׁכֵר לְשִׁמְאָלָא, דְּהָא שֹׁכֵר מִיּוֹן נִפְקָא. עֲנָבִים דְּכֹנִישׁ כְּלָהוּ לְגַבְיָהּ, וְדָא הוּא אֵילָנָא דְּחַב בֵּיהּ אֲדָם קְדַמָּאָה. בְּג"כ כְּלָא בְּחַד סִטְרָא אֲתַאֲחַד. וְאִי תִימָא דְּהַאי נָזִיר שְׂבִיק מְהִימְנוּתָא עֲלָאָה. לֹאוּ הֵכִי, אֵלָא לֹא אֲתַחְזִי בֵּיהּ עוּבְדָא מְסִטֵר שְׁמָאֵלָא כְּלוּם.

11. "Let the hair grow" - "And let them shave"

Rabbi Shimon continues by saying that the Nazirite must not cut his hair or shave because the roots of hair exist from the right side, and he is entirely isolated from judgment. After he comes back from isolation the priest must atone for him so that the Nazirite can again be allowed wine and strong drink and grapes. Rabbi Shimon says that Samson was punished because he took a gentile woman for a wife.

126. Come and see what I have learned from the book of Rabbi Hamnuna Saba (the elder). It is written: "And shall let the locks of the hair of his head grow" (Bemidbar 6:5). He must allow the hair on his head and beard to grow, and abstain from wine, strong drink and grapes, since they all pertain to the left side, but the hairs do not originate IN THEM. Wine is supreme Ima, while strong drink is of the left, to which the Levites are connected and stem from the uppermost wine, MEANING FROM SUPERNAL IMA and the hairs have no involvement WITH THEM. Therefore, when the Levites ascend to this place, TO THE LEFT, they must shave all their hair, as is said; "And let them shave all their flesh" (Bemidbar 8:7).

127. Grapes pertain to the lower mother, MALCHUT, who gathers wine and strong drink to her. Therefore, THE NAZIRITE isolates himself from the entire left, FROM WINE AND STRONG DRINK AND GRAPES, so that none of its consequences are manifest in him. There are no hair and beard coming out of the grapes THAT ARE MALCHUT, since the female, WHICH IS MALCHUT, needs to cut her hair, THAT IS, BODY HAIR when she comes to have intercourse with the male, ZEIR ANPIN. And she has no beard. Therefore, THE NAZIRITE THAT IS FROM THE RIGHT WHERE THE ROOTS OF HAIR IS, IS OPPOSITE. The hair of the head and beard hang down, and IT IS FORBIDDEN TO SHAVE THEM. The secret of this is that he is called "a Nazirite to Elohim" (Shoftim 13:7). HE IS ISOLATED FROM THE NAME ELOHIM THAT IS THE LEFT, and it is not 'Nazirite to Hashem', WHICH IS THE RIGHT, SINCE HE is isolated entirely from Judgment. "NAZIRITE" MEANS ONE WHO SEPARATES HIMSELF.

128. Come and see, about this is written: "And make atonement for him, for that he sinned by the dead (lit. 'Nefesh')..." It is not written: 'his Nefesh', but simply "the Nefesh." What is that? These are grapes, MEANING MALCHUT, that are referred to as Nefesh. Hence a sin is mentioned, MEANING HE SINNED AGAINST MALCHUT, which aspect is that of wine and strong drink, AS MALCHUT IS BUILT MAINLY FROM THE LEFT. AND THE NAZIRITE took the place of Judgment, THAT IS, THE ILLUMINATION FROM THE LEFT, from it. HE ASKS, Why IS THIS CONSIDERED a sin? HE REPLIES: It is because HE SINNED BY depriving the Judgment from the Nefesh, MEANING THE ILLUMINATION OF ITS CHOCHMAH THAT IS DRAWN TOGETHER WITH THE JUDGMENTS OF THE LEFT.

129. HE ASKS: If so, THAT A NAZIRITE ADHERES SO MUCH TO THE RIGHT, why IS IT WRITTEN FOLLOWING THAT: "And make atonement for him"? HE ANSWERS: Because he comes forth now, AFTER COMPLETING HIS ABSTINATION PERIOD, to adhere with them, WITH THE THREE ASPECTS OF THE LEFT COLUMN, AND TO BE ALLOWED WINE, STRONG DRINK AND GRAPES. These places do not accept him until he takes counsel with the priest who will atone for him, since originally he expelled them, BY ABSTAINING HIMSELF, and now that he returns to them he needs to adhere to correcting by atonement, so they will accept him. That is the mystical explanation of this.

130. If you wonder about Samson, who was a Nazirite to Elohim, why was he punished? HE REPLIES: It was proper for him, MEANING HE DESERVED THE PUNISHMENT because he joined in marriage with a gentile woman, MEANING DELILAH. He should have joined with his own kind, with what was appropriate for him, but he, who was holy, mingled that holiness with a daughter of a foreign El and abandoned his appropriate state of holiness. Therefore, he was punished.

126. ת"ח, דהכי אוליפנא מספרא דרב המנונא סבא, והכי הוא. כתיב גדל פּרע שער ראשו, בעי דיתרבי שער רישיה ודיקניה, ויתפרש מיין ושכר וענבים, בגין דכלהו סטר שמאלא, ולא תליין שפרא. יין אימא עלאה. שכר ספרא דאחידו ביה ליואי ונפקי מיין עלאה ולא תלי שפרא. ובג"כ בד סליקו ליואי להווא אתר, בפעין לאעברא כל שפרא דלהון, כד"א והעבירו תער על כל בשרם.

127. ענבים אימא תתאה, דכניש יין ושכר לגווה, ועל דא אתפרש מכל סטר שמאלא, דלא לאחזאה עובדא דילהון לגביה. ענבים דא לא תלי שפרא ודיקנא. דהא נוקבא בעינא לספרא שפרא, בד אתיא לאזדווגא בדכורא, והא דיקנא לא אשתכח בה. בג"כ הוא תלי שפרא דרישא ודיקנא, ורזא דמלה נזיר אלהים אקרי, ולא נזיר יי, פריש מדינא בלא.

128. ת"ח, על דא כתיב, וכפר עליו מאשר חטא על הנפש וגו'. על נפשו לא כתיב, אלא על הנפש סתם. ומאי איהו. דא ענבים, דאקרי נפש. ועד כתיב חטא, בגין דסטר דיליה יין ושכר הוא, וגרע מניה אתר דינא. חטא, מאי חטא. אלא גרע דינא של הנפש.

129. אי הכי, אמאי וכפר עליו. בגין דהשתא קא אתיא לאתחברא בהדיהו, ולא מקבלן ליה הני אתרי, עד דימלך בכהנא, ויכפר עליה, בגין דאיהו שדי לון לבר בקדמיתא, כיון דהשתא אתי לגביהו, בעי לאתחברא תקונא דכפרה, ויקבלון ליה, ודא הוא רזא דמלה.

130. ואי תימא, שמשון נזיר אלהים הוה, אמאי אתענש. אלא שמיר הוא מלה, דבעל בת אל נכר. והוה ליה לאתחברא בדידיה, במה דאתחזי ליה. והוא הוה קדיש, אערב ההיא קדושה בבת אל נכר, ושביק אתריה, דאתחזי לההיא קדושה, ובג"כ אתענש.

131. Some say that he has no part in that world. Why is that? It is because he said, "Let my Nefesh die with the Philistines" (Shoftim 16:30) and he passed his lot with the lot of the Philistines, so that his Nefesh will die with them in that world. This is the way they used to proclaim to the Nazirite: 'Go round, round, to the vineyard you shall not come'. The friends have already upheld this explanation.

131. וְאֵית מֵאֵן דְּאָמַר, דְּלִית לִיה חוּלְקָא בְּהוּא עֲלָמָא. מ"ט בְּגִין דְּאָמַר תְּמוּת נַפְשֵׁי עִם פְּלִשְׁתִּים, וּמְסַר חוּלְקִיה בְּחוּלְקָא דְּפְלִשְׁתָּי, דִּימּוּת נַפְשֵׁיה עֲמַהוּן בְּהוּא עֲלָמָא. בְּךְ הוּוּ מְכַרְזֵי עַל נְזִירָא, לְךְ לְךְ אָמְרִין נְזִירָא, סְחֹר סְחֹר, לְכַרְמָא לָא תְקַרְב. וְהָא אוּקְמוּהָ חֲבֵרִינָא.

12. Holy - Pure
Rabbi Shimon talks about the secret of hair in relation to holiness.

132. Here is what is written about Levites: "And thus shall you do to them, to cleanse them: Sprinkle water of purifying on them, and let them shave all their flesh" (Bemidbar 8:7). As soon as they shave their hair and fulfill all this, the Levites are considered pure but not holy. But as soon as the Nazirite isolates from the side OF THE LEFT, he is considered holy and not pure. Thus, it is written: "All the days of his vow of his separation...during which he separates himself to Hashem, he shall be holy" (Bemidbar 6:5).

132. לְיוֹאֵי מַה כְּתִיב בְּהוּ, וְכֹה תַעֲשֶׂה לְהֵם לְטַהֲרֵם הִזָּה עֲלֵיהֶם מִי חֲטָאת וְהִעֲבִירוּ תַעַר עַל כָּל בְּשָׂרָם. בֵּין דְּעֲבָרֵי שְׂעָרָא, וְעֲבָדֵי בּוּלֵי הָאֵי, כְּדִין אֶקְרִי לְיוֹאֵי טְהוֹר, וְלֹא קְדוֹשׁ. אֲבָל הָאֵי נְזִיר בְּגִין דְּאֲתַפְרַשׁ מֵהָאֵי סְטָרָא, אֶקְרִי קְדוֹשׁ וְלֹא טְהוֹר. בְּגִין בְּךְ כְּתִיב, כָּל יְמֵי נְדָר נְזִירוֹ וְגו' אֲשֶׁר יִזִּיר לִינִי קְדוֹשׁ יִהְיֶה וְגו'.

133. "And shall let the locks of the hair of his head grow" (Ibid.). It is because it is written: "And the hair of whose head was like pure wool" (Daniel 7:9). By this, he is similar to the higher, SINCE HIS HAIR DRAWS CHASSADIM AS ABOVE AND WITHOUT JUDGMENT, SINCE HE IS WHOLLY OF THE RIGHT. Rabbi Yehuda bar Rav said: With his hair alone, it is apparent that he is holy, as it is written ABOUT THE HOLY ONE, BLESSED BE HE: "His locks are wavy" (Shir Hashirim 5:11).

133. גְּדִל פְּרַע שְׂעַר רֵאשׁוֹ, מְשׁוּם הָא דְּכְתִיב, וְשְׂעַר רֵאשָׁה כְּעֶמֶר נֶקָא, דְּבִהָאֵי דְּמִי לְגוּוּנָא דְּלַעִילָא. אָמַר ר' יְהוּדָה בַּר רַב, בְּשַׁעְרֵי מַמֶּשׁ אֲשֶׁתְּמוּדַע דְּאִיהוּ קְדִישָׁא, דְּכְתִיב קוֹצוֹתָיו תִּלְתְּלִים.

134. Rabbi Shimon taught, If people would know what is spoken about this hair and its secret, as it is ABOVE in the utmost secrecy, they would have distinguished themselves to their Master with the highest wisdom. Up to here have been the secrets of the Torah; from now on Sitrei Torah: "And her merchandise and her hire shall be holiness to Hashem" (Yeshayah 23:18).

134. תָּאֲנִי ר' שְׂמַעוֹן, אֲלִמְלֵי יַדְעֵי בְּנֵי נֶשָׂא, מֵאֵי קְאָמְרֵי בְּהָאֵי שְׂעָרָא, וּבְרָזָא דִּילֵיהּ, כְּמַה דְּאִיהוּ בְּרָזָא דְּרִזּוֹן, אֲשֶׁתְּמוּדַעַן לְמֵאֲרִיְהוֹן, בְּחֻכְמַתָּא עֲלָאָה. עַד כֹּאן רִזּוֹ דְּאֲוֲרִייתָא, מִכָּאן וְלַהֲלָאָה סְתָרֵי תוֹרָה, סְחָרָה וְאֲתַנְנָה קְדֶשׁ לִינִי.

1. The foreword to the Idra Raba
Rabbi Shimon tells the friends what he wishes to reveal to them and invites them to a new understanding. He is anguished over the question of whether to reveal secrets, until Rabbi Aba reassures him that the friends all fear God. Rabbi Shimon tells the rabbis that this is a time to act for God because people have forsaken His Torah. He talks about the talebearer who is not settled in his mind and is not trustworthy to receive secrets and he contrasts this to a faithful spirit who is stable and conceals matters. When Rabbi Shimon begins to reveal secrets, the place shakes and the friends tremble.

1. We were taught that Rabbi Shimon said to his friends: How long will we remain upheld by one pillar, MEANING IN THE SENSE OF THE FORMLESS WORLD (HEB. TOHU), IN WHICH THE SEVEN LOWER SFIROT WERE IN A SINGLE STACK, THE ONE ABOVE THE OTHER. RABBI SHIMON WISHED TO REVEAL TO THEM THE MEANING OF THE GRADES IN THE WORLD OF CORRECTION, WHICH CONSIST OF THREE PILLARS, THE HIDDEN MEANING OF THE THREE COLUMNS - RIGHT, LEFT AND CENTRAL. It is written: "It is time to act for Hashem: they have made void Your Torah" (Tehilim 119:126). The days are few and the sin-master, MEANING THE PROSECUTOR, applies pressure. Every day the proclamation resounds FOR REPENTANCE and the reapers of the field are few, MEANING THOSE WHO DESERVED THE CROP OF THE SUPERNAL FIELD, MALCHUT, WHICH ARE THE UNDERSTANDINGS OF THE SECRETS OF TORAH. They, EVEN THOSE WHO UNDERSTOOD, are LOCATED at the end of the vineyard, WHICH IS MALCHUT. Even they do not pay attention and are do not know where they are going.

2. Gather, friends, to the throne, dressed in shields with swords and lances in your hands, WHICH IS THE SECRET OF THE UNIFICATIONS TO DESTROY THE KLIPOT. Hurry with your corrections, MEANING HURRY TO RESTORE THE THREE COLUMNS: CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD with counsel, with wisdom, with understanding, with knowledge, with appearance, with hands, WHICH IS THE SECRET OF CHESED, GVURAH AND TIFERET and with feet, WHICH IS THE SECRET OF NETZACH, HOD AND YESOD. Appoint as king over on you someone who has the authority of life and death to decree truthful words, words to which the Supernal Holy Ones will listen, and will be glad to hear and to know them.

3. Rabbi Shimon sat down and wept. He said: Woe if I do reveal and woe if I do not reveal. IF HE DOES NOT REVEAL, THE NEW UNDERSTANDINGS IN THE TORAH WILL GET LOST, AND IF HE DOES REVEAL, PERHAPS SOMEONE WHO IS NOT WORTHY OF THE HIDDEN MEANINGS OF THE TORAH MIGHT HEAR. The friends that were there kept silent. Finally, Rabbi Aba stood up and said to him: If my lord is graceful enough to reveal, behold it says, "The secret of Hashem is with them that fear Him" (Tehilim 25:14). These friends fear the Holy One, blessed be He. They have already gained entry to the chamber of your residence. WE HAVE LEARNED THAT some of them entered THIS GREAT CHAMBER and some of them exited, BUT NOT ALL SINCE THREE FRIENDS PASSED AWAY.

4. We have learned that the friends were counted who were present before Rabbi Shimon. The following were present: Rabbi Elazar, his son, Rabbi Aba, Rabbi Yehuda, Rabbi Yosi bar Jacob, Rabbi Yitzchak, Rabbi Chizkiyah bar Rav, Rabbi Chiya, Rabbi Yosi and Rabbi Yesa. They stretched their hands to Rabbi Shimon with the fingers straightened upward. They entered the field among the trees and sat down. Rabbi Shimon stood up and prayed his prayer, sat down among them and said: Everyone should place his hands in his bosom. Each one placed his hands IN HIS OWN BOSOM AND RABBI SHIMON accepted them. He opened the discussion saying, "Cursed be the man that makes any carved or molten idol, an abomination of Hashem, the work of the hands of a craftsman, and sets it up in secret. And all the people" - ALL THE FRIENDS - "shall answer and say, 'Amen'" (Devarim 27:15).

1. תִּנְנָא, אָמַר ר"ש לְחֻבְרַיָּא, עַד אֵימַת נִיתִיב בְּקִימָא דְחַד סַמְכָא. כְּתִיב עַת לַעֲשׂוֹת לִי הַפְּרוּ תּוֹרַתְךָ. יוֹמִין זְעִירִין, וּמֵאֲרִי דְחֻבָּא דְחִיק. כְּרוּזָא קֵאֲרִי כֹּל יוֹמָא, וּמְחַצְדֵי חֻקְלָא זְעִירִין אֵינוּן. וְאֵינְהוּ בְּשׁוּלֵי כְּרַמָּא. לֹא אֲשַׁגְחֹן, וְלֹא יִדְעִין, לֹאֵן אֶתְר אֲזִלִין כְּמָה דִּיאוֹת.

2. אֲתַכְנְשׁוּ חֻבְרַיָּא לְבֵי אֲדָרָא, מְלוּבָשִׁין שְׂרִיין סִיפֵי וְרוּמְחֵי בִּידֵיכֹן, אֲזַדְרִזוּ בְּתַקּוּנֵיכֹן. בְּעִיטָא, בְּחֻכְמָתָא. בְּסוּכְלַתְנֹו. בְּדַעְתָּא. בְּחִיזוּ. בִּידִין. בְּרַגְלִין. אֲמַלְכוּ עַלִּיכֹן לְמֵאן דְּבִרְשׁוּתֵיהּ חֵי וּמוֹתָא. לְמַגְזֵר מְלִין דְּקִשׁוּט. מְלִין דְּקִדְיִשׁוּ עֲלִיוּנִין צִיִּיתֵי לְהוּ, וְחֲרָאן לְמַשְׁמַע לְהוּ, וְלְמַנְדַּע לְהוּ.

3. יְתִיב ר"ש וּבְכַה, וְאָמַר וּוִי אֵי גְלִינָא, וּוִי אֵי לֹא גְלִינָא. חֻבְרַיָּא דְהוּהּ תַּמְן אֲשַׁתִּיקוּ. קָם ר' אַבָּא וְא"ל, אֵי נִיחָא קַמִּיהּ דְּמַר לְגַלְאָה, הָא כְּתִיב סוּד יִי לִירְאִיו, וְהָא חֻבְרַיָּא אֵלִין דְּחַלִּין דְּקוּדְשָׁא בְּרִיךְ הוּא אֵינוּן, וּכְבַר עָאלוּ בְּאֲדָרָא דְבֵי מִשְׁכְּנָא, מְנַהוּן עָאלוּ, מְנַהוּן נְמָקוּ.

4. תִּאֲנָא, אֲתַמְנֹו חֻבְרַיָּא קַמִּיהּ דְּר"ש, וְאֲשַׁתְּכַחוּ, רַבִּי אֶלְעָזָר בְּרִיהּ. וְר' אַבָּא. וְר' יְהוּדָה. וְרַבִּי יוֹסִי בַר יַעֲקֹב. וְר' יִצְחָק. וְר' חֻזְקִיָּה בַר רַב. וְר' חֵיָּא. וְר' יוֹסִי. וְר' יִיסָא. יִדִּין יְהִבּוּ לְר"ש, וְאַצְבָּעֵן זָקְפוּ לְעֵילָא. וְעָאלוּ בְּחֻקְלָא בִּינֵי אֵילָנֵי וַיִּתְּבוּ. קָם ר"ש וְצִלֵי צְלוֹתֵיהּ, יְתִיב בְּגוּוִיָּהּ וְאָמַר, כֹּל חַד יִשְׁוֵי יָדוּי בְּתוֹקְפֵיהּ. שׁוּוּ יִדְיָהּ, וְנָסִיב לוֹן. פִּתַּח וְאָמַר אַרְוֵר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמַסְכָּה מַעֲשֵׂה יָדֵי חַרֶּשׁ וְשֵׁם בְּסִתֵּר וְעָנֹו כֹּל הָעָם וְאָמְרוּ אָמֵן.

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5. Rabbi Shimon opened the discussion with the verse: "It is time to act for Hashem: THEY HAVE MADE VOID YOUR TORAH", which MEANS why is this a time to act for Hashem? Because "they have made void Your Torah." What does "they have made void Your Torah" mean? MEANING: They have made void the Torah above, WHICH IS THE SECRET OF ZEIR ANPIN, because she becomes void if she is not observed with her establishments, AS THE FOLLOWING WILL EXPLAIN. THIS VERSE was said to Atik Yomin (the Ancient of Days), WHICH IS THE BEGINNING OF THE ROOT OF ALL CORRECTIONS, AS IN THE FOLLOWING EXPLANATION. It says, "Happy are you, Yisrael: who is like you" (Devarim 33:29), BECAUSE THEY ADHERE TO THE CENTRAL COLUMN and "Who is like You, Hashem, among the Elim" (Shemot 15:11). THIS APPLIES TO ZEIR ANPIN, WHO IS THE CENTRAL COLUMN.

6. He called on his son Rabbi Elazar and sat in front of him. Rabbi Aba was on the other side and said: We are all inclusive, SINCE THE SOUL OF RABBI ELAZAR WAS OF CHOCHMAH AND THAT OF RABBI ABA WAS BINAH, AND RABBI SHIMON HIMSELF WAS DA'AT THAT UNIFIES CHOCHMAH AND BINAH TO EACH OTHER. THAT IS WHY HE SAID THAT THEY WERE ALL INCLUSIVE, SINCE CHOCHMAH, BINAH AND DA'AT INCLUDE ALL THE GRADES. Until now the pillars were constructed, MEANING THAT TO THIS POINT THEY WERE INVOLVED IN CORRECTING THE THREE COLUMNS, ALSO CALLED THREE PILLARS. They were silent. They heard a sound and their knees were knocking together BECAUSE OF FEAR. What was the sound? That was the sound of the friends above who were gathering, MEANING THE CHARIOTS OF THE HOLY ONE, BLESSED BE HE.

7. Rabbi Shimon rejoiced and said, "Hashem, I have heard the report of You, and I was afraid" (Chavakuk 3:2). It was true there that he feared SINCE HIS ROOT WAS FROM THE LEFT COLUMN, BUT for we WHO ARE UNITED WITH THE CENTRAL COLUMN, it depends on love, MEANING CHASSADIM, THAT ARE THE ASPECT OF LOVE. It is written: "And you shall love [CG1]Hashem your Elohim" (Devarim 6:5). It is written: "Because Hashem loved you" (Ibid. 7:8) and it is also written: "I have loved you..." (Malachi 1:2).

8. Rabbi Shimon opened the discussion saying, "A talebearer (lit. 'goer') reveals secrets: but he that is of a faithful spirit conceals the matter" (Mishlei 11:13). This verse is difficult, but it should have said 'tale-man'. What is a TALE goer? HE REPLIES: It refers to someone who is not settled in mind and not trustworthy. Whatever he has heard goes within him like a board in water THAT DOES NOT SINK UNTIL it gets expelled outside, MEANING TO SAY HE HAS NO REST UNTIL HE REVEALS WHATEVER HE HEARD TO SOMEONE ELSE. What is the reason? It is because his spirit is not stable, SETTLED. Of him who has a stable spirit, it says "But he that is of a faithful spirit conceals the matter". A faithful spirit MEANS a stable spirit. It all depends on the spirit. It is also written: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5).

5. פתח ר"ש ואמר, עת לעשות ליני, אמאי עת לעשות ליני. משום דהפרו תורתך. מאי הפרו תורתך, תורה דלעילא. דאיהו מתבטלא אי לא יתעביד בתקונוי דא. ולעתיק יומין אתמר. כתיב אשריך ישראל מי כמוך. וכתיב, מי כמוך באלים יי'.

6. קרא לרבי אלעזר בריה, אותביה קמיה, ולרבי אבא מסטרא אחרא, ואמר אנן כללא דכולא. עד השתא אתתקנו קיימין. אשתיקו, שמעי קלא, וארכובתן דא לרא נקשן. מאי קלא. קלא דכנופטיא עלאה דמתכנפי.

7. חדו ר"ש ואמר, יי' שמעתי שמעך יראתי התם יאות הוה למהוי דחיל. אנן בחביבותא תלייא מלתא, דכתיב ואהבת את יי' אלהיך, וכתיב מאהבת יי' אתכם, וכתיב אהבתי אתכם וגו'.

8. ר"ש פתח ואמר, הולך רכיל מגלה סוד ונאמן רוח מכסה דבר. הולך רכיל, האי קרא קשיא, איש רכיל מפעי ליה למימר, מאן הולך. אלא מאן דלא אתישוב ברוחיה, ולא הוי מהימנא, ההוא מלה דשמע, אזיל בגוויה בחיזרא במיא, עד דרמי ליה לבר. מ"ט. משום דלית רוחיה רוחא דקיומא. אכל מאן דרוחיה רוחא דקיומא, ביה כתיב, ונאמן רוח מכסה דבר. ונאמן רוח, קיומא דרוחא. ברוחא תלייא מלתא. וכתיב, אל תתן את פיך לחטוא את בשרך.

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9. The world is preserved only through secrecy and if, in worldly things, secrecy is a prerequisite, it is so much more certain that the mysteries of mysteries of Atik Yomin are not even passed on to the angels above. Rabbi Shimon said: To the heavens, I don't say to listen. To the earth I don't say to hear, since we maintain the worlds. THAT IS TO SAY, MOSES AND ISAIAH MADE THE HEAVENS AND EARTH WITNESSES TO PUNISH THE CHILDREN OF YISRAEL IF THEY DO NOT MAINTAIN THE WORLDS, THAT THE HEAVENS WILL NOT GIVE ITS RAIN NOR THE EARTH ITS CROPS. BUT RABBI SHIMON WAS SPEAKING TO THE RIGHTEOUS, WHO MAINTAIN THE WORLD AND HAVE NO NEED FOR WITNESSES. We have learned of the mysteries of mysteries. When Rabbi Shimon began with the secrets of secrets, the place shook and the friends trembled.

2. "And these are the kings"

Rabbi Shimon begins by saying that the friends are blessed and that to them are revealed the inner secrets of the Torah that have not even been revealed to the angels. The topic at hand here is the mention of the kings of Edom that reigned before the children of Yisrael came along and had any king. The secret of this alludes to the supernal worlds and the time before His corrections were maintained; all those kings of Edom died. Rabbi Shimon ends by talking about the creation of the Torah.

10. He revealed in secret and opened the discussion with the verse: "And these are the kings that reigned in the land of Edom, before there reigned any king..." (Bereshheet 36:31). Blessed are you, righteous, to whom were revealed the inner secrets of the Torah, which are not revealed to the most holy ones up high, MEANING THE ANGELS. Who will be attentive to this and who will deserve this, IN WHAT IS WRITTEN: "AND THESE ARE THE KINGS..." That is evidence about overall faith. May the prayer be accepted that it will not be considered a sin to reveal this. What will the friends say, since this verse is difficult, since it was unnecessary to write this because we could see how many kings Edom had before the children of Yisrael came along, and prior to the children of Yisrael having a king? What is shown to us here? It is a high secret and men are incapable of knowing and understanding and contemplating this, SINCE IT ALLUDES TO THE SUPERNAL WORLDS.

11. We have learned about the most Ancient of ancients, the most hidden of hidden, before He prepared His corrections and the crowns of crowns. THE PREPARATION OF THE VESSELS AND READYING THEM TO RECEIVE THE LIGHTS ARE CALLED CORRECTIONS. THE LIGHTS THEMSELVES ARE CALLED CROWNS, DERIVED FROM THE VERSE: "THE CROWN WITH WHICH OUR MOTHER CROWNED HIM" (SHIR HASHIRIM 3:11). There did not yet exist a beginning nor an end, WHICH ARE THE UPPER CHOCHMAH, THE BEGINNING OF REVELATION, AND LOWER CHOCHMAH, THE END OF REVELATION. He was carving and estimating the limits of it, MEANING OF REVEALING THE BEGINNING AND THE END. He laid out a boundary and in it He marked and measured kings.

12. His corrections were not maintained. This is what is written: "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Yisrael," MEANING BEFORE the first king that reigned over the first children of Yisrael. All that were recorded were called by their names but did not live. Then after that He abandoned them and hid them; He was elevated by that boundary and established with His own corrections.

9. וְלִית עֲלֵמָּא מִתְקַיִמָּא אֱלָא בְּרֹזָא. וְכִי אִי בְּמִלִּי עֲלֵמָּא אֶצְטְרִיךְ רֹזָא. בְּמִלִּין רֹזִין דְּרֹזִינָא דְעֵתִיק יוֹמִין, דְּלֹא אֶתְמַסְרָן אֲפִילוּ לְמַלְאכִין עֲלֵאִין עֲאֲב"ו. אֲר"ש, לְשִׁמְיָא לֹא אִימָא דִּיצִיתוֹן, לְאַרְעָא לֹא אִימָא דְתִשְׁמַע, דְּהָא אֲנִן קִיּוּמֵי עֲלָמִין. תְּנָא רֹזִין דְּרֹזִין, כִּד פִּתַּח ר"ש בְּרֹזִי דְרֹזִין, אֲזִדְעָע אֶתְרָא, וְחִבְרִין אֶתְחַלְחֵלוּ.

10. גְּלִי בְּרֹזָא וּפְתַח וְאָמַר, כְּתִיב וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוּם לִפְנֵי מֶלֶךְ מֶלֶךְ וְגו'. זְכַאִין אֶתּוֹן צְדִיקֵינָא, דְּאֶתְגְּלִי לְכוּן רֹזִי דְרֹזִין דְּאֹרִייתָא, דְּלֹא אֶתְגְּלִיין לְקִדְשֵׁי עֲלִיוֹנִין, מֵאֵן יִשְׁגַּח בְּהֵאִי, וּמֵאֵן יִזְכֶּה בְּהֵאִי, דְּהוּא סְהֵדוּתָא עַל מְהֵימְנוּתָא דְּכֻלָּא. צְלוּתָא בְּרַעוּא יְהֵא, דְּלֹא יִתְחַשֵּׁב לְחוּבָא לְגִלְגָּא דָּא. וּמָה יִימְרוּן חֲבֵרֵינָא, דְּהֵאִי קְרָא קְשִׁיָּא הוּא, דְּהֵאִי לֹא הוּוּה לִיָּה לְמַכְתָּב הַכִּי, דְּהֵאִי חֲזִינֵן כְּמָה מְלָכִים הוּוּ, עַד דְּלֹא יִיתוּן בְּנֵי יִשְׂרָאֵל, וְעַד לֹא יְהִי מְלָכָא לְבְנֵי יִשְׂרָאֵל וּמָה אֶתְחַזִּי הַכָּא, וּבְדָא אֶתְעֵרוּ חֲבֵרֵינָא. אֱלָא רֹזָא דְרֹזִין הוּא, דְּלֹא יִכְלִין בְּנֵי נִשָּׂא לְמַנְדַּע וּלְאֶשְׁתַּמּוּדַע וּלְמַרְחֵשׁ בְּדַעְתֵּיהוּ בְּהֵאִי.

11. תְּאֲנָא, עֵתִיקָא דְעֵתִיקִין, טְמִירָא דְטְמִירִין, עַד לֹא זְמִין תְּקוּנוֹי, וְעֵטוּרֵי עֵטוּרִין, שִׁירוּתָא וְסִיּוּמָא לֹא הוּוּה. וְהוּוּה מְגִלְיָהּ וּמְשַׁעַר בֵּיהּ. וּפְרִיס קְמִיָּה חַד פְּרָסָא, וּבָה גְלִיָּהּ וְשִׁיעַר מְלָכִין.

12. וְתְקוּנוֹי לֹא אֶתְקַיִמוּ, הַה"ד וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוּם לִפְנֵי מֶלֶךְ מֶלֶךְ לְבְנֵי יִשְׂרָאֵל. מְלָכָא קְדַמָּא, לְבְנֵי יִשְׂרָאֵל קְדַמָּא. וְכֻלְהוּ דְּגִלְיָפוּ בְּשִׁמְהֵן אֶתְקְרוּן. וְלֹא אֶתְקַיִמוּ, עַד דְּאֲנַח לְהוּ, וְאֶצְנַע לְהוּ, וּלְבַתֵּר זְמַנָּא הוּא אֶסְתַּלַּק בְּהֵוּא פְּרָסָא, וְאֶתְתַּקֵּן בְּתְקוּנוֹי.

13. We have learned that when His wish came to pass, THE WISH OF THE EMANATOR, to create the Torah, she was hidden for 2,000 years and He produced her, MEANING CREATED HER. She immediately said to Him: Whoever wishes to restore and accomplish, let him first tend to his own corrections.

13. וְתָאנָא, כִּד סְלִיק בְּרַעוּתָא, לְמַבְרֵי אוּרְיִיתָא, טְמִירָא תְרֵי אֲלֵפֵי שָׁנִין, וְאַפְקָה, מִיַּד אַמְרָה קַמֵּיהּ, מֵאן דְּבַעֵי לְאַתְקַנָּא וְלַמְעַבְדַּי, יִתְקַן בְּקַדְמֵיתָא לְתַקּוּנֵיהּ.

3. Atika of Atikin

Rabbi Shimon tells what the Hidden Book revealed about the most ancient among the ancients, and of how the illuminating light of the whiteness of the skull in the head of Arich Anpin is the legacy of the righteous in the World to Come.

14. We have learned from Tz'niuta Desafra (the hidden book) about the most Ancient among the ancient, the most concealed of concealed, the most hidden of the hidden, which in His corrections was corrected and came, like the oldest among the old, most Ancient of the ancients, the most hidden of the hidden, who in His corrections is known yet unknown. He is dressed in white and has a radiant WHITE countenance. HE resides on the throne of fiery sparks, in order to subdue them.

14. תָּאנָא בְּצַנִּיעוּתָא דְסַפְרָא, עֵתִיקָא דְעֵתִיקִין, סְתָרָא דְסְתָרִין טְמִיר דְטְמִירִין, אֲתַתְקַן וְאַזְדַּמֵּן, כְּחַד סָבָא דְסָבִין, עֵתִיק מְעֵתִיקִין, טְמִיר מְטְמִירִין, וּבְתִיקוּנֵיהּ יָדִיעַ וְלֹא יָדִיעַ. מְאִירֵי דְחֹזֵר כְּסוּ, וְחִיזוּ בּוֹסִיטָא דְאַנְפוּי, יְתִיב עַל בּוֹרְסִינָא דְשְׂבִיבִין, לְאַכְפִּינָא לֹון.

15. Throughout 400,000 worlds, the whiteness of the skull in the head, ARICH ANPIN, spreads. The illuminating light of this whiteness is the legacy of the righteous in the World to Come, consisting of four hundred worlds. This is what is written: "four hundred shekels of silver, current money with the merchant" (Beresheet 23:16).

15. אַרְבַּע מָאָה אֲלֵפֵי עֲלָמִין, אֲתַפְשֵׁט חֹזְרָא דְגוּלְגֻלְתָּא דְרִישׁוּי. וּמְנַהִירוּ דְהָאֵי חִיּוּרָא, יְרֵתֵי צְדִיקֵינָא לְעֲלָמָא דְאַתֵּי, ד' מָאָה עֲלָמִין, הַה"ד אַרְבַּע מֵאוֹת שֶׁקֶל בְּסֶף עוֹבֵר לְסוּחָר.

4. The skull

Rabbi Shimon describes the skull of Arich Anpin in which are 130 million worlds, and he describes the flow of dew to Zeir Anpin and by which the dead wake up in the World to Come. He talks about that dew that sustains the Supreme Holy Ones and about the manna that sustains the righteous in the future. We learn how the whiteness of this skull radiates light in thirteen directions and how the dew flows to Zeir Anpin. The white illumination for the rest of the lower skulls (the crowns in the grades of the three worlds Briyah, Yetzirah and Asiyah) is drawn from the skull of Zeir Anpin.

16. In the skull, WHICH IS KETER OF ARICH ANPIN, reside 13,000 x 10,000 (130 million) worlds that move on feet and are supported by them. From this skull, dew drops flow DAILY to the exterior one, ZEIR ANPIN, and fill the head every single day, as is written: "For my head is filled with dew" (Shir Hashirim 5:2).

16. בְּגוּלְגֻלְתָּא, יִתְבִּין תְּלִיסַר אֲלֵפֵי רַבּוּא עֲלָמִין, דְּנִטְלִין עֲלוּי רְגֵלִין, וְסַמְכִין עֲלוּי. וּמַהֲאֵי גוּלְגֻלְתָּא נְטִיף טְלָא, לְהוּא דְלִבְר, וּמְלִיּוּא לְרִישֵׁיהּ בְּכָל יוּמָא, דְכֻתִּיב שְׂרָאשֵׁי נִמְלָא טַל.

17. From that dew, which is outside, and which ZEIR ANPIN shakes off from his head, the dead wake up TO LIFE in the World to Come, as it is written: "For Your dew is as the dew on herbs (also: 'of lights')" (Yeshayah 26:19). THIS IS BECAUSE THIS DEW IS the illumination of the white light of Atika, MEANING THE WHITENESS OF THE SKULL THAT IS NAMED ATIKA, and from that dew are the Supreme Holy Ones sustained. That is the manna that is ground for the righteous in the future to come. That dew flows to the field of holy apple trees, THE MALCHUT, as it says, "And when the layer of dew was gone up, behold, upon the face of the wilderness there lay a fine flaky substance" (Shemot 16:14). The appearance of that dew is white like the crystal stones that appear to contain all the colors within them, as is written: "And its color was like the color of crystal" (Bemidbar 11:7).

17. וּמַהֲהוּא טְלָא דְאַנְעַר מְרִישֵׁיהּ, הוּא דְאִיהוּ לְבַר, יִתְעָרוּן מִתֵּינָא לְעֲלָמָא דְאַתֵּי. דְכֻתִּיב בֵּי טַל אוּרוֹת טַלְךָ, אוּרוֹת נְהוּרָא דְחֹזְרָתָא דְעֵתִיקָא. וּמַהֲהוּא טְלָא, מִתְקַיִימִין קְדִישֵׁי עֲלִיוּנִין. וְהוּא מְנָא דְטַחְנֵי לְצְדִיקֵינָא לְעֲלָמָא דְאַתֵּי. וְנְטִיף הוּא טְלָא לְחַקְלָא דְתַפּוּחִין קְדִישִׁין. הַה"ד, וְתַעַל שְׂכַבַּת הַטַּל וְהָנָה עַל פְּנֵי הַמְדַבֵּר דֵּק מְחוּסְפָס. וְחִיזוּ הוּא טְלָא חֹזֵר. כְּהָאֵי גּוּנָא דְאַבְנֵין דְבִדּוּלְחָא, דְאַתְחֻזִּינָא כָּל גּוּנִין בְּגוּוּה. הַה"ד וְעִינּוּ בְּעֵין הַבְּדוּלְחָ.

18. The whiteness of this skull, THE KETER OF ARICH ANPIN, radiates light to the thirteen directions engraved around it, four directions on this side OF THE FACE, four directions on that side of its face, ON THE RIGHT AND LEFT OF THE SKULL ON THE SIDE AGAINST THE FRONT FACE, and four directions on the back side. One DIRECTION is on top of the skull, IN THE CENTER BETWEEN RIGHT AND LEFT.

19. From this, the length of the face OF ARICH ANPIN spreads unto the 370 x 10,000 worlds. This is referred to as longsuffering (lit. 'of a long face'). THEREFORE, this most ancient Atika is called Arich Anpin, WHICH IS ARAMAIC FOR LONG FACE. That one outside, THE ONE THAT COATS FROM THE NAVEL DOWNWARD OF ARICH ANPIN, WHERE IT IS CONSIDERED AS THE EXTERIOR OF THE BODY, is called ZEIR ANPIN, corresponding to the old Atika, the Holy of Holies. THIS IS BECAUSE ZEIR ANPIN AND ATIKA MUST BE ONE ONLY DURING SMALLNESS. WHEN THE LOWER GRADES ARE NOT DESERVING, HE COATS FROM THE NAVEL DOWNWARD OF ARICH ANPIN. IN TIMES OF FAVOR, HE ASCENDS AND COATS ABOVE THE HEAD OF ARICH ANPIN. When Zeir Anpin gazes to ARICH ANPIN, all below get restored and its face spreads and lengthens during that period. This is ONLY IN PERIODS OF FAVOR but not all the time, like Atika, WHICH IS ARICH ANPIN.

20. From this skull, WHICH IS KETER OF ARICH ANPIN, emanates one white side FROM THE THIRTEEN WHITENESSES OF THE SKULL to the skull of Zeir Anpin, WHICH IS HIS KETER, to construct his head, MEANING TO ESTABLISH FOR HIM THE FIRST THREE SFIROT THAT ARE REFERRED TO AS THE HEAD. FROM THE SKULL OF ZEIR ANPIN IS DRAWN THE WHITE ILLUMINATION for the rest of the lower skulls, REFERRING TO THE CROWNS IN THE GRADES OF BRIYAH, YETZIRAH AND ASIYAH that are without number. Each skull pays a fee for THE ILLUMINATING OF the whiteness to Atik Yomin, when they are accounted under the scepter, and the half shekel per skull THAT THE CHILDREN OF YISRAEL GIVE in their census down below is parallel to this.

5. Membrane of air and the concealed brain

We learn about the membrane that covers the brain that is the concealed Chochmah of Arich Anpin. The brains of Zeir Anpin spread out to 32 paths because the membrane is detached from Him.

21. In the hollow space of the skull, there exists a tissue made of air of concealed upper Chochmah that is not detachable. THAT IS TO SAY, IN THE CRACKS OF THE SKULL THERE IS THE BRAIN OF AIR OF SUPERNAL CHOCHMAH AND UNDERNEATH THE BRAIN OF AIR, THERE IS AN UNBROKEN MEMBRANE. It is not common THAT IT BE BROKEN and it never opens. This membrane covers the brain, which is concealed Chochmah OF ARICH ANPIN. IN ARICH ANPIN THERE ARE THREE HEADS, BESIDES THE ONE HEAD THAT IS ATIK. THESE ARE THE SKULL AND THE UPPER CONCEALED CHOCHMAH, WHICH IS REFERRED TO AS THE BRAIN OF AIR THAT IS IN THE CRACKS OF THE SKULL, WHICH IS THE SECOND HEAD. THE LOWER CONCEALED CHOCHMAH IS IN THE HOLLOW OF THE SKULL, WHICH IS THE THIRD HEAD. THE MEMBRANE IS LOCATED UNDERNEATH THE BRAIN OF AIR AND ABOVE THE CONCEALED CHOCHMAH, AND COVERS THE CONCEALED CHOCHMAH SO IT SHOULD NOT RADIATE ITS ILLUMINATION TO THE OUTSIDE OF THE MEMBRANE. This is why this Chochmah was covered with the sealed membrane that is impenetrable.

18. האי גולגלתא. חוּרָא דִּילִיה, אָנְהִיר לְתֵלִיסר עִיבֵר גְּלִימִין בְּסַחְרָנוּי. לְאַרְבַּע עִיבֵר בְּסַטְרָא חַד, וְלְאַרְבַּע עִיבֵר בְּסַטְרָא דָא, בְּסַטְרָא דְאַנְפוּי. וְלְאַרְבַּע עִיבֵר בְּסַטְרָא דָא, לְסַטְרָא דְאַחֻרָא. וְחַד לְעִילָא דְגוּלְגַלְתָּא.

19. וּמַהֲאֵי אֲתַפְּשֵׁט אֹרְכָא דְאַנְפוּי, לְתֵלַת מָאָה וְשִׁבְעִין רַבּוּא עֲלָמִין. וְהֵהוּא אֲתַקְרִי אַרְךְ אַפִּים. וְהֵאֵי עֲתִיקָא דְעֲתִיקִין אֲתַקְרִי אַרְיָכָא דְאַנְפִּין. וְהֵהוּא דְלִבֵּר אֲתַקְרִי זְעִיר אַנְפִּין. לְקַבְּלִיה דְעֲתִיקָא סָבָא, קִדְשׁ קִדְשִׁים דְקִדְשָׁא. וְזְעִיר אַנְפִּין בְּד אֲסַתְבֵּל לְהֵאֵי, כֹּלָא דְלִתְמָא אֲתַתְקֵן, וְאַנְפוּי מִתַּפְּשֵׁטִין וְאַרְיָכִין בְּהֵהוּא זְמַנָּא, אֲבָל לָא כֹּל שְׁעָתָא כְּמַה דְעֲתִיקָא.

20. וּמַהֲאֵי גוּלְגַלְתָּא, נְפִיק חַד עִיבֵר חִינּוּר לְגוּלְגַלְתָּא דְזְעִיר אַנְפִּין, לְתַקְנָא רִישִׁיה. וּמַהֲאֵי לְשָׂאֵר גוּלְגַלְתִּין דְלִתְמָא, דִּלִּית לֹון חוּשְׁבָנָא. וְכֹל גוּלְגַלְתָּא זְהִבִין אַגְר חִינּוּרְתָא לְעֲתִיק יוּמִין. בְּד עָאֲלִין בְּחוּשְׁבָנָא תַּחוּת שְׂרָבִיטָא. וְלְקַבֵּיל דָא, בְּקַע לְגוּלְגוּלְתָּא לְתַתָּא, בְּד עָאֲלִין בְּחוּשְׁבָנָא.

21. בְּחֵלְלָא דְגוּלְגַלְתָּא, קְרוּמָא דְאַוִירָא דְחֻכְמָתָא עֲלָאָה סְתִימָה דְלָא פֶּסֶק. וְהֵאֵי לָא שְׂכִיחַ, וְלָא אֲתַפְּתַח. וְהֵאֵי קְרוּמָא אֲתַחְפִּינָא עַל מוּחָא דְאִיהוּ חֻכְמָתָא סְתִימָאָה. וּבְגִינֵי כֶךְ אֲתַכְסִינָא הֵאֵי חֻכְמָתָא בְּהֵהוּא קְרוּמָא, דְלָא אֲתַפְּתַחָא.

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22. This brain, which is the concealed Chochmah, THAT IS THE THIRD HEAD OF ARICH ANPIN, is still and quiet in its location like fine wine above its sediments. That is why they say an old person's mind is vague and his brain is veiled and not agitated.

22. וְהָאֵי מוֹחָא, דְּאִיהוּ הָאֵי חֲכָמְתָא סְתִימָאָה. שְׁקִיט וְאֶשְׁתַּכֵּיךְ בְּאַתְרֵיהּ, בְּחֶמֶר טַב עַל דְּוַרְדֵּייהּ, וְהֵינּוּ דְאַמְרֵי סְבָא דְעֵתוּי סְתִים, וּמוֹחִיה סְתִים וְשָׂכִיךְ.

23. That membrane is detached from Zeir Anpin. Therefore, his brains spread out to 32 paths. It is written: "And a river went out of Eden" (Beresheet 2:10). Why so? Because the membrane gets broken and does not cover the brain. We have learned that from the letters' impressions, like THAT Tav, impressed upon Atik Yomin, ARICH ANPIN, the incomparable.

23. וְהָאֵי קְרוּמָא אֲתַפְסַק מִזְעִיר אַפִּין, וּבְגִינֵי כֶךְ מוֹחִיה אֲתַפְשֵׁט וְנִפְיָק לְתַלְתִּין וְתַרִּין שְׁבִילִין, הַה"ד וְנִהַר יוֹצֵא מֵעַדָן. מ"ט. מְשׁוּם דְקְרוּמָא אֲתַפְסַק, דְלֹא מַחְפִּיא עַל מוֹחָא. וְהֵינּוּ דְתַנִּינָן בְּרִישׁוּמֵי אֲתוּוֹן, תִּי"ו רְשִׁים רִישׁוּמָא לְעֵתִיק יוֹמִין דְלִית דְכּוֹתִיחָה.

6. Pure wool

Rabbi Shimon talks about the thousands of groups of hairs in the skull of the head, every strand of which glows in 410 worlds. A well spring glows and flows from these strands to the strands of Zeir Anpin, and the brain of Zeir Anpin gets constructed from these, after which it flows to the 32 paths of wisdom. Rabbi Shimon says that a person's character is revealed from his hair. From the parting of the hair Rabbi Shimon deduces a parting into 613 ways of the Torah, meaning the 613 precepts.

24. We have learned that in the skull of the head - that is, IN THE KETER OF ARICH ANPIN - there are thousands of thousands of tens of thousands, seven thousands and five hundreds groups of hairs. They are clean and white like wool that is clean and free of knots, untangled, so as not to appear tangled, but everything is in its place and not even minutely intrusive, without one hair over another hair.

24. תְּאֵנָא, בְּגוּלְגַלְתָּא דְרִישָׁא, תְּלִיין אֶלְף אֶלְפִין רְבּוּא, וְשִׁבְעַת אֶלְפִין, וְחֲמֵשׁ מָאָה קוֹצֵי דְשַׁעְרֵי, חָזוּר וְנָקִי, כְּהָאֵי עֵמְרָא כַּד אִיהוּ נָקִי, דְלֹא אֶסְתַּבְּךְ דָּא בְּדָא. דְלֹא לְאַחֲזָא עַרְבוּבִיחָה בְּתַקּוּנוּ. אֶלָּא כֻּלָּא עַל בּוֹרֵייהּ, דְלֹא נִפְיָק נִימָא מִנִּימָא, וְשַׁעְרָא מְשַׁעְרָא.

25. Every individual lock OF HAIR has 410 bundles of hair, as the numerical value of Kadosh (lit. 'holy'). Each hair strand glows in 410 worlds, AS THE NUMERICAL VALUE OF KADOSH. Each world is concealed and hidden, and is entirely unknown except to itself. It glows to 410 directions, ALSO THE NUMERICAL VALUE OF KADOSH. THIS IS THE SECRET MEANING OF THE THREE RECITED HOLINESSES: HOLY, HOLY, HOLY.

25. וְכֹל קוֹצָא וְקוֹצָא, אֵית בֵּיה אַרְבַּע מָאָה וְעֶשְׂרִי נִימֵי דְשַׁעְרֵי, כְּחוֹשְׁבֵן קְדוֹ"ש. וְכֹל נִימָא וְנִימָא לְהֵיט בְּאַרְבַּע מָאָה וְעֶשְׂרִי עֲלָמִין. וְכֹל עֲלָמָא וְעֲלָמָא סְתִים וְנִגְזִיז, וְלִית דִּידַע לֹון, בְּר אִיהוּ. וְלֵהֵיט לְאַרְבַּע מָאָה וְעֶשְׂרִי עֵיבֵר.

26. Each individual strand of hair has a wellspring that emanates from a concealed brain, THAT IS THE THIRD HEAD OF ARICH ANPIN. It glows and flows from these strands to the strands of Zeir Anpin, and the brain OF ZEIR ANPIN gets constructed from these, MEANING IT RECEIVES THE FIRST THREE SFIROT. Then the brain OF ZEIR ANPIN flows to the 32 paths of CHOCHMAH.

26. וּבְכֹל נִימָא וְנִימָא, אֵית מְבוּעָ דְנִפְיָק מִמוֹחָא סְתִימָאָה, וְנִהַר וְנִגִיד בְּהוּא נִימָא, לְנִימֵין דְזְעִיר אַנְפִּין. וּמֵהָאֵי מִתְקַן מוֹחִיה. וְכַדִּין, נִגִיד הוּא מוֹחָא, לְתַלְתִּין וְתַרִּין שְׁבִילִין.

27. All individual tips, WITHIN EACH GROUP OF HAIR, glow and hang, get restored nicely and cover the skull. Groups of hair strands are well established on each side over the skull - THAT IS ON THE RIGHT, THE LEFT AND THE MIDDLE. We have learned that each individual bunch OF HAIR is a continuous flow of the sealed wellsprings that emanate from the concealed brain, WHICH IS THE THIRD HEAD OF ARICH ANPIN.

27. וְכֹל קוֹצָא וְקוֹצָא מִתְלַהֲטֵן, וְתַלְיִין. מִתְתַּקְּנָן בְּתַקּוּנָא יָאָה, בְּתַקּוּנָא שְׁפִירָא. מַחְפִּיין עַל גּוּלְגַלְתָּא. מִתְתַּקְּנֵי קוֹצֵי דְנִימֵין, מֵהָאֵי סְטְרָא, וּמֵהָאֵי סְטְרָא, עַל גּוּלְגַלְתָּא. וְתְאֵנָא, כֹּל נִימָא וְנִימָא, אִיהוּ מְשִׁיכָא מִמְבוּעֵין סְתִימֵין, דְנִפְיָקִין מִמוֹחָא סְתִימָאָה.

28. We have learned that a person's character is revealed from his hair if he is harsh or compassionate, that is, after the age of forty. Even in his youth, IT IS ALSO APPARENT in his hair and his shape and eyelashes.

29. The locks of hair hang to his shoulders, neat as refined wool. Do you think covering his shoulders? It is just to the top of his shoulders covering the back part of his neck, since it is written: "They turned their back to Me, and not their face" (Yirmeyah 2:27). The hairs rise behind the ears, in order not to cover THE EARS, as it is written: "Let Your ears be attentive" (Tehilim 130:2) .

30. The hairs showing behind the ears are equally defined with none intruding on each other. That is a perfect form, a proper form, a beautiful form, lovely to behold. The yearning and joy of the righteous that are in Zeir Anpin is to observe and cling to the form of the ancient one, which is completely concealed, WHICH IS ARICH ANPIN.

31. Thirteen locks, MEANING BUNDLES, of hairs stand on each side of the skull, WHICH IS THE KETER OF ARICH ANPIN, against his face. With them, the hairs begin to part. THE ASPECT OF left does not exist in this concealed Atik, ARICH ANPIN. It is totally of the right, seen yet not seen, concealed though unconcealed. All this is a reflection of its supernal form, its sublime self.

32. The children of Yisrael were longing to test this AND TO EXAMINE in their hearts, as is written: "Is Hashem among us, or not?" (Shemot 17:7), MEANING between Zeir Anpin called Hashem and Arich Anpin called naught. HE THEN ASKS: IF SO, why were they punished? HE RESPONDS: Because they did not do so out of love, but simply testing, as it is written: "And because they tempted Hashem, saying, 'Is Hashem among us, or not?'"

33. In the parting of the hair TO RIGHT AND LEFT OF THE SKULL, a path passes BETWEEN THEM that radiates light to 270 worlds. From this illuminates the path AT THE PLACE WHERE THE HAIR PARTS, of Zeir Anpin with which the righteous illuminate to the World to Come. This is what is written: "But the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18). From that path OF ZEIR ANPIN, there is a parting into 613 ways of the Torah, which part in Zeir Anpin, MEANING THE 613 PRECEPTS of which it is written: "All the paths of Hashem are mercy and truth..." (Tehilim 25:10).

7. The will of the forehead

The forehead of the skull of Arich Anpin is described as being the will of all wills, or desire, and Rabbi Shimon says that when this forehead is revealed the prayers of Yisrael are accepted. Of all his students only Rabbi Elazar seems to know that this happens during the time of the Minchah prayer of Shabbat, when anger is soothed and goodwill exists. Rabbi Shimon reveals that this forehead spreads out into 270,000 candles that illuminate from the supernal Eden, and only Zeir Anpin can grasp the supernal Eden and its paths of wisdom.

28. וְתֵאנָא, מְשֻׁעְרוּי רַב"ג, אֲשֶׁתְמוּדַע מְאִי הוּא, אִי דִינָא אִי רַחֲמֵי. מִכַּד עֲבֵרִין עֲלוּי אַרְבַּעִין שָׁנִין. וְאִמְלוּ כַּד אִיהוּ עוֹלָם, בְּשַׁעְרֵיהּ בְּדִיוקְנֵיהּ וּבְגַבְיֵי עֵינוּי.

29. קוֹצִין דְּשַׁעְרֵי, תְּלִיין בְּתַקּוּנֵי נְקִי כַּעֲמֵר נְקָא עַד כְּתַפּוּי. עַד כְּתַפּוּי ס"ד. אֵלָא עַד רִישֵׁי דְכְּתַפּוּי, דְּלֵא אֲתַחְזִי קוּדְלָא. מְשׁוּם דְּכְתִיב כִּי פָּנוּ אֵלָי עוֹרְףָּ וְלֵא פָּנִים. וְשַׁעְרָא סְלִיק אֲבַתְרוּי דְּאֹדְנִין, דְּלֵא לְחַפְּיָא עֲלוּי, דְּכְתִיב לְהִיּוֹת אֲזַנֵּיךְ פְּקוּחוֹת.

30. שַׁעְרָא דְּנִמְיָק מִבְּתַר אֹדְנֵי, כּוּלִיָּהּ בְּשַׁקּוּלָא. לֵא נִמְיָק דָּא מִן דָּא, תַּקּוּנָא שְׁלִים. תַּקּוּנָא יָאָה. תַּקּוּנָא שְׁפִירָא. תְּאִיב לְמַחְמֵי. תִּיאוּבְתָא וְחֲרוּתָא דְּצִדִּיקָיָא, דְּאִינוּן בְּזַעִיר אִפִּין, לְמַחְמֵי וְלֵא תְּדַבְּקָא בְּתַקּוּנֵי. דְּעַתִּיקָא סְתִימָאָה דְּכֻלָּא.

31. י"ג נִימִין דְּשַׁעְרִין, קִימֵי מֵהֵאִי סְטְרָא, וּמֵהֵאִי סְטְרָא דְּגוּלְגֻלְתָּא, לְקַבִּיל אֲנָפּוּי. וּבְאִינוּן שְׁרִיין שַׁעְרֵי לְאֲתַפְּלָגָא. לִית שְׁמָאֵלָא בְּהֵאִי עַתִּיקָא סְתִימָאָה, כֻּלָּא יִמִּינָא. אֲתַחְזִי וְלֵא אֲתַחְזִי. סְתִים וְלֵא סְתִים. וְהֵאִי בְּתַקּוּנֵיהּ, כ"ש בִּיה.

32. וְעַל הָאִי, תְּאִיבוּ בְּנֵי יִשְׂרָאֵל לְצַרְפָּא בְּלַבְהוּן, דְּכְתִיב הִישׁ יי' בְּקַרְבָּנוּ אִם אֵין. בֵּין זַעִיר אֲנָפּוּי דְּאִקְרִי יי', וּבֵין אֲרִיךְ אֲנָפּוּי דְּאִקְרִי אִי"ן. אִמְאִי אֲתַעֲנָשׁוּ. מְשׁוּם דְּלֵא עֲבְדוּ בְּחַבִּיבוּתָא, אֵלָא בְּנִסְיוֹנָא. דְּכְתִיב וְעַל נְסוּתָם אֵת יי' לֵאמֹר הִישׁ יי' בְּקַרְבָּנוּ אִם אֵין.

33. בְּפִלְגוּתָא דְּשַׁעְרֵי, אֲזִיל חַד אֲרַחָא דְּנִהִיר לְמֵאתָן וְשַׁבְּעִין עֲלָמִין. וּמִנִּיהּ נִהִיר אֲרַחָא דְּז"א, דְּנִהִירִין בֵּיה צִדִּיקָיָא לְעֲלָמָא דְּאֵתִי. הַה"ד וְאוֹרַח צִדִּיקִים כְּאוֹר נֹגַהּ הוֹלֵךְ וְאוֹר עַד נְכוּן הַיּוֹם. וּמִן הַהוּא אֲרַחָא אֲתַפְּרָשָׁא לְשִׁית מְאָה וְתִלְיִסָר אֹרְחִין דְּאוֹרֵייתָא, דְּפִלְיָג בְּזַעִיר אִפִּין. דְּכְתִיב בִּיה כֻּל אֲרַחוֹת יי' חֶסֶד וְאֵמֶת וְגו'.

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34. The forehead of the skull OF ARICH ANPIN is referred to as desire (will), because the will of all wills appears on that forehead. Corresponding to this, it is written below: "It shall always be upon his forehead, that they may be accepted (desired)... " (Shemot 28:38). That brow that is called desire is the revelation OF THE LIGHTS of the whole head and skull, which are concealed in 410 worlds.

35. When THIS FOREHEAD is revealed, the prayers of Yisrael are accepted. When does it become revealed? Rabbi Shimon remained silent, IN ORDER THAT ONE OF THE FRIENDS WOULD RESPOND. He asked again: When? THEY DIDN'T ANSWER HIM. Rabbi Shimon asked his son Rabbi Elazar: When will THE FOREHEAD become revealed? He said to him: During the time of the Minchah prayer of Shabbat. RABBI SHIMON asked him: What is the reason THAT THE BROW BECOMES REVEALED DURING MINCHAH PRAYER OF SHABBAT? RABBI ELAZAR responded: Because during this time in the weekdays, the judgment hangs below in Zeir Anpin, SINCE ISAAC, WHO IS THE SECRET OF THE LEFT COLUMN OF ZEIR ANPIN, WAS THE AUTHOR OF THE MINCHAH PRAYER. AND JUDGMENTS COME FORTH FROM THE ILLUMINATION OF CHOCHMAH ON THE LEFT. But on Shabbat, IT IS REVERSED, SINCE the brow OF ARICH ANPIN is revealed that is called desire. At that moment, the anger is soothed and goodwill (lit. 'desire') exists, and the prayer gets accepted. This is what is written: "But as for me, let my prayer be unto You, Hashem, in an acceptable time (lit. 'time of desire')" (Tehilim 69:14), since the time of goodwill is from the Ancient of Days, so as to reveal His brow. For this reason, it was decided that this verse be mentioned in the Minchah prayer of Shabbat. Rabbi Shimon said to his son Rabbi Elazar: Blessed shall you be my son, before the Ancient of Days. You should find goodwill from the brow when you will need it.

36. Come and see for the rest down below. When the brow gets revealed, you find insolence. This is what is written: "And you did have a harlot's forehead, you did refuse to be ashamed" (Yirmeyah 3:3). But here IN ARICH ANPIN when the forehead gets revealed, love and goodwill are found there, and all kinds of anger are silenced and subdued before it.

37. From this brow below, four hundred courts of judgment illuminate, WHICH ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT THAT ARE DRAWN FROM THE LEFT COLUMN OF IMA TO ZEIR ANPIN, OF WHICH EACH IS A HUNDRED IN NUMBER. When this time of goodwill is revealed in the forehead of ARICH ANPIN, all get silenced in His presence. This is what is said: "They sat in judgment (also: 'judgment is stilled')" (Daniel 7:10), MEANING IT REMAINS IN PLACE AND THE SENTENCE IS NOT CARRIED OUT. We have learned that no hairs exist at that location IN THE BROW because it gets revealed, THE YUD ESCAPES FROM AIR, and does not get concealed, LIKE IN THE SKULL THAT IS FILLED WITH HAIRS. It gets revealed in order that the litigants should reflect and quiet down and THE TRIALS will not be carried out.

34. מִצְחָא דְגוּלְגֻלְתָּא, רְצוֹן אֶקְרִי. דְּהָא רְעוּא דְרְעוּיִן אֲתַגְלִי בְּהוּא מִצְחָא לְקַבֵּל דָּא לְתַתָּא. כְּתִיב וְהִיָּה עַל מִצְחוֹ תִּמְיֵד לְרְצוֹן וְגו' וְהוּא מִצְחָא דְאֶקְרִי רְצוֹן, הוּא גְלוּיָא דְכָל רִישָׁא וְגוּלְגֻלְתָּא, דְּמִתְכַּסְיָא בְּאַרְבַּע מָאָה וְעֶשְׂרֵי עָלְמִין.

35. וְכֵד אֲתַגְלִיא, אֲתַקְבֵּלָא צְלוֹתְהוֹן דְּיִשְׂרָאֵל. אִימְתִי אֲתַגְלִיא. שְׂתִיק ר"ש. שְׁאֵל תְּנִינּוֹת אִימְתִי. אר"ש לר' אֶלְעָזָר בְּרִיה, אִימְתִי אֲתַגְלִיא. א"ל בְּשַׁעֲתָא דְצְלוֹתָא דְמִנְחָה דְשַׁבְּתָא. א"ל מ"ט. א"ל, מְשׁוּם דְּהִיא שַׁעֲתָא בְּיוֹמֵי דְחוּל, תְּלִיא דִּינָא לְתַתָּא בְּזַעִיר אִפִּין. וּבְשַׁבְּתָא אֲתַגְלִיא מִצְחָא דְאֶתְקְרִי רְצוֹן. בְּהִיא שַׁעֲתָא אֲשַׁתְּכִין רוּגְזָא. וְאֲשַׁתְּכַח רְעוּא, וּמִתְקַבֵּלָא צְלוֹתָא. הֵה"ד, וְאִנִּי תַמְלִתִּי לְךָ יְי' עַת רְצוֹן. וְעַת רְצוֹן מַעֲתִיק יוֹמִין, לְגַלְיָה מִצְחָא. וּבג"כ אֲתַתְּקֵן הָאִי קְרָא, לְמִימְרִיה בְּצְלוֹתָא דְמִנְחָה בְּשַׁבְּתָא. אר"ש לר' אֶלְעָזָר בְּרִיה, בְּרִיךְ בְּרִי לְעַתִּיק יוֹמִין, רְעוּא דְמִצְחָא תִּשְׁכַּח בְּשַׁעֲתָא דְתַצְטְרִיךְ לִיה.

36. ת"ח, בְּשַׁאֲרֵי דְלְתַתָּא, כֵּד אֲתַגְלִי מִצְחָא אֲשַׁתְּכַח חוּצְפָא, הֵה"ד וּמִצְחָא אֲשֶׁה זוֹנָה הִיָּה לְךָ מֵאַנְתָּ הַכֵּלִם. וְהִכָּא כֵּד אֲתַגְלִי מִצְחָא, חֲבִיבוֹתָא וְרְעוּא שְׁלִים אֲשַׁתְּכַח, וְכָל רוּגְזִין אֲשַׁתְּכּוּ וּמִתְכַּפְיִין קַמִּיה.

37. מֵהָאִי מִצְחָא דְלְתַתָּא, נְהָרִין אַרְבַּע מָאָה בְּתֵי דִינִין. כֵּד אֲתַגְלִיא הָאִי עַת רְצוֹן, כְּלָהוּ מִשְׁתַּכְּבִין קַמִּיה, הִדָּא הוּא דְכְּתִיב דִּינָא יְתִיב. וְתַאנָּא, שַׁעֲרָא לָא קָאִים בְּהָאִי אַתְר, מְשׁוּם דְּמִתְגְּלוּיָא, וְלֹא אֲתַכְּסִיא. אֲתַגְלִיא, דִּיִּסְתַּכְּלוֹן מְאִרֵי דְדִינָא, וְיִשְׁתַּכְּכוּ. וְלֹא אֲתַעֲבִירוּ.

38. We have learned that this forehead spreads out into 270,000 light candles that illuminate from the supernal Eden; EDEN MEANING CHOCHMAH. We have learned that there is an Eden that illuminates to Eden. The most supernal Eden, WHICH IS THE CONCEALED CHOCHMAH OF ARICH ANPIN, does not get revealed, but is superbly concealed, MEANING WITH A SURROUNDING MEMBRANE OF AIR. It does not divide into paths, as we have explained. THAT IS, ITS ILLUMINATION DOES NOT ESCAPE, and that Eden below, WHICH IS BINAH, THAT RETURNED TO CHOCHMAH - NAMELY YISRAEL-SABA AND TEVUNAH - parts into 32 paths OF CHOCHMAH.

38. תָּאנָא, הָאֵי מִצְחָא אֲתַפְשֵׁט בְּמֵאתָן וְשִׁבְעִין אֲלֵפִין נְהִירִין בּוֹצִינִין דְּנְהִירִין מֵעֵדָן עֲלָאָה. דִּתְנָא, אֵית עֵדָן דְּנְהִיר לְעֵדָן. עֵדָן עֲלָאָה לֹא אֲתַגְלוּיָא, וְהוּא סְתִים בְּסִתְיָמָא וְלֹא מִתְפָּרֵשׁ לְאַרְחִין כְּדַקְאֲמָרֵן. וְהָאֵי עֵדָן דִּלְתַתָּא, מִתְפָּרֵשׁ בְּשִׁבְלִי, לְתַלְתִּין וְתֵרִין שְׁבִילִין.

39. Through this Eden BELOW, BINAH divides into its paths, TO THE 32 PATHS OF CHOCHMAH. There is no one to grasp it except Zeir Anpin. Nobody grasps the Eden above nor its paths besides Arich Anpin. This is what is written: "And Elohim understands its way, and He knows its place" (Iyov 28:23). "Elohim understands its way" refers to the Eden below, MEANING THE CHOCHMAH THAT IS DRAWN FROM YISRAEL-SABA AND TEVUNAH, which Zeir Anpin knows, BUT NO OTHER, BUT HE BESTOWS HER TO THE MALCHUT. "And He knows its place" refers to the Eden above, WHICH IS CONCEALED CHOCHMAH OF ARICH ANPIN that the Ancient of Days knows, the most concealed of all. IT DOES NOT BESTOW IT BELOW. WHAT IS MENTIONED OF ZEIR ANPIN, THAT NOBODY KNOWS IT, APPLIES TO HIM WHO WISHES TO RECEIVE CHOCHMAH FROM HIM; HE WHO WISHES TO RECEIVE IT FROM MALCHUT MAY KNOW IT.

39. ואע"ג דמתפרש האי ערן בשבילוי, לית הירע ליה, בר האי זעיר אפין. וערן דלעילא, לית הירע ליה, ולא שבילוי, בר ההוא אריך אנפין. הה"ד אלהים הבין דרכה והוא ידע את מקומה. אלהים הבין דרכה, דא ערן דלתתא, הירע זעיר אפין. והוא ידע את מקומה, דא ערן דלעילא, הירע עתיק יומין, סתימא דכלא.

8. The opening of the eyes

Rabbi Shimon says that the eyes of the white head are different from other eyes in that they have no membrane cover and no eyelid, because they never sleep. Everything that comes down on us with compassion has no cover over the eye. We hear a description of the three whitenesses in the right eye and the three whitenesses in the left eye, and how they illuminate, rising and descending. The eye of Arich Anpin is never closed and it consists of two eyes reconstituted into one; he watches over everyone and keeps everyone safe. Rabbi Shimon says that the righteous will see this eye of Arich Anpin in the future with a spirit of wisdom. He tells how the hidden book reveals that everything gets illuminated from the ever-attentive watch of the lower eye of Zeir Anpin that receives light from the eye above. The eyes of Zeir Anpin are not always open; these eyes open upon some people in judgment if they are not righteous. We learn that the name of the Atik is the most concealed of all and is only mentioned openly in the Torah in one place. Rabbi Yehuda tells about the throne of Atik Yomin.

40. The eyes of the white head, THAT IS, THE KETER OF ARICH ANPIN, THAT IS CALLED THE SKULL are different from other eyes. There is no membrane cover and no eyelid over the eye. What is the reason? It is because it is written: "Behold, He who keeps Yisrael shall neither slumber nor sleep" (Tehilim 121:4), MEANING HE WHO KEEPS Yisrael above, WHICH IS ZEIR ANPIN, WHOM THE EYES OF ARICH ANPIN KEEP. It is written: "Your eyes are open" (Yirmeyah 32:19) WITHOUT A MEMBRANE COVER, and we learn that everything that descends upon us with compassion has no cover on the eye and has no eyelid over the eye. All the more so the eyes of the white head that needs none.

40. עֵינוּ דְּרִישָׁא חוּרָא, מְשַׁתְּנִין מִשָּׂאָר עֵינִין, לִית בְּסוּתָא עַל עֵינָא. וְלִית גְּבִינִין עַל עֵינָא. מ"ט. דְּכִתִּיב הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל. יִשְׂרָאֵל דִּלְעִילָא. וְכִתִּיב אֲשֶׁר עֵינֶיךָ פְּקוּחוֹת. וְתָאנָא, כָּל מַה דְּאֲתֵי בְּרַחֲמֵי, לִית בְּסוּתָא עַל עֵינָא, וְלִית גְּבִינִין עַל עֵינָא. כ"ש רִישָׁא חוּרָא, דְּלֹא בְּעָא מִיָּדִי.

41. Rabbi Shimon remarked to Rabbi Aba: What is this alluding to? He replied to him: To fish of the sea that have no eyelids or covering membranes. They do not sleep and require no guard over their eyes, BECAUSE THEY ARE DRAWN WITH MERCY. All the more so the most Ancient of all that requires no sentinel, since He is the one that takes care of everything, and all take their sustenance from Him. He does not sleep. That is what is meant by: "Behold, He who keeps Yisrael shall neither slumber nor sleep," FOR IT GUARDS Yisrael above, WHICH IS ZEIR ANPIN.

41. אָמַר ר' שְׁמַעוֹן לר' אַבָּא לְמָאי הִיא רְמִיזָא. א"ל לְנוּנֵי יָמָא, דְּלִית בְּסוּתָא עַל עֵינָא, וְלִית גְּבִינִין עַל עֵינָא, וְלֹא נְיֻמִּין, וְלֹא בְּעִינִין נְטוּרָא עַל עֵינָא. כ"ש עֲתִיקָא דְּעֲתִיקָא, דְּלֹא בְּעֵי נְטוּרָא. וְכ"ש דְּאִיהוּ מְשַׁגַּח לְכֻלָּא, וְכֻלָּא מִתְּזֵן בִּיהּ וְלֹא נְאִים. הַה"ד, הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, יִשְׂרָאֵל דִּלְעִילָא.

42. It is written: "Behold, the eye of Hashem is upon those who fear Him" (Tehilim 33:18), WHICH MEANS ONE EYE. It is written: "The eyes of Hashem, they rove to and fro through the whole earth" (Zacharia 4:10), WHICH MEANS TWO EYES. HE REPLIES: It is no contradiction. Here in Zeir Anpin, THERE ARE TWO EYES, but here in Arich Anpin, THERE IS ONE EYE. In spite of all this, there are two eyes that turn into one, which is white within the white, and the white is inclusive of all that is white.

43. The original whiteness illuminates, ascends and descends to look on that WHICH IS BOUNDED in the bundle. We have learned that whiteness struck and lit three candles called glory, majesty and joy, and they all glow in perfect happiness.

44. The second whiteness, THAT IS, THE RIGHT COLUMN OF THE RIGHT EYE OF ARICH ANPIN, illuminates FROM THE ASPECT OF THE RIGHT THAT IS WITHIN IT. It ascends FROM THE ASPECT OF THE LEFT, WHICH ILLUMINATES IN IT FROM BELOW UPWARD, and ITS LIGHT descends FROM ABOVE TO BELOW IN THE ASPECT OF THE CENTRAL COLUMN. It stamps and produces three other candles called Netzach, Chesed and Tiferet which glow in perfect happiness, AS MENTIONED ABOVE IN THE PREVIOUS PARAGRAPH.

45. The third whiteness, THAT IS, THE CENTRAL COLUMN OF THE RIGHT EYE OF ARICH ANPIN, ALSO ILLUMINATES WITH THE THREE ILLUMINATIONS OF THE THREE COLUMNS. It glows and radiates light FROM THE ASPECT OF THE RIGHT, descends THROUGH THE ASPECT OF THE CENTRAL COLUMN and ascends THROUGH THE ASPECT OF THE ILLUMINATION OF THE LEFT THAT RETURNS TO THE RIGHT, AS MENTIONED ABOVE. It exits the cover of the brain, MEANING TO SAY THAT IT EMITS AN ILLUMINATION FROM THE CONCEALED BRAIN THAT INCLUDES THE FIRST THREE SFIROT. It stamps the center candle in the seventh, MEANING THAT IT UNITES WITH THE CENTRAL COLUMN OF BINAH THAT IS REFERRED TO AS THE SEVENTH, OF WHICH THE CENTRAL COLUMN IS DA'AT. THROUGH THIS IT BRINGS OUT OF BINAH THE INCLUSION OF THE THREE FIRST SFIROT. It creates a path to ILLUMINATE to the lower brain, ZEIR ANPIN, and all candles below, IN ZEIR ANPIN, glow. Rabbi Shimon said: It is beautiful. May the Ancient of Days open His eyes over you when you need Him. THUS, HE EXPLAINED THE THREE ASPECTS OF THE EYE IN THE RIGHT EYE OF ARICH ANPIN, WHICH EACH ONE OF THEM ILLUMINATES IN THREE COLUMNS.

46. AFTER EXPLAINING THE THREE WHITES OF THE RIGHT EYE, HE CONTINUES TO EXPLAIN THE THREE WHITES IN THE LEFT EYE OF ARICH ANPIN. HE SAYS: We have learned white is within white and THAT THE LEFT COLUMN RETURNED TO THE WHITE SINCE IT CAME TO THE WHITE IN THE RIGHT, AS MENTIONED. The white includes all that is white, WHICH IS THE CENTRAL COLUMN, THAT INCLUDES RIGHT AND LEFT THAT ARE WHITE IN WHITE. HE EXPLAINS: The first white, WHICH IS THE LEFT OF THE LEFT EYE THAT RETURNED TO THE WHITE, shines FROM THE ILLUMINATION OF THE RIGHT, ascends FROM THE LEFT ILLUMINATION and descends downward FROM THE ILLUMINATION OF THE CENTRAL COLUMN to the three candles on the left side, WHICH ARE GVURAH, HOD and YESOD AS MENTIONED. They glow and they bathe in this white, as someone who bathes his body with good perfumes and pleasant fragrances to clean what he went through before.

42. כְּתִיב הִנֵּה עֵין יְיָ אֶל יְרֵאָיו. וְכִתִּיב עֵינַי יְיָ הִמָּה מְשׁוּטָטִים בְּכָל הָאָרֶץ. לֹא קִשְׂיָא, הָא בְּזַעִיר אִפִּין. הָא בְּאַרְיֵךְ אֲנַפִּין. וְעב"ד תְּרֵי עֵינַיִן אִינוּן וְאַתְחַזְרוּ לְחַד, עֵינָא דְאִיהִי חֲזוּר בְּגוּ חֲזוּר וְחֲזוּר דְכֻלִּיל כָּל חֲזוּר.

43. חֲזוּרָא קְדַמָּא, נְהִיר וְסְלִיק, וְנַחֲתִית לְאַסְתַּבְּלָא, דְצַרִיר בְּצַרְוֵרָא. תְּאַנָּא, בְּטַשׁ הָאִי חֲזוּרָא, וְאַדְלִיק ג' בּוֹצִינֵי, דְאַקְרוּן: הוֹד. וְהֵדֵר. וְחֲדוּה. וְלֵהֲטִין בְּחֲדוּתָא בְּשְׁלִימוּתָא.

44. חֲזוּרָא תְּנַיִנָּא, נְהִיר, וְסְלִיק וְנַחֲתִית, וּבְטַשׁ וְאַפִּיק ג' בּוֹצִינֵין אַחֲרָנִין, דְאַקְרוּן נְצַח וְחֶסֶד וְתַפְאַרְת, וְלֵהֲטִין בְּשְׁלִימוּתָא בְּחֲדוּתָא.

45. חֲזוּרָא תְּלִיתָא, לְהִיט וְנְהִיר, וְנַחֲתִית וְסְלִיק, וְנַפִּיק מְסַתִּימוּתָא דְמוּחָא, וּבְטַשׁ בְּבוֹצִינָא אֲמַצְעִיתָא, שְׁבִיעָא. וְאַפִּיק אֲרַחָא לְמוּחָא תְּתָא, וּמְתַלְהֵטֵן כְּלָהוּ בּוֹצִינֵין דְלִתְתָא. אֲמַר ר"ש יֵאוּת הוּא, וְעֵתִיק יוֹמִין יַפְקַח עֵינָא דָּא עֲלֶךָ, בְּשַׁעֲתָא דְתַצְטְרִיךְ לֵיהּ.

46. תְּאַנָּא חֲזוּר בְּגוּ חֲזוּר. וְחֲזוּר דְכֻלִּיל כָּל חֲזוּר. חֲזוּרָא קְדַמָּא, נְהִיר, וְסְלִיק. וְנַחֲתִית לְתַתָּא לְתַלְת בּוֹצִינֵי דְלְסֵטֵר שְׁמַאלָא, וְלֵהֲטִין וְאַסְחֵן בְּהָאִי חֲזוּרָא, כְּמַאן דְאַסְחִי גּוּפִיהּ בְּבוֹסְמִין טְבִין, וּבְרִיחִין, עַל מַה דְהוּוּ עֲלוּי בְּקַדְמִיתָא.

47. FOLLOWING THE EXPLANATION OF THE ASPECT OF THE LEFT COLUMN IN THE LEFT EYE OF ARICH ANPIN, HE EXPLAINS the second white. IT IS THE ASPECT OF THE RIGHT, WHICH IS IN THE LEFT EYE OF ARICH ANPIN; it descends and ascends and illuminates, THAT IS, IN THE ILLUMINATIONS OF THE THREE COLUMNS, AS MENTIONED, to the three candles of the right side, WHICH ARE CHESED, TIFERET AND NETZACH, AS MENTIONED. They glow and bathe in the white OF THE RIGHT EYE, FOR THEY WERE CONTAINED IN IT, IN ACCORDANCE WITH THE SECRET MEANING OF WHITE WITHIN WHITE AS MENTIONED, as one that bathes himself in fine perfumes and fragrances, over what he had prior to that, THAT IS IN THE PERIOD OF BROKEN VESSELS AS MENTIONED. YOU MUST NOT INSIST THAT IT PERTAINS TO THE ASPECT OF THE RIGHT, SO WHY SHOULD IT WASH IN THE WHITE OF THE RIGHT EYE IN THE SECRET OF WHITE WITHIN WHITE? BECAUSE EVEN THE RIGHT COLUMN OF THE LEFT EYE WAS DURING THE PERIOD OF THE BREAKING OF THE VESSELS UNDER THE DOMINATION OF THE LEFT. NOW IT NEEDS TO BE SWEETENED IN THE WHITE OF THE RIGHT EYE OF ARICH ANPIN.

48. AFTER HE FINISHED EXPLAINING THE TWO WHITES, WHICH ARE THE TWO COLUMNS, RIGHT AND LEFT IN THE LEFT EYE AND ARICH ANPIN, HE NOW EXPLAINS the third white, THE CENTRAL COLUMN IN THE LEFT EYE OF ARICH ANPIN. IT illuminates rising and descending, IN THE SAME MANNER AS THAT OF THE ILLUMINATION OF THE THREE COLUMNS, AS MENTIONED ABOVE. THROUGH IT, white light emanates, WHICH IS THE CHASSADIM, from the innermost part of the brain, THAT IS, FROM THE CONCEALED CHOCHMAH OF ARICH ANPIN, and beats on the black hair OF ZEIR ANPIN as needed, and also on the head and the brains in the head OF ZEIR ANPIN. It illuminates the remaining three Sfirot, WHICH ARE CHOCHMAH, BINAH AND DA'AT. UNTIL NOW, NOTHING IS REVEALED EXCEPT FOR CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. THEY BECOME REVEALED as revelation is necessary, if the concealed Atik wishes TO HAVE IT REVEALED.

49. We have learned that this eye OF ARICH ANPIN'S FACE is not closed, and they are two EYES reconstituted into one. All of it is right and it contains no left, since it does not slumber or sleep and it requires no guarding. There is no one that is capable of shielding Him. He keeps everyone else safe and watches over all. From the watchful guardianship of that eye, everyone benefits.

50. We have learned that if that one eye OF ARICH ANPIN closed for even a split second, no existence would be possible. Therefore, it is called an open eye, a Supernal eye, a holy eye, an ever-attentive eye, an eye that does not slumber or sleep, an eye that is vigilant of everything, an eye that is the preservation of everything in existence. About this eye, it is written: "He that has a generous eye shall be blessed" (Mishlei 22:9). Do not read it as "shall be blessed," but rather 'shall bless', since that is considered one of a goodly eye. From it, everyone gets blessed.

51. We have learned that there is no light to this lower eye OF ZEIR ANPIN to wash away the redness and blackness, except when it sees the white light of the upper eye OF ARICH ANPIN, which is referred to as the good eye. No one knows when this upper holy eye OF ARICH ANPIN illuminates and bathes the lower eye OF ZEIR ANPIN, except for Him.

47. חוֹרָא תְנִינָא, נְחִית, וְסָלִיק, וְנִהִיר לְתַלְתָּ בּוֹצִינִי, דְּלִסְטֵר יְמִינָא. וְלִהְטִין וְאַסְחִין בְּהַאי חוֹרָא, כְּמֵאן דְּאַסְחִי בְּבוֹסְמִין טְבִין וּבְרִיחִין, עַל מַה דְּהוּוּ עֲלוּי בְּקִדְמִיתָא.

48. חוֹרָא תְלִיתָא, נְהִיר וְסָלִיק וְנְחִית, וְנִמְכִּיק נְהִירוֹ דְּחוֹרָא, דְּלָגוּ לָגוּ מִן מוֹחָא, וּבְטַשׁ בְּשַׁעְרָא אוֹכְמָא, כִּד אֶצְטְרִיךְ. וּבְרִישָׁא. וּבְמוֹחָא דְרִישָׁא. וְנִהִיר לְתַלְתָּ כְּתִרִין דְּאַשְׁתְּאַרְוּ, כְּמַה דְּאַצְטְרִיךְ לְגַלְתָּא. אִי נִיחָא קָמִי עֲתִיק סְתִימָא דְכָלְא.

49. וְתַאנָא לֹא סְתִים הָאִי עֵינָא. וְאִינוּן תְּרִין וְאַתְחַזְרוּ לְחַד. כֹּלָא הוּא יְמִינָא. לִית בֵּיה שְׂמָאלָא. לֹא נְאִים וְלֹא אֲדַמִּיךְ, וְלֹא בְּעֵי נְטִירוֹתָא. לִית מֵאן דְּאֶגֶן עֲלֵיהּ. הוּא אֶגֶן עַל כֹּלָא, וְהוּא אֲשַׁגַּח עַל כֹּלָא. וּמֵאֲשַׁגְּחוֹתָא דְהָאִי עֵינָא מִתְזַנֵּן כְּלָהוּ.

50. תַּאנָא, אִי עֵינָא דָא אֲסִתִּים רְגַעָא חֲדָא, לֹא יְכַלִּין לְקַיִמָא כְּלָהוּ, בְּג"כ אֲקָרִי עֵינָא פְּקִיחָא. עֵינָא עֲלָא. עֵינָא קְדִישָׁא. עֵינָא דְאַשְׁגְּחוֹתָא. עֵינָא דְלֹא אֲדַמִּיךְ וְלֹא נְאִים. עֵינָא דְהוּא נְטוּרָא דְכָלְא. עֵינָא דְהוּא קִיּוּמָא דְכָלְא. וְעַל הָאִי כְּתִיב טוֹב עֵין הוּא יְבוֹרֵךְ, אֵל תְּקִרִי יְבוֹרֵךְ אֵלָא יְבִרֵךְ. דְהָאִי אֲתְקִרִי טוֹב עֵין, וּמִנִּיה מְבִרֵךְ לְכָלְא.

51. וְתַאנָא, לִית נְהִירוֹ לְעֵינָא תְתָא, לְאַסְתְּחָא מֵאַדְמִימוֹתָא מֵאוֹכְמוֹתָא בְּר כִּד חֲזִי מְהַאי נְהוֹרָא חוֹרָא דְעֵינָא עֲלָא דְאֲקָרִי טוֹב עֵין. וְלִית דִּינְדַּע כִּד נְהִיר עֵינָא עֲלָא דָא קְדִישָׁא וְאַסְחִי לְעֵינָא תְתָא דָא. בְּר אִיהוּ.

52. The righteous and the most meritorious will see in the future this EYE OF ARICH ANPIN with a spirit of wisdom. This is what is written: "For they shall see eye to eye" (Yeshayah 52:8). When WILL THIS HAPPEN? When "Hashem returning to Zion" (Ibid.). It is further written: "That You Hashem are seen eye to eye" (Bemidbar 14:14). If not for the uppermost good eye OF ARICH ANPIN that is ever-attentive and bathes the lower eye OF ZEIR ANPIN, the universe could not exist even for a moment.

53. We have learned in the hidden book that everything gets illuminated from the ever-attentive watch of the lower eye, when the light of the above EYE is attentive to it and the light of the above EYE enters the lower EYE OF ZEIR ANPIN. This is what is written: "That You Hashem are seen eye to eye."

54. It is written: "Behold, the eye of Hashem is upon those who fear Him" (Tehilim 33:18) and it is also written: "The eyes of Hashem, they rove to and fro through the whole earth" (Zacharia 4:10). MEANING: If they merit, "the eye of Hashem is upon those who fear Him": that is, the upper eye OF ARICH ANPIN. If they have no merit, "the eyes of Hashem, they rove to and fro": THAT IS the lower eye OF ZEIR ANPIN.

55. We have learned that the reason Joseph merited that no evil eye would have any domination over him is because he gained the merit to be watched by the upper good eye OF ARICH ANPIN. This is what it says, "Joseph is a fruitful bough, a fruitful bough by a well" (Beresheet 49:22), MEANING why is he "a fruitful bough"? BECAUSE NO EVIL EYE WAS DOMINATING HIM BECAUSE OF "a well (Heb. ayin)," meaning to say the cause of the eye (Heb. ayin) OF THE HIGH ONE OF ARICH ANPIN that was watchful of him.

56. It is written: "He that has a generous eye shall be blessed." What is the reason? "For he gives of his bread to the poor" (Mishlei 22:9). He further inquires: What is the reason that it is referred to as one EYE? IT DID NOT SAY, 'HE THAT HAS GENEROUS EYES SHALL BE BLESSED'. HE RESPONDS: Come and see, in the lower eye OF ZEIR ANPIN, there exists a right eye and a left eye. They are two, in two SPECIFIC senses, THE RIGHT BEING CHASSADIM AND THE LEFT BEING THE ILLUMINATION OF CHOCHMAH. However, here IN ARICH ANPIN, there exists no left eye. Both are considered in one level, everything being right, THE MEANING OF WHITE WITHIN WHITE. Therefore, IT IS WRITTEN AS one eye: "GENEROUS EYE SHALL BE BLESSED" and not two, BECAUSE HE WHO "GIVES OF HIS BREAD TO THE POOR" MERITS THE BLESSING OF THE UPPER EYE OF ARICH ANPIN, WHICH IS ONE EYE.

57. We have learned that this eye OF ARICH ANPIN, the ever-attentive eye, is always open, always smiling, always happy. That is not the case below, IN ZEIR ANPIN, that ARE combined in red, black, and white, in three colors. They are not continuously open, since it has eyelids over the eyes that cover the eye. Therefore, it is written: "Awake, why sleep You, Hashem?" (Tehilim 44:24). "Open, Hashem, Your eyes, and see" (II Melachim 19:16), WHICH MEANS THEY ARE NOT ALWAYS OPEN.

52. וְזַמִּינִין צְדִיקָיִא, זְכָאֵי עֲלִיוֹנִין, לְמַחְמֵי דָא בְרוּחָא דְחֻכְמָתָא, הֵה"ד כִּי עֵין בְּעֵין יִרְאוּ. אִימְתֵי. בְּשׁוּב יְיָ צִיּוֹן. וּכְתִיב אֲשֶׁר עֵין בְּעֵין נִרְאָה אֶתְהָ יְיָ. וְאַלְמֵלָא עֵינָא טְבָא עֲלָא, דְאֲשַׁגַּח וְאַסְחֵי לְעֵינָא תְתָא, לֹא יָכִיל עֲלֵמָא לְמִיקָם רְגַעָא חֲדָא.

53. תָּאנָא בְּצַנִּיעוּתָא דְסַפְרָא, אֲשַׁגְחוּתָא דְעֵינָא תְתָא, כִּד אֲשַׁגַּח נְהִירוֹ עֲלָא בֵיה, וְעֵינִיל הֵוָא נְהִירוֹ דְעֲלָא בְתִתָּא. דְמִנִּיהּ נְהִיר כֹּלָא הֵה"ד אֲשֶׁר עֵין בְּעֵין נִרְאָה אֶתְהָ יְיָ.

54. כְּתִיב הִנֵּה עֵין יְיָ אֶל יִרְאוּ. וּכְתִיב עֵינֵי ה' הֵמָּה מְשׁוּטְטִים בְּכֹל הָאָרֶץ. זְכוּ, עֵינֵי יְיָ אֶל יִרְאוּ, עֵינָא דְלְעוּלָא. לֹא זְכוּ, עֵינֵי יְיָ הֵמָּה מְשׁוּטְטוֹת, עֵינָא דְלְתִתָּא.

55. דִּתְנִיָא, מִפְּנֵי מַה זְכָה יוֹסֵף דְלֹא שְׁלֵטָא בֵיה עֵינָא בִישָׁא, מִפְּנֵי שְׁזָכָה לְאֲשַׁתְּגַחָא בְּעֵינָא טְבָא עֲלָא, הֵה"ד בֵּין פּוֹרֵת יוֹסֵף בֵּין פּוֹרֵת עֲלֵי עֵין. אֲמַאי הוּא בֵּין פּוֹרֵת. עֲלֵי עֵין. כְּלוּמַר עַל סִבַּת עֵין דְאֲשַׁתְּגַח בֵיה.

56. וּכְתִיב טוֹב עֵין הוּא יְבוֹרֵךְ, מ"ט. כִּי נָתַן מְלַחְמוּ לְדָל. מ"ט אֶקְרִי חֵד. ת"ח, בְּעֵינִיהּ דְתִתָּא אִית עֵינָא יְמִינָא, וְאִית עֵינָא דְשְׂמַאלָא. וְאִינוּן תְּרֵי, בְּתֵרֵי גּוּוּנֵי. אֲבָל הָכָא, לִית עֵינָא שְׂמַאלָא. וְתִרְוּוּיָהּ בְּדִרְגָא חֵד סְלָקֵי, וְכֹלָא יְמִינָא. וּבְגִינֵי כֶךְ, עֵינָא חֵד, וְלֹא תְרִין.

57. וְתָאנָא, עֵינָא דָא, דְהוּא עֵינָא דְאֲשַׁגְחוּתָא. פְּקִיחָא תְדִיר. חֵיִיכָאן תְדִיר. וְחֵדָאן תְדִיר, דְלֹא הוּי הָכִי לְתִתָּא, דְכִלְיִלֵן בְּסוּמְקָא וּבְאֻכְמָא וּבְחַוּוּרָא, בְּג' גּוּוּנֵי, וְלֹא הוּהּ תְדִיר פְּקִיחָא דְלִיהּ עֵינִיהּ בְּגִבְיֵי דְמַכְסָאן עַל עֵינָא. וְע"ד כְּתִיב, עוֹרָה לְמָה תִישָׁן יְיָ. פִּקַח יְיָ עֵינֶיךָ.

58. When THE EYES OF ZEIR ANPIN opened, there were some upon whom the eyes opened for good and some that the eyes did not open for good. Woe for the one TO WHOM THE EYES opened and the eye is blended with red, WHICH IS THE COLOR OF JUDGMENT. This red seems apparent against him and covers the eye. Who could be saved from it? MEANING TO SAY THAT WHOEVER HAS NO MERIT, THE LEFT ILLUMINATES UPON HIM WITHOUT THE RIGHT, THE SECRET MEANING OF THE RED SHADE, DURING WHICH TIME ALL HARSH JUDGMENTS ARE DRAWN FROM HIM. However, the Ancient of Days, MEANING ARICH ANPIN, has a good eye that is white within white, and a white containing all whites. Praiseworthy is the lot of the person who has one of the whites watchful over him. About this, it is most certainly written: "He that has a generous eye shall be blessed." It is also written: "O house of Jacob, come, and let us continue to go in the light of Hashem" (Yeshayah 2:5), MEANING WE SHOULD WALK UNDER THE SUPERVISION OF THE LIGHT OF HASHEM, WHO IS OF A BENEFICENT EYE, AS MENTIONED.

59. We have learned that the name of the Atik THAT IS ARICH ANPIN IS the most concealed of all, and is not mentioned openly in the Torah except for one place, that Zeir Anpin swore to Abraham, as is written: "By Myself have I sworn, says Hashem" (Bereshheet 22:16). That is the speech of Zeir Anpin, WHEN SWEARING BY THE ATIK. It is also written: "By you shall Yisrael bless" (Ibid. 48:20), meaning the Yisrael of above. IF SO, "BY YOU SHALL YISRAEL BLESS" IS ADDRESSED TO THE ATIK THAT IS ARICH ANPIN. It is also written: "Yisrael, in whom I will be glorified" (Yeshayah 49:3). He said this to Yisrael and we learn that Atik Yomin of Days said this TO ZEIR ANPIN, WHO IS YISRAEL ABOVE. Both are good, SINCE BOTH EXPLANATIONS HOLD TRUE.

60. We have learned that it is written: "As I looked, thrones were placed, and an Ancient of Days did sit" (Daniel 7:9). HE ASKS: What is the meaning of "thrones were placed"? He told Rabbi Yehuda: Rise in your place and prepare this throne.

61. Rabbi Yehuda said: It is written: "His throne was fiery flames" (Ibid.) and Atik Yomin sits upon this throne. What is the reason THAT HE SITS ON A FIERY THRONE? We have learned if Atik Yomin would not have been sitting on this throne, the universe would have no possibility of existence because of this throne. When Atik Yomin sits on it, this throne is subdued and whoever rides it reigns. During the periods that he leaves this throne and sits on another throne, the first throne gets discarded, since dominion resides only in the throne upon which Atik Yomin rides. Rabbi Shimon told Rabbi Yehuda: Let your path be readied and let THE ILLUMINATION OF ATIK YOMIN enter you.

58. כִּד אֲתַפְקָה, אֵיךְ לְמֵאן דְּאֲתַפְקָה לְטָב. וְלֵמֵאן דְּלֹא אֲתַפְקָה לְטָב. וְוֵי לְמֵאן דְּאֲתַפְקָה וְעֵינָא אֲתַעְרַב בְּסוּמְקָא, וְסוּמְקָא אֲתַחְזִי לְקַבְלִיָּה, וּמְכַסִּיא עֵינָא. מֵאן יִשְׁתַּזְיַב מִנִּיָּה. אֲבָל עֵתִיק יוֹמִין, טָבָא דְעֵינָא. חֹזֵר בְּגוּ חֹזֵר. חֹזֵר דְכָלִיל כָּל חֹזֵרִי. זְכָאָה חוֹלְקִיָּה, לְמֵאן דִּישְׁגַח עֲלֵיָּה, חֵד חֹזֵר מִנִּיָּהוּ. וְעִד וְדַאי כְּתִיב טוֹב עֵין הוּא יְבוֹרֵךְ. וְכְתִיב בֵּית יַעֲקֹב לְכוּ וְנִלְכָה בְּאוֹר יְיָ.

59. תָּאנָא, שְׁמִיָּה דְעֵתִיקָא סְתִימָא מְכֻלָּא, וְלֹא מִתְפָּרֵשׁ בְּאוֹרֵיָּתָא, בְּרֵ מִן אֲתֵר חֵד, דְּאוֹמֵי זְעִיר אֲפִין לְאַבְרָהָם, דְּכְתִיב בֵּי נִשְׁבַּעְתִּי נָאָם יְיָ. נָאָם דְּזְעִיר אֲפִין. וְכְתִיב, בְּךָ יְבָרַךְ יִשְׂרָאֵל, יִשְׂרָאֵל דְלַעִילָא. וְכְתִיב יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְאֵר, לְיִשְׂרָאֵל קְאָמֵר דָּא. וְתַנִּינָן עֵתִיק יוֹמִין אֲמָרוּ וְהֵאֵי וְהֵאֵי שְׁפִיר.

60. תִּנְנָא, כְּתִיב חִזָּה הוּיָת עַד דֵּי כּוֹרְסוֹן רְמִיו וְעֵתִיק יוֹמִין יְתִיב. כּוֹרְסוֹן רְמִיו, מֵאן הוּא. אֲמָר לְרַבִּי יְהוּדָה, קוּם בְּקִיּוּמְךָ וְאֲתַקִּין כְּרִסְיָא דָּא.

61. א"ר יְהוּדָה, כְּתִיב כּוֹרְסִיָּה שְׁבִיבִין דִּינּוֹר. וְעֵתִיק יוֹמִין יְתִיב עַל הָאֵי כְּרִסְיָא. מ"ט. דְּתַנִּיא אֵי עֵתִיק יוֹמִין לֹא יְתִיב עַל הָאֵי כְּרִסְיָא, לֹא יְכִיל לְאַתְקִימָא עֲלֵמָא, מְקַמֵּי הוּא כּוֹרְסִיָּא. כִּד יְתִיב עֵתִיק יוֹמִין עֲלֵיָּה אֲתַכְפִּיָּא לְהוּא כּוֹרְסִיָּא, וּמֵאן דְּרִכִּיב שְׁלִיט. בְּעִידָנָא דְנָטִיל מֵהָאֵי כְּרִסְיָא, וְיְתִיב עַל כּוֹרְסִיָּא אַחְרָא, כּוֹרְסִיָּא קְדַמָּא רְמִיו, דְּלֹא שְׁלִטָא אֲלָא אִיהוּ דְרִכִּיב בֵּיה עֵתִיק יוֹמִין. א"ר שְׁמַעוֹן לְר' יְהוּדָה, יִתְתַּקֵּן אַרְחָךְ, וְיִיתִי בְּךָ מֵעֵתִיק יוֹמִין.

9. The nose

This section describes the nose of Arich Anpin, from which emanates life, the light of life of the resurrection of the dead, and the spirit of life called forgiveness that blows to Zeir Anpin. Rabbi Yosi informs us that during the time of Messiah all people will know God and will not need to learn wisdom from one another. During that time Atik Yomin will emanate a spirit that awakens the spirits below, the holy Sfirot of Zeir Anpin. The spirits of everyone will consist of omniscience, wisdom, understanding, counsel, might, knowledge and the fear of God. We are told that the nose of Arich Anpin is life with all its aspects, both in this world and in the World to Come.

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62. Come and see that it is written: "I Hashem, the first; and with the last, I am He" (Yeshayah 41:4). He is everything, MEANING ARICH ANPIN. He is concealed from all sides. The nose, WHAT IS IT? We have learned that the countenance is known through the nose, SINCE YOU CAN'T GIVE EVIDENCE ON THE FACIAL SHAPE UNLESS THROUGH THE NOSE.

63. Come and see what is the difference between the Atik and Zeir Anpin. Atik is with a nose. From one opening IS BESTOWED life and from one opening IS BESTOWED the life of the life, MEANING THE LIGHT OF LIFE OF THE RESURRECTION OF THE DEAD. This nose is a window through which blows the spirit of life to Zeir Anpin, and it is called forgiveness, SINCE THE SPIRIT OF LIFE IS THE ILLUMINATION OF WISDOM, AND FROM WISDOM IS THE FORGIVENESS OF SINS. That is satisfaction to the spirit, the perfuming of the spirit.

64. Since the spirit flows from these openings OF THE NOSE, one spirit goes out to Zeir Anpin to awaken him in the Garden of Eden. One spirit of life FLOWS FROM IT, with which the offspring of David will be summoned to learn wisdom in the future, BECAUSE THESE TWO SPIRITS OF THE NOSTRILS ARE CONSIDERED YESOD AND MALCHUT. THEREFORE, FROM THE SPIRIT OF YESOD, THE RIGHT NOSTRIL, THERE WILL BE A FLOW TO ZEIR ANPIN. FROM THE SPIRIT OF MALCHUT, WHICH IS IN THE LEFT NOSTRIL, THERE WILL BE A FLOW TO THE SON OF DAVID, THE SECRET OF MALCHUT. From this LEFT opening a spirit rises and flows out from the concealed brain, WHICH IS CHOCHMAH OF ARICH ANPIN, which will dwell on Mashiach, as is written: "And the spirit of Hashem shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem" (Yeshayah 11:2). HE INQUIRES: There are here IN THE VERSE four spirits. Since we say that one spirit exists, WHICH FLOWS FROM THE LEFT OF THE OPENING OF ARICH ANPIN, what do we mean with the three? Rise, Rabbi Yosi, from your place and ANSWER THIS.

65. Rabbi Yosi stood up and said: During the times of King Messiah, one will not say 'teach me wisdom' to the other, since it is written: "And they shall teach no more every man his neighbor... for they shall all know Me, from the least of them to the greatest of them" (Yirmeyah 31:33). During that period, Atik Yomin will awaken a spirit emanating from the brain that is concealed to all, WHICH IS THE CHOCHMAH OF ARICH ANPIN. When He imparts all this, the spirits below will awaken with Him. Who are they, THE SPIRITS BELOW? They are the holy Sfirot of Zeir Anpin, which are another six spirits like it. It is written ABOUT THEM: "The spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem," WHICH ARE THE ASPECTS OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD IN ZEIR ANPIN.

66. As we have learned, it is written: "Then Solomon sat on the throne of Hashem" (I Divrei Hayamim 29:23) and it is also written: "The throne had six steps" (I Melachim 10:19), CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. King Messiah will sit in the future on A THRONE OF seven LEVELS, and six are CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Together with the spirit of Atik Yomin upon them, THAT FLOWS FROM THE LEFT OPENING OF HIS NOSE AS MENTIONED, there are seven, as we were taught. Rabbi Shimon said: May your spirit rest in the World to Come.

62. ות"ח כתיב אני יי ראשון ואת אחרונים אני הוא. כלל הוא, והוא סתים מכל סטרוי. חוטמא. תאנא, בחוטמא אשתמודע פרצופא.

63. ותא חזי מה בין עתיקא, לזעיר אפיין. דא מאריה דחוטמא מחד נוקבא חייין, ומחד נוקבא חייין דחייין. האי חוטמא. הוא פרדשקא, דביה נשיב רוחא דחיי, לזעיר אפיין. וקרינן ליה סליחה. והוא נחת רוח, אתבסמותא דרוחא.

64. דרוחא דנפיק מאינון נוקבי, חד רוחא נפיק לזעיר אפיין. לאתערא ליה בגנתא דערן. וחד רוחא דחיי, דביה זמין לזמנא לבריה דדוד, למנדע חכמתא. ומההוא נוקבא, אתער ונפיק רוחא ממוחא סתימאה, וזמין לאשראה על מלכא משיחא, דכתיב ונחה עליו רוח יי רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת יי. הא הכא ד' רוחין, והא רוחא חדא אמרינן. אמאי תלת. קום רבי יוסי בקיומך.

65. קם ר' יוסי ואמר. ביומוי דמלכא משיחא, לא יימרן חד לחד, אליף לי חכמתא, דכתיב ולא ילמדו עוד איש את רעהו וגו', כי כלם ידעו אותי למקטנם ועד גדולם. ובההוא זמנא, יתער עתיק וזמין, רוחא דנפיק ממוחא סתימאה דכלא, וכד ישלוף דא, כל רוחין דלתתא יתערון עמיה. ומאן אינון. אינון כתרין קדישין דזעיר אפיין. ואינון שיתא רוחין אחרנין, דהכי אינון דכתיב רוח חכמה ובינה רוח עצה וגבורה רוח דעת ויראת יי.

66. דתנינן, כתיב וישב שלמה על כסא יי. וכתיב שש מעלות לכסא. ומלכא משיחא זמין למיתב בשבעה. שיתא אינון ורוחא דעתיק וזמין דעלייהו, הא שבעה. כמה דאתמר. א"ל ר"ש, רוחך ינוח לעלמא דאתי.

67. Come and see that it is written: "Thus says Adonai Elohim; Come from the four winds, O breath (also: 'wind')..." (Yechezkel 37:9). HE ASKS: What are the four winds of the world doing here? HE RESPONDS: Four spirits (winds) will awaken. They are actually three, MEANING THE THREE TIMES IT SAYS "SPIRIT" IN THE VERSE: "THE SPIRIT OF WISDOM AND UNDERSTANDING..." With the spirit of the Atik who is concealed, FROM THE NOSE, there are altogether four. So they are. When the one SPIRIT OF THE NOSE emanates, three other SPIRITS that are comprised of three others go along with it. IT SAYS "SPIRIT" THREE TIMES AND EACH SPIRIT HAS TWO ASPECTS, MEANING "THE SPIRIT OF WISDOM AND UNDERSTANDING, THE SPIRIT OF COUNSEL AND MIGHT, AND THE SPIRIT OF KNOWLEDGE AND OF THE FEAR OF HASHEM."

68. The Holy One, blessed be He, is destined to produce one spirit that is comprised of ALL THE SEVEN SPIRITS MENTIONED ABOVE, since it is written: "Come from the four winds, O wind." "Come the four winds" is not written here, but "Come from the four winds," WHICH MEANS COME O WIND, WHICH IS MADE FROM THE FOUR WINDS THAT ARE SIX, AS MENTIONED. In the days of Messiah, there will be no need to teach one another, since their spirit will be comprised of all spirits, and omniscience, wisdom, understanding, counsel, might, knowledge, and fear of Hashem, because THEIR spirit encompasses all spirits. This is why it is written: "From the four spirits," since they are four that are included in the seven higher levels, as we have said. We have learned that all are comprised within this spirit of the most Ancient of all, THAT IS ARICH ANPIN, that emanates from the concealed brain, WHICH IS HIS CHOCHMAH to the nostril of His nose, WHICH IS THE SECRET OF HIS MALCHUT.

69. Come and see the difference between one nose and another nose, MEANING BETWEEN THE NOSE OF ARICH ANPIN AND THE NOSE OF ZEIR ANPIN. It is that the nose of the Ancient of Days, ARICH ANPIN, is life with all its aspects, BOTH LIFE ON THIS WORLD AND LIFE OF THE WORLD TO COME, AS MENTIONED. It is written of the nose of Zeir Anpin: "There went up a smoke out of His nostrils, and fire out of His mouth..." (Il Shmuel 22:9). "There went up a smoke out of His nostrils" and from that smoke, a fire is lit. When the smoke later rises, "coals were kindled by it" (Ibid.). What is meant by "by it"? It is by that smoke, SINCE FROM THE SMOKE A FIRE GETS LIT, AS MENTIONED.

70. We have learned that when Rabbi Hamnuna Saba (the elder) wished to say his prayer, he said, To the nose master I pray, the nose master I beseech. MEANING TO ARICH ANPIN WHO HAS A NOSE (HEB. CHOTEM). that is the meaning of what is written: "and for My praise will I refrain (Heb. echetam) for you" (Yeshayah 48:9). This verse was said to the Atik, WHO IS ARICH ANPIN, WHOSE NOSE IS LIFE IN EVERY ASPECT.

71. We have learned, the length of the nose is such that 375 worlds get filled from that nose, and all connect to Zeir Anpin. That is the praise of the construction of the nose. All the constructions of the Ancient of Days are seen yet are not seen, they are seen to those who sit on the seat of judgment but not seen to everyone.

67. ת"ח, כתיב כה אמר יי' מארבע רוחות באי הרוח וגו'. וכי ארבע רוחי עלמא, מאי עבדי הכא. אלא ארבע רוחי יתערוון. ג' אינון. ורוחא דעתיקא סתימא ארבע, והכי הוה. דכד יפוק דא, נפקין עמיה תלתא, דכלילן בגו תלתא אחרנין.

68. וזמין קודשא בריך הוא לאפקא חד רוחא דכליל מכלהו. דכתיב מארבע רוחות באי הרוח. ארבע רוחות באי לא כתיב כאן, אלא מארבע רוחות באי. וביומי דמלכא משיחא, לא יצטרכון למילף חד לחד, דהא רוחא דלהון דכליל מכל רוחין. ידע כללא. חכמה ובינה עצה וגבורה דעת ויראת יי'. משום רוחא דכלילא מכל רוחי. בג"כ כתיב, מארבע רוחות, דאינון ארבע דכלילן בשבעה דרגין עלאין דאמרן. ותאנא, דכלהו כלילן בהאי רוחא דעתיקא דעתיקין, דנפיק ממוחא סתימאה לנוקבא דחוטמא.

69. ות"ח, מה בין חוטמא לחוטמא. חוטמא דעתיק יומין חיון מכל סטרוני. חוטמא דזעיר אפיון, כתיב, עלה עשן באפו ואש מפיו תאכל וגו'. עלה עשן באפו, ומההוא עשן דליק נור, בד סליק תננא לבתר. גחלים בערו ממנו. מהו ממנו. מאותו עשן.

70. תאנא, כד הוה רב המנונא סבא בעי לצלוא צלותיה, אמר לבעל החוטם אני מתפלל, לבעל החוטם אני מתחנן. והיינו דכתיב ותהלתו אהטם לך, האי קרא לעתיק יומין אמרו.

71. תנא, אורכא דחוטמא, תלת מאה וע"ה עלמין, אתמליין מן ההוא חוטמא. וכלהו מתדבקן בזעיר אפיון. האי תושבחתא דתקונא דחוטמא הוא. וכל תקוני דעתיק יומין, אתחזון ולא אתחזון, אתחזון למארי מדין, ולא אתחזון לכלא.

10. The thirteen Corrections of the beard

Rabbi Shimon tells what he learned in the Hidden Book about the most hidden and concealed precious supreme beard of Arich Anpin; that beard is the universal faith within which flow thirteen springs. He describes the thirteen Corrections of the beard. The thirteen Corrections that depend on

the precious beard are available in the universe in the seventh month during the ten days of repentance.

72. Rabbi Shimon began to say: Woe to the person that extends his hand to the precious supreme beard of the holy old man, WHO IS ARICH ANPIN, and is hidden and concealed from all. The beard of that praise, the beard concealed and most precious of any of his constructions OF ARICH ANPIN, the beard THAT IS not known to the higher and lower ones, the beard that is the praise of all praises, the beard which could be neither approached nor seen by any prophet or holy man. The beard that hangs by its hair to the center of the heart is white as snow, most precious of all, most concealed of anything concealed, the faith of universal faith.

73. We have learned in the hidden book that that beard, which is the universal faith, starts UNDERNEATH his ears and descends down around the holy mouth. It lowers and proceeds upward to cover with offering of fine fragrance, the white and the precious, MEANING IT COVERS THE SKIN OF THE FACE IN ARICH ANPIN, WHICH IS WHITE, and at the same time lowers and covers up to the center OF THE HEART. This is the precious beard, the perfect faith, within which flow thirteen springs that stream forth from the goodly anointing oil. In thirteen Corrections it is established.

74. The first Correction OF THE THIRTEEN CONSTRUCTIONS OF THE BEARD: The hairs are formed above and originate from that style of the hair on the head that ascends, in form, above his ears and descends in front of the opening of the ears with one strand in good measure to the beginning of the mouth. THE EXPLANATION FOLLOWS.

75. The second Correction: The hair gets shaped from one top of the mouth to the other top end of the mouth in equal manner.

76. The third Correction: From underneath the center of the nose, below the two openings OF THE NOSE, one path follows out. The hairs cease from that path and it is full of hair on both sides OF THIS PATH, in perfect shape, surrounding this path.

77. The fourth Correction: The hair underneath the mouth from one point to the other point forms in a harmoniously perfect shape. THAT IS THE ONE CALLED THE BEARD ON THE POINTED END OF THE CHIN.

78. The fifth Correction: Underneath the mouth goes forth another path counterbalancing IN CONFORMITY the upper path, UNDER THE NOSE. Those two paths are distinguished on both sides of the mouth, THE UPPER PATH ABOVE THE MOUTH AND THE LOWER PATH UNDERNEATH THE MOUTH.

72. פתח ר"ש ואמר, ווי מאן דאָושיט ידוּי בְּדִיקְנָא יְקִירָא עֲלָאָה, דְּסָבָא קְדִישָׁא, טְמִיר וְסִתִּים מְכֻלָּא דִּיקְנָא דִּהֵיָא תּוֹשְׁבַחְתָּא. דִּיקְנָא דְּסִתִּים וְיִקִּיר מְכֻלָּא תְּקוּנּוּי. דִּיקְנָא דִּלָּא יִדְעִין עֲלָאִין וְתַתְּאִין. דִּיקְנָא דִּהֵיָא תּוֹשְׁבַחְתָּא דְּכָל תּוֹשְׁבַחִין. דִּיקְנָא דִּלָּא הוּי בְּר נֶשׁ נְבִיאָה וְקְדִישָׁא דִּיקְרַב לְמַחְמֵי לִיה. דִּיקְנָא דִּהֵיָא תְּלִיָא בְּשַׁעְרוּי עַד טְבוּרָא דְּלִבָּא. חוּרָא כְּתֻלְגָּא יְקִירָא דִּיקִירִין. טְמִירָא דְּטְמִירִין. מֵהֵימְנוּתָא דְּמֵהֵימְנוּתָא דְּכָלָא.

73. תָּאנָא, בְּצַנִּיעוּתָא דְּסַפְרָא, דִּהֵיָא דִּיקְנָא מֵהֵימְנוּתָא דְּכָלָא, נְפִיק מְאוּדְנּוּי, וְנַחִית סוּחְרִינְיָה דְּפוּמָא קְדִישָׁא, וְנַחִית וְסָלִיק וְחָפִי, בְּתַקְרוּבְתָּא דְּבוּסְמָא טְבָא, חוּרָא דִּיקִירָא. וְנַחִית בְּשַׁקּוּלָא, וְחָפִי עַד טְבוּרָא. הוּא דִּיקְנָא יְקִירָא, מֵהֵימְנָא שְׁלִימָא, דְּנִגְדִין בֵּיה י"ג נְבִיעִין, מְבוּעִין דְּמֶשַׁח רְבוּת טְבָא, בְּתַלְת עֶשֶׂר תְּקוּנִין מִתְתַּקְנָא.

74. תְּקוּנָא קְדִמָּאָה. מִתְתַּקֵּן שַׁעְרָא מְלַעִילָא, וְשַׁאֲרֵי מֵהֵוּא תְּקוּנָא דְּשַׁעַר רִישִׁיָּה, דְּסָלִיק בְּתַקּוּנּוּי לַעִילָא מְאוּדְנּוּי, וְנַחִית מְקַמֵּי פִתְחָא דְּאוּדְנִין, בְּחַד חוּטָא בְּשַׁקּוּלָא טְבָא, עַד רִישָׁא דְּפוּמָא.

75. תְּקוּנָא תְּנִינָא. מִתְתַּקֵּן שַׁעְרָא מְרִישָׁא דְּפוּמָא, עַד רִישָׁא אַחְרָא דְּפוּמָא, בְּתַקּוּנָא שְׁקִיל.

76. תְּקוּנָא תְּלִיתָאָה. מֵאֲמַצְעִיתָא דְּתַחוּת חוּטָמָא, מִתַּחוּת תְּרִין נוֹקְבִין, נְפִיק חַד אֹרְחָא, וְשַׁעְרָא אֲתַפְסֵק בְּהֵוּא אֹרְחָא, וּמְלִיא מֵהֵיָא גִיסָא, וּמֵהֵיָא גִיסָא שַׁעְרָא, מִתְּקוּנָא שְׁלִים סוּחְרִינְיָה דִּהֵוּא אֹרְחָא.

77. תְּקוּנָא רְבִיעָאָה. מִתְתַּקֵּן שַׁעְרָא תַּחוּת פּוּמָא, מְרִישָׁא חַדָּא לְרִישָׁא חַדָּא, בְּתַקּוּנָא שְׁלִים.

78. תְּקוּנָא חֲמִישָׁאָה. תַּחוּת פּוּמָא נְפִיק אֹרְחָא אַחְרָא, בְּשַׁקּוּלָא דְּאֹרְחָא דְּלַעִילָא, וְאַלִין תְּרִין אֹרְחִין רְשִׁימִין עַל פּוּמָא, מְכָאן מְכָאן.

79. The sixth Correction: The hairs get shaped upwards and go forth from the lower to the upper point of the mouth and cover the precious offering of fine fragrances to the top of the mouth above. The hair descends FROM THERE to the starting point of the lower opening BELOW the mouth.

80. The seventh Correction: The hairs stop FROM GROWING and two parts of the faces are visible, THAT IS, THE RIGHT FACE AND THE LEFT FACE, WITHOUT THE HAIR, with an offering of good and pleasant smells, good and pleasing in appearance. The universe exists because of them and this is what is written: "In the light of the king's countenance is life" (Mishlei 16:15).

81. The eighth Correction: One strand of hair goes around the beard and hangs in balance to the center.

82. The ninth Correction: The hair IS ROUSED, and the beard gets blended with the hairs that hang IN THE THROAT AND ARE balanced, MEANING IN EQUAL MEASURE, and do not extrude from one another.

83. The tenth Correction: The hair descends under the beard and covers the throat that is under the beard.

84. The eleventh Correction: No hair grows out of another hair and all are measured in precise perfect measure.

85. The twelfth Correction: No hair hangs over the mouth and the mouth opening is clear OF ALL HAIR from all the sides. And all around it, the hair looks nice.

86. The thirteenth Correction: The hair hangs underneath the beard from each side, MEANING THE WHOLE AREA OF THE HAIR UNDER THE BACK OF THE BEARD, with a pleasing glory, a handsome glory, covering to the center OF THE HEART. So the fragrant offering is not seen by anyone, save this beautifully white face that bestows life to the universe and shows joy to Zeir Anpin.

87. With these thirteen Corrections flow forth thirteen springs of anointing oil which reach all those below. They illuminate from this oil and anoint with that oil that is comprised of these thirteen sets. With these thirteen Corrections, the concealed glorious beard of the most Ancient One becomes distinguished, THAT IS ARICH ANPIN. From the two precious circles of his face, the face of Zeir Anpin brightens up and every bulbous ornament and flower, MEANING ALL VARIOUS STEPS, that exist below brighten and glow from that light above. These thirteen Corrections occur in the beard and with the perfection of the beard through its shapes, man is called faithful, since everyone who sees his beard ascribes faith to him.

79. תְּקוּנָא שְׁתִּיתָא. מִתְתַּקֵּן שְׁעָרָא, וְסָלִיק וְנִמְיָק מְלַרְע לְעֵיל לְרִישָׁא דְפּוּמָא. וְחָפִי תְּקֻרְבַּתָּא דְבוּסְמָא טְבָא, עַד רִישָׁא דְפּוּמָא דְלְעִילָא. וְנַחֲתִית שְׁעָרָא לְרִישָׁא דְפִתְחָא דְאוּרְחָא תְּתָא דְפּוּמָא.

80. תְּקוּנָא שְׁבִיעָא. פְּסִיק שְׁעָרָא, וְאִתְחַזַּן תְּרִין תְּפּוּחִין, בְּתְּקֻרְבַּתָּא דְבוּסְמָא טְבָא, שְׁפִירִין וְיָאֵן לְמַחְזִי. בְּגִינֵיהוֹן אִתְקִיִּים עֲלֵמָא, הֵה"ד בְּאוּר פְּנֵי מֶלֶךְ חַיִּים.

81. תְּקוּנָא תְּמִינָא. נְמִיק חַד חוּטָא דְשְׁעָרֵי סוּחְרָנִי דְדִיקְנָא, וְתִלְיִין בְּשְׁקוּלָא עַד טְבוּרָא.

82. תְּקוּנָא תְּשִׁיעָא. מִתְעָרֵי וּמִתְעָרְבִין שְׁעָרֵי דִיקְנָא, עִם אִינוּן שְׁעָרֵי דְתִלְיִין בְּשְׁקוּלָא, וְלֹא נְפָקֵי דָא מִן דָּא.

83. תְּקוּנָא עֲשִׂירָא. נַחֲתִין שְׁעָרֵי תַּחוֹת דִּיקְנָא. וְחַפְיִין בְּגֻרְנָא תַּחוֹת דִּיקְנָא.

84. תְּקוּנָא חַד סָר. דְּלֹא נְפָקִין גִּימָא מִן גִּימָא, וּמִתְשַׁעֵרֵן בְּשִׁיעוּרָא שְׁלִים.

85. תְּקוּנָא תְּרִיסָר. דְּלֹא תִלְיִין שְׁעָרֵי עַל פּוּמָא, וּפּוּמָא אִתְפְּנֵי מִכָּל סְטְרוּי. וְיָאֵן שְׁעָרֵי סְחוּר סְחוּר לֵיהּ.

86. תְּקוּנָא תְּלִיסָר. דְּתִלְיִין שְׁעָרָן בְּתַחוֹת דִּיקְנָא, מִכָּאֵן וּמִכָּאֵן, בִּיקְרָא יָאָה, בִּיקְרָא שְׁפִירָא. מְחַפְיִין עַד טְבוּרָא. לֹא אִתְחַזִּי מִכָּל אֲנָפֵי תְּקֻרְבַּתָּא דְבוּסְמָא, בְּרֵי אִינוּן תְּפּוּחִין שְׁפִירִין חוּרִין, דְּמִפְקִין חַיִּין לְעֵלְמָא, וּמְחַזִּין חַדוּ לְזַעִיר אֲפִין.

87. בתליסר תקונין אליו, נגדין ונפקין תליסר מבויעין דמשח רבות, ונגדין לכל אינון דלתתא. ונהרין בהוא משחא. ומשיחין מהוא משחא, דבתליסר תקונין אליו. בתליסר תקונין אליו אתרשים דיקנא וקירא, סתימאה דכלא, דעתיק דעתיקין. מתרי תפוחין שפירן דאנפוי, נהירין אנפוי דזעיר אנפין, וכל חיזור ושושן דאשתבחן לתתא, נהירין ומתלהטין מהוא נהורא דלעילא. תקונין תליסר אליו, אשתכחו בדיקנא, ובשלימות דיקנא בתקונוי, אתקרי בר נש נאמן. דכל דחמי דיקניה, תלי ביה מהימנותא.

88. We have learned in the concealed book these thirteen Corrections that depend on the precious beard are available in the universe in the seventh MONTH THAT IS, IN THE TEN DAYS OF REPENTANCE, and open up by the thirteen gates of mercy. Whoever extends his hand to swear IN HIS BEARD, it is as if he swears in the thirteen Corrections of the beard. That applies for Arich Anpin, WHICH COMPRISES THE THIRTEEN CORRECTIONS OF THE BEARD. How many in Zeir Anpin? HOW MANY CORRECTIONS EXIST IN HIS BEARD? RABBI SHIMON told Rabbi Yitzchak: Stand up in your place and trim the forms of the Holy King, ARICH ANPIN. How did they get established?

88. תאנא בצניעותא דספרא, תליסר תקונין אליו דתליין בדיקנא וקירא, בשביעאה משתבחי בעלמא, ומתפתחי בתליסר תרעי דרחמי. ומאן דאשיט ידיה לאומאה, כמאן דאומי בתליסר תקוני דיקנא. האי באריך אפין. בזעיר אפין בכמה. אמר לרבי יצחק, קום בקיומך, וסלסל בסלסלא דתקונא דמלכא קדישא היאך יתתקנון.

11. The first Correction

Rabbi Yitzchak draws a distinction between the rough hairs and the smooth hairs, the latter of which draw Chochmah to the brain of Zeir Anpin. He says that hairs must not bond to neighboring hairs, and that hair on the head must be long so that Chochmah can enter through the hair to the spinal cord that gets nourishment from the brain. We hear that all the hairs of the hair and beard of Arich Anpin are white as snow, while the beard of Zeir Anpin is black. Thirteen measures of mercy stem from the ancient Holy One, and corresponding to these there are thirteen measures in Zeir Anpin. We learn that if the thirteen Corrections of the beard of Arich Anpin had not existed neither the upper grades nor the lower grades would exist; children, longevity and sustenance depend on those Corrections.

89. Rabbi Yitzchak stood up and opened the discussion saying, "Who is El like You, who pardons iniquity... He will again have compassion upon us... You will show truth to Jacob..." (Michah 7:18-20). We have learned that thirteen measures appear here IN THIS SCRIPTURAL VERSE. All emanate from the thirteen springs of the anointing oil of the THIRTEEN Corrections of the holy beard of the most ancient One, the concealed of all that is concealed, ARICH ANPIN. We have learned that the beard shapes are hidden and veiled, concealed yet not concealed, covered and not covered, known through its shapes, aware but not clearly, MEANING TO SAY, HE IS REVEALED AND KNOWN TO THOSE WORTHY OF HIM. TO THOSE WHO ARE NOT WORTHY OF HIM, HE IS HIDDEN AND NOT KNOWN.

89. קם רבי יצחק, פתח ואמר, מי אל כמוך נושא עון וגו', ישוב ירחמנו וגו', תתן אמת ליעקב וגו'. תאנא, תליסר מכילין אתחזון הכא, וכלהו נפקין מתליסר מבויעין דמשח רבות דתיקוני דיקנא קדישא, עתיקא דעתיקין. טמירא דטמירין. תנא, תקונא דדיקנא טמיר וסתים, טמיר ולא טמיר. סתים ולא סתים. בתקונוי ידיע ולא ידיע.

90. We have already learned the first principle that every single hair, however minute and insignificant, does not bond to its neighboring hair. The fine hairs of the beard begin to form according to the form of the hair in the head, MEANING THEY BEGIN AT THE SIDES OF THE HEAD.

90. תקונא קדמאה. הא תנינן, דכל שערא ושערא וכל נימא ונימא לא מתדבקא לחברתה. ושאר נימין דדיקנא לאתקנא, מתקונא דשער רישא.

91. Here we have to scrutinize to see whether all the minute hairs of the head and the minute hairs of the glorious supreme beard are all included in one hair, MEANING THAT THEY ARE OF ONE LEVEL AND FLOW FROM ONE ROOT, FROM THE MEMBRANE OF AIR, AS MENTIONED ABOVE. IF SO, why are these HAIRS OF THE HEAD long, and these HAIRS OF THE BEARD not so long? Why are the fine hairs of the beard not very long, but rough, and those of the head are not so rough, but rather smooth.

92. HE ANSWERS: All the hairs of the head and beard are in measure, EACH ACCORDING TO ITS PARTICULAR ASPECT. Those of the head are long to the shoulders to reach the top of Zeir Anpin, from the inspiration of his own brain to the brain OF ZEIR ANPIN. Therefore, they are not rough but rather soft.

93. We have learned that it is written: "Wisdoms cry aloud in the street" (Mishlei 1:20) and at the end it is written: "She utters her voice in the squares" (Ibid.). The beginning of this verse does not suit the end and its conclusion does not complement its beginning, AS IT BEGINS TO SPEAK IN THE PLURAL FORM "WISDOMS" AND CONCLUDES BY SAYING, "HER VOICE" IN SINGULAR FORM. HE ANSWERS: When he says, "Wisdoms cry aloud in the street" EXPRESSING IT IN PLURAL FORM, it refers to when Chochmah flows forth from the concealed brain of Arich Anpin through the hair strands, OF THE HEAD HAIR, to the brain of Zeir Anpin. It is as if they form externally IN ZEIR ANPIN, WHICH IS OUTSIDE ARICH ANPIN, in two brains, CHOCHMAH OF ARICH ANPIN AND THE CHOCHMAH OF ZEIR ANPIN. They integrate into one brain, since the lower brain, IN ZEIR ANPIN, has no existence of its own without the upper brain OF ARICH ANPIN. THAT IS WHY IT IS EXPRESSED IN PLURAL "WISDOMS" AS THERE ARE TWO CHOCHMOT. After drawing one from the other, MEANING AFTER CHOCHMAH OF ZEIR ANPIN HAS RECEIVED FROM THE CONCEALED BRAIN, it is written: "She utters her voice," SINCE it is one CHOCHMAH, CHOCHMAH OF ZEIR ANPIN.

94. Because THE CHOCHMAH is drawn from the brain OF ARICH ANPIN to the brain OF ZEIR ANPIN through these strands of hair OF THE HEAD HAIR, they are not rough. What is the reason? It is because if they would have been rough, the Chochmah could not be drawn through them to the brain OF ZEIR ANPIN. This is the reason that Chochmah does not emanate from a person who is harsh and an angry character, as it is written: "The words of wise men heard in quiet" (Kohelet 9:17). We learn from here that wisdom does not settle on he whose head hair is rough.

95. Therefore, THE HAIR ON THE HEAD is long to be of use for everybody. What is for everybody? THAT IS SO THAT CHOCHMAH should enter THROUGH THE HAIR to the spinal cord that gets nourishment from the brain; THEREFORE, THEY ARE LONG TO THE TOP OF THE SHOULDER, SINCE THERE IS THE LOCATION OF THE SPINAL CORD. Therefore, the hair of the head does not hang over the hair of the beard, since the hairs of the head hang and rise above the ear to the back OF THE HEAD. They do not hang on the beard, since they must not be blended the ones with the others, since each one follows its own path.

91. הָכָא אֵית לְאַסְתַּבְּלָא, אִי כָּל גִּימְיֵי דְשַׁעַר רִישָׁא, וְגִימְיֵי דְרִיקְנָא יְקִירָא עֲלָא, בְּחַד גִּימְא אֲתַבְּלָלוּ, אֲמַאי אֲלִין אַרְיִכִין, וְאֲלִין לָא אַרְיִכִין. אֲמַאי גִּימְיֵי דְרִיקְנָא לָא אַרְיִכִין בּוּלֵי הָאֵי, וְקִשְׁיִין. וְאֲלִין דְרִישָׁא לָא קִשְׁיִין, אֲלָא שְׁעִיעִין.

92. אֲלָא, כָּל גִּימְיֵי שְׁקִילִין דְרִישָׁא וְרִיקְנָא. דְרִישָׁא אַרְיִכִין עַל כְּתַפִּין, לְמִיגְד לְרִישָׁא דְזַעִיר אֲפִין, מִהֵוּא מְשִׁיבָא דְמוֹחָא, לְמוֹחָא דִילֵיהּ. וּבְגִינֵי כִּךְ לָא הוּוּ קִשְׁיִין. וְעַד אֲתַחֲזֵן לְמַהוּ רְכִיכֵי.

93. תְּאַנָּא, מַאי דְכְּתִיב, חֲכָמוֹת בַּחוּץ תְּרַנֵּהּ. וְלְבִסוּף כְּתִיב, בְּרַחוּבוֹת תִּתֵּן קוּלָּהּ. הָאֵי קָרָא לָאוּ רִישִׁיהּ סִימְיָהּ, וְלָאוּ סִימְיָהּ רִישִׁיהּ. אֲלָא חֲכָמוֹת בַּחוּץ תְּרַנֵּהּ, כִּד נְגִיד מְמוֹחָא סְתִימָא דְאַרְיִךְ אֲפִין, לְמוֹחָא דְזַעִיר אֲפִין, בְּאַיְנוֹן גִּימְיֵין. כְּאֵלוּ מִתְּחַבְּרָן לְבַר, תְּרִין מוֹחִין, וְאַתְעֵבִיד חַד מוֹחָא, בְּגִין דְלִית קִיּוּמָא לְמוֹחָא תְּתָא, אֲלָא בְּקִיּוּמָא דְמוֹחָא עֲלָא. וְכִד נְגִיד מַהֵאי לְהָאֵי, כְּתִיב תִּתֵּן קוּלָּהּ חַד.

94. וּבְגִין דְנְגִיד מְמוֹחָא לְמוֹחָא בְּאַיְנוֹן גִּימְיֵין אֲיְנוֹן לָא אֲשְׁתַּכְּחוּ קִשְׁיִין. מ"ט. מְשׁוּם דְאֵי אֲשְׁתַּכְּחוּ קִשְׁיִין, לָא נְגִיד חֲכָמְתָא לְמוֹחָא בְּהוּן. בְּגִינֵי כִּךְ, לִית חֲכָמְתָא נְמְקָא מְבַר נֶשׁ דְאִיהוּ קִשְׁיָא וּמְאַרֵי דְרוּגְזָא. דְכְּתִיב דְבְרֵי חֲכָמִים בְּנַחַת נְשַׁמְעִים. וּמַהֲכָא אוּלִיפְנָא, מֵאַן דְשַׁעֲרוּי דְרִישִׁיהּ קִשְׁיִין, לָאוּ חֲכָמְתָא מְתִישְׁבָא עִמֵּיהּ.

95. וְעַד אֲיְנוֹן אַרְיִכֵי, לְמִיתֵי תוּעֵלְתָא לְכֻלָּא. מַאי לְכֻלָּא. לְמִיעֵל עַל חוּטָא דְשַׁדְרָה, דְמִתְשַׁקְיִין מִן מוֹחָא. וּבְגַ"ד לָא תְלֵי שַׁעֲרָא דְרִישָׁא עַל שַׁעֲרָא דְרִיקְנָא. דְשַׁעֲרָא דְרִישָׁא תְלֵי וְסְלִיק עַל אוּדְנִין לְאַחוּרוּי, וְלָא תְלֵי עַל דִּיקְנָא, מְשׁוּם דְלָא אֲצַטְרִיךְ לְאַתְעֵרְבָא אֲלִין בְּאַלִין. דְכֻלְהוּ מִתְפָּרְשֵׁן בְּאַרְחֵייהוּ.

96. We have learned that all hairs, either of the head or of the beard, OF ARICH ANPIN, are white as snow. We have learned that those of the beard are coarse. What is the reason? It is because they are the strongest of the strong, in order to lower TO THE ONES BELOW these thirteen measures OF THE THIRTEEN CORRECTIONS OF THE BEARD of the most ancient One of all, THAT IS ARICH ANPIN. Those THIRTEEN measures originate from the front of the ears. These THIRTEEN measures are concealed so they do not blend with others, WITH THE THIRTEEN MEASURES OF ZEIR ANPIN.

97. If you say that there are no others like them, it is not so. We have learned that the thirteen measures of mercy stem from the ancient Holy One: "who is El like You" (Michah 7:18) is one; "who pardons iniquity" (Ibid.) is two; "and forgives the transgressions" (Ibid.) is three; "of the remnant of his heritage" (Ibid.) is four; "He does not maintain his anger for ever" (Ibid.) is five; "because He delights in mercy" (Ibid.) is six; "He again will have compassion upon us" (Ibid. 19) is seven; "He will suppress our iniquities" (Ibid.) is eight; "and You will cause all their sins into the depths of the sea" (Ibid.) is nine; "You will show truth to Jacob" (Ibid. 20) is ten; "loyal love to Abraham" (Ibid.) is eleven; "as You have sworn to our fathers" (Ibid.) is twelve and "from days of old" (Ibid.) is thirteen. Corresponding to these, THERE ARE THIRTEEN MEASURES IN ZEIR ANPIN, WHICH ARE: "El, merciful and gracious, slow to anger..." (Shemot 34:6), which are below IN ZEIR ANPIN.

98. You may wonder why Moses did not say all these THIRTEEN MEASURES of the above IN ARICH ANPIN, WHICH ARE, "WHO IS EL LIKE YOU..." BUT SAID RATHER THE "EL, MERCIFUL AND GRACIOUS," WHICH ARE THE THIRTEEN MEASURES OF ZEIR ANPIN. HE ANSWERS: It is because Moses required only the place where judgment was existing, WHICH IS ZEIR ANPIN, and where judgment exists one must not speak of this, THE THIRTEEN MEASURES OF ARICH ANPIN. Moses said that only when the children of Yisrael were sinful and judgment was impending OVER THEM. Therefore, Moses did not say THE THIRTEEN MEASURES OF MERCY, only in the place where judgment was dwelling, MEANING IN ZEIR ANPIN. However, for the place where it is the order of praise OF THE THIRTEEN MEASURES to the Ancient of Days, MEANING "WHO IS EL LIKE YOU...", the prophet sets THEM in order.

99. These thirteen Corrections of the holy upper beard OF ARICH ANPIN are the most hidden of the concealed and strong, so as to break and subdue all judgmental verdicts. He who saw the beard of the Uppermost holy, the most hidden of the concealed, must not be embarrassed by it. Due to that, all its hairs are coarse and strong in their shapes.

100a. You might say, If so, the hairs below, OF ZEIR ANPIN, are black. Why then were these not like those, OF ARICH ANPIN WHICH ARE WHITE? Because we have learned that it is written: "His locks are wavy, and black as a raven" (Shir Hashirim 5:11). It is also written: "And the hair of whose head was like the pure wool" (Daniel 7:9), MEANING WHITE. THE SCRIPTURES SEEM TO CONTRADICT EACH OTHER. HE REPLIES. That is no problem. WHERE HE SAYS, "LIKE THE PURE WOOL," he refers to the supernal beard OF ARICH ANPIN and WHERE HE SAYS, "BLACK AS A RAVEN," he refers to the beard below IN ZEIR ANPIN. Thus, when the Torah was given to the children of Yisrael, it was conveyed in black fire over white fire.

96. תַּאנָּא, כְּלֵהוּ שְׁעָרֵי בֵּין דְּרִישָׁא, בֵּין דְּדִיקְנָא, כְּלֵהוּ חוּרֵי כְּתֻלְגָּא. וְתַאנָּא, אִינְהוּ דְּדִיקְנָא קְשִׁישָׁאֵי כְּלֵהוּ. מ"ט. מְשׁוּם דְּאִינּוֹן תְּקִיפָא דְּתְקִיפִין, לְאַחְתָּא אִינּוֹן י"ג מְכִילָן, מְעַתִּיק דְּעַתִּיקִין. וְהֵינִי מְכִילָן מְקַמֵּי אֹדְנוּי שְׁרִיין, וְהֵינִי מְכִילָן סְתִימָן אִינּוֹן. דְּלֵא יִתְעַרְבוּן בְּאַחְרָנִין.

97. וְאִי תִימָא דְּלִית אַחְרָנִין כְּוֹתִיָּהּ. לֵא. דְּתַנָּא תְּלִיסַר מְכִילָן דְּרַחֲמֵי מְעַתִּיקָא קְדִישָׁא: מִי אֵל כְּמוֹךְ, חַד. נוֹשָׂא עוֹן, תְּרִי. וְעוֹבֵר עַל פְּשַׁע, תְּלַת. לְשִׁאֲרִית נַחְלָתוֹ, אַרְבַּע. לֹא הֶחֱזִיק לְעַד אַפּוֹ, חֲמֵשׁ. כִּי חִפֵּץ חֶסֶד הוּא, שֵׁית. יָשׁוּב יִרְחַמְנוּ, שִׁבְעָה. יִכְבוֹשׁ עֲוֹנוֹתֵינוּ, תְּמַנָּא. וְתִשְׁלַיֵךְ בְּמִצּוֹלוֹת יָם כָּל חֲטָאתָם, תִּשְׁעָה. תִּתֵּן אֱמֶת לְיַעֲקֹב, עֶשְׂרֵה. חֶסֶד לְאַבְרָהָם, חַד סַר. אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְוֹתֵינוּ, תְּרִיסַר. מִימֵי קֶדֶם, תְּלִיסַר. לְקַבֵּיל דָּא, אֵל רַחוּם וְחַנוּן וְגוֹ', אִינּוֹן לְתַתָּא.

98. וְאִי תִימָא, מֹשֶׁה אֵיךְ לֹא אָמַר אֵלֶיךָ עֲלֵאִין. אֵלָא, מֹשֶׁה לֹא אֶצְטְרִיךְ, אֵלָא לְאַתֵּר דְּדִינָא אֶשְׁתַּכַּח, וּבְאַתֵּר דְּדִינָא אֶשְׁתַּכַּח, לֹא בְעֵי הָכִי לְמִימַר. וּמֹשֶׁה לֹא אָמַר, אֵלָא בְעִידְנָא דִּישְׂרָאֵל חָאבּוּ, וְדִינָא הוּא תְּלִיָּא, וּבְגִינֵי כִךְ לֹא אָמַר מֹשֶׁה, אֵלָא בְאַתֵּר דְּדִינָא אֶשְׁתַּכַּח. אֲבָל בְּהַאי אַתֵּר, סְדוּרָא דְּשִׁבְחָא דְּעַתִּיק יוֹמִין מְסַדֵּר נְבִיאָה.

99. וְאִינּוֹן תְּלִיסַר תְּקוּנִין דְּדִיקְנָא עֲלָא קְדִישָׁא, טְמִירָא דְּטְמִירִין, תְּקִיפִין, לְתַבְרָא וּלְאַכְפִּיָּיא כָּל גְּזָרֵי דִינּוֹן. מֵאֵן חָמֵי דִיקְנָא עֲלָא קְדִישָׁא, טְמִירָא דְּטְמִירִין דְּלֵא אַכְסִיף מְנִיָּה. וּבג"כ, כָּל שְׁעָרוֹי קְשִׁישִׁין, וְתְקִיפִין בְּתַקּוּנוֹי.

100(1). וְאִי תִימָא, אִי הָכִי הָא שְׁעָרֵי דְּלְתַתָּא, אִינּוֹן אוּכְמֵי, אֲמַאי לֹא הוּוּ דָא כְּדָא. דְּתַנָּא כְּתִיב, קוּצוֹתָיו תְּלַתְלִים שְׁחוּרוֹת כְּעוֹרֵב. וּכְתִיב, וְשַׁעַר רִישִׁיהָ כְּעֵמֶר נָקָא. לֹא קְשִׁיא, הָא בְּדִיקְנָא עֲלָא, הָא בְּדִיקְנָא תַתָּא. וְע"ד, כִּד אֲתִיְהִיבַת אוּרִיָּיתָא לְיִשְׂרָאֵל, אֲתִיְהִיבַת בְּאֵשׁ שְׁחוּרָה עַל גְּבִי אֵשׁ לְבְנָה.

100b. The essence of it is that these hairs are from the brain, flowing to the lower brain OF ZEIR ANPIN. They are above the hair of the beard, and the beard is separate and the hairs OF THE HEAD are separate.

101. The first Correction OF THE BEARD HAIR is the Correction that starts at the top of the head-hair, MEANING AT THE SIDES OF THE HEAD THAT ARE THE BEGINNING OF THE HEAD-HAIR FROM BOTTOM UPWARDS, WHICH IS THE SECRET OF THEIR MALCHUT. We have learned that all the Corrections of the beard are only affected through the brain in the head. Here, BY THE FIRST CORRECTION, he does not explain it that way, SINCE HE SAYS THAT IT IS IN THE SIDES OF THE HEAD, because it is not caused FROM THE HEAD BRAIN, BUT RATHER FROM THE SIDES OF THE HEAD. THE CONCEALED BRAIN OF ARICH ANPIN BEGINS TO AFFECT FROM THE SECOND CORRECTION ONWARDS AND NOT ON THE FIRST CORRECTION, WHICH IS THE ROOT OF THE BEARD HAIR, PRIOR TO THE SWEETENING OF MALCHUT IN THE MEASURE OF COMPASSION, AS HAS BEEN EXPLAINED. Therefore, the first Correction is such that it descends from the top of the head-hair AND NOT FROM THE CONCEALED BRAIN.

102. From the composition of this beard, everything that is in the head becomes known. That is the thousand worlds sealed with the pure seal, the seal that is composed of all seals. THAT IS THE SECRET OF THE CONCEALED WISDOM IN THE HEAD OF ARICH ANPIN.

103. The length of each hair that descends in front of the ears is not long, MEANING TO SAY THAT THE CHOCHMAH ALLUDED TO AS LENGTH BECOMES REVEALED THERE AND THE HAIRS do not cleave to each other. The hairs ARE SHORT and do not descend downward. When they are drawn, THESE HAIRS flow and hang UPWARD.

104. At the start of the first Correction, there are 31 groups of hair THAT ARE even, extending to the top of the mouth, and 390 strands are contained in each individual group.

105. HE EXPLAINS THE MATTERS IN THE GENERAL SENSE OF THE CORRECTION AND GOES ON TO SAY: The 31 locks that are EQUALLY even, which are in the first Correction, are coarse FROM THE ILLUMINATION OF MALCHUT OF THE MEASURE OF JUDGMENT, so as to subordinate THE JUDGMENTS below. They are of the numerical value of EI. What is the meaning of EI? IT IS a mighty EL, capable OF SUBDUING EVERYTHING. In every lock OF THE ASPECT OF ITS ENTIRETY, there is a division into 31 mighty dominating worlds, to subdue THE VERDICTS. They then spread out, 31 on this side and 31 on this SIDE OF THE FACE, and each individual world of it divides to a thousand worlds, of desiring the great delight. All this is concealed at the top of the beard - that is, contains harsh JUDGMENT FROM THE MALCHUT OF THE MEASURE OF JUDGMENT. ALL are contained in this NAME EI and, despite all this, this NAME EI is submissive to the compassionate mercy of Atik Yomin. It is contained and spread in it.

100(2). ועקרא דמלה משום דהני שערי בגין דממוחא אשתכחו לאתמשכא למוחא דלתתא ואינון לעילא מן דיקנא דיקנא בלחודוי הוא. וכל תקונוי בלחודיהון אשתכחו. דיקנא בלחודוי. ושערי בלחודייהו.

101. תקונא קדמא תקונא דשאר מרישא דשערי דרישא. ותאנא, כל תקוני דיקנא לא אשתכח אלא ממוחא דרישא, והכא לא פריש הכי, דהא לא הוי. אלא תקונא דא, הנחית מן רישא דשערי דרישא, הכי אשתכח.

102. ומהאי דיקנא אשתמודע, כל מה דהוי ברישא, דאלף עלמין דחתימין בעזקא דדכא. עזקא, דכליל כל עזקין.

103. אורכא דכל שערא, דנחית מקמי אורנוי, לא הוי אריכא. ולא אתדבק דא בדא, ולא נחתין. אילין שערין. מכד נגדין אתמשכן ותליין.

104. ושירותא דתקונא קדמא, תלתין וחד קוצי, שקילן, אתמשכן עד רישא דפומא. ותלת מאה ותשעין נימין אשתכחן בכל קוצא וקוצא.

105. תלתין וחד קוצי שקילין, דהו בתקונא קדמא תקיפין, לאכפניא לתתא, בחושבן א"ל. מהו א"ל. תקיף יכול. ובכל קוצא וקוצא, מתפרשין תלתין וחד עלמין, תקיפין שלטין, לאכפניא, ואתפשטו ל"א בהאי סטר, ול"א בהאי סטר. וכל עלמא ועלמא מניה, מתפרש לאלף עלמין דכסיפין לעדונא רבא. וכלא סתים ברישא דדיקנא, דכליל תקיפא, וכלילן בהאי א"ל. ועם כל דא, האי א"ל אתכפניא לרחמי, דרחמי דעתיק יומין, ואתכלל ואתפשט ביה.

106. HE ASKS: Why DOES THE FIRST CORRECTION EXTEND UNDER THE EARS to the mouth? HE REPLIES: IT IS because it is written: "Sat in judgment, and the books..." (Daniel 7:10). What is the meaning of "sat in judgment," MEANING THAT JUDGMENT sits in its position and does not reign? This is what is written: "Wonderful, counselor, mighty El" (Yeshayah 9:5), meaning El who is mighty, WHICH IS ALLUDED TO IN THE 31 LOCKS OF HAIR, AS MENTIONED ABOVE. He is filled with the aroma of the holy beard of Atik Yomin. The secret of this is written: "Who is El like You" and refers to Atik Yomin, to the first Correction of the most holy beard.

107. The first world, which extends from this first Correction, dominates and descends and ascends to a thousand of thousands and ten thousand of tens of thousands of those with shields who hold to it through the measure of a great ring.

108. The second world emerging from this formation is dominant and leaves to descend BELOW. It rises to 57,000 levels of the wailing ones which hold to it, so as to surrender to the white part of the back of its neck, MEANING IN THE FLESH OF THE BACK OF THE NECK.

109. The third world emerging from this Correction dominates and descends DOWNWARD and rises to 96,000 lamenting ones. They hold to it via the concealed candle, THAT IS, IN MALCHUT, OF THE ATTRIBUTE OF JUDGMENT, OF THE FIRST CORRECTION, WHICH IN ITSELF WAS STORED THE HEAD OF THE ATIK. From this Correction, all become subdued and are filled with the fragrant bitterness of the tears that are firmly established in the great sea.

110. Who saw this Correction of the holy beard, the supernal, the precious, and did not become embarrassed by it? Who saw the glory of the locks of the hair hanging from this old One, who is sitting adorned with decorations, THAT ARE THE THIRTEEN CORRECTIONS OF THE BEARD REFERRED TO AS DECORATIONS? These are the decorations of all decorations, SINCE THE BEARD CORRECTIONS OF ZEIR ANPIN ARE DRAWN FROM THE BEARD CORRECTIONS OF ARICH ANPIN. THEY ARE THE DECORATIONS OF ALL DECORATIONS. They are decorations that were not contained in the decorations OF ZEIR ANPIN, MEANING TO SAY, THEY DO NOT DESCEND TO BE DRESSED IN THEM. They are decorations unlike the rest of the decorations of ZEIR ANPIN, BECAUSE THE DECORATIONS OF ARICH ANPIN ARE LIKE CLEAN WOOL AND THE DECORATIONS OF ZEIR ANPIN ARE BLACK LIKE A RAVEN. They are the decorations to which the lower decorations, OF ZEIR ANPIN, hold, BECAUSE THE BEARD CORRECTIONS OF ZEIR ANPIN RECEIVE FROM THE THIRTEEN CORRECTIONS OF THE BEARD IN ARICH ANPIN. That is why these Corrections WERE ESTABLISHED, so the lower Corrections OF ZEIR ANPIN would be able to hold to them.

111. The Corrections were established, since it is necessary to bless the one who requires a blessing. Blessings exist before all the Corrections that were established BELOW corresponding to them, and whatever needs to be done is accomplished, WHETHER IT IS A BLESSING FOR CHILDREN, LONGEVITY OR SUSTENANCE. Everything is included and contained in these Corrections and all straighten THEIR STATURE in accord with the Corrections of the ancient forceful King who is concealed from all. All are firmly established from these Corrections.

106. אָמַי עַד פּוֹמָא. מְשׁוּם דְּכִתִּיב דִּינָא יְתִיב וְסַפְרִין וְגו'. מַאי דִּינָא יְתִיב. יְתִיב לְאַתְרֵיהּ דְּלֵא שְׁלֵטָא. הֵה"ד פְּלֵא יוֹעֵץ אֵל גְּבוּר. אֵל דְּהוּא גְּבוּר, וְאַתְבָּסָם בְּדִיקְנָא קְדִישָׁא דְעֵתִיק יוֹמִין. וְרָזָא דְכִתִּיב, מִי אֵל כְּמוֹךְ בְּעֵתִיק יוֹמִין אֲתָמֵר, בְּתַקּוּנָא קְדָמָא דְדִיקְנָא קְדִישָׁא עֲלָאָה.

107. עֲלָמָא קְדָמָא, דְנִפְיָא מִתַּקּוּנָא קְדָמָא, שְׁלִיט וְנַחֲתִית. וְסִלִּיק לְאַלְף אֲלָפִין וְרִבּוּא רַבְבָּן מֵאַרְי תְּרִיסִין. וּמְנִיָּה מִתְאַחֲדִין, בְּקִסְטָא בְּעִזְקָא רַבָּא.

108. עֲלָמָא תְּנִינָא. דְנִפְיָא מֵהַאי תַּקּוּנָא. שְׁלִיט וְנִפְיָא, וְנַחֲתִית וְסִלִּיק, לְשִׁבְעָה וְחֲמִשִּׁין אֲלָף דְרָגִין, מֵאַרְי דִּיבְבָא. וּמִתְאַחֲדִין מְנִיָּה, לְאַכְפְּיָא בְּקוּדְלָא בְּחִיּוּרָא.

109. עֲלָמָא תְּלִיתָאָה. דְנִפְיָא מֵהַאי תַּקּוּנָא שְׁלִיט וְנַחֲתִית, וְסִלִּיק לְצ"ו אֲלָפִין מֵאַרְי דִּילְלָהּ, וּמִתְאַחֲדִין מְנִיָּה בְּבוּצִינָא קְמוּרָא, וּמֵהַאי תַּקּוּנָא, מִתְכַּפְּיִין כְּלָהוּ, וּמִתְבַּסְמִין בְּמֵרִירָא דְדַמְעִין, דְּמִתְבַּסְמִין בִּימָא רַבָּא.

110. מֵאַן חָמֵי תַּקּוּנָא דָּא, דְדִיקְנָא קְדִישָׁא, עֲלָאָה, יְקִירָא, דְלֵא אַכְסִיף מְנִיָּה. מֵאַן חָמֵי וְקִירוּתָא דְקוּצִין דְשַׁעְרֵי דְתַלְיִין מֵהַאי סְבָא. יְתִיב בְּעִיטְרָא דְעִטְרִין, עִטְרִין דְכָל עִטְרִין. עִטְרִין דְלֵא אֲתַבְּלָלוּ בְּעִטְרִין. עִטְרִין דְלֵא בְּשַׁאר עִטְרִין. עִטְרִין, דְעִטְרִין דְלִתְתָּא מִתְאַחֲדִין מְנִיָּה. וּבג"כ, הֵינִי תַּקּוּנִין, אֵינּוּן תַּקּוּנִין דְלִתְתָּא מְנִיָּה מִתְאַחֲדִין.

111. תַּקּוּנֵי דְאַתְתַּקֵּן, דְאַצְטְרִין לְאַתְבָּרְכָא, מֵאַן דְבַעֵי בְּרַכָּה. דְכָל תַּקּוּנִין דְאַתְתַּקֵּן בְּקַבְלָהוּן, בְּרַכָּאן מִשְׁתַּבְּחִין לְקַבְלֵיהוּן וְאַתְעֵבִיד מַה דְאַתְעֵבִיד. כְּלָא כְּלִיל בְּהַנִּי תַּקּוּנִין. כְּלָא זְקָפֵן לְקַבְלֵיהּ תַּקּוּנִין דְמַלְכָּא תְּקִיפָא, עֵתִיקָא, סְתִימָא דְכְּלָא. וְכְלָהוּ אֲתַבְּסָמֵן מִתַּקּוּנֵי אֲלִין.

112. We have learned if the Atik of Atikin, the Holy of Holies THAT IS ARICH ANPIN, WOULD NOT HAVE BEEN ESTABLISHED WITH ALL THESE Corrections, the upper grades and lower grades would not exist. Everything would have been as if it were not, SINCE WITHOUT THEM, THERE WOULD EXIST NEITHER CHILDREN, LONGEVITY NOR SUSTENANCE, NOT ABOVE AND NOT BELOW. We learn to what extent these beard Corrections illuminate, up to thirteen. As long as these thirteen exist, those below and the rest illuminate. In the account of these thirteen, there is the beard of the ancient King most precious of all. All as one are concealed and glorious.

113. Since it is honored and concealed from any PROPHET, THE BEARD is not mentioned in the Torah and it is not revealed in it which beard did become revealed. It is the beard of the uppermost High Priest, WHICH IS CHESED OF ZEIR ANPIN. This beard descends to the beard of the lower High Priest. The beard of the High Priest, OF ZEIR ANPIN, was established with eight Corrections AND, TOGETHER WITH THE MALCHUT THAT CONTAINS THEM, THEY ARE NINE. Consequently, there are eight Corrections to the High Priest; when oil runs down on his beard, THAT IS THE EIGHT PRIESTLY GARMENTS. This is what is written: "It is like the precious ointment upon the head, running down upon the beard..." (Tehilim 133:2).

114. How do we know THAT THE HIGH PRIEST BELOW COINCIDES WITH THE HIGH PRIEST ABOVE, since it is written: "For brothers to dwell together (lit. 'also') in unity" (Ibid. 1). "Also" comes to add the High Priest below. As long as the High Priest below serves in the High Priesthood, it is as if the High Priest above performs in the High Priesthood.

115. That is one of the Corrections of the beard of the Atik, the Ancient that is most concealed of all. Rabbi Shimon said to him: It is fitting for you, Rabbi Yitzchak, to see the honor of the Corrections of the beard and the countenance of Atik Yomin, Atik of Atik. Praiseworthy is your lot and praiseworthy is my part with you in the World to Come.

12. The second Correction

Rabbi Chizkiyah leads us into the discussion of the second Correction, saying that it means "who pardons iniquity." Rabbi Shimon's face is shining like the sun, and he says that Moses was not aware when his face was glowing. Rabbi Shimon tells the friends that each of their explanations of the thirteen Corrections gets established and concealed among the Corrections of the sanctified beard above. It now appears that a different rabbi must explain each different Correction.

116. The second Correction: The hair gets shaped from the top of the mouth on one side to the other side evenly.

117. Get up, Rabbi Chizkiyah. Take your position and honor the dearness of this Correction of the holy beard. Rabbi Chizkiyah stood up and opened the discussion saying, "I am my beloved's, and his desire is towards me" (Shir Hashirim 7:11), MEANING What is the cause that I am my beloved's? It is because of his longing for me.

112. הָאֵנָּא. אֵי עֵתִיק דְּעֵתִיקִין, קְדִישָׁא דְּקְדִישִׁין, לֹא אֲתַתְּקֵן בְּאַלִּין תְּקוּנִין, לֹא אֲשַׁתְּבַּחוּ עַלְאִין וְתַתְּאִין. וְכֹלָא הוּי כֹּלָא הוּי. וְתַנְיָא, עַד כְּמָה זְהִירִין אֲלִין תְּקוּנֵי דְּדִיקְנָא. עַד תְּלִיסֵר, וְכֹל זְמַנָּא דְּתְלִיסֵר אֲלִין מִשְׁתַּבְּחוּן, זְהִירִין אֲלִין דְּלִתְתָּא. וְכֹלָא. בְּחוּשְׁבְּנָא דְּאַלִּין תְּלִיסֵר, אֲשַׁתְּבַּח דִּיקְנָא דְּמַלְכָּא עֵתִיקָא יְקִירָא מְכֹלָא. כֹּלָא בְּחַד אִיהוּ טְמִירָא וְיְקִירָא.

113. וּבְגִין דְּאִיהוּ יְקִירָא וְטְמִירָא מְכֹלָא, לֹא אֲדַבֵּר בְּאוּרִייתָא, וְלֹא אֲתַגְּלִינָא. וְמָה דִּיקְנָא אֲתַגְּלִינָא. דִּיקְנָא דְּכֹהֲנָא רַבָּא עֲלָאָה. וּמָהֵא דִּיקְנָא, נְחִית לְדִיקְנָא דְּכֹהֲנָא רַבָּא דְּלִתְתָּא. דִּיקְנָא דְּכֹהֲנָא רַבָּא בְּתַמְנֵי תְּקוּנִין אֲתַתְּקֵן. וּבְגִין כֶּךָ, תַּמְנֵי תְּקוּנִין לְכֹהֲנָא רַבָּא, כִּד מִשְׁחָא נְחִית עַל דְּקַנְיָה, הַה"ד בְּשֶׁמֶן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזָּקֵן וְגו'.

114. וּמַנְ"ל. דְּכֹתִיב שְׁבַת אַחִים גַּם יַחַד. גַּם לְרַבּוֹת כֹּהֵן גָּדוֹל דְּלִתְתָּא. דְּכֹל זְמַנָּא דְּכֹהֲנָא רַבָּא דְּלִתְתָּא, מִשְׁמֵשׁ בְּכֹהֲנָא רַבָּא, כְּבִיכּוֹל כֹּהֵן גָּדוֹל דְּלַעִילָא, מִשְׁמֵשׁ בְּכֹהֲנָא רַבָּא.

115. דָּא תְּקוּנָא חַד, דְּדִיקְנָא דְּעֵתִיקָא סְתִימָא דְּכֹלָא. א"ל רַבִּי שְׁמַעוֹן, יְאוּת אַנְתָּ ר' יִצְחָק, לְמַחְמֵי בְּיְקִירָא דְּתְקוּנֵי דְּדִיקְנָא, וְסַבֵּר אֲפִי דְּעֵתִיק יוֹמִין, עֵתִיקָא דְּעֵתִיקִין. זַכָּאָה חוּלְקֵן, וְזַכָּאָה חוּלְקֵי עַמְכוּן בְּעֲלָמָא דְּאַתֵּי.

116. תְּקוּנָא הַנִּינָא. מִתְתְּקֵן שְׁעָרָא, מִרִישָׁא דְּפּוּמָא, עַד רִישָׁא אַחְרָא דְּפּוּמָא, בְּתְקוּנָא שְׁקִיל.

117. קוּם ר' חֲזַקְיָה, וְקַאִים בְּקִיּוּמְךָ, וְאוֹקִיר יְקָרָא דְּתְקוּנָא דָּא דְּדִיקְנָא קְדִישָׁא. קָם ר' חֲזַקְיָה, שְׁאַרֵי וְאָמַר, אֲנִי לְדוּדֵי וְעַלֵי תְּשׁוּקְתוֹ מִי גְרַם שְׁאַנֵי לְדוּדֵי. מִשׁוּם דְּעַלֵי תְּשׁוּקְתוֹ.

118. I was watching and behold, I noticed the precious light of the upper candle, BINAH, lighting to 325 directions. A dark one was bathing in that light like someone who bathes in a deep river, WHICH IS BINAH, whose waters divide and flow to light up every direction IT PASSES over. THEY ILLUMINATE THE DARK ONE TO SWEETEN ALL HIS JUDGMENTS THAT HE HAD TO GO THROUGH UNTIL THIS POINT. That light surfaces at the shore of the uppermost deep sea, where all goodly and precious openings open up at that door.

119. I asked them the explanation of THE THINGS I have seen. They said, You saw "Who pardons iniquity" (Michah 7:18). He said: That is the second Correction. He sat. Rabbi Shimon said: Now the world is firmly established, MEANING THE MALCHUT THAT IS REFERRED TO AS THE WORLD IS FIRMLY ESTABLISHED AND SWEETENED WITH BINAH THROUGH THIS CORRECTION. Blessed are you, Rabbi Chizkiyah, to the Atik of Atikin.

120. Rabbi Shimon said TO THE FRIENDS: All the luminaries, THAT IS, YOU THE friends that attend here TO BE ESTABLISHED with this holy ring, THAT IS, WITH THE THIRTEEN BEARD CORRECTIONS, LISTEN. I take upon myself as evidence the uppermost heavens and the uppermost holy earth. THAT IS THE SECRET OF THE NEW HEAVENS AND THE NEW EARTH THAT ARE PRODUCED THROUGH THE SECRETS OF THE TORAH. I now see what no human has seen from the day that Moses ascended Mount Sinai for the second time, since I perceive my face to be illuminating like the powerful sun that is destined to heal the world in the future. It is written: "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20). Moreover, I am aware that my face is illuminating, but Moses was not aware that the skin on his face was aglow, as written: "Moses knew not that the skin of his face shone" (Shemot 34:29).

121. Moreover, I see with my eyes thirteen measures engraved in front of me and illuminating like candles. When each one of them gets explained by you, it gets uplifted and corrected, IN ACCORDANCE WITH THE WAY YOU EXPLAINED IT, gets adorned and is hidden in the mysteries of the beard Corrections ABOVE. All the other ones THAT YOU HAVE NOT EXPLAINED YET remain AND AWAIT THE ORDER OF YOUR EXPLANATION. As each OF THE CORRECTIONS gets your defining elaboration, THAT CORRECTION shines and gets adorned and takes a royal position among His legions. When the definition is completed, THAT CORRECTION rises and gets adorned with the holy decoration and gets established and concealed in a position among the Corrections of the sanctified beard ABOVE. So it follows with each one THAT GETS DEFINED BY YOU. Make haste, sacred friends, because with such support, THE WORLD will not exist until King Messiah comes.

118. מִסְתַּבֵּל הוֹינָא, וְאֵרו חֲמִית, נְהוּרָא יִקְרָא דְבוּצִינָא עֲלָא, נְהוּר וְסִלִּיק לְתַלְת מָאָה וְחֲמִשָּׁה וְעֶשְׂרִין עֵיבֵר. וְחַד חֲשׁוֹךְ הוּא אֲתַסְחִי בְּהוּא נְהוּרָא, כְּמֵאן דְּאֲתַסְחִי בְּהוּא נְהוּרָא עֲמִיקָא, דְּמִימּוּי מִתְפַּלְגִין, וְנְהַרִין, וְנִגְדִין לְכָל עֵיבֵר, מִמָּה דְעָלוּי. וְסִלִּיק הוּא נְהוּרָא, בְּשַׁפְתָּא דִּימָא עֲלָא עֲמִיקָא, דְּכָל פְּתַחִין טְבִין וְיִקְרִין, בְּהוּא פְּתַחִין אֲתַפְתַּחִין.

119. אֲנָא שְׂאִיל מֵהֶם, פְּשָׂרָא דְחֲמִית. פְּתַחוּ וְאִמְרוּ, נוּשָׂא עוֹן חֲמִיתָא. אִמְר, דָּא הוּא תְּקוּנָא תְּנִינָא. יְתִיב. א"ר שְׁמַעוֹן, הָאִידְנָא אֲתַבְּסֵם עֲלֵמָא. בְּרִיךְ אַנְתָּ ר' חִזְקִיָּה, לְעַתִּיקָא דְעַתִּיקִין.

120. אִמְר ר"ש, כְּלָהוּ בוּצִינִין חֲבֵרִין, דְּאֲתִיִּין בְּהַאי עֲזָקָא קְדִישָׁא. אֲסַהֲדָנָא עָלֵי שְׁמִיָּא עֲלֵאִין דְעֲלֵאִין, וְאַרְעָא קְדִישָׁא עֲלָא דְעֲלָא. דְּאֲנָא חֲמִי הַשְׁתָּא, מָה דְלָא חֲמָא בְּר נֶשׁ, מִיּוּמָא דְסִלִּיק מֹשֶׁה זְמַנָּא תְּנִינָא לְטוּרָא דְסִינֵי. דְּאֲנָא חֲמִינָא אֲנַפְּאֵי נְהוּרִין, כְּנְהוּרָא דְשִׁמְשָׁא תְּקִיפָא, דְּזַמִּין לְמִיפֵק בְּאַסּוּוֹתָא לְעֲלֵמָא. דְּכַתִּיב, וּזְרַחָה לְכֶם יְרֵאֵי שְׁמֵי שְׁמֵשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֵיהָ. וְעוֹד דְּאֲנָא יִדְעָנָא דְּאֲנַפְּאֵי נְהוּרִין, וּמֹשֶׁה לֹא יָדַע וְלֹא אֲסַתְּבֵל. הַה"ד וּמֹשֶׁה לֹא יָדַע כִּי קָרַן עוֹר פָּנָיו.

121. וְעוֹד, דְּאֲנָא חֲמִי בְּעֵינֵי, תְּלִיסֵר מְכִילִין גְּלוּפִין קְמָאֵי, וְנְהוּרִין כְּבוּצִינִין. וְכַד אֲתַפְרִישׁ כָּל חַד מְנִיָּהוּ מְפּוּמִיכּוֹן, אֲסַתְּלִיק וְאֲתַתְּקֵן, וְאֲתַעְטֵר וְאֲתַטְמֵר בְּטְמִירוֹתָא דְתְּקוּנֵי דְדִיקְנָא, וְכָל אַחֲרָנִין אֲשַׁתְּאַרְן. וּבְעוֹד דְּכָל חַד מִתְּפָרֵשׁ בְּפּוּמִיכּוֹ, נְהוּר וְאֲתַעְטֵר וְיְתִיב כְּמִלְכָּא בְּגוֹ חִילִיָּה. וְכַד אֲסַתְּיִים לְאֲתַפְרִישָׁא, סִלִּיק וְאֲתַעְטֵר בְּעֵטְרָא קְדִישָׁא, וְאֲתַתְּקֵן וְאֲתַטְמֵר, וְיְתִיב בְּתְּקוּנוֹי דְדִיקְנָא קְדִישָׁא, וְכֵן לְכָל חַד וְחַד. אֲזַדְרִזוּ חֲבֵרִין קְדִישִׁין, דְּהָא בְּקִיּוּמָא דָּא, לֹא יְהָא עַד דִּיִּתִי מְלַכָּא מְשִׁיחָא.

122. Get up, Rabbi Chizkiyah, for a second time, and honor the third Correction of the sanctified beard. We have learned that prior to Rabbi Chizkiyah's rise, a voice declared: One messenger does not act on two missions. Rabbi Shimon was excited and commented: Most certainly, each individual is on its own level. THAT IS TO SAY, EACH ONE HAS A LIMIT THAT PREVENTS HIM FROM ESTABLISHING WHAT IS ABOVE HIS CONCEPTION. My son Rabbi Elazar and Rabbi Aba and myself, WE have achieved the highest perfection, MEANING THAT SINCE THEY WERE IN A DEGREE OF CHOCHMAH, BINAH AND DA'AT, THEY WERE ABLE TO RESTORE WHOLLY WHAT WAS LACKING IN EACH INDIVIDUAL.

122. קום ר' חזקיה תנוינות. ואוקיר תיקונא תליתאה, דדיקנא קדישא. תנא, עד לא קם ר' חזקיה, קלא נפק ואמר, אין מלאך אחד עושה שתי שליחות. אתרגיש ר"ש ואמר, ודאי כל חד וחד באתריה. ואנא, ור' אלעזר ברי, ור' אבא, אשתלים שלימתא עלאה.

13. The third Correction

Rabbi Chiya opens by telling the difference between speaking and saying, and we hear that speaking calls for both a raising of the voice and a proclamation of words. He points out several places where 'speaking' is used, and says that Moses was not even fearful when Hashem spoke to him. Rabbi Chiya tells us that the first and second Corrections of the beard came to bring about the third one, the forgiveness of transgressions.

123. Get up, Rabbi Chiya. Rabbi Chiya rose. He opened the discussion with the verse: "Then said I, 'Ah, Adonai Elohim! behold, I cannot speak, for I am a child'" (Yirmeyah 1:6). HE ASKS: Did Jeremiah not know how to speak, for many words emitted from his mouth before he said this? So he said a falsehood, for it is written: "Behold, I cannot speak." HE REPLIES: Heaven forbid that he said something like that, but we have learned what the difference is between speaking and saying. Saying does not require a raising of the voice, but speaking calls for a raising of voice and a proclamation of words.

123. קום ר' חזקיה. קם ר' חזקיה, פתח ואמר, ואומר אהה יי' אלהים הנה לא ידעתי דבר כי נער אנכי. וכי ירמיה לא הוה ידע למלא, והא כמה מלולין נפקי מפומוי, עד לא אמר דא. והוא אמר מלה כדיבא, דכתיב הנה לא ידעתי דבר. אלא ח"ו דאיהו אמר על דא. אלא הכי תאנא, מה בין דבור לאמירה. אמירה הוא דלא בעי לארמא קלא, דבור בעי לארמא קלא, ולאכרזא מלין.

124. It is written: "And Elohim spoke all these words, saying" (Shemot 20:1). We have learned that the whole world heard that speech and the universe trembled. Therefore, it says, "speak" and is not written: 'said'. Here too it says, "Behold, I cannot speak" to declare to the world and reprimand them with the Holy Spirit.

124. דכתיב וידבר אלהים את כל הדברים האלה לאמר. ותאנא, כל עלמא שמעו ההוא דבור, וכל עלמא אזדעזעו. ובגין כך כתיב וידבר, ולא כתיב ויאמר. אוף הכא כתיב הנה לא ידעתי דבר, לאכרזא מלה ולאוכחא ברוח קדשא לעלמא.

125. HE ASKS: If so, here it is written: "And Hashem spoke to Moses, saying" (Shemot 6:10). WHY DID JEREMIAH SAY, "BEHOLD, I CANNOT SPEAK"? HE RESPONDS: Is there anyone with such high degree of prophecy as Moses, since no human deserved like him to hear a speech in a form of declaration. He was not fearful or trembling either, while other prophets were shaken even in the form of 'saying', and were filled with fear.

125. אי הכי, הא כתיב וידבר יי' אל משה לאמר. אלא, מאן הוא נביאה עלאה כמשה, דלא זכה ב"נ כוותיה. דהוא שמע דבור בהכרזה, ולא דחיל, ולא אזדעזע. ושאר נביאים אזדעזעו, אמילו באמירה, ודחלין בדחילו.

126a. We have learned that the first Correction of the beard and the second CORRECTION CAME to bring about the third CORRECTION, as is written: "Lo, El does all these things twice or three times with a man" (Iyov 33:29).

126(1). ותאנא, תקונא קדמאה דדיקנא, ותנוינות לאוינתאה לתליתאה. דכתיב, הן כל אלה יפעל אל פעמים שלש עם גבר.

126b. The third Correction is from the center under the nose. Below the two nostrils, a path emerges where the hairs do not grow on that path. What is the cause of the interruption? It is because this path was devised to carry through it THE SPIRIT OF CHOCHMAH OF THE NOSE. Therefore, this route is situated below the openings of the nose and hairs do not grow there. It is written: "And forgives (lit. 'passes') the transgression" (Michah 7:18) in order to give passage up to the holy mouth, so He should say, 'I have forgiven'. We have learned that numerous trial courts await that particular mouth, OF ARICH ANPIN, THAT HE SHOULD SAY, 'I HAVE FORGIVEN'. It does not reveal itself to any of them, because it is exalted and adorned, known and not known.

126c. We have learned in the hidden book the meaning of what is written as pasha (lit. 'sinful offense'). If they deserve so, the sin is passed over, but if they don't merit it, it stays a sin. That OCCURS ONLY in ZEIR ANPIN, BUT NOT IN ARICH ANPIN, WHO IS ENTIRELY COMPASSIONATE.

127. HE ASKS: What is the difference between this and this, BETWEEN ARICH ANPIN AND ZEIR ANPIN. HE REPLIES: In Zeir Anpin, when that path descends underneath the nostrils, it says, "And Hashem was wrathful over them and He went away" (Bemidbar 12:9). This means that a spirit of anger exudes from the nostrils, and whoever happens in the way goes on and disappears. This is what is written: "A spirit of Hashem blew and he is no longer here" (Yeshayah 40:7). BUT in ARICH ANPIN, it says, "And He passes over an offense" (Michah 7:18) and it is also written: "And a spirit passed and purified them" (Iyov 37:21). We have learned in this path here that it is written: "Passes over an offense" and there "and Hashem passed to strike Egypt" (Shemot 12:23).

128. Praised is the lot of the one who deserves TO RECEIVE FROM this CORRECTION. This is the third Correction of the most holy and honored beard of the most Ancient of Ancients. Rabbi Shimon said: Certainly, the Holy One, blessed be He, will continue to benefit you and will be happy to shield you.

129. We have learned that what is written: "I will greatly rejoice in Hashem" (Yeshayah 61:10) is said about Atik Yomin, since he is the joy of everything. We have learned that when this path of the beard of Atik Yomin is revealed, the prosecutors and all those who lament and wail are quieted and silenced. There exists no one to say anything bad, because this path is revealed so as to correct. Hence, whoever grasps SOMEONE and cautions him to silence, he impresses this path which is a sign of the holy Atik.

126(2). תְּקוּנָא תְּלִיתָא. מְאַמְצֵיתָא דְתַחוֹת חוֹטְמָא, מִתַּחוֹת תְּרִין נוֹקְבִין. נְמִיק חַד אֲרַחָא, וְשַׁעְרָא אֲתַפְסֵק בְּהוּא אֲרַחָא. אֲמַאי אֲתַפְסֵק. מְשׁוּם דְהָאִי אֲוֲרַחָא אֲתַתְּקֵן לְאַעְבְּרָא בֵּיהּ. וּבְגִין כֵּךְ, יִתִּיב תַּחוֹת נוֹקְבֵי חוֹטְמָא הָאִי אֲוֲרַחָא. וְשַׁעְרָא לֹא אֲתַרְבִּי בְּהָאִי אֲוֲרַחָא, מְשׁוּם דְכִתְיִב וְעוֹבֵר עַל פְּשַׁע, לְמִיּהֵב אֲעַבְרָא עַד פּוּמָא קְדִישָׁא, דְיִוּמָא סְלַחְתִּי. תְּאַנָּא, כְּמָה עֲרִיקְסָאוֹת מַחְכָּאן לְהוּא פּוּמָא, וְלֹא אֲתַגְלִי לְחַד מְנִייהוּ, דְהָא אֲסַתְּלַק וְאַתְעֵטֵר, יָדִיעַ וְלֹא יָדִיעַ.

126(3). תְּאַנָּא, בְּצַנִּיעוּתָא דְסַפְרָא, מְהוּ דְכִתְיִב פְּשַׁע. זְכוּ עוֹבֵר, לֹא זְכוּ פְּשַׁע. הָאִי בְּזַעִיר אֲפִין.

127. מַאי בֵּין הָאִי לְהָאִי. בְּזַעִיר אֲפִין, כִּד נְחִית הוּא אֲוֲרַחָא מִתַּחוֹת נוֹקְבֵי חוֹטְמֵי, כְּתִיב, וַיַּחַר אֶף יְיָ בָּם וַיִּלַּךְ. מַאי וַיִּלַּךְ. דְּנִמְיֵק רוּחָא דְרוּגְזָא מְאִינּוּן נוֹקְבֵי, וּמֵאן דְּאֲשַׁבַּח קְמִיָּה, אֲזִיל וְלֹא אֲשַׁתְּכַח. הַה"ד, כִּי רוּחַ יְיָ נִשְׁבַּח בּוֹ וַאֲיַנְנוּ. בְּאַרְיֵן אֲפִין כְּתִיב, וְעוֹבֵר עַל פְּשַׁע. וְכִתְיִב, וְרוּחַ עֲבָרָה וְתַטְהֵרֵם. וְתְּאַנָּא, הֵכָא כְּתִיב, עוֹבֵר עַל פְּשַׁע בְּהוּא אֲרַחָא. הֵתֵם, וְעָבֵר יְיָ לְנִגּוּף אֶת מִצְרַיִם.

128. זְכָאָה חוּלְקִיָּה דְמֵאן דְּזָכִי לְהָאִי. וְדָא הוּא תְּקוּנָא תְּלִיתָא, דְּדִיקְנָא יְקִירָא קְדִישָׁא עַלְאָה עֲתִיקָא דְעֲתִיקֵי. אָמַר ר"ש, וְדָאִי קוּדְשָׁא בְּרִיךְ הוּא יִסְגִי לְאוֹטְבָא לָךְ, וַיַּחֲדִי לְאַגְנָא עֲלֵךְ.

129. וְתְּאַנָּא, מַאי דְכִתְיִב שׁוֹשׁ אֲשִׁישׁ בֵּינִי, בְּעֲתִיק יוּמִין אֲתַמֵּר. דְּהָא הוּא חֲדוּתָא דְכֻלָּא. תְּאַנָּא, בְּשַׁעְתָּא דְאַתְגְּלִי הָאִי אֲוֲרַחָא דְדִיקְנָא דְעֲתִיק יוּמִין. כְּלָהוּ מְאִרֵי דִיבְבָא וַיִּלְלָה, וּמְאַרִיחוֹן דְּדִינָא סְתִימִין וְשַׁתִּיקִין, וְלִית דִּיפְתַח פְּטָרָא לְאַבְאָשָׁא. מְשׁוּם דְהָאִי אֲוֲרַחָא אֲתַגְּלִיָּא לְתַקְנָא. וּמְהָאִי, מֵאן דְּאֲחִיד וְאַזְהַר לְשַׁתְּקָאָה, לְהָאִי אֲוֲרַחָא רְשִׁים, דְּהוּא סִימְנָא דְעֲתִיקָא קְדִישָׁא.

14. The fourth Correction

The word remnant is used to explain this Correction, as in "The remnants of Yisrael shall not do iniquity."

130. The fourth Correction: The hair is shaped underneath the mouth from one point to the other point, MEANING THE BEARD ON THE POINT OF THE CHIN. This is what is written: "The remnant of his heritage" (Michah 7:18) as it says, "Wherefore send up a prayer for the remnant that are left" (II Melachim 19:4) - actually those left. "The remnant" IS LIKE what is written: "The remnants of Yisrael shall not do iniquity" (Tzefanyah 3:13).

130. תְּקוּנָא רְבִיעָא, מִתְתַּקֵּן שְׁעָרָא תְּחוֹת פּוּמָא, מְרִישָׁא חֲדָא לְרִישָׁא חֲדָא. הֵה"ד, לְשֵׁאֲרִית נַחֲלָתוֹ. כִּד"א וְנִשְׂאֵת תְּמַלָּה בְּעַד הַשְּׂאֲרִית הַנִּמְצָאָה. הַנִּמְצָאָה מִמֶּשׁ. שְׂאֲרִית דְּכֶתִיב, שְׂאֲרִית יִשְׂרָאֵל לֹא יַעֲשׂוּ עוֹלָה.

15. The fifth Correction

The fifth Correction is that God does not maintain His anger forever. We learn that whenever a path in the beard of the Atik is revealed it benefits all levels below because proper advice then becomes available to produce benefits for everyone.

131. The fifth Correction: Another path proceeds from underneath the mouth, as is written: "He does not maintain His anger for ever" (Michah 7:18). Rabbi Yosi rose. He opened the discussion saying, "Happy is that people, that is in such a case: happy is that people, whose Elohim is Hashem" (Tehilim 144:15). HE ASKS: "Happy is that people, that is in such a case." What is the meaning of: "in such a case (Heb. shekachah)." HE RESPONDS: It is as you say, "Then the king's wrath was pacified (Heb. shachachah)" (Ester 7:10), which means that he quieted down from his anger.

131. תְּקוּנָא חֲמִישָׁא. נְמִיק אֹרְחָא אַחֲרָא מִתְּחוֹת פּוּמָא, הֵה"ד לֹא הַחֲזִיק לְעַד אָפוּ. קוּם ר' יוֹסִי. קָם ר' יוֹסִי, פִּתַּח וְאָמַר, אֲשֶׁרֵי הָעַם שְׂכָכָה לוֹ אֲשֶׁרֵי הָעַם שִׁינִי אֱלֹהֵיו. אֲשֶׁרֵי הָעַם שְׂכָכָה לוֹ. מֵהוּ שְׂכָכָה לוֹ. כִּד"א וַחֲמַת הַמֶּלֶךְ שְׂכָכָה, שְׂכִיךְ מְרוּגְזִיָּה.

132. Another explanation is that he was pacified by his anger, MEANING TO SAY THAT BECAUSE OF HIS WRATH, HE QUIETED DOWN. This is what is written: "And if You deal thus (Heb. kachah) with me, kill me, I pray You" (Bemidbar 11:15). THUS WE FIND THAT "HAPPY IS THAT PEOPLE, THAT IS IN SUCH A CASE" is judgment within judgment and "happy is that people, whose Elohim is Hashem" is mercy within compassion.

132. ד"א. שְׂכִיךְ בְּרוּגְזִיָּה, הֵה"ד וְאִם כָּכָה אֵת עוֹשֶׂה לִּי הֲרֹגֵנִי נָא הַרוּג. דָּא הוּא דִּינָא דְּרִינָא. אֲשֶׁרֵי הָעַם שִׁינִי אֱלֹהֵיו, רַחֲמֵי דְּרַחֲמֵי.

133. Another explanation: Shekachah is the general term of all the names by which the Holy One blessed, QUIETS DOWN, BY passing over the anger and producing calmness in Zeir Anpin. He calms down and passes over THAT ANGER OF HIS to all those outside.

133. ד"א, שְׂכָכָה, שְׂמָא דְּכֻלִּיל כָּל שְׂמֵהָן, וְקוּדְשָׁא בְּרִיךְ הוּא מְעַבֵּר רוּגְזִיָּה, וְאֵנַח בֵּיה לְזַעִיר אֲנַפִּין, וּמְעַבִּיר עַל כָּל אֵינּוֹן דְּלָבָר.

134. We have learned that the upper path of the holy beard, which passes down OVER THE UPPER LIP under the two nostrils of the nose of Atik, and that path below, IN THE MIDDLE OF THE HAIR OF THE LOWER LIP, are similar in everything, the one above IN THE UPPER LIP and the one below IN THE LOWER LIP. Above, THE PATH IS REFERRED TO AS: "Forgives (lit. 'passes') the transgression" (Michah 7:18) and below, it is referred to as: "He does not maintain his anger (lit. 'nose') for ever." We have learned that "does not maintain" MEANS there is no place to sit there. As THE PATH above provides a route JUST FOR THE SPIRIT OF CHOCHMAH FROM THE NOSE to cross over it, it is also so that below it just provides a route to cross over it, THE SPIRIT OF CHOCHMAH.

134. דִּתְנִיָּא, אֹרְחָא, עֲלָא דְּרִינָא קְדִישָׁא, דְּאִיהוּ נְחִית תְּחוֹת נּוֹקְבֵי דְּחוּטְמָא דְּעֵתִיקִי. וְהֵאֵי אֹרְחָא דִּלְתַתָּא. שְׂקִילֵן אֵינּוֹן בְּכֻלָּא. דָּא לְעֵילָא, וְדָא לְתַתָּא. לְעֵילָא, עוֹבֵר עַל פֶּשַׁע. לְתַתָּא, לֹא הַחֲזִיק לְעַד אָפוּ. וְתַנִּינֵן, לֹא הַחֲזִיק: דְּלֹא אֵית אֶתְר לְמִיתָב. כְּמָה דְּלְעֵילָא יְהִיב אֶתְרָא לְאֶעְבְּרָא. כִּן לְתַתָּא, יְהִיב אֶתְר לְאֶעְבְּרָא.

135. We have learned that wherever a path is revealed, in this Atik who is concealed of all, it benefits all LEVELS below, BECAUSE THE COMPREHENSIVE MEANING OF REVEALING A PATH IS that proper advice becomes available to produce benefits for everyone. COUNSEL BECOMES KNOWN TO ALL THE LOWER GRADES AND HOW TO DRAW MOCHIN FROM IT, AS IT POINTS TO THE REMOVAL OF THE TWO ASPECTS OF JUDGMENTS MENTIONED ABOVE AND THE REVELATION OF THE FIRST THREE SFIROT. Whoever is covered and not exposed, MEANING THE PLACES COVERED FULLY WITH HAIR AND WITHOUT A PATH, it shows that there is no solution for HOW THE MOCHIN WILL BECOME AVAILABLE TO THE LOWER GRADES. There is no one there to comprehend except He alone AND NO OTHER LEVEL BELOW HIM. Just like in the supernal Eden, WHICH IS THE SECRET OF THE CONCEALED CHOCHMAH IN ARICH ANPIN, there exists no one to conceive it except the most Ancient among the ancients Himself. About this, it is written: "Hashem, how great are Your works! Your thoughts are very deep" (Tehilim 92:6). THAT IS, HE INVENTS IDEAS BY WHICH THE BRAINS COULD BE REVEALED TO THE LOWER GRADES. Rabbi Shimon said: Let your deeds be established by the Atik of Atikin for the World to Come.

135. תָּנָא, בְּכֹל אֲתֵר דְּבֵהֲאֵי עֵתִיקָא טְמִירָא דְּכֹלָא אֲרַחָא אֲתַגְלִיָּיא, טַב לְכֹלְהוּ דְּלִתְתָּא, דְּהָא אֲתַחְזִי עֵיטָא לְמַעְבַּד טַב לְכֹלָא. מֵאֵן דְּסִתִּים וְלֹא אֲתַגְלִיָּיא, לִית עֵיטָא, וְלִית מֵאֵן דִּידַע לִיה, אֲלֵא הוּא בְּלַחְזוּדִי. בְּמָה דְּעֵרְן עֲלָאָה, לִית דִּידַע לִיה אֲלֵא הוּא עֵתִיקָא דְּעֵתִיקִי. וְעַל הָאֵי בְּתִיב, מַה גְּדִלוּ מַעְשֵׂיךָ יְיָ מֵאֵד עֲמָקוּ מַחֲשָׁבוֹתֶיךָ. אַר"ש יִתְתַּקְנֹן עוֹבְדֵךְ לְעֵלְמָא דְּאַתִּי. מַעֲם עֵתִיקָא דְּעֵתִיקִין.

16. The sixth Correction

Rabbi Yisa establishes this Correction as God's promise that His faithful love (Chesed) shall never depart from us. He talks about the inner Chesed, the light of Neshamah, and the external Chesed, the light of Ruach. That true kindness of Atik Yomin does not apply during the life of the body but rather to the life of the Neshamah.

136. The sixth Correction: The hair is shaped rising from below upward, MEANING FROM UNDER THE LOWER LIP BY THE BOTTOM JAW TO THE TOP OF THE HIGHER JAW. The offering of the pleasant fragrance, MEANING THE SPREAD OF HAIRS, covers FROM BELOW THE LOWER LIP to the top of the mouth above TO THE UPPER LIP; THAT IS, THE UPPER JAWBONE WHICH IS THE SECRET OF THE SECOND CONCEPTION SO AS TO ACQUIRE A NESHAMAH. FOLLOWING CONCEPTION, the hairs return AGAIN and descend to the top of the orifice of the lower passage of the mouth, UNDERNEATH THE LOWER LIP. THIS MEANS THAT THEY RE-EMERGE TO RETURN TO THEIR FIXED POSITION IN THE LOWER JAW. THIS IS THE SECRET OF THE BREADTH OF THE BEARD THAT UNFOLDS IN THE LOWER JAW FROM THE EDGE OF THE JAW TO THE TOP OF THE UPPER LIP AND UNDER THE LOWER LIP. THAT IS ALSO CALLED THE SIDE CURL, THE CORNER OF THE BEARD.

136. תְּקוּנָא שְׁתִּיתָאָה. מִתְתַּקֵּן שַׁעְרָא וְסִלִּיק מִלְרַע לְעֵילָא, וְחִפֵּי תְקוּבָתָא דְּבוֹסְמָא טַבָּא עַד רִישָׁא דְּפוּמָא דְּלְעֵילָא. וְנִחִית שַׁעְרָא לְרִישָׁא דְּפִתְחָא דְּאֲרַחָא תִּתָּאָה דְּפוּמָא.

137. Rise Rabbi Yisa and establish THE SIXTH Correction. Rabbi Yisa rose and opened the discussion saying, "But My faithful love (Chesed) shall not depart from you" (Yeshayah 54:10). It is also written: "But with everlasting faithful love (lit. 'Chesed of the world') will I have mercy on you" (Ibid. 8). These two verses are contradictory to each other, BECAUSE ONE SEEMS TO SAY, "SHALL NOT DEPART," INDICATING AN INFINITE TIME PERIOD. THE OTHER VERSE SAYS, "CHESED OF THE WORLD," WHICH MEANS IT APPLIES ONLY TO THE DAYS OF THE WORLD, WHICH ARE 6,000 YEARS.

137. קוּם ר' יִיסָא וְאַתְקִין תְּקוּנָא דָּא. קָם ר' יִיסָא, פְּתַח וְאָמַר, וְחִסְדֵּי מֵאֲתֵךְ לֹא יִמוּשׁ, וְכִתִּיב וּבַחֲסַד עוֹלָם רַחֲמֵיךָ, הֲנִי קְרָאִי קְשִׁינָא אֲהֲרִי.

138. HE RESPONDS: There is no problem, since we have learned that there are various types of Chesed. There is an inner Chesed, WHICH IS THE LIGHT OF NESHAMAH, and there is the external Chesed, THE LIGHT OF RUACH. HE EXPLAINS: The inner Chesed applies to the most Ancient among the ancient ones, as we said, who is concealed on this side of the beard called the side curl, the corner of the beard, WHICH IS THE SIXTH CORRECTION. Hence, a man must not destroy this side because of this Chesed. This is within. THAT IS THE SECRET OF SIX ENDS OF THE SOUL of Atik Yomin. Referring to the priest below, it is written: "They shall not make baldness on their head, neither shall they shave off the corner of their beard" (Vayikra 21:5). What is the reason? It is in order not to destroy His paths, MEANING THE CORRECTIONS of the Chesed of the Ancient One, since the priest represents that side; THAT IS, THE ASPECT OF CHESED.

139. We have learned in the concealed book that the Chesed must become abundant and rectified in any MANNER and not be trimmed, MEANING NOT TO DESTROY THE CORNER OF THE BEARD, because it does not end from the world. This is what is written: "But My Chesed shall not depart from you," which is the Chesed of Atik Yomin, WHICH IS DRAWN THROUGH THIS SIXTH CORRECTION. "But with Chesed of the world" refers to the Chesed called Chesed of the world. That is another CHESED of Zeir Anpin, THE ASPECT OF RUACH, as is written: "The world is built by Chesed" (Tehilim 89:3).

140. That Chesed of the most Ancient of all ancient ones, OF THE SIXTH CORRECTION, is a true Chesed. And that true kindness does not apply during the life of the body, WHICH IS THE ASPECT OF RUACH, MEANING ZEIR ANPIN REFERRED TO AS BODY. It applies rather to the life of the Neshamah, BECAUSE THE SIXTH CORRECTION IS SIX ENDS OF GREATNESS, WHICH IS THE SECRET OF THE LIFE OF NESHAMAH. Therefore, it is written: "Because He delights in Chesed" (Michah 7:18), since that is the sixth Correction of the precious beard of the most Ancient of all ancient ones.

17. The seventh Correction

Rabbi Shimon tells us that this Correction is "Like the apple tree among the trees of the wood," and that from these apples life emanates to the world. He talks about the light of the countenance of God and says that when it shines the universe gets blessed. These apples in Arich Anpin are always glowing and white and sending out light in 370 directions. This seventh Correction is referred to as, "He will again have compassion upon us."

141. The seventh Correction: The hairs split and two apples appear in the offering of the fragrance, pleasant and beautiful in appearance, MEANING THAT BOTH SIDES OF THE FACE, WHICH ARE CLEAR OF HAIRS, EMERGE OUT OF THE HAIRS OF THE BEARD, WHICH ARE CALLED AN OFFERING OF FRAGRANCE. THEY ARE THE SOURCES OF THIS ILLUMINATION OF CHOCHMAH, ALSO CALLED FRAGRANCE, IN THE SAME SENSE AS IN THE VERSE: "AND HIS DELIGHT SHALL BE (ALSO: 'HE SHALL SMELL') IN THE FEAR OF HASHEM" (YESHAYAH 11:3).

142. Rabbi Shimon opened the discussion saying, "Like the apple tree among the trees of the wood..." (Shir Hashirim 2:3). The Holy One, blessed be He is like this apple that is composed of three colors, WHITE, RED AND GREEN. Two apples include six colors and these two apples, WHICH ARE THE SECRET OF THE TWO BARE SIDES OF THE FACE CLEAR OF HAIR, which are the seventh Correction, are comprised of all the PREVIOUS six Corrections that I mentioned. For their sake, this verse is fulfilled: "In the light of the king's countenance is life" (Mishlei 16:15).

138. וְלֹא אֶקְשֹׁ, דְּתַנִּינָן, אֵיךְ חֶסֶד וְאֵיךְ חֶסֶד. אֵיךְ חֶסֶד דְּלִגּוּ, וְאֵיךְ חֶסֶד דְּלִבְר. חֶסֶד דְּלִגּוּ, הָא דְּאִמְרָן דְּעֵתִיקָא דְּעֵתִיקִין, וְהוּא סְתִים בְּסִטְרָא דְּאִדִּיקְנָא, דְּאִקְרִי פֶּאת הַזֶּקֶן. וְלֹא בְּעֵי ב"נ לְחַבְלָא הָאִי סִטְרָא, מְשׁוּם הָאִי חֶסֶד דְּלִגּוּ דְּעֵתִיק יוֹמִין. וּבִג"כ, בְּכֵהֵן דְּלִתְתָּא בְּתִיב בִּיה, לֹא יִקְרַח קְרַחָא בְּרֵאשִׁים וּפֶאֶת זְקָנָם לֹא יִגְלַחוּ. מ"ט. בְּגִין דְּלֹא לְחַבְלָא אִוְרַחוּי דְּחֶסֶד דְּעֵתִיקָא, דְּכֵהֵן מְסִטְרָא דְּאִ קָא אֲתִי.

139. וְתֵאנָא בְּצַנִּיעוּתָא דְּסִפְרָא, בְּכֵלָא אֶצְטְרִיךְ חֶסֶד לְאִתְרַבָּאָה וּלְמַבְנֵי, וְלֹא לְקִטְעָא לִיה, וְלֹא אֶשְׁתַּצִּי מֵעֲלָמָא. וְהָאִי דְּכְתִיב וְחֶסְדֵי מֵאֲתַךְ לֹא יִמוּשׁ, חֶסֶד דְּעֵתִיק יוֹמִין. וּבְחֶסֶד עוֹלָם, חֶסֶד דְּאִקְרִי חֶסֶד עוֹלָם, וְהָאִי הוּא אַחֲרָא דְּז"א, דְּכְתִיב אִמְרַתִּי עוֹלָם חֶסֶד יִבְנֶה.

140. וְהָאִי חֶסֶד דְּעֵתִיק דְּעֵתִיקִין, הוּא חֶסֶד דְּקִשׁוּט. וְחֶסֶד דְּקִשׁוּט לֹא בְּחַיִּי גּוֹפָא אֲתַמַּר, אֲלֵא בְּחַיִּי דְּנִשְׁמָתָא. וּבִג"כ בְּתִיב, כִּי חֶפֶץ חֶסֶד הוּא. דְּאִ הוּא תְּקוּנָא שְׁתִּיתָאָה דְּדִיקְנָא וְקִירָא, דְּעֵתִיק דְּעֵתִיקִי.

141. תְּקוּנָא שְׁבִיעָאָה. פְּסִיק שְׁעָרָא, וְאִתְחַזַּן ב' תְּפֻחִין בְּתַקְרוּבָתָא דְּבוֹסְמָא, שְׁפִירָן וְיֵאֵן לְמַחְזִי.

142. פְּתַח ר"ש וְאִמַּר, כְּתַפּוּחַ בְּעֵצֵי הַיַּעַר וְגו'. מֵה תְּפּוּחַ זֶה כְּלִיל בְּתַלְתָּ גּוּוּנֵי, כִּן קוּדְשָׁא בְּרִיךְ הוּא, תְּרִין תְּפּוּחִין כְּלִיל שִׁיתָא גּוּוּנֵי, וְתִרִין תְּפּוּחִין אֲלִין, דְּאִינּוּן תְּקוּנָא ד', אִינּוּן כְּלָלָא דְּכָל שִׁיתָא תְּקוּנִין דְּאִמִּינָא. וּבִגְיִנְיָהוּן אֲתַקְיִים בְּאוּר פְּנֵי מֶלֶךְ חַיִּים.

143. We have learned that from these apples, life emanates to the world, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH. They show happiness to Zeir Anpin, as is written: "Hashem make His face shine upon you" (Bemidbar 6:25) and it is also written: "In the light of the king's countenance is life." "In the light of the king's countenance" refers to the two apples of the fragrance offering, as I mentioned. "Hashem make His face shine upon you" means the external area of the face THAT IS OF ZEIR ANPIN, WHICH IS OUTSIDE OF ARICH ANPIN, because when it shines the universe gets blessed.

143. וְתֵאנָא, מֵהַגִּי תַפּוּחֵינּוּ נִמְקִין חַיִּין לְעֵלְמָא, וּמְחַזִּין חַיִּדוֹ לְזַעִיר אַפִּין. כְּתִיב יָאֵר יי' פָּנָיו אֵלֶיךָ. וְכְתִיב בְּאוֹר פָּנָיו מֶלֶךְ חַיִּים. בְּאוֹר פָּנָיו מֶלֶךְ אֵלִין אֵינּוֹן תְּרִין תַּפּוּחֵין דְּתַקְרוּבְתָא דְּבוֹסְמָא דְּאַמִּינָא. יָאֵר יי' פָּנָיו אֵלֶיךָ, פָּנִים דְּלִבְר, דְּכַד נְהֵרִין מִתְבַּרְךְ עֵלְמָא.

144. We have learned that as long that these candles on the outside illuminate, WHICH ARE MALE AND FEMALE, the whole universe is blessed and no anger exists in the world. If we find it so with the external ones, it is all the more so with the two apples OF ARICH ANPIN that constantly illuminate and are always rejoicing.

144. וְתֵאנָא, כֹּל זְמַן דְּהַגִּי בּוֹצִינֵי דְּלִבְר נְהֵרִין, כֹּל עֵלְמָא מִתְבַּרְךְ, וְלֹא אִשְׁתַּכַּח רוּגְזָא בְּעֵלְמָא. וּמָה אֵי הַגִּי דְּלִבְר כִּךְ. תְּרִין תַּפּוּחֵין דְּנְהֵרִין תְּדִירָא, דְּחֻדָּאן תְּדִירָא עֵאכ"ו.

145. We have learned that when these two apples are revealed, Zeir Anpin appears happy and all those candles below, IN MALCHUT, are happy. All those below are glowing and all the realms are rejoicing in total perfection. All are happy and shining and there is no end to all kinds of benevolence. All are satiated at once WITH ABUNDANCE and all rejoice simultaneously.

145. תְּנִיָא, כַּד אֲתַגְלִיין תְּרִין תַּפּוּחֵין אֵלִין, אֲתַחְזִי זַעִיר אַפִּין בְּחֻדּוֹתָא. וְכֹל אֵינּוֹן בּוֹצִינֵין דְּלִתְתָא, בְּחֻדּוֹתָא. וְכֹל אֵינּוֹן דְּלִתְתָא, נְהֵרִין, וְכֹל עֵלְמִין חֻדָּאן, וְשְׁלִימִין מִכָּל שְׁלִימוֹתָא. וְכֹלֹא חֻדָּאן וּנְהֵרִין. וְכֹל טִיבוֹ לֹא פְסִיק. כֹּלְהוּ אֲתַמְלִיין בְּשַׁעְתָּא חֻדָּא, כֹּלְהוּ חֻדָּאן בְּשַׁעְתָּא חֻדָּא.

146. Come and see the external face of ZEIR ANPIN. There are times when they are glowing and times when they do not illuminate. Therefore, it is written: "Hashem make His face shine upon you" and also "and cause His face to shine upon us; Se'la" (Tehilim 67:2). The meaning here is that He does not always illuminate; THEREFORE, WE PRAY THAT HE SHOULD SHINE UPON US, SINCE IT DOES NOT ILLUMINATE IN ZEIR ANPIN except when the apples above, OF ARICH ANPIN, are revealed.

146. ת"ח, פָּנִים דְּלִבְר, אֵית זְמַן דְּנְהֵרִין, וְאֵית זְמַן דְּלֹא נְהֵרִין. וּבג"כ כְּתִיב, יָאֵר יי' פָּנָיו אֵלֶיךָ. יָאֵר פָּנָיו אֲתַנּוּ סֵלְה. מִכָּלֵל דְּלֹא הוּי תְּדִירָא. אֵלֹא כַּד אֲתַגְלִיין תַּפּוּחֵין דְּלַעִילָא.

147. We have learned that these apples IN ARICH ANPIN, which are concealed, are always glowing and white. Light is sent to the 370 directions from them, and all the first six Corrections of the beard are included in them. This is what it says: "He will again have compassion upon us" (Michah 7:19). "Again" indicates that it is occasionally concealed and occasionally revealed. Here IN ARICH ANPIN, THIS CORRECTION IS REFERRED TO AS: "He will again have compassion upon us" and in the one below, IN THE BEARD OF ZEIR ANPIN, MEANING THE THIRTEEN MEASURES OF THE TORAH, HE IS CALLED: "And truth" (Shemot 34:6). That is the seventh Correction, which comprises the six in the two apples of the Atik of Atikin, ARICH ANPIN.

147. תֵּאנָא, אֵלִין תַּפּוּחֵין דְּסִתְיִמִין, נְהֵרִין וְחֻדּוֹרִין תְּדִירָא. וּמִנְהוֹן נְהֵרִין לְתַלְתַּל מְאָה וְשִׁבְעִין עֵיבָר. וְכֹל שִׁיתָא תְּקוּנֵין קְדָמָאִין דְּבִדְיָקְנָא בִּיהַ כְּלִילָן. הָדָא הוּא דְּכְתִיב, יָשׁוּב יִרְחַמְנוּ. יָשׁוּב, מִכָּלֵל דְּזַמְנִין טְמִירִין, וְזַמְנִין אֲתַגְלִיין. הָכָא, הוּא יָשׁוּב יִרְחַמְנוּ. וּבִהַאי דְּלִתְתָא, הוּא וְאַמֶּת. דָּא הוּא תְּקוּנָא שְׁבִיעָאָה, דְּכִלִּיל שִׁיתָא, בְּתִרֵין תַּפּוּחֵין דְּבַעֲתִיקָא דְּעִתִּיקִין.

18. The eighth Correction

Rabbi Elazar begins by saying that everything including the Torah scroll depends on Mazal (constellation) but wonders whether everything is really dependent on the constellations; can anyone who is truly hallowed be dependent on the birth of planets? Rabbi Shimon says that the holy thread on which all hair depends is referred to as 'Mazal' because all the holy of Holies of Holies depend upon this constellation and the Torah scroll. Everything is dependent on the planets. All successes depend on Mazal, including all worldly things, children, longevity and sustenance.

148. The eighth Correction: A thread of hairs circles the beard, which hang evenly to the center OF THE HEART. Rise my son Elazar and establish this Correction.

148. תְּקוּנָא תְּמִינָאָה. נְמִיק חַד חוּטָא דְּשַׁעְרֵי סוּחְרָנְיָה דְּדִיקְנָא, וְתַלְיִין בְּשַׁקּוּלָא עַד טְבוּרָא. קוּם אֲלַעֲזוּ בְרִי, אֲתַקִּין תְּקוּנָא דָא.

149. Rabbi Elazar rose and began to speak. Everything depends on Mazal (lit. 'constellation'), even the scroll of the Torah within the sanctuary, as we have explained in the hidden book. Now here we must observe. Is everything really dependent upon the constellations, since we have learned that the scroll of the Torah is holy and its coat is holy and the sanctuary is holy? It is written: "And one cried to another, and said, 'Holy, holy, holy'" (Yeshayah 6:30). We have HOLY three times and the Torah scroll corresponds to it because its receptacle is holy, the sanctuary is holy and it is holy. The Torah was given in three grades of holiness, PRIESTS, LEVITES AND YISRAEL, in three days, AS IS WRITTEN: "BE READY BY THE THIRD DAY" (SHEMOT 19:15). The Shechinah is also in three, the tablets, the Ark and the sanctuary, and it is all dependent on the Torah scroll. You say that THE TORAH SCROLL is dependent on the constellations, but behold it is written: "And be not dismayed at the signs of heaven" (Yirmeyah 10:2). Whoever is so hallowed, should he be dependent on the birth of planets?

150. HE RESPONDS: But this is the way I have explained it in the concealed book. This precious and holy thread on which all hair depends - THAT IS, THE TOTAL UPPER SURFACE AREA OF THE HAIR OF THE BEARD CIRCLING THE FACE LIKE A STRING OF HAIRS, is referred to as "Mazal." What is the explanation? It is because the holy of holies, of the holies, MEANING ALL THE LEVELS AND MOCHIN THAT ARE CALLED HOLY OF HOLIES, depend upon this constellation, BECAUSE THE FLOW OF THIS CONSTELLATION IS CALLED THE HOLY OF HOLIES and the Torah scroll. Although it is hallowed, the ten sanctifications do not apply to ZEIR ANPIN, MEANING IT DOES NOT HAVE THE FIRST THREE SFIROT until it enters the sanctuary, WHICH IS MALCHUT. IT IS NOT PERFECTED IN THE FIRST THREE SFIROT, SAVE THROUGH ITS INTERCOURSE WITH MALCHUT. Once it enters the sanctuary, NAMELY, UNITES WITH MALCHUT, it is called holy with ten sanctifications. Similarly, MALCHUT is not considered a sanctuary except when the ten sanctifications are joined with it, MEANING ONLY WHEN IT IS IN UNITY WITH ZEIR ANPIN; THEN THERE IS IN MALCHUT TEN SANCTIFICATIONS. We have learned that everything is dependent on the planets, SINCE ALL THE FIRST THREE SFIROT IN ZEIR ANPIN AND MALCHUT DEPEND ON THE CONSTELLATIONS, which is the precious and holy thread on which all hairs depend, FROM WHICH ARE RECEIVED ALL THESE SANCTIFICATIONS.

151. HE INQUIRES: Why is it referred to as Mazal? HE RESPONDS: All successes depend upon it, and the upper grades and lower grades receive success from it. It is therefore suspended, THAT IS, IT IS HANGING TO THE CHEST. All worldly things, the highest and the lowest, depend upon it, SINCE CHILDREN, LONGEVITY AND SUSTENANCE DO NOT RESULT FROM MERITS BUT RATHER FROM MAZAL ON WHICH THEY DEPEND. Even the Torah scroll in the sanctuary that is adorned with ten sanctifications is not excepted from the others with ALL other sanctities, and everything depends upon this CORRECTION. Whoever is aware of this Correction, his iniquities are suppressed and subdued. This is what is written: "He will suppress our iniquities" (Michah 7:19). Rabbi Shimon told him: Blessed is my son to the Holy of Holies, the Ancient of all. MAZAL MEANS SUCCESSES SINCE THE VERSE: "WEALTH MAKES" (MISHLEI 19:4) IS TRANSLATED INTO ARAMAIC AS "MAZAL MAKES."

19. The ninth Correction

Rabbi Aba says that the hairs that get blended with the hanging hairs are referred to as depths of the sea, since they emerge from the cords of the brain, and from this place all the complaints that demand justice for the sins of men are subdued.

149. קם רבי אלעזר, פתח ואמר, הכל תלוי במזל, ואמלו ס"ת בהיכל. מלה דא אוקימנא בספרא דצניעותא, והכא אית לאסתבלא, וכי הכל תלוי במזל, ותנינן, ס"ת קדש, ונרתקו קדש, וההיכל קדש. וכתוב וקרא זה אל זה ואמר ק"ק, הא תלת אינון. וס"ת. לקבליהון, נרתקו קדש, וההיכל קדש, והוא קדש. והתורה נתנה בג' קדושות. בשלש מעלות, בימים שלשה, שכינה בשלש, לוחות וארון והיכל בס"ת תלויא, ואיהו תלויא במזל, וכתוב ומאותות השמים אל תחתו. מאן דאיהו בקדושות הללו להוי תלויא במזלא.

150. אלא הכי אוקימנא בספרא דצניעותא, האי חוטא וקירא קדישא, דכל שערי דדיקנא תלויין ביה, אתקרי מזל. מ"ט. משום דכל קדשי קודשין דקודשין, בהאי מזלא תלויין. וס"ת, אע"ג דאיהו קדוש לא חל עליה עשר קדושין עד דעיוול להיכל. כיון דעיוול להיכל, אתקרי קדוש בעשר קדושות. כגוונא דא דלא אתקרי היכל, אלא כד אתחברן עשר קדושות. ותאנא, הכל תלוי במזל, דאיהו האי חוטא וקירא קדישא, דכל שערי תלויין ביה.

151. אמאי אקרי מזל. משום דמניה תלויין מזלי, ומזלי מניה עלאין ותתאין. ובג"כ איהו תלויא. וביה תלויין כל מלי דעלמא עלאין ותתאין. ואמלו ס"ת שבהיכל, דמתעטר בעשר קדושות, לא נפיק מכלליה עם שאר קדושין וכלהו תלויין בהאי. ומאן דחמי להאי תקונא, אתכבשן חוביהון מקמיה ומתכמין, הה"ד יכבוש עונותינו. א"ל ר"ש, ברוך ברי לקודשא דקדושין, עתיק מבלא.

152. The ninth Correction: The hairs blend with the suspended hair and do not stick out in relation to one another. Rise, Rabbi Aba. Rabbi Aba rose and said, Those hairs that get blended with the ones that are suspended are referred to as depths of the sea, since they emerge from the cords of the brain. From this place are thrown all the complaints that demand justice for the sins of men, and they are subdued. Rabbi Shimon said: Be blessed to Atik Yomin.

152. תְּקוּנַת הַשִּׁיעָא. מִתְעַרְבִין שְׁעָרֵי עִם אֵינוֹן שְׁעָרֵי דְתַלְיִין, וְלֹא נִמְקִין דָּא מִן דָּא. קוּם ר' אָבָא, קָם ר' אָבָא וְאָמַר, אֲלִין שְׁעָרֵי דְמִתְעַרְבִין עִם אֵינוֹן דְתַלְיִין, אֶקְרוּן מְצוּלוֹת יָם. מִשּׁוּם דְנִמְקֵי מְמוֹתְרֵי מוֹחָא, וּמַהֲאֵי אֲתְרָא רְמִינּוּ, כָּל מְאֵרֵי דְתַבְעִין חוּבֵי דְבְנֵי נֶשָׂא וּמִתְכַפְּיִין. אַר"ש, בְּרִיךְ תְּהֵא לְעֵתִיק יוֹמִין.

20. The tenth and eleventh Corrections

Rabbi Yehuda talks about the fear of Hashem, and says that the tenth Correction is called "You will show truth to Jacob," while the eleventh is called "Loyal love to Abraham."

153. The tenth Correction: The hairs go down under the beard and cover over the throat under the beard. Rise, Rabbi Yehuda. Rabbi Yehuda rose and opened the discussion saying, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of Hashem..." (Yeshayah 2:19). "For fear of Hashem": It is well known that whoever is on the outside, IN ZEIR ANPIN, is referred to as "fear of Hashem." "And for the glory of His majesty" (Ibid.): These are the hairs OF THE THROAT underneath the beard, which are referred to as "the glory of His majesty." There are two CORRECTIONS WITHIN THEM, the tenth Correction called: "You will show truth to Jacob" (Micah 7:20), and the eleventh CORRECTION that no hair goes out more than the other hair, MEANING THAT NO HAIR'S LENGTH IS LONGER THAN ITS NEIGHBOR'S, BUT THEY ARE ALL EQUAL IN LENGTH. THAT IS CALLED: "Loyal love to Abraham" (Ibid.).

153. תְּקוּנַת עֲשִׂירָא. נַחְתִּין שְׁעָרֵי תַחוֹת דִּיקְנָא, וְחַפְּיִין בְּגְרוּנָא תַחוֹת דִּיקְנָא. קוּם ר' יְהוּדָה. קָם ר' יְהוּדָה פִּתַח וְאָמַר, וּבָאוּ בְּמַעְרוֹת צוּרִים וּבְמַחְלוֹת עֶפְר מִפְּנֵי פֶחַד יְיָ וְגו'. מִפְּנֵי פֶחַד יְיָ, הָא אֲתִידַע דְמָאן דְאִיהוּ לְבַר, פֶּחַד יְיָ אֲתִקְרִי. וּמַהֲדַר גְּאוּנוּ, אֵינוֹן שְׁעָרֵי דְתַחוֹת דִּיקְנָא, וְאֲתִקְרוּן הַדְר גְּאוּנוּ, תְּרִי. תְּקוּנַת עֲשִׂירָא, תַתֵּן אֶמֶת לְיַעֲקֹב. וְחַד סָר, דְלֹא נִמְקֵי נִימָא מִן נִימָא, חָסַד לְאַבְרָהָם.

21. The twelfth Correction

Rabbi Shimon explains to Rabbi Yehuda that the hairs around the mouth of Arich Anpin are cleared away so that the inhalation of Zeir Anpin will not be interfered with, as the breath comes from the uppermost holy mouth. The breath that comes from the mouth of Arich Anpin splits up into 37,000 directions and clothes whoever is deserving of being clothed by it, "As You have sworn to our fathers."

154. The twelfth Correction: The hairs are not suspended over the mouth and the mouth is clear OF ANY HAIR on all sides. The hairs are tidy round about THE MOUTH, in order that there should be no inconvenience, as it should be.

154. תְּקוּנַת דְתַרְיִסָר. דְלֹא תַלְיִין שְׁעָרֵי עַל פּוּמָא, וּפּוּמָא אֲתַפְּנֵי מִכָּל סְטְרִין, וְיֵאִין שְׁעָרֵי סְחוּר סְחוּר לֵיה, בְּגִין דְלֹא אֲשַׁתְּכַח טְרַחוּתָא, כְּמַה דְאַצְטְרִיךְ.

155. HE ASKS: What does he mean by this inconvenience? HE REPLIES THAT HE MEANS judgment, because there is inconvenience in a place of judgment. HE ASKS: Then, are the hairs of the beard IN ARICH ANPIN an inconvenience or are they judgment, since everything in the beard seems to be in mercy. HE REPLIES: THE REASON WHY THE MOUTH IS CLEARED OF HAIR is in order not to interfere with the inhalation of ZEIR ANPIN.

155. טְרַחוּתָא בְּמָאי קָא מֵיירִי. דִּינָא. בְּאֲתֵר דִּינָא, טְרַחוּתָא אֲשַׁתְּכַח. וְכִי שְׁעָרֵי דִּיקְנָא טְרַחָא אֵינוֹן, אוּ דִּינָא אֵינוֹן, וְהָא כָּלָא רַחֲמֵי אֲתַחְזֹן. אֲלֵא דְלֹא אֲתַטְרַח בְּנֶשׁוּבָא דְרוּחָא דְזַעִיר אֶפְיִן.

156. We have learned from this uppermost holy mouth, WHICH IS the Holy of Holies, that the breath comes. What is breath? HE REPLIES: It is the breath that is sent to rouse in Him, IN ARICH ANPIN, THAT IS DRAWN FROM THE UNKNOWN HEAD TO HIS MOUTH and in which ZEIR ANPIN is dressed. THE BREATH BLOWS FROM THE MOUTH OF ARICH ANPIN TO THE MOUTH OF ZEIR ANPIN and ZEIR ANPIN becomes attired in it. From this breath, all below get clothed, BECAUSE THEY RECEIVE IT THROUGH THE MOUTH OF ZEIR ANPIN. When this breath exits FROM THE MOUTH OF ARICH ANPIN, it splits up into 37,000 directions, WHICH IS THE NUMERICAL EQUIVALENT OF HEVEL (LIT. 'BREATH') THAT ALLUDES TO THE AIR EXHALED FROM THE MOUTH. Each one individually spreads to its place, and whoever is deserving and is worthy to dress up in it gets clothed. Therefore, no hair exists on the holy mouth OF ARICH ANPIN, because His breath emanates THROUGH THERE. No other matter needs to be mixed up in it or approach it.

156. דְּתַנַּא מֵהַאי פּוּמָא קְדִישָׁא עֲלָאָה, קְדָשׁ קְדָשִׁים, נְשָׁבָא רוּחָא. מֵאֵי רוּחָא. רוּחָא דְאִיתְרַק בֵּיהּ, דְּמִתְלַבֵּשׁ בֵּיהּ זְעִיר אֲפִין. וּמֵהַאי רוּחָא מִתְלַבְּשִׁין כּל אִינוּן דְּלִתְתָּא. וְכֵד הֵהוּא רוּחָא נְפִיק, אֲתַפְרֵשׁ לְתַלְתִּין וְשִׁבְעָה אֲלֶף עֵיבֵר. וְאֲתַפְּשֵׁט כּל חַד בְּלַחֲדוּי לְאַתְרֵיהּ, וְכֵל מֵאֵן דְּאֲתַחֲזִי לְאַתְלַבְּשָׁא מְנִיה אֲתַלְבֵּשׁ. וְעַל דָּא שְׁעָרִין לֹא אֲשַׁתְּכַחוּ עַל פּוּמָא קְדִישָׁא, מִשּׁוּם דְּרוּחִיהּ נְפִיק, וְלֹא בְּעֵי מְלָה אַחְרָא לְאַתְעֲרַבָא בֵּיהּ, וְלִקְרַבָא בְּהֵדִיהּ.

157. This BREATH OF THE MOUTH is hidden from everything since it does not adhere above or below. It is concealed within that which is the most concealed and unknown, the one that was not established and had no Correction. Therefore, the breath that emanates from the one on the outside THAT IS ZEIR ANPIN, in which the true prophets were clothed, is referred to as the mouth of Hashem. However, in the Atik of Atiks, ARICH ANPIN, THE MOUTH is not defined, since there exists no one who could comprehend His spirit besides Himself. Therefore, His hairs are even around the mouth and the mouth itself is clear on all sides.

157. וְדָא הוּא טְמִירוּתָא דְכֻלָּא, דְּלֹא אֲתַדְבֵּק לָא לְעֵילָא וְלֹא לְתַתָּא. וְהוּא סְתִים בְּסְתִימָא דְסְתִימִין דְּלֹא אֲתִידַע. דָּא הוּא דְלֹא אֲתַתְקַן, וְלֹא הוּא בֵּיהּ תְקוּנָא. וּבְגִין כֵּן, רוּחַ דְנִפְיָא מֵהוּא דְלִבְרַי, וּמִתְלַבְּשִׁין בֵּיהּ נְבִיאֵי מְהִימְנֵי, אֲתַקְרִי פֹה יוֹ. אֲבָל בְּהַאי עֲתִיקָא דְעֲתִיקִין לֹא אֲתַפְרֵשׁ. וְלִית מֵאֵן דִּידַע רוּחִיהּ בְּרַי אִיהוּ. וּבְגִין כֵּן שְׁעָרֵי שְׁקִילִין סוּחְרַנָּא דְפּוּמָא, וּפּוּמָא אֲתַפְנִי מִכּל סְטְרוּי.

158. The patriarchs trusted in this, in being dressed in this breath that spreads to various directions in the place where all the hair is even around it. IT IS THROUGH THIS THAT THE BREATH BLOWS FROM THERE TO ZEIR ANPIN WITHOUT ANY INCONVENIENCE, as is written: "As You have sworn to our fathers" (Michah 7:20). That is the twelfth most holy Correction, because twelve boundaries above were lowered in succession from here, IN CHESED, GVURAH AND TIFERET of ZEIR ANPIN, twelve boundaries below IN MALCHUT, and twelve boundaries to the twelve tribes of our fathers. This is what is said: "As You have sworn to our fathers."

158. וּבְהַאי אֲתַרְחִיצוּ אֲבֵהֲתַנָּא, לְאַתְלַבְּשָׁא בְּהַאי רוּחָא, דְּמִתְפְּשֵׁט לְכֻמָּה עֵיבֵרִין, בְּאַתְרַי דְּכֻל שְׁעָרֵי שְׁקִילִין בְּסוּחְרַנּוּי. דְּכֵתִיב אֲשֶׁר נִשְׁבַּעְתָּ לְאַבּוֹתֵינוּ. וְדָא הוּא תְקוּנָא קְדִישָׁא עֲלָאָה דְתַרִיסֵר. דְּמִכָּאֵן אֲשַׁתְּלִשְׁלוּ י"ב תְּחוּמִין לְעֵילָא. י"ב תְּחוּמִין לְתַתָּא. י"ב תְּחוּמִין לִי"ב שְׁבִטֵי אֲבֵהֲתַא. הַה"ד אֲשֶׁר נִשְׁבַּעְתָּ לְאַבּוֹתֵינוּ.

22. The thirteenth Correction

Rabbi Shimon says that all the other Corrections are included in this thirteenth one that finalizes and completes all the rest. He tells us that the Corrections are called 'days of old', 'ancient primordial days', while the Corrections that exist in Zeir Anpin are called 'days of the world'. Rabbi Shimon says that the time during which Atik Yomin will awaken with the Corrections is referred to as 'one day', in which the beard will be glorified and it alone will be present. In the unfolding of all thirteen Corrections, Atik Yomin is known and not known, hidden and not hidden, but is known by the Corrections that spread and flow down to illuminate.

159. The thirteenth Correction: The hairs hang under the beard from both sides in fine honor and splendid dignity, and cover to the navel. THAT IS THE ENTIRE BOTTOM AREA OF THE BEARD THAT IS INVISIBLE TO THE EYE. Nothing is apparent from the face of the fragrant offering except for these TWO pretty white apples, WHICH ARE THE SECRET OF THE SEVENTH CORRECTION, AS MENTIONED ABOVE.

159. תְּקוּנָא דְתַלִּיסֵר. תְּלִינן שְׁעָרֵי דְתַחוֹת דִּיקְנָא מִכָּאֵן וּמִכָּאֵן, בִּיקְרָא יָאָה, וּבִיקְרָא שְׁפִירָא, וְחַפְנִין עַד טְבוּרָא וְלֹא אֲתַחֲזִיין מֵאַנְפֵי תְקֻרֻבָא דְבוּסְמָא, בְּרַי אִינוּן תְּפּוּחִין שְׁפִירִין חוּרִין.

160. Rabbi Shimon said: Blessed is the lot of whoever is situated in this supernal Idra Kadisha (lit. 'holy chamber') in which we are. Blessed is his portion in this world and the World to Come, since we dwell in the uppermost holiness and supernal fire encircles us. Behold, the entire uppermost Corrections of the holy beard were established and adorned and returned to their place.

161. This thirteenth Correction is an appropriate Correction in which all CORRECTIONS are included. All long and desire to raise their head towards it, MEANING TO RECEIVE FROM THEM THE FIRST THREE SFIROT, WHICH ARE REFERRED TO AS THE HEAD. All these CORRECTIONS that are attached in Zeir Anpin depend upon it, MEANING THAT HIS CORRECTIONS ARE RECEIVED FROM THIS BEARD. Those above and below and all treasures are dependent upon it. The upper grades and lower grades are concealed in it and contained within and it is the constellation from which everyone can benefit and have good luck. This is the perfect Correction that finalizes and completes all the other Corrections. This fulfills and completes everything, BECAUSE THIS IS THE SECRET OF MALCHUT THAT PERFECTS AND COMPLETES ALL THE SFIROT.

162. We have learned that these Corrections are called days of old, ancient primordial days. Those CORRECTIONS that exist in Zeir Anpin are referred to as (lit.) "days of the world" (Yeshayah 63:9). We have learned that these days of old are all prepared in the Correction of the beard of the most Ancient among the ancient, the most concealed among the concealed. This thirteenth CORRECTION includes them, as we have said, and this day, WHICH IS THE THIRTEENTH CORRECTION, is not included among them but rather contains and comprises all of them.

163. The period during which Atik Yomin will awaken with the Corrections above THE BEARD is referred to as one day, in which the beard will be glorified, as written: "One particular day which shall be known as Hashem's" (Zecharyah 14:7). That particular day alone is more special than anything, because it contains everything and is referred to by a specific name. THAT IS ONE DAY.

164. We have learned that in a place where day exists, there is night, because there is no day without night. During that period, it will be a time of the beard's honor and it alone will be present. It is called neither day nor night, since it is only called day from our perspective and it is only called night from our perspective. Because this Correction includes everything, nothing is known or apparent of it BEFORE THE TIME. THIS IS REFERRED TO AS ONE DAY, EXCEPT that from it the anointing oil flows to the thirteen aspects of the springs for those below that illuminate with that oil.

160. א"ר שְׁמֵעוּן, זְכָאָה חוֹלְקִיה דְּמָאן דְּאִשְׁתַּכַּח בְּהַאי אֲדָרָא קְדִישָׁא עֲלָאָה דְּאֲנָן בִּיה. זְכָאָה חוֹלְקִיה בְּעֲלָמָא דִּין, וּבְעֲלָמָא דְּאִתִּי. דְּאֲנָן יִתְבִּין בְּקְדוּשָׁא עֲלָאָה, אִשָּׁא עֲלָאָה אֶסְחָר לָן וְהָא כָּל תְּקוּנָן עֲלָאִין דְּדִיקְנָא קְדִישָׁא אֶתְתְּקִנוּ, וְאֶתְעֶטְרוּ וְאֶסְחָרוּ לְדוּכְתִּיָּהּ.

161. וְהַאי תְּקוּנָא דְּתְּלִיסָר, הוּא תְּקוּנָא יָאָה, דְּבִיה אַחִידָן כְּלָא. כְּלָהּ מִתְּכַסְּמִין לְמִזְקָף רִישָׁא לְקַבְּלִיה. מְנִיָּה תְּלִיין כָּל אִינוּן דְּבִזְעִיר אֶפִּין אַחִידָן. מְנִיָּה תְּלִיין עֲלָאִין וְתִתְּאִין, וְכָל גְּנִזִין עֲלָאִין וְתִתְּאִין גְּנִזִין בִּיה, וְבִיה כְּלִילָן. וְאִיהוּ מְזִלָּא דְּמִתְּזִלָּא מְנִיָּה כְּלָא, דָּא הוּא תְּקוּנָא שְׁלִימָתָא, דְּאִשְׁלִים לְכָל תְּקוּנָן, דָּא אִשְׁלִים לְכָלָא.

162. תָּאנָא, אֵלִין תְּקוּנָן אֶקְרוּן יְמֵי קֶדֶם, יוֹמִין קְדָמָאִין דְּקְדָמָאִי. וְאִינוּן דְּאִשְׁתַּכַּחוּ בְּזְעִיר אֶפִּין, אֶקְרוּן יְמֵי עוֹלָם. וְתָאנָא, אֵלִין יְמֵי קֶדֶם, כְּלָהּ מִתְּתַקְּנָן בְּתְּקוּנָא דְּדִיקְנָא דְּעִתִּיקָא דְּעִתִּיקִין, טְמִירָא דְּטְמִירִין. וְהַאי דְּתְּלִיסָר כְּלִיל לְהוּן, כְּמָה דְּאֶתְמַר. וְדָא יוֹמָא לָא אֶתְכְּלִיל בְּהִדְוִיָּהּ, אֶלָּא הוּא כְּלִיל כְּלָא.

163. וּבְהַהוּא זְמָנָא דְּאֶתְעֶר עִתִּיק יוֹמִין בְּתְּקוּנָן דְּלְעִילָא, הוּא אֶתְקְרִי יוֹם אֶחָד, דְּבִיה זְמִין לְאוּקִיר דִּיקְנִיָּה, הֵדָּא הוּא דְּכֶתִיב יוֹם אֶחָד הוּא יוֹדֵעַ לִי. הוּא בְּלַחֲדוּי יִתִּיר מִכְּלָא. הוּא דְּכְלִיל כְּלָא, הוּא דְּאֶתְקְרִי בְּשְׁמָא יְדִיעָא.

164. דְּתִנְיָן, בְּאֶתְר דְּאִית יוֹם אִית לִילָה דְּלִית יוֹם כְּלָא לִילָה. וּמְשוּם דְּהַהוּא זְמָנָא זְמָן יְהֵא דִּיקְרָא דְּדִיקְנָא. וְהוּא בְּלַחֲדוּי יִשְׁתַּכַּח, לָא אֶתְקְרִי לָא יוֹם וְלָא לִילָה. דְּלִית יוֹם אֶקְרִי, אֶלָּא מְסִטְרָא דִּילָן. וְלִית לִילָה אֶקְרִי, אֶלָּא מְסִטְרָא דִּילָן. וּמְשוּם דְּהַאי תְּקוּנָא כְּלִיל כְּלָא, לָא אֶתִּידַע וְלָא אֶתְחַזִּי מְנִיָּה, וּמְנִיָּה נְגִיד מְשַׁחָא דְּרְבוּתָא לְתְּלִיסָר עִיבָר מְבוּעִין, לְכָל אִינוּן דְּלִתְתָּא, דְּנְהָרִין בְּהַהוּא מְשַׁחָא.

165. With these thirteen Corrections, the most holy beard above is established and the Corrections of this beard get prepared and flow down TO ILLUMINATE in several directions. It is not seen how they spread and come out, BECAUSE THEY ARE totally concealed and hidden from all. There is no one who can designate a place for this Atik. In the unfolding of these CORRECTIONS, everything is included, as we said that He is known and not known, hidden and not hidden, MEANING TO SAY THAT HE IS ESSENTIALLY UNKNOWN AND HIDDEN. BUT BY HIS SPREADING CORRECTIONS HE IS KNOWN. About this, it is written: "I am Hashem: that is My name: and My glory will I not give to another" (Yeshayah 42:8). It is also written: "It is He who made us, and we belong to Him" (Tehilim 100:3) and it is also written: "And an Ancient of Days did sit" (Daniel 7:9), MEANING He stays in His place and there is NO ONE who knows Him. He is sitting and is not found. It is written: "I will praise You; for I am fearfully and wonderfully made..." (Tehilim 139:14).

165. בתליסר תקונין אלין אתתקנא דיקנא קדישא עלאה, ואלין תקונין דבהאי דיקנא, מתתקנן ונחתן לכמה עיבר. ולא אתחזון היך מתפשטין והיך נפקין, מכלא אסתימו, ומכלא אתטמרו. לית דידיע אתר להאי עתיקא, בפשיטותא דלהון בלהון כלילן, כמה דאתמר, אתידע ולא אתידע. טמיר ולא טמיר. עליה אתקרי, אני יי' הוא שמי וכבודי לאחר לא אתן. ובתיב הוא עשנו ולא אנחנו. ובתיב ועתיק יומין יתיב. באתריה יתיב ולית ידיע ליה. יתיב ולא שכיח, ובתיב אודך על כן נוראות נפליתי וגו'.

23. When the veil is spread

Rabbi Shimon describes the veil or curtain that is spread over the friends, and says that the thirteen Corrections had been awaiting their explanations, and afterwards they ascended to their places, causing great joy among the angels. At the end of correction the rabbis will again say all these holy sayings in the World to Come.

166. Rabbi Shimon said to the friends: When this veil that you see over us is spread, I perceive that all Corrections have entered within and brighten this area. HE EXPLAINS: And a curtain, MEANING A VEIL, which is the candle of the Holy One, blessed be He, is spread to the four pillars in the four directions.

166. אמר ר"ש לחברויא, כד אתפריס פריסא דא, דאתון חמאן עלנא, אנא חמינא דנחתו כל תקונין בגווה, ונהירו באתר דא. וחד פרוכתא בוצינא דקודשא בריך הוא, פריסא בארבע סמכין, לארבע עיבר.

167. One pillar is situated from below upwards and a rake is in its hand, A TOOL TO CLEAN THE WASTE. In that rake are four keys, different FROM ONE ANOTHER in every direction. They latch on to the curtain and lower it from the top to the bottom and similarly to the second, third and fourth pillars. Between one pillar and another are attached eighteen stakes of support, which are lit up with the candle that is engraved in that particular veil. It is the same with all four directions.

167. סמכא חד הוא יתיב מתתא לעילא, וחד מגרופיא בידיה. ובמגרופיא ארבע מפתחי שניין מכל סטרוי. ומתאחדן פרסא, ונחתין לה מעילא לתתא. וכן לסמכא תנוינא, ותליתאה ורביעאה. ובין סמכא לסמכא, אחידן תמניסר רגלי דסמכי ומתנהרין בבוצינא דגליפא בההוא פריסא. וכן לד' עיבר.

168. I saw these Correction shapes shining on it and the words in our mouths, MEANING THE EXPLANATIONS OF THE CORRECTIONS WHICH WE HAVE EXPUNDED UPON, were waiting to be adorned and ascend each one to its proper place. While those CORRECTIONS were established in our mouths - MEANING WHILE WE WERE EXPLAINING THEM, SINCE THAT WAY WE GAVE THEM MEANING SO THEY WERE ESTABLISHED ABOVE, each one ascended. Each was adorned and established by the same meaningful Correction that each one of us has established here, by the mouth of each one of us. During the time that each one of us opened his mouth to explain the particular Correction, that Correction was awaiting the words that would come from your mouth. Following that, it would continue upward to be adorned in its place.

168. וחמינא אלין תקונין דנהרין עליה, והוון מחבאן מלי דפומנא, לאתעטרא ולאסתלקא כל חד באתריה. וכד הוון מתתקנן מפומנא, כל חד וחד סליק ואתעטר ואתתקן בההוא תקונא דאתתקן הכא, מכל פומא דחד מינן. ובשעתא דחד מינן פתח פומא, לתקנא בההוא תקונא, ההוא תקונא הוה יתיב ומחכה למלה דנפיק מפומיכון, וכדין סלקא בדוכתיה ואתעטר.

169. All the pillars, MEANING THE ANGELS THAT SUPPORT THE THRONE OF MALCHUT from both sides, were joyous, since they heard and understood what they had not previously known and were listening attentively to your voice. How many Chariots were present here for your sake, MEANING THE ANGELS, ON WHOM THE MALCHUT RIDES. Praised are you for the World to Come, since all the words that were uttered from your mouths are holy words, honest words that do not deviate right or left BUT ARE COMING FROM THE CENTRAL COLUMN THAT CONTAINS THEM ALL.

170. The Holy One, blessed be He, is happy to hear and pays attention to these words until He finishes judging, MEANING UNTIL THE END OF CORRECTION, because you will say for a second time all these holy sayings in the World to Come. About you, it is written: "And the roof of your mouth like the best wine...causing the sleepers' lips to murmur" (Shir Hashirim 7:10). What is the meaning of: "causing the sleepers' lips to murmur"? It means that your lips will be speaking of Torah in His presence even in the World to Come.

24. The formation of Zeir Anpin

Here we read about the Corrections of Zeir Anpin as derived from those of Atik Yomin. Rabbi Shimon talks about His Corrections unfurling like the countenance of man, since man encompasses Zeir Anpin and Malchut. We are told how the most Ancient of ancients designed the kings that did not endure, and how He rejected them and stored them in hiding for a later period - this refers to the kings that reigned in the land of Edom, the place where all judgments exist. When the white head was formed it prepared all the corrections above and below. All the worlds had been destroyed because man had not been established and the seven kings were unable to rise and take their place; thus they ceased to exist. Rabbi Shimon says that anyone who descends from a higher level in which he first existed is considered to have died. When the seven kings had the likeness of a man installed in them they were called by other names and endured.

171. Get ready and direct your minds to establish the Corrections of Zeir Anpin, how He will be corrected and don the Corrections of Atik Yomin, Holy of Holies, concealed of all concealed, hidden from all. It is now your duty to carry out and establish a splendidly beautiful and truthful judgment, and to establish all the Corrections thoroughly.

172. The Corrections of Zeir Anpin were established through the Corrections of Arich Anpin, and His Corrections unfurled from this side and this side, MEANING FROM RIGHT, LEFT AND CENTER, like the countenance of man. MAN IS INDICATIVE OF THE CENTRAL COLUMN THAT INCLUDES ALL THREE COLUMNS in order that the spirit of the concealed of all concealed, THAT IS ARICH ANPIN, will reign in him. So he will sit on the throne, WHICH IS MALCHUT, since it is written: "And upon the likeness of the throne was the likeness as the appearance of a man above upon it" (Yechezkel 1:26). "The appearance of a man," MEANING LIKE THE FACE OF A MAN, that comprises all aspects, SINCE THE THREE FACES, LION, OX, EAGLE, ARE CONTAINED IN MAN'S COUNTENANCE. THAT IS FROM THE ASPECT OF MALCHUT WITHIN HIM, SINCE MAN ENCOMPASSES Zeir Anpin AND MALCHUT. IT IS ALSO "the appearance of a man," as it includes all the names, BECAUSE ZEIR ANPIN IS CALLED YUD HEI VAV HEI THAT INCLUDES ALL THE NAMES. "The appearance of a man" in which are sealed all the worlds above and below, SINCE IT IS THE SECRET MEANING OF THE CENTRAL COLUMN THAT SEALS ALL THE REALMS IN THE ASPECT OF THE FIRST THREE SFIROT OF MALCHUT BY DIMINISHING THE LEFT COLUMN. SO IT SHOULD NOT ILLUMINATE EXCEPT FROM BELOW UPWARDS. ALSO, "the appearance of a man" that he includes the secrets that were expressed and established prior to the world's creation, MEANING IN THE SEVEN KINGS IN THE FORMLESS WORLD, even though THEY WERE DESTROYED AND did not endure.

169. וְכָל סַמְכֵינּוּ מִכָּאן וּמִכָּאן, חֲדָאן עַל דְּשִׁמְעֵינּוּ מַה דְּלֹא יָדְעוּ, וְצִיִּיתֵינּוּ לְקַלִּיכּוֹן. בְּמַה רְתִיבֵינּוּ קִיּוּמֵינּוּ הֵבֵא בְּגִינֵיכּוֹן. זָכַאִין אֶתּוֹן לְעֹלְמָא דְאַתִּי, דְּכֻלְּהוּ מִלֵּי דְנִפְקֵי מִפּוּמֵיכּוֹן, כְּלָהוּ מִלֵּין קְדִישִׁין. מִלֵּין בְּשֶׁרֶן דְּלֹא אֶסְטָאן לִימִינָא וְלִשְׂמָאלָא.

170. קוּדְשָׁא בְּרִיךְ הוּא חֲדֵי לְמִשְׁמַע, וְצִיִּית לְהֵנִי מִלֵּי, עַד דְּהוּא אֲגַמֵּר דִּינָא, הֵי לְעֹלְמָא דְאַתִּי תִימְרוּן זְמַנָּא אַחְרָא כֹּל הֵנִי מִלֵּי קְדִישִׁין. עֲלִיכּוֹ כְּתִיב, וְחַפְךָ בֵּינֵן הַטּוֹב וְגו', דּוֹבֵב שְׁפִתֵי יִשְׁנִים. מֵאֵי דּוֹבֵב שְׁפִתֵי יִשְׁנִים. דְּאִפִּילוּ לְעֹלְמָא דְאַתִּי מִרְחֻשָׁן שְׁפוּתֵיכּוֹ אֹרִייתָא קַמִּיהָ.

171. הֲשֵׁתָא אֲתַתְּקֵנוּ וְאֲתַכּוּוֹנוּ דְעֵתָא, לְמַתְקֵן תְּקוּנֵי דְזַעִיר אַפִּין, הֵיךְ יִתְתַּקֵּן, וְהֵיךְ יִתְלַבֵּשׁ בְּתַקּוּנֵי מַתְקוּנֵי עֵתִיק יוּמִין, קְדִישָׁא דְקְדִישִׁין, טְמִירָא דְטְמִירִין, טְמִירָא מְכֻלָּא. דְּהֵשֵׁתָא חוּבְתָא עֲלִיכּוֹ, לְמַגְזֵר דִּינָא קוּשְׁטָאָה יָאָה וְשְׁפִירָא וְלֵאֲתַקְנָא כֹּל תְּקוּנֵין עַל בּוּרִייהָ.

172. תְּקוּנֵי דְזַעִיר אַפִּין, מַתְקוּנֵי דְאַרְיִן אַפִּין אֲתַתְּקֵנוּ. וְאֲתַפְּשְׁטוּ תְּקוּנֵי מִכָּאן וּמִכָּאן, כְּחִיזוּ ב"נ, לְמִשְׁלֵטָא בֵּיהּ רוּחָא דְטְמִירָא דְכֹּל טְמִירִין. בְּגִין לְמִיתָב עַל בּוּרְסִינָא, דְּכְתִיב וְעַל דְּמוֹת הַבְּסָא דְמוֹת בְּמִרְאָה אָדָם עָלֵיו מִלְּמַעְלָה. כְּמִרְאָה אָדָם: דְּכֻלִּיל כֹּל דִּיּוֹקְנִין. כְּמִרְאָה אָדָם: דְּכֻלִּיל כֹּל שְׁמַהֵן. כְּמִרְאָה אָדָם: דְּבִיהּ סְתִימִין כֹּל עֲלָמִין עֲלָאִין וְתַתָּאִין. כְּמִרְאָה אָדָם: דְּכֻלִּיל כֹּל רְזִין דְּאֲתַאֲמְרוּ וְאֲתַתְּקֵנוּ עַד דְּלֹא אֲבְרֵי עֲלָמָא, וְאֵע"ג דְּלֹא אֲתַקְיָמוּ.

173. We have learned in the hidden book that the most Ancient of ancients, WHICH IS THE NUMERICAL VALUE OF 63 OF THE PRIMORDIAL MAN, raised kings IN THE WORLD OF DOTS, MEANING THAT HE ERECTED THEM IN AN ASPECT OF THE SECOND RESTRICTION, WHICH IS THE SECRET OF THE VEIL. He designed kings, MEANING THE ASPECT OF THEIR SMALLNESS, and measured the size of kings, THAT IS THE STATURE OF THEIR GREATNESS, but they did not endure. He rejected them and stored them in hiding for a later period. This is the meaning of what is written: "And these are kings that reigned in the land of Edom" (Bereshheet 36:31). "In the land of Edom" MEANS the place where all judgments exist; THAT IS, IN THE WORLD OF THE DOTS. None of them endured, SINCE IT SAYS BY EACH ONE: "AND... REIGNED...AND...DIED" (IBID.).

174. Until the white head, THAT IS THE SKULL OF ARICH ANPIN, the most Ancient among the ancient was formed. When it was formed, it prepared all the corrections above and below. From here we learn that unless a ruler of a nation was corrected first, his nation could not be corrected. When he gets corrected, everyone gets corrected. If he doesn't correct himself first, the people in his nation are unable to be corrected.

175. Where DO WE HAVE THIS? From Atik Yomin. As long as He did not get repaired, then all those that need to be restored are not restored, and all the worlds were destroyed. THAT IS THE SEVEN KINGS OF THE DOTS. This is what is written: "And Bela the son of Be'or reigned in Edom" (Bereshheet 36:32). "Reigned in Edom" is a precious secret. It is a place to which all judgments connect and from which all judgments impend.

176. "Bela the son of Be'or": We have learned that he is the source of the heaviest judicial decree through whom are enjoined and linked thousands of thousands of those who wail and lament "and the name of his city was Dinhabah" (Ibid.). What is the meaning of the name of his city was Dinhabah? It means literally: Give justice, as he says, "The leech has two daughters, crying, 'Give (Heb. hav), give'" (Mishlei 30:15).

177. As soon as he rose to take his seat ON HIS LEVEL, he could not keep the position and was unable to withstand it, SINCE IT WAS DRAWN FROM ABOVE TO BELOW AND PASSED TO BRIYAH, YETZIRAH AND ASIYAH OF SEPARATION. What is the reason that all the worlds were destroyed? It is because the man was not established, MEANING THE FIXING OF THE COLUMNS IN THE SEVEN LOWER SFIROT, AND MALE AND FEMALE. The establishing of man in his form includes everything, and everything can settle in it AND ENDURE.

178. Since this correction of man did not exist IN THEM, THE SEVEN KINGS were unable to rise and take their place, so they ceased to exist. HE ASKS: Could you imagine that they completely ceased to exist? Weren't all of them LATER included IN THE WORLD OF CORRECTION in man, in Zeir Anpin? HE REPLIES: It simply means that they ceased and were severed from that correction THAT THEY HAD IN DOTS, until the arrival of man's correction IN THE WORLD OF CORRECTION. When the countenance of that man arrived, they were all engraved IN HIS FORM and returned to a different existence. Some of them became fragrant and some never became fragrant at all.

173. תָּאנָא בְּצִנּוּעוֹתָא דְסַפְרָא, עֵתִיקָא דְעֵתִיקוּן עַד לֹא זְמִין תְּקוּנָוִי, בְּאִנֵּי מַלְכִין, גְּלוּף מַלְכִין וּמִשְׁעַר מַלְכִין, וְלֹא הוּוּ מִתְקַיְימִי, עַד דְּרַחֵי לֹון, וְאַצְנַע לֹון לְבַתֵּר זְמַנָּא, הֵה־ד וְאַלֵּה הַמְּלָכִים אֲשֶׁר מְלָכוּ בְּאַרְץ אֲדוּם. בְּאַרְץ אֲדוּם, בְּאַתֵּר דְּכָל דִּינִין מִתְקַיְימִין תַּמָּן, וְכִלְהוּ לֹא אֶתְקַיְימוּ.

174. עַד דְּרִישָׁא חוּרָא עֵתִיקָא דְעֵתִיקוּן אֶתְתַּקֵּן. כִּד אֶתְתַּקֵּן, תְּקִין כָּל תְּקוּנִין דְּלִתְתָּא, תְּקִין כָּל תְּקוּנִין דְּעֵלְאִין וְתַתְּאִין. מִכָּאן אֹלִיפְנָא, כָּל רִישָׁא דְעַמָּא, דְּלֹא אֶתְתַּקֵּן הוּא בְּקַדְמִיתָא, לִית עַמָּא מִתְתַּקְנָא. וְאִי אִיהוּ מִתְתַּקֵּן, כִּלְהוּ מִתְתַּקְנִין. וְאִי אִיהוּ לֹא מִתְתַּקֵּן בְּקַדְמִיתָא, לֹא יְכִלִין עַמָּא לְאַתְתַּקְנָא.

175. מְנַלְן. מִעֵתִיק יוֹמִין. דְּעַד לֹא אֶתְתַּקֵּן הוּא בְּתְקוּנָוִי, לֹא אֶתְתַּקְנוּ כָּל אִינוּן דְּבַעוּ לְאַתְתַּקְנָא, וְכִלְהוּ עֲלֵמִין אֶתְחַרְבוּ. הֵה־ד, וַיִּמְלוֹךְ בְּאֲדוּם בְּלַע בֶּן בְּעוֹר. וַיִּמְלוֹךְ בְּאֲדוּם, רָזָא יְקִירָא הוּא. אֶתֵּר דְּכָל דִּינִין מִתְקַטְרִין תַּמָּן, וְתַלְיִין, מִתַּמָּן.

176. בְּלַע בֶּן בְּעוֹר, תָּאנָא הוּא גְזֵרַת דִּינָא, תְּקִיפָא דְתְקִיפִין, דְּבִגְיָנִיה מִתְקַטְרִין אֶלְף אֶלְפִין מְאִרֵי דִיבְבָא וַיִּלְלָה. וְשֵׁם עִירוֹ דְנִהָבָה. מְאִי דְנִהָבָה. כְּלוֹמַר דִּין הָבָה. כִּד־א, לַעֲלוּקָה שְׁתֵי בְנוֹת הַב הַב.

177. בִּיּוֹן דְּסַלִּיק לְאַתִּישְׁבָּא, בִּיה לֹא קְאִים, וְלֹא הוּוּ יְכִיל לְמִיקָם, וְכִלְהוּ עֲלֵמִין אֶתְחַרְבוּ. מְאִי טַעְמָא. מִשּׁוּם דְּאֲדָם לֹא אֶתְתַּקֵּן. דְּתְקוּנָא דְּאֲדָם בְּדִיוּקְנִיה, כְּלוּל כְּלָא, וַיְכִיל כְּלָא לְאַתִּישְׁבָּא בִּיה.

178. וּבְגִין דְּתְקוּנָא דָּא דְּאֲדָם, לֹא אֶשְׁתַּכַּח. לֹא יְכִילוּ לְמִיקָם וְלְאַתִּישְׁבָּא, וְאַתְבְּטְלוּ. וְאַתְבְּטְלוּ ס־ד וְהָא כִּלְהוּ בְּאֲדָם אֶתְכִּלִּין. אֶלָּא אֶתְבְּטְלוּ וְאַסְתַּלְקוּ מֵהוּוּא תְּקוּנָא, עַד דִּינִיתִי תְּקוּנָא דְּאֲדָם. וְכִד אֶתָּא הָאִי דִּיוּקְנָא, אֶתְגַּלְפוּ כִּלְהוּ, וְאַתְחַזְרוּ לְקִיוּמָא אַחְרָא. מְנַהוּן אֶתְבְּסְמוּ, וּמְנַהוּן לֹא אֶתְבְּסְמוּ כְּלָל.

179. You might say that it is written: "And...died...and...died," WHICH INDICATES that they completely ceased to exist. HE REPLIES: It is not so. Anyone that descends from a higher level in which he existed at first is considered as if he died, as it is written: "The king of Egypt died" (Shemot 2:23), MEANING that he was lowered from the previous level in which he was standing, MEANING HE BECAME LEPROUS. HERE TOO, AS SOON AS THEY DESCENDED FROM THE WORLD OF ATZILUT TO THE LEVEL OF BRIYAH, YETZIRAH AND ASIYAH, IT WAS CONSIDERED AS IF THEY HAD DIED. As soon as THE LIKENESS OF a man, OF THE THREE COLUMNS, was installed IN THEM they were called by other names. They became fragrant through him in endurance and they endured in their position.

180. All were called different names than they had at first, except the one of whom it is written: "And his wife's name was Mehitavel, daughter of Matred, daughter of Mi-zahav" (Beresheet 36:39). THAT IS THE SECRET OF THE NAME OF NUMERICAL VALUE OF 45 THAT RENEWS THE MALE AND FEMALE REFERRED TO BY HADAR AND MEHITAVEL. Why WAS HE NOT CALLED BY A DIFFERENT NAME? Because these, HADAR AND MEHITAVEL, were not voided like the rest OF THE SEVEN KINGS, because they were male and female. This is similar to the palm tree that does not bear fruit unless you have planted a male and female stock. Therefore, now that we found them to be male and female, the term death was not mentioned in relation to them as with the rest. They lived, but they were not COMPLETELY secure until they acquired the likeness of a man. When they were finally established with a human countenance, they returned to exist in an alternate state and were established.

25. The skull of Zeir Anpin

Rabbi Shimon explains the process whereby Arich Anpin sent the spark and the fine pure air that spread to create the skull of Zeir Anpin. Thousands of worlds reside in this skull, and dew drips into it from the white head; from that dew which he shakes off his head the dead will be restored to life. Those who awake to everlasting life will merit the white dew, and those who awake to shame and everlasting contempt will merit the dew that has a red hue in it. We read about the illumination of this skull to both sides and how it spreads to His face. When Zeir Anpin observes the face of Arich Anpin and has compassion on the world His face becomes long like that of Arich Anpin. The illumination that spreads from Zeir Anpin to those below requires that those below give dues to Atik Yomin when they are counted in the census.

181. We have learned that when it was the wish of the white head, THE SKULL OF ARICH ANPIN, to give glory to His honor, He restored and prepared and produced from the hard candle a spark which went up and spread into 370 directions. That spark is constant and pure air begins to be discharged and roll forth. It blew at it, so it was restored. A strong skull was released and spread to four directions.

182. Within fine pure air, THIS IS IN THE SKULL, WHICH IS THE SECRET OF THE RIGHT COLUMN, the spark was sucked, WHICH IS THE LEFT COLUMN, and became part of it, IN THE RIGHT COLUMN. HE ASKS: Could you imagine that it became part of it? DON'T BOTH HAVE A NEED TO REMAIN? HE REPLIES: It only means THAT THE LEFT COLUMN was hidden in it, MEANING THAT THE LEFT COLUMN'S DOMINATION WAS HIDDEN, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH. IT HAS NO ACTIVE INFLUENCE AND JUST THE RIGHT COLUMN HAS EXCLUSIVE DOMINATION; THAT IS, THE PURE AIR, CHASSADIM. Therefore, this skull OF ZEIR ANPIN was spread to its sides and this air WITHIN IT, MEANING THE RIGHT COLUMN, is the hidden of the concealed from Atik Yomin, with the spirit that it was stored, MEANING THE YUD THAT IT HID IN THE AIR.

179. ואני תימא והא כתיב וימת, וימת. דאתבטלו לגמרי. לאו הכי, אלא כל מאן דנחית מדרגא קדמאה דהוה ביה, קארי ביה מיתה. כד"א, וימת מלך מצרים, דנחת מדרגא קדמאה דהוה קם ביה. וכיון דאתתקן אדם, אתקרון בשמהן אחרנין, ואתבסמו בקיומא ביה, וקיימין בדוכתייהו.

180. וכלהו אתקרון בשמהן אחרנין מן קדמאין, בר ההוא דכתיב ביה, ושם אשתו מהיטבאל בת מטרד בת מי זהב. מ"ט. משום דהני לא אתבטלו בשאר אחרנין. משום דהוה דכר ונוקבא. כהאי תמרא, דלא סלקא אלא דכר ונוקבא. ובג"כ השתא דאשתכחו דכר ונוקבא, לא כתיב בהו מיתה באחרנין, ואתקיימו. אבל לא אתישבו, עד דאתתקן דיוקנא דאדם, וכיון דאתתקן דיוקנא דאדם, אתחזרו ואתקיימו בקיומא אחרא, ואתישבו.

181. תאנא, כד סליק ברעותא דרישא חוורא, למעבד יקרא ליקריה, תקין וזמין ואפיק מבוצינא דקרדינותא, חד ניצוצא, וסליק ואתפשט לתלת מאה ושבעין עיבר. וניצוצא קאים, ושארין נפיק אוירא דכיא ומתגלגלא, נשב ביה אתתקן. ונפיק חד גולגלתא תקיפא, ואתפשט לארבע סטרין.

182. ובהאי אוירא דכיא, אשתאיב ניצוצא ואתאחד, ואתכליל ביה. ביה ס"ד. אלא אתטמר ביה. ובגין כך, האי גולגלתא אתפשט בסטרוי, והאי אוירא הוא טמיר דטמירין דעתיק יומין, ברוחא דגניז.

183. In the skull OF ZEIR ANPIN fire unfurled from one direction and air from the other. Pure air is prevalent above it from one side and pure fire is prevalent upon it from the other side, FOR CHOCHMAH AND BINAH ARE CALLED 'PURE AIR' AND 'PURE FIRE', AND RIGHT OF DA'AT IS CALLED SIMPLY 'AIR'. LEFT OF DA'AT IS CALLED SIMPLY 'FIRE'. HE ASKS: What is the fire here? AREN'T THESE FOUR ASPECTS OF ABA AND IMA, THAT HAVE NO JUDGMENTS THERE, AND ALL ARE MERELY CHASSADIM? HE REPLIES: It is not really composed of fire, but this spark, WHICH IS THE LEFT COLUMN, that is comprised in the refined air, AS MENTIONED BEFORE, illuminates to the 270 worlds, and judgment emerges from its side. Therefore, this skull is referred to as the hard skull.

184. In this skull, nine thousand ten thousands worlds reside which ride on it and depend on it. Into this skull drips dew from the white head, MEANING FROM THE SKULL OF ARICH ANPIN, that is always filled from it. From this dew, which he shakes off from his head, the dead will be restored to life.

185. That dew is included in two aspects from the direction of the white head, THAT IS ARICH ANPIN. FIRSTLY, it is in essence white. SECONDLY, it comprises all whites. However, when THIS DEW resides on this head in Zeir Anpin, some redness is apparent, like the crystal, which is in essence white but where the red hue appears in the white color.

186. Therefore, it is written: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). "To everlasting life": These are the ones that merit this white DEW, which comes from the direction of Atik Yomin, Arich Anpin. "Some to shame and everlasting contempt" are those that deserve that red hue IN THE DEW of Zeir Anpin. All is included in that dew, as is written: "For Your dew is as the dew on herbs (also: 'of lights')" (Yeshayah 26:19). Lights MEANING two, since that dew drips every day to the field of apple trees, WHICH IS MALCHUT, AND CONTAINS WITHIN IT TWO LIGHTS similar to white and red.

187. This skull, OF ZEIR ANPIN, THE SECRET OF ENCIRCLING LIGHT, illuminates on both sides to this direction and to this direction, WHICH IS REFINED AIR AND REFINED FIRE. From this refined air, it spreads from HIS skull to His face 150 ten thousands realms. Therefore, it is called Zeir Anpin, WHICH MEANS A SMALL FACE. When the need arises, MEANING WHEN THE LOWER GRADES ARE WORTHY, His face expands and becomes long during that period, SIMILAR TO ARICH ANPIN (LIT. 'LONG FACE') THAT IS 370 TEN THOUSAND ILLUMINATIONS. This is because he sees the face of the most ancient of the ancient and He has compassion on the world. THAT IS THE SECRET OF HIS ENCIRCLING LIGHT.

188. From this skull IN ZEIR ANPIN, a path goes out, WHICH IS ONE WHITE THAT RECEIVES FROM THE WHITE OF ARICH ANPIN, THE ILLUMINATION OF THE FIRST THREE SFIROT, to all those below. They give dues, THAT IS THE DUE OF THE FIRST THREE SFIROT to Atik Yomin, when they are numbered under the wand. Corresponding to this is the "beka for every man" (Shemot 38:26) THAT IS GIVEN below when census is taken. This "beka" is the due compensation OF THE FIRST THREE SFIROT, which is given to Atik Yomin.

183. בהאי גולגלתא אתפשטו אשא מסטר חד, ואוירא מסטר חד. ואוירא דכיא קאים עליה מהאי סטר. ואשא דכיא קאים מהאי סטר. מאי אשא הכא. אלא לאו הוא אשא, אבל דא ניצוצא דאתכליל באוירא דכיא, נהיר למאתן ושבעין עלמין, ודינא מסטרוי אשתכח, ובג"ד, האי גולגלתא, אתקרי גולגלתא תקיפא.

184. בגולגלתא דא, יתבין תשעה אלפי רבוא עלמין, דנטלין עלוי וסמכין עלוי. בהאי גולגלתא, נטיף טלא מרישא חיוורא, דאתמלי מניה תדיר. ומדאי טלא דאנער מרישיה זמינן מיתניא לאחיאה.

185. והוא טלא דאתכליל בתרי גווני, מסטרא דרישא חיוורא, חיוור בגווייה. דכליל בלהו חיוורי אבל כד אתי שבן בהאי רישא דזעיר אפין, אתחזי ביה סומקא. כהאי בדולחא דאיהו חיוור, ואתחזינא גוונא סומקא בגוונא חיוורא.

186. ובגין כך כתיב, ורבים מישגי אדמת עפר וקיצו אלה לחיי עולם ואלה לחרפות לדראון עולם. לחיי עולם, בגין דאתחזיאו ליהוה חיוורא, דאתי מסטר דעתיק יומין, אריכא דאנפין. לחרפות לדראון עולם, בגין דאתחזיאו ליהוה סומקא דזעיר אפין. וכלא כליל בהוהו טלא, הה"ד כי טל אורות טלך. אורות: תרין. והוהו טלא דנטף, נטיף כל יומא לחקלא דתפוחים. בגווני חיוורא וסומקא.

187. האי גולגלתא אנהיר בתרי גווני, להאי סטר ולהאי סטר. ומדאי אוירא דכיא, אתפשט מגולגלתא לאנפוי ק"נ רבוא עלמין. ובגין כך אתקרי זעיר אפין. ובשעתא דאצטריך, אתפשטו אנפוי ואריכין בהוהו זמנא, בגין דאשגח באנפוי דעתיקי דעתיקין, וחייס לעלמא.

188. ומדאי גולגלתא, נמיק חד עיבר, לכל אינון דלתתא. ויהבי אגר אוראותא לעתיק יומין. כד עאלין בחושבנא, תחות שרביטא. ולקביל דא. בקע לגולגלת לתתא, כד עאלין בחושבנא. והאי בקע אגר אוראותא, אשתכח מניה לעתיק יומין.

26. The three brains of Zeir Anpin

Rabbi Shimon describes the three chambers of the skull of Zeir Anpin, and the 32 paths of wisdom and the fifty gates of Binah that emanate and open from it. The central chamber is that wherein Da'at resides, and thus knowledge fills the other chambers. The three chambers permeate the entire body.

189. Three spaces exist in the inner space of the skull in which the brain resides, and a thin membrane covers them. It is not a heavy and thick membrane as by Atik Yomin. Therefore, this brain permeates and illuminates to 32 pathways OF CHOCHMAH, as written: "And a river went out of Eden" (Beresheet 2:10).

189. בחלליה דגולגלתא, ג' חללין אשתכחו, דשרייה מוחא בהו, וקרומא דקיק חפייא עלייהו. אבל לא קרומא קשישא סתימא בעתיק יומין. ובגין דא, האי מוחא אתפשט ונהיר לתלתין ותרין שבילין. הה"ד ונהר יוצא מעדן.

190. We have further learned that in the three spaces of the skull resides the brain OF ZEIR ANPIN, and from a spatial cavern a spring gushes forth to four directions. From that particular brain that resides in this space, 32 pathways of the spirit of wisdom emanate.

190. ותאנא, בתלת חללין דגולגלתא מוחא שרייא מחללא חד מתבקע ומתפשט חד מבועא לד' סטרין, ונפיק מדהוא מוחא דשרייה בהאי חללא, תלתין ותרין שבילין רוחין דחכמתא.

191. From the second space, another spring bubbles up and spreads, WHICH IS THE SECRET OF THE LEFT COLUMN CALLED BINAH, and fifty gates open up. From these fifty gates are united the fifty days of the Torah, MEANING ON THE FIFTIETH DAY OF THE COUNT OF THE OMER IN WHICH THE TORAH WAS GIVEN, the fifty years of the Jubilee, 50,000 generations that the Holy One, blessed be He, is destined to refresh His spirit in them and dwell in.

191. מחללא תנוינא, מתבקע ומתפשט חד מבועא אחרא. ומתפתחין ו' תרעין. מאלין ו' תרעין, אתאחדן ו' יומין דאורייתא. ו' שגין דיובלא. ו' אלף דרין, דזמין קודשא ברין הוא לאתבא רוחיה ליה, ולשרייה ביה.

192. From the third space, thousand of thousand chambers and foyers emanate within which Da'at rests and resides. This space is situated between the other two spaces, MEANING IT IS THE CENTRAL SPACE BETWEEN THE RIGHT AND LEFT CAVERN SPACES. All these chambers get replenished from both directions, FROM RIGHT AND LEFT, as is written: "And by knowledge (Da'at) are the chambers filled" (Mishlei 24:4). These three SPACES, WHICH ARE CHOCHMAH, BINAH AND DA'AT, permeate the whole body to this direction and to that direction. The entire body is linked to them and the body is in all aspects part of them. And they permeate and exist throughout the entire body.

192. מחללא תליתאה, נפקין אלף אלפין אדרין ואכסדראין, דדעתא שרייא עלייהו, ודרי בהו. והאי חללא שרי מדוריה בין האי חללא ובין האי חללא, ואתמליין מתרין סטרין. כל אינון אדרין. הה"ד ובדעת חדרים ומלאו. ואלין ג' מתפשטין בכל גופא, להאי סטרא ולהאי סטרא. ובאינון אחיד כל גופא ואחיד בהו גופא מכל סטרו. ובכל גופא אתפשטן ואשתכחו.

27. The hair of the head of Zeir Anpin

We learn about the thousands of locks of black hair on the head of Zeir Anpin, that are entangled together and are strong, some soft and some hard. They hang in curls because they flow from great springs of the three divisions of the brains. Right and left, light and darkness, mercy and judgment all depend on these curls. Where the hairs part, 613 paths separate and divide into the ways of the Torah commandments.

193. We have learned that in the skull of the head OF ZEIR ANPIN, thousands of thousands of ten thousands and ten thousands of ten thousands locks of black hair are suspended and are entangled one in the other. They blend into one another and there is no accounting of these strands that are attached to each individual lock OF HAIR, BECAUSE THEY ARE pure and defiled. From here are attached reasons and explanations of the Torah relating to defilement and purity, in all these aspects that are clean and all the aspects that are unclean.

193. תאנא, בגולגלתא דרישא, תליין אלף אלפי רבוא ורבוא רבבן קוצי דשערי אוכמן, ומסתבכין דא בדא, ומתערבין דא בדא. ולית חושבנא לגימין דכל קוצא וקוצא, דאחידן ביה דכין ומסאבן. ומכאן אתאחדן טעמי אורייתא, בדכיא במסאבא. בכל אינון סטרין דאינון דכין, בכל אינון סטרין דאינון מסאבן.

194. The HAIR locks are situated ON THE SKULL OF ZEIR ANPIN, are entangled ONE IN THE OTHER and ARE strong. Some are soft and some are hard. In each individual lock are situated wavy strands OF HAIR, glowing and suspended like a brave hero victorious in battles, with a properly nice setting and in a beautiful courageous setting. They are great and strong, as is written: "Excellent as the cedars" (Shir Hashirim 5:15).

195. The hair locks are shaped and hang in wavy curls from one side to the other side of the skull. This is what is written: "His locks are wavy" (Ibid. 11). We have learned that they are situated hanging in curls, because they flow forth from great springs of the three divisions of the brains. From the spring of the first space in the skull, THAT IS, CHOCHMAH OF ZEIR ANPIN, hairs are going forth continuously and are formed in curls suspended from several sources that flow forth from this space. From the second space, WHICH IS BINAH OF ZEIR ANPIN, fifty sources spring forth, and the hairs carry on continuously from these sources and form waves that hang and blend in other locks. From the third space go forth thousands of thousands of rooms and chambers, and the hairs flow forth continuously from all. Therefore, these locks are curls upon curls.

196. All the transmissions that issue forth from these three spaces in the brain of the skull, and all these threads OF HAIR and all these locks hang over and cover the sides of the ears. Therefore, it is written: "O my Elohim, incline Your ear, and hear" (Daniel 9:18). In these curls depend right and left, light and darkness, mercy and judgment. All ASPECTS OF right and left depend on it IN Zeir Anpin, but not in the Atik THAT IS ARICH ANPIN.

197. When the hairs part TO RIGHT AND LEFT, a narrow path is apparent IN THE MIDDLE that grasps from this path of Atik Yomin, WHICH IS THE ASPECT OF THE CENTRAL COLUMN IN THE HAIR THAT IS COMPRISED OF THE RIGHT AND LEFT AND DOES NOT TURN, NEITHER TO THE RIGHT NOR TO THE LEFT. From this path IN ZEIR ANPIN, 613 paths separate that divide into the ways of the Torah commandments. THAT IS TO SAY THAT EACH INDIVIDUAL COMMANDMENT OF THE 613 PRECEPTS IN THE TORAH IS FLOWING FORTH FROM THAT CENTRAL COLUMN, WHICH IS AMONG THE HAIRS IN ZEIR ANPIN, as is written: "All the paths of Hashem are mercy and truth to such as keep His covenant and His testimonies" (Tehilim 25:10).

198. We have learned that in every individual hair lock are grasped thousands of thousands of those who wail and lament and hang on to each lock of harsh HAIRS. From those soft hairs flow forth the balancing ones - THAT IS, THEY FOLLOW THE CENTRAL COLUMN. Therefore, there exists right and left IN THE HAIR.

194. יתבין קוצי מסתבכין ותקיפין. מנהון שעיעין, ומנהון תקיפין. ובכל קוצא וקוצא, יתבין נימין תלין על תלין. מתלהטן ותליין כגיבר תקיף, מארי נצח קרבין. בתקונא יאה בתקונא שפירא תקיפא. רברבין ותקיפין. הה"ד בחור בארזים.

195. מתתקנין קוצין דשערי, ותליין תלין על תלין, מהאי סטרא להאי סטרא, על גולגלתא. הה"ד, קווצותיו תלתלים. ותאנא יתבין תלי תלין, משום דמשיבין ממבועין סגיאיין, התלת רהטי מוחא. ממבועא חללא חד דגולגלתא, אתמשכן שערי במשיכותא, ומתעבדין תלין, דתליין מכמה מבועין, דאתמשכן מהאי חללא. מחללא תנוינא, נפקי חמשין מבועין, ואתמשכן שערי מאינון מבועין במשיכותא, ואתעבדין תלין, דתליין ומתערבין בקוצין אחרנין. מחללא תליתאה, נפקי אלף אלפין אדרין ואכסדראין, ואתמשכן שערי במשיכותא מכלהו. ובג"כ אינון קוצין, תלין על תלין.

196. וכלהו משיכן דאתמשכן מג' חללין דמוחא דגולגלתא. וכל אינון נימין וכל אינון קוצי תליין וחספין לסטרא דאודנין. ובג"כ כתיב, הטה אלהי אונך ושמע. ובהאי תלין, תליין ימינא ושמאלא, נהורא וחסוכא, רחמי ודינא. וכל ימינא ושמאלא תלי בהאי, ולא בעתיקא.

197. בפלגותא דשערי, אתחזי חד אורחא דקיף, דמתאחדא מההוא ארחא דעתיק יומין. ומההוא ארחא, אתפרשן שית מאה ותליסר ארחין, דאתפלגון בארחין דפקודי דאורייתא. דכתיב, כל ארחות יי' חסד ואמת לנוצרי בריתו ועדותיו.

198. תנא, בכל קוצא וקוצא, מתאחדן אלף אלפין מארי דיבבא ויללה, דתליין בכל קוצא וקוצא מאינון תקיפין. ומאינון שעיעין מאריהון דמתקלא, בג"כ אית ימינא ואית שמאלא.

28. The forehead of Zeir Anpin

Rabbi Shimon says that the forehead of the skull is the supervision of providence, and that it is not revealed except when it is necessary to

scrutinize the deeds of the wicked; then the world at large is given to trial except when Atik Yomin wishes to have compassion on Yisrael because their prayers ascend to Him. When God is aroused to delight in the righteous, the face of Atik Yomin shines in the face of Zeir Anpin; the forehead of Arich Anpin is revealed and shines upon the forehead of Zeir Anpin - this is referred to as a period of grace, when judgment is silenced and not executed. In the countenance of man there are correspondences to the brow of Zeir Anpin, wherein the six Sfirot are revealed. When the forehead of Zeir Anpin is revealed, all is in judgment because the brow of Adam is also revealed.

199. The forehead of the skull is the supervision of providence. It is not revealed except for the period during which the wicked must be accounted AND IT IS NECESSARY to scrutinize their deeds. We have learned that when the forehead OF ZEIR ANPIN is revealed, all the plaintiffs are aroused and the world at large is given to trial, except for that particular period when the prayers of Yisrael ascend before Atik Yomin and He wishes to have compassion on His children. He reveals HIS forehead THAT IS REFERRED TO AS the Will of all Will and illuminates with the FOREHEAD of Zeir Anpin, and the judgment is soothed.

200. In that forehead emerges one hair that spreads on it from the brain that produced fifty gates, WHICH IS THE BRAIN WITHIN THE SECOND SPACE IN THE SKULL IN ZEIR ANPIN, WHICH IS BINAH. When THAT HAIR expands OVER THE FOREHEAD OF ZEIR ANPIN, it becomes the supervising forehead to the wicked of the world, SINCE THE SOURCE OF TRIALS THAT IS IN THE FIRST THREE SFIROT OF CHOCHMAH EXISTS IN THE LEFT SPACE OF ZEIR ANPIN. THAT HAIR EXPANDS FROM THERE AND PULLS THE JUDGMENTS TO THE FOREHEAD TO PUNISH THE WICKED WHO WANT TO FEED FROM HIS FIRST THREE SFIROT. Of those who are not ashamed of their deeds, it is written: "And you did have a harlot's forehead, you did refuse to be ashamed" (Yirmeyah 3:3).

201. We have learned that hairs have no standing in that specific place in the brow, because THE FOREHEAD gets revealed to those who sin with impudence. During the period that the Holy One, blessed be He, is aroused to delight in the righteous, the face of Atik Yomin shines in the face of Zeir Anpin. The forehead OF ARICH ANPIN is revealed and shines upon the forehead OF ZEIR ANPIN and it is referred to as a period of grace. During each individual period that judgment hangs and the forehead of Zeir Anpin is revealed, the forehead of the most ancient of all ancient ones is revealed, and judgment is silenced and not executed.

202. We have learned that this brow expands in 200,000 red ones that are attached to it and are comprised within. When the forehead of Zeir Anpin is revealed, there is permission for all to destroy; THAT IS, TO DO DESTRUCTION. When the forehead of the will of all wills is revealed and shines on to this forehead, all become silenced.

203. We have learned that 24 courts of judgment exist in this brow and all are referred to as Netzach. With the adjoining letters, MEANING THE TRANSPOSITION OF THE ADJACENT LETTERS, it becomes Metzach (lit. 'forehead'), SINCE THE NUN OF NETZACH EXCHANGES WITH THE MEM there is a Netzach which is Netzachim, or as we have learned Netzach Netzachim. They exist in the forehead and expand from there into the body in certain places.

199. מִצְחָא דְגוֹלְגֶלְתָּא. אֲשַׁחֲוֵתָא דְאֲשַׁחֲוֵתָא. וְלֹא מִתְגַּלְיָא, בְּרַ הָהוּא זְמַנָּא, דְּצָרִיכִין חַיִּיבֵי לְאַתְפַּקְדָּא, וְלַעֲיִנָּא בְּעוֹבְרֵיהוֹן. וְתַאנָּא, בְּדִ אֲתַגְלִיָּא הָאִי מִצְחָא, אֲתַעְרוּ כָּל מְאִרְיָהוֹן דְּדִינָא, וְכָל עֲלְמָא בְּדִינָא אֲתַמְסֵר. בְּרַ הָהִיא שַׁעְתָּא, בְּדִ סְלִיקוּ צְלוֹתְהוֹן דְּיִשְׂרָאֵל לְקַמֵּי עֲתִיק יוֹמִין, וּבְעֵי לְרַחֲמָא עַל בְּנוֹי, גְּלִי מִצְחָא דְרַעוּא דְרַעוּין, וְנִהִיר בְּהָאִי דְזַעִיר אֲפִין, וְאֲשַׁתְּכִין דִּינָא.

200. בְּהָאִי מִצְחָא, נִפְיִק חַד שַׁעְרָא, דְּמִתְפָּשֵׁט בֵּיה מְמוּחָא דְאֲפִיק חֲמִשִּׁין תְּרַעִין. וְכַד אֲתַפְּשֵׁט, אֲתַעְבִּיד מִצְחָא דְאֲשַׁחֲוֵתָא, לְחַיִּיבֵי עֲלְמָא, לְאִינוּן דְּלֹא מִתְבַּסְמֵי בְּעוֹבְרֵיהוֹן. הַה"ד, וּמִצַּח אִשָּׁה זֹנָה הִיָּה לָךְ מֵאֲנֵת הַכֶּלֶם.

201. וְתַנִּיָּא, שַׁעְרָא לֹא קָאִים בְּהָאִי אֲתַר דְּמִצְחָא, בְּגִין דְּאֲתַגְלִיָּא לְאִינוּן דְּחַצִּיפִין בְּחוֹבִייהוּ. וְשַׁעְתָּא דְּמִתְעַר קוֹדְשָׁא בְּרִיךְ הוּא לְאֲשַׁתְּעִשָׂא עִם צְדִיקָאִי, נְהִירִין אֲנַפּוּהֵי דְעֲתִיק יוֹמִין, בְּאֲנַפּוּי דְזַעִיר אֲפִין, וּמִתְגַּלְיָא מִצְחֵיהּ, וְנִהִיר לְהָאִי מִצְחָא, וְכַדִּין אֲתַקְרִי עַת רְצוּן. וְכָל שַׁעְתָּא וְשַׁעְתָּא דְּדִינָא תְּלִי, וְהָאִי מִצְחָא דְזַעִיר אֲפִין אֲתַגְלִיָּא, אֲתַגְלִיָּא מִצְחָא דְעֲתִיקָא דְעֲתִיקִין, וְאֲשַׁתְּכִין דִּינָא, וְלֹא אֲתַעְבִּיד.

202. תַּאנָּא, הָאִי מִצְחָא, אֲתַפְּשֵׁט בְּמֵאתָן אֶלְף סוּמְקֵי דְסוּמְקֵי, דְאֲתַאחֲדוּן בֵּיה, וְכַלִּילָן בֵּיה. וְכַד אֲתַגְלִיָּא מִצְחָא דְזַעִיר אֲפִין, אִית רְשׁוּתָא לְכַלְהוּ לְחַרְבָּא. וְכַד אֲתַגְלִיָּא מִצְחָא דְרַעוּא דְרַעוּין, דְּנִהִיר לְהָאִי מִצְחָא, בְּדִין כְּלָהוּ מִשְׁתַּכְּבִין.

203. וְתַנִּיָּא, עֲשָׂרִין וְאַרְבַּע בְּתֵי דִינִין מִשְׁתַּכְּחִין בְּהָאִי מִצְחָא, וְכַלְהוּ אֲקֵרוּן נְצַח. וּבְאֲתוּוֹן רְצוּפִין, הוּא מְצַח. וְאִית נְצַח דְאִינוּן נְצַחִים. וְהֵינּוּ דִתְנִן נְצַח נְצַחִים. וְאִינוּן בְּמִצְחָא, וּמִתְפָּשֵׁט מְנוּהוֹן בְּגוּפָא, בְּאֲתֵרִין יְדִיעִין.

204. We have learned that it is written: "And also the Eternal One (Netzach) of Yisrael will not lie nor change His mind: for He is not a man, that He should change His mind" (I Shmuel 15:29). We have explained this secret meaning: All the Netzach that spreads in the body, THAT IS, IN THE SIX ENDS, sometimes makes judgment impend on the world to be judged by trial, and then changes His mind and does not execute judgment if they repent. What is the reason? Because He exists in a place referred to as Adam and is able to change His mind. However, if it is in a place referred to as head, MEANING THE FIRST THREE SFIROT, then that Netzach is revealed. It is not the time and place to be repentant. What is the reason? It is because He is not in the place called Adam, WHICH IS THE SIX ENDS, SINCE the countenance OF THE FACE and nose, WHICH ARE SIX ENDS CALLED ADAM, were not revealed, just the brow itself is revealed, THAT IS THE FIRST THREE SFIROT, SINCE THE FOREHEAD AND THE FACE ARE THE FIRST THREE SFIROT AND THE SIX ENDS. In the place that no countenance OF THE FACE exists, WHICH IS SIX ENDS THAT ARE IN THE FOREHEAD, it is not considered Adam. Therefore, "for He is not a man (Adam), that He should change His mind," as is the Netzach in other bodily Corrections, MEANING THE NETZACH IN THE SIX ENDS THAT MAKE UP THE HUMAN.

204. תְּנִיחַ, מֵאֵי דְכֹתִיב וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקֶר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם. הָאֵי רִזָּא אוֹקִימָנָא, כֹּל הָהוּא נִצַּח דְאַתְפְּשֵׁט בְּגוּפָא, זְמַנִּין דְתִלִּי עַל עֲלָמָא לְמִידָן, וְתָב וּמִתְחַרְט וְלֹא עֲבִיד דִּינָא, אִי תִיּוּבִין. מ"ט. מְשׁוּם דְקָאֵי בְּדוּכְתָא דְאִקְרִי אָדָם, וְיִכִּיל לְאַתְחַרְטָא. אָבֵל אִי בְּאַתֵּר דְאַתְקִרִי רֵאשׁ, אֲתַחְזִי וְאַתְגְּלִינָא הָאֵי נִצַּח, לֹא הוּא עֵידָן וְאַתֵּר לְאַתְחַרְטָא. מ"ט. מְשׁוּם דְלֹא הוּהּ מֵאַתֵּר דְאִקְרִי אָדָם, דְהָא לֹא אֲתַגְּלִי פְרִצוּפָא וְחוּטְמָא, אֲלֵא מִצְחָא בְּלַחְדוּי. וּבְאַתֵּר דְלֹא אֲשַׁתְּכַח פְּרִצוּפָא, לֹא אִקְרִי אָדָם. וּבג"כ לֹא אָדָם הוּא לְהִנָּחֵם כִּנְצַח דְבִשְׂאָר תְּקוּנֵי גוּפָא.

29. The eyes of Zeir Anpin

Rabbi Shimon describes the eyes of Zeir Anpin, and the black eyebrows to which are attached 700,000 observing supervisors. He describes the eyelids, and how when His eyes are opened they see the watchful open eye of Arich Anpin. He describes the red, black and green hues in the eyes, and how seven types of supervision emanate from those hues. We hear the meaning of the different colors and how He watches Yisrael and the heathen nations. During the opening of Zeir Anpin's eyes there is an opening for goodness and an opening for evil, but the eye of Atik Yomin is totally tranquil and serene since there exists no judgment in it; it is an eye of compassion. Rabbi Shimon says that when the Holy of Holies wants to have mercy on Yisrael He sheds two tears to perfume the great ocean of the uppermost Chochmah, so that the children of Yisrael can bathe in the spring that emanates from great wisdom.

205. The eyes of the head IN ZEIR ANPIN are different than other eyes, MEANING THAN THE EYES OF ARICH ANPIN. The color in the eyebrows above the eyelids are colored in black HUE and waves upon waves of hair hang. They are in a set above the eyes at the top of the forehead and 700,000 observing supervisors are attached from THE TWO EYEBROWS.

205. עֵינוּי דְרִישָׁא, מִשְׁתַּנִּין מִשְׂאָר עֵינוּי, שְׂרָקוּתָא דְבְּגִבְתָּא, דְעַל רִיסֵי עֵינוּי, מִכְּחֻלָן בְּאוּכְמַתָּא, תְּלִיין תְּלִין עַל תְּלִין דְשַׁעְרֵי, וְאִינוּן תְּקוּנָא דְעַל עֵינוּי, בְּרִישָׁא דְמִצְחָא, וּמִתְאַחֲדָן מִתְרוּוִייהוּ שְׁבַע מָאָה אֲלֵפֵי מָאֵרֵי דְאַשְׁגָּחוּתָא.

206. In the cover over the eyes, THAT IS THE EYELIDS, glow 4,001,000 of those who unite in the eyelids, which are a cover. The watchful supervision of Atik Yomin is upon them. When the cover ABOVE OVER THE EYES is removed, it seems as if He is waking up from His sleep. His eyes are opened; they see a watchful open eye OF ARICH ANPIN, and they bathe in one whiteness of THAT good eye. This is what is written: "Washed with milk" (Shir Hashirim 5:12). What is the meaning of: "with milk"? It is in the whiteness of the above, the original, IN THE WHITENESS OF THE EYE IN ARICH ANPIN. During that period the providence of compassion prevails.

206. בְּכִסוּתָא דְעֵינוּי, לְהַטִּין אֶלְף וְאַרְבַּע מָאָה רְבּוּא, דְמִתְאַחֲדָן בְּגִבְיִין דְאִינְהוּ כְּסוּתָא. וְאַשְׁגָּחוּתָא דְעֵינָא דְעֵתִיק יוֹמִין עָלִייהוּ. וּבְשַׁעְתָּא דְסִלְקִין אִינוּן כְּסוּתָא, אֲתַחְזִי כְּמָאן דְאַתְעֵר מִשְׁנֵתִיהּ, וְאַתְפַּקְחָן עֵינוּי, וְחִמָּאן לְעֵינָא פְּקִיחָא, וְאַתְסַחָן בְּחַד חוּרָא דְעֵינָא טְבָא, הַה"ד, רוּחְצוּת בְּחֵלֵב. מֵאֵי בְּחֵלֵב. בְּחוּרָא דְלַעִילָא קְדָמָה. וּבְהֵיא שַׁעְתָּא אֲשַׁתְּכַח אֲשְׁגָּחוּתָא דְרַחֲמֵי.

207. About this David prayed, "Awake, why sleep You, Hashem? arise" (Tehilim 44:24), MEANING that He should open His eyes and bathe them in that whiteness THAT IS DRAWN FROM THE EYE IN ARICH ANPIN. During the entire period that His eyes do not open up, all the plaintiffs pressure Yisrael and the rest of the nations dominate over them. During the period that He will open His eyes, they will get bathed in the WHITENESS OF THE beneficial eye and compassion is over Yisrael, as the eye travels around and does its revenge among the rest of the nations. This is what is written: "Rouse Yourself, and awake" (Tehilim 35:23). "Rouse Yourself," MEANING to bathe in that whiteness, and "awake," MEANING to do vengeance to those who pressure YISRAEL.

208. When the eyes OF ZEIR ANPIN open up, they look pretty like doves, in hues of red, black and green. White does not show, except during a period when He looks with a beneficial eye OF ARICH ANPIN and all these hues bathe in the whiteness OF THE EYE IN ARICH ANPIN.

209. From those hues that are apparent IN THE EYE emanate seven eyes of supervision. They emerge from the black in the eye. This is what is written: "Upon one stone are seven facets (lit. 'eyes')" (Zacharia 3:9). What is the meaning of "one stone"? It is the blackness in the eye.

210. From the red IN THE EYE emerge seven runners that support the left side and glow in the fire of the north side. They are attached TO THE RED HUE in order to expand in the world to reveal the ways of the wicked. This is what is written: "Those seven...the eyes of Hashem, they rove to and fro through the whole earth" (Ibid. 4:10).

211. From the green OF THE EYE emerge seven lights that circle to the south side. They attach themselves IN THE GREEN HUE to spread in the world and discover the ways and deeds of the people either good or bad, as written: "For His eyes are upon the ways of man" (Iyov 34:21).

212. When they bathe in the whiteness, all exist to be watchful over all the truthful people to benefit the world for their sake. All the supervision of that whiteness is to benefit Yisrael. He supervises with the redness IN THE EYE TO REVENGE those who besiege YISRAEL. This is what is written: "And I have surely seen (lit. 'saw')" (Shemot 3:7): "Saw" in order to benefit Yisrael; "have...seen" in order to revenge for their sake those who besiege YISRAEL. Therefore, it is written: "Awake, why sleep You, Hashem? Arise, cast us not off for ever." "Awake" and "arise" are two supervisions, two openings OF THE EYES, two KINDS OF benefits, compassion and vengeance.

213. The first hue OF THE EYE is red within red that comprises and covers all reds, SINCE ALL REDS do not appear RED in His presence. One black thread circles around this red and surrounds it.

207. וע"ד צלי דוד, עורה למה תישן יי' הקיצה. דיפקח עינוי, ויתסחן בהוא חוורא. וכל זימנא דעינוי לאו מתפקחן, כל מאריהון דריגין, בפנין להו לישראל, ושאר עמין שלטין עלייהו. ובזמנא דיפקח עינוי, יתסחן בעינא טבא, ורחמי על ישראל. ואסתחר עינא, ועביד נוקמין בשאר עמין. הה"ד, העירה והקיצה. העירה: לאתסחא בהיא חוורא. הקיצה: למעבד נוקמין לאיגון דכפין לון.

208. עינוי בד אתפקחן, אתחזון שפירין כהני יונים, בסומק ואוכם וירוק, חוור לא אתגלי, אלא בזמנא דאסתכל בעינא טבא, ומסתחן כל איגון גוונין, בהוא חוור.

209. מאיגון גוונין דמתגליין, נפקין שבעה עינין דאשגחותא. דנפקי מאוכמא דעינא. הה"ד, על אבן אחת שבעה עינים. מאן אבן אחת. אוכמתא דעינא.

210. מסומקא, נפקין שבעה רהיטין, דסמכין לסטר שמאלא, ומתלהטין באשא דלסטר צפון, ומתאחדן לאתפשטא בעלמא, לגלאה ארחין דחייביא הה"ד שבעה אלה עיני יי' המה משוטטים בכל הארץ.

211. מיורקא, נפקין שבעה טהירין דסחרין לסטר דרומא, ומתאחדן לאתפשטא בעלמא, לגלאה ארחין ועובדין דבני נשא, בין טב בין ביש, דכתיב כי עיניו על דרכי איש וגו'.

212. וכד אסתחן בחוורא, משתבחין בלהו לאשגחא לכל מארי קשוט, לאוטבא עלמא בגינהון. וכל אשגחותא דהוא חוורא, הוי לטב על ישראל. ואשגח בסומקא למאן דעאקין להו. הה"ד ראה ראיתי. ראה: לאוטבא לון. ראיתי: לנקמא לון, מדעקין לון, ובגין כך כתיב, עורה למה תישן יי' הקיצה אל תזנח לנצח. עורה, והקיצה, תרי אשגחותא. תרי פקיחין. תרי טבן. רחמי ונוקמין.

213. גוונא קדמאה, סומקא בגו סומקא כליל וסתים כל סומקין, מקמיה לא אתחזן. סוחרניה דהוא סומקא, אסחר חד חוטא אוכמא, ואקיף ליה.

214. The second hue IN THE EYE is black, similar to the one stone that emerges from the depths in the great ocean once in a thousand years. When this stone emerges FROM THE DEPTHS, it is accompanied by thunderous noise and anger over the ocean. The noise of the ocean and its waves go forth and are heard by the great fish called Leviatan, and he emerges from the depths. This stone rolls in the angry sea and is expelled outwards. It is so black, that all black are obscured by comparison, MEANING THAT THEY ARE NOT RECOGNIZED AS BLACK IN COMPARISON TO IT. So is the black in the eye, for it is a black that includes and conceals all the blacks, MEANING THAT THEY ARE NOT RECOGNIZABLY BLACK IN COMPARISON TO IT. A red thread circles around that black and surrounds it.

215. The third hue IN THE EYE is the greenest of greens that comprises and conceals all the greens. Around that green, two threads encircle a red thread to one side and a black thread to the other side, and they surround that green.

216. When the white IN THE EYE is revealed and the eye is rolled AND COMES UNDER THE DOMINATION OF THE WHITE, all these OTHER hues do not exist AT THAT MOMENT. They descend downward and nothing is visible IN THE EYES besides that white hue that shines from THE EYES OF Atik Yomin TO THE EYES OF ZEIR ANPIN. And all THE GRADES below get illuminated from it.

217. There is not another hue visible except for that white alone. Therefore, those of the red and the black, which are twins, have disappeared. THAT IS TO SAY, THEY LOOK SIMILAR TO EACH OTHER AND THERE IS NOT THE DISTINCTION THAT THE BLACK IS A DIFFERENT ASPECT FROM THE RED, SINCE THE BLACK COLOR DOES NOT INDICATE ABOUT ITSELF, EXCEPT THAT IT HAS A DOUBLE BLEMISH, BUT NOT ABOUT IT BEING AN ASPECT OF MALCHUT RATHER THAN BINAH. This is what is written: "Your teeth are like a flock of shorn ewes, which came up from the washing; all of which bear twins" (Shir Hashirim 4:2). What is the meaning of: "from the washing"? This is from the bath of the uppermost holy eye, OF ARICH ANPIN, THAT THROUGH THIS THE WHITE ALONE WILL BE DOMINANT. "All of which bear twins": They blend with each other and adhere to each other UNTIL THEY LOOK LIKE TWINS WITH NO APPARENT DIFFERENTIATION BETWEEN THEM. It is written: "Your teeth are like a flock of shorn ewes (Heb. ketzuvot)." THAT SEEMS TO INDICATE THAT THERE IS A MEASURE (HEB. KITZBAH) AND INDIVIDUAL DISTINCTION TO EACH ONE OF THEM. Yet you say, "All of which bear twins," WHICH INDICATES THAT THERE IS NO DISTINCTION. THE EXPLANATION IS THAT THE VERSE COMES to tell us that the whiteness IN THE TEETH is like the whiteness in the eyes during the period when they get bathed in the whiteness of the supernal eye, WHICH IS THEN REFERRED TO AS "A FLOCK OF SHORN EWES." IT DOES NOT MEAN THAT THERE IS A MEASURE AND DISTINCTION BETWEEN EACH HUE.

218. The righteous are destined to know and perceive THIS LIGHT, THE WHITE IN THE EYE in the spirit of wisdom, as it says, "For they shall see eye to eye" (Yeshayah 52:8), NAMELY THE ILLUMINATION OF THE WHITE OF THE EYE OF ARICH ANPIN IN THE EYE OF ZEIR ANPIN. When will this happen? When "Hashem returning to Zion" (Ibid.). It is written: "That You Hashem are seen eye to eye" (Bemidbar 14:14). This is when the opening of the eyes is for the good.

214. גוֹוֹנָא תְּנִינָא, אוֹכְמָא. כְּאֲבָנָא חַד דְּנָפִיק מִתְּהוּמָא, חַד זְמַן לְאֵלֶף שָׁנִים, בְּיַמָּא רַבָּא. וְכַד נָפִיק הָאִי אֲבָנָא, אֲתִי רַגְשָׁא וְתַקְפָּא עַל יַמָּא. וְקִלְיָה דִּימָא, וְגַלְגְלוּהִי אֲזֵלִין, וְאַשְׁתַּמְעוּ לְנוּנָא רַבָּא, דְּאֶקְרִי לוּיְתָן. וְנָפִיק מִתְּהוּמָא. וְהָאִי אֲבָנָא מִתְּגַלְגְּלָא בְּתוֹקְפָא דִּימָא, וְנָפִיק לְבַר. וְהָאִי אוֹכְמָא, דְּכָל אוֹכְמִין סְתִימִין קְמִיָּה. וְכֵךְ הִיא אוֹכְמוּתָא דְּעֵינָא, אוֹכְמָא, דְּכֻלִּיל וְסְתִים כָּל שְׂאֵר אוֹכְמִין. וְסוּחְרַנְיָה דִּיהוּא אוֹכְמָא, אֶסְחַר חַד חוּטָא סוּמְקָא, וְאֶקִּיף לֵהוּא אוֹכְמָא.

215. גוֹוֹנָא תְּלִיתָא. יְרוּקָא דִּירוּקִי, דְּכֻלִּיל וְסְתִים כָּל יְרוּקִין. וּבְסוּחְרַנְיָה דִּיהוּא יְרוּקָא, אֶסְחַרוּ תְּרִין חוּטִין. חוּטָא סוּמְקָא לְסֵטֵר חַד. וְחַד חוּטָא אוֹכְמָא לְסֵטֵר חַד. וְאֶקִּימִין לֵהוּא יְרוּקָא.

216. וְכַד אֲתַגְלִי חוּרָא, וְאַסְתַּחְרִי עֵינָא, כָּל אֵינוּן גוֹוִינִין לֹא מִשְׁתַּבְּחִין, וּמִשְׁתַּקְעִין לְתַתָּא. לֹא אֲתַחְזִי בַר הֵהוּא חוּרָא, דְּנִהִיר מֵעֵתִיק יוּמִין. וְנִהִירִין מִנְיָה כָּל אֵינוּן דִּלְתַתָּא.

217. וְלִית גוֹוֹנָא אֲתַחְזִיָּא, בַּר הֵהוּא חוּרָא בְּלַחְדוּי. וּבְגִין כֵּךְ אֶסְתַּלְקוּ כָּל מְאֲרִיהוֹן דְּסוּמְקָא וְאוֹכְמָא, דְּאֵינוּן תְּאוּמִין כַּחְדָּא. הַה"ד שְׁנִיךְ כְּעֵדֵר הַקְּצוּבוֹת שְׁעָלוּ מִן הַרְחֻצָּה שְׂכַלְם מִתְּאִימוֹת. מֵאִי מִן הַרְחֻצָּה. מֵהֵהוּא אֶסְחוּתָא דְּעֵינָא קְדִישָׁא עֲלָאָה. שְׂכַלְם מִתְּאִימוֹת. מִתְּעַרְבֵן דָּא בְּדָא, וְאַתְּדַבְּקֵן דָּא בְּדָא. וּמַה דְּאָמַר שְׁנִיךְ כְּעֵדֵר הַקְּצוּבוֹת, וְאַתְּ אֲמַרְתָּ שְׂכַלְם מִתְּאִימוֹת. כְּלוּמַר, חוּרָא דִּלְהוֹן, כֵּהוּא חוּרָא דְּעֵינִין, כֵּד אֶסְחֹן בַּחוּרְתָּא דְּעֵינָא עֲלָאָה.

218. וְדָא זְמִינִין לְמַנְדַּע צְדִיקִינָא, לְמַחְזִי בְּרוּחָא דְּחֻכְמָתָא, כִּד"א כִּי עֵין בְּעֵין יִרְאוּ. אֵימְתִי בְּשׁוּב יוֹ צִיּוֹן. וְכַתִּיב אֲשֶׁר עֵין בְּעֵין נִרְאָה אֶתְהָ יְיָ, וְכַדִּין פְּקִיחוּתָא דְּעֵינִין לְטַב.

219. There is an opening of eyes for the good and an opening of eyes for the bad, MEANING TO SAY THAT DURING THE OPENING OF THE EYES IN ZEIR ANPIN, THERE IS AN OPENING ON ONE SIDE FOR GOODNESS AND AN OPENING ON ONE SIDE FOR EVIL. It is written: "Open Your eyes, and see our desolations..." (Daniel 9:18), so we find EXISTING here AN OPENING OF EYES. This is for the good and for the bad. It is written: "Your eyes shall see Jerusalem, a quiet habitation, a tent that shall never be taken down; its pegs shall not be removed" (Yeshayah 33:20). We find here AN OPENING OF EYES for good and for bad, because they do not happen one without the other.

220. We have learned this in the hidden book. What is the meaning of: "Your eyes shall see Jerusalem, a quiet habitation"? Is then Jerusalem a quiet habitation? Isn't it written that "righteousness lodged in it" (Yeshayah 1:21), THAT IS THE JUDGMENTS THAT ARE REFERRED TO AS RIGHTEOUSNESS, and a place where righteousness is residing is neither tranquil nor quiet. HE REPLIES: Just as "your eyes shall see Jerusalem, a quiet habitation," HERE "a quiet habitation" refers to Atik Yomin. The eye OF ATIK YOMIN THAT IS TOTALLY WHITE is tranquil and serene, SINCE THERE EXISTS NO JUDGMENT AT ALL FROM THERE, because it is an eye of compassion, an eye that does not move from this Providence OF COMPASSION to another Providence OF JUDGMENT. Therefore, it is written: "Your eyes (Heb. einecha) shall see," missing a Yud (plural) and is not written: 'eineicha', SINCE THE TWO EYES OF ARICH ANPIN ARE CONSIDERED ONE AND THE MEANING IN THE VERSE IS THAT THE EYE OF ARICH ANPIN, WHICH IS A QUIET HABITATION, SHALL POUR FORTH BOUNTY AND BEHOLD JERUSALEM, WHICH IS MALCHUT. Its saying "Jerusalem" rather than 'Zion', IN NOT SAYING, 'YOUR EYES SHALL SEE ZION' is as it should be, in order to suppress the judgment that exists in her and have mercy on her.

221. We have further learned that it is written: "For the eyes of Hashem your Elohim, are always upon it, from the beginning of the year to the end of the year" (Devarim 11:12). THAT IS THE EYES OF Zeir Anpin THAT HAVE IN THEM A PROVIDENCE FOR GOOD AND A PROVIDENCE FOR BAD, WHICH IS THE SECRET OF THE TWO EYES, ONE FOR COMPASSION AND ONE FOR JUDGMENT. In the World to Come, you will find in her, MALCHUT, one eye of compassion AND NOT THE PROVIDENCE OF JUDGMENT, which is the eye of the most Ancient among ancient, MEANING ARICH ANPIN. This is what is written: "But with great mercy will I gather you" (Yeshayah 54:7). HE ASKS: Since He said mercy, why does it say great? HE ANSWERS: There is compassion and there is compassion. THERE EXISTS compassion of the most Ancient among ancient and it is referred to as great compassion, AND THERE EXISTS compassion in Zeir Anpin; they are referred to simply as compassion. Therefore, THE VERSE SAYS, "But with great mercy will I gather you," MEANING THE COMPASSION of Atik Yomin.

222. We have learned that within the eyes OF ZEIR ANPIN, the two hues in them, the red and black, reside two tears. When the Holy of Holies wishes to have mercy upon Yisrael, He drops two tears to perfume the great ocean. What is this great ocean? It is the ocean of the uppermost Chochmah, WHICH IS THE SECRET OF BINAH THAT RETURNS BACK TO CHOCHMAH AND THE TWO TEARS THAT HE DROPS THERE, meaning to say in order that they should bathe in the whiteness, in the spring that emanates from great wisdom and has compassion on Yisrael.

30. The nose of Zeir Anpin

Rabbi Shimon explains the smoke that went out of the nostrils of Zeir Anpin, saying that the smoke included fire and coals of fire. The black and red smoke corresponds to anger and hot displeasure and the destroyer. We learn about the many powers existent in Zeir Anpin and how they spread in His body; they all begin to emerge from the nose until all the Gvurot are heated and wander around until they descend to the bright blade of the

219. ואֵית פְּקִיחוֹתָא דְעֵינִין לְטַב. וְאֵית פְּקִיחוֹתָא דְעֵינִין לְבִישׁ. כְּמָה דְכְתִיב פֶּקַח עֵינֶיךָ וּרְאֵה שׁוֹמְמוֹתֵינוּ וְגו'. וְדָא הֵכָא לְטַב, וּלְבִישׁ. וּכְתִיב עֵינֶיךָ תְּרַאנָה יְרוּשָׁלַם נוֹה שְׁאֲנָן אַהֲל בַל יִצְעֵן בַל יִסַע יְתְרוֹתָיו לְנִצַח הָא הֵכָא לְטַב וּלְבִישׁ. דְלֵא אֲתַעְבִיד דָּא בְּלֵא דָּא.

220. תְּנָא בְּצַנִיעוֹתָא דְסַפְרָא, מַהוּ עֵינֶיךָ תְּרַאנָה יְרוּשָׁלַם נוֹה שְׁאֲנָן. וְכִי יְרוּשָׁלַם נוֹה שְׁאֲנָן הוּא, וְהָא כְּתִיב צְדָק יִלִין בַּה. וּבְאַתְר דְאַשְׁתַּכַּח צְדָק, לֹא שְׁקִיט, וְלֹא שְׁאֲנָן הוּא. אֲלֵא עֵינֶיךָ תְּרַאנָה יְרוּשָׁלַם נוֹה שְׁאֲנָן, נוֹה שְׁאֲנָן, לְעַתִּיק יוֹמִין אֲתַמַר, דְּהָהוּא עֵינָא שְׁקִיט וּשְׁאֲנָן. עֵינָא דְרַחֲמֵי, עֵינָא דְלֵא נְטִיל מֵאַשְׁגָּחוֹתָא דָּא, לְאַשְׁגָּחוֹתָא אַחְרָא. וּבְגִין כֵּן כְּתִיב, עֵינֶךָ תְּרַאנָה חֶסֶד יוֹד, וְלֹא עֵינֶיךָ. וְמָה דְאָמַר יְרוּשָׁלַם וְלֹא צִיּוֹן, הֵכִי אֲצַטְרִיךָ, לְאַכְפִּיּוּיָא לְדִינָא, דְאַשְׁתַּכַּח בַּה וּלְרַחֲמָא עֲלָה.

221. וְתַנָּא, כְּתִיב עֵינֵי ה' אֲלֵהֶיךָ בַּה מְרִשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה, וּלְזַמְנָא דְאַתִּי, יִשְׁתַּכַּח בַּה עֵינָא חַד דְרַחֲמֵי. עֵינָא דְעַתִּיקָא דְעַתִּיקִין הַה"ד וּבְרַחֲמֵי גְדוּלִים אֲקַבְּצֵךְ. כִּיּוֹן דְאָמַר רַחֲמֵי, מַהוּ גְדוּלִים. אֲלֵא אֵית רַחֲמֵי, וְאֵית רַחֲמֵי. רַחֲמֵי דְעַתִּיק דְעַתִּיקִין, אֵינּוֹן אֲקָרוֹן רַחֲמֵי גְדוּלִים. רַחֲמֵי דְזַעִיר אֲנָפִין, אֲקָרוֹן רַחֲמֵי סְתָם. וּבְג"כּ וּבְרַחֲמֵי גְדוּלִים אֲקַבְּצֵךְ, דְעַתִּיק יוֹמִין.

222. תַּנָּא בְּהַנִּי עֵינִין, בְּתַרִין גּוֹוִנִין מְנִייהוּ, בְּסוּמָקָא וְאוּכְמָא, שְׂרָאן תְּרִין דְמַעִין. וְכַד בְּעֵי קוּדְשָׁא דְקוּדְשִׁין לְרַחֲמָא עַל יִשְׂרָאֵל, אַחִית תְּרִין דְמַעִין, לְאַתְבְּסָמָא בִּימָא רַבָּא. מֵאן יִמָּא רַבָּא. יִמָּא דְחֻכְמָתָא עֲלָאָה. כְּלוּמַר דִּיתְסַחוּן בַּחוּרָא בְּמַבּוּעָא דְנְמִיק מַחְכְּמָתָא רַבָּא, וּמְרַחַם לְהוּ לְיִשְׂרָאֵל.

revolving sword. As a result of the sins of the wicked, compassion is overturned to justice, in that Atik Yomin does not appear on Zeir Anpin so Zeir Anpin activates justice. Rabbi Shimon says that the separating note between Abraham, Abraham and Jacob, Jacob indicate that the first name is incomplete and the second is complete. In Hashem, Hashem the first Yud Hei Vav Hei is whole, but the second Yud Hei Vav Hei is complete in its entirety, being Zeir Anpin during the period it receives from the thirteen Corrections of the beard in Arich Anpin. Moses brought down the thirteen measures of compassion from the Holy Atika below. Rabbi Shimon describes the two openings of the nose, the first of which emanates smoke and the second of which emanates a consuming fire. The nose must smell the sweet savor of the smoke and fire that ascend from the offering in order that it will sweeten the judgments.

223. The nose OF ZEIR ANPIN: We have learned in the hidden book about the nose of Zeir Anpin. Through the nose, the facial countenance is apparent. In this nose, the subject matter of this verse is explained: "There went up a smoke out of His nostrils, AND FIRE OUT OF HIS MOUTH DEVoured: COALS WERE KINDLED BY IT" (II Shmuel 22:9). "There went up a smoke out of His nostrils": In this smoke were included fire and coals of fire, since there is no smoke without fire and there is no fire without smoke. All rise and emerge from the nose.

224. We have learned that when these three joined, the ones included in the smoke that emerges from the nose, the nose gets wrinkled AND BECOMES SHORTER. THIS IMPLIES THAT CHOCHMAH, WHICH IS THE SECRET OF LENGTH, DOES NOT SHINE WITHIN AND THEREFORE IT IS SHORT. It exhales, and smoke that is black and red emerges, as does anything that is in between these hues. They are called anger, hot displeasure and destroyer. If you say that anger and wrath are mentioned: "For I was afraid of the anger and hot displeasure" (Devarim 9:19), which are the black and red smoke, where do we find that destroyer? HE REPLIES: It is written, "Before Hashem destroyed S'dom and Amorah" (Bereshheet 13:10), for the destroyer destroyed S'DOM AND AMORAH in a bonfire of consuming fire.

225. We have learned that five Gvurot (lit. 'powers') exist in Zeir Anpin. They amount to 1,400 Gvurot and they spread in the nose, in the mouth, in the arms, in the hands and in the fingers. Therefore, it is written: "Who can utter the mighty acts of Hashem" (Tehilim 106:2). It is spelled Gvurot WITHOUT VAV, WHICH INDICATES THE PLURAL, and it is written there: "Yours, Hashem, is the greatness, and the power (Gvurah)" (I Divrei Hayamim 29:11). THAT IS ALSO WRITTEN IN SINGULAR FORM, AND YOU SAY THAT THERE ARE 1,400 GVUROT. HE REPLIES: This is how we have learned it: when all the Gvurot join together, they are referred to as one Gvurah. THEREFORE, IT SAYS GVURAH IN SINGULAR FORM.

226. All the Gvurot begin to emerge from the nose, where there are suspended 4,001,000 to each one OF THE FIVE GVUROT IN THE NOSE. In the smoke that emerges from the nose are suspended 1,400 of this side of Gvurah. All the Gvurot are dependent on this nose, as is written: "One generation shall praise Your works to another, and shall declare Your mighty acts" (Tehilim 145:4). When Gvurah resides IN THIS NOSE, all the Gvurot are heated and wander around until they descend to the bright blade of the revolving sword.

223. חוֹטְמָא. תָּאנָא בְּצַנִיעוּתָא דְסַפְרָא, חוֹטְמָא דְזַעִיר אַנְפִין. בְּחוֹטְמָא אֲשֶׁתְמוּדַע פְּרָצוּמָא. בְּהַאי חוֹטְמָא אֲתַפְרָשָׁא מְלָה דְכְתִיב, עָלָה עֶשֶׂן בְּאִפּוֹ וְגו'. עָלָה עֶשֶׂן בְּאִפּוֹ, בְּהַאי תְנָנָא, אֲתַכְלְלוּ אִשָּׁא, וְגַחְלֵי דְנוּרָא. דְלִית תְנָנָא בְּלֵא אִשָּׁא, וְלֵא אִשָּׁא בְּלֵא תְנָנָא. וְכִלְהוּ אֲסִתְלִיקוּ וְנִפְקֵי מִחוֹטְמוֹי.

224. וְתָאנָא, כִּד אֲתַחְבְּרוּ תְלַת אַלְיִן, דְכְלִילִין בְּהַאי תְנָנָא, דְנִפְיָק מִחוֹטְמָא. אֲתַקְמַט חוֹטְמָא, וְנָשִׁיב וְנִפְיָק תְנָנָא אוֹכְמָא וְסוּמְקָא. וּבֵין תְרֵי גּוּוּנֵי. וְקָרִינִן לֵיהּ, אֶף וְחִימָה וּמִשְׁחִית. וְאִי תִימָא אֶף וְחִימָה כְתִיב, כִּי יְגוּרְתִי מִפְּנֵי הָאֶף וְהַחִימָה, דְאִינוּן תְנָנָא אוֹכְמָא וְסוּמְקָא, מִשְׁחִית מִנֵּי ל. דְכְתִיב, לִפְנֵי שְׁחַת יְיָ אֵת סְדוֹם וְאֵת עֲמוּרָה. שְׁחַת הַמִּשְׁחִית, בְּנוּרָא דְלִיק מוֹקְדָא.

225. וְתָאנָא, חֲמִשׁ גְבוּרָאן אִינוּן, בְּהַאי זַעִיר אַנְפִין. וְאֲסִתְלִיקוּ לְאֵלֶף וְאַרְבַּע מֵאָה גְבוּרָאן. וּמִתְפַּשְׁטָאן בְּחוֹטְמוֹי. בְּסוּמָא. בְּדְרוּעוֹי. בְּיַדִין. בְּאַצְבָּעֵין. וּבְגִ"כ כְתִיב, מִי וּמְלַל גְבוּרוֹת יְיָ. גְבוּרַת כְתִיב, כְתִיב הַכָּא גְבוּרוֹת, וְכְתִיב הֵתֵם, לֵךְ יְיָ הַגְדוּלָה וְהַגְבוּרָה. אֵלֵא הַכִּי תָאנָא, כִּד אֲתַחְבְּרָאן כְּלָהוּ גְבוּרָאן כְּחַדָּא, אֲתַקְרֵי גְבוּרָה חַדָּא.

226. וְכִלְהוּ גְבוּרָאן, שְׂרִיאָן לְנַחְתָּא מִחוֹטְמוֹי. וּמֵהַאי תְלִינִן, אֵלֶף וְאַרְבַּע מֵאָה רְבוּא, לְכֹל חַד מְנִיְהוּ. וּבְהַאי תְנָנָא דְאִפִּיק מִחוֹטְמוֹי, תְלִינִן אֵלֶף וְאַרְבַּע מֵאָה דְסֵטֵר גְבוּרָה דָּא. וְכִלְהוּ גְבוּרָאן תְלִינִן מֵהַאי חוֹטְמָא, דְכְתִיב דוֹר לְדוֹר יִשְׁבַח מִעֶשְׂרִין וְגו'. וְכִד שְׂאֵרֵי גְבוּרָה דָּא, כְּלָהוּ גְבוּרָאן מִתְלַהֲטִין וְשִׁטָּאן, עַד דְנַחְתָּן לְלֵהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת.

227. It is written: "For we will destroy this place" (Beresheet 19:13), MEANING THE ANGELS OF THE MEASURE OF JUDGMENT, and it is written: "Before Hashem destroyed S'dom and Amorah" SINCE IT IS SAYING YUD HEI VAV HEI, WHICH IS THE ATTRIBUTE OF MERCY. It is further written: "And Hashem rained upon S'dom and upon Amorah" (Ibid. 19:24), WHICH IS THE SECRET OF ZEIR ANPIN AND HIS COURT OF JUDGMENT THAT ARE REFERRED TO AS "AND HASHEM" (VAV YUD HEI VAV HEI). WHY DOES IT SAY ONCE A SENSE OF A MEASURE OF JUDGMENT AND ONCE A MEASURE OF MERCY? HE REPLIES: It is only because we have learned that it is not sufficient to the wicked, but also they reverse the measure of judgment to a measure of compassion, SINCE THE MEASURE OF MERCY ACTIVATES WITHIN THEM THE JUDGMENTS.

228. HE ASKS: How do they reverse THE MEASURE OF JUDGMENT TO A MEASURE OF MERCY, since it is written: "For I am Hashem, I do not change" (Malachi 3:6)? HE REPLIES: It is only because there exists great mercy in everything as long as the Atik of Atikin, the white head THAT IS THE SECRET OF THE CROWN OF ARICH ANPIN, the will of wills, THIS IS THE SECRET OF THE BROW OF ARICH ANPIN, are revealed. During the times they do not get revealed, all the judgments of Zeir Anpin are ready and ZEIR ANPIN, WHO IS compassion, the Ancient of all, executes judgment.

229. We have learned that when the Atik of Atikin gets revealed, the will of all wills, all the candles referred to by the name OF THE ATIK illuminate, and compassion exists all over. During the time that the hidden of hidens does not reveal Himself and the candles, HIS SFIROT, are not illuminating, judgments get awakened and justice is done. Who caused this justice? The will of all wills that did not reveal Himself; therefore, the wicked overturn the compassion to justice. AS A RESULT OF THEIR SINS, ATIK YOMIN DOES NOT MANIFEST AS ZEIR ANPIN AND CONSEQUENTLY ZEIR ANPIN THAT IS CALLED YUD HEI VAV HEI ACTIVATES JUSTICE. It is written: "AND HASHEM RAINED UPON S'DOM... from Hashem out of heaven," which refers to Zeir Anpin. That is the meaning, since it says, "Out of heaven (Heb. shamayim)," WHICH IS ZEIR ANPIN REFERRED TO BY SHAMAYIM. SHAMAYIM CONTAINS THE LETTERS OF fire (Heb. esh) and water (Heb. mayim) THAT INDICATE compassion and justice, to exclude whoever does not contain any kind of justice, THAT DOES NOT REVERT TO JUDGMENT.

230. We have learned that the nose IN ZEIR ANPIN is short. When the smoke starts to emerge, it leaves in a hurry and justice is done. Who delays the nose so justice will not emerge? It is the nose of the holy Atik, who is referred to as longsuffering (lit. 'long-nosed') to everyone, BOTH TO THE RIGHTEOUS AND WICKED ONES.

231. That is the secret that we have learned. "Hashem, Hashem" (Shemot 34:6): There is a separating musical note between them. THAT IS, THERE IS A DIVIDING LINE SEPARATING BETWEEN THE FIRST HASHEM AND THE SECOND HASHEM. The same applies all over where you have a name mentioned twice. A note separates between them, as we find in: "Abraham, Abraham" (Beresheet 22:11); "Jacob, Jacob" (Ibid. 46:2) and "Samuel, Samuel" (I Shmuel 3:10). In all, there is a separating note BETWEEN THE FIRST AND SECOND NAME except by "Moses Moses" (Shemot 3:4). There is no separating note between THE FIRST MOSES AND SECOND MOSES. What is the reason? It is since "Abraham, Abraham" THAT IS MENTIONED TWICE INDICATES that the second ABRAHAM is complete AND AVRAM, the first, is not complete, since it is only now that he is completed with the ten trials. Therefore, the note separates between them TO INDICATE that now he is not like he was before.

227. כתיב, כי משחיתים אנחנו את המקום הזה. וכתיב לפני שחת יי את סדום את עמורה. וכתיב, ויני המטיר על סדום ועל עמורה. אלא הכי תאנא, לא דיין לרשעים וכו', אלא דמהפכי מ"ר למ"ה.

228. והאיך מהפכי, והא כתיב אני יי לא שניתי. אלא בכל זמנא דעתיק דעתיקי, רישא חורא, רעוא דרעוין, אתגליין, רחמין רברבין אשתכחו בכלא. ובשעתא דלא אתגלייא, כל דינן דזעיר אפין זמינין, וכביכול רחמי, עביד דינא, ההוא עתיקא דכלא.

229. דתניא, כד אתגלייא עתיקא דעתיקין, רעוא דרעוין, כלהו בוציני דאתקרון בשמא דא, נהירין. ורחמי אשתכחו בכלא. ובשעתא דלא אתגליי טמירא דטמירין, ולא אתנהרן אלין בוציני. מתערין דינין, ואתעביד דינא. מאן גרים להאי דינא. רעוא דרעוין דלא אתגלי, ובג"כ מהפכין חיבייא רחמי לדינא. ומה דאמר הכא, מאת יי מן השמים. בזעיר אפין אתמר. ומשמע דכתיב מן השמים, אש ומים. רחמי ודינא. לאפקא מאן דלית ביה דינא כלל.

230. תאנא, האי חוטמא זעיר. וכד שארי תננא לאפקא, נפיק בבהילו, ואתעביד דינא. ומאן מעבב להאי חוטמא דלא יפיק תננא, חוטמא דעתיקא קדישא, דהוא אקרי ארך אפים מכלא.

231. והיינו רזא דתנינן, יי יי פסיק טעמא בגווייהו. בכלהו אתר דשמא אדכר תרי זמני, פסיק טעמא בגווייהו, כגון אברהם אברהם. יעקב יעקב. שמואל שמואל. כלהו פסיק טעמא בגווייהו. חוץ ממשא משה, דלא פסיק טעמא בגווייהו. מ"ט. אברהם אברהם, בתראה שלים, קדמאה לא שלים, דהשתא שלים בעשר נסיוני, ובגין כך פסיק טעמא בגווייהו, דהשתא לא הוה איהו כדקדמיתא.

232. The same applies for "Jacob, Jacob." It indicates THAT the second JACOB is whole and the first is not complete. It is only now that he has been told the news that Joseph IS ALIVE and the Shechinah is upon him, WHICH WAS NOT THE CASE WHEN HE WAS MOURNING FOR JOSEPH AND THE SHECHINAH WAS GONE FROM HIM. Moreover, the holy tree was now perfected in the land, WHICH IS JACOB, in the likeness of above, LIKE ZEIR ANPIN THAT CONTAINS twelve boundaries, THAT IS THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI, and the seventy branches, SINCE TWELVE PERMUTATIONS SHINE IN ALL ITS SIX ENDS, AMOUNTING TO 72, THAT IS THE SECRET OF THE SEVENTY MEMBERS OF THE SANHEDRIN AND TWO WITNESSES. THE SEVENTY MEMBERS OF THE SANHEDRIN ARE REFERRED TO AS SEVENTY BRANCHES. THE HOLY TREE IN THE LAND, THE SECRET OF JACOB, ALREADY BEGAT TWELVE TRIBES THAT EXPANDED TO SEVENTY SOULS which did not exist prior to that. Therefore, the second JACOB is complete and the first JACOB is not complete and the note separates them. The same applies for "Samuel, Samuel" that the note separates them. What is the reason? It is because the second SAMUEL is complete. The first SAMUEL is not complete. Now he is a prophet, but prior to that he was not a prophet. However by "Moses Moses," there is no separating note, since he was complete the day he was born, as it is written: "And when she saw that he was a goodly child" (Shemot 2:2). MEANING THAT IMMEDIATELY WHEN HE WAS BORN, THE SHECHINAH DWELT UPON HIM, ABOUT WHICH IS SAID, "THAT IT WAS GOOD" (BERESHEET 1:10).

233. Here too, "Hashem, Hashem." There is a note separating between them, since the first YUD HEI VAV HEI is whole but the second YUD HEI VAV HEI is complete in its entirety. THE SECOND YUD HEI VAV HEI IS ZEIR ANPIN DURING THE PERIOD IT RECEIVES FROM THE THIRTEEN CORRECTIONS OF THE BEARD IN ARICH ANPIN, AND ALSO CONTAINS THE THIRTEEN CORRECTIONS OF THE BEARD LIKE HIM. Moses, in place of justice, WHICH IS ZEIR ANPIN, wanted to bring down THE THIRTEEN MEASURES from the holy Atik, which is compassion, to Zeir Anpin. Since this is what we have learned, how wonderful is the power of Moses that he brought down the THIRTEEN measures of compassion FROM ATIKA KADISHA below. When the holy Atika was revealed in Zeir Anpin, all appear in compassion. The nose (Heb. chotem) gets calmed, and fire and smoke do not emerge, as it is written: "And for My praise I will refrain (Heb. echetom: lit. 'nose') for you" (Yeshayah 48:9), WHICH INDICATES THE TIME WHEN THE NOSE OF ZEIR ANPIN IS IN COMPASSION.

234. We have learned of the two openings of the nose. In one opening, the smoke emerges glowing hot and settles in the crevice of the great depths. From one opening emerges a consuming fire burning with flames and sparking in 1,400 worlds on the left side, THAT IS IN A COLUMN AND A HALF OF THE FIRST THREE SFIROT OF THE LEFT, WHICH ARE 1,400. Whoever manages to get near this is referred to as the fire of Hashem, who is a consuming fire burning all other fires. This fire is not firmly established except through the fire of the altar. The smoke that emerges from the other opening OF THE NOSE is not firmly established except with the smoke of the offering.

232. יַעֲקֹב יַעֲקֹב, בְּתִרְאָה שְׁלִים, קְדָמָה לֹא שְׁלִים, דְּהִשְׁתָּא אֲתַבְּשֵׁר בְּיוֹסֵף, וְשִׂרְאֵת עָלֶיהָ שְׂכִינְתָּא. וְעוֹד, דְּהִשְׁתָּא אֲשַׁתְּלִים בְּאַרְעָא, אֵילָנָא קְדִישָׁא כְּגוֹנָא דְלַעִילָא, בְּתִרְיִסֵּר תְּחוּמִין, בְּשַׁבְּעִין עֲנַמִּין, מַה דְּלֹא הוּוּ בְּקְדָמִיתָא. וּבְגִינֵי כֶךְ, בְּתִרְאָה שְׁלִים, קְדָמָה לֹא שְׁלִים, וּפְסִיק טַעְמָא בְּגוּוּיָהּ. שְׂמוּאֵל שְׂמוּאֵל, טַעְמָא פְּסִיק בְּגוּוּיָהּ. מ"ט. בְּתִרְאָה שְׁלִים, קְדָמָה לֹא שְׁלִים, דְּהִשְׁתָּא הוּוּ נְבִיאָה, וְקוֹדֵם לְכֹן לֹא הוּוּ נְבִיאָה. אֲבָל מֹשֶׁה מֹשֶׁה, לֹא אֲפְסִיק טַעְמָא בְּגוּוּיָהּ, דְּמִיּוּמָא דְאֲתִילִיד, שְׁלִים הוּוּ. דְּכִתְיִב וְתִרָא אוֹתוֹ כִּי טוֹב הוּוּ.

233. אוֹף הֵכָא יוֹי יוֹי, פְּסִיק טַעְמָא בְּגוּוּיָהּ, קְדָמָה שְׁלִים, בְּתִרְאָה שְׁלִים בְּכֻלְהוּ. וּמֹשֶׁה, בְּאֲתֵר דִּינָא אָמַר, לְנַחְתָּא לֹון מַעֲתִיקָא קְדִישָׁא, רְחֻמִין לְזַעִיר אֲנַפִּין. דְּהִכִּי תְנִינָן, כְּמַה חִילָא דְּמֹשֶׁה, דְּאֲחִית מְכִילָן דְּרַחֲמֵי לְתַתָּא. וְכֹד אֲתַגְּלִי עֲתִיקָא בְּזַעִיר אֲפִין, כֹּלָא בְּרַחֲמֵי אֲתַחְזוּן. וְחוּטְמָא אֲשַׁתְּכִין, וְאֲשָׁא וְתַנְנָא לֹא נְפִיק, כַּד"א וְתַהֲלֵתִי אַחְסֵם לָךְ.

234. וְתַנְנָא, בְּתִרְיִין נוֹקְבִין דְּחוּטְמָא, בְּחַד נוֹקְבָא נְפִיק תְנַנָּא, לְהִיט, וּמִשְׁתַּקְעָא בְּנוֹקְבָא דְתַהוּמָא רְבָא. וּמַחַד נוֹקְבָא, נְפִיק אֲשָׁא דְאוּקִיד בְּשִׁלְהוּבוּי, וּמִתְלַהֵטָא בְּאַלְף וְאַרְבַּע מֵאָה עֲלָמִין דְּבִסְטֵר שְׂמַאלָא. וּמֵאֵן דְּגָרִים לְקִרְבָּא בְּהַאי, אֲקִרִי אִשׁ יוֹי. אֲשָׁא דְאֲכֻלָּא וְאוּקִיד כֹּל שָׂר אֲשִׁין. וְהַאי אֲשָׁא לֹא אֲתַבְּסֵם, אֲלָא בְּאֲשָׁא דְמַדְבַּחָא. וְהַאי תְנַנָּא דְנְפִיק מִנוֹקְבָא אַחְרָא, לֹא אֲתַבְּסֵם אֲלָא בְּתַנְנָא דְקִרְבָּנָא.

235a. All THE SWEETENING OF THE JUDGMENTS depend on the nose, and therefore it is written: "And Hashem smelled the sweet savor" (Beresheet 8:21). Everything is dependent on the nose, which should smell the smoke and the red fire THAT ASCENDS FROM THE OFFERING. Therefore, THE OFFERING is received favorably. This is what is written: "And the anger (lit. 'nose') of Hashem was inflamed" (Bemidbar 12:9), "and then Hashem's anger (nose) be inflamed" (Devarim 11:17), "and my anger (nose) shall be inflamed" (Shemot 22:23) and "lest the anger (nose) of Hashem your Elohim be inflamed" (Devarim 6:15). All this is said of Zeir Anpin and not of the Atik THAT IS ARICH ANPIN.

235(1). וְכֹלֵא תִלְוִיָא בְּחוּטְמָא, בְּגִין כִּךְ כְּתִיב, וַיִּרְחַ יְיָ אֶת רִיחַ הַנִּיחֹחַ. דְּכֹלֵא בְּחוּטְמָא תִלְוִיָן, לְאַרְחָא הָאִי חוּטְמָא, בְּתַנְנָא, וְאַשָּׁא סוּמְקָא. וּבְגִין כִּךְ אֶתְקַבַּל בְּרַעוּא. וְהָאִי דְכְתִיב, וַיִּחַר אֶף יְיָ. וַחֲרָה אֶף יְיָ. וַחֲרָה אֶפְיָן אֶתְמַר, וְלֹא בְעֵתִיקָא.

31. The ears of Zeir Anpin

We read a description of the ears of Zeir Anpin, that hear both good and bad and distinguish between them. The voice that enters the ears causes the brain to awaken and to bring mercy to the righteous and vengeance to the wicked. Rabbi Shimon says to hear means to understand. He explains the meaning of the full name Yud Hei Vav Hei Elohim, that is comprised of both mercy and judgment.

235b. We have learned that it is written: "O my Elohim, incline Your ear, and hear" (Daniel 9:18). That is the ear that was produced under the hair and the hairs hang over it. The ear was produced with impressions of impressions in its innermost interior, as if someone had produced a slanted step. What is the reason that it is slanted? It is in order to hear good and bad. We have learned that from this slope within the ears, all the winged ones are suspended, about whom it is written: "For a bird of the sky shall carry the sound, and that which has wings shall tell the matter" (Kohelet 10:20).

235(2). תַּאנָּא, כְּתִיב הִטָּה אֱלֹהֵי אֲזַנְךָ וּשְׁמַע הָאִי אִיהוּ אֹדְנָא דְאַתְעָבִיד תַּחוּת שְׁעָרֵי. וּשְׁעָרֵי תִלְוִיָן עֲלִיהָ. וְאֹדְנָא אֶתְעָבִיד בְּרִשׁוּמֵי רְשִׁימִין לְגַא. כְּמָה דְעָבִיד דְרָגָא בְּעִקְיָמָא, מִטְּ בְּעִקְיָמָא. בְּגִין לְמִשְׁמַע טַב וּבִישׁ וְתַאנָּא, מֵהָאִי עִקְיָמָא דְבָגוּ אֹדְנִין, תִּלְוִיָן כֹּל אִינוּן מֵאִרֵי דְגַדְפִּין, דְכְתִיב בְּהוּ, כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וּבַעַל כַּנְּפַיִם יִגִּיד דְבָר.

236. Within the ear, it flows from the three spaces of the brain OF ZEIR ANPIN, WHICH ARE CHOCHMAH, BINAH AND DA'AT, into this opening in the ears. From these drops, the voice enters into that slope and combines with those drops either for good or for bad. Good, as it is written: "For Hashem hears the poor" (Tehilim 69:34) and bad, as it is written: "And Hashem heard it; and His anger was kindled; and the fire of Hashem burned among them" (Bemidbar 11:1).

236. בָּגוּ אֹדְנָא, נְטִיף מִג' חֲלָלֵי דְמוּחָא, לְהָאִי נֹקְבָא דְאֹדְנִין. וּמֵהָהוּא נְטִיפָא, עֵייל קְלָא בְּהָהוּא עִקְיָמָא, וְאַתְצְרִיף בְּהָהוּא נְטִיפָא, בֵּין טַב וּבֵין בִּישׁ. טַב, דְכְתִיב כִּי שׁוֹמֵעַ אֶל אַבְיוֹנִים יְיָ. בִּישׁ, דְכְתִיב וַיִּשְׁמַע יְיָ וַיִּחַר אַפּוֹ וַתִּבְעַר בָּם אֵשׁ יְיָ.

237. This ear is sealed from the exterior and that slope enters inside to the opening in the ear, which contains the flow from the brain, in order to carry the voice inwards so it will not slip out, so it would be kept guarded and sealed from all sides. Therefore, it is a secret. Woe to the one who reveals the secrets, since it is as if he diminishes the uppermost structure that was prepared in order to gather the secrets WITHIN, so they do not escape to the outside.

237. וְהָאִי אֹדְנָא סְתִים לְבָר. וְעִקְיָמָא עֵייל לְגוּ, לְהָהוּא נֹקְבָא דְנְטִיפָא מִן מוּחָא, בְּגִין לְמַכְנַשׁ קְלָא לְגַא, דְלֹא יִפּוֹק לְבָר, וַיְהִי נְטִיר וְסְתִים מְכַל סְטְרוּי. בְּג"כ הוּא רְזָא. וְוִי לְהָהוּא דְמַגְלֵי רְזִין, דְמֵאֵן דְמַגְלֵי רְזִין כְּאִילוּ אַכְחִישׁ תְּקוּנָא דְלַעִילָא. דְאַתְתְּקִין לְמַכְנַשׁ רְזִין, וְלֹא יִפְקִין לְבָר.

238. We have learned that when Yisrael scream from their woes, and the hairs are unveiled from over the ears, the voice enters in the ears in that opening which gets the flow from the brain. It gathers FROM the brain and emerges through the openings of the nose, and the nose becomes shorter and warmer. Fire and smoke exit from these nose openings, and all Gvurot are roused and do vengeance.

238. תַּנְיָא, בְּשַׁעְתָּא דְצוּוחִין וְיִשְׂרָאֵל בְּעִיקָא, וּשְׁעָרֵי מִתְגַּלְוִין מֵעַל אֹדְנִין, כְּדִין עֵייל קְלָא בְּאֹדְנִין, בְּהָהוּא נֹקְבָא דְנְטִיף מִמוּחָא, וּכְנַשׁ בְּמוּחָא. וְנִפְיָק בְּנֹקְבֵי דְחוּטְמָא. וְאַתְזַעַר חוּטְמָא, וְאַתְחַמֵּם, וְנִפְיָק אֲשָׁא וְתַנְנָא מֵאִינוּן נֹקְבִין, וּמִתְעָרִין כֹּל גְּבוּרָאן, וְעָבִיד נֹקְמִין.

239. Prior to the emergence of the fire and cloud from these NOSE openings, that voice ascends above and pounds the fragrance of the brain. Two tears flow down from the eyes and cause smoke and fire to escape from His nostrils through that noise that he carries out to the exterior.

240. In that voice that enters the ears, all those MENTIONED ABOVE are drawn and awakened. Therefore, it is written: "And Hashem heard it; and His anger was kindled; and the fire of Hashem burned among them." With that listening of the voice THAT ENTERED THE EARS, the brain gets awakened, BECAUSE FROM THERE THE VOICE DRAWS MERCY TO THE RIGHTEOUS AND VENGEANCE TO THE WICKED. We have learned that it is written: "O my Elohim, incline Your ear, AND HEAR," meaning to say lower down. THAT IS, HE SHOULD DROP AND LOWER THE SLOPE IN THE EAR TO THE PLACE OF THE VOICE AND UPLIFT THE VOICE OF PRAYER TO THE INNER PART OF THE EAR WHERE THE BRAINS ARE. There are six hundred thousand ten thousand winged ones that hang on these ears and all are referred to as the ears of Hashem. In the words: "Hashem, incline Your ear," the ear refers to Zeir Anpin, SINCE THE ACTIONS OF THE LOWER GRADES ARRIVE THUS TO ZEIR ANPIN.

241. From one side of the brain space IN ZEIR ANPIN - THAT IS, THE LEFT SIDE - the ears are suspended. From the fifty gates that emerge from that hollow, there is one gate that continues to emerge and open up within the ear opening, as is written: "For the ear tries words" (Iyov 34:3). It is also written: "Tries the hearts and reins" (Tehilim 7:10). From the aspect of the expansion OF THE BRAIN in the cavern in the fifty gates that spread through the body, BEHOLD in the place where the heart resides, THE BRAIN STARTS to expand in that cavern of the fifty gates. THEREFORE, in relation to the ear, the word "tries" is used and "tries" is also used in relation to the heart, because they expand from the same place.

242. We have learned in the hidden book that this ear distinguishes between good and bad, so it is applicable to everything, MEANING TO ALL THE SFIROT OF ZEIR ANPIN. In Zeir Anpin, there is a good side and a bad side, WHICH ARE right and left, compassion and justice. This ear is included in the brain. Because it is included in the brain and in one cavern, it is included in the voice that enters in it, which is considered hearing once it is in the ear. Binah is included in the hearing. Hear means understand, WHICH IS BINAH, UNDERSTANDING. All this amounts to is that everything has equal import. Those matters were given to those who are seated on the benches of justice, to hear, observe and know.

243. Come and see that it is written: "Hashem, I have heard the report of You, and I was afraid" (Chavakuk 3:2). This verse is well known. When the holy prophet heard and observed and knew and understood about these structures IN THE EAR, WHICH IS: "I HAVE HEARD THE REPORT OF YOU," it is written: "I was afraid," since it is proper to fear and break before Him. That is said about THE EARS of Zeir Anpin AS A RESULT OF THE REVELATION OF THE LEFT COLUMN WITHIN WHICH THAT CARRIES ON, AS MENTIONED ABOVE.

239. ועד לא נפקין מאינון נוקבין אשא ותנא, סליק ההוא קלא לעילא, ובטש בריחא דמוחא, ונגדין תרין דמעין מעיינין, ונפק מנחירו תנא ואשא, בההוא קלא דנגיד לון לבר.

240. בההוא קלא דעייל באודנין, אתמשכאן ומתערן כולי האי, בגין כך כתיב, וישמע יי' ויחר אפו ותבער בם אש יי'. בההיא שמיעה דההוא קלא, אתער מוחא. תנא, כתיב הטה אלהי אזנך, כלומר ארביין. שית מאה אלף רבוא אינון מאריהון דגדפיין, דתליין באלין אודנין. וכלא אתקרון אזני יי'. ומה דאתמר הטה יי' אזנך, אזנך בזעיר אפיין אתמר.

241. מסטרא דחד חללא דמוחא תליין אודנין. ומחמשין תרעין דנפקין מדהוא חללא, דא הוא תרעא חד, דנגיד ונפיק ואתפתח בההוא נוקבא דאודנא, דכתיב כי און מלין תבחן. וכתיב ובוחן לבות וכליות. ומסטרא דאתפשטותא דההוא חללא, דחמשין תרעין דאתפשטותא בגומא, באתר דלבא שארי, מתפשט ההוא חללא דחמשין תרעין, ואודנא קרי ביה בחינה, ובלבא קרי ביה בחינה, משום דמאתר חד מתפשטין.

242. תנא בצניעותא דספרא, כמה דאודנא דא אבחן בין טב ובין ביש, כך כלא. דבזעיר אפיין אית סטרא דטב וביש. ימינא ושמאלא. רחמי ודינא. והאי אודנא כליל במוחא ומשום דאתפלל במוחא ובחללא חד. אתכליל בקלא דעייל ביה. ובאודנא קרי ביה שמיעה. ובשמיעה אתכליל בינה. שמע: כלומר, הבן אשתכח דכלא בחד מתקלא אתקל. ומלין אלין למאריהון דמאריין אתיהבן, למשמע ולאסתבלא ולמנדע.

243. ת"ח, כתיב, יי' שמעתי שמעך יראתי וגו', האי קרא אשתמודע, דכד נביאה קדישא, שמע, ואסתבל, וידע, וקאים על תקונין אליין, כתיב יראתי, תמן יאות הוא לדחלא ולאתבר קמיה, האי בזעיר אפיין אתמר.

244. After he saw and knew, it is written: "Hashem, revive Your work in the midst of the years" (Ibid.). This is said of Atik Yomin, since wherever Yud Hei Vav Hei is found, Yud Hei Vav Hei, twice with Yud-Hei, or ONE with Aleph-Dalet and ONE with Yud-Hei, one NAME IS for Zeir Anpin and one NAME for the Atik Atikin, even though ZEIR ANPIN AND ATIKA are all the same and are called by the same name.

245. We have learned the full name is read when it is written Yud Hei Vav Hei Elohim, because this is the full name of the most Ancient of all and of Zeir Anpin, SINCE YUD HEI VAV HEI IS THE SECRET OF THE ATIK AND ELOHIM IS ZEIR ANPIN. All of it is referred to as the full name, but the other NAMES are not considered a full name, as we have explained: "And Hashem Elohim planted" (Beresheet 2:8). That is the full name that PLANTED among the plantings of the Garden. Yud Hei Vav Hei Elohim is always considered the full name. TWICE Yud Hei Vav Hei, Yud Hei Vav Hei is all inclusive, THAT IS ZEIR ANPIN AND ATIKA, AS MENTIONED ABOVE, BUT IS NOT YET REFERRED TO AS A FULL NAME, SINCE compassion gets awakened in everyone during that period. IT IS NOT INCLUDED IN JUDGMENT. HOWEVER, YUD HEI VAV HEI ELOHIM IS COMPRISED FROM MERCY AND JUDGMENT, SINCE ELOHIM POINTS TO JUDGMENT. THEREFORE, IT IS A FULL NAME.

246. THE VERSE: "Hashem, revive Your work in the midst of the years" is said to Atik Yomin. HE ASKS: What is "Your work"? HE REPLIES: It is Zeir Anpin THAT EMANATES FROM ATIK YOMIN. "In the midst of the years": These are the primordial years referred to as the days of old and not everlasting years, since the years of old are the days of old, THAT IS THE SFIROT OF ATIK YOMIN. Everlasting years (lit. 'the years of the world') are the days of the world WHICH ARE THE SFIROT OF ZEIR ANPIN. It is written: "In the midst of the years." Which years are they? The primordial years OF ATIK YOMIN. "Revive": revive whom? "Revive" Zeir Anpin, that all its light survives thanks to these primordial years OF ATIK YOMIN. Therefore, it says "revive." "In wrath remember mercy" (Chavakuk 3:2), MEANING REMEMBER the supernal Chesed of the Atik of Atikim, in whom compassion is awakened for whoever requires mercy and whoever deserves mercy.

32. The nine Corrections of the beard of Zeir Anpin

Rabbi Shimon says that the beard is not mentioned in scripture because the most precious and concealed of all things are not revealed. The beard is the most valuable part of the entire countenance, its perfection and beauty. When the holy anointing oil drips from the beard of the holy Atika it drips upon the beard of Zeir Anpin, which gets established in nine Corrections, and from which the 22 letters of the Torah emerge. Rabbi Shimon describes all nine Corrections of the black hair of the beard.

247. We have learned that Rabbi Shimon said: I invoke the witness of the sky above and all those who are standing above us, MEANING ALL THE CHARIOTS AND ENCAMPMENTS OF THE ANGELS, that these matters are rejoiced upon in all the worlds. These matters are rejoicing in my heart and are hiding and ascending in the uppermost curtain that is extended over us. The Ancient of all, who is concealed and sealed of all, hides them. When I began to speak, the friends did not know that all these holy matters are inspired here. Praised is the lot of the friends that are here. Praised is my lot with you in this world and the World to Come.

244. כִּד אֶסְתַּכֵּל וַיֵּדַע מַה בְּתוּב. יי' פִּעֲלֶךָ בְּקֶרֶב שָׁנִים חַיִּיהוּ. הַאִי לְעֵתִיק יוֹמִין אֲתָמֵר. וּבְכָל אֶתֶר דִּישְׁתַּכַּח, יי' יי', בְּיוֹד הֵ"א תְרֵי זְמוּנֵי, אוּ בְאַלְף דְּלִ"ת, וַיּוֹד הֵ"א, חֵד לְזַעִיר אֶפִּינ, וְחֵד לְעֵתִיקָא דְעֵתִיקִין. וְאַף עַל גַּב דְּכֻלְהוּ חֵד, וְחֵד שְׁמָא אֶקְרוּ.

245. וְתַנִּינָן אֵימְתֵי אֶקְרִי שֵׁם מְלָא. בְּזִמְנָא דְכֻתִּיב יי' אֱלֹהִים. דְּהַאִי הוּא שֵׁם מְלָא דְעֵתִיק דְכֻלָּא, וְדוֹזַעִיר אַנְפִּין. וְכֻלָּא הוּא שֵׁם מְלָא אֶקְרִי. וְשֹׁאֵר לָא אֶקְרִי שֵׁם מְלָא, כְּמַה דְּאֻקִּימְנָא, וַיִּטַּע יי' אֱלֹהִים, שֵׁם מְלָא בְּנֻטְיַעוֹת גְּנָתָא. וּבְכָל אֶתֶר, יי' אֱלֹהִים, אֲתַקְרִיא שֵׁם מְלָא. יי' יי', כֻּלָּא הוּא בְכֻלָּא. וְהַהוּא זְמוּנָא אֲתַעְרוּן רַחֲמִין בְּכֻלָּא.

246. יי' פִּעֲלֶךָ בְּקֶרֶב שָׁנִים חַיִּיהוּ, לְעֵתִיק יוֹמִין אֲתָמֵר. מֵאֵן פִּעֲלֶךָ. זַעִיר אֶפִּינ. בְּקֶרֶב שָׁנִים, אֵינּוּן שָׁנִים קְדָמוֹנִיּוֹת, דְּאֶקְרוּן יְמֵי קָדָם, וְלֹא אֶקְרוּן שְׁנוֹת עוֹלָם. שָׁנִים קְדָמוֹנִיּוֹת אֵינּוּן יְמֵי קָדָם. שְׁנוֹת עוֹלָם אֵלִין יְמֵי עוֹלָם. וְהֵכָא בְּקֶרֶב שָׁנִים, מֵאֵן שָׁנִים. שָׁנִים קְדָמוֹנִיּוֹת. חַיִּיהוּ לְמֵאֵן. חַיִּיהוּ לְזַעִיר אֶפִּינ. דְּכֻלָּ נְהִירוֹ דִּילִיָּה מֵאֵינּוּן שָׁנִים קְדָמוֹנִיּוֹת אֲתַקְיִימוּ, וּבג"כ אֲמַר חַיִּיהוּ. בְּרוּזָה רַחֵם תִּזְכּוֹר, לְהַהוּא חֶסֶד עֲלָאָה דְעֵתִיקָא דְעֵתִיקִין, דְּבִיָּה אֲתַעֵר רַחֲמִין לְכֻלָּא, לְמֵאֵן דְּבַעֵי לְרַחֲמָא, וְלְמֵאֵן דִּיאוֹת לְרַחֲמָא.

247. תִּתְנָא, אַר"ש, אֶסְתַּדְנָא עָלֵי שְׁמַיָא, וְלְכָל אֵלִין דְּעֲלִנָּא קִיּוּמִין. דְּחֻדָּאן מְלִין אֵלִין, בְּכֻלְהוּ עֲלִמִין. וְחֻדָּאן בְּלִבְאֵי מְלֵי, וּבְגוּ פְרוּכְתָא עֲלָאָה דְּפְרוּסָא עֲלִנָּא, מִתְטַמְרִין, וְסֻלְקִין, וּגְנִיזוּ לְהוּ עֵתִיקָא דְכֻלָּא, גְנִיזוּ וְסֻתִּים מְכֻלָּא. וְכִד שְׁרִינָא לְמִלְלָא, לָא הוּוּ יַדְעִין חֲבֵרְיָא, דְּכֻלָּ הֵנִי מְלִין קְדִישִׁין מִתְעַרְיִין הֵכָא. זְכָאָה חוּלְקִיכוּן חֲבֵרְיָא דְהֵכָא. וּזְכָאָה חוּלְקֵי עַמְכוּן, בְּעֲלָמָא דִּין וּבְעֲלָמָא דְאַתִּי.

248. Rabbi Shimon opened the discussion with the verse: "But you that did cleave to Hashem your Elohim..." (Devarim 4:4). Who is a holy nation like Yisrael, that it is written of them: "Happy are you, O Yisrael: who is like to you" (Ibid. 33:29)? It is written: "Who is like You, Hashem, among the Elim" (Shemot 15:11), since their adherence is to the Holy Name on this world, and in the World to Come even more than here IN THIS WORLD, since there they do not get separated from the bond into which the righteous are tied, MEANING THE BOND OF LIFE, WHICH IS THE SECRET OF MALCHUT THAT IS BOUND IN THE TREE OF LIFE THAT IS ZEIR ANPIN. This is what is written: "But you that did cleave to Hashem" and it is not written: 'did cleave towards Hashem', but actually "to Hashem."

249. We have learned that when the holy anointing oil descends upon the beard of Zeir Anpin from the dear beard of the uppermost of the holy Atika, who is hidden and concealed from everyone, the beard of Zeir Anpin gets established in nine Corrections. During the time that the dear beard of the Atik of Atikim illuminates within this beard of Zeir Anpin, thirteen springs flow from the uppermost oil into the beard OF ZEIR ANPIN, and 22 Corrections prevail in it. From Him flow the 22 letters of the Torah.

250. You might say that the beard does not get mentioned anywhere and Solomon mentioned only "His cheeks" (Shir Hashirim 5:13), BUT DOES NOT SAY BEARD. HE REPLIES: So we have learned in the hidden book that everything that is hidden and concealed is neither mentioned nor revealed. This thing, THE BEARD, is uppermost and most precious of all. It is hidden and concealed since the beard is the praise and the most valued feature of the entire countenance; therefore, the scripture concealed it and did not reveal it. We have learned that this beard, which is the perfection of the countenance and the beauty of Zeir Anpin, starts out from His ears and drops and ascends and covers with an offering of fragrance. What is this offering of fragrance? It is as it says: "His cheeks are like a bed of spices" (Ibid.). With nine Corrections, this beard of Zeir Anpin was established with black hair all established in a beautiful arrangement like a valiant, beautiful and mighty man, as is written: "Excellent as the cedars" (Ibid. 15).

251. The first Correction: The hairs are arranged from above, FROM THE SIDES OF THE HEAD. That spark goes out, that strong spark, emanates from the pure air and pounds from underneath the head hair, under the HAIR locks above the ears. It descends hair after hair in front of the ear opening to the beginning of the mouth.

252. The second Correction: The hairs exit and ascend from the start of the mouth, WHICH IS THE UPPER LIP, to the other end of the mouth opening. They ALSO come down underneath the mouth FROM ONE END to the other end OF THE LOWER LIP, hair by hair, in a beautiful arrangement.

248. פתח ר"ש ואמר, ואתם הדבקים ביי' אלהיכם וגו'. מאן עמא קדישא כישראל, דכתיב בהו אשריך ישראל מי כמוך, דכתיב מי כמה באלם יי' משום דאתדבקותא דלהון הוא בשמא קדישא בעלמא דין. ובעלמא דאתי יתיר מהכא. דהתם לא מתפרשן מניה, מההוא צורא דצירין ביה צדיקא, הה"ד ואתם הדבקים ביי', ולא כתיב הדבקים ליי', אלא ביי' ממש.

249. תאנא, כד נחית מן דיקנא וקירא עלאה, דעתיקא קדישא, סתים וטמיר מכלא, משחא דרבות קדישא, לדיקנא דזעיר אפין. אתתקן דיקנא דיליה, בתשעה תקונין. ובשעתא דנהיר דיקנא וקירא דעתיקא דעתיקין, בהאי דיקנא דזעיר אפין, נגדין תליסר מבויעין דמשחא עלאה, בהאי דיקנא. ומשתכחין ביה, עשרין ותרין תקונין. ומניה נגדין, עשרין ותרין אתון דאורייתא קדישא.

250. וא"ת דיקנא לא אשתבח, ולא אמר שלמה אלא לחייו. אלא הכי תאנא בצניעותא דספרא, כל מה דאטמר וגניז, ולא אדבר ולא אתגלייא. ההוא מלה הוי עלאה ויקירא מכלא, ובג"ד הוא סתים וגניז. ודיקנא משום דהוא שבחא ושלימותא, ויקירותא מכל פרצופא, גנזיה קרא, ולא אתגלייא. ותאנא, האי דיקנא דאיהו שלימותא דפרצופא ושפירותא דזעיר אפין, נפיק מאודנוי, ונחית וסליק וחקי, בתקווא דבוסמא. מאי תקווא דבוסמא. כד"א לחייו בערוגת הפושם. בתשעה תקונין, אתתקן האי דיקנא דזעיר אנפין. בשערי אוכמי, מתתקנא בתקווא שפיר. כגבר תקיף שפיר למחזי. דכתיב בחור כארזים.

251. תקווא קדמאה. מתתקן שערא מלעילא, ונפיק ההוא ניצוצא בוצינא דקרדינותא, ונפיק מכללא דאורא דכיא, ובטש בתחות שערא דרישא, מתחות קוצין דעל אודנין. ונחית מקמי פתחא דאודנין נימי על נימי, עד רישא דפומא.

252. תקווא תניינא. נפיק שערא, וסליק מרישא דפומא, עד רישא אחרא דפתחא דפומא. ונחית מתחות פומא, עד רישא אחרא, נימין על נימין, בתקווא שפירא.

253. The third Correction: Under the nose, in the center, under the two nostrils of the nose one path goes out that is FREE OF HAIR, BUT tiny tough hairs fill that path. The rest of the hairs occupy both sides surrounding that path. On the bottom, THE LOWER LIP, there is no path visible at all. THAT SHOULD BE CLEAR OF HAIR, EXCEPT THAT the path above IS VISIBLE, OVER THE UPPER LIP, that descends downwards to the beginning where the lips are JOINED. There, the path is submerged. IT DOES NOT CONTINUE UNDER THE LOWER LIP AS BY ARICH ANPIN.

254. The fourth Correction: Hairs sprout out and are arranged to ascend and cover his cheeks like a fragrant offering. THAT IS THE SECRET MEANING OF: "HIS CHEEKS ARE LIKE A BED OF SPICES." The fifth Correction: The hairs stop GROWING. The two apples OF THE FACE become visible, CLEAR OF HAIR, on both sides. They are red like a red rose and glow in 270 worlds that glow from there. The sixth Correction: The hairs sprout out like one string around the beard and hang to the top of his belly, MEANING TO HIS CHEST, and do not descend to the navel. The seventh Correction: The hair does not hang over the mouth and the mouth is free OF HAIR all around. The hairs are set in an arrangement around it.

255. The eighth Correction: The hairs descend under the beard and cover the back of the neck so it is not seen. All the hairs are thin. Tiny strands upon strands fill every direction. The ninth Correction: The hairs join, altogether evenly, with those hairs that are hanging, all evenly and beautifully like a mighty man who wins battles.

256. With these nine Corrections nine springs of the anointing oil of the above flow and spring forth. From that anointing oil, there is a flow to all those below. These nine Corrections reside in the beard OF ZEIR ANPIN and with the perfection of the arrangement of the beard. He is considered such a mighty man, that whoever observes this beard prevails, and mighty strength is connected to him. Up until here is the description of the supernal beard in Zeir Anpin.

33. First Correction of the nine Corrections of the beard

Rabbi Elazar tells us that King David needed these nine Corrections in order to conquer the other kings and nations; he called upon God, who answered him with liberation and took his part. Rabbi Elazar talks about the form of man, including the forms of Lion, Ox and Eagle, and how man is mentioned in the quoted scriptures only in conjunction with the Holy Name. He says that Zeir Anpin will do all that one desires for whoever holds on to the holy beard and honors Him. The essential message of this section is: If God takes my part, I will not fear, for what can man possibly do to me?

253. תְּקוּנַת תְּלִיתָא. מֵאֲמֻצְעֵי תַּחַת חוּטְמָא, מִתַּחַת תְּרִין נוֹקְבִין, נִפְיָא חַד אֲרַחָא, וְשַׁעֲרִין זְעִירִין תְּקִימִין, מְלִיּוּן לְהוּא אֲרַחָא, וְשַׁאֲר שַׁעֲרִין מְלִיּוּן מֵהָאֵי גִיסָא, וּמֵהָאֵי גִיסָא, סוּחְרִינִי דְהוּא אֲרַחָא. וְאֲרַחָא לֹא אֲתַחֲזִי לְתַתָּא כָּלֵל, אֶלָּא הוּא אֲרַחָא דְלַעִילָא, דְנַחֲיָת עַד רִישָׁא דְשַׁמוּתָן, וְתַמָּן שְׂקִיעָא הוּא אֲרַחָא.

254. תְּקוּנַת רְבִיעָא. נִפְיָא שַׁעֲרָא, וְאֲתַתְּקָן, וְסָלִיק וְחָפִי בַעֲלֵעוּ דְתַקְרוּבָא דְבוּסְמָא. תְּקוּנַת חַמְשָׁא. פְּסִיק שַׁעֲרָא, וְאֲתַחֲזִיין תְּרִין תְּפוּחִין, מִכָּאן וּמִכָּאן, סוּמְקָן בְּהָאֵי וְרָא סוּמְקָא. וּמִתְלַהֲטָן בְּמֵאתָן וְשַׁבְעִין עֲלָמִין, דְמִתְלַהֲטִין מִתַּמָּן. תְּקוּנַת שְׁתִּיתָא. נִפְיָא שַׁעֲרָא בְּחַד חוּטָא בְּסוּחְרִינִי דְדִיקְנָא, וְתַלְוּיָן עַד רִישָׁא דִּמְעוּי, וְלֹא נַחֲיָת עַד טְבוּרָא. תְּקוּנַת שְׁבִיעָא. דְלֹא תַלְוּיָן שַׁעֲרֵי עַל פּוּמָא, וּפּוּמָא אֲתַפְנִי מִכָּל סְטְרוּי. וְיַתְבִּין שַׁעֲרֵי בְתַקּוּנַת סְחוּר סְחוּר לִיה.

255. תְּקוּנַת תְּמִינָא. דְנַחֲתִין שַׁעֲרֵי בְתַחַת דִּיקְנָא, דְמַחְפִּיין קַדְלָא, דְלֹא אֲתַחֲזִיא. כָּלְהוּ שַׁעֲרֵי דְקִיקִין, נִימִין עַל נִימִין. מְלִיּוּן מִכָּל סְטְרוּי. תְּקוּנַת תְּשִׁיעָא. דְמִתְחַבְּרָן שַׁעֲרֵי כָּלְהוּ בְשַׁקּוּלָא מְעֻלְיָא, עִם אִינוּן שַׁעֲרֵי דְתַלְוּיָן. כָּלְהוּ בְשַׁקּוּלָא שְׁפִיר, כְּחַד גִּיבַר תְּקִיף, מֵאֲרִי נֶצַח קְרַבִּין.

256. בְּתַשְׁעָה תְּקוּנִין אֲלִין, נִגְדִין וְנִפְקִין ט' מְבוּעִין דְמִשַׁח רְבוּת דְלַעִילָא. וּמֵהוּא מִשַׁח רְבוּת, נִגְדִין לְכָל אִינוּן דְלַתַּתָּא. ט' תְּקוּנִין אֲלִין אֲשַׁתְּכַחוּ בְּדִיקְנָא דָא. וּבְשַׁלִּימוּת תְּקוּנַת דְדִיקְנָא דָא, אֲתַקְרִי גִיבַר תְּקִיף. דְכָל מֵאן דְחָמֵי דִיקְנָא קִימָא בְקִיּוּמִיה, תְּלִינָא בִּיה גְבוּרָה תְּקִיפָא. עַד כָּאן תְּקוּנַת דְדִיקְנָא עֲלָא דְזַעִיר אֲפִין.

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257. Rabbi Shimon said to his son Rabbi Elazar: Get up my son and curl the structure of the holy beard through these Corrections. Rabbi Elazar stood up and said, "Out of my distress I called upon Yah: Yah answered me with liberation...than to trust in princes" (Tehilim 118:5-9). We have learned here, IN THIS VERSE, the nine forms that exist in this beard, IN ZEIR ANPIN. King David needed these Corrections in order to conquer the other kings and nations.

258. Come and see that as soon as he said those nine Corrections, he concluded with the verse: "All nations compassed me about: but in the name of Hashem I cut them off" (Ibid. 10). He said: All these Corrections that I mentioned, what purpose do they serve me? It is because all nations compassed me about. In the setting of this beard are nine Corrections, which are the name of Hashem, AND THROUGH THEM, I will abolish them from the world. This is what is written: "In the name of Hashem I cut them off."

259. We have learned in the hidden book that King David has mentioned here nine Corrections IN THE VERSES OF: "OUT OF MY DISTRESS..." Six are in the Holy Name, in that there are IN THESE VERSES six names, and three times Adam (lit. 'man'). If you say we only find "MAN" twice, IT IS NOT SO, BUT RATHER there are three, since "princes" are also included in "man." WE CONSIDER THE WORD "PRINCES" AS IF "MAN" IS SAID, SO WE HAVE "MAN" THREE TIMES, AS IS FURTHER EXPLAINED.

260. We have learned that there are six names, as is written: 1) "Out of my distress I called upon Yah"; 2) "Yah answered me with liberation"; 3) "Hashem is on my side; I will not fear"; 4) "Hashem takes my part"; 5) "It is better to take refuge in Hashem" and 6) "It is better to take refuge in Hashem," WHICH IS IN THE SECOND VERSE. THUS WE HAVE HERE SIX NAMES. "Man" is there three times, as is written: 1) "Hashem is on my side; I will not fear: what can a man do to me?"; 2) "It is better to take refuge in Hashem than to put confidence in man," and 3) "It is better to take refuge in Hashem than to trust in princes." PRINCES ARE MAN, AS MENTIONED ABOVE, SO WE HAVE "MAN" THREE TIMES.

261. Come and see the secret of the matter. Everywhere that man is mentioned here, it is mentioned only together with the Holy Name, THAT IS TO SAY, IN THE SAME VERSE MAN IS MENTIONED, HASHEM IS ALSO MENTIONED. This is as it should be, as man is only referred to with that which he deserves. What is THE NAME "MAN" deserving? It is the Holy Name YUD HEI VAV HEI, MEANING TO SAY THAT PRIOR TO THE PERFECTION OF THE HOLY NAME, YUD HEI VAV HEI, THE MOCHIN THAT ARE REFERRED TO AS "MAN" ARE NOT COATED WITH IT, as is written: "Hashem Elohim formed man" (Beresheet 2:7), YUD HEI VAV HEI ELOHIM BEING THE SECRET OF CHOCHMAH AND BINAH, 'THE MAN', MEANING THE MOCHIN IN THE IMAGE OF ZEIR ANPIN, THAT ARE REFERRED TO AS "MAN," THAT IS, with a full name which is Yud Hei Vav Hei Elohim, as is befitting it, THE NAME MAN (HEB. ADAM). Therefore, man is not mentioned except TOGETHER with the Holy Name.

257. אָמַר רַבִּי שִׁמְעוֹן לְרַבִּי אֱלֶעָזָר בְּרִיָּה, קוּם בְּרִי, סִלְסַל תְּקוּנָא דְדִיקְנָא קְדִישָׁא, בְּתַקּוּנֵי אֲלִין. קָם רַ' אֱלֶעָזָר, פִּתַּח וְאָמַר, מִן הַמִּצַּר קְרָאתִי יְהוָה עֲנֵנִי בְּמִרְחָב יְהוָה וְגו'. עַד מִבְּטוּחַ בְּנְדִיבִים. תְּנָא, הֲכָא ט' תְּקוּנֵי דְבְדִיקְנָא דָּא. לְהֵנִי תְּקוּנֵי אֲצַטְרִיךְ דְּדוּד מִלְפָּא, בְּגִין לְנִצְחָא לְשָׂאֵר מַלְכִין, וְלְשָׂאֵר עַמִּין.

258. ת"ח, בֵּינוֹן דְּאָמַר הֵנִי ט' תְּקוּנֵי, לְבַתַּר אָמַר כָּל גּוֹיִם סָבְבוּנִי בְּשֵׁם יי' כִּי אֲמִילֵם. אָמַר, הֵנִי תְּקוּנֵי דְאֲמִינָא, לְמַאי אֲצַטְרִיכְנָא. מְשׁוּם דְכָל גּוֹיִם סָבְבוּנִי. וּבְתַקּוּנָא דְדִיקְנָא דָּא, ט' תְּקוּנֵי, דְאִינוּן שֵׁם יי', אֲשַׁצִּינוּן מִן עֲלְמָא, הַה"ד בְּשֵׁם יי' כִּי אֲמִילֵם.

259. וְתָנָא בְּצַנִּיעוּתָא דְסַפְרָא, תְּשַׁעָּה תְּקוּנֵי אָמַר דְּדוּד, הֲכָא, שִׁיתָא אִינוּן בְּשֵׁמָא קְדִישָׁא. דְּשִׁיתָא שְׁמֵהּ הוּו, וְתַלְתָּ אָדָם. וְאִי תִימָא תְּרִין אִינוּן. תְּלַתָּ הוּו, דְּהָא נְדִיבִים בְּכֻלָּל אָדָם הוּו.

260. תְּנָא שִׁיתָא שְׁמֵהּ, דְּכֶתִיב: מִן הַמִּצַּר קְרָאתִי יְהוָה, חַד. עֲנֵנִי בְּמִרְחָב יְהוָה, תְּרִין. יי' לִי לֹא אִירָא, תְּלַת. יי' לִי בְּעוֹזֵי, אַרְבַּע. טוֹב לְחַסוֹת בַּיי', חֲמִשָּׁה. טוֹב לְחַסוֹת בַּיי', שִׁיתָא. אָדָם תְּלַת, דְּכֶתִיב: יי' לִי לֹא אִירָא מַה יַעֲשֶׂה לִי אָדָם, חַד. טוֹב לְחַסוֹת בַּיי' מִבְּטוּחַ בְּאָדָם, תְּרִין. טוֹב לְחַסוֹת בַּיי' מִבְּטוּחַ בְּנְדִיבִים, תְּלַת.

261. וְת"ח רְזָא דְמִלְהָ, דְּבִכְל אֲתַר דְּאֲדַכְרֵ אָדָם הֲכָא, לֹא אֲדַכְרֵ אֲלָא בְּשֵׁמָא קְדִישָׁא. דְּהֲכִי אֲתַחְזִי. מְשׁוּם דְלֹא אֲקִרִי אָדָם, אֲלָא בְּמַה דְאֲתַחְזִי לִיה. וּמַאי אֲתַחְזִי לִיה. שְׁמָא קְדִישָׁא. דְּכֶתִיב וַיִּצַּר יי' אֱלֹהִים אֶת הָאָדָם, בְּשֵׁם מְלָא, דְּהוּא יי' אֱלֹהִים. כְּמַה דְאֲתַחְזִי לִיה וּבג"כ הֲכָא לֹא אֲדַכְרֵ אָדָם אֲלָא בְּשֵׁמָא קְדִישָׁא.

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262. We have learned that it is written: "Out of my distress I called upon Yah: Yah answered me with liberation"; that is twice Yud-Hei. That is for the two cheeks to which the hairs are attached. When DAVID saw that the hairs flow and hang, he opened the discussion saying, "Hashem is on my side; I will not fear... Hashem takes my part," MEANING WITH THE COMPLETE NAME OF YUD HEI VAV HEI, with a name that is not missing in it VAV-HEI, a name that is holy. Man is mentioned with this FULL name, SINCE THE MOCHIN DO NOT RESIDE EXCEPT WITH THE FULL NAME, AS MENTIONED.

263. He said, "What can a man do to me?" WHICH IS THE DESCRIPTIVE NAME OF THE EXPANSION OF THE MOCHIN, AS MENTIONED ABOVE, so this is ITS MEANING. We have learned that all these holy Sfirot of the King that were established with shapes, THAT IS, THAT THE MOCHIN FLOW THROUGH THEM, are referred to as man, who is the general form including all FORMS. THE THREE FORMS - LION, OX, EAGLE - ARE COMPRISED IN THE FORM OF MAN. THAT IS THE SECRET OF MALCHUT THAT COMPRISES IN IT ALL THE THREE COLUMNS. CONSEQUENTLY, THE UNION OF THE THREE MOCHIN - CHOCHMAH, BINAH AND DA'AT, WHICH CORRESPOND TO LION, OX, EAGLE - ARE ONLY IN THE FORM OF MAN. THEREFORE, IT IS CONSIDERED AS THE SIX ENDS IN THE MOCHIN OF CHOCHMAH, BINAH AND DA'AT, SINCE THE MALCHUT IS THE FEMALE LIGHT THAT ILLUMINATES ONLY FROM BELOW UPWARDS. THAT IS THE SECRET OF THE SIX ENDS OF THE MOCHIN. What emanates FROM THE MOCHIN, THAT IS, WHAT IS CONCEIVABLE TO THE LOWER ONES, is referred to as the Holy Name, SINCE NAME IS EXPLAINED AS CONCEPTION. The sheath, THAT IS THE SECRET OF MALCHUT REFERRED TO AS SHEATH, and what it contains, WHICH ARE THE MOCHIN, are called Yud Hei Vav Hei and are called man. That is the whole of the sheath together with its content.

264. Those nine Corrections that David said here were in order to subdue his enemies. Whoever holds on to the beard of the King and honors Him with the utmost honor, the King will oblige and do for him all that he desires from the King. HE ASKS: What is the reason THAT THERE IS A NEED TO HOLD on to the beard and not to his body? HE REPLIES: It is because the body follows after the beard, SINCE ALL THE LIGHTS OF THE BODY GET DRAWN FROM THE BEARD, BUT the beard does not follow the body. CONSEQUENTLY, WHEN YOU ARE ATTACHED TO THE BEARD YOU ARE ALSO ATTACHED TO THE BODY, BUT WHEN ONE IS ATTACHED TO THE BODY HE IS NOT YET ATTACHED TO THE BEARD.

265. There are two ways to count THE NINE CORRECTIONS OF THE BEARD IN THE VERSES OF: "OUT OF MY DISTRESS." The first is as we already said, THAT "OUT OF MY DISTRESS I CALLED UPON YAH" IS THE FIRST DESCRIPTION AND "YAH ANSWERED ME WITH LIBERATION" IS THE FOURTH DESCRIPTION THAT IS REFERRED TO IN OUR PRESENT ACCOUNT AS: "WHAT CAN A MAN DO TO ME?" The second IS THE ACCOUNT BEFORE US, OF WHICH "out of my distress I called upon Yah," is the first CORRECTION. The second is: "Yah answered me with liberation"; the third is: "Hashem is on my side; I will not fear" and the fourth is: "What can man do to me?" The fifth is "Hashem takes my part"; the sixth is: "Therefore I shall gaze upon those who hate me"; the seventh is: "It is better to take refuge in Hashem"; the eighth is: "Than to put confidence in man" and the ninth is: "It is better to take refuge in Hashem than to trust in princes."

262. וְתָנָא, כְּתִיב מִן הַמִּצַּר קִרְאתִי יְהוָה עֲנֵנִי בְּמִרְחָב יְהוָה, תְּרִי זְמַנִּי יְהוָה יְהוָה, לְקַבֵּל תְּרִי עֲלֵעוּי, דְּשַׁעְרֵי אֲתֵאֲחָדֵן בְּהוּ. וּמִדְּחָמָא דְּשַׁעְרֵי אֲתַמְשַׁכְּאֵן וְתַלְיִין, שְׂאֵרֵי וְאָמַר יְיָ לִי לֹא אִירָא. יְיָ לִי בְּעוֹזְרֵי. בְּשִׁמְא דְּלֹא חֶסֶד. בְּשִׁמְא דְּהוּא קְדִישָׁא. וּבְשִׁמְא דְּא, אֲדַבְּר אָדָם.

263. וּמַה דְּאָמַר מַה יַעֲשֶׂה לִי אָדָם, הֲכִי הוּא. דְּתַנָּא כָּל אֵינּוֹן כְּתָרִין קְדִישִׁין דְּמַלְכָּא, כִּד אֲתַתְּקִין בְּתַקּוּנּוּי. אֲתַקְרוּן אָדָם. דְּיוֹקְנָא דְּכֻלִּיל כֻּלָּא. וּמַה דְּמַשְׁלָפָא בְּהוּ, אֲתַקְרִי שְׁמָא קְדִישָׁא. וְתַעֲרָא וּמַה דְּבִיָּה, אֲתַקְרִי יְרוּד', וְאֲתַקְרִי אָדָם בְּכֻלָּל דְּתַעֲרָא, וּמַה דְּבִיָּה.

264. וְאֵלִין תְּשַׁעָּה תְּקוּנִין דְּאָמַר דְּוֹד הַכָּא, לְאַכְנַעָּא שְׁנָאוּי בְּגִין דְּמָאן דְּאֲחִיד דְּיוֹקְנָא דְּמַלְכָּא, וְאֹקִיר לִיָּה בְּיֻקִּירוּ עֲלָאָה, כָּל מַה דְּבַעֵי מִן מַלְכָּא. מַלְכָּא עֲבִיד בְּגִינִיָּה. מ"ט דְּיוֹקְנָא, וְלֹא גּוּפָא. אֲלֹא גּוּפָא אֲזִיל בְּתַר דְּיוֹקְנָא, וְדִיֻּקְנָא לֹא אֲזִיל בְּתַר גּוּפָא.

265. וּבְתָרֵי גּוּוּנֵי אֲתֵי הָאֵי חוּשְׁבָּנָא, חַד כְּדַקְאֲמַרְן. תְּרִין: מִן הַמִּצַּר קִרְאתִי יְהוָה, חַד. עֲנֵנִי בְּמִרְחָב יְהוָה, תְּרִי. ה' לִי לֹא אִירָא, תֵּלַת. מַה יַעֲשֶׂה לִי אָדָם, אַרְבַּע. ה' לִי בְּעוֹזְרֵי, חֲמִשׁ. וְאֵנִי אֲרָאָה בְּשׁוֹנְאֵי, שִׁיתָא טוֹב לְחִסוֹת בְּה', שְׁבַעָה. מִבְּטוּחַ בְּאָדָם, תְּמַנְיָא. טוֹב לְחִסוֹת בֵּינִי מִבְּטוּחַ בְּנַדְיָבִים תְּשַׁעָּה.

266. HE ASKS: THE FIRST SHAPE THAT IS REFERRED TO, "Out of my distress I called upon Yah," what does it say, WHY IS IT CALLED THAT? HE REPLIES: All that David said here, MEANING THE REST OF THE EIGHT BEARD CORRECTIONS, he said about this Correction of the beard, THE FIRST ONE, "Out of my distress (lit. 'straight') I called upon Yah," that is, from the place where the beard begins to spread out, which is a narrow area above and in front of the ear openings below the hair of the head. THIS MEANS THAT AT THESE POINTS, THE HAIRS ARE SHORT AND THE AREA IS NARROW THAT POINTS OUT THE ASPECT OF JUDGMENT THAT EXISTS IN THE BEARD, WHICH IS THEREFORE REFERRED TO AS: "THE STRAIGHT." This is why he says Yud-Hei Yud-Hei twice, MEANING IN THE FIRST CORRECTION AND THE SECOND, BEFORE THE BEARD STARTS TO WIDEN, SINCE YUD-HEI POINTS OUT THAT THE NAME IS DEVOID OF VAV-HEI. However, in the area where the beard spreads out, where it drops from the ears and begins to widen, MEANING IN THE THIRD CORRECTION, he says, "Hashem is on my side; I will not fear." THAT IS THE COMPLETE NAME - YUD HEI VAV HEI - because that is an area that is not narrow. CONSEQUENTLY, ALL THE CORRECTIONS FOLLOW TO SWEETEN THE JUDGMENT IN THE FIRST CORRECTION, IN WHICH THE NAME IS NOT COMPLETE. David required all these CORRECTIONS in order to subdue kings and nations beneath him, through the glory of this beard.

267. We have learned in the hidden book that whoever sees in his dream his hand holding on to the beard of an important person, or extending his hand TO HOLD ON to it, he should be aware that he is in union with the ones above. He will throw under him all those who distress him, SINCE THE BEARD INDICATES THE SUBDUING OF ENEMIES AND WHOLENESS, AS MENTIONED ABOVE. We have learned that the supernal beard gets established with nine Corrections, which is the beard in Zeir Anpin that gets established in nine Corrections SINCE THE BEARD IN ARICH ANPIN GETS RESTORED IN THIRTEEN CORRECTIONS.

268. The first Correction: The hair is shaped from above and grows out in front of the ear openings underneath the locks OF HEAD HAIR that hang over the ears. The hair descends strand by strand to the top of the mouth. We have learned that all these hairs in the beard are harder than all the strands in the locks of head hair. The head hairs are long, while those IN THE BEARD are not long. In head hairs, there are some that are smooth and some that are rough.

269. When the white hairs of Atik Yomin are drawn to the hair of Zeir Anpin, it is written: "Wisdoms cry aloud in the street (lit. 'outside')" (Mishlei 1:20). What is the meaning of: "outside"? That is in Zeir Anpin, WHICH VESTS THE NETZACH, HOD AND YESOD IN ARICH ANPIN THAT IS CONSIDERED THE OUTWARD ASPECT, SINCE ALL NETZACH, HOD AND YESOD ARE OUTWARD OF THIS BODY, to which two brains join, THE BRAIN OF ARICH ANPIN IN THE BRAINS OF ZEIR ANPIN OUTWARD OF ARICH ANPIN, ABOUT WHICH IS SAID "WISDOMS CRY ALOUD OUTSIDE."

270. HE ASKS: Two brains, how could you imagine this, SINCE IN ZEIR ANPIN ALONE THERE ARE THREE BRAINS? HE REPLIES: Therefore, just say four brains. Three brains are in Zeir Anpin existing in the three spherical cavities in the skull and one brain OF ARICH ANPIN rests in its station that includes WITHIN IT all three brains. From it there is a flow FROM ARICH ANPIN, balanced perfectly, continuously, into the white hair IN ARICH ANPIN to the three brains within Zeir Anpin.

266. מן המצר קראתי י"ה, מאי קא מיירי אלא דוד, כל מה דאמר הכא, על תקונא דדיקנא דא קאמר. מן המצר קראתי יה, מאתר דשאר דיקנא לאתפשטא, דהוא אתר דחיק, מקמי פתחא דאודנין מעילא, תחות שערי דרישא. ובג"כ אמר י"ה י"ה תרי זמני. ובאתר דאתפשט דיקנא, ונחית מאודנוי, ושאר דאתפשטא, אמר יי' לי לא אירא, דהוא אתר דלא דחיק וכל האי אצטריך וכו', דוד לאכנע תחותיה מלכין ועמין, בגין יקרא דדיקנא דא.

267. ותאנא בצנועותא דספרא, כל מאן דחמי בחלמיה דדיקנא דבר נש עלאה אחיד בידיה, או דאושט ידיה ליה. ינדע דשלים הוא עם עלאי, וארמיה תחותיה אינון דמצערין ליה. תנא, מתתקן דיקנא עלאה בתשעה תקונין, והוא דיקנא דזעיר אפין, בט' תקונין מתתקן.

268. תקונא קדמאה. מתתקן שפרא מעילא, ונמיק מקמי פתחא דאודנין, מתחות קוצי דתליין על אודנין, ונחתין שערי, נימין על נימין, עד רישא דפומא. תאנא, כל אליון נימין דבדיקנא, תקיפין יתיר מכל נימין דקוצין דשערי דרישא, ושערי דרישא אריכין, והגני לאו אריכין, ושערי דרישא, מנהון שעיעי, ומנהון קשוישין.

269. ובשעתא דאתמשכן שערי חוורי דעתיק יומין, לשערי דזעיר אפין, כתיב, חכמות בחוץ תרנה. מאי בחוץ. בהאי זעיר אפין. דמתחברן תרי מוחי.

270. תרי מוחי ס"ד. אלא אימא ארבע מוחי. תלת מוחי דהוו בזעיר אפין, ואשתכחו בתלת חללי דגולגלתא דרישא. וחד מוחא שקיט על בורייה, דכליל כל תלת מוחי. דאתמשך מניה משיכן כלילן שקילן, בשערי חוורי. להאי זעיר אפין לתלת מוחי דביה.

271. Four brains exist in Zeir Anpin, WHICH ARE CHOCHMAH AND BINAH, THE RIGHT OF DA'AT AND THE LEFT OF DA'AT. AS A RESULT OF THE BRAIN ILLUMINATION IN ARICH ANPIN TO HIS THREE BRAINS, HIS THREE BRAINS DIVIDE UP TO FOUR. As a result of these, the four portions, written in Tefilin, are completed, SINCE THE FOUR CHAPTERS IN THE TEFILIN ARE THE SECRET OF THE SURROUNDING LIGHT OF THE THREE BRAINS - CHOCHMAH, BINAH AND DA'AT - IN ZEIR ANPIN. DUE TO THE INCLUSION OF THE BRAIN OF ARICH ANPIN WITHIN THEM, THE BRAIN OF DA'AT IN ZEIR ANPIN IS SPLIT INTO TWO BRAINS, TO THE RIGHT AND TO THE LEFT, AND THAT COMPLETES THE FOUR CHAPTERS - THAT IS, FOUR BRAINS, since the Holy Name of Atik Yomin is included in them, Atik of Atikin, WHICH IS THE FIRST BRAIN THAT IS ARICH ANPIN, and that of Zeir Anpin, WHICH CONTAINS THREE BRAINS. This is the perfection of the Holy Name, as is written: "And all people of the earth shall see that You are called by the name of Hashem; and they shall be afraid of You" (Devarim 28:10). The name of Hashem is truly the name of Hashem, which are the boxes of the Tefilin, SINCE THE MOCHIN (LIT. 'BRAINS') IS THE SECRET OF YUD HEI VAV HEI AND THE COMPARTMENTS OF THE BRAINS IS THE SECRET OF MALCHUT, REFERRED TO AS THE NAME OF HASHEM.

272. Therefore, SCRIPTURE SAYS: "Wisdoms cry aloud outside," WHICH ARE THE CHOCHMAH OF ZEIR ANPIN AND THAT OF ARICH ANPIN. They exist here IN ZEIR ANPIN, WHICH IS OUTSIDE OF ARICH ANPIN. The wisdom of Atik of Atiks, the most concealed of all concealed, is not available and is not prepared TO BE DISCOVERED, since it is wisdom concealed from all and is not describable. Since the four brains joined in Zeir Anpin, four springs flow forth from it to every direction, WHICH ARE FOUR BRAINS - CHOCHMAH, BINAH, THE RIGHT OF DA'AT AND THE LEFT OF DA'AT. THESE FOUR are separated by one spring that emanates to them all, THAT IS THE BRAIN OF CHOCHMAH, WHICH GOES OUT AND SPLITS INTO FOUR BRAINS, WHICH IS THE SECRET OF THE 32 PATHS OF WISDOM THAT ARE REVEALED TO THE LOWER GRADES. Therefore, there are four BRAINS IN CHOCHMAH OF ZEIR ANPIN DUE TO THE REASON THAT CHOCHMAH OF ARICH ANPIN IS INCLUDED IN THEM, SO THAT THEY WILL BE BESTOWED BY HIM UPON THE LOWER GRADES SINCE IN THE CONCEALED BRAIN, FROM ITS LOCATION, NOTHING AT ALL IS REVEALED. THEREFORE, THE VERSE SAYS: "WISDOMS CRY ALOUD OUTSIDE," SINCE ONLY ON THE OUTSIDE IN THE PLACE OF ZEIR ANPIN WILL THEY SING JOYOUSLY - THAT IS, BE REVEALED.

273. We have learned this Chochmah that is a combination of four, MEANING THE BRAIN OF CHOCHMAH IN ZEIR ANPIN, is drawn through the hairs OF ZEIR ANPIN that hang wave upon wave. All are rough and coarse and are drawn and go forth, each to its own direction. A thousand of thousands and ten thousand of tens of thousands are hanging, some of them without number. This is what it says, "His locks are wavy" (Shir Hashirim 5:11), wave upon wave. All are too heavy and coarse to join, similar to a hard flint, and like that stone that is strong and sturdy until holes and streams under the hair are caused, and strong currents continue forth in each side and every direction. Since these hairs are black and dark, it is written about them: "He uncovers deep things out of darkness, and brings out to light the shadow of death" (Iyov 12:22).

274. We have learned that the hairs in the beard are rougher than the head hair because the BEARD HAIRS alone are available and explainable. CONSEQUENTLY, they are harsher in their ways.

271. ומשתכחן ארבע מוחי בהאי זעיר אפין. בגין כך אשתלימו ארבע פרשיות דכתיבין בתפילין, דאתכליל בהו שמא קדישא דעתיק יומין, עתיקא דעתיקין, וזעיר אפין. דהאי הוא שלימותא דשמא קדישא. דכתיב, וראו כל עמי הארץ כי שם יי' נקרא עליך ויראו ממך. שם יי'. שם יי' ממש, דאינון ארבע רהיטי בתי דתפילין.

272. ובג"כ, חכמות בחוץ תרנה. דהכא משתכחין. דהא עתיקא דעתיקין, סתימא דסתימין, לא אשתכח, ולא זמין חכמתא דיליה, משום דאית חכמתא סתימא דכלא ולא אתפרש. ובגין דאתחברו ארבעה מוחין בהאי זעיר אפין. אתמשכן ארבע מבוועין מניה לארבע עיבר, ומתפרשן מחד מבוועא, דנפיק מכלהו. ובג"כ אינון ארבע.

273. ותאנא, האי חכמתא דאתכלילא בארבע, אתמשכא בהני שערי, דאינון תליין תלין על תלין. וכלהו קשיין ותקיפין, ואתמשכו ונגידו כל חד לסטרוי. ואלף אלפין ורבוא רבבן תליין, מנייהו דליתיהון בחושבנא. הה"ד, קווצותיו תלתלים. תלי תלים. וכלהו קשיין ותקיפין לאתחברא, בהאי חלמיש תקיף. וכהאי טנרא דאיהי תקיפא. עד דעבדין נוקבין ומבוועין מתחות שפרא, ונגדין מבוועין תקיפין לכל עיבר ועיבר לכל סטר וסטרו. ובגין דהני שערי אוכמי וחשוכן, כתיב מגלה עמוקות מני חשך ויוצא לאור צלמות.

274. ותנא, הני שערי דדיקנא תקיפין משאר שערי דרישא, משום דהני בלחודייהו מתפרשן ומשתכחן, ואינון תקיפין באורחיהו.

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275. HE ASKS: Why are they harsh? If you will say because all pertain to judgment, it is not so, for mercy ALSO exists in these forms. When the thirteen springs of oil come down, THAT IS THIRTEEN BEARD CORRECTIONS OF ARICH ANPIN THAT DESCEND DOWN TO THE BEARD in Zeir Anpin, they all pertain to mercy. IF SO, WHY ARE THEY HARSH?

276. HE REPLIES: We have learned that all the beard hairs are rough. What is the explanation? It is because all these of mercy - THAT IS, THE ONES THAT DRAW FROM THE CENTRAL COLUMN, WHICH IS COMPASSION - must be harsh in order to subdue THE LEFT COLUMN, WHICH IS judgment, AND TO JOIN HIM IN THE RIGHT. All these which pertain to judgment, MEANING THE ONES DRAWN FROM THE LEFT COLUMN, WHICH ARE HARSH JUDGMENTS, are ESSENTIALLY harsh. They need to be harsh from the two directions, BOTH FROM THE COMPASSIONATE SIDE AND FROM THE JUDGMENTAL SIDE. When the world requires mercy, THOSE HAIRS OF compassion FROM THE CENTRAL COLUMN are strong and overcome judgments, BECAUSE THEY UNITE THE LEFT WITH THE RIGHT COLUMN, WHICH IS CHASSADIM, AND THE BRAINS THAT ARE COMPASSIONATE GET REVEALED. When the world requires judgment, DURING THE ILLUMINATION OF CHOCHMAH THAT DOES NOT ILLUMINATE EXCEPT WITH THE EXPOSITION OF JUDGMENT, the judgment is then strong and overcomes compassion. Therefore, they need to be harsh on both sides. When compassion is required, the hairs that are mercy stand up and the beard is seen in these hairs. THE OTHERS ARE NOT VISIBLE and everything happens according to compassion. When justice is needed, the beard is seen ONLY in these hairs OF JUSTICE AND THE OTHERS ARE NOT VISIBLE. And everything, EITHER MERCY OR JUSTICE, prevails through the beard.

277. When the holy white beard OF ARICH ANPIN gets revealed, all these and all these shine and bathe IN THE CHASSADIM OF THE BEARD IN ARICH ANPIN. This is similar to someone who bathes from the deep river from THE MURKINESS that was in it, MEANING FROM THE JUDGMENTS. Everything exists with compassion and the judgment does not exist. When all these nine BEARD CORRECTIONS illuminate together, they all bathe in mercy.

278. Therefore, Moses repeated for a second time THE ATTRIBUTES: "Hashem is longsuffering, and great in love" (Bemidbar 14:18), THAT IS IN THE PORTION OF SHELACH. However 'truth' is not said THERE, AS HE SAYS IN THE THIRTEEN ATTRIBUTES IN THE PORTION OF KI TISA. THAT IS because the secret of the matter is those nine Attributes, MEANING THE NINE CORRECTIONS OF THE BEARD IN ZEIR ANPIN. They illuminate from Atik Yomin to Zeir Anpin. When Moses said THE ATTRIBUTES the second time, IN THE PORTION OF SHELACH, he said nine Corrections, which are the Corrections of the beard that exist in Zeir Anpin, and descend from Atik Yomin and illuminate within him. Therefore, HE DID NOT MENTION IN THEM 'AND TRUTH', SINCE truth depends upon the Atika Kadisha, WHO IS THE SECRET OF THE SEVENTH OF THE THIRTEEN CORRECTIONS OF THE BEARD IN ARICH ANPIN, WHICH IS THE SECRET OF THE BRIGHTENING OF THE FACE IN ARICH ANPIN. WHEN HE ONLY RECEIVED NINE CORRECTIONS FROM THE ATIK, Moses did not say, 'and truth', SINCE THIS CORRECTION OF THE ATIK IS NOT SHINING WITHIN HIM AT PRESENT.

275. אָמאי תְּקִיפִין. אי תִּימָא, מְשׁוּם דְּכָלְהוּ דִּינָא, לָאוּ דְּכִי, דְּהָא בְּתַקּוּנִין אֲלִין אֲשַׁתְּכּוּ רַחְמִי. וּבְשַׁעְתָּא דְּנַחְתִּין תְּלִיסַר מְבוּעֵי נְהָרֵי דְּמִשְׁחָא, אֲלִין כְּלָהוּ רַחְמִי.

276. אֵלָא תְּאָנָא, כָּל הָנִי שְׁעָרֵי דְּדִיקְנָא, כְּלָהוּ תְּקִיפִין. מ"ט. כָּל אֵינוֹן דְּרַחְמִי, בְּעֵינִין לְמַהוּי תְּקִיפִין. לְאַכְפֵּינָא לְדִינָא. וְכָל אֵינוֹן דְּאֵינְהוּ דִּינָא, הָא תְּקִיפִין אֵינוֹן. וּבִין כֶּךָ וּבִין כֶּךָ בְּעֵינִין לְמַהוּי תְּקִיפִין, מִתְרִין סְטְרִין. כִּד בְּעֵי עֲלָמָא רַחְמִין, רַחְמֵי תְּקִיפִין וְנִצְחִין עַל דִּינָא. וְכִד בְּעֵי דִּינָא, דִּינָא תְּקִיפָה, וְנִצְחָא עַל רַחְמֵי. וּבג"כ בְּעֵינִין לְמַהוּי תְּקִיפִין מִתְרִין סְטְרִין, דְּכִד בְּעוּ רַחְמֵי, שְׁעָרֵי דְּאֵינוֹן בְּרַחְמֵי, קִינִימִין וּמִתְחַזֵּיא דִּיקְנָא בְּאֵינוֹן שְׁעָרֵי, וְכָלָא הוּוּ רַחְמֵי. וְכִד בְּעֵינָא דִּינָא, אֲתַחַזֵּיא דִּיקְנָא בְּאֵינוֹן שְׁעָרֵי. וְכָלָא אֲתַקִּים בְּדִיקְנָא.

277. וְכִד אֲתַגְלִינָא דִּיקְנָא קְדִישָׁא חוּרָא, כָּל הָנִי וְכָל הָנִי מִתְנַהֲרִין וּמִסְתַּחֲיִין, כְּמָאן דְּאֲסַתְּחֵי בְּנַהֲרָא עֵמִיקָא מִמָּה דְּהוּה בֵּיה. וְאֲתַקִּימוּ כְּלָהוּ בְּרַחְמֵי, וְלִית דִּינָא אֲשַׁתְּכּוּ, וְכָל הָנִי תְּשַׁעָה כִּד נְהָרִין כְּחָדָא, כְּלָהוּ אֲסַתְּחִין בְּרַחְמֵי.

278. וּבג"כ אָמַר מֹשֶׁה זְמַנָּא אַחְרָא, יְיָ אֲרַךְ אַפְּיִם וְרַב חֶסֶד. וְאֵלוּ אָמַת לָא קְאָמַר. מְשׁוּם דְּרִזָּא דְּמִלָּה, אֵינוֹן תְּשַׁעָה מְכִילִן דְּנַהֲרִין מַעַתִּיק יוֹמִין לְזַעִיר אַפִּין. וְכִד אָמַר מֹשֶׁה תְּנִינָא, תְּשַׁעָה תְּקוּנִין אָמַר. וְאֵינְהוּ תְּקוּנֵי דִּיקְנָא דְּמִשְׁתַּכְּחֵי בְּזַעִיר אַפִּין, וְנַחְתִּין מַעַתִּיק יוֹמִין וְנַהֲרִין בֵּיה. וּבג"כ אָמַת תְּלִינָא בְּעַתִּיקָא, וְהִשְׁתָּא לָא אָמַר מֹשֶׁה וְאָמַת.

279. We have learned that the hairs of Zeir Anpin are all rough, wave upon wave, and are not smooth AS THE HAIR OF ARICH ANPIN. I see that three brains exist there in the three spaces and illuminate from the concealed brain IN ARICH ANPIN. The brain of Atik Yomin, THAT IS THE CONCEALED BRAIN, is quiet and resting like fine wine upon its sediments. AS THOSE SEDIMENTS DO NOT SPOIL THE WINE, BUT QUITE THE OPPOSITE, THEY FORTIFY IT, SO TOO THE JUDGMENTS IN THE CONCEALED BRAIN ARE NOT JUDGMENTS THAT WOULD EVEN SLIGHTLY DIMINISH THE CONCEALED BRAIN IN ITS OWN ESSENCE, TO THE CONTRARY, THEY STRENGTHEN IT. THEREFORE, the hairs OF ARICH ANPIN are all smooth and polished in fine oil and it is written: "And the hair of whose head was like the pure wool" (Daniel 17:9).

280. Those of Zeir Anpin are rough yet not so hard, since all are hanging up and not twisted. Therefore, the wisdom continues to flow THROUGH THEM. THIS IS THE ILLUMINATION OF CHOCHMAH FROM BINAH THAT RETURNS TO CHOCHMAH, WHICH IS THE SECRET OF THE 32 PATHS OF CHOCHMAH THAT IS THE SECRET OF THE BINAH OF CHOCHMAH. FOR THIS CHOCHMAH DOES NOT FLOW EXCEPT THROUGH JUDGMENTS; THEREFORE, THE HAIRS NEED TO BE ROUGH. But this is not so for Chochmah of Chochmah, THAT IS, CHOCHMAH OF OR YASHAR (LIT. 'DIRECT LIGHT') IN ITS OWN ESSENCE, which is silent and quiet, IN THE CONCEALED BRAIN OF ARICH ANPIN. We have learned that there is nobody who could fathom the brain of Atik Yomin, except Himself, and it is written: "Elohim understands its way, and He knows its place" (Iyov 28:23). This is said only OF CHOCHMAH of Zeir Anpin THAT IS REVEALED, AND NOT OF CHOCHMAH OF ARICH ANPIN THAT IS CONCEALED AND IS NOT REVEALED AT ALL. Rabbi Shimon said: Blessed is my son to the Holy One, blessed be He, in this world and in the World to Come.

34. The second and third of the nine Corrections of Zeir Anpin

Rabbi Aba describes the second Correction as meaning several things: it is like a dominating, great, beautiful and mighty man; it is mercy; it is truth. He talks a good deal about Chesed in various contexts; we learn that the third Correction is "and abundant in Chesed."

281. The second Correction: The hairs leave and ascend from the beginning of the mouth to the other side of the mouth opening, THAT IS, FROM ONE END TO THE OTHER END ABOVE THE UPPER LIP. They descend under the mouth, BELOW THE LOWER LIP, FROM THE BEGINNING to the other end, AND strands upon strands descend in a beautiful shape.

282. RABBI SHIMON SAID TO RABBI ABA: Rise Rabbi Aba. Rabbi Aba stood up, opened by saying: When this Correction is established with the Correction of the King, IT IS like a ruling, great, handsome and mighty man. This is what is written: "Great is our Master, and of great power" (Tehilim 147:5). When He was established with the formation of the precious holy beard OF ARICH ANPIN and looks at it, THIS CORRECTION is called by His light: "El, merciful..." (Shemot 34:6). THAT IS WHEN THE THIRTEEN BEARD CORRECTIONS IN ARICH ANPIN SHINE UPON THE NINE BEARD CORRECTIONS IN ZEIR ANPIN. THEN HIS SECOND CORRECTION IS CALLED BY THE NAME MERCIFUL. This second Correction is established by another of the Corrections OF THE BEARD OF ZEIR ANPIN and it is called: "and truth" (Shemot 34:6), WHICH IS THE SEVENTH CORRECTION OF THESE BEARD CORRECTIONS IN ZEIR ANPIN. His face shines, MEANING THAT IT THEN CONTAINS THE FIRST THREE SFIROT, WHICH ARE THE SECRET OF: "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1).

279. תָּנָא, שְׁעָרֵי דְרִישָׁא דְזַעִיר אֲפִין, בְּלֵהוּ קְשִׁישִׁין, תְּלִין עַל תְּלִין. וְלֹא שְׁעִיעִין. דְּהָא חֲמִינָא דְתַלְתָּ מוּחֵי בְתַלְתָּ חֲלָלִי מִשְׁתַּבְּחִין בֵּיהּ, וְנִהְרִין מִמוּחָא סְתִימָא. וּמְשׁוּם דְמוּחָא דְעֵתִיק יוֹמִין, שְׁקִיט וְשָׂכִיךְ בְּחֶמֶר טַב עַל דּוֹרְדֵייהּ, שְׁעָרוֹ בְּלֵהוּ שְׁעִיעִין, וּמְשִׁיחִין בְּמִשְׁחָא טַב. וּבג"כ בְּתֵיב, רֵאשֵׁה כְּעֶמֶר נְקָא.

280. וְהָאֵי דְזַעִיר אֲפִין, קְשִׁישִׁין וְלֹא קְשִׁישִׁין. דְּהָא בְּלֵהוּ תְּלִין וְלֹא מִתְקַמְטִין, וּבג"כ חֲכַמְתָּא נְגִיד וְנִפְיָא. אֲבָל לֹא חֲכַמְתָּא דְחֲכַמְתָּא, דְּאִיהִי שְׂכִיבָא וְשְׁקִיטָא. דְּהָא תְּנִינָא דְלִית דְיַדַּע מוּחִיהּ דְעֵתִיק יוֹמִין, בַּר אִיהוּ. וְהָאֵי דְכְּתִיב אֱלֹהִים הִבִּין דְרַבָּה וְהוּא יָדַע אֶת מְקוּמָהּ, בְּזַעִיר אֲפִין אֲתַמַּר. אָמַר רַבִּי שְׁמַעוֹן, בְּרִיךְ בְּרִי לְקוּדְשָׁא בְרִיךְ הוּא, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֲתִי.

281. תְּקוּנָא תְּנִינָא. נְפִיק שְׁעָרָא, וְסָלִיק מְרִישָׁא דְפּוּמָא, עַד רִישָׁא אַחְרָא דְפִתְחָא דְפּוּמָא, וְנַחֲתַת מִתַּחוֹת פּוּמָא, עַד רִישָׁא אַחְרָא, גִּימִין עַל גִּימִין, בְּתְּקוּנָא שְׁפִיר.

282. קוּם רַבִּי אַבָּא. קָם ר' אַבָּא, פְּתַח וְאָמַר, בַּד תְּקוּנָא דְרִיקְנָא דָּא מִתְתַּקֵּן בְּתְּקוּנָא דְמַלְכָּא, כְּגַבְרַת תְּקִיף שְׁפִיר לְמַחְזִי, רַב וְשְׁלִיט, הֵה"ד גְּדוּל אַדוּנִינּוּ וְרַב כַּח. וְכַד אֲתַבְּסֵם בְּתְּקוּנָא דִיקְנָא וְיִקְרָא קְדִישָׁא, וְיִשְׁגַּח בֵּיהּ, אֲקָרִי בְנֵהִירוֹ דִּילֵיהּ, אֵל רַחוּם וְגו'. וְהָאֵי תְּקוּנָא תְּנִינָא אֲתַתְּקֵן, כַּד נִהִיר בְּנֵהִירוֹ דְעֵתִיק יוֹמִין, אֲקָרִי רַב חֶסֶד. וְכַד מִסְתַּבְּלִי דָּא בְּרָא, אֲתַקְרִי בְּתְּקוּנָא אַחְרָא וְאַמֶּת. דְּהָא נִהִירוֹ אֲנַפִּיהּ.

283. We have learned that this Correction should have been called "pardons iniquity" (Michah 7:18), similar to THE SECOND CORRECTION OF the Atika Kadisha, WHICH MEANS THAT BINAH FORGIVES THE INIQUITY OF MALCHUT, SINCE IT WAS DIMINISHED THROUGH IT FROM THE FIRST THREE SFIROT IN ORDER TO FORGIVE THE TRANSGRESSION, IN THE THIRD CORRECTION, MEANING TO SWEETEN THE JUSTICE OF MALCHUT REFERRED TO AS TRANSGRESSION. However, due to the path that departs HERE in the third Correction, under the two nose openings where tiny rough hairs fill in this path, AND IS NOT CLEAR OF HAIR, LIKE THE THIRD CORRECTION IN ARICH ANPIN, THEREFORE, it is not called here "pardons iniquity, and forgives the transgression" (Ibid.). It prevails somewhere else; THAT IS, IN THE FOURTH CORRECTION.

284. We have learned that Shin-Ayin-Hei (=375) Chassadim are included in the Chesed of Atik Yomin, WHICH IS THE MEANING OF: "BUT TO CAIN AND HIS OFFERING HE HAD NO RESPECT (HEB. SHA'AH - SHIN AYIN HEI)" (BERESHEET 4:5). FOR HE DID NOT DESERVE THESE CHASSADIM OF ATIK YOMIN and all are referred to as Chassadim of old, as is written: "Where are your former oaths of steadfast love (Heb. Chassadim)" (Tehilim 89:50). All are comprised in Chesed of the Atika Kadisha, who is concealed from all. And the Chesed of Zeir Anpin is referred to as Chesed of the world (everlasting Chesed).

285. In the hidden book, he calls the Chesed of old of Atik Yomin: "And abundant in love (Heb. Chesed)" (Shemot 34:6). In Zeir Anpin, CHASSADIM ARE simply REFERRED TO AS Chesed. Thus, it is written here IN THE THIRD CORRECTION OF ZEIR ANPIN: "And abundant in Chesed," SINCE THE FIRST CORRECTION IS "LONG" AND THE SECOND CORRECTION IS "SUFFERING." THE THIRD CORRECTION IS: "AND ABUNDANT IN CHESED" AS MENTIONED, SINCE HE RECEIVES HERE FROM THE ORIGINAL CHASSADIM OF ARICH ANPIN AND IS ALSO REFERRED TO AS ABUNDANT IN CHESED. It is written: "Keeping troth to thousands" (Ibid.) simply AND IT IS NOT WRITTEN: 'AND ABUNDANT IN CHESED', SINCE HE SPEAKS THERE OF CHESED OF ZEIR ANPIN HIMSELF, WHICH IS REFERRED TO AS SIMPLY CHESED. We have explained that "abundant in Chesed" OF ARICH ANPIN leans towards Chesed OF ZEIR ANPIN, to illuminate to Him and light the candles, MEANING THE SFIROT OF ZEIR ANPIN.

286. We have learned about this path that descends under the two nose openings OF ZEIR ANPIN. Narrow hair occupies that path, which is not referred to as "forgives (lit. 'passes over') the transgression," since there is no room to pass over THE TRANSGRESSION. This is due to two reasons: Because of the hair that occupy that path, it is a difficult passage for the passing OF CHOCHMAH THERE and because the passage of that path goes down only to the beginning of the mouth and no further.

287. Therefore, it is written: "His lips like roses" (Shir Hashirim 5:13), which is red like roses, "dropping flowing myrrh" (Ibid.), which is deep red, WHICH IS JUSTICE. This path here, ABOVE THE LIPS, did not get firmly established in two manners, AS MENTIONED. THEREFORE, JUDGMENT IS APPARENT ON THE LIPS, THE MEANING OF THE RED HUE. From here, whoever wishes to frighten HIS FRIEND IN AN EXTRAORDINARY MANNER strikes twice with his hand on that path.

283. וְתַנְיָא, נוֹשָׂא עוֹן אֶתְקָרִי דְּאֵתְקוֹנָא תְּנִינָא, כְּגוּוֹנָא דְּעֵתִיקָא קְדִישָׁא. אֲבָל מְשׁוּם הֵהוּא אֹרְחָא דְּנִפְיָק, בְּתַקוֹנָא תְּלִיתָא תַּחַת תְּרִין נֹקְבִין דְּחוֹטְמָא, וְשַׁעְרֵין תְּקִיפִין זְעִירִין מְלִינִין לְהֵהוּא אֹרְחָא. לֹא אֶתְקָרוּן הֵכָא נוֹשָׂא עוֹן וְעוֹבֵר עַל פְּשַׁע, וְאֶתְקִימוּ בְּאֶתֶר אַחֲרָא.

284. וְתַנְיָא, תְּלַת מָאָה וּשְׁבַעִין וְחֲמֵשׁ חֲסָדִים, כְּלִילָן בְּחֶסֶד דְּעֵתִיק יוֹמִין, וּכְלָהוּ אֶקְרוּן חֲסָדֵי קְדָמָי. דְּכִתִּיב, אֵיךְ חֲסָדֵיךְ הָרָאשׁוֹנִים. וּכְלָהוּ כְּלִילָן בְּחֶסֶד דְּעֵתִיקָא קְדִישָׁא, סְתִימָא דְּכָלְא. וְחֶסֶד דְּזַעִיר אֶפִּין אֶקְרִי חֶסֶד עוֹלָם.

285. וּבְסִפְרָא דְּצְנִיעוּתָא, קְרִי בֵּיהַ לְחֶסֶד קְדָמָא דְּעֵתִיק יוֹמִין רַב חֶסֶד. וּבְזַעִיר אֶפִּין, חֶסֶד סְתָם. וּבְג"כ כְּתִיב הֵכָא, וְרַב חֶסֶד. וּכְתִיב, נוֹצֵר חֶסֶד לְאַלְפִים סְתָם. וְאוֹקִימָנָא, הָאֵי רַב חֶסֶד, מִטָּה כְּלָפֵי חֶסֶד, לְנִהְרָא לֵיהַ, וְלֹאֲדַלְקָא בּוֹצִינֵי.

286. דְּתַנְיָא הָאֵי אֹרְחָא דְּנִחִית תַּחַת תְּרִין נֹקְבִין דְּחוֹטְמָא, וְשַׁעְרֵין זְעִירִין מְלִינִין לְהֵהוּא אֹרְחָא, לֹא אֶקְרִי הֵהוּא אֹרְחָא עוֹבֵר עַל פְּשַׁע, דְּלִית אֶתֶר לְאַעְבְּרָא לֵיהַ בְּתַרֵּי גּוּוֹנֵי. חֵד מְשׁוּם שַׁעְרֵי דְּאַשְׁתַּכַּח בְּהֵהוּא אֹרְחָא, הוּא אֶתֶר קְשִׁיא לְאַעְבְּרָא. וְחֵד, מְשׁוּם דְּנִחִית אֶעְבְּרָא דְּהֵהוּא אֹרְחָא עַד רִישָׁא דְּפּוּמָא, וְלֹא יִתִּיר.

287. וְע"ד כְּתִיב, שְׁפָתוֹתַי שׁוֹשְׁנִים, סוּמְקִין כּוֹרְדָא, נוֹטְפוֹת מוֹר עוֹבֵר, סוּמְקָא תְּקִיף, וְהָאֵי אֹרְחָא דְּהֵכָא, בְּתַרֵּי גּוּוֹנֵי וְלֹא אֶתְבַּסֵּם. מִכָּאן מֵאן דְּבַעֵי לְאַגְזָמָא, תְּרִי זְמַנֵּי בְּטַשׁ בִּידֵיהַ בְּהָאֵי אֹרְחָא.

35. The fourth of the nine Corrections of Zeir Anpin

Rabbi Aba says that this Correction is splendor and glory, and from it are suspended the vestments in which Zeir Anpin gets dressed, as He is

clothed in glory and majesty. These are the Corrections in which He was dressed and was established in the form of man.

288. The fourth Correction: The hairs grow and take form, rising and covering over his cheeks with firmly established offerings. This Correction is beautiful to behold. It is splendor and glory. We have learned the highest glory (Hod) goes out and is decorated and continues to take hold of his cheeks. It is referred to as the glory of the beard. From this glory and splendor are suspended the vestments in which ZEIR ANPIN gets dressed, which are the splendid vestments of the King, as is written: "You are clothed in glory and majesty" (Tehilim 104:1). These are the Corrections in which he was dressed and was established in the form of man, more than in any other form.

288. תְּקוּנָא רְבִיעָא נְמִיק שְׁעָרָא, וְאַתְתַּקֵּן, וְסָלִיק וְחָפִי בְעַלְעוּי, בְּתַקְרוּבְתָא דְבוֹסְמָא. הָאִי תְּקוּנָא יָאָה וְשִׁפּוּרָא, לְאַתְחֻזָּא הוּד וְהֶדֶר הוּא. וְתַנּוּא, הוּד עֲלָאָה, נְמִיק וְאַתְעֵטֵר וְנָגִיד לְאַתְאַחְדָּא בְעַלְעוּי, וְאַתְקֵרִי הוּד זְקָן. וּמַהֲאִי הוּד וְהֶדֶר, תְּלִיזִין אֲלִינן לְבוּשֵׁי, דְאַתְלַבֵּשׁ בְּהוּ, וְאַיְנוּן פּוּרְפּוּרָא יִקְרָא דְמַלְכָא. דְכַתִּיב הוּד וְהֶדֶר לְבִשְׁתָּ, תְּקוּנִין דְאַתְלַבֵּשׁ בְּהוּ, וְאַתְתַּקֵּן בְּהָאִי דְיוֹקְנָא דְאָדָם, יְתִיר מִכָּל דְיוֹקְנִין.

289. We have learned the glory OF THIS BEARD when it shone in the light of the upper beard OF ARICH ANPIN. It spread in the rest of the shining Corrections, MEANING ALSO IN THE FIFTH CORRECTION, which is: "pardons iniquity" (Michah 7:18) on this side and "forgives the transgression" (Ibid.) from that side. Therefore, it is written: "his cheeks" (Shir Hashirim 5:13). THAT INCLUDES BOTH THE HAIR ON THE CHEEKS, WHICH ARE THE FOURTH CORRECTION, AND BOTH APPLES THAT ARE CLEAR OF HAIR, WHICH ARE THE FIFTH CORRECTION. In the hidden book, this FOURTH CORRECTION is referred to as Hod, Hadar (lit. 'majesty') and Tiferet. Tiferet "forgives the transgression," as it says: "And it is his glory (Heb. Tiferet) to pass over a transgression" (Mishlei 19:11). However, we did not explain this Tiferet until the ninth Correction, as it says, "The glory (Tiferet) of young men is their strength" (Ibid. 20:29). IN THE NINTH CORRECTION, it is called Tiferet. Upon weighing, they are BOTH equal in weight. Rabbi Shimon said: You are worthy, Rabbi Aba, to be blessed by the Atika Kadisha, from whom all blessings emanate.

289. וְתַנּוּא הָאִי הוּד, כִּד אַתְנַהֵר בְּנִהִירוֹ דְדִיקְנָא עֲלָאָה, וְאַתְפָּשֵׁט בְּשַׁאֵר תְּקוּנִין נְהִירִין. הָאִי הוּא נוֹשֵׂא עוֹן מַהֲאִי גִיסָא, וְעוֹבֵר עַל פְּשַׁע מַהֲאִי גִיסָא. וּבַג"כ, לְחֻזּוֹ כְּתִיב. וּבְצַנִּיעוּתָא דְסַפְרָא אֲקֵרִי, הוּא וְהֶדֶר וְתַפְאֶרֶת. דְהָא תַפְאֶרֶת הוּא עוֹבֵר עַל פְּשַׁע, שְׁנֵאמֵר וְתַפְאֶרְתוֹ עוֹבֵר עַל פְּשַׁע. אֲבָל הָאִי תַפְאֶרֶת לֹא אֹקִימָנָא, אֲלָא בְתַקּוּנָא תְּשִׁיעָאָה, כִּד"א וְתַפְאֶרֶת בְּחֻזִּים כְּחָם. וְתַמְנן אֲקֵרִי תַפְאֶרֶת. וְכִד אַתְתַּקֵּל, בְּמַתְקֵלָא חֵד סְלִקִין. אָמַר ר"ש, יְאוּת אַנְתָּ רַבִּי אַבְבָּא, לְאַתְבָּרְכָא מַעֲתִיקָא קְדִישָׁא, דְכָל בְּרַכָּאן נְפָקִין מִנֵּיהּ.

36. The fifth Correction of the nine Corrections of Zeir Anpin

We learn that all the lights that illuminate from Arich Anpin are referred to as the original Chassadim, and due to these, all the everlasting Chassadim shine that are the Chassadim in Zeir Anpin. Thus His countenance shines upon the world and blesses it.

290. The fifth Correction: The hairs stop and two apples are visible, CLEAR OF HAIR, on either side, red like a red rose. They glow in 270 worlds. When these two apples shine the light of the two uppermost holy apples of the Atika, WHO IS ARICH ANPIN AND THAT ARE HIS SEVENTH CORRECTION, the red hue disappears and the white color appears. About this, it is written: "Hashem make His face shine upon you, and be gracious to you" (Bemidbar 6:25). When they are shining, the world gets blessed. When it gets red, it is written: "Hashem lift up His countenance to you" (Ibid. 26), meaning to say that HIS FACE will be gone and there will not be anger in the world. We have learned that all the lights that illuminate from the Atika Kadisha, MEANING FROM ARICH ANPIN, are referred to as the original Chassadim. Due to these FIRST CHASSADIM, all these everlasting Chassadim shine, WHICH ARE THE CHASSADIM IN ZEIR ANPIN.

290. תְּקוּנָא חֲמִישָׁאָה. פְּסִיק שְׁעָרָא, וְאַתְחֻזֵּן תְּרִין תַּפּוּחִין מִכָּאן וּמִכָּאן, סוּמְקָן בְּהָאִי וְרָדָא סוּמְקָא. וּמַתְלֵהֲטֵן בְּמַאתָן וְשִׁבְעִין עֲלָמִין, הֲגִי תְּרֵי תַפּוּחִין, כִּד נְהִרִין מְנִהִירוֹ דְתְּרִין תַּפּוּחִין קְדִישִׁין עֲלָיִן דְעֵתִיקָא, אַתְמַשְׁךְ סוּמְקָא, וְאַתִּי חִיּוּרָא. בְּהָאִי כְּתִיב, יְאֵר יי' פָּנָיו אֵלֶיךָ וַיְחַנֵּךְ. דְכִד נְהִרִין מַתְבָּרַךְ עֲלָמָא. וּבְשַׁעֲתָא דְאַתְעֵבְדוּ סוּמְקָא, כְּתִיב יֵשָׂא יי' פָּנָיו אֵלֶיךָ, כְּלוּמַר יִסְתַּלֵּק. וְלֹא יִשְׁתַּכַּח רוּגְזָא בְעֲלָמָא. תַּנּוּא, כְּלָהוֹן נְהוּרִין דְאַתְנַהֲרֵן מַעֲתִיקָא קְדִישָׁא, אַתְקֵרוּן חֲסָדֵי קְדָמָאִי. וּבְגִין אִיְנוּן, נְהִרִין כָּל אִיְנוּן חֲסָדֵי עוֹלָם.

37. The sixth Correction of Zeir Anpin

This is called one of the five edges of the beard, that depends on Chesed, and one must not destroy this Chesed by cutting it.

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291. The sixth Correction: The hairs go out like one string of hair around the beard, MEANING THE UPPERMOST AREA OF THE BEARD THAT CONTINUES TO THE CHEST, SIMILAR TO THE EIGHTH CORRECTION OF ARICH ANPIN. That is called one of the five edges of the beard, which depends on Chesed, and one must not destroy this Chesed, as we have learned. Therefore, it is written: "Neither shall you mar the corner of your beard" (Vayikra 19:27).

291. תְּקוּנַת שְׁתִּיתָאָה. נְפִיק שְׁעָרָא, כְּחַד חוּטָא, דְּשַׁעְרֵי בְּסַחְרֵינִיָּה דְּדִיקְנָא. פְּאֵת הַזֶּקֶן וְאִיהוּ חַד מִחַמְשׁ פְּאִין, דְּתַלְיִין בְּחֶסֶד, וְלֹא אֲבַעֵי לְחַבְלָא הַאי חֶסֶד, כְּמָה דְּאֶתְמַר. וּבְגִינֵי כֵךְ, לֹא תִשְׁחִית אֶת פְּאֵת זְקֵנְךָ כְּתִיב.

38. The seventh Correction of Zeir Anpin

Here we learn that the mouth is clear because the hairs do not hang over it. Rabbi Yehuda says that the hosts or watchers are invested from the breath that leaves the mouth. Also when the breath spreads out of the mouth many faithful prophets get invested with the breath, and all are called the mouth of Hashem. This Correction dominates over all the six that precede it.

292. The seventh Correction: The hairs do not hang over the mouth and the mouth is clear all around its sides. The hairs are situated in a proper setting surrounding it. Rise, Rabbi Yehuda. Rabbi Yehuda rose. He opened the discussion saying, "This matter is by the decree of the watchers" (Daniel 4:14). How many thousands of ten thousands get settled and exist through this mouth and depend upon it, and all are called mouth. This is what is written: "And all the hosts of them by the breath of His mouth" (Tehilim 33:6). From that breath that leaves the mouth they get invested.

292. תְּקוּנַת שְׁבִיעָאָה. דְּלֹא תַלְיִין שְׁעָרָא עַל פּוּמָא, וּפּוּמָא אֶתְפְּנֵי מְכַל סְטְרוּי, וְיִתְבִּין שְׁעָרִין בְּתַקְוָנָא סָחוּר סָחוּר לִיָּה. קוּם רַבִּי יְהוּדָה. קוּם רַבִּי יְהוּדָה, פְּתַח וְאָמַר, בְּגִזִּירַת עִירִין פְּתַגְמָא. כְּמָה אֶלְף רַבְּבָן מְתִישְׁבָן וּמְתַקְיָמָן בְּהַאי פּוּמָא, וְתַלְיִין מְנִיָּה, וְכִלְהוֹן אֶקְרוּן פֶּה. הַה"ד וּבְרוּחַ פִּי כָּל צַבָּאָם. וּמַהְוָא רוּחָא דְּנְפִיק מִפּוּמָא, מִתְלַבְּשָׁן.

293. All those that are outside are dependents of this mouth. Many faithful prophets get invested with the breath when it spreads out of this mouth, and all of them are called the mouth of Hashem. On the place where the breath exits, THAT IS THE MOUTH, nothing else gets blended with it there. All wait to get invested with that breath that leaves THE MOUTH. This Correction dominates over all the six CORRECTIONS THAT PRECEDE IT, since all prevail here and take hold. Therefore, the hairs are even around the mouth and the mouth itself is cleared FROM HAIR from all its sides. Rabbi Shimon said: Blessed are you to the Atika Kadisha.

293. כָּל אֵינוֹן דְּלִבְר, תַלְיִין מֵהַאי פּוּמָא. וּמַהְוָא פּוּמָא כַּד אֶתְפָּשֵׁת הַאי רוּחָא, מִתְלַבְּשָׁן בֵּיה כְּמָה נְבִיאֵי מְהִימְנָא, וְכִלְהוּ פֶּה יִי אֶתְקְרוּן. וּבְאֶתְרֵי דְּרוּחָא נְפִיק, לֹא אֶתְעַרְבָּא מְלָה אַחְרָא וְכִלְהוּ מְחַכְּאָן לְאֶתְלַבְּשָׁא בְּהַוָּא רוּחָא דְּנְפִיק. וְהַאי תְּקוּנָא שְׁלִיטָא עַל כְּלָהוּ שִׁיתָא. מְשׁוּם דְּהִכָּא מְתַקְיָמָן כְּלָהוּ וּמִתְאַחְדָּן. וּבְגִינֵי כֵךְ שְׁעָרוּהֵי שְׁקִילִין סוּחְרֵינִיָּה דְּפּוּמָא. וְאֶתְפְּנֵי מְכַל סְטְרוּי, וְהַאי תְּקוּנָא שְׁלִיטָא עַל כְּלָהוּ מְשׁוּם דְּהִכָּא מְתַקְיָמָן כְּלָהוּ וּמִתְאַחְדָּן. אָמַר ר"ש, בְּרִיךְ אַנְתָּ לְעֵתִיקָא קְדִישָׁא.

39. The eighth Correction of Zeir Anpin

This Correction refers to the back of the neck, and Rabbi Yehuda says that when Zeir Anpin engages in war the back of the neck is visible to show strength. He talks about the shields of the mighty.

294. The eighth Correction: The hairs go lower below the beard and cover the back of the neck, so it would not be visible. We have learned that above there is no back of the neck and no fatigue. During the time that He engages in war, THE BACK OF THE NECK is visible to show strength, since we have learned that a thousand worlds are attached to it. This is what is written: "On which there hang a thousand bucklers, all shields of mighty men" (Shir Hashirim 4:4). "A thousand bucklers" is a secret. WE FIND in the hidden book all the shields of the mighty, MEANING those who come from the side of one Gvurah of those Gvurot.

294. תְּקוּנָא תְּמִינָא דְנַחְתִּין שְׁעָרֵי בְּתַחוֹת דִּיקְנָא, מִחֲפִיין קְדָלָא דִּלָּא אֲתַחְזִי. דְּתַנְיָא, אֵין לְמַעְלָה לָא עֶרְף וְלָא עֶפּוּי, וּבְזַמְנָא דְאַגַּח קְרִבֵי אֲתַחְזִי. מְשׁוּם לְאַחְזָא גְבוּרָתָא. דְּהָא תְּנִינָן, אֶלְף עֲלִמִין אֲתַאחְדִּין מְנִיָּה, הֵה"ד, אֶלְף הַמְּגִן תְּלוּי עֲלִיו כֹּל שְׁלִטֵי הַגְּבוּרִים. וְאֶלְף הַמְּגִן רְזָא הוּא. בְּצַנִּיעוּתָא דְסַפְרָא, כֹּל שְׁלִטֵי הַגְּבוּרִים דְּאֲתוּ מִסְטֵר גְּבוּרָה חַד, מְאִינוּן גְּבוּרָאן.

40. The ninth Correction of Zeir Anpin

We hear that this Correction relates to strength and balance, like a brave man who does mighty deeds. That is Tiferet - power, might, and compassion.

295. The ninth Correction: The hairs get joined in full weight with those hanging hairs and all are nicely balanced like a valiant mighty man who wins battles. Since all the hairs follow after those that hang, they are all generally included in those that hang, and all continue TO THE CHEST. Therefore, it is written: "The glory (Tiferet) of young men is their strength" (Mishlei 20:29). It is also written: "excellent as the cedars" (Shir Hashirim 5:15), meaning like a brave man who does mighty deeds. That is Tiferet, WHICH COMPRISES power, might and compassion.

295. תְּקוּנָא תְּשִׁיעָא. דְּמִתְחַבְּרָן שְׁעָרֵי בְּשְׂקוּלָא מְלִיא, עִם אִינוּן שְׁעָרֵי דְתַלְיִין, כְּלֵהוּ בְּשְׂקוּלָא שְׁפִיר, בְּחַד גִּיבַר תְּקִיף, מְאִרֵי נִצְחָן קְרִבֵיָּא. מְשׁוּם דְּכֵלְהוּ שְׁעָרֵי אֲתַמְשְׁכֵן בְּתֵר אִינוּן דְּתַלְיִין. וְכֵלְלָא דְכֵלְהוּ בְּאִינוּן דְּתַלְיִין. וְכֵלְלָא אֲתַמְשְׁךְ, וְעַל דָּא כְּתִיב, תְּפָאֶרֶת בַּחוּרִים כְּחֵם. כְּתִיב בְּחֹר בְּאֶרְזִים, כְּגִיבַר עֵבִיד גְּבוּרָאן, וְדָא הוּא תְּפָאֶרֶת, חִילָא וּגְבוּרָתָא וְרַחֲמֵי.

296. We have learned that Rabbi Shimon said: All these Corrections and all these matters I wish to reveal to those who were balanced in weight, MEANING TO THOSE WHO ADHERE TO THE CENTRAL COLUMN WHERE THE SECRET OF THE WEIGHT IS, not to those who entered TO THE ORCHARD OF WISDOM and did not exit FROM IT IN PEACE, but rather to those that entered and left IT IN PEACE, since whoever entered and did not leave, it would have better for him not to have been born.

296. תְּנָא, אַר"ש כֹּל הַיְי תְּקוּנִין, וְכֹל הַיְי מְלִין, בְּעִינָא לְגַלְאָה לְמֵאֲרִיהוּן דְּאֲתַקְלוּ בְּמִתְקָלָא, וְלָא לְאִינוּן דְּעָאֵלוּ, וְלָא נִמְקוּ אֶלָּא לְאֵלִין דְּעָאֵלוּ וְנִמְקוּ, דְּכֹל מֵאֵן דְּעִייל וְלָא נִמְיָק, טַב לִיָּה דִּלָּא אֲבִרֵי.

41. The form of Man

Rabbi Shimon begins by saying that the Atik of Atikin and Zeir Anpin are really all one; time has no meaning in this context. Really there is no change from compassion to justice, for example, it is just that it was established with these Corrections for the sake of the lower ones. The Atika Kadisha established His own Corrections and the Corrections of Zeir Anpin in the image and structure of the form of man. Rabbi Shimon says that when Hashem Elohim formed man he made a form within a form, meaning the highest form called man that is comprised of both male and female. He talks about the breath of life and how the man became a living soul.

297. The generality of all these matters is that the Atik of Atikin and Zeir Anpin are all one, IN THE ASPECT OF THEM, ALL IS BEYOND TIME FROM THE ASPECT OF THEIR ESSENCE, AS 'WAS', 'IS', AND 'WILL BE' ARE THE SAME TO THEM. Everything is in the present and everything is in the past and everything is in the future, SINCE THERE DOES NOT EXIST IN DIVINITY A SENSE OF BEFORE AND AFTER. SIMILARLY, THERE DOES NOT EXIST AT ALL ANY CHANGE OF ACTION FROM THEIR ESSENTIAL ASPECT; FOR EXAMPLE, FROM COMPASSION TO JUSTICE AND THE LIKE. Since there will be no change IN THE FUTURE and there was no change IN THE PAST, there is no change AT PRESENT. IT IS JUST that it was established with these Corrections FOR THE SAKE OF THE LOWER GRADES. The final form, encompassing all the forms, was perfected, THAT IS, ZEIR ANPIN, WHICH IS THE SECRET OF THE HUMAN FORM THAT INCLUDES MALE AND FEMALE. It is the form that includes all the names, SINCE ZEIR ANPIN IS CALLED YUD HEI VAV HEI, WHICH IS A NAME THAT IS COMPRISED OF ALL NAMES, the form in which all forms are seen, but not the ACTUAL form, only something similar to this form.

298. When the decorations and crowns OF ZEIR ANPIN are joined, THAT IS THE MOCHIN OF THE FIRST THREE SFIROT, it is the perfection of everything, OF ALL THE UPPER GRADES AND THE LOWER GRADES, since the form of man is a form in which the upper grades and lower grades are all inclusive. This form comprises the supernal ones and the lower ones; the Atika Kadisha established His own Corrections and the Corrections of Zeir Anpin in this image and structure.

299. You may wonder what is the difference BETWEEN THE Atika and Zeir Anpin. HE REPLIES: It all has the same measure. However, from here on, FROM THE ATIKA, His paths divide up. From here, FROM ZEIR ANPIN, judgment prevails, AND ONLY from our own perspective are they different from one another. These secrets are not passed on except to the reapers of the holy field, MEANING THOSE THAT DESERVED TO RESTORE MALCHUT THAT IS CALLED THE FIELD AND ARE ALREADY REAPING ITS HARVEST. It is written: "The counsel (lit. 'secret') of Hashem is with them that fear Him" (Tehilim 25:14).

300. It is written: "And Hashem Elohim formed (Heb. vayyitzer) the man" (Beresheet 2:7) with two Yuds. He perfected and completed one correction within another, that is the seal of the ring, and that is "vayyitzer" WITH TWO YUDS. HE EXPLAINS HIMSELF: Why two Yuds? Because they denote the secret of the Atika Kadisha and the secret of Zeir Anpin. "Formed": what did he form? HE REPLIES: He formed a form within a form. HE ASKS: What is a form within a form? HE REPLIES: These are two names that are referred to as a full name, which are Yud Hei Vav Hei Elohim. That is the secret of the two Yuds in "vayyitzer," indicating that He formed a form within a form, which is the correction of the full name Yud Hei Vav Hei Elohim.

297. בְּלֵא דְכָל מְלִין, עֲתִיקָא דְעֲתִיקִין, וְזַעִיר אֲפִין, בְּלֵא חַד. בְּלֵא הוּה. בְּלֵא הוּי. בְּלֵא יְהֵא. לֵא יִשְׁתַּנִּי. וְלֵא מִשְׁתַּנִּי. וְלֵא שְׁנֵא. אֲתַתְּקֵן בְּתַקּוּנֵין אֲלִין. אֲשַׁתְּלִים דְיוֹקְנָא דְכָלִיל בְּל דְיוֹקְנִין. דְיוֹקְנָא דְכָלִיל בְּל שְׁמֵהּ. דְיוֹקְנָא דְאֲתַחְזִי בְּגוּוּיָה בְּל דְיוֹקְנִין לֵאוּ הֵאֵי דְיוֹקְנָא הוּי, אֶלֶּא כְּעִין הֵאֵי דְיוֹקְנָא.

298. בְּד אֲתַחְבְּרֵן עֲטְרִין וְכַתְרִין, כְּדִין הוּא אֲשַׁלְמוּתָא דְכָלֵא. בְּגִין, דְדְיוֹקְנָא דְאָדָם, הוּי דְיוֹקְנָא דְעֵלְאִין וְתַתְּאִין דְאֲתַבְּלְלוּ בֵיה. וּבְגִין דְהֵאֵי דְיוֹקְנָא בְּלִיל עֵלְאִין וְתַתְּאִין, אֲתַתְּקִין עֲתִיקָא קְדִישָׁא תְּקוּנֵין, וְתַקּוּנָא דְזַעִיר אֲפִין, בְּהֵאֵי דְיוֹקְנָא וְתַקּוּנָא.

299. וְאֵי תִימָא מַה בֵּין הֵאֵי לְהֵאֵי. בְּלֵא הוּא בְּמַתְקֵלָא חַדָּא, אֲבָל מִכָּאן אֲתַפְרֵשׁן אֲרַחוּי. וּמִכָּאן אֲשַׁתְּבַּח דִּינָא. וּמִסְטְרָא דִילָן הוּוּ שְׁנִיין דֵּא מִן דֵּא. וְרִזִין אֲלִין לֵא אֲתַמְסְרוּ, בְּר לְמַחְצְדֵי חַקְלָא קְדִישָׁא. וְכַתִּיב סוּד יְיָ לִירְאִינוּ.

300. כְּתִיב וַיִּצֶר יְיָ אֱלֹהִים אֶת הָאָדָם, בְּתָרֵי יוּדִין. אֲשֵׁלִים תְּקוּנָא גוּ תְּקוּנָא, טְבַרְקָא דְגוּשְׁפִנְקָא. וְדֵא הוּא וַיִּצֶר. תְּרִין יוּדִין לְמַה. רְזָא דְעֲתִיקָא קְדִישָׁא, וְרְזָא דְזַעִיר אֲפִין. וַיִּצֶר, מֵאֵי צֶר. צֶר צוּרָה בְּגוּ צוּרָה. וּמַהוּ צוּרָה בְּגוּ צוּרָה. תְּרִין שְׁמֵהּ, דְאֲתַתְּקִי שֵׁם מְלֵא, יְיָ אֱלֹהִים. וְדֵא הוּא רְזָא דְתְּרִין יוּדִין דְוַיִּצֶר, דְצֶר צוּרָה גוּ צוּרָה. תְּקוּנָא דְשְׁמָא שְׁלִים, יְיָ אֱלֹהִים.

301. HE ASKS: In what were they included, THESE TWO FORMS OF CHOCHMAH MENTIONED ABOVE WHERE HE CREATED A FORM WITHIN A FORM? HE REPLIES: In this highest form called man that is comprised of male and female, WHICH IS ZEIR ANPIN THAT ENCOMPASSES ZEIR ANPIN AND MALCHUT. Therefore, it is written: "the man," which includes male and female. Et (lit. 'the') AS IN "THE" MAN is meant to include the kind that is produced from him, MEANING MALCHUT, WHICH IS THE FEMALE OF ZEIR ANPIN AND IS DERIVED FROM HIM, SINCE IN MALCHUT ARE VESTED TWO FORMS, AS MENTIONED, A FORM WITHIN A FORM, THE SECRET OF THE TWO YUDS IN "FORMED." THAT IS THE MYSTERY OF SUPERNAL CHOCHMAH OF ARICH ANPIN WITHIN THE LOWER CHOCHMAH OF MALCHUT. THAT IS THE SECRET OF THE CHOCHMAH OF THE 32 PATHS THAT EMERGE FROM ZEIR ANPIN. ITS REVELATION TAKES PLACE ONLY IN MALCHUT, THAT IS, THE FEMALE OF ZEIR ANPIN. THEREFORE, IT IS REFERRED TO AS LOWER CHOCHMAH, CORRESPONDS TO CHOCHMAH OF ARICH ANPIN, WHOSE ILLUMINATION IS VESTED WITHIN IT.

302. "Dust of the ground" (Ibid.): That is a form within a form. "And breathed into his nostrils the breath of life" (Ibid.), NAMELY the seal of the ring in the most inner parts. Why is this? In order to produce and bring within it the concealed one of supernal concealment, WHICH IS THE CONCEALED CHOCHMAH OF ARICH ANPIN, to the end of all the concealed ones, CHOCHMAH OF THE 32 PATHS, IN ZEIR ANPIN, WHICH IS THE FINAL PART OF THE HIDING. AFTER CHOCHMAH OF THE 32 PATHS REACHES FROM ZEIR ANPIN TO THE FEMALE OF ZEIR ANPIN, IT GETS REVEALED AND IS NO LONGER CONCEALED. Therefore, Zeir Anpin is considered as the ending of all concealment. And every life above and below, THAT IS, THE MOCHIN OF ZEIR ANPIN AND OF THE FEMALE THAT COMPRISES THE LOWER GRADES, depends upon and thrives through this soul.

303. "And the man became a living soul" (Ibid.): The corrections OF THE SEAL OF THE RING are bestowed upon the soul of man, and the soul is taken from the higher levels downward to the last level, THAT IS FROM THE CONCEALED CHOCHMAH OF ARICH ANPIN, TO MALCHUT, WHICH IS THE LAST OF THE LEVELS, so that the soul will be present in all LEVELS and will spread in all. And all shall be in a single union. Whoever interrupts this union from the world, MEANING THAT HE SEPARATES MALCHUT FROM THE UNION OF THE THREE COLUMNS, it is as if he severs this soul. THAT IS LIKE SOMEONE THAT VIOLATES THE MOCHIN OF ZEIR ANPIN and indicates that another soul exists besides this one, WHICH MEANS THAT HE ADHERES TO THE OTHER SIDE. As a result, he and his memory will disappear from this world for generations upon generations.

301. ובמה אתבלולו. בדיוקנא עלאה דא, דאקרי אדם. דכליל דכר ונוקבא. ועל דא כתיב את האדם דכליל דכר ונוקבא. את: לאפקא ולמסגי זינא דנפיק מניה.

302. עפר מן האדמה: דיוקנא בגו דיוקנא. ויפח באפיו נשמת חיים: טברקא דגושפנקא גו בגו. וכל דא למה. בגין לאשתלפא ולעיילא ביה סתים דסתומא עלאה, עד סופא דכל סתימין. נשמתא, דכל חיי דעיילא ותתא תליין מההיא נשמתא, ומתקיימי בה.

303. ויהי האדם לנפש חיה, לאתרקא, ולעיילא בתקונין בגוונא דא, ולאשתלפא לההיא נשמתא. מדרגא לדרגא עד סופא דכל דרגין. בגין דיהוי ההיא נשמתא משתבחה בכלא, ומתפשטא בכלא. ולמהוי כלא ביחודא חד. ומאן דפסיק האי יחודא מן עלמא, כמאן דפסיק נשמתא דא, ומחזי דאית נשמתא אחרא, בר מהאי. ובגין כך, ישתצי הוא דוכרניה מן עלמא לדרני דרין.

42. The order of Atzilut of the female

This section tells of the creation of the female from Tiferet of Zeir Anpin; this Tiferet is encompassed in mercy and judgment. Rabbi Shimon lists the five types of impropriety revealed in the female from the side of the five judgments.

1

304. In the image of man, the wholeness of male and female began to be prepared, THAT IS ZEIR ANPIN THAT INCLUDES MALE AND FEMALE. AFTERWARDS, when the form OF MAN was prepared in His Corrections, ZEIR ANPIN began TO SPREAD from his chest, between his two arms, in the area where his beard hairs hang, SINCE THIS AREA is referred to as Tiferet. This Tiferet spread and prepared two chests, and then took to the back and made the skull of the female, WHICH IS MALCHUT. She is totally concealed from all sides, the hair and the facial countenance of the head. These MALE AND FEMALE as one were made by Tiferet, and male and female are referred to as man, as is written: "According to the beauty (Heb. Tiferet) of a man; that it may remain in a house" (Yeshayah 44:13).

304. בְּהַאי דְיוֹקְנָא דְאָדָם, שְׁאֵרֵי וְתִקִּין כְּלָלָא דְכָר וְנוֹקְבָא. כִּד אֶתְתַּקֵּן הָאֵי דְיוֹקְנָא בְּתַקּוּנֵי, שְׁאֵרֵי מַחְדוּי, מִבֵּין תְּרִין דְרוּעִין. בְּאַתֵּר דְתַלְוִין שְׁעָרֵי דְדִיקְנָא, דְאֶתְקְרִי תַפְאֶרֶת. וְאֶתְפָּשֵׁט הָאֵי תַפְאֶרֶת, וְתִקִּין תְּרִין חֲדָיִן, וְאֶשְׁתַּלִּיף לְאַחֲרוּי, וְעַבְד גּוֹלְגֶלְתָּא דְנוֹקְבָא. כִּלְאָּ סְתִימָא מִכָּל סְטְרוּי. בְּשַׁעְרָא בְּפִרְצוּפָא דְרִישָׁא. וּבְכָלְלָא חֲדָא אֶתְעַבִּידוּ בְּהַאי תַפְאֶרֶת, וְאֶקְרִי אָדָם דְכָר וְנוֹקְבָא. הַה"ד כְּתַפְאֶרֶת אָדָם לְשֶׁבֶת בֵּית.

305. When the facial countenance of the female head was created, a lock of hair hung in the back of Zeir Anpin and hung until the head of the female and her head hairs were roused, all red consisting of all hues. This is what is written: "And the hair of your head like purple" (Shir Hashirim 7:6). What is "purple"? It is hues blended inclusively within hues.

305. כִּד אֶתְבָּרֵי פְרִצוּפָא דְרִישָׁא דְנוֹקְבָא, תַלְוִיָּא חֲדָא קוּצָא דְשַׁעְרֵי מְאַחֲרוּי דְזַעִיר אֶפְיִן, וְתַלְוִי עַד רִישָׁא דְנוֹקְבָא. וְאֶתְעָרוּ שְׁעָרֵי בְרִישָׁהָ, כִּלְהוּ סוּמְקֵי דְכָלְלָן בְּגוּ גּוּוּנֵי, הַה"ד, וְדַלַת רֵאשֶׁן כְּאַרְגָּמָן. מַהוּ אַרְגָּמָן. גּוּוּנֵי דְכָלִילָן בְּגוּ גּוּוּנֵי.

306. We have learned that Tiferet spreads from the center of the heart, FROM THE CAVITY IN THE CHEST, permeates and crosses to the other side, MEANING THE BACK, and fixes the countenance of the female to the center. She starts at the center and ends at the center.

306. תָּאנָא, אֶתְפָּשֵׁט הָאֵי תַפְאֶרֶת מִטְבוּרָא דְלְבָא, וְנָקִיב וְאֶתְעַבֵּר בְּגִיסָא אַחְרָא, וְתִקִּין פְרִצוּפָא דְנוֹקְבָא עַד טְבוּרָא. וּמִטְבוּרָא שְׁאֵרֵי, וּבְטְבוּרָא שְׁלִים.

307. Tiferet further expanded and the intestines of the male were prepared. He put into that area all the mercy and every facet of compassion. We have learned that six hundred times thousand ten thousand creatures of compassion are attached in these intestines, and they are referred to as creatures of intestines, as is written: "Therefore My inward parts are moved for him; I will surely have mercy on him", says Hashem." (Yirmeyah 31:19).

307. תּוּ אֶתְפָּשֵׁט הָאֵי תַפְאֶרֶת, וְאֶתְקֵן מְעוּי דְכּוֹרָא, וְעֵייל בְּהַאי אֶתֵּר כָּל רַחֲמִין, וְכָל סְטְרָא דְרַחֲמֵי. וְתָאנָא, בְּהַנִּי מֵיעֵיין אֶתְאַחֲדֵן, שִׁית מְאָה אֶלְף רְבּוּא מְאֵרֵי דְרַחֲמֵי. וְאֶתְקֵרֵן בְּעַלְוֵי מֵיעֵיין. דְכְּתִיב, עַל כֵּן הָמוּ מְעוּי לּוֹ רַחֵם אֶרְחַמְנוּ נְאֻם יי'.

308. We have learned that Tiferet is encompassed in mercy and encompassed in judgment. The compassion permeates in THE BRAINS OF the male, THAT IS ZEIR ANPIN AS MENTIONED ABOVE, and crosses and illuminates the other side, MEANING THE BACK OF ZEIR ANPIN. It prepares the intestines of the female, MEANING HER MOCHIN, and her intestines were established by the side of judgment.

308. תָּאנָא, הָאֵי תַפְאֶרֶת, כְּלִיל בְּרַחֲמֵי, וְכָלִיל בְּדִינָא, וְאֶתְפָּשֵׁט רַחֲמֵי בְּכּוֹרָא, וְאֶתְעַבֵּר וְנִהִיר לְסֵטֶר אַחְרָא, וְתִקִּין מֵיעוּי דְנוֹקְבָא, וְאֶתְתַּקְּנוּ מְעָהָ בְּסֵטֶרָא דְדִינָא.

309. We have learned that the male, WHICH IS ZEIR ANPIN, was prepared on his side, WHICH IS THE RIGHT, in the 248 Corrections that are included in him. Some of them are in the innermost OF ZEIR ANPIN and some on his externals. Some of them are compassionate and some of them judgmental. All of those that are judgmental were attached in the judgments in the back OF ZEIR ANPIN where the female expands, and they joined together and spread on her side.

309. תָּאנָא, אֶתְתַּקֵּן דְכּוֹרָא בְּסֵטֶרִיהָ, בְּמֵאתָן וְתַמְנִיָּא וְאַרְבַּעִין תַּקּוּנֵין דְכָלִילָן בֵּיהּ, וּמְנַהוּן לְגוּ, וּמְנַהוּן לְבַר. מְנַהוּן רַחֲמֵי. וּמְנַהוּן דִּינָא. כִּלְהוּ דְדִינָא, אֶתְאַחֲדוּ בְּדִינָא דְאַחֲרוּי, דְנוֹקְבָא אֶתְפָּשֵׁט תַּמָּן. וְאֶתְאַחֲדוּ וְאֶתְפָּשֵׁטוּ בְּסֵטֶרֶהָ.

310. We have learned that five types of impropriety were revealed in her from the side of the five judgments, WHICH ARE CHESD, GVURAH, TIFERET, NETZACH, HOD OF THE LEFT COLUMN THAT WERE ATTACHED TO THE FEMALE. Five judgments were dispersed in 248 paths, as we have learned. Hearing a woman's voice is an impropriety, the sight of the hair of a woman is an impropriety, the sight of the thigh of a woman is an impropriety, the sight of the hand of a woman is an impropriety and the sight of the foot of a woman is an impropriety. These two, HAND AND FOOT, our friends did not preach about; HOWEVER, these two are even more than an impropriety.

310. וְתֵאֵנָה, חֲמִשָּׁה עֲרִיבוֹתָא אֲתִגְלִיין בְּהַ, בְּסִטְרָא דְדִינֵין חֲמִשָּׁה. וְדִינֵין ה' אֲתַפְּשֻׁן, בְּמֵאתָן וָאַרְבַּעֵין וְתִמְנִיא אֲרַחֵין. וְהָכִי תֵאֵנָה, קוֹל בְּאִשָּׁה עֲרוּהָ. שְׁעַר בְּאִשָּׁה עֲרוּהָ. שׁוֹק בְּאִשָּׁה עֲרוּהָ. יָד בְּאִשָּׁה עֲרוּהָ. רֶגֶל בְּאִשָּׁה עֲרוּהָ. דֹּאע"ג דְּתֵרִין אֵלִין לֹא שְׁנוּיָה חֲבֵרְנָא, וְתֵרִין אֵלִין יִתִיר מֵעֲרוּהָ אֵינּוּן.

43. A pure covering

We read about the cubit called Chesed. Rabbi Shimon considers and explains the perfection of Abraham and how it came about. He says that man includes both Chesed and Gvurah, and therefore in all the Sfirot there exist a right and a left, judgment and mercy.

311. We have learned in the hidden book that the male spread and was established in his own formations. The shape of a clean covering was prepared and it became a clear cubit. The length of that cubit is 248 worlds. Everything depends on that opening of the cubit called Yud. As soon as that Yud, which is the opening of the cubit, is revealed, the uppermost Chesed becomes apparent. This cubit is called Chesed and is dependent on the opening of the cubit, but it is not considered Chesed until the Yud of the mouth of the cubit becomes uncovered.

311. וְתֵאֵנָה בְּצַנִּיעוּתָא דְסִפְרָא, אֲתַפְּשֵׁט דְכוּרָא וְאֲתַתְּקֵן בְּתַקּוּנָוִי. אֲתַתְּקֵן תְּקוּנָא דְכִסּוּתָא דְכִיָּא. וְהָאִי הוּיָא אִמָּה דְכִיָּא. אֲרַכִּיָּה דְהָהוּא אִמָּה, מֵאֲתָן וָאַרְבַּעֵין וְתִמְנִיָּה עֲלָמִין. וְכִלְהוּ תִלְיִין בְּפּוּמָא דְאִמָּה, דְאֲתַקְרִי יו"ד. וְכִיּוֹן דְאֲתִגְלִיָּא יו"ד פּוּמִיָּה דְאִמָּה, אֲתִגְלִי חֶסֶד עֲלָאָה. וְהָאִי אִמָּה חֶסֶד הוּא דְאֲתַקְרִי, וְתִלִּי בְהָאִי פּוּם אִמָּה. וְלֹא אֲקָרִי חֶסֶד, עַד דְאֲתִגְלִיָּא יו"ד דְפּוּם אִמָּה.

312. Come and see that Abraham was not considered perfect in this Chesed up until the Yud of the cubit was revealed, THAT IS THE CROWN OF YESOD. As soon as it was uncovered, he was considered perfect. This is what is written: "Walk before Me, and be perfect" (Bereshheet 17:1), actually perfect. It is also written: "I was also upright before Him, and have kept myself from my iniquity" (II Shmuel 22:24). HE ASKS: What does it mean, THE RELATIONSHIP OF the beginning of the verse to the conclusion of the verse? HE REPLIES: It is telling about whoever uncovers that Yud, MEANING HE REVEALS THE CHOCHMAH IN THE CROWN OF YESOD, and who is carefully guarding himself so as not to give the Yud to another's jurisdiction, OF THE OTHER SIDE. He will be perfect for the World to Come, and he will be bound in the bundle of life, MEANING THAT HIS SOUL WILL BE INCLUDED IN MALCHUT THAT IS REFERRED TO AS THE BUNDLE OF LIFE, SINCE THE THREE COLUMNS GET TIED INTO ONE BUNDLE. What is the other's jurisdiction? It refers to what is written: "And has married the daughter of a strange El" (Malachi 2:11). THAT MEANS MALCHUT OF THE OTHER SIDE, WHICH DRAWS CHOCHMAH FROM ABOVE DOWNWARDS. Therefore, it is written: "I was also upright before Him," since he is perfect when revealing the Yud, MEANING IN THE ASPECT OF THE CROWN OF YESOD THAT ILLUMINATES FROM BELOW UPWARDS. THEN, "and have kept myself from my iniquity," NOT TO ADHERE TO DAUGHTERS OF A STRANGE EL, AS MENTIONED ABOVE.

312. וְת"ח, דְלֹא אֲתַקְרִי אַבְרָהָם שְׁלִים בְּהָאִי חֶסֶד, עַד דְאֲתִגְלִיָּא יו"ד דְאִמָּה. וְכִיּוֹן דְאֲתִגְלִי אֲקָרִי שְׁלִים, הָה"ד הִתְהַלַּךְ לְפָנַי וְהָיָה תָמִים, תָּמִים מִמֶּשֶׁ. וְכִתִּיב וְאֵהִיָּה תָמִים לוֹ וְאֲשַׁתְּמֶרָה מֵעוֹנֵי. מֵאִי קָא מִיּוֹרֵי, רִישָׁא וְסִיפָא. אֲלֵא כָל דְגִלִּי הָאִי יו"ד, וְאֲשַׁתְּמַר דְלֹא עֵיילִיָּה לְיו"ד בְּרִשּׁוּתָא אַחֲרָא. לִיהוּי שְׁלִים לְעֵלְמָא דְאֲתִי, וְלִהוּי צְרִיר בְּצִרּוּרָא דְחַיִּי. מֵאִי בְרִשּׁוּתָא אַחֲרָא. דְכִתִּיב וּבָעַל בַּת אֵל נָכַר. וּבְגִין כֵּן כְּתִיב, וְאֵהִיָּה תָמִים לוֹ, דְכִיּוֹן דְהוּא תָמִים בְּגִלּוּיָא דְיו"ד, וְאֲשַׁתְּמֶרָה מֵעוֹנֵי.

313. When this cubit gets extended, the side of Gvurah is extended from the Gvurot of the left of the female, WHICH ARE THE FIVE GVUROT, CHESED, GVURAH, TIFERET, NETZACH AND HOD OF THE LEFT. It gets submerged in a specific area in the female and the whole covering of the female body is marked by nakedness. In this place, it is considered the overall nakedness, which is the area in which to conceal this cubit referred to as Chesed in order to sweeten the Gvurah that is comprised of five Gvurot with the Chesed that comprises five Chassadim. Chesed is right and Gvurah is left. One gets firmly established in the other and is called man, which is inclusive of both sides. Therefore in all the Sfirot, there exists a right and a left, judgment and mercy.

313. וכיון דאתפשט אמה דא, אתפשט סטר גבורה מאינון גבוראן בשמאלא בנוקבא, ואשתקע בנוקבא באתר חד, וארשם בערייתא, כסותה דכל גומא דנוקבא. ובהוא אתר אקרי ערוה דכלא. אתר לאצנעא להווא אמה, דאקרי חסד. בגין לאתבסמא גבורה דא דכליל חמש גבוראן, בהאי חסד דכליל בחמש חסדין. חסד ימינא, גבורא שמאלא. אתבסם דא בדא, ואקרי אדם, כליל מתרין סטרין. ובגין כך, בכלהו כתרין אית ימינא ושמאלא, דינא ורחמי.

44. The seven kings of the female who died

Rabbi Shimon goes back to the issue of the kings of Edom who perished, and he says that prior to the time the corrections of the king were prepared, Atika of Atikin was constructing worlds and working out corrections for existence. The female did not endure until the uppermost Chesed descended and caused them to endure. The kings of Edom did not endure because they consisted of judgment in judgment without Chesed.

314. We have learned that prior to the time the corrections of the king were prepared, the Atika of Atikin, THAT IS THE SUPREME EMANATOR, WAS constructing worlds and working out corrections for existence. The female was not firmly established and did not endure until the uppermost Chesed descended and caused them to endure, DUE TO HER BEING CHOCHMAH OF THE LEFT THAT HAS NO LASTING ENDURANCE EXCEPT BY VESTING WITH THE CHESED OF THE RIGHT, AS MENTIONED ABOVE. The constructions of the female were firmly established with Yesod that is considered Chesed. This is what is written: "And these are the kings that reigned in the land of Edom, before there reigned any King... (Bereshheet 36:31), meaning the area where all judgments exist, SINCE EDOM IS INDICATIVE OF JUDGMENTS. They were not firmly established until everything was restored. Chesed emerged and was situated at the mouth of Yesod, WHICH IS THE CROWN OF YESOD WHERE CHOCHMAH IS REVEALED. This is what is written: "And... died... and... died" (Bereshheet 36:32-39), since they did not last and were not firmly established, BECAUSE THEY CONSISTED OF judgment in judgment DEVOID OF CHESED.

314. תאנא, עד לא זמין תקונוי דמלכא, עתיקא דעתיקין, בנה עלמין, ואתקין תקונון לאתקיימא. ההוא נוקבא לא אתבסמא, ולא אתקיימו, עד דנחית חסד עלאה ואתקיימו, ואתבסמו תקונוי נוקבא, בהאי אמה דאקרי חסד. הה"ד ואלה המלכים אשר מלכו בארץ אדום, אתר דכל דינון משתבחין תמן ולא אתבסמו, עד דאתקן כלא, ונפיק האי חסד, ואתישב בפומא דאמה. הה"ד, וימת וימת, דלא אתקיימו, ולא אתבסמו, דינא בדינא.

315. If you will wonder that all are judgments, why is it written: "And Saul of Rehoboth by the river reigned in his place" (Ibid. 37). It does not seem THAT THERE WILL BE judgment, since we have learned that Rehoboth by the river means Binah, from whose source are opened fifty gates of lights and candles to the six corners of the world. THAT IS ZEIR ANPIN REFERRED TO AS WORLD AND, THEREFORE, IT WAS CALLED REHOBOTH, SO WE SEE THAT SAUL OF REHOBOTH BY THE RIVER IS NOT OF JUDGMENT. HE REPLIES: We have learned that they all are judgments except for one, the last KING that lasted, THAT IS HADAR. This Saul from Rehoboth by the river is only one side, THE LEFT SIDE, that spread and emerged from Rehoboth by the river. THEREFORE, HE TOO IS OF JUDGMENT.

315. ואי תימא אי הכי דינא בלהו, והא כתיב וימלוך תחתיו שאול מרחובות הנהר, והא לא אתחזי דינא. דתנינן, רחובות הנהר איהו בינה, דמינה מתפתחין חמשין תרעין דנהורין ובוצינין, לשית סטרי עלמא. תאנא, בלהו דינא, בר מחד דאתקיים בתראה, והאי שאול מרחובות הנהר, דא הוא חד סטרא, דאתפשט ונפיק מרחובות הנהר.

316. None of them endured, and yet do not say they were voided. It is simply that they did not endure in that kingdom OF JUDGMENT until this last one of all was roused and awakened and spread out, as is written: "And Hadar reigned in his place" (Ibid. 39). Who is Hadar? It is the uppermost Chesed. "And the name of his city was Pa'u" (Ibid.). What is Pa'u? It is that through him a man cries (Heb. po'e), who merits the holy spirit. "iro (lit. 'his city')" IS DERIVED FROM HIT'ORERUT (LIT. 'REVIVAL'). "And the name of his wife was Mehetabel" (Ibid.): at this point, they became firmly established from each other. MALCHUT is called his wife, something that is not written by them all - "THE NAME OF HIS WIFE."

317. Mehitavel INDICATES perfuming one in the other, OF MALE AND FEMALE. ZEIR ANPIN IS THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS WHICH NUMERICALLY AMOUNT TO 45 AND THE FEMALE, THE SECRET OF YUD HEI VAV HEI, FULLY SPELLED WITH HEI, WHICH IS NUMERICALLY 52. AND MEHITAVEL NUMERICALLY AMOUNTS TO 45 PLUS 52. "Daughter of Matred" (Ibid.), MEANING THAT DUE TO THE constructions WITHIN HER from the side of Gvurah, MATRED IS DERIVED FROM TIRDUT (LIT. 'INCONVENIENCE'). "DAUGHTER OF Mei zahav" (lit. 'golden waters') (Ibid.), meaning that golden waters were firmly established and involved one in the other, mercy and judgment. SINCE GOLD INDICATES JUDGMENT, THAT IS THE ILLUMINATION OF CHOCHMAH. WATERS IS THE SECRET OF CHASSADIM. THEY ARE INCLUDED TOGETHER. Here were joined the woman to the male, Mehitavel with Hadar.

45. The arms of the male

Rabbi Shimon describes the arms and legs and the joints tied in the arms. He says that the entire body is connected to all three brains - Chochmah, Binah and Da'at - and they connect to the right arm. This has application to David because he was connected with the patriarchs on the right. He talks about the right hand of God and about the left hand, and about when judgments are tempered with compassion and when they are not.

318. On the sides, he separates into arms and legs. In the arms of the male, one is right and one is left. Three joints were tied in the one arm, THE RIGHT ONE, and were included in the two arms. HE ASKS: Could you imagine that they were included? IT SHOULD HAVE SAID THAT THEY ARE IN BOTH ARMS. HE REPLIES: It is only that there are three joints in the right ARM and three joints in the left, and the three joints of the right were included in the three joints of the left. This is why it is only written 'one arm'. THIS IS THE LEFT. By the right, it is not written arm but it is merely called "Your right (hand), Hashem" (Shemot 15:6) - "The right (hand) of Hashem" (Tehilim 118:16) WHEN IT CONTAINS the three joints of the patriarchs, that were given them as their portion.

319. You might ask, Aren't they located in the three cavities of the brain in the skull and not in the body, SINCE THERE IS NO CHOCHMAH, BINAH, DA'AT EXCEPT IN THE HEAD? HE REPLIES: We have learned that all THREE BRAINS - CHOCHMAH, BINAH AND DA'AT - permeate and are connected to the whole body. The entire body is connected to these three, and they connect to the right arm. That is why David was desirous and said, "Sit you at my right hand" (Ibid. 110:1), because he was connected with the patriarchs, CHESD, GVURAH AND TIFERET, THAT WERE TRANSFORMED TO CHOCHMAH, BINAH, DA'AT, AND WERE CONNECTED TO THE RIGHT, AS MENTIONED ABOVE. DAVID will return there to a perfected throne; THAT IS TO SAY, DAVID IS THE SECRET OF MALCHUT, WHICH IS A LEG OF THE THRONE, SINCE CHESD, GVURAH AND TIFERET IS THE SECRET OF THE THREE LEGS OF THE THRONE. HE IS THE FOURTH, AND COMPLETES THE THRONE. Therefore, it is written: "The stone which the builders rejected has become the head stone of the corner" (Ibid. 118:22), WHICH WAS SAID ABOUT MALCHUT CALLED DAVID, because he sat at the right. This is what is written: "For you shall rest, and stand up for your

316. וְכִלְהוּ לֹא אֶתְקַיְמוּ, לֹא תִימָא דְאֶתְבְּטְלוּ, אֶלֹא דְלֹא אֶתְקַיְמוּ בְּהוּא מְלֻכּוֹ, עַד דְּאֶתְעַר וְאֶתְפָּשֵׁט הָאִי בִּתְרָאָה מְכֻלְהוּ, דְּכֵתִיב וַיִּמְלוֹךְ תַּחְתּוֹ הַדָּר. מֵאֵי הַדָּר. חֶסֶד עֲלָאָה. וְשֵׁם עִירוֹ פְּעוּ, מֵאֵי פְּעוּ. בְּהָאֵי פְּעֵי בַר נֶשׁ דְּזָכִי לְרוּחָא דְקוּדְשָׁא וְשֵׁם אִשְׁתּוּ מְהִיטְבָּאֵל, בְּכֹאן אֶתְבְּסְמוּ דָּא בְּדָא, וְאֶתְקַרִי אִשְׁתּוּ, מַה דְּלֹא כְּתִיב בְּכֻלְהוּ.

317. מְהִיטְבָּאֵל, אֶתְבְּסְמוּתָא דְדָא בְּדָא. בַּת מְטַרְד, תְּקוּנִין דְּמְטַר גְּבוּרָה. בַּת מִי זְהָב, אֶתְבְּסְמוּ וְאֶתְבְּלִילוּ דָּא בְּדָא, מִי זְהָב: רַחֲמֵי וְדִינָא. כֹּאן אֶתְדַבְּקוּ אֶתְתָּא בְּדְכוּרָא.

318. בְּסִטְרוּי, אֶתְפָּרְשָׁן בְּדְרוּעִין, בְּשׁוּקִין. דְּרוּעִין דְּדְכוּרָא, חַד יְמִינָא, חַד שְׁמָאֵלֹא דְרוּעָא קְדָמָאָה תְּלַת קְשָׁרִין אֶתְקָשְׁרוּ בֵּיהּ, וְאֶתְבְּלִילוּ ב' דְרוּעִין. וְאֶתְבְּלִילוּ ס"ד. אֶלֹא ג' קְשָׁרִין בִּימִינָא, וּג' קְשָׁרִין בְּשְׁמָאֵלֹא. ג' קְשָׁרִין דִּימִינָא, אֶתְבְּלִילֵן בְּג' קְשָׁרִין דְשְׁמָאֵלֹא. וּבג"כ, דְרוּעָא לֹא כְּתִיב אֶלֹא חַד. אֶבַל יְמִינָא, לֹא כְּתִיב בֵּיהּ זְרוּעַ, אֶלֹא יְמִינֵךְ יי'. יְמִין יי' אֶתְקַרִי, בְּג' קְשָׁרִין דְאֶבְהֵתָא דְאַחְסִינוּ לְחוּלְקִיהוּן.

319. וְאִי תִימָא הָא בַּתְּלַת חֲלָלִין מוּחָא דְגוּלְגֻלְתָּא מְשִׁתְּבַחִין. תֵּאנָא, כְּלָהוּ ג' מִתְּפָשְׁטִין, וּמִתְקָשְׁרִין בְּכָל גּוּפָא, וְכָל גּוּפָא אֶתְקָשֶׁר בְּהֵינִי תְּלַת, וּמִתְקָשְׁרִין בְּדְרוּעָא יְמִינָא. וּבְגִין כֵּן תְּאִיב דְּוֹד וְאָמַר, שֵׁב לִימִינִי. מְשׁוּם דְּהוּא אֶתְחַפֵּר עִמָּהוּן דְאֶבְהֵתָא, וְיִתִּיב תַּמָּן לְכוּרְסִיא שְׁלִימָתָא. וּבְגִין כֵּן כְּתִיב אֶבֶן מְאִסוּ הַבּוֹנִים וְגו', מְשׁוּם דִּיתִיב לִימִינָא. הֵיִינוּ דְכְּתִיב, וְתִנּוּחַ וְתַעֲמוּד לְגוּרְלֵךְ לְקֶץ הַיָּמִין, כְּלוּמַר, כְּמֵאן דְּזָכִי לְחַבִּיבוּתָא דְמַלְכָּא. זְכָאָה חוּלְקִיָּה, דְמֵאן דְּפָרִישׁ מְלָכָא יְמִינִיָּה. וְקָבִיל לִיָּה תַּחוּת יְמִינִיָּה. וְהָאֵי יְמִינָא כֹּד יִתִּיב, קְשָׁרִין אֶתְפָּשְׁטָא.

allotted portion at the end of the days (also: 'right')" (Daniel 12:13). HE REMINDED HIM OF THE RIGHT END; that is to say HE INFORMED HIM THAT HE was like one that gained the King's favor, IN WHICH CASE THE KING RECEIVES HIM TO THE RIGHT. Praised is the lot of the one to whom the King extends his right to receive him under his right. When this right sits, its three knots permeate AND ILLUMINATE TO THE LOWER ONES.

320. The arm does not extend its hand with the three joints that we mentioned, MEANING WITH THE MOCHIN OF CHOCHMAH, BINAH, DA'AT WHERE THE DOMINATION OF THE RIGHT IS. THEREFORE, IT IS REFERRED TO AS "THE RIGHT OF HASHEM," AS MENTIONED ABOVE. When the wicked are wakened and increase in the world, the other three JOINTS get reawakened, which are of harsh judgment, and extend the arm. When He extends the arm, it is the right hand, yet it is called, "O arm of Hashem" (Yeshayah 51:9) and "Your stretched out arm" (Devarim 9:29). During the period that these three joints of the right are in the three other joints, WHICH ARE HARSH JUDGMENT, all are referred to as the right, and He executes judgment with compassion. This is what is written: "Your right hand, Hashem, is glorious in power: Your right hand, Hashem, dashed the enemy in pieces" (Shemot 15:6), since compassion gets awakened IN THE JUDGMENTS.

321. We have learned that, with this right, are attached 3,700,000,000 of those who are called right, WHICH ARE THE NUMBER OF THE ENTIRETY OF MOCHIN, and 1,850,000,000 from the arm that is called "the arm of Hashem." THAT IS THE MYSTERY OF THE GELLING OF THE LIGHTS IN THE LEFT COLUMN FOR THE WICKED, WHICH IS THE RIGHT CALLED "THE ARM OF HASHEM," AS MENTIONED PREVIOUSLY. THAT IS THE MYSTERY OF RIGHT AND LEFT THAT ARE BOTH OF THE RIGHT. The arm is suspended from the one and the other, FOR THE ARM IS ALSO COMPRISED OF THE RIGHT AND THE LEFT. The one and the other are called Tiferet, SINCE THE TIFERET IS ALSO COMPOSED OF RIGHT AND LEFT. It is written: "At the right hand of Moses" (Yeshayah 63:12), which is here the right. Arm is the left, as is written: "His glorious arm" (Ibid.). SO WE SEE THAT THEY ARE INCLUDED this with that.

322. We have learned that in the left hand are attached 450 shielded ones that hang on to each and every finger. On each and every finger exist ten thousand shielded ones. Go figure out how many there are in the entire hand. The right is called 'holy help' that emerges from the three joints in the right arm, as is written: "And, behold, my hand shall be with you" (II Shmuel 3:12). Attached from this are 41,000 and 580,000 helpers in the whole world. They are called the uppermost hand of Hashem and the lower hand of Hashem. Although the hand of Hashem is always the left one, IF they are worthy, it is the right of Hashem, as the hand is included in the arm and becomes a help and is referred to as right. If not, then it is the lower hand of Hashem, WHICH IS LEFT. We have learned that when harsh judgments get awakened to descend upon the world, it is written here: "The counsel (lit. 'secret') of Hashem is with them that fear Him" (Tehilim 25:14).

320. ודרועא לא אושיט ידיה בתלת קשירין דאמרן. וכד מתערין חייביא, ומתפשטן בעלמא, מתערין תלת אחרנין, דאינון דינא קשיא, ואושיט דרועא וכד אושיט דרועא, יד ימינא הוא, אבל אתקרי זרוע יי, זרועך הנטויה בזמנא דג' אלין אתכלילן בג' אחרנין, אקרי כללא ימינא, ועביד דינא ברחמי, הדא הוא דכתיב, ימינך יי נאדרי בפח ימינך יי תרעץ אויב, בגין דמתערן רחמי בהו.

321. ותאנא, בהאי ימינא מתאחדן תלת מאה ושבעין אלף רבוא, דאקרון ימינא. ומאה ותמנין וחמשה אלף רבוא, מזרוע דאקרי זרוע יי. מהאי ומיהאי תלויא זרועא, והאי והאי אקרי תפארת, דכתיב מוליך לימין משה, הא ימינא. זרוע, הא שמאלא. דכתיב, זרוע תפארתו, דא בדא.

322. ותאנא, בידיא שמאלא, מתאחדן ארבע מאה וחמשין רבוא מארי תריסין, מתאחדן בכל אצבעא ואצבעא. ובכל אצבעא ואצבעא עשר אלפין מארי תריסין משתכחין. פוק וחשוב, כמה אינון דבידיא. והוא ימינא אקרי סיועא קדישא, דאתי מדרועא דימינא, מתלת קשירין. דכתיב והנה ידי עמך. ומתאחדן מהאי, אלף וארבע רבוא, ותמניא, וחמש מאה אלפין מאריהון דסיועין בכל עלמא. ואקרון יד יי עלאה. יד יי תתאה. ואע"ג דבכל אתר יד יי שמאלא. זכו ימין יי, אתכליל ידא בזרועא, והוי סיועא, ואקרי ימין. ואי לאו, יד יי תתאה. תאנא, כד מתערין דינין קשיין לאחתא בעלמא, הכא כתיב, סוד יי ליראיו.

46. The sawing

We learn how Atika of Atikin let sleep fall upon Zeir Anpin and separated the female from Him. Rabbi Shimon talks about the judgments that are from the male and those that are from the female. He tells how the male and female are joined to be perfumed together, and how the upper and lower grades are thus corrected.

323. We have learned in the hidden book that all the judgments that are from the male, ZEIR ANPIN, are rough in the beginning and soft at the end. All the judgments that exist from the female are soft in the beginning and rough at the end. Had they not joined to a single union, the world could not have endured until the Atik of Atikin, the most concealed of all, separated them one from each other, AND THEREAFTER joined them to be firmly established together.

323. וְתֵאנָא בְּצִנְיֵעוּתָא דְסַפְרָא, דְכָל דִּינִין דְּמִשְׁתַּכְּחִין מִדְּכוּרָא, תְּקִיפִין בְּרִישָׁא, וְנִיחִין בְּסוּפָא. וְכָל דִּינִין דְּמִשְׁתַּכְּחִין מִנּוּקְבָא, נִיחִין בְּרִישָׁא, וְתְקִיפִין בְּסוּפָא. וְאַלְמָלָא דְאַתְעֵבִידוּ בְּחָדָא, לֹא יִכְלִין עֲלָמָא לְמַסְבֵּל. עַד דְּעֵתִיק דְּעֵתִיקִי סְתִימָא דְכָלָא, פְּרִישׁ דָּא מִן דָּא, וְחֵבֵר לִוְן לְאַתְבַּסְמָא בְּחָדָא.

324. When he separated them, he let the sleep fall upon Zeir Anpin and separated the female from the back of his sides. He prepared her with all her adornments and saved her for His day, FOR SHABBAT, to bring her to the male, TO ZEIR ANPIN. This is what is written: "And Hashem Elohim caused a deep sleep to fall upon the man, and he slept" (Bereshheet 2:21). What is meant by: "And he slept." This is what it is written: "Awake, why sleep You, Hashem?" (Tehilim 44:24) and "he took one of his sides" (Bereshheet 2:21). What is meant by "one"? That is meant to indicate the female, as it says: "My dove, my undefiled is but one" (Shir Hashirim 6:9). She ascended TO ABA AND IMA and was restored. In her area are imbedded compassion and Chesed. This is what is written: "And closed up the flesh in its place" (Bereshheet 2:21). It is also written: "And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh" (Yechezkel 36:26).

324. וְכֵד פְּרִישׁ לִוְן, אָפִיל דּוּרְמִיטָא לְזַעִיר אָפִין, וּפְרִישׁ לְנוּקְבָא מֵאַחֲרוּי דְּסִטְרוּי, וְאַתְקִין לָהּ כָּל תְּקוּנָהָא, וְאַצְנַעָא לְיוֹמָא דִּילִיָּהּ, לְמִיתְהָא לְדְּכוּרָא. הֵה"ד וַיִּפֹּל יי' אֱלֹהִים תְּרַדְמָה עַל הָאָדָם וַיִּישָׁן. מֵהוּ וַיִּישָׁן. הָאִי הוּא דְכֵתִיב, עוֹרָה לְמָה תִּישָׁן יי'. וַיִּקַּח אַחַת מִצְּלֵעוֹתָיו, מֵאִי אַחַת. דָּא הִיא נּוּקְבָא. כְּד"א, אַחַת הִיא יוֹנְתִי תַמְתִּי, וְסִלְקָא, וְאַתְתַּקְנָא. וּבְאַתְרָהָא שְׁקִיעַ רַחֲמֵי וְחֻסְדֵּי הֵה"ד וַיִּסְגֹּר בָּשָׂר תַּחְתָּנָה. וְכֵתִיב וְהִסִּירוֹתִי אֶת לֵב הָאֲבָן מִבְּשָׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר.

325. When the Shabbat wished to enter, THAT IS THE PERIOD BETWEEN SUNDOWN AND NIGHT FALL, He was creating spirits, ghosts, and storms, WHICH ARE HARMFUL SPIRITS OF THE WORLD. Before he finished them, the Queen came WITH ALL her adornments FROM THE SHABBAT, and sat down before Him. IN THIS DAY, SHE ACHIEVES THE FIRST THREE SFIROT OF CHAYAH THAT SUBDUE AND MAKE VOID ALL THE HARMFUL ONES AND THE OTHER SIDE, SINCE THEN THERE EXISTS NO DOMINION IN THE WORLD BESIDES HER. During the time she sat in His presence, He put down these creatures and they were not completed, because the Queen sat with the King and they were joined face to face. Who would enter between them and who would dare get close to them? When they joined, they were firmly established from each other, SINCE THE SHABBAT IS a day in which everything becomes fragrant. Therefore, the judgments got firmly established in each other, SINCE THE JUDGMENTS OF THE MALE THAT ARE STRONG AT THE BEGINNING BECOME FIRMLY ESTABLISHED AT THE TOP OF THE FEMALE, FOR THE JUDGMENTS THERE ARE SOFT. THE JUDGMENTS OF THE FEMALE THAT ARE ROUGH AT THE END GET FIRMLY ESTABLISHED IN THE END OF THE MALE, WHERE THE JUDGMENTS ARE SOFT and the upper grades and lower grades are corrected.

325. וּבְשַׁעְתָּא דְּבַעָא לְמִיעַל שַׁבְּתָא הוּהּ בְּרִי רוּחִין וְשִׂדִין וְעֲלֵעוּלִין, וְעַד לֹא סִיִּים לִוְן, אַתְתּ מְטְרוּנִיתָא בְּתַקּוּנָהָא, וְיִתִּיבַת קַמִּיהּ. בְּשַׁעְתָּא דִּיתִיבַת קַמִּיהּ, אֲנַח לִוְן לְאַיְנוּן בְּרִיָּאן, וְלֹא אֲשַׁתְּלִימוּ. בִּיּוֹן דְּמִטְרוּנִיתָא יִתְבַּת עִם מְלַכָּא, וְאַתְחַבְרוּ אָפִין בְּאַפִּין, מֵאֵן יִיעוּל בִּינִיָּיהוּ, מֵאֵן הוּא דִּיקְרַב בְּהִדְיָהּ. וְכֵד אַתְחַבְרוּ, אַתְבַּסְמוּ דָּא בְּדָא. יוֹמָא דְכָלָא אַתְבַּסְסַם בִּיהּ. וּבג"כ, אַתְבַּסְמוּ דִּינִין דָּא בְּדָא, וְאַתְתַּקְנוּ עֲלָאִין וְתַתְּאִין.

47. Cain and Abel

Rabbi Shimon tells us how the hidden book says that Atika of Atikin wished to see if the judgments were perfumed; when Adam and Eve joined together a harsh judgment emerged from her, and the world could not tolerate it since the snake instilled the impurity of harsh judgment in her so she could not be perfumed. Even though after Cain's birth she was weakened and became perfumed and gave birth to a sweeter soul, Abel, Cain rose above him because he was stronger, having all the judgments adhering to him. God submerged Cain in the hole of the great abyss together with his brother; they formed one body, from which descend the souls of all sinful people who are strong in spirit.

326. We have learned this in the hidden book. The holy Atika wished to see if the judgments were firmly established. ADAM AND EVE were joined to each other, and a harsh judgment emerged from the female side, as is written: "And Adam knew Eve his wife; and she conceived, and bore Cain, saying, I have acquired..." (Beresheet 4:1). The world could not tolerate it, since EVE was not yet firmly established and the harsh snake instilled the impurity of harsh judgment in her, so that she could not be firmly established. Therefore, when Cain emerged from the side of the female he exited rough and hard, harsh in judgment and heavy in judgment. As soon AS CAIN emerged FROM HER, she was weakened and became firmly established. Following that, she gave birth to another soul that was more sweetened, but the first, CAIN, rose ABOVE HIM, being stronger, in that all the judgments adhered to him.

327. Come and see what is written: "And it came to pass, when they were in the field" (Ibid. 8). That is the known field of above, in the field that is called a field of apple trees, MEANING MALCHUT, FROM WHERE THEY WERE BORN. The judgment of Cain overcame his brother, because he was harsher than him and he subdued him and hid him beneath until the Holy One, blessed be He, was roused by it and removed CAIN from His presence. He submerged him in the hole of the great abyss and he included his brother in that depression of the great ocean that firmly establishes the uppermost tears, from them descend the souls to the world to each man according to his way.

328. HE RETURNS TO THE TIME PRIOR TO WHEN THEY WERE JOINED ONE WITH THE OTHER, WHEN THEY WERE COVERED, SINCE CAIN BOUND AND HID ABEL BEFORE HIM. CAIN WAS ALSO HIDING, AS IT SAYS: "AND FROM YOUR FACE I SHALL BE HID" (IBID. 14). He says: Although they were hidden, they prevailed and extended one to the other and formed one body, NAMELY UNDER THE DOMINATION OF CAIN. From that body descend the souls of the wicked, sinful and strong in spirit, BEING UNDER THE DOMINATION OF CAIN. HE ASKS: Is it then from both together THAT THE SOULS DESCEND? ARE THEY NOT TWO OPPOSITES? HE REPLIES: Only the one to his side and the other to his side, MEANING TO SAY THAT FROM CAIN ARE DRAWN THE SOULS OF THE WICKED THAT ADHERE TO THE REFUSE OF THE LEFT AND FROM ABEL ARE DRAWN THE SOULS OF THE WICKED THAT ADHERE TO THE REFUSE OF THE RIGHT. ALL THIS IS PRIOR TO WHEN THEY WERE COMBINED WITH EACH OTHER IN THE DEPRESSION OF THE GREAT OCEAN THAT FIRMLY ESTABLISHES THE UPPER TEARS OF ABOVE. HOWEVER, AFTER THEY WERE SWEETENED, THE SOULS OF THE RIGHTEOUS ARE DRAWN FROM THEM THAT ARE NOT SO RIGHTEOUS. Praised are those righteous whose souls are drawn from this holy body called Adam, which includes everyone and is a place that the crowns, THE SECRET OF THE FIRST THREE SFIROT, and the holy Sfirot get joined together in the bundle of the cluster, MEANING TO SAY THAT ALL THE SFIROT OF THE FIRST THREE SFIROT AND THE SIX ENDS, THE RIGHT AND THE LEFT, ARE INCLUDED IN IT TOGETHER.

326. וְתָאנָא בְּצַנְיֵעותָא דְסַפְרָא, בְּעָא עֵתִיקָא קְדִישָׁא לְמַחְזִי, אִי אֲתַבְּסָמוּ דִינִין, וְאֲתַדְבְּקוּ תְרִין אֲלִין דָּא בְּדָא, וְנַפְק מַסְטֵרָא דְנוֹקְבָא דִינָא תְקִיפָא, דְכַתִּיב, וְהָאָדָם יָדַע אֶת חַוָּה אִשְׁתּוֹ וַתְּהַר וַתֵּלֶד אֶת קַיִן וַתֹּאמֶר קָנִיתִי וְגו'. וְלֹא הוּא יָכִיל עֲלֵמָא לְמַסְבֵּל, מְשׁוּם דְלֹא אֲתַבְּסַמְת, וְחוּיָא תְקִיפָא אֲטוּל בְּה זִוְהֵמָא דְדִינָא קְשִׁיא, וּבג"כ לָא הוּא יָכִיל לְאֲתַבְּסַמָּא. וְכַד נָפִיק דָּא קַיִן מַסְטֵר דְנוֹקְבָא, נָפִק תְּקִיף קְשִׁיא, תְּקִיף בְּדִינוּי, קְשִׁיא בְּדִינוּי. כִּיּוֹן דְנָפִק אֲתַחְלֶשֶׁת וְאֲתַבְּסַמְת. בְּתַר דָּא, אֲפִיקַת אַחְרָא בְּסִימָא יְתִיר, וְסָלִיק קְדַמָּא דְהוּא תְקִיפָא קְשִׁיא, וְכֹל דִינִין אֲתַעֲרְבוּ עִמָּיה.

327. ת"ח, מַה כְּתִיב, וַיְהִי בַּהֵיוֹתָם בְּשָׂדֵה. בְּשָׂדֵה: דְאֲשַׁתְּמוּדַע לְעֵילָא. בְּשָׂדֵה דְאֲקָרִי שָׂדֵה דְתַפּוּחִים. וְנִצַּח הָאִי דִינָא לְאַחוּה, מְשׁוּם דְהוּא קְשִׁיא מְנִיָּה, וְאֲכַפְיָיָה וְאֲטַמְרִיָּה תַּחֲוֹתֶיהָ. עַד דְאֲתַעֲר בַּהֵאִי קוּדְשָׁא בְּרִין הוּא, וְאֲעַבְרִיָּה מְקַמֵּיהָ. וְשַׁקְעִיָּה בְּנוֹקְבָא דְתַהוּמָא רַבָּא. וְכֹלִיל לְאַחוּי בְּשַׁקּוּעָא דִינָא רַבָּא, דְמַבְסָם דְמַעִין עֲלָאִין. וּמְנַהוּן נַחְתִּין נִשְׁמַתִּין לְעֵלְמָא, אֵינְש לְפּוּם אֹרְחוּי.

328. וְאֵע"ג דְטַמְרִין אֵינּוּן. מִתְפַּשְׁטִין דָּא בְּדָא, וְאֲתַעֲבִידוּ גּוֹפָא חַד וּמַהֲאִי גּוֹפָא, נַחְתִּין נִשְׁמַתְהוּן דְרִשְׁוֵעִיָּא חַיִּיבִיא, תְּקִיפֵי רוּחָא. מִתְרוּוִיָּהוּן כְּחַדָּא ס"ד. אֲלֹא דָא לְסַטְרוּי, וְדָא לְסַטְרוּי. זְכָאִין אֵינּוּן צְדִיקֵיָּא, דְמִשְׁלָפִי נִשְׁמַתְהוּן מַהֲאִי גּוֹפָא קְדִישָׁא דְאֲקָרִי אָדָם, דְכֹלִיל כֹּלָא, אֲתַר דְעַטְרִין וְכַתְרִין קְדִישִׁין מִתְחַבְּרָאן תַּמּוּן, בְּצַרְוֵרָא דְאֲתַבְּלָא.

329. Praised are the righteous, that all these holy things that are said in the uppermost holy spirit, a spirit in which all the most holy were included, was revealed to you, WHICH ARE matters to which those above and those below listen. Praised ARE you and capable of judging, MEANING THOSE WHO CAN SIT IN A COURT OF JUDGES, the reapers of the field, that you will be aware of these things and you will pay attention to them. You shall know your Lord face to face, eye to eye. With these matters, you will merit the World to Come. This is what it says: "Know therefore this day, and consider it in your heart, that Hashem (who is Atik Yomin), He is Elohim" (Devarim 4:39) (WHICH IS ZEIR ANPIN). All is One. Blessed is His Name forever and forever more.

329. זְכַאִין אִינוֹן צְדִיקִיָא, דְּכָל הַגּוֹ מְלִין קְדִישִׁין, דְּאִתְמַרו בְּרוּחַ קְדִישָׁא עֲלָא, רוּחַ, דְּכָל קְדִישִׁין עֲלָאִין אִתְכַּלְלִין בֵּיהּ, אִתְגַּלְיִין לְכוּ. מְלִין דְּעֲלָאִין וְתַתָּאִין צִיּוּתִין לְהוּ, זְכַאִין אַתּוֹן מְאָרִיהוֹן דְּמָאֲרִין, מִחְצְדֵי חֻקְלָא, דְּמְלִין אֲלִין תְּנַדְעוֹן וְתַסְתַּכְלוֹן בְּהוּ, וְתְנַדְעוֹן לְמָאֲרִיכוֹן אֲפִין בְּאֲפִין, עֵינָא בְּעֵינָא. וּבְהַגֵּי מְלִין תְּזַכּוֹן לְעֲלָמָא דְּאַתִּי, הַהִ"ד וְיַדְעַת הַיּוֹם וְהַשְּׁבוֹת אֵל לְבַבְךָ וְגו'. יי': עֲתִיק יוֹמִין הוּא הָאֱלֹהִים. וְכֹלָא הוּא חַד, בְּרִיךְ שְׁמִיָה לְעֵלְמָא וְלְעֵלְמֵי עֲלְמֵיָא.

48. The upper grades below and the lower grades above

Rabbi Shimon says that the shape of man is the uppermost correction that comprises everything, and that the righteous man is an everlasting foundation.

330. Rabbi Shimon said: I see the upper ones below and the lower ones above. The upper grades below AND THE LOWER GRADES ABOVE: that is the shape of man, who is the uppermost correction that comprises everything.

330. אָמַר ר"ש, חֲמִינָא עֲלָאִין לְתַתָּא, וְתַתָּאִין לְעִילָא. עֲלָאִין לְתַתָּא, דְּיוֹקְנָא דְּאָדָם, דְּהוּא תְּקוּנַי עֲלָא, בְּלָלָא דְּכֹלָהוּ.

331. We have learned that it is written: "But the righteous is an everlasting foundation" (Mishlei 10:25), as he includes six (Heb. shesh) in one source. This is what is written: "His legs are pillars of marble (Heb. shesh)" (Shir Hashirim 5:15).

331. תָּאנָא, בְּתִיב וְצְדִיק יִסוֹד עוֹלָם, דְּכֹלִיל שֵׁית בְּקִרְטוּפָא בְּחַדָּא. וְהָאִי הוּא דְּכְתִיב שׁוֹקֵינוּ עֲמוּדֵי שׁשׁ.

49. General and particular, particular and general

The hidden book says that the highest Sfirot in general and in particular, and the lowest Sfirot in particular and in general, were included in man. Rabbi Shimon explains the meaning of this. Finally he says that the masters of judgment from below get attached in the lowest Sfirot.

332. We have learned in the hidden book that in man were included the uppermost Sfirot, FROM THE CHEST UPWARDS, in general and in particular, and in man were included the lowest Sfirot, THAT IS FROM THE CHEST DOWNWARDS, in particular and in general. HE EXPLAINS: The uppermost Sfirot are in general, as we have learned, within the form of all the forms, THAT IS THE FORM OF MAN. In particular, that is in the fingers of the hand, WHICH ARE five corresponding to five. The lowest Sfirot in the toes of the feet are particular and general, since the body, THAT IS TIFERET, is not seen with them, since they are outside the torso. That is why they are not part of the body, since the body was removed from them.

332. וְתָאנָא בְּצִנְיַעוּתָא דְּסַפְרָא, בְּאָדָם אִתְכַּלְלוּ כְּתָרִין עֲלָאִין, בְּכָלֵל וּבְפִרְט. וּבְאָדָם אִתְכַּלְלוּ כְּתָרִין תַּתָּאִין, בְּפִרְט וּכְלָל. כְּתָרִין עֲלָאִין בְּכָלֵל, כְּמָה דְּאִתְמַר בְּדִיוֹקְנָא דְּכָל הַגֵּי דְּיוֹקְנִין. בְּפִרְט: בְּאֶצְבָּעַן דִּידָן, חֲמִשׁ בְּנֶגְדַ חֲמִשׁ. כְּתָרִין תַּתָּאִין, בְּאֶצְבָּעֵין דְּרַגְלִין דְּאִינוֹן פִּרְט וּכְלָל. דְּהָא גּוּפָא לָא אִתְחַזֵּי בְּהַדְיָהוּ. דְּאִינוֹן לְבַר מְגוּפָא. וּבְג"כ לָא הוּוּ בְּגוּפָא. דְּגוּפָא אֲעֲדִיו מְנִיָהוּ.

333. HE ASKS: If so, what is the meaning of: "And his feet shall stand in that day" (Zacharia 14:4). IT SEEMS THAT THEY ARE NOT OUTSIDE OF THE BODY THAT IS ZEIR ANPIN, SINCE IT IS ASCRIBED TO HIM. HE ANSWERS: It is the legs of the body, MEANING the masters of judgment, to do revenge ON THE WICKED. They are referred to as those who have legs, since from them are the harsh JUDGMENTS. The masters of judgment from below get attached in the lowest Sfirot THAT ARE CALLED LEGS, AND ABOUT THIS IS WRITTEN: "AND HIS FEET (LIT. 'LEGS') SHALL STAND..."

333. אִי הָכִי, מָאי וְעֲמַדוּ רַגְלֵיו בְּיוֹם הַהוּא. אֲלָא רַגְלֵיו דְּגוּפָא, מְאָרִיהוֹן דְּדִינִין לְמַעַבְדַּ נּוֹקְמִין וְאִקְרוּן בְּעֵלֵי רַגְלִים. וּמְנַהוֹן תְּקִיפִין. וּמִתְאַחֲדִין מְאָרִיהוֹן דְּדִינִין דִּי לְתַתָּא, בְּכְתָרִין תַּתָּאִין.

50. The generality of Man

Rabbi Shimon tells how all the formations of above that are in the holy body, the wholeness of man, irrigate and illuminate one another until they enlighten all the world. He talks about the desire of the Klipot for the students of the Torah, since they wish to nourish from the holy body. We learn that even angels are not outside of the generality of the holy body. Rabbi Shimon describes those spirits who left the general holy body and are from the left side, and tells what their actions are. He tells us that the hidden book says that when Seth was born the worlds above and below were perfumed and perfected; this was male and female from the aspect of the holy body, and the worlds were bound together and became one body. Thus as the spirit was drawn and entered that body, everything throughout the universe is seen to be one. Whoever excludes himself from general humanity does not enter into the realm of man when he leaves this world. Within the generality of man there is all the perfection of faith. The hidden book says that whoever keeps a holy body overnight when the spirit has left it makes a flaw in the body of the worlds, so it must not stay overnight. Rabbi Shimon talks about the Nefilim or fallen ones who mated with the daughters of men; the fallen ones are of the aspect of spirits of the left, that do not bond to the body (Zeir Anpin) at all but rather to Malchut referred to as earth. We hear how God repented that He had ever made man on the earth, and how He decided to destroy man below; all the same since one cannot differentiate between man above and man below, the destruction of man below flaws the man above. If the wisdom of Arich Anpin would have illuminated Malchut there would not have been a flood, for wisdom includes everything; this is concealed Chochmah, with which man's correction was established and strengthened. With this, Rabbi Shimon calls upon the most Ancient of all ancient ones to witness that he has not revealed these secrets for his own honor, but only so that the friends should not err in His ways.

334. We have learned that all these formations of above that are in the holy body, which is the wholeness of man, are derived one from the other and are attached to each other. They irrigate each other like the blood that runs with the flow of the veins to this direction and that direction, from this area to that area, and they irrigate the body. HERE TOO, they irrigate each other and illuminate each other until they enlighten all the worlds, and are blessed for their sake.

335. We have learned that these Sfirot which were not included in the body, WHICH IS THE CENTRAL COLUMN, BUT ARE DRAWN FROM THE LEFT COLUMN, are all abominable and unclean, and defile everyone that gets near to them, in order to find out things from them.

336. We have learned what the desire OF THESE KLIPOT is for the students of the Torah. HE REPLIES: This is since they observe in them a holy body and they wish to be included, MEANING TO NOURISH from that body. You might say, Yet there are angels, not included in the body. HE ANSWERS: No. If they were, heaven forbid, outside of the generality of the holy body, THAT IS THE SECRET OF THE CENTRAL COLUMN, they would not have been holy and they could not have endured, since it is written: "His body also was like the beryl" (Daniel 10:6). It is also written: "And their rims were full of eyes" (Yechezkel 1:18:) and "the man Gavriel" (Daniel 9:21). SO YOU SEE that all are incorporated in the generality of man, IN THE CENTRAL COLUMN, except those that are not in the body, BUT ARE FROM THE LEFT COLUMN, who are unclean and defile all those that will get near to them.

337. We have learned all these are from the spirit of the left side that was not sweetened in man, THAT IS THE CENTRAL COLUMN, ZEIR ANPIN. They left the general holy body and did not adhere to it. Therefore, they are all unclean. They go wandering in the world and reach the depression of the great abyss, WHERE CAIN WAS SUBMERGED, to adhere in the first judgment that is called Cain that was expelled from the general body below SINCE IT WAS OF THE LEFT WITHOUT A RIGHT. They flutter and wander throughout the world, and fly and do not get attached to the wholeness of the body, THAT IS THE CENTRAL COLUMN. Therefore, they are outside of all the camps above and below and are defiled. About them, it is written: "Outside of the camp shall his habitation be" (Vayikra 13:46).

334. תָּאנָא, כָּל אֵינוֹן תְּקוּנֵי דְלַעִילָא, דְּבְגוּפָא קְדִישָׁא, כְּלָלָא דְאָרְם, אֲתַמְשִׁין דָּא מִן דָּא, וּמִתְאַחֲדִין דָּא בְּדָא, וְאֲשְׁקוֹן דָּא לְדָא. כְּמָה דְאֲתַמְשֵׁן דְמָא בְּקִטְפִין דְּוִרִידִין לְדָא וּלְדָא, לְהֵכָא וּלְהֵכָא, מֵאַתֵּר דָּא לְאַתֵּר אַחְרָא, וְאֵינוֹן מְשָׁקִין דְּגוּפָא. אֲשְׁקִיין דָּא לְדָא, מְנַהֲרִין דָּא לְדָא. עַד דְּאֲנַהֲרוּ כְּלָהוּ עֲלָמִין, וּמִתְבְּרַכָּאן בְּגִיגִיהוֹן.

335. תָּאנָא, כָּל אֵינוֹן כְּתָרִין דְּלָא אֲתַכְּלָלוּ בְּגוּפָא, כְּלָהוּ רְחִיקִין וּמִסְאָבִין, וּמִסְאָבִין כָּל מֵאן דְּיִקְרַב לְגִבְיֵהוֹן, לְמַנְדַּע מְנַהֲוֹן מְלִיז.

336. תָּאנָא, מֵאֵי תִיאוּבְתָא דְלָהוֹן לְגִבְיֵי תְלַמִּידֵי חֲכָמִים. אֲלֵא מְשׁוּם דְּחָמֵן בְּהוּ גוּפָא קְדִישָׁא, וְלֹאֲתַכְּלָלָא בְּהוּ בְּהוּא גוּפָא. וְכִי תִימָא, אֵי הֵכִי, הָא מְלֵאכִין קְדִישִׁין וְלִיתְהוֹן בְּכְלָלָא דְּגוּפָא. לֵא. דְּח"ו אֵי לִיהוּוֹן לְבַר מְכַלְלָא דְּגוּפָא קְדִישָׁא, לֵא הוּוּ קְדִישִׁין וְלֵא מְתַקְוִימִי. וְכְתִיב וּגְוִייתוּ כְּתַרְשִׁישׁ. וְכְתִיב וּגְבוֹתֵם מְלֵאוֹת עֵינַיִם. וְהָאִישׁ גְּבִרְיָאֵל. כְּלָהוּ בְּכְלָלָא דְּאָרְם. בַּר מַהֲנֵי דְּלִיתְהוֹן בְּכְלָלָא דְּגוּפָא, דְּאֵינוֹן מִסְאָבִין, וּמִסְאָבִין כָּל מֵאן דְּיִקְרַב בְּהַרְדִּייהוּ.

337. וְתָאנָא, כְּלָהוּ מְרוּחָא דְּשְׂמַאלָא, דְּלֵא אֲתַבְּסֵם בְּאָרְם מִשְׁתַּבְּחִין, וְנַפְקוּ מְכַלְלָא דְּגוּפָא קְדִישָׁא, וְלֵא אֲתַדְּבִקוּ בֵיהּ. וּבְג"כ כְּלָהוּ מִסְאָבִין וְאֲזִלִין וְטָאסִין עֲלָמָא, וְעִיילִין בְּנוֹקְבָא דְּתַהוּמָא רַבָּא, לְאֲתַדְּבִקָא בְּהוּא דִּינָא קְדַמָּא דְּאֲקָרִי קִינ, דְּנַפְיִק בְּכְלָל דְּגוּפָא דְּלִתְתָא. וְשָׂאטִין וְטָאסִין כָּל עֲלָמָא, וּפְרִחִין וְלֵא מִתְדַבְּקָאן בְּכְלָלָא דְּגוּפָא, וּבְגִיגֵי כֵךְ אֵינוֹן לְבַר, מְכַל מְשָׁרִיין דְּלַעִילָא וְתַתָּא. מִסְאָבִין אֵינוֹן. בְּהוּ כְּתִיב מְחוּץ לְמַחֲנֵה מוֹשְׁבוֹ.

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338. With the spirit that is called Abel. This is more fragrant in the generality of the holy body. Other SPIRITS emanate that are more firmly established and they adhere, yet do not adhere to the body. All are suspended in the air and they emanate from the corpus of defiled spirits, as mentioned above. They hear whatever they hear above and from them it gets known TO THE SPIRITS below, because they divulge everything to them.

339. We have learned in the hidden book that, as soon as the whole of man, the holy body, was firmly established above, which is composed of male and female, MEANING ZEIR ANPIN AND ITS FEMALE, they were joined for a third time. Overall perfume emerged, THAT IS SHET, and the worlds above and below were firmly established. From here on, the world of above and below was perfected. THIS WAS MALE AND FEMALE from the aspect of the holy body, WHICH IS THE CENTRAL COLUMN, and the worlds were bound and got attached to each other and become one body, WHICH IS SHET. The spirit got drawn and entered that body; throughout the worlds, only one is seen. "Holy, holy, holy, is Hashem, Lord of Hosts: the whole earth is full of His glory" (Yeshayah 6:3), since all is one body, SINCE THREE TIMES HOLY IS THE SECRET OF THE THREE COLUMNS THAT INCORPORATED INTO ONE.

340. We have learned that, as soon as ZEIR ANPIN AND HIS FEMALE became firmly established one in the other, judgment was connected with compassion and the female was firmly established by the male, THAT IS ZEIR ANPIN. Therefore, they could not ascend one without the other. This is similar to the palm tree that does not ascend AND PRODUCE FRUITS one without the other, FEMALE TREE WITHOUT THE MALE TREE. About this, we have learned that whoever excludes himself in this world from general humanity, THAT IS THE CENTRAL COLUMN, thereafter, when he exits from this world, he does not enter into the realm of man. This is referred to as the holy body, WHICH IS ZEIR ANPIN AND BRIYAH YETZIRAH ASIYAH OF HOLINESS. Rather he enters in these that are not called man, THAT IS, BRIYAH YETZIRAH ASIYAH OF DEFILEMENT, which were expelled from the inclusiveness of the body, THAT IS THE CENTRAL COLUMN.

341. We have learned: "We will make you necklets of gold studded with silver" (Shir Hashirim 1:11), meaning that the judgment, THE ONE CALLED GOLD, WHICH IS THE ILLUMINATION OF CHOCHMAH OF THE LEFT, was spiced with mercy, THAT IS CALLED STUDS OF SILVER, MEANING CHOCHMAH WAS COATED WITH CHASSADIM, so there is no judgment that has no mercy in it, SINCE THEY ARE INCLUDED IN ONE ANOTHER. About this, it is written: "Your cheeks would be comely with rows of jewels, your neck with strings of beads" (Ibid. 10). "Rows of jewels" HAS THE SAME MEANING AS in the verse: "necklets of gold," WHICH ARE FROM THE LEFT. "Strings of beads" HAS THE SAME MEANING AS in the verse: "studded with silver," MEANING RIGHT, CHESED. "Your neck" is in the realm of the female, which is the Matron, WHICH IS MALCHUT, since THE NECK contains the temple of above, WHICH IS YESOD OF MALCHUT. The terrestrial Jerusalem and the temple IN IT ARE ALSO CALLED THE NECK. All this takes place after THE FEMALE gets firmly established by the male and the wholeness of man is formed. This is the inclusiveness of faith. Why faith? It is because within it, IN THE GENERALITY OF MAN, there is all the perfection of faith.

338. וברוחא דאקרי הבל, דאתבסם יתיר בכללא דגופא קדישא. נפקין אחרנין דמבסמן יתיר, ומתדבקן בגופא, ולא מתדבקן. בלהו תליין באוירא ונפקין מהאי כללא דאלין מסאבין. ושמעין מה דשמעין מעילא, ומנייהו ידעי לתתא דקאמרי להו.

339. ותאנא בצניעותא דספרא, ביון דאתבסמו לעילא כללא דאדם, גופא קדישא, דכר ונוקבא. אתחברו זמנא תליתאה, ונפק ואתבסמותא דכללא. ואתבסמו עלמין עלאין ותתאין. ומכאן אשתכלל עלמא דלעילא ותתא, מסטרא דגופא קדישא. ומתחברן עלמין, ומתאחדן דא ברא, ואתעבידו חד גופא. ומשלפא רוחא, ועיילא בחד גופא. ובכלהו לא אתחזי אלא חד. קק"ק יי' צבאות מלא כל הארץ כבודו. דכלא הוא חד גופא.

340. תאנא, ביון דאתבסמו דא ברא, אתקשרו דינא ורחמי. ואתבסמת נוקבא בדכורא. ובגיני כך לא סלקא דא בלא דא, בהאי תמר, דלא סלקא דא בלא דא. ועל האי תנינן, מאן דאפיק גרמיה בהאי עלמא מכללא דאדם, לבתר כד נפיק מהאי עלמא, לא עייל בכללא דאדם, דאקרי גופא קדישא. אלא באינון דלא אקרון אדם, ונפיק מכללא דגופא.

341. תניא, תורי זהב נעשה לך עם נקודות הכסף, דאתבסמו דינא ברחמי. ולית דינא, דלא הוו ביה רחמי. ועל האי כתיב, נאוו לחינך בתורים צוארך בחרוזים. בתורים: כמו דכתיב, תורי זהב נעשה לך וגו'. בחרוזים: כמה דכתיב, עם נקודות הכסף. צוארך, בכללא דנוקבא, דא מטרוניתא אשתכח בי מקדשא דלעילא, וירושלם דלתתא ומקדשא. וכל דא מדאתבסמת בדכורא, ואתעביד כללא דאדם, ודא הוא כללא דמהימנותא. מאי מהימנותא. דבגויה אשתכח כל מהימנותא.

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342. We have learned that when the soul of whoever is called man left him, and he died, it is not permitted to have him stay in the house and rest overnight on the ground, so as not to put the honor of that body to shame, BEING A BODY WITHOUT A SOUL. It is written: "Nevertheless man abides not in honor" (Tehilim 49:13). Man who is the most honored "abides not" AFTER DEATH. What is the reason? It is because if they do that, "he is like the beasts that perish" (Ibid.). THAT IS, AFTER DEATH HE IS LIKE THE BEASTS. Just like animals were never part of humans, WHICH IS WHY no holy spirit is apparent upon them, here too A DEAD MAN is just like an animal, a body without a spirit. Therefore, this body that is most precious of all should not be put to shame.

343. We have learned in the hidden book that whoever keeps this holy body overnight, when it is devoid of spirit, makes a flaw in the body of the worlds, THAT IS THE UPPERMOST MAN. It is therefore not permitted to have it stay overnight in a holy place, in the land where justice resides, THAT IS THE LAND OF YISRAEL WHERE IT IS WRITTEN: "HIS BODY SHALL NOT REMAIN ALL NIGHT... THAT YOUR LAND BE NOT DEFILED" (DEVARIM 21:23:). This precious body is referred to as the image of the King. If one let it stay overnight, it WOULD APPEAR TO BE like one of the animals, THAT IS, WITHOUT SPIRIT LIKE A BEAST, AS MENTIONED ABOVE.

344. We have learned: "The sons of Elohim saw that the daughters of men were fair" (Beresheet 6:2). These are the ones that were hidden, MEANING THEY WERE DISTANCED FROM HOLINESS, and fell into the crevice of the great abyss, THAT IS AS MENTIONED ABOVE. 'The daughters of man', that certain man. THIS IS ZEIR ANPIN, THEY BEING AN ASPECT OF ABEL; HE SAYS ABOUT THEM ABOVE THAT THEY GET MORE FIRMLY ESTABLISHED IN THE GENERALITY OF THE HOLY BODY, WHICH IS ZEIR ANPIN. It is written: "And they bore children to them; the same were mighty men of old (lit. 'the world')" (Ibid. 4), MEANING TO SAY THAT THEY ARE from the one that was called "the world" as we have learned concerning the days of the world, ZEIR ANPIN, EXCEPT THAT THEY ARE FROM THE OTHER SIDE, THAT SOMETIMES THEY BOND TO ZEIR ANPIN AND SOMETIMES NOT. THEY ADHERE TO THE BODY AND THEY DO NOT ADHERE. ALL ARE SUSPENDED IN THE AIR. "Men of renown (lit. 'name')" (Beresheet 6:4), MEANING OF MALCHUT, IS REFERRED TO AS NAME, AND THEY ARE NOT FROM ZEIR ANPIN REFERRED TO AS WORLD. THESE ARE THE SPIRITS OF THE LEFT THAT WERE NOT FIRMLY ESTABLISHED WITH MAN. THEREFORE, spirits and demons get out into the world from them, to adhere to the wicked.

345. "There were Nefilim (lit. 'fallen ones') in the earth" (Ibid.). This excludes the other ones that were not on the earth at that time, THAT ARE NOT OF THE ASPECT OF MALCHUT REFERRED TO AS EARTH. The fallen ones are Aza and Aza'el, who were on the earth. THEY ARE OF THE ASPECT OF SPIRITS OF THE LEFT, WHICH DO NOT BOND TO THE BODY AT ALL, WHICH IS ZEIR ANPIN BUT TO MALCHUT REFERRED TO AS EARTH, WHICH IS THE LEFT. The sons of Elohim were not on the earth, WHICH IS MALCHUT, BUT THEY WERE ATTACHED, YET NOT ATTACHED, TO THE HOLY BODY THAT IS ZEIR ANPIN, AS MENTIONED ABOVE. This is a secret that we have learned.

342. וְתָאנָא, מֵאֵן דְּאִקְרִי אָדָם, וְנִשְׁמַתָּא נִמְקַת מְנִיָּה, וּמִית. אֲסִיר לְמִיבַת לִיָּה בְּבֵיתָא, לְמַעְבַּד לִיָּה לִינָה עַל אַרְעָא, מְשׁוּם יִקְרָא דְהָאִי גּוּפָא, דְלֵא יִתְחַזֵּי בֵיָּה קְלָנָא, דְכִתְיִב, אָדָם בִּיקְרָ בַל יִלִּין, אָדָם דְהוּא יִקְר מִכָּל יִקְרָא, בַּל יִלִּין. מ"ט. מְשׁוּם דְאִי יַעֲבִדוּן הָכִי, נִמְשַׁל כְּבִהְמוֹת גְּדָמוּ. מַה בְּעִירֵי לֵא הוּוּ בְּכֻלָּא דְאָדָם, וְלֵא אֲתַחְזִי בְהוּ רֹחָא קְדִישָׁא, אוּף הָכָא כְּבִעִירֵי, גּוּפָא בְלֵא רֹחָא, וְהָאִי גּוּפָא, דְהוּא יִקְרָא דְכֻלָּא, לֵא יִתְחַזֵּי בֵיָּה קְלָנָא.

343. וְתָאנָא בְּצַנִּיעוּתָא דְסַפְרָא, כָּל מֵאֵן דְּעֵבִיד לִינָה לְהָאִי גּוּפָא קְדִישָׁא, בְּלֵא רֹחָא, עֵבִיד פְּגִימוּתָא בְּגּוּפָא דְעֵלְמִין. דְהָא בְּגִין דָּא, לֵא עֵבִיד לִינָה בְּאַתְרָא קְדִישָׁא, בְּאַרְעָא דְצִדְקָא וְלִין בְּהַ, מְשׁוּם דְהָאִי גּוּפָא יִקְרָא, אֲתַקְרִי דְיוֹקְנָא דְמַלְכָּא. וְאִי עֵבִיד בֵּיָּה לִינָה, הוּוּ כְּחַד מִן בְּעִירָא.

344. תָּאנָא, וִירָאוּ בְנֵי הָאֱלֹהִים אֶת בָּנוֹת הָאָדָם. אִינוּן דְּאֲטַמְרוּ, וְנִפְלוּ בְּנוֹקְבָא דְתַהוּמָא רַבָּא. אֶת בָּנוֹת הָאָדָם, הָאָדָם הַיְדוּעַ. וְכִתְיִב וְיִלְדוּ לָהֶם הַמַּה הַגְּבוּרִים אֲשֶׁר מֵעוֹלָם וְגו'. מֵהָהוּא דְאִקְרִי עוֹלָם. כְּדִתְנִינָן יְמֵי עוֹלָם. אֲנָשֵׁי הַשָּׁם, מְנַהוּן נִמְקוּ רֹחִין וְשִׁדִּין לְעֵלְמָא, לְאַתְדַּבְּקָא בְּרִשְׁוֵיעֵינָא.

345. הַנְּפִילִים הָיוּ בְּאֶרֶץ, לְאַפְקָא אֵלִין אַחֲרֵינָן. דְלֵא הוּוּ בְּאֶרֶץ. הַנְּפִילִים: עִזָּא וְעִזָּא"ל הוּוּ בְּאֶרֶץ. בְּנֵי הָאֱלֹהִים לֵא הוּוּ בְּאֶרֶץ. וְרָזָא הוּא וְכֻלָּא אֲתַמְרוּ.

346. It is written: "And Hashem repented that He made man on the earth" (Ibid. 6). HE excludes the man above that was not on earth, MEANING THAT HE IS NOT FROM THE ASPECT OF MALCHUT CALLED EARTH. THE ENTIRE PUNISHMENT OF THE FLOOD WAS ONLY FROM THE ASPECT OF MALCHUT, WHICH IS THE SECRET OF EARTH, BUT NOT ANYTHING ABOVE IT. "And Hashem repented": That is said of Zeir Anpin. "And it grieved Him at His heart" (Ibid.): It does not say that He was grieved, but rather "it grieved Him," since it grieved only Him, as this is dependent upon Him. THAT IS TO SAY, THE DEEDS OF THE LOWER ONES REACH ZEIR ANPIN, to exclude those who are not grieved, THE DEEDS OF THE LOWER ONES, SINCE THE LOWER ONES DO NOT HARM THEM. THAT REFERS TO ABOVE OF ZEIR ANPIN. "At His heart": It does not say, 'In His heart', but rather "At His heart," as someone that is grieved for his lord. This alludes to the heart of all hearts, WHICH IS ARICH ANPIN THAT IS VESTED IN THE INNERMOST OF ZEIR ANPIN.

347. "And Hashem said, 'I will destroy man whom I have created from the face of the earth...'" (Ibid. 7). "From the face of the earth" comes to exclude man from above MALCHUT THAT IS CALLED EARTH. You might say only man below exclusively, AND THE MAN ABOVE WAS NOT FLAWED AT ALL AS A RESULT OF THIS, but you cannot exclude OR DIFFERENTIATE BETWEEN ONE AND THE OTHER at all, since one cannot exist without the other. WHEN THE MAN BELOW IS OBLITERATED, THE MAN ABOVE IS ALSO FLAWED.

348. If wisdom had sealed from all, THAT IS IF THE CHOCHMAH OF ARICH ANPIN WOULD HAVE ILLUMINATED TO MALCHUT, everything would have been fixed to its original form, AND THERE WOULD NOT HAVE BEEN A FLOOD. It is written: "I, wisdom, dwell with prudence" (Mishlei 8:12). Do not read it as "dwell with," but rather 'cause to dwell'.

349. If not for the correction of man, the world would not have existed. This is what is written: "Hashem by wisdom founded the earth" (Ibid. 3:19). It is also written: "But Noah found favor in the eyes of Hashem" (Beresheet 6:8).

350. We have learned that all the brains depend on that brain, THAT IS IN CONCEALED CHOCHMAH. Chochmah is inclusive of everything. This is concealed Chochmah, with which man's correction was established and strengthened, so that everything should be settled in an orderly way, each one in its place. This is what is written: "Wisdom strengthens the wise more than ten rulers" (Kohelet 7:19). THAT IS THE TEN SFIROT that are the perfect establishment of man. The man is their inmost formation, SINCE THE BRAINS THAT ARE IN THE INMOST PART ARE REFERRED TO AS MAN, with which the spirit exists.

346. כְּתִיב וַיִּנְחַם יי' כִּי עָשָׂה אֶת הָאָדָם בְּאָרֶץ, לְאַפְקַא אָדָם דְּלַעִילָא, דְּלֹא הוּי בְּאָרֶץ. וַיִּנְחַם יי' הָאִי בּוֹזְעִיר אַפִּין אַתְמֹר. וַיִּתְעַצֵּב אֶל לְבוֹ, וַיַּעֲצֵב לֹא נְאֻמָּה. אֶלֹא וַיִּתְעַצֵּב, אִיהוּ אֶתְעַצֵּב, דְּבִיָּה תְלִינָא מְלִתָּא. לְאַפּוּקִי מִמָּאן דְּלֹא אֶתְעַצֵּב. אֶל לְבוֹ, בְּלְבוֹ לֹא כְתִיב, אֶלֹא אֶל לְבוֹ. כְּמָאן דְּאֶתְעַצֵּב לְמֵאֲרִיָּה, דְּאֶחָזִי הָאִי לְלֵבָא דְּכָל לְבִין.

347. וַיֹּאמֶר יי' אֶמְחָה אֶת הָאָדָם אֲשֶׁר בְּרָאתִי מֵעַל פְּנֵי הָאָרֶץ וְגו'. לְאַפְקַא אָדָם דְּלַעִילָא. וְאִי תִימָא אָדָם דְּלִתְתָּא בְּלַחֲדוּי. לֹא לְאַפְקַא כְּלָל. מְשׁוּם דְּלֹא קָאִים דָּא בְּלֵא דָּא.

348. וְאֶלְמָלֵא חֲכָמָה סְתִימָא דְּכָלֵּא, בְּלֵא אֶתְתַּקֵּן כְּמִרְיָשָׁא. הֵה"ד אֲנִי חֲכָמָה שְׁכַנְתִּי עִרְמָה. אֶל תְּקִרִי שְׁכַנְתִּי, אֶלֹא שְׁיִכְנֹתִי.

349. וְאֶלְמָלֵא הָאִי תְקוּנָא דְּאָדָם, לֹא קָאִים עֲלֵמָא. הֵדָּא הוּא דְּכְתִיב, יי' בְּחֲכָמָה יָסַד אֶרֶץ. וְכְתִיב וְנָח מִצָּא חֵן בְּעֵינֵי יי'.

350. וְתֵאנָא, בְּלָהוּ מוֹחִין תְּלִינִין בְּהָאִי מוֹחָא. וְהַחֲכָמָה הוּא כְּלָלֵּא דְּכָלֵּא הוּא. וְדָא חֲכָמָה סְתִימָא, דְּבִּה אֶתְתַּקִּיף וְאֶתְתַּקֵּן תְּקוּנָא דְּאָדָם, לְאֶתְיָשְׁבָא כְּלָלֵּא עַל תְּקוּנָהּ, כָּל חַד בְּאֶתְרִיָּה. הֵה"ד, הַחֲכָמָה תַּעֲזוּ לְחַכְמָה מְעַשְׂרָה שְׁלִיטִים, דְּאִינּוּן תְּקוּנָא שְׁלִימָא דְּאָדָם. וְאָדָם הוּא תְּקוּנָא דְּלָגוּ, מְנִיָּה קָאִים רוּחָא.

351. All the perfect faith of the one who stands on the throne is apparent with this correction of man, as is written: "The likeness as the appearance of a man above upon it" (Yechezkel 1:26) and "One like a Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him" (Daniel 7:13). Until here, the matters are vague and the reasons are obvious. Praised is the lot of the one who is aware and observes to understand them, and does not err in them. These matters were not given except to those who sat on the seat of justice and the reapers of the field that entered and were able to leave, as is written: "For the ways of Hashem are right, and the just do walk in them: but the transgressors shall stumble in them" (Hoshea 14:10).

352. We have learned that Rabbi Shimon cried and raised his voice and said: If only with our words that were revealed here, our friends would have been hidden in the chamber of the World to Come, and would have passed away from this world, it would have been proper and good, since they would not have been revealed to any one on this world. He then repented and said: I regret what I said, BUT RATHER THEY SHOULD DESERVE TO EXIST LONGER IN THIS WORLD. It is apparent to the most Ancient of all the ancient ones, the most concealed of all concealed, that not for my honor I have done this and not for the honor of my family and not for the honor of these friends. It is only that they should not err in His ways and should not enter with shame into His palace, so they will not be prevented FROM ENTERING. Praised is my lot with them in the World to Come.

51. The passing of the three friends

We learn that before they could leave the chamber, Rabbi Yosi, Rabbi Chizkiyah and Rabbi Yesa died, and the other friends saw holy angels carrying them away. Rabbi Shimon is beside himself with fear that his revelations have caused this event, until a voice tells him that he deserves praise. The voice says that the souls of the friends passed away through perfection and that they joined with great passionate will and valor at the time of their deaths. The uppermost angels took their souls and raised them above. All the faces of the rabbis were shining brightly. Rabbi Aba was sad for some days until he and Rabbi Shimon saw the angels showing their dead friends the treasures and chambers prepared for their honor, and then he was comforted. From that day on the friends did not leave Rabbi Shimon's house, and no one else was ever present when he revealed secrets to them. He called them 'the seven eyes of Hashem', and Rabbi Yehuda referred to him as Shabbat, from which all six days get their blessing.

353. We have learned prior to the exit of these friends from that chamber that Rabbi Yosi, son of Rabbi Ya'akov, Rabbi Chizkiyah, and Rabbi Yesa died. The friends saw that holy angels carried them in that veil. Rabbi Shimon said something and THE FRIENDS became calmed. He cried out and said: Perhaps, heaven forbid, a writ was decreed for us to get punished, since it was revealed through us what has not been revealed since the day Moses stood on Mount Sinai. It is written: "And he was there with Hashem forty days and forty nights..." (Shemot 34:28). Why am I here if this is the reason for their punishment?

351. וְבֵהָי תְּקוּנָא דְאָדָם, אֲתַחְזִי שְׁלִימוֹתָא מְהִימְנוֹתָא דְכֻלָּא, דְקָאִים עַל כּוֹרְסֵינָא. דְכִתְיִב, וְדִמּוֹת כְּמִרְאָה אָדָם עָלָיו מִלְמַעְלָה. וְכִתְיִב וְאָרוּ עִם עֲנְיֵי שְׁמִיָּא כְּבֵר אָנֹשׁ אֲתָה הוּא וְעַד עֵתִיק יוֹמִיָּא מָטָה וְקִדְמוּהֵי הִקְרְבוּהֵי. עַד כָּאן סְתִימָאן מְלִין. וְבִרְיָן טַעְמִין. זְכָאָה חוֹלְקִיָּה דְמָאן דִּידַע וְיִשְׁגַּח בְּהוּן. וְלֹא יִטְעִי בְּהוּן. דְמְלִין אֲלִין לֹא אֲתִיְהִיבוּ, אֲלֹא לְמֵאֲרֵי מְדִין וּמְחֻצְדֵי חֻקְלָא, דְעָאלוּ וְנִמְקּוּ. דְכִתְיִב כִּי יִשְׂרִים דְרָבִי יוֹי וְצִדִיקִים יִלְכוּ בֵם וּבוֹשְׁעִים יִכְשְׁלוּ בֵם.

352. תָּאנָא, בְּכַה ר"ש, וְאֲרִים קְלִיָּה וְאָמַר, אִי בְּמְלִין דִּילָן, דְאֲתַגְלִיין הִכָּא, אֲתַגְנִיזוּ חֲבֵרֵינָא בְּאֲדָרָא דְעֵלְמָא דְאֲתִי, וְאֲסַתְלְקוּ מֵהָאִי עֵלְמָא, יְאוּת וְשְׁפִיר הוּהוּ, בְּגִין דְלֹא אֲתַגְלִיין לְחַד מִבְּנֵי עֵלְמָא. הֲדַר וְאָמַר, הֲדַרִי בִי, דְהָא גְלִי קְמִיָּה דְעֵתִיקָא דְעֵתִיקִין, סְתִימָא דְכֻלָּ סְתִימִין, דְהָא לֹא לִיקְרָא דִילִי עֲבִידָנָא, וְלֹא לִיקְרָא דְבֵית אָבָא, וְלֹא לִיקְרָא דְחֲבֵרֵינָא אֲלִין, אֲלֹא בְּגִין דְלֹא יִטְעוּן בְּאוּרְחוּי, וְלֹא יַעֲלוּן בְּכִסּוּפָא לְתַרְעִי פְלִטְרוּי, וְלֹא יִמְחוּן בִּירִיהוּן. זְכָאָה חוֹלְקֵי עֲמֵהוּן, לְעֵלְמָא דְאֲתִי.

353. תָּנָא, עַד לֹא נִמְקּוּ חֲבֵרֵינָא מֵהָהוּא אֲדָרָא, מִיְתוּ ר' יוֹסִי בְר' יַעֲקֹב, וְר' חִזְקִיָּה, וְר' יוֹסָא. וְחֲמוּ חֲבֵרֵינָא, דְהוּוּ נְטִלִין לֹון מְלֵאכִין קְדִישִׁין בְּהָהוּא פְרִסָּא. וְאֲר"ש מְלָה, וְאֲשַׁתְּכֹו. צוּוח וְאָמַר, שְׁמָא ח"ו גְזַרָה אֲתַגְזֹר עֲלֵנָא לְאֲתַעֲנָשָׁא, דְאֲתַגְלִי עַל יְדָנָא, מַה דְלֹא אֲתַגְלִי מִיּוֹמָא דְקָאִים מִשָּׁה עַל טוּרָא דְסִינֵי, דְכִתְיִב וַיְהִי שֵׁם עִם יוֹי אַרְבַּעִים יוֹם וְאַרְבַּעִים לַיְלָה וְגו'. מַה אָנָּא הִכָּא. אִי בְּגִין דָּא אֲתַעֲנָשׁוּ.

354. He heard a voice say: Rabbi Shimon, you deserve praise. Praised is your lot and the lot of your friends that live with you, since it was revealed to you what has not been revealed to all the legions above. However, come and see that it is written: "He shall lay its foundation with his firstborn, and with his youngest son shall he set up the gates of it" (Yehoshua 6:26). Certainly, the souls OF THE FRIENDS joined with great passionate will and valor at the time they were taken BY THE ANGELS. Praised is their lot that, through perfection, they passed away.

355. We have learned that while these matters were revealed, roused and declared in 250 worlds, ancient matters were revealed below. While they were still spicing or perfuming their souls with these matters, their soul left with a kiss and was connected in that veiled curtain, and the uppermost angels took them and raised them above.

356. Rabbi Shimon said: How happy is the lot of these three, and praised is our lot in the World to Come for this. A second voice sounded and said, "But you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4). They got up and left. Everywhere they looked, fragrances were ascending. Rabbi Shimon said: It seems from this that the world is getting blessed because of us. All their faces were shining bright and the people of the world could not look at them.

357. We have learned that ten entered the circled veil and seven left it. Rabbi Shimon was rejoicing but Rabbi Aba was saddened. One day, Rabbi Shimon was sitting with Rabbi Aba. Rabbi Shimon said something. They saw the three FRIENDS, whom upper angels were bringing and showing them the treasures and chambers above for their honor. They were introducing them into the mountains of refined balsam. Rabbi Aba's mind was calmed and at peace.

358. We have learned that from that day on, the friends did not leave the residence of Rabbi Shimon. When Rabbi Shimon was revealing secrets, nobody was present except for them. Rabbi Shimon referred to them as 'We are the seven eyes of Hashem' as is written: "Those seven...the eyes of Hashem" (Zacharia 4:10), which is applicable to us. Rabbi Aba said: We are six candles illuminating from the seventh, WHICH IS THE SECRET OF BINAH. You are the seventh of each one, because the six cannot endure, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, save from the seventh, WHICH IS BINAH, since everything is dependent on the seventh. Rabbi Yehuda used to refer to him as Shabbat, from which all six days get their blessing, as is written: "Shabbat to Hashem" (Shemot 20:10) or holy to Hashem. Just as Shabbat is holy to Hashem, so is Rabbi Shimon holy Shabbat to Hashem.

354. שָׁמַע קוֹלָא, זָכָא אַנְתָּ ר"ש, זָכָא חוֹלְקִין וְחַבְרֵינָא, אֲלִין דְּקוּימִין בְּהַדְרָךְ, דְּהָא אֲתַגְלִי לְכוּן מַה דְּלֵא אֲתַגְלִי לְכָל חוּלָא דְלַעֲיֵלָא, אַבְל ת"ח, דְּהָא כְּתִיב, בְּבִכּוּרוֹ יִסְדְּנָה וּבְצַעֲרוֹ יֵצִיב דְּלַתְיָהּ. וּכ"ש דְּבִרְעוּ סְגִי וְתַקִּיף, אֲתַדְּבִקוּ נַפְשֵׁתְהוֹן בְּשַׁעֲתָא דָּא דְּאֲתַנְסִיבוּ. זָכָא חוֹלְקֵהוֹן, דְּהָא בְּשִׁלְיֻמוֹתָא אֲסַתְּלִקוּ.

355. תַּאנָּא, בְּעוּד דְּאֲתַגְלִיין מְלִין, אֲתַרְגִּישוּ עַלְאִין וְתַתְּאִין, וְקָלָא אֲתַעַר בְּמֵאתָן וְחַמְשִׁין עַלְמִין דְּהָא מְלִין עֲתִיקִין לְתַתָּא אֲתַגְלִיין, וְעַד דְּאֲלִין מִתְּבַסְמִין נִשְׁמַתִּיָּהוּ בְּאִינוּן מְלִין, נַפְקָא נִשְׁמַתִּיָּהוּ בְּנִשְׁקִיָּה, וְאֲתַקְשַׁר בְּהָוָא פְּרָסָא, וְנִטְלִין לְהוּ מְלָאכִי עַלְאִין, וְסַלְקִין לוֹן לַעֲיֵלָא. וְאֵמַאי אֲלִין. מִשּׁוּם דְּעַאלָן וְלֵא נַפְקוּ זְמַנָּא אַחְרָא מִן קְדַמַּת דְּנָא, וְכִלְהוּ אַחְרֵינֵי עַאלוּ וְנַפְקוּ.

356. אַר"ש, כְּמַה זָכָא חוֹלְקֵהוֹן דְּהָנִי תַלְתָּא, וְזָכָא חוֹלְקָא לַעֲלָמָא דְּאֲתִי, בְּגִין דָּא. נַפְקָא קָלָא תְּנִינֹת וְאֵמַר, וְאַתֶּם הַדְּבִקִים בֵּינֵי אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם. קָמוּ וְאִזְלוּ. בְּכָל אֲתַר דְּהוּ מִסְתַּכְּלִי סְלִיק רִיחִין. אַר"ש שָׁמַע מִיָּנָה, דְּלַעֲמָא מִתְּבַרְךְ בְּגִינָן. וְהוּ נְהָרִין אֲנַפּוּי דְּכִלְהוּ, וְלֵא הוּ יַכְלִין בְּנֵי עַלְמָא לְאַסְתַּכְּלָא בְּהוּ.

357. תַּאנָּא, עֲשָׂרָה עַאלוּ, וְשִׁבְעַ נַפְקוּ, וְהוּ חַדִּי ר"ש. וְרַבֵּי אַבָּא עָצִיב. יוֹמָא חַד הוּהוּ יְתִיב ר"ש וְרַבֵּי אַבָּא עֲמִיָּה, אַר"ש מְלָה, וְחַמוּ לְאֲלִין תַלְתָּא דְּהוּ מִיִּתִּין לְהוּן מְלָאכִין עַלְאִין, וּמַחְזִיין לְהוּ גְּנִיזִין וְאֲדָרִין דְּלַעֲיֵלָא, בְּגִין יְקָרָא דְּלַהוּן. וְהוּ עֵינֵי לוֹן בְּטוּרֵי דְּאַפְרָסְמוּנָא דְּכִינָא. נַח דְּעֲתִיָּה דְּרַבֵּי אַבָּא.

358. תַּאנָּא, מִהָוָא יוֹמָא לָא אַעֲדוּ חַבְרֵינָא מִבֵּי ר"ש. וְכַד הוּהוּ ר"ש מְגַלְהָ רִזִּין, לָא מִשְׁתַּכְּחִין תַּמָּן אַלָּא אִינוּן. וְהוּ קֵארִי לְהוּ רַבִּי שְׁמַעוֹן, שְׁבַעָה אֲנָן עֵינֵי יוּ. דְּכְתִיב, שְׁבַעָה אֵלֶּה עֵינֵי יוּ וְעַלְן אֲתַמַּר. א"ר אַבָּא, אֲנָן שִׁיתָא בּוֹצִינֵי, דְּנִהָרָאן מִשְׁבִּיעָאָה. אֲנָתָּ הוּא שְׁבִיעָאָה דְּכָלָא. דְּהָא לִית קִיּוּמָא לְשִׁיתָא, בְּרַ מִשְׁבִּיעָאָה. דְּכָלָא תְּלִי בְּשִׁבְעָאָה. רַבִּי יְהוּדָה קֵארִי לִיהָ שַׁבַּת, דְּכִלְהוּ שִׁיתָא מִיָּנָה מִתְּבַרְכִין, דְּכְתִיב שַׁבַּת לִי, קֹדֶשׁ לִי, מַה שַׁבַּת לִי, קֹדֶשׁ, אוּף ר"ש שַׁבַּת לִי, קֹדֶשׁ.

52. Elijah

Rabbi Shimon is wondering why Elijah was not present in the chamber when the holy matters were revealed. Elijah arrives with three drops of light, and Rabbi Shimon asks him why he was not available during the feast that they had prepared. Elijah explains that he had wanted to be there, but God had sent him on a mission to do miracles for Rabbi Hamnuna Saba (the elder) and his friends. When he returned he found the angels carrying the three friends. He and Rabbi Shimon talk about the crowns that are given to the righteous during the new moon, holidays and Shabbat. Elijah tells him that he will be decorated and sanctified more than all the others, and that Rabbi Shimon bar Yochai is the holy one of Hashem, who is called honorable in this world and in the World to Come.

359. Rabbi Shimon said: I wonder about the hairy one girdled around his waist, THAT IS ELIJAH. Why was he not in our chamber during the time these holy matters were revealed? While he wondered, Elijah arrived with three drops of light, brightening his countenance. Rabbi Shimon said to him: What is the reason that my lord was not available during the wine feast that was being enacted AND PREPARED for his Master on this joyous day?

359. אר"ש, תוהנא על ההוא חגיר חרצן, מאריה דשערי, אמאי לא אשתכח בבי אדרא דילן, בזמנא דאתגליין מלין אלין קדישין. אדהכי, אתא אליהו, ותלת קטורי נהירין באנפוי. א"ל ר"ש, מ"ט לא שכיח מר בקרדוטא גלימא דמאריה, ביומא דהלולא.

360. He, ELIJAH, said to him: On your life, Rabbi, seven days prior to your entering your chamber, all those that were to come in and be with you IN THE CHAMBER were being chosen in the presence of the Holy One, blessed be He. I was there and wanted to be in his presence IN THE CHAMBER. They had me yoked, and I was not able TO GO since, on that particular day, the Holy One, blessed be He, sent me on a mission to do miracles for Rabbi Hamnuna Saba (the elder) and his friends, who had been compromised by an informer to the king's palace. I caused a miracle to happen. For their sake, I collapsed the wall in the king's temple, so that 45 ministers got entangled in the construction of the wall, AND FELL WITH IT, and died. I removed Rabbi Hamnuna Saba and his friends and threw them to the valley of Ono, and they were saved. I prepared for them bread and water, because they hadn't eaten for three days. All that day, THAT YOU WERE IN THAT CHAMBER, I did not leave them

360. א"ל, חייך רבי שבע יומין אתברירו קמיה קודשא בריך הוא, כל אינון דיייתון וישתכחן עמיה, על לא עיילתון בבי אדרא דלכון ואנא הוה זמין תמן, ובעינא קמיה לאשתכחא, וכדין קטיר בכתפוי ולא יכילנא, דההוא יומא שדרני קודשא בריך הוא, למעבד נסין לרב המנונא סבא וחברוי, דאתמסרו בארמונא דמלכא, וארחישנא להו בנסא, דרמינא להו בותלא דהיכלא דמלכא, ואתקטרו בקטרוי, דמיתו ארבעים וחמשה פרדשכי. ואפיקנא לרב המנונא וחברוי ורמינא לון לבקעת אונו, ואשתזיבו. וזמיננא קמיהו נהמא ומינא, דלא אכלו תלתא יומין. וכל ההוא יומא לא בדילנא מנייהו.

361. When I returned, I found that the three friends were on the spread curtain that these pillars, THAT IS, THE ANGELS, were carrying. I asked THE ANGELS and they told me that this was the portion of the Holy One, blessed be He from Rabbi Shimon's and his friends' festivity. Praised are you, Rabbi Shimon, and praised is your lot and the lot of the friends that reside with you. How many levels were prepared for you in the World to Come and how many bright lights are destined to illuminate for you.

361. וכד תבנא, אשכחנא פרסא דנטלו כל אינון סמכין, ותלת מן חבריאי עליה, ושאיילנא לון. ואמרו חולקא דקודשא בריך הוא, מהלולא דר"ש וחברוי. זכאה אנת ר"ש, וזכאה חולקך, וחולקא דאינון חבריאי דיתבין קמן. כמה דרגין אתתקנו לכון לעלמא דאתי. כמה בוצינין דנהורין זמינין לנהרא לכו.

362. Come and see this day, which they decorated for your sake, fifty crowns for Rabbi Pinchas ben Yair, your father-in-law. I accompanied him in all these rivers of the mountains of pure balsam trees. He picked his place and was restored. RABBI SHIMON said to him: The righteous are connected to the source of the crowns during the new moon, holidays and Shabbat, more than during other days.

362. ות"ח, יומא דין בגינך אתעטרו חמשין בתרין לרבי פנחס בן יאיר חמוך. ואנא אזילנא עמיה בכל אינון נהרי דטורי דאפרסמונא דכנא, והוא בריר דוכתיה, ואתתקן. א"ל, קטורין צדיקניא בקרטופא דעטרין, בריש ירחי ובזמני ושבת, יתיר מכל שאר יומין.

363. ELIJAH told him: Also all those that are outside, THEY ASCEND AS WELL, as is written: "And it shall come to pass, that every new moon, and every Shabbat, shall all flesh come..." (Yeshayah 66:23). THAT IS REFERRING TO THOSE ON THE OUTSIDE, WHO ARE NOT RIGHTEOUS. THEREFORE THE SCRIPTURE REFERS TO THEM AS ALL FLESH. If those come, then most certainly the righteous will come. Why "Every new moon"? Because it is then that the patriarchs, who are the holy Chariots, are decorated. THEN THE CHESD, GVURAH AND TIFERET OF ZEIR ANPIN, REFERRED TO AS PATRIARCHS, ARE ELEVATED AND BECOME CHOCHMAH, BINAH AND DA'AT. "And every Shabbat": Then, the seventh of the six days gets decorated, BECAUSE THEN MALCHUT ACQUIRES THE FIRST THREE SFIROT, as is written: "And Elohim blessed the seventh day" (Beresheet 2:3).

364. You are Rabbi Shimon, the seventh of the six, and you will be decorated and sanctified more than all the others. These righteous friends are destined to delight in three delights, THAT IS, THE THREE MEALS, that are relevant to the seventh, in the World to Come because of you. It is written: "And call the Shabbat a delight, the holy day of Hashem honorable" (Yeshayah 58:13). Who is the holy one of Hashem? That is Rabbi Shimon bar Yochai, who is called honorable in this world and the World to Come. The end of the Holy Idra Raba

363. א"ל, ואף כל אינון דלבר, דכתיב והיה מדי חדש בחדשו ומדי שבת בשבתו וגו'. אי אלין אתיין, כ"ש צדיקניא. מדי חדש בחדשו, למה. משום דמתעטרי אבהתא רתיכא קדישא. ומדי שבת בשבתו, דמתעטר שביעאה דכל אינון שיתא יומין, דכתיב ויברך אלהים את יום השביעי וגו'.

364. ואנת הוא ר"ש, שביעאה דשיתא, תהא מתעטר ומתקדש יתיר מכלא. ותלת עדונין דמשתכחין בשביעאה, זמינן חברניא אלין צדיקניא לאתעדנא בגינך לעלמא דאתי. וכתיב וקראת לשבת ענג לקדוש יי' מכובר. מאן הוא קדוש יי'. דא ר' שמעון בן יוחאי, דאקרי מכובר בעלמא דין, ובעלמא דאתי. עד כאן האדרא קדישא רבא

13. Continuation of Naso: Fear, humility and piety

Rabbi Yitzchak says that whoever fears sin has awe and humility and piety because all of these are included in the fear of heaven. Rabbi Yehuda talks about the angel Michael who is a priest above and about the priest below who called is an angel since he comes from the aspect of Mercy. He says that the priest merited Mercy because of his fear of God. We learn from Rabbi Yehuda that whoever was joined male and female was called Adam; Adam fears heaven so that humility and piety and mercy are with him as well. The world cannot be built without the presence of male and female.

135. "Speak to Aaron and to his sons, saying, 'In this way you shall bless'" (Bemidbar 6:22). Rabbi Yitzchak opened the discussion saying, "But the steadfast love of Hashem is from everlasting to everlasting upon those who fear Him, and His righteousness to children's children" (Tehilim 103:17). How great is awe in the presence of the Holy One, blessed be He; that awe includes humility and humility includes piety. Thus whoever has fear of sin has them all. Whoever does not fear heaven has neither humility nor piety.

135. דבר אל אהרן ואל בניו לאמר כה תברכו וגו'. רבי יצחק פתח ואמר, וחסד יי' מעולם ועד עולם על יראיו וצדקתו לבני בנים. כמה גדולה היראה לפני הקודשא בריך הוא, שבכלל היראה ענוה, ובכלל הענוה חסידות. נמצא שכל מי שיש בו יראת חטא, ישנו בכלן ומי שאינו ירא שמים, אין בו לא ענוה ולא חסידות.

136. We have learned that whoever left the realm of awe but acquired humility, humility is better, and he has them all, as it is written: "The reward of humility and (is) the fear of Hashem" (Mishlei 22:4). All of them who have fear of heaven acquire humility, and everyone who has humility acquires piety. Everyone that has fear of heaven acquires all: humility, as is written: "The reward of humility is the fear of Hashem," and piety (Chesed), as is written: "But the steadfast love (Chesed) of Hashem is from everlasting to everlasting upon those who fear Him."

136. תאנא, מי שיצא מן היראה, ונתלבש בענוה, ענוה עדיף, ונכלל בכלהו. הה"ד, עקב ענוה יראת יי'. כל מי שיש בו יראת שמים, זוכה לענוה. כל מי שיש בו ענוה, זוכה לחסידות. וכל מי שיש בו יראת שמים, זוכה לכלם. לענוה, דכתיב עקב ענוה יראת יי'. לחסידות, דכתיב וחסד יי' מעולם ועד עולם על יראיו.

137. We learned that every man who has piety is referred to as the angel of Hashem, Hashem Tzevaot. This is what is meant by: "For the priest's lips should keep knowledge, and they should seek Torah at his mouth: for he is a messenger (angel) of Hashem Tzevaot" (Malachi 2:7). Rabbi Yehuda asked: Why did the priest merit to be referred to as the angel of Hashem Tzevaot? Just like the angel of Hashem Tzevaot is a priest above, IN HEAVEN, so too is a priest an angel of Hashem Tzevaot below.

138. Who is the angel of Hashem Tzevaot above? That is Michael, the great minister who emanates from Chesed above and is the high priest of the above. The high priest below is called an angel of Hashem Tzevaot, since he is come from the aspect of Chesed. What is Chesed? Mercy within mercy. Therefore, there is no priest coming from the aspect of Judgment. What is the reason that a priest merited Chesed? Because of awe. This is what is meant by: "But the steadfast love (Chesed) of Hashem is from everlasting (lit. 'world') to everlasting (world) upon those who fear Him."

139. HE ASKS: Why is it that he says "world" twice IN "FROM WORLD TO WORLD"? Rabbi Yitzchak said: It is like it was established in the holy gathering that "world" is one AND "TO world" is the second. THESE ARE THE TWO WORLDS, ZEIR ANPIN AND MALCHUT. Rabbi Chiya said: If so, it should have said, 'From the world to the world' WITH THE DEFINITE ARTICLE. He said to him: These are two worlds that returned to be one WORLD, MEANING TO SAY THAT THEY UNITE WITH EACH OTHER. THEREFORE, THERE IS NO DEFINITE ARTICLE TO EACH ONE. Rabbi Elazar said to Rabbi Yitzchak: How long will you keep your words so veiled? "From the world to the world" MEANS the inclusion of the uppermost secret, which is man above, WHO IS ZEIR ANPIN, and man below, WHO IS MALCHUT. This is WHAT IS MEANT BY: "world" and "world." It is written: "The days of old (lit. 'world')" (Yeshayah 63:9) and: 'Years of old (world)' It was already explained in the most holy gathering, THAT THEY REFER TO ZEIR ANPIN THAT IS CALLED WORLD.

140. THAT IS WHAT IS MEANT BY, "BUT THE STEADFAST LOVE OF HASHEM IS FROM WORLD TO WORLD upon those who fear Him." It is to teach that whoever is sin-fearing is called Adam. TWO WORLDS THAT ARE CALLED MAN DWELL ON HIM. When does this happen? Rabbi Elazar said: If he has awe, humility and piety, SINCE AWE is all-inclusive.

141. Rabbi Yehuda said, We learned here that Adam (man) comprises of male and female. He said to him: Certainly it is so, that he was included in Adam, since whoever was joined male and female was called man, and then he is heaven-fearing. Not only that, but humility dwells upon him and piety prevails upon him also. Whoever is not male and female, has no fear, no humility, no piety. Therefore, Adam is considered all-comprehensive. Since he is called man, Chesed prevails, as is written: "For I have said, 'The world is built by love (Chesed)...'" (Tehilim 89:3). THE WORLD cannot be built without the presence of male and female.

137. תָּאנָא, כָּל אָדָם שֵׁישׁ בּוֹ חֲסִידוּת, נִקְרָא מַלְאָךְ יי' צְבָאוֹת. הֵה"ר, כִּי שָׁמַתִּי כֹהֵן יִשְׁמְרוּ דַעַת וְתוֹרָה יִבְקְשׁוּ מִפִּיהוּ כִּי מַלְאָךְ יי' צְבָאוֹת הוּא. מִפְּנֵי מַה זָכָה כֹהֵן לְהִקְרָא מַלְאָךְ יי' צְבָאוֹת. אָמַר ר' יְהוּדָה, מַה מַלְאָךְ יי' צְבָאוֹת, כֹהֵן לְמַעְלָה, אִף כֹהֵן מַלְאָךְ יי' צְבָאוֹת לְמַטָּה.

138. וּמֵאן הוּא מַלְאָךְ יי' צְבָאוֹת לְמַעְלָה. זֶה מִיכָא"ל הַשֵּׁר הַגָּדוֹל, דָּאֲתִי מַחְסַד שֶׁל מַעְלָה, וְהוּא כֹהֵן גָּדוֹל שֶׁל מַעְלָה, כְּבִיכּוֹל, כֹהֵן גָּדוֹל דִּלְתַתָּא, אֲקָרִי מַלְאָךְ יי' צְבָאוֹת, מִשׁוּם דָּאֲתִי מַסְטְרָא דְחָסֵד. מֵהוּ חָסֵד. רַחֲמֵי גוֹ רַחֲמֵי. וּבִגִּין כֵּן, כֹהֵן לֹא אֲשַׁתְּכַח מַסְטְרָא דְדִינָא. מ"ט זָכָה כֹהֵן לְחָסֵד, בְּגִין הִירָאָה. הֵה"ר וְחָסֵד יי' מַעֲוֹלָם וְעַד עוֹלָם עַל יִרְאִיו.

139. עוֹלָם וְעוֹלָם מֵהוּ. אָמַר רַבִּי יִצְחָק כְּמָה דְאֲתַתְּקֵן בְּאֲדָרָא קְדִישָׁא, עוֹלָם חֵד, וְעוֹלָם תְּרִי. א"ר חֲזִיא אִי הָכִי מִן הָעוֹלָם וְעַד הָעוֹלָם מִבְּעֵי לִיָּה. א"ל, תְּרִי עֲלָמֵי נִינְהוּ. וְאֲתַהֲדְרוּ לְחֵד. א"ר אֲלַעְזָר לר' יִצְחָק עַד מָתִי תִסְתָּמוּ דְבִרְיִךְ. מִן הָעוֹלָם וְעַד הָעוֹלָם, כֹּלְלָא דְרִזָּא עֲלָאָה, אָדָם דִּלְעִילָא, וְאָדָם דִּלְתַתָּא, וְהִינּוּ עוֹלָם וְעוֹלָם. וּכְתִיב יָמֵי עוֹלָם, וּכְתִיב שְׁנוֹת עוֹלָם, וְהָא אֻקְמוּהּ בְּאֲדָרָא קְדִישָׁא עֲלָאָה.

140. עַל יִרְאִיו, דְכָל מֵאן דְאִיהוּ דְחִיל חֲטָאָה, אֲקָרִי אָדָם. אִימַתִּי. א"ר אֲלַעְזָר, דָּאִית בֵּיה יִרְאָה עֲנוּה חֲסִידוּת, כֹּלְלָא דְכֹלְלָא.

141. אָמַר רַבִּי יְהוּדָה, וְהָא תְנִינֵן אָדָם כֹּלְלָא דְדָכֵר וְנוֹקְבָא. א"ל וְדָאִי הָכָא הוּא, כֹּלְלָא דְאָדָם, דְמֵאן דְאֲתַתְּכֵר דְכֵר וְנוֹקְבָא, אֲקָרִי אָדָם, וּכְדִין דְחִיל חֲטָאָן. וְלֹא עוֹד אֲלָא שְׂרִיא בֵיה עֲנוּה. וְלֹא עוֹד אֲלָא דְשְׂרִיא בֵיה חָסֵד. וּמֵאן דִּלָּא אֲשַׁתְּכַח דְכֵר וְנוֹקְבָא, לֹא הוּוּ בֵיה לֹא יִרְאָה וְלֹא עֲנוּה וְלֹא חֲסִידוּת. וּבִגִּין כֵּן אֲקָרִי אָדָם כֹּלְלָא דְכֹלְלָא, וּכְיוּן דְאֲקָרִי אָדָם, שְׂרִיא בֵיה חָסֵד, דְכְתִיב אֲמַרְתִּי עוֹלָם חָסֵד יִבְנֶה וְגו'. וְלֹא יָכִיל לְאֲתַבְנָאָה, אִי לֹא אֲשַׁתְּכַח דְכֵר וְנוֹקְבָא.

142. It is written: "But the steadfast love of Hashem is from world to world upon those who fear Him" since those who fear Him are the wholeness of man, MEANING BOTH MALE AND FEMALE, BECAUSE IF NOT SO, ONE IS NOT FEARFUL. Another explanation for, "But the steadfast love (Chesed) of Hashem from world to world": These are the priests that come from the side of Chesed. They inherit this portion emanating from the upper world, THAT IS ZEIR ANPIN, to the lower world, WHICH IS MALCHUT. "those who fear Him," are the priests below THAT ARE INCLUSIVE OF MALE AND FEMALE, as is written: "And make atonement for himself, and for his house" (Vayikra 16:6), WHICH IS THE FEMALE, in order to be included in the secret of man, WHO IS BOTH MALE AND FEMALE. "And His righteousness to children's children," because he merited to have grandchildren. Rabbi Yehuda said: If so, what is "His righteousness"? It needed to say 'His Chesed', SINCE THROUGH CHESED HE MERITED TO HAVE GRANDCHILDREN.

142. וכתוב וחסד יי' מעולם ועד עולם על יראיו. יראיו כללל אדם. ד"א וחסד יי' מעולם ועד עולם, אליו אינו כהני דאתו מסטרא דחסד, ואחסינו אחסנא דא דנחית מעולם דלעילא לעולם דלתתא. על יראיו, כהני דלתתא, דכתיב וכפר בעדו ובעד ביתו לאתכללל בכללל אדם. וצדקתו לבני בניו, משום דזכה לבני בניו. אמר רבי יהודה, אי הכי, מהו וצדקתו, וחסדו מבעי ליה.

14. An unmarried priest is not allowed to serve

We are told that a priest who does not have a wife is not permitted to carry out his duties because the Shechinah does not dwell in someone unmarried, and it is imperative for a priest to have the Shechinah dwell in him.

143. Rabbi Elazar said: This is the secret that we learned of "this (Heb. zot)," WHICH REFERS TO MALCHUT, "because she (zot) was taken out of man" (Bereshheet 2:23). It is also written: "She (zot) shall be called woman" (Ibid.) and zot is included in man, WHO IS ZEIR ANPIN, which is Chesed, and zot is female. Chesed is male. Therefore, the male that comes from the white side, WHICH IS CHESED, is called Chesed and "zot" is referred to as righteousness, since she comes from the side of red, THAT IS LEFT AND JUDGMENT. That is why she is called "woman (Heb. ishah)," WHICH IS DERIVED FROM FIRE (HEB. ESH) AND RIGHTEOUSNESS. That is the reason it is written: "And His righteousness TO CHILDREN'S CHILDREN" (Tehilim 103:17). IT IS NOT WRITTEN: 'AND HIS CHESED'. What is the meaning of "His righteousness"? This is the righteousness of Chesed, its spouse, for they sweeten one another, SINCE HIS RIGHTEOUSNESS INCLUDES ALSO THE MALE THAT IS CHESED. THAT IS WHY IT IS WRITTEN: "HIS RIGHTEOUSNESS." Therefore we have learned that any priest that does not have a wife is not permitted to carry out his duties, since it is written: "and make atonement for himself, and for his house" (Vayikra 16:17).

143. אמר רבי אלעזר, היינו רוא דתנינן בזאת, כי מאיש לקחה זאת. וכתוב לזאת יקרא אשה, וזאת אתכלילת באיש, דהיינו חסד, וזאת נוקבא. חסד דכר. ובגין כך דכר דאתי מסטרא דחורא דא, אקרי חסד. וזאת אתקרי צדק, דאתיא מסטר סומקא. ובגין כך אקרי אשה. והיינו דכתיב וצדקתו, מאי וצדקתו. צדקתו דחסד, בת זוגו, דאתבסמא דא בדא. ובגין כך תנינן, כל כהן שאין לו בת זוג, אסור בעבודה, דכתיב וכפר בעדו ובעד ביתו.

144. Rabbi Yitzchak said: THEREFORE, A PRIEST IS NOT PERMITTED TO DO HIS DUTIES IF HE HAS NO WIFE, since the Shechinah does not dwell in someone who is not married. It is more imperative for the priests to have the Shechinah dwelling among them than the rest of the nation. When the Shechinah rests on them, Chesed resides among them and they are considered pious men (Heb. Chassidim). They are required to bless the nation and this is what is meant by: "And Your pious ones shall bless You" (Tehilim 145:10). It is also written: "Let Your Tummin and Your Urim be with Your pious one" (Devarim 33:8). Since the priest is considered pious, he needs to bless, which is why it is written, "Speak to Aaron and to his sons, saying, In this way you shall bless" (Bemidbar 6:23). The reason is that they are considered pious and it is written, "And Your pious ones shall bless You."

144. אמר ר' יצחק, משום דלית שכינתא שריא, במאן דלא אנסיב, וכהני בעיין יתיר מכל שאר עמא, לאשרויא בהו שכינתא. וכיון דשרת בהו שכינתא, שריא בהו חסד, ואקרון חסידים. ובעיין לברכא עמא, הה"ד וחסידיך יברכוכה. וכתוב, תמיך ואוריך לאיש חסידך. ומשום דכהנא אקרי חסיד, בעי לברכא. ובגין כך כתיב, דבר אל אהרן ואל בניו לאמר כה תברכו. מאי טעמא. משום דאקרון חסידים, וכתוב וחסידיך יברכוכה.

15. "In this way you shall bless"

Rabbi Yitzchak says that the one who gives the blessing must do so with fear, with humility and with holiness. He talks about righteousness and "a great plague" that awakens judgments. The priest should give his blessings on Malchut with mercy and he should perfume her for the sake of the children of Yisrael so that no judgments will exist in her. Rabbi Yitzchak says that Daniel when he saw the vision was not afraid and he was not a prophet, and yet he was holier than the prophets. We hear Rabbi Yehuda's teaching about what happens when the priest stands up and spreads his hands for the blessing. We are told that every priest who raises his palms needs to become holier through one who is sanctified, the Levite, in order to add holiness to holiness, and that the Levite must first sanctify himself. Everyone should seek knowledge from the priest, who must know the

Torah and who is a messenger from God.

145. "In this way you shall bless the children of Yisrael, saying to them" (Bemidbar 6:23). "In this way you shall bless," namely in the holy tongue. "In this way you shall bless," NAMELY with awe. "In this way (Heb. coh) you shall bless," NAMELY with humility, SINCE MALCHUT IS CALLED "COH," WHEREIN ARE HOLINESS, AWE AND HUMILITY. Rabbi Aba said: "In this way you shall bless." We learned that this righteousness, WHICH IS MALCHUT, is called coh, since all the judgments come from coh, SINCE COH IS DERIVED FROM KEHEH (LIT. 'DARK'), NAMELY WHEN MALCHUT IS IN THE LEFT ASPECT, WHEN IT IS DIM AND DOESN'T SHINE AND ALL THE JUDGMENTS FLOW FROM HER. That is what Rabbi Elazar said - the meaning of "a great plague (Heb. makah)" (Bemidbar 11:33), is a plague of coh, as it is written: "till now (Heb. coh) you would not hear" (Shemot 7:16), as Moses threatened Pharaoh WITH THE NAME COH. In accordance with this, it is written: "In this (Heb. zot) you shall know that I am Hashem" (Ibid. 17). THAT IS, HE WAS THREATENING WITH THE NAME OF "ZOT" and all is one, SINCE MALCHUT IS CALLED BOTH "COH" AND "ZOT." It is also written: "Neither did he set his heart even to this (zot)" (Ibid. 23), which is ready to destroy his country.

146. From that coh, WHICH IS MALCHUT, Judgments are aroused. When Chesed joins with her, she is mitigated. Therefore, it is given to a priest who comes from Chesed so that this coh will be blessed and perfumed. Hence, it is written: "In this way (coh) you shall bless the children of Yisrael." THE MEANING IS that you should bless coh with this Chesed and perfume her for the sake of Yisrael, so that there will be no Judgments in her.

147. Hence, it is written: "In this way you shall bless the children of Yisrael, saying to them." "Saying" is not written in plural form, but in singular. This is for reasons of excluding. When transgressors of laws have increased it is not publicized, since they were not commanded to make known the name of "coh." That is derived from the words: "Saying (sing.) to them," "saying" in singular INSTEAD OF 'SAYING TO THEM' IN PLURAL. Another explanation for "saying (sing.)": Since it is written: "You (pl.) shall bless," why is it not also written: 'saying (pl.) TO THEM'? But Rabbi Yehuda taught, "saying to them": If they are worthy, it is "to them"; THAT IS, THE BLESSINGS REACH YISRAEL. If they are not worthy, it is simply "saying."

148. Rabbi Yitzchak opened the discussion with the verse: "And I Daniel alone saw the vision: for the men who were with me did not see the vision..." (Daniel 10:7). HE ASKS: "And I Daniel alone saw," for here we learned that he was not a prophet but there were prophets there - and who are they? They are Chagai, Zechariah and Malachi. If so, the holy become secular and here it is written: "did not see." Why should they fear then? About Daniel, it is written: "And I Daniel alone saw." Yet he is not fearful though he is not a prophet. Here the secular is holy, MEANING TO SAY THAT HE WHO IS NOT A PROPHET IS HOLIER THAN A PROPHET.

145. כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם, כֹּה תְבָרְכוּ בְלִשׁוֹן הַקֹּדֶשׁ. כֹּה תְבָרְכוּ, בִּירְאָה. כֹּה תְבָרְכוּ, בְּעִנּוּה. אָמֹר ר' אַבָּא, כֹּה תְבָרְכוּ, תָּאנָא, הָאֵי צַד"ק אֶתְקָרִי כ"ה, דְּכָל דִּינִין מִתְעָרִין מִכ"ה, וְהֵינּוּ דְאָמֵר ר' אֶלְעָזָר, מֵהוּ מִכָּה רַבָּה. בְּלוֹמֵר, מִכָּה מִן כֹּה. וְכָתִיב וְהָיָה לֹא שְׁמַעְתָּ עַד כ"ה, כְּמָה דְאֶגְזִים מֹשֶׁה. וְכָתִיב בְּזֹאת תִּדְעַ כִּי אֲנִי יי, וְכָלֹא חָד, וְכָתִיב וְלֹא שָׁת לְבוֹ גַם לְזֹאת, דְּזִמְינָא לְחֻרְבָּא אֶרְעִיָה.

146. וּמֵהָאֵי כ"ה מִתְעָרִין דִּינִין. וּמִדְאֶתְחַבֵּר עִמָּהּ חֶסֶד, אֶתְבַּסְּמַת. וּבְגִין כֵּן, אֶתְמַסֵּר דָּא לְכַהֵן, דְאֶתִּי מַחֲסֵד, בְּגִין דִּתְתַבָּרֵן וְתִתְבַּסֵּם כ"ה, הַה"ד כֹּה תְבָרְכוּ, בְּלוֹמֵר, אַע"ג דְהָאֵי כֹה אֶשְׁתַּכַּחַת בְּדִינִין, תְּבַסְמוּן לָהּ, וְתִבְרְכוּן לָהּ, דְכָתִיב כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל, תְבָרְכוּ בְהָאֵי חֶסֶד לְכ"ה, וְתִבְסְמוּן לָהּ לְקַבְּלֵיהוּ דִּישְׂרָאֵל, בְּגִין דְלֹא יִשְׁתַּבְּחוּן בְּהַ דִּינִין.

147. הַה"ד כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם. אָמְרוּ לֹא כָתִיב, אֶלֶּא אָמֹר, לְאַפְקָא מִשְׁרַבּוּ הַפְּרִיָצִים, דְלֹא מִפְּרַסְמִין מְלָה, דְהָא לֹא אֶתְפַּקְדוּ לְפְרַסְמָא שְׂמָא, מִשְׁמַע דְכָתִיב אָמֹר לָהֶם. אָמֹר סֵתָם. ד"א אָמֹר בִּינּוֹן דְכָתִיב כֹּה תְבָרְכוּ, אָמְאֵי לֹא כָתִיב תְאָמְרוּ. אֶלֶּא תִנִּי ר' יְהוּדָה, אָמֹר לָהֶם. זְכוּ לָהֶם, לֹא זְכוּ אָמֹר סֵתָם.

148. ר' יִצְחָק פִּתַּח, וְרָאִיתִי אֲנִי דְנִיָּאֵל לְבִדִּי אֶת הַמְּרָאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת הַמְּרָאָה וְגו'. וְרָאִיתִי אֲנִי דְנִיָּאֵל לְבִדִּי. וְהָא תִנִּינָן, אִינְהוּ נְבִיאֵי, וְאִיהוּ לֹא נְבִיא, וּמֵאֵן נִינְהוּ. חֲגִי זְכָרִיָּה וּמְלָאכִי. אֵי הָכִי, אֶתְעֵבִיד קֹדֶשׁ חוּל, וְהָא כָתִיב לֹא רָאוּ, אָמְאֵי דְחִילוּ. וּבְדִנְיָאֵל כָּתִיב וְרָאִיתִי אֲנִי, וְלֹא דְחִיל. וְאִיהוּ לֹא נְבִיא, הָא חוּל קֹדֶשׁ.

149. We learned that it is written: "Though a host should camp against me, my heart shall not fear: though war should rise against me, even then I will be confident (lit. 'trust in zot')" (Tehilim 27:3) Here "zot" is precisely what we said, THAT IT IS MALCHUT. "Zot" was his portion and his lot, to become stronger and do vengeance. We learned that the Holy One, blessed be He, made David into a holy Chariot with the Patriarchs, AND HE RECEIVED the uppermost of all holy crowns that the patriarchs bequeathed to him. We have further learned that that kingdom was inherited by David and his sons thereafter. In the place of the uppermost Malchut, he was strengthened. He and his sons inherited this kingdom, from which their dominion was not removed for many generations.

150. We have learned that when the Sfirah of Malchut was roused for the sons of David, no one was able to oppose them. THAT IS WHAT IS MEANT BY: "And I Daniel alone saw the vision," WHICH IS MALCHUT REFERRED TO BY "THE VISION," since he was from the offspring of David, as is written: "Now, among these were the children of Judah: Daniel, Hananiah..." (Daniel 1:6). THEREFORE, he saw and rejoiced in it, since it pertained to the lot and inheritance of his ancestor, DAVID. Since it was his, he was able to bear IT AND WAS NOT FEARFUL, while the others could not endure AND WERE AFRAID. EVEN IF THEY DID NOT SEE, THEY DID PERCEIVE THEIR FORTUNE, as Rabbi Shimon said: During the period that "coh" is roused along with her Judgments, the inhabitants of the world could not resist it.

151. BUT when the priests spread their hands that stem from Chesed, upper Chesed awakens and bonds with this coh, which is perfumed and blessed with the shining faces of the children of Yisrael. The Judgments are removed from them, as is written: "In this way you shall bless the children of Yisrael" and not the rest of the nations.

152. It is therefore a priest THAT GIVES THE BLESSINGS and nobody else. It is the priest in order to awaken through him his own Sfirah of Chesed, because he is called pious (Heb. chasid), as is written: "with Your pious one" (Devarim 33:8) and he comes from the side of Chesed. It is written: "And Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10). Do not pronounce it "shall bless you," but rather "shall bless (Heb. yevarchu) coh" with the ineffable Name. 'Thus (coh) you shall bless', in the holy tongue.

153. We learned that Rabbi Yehuda said: During the time the priest below rises and spreads his hands, all the holy Sfirot above are awakening. They are getting ready to be blessed and illuminate from the depth of the well THAT IS BINAH, which flows to them from that depth that flows continuously. The blessings that flow do not cease; they BECOME springs to all the worlds, which are blessed and watered from them all.

149. אֵלָא הָכִי תַּאנָּא, כְּתִיב אִם תַּחֲנֶה עָלַי מַחֲנֶה
לֹא יִירָא לְבִי אִם תִּקּוּם עָלַי מַלְחָמָה בְּזֹאת אָנִי
בוֹטַח. בְּזֹאת הָא דְאַמְרִין זֹאת עֲרַבָּא חוּלְקִיָּה,
לְאַתְחַסְנָא, וּלְמַעַבְד לִיה נּוֹקְמִין. וְתַנָּא, עֲבִיד
קוּדְשָׁא בְּרִין הוּא לְדוּד, רְתִיבָא קְדִישָׁא עִם
אַבְהֵתָא, כְּתִרִין עֲלֵאִין קְדִישִׁין דְכֻלָּא, דְאַחְסִינוּ
אַבְהֵתָא. וְתַנָּא, מְלָכוּ יְרִית דְדוּד לְבָנוּי בְּתֵרוּי.
וּבְאַתְר מְלָכוּ דְלַעִילָא, אֲתַקַּף, וְאַחְסִין הוּא וּבָנוּי
מְלָכוּ דָא, דְלֹא אַעֲדִי מְשׁוּלְטָנְהוּן לְדְרֵי דְרִין.

150. וְתַנָּא, בְּשַׁעֲתָא דְהָאִי כְּתָרָא דְמַלְכוּתָא אֲתַעֲר
לְבָנוּי דְדוּד, לִית מֵאֵן דְקָאִים קְמִיָּה. וְרֵאִיתִי אָנִי
דְנִיָּאל לְבְדִי אֶת הַמְרָאָה, מְשׁוּם דְמַבְנוּי דְדוּד הוּא,
דְכְתִיב וַיְהִי בְהֵם מַבְנוּי יְהוּדָה דְנִיָּאל חֲנֻנְיָהּ וְגו'.
וְהוּא חֲמָא וְחֵדִי בְהָאִי דְהוּא מְסַטֵּר אַחְסִנַּת חוּלְקָא
עֲרַבָּא דְאַבּוּי, וּמְשׁוּם דְהוּא דִילִיָּהּ הוּא סְבִיל,
וְאַחְרֵינוּי לֹא סְבִילִי. דְאַמֵּר רַבִּי שְׁמַעוֹן, בְּשַׁעֲתָא
דְהָאִי כ"ה אֲתַעֲר בְּדִינוּי, לֹא יְכַלִּין בְּנֵי עֲלְמָא
לְמִיָּקָם קְמִיָּה.

151. וּבְשַׁעֲתָא דְפִרְסִין כְּהֵנִי יְרִיָּהּ, דְאַתִּיִּין מַחְסֵד,
אֲתַעֲר חֲסֵד דְלַעִילָא, וְאַתְחַבֵּר בְּהָאִי כָּה, וּמַתְבַּסְמָא
וּמַתְבַּרְכָּא בְּאַנְפִּין נְהִירִין לְבָנוּי יִשְׂרָאֵל, וְאַתְעֲרִי
מִנְהוּן דְיִנּוּן, הֵה"ד כָּה תְבַרְכוּ אֶת בְּנֵי יִשְׂרָאֵל, וְלֹא
לְשָׂאֵר עַמִּין.

152. בְּגִין כֵּן כְּהֵן, וְלֹא אַחְרָא. כְּהֵן בְּגִין דִּיתַעֲר
הָאִי כְּתָרָא דִילִיָּהּ חֲסֵד, עַל יְדוּי, דְאַקְרִי חֲסִיד,
דְכְתִיב לְאִישׁ חֲסִידֶךָ. וְהוּא אֲתִי מְסַטֵּרָא דְחֲסֵד.
וְכְתִיב וְחֲסִידֶיךָ יְבָרְכוּכָה, אֶל תִּקְרִי יְבָרְכוּכָה, אֵלָא
יְבָרְכוּ כ"ה. כָּה תְבַרְכוּ, בְּשֵׁם הַמְּפֹרָשׁ. כָּה תְבַרְכוּ,
בְּלִשׁוֹן הַקֹּדֶשׁ.

153. תַּאנָּא, אָמַר ר' יְהוּדָה, בְּשַׁעֲתָא דְכֻהֲנָא
דְלַתְתָּא קָם וּפְרִיס יְדוּי, כָּל כְּתִרִין קְדִישִׁין דְלַעִילָא
מַתְעֲרִין, וּמַתְתַּקְנִין לְאַתְבַּרְכָּא, וְנִהְרִין מְעוּמְקָא
דְבִירָא, דְאַתְמַשְׁךְ לְהוּ מֵהוּא עוּמְקָא דְנִפְקַת תְּדִיר,
וְלֹא פְסִיק בְּרַכָּאן דְנִבְעִין, מְבוּעִין לְכֻלְהוּ עֲלְמִין
וּמַתְבַּרְכִּין וּמַתְשַׁקְיִין מְכֻלְהוּ.

154. We also learned that during that time, WHEN THE PRIESTS RAISE THEIR HANDS, secrecy and silence prevail in all the worlds, SIMILAR to a king that wishes to be engaged to his queen and approaches her secretly. All his servants awaken excitedly during that time and whisper to each other: Behold the king comes to join with the queen. Who is that queen? That is the Congregation of Yisrael. Who is the Congregation of Yisrael? It is a Congregation of Yisrael; THAT IS, MALCHUT.

155. We learned that Rabbi Yitzchak said: The priest is required to raise his right HAND over the left, as is written: "And Aaron lifted up his hands (Heb. yadav) toward the people, and blessed them" (Vayikra 9:22). "Yadav" is spelled without Yud, the mark of plural. That is due to the preference of the right HAND over the left. Rabbi Elazar said: That is a secret, since it is written: "And he shall rule over you" (Beresheet 3:16). THE MALE, WHICH IS RIGHT, SHALL DOMINATE OVER THE FEMALE, WHICH IS THE LEFT.

156. We learned that a priest who wishes to raise his palms, holiness should be added to his holiness, THAT IS, he should sanctify his hands by a holy hand. What is the holy hand? It is the Levite that the priest need to accept holiness of water from his hands, as is written that you shall sanctify the Levites. It is written of the Levites: "And your brethren also of the tribe of Levi, THE TRIBE OF YOUR FATHER..." (Bemidbar 18:2), SO THAT THEY ARE included in the tribe of your father. From here we understand that every priest who raises his palms requires to be sanctified through one who is already sanctified, in order to add holiness upon his holiness. Therefore, he must not receive the sanctity of water from another person who is not holy.

157. We learned in 'Safra Det'zniuta (the Concealed Book) - that the Levite, through whom the priest is sanctified, must first sanctify himself. HE ASKS: Why through a Levite, instead of through another priest, AND HE REPLIES: Another priest has no such need TO SANCTIFY HIS FELLOW PRIEST, SINCE HE COULD BE an imperfect priest himself WHO IS NOT PERMITTED TO PERFORM PRIESTLY DUTIES. A perfect priest has no need to be flawed by a flawed priest who is imperfect. However, a Levite who is perfect, and is worthy to ascend the platform and do the duties of the Tent of Meeting, is considered perfect and is referred to as holy, as is written that you shall sanctify the Levites. Rabbi Tanchum said: He is also called pure, as is written: "And cleanse them" (Bemidbar 8:6). Therefore, a priest needs to add holiness upon his holiness BY BEING INCLUDED OF A LEVITE ALSO, SINCE THE ASPECT OF PURIFICATION APPLIES ONLY TO THE LEVITE.

158. We learned that the priest who raises his palms needs to avoid having his fingers touching one another, so the holy Sfirot shall be blessed individually, as is proper for it. The Holy Name needs to be defined in letters inscribed so they are not mixed with each other. And he should pay attention to these matters.

154. ותאנא, בההוא זמנא, לחישותא ושתיקותא הוי בכל עלמין. למלך דבעי לאזדווגא במטרוניתא, ובעי למעאל לה בלחישו, וכל שמשין מתערין בההוא זמנא ומתלחשין, הא מלבא אתי לאזדווגא במטרוניתא. מאן מטרוניתא. דא כנסת ישראל. מאן כ"י. כנסת ישראל סתם.

155. תאנא אמר ר' יצחק, כהן בעי לזקפא וימנא על שמאלא, דכתיב וישא אהרן את ידו אל העם ויברכם. ידו כתיב, ולא ידיו. משום דשבחא דימינא על שמאלא. אמר רבי אלעזר, רזא הוא, משום דכתיב והוא ימשול בך.

156. תאנא, כהן דבעי לפרסא ידו, בעי דיתוסף קדושה על קדושה דיליה, דבעי לקדשא ידו, על ידא דקדישא. מאן ידא דקדישא. דא ליואה. דבעי כהנא ליטול קדושה דמייא מידו, דכתיב וקדשת את הלויים, הא אינון קדישין. וכתיב בהו בלויים, וגם את אחיך מטה לוי וגו'. שבט אביך כלל. מכאן, דכל כהן דפריס ידו, בעי לאתקדשא ע"י דקדישא, ליתוסף קדושה על קדושתיה. ועל דא, לא יטול קדושה דמייא, מבר נש אחרא, דלא הוי קדישא.

157. ובצניעותא דספרא תאנא, לוי דאתקדש כהנא על ידו, בעי הוא לאתקדשא בקדמיתא. ואמאי לוי, ויתקדש על ידא דכהנא אחרא. תאנא, כהנא אחרא לא בעי, דהא כהן דלא שלים, לא בעי האי כהנא שלים, לאתפגם על ידא דפגימא דלא שלים. אבל לוי דאיהו שלים, ואתחזי לסלקא בדוכנא, ולמפלח משכן זמנא, הא שלים הוא, והא אקרי קדוש, דכתיב וקדשת את הלויים. א"ר תנחום, אף אקרי טהור, דכתיב וטהרת אותם. ובגין כך בעי לאוספא כהנא קדושה על קדושתיה.

158. תאנא, כהנא דפריס ידו, בעי דלא יתחברון אצבען דא בדא, בגין דיתברכון כתרין קדישין, כל חד וחד בלחודו, כמא דאתחזי ליה. בגין דשמא קדישא בעי לאתפרשא באתון רשימין דלא לאערבא דא בדא. ולא תכוונא באינון מלין.

159. Rabbi Yitzchak said: The Holy One, blessed be He, wished to have the upper grades blessed so the lower grades be blessed, SINCE AFTER THE UPPER SFIROT ARE FILLED WITH ABUNDANCE OF BLESSINGS, THEY BLESS THE LOWER GRADES. Let the upper grades who are holy with the highest degree of holiness be blessed through the lower grades who are holy with the highest degree of holiness and are holier than any that are holy below, MEANING THE PRIESTS, as it is written: "And Your pious ones shall bless You" (Tehilim 145:10).

160. Rabbi Yehuda said: Every priest that does not know this secret, nor to whom he gives his blessing, nor what the blessing is that he makes, his blessing is not considered a blessing. This is the meaning of: "For the priest's lips should keep knowledge, and they should seek Torah at his mouth: for he is a messenger of Hashem Tzevaot" (Malachi 2:7). What is knowledge? It is simply Da'at (lit. 'knowledge'), MEANING THE SFIRAH OF DA'AT THAT COMBINES CHOCHMAH AND BINAH. "And they should seek Torah at his mouth": The upper beings will seek at his mouth. What will they seek at his mouth? Torah, meaning Torah in general, WHICH IS ZEIR ANPIN THAT THEY WILL INQUIRE OF HIM TO KNOW how the Torah above is unified, which is called Torah in general, since we learned that the written Torah and the oral Torah are the supernal crowns that are so called, MEANING IN ZEIR ANPIN CALLED THE WRITTEN TORAH, AND IN MALCHUT CALLED THE ORAL TORAH. What is the reason THAT HE KNOWS ALL THAT? THE VERSE CONCLUDES: "For he is a messenger of Hashem Tzevaot." We have learned that the priest must meditate on these matters above to unify the Holy Name as is required.

16. "Saying to them"

Rabbi Shimon says that the Hidden Book tells us that the Holy Name is both revealed and concealed. Rabbi Yehuda talks about the secret of the name of 22 letters that is referred to in the priestly benediction. Rabbi Elazar explains to Rabbi Yosi that God called Yisrael man and beast; if they are deserving they are a man in the image of the above, and if they are not deserving they are referred to as beasts, and yet they all get blessed simultaneously. No blessings are available below until they are first available above. Rabbi Aba concludes by saying that the blessings are of mercy contained within mercy, as there is no judgment in the 22 letters of the Holy Name.

161. Rabbi Shimon said: We learned in Safra Det'zniuta (the Concealed Book) that the Holy Name is both revealed and concealed. The revealed one is spelled Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The concealed one is spelled by other letters, and that which is concealed is the most hidden. Rabbi Yehuda said: Even the one that is revealed is concealed by other letters, due to the most hidden one inside it.

162. Here the priest is required to permute the Holy Name and bring down mercy, since everything is contained in the articulating of the 22 letters, the crowns of mercy, THE SECRET OF THE NAME OF 22 LETTERS - ALEPH NUN KUF TAV MEM... - THAT IS REFERRED TO IN THE PRIESTLY BENEDICTION. In the letters of this name are concealed the 22 attributes of mercy, WHICH ARE the thirteen CORRECTIONS OF THE BEARD of Atika, the most concealed and hidden, and the nine CORRECTIONS OF THE BEARD that were revealed from Zeir Anpin, AS NINE AND THIRTEEN EQUAL 22. All THE 22 ATTRIBUTES OF MERCY join in one permutation of the Name, on which the priest used to meditate when he raised his hands, with 22 engraved letters - MEANING THE NAME OF 22, ALEPH NUN KUF TAV MEM...

159. א"ר יצחק, בעי קודשא בריך הוא דיתברכו עלאי, בגין דיתברכו תתאי, ויתברכו עלאי דאינון קדישין בקדושה עלאה, על ידא דתתאי, דאינון קדישין בקדושה עלאה, דאינון קדישין מכל קדישין דלתתא, דכתיב וחסידך יברכוכה.

160. א"ר יהודה, כל כהן דלא ידע רזא דא, ולמאן מברך, ומאן היא ברכתא דמברך, לאו ברכתא דיליה ברכתא, והיינו דכתיב, כי שפתי כהן ישמרו דעת ותורה יבקשו מפיהו. מאי דעת. דעת סתם. ותורה יבקשו מפיהו, עלאין, יבקשו מפיהו. ומאי יבקשו מפיהו. תורה. תורה סתם, היך אחידא תורה דלעילא דאקרי תורה סתם. דתניא, תורה שבכתב ותורה שבע"פ באינון כתרין עלאין דאתקרון הכי. מ"ט. כי מלאך יי' צבאות הוא. ותניא, דבעי כהנא לכוונא באינון מלין דלעילא, ליוחדא שמא קדישא כמה דאצטריך.

161. אמר ר"ש, תאנא בצניעותא דספרא, שמא קדישא אתגלויא ואתבסויא. דאתגלויא, כתיב ביו"ד ה"א וא"ו ה"א. דאתבסויא כתיב באתון אחרנין, והוא דאתבסויא הוא טמירו דכלא. א"ר יהודה, ואפילו ההוא דאתגלויא, אתבסויא באתון אחרן, בגין ההוא טמירא דטמירין בגו.

162. דהא הכא בעי כהנא לצרפא שמא קדישא, ולמיחת רחמי, דכלהו כלילן בדיבור דכ"ב אתון כתיב דרחמי. ובהני אתון דהאי שמא, סתימאן כ"ב מכלילן דרחמי, וי"ג דעתיקא סתים וגניז מכלא, וט' דאתגלויין מזעיר אנפין ומתחברן כלהו בצרופא דשמא חד, דהוה מכון כהנא כד פריס ידוי בכ"ב אתון גליפן.

163. We learned that when modesty prevailed in the world, this name OF 22 LETTERS was revealed to all, but when impudence became more prevalent in the world, it was concealed along with its letters. During the time the name was revealed, the priest meditated and the name became explicit AND REVEALED. What was he meditating on? He was meditating on the concealed, hidden and covered, AND THE NAME would be revealed and become explicit. When impudence flourished in the world, everything was concealed in engraved letters, MEANING IN THE 22 LETTERS.

163. וְתַנְא, כִּד הוּה צְנִיעוּתָא בְעֵלְמָא, הוּה מְתַגְלִיָּיא שְׁמָא דָא לְכֻלָּא. מְדַאֲסֵי חֲצִיפוּתָא בְעֵלְמָא, סְתִים בְּאֲתוּוֹי. דְּכִד הוּה מְתַגְלִיָּיא. כְּהִנָּא מְכוּיָן, וְשְׁמָא מִתְפָּרֵשׁ. בְּמַאי מְכוּיָן. מְכוּיָן בְּסִתְיָמָא דְטָמִיר וְגַנְיָז, וּמְתַגְלִיָּיא וּמִתְפָּרֵשׁ. מְדַאֲסֵי חֲצִיפוּתָא בְעֵלְמָא, סְתִים כֻּלָּא בְּאֲתוּוֹן רְשִׁימִין.

164. Come and see that Moses twice recited all these 22 attributes of mercy. In the first instance, he said the thirteen attributes of the most ancient, who is the most hidden - THAT IS ARICH ANPIN - to lower them to where the Judgment was prevalent - THAT IS ZEIR ANPIN - to subdue the Judgments. THAT IS THE SECRET OF THE THIRTEEN MEASURES OF MERCY THAT HE SAID IN THE PORTION OF KI TISA: "EL, MERCIFUL AND GRACIOUS" (SHEMOT 34:6). The second time, he said the nine attributes of mercy, which ARE INCLUDED IN ZEIR ANPIN AND are illuminating from the most concealed Atika. THEY ARE THE ONES MENTIONED IN THE PORTION OF SHELACH "LONG-SUFFERING, AND GREAT IN LOVE..." (BEMIDBAR 14:18). The priest incorporates all of them when he raises his hands to bless the nation, so that all worlds are blessed by the side of Mercy that flows from the most hidden and concealed Atika. All 22 letters IN THE NAME THAT COMES OUT FROM THE PRIESTLY BENEDICTION - ALEPH NUN KUF TAV MEM... - are hidden attributes, WHICH ARE THE 22 MEASURES OF MERCY.

164. וּת"ח, דְּכֻל הָיִי כ"ב מְכִילָן דְּרַחֲמֵי, מֹשֶׁה אֲמַרְן בְּתַרֵּי זְמַנֵּי. זְמַנָּא קְדָמָאָה אָמַר, י"ג מְכִילָן דְּעֵתִיקָא דְּעֵתִיקִין סְתִימָא דְּכֻלָּא, לְנַחְתָּא אֵלִין לְאַתֵּר דְּדִינָא אֲשֶׁתְּכַח, לְאַכְפִּיא לְהוּ. זְמַנָּא תְּנִינָא, אָמַר ט' מְכִילָן דְּרַחֲמֵי, דְּכֻלִּילָן בְּזַעִיר אַנְפִּין, וְנִהִירִין מֵעֵתִיקָא סְתִימָאָה דְּכֻלָּא. וְכֻלְהוּ כֻלִּיל כְּהִנָּא כִּד פְּרִיס יְרוּי לְבִרְכָא עֲמָא, וּמִשְׁתַּכְּחִין דְּמִתְבָּרְכִין כֻּלְהוּ עֲלֵמִין בְּסִטְרָא דְּרַחֲמֵי, דְּאֲתַמְשְׁכִין מֵעֵתִיקָא טָמִירָא סְתִימָאָה דְּכֻלָּא. וְכֻל הָיִי כ"ב אֲתוּוֹן, מְכִילָן סְתִימָאָן.

165. IN THE THREE WORDS: "Hashem bless you, and keep you" (Bemidbar 6:24), THERE ARE FIFTEEN LETTERS because of these three verses IN THE PRIESTLY BENEDICTION and the three names. AS IN EACH VERSE, THERE IS ONE NAME OF YUD HEI VAV HEI - WHICH ARE twelve letters, SINCE IN EACH NAME ARE FOUR LETTERS AND THREE TIMES FOUR EQUAL TWELVE. WITH THE THREE VERSES, THEY EQUAL FIFTEEN, which are correspondingly comprised IN THE FIFTEEN LETTERS OF: "HASHEM BLESS YOU, AND KEEP YOU." The priest has to meditate on all those, and all the higher and lower beings are perfumed with the 22 letters. THAT IS IN THE NAME OF THE 22 LETTES that are concealed in these three verses OF THE PRIESTLY BENEDICTION, which correspond to the all-inclusive 22 measures of mercy. Therefore, it is written: "saying TO THEM" in singular instead of the plural, as we have explained. "Saying" means that it is required to meditate on all these concealed secrets in all these levels; "saying" refers to the concealed matters of above and "saying" equals the number of 248 body parts in a person minus one, WHOSE SECRET WAS EXPLAINED ABOVE. What is the reason ONE IS MISSING? Because all 248 come out of the one UPPERMOST, WHICH IS ARICH ANPIN. Everything is blessed with this benediction in the three verses, as we have said. IN THE VERSE "SAYING TO THEM," "to them" is in order to include in this benediction the upper and lower beings.

165. יְבָרְכֶךָ יי' וְיִשְׁמְרֶכָּךְ, אֵלִין תְּלַת קְרָאֵי, וְג' שְׁמֵהוּן דְּתַרִּיסָר אֲתוּוֹן כֻּלִּילָן לְקַבְלִיהוּן, וּבְכֻלָּא אֲתַבּוּוֹן כְּהִנָּא. וְכֻל עֲלָאֵי וְתַתָּאֵי מִתְבַּסְמִין בְּכ"ב אֲתוּוֹן, דְּסִתְיָמִין בְּהָיִי ג' קְרָאֵי, לְקַבִּיל כ"ב מְכִילָן דְּרַחֲמֵי דְּכֻלִּיל כֻּלָּא. וּבג"כ כְּתִיב אָמֹר, וְלֹא אָמַרְוּ, כְּמָה דְּאוּקִימָנָא. אָמֹר. דְּבַעֵי לְכוּנָא בְּכֻל הָיִי סְתִימִין, בְּכֻל הָיִי דְּרִגִין. אָמֹר: בְּמֵלִין סְתִימִין דְּלַעִילָא. אָמֹר: חוּשְׁבֵן רמ"ח אַבְרִין דְּבְאָדָם חֶסֶר חַד. מ"ט. דְּבַחַד תְּלִיין כֻּלְהוּ. וְכֻלְהוּ מִתְבָּרְכָן בְּהָאֵי בְּרִכְתָּא, בְּהָיִי תְּלַת קְרָאֵי, כְּדַאֲמַרְן. לְהֵם: לְאַתְכַּלְלָא בְּהָאֵי בְּרִכְתָּא עֲלָאֵין וְתַתָּאֵין.

166. We learned that Rabbi Yosi said: One day I sat before Rabbi Elazar the son of Rabbi Shimon. I asked him, Rabbi, why did David see fit to say: "Hashem, You preserve man and beast" (Tehilim 36:7)? Man befits nicely, but why a beast? He said to me: You asked properly. Everything accords WITH PRESERVATION. If people are worthy, THEY ARE PRESERVED like humans. If they are not worthy, THEY ARE PRESERVED like beasts.

166. תַּנְא, א"ר יוֹסֵי, יוֹמָא חַד יְתִיבְנָא קַמֵּיהּ דְּר"א ב"ר שְׁמַעוֹן, שְׁאִילְנָא לֵיהּ, אֲמִינָא, רַבִּי מַאי קָא חָמָא דוֹד דְּקָאֲמַר אָדָם וּבְהֵמָה תּוֹשִׁיעַ יי', אָדָם תִּינַח, בְּהֵמָה לָמָה. א"ל יוֹת שְׁאֵלְתָּ, כֻּלָּא בְּמַנְיָנָא הוּא, זְכוּ אָדָם, לֹא זְכוּ בְּהֵמָה.

167. I said: My teacher, I wish to know the secret of this matter. He said to me: Everything has been said, BOTH THE ESOTERIC AND THE LITERAL MEANING. Come and see: The Holy One, blessed be He, called Yisrael man, in the likeness of the higher, WHICH IS ZEIR ANPIN, and also called them beast. And it is all in one verse, as is written: "But you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). "But you, My flock, the flock of My pasture": Here HE REFERS TO THEM IN THE NAME OF beast. "Are man": Here HE REFERS TO THEM AS man. For Yisrael is referred to as both man and beast. Therefore, "Hashem, You preserve man and beast." Another secret lies within the matter: if they have merit, they are a man in the image of the above. If they do not have merit, they are referred to as beasts. They are all blessed simultaneously, both man above - THE SECRET OF ZEIR ANPIN, THAT YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH NUMERICALLY AMOUNTS TO "MAN" - and the beast below - THE SECRET OF MALCHUT THAT IS YUD HEI VAV HEI, FULLY SPELLED WITH HEI'S AND NUMERICALLY EQUALING TO "BEAST." There is everything among Yisrael, SINCE ALSO AMONG YISRAEL THERE ARE THE TWO LEVELS, MAN AND BEAST, MEANING THE SOULS THAT ARE DRAWN FROM ZEIR ANPIN AND THOSE SOULS THAT ARE DRAWN FROM MALCHUT. This is why it says: "Hashem, You preserve man and beast."

168. Come and see that no blessing is available below until it is available above FIRST. When it is present above, it is also present down below. All this depends upon ABOVE BOTH for good and for bad. For good, as it is written: "I will answer the heavens, and they will answer the earth" (Hoshea 2:23). For bad, as it is written: "That Hashem shall punish the host of the high ones on high, and the kings of the earth upon the earth" (Yeshayah 24:21).

169. Rabbi Yehuda said: Therefore it is simply written: "Saying to them," unspecified, WHICH INDICATES that the upper grades and lower grades should be blessed all together. It is written at first: "In this way you shall bless" (Bemidbar 6:23), and thereafter "the children of Yisrael, saying to them" (Ibid.), in a general way. IT IS NOT SPECIFICALLY WRITTEN: 'SAYING TO YISRAEL', WHICH MEANS that they should be blessed together, BOTH UPPER AND LOWER GRADES. "Hashem bless you" (Ibid. 24) above, and "and keep you" (Ibid.) below, "Hashem make His face shine" (Ibid. 25) above and "and be gracious to you" (Ibid.) below, "Hashem lift up His countenance" (Ibid. 26) above, and "and give you peace" (Ibid.) below.

170. Rabbi Aba said: All are blessed together with 22 engraved letters of the Holy Name that is included and concealed here, IN THE PRIESTSLY BENEDICTION. IN THE NAME OF the 22 letters, everything is blessed. They are of Mercy within Mercy, as there is no Judgment in them. HE ASKS: Yet not so, for it is written: "Hashem lift up His countenance to you" AND "LIFT UP" INDICATES JUDGMENT. Rabbi Aba said: "Lift up" MEANS He shall remove and cause to pass away, so there shall be no Judgment at all.

167. אַמִּינָא, רַבִּי, רִזָּא דְמַלְחָה קָא בְּעִינָא. א"ל כִּלְאָ אַתְמוּר, וּת"ח, קְרָא קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל אָדָם, כְּגוּוּנָא דְלַעִילָא. וְקָרָא לְהוּ בְּהֵמָה, וְכִלְאָ בְּחַד קְרָא, דְכִתְיִב וְאַתָּן צִאנִי צִאנִי מְרַעִיתִי וְגו'. וְאַתָּן צִאנִי צִאנִי מְרַעִיתִי, הָא בְּהֵמָה. אָדָם אַתֶּם, הָא אָדָם. וְיִשְׂרָאֵל אֶקְרוּ אָדָם וּבְהֵמָה, וּבְג"כ אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ. וְעוֹד רִזָּא דְמַלְחָה, זְכוּ אָדָם כְּגוּוּנָא דְלַעִילָא. לֹא זְכוּ, בְּהֵמָה אֶקְרוּן. וְכִלְהוּ מִתְבָּרְכָן בְּשַׁעֲתָא חֲדָא. אָדָם דְלַעִילָא. וּבְהֵמָה דְלַתְתָּא. וּכ"ש דְכִלְאָ אֵית בְּהוּ בְּיִשְׂרָאֵל, הַה"ד אָדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ.

168. וּת"ח, לִית בְּרִכְתָּא לְתַתָּא אֲשַׁתְּכַח, עַד דִּישְׁתְּכַח לַעִילָא. וּמִדְאֲשַׁתְּכַח לַעִילָא אוּף לְתַתָּא אֲשַׁתְּכַח, וְכִלְאָ הֵכִי תְלִיא לְטַב וּלְבִישׁ. לְטַב, דְכִתְיִב אַעֲנָה אֶת הַשָּׁמַיִם וְהֵם יַעֲנוּ אֶת הָאָרֶץ. לְבִישׁ, דְכִתְיִב וַיִּפְקֹד יְיָ עַל צְבָא הַמְּרוֹם בְּמְרוֹם וְעַל מַלְכֵי הָאָדָמָה עַל הָאָדָמָה.

169. א"ר יְהוּדָה, בְּג"כ בְּתִיב אָמוֹר לְהֵם סְתָם, לְאַתְבָּרְכָא עַלְאִין וְתַתְּאִין, כִּלְהוּ בְּחֲדָא. דְכִתְיִב כַּה תְּבָרְכוּ בְּתַחֲלָה, וְאַחַר כֵּן אֶת בְּנֵי יִשְׂרָאֵל אָמוֹר לְהֵם סְתָם, לְאַתְבָּרְכָא כִּלְהוּ בְּחֲדָא, וּבְרַכְךָ יְיָ, לַעִילָא. וּישְׁמֹרְךָ, לְתַתָּא. יָאֵר יְיָ פָּנָיו, לַעִילָא. וּיַחֲנֹךְ, לְתַתָּא. יִשָּׂא יְיָ פָּנָיו, לַעִילָא. וְיִשֵּׂם לְךָ שְׁלוֹם לְתַתָּא.

170. ר' אַבָּא אָמַר, כִּלְהוּ בְּחֲדָא מִתְבָּרְכָן, בְּכ"ב אַתְוּן גְּלִיפִן דְשָׁמַא קוּדְשָׁא דְאַתְכִּלְל וְסְתִים הֵכָא, בְּכ"ב אַתְוּן מִתְבָּרְכָן כִּלְהוּ. וְאִינוּן רַחֲמֵי גוּ רַחֲמֵי, דְלֹא אֲשַׁתְּכַח בְּהוּ דִינָא. וְלֹא, וְהִכְתִּיב יִשָּׂא יְיָ פָּנָיו אֵלֶיךָ. אָמַר רַבִּי אַבָּא, יִשָּׂא: יִסְלַק וְיַעֲבֹר בְּגִין דְלֹא יִשְׁתְּכַח דִּינָא כִּלְל.

17. When the priest raises his hands

Rabbi Yosi tells us that people should not look at the hands of the priest when he raises his hands in blessing because, although they can not see the Shechinah that dwells there, they need to be in awe and so they should not be disrespectful of the Shechinah. Compassion prevails in all the worlds during the time of blessing.

171. We learned that Rabbi Yosi said: when the priest raises his hands, the people must not look at him, since the Shechinah rests on his hands. Rabbi Yitzchak said: Even so, if they cannot see, what harm is there for them? It is because it is written: "For no man shall see Me, and live" (Shemot 33:20). It is only during their lifetime that they cannot see. At their death, they do see. He told him: It is because the Holy Name is alluded to in the fingers of their hands, and a person should have awe. Although they cannot see the Shechinah, they should not look at the hands of the priests, so the people should not be impudent towards the Shechinah.

171. תָּאנָא, אָמַר רַבִּי יוֹסִי, בְּשַׁעֲתָא דְכֹהֵנָא פְּרִיס יְדוּי, אָסִיר לִיהּ לְעַמָּא לְאַסְתַּבְּלָא בֵּיהּ, מְשׁוּם דְשְׂכִינְתָא שְׂרִיא בִּידוּי. א"ר יִצְחָק, אִי הָכִי, בֵּינָן דְלֹא חֲמָאן מַה אֲכַפֵּת לְהוּ, דְהָא כְּתִיב כִּי לֹא יִרְאֲנוּ הָאָדָם וְחִי, בַּחַיִּיהוֹן לֹא חֲמָאן, אָבֵל בְּמִיתְתֵּיהוֹן חֲמָאן. א"ל, מְשׁוּם דְשָׂמָא קְדִישָׁא רְמִיזָא בְּאַצְבָּעֵן יְדוּי, וּבְעֵי ב"נ לְדַחֲלָא, אַע"ג דְלֹא חֲמָאן שְׂכִינְתָא, לֹא בְעָאן לְאַסְתַּבְּלָא בִּידֵיהוּ דְכֹהֲנֵי, בְּגִין דְלֹא יִשְׁתַּכְּחוּן עַמָּא חֲצִיפָאן לְגַבֵּי שְׂכִינְתָא.

172. We learned that when the priest raises his palms, the people must sit in awe and fear, and know that at that time a time of goodwill prevails throughout the worlds, the upper and lower beings are blessed and there is no Judgment among them all. That is the time when the concealed most ancient Atik is revealed in Zeir Anpin and peace prevails in all THE WORLDS.

172. תָּאנָא, בְּהֵיא שַׁעֲתָא דְכֹהֵנָא פְּרִיס יְדוּי, צְרִיכִין עַמָּא לְמִיתַב בְּדַחֲלוֹ, בְּאִימְתָא, וְלִינְדַע דְהֵיא שַׁעֲתָא, עֵידָן רַעוּתָא אֲשַׁתְּכַח בְּכֹלְהוּ עֲלָמִין, וּמְתַבְּרָן עֲלָאִין וְתַתְּאִין, וְלִית דִּינָא בְּכֹלְהוּ. וְהוּא שַׁעֲתָא, דְאַתְגְּלִי סְתִימָא עֲתִיקָא דְעֲתִיקִין בְּזַעִיר אַנְפִּין וְאֲשַׁתְּכַח שְׁלָמָא בְּכֹלְא.

173a. Rabbi Shimon said: In the beginning of these three verses, THERE IS Yud, Yud, Yud, meaning the Yud of Yevarechecha (lit. 'bless you'), Yud of Ya'er (lit. 'shine upon') and Yud of Yisa (lit. 'lift up'). They are all SPELLED WITH THIS LETTER to show the perfect Faith, so that whoever needs TO BE BLESSED will be blessed from Atika, WHICH IS THE SECRET OF YUD OF YUD HEI VAV HEI. Yud, Yud, Yud APPEAR THREE TIMES, so that Zeir Anpin shall be blessed from the most Ancient AND THE THREE YUDS CORRESPOND TO THE THREE COLUMNS, AS "BLESS YOU" IS THE RIGHT COLUMN, "SHINE UPON" IS THE LEFT COLUMN AND "LIFT UP" IS THE CENTRAL COLUMN. Therefore, "Hashem bless you" IS ABOVE FOR ZEIR ANPIN, SO IT SHOULD RECEIVE FROM ATIKA, "And keep you" is below FOR YISRAEL, and so on all of them.

173(1). אָמַר רַבִּי שִׁמְעוֹן, בְּהִנֵּי תַלְת קְרָאִי רִישֵׁיהוֹן יו"ד יו"ד יו"ד, וְ"בְרַכְךָ יי" אַר יי" שָׂא. כֹּלְהוּ לְאַחְזָא מְהִימְנוּתָא שְׁלִימָא. וְלְאַתְבְּרָא מַעֲתִיקָא מֵאֵן דְאַצְטְרִיךְ. יו"ד יו"ד יו"ד, לְאַתְבְּרָא זַעִיר אַנְפִּין מַעֲתִיקָא דְכֹלְא. וּבג"כ יְבַרְכְךָ יי" לְעִילָא, וְיִשְׁמַרְךָ הוּא לְתַתָּא, וְכֵן כֹּלְהוּ.

173b. The Tanna learned before Rabbi Shimon that whoever is distressed in his dream shall come when the priests spread out their hands, and say: Master of the universe, I am Yours and my dreams are Yours. What is the reason? It is because compassion prevails in all the worlds at that time. Whoever will put forth his prayers about his distress, Judgment will turn into Mercy for him.

173(2). וְתַאנֵּי תְנָא קַמִּיה דְר"ש, הָאִי מֵאֵן דְמַצְעֵר בְּחֻלְמִיה, לִיתֵי בְשַׁעֲתָא דְכֹהֲנֵי פְּרִסֵי יְדֵיהוּ, וְלִימָא רַבש"ע אָנִי שְׁלָךְ וְחֻלּוּמוֹתֵי שְׁלָךְ וְכו'. אָמַאי. מְשׁוּם דְהֵיא שַׁעֲתָא אֲשַׁתְּכַחוּ רַחֲמֵי בְעֲלָמִין כֹּלְהוּ, וּמֵאֵן דִּיבְעֵי צְלוּתִיה בְּצַעְרִיה, אַתְהַפֵּךְ לִיהּ דִּינָא לְרַחֲמֵי.

18. The priestly benediction

We are told about the inner significance of the spreading of the fingers of the priest during the blessing. The children of Yisrael are blessed from the Holy Name of God.

Ra'aya Meheimna (the Faithful Shepherd)

174. It is a commandment that the priest shall bless the people every day by raised fingers and make a daily benediction, so that blessings will prevail above and below, since these fingers are in the uppermost secret, five within five, five of the right and five of the left. The five of the right have more importance than those of the left, since the right is more important than the left. Therefore, during the benediction with which the priest blesses the people, he needs to raise the right hand higher than the left and observe THE BLESSINGS with a good eye.

175. When the priest spreads his hands, the Shechinah rests on his fingers, since the Holy One, blessed be He, agrees with the priest with these benedictions. Yisrael are blessed from both sides, from above and from below. From above, it is from the Shechinah that rests on his fingers AND FROM BELOW, IT IS from the priest that blesses.

176. Come and see, the things that are done BELOW awaken CORRESPONDING matters above. Similarly, with the spreading of the fingers of the priest below, the Shechinah awakens to come and rest on them. Also there are various things in the world that inspire matters above, since another power is awakened above with the awakening below. We have already explained this in several places. That is the reason of TAKING the Lulav and the reason of BLOWING the Shofar. Just as in this matter there are ten fingers, the Shechinah is inspired to rest on them and another ten levels are inspired above - WHICH ARE THE TEN SFIROT OF ZEIR ANPIN - to illuminate. And all this is simultaneous.

177. Therefore, a person is not permitted to raise his fingers in vain, except during prayer and benedictions and in the name of the Holy One, blessed be He. We have already explained that RAISING THE FINGERS IS arousing the Holy Name and the secret of the Faith. The raising of the fingers appoint by their uprightness ten rulers. SINCE THE FINGERS ALLUDE TO THE REVELATION OF CHOCHMAH, IT IS WRITTEN: "WISDOM STRENGTHENS THE WISE MAN MORE THAN TEN RULERS" (KOHLELET 7:19). We explained this, and the priest is required to give his benediction with a proper attitude, with the acknowledging of the Shechinah, as we learned.

178. When the benediction leaves the mouth of the priest, these sixty letters THAT OCCUR IN THE PRIEST'S BENEDICTION go out and fly in the firmament and appoint sixty ministers over each individual letter. They all acknowledge all these blessings. What is the reason that there are sixty letters in these benedictions? It is because Yisrael are six hundred thousand and, they always live in the world based on the secret of six hundred thousands. Each and every one OF THE LETTERS IN THE BENEDICTIONS is a ten thousand. THEREFORE, THEY CORRESPOND TO THE SIX HUNDRED THOUSANDS OF YISRAEL.

רעיא מהימנא

174. פְּקוּדָא דְא לְבָרְכָא בְּהָנָא ית עמָא בְּכָל יוּמָא, בְּזָקִיפוּ דְאֶצְבָּעוּן. וּלְבָרְכָא בְּרַכְתָּא בְּכָל יוּמָא, לְאֶשְׁתַּמְחָא בְּרַכְאן עֵילָא וְתַתָּא. דְּהָא אֶצְבָּעָן קִיּוּמָן בְּרִזָּא עֲלָא, חֲמִשׁ גּוּ חֲמִשׁ. חֲמִשׁ דִּימִינָא, וְחֲמִשׁ דְּשְׂמָאלָא. חֲמִשׁ דִּימִינָא, אִינוּן שְׁבַחָא יתִירָא עַל אִינוּן דְּשְׂמָאלָא, בְּגִין, דְּהָא יְמִינָא אֵית לִיהּ שְׁבַחָא יתִירָא עַל שְׂמָאלָא. וְעַד בְּבָרְכְתָא דְקָא בְּרִיךְ בְּהָנָא ית עמָא, אֶצְטְרִיךְ לְזַקְפָּא יְמִינָא עַל שְׂמָאלָא. וְלַעֲיִנָּא בְּעִינָא טְבָא.

175. וְכַד פְּרִישׁ יְדוּי בְּהָנָא, שְׁכִינְתָּא שְׂרִיָּא עַל אִינוּן אֶצְבָּעוּן, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אֶסְתַּבְּחַם עִמִּיהּ דְּכֹהֲנָא בְּאִינוּן בְּרַכְאן. וְיִשְׂרָאֵל מִתְבָּרְכִין מִתְרִין סְטְרִין מֵעֵילָא וְתַתָּא. מֵעֵילָא, שְׁכִינְתָּא דְשְׂרִיָּא עַל אִינוּן אֶצְבָּעוּן. וְכֹהֲנָא דְקָא מְבָרַךְ.

176. ת"ח, מְלִין דְקָא עֲבָדִי, מִתְעָרִין מְלִין לְעֵילָא. כְּגוּנָא דְא בְּפִרְשׁוּ דְאֶצְבָּעוּן דְּכֹהֲנָא לְתַתָּא, אֶתְעָרַת שְׁכִינְתָּא לְמִיתִי וּלְשְׂרִיָּא עֲלֵן. וְכֵן כְּמָה מְלִין אִינוּן בְּעֲלָמָא, דְּמִתְעָרִין מְלִין לְעֵילָא. דְּהָא בְּאֶתְעָרוּתָא דְלְתַתָּא, אֶתְעָר חֵילָא אַחְרָא לְעֵילָא. וְהָא אִוקִימְנָא בְּכְמָה דּוּכְתִי. וְהִינּוּ טַעְמָא דְלוּלָב, וְהִינּוּ טַעְמָא דְשׁוֹפָר. וְכְמָה אִינוּן בְּהַאי גּוּנָא עֶשֶׂר אֶצְבָּעוּן, מִתְעָרִי שְׁכִינְתָּא לְשְׂרִיָּא עֲלִיָּהּ. מִתְעָרִי עֶשֶׂר דְּרִגְזִין אַחְרָנִין לְעֵילָא לְאַנְהָרָא, וְכֹלָא בְּשַׁעְתָּא חֲדָא.

177. וְעַד, אָסִיר לִיהּ לְבַר נֶשׁ לְזַקְפָּא אֶצְבָּעוּן בְּזָקִיפוּ לְמַגְנָא, אֶלָּא בְּצִלוּתָא, וּבְבָרְכְאן, וּבְשִׂמָא דְקוּדְשָׁא בְּרִיךְ הוּא. וְהָא אִוקִימְנָא, דְּאִינוּן אֶתְעָרוּ דְשְׂמָא קְדִישָׁא, וְרִזָּא דְמַהִימְנוּתָא. זָקִיפוּ דְאֶצְבָּעָן, מְמַנְן בְּהוּא זָקִיפוּ דְלֵהוּן, עֶשְׂרֵה שְׁלִיטִין, כְּמָה דְאִוקְמוּהּ. וְכֹהֲנָא בְּעִי לְבָרְכָא בְּעִינָא טְבָא, בְּאֶסְתַּבְּמוּתָא דְשְׁכִינְתָּא, כְּמָה דְאֶתְמַר.

178. בְּהֵיא שַׁעְתָּא דְבָרְכְתָּא דְא נְקָא מְפּוּמִיהּ דְכֹהֲנָא, אִינוּן שְׁתִּין אַתּוּן, נְקָקִין וְטְסִין בְּרַקִיעָא, וּמְמַנְן שְׁתִּין רַבְרְבִין, עַל כָּל אַת וְאֵת. וְכֹלְהוּ אוּדָן עַל כָּל אֵלִין בְּרַכְאן. מֵאִי טַעְמָא שְׁתִּין אַתּוּן בְּבָרְכָן אֵלִין. בְּגִין דְיִשְׂרָאֵל שְׁתִּין רַבּוּא אִינוּן, וְרִזָּא דְשְׁתִּין רַבּוּא קִיּוּמִין בְּעֲלָמָא, וְכָל חַד וְחַד אִיהוּ חַד רַבּוּא.

179. The Holy Name that is pronounced BY THE PRIEST'S BENEDECTION rises to that throne above, WHICH IS BINAH, and the lower Shechinah, WHICH IS MALCHUT, acknowledge AND AGREE with the priest on these blessings. And all these sixty ministers IN CHARGE OVER EACH AND EVERY LETTER, AS MENTIONED ABOVE, ARE BLESSED. Therefore, it is written: "And they shall put My name upon the children of Yisrael; and I will bless them" (Bemidbar 6:27). Then the Holy One, blessed be He, blesses Yisrael.

180. The following commandment is the benediction of the priests. "Hashem bless you...Hashem make His face shine... Hashem lift up": The source of these three names is Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei Yud. Sanctification is Eheyeh, Eheyeh, Eheyeh, whose source is Yud Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The connection of both, the uniting of both, is Adonai, which contains Aleph-Yud. A fourth Aleph-Yud is alluded to from the two names that are made explicit in them.
End of Ra'aya Meheimna

19. "And they shall put My name"

Rabbi Yehuda says that any priest who the people do not love should not bless them, for he must love the people and they must love him. The rabbis talk about the evil eye and the good eye, and how important it is to bless with a good eye. Rabbi Yehuda said that God swore He would not enter into celestial Jerusalem until the children of Yisrael entered terrestrial Jerusalem during the redemption.

181. HE ASKS, What is the meaning of: "And they shall put My name" (Bemidbar 6:27)? Rabbi Yehuda said THAT THE EXPLANATION IS to establish it, as is written: "And appoint them every one to his service and to his burden" (Bemidbar 4:19), MEANING THAT THE PRIESTS should appoint with their benediction the Sfirot of the right to the right and the Sfirot of the left to the left, as is proper. They must make no mistakes in them and appoint everything so the upper and lower beings will be blessed.

182. If they do it that way, it is written: "And I will bless them." Whom? MEANING those priests, as it is written: "And blessed be those that bless you" (Beresheet 27:29). It is written: "And I will bless them that bless you" (Beresheet 12:3). They bless the people and I will bless them, WHO BLESS. Therefore, it is written: "And they shall put" instead of: 'They shall say' or 'they shall remember'.

183. We have learned that any priest the people do not love should not raise his palms. There was a story about a priest who did stand up and raise his palms. Before he could finish this, he was turned into a pile of bones. What is the reason? That he did not bless lovingly. Another PRIEST stood up and raised his hands and blessed and corrected that day. Any priest that does not love the people, or whom the people do not love, should not raise his hands to bless the people, since it is written: "He that has a generous eye shall be blessed" (Mishlei 22:9). Do not pronounce it "blessed," but rather 'will bless'.

179. שָׁמָא קְדִישָׁא דְנִמְקָא מֵהָאִי, סִלְקָא לְעִילָא, עַד
הֵהוּא בְרַסְיָא דְלְעִילָא. וְכֹלָא שְׂכִינְתָא עֲלָאָה,
וְשְׂכִינְתָא דְלִתְתָא, אוֹדֵן בְּכֹהֵנָא בְּאִינוּן בְּרַכְאָן, וְכֹל
אִינוּן שְׂתִין מִמֶּנּוּ. וְעַד כְּתִיב, וְשָׂמוּ אֶת שְׁמִי עַל
בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם. וְכַדִּין קוֹדֶשָׁא בְּרִיךְ הוּא
מְבָרֵךְ לֹחַ לְיִשְׂרָאֵל.

180. מְקוֹדָא בְּתַר דָּא, בְּרַכְתּוּ כְּהֵנִים יְבָרְכֵךְ יְיָ. וְאֲר
יְיָ. יִשָּׂא יְיָ. מְקוֹרָא מִתְלַת שְׁמֵהּ אֱלִין, יוֹד ה"י
וְאִו ה"י. קְדוּשָׁה, אֱהִי"ה אֱהִי"ה אֱהִי"ה, דְּמְקוֹרָא
דִּילִיָּה, יוֹד ה"י וְאִו ה"י. קְשׁוּרָא דְתַרְוֵיהוּ, יְחוּד
דְתַרְוֵיהוּ, אֲדָנִי, דְּבִיָּה א"י, דְּרַמְיֻן אִיְהוּדוֹנָה"י
וְרַמְיֻן א"י רְבִיעֵאָה, מִתְרִי שְׁמֵהּ מְפָרְשָׁן,
דְּרַשִׁימִין בְּהוּן
ע"כ רעיא מהימנא

181. וְשָׂמוּ אֶת שְׁמִי. מֵהוּ וְשָׂמוּ אֶת שְׁמִי. א"ר
יְהוּדָה, יִתְקַנּוּ. כְּמָה דְכְתִיב וְשָׂמוּ אוֹתָם אִישׁ אִישׁ
עַל עֲבוֹדָתוֹ וְאֵל מִשָּׂאוֹ. לְאַתְקַנָּא בְּבִרְכַתְהוּן כְּתִרִין
דִּימִינָא לִימִינָא, וְכְתִרִין דְשְׂמַלְאָל לְשְׂמַלְאָל, בְּדָקָא
חֲזִי. דְּבַעֲיָא דְלֹא יִטְעוּן בְּהוּן, לְאַתְקַנָּא כֹּלָא, בְּגִין
דִּיתְבָּרְכוּן עֲלֵאִין וְתַתֵּאִין.

182. וְאִי יַעֲבִדוּן הָכִי, מֵה כְּתִיב. וְאֲנִי אֲבָרְכֶם.
לְמַאן. לְאִינוּן כְּהֵנִי, דְכְתִיב וּמְבָרְכִיךָ בְּרוּךְ. וְכְתִיב
וְאֲבָרְכָה מְבָרְכִיךָ. אִינוּן מְבָרְכִין לְעַמָּא, וְאֲנָא אֲבָרֵךְ
לְהוּ. וְלְפִיכְךָ כְּתִיב וְשָׂמוּ, וְלֹא כְתִיב יֹאמְרוּ, או
יִזְכְּרוּ.

183. תָּאנָא, כֹּל כְּהֵן דְלֹא רַחֲמִין לִיה עַמָּא, לֹא
יִפְרוּס יְדוּי. וְעוֹבְדָא הוּוּה בְּחַד כְּהֵן דְקָם וּפְרִיס יְדוּי,
וְעַד דְלֹא אֲשֻׁלִים, אֲתַעֲבִיד תְּלֵא דְגְרַמִּי. מ"ט. מְשׁוּם
דְלֹא בְרִיךְ בַּחֲבִיבוּתָא. וְקָם אַחַר וּפְרִיס יְדוּי וּבְרִיךְ,
וְאַתְתְּקֵן הֵהוּא יוֹמָא. כֹּל כְּהֵן דְהוּא לֹא רַחֲמִים
לְעַמָּא, או עַמָּא לֹא רַחֲמִין לִיה, לֹא יִפְרוּס יְדוּי
לְבָרְכָא לְעַמָּא, דְכְתִיב טוֹב עֵינַי הוּא יְבוֹרֵךְ אֶל תְּקַרִי
יְבוֹרֵךְ, אֶלָּא יְבָרֵךְ.

184. We have learned that Rabbi Yitzchak said: Come and see what is meant by of that wicked Bilaam. When he gave himself to bless the children of Yisrael, he looked with the evil eye so that the blessing would not endure. And he was imbuing his sayings with that evil eye, as is written: "The speech of Bilaam the son of Beor" (Bemidbar 24:3). What is the meaning of "the son of Beor"? It means the one that hated them more than anyone else in the world, SINCE BEOR IS DERIVED FROM HATRED. "And the speech of the man whose eye is open (Heb. stum)" (Ibid.), MEANING that he closed (Heb. satam) his good eye from them, in order that they would not get blessed and the blessing would not endure.

185. Rabbi Yehuda said: It is certainly so that we find the opening of the eye as a prerequisite for giving blessings, as is written: "Open your eyes" (Daniel 9:18), in order to bless. In the blessings of Rabbi Hamnuna Saba (the elder), that is how he used to say: The Holy One, blessed be He, shall open His eyes upon you. About that wicked one, it is written: "Whose eye is open (also: 'closed')." That was in order that they should not get blessed through him. Rabbi Yitzchak said: Therefore, the priest that blesses with a good eye, his blessing endures. Of the one that does not bless with a good eye, it is written: "Do not eat the bread of him who has an evil eye, nor desire his dainties" (Mishlei 23:6), meaning to say, do not wish to have any blessing from him at all.

186. Rabbi Yosi said, Come and see that it is written: "But Hashem your Elohim would not hearken to Bilaam..." (Devarim 23:6). HE ASKS: "Hearken to Bilaam"? It should have said, 'to Balak', since Balak did everything. What then is the meaning of: "to Bilaam"? HE REPLIES: It is only because he was closing his eyes in order that Yisrael should not get the blessings. We learned that Rabbi Yosi said: The Holy One, blessed be He, said to Bilaam, 'Wicked one, you closed your eyes in order that My children should not be blessed. I'll open My eyes and all the things you say, I'll convert to blessings.' This is what is meant by: "But Hashem your Elohim turned the curse into a blessing unto you, because Hashem your Elohim loved you..." (Ibid.).

187. About this, it is written: "He that has a generous eye shall be blessed; for he gives of his bread to the poor" (Mishlei 22:9). What is the meaning of: "of his bread"? It is as we explained that is written: "The bread of his Elohim...of the most holy..." (Vayikra 21:22). It is that the bread of his Elohim emanates from the Holy of Holies "for he gives of his bread to the poor." We learned how beloved Yisrael are before the Holy One, blessed be He, that the ones above only get blessed for the sake of Yisrael.

184. תָּאנָא, א"ר יִצְחָק, בָּא וּרְאֵה מַה כְּתִיב בְּהוּא רְשַׁע דְּבִלְעָם, בְּשַׁעְתָּא דְּאִתְמַסֵּר לִיהּ לְבִרְכָא לְיִשְׂרָאֵל, הוּהּ מְשַׁגַּח בְּעִינָא בִישָׂא, בְּגִין דְּלֹא יִתְקִיִּים בְּרַכְתָּא, וְהוּהּ תְּלִי מְלוּי בְּהוּא עִינָא בִישָׂא, דְּכְתִיב נָאם בְּלַעַם בְּנוֹ בְּעוֹר. מֵאִי בְּנוֹ בְּעוֹר. מֵהוּא דְּהוּוּ סָאנִי לְהוּ יִתִּיר מִכָּל בְּנֵי עֲלָמָא. וְנָאם הַגְּבַר שְׁתוּם הָעֵינ, דְּסַתִּים עִינָא טְבָא מְנִייהוּ, בְּגִין דְּלֹא יִתְבְּרְכוּן, וְלֹא יִתְקִיִּים בְּרַכְתָּא.

185. א"ר יְהוּדָה, הֲכִי הוּא וְדָאִי, דְּאִשְׁתַּכַּח פְּקִיחָא דְּעִינָא לְבִרְכָא, דְּכְתִיב פֶּקַח עֵינֶיךָ, בְּגִין לְבִרְכָא. וּבְרַכְתָּא דְּרַב הַמְנוּנָא סָבָא, הֲכִי אָמַר, קוּדְשָׁא בְּרִיךְ הוּא יִפְקַח עֵינוֹ עֲלֶיךָ. וּבְהוּא רְשַׁע כְּתִיב, שְׁתוּם הָעֵינ. בְּגִין דְּלֹא יִתְבְּרְכוּן עַל יְדוּי. וְא"ר יִצְחָק, בְּג"כ בְּהִנָּא דְּבְרִיךְ בְּעִינָא טְבָא, בְּרַכְתִּיהּ אִתְקִיִּים. וְדָלֹא מְבָרַךְ בְּעִינָא טְבָא, כְּתִיב, אֵל תִּלְחֶם אֶת לֶחֶם רַע עֵין וְאֵל תִּתְאוּ לְמַטְעֻמוֹתָיו, כְּלוּמַר אֵל תִּבְעוּ מִנִּיהּ בְּרַכְתָּא כָּלֵל.

186. אָמַר ר' יוֹסִי, ת"ח, כְּתִיב וְלֹא אָבָה יי' אֱלֹהֶיךָ לְשִׁמוֹעַ אֵל בְּלַעַם וְגו'. לְשִׁמוֹעַ אֵל בְּלַעַם, אֵל בְּלַק מִבְּעֵי לִיהּ, דְּהָא עֲבִיד בְּלַק כְּלָא, מֵהוּ אֵל בְּלַעַם. אֵלֹא מִשּׁוּם דְּהוּוּ סַתִּים עֵינוֹ, בְּגִין דְּלֹא יִתְבְּרְכוּן יִשְׂרָאֵל. תָּאנָא, א"ר יוֹסִי, א"ל קוּדְשָׁא בְּרִיךְ הוּא לְבִלְעָם, רְשַׁע, אֵת סַתִּים עֵינֶיךָ בְּגִין דְּלֹא יִתְבְּרְכוּן בְּנֵי. אָנָּא אִמְפַּק עֵינֵי, וְכָל מְלוּי דְּתִימָא, אֶהְפֵּךְ לְהוּ לְבִרְכָאן. הֲה"ד, וַיִּהְפֹּךְ ה' אֱלֹהֶיךָ לְךָ אֶת הַקְּלָלָה לְבִרְכָה כִּי אֶהְבֵּךְ וְגו'.

187. וְע"ד כְּתִיב, טוֹב עֵין הוּא יְבוֹרֵךְ כִּי נָתַן מִלְחָמוֹ לְדָל. מֵהוּ מִלְחָמוֹ. כְּמַה דְּאוּקִימָנָא, דְּכְתִיב לֶחֶם אֱלֹהֵינוּ מִקְדָּשֵׁי הַקְּדָשִׁים וְגו'. מִשְׁמַע דְּקָדְשֵׁי הַקְּדָשִׁים לֶחֶם אֱלֹהֵינוּ נִפְקַ מִנִּיהּ. וּבְג"כ כִּי נָתַן מִלְחָמוֹ לְדָל. תְּנִינָא, כְּמַה חֲבִיבִין יִשְׂרָאֵל קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, דְּעֲלָאֵי לֹא מִתְבְּרְכֵי אֵלֹא בְּגִינִיהוּן דְּיִשְׂרָאֵל.

188. We learned that, in the name of Rabbi Chiya in the name of Rabbi Yosi, Rabbi Yehuda said: The Holy One, blessed be He, swore that He would not enter into celestial Jerusalem, WHICH IS THE SECRET OF THE COMPLETE UNION OF YUD HEI, until Yisrael entered terrestrial Jerusalem. MEANING UNTIL THE COMPLETE REDEMPTION, as it says: "The Holy One in the midst of you: and I will not come as an enemy (also: 'enter the city')" (Hoshea 11:9). As long as the Shechinah was in exile, the name above was not perfected, and it is as though the Holy Name remains wanting for the entire duration that all the corrections have not been carried out, MEANING, PRIOR TO THE END OF CORRECTION.

189. Rabbi Aba was going to Lod. Rabbi Zira, the son of Rav, met him. He said to him, Here I saw the face of the Shechinah, and whoever sees the face of the Shechinah needs to follow and run after her. That is what is meant by: "Let us therefore know, let us follow on to know Hashem" (Hoshea 6:3). It is written: "And many people shall go and say, 'Come, and let us go up to the mountain of Hashem...for out of Zion shall go forth Torah...'" (Yeshayah 2:3). I wish to follow you and learn from these good things that you taste daily from the holy chamber OF RABBI SHIMON BAR YOCHAI.

20. "And he counted it to Him for righteousness"

We learn that God told Abram not to believe in the astrological signs that said he would be childless, for his name would be changed to Abraham and he would produce many offspring; Abram considered Malchut to be of mercy rather than judgment and this allowed him to have children.

190. What is the meaning of the verse: "And he believed in Hashem; and He counted it (her) to Him for righteousness" (Beresheet 15:6). Is the meaning that the Holy One, blessed be He, counted it for Abraham for righteousness? Or Abraham to the Holy One, blessed be He? My mind was not quiet about it. He told him: That is the way we explained it yet it was not so. Come and see: It says "counted her." It is not written: 'counted it', but rather "counted her," WITH A FEMININE SUFFIX, INDICATING that definitely Abraham considered it for the Holy One, blessed be He. Since we have learned that the verse: "And He brought him outside" (Ibid.) was explained that the Holy One, blessed be He, told him, 'Leave your astrology', SINCE ABRAM WAS SEEING THROUGH HIS ASTROLOGICAL OBSERVATIONS, THAT HE WOULD NOT BEGET A CHILD. 'That is not the way to know My name. You see and I see. Abram will not beget BUT Abraham will beget. From here on, you will make an effort in a different way TO KNOW MY NAME,' since "so (Heb. coh) shall your seed be" (Ibid. 5). What is coh? That is the tenth holy Sfirah of the King, to know His name. That is the Sfirah from which judgments spring.

188. דְּתִינֵן, אָמַר רַבִּי יְהוּדָה, אָמַר רַבִּי חִיָּיא, אָמַר רַבִּי יוֹסִי, נִשְׁבַּע הַקְּדוֹשׁ בְּרוּךְ הוּא, שְׁלֵא יִבְנֶס בִּירוּשָׁלַם שֶׁל מַעְלָה, עַד שִׁיבְנֶסוּ יִשְׂרָאֵל בִּירוּשָׁלַם שֶׁל מַטָּה, שְׁנֵאמַר בְּקִרְבֶּךָ קְדוֹשׁ וְלֹא אָבֵא בְּעִיר. כְּלוּמַר, כָּל זְמַנָּא דְשְׂכִינְתָא הָכָא בְּגִלּוּתָא, שְׁמָא דְלַעִילָא לֹא אֲשַׁתְּלִים. וְכָל תְּקוּנָן לֹא אֲתִקְנוּ, כְּבִיכּוּל אֲשַׁתְּאֵר שְׁמָא קְדִישָׁא חֲסָרָא.

189. רַבִּי אַבָּא הוּוּ אָזִיל לְלוּד, פָּגַע בֵּיהּ ר' זִירָא בְּרַב, א"ל הָא חֲמִינָא אִפִּי שְׂכִינְתָא, וּמֵאן דְּחֲמִי אִפִּי שְׂכִינְתָא, בְּעִי לְמִיזַל וּלְרַהֲטָא בְּתַרְתָּא. הֵה"ר, וְנִדְעָה נִרְדְּפָה לְדַעַת אֶת ה'. וְכָתִיב וְהִלְכוּ עִמָּי רַבִּים וְאָמְרוּ לָכוּ וְנַעֲלָה אֵל הַר יְי' וְגו'. כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְגו'. וְאֵנָּה בְּעִינָא לְמַהֲךָ בְּתַרְךָ, וְלְמִילָף מֵאִינוֹן מְלִי מַעֲלִינְתָא, דְּאִתּוֹן טַעֲמִין כָּל יוֹמָא, מֵאֲדָרָא קְדִישָׁא.

190. מֵאִי דְכָתִיב, וְהֵאֱמִין בֵּינִי וַיַּחֲשְׁבֶהָ לוֹ צְדָקָה, אִי קוּדְשָׁא בְּרִיךְ הוּא חֲשַׁבָה לְאַבְרָהָם, אוֹ אַבְרָהָם לְקוּדְשָׁא בְּרִיךְ הוּא. וְאֵנָּה שְׁמַעְנָא, דְּקוּדְשָׁא בְּרִיךְ הוּא חֲשַׁבָה לְאַבְרָהָם, וְלֹא אֲתִישְׁבֵּא בְּלִבָּאִי. א"ל הָכִי אוֹקִימְנָא, וְלֹא הָכִי הוּי. ת"ח, וַיַּחֲשְׁבֶהָ, וַיַּחֲשׁוּב לּוֹ לֹא כָתִיב, אֶלָּא וַיַּחֲשְׁבֶהָ, אַבְרָהָם וְדֵאִי חֲשַׁבָה לְקוּדְשָׁא בְּרִיךְ הוּא. דְּתִנָּא, כָּתִיב וַיּוֹצֵא אוֹתוֹ הַחוּצָה, א"ל קוּדְשָׁא בְּרִיךְ הוּא, צֵא מֵאֲצַטְגְּנִינּוֹת שְׁלֶךְ, לֹא הוּוּא אוֹרְחָא לְמִנְדַּע שְׁמִי, אֶת חֲמִי, וְאֵנָּה חֲמִינָא, אַבְרָם אִינוּ מוּלִיד, אַבְרָהָם מוּלִיד. מִכָּאן וְלַהֲלָאָה, אֲשַׁתְּדְּלוּ בְּאַרְחָא אַחְרָא, כ"ה יֵהִיָּה זְרַעַךְ. מֵאִי כ"ה. הִיא כְּתָרָא עֲשׂוּרָאָה קְדִישָׁא דְּמַלְכָּא, לְמִנְדַּע שְׁמִיָּה, וְהִיא כְּתָרָא דְּרִינִין מִתְעָרִין מְנָה.

191. We have learned that "so (coh) shall your seed be" actually, THAT HIS CHILDREN WILL BE FROM THE ACTUAL MALCHUT AND IF IT WERE NOT FOR THE SFIRAH OF MALCHUT HE WOULD NOT HAVE CHILDREN. HEREBY, MALCHUT WAS TURNED INTO MERCY FOR HIM. At that moment, Abram was happy to observe and to know His name and adhere to Him, since he learned about coh. Although judgments got awakened from her, Abram considered her to be a Sfirah, as if it was of mercy although she was of judgment - SINCE WITHOUT HER HE WOULD HAVE HAD NO CHILDREN. This is what is meant by: "He counted her" IN FEMININE FORM. What is meant by "he counted her"? It is that Sfirah, MALCHUT, HE COUNTED AS RIGHTEOUSNESS (HEB. TZEDAKAH) which is mercy, SINCE TZEDEK (LIT. 'RIGHTEOUSNESS', MASC.) IS JUDGMENT AND TZEDAKAH IS MERCY. Rabbi Yitzchak said: "Coh" is the last Sfirah, WHICH IS MALCHUT, and is called Tzedek - righteousness - and judgments emanated from her. Though Abraham knew that judgments were inspired from her, from this Tzedek, he considered her as Tzedakah, from which no judgments were inspired, because she was of mercy.

191. וְתֹאנָא, כֹּה יִהְיֶה זְרַעְךָ מִמֶּשׁ. בְּהֵיכָא שְׁעָתָא חֲדַי אַבְרָהָם, לְאַסְתַּבְּלָא וּלְמַנְדַּע שְׁמִיָּה, וּלְאַתְדַּבְּקָא בֵּיהּ, מְשׁוּם דְּאַתְבָּשׁוּר בְּכ"ה, וְאֵע"ג דְּרִינִין מִתְעָרִין מִנָּה, חֲשַׁבָּה אַבְרָהָם לְהוּא כְּתָרָא, אֵע"ג דְּהוּא דִּינָא, כְּאֵלוּ הוּא רַחֲמִי. הַה"ד, וַיַּחֲשַׁבָּהּ. מֵאֵי וַיַּחֲשַׁבָּהּ. לְהוּא כְּתָרָא. צְדָקָה רַחֲמִי. אָמַר רַבִּי יִצְחָק, כ"ה כְּתָרָא עֲשִׂירָאָה הוּא, וְאַתְקָרִי צְדָקָה, דִּינִין מִתְעָרִין מִנָּה, וְאַבְרָהָם אֵע"ג דִּידַע דְּרִינִין מִתְעָרִין מִנָּה מֵהֵאֵי צְדָקָה. הוּא חֲשַׁבָּה צְדָקָה, דְּרִינִין לֹא מִתְעָרִין מִנָּה, בְּגִין דְּהוּא רַחֲמִי.

21. "And Hashem had blessed Abraham in all things"

Rabbi Aba explains the deep meaning of God's blessing of Abraham in all things, blessing him with Yesod. In the future the blessing on earth will prevail at all times because the blessing is first established above.

192. In addition, Rabbi Aba said that it is written: "And Hashem had blessed Abraham in all things (Heb. bacol)" (Bereshheet 24:1). It is written: "For all (Heb. col) that is in heaven and on earth" (I Divrei Hayamim 29:11), MEANING THAT HE BLESSED ABRAHAM WITH THE SFIRAH YESOD CALLED COL, WHICH GIVES TO AND BLESSES THE SFIRAH MALCHUT. IT IS WRITTEN: "FOR ALL (HEB. COL) THAT IS IN HEAVEN AND ON EARTH." THAT "COL" THAT IS YESOD RECEIVES FROM HEAVEN, WHICH IS ZEIR ANPIN, AND SUPPLIES EARTH, WHICH IS MALCHUT. It is also written: "In this way (Heb. coh) you shall bless," (Bemidbar 6:23) OF WHICH THE EXPLANATION IS THAT THE PRIESTS SHALL BLESS MALCHUT THAT IS CALLED COH. For the sake of Yisrael, this coh gets blessed through the priest, in order that Yisrael below shall get blessed and the blessing shall be prevalent in everything. Of the future to come, it is written: "May Hashem bless you out of Zion..." (Tehilim 134:3) and "blessed be Hashem out of Zion, he who dwells in Jerusalem" (Tehilim 135:21), MEANING THAT MALCHUT WILL HAVE NO NEED TO BE BLESSED FIRST. RATHER, THE BLESSING WILL AKWATS BE PRESENT IN HER. ZION IS THE INNER PART AND JERUSALEM IS THE SECRET OF THE OUTER PART OF MALCHUT.

192. תּוֹ אָמַר ר' אַבָּא, מֵאֵי דְכֹתִיב וַיְבָרַךְ אֶת אַבְרָהָם בְּכֹל, כֹּד"א כִּי כֹל בְּשָׁמַיִם וּבְאָרֶץ. וּכְתִיב כֹּה תְבָרְכוּ, דְּבִגְוִינִיָּהּ דְּיִשְׂרָאֵל מִתְבָּרַךְ הוּא כ"ה עַל יְדָא דְכֹהֲנָא, בְּגִין דִּיתְבָּרְכוּן יִשְׂרָאֵל לְתַתָּא, וַיִּשְׁתַּבַּח בְּרַכְתָּא בְּכֹלָא וּלְזִמְנָא דְּאֵתִי כְּתִיב יְבָרְכֵךְ יְי' מִצִּיּוֹן וְגו'. בְּרוּךְ יְי' מִצִּיּוֹן שׁוֹכֵן יְרוּשָׁלַם.

22. "Moses had finished"

Rabbi Yitzchak reminds us that the time sequence is not always preserved in the Torah and that interpretations must be made with this in mind. He talks about Moses entering the tabernacle and about Moses going up on the mountain and separating from his wife, since he had already had his children and it was now time to marry the Shechinah.

193. "And it came to pass on the day that Moses had finished (Heb. kalot)..." (Bemidbar 7:1). Rabbi Yosi learned THAT IT MEANS the day that the bride (Heb. kalah) entered under the bridal canopy, WHO IS THE SHECHINAH. HE ASKS: IF SO, how will we explain "the day that Moses had finished"? IT WOULD HAVE BEEN SUFFICIENT TO SAY, 'THE DAY (HE) FINISHED' HE REPLIES: It is only to teach us that she entered through Moses. Rabbi Yehuda said: Is it that until now THE SHECHINAH was detained and did not take Her place? Why is it written: "And Moses was not able to enter the Tent of Meeting..." (Shemot 40:35)? IT INDICATES THAT THE SHECHINAH WAS ALREADY IN THE TENT OF MEETING PRIOR TO THAT DAY. Rabbi Yitzchak said: Time sequence is not always kept in the Torah, SINCE THE VERSE OF: "AND MOSES WAS NOT ABLE..." WAS ACTUALLY LATER THAN THIS PRESENT VERSE.

194. "And it came to pass on the day that Moses had finished (Heb. kalot)..." MEANING THE SHECHINAH REFERRED TO AS THE BRIDE (HEB. KALAH) OF MOSES, who is definitely the bride of Moses. We have learned that Rabbi Shimon said it is written: "You have ascended on high, You have led captivity captive..." (Tehilim 68:19). When the Holy One, blessed be He, told him, "Remove your shoes from your feet" (Shemot 3:5), the mountain was shaken. Michael, THE ANGEL, said before the Holy One, blessed be He: Master of the universe, do You wish to dismantle THE MAKE OF man? Behold, it says: "Male and female He created them; and blessed them" (Beresheet 5:2). A blessing only applies to whoever is of male and female and You have instructed MOSES to separate from his wife SINCE "REMOVE YOUR SHOES FROM OFF YOUR FEET" MEANS THAT HE SHOULD SEPARATE FROM HIS WIFE, AS THE SCRIPTURE USES A SUBTLE LANGUAGE.

195. THE HOLY ONE, BLESSED BE HE, told him, 'Moses has already met his requirement of being fruitful and multiplying. Now I wish that he should marry the Shechinah, and the Shechinah will descend to reside with him.' This is what is meant by: "You have ascended on high, you have led (into) captivity captive." What is captive? It means the Shechinah that was married to him. "You have received gifts from men (lit. 'the man')" (Tehilim 69:19). It is not written here: 'from man', but rather "the man," WHICH INDICATES that particular man above, WHICH IS ZEIR ANPIN, AND THE GIFT IS THE SHECHINAH THAT ZEIR ANPIN GAVE HIM. The day that the Shechinah came down is the day that She was married to Moses. This is what is meant by: "Moses had finished," speaking about the very bride of Moses.

196. About Joshua, whose face was like the face of the moon, it is written: "Put off your shoes" (Yehoshua 5:15), since he did not separate FROM HIS WIFE except for certain times, FOR THE PURPOSE OF PROPHECY. The Shechinah was not married to him too much and he was not worthy of Her, as is written: "And Joshua fell on his face to the earth" (Ibid. 14). But here, she was certainly the bride of Moses. In "Gifts (Heb. matanot) from men," "matanot" IS SPELLED WITHOUT THE VAV OF THE PLURAL FORM, SINCE IT IS REFERRING TO THE SHECHINAH WHICH IS SINGULAR. Praised is the lot of Moses, whose Master wished his glory over the rest of the world's inhabitants.

193. וַיְהִי בַיּוֹם כָּלַת מֹשֶׁה וְגו'. תָּנָא רַבִּי יוֹסִי, בַּיּוֹם שֶׁנִּכְנְסָה כָּלָה לְחוּפָה. בְּמַאי אוֹקִימָנָא בַּיּוֹם כָּלַת מֹשֶׁה. אֵלָא מִלְמַד, דְּעַל יְדוּי דְּמֹשֶׁה נִכְנְסָה. אָמַר רַבִּי יְהוּדָה, וְכִי עַד הִשְׁתָּא אֲתַעֲבַבְתָּ דְּלֹא עֵינִילַת לְדוּכְתָּהּ, וְהִכְתִּיב וְלֹא יָכוֹל מֹשֶׁה לְבֹא אֶל אֹהֶל מוֹעֵד וְגו'. א"ר יִצְחָק אֵין מוֹקְדִים וּמְאוּחָר בְּתוֹרָה.

194. וַיְהִי בַּיּוֹם כָּלַת מֹשֶׁה, כָּלַת שֶׁל מֹשֶׁה וְדָאֵי. דְּתַנִּינָן אָמַר ר"ש, מַאי דְּכָתִיב עֲלִית לְמָרוֹם שְׁבִית שְׁבִי וְגו'. אֵלָא בְּשַׁעָה שְׁאָמַר לוֹ קוּדְשָׁא בְּרִיךְ הוּא, שֶׁל נְעֻלֶיךָ מֵעַל רַגְלֶיךָ, אֲזַדְעֹזַע הָהָר, אָמַר מִיכָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא, רַב־שׁ"ע תְּבַעֵי לְסִתּוֹר אָדָם. וְהָא כְּתִיב זָכַר וְנִקְבָה בְּרָאִם וַיִּכְרַךְ אוֹתָם, וְלִית בְּרִכְתָּא אֲשַׁתְּכַח, אֵלָא בְּמָאן דְּאִיהוּ דְּכַר וְנוֹקְבָא, וְאֵת אֲמַרְתָּ לְאַתְפָּרְשָׁא מֵאֲתַתִּיהּ.

195. א"ל הָא קַיִים מֹשֶׁה פְּרִיָה וּרְבִיָה, הִשְׁתָּא אָנָּא בְּעֵינָא דִּיתְנַסְב בְּשְׁכִינְתָּא, וּבְגִינִיָה יְחוּת שְׁכִינְתָּא לְדִיּוּרָא עֲמִיָה, הֵה"ד עֲלִית לְמָרוֹם שְׁבִית שְׁבִי. וּמַאי שְׁבִי. שְׁכִינְתָּא דְּאֲתַנְסִיבַת עִמָךְ. לְקַחַת מִתְּנוּת בְּאָדָם. בְּאָדָם לֹא כְּתִיב אֵלָא בְּאָדָם הִידוּעַ לְמַעְלָה. וּבִיּוֹמָא דְּנִחְתַת שְׁכִינְתָּא, הֵהוּא יוֹמָא דְּאֲתַנְסַבָּא בְּמֹשֶׁה נִחְתָּא, הֵה"ד כָּלַת מֹשֶׁה, כָּלַת מֹשֶׁה מִמֶּשׁ.

196. וּבִיהוֹשֻׁעַ דְּאֲנָפוּי בְּאֲנָפִי סִיְהָרָא כְּתִיב, שֶׁל נְעֻלְךָ, דְּלֹא אֲתַפְרַשׁ אֵלָא בְּזִמְנִין יְדִיעֵן, דְּהָא לֹא אֲתַנְסִיבַת עֲמִיָה שְׁכִינְתָּא כָּל כֶּךָ, וְלֹא אֲתַחְזִי לִיָהּ, דְּכָתִיב וַיִּפֹּל יְהוֹשֻׁעַ עַל פְּנֵי אֶרֶצָה. אֲבַל הִכָּא כָּלַת מֹשֶׁה וְדָאֵי. מִתְּנוּת בְּאָדָם, מִתְּנַת כְּתִיב, זָכָאָה חוֹלְקִיָה דְּמֹשֶׁה, דְּמֵאֲרִיָה בְּעֵי בִיקְרִיָה, עַל כָּל שְׁאָר בְּנֵי עֲלָמָא.

23. "Each prince on his day"

Rabbi Yehuda tells us of the offerings of the twelve princes, each on his day, and how this upheld the world. Everything was blessed above and below.

197. "And Hashem said to Moses... 'each prince on his day'" (Bemidbar 7:11). HE ASKS: What is the meaning of "on his day"? Rabbi Yehuda said: These are the days above that were prepared to be blessed, which are the twelve boundaries, MEANING CHESED, GVURAH, TIFERET AND MALCHUT, EACH ONE CONTAINING THREE COLUMNS, WHICH IS THE SECRET OF THE TWELVE BOUNDARIES that separate. Each one is constructed and inaugurated with blessing through these PRINCES below, SINCE EACH PRINCE ESTABLISHED ONE DAY. We have learned that all get blessed for the altar above, WHICH IS BINAH, and even the lower WORLD and even the nations of the world get blessed.

198. We have learned that Rabbi Shimon said: If these twelve princes would not have brought their offerings, the world could not have held before the twelve princes of Ishmael, as is written: "Twelve princes according to their nations" (Beresheet 25:16). When THE TWELVE PRINCES OF YISRAEL had brought their offerings, the dominion was taken away from all of them. Therefore, it is written: "Each prince on his day."

199. Everything that was brought as an offering was offered similar to the above, in order that everything would get blessed. "The rams sixty, the he-goats sixty" (Bemidbar 7:88) resembles the verse: "Sixty valiant men are round about it" (Shir Hashirim 3:7). THAT IS THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN from the side of Gvurah. EACH ONE COMPRISES TEN, SO THEY ARE SIXTY. "One spoon of ten shekels of gold..." (Bemidbar 7:14) CORRESPONDS TO MALCHUT, as we have already learned. Blessed is the lot of the righteous that the Holy One, blessed be He, pours blessings upon them and listens to their prayers. About them, it is written: "He heeds the prayer of the destitute, and does not despise their prayer..." (Tehilim 102:18). Blessed be Hashem forever. Amen and Amen. May Hashem reign forever. Amen and Amen.

197. וַיֹּאמֶר יי' אֶל מֹשֶׁה נְשִׂיא אֶחָד לְיוֹם. מֵהוּ לְיוֹם. א"ר יְהוּדָה, יוֹמִין דְּלַעִילָא, דְּאַתְחַנְכוּ לְאַתְבָּרְכָא, בְּאַיְנוֹן תְּרִיסַר תְּחוּמִין, דְּמִתְפָּרְשָׁא, וְכָל חַד אֶתְתַּקֵּן וְאַתְחַנֵּךְ בְּבִרְכָתָא עַל יְדוּי דְּאַלְיִן דְּלַתְתָּא. תָּאנָא, כְּלֵהוּ מִתְבָּרְכֵן בְּגִין מִדְּבָחָא דְּלַעִילָא, וְאַמִּילוּ תְתָאָה וְאַמִּילוּ עֲבוֹם מִתְבָּרְכֵן.

198. דִּתְנִיָא, אָמַר ר' שְׁמַעוֹן, אֲלֵמְלָא לֹא אֶקְרִיבוּ אֲלֵיִן תְּרִיסַר נְשִׂאִין, לֹא יָכִיל עֲלֵמָא לְמִיקָם קָמוּי תְּרִיסַר נְשִׂאִי וְשִׁמְעָאֵל, דְּכִתִּיב שְׁנַיִם עֶשֶׂר נְשִׂאִים לְאוּמוֹתָם. מִדְּאַקְרִיבוּ אֲלֵיִן דִּישְׂרָאֵל, נְסִיבוּ שׁוֹלְטְנוּתָא דְכִלְהוּ, בְּג"כ נְשִׂיא אֶחָד לְיוֹם.

199. וְכָל מַה דְּאַקְרִיבוּ, בְּגוּוֹנָא דְּלַעִילָא אֶקְרִיבוּ, בְּגִין דִּיתְבָּרְכוּן כְּלֵהוּוֹן. אֵילָם שְׁשִׁים, עֲתוּדִים שְׁשִׁים, כְּמַה דְּכִתִּיב שְׁשִׁים גְּבוּרִים סָבִיב לָהּ, דְּבִסְטַר גְּבוּרָה. כֶּף אַחַת עֶשְׂרֵה זָהָב וְגו', וְהָא אֶתְמַר, זְכָאָה חוֹלְקֵהוֹן דְּצִדִיקֵיָא, דְּקוּדְשָׁא בְּרִיךְ הוּא מְרִיק עֲלֵיהוּ בְּרָכָאן, וְצִיּוֹת צְלוֹתְהוֹן, וְעֲלִיָּהוּ כְּתִיב, פְּנֵה אֶל תַּפְלַת הָעֲרֵעַר וְלֹא בָזָה אֶת תַּפְלַתָם וְגו'.

ברוך יי' לעולם אמן ואמן. ימלוך ה' לעולם אמן ואמן.

1. "Which is like a bridegroom coming out of his chamber"

Rabbi Yehuda begins by saying that the children of Yisrael are blessed because God granted them the Torah of Truth, a Tree of Life, for all her words are life. He describes how the light of the sun, Zeir Anpin, illuminates and spreads from the top through the trunk, strengthening the right and then the left.

1. "And Hashem spoke to Moses, saying, 'Speak to Aaron, and say to him: When you kindle the lamps...' (Bemidbar 8:1-2). Rabbi Yehuda opened the discussion saying, "which is like a bridegroom coming out of his chamber..." (Tehilim 19:6). Praised is the lot of Yisrael that the Holy One, blessed be He, favored them and granted them the Torah of Truth, a Tree of Life by which a person inherits life for this world and life for the World to Come. Whoever tries to learn Torah and holds to her has life. Whoever leaves the words of the Torah and separates from the Torah is as if he took leave of life, since she is life and all her words are life, as it is written: "for they are life..." (Mishlei 4:22), and: "I shall be health to your navel..." (Ibid. 3:8).

1. וַיִּדְבֹר יְיָ אֶל מֹשֶׁה לֵאמֹר. דְּבַר אֶל אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהֵעָלוֹתְךָ אֶת הַנְּרוֹת וְגו', רַבִּי יְהוּדָה פָּתַח, וְהוּא כְּחֹתֵן יוֹצֵא מִחוּפְתּוֹ וְגו'. זְכָאָה חוֹלְקִיהוּן דְּיִשְׂרָאֵל, דְּקוֹדְשָׁא בְּרִיךְ הוּא אֲתְרֵיעֵי בְּהוּן, וְיִהְיֵב לְהוּן אוּרִייתָא דְקִשּׁוּט, אֵילָנָא דְחַיִּי, דְּבִיָּה בַר נֶשׁ יְרִית חַיִּין לְהֵאֵי עֲלָמָא, וְחַיִּין לְעֲלָמָא דְאֲתֵי. דְכָל מָאן דְּאֲשַׁתְּדַל בְּאוּרִייתָא וְאֲחִיד בַּהּ, אֵית לֵיה חַיִּין. וְכָל מָאן דְּשָׁבִיק מְלֵי דְאוּרִייתָא, וְאֲתַפְּרֵשׁ מְאוּרִייתָא, כְּאֵלוּ מִתַּפְּרֵשׁ מִחַיִּין, בְּגִין דְּהִיא חַיִּין, וְכָל מְלוֹי חַיִּין, הֵה"ד בִּי חַיִּים הֵם וְגו'. וְכַתִּיב רַפְאוֹת תְּהִי לְשַׁרְךָ וְגו'.

2. Come and behold: the Tree of Life, WHICH IS ZEIR ANPIN, is attached from above downwards. The light of this sun, WHICH IS ZEIR ANPIN, that shines upon all, begins from the top, THAT IS, CHOCHMAH, BINAH AND DA'AT, and spreads to the trunk of the tree, WHICH IS TIFERET, in a straight path. Two sides are attached to it, one to the north and one to the south, one right, WHICH IS CHESED, and one left, WHICH IS GVURAH. When the sun illuminates from the trunk of the tree, as we have learned, it FIRST strengthens the right arm, WHICH IS CHESED, and shines with force. From that force OF THE RIGHT, the left illuminates, WHICH IS GVURAH, and is included in its light.

2. ת"ח, אֵילָנָא דְחַיִּי, אֲחִיד מְעִילָא לְתַתָּא. וְהֵאֵי שְׁמֵשׁא דְנְהִיר לְכָלָא, נְהוּרָא דִילִיָּה שְׁאֲרֵי מְרִישָׁא, וְאֲתַפְּשֵׁט בְּגוּפָא דְאֵילָנָא בְּאַרְח מִיִּשְׁר, ב' סְטְרִין אֲחִידִין בֵּיה, חַד לְצַפּוֹן, וְחַד לְדְרוֹם. חַד יְמִינָא, וְחַד שְׁמָאלָא. בְּשַׁעֲתָא דְשְׁמֵשׁא נְהִיר כְּמָה דְאֲתַמְר, מִהֵוּא גּוּפָא דְאֵילָנָא, אֲתַקִּיף לְדְרוּעָא דִימִינָא, וְאֲנְהִיר בְּתוֹקְפִיָּה. וּמִתּוֹקְפִיָּה נְהִיר שְׁמָאלָא, וְאֲתַכְּלִיל בְּנְהוּרִיָּה.

3. "which is like a bridegroom coming out of his chamber." HE ASKS: What is his chamber? HE RESPONDS: That is "the crown with which his mother crowned him on the day of his wedding" (Shir Hashirim 3:11). THESE ARE THE MOCHIN - CHOCHMAH, BINAH AND DA'AT - THAT HE RECEIVED FROM HIS MOTHER, WHO IS BINAH. "... coming out of his chamber..." that is the top of all the light, MEANING CHOCHMAH, BINAH AND DA'AT, as you say in the following scripture: "His going forth is from the end of the heaven" (Tehilim 19:7). This is the beginning of everything that is referred to as 'the end of the heaven', MEANING BINAH, FROM WHICH EMERGES AND BEGINS ZEIR ANPIN, REFERRED TO AS 'HEAVENS'. Then he emerges. Like a real bridegroom when he goes out to meet his soul beloved bride, he stretches out his arms, WHICH ARE CHESED AND GVURAH, and receives her.

3. וְהוּא כְּחֹתֵן יוֹצֵא מִחוּפְתּוֹ, מָאן אִיהוּ חֻפְתּוֹ. דָּא אִיהוּ עֵטְרָה שְׁעֵטְרָה לּוֹ אִמּוֹ בְּיוֹם חֻתְנָתּוֹ. יוֹצֵא מִחוּפְתּוֹ, דָּא אִיהוּ רִישָׁא דְכָל נְהוּרָא כַד"א בְּקִרָא דְאַבְתְּרִיָּה, מְקַצֵּה הַשְּׁמַיִם מוֹצְאוֹ, דָּא שִׁירוֹתָא דְכָלָא, דְאֲקִרֵי מְקַצֵּה הַשְּׁמַיִם. וְכַדִּין, נְפִיק כְּחֹתֵן מִמֶּשׁ, כַּד נְפִיק לְאֲעֲרֵעָא לְכַלְתִּיָּה, רְחִימָתָא דִּנְפִשׁוּי, וּפְרִישׁ דְרוּעוּי, וּמְקַבֵּל לָהּ.

4. Similar is the verse, "which is like a bridegroom coming out of his chamber." The sun, ZEIR ANPIN, continues to spread to the west, WHICH IS MALCHUT. As soon as the west gets nearer, the north side is the first to be aroused toward it, THAT IS GVURAH, and approaches to the west. It joins it at that place. As we have learned, THE BEGINNING OF ZEIR ANPIN COUPLING IS ON THE LEFT, WHICH IS GVURAH. THAT IS THE SECRET OF RECONCILIATION AND GETTING PERMISSION, as is written: "His left hand is under my head" (Shir Hashirim 2:6). Following that is the south side, which is right, MEANING CHESED, as is written: "And His right hand embraces me" (Ibid.). Then it "rejoices like a strong man to run a race" (Tehilim 19:6), to illuminate the moon FROM THE CENTRAL COLUMN, THAT IS YESOD. And this has been explained. Come and behold: "when you kindle the lamps"; these are the loftiest candles, WHICH ARE THE SFIROT OF MALCHUT, which all shine brightly in unison from the sun, WHICH IS ZEIR ANPIN.

4. כִּהְיֵא גִּוּוּנָא וְהוּא כְּחֵתָן יוֹצֵא מִחַמְתּוֹ, אֲזֵלָא שְׁמַשׁא וְאֶתְמַשְׁט לְגַבֵּי מַעְרָב, בֵּינָן דְּמַעְרָב אֶתְקָרִיב, סֵטֵר צִמּוֹן אֶתְעַר לְקַבְלֵיהּ בְּקִדְמִיתָא, וְקָרִיב לְמַעְרָב, וְחֻיֵּג לֵיהּ בְּאַתְרֵיהּ, בְּמָה דְּאֶתְמַר דְּכֵתִיב, שְׁמַאלוֹ תַּחַת לְרֵאשֵׁי. וְלִבְתֵּר סֵטֵר דְּרוּם דְּאִיהוּ יְמִינָא, דְּכֵתִיב וַיְמִינֵנוּ תַּחֲבָנֵינוּ. בְּדִין יֵשִׁישׁ בְּגִבּוֹר לְרוּץ אֶרֶץ, לְאַנְהָרָא סִיְהָרָא וְאוֹקְמוּהָ. ת"ח, בְּהַעֲלוֹתָךְ אֶת הַנְּרוֹת, אֵלֶיךָ בּוֹצִינִין עֲלָיִךְ, דְּכִלְהוּ נְהִירִין כְּחֵדָא מִן שְׁמַשׁא.

2. "Happy is the people that know the joyful note"

Rabbi Aba tells how God drew the children of Yisrael near to Him when they left Egypt and how He raised them to unite through His name; only then were they called 'free men'. He killed all the firstborn of those who kept Yisrael in chains, and thus freed them completely, not through an intermediary, but directly. Rabbi Aba gives the reason for marking the blood over the lintel and on both side posts during the killing of the firstborn. He says that on certain occasions offerings are not sufficient; prayers and petitions are also required, and it is necessary to demonstrate deeds with the Shofar as the blowing of the Shofar arouses mercy.

5. Rabbi Aba opened the discussion saying, "happy is the people that know the joyful note: they shall walk, O Hashem, in the light of Your countenance" (Tehilim 89:16). This verse has been explained. However, come and behold: praised are Yisrael, to whom the Holy One, blessed be He, gave the holy Torah and taught His ways, to adhere to Him and keep the commandments of the Torah in order to achieve merit through them in the World to Come. And He drew them near when they came out from Egypt, since He withdrew them from another dominion and raised them to unite with His name. Only then Yisrael were called 'free men' in every respect, in that they no longer sojourned under someone else's authority. He raised them to unite with His Name, which is loftier above all and has dominion over the highest and the lowest.

5. ר' אבא פתח, אֲשֶׁרֵי הָעַם יוֹדְעֵי תְרוּעָה יֵי בְּאוֹר פְּנֵיךְ יִהְלְכוּן. הַאי קְרָא אוֹקְמוּהָ, אֲבָל ת"ח, זְכָאִין אֵינּוּן יִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יְהֵב לֹן אוֹרְיִיתָא קְדִישָׁא, וְאוֹלִיף לֹן אֶרְחוּי, לְאַתְדַּבְּקָא בֵיהּ, וְלִמְיֵטֵר פְּקוּדֵי דְאוֹרְיִיתָא, לְמַזְכֵּי בְהוּ לְעֲלָמָא דְאַתֵּי. וְקָרִיב לְהוּ בְּשַׁעֲתָא דְנִפְקוּ מִמִּצְרַיִם, דְּהָא בְּדִין אֶפִּיק לֹן מִרְשׁוּתָא אַחְרָא, וְסָלִיק לֹן לְאַתְאַחְדָּא בְּשָׁמְיָה, וְכִדִּין אֶקְרוּן בְּנֵי יִשְׂרָאֵל, בְּנֵי חוֹרִין מְכֻלָּא. דְּלֵא יִתְבוּ תַּחוֹת רְשׁוּתָא אַחְרָא, וְסָלִיק לֹן לְאַחְדָּא בְּשָׁמְיָה, דְּסָלִיק עַל כֻּלָּא, דְּשָׁלִיט עַל עֲלָיִן וְתַתָּאִין.

6. In His love for them, He called them: "Yisrael is My son, My firstborn" (Shemot 4:22), similar to the above, LIKE ZEIR ANPIN THAT IS CALLED 'FIRSTBORN'. He killed all the firstborn above and below, FROM THE OTHER SIDE, and He loosened and untied the knots and shackles, WHICH THE EGYPTIANS TIED SO THAT YISRAEL WOULD NOT BE ABLE TO LEAVE EGYPT, in order to take them out. He made them free of everything. Thus, the Holy One, blessed be He, did not wish TO TAKE THEM OUT THROUGH an angel through a seraph, but only through He Himself. Moreover, only He could distinguish BETWEEN A FIRSTBORN AND A NON-FIRSTBORN, and know everything and release the bond. It is not within the authority of any other emissary, but rather in His hand.

6. וּמַגּוֹ רַחֲמֵינָא דְלֵהוּן, קְרָא לֹן בְּנֵי בְכוֹרֵי יִשְׂרָאֵל, כְּגִוּוּנָא עֲלָאָה. וְקֵטֵל כָּל בְּכוֹר דְּלַעֲיֻלָּא וְתַתָּא, וְשָׂרָא קְטִירִין וְאַסִּירִין דְּעֲלָאִין וְתַתָּאִין, בְּגִין לְאַפְקָא לֹן, וְעֵבֵד לֹן בְּנֵי חוֹרִין מְכֻלָּא. וְע"ד לֵא בְּעָא קוּדְשָׁא בְּרִיךְ הוּא, לֵא מְלֶאךְ, וְלֵא שְׂרָף, אֲלֵא אִיהוּ. וְעוֹד, דְּהָא אִיהוּ יָדַע לְאַבְחָנָא וְלִמְנַדַּע כֻּלָּא, וְלִמְשָׂרֵי אֲסִירִין, וְלֵאוּ אֵינּוּן בְּרְשׁוּתָא דְשְׁלִיחָא אַחְרָא אֲלֵא בִידֵיהּ.

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7. Come and behold: on the night that the Holy One, blessed be He, wanted to slaughter all these firstborn, as we have learned, the singers came to sing for Him when night fell. THE HOLY ONE, BLESSED BE HE, told them that the time was not opportune TO SING ANY SONG, since the inhabitants of the earth were singing another song. At midnight, the north wind was stirring and the Holy One, blessed be He, was wreaking vengeance FOR YISRAEL. Yisrael were singing their song with loud voices and, at that moment, He made them free from everyone. The supernal angels and all the HIGHEST camps together were listening to the voices of Yisrael after they were circumcised, and marked their houses with that blood and the blood of the Paschal lamb with three marks, "upon the lintel, and on the two side posts" (Shemot 12:23).

8. What is the reason THAT THEY MARKED THE BLOOD OVER THE DOOR LINTEL AND THE TWO SIDE POSTS? It has already been explained. It is because it is a holy mark, and the Angel of Destruction had mercy upon Yisrael when he saw this blood that was marked on the opening. This is what is written: "Hashem will pass over the door..." (Ibid.). We must look closely here. If the Holy One, blessed be He, and no other messenger came and slew in the land of Egypt, what is the purpose of this mark over the door opening, since all is revealed to Him? In addition, what is the meaning of: "and will not allow the Destroyer" (Ibid.), WHICH MEANS IT WAS A MESSENGER? It should have said, 'and will not destroy'.

9. It most certainly is so, as it is written: "And Hashem smote all the firstborn" (Ibid. 29). "And Hashem" INDICATES Him, ZEIR ANPIN, and His courthouse, MALCHUT. That courthouse is present here. THEREFORE, IT SAYS, "THE DESTROYER." It is always imperative to show a deed BELOW in order TO AWAKEN A CORRESPONDING ONE ABOVE to be saved. BECAUSE OF THAT, IT WAS NECESSARY TO PLACE THE BLOOD OVER THE DOOR LINTEL AND THE TWO SIDE POSTS, TO AROUSE MERCY FOR THEM ABOVE. Similar to that are THE OFFERINGS on the altar; this is in order that there the Destroyer shall not come there.

10. This is by means of a deed, MEANING OFFERINGS. When it is not needed, for example, on Rosh Hashanah (the Jewish New Year), which is the Day of Judgment, which those of wicked tongues stand ready to DENOUNCE YISRAEL, IT IS NOT SUFFICIENT TO GIVE MERE OFFERINGS. Speech is required; that is, prayers and petitions. It is necessary to demonstrate deeds, as we have explained. And we learned with what these must be demonstrated. It is with the Shofar, in order to invoke another Shofar, WHICH IS BINAH. We produce through the sound OF THIS SHOFAR Mercy and Judgment together, all as is required. This is just like that highest Shofar, WHICH IS BINAH, that emitted a sound, WHICH IS ZEIR ANPIN, which is the inclusion OF CHESED, JUDGMENT AND MERCY together - SINCE TIFERET, WHICH IS ZEIR ANPIN, IS INCLUSIVE OF CHESED, JUDGMENT AND MERCY. To awaken Mercy, we awaken WITH THE BLOWING OF THE SHOFAR and break down the Prosecutors so that they shall have no dominion on that day. When Mercy is awakened, all the upper luminaries, THE SFIROT, illuminate from this side and from that side, MEANING FROM THE RIGHT AND LEFT. Then, "in the light of the King's countenance is life" (Mishlei 16:15).

7. תָּא חֲזִי, בַּהוּא לַיְלִיָּא דְּבַעַא קוּדְשָׁא בְּרִיךְ הוּא לְקַטְלָא כָּל אִינוּן בְּכוּרֵי כְּמַה דְּאַתְמַר, בְּשַׁעְתָּא דְּרַמְשׁ לַיְלִיָּא, אַתּוּ מְזַמְרִין לְזַמְרָא קַמִּיה, אֲמַר לֹון, לְאוּ עֵידֵן הוּא דְּהָא שִׁירְתָּא אַחְרָא, מְזַמְרִין בְּנֵי בְּאַרְעָא. בְּשַׁעְתָּא דְּאַתְפְּלִיג לַיְלִיָּא, אַתְעַר רוּחַ צְפוּן, וְקוּדְשָׁא בְּרִיךְ הוּא כְּדִין עֵבֵד נּוֹקְמִין, וַיִּשְׂרָאֵל עֵבְדִין שִׁירְתָּא בְּקוּל רֶם, וְכְדִין עֵבֵד לֹון בְּנֵי חוּרִין מִכְּלָא, וּמִלְּאֲכִין עֲלָיִי, וְכָל מְשֻׁרִין כְּלָהוּ, הוּוּ צִוִּיתִין לְהוּן לְקַלְיָהוּן דִּישְׂרָאֵל. בְּתַר דְּאַתְגְּזֹרוּ, רְשִׁימוּ לְבַתִּיהוּן, מֵהוּא דְּמָא, וּמִדְּמָא דְּפִסְחָא, בְּתַלְת רְשִׁימוּן. עַל הַמִּשְׁקוֹף וְעַל שְׁתֵּי הַמְּזוּזוֹת.

8. מ"ט. הָא אוֹקְמוּהָ בְּגִין דְּאִיהוּ רְשִׁימָא קְדִישָׁא, וּמְחַבְּלָא כְּד אִיהוּ נְפִיק, וְחֲמִי הוּוּא דְּמָא דְּהוּוּה רְשִׁים עַל הַהוּא פְּתַחַא, חֲוִיס עֲלִייהוּ דִּישְׂרָאֵל, הַה"ד וּפִסַּח יי' עַל הַפְּתַח וְגו'. הַכָּא אִית לְאַסְתַּבְּלָא, אִי קוּדְשָׁא בְּרִיךְ הוּא אֲתִי וְקַטִּיל בְּאַרְעָא דְּמְצָרִים, וְלֹא שְׁלִיחַ אַחְרָא, רְשִׁימָא דְּא דְּעַל פְּתַחַא לְמַה, וְהָא כְּלָא גְּלִי קַמִּיה. וְתוּ, מַהוּ וְלֹא יִתֵּן הַמִּשְׁחִית, וְלֹא יִשְׁחִית מִבְּעֵי לִיה.

9. אֵלָא וְדֵאִי הָכִי הוּא, דְּכַתִּיב וַיִּי' הַכָּה כָּל בְּכוֹר. וַיִּי': הוּא וּבֵית דִּינוּ. וְהוּוּא בִי דִּינָא הַכָּא אֲשַׁתְּכַח. וּבְכָלָא בְּעֵי לְאַחְזָא עוּבְדָא, בְּגִין לְאַשְׁתַּזְבָּא. דְּהָא כְּגוּוּנָא דְּא עַל גְּבִי מְדַבְּחָא, בְּגִין דְּלֹא אֲשַׁתְּכַח מְחַבְּלָא.

10. הָאִי בְּעוּבְדָא, וּבְזַמְנָא דְּלֹא אֲצַטְרִיךְ הָאִי, כְּגוּן רֵאשׁ הַשָּׁנָה, דְּאִיהוּ יוּמָא דְּדִינָא, וּמֵאַרְיָהוּן דְּלִישְׁנָא בִישָׁא קִימִין עֲלִייהוּ דִּישְׂרָאֵל, בְּעֵינֵן מְלִין, צְלוּתִין וּבְעוּתִין, וּבְעֵינֵן לְאַחְזָא עוּבְדָא כְּמַה דְּאוּקִימָנָא. וְהָא אַתְמַר, וּבְמַה. בְּשׁוּפֵר. לְאַתְעַרָא שׁוּפֵרָא אַחְרָא. וְאַנֵּן מְפִיקִין בַּהוּא קְלָא, רְחֲמֵי וְדִינָא כְּחָדָא, כְּלָא בְּדָקָא יְאוּת. כְּמַה דְּהוּוּא שׁוּפֵר עֲלָאָה, אֲפִיק קְלָא דְּאִיהוּ כְּלָלָא כְּחָדָא. וְלֹא אַתְעַרָא רְחֲמֵי קְאֻלִּינֵן, וְלִתְבַרָא מֵאַרְיָהוּן דְּדִינָא, דְּלֹא יִשְׁלֹטוּן בְּהָאִי יוּמָא. וְכֵד רְחֲמֵי מִתְעַרִין, כְּלָהוּ בּוּצִינֵין עֲלָאִין נְהַרִין מֵהָאִי גִיסָא וּמֵהָאִי גִיסָא. כְּדִין בְּאוּר פְּנֵי מֶלֶךְ חַיִּים.

11. Come and behold: the priest intended to light the lamps below and brought the offering of spiced incense. During that moment, the upper candles are shining, THAT IS, THE SFIROT, and everything connects together. Happiness and gladness prevail in all the worlds, and it is written: "ointment and perfume rejoice the heart" (Mishlei 27:9). Therefore, IT IS WRITTEN: "when you kindle the lamps" (Bemidbar 8:2).

11. ת"ח, בְּשַׁעֲתָא דְכִהְנָא אֲתַכּוּן לְאֲדִלְקָא בּוֹצִינִין לְתַתָּא, וְהוּא קְרִיב קְטוֹרֶת בּוֹסְמִין, בְּהֵוּא שַׁעֲתָא כְּדִין בּוֹצִינִין עֲלָיִן נְהִרִין, וְאֲתַקְטֵר כֹּלָא כְּחֵדָא, וְחֵדוּ וְחֵדוּתָא אֲשַׁתְּכַח בְּכֵלְהוּ עֲלֵמִין, הַה"ד שְׁמֹן וְקְטוֹרֶת יִשְׁמַח לֵב, וְע"ד בְּהַעֲלוֹתְךָ אֶת הַנְּרוֹת.

3. "And the ark rested in the seventh month"

Rabbi Elazar tells Rabbi Yosi and Rabbi Yitzchak that every word of the Torah has secrets; even though it may be telling a simple story, the Torah demonstrates the highest matters and the utmost secrets. He uses the story of the landing of the Ark on Mount Ararat as an example, saying that it is to teach us about a universal truth, (the time of judgment). Rabbi Elazar says that God would not have limited Himself to just writing down what various people like Esau and Hagar and Laban and Bilaam said; if He had it would not be called the Torah of Truth, as it is. Every individual word comes to designate the highest things. We learn that "and the Ark rested" refers to the time when judgment hangs upon the world and judgments prevail, the time when God sits on the Throne of Justice to put the world on trial. That throne is only ready during the seventh month, during which is the Day of Judgment. Rabbi Elazar says that Ararat is derived from the Hebrew word for 'cursed', alluding to the Adversaries of Judgment. On that day the children of Yisrael send up their prayers and blow the shofar so that God reverses justice to mercy; it is therefore required that whoever blows the Shofar should be familiar with the deeper secrets of the matters.

12. Rabbi Elazar and Rabbi Yosi and Rabbi Yitzchak were going along their way. They reached those mountains of darkness while traveling. Rabbi Elazar raised his eyes and saw those lofty mountains, and they were dark and awesome and frightful. Rabbi Elazar said to his friends: If my father was here, I would not be frightened. Yet since we are three and are speaking of Torah among us, no Judgment will prevail here.

12. רַבִּי אֶלְעָזָר וְר' יוֹסִי וְר' יִצְחָק, הָיוּ אֹזְלֵי בְּאוֹרְחָא, פָּגְעוּ בְּאִינוּן טוּרֵי קָרְדוֹ, עַד דְּהָווּ אֹזְלֵי, זְקָף עֵינָיו ר' אֶלְעָזָר, וְחֵמֵי אִינוּן טוּרֵי רְמָאֵי, וְהָווּ חֲשׂוּכִין, וְדַחְלִין בְּדַחֲלֵינָא. א"ר אֶלְעָזָר לְאִינוּן חֲבֵרֵינָא, אֵלוּ אַבָּא הֲכָא, לֹא הוּא דַּחֲלֵנָא, אֲבָל בֵּינָן דְּאִנּוּן תְּלַתָּא, וּמֵלֵי דְאוֹרֵייתָא בֵּינָנָא, דִּינָא הֲכָא לֹא אֲשַׁתְּכַח.

13. Rabbi Elazar opened the discussion with the verse: "and the ark rested in the seventh month...upon the mountains of Ararat ..." (Beresheet 8:4). How beloved are the words of Torah that each and every word has lofty secrets and the entire Torah is considered supernal. We learned IN THE BARAITA of the thirteen qualities of the Torah. Whatever is part of the whole, yet it is an exception, it is so in order to teach a general rule, not teach merely about itself. Since the Torah is the highest generality, even though a simple story is an exception to the rule, its function most certainly is not merely to tell us just that story but rather to demonstrate the highest matters and the utmost secrets. It is not considered as an exception so as to teach about itself, but rather to demonstrate a general rule, since that story of the Torah or that occurrence, although it stands to itself outside the Torah, did not come to show this alone but rather came to demonstrate the general law of the entire Torah.

13. פִּתַּח ר' אֶלְעָזָר וְאָמַר, כְּתִיב וַתֵּנַח הַתִּיבָה בְּחֹדֶשׁ הַשְּׁבִיעִי וְגו', עַל הָרֵי אֲרָרַט וְגו', כַּמָּה חֲבִיבִין מֵלֵי דְאוֹרֵייתָא, דְּבִכַל מְלָה וּמְלָה, אֵית רִזִּין עֲלָיִן, וְאוֹרֵייתָא כֹּלָא, עֲלָאָה אִיקְרִי. וְתַנִּינָן בְּתַלְיִסָּר מְכִילִין דְאוֹרֵייתָא, כֹּל דְּבַר שְׁהִיָּה בְּכֹלֵל, וְיִצָּא מִן הַכֹּלֵל, לְלַמֵּד, לֹא לְלַמֵּד עַל עֲצָמוּ וְיִצָּא, אֶלָּא לְלַמֵּד עַל הַכֹּלֵל כֹּלּוּ וְיִצָּא. דְּהָא אוֹרֵייתָא דְאִיהִי כֹּלֵלָא עֲלָאָה, אַע"ג דְּנִפְקָ מִנָּה, חֵד סְפּוֹר בְּעֵלְמָא. וְדָאֵי לֹא אֲתֵי לְאַחֲזָאָה עַל הַהוּא סְפּוֹר, אֶלָּא לְאַחֲזָאָה מְלִין עֲלָיִן, וְרִזִּין עֲלָיִן. וְלֹא לְלַמֵּד עַל עֲצָמוּ וְיִצָּא, אֶלָּא לְלַמֵּד עַל הַכֹּלֵל כֹּלּוּ וְיִצָּא. בְּגִין דְּהָהוּא סְפּוֹר דְאוֹרֵייתָא, אוּ הַהוּא עוֹבְדָא, אַע"ג דְּהוּא נִפְקָא מְכֹלֵלָא דְאוֹרֵייתָא, לֹא לְאַחֲזָאָה עַל גְּרַמְיָה נִפְקָ בְּלִבְדָּא, אֶלָּא לְאַחֲזָאָה עַל הַהוּא כֹּלֵלָא עֲלָאָה דְאוֹרֵייתָא כֹּלּוּ נִפְקָ.

14. For example, it is written: "and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." Most likely, this scriptural verse is an exception to the generality of the Torah and came to relate a simple story. HE ASKS: What do we care if it landed on this mountain or on that mountain? It had to rest somewhere. HE RESPONDS: It is only to instruct us on the general as a whole that it was specified, SINCE IT ALLUDES TO A TIME OF JUDGMENT, AS WE MENTIONED BEFORE. Praised are Yisrael that the loftiest Torah was granted to them, a Torah of truth. Whoever says that this Torah story is mentioned simply to relate only that story alone, may he breathe his last, because then it is not supernal Torah, the Torah of truth. But most certainly, the holy Torah, the loftiest, is a Torah of truth.

15. Come and behold: there is a king of flesh and blood. It is no honor for him to have simple talk and, most certainly, to write these simple things down. Could you imagine if the exalted King, the Holy One, blessed be He, had no holy things to write about with which to produce the Torah, but He merely gathered all the simplest matters, such as: the utterings of Esau; the utterings of Hagar; the utterings of Laban to Jacob; the utterings of the mule; the utterings of Bilaam; the utterings of Balak and the utterings of Zimri. And then He gathered them and all the stories that were written and made a Torah out of them.

16. If so, why is it referred to as "the Torah of Truth" (Malachi 2:6)? "The Torah of Hashem is perfect...the testimony of Hashem is sure... The statutes of Hashem are right...the commandment of Hashem is pure... The fear of Hashem is clean...the Judgments of Hashem are True... More to be desired are they than gold, even much fine gold" (Tehilim 19:8-11); these words refer to Torah matters. Most certainly, the holy loftiest Torah is a Torah of Truth, since "the Torah of Hashem is perfect." Every individual word comes to designate the highest things, since that specific matter which is in a story is not here to teach about itself alone, but rather to imply the overall aspect, as we have explained.

17. Come and behold: "and the ark rested." This verse is true, AS WILL BE EXPLAINED, as are others, most certainly. At the moment that Judgment hangs upon the world and Judgments prevail, the Holy One, blessed be He, sits on the Throne of Judgment to put the world on trial. Through that Throne, how many notes are recorded on it, how many verdicts are stored in it, in the bag of the King? All the open books were stored there and, therefore, nothing was forgotten by the King. That Throne is not ready and is not available save during the seventh month. Then is the Day of Judgment, a day in which all the people in the world are counted and everyone passes before that Throne. Hence, "the ark rested." MALCHUT, THAT IS REFERRED TO AS 'ARK', "rested in the seventh month"; most certainly the seventh month, which is when the Judgment of the world comes.

14. כְּגוֹן הָאֵי דְכָתוּב, וְתַנּוּחַ הַתִּיבָה בְּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה עָשָׂר יוֹם לְחֹדֶשׁ עַל הַרֵי אֲרָרָט. וְדָאֵי הָאֵי קָרָא מִבְּלָלָא דְאוּרִייתָא נִפְק, וְאֵתִי בְּסִפּוּר דְעֵלְמָא. מֵאֵי אֲכַפְתָּ לָן, אֵי שְׂרִי בְהָאֵי, אוּ בְהָאֵי, דְהָא בְּאִתְרֵי חַד לְיִשְׂרָאֵל. אֲלֵא לְלַמַּד עַל הַכֹּל כְּלוּ יֵצֵא. וְזִכְאִין אֵינוֹן יִשְׂרָאֵל, דְּאִתְיָהִיב לְהוּ אוּרִייתָא עֲלָאָה אוּרִייתָא דְקִשׁוּט. וּמֵאֵן דְּאָמַר, דְּהָהוּא סִפּוּרָא דְאוּרִייתָא, לְאַחְזָאָה עַל הָהוּא סִפּוּר בְּלִבְד קָאֲתִי, תִּפְחָ רֹחִיָּה. דְּאֵי הָכִי, לֹא אִיְהִי אוּרִייתָא עֲלָאָה, אוּרִייתָא דְקִשׁוּט, אֲלֵא וְדָאֵי אוּרִייתָא קְדִישָׁא עֲלָאָה, אִיְהִי אוּרִייתָא דְקִשׁוּט.

15. תָּא חֲזִי, מֶלֶךְ בְּוִי, לֹא יִקְרָא דִילִיָּה הוּא, לְאַשְׁתַּעֵי מֶלֶךְ דְּהַדְיוּטָא, כ"ש לְמַכְתָּב לִיָּה, וְאֵי סְלִיק בְּדַעְתָּךְ, דְּמִלְכָּא עֲלָאָה קוּדְשָׁא בְרִיךְ הוּא, לֹא הוּוּ לִיָּה מְלִין קְדִישִׁין, לְמַכְתָּב וּלְמַעֲבַד מְנִיָּהוּ אוּרִייתָא, אֲלֵא דְאִיְהוּ כְּנִישׁ כָּל מְלִין דְּהַדְיוּטִין, כְּגוֹן מְלִין דְּעִשׂוּ. מְלִין דְּהַגְר. מְלִין דְּלִבְן בִּיעֶקֶב. מְלִין דְּאֲתוֹן. מְלִין דְּבַלְעָם. מְלִין דְּבִלְק. מְלִין דְּזִמְרִי. וְכִנִּישׁ לְהוּ, וְכָל שְׂאָר סִפּוּרִין דְּכַתְּבִין, וְעֵבִיד מְנִיָּהוּ אוּרִייתָא.

16. אֵי הָכִי, אֲמַאי אֲקִרִי תוֹרַת אֱמֶת, תוֹרַת וִי' תְּמִימָה, עֲדוּת וִי' נְאֻמָּה, פְּקוּדֵי וִי' יִשְׂרָאֵל, מִצְוֹת וִי' בְּרָה, יִרְאֵת וִי' טְהוֹרָה, מִשְׁפָּטֵי וִי' אֱמֶת, וְכַתְּיב הַנְּחַמְדִּים מִזֶּהָב וּמִפָּז רַב. אֲלִין אֵינוֹן מְלִין דְּאוּרִייתָא. אֲלֵא וְדָאֵי אוּרִייתָא קְדִישָׁא עֲלָאָה, אִיְהוּ אוּרִייתָא דְקִשׁוּט, תוֹרַת וִי' תְּמִימָה. וְכָל מֶלֶךְ וּמֶלֶךְ, אֲתִיָּא לְאַחְזָאָה מְלִין עֲלָאִין, דְּהָהוּא מֶלֶךְ דְּהָהוּא סִפּוּר, לֹא לְאַחְזָאָה עַל גְּרַמִּיָּה בְּלִבְד קָא אֲתִיָּא, אֲלֵא לְאַחְזָאָה עַל הָהוּא כְּלָלָא קָאֲתִי, כְּמָה דְּאוּקִימָנָא.

17. תָּא חַיִּי וְתִנַּח הַתִּיבָה וְגו'. הַאִי קָרָא בְךָ, כָּל שָׁבַן אַחֲרָיִךְ, בְּשַׁעֲתָא דְדִינָא תְּלִי עַל עֲלָמָא, וְדִינִין שְׂרִיין, וְקוּדְשָׁא בְּרִיךְ הוּא יְתִיב עַל כּוּרְסִיָּא דְדִינָא לְמִידָן עֲלָמָא בְּהוּא כּוּרְסִיָּא, כְּמָה רְשִׁימִין אַתְרִישִׁימוּ בֵּיה, כְּמָה פִּיתְקִין גְּנִיזִין בְּגוּיָה, בְּגוּ אַחֲמַתָּא דְמַלְכָּא, כְּלָהוּ סַפְרִים דְּפִתְחוּ תַּמָּן אַתְּגָּנִיזוּ, וּבְגִין כְּךָ לֹא אַתְּנָשִׁי מְלָה מִן מַלְכָּא, וְהַאִי כּוּרְסִיָּא לֹא אַתְקֵן, וְלֹא שְׂרִיא. אֲלֵא בַּחֲדָשׁ הַשְּׁבִיעִי, דְּאִיהוּ יוֹמָא דְדִינָא, יוֹמָא דְכָל בְּנֵי עֲלָמָא אַתְּפַקְדוּן בֵּיה, כְּלָהוּ עֲבָרִין קְמִי הוּא כּוּרְסִיָּא. וְעַד, וְתִנַּח הַתִּבָּה בַּחֲדָשׁ הַשְּׁבִיעִי, בַּחֲדָשׁ הַשְּׁבִיעִי וְדַאי, דְּאִיהוּ דִּינָא דְעֲלָמָא.

18. "...upon the mountains of Ararat..." ARARAT IS DERIVED FROM ARUR (ENG. 'CURSED'), INDICATING those Prosecutors, who whine and wail, and all those emissaries THAT ARE PRESENT on that day before the Holy One, blessed be He. How many shielding ones are wakened on that day. And they all stand under that Throne when the world is on trial.

18. עַל הַרֵי אַרְרַט, אֵלִין מְאָרִיהוּן דְדִינִין, מְאָרִיהוּן דִּיבְבָא וִילְלָא, וְכְלָהוּ שְׁלִיחִין בְּהוּא יוֹמָא קְמִי קוּדְשָׁא בְּרִיךְ הוּא וְכְמָה מְאָרִי תְרִיסִין אַתְעָרוּ בְּהַאִי יוֹמָא, וְכְלָהוּ קִיּוּמֵי תַּחוּת הוּא כּוּרְסִיָּא, בְּדִינָא דְעֲלָמָא.

19. And Yisrael put forth their prayers on that day and beg and beseech before Him, and blow the Shofar. The Holy One, blessed be He, has mercy for them and reverses Judgment to Mercy. All the upper and lower beings say, "happy is the people that know the joyful note" (Tehilim 89:16). It is therefore required on that day that whoever blows should be familiar with the main SECRETS OF THE matters; he should concentrate on the blowing and expedite the matters with the HIGHEST wisdom. Therefore, it is written: "Happy is the people that know the joyful note," and not: 'that blow the joyful note'. We have already explained this.

19. וְיִשְׂרָאֵל מִצְלָאן צְלוּתָא בְּהוּא יוֹמָא, וּבְעָאן וּמִתְחַנְנֵן קְמִיָּה, וְתַקְעִין בְּשׁוֹפָר, וְקוּדְשָׁא בְּרִיךְ הוּא חַיִּיס עֲלֵייהוּ, וּמִהַפֵּךְ דִּינָא לְרַחֲמֵי. וְכָל עֲלָאִי וְתַתָּאִי, פִּתְחִי וְאִמְרִי, אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה וְעַד בְּעִינָא בְּהוּא יוֹמָא, דְּהוּא דְתַקַּע, דִּינְדַע עֲקָרָא דְמְלָה, וּיְכוּוֹן בֵּיה בְּתְרוּעָה, וְיַעֲבִיד מְלָה בַּחֲכָמַתָּא, וְעַד כְּתִיב, אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה, וְלֹא כְּתִיב תּוֹקְעֵי תְרוּעָה, וְהָא אַתְמַר.

4. "When you light the lamps"

Rabbi Yosi enters a cave where he hears a voice saying what will happen when the seven lamps are lit. When he brings Rabbi Elazar into the cave they encounter two people studying the Torah. The rabbis discuss the kindling of the lamps and the offering of incense. The lighting of the candles is the secret of drawing out the abundance of Chassadim from Chochmah.

20. They went along all that day and, when nightfall came, they went up to a place and found a cave. Rabbi Elazar said: Let one enter into the cave, for perhaps he will find there a place that is better suited. Rabbi Yosi entered and saw another cave within it and the light of a candle shining in it. He heard a voice that said: "When you light the lamps, the seven lamps shall give light towards the body of the candlestick" (Bemidbar 8:2). Here, the Congregation of Yisrael, THAT IS MALCHUT, received light, as supernal Ima, THAT IS BINAH, is adorned, and all the candles, THAT ARE THE SFIROT OF MALCHUT, illuminate within and from her. THEY SAID ABOUT THEMSELVES: Two refined souls soar from her; THAT IS, THEY UPLIFT MAYIN NUKVIN (ENG. 'FEMALE WATERS') WITH THEIR TORAH STUDY. All the best men - MEANING ALL WHO UPLIFT FEMALE WATERS THROUGH THEIR TORAH THAT ARE REFERRED TO AS 'GROOMSMEN' - connect MALCHUT to the upper one, WHICH IS BINAH. From there, THEY DRAW HER LIGHT downwards.

20. אֲזָלוּ כָּל הַהוּא יוֹמָא, בְּדִ רְמֵשׁ לִילִיא, סְלוּקוּ לְחַד אַתְר, וְאֲשַׁכְּחוּ חַד מְעַרְתָּא. אִ"ר אֲלַעְזָר, לִיעוּל חַד גּוּ מְעַרְתָּא, אִי אֲשַׁתְּכַח אַתְר דְּאִיהוּ יְתִיר מִתְתַּקֵּן. עָאֵל ר' יוֹסִי, וְחֲמָא מְעַרְתָּא אַחֲרָא בְּגוּיָה, נְהוּרָא דְשֶׁרְגָא בֵּיה, שְׁמַע חַד קְלָא דְהוּא אִמְר, בְּהַעֲלוּתְךָ אֵת הַנְּרוֹת אֵל מוּל פְּנֵי הַמְּנֹרֶה יֵאִירוּ שְׁבַעַת הַנְּרוֹת. הֵכָא נִטְלָא כְּנֶסֶת יִשְׂרָאֵל נְהוּרָא, וְאִמָּא עֲלָאָה מִתְעַטְרָא, וְכְלָהוּ בּוֹצִיעִינִין מִינָה נְהַרִין. בְּהַ תְּרִין טּוֹפְסִירִין דְקִיקִין פְּרַחִין, שׁוֹשְׁבֵינִין כְּלָהוּ קְטְרִין לְגַבֵּי עֲלָאָה, וּמִתְמָן לְתַתָּא.

21. Rabbi Yosi heard this and was glad. He came to Rabbi Elazar. Rabbi Elazar said to him: Let us enter, since the Holy One, blessed be He, hastened before us on this day to produce miracles for us. They entered. As soon as they entered, they noticed two people who were involved in Torah study. Rabbi Elazar said: "how excellent is Your love, Elohim! Therefore the children of men shelter under the shadow of Your wings" (Tehilim 36:8). They stood up. Then they all sat down and were merry. Rabbi Elazar said: "how excellent is Your love, Elohim!" How excellent that I have found You. The Holy One, blessed be He, has done us grace in this place. Now light the candles - MEANING THAT THEY SHOULD CONVERSE IN MATTERS OF TORAH TO RAISE FEMALE WATERS TO KINDLE THE SFIROT OF MALCHUT FROM IMA, AS WAS SAID ABOVE.

22. Rabbi Yosi opened the discussion saying, "when you kindle the lamps," MEANING when you actually light, that is, while kindling, because two services were done by the priest which are the same connection, and they are oil and incense, THAT IS THE SECRET OF CHOCHMAH AND BINAH, as is written: "ointment and perfume (lit. 'incense') rejoice the heart" (Mishlei 27:9), and: "And Aaron shall burn upon it sweet incense... And when Aaron lights the lamps at evenings, he shall burn incense upon it" (Shemot 7-8). HE ASKS: What is the difference, that here it says, "when he dresses," and there it says, "lights"? Rabbi Yehuda says: DRESSING AND LIGHTING amount to the same thing, SINCE DRESSING IS LIKE LIGHTING.

23. Rabbi Yosi said: "when he readies (lit. 'betters')," is as it is written, "for your love is better than wine" (Shir Hashirim 1:2), since those that are saturated with wine are better, or good, as it is written, "for then we had plenty of bread, and were well (also: 'better') off" (Yirmeyah 44:17). THIS MEANS TO SAY THAT WHOEVER IS SATISFIED WITH WINE OR BREAD, THE SECRET OF THE LIGHTS IN THE FIRST THREE SFIROT, THAT ARE CONSIDERED 'GOOD'. CONSEQUENTLY, "WHEN HE READIES THE LAMPS", MEANS THAT HE WILL DRAW ABUNDANTLY THE LIGHTS THAT ARE REFERRED TO AS 'WINE' AND 'BREAD', WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH AND CHASSADIM. Rabbi Yehuda says: it is a real improvement. HE DISPUTES WHAT RABBI YOSI SAID, THAT THE BETTERING IS A RESULT OF THE ABUNDANT LIGHTS. RATHER, THE LIGHTS OF THE FEAST, WHICH ARE THE SECRET OF ILLUMINATION OF CHOCHMAH, ARE THEMSELVES CONSIDERED BETTERING, as it is written: "but he that is of a merry (lit. 'good') heart has a continual feast" (Mishlei 15:15). "When... lights", MEANS during the time THAT THE SFIROT ARE filled and saturated from the water of the stream, SINCE THE STREAM IS BINAH AND ITS WATER IS FROM CHOCHMAH. The upper grades are then uplifted and blessings prevail in all, and all are glad. CONSEQUENTLY, MAKING GOOD THE LAMPS IS THE ILLUMINATION OF CHOCHMAH THAT FLOWS FROM BINAH, WHICH IS THE SECRET OF WINE, AND THE LIGHTING OF THE CANDLES IS THE SECRET OF DRAWING OUT THE ABUNDANCE OF CHASSADIM THAT NEVER CEASES FROM THAT CHOCHMAH. Therefore, it is written: "when he kindles."

21. שָׁמַע ר' יוֹסִי וְחָדִי, אֶתָּא לְגַבִּי ר' אֶלְעָזָר, אֲ"ל ר' אֶלְעָזָר, נִיעוּל דְּקוּדְשָׁא בְּרִיךְ הוּא אֶקְדִּים לָן הָאִי יוֹמָא, לְאַתְרַחְשָׁא לָן בְּנַסִּין. עָאלוּ, בֵּינָן דְּעָאלוּ, חֲמוּ תְרִין בְּנֵי נְשָׂא, דְּהוּוּ לְעָאן בְּאוֹרֵייתָא. אֲ"ר אֶלְעָזָר, מָה יְקָר חֲסֵדְךָ אֱלֹהִים וּבְנֵי אָדָם בְּצַל כְּנַפְיךָ יַחְסִיוּן. קָמוּ אֵלִין, וְיִתְבִּי בְּלֵהוּ, וְחָדוּ בְּלֵהוּ, אָמַר רַבִּי אֶלְעָזָר, מָה יְקָר חֲסֵדְךָ אֱלֹהִים, דְּאִשְׁכַּחְנָא לְכוּ. חֲסֵד עֲבַד לָן קוּדְשָׁא בְּרִיךְ הוּא בְּאַתְרֵי דָא, הֲשֵׁתָא אֲרִלְיָקוּ בּוֹצִינִין.

22. פִּתַּח רַבִּי יוֹסִי וְאָמַר. בְּהַעֲלוֹתְךָ אֶת הַנְּרוֹת, בְּהַעֲלוֹתְךָ מִמֶּשׁ, בְּאֲדִלְקוֹתְךָ. דְּהָא בְּחָדָא אֲתַעְבִּיד עַל יְדָא דְכֹהֲנָא תְרִין פּוֹלְחָנִין. דְּאִינוּן קְשׁוּרָא חֲדָא. וּמֵאן אִינוּן. שְׁמֵן וּקְטֹרֶת. בְּדַכְתִּיב, שְׁמֵן וּקְטֹרֶת יִשְׁמַח לֵב. דְּכַתִּיב וְהַקְטִיר עָלָיו אֶהְרֵן וְגו'. וְכַתִּיב וּבְהַעֲלוֹת אֶהְרֵן אֶת הַנְּרוֹת בֵּין הָעֲרֵבִים יַקְטִירָנָהּ. מֵאִי שְׁנָא הֲכָא בְּהִטִּיבוּ, וּמֵאִי שְׁנָא הָתָם וּבְהַעֲלוֹת. אָמַר ר' יְהוּדָה, כִּלְאֵי חַד מְלָה.

23. רַבִּי יוֹסִי אָמַר, בְּהִטִּיבוּ: כַּד"א כִּי טוֹבִים דּוֹרִיךְ מֵיִין. טוֹבִים: רוּוִי חֲמָרָא. כַּד"א, וְנִשְׁבַּע לָחֶם וְנִהְיָה טוֹבִים. ר' יְהוּדָה אָמַר, הֲטֵבָה מִמֶּשׁ. כַּד"א וְטוֹב לֵב מִשְׁתָּה תְּמִיד. וּבְהַעֲלוֹת, דְּהָא בּוֹזְמָנָא דְאַתְשְׁקִינָן וְאַתְרוּוִינָן מִשְׁקִינוּ דְנַחְלָא, כְּדִין עֲלָאִין עֲלוּנָא, וּבְרַכְּן אִשְׁתַּכְּחוּ בְּכֵלְהוּ, וְחָדוּ בְּכֵלְא. וְע"ד וּבְהַעֲלוֹת.

24. Rabbi Acha said: During the time when the most profound of all - THAT IS, SUPERNAL ABA - shines, it shines upon the stream, THE SUPERNAL IMA ABOVE. The stream flows in a straight way, MEANING THROUGH THE CENTRAL COLUMN, THAT IS ZEIR ANPIN, to irrigate all, MEANING ALL THE GRADES OF MALCHUT. Then it is written: "when lights (lit. 'raises')," since everything exudes from the deepest. "When...raises," MEANS that it comes from the deepest side that is referred to as 'thought', WHICH IS ABA. And all means the same, MEANING THAT IT IS THE SAME AS WHAT RABBI YOSI AND RABBI YEHUDA SAID. Then the Congregation of Yisrael is blessed, and blessings prevail throughout the worlds.

24. רבי אחא אמר, בשעתא דעמיקא דכלא נהיר, נהיר בנחלא. ונחלא, נגיד בארץ מישר לאשקאה כלא. כדין כתיב, בהעלות בגין דהא מעומקא דכלא נפקי, בהעלות דאתי מסטרא עלאה, דעמיקא דכלא, דאקרי מחשבה. וכלא חר מלה, וכדין כנ"י אתברכא, וברכאן אשתכחי בכלהו עלמין.

5. Issachar and Zebulun

Rabbi Yitzchak uses the story of Issachar and Zebulun to illustrate the partnership between those to study the Torah and those who help to support and protect them and learn from them. He and Rabbi Aba talk about the color blue that is judgment.

25. Rabbi Yitzchak opened the discussion with the verse: "I have surely built You a house to dwell in (Heb. zvul), a settled place for You to abide in for ever" (I Melachim 8:13). "...a house to dwell in..." most definitely. When all the stored treasures of the King, THAT IS ZEIR ANPIN, were assigned in the hands OF MALCHUT, and she has authority over them, she is called "a house to dwell in." There is one firmament that is called 'Zvul (Eng. 'temple')', since its function is to receive blessings and put everything in order. That one - MALCHUT, WHEN SHE RULES OVER EVERYTHING - is ALSO called "a house to dwell in."

25. רבי יצחק פתח, כתיב בנה בניתי בית זבול לך מכון לשבתך עולמים. בית זבול, בית זבול ודאי, כד אתפקדו בידהא, כל גנזי מלכא, ושלטא בהו. כדין אקרי בית זבול. ורקיע חר אית דאקרי זבול, דהא דא אשבח לקבלא ברכאן, ולסדרא כלא, והאי אקרי בית זבול.

26. Come and behold: it is written, "and of Zebulun he said, 'Rejoice, Zebulun, in your going out; and Issachar, in your tents'" (Devarim 33:18), to teach us that they participated in a mutual partnership. The one went out and made war and the other sits and is involved in learning Torah. This one gives a part FROM HIS BOUNTY to that one, and that one gives a part OF HIS TORAH STUDY to this one, SINCE ISSACHAR IS THE SECRET OF TIFERET AND ZEBULUN IS THE SECRET OF MALCHUT. In Zebulun's lot was the sea. The Congregation of Yisrael, WHICH IS MALCHUT, is called the 'Sea of Galilee (Heb. Kineret)'. It was worthy TO BE CALLED thus because blue comes from there, SINCE BLUE IS THE SECRET OF MALCHUT, AND THE SEA OF GALILEE IS MALCHUT. They have explained that the lower is similar to the higher. There is a Sea of Galilee above, WHICH IS MALCHUT, and a Sea of Galilee below; blue above, WHICH IS MALCHUT, and blue below. Everything pertains to one area, WHICH IS MALCHUT.

26. ת"ח, כתיב ולזבולן אמר שמח זבולן בצאתך ויששכר באהלך, מלמד דאשתתפו כחדא. דא נפיק ואגח קרבא, ודא יתיב ולעי באורייתא. ודא יהיב חולקא לדא, ודא יהיב חולקא לדא. בחולקיה דזבולון ימא, וכ"י אקרי ים כנרת. והכי אתחזי, בגין דהא תכלת נפיק מתמן, ואוקמוה, דהא לתתא כגוונא דלעילא, ים כנרת לעילא, ים כנרת לתתא. תכלת לעילא, תכלת לתתא, וכלא באתר חד.

27. Because of this, Zebulun's portion was to go out and wage war, SINCE HE WAS AN ASPECT OF MALCHUT. How do we know that it is so? Because it is written: "they shall call the peoples to the mountain; there they shall offer sacrifices of righteousness" (Ibid. 19). "...sacrifices of righteousness..." most certainly, MEANING OF MALCHUT THAT IS CALLED 'RIGHTEOUSNESS'. What is the reason? "...for they shall suck the abundance of the seas..." (Ibid.) MEANING THE ABUNDANCE THAT COMES THROUGH BATTLES. Issachar's lot is in the Torah, and he surely gives to Zebulun his share in the Torah. Therefore, they were together in a partnership, so that Zebulun should receive blessings from Issachar, since the blessing of the Torah is everyone's blessing.

27. וע"ד ירית זבולון, למיפק לאגחא קרבא, ומנלן דהכי הוא. דכתיב עמים הר יקראו שם יזבחו זבחי צדק. זבחי צדק ודאי. מ"ט. כי שמע ימים יינקו. ויששכר חולקיה באורייתא, ויהיב לזבולון חולקא דאורייתא ודאי, וע"ד אשתתפו כחדא, לאתברכא זבולון מיששכר, דברכתא דאורייתא, היא ברכתא דכלא.

28. Rabbi Aba said: The heritage of the Torah is indeed in this way, and this level is the sixth, WHICH IS YESOD, which gives the reward of the Torah and bequeaths it to the Congregation of Yisrael. It bequeaths the white, WHICH IS CHESED, to the blue, WHICH IS JUDGMENT. Thus, we have learned that when one distinguishes between blue and white FOR THE READING OF THE SH'MA, meaning that the hues shall be distinguishable, then it is considered morning. Then the white comes to the world, and the blue, WHICH IS JUDGMENT, disappears FROM THE WORLD. Therefore, all the wars of the King and all the battle gear of the King were assigned to the hands OF MALCHUT WHEN SHE WAS CONSIDERED, "A HOUSE TO DWELL IN (HEB. ZVUL)," AND ALSO ZEBULUN, AS MENTIONED ABOVE. We have already explained it.

28. ר' אבא אמר, אַחְסֵנָהּ דְאֹרִייתָא וְדַאי הָכִי הוּא, וְדִרְגָא דַּא שְׁתִּיתָאָה יְהִיב אָגַר אֹרִייתָא, וְאַחְסִין לָהּ לִכְ"י, אַחְסִין חוּרָא לְתַבְלָתָא. וְע"ד תְּנִינָן, מְשִׁיבֵי בֵין תְּבִלַת לְלָבָן, דִּישְׁתַּמּוּדְעֵן גּוּוּנִי, דְּהָא בְּדִין אַקְרִי בְק"ר, וְחוּרָא אֲתִי לְעֵלְמָא, וְתַבְלָתָא אֲתַעְבֵּר. וְע"ד כָּל קְרָבִין דְּמַלְכָא, וְכָל זֵינֵי מַלְכָא בִידְהָא אֲתַמְנָן, וְהָא אֹקִימְנָא.

6. "The well that the princes dug out"

Rabbi Aba says that the title verse refers to the Congregation of Yisrael, to Aba and Ima and to the Patriarchs. Malchut is called both a 'well' when Isaac goes out with weapons from the side of Ima, and a 'sea' when it illuminates from the uppermost river of Aba. From the day that the Congregation of Yisrael entered exile the waters failed, but the righteous, Yesod, fills Malchut with the supernal flow so that the universe inherits all the blessings.

29. "The well that the princes dug out, that the nobles of the people delved..." (Bemidbar 21:18). The well is the Congregation of Yisrael, WHICH IS MALCHUT; "that the princes dug out," is Aba and Ima, that gave birth TO MALCHUT; "that the nobles of the people delved," are the Patriarchs, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. It is written: "the nobles of the peoples are gathered together, the people of the Elohim of Abraham" (Tehilim 47:10). THE ELOHIM OF ABRAHAM IS CHESED OF ZEIR ANPIN, FROM WHICH GVURAH AND TIFERET ARE DRAWN. "...THAT THE NOBLES OF THE PEOPLE DELVED..." MEANS THAT THEY CONSTRUCTED it in order that it would be blessed from them through one level that is the Righteous, WHICH IS YESOD OF ZEIR ANPIN, that stands over it AND POURS UPON IT ALL THAT THERE IS IN CHESED, GVURAH AND TIFERET. Therefore, we have this saying: 'When this well travels, it is with the help of the patriarchs that it travels.'

29. בְּאֵר חֲפְרוּה שְׂרִים כְּרוּה נְדִיבֵי הָעָם, בְּאֵר, דַּא כְּנַסַת יִשְׂרָאֵל. חֲפְרוּה שְׂרִים, דַּא אַבָּא וְאִמָּא, דְּאוּלִּידוּ לָהּ. כְּרוּה נְדִיבֵי הָעָם, אֵלִין אַבְהֵן. הִכְתִּיב נְדִיבֵי עַמִּים נֶאֱסַפוּ עִם אֱלֹהֵי אַבְרָהָם וְגו'. בְּגִין לְאַתְּבָרְכָא מְנַהוּן, ע"י דְּדִרְגָא חַד, וּמְנֹו. צְדִיק דְּקָאִים עָלָה. וְע"ד אֲמִרִינָן, כִּד הָאִי בְּאֵר נְטֻלָּא, בְּסִיוַעָא דְאַבְהֵן נְטֻלָּא.

30. AT TIMES MALCHUT is called a 'well' AND AT TIMES it is called a 'sea'. It is called a 'well' when Isaac, WHO IS GVURAH OF ZEIR ANPIN, goes out with weapons FROM THE LEFT COLUMN from the side of Ima, and comes to draw THE ILLUMINATION OF CHOCHMAH FROM IMA TO MALCHUT and fill her up, IN ACCORDANCE WITH THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 2:6). Then She is called 'the well of Isaac' OR 'the well of Miriam', as has already been explained. IT IS CALLED 'sea' when it illuminates from the uppermost river of Aba, SINCE SHE THEN RECEIVES CHOCHMAH AND CHASSADIM, since streams run to her, as it is written: "all the rivers run into the sea; yet the sea is not full" (Kohelet 1:7).

30. וְאַקְרִי בְּאֵר, וְאַקְרִי יָם. אַקְרִי בְּאֵר, בְּשַׁעֲתָא דִּיצְחָק נֶמְק מְזִינָא מַסְטְרָא דְאִימָא, וְאֲתִי לְאַמְשַׁכָּא אַבְתְּרָא דְדָא, וּמְלִי לָהּ, בְּדִין אַקְרִי בְּאֵר דִּיצְחָק. בְּאֵר דְּמִרְיָם. וְהָא אֹקִמְוָה. יָם כִּד אֲתַנְהֵרָא מְנַהֵרָא עֲלָאָה דְאַבָּא, בְּדִין אַקְרִי יָם, דִּנְחַלִין אֲזִלִין לְגֹוָה, כִּד"א כָּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינֶנּוּ מְלֵא.

31. From the day that the Congregation of Yisrael, WHICH IS MALCHUT, went into exile, it is written: "the waters fail from the sea" (Iyov 14:11). That refers to the Congregation of Yisrael THAT IS CALLED 'SEA', while, "the river is parched, and dries up" (Ibid.), is the Righteous, WHO IS YESOD. Hence, it is written: "The righteous perishes" (Yeshayah 57:1), since he was the uppermost and precious river that entered her. He gathered all these rivers and streams that are drawn from the flow of that holy river whose waters never cease, THAT IS BINAH, AND that comes out and emerges from the uppermost Eden. It enters within her and fills up her ponds, MEANING THE SFIROT OF MALCHUT, and from there, the universe inherits all the blessings in all PERFECTION.

31. וּמִיּוֹמָא דְגַלְתָּה כְּנַסַת יִשְׂרָאֵל בְּגִלוּתָא, כְּתִיב אֲזִלוּ מַיִם מִנֵּי יָם, דַּא כְּנ"י. וְנַהַר יַחֲרֵב וַיִּבֶשׁ, דַּא צְדִיק. וְע"ד כְּתִיב, הִצְדִיק אָבַד וְגו'. דְּהוּא הוּוּה נַהַר עֲלָאָה וַיִּקְרָא, דְּעֵייל בְּגֹוָה, וְהוּא כְּנִישׁ כָּל אֵינּוּן נַהֲרִין וְנַחְלִין, דִּנְגַדִין מְנַגִּידוּ דְּהוּוּא נַהַר קְדִישָׁא, דְּלֵא פְּסָקִין מִיּוֹמוּ לְעֵלְמִין, דִּנְגִיד וְנִמְיָק מַעֲרָן עֲלָאָה, וְהוּא עֵייל בְּגֹוָה וּמְלִי אַגְמָהָא, וּמִתְמַן יִרְתִּין עֲלִמִין כְּלָהוּ בְּרַכְּן בְּכֻלָּא.

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32. Come and behold: when the Congregation of Yisrael is blessed, all the worlds are blessed, and Yisrael below suckle and are blessed on her account. We explained that MALCHUT protects Yisrael, as we have learned.

32. ת"ח, בְּשַׁעֲתָא דְאַתְבָּרְכָא כְּנֶסֶת יִשְׂרָאֵל, עַלְמִין
כְּלָהוּ אֲתַבְּרִין, וְיִשְׂרָאֵל לְתַתָּא, יִנְקִין וּמִתְבָּרְכִין
בְּגִינָהּ. וְהָא אֻקְיָמָנָא דְהִיא אֲגָנָא עַלְיֵיהּ, דְיִשְׂרָאֵל,
כְּמָה דְאַתְמֹר.

7. The Name of Ayin-Bet (72) letters

Rabbi Aba uses three verses beginning with "and the angel of Elohim, who went before the camp of Yisrael, removed..." to show how the 72 letters in each verse allude to the Name of Ayin-Bet, 72. When the letters are in direct order they point to mercy and when they are in reverse order they point to judgment. The Holy Name of 72 is passed on in these verses in which the Patriarchs are included, and we read about the joining of the left, right and Central Columns in the secret of Faith. The task of the construction of the Holy Name is made known through the uniting of the Patriarchs. The ways to judgment, to mercy, to help, to kindness, to awe, to Torah, to life, to death, to good and to bad are found with this Name of 72.

33. It is written: "and the angel of Elohim, who went before the camp of Yisrael, removed..." (Shemot 14:19). The angel of Elohim is the Congregation of Yisrael, who, as we have explained moved with the help of the Patriarchs at that time AS IT SAYS, "AND THE ANGEL... REMOVED," MEANING TO SAY THAT SHE THEN RECEIVED FROM THE THREE COLUMNS - CHESED, GVURAH AND TIFERET - THAT ARE REFERRED TO AS THE 'PATRIARCHS'. When they are by her, everything is, BOTH CHOCHMAH AND CHASSADIM. Due to this, the Holy Name OF 72 is passed on in these verses in which the Patriarchs are incorporated, as we have explained. One verse in forward direction POINTING TO THE RIGHT COLUMN, one verse backward POINTING TO THE LEFT COLUMN, and one verse forward, POINTING TO THE CENTRAL COLUMN.

33. בְּתִיב וַיִּסַּע מִלֶּאךְ הָאֱלֹהִים הַהוֹלֵךְ וְגו'. מִלֶּאךְ
הָאֱלֹהִים דָּא כְּנֶסֶת יִשְׂרָאֵל. וְהָא אֻקְיָמָנָא, דְהִיא
שַׁעֲתָא, בְּסִיּוּעַ דְאַבְהֵן נְטֵלָא. וְכֵד אִינוּן מִשְׁתַּכְּחִין
לְגַבְהָ, כְּלָא מִשְׁתַּכְּחִין. וּבג"כ אֲתַמְסֹר בְּאַלְיִן קְרָאִי
שְׁמָא קְדִישָׁא, דְכָלִּיל בְּהוּן אַבְהֵתָא, כְּמָה
דְאַוְקִימָנָא. חַד קְרָא כְּסַדְרָא, וְחַד לְמַפְרַע, וְחַד
כְּסַדְרָא.

34. "And the angel of Elohim, who went before the camp of Yisrael, removed..." This verse is in the regular direction, because Abraham is present here, WHO IS CHESED, THE RIGHT COLUMN, and all those who come from his side. Therefore, THE LETTERS are in this order.

34. וַיִּסַּע מִלֶּאךְ הָאֱלֹהִים הַהוֹלֵךְ וְגו', דָּא כְּסַדְרָא
בְּגִין דְאַבְרָהָם אֲשַׁתְּכַח הֶכָּא, וְכָל אִינוּן דְאַתּוּ
מְסַטְרִיהּ, וְעַל דָּא אִיהוּ כְּסַדְרָא כְּגוּוּנָא דָּא.

35. Abraham, WHO IS CHESED, was adorned with his crowns here, and he crowned the Congregation of Yisrael, WHICH IS MALCHUT, in the right way to go by day, MEANING CHESED, as written: "yet Hashem will command His steadfast love (Chesed) in the daytime, and in the night His song shall be with me" (Tehilim 42:9). Therefore, it is written, "removed." When did they move? By day when the sun shines, WHICH IS ZEIR ANPIN, FOR THEN CHESED RULES. This verse (Shemot 14:19) contains 72 letters.

35. הֶכָּא אֲתַעֲטֹר אַבְרָהָם בְּעֵטְרוּי, וְאַעֲטֹר לָהּ
לְכְנֶסֶת יִשְׂרָאֵל, וְאַלְיִן אֲתוּוּן כְּלָהוּ בְּאַרְחַ מִיִּשְׂרָאֵל,
לְמִיּהָרַךְ בִּימְמָא. דְכְּתִיב יוֹמָם יִצְוֶה יי' חֲסֵדוֹ וּבַלַּיְלָהּ
שִׁירָה עִמּוֹ. וְע"ד בְּתִיב וַיִּסַּע, אִימְתִי נְטֵלִין
בְּמַטְלֵנִיּוּהּ, הוּוּ אִימָא בִּימְמָא, כְּדִן נְהִיר שְׁמָשָׁא.
וְדָא חַד קְרָא דְאִיהוּ בְּשַׁבְעִין וְתַרְיִן אֲתוּוּן.

36. The second verse is of Isaac, WHO IS GVURAH OF ZEIR ANPIN. We find that there are also 72 letters, in which there is Judgment for the Egyptians and Mercy for Yisrael. Therefore, it is written HERE: "and it came between the camp of Egypt and the camp of Yisrael" (Shemot 14:20), that is, toward the ones and toward the others. ISAAC IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AND THE ILLUMINATION OF CHOCHMAH FLOWS FORTH ONLY WITH HARSH JUDGMENTS FOR THE WICKED AND GOOD RECOMPENSE FOR THE RIGHTEOUS. THIS IS THE SECRET OF, "AND IT CAME BETWEEN THE CAMP OF EGYPT AND THE CAMP OF YISRAEL." "And it was a cloud and darkness" (Ibid.), since that is the day of Isaac, A DAY THAT IS cloudy, for the cloud and the darkness originate in it. Therefore, the order of the letters is backward and not straightforward, like this one.

36. תְּנִינָא דִּיצְחָק, הֶכִּי נָמִי דְאַשְׁתַּכַּח בְּע"ב אֲתוּוּן,
לְאַשְׁתַּכַּחא בְּדִינָא לְגַבִּי מִצְרָאִי וּלְגַבִּי יִשְׂרָאֵל
בְּרַחֲמֵי. וְע"ד בְּתִיב, וַיָּבֵא בֵּין מַחְנֵה מִצְרַיִם וּבֵין
מַחְנֵה יִשְׂרָאֵל, לְקַבִּיל אֵלִין וּלְקַבִּיל אֵלִין. וְיֵהִי הָעֵנָן
וְהַחֹשֶׁךְ, דְהֶכִּי הוּא יוֹמָא דִּיצְחָק, דְעֵיבָא הוּוּ, עֲנָנָא
וְחֹשׁוֹכָא מְנִיָּה הוּא. וּבְגִין כֵּן סְדוּרָא דְאַתוּוּן
לְמַפְרַע, וְלָא בְּאַרְחַ מִיִּשְׂרָאֵל, כְּגוּוּנָא דָּא.

37. Therefore, the letters are all backward, as is written: "and it was a cloud and darkness," WHICH IS JUDGMENT, AND BACKWARD DIRECTION ALLUDES TO JUDGMENT. As soon as Isaac got involved in its Judgments, "the one came not near the other" (Ibid.). It is written: "the one came not near the other," because those that come from the side of Abraham, MEANING FROM THE LIGHT OF CHESED, do not come near the other - MEANING THAT THE RIGHT COLUMN, WHICH IS CHESED, DID NOT GET NEAR TO BESTOW ABUNDANCE ON THE LEFT COLUMN, WHICH IS GVURAH. CONSEQUENTLY, THE LEFT WAS WITH CHOCHMAH WITHOUT CHASSADIM, WHICH IS A HARSH JUDGMENT AND DARK. AND ZEIR ANPIN, THAT IS CHESED, DID NOT APPROACH THE NUKVA TO PRESENT HER WITH CHASSADIM. THE NUKVA WAS RECEIVING FROM THE LEFT COLUMN CHOCHMAH WITHOUT CHASSADIM, WHICH IS DARKNESS. They were unable TO GET NEAR ONE ANOTHER, since this well, WHICH IS MALCHUT, was attached to Isaac, WHO IS THE LEFT COLUMN. It is written: "but it gave light by night" (Ibid.), MEANING THAT THE LEFT COLUMN ILLUMINATED THE NIGHT, WHICH IS MALCHUT. When it was filled up to join with Isaac, "the one came not near the other," and was unable to get near, SINCE THERE WAS NO UNION BETWEEN ZEIR ANPIN AND MALCHUT FROM THE SIDE OF CHESED. They were separated until Jacob, WHO IS THE CENTRAL COLUMN, came and joined to Abraham, WHO IS CHESED, and took Isaac and placed him in the middle - BETWEEN MERCY, WHICH IS THE CENTRAL COLUMN AND CHESED, WHICH IS THE RIGHT COLUMN. Then the Faith was connected, one with the other, MEANING THAT THE TWO COLUMNS, RIGHT AND LEFT, WERE TIED TOGETHER AND ALSO ZEIR ANPIN AND MALCHUT WERE COUPLED TOGETHER FROM THE SIDE OF CHESED. And Yisrael were saved.

38. We have learned that in the place where the Patriarchs are, other righteous people are with them, MEANING THAT IN A PLACE WHERE THERE ARE CHESED, GVURAH AND TIFERET - WHICH ARE THE PATRIARCHS - THERE ARE ALSO NETZACH, HOD, YESOD AND MALCHUT - WHO ARE CALLED 'MOSES', 'AARON' AND 'JOSEPH'. Therefore, this name OF AYIN-BET (72) is understood and explained in other ways, MEANING THAT THE NAME OF 72 IS EXPLAINED IN THIS MANNER. THE TWELVE BOUNDARIES - WHICH ARE THE SECRET CHOCHMAH AND BINAH, TIFERET AND MALCHUT, IN EACH OF THE THREE COLUMNS, EQUALING TWELVE - ILLUMINATE IN ALL ENDS OF THE SIX ENDS OF ZEIR ANPIN, AND SIX TIMES TWELVE EQUALS 72. AND SIMILARLY, THERE ARE OTHER MANNERS IN THIS LINE, although all EXPLANATIONS result in one direction.

39. When this well, WHICH IS MALCHUT from the side of Isaac, WHO IS THE LEFT COLUMN, lights up and is tied to him, the Great Sea is formed, strong AND RAGING. Strong waves go up and go down powerfully, with anger and rage, as they travel up, ascend, and come down. THIS IS THE SECRET OF WHAT IS WRITTEN: "THEY MOUNT UP TO THE SKY, THEY GO DOWN AGAIN TO THE DEPTHS" (TEHILIM 107:26). Abraham comes towards it, WHO IS THE RIGHT COLUMN, MEANING THAT THE RIGHT COLUMN IS OPPOSITE IT. THEREFORE, THIS QUARREL AND NOISE IS PRODUCED. FOR WHEN THE LEFT GAINS STRENGTH, THEN THE WAVES OF THE OCEAN RISE WITH THEIR PEAK TO THE SKY, AND WHEN THE RIGHT GAINS STRENGTH, WHICH IS ABRAHAM, THEN THE WAVES DESCEND TO THE DEPTHS. Because of this anger and rage and wrath, they did not get near to one another, THE TWO COLUMNS, BUT KEPT BATTLING until Jacob came, WHO IS THE CENTRAL COLUMN, and silenced and subdued the anger, MEANING THAT HE REDUCED THE FIRST THREE SFIROT OF THE LEFT. He broke the waves of the sea. This is what is written: "and Moses stretched out his hand over the sea; and Hashem caused the sea to go back by a strong east wind..." (Shemot 14:21). What is "a strong east wind (also: 'spirit')"? That is Jacob's spirit, WHO IS THE CENTRAL COLUMN, WHICH IS strong and powerful against THE LEFT COLUMN, breaking the anger of this sea. THEN, "He made the sea dry land, and the waters were divided" (Ibid.), by emptying the

37. ועל דא אתוון בלהו למפרע, דכתוב ויהי הענן והחשך, דכיון דעאל יצחק בדינוי, לא קרב זה אל זה. כתיב זה אל זה, אינון דאתו מסטרא דאברהם, לא קריבו דא בדא. דהא לא יכלין, בגין דהאי באר אתדבקה ביצחק. כד"א, ויאר את הלילה. דכד אתמלייא לאתחברא ביצחק, לא קרב זה אל זה, ולא יכיל לקרבה. עד דאתא יעקב, ואתחבר באברהם, ונטל ליצחק, ושארני ליה באמצעיתא, כדין אתקשר מהימנותא דא בדא ודא בדא, ואשתזיבו ישראל.

38. ותנינן, באתר דאבהתא אשתכחי, שאר צדיקיא משתכחי גביהו, וע"ד שמא דא, סליק לסטרין אחרנין מתפרשן, אע"ג דכלהו נפקין לארחה חד.

39. כד נהרא האי בא"ר מסטרא דיצחק, ואתקשר ביה, אתעביד ימא רבא תקיפא, וגלגלין תקיפין, סליקין ונחתין בזעף ורוגזא בתקיפו, נטיל לעילא, סליק, ונחית לתתא, אברהם אתי לקבליה, ומגו רוגזא וזעפא וחימתא ותקיפו, זה אל זה לא הוו מתקרבין, עד דאתא יעקב, ושכיך רוגזא, ומאיך ותבר גלגלי ימא, הה"ד ויט משה את ירו על הים ויולך יי' את הים ברוח קדים עזה וגו'. מאי ברוח קדים עזה. דא רוח יעקב, עזה תקיף לקבליה, לתברא רוגזא דהאי ימא. וישם את הים לחרבה ויבקעו המים אריק ימא מימי רוגזין, ואתמליגו מיא לסטרא דאברהם ולסטרא דיצחק, הה"ד ויבקעו המים לסטרא דא ולסטרא דא. ועל דא אתוון בלהו בארץ מישר כדקא יאות.

sea of the waters of anger. The waters split to the side of Abraham, WHO IS RIGHT, WHICH IS CHESED, and to the side of Jacob, WHO IS THE CENTRAL COLUMN, WHICH IS MERCY. This is what is written: "and the waters were divided," to this side and to that side. Therefore, all the letters IN THIS VERSE OF THE CENTRAL COLUMN are in the right direction.

40. These letters are in forward direction on the side of Jacob, WHO IS THE CENTRAL COLUMN, and so are all those who come from his side. When Jacob arrived, he connected to Abraham, WHO IS THE RIGHT COLUMN, and took Isaac, WHO IS THE LEFT COLUMN, and placed him in the middle, BETWEEN HIM AND THE RIGHT COLUMN. Then the Faith was tied between the one and the other, MEANING THAT THE TWO COLUMNS CONNECTED - THE RIGHT COLUMN AND THE LEFT COLUMN, ONE TO THE OTHER - AND ALL THREE TO MALCHUT, THAT IS CALLED 'FAITH'. Therefore, the task of the construction of the Holy Name is made known through the uniting of the Patriarchs, MEANING THE RIGHT WITH THE LEFT, AND THE LEFT WITH THE RIGHT, AND BOTH WITH THE CENTRAL, which is one knot. ALL THREE COLUMNS BECOME ONE, the knot of Faith, AND ALL THREE COLUMNS ARE CONNECTED IN MALCHUT, THAT IS CALLED 'FAITH', to become a whole Chariot - WHICH ARE THREE COLUMNS AND MALCHUT, THE FOUR LEGS OF THE THRONE, WHICH ARE THE THRONE AND THE CHARIOT TO BINAH. Everything is accomplished with the uniting of the Patriarchs together, AS MENTIONED PREVIOUSLY.

41. The friends know how to proceed in the right way, MEANING IN THE CENTRAL COLUMN, to establish the deeds properly. And with this name OF AYIN-BET (72), that is the knot of the Patriarchs, are found ways to Judgment, to Mercy, to help, to kindness, to awe, to Torah, to life, to death, to good and bad. Praised are those virtuous ones who know the manners of the Torah and know to go in the ways of the Holy King. They are praised in this world and the World to Come.

8. The Name of Ayin-Bet (72) names

We hear about the Patriarchs in their travels, their deeds and their knots or unifications. Wherever the Patriarchs are found, the rest of the Righteous are also found. We are given a detailed description of the seven knots in the 72 names, and are told that during the moment that all the steps of the Name 72 are present, the total Faith is present. The Shechinah always travels with the Patriarchs, and when they travel all other levels travel within them. Finally we hear that while Zebulun inherited the Sea of Kineret that is Malchut, Judah took all Malchut and united it in all its own levels.

42. Behold the Patriarchs in their travels, in deeds TO RAISE FEMALE WATERS, AND in knots, THAT IS, WITH UNIFICATIONS with which they connect that bind one to the other. IN EACH NAME OF THESE 72 NAMES ALL PATRIARCHS ARE BOUND TOGETHER, SINCE THEY ARE THE THREE COLUMNS. When they join together, there is nobody who can stand up to them. We have learned that wherever the Patriarchs are, we also find with them the rest of the righteous, SUCH AS MOSES, AARON AND JOSEPH. Therefore, THIS NAME OF 72 goes in differently explained ways, although all EXPLANATIONS have a similar outcome.

40. אֵלֵּין אֲתוּן בְּאַרְח מִיִּשְׂרָאֵל, בְּסֵטֶר דִּיעֵקֶב, וְכָל
אֵינֹן דָּאֲתוּ מִסְטֵרִיהּ, וְכֵד אֲתָא יַעֲקֹב, אֲתַחְבֵּר
בְּאַבְרָהָם, וְנִטְלָ לְיִצְחָק, וְשָׂאֲרֵי לִיהּ בְּאַמְצַעִיתָא.
כְּדִין אֲתַקְשֵׁר מְהִימְנוּתָא דָּא בְּדָא וְדָא בְּדָא. וְעַל
דָּא, עוֹבְדָא בְּתַקְוָא בְּשֵׁמָא קְדִישָׁא בְּזוּגָא דְאַבְהֵן
אֲשֶׁתְּמוּדַע, דְּאִיהוּ קְשׁוּרָא חַד, קְשׁוּרָא מְהִימְנָא,
לְמַהּוּ רְתִיבָא שְׁלִימָתָא. וּבְזוּגָא דְאַבְהֵן כְּחַדָּא,
אֲתַעֲבִיד כְּלָא.

41. וְיִדְעִין חֲבֵרֵינָא לְמִיָּהֲךָ בְּאַרְח מִיִּשְׂרָאֵל, לְאַתְקָנָא
עוֹבְדִין כְּדָקָא יָאוּת, וּבְשֵׁמָא דָּא קְשׁוּרָא דְאַבְהֵן,
אֲשֶׁתְּכַחוּ אוֹרְחִין לְדִינָא, וּלְרַחֲמֵי, לְסִיּוּעַ, לְחֻסְדָּא,
לְדַחֲלוּ, לְאוֹרֵייתָא, לְחַיֵּי, לְמוֹתָא, לְטֵב, לְבִישׁ.
זְכָאִין אֵינֹן צְדִיקֵינָא, דִּיִּדְעִין אוֹרְחֵי דְאוֹרֵייתָא,
וְיִדְעִין לְמִיָּהֲךָ בְּאוֹרְחֵי דְמַלְכָּא קְדִישָׁא, זְכָאִין אֵינֹן
בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֲתִי.

42. הָא אַבְהֵן בְּמִטְלָנִין, בְּעוֹבְדִין, בְּקְשׁוּרֵין
דְּמִתְקְשְׁרֵי דָּא בְּדָא. וְכֵד מִתְחַבְרֵן כְּחַדָּא, לִית מָאן
דִּיקוּם קְמִייהוּ. וְתַנִּינֵן, בְּאַתֵּר דְאַבְהֵתָא אֲשֶׁתְּכַחוּ,
שָׂאֲר צְדִיקֵינָא מִשְׁתַּכְּחֵי גְבוּיָהוּ. וְעַל דָּא שֵׁמָא דָּא
סְלִיק לְסֵטֶרִין אַחֲרֵנִין מִתְפָּרְשֵׁן, אַע"ג דְּכִלְהוּ נְפִיקִין
לְאַרְחָא חַד.

43. There are seven knots IN THE 72 NAMES AND TO EVERY INDIVIDUAL KNOT, the three Patriarchs - THAT ARE CHESED, GVURAH AND TIFERET - are connected along with four others - THAT ARE NETZACH, HOD, YESOD AND MALCHUT. HE GOES ON TO EXPLAIN THAT the head OF THE 72 NAMES, THE THREE SFIROT, CHOCHMAH, BINAH AND DA'AT, THAT ARE REFERRED TO AS 'HEAD'. The center AMONG THEM, WHICH IS MALCHUT, is in one connection, BECAUSE CHOCHMAH AND BINAH are the ones that dug the water well, WHICH IS MALCHUT, AS IT IS WRITTEN: "THE WELL THAT THE PRINCES DUG OUT" (Bemidbar 21:18), WHO ARE CHOCHMAH AND BINAH. THEREFORE, CHOCHMAH, BINAH, DA'AT AND MALCHUT ARE IN ONE KNOT. The second CONNECTION is, "the one...the other" (Shemot 14:20), MEANING THE TWO COLUMNS OF CHESED AND GVURAH, ABOUT WHICH IS SAID, "THE ONE CAME NOT NEAR THE OTHER." They are one knot THAT STARTS with three Yud's.

44. The third KNOT IS TIFERET, WHICH IS THE CENTRAL COLUMN, and that is the total perfection of all Faith, FOR IT BESTOWS UPON MALCHUT, THAT IS REFERRED TO AS 'FAITH', AND COMPLEMENTS IT. The fourth KNOT is two pillars upon which the body stands, WHICH ARE NETZACH AND HOD, AND ARE CONSIDERED AS NETZACH. The fifth KNOT IS HOD, within which there is good and bad, and a river that flows to the Tree of Life and Death, WHICH IS MALCHUT, SINCE HOD BESTOWS UPON MALCHUT. It is the most profound of all, MEANING THAT IT CONTAINS MORE JUDGMENTS THAN ANY OTHER SFIRAH. The sixth KNOT IS YESOD, within whom there is Judgment with Mercy. The seventh KNOT, WHICH IS MALCHUT, was ALREADY mentioned in the beginning, THAT IT IS INCLUDED in that head which we spoke of, since it is the center of everything, AS MENTIONED. Since it is the center of everything, it is called 'Aleph-Nun-Yud', MEANING THAT IN ITS DIVISION, THE NAME OF ALEPH-NUN-YUD EXISTS. That is the support of all the branches that are united around it.

45. These seven steps, THE SEVEN KNOTS MENTIONED ABOVE, are from one level to another level, FROM THE FIRST STEP TO THE LAST STEP. One Chariot is known for all the names that unite in it, and also from one level to another - MEANING THAT SIMILAR TO EACH INDIVIDUAL STEP IS A COMPLETE CHARIOT ON ITS OWN, ALTHOUGH IN EACH STEP THERE ARE THE SAME SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. THE DIFFERENCE BETWEEN THEM IS THAT IN EACH STEP, all follow that step that is assigned to them. We have already explained these matters. FOR EXAMPLE, IN THE STEP OF CHESED, THERE ARE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - BUT ALL FOLLOW THE DOMINANT SFIRAH OF CHESED. SIMILARLY, GVURAH HAS ALL THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - ALL CARRY ON ACCORDING TO THE DOMINANT SFIRAH OF GVURAH. AND IT IS THE SAME WITH EVERY LEVEL.

46. Come and behold: during the moment that all these steps OF THE NAME 72 are present, the total Faith is present, MEANING THE WHOLENESS OF MALCHUT. These SEVEN KNOTS are seven clouds that surrounded Yisrael AND THEY TOTALED TEN, SINCE CHESED IS INCLUDED IN THE FIRST THREE SFIROT, AS KNOWN. Therefore, when the Shechinah travels, it travels with the Patriarchs, THAT ARE CHESED, GVURAH AND TIFERET, WHICH ARE THE SECRET OF THE NAME 72. FOR when they travel, all other levels travel within them, AS MENTIONED, and then the Congregation of Yisrael, WHICH IS MALCHUT, is adorned properly. AND ALL THEIR ILLUMINATION IS PRIMARILY DURING THEIR TRAVELS.

43. שְׁבַע קְשׁוּרֵי אֵינוֹן, דְּמִתְקַשְׂרֵי בְּהוּ ג' אָבְהוֹן, וְד' אַחֲרָנִין. רִישָׁא וְאַמְצַעִיתָא בְּקְשׁוּרָא חֲדָא. וְאַלִּין אֵינוֹן דְּחִפְרוּ בִּירָא דְּמִיא. תְּנִינָא זֶה אֶל זֶה, וְאֵינוֹן קְשׁוּרָא חֲדָא, בְּתֵלַת יוּדִין.

44. תְּלִיתָאָה, שְׁלִימוֹ דְּכָל מְהִימְנוּתָא. רְבִיעָאָה, תְּרִין קְיָמִין, דְּגוּפָא קְיָמָא עֲלִיָּהוּ. חֲמִישָׁאָה, טַב וּבִישׁ, נְהָרָא דְּנַפְיָא אֵילָנָא דְּחַיִּי וּמוֹתָא, עֲמִיקְתָּא דְּכֻלָּא. שְׁתִּיתָאָה, דִּינָא בְּרַחֲמֵי. שְׁבִיעָאָה, בְּקְרִמִיתָא אֲתָמַר, בְּהָהוּא רִישָׁא דְּאֲמָרָן, בְּגִין דְּאִיהוּ אֲמַצְעִיתָא דְּכֻלָּא. וּבְגִין דְּאִיהוּ אֲמַצְעִיתָא דְּכֻלָּא, אֲקָרִי אֲנִי קְיָמָא דְּכָל עֲנַפִּין דְּמִתְאַחֲדָן מִסְּחָרְנִיָּה.

45. שְׁבַע דְּרִגִין אֵלִין, מְדְרָגָא חֲדָא לְדְרָגָא חֲדָא, אֲשֶׁתְּמוּדְעָא רְתִיבָא חֲדָא, בְּכָל אֵינוֹן דְּמִתְאַחֲדָן בֵּיהּ. וְכֵן מְדְרָגָא לְדְרָגָא, וְכֻלְהוּ אֲתַנְהֵגֵן אֲבַתְרִיָּה דְּהָהוּא דְּרָגָא דְּאֲתַפְקְדָא עֲלִיָּהוּ, וְהָא אוֹקִימְנָא מְלִי.

46. ת"ח, בְּשַׁעְתָּא דְּאַלִּין דְּרִגִין מִשְׁתַּכְּחִי, כָּל מְהִימְנוּתָא אֲשֶׁתַּכַּח, וְאַלִּין שְׁבַע עֲנָנִין דְּאֲסַחְרוּ לְהוּ לְיִשְׂרָאֵל. בְּג"כ כִּד נִטְלָא שְׁכִינְתָּא, בְּאַבְהָתָא נִטְלָא. וְכִד אֵלִין נִטְלִין, כֻּלְהוּ דְּרִגִין אַחֲרָנִין נִטְלִין בְּהוּ, וְכִדִּין אֲתַעֲטַרְת כ"י בְּדָקָא יָאוּת.

47. Come and behold: Zebulun, as we spoke, inherited the Sea of Kineret, the unspecified Sea of Kineret, WHICH IS MALCHUT, and so it deserves to be. HE ASKS: If so, Judah, OF WHOM IT WAS SAID THAT HE IS ALWAYS MALCHUT, what part has he got in it, IN MALCHUT THAT ZEBULUN HAS ALREADY TAKEN? HE REPLIES: It is just that Judah took all Malchut and united in it all its own levels, BOTH SMALLNESS AND GREATNESS, IN THE SECRET OF DALET-HEI OF JUDAH. DALET INDICATES THE SMALLNESS BEFORE RECEIVING OVER IT THE MALE, AND THE HEI INDICATES THE GREATNESS, WHICH IS NOT THE CASE WITH ZEBULUN. HE SIMPLY TOOK THE ASPECT OF MALCHUT WHEN IT WAS CALLED 'THE SEA OF KINERET', IN THE SECRET OF THE BATTLES IN IT.

47. ת"ח, זְבוּלוֹן דְקָאֲמַרְן יָרִית יָם כְּנֶרֶת. יָם כְּנֶרֶת סָתַם, וְהָכִי אֶתְחַזִּי. אִי הָכִי יְהוּדָה מֵה חוֹלְקָא אֵית בֵּיה, אֶלָּא יְהוּדָה נָטַל מַלְכוּתָא כְּלָא, וְאֶתְאַחֵיד בֵּיה בְּכָל סְטְרִין.

9. The inner altar and the candlestick

Rabbi Shimon says that the candlestick above, Malchut, and all its lamps, the Sfirot, all shine through Aaron, since he readied the candlestick. He compares the twelve princes of the twelve tribes to the twelve permutations of Yud Hei Vav Hei in Zeir Anpin. The candlestick was assigned with the seven lamps corresponding to the seven Sfirot. It stands through a sign and was produced through a miracle. We learn what the inner altar and the outer altar are, and how abundance flows from the inner to the outer. Incense is the connection of everything.

48. Rabbi Elazar says in relation to this portion: All the tasks of the candlestick and all the required preparations of it were already mentioned. Why is it REPEATED here a second time? HE RESPONDS: It is just that once the princes have offered their sacrifices on the altar and the necessary services required for each one, the Scripture comes to relate the story of the candlestick that was readied through Aaron, since the candlestick above, WHICH IS MALCHUT, and all its lamps, THAT ARE THE SFIROT, all shine through Aaron.

48. רַבִּי אֶלְעָזָר אָמַר, הָאִי פְרִשְׁתָּא, הָא אֶתְמַר עוֹבְדָא, דְּמִנְרֵתָא וְתַקּוּנָהָא, וְכָל מַה דְּבַה, אֲמַאי הָכִי זְמַנָּא אַחְרָא. אֶלָּא בֵּינָן דְּנִשְׂיָאִים קָרִיבוּ קוֹרְבָנָא דְּמִדְּבַחָא, וְכָל תַּקּוּנָא דְּאֶתְחַזִּי לֵיה, אֶתְא קָרָא וְאֶשְׁתַּעֵי עוֹבְדָא דְּמִנְרֵתָא, דְּהִיא תַּקּוּנָא עַל יְדָא דְּאֶהָרָן, דְּהָא לְעִילָא מִנְרֵתָא, וְכָל בּוֹצִינִין דִּילָהּ, עַל יְדָא דְּאֶהָרָן נְהָרִין כְּלָא.

49. Come and behold: contemplate the altar. Twelve princes were there to arrange and prepare it, and it was explained that the twelve represent the tribes of the four directions with four standards, SINCE THREE TRIBES WERE ASSIGNED TO EACH STANDARD and all TOGETHER there were twelve. Everything was similar to above. THE ALTAR ABOVE, WHICH IS MALCHUT, RECEIVES FROM THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI IN ZEIR ANPIN, WHICH IS THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, THAT IS IN EACH OF THE THREE COLUMNS, TOTALING TWELVE. The candlestick was assigned with the seven lamps to be lit by a priest, all similar to above, CORRESPONDING TO ZEIR ANPIN THAT ILLUMINATES TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF MALCHUT. The candlestick stands through a sign and was produced through a miracle, FOR IT WAS MADE ON ITS OWN. This has been explained in relation to the making of the candlestick.

49. ת"ח, מִדְּבַחָא תְרִיסַר נְשִׂיאִין הָווּ, לְחֻנְכָא לֵיה, וְלֶאֱתַקְנָא לֵיה, וְהָא אוֹקְמוּהָ תְרִיסַר אֵינוֹן שְׁבֻטִין, לְד' סְטְרִין, ד' דְּגָלִים, וְכֵלְהוּ תְרִיסַר. וְכֵלְהוּ כְּגוּוּנָא דְּלְעִילָא. מִנְרֵתָא אֶתְמַנִּי בְּשִׁבְעָה בּוֹצִינִין, לְאֶדְלֶקָא עַל יְדָא דְּכֶהֱנָא, וְכֵלְהוּ כְּגוּוּנָא דְּלְעִילָא. וְמִנְרֵתָא, עַל אֶת קֵימָא, וּבְנִיסָא אֶתְעִבִידָת, וְהָא אוֹקְמוּהָ בְּעוֹבְדָא דְּמִנְרֵתָא.

50. The inner altar and the candlestick are together for everyone's happiness, as is written: "ointment and perfume rejoice the heart" (Mishlei 27:9). OIL IS THE CANDLESTICK THAT IS MALCHUT THAT RECEIVES FROM CHOCHMAH, AND INCENSE IS THE INNER ALTAR. We have explained that there were two altars. One is innermost, AND THAT IS THE ALTAR FOR INCENSE and it is for happiness, AND CORRESPONDS TO BINAH. The outer one, THAT IS THE EXTERIOR ALTAR, is for sacrificial offerings, WHICH CORRESPONDS TO MALCHUT. Abundance flows from the inner altar, WHICH CORRESPONDS TO BINAH, to the one outside, WHICH IS MALCHUT. Whoever gazes and observes, understands and knows the uppermost Wisdom, that the secret of the matter is Adonai Yud Hei Vav Hei, SINCE THE INNER ALTAR IS YUD HEI VAV HEI, BINAH, AND THE OUTER IS ADONAI, MALCHUT. Therefore, incense is offered only when there was oil. THAT IS THE SECRET OF UNIFICATION OF ONE OF CHOCHMAH AND BINAH.

50. וּמִדְּבַח פְּנִימָא, וּמִנְרֵתָא, קֵימִי כְּחֵדָא, לְחֵדוּתָא דְּכְלָא. דְּכֵתִיב שֶׁמֶן וְקֶטֶרֶת יִשְׂמַח לֵב. וְאוֹקִימָנָא דְּתָרֵי מִדְּבַחָן הָווּ, חֵד פְּנִימָא דְּכְלָא, וְהָאִי קֵימָא לְחֵדוּתָא. וְחֵד לְבַר, לְקָרְבָא קָרְבָנִין. וּמֵהָאִי פְּנִימָא נִמְיָק לְהָאִי דְּלְבַר, וּמֵאֵן דְּחָמִי וְיִסְתַּבֵּל, וְנִדְע חֻכְמָתָא עֲלָא, רְזָא דְּמִלָּה אֲדָנִי יְדוּד. וְעַל דָּא לָא אֶתְקָרַב קֶטֶרֶתָא, אֶלָּא בְּשַׁעֲתָא דְּשֶׁמֶן אֶשְׁתַּכַּח.

51. I discovered in the book of King Solomon that the incense is for happiness and to eradicate death. What is the reason? It is because Judgment is prevalent from the outer ALTAR, WHICH IS MALCHUT. The happiness and gladness and the connection of light come from the inner ALTAR where all rejoicing exists, WHICH IS BINAH. When this is roused, THAT IS THE INNER, all Judgment disappears from here, FROM THE OUTER, and no Judgment can be executed. Therefore, the business of incense, WHICH IS THE SECRET OF THE INNER ONE, is to void death - SINCE WHEN THE INNER, WHICH IS THE SECRET OF BINAH, IS AWAKENED BY THE INCENSE, THE OUTER, WHICH IS MALCHUT, IS NOT CAPABLE OF CARRYING OUT JUDGMENT. Therefore, incense is the connection of everything and it is offered in the inner ALTAR, WHERE ALL HAPPINESS EXISTS. Praised are the children of Yisrael in this world and the World to Come. About them, it is written: "and said to me, 'You are My servant, Yisrael, in whom I will be glorified'" (Yeshayah 49:3).

51. אֲשַׁחֲנָא בְּסַמְרָא דְשִׁלְמָה מְלָכָא, קְטֹרֶת הוּא לְחֻדְהָ, וְלִסְלֵקָא מוֹתָנָא. מֵאֵי טַעְמָא. בְּגִין דְּדִינָא מֵהַאי דְּלִבְרָ אֲשַׁתְּבַח, וְחֻדְוֹתָא וְחֻדְוֹתָא וְקִשׁוּרָא דְנִהְיִירוּ, מֵהָהוּא פְּנִימָא, דְּכָל חִידוּ בֵּיהּ קִיּוּמָא. וְכֵד הָאֵי אַתְעַר, כָּל דִּינָא אֲסַתְּלֵק מֵהַאי, וְלֹא יְכִיל לְמַעֲבַד דִּינָא. וּבְגִ"כּ קְטֹרֶת קִיּוּמָא לְבַטְלָא מוֹתָנָא, וְעַל דָּא, קְטֹרֶת קִשׁוּרוֹ הוּא דְכֻלָּא, וְדָא אֲתַקְרִיב בְּהָהוּא פְּנִימָא. זְכָאִין אִינוּן יִשְׂרָאֵל בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאֵתִי, עַלֵּיהּוּ בְּתִיב וַיֹּאמֶר לִי עֲבָדִי אֶתְהָ יִשְׂרָאֵל וְגו'.

10. One who comes from the side of Judgment must not grow hair

We hear that whoever comes from the side of Judgment, like the Levites, must not grow hair since that increases Judgment in the world. All powers and corrections come from the priests, who are from the right side. And the body that is the Central Column is the essence of everything, connecting left and right.

52. "Take the Levites..." (Bemidbar 8:6). It has already been explained that there is a requirement to cleanse them and draw them to connect at their place, IN THE LEFT COLUMN, since they are from the left arm OF GVURAH OF ZEIR ANPIN and the side of Judgment. Whoever comes from the side of Judgment must not grow hair, since it increases Judgment in the world. Consequently, a woman similarly is required to attend to it so that her hair should not be visible outside, and she must cover her head and veil her hair. This has been explained and we have already learned it. All those that come from the side of Judgment are then blessed. Therefore, it is written of the Levites: "and thus shall you do to them, to cleanse them...and let them shave..." (Ibid. 7). We have learned that the Levites cannot ascend to their assigned place until the Priest uplifts them, because the right always leads the left.

52. קַח אֶת הַלְוִיִּים וְגו', הָא אֻקְמוּהָ דְבַעֲי לְדַבְּחָה לֹון, וְלֹא־מִשְׁכָּא לֹון, לְאַתְקִשְׂרָא בְּאַתְרֵיהּוּ, בְּגִין דְּאִינוּן דְּרוּעָא שְׂמָאלָא, וְסִטְרָא דְּדִינָא, וְכָל מֵאן דְּאֵתִי מִסִּטְרָא דְּדִינָא, בַּעֲי דְלָא יִרְבִּי שַׁעְרָא, בְּגִין דְּאִסְגִּי דִּינָא בְּעֵלְמָא. וְעַל דָּא אֲתַתָּא כְּהַאי גְּוֹנָא, דְּלֹא יִתְחַזִּי שַׁעְרָא לְבַר, וּבַעֲיָא לְאַתְחַפִּיָּא רִישָׁהּ, וְלְכַסִּי שַׁעְרָהָא, וְאֻקְיָמְנָא, וְהָא אֲתַמַּר. וְכִדִּין אֲתַבְּרַכֵּן כָּל אִינוּן דְּאֵתִינִין מִסִּטְרָא דְּדִינָא. וְעַל דָּא בְּלִיּוּאֵי בְּתִיב, וְכֵה תַעֲשֶׂה לְהֵם לְטַהֲרֵם וְגו', וְהַעֲבִירוּ תַעַר וְגו'. וְאַתְמַר לִיּוּאֵי לֹא סִלְקִין לְאַתְרֵיהּוּ, עַד דְּיִרְיִם לֹון כְּהֵנָּא, בְּגִין דִּימִינָא מְדַבֵּר תְּדִיר לְשְׂמָאלָא.

53. Rabbi Shimon said: The day that the Levites ascended to their place, THEY OFFERED FOR SACRIFICE two oxen. Why oxen? HE RESPONDS: They are like oxen, MEANING IN THE LEFT COLUMN, IN THE SECRET OF, "THE FACE OF AN OX ON THE LEFT SIDE" (YECHZKEL 1:10). They receive with the left this cow that is called a 'red heifer', MEANING MALCHUT OF THE LEFT SIDE. Every power and every correction depends on the priest, WHO IS THE RIGHT COLUMN, since the total power of the body is in the right arm. Therefore, the priest was the right arm of all Yisrael, by which he was ready to arrange everything and sustain the world. In spite of all this, THE RIGHT COLUMN is not alone, but CONNECTED to the body and to the left, THAT IS, WITH THE TWO COLUMNS - CENTRAL AND LEFT. And the body, THAT IS THE CENTRAL COLUMN, is the essence of everything, SINCE IT UNITES THE TWO COLUMNS AND COMPLETES THEM, AND ALSO INCLUDES THEM.

53. ר"ש אָמַר, בְּיוּמָא דְּסִלְקִין לִיּוּאֵי בְּדוּכְתֵיהּוּ, בְּתֵרִין פְּרִים. מ"ט פְּרִים. אֵלָא אִינְהוּ בְּפְרִים, לְקַבְּלָא בְּשְׂמָאלָא לְהַאי פְּרָה דְּאֶקְרִי פְּרָה אֲדוּמָה. כְּהֵנָּא כָּל חִילָא וְכָל תְּקוּנָא בֵּיהּ תְּלִיָּא, בְּגִין דְּכָל חִילָא דְּגוּפָא בְּדְרוּעָא יְמִינָא קִיּוּמָא. וְעַל דָּא כְּהֵנָּא דְּרוּעָא דִּישְׂרָאֵל כְּלֵהוּ הוּי. וּבֵיהּ קִיּוּמָא לְאַתְקָנָא כָּלָא וְלְאַתְקָנָא עֵלְמָא וְעַם כָּל דָּא, לֹא אֲשַׁתְּבַח בְּלְחֻדְוֵי, אֵלָא בְּגוּפָא וּשְׂמָאלָא, וּגוּפָא עֶקְרָא הוּא דְכֻלָּא.

11. "This is that which belongs to the Levites"

Rabbi Shimon says that the Levite must serve from age 25 to age fifty, after which his strength is declining and his voice is not as strong. The place to which the Levite is assigned is from strong judgment and must not be flawed by any weakness.

54. "This is that which belongs to the Levites" (Bemidbar 8:24). Come and behold: the Levi, who is 25 years old, ascends to his place and is adorned. He will do service work for 25 years until he reaches the grade of fifty. When he reaches the grade of the fiftieth year and higher, he declines from the strength of fire within him. Since the fire and heat get cooler, he causes damage to the place to which he is connected, WHICH IS THE LEFT.

55. In addition, AFTER FIFTY YEARS, the singing voice is no longer that well connected with him, SINCE IT BECOMES A LITTLE WEAKER. It is necessary that this voice should not be flawed, but rather get stronger, since it stands in a place of strong Judgment and not in a weak one. Therefore, it is important not to degrade that place, THAT IS THE LEFT, to which he is assigned, since it is powerful Judgment and not feeble. It is necessary not to show any feebleness in any direction. Praised is the man that toils in the Torah, knows the ways of the Holy One, blessed be He, and does not deviate to the right or the left. It is written: "for the ways of Hashem are right" (Hoshea 14:10), MEANING ONE WHO FOLLOWS STEADILY IN THE CENTRAL COLUMN.

12. The Pesach at its appointed season and second Pesach

Rabbi Shimon explains why God spoke to Moses in the wilderness of Sinai about Pesach since He had already told them about it in Egypt. He says that if the Torah had come simply to relate simple tales we could produce a better Torah today; it is obvious that everything in the Torah contains higher secrets. The stories told therein are merely its garment or dress, the same as the body is the garment for the person who comes to earth. He says that the soul that is the splendor of Yisrael that is Zeir Anpin is the actual soul of the Torah at which the sages look.

56. "And Hashem spoke to Moses in the wilderness of Sinai..." (Bemidbar 9:1). Rabbi Aba said: What is the reason that he exhorted them here about the Pesach? It was already told to them in Egypt. HE RESPONDS: This is because it was the second year and Yisrael thought that it only applied in Egypt. Since they had already performed it in Egypt once, they assumed that it was no longer necessary. The Holy One, blessed be He, came and cautioned them about this, so that they should not think that its time had passed in Egypt and that it was not necessary ANY LONGER. Therefore, HE EXHORTED THEM about it "in the wilderness of Sinai...in...the second year," to institute PESACH (PASSOVER) for the generations to come.

57. ANOTHER EXPLANATION. Although He exhorted them about that in Egypt, He commanded them a second time in the place where all the commandments and laws of the Torah were given. Therefore, "in...the second year..." HE ASKS: What is the meaning of: "in the first month of the second year"? NAMELY, WHAT DOES THIS ALLUDE TO? HE REPLIES: This is a lofty secret. THERE IS that which is referred to as a year, AND THERE IS that which is referred to as a month. What is the difference between this and that? Month is the moon, MEANING MALCHUT, while a year is the sun, ZEIR ANPIN, which illuminates the moon. "IN THE FIRST MONTH OF THE SECOND YEAR," POINTS TO THE COUPLING OF ZEIR ANPIN AND MALCHUT, WHICH ARE CALLED 'YEAR' AND 'MONTH', IN THE PLACE OF THE SINAI DESERT. THAT IS THE SECOND UNION AFTER THE EXODUS OF EGYPT. This was during the time that all the commandments of the Torah were passed on to them, SINCE THROUGH THE COUPLING OF MALE AND FEMALE IN THE DESERT OF SINAI, ALL THE COMMANDMENTS OF THE TORAH WERE GIVEN.

54. זאת אשר ללוים וגו'. ת"ח, ליואה בר חמש ועשרין שנין סליק לדוכתיה ואתער. וחמש ועשרין יפלח עד הסליק לדרגא דחמשין. כד סליק להאי דרגא דחמשין שנין ולהלאה, נחית מן תוקפא דאשא דביה, וכיון דאשא וחמימותא אתקרר, הא פגים לההוא אתר דאתקשר ביה.

55. ועוד, דקלא דזמרא לא אתקשר בהדיה כל כך. וקלא בעי דלא יתפגם, אלא בעי לאתקפא, דהא באתר דינא תקיף קיימא, ולא בחלשא. ובג"כ בעי דלא יפגים ההוא אתר דאתקשר ביה, דאיהו דינא תקיפא, ולא חלשא, ועל דא לא בעי לאחזאה חולשתא כלל בכל סטרין. זכאה הוא ב"ג דאשתדל באורייתא, וינדע אורחוי דקודשא בריך הוא, ולא סטי לימינא ולשמאלא, דכתיב בני ישראל דרכי יי'.

56. וידבר יי' אל משה במדבר סיני וגו'. א"ר אבא, מ"ט אזהר להון הכא על פסחא, והא אתמר להו במצרים. אלא בשנה השנית הוה, דישראל חשיבו דהא פסח לאו איהו אלא במצרים, וכיון דעברו ליה זמנא חדא במצרים, חשיבו דלא אצטריך יתיר. אתא קודשא בריך הוא ואזהר לון עליה, דלא יחשבון דהא קא עבר זמניה במצרים, ואל יצטריך. בגין כך במדבר סיני בשנה השנית, לאתקנא להו לדרי דרין.

57. ואע"ג דהא אזהר להו במצרים, השתא פקיד לון זמנא אחרא, בההוא אתר דכל פקודין דאורייתא ביה אתיהיבו. וע"ד בשנה השנית. מאי בשנה השנית בחדש הראשון. אלא רזא עלאה היא, חד שנה. וחד חדש. מה בין האי להאי. חדש: דא סיהרא. שנה: דא שמשא, דנהיר לסיהרא. וכדין הוה בזמנא דכל פקודין דאורייתא אתמסרו ביה.

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58. Rabbi Shimon says: Woe to the man who says that the Torah came to relate stories, simply and plainly, and simpleton tales ABOUT ESAU AND LABAN AND THE LIKE. If it was so, even at the present day we could produce a Torah from simplistic matters, and perhaps even nicer ones than those. If THE TORAH CAME to exemplify worldly matters, even the rulers of the world have among them things that are superior. If so, let us follow them and produce from them a Torah in the same manner. It must be that all items in the Torah are of a superior nature and are uppermost secrets.

59. Come and behold: the world above and the world below are measured with one scale. The children of Yisrael below CORRESPOND to the lofty angels above. It is written about the lofty angels: "Who makes the winds His messengers" (Tehilim 104:4). When they descend downwards, they are donned with the vestments of this world. If they had not acquired the dress for this world, they would not be able to exist in this world, and the world would not be able to stand them. And if this is so for the angels, how much more so is it for the Torah that created these MESSENGERS and all the worlds, that exist due to her. Once it was brought down to this world, if it had not donned all these covering garments of this world, WHICH ARE THE STORIES AND SIMPLISTIC TALES, the world would not have been able to tolerate it.

60. Therefore, this story of the Torah is the mantle of the Torah. He who thinks that this mantle is the actual essence of the Torah and that nothing else is in there, let his spirit deflate and let him have no part in the World to Come. Therefore, David said, "open my eyes, that I may behold wondrous things out of Your Torah" (Tehilim 119:18); THAT IS, LOOK what lies under that garment of the Torah.

61. Come and behold: There is a dress that is visible to everyone. The simple people, when they see a person dressed beautifully, WHO APPEARS TO THEM DISTINGUISHED BY HIS CLOTHING, do not observe any further. THEY MAKE THEIR JUDGMENTS ABOUT HIM ACCORDING TO HIS DISTINGUISHED APPAREL and they consider the dress as the body OF MAN, and the body OF THE PERSON LIKE his soul.

62. Similar to this is the Torah. It has a body, which is composed of the commandments of the Torah that are called the 'body of the Torah'. This body is clothed with garments, which are stories of this world. The ignorant of the world look only at that dress, which is the story in the Torah, and are not aware of anything more. They do not look at what lies beneath that dress. Those who know more do not look at the dress, but rather at the body beneath that dress. The wise, the sages, the servants of the Loftiest King, those that stood at Mount Sinai, look only at the soul OF THE TORAH, which is the essence of everything, the real Torah. In the destiny to come, they are destined to look at the soul, the soul of the Torah.

58. ר"ש אָמַר, וּוּי לְהוּא ב"נ דְאָמַר, דְהָא אִוְרִייתָא אַתָּא לְאַחֲזָא סְפוּרִין בְּעֵלְמָא, וּמְלִין דְהֶדְיוּטִי. דְאִי הָכִי, אָפִילוּ בְזִמְנָא דָא, אֲנִן יִכְלִין לְמַעְבַּד אִוְרִייתָא, בְּמִלִין דְהֶדְיוּטִי, וּבִשְבַחָא יְתִיר מִכְלָהּ. אִי לְאַחֲזָא מְלָה דְעֵלְמָא, אָפִילוּ אִינוּן קַפְסִירִי דְעֵלְמָא, אִית בִּינְיָהוּ מְלִין עֵלְאִין יְתִיר. אִי הָכִי נְזִיל אֲבַתְרִייהוּ, וְנַעֲבִיד מְנִייהוּ אִוְרִייתָא, כְּהָאִי גּוּוּנָא. אֵלָא כָּל מְלִין דְאִוְרִייתָא, מְלִין עֵלְאִין אִינוּן, וְרִזִין עֵלְאִין.

59. ת"ח, עֵלְמָא עֵלְאָה וְעֵלְמָא תַתָּאָה בְּחַד מִתְקַלָּא אַתְקִלוּ. יִשְׂרָאֵל לְתַתָּא, מְלֵאכֵי עֵלְאִי לְעִילָא. מְלֵאכֵי עֵלְאִי כְתִיב בְּהוּ, עוֹשֶׂה מְלֵאכֵי רוּחוֹת. בְּשַׁעֲתָא דְנַחְתִּין לְתַתָּא, מִתְלַבְּשֵׁי בְּלְבוּשָׁא דְהָאִי עֵלְמָא. וְאִי לֹא מִתְלַבְּשֵׁי בְּלְבוּשָׁא כְּגוּוּנָא דְהָאִי עֵלְמָא, לֹא יִכְלִין לְמִיקָם בְּהָאִי עֵלְמָא, וְלֹא סְבִיל לִוּן עֵלְמָא. וְאִי בְּמֵלְאכֵי כֶּךָ, אִוְרִייתָא דְבִרָא לְהוּ, וּבִרָא עֵלְמִין כְּלָהּ, וְקוּימִין בְּגִינָה, עֵאכֹ"ו בִּיּוּן דְנַחְתָּת לְהָאִי עֵלְמָא, אִי לֹא דְמִתְלַבְּשָׁא בְּהָאִי לְבוּשִׁין דְהָאִי עֵלְמָא, לֹא יִכִּיל עֵלְמָא לְמַסְבֵּל.

60. וע"ד הָאִי סְפוּר דְאִוְרִייתָא, לְבוּשָׁא דְאִוְרִייתָא. אִיהוּ. מֵאֵן דְחָשִׁיב דְהָאִי לְבוּשָׁא אִיהוּ אִוְרִייתָא מִמֶּשׁ, וְלֹא מְלָה אַחֲרָא, תִּיפַח רוּחִיהּ, וְלֹא יְהֵא לִיהּ חוּלְקָא בְּעֵלְמָא דְאִתִּי. בְּגִין כֶּךָ אָמַר דּוּד, גַּל עֵינֵי וְאֲבִיטָה נְפִלְאוֹת מִתּוֹרַתְךָ. מַה דְתַחֲוֹת לְבוּשָׁא דְאִוְרִייתָא.

61. ת"ח, אִית לְבוּשָׁא דְאִתְחַזִּי לְכֹלָא, וְאִינוּן טַפְשִׁין כְּד חֲמָן לְבַר נֶשׁ בְּלְבוּשָׁא דְאִתְחַזִּי לִוּן שְׁפִירָא, לֹא מִסְתַּכְּלִין יְתִיר. חָשִׁיבוּ דְהָאִי לְבוּשָׁא, גּוּפָא, וְחָשְׁבוּ דְגּוּפָא, נִשְׁמַתָּא.

62. כִּהְיֵה גוֹוֹנָא אֹרִייתָא, אֵית לָהּ גּוּפָא, וְאִינוּן פְּקוּדֵי אֹרִייתָא, דְּאֶקְרוּן גּוּפֵי תוֹרָה. הָאִי גּוּפָא מִתְלַבְּשָׁא בְּלְבוּשֵׁין, דְּאִינוּן סְפוּרִין דְּהָאִי עֲלֵמָא. טַפְשֵׁין דְּעֲלֵמָא, לֹא מְסַתְּבְּלֵי אֶלָּא בְּהוּא לְבוּשָׁא, דְּאִיהוּ סְפוּר דְּאֹרִייתָא, וְלֹא יִדְעֵי יְתִיר, וְלֹא מְסַתְּבְּלֵי בְּמָה דְּאִיהוּ תְּחוּת הוּא לְבוּשָׁא. אִינוּן דִּידְעֵין יְתִיר, לֹא מְסַתְּבְּלֵן בְּלְבוּשָׁא, אֶלָּא בְּגוּפָא, דְּאִיהוּ תְּחוּת הוּא לְבוּשָׁא. חֲכִימִין עֲבָדֵי דְּמִלְכָּא עֲלָא, אִינוּן דְּקִימוּ בְּטוֹרָא דְּסִינֵי, לֹא מְסַתְּבְּלֵי אֶלָּא בְּנִשְׁמָתָא, דְּאִיהוּ עֶקְרָא דְּכֻלָּא אֹרִייתָא מִמֶּשׁ. וְלִזְמָנָא דְּאֵתִי, זְמִינִין לְאַסְתְּבֵּלָא בְּנִשְׁמָתָא דְּנִשְׁמָתָא דְּאֹרִייתָא.

63. Come and behold: it is also like that above. There exists an apparel, a body, a soul, and a soul for the soul. The heavens and its legions are the apparel, and the Congregation of Yisrael, WHICH IS MALCHUT, is the body that receives the soul, which is the splendor of Yisrael, MEANING ZEIR ANPIN. Therefore, MALCHUT is the body of the soul, SINCE ZEIR ANPIN IS DONNED WITH HER, LIKE THE SOUL IN THE BODY. The soul that we mentioned, which is the splendor of Yisrael, is the actual Torah, MEANING THE SOUL OF THE TORAH AT WHICH THE SAGES LOOK. It is the soul of the soul that is the Ancient Holy One, ON WHOM THEY WILL LOOK IN THE DESTINY TO COME, AS MENTIONED. Everything is held one by the other. THE HOLY ATIKA IS DRESSED IN ZEIR ANPIN, AND ZEIR ANPIN IS DRESSED IN MALCHUT, AND MALCHUT IS DRESSED IN THE WORLDS BRIYAH, YETZIRAH, ASIYAH AND ALL THEIR LEGIONS.

63. ת"ח, הָכִי נִמְי לְעִילָא, אֵית לְבוּשָׁא, וְגוּפָא, וְנִשְׁמָתָא, וְנִשְׁמָתָא לְנִשְׁמָתָא. שְׂמִיָּא וְחִילִיהוּן. אֵלִין אִינוּן לְבוּשָׁא. וְכֹנְסַת יִשְׂרָאֵל, דְּאִי גּוּפָא, דְּמִקְבֵּלָא לְנִשְׁמָתָא, דְּאִיהוּ תְּפָאֶרֶת יִשְׂרָאֵל. וְע"ד אִיהוּ גּוּפָא לְנִשְׁמָתָא. נִשְׁמָתָא דְּאִמְרָן דְּאִי תְּפָאֶרֶת יִשְׂרָאֵל, דְּאִיהוּ אֹרִייתָא מִמֶּשׁ. וְנִשְׁמָתָא לְנִשְׁמָתָא, דְּאִי אִיהוּ עֵתִיקָא קְדִישָׁא. וְכֻלָּא אֲחִיד דְּאִי בְּדָא.

64. Woe to those wicked who say that the Torah is merely a story and nothing more, for they look at the dress and no further. Praised are the righteous, who look properly at the Torah. Wine lasts only if it is in a jug. Similarly, the Torah does not endure, except in this mantle. Therefore, there is no need to look except at what is beneath the mantle. That is why all these matters and all these stories are garments.

64. ווי לְאִינוּן חֲיִיבֵיָא, דְּאִמְרֵי דְּאֹרִייתָא לֹא אִיהוּ אֶלָּא סְפוּרָא בְּעֲלֵמָא, וְאִינוּן מְסַתְּבְּלֵי בְּלְבוּשָׁא דְּאִי וְלֹא יְתִיר. זְכָאִין אִינוּן צְדִיקֵיָא, דְּמְסַתְּבְּלֵי בְּאֹרִייתָא בְּדִקָּא יָאוּת. חֲמָרָא לֹא יְתִיב אֶלָּא בְּקִנְקָן. כִּן אֹרִייתָא לֹא יְתִיב אֶלָּא בְּלְבוּשָׁא דְּאִי. וְע"ד לֹא בְּעֵי לְאַסְתְּבֵּלָא, אֶלָּא בְּמָה דְּאִית תְּחוּת לְבוּשָׁא. וְע"ד כֹּל אִינוּן מְלִין, וְכֹל אִינוּן סְפוּרִין, לְבוּשֵׁין אִינוּן.

13. The second Pesach

We hear about the ordinance to keep Pesach at the correct time and about the inner meaning of what happens if it is kept a month later due to uncleanness or traveling.

65. "Let the children of Yisrael also keep the Pesach at its appointed season" (Bemidbar 9:2). HE ASKS: What is "keep"? IT SHOULD HAVE SAID, 'EAT'. Rabbi Yosi said: Have we not learned that whoever shows a proper worthy action below is as if he made that above. Due to him, this matter is roused ABOVE, and it is as if he actually made it, as we have already learned.

65. וְיַעֲשׂוּ בְּנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֵדוֹ מֵאִי וְיַעֲשׂוּ. אָמַר רַבִּי יוֹסִי, הָאִי אֲתָמַר, כֹּל מֵאֵן דְּאֲחֻזִּי עוֹבְדָא לְתַתָּא בְּדִקָּא יָאוּת, כְּאִילוּ עָבִיד לִיהָ לְעִילָא. דְּהָא בְּגִינֵיהָ אֲתַעַר הוּא מְלָה, כְּבִיכּוּל, כְּאִילוּ הוּא עָבִיד לִיהָ, וְהָא אֲתָמַר.

66. "If any man (lit. 'man man') of you or your posterity shall be unclean..." (Ibid. 10). HE ASKS: Why does it say "man" twice? HE ANSWERS: THE EXPLANATION IS that it is a man who is a man and is worthy to receive the lofty soul, yet he flawed himself so the supernal Shechinah does not reside with him. What is the reason? He brought it about by defiling himself. Therefore, IT IS WRITTEN 'man man', WHICH MEANS that he is worthy to be a man, but he caused himself to be defiled so the Holiness from above should not be with him.

67. "...or be on a journey afar off" (Ibid.). This is one of the ten PLACES that have dots in the Torah. All come to demonstrate something. What is "afar off"? THERE IS A POINT ABOVE THE HEI OF 'AFAR' (HEB. RECHOKAH). It is because a person that defiles himself is made unclean above. As soon as they make him unclean above, he is afar off, far from the place and the road on which the children of Yisrael are attached. He is attached to a journey afar off; he removed himself from getting close to you, Yisrael, and to connect with you as you connect. THAT IS WHY IT SAYS, "ON A JOURNEY AFAR OFF," WITH A DOT ON THE HEI OF RECHOKAH, TO INDICATE THAT THE INTENTION IS ON THE OTHER SIDE THAT IS FAR FROM HOLINESS.

68. Rabbi Yitzchak said: Why is it written, "shall be unclean by reason of a dead body, or be on a journey afar off"? That seems to indicate that there are two things here, which is understood from the word "or." AND HOW CAN YOU SAY THAT THEY ARE ONE THING, THAT THE UNCLEANNESS CAUSED HIM TO BE AFAR OFF? Rabbi Yosi said: Here, WHEN IT SAYS "UNCLEAN BY REASON OF A DEAD BODY," IT MEANS prior to having been made unclean FROM ABOVE. Here, WHEN IT SAYS, "ON A JOURNEY AFAR OFF," THE MEANING IS after they made him unclean FROM ABOVE AND HE STUMBLED TO THAT JOURNEY AFAR OFF, WHICH IS THE OTHER SIDE. It seems that neither this one nor that one will have Holiness from above reside with them, and they will not observe the Pesach at the same time that Yisrael observe it.

69. If you wonder whether he observes THE PESACH on the following month, even if he does not amend himself, it is not so. It is only after he has purified and restored himself. He has another month to perform the Paschal lamb. From here, we take it that every person that purifies himself is also purified FROM ABOVE.

70. If you will venture to say that he will find himself on a higher level that second month, it is not so. This is because the children of Yisrael, the holy offspring that prepare the Paschal lamb at its designated time, take the moon and the sun, THAT ARE MALCHUT AND ZEIR ANPIN, together as one. Whoever receives first the foundation receives the building upon it. What is the foundation? Do not say that it is the loftiest foundation of the everlasting Righteous, THAT IS YESOD OF ZEIR ANPIN, but rather the foundation of a precious stone, MALCHUT, as is written: "the stone which the builders have rejected has become the head stone of the corner" (Tehilim 118:22). For this is a stone upon which something lies, THAT IS ZEIR ANPIN.

66. איש איש בני יהיה טמא וגו'. איש איש תרי זמני, אמאי, אלא איש דהוא איש, ויתחזי לקבלא נשמתא עלאה, והוא פגים גרמיה. דלא שרינא עלוי שכינתא עלאה. מ"ט. בגין דאיהו גרים, והוא מסאב ליה לגרמיה. וע"ד איש איש. איש דיתחזי למדוי איש, והוא מסאב גרמיה, דלא ושרי עלוי קדושה דלעילא.

67. או בדרך רחוקה, דא איהו חד מעשרה דאינון נקודים באורייתא, וכלהו אתיין לאחזאה מלה. מאי בדרך רחוקה. בגין דב"נ דאיהו מסאב גרמיה, מסאבין ליה לעילא. בין דמסאבין ליה לעילא, הא איהו בדרך רחוקה. מההוא אתר וארחא דזרעא דישראל אחידן ביה, הא בדרך רחוקה אחיד, דאתרחק למקרב לכון, ולא תקשרא בכון, כמה דאתון מתקשרין.

68. א"ר יצחק, והא כתיב בני יהיה טמא לגנש או בדרך רחוקה, דאתחזי תרין מלין. משמע דכתיב או. אמר ר' יוסי, כאן, עד לא מסאבין ליה. כאן, בתר דמסאבין ליה. ומשמע אמילו האי, או האי, לא ושרי עלוי קדושה דלעילא, ולא יעבדון פסחא בזמנא דישראל עבדין ליה.

69. ואי תימא, הא בירחא תניינא עביד אי לא מתקן גרמיה. לא, אלא בין דמתדכי ומתקן גרמיה, הא ירחא תניינא למעבד פסחא. מכאן, כל ב"נ דמהכי גרמיה, מדכאן ליה.

70. דאי תימא דבדרגא עלאה יתיר קאים בירחא תניינא. לאו הכי, דהא ישראל זרעא קדישא דעבדו פסחא בזמניה, נטלו ליה לסיהרא ולשמשא בחד. ומאן דנטיל יסודא בקדמיותא, נטיל בניינא. מאי יסודא. לא תימא יסודא עלאה דצדיקא דעלמא, אלא יסודא דאבן טבא, כד"א אבן מאסו הבונים היתה לראש פנה. והאי הוא אבן דשארני עלויה מאן דשארני.

71. Rabbi Yehuda said: Certainly he acquires all, even on the second month. THAT IS, ONE CAN ACQUIRE EVEN IN THE SECOND MONTH MALCHUT AND ZEIR ANPIN TOGETHER, AT ONCE, JUST LIKE IN THE FIRST PASCHAL PREPARATIONS OF THE LAMB. HOWEVER, it is not quite the same as if someone acquires the Paschal lamb on the designated period. What is the reason? It is because the one who acquires the Paschal lamb service on its designated period receives from the bottom upward and does not regress, since we may promote to a higher grade of sanctity but not degrade. The one who acquires the Paschal lamb past the designated time descends from higher to lower. Therefore, even if it is the same in everything, it is not equal, since this one ascends and that one descends, and that one descends and does not ascend. Therefore, whoever brings the Paschal lamb on its designated state is more worthy. Praised are the children of Yisrael who are meritorious in all. They are worthy of the Torah, and whoever is worthy of the Torah merits the Holy Name. Praised are they in this world and the World to Come.

We are told that once the Congregation of Yisrael is adorned with her crowns in the month of Nissan she does not remove the crowns from herself for thirty days, so it is still possible to have a second Passover in the second month. The commandments for the slaughter of the Paschal lamb and the delay of the celebration for those who are unclean or far away to the second date are laid out for us. The first Passover is from the right and the second is in the left. Ra'aya Meheimna (The Faithful Shepherd)

72. It is a commandment to make a second Pesach for those that were unable TO DO THE PASCHAL OFFERING ON ITS DESIGNATED DATE, BECAUSE THEY WERE TOO FAR AWAY or were defiled by any other uncleanness. HE ASKS: If the secret of Pesach, which is the secret of the Faith in which Yisrael entered, dominates in the month of Nissan and then it is the time for rejoicing, how could those who were unable to prepare it on time, or were defiled, make up for it in the second month, seeing that its time had already passed?

73. HE REPLIES: Once the Congregation of Yisrael, WHICH IS MALCHUT, is adorned with its crowns, MEANING THE MOCHIL OF THE FIRST THREE SFIROT, in the month of Nissan, she does not remove these crowns and adornments from herself for thirty days. The Matron sits in her adornments all these thirty days, beginning with the day of the exodus of Yisrael, since the Paschal lamb and all her legions are in a state of happiness. Whoever wishes to see the Matron may look. And the proclamation calls: Whoever did not get a chance to see the Matron should come and look before the gates are locked. When is this proclamation proclaimed? It is on the fourteenth day of the second month, since the gates remain open from then on for seven days following. Following that, they lock the gates. Therefore, THEY BRING the second Pesach.

74. This commandment entails the slaughter of the Paschal lamb at its appointed time. It reveals the first Paschal lamb date and the second Paschal lamb, and cautions us to consume them in accordance with their laws. The unclean should be delayed to the second Paschal lamb date. That is a third commandment. Tanaim and Amoraim: they are persons who are like pure, mundane objects from the side of Michael. And they are those like mundane objects from the sacred, for example holy meat, from the side of Gabriel, SINCE MICHAEL AND GABRIEL ARE the priest and the Levi, WHICH IS CHESED AND GVURAH. They are persons who are like Holy days and they are like the Holy of Holies.

71. אָמַר רַבִּי יְהוּדָה, וְדַאי כֻּלָּא נְטִיל אָפִילוּ בִּירְחָא תְּנִינָא. אָבַל לָאו אִיהוּ כְּמַאן דְּנְטִיל לִיה בְּזַמְנִיה. מֵאֵי טַעְמָא. דָּא דְּנְטִיל פְּסַחָא בְּזַמְנִיה, נְטִיל מִתְתָּא לְעִילָא, וְלֹא נַחִית. בְּגִין דְּמַעְלִין בְּקִדְשׁ, וְלֹא מוֹרִידִין. וְדָא דְּנְטִיל בְּתַר זַמְנִיה, נַחִית מֵעִילָא לְתַתָּא. בְּגִ"כּ שׁוֹיֵן כֻּלָּא, וְלֹא שׁוֹיֵן. דְּדָא סְלִיק וְלֹא נַחִית, וְדָא נַחִית וְלֹא סְלִיק. בְּגִין כִּךְ מֵאן דְּמַקְרַב פְּסַחָא בְּזַמְנִיה, שְׁבַחָא יְתִיר אִית לִיה. זְכָאִין אִינוּן יִשְׂרָאֵל, דְּזְכָאִין כֻּלָּא, דְּזְכָאִין בְּאוֹרֵייתָא, וְכֹל מֵאן דְּזָכִי בְּאוֹרֵייתָא, זָכִי לִיה בְּשֵׁמָא קְדִישָׁא. זְכָאִין אִינוּן יִשְׂרָאֵל, בְּעֵלְמָא דִּין וּבְעֵלְמָא דְּאִתִּי.

רַעִיָא מְהִימְנָא

72. פְּקוּדָא לְמַעְבַּד פְּסַח שְׁנִי, עַל אִינוּן דְּלֹא יָכִילוּ, אוּ דְּאִסְתָּאבוּ בְּמַסְאָבוּ אַחְרָא. אִי רְזָא דְּפִסְחָא, רְזָא דְּמְהִימְנוּתָא דְּיִשְׂרָאֵל עֲאֲלִין בְּהַ, שְׁלֵטָא בְּנִיסוּן, וְכַדִּין אִיהוּ זַמְנָא לְחַדוּהַ, אִיךְ יְכַלִּין אֲלִין דְּלֹא יָכִילוּ, אוּ דְּאִסְתָּאבוּ, לְמַעְבַּד בִּירְחָא תְּנִינָא, דְּהָא אַעְבַּר זַמְנָא.

73. אֲלֵא בֵּינָן דְּכ"י מִתְעַטְרָא בְּעַטְרָהָא בְּנִיסוּן, לֹא אֲתַעֲדִיאַת כְּתַרְהָא וְעַטְרָהָא מְנָה תְּלַתִּין יוֹמִין. וְכֹל אִינוּן ל' יוֹמִין מִן יוֹמָא דְּנִפְקוּ יִשְׂרָאֵל מִפְּסַח יְתָבָא מְטְרוֹנִיתָא בְּעַטְרָהָא, וְכֹל חִילָאָה בְּחַדוּהַ. מֵאן דְּבַעֵי לְמַחְמֵי לְמְטְרוֹנִיתָא, יָכִיל לְמַחְמֵי. כְּרוּזָא כְּרִיז, כֹּל מֵאן דְּלֹא יָכִיל לְמַחְמֵי מְטְרוֹנִיתָא, יִיתִי וְיַחְמֵי עַד לֹא יִנְעַלֹן תְּרַעִיָה. אִימְתִי כְּרוּזָא כְּרִיז. בְּאַרְבַּעַה עָשָׂר לְיִרְחָא תְּנִינָא, דְּהָא מִתְמַן עַד שְׁבַעַה יוֹמִין, תְּרַעִין פְּתִיחֵן. מִכָּאן וְלַהֲלָאָה יִנְעַלֹן תְּרַעִי. וְעַל דָּא פְּסַח שְׁנִי

74. פְּקוּדָא דָּא, שְׁחִיטַת הַפֶּסַח בְּזַמְנֹו. וְאַבְתְּרִיָה פְּסַח רֵאשׁוֹן וּפְסַח שְׁנִי לְאַכּוֹל אוֹתָן כְּמַשְׁפָּטֵן. וְטַמְאִים לְהִיּוֹת נִדְחִים לְפִסְחָא שְׁנִי, דְּאִיהוּ פְּקוּדָא תְּלִיתָאָה. תְּנַאִין וְאַמוֹרָאִין, אִית בְּנֵי נֶשֶׁא כְּחוּלִין דְּטַהֲרָה, מַסְטְרָא דְּמִיכָאֵל. וְכְחוּלִין דְּהַקְדֵּשׁ, כְּגוֹן בֶּשֶׂר קֹדֶשׁ, וְאִינוּן מַסְטְרָא דְּגַבְרִיאֵל. כְּהֵן וְלוֹי. וְאִית בְּנֵי נֶשֶׁא דְּאִינוּן כְּיוֹמִין טְבִין, וְאִינוּן קֹדֶשׁ קֹדְשִׁים.

75. The Shechinah is the first Pesach from the right side, SINCE THE FIRST MONTH IS FROM THE RIGHT COLUMN, and the second Pesach from the left, SINCE THE SECOND MONTH IS THE LEFT COLUMN. SINCE NISSAN AND IYAR ARE CHESED AND GVURAH, the first Pesach is from the right where Chochmah prevails, SINCE CHOCHMAH IS IN THE RIGHT COLUMN. The second Pesach is in the left where Binah prevails, SINCE BINAH IS IN THE LEFT COLUMN. In Gvurah, WHICH IS IN THE LEFT COLUMN, all foreign fires are removed, which are like straw and chaff in relation to the fire of Gvurah. THEREFORE, the unclean are delayed until the second Pesach.

75. שְׁכִינָתָא אִיהִי פֶסַח רֵאשׁוֹן, מִיְמִינָא. וּפֶסַח שְׁנִי, מִשְׁמָאלָא. פֶּסַח רֵאשׁוֹן מִיְמִינָא, דְּתַמְנָן חֲכֻמָּה. פֶּסַח שְׁנִי מִשְׁמָאלָא, דְּתַמְנָן בִּינָה. וּבְגִין דְּבִגְבוּרָה מִתְעַבְרִין כָּל אֲשֵׁין נוֹכְרָאִין, דְּאִינוּן כְּקֶשׁ וְתַבָּן לְגַבֵּי אֵשׁ דְּגִבּוּרָה, טְמָאִים נִדְחִים לְפֶסַח שְׁנִי.

14. "Everything that comes into the fire... you shall pass through the fire"

We learn that the soul is the vessel of God, and that God will not dwell in it until it is purged in the fire of Gvurah. Also, people are cleansed by the Written Torah from the right, that is referred to as 'water'. The completely wicked are purified in Gehenom but those who study the Oral Torah and the Written Torah are purified through the Torah.

76. Every uncleanness - such as that of a woman in her menstrual flow, a leper, or a man or a woman who has a discharge and a woman who gives birth - the fire of Gvurah consumes THEM. The soul is the vessel of the Holy One, blessed be He, AND THE HOLY ONE, BLESSED BE HE, does not dwell in it until it is purged in the fire of Gvurah, as is written: "is not My word like a fire?" says Hashem" (Yirmeyah 23:29). In this fire, if THE EVIL INCLINATION is like iron, it explodes; if it is like stone, it melts.

76. וְכָל טוּמְאָה נִדְּחָה, וּמְצוּרַע, וְזָב וְזָבָה וְיוֹלְדֵת, בְּאֵשׁ דְּגִבּוּרָה אִיהוּ שׁוֹרֵף. דְּנִשְׁמָתָא אִיהוּ מְאָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְאִיהוּ לֹא שְׂרִי בָּהּ, עַד דְּאִתְלַבְּנַת בְּאֵשׁ דְּגִבּוּרָה, דְּכֹתִיב הֲלֹא כֹה דְּבָרֵי כָּאֵשׁ נָאִם יי'. וּבִהְיֵי אֵשׁ, אִם בְּרוּל הוּא מִתְפּוֹצֵץ, וְאִם אֶבֶן הוּא נִמּוּחַ.

77. And of the right, the place of the Written Torah, that is REFERRED TO AS 'water', IT SAYS: "and she shall be cleansed from the flow of her blood" (Vayikra 12:7). Through her are cleansed a leper, one who is unclean through contact with a dead body, one who has a discharge and one who is defiled through contact with any kind of insect. It is written: "then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25).

77. וּבִיְמִינָא דְּתַמְנָן תּוֹרָה שְׁבֻכְתָּב, דְּאִיהִי מִים, וְטְהַרָה מִמְקוֹר דְּמִיָּה, וְאִתְדְּבִי בָּהּ מְצוּרַע, וְטְמֵא מֵת, וְזָב וְטְמֵא בְּכָל מִינֵי שְׂרָץ. הֵה"ד וְזִרְקֵתִי עֲלֵיכֶם מִים טְהוּרִים וְטְהַרְתֶּם וְגו'.

78. In the Central Column, the vessel is united with her husband, THE VESSEL being a woman, MALCHUT. After becoming sanctified in the Left Column and becoming cleansed in the ritual waters in the Right Column, SHE IS UNITED IN THE CENTRAL COLUMN. It is said about Pesach utensils: such utensils that are used for cold things, one dips them ritually in cold and they are cleansed. Since they are the souls that came from the side of Mercy and they are merciful, graceful and kind, they do not require cleansing in lukewarm water like those of average people. Most certainly they are not cleansed in the very hot waters, through which the completely wicked purify themselves, those who heat themselves in the fire of the Evil Inclination. About them, it is written: "everything that comes into the fire...you shall pass through the fire" (Bemidbar 31:23), since the filth on them is great. However, the completely Righteous are cleansed with cold waters, since it was said about them: whoever puts space between the ones that get stuck together - MEANING THAT HE DOES NOT STICK TOGETHER WHILE PRONOUNCING THE LETTERS IN THE RECITAL OF Sh'ma - one to the other, they cool Gehenom for him.

78. בְּעֵמּוּדָא דְּאִמְצָעִיתָא מְאָנָא אִתְיַחַדַת בְּבַעֲלָהּ, דְּאִיהִי אִתְתָּא, בְּתַר דְּאִתְקַדְּשַׁת בְּשְׁמָאלָא, וְאִתְדְּכַאֵת בְּמֵי מְקוּהָ בִיְמִינָא, וְאוּמְרִים עַל מְאֵנֵי דְּפֶסַחָא, כְּלִים שְׁנִשְׁתַּמְשׁוּ בְּהָן בְּצוּנָן, מְטַבִּילָן בְּצוּנָן, וְהָן טְהוּרִים. אִינוּן נִשְׁמָתִין דְּאִינוּן מְסַטְרָא דְּרַחֲמֵי, וְאִינוּן רַחֲמָנִים, מְאֵרֵי חֲנָא וְחֶסֶדָא, לֹא צְרִיכִין לְאִדְכָּאָה בְּמִים פּוֹשְׂרִים כְּבִינוּנָנִים. כ"ש בְּחֲמֵי חֲמִין, דְּבִהוּן מִתְדְּכִין רְשָׁעִים גְּמוּרִים, דְּמִחֲמִין גְּרַמְיִיהוּ בְּאֵשׁ דִּיצְה"ר. וְעַלְיִיהוּ אִתְמַר, כָּל דְּבָר אֲשֵׁר יָבֵא בְּאֵשׁ. בְּגִין דְּזוּהֵמָא דְּלֵהוּן נְפִישָׁא. אֲבָל צְדִיקִים גְּמוּרִים בְּצוּנָן. דְּעַלְיִיהוּ אִתְמַר, כָּל הַמְּשִׁים רִיחַ בֵּין הַדְּבָקִים, מְצַנְנִים לֵיהּ גִּיהֶנֶם.

79. If the souls are materialistic, in that they are like clay utensils, their breakage is their purification. As it is said, if they are broken, they were cleansed. The secret of this is: "the sacrifices of Elohim are a broken spirit" (Tehilim 51:19). However, about those involved in studying Written Torah and Oral Torah, which are fire and water, and those who are striving after the secrets of the Torah, which is light, it is written: "and Torah is light" (Mishlei 6:23). They are purified through the Torah AND DO NOT NEED GEHENOM.

80. Furthermore, we find in the chapter about seeing, 'One who sees dates (Heb. temarim) in his dream, it means his iniquities have ended (Heb. tamu)'. This is what is written: "the punishment of your iniquity is accomplished, O daughter of Zion" (Eichah 4:22), because temarim consists of THE LETTERS of tam (Eng. 'whole'), which is Jacob's level, about whom it is written: "and Jacob was a plain (Heb. tam) man" (Beresheet 25:27). The sins are bitter (Heb. marim) and, therefore, the dates (Heb. temarim) contain THE LETTERS tam and mar. THEREFORE, THAT INDICATES THAT HIS SINS ARE OVER.

15. "The waters were made sweet"

This section talks about the days to come, emphasizing the stress and poverty that will come to the teachers of the Mishnah during the time of testing. The text addresses the Faithful Shepherd, Moses, telling him that through his revelation of the secrets will come the sweetening of the waters. Sufferings are like salt that sweetens the meat.

81. Here, it is hinted that "the waters were made sweet." This is what is written: "and Hashem showed him a tree...the waters were made sweet" (Shemot 15:25). It is apparent from here that for whoever strives in the Torah, which is the Tree of Life, it is said about his sins: "and they made their lives bitter with hard bondage" (Shemot 1-14). The Holy One, blessed be He, forgives them and they BECOME sweet again, MEANING THAT THE INIQUITIES TURN TO BECOME LIKE MERITS.

82. Days will come of which will be fulfilled, like the days that were during their exodus from Egypt, what is written there: "and Joseph died, and all his brethren, and all that generation" (Ibid. 6). In the last exile, death is nothing but poverty, since a poor person is regarded as dead. The verse will be fulfilled of them: "and I will leave in the midst of you a poor and lowly people, and they shall trust in the Name of Hashem" (Tzefanyah 3:12). It will also be fulfilled in relation to them: "and the afflicted people You will save" (II Shmuel 22:28). Those rich that will survive among them, this will be fulfilled about them: "you are idle, you are idle" (Shemot 5:17). They are slack in learning Torah, slow to do kindness toward Torah people, and people of virtue that wander from city to city are not received graciously.

79. וְאִי נִשְׁמָתִין חֲמֻרִים, דְּאִינוּן כְּמֵאֲנֵי חֶרֶס, שְׁבִירְתָן זֶה הוּא טְהִירְתָן. כַּד"א נִשְׁבְּרוּ, נִטְהָרוּ. וְרִזָּא דְּמֵלָה, זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבְּרָה וְגו'. אֲבָל אִינוּן דְּמִשְׁתַּדְּלִין בְּאוֹרֵייתָא דְּבִכְתָּב וּבְאוֹרֵייתָא דְּבַע"פ, דְּאִינוּן אִשׁ וּמֵימ, וְאִינוּן דְּמִשְׁתַּדְּלִין בְּרִזֵי דְּאוֹרֵייתָא, דְּאִיהוּ אוֹר, דְּכִתְיֵב בְּה, וְתוֹרָה אוֹר, בְּאוֹרֵייתָא אִינוּן מִתְדַכֵּין בְּה.

80. וְעוֹד בְּפֶרֶק הַרוּאָה, הַרוּאָה תְּמָרִים בְּחֵלוֹם, תְּמוּ עֲוֹנוֹתָיו. הַה"ד, תָּם עֹנֵךְ בַּת צִיּוֹן. בְּגִין דְּתְּמָרִים, בֵּיה תָּם, דְּרָגָא דִּיעֻקֵּב, דְּאֶתְמַר בֵּיה, וְיַעֲקֹב אִישׁ תָּם. חוֹבִין מְרִים, וְע"ד תְּמָרִים: תְּמָן ת"ם, וְתִמְן מ"ר.

81. הֵבֵא רְמִיז, וְיִמְתְּקוּ הַמַּיִם. הַה"ד, וְיִזְרְהוּ יְיָ עֵץ וְיִמְתְּקוּ הַמַּיִם. מֵהֵבֵא, מֵאֵן דְּאֶשְׁתַּדַּל בְּאוֹרֵייתָא, דְּאִיהוּ עֵץ. חוֹבִין דִּילֵיה, דְּאֶתְמַר בְּהוּן וְיִמְרְרוּ אֵת חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה, קוּדְשָׁא בְּרִיךְ הוּא מְחִיל לֵיה, וְיִתְחַזְרוּן מִתִּיקִין.

82. דִּיּוֹמִין יִיתָן, דִּיתְקִיִים בְּהוּ כְּמִפְקֵנוּ דְּמִצְרַיִם, דְּאֶתְמַר בֵּיה וְיָמַת יוֹסֵף וְכָל אָחָיו וְכָל הַדּוֹר הַהוּא. וּבְגִלוּתָא בְּתְרָאָה, לֵית מִיתָה אֲלָא עֹנֵי דְּעֵנֵי חֲשׁוּב כְּמַת. לְקִיִים בְּהוּן וְהִשְׁאֲרֵתִי בְּךָ עִם עֹנֵי וְדַל וְחֲסוּ בְּשֵׁם יְיָ. לְאֶתְקִימָא בְּהוּן וְאֵת עִם עֹנֵי תוֹשִׁיעַ. וְאֵלִין עֲתִירִים דִּישְׁתַּאֲרוּן בְּהוּן יִתְקִיִים בְּהוּן, נְרַפִים אֲתָם נְרַפִים. נְרַפִים הֵם בְּאוֹרֵייתָא. נְרַפִים הֵם, לְמַעַבְד טִיבוּ עִם מְאִרֵי תוֹרָה. וְאֲנָשֵׁי חֵיל הַמְּסוּבָבִים מְעִיר לְעִיר וְלֹא יִחַוְנָנוּ.

83. They are idle under the heavy burden. You may say that it is because THEY ARE heavily burdened that they do not do kindness. Therefore, "let more work be laid upon the men, that they may labor in it" (Ibid. 9), and cause that the burden will actually be REAL. "And let them not regard vain words" (Ibid.), that they lie and say that the burden is heavy on them, and therefore they refrain from kindness. They TOO are lying by saying that due to the burden that is heavily upon them, "there is no straw given." That is the lie of money, by which they have erred before the Holy One, blessed be He, by paying no attention to Him nor trusting in the Name of Hashem. STRAW, WHICH IS MONEY, is not "given to your servants," AND NOT BECAUSE OF THE HEAVY BURDEN.

84. Those that have straw, hide and store their money in it, which is inside (Heb. tochen), like inside the storage or inside the safety-box. It is applicable to them, "yet shall you deliver the quantity (Heb. tochen) of bricks" (Ibid. 18) which refers to sums of money that are bricks that will exist during that generation.

85. During that period, "there He made for them a statute and an ordinance, and there He tested him" (Shemot 15:25), referring to the teachers of the Mishnah. They too, "came to Mara (Eng. 'bitter')" (Ibid. 23). The Oral Law will again be bitter to them with great stress and poverty, and it will be fulfilled for them: "and they made their lives bitter with hard bondage," which refers to hard questions. "...in mortar (Heb. chomer)..." from minor to major (Heb. chomer), "and in brick (Heb. levenah)." That refers to explaining (Heb. libun) law. "...and in all manner of bondage in the field..." (Shemot 1:14). That refers to the Baraita, SINCE BARAITA MEANS FIELD. "All their bondage, wherein they made them serve, was with rigor" (Ibid.); that is, the unanswered problems and questions.

86. And you, Faithful Shepherd, it will come true there for you: "there He made for them a statute and an ordinance, and there He tested him." With this Tree of Knowledge of Good and Evil - that is, prohibition and permission - and through these secrets that will be revealed through you, "the waters were made sweet." Like salt that sweetens the meat, so will they be sweetened through you by the secrets that will be revealed through you. All these difficulties and disagreements of the bitter waters in the Oral Torah will return to be sweet waters of the Torah. These sufferings that you have will again be sweet to you through the secrets that will be revealed through you, and all your pains will seem to you like passing dreams THAT ARE NO MORE. Dream (Heb. chalam, Chet-Lamed-Mem) is like salt (Heb. melach, Mem Lamed Chet), AND LIKE SALT that sweetens the meat, so too are sufferings, as we have explained.

83. וְנִרְפִּים הֵם בְּכוֹבֵד הַמָּס, דְּאֵי תִימָא כְּבִדִּין אִינוּן בְּכוֹבֵד הַמָּס, וְלֹא עֲבָדִין טִיבוּ, בְּגִין דָּא תְּכַבֵּד הָעֲבוּדָה עַל הָאֲנָשִׁים וַיַּעֲשׂוּ בָהּ, דְּכוֹבֵד הַמָּס עָלֵיהּ, וְאֵל יִשְׁעוּ בְּדַבְרֵי שְׁקֵר, דְּאִינוּן מְשַׁקְרִין וְאִמְרִין דְּכוֹבֵד הַמָּס עָלֵיהּ, וּבְגִין דָּא לֹא יַעֲבִדוּן טִיבוּ. אִינוּן מְשַׁקְרִין בְּמַלּוּלֵיהּ, וְאִמְרִין דְּמַהְכוֹבֵד דְּתְכַבֵּד עָלֵיהּ, תְּבִין אֵין נִתָּן, מְמוֹנָא דְשִׁקְרָא, דְּבִיָּה טוֹעִין לְקוּדְשָׁא בְּרִיךְ הוּא וּבְגִין דְּלֹא יִשְׁעוּן בֵּינָה, וְלֹא חָסוּ בְּשֵׁם יי', אֵין נִתָּן לְעֲבָדִיךָ.

84. וְאֵלִין דְּאִית לֹון, טְמִיר וּגְנִיז מְמוֹנָא מְלָגוּ, דְּאִיהוּ תוֹכֵן, כְּגוֹן תוֹךְ הָאוּצֵר וְתִיבָה, אֲתַקִּים בְּהוּ וְתוֹכֵן לְבָנִים תַּנְנוּ. וְדָא כְּסָמִים לְבָנִים, דִּיהוּן בְּהוּא דְרָא.

85. בְּהוּא זְמַנָּא שָׁם שָׁם לֹו חוֹק וּמִשְׁפֵּט, וְאִינוּן מְאִרֵי מִשְׁנָה. אוֹף הֵכָא וַיָּבֵאוּ מִרְתָּהּ, אֲתַהֲדֵר לֹון אוֹרֵייתָא דְּבַעַל פָּה, מְרָה בְּדַחְקִין סְגִיִּין, בְּעַנְיֹותָא, דִּיתַקִּים בְּהוּ, וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעֲבוּדָה קִשָּׁה: זֹו קוֹשִׁיא. בַּחֲמֵר: דָּא ק"ו. וּבְלִבְנִים: דָּא לְבוֹן הֶלְכָה. וּבְכָל עֲבוּדָה בְּשָׂדֵה: דָּא בְּרִייתָא. אֵת כָּל עֲבוּדָתָם אֲשֶׁר עָבְדוּ בְּהֵם בְּפִרְךָ: דָּא תִיק"ו.

86. וְרַעֲיָא מְהִימְנָא, תַּמָּן אֲתַקִּים בְּךָ, שָׁם שָׁם לֹו חֹק וּמִשְׁפֵּט וְשָׁם נִסְהוּ. וּבְהֵאֵי עַץ הַדַּעַת טוֹב וְרַע, דְּאִיהוּ אִיסוּר וְהִיתֵר. וּבְאִינוּן רְזִין דְּאֲתַגְלִיין עַל יַדְךָ, וַיִּמְתְּקוּ הַמִּים. כְּמַלַּח דְּמַמְתַּקַּת בְּשָׂרָא, הֵכִי יִתְמַתְּקוּן בְּרְזִינָא דְּאֲתַגְלִיין עַל יַדְךָ, כָּל אִינוּן קוֹשִׁיין וּמַחְלוּקוֹת, דְּמִיין מְרִיין דְּאוֹרֵייתָא דְּבַעַל פָּה, אֲתַהֲדֵרוּ מְתִיקָן מִי אוֹרֵייתָא, וַיִּסוּרִין הִילְךָ, בְּרְזִין אֵלִין דְּאֲתַגְלִיין עַל יַדְךָ, יְהוּן לָךְ מְתִיקוּן, וַיִּהְדְּרוּן לָךְ כָּל דְּחַקִּין הִילְךָ, כְּחַלְמִין דְּעֲבָרִין. וְחַל"ם, בְּהִיפּוּךְ אֲתוּון מַל"ח. דְּמַמְתַּקַּת יֵת בְּשָׂרָא. אוֹף יִסוּרִין מְמַתְּקִים. כְּמָה דְּאוּקְמוּהָ.

87. The suffering will again be like salt of Sodom that blinds the eyes to the wicked, to have the verse come true upon them: "but the eyes of the wicked shall fail" (Iyov 11:20). These are the wicked mixed multitudes, upon whom will come true: "many shall purify themselves, and refine themselves, and be tried; but the wicked shall do wickedly" (Daniel 12:10). "...refine themselves..." refers to the students of the Mishnah; "and be refined" (Ibid.), refers to the holy offspring of the rest of the nation, as it says: "and will refine them as the silver is refined" (Zechariah 13:9). "But the wicked shall do wickedly," refers to the mixed multitudes.

87. וְלִרְשָׁעִים מִתְהַדְרֵן יִסּוּרֵין מֶלַח סְדוּמִית, דְּאִיהוּ מִסְמָא אֶת הָעֵינַיִם, לְקַיִמָא בְּהוּ וְעֵינֵי רְשָׁעִים תְּכַלִּינָה. וְאִינוּן עָרְב רַב רְשִׁיעֵינָא, דִּיתְקִיִים בְּהוּ בְּהוּא זְמָנָא, יִתְבַּרְרוּ וְיִתְלַבְּנוּ וְיִצְרְפוּ רַבִּים וְהִרְשִׁיעוּ רְשָׁעִים. יִתְלַבְּנוּ: אִינוּן מְאִרֵי מִשְׁנָה. וְיִצְרְפוּ: אִינוּן זִרְעָא קְדִישָׁא דְשָׂאֵר עִמָּא. הַה"ד וְיִצְרְפוּתִים כְּצִרוּף אֶת הַכֶּסֶף. וְהִרְשִׁיעוּ רְשָׁעִים, אִינוּן עָרְב רַב.

16. The raven and the dove

We hear that those who toil in the splendor called 'The Zohar' will be wise and shine like the brightness of the firmaments. They must teach every secret and teach others how to be receptive to the light of the Torah and to the light of the Zohar. At that time they will be like the dove that was sent from Noah's ark, not like the raven that betrayed his mission. The prophet saw them become connected in three levels - Keter, Tiferet, Yesod - in the center and thus said that they shall prosper, be exalted, be very high, and be connected to two Messiahs.

88. "But the wise shall understand" (Daniel 12:10). These are the scholars of Kabbalah. It says about them: "and they who are wise shall shine like the brightness of the firmaments" (Ibid. 3). This refers to those that place their effort in the splendor called 'The Zohar', that is like Noah's ark, to which are gathered two from a city, seven from the kingdom and, occasionally, one from a city and two from a family, by whom this comes true. "Every son that is born you shall cast into the river" (Shemot 1:22). THE SECRET OF THE TORAH IS CALLED "SON"; "THAT IS BORN," MEANS CONCEIVED; "INTO THE RIVER," IS THE LIGHT OF THE TORAH. "THROW HIM (HEB. TASHLICHUHU)," IS LIKE 'TEACH HIM (HEB. TASKILUHU)' - EVERY INDIVIDUAL SECRET THAT IS BORN TO YOU, TEACH IT. Teach how to be RECEPTIVE TO THE LIGHT OF THE TORAH AND TO ITS SOUL. This is the light of this book OF ZOHAR, and all is due to you.

88. וְהַמְשֻׁבָּלִים יְבִינוּ, אִינוּן מְאִרֵי קְבָלָה, דְּאִתְמַר בְּהוּן וְהַמְשֻׁבָּלִים יִזְהִירוּ בְּזֹהַר הַרְקִיעַ. אֲלֵין אִינוּן דְּקָא מִשְׁתַּדְּלִין בְּזֹהַר דָּא, דְּאִקְרִי סֵפֶר הַזֹּהַר, דְּאִיהוּ כְּתִיבַת נֹחַ, דְּמִתְכַנְשֵׁין בְּהַ שְׁנַיִם מְעִיר, וְשִׁבְעַ מִמְּלָכוֹתָא. וְלִזְמַנֵּין אַחַד מְעִיר, וְשְׁנַיִם מִמְּשַׁפְּחָה. דְּבְהוּן יִתְקִיִים כָּל הַבֵּן הַיְלֹוד הַיְאוּרָה תְּשְׁלִיכוּהוּ. וְדָא אוּרָה דְּסִפְרָא דָּא, וְכֹלָא עַל סִיבָה דִּילָךְ.

89. Who caused all this? The raven, since at that time you will be like a dove. THIS ALLUDES TO THE RAVEN AND THE DOVE THAT NOAH SENT FROM THE ARK AFTER COMPARING THE ZOHAR TO NOAH'S ARK. Another messenger was called in your Name, just like the raven that was originally sent FROM THE ARK and did not return from his mission and made his effort with forbidden abominations, about which it is said that the ignorant are abominable. AND HE SPENT HIS EFFORTS ON THEM, because of their money, and he strove in his mission to return the righteous to repentance. It is as if he has not fulfilled the mission of his Master. RABBI MOSES KORDOVERO OF BLESSED MEMORY WROTE THAT IT REFERS TO JEROBOAM, THE SON OF NEBAT, WHO WAS WORTHY TO BE THE REDEEMER OF YISRAEL. HE FALTERED WITH THE GOLDEN CALVES, SINNED, AND CAUSED MANY OTHERS TO SIN. HE IS COMPARED TO THE RAVEN THAT BETRAYED HIS MISSION.

89. וּמָאן גְּרִים דָּא. עוֹרְב דְּאֵנַת תְּהָא בְּהוּא זְמָנָא, בְּיוֹנָה. דְּשְׁלִיחַ אַחְרָא דְּאִקְרִי בְּשִׁמְךָ, כְּעוֹרְב דְּאִשְׁתַּלַּח בְּקַדְמִיתָא, וְלֹא אִתְהַדְרַר בְּשְׁלִיחוֹתָא, דְּאִשְׁתַּדַּל בְּשִׁקְצִים, דְּאִתְמַר בְּהוּן, עִמֵי הָאָרֶץ שִׁקָּץ. בְּגִין מְמוֹנָא דְּלְהוּן, וְלֹא אִשְׁתַּדַּל בְּשְׁלִיחוֹתֵיהּ לְאַהֲרָא לְצַדִּיקָיָא בְּתִיּוּבָתָא. בְּאִילוּ לֹא עָבִיד שְׁלִיחוֹתָא דְּמְאִרֵיהּ.

90. The secret of the dove that entered the depths of the sea shall come true with you, and likewise you will enter the deep chasms of the Torah. This is what is written by the prophet Jonah: "for You did cast me into the deep, into the heart of the seas" (Yonah 2:4), MEANING IN THE SEA OF THE TORAH. THEN there will be Chochmah, Chesed, and Netzach to the right. Of those, David said: "the right hand of Hashem does valiantly. The right hand of Hashem is exalted. The right hand of Hashem does valiantly" (Tehilim 118:15-16). The three LEVELS of the left become connected together - which are Binah, Gvurah, Hod - and the three levels in the center - which are Keter, Tiferet, Yesod - are attached to right and left, SINCE THE CENTRAL COLUMN IS ATTACHED TO RIGHT AND LEFT. IN THIS WAY, THE TEN SFIROT ARE PERFECTED, INCLUDING THE FIRST THREE SFIROT.

91. Since the prophet saw you become connected in these three levels - KETER, TIFERET, YESOD - in the center, he pronounced upon you this verse: "behold, My servant shall prosper," THE SECRET OF YESOD; "he shall be exalted and extolled," THE SECRET OF TIFERET; "and be very high" (Yeshayah 52:13), THE SECRET OF KETER. You will be connected and attached to two Messiahs. David spoke of the three right ones - CHOCHMAH, CHESED, NETZACH - of Messiah, the son of David, and, "the right of Hashem," three times, AS MENTIONED NEARBY. Corresponding to the three left ones - GVURAH, BINAH, HOD - to which is attached Messiah, son of Ephraim, he said from the first left side, Gvurah, "I shall not die," AND FURTHER SAID, "but live" (Tehilim 118:17), from the SECOND side of the left, which is your Hod. About this, it is said that He gave Hod to Moses, MEANING AS IT SAYS: "AND YOU SHALL PUT SOME OF YOUR HONOR (HEB. HOD) UPON HIM" (BEMIDBAR 27:20), MEANING THAT THE HOLY ONE, BLESSED BE HE, GAVE HIM HOD TO BE HIS OWN. It is given to you from the side of Binah, SINCE THE ILLUMINATION OF CHOCHMAH FROM THE LEFT OF BINAH IS REVEALED IN HOD.

92. Thus, IN GVURAH, you would have been arid and dry in everything, due to Messiah, the son of Ephraim; DRY in your Torah and your prophecy and in your body, in which you have suffered too many agonies. So that he should not die, MESSIAH, THE SON OF EPHRAIM, you pleaded for mercy on his behalf. THEREFORE, it says about him, "but live," from the side of Binah, and therefore, "I shall not die," from the side of Gvurah, WHICH CARRIED FROM IT HARSH JUDGMENT, AS MENTIONED ABOVE. "...but live..." is from the side of Binah, MEANING AFTER MOCHIN WERE REVEALED FROM IT, WHICH ARE THE SECRET OF THE Tree of Life, WHICH IS THE CENTRAL COLUMN that overpowers THE LEFT COLUMN, GVURAH, THROUGH the reading of Sh'ma of the morning prayer, WHICH IS THE SECRET OF CHESED. It is connected to it through the knot of the Tefilin to the right of Abraham, which is the morning prayers, NAMELY CHESED.

93. "...and declare the works of Yah..." (Tehilim 118:17) from the side of Hod, SINCE THE ILLUMINATION OF CHOCHMAH THAT IS REVEALED FROM BINAH IS NOT REVEALED, ONLY FROM THE CHEST DOWNWARD THAT IS IN HOD. "Yah has chastised me severely" (Ibid. 18), MEANING WITH Chochmah and Binah, WHICH ARE from right and left, SINCE CHOCHMAH COMPRISES three right ones - CHOCHMAH, CHESED AND NETZACH - AND BINAH COMPRISES three left ones - BINAH, GVURAH AND HOD. PRIOR TO THE INTERVENTION OF THE CENTRAL COLUMN, THE RIGHT AND THE LEFT ARE IN CONFLICT WITH EACH OTHER AND JUDGMENTS ARE DRAWN FROM THEM. THEREFORE, IT SAYS: "YAH HAS CHASTISED ME SEVERELY." "But He has not given me up to death" (Ibid.). This is the Central Column that comprises the three CENTRAL ONES: Keter, the Righteous, NAMELY YESOD, and ITSELF, NAMELY TIFERET, that is the son of Yud-Hei. Immediately, the Vav will then raise Hei to Yud-Hei, AND THE NAME OF YUD HEI VAV HEI WILL BE PERFECTED in the right and the left with Mercy and beseeching with many entreaties TO MALCHUT and her

90. וּבַךְ יִתְקַיֵּם רִזָּא דְיוֹנָה, דְּעָאֵל בְּעַמְקֵי דְתַהוּמֵי יַמָּא, הִכִּי תִיעוּל אַנְתָּ בְּעַמְיִקוּ דְתַהוּמֵי אֹרִייתָא, הַה"ד וְתִשְׁלִיכְנִי מִצּוֹלָה בְּלִבְבַּי יָמִים. וְיִהוּן חֲכָמָה חֶסֶד נְצַח לְיָמִין. דְּבִגְיַנְיָהּוּ אָמַר דּוּד, יָמִין יִי עוֹשָׂה חֵיל יָמִין יִי רֹמְמָה יָמִין יִי עוֹשָׂה חֵיל. וְתַלְתָּ מִשְׁמָאֵלָא יִתְקַשְׁרוּן כְּחָדָא, דְּאִינוּן בִּינָה גְבוּרָה הוּד. וְג' דְּרִגִין דְּאִמְצָעִיתָא, כְּתֵר תַּפְאֶרֶת יְסוּד, דְּאִחִירָן בִּימִינָא וּשְׁמָאֵלָא.

91. וּבְגִין דְּחֻזָּא לָךְ נְבִיא מִתְקַשֵּׁר בְּתַלְתָּ דְּרִגִין דְּאִמְצָעִיתָא, פְּתַח עַלְךָ הָאֵי קְרָא, הִנֵּה יִשְׁכִּיל עֲבָדֵי יָרוּם וְנִשְׂא וְגַבְהָ מְאֹד. וּבְגִין דְּאִנְתָּ תְּהָא אֲחִיד בְּתַרִין מְשִׁיחִין, אָמַר דּוּד עַל ג' יָמִינֵן דְּמְשִׁיחַ בֶּן דּוּד, יָמִין יִי תַלְתָּ זְמַנִין. לְקַבִּיל ג' שְׁמָאֵלִין, דְּאֲחִיד בְּהוּן מְשִׁיחַ בֶּן אֶפְרַיִם, אָמַר מְסֻטְרָא דְּחַד שְׁמָאֵלָא, גְבוּרָה, לֹא אֲמוּת. כִּי אַחִיָּה, מְסֻטְרָא דְּשְׁמָאֵלָא דְּהוּ"ד דִּילָךְ, דְּאִתְמַר בֵּיהּ וְנָתַן הַהוּד לְמִשָּׁה. אֲתִיָּהִיב בְּךָ, מְסֻטְרָא דְּבִינָה.

92. בְּגִין דְּבִיָּה הוּיָת אַנְתָּ חֲרַב וְיָבֵשׁ בְּכֻלָּא, בְּגִין מְשִׁיחַ בֶּן אֶפְרַיִם, בְּאֹרִייתְךָ, בְּנְבִיאוּתְךָ עֲלֵיהּ, בְּגוּפְךָ דְּסְבִילַת כְּמָה מִינֵי יְסוּרִין, בְּגִין דְּלֹא יָמוּת הוּא. וּבְעִית רַחֲמֵי עֲלֵיהּ. אֲתְמַר בֵּיהּ כִּי אַחִיָּה, מְסֻטְרָא דְּבִינָה. וּבְגִין דָּא לֹא אֲמוּת, מְסֻטְרָא דְּגְבוּרָה. כִּי אַחִיָּה מְסֻטְרָא דְּבִינָה, אֵילְנָא דְּחַיִּי, דְּאִתְגַּבַּר עֲלֵיהּ ק"ש שֶׁל שְׁחָרִית, וְקִשּׁוּר לֵיהּ בְּקִשּׁוּרָא דְּתַפְּלִין, בִּימִינָא דְּאַבְרָהָם, דְּאִיהוּ שְׁחָרִית.

93. וְאֶסְפַּר מַעֲשֵׂי יָה, מְסֻטְרָא דְּהוּד. יְסוּר יִסְרַנִּי יָה, חֲכָמָה וּבִינָה, מִימִינָא וּמִשְׁמָאֵלָא, בְּתַלְתָּ יָמִינִין, וְתַלְתָּ שְׁמָאֵלִין. וְלָמוּת לֹא נִתְנַנִּי, עִמּוּדָא דְּאִמְצָעִיתָא, בְּג' דְּכֻלִּיל כְּתֵר, וְצַדִּיק, וְאִיהוּ בֶן י"ה. וּמִיָּד יָקוּם ו' לָהּ בִּי"ה, בִּימִינָא וּשְׁמָאֵלָא, בְּרַחֲמֵי וְתַחֲנוּנֵי, בְּכָמָה פְּיוּסִים לָהּ וּלְבִנְהָא, הַה"ד בְּיוֹם הַהוּא אָקִים אֶת סוּכַת דּוּד הַנוֹפֶלֶת. וּבְגִין דָּא אָמַר נְבִיא, בְּכִי יָבֵאוּ וּבְתַחֲנוּנֵים אֹבִילִם.

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descendants. This is what is written: "on that day I will raise up the Tabernacle of David that is fallen" (Amos 9:11); THAT IS, MALCHUT. Therefore, the prophet said, "they shall come with weeping, and with supplications will I lead them" (Yirmeyah 31:8).

94. The Faithful Shepherd rose, kissed him, and blessed him. He said: You are most likely the messenger of your Master to us. The Tannaim and Amoraim opened the discussion saying: Faithful Shepherd, you knew all this and through you it was revealed. But in your humility, as was said about you, "now the man Moses was very meek" (Bemidbar 12:3); in these areas that you are shy to take credit for yourself, the Holy One, blessed be He, has nominated us to the holy illumination, MEANING RABBI SHIMON BAR YOCHAI, to act as your hand and your mouthpiece in these areas.
End of Ra'aya Meheimna

94. קם רעיא מהימנא, ונשיק ליה, וברוך ליה, ואמר ודאי שליחא דמארך אנת לגבן. פתחו תנאין ואמוראין ואמרו, רעיא מהימנא, אנת הוית ידע כל דא, ועל ירך היא אתגלייא, אבל בענוה דילך, דאתמר בך והאיש משה ענו מאר, באלין אתרין דאנת מתבייש לאחזקא טיבו לגבן, מני קודשא בריך הוא לן, ולבוצינא קדישא, למהוי בידך ובפומך באלין אתרין.
ע"כ רעיא מהימנא

17. "And on the day that the Tabernacle was erected"

Rabbi Shimon tells Rabbi Chiya that anyone who gives freely to the poor becomes worthy to be blessed; he increases in both wealth and life. He elaborates by saying that his charity causes him an increase in life above so that it increases his life below. We hear that in this way the Tree of Life is awakened to add life to the Tree of Death. Through a person's charity he causes Zeir Anpin and Malchut to join together and blessings to pour above and below. He is saved in this world and he shall have life in the World to Come.

95. "And on the day that the Tabernacle was erected..." (Bemidbar 9:15). Rabbi Chiya opened the discussion saying, "He has distributed freely, he has given to the poor; his righteousness endures for ever; his horn shall be exalted with honor" (Tehilim 112:9). "He has distributed freely, he has given to the poor." HE INQUIRES: What is the meaning of, "distributed freely"? HE RESPONDS: It is as you say, "there is one who gives freely, and yet increases" (Mishlei 11:24). We can also say that it is true for everyone who distributed freely. Therefore, he lets us know and hear, "he has distributed freely, he has given to the poor." As soon as he gives freely to the poor, he becomes worthy TO BE BLESSED. What is the meaning of: "and yet increases"? It means in everything. He increases in wealth and increases in life.

95. וביום הקים את המשכן. ר' חייא פתח, פזר נתן לאביונים צדקתו עומדת לעד קרנו תרום בכבוד. פזר לאביונים, מאי פזר. כד"א יש מפזר ונוסף עוד. יכול פזר בעלמא, קמ"ל פזר נתן לאביונים, כיון דיהיב למסכני, האי פזורא נאות. מאי ונוסף עוד. בכלא. ונוסף עוד בעותרא. ונוסף עוד בחיי.

96. HE INQUIRES: This verse should have been read this way, 'There is one who gives freely, and yet it will increase'. What is meant by "increases"? HE RESPONDS: It is this place where death resides, MEANING MALCHUT. It causes him an increase in life above AND DRAWS FROM THERE, and increases his LIFE. Rabbi Yehuda said in the name of Rabbi Chiya: The verse gives evidence that for whoever gives CHARITY to the paupers, the Tree of Life is awakened, THAT IS ZEIR ANPIN, to add life to the Tree of Death, WHICH IS MALCHUT. Then life and happiness exist above, IN MALCHUT, and that Tree of Life stands over the person who caused this, BY HIS GIVING OF CHARITY, in a time of need. That Tree of Death shields him and, therefore, it is proper to say, "yet increases."

96. האי קרא הכי מבעי ליה, יש מפזר ונוסף עוד, מאי ונוסף. אלא ההוא אתר דשרי ביה מיתה, הוא גרים ליה דיתוסף מחיים דלעילא לאוספא ליה. אמר רבי יהודה אמר רבי חייא, קרא אסהיד, דכל מאן דיהיב למסכני, אתער אילנא דחיי, לאוספא לההיא אילנא דמותא, וכדין אשתכח חיים וחדו לעילא. ובר נש דגרים דא, בשעתא דאצטרין ליה, ההוא אילנא דחיי קאים עליה, וההוא אילנא דמותא אגין עלוי. ובגין כך ונוסף עוד.

97. HE ASKS: What is the meaning of, "his righteousness endures for ever"? HE RESPONDS: THAT CHARITY stands for a person to give him his existence and life, in the same manner that this person gives subsistence TO THE POOR. And the SUPERNAL life awakens toward him, NAMELY BECAUSE OF HIM, AS MENTIONED NEARBY. It gives him life. These two trees, ZEIR ANPIN AND MALCHUT, stand by him to save him and increase his life.

97. צדקתו עומדת לעד. מאי עומדת לעד. עומדת עליה דבר נש, לזמנא ליה קיומא וחיים, כמה דאיהו יהיב ליה חיים, ואתער לגבי חיי, ה"נ יהבין ליה. ואינון תרי אילנין קיימין עליה לשיזבא ליה, ולאוספא ליה חיי.

98. "His horn shall be exalted with honor." Come and behold: observe the world we talked about, THAT IS ZEIR ANPIN. IT SAID TO HIM that the horn, WHICH IS MALCHUT, will be exalted. And how? With the honor of the above, WHICH IS BINAH, SINCE MALCHUT IS EXALTED THROUGH THE ILLUMINATION OF BINAH. That person, THROUGH THE CHARITY THAT HE GAVE, caused them to join together, MEANING ZEIR ANPIN AND MALCHUT, and blessings to pour above and below.

99. Rabbi Aba said: During the whole time that the Tabernacle was erected, MEANING WHEN MALCHUT COUPLES WITH ZEIR ANPIN, through the activities of people, then that was a time of rejoicing for all. Holy anointing oil is poured into these candles, THE SFIROT OF MALCHUT, and all give off light. Whoever brings this about, brings himself to be saved in this world, and he shall have life in the World to Come. This is what is written: "but righteousness delivers from death" (Mishlei 11:4), and it also says, "but the path of just men is like the gleam of sunlight, that shines ever more brightly until the height of noonday" (Mishlei 4:18).

18. The standards

Rabbi Shimon elucidates the vision of Ezekiel as found beginning in Yechezkel 1:19. He describes the standard and the army of the lion, with its dominating angel Michael.

100. "Make for yourself two silver trumpets..." (Bemidbar 10:1). Rabbi Shimon opened the discussion saying: "and when the living creatures moved, the wheels went by them. And when the living creatures were lifted up from the earth, the wheels were lifted up" (Yechezkel 1:19). "And when the living creatures moved"; they moved due to influence of the above. One may think that it is higher above. HE RESPONDS: No, down below. Just like this, the one is before the FOUR faces and the other after the FOUR faces.

101. A wind of the four winds IS ROBED in four compartments and four sides in the brilliance that was created that supports the illuminated countenances. Therefore, they are like the appearance of the living creatures, which are the four corners UPON WHICH the standards were unfurled, THAT ARE REFERRED TO AS lion, eagle, ox, man. These comprise the four dominating angels - WHICH ARE MICHAEL, GABRIEL, URIEL, RAPHAEL - and include everything, SINCE THESE FOUR ANGELS COMPRISE ALL THE LEGIONS IN THE HEAVENS.

102. The first standard is an armed camp THAT IS THE SECRET OF THOSE ABLE TO GO TO WAR FROM THE AGE OF TWENTY AND HIGHER. ITS LIVING CREATURE IS a lion. THE ANGEL IS Michael, recorded in the unfurled standard that is spread to the right side, AND ITS WIND IS the east - that is, the sunrise that follows its travels with its own light. Yofiel and Tzadkiel are appointed under him, THAT IS, UNDER MICHAEL, one for Torah and one to go to the marketplace.

103. When they travel, several armed camps move from the right side, and all are one; THAT IS, THEY ARE UNDER THE LEADERSHIP OF THE THREE ANGELS MENTIONED ABOVE. To the left side, the sun advances to shine and crowns them, THE CAMPS. Thousands and ten thousands are appointed under him and all are in awe and fear, trembling and shaking.

98. קָרְנוֹ תְרוּם בְּכָבוֹד, ת"ח עֲלֵמָא דְאִמְרָן, הַהוּא קָרְן תְרוּם. וּבְמָה. בְּכָבוֹד דְלַעִילָא, דְהָאִי ב"נ גְרִים לְחִבְרָא לֹון בְּחָדָא, וּלְאַרְקָא בְרַכָּאן לְעִילָא וְתַתָּא.

99. רַבִּי אַבָּא אָמַר, בְּכָל זְמַנָּא דְמִשְׁכְּנָא אֲתָקָם בְּעוֹבְדֵיהוֹן דְבִנְי נְשָׂא, בְּדִין הָהוּא יוֹמָא, יוֹמָא דְחֲדוּוּה דְכָלָא, וּמִשַׁח רַבּוּת קְדִישָׁא אֲתָרַק בְּהִנְהוּ בּוֹצִינִין, וְנִהְרִין כְּלָהוּ. מֵאן דְגָרִים דָּא, גְרִים לִיה דְיִשְׁתּוּיב בְּהָאִי עֲלֵמָא, וְיִהָא לִיה חַיִּים בְּעֲלֵמָא דְאִתִּי, הַה"ד וְצַדִּיקָה תְצִיל מְמוּת, וּכְתִיב וְאַרְח צְדִיקִים כְּאוֹר נֶגֶה הוֹלֵךְ וְאוֹר עַד נֶכּוֹן הַיּוֹם.

100. עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף וְגו'. רַבִּי שְׁמַעוֹן פָּתַח, וּבִלְכַת הַחַיּוֹת יִלְכוּ הָאוֹפָנִים אַצְלָם וּבְהַנְשָׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנְשָׂאוּ הָאוֹפָנִים. וּבִלְכַת הַחַיּוֹת, בְּקוֹזְפִירָא דְלַעִילָא הוּוּ אֲזֵלִי. דָּאִי תִימָא דְהָאִי לְעִילָא לְעִילָא. לָאו, לְתַתָּא. אֲלָא כְּגוּוֹנָא הָאִי מְקַמִּי אֲנַפִּין, וְהָאִי לְבַתֵּר אֲנַפִּין.

101. זִיקָא מְאַרְבַּע זִיקִין, בְּד' מְדוּרִין, וּבְד' סְטְרִין, בְּזִיוּן דְאֲתַבְרוּן בְּקוֹלְמִיטִין דְאֲנַפִּין נְהִירִין. בְּגִין כֶּךָ כְּמִרְאָה הַחַיּוֹת, דְאִינּוֹן אַרְבַּע זִוּיִן, דְגָלִין פְּרִישָׁן, אַרְיָה. נִשְׂרָ. שׁוֹרָ. אֲדָרָם. דְכָלִּיל כְּלָהוּ ד' מְלָאכִין דְשִׁלְטִין וּכְלִילָן כְּלָא.

102. דְגָלָא קְדָמָה, מִשְׁרִיא מְזִינָא, אַרְיָה. מִיכָאֵל, רְשִׁים בְּפְרִישׁוֹ דְגָלָא פְּרִישָׁא לִימִינָא. מְזַרְח שִׁירוּתָא דְשִׁמְשָׁא, אֲזִיל בְּמִטְלָנוּי, בְּנִהִירוּ. תְרִין מְמַנְן תַּחוֹת יְרִיָה, יוֹפִי"אֵל, צְדִיקוּ"אֵל. חַד לְאוּרִייתָא. וְחַד, לְמִיָהָךְ בְּשׁוּקָא.

103. בְּד אֵלִין נְטִלִין, נְטִלִין כְּמָה מִשְׁרִיין מְזִינִין, מְסִטְרָא דִימִינָא, וּכְלָא חַד. לְסִטְרָא שְׁמָלָא, שְׁמִשָׁא אֲזִיל וְנִהִיר, וּמַעֲטֵר לָהּ. אֶלְף וּרְבוּוֹן מְמַנְן תַּחוֹתוּי. וּכְלָהוּ בְרַחִילוֹ בְּאִימָתָא בּוֹזֵע בְּרַתָּת.

104. The lion extends his right hand, gathers all the legions to him, and 370 lions surround that lion. He is in the center among them.

104. אַרְיָה אוֹשִׁיט יְרִיחַ יְמִינָא, בְּנִישׁ לְכָל חֵילוֹי
לְגַבְיָהּ, תְּלַת מָאָה וְשִׁבְעִין אֱלָף אַרְיוֹתָא, סוֹחְרָנְיָה
דְּהוּא אַרְיָה, וְאִיהוּ בִּינְיָהּ בְּאַמְצַעִיתָא.

105. When that lion roars, the firmaments shake and all the legions and camps tremble from the fear of him. From that sound, the river Dinur goes up and descends in the 1,500 steps to Gehenom below. Consequently, all the wicked in Gehenom shake and burn in the fire. About this, it is written: "the lion has roared, who will not fear?" (Amos 3:8).

105. בְּד גְעִי הָאִי אַרְיָה, מְזַדְעָזְעִין רְקִיעֵין, וְכָל
חֵילִין וּמִשְׁרֵיין מְזַדְעָזְעִין, מְדַחִילוֹ דִּילִיָּהּ. מְהוּא
קָלָא, נְהַר דִּי גוּר מְתַלְהֵטָא, וְנַחֲתִית בְּאֱלָף וְחֲמִישׁ
מָאָה דְרַגִּין דְּגִיְהֵנָם לְתַתָּא, בְּדִין כְּלָהוּ חֵיבִין
דְּגִיְהֵנָם מְזַדְעָזְעִין, וּמְלַהֲטִין אֲשָׁא, וְע"ד כְּתִיב, אַרְיָה
שָׁאג מִי לֹא יִירָא.

106. He roars a second time and 370,000 lions all roar. THE LION extends his left hand. All the Prosecutors below become fearful and are subdued under that hand. He spreads that hand over them and all are under him, as it says: "your hand shall be on the neck of your enemies" (Beresheet 49:8).

106. גְעִי תְּנִינֹת, תְּלַת מָאָה וְשִׁבְעִין אֱלָף
אַרְיוֹתָא, כְּלָהוּ גְעָאן. אוֹשִׁיט יְרִיחַ שְׂמָאלָא, כָּל
מְאַרְיָהוֹן דְּדִינָא לְתַתָּא דְּחֵילִין, וְאַתְכַּפְּיִין תְּחוֹת
הָאִי יְדָא. וְהוּא יְדָא פְּשִׁיט עֲלֵיהוּ, וְכְלָהוּ
תְּחוֹתֵיהּ. כְּד"א, יָדְךָ בְּעוֹרֶף אוֹיְבֶיךָ.

107. Four wings of each one of them all glow from white fire. All the countenances of a pomegranate and a blossom are impressed in the whiteness of that fire.

107. אַרְבַּע גְּדַפִּין לְכָל חַד וְחַד, מְאַשָׁא חוּרָא.
כְּלָהוּ מְלַהֲטִין. כָּל אַפִּין דְּחוּזֹר וְשׁוֹשֵׁן בְּחוּרָתָא
דְּהוּא אֲשָׁא שְׂקִיעֵן.

108. Four countenances to each individual one, on four sides. All shine in the whiteness of the sun. One to the east side shines with happiness. The one to the west side gathers its light. The one to the north side is dark, without any light, like the shadow of the sun in relation to the sun. The shadow is dark and the sun is bright, since the sun and the shadow are right and left, and go together. All the darkness goes along with it; all carry weapons of war.

108. אַרְבַּע אַנְפִּין לְכָל חַד וְחַד לְאַרְבַּע סְטְרִין,
כְּלָהוּ נְהִירִין בְּחוּרָא דְּשִׁמְשָׁא. חַד לְסְטֵר מְזֹרַח,
נְהִיר בְּחַדוֹ. וְחַד לְסְטֵר מְעֵרֵב, דָּא בְּנִישׁ נְהוּרִיָּה.
וְחַד לְסְטֵר צְפוֹן, חֲשׁוֹךְ בְּלֹא נְהִירוֹ, כְּצֵלָא דְּשִׁמְשָׁא
לְגַבֵּי שִׁמְשָׁא. צֵלָא חֲשׁוֹךְ, שִׁמְשָׁא נְהִיר. בְּגִין
דְּשִׁמְשָׁא וְצֵלָא, יְמִינָא וְשְׂמָאלָא, וְאִזְלָא כְּחַדָּא.
חֲשׁוֹךְ דְּאִזְלִין עִמֵּיהּ, כָּל אִינוֹן דְּנִטְלִין זִינָא.

109. All from right and left are in three heads, each head containing 74,600. Those legions depart by the right hand that He raised over them, in addition to all those that are appointed below, which are under those rulers - the ones over the others, lower levels with higher ones, which are innumerable.

109. וְכְלָהוּ מִיְמִינָא וּמִשְׂמָאלָא בְּתַלְתּוּ רִישֵׁין. רִישָׁא
חַדָּא דִּילִיָּהּ, שְׁבַעִין וְאַרְבַּע אֱלָף, וְשִׁית מָאָה. אֵלִין
אִינוֹן רִישָׁא חַד. נְפִקֵי חֵילָא בִּיְמִינָא, דְּאִיהוּ אַרְיָם
עֲלֵיהוּ. בַּר כָּל אִינוֹן מְמַנֵּן דְּלְתַתָּא, תְּחוֹת אֵלִין.
שְׁלֹטוֹנִין אֵלִין עַל אֵלִין, דְּרַגִּין תְּתַאֲיִן עִם עֲלֵאִין,
דְּלִית לוֹן חוּשְׁבָּנָא.

110. The count of the second head that goes along with the first head contains 54,400, in addition to all those appointed below to the four sides which have no account. The third head that follows them has 57,400. The left travels in a way similar to how the right travels, and likewise from the front and from the back.

110. רִישָׁא תְּנִינָא, דְּאִזִּיל בְּרִישָׁא קְדָמָא, חוּשְׁבָן דִּילִיָּה חֲמִשִּׁין וְאַרְבַּע אֲלָף, וְאַרְבַּע מֵאָה. בַּר כָּל אֲלִין מִמֶּנּוּ דְתַחוּת לְד' סְטְרִין, דְּלִית לֹון חוּשְׁבָנָא. רִישָׁא תְּלִיתָא, דְּאִזִּיל בְּתַרְיִיהוּ, חֲמִשִּׁין וְשִׁבְעָה אֲלָף, וְאַרְבַּע מֵאָה. בְּגוּוֹנָא דְנָטִיל יְמִינָא, הָכִי נְמִי נָטִיל שְׂמָאלָא, הָכִי נְמִי מְקַמִּיָּהוּ, הָכִי נְמִי מִבְּתַרְיִיהוּ.

111. As soon as this first one moves and the Tabernacle is lowered, all the Levites sing their song and all those who praise are at its side. Then, it is written: "for the spirit of the living creatures was in the wheels" (Yechezkel 1:20).

111. בֵּינָן דְּנָטִיל הָאִי קְדָמָא, וְהוֹרֵר הַמִּשְׁכָּן. וְכִלְהוּ לִיּוּאֵי אֲמַרֵי שִׁירְתָא, מֵאֲרֵי דְתוּשְׁבָחָן כְּלָהוּ מְסֻטְרִיָּה. כְּדִין כִּי רוּחַ הַחַיָּה בְּאוּפְנִים כְּתִיב.

19. The second standard

Here we read of the standard and the army of the eagle, under the dominating angel Uriel.

112. The second standard, WHICH IS THE STANDARD OF THE CAMP OF REUVEN, is an armed camp. That is, MEANING IN THE SECRET OF THOSE ABLE TO GO TO WAR, OF TWENTY YEARS AND UPWARDS, IN THE ASPECT OF an eagle UNDER THE DOMINATION OF THE ANGEL Uriel, WHO RULES FROM THE PERSPECTIVE OF THE CENTRAL COLUMN. THE DIRECTION OF THE STANDARD'S TRAVEL IS TO the south side, WHICH IS THE RIGHT COLUMN AND CHESED. Two appointed are WITH URIEL, WHICH ARE Shamshiel and Chasdiel. This eagle ascends, with all the winged creatures before it. Many camps ascend from all directions, each individual in the strength of the sun.

112. דְּגָלָא תְּנִינָא. מְשַׁרְיָא מְזִינָא, נִשְׂר', אֲוִיָּא"ל, דְּרוּ"ם. תְּרֵי מִמֶּנּוּ עֲמִיָּה, שְׂמִשְׂיָא"ל חֲסַדְיָא"ל. הָאִי נִשְׂר סְלִיק, וְכָל מְאֲרִיָּהוּן דְּגַדְפִּין מְקַמִּיָּה. כְּמָה מְשַׁרְיָין סְלִיקִין בְּכָל סְטְרִין. כָּל חַד וְחַד בְּתוֹקְפָא דְשְׂמִשָּׁא.

113. The spirit of the inner spirit emerges. That spirit reaches the eagle and he raises his wings and covers his body, as it says, "does the hawk fly by your wisdom, and stretch her wings toward the south?" (Iyov 39:26). This eagle quarrels with the dove and the hawk, and all the winged birds are chirping and joyful. One from the front goes from the bottom upwards. Several birds go down and enter, chirping and joyful. They go and wander.

113. רוּחָא דְרוּחָא פְּנִימָא נָפִיק, וְהוּא רוּחָא מְטִי לְהָאִי נִשְׂר, וְסְלִיק אֲבָרוּי וּמְכַסְיָא לְגוּפָא. כְּד"א, הַמְבִינְתָן יֶאֱבֵר נֶץ יִפְרוֹשׁ כַּנְפָיו לְתִימֵן. בְּגוּוֹנָא דְרוּגְמָא כְּעִין כְּנִשְׂר יַעִיר קִנּוּ הָאִי נִשְׂר נֶץ בְּהַדְרִיָּה יוֹנָה, בְּהַדְרִיָּה נֶץ, וְכָל מְאֲרֵי דְגַדְפִּין כְּלָהוּ מְצַפְצָפִין וְחַדָּאן. חַד מְסֻטְרָא קְמִיָּה, סְלִיק מִתְתָּא לְעִילָא. כְּמָה צִיפְרִין נַחְתִּין וְעֵאלִין, מְצַפְצָפִין וְחַדָּאן, אֲזִלִּין וְשֹׁאטִין.

114. When he, THE EAGLE, travels, he extends his right wing and gathers all his legions, those 350,000 winged ones, in two bodies composed of the eagle and the lion together. When he raises a voice, all the others ascend and descend, whistling from their end from several grades.

114. כְּדִ נָטִיל, אֲוִשִׁיט גְדָפָא יְמִינָא, כְּנִישׁ לְכָל חִילוּי, תְּלַת מֵאָה וְחֲמִשִּׁין אֲלָף מְאֲרֵי דְגַדְפִּין, בְּתַרְי גּוּפֵי, נִשְׂר וְאֲרִי"ה בְּחַדָּא. אֲרִים קְלָא, כְּלָהוּ אַחֲרָנִין סְלִיקִין וְנַחְתִּין, מְצַפְצָפִין מְסֻטְרִיָּהוּ, מְכַמָּה דְרָגִין.

115. Three heads are together in these camps, SINCE THREE TRIBES ARE IN THE CAMP OF REUVEN. All are in a special count, and the count of these heads IS AS FOLLOWS. One head is 46,500, THE CENSUS COUNT OF THE TRIBE OF REUVEN. The second head is 59,300, THE CENSUS COUNT OF THE TRIBE OF SHIMON. The third head is 45,650. THAT IS THE CENSUS COUNT OF THE TRIBE OF GAD.

115. ג' רִישִׁין אִינּוּן בְּחַדָּא, בְּמְשַׁרְיָין אֲלִין. וְכִלְהוּ בְּחַד חוּשְׁבָן. וְחוּשְׁבָן דְּאֲלִין רִישִׁין, רִישָׁא חַדָּא, אַרְבַּעִין וְשִׁית אֲלָף וְחֲמִשׁ מֵאָה. רִישָׁא תְּנִינָא חֲמִשִּׁין וְתִשַׁע אֲלָף וְתִלְתַּת מֵאָה. רִישָׁא תְּלִיתָא, אַרְבַּעִין וְחֲמִשׁ אֲלָפִין, וְשִׁית מֵאָה וְחֲמִשִּׁין.

116. From the two sides, WHICH ARE EAGLE AND LION, MENTIONED ABOVE, two proclamations go forth to all the camps. When these two, THE SECRET OF THE TWO TRUMPETS, AS EXPLAINED, make their proclamation, the legions and camps, living creatures, and large and small animals all gather. Who has beheld the traveling of all the firmaments along with the camps before the Tabernacle, WHICH IS MALCHUT!

117. One of them, MEANING the one that comes from the lion's side, spreads his voice, MEANING THAT HE BLOWS WITH THE TRUMPETS A TEKIA, WHICH IS A MONOTONE SOUND - in order not to cause tremors in the sounds, HE BLOWS, BUT RATHER SIMPLE SOUNDS WITHOUT TREMOR. Then all these camps assemble, MEANING IN THE SECRET OF: "AND WHEN THEY SHALL BLOW WITH THEM, ALL THE ASSEMBLY SHALL ASSEMBLE THEMSELVES TO YOU" (BEMIDBAR 10:3). During the time the other calls, MEANING THAT HE BLOWS THE TRUMPETS UNDER THE RULE OF THE ONE COMING FROM THE EAGLE'S SIDE, the sound is broken and not simply elongated, MEANING IT IS THE SOUND OF A TRUAH. AND THEN all these camps of this eagle congregate to travel on their journeys, MEANING WHAT IS WRITTEN: "WHEN YOU BLOW AN ALARM, THEN THE CAMPS...SHALL GO FORWARD" (BEMIDBAR 10:5). Corresponding to these TWO, WHICH ARE LION AND EAGLE, are two trumpets of silver, since as it APPLIES ABOVE, so it is all down below. Come and behold: when these travel, it is written, "and when the living creatures moved, the wheels went by them" (Yechezkel 1:19). This means those LEGIONS that congregate TO THE APPOINTED ARE REFERRED TO AS THE 'WHEELS', and as the head observes, MEANING THE CHIEFTAIN, so do all OBSERVE, NAMELY THE LEGIONS UNDER THEM.

20. The third standard

This section describes the standard of the ox, under the dominating angel Gabriel. From here comes judgment of all the sins of the world. We learn that the supernal Torah is written in black fire on white fire, and are told of the four divisions of fire, water and wind.

118. The third standard, WHICH IS THE STANDARD OF DAN'S CAMP, IS THE FACE OF an ox, OF THE LIVING CREATURES, THAT IS, LEFT. OF THE FOUR ANGELS, THIS IS Gabriel FROM THE LEFT COLUMN, AND IT TRAVELS ON THE NORTH SIDE OF THE TABERNACLE, WHICH IS LEFT. With GABRIEL, there are two appointed chieftains, Kaftziel and Chezkiel, SINCE GABRIEL CORRESPONDS TO DAN AND THE TWO APPOINTED CORRESPOND TO ASHER AND NAFTALI, WHICH ARE CONNECTED TO THE STANDARD OF DAN'S CAMP. This ox is from the left side. His horns ascend from between his two eyes. He observes angrily, and the eyes glow like a burning fire. He rams and tramples with his feet and has no mercy.

119. When this ox bellows, many battalions of damaging demons emerge from the hole of that great deep. All bellow and wander in front of him, and wrath and the bag that contains all the sins hang in front of him, since all the sins of the world are written in the book.

116. מַאֲלִין תְּרֵי סִטְרִין, נְפִיק תְּרִין כְּרוּזִי, דְּאֲזִלִי מִקְמֵי בְּלֵהוּ מִשְׂרִיין. כִּד אֵלִין תְּרֵי מְכַרְיוֹזִי, כֵּל חִילִין, וְכֵל מִשְׂרִיין, חִיוּן זְעִירִין עִם רַבְרָבָן, בְּלֵהוּ מִתְכַּנְשֵׁי. מֵאֵן חֲמֵי נְטִילָא דְבְּלֵהוּ רְקִיעִין, בּוֹלֵהוּ נְטִילִין בְּמִטּוֹלָא בְּמִשְׂרִיין, לְקַמִּיָּה דֵּהוּא מִשְׁכַּנָּא.

117. בְּשַׁעֲתָא דְחַד מְנַיְיָהוּ, הֵוּא דְאֲתֵי מִסִּטְרָא דְאַרְיָה, פְּשִׁיט קְלָא, בְּגִין דְלֵא יִזְדַּעְזַעוּן כֹּל אֵינוֹן קְלִין. כְּדִין מִתְכַּנְשִׁין כֹּל אֵינוֹן מִשְׂרִיין. בְּשַׁעֲתָא דְאַחְרָא קְרִי, מִתְבַּר קְלָא וְלֵא פְּשִׁיט, כֹּל אֵינוֹן מִשְׂרִיין דֵּהֵאֵי נֶשֶׁר, בְּלֵהוּ מִתְכַּנְשׁוּ לְנְטִילָא בְּמִטְלַנְיָהוּ. לְקַבִּיל אֵינוֹן, שְׁתֵּי חֲצוּצְרוֹת כְּסָף, כְּגוֹנָא דָא בְּלֵא לְתַתָּא. ת"ח, כִּד אֵלִין נְטִילִין מַה כְּתִיב, וּבִלְכַת הַחַיִּוֹת יִלְכוּ הָאוֹפָנִים אַעֲלָם, אֵינוֹן דְּמִתְכַּנְשׁוּ לְגַבְיָהוּ, כְּגוֹנָא דְרִישָׁא אִסְתַּבֵּל, הֵכִי נְמִי בְּלֵהוּ.

118. דְּגֵלָא תְּלִיתָאָה. שׁוּר. גְּבַרְיָאֵל. צְפוּן. תְּרִין מְמַנָּן עֲמִיָּה, קַפְצִיא"ל חֲזַקִּיא"ל. הֵאֵי שׁוּר מִסִּטְרָא דְשְׂמָאלָא. קְרַנּוֹי סְלִקִין בֵּין תְּרִין עֵינוֹי. רְגִיז בְּאַסְתַּבְּלוֹתָא, עֵינוֹי מְלַהֲטֵן כְּאַשָׁא דְנֹר דְלִיק. נְגַח וּרְפָסָא בְּרַגְלוֹי וְלֵא חֵיִס.

119. כִּד גְּעִי הֵאֵי שׁוּר, נְפִקִין מְנוֹקְבָא דְתְּהוּמָא רַבָּא, כְּמַה חֲבִילֵי שְׂרִיקִין, בְּלֵהוּ גְעָאן וְשְׂטָאן קַמִּיָּה, חֲחִימָתָא, וְאַחְמָתָא דְכֹל חוּבִין תְּלִיָּא קַמִּיָּה, דֵּהֵא כֹל חוּבֵי עֲלָמָא, בְּלֵהוּ בְּסִפְרָא סְלִיקִין וּכְתִיבִין.

120. Seven fiery rivers are drawn in front of him. When he is thirsty, he goes to the River Dinur (lit. 'of fire') and sucks it up in one draw. The river is refilled AGAIN as originally, and it is not false, MEANING IT IS NOT LIKE A FALSE SPRING WHOSE WATERS STOP. All these legions OF THIS OX, THE SECRET OF GABRIEL, draw up fire that consumes fire. If not for the fact that from the lion's side another river of water emerges, WHICH IS THE SECRET OF LIGHT OF CHASSADIM, which extinguishes their coals, the world would not have been able to endure THEIR JUDGMENTS.

121. The darkness of the sun, MEANING THE SHADOW, exists there IN THE LEFT COLUMN. The light is available and not available. Many Prosecutors wander and loiter in the dark, and that river that is burning ON THE LEFT SIDE is a dark black fire. You may think that here there is not a white fire, a black fire, a red fire, fire COMPOSED from two colors, MEANING GREEN. Do not think SO, since it certainly is like that. THE BURNING RIVER IS BLACK, and high above, IN BINAH, it is also so - THAT THE FIRE IS COMPOSED FROM FOUR FIRES. From there, it flows to these lower grades, BEFORE THE OX IN ZEIR ANPIN AND TO THE ANGEL GABRIEL IN MALCHUT, SINCE IN THEM, THE FIRE OF GVURAH IS COMPOSED OF FOUR FIRES.

122. We learned in what manner the SUPERNAL Torah exists. It is white fire, AND IS WRITTEN in black fire on white fire. The Torah exists in the two fires. Come and behold: there is one fire, MEANING THE LEFT COLUMN THAT IS REFERRED TO AS 'FIRE', and this divides into four FIRES, BEING COMPRISED OF FOUR ASPECTS, AS MENTIONED. ALSO, there is one water, WHICH IS THE RIGHT COLUMN REFERRED TO AS 'WATER', and it divides into four, INCLUDING FOUR ASPECTS. AND ALSO, the wind is one, WHICH IS THE CENTRAL COLUMN, and divides into four, MEANING IT IS COMPOSED OF FOUR ASPECTS, WHICH ARE THE THREE COLUMNS AND MALCHUT THAT CONTAINS THEM.

123. Three heads exist in these camps, CORRESPONDING TO THE THREE TRIBES OF DAN'S CAMP. Their count is one head of 62,700, WHICH IS THE CENSUS OF DAN'S TRIBE, AS MENTIONED IN THE SCRIPTURES. The second head is 41,500, AND THAT IS THE CENSUS OF ASHER'S TRIBE. The third head is 53,400, AND THAT IS THE CENSUS OF NAFTALI'S TRIBE and all the other levels that are spread out on their sides that have no count - MEANING THE WOMEN AND CHILDREN OF THESE THREE TRIBES THAT ARE NOT INCLUDED IN THE MENTIONED CENSUS. All are grades upon grades, except for some Prosecutors THAT ARE DRAWN FROM THE LEFT COLUMN, and which are below IN THE KLIPOT and are impudent like dogs and bite like donkeys - THOSE THAT ARE NOT INCLUDED IN THESE CAMPS OF THE LEFT SIDE. Woe unto those who are with them and whose Judgment is on the fourth side, WHICH IS MALCHUT, MEANING THAT THEY GET THEIR SUSTENANCE FROM MALCHUT.

120. שִׁבְעָה נְהָרֵי דְאֵשׁ נִגְדִין קְמִיָּה, כִּד צָחוּ אֲזִיל לְגַבֵּי הַהוּא נְהַר דִּינוּר, וְשָׁיב לִיה בְּגִמְיָעָא חֲדָא. וְהוּא נְהַר אֲתַמְלִי כְּדַבְּקֵימִיתָא, וְלֹא כְּדִיב. כֹּל אֵינּוֹן חֲזִילִין, שְׁאֲבִין אֶשָׁא אֲכֹלָא אֶשָׁא. וְאֲלַמְלָא דְמַסְטְרָא דְאֲרִיָּה, נִפְיָק חֲדָא נְהָרָא דְמִיָּא, דְמַכְבִּין גַּחְלַתֵיָּהּ, לֹא יָכִיל עֲלַמָּא לְמַסְבֵּל.

121. חֲשׂוּכָא דְשִׁמְשָׁא תַּמָּן אֲשַׁתְּכַח, לֹא אֲשַׁתְּכַח נְהִירוֹ. כִּמְה גְרִדִּינִי נְמוּסִין אֲזִלִין וְשִׁטָּאן בְּחֲשׂוּכָא וְהוּא נְהַר דְרִדְלִיק בְּסִטְרָא דָא, נוּרָא אוּכְמָא חֲשׂוֹךְ. וְאִי תִימָא, דְלֹא אֵית אֶשָׁא חוּרָא, אֶשָׁא אוּכְמָא, אֶשָׁא סוּמְקָא, אֶשָׁא דְתַרֵּי גּוּוּנִי. לֹא תִימָא, דְהָא וְדֵאִי הֲכִי הוּא, וְעַכְ"ד לְעִילָא לְעִילָא הֲכִי אֲשַׁתְּכַח, וּמִתַּמָּן נִגִיד לְאֵלִין תַּתָּאִי.

122. תִּנְיִן אֲוִרִיתָא בְּמַה אֲשַׁתְּכַחַת. אֶשָׁא חוּרָא, וְאֶשָׁא אוּכְמָא עַל גַּבֵּי אֶשָׁא חוּרָא. בְּתַרֵּי אֵשִׁי אֲשַׁתְּכַחַת אֲוִרִיתָא. ת"ח, אֶשָׁא חֲדָא הוּא, וְהֵאִי אֲתַפְלִג לְאֲרַבְעָה. מִיָּא חֲדָא אִיהוּ, וְהֵאִי אֲתַפְלִיג לְאֲרַבְעָה. רַחֵא חֲדָא אִיהוּ, וְהֵאִי אֲתַפְלִיג לְאֲרַבְעָה.

123. תֵּלַת רִישֵׁין אֲשַׁתְּכַחוּ בְּמִשְׁרִיין אֵלִין. חוּשְׁבָן דְלַהוּן, רִישָׁא חֲדָא שְׁתִּין וְתַרֵּי אֶלְף וְשִׁבְעָה מְאָה. רִישָׁא ב', אַרְבַּעִין וְחֲדָא אֶלְף וְחֲמִשׁ מְאָה. רִישָׁא תְּלִיתָא, תֵּלַת וְחֲמִשִּׁין אֶלְף וְאַרְבַּע מְאָה. בַּר כֹּל אֵינּוֹן דְרִגִין אַחֲרֵינִין דְאַתְפְּרִשֵׁן בְּסִטְרֵיהוּ, וְלִית לוֹן חוּשְׁבָנָא. כְּלַהוּ דְרִגִין עַל דְרִגִין. בַּר כִּמְה גְרִדִּינִי נְמוּסִין דְאֵינּוֹן לְתַתָּא, חֲצִימִין כְּכִלְבָּא, נִשְׁכִּין כְּחַמְרָא, וְוִי מֵאֵן דְאַשְׁתְּכַח גְּבִיָּהּ, וְדִינָא דְלַהוּן בְּסִטְרָא רְבִיעָא.

21. The fourth standard

The fourth standard is the face of man under the domination of the angel Raphael, and it brings healing. We read of two silver trumpets that break the judgments and subdue them.

124. The fourth standard, WHICH IS THE STANDARD OF EPHRAIM'S CAMP FROM THE ASPECT OF THE LIVING CREATURES, IS THE FACE OF man. FROM THE FOUR ANGELS, IT IS Raphael, AND HE TRAVELS ON the west, SINCE ALL THESE ARE ASPECTS OF MALCHUT. With it is healing, SINCE on the side of man, the uppermost Judgment is contained in it and it is healed. He grasps the horns of the ox when that one wishes to bring him to the great depth, and he binds them so they will consume the world by fire. Following this, a thin small voice abides. Here the matter is very quiet, so that no syllable is heard.

124. הַגִּלָּא רְבִיעָא, אֲדָם רַמָּ"ל. מַעֲרָב. בְּהִדְיָה אֲסוּתָא. בְּסִטְרָא דְאֲדָם אֲתְבָלִיל דִּינָא עֲלָאָה עֲלֵיהּ אֲתִסִּי. הָאִי אַחִיד בְּקֶרְנוֹי דְשׁוּר, כַּד מְבַעֵי לְאַעְלָא לֹון לְתִהוּמָא רַבָּא. וְכַפִּית לֹון, דְלָא יוֹקִיד עֲלִמָּא. בְּתַר דָּא שְׂרִיא קוֹל דְמַמָּה דְקָה. הֲכָא מְלָה בְחֻשָּׁאִי, לָא מִשְׁתַּמַּע מְלָה דִּהְבֵּרָה כֻּלָּל.

125. On that side, IN MALCHUT, rests whoever rests, MEANING CHASSADIM OF THE RIGHT COLUMN. And whoever ascends elevates, MEANING THE ILLUMINATION OF CHOCHMAH THAT IS IN THE LEFT COLUMN THAT SHINES IN AN ASCENDING MANNER FROM BELOW UPWARD. The sun, ZEIR ANPIN, is gathered to illuminate this area, WHICH IS MALCHUT. Therefore, IT IS WRITTEN: "When you blow an alarm (Heb. truah)" (Bemidbar 10:5) on the south side, WHICH IS THE RIGHT COLUMN IN THE ILLUMINATION OF THE CENTRAL COLUMN, AS MENTIONED. However, here IN MALCHUT, there is neither this nor that, THERE IS NEITHER TKIAH NOR TRUAH. HE ASKS: Why THE BLOWING OF THE truah? HE RESPONDS: THAT IS THE SECRET OF THE FORCE OF THE CURTAIN IN THE CENTRAL COLUMN that subdues to the north side, WHICH IS THE LEFT COLUMN, IN ORDER TO UNITE WITH THE RIGHT. IT WILL NOT SHINE ANY LONGER, EXCEPT FROM BOTTOM UP, AS MENTIONED PREVIOUSLY. Therefore, the north side is the rear OF ALL THE CAMPS, AS IS WRITTEN: "THE REARWARD OF ALL THE CAMPS" (IBID. 25). THAT IS BECAUSE IT IS ESTABLISHED THROUGH MALCHUT, AS MENTIONED NEARBY. THEREFORE, THE STANDARD OF EPHRAIM, WHICH IS MALCHUT, TRAVELS BEFORE THE LEFT COLUMN, WHICH IS THE CAMP OF DAN. AND THE CAMP OF DAN TRAVELS LAST.

125. בְּסִטְרָא דָּא, שְׂרִיא מֵאֵן דְשְׂרִיא, סְלִיק מֵאֵן דְסְלִיק, שְׂמֵשָׁא אֲתְבַנְיָשׁ לְאַנְהֵרָא לְהָאִי אֲתֵר. בְּגִין כֵּךְ וְתַקְעָתֶם תְּרוּעָה, בְּסִטְר דְרוּם. אֲבָל הֲכָא, לָאו הָאִי וְלָאו הָאִי. אֲמַאי תְּרוּעָה. לְאַכְפִּיָּיא סִטְר צַפּוֹן, וּבְג"כ סִטְר צַפּוֹן לְאַחֹרָא.

126. Come and behold: there are two trumpets, since they are on the two sides we mentioned, from the east, WHICH IS THE CENTRAL COLUMN, and from the south, WHICH IS THE RIGHT COLUMN. They are prepared to break the Judgments and subdue them IN THE SECRET OF THE TRUAH, AS MENTIONED NEARBY. They are from silver, WHICH IS CHESED, and therefore, "also in the day of your gladness, and in your solemn days...you shall blow with the trumpets" (Bemidbar 10:10). This is not specific, which means both above and below IN THIS WORLD. Praised are the children of Yisrael, whom the Holy One, blessed be He, wishes to have honor, and He gave them the highest part above all other nations. The Holy One, blessed be He, praises Himself for them with the praises WITH WHICH THEY PRAISE HIM. This is what is written: "and said to me, 'You are My servant, Yisrael'" (Yeshayah 49:3).

126. ת"ח, שְׁתֵּי חֲצוּצְרוֹת, בְּגִין דְאֵינּוּן מִסְטְרֵי תִרְי דְקְאֲמְרִי, מִמְזַרְח וּמִדְרוּם. אֵינְהוּ זְמִינִין לְתַבְרָא דִינִין, וְלְאַכְפִּיָּיא לֹון. וְע"ד אֵינּוּן מְכַסֶּף. וּבְג"כ וּבִיוֹם שְׂמִחְתְּכֶם וּבְמוֹעֲדֵיכֶם וְגו', וְתַקְעָתֶם בְּחֲצוּצְרוֹת, סִתְּם, בֵּין לְעֵילָא בֵּין לְתַתָּא. זְכָאִין אֵינּוּן יִשְׂרָאֵל, דְקוֹדֶשָׁא בְרִיךְ הוּא בְּעֵי בִיקְרִיהוֹן, וְיִהִיב לֹון חוֹלְקָא עֲלָאָה עַל כָּל שְׂאֵר עַמִּין. וְקוֹדֶשָׁא בְרִיךְ הוּא אֲשֶׁתַּבַּח בְּהוּ בְתוֹשְׁבַתְיָהּ, הַה"ד וַיֹּאמֶר לִי עַבְדִּי אַתָּה יִשְׂרָאֵל וְגו'.

22. The Nuns

Rabbi Elazar talks about the letter Nun that faces backwards in two places in the quoted verses. He says that when the Ark traveled the Shechinah traveled along and did not leave Yisrael; and just as She kept Her face turned back to the children of Yisrael the Nun that traveled with them turned back to them. Rabbi Shimon says that after the Ark came to rest and the people complained they caused Malchut to turn her back on them.

127. "And it came to pass, when the Ark set forward, that Moses said..." (Bemidbar 10:35). Rabbi Elazar said: Here we must observe the letter Nun ? that is inverted, FACING backward here in two places, MEANING THE LETTER NUN THAT STANDS AT THE BEGINNING OF THE VERSE, "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD..." AND AFTER IT. Why? One may think THAT IT ALLUDES to a bent Nun, as it is known that a bent Nun is the female, MEANING MALCHUT, and the straight Nun includes both male and female, WHICH ARE ZEIR ANPIN AND MALCHUT. We explained here THE BENT NUN, ABOUT WHICH IS SAID: "and it came to pass, when the Ark set forward, that Moses said, 'Rise up, Hashem;'" (Bemidbar 10:35); THAT ON THE BENT NUN HE SAID, "RISE." YOU MAY SAY, THEREFORE, THAT BOTH NUN'S WERE WRITTEN INVERTED, but IF SO, WHY WERE THEY turned again, FACING BACKWARD in this manner?

128. Come and behold: no Nun is mentioned in THE ALPHABETICAL PRAISE, "happy are they who dwell in Your house" (Tehilim 84:5) because THE NUN, WHICH IS MALCHUT, is in exile. The friends have explained it, since it is written about her: "the virgin of Yisrael is fallen; she shall no more rise..." (Amos 5:2). However, it is written above: "and the Ark of the Covenant of Hashem went before them in the three days' journey, to search out a resting place for them" (Bemidbar 10:33). As soon as the Ark traveled, the Nun was traveling above it, THAT IS MALCHUT, since the Shechinah was residing on the Ark. Come and behold: observe the love of the Holy One, blessed be He, for the children of Yisrael. Even though they diverged from the straight path, the Holy One, blessed be He, did not wish to forsake them. He always turns His face back to them, for had it not been so, they would never have been able to survive in the world.

129. Come and behold: the Ark was moving in front of them on a three day journey. The Nun, INDICATING THE SHECHINAH, traveled along and did not leave. Due to their love for Yisrael, He turned His face back TO YISRAEL, and She turned HERSELF around from the Ark - similar to a young deer that keeps turning her face back to the place she left when she goes forth. Therefore, when the Ark set forth, the Nun turned her face back towards the children of Yisrael and the shoulders of her body towards the Ark.

130. Therefore, when the Ark traveled, Moses said, "Rise up, Hashem," MEANING: 'Do not forsake us, and turn Your face toward us.' Then the Nun turned its front backward to us like this" , like one who turns his face to someone that loves him. When the Ark began to rest, she turned back her face from Yisrael and turned HER FACE toward the Ark. And she returned them completely.

127. וַיְהִי בְּנִסּוּעַ הָאָרוֹן וַיֹּאמֶר מֹשֶׁה וְגו'. רַבִּי אֶלְעָזָר אָמַר, הֵכָא אֵייתָ לְאַסְתַּבְּלָא, נ' דְּאִיְהִי מַחְזְרָא לְאַחֹרָא הֵכָא בְּתַרֵּי דּוּכְתֵי, אֲמַאי. וְאִי תִימָא נ' כְּפֻפָּה, הָא יְדִיעָה נ' כְּפֻפָּה נוֹקְבָא. נ' פְּשׁוּטָה, כִּלְלָא דְדַכְרֵי וְנוֹקְבָא. וְהָא אוֹקִימְנָא בְּאַתְרֵי דָא, וַיְהִי בְּנִסּוּעַ הָאָרוֹן. אֲמַאי אֶתְהַדְרֵי לְבִתְרֵי כְּגוּוֹנָא דָא.

נ

128. ת"ח, נ באשרי יושבי ביתך לא אתמר, בגין דהיא בגלותא. והא אוקמוה חברייא דכתיב נפלה לא תוסיף קום בתולת ישראל וגו'. אלא מה כתיב לעילא, וארון ברית יי' נוסע לפניהם דרך שלשת ימים לתור להם מנוחה בין דהוה נטיל ארונא, נו"ן נטיל עליה, והא שכונתא על גבי ארונא יתיב. ת"ח, חביבותא דקודשא בריך הוא לגבייהו דישראל, דהא אע"ג דאינון סטאן מארח מישר, קודשא בריך הוא לא בעי לשבקא לון, ובכל זמנא אהדר אנפוי לקבליהו, דאי לאו הכי לא יקומון בעלמא.

129. ת"ח, ארונא הוה נטל קמיהו ארח תלתא יומין, נ לא הוה מתפרש מניה, ונטיל עמיה. ומגו רחימו דלהון דישראל, אהדר אנפוי ואסתחר מלגבי ארונא, כהאי איילא דעזלתא, כד איהו אזיל, אהדר אפוי לאתר דנסיק. וע"ד בנסוע הארון, נו"ן אסחר אנפין לקבליהו דישראל, וכתמי גופא לגבי ארונא.

130. וע"ד כד ארונא הוה נטיל, משה אמר קומה יי', לא תשבוק לון, אהדר אנפך לגבן, כדין נו"ן אתהדר לגבייהו כגוונא דא כמאן דמהדר אנפיה למאן דרחים, וכד הוה שארי ארונא למשרי, כדין אהדר נון אנפוי מישראל, ואתהדר לגבי ארונא, ובכלא אתהדר.

131. Rabbi Shimon said: Elazar, certainly it is like that, THAT THERE NEED TO BE TWO NUN'S, INVERTED, PRECEDING AND FOLLOWING, AS YOU SAID. However, FOLLOWING THE VERSE: "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD," MALCHUT did not turn her face away from the children of Yisrael, MEANING THAT IT DID NOT CEASE ITS INFLUENCE FROM YISRAEL, AS RABBI ELAZAR SAID. If it had been so, then the Nun THAT IS WRITTEN would have been inverted like another NUN above, WHICH IS THE SECRET OF MALCHUT. This Nun is kept backwards, TOWARD YISRAEL, and that SUPERNAL one, WHICH IS MALCHUT, is in a straight line with the Ark, MEANING THAT IT IS IN UNION WITH ZEIR ANPIN. SINCE IT IS PAIRED WITH ZEIR ANPIN, THEN MOST CERTAINLY HER FACE IS TOWARD YISRAEL AND NOT LIKE RABBI ELAZAR SAID.

132. It is definitely so THAT MALCHUT did not turn her face back FROM YISRAEL. What did it do when the Ark began to rest? Moses then said: "Return, Hashem," MEANING CEASE FROM THE ILLUMINATION OF CHOCHMAH AND RETURN TO THE ILLUMINATION OF CHASSADIM OF ZEIR ANPIN. Then the Ark stayed, MEANING IT RESTED, and the Shechinah stood on the other side, MEANING ON THE RIGHT SIDE, WHICH IS CHASSADIM, RECEIVING THE FIRST THREE SFIROT OF CHASSADIM THAT IS THE SECRET MEANING OF 'FACE' FROM ZEIR ANPIN. She turns THAT face toward Yisrael and to the Ark, MEANING THAT IT FACES THE ARK TO RECEIVE CHASSADIM FROM IT, AND FACES YISRAEL TO BESTOW THEM WITH CHASSADIM THAT IT RECEIVES FROM THE ARK OF THE COVENANT. Everything is contained in Her, both the Ark and Yisrael. Only later, Yisrael caused MALCHUT TO TURN HER BACK ON THEM, as is written: "and when the people complained" (Bemidbar 11:1). THEREFORE, THE NUN IS INVERTED BETWEEN THE VERSES: "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD," AND, "AND WHEN THE PEOPLE COMPLAINED."

133. Rabbi Elazar said: Whatever I said is derived from the book of Rabbi Yeba Saba the elder, who said that THE NUN IS FACING backwards on both sides of the verse. PRECEDING, "AND IT CAME TO PASS, WHEN THE ARK SET FORWARD," THE FACE IS TURNED TO YISRAEL, AND FOLLOWING, "WHEN THE ARK..." IT REVERSES, TURNING ITS FACE TOWARDS THE ARK AND ITS BACK TOWARDS YISRAEL. He said to him that he said it properly, THAT THE WRITING OF THE NUN'S SHOULD BE SO. However, what I said, THAT IT TURNED ITS BACK TO YISRAEL, IS NOT DUE TO THE REASON OF REST BUT RATHER DUE TO THE REASON OF THE FOLLOWING VERSE: "AND WHEN THE PEOPLE COMPLAINED." You will find this in the book of Rabbi Hamnuna Saba the elder, and it is most definitely so.

23. "Now the manna was like coriander seed"

Rabbi Yosi gives two explanations of why the manna was like coriander seed.

134. "Now the manna was like coriander (Heb. gad) seed" (Bemidbar 11:7). Rabbi Yosi said: "GAD SEED" HAS THE SAME MEANING AS, "RAIDERS (HEB. GEDUD)," NAMELY to establish seed and armies in the land, as it is written: "Gad, shall gather a regiment" (Beresheet 49:19). As the seed of Gad took their portion in another land, MEANING ACROSS THE JORDAN RIVER, the manna similarly descended to rest on the children of Yisrael outside the Holy Land, NAMELY IN THE DESERT.

131. אָמַר ר' שְׁמַעוֹן, אֲלֶעָזֶר, בּוֹדְאֵי הָכִי הוּא, אֲבָל הָכָא לֹא אֶהְדֵּר אֲנִפּוּי מִיִּשְׂרָאֵל, דְּאִי הָכִי בְּעֵי נוּן לְאַתְהֶפְכָּא מִגּוּוּנָא דְאַחְרָא עֲלָא, הָאִי מְנוּזָר לְאַחֲרָא, וְהָאִי בְּאַרְחַ מִישֵׁר לְגַבֵּי אַרְוּנָא.

132. אֵלָא וְדָאִי לֹא אֶהְדֵּר אֲנִפּוּי מְנוּיָהּ, וּמָה עָבִיד בְּשַׁעֲתָא דְשָׂאֲרֵי אַרְוּנָא לְמִשְׁרֵי. אָמַר מֹשֶׁה שׁוּבָה יי', בְּדִין שָׂאֲרֵי אַרְוּנָא, וּשְׂכִינְתָא קָאִים בְּסִטְרָא אַחְרָא, וְאֲנִפִּין לְקַבְלֵיהוּ דִּישְׂרָאֵל, וּלְקַבְלֵיהּ דְאַרְוּנָא. וּבְדִין כֹּלָא כֹּלָא לְגִוּוּהָ, לְאַרְוּנָא, וּלְיִשְׂרָאֵל. אֵלָא דִּישְׂרָאֵל גְּרַמּוּ לְבַתֵּר, דְכַתִּיב וַיְהִי הָעַם כְּמַתְאוּנָנִים.

133. אָמַר רַבִּי אֲלֶעָזֶר, אֲנָא דְאָמַרְן מְסַפְרָא דְרַב יִיבָא סָבָא, דְאָמַר דִּבִּין בְּהָאִי גִיסָא, וּבִין בְּהָאִי גִיסָא, אֶתְהַדְרֵי. א"ל, שְׁפִיר קָאֲמַר, אֲבָל דָּא דְאֲמִינָא, הָכִי תִשְׁכַּח בְּסִטְרָא דְרַב הַמְנוּנָא סָבָא, וְהָכִי הוּא וְדָאִי.

134. וְהָמָן כּוֹרַע גַּד הוּא. אָמַר רַבִּי יוֹסִי, לְקִיּוּמָא זִרְעָא וְחִילִין בְּאַרְעָא, כּוֹד"א גַּד גְּדוּד יְגוּדְנּוּ. מָה זִרְעָא דְגַד נְטְלֵי חוּלְקִיהוּן בְּאַרְעָא אַחְרָא, כִּן מִן שְׂרִיָּא עֲלִוּיהוּ דִּישְׂרָאֵל, לְבַר מְאַרְעָא קְדִישָׁא.

135. Another explanation: "like coriander seed," means LIKE A TYPE OF coriander seed that is white and freezes when it comes down through the air, and is absorbed in the body. The friends have already explained this. "And its color was like the color of bdellium" (Bemidbar 11:7), which is like that crystal that is white, similar to the right above, WHICH IS CHESED AND IS REFERRED TO AS 'WHITE'.

135. ד"א כִּזְרַע גֵּד הוּא. כִּזְרַע דְּגַד חוּרָא, וְאַקְפִּי כַּד נַחִית לְאוּרָא, וְאַתְּבַלַּע בְּגוּפָא, וְהָא אוֹקְמוּהָ חֲבַרְיָא. וְעֵינֵינוּ כְּעֵין הַבְּדוּלָח, כִּהְהוּא בְּדוּלְחָא דְאִיהוּ חָוּר, כְּגוּוּנָא דִּימִינָא דְלַעִילָא.

24. "Kill me, I pray You, out of hand"

Rabbi Shimon tells Rabbi Yitzchak that Moses was addressing the place where death prevails; he was speaking to the Tree of Death, thus he used the feminine form of "You". God granted him his wish to die by not letting him enter the Holy Land. It is therefore ill advised for a person to curse himself when he is angry because his curse will come true. Rabbi Shimon points to Moses' total humility, and that he ascended over all the elevated prophets.

136. Rabbi Yitzchak said: What is the difference here, why did Moses speak in the preceding verse, as if talking to a female, as written: "and if You (fem. form) deal thus with me" (Bemidbar 11:15), USING THE FEMININE GENDER? He should have used the masculine term. HE RESPONDS: He was referring to the place where death prevails, and that area is of the female, MEANING MALCHUT. Therefore, he said: "kill me, I pray You, out of hand" (Ibid.) since this is the Tree of Death, and we have already explained that death is not present in the Tree of Life, ZEIR ANPIN. THEREFORE, HE COULD NOT POSSIBLY SAY TO IT, "KILL ME, I PRAY YOU, OUT OF HAND." He consequently turned HIMSELF AWAY FROM THE TREE OF LIFE and spoke to the Tree of Death, MALCHUT, saying, "You (fem.)," and did not use a masculine gender. That was how he was supposed to say it, SINCE MALCHUT IS A FEMALE.

136. אָמַר רַבִּי יִצְחָק, מֵאֵי שְׁנָא דְאָמַר מֹשֶׁה בְּמִלָּה דָּא לַעִילָא כְּנוֹקְבָא, דְכַתִּיב אִם כָּכָה אֶת עוֹשֶׂה לִּי, אֶתְּךָ מִבְּעֵי לִיָּהּ. אֲלֵא לְאַתְרַּךְ דְּמוֹתָא שְׂאֲרֵי בֵיהּ קָאָמַר, וְהָהוּא אֶתְרַּךְ דְּנוֹקְבָא אִיהוּ. בְּגִין כֵּן אָמַר הֲרַגְנִי נָא הַרוּג, וְדָא אֵילְנָא דְּמוֹתָא. וְהָא אוֹקְמוּנָא דְּבְאֵילְנָא דְּחַיִּי לֹא שְׂרִינָא בֵיהּ מוֹתָא. וְע"ד אֶתְהַדְרַר לְגַבֵּי אֵילְנָא דְּמוֹתָא וְאָמַר אֶתְּךָ, וְלֹא אָמַר אֶתְּךָ, וְהָכִי מִבְּעֵי לִיָּהּ.

137. Immediately, "Hashem said to Moses, 'Gather to Me seventy men...'" (Ibid. 16). The Holy One, blessed be He, said to him: 'You ask for death all the time, so here, have it.' "And I will take of the spirit..." (Ibid. 17). Come and behold: here, Moses became aware that he would die and would not be able to enter the Holy Land, since Eldad and Meidad prophesied this.

137. מִיַּד וַיֹּאמֶר יי' אֶל מֹשֶׁה אֶסְפָּה לִּי שִׁבְעִים אִישׁ וְגו'. א"ל קֹדֶשׁא בְּרִיךְ הוּא, אֶת בְּעֵי מוֹתָא בְּכָל זְמָנָא, הָרִי לְךָ, וְאַצְלַתִּי מִן הַרוּחַ וְגו'. ת"ח, דְּהָכָא יַדַּע מֹשֶׁה דְאִיהוּ יָמוּת, וְלֹא יִיעוּל לְאַרְעָא, דְּהָא אֶלְדָּד וּמֵידָד מְלַח דָּא הוּוּ אָמְרִי.

138. Therefore, it is ill advised for a person to curse himself when he is angry, since many ADVERSARIES are standing by to accept such speeches, MEANING THAT HIS CURSE WILL COME TRUE. At another time, WHEN MOSES requested death AT THE EPISODE OF THE GOLDEN CALF, SAYING, "BLOT ME, I PRAY YOU, OUT OF YOUR BOOK WHICH YOU HAVE WRITTEN" (SHEMOT 32:32), they did not accept it from him because it was all for the benefit of the children of Yisrael. This time, he said it out of pressure and anger, and therefore they accepted. Therefore, Eldad and Meidad remained IN THE CAMP and said that Moses would be gathered to his people and Joshua would usher the children of Yisrael into the land.

138. עַל דָּא, לֹא לְבַעֵי לִיָּהּ לְאִינְשׁ, בְּשַׁעֲתָא דְּרוּגָא שְׂאֲרֵי בֵיהּ, לְלַטְוִיא גְרַמִּיָּהּ. דְּהָא כְּמָה קְוִימִי עֲלֵיהּ דְּמִקְבְּלֵי הָהִיא מְלָח. בְּזְמָנָא אוֹחַרְנָא דְּבַעָא מִיָּתָהּ, לֹא קְבִילוּ מְנִיָּהּ. בְּגִין דְּכָלָא לְתוּעֵלְתָא דִּישְׂרָאֵל הָהּ. הִשְׁתָּא לָאו אִיהוּ, אֲלֵא מְגוּ רוּגָא וְדוּחְקָא, וּבְג"כ קְבִילוּ מְנִיָּהּ. וְע"ד אֶשְׁתָּאֲרוּ לְבַתְרַּךְ אֶלְדָּד וּמֵידָד, וְאָמְרוּ דָּא, דְּמֹשֶׁה יִתְכַנְּשׁ, וְיִהוּשֻׁעַ יִיעוּל לִזְרָאֵל לְאַרְעָא.

139. Therefore, Joshua came to Moses and was jealous of Moses, but Moses was not concerned about his own honor. Consequently, JOSHUA said: "my Master, Moses, restrain them" (Bemidbar 11:28). What is meant by, "restrain them"? It means to hold them from such speeches, SO THAT THEY WILL NOT COME TRUE, as it says, "so the people were restrained from bringing" (Shemot 36:6), and, "the rain from heaven was restrained" (Bereshheet 8:2). THE MEANING OF, "WAS RESTRAINED," is actual restraining, but Moses did not wish to. Come and behold: contemplate the humility Moses had. It is written: "envy you for my sake..." (Bemidbar 11:29). Praised is Moses's lot, in that he ascended above all the elevated prophets. Rabbi Yehuda said: All the other prophets in relation to Moses are like the moon in relation to the sun.

139. ובג"כ אתא יהושע לגבי משה, וקני עליה דמשה. ומשה לא אשגח ביקרא דיליה. וע"ד אמר, אדני משה כלום. מאי כלום. מנע מנהון אינון מלין, כד"א ויכלא העם מהביא. ויכלא הגשם מן השמים. מניעותא ממש. ומשה לא בעא. פוק חמי ענותנותיה דמשה, מה כתיב המקנא אתה לי וגו'. זכאה חולקיה דמשה, דאיהו סליק על כלהו נביאי עלאי. אמר רבי יהודה, כל שאר נביאין לגבי משה, כסיהרא לגבי שמשא.

25. "Yet the Elohim does not give him power to eat of it"

The rabbis discuss how hard-hearted people are in that they pay no attention to the matters of the higher world. Rabbi Shimon says that one eats in this world the fruits that he merits, and the capital, his soul, is kept for him in the higher world so that he can gain with it the higher life above. But for whoever contaminates himself and does not deprive his soul or body of anything, the Tree of Life is not available for him to eat from. Rabbi Aba says that when Moses saw that the people complained about the manna he saw that this blemished his own perfection and he could not bear to see his own wretchedness. It was considered that descending from a higher to a lower level was like death.

140. Rabbi Aba was sitting one night studying Torah. Rabbi Yosi and Rabbi Chizkiyah were present with him. Rabbi Yosi said: How hard-hearted are the people that they do not pay attention to that world's matters at all. Rabbi Aba said: It is the evil in the heart which infects all the organs of the body that does this to them. He opened the discussion saying, "there is an evil which I have seen under the sun, and it is heavy upon men" (Kohelet 6:1). "There is an evil which I have seen"; that is the evil force in the heart that wishes to rule this world's matters and does not pay attention at all to the matters of that world.

140. רבי אבא הוה יתיב ליליא חד, ולעי באורייתא. והוה עמיה ר' יוסי ור' חזקיה. א"ר יוסי, כמה אינון בני נשא תקיפו לבא, דלא משגחי במלי דההוא עלמא כלום. א"ר אבא, בשרא דלבא, דאחידא בכל שויפי גופא, קא עביד לון. פתח ואמר, יש רעה אשר ראיתי תחת השמש ורבה היא על האדם. יש רעה: דא איהי תוקפא בישא דלבא, דבעי לשלטאה במלי דהאי עלמא, ולא אשגח במלי דההוא עלמא מדי.

141. HE INQUIRES: Why is the heart evil? HE RESPONDS: The verse following proves this: "a man to whom the Elohim has given riches, wealth..." (Ibid. 2). This verse is difficult, since it says, "so that he lacks nothing for his soul of all that he desires" (Ibid.). Why then does it say, "yet Elohim does not give him power to eat of it" (Ibid.), seeing that he is not lacking for anything himself? HE RESPONDS: It is because it is a secret and all of King Solomon's sayings also have other meanings hidden under their dress. They are like sayings of the Torah that don stories pertaining to THIS world.

141. אמאי איהי רעה. קרא דבתריה אוכח, דכתיב איש אשר יתן לו האלהים עושר ונכסים וגו'. האי קרא קשירא, בין דכתיב ואינון חסר לנמשו מכל אשר יתאוה, אמאי ולא ישליטנו האלהים לאכול ממנו, דהא אינו חסר לנמשו כלום אלא. רזא איהו, וכל מלוי דשלמה מלכא, מתלבשן אינון במלין אחרנין, במלי דאורייתא, דאינון מתלבשן בספורי עלמא.

142. Come and behold: It is necessary to look at the garment, WHICH ARE WORLDLY STORIES, MEANING THAT ALTHOUGH YOU CANNOT UNDERSTAND THE VERSE OUT OF ITS SIMPLE CONTEXT, this verse says this. When a person goes about in this world, the Holy One, blessed be He, gives him riches in order to merit the World to Come, and he will have the capital OF HIS MONEY left over for himself. What is that capital? That MONEY that endures FOREVER. That is a place in which to store the soul. He therefore is required to leave behind him that capital, and this capital will be received by him after departing from this world.

142. ת"ח, אע"ג דבעינן לאסתכלא בלבושא, השתא האי קרא הכי קאמר, דב"נ אזיל בהאי עלמא, ויהיב ליה קודשא בריך הוא עותרא, בגין דיזכי ביה לעלמא דאתי, וישתאר לגביה קרן. מאי קרן. ההוא דאיהו קנים, דאיהו אתר לאתצררא ביה נשמטא. בג"כ בעי לאשאר אבתריה להאי קרן, והאי קרן יקבל ליה, בתר דיפוק מהאי עלמא.

143. This principal capital is the Tree of Life of that world, WHICH IS ZEIR ANPIN, but is not present in this world, except for the fruits that come out of it. Therefore, one eats in this world the fruits that he merits, and the capital is kept for him in that world to gain with it the higher life above.

144. For he who contaminates himself and is carried away after his own GOOD, and does not deprive his soul and body of anything, that tree stays, WHICH IS ZEIR ANPIN. But he does not place it in front of him with awe, so as to receive it above. Then, "yet Elohim does not give him power to eat of it" and will not allow him to gain this wealth. Certainly, "a stranger eats it" (Ibid.), as is written: "he may prepare it, but the just shall put it on" (Iyov 27:16). Therefore, a person needs to merit and gain in that world through that which the Holy One, blessed be He, gives him. Then he eats from it in this world, and the capital remains by him for the other world, so that he will be tied up in the bundle of life. Rabbi Yosi said: Most certainly, IT IS SO.

145. Rabbi Yosi also said that it is written: "and if you deal thus with me, kill me, I pray You, out of hand" (Bemidbar 11:15). HE INQUIRES: Did Moses, who was the most modest in the world, allow himself to get killed just because the children of Yisrael were demanding from him food to eat? Why? Rabbi Aba said: I have learned this matter and it is a great secret. Moses did not get angry for himself and did not ask to be killed on account of Yisrael's demand TO EAT MEAT.

146. Come and behold: Moses was united above and he exceeded in matters while no other prophet was united. When the Holy One, blessed be He, told Moses: "Behold, I will rain bread from the heaven for you" (Shemot 16:4), Moses rejoiced and thought, 'I will now certainly acquire this perfection, since in my merit the manna will be available to the children of Yisrael.' As soon as Moses noticed that they again descended to another level and demanded meat, saying, "and our soul loathes this miserable bread" (Bemidbar 21:5), he thought, 'My level is deteriorated, since for my sake Yisrael ate manna in the desert. Here I am blemished, Aaron is blemished, and Nahshon the son of Amminadab is blemished,' SINCE AARON AND NAHSHON WERE ATTACHED TO THE RIGHT AND LEFT OF MOSES.

143. בגין דהאי קרן, הוא אילנא דחיי דההוא
עלמא, ולא קיימא בהאי עלמא, אלא ההוא איבא
דנפיק מניה, וע"ד איבא דיליה אכיל ב"ג, דזכי
בהאי עלמא, והקרן קיימא ליה לההוא עלמא,
למזבי ביה בחיין עלאין דלעילא.

144. ומאן דסאיב גרמיה, ואתמשך בתר גרמיה,
וליתיה חסר לנפשיה ולגרמיה כלום. וההוא אילנא
אשתאר, ולא שויה לקבליה בדחילו, ולקבלא ליה
לעילא. כדין ולא ישליטנו האלהים לאכל ממנו,
ולמזבי בההוא עותרא, ודאי איש אחר יאכלנו,
כד"א יכין וצדיק ולבש. בג"כ, בעי בר נש למזבי,
במה דיהיב ליה קודשא בריך הוא לההוא עלמא,
וכדין אכיל מיניה בהאי עלמא, וישתאר לגביה
ההוא קרן לעלמא אחרא, למהוי צרורא בצרורא
דחיי. אמר רבי יוסי ודאי.

145. תו אמר רבי יוסי, כתיב אם ככה את עושה לי
הרגני נא וגו' וכי משה דאיהו ענו מכל בני עלמא,
בגין דשאלו מניה ישראל למיכל, מסר גרמיה
למיתה, אמאי. א"ר אבא, האי מלה אוליפנא, ורזא
עלאה איהו, משה לא אבאיש קמיה, ולא שאל
למיתה על דשאלו ישראל.

146. ת"ח, משה אתאחד, והוה סליק במה דלא
אתאחד נביאה אחרא. ובשעתא דא"ל קודשא בריך
הוא למשה, הנני ממטיר לכם לחם מן השמים. חדי
משה ואמר, ודאי השתא ההוא שלימו בי אשתכח.
דהא בגיני אשתכח מן לישראל. כיון דחמא משה
דאהדרו לנחתא לדרגא אחרא, ושאלו בשר,
ואמרי ונפשנו קצה בלחם הקלוקל. אמר אי הכי
הוא, הא דרגא דילי פגים. דהא בגיני יוכלון
ישראל מן במדברא, הא אנא פגימא, ואהרן פגים,
ונחשון בן עמינדב פגים.

147. Therefore, he said: "'And if you deal thus with me, kill me, I pray You, out of hand," since I have become as a female, WHICH IS MALCHUT, regarding her food, MEANING WITH THE MEAT THAT THEY WERE DEMANDING. I came down from the heaven that is the highest degree, MEANING ZEIR ANPIN, DUE TO THE FACT THAT THEY LOATHED THE BREAD OF HEAVEN, to go down to the level of the female, TO THE CONSUMPTION OF MEAT. YET I am superior to all prophets of the world' - SINCE ALL PROPHETS USED 'COH' IN THEIR PROPHECY, WHICH IS FEMININE, AND MOSES USED THE TERM 'ZEH', WHICH IS ZEIR ANPIN, REFERRED TO AS 'HEAVENS'. Therefore, he said, "and let me not see my own wretchedness" (Bemidbar 11:15). IT WAS surely CONSIDERED like death to descend to the lowest level, SINCE DESCENDING FROM ONE LEVEL TO THE OTHER LEVEL IS CONSIDERED FOR ONE LIKE DYING.

147. אָמַר וְאִם כָּכָה אֶת עוֹשֶׂה לִי הֲרֹגְנִי נָא הַרוּג, דְּחֻשִׁיבָנָא נּוֹקְבָא בְּמִיכְלָא דִּילָהּ, וְאִנָּא נְחִית מִן שְׂמִיּוּא דְּאִיהוּ דְּרָגָא עֲלָא, לְנַחְתָּא לְדְרָגָא דְּנוֹקְבָא, וְאִנָּא עָרִיף מִן שְׂאֵר נְבִיאֵי עֲלֵמָא, וְעַד אָמַר וְאֵל אֲרָאָה בְּרַעְתִּי כְּמַת וְדַאי לְנַחְתָּא לְדְרָגָא תְּתָאָה.

26. "Gather to Me seventy men"

Moses was given the seventy men to assist him so that he should not become blemished and so that they would shine from his illumination. We are told that God loved Moses more than any other prophet in the world since his prophecy came without any intervention.

148. "And Hashem said to Moses, 'Gather to Me seventy men of the elders of Yisrael'" (Bemidbar 11:16). 'They are present here to be given other food,' THAT DOES NOT COME FROM HEAVEN, WHICH WAS THE LEVEL OF MOSES, 'and you will not be blemished in your level.' Therefore, "I will take of the spirit which is upon you, and will put it upon them" (Ibid. 17). What is the reason? Because they became united with the moon, WHICH IS FEMALE, and there was a need for the sun, WHICH IS THE DEGREE OF ZEIR ANPIN AND THE LEVEL OF MOSES, to illuminate upon her. Therefore, I "will put it upon them," so they will shine from the sun, BEING THE LEVEL OF MOSES, like the illumination of the moon THAT COMES FROM THE SUN. Hence, this food, MEAT, did not come through Moses, BUT RATHER THROUGH THE SEVENTY ELDERS, in order that he should not become blemished AND BE REQUIRED TO DECLINE FROM HIS LEVEL, AS MENTIONED.

148. בְּדִין וַיֹּאמֶר ה' אֶל מֹשֶׁה אֲסַפֶּה לִי שִׁבְעִים אִישׁ מִזְקְנֵי יִשְׂרָאֵל. הֵא אֵינּוֹן לְמִיתָן לְהוּ מִיכְלָא אַחֲרָא, וְלֹא תִהְיֶה פְגָמִים בְּדְרָגָא דִּילָךְ. וְעַד וְאַצְלֵתִי מִן הַרוּחַ אֲשֶׁר עָלֶיךָ וְשַׁמְתִּי עֲלֵיהֶם. מ"ט. בְּגִין דְּאֵינּוֹן אֲתֵאָחֲדוּ בְּסִיְהָרָא וּבְעֵי שְׂמֵשָׁא לְאַנְהָרָא לָהּ. וְעַד וְשַׁמְתִּי עֲלֵיהֶם, בְּגִין לְאַנְהָרָא מִן שְׂמֵשָׁא, כְּנִהוּרָא דְּסִיְהָרָא. וּבְגִינֵי הָאֵי מִיכְלָא דָּא, לָא אֲתִיּוּא עַל יְדֵא דְּמֹשֶׁה, בְּגִין דְּלֹא יִתְפָּגִים.

149. Praised is the lot of Moses that the Holy One, blessed be He, wished his honor. About him, it is written: "let your father and your mother be glad..." (Mishlei 23:25). "...your father..." is the Holy One, blessed be He, and, "your mother," is the Congregation of Yisrael, WHICH IS MALCHUT. "And let her who bore you rejoice," refers to Moses' mother below. The Holy One, blessed be He, loved him more than any other prophet in the world, SINCE HIS PROPHECY came without any intervention, as it is written: "with him I speak mouth to mouth" (Bemidbar 12:8). We have explained it in several places.

149. זָכָאָה חוֹלְקָא דְּמֹשֶׁה, דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי בִּיקְרִיָּה, עָלֵיהּ כְּתִיב יִשְׂמַח אָבִיךָ וְאִמְךָ וְגו'. יִשְׂמַח אָבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאִמְךָ: דָּא כְּנִסְתַּת יִשְׂרָאֵל. וְתַגַּל יוֹלְדֵתְךָ: דָּא אִימָא דְּמֹשֶׁה דְּלִתְתָּא. קוּדְשָׁא בְּרִיךְ הוּא רַחִים לִיהּ יִתִּיר מִכָּל נְבִיאֵי עֲלֵמָא, בְּלֹא, אֲמַצְעֵי כָּלֵל. דְּכְתִיב פֹּה אֶל פֹּה אֲדַבֵּר בּוּ, וְהָא אֹקִימָנָא בְּכֶמֶה אֲתֵר.

27. The Holy Name of eleven letters

Rabbi Shimon tells us about the eleven letters in the Hebrew sentence, "Heal her now, El, I pray You," and says that Moses prayed such a short prayer so as not to burden God too much with his own family concerns. God wished for the glory of Moses because He always prefers the honor of the Just to His own honor. We are reminded that in the World to Come God will avenge the humiliation that was inflicted on the children of Yisrael, and he will make Yisrael happy with the gladness of Zion.

150. "And Moses cried to Hashem, saying, 'Heal her now, El, I pray You'" (Bemidbar 12:13). This has already been explained. This is the secret meaning of the Holy Name of eleven letters, MEANING THE ELEVEN LETTERS THAT ARE IN THE WORDS: "HEAL HER NOW, EL, I PRAY YOU." Moses did not wish to pray further because he did not wish to encumber the King too much with his own family. That is why the Holy One, blessed be He, wished for the glory of Moses. The Holy One, blessed be He, always prefers the honor of the just to His own. In the World to Come, the Holy One, blessed be He, will avenge the humiliation that the idolatrous nations inflicted on the children of Yisrael, and He will make Yisrael happy with the gladness of Zion, as is written: "therefore they shall come and sing in the height of Zion..." (Yirmeyah 31:11). Then, "to Zion a Redeemer shall come..." (Yeshayah 59:20).

150. וַיִּצְעַק מֹשֶׁה אֶל יְיָ לֵאמֹר אֵל נָא רַפֵּא נָא לָהּ. הָא אֹקְמוּהָ, וְהוּא רִזָּא דְשָׁמַא קְדִישָׁא, מִחַד סְרִי אֲתוּן, וְלֹא בְעָא מֹשֶׁה לְצַלָּאָה יְתִיר, בְּגִין דְעַל דִּידִיָּה לְמַלְכָּא לֹא בְעִי לְאַטְרָחָא יְתִיר. בְּג"כ קוּדְשָׁא בְרִיךְ הוּא בְעָא עַל יְקָרָא דְמֹשֶׁה. וּבְכָל אֲתָר קוּדְשָׁא בְרִיךְ הוּא בְעָא עַל יְקָרִיהוֹן דְצַדִּיקָיָא, יְתִיר עַל דִּילִיָּה. וּלְזַמְנָא דְאֲתִי, עֲתִיד קוּדְשָׁא בְרִיךְ הוּא לְמַתְבַּע עַלְבוּנָא דְיִשְׂרָאֵל מְעַמִּין עֲכו"ם, וּלְמַחְדֵי לִוְן בְּחֻדוֹתָא דְצִיּוֹן. דְכִתְיִב וּבָאוּ וְרִנְנוּ בְמִרוֹם צִיּוֹן וְגו'. וּכְדִין וּבָא לְצִיּוֹן גּוֹאֵל וְגו'.

1. "Send you men"

Rabbi Chiya says that when the sun begins to set, the energy of the sun, Zeir Anpin, is less powerful, and that is when the left dominates and judgments pertain. At that time one must pray.

1. "And Hashem spoke to Moses, saying, 'Send you men, that they may spy out the land of Canaan...'" (Bemidbar 13:1). Rabbi Chiya opened the discussion saying, "Have you commanded the morning since your days began; and caused dayspring to know its place" (Iyov 38:12). It is written "dayspring" WITHOUT THE HEI (DEFINITE ARTICLE). Hei has been far from dawn. What is the reason? Rabbi Chiya said: When the evening shadows lengthen and the sun - THAT IS, ZEIR ANPIN - begins to set, MEANING AFTER MIDDAY, the strength OF THE SUN is less powerful, WHICH IS ZEIR ANPIN. This is when the left rules and Judgments spread over the world. Then a person is required to pray and direct his desire to his Master.

1. וַיְדַבֵּר יי' אֶל מֹשֶׁה לֵאמֹר, שְׁלַח לְךָ אַנְשִׁים וַיְתוּרוּ אֶת אֶרֶץ כְּנָעַן וְגו'. רַבִּי חֵיָא פָתַח, הַמִּימִינְךָ צִוִּיתָ בְּקֹר יְדַעַת הַשָּׁחַר מְקוֹמוֹ. שָׁחַר כְּתִיב, ה"א אֶתְרַחֵקָא מִשָּׁחַר. מ"ט. אֵלֶּא א"ר חֵיָא, בְּשַׁעֲתָא דְנִטְי עֶרֶב, וְשִׁמְשָׁא נָטִי לְמִיעַל, כְּדִין אֶתְחַלֵּשׁ תּוֹקְפִיָּה, כְּדִין שְׁלֵטָא שְׁמַאלָא, וּמִשְׁתַּכַּח דִּינָא בְּעֵלְמָא, וְאַתְפָּשֵׁט. וּכְדִין בְּעֵי ב"נ לְצַלָּאָה, וּלְכַוְנָא רַעוּתָא קַמֵּי מַאֲרִיָּה.

2. The name that rules after midnight

Rabbi Yesa describes what happens when night falls and midnight comes. We read a detailed description of the thirteen carved letters in the Holy Name that dominates from midnight onward.

2. As Rabbi Yesa said, when the sun is about to set, THAT IS ZEIR ANPIN, and is losing its strength, MEANING PAST MIDDAY, an aperture in the sun opens - THE DOOR OF THE DOMINATION OF THE LEFT - AND THE SUN'S power is gathered in, THAT IS ZEIR ANPIN AND THE CENTRAL COLUMN, and the left reigns. Isaac, WHO IS THE LEFT COLUMN, digs the well underneath, WHICH IS MALCHUT THAT SUCKLES FROM THE LEFT, AND THEN HE ESTABLISHES HER.

2. דָּאֲמַר רַבִּי יֵיסָא, כַּד נָטִי שְׁמֵשָׁא, וְאַתְחַלֵּשׁ, כְּדִין אֶתְפָּתַח חַד פְּתִיחוֹ בְּשִׁמְשָׁא, וְאַתְכַּנִּישׁ חֵילִיָּהּ, וְשְׁמַאלָא שְׁלִיט. וַיִּצְחַק כְּרִי בִירָא תַּחֲוֹתֶיהָ.

3. When the night falls, the written edicts are in their pockets. Many harmful demons spread out in the world, which all roam around in confusion. They go about and mock at the souls of the wicked and inform them of various matters, some false and some true. If any PERSON is found among them, they are given permission to do harm. Everyone is sleeping and tasting the taste of death, as we have already explained.

3. בֵּינָן דְּעָאֵל לִילִיָּא, פְּתַקָּא דְּקוּטְפָא בְּאַחֲמַתִּיָּה שְׂכִיחַ. וְכַמְּה חֲבִילִין טְרִיקָן אֶתְפָּשְׁטוּ בְּעֵלְמָא, וְכִלְהוּ שְׁטָאן בְּעַרְבוּבִיָּא, וְאֹזְלִי וְחֵיבְכָאן בְּנַפְשָׁן דְּרִשְׁוִיעִיָּא, וּמוֹדְעִין לֹון מְלִין, מְנַהוּן כְּדִיבָן, וּמְנַהוּן קְשׁוּט, וּמֵאן דְּאַשְׁתַּכַּח בִּינְיֵיהוּ, אֲתִיְהִיב לֹון רְשׁוּ לְחַבְלָא, וְכִלְהוּ בְּנֵי עֵלְמָא נְיִימִין, וְטַעֲמִין טַעֲמָא דְּמוֹתָא, וְהָא אוֹקִימְנָא.

4. Come and see: When the north wind stirs, the Congregation of Yisrael WHICH IS MALCHUT, is received in the left OF ZEIR ANPIN. They join together and she rests in her place in the LEFT arm and the Holy One, blessed be He, comes to delight Himself with the just who are in the Garden of Eden. Whoever is awakened to study the Torah during that period is participating WITH MALCHUT, because she and all her multitudes praise the high King, WHO IS ZEIR ANPIN. All who are present at the praising of the Torah are registered among the inhabitants of the temple, and are proclaimed there by their names. These are recorded during the daytime; THAT IS, THEY ARE REGISTERED TO RECEIVE CHASSADIM, WHICH IS THE MEASURE OF DAY, WHICH IS ZEIR ANPIN.

4. ת"ח, כַּד אֶתְעַר רוּחַ צְפוֹן, כְּדִין אֶתְקַבְּלָא כְּנֶסֶת יִשְׂרָאֵל בְּשְׁמַאלָא, וְאַתְחַבְּרוּ כַּחְדָּא וְשְׂרִיא בְּדְרוּעָא בְּאַתְרֵהָא. וְקוֹדֵשָׁא בְּרִיךְ הוּא אֲתִי לְאַשְׁתַּעֲשַׂע עִם צְדִיקֵיָּא דְּבִגְנַתָּא דְּעָרָן, וּכְדִין כָּל מֵאן דִּיתְעַר לְמַלְעֵי בְּאוֹרֵייתָא בְּהוּא שַׁעֲתָא. הָא אֶשְׁתַּתַּף בְּהֵדָּה, בְּגִין דְּהִיא וְכֹל אַכְלוּסִין דִּילָהּ, מִשְׁבַּחָן לְמַלְכָּא עֵלְאָה, וְכֹל אִינוּן דְּאַשְׁתַּכַּחוּ בְּתוֹשְׁבַּתָּא דְּאוֹרֵייתָא, כִּלְהוּ כְּתִיבִין בְּבִנֵי הַיְכָלָא, וְאַקְרוּן בְּשִׁמְהוּן, וְאַלִּין רְשִׁימִין בִּימְמָא.

5. Come and see that there is a Holy Name of carved letters that rules from midnight onward. It is of these letters: Kuf-Lamed-final Kaf, Samech-Ayin- Pe-Hei, Yud-Aleph-Ayin-Vav-Tzadik-Hei, the final Mem-final Nun of 'final Mem-final Nun-final Tzadik-final Pe-final Kaf' inclusive. Mem was explained in the secret writing of: "For the increase (Heb. Iamarbeh of the realm" (Yeshayah 9:6), WHERE A CLOSED FINAL MEM IS WRITTEN IN THE MIDDLE OF THE WORD, WHICH ALLUDES TO BINAH DURING THE DOMINATION OF THE LEFT WHEN THE LIGHTS ARE ENCLOSED WITHIN HER. Nun was hiding this and this, MEANING THE BENT NUN IN THE SECRET MEANING OF, "THE VIRGIN OF YISRAEL IS FALLEN; SHE SHALL NO MORE RISE" (AMOS 5:2), WHICH CONCEALS BINAH AND MALCHUT. For then the Sfirot were included, MEANING THAT MALCHUT AND BINAH WERE INCLUDED ONE WITHIN THE OTHER, AND BINAH WAS FALLEN LIKE MALCHUT. The Vav of the Holy Name restored MALCHUT, WHICH IS THE SECRET OF NUN, AND DREW THE LEFT COLUMN UPON HER IN THE FORM OF VAV. AT THAT POINT, SHE RISES FROM HER FALL. HOWEVER, he closed up her springs, SINCE, DUE TO THE DOMINATION OF THE LEFT, THE LIGHTS WERE CONGEALED AND FROZEN. THROUGH THIS, BINAH WAS CONCEALED BY THE DOMINATION OF THE LEFT COLUMN. THAT IS WHY BINAH IS THEN CONSIDERED A CLOSED MEM. After BINAH gave birth TO THE VAV OF YUD HEI VAV HEI - WHICH IS ZEIR ANPIN, THAT IS THE SECRET OF THE CENTRAL COLUMN - OR MALCHUT GAVE BIRTH TO THE SOUL, it became open in one end, MEANING THE CLOSED FINAL MEM WAS OPENED ON THE BOTTOM AND BECAME AN OPEN MEM.

6. When the Temple was destroyed, MEANING WHEN THERE WAS NO UNION BETWEEN ZEIR ANPIN AND MALCHUT, WHEN THE TEMPLE WAS DESTROYED, WHICH IS MALCHUT, the springs OF MALCHUT were blocked from all sides. THAT MEANS, IT BECAME A CLOSED MEM IN THAT ALL ITS LIGHTS WERE FROZEN. THE CLOSED MEM is comprised of other letters, which are seven letters FROM THE HOLY NAME MENTIONED ABOVE. Three are from one side, WHICH ARE SAMECH, AYIN AND VAV, and four are from another side, WHICH ARE ALEPH, AYIN, TZADIK, AND HEI. Kaf-Lamed -Final Kaf, Yud-Pe-Hei REMAIN FROM THE HOLY NAME. This is derived from: "You are all fair (Heb. Kulach [Kuf-Lamed-Final Kaf] Yafah [Yud -Pe-Hei]), my love; there is no blemish in you" (Shir Hashirim 4:7). THAT IS THE SECRET OF FINAL NUN ALLUDING TO male and female in one composition. FINAL NUN is composed of three letters from this side, WHICH ARE KAF-LAMED-FINAL KAF, and three from that side, WHICH ARE YUD- PE-HEI, so there are six LETTERS. We have explained that these two letters, final Mem and final Nun, include the thirteen letters OF THE HOLY NAME - KAF-LAMED-FINAL KAF, SAMECH-AYIN-PE-HEI, YUD-ALEPH- AYIN-VAV-TZADIK-HEI, since two ASPECTS result from them, one ASPECT in one letter, WHICH IS FINAL MEM, and one in another letter, WHICH IS FINAL NUN.

7. Kaf-Lamed-final Kaf, Samech-Ayin-Pe-Hei, Yud-Aleph-Ayin-Vav-Tzadik -Hei: Thus were the letters engraved. That is the secret meaning, in the portion of, "When you go forth to war" (Devarim 21:10), of the words, "If a girl (Heb. na'arah) that is a virgin" (Devarim 22:23), which is spelled "naara" WITHOUT HEI. After the night is gone and the morning light shines, the Hei ascends and is included in the letter above. Then IT IS SAID: "And caused dayspring to know its place" (Iyov 38:12). Dawn, WHICH IS ZEIR ANPIN, knows the place of the Hei, and the latter is composed in it.

5. ת"ח שְׁמֵא חָדָא קְדִישָׁא אִית בְּגִלּוּמֵי אֲתוּוֹן, דְּהוּא שְׁלֵטָא מִפְּלִגּוּ לִילּוּא וְאִילָךְ, וְאִינוּן אֲתוּוֹן כִּלְךָ סַעפָּה יֵאֻעֻצָּה מִן דְּמִנְצַפְךָ כְּלִיל לֻוֹן, מֵ אֻקְמוּהָ, לְסַרְבָּה הַמְּשָׁרָה. נ' הוּא אִסְתִּים לְהֵאִי וְלְהֵאִי, בְּדִין כְּתָרִין כְּלִילִן הוּא ו' דְּשְׁמֵא קְדִישָׁא אֲתָקִין לֵיה. וְסִתִּים מְבוּעָהָ. בְּתַר דְּאוּלִּידַת, פְּתִיחָא הוּת בְּחַד רִישָׁא דְּפִתְחָא.

6. כִּד אֲתַחֲרִיב בֵּי מְקַדְּשָׁא, אִסְתִּימוּ מְבוּעֵין מִכָּל סְטָרִין. וְאִכְלִיל אֲתוּוֹן אַחֲרָן, וְאִינוּן שְׁבַעָה. תֵּלַת מֵהֵאִי סְטָרָא, וְאַרְבַּע מֵהֵאִי סְטָרָא. כִּלְךָ יִפָּה וְסִימָן כְּלָךְ יִפָּה רַעֲיָתִי וּמוֹם אֵין בְּךָ, ו' דְּכָר וְנוֹקְבָא כְּלִיל כְּחָדָא, דָּא כְּלִיל תֵּלַת מִכָּאן וְתֵלַת מִכָּאן וְאִינוּן שִׁית. וְאוֹקִימָנָא בְּאַלִּין תְּרִין אֲתוּוֹן מ' ו' אֲתַכְּלִלוּ תְּלִיסַר אֲתוּוֹן סְלִיק מְנִייהוּ תְּרִי. חַד לְאַת חַד, וְחַד לְאַת חַד.

7. כִּלְךָ סַעפָּה יֵאֻעֻצָּה יֵאֻעֻצָּה, הִכִּי אֲתַגְּלִימוּ אֲתוּוֹן, וְרוּא דָּא בְּכִי תֵצֵא לְמַלְחָמָה, קְרָא דְכְּתִיב, כִּי יִהְיֶה גַעְרָה בְּתוֹלָה. גַּעְרָה כְּתִיב, בְּתַר דְּאַסְתָּלַק לִילּוּא, וְצַפְרָא גְהִיר, בְּדִין ה' סְלָקָא וְאַתְכְּלִילַת בְּנְהוּרָא עֲלָאָה. וּכְדִין יִדְעַת הַשְּׁחַר מְקוּמוֹ, דִּידַע שְׁחַר מְקוּמוֹ דְּהָא, וְאַתְכְּלִילַת בְּגוּיָה.

3. The moon shines only when the sun sets

We are told that God told Moses he could not enter the promised land because he was the sun, and the sun and the moon could not stand together since the moon would not shine while the sun was around. God suggested that Moses send men to spy out the land if he wanted to know about it. Moses was shown the land from Mount Avarim and he was also shown all the leaders who would arise in every successive generation. Finally we are told that Moses asked his spies to find out whether there was a tree in the land, and he was looking to see if it contained the Tree of Life.

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8. Come and see, Moses was THE ASPECT OF the sun, WHICH IS ZEIR ANPIN, and he wished to enter the land of Yisrael. The Holy One, blessed be He, told him, 'Moses, when the sunlight arrives, the moon, WHICH IS MALCHUT, is included in it AND HER QUALITY IS INVISIBLE. Now, you are the sun, AND IF YOU ENTER THE LAND WHICH IS THE SECRET OF THE MOON, MEANING MALCHUT, how can the sun and the moon stand together if the moon shines only when the sun is gathered in? However, now you can not ENTER THE LAND, and if you wish to know about it, "send you men" (Bemidbar 13:1), MEANING for your sake, so that you shall know.'

9. Come and see: If you think Moses did not know at that time that he would not enter the land of Yisrael, it is not so. He most certainly knew and he wished to know about it before he departed; therefore, he sent spies. Since they did not report to him properly, he did not send more until the Holy One, blessed be He, showed IT to him, as it is written: "Go up into this mount Avarim...and behold the land" (Devarim 32:49). It is also written: "And Hashem showed him all the land" (Devarim 34:1). Not only WAS HE SHOWN this, but Moses was shown all those LEADERS who were destined to arise in each successive generation, as we have learned. This was already explained by the friends.

10. As soon as Moses began to send out his spies, what did he say to them? "Whether there is a tree in it" (Bemidbar 13:20). What is the reason that he said this? Do you think that he did not know IF THERE WAS A TREE THERE? However, this is what Moses said: If "there is a tree in it," I know that I will enter the land. What tree? That is the Tree of Life. It was not there, but rather in the terrestrial Garden of Eden. MOSES said to himself: If that tree is in it, I will enter there and if not, I cannot enter.

4. Zelophehad was gathering sticks

Rabbi Chiya and Rabbi Shimon talk about the sin of the man who gathered sticks on the Shabbat. and who died in his own sin. Since he received his punishment of death, his sin was forgiven; this made it difficult for Moses to know what sentence to give his daughters. We learn that a person must never exchange the Tree of Life for the world, and that the Ark, Malchut, and the Torah, Zeir Anpin, exist as one. The Ark is the abode for the Torah. Moses had wanted to find out if the Tree of Life existed in the promised land, but his spies brought him only fruits from regular trees. Rabbi Yitzchak says that faithful messengers refresh the soul of their master.

11. Rabbi Chiya said that it is written: "They found a man gathering sticks (also: 'trees') upon the Shabbat day" (Bemidbar 15:32). What are the trees involved here and who is THAT MAN? HE RESPONDS: That must be Zelophehad, who was particular IN KNOWING exactly about these trees, WHICH ARE ZEIR ANPIN AND MALCHUT, which of them was greater than the other. He did not care for the glory of his Master and exchanged the Shabbat to the other Shabbat. This is what is written: "But he died in his own sin (Heb. chet'o - Chet Tet Aleph Vav)" (Bemidbar 27:3), MEANING in the sin (Chet Tet Aleph) of the Vav, SINCE HE MADE A BLEMISH IN ZEIR ANPIN, WHICH IS REFERRED TO BY THE VAV OF YUD HEI VAV HEI, he died. Therefore, his sentence was left unsaid and not explained as other sentences. HE IS DESCRIBED SIMPLY AS A GATHERER OF STICKS, NOT SPECIFIED, because this matter had to be in secrecy and NEEDED TO BE veiled and not made known. Therefore, it was not mentioned openly and the Holy One, blessed be He, glorified His own glory.

8. ת"ח, משה הוה שמשא, ובעא לאעלאה לארעא. א"ל קודשא בריך הוא, משה, כד אתי נהורא דשמשא, אתכליל סיהרא בגוויה, השתא דאנת שמשא, היך יקומון כחדא שמשא וסיהרא, לא נהיר סיהרא אלא בשעתא דאתכניש שמשא, אבל השתא לית אנת יכול. אי תבעי למנדע מנה שלח לך אנשים, לגרמך, בגין למנדע.

9. ת"ח, משה, אי תימא דהוא לא ידע דלא יועול לארעא בזמנא דא. לאו הכי, אלא ידע, והוה בעי למנדע מנה, עד לא יסתלק, ושלח לאלין מאללי, בין דלא אתיבו מלה כדקא יאות, לא שלח זמנא אחרא, עד דקודשא בריך הוא אחזי ליה, דכתיב עלה אל הר העברים הזה וראה את הארץ. וכתיב ויראהו יי' את כל הארץ. ולא דא בלחודוי, אלא כל אינון דזמינין למיקם בכל דרא ודרא, בלהו אחזי ליה למשה. ואתמר, ואוקמוה חברייא.

10. בין דשארין משה למשלח, מה אמר לון. היש בה עץ. וכי מה הוא דקאמר, ואי תימא דלא ידע. אלא הכי אמר משה, אם יש בה עץ, הא ידענא דאנא איעול לתמן. מאי עץ. דא אילנא דחיי. ותמן לא הוה אלא בג"ע דארעא. אמר אם יש בה עץ דא, אנא איעול לתמן. ואי לא, לאו אנא יכול למיעל.

11. אמר רבי חייא, כתיב וימצאו איש מקושש עצים ביום השבת. מאן עצים הכא. ומאן הוא דא. אלא דא צלפחד, והוה דיוק על אלין אילנין, הי מנייהו רב על אחרא, ולא חשש ליקרא דמאריה, ואחלה שבת לשבת. הה"ד, כי בחטאו מת, בחטאו ו' מת. בגין כך, הוה דיניה סתים, ולא אתפרש דיניה. כדינין אחרנין. בגין דמלה דא בעי בחשאי וסתים ולא גלויא. וע"ד לא אתמר באתגלויא, וקודשא בריך הוא עבד יקר ליקריה.

12. Rabbi Yosi said: He was gathering other trees, INDICATING THE SEVENTY EXTERNAL CHIEFS, together with the Shabbat, AND WAS COMPARING AND MATCHING THE LEVEL OF THE SEVENTY CHIEFS TO THE LEVEL OF THE SHABBAT DAY. He received his timely punishment and his iniquity was forgiven. Therefore, Moses had difficulty in judging the sentence of his daughters, since he was not sure if HIS SIN was forgiven, and if his daughters would take their lot and inheritance IN THE LAND OF YISRAEL or not. As soon as the Holy One, blessed be He, mentioned his name, as is written: "The daughters of Zelophehad speak right" (Ibid.), it became known that his sin was forgiven.

13. Come and see that there are two trees: One above, WHICH IS THE TREE OF LIFE, ZEIR ANPIN, and one below, WHICH IS THE TREE OF KNOWLEDGE OF GOOD AND EVIL, THE FEMALE. In the one there is life and in the other death. Whoever exchanges them - MEANING THAT HE CONSIDERS THE FEMALE WHEN SHE IS SEPARATE MORE THAN ZEIR ANPIN, WHO IS THE TREE OF LIFE - causes himself death in this world, and has no part in the World to Come. About this, Solomon said, "Have you found honey? eat as much as is sufficient for you" (Mishlei 25:16).

14. The Ark and Torah, THAT ARE MALCHUT WHICH IS CALLED ARK AND ZEIR ANPIN THAT IS CALLED TORAH, are as one, MEANING IN UNITY. The Torah THAT IS IN THE ARK is primary and the Ark is the abode FOR THE TORAH. Therefore, the Ark is spelled without Vav wherever it is mentioned; that is, the Ark of the Covenant, the Ark of Testimony, SINCE THE TORAH INSIDE THE ARK IS THE SECRET OF VAV. Aaron is always the right arm, except once where it is written: "All that were numbered of the Levites, whom Moses and Aaron numbered" (Bemidbar 3:39), which has dots above it TO INDICATE THAT HERE HE WAS NOT THE RIGHT ARM, WHICH IS CHESED, BUT RATHER AN ASPECT OF MALCHUT CALLED ARK, AS MENTIONED.

15. Rabbi Yitzchak said: Moses was attached to the Tree of Life and therefore he wanted to find out if he existed in the land or not. Therefore, he said, "Whether there is a tree in it, or not. And be of good courage, and bring of the fruit of the land" (Bemidbar 13:20), since the Tree of Life is pleasant to all. But they brought only grapes, pomegranates and figs, which are attached to another tree, MEANING THE FEMALE, AND NOT IN ZEIR ANPIN, WHICH IS THE TREE OF LIFE.

16. Come and see that in "send you men," "you" MEANS for your sake. Rabbi Yehuda opened the discussion saying, "Like the cold of snow in the time of harvest, so is a faithful messenger to those who send him: for he refreshes the soul of his master" (Mishlei 25:13). "Like the cold of snow in the time of harvest": BECAUSE THEN THE CHILL is good for the body and soul. "A faithful messenger to those who send him": these are Caleb and Pinchas, who were faithful messengers of Joshua AT THE TIME WHEN HE SENT THEM TO SPY ON JERICHO. "For he refreshes the soul of his master": they returned the Shechinah to rest on Yisrael, and She did not part from them.

17. These SPIES, whom Moses sent, caused grief for latter generations, SINCE ON THAT DAY, THE FIRST AND SECOND TEMPLES WERE DESTROYED. This caused thousands and tens of thousands of Yisrael to die and furthermore caused the Shechinah to leave the land of Yisrael. IT SAYS ABOUT those whom Joshua dispatched: "For he refreshes the soul of his master."

12. רבי יוסי אמר, שאר עצים בהרי שבת הוה מקושש, וקביל עונשא למום שעתא, ואתכפר חוביה. וע"ד אתקשי משה בדינא דבנתא, דלא ידע אי אתכפר למהוי לבנתיה חולק ואחסנא אי לאו. כיון דדכר שמייה קודשא בריך הוא, דכתוב כן בנות צלפחד דוברות, אתידע דהא אתכפר חוביה.

13. ת"ח, ב' אילגין אינון, חד לעילא, וחד לתתא, בדא חיון, ובדא מותא. מאן דאחלה לון, גרים ליה מותא בהאי עלמא, ולית ליה חולקא בההוא עלמא. וע"ד אמר שלמה, דבש מצאת אכול דינך וגו'.

14. ארון ותורה בחד קיימי. תורה עקרא, ארון ביתא. וע"ד, ארון חסר בלא וא"ו בכל אתר, ארון הברית, ארון העדות. בכל אתר אהרן דרועא ימינא, בר בחד, דכתוב כל פקודי הלויים אשר פקד משה ואהרן, נקוד לעילא.

15. א"ר יצחק, משה אילנא דחיי נקט, וע"ד בעא למנדע, אי הוה שכיח בארעא, אי לאו, ובג"כ אמר, היש בה עץ אם אין והתחזקתם ולקחתם מפרי הארץ. דהא אילנא דחיי אתחמד לכלא. ואינון לא אייתאו אלא ענבים ורמונים ותאנים, באילנא אחרא תליין ואחידן.

16. ת"ח, שלח לך אנשים: בגינך. רבי יהודה פתח, בצנת שלג ביום קציר ציר נאמן לשולחיו ונפש אדונו ישוב. בצנת שלג ביום קציר, דאהני לגופא ולנפשא. ציר נאמן לשולחיו, אלו כלב ומנחם דהוו שליחי מהימני לגבי יהושע. ונפש אדונו ישוב, דאהדרו שכינתא לדיורא בהו בישראל, ולא אסתלקא מנייהו.

17. ואלין דשרר משה, גרימו בכייה לדרין בתראין, וגרימו לאסתלקא מישראל כמה אלה ורבבן. וגרימו לסלקא שכינתא מארעא מבינייהו דישראל. אינון דשרר יהושע, ונפש אדונו ישוב.

5. "That which befalls the sons of men befalls the beasts"

The rabbis encounter a traveler who they think knows nothing of the Torah, and yet he invites them to place their difficulty before him, which is the verse from Kohelet, "For that which befalls the sons of men befalls the beasts." The traveler tells the rabbis that Solomon was only repeating what the foolish people of the world say, and Solomon was calling those ignorant people beasts. He explains that the following verse tells that the spirit of man goes upwards to a holy place to be sustained by the supernal light, and the spirit of the beast does not go to the place designated for humans. The fools who believe men and beasts go to the same place will remain in Gehenom. The traveler continues talking about the wicked who lack faith, and who will not dwell with God. After the traveler leaves the rabbis discover that he is Rabbi Chagai who has been sent to find out things from Rabbi Shimon and the friends, and Rabbi Chiya says that through his modesty Rabbi Chagai is a faithful messenger. Rabbi Chiya tells about Eliezer who was a faithful messenger to his master Abraham.

18. Rabbi Chizkiyah and Rabbi Yesa were traveling along the road. Rabbi Yesa said to Rabbi Chizkiyah: I see by your face that you are thoughtful. He said: Certainly so, I read this verse, where Solomon said, "For that which befalls the sons of men befalls the beasts; even one thing befalls them both..." (Kohelet 3:19). We have learned that King Solomon's sayings are made unclear with grades of wisdom. If so, we must contemplate it, since we find an opening here for the faithful.

19. He answered him: It is most certainly true THAT THERE EXISTS AN OPENING TO NON-BELIEVERS. It is important to be aware of it and pay attention to it. While talking, they noticed a man who approached them and asked for water, since he was thirsty and tired from the sun's strong heat. They said to him: Who are you? He responded: I am Jewish and I'm tired and thirsty. They asked him: Do you study Torah? He said to them, Before I engage in a conversation with you, let me climb this mountain. There I will take water and drink.

20. Rabbi Yesa took out a skin-hide full of water and presented it to him. After he drank, he said: Let us ascend with you TO THE MOUNTAIN for water. They climbed the mountain and found a narrow stream of water and filled a container. They sat down. That man said to them: Ask now, since I strive in the Torah through one of my sons that I have enrolled in the Rabbi's house, AND HE TAUGHT ME TORAH. For his sake, I have made gains in the Torah. Rabbi Chizkiyah said: If YOU MADE GAINS IN TORAH through your son, it is nice. However, I must elevate what we are discussing at present to another height, MEANING THAT HE IS NOT WISE ENOUGH TO EXPLAIN THEIR QUESTION. That man spoke: Speak up, since sometimes in the grain-receiver of the poor, THAT IS THE VESSEL ON TOP OF THE MILLSTONE, you will find a precious stone.

18. רַבִּי חֲזַקְיָה וְרַבִּי יֵסָא הָיוּ אֲזָלִי בְּאַרְחָא, אָמַר רַבִּי יֵסָא לְרַבִּי חֲזַקְיָה. חֲמִינָא בְּאַפְךָ דְּהִרְהוּרָא אֵית בְּגוּוֹךְ. אָמַר לִיה, הָא וְדַאי הָאִי קְרָא אֶסְתַּבְּלָנָא בֵּיה, בֵּיוֹן דְּאָמַר שְׁלֵמָה, כִּי מְקַרְה בְּנֵי הָאָדָם וּמְקַרְה הַבְּהֵמָה וּמְקַרְה אַחַד לְהֵם וְגו'. וְתַנִּינָן, דְּכָל מְלוּי דְּשְׁלֵמָה מְלַכָּא, כְּלָהּוּ סְתִימִין מְדַרְגִּין דְּחֻכְמָתָא. אִי הָכִי, הָאִי קְרָא אֵית בֵּיה לְאֶסְתַּבְּלָא, דְּהָא פְתַחָא לְאִינוּן דְּלָאוּ בְּנֵי מַהִימְנוּתָא אֶשְׁתַּכַּח בֵּיה.

19. א"ל וְדַאי הָכִי הוּא, וְאֵית בֵּיה לְמַנְדַּע וְלְאֶסְתַּבְּלָא. אֲדַהְכִי חֲמוּ חַד ב"נ דְּהוּה אֲתִי, שְׂאֵל לֹון מֵינָא, דְּהוּה צַחִי, וְהוּה לָאִי בְּתוּקְפָא דְּשִׁמְשָׁא. אָמְרוּ לִיה, מָאן אַתָּ. אָמַר לֹון יוֹדָאי אָנָא, וְאָנָא לָאִי וְצַחִינָא. אָמְרוּ לְעִית בְּאוּרִייתָא, אָמַר לֹון, עַד דְּאָנָא עִמְכוּן בְּמַלְיָן, אֶסְלַק לְהָאִי טוּרָא, וְתַמָּן אָסַב מֵינָא וְאֶשְׁתִּי.

20. אָפִיק רַבִּי יֵסָא חַד זְמִירָא מְלִי מֵיין, וְיֵהָב לִיה. בְּתַר דְּשִׁתָּה, אָמַר נְסַלַק עִמָּךְ לְמֵינָא. סְלִיקָא לְטוּרָא, וְאֶשְׁתַּכַּחוּ חַד חוּטָא דְּמֵינָא דְּקִיק, וּמְלִי קְטַפּוּרָא חַד. יְתַבּוּ. אָמַר לֹון הָהוּא ב"נ, הִשְׁתָּא שְׂאִילָה דְּהָא אָנָא אֶשְׁתַּדְּלָנָא בְּאוּרִייתָא, עַל יוֹדֵי דְּחַד בְּרִי, דְּאָנָא עֵיילִית לִיה לְבִי רַב, וּבְגִינִיה רְוּחָנָא בְּאוּרִייתָא. אָמַר רַבִּי חֲזַקְיָה אִי עַל יוֹדָא דְּבִרְךָ, טַב הוּא. אָבַל מְלָה דְּאָנָן בֵּיה, אָנָא חֲמִינָא דְּלְאַתַר אַחְרָא בְּעֵי לְאֶסְתַּלְקָא. אָמַר הָהוּא ב"נ, אִימָא מְלַךְ, דְּלְזַמְנִין בְּאַפְרַקְסְתָּא דְּעֵנוּיָא תְּשַׁכַּח מְרַגְנִיתָא.

21. He quoted the verse that Solomon spoke, and related to him THE ENTIRE DILEMMA. He asked him: How are you different from other people who do not know? They replied to him: How DO YOU EXPLAIN THE VERSE? He said to them: Regarding it, Solomon said this verse, but he did not say it FROM HIS OWN IDEAS AS HE SAID the rest; he simply repeated what the fools of the world say. What do they say? That is: "for that which befalls the sons of men befalls the beasts..." The fools who are not aware and do not see things with wisdom say that this world is led by chance. The Holy One, blessed be He, is not paying attention to them, but "that which befalls the sons of men befalls the beasts; even one thing befalls them both..."

22. When Solomon gazed at the fools who said this, he called them beasts, since they made themselves actual beasts by what they said. From where do we derive this? The preceding verse proves it, since it is written: "I said in my heart, after the speech of the sons of men, that the Elohim has chosen them out, but only to see that they themselves are but as beasts" (Kohelet 3:18). "I said in my heart" and I planned to observe. Observe what? "The speech of the sons of men" and the foolish sayings that they utter, THAT THE WORLD CONTINUES BY CHANCE. "That the Elohim has chosen them out," MEANING THAT ELOHIM HAS PICKED THEM OUT to be separated and they should not join with other people that have Faith, "but only to see that they themselves are but as beasts." "TO SEE" MEANING that those who have Faith will see that these are really beasts, and they think like animals. "They themselves" MEANS THAT they are on their own and they shall not bring these foolish ideas to those who are faithful. Therefore, it is "they themselves" and not others. What is their idea? ABOUT THIS, THE VERSE CONCLUDES: "That which befalls the sons of men befalls the beasts; even one thing befalls them both..." Let these beasts die, these foolish ones who lack Faith. Woe to them and woe to their souls. It would have been better to them if they would not have come into this world.

23. And what did Solomon respond to them? This FOLLOWS in the next verse and says: "Who knows whether the spirit of man goes upwards, and the spirit of the beast goes downwards to the earth" (Ibid. 21). "Who knows" these foolish who are not cognizant in the reverence of the uppermost King and do not look into the Torah. "The spirit of man goes upwards," MEANING to a higher place, to a precious place, to a holy place. It goes upward to be sustained by the supernal light, by the light of the Holy King, to be bound in the bundle of life and to be present in the presence of the Holy King as a perfectly pure burnt offering. That is the meaning of "goes upwards."

21. א"ל האי קרא דאמר שלמה, סח ליה. אמר ליה, וכי במה אתון פרישן משאר בני נשא דלא ידעי. אמרו ליה ובמה. אמר לון, על דא אמר שלמה האי קרא, ולא אמר האי מגרמיה, בשאר אינון מלין. אלא אהדר אינון מלין דטפשיאי עלמא דאמרי כן, ומאי אמרי. כי מקרה האדם ומקרה הבהמה וגו', טפשיאי דלא ידעי ולא מסתכלן בחכמתא אמרי דהאי עלמא אזיל במקרה, וקודשא בריך הוא לא אשגח עלייהו, אלא מקרה האדם ומקרה הבהמה מקרה אחד וגו'.

22. וכד שלמה אסתפל באלין טפשיאין דקאמרי דא קרא לון בהמה, דאינון עבדין גרמניהו בהמה ממש, בגין דאמרי מלין אלין. ומנלן. קרא דעליה אוכח, דכתיב אמרתי אני בלבי על דברת בני האדם לברם האלהים ולראות שהם בהמה המה להם. אמרתי אני בלבי וחשיבנא בהאי לאסתכלא על מה, על דברת בני האדם. על ההוא מלה דטפשותא, דאינון אמרי לברם האלהים בלחודניהו, ולא יתחברון בהדי בני נשא אחרנין דאית לון מהימנותא, ולראות שהם בהמה המה להם. ולראות בהו אינון בני מהימנותא, שהם בהמה ממש, ודעתניהו כבעירא. המה להם בלחודניהו, ולא לאעלאה לבני מהימנותא בדעתא דטפשותא דא, ועד המה להם, ולא לאחרנין. ומה דעתא דלהון. כי מקרה בני האדם ומקרה הבהמה ומקרה אחד לכלם וגו'. תיפח רוחיהון דאינון בעירי. אינון טפשיאי. אינון מחוסרי מהימנותא. ווי לון ווי לנפשייהו. טב להו דלא ייתון לעלמא.

23. ומה אתיב לון שלמה על דא. קרא אפתייה, ואמר, ומי יודע רוח בני האדם העולה היא למעלה ורוח הבהמה היורדת היא למטה לארץ. מי יודע באינון טפשיאי, דלא ידעי ביקרא דמלכא עלאה, ולא מסתכלי באורייתא, רוח בני האדם העולה, היא למעלה, לאתר עלאה, לאתר יקר, לאתר קדישא, ולא תזנא מנהירו עלאה, מנהירו דמלכא קדישא, למהוי צרורא בצרורא דחיי, ואשתכחת קמי מלכא קדישא עולה תמימה ודא הוא העולה היא למעלה.

24. "And the spirit of the beast goes downwards to the earth": It is not to the same place designated for all the humans, about whom it is written: "For in the image of Elohim made He man" (Beresheet 9:6). It is further written: "The soul of man is the candle of Hashem" (Mishlei 20:27). How could these fools, those who are not of the Faith, say, "They have all one breath" (Kohelet 3:19) and let their winds be deflated. About them, it is written: "Let them be as chaff before the wind; the angel of Hashem thrusting them" (Tehilim 35:5). They shall remain in Gehenom, in its lower levels, and shall not ascend from there for generations to come. About them, it is written: "They will be consumed out of the earth, and the wicked will be no more. Bless you Hashem, O my soul, Haleluyah" (Tehilim 104:35). Rabbi Chizkiyah and Rabbi Yesa approached and kissed his head. They said: there is so much in you, yet we did not know. Happy is this time that we have met with you.

25. Furthermore, he said: Did Solomon wonder about this alone? We find him saying something similar on another occasion. He opened the discussion with the verse: "This is an evil in all things that are done under the sun" (Kohelet 9:3). "This is an evil": Certainly, what is evil? That is one who spills his seed in vain and destroys his path, since he does not reside with the Holy One, blessed be He, and will not have a part in the World to Come. This is what is written: "For you are not an El that has pleasure in wickedness: nor shall evil dwell with You" (Tehilim 5:5). About this, he said, "This is an evil," for he will have no dwelling above, "that there is one event to all: yea, also the heart of the sons of men is full of evil, and madness is in their heart" (Kohelet 9:3). While they live, foolishness is stuck in their heart. They are lacking Faith and have no part in the Holy One, blessed be He, or in these faithful ones, not in this world and not in the World to Come, as is written: "And after that they go to the dead" (Ibid.).

26. Come and see that the Holy One, blessed be He, warns the inhabitants of the world and says, "Therefore choose life, that both you and your seed may live" (Devarim 30:19). That is the life of that world. And these wicked who lack Faith, what do they say? "For to him that is joined (choose) TO ALL THE LIVING THERE IS HOPE" (Kohelet 9:4). Although the man will choose that world, as he says, it means nothing, as we have this tradition handed to us. "To all the living there is hope," MEANING THE LIFE IN THIS WORLD. They have that tradition handed to them, "for a living dog is better than a dead lion" (Ibid.). How can we have life in that world? Therefore, "this is an evil" and certainly they will not dwell by the King up high and will have no part in Him. And although you could find other supports, NAMELY INTERPRETATIONS, for all these verses, yet most certainly Solomon came to reveal to the wicked lacking Faith that they have no part in the Holy One, blessed be He, not in this world nor in the World to Come.

24. וְרוּחַ הַבְּהֵמָה הַיּוֹרֶדֶת הִיא לְמַטֵּה לְאָרֶץ, וְלֹא לְהוֹא אֶתְרוּ דְהוּהָ כָּל בֵּן, דְּכִתְיִב בֵּיהּ בְּצֵלִם אֱלֹהִים עֲשֵׂה אֶת הָאָדָם, וּכְתִיב גַּר יְיָ נִשְׁמַת אָדָם. הִיךְ אֲמַרִי אֵינּוֹן טַפְשָׁאֵי דְלֹאוּ מִבְּנֵי מְהֵימְנוּתָא, וְרוּחַ אֶחָד לְכָל, תִּיפַח רוּחֵיהוֹן, עַלְיֵיהוּ בְּתִיב, וְהִיּוּ כְּמוֹץ לְפָנֵי רוּחַ וּמְלֹאךְ יְיָ דוּחָה. אֵלִין יִשְׁתַּאֲרוּן בְּגִיחָנָם, לְאֵינּוֹן דְּרִגְוִין תִּתְּאוּן, וְלֹא יִסְתַּלְקוּן לְדְרֵי דְרִין. עַלְיֵיהוּ בְּתִיב יִתְּמוּ חֻטָּאִים מִן הָאָרֶץ וּרְשָׁעִים עוֹד אֵינָם בְּרַכִּי נַפְשֵׁי אֶת יְיָ הַלְלוּיָהּ. אֶתְּוּ רַבֵּי חֲזַקְיָה וְרַבֵּי יוֹסָא, וְנִשְׁקוּ רִישֵׁיהּ, אֲמַרוּ וּמָה כָּל כֶּךָ הוּהוּ עִמָךְ וְלֹא יִדְעָנָא, זָכָאָה הֵיא שְׁעֵתָא דְאֶעְרַעְנָא בְּךָ.

25. תּוּ אֲמַר, וְכִי עַל דָּא בְּלַחְדוּי תּוּהָ שְׁלֵמָה, וְהָא בְּאַתְרַּא אַחְרָא אֲמַר כְּגוֹנָא דָּא, פְּתַח וְאֲמַר, זֶה רַע בְּכָל אֲשֶׁר נַעֲשָׂה תַּחַת הַשָּׁמַשׁ. זֶה רַע וְדָאֵי מָאִי זֶה רַע. דָּא הוּא מָאן דְּאוּשִׁיד זְרַעָא בְּרִיקְנֵיא, וְחָבִיל אוּרְחוּי, בְּגִין דְּהֵיא לֹאוּ מְדוּרִיָּה בְּקוּדְשָׁא בְּרִיךְ הוּא, וְלֹא יְהֵא לִיהּ חוּלְקָא בְּעֵלְמָא דְאַתִּי. הַה"ד בִּי לֹא אֵל חַפֵּץ רַשַׁע אֶתְּהָ לֹא יְגוּרְךָ רַע. עַל דָּא אֲמַר, זֶה רַע, דְּלֹא יְהֵא לִיהּ מְדוּרָא לְעֵילָא. בִּי מְקָרָא אֶחָד לְכָל וְגַם לֵב בְּנֵי הָאָדָם מְלֵא רַע וְהוֹלְלוֹת בְּלִבְבָם. בְּחֵינְהֶם שְׁטוּתָא תְּקִיעַ בְּלִבֵּיהוּ, וְאֵינּוֹן מְחוּסְרֵי מְהֵימְנוּתָא, וְלִית לוֹן חוּלְקָא בְּקוּדְשָׁא בְּרִיךְ הוּא, וּבְאֵינּוֹן בְּנֵי מְהֵימְנוּתָא, לֹאוּ בְּעֵלְמָא דִּין, וְלֹא בְּעֵלְמָא דְאַתִּי, הַה"ד וְאַחְרֵיו אֵל הַמֵּתִים.

26. ת"ח, קוּדְשָׁא בְּרִיךְ הוּא אֲזַהֵר לְבַנֵּי עֵלְמָא וְאֲמַר, וּבְחַרְתָּ בַחַיִּים לְמַעַן תַּחֲיֶה, וְחֵינּוּ דְהֵהוּא עֵלְמָא גִּינְהוּ. אֵינּוֹן חֵיבִין מְחוּסְרֵי מְהֵימְנוּתָא מָאִי קָא אֲמַרִי. בִּי מִי אֲשֶׁר יִבְחַר וְגו'. אַע"ג דִּיבְחַר בְּרַשָׁע בְּהֵהוּא עֵלְמָא כְּמָה דְאֲמַר, לֹאוּ הוּא כְּלוּם, דְּהֵא מְסִירָא דָּא בִּידְנָא, אֵל כָּל הַחַיִּים יֵשׁ בְּשַׁחוּן, וּמְסִירָא דָּא בִּידְנֵיהוּ, בִּי לְכָלֵב חֵי הוּא טוֹב מִן הָאֲרִיָּה הַמֵּת. הִיךְ יְהֵא לָן חֵינּוּ בְּהֵהוּא עֵלְמָא. וְע"ד זֶה רַע וְדָאֵי, דְּלֹא יְדוּרוּן בְּמִלְכָּא עֲלָאָה, וְלֹא יְהֵא לוֹן חוּלְקָא בֵּיהּ. וְאַע"ג דְּכָל הַגֵּי קְרָאֵי תִשְׁכַּח סְמִיכִין חֲבֵרֵיא בְּמִלִּין אַחְרָנִין, אֲבָל וְדָאֵי שְׁלֵמָה קָא אֶתְּא לְגֵלְאָה עַל אֵינּוֹן חֵיבִין מְחוּסְרֵי מְהֵימְנוּתָא, דְּלִית לוֹן חוּלְקָא בְּקוּדְשָׁא בְּרִיךְ הוּא בְּעֵלְמָא דִּין וּבְעֵלְמָא דְאַתִּי.

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27. They said to him: Would you like us to join you so that you will go with us? He replied to them: If I do this, the Torah calls me a fool and not only that, I would be risking my life. They asked him why. He replied to them: Since I am a messenger sent on a mission, and King Solomon said, "He that sends a message by the hand of the fool cuts off his own feet, and drinks in damage" (Mishlei 26:6). Come and see: The spies, because they were found to be unfaithful and untrustworthy messengers, risked their lives in this world and the World to Come. He kissed them and left.

28. Rabbi Chizkiyah and Rabbi Yesa continued traveling along. As they went, they met some people. Rabbi Chizkiyah and Rabbi Yesa asked about him. They said: What is the name of that person? They replied: That is Rabbi Chagai and he is a friend among the friends. The friends sent him from Babylon to find out about things from Rabbi Shimon bar Yochai and the rest of the friends. Rabbi Yesa said: That must be the Rabbi Chagai who all his life did not wish to show off what he knows and, therefore, he told us that his son has merited the gain of his Torah knowledge. Since he said: "See you a man wise in his own eyes? There is more hope of a fool than of him" (Mishlei 26:12). He most certainly is a faithful messenger and praised is he who dispatches his matters by the hand of a faithful messenger.

29. Come and see that Eliezer, the servant of Abraham, was from the children of Canaan, as is written: "As for the merchant (Heb. knaan), the balances of deceit are in his hands" (Hoshea 12:8). About Canaan, it is written: "Cursed be Canaan; a servant of servants shall he be to his brethren" (Bereshheet 9:25). Because Eliezer was a faithful messenger, it is written about him: "Come in, you blessed of Hashem" (Bereshheet 24:31), really blessed of Hashem. Therefore, it is written so in the Torah since he has emerged from the curse OF CANAAN, and became blessed. He was not only excluded FROM THE CURSE, but he was also blessed with the name of the Holy One, blessed be He. And I learned that an angel came and inserted this - THAT HE SHOULD CALL HIM "BLESSED OF HASHEM" - into the mouth of Laban.

6. Joshua and Caleb

The rabbis examine the scriptures concerning the behavior of the spies who Moses sent into the Promised Land. We hear how Moses, when he sent him to Yisrael, changed Oshea's name to Joshua to indicate that he was attached to the Shechinah. Rabbi Shimon talks about Moses' need to distinguish if the land was worthy of the Tree, Zeir Anpin, or of Ayin Ayin, Arich Anpin: thus he would know if there was a tree in it, or not (ayin). We are told about Caleb, who went to pray on the graves of the patriarchs in Hebron in order to be rescued from the misguided decisions of the rest of the spies. Rabbi Shimon says that the Shechinah was robed in Caleb to bring tidings to the Patriarchs, and that the three spies were descendants of the Nefilim.

27. א"ל, תבעי דנתחבר בהדך ותזיל בהדך. אמר להו, אי עבידנא הכי, אורייתא יקרי עלי כסיל, ולא עוד אלא דאתחייבנא בנפשאי. אמרו ליה למה. אמר לון דהא שליחא אנא, ושדרו לי בשליחותא, ושלמה מלכא אמר, מקצה רגלים חמס שותה שולח דברים ביד כסיל. ת"ח, מרגלים על דלא אשתכחו בני מהימנותא ושלחו מהימנותא, אתחייבו בנפשיהו בעלמא דין ובעלמא דאתי. נשק לון, ואזל ליה.

28. אזלו רבי חזקיה ור' ייסא, עד דהוו אזלו פגעו באינון בני נשא. שאילו ר' חזקיה ורבי ייסא עליה, אמרו מה שמייה דההוא ב"נ. אמרו, ר' חגי הוא, וחברא דבין חברייה הוא, ושדרו ליה חברייה דבבל, למנדע מלין מר' שמעון בן יוחאי ושאר חברייה. א"ר ייסא, ודאי דא הוא ר' חגי, דכל יומי לא בעא לאחזאה גרמיה במה הידע, ועל דא אמר לן דהא בריה זכה ליה באורייתא, בגין דאמר קרא, ראית איש חכם בעיניו תקוה לכסיל ממנו. ודאי שליחא מהימנא איהו, וחכא איהו מאן דשדר מלוי בידא דשליחא מהימנא.

29. ת"ח, אליעזר עבד אברהם מבני פנען הוה, כד"א, פנען בידו מאזני מרמה. וכנען כתיב עליה, ארוז פנען עבד עבדים יהיה לאחיו. ובגין דהוה שליחא מהימנא, מה כתיב ביה. בא ברוך יי'. ברוך יי' ממש. ועל דא אכתיב הכי באורייתא, בגין דנמק מההיא קללה, ואתברך. ולא די ליה דנמיק מנה, אלא דאתברך בשמייה דקודשא ברוך הוא. ואולימנא דאתא מלאך, ואעיל מלה דא בפומיה דלבן.

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30. "And Moses...sent them...all those men" (Bemidbar 13:3), MEANING THAT all were righteous and chiefs of Yisrael. However, they took bad counsel for themselves. Why did they take this counsel? It was because they thought: if Yisrael entered the land, we would be removed as chiefs and Moses would appoint other chiefs; since we deserved to be chiefs only in the desert, in the land we would not deserve TO BE CHIEFS. Due to having taken bad counsel for themselves, they died, as did all those who accepted their counsel.

31. "These are the names of the men whom Moses sent..." (Bemidbar 13:4). Rabbi Yitzchak said: Moses observed and was aware that they, THAT IS THE SPIES, would not succeed in their mission, and he then prayed about Joshua. Caleb was then in distress. He said: What shall I do, since Joshua goes forth with the utmost help of Moses, that he inspired in him the illumination of the moon, WHICH IS MALCHUT. He shone upon him with his light in his prayer, since he is THE ASPECT OF the sun, WHICH IS ZEIR ANPIN. So what did Caleb do? He dropped back from THE SPIES, and came to the burial place of the patriarchs, and prayed his prayer there.

32. Rabbi Yehuda said: Caleb went a different way and took winding paths, MEANING THAT HE FOLLOWED TWISTED PATHS. He reached the burial plots of the patriarchs and endangered himself, as is written: "Where Ahiman, Sheshai, and Talmi, the children of Anak, were" (Ibid. 22). However, just as someone in distress does not pay attention to anything, so too it was with Caleb. Because he felt distress, he was not observant, and came to pour his prayers upon the burial plots of the patriarchs, in order to be saved from the counsel OF THE SPIES.

33. "And Moses called Hosea son of Nun, Joshua" (Bemidbar 13:16). Rabbi Yitzchak said: Did the scripture ever call him Hosea? Is it not written: "And Moses said to Joshua" (Shemot 17:9) and "Joshua, the son of Nun, a young man" (Shemot 33:11) and "Joshua harried" (Shemot 17:13)? HE RESPONDS: However, Moses told him Yud-Hei will save you (Heb. yoshia) from them, SINCE JOSHUA IS SPELLED WITH THE LETTERS YUD HEI WILL SAVE (HEB. YOSHIA).

34. Rabbi Aba said: As soon AS MOSES sent Joshua to go there, TO THE LAND OF YISRAEL, he needed to be perfect. And in what way? With the Shechinah, SINCE THE LAND OF YISRAEL IS THE SECRET OF THE SHECHINAH. Until that time, he was considered a young man, as we have explained, MEANING THAT HE WAS ATTACHED TO METATRON REFERRED TO AS YOUNG MAN. At that time, Moses tied him to THE SHECHINAH. He was referred to in the scriptures prior to that as Joshua because the scriptures referred to him according to what he was destined to be called. Moses said: Most certainly, it is not proper for him to arrive there except by the Shechinah and that is appropriate. THEREFORE, HE CALLED HIM JOSHUA ADDING THE YUD TO HIS NAME, BECAUSE THAT IS THE SECRET OF THE SHECHINAH.

30. וַיִּשְׁלַח אוֹתָם מֹשֶׁה וְגו', כֻּלָּם אַנְשִׁים. כָּלֵהוּ זָכָאִין הוּו, וְרִישֵׁי דְיִשְׂרָאֵל הוּו. אֲבָל אִינוּן דְּבִרוּ לְגַרְמִייהוּ עֵיטָא בִישָׁא. אֲמַאי נְטִלֵי עֵיטָא דָא. אֵלָא אָמְרוּ, אִי יוּעֲלוּן יִשְׂרָאֵל לְאַרְעָא, נְתַעְבֵּר אָנן מְלַמְהוּי רִישִׁין, וְיִמְנִי מֹשֶׁה רִישִׁין אַחֲרָנִין, דְּהָא אָנן זְכִינָן בְּמִדְבָּרָא לְמַהוּי רִישִׁין, אֲבָל בְּאַרְעָא לֹא נִזְכִּי. וְעַל דְּנְטִלֵי עֵיטָא בִישָׁא לְגַרְמִייהוּ, מִיתוּ אִינוּן, וְכָל אִינוּן דְּנְטִלָן מְלִייהוּ.

31. אֵלָה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר שָׁלַח מֹשֶׁה וְגו', אָמַר רַבִּי יִצְחָק, מֹשֶׁה אֶסְתַּבֵּל וְיַדַּע דְּלֹא יַצְלִחוּן בְּאַרְחֻייהוּ, כְּדִין צְלִי עֲלֵיהּ דִּיהוֹשֻׁעַ. כְּדִין כָּלֵב הוּו בְּדוּחָקָא, אָמַר, מַה אַעֲבִיד, הָא יְהוֹשֻׁעַ אֲזִיל בְּסִייעָתָא עֲלָאָה דְּמֹשֶׁה, דְּשָׂרַר בֵּיהּ נְהִירוּ דְּסִיְהִרָא, וְהוּו אֲנַהִיר עֲלֵיהּ בְּצִלוֹתֵיהּ, בְּגִין דְּאִיהוּ שְׁמַשָּׁא. מַה עֲבַד כָּלֵב. אֶשְׁתַּמִּיט מְנִייהוּ, וְאֲתִי לְגַבֵּי קְבָרֵיִיא דְּאַבְהֹן, וְצִלֵי תַמְן צִלוֹתֵיהּ.

32. א"ר יְהוּדָה, אֲרַח אַחֲרָא נְטִיל, וְעֵקִים שְׁבִילִין, וּמֵטָא עַל קְבָרֵי דְאַבְהֹן, וְאֶסְתַּבֵּן בְּגַרְמִייהּ, דְּהָא כְּתִיב וְשֵׁם אַחִימָן שָׁשִׁי וְתַלְמִי יְלִידֵי הָעֵנֶק. אֲבָל מֵאֵן דְּאִיהוּ בְּדוּחָקָא, לֹא אֶסְתַּבֵּל מְדִי. כִּךְ כָּלֵב, בְּגִין דְּהוּו בְּדוּחָקָא, לֹא אֶסְתַּבֵּל מְדִי, וְאֲתָא לְצִלָּאָה עַל קְבָרֵי אַבְהֹן, לְאַשְׁתַּזְבָּא מְעֵיטָא דָא.

33. וַיִּקְרָא מֹשֶׁה לְהוֹשֻׁעַ בֶּן נֹון יְהוֹשֻׁעַ. רַבִּי יִצְחָק אָמַר, וְכִי הוֹשֻׁעַ קָרְאִיהּ קָרָא, וְהָא כְּתִיב וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ. וְיְהוֹשֻׁעַ בֶּן נֹון נֶעַר. וַיַּחֲלוֹשׁ יְהוֹשֻׁעַ. אֵלָא א"ל מֹשֶׁה, יְהִי יוֹשִׁיעַךְ מְנִייהוּ.

34. רַבִּי אַבָּא אָמַר, כִּינּוּן דְּשָׂרְרִיהּ לְמִיעַל לְתַמְן, אֶצְטְרִיךְ לְמַהוּי שְׁלִים. וּבְמַה. בְּשְׁכִינְתָא. דְּעַד הָהִיא שְׁעָתָא נֶעַר אַקְרִי, כְּמַה דְּאוּקִימְנָא. וּבְהָהִיא שְׁעָתָא קְשִׁיר לִיָּה מֹשֶׁה בְּהִדְרָה, וְאֶע"ג דְּאַשְׁבַּחַן יְהוֹשֻׁעַ בְּקְדָמִיתָא, קָרָא קְרִינְיָהּ הַכִּי עַל הָהוּו דְּזָמִין לְמַקְרִינְיָהּ. אָמַר מֹשֶׁה, וְדָאִי לֹא אֶצְטְרִיךְ דָּא לְמִיעַל תַּמְן, אֵלָא בְּשְׁכִינְתָא, וְהִכִּי אֲתַחְזִי.

35. "Whether there is a tree in it, or not..." (Bemidbar 13:20). Rabbi Chiya said: Did Moses not know that there are a variety of trees there, different one from the other? Isn't he the one who praised the land several times WITH ITS OLIVES, GRAPES, POMEGRANATES? Was he doubtful about this? Didn't the Holy One, blessed be He, tell Moses originally that this was a land flowing with milk and honey? Rabbi Yosi said the friends already noted that it is written: "There was a man in the land of Utz, whose name was Job" (Iyov 1:1), MEANING THAT HE WISHED TO INQUIRE OF THEM WHETHER JOB WAS THERE TO PROTECT THEM. AND TREE (HEB. ETZ) IS LIKE UTZ.

36. Rabbi Shimon said: He was alluding to what they asked before, as is written: "Is Hashem among us, or not (Heb. ayin)" (Shemot 17:7) - BEING THE QUESTION OF WHETHER ZEIR ANPIN, REFERRED TO BY YUD HEI VAV HEI, IS STAYING WITH THEM, OR ARICH ANPIN IS AMONG THEM, REFERRED TO BY AYIN (LIT. 'NOT'). He said: There IN THE LAND, you will recognize if it is worthy of this, OF ZEIR ANPIN WHO IS REFERRED TO AS TREE, or of this, OF ARICH ANPIN WHO IS REFERRED TO BY AYIN AYIN (LIT. 'NAUGHT'). He further told them, if you notice that the fruits of the land are similar to those in the other countries in the world, then "there is a tree in it," which is the Tree of Life, MEANING ZEIR ANPIN, but not from a higher place. However, if you notice that the fruits of the land are decidedly different from other fruits in other countries of the world, you will know that the supernal difference flows, that it is drawn from Atika Kadisha and THAT IT CONTAINS from all the places in the world. Through this, you will be able to recognize if there is a tree in it - THAT IS, ZEIR ANPIN - or not (Heb. Ayin), ATIKA KADISHA, THAT IS ARICH ANPIN. That is what you set out to discern in the beginning, as is written: "Is Hashem among us" - and "among us" is specific SINCE THEY INQUIRED IF ZEIR ANPIN RESTS AMONG THEM, or not - Ayin REFERRING TO ARICH ANPIN. Therefore, "And be of good courage, and bring of the fruit of the land" (Bemidbar 13:20), to know the difference in them, MEANING TO BE AWARE IF THERE IS A DIFFERENCE IN THEM OR NOT.

37. "Now the time (days) was the time of the firstripe grapes" (Ibid.). HE INQUIRES: "Now the days": What is it meant to convey, since it would have been sufficient TO SAY, "Now was the time of the firstripe grapes." HE RESPONDS: However, "now the days" are those that were made known, MEANING THE SIX DAYS WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN. All were attached at that time to the tree with which the first man sinned, WHICH IS MALCHUT, and we have learned that it was the grapes (tree). THEREFORE, WE SEE THAT GRAPES IS MALCHUT. As a result, the days that were already known TO BE THE SIX ENDS OF ZEIR ANPIN are the season of firstripe grapes, WHICH IS MALCHUT; THAT IS, THE SIX ENDS IN ZEIR ANPIN GOT JOINED TOGETHER AT THAT TIME IN MALCHUT.

38. "And they ascended into the Negev, and (he) came to Hebron" (Bemidbar 13:22). HE INQUIRES: It should have said, 'And they came' in plural. HE ANSWERS: However, Rabbi Yosi said it refers to Caleb, who came to pray upon the graves of the patriarchs IN HEBRON. Caleb thought to himself: Joshua, indeed! Moses blessed him with the help of the Highest Holiness and he could extricate himself and save himself from them; what shall I do? He took counsel to pray a prayer in the burial place of his patriarchs, in order to be rescued from the misguided decisions of the rest of the spies.

35. הַיֵּשׁ בָּהּ עֵץ אִם אֵין וְגו', רַבִּי חִיָּיא אָמַר, וְכִי לֹא הָיָה יָדַע מֹשֶׁה דְּאִית בָּהּ כַּמָּה אֵילָנִין מִשְׁנַיִן דָּא מִן דָּא, וְהָא הוּא שִׁבַּח לָהּ לְיִשְׂרָאֵל בְּכַמְהָ זְמַנִּין, וְהוּא אֶסְתַּמַּק בְּדָא. וְהָא קוּדְשָׁא בְּרִיךְ הוּא קָאָמַר לֵיהּ לְמֹשֶׁה בְּקַדְמִיתָא, דְּהִיא אֶרֶץ זְבַת חֶלֶב וְדִבְשׁ. אָמַר רַבִּי יוֹסִי, הָא אֲתַעְרוּ חֲבֵרַיָּיא, דְּכַתִּיב אִישׁ הָיָה בְּאֶרֶץ עוֹץ אִיּוֹב שְׁמוּ.

36. אָמַר רַבִּי שְׁמַעוֹן, רִמְזוּ לָהֶם רְמִיזָא דְּחֻכְמָתָא, עַל מַה דְּשָׂאִילוּ בְּקַדְמִיתָא. דְּכַתִּיב הַיֵּשׁ יְיָ בְּקַרְבָּנוּ אִם אֵין. אָמַר, תַּמָּן, תַּחֲמוֹן, אִי הִיא אֲתַחֲזִיא לְהֵאֵי, אוּ לְהֵאֵי. אָמַר לוֹן, אִי תַּחֲמוֹן דְּאִיבָא דְּאֶרֶעָא כְּשָׂאֵר אֶרְעֵי דְּעֵלְמָא, יֵשׁ בָּהּ עֵץ אֵילָנָא דְּחַיִּי, וְלֹא מֵאֲתַר עֲלָאָה יִתִּיר. וְאִי תַּחֲמוֹן דְּאִיבָא דְּאֶרֶעָא יִתִּיר וּמִשְׁנַיִיא מְכַל אֲתַר דְּעֵלְמָא, תַּנְדְּעוֹן, דְּהָא מַעֲתִיקָא קְדִישָׁא קָא נְגִיד וְאֲתַמְשֵׁן הֵהוּא שְׁנוּיָא עֲלָאָה, מְכַל אֲתַרֵּי דְּעֵלְמָא. וּבְדָא תַּנְדְּעוֹן, הַיֵּשׁ בָּהּ עֵץ, אִם אֵין, וְדָא בְּעִיתוֹן בְּקַדְמִיתָא לְמַנְדַּע דָּא, דְּכַתִּיב הַיֵּשׁ יְיָ בְּקַרְבָּנוּ. בְּקַרְבָּנוּ דְּיִיקָא, אוּ אִם אֵין. וְעַד וְהִתְחַזְקֶתֶם וְלִקְחֶתֶם מִפְּרֵי הָאֶרֶץ, לְמַנְדַּע שְׁנוּיָא דִּילְיָהּ.

37. וְהַיָּמִים יָמֵי בְּכוּרֵי עֲנָבִים. וְהַיָּמִים, מֵאִי קָא מֵיִרֵי, דְּהָא וְאִזּוּ בְּכוּרֵי עֲנָבִים סָגִי לִיהּ. אֶלָּא וְהַיָּמִים, אֵינּוֹן דְּאֶשְׁתַּמוּדְעָן, כְּלָהּוּ הוּוּ מִתְחַבְּרָן בְּהֵהוּא זְמַנָּא בְּהֵהוּא אֵילָנָא דְּחֻטָּא בֵּיהּ אָדָם הָרֵאשׁוֹן. כַּמָּה דְּתַנִּינָן עֲנָבִים הֵינּוּ וְעַל דָּא, וְהַיָּמִים: אֵינּוֹן דְּאֶשְׁתַּמוּדְעָן, יָמֵי בְּכוּרֵי עֲנָבִים דְּיִיקָא.

38. וַיַּעֲלוּ בְּנֵגֶב וַיָּבֹאוּ עַד חֶבְרוֹן. וַיָּבֹאוּ מִבְּעֵי לִיָּהּ. אֶלָּא אָמַר רַבִּי יוֹסִי, כְּלָב הוּא דְּאֲתָא לְעֲלָאָה עַל קְבֵרֵי אֲבֹהָתָא. אָמַר כְּלָב, יְהוֹשֻׁעַ הָא בְּרַכִּיָּה מֹשֶׁה בְּסִיוְעָא עֲלָאָה קְדִישָׁא, וַיְכִיל לְאֶשְׁתַּזְבָּא מְנוּיָהּ, וְאֵנָּא מַה אַעֲבִיד. אֵימַלְךָ, לְמַבְעֵי בְּעוֹתָא עַל קְבֵרֵי אֲבֹהָתָא, בְּגִין דִּישְׁתַּזִּיב מְעִיטָא בִּישָׁא דְּשָׂאֵר מְאֻלְלוּן.

39. Rabbi Yitzchak said, "AND (HE) CAME" MEANS whoever is more important than the rest, it enters into him; THAT IS, THE SHECHINAH ENTERED AND WAS CLOTHED IN CALEB since in it, IN THE SHECHINAH, everything depends. Come and see: Who has the advantage over the rest, to be able to come there, TO HEBRON, since it is written: "And there were Ahiman, Sheshai, and Talmi." As a result of fearing them, who would be able to come EVEN TO HIDE in the cave? But the Shechinah was clothed there in Caleb to bring tidings to the Patriarchs. The time has arrived for their children to enter the land which the Holy One, blessed be He, had sworn to them, and that is why he: "came to Hebron." IT DOESN'T SAY, "AND THEY CAME," SINCE IT ALLUDES TO THE SHECHINAH.

40. From whom were Ahiman, Sheshai and Talmi descended? They were the offspring of the Nefilim (lit. 'fallen ones') that the Holy One, blessed be He, dropped from the HEAVEN to the earth, and they produced offspring from the daughters of the earth. From them emerged the mighty men of old, as is written: "The same were mighty men of old, men of renown" (Beresheet 6:4). "Of old" MEANS they were present from the time the world was created and "men of renown" are Ahiman, Sheshai and Talmi, MEANING THAT THEIR NAMES WERE WELL KNOWN IN THE WORLD.

41. "And they came to the wadi of Eshkol (cluster valley)..." (Bemidbar 13:23). Rabbi Yehuda opened the discussion with the verse: "Thus says the El, Hashem, He that created the heavens, and stretched them..." (Yeshayah 42:5). How much people need to observe the activities of the Holy One, blessed be He. How much need there is to inquire in matters of Torah, for it is as if everyone that studies Torah brings all the offerings in the world to the Holy One, blessed be He. Not only that, but the Holy One, blessed be He, also wipes away all his iniquities, and prepares many thrones for him in the World to Come.

7. Before the world was created, how could it be written: "And... died"

Rabbi Yehuda wonders why God created Adam if He knew that Adam would sin and that He would have to sentence him to death. He wonders why those who study the Torah die in this world just like those who don't. Rabbi Yehuda and Rabbi Aba discuss why they are permitted to seek out the mysteries in the Torah but they have no right to inquire about the ways of God, as for example when it pertains to things like the question above. The conclusion is that there are things that are secret to God and that no one should even ask about them, except for Rabbi Shimon who can explain things to his generation openly.

42. Rabbi Yehuda was walking along the way with Rabbi Aba. He said: I wish to ask you one thing. Since the Holy One, blessed be He, was aware that Adam was going to commit sin in His presence and that He would sentence him to death, why did He create him? Didn't the Torah exist 2,000 years prior to the creation of the world, MEANING BEFORE THE SIN OF ADAM? It is written: "When a man dies in a tent" (Bemidbar 19:14), "if a man die," "and...died" and "such and such lived and died." What did the Holy One, blessed be He, want from man in this world? If man studies Torah day and night he will die, and if he does not study Torah he will die. The same course applies to all, except that THE SINNER gets removed from the World to Come. HOWEVER, IN THIS WORLD ALL ARE EQUAL, as it is written: "As is the good, so is the sinner" (Kohelet 9:2).

39. רבי יצחק אמר, מאן דהוה רשים מכלהו דא עאל בגוויה דביה תליא פלא. ות"ח, מאן הוא משאר אחרי דיכול לאעלא תמן, דהא כתיב ושם אחימן ששי ותלמי, ומדחילו דלהון מאן יכול לאעלאה במערתא. אלא שכינתא עאלת תמן בכלב, לבשרא לאבהן, דהא מטא זמנא לאעלא בנייהו לארעא, דאומי לון קודשא בריך הוא, ודא הוא ויבא עד חברון.

40. תאנא, אחימן ששי ותלמי, ממאן נפקו זרעא הוו מאינון נפילין, דאפיל לון קודשא בריך הוא בארעא, ואולידו מבנת ארעא, ומנייהו נפקו גיברי עלמא, כמה דכתיב, המה הגבורים אשר מעולם אנשי השם. אשר מעולם, מדאתברי עלמא משתכחי. אנשי השם אחימן ששי ותלמי.

41. ויבאו עד נחל אשכול וגו', רבי יהודה פתח, כה אמר האל יי' בורא השמים ונוטיהם וגו'. כמה אית להו לבני נשא לאסתכלא בפולחנא דקודשא בריך הוא, כמה אית להו לאסתכלא במלי דאורייתא, דכל מאן דאשתדל באורייתא, כאילו מקרב כל קורבנן דעלמא לקמי קודשא בריך הוא. ולא עוד אלא דקודשא בריך הוא מכפר ליה על כל חובוי, ומתקנין ליה כמה בורסיין לעלמא דאתי.

42. ר' יהודה הוה אזיל בארחא בהדי ר' אבא, שאל ליה, אמר מלה חד בעינא לשאלא, ביון דידע קודשא בריך הוא דזמין ב"נ למחטי קמיה, ולמגזר עליה מיתה, אמאי ברא ליה. דהא אורייתא הוה תרי אלפין שנין עד לא איברי עלמא. וכתיב בה באורייתא, אדם כי ימות באהל. איש כי ימות. וימת. ויחי פלוני וימת. מאי קבעי קודשא בריך הוא לב"נ בהאי עלמא, דאפילו אי אשתדל באורייתא יממא וליליא ימות, ואי לא אשתדל באורייתא ימות, כלא בחד ארחא, בר פרישותא דהווא עלמא, כד"א בטוב כחוטא.

43. He said to him: Why do you need to toil in the ways of your Master and the edicts of your Master? Ask about that which you have permission to know and gaze at, and about that which you have no permission to know, it is written: "Do not let your mouth cause your flesh to sin" (Kohelet 5:5), since we have no right to inquire about the ways of the Holy One, blessed be He, and His mysteries, the utmost high secrets that He covered and hid. He said to him: If so, the entire Torah is concealed and hidden, since it is the most Holy Name and whoever studies the Torah, it is as if he deals in His Holy Name. If so, we are not permitted to inquire and gaze IN THE TORAH.

44. He said to him: The entire Torah is both concealed and revealed and the Holy Name is both concealed and revealed, as it is written: "The secret things belong to Hashem our Elohim: but those things which are revealed belong to us and to our children" (Devarim 29:28). "But those things which are revealed belong to us," meaning that we have permission to inquire and observe and gaze at them to know them. However, "the secret things belong to Hashem our Elohim": They are His and to Him they are proper, since who could know and comprehend His concealed mind, let alone even ask about it.

45. The people of the world are not permitted to talk about the concealed matters and explain them, besides the holy luminary, Rabbi Shimon, since the Holy One, blessed be He, acceded to him. Since his generation is distinguished above and below, the matters are therefore said through him openly. There will be no other generation like the generation that he resides in, until the coming of King Messiah.

8. The Holy One, blessed be He, has three worlds

We are told the secret that God has three worlds in which He is concealed. The first is the uppermost world of which nothing is known. The second is the world by which God is known. The third is the world below them where division exists, and it consists of Briyah, Yetzirah and Asiyah; this constitutes the world within which the highest angels dwell and where God is sometimes present and sometimes not. We also hear about three realms, the first of which is the realm of division, meaning this world. The second world, the terrestrial Garden of Eden, is the realm that is connected to the highest realm. The third world is the higher world that is hidden and secret. We hear that the children of God merit all three worlds. The Torah warns that people should not mutilate themselves in grief for the dead because the righteous dead are not lost and they exist in high and precious realms in a state of happiness. We hear that because of Adam's sin man does taste the taste of death prior to entering into the other realms. The conclusion is that God tells people that if they follow His paths and do His work He will bring them to good worlds and higher realms.

46. Come and see, it is written: "So Elohim created man in His own image, in the image of Elohim He created him" (Bereshheet 1:27). The secret of the matter is that the Holy One, blessed be He, has three worlds in which He is concealed. The first world is the uppermost world that is concealed from all, at which we should not gaze. Nothing is known of it except that He is concealed in it. THIS IS THE WORLD OF ZEIR ANPIN OF ATZILUT.

43. א"ל, אורחוי דמארך, וגזרי דמארך, מה לך למטרך בהו. מה דאית לך רשו למנדע ולאסתכלא שאיל, ודלית לך רשו למנדע, כתיב אל תתן את פיך לחטיא את בשרך, דאורחוי דקודשא בריך הוא וסתרין, גניזין עלאין, דהוא סתים וגניז לית לן לשאלא. א"ל, אי הכי, הא אורייתא בלא סתים וגניז, דהא היא שמא קדישא עלאה הוי, ומאן דמתעסק באורייתא באלו אתעסק בשמיה קדישא, ואי הכי, לית לן לשאלא ולאסתכלא.

44. א"ל אורייתא בלא סתים וגלויא, ושמיה קדישא סתים וגלויא, וכתיב הנסתרות לה' אלהינו והנגלות לנו ולבנינו, לנו, הנגלות דאית רשו לשאלא, ולעינא ולאסתכלא בהו ולמנדע בהו. אבל הנסתרות לוי' אלהינו, דיליה אינון, וליה אתחזיין, דמאן יכיל למנדע ולאסתכלא דעתוי סתימא, וכ"ש למשא"ל.

45. ת"ח, לית רשו לבני עלמא למימר מלין סתימין ולפרשא לון, בר בוצינא קדישא, ר"ש דהא קודשא בריך הוא אסתבם על ידוי. ובגין דדרא דיליה רשימא הוא לעילא ותתא, וע"ד מלין אתמרו באתגלויא על ידוי, ולא יהא דרא בדרא דא דאיהו שארי בגויה, עד דייתי מלכא משיחא.

46. אבל ת"ח, כתיב ויברא אלהים את האדם בצלמו בצלם אלהים ברא אותו רזא דמלה, תלת עלמין אית ליה לקודשא בריך הוא, דאיהו גניז בגווייהו. עלמא קדמאה, ההוא עלאה טמירא דכלא, דלא אסתכל ביה, ולא אתידע ביה, בר איהו, דאיהו גניז בגויה.

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47. The second world, which is tied to that WORLD above, is the one by which the Holy One, blessed be He, is known, as it is written: "Open to me the gates of righteousness" (Tehilim 118:19) and "This is the gate of Hashem" (Tehilim 118:20). AND THAT IS THE WORLD OF MALCHUT IN ATZILUT, WHICH IS THE GATE TO ZEIR ANPIN and constitutes the second world.

48. The third world is the world below them, where division exists. THAT IS BRIYAH, YETZIRAH AND ASIYAH, ABOUT WHOM IT IS SAID: "AND FROM THENCE IT WAS PARTED..." (BERESHEET 2:10). It constitutes the world within which the highest angels dwell, and the presence of the Holy One, blessed be He, is apparent and not so apparent in it. Now He seems in it, yet when there is a wish to observe and to know Him, He disappears from them and is not visible until all ask: "Where is the place of His glory." "Blessed be the glory of Hashem from His place" (Yechezkel 3:12), and that is the realm where He is not always.

49. In the same manner: "For in the image of Elohim made He man" (Beresheet 9:6). Then he has the three realms. The first realm is that world that is referred to as the realm of division, MEANING THIS WORLD. The man is existent and not existent in it, since when you wish to look at him, he departs from there and is no longer visible.

50. The second world is the realm that is connected to the highest realm. That is the terrestrial Garden of Eden, which is tied to another higher world, and from that REALM is known the concept of another world.

51. The third world is the higher world that is concealed, hidden and secret. There is nobody that knows it, as is written: "Neither has the eye seen, that Elohim, beside You, should do such a thing for him that waits for Him" (Yeshayah 64:3). All is similar to the above, as is written: "For in the image of Elohim made He man."

52. SINCE THEY MERIT THE THREE WORLDS, about this it is written: "You are children of Hashem your Elohim..." (Devarim 14:1), as we have explained. These are in the image of Elohim and these inherit the highest legacy, similar to His - THAT IS, THREE WORLDS. Therefore, it was warned in the Torah that "you shall not gash yourselves, nor make any baldness between your eyes for the dead" (Ibid.) since one is not lost after his death and he exists in good realms, supernal and precious, and they should be in a state of happiness when a righteous one departs from this world.

47. עֲלָמָא תְּנִינָא, דְּאִיהוּ קְשִׁיר בְּהוּא דְּלַעֲיָלָא, וְדָא הוּא דְּקוּדְשָׁא בְּרִיךְ הוּא אֲשֶׁתְּמוּדַע מְנִיָּה, כְּמָה דְּכַתִּיב פְּתַחוּ לִי שַׁעְרֵי צְדָקָה, זֶה הַשַּׁעַר לַיְיָ. וְדָא הוּא עֲלָמָא תְּנִינָא.

48. עֲלָמָא תְּלִיתָאָה, הֵהוּא עֲלָמָא תְּתָאָה מְנִיָּהוּ, דְּאֲשֶׁתְּכַח בֵּיה פְּרוּדָא, וְדָא הוּא עֲלָמָא, דְּמִלְאָבֵי עֲלָאֵי שְׂרִינָן בְּגוּוּיָהּ, וְקוּדְשָׁא בְּרִיךְ הוּא אֲשֶׁתְּכַח בֵּיה, וְלֹא אֲשֶׁתְּכַח. אֲשֶׁתְּכַח בֵּיה הַשְּׁתָּא, כִּד בְּעָאן לְאֲסַתְּכַלָּא וּלְמַנְדַּע לֵיה, אֲסַתְּלַק מְנִיָּהוּ, וְלֹא אֲתַחְזִי, עַד דְּכֻלְּהוּ שְׁאֵלֵי אִיה מְקוּם כְּבוֹדוֹ. בְּרוּךְ כְּבוֹד יְיָ מִמְּקוּמוֹ. וְהֵאֵי הוּא עֲלָמָא דְּלֹא אֲשֶׁתְּכַח בֵּיה תְּדִירָא.

49. כְּגוּוּנָא דָּא, בְּצַלְמֵ אֱלֹהִים עָשָׂה אֶת הָאָדָם. כְּדִין אֵית לֵיה תְּלַת עֲלָמִין. עֲלָמָא קְדָמָאָה: הֵאֵי עֲלָמָא דְּאֶקְרִי עֲלָמָא דְּפִירוּדָא, וּבִנְא אֲשֶׁתְּכַח בֵּיה וְלֹא אֲשֶׁתְּכַח. כִּד בְּעָאן לְאֲסַתְּכַלָּא בֵּיה, אֲסַתְּלַק מְנִיָּהוּ וְלֹא אֲתַחְזִי.

50. עֲלָמָא תְּנִינָא, עֲלָמָא דְּאִיהוּ קְשִׁיר בְּהוּא עֲלָמָא עֲלָאָה, וְדָא הוּא ג"ע דִּי בְּאַרְעָא, דְּדָא הוּא קְשִׁיר בְּעֲלָמָא אַחְרָא עֲלָאָה, וּמֵהֵאֵי אֲתִידַע וְאֲשֶׁתְּמוּדַע עֲלָמָא אַחְרָא.

51. עֲלָמָא תְּלִיתָאָה, עֲלָמָא עֲלָאָה טְמִירָא, גְּנִיז וְסֻתִּים, דְּלִית מֵאן דִּידַע לֵיה, כְּמָה דְּכַתִּיב עֵינֵי לֹא רְאִתָּה אֱלֹהִים זוּלַתְךָ יַעֲשֶׂה לְמַחְבֵּה לוֹ. וְכֻלָּא כְּגוּוּנָא עֲלָאָה, דְּכַתִּיב בְּצַלְמֵ אֱלֹהִים עָשָׂה אֶת הָאָדָם.

52. עַל דָּא כְּתִיב, בְּנִים אַתֶּם לַיְיָ אֱלֹהֵיכֶם וְגו', כְּמָה דְּאֻקְמוּהָ. וְאַלִּין אִינוּן בְּצַלְמֵ אֱלֹהִים, וְאַלִּין יְרַתִּין יְרוּתָא עֲלָאָה כְּגוּוּנָא דִּילֵיה. וְע"ד אֲזַהֵר בְּאוּרִינִיתָא, לֹא תִתְּגוּדְרוּ וְלֹא תִשְׂימוּ קִרְחָה. דְּהֵא לֹא אֲתַאבִּיד, וְהֵא שְׂכִיחַ בְּעֲלָמִין טְבִין עֲלָאִין וְיֻקְרִין, לְהוּוֹן חֲדָן כִּד אֲסַתְּלַק צְדִיקָא מֵהֵאֵי עֲלָמָא.

53. Come and see: If Adam would not have sinned, he would not have tasted the taste of death in this world during his passing into the other realms. However, due to his sinning, he does taste the taste of death prior to entering into these realms. The spirit gets divested from this body and leaves it in this world. The spirit gets cleansed in the River Dinur to receive its punishment and then enters in to the Garden of Eden on this earth. Another vessel of light that is precisely similar to the form of the body which he previously had on this world is ready for it. It vests and prepares itself in it and there, IN THE GARDEN OF EDEN, is its permanent residence. On the first of each month and Shabbat, the spirit connects to the soul and ascends and crowns itself higher and higher, IN THE MOST HIGH GARDEN OF EDEN. This is what is written: "And it shall come to pass, that every new moon" (Yeshayah 66:23).

54. "That every new moon": HE INQUIRES: Why SPECIFICALLY ON THE FIRST OF THE MONTH? HE RESPONDS: The secret of the matter is due to the renewal of the moon that gets adorned to illuminate from the sun at that time, MEANING THE TIME WHEN THERE IS THAT UPPER MATING OF ZEIR ANPIN AND THE FEMALE CALLED SUN AND MOON. Similarly on "every Shabbat," "every" is the moon, WHICH IS MALCHUT and "Shabbat" is the sun, WHICH IS ZEIR ANPIN, since the light comes to her from Him. Therefore, it is all the same thing, THAT THE FIRST OF THE MONTH AND THE SHABBAT ARE INDICATIVE OF THE SAME, BECAUSE IT IS THE TIME WHEN ZEIR ANPIN AND MALCHUT ARE IN CONJUGATION. HOWEVER, THERE IS A DEGREE OF DIFFERENCE IN THE ELEVATION, THAT ON THE NEW MOON, THEY ARE IN THE LEVEL OF YISRAEL-SABA AND TEVUNAH, AND ON THE SHABBAT IN THE LEVEL OF ABA AND IMA. That is the clear definition of this matter, except for the sinners who are sentenced to death in all the realms, which means being cut off from all the realms and losing all if they have not come to repentance. Rabbi Yehuda said: Blessed is the All Merciful that I asked and gained these, and came to understand THESE MEANINGS.

55. Rabbi Shimon said: From this portion, I have learned the secret meaning of wisdom, from which are derived lofty and precious secrets. Come and see that the Holy One, blessed be He, praises the Torah and says, 'Go in My paths and be labor in My service, and I will bring you to good worlds and higher realms.' To those people who do not know, or have no Faith and do not look, the Holy One, blessed be He, says, 'Go seek out and and look at that better world, that supernal and exquisite realm.' They reply: How could we possibly do that and how could we know all this?

53. ות"ח, אלמלי לא חב אדם, לא יטעם טעמא דמותא בהאי עלמא, בזמנא דעייל לעלמין אחרנין. אבל בגין דחב, טעם טעמא דמותא, עד לא ייעול לאינון עלמין, ואתפשט רוחא מהאי גופא, ואשאר ליה בהאי עלמא, ורוחא אסתחיא בנהר דינור לקבלא עונשא. ולבתר עיילא לג"ע דבארעא, ואודמנא ליה מאנא אחרא דנהורא, בהאי פרצופא דגופא דהאי עלמא ממש. ואתלבש ואתתקן ביה. ותמן הוא מדורא דיליה תדיר. ואתקשר בריש ירחי ושפתי בנשמתא. וסליק ואתעטר לעילא לעילא, הה"ד והיה מדי חדש בחדשו וגו'.

54. מדי חדש בחדשו אמאי. אלא רזא דמלה, בגין חדותי דסיהרא, דאתעטרא לאנהרא מן שמשא בהוא זמנא. וכן מדי שבת בשבתו, מדי שבת דא סיהרא. בשבתו דא שמשא. דנהורא אתיא לה מן תמן. ועל דא בלא חד מלה. ודא הוא ברירא דמלה, בר לחיבינא דכתיב בהו מיתה לכלהו עלמין, כרת מכלהו עלמין. ואשתציין מכלא, כד לא עיילי בתשובה. אמר רבי יהודה, בריך רחמנא, דשאיילנא ורווחנא מלין אלין, וקאימנא עלייהו.

55. אמר ר' שמעון, מפרשתא דא אולימנא רזא דחכמתא, ואשתמעו מנה רזין עלאין ויקירין. ת"ח, קודשא בריך הוא משבח באורייתא, ואמר אזילו באורחי, אשתדלו בפולחני, והא אנא מעייל לכון לעלמין טבין, לעלמין עלאין. בני נשא דלא ידעי, לא מהימני, ולא מסתכלי, קודשא בריך הוא אמר, אזילו אלילו ההוא עלמא טבא, ההוא עלמא עלאה דכסופא. אינון אמרי, איך ניכול לאללא ליה, ולמנדע כל האי.

9. "Go up this way by the south"

We learn that God tells people to strive in the Torah and they will then recognize that it is available to support them, and they will be able to see if the just that live in the Garden of Eden got there by having overpowered their inclinations with strong effort, or if they studied the Torah day and night. They will be able to see what type of world it is and whether the Tree of Life is present forever. We hear warnings against those who think they can achieve the Garden of Eden with a lazy attitude and meaningless effort.

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56. It is written THAT THE HOLY ONE, BLESSED BE HE, TELLS THEM: "Go up this way by the south" (Bemidbar 13:17), MEANING strive in the Torah and you will then recognize that it stands in good stead for you. Through it, you will know that WORLD "and see the country, what it is..." (Ibid. 18), MEANING you will recognize through her that world, which is an inheritance and a legacy, to which I bring you.' "And the people who dwell in it" (Ibid.): these are the righteous in the Garden of Eden, who stand row by row in the highest glory on the highest grades.

57. "Whether they are strong or weak..." (Ibid.) MEANING you will see in her if they gained all these due to having overpowered their inclination WITH STRONG EFFORT and broken it, or whether they did it WEAKLY WITHOUT ANY EFFORT. Or see if they enhanced their strength in Torah by studying it day and night or if they have they loosened their hands of it, AND YET IN SPITE OF THAT they merited all these. "Are they few or are they many" (Ibid.): Are there many who are involved in My service and getting stronger by the Torah, so that they therefore merit all these, or not?

58. "And what the land is, whether fat or lean" (Ibid. 19): through the Torah, you will know what the land is, MEANING what type of world it is - whether there is a great deal of beneficial good from above to its dwellers, or whether it is lacking anything. "Whether there is a tree in it, or not" (Ibid. 20): is the Tree of Life - THAT IS, ZEIR ANPIN - present forever and ever? And does it contain the bundle of life, WHICH IS YESOD, or not?

59. "And they ascended into the Negev, and (he) came to Hebron" (Ibid. 22). "And they ascended into the Negev" MEANS that people elevate themselves within her, THE TORAH, and "into the Negev" means with a lazy heart, as one whose effort is dry and meaningless, because he believes that there is no recompense in that. He sees that he has lost the world's riches due to her and thinks that everything is LOST. "Into the Negev" is as written: "The face of the ground was dry" (Bereshheet 8:13), "dry" being translated into Aramaic as negivu.

60. Following that: "And (he) came to Hebron," MEANING that he has come to adhere to the Torah, and he reads and studies her. "Where Ahiman, Sheshai and Talmai..." (Bemidbar 13:22), MEANING he sees there many divisions: unclean and clean, forbidden and permitted, punishment and recompense. These are the paths of the Torah, the specifics of the Torah. "The children of Anak" (Ibid.): MEANING that they were born from the side of Gvurah.

10. The spies

We are told that Hebron is the Oral Torah because whoever strives in her is referred to as Chaver, or comrade; it emerges from the written Torah, Zeir Anpin. Reference is made to homiletical interpretations and Agadah that surround the Torah like grapes in a cluster. Those who do not study the Torah for its own sake cause a flaw in the faith because they consider the written and oral Torahs to be two rather than one; this leads to the separation of Zeir Anpin and Malchut. People recant from the true path, saying that the world above might indeed be good, as the Torah says, but who could possibly deserve it? It takes too much work. We read of the difficulties of poverty and weakness of body among those who study the Torah, but of the great reward that comes to them and the great connection they make with God. We are told the inner meaning of Joshua and Caleb who carried between them the branch with the cluster of grapes. The rabbis talk about the giants who came against them, and Rabbi Shimon tells of the slanderous spies who told lies about the promised land. It was as if by speaking slanderously about the Holy Land they spoke badly about God, and God later caused the destruction of both temples on the anniversary of that day. Had Moses not prevailed with his prayer the children of Yisrael would have been destroyed from the world.

56. מה פתיב. עלו זה בנגב, אשתדלו באורייתא, ותחמון דהא היא קיימא קמייכו, ומנה תנדעון ליה. וראיתם את הארץ מה היא וגו'. תחמון מנה ההוא עלמא, דהא ירותא דאחסנא, דאנא עייל לכו בה. ואת העם היושב עליה, אינון צדיקיא דבגנתא דערן, דקיימן שורין שורין ביקרא עלאה, בדרגין עלאין.

57. החזק הוא הרפה, בה תחמו אי זכו לכל האי בד אתקפו על יצריהון, ותברו ליה, אי לא. או בד אתקפו באורייתא, למלעי בה יממא וליליא. או אי ארפו ידיהו מנה. וזכו לכל האי. המעט הוא אם רב, אי סגיאין אינון דאשתדלו בפולחני, ואתקופו באורייתא, בגין דזכו לכל האי אי לא.

58. ומה הארץ השמנה הוא אם רזא. מדאורייתא תנדעון מה הארץ. מה ההוא עלמא אי אסגי טיבו עלאה ליתבהא, או אי אזעיר מנה כלום. היש בה עץ אם אין, האית בה אילנא דחיי, לעלם ולעלמי עלמין, או אי צרורא דחיי אשתכח בגווה, אם לא.

59. ויעלו בנגב ויבא עד חברון. ויעלו בנגב, בני נשא סלקין בגווה בנגב, בלבא עצלא, כמאן דאשתדל במגנא, בנגיבו, דחשוב דלית בה אגר, חמי דהא עותרא דהאי עלמא אביד בגינה, חשוב דכלא הוא. בנגב: כד"א חרבו המים, ומתרגמינן נגיבו.

60. לבתר ויבא עד חברון, עד דאתי לאתחברא בה, קארי ושאני בה. ושם אחימן ששי ותלמי, תמן חמי פליגן סגיאין, טמא וטהור, אסור ומותר, עונשין ואגרין. אלין אינון ארחי דאורייתא, דקדוקי אורייתא. ולידי הענק, דאתילידו מסטרא דגבורה.

61. "Now Hebron was built seven years" (Bemidbar 13:22): These are the seventy faces of the Torah. It contains seventy aspects, THE TORAH THAT IS THE SECRET OF ZEIR ANPIN THAT HAS SIX ENDS AND CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT THAT TOTAL SEVEN SFIROT. To each aspect, there is ten, MEANING THAT EACH ONE IS COMPRISED OF TEN SFIROT, TOTALLING SEVENTY. Hebron is the Torah, because whoever strives in her is referred to as Chaver, or friend. "Before Zoan in Egypt" (Ibid.): We learned that there exists Torah corresponding to a Torah and that is the written Torah, WHICH IS ZEIR ANPIN, and oral Torah, WHICH IS MALCHUT. That Hebron, WHICH IS THE ORAL TORAH THAT IS MALCHUT, comes out from the written Torah, ZEIR ANPIN, as it says: "Say to wisdom, 'You are my sister'" (Mishlei 7:4). And it was built seven years, MEANING THE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Therefore, it was referred to as Bathsheba, daughter of seven. "Before Zoan in Egypt" as it says: "Solomon's wisdom" - THAT IS MALCHUT - "excelled of all the children of the east country, and all the wisdom of Egypt" (I Melachim 5:10).

62. "And they came to the wadi of Eshkol" (Bemidbar 13:23): these refer to matters of Agadah and homiletical interpretation that are derived from the aspect of Faith, WHICH IS MALCHUT, SINCE HOMILETICAL INTERPRETATIONS AND AGADAH ARE DEPENDENT ON TORAH AND SURROUND HER LIKE GRAPES IN A GRAPE CLUSTER. "And cut down from thence a branch..." (Ibid.): they learned from there the headings of the chapters and the highlights of the matters. The faithful rejoice with these matters, which are blessed within them. They notice that they stem from one source and principal and there is no division that divides them. Those who are not of Faith and do not study the Torah for its own sake cause the Faith, WHICH IS MALCHUT, to be separated FROM ZEIR ANPIN, SINCE THEY CAUSE A FLAW IN THE PAIRING OF ZEIR ANPIN AND MALCHUT - WHICH ARE THE WRITTEN TORAH AND THE ORAL TORAH. THEY DO NOT ACCEPT THE BELIEF THAT THEY ARE ONE ESSENCE AND ONE SOURCE. This is what is written: "And they carried it between two on a pole (Heb. mot)" (Ibid.), WHICH MEANS THEY CAUSED a division BETWEEN THE WRITTEN AND ORAL TORAH AND CONSIDER THEM, HEAVEN FORBID, AS TWO. What is the meaning of "mot"? It is as is written: "He will not suffer your foot to be moved (Heb. lamot)" (Tehilim 121:3) and "of the pomegranates (Heb. rimonim), and the figs (Heb. te'anim)" (Bemidbar 13:23). They have placed these matters entirely into the Other Side, to the side of heretics, and the side of separation, SINCE RIMONIM IS DERIVED FROM MINIM (LIT. 'HERETICS'). AND TE'ENIM IS DERIVED FROM: "BUT ELOHIM ALLOWED IT (HEB. INAH) TO HAPPEN TO HIM" (SHEMOT 21:13), MEANING THAT IT HAPPENED BY CHANCE, AS THEY DO NOT BELIEVE IN PROVIDENCE AND SAY EVERYTHING IS BY CHANCE, AND SEPARATE THE BLESSED NAME FROM THE WORLD.

63. This is what is written: "And they returned from searching the land" (Bemidbar 13:25). "And they returned" means they returned to the Evil Side and recanted from the true path, saying, What result did we get, to this day we have not experienced any worldly benefits for our labor in the Torah. The house was empty and we were settled among the lower class of the people. Who will merit that world and who will reach to enter into it? It might be better for us not to work so hard. "And they told him, and said..." (Ibid. 27), Here we labored and studied in order to know that part of the world, AS YOU ADVISED US: "And indeed it flows with milk and honey" (Ibid.). That world above is indeed good, as we were informed in the Torah, but who could deserve it?

61. וְחֵבְרוֹן שִׁבַע שָׁנִים נִבְנְתָה, אֲלֵיךְ אֵינֹן שִׁבְעִין אֲנָפִין, דְּאוּרֵייתָא, שִׁבְעִין פָּנִים אֵית לָהּ, לְכָל סְטָרָא עֲשָׂרָה. וְחֵבְרוֹן, דָּא אוּרֵייתָא, מֵאֵן דְּאִשְׁתַּדְּל בַּהּ אֲקָרִי חֵבֵר. לְפָנֵי צוּעֵן מִצְרַיִם, תְּנִינֵן אוּרֵייתָא אֵית לְקַבֵּל אוּרֵייתָא. וְהֵינֵנו תּוֹרָה שִׁבְכָתָב, וְתוֹרָה שִׁבְע"פ. וְהֵיא חֵבְרוֹן. מִתּוֹרָה שִׁבְכָתָב נִמְקַת. כְּד"א אָמַר לְחֻכְמָה אַחֹתִי אֶת. וְהֵיא נִבְנְתָה שִׁבַע שָׁנִין, דְּבַג"כ אֲקָרִי בַת שִׁבַע. לְפָנֵי צוּעֵן מִצְרַיִם, כְּד"א וְתַרְבַּ חֻכְמַת שְׁלֵמָה מִחֻכְמַת כָּל בְּנֵי קָדָם וּמִכָּל חֻכְמַת מִצְרַיִם.

62. וַיָּבֹאוּ עַד נַחַל אֶשְׁכּוֹל, אֲלֵיךְ אֵינֹן מְלֵי אַגְדָּה, דְּרִשָּׁה, דְּתַלְמִינֵן מְסֻטְרָא דְמַהֲיִמְנוּתָא. וַיְכַרְתּוּ מִשָּׁם זְמוּרָה וְגו', אוֹלְפִין מִתְמָן רֵאשֵׁי פְרָקִין. רֵאשֵׁי מְלִין, אֵינֹן דְּבְנֵי מַהֲיִמְנוּתָא, חֵדָּאן בְּמִלִין, וּמִתְבָּרְכֵן מְלִין בְּגוּוּיָהוּ, וּמִסְתַּבְּלֵן שְׂרָשָׁא חֵד וְעִקְרָא חֵד, וְלֹא אִשְׁתַּכַּח בְּהוּ פְרוּדָא. אֵינֹן דְּלֹא מִשְׁתַּבְּחֵי בְּנֵי מַהֲיִמְנוּתָא, וְלֹא אוֹלְפֵי אוּרֵייתָא לְשִׁמָּה, שׁוֹיֵן לִיָּה לְמַהֲיִמְנוּתָא בְּפְרוּדָא, הַה"ד וַיִּשְׁאוּהוּ בְּמוֹט בְּשָׁנִים, בְּפְרוּדָא. מַהוּ בְּמוֹט. כְּד"א אֵל יִתֵּן לְמוֹט רִגְלֶךָ. וּמֵן הֲרִמוּנִים וּמֵן הַתְּאֵנִים, כֹּלָא שׁוֹיֵן לְהֵנִי מִיָּלִי לְסְטָרָא אַחֲרָא, לְסְטָרָא דְמִינְאֵי, לְסְטָרָא דְפְרוּדָא.

63. הַה"ד וַיִּשׁוּבוּ מִתּוֹר הָאָרֶץ. וַיִּשׁוּבוּ, תִּיבִינֵן לְסְטָרָא בִישָׁא, וְתִיבִין מֵאֲרַחָא דְקִשׁוּט. אֲמַרִי, מֵאֵי אַכְפַּת לָן. עַד יוֹמָא לָא חֲמִינָא טַב לְעֵלְמָא, אַעֲמִלְנָא בַּהּ, בִּיתָא רִיקָם. יְתִיבְנָא בְּקִלְנָא דְעֵמָא, וְלַהּוּא עֵלְמָא מֵאֵן יִזְכִּי וּמֵאֵן יִיעוֹל לְגוּוּיָהּ, טַב לָן דְּלֹא אֲטְרַחְנָא כּוֹלֵי הַאֵי. וַיִּסְפְּרוּ לוֹ וַיֹּאמְרוּ וְגו', הַא אַעֲמִלְנָא וְלֹאִינָא, בְּגִין לְמַנְדַּע חוֹלְקָא דְהַהוּא עֵלְמָא. וְגַם זָבַת חֶלֶב וּדְבַשׁ הִיא, טַב הוּא הַהוּא עֵלְמָא עֵלְמָא, כְּמָה דִידְעָנָא בְּאוּרֵייתָא, אֲבָל מֵאֵן יְכִיל לְמִזְבֵּי בִיָּה.

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64. "But the people are strong" (Ibid. 28). Powerful is the NATION THAT MERITED THE WORLD ABOVE, which did not value the whole world of making deals and getting great wealth. Who is he THAT COULD ACT THAT WAY to gain merits in the world above? Certainly, "but the people are strong that dwell in this land." Whoever wishes to make gains in her must be wealthy and strong as it says: "But the rich answers with impudence (lit. 'strength')" (Mishlei 18:23). "and the cities are fortified and very great" (Bemidbar 13:28), MEANING nothing will be lacking in homes filled with all goodness. "And moreover we saw the children of Anak there" (Ibid.), meaning it requires a firm body strong as a lion, since the Torah diminishes the strength of a person when he deals in the forbidden and the permissible, the defiled and the cleansed, the fit and the rejected. Who could merit her?

65. Furthermore, "Amalek dwells in the land of the Negev" (Ibid. 29). If a person should think to himself that even with all this, he will deserve TO BE STRENGTHENED, "Amalek dwells in the land of the Negev." Here is the bad inclination that prosecutes upon the person, always present in the body. "And the Hittites...and the Amorites..." (Ibid.). How many prosecutors exist there to prevent a person from ever entering that world at all? Who will have merit for it and who will enter into it? With these words, "they disheartened the children of Yisrael" (Bemidbar 32:9), since they have implicated Yisrael in bad deeds, as it says: "They spread an evil report of the land" (Ibid.).

66. What did these faithful say? "If Hashem delights in us...and give it us" (Bemidbar 14:8), MEANING that if a person strives with a willing heart for the Holy One, blessed be He, HE WILL MERIT HER, since He only wants his heart and they will preserve that Holy Sign. THAT IS THE HOLY COVENANT, as is written: "Your people also shall be righteous: they shall inherit the land for ever" (Yeshayah 60:21), MEANING THOSE WHO PRESERVE THE COVENANT, WHO ARE CALLED THE JUST.

67. However, "only rebel not against Hashem" (Bemidbar 14:9). It is necessary not to rebel against the Torah, since Torah neither requires wealth, nor utensils of silver and gold. "Nor fear the people of the land" (Ibid.), for if a broken body will engage to study the Torah, it will find a remedy in everything. This is what is written: "It shall be a health to your navel, and marrow to your bones" (Mishlei 3:8). and it is also written: "And health to all their flesh" (Mishlei 4:22). All the prosecutions PRESENT UPON THE PERSON BECOME HELPFUL TO HIM. They proclaim and make room for such-and-such, servant of the King, MEANING THAT NO ONE WILL DETER HIM FROM COMING TO THE KING TO SERVE HIM.

64. אַפֶּס כִּי עַז הָעָם, תְּקִיף הוּא, דֵּלָא יַחְשִׁיב כָּל עֲלָמָא כְּלָל, בְּגִין דִּיהָא לִיהַ עוֹתְרָא סְגִיָּא לְאַשְׁתַּדְלָא בֵּיה, מֵאן הוּא דִּיזְבִּי בֵּיה. וְדַאי אַפֶּס כִּי עַז הָעָם הַיּוֹשֵׁב בְּאַרְץ, מֵאן דְּבַעֵי לְמִזְבִּי בֵּיה, בְּעֵי לְמַהוּי תְּקִיף בְּעוֹתְרָא, כְּדִ"א וְעִשִׂיר יַעֲנֶה עֲזוֹת. וְהָעָרִים גְּדוֹלוֹת בְּצוּרוֹת. בְּתִין מְלִיִּין כָּל טוֹבָא, דֵּלָא יַחְסְרוֹן מְכֻלָּא. וְעַם כָּל דָּא וְגַם יְלִידֵי הָעֵנֶק רְאִינוּ שָׁם, בְּעֵי גּוֹפָא תְּקִיף, גִּיבָר כְּאַרִי. בְּגִין דִּיהָא מִתְשַׁת חִילִיָּה דב"נ לְאַשְׁתַּדְלָא בֵּיהוּא אִיסוּר וְהִתֵּר, טְמֵא וְטָהוּר, בְּשַׁר וּפְסוּל. מֵאן יִיכּוֹל לְזַכָּא בֵּיה.

65. וְעוֹד, עֲמֻלְק יוֹשֵׁב בְּאַרְץ הַנֶּגֶב. אִי יִימָא בַר נֶשׁ, דְּאִמְלוּ בְּכָל דָּא יִזְכִּי. עֲמֻלְק יוֹשֵׁב בְּאַרְץ הַנֶּגֶב, הָא יִצְרָא בִישָׂא, קְטִיגוֹרָא, מְקַטְרָגָא דְּבַר נֶשׁ, דִּישְׁתַּכַּח תְּדִיר בְּגוֹפָא. וְהַחֲתִי וְהָאִמּוּרֵי וְגו', כְּמַה מְקַטְרָגֵי מִשְׁתַּכַּחֵי תִּמְנָן. דֵּלָא יִכִּיל בַר נֶשׁ לְמִיעֵל בֵּיהוּא עֲלָמָא כְּלָל, מֵאן יִזְבִּי לִיהַ, וּמֵאן יִיעוֹל בְּגִוְיָהּ, בְּמִלִּין אֵלִין, וְיִנְיָאוּ אֶת לֵב בְּנֵי יִשְׂרָאֵל. בְּגִין דְּאִפִּיקוּ שׁוּם בִּישׁ עֲלֶיהָ, כְּדִ"א וְיִוְצִיאוּ אֶת דִּבְתַּת הָאָרֶץ.

66. אִינּוֹן בְּנֵי מְהִימְנוֹתָא מֵאִי קָא אִמְרֵי, אִם חֲפֵץ בְּנֵי יִי וְנִתְנָה לְנֹ. כִּינּוֹן דִּישְׁתַּדְלַת בַּר נֶשׁ בְּרַעוּתָא דְּלִבָּא לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, לָא בְּעֵי מִנּוֹן אֱלָא לְבָא, וְיִסְתַּמְרוֹן הוּא רְשִׁימָא קְדִישָׁא, דְּכִתִּיב וְעִמְךָ כָּלִם צְדִיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ.

67. אָבֵל, אַךְ בִּינֵי אֵל תְּמַרְדּוּ, בְּעֵי דֵּלָא יִמְרְדוּן בְּאוֹרֵייתָא, דְּאוֹרֵייתָא לָא בְּעֵי עוֹתְרָא, וְלָא מֵאִנֵּי דְּכִסְפָּא וְדִהָבָא. וְאַתֶּם אֵל תִּירָאוּ אֶת עַם הָאָרֶץ, דִּהָא גּוֹפָא תְּבִירָא, אִי יִשְׁתַּדְלַת בְּאוֹרֵייתָא, יִשְׁכַּח אֲסוּתָא בְּכֻלָּא. הַה"ד, רַפְאוֹת תְּהִי לְשַׁרְךָ וְשְׁקוּי לְעַצְמוֹתֶיךָ. וְכִתִּיב וְלִכְל בְּשַׁרְךָ מִרְפָּא. וְכָל אִינּוֹן מְקַטְרָגֵי, אִינּוֹן מְכַרְזָּאן וְאִמְרֵי, פְּנֵי אֶתֶר לְפִלְגְנֵיָא עֲבָדָא דְּמִלְכָּא.

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68. Therefore, "nor fear the people of the land; for they are bread for us" (Bemidbar 14:9). THE PROSECUTORS themselves prepare food daily for those who study Torah, as it says: "And I have commanded the ravens to feed you there" (I Melachim 17:4). It is further written: "And the ravens brought him bread and meat" (Ibid. 6). ALTHOUGH THE RAVENS ARE UNCLEAN, FROM THE OTHER SIDE, STILL THEY WERE FEEDING HIM. "Their defense (shadow) is departed from them" (Bemidbar 14:9): What is meant by shadow? That is the harshness of heavy judgment IN THEM THAT WAS REMOVED AND VOIDED. What is the reason that it was gone? "And Hashem is with us: fear them not" (Ibid.): All their power was voided as a result of the Torah. Praised is the lot of those who deal with and study Torah for its own sake, because they really get connected to the Holy One, blessed be He. They are considered brethren and friends and this is what is written: "For my brethren and friends' sakes, I will now say, 'Peace be within you'" (Tehilim 122:8).

69. "And they came to the wadi of Eshkol." Rabbi Aba said, They cut off the cluster (Heb. Eshkol) of grapes, which they tried to lift up, and were not able. They tried to move it FROM ITS PLACE and were unable. Joshua and Caleb came, took hold of it, raised it and it was upright through them. This is what is written: "And they carried it between two on a pole" MEANS by the only two WHO DID NOT SIN, WHICH ARE JOSHUA AND CALEB. HE ASKS: What purpose did "a branch" serve? HE RESPONDS: It is only that the cluster was attached hanging to it and, while it is attached on location, it is called a branch. After THEY CUT IT OFF, it is called pole, as is written: "And they carried it...on a pole," MEANING that specific one, the one they severed FROM THE TREE.

70. From this, SEEING THAT THEY ARE ABLE TO TAKE THE CLUSTER AND YET THE OTHERS WERE UNABLE TO DO IT, Joshua and Caleb realized that they deserved to enter the promised land and that they would have a part and an inheritance. While THE SPIES were still traveling, they made a decision in council about them - JOSHUA AND CALEB - SINCE THE OTHERS WERE JEALOUS OF THEM THAT THEY WERE ABLE TO CARRY THAT CLUSTER. AND THEY DECIDED IN COUNCIL TO MURDER THEM. Caleb stood up over the fruit and said, Fruit, fruit, if for your sake we get killed, why are we in your part. Immediately, THE CLUSTER made itself lighter, SO THAT ALL COULD CARRY IT. And they passed it on to them.

71. Rabbi Elazar said, They did not give THE CLUSTER to others, since it is clearly written: "And they carried it between two on a pole," INDICATING THE TWO OUTSTANDING AND SEPARATED FROM THE REST. Among all of them, there were no other two like them. From this, Joshua took a lesson at a later date, TO SEND JUST TWO SPIES, as is written: "And Joshua the son of Nun sent out of Shittim two men to spy secretly" (Yehoshua 2:1). Those two have already been explained by the ancient ones. When JOSHUA AND CALEB reached back to Yisrael and handed to them THE CLUSTER, they remained silent AND SAID NOTHING TO YISRAEL. IT WAS ONLY THE REST OF THE SPIES WHO SAID, "AND THIS IS THE FRUIT OF IT" (BEMIDBAR 13:27) and they pretended themselves to be the least.

68. בגין כך אל תיראו, כי לחמנו הם, אינון בגרמייהו מזמןן מזוני בכל יומא לאינון דמשתדלי באורייתא. כד"א ואת העורבים צויתי לכלכלך. וכתוב והעורבים מביאים לו לחם ובשר. סר צלם מעליהם. מאן צלם. דא תוקפא דדינא קשיא. מאי טעמא אעדי. משום דינ' אתנו אל תיראום. כלא אעדיאו בגין אורייתא. זכאה חולקהון דאינון דמשתדלי באורייתא לשמה, דהא מתקשרי בקודשא בריך הוא ממש. ואקרון אחים ורעים. הה"ד למען אחי ורעי אדברה נא שלום בך.

69. ויבאו עד נחל אשכול וגו'. רבי אבא אמר, ברתו ההוא אשכול, אתו לסלקא ליה לא יכילו. אתו לנטלא ליה, לא יכילו. אתו כלב ויהושע, נטלו ליה, וסליקו ליה, ואזרקף על ידיהו. הה"ד וישאווהו במוט בשנים. בשנים באינון שנים יחידן. זמורה מאי קא בעאן. אלא אשכול הוה תלויא ביה, ובעוד דהוה מתחבר באתריה, אקרי זמורה. לבתר קרייה מוט, דכתיב וישאווהו במוט. ההוא דאשתמודע. ההוא דכרתו.

70. מכאן ידעו יהושע וכלב, דאינון אתחזוין למיעל לארעא, ולמהווי לון בה חלק ואחסנא. עד דהו אתוין אמלכו עליהו בלהו, קאים כלב באיבא, אמר איבא איבא, אי בגינך אן מתקטלין, מה אן בחולקך. מיד קליל גרמיה. ויהבו לון.

71. ר' אלעזר אמר, לא יהבו לאחרי, דהא כתיב וישאווהו במוט, וכתוב בשנים, ובכלהו לא הו שנים כותייהו. ומכאן אוליף יהושע לבתר, דכתיב וישלח יהושע בן נון מן השטים שנים אנשים מרגלים. ודני שנים הא אוקמוה קדמאי. וכד מטו לגבייהו דישראל, יהבו לון, ואינון אשתארו, ועבדו גרמייהו שיריים.

72. Rabbi Yitzchak said, When the spies reached those giants, they put in front of them the staff of Moses and were saved. How do we know that he gave them the staff? Since it is written: "And he said to them, 'Go up this way (Heb. zeh) by the south.'" It is written here: "Zeh" or this and it is written there: "This (Heb. hazeh) rod..." (Shemot 4:17). AND WE HAVE LEARNED OF A SIMILAR EQUATION USING SIMILAR LANGUAGE EXPRESSION WITH ZEH - THIS. Due to this staff, they were saved. If you think that those giants simply left them alone, IT WAS NOT SO. The giants in fact came to capture them, but they put the staff in front of the giants and saved themselves. Rabbi Yehuda said, Tradition is that Moses passed on to them the Holy Name. Due to this, they were saved and survived.

73. Rabbi Chiya said, They were referred to by three names - Nefilim (lit. 'fallen ones'), Anakim (lit. 'giants'), Refaim (lit. 'lax ones') - and all of them lived long. First they were called Nefilim, the fallen, AT THE TIME THEY WERE DROPPED DOWN FROM HEAVEN. After they joined up with the females of human kind and had children from them, THE CHILDREN were called Anakim. Following that, when they continued to spread about the world and become lax, and let go of the WORLD above, they were referred to as Refaim.

74. Rabbi Yehuda said, Behold, it is written: "The shades (Heb. refaim). tremble" (Iyov 26:5) and "who also were considered Refaim as the Anakim" (Devarim 2:11). HOW CAN YOU SAY THAT "REFAIM" IS FROM THE LINGUISTIC ROOT OF LAX, WEAK? RABBI CHIYA said to him: The explanation is because those giants were from two sides, MEANING FROM AN ANGELIC SOURCE AND A HUMAN FEMALE SOURCE, AND WERE MADE more hopeless TO EXIST on the earth. Similarly, the Refaim that resulted and were born FROM ANAKIM WERE EVEN MORE DESPAIRING UNTIL THEY RELEASED THEMSELVES ALTOGETHER FROM THE ABOVE and were living long lives. When they became weaker, half their body became weakened AND DIED and half their body remained LIVING - SINCE THEY WERE COMPOSED HALF OF ANGELS THAT DO NOT DETERIORATE AND DIE, AND HALF OF HUMANS THAT DO EVENTUALLY DIE. When half of their body was deceased, they used to pick herbs from the field grasses, MEANING POISONOUS HERBS, swallowed them and died. Because they wished to kill themselves, they were called Refaim, or lax ones, SINCE THEY LET THEMSELVES LOOSE FROM LIFE. Rabbi Yitzchak said, They used to throw themselves into the great sea and drown, and they died. That is what it is written: "The shades (Heb. refaim) tremble; the waters beneath with the inhabitants thereof."

75. Rabbi Shimon said, Had Yisrael entered the promised land under the stigma of THE SPIES' slanderous speech, the world could not have withstood it even for a moment. Who is the artisan of slanderous speech, MEANING ITS SOURCE? The serpent. The secret of the matter is that when the serpent violated Eve, REFERRING TO THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, he inflicted her with impurity, MEANING HIS UNCLEANNES, FROM WHICH COME ALL HUMAN SINS. Rabbi Shimon said about all of them, Forgiveness was granted by the Holy One, blessed be He, except for slanderous speech, since it is written: "Who have said, 'With our tongue we will prevail; our lips are our own: who is lord over us'" (Tehilim 12:5).

72. ר' יצחק אמר, כד הוו מטאן לגבייהו דאינון ענקים, הוו שוויין ההוא חוטרא דמשה קמיייהו, ואשתזיבו. ומנלן דההוא חוטרא יהיב לון. הה"ד, ויאמר אליהם עלו זה בנגב. כתיב הכא עלו זה, וכתיב התם ואת המטה הזה וגו', ובגיניה אשתזיבו. דאי תימא הני ענקיאי שבקי לון. אלא אתו לנסבא לון, והוו שוויין לקמיייהו ההוא חוטרא, ומשתזבי מקמיייהו. רבי יהודה אמר, מסורת שמא קדישא מסר לון משה, ובגיניה אשתזיבו מנייהו.

73. רבי חייא אמר, תלת שמיהן אקרון, נפילים. ענקים. רפאים. וכלהו אורכי יומי. נפילין אקרון בקדמיתא, לבתר כד אתחברון בבנת בני נשא, ואולידו מנייהו, אקרון ענקים. לבתר דהוו אזלי ושטאן בהאי עלמא, ומתרפיין מההוא דלעילא, אקרון רפאים.

74. אמר ר' יהודה, והא כתיב הרפאים יחוללו, רפאים יחשבו אף הם בענקים. א"ל, הכי הוא, בגין דענקים אתו מהאי סטרא ומהאי סטרא, ואתיאשו יתיר בארעא. כגוונא דא רפאים, ומנייהו נפקי, והוו אורכי יומי. וכד מתחלשי אתחלש פלגות גופא, ופלגות קאים. כיוון דפלגות גופא הוה מית, הוו נסבי עשבא מעשבי ברא ושדיין לפומייהו, ומתו. ובגין דאינון בעאן לקטלא גרמייהו, אקרון רפאים. אמר ר' יצחק, שדיין גרמייהו בימא רבא, וטבען ומתיין. הה"ד הרפאים יחוללו מתחת מים ושוכניהם.

75. ר' שמעון אמר, אלמלא הוו עיילין ישראל לארעא, בסימנא דלישנא בישא, לא הוה קאים עלמא רגעא חד. מאן אומנא דלישנא בישא, נחש. ורזא דמלה, מדאתא נחש על חוה אטיל בה זוהמא. אמר ר' שמעון, ועל פלא מחל קודשא בריך הוא, בר מן לישנא בישא. בגין דכתיב, אשר אמרו ללשונו נגביר שפתינו אתנו מי אדון לנו.

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76. Come and see, the slanderous language OF THE SPIES caused that decree that our ancestors not enter the land. Those who spoke SLANDEROUSLY died, and weeping for generations to come was decreed, SINCE ON THE ANNIVERSARY OF THAT DATE WAS ALSO THE DESTRUCTION OF BOTH TEMPLES. It was as if, by speaking SLANDEROUSLY about the Holy Land, they spoke badly about Him. Therefore, the Holy One, blessed be He, took action on it. And the children of Yisrael were about to be destroyed from the world had not Moses prevailed with his prayer.

77. "And they told to him and said to him...": Rabbi Chiya said, What is the change here THAT IT IS WRITTEN: "And they told"? It is not using the words 'speak' or 'say'? HE RESPONDS: Each one interpreted the matters separately: "And spoke": wherever IT IS WRITTEN "THEY SPOKE" it is alluding to wisdom and we already learned that. "And he said" simply MEANS the thoughts of the heart IN THE SAME LINE OF SPEECH, AS IS WRITTEN: "NOW HAMAN THOUGHT (LIT. 'SAID') IN HIS HEART" (ESTER 6:6). "And they said" MEANS giving an order, as we already defined it in several places. "And they told" always MEANS relating matters, THAT EACH ONE LAID OUT HIS EXPLANATION OF THE MATTERS.

78. "We came to the land": HE ASKS: It should have said, 'We went TO THE LAND'. HE RESPONDS: Yet "we came" MEANS we entered that land that you praised daily, and said that there is nothing like it. "And indeed it flows with milk and honey": Rabbi Yitzchak said, Whoever wants to lie about something starts first with some truthful matters, in order to have them believe his deceptions. THEREFORE, THEY BEGAN FIRST: "AND INDEED IT FLOWS WITH MILK AND HONEY."

79. Rabbi Chiya said, This is what they said: We came to the land which you were praising every day. You said that there is nothing like her "and indeed it flows with milk and honey," and you exaggerated her praise above all THE LANDS. It is not so, since "this is the fruit of it." In fact, they cut down one of the smallest clusters AND SHOWED IT TO THEM. They said, If this is the land that the Holy One, blessed be He, wishes as an inheritance for the children of Yisrael, and for which they suffered all these hardships and troubles, we find in the land of Egypt clusters of fruits that are doubly finer than these.

80. "But the people are strong": THEY SAID, It is the custom of the world that the strong ones, who do battles, stay outside THE CITIES to guard the roads. Here, even the city dwellers are powerful and strong "and the cities are fortified." Even if all the kings of the world gather against them, they will not be able to make a dent in their defenses. Rabbi Yosi said, Everything they said was with evil speech, and the harshest of all is what is written: "Amalek dwells in the land of the Negev." This is like a person who was bitten by a snake. When they wish to threaten him, they say to him, Here comes the snake.

76. ת"ח, כִּמָּה עֵבֶד הוּא לְיִשְׁנָא בִישָׁא, גִּזְרַע אֲבֵהֲתָנָא דְלָא וִיעוּל לְאַרְעָא וּמִיתוּ אִינוּן דְאָמְרוּ. וְאַתְגִּזְרַע בְּכִיָּה לְדְרֵי דְרִין. כְּבִיכּוּל בִּינוּן דְאִפִּיקוּ עַל אֲרַעָא קְדִישָׁא, כְּאִילוּ אִפִּיקוּ עֲלֵיהּ. בְּגִין כִּךְ קְנִי קוּדְשָׁא בְרִין הוּא עַל דָּא, וְקֵאִימוּ יִשְׂרָאֵל כְּלָהוּ לְאַשְׁתַּצָּא מֵעֲלָמָא, אֲלֵמָלָא בְּעוֹתִיָּה דְמִשָּׁה.

77. וִיסְפְּרוּ לוּ וְיֵאמְרוּ וְגו'. אָמַר רַבִּי חִיָּיא, מ"ש הֲכָא וִיסְפְּרוּ, וְלֹא כְּתִיב וַיְגִידוּ, אוּ וְיֵאמְרוּ. אֲלֵא כֹל חַד אֲוִלִּיף מְלָה בְּלַחֲדוּי. וַיְגִידוּ, בְּכֹל אֲתֵר רְמִזוּ קֵא רְמִיזוּ בְּחֻכְמָתָא, וְהָא אֲתֵמַר. וְיֵאמֵר, אֲמִירָה בְּעֲלָמָא. וְיֵאמְרוּ, הֲרֵהוּרָא דְלֵבָא. וְיֵאמְרוּ, תִּפְקִידָתָא. וְהָא אוֹקִימָנָא בְּכִמָּה אֲתֵר. וִיסְפְּרוּ, פְּרִישׁוּתָא דְמְלָה בְּכֹל אֲתֵר.

78. בָּאנוּ אֶל הָאָרֶץ, הֲלִכְנוּ מִבְּעֵי לֵיהּ. אֲלֵא בָּאנוּ, עָאֲלָנָא לְתַמְנָן לְהֵיָא אֲרַעָא דְהוּיָת מִשְׁבַּח בְּכֹל יוֹמָא, וְהוּיָת אֲמֵרַת דְּלִית דְּכוּוְתָהּ. וְגַם זִבַּת חֲלָב וְדִבְשָׁא הִיא. רַבִּי יִצְחָק אָמַר, מֵאֵן דְּבַעֵי לְמִימַר כְּדִיבָא, אָמַר מְלָה דְקִשׁוּט בְּקִדְמִיתָא, בְּגִין דִּיהֵמְנוּ לֵיהּ כְּדָבוּי.

79. רַבִּי חִיָּיא אָמַר, הֲכִי אָמַר, עָאֲלָנָא לְהֵיָא אֲרַעָא דְהוּיָת מִשְׁבַּח לָהּ כֹּל יוֹמָא וְאֲמֵרַת דְּלִית דְּכוּוְתָהּ, גַּם זִבַּת חֲלָב וְדִבְשָׁא הִיא, וְאֲרִימַת שְׁבָחָא עַל כֹּלָא. וְלֹאֵו הֲכִי, דְהָא זֶה פְּרִיָּה, אֲתֵבְלָא חַד מֵאִינוּן זְעִירִין קִטְפוּ. אָמַר, אִי לְדָא אַחְסִין קוּדְשָׁא בְרִין הוּא לְיִשְׂרָאֵל, וְסָבְלוּ כֹּל אִינוּן עֲקִתִּין וְלִיאוּתִין, הָא בְּאַרְעָא דְמִצְרַיִם אִית אֲתֵבְלִין וְאִיבִין דְאַרְעָא יְתִיר, עַל חַד תְּרִין.

80. אֲפֹס בֵּי עַז הָעַם, אוֹרְחִיָּה דְעֲלָמָא דְאִינוּן גְּבָרִין מְגִיחֵי קְרָבָא יִתְבִּין לְבָר, לְאַסְתַּמְרָא אֲרַחֲיָן. וְהֲכָא אֲפִילוּ אִינוּן בְּנֵי מְתָא, תְּקִיפִין גְּבוּרִין. וְהָעֲרִים בְּצוּרוֹת, דְאֲפִילוּ כֹּל מְלָכִין דְעֲלָמָא יִתְבַּנְּשׁוּ עֲלֵיהוּ. לֹא יַעֲבִדוּן בְּהוּ פְּגִימוּתָא. א"ר יוֹסִי, כֹּל מַה דְאָמְרֵי, בְּלִישְׁנָא בִישָׁא אָמְרוּ, וְקִשְׂיָא מְכֻלָּהוּ, דְכְּתִיב עֲמֹלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב. לְבָר נֶשׁ דְנִשְׁכִּיָּה חוּיָא, כִּד בְּעָאן לְאַגְזָמָא לֵיהּ, אָמְרֵי הָא חוּיָא הֲכָא.

81. Rabbi Aba said, This certainly posed more difficulty than everything else they said, meaning to say THAT THEY SAID that the one who wages battle with everyone lives here. Where? In the land of the Negev, which is an area THROUGH WHICH entrance is gained TO THE LAND. Immediately, "all the congregation lifted up their voice, and cried" (Bemidbar 14:1). They set a weeping pattern for generations to come that night, SINCE IT WAS THE EVENING OF THE NINTH OF AV, AT WHICH DATE BOTH TEMPLES WERE DESTROYED.

82. Rabbi Yosi said, They have conspired among themselves to spread an evil report about everything. What is about everything? Meaning, about the land and the Holy One, blessed be He. Rabbi Yitzchak said, about the land it is correct. About the Holy One, blessed be He, where do we know that from? He told him that is derived from what is written: "But the people are strong," MEANING TO INDICATE there might be no one who could possibly vanquish them. "The people are strong" is exact, MEANING TO SAY THAT EVEN THE HOLY ONE, BLESSED BE HE, COULD NOT GO AGAINST THEM, AND THAT IS SLANDERING THE HOLY ONE, BLESSED BE HE. It is further written: "Amalek dwells in the land of the Negev." They then caused everything, as we learned, and the Holy One, blessed be He, wished to annihilate them from the world. This is what is written: "Therefore He said that He would destroy them, had not Moses His chosen one stood before Him in the breach..." (Tehilim 106:23).

11. A man in the world is similar to above

The rabbis tell us that the world was only created for the sake of the children of Yisrael so that they could study the Torah, since Zeir Anpin and Malchut are united through it. They compare the body of man with its heart and brain to the body of the world.

83. "And now, I pray you, let the power of my lord be great" (Bemidbar 14:17). Rabbi Acha and Rabbi Yosi say, Praised are the children of Yisrael over all the nations in the world that the Holy One, blessed be He, was desirous of them, called them by His name and was glorified by them. The world was only created for the sake of the children of Yisrael, so they could study the Torah, since one and one are united through it, MEANING ZEIR ANPIN AND MALCHUT. The children of Yisrael below in this world are His existence, SINCE THROUGH THEIR GOOD DEEDS THEY ELEVATE MAYIN NUKVIN (LIT. 'FEMALE WATERS') FOR THEIR UNION. They are the cause of endurance of all the nations, MEANING THEY EXIST FOR YISRAEL'S SAKE. When is this? It is when they do the wishes of their Master.

84. Come and see, when the Holy One, blessed be He, created man in the world, He prepared him similarly to the above. He gave him strength and energy in the midst of his body, where the heart lies, which is the energy of the entire body. From there, the entire body gets sustained and the heart gets attached and strengthened in the high area above, which is the brain in the head that rests above. And one is connected to the other.

81. ר' אבא אמר, ודאי דא קשיא מכל מה דאמרי, כלומר, ההוא דאגח קרבא בכלא, הא הכא זמין. ובאן אתר. בארץ הנגב, דהא הוא אתר לאעלאה ביה. מיד ותשא כל העדה ויתנו את קולם. קביעו בכיה לדורות, לעלמין, בההוא ליליא.

82. א"ר יוסי, עיטא נסיבו על כלא, לאפקא שום ביש. מאי על כלא. על ארעא, ועל קודשא בריך הוא. א"ר יצחק, על ארעא תינח. על קודשא בריך הוא מנין. א"ל משמע דכתיב, אפס כי עז העם. מאן יכיל בהו. כי עז העם דייקא. וכתיב עמלק יושב בארץ הנגב, כדין גרמו כל האי, כמה דאתמר. ובעא קודשא בריך הוא לשיצאה לון מן עלמא, הה"ד ויאמר להשמידם לולי משה בחירו עמד בפרץ לפניו וגו'.

83. ועתה יגדל נא כח יי'. ר' אחא ור' יוסי אמרי, זכאי אינון ישראל מעמין עכו"ם דעלמא. דקודשא בריך הוא אתרעי בהו, ואתכני בהו, ואתפאר בהו, דהא עלמא לא אברי אלא בגיניהון דישראל, דישתדלון באורייתא, בגין דחד בחד אתקשרן. וישראל לתתא בהאי עלמא, אינון קיומא דיליה, וקיומא דכל שאר עמין, אימתי בזמן דעבדי רעותא דמאריהון.

84. ת"ח, כד ברא קודשא בריך הוא בר נש בעלמא, אתקין ליה בגוונא עלאה, ויהב ליה חיליה ותוקפיה באמצעיתא דגופא, דתמן שריא לבא. דהוא תוקפא דכל גופא, ומתמן אתון כל גופא. והא לבא אחיד ואתקף באתר עלאה דלעילא. דאיהו מוחא דרישא, דשאריו לעילא, ודא אתקשר בדא.

85. In a similar pattern, the Holy One, blessed be He, has prepared the world. He made it one body and He assembled the body organs around the heart, the heart in the center of the whole body, and all the organs take their nourishment from that heart that provides the energy to all of them. Everything is dependent on it. And that heart is connected and united to the upper brain that rests above, as was explained before.

85. ובגוונא דדא, אתקין קודשא בריך הוא עלמא. ועבר ליה חר גופא, ואתקין שיימי דגופא סחרגיה דלבא, ולבא שארי באמצעיתא דכל גופא. וכל אינון שייפין אתזנו מההוא לבא, דהוא תוקפא דכלא, וכלא ביה תליין. וההוא לבא, אתקשר ואתאחד במוחא עלאה דשריא לעילא.

12. This world is similar to those above

This section tells how the temple courts of Yisrael are inside the temple mount which is inside Jerusalem which is inside the settlement of all seventy nations which is inside the oceanic sea that God created to surround the whole inhabitable planet. The description goes deeper into the Temple treasures and the altar area and the front entrance hall and the temple and the Holy of Holies and eventually the Ark itself; here is the heart of the land and the world - from here all the organs of the body of the world get their nourishment. The heart and the brain unite. All this is parallel to the structure above in the world of Atzilut. The body organs receive from the heart and the heart receives from the brain. Next the Zohar explains the Chariot of Malchut in its three aspects. Rabbi Chiya concludes by saying that with the same measure that a person measures, he gets measured from above.

86. Come and see, when the Holy One, blessed be He, created the world, He installed the ocean that surrounds the whole inhabitable planet, and the settlement of all seventy nations surrounding Jerusalem. Jerusalem is situated in the center of all this settled area and it surrounds the temple mount. The temple mount surrounds all the temple courts of Yisrael, and these Temple courts encircle the Temple treasures for congregational sacrifices, MEANING TO SAY, IN TERMS OF ITS IMPORTANCE, whose compartments also include the seat of the high court of the Sanhedrin. We have learned that there were no seating privileges in these Temple courts, with the exception made to the kings of the house of David. IN SPITE OF ALL THESE, THEY SURROUNDED THE TEMPLE TREASURIES FOR CONGREGATIONAL SACRIFICES, WHERE THE SEAT OF THE SANHEDRIN ABIDES. AND HE TELLS HERE ABOUT SEVEN ASPECTS, ONE MORE IMPORTANT THAN THE ONE BEFORE, IN PARALLEL WITH THE SEVEN SFIROT.

86. ת"ח, כד ברא קודשא בריך הוא עלמא, אשרא לימא דאוקינוס דאסחר כל ישובא דעלמא. וישובא דכל שבעין אומין בלא אסחר לירושלם. וירושלם באמצעיתא דכל ישובא שריא. והיא אסחרא להר הבית. והר הבית אסחר לעזרות דישראל. ואינון עזרות סחרן ללשכת הגזית, דתמן סנהדרי גדולה יתבין. ותניין, לית ישיבה בעזרה, אלא למלכי בית דוד בלחודייהו.

87. The Temple treasures for congregational sacrifices surround the altar, and the altar area surrounds the front entrance hall. That hall surrounds the temple and the temple the Holy of Holies, wherein are found the Shechinah and the ark cover and the Cherubs and the ark. Here is the heart of the land and the world. From here, all the settled inhabitable areas, which are the organs of this body get their nourishment - MEANING OF THE WORLD. This heart, WHICH IS THE SHECHINAH, gets its nourishment from the brain in the head, WHICH IS MALCHUT OF ATZILUT, and they unite with each other. This is what is written: "In the sanctuary, Hashem, which Your hands have established" (Shemot 15:17). It is similar to this high above, IN THE WORLD OF ATZILUT, and THE HEART is in the secret of the supernal King, WHICH IS ZEIR ANPIN, THE BRAIN ABOVE BEING in the secret BRAIN, the precious and concealed, MEANING THE CONCEALED BRAIN OF ARICH ANPIN, FROM WHICH ZEIR ANPIN, THE SECRET OF THE HEART, RECEIVES THROUGH ABA AND IMA.

87. ולשכת הגזית אסחר למזבח. והמזבח אסחר לבית האולם. והאולם להיכל. והיכל לבית קדש הקדשים, דתמן שכינה שריא, וכפרת וכרובים וארון. והכא הוא לבא, דכל ארעא ועלמא. ומהכא אתזנו כל אינון אתרי דישובא, דאינון שיימי דגופא. ולבא דא אתזן ממוחא דרישא, ואתאחיד דא בדא, הה"ד מכוון לשבתך פעלת יי'. כגוונא דא לעילא לעילא, ואיהו ברזא דמלכא עלאה, ברזא יקירא סתימאה.

88. The upper sea, WHICH IS MALCHUT OF ATZILUT, corresponds to that. IT ALSO CONTAINS THE SAME MENTIONED THREE ASPECTS IN ITS CHARIOT, WHICH ARE THE ASPECT OF THE BODY ORGANS, THE HEART IN THEIR CENTER - FROM WHICH THE BODY ORGANS RECEIVE - AND THE BRAIN IN THE HEAD, FROM WHICH THE HEART RECEIVES. There is a sea above the sea OF THIS WORLD - MEANING TO SAY, JUST LIKE THERE IS A SEA IN THIS WORLD, SO THERE IS ABOVE IN ATZILUT A SEA, WHICH IS MALCHUT. There is also a sea from the sea, THERE IS ADDITIONALLY EVEN A HIGHER SEA ABOVE THE HIGH SEA THAT IS MALCHUT, SINCE BINAH IS ALSO CALLED SEA. NOW THE ZOHAR EXPLAINS THE CHARIOT OF MALCHUT IN ITS THREE ASPECTS, EACH ASPECT INCLUDING SEVERAL ASPECTS. AND HE SAYS, Come and see, the river Dinur (lit. 'of fire'). surrounds several camps OF ANGELS. Across from it emerge seventy aspects OF ANGELS, inscribed with seven torches, WHICH ARE SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - OF THE FLAME OF GVURAH, WHERE EACH ONE IS COMPRISED OF TEN THAT GUARD THE SHECHINAH. They encircle those who serve on the interior of them, and they surround the four Chariots, WHICH IS THE SECRET OF THE FOUR ANGELS - MICHAEL, GABRIEL, URIEL, RAPHAEL - WHERE EACH ONE IS COMPRISED OF THREE THAT CARRY MALCHUT. AND UP TO HERE IS THE ASPECT OF THE BODY AND THE EXTERIOR ASPECT OF MALCHUT. They encircle this holy city that reclines over them, WHICH IS MALCHUT OF ATZILUT, THAT IS THE SECRET OF THE HEART IN THEM. EXCEPT THAT SHE TOO SPLITS UP TO SEVERAL ASPECTS, AS HE CONTINUES ON TO SAY.

89. NOW HE EXPLAINS THAT MALCHUT ITSELF IS DIVIDED UP INTO SEVERAL ASPECTS AND JUST THE MOST INTERIOR OF IT, THAT IS THE HEART, RECEIVES FROM THE BRAIN, WHICH IS ZEIR ANPIN. HE SAYS, We learned that there, IN MALCHUT, there is a Temple court within a Temple court, WHICH IS THE SECRET OF THE SEVEN SFIROT BELOW OF MALCHUT. There is no seating in that court, only for the kings of the house of David that reside and sit there, MEANING TO SAY THAT THE KINGS OF THE HOUSE OF DAVID ARE ATTACHED TO IT. The High Court of the Sanhedrin is located in the Treasury Chambers, WHICH IS THE SECRET OF THE SIX ENDS OF THE FIRST THREE SFIROT IN MALCHUT, and the courthouse above them, THE SECRET OF THE FIRST THREE OF THE FIRST THREE SFIROT that serves that place, MEANING TO SAY THAT THEY ARE SERVING EXCLUSIVELY FOR MALCHUT ITSELF AND NOTHING OF THEM IS CARRIED FURTHER DOWN FOR THE LOWER GRADES. Judgment is carried from there to the uppermost holy, MEANING TO SAY THAT THE JUDGMENTS IN THERE THAT FLOW DOWN OVER THE HEADS OF THE WICKED ALONE ARE CONCEIVABLE TO THE MOST HOLY IN THE SECRET MEANING OF WHAT IS WRITTEN: "AND THEY SHALL GO FORTH, AND LOOK UPON THE CARCASSES OF THE MEN..." (YESHAYAH 66:24) until it reaches the area considered Holy of Holies, WHICH IS THE INNERMOST INTERIOR OF MALCHUT; THAT IS, YESOD OF ITS GREATNESS in which everything exists. The heart lies there - that is, the one that gets nourished from the upper brain - WHICH IS ZEIR ANPIN, and they unite with each other.

90. HE RETURNS TO THE MATTERS MENTIONED AND DEFINES THEM MORE THOROUGHLY. It is similar to this up above, IN ATZILUT, and that is, THE HEART, in the secret meaning of the supernal King THAT IS ZEIR ANPIN, AND THE BRAIN in the secret of the precious concealed BRAIN OF ARICH ANPIN FROM WHICH ZEIR ANPIN RECEIVES THROUGH ABA AND IMA. Consequently, the result is that everything is nourished from the higher brain OF ARICH ANPIN, that is hidden from everything. When attention is paid to these matters, IT IS APPARENT that all things are connected to each other.

88. יִמָּא עֲלָאָה לְקַבִּיל דָּא. דְּאִית יִמָּא לְעִילָא מִן יִמָּא, וְיִמָּא מִן יִמָּא. תָּא חֲזִי, נְהַר דִּינֹור אֶסְחָר לְכַמָּה מִשְׁרִיין. מְקַבְּלִיהָ שְׁבַעִין סְטָרִין, גְּלוּפִין מִשְׁבַּעַה דְּלִיקִין, וְאִינֹון סְחָרִין, לְאִינֹון שְׁמַשִּׁי דְּלִגּוּ מְנִיָּהּ. וְאִינֹון סְחָרִין לְאַרְבַּע רְתִיכִין. וְאִינֹון סְחָרִין לְהֵיא קֶרְתָּא דְּקִדְיָשָׁא דְּרַבִּיעָא עֲלִיָּהּ.

89. וְתָאנָא, תַּמָּן עֲזֹרוֹת לְגוּ מְעֹזֹרוֹת. וְלִית יְשִׁיבָה בְּעֹזְרָה דְּתַמָּן, אֶלָּא לְמַלְכִּיהוֹן דְּבֵית דְּוֹד בְּלַחֲדִיָּיהוּ, וְתַמָּן מִשְׁתַּכְּחִי וְיִתְבִּי. וְסִהְנִדְרִי גְּדוּלָּה, מִשְׁתַּכְּחִי תַּמָּן בְּלִשְׁכַּת הַגְּזִית. וְהֵהוּא בִּי דִינָא עֲלִיָּהּ, דְּמִשְׁמַשׁ לְאַתֵּר דְּמִשְׁמַשׁ. וְדִינָא אֲתִיָּהִיב מִתַּמָּן, לְקִדְיָשִׁין עֲלִיּוֹנִין, עַד דְּמִטָּא לְאַתֵּר דְּאֶקְרִי קֶדֶשׁ הַקְּדוּשִׁים, דְּבִיָּה כְּלָא, וְתַמָּן הוּא לְבָא שְׂרִיָּא, וְדָא אֲתַן מִן מוֹחָא דְּלְעִילָא, וְאַתְאַחִיד דָּא בְּדָא.

90. בְּגוּוֹנָא דָּא לְעִילָא לְעִילָא, וְאִיהוּ בְּרָזָא דְּמַלְכָּא עֲלָאָה, בְּרָזָא יְקִירָא סְתִימָאָה. עַד דְּאֶשְׁתַּכַּח, דְּכְלָא אֲתַן מְמוֹחָא עֲלָאָה, סְתִימָאָה דְּכְלָא. וְכַד יִסְתַּבְּלוּן מְלִי, כְּלָא אֲתַקְשֵׁר דָּא בְּדָא וְדָא בְּדָא.

91. Come and see: When the concealed Atika shines - THAT IS THE CONCEALED BRAIN OF ARICH ANPIN - in the brain - THAT IS ABA - then the brain illuminates the heart - THAT IS ZEIR ANPIN - in the pleasant path of Hashem; THAT IS, THROUGH BINAH CALLED THE PLEASANTNESS OF HASHEM. We have explained that this is "the power of Hashem" (Bemidbar 14:17). meaning that energy flows from Atika Kadisha, who is concealed of all concealed. "Be great" (Ibid.) MEANS that it will grow and increase higher above and flow, and should be carried down. "According as you have spoken" (Ibid.) is as was explained THAT HE IS LONGSUFFERING BOTH TO THE JUST AND THE WICKED. "Saying" (Ibid.), meaning that the following later generations should take lessons from this forever and meaning that they should mention this in times of trouble, and say it in times of abundance. Say what? That is: "Hashem is longsuffering..." (Ibid. 18), and we have already defined these things.

92. Rabbi Yitzchak said, Why is "truth" missing here, MEANING THAT "AND ABUNDANT IN LOVE AND TRUTH" (SHEMOT 34:6), IS NOT MENTIONED HERE AS IT IS MENTIONED AT THE THIRTEEN MEASURES IN THE PORTION OF KI TISA. Rabbi Chiya said, THE SPIES caused it to be removed from here - HASHEM AND TRUTH - since they carried on with deception, and with the same measure that a person measures, he gets measured FROM ABOVE. Likewise, the other measures were gone, so that Moses could not mention them, SINCE WE FIND HERE ONLY NINE MEASURES OF COMPASSION AND NOT THIRTEEN. This was brought about BY THE SPIES. "I have pardoned according to your word" (Bemidbar 14:20). means actually your word. This was already commented on by the friends and we have learned it.

13. The dean of the Yeshivah (Torah academy)

This section records the start of a supernal experience of the rabbis. They hear a mysterious saying that is eventually explained to them. They heard a voice saying that whoever stops shall be stopped, whoever curtails shall be curtailed and whoever curtails shall be prolonged. The rabbis hear many secrets and are then deemed worthy of going to a higher level. They are given a rose and inhale its fragrance, as the illumination of wisdom is called scent. They learn from the Mishnah scholars thirty laws that they hadn't known and other secret meanings in the Torah. They see people digging graves and dying and immediately reincarnating with bright holy bodies. They hear another set of riddles full of hidden meanings. We hear of the heads of the Yeshivot and how they travel with Aaron and fly like eagles to the Yeshivah of light, the Yeshivah of Moses. The face of Moses is radiant so that it cannot be looked upon, and there is a curtain between him and the wise men. Acting as an intermediary, Aaron takes Moses' explanations to the heads of the Yeshivot. We also hear how all the virtuous women of the desert generation came to Miriam to study about God. The generation of the desert is the most blessed because they left the Yeshivah of Moses and flew to the Yeshivah of the firmament, Metatron; those who are worthy take flight to the highest Yeshivah, the Yeshivah of God.

93. THE BEGINNING OF THIS ARTICLE IS MISSING. They spoke with each other what they could not speak before this. They emerged from that opening and sat in the garden underneath the trees. They said to each other, Since we were here and saw all this, if we die here, we will most certainly attain the World to Come. They sat down. A sleep fell upon them. In the meanwhile, the one appointed came and woke them up. He told them to get up and go into the orchard outside, MEANING TO THE EXTERIOR LEVEL. They went out. They noticed the scholars of the scriptures, who talked of this verse: "In this wilderness shall they be consumed" (Bemidbar 14:35), but not in another place, THAT IS THAT THEY WILL MERIT THE WORLD TO COME. "And there they shall die" (Ibid.), but not in another place, MEANING THAT THEY WILL HAVE THE LIFE OF THE WORLD TO COME. That concerns the bodies - THAT EVEN IN THIS WORLD, THEY WILL ONLY DIE FROM THE ASPECT OF THE BODY - but not their souls, WHICH WILL BE similar to the denizens of the Garden, MEANING THE SOULS WILL MERIT THE GARDEN OF EDEN.

91. ת"ח, כד אנהיר עתיקא סתימא במוחא, ומוחא אנהיר ללבא, בדרך נעם יי'. והא אוקימנא, ודא הוא כח יי'. ההוא חילא דאתי מעתיקא קדישא. סתימא דכל סתימון. יגדל נא, דיתרבי ויסגי לעילא לעילא. ויתנגיד ויתמשך לתתא. כאשר דברת, כמה דאוקמוה. לאמר, למילף מהכא כל דרין בתראין, לעלם ולעלמי עלמין. לאמר, למימר לדא בשעתא דעקתא. למימר דא, בשעתא דרווחא. ומאי הוא יי' ארך אפים וגו', והא אוקימנא מלי.

92. אמר ר' יצחק, אמת אמאי סליק מכאן. אמר רבי חייא, אינון גרמו ליה דאסתליק מכאן, דהא בשקרו דברו גרמיהו בההוא מדה דב"נ מורד בה, מודדין ליה. וכן שאר אחרי אסתלקו, דלא יכול משה למימרינהו, בגין דאינון גרמו. סלחתי כדברין, כדברין ממש, והא אתערו חבריאי, והא אתמר.

93. דא עם דא, מה דלא הוו יכלין למללא מקדמת דנא. נפקו מהדיא פתחא, ויתבו בגנתא תחות אילנין. אמרו דא לדא, בין דאנן הכא, וחמינן כל דא, אי נמות הכא, ודאי ניעול לעלמא דאתי. יתבו. שינתא נפלת עליהו. ודמכו. אדהכי, הא ההוא ממנא אתא, ואתער לון, אמר לון, קומו פוקו לגו פרדס דאברא. נפקו, חמו לאלין מארי מקרא, דהוו אמרי בההוא קרא, במדבר הזה יתמו, הא באתר אחרא לא. ושם ימותו, הא באתר אחרא לא, ודא בגופין, אבל בנשמתין לא, כגוונא דבני גנתא.

94. The appointed one told them to leave. They left with him. He asked them, Did you hear something on that level? They said, We heard that a voice was saying that whoever stops shall be stopped, whoever curtails shall be curtailed and whoever curtails shall be prolonged. He said to them, Do you understand what this means? They said no. He said to them, Did you see that great eagle and that child that picks grasses? This was Rabbi Ila'i from Netzivin, he and his son. They arrived here and they saw him and his boy and this cave. As soon as they entered into this darkness, they were not able to stand it and died.

95. That child, his son, stands daily in front of Betzalel, when he descends from his high Yeshivah, and said to him three things, prior to Betzalel's divulgence of the concealed secrets of wisdom. All his sayings are concealed secrets, since "neither has the eye seen, that Elohim, beside You" (Yeshayah 64:3). That is what is said: Whoever stops, shall be stopped means whoever ceases from the sayings of Torah in order to speak of vain matters, his life will be ended from this world. His judgment remains for the World to Come. Whoever curtails shall be curtailed means that whoever cuts short the Amen and does not extend it leisurely, BUT SAYS IT ABRUPTLY, shall have his life shortened in this world. Whoever curtails shall be prolonged means that whoever said Echad (Eng. 'One') must hurry with the Aleph OF ECHAD and shorten its pronunciation, and not dally with this letter at all. Whoever acts this way shall have his life extended.

96. He said more: They are two and one joins them. They become three and when they are three, they are one. He told them, These are the two names, Yud Hei Vav Hei and Yud Hei Vav Hei in Sh'ma Yisrael (the recital of the Sh'ma). "Our Elohim" was united with them and that is the seal of the ring, truth. When they get joined together, they are one in one union.

97. He said more: They are two and to one he returned. When he dominates, he flies on the wings of the wind and loiters and wanders into a group of two hundred thousand ones and hides there. He said to them, These are the two Cherubs upon which the Holy One, blessed be He, was riding. From the day that Joseph was hidden from his brothers, one was stored away and one remained with Benjamin as it is written: "And He rode upon the Cherub, and did fly: He soared on the wings of the wind" (Tehilim 18:11). AND WHAT HE SAID, And was hidden in two hundred thousand and was hidden, that refers to the one who rides on it, THAT IS CONCEALED IN TWO HUNDRED THOUSAND, that those two hundred thousand that are stored away are His, blessed is He.

94. אָמַר לוֹן הֵהוּא מִמְנָא, פּוֹקוּ. נִפְקוּ בְהַדְרִיה, אָמַר לוֹן, שְׁמַעְתּוֹן מְדִי לְגוּ הֵהוּא דְרָגָא. אָמְרוּ, שְׁמַעְנָא דְהָא חַד קְלָא הוּהּ אָמַר, מֵאֵן דְפִסְק, יִתְפַּסֵּק. מֵאֵן דְקִצַּר, יִתְקַצֵּר. מֵאֵן דְקִצַּר, יִתְאַרְךְ. אָמַר לוֹן, יִדְעָתּוֹן מֵאֵי הָאֵי. אָמְרוּ לֹא. אָמַר לוֹן, חֲמִיתּוֹן הֵהוּא נִשְׂרָא רַבְרַבָּא, וְהֵהוּא יְנוּקָא דְקָא מְלַקֵּט עֲשָׁבִין, ר' אֵילָאֵי דְנִצְיָבִין הוּהּ. הוּא וּבְרִיה, וּמֵטָא הֵכָא, וְחָמָא הוּא וְיְנוּקָא בְרִיה מְעֵרְתָא דָא, בֵּיּוֹן דְעָאֵלוּ לְגוּ חֲשׂוֹךְ, לֹא יָכִילוּ לְמַסְבַּל, וּמִיתּוּ.

95. וְהֵהוּא יְנוּקָא בְרִיה, קִיּוּמָא בְכָל יוּמָא קָמִיה דְבִצְלָאֵל, בְּשַׁעֲתָא דְנַחֲיָת מִמְתִּיבְתָא עֲלָאָה, וְאָמַר קָמִיה תְּלַת מְלִין, עַד לֹא יִפְתַּח בְּצִלְאֵל בְּרִזִין סְתִימִין דְחֻכְמָתָא, דְכָל מְלוּי רִזִין סְתִימִין אֵינוֹן, דְעִין לֹא רָאתָה אֱלֹהִים זולָתָךְ. הָאֵי דְאָמַר, מֵאֵן דְפִסְק יִתְפַּסֵּק. מֵאֵן דְפִסְק מְלִין דְאֹרִיּוּתָא, עַל מְלִין בְּטִלִין, יִתְפַּסְקוֹן חִיוֵהִי מֵהָאֵי עֲלֵמָא, וְדִינֵיה קִיּוּמָא בְהֵהוּא עֲלֵמָא. מֵאֵן דְקִצַּר יִתְקַצֵּר, מֵאֵן דְקִצַּר אָמַן, וְלֹא מְאָרִיךְ בֵּיה גּוּ נִיּוּחָא, יִתְקַצֵּר מְחִינִן דְהָאֵי עֲלֵמָא. מֵאֵן דְקִצַּר יִתְאַרְךְ, מֵאֵן דְאָמַר אַחַד, אֲצִטְרִיךְ לְחֻטְפָא אֵלֶף, וְלִקְצָרָא קְרִיָאָה דִילֵיה, וְלֹא יַעֲבֹב בְּהָאֵי אֶת כָּלֵל. וּמֵאֵן דְעָבִיד דָא, יִתְאַרְכוּן חִיּוּ.

96. אָמְרוּ לִיה, תּוּ אָמַר, תְּרִין אֵינוֹן, וְחֻדָא אֲשַׁתְתַּף בְּהוּ, וְאֵינוֹן תְּלַתָא. וְכֹד הוּוּ תְלַתָא, אֵינוֹן חַד. אָמַר לוֹן, אֵלִין תְּרִין שְׁמֵהֶן דְשְׁמַע יִשְׂרָאֵל, דְאֵינוֹן יי' יי'. אֵלֵהִינוּ אֲשַׁתְתַּף בְּהוּ, וְאֵיהוּ חוֹתְמָא דְגּוֹשְׁפִנְקָא, אָמַת. וְכֹד מִתְחַבְרֵן בְּחֻדָא אֵינוֹן חַד בִּיחּוּדָא חֻדָא.

97. תּוּ אָמַר, תְּרִין אֵינוֹן וְחַד אֲתַהֲדֵר. כֹּד שְׁלִיט. טָאס עַל גְּדַפֵּי רוּחָא, וְשָׂאט בְּמֵאתָן אֵלֶף, וְאֲתַטְמֵר. אָמַר לוֹן, אֵלִין תְּרִין כְּרוּבִים, דְהוּוּ רְכִיב בְּהוּ קוּדְשָׁא בְרִיךְ הוּא. וּמֵן יוּמָא דְאֵגְנִיזוּ יוֹסֵף מֵאֲחוּי, אֵגְנִיזוּ חַד, וְאֲשַׁתְּאֵר חַד לְגַבֵּי בְנֵימִין, הַה"ד וְיִרְכַּב עַל כְּרוּב וְיַעֲף וְיִדָּא עַל כְּנָפֵי רוּחַ. וְאֵגְנִיזוּ בְּמֵאתָן אֵלֶף עֲלֵמִין וְאֲתַטְמֵר, הֵהוּא דְרְכִיב עֲלֵיה, דְאֵינוֹן מֵאתָן אֵלֶף גְּנִיזִין, אֵינוֹן דִּילֵיה, בְּרִיךְ הוּא.

98. THE APPOINTED ONE told them, Go out from here. You are righteous AND DESERVING A HIGHER LEVEL. They emerged. The appointed one presented them with a rose, WHICH IS THE SECRET OF MALCHUT IN THE ASPECT OF LOWER CHOCHMAH and they left. When they left, the opening of the cave was concealed and was not visible at all. They noticed the eagle, WHICH IS THE SECRET OF THE FACE OF AN EAGLE, which descended from a tree and entered into a different cave. They inhaled the scent of the rose, AS THE ILLUMINATION OF CHOCHMAH IS CALLED SCENT, and entered there. They discovered the eagle on the mouth of the cave. He told them, Enter friends, the truly righteous, since I have not felt the gladness of having company since the day that I have been here, except through you.

99. They entered another orchard, MEANING TO ANOTHER LEVEL, and the eagle was with them, THAT IS THE SECRET OF THE FACE OF AN EAGLE. When they arrived at those scholars of the Mishnah, the eagle converted back to the shape of a man, MEANING TO THE SECRET OF THE FACE OF A MAN with a glowing robe like them, and sat together with them. He said to the MISHNAH SCHOLARS that were seated, Give honor to the Mishnah scholars that arrived here, since their Master shows them great wonders. One of them said to them, Have you a sign THAT YOU ARE WORTHY OF BEING HERE? They replied, Yes. They slipped out two roses and smelled them, THEREBY ALLUDING TO MALCHUT AND BINAH THAT ARE COMBINED TOGETHER IN THE SECRET OF THE TWO ROSES. They said, Be seated, deans of the Yeshivah. Be seated, truly righteous men. They held on to them and they sat. At that time, they learned from them thirty Halachot (lit. 'laws') that they did not know of before, and other secret meanings in the Torah.

100. They then returned to the scriptural scholars, and they found them studying and saying: "I had said, 'You are angels (Heb. Elohim), all of you sons of the most High'" (Tehilim 82:6), MEANING "I had said" during the time when you acted before listening, for "You are Elohim..." However, since you were drawn after your bad inclination, "nevertheless, you shall die like a man..." (Ibid. 7), just like the death of man brings him to dust in order to erase the bad inclination in his corpse. It is that bad inclination that dies and decays within.

101. The older man who led them said, It is also written here: "But as for you, your carcasses (Heb. pigreichem) shall fall in this wilderness" (Bemidbar 14:32). IF IT WAS JUST THE DEMISE OF THE BAD INCLINATION, what is the meaning of "your carcasses" IN PLURAL FORM? IT IS ONE EVIL INCLINATION THAT APPLIES TO ALL OF THEM. HE RESPONDS: That Evil Inclination is combined of male and female, AND "YOUR CARCASSES" MEANS the things lacking in you, since the bad inclination is called lack, as it always descends to an area that is lacking IN THE PERSON and does not ascend. Hence, we always promote things pertaining to holiness, not to decrease. In defilement, there is always a decrease and never an increase. Therefore, THE BAD INCLINATION IS REFERRED TO AS, "your carcasses," MEANING those things lacking within you, as is written: "Who were too weak (Heb. pigru) to go over the wadi" (I Shmuel 30:10). The final sequence of the verse is proof THAT IT REFERS TO THE BAD INCLINATION, since it is written: "(they) shall fall" (Bemidbar 14:39) and IT IS not WRITTEN: '(you) shall fall'. So, too, "in this wilderness they shall be consumed" (Ibid. 35) these carcasses, MEANING, THE BAD INCLINATIONS, "and there they shall die," since it is the wish of the Holy One, blessed be He, to eliminate these carcasses from the world forever.

98. פוקו מהכא, זכאין אתון, נפקו, יהב לון ההוא ממנא וורדא חדא ונפקו. כד נפקו אסתים פום מערתא, ולא אתחזו כלל. חמו ההוא נשרא, דהוה נחית מההוא אילנא, ועאל גו מערתא אחרא. ארחו אינון בההוא וורדא, ועאלו תמן, אשכחו ההוא נשרא אפום מערתא, אמר לון עולו זכאי קשוט חברין, דהא לא חמינא חדוה דחברותא, מן יומא דאנא הכא, אלא בכו.

99. עאלו מאטו לפרדס אחרא, ודהוה נשרא בהדיהו, כד מטו לגבי אינון מאריהון דמשנה, אתהדר ההוא נשרא בדיוקנא דאדם, בלבוש יקר, מנהרא כוותיהו, ויתבי עמהון כחדא, אמר לאינון דיתבי, הבו יקר למארי מתניתא דאתו הכא, דהא מאריהון אחמי לון פליאן רברבן הכא. אמר חד מנייהו, אית בכו סימנא. אמרו הין. אפיקו תרין ורדין, וארחו בהו. אמרו, תיבו מארי מתיבתא, תיבו זכאי קשוט, אחידו בהו, ויתבו. בההיא שעתא, אולפו תמן תלתין הלכות, דלא הוו ידעי מקדמת דנא, ורזין אחרנין דאורייתא.

100. אהדרו לגבי אינון מארי מקרא, אשכחו דהוו אמרי, אני אמרתי אלהים אתם ובני עליון כלכם. אני אמרתי, בשעתא דאקדימתון עשיה לשמיעה. דהא אלהים אתם וגו'. כיון דאמשכתון בתר יצר הרע, אכן כאדם תמותון וגו'. מה מיתתו של אדם אחית ליה לעפרא, בגין דיתמחי ההוא יצר הרע די בגייה, ודהוה יצר הרע איהו דמית, ואתעבל בגייה.

101. אמר ההוא סבא דעלייהו, אוף הכא כתיב, ופגריכם אתם יפלו במדבר הזה. מאי פגריכם. דא יצר הרע, כליל דכר ונוקבא. חסרונין דאית בכו, דיצר הרע נחית תדיר לחסרונא, ולא סליק. בקדש מעלין ולא מורידין, במסאבו מורידין תדיר, ולא מעלין. וע"ד אקרון פגריכם, חסרונין דלכון. כד"א אשר פגרו מעבור את הנחל וגו', סופא דקרא אוכח, דכתיב יפלו, ולא תפלו. וע"ד, במדבר הזה יתמו אינון פגרים ושם ימותו, בגין דרעותא דקודשא בריך הוא לשיצאה להני פגרים מעלמא, לעלם.

102. Rabbi Ila'i said to them: truly righteous men, enter and see, since permission is given to you to proceed to the area where the veil is spread. Praised is your lot. They rose and entered a place where there were scholars of Agadah, whose faces were bright as the sunlight. They said: Who are these? He said to them: These are the Agadah scholars, and they properly see the light of the Torah, daily. They remained and listened to several new illuminations in the Torah, but were not given authority to join with them.

103. Rabbi Ila'i told them to enter another area and look around. They entered into another garden and also saw, BESIDES OTHER THINGS, people digging graves. Immediately they die, and immediately reincarnate with bright holy bodies, SINCE THESE WERE THE DECEASED OF THE DESERT. They said to him, What is this? He replied to them, They do this every day and, when they die, the evil filth which they received before immediately decays. They quickly rise up with bright new bodies, with these holy bodies that they had when they stood on Mount Sinai, exactly as you see THEM, since all stood on Mount Sinai with bodies totally free of dirt. As soon as they drew upon themselves the Evil Inclination, they again had other bodies other than the bodies they had prior to that, strange bodies - MEANING THAT THE FILTH OF THE SERPENT WAS AGAIN UPON THEM. About this, it is written: "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6).

104. A voice stirred and said, Go and congregate there. Aholiav stands on his spot and there are chairs before him. Suddenly, everything disappeared and they saw nothing. They remained alone under the trees in the garden. They noticed another door. They entered there, saw a chamber and sat down there. There were two youths there. They raised their eyes and saw a dwelling that was embroidered in all the kinds of artistry and colors existing in the world. On it was spread a curtain of sparkling light, at which the eyes were not able to gaze. Beyond that, they saw nothing.

105. They inclined their ears and heard a voice that was saying, Betzalel is the fourth to the supernal lights. Joseph is the fourth in the lights of the Adam. HE IS the elevation above, most beloved of all. About him, the verse is written: "And its drink offering shall be the fourth part of a hin...in the holy place..." (Bemidbar 28:7). Whoever gazes and looks, his eyes will be blinded. Whoever does not gaze will be open-eyed and see. A tree of eighteen, when it bends itself, will return upright and endure. If it does not bend itself, the evil snake will consume it. Whoever enters two Cherubs forward, his wish will be accomplished. Whoever contemplates is far from his will. The offering of a youth is perfect to be accepted. And the voice stopped. ALL THOSE POINTS WILL BE EXPLAINED IN THE ZOHAR FURTHER ON.

102. אָמַר לָהֶם רַבִּי אֵילָאִי, זָכָאִי קְשׁוּט, עוֹלוּ וְתַחֲמוּ, דְּהָא רְשׁוּ אַתְּמִסְר לְכוּ, לְמִיעַל עַד הָהוּא אַתְר דְּפְרוּכְתָא פְּרִיסָא. זָכָאִה חוּלְקִכוֹן. קְמוּ וְעָאלוּ גוּ דּוּכְתָא חָדָא, וְהוּוּ תַמְן מְאָרִיהוֹן דְּאַגְדָּה, וְאַנְפִּיהוֹן מְנַהֲרִין בְּנִהִירוּ דְּשִׁמְשָׁא. אָמְרוּ מֵאֵן אֵלִין. אָמַר לָהֶם, אֵלִין מְאָרִיהוֹן דְּאַגְדָּה. וְחָמְאֵן בְּכָל יוֹמָא נִהִירוּ דְּאוּרִייתָא בְּדָקָא יָאוּת. קִימוּ, וּשְׁמַעוּ בְּמָה מְלִין חֲדָתִין בְּאוּרִייתָא, וְלֹא אַתִּיהִיב לֹון רְשׁוּ לְמִיעַל לְגוּייהוּ.

103. א"ל ר' אילאי, עולו לדוכתא אחרא ותחמו. עאלו לגו גנתא אחרא, וחמו אוף הכי כראן קברין, ומיד מתין. ומתהדרין חין בגופין מנהרין קדישין. אמרי ליה, מאי האי. א"ל, דא עבדי בכל יומא, ומיד דשכבי מתעבלא ההוא וזהמא בישא דקבילו בקדמיתא, וקיימין מיד בגופין חדתין מנהרין, באינון גופין קדישין דקיימי על טורא דסיני, בגוונא דאתון חמאן, קיימו בלהו על טורא דסיני, בגופין בלא לכלוכא כלל, בין דאמשיכו עלייהו יצה"ר, אתהדרו בגופין אחרנין, דגופין קדמאין, גופין נוכראין, הה"ד ויתנצלו בני ישראל את עדים מהר חורב.

104. קלא אתער, זילו אתכנשו, הא אהליאב קאים על קיומיה, וכל אינון קתדראין קמיה. לשעתא פרחו בלהו, ולא חמו מדי, אשתארו בלחודייהו תחות אילנין דגנתא. חמו פתחא אחרא, עאלו תמן, חמו היכלא חדא, עאלו ויתבו תמן. תרין עולימין הוו תמן. זקפו עיינין, וחמו חד משכנא מרקמא בכל זיני ציורין וגוונין דעלמא, ועליה פריס פריסא דנהורא מנצצא, דלא יכלין עיינין לאסתבלא, מתמן ולהלאה לא חמו כלום.

105. ארבינו אודנין, ושמעו חד קלא דהוה אמר, בצלאל רביעאה איהו לנהורין עלאין. יוסף רביעאה איהו גו נהורין דאדם קדמאה. סליקו דלעילא, חביבא דכלא. עליה כתיב, ונסכו רביעית ההין בקדש וגו'. מאן דיסתבל וחמי, יסמון עיניה. מאן דלא יסתבל, חמי ואתפתח. אילנא דתמני סרי, בד כפיף, יזקוף ויתקיים. אי לא כפיף, חויא בישא אכיל ליה. מאן דעאל תרין כרובין לגו, רעותיה אתעביד. מאן דמענין, רחיק מרעותיה. קרבנא דרבינא, שלים לאתקבלא. פסק ההוא קלא.

106. Those two youths asked, Have you a sign with you? They answered, Yes. They took out the two roses and smelled them. They were told to be seated while they heard two of the ancient secrets from the dean of the Yeshivah, which they shall keep forever secret. They agreed.

107. Rabbi Shimon said, All these points and all that they observed, they wrote down. When they reached here, AS THEY WERE TOLD TO KEEP THESE THINGS SECRET, it was written, MEANING IT WAS WRITTEN ABOUT THEM: "I will take heed to my ways, that I sin not with my tongue" (Tehilim 39:2). I inquired of my father, Father, what was referred to by these two items? He said to me, Your life, my son. These two matters have built worlds and destroyed worlds, for whoever made use of them.

108. As soon as they heard these two items, the youths told them, Leave, leave, for you have no permission to listen to more. One of them then took out an apple, gave it to them and said, Smell this. They smelled it and left. And of all that they saw, they forgot nothing. They left.

109. Another appointed one came and he said to them, Friends, Rabbi Ila'i has sent me to you. Wait for him here at the entrance of the cave and he will come and tell you about supernal matters of which you knew nothing, for he asked permission from the Yeshivah to have authority to reveal the matters to you. They emerged with him and waited at the entrance of the cave and they were repeating the points to each other, of all that they beheld and learned there.

110. In the meantime, Rabbi Ila'i arrived and was shining like the sun. They inquired of him, Have you heard anything new in the Torah? He told them, Certainly. I have been granted permission to relate it to you. They joined together at the cave entrance and sat down. He told them, You are worthy that your Master has revealed to you the likeness of the World to Come, and you have no fear nor awe. They responded, Certainly, we have already forgotten the way of people, and is it any wonder, after all that we observed on this mountain?

106. אָמְרוּ אֵינּוֹן תְּרִין עוֹלָמִין, סִימָנָא אֵית
בְּגוּיִיכוּ. אָמְרוּ הֵינּוּ. אֶפְיֻקוּ אֵינּוֹן תְּרִין וּרְדִין, אֲרַחוּ
בְּהוּ, אָמְרוּ תִיבּוּ, עַד דְּתִשְׁמַעוּן תְּרִין מַלְיָן, בְּרִזִין
עֲתִיקִין, מְגוּ מְאִרֵי מְתִיבְתָא, וְיִהוּן תְּדִיר בְּרִזָא
בְּגוּיִיכוּ. אָמְרוּ הֵן.

107. אָמַר רַבִּי שִׁמְעוֹן, כָּל הַגֵּי מַלְיָן, וְכָל מַה דְּחָמוּ,
כְּתָבוּ. וְכַד מְטוּ הֶכָא, הוּוּה כְּתִיב אֲשַׁמְרָה דְּרַכִּי
מִחֲטוֹא בְּלִשׁוֹנִי. וְאֵנָּא שְׂאִילְנָא לְאָבִי אָבָא, כַּמַּה
הוּוּ אֵינּוֹן תְּרִין מַלְיָן, וְאָמַר לִי חֵינְךָ בְּרִי, אֵינּוֹן תְּרִין
מַלְיָן, בְּאֵנוּ עֲלָמִין, וְחָרִיבוּ עֲלָמִין, מֵאֵן דְּאֲשַׁתְּמַשׁ
בְּהוּ.

108. בֵּינָן דְּשִׁמְעוּ אֵלֵין תְּרִין מִלְיָן, אָמְרוּ אֵינּוֹן
יְנוּקֵי, פּוּקוּ פּוּקוּ, לִית לְכוּ רְשׁוּתָא יְתִיר לְמִשְׁמַע.
אֶפְיֻק חַד מְנִייהוּ, תַּפּוּחַ אֶחָד, וְיִהֵב לֹן. וְאָמַר,
אֲרַחוּ בְּדָא, אֲרַחוּ בֵּיהּ, וְנִפְקוּ, וּמְכַל דְּחָמוּ לֹא אֲנָשׁוּ
כְּלוּם. נִפְקוּ.

109. הָא מְמָנָא אֲחֵרָא, אֲתָא אָמַר לֹן, חֲבֵרִיא, ר'
אֵילָאֵי שְׁדַרְנֵי לְכוּ, תּוֹרִיכוּ לִיהּ הֶכָא אַפּוּם מְעַרְתָא,
וְהוּא יִיתִי וְיִוְרַע לְכוּ מַלְיָן עֲלָאִין דְּלֹא יִדְעַתוּן.
דְּאִיהוּ תְּבַע מְגוּ מְתִיבְתָא, דִּיהָא לִיהּ רְשׁוּ לְגַלְתָּא
לְכוּ מַלְיָן. נִפְקוּ בְּהַדְרִיהּ וְאוֹרִיכוּ אַפּוּם מְעַרְתָא, וְהוּוּ
מְהַדְרִין מְלִי דָא לְדָא, מְכַל מַה דְּחָמוּ וְאוֹלְפוּ תַמָּן.

110. אֲדַהֲבִי, הָא ר' אֵילָאֵי אֲתָא, נְהִיר כְּשִׁמְשָׁא.
א"ל אוֹרִייתָא חֲדָתָא שְׁמַעְתָּא. אָמַר לֹן וְדָאֵי, וְרְשׁוּ
יְהָבוּ לִי לְמִימַר לְכוּ מַלְיָן. אֲתַחְבְּרָא בְּחֵדָא אַפּוּם
מְעַרְתָא, וְיִתְבוּ. אָמַר לֹן זְכָאִין אַתּוּן, דְּאֲחַמֵי לְכוּן
מְאִרִיכוּן כְּגוּוֹנָא דְּעֲלָמָא דְּאֲתִי, וְהָא לִית לְכוּ דְּחִילוּ
וְאֲמַתְנוּ, אָמְרוּ וְדָאֵי הָא אַתְנָשִׁי מִנָּן אֲרַחָא דְּבִנֵי
נְשָׂא, וְתַוּוּהָא אִיהוּ עַל כָּל מַה דְּחָמִינָן בְּהָאֵי טוֹרָא.

111. He said to them, Have you seen all these mountains? All are heads of Yeshivot to this nation OF PEOPLE WHO DIED in the desert. They now achieve what they had not merited while they were alive. And these heads of the Yeshivot all gather on new moons, on Shabbat and holidays, at the mountain of Aaron the priest, get roused to him and enter his Yeshivah. They are renewed there with the purity of the holy dew that flows down on the head of Aaron and the anointing oil that flows down on him. With him, all become renewed with the new interpretations of the Holy King's love, so that it is called here the Yeshivah of love.

112. He, AARON, travels with the entire Yeshivah and secretly and lightly they fly like eagles to the Yeshivah of light, which is the Yeshivah of Moses. Everyone stays outside and does not enter inside, except for Aaron exclusively, EXCEPTING only those that are called by name on specific times, MEANING, ON SHABBAT AND NEW MOON.

113. No one can see Moses, since a veil is drawn over his face and seven clouds of glory surround him. Aaron stands within the surrounding curtain, WHICH IS THE PARTITION, below Moses. That fence is separating and not separating between them, MEANING THAT IT DOES NOT SERVE AS A COMPLETE SEPARATION. All the heads of the Yeshivot are on the outside of that curtain, which is this partition, MEANING THAT IN FACT, IT IS A COMPLETE SEPARATION. And all the rest OF THE WISE MEN are beyond the seven clouds THAT SURROUND HIM. The brightness of these clouds is in accordance with the new Torah illuminations that are revealed.

114. They were refined in the fineness of that light until MOSES' mask was visible to them. From that mask, they were able to see a light that is brighter than any light in the world. And that, THE MASK, IS the face of Moses, since his face is not at all visible. There is nobody who could see it, except for that light that emanates from this mask behind all these clouds.

115. Moses told Aaron the matter simply, WITHOUT EXPLANATIONS, and Aaron then explained it to the heads of the Yeshivot. In what way did he explain THE MATTERS? With all these streams, THAT IS THE LEVELS, that were blocked FROM JOSHUA AND THE REST OF YISRAEL, when Joshua's time came TO LEAD THE GENERATION, MEANING THE THREE HUNDRED LAWS AND EIGHT HUNDRED DOUBTFUL MATTERS THAT HAD BEEN CONCEALED FROM HIM. Now, Moses returned them to them through many wonders and sources, and springs and streams that flow from each and every matter.

111. אָמַר לוֹן, חֲמִיתוֹן אֵלֶיךָ טוֹרֵי, כִּלְהוּ רֵאשֵׁי מְתִיבְתֵי לְעֵמָא דְּאֵ דְּבַמְדַּבְּרָא. וְזָכוּ הַשְּׂתָא, מַה דְּלֵא זָכוּ כִּד הוּוּ בְּחַיִּין. וְאֵלֶיךָ רֵישֵׁי מְתִיבְתֵי, כִּלְהוּ בְּרִישׁ יִרְחֵי וְשַׁבְּתֵי וּמוֹעֲדֵי, מִתְּבַנְשֵׁי לְגַבֵּי טוֹרָא דְּאֵהָרָן כְּהֵנָּא, וּמִתְעַרְי לְגַבֵּי, וְעֵאלֶיךָ גּוֹ מְתִיבְתָא דִּילֵיהּ, וּמִתְחַדְשֵׁן תַּמָּן, בְּדַכְּוֹ דְּטֵלָא קְדִישָׁא דְּנַחֲתֵי עַל רִישֵׁיהּ, וּמִשַׁח רַבּוּ דְּנָגִיד עֲלֵיהּ, וְעֵמִיָּה מִתְחַדְשֵׁן כִּלְהוּ בְּחַדוּשֵׁין דְּרַחֲמִין דְּמַלְכָּא קְדִישָׁא, עַד דְּאֶקְרִי הֵכָא מְתִיבְתָא דְּרַחֲמִוּתָא.

112. וְאֵיהוּ נָטִיל בְּכָל מְתִיבְתָא, בְּטַמִּירוּ דְּקִיק מִתְעַפְפָּן בְּנִשְׂרִין גּוֹ מְתִיבְתָא דְּנְהוּרָא, וְאֵיהִי מְתִיבְתָא דְּמֹשֶׁה, וְכִלְהוּ קִימֵי לְבַר, וְלֵא עֵאלֶיךָ לְגוֹ, בְּרֵ אֵהָרָן בְּלַחְדוּרֵי וְכַפּוּם שְׁעָתָא אֶקְרוּן בְּשָׂמָא.

113. וְלִית מֵאן דְּחָמֵי לֵיהּ לְמֹשֶׁה, דְּהָא הוּוּ מְסוּהָ דְּאַנְפוּי, פְּרִיס קְמִיָּה. וְשַׁבַּע עֲנָנֵי יָקָר סַחְרָנִיָּה. אֵהָרָן קְאִים גּוֹ פְּרָגוּדָא דְּלִתְתָּא מִן מֹשֶׁה. וּפְרָגוּדָא פְּסִיק, וְלֵא פְּסִיק בְּגֻזִיָּהּ. וְכָל רֵישֵׁי מְתִיבְתֵי, לְבַר מְפֻרְכְּתָא דְּפְרָגוּדָא דְּאֵ. וְכָל שְׂאָר, לְבַר מְאִינוּן עֲנָנִין. וְכַפּוּם חַדוּשֵׁי דְּנְהוּרֵי דְּאוּרִיָּתָא דְּאֵתְנַהֲרָא, הֵכִי מְנַהֲרֵן אִינוּן עֲנָנִין.

114. וְאַתְקְלִישׁוּ בְּדְקִיקוּ דְּנְהוּרָא, עַד דְּאַתְחַזִּי הוּוּא מְסוּהָ, וּמְגוּ הוּוּא מְסוּהָ, חֲמָאן נְהוּרָא דְּנְהוּרֵי יִתִּיר מְכָל נְהוּרִין דְּעֵלְמָא. וְאִינוּן אֲנָפֵי מֹשֶׁה. אֲנָפֵי לֵא אֲתַחֲזוּן כִּלְל, וְלִית מֵאן דְּחָמֵי לוֹן, בְּרֵ הוּוּא נְהוּרֵי דְּנְפִיק מְגוּ הוּוּא מְסוּהָ, בְּתַר כִּלְ אִינוּן עֲנָנִין.

115. מֹשֶׁה אָמַר מְלֵה סְתָם לְאֵהָרָן, וְאֵהָרָן פְּרִישׁ לְרַבְרְבֵי מְתִיבְתֵי. בְּמַה פְּרִישׁ. בְּכָל אִינוּן מְבוּעִין דְּאַסְתִּימוּ מְנִיָּה, כִּד מְטָא זְמַנִּיָּה דִּיהוּשֻׁעַ. וְהַשְּׂתָא אֵיהוּ מְהַדְרֵן לוֹן. בְּכַמָּה פְּלִיאָן, וּמְקוּרִין וּמְבוּעִין וּנְחֻלִין דְּנִבְעִין מְכָל מְלֵה וּמְלֵה.

116. All the virtuous women of that generation, MEANING THE DESERT GENERATION, also came to Miriam in those times and they all ascended TO HER like smoke columns from the desert. That day is referred to as feast day. In the Shabbat and holiday evenings, all the women came to Miriam and engaged in trying to understand the world's creator. Praised is this generation - THAT IS, THE GENERATION OF THE DESERT - from all the rest of the generations in the world. They left the Yeshivah of Moses and flew to the Yeshivah of the firmament, WHICH IS THE YESHIVAH OF METATRON. Those that are worthy take flight to the highest Yeshivah, WHICH IS THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE. About that generation, it is written: "Happy is that people, that is in such a case: happy is that people whose Elohim is Hashem" (Tehilim 144:15).

116. כָּל נִשְׁיָן זָכִיין דְּהַאי דְּרָא, אֲתָאן לְמַרְיָם אוֹף
הָכָא בְּהַנִּי זְמַנִּין. וּכְרִין סְלָקִין כְּלָהוּ, כְּתַמְרוֹת עֶשֶׂן
גּוּ מְדַבְּרָא דָא. וְהוּא יוֹמָא, אֲקָרִי יוֹמָא דְּהַלּוּלָא.
נִשְׁיָן בְּלִילֵי שַׁבְּתוֹת וּבְלִילֵי יוֹמֵין טְבִין, כְּלָהוּ אֲתָאן
לְגַבֵּי מַרְיָם, וְיַדְעִין אֲשֶׁתְּדִלוּתָא בִּידְעֵיהּ דְּמַאֲרֵי
עֲלָמָא. זָכָאָה דְּרָא דָא, מִכָּל דְּרִין דְּעֲלָמָא. נְטָקִי
מִמְתִּיבְתָא דְּמֹשֶׁה, וּפְרַחֵי לְגַבֵּי מְתִיבְתָא דְּרִקִיעָא,
וְאִינוּן דְּאֲתַחְזוּן פְּרַחֵי לְגַבֵּי מְתִיבְתָא עֲלָאָה. עַל
הוּא דְּרָא כְּתִיב, אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ אֲשֶׁרִי הָעַם
שִׁוֵּי אֱלֹהִיו.

14. The difference between Tam and Tamim

Rabbi Ila'i explains why Abraham was referred to as Tamim, perfect, while Jacob was referred to as Tam, perfect, and says that the difference has to do with the fact that Jacob was more perfect, being circumcised. With the wholeness of male and female together, Tam takes the letter aleph to become Emet, truth, as in "You will show truth to Jacob." When Abraham circumcised himself he entered into Tam and also into its levels that are together called Yam, ocean, thus becoming Tamim that combines the letters of both; thus he was connected with the right. Everyone should contain the holy levels and be Tam Yam in order to be able to accept the aleph, the secret of Jacob, to become Emet or truth. Rabbi Ila'i tells us how Malchut is covered on the outside with blue that was taken from the ocean so that those who look at her with the evil eye will draw the blue color that is judgment; internally, however, all the colors sparkle in her and are embroidered with the light of Chochmah. Similarly the man who wears the blue tzitzit becomes Tamim every day. He becomes elevated afterward to higher levels by the wearing of the Tefilin, to the levels of Zeir Anpin. It now appears that seven days have passed since the righteous rabbis began their supernal experience, and Rabbi Ila'i now tells them the explanation of the six sections of the mysterious riddle they heard earlier.

117. Rabbi Ila'i opened the discussion saying, "You shall be perfect (Heb. tamim). with Hashem your Elohim" (Devarim 18:13). HE ASKS: What is the difference between Tam (lit. 'perfect') and Tamim (lit. 'perfect'). HE RESPONDS: By Abraham, it is written: "Walk before me, and be perfect (Heb. tamim)" (Bereshheet 17:1). By Jacob, who was more perfected, it is written: "And Jacob was a plain (perfect - tam) man" (Bereshheet 25:27). Why was he called a perfect man? Since no refuse was left with him, as the uncovering of the membrane at circumcision was performed on him.

117. פֶּתַח ר' אִילָאִי וְאָמַר, תַּמִּים תְּהִיָּה עִם יְיָ
אֱלֹהֶיךָ. מַה בֵּין תָּם לְתַמִּים. בְּאַבְרָהָם כְּתִיב,
הִתְהַלֵּךְ לִפְנֵי וְהִיָּה תַמִּים. וַעֲקֵב דְּאֲשֶׁתְּלִים יִתִּיר,
כְּתִיב בֵּיהּ, וַיַּעֲקֵב אִישׁ תָּם. אֲמַאי אֲקָרִי אִישׁ תָּם.
בְּגִין דְּלֹא אֲשֶׁתָּאֵר בֵּיהּ פְּסוּלַת כָּלֵל, דְּהָא פְּרִיעָה
הָוָה בֵּיהּ.

118. HE INQUIRES: How did he perform that membrane uncovering and become cleansed from that refuse? HE RESPONDS: That area that strengthens the refuse within - THAT EXISTS where the membrane is - is an ox, WHICH IS the left image of His throne. FOR IN THE CHARIOT OF THE THRONE ARE THE IMAGE FACE OF THE LION TO THE RIGHT AND THE IMAGE FACE OF THE OX TO THE LEFT. That ox is referred to as an ox that has not gored (Heb. tam), since there exists an impression of that Covenant in the Chariot of that throne. Therefore, this ox is called an unblemished ox. Jacob is connected with it and with this ox, he has performed the membrane uncovering and has removed the soil of that refuse entirely.

118. בְּמַה אֲתַפְּרַע, וְאֲתַדְּבִי מַהוּא פְּסוּלַת בְּגִין
דְּהוּא אֲתֵר דְּאֲתַקִּיף לְפְסוּלַת, דְּלָגוּ אֲתֵר דְּפְרִיעָה
שְׂאֵרֵי, אִיהוּ שׁוֹר, דְּיוֹקְנָא דְּשִׁמְאֵלָא דְּכַרְסִיא דִּילִיָּה.
וְהוּא שׁוֹר, אֲקָרִי שׁוֹר תָּם. דְּהָא רְתִיכָא דְּכַרְסִיא,
רְשִׁימָא דְּבְרִית אִית בֵּיהּ. וְעַד, הָאִי שׁוֹר אֲקָרִי תָם.
וַיַּעֲקֵב אַחִיד בֵּיהּ בְּגוּוּיָהּ, וּבְהָאִי שׁוֹר עָבִיד פְּרִיעָה,
וְאֲעַבְרַ זְהֵמָא דְּפְסוּלַת כָּלֵא.

119. In the Baraita of Betzalel, it is written: "And Elohim remembered Rachel" (Beresheet 30:22). HE INQUIRES: About Sarah, it is written "visited," as in: "AND HASHEM VISITED SARAH" (BERESHEET 21:1), but about Rachel, it is written "remembered." Why? HE RESPONDS: "Remember," WHICH IS THE SECRET OF YESOD, is impressed on Jacob, who was a complete covenant, when Joseph was born. How WAS THIS PERFECT COVENANT ACHIEVED? It is when he took with him the ox that assails the Other Side, WHICH ASSAILS AND DESTROYS THE SOILED REFUSE OF THE OX THAT GORED THRICE THAT DWELLS WITHIN THAT MEMBRANE TO BE REMOVED, AS MENTIONED NEARBY. Therefore, Joseph is referred to as "the firstling of his herd" (Devarim 33:17), meaning the ox's firstborn that Jacob took and pushed aside that ox OF THE OTHER SIDE, WHICH IS THE OX THAT GORED THRICE.

120. The unblemished (Heb. tam) ox, MEANING "and Jacob was a plain (Heb. tam) man" MEANS a sovereign ruler, the master of the house within which that unblemished ox dwells; THAT IS, MALCHUT FROM WHICH IS DRAWN THE UNBLEMISHED OX, AS MENTIONED NEARBY. Because there exists an ox that has gored thrice on the side of the foreskin and the skin of the uncovered membrane, MEANING THE ENTIRE FORESKIN AND THE REFUSE THAT IS ABSORBED IN THE SKIN OF THE MEMBRANE THAT GETS UNCOVERED, AS MENTIONED, many prosecutors emanate and result from it until the lowest level that is referred to as "Shin Aleph Yud Hei," that HARMFUL DEMON, which fells the houses that are empty of people. All result from that ox who gored thrice when joined with the evil ass. THE ASS IS THE SECRET OF THE HARSH JUDGMENT OF MANULA (ENG. 'THE LOCK') THAT, WHEN JOINED WITH THE OX THAT GORED THRICE, IT SAYS OF IT, "SIN CROUCHES AT THE DOOR" (BERESHEET 4:7). FOR THE JUDGMENT OF THE MANULA, THE SECRET OF THE ASS IS REVEALED. THUS, AN OX AND AN ASS ARE JOINED TOGETHER FOR AN OVERALL DESTRUCTION. Therefore, "you shall not plow with an ox and an ass together" (Devarim 22:10) in order not to incite them.

121. In the Yeshivah of Betzalel and also in the two Yeshivot, MEANING IN THE YESHIVAH OF METATRON AND THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE, THEY SAID THAT "And Jacob was a plain (Heb. tam) man" MEANS the husband of that Tam, WHICH IS MALCHUT. Who is he, THE HUSBAND OF TAM? That is the Aleph, which is in the secret of Vav, FULLY SPELLED VAV-ALEPH-VAV, SINCE JACOB IS THE SECRET OF ALEPH AND MALCHUT IS THE SECRET OF TAM. When they are the wholeness of male and female together, then Jacob takes all these letters - ALEPH, TAM - THE SECRET of Aleph Tav Mem. These are THE LETTERS OF emet (Eng. 'truth') and it is written: "You will show truth to Jacob" (Michah 7:20), SINCE TRUTH combines the male and female together, AND THEN they are in complete perfection.

122. Abraham was not commanded about the uncovering of the membrane. When he entered, MEANING HE CIRCUMCISED HIMSELF, he entered into Tam and into its levels that are called in combination Yam (Eng. 'ocean'). This is Tamim, WHICH CONTAINS THE LETTERS IN TAM YAM. Following this, Abraham was elevated and entered the innermost interior, and was connected with the uppermost right.

119. בְּמִתְנִיתָא דְּבִצְלָאֵל כְּתִיב, וַיִּזְכֹּר אֱלֹהִים אֶת רַחֵל. בְּשָׂרָה כְּתִיב פְּקִידָה, וּבְרַחֵל כְּתִיב זְכוּרָה, אֲמַאי. בְּגִין דְּזִכּוֹר אֶתְרָשִׁים בְּיַעֲקֹב, דְּאִיהוּ בְּרִית שְׁלִים, כִּד אֶתְיִילַד יוֹסֵף. וּבְמָה. כִּד נָטַל שׁוֹר בְּהַרְיָה, דְּלֹא יִתְקִיף לְסִטְרָא אַחְרָא. וּבג"כ, אֶתְקַרֵי יוֹסֵף בְּכוֹר שׁוֹר, בְּכוֹר דְּהוּא שׁוֹר דְּנָטַל יַעֲקֹב בְּכוֹר שׁוֹרוֹ, וְדָחִי לְהוּא שׁוֹר.

120. שׁוֹר תָּם, וַיַּעֲקֹב אִישׁ תָּם. רַבּוֹן וְשְׁלִיט, מְאָרִיָּה דְּבֵיתָא, דְּהוּא שׁוֹר תָּם שְׂאֲרֵי בְּגוּוּיָהּ. בְּגִין דְּאִית שׁוֹר מוּעַד בְּסִטְרָא עַרְלָה פְּרִיעָה. וּכְמָה גְּרֵדִינִי נִימוּסִין נִפְקִין מִנִּיָּה, עַד דְּרָגָא בְּתַרְיִיתָא דְּאֶקְרִי שְׂאִי"ה. הוּא דְּאֶפִּיל בֵּיתוֹן דְּעֵלְמָא, דְּלֹא דִּיורִין בְּהוּ בְּנֵי נֶשְׂאָ. וְכִלְהוּ נִפְקָא מֵהוּא שׁוֹר מוּעַד. וְדָא בְּחִבּוּרָא דְּחִמּוֹר בִּישָׂא. וּבג"כ לֹא תַחְרוֹשׁ בְּשׁוֹר וּבְחִמּוֹר יַחְדָּיו. בְּגִין דְּלֹא לְאַתְעָרָא לְהוּ.

121. וּבְהוּא מְתִיבְתָא דְּבִצְלָאֵל, וְכֵן בְּתַרְיִין מְתִיבְתָא, וַיַּעֲקֹב אִישׁ תָּם. בְּעֵלָה דְּהוּא תָּם. וּמֵאן אִיהוּ א' רִזָּא דְּו'ו'. וְכִד הוּוּ כָּלֵל דְּכֵר וְנוֹקְבָא כְּחָדָא, כְּדִין נָטִיל כָּל אֶתְוּוֹן אֵלִין אֶת"ם, וְאִיהוּ אֶמ"ת. תַּתָּן אֶמֶת לְיַעֲקֹב, כָּלֵל דְּכֵר וְנוֹקְבָא כְּחָדָא, שְׁלִימוּ דְּכִלְא.

122. אַבְרָהָם לֹא אֶתְפַּקֵּד עַל פְּרִיעָה, וְכִד עָאֵל, עָאֵל לְהֵאֵי תָּם, וְלָגוּ דְּרָגִין דִּילִיָּה, דְּאֶקְרוּן כְּחָדָא יָם. וְהֵינּוּ תָּמִים. לְבַתָּר אֶסְתַּלַּק אַבְרָהָם, וְעָאֵל לָגוּ, וְאַתְקָשֵׁר עִם יְמִינָא עֵלְאָה.

123. "You shall be perfect (Heb. tamim) with Hashem your Elohim," certainly. Just like He is tamim in one principle, SINCE YAM WAS INCLUDED IN TAM, AS MENTIONED. You, too, be perfect (Heb. tamim) with Him, with Him certainly. Through what does a person become Tamim? - MEANING that he be Tam Yam IN ONE COMBINATION. All the holy levels OF MALCHUT THAT IS REFERRED TO AS TAM are called Yam and never separate from it. You likewise remove from yourself all the foreign levels, THAT IS THE SECRET OF THE THREE UNCLEAN KLIPOT, and get connected with tamim. So you should contain the holy levels, which are the secret of Yam and the holy level Tam, THAT SHOULD BE READY to accept AFTERWARDS the Aleph, which is the secret of Jacob. AND THE COMBINATION, EMET, WILL BE MADE, AS WE MENTIONED PREVIOUSLY. Every day man must be Tam Yam, in exactly the same way.

124a. Someone explained in the Yeshivah that the holy moon, WHICH IS THE SECRET OF MALCHUT, is white in color, WHICH IS THE SECRET OF THE LIGHT OF CHESED. All the colors sparkle within her and get embroidered, MEANING ALSO THE LIGHT OF CHOCHMAH, and she has the same as that actual beauty and whiteness of the sun, WHICH IS THE SECRET OF ZEIR ANPIN. In that ocean OF MALCHUT within a period of seventy years, a certain fish emerges and takes out from it the color blue, and she takes this dye and prepares it and covers herself from outside with that color.

124b. It is not that the blue color is her dress, since IT IS WRITTEN: "Her clothing is fine linen and purple" (Mishlei 31:22), BUT BLUE IS NOT APPROPRIATE FOR HER DRESS. However, this color IS ONLY an exterior cover OVER MALCHUT. Similar to this, it was at the tabernacle that is entirely of beautiful embroidery internally and after that: "And shall spread over it a cloth wholly of blue" (Bemidbar 4:6) ON THE OUTSIDE. What is the reason? It is because below this ocean, WHICH IS MALCHUT, there are depths of the sea, WHICH ARE KLIPOT that are comprised of male and female. They have an evil eye with which to stare and, when they stare AT MALCHUT - MEANING THAT THEY WISH TO DRAW ILLUMINATION OF CHOCHMAH FROM HER FROM ABOVE TO BELOW IN THE MANNER OF THE KLIPOT - the blue color is ready for their eyes, WHICH IS THE SECRET OF THE JUDGMENTS THAT ARE INCLUDED IN MANULA (ENG. 'THE LOCK'), THROUGH WHOM THE LIGHT OF CHOCHMAH IS REMOVED. Their eyes cannot affect MALCHUT AND THAT IS ONLY EXTERNALLY. HOWEVER, she is fixed internally by all embroidery colors, WHICH IS THE SECRET OF WHITE, RED AND GREEN, as is proper FOR CONTINUATION OF CHOCHMAH. They spread to the four sides of the world, MEANING TO SAY THAT THESE THREE COLORS WHICH ARE THE THREE COLUMNS ARE INCLUDED IN EACH OF CHESED AND GVURAH, TIFERET AND MALCHUT WITHIN HER, THAT ARE THE FOUR CORNERS OF THE WORLD, WHICH ARE TWELVE ASPECTS. AND THE WORD "SPREAD" ALLUDES TO THE TWELVE BORDERS THAT ARE SPREAD IN THE FOUR DIRECTIONS.

123. תָּמִים תְּהִיָּה עִם יְיָ אֱלֹהֶיךָ וְדָאֵי, בְּמָה דְאִיהוּ תָּמִים כְּלָלָא חֲדָא, אוּף אַנְתָּ תְּהָא עֲמִיָּה תָּמִים, עֲמִיָּה וְדָאֵי. בְּמָה אֲתַעְבִּיד בְּרִי נִשְׁ תָּמִים, דִּיהָא ת"ם יָם. תָּם בְּמָה דְאֲתַמַּר. י"ם כָּל אֵינוֹן דְרִגִּין קְדִישִׁין דִּילִיָּה אֲקִרוֹן י"ם, וְלֹא אֲתַפְרִשֵׁן מְנִיָּה לְעֵלְמִין. אוּף אַנְתָּ כְּגוֹוֹנָא דָא, לְאֲעֲדָא מִנָּךְ דְרִגִּין נוֹכְרָאִין, וְלֹא תִקְשְׂרָא בְתָמִים, לְמִדְהוּי בְךָ דְרִגִּין קְדִישִׁין, רְזָא דִים, וְדִרְגָא קְדִישָׁא, ת"ם. לְקַבְלָא א' רְזָא דִיעֻקְב. ב"נ אֲצַטְרִיךְ לְמִדְהוּי בְכָל יוֹמָא, ת"ם י"ם. כְּגוֹוֹנָא דָא מְמַשׁ.

124(1). הַשְׁתָּא פְרִישׁ מֵאֵן דְפְרִישׁ, בְּמִתִּיבְתָא, דְסִיְהִרָא קְדִישָׁא שְפִירָא, אִיהוּ בַחֲוֹרוֹ, וְכָל גּוֹוִינִין מְנַצְצִין בָּהּ וּמְרַקְמִין, וְאִיהוּ כְהֵוּא שְפִירוֹ חֲוֹרוֹ דְשִמְשָׁא מְמַשׁ. וּבְהֵוּא יִמָּא דִילָהּ, גּוֹ שְבַעִין שָׁנִין, נִפְקָא נוֹנָא חֲדָא, וְאִפִּיק מְנִיָּה גּוֹון תְּכֵלֶת, וְאִיְהִי נִטְלָא גּוֹון דָא, וְתִקְיִנַּת לִיָּה, וְאֲתַחְפִּיָּיא לְבַר בְּהָאֵי גּוֹון.

124(2). לֹא דְהָאֵי גּוֹון לְבוּשָׁא דִילָהּ, דְהָא שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה. אֲבָל חוֹפָאָה דְלְבַר הָאֵי גּוֹון הוּא. כְּגוֹוֹנָא דָא הוּהּ מְשַׁכְנָא, דְכוּלִּיָּה בְשְפִירוֹ מְרַקְמָא לְגוֹ, וּלְבַתֵּר וּפְרָשׁוּ בְגַד כְּלִיל תְּכֵלֶת. מ"ט. בְּגִין דְתַחֲוֹת יָם דָא, אֵית מְצוּלוֹת י"ם, כְּלָל דְכַר וְנוֹקְבָא, וְאֵית לוֹן עֵינָא בִישָׁא לְאֲסַתְכְּלָא, וְכַד מְסַתְכְּלִין, זְמִין לְעֵינֵיָּיהוּ גּוֹון תְּכֵלָא, וְלֹא יִכְלָא עֵינֵיָּיהוּ לְשַׁלְטָאָה, וְאִיְהִי אֲתַתְקַנַּת לְגוֹ, בְּכָל גּוֹוִינִין מְרַקְמִין בְּדָקָא יְאוּת, מִתְתַחַמֵּן לְד' סְטְרִין דְעֵלְמָא.

125. Likewise, a man who wears Tzitzit (lit. 'fringed garment') becomes tamim every day. HE RECEIVES THE ASPECT OF Tam OF MALCHUT with the four corners OF THE GARMENT that are properly made. THE ASPECT OF Yam HE RECEIVES FROM MALCHUT with the blue OF THE TZITZIT THAT IS THE SECRET of the fish of seventy levels in the sea, AS MENTIONED, so that the Evil Side will not be able to harm him with the evil eye when it stares at this person, MEANING HE WILL NOT BE ABLE TO DRAW HIM TO THE DOMINION OF THE OX THAT GORED THRICE, AS MENTIONED, SINCE THE BLUE PREVENTS THEM, AS MENTIONED NEARBY. Then he is Tam Yam with Hashem his Elohim in whole correction, SINCE MALCHUT TOO GETS ESTABLISHED AND COVERED EXTERNALLY WITH THE BLUE COLOR, AS MENTIONED - she above and he below.

126. Following this, MALCHUT ascends to higher levels, THAT IS, TO THE LEVELS OF ZEIR ANPIN. So, the person also gets elevated afterward with the Tefilin to higher levels OF ZEIR ANPIN. About this, it is said: "You shall be perfect (Heb. tamim) with Hashem your Elohim," with Him definitely. Certainly at once, at one moment MALCHUT is fixed above - FIRSTLY, BY TAM YAM, AND AFTERWARDS, IN ADHERENCE WITH ZEIR ANPIN. A person is prepared likewise below. FIRSTLY, HE GETS RESTORED BY THE TZITZIT, WHICH IS THE LEVEL OF TAM YAM, AND THEN BY TEFILIN, WHICH IS THE LEVEL OF ZEIR ANPIN.

127. Rabbi Ila'i said, All these over here, MEANING THE GENERATION OF THE WILDERNESS, get restored in a similar way, so each one is Tam Yam with Hashem. About this secret, IT IS SAID, "In this wilderness they shall be consumed (Heb. yitamu)," MEANING THAT THEY WILL RECEIVE THE ASPECT OF TAM. If you shall think that when this was said it was meant for bad, AND NOT TO PRAISE THEM, most certainly this is so. IT IS NO PRAISE TO THEM, since they should have each striven to be Tamim with Hashem in the holy land, in a place where the Holy One, blessed be He, dwells face to face together WITH MALCHUT. And now, there, each one is Tamim in this wilderness outside, a place distant FROM THE HOLY LAND, where MALCHUT does not look face to face to be with Hashem as required. "And there they shall die" means as you saw them doing every day. THAT THEY DIE AND ARE REVIVED.

128. Praised is your lot, holy friends, that you have merited all this. You will not find anyone there in those other two caves of yours, because they are in the Yeshivah of Moses. They sit from afar and, therefore, it says about Moses: "Very meek, more so than all the men" (Bemidbar 12:3), since the greatest prophet saw fit to receive them into his Yeshivah. Behold, from the day THAT THOSE RIGHTEOUS began to see all this to that time, seven days had already passed. They have not looked at this world at all, MEANING TO SAY THAT THEY WERE COMPLETELY REMOVED FROM ALL THAT IS MATERIAL.

129. Rabbi Ila'i said to them: Holy righteous, I will list the things that you have heard, MEANING THOSE WORDS MENTIONED ABOVE. The first thing is when you will understand the measuring of the measure of the inscribed name, which is pronounced YUD HEI VAV HEI. You will understand that Betzalel is the fourth of the above lights, since it is written: "And I have filled him with the spirit of Elohim, in wisdom, and in understanding, and in knowledge" (Shemot 31:3).

125. כְּגוֹנוֹא דָא ב"נ דְּלְבוּשׁ צִיצִית, אֲתַעְבִּיד בְּכֹל יוֹמָא תָּמִים. ת"ם, בְּד' כְּנָפִים מִתְקַנֵּן בְּדִקָּא יְאוּת. י"ם, בְּהוּא תְכֵלֶת דְּנוּנָא, דְּשִׁבְעִין דְּרִגְוִן דִּימָא, סְטְרָא בִישָׁא כַּד אֲסַתְבֵּל בְּהַאי בַר נֶשׁ לָא יְכִיל לְאַבְאָשָׁא לִיה בְּעִינָא בִישָׁא. וְכִדִּין אִיהוּ תָּם י"ם, עִם י"י אֱלֹהֵיוּ מִמֶּשׁ, בְּתִקּוּנָא חֲדָא, אִיהוּ לְעִילָא, וְאִיהוּ לְתַתָּא.

126. לְבַתֵּר אֲסַתְלַקְתָּ אִיהוּ גוּ דְּרִגְוִן עֲלָאִין. אוֹף הָכִי בַר נֶשׁ, אֲסַתְלַק אִיהוּ לְבַתֵּר בְּתַמְלִין, גוּ דְּרִגְוִן עֲלָאִין. וְע"ד תָּמִים תְּהִיָּה עִם י"י אֱלֹהֵיךָ, עִמִּיָּה וְדָאִי. וְדָאִי בְּשַׁעֲתָא חֲדָא, בְּרִגְעָא חֲדָא, אִיהוּ אֲתַקְנָת לְעִילָא, וּב"נ אֲתַקֵּן לְתַתָּא.

127. א"ר אִילָאִי, כָּל אֲלִין דְּהֵכָא, כְּגוֹנוֹא דָא מִתְקַנֵּן, לְמַהוּי כָּל חַד תָּמִים עִם י"י. וְעַל רִזָּא דָא, בְּמִדְבַר הַזֶּה יִתְמוּ. אִי תִימְרוּן דְּכַד אֲתַמַּר לְבוּשׁ אֲתַמַּר, הָכִי הוּא וְדָאִי, דְּהוּה לֹון לְמַהוּי כָּל חַד תָּמִים עִם י"י בְּאַרְעָא קְדִישָׁא, אֲתֵר דִּינִי שְׁאֵרֵי תַמּוּן, לְמַהוּי אֲפִין בְּאַפִּין כְּחֲדָא עִמִּיָּה, וְהַשְׁתָּא כָּל חַד הוּי תָּמִים בְּמִדְבַרָא דָא לְבַר, אֲתֵר רְחִיק מִתַּמּוּן, דְּלָא יִסְתַּבֵּל אֲנַפִּין בְּאַנַפִּין בְּהַדִּיָּה לְמַהוּי עִם י"י בְּדִקָּא יְאוּת. וְשֵׁם יְמוּתוֹ, כְּמָה דְּחִמִּיתוּן דְּעֵבְדִין בְּכֹל יוֹמָא.

128. זְכָאָה חוּלְקִכוֹן חֲבַרְיָא קְדִישִׁין, דְּזְכִיתוּן לְכָל הָאִי. הָנִי תְרֵי מְעַרְתֵי אַחֲרָנִין דִּילְכּוּ, דְּלָא תִשְׁכְּחוּ כָּל דָא תַמּוּן, דְּאִינוּן גוּ מְתִיבְתָא דְּמֹשֶׁה, יִתְבִי מִרְחִיק. וְע"ד כְּתִיב בְּמֹשֶׁה, עָנוּ מְאֹד מִכָּל הָאָדָם. וְנִבְיָאָה עֲלָאָה, קְבִיל לֹון לְמִתִּיבְתָא דִּילִיָּה, מִיּוֹמָא דְּשְׁאֵרֵי לְמַחְמֵי כָּל דָא, עַד הָהִיא שַׁעֲתָא שְׁבַעָה יוֹמִין. וְהָא לָא הוּוּ מִסְתַּבְלִין בְּהַאי עֲלָמָא כְּלוּם.

129. אָמַר לֹון רַבִּי אִילָאִי, זְכָאִין קְדִישִׁין, אִימָא לְכוּ מְלִין דְּשַׁמְעַתוּן. וּמְלָה קְדַמָּאָה כַּד תְּנַדְעוּן מְדִירוּ דְּמִשְׁחָתָא, בְּשַׁמָּא גְלִיפָא מְפֹרֶשׁ, תְּנַדְעוּן דְּבִצְלָאֵל רְבִיעָאָה אִיהוּ, דְּנִהוּרִין עֲלָאִין. דְּכְתִיב, וְאִמְלָא אוֹתוֹ רוּחַ אֱלֹהִים בְּחֻכְמָהּ וּבְתַבּוּנָהּ וּבְדַעַתָּהּ. מֵאן דְּלָא אֲסַתְבֵּל חֲמִי וְאֲתַפְתַּח.

130. NOW HE EXPLAINS THE SECOND POINT THAT IS MENTIONED ABOVE, SAYING whoever does not gaze sees, and his eyesight is restored with great clarity. Whoever does not look at these three concealed matters - what is above, what is below, what is before and what is after - IT SEEMS THAT HE COUNTS WHAT WILL BE AND HOW IT WAS AS ONE ITEM - he is destined to regain sight in the Torah and open his eyes through it. THE THIRD ITEM: A tree of eighteen, as it bends, so it will stand upright and endure, MEANING the man's spine, THAT CONSISTS OF EIGHTEEN VERTEBRAE, when he bends it before his Master, MEANING WHEN HE STOOPS IN THE PRAYER OF MODIM (WE GIVE THANKS), he will stand upright and will endure at the revival of the dead. If he does not stoop at Modim, he becomes a snake and has no resurrection in the future to come. THAT IS WHAT IS SAID THERE: 'AND IF HE DOES NOT BEND, AN EVIL SNAKE CONSUMES HIM.'

131. THE FOURTH POINT: Whoever proceeds between the two Cherubs inward MEANS that whoever enters a measure of two doors inside the synagogue is attached to his Master, and his wishes get fulfilled. THE FIFTH POINT: Whoever contemplates his prayer and searches it - THAT IS TO SAY, HE THINKS IN HIS HEART THAT HIS REQUEST MUST BE GRANTED SINCE HE PRAYS WITH INTENTION - is far from being granted his wishful request. THE SIXTH POINT: A child offering is the most perfect to be accepted, MEANING when a person brings his son to school and to circumcision, which is an acceptably perfect offering. From here on, my beloved, you continue.

15. The cave of the Machpelah

Rabbi Elazar is told about how all the patriarchs are buried with their wives in the Cave of Machpelah, and exactly how they were laid out in the cave, women next to women and men next to men. And as these pairs were buried, so they will rise in the exact same manner; then Leah will rejoice with Messiah the son of David, who is her offspring and Rachel will rejoice with Messiah the son of Joseph, who is her offspring.

132. (THE BEGINNING IS MISSING HERE.) Elazar, my son, according to what you have learned, you speak intelligently. However, heaven forbid, even though Rachel was barren during that period, Jacob was wise. And if he would not have known that Leah was his wife, he would not have buried her in the cave OF MACHPELAH to be continuously next to her. Instead, he would have buried her outside of the cave. However, he brought Leah to the land, THAT IS THE CAVE OF MACHPELAH, and Rachel he interred outside OF THE CAVE OF MACHPELAH. When Jacob died, he was buried inside THE CAVE OF MACHPELAH, jointly WITH LEAH.

133. As the rest of the patriarchs did, so did Adam. Eve died first and was buried there, IN THE CAVE OF MACHPELAH, and there Adam became aware that this place was appropriate for him. When Adam died, he was buried there jointly WITH EVE. When Sarah died, she was buried there. Eve saw her and was glad, and she rose and welcomed her. The measured DISTANCE of Eve from Sarah is two cubits and not more. Abraham died and was buried next to Sarah, jointly connected WITH HER. Rivkah died and she was buried there. Sarah saw this, and rose and welcomed her. When Isaac died, he was jointly buried with her in one connection. When Leah died, she was buried there and Rivkah rose and welcomed her. When Jacob died, he connected with her in one joining. And all were male and female together, jointly connected.

130. מאן דלא אסתכל, באינון תלת מלין טמירין, מה לעילא, מה לתתא וכו'. זמין איהו לאתפתחא באורייתא, ולפקחא עיינין בה. אילנא דתמני סרי, שדרתו דב"ג, כד כפוף קמי מאריה, יזקוף ויתקיים לתחיית מתייא. אי לא כפוף במודים, אתעביד חויא, ולית ליה תקומה לההוא זמנא.

131. מאן דעאל בין תרין ברובים לגו. מאן דעאל שיעור תרין פתחין, לגו בי כנשתא, אתדבק במאריה, ורעותיה אתעביד. מאן דמעין בצלותיה, ואסתכל בה, רחיק מרעותיה דשאיל. קרבנא דרבנא, כד קרב ב"ג בריה לבי ספרא, או למילה, דא קרבנא שלים לאתקבלא. מכאן ולהלאה רחימין, זילו.

132. אלעזר ברי, שפיר קאמרת, כפום מה דאוליפת. אבל ח"ו, דאע"ג דרחל הות עקרא בההוא זימנא, יעקב חכים הוה. ואלמלא לא ידע יעקב, דלאה אנתתיה, לא קביר לה במערותא, לאתחברא בהדיה, בחבורא חדא, ויהא קביר לה לבר מארעא. אבל ללאה אעיל לה גו ארעא, ולרחל שוי לבר. מית יעקב, אתקבר בגוה, בחבורא חדא.

133. כִּמָּה דַעְבְּדוּ כָּל שְׂאֵר אַבְהֵן, אוֹף הָכִי אָדָם. מִתָּה חוּהָ בְּקִדְמִיתָא, אֲתַקְבְּרַת תַּמְּן. וְתַמְּן יַדַּע אָדָם, דְּהָאֵי דְּוֹכְתָא אֲתַחְזִי לִיה. מִית אָדָם, אֲתַקְבְּרַת בְּגִוּוּהָ בְּחַבּוּרָא חָדָא. מִתָּה שְׂרָה אֲתַקְבְּרַת תַּמְּן, וְחוּהָ חֲמָאֵת, וְחֻדְאֵת לְקַבְּלָהּ, וְקַמַּת וְקַבְּלָהּ לָהּ. שִׁיעוּרָא דְּחַוָּה לְגַבֵּי שְׂרָה, שִׁיעוּרָא דְּתַרִּין אַמִּין, וְלֹא יִתִּיר. מִת אַבְרָהָם, אֲתַקְבְּרַת לְגַבֵּי שְׂרָה, בְּחַבּוּרָא חָדָא. מִתָּה רַבְּקָה, אֲתַקְבְּרַת תַּמְּן, וְשְׂרָה חֲמָאֵת, וְקַמַּת וְקַבְּלָת לָהּ. מִת יִצְחָק, אֲתַקְבְּרַת בְּהַדָּה בְּחַבּוּרָא חָדָא. מִתָּה לֵאָה, אֲתַקְבְּרַת תַּמְּן, וְרַבְּקָה חֲמָאֵת, וְקַמַּת, וְקַבְּלָהּ לָהּ. מִת יַעֲקֹב, אֲתַחְבֵּר בְּהַדָּה בְּחַבּוּרָא חָדָא. וְכֻלְהוּ דְּכֹר וְנוֹקְבָא כְּחָדָא, בְּחַבּוּרָא חָדָא.

134. HE INQUIRES: In what order were they laid out? HE RESPONDS: Women next to women and males next to males. Adam at first and, next to him, Eve. Sarah is next to Eve, Abraham is close to Sarah, Isaac is close to Abraham, Rivkah is close to Isaac, Leah is close to Rivkah and Jacob is close to Leah. The result leaves Adam on this side and Jacob on the other side, one at the beginning and one at the end.

134. סְדוּרָא דְּלֵהוּן הֵינּ שְׂכֵנֵי. נְשִׁין לְגַבֵּי נְשִׁין, וְדְכוּרִין לְגַבֵּי דְכוּרִין. אָדָם בְּרִישָׁא, חוּהָ סְמוּךְ לִיה. שְׂרָה לְגַבֵּי חוּהָ. אַבְרָהָם סְמוּךְ לְשְׂרָה. יִצְחָק סְמוּךְ לְאַבְרָהָם. רַבְּקָה סְמוּךְ לְיִצְחָק. לֵאָה סְמוּךְ לְרַבְּקָה. יַעֲקֹב סְמוּךְ לְלֵאָה. אֲשַׁתְּכַח אָדָם בְּסִטְרָא דָּא, יַעֲקֹב בְּסִטְרָא דָּא, דָּא רִישָׁא, וְדָא סִיפָא.

135. In the book of King Solomon, it is properly set. So it is Adam and Eve at first, Sarah and Abraham nearby, Isaac and Rivkah in the other corner OPPOSITE in a straight line and Jacob and Leah in the middle. They are women next to women and men next to men; that is Adam and Eve, Sarah and Abraham, Jacob and Leah and Rivkah and Isaac. THE RESULT IS that Adam is in one end and Isaac is in the other far end. Jacob is in the middle, for Isaac to be next to his father is not the way of the world. Therefore, it was necessary for Jacob to be in the middle.

135. בְּסִטְרָא דְּשְׁלֵמָה מְלַכָּא אִיהוּ בְּדִקָּא יְאוּת וְהָכִי הוּא, אָדָם וְחוּהָ בְּקִדְמִיתָא. וְשְׂרָה וְאַבְרָהָם סְמוּךְ לוֹן. יִצְחָק וְרַבְּקָה לְזוּיָא אַחְרָא, בְּאַרְח מִישֵׁר בְּשׁוּרָה חָדָא. יַעֲקֹב וְלֵאָה בְּאַמְצְעִיתָא. וְאַיְנוּן נְשִׁין לְגַבֵּי נְשִׁין. וְדְכוּרִין לְגַבֵּי דְכוּרִין. וְאַדָם וְחוּהָ, שְׂרָה וְאַבְרָהָם, יַעֲקֹב וְלֵאָה, רַבְּקָה וְיִצְחָק. אָדָם בְּסִטְרָא דָּא, וְיִצְחָק בְּסִטְרָא דָּא, וְיַעֲקֹב בְּאַמְצְעִיתָא. יִצְחָק לְגַבֵּי אַבּוּהָ לְאוּ אַרְח עֲלֵמָא. וְעַכְ"ד יַעֲקֹב אֲצִטְרִיךְ בְּאַמְצְעִיתָא.

136. And all these pairs, as they were buried, in the same manner they will rise AT THE RESURRECTION OF THE DEAD. And so it will happen. Leah will rejoice with Messiah, the son of David, who is her offspring, inside THE CAVE OF MACHPELAH. Rachel will rejoice with Messiah, the son of Joseph, who is her offspring, outside of Jerusalem - MEANING IN THE AREA SHE WAS BURIED, ON THE WAY TO EFRAT - and each one in his area.

136. וּבְכָל אֵינּוּן זוגִין, כִּמָּה דְּאֲתַקְבְּרוּ, הָכִי יְקוּמוּן, וְהָכִי יִשְׁתַּבְּחוּן. לֵאָה תַּחְדֵּי בְּהַדֵּי מְשִׁיחַ, בְּרִיָּה דְּדָוִד, דְּנִמְסִיק מְנָה לְגוּ. רַחֵל תַּחְדֵּי בְּהַדֵּי מְשִׁיחַ, בְּרִיָּה דְּיוֹסֶף, דְּנִמְסִיק מְנָה לְבֵר מִירוּשָׁלַם. וְכֻלָּא לְדוּכְתֵייהוּ.

16. Reading of the Torah

We hear about a tower of precious stone in the midst of other towers; it rises to the high firmament and is not yet visible. Upon it the head of the Yeshivah inscribed: "The name of Hashem is a strong tower: the righteous runs to it, and is safe." We are given an analogy whereby the tower is the ark in which the Torah scroll is kept. From here it is derived that the cantor of the synagogue must be righteous and of the form of the supernal righteous, Yesod, and that the sixth person called up to read the Torah must be righteous, as the sixth alludes to Yesod. We hear more marvelous details about the tower, and are told that in it there is a light in the form of a Torah scroll that will be read in the future by King Messiah. He will explain all the Torah matters to the students of the Yeshivah, and they will then be elevated to the Yeshivah of Metatron. We are told that no one could withstand seeing that Torah scroll except Messiah, as its letters are sparkling flames of four colors that are from a higher world.

137. (THE BEGINNING OF THE ARTICLE IS MISSING) these here and these there, since all are towers of fine stone. Among the towers, there is a tower of precious stone in its midst. That one reaches to the lofty firmament and is not visible at present, until that time when it will appear. The head of the Yeshivah saw it and inscribed on it above this verse: "The name of Hashem is a strong tower: the righteous runs to it, and is safe" (Mishlei 18:10). This scriptural verse was explained by the head of the Yeshivah this way: "A strong tower" refers to the Congregation of Yisrael, MEANING MALCHUT; "the righteous runs (Heb. yarutz) to it," MEANING THAT the desire of a righteous one, WHICH IS YESOD, is always for it. SINCE YARUTZ IS FROM THE SAME LINGUISTIC ROOT AS RATZON (ENG. 'DESIRE'), therefore, that tower of strength "and is safe," so that it will never AGAIN fall as it did.

138. Rabbi Cruspedai, who delights the heart, explained this scriptural verse prior to his departing and defined it nicely. "A strong tower" is the ark, to insert in it the Torah scroll, which is strong, and to remove it from the chamber, which is the image of the internal chamber. THAT IS THE SECRET OF IMA from which the Torah emanates, WHICH IS ZEIR ANPIN. That tower, WHICH IS THE ARK, is the name of Hashem and His form, MEANING MALCHUT, and it needs to be in six steps, IN ACCORDANCE WITH CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD IN MALCHUT.

139. "The righteous runs to it." HE ASKS: To what WILL HE RUN? To the tower or the Torah scroll? HE RESPONDS: We can only interpret this verse one way or the other, EITHER TO THE TOWER OR TO THE TORAH SCROLL. When you interpret 'to the tower', then the righteous one needs to be the cantor of the synagogue AND HE SHALL BE truly righteous and of the form of the supernal righteous, THAT IS YESOD. When we interpret it to mean 'to the Torah scroll', then whoever rises up to read the Torah should be just and be called righteous. Of all SEVEN THAT ARE CALLED UP TO THE READING OF THE TORAH, who is called righteous? That is the sixth one, which is called up for the reading among those seven, SINCE THE SIXTH READING PORTION ALLUDES TO YESOD THAT IS CALLED RIGHTEOUS. Rabbi Shimon said, Definitely, IT IS SO since RABBI CRUSPEDAI has always been called up to rise only for the sixth READING PORTION throughout his life, among the others who were also called for the reading OF THE TORAH. THAT WAS ALLUDING TO THE RIGHTEOUS YESOD. "The righteous runs to it" MEANS THEN, the words of this righteous will run to the Torah scroll. HE ASKS: "And is safe" from whom? HE ANSWERS: From fearing the Angel of Death, since he shall have an extended life and he will never get hurt.

140. In that tower that rises among the towers stands a light in the form of a Torah scroll. When a bird arrives, it takes the tower from its place and places it to stand in the middle of the court within the wings of the Cherubs. And what was high as the lofty heavens lowered and entered under the Cherubs, and the walls OF THE TOWER stood between the heads of the Cherubs.

141. There are three hundred openings IN THAT TOWER. In the central opening is this light in the form of a Torah scroll standing, in which the king of Yisrael is destined to read in the portion of "Hak'hel (Eng. 'gather')." That will be King Messiah, and no other.

137. אֵלֵין הֶכָא וְאֵלֵין הֶכָא. דְּאִינוּן מְגַדְלֵין דְּאֵבָן טָבָא כְּלָהוּ. בֵּין כְּלָהוּ מְגַדְלֵין אֵית חַד מְגַדְלֵין דְּאֵבָן טָבָא בְּאִמְצָעֵיתָא. וְדָא סְלִיק לְרוּם רְקִיעָא, וְלֹא אֲתַחְזִי הַשְּׁתָא, עַד הָהוּא זְמַנָּא דִּיתְגַּלִּי. רַב מְתִיבְתָא חֲמָא לֵיהּ, וְהוּהוּ רְשִׁים בֵּיהּ לְעִילָא הָאֵי קָרָא, מְגַדְלֵ עוּ שֵׁם יְיָ בּוּ יְרוּץ צְדִיק וְנִשְׁגַּב. וּפְרִישׁ רַב מְתִיבְתָא קָרָא דָא, מְגַדְלֵ עוּ: דָּא בְּנִסְתַּי יִשְׂרָאֵל. בּוּ יְרוּץ צְדִיק: בֵּיהּ רְעוּתֵיהּ דְּצְדִיק תְּדִיר. וְע"ד, וְנִשְׁגַּב הָהוּא מְגַדְלֵ, דְּלֹא יִנְפּוּל לְעַלְמִין, כְּמָה דְּהוּהוּ.

138. וְרַבֵּי כְרוּסְפַדַּאי חֲמִיד לְבָא, פְּרִישׁ הָאֵי קָרָא עַד לֹא אֲסַתְלַק, וּפְרִישׁ שְׁפִיר. מְגַדְלֵ עוּ: דָּא תִּיבָה, וּס"ת דְּאִיהוּ עוּ, לְשׁוּאָה בֵּיהּ, וְלֹאֲפַקָא לֵיהּ מְגוּ הֵיכַל, דְּהִיוּקְנָא דְּהֵיכַל פְּנוּמָא, דְּמַנְיָה נִפְקָא תּוֹרָה, וְהָהוּא מְגַדְלֵ שֵׁם יְיָ אִיהוּ, וְדִיוּקְנָא דִּילֵיהּ וְאַצְטְרִיךְ בְּשִׁית דְּרַגְיָן.

139. בּוּ יְרוּץ צְדִיק, בְּמָאן. בְּמְגַדְלֵ, אִו בְּס"ת. אֵלָא קָרָא דְרִישׁ בְּהָאֵי וּבְהָאֵי. כַּד דְּרִשׁ בְּמְגַדְלֵ, אֲצְטְרִיךְ צְדִיק דָּא דְּלִיהוּי חֲזוֹן הַכְּנִסְתַּי, זְכָאָה דְּקִשׁוּט, וְדִיוּקְנָא דְּצְדִיק עֲלָאָה. כַּד דְּרִישׁ לְס"ת, מָאן דְּסְלִיק לְס"ת לְמַקְרֵי אֹרִינְתָא, אֲצְטְרִיךְ צְדִיק. וְצְדִיק אֲקָרִי. מָאן אֲקָרִי צְדִיק מְכָלְהוּ. שְׁתִּיתָאָה, דְּסְלִיק מְאִינוּן שְׁבַעָה. א"ר שְׁמַעוֹן, וְדָאֵי, דְּאִיהוּ לֹא סְלִיק כָּל יוֹמוּי, אֵלָא שְׁתִּיתָאָה לְאִינוּן דְּסְלִיקוּן. בּוּ יְרוּץ צְדִיק, בְּס"ת יְרוּץ דְּבְרֵי צְדִיק דָּא. וְנִשְׁגַּב מְמָאן. מְדַחִילוּ דְּמִלְאָךְ הַמּוֹת, דְּהָא אֹרִיךְ יוֹמִין. וְנִשְׁגַּב דְּלֹא יִתְנַזַּק לְעַלְמִין.

140. בְּהָהוּא מְגַדְלֵ דְּסְלִקָא בֵּין אִינוּן מְגַדְלֵין, קִיּוּמָא נְהִירוּ חַד, בְּדִיוּקְנָא דְּס"ת, כַּד אֲתִי הָהוּא צִיפְרָא, נְטִלָא הָהוּא מְגַדְלֵ מְאֲתְרֵיהּ, וְקָאִים גּוּ אֲמִצְעֵיתָא דְּעוֹרָה, גּוּ גְדַפֵּי דְּכְרוּבִים. וּמָה דְּהוּהוּ, רּוּמְיָה לְרוּם שְׁמַיָא מְאִיךְ וְעָאל תְּחוֹת אִינוּן כְּרוּבִים, וְשׁוּרוּי בֵּין רִישֵׁי כְרוּבִים.

141. תְּלַת מְאָה פְּתוּחִין תְּמָן, בְּפִתְחָא דְּאֲמִצְעֵיתָא, קִיּוּמָא נְהִירָא דָּא, דְּדִיוּקְנָא דְּס"ת, בֵּיהּ זְמִין מְלַךְ יִשְׂרָאֵל לְמַקְרֵי בְּפִרְשַׁת הַקְּהֵל. וְדָא לִיהוּי מְלַכָּא מְשִׁיחָא, וְלֹא אַחְרָא.

142. With the Torah scroll of this light, MEANING WITH THE ILLUMINATION OF SIX ENDS OF CHOCHMAH IN THAT TORAH SCROLL, THE AUTHOR TURNS TO THE LISTENER AND SAYS, Oh, holy pious one, glad is the one who will hear from the mouth OF MESSIAH. The sweet voice of his discourse is in the concealed matters of the Torah that he will explain. THAT IS, IN THE LIGHT OF THAT TORAH SCROLL, MENTIONED ABOVE, every new moon, Shabbat and holiday and festival. When all the students of the Yeshivah wish to ascend to the lofty heavenly heights of the Yeshivah, THAT IS THE YESHIVAH OF METATRON, all congregate around King Messiah. And He will explain to them the TORAH matters. Through the sweetness of his words and through desire, they get elevated TO THE HEAVENLY YESHIVAH. AND THE AUTHOR OF THIS SAYING TURNS AGAIN TO THE LISTENER AND SAYS TO HIM, All the ten points of the matters, THAT MESSIAH DEFINED, will be stored for you for that day of your requests, MEANING FOR THAT DAY WHEN YOU WILL PRAY FOR IT.

143. When that tower stands in the middle of the court and that door is open, MEANING THE DOOR THAT IS IN THE CENTRAL COLUMN OF THE TOWER, the Cherubs open their mouths, and spread their wings, TO HIDE THE FIRST THREE SFIROT OF CHOCHMAH, AS MENTIONED. They illuminate with the higher light on that opening and that Torah scroll is open, and the Cherubim open up and say: "Oh how great is Your goodness, which You have laid up for those who fear You..." (Tehilim 31:20). FOLLOWING THAT, they close the doors and the Torah scroll is rolled up.

144. Who has witnessed the illuminating light of that Torah scroll? It is a bright light in its entirety, its letters are flames of fire of four colors, which are from a higher world and all are conspicuously sparkling. Nobody could withstand seeing that except Messiah.

145. When that door IN THE TOWER is closed, the Cherubs are still. That tower flies and takes its place among the rest of the towers, MEANING THAT IT RETURNS TO JOIN ITS FIRST THREE SFIROT WITH ZEIR ANPIN. AND THE ATTRIBUTE OF MALCHUT VANISHES AGAIN, AS IT IS COMBINED WITH ZEIR ANPIN.

17. The crown of Messiah

The (unknown) author of this section tells of what will happen when King Messiah receives from a dove His magnificent crown of gold that is hidden in the tower.

146. At that door in the center OF THE TOWER APERTURES, AS MENTIONED ABOVE, there is a most magnificent crown of gold hidden, which is presently invisible, elaborately engraved and embellished with all kinds of precious stones. It is destined to be installed upon the head of King Messiah, when the time comes and he will ascend that tower. And two eagles on each side will take this CROWN in their hands.

142. וְבַהּוּא סִ"ת דִּהְיוּא נְהִירוּ, אִי חֲסִידָא קְדִישָׁא, זְכָאָה אִיהוּ דְּמִפּוּמִּיהּ יִשְׁמְעוּ, קַל נְעִימוּ דְּמַלּוּי מְאִינּוֹן מְלִין סְתִימִין דְּפְרִישׁ בְּאוֹרֵייתָא. בְּכָל רִישׁ יִרְחִי, וְשִׁבְתִּי וּמוֹעֲדֵיִא וְזִמְנֵיִא, כִּד בְּעָאן כָּל בְּנֵי מְתִיבְתֵי לְסַלְקָא לְעִילָא לְגוּ מְתִיבְתָא דְּרִקִיעָא, כְּלֵהוּ מְתַכְנַמֵּי לְגַבֵּי מַלְכָא מְשִׁיחָא, וְאִיהוּ פְרִישׁ מְלִין, וּמְגוּ מְתִיקוּ דְּמַלּוּי בְּתִיאֻבְתָא, סַלְקִין. כְּלֵהוּ עֶשֶׂר מְלִין, גְּנִיזִין לְךָ מְאִינּוֹן מְלִין דְּאִיהוּ פְרִישׁ, לְיוּמָא דְּשְׁאַלְתָּן דִּילְךָ.

143. כִּד קִיּוּמָא הֵוּא מְגַדֵּל בְּאַמְצְעוּ דְּעִזְרָה, וּפְתַחָא דָא פְתַח, פְתַחִין אִינּוֹן כְּרוּבִין פּוּמִייהוּ, וּפְרִשֵׁי גְדִפִייהוּ, וְנְהִיר נְהִירוּ עֲלָאָה עַל הֵוּא פְתַחָא. וְהֵוּא סִ"ת פְתִיחַ, וְאִינּוֹן כְּרוּבִים פְתַחֵי וְאִמְרֵי מַה רַב טוֹבְךָ אֲשֶׁר צִפְנָתָ לִירְאִיךָ וְגו'. סְגִירוּ פְתַחִין, וּסִ"ת אֲתַגְלִיל.

144. מֵאֵן חֲמָא, נְהִירוּ דְּנְהִרָא דִּהְיוּא סִ"ת, כּוּלִּיהּ נְהוּרָא דְּנְהִיר, אֲתוּון דִּילִיָּהּ, שְׁלֵהוּבֵי דְּאֲשָׁא מַד' גּוּוּנֵי, דְּאִינּוֹן דְּעֲלָמָא עֲלָאָה, כְּלֵהוּ בְּלִטֵי וּמְנַצְצֵי, לִית מֵאֵן דִּיכִיל לְמִיקָם בְּהוּ, בְּרַ מְשִׁיחַ.

145. סְגִיר פְתַחָא דָא, כְּרוּבִים מְשִׁתְכְּבִי. וְהֵוּא מְגַדֵּל פְּרַח, וְקִיּוּמָא בְּאַתְרֵיהּ בֵּין שְׁאָר מְגַדְלִין.

146. בְּהֵוּא פְתַחָא דְּאַמְצְעִיתָא, אִית עֶטְרָה דְּפָז עֲלָאָה וְיִקִירָא גְנִיזָא, דְּלֵא אֲתַחְזִי הִשְׁתָּא, גְּלִיפָא וּמְחַקְקָא בְּכָל זִינֵי אֲבִי יִקְר, וְזִמְינָא לְמַהוּי עַל רִישָׁא דְּמַלְכָא מְשִׁיחָא, כִּד סְלִיק בְּהֵוּא מְגַדֵּל, וְתִרִין נְשְׂרִין, דָּא מְסִטְרָא דָּא, וְדָא מְסִטְרָא דָּא, נְטִלֵי לִיהּ בִּירְיִייהוּ.

147. When King Messiah, ascends THIS TOWER, the eagles will get ready and take this crown. When he begins to read THE TORAH, another aperture will open. From there will emerge the dove that Noah sent in the days of the flood, as is written: "Also he sent forth the dove" (Bereshheet 8:8), the dove WITH THE DEFINITE ARTICLE, meaning the renowned dove that the ancient ones have not discussed and were not aware of. However, it is from here that she goes out on her mission.

148. During the time that it says: "Which returned not again to him any more" (Ibid. 12), no person knew where she went. She returned to her assigned place and was stored in this opening. She will take the crown in her mouth and place it on the head of King Messiah, reaching but not touching. About then, it is written: "You set a crown of pure gold on his head" (Tehilim 21:4).

149. As soon as King Messiah reads in the Torah scroll, the two eagles will rise from each side and the dove will lower HERSELF TO DESCEND. King Messiah will step down with the crown on his head to the last level and two eagles will fly above his head. The dove will return with the crown in her mouth, and the two eagles will welcome her.

150. King David is called a fresh olive in the presence of the Holy One, blessed be He, as is written: "But I am like a green olive tree in the house..." (Tehilim 52:10), a leaf of an olive tree that is King Messiah, son of David. That is what the dove indicated during the time of Noah, as is written: "And, lo, in her mouth was an olive tree plucked off" (Bereshheet 8:11). THE DOVE plucked off that olive leaf, WHICH IS MESSIAH, and grabbed his glory, MEANING THE CROWN. How? With her mouth, SINCE THE CROWN stands on his head and receives glory from the dove. That is why it says, "plucked off" IN MASCULINE FORM and not in feminine form, SINCE IT INDICATES that she is like a male gaining strength and she prevails. In the heavenly Yeshivah, THEY SAID this dove is a male because the NAME Yonah (Eng. 'dove'), by which it is called, is sometimes written female, IN FEMININE FORM AND SOMETIMES as male, IN MASCULINE FORM. When she receives this glory, SHE IS REFERRED TO IN MALE FORM. (THE END IS MISSING HERE).

151. When this tower returned into its place, MEANING AFTER THE TORAH READING WHEN MALCHUT RETURNS TO JOIN WITH THE FIRST THREE SFIROT OF ZEIR ANPIN, SEE THERE, it is bright like the light of the sun - MEANING, LIKE THE LIGHT OF ZEIR ANPIN THAT IS CALLED SUN, WHICH IS COVERED CHASSADIM. It is written: "And his throne shall be like the sun before Me" (Tehilim 89:37). MALCHUT THAT IS REFERRED TO AS THE THRONE IS LIKE THE SUN, AS ZEIR ANPIN although He has another throne also, with great miracles and marvels, MEANING TO SAY THAT ALTHOUGH EVEN PRIOR TO THE RETURN OF THE TOWER TO THE FIRST THREE IN ZEIR ANPIN, IT IS ALSO REFERRED TO AS THE THRONE. IT IS WITH GREAT MARVELS, THAT IS WITH CHOCHMAH, NONETHELESS, IT IS NOT ABOUT THIS THAT IT IS SAID "HIS THRONE SHALL BE LIKE THE SUN"; IT REFERS TO IT ONLY AFTER ITS RETURN TO ZEIR ANPIN. At the top of this tower - THAT IS, WHEN IT IS BELOW, PRIOR TO ITS RETURN TO THE FIRST THREE IN ZEIR ANPIN - there are birds of flame which chirp. When the bird ascends - MEANING DURING THE TIME WHEN CHOCHMAH OF MALCHUT, WHICH IS CALLED BIRD, BECOMES APPARENT - FIERY BIRDS BECOME APPARENT. THAT IS, THEY CONTAIN FIRE THAT IS JUDGMENTS TO DISTANCE THOSE ON THE OUTSIDE, AND CHIRP

147. כִּד סֵלִיק מַלְכָא מְשִׁיחָא, מִתְתַקְנִין נְשָׂרִין, וְנִטְלֵי עֶטְרָא דָא, בְּשַׁעֲתָא דִישְׂרֵי לְמַקְרֵי, יִתְפַתַח פְּתָחָא אַחְרָא, וּמִתְמַן תַּפּוּק הֵיכָא יוֹנָה, דְשָׂדֵר נַח בְּיַמֵי טוֹפְנָא, דְכְתִיב וַיִּשְׁלַח אֶת הַיּוֹנָה, הַיּוֹנָה: הֵיכָא דְאִשְׁתַּמוּדְעָא, וְלֹא מְלִילוּ בָּהּ קְדַמָּי, וְלֹא יָדְעוּ מַה הִיא, אֲלֵא מֵהֲכָא נִמְקַת, וְעַבְדַת שְׁלִיחוּתָא.

148. וּבְשַׁעֲתָא דְכְתִיב וְלֹא יָסְפָה שׁוּב אֵלָיו, עוֹד לֹא יָדַע בַּר נֶשׁ לֹאֵן אֲזֵלַת, וְהִיא תִבֵּת לְאַתְרָהּ, וְאַתְגְּנִיזַת בְּפִתְחָא דָא וְאִיהִי תַטּוּל עֶטְרָה בְּפּוּמָהָא, וְתַשׁוּי עַל רִישֵׁיהּ דְמַלְכָא מְשִׁיחָא, מְטִי וְלֹא מְטִי, וְכִדִּין כְּתִיב, תִּשִׁית לְרֵאשׁוֹ עֶטְרַת פּוֹז.

149. וּכְיוּן דִּיקְרֵי מַלְכָא מְשִׁיחָא בִס"ת. יְקוּמוּן תְּרִין נְשָׂרִין, דָא מְכָאן וְדָא מְכָאן, וַיּוֹנָה מְאִיר, וּמַלְכָא מְשִׁיחָא נְחִית, וְעֶטְרָה עַל רִישֵׁיהּ, עַד דְרָגָא בְּתַרְאָה. וְתִרִין נְשָׂרִין פְּרַחִין לְעִילָא עַל רִישֵׁיהּ, וַיּוֹנָה תִבֵּאת וְעֶטְרָה בְּפּוּמָהּ, וַיִּקְבְּלוּן לָהּ אֵלִין תְּרִין נְשָׂרִין.

150. דְוֹד מַלְכָא, זֵית רַעֲנָן אַקְרִי קַמֵּיהּ קוּדְשָׁא בְרִיךְ הוּא, דְכְתִיב וְאֲנִי כְזֵית רַעֲנָן בְּבֵית וְגו'. עֲלֵה זֵית, דָא מַלְכָא מְשִׁיחָא בְרִיהּ דְדוֹד. וְדָא אִיהוּ דְרַמְיוֹז יוֹנָה דָא בְּיוֹמוֹי דְנַח, דְכְתִיב וְהִנֵּה עֲלֵה זֵית טְרַף בְּפִיהּ. הֵהוּא עֲלֵה זֵית, טְרַף וְחֻטָּף לִיקְרָא דִילִיָּהּ. בְּמָה. בְּפִיהּ. דְקִיּוּמָא עַל רִישֵׁיהּ, וּמְקַבְּלָא יְקָר מֵהֵאֵי יוֹנָה וְהֵאֵי דְכְתִיב טְרַף, וְלֹא טְרַפָּה, בְּדְכוּרָא דָא, דְעֵבִיד חִילָא וְנִצַח. בְּמִתְיַבְתָּא דְרִקִיעַ, יוֹנָה דְכַר הוּא, מְגוֹ דְאִקְרֵי יוֹנָה, כְּתִיב כְּנוֹקְבָא, וְכְתִיב בְּדְכוּרָא, בְּזִמְנָא דְמְקַבְּלָא יְקָר דָא.

151. מְגִדֵּל דָא כִּד תֵּב לְאַתְרֵיהּ, נְהִיר כְּנִהִירוֹ דְעִינָא דְשִׁמְשָׁא, דְכְתִיב, כִּסְאוֹ כְּשֶׁמֶשׁ נֹגְדִי. וְאַף דְכְרִסְוִיָּא אַחְרָא לִיהוּי לִיהּ בְּנִסְיָן וְאַתִּין רַבְרַבִּין. בְּרִישׁ מְגִדֵּל דָא, אֵית עוֹפִין דְנֹור דְקָא מְצַפְצַפָּאן, כִּד סֵלִיק צַפְרָא, צַפְצוּפָא דְנְעִימוֹ, דְלִית נְעִימוֹ וְנִגְנָנָא כְּהֵוּא נְעִימוֹ.

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with a pleasant sound, for there is no delight and song like this delight.

18. Letters soaring

We hear of the birds that rise and descend, rise and descend, and are told that these are the great and the small letters. When the letters fly, a person sees written in the air temporarily, in great letters, "In the beginning Elohim created...", followed by the other sayings in the acts of creation. The author says that whoever preserves the covenant places himself to follow the Shechinah and is guarded from behind by the supernal righteous, with great love. We hear that when the firmament revolves it performs music from the sound of the waters that flow, but the lower grades are not capable of hearing it. Whoever deserves to receive from those waters stands there in happiness and in awe, since both come from serving God.

152. Above all of them, THAT IS IN BINAH, there are other varieties and other turtledoves that fly in the air IN THE SECRET OF THE ASCENSION OF MALCHUT TO BINAH. THAT IS THE SECRET OF THE YUD THAT ENTERS IN THE LIGHT (HEB. OR - ALEPH VAV RESH) OF BINAH AND THE LIGHT BECOMES AIR (HEB. AVIR - ALEPH VAV YUD RESH). Rising and descending, descending and rising, WHEN THE YUD ENTERS THE AIR THEY DESCEND TO A LOWER LEVEL, AND WHEN THE YUD LEAVES THE AIR AND RETURNS TO THE LIGHT, THEY RISE AGAIN. They never rest quietly AND HE EXPLAINS WHY IT IS SO. IT IS BECAUSE great letters THAT ARE BINAH and small letters THAT ARE MALCHUT fly between them, SINCE SOMETIMES THE SMALL LETTERS RISE IN THE GREAT LETTERS - THAT IS, MALCHUT IN BINAH - AND SOMETIMES THE SMALL LETTERS RETURN AND EMERGE FROM THE GREAT LETTERS. THAT IS, MALCHUT COMES BACK AND EMANATES FROM BINAH, WHICH IS THE SECRET YUD THAT ENTERS THE LIGHT AND LEAVES THE LIGHT, AS MENTIONED ABOVE.

153. Oh, holy pious one. When the letters fly, a person sees written in great letters, WHICH ARE BINAH, in the air temporarily: "In the beginning Elohim created..." (Beresheet 1:1), SINCE THESE WORDS ARE FROM BINAH; THAT IS, THE SECRET OF GREAT LETTERS. THEN the small letters strike them, MEANING MALCHUT RISES AND IMPACTS IN BINAH; THAT IS TO SAY THAT IT REDUCES HER IN THE SECRET OF THE YUD THAT ENTERED THE LIGHT AND FORMED INTO AIR. Then they fly and it is seen written about them: "And Elohim said, 'Let there be light'... And Elohim saw the light..." (Beresheet 1:3-4). Then the small letters again strike the large letters, MEANING THAT AGAIN MALCHUT RISES ON BINAH AND DIMINISHES HER. It is seen through them that it is written: "And Elohim said, 'Let there be a firmament...'" (Ibid. 6) and so on in all of the acts of creation. The acts of these letters are great marvels and gladness to the eyes. Praised is the nation for whom all this awaits.

154. Oh, holy, pious one. Whoever preserves the covenant places himself to follow THE SHECHINAH, AND THE SHECHINAH is in the lead. If you inquire as to who will guard him from behind, HE RESPONDS, There is a higher greater protection that protects him from everything. What is it? It is the supernal Righteous, THAT IS YESOD IN ZEIR ANPIN THAT PROTECTS HIM, with great love. Consequently, he enters between the Righteous, THAT IS YESOD, and righteousness, THAT IS MALCHUT, and is thus protected on all sides - THE YESOD FROM BEHIND AND MALCHUT IN FRONT. Praised is the one who preserves this covenant. Therefore, Yisrael, all the males that uphold this covenant, shall be seen in the presence of the Holy One, blessed be He, AS IS WRITTEN: "THREE TIMES IN THE YEAR ALL YOUR MALES SHALL APPEAR" (SHEMOT 23:17). Who is it that can harm a son whose father is on one side and his mother is on the other side, and he is in the middle between them? That is when he follows Hashem, MEANING ONLY BEHIND MALCHUT, AS MENTIONED ABOVE.

152. לְעִילָא מְבִלְהוּ, זִינִין אַחְרָנִין, וְשִׁפְנִינִין
אַחְרָנִין, דְּקָא פְּרָחִין בְּאִוּרָא, סְלָקִי וְנַחְתִּי, נַחְתִּי
וְסְלָקִי, לֹא מִשְׁתַּכְּכִין לְעֵלְמִין. אַתּוּן רַבְרָבִין, וְאַתּוּן
זַעֲרִין, פְּרָחִין בִּינִיּוּהוּ.

153. אִי חֲסִידָא קְדִישָׁא, בְּשַׁעֲתָא דְאַתּוּן פְּרָחִין,
חָמִי ב"נ בְּאַתּוּן רַבְרָבִין. כְּתִיב בְּאִוּרָא לְמוֹם
שַׁעֲתָא, בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ בְּטֵשִׁי אַתּוּן זַעֲרִין בְּהוּ, וּפְרָחִין, וְאַתְחֲזִי
מִנִּיּוּהוּ כְּתִיב, וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וְגו', וַיֵּרָא
אֱלֹהִים אֶת הָאוֹר וְגו'. לְבַתֵּר מֵהִדְרֵי אַתּוּן זַעֲרִין,
וּבְטֵשִׁי בְּאַתּוּן רַבְרָבִין, וּמִתְחֲזִי מִנִּיּוּהוּ דְכְּתִיב,
וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ וְגו'. וְכֵן כָּל עוֹבְדָא
דְּבְרָאשִׁית, פְּלִיאָן רַבְרָבִין, וְחֲדוּ לְעֵינֵינִין עוֹבְדָאן
דְּאַתּוּן אֵלִין, זַכָּא עֲמָא דְכָל דָּא מְחַבָּאן.

154. אִי חֲסִידָא קְדִישָׁא, מֵאן דְנָטִיר בְּרִית, שְׂוִי לִיה
אַבְתְּרוּי, וְאִיהִי לְקַמָּא. וְאִי תִימָא, מֵאן נָטִיר
לְאַחֲוָרָא. הָא נָטִירוּ רַב וְעֵלְאָה מְבִלְא, דְנָטִיר לִיה.
וּמֵאן אִיהוּ. צְדִיק עֵלְאָה בְּרַחֲמוֹ סָגִי. עָאֵל בֵּין
צְדִיק וְצְדִיק. וְאַשְׁתַּכַּח נָטִיר מְבִלְ סְטְרִין. זַכָּא מֵאן
דְנָטִיר בְּרִית דָּא. וְע"ד יִשְׂרָאֵל, אַתְחֲזוּן כָּל דְכוֹרִין,
דְנָטִירִין אֶת קַיִמָּא דָּא, קַמִּי מְלַבָּא קְדִישָׁא. מֵאן
אִיהוּ דִיכֹּיֵל לְנִזְקָא לְבָרָא, דְאִיהוּ בְּאִמְצַעוּ אָבוּה
מִכָּאן, וְאִמִּיהָ מִכָּאן, וְאִיהוּ בִּינִיּוּהוּ. וְדָא כַּד אִיהוּ
אַחְרֵי יו"י.

155. Come and see that firmament, WHICH IS ZEIR ANPIN, when it revolves in the circle, MEANING WHEN IT ROTATES ITS THREE COLUMNS IN THREE PLACES, DURING WHICH TIME THE CHOCHMAH BECOMES REVEALED. It performs music, SINCE CHOCHMAH GETS REVEALED IN THE SECRET OF MUSIC, and from the sound of the waters that flow - THAT IS TO SAY FROM THE INCREASE IN ABUNDANCE OF CHASSADIM THAT PREVAILS IN ZEIR ANPIN - that song is not known, MEANING THAT THE LOWER LEVELS ARE INCAPABLE OF RECEIVING FROM IT FOR THE REASON THAT CHOCHMAH DOES NOT GET REVEALED IN PLACE OF ZEIR ANPIN, ONLY IN PLACE OF MALCHUT, WHICH IS THE SECRET OF THE LOWER CHOCHMAH. All of these basins on the four sides OF ZEIR ANPIN, THE FOUR MALCHUTS ON THE FOUR SIDES - CHESED, GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN REFERRED TO AS BASINS - IN THE SECRET OF WHAT IS WRITTEN: "YOUR NAVEL IS LIKE A ROUND GOBLET" (SHIR HASHIRIM 7:4), are filled from waters that flow. THEY ARE FILLED FROM CHASSADIM THAT RECEIVE FROM THE FOUR SPRINGS OF ZEIR ANPIN AND ARE COVERED FROM CHOCHMAH, SINCE THEY ARE IN A PLACE OF ZEIR ANPIN. Whoever is inside - THAT IS, WHO MERITS TO RECEIVE FROM HIM - stands there in two aspects. One in happiness, since there is no other happiness in the world like fulfilling: "Serve Hashem with gladness" (Tehilim 100:2). And one is with awe, since there no other awe in the world like fulfilling: "Serve Hashem with fear" (Tehilim 2:11).

155. ת"ח ההוא רקיע כד סחרא בגלגולא מנגנא בנגונא, ומקל נהימו דמיין דנבעין, לא ידוע ההוא נגונא. כל אינון אגנין די בארבע סטרין, מליין מנביעו דמיין דנבעין. מאן דאיהו לגו, בתרין סטרין קיימא תמן. חד בחרוה, דלית חרוה כהיאי חרוה בעלמא, לקיימא עברו את יי' בשמחה. וחד ביראה, דלית דחילו כההוא דחילו בעלמא, לקיימא עברו את יי' ביראה.

19. The spring of water

We are told about the spring that was mentioned by Ezekiel. When the waters flow and rise all kinds of gems in the world, the grades referred to as gems, rise. The gems and the colors of a button and blossom that surround the spring are described in glowing terms, and the author says that since one cannot look at the button and blossom the importance of their activities can not be known. Many marvelous things are outlined for our contemplation. We read a description of a branch that emerges at the center of a spring; the branch covers worlds, and it is not possible to know about its fruit. The author concludes by telling us about a firmament from which dew flows to this spring; the dew produces fruit on the branch, and the firmament circles faster than the eye can see.

156. One spring of water flows from the east side, WHICH IS TIFERET - THE CENTRAL COLUMN OF ZEIR ANPIN THAT INCLUDES RIGHT AND LEFT - the one that the prophet Ezekiel mentioned (YEchezkel 41:1). The entire world cannot give enough praise for that spring, SINCE IT COMBINES RIGHT AND LEFT, UNRAVELS ALL THE LIGHTS IN BINAH, CHASSADIM AND CHOCHMAH TOGETHER, AND DRAWS THEM TO THE LOWER LEVELS. At the place where it was born, that is, to the east side, the measure of its depth and height is no more than a span, MEANING THAT THE SOURCE OF THE CENTRAL COLUMN AT ITS BEGINNING OF BIRTH IS ONLY THE POWER OF THE CURTAIN OF CHIRIK IN IT THAT IS REFERRED TO AS A SPAN. WITH IT, IT SUBDUES THE LEFT COLUMN AND UNITES IT WITH THE RIGHT, SINCE ALL THE MOCHIN RESULT FROM THIS UNITY.

156. חד מעיינא דמינא, דנביע מסטר מזרח, דא הוא דאמר יחזקאל נביאה. מהאי מעיינא, לא יכלין לסיימא שבחא כל בני עלמא. באתר דאתיליד תמן לסטר מזרח, לית עומקא ורומא דיליה, אלא זרתא ולא יתיר.

157. When the waters flow and rise, all kinds of gems in the world rise. WHEN THE WATERS OF THE SPAN - WHICH IS THE CENTRAL COLUMN OF ZEIR ANPIN - BESTOW THE ILLUMINATION OF CHOCHMAH TO MALCHUT, WHOSE LEVELS ARE REFERRED TO AS GEMS, THEY ASCEND HIGHER. SINCE ITS LIGHTS OF CHOCHMAH ARE ONLY ILLUMINATED FROM BELOW UPWARDS, they do not fall outside; THAT IS TO SAY, THEY DO NOT SHINE FROM ABOVE DOWNWARDS; THEN IT WOULD HAVE BEEN CONSIDERED THAT THEY FELL OUTWARD TO THE KLIPOT. AND THE LIGHT OF CHOCHMAH THAT IS CONTAINED WITHIN THEM ARE IN THREE COLUMNS, ONE AFTER THE OTHER, WHICH ARE THREE HUES - WHITE, RED AND GREEN - AND EACH ONE IS COMPOSED OF ALL THREE. For a while, they appear in one color and temporarily they fall, MEANING THAT THIS COLOR IS TEMPORARILY REMOVED. Then other GEMS ascend of another color AND SIMILARLY in all other colors existing in the world, MEANING ALL COLORS OF MALCHUT REFERRED TO AS THE WORLD, WHOSE ESSENCE IS WHITE, BLACK AND RED. These gems fall outside ONE AFTER THE

157. כד נבעין מינא וסלקין, סלקין כל זיני מרגלאן דעלמא, ולא נפלין לבר, השתא אתחזון בגוון חד, לסום שעתא נפלין אלין, והא סלקין, אחרנין, בגוון אחרא, בכל זיני גוויין דעלמא. נפלי אינון מרגלאן, ולא נפלי לבר.

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OTHER, ONE SINKING AND ONE FLOATING UP, but they do not fall outward, SINCE THEY DO NOT BESTOW FROM ABOVE TO THE LOWER UPON THE EXTERIOR FORCES.

158. Surrounding that spring is a button and blossom, WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF CHOCHMAH THAT CIRCLE AROUND IN THE ENCIRCLING LIGHT AND DO NOT ILLUMINATE THE INSIDE OF THE SPRING. All the inhabitants of the world cannot comprehend the variety of colors that is in them, THEM BEING THE FIRST THREE SFIROT, SINCE all are glowing flames and it is not possible to gaze at them. THEREFORE, the importance of their activities is not known. The petals THAT ARE IN THE FLOWER BLOSSOM sparkle with a variety of colors.

159. Embroidery, which is the artistry of The Creator of the world, covers over the 375 Cherubs below them over other covering tapestry layers that are inside, since these covering tapestry layers surround the inside of the court.

160. Grapevines are spread above THE CHERUBS, since the Cherubs are underneath the grapevines, all spreading out their wings and intertwined one into the other. Here, the head of the Yeshivah said that whoever gazes at these grapevines, his face shines like sunlight.

161. These tapestry grid covers, WHICH ARE THE LIGHTS OF BINAH THAT ARE ROBED IN MALCHUT, are unfurled round about in the courtyard. FROM INSIDE, all are embroidered in strands of lights in multitudes of colors, SINCE THE THREADS OF BINAH AND THREADS OF MALCHUT ARE EMBROIDERED AND INTERWOVEN IN ONE ANOTHER AND SHINE TOGETHER, AND THREADS ARE THE SECRET OF ILLUMINATION OF CHASSADIM. They flame with four kinds of fiery glows of brightness, WHICH IS THE SECRET OF THE ILLUMINATION OF THE LEFT COLUMN - WHICH IS THE SECRET OF THE ILLUMINATIONS OF CHOCHMAH THAT SHINE WITH JUDGMENTS THAT ARE CALLED FIRES. The flames, WHICH ARE THE SECRET OF THE CHOCHMAH ILLUMINATIONS, rise, IN THAT THEY LIGHT FROM THE BOTTOM UP and the hues sparkle. Sometimes, AT THE TIME OF SMALLNESS, the flames are soothed and the lights and colors rise; THAT IS, THEY ILLUMINATE FROM BELOW UPWARDS, FOR AT THE TIME OF SMALLNESS THEY SHINE ONLY FROM BELOW UPWARDS. Then they clash one with the other. THE ILLUMINATIONS OF MALCHUT CLASH WITH THE ILLUMINATIONS OF BINAH AND DIMINISH THEM.

162. And 6,000 basins lie next to these networks, WHICH IS MANY MALCHUTS THAT ACCEPT SIX ENDS OF CHOCHMAH FROM THE NETWORKS - WHICH ARE SIX PARALLELS TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD TOTALING A THOUSAND, NAMED AFTER CHOCHMAH THAT IS CALLED THOUSAND. They are four hues to the four sides of the courtyard; THAT IS, CHESED, GVURAH, TIFERET AND MALCHUT. These are large, MEANING THEY ARE IN THE ASPECT OF THE SIX ENDS OF GREATNESS. And a spring of living water is found on each side, THAT IS, CHASSADIM AND CHOCHMAH TOGETHER - WATER AFTER CHASSADIM AND LIFE AFTER CHOCHMAH. They drop into these basins and get absorbed there, MEANING THAT THEY ARE NOT INFLUENCED FROM ABOVE TO BELOW, WHICH IS OUTSIDE THEIR TERRITORY. These waters do not know where they are flowing to, SINCE BEING WITH CHOCHMAH THAT IS NOT BESTOWED FROM ABOVE DOWNWARDS, THEY CONTAIN NO KNOWLEDGE OF WHERE THEY ARE GOING.

158. סַחְרָנִין דִּהְיוּ נִבְיָעוּ, חִיזוּר וְשׁוֹשֵׁן סַחְרִין. וְלֹא יִכְלִין כָּל בְּנֵי עֲלָמָא לְמִיקָם עַל אֵינּוֹן גּוֹוִנִין, כְּלֵהוּ שְׁלֵהוּבִין מְלֵהטָאן, וְלֹא יִכְלִין לְאַסְתַּכְלָא בְהוּ. לֹא יָרִיעַ חֲשִׁיבוּ דְעוּבְרָא. טְרַפִּין דְלֵהוֹן מִנְצָצִין בְּכַמְהָ גּוֹוִנִין.

159. עוּבְד צִיּוּר, אוּמְנוּ דְמַאֲרֵי עֲלָמָא, חֲפִיִּין עַל תְּלַת מְאָה וְשִׁבְעִין וְחֲמִשָּׁה כְּרוּבִין דְתַחוּתֵיהוּ, בְּתַר שְׁבָכִין אַחֲרָנִין לְגוּ. וְאֵינּוֹן שְׁבָכִין סַחֲוֹר דְעִזְרָה לְגוּ.

160. וְלַעֲיֹלָא מְנַהוֹן, אֵינּוֹן גּוּפִין פְּרִישָׁאן, תַּחוּת גּוּפִנִין אֵינּוֹן כְּרוּבִין, כְּלֵהוּ גְדַפִּין פְּרִישָׁן, מְשַׁלְבָן אֵלִין בְּאֵלִין. הֵכָא אָמַר רַב מְתִיבְתָא, דְכָל מֵאן דְאַסְתַּכַּל בְּאֵינּוֹן גּוּפִנִין, מְנַהֲרִין אֲנָפוּי כְּנֵהִירוּ דְשִׁמְשָׁא.

161. אֵינּוֹן שְׁבָכִין דְאַתְחַמֵּן סַחֲוֹר סַחֲוֹר דְעִזְרָה, כְּלֵהוּ מְרַקְמֵן, בְּחוּטִין דְנֵהֲרִין בְּגוֹוִנִין סְגִיֵּאִין, מְלֵהטֵן בְּד' מִינֵי זְהוּרִין דְאַשָׁא. שְׁלֵהוּבִין סְלִקִין, וְגוֹוִנִין מִנְצָצִין, וְלִזְמַנִּין שְׁלֵהוּבִין מְשַׁתְּכְּבִי, וְנֵהוּרִין וְגוֹוִנִין סְלִקִין, וּבְטָשִׁי אֵלִין בְּאֵלִין.

162. שִׁית אֶלֶף אֲגָנִין, לְגַבֵּי אֵינּוֹן שְׁבָכִין, ד' גּוֹוִנִין, לְד' סַטְרִין דְעִזְרָה, אֵלִין אֵינּוֹן רַבְרַבִּין, וְנִבְיָעוּ דְמִיִּין חִיִּין בְּכָל סַטְרֵי. וְאֵינּוֹן נִפְלִי בְּאֵינּוֹן אֲגָנִין, וּבְלַעֲי בְּאַתְרֵיהוּ וְאֵלִין מִיִּין לֹא יָרְעֵי לְאֵן אֲזֵלִין.

163. In the center of the court, WHICH IS IN THE CENTRAL COLUMN OF MALCHUT, all Yisrael will stand and be seen in the presence of the Holy King, FROM WHOM YISRAEL RECEIVES CHOCHMAH THAT IS ALSO CALLED SIGHT. On the South side of the court, WHICH IS THE RIGHT COLUMN OF MALCHUT, AND CHESED a new water spring is born and it seems that the waters will flood the whole world. Whoever enters into them will enter to his knees. If a mighty man enters, he will enter to his knees, and if a baby no older than a day ENTERS THEM, he shall still enter to his knees. Whoever drinks of them shall become filled with wisdom.

164. This spring emerges from one small gem in the South wall. These waters get absorbed in their area and from there, they will continue to flow out of the Temple until they reach up to the spring of Shitim. They will rinse away that obscenity that the waters of the spring of Shitim brought about. Therefore, once the males that came to be seen at the waters in the court drank from them, they had no fear of the females who came to be seen before the Holy King. Moreover, THROUGH THE WATER, they would become more knowledgeable about the concealed matters of the Supernal King. In this temple, all thoughts must be forgotten except for the thought of the Holy King's rejoicing.

165. One branch emerges at the center of that spring. The head of the Yeshivah said, When I approached that branch in the spring, the branch went high above. The closer I approached, THE HIGHER it went. The foundation and the root of that branch are only in the water. This branch covers worlds and all the hues in the world ARE VISIBLE in its leaves. What kind of fruit it bears is unknown, and it is not possible to find out. THE HEAD OF THE YESHIVAH said that he asked Messiah about this fruit and was told that this fruit is stored away for "every man with his staff in his hand for very age" (Zecharyah 8:4). Whoever deserves to experience this will understand.

166. One firmament exists above this CENTRAL branch, FROM THE RIGHT ASPECT that is spread over it from above. From that firmament dew flows to this spring and no further. When a person gazes at this firmament from a distance, it looks similar to blue. When he approaches nearer, it seems reddish and when he approaches even closer, it seems greenish. When he draws even nearer, it seems white and no other white in the world is like it. The dew that flows from it gets drawn into the branch and produces the fruit, and it grows. The firmament circles faster than the eye can see.

163. באמצעו דעזרה, יקומון כלהו ישראל, ויתחזון קמי מלכא קדישא. בסטר דרום בעזרה דא, אתייליד חד מעיינא דמיא, ואתדמי דקא ישטמון מיא כל עלמא. מאן דייעול בהו, יהון עד ברבים, ויעול בהו גיבור רב ויעול בהו עד ברבים, אי תינוק בר יומא עד ברבים. מאן דשתי מנייהו יתחכם, ויתפקח בחכמתא.

164. מעיינא דא נפיק מגו מרגלא חדא זעירא, בכותלא דדרום. אינון מיינ בלעי גו אתרא, ומתמן יפקון לבר ממקדשא, עד דייעלו לנחל שטים, ישטמון ההוא זמה, דאולדין מיא דשטים. ועד מיינ אלין בעזרה, בגין אינון דאתחזון תמן דכורין. הוו שתאן מן מיא, לא חיושי בנוקבי, במיתיהון לאתחזאה קמי מלכא קדישא. תו, דהא יתפקחון למנדע מלין סתימין דמלכא עלאה, גו מקדשא דא כל הרהורין ושתבחון, בר הרהורא דחדוה דמלכא קדישא.

165. ענפא חד נפיק, גו אמצעו דההוא מעיינא. אמר רב מתיבתא, בד קריבנא לההוא ענפא גו מעיינא, אסתלק ענפא לעילא לעילא, כל מה דקריבנא, הכי אסתלק, יסודא ושרשא דההוא ענפא לאו איהו אלא במיא. ההוא ענפא חפי עלמין. כל גוונין דעלמא באינון טרפין דיליה. איבא דיליה, לא ידוע מהו. ולא יכלין למנדע. ואמר, דקא שאיל למשיח על ההוא איבא, ואמר, איבא דא גניז, לאיש משענתו בידו מרוב ימים. מאן דזכי למנדע דא, לינדע.

166. רקיע חד אית על ההוא ענפא, פריש לעילא. מההוא רקיע, אזיל טלא ע"ג מעיינא דא, ולא יתיר. בד אסתכל ב"ג לההוא רקיע מרחיק, דמי תכלא קריב יתיר, דמי סומקא. קריב יתיר, דמי ירוק, קרוב יתיר, דמי חזור, דלית חזור בעלמא בגיניה. טלא דקא אזיל מניה, אשתאיב בההוא ענפא, ועביד איבא דא, ואתרבי. ההוא רקיעא, איהו אזיל בגלגולא יתיר, ממה דעיינון יכלין לאסתכלא.

20. "All your males shall appear"

We read about the requirement for all circumcised males to appear before God three times a year for the honor of the three patriarchs who accepted the covenant upon themselves. As soon as a man is circumcised and perfected, he is fit to walk behind the Shechinah instead of in front of her.

Because Noah was circumcised and perfect but his membrane was not uncovered, he walked with the Elohim rather than in front of the Shechinah. We read that God traveled before Yisrael in the pillar of cloud and fire until they sinned and weakened, at which time the angel of God moved behind them. This section concludes with an incomplete fragment about the two Messiahs.

167. All those who preserve the holy covenant must show themselves in the presence of the Holy King, since they are not there to be seen except for the purpose of showing that they are members of the holy covenant. Therefore, "all your males shall appear" (Shemot 23:17) who are members of the holy covenant. The head of the session points out that it says "Zchurcha" (Eng. 'your males') and not 'Zichrecha' (Eng. 'your memory'), since the word "zachar" is written, NAMELY MALES, and not 'zachor' or memory, SINCE IT DOES NOT MEAN 'YOUR MEMORY'. Why "your males", - WHY JUST MALES? It is only those who preserve their holy covenant and do not sin with it who are worthy children of the King, who gets praised through them daily and always remembers them. Therefore, THE SCRIPTURE SAYS: "your males," MEANING the King remembers those who have a holy covenant every day, since there is no praise before the sublime King as the one who preserves this covenant.

168. Therefore, there is a requirement to be seen in His presence three times a year. Why exactly three times? It is only for the honor of the three patriarchs that accepted upon themselves this covenant as a first priority to all other commandments in the Torah. Therefore, it is three times a year. Abraham accepted the covenant and Isaac accepted the covenant. Jacob was most perfect of all, SINCE ABRAHAM AND ISAAC CORRESPOND TO THE RIGHT AND LEFT AND JACOB CORRESPONDS TO THE CENTRAL COLUMN THAT IS COMPOSED OF THE OTHER TWO. Therefore it is written by him: "And Jacob was a plain (tam: perfect) man" (Beresheet 25:27), MEANING MORE PERFECT THAN THE OTHERS.

169. Abraham was called Tamim (Eng. 'perfect'), but he was not all that perfect. However, Tam is most perfect. It is written about Noah: "A just man and perfect (Heb. tamim) in his generations" (Beresheet 6:9), for he was impressed with a holy mark among them. The head of the Yeshivah said, Anywhere that is written Tamim, its MEANING IS that he is inscribed with the holy mark of the sign of circumcision. Since he preserved the covenant, he was called Tamim in his generation, while all the others were not so, MEANING THAT THE OTHERS DID NOT KEEP THE COVENANT, as they corrupted their paths.

170. Therefore, it is written: "And Noah walked with the Elohim" (Ibid.). HE ASKS: Who could possibly walk with THE ELOHIM? HE REPLIES: The Shechinah joins anyone that keeps the holy covenant. Therefore, it says, "You shall be perfect (Heb. tamim) with Hashem your Elohim" (Devarim 18:13), WHICH MEANS to first be perfect and then you will be joined "with Hashem your Elohim." If he preserves this covenant, he will be with Hashem and not separate from him.

167. כָּל אֵינֹן נְטוּרֵי קַיִמָא קַדִּישָׁא, בְּעוֹן לְאַתְחַזָּא קַמֵּי מַלְכָא, דְּהָא לֹא אֶתְחַזֵּן, אֶלָּא בְּגִין לְאַחַזָּא דְּאֵינֹן בְּנֵי גְזִירוֹ קַדִּישָׁא. וְעַד יִרְאֶה כָּל זְכוּרָךְ, אֵינֹן בְּנֵי קַיִמָא קַדִּישָׁא. דִּיּוֹק רַב מִתִּיבְתָא, זְכוּרָךְ, וְלֹא זְכוּרָךְ. דְּהָא זְכוּר כְּתִיב, וְלֹא זְכוּר, מֵאֵי זְכוּרָךְ אֶלָּא כָּל אֵינֹן דְּנְטֻרִין קַיִמָא קַדִּישָׁא, וְלֹא חֲבָאן בֵּיהּ, אֵינֹן הוּוּ בְּנֵי מַלְכָא, דְּבִבְלָל יוֹמָא מְשַׁתְּבַח בְּהוּ וְדְכִיר לֹון תְּדִיר. וְעַד זְכוּרָךְ, הֵהוּא דְּאֵית בֵּיהּ קַיִמָא קַדִּישָׁא, דְּדְכִיר לֹון מַלְכָא בְּכָל יוֹמָא, דְּלִית שְׂבַחָא קַמֵּי מַלְכָא עֲלָא, אֶלָּא כְּמֵאן דְּנְטֻר קַיִמָא דָּא.

168. וְעַד בְּעֵי דִּיתְחַזֵּן תְּלַת זְמַנִּין בְּשַׁתָּא קַמֵּיהּ. תְּלַת זְמַנִּין אַמְאֵי. אֶלָּא בְּגִין אַבְהֵן קַדְמָאֵי, דְּקַבִּילוּ לְהֵאֵי בְרִית, קַדְמָא לְכָל פְּקוּדֵין דְּאוּרִינָתָא, וּבְגִ"כ תְּלַת זְמַנִּין אֵינֹן בְּשַׁתָּא. אַבְרָהָם קַבִּיל בְּרִית. יִצְחָק קַבִּיל בְּרִית. וְעַקֵּב הוּוּ שְׁלִים מִכְּלָהוּ, וְעַד כְּתִיב בֵּיהּ, וְיַעֲקֹב אִישׁ הֵם, שְׁלִים מְכֻלָּא.

169. אַבְרָהָם תְּמִים אַקְרִי, וְלֹא הוּוּ כְּ"כ שְׁלִים, אֲבָל הֵם: שְׁלִים מְכֻלָּא. מֵה כְּתִיב בְּנַח, אִישׁ צְדִיק תְּמִים הִיָּה בְּדוֹרוֹתָיו. הוּוּ רְשִׁים בְּרִישֵׁמוֹ קַדִּישָׁא בִּינִיָּהוּ. וְאִמְרוּ רַב מִתִּיבְתָא, בְּכָל אֶתְר דְּכְתִיב תְּמִים, דְּרְשִׁים בְּרִישֵׁמוֹ קַדִּישָׁא, בְּאֵת קַיִמָא דְּבְרִית, וּבְגִין דְּנְטֻר בְּרִית, אַקְרִי תְּמִים בְּדוֹרוֹתָיו. מֵה דְּלֹא הוּוּ כְּלָהוּ הָכִי, דְּאֵינֹן מִחְבְּלָן אַרְחִיָּהוּ.

170. וְעַד כְּתִיב, אֵת הָאֱלֹהִים הִתְהַלַּךְ נֹחַ. וְכִי מֵאן יְכִיל לְמִיָּהֵךְ עִמֵּיהּ. אֶלָּא כָּל מֵאן דְּנְטֻר בְּרִית קַדִּישָׁא, אֲדוּוּגַת בֵּיהּ שְׂכִינְתָא, וְשְׂרִיָּאת עֲלֵיהּ. וּבְגִ"כ, תְּמִים הִתְהַיָּה עִם יְיָ אֱלֹהֶיךָ. תְּמִים תְּהִיָּה, וּלְבַתֵּר עִם יְיָ אֱלֹהֶיךָ. בְּזוּגָא חֲדָא. דְּכִיּוֹן דְּנְטֻר בְּרִית דָּא, עִם יְיָ לְהוּי, וְלֹא אֶתְפָּרֵשׁ מִנִּיהּ.

171. Of Abraham, it says, "Walk before Me, and be perfect (Heb. tamim)" (Beresheet 17:1), MEANING the sign of circumcision THAT IS CALLED TAMIM: "Walk before Me." From here, we take it that a male should not walk behind a woman but rather in front of her, which is the fit way. HE INQUIRES: It is written: "Behold, I send an angel before you" (Shemot 23:20), WHICH MEANS THE SHECHINAH REFERRED TO AS ANGEL and also: "And I will send an angel before you" (Shemot 33:2). HENCE, THE SHECHINAH WAS GOING IN FRONT OF THEM AND THEY BEHIND HER. HE REPLIES: Abraham, who was not circumcised, was pushed in front of her, AND SHE DID NOT ALLOW HIM TO WALK BEHIND HER. Therefore, it is not written: 'Be perfect and walk before Me', but rather "Walk before Me" AS LONG AS YOU HAVEN'T YET BEEN CIRCUMCISED, since you are not worthy yet TO GO BEHIND ME until you will be perfected, MEANING UNTIL YOU GET CIRCUMCISED. It is the same with everybody. As soon as the person is perfected and preserves his perfection, the Shechinah immediately is in front of him and he is behind her, since he is now fit for it.

172. Noah was circumcised and perfect, but his membrane was not uncovered. Because he did not perform this act of uncovering the membrane, it is written: "AND NOAH WALKED with the Elohim" and not behind the Elohim. He wasn't in front of the Shechinah, because he was circumcised and he wasn't behind the Shechinah, because he didn't perform this act of uncovering the membrane. How was it with him? "With the Elohim," meaning close to Him, but who could not observe HIS BACK since he was not that worthy - AND ALL THIS, SINCE HE DIDN'T PERFORM THE ACT OF UNCOVERING THE MEMBRANE (HEB. PRIAH).

173. About Yisrael, it says: "And Hashem went before them by day in a pillar of a cloud...and by night in a pillar of fire..." (Shemot 13:21), MEANING THAT THEY TRAVELED BEHIND HASHEM. As soon as Yisrael said, "Because there were no graves in Egypt...for it had been better for us to serve Egypt" (Shemot 14:11-12), their minds seemingly weakened. THEREFORE, it is written: "And the angel of Elohim who went before the camp of Yisrael, removed and went behind them" (Ibid. 19), MEANING THEY WERE PUSHED IN FRONT OF HASHEM. He "removed" to do vengeance on them. (THE CONTINUATION IS MISSING).

174. (THE BEGINNING IS MISSING) and about this, Messiah was glad and the head of the Yeshivah rejoiced when told of this. The head of the Yeshivah, who was elaborating, inquired of Messiah and said, From where did Daniel know that he said, "Your kingdom is divided and given to Maday and Persia" (Daniel 5:28)? He learned it from these letters of "ufarsin" (Ibid. 25. THAT WAS WRITTEN. Why is this here, MEANING TO SAY WHAT CAN WE LEARN FROM THIS REGARDING MESSIAH? He said to him, Certainly it is so, THAT HE IS ALLUDING HERE TO KING MESSIAH, your (Belshazzar's) evil Kingdom shall be divided through the other Messiah, MEANING MESSIAH OF JOSEPH. Following that, the king of Persia will dominate and conquer many kingdoms and rule the Holy Land for twelve months. And he will rule and kill many, AMONG THEM Messiah, THE SON OF JOSEPH. After that, THE KING OF PERSIA will fall and holy supernal ones will receive the Kingdom. Therefore, here too, the word "ufarsin" indicates the king of Persia.

171. בְּאַבְרָהָם כְּתִיב, הִתְהַלֵּךְ לִפְנֵי וְהָיָה תָמִים, גְּזִירוֹ דְּאֵת קַיִמָּא. הִתְהַלֵּךְ לִפְנֵי, מִהֲבָא, דְּלֹא יֵהָךְ גְּבַר בְּתַר אֲתַתָּא, אֲלֵא קִמְהָא, אֲרַח כְּשֵׁר אִיהוּ וְהָא כְּתִיב, הִנֵּה אֲנֹכִי שׁוֹלַח מִלְּאָךְ לִפְנֵיךְ. וְשִׁלַּחְתִּי לִפְנֵיךְ מִלְּאָךְ. לְאַבְרָהָם דְּלֹא הוּוּ גְזִיר, דְּחָה לִּיהַּ לְקַמְהָ. וְע"ד לֹא כְּתִיב הָיָה תָמִים, וְהִתְהַלֵּךְ לִפְנֵי. אֲלֵא הִתְהַלֵּךְ לִפְנֵי, דְּלֹא יֵאוּת אַנְתָּ, עַד שֶׁתְּהֵא תָמִים. וְכֵן בְּכֻלְהוּ, כִּיּוֹן דְּב"נ תָּמִים, וְנִטִּיר לִיהַּ, מִיַּד הִיא לְקַמְיָה, וְאִיהוּ אֲבַתְרָהּ, כְּשֵׁר אִיהוּ לְדָא. לְגַרְעוֹנָא מַה כְּתִיב, כִּי שָׁב מֵאַחֲרֵי.

172. נַח גְזִיר הוּוּ, וְתָמִים, פְּרִיעָה לֹא הוּוּ בֵּיהַ, וּבְגִין דְּלֹא הוּוּ בֵּיהַ פְּרִיעָה מַה כְּתִיב, אֵת הָאֱלֹהִים, וְלֹא אַחַר הָאֱלֹהִים, לְקַמָּא לֹא הוּוּ, בְּגִין דְּהוּוּ גְזִיר, לְאַחֻרָא לֹא הוּוּ, בְּגִין דְּלֹא אֲתַפְרַע. אִיךְ הוּוּ. אֵת הָאֱלֹהִים, סְמִיךְ לִיהַּ, וְלֹא יְכִיל לְאַסְתַּבְּלָא בֵּיהַ, דְּלֹא כְּשֵׁר כ"ב.

173. בְּיִשְׂרָאֵל כְּתִיב, וַיֵּי הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן וְלַיְלָה בְּעַמּוּד אֵשׁ וְגו'. כִּיּוֹן דְּאָמְרוּ יִשְׂרָאֵל, הַמְבִלֵי אִין קְבָרִים בְּמִצְרַיִם וְגו'. כִּי טוֹב לָנוּ עֲבוּד אֵת מִצְרַיִם. כְּבִיכּוּל, אֲתַחְלֵשׁ דְּעֵתָא. כְּתִיב וַיִּסַּע מִלְּאָךְ הָאֱלֹהִים הַהוֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם, וַיִּסַּע לְמַעַבְדּ בְּהוּ נּוֹקְמִין.

174. וְע"ד חֲדַי מְשִׁיחַ, וְחֲדַי רַב מְתִיבְתָא, דְּקֵא אֲתַבְּשֵׁר בְּדָא. וְאָמַר רַב מְתִיבְתָא, דְּהָא דִּינִיק לְמְשִׁיחַ וְאָמַר, מְנָא הוּוּ לְדְנִיָּאל דְּקֵאמַר, פְּרִיס פְּרִיסַת מְלַכוּתְךָ וְהִיבַת לְמַדֵּי וּפְרַס. מֵאִינוּן אֲתוּוֹן דְּוּפְרַסִין אֲשֶׁתַּמַּע לִיהַּ. וְהָכֵא מֵאִי הוּא. א"ל, הַכִּי הוּא וְדֵאִי, פְּרִיס פְּרִיסַת מְלַכוּתְךָ חֵיבָא, ע"י דְּמְשִׁיחַ אַחֲרָא, וְלִבְתַּר יִשְׁלוּט מֶלֶךְ פְּרַס, וַיִּטּוּל מְלַכוּן סְגִיָּאִין, וְהוּא יִשְׁלַט עַל אֲרַעָא קְדִישָׁא תְרִיסַר יָרְחֵי, וְהוּא יִשְׁלוּט וַיִּקְטוּל סְגִיָּאִין, וְהוּא מְשִׁיחָא, וְלִבְתַּר יַפּוּל, וַיִּקְבְּלוּן מְלַכוּתָא קְדִישֵׁי עֲלוּוֹנִין. וְע"ד, וּפְרַסִין, מְלַבָּא דְּפְרַס, אֲשֶׁתַּמַּע הָכֵא.

21. The spring of water

We hear about the trees that grow in the spring of water, all the parts of which are destined for healing; there is no hunger, worry nor sorrow among them. The author tells Rabbi Shimon about the river Jordan that is drawn yearly into the river that emerges from Eden. Then the flow from Eden spreads to the earth of the Temple, and when it withdraws after three days it leaves behind in the earth of the tabernacle all kinds of paintings that God produces in the Garden of Eden.

175. Oh, holy pious one, how much happiness upon happiness is in that spring? In that spring grow all kinds of trees that the Holy One, blessed be He, planted in the Garden of Eden. All are destined for healing, the leaves, the fruits and the branches, and always to the gladness of the heart. There is no hunger, worry nor sorrow among them. Praised is the nation for whom all this awaits and is stored up.

176. Rabbi Shimon said, All these wonders are available in the earth of the Temple. He said to him, Oh, my teacher. Praised is your lot that...(PART IS MISSING HERE)... it is embroidered on that spring, but there is no one that could look at it. Sometimes its light is bright and sometimes it is dim, and sometimes it is in the color purple. It sparkles until the eyes can not look up. The head of the Yeshivah did not define any of that which you asked, holy pious one, about that Temple's earth, since it is stored in the Jordan River, and what I already told is said here. However, this has been asked and you shall know that which you know.

177. The Jordan, WHICH IS THE YESOD OF MALCHUT, enters and gets drawn once a year, MEANING ONE TIME WHICH IS THE SECRET OF ONE COLUMN, FROM THREE TIMES A YEAR, WHICH IS THE SECRET OF THREE COLUMNS AND THAT IS IN THE SECRET OF THE LEFT COLUMN, into that river that emerges from Eden, THAT IS THE YESOD OF ZEIR ANPIN, SINCE THE START OF THE COUPLING IS IN THE ASPECT OF THE LEFT COLUMN, not into the four rivers that spread out from it, but actually in it, INTO THE RIVER THAT EMANATES FROM EDEN ITSELF. As soon as it reaches it, it spreads and expands and enters into the Jordan, FROM THE ASPECT OF THE LEFT COLUMN FIRST, IN THE SECRET OF RECONCILIATION. AS SOON as it reaches the earth of the temple, WHICH IS THE SECRET OF MALCHUT OF MALCHUT, it remains there three days - THAT IS, IN THE SECRET OF THE THREE COLUMNS - and does not spread and extend to another area. The head of the Yeshivah said, When that river, WHICH EMANATES FROM EDEN, returns to its original place, it leaves behind IN THE EARTH OF THE TABERNACLE all kinds of paintings that the Holy One, blessed be He, produces in the Garden of Eden, which are drawings stored underneath their area...(THE END IS MISSING).

22. Pillars and eagles

We are told about the pillars that drip incense into basins, and how the incense will be burned daily in the presence of God in the time to come. We read about the flight of the eagles and the letters that fly from their mouths and the lamps suspended between the pillars; the candles in those lamps burn every day and are put out at night because of the pain of Yisrael. When morning comes they light up spontaneously. Next Rabbi Shimon is told that on the next day he will be granted the revelation of the rest of the secrets, and his teachers fly away.

175. אִי חֲסִידָא קְדִישָׁא, כַּמָּה חֲדוּהַ עַל חֲדוּהַ, בְּהוּא מְעִינָא. בְּהוּא מְעִינָא, מְגִדְלָא כָּל זַיְנֵי אֵילָנִין, דְּנִצִּיב קוּדְשָׁא בְּרִיךְ הוּא בְּג"ע, וְכֻלְהוּ קִיּוּמֵי לְאַסּוּתָא, טְרַפִּין וְאִיבִין וְעַנְפִּין, וְלַחְדוּ לְבָא תְּדִיר. וְלִית בִּינֵיהוּ כְּפָנָא, וְדַאגָּה, וְאַנְחָה, לְעֵלְמִין. זְכָאָה עֵמָּא דְכָל דָּא מְחַכָּאן, וְכָל דָּא גְּנִיז לֹון.

176. אַר"ש, בְּקֶרַע דְּהָאֵי מְקֻדְשָׁא, אֵית מְאֵלִין פְּלִיאָן, א"ל, אִי רַבִּי, אִי ר', זְכָאָה חוּלְקֶךָ דְכָל הָאֵי. בְּהוּא. ע"ג הוּא מְעִינָא רְקִימָא, אָבֵל לִית מֵאן דִּיכֻּיל לְאַסְתַּבְּלָא בֵּיה, לְזַמְנִין נְהִירוּ דִּילִיה נְהוּרָא. לְזַמְנִין חֲשׂוּכָא, לְזַמְנִין גּוּון אַרְגוּוֹנָא. מְנַצֵּץ דְלֵא וְכֻלִּין עֵינֵין לְאַסְתַּבְּלָא לְעִילָא. הָהִיא דְשָׁאֵלַת חֲסִידָא קְדִישָׁא, מְהוּא קֶרַע דְּמְקֻדְשָׁא, רַב מְתִיבְתָא לָא פְּרִישׁ מְנִיה, דְּהָא גְּנִיז אִיהוּ גוּ יִרְדְּנָא, וְהָא אֲמִינָא לְךָ מַה דְּאֲמִינָא, אָבֵל נִשְׁאֵל מְלָה דָּא, וְתַנְדַּע מַה דְּתַנְדַּע.

177. יִרְדֵּן דָּא, עָאֵל וְאַתְמַשְׁךָ זְמָנָא חֲדָא בְּשִׁתָּא, גוּ הוּא נְהַר דְּנִפְיָא מְעַדְן, לָאו מְאִינֹון אַרְבַּע נְהִרִין דְּאַתְמַשְׁכֵּן מְנִיה, אֶלָּא בֵּיה מְמַש. כִּיּוּן דְּמִטֵּי לְגַבִּיה, אִיהוּ אֲתַמַּשְׁךָ וְאַתְפַּשֵּׁט וְעָאֵל גוּ יִרְדְּנָא. וְכִיּוּן דְּמִטֵּי גוּ קֶרַע דְּמְקֻדְשָׁא, אֲשִׁתְּכַח תַּמָּן תַּלַּת יוֹמִין, וְלֵא אֲתַפַּשֵּׁט וְלֵא אֲתַמַּשְׁךָ לְאַתְרָא אַחְרָא. וְאִמְר רַב מְתִיבְתָא, דְּכַד אֶהְדֵּר הוּא נְהַר לְאַתְרֵיה, שְׂבִיק תַּמָּן, כָּל זַיְנֵי צִיּוּרִין, דְּקָא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא בְּג"ע, דְּאִינֹון צִיּוּרִין גְּנִיזִין, דְּתַחֲוֹת דּוּכְתִּייהוּ.

178. (THE BEGINNING IS MISSING) these here and those there, and they ascend and descend as at first. On the south side, WHICH IS THE RIGHT COLUMN THAT IS ALL CHESED, there are 350 pillars of all kinds of gems, and those are the ones that are always bright. They drip spices that are concealed and are never visible. Four basins are inserted in every pillar and when the fragrant droplets flow down from the pillars, they drip INTO THE BASINS. All the basins get filled and the spices do not flow out.

179. In the future to come they will burn incense daily from these spices in the presence of the Holy King. That incense will not be from ingredients crushed by humans. It is not known what the essence of these fragrances is nor what their ingredients are. They are just flowing in from those pillars.

180. Two eagles in every individual pillar sparkle and shine in all hues, so there are altogether seven hundred eagles IN THE 350 PILLARS. They fly in all directions, those here and these there, with the revolutions of the pillars. And when they turn about, the eyes are incapable of watching them.

181. Three letters protrude and fly from the mouth of this one to the mouth of that one, when the pillars and eagles circle. All the letters get embroidered in fire of white and gold and green. There are 2,100 lamps suspended between these pillars and 2,100 candles are in each individual lamp. They burn every day and are put out at night, because of the pain of Yisrael. When morning approaches, they light up spontaneously.

182. While still seated, they mentioned that the night had fallen. He said to Rabbi Shimon, Oh, holy pious one, the light of the world. Take a scroll from this container, THAT IS A VESSEL IN WHICH WRITINGS ARE STORED, and take a candle and write these words. Since our time has arrived, each one should visit his grave until midnight. AND THEN the Holy One, blessed be He, enters the Garden of Eden to make merry with the just, and each one of us flies there. Tomorrow, we will be with you, since permission was granted us to complete the present that was sent to you, MEANING THE COMPLETION OF THE REVELATION OF THE SECRETS. They flew away. Rabbi Shimon cried and wailed.

23. "A loving hind"

All night Rabbi Shimon writes what he has seen in the supernal realms. In the morning he sees the light of the holy Temple in the firmament. Two emissaries come from the head of the Yeshivah to reveal one thing to him.

178. אֵלֶּיךָ הָכָא וְאֵלֶּיךָ הָכָא, וְסִלְקֵי וְנַחְתֵּי בְּדִקְדָּמֵיטָא. בְּהֵוּא סֵטֶר דְּרוּם, אִית תְּלַת מְאָה וְחֻמְשֵׁין עֵמוּדִין, מְכַל זִינֵי מְרַגְלָאן. וְאֵלֶּיךָ אֵינוּן דְּנִהְרִין תְּדִיר, וְנִטְפִין בּוֹסְמִין טְמִירִין, דְּלֹא אֲתַגְלוּ לְעֵלְמִין. אַרְבַּע אַגְנִין בְּכָל עֵמוּדָא וְעֵמוּדָא נְעִיצִין. וְכֵד אֵינוּן בּוֹסְמִין נִטְפִין, מְאִינוּן עֵמוּדִין, נִפְלִי בְּהוּ, וְאֲתַמְלִיזִין כְּלֵהוּ אַגְנוֹת, וְלֹא נִפְקִין בּוֹסְמִין לְבַר.

179. מְאִינוּן בּוֹסְמִין, זְמִינִין לְזַמְנָא דְּאֲתֵי, לְאַקְטָרָא בְּכָל יוּמָא קְטוֹרֶתָא, קָמֵי מַלְכָא קְדִישָׁא. דְּלֹא יְהוּ מִכְתִּישׁוּ דְּבִנֵי נֶשָׂא. אֵינוּן בּוֹסְמִין לֹא יָדִיעַ עֲקָרָא דְּלֵהוּן, וּמִמָּה הוּוּ, אֲלֵא מְאִינוּן עֵמוּדִין נִפְלִין תַּמָּן.

180. תְּרִין נִשְׂרִין בְּכָל עֵמוּדָא וְעֵמוּדָא, מִתְנַצֵּץ וּמִתְלַהֲטִין בְּכָל גּוּוּנִין. שְׁבַע מְאָה נִשְׂרִין. אֵינוּן, פְּרַחִין, אֵלֶּיךָ הָכָא וְאֵלֶּיךָ הָכָא, בְּגִלְגוּלָא דְּעֵמוּדִין. כֵּד אֲסַתְחַרֵן, לֹא יִכְלִין עֵינֵין לְאַסְתַּכְּלָא, דּוּכְתָא דְּבַהוּ.

181. תְּלַת אֲתוּון בְּלִטִין וּפְרַחִין, מְפּוּמָא דָּא לְפּוּמָא דָּא. בְּגִלְגוּלָא דְּעֵמוּדִין וְנִשְׂרִין. כָּל אֵינוּן אֲתוּון מְרַקְמִין בְּאֶשָׁא חוּרָא, וְדִהָבָא יְרוּקָא. תְּרִין אֲלִפִין וּמְאָה מְנִרְתִין, תְּלִיזִין בֵּין אֵינוּן עֵמוּדִין. וְתִרִין אֲלִפִין וּמְאָה שְׂרָגִין, בְּכָל מְנִרְתָא וּמְנִרְתָא. דְּלִקִין בְּיַמְמָא, וּבְלִילֵיָא מִתְדַעְבִּי, עַל צַעֲרָא דְּיִשְׂרָאֵל. כֵּד אֲתֵי צַפְרָא, דְּלִקִין כְּלֵהוּ מְגַרְמִייהוּ.

182. אֲדַהּוּ יִתְבִּי, אֲמַרִי הָא רְמֵשׁ לִילֵיָא. אֲלֵ לְר"ש, אִי חֲסִידָא קְדִישָׁא, נִהִירוּ דְּעֵלְמָא, טוֹל פְּנִקְסָא דְּאֲחֻמְתָא דָּא, וְטוֹל שְׂרָגָא, וְכְתוּב מְלִין אֵלֶּיךָ, דְּהָא מְטָא זְמַנָּא דִּילִין, לְפַקְדָא כָּל חַד וְחַד לְגוּ קְבִרְיָה, עַד פְּלִגּוּ לִילֵיָא, דְּקוּדְשָׁא בְּרִיךְ הוּא עָל גּוּ גִנְתָא לְאַשְׁתַּעֲשַׂעָא בְּהַדִּי צְדִיקֵיָא וְכֵדִין כָּל חַד וְחַד פְּרַח לְתַמָּן. וְלִמְחַר נִהְוֵי גְבַר, הוּאִיל וְיִהְבּוּ לִן רְשׁוּ, לְאַשְׁלָמָא דּוּרוּנָא דְּקָא מְשַׁדְרֵי לָךְ. פְּרַחִי, בְּכַה ר"ש וְגַעָא.

183. He opened the discussion saying, "A loving hind and a pleasant roe; let her breasts satisfy you at all times; and be you ravished always in her love" (Mishlei 5:19). O Torah, Torah, light of all worlds, how many seas and rivers and fountains and springs spread from you to all directions. From you comes everything, upon you stand those above and below. The supernal light emanates from you. Torah, Torah, what shall I tell you? You are a loving hind and a pleasant roe. Those above and below are your admirers who would deserve to properly suckle from you. Torah, Torah, the delight of your Master, who is capable of revealing and speaking of the concealed and stored in you? He cried, placed his head between his knees and kissed the dust.

184. During this, Rabbi Shimon noticed several faces of his friends surrounding him. They told him, Do not fear, son of Yochai, do not be frightened, holy luminary, it is written that you shall rejoice in the happiness of your Master. He wrote all these things that he heard that night and he repeated them and studied them, and forgot nothing. The candle light illuminated for him all that night until the approach of the morning. When morning came, he raised his eyes and noticed a light that was bright in the sky. He lowered his eyes downwards, repeated as before and saw light that was brightening the whole firmament. On that light emerged the form of the house, MEANING THE TEMPLE HOUSE, SHOWING THAT THE UNION WAS ACHIEVED BETWEEN MALCHUT AND ZEIR ANPIN, pictured in several scenarios. Rabbi Shimon rejoiced and instantly the light was hidden away.

185. Meanwhile, two emissaries arrived. They found him with his head between his knees. They told him, Peace be on you, my lord, peace to whom those above and below wish to welcome peacefully. Rise. Rabbi Shimon rose and rejoiced with them. They said to him, Have you not seen the satisfaction that your Master had for you? You have beheld the light of the Temple in the firmament, MEANING THE ILLUMINATION OF THE COUPLING OF MALCHUT IN ZEIR ANPIN THAT IS REFERRED TO AS FIRMAMENT. He told them, I have seen. They said to him, At the same time, the Holy One, blessed be He, removed the abyss, WHICH IS THE CURTAIN of the house of the Temple, WHICH IS MALCHUT, and transferred it through the great ocean, THAT IS BINAH. From its light, MEANING THE SWEETENING LIGHT OF THE CURTAIN OF MALCHUT IN BINAH, there was a shining in the firmament - THE FORM OF THE HOUSE OF THE TEMPLE, WHICH IS THE SECRET OF THE UNION.

186. They said to him, The head of the Yeshivah sends you greetings, since he is aware that we are emissaries to you. Many new items from the Atik were told in the Torah this night. He said to them, I beg you please say something from them. They said to him, We are not allowed TO REVEAL TO YOU by the fact that we came here to you. However, we have one new point for you at present.

183. פתח ואמר, אילת אהבים ויעלת חן דדיה ירווך בכל עת באהבתה תשגה תמיד. אורייתא אורייתא, נהירו דכל עלמין, כמה ימין, ונחלין, ומקורין, ומבועין, מתפשטי מנך לכל סטרין. מנך בלא, עלך קיימי עלאין ותתאין, נהירו עלאה מנך נפקא. אורייתא אורייתא, מה אימא לגבך, אילת אהבים אנה, ויעלת חן עילא ותתא רחומין דילך. מאן יזבי לינקא מנך בדקא יאות. אורייתא אורייתא שעשועים דמארך, מאן יכיל לגלאה, ולמימר סטרין וגניזין דילך. בכה, ואעיל רישיה בין ברכוי, ונשק לעפרא.

184. אדהכי חמא כמה היוקנין דחבריאי סחרניה. א"ל, לא תדחל בריה היוחאי, לא תדחל בוצינא קדישא, כתוב וחדוי גז חדוה דמארך. כתב כל אינון מלין דשמע בהווא ליליא, ולעא לון, ולהג לון, ולא אנשי מלה. והווא שרגא נהיר קמיה כל ההוא ליליא, עד דאתא צפרא. בד אתא צפרא, זקף עינוי, וחמא חד נהירו דהוה נהיר ברקיעא, מאיך עינוי לתתא. אהדר כמלקדמין, וחמא נהירו בכל רקיע, דנהיר וסליק בהווא נהירו היוקנא דביתא, בכמה ציורין. חדא ר"ש, ולטום רגעא, אגניז ההוא נהורא.

185. אדהכי, הא אינון תרין שליחן אתיין. אשכחוהו רישיה בין ברכוי. אמרו ליה שלמא עליה דמר, שלמא למאן דעלאין ותתאין בעאן לאקדמא ליה שלם. קום. קום ר"ש וחדא בהו. אמרו ליה, ולא חמית נייחא דרוחא דעבד לך מארך, חמית נהירו דביתא ברקיעא. אמר לון חמינא, אמרו ליה ביה שעתא, אפיק תהומא בי מקדשא, ואעבריה קודשא בריך הוא בימא רבא, ומנהירו דיליה, הוה נהיר ברקיעא.

186. אמרו ליה, רב מתיבתא בעא בשלמך, והא ידע דאנן שליחן לגבך. וכמה מלין חדתין עתיקין, אתחדש באורייתא בהאי ליליא. אמר לון, במטו מנייכו, אמרו חד מלה מנייהו. אמרו, לא אתייהיב לן רשו למאי דאתינן לגבך, אבל מלה חדתא הוה לגבך השתא.

The emissaries are told things by the head of the Yeshivah that they had not been previously privileged to hear, because they were charged with revealing it to Rabbi Shimon. The topic has to do with God's admonition to Abram to leave his country; the head of the Yeshivah gives them the hidden meaning about the essence of the soul and why it does not shine in this place but is worthy to shine in a different place. He also tells them why levirate marriage allows a man's spirit to be rebuilt after he dies without having children. Rabbi Shimon asks the emissaries to find out if he can know whether women in the higher world get the opportunity to ascend higher.

187. THEY SAID TO HIM, The head of the Yeshivah opened the discussion saying, "Now Hashem said to Abram, 'Get you out of your country...' (Bereshheet 12:1). That is because the light shone to him in this manner, MEANING THAT THE HOLY ONE, BLESSED BE HE, TOLD HIM, "GET YOU OUT..." BECAUSE HE COULD NOT GET THE LIGHT IN ANOTHER MANNER, JUST IN THIS MANNER. Since he has no merit in this place, let him go and take himself to another place, and be worthy there. If a piece of wood is lit and yet the light does not catch on and illuminate in it, let them shake it until the fire catches on and it shines. THE EMISSARIES said, We had been prepared to hear THE CONTINUATION OF THE TEACHINGS FROM THE HEAD OF THE YESHIVAH. However, since we have to come to you, we did not wish to tarry. Rabbi Shimon was glad.

188. They said to him, Oh, holy pious one. All our matters in the Torah are short and to the point, MEANING THEY WERE SAID IN VERY CONCISE FORM. How great and supernal are these succinct teachings, so as to be immeasurable, since we have no doubts but only wish to establish the clarity of the Torah. Now the head of the Yeshivah explained matters that are concealed over this, about the essence of the soul and why it does not shine in this place but is worthy to shine in a different place. Until now, we have not been worthy of it, because WE HAD TO come to you.

189. We deserved to hear another thing from him. A spirit that goes naked in the world without children, his wife becomes a vessel, so he could be built up THROUGH LEVIRATE MARRIAGE. What is the reason for this? It is because his wife is like a candle that is lit from him and both were one candle, the one light coming out from this light. When this one is extinguished, MEANING HE DIED WITHOUT LEAVING ANY CHILDREN, it is lighted from the very light of his WIFE, since they were one light.

190. Now, Rabbi, let's get back to OUR first points. When we return to our area, we will receive permission from the head of the Yeshivah about the information that we received from him, and we will tell you. Praised is your lot that you deserved the concealed lights from all directions, from above and from below, from this world and from another world. Rabbi Shimon said, I wish to find out one thing if you could inform me: if women in that world get the opportunity to ascend higher, or in what state they are there. He said to him, Oh, Rabbi. Oh, Rabbi. We have a precious secret about this. However, we are unable to reveal the hidden things of that place, but let this one go and get permission and we will tell you. Meanwhile, one flew off, disappeared from them and went away.

187. פֶּתַח רַב מְתִיבֶתָּא וְאָמַר וַיֹּאמֶר יי' אֶל אַבְרָם
לֵךְ לְךָ מֵאֶרֶץ צָרְךָ וְגו', דָּא בְּגִין דְּאַתְנַהֲרָא בֵּיהּ נְהִירוּ
כְּגוּוֹנָא דָּא. מֵאֵן דְּלֹא זָכִי בְּאַתֵּר דָּא, יְהֵךְ וַיִּנְטַל
גְּרַמְיָהּ לְאַתֵּר אַחְרָא, וַיִּזְכֵּי בֵּיהּ. אָעֵא דְדָלִיק,
וְנַהֲרָא לֹא סָלִיק וְנַהֲיֵר בֵּיהּ, יִנְעַנְעוּן לֵיהּ, וַיִּסְלַק
בֵּיהּ נְהוּרָא, וְאַנְהִיר. וְהוּיֵן זְמִינֵן לְמִשְׁמַע, אֲבָל
בְּגִין לְמִיתֵי גַבְרָא, לֹא בְּעִינָן לְאַתְעַבְבָּא, חֲדֵי ר'
שְׁמַעוֹן.

188. אָמְרוּ לֵיהּ, אֵי חֲסִידָא קְדִישָׁא, כָּל מְלִין דִּי
בְּגוּוֹן בְּאוּרֵייתָא, מְלִין זְעִירִין אֵינּוּן, בְּכָל מְלָה
וּמְלָה. וְאֵינּוּן מְלִין זְעִירִין, כְּמָה אֵינּוּן מְלִין רַבְרָבִין
וְעֵלְאִין, עַד דְּלִית לוֹן שְׂעוּרָא. דְּהָא לִית בְּגוּוֹן
סַמְקָא, אֲלֵא בְּרִירוּ דְּאוּרֵייתָא עַל בּוּרֵייהּ. וְהִשְׁתָּא
רַב מְתִיבֶתָּא פְּרִישׁ מְלִין סְתִימִין עַל דָּא, בְּגִין
דְּעַקְרָא דְּנִשְׁמַתָּא, אֲמַאי לֹא נַהֲיֵר בְּאַתֵּר דָּא, וְזָכִי
לְאַתְנַהֲרָא בְּאַתֵּר אַחְרָא. וְעַד כְּעַן לֹא זָכִינָן בְּהוּ,
בְּגִין לְמִיתֵי גַבְרָא.

189. וּמְלָה אַחְרָא זָכִינָן לְמִשְׁמַע מְנִיָּה, רַחֵא
דְּאִזְלָא בְּעֵרְטוּרָא בְּהוּא עֲלֵמָא בְּלֵא בְּנִין, אֲנַתְתִּיהּ
יִתְעַבֵּיד לֵיהּ מֵאֵנָּא לְאַתְבְּנָאָה אִיהוּ. מַאי טַעְמָא.
אֲנַתְתִּיהּ אִיהוּ שְׂרָגָא, דְּאַתְדְּלִיקַת מְנִיָּה, וְתַרוּוּיָהּ
שְׂרָגָא חֲדָא הוּוּ, נַהֲרָא דָּא נֶפֶס מְנַהֲרָא דָּא,
אַתְדַּעַךְ דָּא, אַתְדְּלִיק מְגוּ נַהֲרִיָּה מִמֶּשׁ, בְּגִין דְּחֲדָא
נַהֲרָא הוּוּ.

190. הִשְׁתָּא רַבִּי, נַהֲדֵר לְמְלִין קְדָמָיִן, וְכַד נַהֲדֵר
לְאַתְרִין, נְטוּל רִשׁוּ מֵרַב מְתִיבֶתָּא, בְּאֵינּוּן מְלִין
דְּנִקְבַל מְנִיָּה, וְנִימָא קַמָּךְ. זָכָאָה חוּלְקָךְ, דְּאַתְ זָכִי
לְנַהֲרִין סְתִימִין, מְכָל סְטֵרִין, מֵעִילָא וּמִתַּתָּא,
מֵהָאֵי עֲלֵמָא, וּמֵעֲלֵמָא אוּחְרָא. אָמַר ר' שְׁמַעוֹן,
מְלָה חֲדָא בְּעִינָא לְמַנְדַּע, אֵי תִיכּוּל לְאוּדְעָא לִי.
נִשִּׁין בְּהוּא עֲלֵמָא, אֵי זָכָאִין לְסַלְקָא לְעִילָא, אוּ
הִיךְ אֵינּוּן תַּמָּן. אָמַר לֵיהּ, אֵי רַבִּי אֵי רַבִּי, בְּדָא אִית
לָן רְזָא יְקִירָא. בְּגִין דְּלֹא לְגַלָּאָה סְתֵרִין דְּתַמָּן, אֲבָל
דָּא יְהֵךְ וַיִּטּוּל רִשׁוּ, וְנִימָא לָךְ. אֲדַהֲכִי פֶּרַח חֲדָא,
וְאַתְבְּסִי מְנִיָּהּ, וְאִזְלָ לֵיהּ.

25. The judgment of one person in the Garden of Eden

The emissary returns with a letter for Rabbi Shimon, which the Rabbi reads all night until the letter flies away in the morning. The emissaries tell him about the judgment of a man standing at the entrance to the Garden of Eden, where the man is sentenced to remain outside in pain for forty days and then be tortured in Gehenom for an hour and a half. These punishments arose since the man put another friend to shame by not assisting him when he was trying to define some points in Torah.

191. Instantly, he returned to them and said to them, I was ready to enter and everyone was in one circle, MEANING THEY WERE SEATED IN A CIRCLE. They were in session judging a person that stood at the entrance to the Garden of Eden. The Cherubs grabbed him and did not allow him to enter there. He was in pain between them and was screaming loudly in the entrance. All the just that were there heard, and now all the members of that Yeshivah gathered to enter to Messiah, to give some thought about the judgment. And I came to inform you. And my associate here needs to go there, since a proclamation was passed among all the members of the Yeshivah that they should gather to welcome Messiah. He took a letter and presented it to Rabbi Shimon. He said, Take it and peruse what is WRITTEN in it, until we come back to you. Both flew away.

192. Rabbi Shimon took the note and saw whatever he saw of the secrets that were in it all day long. At night, he saw a candle, sleepiness overcame him and he fell asleep until morning. When daylight broke, the letter rose and flew away from him. Behold, those two arrived. They told him, Get up, Rabbi. Blessed is your lot, rise. Due to you, we saw and deserved to know several supernal secrets. We were shown so much gladness when they permitted us to reveal to you all that you desire. The head of the highest Yeshivah came out to us and said, Give greetings to the son of Yochai. Bar Yochai's place has been available to him for several days and there is nobody that comes close to him. Happy is he.

193. Rabbi, Rabbi. When we flew away from you, we entered and saw all the members of the Yeshivah gathering to a certain sanctuary where Messiah was present. They were discussing the judgment of that man that stood at the entrance. We have no authority to reveal his name. Rabbi Shimon became sad about it. He told him, Do not feel sad about this, Rabbi, you will get to know all about this, this night in your dreams. However, they passed a judgment about him in accordance with the edict of Messiah, that this person shall remain outside with this pain for forty days. At the end of forty days, he will get tortured with the pain of Gehenom for an hour and a half.

191. וּלְפִי שְׁעֵתָא תָּב לְגַבְיֵיהּ, אָמַר לֹן, זְמִינָא הוּינָא לְמִיעָאֵל, וְהוּוּ כְּלֵהוּ בְּעֵטוּרָא חֲדָא, דְּרִינְי דִּינָא דְחַד בְּרִנְשׁ, דְּקָאִים עַל פְּתַחא דְגֵן עֲדָן, וְאִינוּן כְּרוּבִין אֲחִידוּ בֵּיה, וְלֹא שְׁבָקוּ לֵיה לְמִיעָאֵל תַּמָּן, וְהוּוּ בְּצַעֲרָא בִּינְיֵיהּ, וְצוּחַ צוּחִין עַל גְּבִי פְתַחָא, וְשָׁמְעוּ כּוּלְהוּ צְדִיקֵינָא דְתַמָּן, וְהִשְׁתָּא הוּוּ מִתְכַּנְפִּי כָּל בְּנֵי מְתִיבְתֵי, לְמִיעָאֵל לְגַבֵּי מְלַכָּא מְשִׁיחָא, לְעֵינָא בְּרִינְיָהּ. וְאִתִּינָא לְאוּדְעָא לְכוּ, וְדָא חֲבֵרָאֵי אֲצִטְרִין לְמַהֲךְ תַּמָּן, דְּכְרוּזָא הוּוּ אֲעֵבֵר בְּכָל אִינוּן בְּנֵי מְתִיבְתֵי. דְּלִיהוּוּן כְּנִישִׁין הִשְׁתָּא קָמִי מְשִׁיחַ. נָטַל פְּתַקָּא חֲדָא, וְיָהֵב לִר' שְׁמַעוֹן. אָמַר, טוֹל דָּא, וְעֵינִין בְּמָה דְתַמָּן, עַד דְּנִיתִי גְבַךְ, פִּרְחוּ תְרוּוֹיֵיהּ.

192. וְר' שְׁמַעוֹן נָטַל פְּתַקָּא, וְחָמָא מַה דְחָמָא, בְּרִזִין דְתַמָּן, כָּל הַהוּא יוֹמָא. בְּלִילֵינָא חָמָא שְׁרָגָא, וְנִכְלִי בֵּיה שִׁינְתָּא, וְדַמְךָ עַד צַפְרָא. כִּד נִהַר יוֹמָא, קָם וּפְרַח הַהוּא פְתַקָּא מְנִיָּה, וְהָא אִינוּן תְרוּוֹיֵיהּ אֲתִינִין, אָמַר לֵיה, קוּם רַבִּי, זְכָאָה חוּלְקֵךְ, קוּם. בְּגִינְךָ חֲמִינִין וְחִינִין לְכַמָּה סְתָרִין עֲלָאִין, בְּמָה חֲדוּהָ אֲחִזּוּ לֹן, כִּד יָהֵבוּ רְשׁוֹ לְגִלְאָה לְךָ, כָּל מַה דְאֵת בְּעֵי. רִישׁ מְתִיבְתָּא עֲלָאָה נִפְק לְגַבֵּן, וְאָמַר, שְׁאִילוּ בְשִׁלְמִיָּה דְבַר יוֹחָאֵי, אֲתֵרִיָּה דְבַר יוֹחָאֵי, הָא פְנוּ לֵיה מְכַמָּה יוֹמִין. לִית מָאן דִּיקְרַב לְגַבִּיָּהּ, זְכָאָה אִיהוּ.

193. רַבִּי רַבִּי, כִּד פִּרְחָנָא מְגַבְךָ, עֲאֻלְנָא וְחֲמִינָא כָּל בְּנֵי מְתִיבְתֵי, דְהָא מִתְכַּנְפִּי לְגוּ הִיכְלָא חֲדָא, דְמְשִׁיחַ תַּמָּן, וְרִינְוֹ דִּינָא דְהַהוּא בְּרִנְשׁ, דְקָאִים עַל פְּתַחָא, שְׁמִיָּה לִית לֹן רְשׁוֹ לְגִלְאָה. אֲצִטְעַר ר' שְׁמַעוֹן עַל דָּא, אָמַר לֵיה, לֹא תְצַטְעַר רַבִּי עַל דָּא, אֲנִתְּ תִרְעַ בְּדָא לִילֵינָא בְּחַלְמֵךְ. אָבַל דִּינָא דִּינְוֹ עֲלֵיהּ, דְגִזְרַ מְשִׁיחַ, דְלֵהוּי הַהוּא בְּרִנְשׁ לְבַר בְּהַהוּא צַעֲרָא אַרְבַּעִין יוֹמִין. לְסוּף אַרְבַּעִין יוֹמִין, יְצַעֲרוּן לֵיה בְּרִינָא, בְּצַעֲרָא דְגִיְהֵנָם, שְׁעֵתָא וּפְלַגָּא.

194. All this is because one day, one of the friends was defining some points in the Torah. When he attempted one item, that person was aware that he would fail in it and told his friends to keep quiet and say nothing. Since the friends kept quiet, he stumbled on it and was put to shame. Due to causing that person shame, he was judged harshly, since the Holy One, blessed be He, does not allow inequities in the Torah, even as a hair's breadth.

194. וְכֹל דָּא, בְּגִין דְּיוֹמָא חָדָא, חָד מִן חֲבֵרֵיִיא הוּהּ פְּרִישׁ מְלִין דְּאוּרֵיִיתָא, כְּד מְטָא לְחַד מְלָה, יַדְעֵה אַי ב"נ דִּיתְבָּשַׁל בֵּיה, וְאָמַר לְחֲבֵרֵיִיא שְׁתּוּקוּ, לֹא תִימְרוּן מְדִי. וּבְגִין דְּשְׁתִּיקוּ חֲבֵרֵיִיא אֲתְבָּשַׁל בְּהוּא מְלָה, וְאֲכַסְיָהּ. וְהוּא כְּסוּפָא. דְּגָרִים אַי בְּר נֶשׁ, דְּיִנְיָן לִיה בְּהַאי דִּינָא קְשִׁיא, בְּגִין דְּלֹא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְשִׁבְקָא חוּבָא דְּאוּרֵיִיתָא, אֲפִילוּ כְּמִלָּא נִימָא.

26. The sanctuaries of the female souls

The emissary tells Rabbi Shimon about the sanctuary where Batyah the daughter of Pharaoh lives, and how she goes out to see Moses' image three times a day. Batyah and the other women are clothed in light bodies and study the Torah. In another sanctuary there is Serach the daughter of Ashur, with many other women who study the Torah; she goes three times a day to see a light in the image of Joseph. In another sanctuary lives Yocheved the mother of Moses with many other women, and three times a day they all thank and praise God, and they sing the song of the sea. The fourth sanctuary of the Matriarchs is that of Deborah the prophetess. The emissary talks about the nightly coupling of the souls - soul to soul, light to light. Those unions produce the souls of those who get converted; this is the secret meaning of "The fruit of the righteous is a Tree of Life."

195. They passed his sentence and all the members of the Yeshivah left. I begged for permission, since the son of Yochai asked this question. Therefore, I was shown what I did not know before. Oh, Rabbi, I was shown six sanctuaries with a variety of delights and pleasures, in the place where the dividing curtain was unfurled in the Garden, since from that curtain and further on, no males can enter at all.

195. דְּיִנְיָנוּ דִּינִיָּה, וְנִמְקוּ כָּל בְּנֵי מְתִיבְתָא. וְאַנָּא שְׁאִילְנָא רְשׁוּ, דְּהָא בְּרִיָּה דִּיּוּחָאִי, שְׁאִיל שְׁאַלְתָּא דָּא. וְעַל דָּא אַחְזִיו לִי, מַה דְּלֹא יַדְעָנָא מְקַדְמַת דִּינָא. אִי רַבִּי, שִׁית הֵיכְלִין אַחְזִיו לִי, בְּכַמָּה עֲנוּגִין וְעֲדוּגִין, בְּאַתְר דְּפְרוּכְתָא פְּרִישָׁא בְּגַנְתָּא. דְּהָא מִהוּא פְּרוּכְתָא וְלֹהֲלָא, לֹא עֲלִין דְּכוּרִין כָּלֵל.

196. In one sanctuary, Batyah the daughter of Pharaoh dwells, and many tens of thousands of virtuous women are with her. Each and every one of them occupies her place of brightness and pleasures very comfortably. Three times daily, they proclaim, Here comes the form of Moses, the faithful prophet. Batyah goes out to her specified partition and observes Moses's image, bows before him and says, Praised is my part that I brought up this light. That is her SPECIFIED pleasure more than all the others.

196. בְּהֵיכְלָא חָדָא, אֵית בְּתִיָּה בַת פְּרַעָה, וְכַמָּה רַבּוּא וְאַלְפֵי נָשִׁין, זְכוּין בְּהֵדָה, וְכֹל חָדָא וְחָדָא מְנִיָּהוּ, דּוּכְתִין דְּנְהוּרִין וְעֲדוּגִין, בְּלֹא דְחָקָא כָּלֵל אֵית לָהּ. תְּלַת זְמָנִין בְּכָל יוֹמָא, כְּרוּזֵי אַכְרִיזוּ, הָא דִּיּוֹקְנָא דְּמֹשֶׁה נְבִיאָה מְהִימְנָא אֲתִי, וּבְתִיָּה נִמְקַת, לְאַתְר דְּפְרוּגוּדָא חָדָא דְּאֵית לָהּ, וְחִמְמַת דִּיּוֹקְנָא דְּמֹשֶׁה, וְסִגִּידַת לְגַבִּיָּה, וְאִמְרָה, זְכָאָה חוּלְקֵי דְּרַבִּיָּתִי נְהִירוּ דָּא. וְדָא אִיהוּ עֲנוּגִין דִּילָהּ, יַתִּיר מְכַלְהוּ.

197. Batyah returns to the women and they deal in the precepts of the Torah. All are in the form they were in this world, in a robe of light similar to the robes of the males, except that they are not quite as bright AS THE ROBES OF THE MALES. They study in that world the precepts of the Torah and their explanations that they did not deserve to fulfill in this world. All those women that dwell IN THE SAME SANCTUARY with Batyah, daughter of Pharaoh, are referred to as serene women, since they were not troubled at all in the pains of Gehenom.

197. אֵהֲדַרַת לְגַבִּי נָשִׁין, וְאַשְׁתַּדְּלָן בְּפַקוּדֵי אוּרֵיִיתָא. כְּלָהוּ בְּאִינוּן דִּיּוֹקְנִין דְּהוּוּ בְּהַאי עֲלָמָא, בְּלְבוּשָׁא דְּנְהוּרָא, כְּלְבוּשָׁא דְּדְכוּרִין, בְּר דְּלֹא נְהִרֵי הָכִי, פְּקוּדִין דְּאוּרֵיִיתָא דְּלֹא זְכוּ לְקִיּוּמָא לֹון בְּהַאי עֲלָמָא, מְשַׁתְּדְּלֵי בְּהוּ, וּבְטַעֲמִיָּהוּ, בְּהוּא עֲלָמָא. וְכֹל הֵנִי נָשִׁין, דִּיתְבִּין בְּהַדִּי בְּתִיָּה בַת פְּרַעָה, אֲקָרוּן נָשִׁים שְׁאַנְנוּת, דְּלֹא אֲצַטְעָרוּ בְּצַעְרָא דִּיגִיהָנָם כָּלֵל.

198. In another sanctuary dwells Serah, the daughter of Ashur, and thousands and thousands of women are with her. Three times daily, they proclaim in her presence, Here comes the form of Joseph the righteous. She is gladdened and goes out to her specific partition, and sees a light in the image of Joseph. And she is glad and bows to him, saying, Praised is that day when I told your news to my grandfather. She then returns to the rest of the women, and they deal in the praises of the world's Master and give thanks to His name. How varied are the areas of happiness that each and every woman has. Then they return to deal with the precepts of the Torah and their reasons.

199. In one sanctuary dwells Jochebed, the mother of Moses, the faithful prophet, and several thousand and ten thousands are with her. In this sanctuary, there are no proclamations at all. However, three times daily, she thanks and praises the Master of the universe, she and all women with her. They also sing the song of the sea daily and she begins, on her own here: "And Miriam the prophetess...took a timbrel in her hand..." (Shemot 15:20). All the righteous in the Garden of Eden listen to her pleasant voice and many holy angels join her to thank and praise the Holy Name.

200. In another sanctuary dwells Deborah, the prophetess. Likewise, all the women with her thank and chant the song that she composed in this world. Oh, Rabbi. Oh Rabbi. Who observed the happiness of the righteous and virtuous women that serve the Holy One, blessed be He? In the inner sanctums of these temples, there exist four concealed sanctuaries of the holy Matriarchs that were not given to be divulged, and nobody ever saw them. Every day, they are themselves separate as I said to you and the men also ARE SEPARATE.

201. Every night they get together, since the time of coupling is at midnight, both in this world and that world. The coupling of that world is accomplished by the adherence of one soul to the other, light with light. The coupling in this world is body to body. Everything is as it should be, one kind with similar kind. A match with its equal, body to body, THAT IS IN THIS WORLD. In the other world, it is light with light. The sanctuaries of the four Matriarchs are referred to as the Sanctuaries of trusting daughters and I did not have enough merit to observe them. Praised is the lot of the righteous, males and females that follow the honest path in this world and merit all the pleasures in the World to Come.

198. בְּהִיכְלָא אַחְרָא, אֵית סֶרַח בַּת אֲשֻׁר, וְכַמָּה נְשִׁין רַבּוֹא וְאַלְמִין בְּהֵדָה. תֵּלַת זְמַנִּין בְּיוֹמָא מְכַרְזִין קָמָה, הָא דְיוֹקְנָא דְיוֹסֵף צְדִיקָא אַתָּא, וְאִיהִי חֲדָתָא, וְנִפְקַת לְגַבֵּי פְרָגוּדָא חֲדָא דְאִית לָהּ, וְחֻמָּתָא נְהִירוּ דְדְיוֹקְנָא דְיוֹסֵף, וְחֲדָתָא, וְסְגִידַת לְגַבֵּיהּ, וְאִמְרַת, זְכָאָה הָאִי יוֹמָא, דְאִתְעָרִית בְּשׁוּרָה דִּילְךָ לְגַבֵּי סְבָאִי. לְבַתֵּר אֶהְדַּרְת לְגַבֵּי שָׂאֵר נְשִׁין, וּמְשַׁתְּדְלִין בְּתוֹשְׁבַחְן דְמֵאֲרֵי עֵלְמָא, וְלֹאֻדָּאָה שְׁמִיָּה. וְכַמָּה דּוֹכְתִין וְחִידוּ, אֵית לְכָל חֲדָא וְחֲדָא. וְלְבַתֵּר אֶהְדַּרְן לְאַשְׁתְּדֵלָא בְּפִקְדֵי אֹרְיִיתָא, וּבְטַעֲמֵייהּ.

199. בְּהִיכְלָא אַחְרָא, אֵית יוֹכְבֵד, אִמְיָה דְמֹשֶׁה נְבִיאָה מְהִימְנָא, וְכַמָּה אַלְמִין וְרַבְבִּין בְּהֵדָה. בְּהִיכְלָא דָא, לֹא מְכַרְזִי כָּלֵל, אֶלָּא ג' זְמַנִּין בְּכָל יוֹמָא וְיוֹמָא, אֹדַת וּמְשַׁבַּחַת לְמֵאֲרֵי עֵלְמָא, אִיהִי וְכָל אֵינּוֹן נְשִׁין דִּי בְּהֵדָה. וְשִׁירְתָא דְיִמָּא מְזַמְרִין בְּכָל יוֹמָא, וְאִיהִי בְּלַחֲוּדָהּ אִמְרַת מְהֵכָא, וְתַקַּח מְרִים הַנְּבִיאָה וְגו', אֵת הַתּוֹף בְּיָדָהּ וְגו'. וְכָל אֵינּוֹן צְדִיקָיָא דִּי בְּגִן עֵדֶן, צְיִיתִין לְקַל גַּעֲיָמוֹ דִּילָהּ. וְכַמָּה מְלַאכִין קְדִישִׁין אֹדְאִין וּמְשַׁבַּחִין עִמָּה לְשִׁמָּא קְדִישָׁא.

200. בְּהִיכְלָא אַחְרָא, אֵית דְּבוּרָה, אֹף הָכִי וְכָל שָׂאֵר נְשִׁין בְּהֵדָה, אֹדְן וּמְזַמְרִין בְּהֵיא שִׁירְתָא דְאִיהִי אִמְרַת בְּהֵיא עֵלְמָא. אִי רַבִּי, אִי רַבִּי, מֵאֵן חֲמֵי חֲדוּה דְצְדִיקָיָא, וְדְנְשִׁין זְכִיִּין דְעֵבְדִין לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא. לְגוּ לְגוּ דְאֵינּוֹן הִיכְלִין, אֵית אַרְבַּע הִיכְלִין טְמִירִין, דְאִמְהֵן קְדִישִׁין הֵלָא אֲתַמְסְרִין לְאַתְגְּלָאָה, וְלִית מֵאֵן דְחֲמֵי לֹוֹן. בְּכֹלֵיהּ יוֹמָא אֵינּוֹן בְּלַחֲוּדֵיהוֹן, כְּמָה דְאִמְיָנָא לָךְ, וְגוֹבְרִין אֹף הָכִי.

201. ובכל ליליא אתבלילן בלהו בחדא, בגין דשעתא דזוגא איהו בפלגות ליליא, בין בהאי עלמא, בין בהוא עלמא. זוגא דהוא עלמא, אתדבקתא נשמתא בנשמתא נהורא בנהורא. זוגא דהאי עלמא, גופא בגופא. וכלא כמה דאתחזי, זינא בתר זיניה, זוגא בתר זוגא, גופא בתר גופא זוגא דהוא עלמא, נהורא בתר נהורא. היכלין דארבע אמהן, אקרן היכלין דבנות בוטחות. ולא זכינא בהו למחמי. זכאה חולקהון דצדיקיא, גוברין ונוקבי דאזלי בארח מישר בהאי עלמא, וזכאין לבלהו ענוגין דהוא עלמא.

202. Oh, Rabbi. Oh Rabbi. If you weren't the son of Yochai, it would not have been passed on to divulge this to you. The union in that world produces more fruit than the coupling in this world. When they pair up in the pairing in that world with their combined desire and when the souls cling one to another, they produce results. And lights emerge and candles are produced. These are the souls of those that get converted, and all the SOULS THAT WERE BORN FROM THESE CONNECTIONS enter one sanctuary.

202. אי רבי, אי רבי, אלמלא בר יוחאי אנת, לא אתמסר לגלאה. זוגא דהוא עלמא, אתעביד איבא יתיר, מאיבא דאתעביד בהאי עלמא. בזוגא דלהון, בזוגא דהוא עלמא, בתיאובתא דלהון בחדא, כד מתדבקן נשמתין דא עם דא, עבדי איבין, ונפקי נהורין מנייהו, ואתעבדי שרגין. ואינון נשמתין, לגיורין דמתגירין, וכל הני עיילין להיכלא חדא.

203. When a foreigner gets converted, a soul flies from that sanctuary and enters under the wings of the Shechinah. AND THE SHECHINAH kisses her, since she is the fruit of righteous SOULS, dispatches her into that proselyte and dwells within him. From that time on, he is referred to as a just proselyte. This is the secret meaning of what is written: "The fruit of the righteous is a Tree of Life" (Mishlei 11:30). Just as a Tree of Life, WHICH IS ZEIR ANPIN, produces souls, so too the righteous have similar fruits by producing souls.

203. וכד מתגירא גיורא חדא, פרחא מדהוא היכלא נשמתא, ועאלת רחות גדפהא דשכינתא, ונשקת לה, בגין דאיהו איבא דצדיקיא, ומשדרת לה לגו דהוא גיורא, ושראת ביה. ומהוא זמנא, אקרי גר צדק. והיינו רזא דכתיב, פרי צדיק עץ חיים. מה אילנא דחיי אפיק נשמתין, אוף הכי צדיק, איבא דיליה עביד נשמתין.

204. The head of the Yeshivah said that it is written: "But Sarai was barren; she had no child" (Beresheet 11:30). HE ASKED, From what it says, "But Sarai was barren," we understand that she had no child. Why write "she had no child"? This is what the head of the Yeshivah said, She wasn't giving birth to children. However, she did give birth to souls with the binding desire of these two righteous ones. They were producing souls for the proselytes during all the time that they were in Haran, as the just were producing in the Garden of Eden, as is written: "And the souls that they have acquired (lit. 'made') in Haran" (Beresheet 12:5). They definitely made souls.

204. רב מתיבתא אמר, כתיב ותהי שרי עקרה אין לה ולד. ממאי דאמר ותהי שרי עקרה, לית אנא יודע דלית לה ולד, מאי אין לה ולד. אלא הכי אמר רב מתיבתא, ולד לא הות מולדא, אבל נשמתין הות מולדא כאתדבקתא דתיאובתא דאינון תרין זכאין, הוו מולדי נשמתין לגיורי כל ההוא זמנא דהוו בחרן. כמה דעבדין צדיקיא בגן עדן. כמה דכתיב, ואת הנפש אשר עשו בחרן, נפש עשו ודאי.

205. Rabbi Shimon rejoiced. That man said to him, Oh, Rabbi. What should I say to you? Every new moon, Shabbat, holidays and appointed days, the males go up to be seen in the presence of the Holy King, males and not females, as you indicated: "All your males shall appear" (Shemot 23:17). When they return, they come back with a variety of new topics, and they repeat them to the head of the Yeshivah.

205. חֲדַי ר"ש, א"ל הֵהוּא גְבֵרָא, אִי רַבִּי, מַה אֵימָא לְךָ, בְּכֹל רִישׁ יְרַחֵי וְשַׁבְּתֵי וּמוֹעֲדֵיִיא וְזַמְנֵיִיא, אֵינּוֹן דְּכוּרִין סְלָקִין לְאַתְחַזְּאָה קָמִי מַלְכָא קְדִישָׁא, דְּכוּרִין וְלֹא נֻקְבִין, כְּד"א יֵרָאֶה כּוֹל זְכוּרָךְ. וְכֹד אֶהְדְּרִן מֵהֲדְרִן בְּכַמָּה מְלֵי חֲדָתִין, וְאַהְדְּרִן מְלִין קָמִי רַב מְתִיבְתָא.

27. The sanctuaries of the male souls

We learn why it is possible that 'a wicked man that it is good with him, and a just man that it is bad with him.' Through hardship and punishment the soul is made to illuminate the body; when its light is lit from the soul, the body praises God. It is impossible for the wicked ones to illuminate however much they are hit because they are incapable of illumination. The emissary tells Rabbi Shimon that at night the righteous spirits enter the supernal Yeshivah and are taught secret matters; when they ascend they leave their robes of this world, and when they descend they again dress up in those robes.

206. On these days, new matters were repeated to the head of the Yeshivah about ancient secrets; 'a wicked man thrives, a righteous man suffers.' All the souls ascend into the weighing scale of that tree, WHICH IS MALCHUT, prior to their descent into this world and according to the weight they get in this world. The head of the Yeshivah came down and divulged what he heard above. He revealed one point and nothing else. If wood doesn't kindle, they shake it and strike it and it gives off light. If the light of the soul does not come up in the body, strike it until it will light up with the soul, and unite together THE BODY WITH THE SOUL to give off light.

206. יוֹמָא דַּא אֶהְדְּרִן מְלִין חֲדָתִין קָמִי רַב מְתִיבְתָא, עַל רְזִין עֲתִיקִין, צְדִיק וְטוֹב לוֹ, צְדִיק וְרַע לוֹ. דְּכִלְהוּ סְלָקִין גּוּ מִתְקַלָּא דְּאֵילָנָא, עַד לֹא יִיתּוֹן לְעֵלְמָא, וּכְמוֹם טְקֵלָא דְּמִתְקַלָּא, הָכִי אֵית לֹון בְּהָאֵי עֵלְמָא. רַב מְתִיבְתָא, נַחִית וּגְלִי מִמָּה דְּשָׁמַע לְעֵילָא, מְלָה חֲדָא גְלִי וְלֹא יִתִּיר. אַעָא דְּלֹא סְלִיק נְהוּרִיָּה, יִבְטְשׁוֹן בֵּיהּ וְאַנְהִיר. גּוּפָא דְּלֹא סְלָקָא בֵּיהּ נְהוּרָא דְּנִשְׁמַתָּא, יִבְטְשׁוֹן בֵּיהּ, וְיִסְלַק נְהִירוֹ דְּנִשְׁמַתָּא, וְיִתְאַחֲדוֹן דַּא בְּדָא לְאַנְהִירָא.

207. A body exists but the light of the soul does not illuminate in it until they hit it. Then the light of the soul brightens and gets unified with the body, and the body is unified with her. When its light is lit from the soul, the body glorifies and exults and praises and lays out its prayer and request and blesses his Master. Behold, then everything is bright. AND THEREFORE THERE IS SUCH A THING AS A RIGHTEOUS MAN FOR WHOM THINGS ARE BAD, BECAUSE HIS SOUL IS NOT ILLUMINATED UNTIL HIS BODY IS HIT.

207. בְּגִין דְּאֵית גּוּפָא דְּנְהִירוֹ דְּנִשְׁמַתָּא לֹא נְהִיר בֵּיהּ, עַד דִּיבְטְשׁוֹן בֵּיהּ, כְּדִין נְהִיר נְהִירוֹ דְּנִשְׁמַתָּא, וְאַתְאַחֲדַת בְּגּוּפָא, וּגּוּפָא אֶתְאַחֲד בֵּיהּ. גּוּפָא כְּדִין סְלִיק נְהִירוֹ מִגּוּ נִשְׁמַתָּא, מֵהֲדֵר מְרוּמָם וּמִשְׁבַּח, מְצֵלִי צְלוּתִיהּ וּבְעוּתִיהּ, מְבַרַךְ לְמֵאֲרִיָּה, הָא כְּדִין כֹּלָא נְהִיר. בְּגִין דְּאֵית גּוּפָא, דְּלֹא יְכִילַת נִשְׁמַתָּא לְאַנְהִירָא בֵּיהּ, עַד דִּיבְטְשׁוֹן בֵּיהּ, כְּדִין נְהִיר וְאַתְאַחֲד דַּא בְּדָא. אֵית אַעָא דְּלֹא אֶתְאַחֲד בְּנְהוּרָא, וְלֹא סְלִיק נְהוּרָא בֵּיהּ, עַד דִּיבְטְשׁוֹן בֵּיהּ, וּכְדִין נְהִיר.

208. The other side wishes to do the same thing and hits the wicked ones. As much as he punishes by hitting them, it is written: "But the candle of the wicked shall be put out" (Mishlei 13:9), since he blasphemes and curses all sides and is incapable of illumination at all. It is then written: "For what can the man do who comes after the king?" (Kohelet 2:12), for he wishes to imitate him but is incapable of it. Therefore, "Hashem tries the righteous" (Tehilim 11:5) and hits him. Then he shines and gets strengthened with the light - "tries" is as it says in: "a tried stone" (Yeshayah 25:16). Rabbi Shimon bent over and kissed the dust. He said, Word, word, I have chased you since the day I became A MAN. And now this word is revealed to me from the source and essence of everything.

209. He said to him, Oh Rabbi. Oh Rabbi. When all the spirits, male and female, ascend above, AT NIGHT DURING SLEEP, at that time they hear new and old matters. They descend and enter into the Yeshivah and the matters are repeated to the head of the Yeshivah, and he teaches them every matter well. When they leave, they undress from their robes OF THIS WORLD and ascend. When they descend, THEY AGAIN dress up in the robes of that body.

28. One who is small is great

We hear that the head of the Yeshivah said that God made a person great only if he belittled himself, and that God belittled only those who are haughty. While Rabbi Shimon and the emissary are speaking they hear the song of the Sea in the most exquisite voice that was ever heard since the sweet voice of chanting was created.

210. Oh, Rabbi. Oh, Rabbi. How new are these matters of the head of the Yeshivah. Praised is he who lowers himself in this world. How great and lofty is he in that world. That is how the head of the Yeshivah began: Whoever is small is great. Whoever is great is small. And it is written: "And Sarah was a hundred year and twenty year and seven years old: these were the years of Sarah's life" (Beresheet 23:1). "Hundred," since it is a large number is written with "year," the least number of years, it was diminished to one. "seven," that is a small number, he increased and made it bigger, by writing "seven years," IN PLURAL. Come and see that the Holy One, blessed be He, made one great only if he had belittled himself. And THE HOLY ONE, BLESSED BE HE, belittled only he who is haughty. Praised is the one that humiliates himself in this world. How exultingly great is he in his ascension in that world.

208. סְטָרָא אַחְרָא, בְּעֵי לְמַעַבְדַּר הַכִּי, וּבְטַשׁ בְּחַיִּיבֵינָא, וְכָל מַה דְּבַטַּשׁ, בְּדִין וְנַר רְשָׁעִים יִדְעָר. מְחַרְףּ וּמְגַדֵּף לְכָל סְטָרִין, וְלֹא יָכִיל לְאַנְהָרָא כְּלָל, וּכְדִין בְּתִיב בִּי מַה הָאָדָם שָׁיבָא אַחְרֵי הַמֶּלֶךְ. וּבְעֵי לְאַתְדַּמֵּי לֵיהּ, וְלֹא יָכִיל. וְעַל דָּא יֵי צְדִיק יִבְחֵן, וּבְטַשׁ בֵּיהּ, וּכְדִין נְהִיר וְאַתְקַף בְּנִהִירוֹ. יִבְחֵן, כַּד"א אֶבְנֵן בְּחֵן. גְּחִין ר' שְׁמַעוֹן, וְנָשִׁיק לְעַפְרָא. אָמַר, מְלָה מְלָה אֲבַתְרַךְ רְדִיפְנָא, מִיּוֹמָא דְהוּינָא, וְהִשְׁתָּא אֲשֶׁתְּמוֹדְעָא לִי מְלָה, מְגוֹ שְׂרָשָׁא וְעַקְרָא דְכָלָא.

209. א"ל, אִי רַבִּי, אִי רַבִּי, בְּדַ סְלָקִין לְעִילָא, כָּל אֵינּוֹן רוּחִין דְּכוּרִין וְנוֹקְבִין, בְּהֵוּא זְמַנָּא, שְׁמַעִין מְלִין חֲדָתִין וְעִתִּיקִין, נַחְתִּין וְעָאֲלִין לְגוֹ מְתִיבְתָּא, וְאַהֲרֵן מְלִי קָמִי רַב מְתִיבְתָּא, וְאִיהוּ אוֹלִיף לֹון מְלָה עַל קִיּוּמִיהּ. בְּדַ סְלָקִין מִתְּפַשְׁטִין מְלַבוּשֵׁיהוֹן וְסְלָקִין. בְּדַ נַחְתִּי, מִתְּלַבְּשִׁין בְּלַבוּשֵׁיהוֹן דְּהֵוּא גּוֹפָא.

210. אִי רַבִּי, אִי רַבִּי, כְּמַה חֲדָתִין מְלִין מְגוֹ רַב מְתִיבְתָּא. זְכָאָה אִיהוּ מֵאֵן דְּאֲזַעֵר גְּרַמִּיהּ בְּהֵאִי עֲלָמָא, כְּמַה אִיהוּ רַב וְעֲלָאָה בְּהֵוּא עֲלָמָא. וְהַכִּי פְתַח רַב מְתִיבְתָּא, מֵאֵן דְּאִיהוּ זְעִיר, אִיהוּ רַב. וּמֵאֵן דְּאִיהוּ רַב, אִיהוּ זְעִיר. דְּכַתִּיב, וַיְהִי חַיִּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים. מֵאָה דְּאִיהוּ חֲשֹׁבֹון רַב, בְּתִיב בֵּיהּ שָׁנָה, זְעִירוֹ דְּשָׁנִין, חֲדַ אֲזַעִיר לֵיהּ. שְׁבַע, דְּאִיהוּ חֲשֹׁבֹון זְעִיר, אֲסַגִּי לֵיהּ, וְרַבִּי לֵיהּ דְּכַתִּיב שְׁבַע שָׁנִים. ת"ח, דְּלֹא רַבִּי קוּדְשָׁא בְּרִיךְ הוּא, אֲלֵא לְדְאֲזַעִיר. לֹא אֲזַעִיר אֲלֵא לְדְרַבִּי. זְכָאָה אִיהוּ מֵאֵן דְּאֲזַעִיר גְּרַמִּיהּ בְּהֵאִי עֲלָמָא, כְּמַה אִיהוּ רַב בְּעֲלוּיָא בְּהֵוּא עֲלָמָא.

211. While they were talking, they heard the song of the Sea in the most exquisite voice that was ever heard since the sweet voice of chanting was created, as this sweet sound in which it was said. When they finished, "Hashem shall reign for ever and ever" (Shemot 15:18). They noticed four images of men in the heavens and one of them was greater and higher above all of them; that greater and loftier of all raised his voice and said, "Thus says Hashem; I remember in your favor, the devotion of your youth, your love as a bride..." (Yirmeyah 2:2). He flew into the firmament and was hidden. And another one rose after him and said, "And I will bring the blind by a way that they know not; I will lead them in paths that they have not known..." (Yeshayah 42:16). He finished and flew into the firmament and was hidden.

211. אֲדַהְכִי שְׁמֵעוּ שִׁירְתָא דִּימָא, בְּקַל נְעִימוּ דְלָא שְׁמֵעוּ מִיּוֹמָא דְאַתְבְּרִיא, קַל נְעִימוּ דְשִׁירְתָא, כְּהוּא נְעִימוּ דְהוּוּ אִמְרִי. וְכַד סִימוּ יִי' יַמְלוֹךְ לְעוֹלָם וְעַד. חֲמוּ ד' דִּיּוֹקְנֵי בְרַקִּיעַ. וְחַד מִנֵּיהוּ רַב וְעֵלְאָה מִכְּלָהוּ. וְהוּא רַב וְעֵלְאָה מִנֵּיהוּ, אֲתַעַר קְלָא וְאִמְרַ, כֹּה אָמַר יִי' זְכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֲהַבְתָּ בְּלוֹלוֹתֶיךָ וְגו'. שְׂאֵט בְּרַקִּיעָא וְאַגְנִיז, קָם אַחְרָא אֲבַתְרִיהּ וְאִמְרַ, וְהוֹלַכְתִּי עוֹרִים בְּדַרְךָ לֹא יָדְעוּ בְּנִתְיֹבוֹת לֹא יָדְעוּ וְגו'. סִיִּים וְשְׂאֵט בְּרַקִּיעָא וְאַגְנִיז.

29. The dead of the wilderness

Four images of men in the heavens appear and say various things and fly. In the morning the rabbis hear the sound of legions and encampments praising God. The entire wilderness is covered in clouds of glory shining and sparkling in a multitude of colors. The rabbis say that the wilderness generation will be the first to arise when King Messiah comes in the future.

212. The other one opened the discussion saying, "The wilderness and the arid land shall be glad; and the desert shall rejoice, and blossom like the tulip" (Yeshayah 35:1). He flew into the firmament and was hidden. Another one opened the discussion saying, "But now thus says Hashem that created you, O Jacob" (Yeshayah 43:1). "Thus says Hashem, who makes a way in the sea, and a path in the mighty waters..." (Ibid. 16). "The beast of the field shall honor Me, the jackals and the owls..." (Ibid. 20). He concluded and flew into the firmament and disappeared. Then they were overtaken with an awesome fear.

212. פְּתַח אֵידֶךָ וְאִמְרַ, יִשׁוּשׁוּם מְדַבֵּר וְצִיָּה וְתַגֵּל עַרְבָּה וְתַמְרָח כְּחַבְצֵלַת. וְשְׂאֵט בְּרַקִּיעָא, וְאַגְנִיז. פְּתַח אֵידֶךָ וְאִמְרַ, כֹּה אָמַר יִי' בּוֹרְאֵךְ יַעֲקֹב וְגו', כֹּה אָמַר יִי' הַנּוֹתֵן בַּיָּם דְרַךְ וּבַמַּיִם עֲזִים נְתִיבָה וְגו'. תְּכַבְּדֵנִי חַיִּת הַשְּׂדֵה תַנִּים וּבְנוֹת יַעֲנָה וְגו'. סִיִּים וְשְׂאֵט בְּרַקִּיעָא, וְאַגְנִיז. בְּדִין דְחִילוּ סְגִיא וְאַמְתַּנִּי נִפְל עֲלֵיהוּ.

213. When the daylight broke, a voice arose as before and said, A nation, strong as a lion, powerful as tigers, give honor to your Master, as is written: "Therefore shall the strong people glorify You..." (Yeshayah 25:3). They heard the sound of legions and encampments that said, "Yours, Hashem, is the greatness, and the power, and the glory, and the victory, and the majesty..." (I Divrei Hayamim 29:11) until "which is exalted above all blessing and praise" (Nechemyah 9:5). They were filled with wonder, and left. During this time, the day became bright. They turned their heads and saw the entire wilderness covered in clouds of glory that shine and sparkle in a multitude of colors.

213. כַּד הָוָה נִהִיר יַמְמָא, קְלָא אֲתַעַר כְּמַלְקָדְמִין, וְאִמְרַ, עֲמָא תְקִיפָא כְּאַרְיָה, גְּבַרִין כְּנַמְרִין, הָבוּ יַקֵּר לְמַאֲרִיכוֹן. דְכַתִּיב עַל כֵּן יִכְבְּדוּךָ עִם עוֹ וְגו'. שְׁמֵעוּ קַל. חִילִין וּמִשְׁרִיין דְהוּוּ אִמְרִי, לְךָ יִי' הַגְּדוּלָּה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצְחָ וְהַהוֹד וְגו', עַד וּמְרוֹמִים עַל כָּל בְּרַכָּה וְתַהֲלָה. תְּוַהֵוּ וְאַזְלוּ. אֲדַהְכִי נְהַר יַמְמָא, אֲהִדְרוּ רִישָׁא, וְחֲמוּ כָל מְדַבְּרָא חֲפִי בַעֲנֵנֵי יַקֵּר, מִנְהֶרֶן, מִנְצִצָן, בְּגוֹוִינֵי סְגִיאִין.

214. One said to the other, Certainly, the Holy One, blessed be He, wishes to be praised with praises of the generation of the wilderness, since there never existed such a lofty generation as that generation and there will not be until the coming of King Messiah. Certainly, all that we were shown by the Holy One, blessed be He, was only to inform us about their Master's great love for them, to let us know that they have a good portion and merit the World to Come. In the future, when the Holy One, blessed be He, will revive the dead, these, THE WILDERNESS GENERATION, will be destined to rise first, as it says, "The dead men of Your people shall live" (Yeshayah 26:19). That refers to the desert generation.

214. אָמְרוּ דָא לְדָא, וְדַאי קוּדְשָׁא בְרִיךְ הוּא בְּעֵי לְאַשְׁתַּבַּחַא בְּתוֹשְׁבַחְתָּא דְרָא דְמְדַבְּרָא, דְלָא הוּוּ בְּעֵלְמָא, דְרָא עֵלְאָה, כְּדָרָא דָא. וְלֹא יְהֵא עַד דֵּיִיתִי מְלַכָּא מְשִׁיחָא וְדַאי כָּל מַה דְאַחְמִי לָן קוּדְשָׁא בְרִיךְ הוּא, לֹא הוּוּ, אֲלָא בְּגִין לְאוּדְעָא לָן חֲבִיבוּ דְמַאֲרִיהוֹן עֲלֵיהוּ. לְאוּדְעָא דְאִית לֹון חוֹלְקָא טְבָא, וְאַיְנוּן בְּעֵי עֵלְמָא דְאִתִּי. וְלִזְמַנָּא דְאִתִּי כַּד יוֹקִים קוּדְשָׁא בְרִיךְ הוּא מִתְיָיא, זְמִינִין אֲלִין לְאַחֲוִיא בְּקִדְמִיתָא. כַּד"א יַחִיו מִתִּיךְ, וְאַלִין אֵינֹון דְרָא דְמְדַבְּרָא.

30. Three sounds that are never lost

Rabbi Shimon wishes to know about the echo, and he is told about three sounds that never get lost besides the sounds of Torah and prayer. These are: 1) the sound of a woman in labor; 2) the sound of the person when the soul escapes its body; and 3) the sound of a snake when it sheds its skin. These sounds, which are all of pain, linger in the air and wander around the world. When a person raises his voice those sounds are awakened, although the voice of the snake can only be aroused when a person beats something. One kind of sound follows its own kind, so on the day of Rosh Hashanah the sound of the Shofar awakens the sound of another Shofar.

215. He said to him, If you know something new that I am in want of knowing, please tell me. He said to him, Speak. He said, I wish to understand the echo. A person sounds his voice in the field or in any other place. Another voice returns AFTER THAT and it is not known WHERE IT COMES FROM. He said to him, Oh, holy devout one. About this matter, many voices were raised and several concepts were placed in front of the head of the Yeshivah. When the head of the Yeshivah descended, he said, This is how they explained it in the heavenly Yeshivah, and it is a precious secret.

216. Come and see: There are three sounds that never get lost; besides the sounds of Torah and prayer that ascend above and split the firmaments, there are these other sounds that do not ascend and yet do not get lost.

217. These are the three sounds: 1) The sound of a woman in labor, when she stands on a footstool, goes about and wanders in the air from one end to the other end of the world; 2) The sound of the person when the soul escapes his body loiters and wanders in the air from one end of the world to the other end, and 3) The sound of the snake when it sheds his skin loiters in the air and wanders around the world from one end to the other.

218. Oh, holy pious one, how great and important is this matter. What is produced by these sounds and whereto do they enter and dwell? These sounds are of pain. They linger and wander in the air and travel from one end of the world to the other, and enter into cracks and tunnels in the dust and lie hidden there. When a person sounds his voice, they are awakened toward that voice. ONLY the voice of the snake is not roused towards the voice of man. How does it awaken then? By beating. That is, when a person beats AT SOMETHING, the sound of the snake that was hidden there, IN AN EMPTY PLACE OR IN THE FIELD, reverberates to the sound of that BEATING, but not towards another HUMAN voice. A sound reverberates to a sound; HOWEVER, a kind goes after its own kind. THIS IS TO SAY THAT THE FIRST TWO SOUNDS WHICH ARE OF HUMANS ARE AWAKENED TOWARDS OTHER HUMAN SOUNDS, AND THE THIRD SOUND, WHICH IS OF THE SNAKE, GETS STIRRED UP TOWARD A BEATING SOUND.

215. א"ל, אי מלה חדתא ידעת, דאנא ערטירא בה. א"ל אימא. אמר קלא דהדרא בעינא למנדע. ב"נ יהיב קלא בחקלא, או באתר אחרא, והדרא קלא אחרא, ולא ידוע. א"ל, אי חסידא קדישא, על מלה דא, במה קלין אתער, וכמה דקדוקין הוו קמי רב מתיבתא, וכד נחת רב מתיבתא, אמר, הכי אוקמוה מלה במתיבתא דרקייעא, ורזא יקירא איהו.

216. תא חזי, תלת קלין אינון, דלא אתאבידו לעלמין, בר קלין דאורייתא וצלוחתא, דאלין סלקין לעילא, ובקעין רקייעין. אבל קלין אחרנין אינון דלא סלקין, ולא אתאבידו.

217. ואינון תלת: קול חיה בשעתא דאיהו על קלביטא, ההוא קלא משטטא ואזלא באוירא, מסייפי עלמא עד סייפי עלמא. קול דבר נש, בשעתא, דנפיק נשמתייה מגופיה, ההוא קלא משטטא ואזלא באוירא, מסייפי עלמא עד סייפי עלמא. קול נחש, בשעתא דפשיט משביה, ההוא קלא משטטא באוירא, ואזלא מסייפי עלמא עד סייפי עלמא.

218. אי חסידא קדישא, במה מלה דא רבא ויקירא. אלין קלין, מה אתעביד מינייהו, ולאן אתר עאלין ושראן. אלין קלין דצערא אינון, ואזלין ומשטטי באוירא, ואזלי מסייפי עלמא, עד סייפי דעלמא, ועאלין גו נקיין ומחילין דעפרא, ואתטמרן תמן. וכד יהיב ב"נ קלא, אינון מתערין לגבי ההוא קלא. קלא דנחש, לא אתער לגבי קלא דב"נ. היאך יתער. במחאה. בר מחי ב"נ מחאה אתער קלא דנחש, דאתטמר לגביה ההוא קלא, ולא קלא אחרא. קלא אתער בתר קלא, זינא בתר זיניה.

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219. Consequently, on the day of Rosh Hashanah (the Jewish New Year), the sound of the Shofar awakens the sound of another Shofar, THE SECRET OF THE SOUND OF BINAH. One sort follows its own sort. The manner of the snake is inclined for evil, to kill and to beat. Thus, in the voice of a real PERSON, no snake sound gets stirred. It only follows its own type and this happens when a person hits the ground with a stick, which is a sound that calls its kind. Then the sound of the snake awakens to answer its own type and this is a hidden secret.

220. Rabbi Shimon said, Certainly this is a hidden matter. I wonder why King Solomon was not aware of this, SINCE HE SAID, "THERE ARE THREE THINGS...THE PATH OF A SNAKE UPON A ROCK" (Mishlei 30:18-19). He said to him, King Solomon knew, but not that much. However, what he did not know was of that sound, what benefit it has and how it is settled.

221. The head of the Yeshivah said it this way. This specific point is what Solomon the king did not know, since that sound is composed of the Ruach, the Nefesh, the breath of the bones and the composition of the flesh. AND THE SOUND hovers in the air and each one OF THOSE THREE separated from each other. WHEN THE SOUND reaches that place where it entered, it sits as if dead. All the wizards and magicians are aware of these areas with their witchcraft; they bend themselves to the ground and hear these sounds, to which the Ruach, Nefesh and breath of the bones connect. They inform them of the matters THAT THEY INQUIRE ABOUT, and it is written: "A medium, out of the ground" (Yeshayah 29:4). That is why Solomon pursued the knowledge of what happens with this sound, and could not find out. Praised is your lot, Rabbi, that you have discerned a clear truth.

222. When a person raises a sound, that sound is instantly awakened, OF THE WOMAN GIVING BIRTH OR OF THE DEPARTURE OF THE SOUL. It is not authorized to be longer, just EQUAL TO the sound that the person aroused and not more. If a person prolongs his voice, it does not extend its sound as much with him, but rather it gets roused at the end of the voice OF THE PERSON, since it is incapable of being prolonged. What is the reason? It is because when it first left him, it was extended from one end of the world to the other end of the world. Now that it has entered there, it cannot extend the sound any more, since there is no more room there to extend it as before.

223. Rabbi Shimon rejoiced and said, If I would have deserved to hear only this, it would have been sufficient to make me happy, since I managed to hear words of truth about that world. He said to him, Oh, holy pious one. If you would have known the rejoicing in these matters about that world in the presence of the head of the Yeshivah, you would have rejoiced even more.

219. ועל דא ביומא דר"ה, קול שופר, אתער קול שופר אחרא, זינא בתר זיניה אזלא. ארחיה דנחש לביש איהו, לקטלא ולמחאה, בההוא קלא ממש, לא אתער קלא דהאי נחש, אלא בתר זיניה. ודא איהו, כד ב"נ מחי בחוטרא בארעא, וקרני ליה לזיניה, כדין אתער ההוא קלא דנחש, לאתבא לזיניה. ורזא דא איהו טמירו.

220. אר"ש, ודאי מלה דא מלה סתימא היא. ותוהנא איך שלמה מלבא לא ידע מלה דא. א"ל, שלמה מלבא מנדע ידע, ולא כ"כ. אבל מה דלא ידע, ההוא קלא מה תועלתא אית בה, והיך יתבא.

221. ורב מתיבתא הכי אמר, דקדוקא דא לא ידע שלמה מלבא, דהא ההוא קלא, איהו כלילא רוחא ונפשא, והבל גרמי מעצבונא דבשרא, ומשטא באוירא, וכל חד מתפרש דא מן דא. וכד מטא להווא אתר דעאל ביה, יתבא כמיתא. וכל אינון חרשין וקוסמין ידעין אתרין אליון בחרשייהו, וגחנין לארעא, ושמעין קלא דא, דמתחברין אינון רוחא ונפשא, והבל דגרמי, ואודעין מלה ודא איהו אוב מארץ. ועל דא רדיף שלמה, למנדע מה דאתעביד מההוא קלא, ולא ידע. זכאה חולקן רבי, דאתבריר לך מלה דקשוט.

222. כד ב"נ אתער קלא, מיד אתער ההוא קלא, ולית ליה רשו לארפא יתיר. אלא כעין ההוא קלא, דאתער ב"נ, ולא יתיר. ואי אריך ב"נ קליה, איהו לא אריך כל כך בהדיה, אלא לסופא דקלא, בגין דלא זכיל לארפא מאי טעמא. בגין דכד נפקא בקדמיתא, אתאריך מסויפי עלמא עד סויפי עלמא, והשתא דעאל תמן, לא זכיל לארפא קלא, דהא לית ליה אתר לאתפשטא תמן כדבקדמיתא.

223. חדי ר"ש ואמר, אלמלי לא זכינא למשמע, אלא מלה דא, די לי, למהוי חדי, דזכינא למשמע מליון דקשוט, דההוא עלמא. א"ל, אי חסידא קדישא. אלמלי ידעת חדוה דמליון בההוא עלמא קמי רב מתיבתא, תהא חדי יתיר.

31. "And Joseph shall put his hand on your eyes"

We learn that we must close the eyes of a dead person because the eyes are the colors of this world, and the appearance and shape of this world is

contained in them, so this world and its appearance must be closed off to him. It was Joseph who closed his father's eyes because he was so beloved, and with this action he was taking his father's sight now that his father's sight from this world is lost. From that point on his father is having a different sight of the other world prepared for him. During the time of the resurrection of the dead, not the tiniest thing will occur of the activities of this world; everything will first be destroyed and the person will be purified, and then his body will be made like a new creation. This is like it is now in the upper world even before the resurrection.

224. He said to him, What new discovery was there now when you came to me? He said, The teacher of the Yeshivah opened the discussion saying, "And Joseph shall put his hand on your eyes" (Beresheet 46:4). THAT IS A TIDING of gladness. HE INQUIRES: Why is it required to close the eyes of a dead one? HE RESPONDS: Since the eyes are the colors of this world and the appearance and shape of this world is contained in them, IT FOLLOWS THAT WITH THE CLOSING OF THE EYES, he closes off to him this world and its appearance. When his eyes are closed, the entire world is dimmed to him AND IF they dim for him the sight of his eyes, he has no sight of this world from there onwards. Rabbi Shimon said, The expositions of those who went before us are beautiful; their wisdom surpasses those of the holy angels.

225. He said to him: Why should it have been Joseph who placed his hand rather than all the other sons? If you think that he told him so as a result of his good tidings, THAT JOSEPH IS STILL ALIVE, then it should have said, 'You shall see Joseph alive'. WHY DID HE SAY: "AND JOSEPH SHALL PUT HIS HAND ON YOUR EYES"? He said to him: "put his hand" is because he was his beloved. Therefore, he closed from him the light of this world and he took it himself. Whoever closes the eyes of his beloved shows by that: Your sight from this world is lost, and I take your sight instead. From now on, they will prepare for you a different sight of that world. THIS IS THE REASON THAT THIS MATTER WAS GIVEN TO JOSEPH, SINCE HE WAS MORE BELOVED TO JACOB THAN ANY OF HIS SONS.

226. Rabbi Shimon asked, What good will this provide to the dead and what benefit is there in it? Whoever will ask about this, IT IS NECESSARY to tell him that there is a need to open the eyes OF THE DEAD in order to show him that he is still ready to return to appearance in this world as before - MEANING, HE WILL BE RESURRECTED WITH THE DEAD TO LIFE.

227. He said to him, Oh, holy pious one. Certainly, if the sight of this world were not closed off to him entirely and he didn't lose it completely, he would have no sight and portion in that next world, for this world has an opposite polarity from the world that we are in. During the time of the resurrection of the dead, even the tiniest thing will not occur of the activities of this world, since everything will first be destroyed by that dew, MEANING THE DEW OF LIFE'S REVIVAL. It will remove from him all the filth and then he will become like dough, and from it the body will be made like a new creation. So it is here, IN THE UPPER WORLD EVEN BEFORE THE RESURRECTION.

224. א"ל, מאי חדושא הוה השתא, כד אתית לגבוי. אמר, רב מתיבתא פתח ואמר, ויוסף ישית ידו על עיניך. חדרה הוא. אמאי סתימו דעינין למיתא. בגין דעינין, גוונין דהאי עלמא אינון, וחיזו ודיוקנא דהאי עלמא בהו, איהו אסתים מניה האי עלמא, חיזו דהאי עלמא. אסתים עינוי, כל חיזו דהאי עלמא, הא אתחשך מניה. וחשכין מניה חיזו דעינוי, לית ליה חיזו בהאי עלמא, מתמן ולהלאה. אר"ש, יאות תקונא דקדמאי, וחכמתא דלהון יתיר ממלאכין קדישין.

225. א"ל, יוסף אמאי ישית ידו מכל בנוי. ואי תימא על בשורה דיליה, מבעי ליה ויוסף חי תראה. א"ל ישית ידו בגין דרחימו דיליה הוה, ובג"כ דא אסתים מיניה נהירו דהאי עלמא, ודא נטיל ליה. מאן דאסתים עינוי, רחימא דיליה אחזי הכי: חיזו דילך דהאי עלמא אתאביד, הא אנא חיזו דילך באתרך. מכאן ולהלאה יתתקנון לך חיזו אחרא, דההוא עלמא.

226. אר"ש, מה אתהני האי למיתא, ומה תועלתא אית ליה בהאי. מאן דיבעי למשאל יומא מה דאצטרך לאפקחא עינוי, בגין לאחזאה דעדיין אודמן איהו, לאתבא לחיזו דהאי עלמא כדבקדמין.

227. א"ל אי חסידא קדישא, ודאי אי לא אסתים מניה כל חיזו דהאי עלמא, ולא אתאביד כללא מניה, לא להוי ליה חיזו וחולקא דההוא עלמא. עלמא דא, בהפוכא איהו מההוא עלמא דאנן ביה, דבזמנא דתחיות מתייא, אפילו כחוטא דשערא לא הוה מעובדא דהאי עלמא, דכללא אתאביד בקדמיתא, בההוא טלא ויתעבר מניה כל זוהמא, ולבתר יתעביד כחמירא דא, ומניה יתעביד גופא בריה חרתא, כך הכא.

32. The garments of that world

Rabbi Shimon knows that those he is speaking with are dressed with the dear robe of a purely holy body and wonders whether anything similar happens in this world. He is answered with the story of Esther who put on her royal apparel and went to see King Ahasuerus; he saw her clothed in

a robe of light and he lost his soul for an instant. Mordechai too was enshrouded in the robes of that world. Rabbi Shimon understands that the just in this world get shrouded with the robe of Malchut. The Satan wants to prevent the righteous from being garbed in the pure and holy garment because as soon as they are so robed all the bad inclinations are removed. The spirits tell Rabbi Shimon why they visit the cemetery at the beginning of every night.

228. Rabbi Shimon said to him, I certainly am aware that you are dressed there with the dear robe of a pure holy body. HE ASKS: Is there something similar in this world? IS THERE a person who appears here in that body, as you stand in that world?

229. He said to him, This matter was asked by two youths, MEANING YOUNG MEN, in the presence of the dean of the Yeshivah. They were clothed among us after suffering pain about a sin that is improper to reveal, and this question was put to the head of the Yeshivah. He replied that something similar happened in this world. How do we know? Since it is written: "Now it came to pass on the third day, that Esther put on her royal apparel" (Ester 5:1), MEANING that she was robed in the fashion of that world, Malchut, WHICH MEANS HERE, the Holy Spirit. For the Kingdom of Heaven, WHICH IS MALCHUT IN ZEIR ANPIN THAT IS CALLED HEAVEN, blows a wind (spirit) from the spirit of the air of that world, and Esther was robed in it.

230. When she entered in the presence of King Ahasuerus and he saw that robe of light, her form seemed to him like an angel of Elohim, and he lost his soul for an instant. Mordechai too WAS ENSHROUDED IN THE ROBES OF THAT WORLD, as is written: "And Mordechai went out from the presence of the king in royal (lit. 'of Malchut') apparel" (Ester 8:15), verily the apparel of Malchut that is the form of that world. Therefore, it is written: "Because the fear of Mordechai had fallen upon them" (Ester 9:3), the fear of Mordechai and not the fear of Ahasuerus, THAT IS, NOT BECAUSE Ahasuerus HAD MADE HIM GREAT, BUT RATHER BECAUSE OF HIS GARMENT OF THAT WORLD. Rabbi Shimon said, How sweet are these matters. Praised is my lot. I am aware that the just in this world get shrouded with that robe that is called the robe of Malchut, and that is definitely so.

231. He said to him, The air of the Garden of Eden is the blowing of the Holy Spirit and the righteous are robed in it similarly to how they existed in this world. Then, the Holy Spirit dwells upon the head of each individual. He gets adorned with it and it becomes a crown to him. The same happened to Mordechai, since it is written: "in apparel" of Malchut, WHICH MEANS in the form of that world. After that, "and with a great crown of gold"; that is, in the crown that rests on the heads of the righteous in that world. When the children of Yisrael accepted the Torah, they also had similar to this, MEANING THE ROBES OF THAT WORLD, until they sinned, as is written: "And the children of Yisrael stripped themselves of their ornaments by the Mount Horeb" (Shemot 33:6).

228. א"ל רבי שמעון, ודאי ידענא דאתון מלובשין תמן, בלבוש יקר, דגופא דכיא קדישא. אי הוה בגוונא דא בהאי עלמא, ב"נ דאתחזי בההוא גופא, כגוונא דאתון קיימין בההוא עלמא.

229. א"ל, מלה דא שאילו קמי רב מתיבתא, תרין עולימין דאתלבשו ביננא, בתר דסבלו צערא על חובא, דלא אתחזי לגלאה, ושאילו דא קמי רב מתיבתא. ואיהו אמר, דהא הוה בהאי עלמא הכי. מנלן. דכתיב ויהי ביום השלישי ותלבש אסתר מלכות, אתלבשת בההוא דיוקנא דההוא עלמא. מלכות: דא רוחא דקודשא, דהא מלכות שמיא, נשיב רוחא, מההוא רוחא דאוירא דההוא עלמא, ואתלבשא ביה אסתר.

230. וכד עאלת קמי מלכא אחשורוש, וחמא הוה לבושא דנהורא, דיוקנאה ארמי למלאך אלהים. פרחא מניה נשמתא לפום שעתא. מרדכי אוף הכי, דכתיב ומרדכי יצא מלפני המלך בלבוש מלכות. לבוש מלכות, ודאי, דיוקנא דההוא עלמא. ועד כתיב, כי נפל פחד מרדכי עליהם. פחד מרדכי, ולא פחד אחשורוש. אמר רבי שמעון, כמה מתיקין אינון מלין, זכאה חולקי, והא ידענא דצדיקניא בהאי עלמא, מתלבשן בלבושא דאקרי לבוש מלכות, והכי הוא ודאי.

231. א"ל, אוירא דג"ע, נשיבו דרוח קודשא אינון, ומתלבשן ביה צדיקניא, כגוונא דהוה בהאי עלמא. ולבתר, רוח קודשא שראת, על רישא דכל חר וחר. ואתער ואתעבידא ליה עטרא. וכך הוה למרדכי, דכתיב בלבוש מלכות, דיוקנא דההוא עלמא. ולבתר ועטרת זהב גדולה, דא עטרת, דשריאת על רישיהון דצדיקניא בההוא עלמא. כד קבילו ישראל אורייתא, כגוונא דא הוה להון. עד דחבו, דכתיב בהו, ויתנצלו בני ישראל את עדים מהר חורב. אתפשטו מההוא לבושא.

232. Similarly, we find written about Joshua, the High Priest, "Take off the filthy garments from him...and clothed him with garments" (Zecharyah 3:4-5). These are the robes of that world. From here, WE DERIVE our earlier words THAT THERE IS A NEED TO FIRST CLOSE THE EYES FROM ALL SIGHTS OF THIS WORLD, WHICH ARE CONSIDERED AS FILTHY GARMENTS. THEN YOU COULD DESERVE TO SEE THE SIGHT OF THAT WORLD, WHICH ARE NEW ROBES, WITH WHICH THEY DRESSED JOSHUA. From here, we learn that during the entire period that the body of this world, WHICH IS REFERRED TO AS "FILTHY GARMENTS," is in existence in the grave, the spirit does not acquire the robe of that world, since it is written first: "Take off the filthy garments from him." Then it is written: "And clothed him with garments." AND IT IS WRITTEN: "And the angel of Hashem stood by" (Ibid. 5). HE INQUIRES: What is the meaning of "stood"? HE RESPONDS: Only that this is the crown, referred to as the angel of Hashem, that stands upon the heads of the righteous, AS MENTIONED BEFORE. That is WHAT IS WRITTEN: "stood," MEANING it stands above the head after they are adorned with this dear garment.

233. Two bodies together cannot exist. As long as the one OF THIS WORLD exists, the spirit cannot accept another ROBE FROM THAT WORLD. When this one, FROM THIS WORLD, gets removed, the other one is instantly ready. Assuredly, this one leaves and that one enters. It is similar to the Good Inclination and bad inclination in this world, both of which the Holy One, blessed be He, does not wish to exist simultaneously in one BODY. IF THE BAD INCLINATION DOMINATES, THE GOOD INCLINATION FLEES AND IF THE GOOD INCLINATION DOMINATES, THE BAD INCLINATION FLEES.

234. He said to him, I wonder about what is written: "And the adversary standing at his right hand to thwart him" (Ibid. 1). If it is this way with Joshua, the son of Josedech, it could most definitely happen to the rest of the people. He said to him, Holy pious one, how hidden and concealed those matters are. Although our friends are familiar with matters of that world, they are unable to comprehend such secrets.

235. He said to him, Since a person is in that world, what benefit is there for the Satan to thwart him? He is not satisfied that he already took his soul and killed him? He said to him, Oh, pious, holy one, praised is your lot. Come and observe. The only desire that the Satan had was to prevent that righteous one, JOSHUA SON OF JOSEDECH, from getting robed in this pure and holy garment. As soon as the Satan realized that his dress, THAT IS, THE SOILED GARMENTS, were pushed aside and were not considered worthy, he then tried to thwart him. What is the reason? Because once he gets robed in that dear garment, instantly that soiled garment and the evil activity of the Satan would be voided and removed from the world. THAT IS WHY the Satan tried to prevent this.

236. In addition, as long as he did not get dressed IN THE SHROUD OF THAT WORLD, the spirit visits that soiled body of his, and the Satan is pleased. However, as soon as he dressed up in that dear shroud OF THAT WORLD, all types of the bad inclinations were voided, his body was removed and there was never any memory of it.

232. וְכֵן כָּתוּב בַּיהוֹשֻׁעַ כְּהֵנָּה רַבָּא, הִסִּירוּ הַבְּגָדִים הַצּוֹאִים מֵעָלָיו. וְכָתוּב וַיִּלְבִּישׁוּהוּ בְּגָדִים, אֲלֵיךְ לְבוֹשִׁין דִּיהוּא עֲלָמָא. מֵהֵכָא מְלִין קְדָמָאִין. וּמֵהֵכָא, דְּכָל זְמַנָּא דְּגוּפָא דִּיהוּא עֲלָמָא קְיָימָא בְּקַבְרָא בְּקִיּוּמָא, לֹא אֶתְלַבֵּשׁ רוּחָא בְּלְבוּשָׁא דִּיהוּא עֲלָמָא. דְּכָתוּב וַיִּסִּירוּ הַבְּגָדִים הַצּוֹאִים מֵעָלָיו בְּקְדָמִיתָא. וּלְבַתֵּר וַיִּלְבִּישׁוּהוּ בְּגָדִים. וּמֵלֶאךְ יוֹי עוֹמֵד, מַהוּ עוֹמֵד. אֲלֵא דָא הוּא עֵטְרָא, דְּאֶקְרִי מֵלֶאךְ יוֹי, דְּקִיּוּמָא עַל רִישֵׁיהוֹן דְּצַדִּיקָיָא וְדָא אִיהוּ עוֹמֵד. עוֹמֵד עַל רִישָׁא לְעִילָא. לְבַתֵּר דְּאֶתְלַבֵּשׁן בְּהַאי לְבוּשָׁא דִיקָר.

233. תְּרִין גּוּפִין בְּחָדָא, לֹא יִכְלִין לְמִיקָם, כָּל זְמַנָּא דִּיהוּא קְיָיִם, רוּחָא לֹא מְקַבְּלָא אַחְרָא. אֶתְעֵבֵר דָּא, הָא אַחְרָא זְמִינָא מִיָּד, וְדָאִי, דָּא נְפִיק, וְדָא עָאל. כְּגוּוּנָא דִּינִצֵּר טוֹב וַיִּצֵּר רַע. בְּהַאי עֲלָמָא. לֹא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא דִּתְרוּוּיָהוּ וְקוּמוֹן בְּחָדָא.

234. אָמַר לִיהוּ, תְּוֹהֵנָּא עַל מַה דְּכָתוּב וְהִשְׁטָן עוֹמֵד עַל יְמִינוֹ לְשִׁטְנוֹ. וְכִי יְהוֹשֻׁעַ בֶּן יְהוֹצֶדֶק בֶּן, שָׂאֵר בְּנֵי עֲלָמָא עַל אַחַת כַּמָּה וְכַמָּה. אֲ"ל, חֲסִידָא קְדִישָׁא, כַּמָּה טְמִירִין סְתִימִין מֵאֲלֵין אֲלֵין, אַע"ג דְּחִבְרִיא יַדְעִין בְּמִלִּין דִּיהוּא עֲלָמָא, לֹא יִכְלִין לְמַנְדַּע בְּרִזִין אֲלֵין.

235. אֲ"ל, בֵּינן דְּבַר נֶשׁ בְּהוּא עֲלָמָא, מַה תּוֹעֵלְתָא אֵית לִיהוּא שְׁטָן לְאַסְטָאָה לִיהוּ, וְלֹא דִי לִיהוּ דְּאֶפִּיק נִשְׁמַתִּיה מְנִיָּה, וְקָטִיל לִיהוּ. אָמַר לִיהוּ אֵי חֲסִידָא קְדִישָׁא, זְכָאָה חוּלְקָךְ, ת"ח תִּיאוּבְתָא דְשְׁטָן לֹא הוּא, אֲלֵא בְּגִין דְּלֹא יִתְלַבֵּשׁ הוּא זְכָאָה בְּלְבוּשָׁא דְכִינָא קְדִישָׁא, דְּכִינָן דְּחִזִּי הוּא שְׁטָן, דְּלְבוּשָׁא דִּילִיָּה אֶתְדַחֵיא, וְלֹא אֶתְחַשֵּׁיב, עַל דָּא אֶסְטִי לִיהוּ. מֵאֵי טַעְמָא. בְּגִין דָּאִי אֶתְלַבֵּשׁ בְּהוּא לְבוּשׁ יָקָר, מִיָּד לְבוּשָׁא דְזוּהָמָא, וְעֵבִידְתָּא דִּיהוּא שְׁטָן, יִתְבַּטֵּל וַיַּעֲבֵר מֵעֲלָמָא, וְלֹא נִיחָא לִיהוּ לְשִׁטְן.

236. וְתוּ, דְּבְכָל זְמַנָּא דְּלֹא אֶתְלַבֵּשׁ, פְּקָדָא רוּחָא לִיהוּא גּוּפָא דְזוּהָמָא דִּילִיָּה, וְנִיחָא לִיהוּ לְשִׁטְן. וְכִינָן דְּאֶתְלַבֵּשׁ בְּהוּא לְבוּשׁ יָקָר, הָא אֶתְבַּטֵּל גּוּוֹנֵי דִינִצֵּרָא בִישָׁא, וְגוּפָא דִּילִיָּה, וְלִית לִיהוּ דוּכְרָנָא בְּהִדְיָה לְעֲלָמִין.

237. If you should ask here, we THE SPIRITS visit the cemetery at the beginning of each night, EVEN IF THE BODY HAS ALREADY BEEN REMOVED FROM THE WORLD. THE QUESTION MUST BE POSED AS TO WHY WE VISIT THE GRAVE. HE RESPONDS: This visit is not about the body, but rather about the Nefesh. As long as the flesh ON THE BODY is still in existence, the Ruach visits the Nefesh and the Nefesh visits the body. However, WHEN THE FLESH OF THE BODY DISAPPEARED FROM THE WORLD, our visiting is to the Nefesh that has quieted down and remained embedded in the bones OF THE BODY, SINCE A CERTAIN BONE WILL ALWAYS REMAIN IN THE GRAVE, FROM WHICH IT IS BUILT AT THE RESURRECTION OF THE DEAD. Therefore, at the beginning of each night, the visiting of the spirit is for the Nefesh and not for the flesh.

237. ואי תימא, דאנן פקדין לבי קברי בריש כל ליליא, לאו על גופא אלא על נפשא. דהא כל זמנא דבשרא קיימא, רוחא פקדא עלה דנפשא, ונפשא פקדא לגופא. אבל השתא, פקדונא דילן איהו לנפשא, דאיהי משתכבא. ואשתארת בשכובי גו גרמי. ובג"כ, בריש כל ליליא, פקדונא דרוחא לנפשא, ולא על בשרא.

33. Building the body of man

Rabbi Shimon is told about the composition of a man's spirit and flesh; when the man dies only the part that was given by the Holy Spirit and its Chariots endures. The Satan stands by to thwart a person as long as his flesh is in existence but once the flesh is consumed he loses his authority to do this.

238. Oh, pious, holy one. Rise and I will divulge to you concealed matters. The composition of a man's spirit is this: HIS spirit is DRAWN FROM the Holy Spirit, WHICH IS MALCHUT. HIS Neshamah IS DRAWN from the Tree of Life. And since the Holy Spirit, WHICH IS MALCHUT, grants of its strength, its Chariots give of their power immediately. Their power is the bones and limbs; all are from the side of MALCHUT'S CHARIOTS, and correct each other, THAT IS, BONE OVER BONE AND LIMB OVER LIMB. The Other Side provides the flesh and from his side, only the flesh is provided and nothing else. His, THE OTHER SIDE'S, Chariots provide all the veins and arteries to carry the blood to the flesh. After these give their energy, the heavens, THAT ARE ZEIR ANPIN, provide their energies. What does this consist of? It is the skin that is spread over all of it, as they are, MEANING LIKE THE HEAVENS THAT SURROUND AND ENCOMPASS EVERYTHING.

238. אי חסידא קדישא, תא ואגלי לך מלה סתימא. בניינא דגופא דבר נש הכי הוא, רוחא מעם רוחא דקודשא. נשמתא מגו אילנא דחיי. כיון דרוחא קדישא, יתב חילא, מיד רתיכין דיליה. יתבין חילייהו. חילא דלהון, גרמי ושייפין. בלהו מסטרא דלהון, ותקונייהו דא על דא. סט"א יתבת בשרא, ומסטרא דילה, אתיא בשרא, ולא מלה אחרא. רתיכין דילה, יתבין כל אינון גידין וערקין, לאמשכא דמא לבשרא. בתר דאלין יתבי חילייהו, שמיא יתבי חילייהו, ומאן אינון. עור דאתמשך על כלא. כגוונא דלהון.

239. Following this, heavens and earth are joined together, THAT IS, ZEIR ANPIN AND MALCHUT, and provide these four foundations: fire, water, air and dust, to protect these and to cover everything. Then, WHEN IT DIES, each one takes back his part that he provided TO THAT BODY, and it becomes void. The part of the Holy Spirit and its Chariots THAT WAS PROVIDED TO THE PERSON endures. The Holy Spirit: Behold, its spirit and the Neshamah exist, and they ascend above. The Chariots of the Holy Spirit, behold their bones endure. Therefore, the importance of the body is the bones and it is written: "And make strong your bones" (Yeshayah 58:11), but flesh is not mentioned this way.

239. לבתר מתחברן שמיא וארעא כחדא, ויהבי ד' יסודי אליון: אשא, ומיא ואוירא, ועפרא. לאגנא על אליון, ולחמיא על כלא. לבתר, כל חד נטיל חולקיה דיהב, ואתבטל. רוחא דקודשא, ורתיכין דיליה, חולקיהו קיימא. רוחא דקודשא, רוחא דילה, קיימא ונשמתא סלקא. רתיכין דרוחא דקודשא, גרמין דלהון קיימין. וע"ד חשיבו דגופא, גרמין הו. ובג"כ כתיב, ועצמותיך יחליץ. ובשרא לא כתיב ביה הכי.

240. As long as the flesh from the Other Side stays in existence, the Satan is standing there to thwart. Once the flesh is consumed, he loses his authority to thwart. Since he has no element of support, HE NO LONGER HAS A PART IN HIM. About this, it is written: "His flesh is consumed away that it cannot be seen; and his bones that were not seen stick out" (Iyov 33:21). "THAT IT CANNOT BE SEEN" MEANS the Satan, who is ready to denounce, but who is unable to see because "his flesh is consumed." "His bones that were not seen stick out" means that they are not seen by the Satan who would get close to him, since he has no part in him once each is detached, MEANING EVERY BONE from its place. He cannot prosecute them and be there to denounce them. After the flesh is consumed, no judgment can be obtained and he is not available to incriminate, since he has no element of support. And he does not mention that person in any way in the world. Rabbi Shimon said, Now I understand these things properly, MEANING WHAT IT IS WRITTEN, "AND THE ADVERSARY STANDING AT HIS RIGHT HAND TO THWART HIM." Certainly, he can incriminate him, AS LONG AS HE HAS NOT YET REMOVED HIS SOILED GARMENTS.

240. וְכֹל זְמַנָּא דְּבִשְׂרָא דְּסִטְרָא אַחֲרָא קַיִימָא בְּקַיִימָא, הֵהוּא שְׁטֵן קַיִימָא לְאַסְטֵנָא אַתְּאֲבִיד בְּשִׂרָא, לִית לִיה רִשׁוּ לְאַסְטֵנָא, דְּהָא לִית לִיה עַל מַה דִּיִּסְתַּמִּיךְ. וְעַד כְּתִיב, וְכֹל בִּשְׂרוֹ מִרְוֵאי וְשִׁפּוֹ עֲצָמוֹתָיו לֹא רָאוּ. מֵהֵהוּא חִיזוּ דְּשְׁטֵן דְּקַיִימָא לְאַסְטֵנָא, דְּלֹא יָכִיל, בֵּינָן דִּיכֹל בִּשְׂרוֹ. וְשִׁפּוֹ עֲצָמוֹתָיו לֹא רָאוּ, לֹא אַתְחִזּוֹן לְקִרְבָּא לְגַבִּיָּה, דְּלִית לִיה בְּהוֹן חוּלְקָא, בֵּינָן דְּשִׁף כָּל חַד וְחַד מִדּוּכְתִּיָּה, לֹא תִבֵּעַ עֲלֵיָּהּ, וְלֹא קָאִים לְאַסְטֵנָא בְּגִינֵיָּהּ. לְבַתֵּר דְּבִשְׂרָא מִתְעַבְלָא, הָא לֹא יִתְבַּע דִּינָא, וְלֹא קָאִים לְאַסְטֵנָא, דְּהָא לִית לִיה עַל מַה דִּיִּסְתַּמִּיךְ, וְלֹא אֲדַכֵּר לְבִי בְּשׁוּם מַלְּהָ דְּעֵלְמָא. אִ"ר שְׁמַעוֹן, הִשְׁתָּא יִדְעָנָא מְלִין עַל תְּקוּנֵיָּהּ, וְדָאי יָאוּת הוּא לִיה לְאַסְטֵנָא.

34. Women are light-minded

Rabbi Shimon is told that his question about the lightness of women's minds is forbidden to ask. However, he can be told about the light cloud upon which Hashem rides, that is called Da'at of that bride, the fear of Hashem, and that is positioned in the center as the uppermost Da'at.

241. He said to him, Rabbi, gird yourself with your weapon and prepare yourself. If you wish to understand the matters which you have started to study, tell me. He said to him, Certainly, I know that my wife is dead, since I know nothing about her. But the friends do know ABOUT HER. What is the reason that women have a light mind (Heb. da'at)?

241. אִ"ל ר', חֲגוּר זֵינְךָ, וְתַקִּין גִּרְמֶךָ, אִי תִבְעִי לְמַנְדַּע מְלִין דְּשִׂאֲרִית. אוֹ אִי תִשְׁאַל בְּהַנִּי מְלִין, אִימָא לִי. אִ"ל וְדָאי, הָא יִדְעָנָא דְּבִיתָאֵי שְׂכִיבַת, דְּלֹא יִדְעָנָא מְנַה כְּלוּם. וְחֲבַרְיָא יִדְעִין. נְשִׁין מִ"ט דְּעַתִּיָּהּ קִלְהָ.

242. He said to him, Da'at OF ZEIR ANPIN comes in six levels and each one takes its part. Whatever remains is light. But the precious one, were it not for the wife of foolishness that joined her... Do not inquire about this, SINCE IT IS FORBIDDEN TO ASK ABOUT THIS. I know, IN RELATION TO WHAT YOU SAID THAT YOUR WIFE IS DEAD, AND THAT YOU KNOW NOTHING WHATSOEVER ABOUT HER, that you did not ask about your wife. However, IT IS PERMITTED TO ASK about the verse: "Behold, Hashem rides upon a swift cloud" (Yeshayah 19:1). That light cloud is called Da'at of that bride, the fear of Hashem, WHICH IS MALCHUT, and she is positioned in the center, as the uppermost Da'at. Yet she is considered light and I know what your question is.

242. אִ"ל דְּעַתָּא אַתְּיָא בְּשִׂית דְּרִגִּין, וְכֹל חַד נְטוּל חוּלְקִיָּה, מַה דְּאִשְׁתָּאֲרָ, קַל אִיהוּ. אֲבַל יִקְרָא דָא, אִי לָאוּ דְּאִשְׁתַּ כְּסִילוֹת אִשְׁתַּתְּךָ בְּהָ. בְּמַלְּהָ דָא לֹא תִשְׁאַל, דְּהָא יִדְעָנָא דְּלָאוּ עַל דְּבִיתְךָ שְׂאֵלְתָּ, אֲלֹא עַל מַה דְּכְתִיב, הִנֵּה יְיָ רוֹכֵב עַל עֵב קַל. וְהֵהוּא עֵב קַל אֲקָרִי דְּעַת, מֵהֵהוּא כְּלָה יִרְאֵת יְיָ, וְאִיהִי קַיִימָא בְּאֲמֻצְעֵיתָא כְּגוּוֹנָא דְּדַעַת עֲלָאָה, אֲבַל אֲקָרִי קַל. וְהָא יִדְעָנָא שְׂאֵלְתָא דִּילְךָ מֵאִי הִיא.

35. Pillars and circles

The spirit tells Rabbi Shimon about the inner hall of the court in the temple house and about its twelve entrances over each of which is marked the name of one of the twelve tribes. Each person must come in at the entrance of his own tribe. We hear about the living pillars and the song of praise that they sing, a new song. The spirit talks of Sarai and Abram and the renewal of their youth in their ability to have children. He tells Rabbi Shimon of great marvels to do with the pillars and the letters that move and roll, and he describes wonderful images of lions and apples and eagles and rings. At the end he says the eagles raise their voice and chant a lovely melody, then hide.

243. However, start to gird your weapon and tie your knot, since it is time to divulge, as you started the matter. Upon the width of the temple house, there is the inner hall of the court. At that court are twelve entrances according to the number of the tribes of Yisrael. On one entrance, it is written Reuben. On the second entrance, it is written Shimon. Similarly, the rest of the tribes of Yisrael are marked on these entrances during the period when they will come up to be seen in the presence of the Master of the world. Whoever enters at the opening that is marked Reuben, the entrances accept him if he is from Reuben's tribe. If not, THE ENTRANCES expel him to the exterior. Similarly with all of them, the entrances do not accept anyone unless they are from the tribe that is marked on them. That way, each one gets investigated and identified.

244a. And 365 pillars of glowing light are on each side of the four sides IN THE COURT. All these pillars are called living pillars, since their light does not remain still in one position, since some of these PILLARS ascend and some descend, and make room for each other. Those ascending strike at each other and sing a tune and so also do those that descend.

244b. Which tune do the ascending PILLARS sing? That is an anonymous tune, NO NAME IS MENTIONED AS TO WHO COMPOSED IT. "A psalm. O sing to Hashem a new song; for He has done marvelous things..." (Tehilim 98:1). HE INQUIRES: "A new song"? Is there such a thing as an old song? It is only that song through which, until the present, the angels have not praised Him yet, since it is new. What is the reason that it is new? It is because it is him that renews his youth, MEANING THE YOUTH METATRON, who praises him and says it. So spoke the head of the Yeshivah. METATRON is considered new and he is new, BECAUSE IT REVITALIZES HIS YOUTH REGULARLY and it is because he is attached to the sun, THAT IS ZEIR ANPIN, and is not separated from it. This excludes the Other Side, which contains nothing new, as is written of it: "And there is nothing new" (Kohelet 1:9) since he is old and wilted and does not refresh.

245. Again, the head of the Yeshivah began. Sarah was rejuvenated with delight, as her level, THAT IS A FEMALE, brought it, as written: "After I am grown old shall I have pleasure (Heb. ednah) (lit. 'pleasure was to me')" (Bereshheet 18:12). What is "ednah"? That is the continuation of the supernal Eden, WHICH IS CHOCHMAH. Since it was drawn upon her from the feminine aspect, it is written with Hei. Therefore, it is written "was," using a feminine and not a masculine suffix.

243. אָבֵל שְׂאֵרֵי וְחִגּוֹר זֵינְךָ, וְקִטֵּיר קִטְרְךָ, דְּהָא עֵידָנָא הוּא לְגִלְגָּא, כְּמָה דְשְׂאֵרֵית עוֹבְדָא. דְּעַל אַנְפֵי רוּחַב בֵּיתָא, אוּלַם דְּעִזְרָה לְגוּ. בְּהַאי עִזְרָה, אֵית תְּרִיסַר פְּתָחִין, לְפִיּוּם חוֹשְׁבֵן שְׁבֻטֵי דִישְׂרָאֵל. בְּפְתָחָא חָדָא, כְּתִיב רְאוּבֵן. וּבְפְתָחָא אַחְרָא, כְּתִיב שְׁמַעוֹן. וְכֵן כָּל שְׁבֻטֵי דִישְׂרָאֵל, רְשִׁימִין עַל אֵינוֹן פְּתָחִין. בְּזִמְנָא דִּיסְלָקוֹן לְאַתְחֻזָּא קָמִי מַאֲרִיָּה דְּעֵלְמָא. מֵאן דְּעִיִּיל בְּפְתָחָא דְרִשִׁים בֵּיה רְאוּבֵן, אִי מְשַׁבְּטָא דְרְאוּבֵן אִיהוּ, מְקַבְּלִין לֵיה פְּתָחִין, וְאִי לֹא פְלִטִין לֵיה לְבַר. וְכֵן בְּכֻלְהוּ, דְּלֹא יְקַבְּלוֹן פְּתָחִין, אֲלֵא לְמֵאן דְּאִיהוּ מְהֵהוּא שְׁבֻטָא דְרִשִׁים בְּהוֹן. וּבְדָא יִתְחַקְּקוֹן וְיִשְׁתַּמּוֹדְעוֹן כָּל חַד וְחַד.

244(1). תְּלַת מְאָה וְשִׁתִּין וְחֻמֶשׁ עֲמוּדִין דְּנְהוּרָא מְלֵהָטָא, אֵית בְּכָל סְטְרָא, מֵאֵינוֹן אַרְבַּע סְטְרִין. כָּל אֲלִין עֲמוּדִין, אֲקָרוּן עֲמוּדִים חַיִּים. בְּגִין דְּלֹא קָיִימָא נְהוּרָא דְלֵהוֹן שְׁכִיךְ בְּאַתְרַּ חַד. וְכֻלְהוּ, אֲלִין סְלָקִין, וְאֲלִין נְחֻתִין. יְהִיבֵי דוּכְתָא דָּא לְדָא. אֲלִין דְּסְלָקִין בְּטְשִׁין דָּא בְּדָא, וּמְנַגְּנֵי נְגוּנָא. וְאֲלִין דְּנְחֻתֵי אוּף הַכִּי.

244(2). אֲלִין דְּסְלָקֵי דְנַגְּנֵי, נְגוּנָא, מֵאִי נְגוּנָא מְנַגְּנֵי. שִׁיר יִתְמָא. מְזִמּוֹר שִׁירוֹ לֵינִי שִׁיר חֲדָשׁ כִּי נִפְלְאוֹת עָשָׂה וְגו'. שִׁיר חֲדָשׁ, וְכִי אֵית שִׁיר עֲתִיק. אֲלֵא שִׁיר, דְּעַד כְּעַן מְלֵאכִין קְדִישִׁין לֹא שְׁבָחוּ לֵיה, בְּגִין דְּאִיהוּ חֲדָשׁ. מֵאִי טַעְמָא אִיהוּ חֲדָשׁ. בְּגִין דְּהֵהוּא דְּמְחַדָּשׁ עוֹלִימוֹי, מְשַׁבַּח לֵיה, וְאָמַר לֵיה. וְהִכִּי אָמַר רַב מְתִיבְתָא, דָּא אֲקָרִי חֲדָשׁ וְאִיהוּ חֲדָשׁ. בְּגִין דְּרַבִּיק בְּשִׁמְשָׁא, וְלֹא אֲתַפְרֵשׁ מְנִיָּה. לְאַפְקָא סְטְרָא אַחְרָא, דְּלִית בֵּיה חֲדוּשָׁא, דְּכְתִיב בֵּיה וְאִין כָּל חֲדָשׁ. זְקֵן הוּא וְאֲתַבְּלִי, וְלֹא אֲתַחְדָּשׁ.

245. תּוֹ פִתַּח רַב מְתִיבְתָא. שָׂרָה אֲתַחְדָּשֶׁת בְּעֵדוּנָא, דְּרָגָא דִּילָה גְרִים, דְּכְתִיב אַחְרֵי בְלוֹתֵי הֵיתָה לִי עֲדָנָה. מֵאִי עֲדָנָה, מְשִׁיכוֹ דְּעַרְן עֲלָאָה. וּבְגִין דְּאֲתַמְשַׁךְ עָלָה מְסִטְר דְּנוֹקְבָא, כְּתִיב עֲדָנָה בְּה"א וּבג"כ כְּתִיב הֵיתָה, וְלֹא הִיָּה.

246. "My lord being old also" (Ibid.). HE ASKS: Because he is aged, is he not ready to have children? WE FIND THAT OLD PEOPLE CAN ALSO HAVE CHILDREN. HE REPLIES: However, she said something significant IN SAYING, due to that old one, WHICH IS THE OTHER SIDE, THAT HAS NO REJUVENATION OR FECUNDITY AS MENTIONED. ABRAM is not rejuvenated and producing children, because if THE OTHER SIDE would have produced offspring, he would have made the world blurred. About this, the Holy One, blessed be He, replied, "Why did Sarah laugh..." (Ibid. 13). THAT IS TO SAY, SAYING THAT OLD ONE OF THE OTHER SIDE IS DOMINANT IN ABRAM. HE ASKS: You may wonder that it is written: "And Abram was old, advanced in age (lit. 'coming with days')" (Beresheet 24:1), SO WE SEE THAT EVEN THE SCRIPTURE CONSIDERS ABRAM OLD. HE REPLIES: It is only because THE VERSE READS "coming with days," meaning that he is coming with days, the high days above OF ZEIR ANPIN, that renew their youthfulness like an eagle. Therefore, DUE TO THOSE HIGHER DAYS, this melody OF: "A PSALM. O SING TO HASHEM A NEW SONG" is the tune of that new one, WHICH IS METATRON, WHO IS ATTACHED TO THE HIGHER DAYS OF ZEIR ANPIN. "Have gained Him the victory" (Tehilim 98:1): Have gained who the victory? That is, gain victory to the new one, WHO CONTAINS the right of the King up high, WHICH IS ZEIR ANPIN, and His arm, MEANING, ALSO THE LEFT. THEREFORE, IT IS WRITTEN: "HIS RIGHT HAND, AND HIS HOLY ARM" (IBID.).

247. UNTIL HERE, HE EXPLAINED THE SONG OF THE PILLARS THAT ARE ASCENDING UPWARDS. AND NOW HE EXPLAINS, Those PILLARS that descend FROM ABOVE DOWNWARDS also sing the music and chant another authorless song, MEANING THAT NO NAME IS ASCRIBED TO ITS COMPOSER. What is it? That is "a psalm of thanksgiving" (Tehilim 100:1), which is also authorless.

248. The light OF THE PILLARS appears as one light and when they roll around, five phases of light appear in each pillar. These pillars are all hollowed from the inside and, when they go up and down, flames of fire are spurting out similar to pomegranates and blossoms. Above each individual pillar are situated three apples, to which three colors are attracted - red, green, white. In each individual color glow prominently letters from green flames of fire, which never rest. There is no one that will understand AND HAVE ANY CONCEPTION OF THEM.

249. Four embroidered circles expand and encircle each and every pillar OF THE 365 PILLARS MENTIONED ABOVE THAT ARE ON EACH SIDE OF THE COURT. In these circles, there are great marvels. When they turn, they exude tongues of gold and precious stones and they instantly get gathered back into them. They do not fall to the ground. During the period when these tongues of gold and precious stones are exuding, a sound is heard from within the turning of the circles that says, "This is the heritage of the servants of Hashem and the recompense of their righteousness appointed by Me," says Hashem" (Yeshayah 54:17).

246. וְאֵלֶיךָ זָקֵן. וְכִי אֵעָג דְּאִיהוּ זָקֵן, לֹא אֶתְחַזֵּי לְאוֹלָדָא. אֲלֵא לֹא מִלְתָּא זְעִירָתָא אֲמַרְהָ לְגַבְיָהּ, דְּבִגִּין הֵהוּא זָקֵן, לֹא אֶתְחַדֵּשׁ וְלֹא עֲבִיר תּוֹלְדִין, דְּאֵלְמֵלֵא הוּהּ עֲבִיר תּוֹלְדִין הוּהּ מִטְּשֻׁשָׁא עֲלָמָא. וְעַל דָּא אֲהֵדֵר מִלִּין קוֹדֵשָׁא בְּרִיךְ הוּא, לְמָה זֶה צְחָקָה שְׂרָה וְגו'. וְאִי תִימָא וְהָא כְּתִיב וְאִבְרָהָם זָקֵן בָּא בְּיָמָיִם. אֲלֵא בָּא בְּיָמָיִם, בְּאִינוּן יוֹמִין עֲלָאִין, דְּמִחְדָּשֵׁי עוֹלָמִין בְּנִשְׂרָא. וְעִד נְגוּנָא דָּא נְגוּנָא דְּהֵהוּא חֵדֵּשׁ אִיהוּ. הוֹשִׁיעָה לוֹ, לְמָאן. לְהֵהוּא חֵדֵּשׁ, הוֹשִׁיעָה יְמִינָא דְּמִלְכָּא עֲלָאָה, וְדְרוּעָא דִּילָיָהּ.

247. אִינוּן דְּנַחְתִּי, אוֹף הָכִי מְנַגְנִי, וְאֲמַרִי שִׁירָה אַחְרָא יִתְמָא. וּמָאן אִיהוּ. מְזִמּוֹר לְתוֹדָה, דְּאִיהוּ יִתְמָא, אוֹף הָכִי.

248. נְהוּרָא דְּלֵהוּן חֵד אֶתְחַזֵּי. וְכֵד מִתְגַּלְגְּלִי, אֶתְחַזֵּן חֵמֵשׁ גּוּוֹנִין דְּנְהוּרִין. בְּכָל עֲמוּדָא וְעֲמוּדָא. עֲמוּדִין אֵלִין בְּלֵהוּ חֵלְלִין מְלָגָאוּ. וְכֵד סְלָקִי וְנַחְתִּי, נִפְקִי מְנִייהוּ שְׁלֵהוּבִין דְּנוּרָא, בְּגוּוֹנֵי חִיזוֹר וְשׁוּשָׁן. לְעֵילָא מְכָל עֲמוּדָא וְעֲמוּדָא, אִית תְּלַת תְּפּוּחִין, דְּבִטְשֵׁי בְּהוּ תְּלַת גּוּוֹנִין, סוּמְק יְרוּק וְחַוּוֹר. בְּכָל גּוּוֹן וְגוּוֹן מְלֵהֲטֵן אֶתְוּוֹן בְּלִטִי, מְשִׁלְּהוּבָא יְרוּקָא דְּאִשָּׁא, וְלֹא מְשִׁתְּכֵי לְעֵלְמִין. וְלִית מָאן דִּיקוּם עֲלִייהוּ.

249. אַרְבַּע גַּלְגְּלִין מִתְחַמֵּן עוֹבֵד צִיּוֹר, בְּכָל עֲמוּדָא וְעֲמוּדָא. בְּאִינוּן גַּלְגְּלִין, אִית פְּלִיאָן רְבִרְבָּן. כֵּד מְסַתְּחָרֵן מְפָקִין מְנִייהוּ זְגִין דְּדִהָבָא וְאִבְנֵי יָקָר. וּמִיר מִתְכַּנְשֵׁי בְּגוּוֹייהוּ, וְלֹא נִפְלִי לְאַרְעָא. כֵּד נִפְקִין אִינוּן זְגִין דְּדִהָבָא, וְאִינוּן אִבְנֵי יָקָר גּוּ אֶסְתְּחָרוּתָא דְּגַלְגְּלִין, אֶשְׁתַּמַּע קְלָא דְּאֲמַרִי, זֹאת נִחַלַת עֲבָדֵי יְיָ וְצִדְקָתָם מֵאֵתִי נָאִם יְיָ.

250. There are two lions in each individual circle, one lion from one side and one lion from the other side. All are of green fire. THE LIONS embrace each other in the orbit in which the circles turn, and all go in a circle attached one to the other. When the pillars rise, the lions roar at each other and apples fly in the air ascending above and knock each other in the air. Then they return to their spot and from there they drop. The lions extend their paws to receive them AND THE APPLES rise on their own. Oh, pious, holy one, who saw the wisdom of this craftsmanship that the Holy One, blessed be He, fashioned in those pillars!

250. תְּרִין אַרְיִין בְּכָל גִּלְגָּלָא וּגְלִגְלָא, אַרְיָא חֲדָא מְסֻטְרָא חֲדָא, וְאֲרִיָא חֲדָא מְסֻטְרָא חֲדָא, וּבְלֵהוּ מֵאֲשָׁא יְרוּקָא, וּבְגִלְגּוּלָא דְקָא מְסֻתְחָרָן גִּלְגְּלִין, מִתְחַבְּקֵן אֵלִין בְּאֵלִין. וְאֲזֵלֵי בְּלֵהוּ בְּגִלְגּוּלָא מִתְדַבְּקֵן דָּא בְּדָא. כִּד סִלְקִין עֲמוּדִין, מְנַהֲמֵן אַרְיִין אֵלִין בְּאֵלִין, וְתַפּוּחִין פְּרָחִין בְּאֲוִירָא, וְסִלְקִין לְעִילָא, וּבִטְשֵׁי אֵלִין בְּאֵלִין בְּאֲוִירָא. וְתָבוּ לְאַתְרֵיהוּ, וּמִתְמָן נִפְלִי. וְאֲרִיִין פִּשְׁטֵי יְדֵיהוּ לְנִטְלָא לֹון, וְסִלְקִין אֵלִין מִגְרַמֵּיהוּ. אִי חֲסִידָא קְדִישָׁא, מֵאֵן חָמָא חֲכְמָתָא דְאוּמְנֹו, דְצִיִּיר קוּדְשָׁא בְּרִיךְ הוּא בְּעֲמוּדֵין אֵלִין.

251. At midday, two eagles leave in each individual ring. They rest on the heads of the lions. At that point, the pillars and the rings become still and stay in their position. Apples fall onto the eagles' mouths and they accept them, and instantly, THE APPLES fly from mouth to mouth. About an hour and a half later, the eagles raise their voice and chant a lovely melody, then hide.

251. בְּפִלְגּוֹ יוֹמָא נִפְקֵי תְּרִין נְשָׂרִין בְּכָל גִּלְגָּלָא וּגְלִגְלָא, וְלֹא יָדִיעַ אֶתְרֵי דְנִפְקֵי מִתְמָן, וְשָׂרִיִין עַל רִישֵׁיהוּן דְּאֵלִין אַרְיִין. וּכְדִין מְשַׁתְּכְבֵי עֲמוּדִין וּגְלִגְלִין, וְקוּיִמֵי בְּקִיּוּמֵיהוּ. וְתַפּוּחִין נִפְלִי עַל פּוּמֵיהוּ דְנְשָׂרֵי, וּמְקַבְּלֵי לֹון. וּמִיַּד פְּרָחִין מְפּוּמָא לְפּוּמָא, וְאֲזֵלִין וּמְשַׁטְטֵי בִּינֵיהוּ, וְתָבוּ לְאַתְרֵיהוּ, וְלֹא יָדִיעַ מֵאֵן הִיא. לְבַתֵּר שַׁעֲתָא וּפְלַגָּא, נְשָׂרִין אַרְיִמִין קְלָא, וּמְנַגְנִין נְגוּנָא תְּאִיבָא, וְאַתְטַמְרָן, וְלֹא יָדִיעַ בְּהִי אֶתְרֵי.

36. "Half of them towards the eastern sea..."

We hear that the teacher of Yeshivah explained the verse, "And on that day, living water shall go out from Jerusalem; half of them towards the eastern sea, and half toward the western sea," and then that a child's voice was heard questioning his explanation. The child was brought into the Yeshivah and expounded upon the verse, and then said 27 explanations in the Torah. We learn that the child had died because he openly embarrassed his teacher in front of everyone with argumentative questions. Lastly he speaks about two cherubim in the center of the court, underneath which all the children of Yisrael are destined to stand and receive their illumination.

252. Around the pillars, there exist network carpets of embroidery, WHICH IS THE SECRET OF THE ILLUMINATING BINAH THAT IS ENSHROUDED THERE. IT IS ENMESHED, ENTWINED AND KNOTTED TOGETHER WITH MALCHUT AND THEREFORE IT IS CALLED A COVERING OF EMBROIDERY. IT IS KNITTED from red fire, WHICH IS THE ILLUMINATION OF THE LEFT, and from white fire, WHICH IS THE ILLUMINATION OF THE RIGHT, and gold strands, WHICH IS THE LEFT ILLUMINATION IN BINAH CALLED GOLD. It is encircled from all directions by a spring of water, as it says, "And on that day, living water shall go out from Jerusalem; half of them towards the eastern (also: 'primordial') sea, and half toward the western (last) sea" (Zechariah 14:8).

252. סְחַרְנֵיהוּ דְאֵינֹון עֲמוּדִין, אֵית שְׂבָכִין עוֹבְד צִיּוֹר. אֲשָׁא סוּמְקָא, וְגִהוּרָא חוּרָא, וְחוּטִין דְדֵהבָא, סְחֹור סְחֹור, סְחֹרִין לֶכ סֶטֶר. וּמְעֵינָא דְמֵיָא כַד"א וְהִיָּה בְיוֹם הַהוּא יֵצְאוּ מִיָּם חַיִּים מִירוּשָׁלַיִם חֲצִיָּם אֶל הַיָּם הַקְדָּמוֹנִי וְחֲצִיָּם אֶל הַיָּם הָאַחֲרוֹן.

253. The head of the Yeshivah explained this verse inside and his voice was heard on the outside. When he finished explaining this verse, a child's voice was raised outside. THAT WAS the child that left his teaching and learned in the presence of a pillar of the world, the son of Rabbi Yehuda from Ravit Anat, WHICH IS A NAME OF A PLACE. He was being held BY PROSECUTING ANGELS to be judged and his voice was raised on the outside. WHEN HE HEARD of this verse FROM THE MOUTH OF THE TEACHER OF THE YESHIVAH, he said, How could waters that are below IN JERUSALEM rise to a place that is higher from it by several steps, MEANING TO THE PRIMORDIAL SEA, WHICH IS BINAH? FURTHERMORE, what need is there for those waters above, IN BINAH? AND FURTHERMORE, how could a place that all the water springs and rivers leave from, and where there is no discontinuation to THOSE springs and rivers THAT EXIT FROM THERE WHICH IS THE PRIMORDIAL SEA, THAT IS BINAH, be irrigated from a dry place, WHICH IS JERUSALEM? Whoever saw a hole that has been dug giving water to a water spring that flows? Could Jerusalem give water to the primordial sea, which is a location from where all the waters come and flow? Oh, pious, holy one, HE SAID TO RABBI SHIMON, to this voice. Everyone who was there from the members of the Yeshivah became quiet and listened. Therefore, the prosecutors could not get close to him AND JUDGE HIM.

254. Rabbi Shimon cried. He said to him, Do not cry, holy luminary. Praised is your lot that even children speak of you, BECAUSE OF YOUR MERIT IN concealed secrets in the Torah. Come and I will tell you what the Yeshivah members did for the sake of that child's voice. When the voice of the child entered inside piercing like an arrow, everyone paid attention. At that time, the head of the Yeshivah was startled, as were all those that were in his presence, so he said, Who are those that do not allow this one, a son of a living Elohim, to enter? Three pillars, WHICH ARE THE SECRET OF ILLUMINATION IN THE THREE COLUMNS, that were standing in front of the head of the Yeshivah rose and held on to him, and he entered. All the members of the Yeshivah gathered around him. The head of the Yeshivah said, Speak your verse, holy son.

255. THAT CHILD said, Until now I was afraid, since I was from a different Yeshivah. That is what they told me when those prosecutors held on to me. He said to him, Do not fear, holy son. Here you will stay with us seven days and you will wash yourself with the holy dew every day. Then, they will take you up to that Yeshivah of the rest of the children here.

253. הָכָא פְּרִישׁ רַב מְתִיבְתָא קְרָא דָּא לְגוּ, וְקִלְיָה אֲשֶׁתִּמַּע לְבַר. מִדְּהוּה פְּרִישׁ קְרָא דָּא. קַל יְנוּקָא אֲתַעַר מְלַבְר, הֵהוּא יְנוּקָא דְהוּה פְּרִישׁ תְּלַמוּדִיָּה, וְגַמִּיר קָמִי חַד עֲמוּדָא דְעֵלְמָא, בְּרִיָּה דְרַבִּי יְהוּדָה, דְּרַבִּית אַנָּת. וְהוּוּ אַחֲדֵי בֵּיה לְדִינָא, וְקִלְיָה אֲתַעַר מְלַבְר, בְּהָאֵי קְרָא, וְאָמַר, מִיָּא דְאִינוּן מְלַרַע הֵינְךָ סְלָקִין לְעֵילָא מְנִיָּה, לְאַתְרָא עֲלָאָה יְתִיר מְנִיָּה, בְּכַמְה דְרַגְוִין, וּמָה אֲצַטְרַךְ לֹון לְאִינוּן מִיּוּן לְעֵילָא. וּמָה אֲתַר דְכָל מְבוּעֵין וְנַחְלִין נִפְקִין מְנִיָּה, וְלִית פְּסִיקוּ לְמְבוּעֵי וְנַחְלֵי, אֲתַשְׁקִיָּא מְאַתְרָא נְגִיב, מֵאֵן חָמָא חֲפִירָא דְבִירָא, יְהִיב מִיּוּן לְמְבוּעָא דְנְבִיעַ. וְכִי יְרוּשָׁלַם, יְהִיב מִיּוּן אֶל הַיָּם הַקְדְּמוֹנִי, אֲתַר דְכָל מִימִין דְעֵלְמָא נִפְקִי מִתְמָן, וְנִבְעִין מְנִיָּה. אִי חֲסִידָא קְדִישָׁא, לְקֵלָא דָּא אֲשֶׁתְּכַבּוּ, וְצִוִּיתוּ כָּל קִלְיָן דְבְנֵי מְתִיבְתֵי דְתְמָן, וּבְגִ"כ לָא יְכִילוּ מְאִרֵי דְדִינָא לְמַקְרַב גְּבִיָּה.

254. בְּכָה ר' שְׁמַעוֹן, א"ל לָא תְּבַכִּי בּוּצִינָא קְדִישָׁא, זְכָאָה חוּלְקַךְ, דְאִמִּילוּ יְנוּקֵי, מִנְךָ אִמְרֵי רְזִין סְתִימִין דְאֹרִייתָא. תָּא, וְאִימָא לְךָ, מָה דְעֵבְדוּ בְנֵי מְתִיבְתֵי עַל קִלְיָה דְהֵהוּא יְנוּקָא, בְּד עָאֵל קִלְיָה דְהֵהוּא יְנוּקָא, בְּגִירָא לְגוּ, וְכִלְהוּ צִוִּיתֵי לִיה. בְּהֵיָא שְׁעָתָא אֲזַדְעֶזַע רַב מְתִיבְתָא, וְכָל אִינוּן דְהוּוּ קָמִיָּה, וְאָמַר, מֵאֵן אִינוּן דְלָא שְׁבָקִין לְהֵהוּא בְּרָא דְאֱלֹהָא חֲוִיָּא, לְמִיעַל. קָמוּ וְאַחֲידוּ בֵּיה תְּלַת עֲמוּדֵין דְקִוּיָּמֵי קָמִי רַב מְתִיבְתָא, וְעָאֵל. וְכָל בְּנֵי מְתִיבְתֵי אֲתַכְנָשׁוּ לְגַבִּיָּה, אָמַר רַב מְתִיבְתָא, אִימָא קְרָאִיךְ בְּרָא קְדִישָׁא.

255. אָמַר, עַד פְּעַן דְחִילָנָא, דְהָא אָנָּא מִמְתִּיבְתָא אַחֲרִינָא הוּינָא, וְהָכִי אָמְרוּ לִי, בְּד מְאִרֵי דְדִינָא הוּוּ אַחֲדִין בֵּיה, א"ל, לָא תְּדַחַל בְּרָא קְדִישָׁא, הָכָא תְּהָא בִּינָנָא שְׁבַעַה יוּמִין, וְתַתְּסַחִי בְּכָל יוּמָא מְטַלָּא קְדִישָׁא. וְלִבְתַר יְסַלְקוּן לְךָ. לְגוּ הֵהוּא מְתִיבְתָא בְּשָׂאֵר יְנוּקָא דְהָכָא.

256. That child opened the discussion saying, "And it shall come to pass, on that day" (Zecharyah 14:9). HE ASKS: "That": It is not known which it is. HE REPLIES: It is only wherever "that day" is mentioned, it is the last of days. Why is it called "that (Heb. hahu) day"? It is only because it is a day in which the end is connected to the beginning, WHICH IS BINAH. Its beginning is referred to as "he (Heb. hu)," as it says: "But the Levites shall do the service (lit. 'serve him')" (Bemidbar 18:23), since the performance of the Levite is for the level that is called "he" (Heb. hu) that is concealed and hidden. BECAUSE IT IS HIDDEN, IT IS THEREFORE CALLED "HE" (HEB. HU) IN THE THIRD PERSON. When it is read Hahu WITH THE DEFINITE ARTICLE HEI, WHICH IS MALCHUT, it comes to indicate that the end of all the levels, THAT IS MALCHUT, is the beginning OF THE STEPS, WHICH IS BINAH, since all is one. Since THE WORD HAHU is the end, MEANING MALCHUT, Hei was added to it, MEANING THE HEI THAT IS MALCHUT WAS ADDED TO THE WORD HU, WHICH IS BINAH, WHICH IS ENVELOPED WITHIN MALCHUT WITH THE RESULT THAT THE WORD HAHU IS MALCHUT, BUT ONLY WHEN BINAH IS ENVELOPED WITHIN HER.

257. Jerusalem is destined to produce water and to become a flowing spring. Here it would be possible to say that the end of all steps, REFERRED TO BY HAHU, is not Jerusalem. However, Jerusalem and "that day" are most certainly all one, SINCE BOTH ARE MALCHUT. What is the difference between this and this? It is only that when Jerusalem gets surrounded by all her holy steps she is called Jerusalem. That is the way they appear. There are steps that surround, called the Temple court. These are the inner ones and some SURROUND IT from outside. There are steps FURTHER WITHIN, when they surround, called chambers. There are steps when they surround that are called the temple and the sanctuary. At the innermost of all these steps, there is one point: "The king's daughter is all glorious within" (Tehilim 45:14). THAT IS THE SECRET OF THE POINT OF MANULA (ENG. 'LOCK') THAT IS HIDDEN AND STORED IN MALCHUT WITHIN THE INNERMOST. That point is called "that day." This is derived from "(Heb. Hahu) which was called the land" (Devarim 3:13). THAT IS, MALCHUT IS CALLED LAND, BUT JUST HER HIDDEN POINT.

258. When "that day" will be established, WHICH IS THE POINT OF THE HIDDEN LOCK, THAT IS, AT THE END OF CORRECTION, from the networks in the court, WHICH ARE THE SECRETS OF THE ILLUMINATION OF BINAH THAT IS ENVELOPED IN MALCHUT, a spring of water will rise. That spring will come from the primordial sea THAT IS BINAH, FROM WHICH IT CONTINUES TO MALCHUT, AND IS LIKE a mother that has her son between her arms. Due to the great amount of milk that he suckles, his mouth is filled up and overflowing, UNTIL he returns the milk to his mother's mouth. That is meant by "half of them towards the primordial sea."

259. The head of the Yeshivah took him and kissed him. He said to him, On your life! That is the way they explained it in the Yeshivah of the heavens. And that certainly is so. "The last sea" MEANS her last steps, MEANING THE LOCKING POINT. Oh, pious holy one, SAID THE SOUL TO RABBI SHIMON, how much gladness over happiness was added by that child between the members of the Yeshivah. The child said 27 explanations in the Torah, and seventy crowns were adorned to his father on that day. Praised is the lot of someone who deserved to teach his son. Rabbi Shimon inquired, Did not his father deserve to teach him? He replied that his father died.

256. פֶּתַח הַהוּא יִנּוּקָא וְאָמַר, וְהָיָה בַּיּוֹם הַהוּא. הַהוּא, לֹא יָרִיעַ מֵאֵן הוּא. אֲלֵא בְּכֹל אֶתֶר בַּיּוֹם הַהוּא, יוֹמָא בְּתִרְאָה הוּא, אֲמַאי אֶקְרִי יוֹם הַהוּא. אֲלֵא דָא הוּא יוֹמָא דְאֶחִיד סוּפָא בְּשִׁירוּתָא. שִׁירוּתָא אֶקְרִי הוּא, כְּדָא וְעֵבֵד הַלּוּי הוּא פּוֹלְחָנָא דַּלּוּי, לְדִרְגָא דְאֶקְרִי הוּא, טְמִיר וְגִנְיָו. וְאֶקְרִי הַהוּא, לְאַחְזָא סוּפָא דְכָל דִּרְגִין, דְאִיהוּ שִׁירוּתָא, וְכָלֵא חֵד. וּבְגִין דְאִיהוּ סוּפָא, אֲתוּסַף בֵּיהּ ה'.

257. זְמִינָא יְרוּשָׁלַם לְאַפְקָא מִיּוֹן, וּלְנַבְעָא נְבִיעוּ, הֵכָא אֵית לּוֹמַר, סוּפָא דְכָל דִּרְגִין, לָאו אִיהוּ יְרוּשָׁלַם, אֲלֵא וְדַאי יְרוּשָׁלַם וְיוֹמָא הַהוּא כָּלֵא חֵד. מַה בֵּין הָאֵי לְהָאֵי. אֲלֵא יְרוּשָׁלַם, כָּל דִּרְגִין קְדִישִׁין דִּילָהּ, כְּדֵ אֶסְתַּחֲרֵן, אֶקְרוֹן יְרוּשָׁלַם. וְהֵכִי אֲתַחֲמָאן. וְאֵית דִּרְגִין דְּסַחֲרֵן, וְאֶקְרוֹן עֲזֵרוֹת, אֵלִין פְּנִימָאִין, וְאֵלִין לְבַר. וְאֵית דִּרְגִין דְּאֶקְרוֹן כְּדֵ אֶסְתַּחֲרֵן, לְשִׁכוֹת. וְאֵית דִּרְגִין דְּאֶקְרוֹן כְּדֵ אֶסְתַּחֲרֵן. הֵיכַל וְדְבִיר. לְגוּ מְכַל אֵינוֹן דִּרְגִין, אֵית חֵד נְקוּדָה, כְּבוּדָה בַּת מֶלֶךְ פְּנִימָה. נְקוּדָה דָא, אֶקְרִי יוֹם הַהוּא, וְסִימְנִין הַהוּא יִקְרָא אֶרֶץ.

258. וְכֵד יְקוּם יוֹמָא דָא, מְגוּ שְׂבָכִין דְּעֲזָרָה יְקוּם נְבִיעוּ דְמֵיָא, וְהַהוּא נְבִיעוּ מִן הַיָּם הַקְּדָמוֹנִי לְהוּי. כְּגוּוֹנָא דְאֵמָא, דְּבִרָה בֵּין דְרוּעָהָא, וּמְסֻגִּיָא חֲלָבָא דִּינִיק, אֲתַמְלִי פּוּמִיָה, וְאַתְרֵבִי בֵּיהּ, אֶרִיק חֲלָבָא לְפּוּמָא דְאֵמִיָה. כֵּן חֲצִים אֶל הַיָּם הַקְּדָמוֹנִי.

259. נְטִלְיָה רַב מְתִיבְתָא, וּנְשָׁקִיָה. אָמַר חֲיִיךְ, הֵכִי אֻקְמוּהָ בְּמְתִיבְתָא דְרִקִיעָא, וְהֵכִי הוּא וְדַאי יוֹם הָאַחֲרוֹן: דִּרְגִין בְּתִרְאִין דִּילָהּ. אֵי חֲסִידָא קְדִישָׁא, כְּמַה חֲדוּהָ עַל חֲדוּהָ, אֲתוּסַף בְּהַהוּא יִנּוּקָא, גּוּ בְּנֵי מְתִיבְתֵי. כִּי טַעְמֵי דְאֻרִייתָא, אָמַר הַהוּא יִנּוּקָא. וְשִׁבְעִין כְּתִרִין אַעֲטְרוּהָ לְאַבּוּהָ בְּהַהוּא יוֹמָא. זְכָאָה חוֹלְקִיָה, מֵאֵן דְזָכִי לְמִילַף לְבִרְיָהּ. אָמַר רַבִּי שְׁמַעוֹן, לֹא זָכָה אָבּוּהָ לְמִילַף לִיָּהּ. אָמַר, אָבּוּהָ שְׂבַק.

260. A hidden secret was with that child, why he departed from the world and why they wished to have him judged, and he was saved from it. That is because he openly embarrassed his teacher in front of everybody with the argumentative questions and difficulties that he posed to him, FOR HE WAS UNABLE TO SETTLE THEM IN RESPONSE. He was not afraid to go to another TEACHER to improve his studies and thereby his teacher's mind was diminished. Consequently, they wished to judge him harshly. Therefore, even though he was saved from the court officials, he was not saved here, as seven days passed by before his image was perfected. When he washed, it was with great pain in front of everyone all these seven days, until his image was completed. Do not ask why he departed from the world. Oh, Rabbi. Oh Rabbi. Praised is your lot.

260. וְרָזָא סְתִימָא הוּהּ בְּהַאי יְנוּקָא, עַל מַה דְּאַסְתְּלַק מֵעֲלָמָא, וְעַל דְּבִעוּ לְמִידָן דִּינִיָּה, וְאַשְׁתִּיב מִנִּיָּה, דָּא הוּהּ בְּאַתְגְּלוּיָא, דְּהוּהּ מְכַסִּיף לְרַבִּיָּה קָמִי כְּלָא, בְּשִׂאלְתִּין וְקוּשְׁיִין דִּילִיָּה, וְלֹא חֵיִישׁ לְמַהֲרָ לְאַחְרָא, לְאַתְקַנָּא תְּלַמּוּדוּי, וְחֵלִישׁ דְּעֵתָא דְרַבִּיָּה. וְע"ד בְּעוּ לְמִידָן לִיהּ בְּדִינָא תְּקִיפָא. וּבג"כ, אִף עַל גַּב דְּאַשְׁתִּיב מִמְּאַרְיָהוֹן דְּדִינָא, לֹא אֲשְׁתִּיב הֵבָא. שְׁבַעָה יוֹמִין הוּוּ דְלֹא אֲשְׁתְּלִים דִּיּוֹקְנִיָּה. וְכֵד הוּהּ אֲסִתְּחִי, בְּכַאֲבָא יִתִּירָא קָמִי כְּלָא כָּל אֵינּוֹן שְׁבַעָה יוֹמִין עַד דְּאַשְׁתְּלִים דִּיּוֹקְנִיָּה. וְעַל דְּאַסְתְּלַק מֵעֲלָמָא לֹא תְּבַעֵי לְמַנְדָּע. אִי רַבִּי, אִי רַבִּי, זְכָאָה חוּלְקָךְ.

261. HE NOW RETURNS TO EXPLAIN IN ANOTHER MANNER AND IN OTHER WORDS, WHAT IT SAYS IN THE VERSE: "HALF OF THEM TOWARDS THE PRIMORDIAL SEA." Come and see, Under the ring of those networks that exist there, IN THE COURTYARD, THAT IS THE SECRET OF THE ILLUMINATION OF BINAH THAT IS IN MALCHUT THAT IS PLEATED WITH HER, AS MENTIONED. In these waters of the flowing spring THAT EXIST THERE, there is one distinct spring that expands and flows out and enters the great sea; THAT IS THE SECRET OF MALCHUT FROM THE ASPECT OF CHOCHMAH. It delineates in it a path to the heart of the sea, WHERE THE DOMINATION OF MALCHUT THAT IS SWEETENED BY BINAH EXISTS; THAT IS THE SECRET OF THE POINT OF MIFTECHA (ENG. 'KEY'). From it, the Leviathan drinks until he is happily satiated, and grows and enlarges greatly. THAT IS THE SECRET OF "HALF OF THEM TOWARDS THE PRIMORDIAL SEA," MEANING TO THE HEART OF THE SEA. When another spring flows out, that spring continues to expand secretly under the depths, MEANING UNDER MALCHUT OF THE KEY REFERRED TO BY DEPTHS, into the last sea, THAT IS MALCHUT OF LOCK THAT IS HIDDEN. All these harsh and maligning waters he pushes and forces down, that they should not be able to harm the inhabitants of the world. This is derived from the verse: "Who makes a way in the sea, and a path in the mighty waters" (Yeshayah 43:16), NAMELY IN THE LAST SEA.

261. ת"ח, תְּחוֹת עֲגוּלָא דְּאֵינּוֹן שְׁבַכִּין, דְּתַמָּן בְּאֵינּוֹן מִיּוֹן דְּהוּא נְבִיעוּ דְּמַעִינָא, אֲתַרְשִׁים נְבִיעוּ חָד, וְאַתְפָּשֵׁט וְנָפִיק לְבַר, וְעַל גּוּ יִמָּא רַבָּא. וְרָשִׁים בֵּיהּ אֲרַחָא בְּלַבָּא דִּימָא, וּמִינִיָּה שְׁתֵּי לוּתָן, וְרוּי, וְחֵדִי, וְאַתְרַבִּי בְּרַבּוּיָא. וְכֵד נָפִיק נְבִיעוּ אַחְרָא, הוּא נְבִיעוּ אֲתַפָּשֵׁט וְאִזִּיל בְּטַמִּירוּ, תְּחוֹת תְּהוּמָא, לְגוּ יִמָּא בְּתַרְאָה. וְכָל אֵינּוֹן מִים זְרוּנִים, וּמִיּוֹן תְּקִיפִין, מְאִיךְ לוֹן, וְכַפִּיף לוֹן, דְּלֹא יִפְקוֹן לְחַבְלָא בְּנֵי עֲלָמָא. וְסִימָן הַנּוֹתָן בֵּינָם דְּרַךְ וּבִמִּים עֲזִים נְתִיבָה.

262. In the center of that court exist two cherubim, a product of craftsmanship by the Holy King. THAT IS THE SECRET OF SMALL FACE. The high ones and the lower grades are unable to stand on top of them, SINCE THEIR FIRST THREE SFIROT ARE COVERED WITH WINGS. But underneath them, THAT IS, IN THE ASPECT OF SIX EXTREMITIES OF THE FIRST THREE IN THEM, all Yisrael are destined to stand, MEANING TO RECEIVE THEIR ILLUMINATION, PROVIDED that they will not leave to go out from under their wings, MEANING THAT THEY WON'T PEEK AT THE FIRST THREE THAT ARE COVERED BY THE WINGS. All those that enter under the wings OF THE CHERUBS will be happy, since thirteen thousand towers of the sun, WHICH IS ZEIR ANPIN, MEANING TWELVE PERMUTATIONS OF YUD HEI VAV HEI AND THAT WHICH CONTAINS THEM, THAT IS THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, WHICH IS IN EACH OF THE THREE COLUMNS, illuminate upon the figures as required, MEANING THE CHERUBS. FIGURES MEANS MINIATURE FACES, AS IS WRITTEN: "OF FIGURED WORK" (II DIVREI HAYAMIM 3:10). The head of the Yeshivah gained through this, BY ENTERING UNDER THE WINGS OF THE CHERUBIM, to have all that glory.

262. וּבְאַמְצַעִיתָא דְּהֵיא עֲזָרָה, אֵית תְּרִין כְּרוּבִים, עוּבְדָא דְּאוּמָנָא דְּמַלְכָא קְדִישָׁא. וְלֹא יְכַלִּין לְקַיִמָא בְּהוּ, עֲלֵאִין וְתַתֵּאִין. וְתַחוּתֵיהוּ זְמַנִּין כָּל יִשְׂרָאֵל לְקַיִמָא, דְּלֹא יִפְקוֹן מִתְּחוֹת גְּרַפְיָהוּ לְבַר, זְכָאִין לִיהוּוֹן, כָּל דְּעֲאֵלִין תְּחוֹת גְּרַפְיָהוּ. תְּלִיסַר אֲלָפֵי מַגְדָּלִין דְּשִׁמְשָׁא, דְּנִהִיר בְּצַעְצוּעָא, בְּדַקָּא יְאוּת. רַב מְתִיבְתָא בְּג"כ זְכָה לְהוּא יְקָר.

We hear that every Sabbatical year all members of the faith ascend to the Yeshivah above in heaven; Metatron tells them new and old things, and there is great rejoicing.

263. Who could speak of all those things that get newly discovered in the presence of the head of the Yeshivah? Oh, Rabbi. Every time the spirits of males ascend above, precisely then the women leave and gather at the sanctuary of Batyah, THE DAUGHTER OF PHARAOH, and they rejoice there with several ancient matters. From there, they all go out and enter together, AND BATYAH with them, to the sanctuary of Serah, DAUGHTER OF ASHER, to rejoice with several matters, old and new. From there, they leave, AND SERAH is with them, and enter the sanctuary of Jochebed; likewise in all these sanctuaries.

264. Now, Rabbi, I will tell you one secret. Come and see: Each and every Sabbatical year, a proclamation is declared in the Garden of Eden: Gather together, men and women, and all those members of the Faith, and ascend. Then all get undressed and ascend, men, women and babies that stopped suckling, to the Yeshivah above in heaven, WHICH IS THE YESHIVAH OF METATRON, and rejoice about their ascension. And there is happiness upon happiness. The youth, MEANING METATRON, that has the keys of his Master in his hands, rises and tells them new and old things, and they all see gladness. There is no happiness such as that rejoicing.

265. Following that, they all enter inside. Many curtains and chambers are stored there, which illuminate in the pleasantness of Hashem within the chamber of love of the Holy One, blessed be He. This is what it is said: "To behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4). Following this, the children WHO FINISHED SUCKLING MILK fly higher, MEANING TO A HIGHER YESHIVAH, and THE MEN AND WOMEN fly lower, SINCE THEIR PLACE IS THERE, to come back to their place IN THE LOWER GARDEN OF EDEN. AND THEY GET DRESSED THERE IN THEIR GARMENT as before. Praised is the nation for whom all the good of that world is waiting.

266. Rabbi Shimon said, How sweet are these things which I have heard. Praised is my lot that I managed to hear all these. Praised is the day that I left to come here. They said to him, Rabbi, we have authorization for three days to come to you. And after one day. Your gladness... (THE CONTINUATION IS MISSING).

38. The cry of the rooster

The author says that after midnight Gabriel calls and then all the roosters of this world call, and we are told what words he calls out at each hour. Gabriel writes down all the activities of the world's inhabitants every day, and at night he reads everything he wrote during the day. We hear about the 365 sanctuaries in the inner part of the courtyard, and it is said that no one knows what is in those sanctuaries. The lights of the sanctuary on the east side are greater than those of the three other directions.

263. מאן יכיל למימר, מאינן מלין דקא מתחדשן בכל יומא, מקמי רב מתיבתא, אי רבי, בכל זמנא דרוחין דבורין סלקין לעילא. נשין בהווא זמנא נפקי בלהו, ומתבנשי לגו היכלא דבתיה תמן, וחדאין תמן, בכמה מלין עתיקין. ומתמן נפקין ועאלין בלהו. והיא עמהון, לגו היכלא דסרח. וחדאין בכמה מלין חרתין ועתיקין, ומתמן נפקין והיא עמהון, ועאלין לגו היכלא דיוכבד. וכן בכל אינן היכלין.

264. השתא ר' אימא לך רזא חדא. ת"ח, בכל שמיטה ושמיטה, פרוזא נמיק, אתבנישו גוברין ונשין, וכל אינן בני מהימנותא, וסליקו. בדין בלהו מתפשטין דבורין ונשין, וסלקין. וכל אינן ינוקי מחלב, עאלין לגו מתיבתא דרקיעא, וחדאין חדוה, ועלויא דלהון, ותמן חרו על חרו. והוא נער דמפתחן דמאריה בידיה, קם, ואמר לון כמה מלין חרתין ועתיקין, וכלהו חמאן חדוה, דלית חדוה בהיא חדוה.

265. לבתר עאלין בלהו לגו כמה פרוכתין, וכמה היכלין גניזין תמן. דאינן נהרין בנועם יי, בגו היכלא דאהבה דקודשא בריך הוא. ודא הוא דכתיב, לחזות בנועם ה' ולבקר בהיכלו. לבתר פרחין ינוקין לעילא ואינן פרחין לתתא, ומהדרין לדוכתייהו ומתלבשן בדבדמייתא. זכאה עמא דכל טובא דהווא עלמא מחכאן.

266. אר"ש, כמה מתיקין מלין דשמענא. זכאה חולקא דידי, דזכינא לכל האי למשמע, זכאה יומא דנפיקנא הכא. אמרי ליה רבי, תלת יומין אית לן רשו למיתני גבך, ולבתר חד יומא חדוה דילך.

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267. (THE BEGINNING IS MISSING) he stretched from his side and was hidden and covered under an area that is called the cell of the runners until midnight. After midnight, a flame emerged from the pillar of Isaac, THAT IS THE LEFT COLUMN, and struck at the rooster called Gever (Eng. 'male/rooster'), WHO IS GABRIEL, similar to another gever higher above him - WHICH IS GVURAH OF ZEIR ANPIN, THE PILLAR OF ISAAC. Once THE FLAME IN THE LEFT COLUMN struck at the male, WHO IS GABRIEL, he called out and gave six sounds, and all were intelligent.

268. At the time he, MEANING GABRIEL, calls, all the roosters of this world call. Another flame emerges from him, FROM GABRIEL, reaches them under their wings and they call. What does he, GABRIEL, call? In the first hour, he calls and says: "The voice of Hashem is powerful; the voice of Hashem is full of majesty" (Tehilim 29:3-9). In the second hour, he calls and says, "The voice of Hashem breaks the cedars." In the third hour, he calls and says: "The voice of Hashem divides the flames of fire." In the fourth hour, he calls and says: "The voice of Hashem shakes the wilderness..." In the fifth hour, he calls and says: "The voice of Hashem is upon the waters..." In the sixth hour, he calls and says: "The voice of Hashem makes the hinds to calve..." Then he says: "A voice says, 'Cry,' and he said, 'what should I cry?'" (Yeshayah 40:6). That one is GABRIEL. He is the rooster that continues calling and does not get quieted. After that, he repeats and calls as before.

269. HE ASKS: What is GABRIEL crying AFTER THAT? HE REPLIES: He calls out all the activities of the people in the world, since he is the keeper of the case, MEANING THAT IN HIS AUSPICES IS THE CONTAINER THAT HOLDS ALL THE SCRIPT LETTERS AND THE FINAL JUDGMENTS AND EDICTS. The inkwell of the writer is at his waist and he writes down all the activities of the world's inhabitants every day. At night, after he finishes reading out all these calls MENTIONED ABOVE, he reads everything he wrote during the day.

270a. If not for the fingers of his feet that contain IN THEM two steps, one IS THE FINGER standing in the middle, which is large AND ONE IS THE FINGER that stands behind, which is small, IF NOT FOR THESE TWO FINGERS that deter him, he would have burned the world with his flames. What is done as soon as the morning light breaks and a thread of grace comes out of the south side? All join, MEANING THE MIDDLE FINGER WITH THE REAR FINGER, and they become two hoofs on EACH OF both legs, like a calf to uphold what is written: "And the sole of their feet was like the sole of a calf's foot" (Yechezkel 1:7). You already know this secret. You asked about the branch of the threshing ground... (THE REST IS MISSING).

270b. In the inner part of this courtyard, WHICH IS THE SECRET OF MALCHUT, there are 365 sanctuaries, as the number of days in the year. At each and every entrance AT EACH SANCTUARY, it is written: "Peace be within your walls, and prosperity within your palaces" (Tehilim 122:7). It is not known what is in those sanctuaries, except that all encircle EACH OTHER in artistic tapestry; seven orders of gems ring within one another, in each and every one, MEANING IN EACH AND EVERY SANCTUARY.

267. אִיהוּ מְשִׁיךְ מְשִׁיכוֹ מִסְטָרָא דִּילִיָּהּ, וְאַתְּטַמַּר וְאַתְחַמָּא תַּחֲוֹת אַתְרֵי דְאֶקְרִי תָא הַרְצִים, עַד פְּלָגוֹ לִילִיא. מִבְּתַר פְּלָגוֹ לִילִיא, שְׁלֵהוּבָא דְעַמּוּדָא דִּיצְחָק נְפִיק, וּבִטְשׁ בְּהַאי תְּרַנְגּוּלָא דְאֶקְרִי גְבַר, כְּגוּוֹנָא דְגְבַר אַחְרָא עֲלָאָה עֲלֵיהּ. בֵּינּוֹן דְּבִטְשׁ בֵּיהּ הָאִי גְבַר, קְרִי וְיִהִיב שִׁית קְלִין, וְכֻלְהוּ בְּסַכְלַתְנוּ.

268. בְּשַׁעְתָּא דְאִיהוּ קְרִי, כָּל תְּרַנְגּוּלִין דְּהָאִי עֲלֵמָא קְרָאן, וְנִמְפִיק מִנֵּיהּ שְׁלֵהוּבָא אַחְרָא, וּמְטִי לֹון תַּחֲוֹת גְּדַפְיָהּ, וְקְרָאן. אִיהוּ מַה קְרִי. בְּשַׁעְתָּא קְרֵמָאָה קְרִי וְאָמַר, קוֹל יִי בְּפַח קוֹל יִי בְּהַדָּר. וּבְשַׁעְתָּא תְּנִינָא קְרִי וְאָמַר, קוֹל יִי שׁוּבַר אַרְזִים. בְּשַׁעְתָּא תְּלִיתָאָה קְרִי וְאָמַר, קוֹל יִי חוּצַב לְהַבּוֹת אֲשׁ. בְּשַׁעְתָּא רְבִיעָאָה קְרִי וְאָמַר, קוֹל יִי יַחִיל מַדְבָּר וְגו'. בְּשַׁעְתָּא חֲמִישָׁאָה קְרִי וְאָמַר, קוֹל יִי עַל הַמַּיִם וְגו'. בְּשַׁעְתָּא שְׁתִּיתָאָה קְרִי וְאָמַר, קוֹל יִי יַחֲוּלִל אֵילוֹת וְגו'. לְבַתַּר קְרִי וְאָמַר, קוֹל אוֹמֵר קְרָא וְאָמַר מַה אֶקְרָא וְגו'. וְדָא אִיהוּ תְּרַנְגּוּלָא דְקְרִי, וְלֹא שְׂכִיךְ וְלְבַתַּר קְרִי כְּמִלְקַדְמִין.

269. וּמַאי קְרִי. כָּל עוֹבְדִין דְּבִנֵי עֲלֵמָא, בְּגִין דְאִיהוּ מְאָרִיָּה דְאַחְמַתָּא וְקַסְתָּהּ הַסּוֹפֵר בְּחַרְצוּיָא. וְכָל עוֹבְדִין דְּבִנֵי עֲלֵמָא כְּתִיב בְּכָל יוֹמָא. וּבְלִילִיא, בְּתַר דְקְרִי כָּל קְרִיאָן אֵלִין, קְרִי כָּל מַה דְכָתַב בְּיוֹמָא.

270(1). וְאַלְמָלָא רְגְלוֹי אֶצְבָּעָן דִּילִיָּהּ, דְאִינוּן תְּרִין דְרָגִין, חַד הֵהוּא דְקִימָא בְּאַמְצַעִיתָא. דְאִיהוּ רַב. וְהֵהוּא דְקִימָא מְאַחֲוֵרָא, דְאִיהוּ זְעִיר, דְקָא מְעַבְבִין לֵיהּ, יֵהָא מוֹקִיד עֲלֵמָא בְּשְׁלֵהוּבוּיָא. וְמַה עַבְדִּי. בֵּינּוֹן דְסִלִיק צַפְרָא, וְחוּטָא דְנִהִירוֹ נְפִיק מִסְטַר דְרוּם, כְּדִין מְתַחְבְּרִין כְּלָהּ, וְאַתְעַבְדִין תְּרִין רְגְלִין תְּרִין טְלַפִּין כְּעַגְלָא, לְקִימָא דְכְּתִיב וְכַף רְגְלֵיהֶם כְּכַף רְגַל עֵגֶל, וְהָא יִדְעַת רְזָא דָא. שְׁאַלְתָּ עֲנַפָּא דְגוֹרָן.

270(2). לָגוּ בְּעִזְרָה דָא, אֵית תְּלַת מְאָה וְשִׁתִּין וְחֻמְשָׁה הֵיכְלִין, כְּחוּשְׁבָן יוֹמֵי שָׁתָא. וּבְכָל פְּתַחָא וּפְתַחָא כְּתִיב, יֵהִי שְׁלוֹם בְּחִילְךָ שְׁלוֹה בְּאַרְמְנוֹתֶיךָ. לֹא יָדִיעַ מַאי הוּא בְּהַנִּי הֵיכְלִין, אֲלֵא כְּלָהּ, אֶתְחַמֵּן עוֹבֵד צִיּוֹר. שְׁבַע סְדְרִין דְּמִרְגְלָאן אֶתְחַמֵּן אֵלִין בְּאֵלִין, בְּכָל חַד וְחַד.

271. Oh, pious, holy one. How much the head of the Yeshivah was praising one sanctuary that was situated at the top of the east side of this court, because there are four ASPECTS in the court, to the four corners of the world - WHICH ARE CHESED AND GVURAH ON THE RIGHT, AND THE LEFT WHICH IS SOUTH AND NORTH, AND TIFERET AND MALCHUT ON THE EAST AND WEST. But the lights of the sanctuary on the east side are greater than all of them.

271. אִי חֲסִידָא קְדִישָׁא, כְּמָה מְשַׁבַּח רַב מִתִּיבְתָא
הַיְכָלָא חֲדָא, דְּאִיהוּ בְּרִישׁ סֵטֶר מְזֻרְחָ דְּעִזְרָה דָּא,
בְּגִין דְּאַרְבַּע אֵינוֹן בְּד' סֵטְרִין דְּעֵלְמָא, אֲבָל הַיְכָלָא
דְּסֵטֶר מְזֻרְחָ, אֲסִיגֵי נְהוּרִין דְּיֵלִיָּה יִתִּיר מִכְּלָהּ.

39. Two tears, one to Sagdon and one to Gilba

We are told about the gem called Sagdon that the Leviathan pulled up from the depths of the great sea; on the day the gem was pulled up the temple house was destroyed. The gem is one of the two tears of God that He sheds when He remembers His children; the other tear is sunk in the depth called Gilba.

272. One day, the Leviathan goes out on the great sea. The entire ocean trembles and all the fish scatter in every direction. When the Leviathan reaches the entrance of the depth, he begins to rejoice that the depths are stilled there...(THE REST IS MISSING)...except for that one, which is similar to a spring. The lights get dimmer and all the lights are not visible, except the light in that sanctuary on the eastern side.

272. יוֹמָא חָד, בְּיָמָא רַבָּא, לוֹיְתָן נָפִיק, וְכָל יָמָא
אֲזַדְעָזַע, וְכָל נוּגֵי אֲזֻלִּין לְכָאן וּלְכָאן, בְּד מְטֵי לוֹיְתָן
בְּפִתְחָא דְּפִתְחָא דְּתְהוּמָא, שְׂאֵרֵי לְמַחְדֵּי, וְאַשְׁתַּכְּךְ
תַּמָּן תְּהוּמֵי, אֲלָא הוּא כְּחִיזוּ דְּמַעֲיִין, וְאַתְחַפֵּיין
נְהוּרִין, וְלֹא אֲתַחְזוּן כָּל אֵינוֹן נְהוּרִין, בְּר נְהוּרָא
דְּהַיְכָלָא דְּבִסְטֶר מְזֻרְחָ דָּא.

273. HE ASKS: The gem that the leviathan pulled out from that depth is called Sagdon. What is it made of? HE REPLIES: That day that the Leviathan pulled up THE GEM, and the ocean was shaking, was the day when the temple house was destroyed, the ninth of Av. About that gem, it is when the Holy One, blessed be He, remembers His children and spills two tears into the great ocean. One TEAR falls onto this depth called Sagdon and one TEAR drops into another depth called Gilba.

273. הוּא מְרַגְלָא דְּקָא אֲפִיק לוֹיְתָן, מִגּוּ הוּא
תְּהוּמָא דְּאֶקְרֵי סַגְדוֹן, מִמָּה אֲתַעְבִּיד. אֲלָא יוֹמָא
דָּא דְּקָא אֲפִיק לוֹיְתָן, דְּאֲזַדְעָזַע יָמָא, יוֹמָא
דְּאַתְחַרְבַּ בֵּי מְקַדְשָׁא, ט' בְּאָב אִיהוּ. וְהוּא מְרַגְלָא,
דְּכַד דְּכִיר קוּדְשָׁא בְּרִיךְ הוּא לְבָנוּי, וְאוֹשִׁיד תְּרִין
דְּמַעֲיִן לְגוּ יָמָא רַבָּא, חָד נָפִיל לְגוּ תְּהוּמָא דָּא
דְּאֶקְרֵי סַגְדוֹן, וְחָד נָפִיל לְגוּ תְּהוּמָא אַחְרָא דְּאֶקְרֵי
גִילְבָּא.

274. Five other depths exist in the great ocean but are not as important as these others, WHICH ARE SAGDON AND GILBA. As soon as these tears drop, they are frozen within one depth and one TEAR is sunk into the depth called Gilba.

274. בְּגִין דְּחִמְשׁ תְּהוּמֵי אַחְרָנִין אֵינוֹן בְּיָמָא רַבָּא.
אֲבָל לֹא חֲשִׁיבִין כְּהֵנִי אַחְרָנִין, וְכִיּוֹן דְּנָפְלֵי אֵינוֹן
דְּמַעֲיִן, קָפְאָן גּוּ תְּהוּמֵי חָד. וְחָד אֲטַבַּע גּוּ תְּהוּמָא,
דְּאֶקְרֵי גִילְבָּא.

40. The first destroyer

The author talks about the four sources that do damage to the world. These are the ox, the pit, the consumer and fire. Because some information is missing here from the text, the topic jumps to the observation of a person looking at a sanctuary, where it seems to change size until it has no measurements at all.

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275. On the bottom, within the wine's sediment, the bad sediments, emerges one who disrupts, the first destroyer IN THE WORLD. He is in the secret of a human image when he approached near to holiness. As soon as he was removed FROM SANCTITY and wished to descend to the bottom, to dress up in a garment to harm the world, he came down with his Chariots. The first garment that he acquired was the likeness of an ox, the image of an ox, and the first of these four SOURCES OF HARM is OX, AS IS MENTIONED AT THE BEGINNING OF BABA KAMA, THE OX, THE PIT, THE CONSUMER AND FIRE. These are four sources to do damage in the world and all the other three sources of damage, besides the ox, also belong TO THAT OX.

276. About this, it is written: "Thus they exchanged their glory for the likeness of an ox that eats grass" (Tehilim 106:20). HE ASKS: What is the meaning of: "That (he) eats grass"? HE REPLIES: We already dealt with it, but the essence of it is that he has no part in the seven types of grains nor the essence of bread, WHICH ARE FROM MALCHUT, and it is improper for him to be there, MEANING TO SAY THAT HE IS NOT WORTHY TO SUCKLE FROM HUMAN FOOD, WHICH IS MALCHUT. AS A RESULT, IT SAYS: "THAT EATS GRASS."

277. (THE BEGINNING OF THE SUBJECT IS MISSING)...from their location. These sit in their location, even before those that leave these are ready. The eyes cannot stand their light and sparkling. They circle around and never have any rest.

278. When a person looks at this sanctuary, at his first observation, it seems to him somewhat small and not so small. He looks a little longer and it seems large. He observes longer and it looks larger. The longer he stares at it, the more it seems to expand and the higher it gets, until his final gaze, AT THAT SANCTUARY, when a hair's breadth seems to him SO LARGE THAT it has no measurements any more.

279. Many works are inside whose craftsmanship is unknown, from which the court and all that is inside shines, besides the Cherubs, whose light rises to the lofty firmament in a variety of colors and sparkling brightness. There are 1,575 grapevines producing fruits in that courtyard. (BECAUSE THE BEGINNING AND END OF SUBJECT IS MISSING, I CAN'T EXPLAIN IT).

41. "Folds his hands together" and "eats his own flesh"

We hear that after a person's death the evil one consumes his flesh but has no control over the Holy Spirit or the sanctified soul. The author says that the angel of death has no joy in killing a person; it's just that he is happy to do the will of God.

275. דַּתְתָּא גּוּ שְׁמַרִים דְּחַמְרָא, דּוּרְדִין בּוּשִׁין, נְמִיק
חַד עֲרַעוּרָא מְקַטְרָגָא, מְזִיקָא קְדַמָּא, וְאִיהוּ בְרוּחָא
דְּיוֹקְנָא דְאָדָם, כַּד קָרִיב לְגוּ קוּדְשָׁא. כִּיּוֹן דְּמַתְעַבְר
מִתַּמָּן, וּבְעֵי לְנַחְתָּא לְתַתָּא, לְאַתְלַבְּשָׁא בְּלַבוּשָׁא
לְנֹזְקָא עֲלָמָא, נַחִית הוּא וּרְתִיכוּי. וּלְבוּשָׁא קְדַמָּא
דְּקָא נְקִיט תְּבַנִּית שׁוּר, דְּיוֹקְנָא דְשׁוּר. וְקְדַמָּא
לְנֹזְיקִין מְאִינוּן אַרְבַּע, שׁוּר אִיהוּ. וְאִינוּן אַרְבַּע
אַבוֹת לְנֹזְקָא עֲלָמָא. וְכֵלְהוּ תַלְתָּא אַבוֹת נְזִיקִין, בַּר
שׁוּר, כֵּלְהוּ דִּילֵיהּ.

276. וע"ד כתיב, וימירו את כבודם בתבנית שור
אוכל עשב. מהו אוכל עשב. הא דרשינן ביה אכל
עקרא דמלה, מתמצית הלחם, ולא שבעת זיני דגן,
לית ליה בהו חולקא, ולא יאות ליה למהוי תמן.

277. מדוכתייהו, ואלין יתבין בדוכתייהו, עד לא
נפקי אלין, זמינין אלין, נהירו ונציצו דלהון, לא
יכלין עיינין למסבל. אזלין בסחרנין, לית להון
שכיבו לעלמין.

278. כַּד אֶסְתַּבֵּל ב"נ בְּהַאי הַיְכָלָא, מִיַּד
בְּאַסְתַּבְלוּתָא קְדַמָּא, אַתְחֹזִי זַעִיר וְלֹא זַעִיר,
אַסְתַּבֵּל יַתִּיר, אַתְחֹזִי רַב. תּוּ אַסְתַּבֵּל, אַתְחֹזִי יַתִּיר
רַב, כֹּל מַה דְּאַסְתַּבֵּל, הִכִּי אַתְחֹזִי בְּאַתְפְּשׁוּתָא רַב
וְעֲלָא, עַד דְּדַמִּי בְּאַסְתַּבְלוּתָא כְּמֵלֵא נִימָא, דְּלִית
לֵיהּ שִׁיעוּרָא.

279. עוֹבְדִין סְגִיאִין לְגוּ, דְּלֹא יָדִיעַ אוּמְנוּ דְּלֵהוֹן,
מִנְיָה נִהְרָא עֲזָרָה, וְכֹל מַה דְּאִית בְּהּ, בַּר כְּרוּבִים
דְּנִהוּרָא דְּלֵהוֹן סְלֵקָא עַד רוּם רְקִיעָא, בְּגוּוּנִין
סְגִיאִין, וְנִהוּרִין מְנַצְצִין. אֶלְף וְחַמֵּשׁ מָאָה וְחַמֵּשׁ
וְשִׁבְעִין גּוּפְנִין, עַבְדִּין אִיבִין בַּעֲזָרָה דָּא.

280. (THE BEGINNING OF THE SUBJECT IS MISSING). More. THE FOOL, THAT IS THE OTHER SIDE, "folds his hands together" (Kohelet 4:5) in bitterness and mourning and then in spite of himself "eats his own flesh" (Ibid.), since THE OTHER SIDE has no permission to control anything else BESIDES FLESH. What pleasure he derives from all that he has done and worked for, UNTIL HE KILLED HIM, because after that he has no permission TO ENJOY FROM HIM except what belongs to him, WHICH IS THE FLESH, SINCE THE OTHER SIDE PROVIDES MAN WITH HIS FLESH. He then dances and rejoices like a completely mindless fool. He goes without any purpose and consumes the flesh, and he has no authority over the rest. Bitterness prevails above and below, when the children of Yisrael are in trouble and their enemies consume them, and Yisrael do not give power with their good deeds to extricate themselves FROM THE OTHER SIDE.

281. Even from the flesh of that side, the Holy One, blessed be He, is unhappy TO GIVE TO THE OTHER SIDE, since He is compassionate and merciful. However, as for what is His, OF THE HOLY ONE, BLESSED BE HE, that is the Holy Spirit and the holy soul, the upper and lower grades cannot have any power over it. As a result, at the end the evil one, THE OTHER SIDE, is unable to dominate the Holy Spirit which he meant to do by means of all his libelous plots and false accusations, so he must again "eat his own flesh." What benefit did he get FROM ALL HIS ACCUSATIONS ...(SEVERAL WORDS ARE MISSING HERE). Furthermore, they cover everything like a heavy fog and the upper and lower beings have no rest.

282. Come and I will tell you something. If you say that the Angel of Death feels joy when he kills a person, it is not true. It is only that he sees that this is his Master's wishes, so he seems happy to do the will of the Holy One, blessed be He, as is written: "Stormy wind fulfilling His word" (Tehilim 148:8). Rabbi Shimon said to him, yet he is going merrily along and dancing in front of the women? He said to him: Oh, pious, holy one. It is most certainly so, in order to demonstrate before the King that it gives him pleasure to do the King's bidding. However, his satisfaction is at the women's eulogy, so he dances and listens to the eulogy.

283. They said to him, If so, why does he go to accuse the person up high and mention his sins, IF HE TAKES NO JOY IN KILLING A PERSON? He said to him, Because he is an old fool and plans to control the spirit and dominate it. That is all he lusts after. However, eventually he has power only over what is his own. The flesh is his. Therefore, it is written: "His mischief shall return upon his own head" (Tehilim 7:17), MEANING THAT HE DOES NOT DERIVE ANY PLEASURE FROM HIS LABOR IN DENOUNCING BELOW AND DENOUNCING ABOVE.

280. יתיר חובק את ידיו, במרירו ואנינו דיליה, ולבתר אוכל את בשרו בעל פרוחיה, דלית ליה רשו לשלטאה על מלה אחרא. מה אתהני ליה בכל מה דאסטי ועביד ועמל, דלבתר לית ליה רשו, אלא על דיליה לבתר מרקיד וחדוי, בכסיל בלא דעתא כלל, ואזיל בלא תועלתא, ואכיל לבשרא. ובשאר לית ליה רשו. מרירו דעילא ותתא, כד ישראל בעאקו, ואכלי לון שנאיהון ולא יהבי חילא בעובדין טבין דלהון, לאפקא מניה.

281. ואפילו מבשריה דאיהו מהאי סטר, אבאיש קמי מלבא קדישא, דאיהו רחום וחגון. אבל על דיליה, רוחא קדישא ונשמתא קדישא, לית עלאין ותתאין יכלין לשלטא עלוי כלל. וע"ד כל תסקופין, וכל מה דאסטי ההוא רע, דחשיב למשלט על רוחא קדישא, ולבתר לא יכיל, וישוב ואוכל את בשרו. מה תועלתא הוה ליה. ועוד דאינון חפאן בלהו בערטינא תקיף, ולית שכיבו לעלאין ותתאין.

282. תא ואימא לך מלה. אי תימא, דחדו הוא למלאך המות, כד קטיל בני נשא. לאו. אלא בגין דחמי דרעותא דמאריה בכך, אחזי גרמיה בחדו, למעבד רעותיה דקודשא בריך הוא, דכתיב רוח סערה עושה דברו. א"ל ר"ש, והא איהו אזיל ומרקד בחדוה קמי נשין. א"ל אי חסידא קדישא, ודאי הכי הוא, לאחזאה קמי מלבא דניחא ליה ברעותיה דמלבא. אבל נייחא דיליה בהספרא דנשין, איהו רקיד ואודניה להספרא.

283. א"ל אי הכי, אמאי אזיל ואסטי על ב"נ לעילא, ואדכר לחובוי. א"ל, בגין דאיהו זקן וכסיל, וחשיב למשלט על רוחא, וכל תאובתיה בגיני כך איהו, לסוף לא שליט אלא על דיליה. בשרא דיליה. וע"ד כתיב, ושוב עמלו בראשו.

42. Boiling tears

We are told that the two tears that God weeps into the great ocean are boiling hot and that they congeal the water in the sea. The tears cause the waves to roar so loudly that they awaken the ancient patriarchs in the cave of Machpelah.

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284. (THE BEGINNING IS MISSING) goes and wishes to disturb the world. And the waters rise from other depths and want to flood the world. These tears, MEANING THE TWO TEARS THAT THE HOLY ONE, BLESSED BE HE, DROPS INTO THE GREAT OCEAN, are boiling hotter than any fire in the world. From the energy of their boiling, they congeal the water in the gelled sea, SINCE THE RED TEAR THAT DROPS INTO THE DEPTH CALLED SAGDON CONGEALS THE WATER, AS THEY STIR UP THE DOMINATION OF THE LEFT - AND THE DOMINATION OF THE LEFT WITHOUT THE RIGHT CONGEALS THE SEA. If the Holy One, blessed be He, would not have hinted WHO IS THE CENTRAL COLUMN THROUGH THE CURTAIN OF THE CHIRIK, THUS HINTING at the blowing of a wind from the side of Abraham, WHICH IS CHASSADIM, from his pillar, THAT IS THE RIGHT COLUMN, THAT WOULD COMBINE TO ONE WITH THE LEFT and show HIS ILLUMINATION over the world, the world could not withstand it even for an instant.

285. When these tears drop into the sea, the sound between the waves is heard up to the cave of Machpelah. From the roaring sounds of the waves that is heard there when they enter the sea, the ancient patriarchs are awakened and rise, and think that the Holy One, blessed be He, wishes to turn the world upside down, until the voice comes out and tells them: Do not fear, holy beloved. Due to you, the Holy One, blessed be He, remembers your children and desires to redeem them, and you will see.

43. The Alphabets and the names

We hear of the movement and permutation of the Alphabets as the letters fly in the air; no one can understand them except for Messiah.

286. (THE BEGINNING OF THE SUBJECT IS MISSING) all the permutations of the Alphabets fuse and interlock with each other to form the permutation of the Holy Name. After the appearance of the letters in this combination, these LETTERS are stored away and others emerge AND JOIN TO A DIFFERENT PERMUTATION. And this is how they are; these are hidden and these emerge, and all within the hollowness of these buttons.

287. THE LETTERS also fly three times a day in the air and make their exit, and the name is suspended in four letters in the air for an hour and a half. After that, this NAME gets hidden and immediately the name of twelve letters emerges from the air, from its hollowness. It flies suspended in the air, one hour and not more. Then this NAME gets stored away and immediately, another combination of letters emerges. That is the name of 22 letters. They hang suspended in the air another hour, and become hidden. Immediately, other letters emerge from another empty space, the name of 28 letters. All get adorned with their crowns and stay for an hour and a half, and THIS NAME gets hidden. Immediately the name of 25 letters with their combinations emerges, hanging in the air, and remains an hour and three minutes,...(MISSING HERE)...emerge letters with 42 letters...(THERE IS SOMETHING MISSING HERE)...stays forever...(THE REST IS MISSING).

284. אָזיל וּבְעֵי לְאַרְגָּשָׁא עֲלֵמָא, וּמֵיָא סְלִיקִין מִגּוֹ שְׂאֵר תְּהוּמִין, וּבַעֲאֵן לְחַפְיָא עֲלֵמָא, אֵינוֹן דְּמַעִין רְתִיחִין יְתִיר מִכָּל אֲשָׁא דְעֲלֵמָא. וּמִגּוֹ תוֹקֶף דְּרִתִּיחוּ דְּלֵהוֹן, אֶקְפוּ מֵיָא, גּוֹ יִמָּא דְנִקְפָּא. וְאַלְמֵלָא דְרִמּוּ קוּדְשָׁא בְרִיךְ הוּא חָד נְשִׁיבוּ מַסְטְרָא דְאַבְרָהָם, מַעֲמֻדָּא דִּילִיָּהּ, וְאַחֲזִי עַל עֲלֵמָא, לֹא יָכִיל לְמִיקָם אֲפִילוּ רְגַעָא חֲדָא.

285. אֵינוֹן דְּמַעִין כִּד נִפְלִין גּוֹ יִמָּא, אֲשֶׁתַּמַּע קְלָא בֵּין יִמָּא, עַד מַעֲרַתָּא דְכַפְלָתָא. מִקַּל נְהִימוּ דְלֵהוֹן דְּקָא אֲשֶׁתַּמַּע תַּמּוֹן, כִּד עֲאֵלִין גּוֹ יִמָּא, מִתְעַרְן אֲבָהוֹן קְדָמָי, וְקָמוּ, וְחֲשָׁבוּ דְקוּדְשָׁא בְרִיךְ הוּא בְּעֵי לְאַהֲפֵכָא עֲלֵמָא, עַד דְּקָלָא נִפִּיק וְאָמַר לוֹן, לֹא תִרְחִלוּ רְחִימִין קְדִישִׁין, בְּגִינְכוֹן דְּכִיר קוּדְשָׁא בְרִיךְ הוּא לְבַנְיָכוֹן, וְאִיהוּ בְּעֵי דְמַפְרֵק לוֹן, וְאַתּוֹן תַּחֲמוֹן.

286. אֵלְפָא בֵּיתִין בְּלָהוּ, מִשְׁלָבָן וּמִתְצַרְפָּאן אֵלִין בְּאֵלִין, וְאַתְחַבְרָן בְּצִרוּפָּא דְשְׂמָא קְדִישָׁא. בֵּיוֹן דְּאַתְחַזוֹן אֲתוֹן בְּצִרוּפָּא דָּא, אֵלִין גְּנִיזִין, וְנִפְקִין אַחֲרָנִין, וְכֵן בְּלָהוּ. אֵלִין גְּנִיזִין, וְאֵלִין נִפְקִין, בְּלָהוּ לְגוֹ בְּחֻלּוּלָא דְאֵינוֹן בְּסַתּוּרִים.

287. תּוֹ פְּרָחֵי תֵּלֶת זְמַנִּין בְּיוֹמָא בְּאִוּרָא וְנִפְקָא לְבַר, וְקִיּוּמָא שְׂמָא בְּאַרְבַּע אֲתוֹן, תֵּלִיין בְּאִוּרָא שְׂעֵתָא וּפְלָגָא, לְבַתֵּר גְּנִיזֵי דָּא, מִיַּד נִפִּיק מִגּוֹ אִוּרָא מִחֻלּוּלָא דִּילִיָּהּ, שְׂמָא דְתִרְיֹסֵר אֲתוֹן, פֶּרַח וְתֵלִיא בְּאִוּרָא, שְׂעֵתָא חֲדָא, וְלֹא יְתִיר. לְבַתֵּר גְּנִיזֵי דָּא, וְנִפְקָא מִיַּד צִרוּפָּא דְאֲתוֹן אַחֲרָנִין, שְׂמָא דְכ"ב אֲתוֹן, וְתֵלִיין בְּאִוּרָא שְׂעֵתָא אַחֲרָא, וְאִגְנִיזֵי. וּמִיַּד נִפְקִי אֲתוֹן מִחֻלּוּלָא אַחֲרָא, שְׂמָא דְתַמְנִיא וְעֶשְׂרִין אֲתוֹן, מִתְעַטְרִין בְּלָהוּ בְּכַתְרֵיהוֹן, וְקִיּוּמֵי שְׂעֵתָא וּפְלָגָא, וְאִגְנִיזֵי דָּא. וּמִיַּד נִפְקִי תֵּלִיא בְּאִוּרָא, שְׂמָא דְעֶשְׂרִין וְחֲמִשׁ אֲתוֹן בְּצִרוּפְיָהוּ, וְקִיּוּמָא שְׂעֵתָא וְתֵּלֶת רְגַעֵי, נִפְקִי אֲתוֹן דְאַרְבַּעִין וְתֵּרִין אֲתוֹן. לְעֵלְמָא קִיּוּמָא.

288. (THE BEGINNING IS MISSING) the names. All these letters never rest. They stand out and sparkle externally, and rise and descend. No one could understand anything about them, except for Messiah with great toil. That NAME gets hidden after staying around for two hours and 22 minutes and that name, which is engraved in 72 letters, emerges. It stays suspended in the air an hour and a half. All these names do not emerge and do not appear except once a day, but the letters of the Alphabet are visible flying in the air and combining LETTERS WITH LETTERS, three times a day.

289. When the letters of the Alphabet fly, some of them fly from here and some FLY from here, and all combine. When the head of the Yeshivah descended there, he said, Messiah saw in the permutations of the letters of the Alphabet, as Daniel saw in them, when he saw the letters, Mem Mem Tav Vav Samech, Nun Nun Kuf Pe Yud, Aleph Aleph Lamed Resh final Nun. HE KNEW TO COMBINE FROM THEM, "MENE MENE TEKEL UFARSIN" (DANIEL 5:25), FOR THE FIRST THREE LETTERS OF THESE THREE COMBINATIONS FORMS MENE. THE SECOND SET OF THREE LETTERS ALSO COMBINE TO MENE, THE THIRD SET COMBINE TO TEKEL, THE FOURTH SET OF THREE LETTERS COMBINE TO UFAR AND THE FIFTH SET COMBINE TO SIN.

44. Souls ascend and descend

We are told about the great joy on each Shabbat eve when the Tree of Life is awakened and produces sanctified souls. When the Shabbat arrives the souls come down to rest on a holy nation and the souls of the righteous ascend to the higher Garden of Eden. When the Shabbat ends those additional souls that dwelt upon the children of Yisrael rise above and the souls of the just descend. The souls that rose stand in the presence of God who queries them about what new things in the Torah they learned in the world. When a soul says a new interpretation God gathers His entourage and tells them about it in both Yeshivot.

290. Each Shabbat eve when the children of Yisrael sanctify the day below, the proclamation goes out to the four corners of the world to assemble holy camps and prepare the thrones. Who saw such joy, WHEN in 390 firmaments many appointed ones and many rulers gather to their stations. As soon as Yisrael below sanctify THE DAY, the Tree of Life, THAT IS ZEIR ANPIN, gets awakened and a wind blows from the World to Come, WHICH IS BINAH, and beats at its leaves. The branches in the tree shake and exude fragrances from the World to Come. TREE IS ZEIR ANPIN, ITS BRANCHES ARE HIS SFIROT, ITS LEAVES ARE THE SOULS THAT IT PRODUCES. THE 390 FIRMAMENTS ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, OF WHICH EACH IS COMPRISED OF ONE HUNDRED EXCEPT FOR MALCHUT THAT LACKS TEN LAST ONES, THESE BEING FROM MALCHUT OF MALCHUT WHICH ARE FROM THE MEASURE OF JUDGMENT, AND ARE STORED AWAY, AND THEREFORE THEY ARE FOUR HUNDRED MINUS TEN.

291. The Tree of Life awakens and produces sanctified souls, and spreads THEM over the world. With all this, souls come and souls go, MEANING TO SAY THAT SOULS GO OUT TO BE DRESSED IN YISRAEL IN THIS WORLD AND THE SOULS OF THE RIGHTEOUS ASCEND FROM THE LOWER GARDEN OF EDEN AND ENTER ABOVE TO THE GARDEN OF EDEN UP HIGH. Those THAT LEAVE stir those TO ENTER. Therefore, these leave and these ascend and the Tree of Life, THAT IS ZEIR ANPIN, is joyful.

288. שְׁמֵהוּ. אֵלָא אַתּוּן כּוֹלְהוּ, לֹא מִשְׁתַּכְּבִי לְעֵלְמִין, בְּלִטִי וּמְנַצְצִי לְבַר, וְסִלְקִי וְנַחְתִּי, לִית מֵאן דִּיכּוּל לְקַיִמָא בְּהוּ, בַר מְשִׁיחַ בְּטוֹרַח סְגִי. דָּא גְנִיז, לְבַתֵּר דְּקַיִמָא תְּרִין שְׁעָתִין וְעֶשְׂרִין וְתֵרִין רְגָעִין, וְהָאִי שְׁמָא גְלִיפָא דְע"ב אַתּוּן קָא נְפִיק. וְקַיִמָא וְתִלְיָא בְּאוּרָא, שְׁעָתָא וּפְלָגָא. כָּל הַנִּי שְׁמֵהוּ לֹא נִפְקִי, וְלֹא אַתְחִזּוּן, אֵלָא זְמַנָּא חָדָא בְּיוֹמָא, אֲבַל אִינוּן אֵלְפָא בִּיתִין, אַתְחִזּוּן פְּרַחִין בְּאוּרָא, וּמְצַרְפִּין אֵלִין בְּאֵלִין, תְּלַת זְמַנִּין בְּיוֹמָא.

289. בְּד פְּרַחִין אַתּוּן דְּאֵלְפָא בִּיתִין, אֵלִין פְּרַחִין מִכָּאן, וְאֵלִין מִכָּאן, וּמִתְצַרְפִּין כְּלֵהוּ. בְּד נַחִית תְּמִן רַב מִתִּיבְתָא, שְׁאֵרִי, מְשִׁיחַ חֲמָא בְּצִרוּפָא דְּאֵלְפָא בִּיתָא, אַתּוּן כְּמָה דְּחֲמָא דְּנִיאַל, דְּאִינוּן מִמְתּוּס נְנַקְפִי אַאֲלָרִין.

290. כָּל מַעְלֵי שַׁבְּתָא, בְּד מְקַדְּשִׁין יִשְׂרָאֵל יוֹמָא לְתַתָּא, כְּרוּזָא כְּרִיז לְאַרְבַּע סְטְרֵי עֲלְמָא, אַתְכַּנְשׁוּ מִשְׁרִינִין קְדִישִׁין, אַתְקִנוּ בְּרִסְיִין. מֵאן חֲמֵי חֲדוּה, בְּתֵלַת מָאָה וְתִשְׁעִין רְקִיעִין, כְּמָה מְמַנֵּן, כְּמָה שְׁלִטוֹנִין, מִתְבַּנְּשִׁין לְאַתְרֵיהוּ. בֵּינּוּן דִּישְׂרָאֵל לְתַתָּא מְקַדְּשִׁין, בְּדִין אַתְעַר אֵילָנָא דְּחַיָּא, וְאַקִּישׁ בְּאִינוּן טְרַפִּין דִּילֵיהּ, רַחַח נְשִׁיבוּ חַד מְגוּ עֲלְמָא דְּאֵתִי, וְאִינוּן עֲנִפִין דְּאֵילָנָא מִתְנַעֲנַע, וְסִלְקִין רִיחִין דְּעֲלְמָא דְּאֵתִי.

291. הַהוּא אֵילָנָא דְּחַיָּי אַתְעַר, וְאַפִּיק נְשַׁמְתִּין קְדִישִׁין, וּפְרִישׁ עַל עֲלְמָא. וְעַם כָּל דָּא, נְשַׁמְתִּין נְפִיקוּ, וְנְשַׁמְתִּין עֲאֵלִין, אֵלִין מִתְעַרִי אֵלִין, אֵלִין נְפִיקוּ וְאֵלִין עֲאֵלִין, וְאֵילָנָא דְּחַיָּי בְּחֲדוּה.

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292. Then all of Yisrael are adorned with the crowns of these sanctified souls, THE SECRET OF THE ADDITIONAL SOULS, and all are in happiness and repose. And all of the Shabbat, they enjoy that happiness and satisfaction. All the just that are in the Garden ascend and take pleasure in that uppermost pleasure of the World to Come, IN THE GARDEN OF EDEN, UP HIGH. When Shabbat ends, all the souls fly away FROM YISRAEL and go up ABOVE.

293. Come and see: When the Shabbat arrives, the souls come down, MEANING THE ADDITIONAL SOULS, to rest on a holy nation. And the souls of the righteous, FROM THE LOWER GARDEN OF EDEN, ascend above TO THE HIGHER GARDEN OF EDEN. When the Shabbat ends, those souls that dwelt upon the children of Yisrael rise above, THAT IS THE ADDITIONAL SOULS, and the souls of the just descend, THOSE THAT ROSE TO THE HIGHER GARDEN OF EDEN, AND ARE NOW RETURNING TO THE LOWER GARDEN OF EDEN.

294. As soon as all the souls that dwelt on Yisrael have risen above, they rise and stand, in form, in the presence of the sanctified King. The Holy One, blessed be He, asks all of them, What new things in the Torah have you had in that world? Praised is the one that says in His presence a new illumination in the Torah, as so much joy is produced by the Holy One, blessed be He. He gathers His entourage, MEANING THE HIGHER SOULS AND ANGELS, and says, Hear the new words of Torah, which that soul of so-and-so is recounting. All explain that point in the two Yeshivot, MEANING IN THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE, AND THE YESHIVAH OF METATRON; they below, and the Holy One, blessed be He, above seals that item.

295. Come and see: When some novel interpretation in Torah is discovered and the additional soul that came down in Shabbat was involved in this novel interpretation of the Torah, and ascends higher above, AFTER THE SHABBAT, the entire entourage above listen to that matter. The sanctified holy beasts are enlarged by their outstretched wings and put on their wings. When He asks THE SOULS ABOUT THE TORAH'S NOVEL INTERPRETATIONS, they do not respond, but remain quiet. Then it is written about the sanctified holy living creatures: "When they stood still, they let down their wings" (Yechezkel 1:25). "STOOD STILL" MEANS IN THEIR SILENCE, as it says: "Because they stand there, and answer no more" (Iyov 32:16). "And when he opened it, all the people stood up" (Nechemyah 8:5), MEANING THEY WERE STILL.

296. If you wonder why silence is referred to by standing, HE REPLIES it is because during speech, there are seven limbs that move WHILE TALKING, which are the heart, lung, voice pipe, tongue, teeth, lips and flesh. When silenced, they stay in their position without moving. Therefore, he calls silence standing.

292. וְכַדִּין, יִשְׂרָאֵל כֻּלּוֹ מִתְעַטְרִין בְּעֵטְרֵין דְּאִינוּן נִשְׁמַתֵּין קְדִישִׁין, כֻּלּוֹ בְּחֶדְוֵה בְּנִיחָא. וְכֹל הַשַּׁבָּת, אֵית לֹון הֵוֹא חֶדְוֵה, וְהֵוֹא נִיחָא, וְכֹל צְדִיקָיָא דִּי בְּגַנְתָּא, כֻּלּוֹ סִלְקִין וּמִתְעַנְגִּין בְּעֻנְגָּא עֲלָאָה, דְּעֲלָמָא דְּאִתִּי. בֵּינֵן דְּנִפְסִיק שַׁבְּתָא, כֻּלּוֹ נִשְׁמַתֵּין פְּרָחִין וְסִלְקִין.

293. ת"ח, כִּד עֵייל שַׁבְּתָא נִשְׁמַתֵּין נְחֵתִין לְשָׂרֵינָא עַל עֲמָא קְדִישָׁא. וְנִשְׁמַתֵּין דְּצְדִיקָיָא סִלְקִין לְעֵילָא. כִּד נִפְסִיק שַׁבְּתָא, נִשְׁמַתֵּין סִלְקִין, אִינוּן דְּשָׂאֵרוּ עֲלֵיהֶוּ דְּיִשְׂרָאֵל. וְנִשְׁמַתֵּין נְחֵתִין, אִינוּן נִשְׁמַתֵּין דְּצְדִיקָיָא.

294. בֵּינֵן דְּסִלְקִין כֻּלּוֹ נִשְׁמַתֵּין דְּשָׂאֵרוּ עֲלֵיהֶוּ דְּיִשְׂרָאֵל. סִלְקֵי וְקִימִין בְּדִיוֹקְנָא קָמֵי מַלְכָּא קְדִישָׁא, וְקוֹדֶשָׁא בְּרִיךְ הוּא שְׂאִיל לְכֻלּוֹ, מָאֵי חֶדְוִשָׁא הוּוּה לְכוּ בְּהֵוֹא עֲלָמָא בְּאוֹרֵייתָא. זְכָאָה אִיהֵו מָאֵן דְּחֶדְוִשָׁא דְּאוֹרֵייתָא אִמְרַת קָמִיהָ. כִּמְהָ חֶדְוֵה עָבִיד קוֹדֶשָׁא בְּרִיךְ הוּא, בְּנִישׁ לְפִמְלִיָּא דִּילֵיהָ, וְאָמַר, שְׁמַעוּ חֶדְוִשָׁא דְּאוֹרֵייתָא, דְּאִמְרַת נִשְׁמַתָּא דָּא דְּפִלּוּנִי, וְכֻלּוֹ מוֹקְמֵי הֵיִיא מְלָה בְּתַרֵּי מְתִיבְתֵי. אִינוּן לְתַתָּא, וְקוֹדֶשָׁא בְּרִיךְ הוּא לְעֵילָא, חֵתִים לְהֵיִיא מְלָה.

295. ת"ח, כִּד מְלָה אֶתְחַדֵּשׁ בְּאוֹרֵייתָא, וְנִשְׁמַתָּא דְּנִחְתָּא בְּשַׁבְּתָא אֶתְעַסְקַת בְּאִינוּן מְלִין חֶדְתִּין, וְסִלְקֵי לְעֵילָא. כֹּל פְּמִלִּיא דְּלְעֵילָא, צִינְתִּין לְהֵוֹא מְלָה, וְחֵינֹת הַקֹּדֶשׁ מִתְרַבִּין בְּגַדְפִין, וּמִתְלַבְּשִׁין בְּגַדְפִין. וְכִד שְׂאִיל לֹון קוֹדֶשָׁא בְּרִיךְ הוּא, וְלָא תְבִין וְשִׁתְקִין, כִּדִּין חֵינֹת הַקֹּדֶשׁ מָה כְּתִיב, בְּעַמְדָם תִּרְפִּינָה כְּנִפְיָהֶם, כִּמְהָ דָּאֵת אָמַר כִּי עָמְדוּ לֹא עָנּוּ עוֹד. וְכִפְתָּחוּ עָמְדוּ כֹּל הָעָם.

296. וְאִי תִימָא, שְׁתִּיקָה אָמַאי קְרוּ לֵיהָ עֲמִידָה. אֲלָא, בְּדַבּוּרָא אֵית ז' שְׁוִיפִין דְּמִתְנַעְנְעִין בְּהַרְיָה, לְבָא. רִיָּאָה. קְנָה. לְשׁוֹן. שְׁנִינִים. שְׁפּוּן. בְּשָׂר. וּבְשִׁתִּיקָה קִימוּ בְּקִימוּיָהוּ, בְּלָא נְעֻנְעָא. וְעַד קְרִי לְשִׁתִּיקָה עֲמִידָה.

297. (THE BEGINNING IS MISSING...) because Rabbi Hamnuna Saba (the elder) said, "May He send you help from the sanctuary..." (Tehilim 20:4-5); the sanctuary that is the sanctifying of the hands, MEANING THE FIRST WASHING BEFORE THE MEAL. "And strengthen you out of Zion": That is the blessing on the bread, which satisfies the heart of a person. "May He remember all your offerings": "All" indicates something else in addition, which is the washing of the hands at the end, MEANING THE LAST WATERS. "And accept with favor your burnt offering": That is blessing after the meal in the company of the required quorum. If you do so, "May He grant you your heart's desire, and fulfill all your counsel" and on the Shabbat, THE WORD "sanctuary" alludes to the great sanctification (Heb. Kiddush) IN THE MORNING. About this matter, the just in the Garden of Eden were adorned with crowns, from one Shabbat to the next Shabbat...(THE END IS MISSING).

297. דְּהָא רַב הַמְנוּנָא סָבָא אָמַר, יִשְׁלַח עֲזָרָךְ מִקֹּדֶשׁ וְגו'. מִקֹּדֶשׁ, דָּא קְדוּשַׁת יְדֵימָן. וּמִצִּיּוֹן יִסְעָדְךָ, דָּא הַמוֹצֵיא, דְּאִיהוּ סְעִיד לְבָא דְּבֵר נֶשׁ. יִזְכּוֹר כָּל מִנְחוֹתֶיךָ, כָּל לְאִסְגָּאָה מִלְּהָ אַחֲרָא, דָּא נְטִילַת יְדֵימָן בְּתַרְיִיתָא. וְעוֹלְתָךְ יִדְשְׁנָה סְלָה, דָּא בְּרַבַּת הַמְזוּן בְּזִמּוֹן. וְאִי אֵת עֵבִיד בֶּן, יִתֵּן לָךְ כְּלָבְכָךְ וְכָל עֲצָתְךָ יִמְלֵא. וּבִשְׁבַת מִקֹּדֶשׁ, דָּא קְדוּשָׁא רַבָּא. וְעַל מִלְּהָ דָּא, אֲתַעְטְרוּ צְדִיקָיָא בְּגוֹן עֲרֵן, מִשְׁבַּת לְשַׁבַּת אַחֲרָא.

45. "Behold, His reward is with Him. And His hire before Him"

The spirit talks about the future when the Shechinah will ascend from the mount of Avarim and proclaim the good tidings to the world. God will proclaim rewards for everyone according to their deeds, and all the idol worshipers will see the good reward of the righteous. When Jerusalem is raised the righteous in the Garden of Eden will have additional joy. The soul who has new interpretations of the Torah will be praised, and his father will be crowned for his sake.

298. In addition, he opened the discussion saying, "You that bring good tidings to Zion, get you up into the high mountain..." (Yeshayah 40:9). "Into the high mountain" definitely means the mountain of Avarim, AT which Moses was buried. We have already explained that the Shechinah will ascend from there and will proclaim the good tidings to the world. However, all is inclusive in her, MEANING THE EXPRESSION: "GOOD TIDINGS TO ZION" COMPRISES THE VARIETY OF LITERAL INTERPRETATIONS. "You that bring good tidings to Zion" is Hephzibah, the wife of Nathan son of David, who is the mother of Messiah, Menachem son of Amiel, WHO WAS HER DESCENDANT. She shall go out and bring the tidings ABOUT REDEMPTION and she is part of the general meaning of: "You that bring good tidings to Zion."

298. תּוֹ פִּתַּח וְאָמַר, עַל הַר גְּבוּהָ עָלִי לָךְ מִבְּשַׂרְתָּ צִיּוֹן וְגו'. עַל הַר גְּבוּהָ, הָאִי וְדָאִי הַר הָעֵבְרִים, אֲתֵר דְּמֹשֶׁה אֲתַקְבֵּר. וְהָא אֹקְמוּהָ, דְּשְׁכִינְתָּא תְּסַלֵּק לְתַמּוֹן, וְתַבְּשַׂר עֲלֵמָא. אֲבָל כְּלָא אִיהוּ, מִבְּשַׂרְתָּ צִיּוֹן, דָּא אִיהִי חֲפְצֵי בְּהָ, אֲתַתָּא דְּנָתָן בְּר דָּוִד. אִימָא אִיהִי דְּמִשְׁיַחָא, מִנְחָם בֶּ"ר עֲמִיאֵ"ל, וְאִיהִי תִיפּוּק וְתַבְּשַׂר, וְאִיהִי בְּכֻלָּא דְּמִבְּשַׂרְתָּ צִיּוֹן.

299. A voice will be heard around the world and two kings in the world will get aroused to wage battle. THEN, the sanctified name will emerge TO REIGN over the world. What tidings will she bear and declare? That is "Behold, Hashem Elohim, will come with might, and His arm shall rule for Him: behold, His reward is with Him. And His hire before Him" (Yeshayah 40:10). "Behold, His reward is with Him" means that the Holy One, blessed be He, will proclaim for the entire entourage above and command them to assemble and hold court. 'Whoever gave his soul for the sake of My name's sanctity, what is his reward? They will pronounce that much and so much. Whoever suffered so many disparaging remarks and curses for My sake, what is his reward? They will pronounce that amount. Whoever was daily punished for My sake, what is his reward? And they will say, it is this.' That is the meaning of: "Behold, His reward is with Him. And His hire before Him."

299. קָלָא יִשְׁתַּמַּע בְּעֲלָמָא, וְתַרְיִין מַלְכִין יִתְעַרְוּן בְּעֲלָמָא, לְאַגְחָא קְרָבָא, וְיַפּוּק שְׁמָא קְדִישָׁא עַל עֲלָמָא. מַה תַּבְּשַׂר וְתִימָא. הִנֵּה יְיָ אֱלֹהִים בְּחֹזֶק יָבָא וְזִרְעוּ מוֹשְׁלָה לּוֹ. הִנֵּה שְׂכָרוֹ אֲתוּ וּמְעוֹלָתוֹ לְפָנָיו. הִנֵּה שְׂכָרוֹ אֲתוּ, דְּקוּדְשָׁא בְּרִיךְ הוּא כְּרִיז בְּכָל פְּמִלְיָא דְּלְעִילָא, וְיִימָא לֹון, אֲתַכְנָשׁוּ וְדָאִינוּ דִּינָא. מֵאן דְּמָסַר נַשְׁמַתִּיהָ עַל קְדוּשַׁת שְׁמִי, אֲגַרְיָה מֵאִי הוּא. וְאִינוּן יִימְרוּן כֶּן וְכֶן. מֵאן דְּסָבִיל כְּמַה חְרוּפִין וְגְדוּפִין בְּכָל יוּמָא עָלַי, מַהוּ אֲגַרְיָה. אִינוּן אֲמַרִי כֶן. מֵאן דְּאֲתַעֲנֵשׁ בְּכָל יוּמָא עָלַי, מַהוּ אֲגַרְיָה. אִינוּן אֲמַרִי כֶן. הִהִיד, הִנֵּה שְׂכָרוֹ אֲתוּ וּמְעוֹלָתוֹ לְפָנָיו.

300. HE INQUIRES: What is the meaning of: "And His hire (also: 'deed')"? HE REPLIES: It is as written: "Oh how great is Your goodness, which You have laid up for those who fear You; which You have performed for those who trust in You" (Tehilim 31:20). That is his deed. What is the meaning of: "In the sight of the sons of man"? (Ibid). HE REPLIES: It means in contrast to those idol worshipers, **THAT ALL OF THEM WILL SEE THE GOOD REWARD OF THE RIGHTEOUS.** In "which You have laid up for those who fear You," what is the meaning of, "which You have laid up"? Who would want to rob and take away what He wishes to grant, as written "laid up"? **AND WHY WOULD HE NEED TO HIDE IT?**

301. HE REPLIES: Just go and see the compassionate action that the Holy One, blessed be He, takes, since, when He beats someone, He therein provides a remedy. How does He hurt? With the left, since He draws near with the right and through the left He inflicts blows. Behold: through that which He uses to hurt, He also brings the remedy, since it is written: "Out of the north the evil shall break forth" (Yirmeyah 1:14). **THAT IS THE LEFT,** since He hurls the blows at the left. From there, all the judgments and harsh edicts emanate and in it dwells all good recompense and kindness that the Holy One, blessed be He, has destined to grant Yisrael. In the future to come, the Holy One, blessed be He, will call on the north, **THAT IS LEFT,** and tell him, 'In you I have provided all benefits and good wages to My children who have suffered so many calamities in this world for the sake of the sanctity of My name. Pay out all the good wages that I have entrusted to you!'

302. This is what it says: "I will say to the north, Give up; and to the south, Keep not back..." (Yeshayah 43:6). HE ASKS: Is this then the manner of the south, **WHICH IS RIGHT,** to deprive blessings? Aren't all the blessings from the south side, and good comes from the south? Yet he says to the south, "Keep not back."

303. HE REPLIES: It is only that, at that period, the Holy One, blessed be He, will awaken Abraham and tell him, Rise, because the time has arrived in which I will redeem your children and grant them good compensation for all they suffered in the exile. This is due to the fact that Abraham was involved in their sale **TO THE EXILE** as is written: "Unless their Rock had sold them" (Devarim 32:30), which refers back to Abraham. He therefore acted as if this was not favorable in his eyes and showed himself as if he wished them to be hurt more for their iniquities, saying a payback should be collected for their iniquities and sins. The Holy One, blessed be He, said to Abraham, 'I am aware that whatever you said was just said on the surface, **BUT NOT MEANT TRUTHFULLY OUT OF YOUR HEART.** I too will be like that, I'LL DEAL WITH YOU on the surface **AND SAY TO YOU,** "Keep not back." I wish to please you for the sake of your children. Do not deprive them of kindness and do not deprive them of good compensation. They suffered so much for their iniquities. Therefore, "I will say to the north, Give up", **SO THE NORTH WILL PROVIDE GOOD WAGES.** Everything else, **THE SOUTH WILL NOT KEEP BACK** and that is the meaning of: "which You have laid up (Heb. tzafanta), **WHICH IS DERIVED FROM NORTH (HEB. TZAFON), WHICH PROVIDES EVERYTHING.** This is the good tidings that she brings, **MEANING WHAT IT SAYS ABOVE: "YOU THAT BRING GOOD TIDINGS TO ZION, GET YOU UP INTO THE HIGH MOUNTAIN..."**

300. מהו ומעולתו. אלא במה דכתיב, מה רב טובך וגו'. פעלת לחוסים בך. דא הוא פעולתו. נגד בני אדם מהו. אלא נגד עכו"ם. אשר צפנת ליראיך, מהו אשר צפנת. וכי מאן יגזול ויטול מן ידוי, מה דהוא בעי למיהב, דכתיב צפנת.

301. אלא פוק וחמי עוברין דרחמנו דעבר קודשא בריך הוא, במה דאיהו מחי, ביה יהיב אסותא. במה מחי בשמאלא, בימינא קריב, ובשמאלא מחי. במה דמחי, ביה יהיב אסותא לעולם, כתיב מצפון תפתח הרעה, ובצפון מחי. דמתמן נפקי כל דינין וכל גזירי קשיין. וביה שרי כל אגר טב, וכל טיבו, דימין קודשא בריך הוא למיהב לישראל. לזמנא דאתי, קרי קודשא בריך הוא לצפון, ויימא ליה, בך יהבית כל טיבו, וכל אגר טוב לבני, דסבלו במה בישינ בהאי עלמא, על קדושת שמי. הב אגרינ טבין דיהבית בך.

302. הה"ד אומר לצפון תני ולתימן אל תכלאי וגו'. וכי ארחא הכי הוא דדרום, לממנע ברכאן, והא כל ברכאן מסטרא דדרום, וכל טבין דעלמא מדרום נפקי, ואיהו אמר לתימן אל תכלאי.

303. אלא בההיא שעתא, יתער קודשא בריך הוא לאברהם, ויימא ליה קום, דהא מטא זמנא דאנא פריק לבנך, למיהב לון אגר טב, על כל מה דסבלו בגלותא. ומגו דאברהם הוה בזבינו דלהון, דכתיב אם לא כי צורם מכרם, דא אברהם. הוה ליה כמאן דלא טב בעינו, ואחמי גרמיה, כמאן דבעי דילקון על חוביהון יתיר, ויימא גבו מחוביהון, גבו מחטאיהון. א"ל קודשא בריך הוא לאברהם, ידענא כלא איהו מה דאמרת לאנפין. אנא אוף הכי לאנפין. אל תכלאי, אנא בעי לפייסא לך על בנך. לא תמנע טיבו מנהון, לא תמנע אגר טב מנהון, במה וכמה סבלו על חוביהון, ובגיני בך אומר לצפון תני. והיינו אשר צפנת, ודא הוא מלה דההיא מבשרת.

304. In addition, she will bring tidings for the second time when the Shechinah will be on that high mountain, and she will go with the tidings to the patriarchs. Swiftly, THE SHECHINAH will visit Jerusalem and see its destruction. She will enter Zion and there she will batter the wall as before, over her original dwelling house and the glory SHE ENJOYED at that location. And she will swear that she will not leave there until the Holy One, blessed be He, redeems her children. The same Hephzibah will bring tidings as before and declare, "Cry out and shout, you inhabitant of Zion: for great is the Holy One of Yisrael in the midst of you" (Yeshayah 12:6). What is "great...in the midst of you"? That is the Holy One, blessed be He, who comes to her to raise her from the dust and say to her, "Shake yourself from the dust; arise, and sit down, O Jerusalem" (Yeshayah 52:2). THE SHECHINAH is Jerusalem and Jerusalem is assuredly her name.

305. (THAT IS THE COMPLETION OF THE ABOVE ARTICLE FROM VERSES 290-296). By this too, how much additional joy will the righteous have in the Garden of Eden? As a result of this, praised is he whose soul bears witness on the Shabbat in the presence of the King with his new interpretations of the Torah. Through this, the Holy One, blessed be He, and His entire entourage above and all these righteous in the Garden of Eden are adorned with that NOVEL INTERPRETATION.

306. Additionally, I heard from the holy luminary. How much glory upon glory and adornment upon adornment they crown the father of that man, WHOSE SOUL BEARS WITNESS ABOUT THE INNOVATIVE TORAH INTERPRETATIONS. During that time, the Holy One, blessed be He, says TO HIS ENTOURAGE, 'Gather to listen to new innovative matters in the Torah of so-and-so, son of so-and-so', BECAUSE AT THAT POINT, THE HOLY ONE, BLESSED BE HE, MENTIONS THE FATHER OF THE INNOVATOR. How many are they that kiss on the head OF THE INNOVATOR'S FATHER? How many righteous adorn him when they descend? Praised is the lot of all those who study and deal in the Torah, and especially on the Shabbat even more than the rest of the weekdays.
(up to here spoke the head of the Yeshivah).

304. וְתוֹ תְּבַשֵּׂר זְמַנָּא תְּנַיִנָּא, בְּשַׁעֲתָא דְשְׂכִינְתָּא תְּסַלֵּק עַל הָהוּא טוֹרָא עֲלָאָה, וְתִהְיֶה וְתַבְשִׁיר לְאַבְהֵן, מִיַּד תִּהְיֶה לְיִירוּשָׁלַם, וְתַחֲמִי לָהּ בְּחֶרֶבְנָא. תִּיעוּל לְצִיּוֹן, וְתַמְן תִּקְרַקֵּר קִירָא בְּמַלְקַדְמִין, עַל אֶתְרַי בֵּי מוֹתְבָה, וְעַל יִקְרָא דִּילָהּ בְּהָהוּא אֶתְרַי. וְתַמְן אֹמִיָּאת, דְּלֹא תִיטוּל מִתַּמְן, וְלֹא תַפּוּק, עַד דְּקוּדְשָׁא בְּרִיךְ הוּא יִפְרוּק לְבַנְהָא, וְדָא חֲפָצִי בְּהַ תְּבַשֵּׂר בְּמַלְקַדְמִין וְאִמְרַת, צִהְלִי וְרַנִּי יוֹשְׁבַת צִיּוֹן כִּי גְדוּל בְּקֶרְבְּךָ וְגו'. מַאי גְדוּל בְּקֶרְבְּךָ. דָּא קוּדְשָׁא בְּרִיךְ הוּא דְאִיהוּ אֶתִּי לְגַבְהָ, לְאַקְמָא לָהּ מִעַפְרָא, וְיִימָא לָהּ הַתְּנַעֲרִי מִעַפְרֵי קוּמִי שְׁבִי יִירוּשָׁלַם. יִירוּשָׁלַם אִיהִי, וְיִירוּשָׁלַם שְׁמָהּ וְדָאִי.

305. וּבְדָא אוּף הַכִּי, כְּמָה חֲדוּ עַל חֲדוּ הוּי לְצִדִּיקַיָּא בְּגִן עֵדֶן. וּבג"כ זְכָאָה אִיהוּ, מֵאֵן דְּנִשְׁמַתִּיהָ בְּשַׁבַּת אִסְהִידַת קַמִּי מַלְכָּא, עַל חֲדוּשָׁא דְאֹרִייתָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל פְּמִלְיָא דִּילֵיהּ, וְכָל אֵינוֹן נִשְׁמַתִּין דְּצִדִּיקַיָּא דְהוּוּ בְּגִן עֵדֶן, כְּלָהוּ מִתְעַטְרִין בְּהָהוּא מְלָהּ.

306. תּוֹ שְׁמַעְנָא בּוֹצִינָא קְדִישָׁא, דְּכַמָּה יִקְרַע עַל יִקְרַע, וְעַטְרָה עַל עַטְרָה, מִעַטְרֵן לְאַבּוּהָ דְהָהוּא ב"נ תַּמְן, בְּשַׁעֲתָא דְאִמְרַת קוּדְשָׁא בְּרִיךְ הוּא, אֶתְבְּנָשִׁי לְמִשְׁמַע חֲדוּשָׁא וּמְלִין חֲדַתִּין דְאֹרִייתָא, מִשְׁמִיָּה דְפִלּוּנִי בְּרַ פִּלּוּנִי, כְּמָה אֵינוֹן דְנִשְׁקִין עַל רִישִׁיהּ. כְּמָה צִדִּיקַיָּא מִעַטְרִין לֵיהּ, כִּד נַחְתִּין. זְכָאָה חוּלְקִיהוֹן דְכָל אֵינוֹן דְמִשְׁתַּדְּלִין בְּאֹרִייתָא, יוֹמָא דְשַׁבְּתָא מִשְׁאֵר יוֹמִין.

46. "A cake of the first of your dough for a gift"

We hear of the inner meaning of the offering of the cake (chalah) of the first of the dough. We are told that chalah is the Shechinah, and we learn that paternal merit ends for the wicked as they receive their reward in this world and they do not have Chassadim. The Shechinah indicates merit for her children when she receives from the right, where the 248 positive commandments are.
Ra'aya Meheimna (the Faithful Shepherd)

307. "You shall offer up a cake (Heb. chalah) of the first of your dough for a gift" (Bemidbar 15:20). This commandment is to separate a piece of dough for chalah. Chalah's numerical value is Mem Gimel (=53). THIS INDICATES THAT DOUGH DOES NOT ACQUIRE THE SIZE WHEN CHALAH IS TO BE REMOVED FROM IT, UNLESS IT CONTAINS 43 and 1/5 of an egg's size OF AN EGG. There are times when fifth means one of fifty, which is final Nun (= fifty). This is derived from Mem Gimel final Nun, which is the initials of Michael, Gabriel and Nuriel, WHICH CORRESPOND TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Chalah is the Shechinah, for wherever these angels MEM GIMEL FINAL NUN, are, there are the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET. Wherever the patriarchs are, THAT IS, CHESED, GVURAH AND TIFERET, there the Shechinah is found, SINCE CHESED, GVURAH AND TIFERET ARE THE SECRET OF THREE COLUMNS AND MALCHUT RECEIVES FROM THEM. And in her, IN MALCHUT, one beseeches, for in her one prays. SHE IS REFERRED TO AS PRAYER, as written: "And Moses besought (Heb. Vayechal) Hashem his Elohim..." (Devarim 3:24) and "O Hashem Elohim, you have begun (Heb. hachilota) to show Your servant..." (Shemot 32:11). In her Chalah, NAMELY, the paternal merits begin, WHICH IS DERIVED FROM HACHILOTA. In her, paternal merit ends for the wicked, SINCE PATERNAL MERIT DOES NOT STAND FOR THEM as they receive their reward in this world.

308. Since from the right side, where the Yud is, that is Chochmah, BECAUSE CHOCHMAH IS AT THE RIGHT AND BINAH IS AT THE LEFT, THAT ARE YUD-HEI, which is the beginning of the name Yud Hei Vav Hei, THE SHECHINAH indicates merit for her children WHEN SHE RECEIVES from the right, where the 248 positive commands are, THAT IS THE SECRET OF CHASSADIM, and from the side of the last Hei OF HEI VAV YUD HEI, that is to the left of Gvurah, SINCE MALCHUT IS ERECTED FROM THE LEFT SIDE. PRIOR TO THAT, IT RECEIVES FROM THE RIGHT, where the negative commands exist, which total 365 THAT ARE ON THE LEFT, where the totally wicked are sentenced. FOR THEM, paternal merit has ended, BECAUSE THEY STILL DO NOT HAVE CHASSADIM FROM CHESED, GVURAH AND TIFERET, WHO ARE CALLED FATHERS. The name of Yud Hei Vav Hei is reversed to Hei Vav Hei Yud, MEANING BACKWARDS, INDICATING JUDGMENT. We learn this from the wicked Haman, BECAUSE HE SAID, "Yet all this avails me nothing" (Ester 5:13). THE LETTERS AT THE END OF THE VERSE FORM HEI VAV HEI YUD, WHICH IS AN INDICATION OF JUDGMENTS.
End of Ra'aya Meheimna

רעיא מהימנא

307. ראשית עריסותיכם חלה תרימו וגו', פקודא דא להפריש חלה לכהן. חל"ה הכי חושבניה, מ"ג ביצים, וחומש ביצה, חר מחמש. ואית חומש חר מן חמשין, דאיהו נ'. ורא סימן מג"ן, דאיהו מיכאל גבריאל נוריא"ל. חלה, שכינתא. דבאתר דאלין מלאכין תמן, אבהן תמן. ובאתרא דאבהן תמן, שכינתא תמן. ובה ויחל, בה עלינא, הה"ד ויחל משה את פני יי' אלהיו. אדני יודר אתה החלות להראות את עבדך. ובה חלה זכות אבות. ובה תמה זכות אבות לרשעים. דהו מקבלים אגרייהו בהאי עלמא.

308. דמסטרא דימינא, דתמן י' דאיהו חכמה, שרותא דשמא דידוד, דאיהו אחזי זכותא על בנהא מימינא, דתמן רמ"ח פקודין דעשה. מסטרא דאת ה' בתראה, דאיהו לשמאלא דגבורה, דתמן לא תעשה, דאינון שס"ה, דתמן נדונין רשעים גמורים, תמה לון זכות אבות, ואתהפך לון שם יהו"ה, הוה"י. ואוליפנא מהמן הרשע, וכל זה אינונו שוה לן.
ע"כ רעיא מהימנא

47. Moses' birth

Rabbi Chizkiyah says that God gave Yisrael the Torah and also faithful prophets to lead them. All the prophets beheld God's glory from a high place, but not as near as Moses, who was closer to God than any of them. Rabbi Chizkiyah interprets the scripture beginning "And there went a man of the house of Levi, and took to wife the daughter of Levi," as meaning that Zeir Anpin joined with Malchut. We learn that the Shechinah hid Moses for three months because he was present above in the higher realm before he descended to this world. She allowed Moses to sail among the angels because he was later destined to go up among them to receive the Torah. We are told that the daughter of Pharaoh came from the left aspect of harsh judgment, and that she saw the child Moses stamped with the signature of Zeir Anpin and Malchut when she found him in the box of papyrus. From all this Rabbi Shimon derives that the souls of the righteous come from a high place, and that the soul has a father and a mother. Everything comes from and exists from male and female; Malchut is seen to be the mother of the soul of the first man.

309. "And Hashem spoke to Moses, saying, 'Speak to the children of Yisrael, and bid them that they make them fringes in the corners of their garments throughout their generations...'" (Bemidbar 15:37-38). Rabbi Chizkiyah opened the discussion saying, "And He showed me Joshua the High Priest..." (Zecharyah 3:1). How happy are Yisrael that He desires their glory above all the people, has granted them the Holy Torah and given them faithful prophets that lead them according to Torah on the true path.

309. ויאמר יי' אל משה לאמר דבר אל בני ישראל וגו' ועשו להם ציצית על כנפי בגדיהם לדורותם וגו'. ר' חזקיה פתח, ויראני את יהושע הכהן הגדול וגו'. כמה זכאין אינון ישראל, דקודשא בריך הוא בעי ביקרהון על כל בני עלמא, ויהב לון אורייתא קדישא, ויהב לון נביאי מהימני, דמדברי להו באורייתא, בארץ קשוט.

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310. Come and see all the various groups of prophets that the Holy One, blessed be He, set up for everyone in Yisrael. The Holy One, blessed be He, revealed Himself on the highest holy levels and they beheld the King's Holy Radiance of Glory from a lofty location - but not as near as Moses, who was closer to the King than any of them since his lot was more blessed than that of any other man. About him, it is written: "With him I speak mouth to mouth, manifestly, and not in dark speeches" (Bemidbar 12:8). The rest of the prophets saw from a distant place, as you say, "Hashem appeared of old (also: 'from afar') to me" (Yirmeyah 31:2).

311. Rabbi Chizkiyah said, This is how I learned. It is written: "And there went a man of the house of Levi, and took to wife the daughter of Levi" (Shemot 2:1). "And there went a man": That is the Holy One, blessed be He, THAT IS ZEIR ANPIN, as it says, "Hashem is a man of war" (Shemot 15:3). "The house of Levi" is the Holy One, blessed be He, WHO WENT FROM the area where the uppermost high Chochmah and that bright radiance, WHICH IS SUPERNAL BINAH, join together and never separate. HE INTERPRETS "LEVI" AS DERIVED FROM ATTACHMENT, AS IN 'LIVYUT' (ENG. 'ACCOMPANIMENT'). ANOTHER EXPLANATION OF: "Of the house of Levi" is that the Leviathan, THAT IS THE YESOD OF ZEIR ANPIN, has inspired all enjoyment in the world AND HE INTERPRETS "LEVI" AS DERIVED FROM LEVIATHAN, as is written: "There is the Leviathan, whom You have made to play therein" (Tehilim 104:26). "And took to wife the daughter of Levi": That is the Holy One, blessed be He, which is the place where the moon is bright, THAT BEING MALCHUT.

312. "And the woman conceived, and bore a son" (Shemot 2:2). Surely, "the woman" IS MALCHUT, as it says, "she (Heb. zot) shall be called woman" (Beresheet 2:23) AND "ZOT" IS THE NAME OF MALCHUT. At first, SHE IS CALLED "the daughter of Levi" and certainly it is so. Why did he first CALL HER the daughter of Levi and now a woman? HE RESPONDS: This is what we have learned. Before she is married, a woman is referred to as the daughter of so-and-so, but after she is married, she is referred to as a woman. Here too, daughter and woman pertain to the same level, MEANING MALCHUT. HOWEVER, BEFORE HE TOOK HER IN MARRIAGE, SHE WAS REFERRED TO AS THE DAUGHTER OF LEVI, AND AFTER THAT, A WOMAN.

313. "She hid him three months" (Shemot 2:2): These are the three months when heavy Judgment rests in the world. Which ones are they? Tamuz, Av and Tevet. AND THEREFORE, THE SHECHINAH HID HIM. HE ASKS: What is it trying to tell us by this? HE REPLIES: IT LETS US KNOW that before Moses went down to the world, he was above. Therefore, the Shechinah joined him since the day he was born, AND PROTECTED HIM. From here, Rabbi Shimon took it to say that the spirits of the righteous are above before they descend into this world.

310. תָּא חֲזִי, כָּל נְבוֹאֵי וּנְבוֹאֵי דְאֻקִּים קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, כְּלֵהוּ אֲתַגְּלוּ קוּדְשָׁא בְּרִיךְ הוּא עֲלֵיהוּ, בְּדַרְגִּין עֲלָיִן קְדוּשִׁין, וְחֲמוּ זֵיו יִקְרָא קְדוּשָׁא דְמַלְכָּא מֵאַתְרַּ עֲלָא, אֲבָל לֹא קְרִיב כְּמֹשֶׁה, דְּהוּהוּ קְרִיב לְמַלְכָּא יְתִיר מִכָּלֵּא, דְּהָא זְכָאָה חוֹלְקִיהּ יְתִיר מִכָּל בְּנֵי עֲלָמָא, דְּעֵלִיָּה כְּתִיב, פֶּה אֵל פֶּה אֲדַבֵּר בּוֹ וּמְרָאָה וְלֹא בְּחִידוּת. וּשְׂאֵר נְבוֹאֵי, הוּוּ חֲמָאן מֵאַתְרַּ רְחִיקָא, כְּמָה דְאַתְּ אָמַר מִרְחוֹק יְיָ נִרְאָה לִי.

311. א"ר חֲזִיקְיָהּ, הֵכִי אֹלִיפְנָא, כְּתִיב וַיֵּלֶךְ אִישׁ מִבֵּית לְוִי וַיִּקַּח אֶת בַּת לְוִי. וַיֵּלֶךְ אִישׁ: דָּא קוּדְשָׁא בְּרִיךְ הוּא כְּד"א יְיָ אִישׁ מְלַחְמָה. מִבֵּית לְוִי: דָּא קוּדְשָׁא בְּרִיךְ הוּא, אֲתֵר דְּחֻכְמָה עֲלָא, וְהוּא זוּהַר מִתְחַבְּרָן בְּחָדָא, דְּלֹא מִתְפָּרֶשׁן לְעֲלָמִין. מִבֵּית לְוִי: דְּאֲשֵׁרֵי לוֹיִתָּן כָּל חִירוֹ בְּעֲלָמָא, הֵה"ד לוֹיִתָּן זֶה יִצְרָתָא לְשַׁחַק בּוֹ. וַיִּקַּח אֶת בַּת לְוִי, דָּא קוּדְשָׁא בְּרִיךְ הוּא, אֲתֵר דְּנִהִירוֹ דְּסִיְהָרָא נְהִיר.

312. וַתֵּהֵר הָאִשָּׁה וַתֵּלֶד בֶּן. הָאִשָּׁה וְדָאִי, כְּד"א לְזֹאת יִקְרָא אִשָּׁה. בְּקַדְמֵיתָא בַת לְוִי, הֵכִי הוּא וְדָאִי. וְכִי בַת לְוִי בְּקַדְמֵיתָא, וְהִשְׁתָּא אִשָּׁה. אֵלָא הֵכִי אֹלִיפְנָא, אֲתַתָּא עַד לֹא אֲזַדְוּגַת, אֲתַקְרִיאת בַת פְּלוּנִי, בְּתֵר דְּאֲזַדְוּגַת. אֲתַקְרִי אִשָּׁה, וְהֵכִא, בַת וְאִשָּׁה, כְּלָא בְּחַד דְּרַגָּא הִיא.

313. וַתְּצַפְנֵהוּ ג' יָרְחִים, אֵלִין תְּלַת יָרְחִין דְּדִינָא קְשִׁיָּא שְׂרִיָּא בְּעֲלָמָא. וּמָאִי נִינְהוּ. תְּמוּז' וְאַב' וְטֵב' ת. מָאִי קָא מְשַׁמַּע לָן. דְּעַד דְּלֹא נַחַת מֹשֶׁה לְעֲלָמָא, שְׂכִיחַ הוּוּהוּ הוּא לְעֵילָא, וְעַל דָּא אֲזַדְוּגַת בֵּיהּ שְׂכִינְתָא מִן יוּמָא דְּאֲתִילִיד. מִכָּאן אָמַר רַבִּי שְׁמַעוֹן, רוּחִיהוּן דְּצַדִּיקֵיָּא שְׂכִיחִין אִינוּן לְעֵילָא, עַד לֹא יַחְתוּן לְעֲלָמָא.

314. "And when she could no longer hide him" (Ibid. 3). HE ASKS: What is the meaning of: "She took for him a box made of papyrus"? (Ibid). HE REPLIES: She coated it with conserving ingredients to keep it safe from these sea fish, MEANING HIGH ANGELS, that swim in the great ocean, as is written: "Wherein are creeping things innumerable" (Tehilim 104:25). She coated it so that he should be kept from them, with a coat from the precious Jubilee, THAT IS BINAH, in two colors, white and black. THAT IS THE SECRET OF CLAY AND TAR, WHICH CORRESPONDS TO THE TWO COLUMNS, RIGHT AND LEFT, SINCE TAR IS THE SECRET OF THE LEFT, EXCEPT THAT IT IS BLENDED WITH MALCHUT OF THE ATTRIBUTE OF JUDGMENT. THEREFORE, THE RED IN THE LEFT TURNS TO BLACK; THAT IS THE SECRET OF THAT BLACK BEING RED, EXCEPT THAT IT WAS BLEMISHED. She allowed Moses to sail among them, THE ANGELS, and to become known among them, because he was destined to go up among them at a later date to receive the Torah.

315. "And the daughter of Pharaoh came down to wash herself at the River" (Shemot 2:5). This DAUGHTER OF PHARAOH came from the left aspect of harsh Judgment, as is written: "To wash herself at the River." "At the River" is exact, instead of "at the sea," SINCE THE SEA INDICATES MALCHUT. HOWEVER, THE RIVER IS HARSH JUDGMENT FROM THE LEFT SIDE, WHICH THE EGYPTIANS HAVE MADE THEIR DEITY. If you wonder about this, that it is written: "And your rod, with which you smote the river" (Shemot 17:5), although Moses never struck the river but rather the sea. The verse refers to it as river INDICATING THAT THE TERM RIVER IS NOT ACCURATE. HE REPLIES: It is indeed the river which Aaron struck under Moses direction, and the scripture assigned it as if Moses himself did the striking.

316. Similarly, "And seven days were completed, after Hashem had smitten the River" (Shemot 7:25). EVEN THOUGH Aaron struck it, it is only because it came from the Holy One, blessed be He, WHO COMMANDED HIM, that the scripture referred to it as: "Hashem had smitten." Later on, it was referred to in the name of Moses, FOR THE SAME REASON; "and her maidens walked along" (Shemot 2:5): These are the rest of the camps that came from that LEFT side.

317. "And when she had opened it, she saw him, the child" (Shemot 2:6). HE INQUIRES: What is: "she saw him"? "She saw" was the proper way to use. Why "she saw him"? Didn't Rabbi Shimon say that there was nothing in the Torah, or even one letter in the Torah, that does not contain highly valuable secrets? HE RESPONDS: That is how we have learned. The impression of the King and the Matron, THAT ARE ZEIR ANPIN AND MALCHUT, THE SECRET OF VAV-HEI OF YUD HEI VAV HEI, was found upon him, and that is the impression of Vav-Hei THAT WERE ADDED TO "SHE SAW (HEB. VATERE)." THEREFORE, IT IS SPELLED "VATIR'EHU (ENG. 'SHE SAW HIM')." Instantly, "she had compassion on him..." (Ibid.). Up to here it relates to the higher, TO HIGHER REALMS. From here on, IT DISCUSSES THIS WORLD below, except for this verse, in which is written: "And his sister stood afar off" (Ibid. 4). HE INQUIRES: Whose sister, AND REPLIES: The sister of the one, MEANING ZEIR ANPIN, who called the Congregation of Yisrael my sister, as it says, "Open to me, my sister" (Shir Hashirim 5:2). "afar off" MEANS as in, "Hashem appeared from afar to me" (Yirmeyah 31:2).

314. ולא יכלה עוד הצמינו ותקח לו וגו' מאי ותקח לו תיבת גמא. דחפת ליה בסימנהא, למדהו נטור מאינון נוני ימא, דשאטין בימא רבא, כמה דכתוב שם רמש ואין מספר. והיא חפת ליה למדהו נטור מנייהו בחפו דסטרא דיובלא יקרא בתרי גוונין, בחיור ואופם, ואנח ליה למשה למישט בינייהו, לאשתמודע ביניהון, בגין דזמין הוא לסלקא בינייהו, זמנא אחרא, לקבלא אורייתא.

315. ותירד בת פרעה. דא היא, דאתיא מסטרא שמאלא דינא קשיא, כמה דאתמר לרחוץ על היאור. על היאור דייקא, ולא על הים. ואי תימא, הא כתיב ומטך אשר הכית בו את היאור. ומשה לא הכה אלא בים, וקרייה קרא יאור. אלא יאור הוה דמחא אהרן על ידא דמשה, ושוייה קרא דאיהו עבר.

316. בהאי גוונא וימלא שבעת ימים אחרי הכות יי' את היאור, ואהרן הכה, אלא על דא דאתא מסטרא דקודשא בריך הוא, קרייה קרא הכות יי', לבתר קרייה בשמא דמשה. ונערוטיה הולכות, אינון שאר משריין דאתיין מסטרא דא.

317. ותפתח ותראהו את הילד. ותראהו, ותרא מבעי ליה, מאי ותראהו. והא אמר רבי שמעון לית לך מלה באורייתא, או את חר באורייתא, דלא אית ביה רזין יקירין ועלאין. אלא הכי אולימנא, רשימא דמלכא ומטרוניתא אשתכחת ביה, ואינון רשימא דוא"ו ה"א, מיד ותחמול עליו וגו'. עד כאן לעילא. מכאן ולהלאה לתתא, בר האי קרא, דכתיב ותתצב אחותו מרחוק. אחותו דמאן. אחותו דהאי איהו, דקרא לכנסת ישראל אחותי, כד"א פתחי לי אחותי. מרחוק: כד"א, מרחוק יי' נראה לי.

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318. HE INQUIRES: What is to be derived FROM THIS PASSAGE? HE REPLIES: It means that all these righteous, prior to their descent to the world, are made known to all above. THAT APPLIES TO ALL THE RIGHTEOUS, and most certainly to Moses. It means that the souls of the righteous are derived from a lofty place, SINCE "of the house of Levi" ALLUDES TO THE SUPERNAL CHOCHMAH AND BINAH, as we have explained. We learned the secret of the matter, which means that there are a father and a mother to the soul, as there are a father and mother to the body on earth, SINCE A MAN IS ZEIR ANPIN AND "DAUGHTER OF LEVI" IS MALCHUT. AND FROM THEIR UNION, THE SOUL OF MOSES WAS BORN.

319. It seems on all sides, both above, THE MALE AND FEMALE PRINCIPLES, and below, ABA AND IMA OF THIS WORLD, that is comprised of male and female. That is how the secret of the scripture was explained: "Let the earth bring forth living creatures (Heb. Nefesh)" (Beresheet 1:24). "The earth" refers to the Congregation of Yisrael THAT IS MALCHUT; the living Nefesh IS the Nefesh of supernal Adam, as we have learned, SINCE MALCHUT IS THE MOTHER OF THE NEFESH OF THE FIRST MAN. Rabbi Aba approached him and kissed him. He said, You certainly spoke properly, and it is as you say.

320. Moses, the faithful prophet, is praised above all the rest of the prophets. Therefore, when he departed, no one else dealt with him besides the Holy One, blessed be He, who raised him to His presence. Therefore, Moses has surpassed in his lofty prophecy and glorious levels all the prophets, while the other prophets saw as if behind many walls.

48. The Tzitzit (fringed garment)

Rabbi Yitzchak says that any person not fortunate enough to become adorned in this world with the covering of a good deed stands in a soiled garment and stands trial for it in the next world.

321. "And He showed me Joshua the High Priest..." (Zecharyah 3:1). HE ASKS: What did he see? HE RESPONDS that he was standing in the presence of the angel dressed in filthy clothes until the proclamation came forth and said, "Remove the soiled clothes from him" (Ibid. 4). Rabbi Yitzchak said that it is written here: "And he stood in the presence of the angel" (Ibid 3). What is the meaning of: "In the presence of the angel"? It means that he was judging him, he about whom it is written: "Nor say before the angel, that it was an error" (Kohelet 5:5). What is this telling us? That whoever did not merit in this world to be wrapped with a religious covering, and dressed with a religious garment, MEANING WITH THE TZITZIT, has a soiled garment that must not be SO, and is judged for it.

318. מאי משמע. משמע דאינון זכאין, עד דלא נחתו לעלמא, אשתמודען אינון לעילא לגבי בלא, וכ"ש משה. ומשמע דנשמתהון דצדיקיא, אתמשך מאתר עלאה, במה דאוקימנא. ורזא דמלה אוליפנא, דמשמע דאב ואם אית לנשמתא, במה דאית אב ואם לגופא, בארעא.

319. ומשמע דבכל סטרין, בין לעילא, בין לתתא, מדכר ונוקבא בלא אתיא ואשתבח. והא אוקמוה רזא דכתיב, תוציא הארץ נפש חיה. הארץ, הא בנסת ישראל. נפש חיה, נפשא דאדם קדמאה עלאה, במה דאתמר. אתא רבי אבא ונשקיה, אמר ודאי שפיר קא אמרת, והכא הוא בלא.

320. זכאה חולקיה דמשה נביאה מהימנא, על כל שאר נביאי עלמא. בגין כך, לא אשתדל ביה בד אסתלק מעלמא, בר קודשא ברין הוא, דאעליה לפרגודיה. ועל הא סליק משה בנבואה עלאה, ובדרגין יקירין, מכל נביאי עלמא, ושאר נביאי חמאן בתר כותלין סגיאיין.

321. ויראני את יהושע הכהן הגדול, מאי קא חמא, דהוה קאים קמי מלאכא, ומתלבש בלבושין מלובלכין, עד דכרוזא נפיק, ואמר הסירו הבגדים הצואים מעליו. אמר רבי יצחק, כתיב הכא ועומד לפני המלאך, מאי לפני המלאך. דהוה דאין דינוי, ההוא דכתיב ביה, ואל תאמר לפני המלאך כי שגגה היא. מאי קא משמע לן. דכל בר נש דלא זכי בהאי עלמא, לאתעטפא בעטופא דמצוה, ולא תלבשא בלבושא דמצוה. כד עייל בההוא עלמא, קאים בלבושא טנופא, דלא אצטריך, וקאים בדינא עליה.

322. Come and see the variety of garments available in that world. That person that did not merit in this world religious garments, MEANING THE TALIT AND TZITZIT, when he enters that world, they dress him with a certain dress that is known to the masters of Gehenom. Woe to him who is dressed in that garb, since many legal investigators will seize him and usher him into Gehenom. King Solomon cried out and said, "Let your garments be always white" (Kohelet 9:8).

323. We learned in the secret of Safra Det'zniuta (the Concealed Book) that four kings come out AND EMANATE in the presence of four. They come out from them like grapes in a cluster. Seven runners are incorporated in them, and they testify. They never stand still WHEN THEY TESTIFY.

We learn about the reason for wearing the tzitzit, and for the plate of pure gold that must be gazed at. We are told that there is blue in the tzitzit to remind people to fear God and we learn about the strands on the tzitzit.

Ra'aya Meheimna (the Faithful Shepherd)

324. The Tzitzit (lit. 'fringed garment'): This command is to remember all the precepts of the Torah through it, as it says, "That you may look upon it, and remember all the commandments of Hashem, and do them" (Bemidbar 15:39). That is the sign of the King to remember and do.

325. It is written: "And you shall make a plate of pure gold" (Shemot 28:36). We have already explained that the secret of the plate (Heb. tzitz) is to adorn the High Priest with it. It is REFERRED TO AS Tzitz, WHICH MEANS SEEING, DERIVED FROM HE PEEPED (HEB. HETZITZ) AND WAS HURT. So the eyes will gaze at it, for it is a sign of the world above, THAT IS ZEIR ANPIN, WHERE THE SECRET OF BESTOWING THE ILLUMINATION OF CHOCHMAH IS INFERRED BY GAZING OF THE EYES, with which the High Priest was adorned.

326. Because of this, looking UPON THE GOLD PLATE serves as absolution from insolence (lit. 'impudence of face'), since nothing prevails in its presence except a face of truth, which is the secret of every supernal face. THAT IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH CLOTHED WITH CHASSADIM, WHICH IS REFERRED TO AS FACE, which is true face, MEANING the true face that is incorporated in the truth of Jacob THAT IS ZEIR ANPIN, IN ACCORDANCE WITH THE SECRET OF THE SCRIPTURE: "YOU WILL SHOW TRUTH TO JACOB" (MICHAH 7:20).

327. Tzitzit is feminine, which is the secret of the lower world, MEANING MALCHUT, that is a look for the purpose of remembering, MEANING AS IT SAYS, "THAT YOU MAY LOOK UPON IT, AND REMEMBER" (BEMIDBAR 15:39). Tzit is masculine, MEANING ZEIR ANPIN, and Tzitzit is feminine, WHICH IS MALCHUT. That TZITZIT is for every man, while Tzit is just for the priest.

322. ת"ח, כִּמָּה לְבוּשֵׁי מִזְדַּמְנִין בְּהוּא עֲלֵמָא, וְהוּא בְּרִי נֶשׁ דְּלֵא זְכִי בְּהָאֵי עֲלֵמָא בְּלְבוּשֵׁי דְּמִצְוָה, כִּד עֵייל לְהוּא עֲלֵמָא, מְלַבְּשֵׁין לֵיהּ בְּחַד לְבוּשָׁא דְּאִשְׁתְּמוּדַע לְגַבֵּי מְאִרְיָהוֹן דְּגִיָּהֲנָם, וְהוּא לְבוּשָׁא, וּוּי לְמֵאן דְּאִתְּלַבֵּשׁ בֵּיהּ. דְּהָא כִּמָּה גְּרִדִּינֵי נְמוּסִין, זְמִינִין לְאַחַדָּא בֵּיהּ, וְעֵיילֵי לֵיהּ לְגִיָּהֲנָם. וְשִׁלְמָה מְלַכָּא צְוּחַ וְאִמַר בְּכָל עֵת יִהְיוּ בְּגָדֶיךָ לְבָנִים.

323. תֵּאנָא בְּרִזָּא דְּסַפְרָא דְּצִנִּיעוּתָא, אַרְבַּע מְלָכִין נִפְקִין לְקַדְמַת אַרְבַּע. בְּהוּ תְלִין כְּעַנְבִּים בְּאִתְּבֵלָא, צְרִיךְ בְּהוּ ז' רְהִיטִין, סְהָרִין סְהָרוּתָא. וְלֵא קִיּוּמִין בְּדוּכְתִּיָּהוּ.

רַעִיא מְהִימְנָא

324. צִינִיָּת, פְּקוּדָא דְּאִיהוּ, לְאַדְכְּרָא כָּל פְּקוּדֵי אִוְרִיָּתָא בְּגִיָּה. כִּד"א וְרֵאִיתֶם אוֹתוֹ וּזְכַרְתֶּם אֵת כָּל מִצְוֹת יְיָ וְעִשִׂיתֶם אוֹתָם. דְּהָא אִיהוּ סִימְנָא דְּמְלָכָא, לְאַדְכְּרָא וְלִמְעַבְד.

325. כְּתִיב וְעִשִׂיתָ צִיץ זָהָב, וְהָא אִוְקִימְנָא רִזָּא דְּצִיץ לְאַתְעֵטְרָא בֵּיהּ כְּהֵנָּא רַבָּא. וְדָא אִיהוּ צִיץ, לְאַסְתְּבֵלָא בֵּיהּ עֵינִין, דְּאִיהוּ סִימֵן דְּעֲלֵמָא עֲלָאָה, דְּאַתְעֵטְר בֵּיהּ כְּהֵנָּא רַבָּא.

326. וּבְגִין כִּן אִסְתְּבֵלוּתָא דִּילֵיהּ מְכַפְרָא עַל עֲזוּת פְּנִים, דְּלֵא קִיּוּמָא לְקַמִּיָּה, אֲלֵא פְּנִים דְּקִשׁוּט, רִזָּא דְּכָל אִינוּן פְּנִים עֲלָאִין, דְּאִינוּן פְּנִים דְּקִשׁוּט, פְּנִים דְּאִמַת. דְּכִלְיֹן בְּאִמַת דִּיעֻקְב.

327. צִינִיָּת אִיהוּ נִוּקְבָא, רִזָּא בְּעֲלֵמָא תְּתָאָה. אִסְתְּבֵלוּתָא לְאַדְכְּרָא. צִיץ דְּכֵר, צִינִיָּת נִוּקְבָא, וְדָא לְכָל בְּרִי נֶשׁ. צִיץ לְכַהֲנָא.

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328. We have learned that it is forbidden to gaze at the Shechinah. Therefore, there is blue IN THE TZITZIT (LIT. 'FRINGED GARMENT'), since blue is a throne for the house of David, THAT IS MALCHUT, and its restoration. That is in order to have fear of the presence of Hashem, to fear that area. Therefore, "That you may look upon it, and remember all the commandments of Hashem, and do them" (Bemidbar 15:39). AND BLUE is the throne at which criminal law is judged, as was explained, that all colors are good in a dream except blue, since that throne rises to judge criminal law.

329. It is written: "And that they put upon the fringe of each corner a thread of blue" (Bemidbar 15:38). It is not written: 'They shall put upon the corner', but rather "They put upon the fringe," since it covers over the rest of the threads, MEANING THAT TZITZIT ALLUDES TO THE ILLUMINATION OF CHOCHMAH. THEREFORE, ONLY THEY REQUIRE A COVER AND PROTECTION FROM THE BLUE THREAD. THAT IS WHY IT IS WRITTEN: "AND THAT THEY PUT UPON THE FRINGE."

330. "And you shall see it and remember": IT IS AS WHAT is written: "Remember what Amalek did to you" (Devarim 25:17). What is the reason? It is SIMILAR to a son that breaches a fence and gets bitten by a dog. Every time the father wants to reprove his son, he says to him, Remember when the dog bit you? Here too, "you shall see it and remember," since THE BLUE is the area where the souls ascend to be judged. THEREFORE, IT IS ALSO SIMILAR TO WHAT IS WRITTEN: "REMEMBER WHAT AMALEK DID TO YOU."

331. Similarly, "and it shall come to pass that every one that is bitten, when he looks upon it, shall live" (Bemidbar 21:8). Why is this? It is only when he raised his eyes and saw the form of that which bit him, he was afraid and prayed to Hashem, and knew that this was punishment for the wicked. As long as a son sees his father's strap, he fears his father. If he is saved from the strap, so is he saved from everything. Who caused him to be saved? His seeing the strap with his own eyes. SO the strap caused him to be saved. Hence, "when he looks upon it, shall live." He saw the strap that beat him, and it caused him to be saved. Here too, "that you may look upon it, and remember all the commandments of Hashem, and do" certainly. If not, here is the strap, MEANING THE BLUE that will cause you to return always to My service. Then, "do."

332. "And that you seek not after your own heart" (Bemidbar 15:39). ONCE YOU SAW THE BLUE, it prevented you from other evil ways. Assuredly, "you seek not" and commit no evil. Therefore, the sight of the blue is over THE TZITZIT. This blue is similar to the throne of glory. Just as the throne of glory causes a person to follow the upright path to purify him, so too this blue causes him to walk the straight path. Certainly every person should have fear of this place, thus walking in the straight path.

328. וְתִינֵן, אֲסוּר לְאַסְתַּכְּלֵא בְשִׁכְנֶתָא, בַּג"כ אֵיךְ תְּכַלֵּא, בְּגִין דְּתַכְלֵת, אִיהוּ בְּרִסְיָא לְבֵית דְּוֹד, וְתִקְוָא דִּילֵיהּ. וְדָא אִיהוּ דְּחֵלָא מִן קֳדָם יְיָ לְרַחֲלָא מֵהוּוּ אַתְרָה. וְעַל דָּא וְרֵאִיתֶם אוֹתוֹ וְזָכַרְתֶּם אֶת כָּל מִצְוֹת יְיָ, וְדָא בְּרִסְיָא דְּרֵינִין בְּהָ דֵּינֵי נִפְשׁוֹת, בְּמָה דְּאוֹקְמוּהָ, דְּכָל גּוֹוִינֵן טְבִין לְחֵלְמָא, בְּרֵ תְּכַלֵּא, דְּאִיהוּ בְּרִסְיָא דְּסִלִּיק בְּרֵינָא דְּנִפְשׁוֹת.

329. בְּתִיב וְנָתַנוּ עַל צִיצִית הַכֶּנֶף פְּתִיל תְּכֵלֶת. וְנָתַנוּ עַל הַכֶּנֶף לֹא בְּתִיב, אֲלֵא וְנָתַנוּ עַל צִיצִית. דְּדָא אִיהוּ דְּחֵפֵי עַל שְׂאֵר חוּטִין.

330. וְרֵאִיתֶם אוֹתוֹ וְזָכַרְתֶּם, וְכָתִיב, זָכוֹר אֶת אֲשֶׁר עָשָׂה לָךְ עַמְלֶק. מ"ט דָּא. אֲלֵא לְבָרָא דְּפְרִיץ גְּדָרָא, וְנִשְׁכִּיחַ בְּלֵבָא. כָּל זְמַנָּא דְּאָבוּי בְּעֵי לְאוּכְחָא לְבְרִיָהּ, הוּוּ אָמַר הוּוּ דְּכִיר כַּד נִשְׁיַךְ לָךְ בְּלֵבָא. אוּף הֵכָא וְרֵאִיתֶם אוֹתוֹ וְזָכַרְתֶּם, דְּדָא אִיהוּ אַתְרָה דְּסִלְקִין נִשְׁמַתִּין לְמִידָן.

331. בְּגוֹוִנָא דָּא, וְהִי כָּל הַנְּשׁוּךְ וְרָאָה אוֹתוֹ וְחֵי, אָמַי. אֲלֵא כַּד סִלִּיק לְעֵינָיו, וְחֵמֵי דִּיוֹקְנָא דְּהוּוּוּ דְּנִשְׁיַךְ לֵיהּ, הוּוּ דְּחִיל, וְצִלֵי קֳדָם יְיָ, וְהוּוּ יַדַּע דְּאִיהוּ עוֹנֵשָׁא דְּחֵיבֵינָא. כָּל זְמַן דְּבָרָא חֵמֵי רִצּוּעָה דְּאָבוּי, דְּחִיל מְאֹבֵי. אֲשֶׁתְּזִיב מְרִצּוּעָה, אֲשֶׁתְּזִיב מִכְּלָא. מֵאֵן גְּרִים לֵיהּ לְאֲשֶׁתְּזִיבָא. הוּוּוּ דְּחֵמֵי בְּעֵינָיו הוּוּוּ רִצּוּעָה, הוּוּוּ רִצּוּעָה גְּרִים לֵיהּ לְאֲשֶׁתְּזִיבָא. וְע"ד וְרָאָה אוֹתוֹ וְחֵי, חֵמֵי רִצּוּעָה דְּאֲלָקֵי לֵיהּ, וְאִיהוּ עֵבִיד לֵיהּ לְאֲשֶׁתְּזִיבָא. אוּף הֵכָא וְרֵאִיתֶם אוֹתוֹ וְזָכַרְתֶּם, וְעֲשִׂיתֶם וְדָאֵי. וְאֵי לֹא, הָא רִצּוּעָה, דְּהֵאֵי יִגְרוּם לְכוּן, לְמַהוּי תְּבִין לְפֻלְחָנָא דִּילֵי תְּרִיר, וְכִדִּין וְעֲשִׂיתֶם.

332. וְלֹא תִתּוֹרוּ אַחֲרֵי לְבַבְכֶם, יִמְנַע מִנְכוֹן בִּישׁוּן אַרְחִין אַחֲרֵינִין, וְדָאֵי, לֹא תִתּוֹרוּ, וְלֹא תַעֲבְדוּ בִישׁוּן. וְעַל דָּא סִלְקָא גּוּוֹן תְּכַלֵּא. דָּא תְּכַלֵּת, דְּמֵיָא לְכֶסֶף הַכְּבוֹד, מַה כֶּסֶף הַכְּבוֹד, עֵבִיד לְבַר נֶשׁ לְמַהֲךְ לְאַרְחָא דְּמִישֵׁר, לְדַכְּאָה לֵיהּ. אוּף הֵאֵי תְּכַלֵּת, עֵבִיד לְב"נ לְמַהֲךְ בְּאַרְחַ מִישֵׁר, וְדָאֵי דְּכֵלָא אֵיךְ לְרַחֲלָא מֵהֵאֵי אַתְרָה, לְמִיָּהֲךְ בְּמִישֵׁר.

333. It is written: "From the uttermost part of the earth have we heard songs, glory to the righteous. But I said, 'my leanness (also: 'secret')..." (Yeshayah 24:16). "From the uttermost part of the earth" refers to the corner of the Tzitzit, which is the edge of the earth, MEANING THE CORNER OF MALCHUT CALLED EARTH. "Have we heard songs": These are all the threads that come out and hang from a high place, within those lofty paths that emerge from supernal Chochmah. "Glory to the righteous": That is the Righteous that lives forever, WHICH IS YESOD OF ZEIR ANPIN, since the threads of the Tzitzit are His beauty. From Him, they emanate AND ARE GIVEN TO MALCHUT, and each thread is comprised of two aspects, MEANING CHASSADIM AND CHOCHMAH, WHICH ARE RIGHT AND LEFT. When I gaze, I say: "my secret, my secret" (Ibid.), since they come out from the high secret of the whole Faith AS THEY ARE THE WHOLE OF THE LIGHTS OF MALCHUT, REFERRED TO AS FAITH. And when I gaze at the blue and see a strap for beating, which is the place of awe that inspires fear, I say, "Woe to me" (Ibid.), because people do not know enough to watch and observe why they are punished for lying. "Traitors have dealt treacherously" (Ibid.), since they read the recital of Kriat Sh'ma without the Tzitzit and give false evidence. These are the traitors who have dealt treacherously, since they are false to themselves.

334. "Traitors have dealt very treacherously" (Ibid.): their garment when without Tzitzit is considered "traitors (Heb. beged) have dealt very treacherously," that is, a garment (Heb. beged) of those traitors who are treacherous, who lie and give false testimony every day. Woe to them and woe to their souls, since they will ascend to that blue throne to HAVE THEM judged. About them, it is written: "He that tells lies shall not remain in My sight" (Tehilim 101:71). That garment of theirs is known to all the prosecutors. Woe to them that they have no part in the World to Come. Praised are the righteous, whose garments and works are known above to benefit them in this world and in the World to Come.

335. This commandant is the precept of Tzitzit, which is comprised of blue and white, MEANING FOUR WHITE THREADS AND ONE THREAD OF BLUE, that are Judgment and Mercy in fire. White fire does not consume, but the blue consumes and destroys everything. "And consumed the burnt offering" (II Divrei Hayamim 7:1), MEANING the white FIRE on the right and the blue FIRE from the left. The Central pillar, MEANING THE CENTRAL COLUMN THAT UNITES RIGHT AND LEFT, is the union between the two, and is green FIRE. Therefore, the masters of the Mishnah have established: 'When does one read the Sh'ma in the morning: when one can distinguish between blue and white'. THAT IS, WHEN ONE CAN DISCRIMINATE BETWEEN JUDGMENT AND CHESED, BECAUSE THEN ONE WILL ADHERE TO CHESED, WHICH IS THE SECRET OF THE READING OF SH'MA. Therefore, it has been established to recite the passages about Tzitzit in union... (THE ENDING IS MISSING).

End of Ra'aya Meheimna

Rabbi Yehuda tells us that God has many witnesses to testify for a person, all of whom provide counsel for the person. If he listens to them all is well, but if not they testify about his iniquities above. Rabbi Yehuda tells us what a person is reminded of when he dons the Tefilin and the tzitzit. He reminds us of the precept to remember all the commandments of God. Rabbi Shimon says that God is destined to extricate the children of Yisrael from the exile, and in that day His name will be praised throughout the earth. God will perform signs and miracles in the world, and His name will be One.

333. כתיב מכנה הארץ ומירות שמענו צבי לצדיק ואמר רזי לי וגו'. מכנה הארץ, דא כנה דציצית, דאיהו כנה הארץ. ומירות שמענו, אליון שאר חוטין, הנפקין ותליון מאתר עלאה, גו אינון שבילין עלאין, הנפקין מחכמה עלאה. צבי לצדיק, דא צדיק חי העולמים, דאינון חוטין אינון שפירו דיליה, דהא מניה נפקין, וכל חוטא כלילא בתרין סטרין. וכד אסתכלנא, אמינא רזי לי רזי לי, דהא מגו רזא עלאה דכל מהימנותא נפקין. וכד אסתכלנא בתכלת, וחמינא רצועה לאלקאה, אתר דחילו למדחל, אמינא אוי לי, דבני נשא לא ידעו לאשגחא ולאסתכלא על מה מתעשוין לשקרא, בהאי בוגדים בגדו, דהא קורין ק"ש בלא ציצית, וסהדין סהדותא דשקרא, ואליון אינון בוגדים דבגדו, משקרי דגרמייהו.

334. ובגד בוגדים בגדו, לבושא דלהון בלא ציצית, אקרי בגד בוגדים. לבושא דאינון בוגדים דבגדו, דמשקרי וסהדין סהדותא דשקרא בכל יומא. ווי לון, ווי לנפשיהון, דסלקי בההוא כרסויא דתכלא למידן. ועלייהו כתיב, דובר שקרים לא יכון לנגד עיני, ההוא בגד דלהון אשתמודע לגבי כל מאריהון דינין. ווי לון, דלית לון חולקא בעלמא דאתי. זכאין אינון צדיקניא, דמלבבשיהון ותקוניהון אשתמודען לעילא, לאוטבא לון בהאי עלמא ובעלמא דאתי.

335. פקודא דא מצות ציצית, כליל תכלת ולבן, דינא ורחמי בנורא. אשא חוורא לא אכיל, תכלא אכיל ושצי. ותאכל העולה, חוור מימינא, תכלת משמאלא. עמודא דאמצעיתא יחוד בין תרווייהו, ירוק. ובג"ד אוקמוה מארי מתניתין, מאימתי קורין את שמע בשחרית, משיביר בין תכלת ללבן. ובג"ד תקינו פרשת ציצית למקרי לה ביחודא. ע"כ רעיא מהימנא.

336. Rabbi Yehuda said, How many witnesses has the Holy One, blessed be He, set up to testify for the person. All are in counsel and testify before him. When he gets up in the morning and stretches his leg forward to start walking, the witnesses stand before him and declare and say, "He will keep the feet of the pious ones..." (I Shmuel 2:9) as well as "Keep your feet when you go" (Kohelet 4:17) and "Make even the path of your foot" (Mishlei 4:26). When he opens his eyes to look around the world, the witnesses say, "Let your eyes look right on" (Ibid. 25). He starts to talk and the witnesses say, "Keep your tongue from evil..." (Tehilim 34:14). He extends his hands to worldly things and the witnesses say, "Depart from evil, and do good" (Ibid. 15).

337. If he obeys them it is well, and if not, it is written: "And the adversary standing at his right hand to thwart him" (Zecharyah 3:1) All testify about him and his iniquities above. If a person wishes to strive in the service of the Holy One, blessed be He, all the witnesses become good advocates for him and are ready to give a good TESTIMONY for him when he needs it.

338. When he rises in the morning, he recites several blessings, puts on Tefilin on his head between his eyes. When he wishes to raise his head, he sees the supernal Holy Name attached to and marked over his head, and straps hanging from each side over his heart. He thereby observes the glory of his Master. He extends his hands and sees the other hand tied with the knot of the Holy Name. He returns his hand and gazes at the glory of his Master. He wraps himself in a Tzitzit, with the four corners of his garment. Four kings come before four, MEANING four true witnesses of the King, WHICH ARE THE FOUR THREADS OF THE TZITZIT hanging from the four corners, like grapes on a cluster.

339. Just like a grape cluster is one cluster but has several grapes hanging on each side, so too this TZITZIT is one commandment, with grapes, grapeskin and little branches hanging from it, MEANING SEVERAL DIFFERENT LEVELS. Seven runners are entwined in them. They are the seven bands of the blue that one has to bind to each or to add up to thirteen BUNCHES. If adding, one must not add beyond thirteen and if decreasing one must not make less than seven.

340. We have learned that this blue is the secret of King David, THAT IS MALCHUT. It is the thread of Abraham, which he merited for himself and his descendants after him. What is the meaning of blue (Heb. tchelet)? It is the purpose (Heb. tachlit) of everything, SINCE ITS AIM IS THE ENDING (HEB. TACHLIT) OF ALL THE WORLDS. Rabbi Yehuda says it is called the throne of glory, WHICH IS MALCHUT.

336. אָמַר רַבִּי יְהוּדָה, כַּמָּה סַהְרֵי עֵבִיד קוֹדֶשׁא בְּרִיךְ הוּא לְאַסְהָדָא בְּהוּ בְּבִנֵי נֶשְׂא, וְכִלְהוּ בְּעִיטָא וּבְסַהְדוּתָא קִיּוּמִין לְקַבְּלִיה. קָם בְּצַמְרָא אוֹשִׁיט רְגְלוֹ לְמַהֲךְ, סַהְרֵיָא קִיּוּמִין לְקַבְּלִיה, מְכַרְיִזִין וְאִמְרִין, רְגְלֵי חֲסִידֵי וְשְׁמוֹר וְגו'. שְׁמוֹר רְגְלֵךְ כַּאֲשֶׁר תֵּלֵךְ. פִּלְס מַעְגַל רְגְלֵךְ. אִמְתַּח עֵינֵי לְאַסְתַּבְּלָא בְּעֵלְמָא, סַהְרֵיָא אִמְרֵי, עֵינֵיךְ לְנֹכַח יַבִּיטוּ. קָם לְמַלְלָא, סַהְרֵיָא אִמְרֵי נִצּוֹר לְשׁוֹנְךְ מֵרַע וְגו'. אוֹשִׁיט יָדָיו בְּמַלֵּי עֵלְמָא, סַהְרֵיָא אִמְרֵי סוּר מֵרַע וַעֲשֵׂה טוֹב.

337. אִי צִיִּית לְהוּ, נְאוּת. וְאִי לֹא, כְּתִיב וְהִשְׁטָן עוֹמֵד עַל יְמִינוֹ לְשִׁטְנוֹ. כִּלְהוּ סַהְרִין עֲלֵיהּ בַּחוּבוֹי לְעִילָא. אִי בְּעֵי ב"ג לְאַשְׁתַּדְּלָא בְּפוּלְחָנָא דְקוֹדֶשׁא בְּרִיךְ הוּא, כִּלְהוּ סַהְרִין סַנִּיגוּרִין קַמֵּיהּ, וְקִיּוּמִין לְאַסְהָדָא עֲלֵיהּ טְבָאן, בְּשַׁעְתָּא דְאַצְטְרִיךְ לֵיהּ.

338. קָם בְּצַמְרָא, מְבַרְךְ כַּמָּה בְּרַכָּאן. אֲנַח תְּמִילִין בְּרִישֵׁיהּ בֵּין עֵינֵי. בְּעֵי לְזַקְמָא רִישֵׁיהּ, חֲמֵי שְׁמָא קְדִישָׁא עֲלָאָה, אַחִיד וְרָשִׁים עַל רִישֵׁיהּ. וְרִצּוּעִין תְּלִינ מֵהָאֵי גִיסָא וּמֵהָאֵי גִיסָא עַל לְבִיהּ. הָא אִסְתַּבַּל בִּיקְרָא דְמֵאֲרִיָּה. אוֹשִׁיט יָדָיו, חֲמֵי יָדָא אַחְרָא, מִתְקַשְׂרָא בְּקִשּׁוּרָא דְשְׁמָא קְדִישָׁא. אַהֲדַר יָדֵיהּ וְאִסְתַּבַּל בִּיקְרִיָּה דְמֵאֲרִיָּה. אִתְעַטַּף בְּעֵטוּפָא דְמִצּוּהָ, בְּאַרְבַּע זְיוּיִין דְכְּסוּתֵיהּ, אַרְבַּע מַלְכִין נְמַקִּין לְקַדְמוֹת אַרְבַּע. אַרְבַּע סַהְרֵי קְשׁוּט דְמַלְכָּא, תְּלִינָא מְאַרְבַּע זְיוּיִין, וְתִלְיִין בְּהוּ כְּעַנְבִּים בְּאַתְכָּלָא.

339. מַה אִתְכָּלָא, דְאִיהוּ חַד, וְתִלְיִין בֵּיהּ כַּמָּה עַנְבִּים, מֵהָאֵי סְטֵר וּמֵהָאֵי סְטֵר. כִּךְ הָאֵי, מִצּוּהָ חַדָּא, וְתִלְיִין בֵּיהּ כַּמָּה עַנְבִּים, וְזִגִין וְזִמּוּרִין צְרִירִין בְּהוּ, שְׁבַעָה רְהִיטִין אֲלִין אִינוּן שְׁבַעָה צְרִירִין דְתַכְלָתָא, דְבְּעֵי לְכַרְכָּא בֵּיהּ בְּכָל חַד וְחַד, אוֹ לְאַסְגָּאָה עַד תְּלִיסֵר, מֵאֵן דְיוֹסִיף, לֹא יוֹסִיף עֲלֵיהּוּ עַל תְּלִיסֵר. מֵאֵן דְיִמְעַט, לֹא יִמְעַט מִשְׁבַּעָה.

340. וְתַאנָּא, הָאֵי תַכְלָת, הוּא רְזָא דְדוֹד מַלְכָּא. וְדָא חוּטָא דְאַבְרָהָם, דְזָכָה בֵּיהּ לְבְנוֹי בְּתְרוּי. מֵאֵי תַכְלָת. תַכְלִית דְכָלָא. רַבִּי יְהוּדָה אוֹמֵר, כִּסָּא הַכְּבוֹד אִקְרִי.

341. Rabbi Yitzchak said: Seven wraps THAT ARE BOUND OVER THE TZITZIT is the Shechinah, which is the seventh of everything definitely, since She is blessed from the other six SFIROT, CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD, through the Righteous, WHO IS YESOD. THEREFORE, SHE COMPRISES ALL SEVEN. If thirteen WRAPS are done, then the thirteen is as was set in the thirteen attributes of Mercy. MALCHUT is the entrance to all AND, THEREFORE, CONTAINS THIRTEEN.

342. This BLUE is one thread marked in Her color. Her color is produced from a certain fish in the sea of Kineret (Galilee) called Kineret after her, MALCHUT. Because of that, there is a violin (Heb. kinor) hanging above David's bed, THE VIOLIN BEING THE SECRET OF MALCHUT, which is surely David's violin that played on its own to the supernal Holy King, THAT IS, ZEIR ANPIN. Therefore, the colors OF BLUE rise to the firmament, THAT IS ZEIR ANPIN, and from the firmament to the throne, THAT IS BINAH.

343. Here a precept is written, MEANING: "AND YOU SHALL REMEMBER ALL THE COMMANDMENTS OF HASHEM," BECAUSE MALCHUT IS CALLED PRECEPT, as is written: "For the king's commandment was" (II Melachim 18:36). THAT ALLUDES TO MALCHUT; "Why do you transgress the king's commandment" (Ester 3:3), "For it was the king's commandment" (Nechemyah 11:23) - ALL THESE ALLUDE TO MALCHUT, WHICH IS CALLED THE KING'S COMMANDMENT. We learned that Yesod, WHICH IS THE LAST SFIRAH IN ZEIR ANPIN, and the root, WHICH IS KETER, THE SOURCE OF EVERYTHING, get adorned altogether in Malchut. This, MALCHUT, is the memory and the opening to all the rest of the Sfirot, as is written: "Open to me the gates of righteousness" (Tehilim 118:19), WHICH IS MALCHUT THAT IS CALLED RIGHTEOUSNESS. It is written IN THE FOLLOWING VERSE: "This is the gate of Hashem" (Ibid. 20), HER BEING THE GATE TO ALL THE SFIROT. Therefore it is written: "that you may look upon it, and remember all the commandments of Hashem," SINCE THE SCRIPTURE COMES to include in it, IN MALCHUT, all the rest of the Sfirot. FOR IN MALCHUT THAT IS REFERRED TO AS COMMANDMENT, ALL THE SFIROT INCLUDED IN HER ARE CALLED COMMANDMENTS. Therefore, WE LEARNED they give their testimony but do not stay in place, BECAUSE THE SFIROT OF ZEIR ANPIN GIVE TESTIMONY BY REVEALING THE ILLUMINATION OF CHOCHMAH THAT IS CALLED TESTIMONY, AND DO NOT REMAIN IN THEIR PLACE IN ZEIR ANPIN. For she is a commandment, SINCE THE TZITZIT IS THE SECRET OF MALCHUT CALLED COMMANDMENT AND THE SFIROT OF ZEIR ANPIN THAT ARE INCLUDED IN HER ARE CALLED COMMANDMENTS. AND THEREFORE they are not in their place, IN ZEIR ANPIN, BUT RATHER IN MALCHUT.

344. We have learned that ritual articles, THAT IS OF MALCHUT, can be thrown away. If you wonder about the Lulav and willow twigs, WHERE THE LULAV ALLUDES TO YESOD OF ZEIR ANPIN, AND THE WILLOW TWIGS TO NETZACH AND HOD OF ZEIR ANPIN, FOR WHICH REASON THEY ARE NOT RITUAL ARTICLES, BUT RATHER sacred articles, MEANING IN ZEIR ANPIN, so why are they discarded? HE ANSWERS: That is because sacred articles are marked in the writing of the Holy Name. HOWEVER, LULAV AND THE WILLOW TWIGS, EVEN THOUGH THEY ALLUDE TO ZEIR ANPIN, ARE NEVERTHELESS AS RITUAL ARTICLES AND CAN BE THROWN AWAY.

341. רבי יצחק אמר, שבעה כריכין דאיהי שכינתא שביעתא דכלא ודאי. דהא היא מתברכא משייתא אחרנין, על ידא דצדיק. ואי תלת עשר, תלת עשר אינון, במה דאוקמוה בתלת עשר מכילן. והאי היא פתחא דכלהו.

342. והיא חוטא חד, ורשימא בגוונהא, וגוונא דילה נפיק, מחד נונא דאזיל בים כנרת. וכנרת על שמה אתקרי. ועל דא, כנור הוה תלוי לעילא מערסא דדוד, דהא ודאי איהו כנור דדוד, מנגן מאליו למלכא קדישא עלאה. ובג"כ, גוונוי עייל עד רקיעא, ומרקיעא עד כורסיא.

343. והכא כתיב מצוה, כד"א מצות המלך היא. מדוע אתה עובר את מצות המלך. כי מצות המלך. ותנא, יסודא ושרשא במלכא מתעטרין כחדא. והאי הוא דוכרנא ופתחא לכל שאר בתרין. דכתיב, פתחו לי שערי צדק. וכתיב, זה השער לי. וע"ד כתיב, וראיתם אותו וזכרתם את כל מצות יי, לאכללא בהאי כל שאר בתרין. וע"ד אינון סהדי סהדותא, ולא קיימי בדוכתייהו בגין דאיהי מצות.

344. ותנין, תשמישי מצוה, נזרקין. ואי תימא, הא לולב וערבה וכו', תשמישי קדושה אינון, אמאי נזרקין. אלא תשמישי קדושה, בגין דרשימין בכתיבה דשמא קדישא.

345. Rabbi Yitzchak said, The purpose of the threads OF THE TZITZIT is to show how they are suspended from this and that place, and from here to the four corners of the world, and she, MALCHUT, rules over them all in the secret of the heart (Heb. lev - Lamed Bet), being the heart of the whole world, and the heart of the higher beings, MEANING IN THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH, and originates in the highest heart OF ZEIR ANPIN. Everything is in THE SECRET OF the heart that emerges from the highest wisdom, INDICATING THE LAMED BET (=32) PATHS OF WISDOM THAT SHINE IN IT. Rabbi Yitzchak said, We have learned its measure and length, OF THE TZITZIT, in the engraved letters of Rabbi Elazar.

346. Rabbi Yehuda said, The Holy One, blessed be He, says, 'Whoever wishes to follow the awe of Me should follow this heart, WHICH IS MALCHUT, and the eyes that are over it.' Who are these eyes? It is as in, "The eyes of Hashem are towards the righteous" (Tehilim 34:16). THESE ARE ZEIR ANPIN'S EYES. However, "you seek not after your own heart and your own eyes." What is the reason for this? It is because "after which you go astray" (Bemidbar 14:39).

347. Rabbi Chiya said, What is the reason that the exodus from Egypt is MENTIONED here, as it says: "Who brought you out of the land of Egypt" (Shemot 20:2). HE REPLIES: It is only because, when they left Egypt, they entered this part, WHICH IS MALCHUT, and through it, IN MALCHUT, the Holy One, blessed be He, slaughtered those killed in Egypt. Therefore, THE EXODUS FROM EGYPT is mentioned in its rightful place. At that place, He has warned them about it, AS IT IS WRITTEN: "I AM HASHEM YOUR ELOHIM, WHO BROUGHT YOU OUT..." Why is it in its place? It is because this precept OF THE TZITZIT is its place OF MALCHUT.

348. Rabbi Yesa taught that it is written: "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). HE INQUIRES: It says, "As in the days," but it should have said, 'As in the day', since they left at once and did not tarry. HE RESPONDS: THE EXPLANATION IS as in these lofty days, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, the Congregation of Yisrael was blessed with. So will the Holy One, blessed be He, extricate the children of Yisrael from exile THROUGH THE DAYS OF ZEIR ANPIN. Then it is written: "And in that day shall you say, Praise Hashem, call upon His name... Sing to Hashem; for He has done excellent things: this is known in all the earth" (Yeshayah 12:4-5). What is "this (Heb. zot) is known"? HE RESPONDS: Now, Zot, WHICH IS MALCHUT, is known the THE TALIT, MEANING IN TZITZIT. At that time, Zot will be renowned in its various ways when the Holy One, blessed be He, will perform signs and miracles in the world. Then it is written: "On that day Hashem shall be one and His Name One" (Zecharyah 14:9). Blessed is Hashem for evermore. Amen and Amen. Hashem will reign for evermore. Amen and Amen.

345. א"ר יצחק, אינון חוטין, לאחזאה היך תליין
מכאן ומכאן, לד' סטרי עלמא, מהאי אתר. ואיהו
שלטא על כלא. ברזא דלב, דאיהו לבא דכל האי
עלמא, ולבא דעלאי, ותליא בלב עלאה. וכלא הוא
בלב, דנפק מחכמה עלאה. א"ר יצחק, שעורא
דהאי, ואורכא דהאי, אתמר באתון גליפן דר'
אלעזר.

346. א"ר יהודה, אמר קודשא ברין הוא, מאן דבעי
למהך בתר דחלמי, יהך בתר לבא דא, ובתר עיינין
דקיימין עלה. מאן אינון עיינין. כד"א, עיני יי' אל
צדיקים אבל אתם לא תתורו אחרי לבבכם ואחרי
עיניכם. מ"ט בגין דאתם זונים אחריהם.

347. אמר ר' חניא, מאי טעמא הך יציאת מצרים,
דכתיב אשר הוצאתי אתכם מארץ מצרים. אלא,
בגין דכד נפקו ממצרים, בהאי חולקא עאל. ובהאי,
קטיל קודשא ברין הוא קטולא דמצרים. ועד
באתריה אתדכר, ובאתריה אזדהר להו בקא. מאי
באתריה. בגין דהאי מצוה, היא אתר דילה.

348. תאני ר' ייסא, כתיב כימי צאתך מארץ
מצרים אראנו נפלאות. כימי, כיום מבעי ליה, דהא
בחד זמנא נפקו ולא אתעכבו. אלא באינון יומין
עלאין, דאתברכא בהו כנסת ישראל. כן זמין
קודשא ברין הוא לאפקא להו לישראל מן גלותא,
וכדין כתיב ואמרתם ביום ההוא הודו ליי' קראו
וגו', זמרו יי' כי גאות עשה מודעת זאת בכל
הארץ. מאי מודעת זאת. בגין דהשתא אשתמודעא
זאת בעטופא דמצוה. בהווא זמנא אשתמודעא
זאת, בכמה נמוסין דילה, דיעביד קודשא ברין הוא
אתין ונסין בעלמא, כדין כתיב ביום ההוא יהיה יי'
אחד ושמו אחד.

ברוך יי' לעולם אמן ואמן. ימלוך יי' לעולם אמן
ואמן.

1. "Now Korah..."

Rabbi Yitzchak tells us that if the children of Yisrael had followed the Torah they would not have been exiled, because whoever deals in the Torah has freedom from everything including death. The Torah is the power of the right, and whoever exchanges the left for the right is as if he destroys the world. Rabbi Yitzchak says that Aaron is right and the Levites are left, and that Korah wanted to exchange them in that he desired the priesthood; this is why he was punished. Korah had an evil tongue, he took bad counsel, he chased after something that was not his, and he turned to disagreement which brought conflict instead of peace. The Shabbat is the peace of the upper and lower grades, and by this peace the world endures; whoever creates dissension in this peace will be destroyed.

1. "Now Korah, the son of Izhar, the son of Kohath, the son of Levi took..." (Bemidbar 16:1). Rabbi Aha opened the discussion with the verse: "more to be desired are they than gold, even much fine gold: sweeter also than honey and the honeycomb" (Tehilim 19:11). How supreme are matters of Torah, and how precious they are. They are desired above and they are desired by all, because they constitute the Holy Name. Whoever toils in the Torah strives for the Holy Name and is saved from all EVIL; he is saved in this world and rescued in the World to Come. Come and behold: whoever deals in the Torah is attached to the Tree of Life and, since he is attached to the Tree of Life, he is part of everything, as is written: "she is a tree of life to those who lay hold on her..." (Mishlei 3:18).

2. Rabbi Yitzchak said: Whoever deals in the Torah is free from everything, even free from death, as mentioned, since liberty, WHICH IS BINAH, dwells upon him and is attached to him. If Yisrael had adorned themselves with Torah, they would have been saved from everything and would not have found themselves in exile. This is what is written: "engraved (Heb. charut) upon the tablets" (Shemot 32:16). Do not read it WITH AN 'A', but rather WITH AN 'E', as "Cherut," since this freedom (Heb. cherut) is available in the Torah. The Torah is the power of the right, as it is written: "from His right hand went a fiery law for them" (Devarim 33:2), and the left is included in the right. Whoever makes the right left and the left right is as if he destroys the world.

3. Come and behold: Aaron is right, WHICH IS CHESED, and the Levites are left, WHICH IS GVURAH. Korah wanted to exchange the right for left; HE DESIRED THE PRIESTHOOD, WHICH IS RIGHT, FOR THE LEVITES, WHO ARE LEFT; therefore, he was punished. Furthermore, he had the evil tongue, BY SPEAKING OUT AGAINST MOSES, and was punished for everything. Rabbi Yehuda said: The left is always contained in the right, BECAUSE THAT IS HOW THE LEFT IS CORRECTED. Korah wished to substitute the correction of above and below, SINCE HE ASPIRED TO THE DOMINATION OF THE LEVITES, WHICH ARE LEFT, SO THAT THEY SHOULD NOT BE INCLUDED IN THE PRIESTS, WHICH ARE RIGHT. Therefore, he was annihilated from above and below.

4. "Now Korah...took" (Bemidbar 16:1). HE ASKS: What is the meaning of "took"? HE RESPONDS: He took faulty counsel for himself. If one chases after something that does not belong to him, it escapes from him and he even loses what he has. Korah chased after something that was not his. Therefore, he lost his own and no one else gained.

1. וַיִּקַּח קָרַח בֶּן יִצְחָר בֶּן קְהָת בֶּן לֵוִי וְגו'. רַבִּי אָבָא פָתַח הַנְּחַמְדִּים מִזֶּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וְנוֹפֵת צוּפִים. כִּמָּה עֲלָאִין פְּתַגְמֵי אֹרֵייתָא, כִּמָּה יִקְרִין אִינוּן, תְּאִיבִין אִינוּן לְעִילָא, תְּאִיבִין אִינוּן לְכֻלָּא. בְּגִין דְּאִינוּן שְׁמָא קְדִישָׁא. וְכָל מֵאן דְּאִשְׁתַּדַּל בְּאֹרֵייתָא, אִשְׁתַּדַּל בְּשְׁמָא קְדִישָׁא, וְאִשְׁתַּזַּיב מִכֻּלָּא, אִשְׁתַּזַּיב בְּעֵלְמָא דִּין, וְאִשְׁתַּזַּיב בְּעֵלְמָא דְּאִתֵּי. ת"ח, כָּל מֵאן דְּאִשְׁתַּדַּל בְּאֹרֵייתָא, אֲחִיד בְּאִילְנָא דְּחַיִּי. בִּיּוֹן דְּאֲחִיד בֵּיהּ, בְּכֻלָּא אֲחִיד, דְּכִתְיִב עַץ חַיִּים הִיא לְמַחְזִיקִים בֶּהּ וְגו'.

2. רַבִּי יִצְחָק אָמַר, כָּל מֵאן דִּישְׁתַּדַּל בְּאֹרֵייתָא, חִירוּ אִית לֵיה מְכֻלָּא, חִירוּ מִמִּיתָה, כִּמָּה דְּאִמְרִין. בְּגִין דְּחִירוּ עֲלֵיה שְׁרִיָא, וְאֲחִיד בֵּיהּ. אִילוּ יִשְׂרָאֵל מִתְעַטְרִין בְּאֹרֵייתָא, יִשְׁתַּזְבוּ מִכֻּלָּא, וְלֹא יִשְׁתַּכְּחוּ בְּגִלּוּתָא, וְדָא הוּא דְּכִתְיִב חֲרוּת עַל הַלְּחוֹת, אֵל תִּקְרִי חֲרוּת אֵלָא חִירוּת. וְחִירוּת דָּא בְּאֹרֵייתָא אִשְׁתַּכַּח, אֹרֵייתָא אִיהִי חִילָא דִּימִינָא, כַּד"א מִימִינוּ אִש דֵּת לְמוּ, וְשְׁמָלָא אֲתַבְּלִיל בִּימִינָא, מֵאן דְּעֵבִיד יְמִינָא שְׁמָלָא, וְשְׁמָלָא יְמִינָא, הָא אִיהוּ כְּאִילוּ חֲרִיב עֲלֵמָא.

3. ת"ח, אֲהָרִן יְמִינָא. לִיּוֹאֵי שְׁמָלָא, קָרַח בְּעִי לְמַעַבְד חֲלוּפָא דִּימִינָא לְשְׁמָלָא, בַּג"כ אֲתַעֲנֵשׁ. וְלֹא עוֹד אֵלָא דְּאִשְׁתַּכַּח בֵּיהּ לִישְׁנָא בִּישָׁא, וְאֲתַעֲנֵשׁ בְּכֻלָּא. רַבִּי יְהוּדָה אָמַר, שְׁמָלָא אֲתַבְּלִיל תְּדִיר בִּימִינָא, קָרַח בְּעָא לְאַחֲלָפָא תְּקוּנָא דְּלְעִילָא וְתַתָּא, בַּג"כ אֲתַאבִּיד מְעִילָא וְתַתָּא.

4. וַיִּקַּח קָרַח, מֵאֵי וַיִּקַּח. נָסִיב עֵיטָא בִּישָׁא לְגַרְמִיָהּ, כָּל דְּרַחֵף בְּתַר דְּלָאוּ דִּילֵיהּ, אִיהוּ עֵרִיק מְקַמֵּיהּ. וְלֹא עוֹד, אֵלָא מָה דְּאִית בֵּיהּ אֲתַאבִּיד מִנֵּיהּ. קָרַח רְדִיף בְּתַר דְּלָאוּ דִּילֵיהּ, דִּילֵיהּ אֲבִיד, וְאַחֲרָא לָא רוּחַ.

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5. Korah turned to disagreement. What is the meaning of disagreement? Distancing and repulsion; the distancing and repulsion of what is above and below, and whoever wishes to postpone the restoration of the universe will become lost from all the worlds. Conflict is a distancing of peace, and whoever is in conflict about peace is in disagreement with His Holy Name, because His Holy Name is called 'Peace'.

6. Come and behold: the world does not exist except through peace. When the Holy One, blessed be He, created the world, it could not endure until He came and made peace dwell upon them. What is it? It is the Shabbat, which is the peace of the upper and the lower grades. And then the world endured. THEREFORE, whoever creates dissension about this PEACE will be lost from the world.

7. Zelophehad was in dissension with the Shabbat because he was gathering wood (or: 'trees'). What were these trees? These were the other trees OF THE SEVENTY CHIEFTAINS, as we mentioned. These were secular matters and secular concerns do not prevail in sanctity. HENCE, he was in conflict with the world peace, WHICH IS SHABBAT, BECAUSE HE BLENDED THE SECULAR WITH THE SHABBAT.

8. Rabbi Yosi says that it is written: "great peace have they who love Your Torah" (Tehilim 119:165). The Torah is peace, as is written: "and all her paths are peace" (Mishlei 3:17). And Korah came to blemish that peace of above - WHICH IS THE TORAH, MEANING THE CENTRAL COLUMN THAT IS CALLED 'TORAH' THAT PRODUCES PEACE BETWEEN THE RIGHT AND LEFT, and of below, OF MOSES. Therefore, he was punished from the higher and the lower aspects BY FIRE AND BY THE OPENING OF THE EARTHLY CHASM.

2. "Summoned to the congregation"

Rabbi Shimon explains how the higher world is like the lower one, so that when the Congregation of Yisrael are gathered together for festivals, the higher Sfirot are summoned by the Upper Temple. He says that the men of renown who came against Moses and Aaron were not men of God, since they emerged from the aspect of Gvurah, and that those men created dissension.

9. "And they rose up before Moses..." (Bemidbar 16:2). This verse has been explained by the friends. Rabbi Shimon says: "regularly summoned (Heb. kri'ei) to the congregation (Heb. mo'ed)" (Ibid.), is missing a Yud. Why is it written "Kriei"? HE RESPONDS: It is only that the earthly kingdom is like heavenly kingdom, MEANING THAT MALCHUT BELOW IS LIKE MALCHUT ABOVE. That is the secret meaning of all these higher Sfirot onto which the Holy Name holds. All are summoned from the place that is called 'Holiness', THAT IS THE SECRET OF SUPERNAL ABA AND IMA, as it is written: "which you shall proclaim to be (also: 'summoned from') holy gatherings" (Vayikra 23:37). When is this? When mo'ed prevails in the world, THAT IS, DURING FESTIVALS AND APPOINTED TIMES (HEB. MO'ED). Just as these higher Sfirot are summoned by the Upper Temple, SO AS TO SANCTIFY THEM, similarly the Lower Sanctity summons its legions to adorn and uplift them. THESE ARE THREE WORLDS BRIYAH, YETZIRAH AND ASIYAH, WHICH ARE THE LEGIONS OF MALCHUT THAT ADORNS THEM AND UPLIFTS THEM TO ATZILUT.

5. קָרַח אֶזְיֵל בְּמַחְלוּקַת. מֵאֵי מַחְלוּקַת. פְּלוּגְתָּא. פְּלוּגְתָּא דְלַעִילָא וְתַתָּא. וּמֵאֵן דְּבַעֵי לְאַמְלָגָא תְּקוּנָא דְעֵלְמָא, יִתְאַבִּיד מִכְּלָהוּ עֲלֵמִין. מַחְלוּקַת, פְּלוּגְתָּא דְשָׁלוֹם. וּמֵאֵן דְּפָלִיג עַל שָׁלוֹם, פְּלִיג עַל שְׂמָא קְדִישָׁא, בְּגִין דְּשְׂמָא קְדִישָׁא, שָׁלוֹם אֶקְרִי.

6. ת"ח, לִית עֵלְמָא קָאִים אֱלֹא עַל שָׁלוֹם, כַּד בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֵלְמָא, לֹא יָכִיל לְאַתְקִימָא, עַד דְּאִתָּא וְשָׂרָא עֲלִייהוּ שָׁלוֹם. וּמֵאֵי הוּא. שַׁבַּת, דְּאִיהוּ שְׂלָמָא דְעֵלְאֵי וְתַתָּאֵי, וּכְדִין אֶתְקִימִים עֵלְמָא. וּמֵאֵן דְּפָלִיג עֲלֵיהּ, יִתְאַבִּיד מֵעֵלְמָא.

7. צְלַפְחָד פְּלִיג עַל שַׁבַּת, דְּהוּהּ מְקוּשָׁשׁ עֲצִים. וּמֵאֵן אֵינּוּן עֲצִים. אֵינּוּן אֵילָנִין אַחֲרָנִין כְּדָאמְרִין. וְאֵינּוּן מְלִין דְּחוּל, וְחוּל בְּקִדְשׁ לֹא שְׂרִינָא, דְּפָלִיג עַל שְׂלָמָא דְעֵלְמָא.

8. רַבִּי יוֹסִי אָמַר, בְּתִיב שָׁלוֹם רַב לְאוּהֵבֵי תוֹרַתְךָ וְגו'. אוֹרִייתָא הוּא שָׁלוֹם, דְּכִתִּיב וְכָל נְתִיבוֹתֶיהָ שָׁלוֹם. וְקָרַח אֶתָּא לְאַמְלָגָא שָׁלוֹם דְלַעִילָא וְתַתָּא, בְּג"כ אֶתְעִינֵשׁ הוּא מֵעִילָא וְתַתָּא.

9. וַיִּקְוּמוּ לִפְנֵי מֹשֶׁה וְגו'. הָאֵי קְרָא אוֹקְמוּהָ חֲבֵרִינָא. ר' שְׂמַעוֹן אָמַר, קְרִיאֵי מוֹעֵד קְרָאֵי בְתִיב, חֲסֵר יו"ד, אֲמַאי קְרָאֵי. אֱלֹא הֲכִי הוּא, מְלַכּוּתָא דְאַרְעָא בְּעִין מְלַכּוּתָא דְרַקִיעָא. וְרָזָא דָא, כָּל אֵינּוּן כְּתָרִין עֲלָאִין, דְּשְׂמָא קְדִישָׁא אֶתְאַחִיד בְּהוּ, כְּלָהוּ זְמִינִין מֵאַתָּר דְּאֶקְרִי קְדֵשׁ, הַה"ד מְקַרְאֵי קְדֵשׁ. וְאֵימְתִי בְּשַׁעֲתָא דְמוֹעֵד זְמִין בְּעֵלְמָא, כְּגוּוֹנָא דְאֵינּוּן כְּתָרִין עֲלָאִין, דְּזְמִינִין מְקַדְשׁ עֲלָאָה, ה"ג קְדֵשׁ תַּתָּא זְמִין לְחִילוּי, לְאַעֲטָרָא וּלְאַעֲלָאָה לְהוּ.

10. The higher Holiness is known AS ABA AND IMA ABOVE, and the lower Holiness is the wisdom of Solomon, MEANING MALCHUT, which also summons all her legions TO SANCTIFY THEM WITH HER HOLINESS. These legions are all invited to be adorned in this lower Holiness at a time when a festival prevails in the world. As her legions are standing above IN ATZILUT SUMMONED BY MALCHUT, so are the appointed of the nation, MEANING THE CHIEFTAINS OF YISRAEL, according to her example below, IN THIS WORLD. Therefore, it is written as: "summoned to the congregation (Heb. mo'ed)," and of those below it is written, "summoned (Heb. kri'ei) to the congregation"; "Kriei" is missing a Yud. However, they are then in increased wholeness.

11. "...men of renown (also: 'name')..." (Bemidbar 16:2) is most certainly said and not 'men of Hashem' - MEANING THE PEOPLE OF MALCHUT CALLED 'NAME', but not 'men of Hashem', THAT IS ZEIR ANPIN. That is the secret of: "and he who blasphemes the Name of Hashem shall be put to death" (Vayikra 24:16). We established THAT IT ALLUDES TO MALCHUT THAT IS CALLED 'NAME' and, therefore, they were certainly considered men of name, since they emerged from the aspect of Gvurah, WHICH IS MALCHUT CALLED 'THE LOWER GVURAH'. They are men of name and that WAS SAID to increase their praise. However, they took HER for themselves, MEANING THEY SEPARATED MALCHUT FROM ZEIR ANPIN, and held on to a dissension WITH MOSES, WHO IS THE SECRET OF ZEIR ANPIN.

3. Holy, pure
 Rabbi Shimon says that Moses asked Korah and the others to come before him in the morning because morning is the time of holiness, of Chesed, and therefore of the priests. Essentially Moses was saying to them that if they remained on the side of Judgment the morning would not tolerate them and they would not be found holy and worthy of the priesthood. The matter would be tested by the offering of the incense, and the man who God chooses must be holy and not pure: the priest is holy and the Levite is pure.

12. "Tomorrow morning Hashem will show who is His" (Bemidbar 16:5). HE INQUIRES: Why in the morning, PRECISELY, and why "holy" and not pure, MEANING "AND WHO IS HOLY; AND WILL CAUSE HIM TO COME NEAR TO HIM" (IBID.)? IT SHOULD HAVE SAID, 'AND WHO IS PURE'. HE REPLIES: For they, THE CONGREGATION OF KORAH, came from the pure side, SINCE THE LEVITES ARE IN THE ASPECT OF PURE, AND NOT HOLY, and the priest is holy. Moses said in the morning when the Sfirah of the priest, WHICH IS CHESED, gets awakened in the world: 'If you are priests, here is the morning. Let them perform the service of the morning,' WHICH IS CHESED. Then, "Hashem will show who is His, and who is holy." "...who is His..." is unspecific, which is the Levi. "...and who is holy..." is the priest. Then, "and will cause him to come near to Him," HE WHO IS HOLY. There is no one who can discern the matter except the morning. THUS, HE SPOKE TO THEM: 'If you find yourself remaining on the side of Judgment, the morning, WHICH IS CHESED, will not tolerate you, since that is not the time of Judgment. But if you see yourselves remaining in Chesed, then here is its time. And you will stay with it, and it will accept you'.

13. In what WILL THE MATTER BE TESTED? In the offering of the incense, since the incense must be brought through the groom's best man in all OF THE LEVELS and be connected THROUGH THEM, SINCE THE SCENT OF THE INCENSE RISES AND BINDS ALL THE LEVELS INTO ONE. Who is that groom's man? It is the priest, WHO IS CHESED. Therefore, the man whom Hashem chooses shall be holy and not pure, since holy and pure are two distinct levels: the priest is "holy" and the Levite is "pure." Therefore, it is written: "and who is holy."

10. קָדַשׁ עֲלֵאָה יָדִיעָא, קָדַשׁ תְּתַאָּה חֲכָמַת שְׁלֵמָה, ה"נ אִיהִי זְמִינַת לְכָל חִילָהָא. וְאִינוּן חִוּלִין כּוֹלְהוּ, זְמִינִין לְאַתְעֵטְרָא בְּהַאי קָדַשׁ תְּתַאָּה, בְּזִמְנָא דְמוֹעֵד שְׂרִיָּא בְּעֵלְמָא. וּכְגִוּוֹנָא דְחִילָהָא קִיּוּמִין לְעִילָא, ה"נ קִיּוּמִי מִמְּנָן דְעֵמָא, כְּדוּגְמָא דִּילָהּ לְתַתָּא, וְע"ד אֶקְרוּן קְרָאִי מוֹעֵד. וּבְגִין דְאִנּוּן לְתַתָּא, קְרָאִי מוֹעֵד חָסֵר, אֲבָל בְּשִׁלְמוֹ יִתִּיר אִינוּן.

11. אֲנָשֵׁי שֵׁם וְדָאִי, וְלֹא אֲנָשֵׁי יִי'. וְדָא הוּא רְזָא, בְּנִקְבוֹ שֵׁם יוֹמָת, וְאוֹקִימָנָא. וְעַל דָּא אֶקְרִי הַכָּא, אֲנָשֵׁי שֵׁם וְדָאִי, בִּיּוֹן דְּמִסְטָרָא דְגִבּוּרָה קָא אֲתִינִין, אֲנָשֵׁי שֵׁם אִינוּן, הָא שְׂבַחָא דִּלְהוֹן יִתִּיר, אֲבָל אִינוּן נְטִלוּ לְגִרְמִייהוּ. וְאַתְאַחְרוּ בְּמַחְלוּקַת.

12. בִּקְר וְיִוְדַע יִי' אֶת אֲשֶׁר לוֹ. אֲמַאי בִּקְר, וְאֲמַאי קְדוּשׁ וְלֹא טְהוֹר. אֲלֵא אִינוּן מִסְטָרָא דְטְהוֹר קָא אֲתִינִין, וְקְדוּשׁ כְּהֵנָּא. אָמַר מֹשֶׁה, בִּקְר, דְכִדִּין כְּתָרָא דְכְּהֵנָּא אֲתַעֵר בְּעֵלְמָא, אִי אֲתוּן כְּהֵנִי, הָא בִּקְר, פְּלַחוּ עֲבוּדָה דְבִקְר, וּכְדִין וְיִוְדַע יִי' אֶת אֲשֶׁר לוֹ וְאֵת הַקְּדוּשׁ. אֶת אֲשֶׁר לוֹ סֵתַם, דָּא לְיוּאִי. וְאֵת הַקְּדוּשׁ, דָּא כְּהֵנָּא, כְּדִין וְהִקְרִיב אֵלָיו. וְלִית מֶאֵן דְּאֲבַחִין מְלָה, אֲלֵא בִּקְר, אִי תִתְחַזֵּן לְאַשְׁתַּאֲרָא בְּסֵטֵר דִּינָא, בִּקְר לֹא סְבִיל לְכוּ, דְהָא לֹא זְמִינִיהּ הוּא. וְאִי תִתְחַזֵּן לְאַשְׁתַּאֲרָא בְּחֶסֶד, הָא זְמִינִיהּ הוּא, וְתִשְׁתַּאֲרוּן גְּבִיָּה, וְיִקְבֵּל לְכוּ.

13. בְּמָה. בְּקִטְרַת. דְהָא קִטְרַת בְּעִי לְשׁוֹשְׁבֵינָא, לְאַתְקֵטְרָא עַל יְדִיהּ בְּכֵלָא, וְלֹאֲתַקְשְׂרָא. מֶאֵן שׁוֹשְׁבֵינָא. דָּא כְּהֵנָּא. וּבִג"כ, וְהִיָּה הָאִישׁ אֲשֶׁר יִבְחַר יִי' הוּא הַקְּדוּשׁ, וְלֹא הַטְהוֹר. תְּרִין דְרָגִין אִינוּן: קְדוּשׁ. וְטְהוֹר. כְּהֵן, קְדוּשׁ. לְוִי, טְהוֹר. וְע"ד הַקְּדוּשׁ כְּתִיב.

4. "El, the Elohim of the spirits"

We read how when Moses and Aaron fell on their faces they gave themselves up to death. Rabbi Yehuda says that men are repaid with the deeds that they do, but if they repent God will gather them back to Himself. Rabbi Yosi draws an analogy with Levirate marriage where the brother must set his heart upon the redemption of his brother in order to build him back up; his motives must not be lust for the brother's wife. We hear that the Ruach and Neshamah are in the hands of God and He has compassion on human beings so that they shall not be lost from this world or the next.

14. "And they fell upon their faces, and said, 'El, Elohim of the spirits of all flesh'" (Bemidbar 16:22). Come and behold: Moses and Aaron gave themselves up to death. How? It is written: "and they fell upon their faces, and said, 'El, Elohim of the spirits (Heb. ruchot)'." Ruchot is spelled with the Vav missing. Therefore, that is the Tree of Death, WHICH IS MALCHUT, and the falling on the face is always to that side. Therefore, IT IS WRITTEN, "El, Elohim of," as is written: "and El Who has indignation every day" (Tehilim 7:12), WHICH REFERS TO MALCHUT. "...Elohim of the spirits..." is the source where all the world's souls are bound together and all the souls ascend there. From there they come, THAT IS, MALCHUT.

15. Rabbi Yehuda opened the discussion with the verse: "hear my words O wise men; and give ear to me, you who have knowledge" (Iyov 34:2). Elihu spoke this verse. Come and behold: it is written, "also against his three friends did his anger burn, because they had found no answer" (Iyov 32:3), since they did speak but Iyov was not consoled by them. From here we take a lesson that whoever comes to console the mourner must structure his speech first, SO THAT THEY ARE WORTHY TO CONSOLE HIM. Job's friends spoke words of truth but not to console him, and since it requires words that THE MOURNER will acknowledge, then he will accept upon himself the Judgment. And he acknowledged the Holy King, as is written: "now Elihu had waited to speak to Iyov" (Ibid. 4), since he acknowledged himself afterward to the Holy One, blessed be He, and accepted upon himself the sentence of heaven.

16. Come and behold: it is written, "therefore hearken to me, you men of understanding: far be it from El, that He should do wickedness; and from Shadai, that He should commit iniquity" (Iyov 34:10). "Therefore hearken to me, you men of understanding" (Ibid.); these are the most perfected who can discern the matters. And "far be it from El that He should do wickedness." This is what is written: "and El Who has indignation every day" (Ibid.); THAT REFERS TO MALCHUT THAT IS CALLED 'EL'. "...and from Shadai, that He should commit iniquity" (Ibid.); this one is close to that one, SINCE SHADAI IS YESOD THAT IS NEAR EL, WHICH IS MALCHUT. It was already explained that in, "El Shadai," EL REFERS TO MALCHUT AND SHADAI REFERS TO YESOD. "For the work of a man shall He pay back to him" (Ibid. 11). If a person walks about in this world performing deeds and sins before his Master, that deed impends upon Him to reward him with Judgment. This is what it says: "that the man's deed will pay him," as that particular act THAT HE PERFORMED will pay him.

17. With all this, "if he set his heart upon Him" (Ibid. 14). As soon as a person places his heart and will to return to his Master, then El, the Elohim, will "gather to Himself his spirit and his breath (Heb. neshamah)" (Ibid.). He will gather to him to bind them in the bundle of life and he does not leave his Nefesh out to be judged in another Judgment.

14. וַיִּפְּלוּ עַל פְּנֵיהֶם וַיֹּאמְרוּ אֶל אֱלֹהֵי הַרוּחֹת לְכָל בָּשָׂר. ת"ח, מִשֶּׁה וְאַהֲרֹן מָסְרוּ גַרְמֵיהֶוּ לְמִיתָהּ. בְּמָה, בְּגִין דְּכֹתִיב וַיִּפְּלוּ עַל פְּנֵיהֶם וַיֹּאמְרוּ אֶל אֱלֹהֵי הַרוּחֹת, רוּחַת כְּתִיב, חֶסֶד וְא"ו. וּבג"כ אֵילָנָא דְּמוֹתָא הוּא, וּבְכָל אֲתָר נְפִילַת אַנְפִּין לְהֵוּא אֲתָר הוּי. וְע"ד אֶל אֱלֹהֵי, אֵל: הַה"ד וְאֵל זֹעַם בְּכָל יוֹם. אֱלֹהֵי הַרוּחֹת, דְּאִיהוּ אֲתָר צְרוּרָא דְּנִשְׁמָתִין דְּעֵלְמָא, וְכָל נִשְׁמָתִין תַּמָּן סְלִיקִין, וּמִתַּמָּן אֲתִיבִין.

15. רַבִּי יְהוּדָה פָּתַח, שְׁמַעוּ חֲכָמִים מִלִּי וַיִּוְדְעוּם הָאֲזִינוּ לִי. הָאֵי קָרָא אֱלִיהוּא אָמְרוּ. ת"ח, מַה כְּתִיב וּבְשִׁלְשֶׁת רְעֵיו חָרָה אָפוּ עַל אֲשֶׁר לֹא מִצְאוּ מַעֲנָה וְגו'. דְּהָא אֵינּוּן הוּוּ אָמְרִין מְלִין, וְאִיּוֹב לֹא הוּוּ אֲתַנְחִים עֲלֵיהֶוּ. מִהֲכָא אֹוּלִיפְנָא, מֵאֵן דְּעָאֵל לְנַחְמָא לְאַבְל, בְּעֵי לְיִסְדָּא מְלִין בְּקַדְמִיתָא, דְּהָא חֲבַרְיָא דְּאִיּוֹב הוּוּ אָמְרִי מִלִּי קְשׁוּט, אֲבָל לְנַחְמָא לִיָּה לֹא, בְּגִין דְּבְעֵי מְלִין דְּאִיהוּ יוֹדֵי עֲלִיָּהוּ, וּבְדִין יִקְבֵּל עֲלֵיהּ דִּינָא, וַיִּוְדֵי לְמַלְכָּא קְדִישָׁא עֲלֵיהּ. מַה כְּתִיב, וְאֱלִיהוּ חֲפָה אֶת אִיּוֹב בְּדַבְרִים וְגו'. דְּאֹדֵי לְבַתֵּר לְקוֹדֶשָׁא בְּרִין הוּא, וְקַבִּיל עֲלֵיהּ דִּינָא דְּשִׁמְיָא.

16. ת"ח, כְּתִיב לְכֹן אֲנָשִׁי לְבָב שְׁמַעוּ לִי חֲלִילָה לְאֵל מִרְשַׁע וְשָׂדֵי מַעוֹל. לְכֹן אֲנָשִׁי לְבָב שְׁמַעוּ לִי, שְׁלִימִין בְּכֹלָא, לְאַבְחָנָא מְלִין. חֲלִילָה לְאֵל מִרְשַׁע, הַה"ד וְאֵל זֹעַם בְּכָל יוֹם. וְשָׂדֵי מַעוֹל, דָּא סְמוּךְ לְקַבְלָא דָּא, וְהָא אֹוּקְמוּהָ אֵל שָׂדֵי. כִּי פוּעַל אֲדָם יִשְׁלַם לוֹ, הָא ב"נ אֲזִיל בְּהָאֵי עֵלְמָא, וְעַבִּיד עֵבִירָתוּי וְחֻטֵּי קָמֵי מְאָרִיָּה, הֵוּא עוֹבְדָא תְּלִיא עֲלֵיהּ, לְשִׁלְמָא לִיָּה דִּינָא, הַה"ד כִּי פוּעַל אֲדָם יִשְׁלַם לוֹ, הֵוּא עוֹבְדָא יִשְׁלַם לוֹ.

17. וְעַם כָּל דָּא, אִם יִשִּׁים אֱלִיוּ לְבוֹ, כִּיּוֹן דְּבַר נִשְׁוֵי לְבִיָּה וְרַעוּתִיָּה לְאַתְבָּא קָמֵי מְאָרִיָּה, כְּדִין אֵל אֱלֹהֵי הַרוּחֹת רוּחוֹ וְנִשְׁמָתוֹ אֱלִיו וְאַסּוֹף לְאַתְצַרְרָא בְּצְרוּרָא דְּחַיִּי, וְלֹא שְׁבִיק לְנַפְשִׁיהָ לְבוֹ, לְאַתְדָּנָא בְּדִינָא אַחְרָא.

18. Rabbi Yosi said: That matter is a secret among the concealed Judgments of the Holy One, blessed be He, since, "for the work of a man shall He pay back to him," means to be sentenced in his Judgment, according to the activities he performed in this world. He raises him to be judged accordingly and he is lost from the world. The following verse says: "who has given Him charge over the earth? Who has disposed the whole world?" (Ibid. 13). "Who has given Him charge over the earth?" is the one WHO APPOINTED IN CHARGE OVER HIM his brother that redeems him. "Who has placed the whole world under Him?" means THAT HIS BROTHER constructs a house, BY PERFORMING LEVIRATE MARRIAGE WITH HIS WIFE, and builds an everlasting structure and restoration and inhabitation OF THE WORLD. Following that, it is written: "if he set his heart upon Him," since that person that was appointed AS THE REDEEMER to erect the structure needs to have an attentive heart and desire for that dead person, IN ORDER TO ERECT HIS NAME FOR HIM. The lesson from here is that if a person takes that woman in levirate marriage for her beauty and his lust, then the everlasting edifice does not get built, since his desire and heart were not directed for the sake of the one who died.

19. Therefore, it is written: "if he set his heart upon him." It must be in the desire of the heart that the intention is towards THE DEAD one. Then, "gather to Himself his spirit and his breath," because he continues through him to be built up in this world. It is then written: "all flesh shall perish together, and man shall return to dust" (Ibid. 15). "All flesh shall perish together," so that his body and flesh will rot in the dust. Now, AFTER THIS, "man shall return to dust," so there will be the REVIVAL of the structure as before. "...and it will return the dust..." (Ibid. 15) in the composition of another body, as it first was. For the Ruach and Neshamah are in the hands of the Holy One, blessed be He, and He has compassion on human beings, so that they shall not be lost from this world nor the other world. Therefore, it is written: "El, Elohim of the spirits of all flesh."

5. "Take a censer"

Rabbi Chiya interprets the title verse by saying that people must be careful not to be sinful because their deeds are all recorded before God; if during the time of judgment a righteous person is in the world to plead for the sinful, God relents of His anger and uses compassion.

20. "And Moses said to Aaron, 'Take a censer...'" (Bemidbar 17:11). Rabbi Chiya opened the discussion with the verse: "the wrath of a king is as messengers of death: but a wise man will pacify it" (Mishlei 16:14). How particular people need to be to prevent themselves from giving in to their iniquities and to be careful with their activities. At various occasions, the world is judged. And on a daily basis, their deeds are entered upon the scale of Justice, are monitored from above, and are recorded before Him. When a person's acts are not fit for the King, anger rises and Judgment is stirred. This is what is written: "the wrath of a king is as messengers of death." Therefore, a person must be on watch for his iniquities each and every day.

18. רבי יוסי אמר, האי מלה רזא הוא, בדינין טמירין דקודשא בריך הוא. כי פועל אדם ישלם לו, לאתדנא בדיניה, ובאינון עובדין דבר נש עביר בהאי עלמא, וסליק ליה לאתדנא בעובדוי, ויתאביד מעלמא, מה כתיב בתריה, מי פקד עליו ארצה ומי שם תבל בלה. מי פקד עליו ארצה, דא הוא אחוזה דפריק ליה. ומי שם תבל בלה, דבאני ביתא, ובני בניין עלמא, ותקונא וישובא. מה כתיב בתריה, אם ישים אליו לבו. האי בר נש, דפקיד עליה למבני בניינא, בעי לכונא לבא ורעותא לגביה דההוא מיתא. מכאן, בר נש דאתי על ההיא אתתא, בגין שפירו ותיאובתא דילה, הא בניין עלמא לא אתבני, דהא רעותא ולבא לא אתבון לגבי מיתא.

19. ובגין כך כתיב, אם ישים אליו לבו, ברעותא דלבא דיכוין לגביה, כדין רוחו ונשמתו אליו יאסוף, ואתמשך גביה, לאתבנא בהאי עלמא, מה כתיב בתריה, יגוע כל בשר יחד ואדם על עפר ישוב, יגוע כל בשר יחד, ההוא גופא יתבלי בעפרא, וכל ההוא בשרא. והשתא, אדם על עפר ישוב, הא חרותין דבניינא כמלקדמין, ויתוב על עפרא דבניינא דגופא אחרא, כמה דהוה בקדמיתא. ועל דא, רוחא ונשמתא בידוי דקודשא בריך הוא, וחייס עליהו דבני נשא, דלא יתאבידו מהאי עלמא, ומעלמא אחרא, בגין כך אל אלהי הרחות לכל בשר.

20. ויאמר משה אל אהרן קח את המחטה וגו'. רבי חייא פתח חמת מלך מלאכי מות ואיש חכם יכפרנה. כמה אית להו לבני נשא. לאסתמרא מחוביהו, ולנטרא עובדיהו, דהא בכמה זמנין עלמא אתדן, ובכל יומא ויומא עובדין במתקלא סלקין, ומשגיחין עלייהו לעילא, ואכתיבו קמיה. וכד עובדיהו דבני נשא, לא מתבשרן קמי מלכא, סליק רוגזא, ודינא אתער, הה"ד חמת מלך מלאכי מות, וע"ד בכל יומא ויומא בעי ב"נ לאזדהרא מחובוי.

21. "But a wise man will pacify it," during the time when prosecutors prevail on the world and anger impends. If the righteous man is at hand in that generation who is distinguished above, the Holy One, blessed be He, looks at him and the anger subsides. This is SIMILAR to a king who is angry at his servants and demands the officer that carry out justice. In the meantime, the beloved of the king arrives and stands in front of him and, as soon as the king sees him, his face shines. When that friend of the king begins to speak with him, the king is glad. After this, when the police official arrives and sees the king's face in happiness, he departs and no longer carries out the sentence. Then that beloved of the king beseeches the king on behalf of his servants and the king forgives them. As a result of this, "a wise man will pacify it."

22. Here too, when Moses saw the anger pending, Moses immediately said to Aaron: 'He is the groom, MEANING THAT FRIEND, of the Queen, and the incense does not rise except through his hands, since he increases peace in the world and ties the knot of Faith,' THAT IS MALCHUT. Incense was already set and explained. That is the joy above and below, the tie of Faith and the disappearance of anger. This is what is written: "ointment and perfume rejoice the heart" (Mishlei 27:9). Then, "a wise man will pacify it," will clean and purify that anger and compassion will be stirred.

6. "Do not cut off the tribe of the families of the Kohathites

Rabbi Elazar says that the Levites can approach the Holy only through the priest, and that the priest hides and covers anything that they are not permitted to see. This is because everything of the priest is done in a whisper, secretly, while the Levites' speech and activities are in the raising of song and revelation of secrets. The priest's words are not spoken openly because he is of the right, Chesed. Rabbi Elazar tells us that when judgment prevails on the world from the left aspect, the right draws near by the burning of incense that is done quietly in secret. When Aaron ran into the midst of the congregation to stop the plague that was killing them he stood between the dead and the living, that is, between the Tree of Life and the Tree of Death. Thus the Tree of Life that is from the right came close to the priest, who was from the right, and the plague was stopped. Rabbi Elazar says that the priest has power above and below, and he is the cause of peace above and below; at all times the left serves the right.

23. Rabbi Elazar said: "Do not cut off the tribe of the families of the Kohathites from among the Levites" (Bemidbar 4:18), since they are the trunk and root of the Levites. "...but thus do to them, that they may live, and not die..." (Ibid.). The priest must establish that for them; even though they are nearing to the Holy, they should only approach with the amendment of the priest, since he is aware of the signal, UP TO WHERE he can reach and not further. When they cover the holy vessels, another coverage prevails from above and it is forbidden FOR THE LEVITES to approach and look, since anything that is in a whisper, THAT IS, A SECRET, applies only to the priests, since their speech and activities are in secret and they whisper. The Levites' speech and activities are in the raising of the voice IN SONG.

21. ואיש חכם יכפרנה, בשעתא דמאריהון דדינין קיימין על עלמא, ורוגזא תלי, אי אשתכח בדרא זכא דרשים לעילא, קודשא בריך הוא אשגח ביה, ואשתכך רוגזא. למלכא דאתרגז על עבדוי, והוה תבע על סגטירא למעבד דינא, אדהכי עאל רחימא דמלכא, וקם קמיה, ביון דחמא ליה מלכא, אתנהירו אנפוי. שארי ההוא רחימא דמלכא לאשתעי בהדיה, ומלכא חדי. לבתר בד אתא סגטירא, חזא אנפוי דמלכא חדאן, אסתלק ואזיל ליה, ולא עביד דינא. וכדין, ההוא רחימא בעי למלכא על עבדוי, ומכפר להו. ובג"כ, ואיש חכם יכפרנה.

22. אוף הכא, בד חמא משה דרוגזא הוה תלי, מיד ויאמר משה אל אהרן, בגין דאיהו שושבינא דמטרוניתא, וקטרת לא סלקא אלא בידוי, דאיהו אסגי שלמא בעלמא, וקשיר קשרא דמהימנותא. קטרת, הא אוקמוה, חדותא דעילא ותתא, קשורא דמהימנותא, סליקו דרוגזא, הה"ד שמן וקטרת ישמח לב, וכדין ואיש חכם יכפרנה, ינקי וידבי לההוא רוגזא, ורחמין מתערין.

23. רבי אלעזר אמר, אל תכריתו את שבט משפחות הקהתי מתוך הלויים, בגין דאינון גזעא ושרשא דליואי. וזאת עשו להם וחיו ולא ימותו, דבעי כהנא לאתקנא להו, דאע"ג דקריבין אינון לקודשא, לא ייעלון אלא בתקנא דכהנא, דהוא ידע סימנא דימטון לגביה, ולא יתיר. וכד מכסאי למאני קודשא, בדין כסויה אחרא שרי, ואסיר לון לקרבא למחמי, דהא מלה בחשאי לא אית לגביהו, אלא לכהנא, דמלה דלהון ועובדא דלהון ברזא ובחשאי וליואי לארמא קלא.

24. Therefore, all the activities of the priests are performed quietly and secretly. Consequently, wine is forbidden to them, since wine is for raising the voice, FOR SONG, and revelation of secrets. The Levites are given to attend the raising of voice because they are connected to Judgment and Judgment is open in order to publicize it to all. However, all the priest's words are secretive and in a whisper, they are not spoken openly because he is of the right, THAT IS CHESED. When Judgments prevail on the world from the left aspect, the right draws near. By means of what? By the burning of incense, which is done quietly in secret, more subtle and refined than anything, THAT IS BINAH.

25. Come and behold: when this other altar, THE EXTERNAL ALTAR, WHICH IS MALCHUT, begins to stir the awakening OF JUDGMENT, and no righteous people are around TO PROTECT it, the inner altar, BINAH, awakens to him and stands up against him, and the Judgments are subdued. Therefore, THIS one stands opposite the other one and then Judgment departs.

26. Rabbi Elazar says: "This shall be the service of the sons of Kohath in the Tent of Meeting, namely, the most holy thing" (Ibid. 4). During the period of time that the sons of Kohath came to take the Holy of Holies, the priest approached and covered everything prior to their approach, and they never saw what they carried. Instead, everything was covered from them, as it says, "and when the camp sets forward, Aaron shall come, and his sons, and they shall take down the veil of the screen" (Ibid. 5). Most of the casings for the Temple's utensils were colored blue. The significance of blue was already explained and taught. After everything was covered, the children of Kohath, who carried it, came near. They did not get any closer than the poles that extended out, as it is written: "and when Aaron and his sons have made an end of covering the Sanctuary...as the camp is to set forward; after that, the sons of Kohath shall come to bear it..." (Ibid. 15).

27. Therefore, burnt incense, which is inward, and all that is in secret is given over to the priest. Therefore, "Aaron took as Moses commanded, and ran into the midst of the congregation...and he put on incense" (Bemidbar 17:12), because it is of the innermost, the secret of the priest WHO IS ALSO WITHIN. Then, "and made atonement for the people. And he stood between the dead and the living..." - that is, between the Tree of Life and the Tree of Death. Then the right causes one to approach the other, MEANING THE TREE OF LIFE, THAT IS RIGHT, COMES CLOSE TO THE PRIEST, WHO IS RIGHT, "and the plague was stayed." Praised is the priest's lot, since the priest has power above and power below, and he is the cause of peace above and below. And at all times, the left serves the right. This is what it says: "that they may be joined to you, and minister to you" (Bemidbar 18:2); and the right THAT IS INCLUDED in the left is prevalent in the Temple.

24. בג"כ כִּהְנִי בַחֲשָׁאֵי וּבְרִזָּא, וְעַד אֲסִיר לֹוֹן חֲמָרָא, דְּחֲמָרָא לְאַרְמָא קְלָא, וּלְגַלְגָּלָה רִזִּין אִיהוּ. בג"כ לְיוֹאֵי אֲתַמְסְרוּ לְאַרְמָא קְלָא, דְּהָא בְרִינָא אֲתַאֲחַד, דִּינָא בְּאַתְגְּלִינָא אִיהוּ, וּלְפִרְסָמָא מְלָה קְמוּי כְּלָא. אָבֵל כְּהֵנָּא, כָּל מְלוּי בְרִזָּא וּבַחֲשָׁאֵי, וְלֹאוּ בְּאַתְגְּלִינָא. בְּגִין דְּאִיהוּ יְמִינָא, כִּד דִּינִין שְׂרִיזִין בְּעֵלְמָא מְסֻטְרָא דְשָׁמְאֵלָא, יְמִינָא יְהָא מְקַרְבָּא, וּבְמָה. בְּקֻטְרָתָא, דְּאִיהוּ בַחֲשָׁאֵי, בְרִזָּא דְקִיקָא, וּפְנִימָאָה מְכֻלָּא.

25. ת"ח, כִּד הָאֵי מְדַבְּחָא אַחְרָא, שְׂאֵרֵי לְאַתְעָרָא אֲתַעְרוּתָא, כִּד לֹא יִשְׁתַּכְּחוּ זְכָאִין, מְדַבְּחָא פְּנִימָאָה אֲתַעַר לְגַבְיָהּ, וְקָאִים לְקַבְּלִיהָ, וְדִינִין מִשְׁתַּכְּבִי. וְעַד קִימָא לְקַבֵּל דָּא, וּכְדִין דִּינָא אֲסֵתְלַק.

26. ר' אֶלְעָזָר אָמַר, זֹאת עֲבוּדַת בְּנֵי קֵהַת בְּאַהֲלֵי מוֹעֵד קֹדֶשׁ הַקֹּדְשִׁים, בְּשַׁעֲתָא דְבְנֵי קֵהַת נְטֻלִין קֹדֶשׁ קֹדְשִׁים, כִּדִּין אֲתֵי כְּהֵנָּא, וְחָפִי כְּלָא, עַד לֹא יִקְרְבוּן לְנְטֻלָּא לִיָּהּ, וְלֹא הוּוּ חֲמָאן לְעֵלְמִין מַה דְּאִינְוֹן נְטֻלִין, אֲלָא כְּלָא בְּכִסּוּיָא מְנִיָּהּ. כְּמָה דְכֹתִיב וּבָא אֲהֵרֹן וּבְנָיו בְּנִסּוּעַ הַמַּחֲנֶה וְהוֹרִידוּ אֶת פְּרוּכַת הַמָּסַךְ. וְרוּב כְּסוּיָא דְמָאֵי מְקַדְּשָׁא, תְּכַלַּת אִיהוּ, בְּגִין דְּתַכְלַת הָא אֲוִקְמוּהָ וְאַתְמַר. בְּתַר דְּאַתְבְּסוּיָא כְּלָא, מְקַרְבִּין בְּנֵי קֵהַת דְנְטֻלִין, וְלֹא מְקַרְבִּין אֲלָא בְּאִינְוֹן בְּדִים דְנִפְקִין לְבַר. הַה"ד, וְכֹלָה אֲהֵרֹן וּבְנָיו לְכַסֵּת אֶת הַקֹּדֶשׁ וְגו', בְּנִסּוּעַ הַמַּחֲנֶה וְאַחֲרֵי כֵן יָבֹאוּ בְנֵי קֵהַת לְשֹׂאת וְגו'.

27. בג"כ קֻטְרַת דְּאִיהִי פְּנִימָאָה, וְכָל מַה דִּי בְרִזָּא, לְכְּהֵנָּא אֲתַמְסְרוּ. וְעַד וַיִּקַּח אֲהֵרֹן כַּאֲשֶׁר דִּבְרַ מֹשֶׁה וַיִּרְץ אֶל תּוֹךְ הַקֹּהֵל וַיִּתֵּן אֶת הַקֻּטְרֹת, דְּאִיהִי פְּנִימָאָה, רִזָּא דְכְּהֵנָּא, כִּדִּין וַיִּכְפֹּר עַל הָעַם וַיַּעֲמֹד בֵּין הַמֵּתִים וּבֵין הַחַיִּים, בֵּין אֵילָנָא דְחַיִּי, וּבֵין אֵילָנָא דְמוֹתָא, כִּדִּין יְמִינָא קְרִיב דָּא בְּדָא, וְתַעְצֵר הַמַּגִּפָּה, זְכָאָה חוּלְקָא דְכְּהֵנָּא, דְכְּהֵנָּא אֵית לִיָּהּ חִילָא לְעֵינָא, וְאֵית לִיָּהּ חִילָא לְתַתָּא, וְהוּוּ גְרִים שְׁלֵמָא לְעֵינָא וְתַתָּא, וּבְכָל זְמָנָא, שְׁמָאֵלָא פְּלַח לְיְמִינָא, הַה"ד וַיִּלּוּ עֲלֶיךָ וַיִּשְׂרְתוּךָ, וַיְמִינָא בְּשָׁמְאֵלָא מִשְׁתַּכְּחִי בְּמִקְדָּשׁ.

7. "Whatever your hand finds to do, do it with your strength"
Rabbi Shimon explains to his son that a person must include life from the Tree of Life in his life here, because life, the secret of illumination of wisdom, prevails only here, in Malchut. All the words of King Solomon were spoken in the secret of Wisdom, and his verses mean that a person

must always include the left in the right; when his actions are on the right side God will dwell with him in this world and will gather him to Himself in the World to Come. A person cannot decide to ask for mercy after death because "there is no work, nor device, nor knowledge, nor wisdom" after he leaves this world. All his deeds here must be done for the sake of God. Rabbi Shimon says that every night a person must account for his actions that day, repent of them and ask for compassion for them. Whoever strives through knowledge and wisdom to know God will not be among the wicked who are judged in Gehenom at Sheol; he will instead be raised higher and higher to the place of many lights.

28. Rabbi Elazar was standing in the presence of his father, Rabbi Shimon. He told him that it says: "live joyfully with the wife whom you love all the days of the life of your vanity" (Kohelet 9:9). WHAT IS THE EXPLANATION? He said to him: Come and behold. The verse: "live joyfully with the wife whom you love," is the secret that a person must include life, FROM THE TREE OF LIFE, THAT IS ZEIR ANPIN, in this place, WHICH IS MALCHUT REFERRED TO AS 'WOMAN'. One does not go without the other, ZEIR ANPIN WITHOUT MALCHUT. A person must include the measure of the day at night; THAT IS, A MEASURE OF ZEIR ANPIN, REFERRED TO AS 'DAY' IN MALCHUT, REFERRED TO AS 'NIGHT', AND VICE VERSA, the measure of night in the day. That is the meaning of: "live joyfully with the wife whom you love all the days of the life of your vanity." What is the reason? "For that is your portion in life," since life, THAT IS, THE SECRET OF ILLUMINATION OF CHOCHMAH, does not prevail except on this, ON MALCHUT, SINCE THE ILLUMINATION OF CHOCHMAH DOES NOT BECOME REVEALED IN ANY OTHER PLACE THAN HER. "And in your labor in which you do labor under the sun" (Ibid.) is as you say: "in all your ways acknowledge (Heb. da'ehu) Him, and He shall direct your paths" (Mishlei 3:6). DA'EHU INCLUDES THE LETTERS OF KNOW (HEB. DA) VAV-HEI, WHICH ARE ZEIR ANPIN AND MALCHUT.

29. Come and behold: all the worlds of King Solomon are deeply concealed in Wisdom. These verses seem as if the restriction has been removed, since it says following that: "whatever your hand finds to do, do it with your strength, for there is no work, nor device..." (Kohelet 9:10). This verse must be studied carefully. Did Solomon, who had higher wisdom than any world inhabitants, indeed say this?

30. HE RESPONDS: It is only that all the words of Solomon, the king, were spoken in the secret of Wisdom. Come and behold: "whatever your hand finds to do, do it with your strength." That means that a person needs to include the left in the right, and everything he does should only be composed of the right. "whatever your hand finds to do," is the left, WHICH IS CALLED 'HAND', and, "to do...with your strength," is right, as it is written, "Your right hand, Hashem, is glorious in power" (Shemot 15:6). As soon as a person is careful so that all his actions are on the right side, he will gather the left into the right, and the Holy One, blessed be He, will dwell within him in this world and will gather him to be with Him in the World to Come.

28. רבי אלעזר הוה קאים קמיה דרבי שמעון אבוה, א"ל, כתיב ראה חיים עם אשה אשר אהבת כל ימי חיי הבלך. א"ל, ת"ח, ראה חיים עם אשה אשר אהבת דא הוא רזא, דבעי בר נש לאכללא חיים באתר דא, דא בלא דא לא אזלא. ובעי ב"נ לאכללא מדת יום בלילה, ומדת לילה ביום. ודא הוא ראה חיים עם אשה אשר אהבת מאי טעמא כי היא חלקך בחיים, דחיים לא שראן אלא על דא. ובעמלך אשר אתה עמל תחת השמש, כמה דאמר בכל דרכיך דעהו והוא יושר ארחותיך.

29. ות"ח כל מלוי דשלמה מלכא, בלהו סתימין לגו בחכמתא, והני קראי אתחזון דהותרה רצועה, כמה דכתיב בתריה, כל אשר תמצא ירך לעשות בכחך עשה כי אין מעשה וחשבון וגו'. האי קרא אית לאסתכלא ביה, כל אשר תמצא ירך לעשות בכחך עשה, וכי שלמה דחכמתא עלאה ביה, יתיר על כל בני עלמא, אמר הכי.

30. אלא כל מלוי דשלמה מלכא על רזא דחכמתא אתמרו. ת"ח, כל אשר תמצא ירך לעשות בכחך עשה, דא הוא דבעי בר נש לאכללא שמאלא בימינא, וכל מה דהוא עביר, מבעי ליה דלא יהון אלא כלילין בימינא. כל אשר תמצא ירך, דא שמאלא. לעשות בכחך: דא הוא ימינא, כד"א ימינך יי' נאדרי בכח. וכיון דבר נש יזדהר דכל עובדוי יהון לסטרא דימינא, ויכליל שמאלא בימינא, כדין קודשא בריך הוא שארי בגווייה בהאי עלמא, ויכניש ליה לגביה להווא עלמא דאתי.

31. A person should not say, 'When I get to that world, then I will ask the King for mercy and I will repent in His presence,' because IT IS FOR THIS THAT IT IS SAID: "for there is no work, nor device, nor knowledge, nor wisdom" after the person departs from this world. However, if a person desires the Holy King to illuminate him in this world and grant him a part in the World to Come, he should toil in this world to gather his activities to the right. All his deeds should be for the sake of the Holy One, blessed be He, for after departing this world to be judged in harsh Judgment and to be punished in Gehenom, there is no recourse to counsel, wisdom or understanding to be saved from that sentence.

32. Another explanation of: "for there is no work, nor device, nor knowledge, nor wisdom, in Sheol." There are levels upon levels in Gehenom, and the lowest level is "Sheol." An even lower level is "Avadon," and one is near the other. Whoever descends to Sheol will be put on trial. From there he can rise in a whistle, as it is written: "He brings down to Sheol, and brings up" (I Shmuel 2:6). Whoever is lowered to "Avadon" never rises FROM THERE.

33. For whoever has a good deed or is of those who do reckoning, it was already explained that each and every night, before he sleeps, he must make an accounting of the actions that he did all that day, repent for them, and ask for compassion for them. What is the reason THAT HE MUST DO THE ACCOUNTING at that time? Because during that period, the Tree of Death prevails on the world and all the world's inhabitants get a taste of death. THEREFORE, at that time, a person must make an accounting of his deeds and confess them, since it is a time of death. And they are called 'those who do reckoning'.

34. Similarly, this is the case for whoever strives in knowledge and wisdom to know his Master. AFTER HIS DEATH, WHEN THEY WILL BYPASS HIM to look and gaze at these wicked that are being judged in Gehenom at the level "Sheol," where all scream from these levels, he will not remain there and not be among them. About this, IT IS WRITTEN: "for there is no work, nor device, nor knowledge, nor wisdom, in Sheol." THERE IS NO ONE THERE WHO HAS A GOOD DEED, NOR ANYONE WHO HAS DEVICE, RECKONING, OR KNOWLEDGE, NAMELY, ONE WHO STRIVES TO KNOW, BECAUSE ALL THESE ARE NOT IN "SHEOL." And he will be found higher and higher, where many lights and candles and delightful things are present. And the Holy One, blessed be He, comes to be merry with the rest of the righteous in the Garden of Eden. Praised is the lot of the Righteous in this world and the World to Come. About them, it is written: "surely the righteous shall give thanks to Your Name: the upright shall dwell in Your presence" (Tehilim 140:14).

31. וְלֹא יִימָא בַר נֶשׁ בְּשַׁעֲתָא דְאַתִּינָא לְהֵהוּא עֲלָמָא, כְּדִין אֲתַבַּע מִן מַלְכָא רַחֲמֵי, וְאִיתוּב קַמֵּיהּ, אֲלֵא כִי אִין מַעֲשָׂה וְחֻשְׁבוֹן וְדַעַת וְחַכְמָה, בְּתַר דִּיסְתַּלַּק בַּר נֶשׁ מֵהַאי עֲלָמָא, אֲלֵא אִי בְעֵי בַר נֶשׁ, דְּמַלְכָא קְדִישָׁא יִנְהִיר לֵיהּ לְהֵהוּא עֲלָמָא, וְיִתֵּן לֵיהּ חוּלְקָא לְעֲלָמָא דְאַתִּי, וְיִשְׁתַּדַּל בְּהַאי עֲלָמָא, לְאַכְלָלָא עוֹבְדוּי בִּימִינָא, וְכֹל עוֹבְדוּי יְהוּן לְשָׁמָא דְקוּדְשָׁא בְרִיךְ הוּא, דְהָא לְבַתַּר כִּד יִתְכַנְיֵשׁ מֵהַאי עֲלָמָא, לְאַתְדָּנָא בְּדִינָא תְּקִיפָא, בְּדִינָא דְגִיּהָנָם, לִית תַּמָּן עֵיטָא וְחַכְמָה וְסַכְלָתָנּוּ לְאַשְׁתַּזְבָּא מִן דִּינָא.

32. ד"א כִּי אִין מַעֲשָׂה וְחֻשְׁבוֹן וְדַעַת וְחַכְמָה בְּשָׁאוּל. בְּגִיּהָנָם, אִית בֵּיהּ מְדוּרִין עַל מְדוּרִין. מְדוּרָא תַתָּא שָׁאוּל. מְדוּרָא תַתָּא מִנִּיהּ, אֲבָדוֹן. וְדָא סְמוּךְ לְדָא. מֵאן דְנַחֲתִית לְשָׁאוּל, יְדוּגוֹן לֵיהּ וּמַתְּמָן יִצְמַצֵּף וְעוֹלָה. הַה"ד מוֹרִיד שָׁאוּל וְיַעֲלֵל. וּמֵאן דְנַחֲתִית לְאַבְדוֹן, תּוּ לֹא סְלִיק לְעֲלָמִין.

33. מֵאן דְאִית בֵּיהּ עוֹבְדָא טָבָא, אוּ דְאִיהוּ מְאִרֵי דְחוּשְׁבָנָא, הָא אוּקְמוּהּ דְבָכַל לִילֵיא וְלִילֵיא עַד לֹא יִשְׁכַּב, וְעַד לֹא נְאִים, בְּעֵי בַר נֶשׁ לְמַעַבְד חוּשְׁבָנָא מְעוֹבְדוּי דְעֵבֵד כֹּל הֵהוּא יוֹמָא, וְיִתוּב מִנֵּיהּ, וְיַבְעֵי עֲלֵיהּ רַחֲמֵי. מ"ט בְּהֵיָא שַׁעֲתָא. בְּגִין דְהֵיָא שַׁעֲתָא אִילָנָא דְמוֹתָא שְׂאֵרֵי בְעֲלָמָא, וְכֹל בְּנֵי עֲלָמָא טַעֲמִין טַעֲמָא דְמוֹתָא, וּבְעֵי בְּהֵיָא שַׁעֲתָא לְמַעַבְד חוּשְׁבָנָא מְעוֹבְדוּי, וְיִוְרֵי עֲלֵיהּ, בְּגִין דְאִיהוּ שַׁעֲתָא דְמוֹתָא, וְאֵלִין אַקְרוּן מְאִרֵי דְחוּשְׁבָנָא.

34. וְכֵן מֵאן דְאַשְׁתַּדַּל בְּדַעַת וּבְחַכְמָה לְמַנְדַּע לְמַאֲרִיהּ, כִּד יַעֲבְרוּן לֵיהּ לְאַסְתַּכָּאָה וְלְאַסְתַּבְלָא בְּאִינוֹן חַיִּיבִין דְאַתְרִידוּ בְּגִיּהָנָם, וּבְדַרְגָּא דְשָׁאוּל, וְכִלְהוּ צוּחִין מְאִינוֹן דְרַגִּין, הוּא לֹא יִשְׁתַּאֲר תַּמָּן, וְלֹא יִשְׁתַּכַּח בִּינֵיהּ, וְעַל דָּא אִין מַעֲשָׂה וְחֻשְׁבוֹן וְדַעַת וְחַכְמָה בְּשָׁאוּל, וְלֹא יִשְׁתַּכַּח אֲלֵא לְעוֹלָא לְעוֹלָא, בְּאַתְר דְכַמָּה נְהוּרִין וּבּוֹצִינִין, וְכַמָּה כְּסוּמִין שְׂאֵרֵי בֵיהּ, וְקוּדְשָׁא בְרִיךְ הוּא אֲתֵי לְאַשְׁתַּעֲשַׂע עִם שְׂאֵר צְדִיקָיָא דִּי בְּגִין עֲדָן. זְכָאָה חוּלְקָהוֹן דְצְדִיקָיָא בְּהַאי עֲלָמָא, וּבְעֲלָמָא דְאַתִּי, עֲלֵיהּ כְּתִיב אַךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאֵל אֶת פְּנִיךָ.

Rabbi Aba tells us that when God wanted to create the world He did so with the Torah, and through it the world became perfected. When Adam emerged into the world the world was perfected, but when the spirits and demons emerged the world seemed to be faulty and lacking. However, when the children of Yisrael were sanctified the Levites were placed on the left side to restore the left. For this reason the Levites must be cleansed, for they who completed the perfection of the left side ended the flaw of the world. Rabbi Aba says that if judgment had not existed in the world people would not have followed the Torah nor would they have performed the entire service that has to be done for God, and which is done by the Levites. Rabbi Yitzchak tells us that in the future God will brighten the light of the moon to be as bright as the sun, and that He will brighten the sun seven times what it is now.

35. "But the Levites (lit. 'Levite, he') shall do the service of the Tent of Meeting..." (Bemidbar 18:23). Rabbi Aba opened the discussion with the verse: "it is he that sits upon the circle of the earth" (Yeshayah 40:22). Come and behold: when the Holy One, blessed be He, wanted to create the world, it rose in His wish and He created it with the Torah, and through it, it became perfected. This is what is written: "when He established the heavens, I was there" (Mishlei 8:27), and it is written, "then I was by Him, as a nursling (Heb. amon)" (Ibid. 30). It was explained that we should not pronounce it 'amon', but rather, 'oman (lit. 'craftsman')'; SHE WAS FOR HIM THE CRAFTSMAN OF THE UNIVERSE.

36. When He came to create Adam, we were taught that the Torah said, 'is it in vain, that You are called long suffering and abundant in love?' AND IF THERE WILL BE NO MAN WHO WILL SIN, FOR WHOM WILL YOU RESTRAIN ANGER? At the time that Adam emerged into the world, the luster of his face was from above and from below. All the creatures were fearful of him, as it was explained. Come and behold: the world had no endurance and was not perfected until that time when Adam emerged in total perfection and that day was sanctified. A Holy Throne was prepared for the King, WHICH IS MALCHUT. Then the upper and the lower grades were considered complete, and joy was attained in all the worlds.

37. At the moment when the day wished to be sanctified, spirits and demons emerged to have a body created for them. However, the day was sanctified and they were not created. The world appeared to be left as if faulty in its work and lacking, BECAUSE OF THE PRESENCE OF THESE SPIRITS AND DEMONS. However, as soon as Yisrael were sanctified and perfected in their level, the Levites were placed on the left side. Then that flaw of the world was perfected, WHAT WAS DONE on the left, DUE TO THE EXISTENCE OF THE SPIRITS AND DEMONS, BECAUSE THROUGH THE LEVITES, THE LEFT WAS GATHERED INTO THE RIGHT AND THE LEFT WAS THEREBY RESTORED.

38. Therefore, the Levites must be cleansed and everything must be gathered into the right so that the world is not flawed. Due to this, it is written: "but the Levite, he shall do the service." He who completed the perfection of the left side ended the flaw of the world. Even that northern side that was missing in the world when the Holy One, blessed be He, created the world, THE LEVITES ALSO COMPLETED, SINCE the Levites at the Ark completed everything. What is the meaning of 'at the Ark'? It means with that burden they carried at the Tabernacle, DURING THE TRAVEL PERIOD OF THE TABERNACLE, all that was flawed was restored to perfection.

35. וְעַבְד הַלְוִי הוּא אֶת עֲבוֹדַת אֱהָל מוֹעֵד וְגו'. רַבִּי אֲבָא פָתַח, הַיּוֹשֵׁב עַל חוּג הָאָרֶץ וְגו'. ת"ח, כִּד בְּעָא קוּדְשָׁא בְרִיךְ הוּא לְמַבְרֵי עֲלְמָא, סְלִיק בְּרַעוּתָא קַמֵּיהּ, וּבְרָא לִיהּ בְּאוּרֵייתָא. וְכֵּה אֲשַׁתְּכַלְל. הַה"ד בְּהַכִּינוּ שָׁמַיִם שֵׁם אֲנִי. וְכָתִיב וְאֶהְיָ אֶצְלוֹ אֲמוֹן. וְהָא אֻקְמוּהָ, אֵל תְּקָרִי אֲמוֹן, אֵלָא אֻמָּן.

36. כִּד אֲתֵי לְמַבְרֵי אָדָם, וְהָא אֲתָמַר, אֲמַרְה תּוֹרָה וְכִי לְמַגְנָא אֲתַקְרִיאת אַרְךְ אַפִּים וְרַב חֶסֶד. בְּהֵיחָא שְׁעָתָא דְנַפְיָא אָדָם לְעֲלְמָא, הוּה זִיו פְּרִצוּפָא דִילֵיהּ מֵעִילָא וּמִתַּתָּא, וְהוּו דְחָלִין מְגִיחָא כָּל בְּרִיין, וְאוּקְמוּהָ. ת"ח, לֹא אֲתַקְרִי עֲלְמָא, וְלֹא אֲשַׁתְּלִים, עַד הָהִיא שְׁעָתָא דְנַפְקָא אָדָם בְּשִׁלְמוֹ דְכָלָא, וְאֲתַקְדַּשׁ יוֹמָא, וְאֲתַתְּקֵן כְּרִסְיָא קְדִישָׁא לְמַלְכָא, כְּדִין אֲשַׁתְּלִימוֹ עֲלָי וְתַתָּאי, וְאֲשַׁתְּכַחוּ חֲדוּן בְּכֻלְהוּ עֲלְמִין.

37. בְּהֵיחָא שְׁעָתָא דְבְּעָא יוֹמָא לְאֲתַקְדַּשׁ, הוּו נַפְקֵי רוּחֵיהוֹן דְּשָׂדִין לְאֲתַבְרֵי גּוּפָא דְלֵהוֹן, וְאֲתַקְדַּשׁ יוֹמָא, וְלֹא אֲתַבְרִיאוּ, וְאֲשַׁתְּאֵר עֲלְמָא כְּמָה דְאֲתַפְּגִים מֵעֲבִידְתָּא וְאֲתַחֲסֵר, בֵּינן דְאֲתַקְדַּשׁוּ יִשְׂרָאֵל, וְאֲשַׁתְּלִימוֹ בְּדְרִגְיָהוֹן, וְאֲשַׁתְּכַחוּ לְיוֹאֵי בְּסֵטֵר שְׁמָאֵלָא, כְּדִין אֲשַׁתְּלִים הֵהוּא פְּגִימָא דְעֲלְמָא, דְּמִסְטֵר שְׁמָאֵלָא.

38. וְע"ד בְּעָאן לְאֲתַדְכָּא לְיוֹאֵי, וְכְדִין כָּלָא אֲתַכְלִיל בִּימֵינָא, וְעֲלְמָא לֹא אֲתַפְּגִים, וּבג"כ כְּתִיב, וְעַבְד הַלְוִי הוּא. הוּא אֲשֵׁלִים לְסֵטֵר שְׁמָאֵלָא. הוּא אֲשֵׁלִים לְפְגִימוֹ דְעֲלְמָא. וְאֲפִילוּ הֵהוּא סֵטְרָא דְצַפּוֹן, דְאֲשַׁתְּאֵר חֶסֶר בְּעֲלְמָא, כִּד בְּרָא קוּדְשָׁא בְרִיךְ הוּא עֲלְמָא. לְיוֹאֵה בְּאֵרוֹנָא אֲשֵׁלִים לְכָלָא. מֵאֵי בְּאֵרוֹנָא. בְּהֵהוּא מְטוּלָא דְהוּו נְטִלֵי בְּמִשְׁכַּנָּא, אֲשַׁתְּלִים כָּל הֵהוּא פְּגִימוֹ עַל יְדֵיהּ.

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39. "BUT THE LEVITE, HE SHALL SERVE"; "he" alludes to the left above, meaning THAT HE RESTORES THE LEFT ABOVE. The pronoun "he" indicates that it is included in the right. In addition, "he" is the Ancient One, THAT IS, KETER. FOR HIS SERVICE AND RESTORATION REACHES ALL THE WAY TO KETER, SINCE "HE" INDICATES THE HIDDEN. If Judgment, WHICH IS THE SECRET OF THE AMENDMENT OF THE LEVITES, had not existed in the world, people would not have been aware of the highest Faith. And people would not have engaged in the Torah, and the commandments of the Torah would not have been kept, nor would people have performed the entire service that is to be done in this world for the Holy King. Who performs it? One says: The Levites.

40. "But the Levite, he shall serve"; "he" is as it is written, "Hashem, He is the Elohim" (Devarim 4:35), SINCE THROUGH HIM THIS UNIFICATION IS ACCOMPLISHED. He finalizes that perfection so that all shall be one, so THAT ALL THE LEVELS WILL COMBINE AND UNIFY TO BECOME ONE. "He" INDICATES the extension OF THE LEFT towards the Congregation of Yisrael, WHICH IS MALCHUT, as it says, "His left hand is under my head" (Shir Hashirim 2:6), in order to connect AFTERWARDS. This mating together IS THE SECRET MEANING OF, "AND HIS RIGHT ARM EMBRACES ME." Who awakens this love OF, "HIS LEFT HAND IS UNDER MY HEAD," WHICH IS THE SECRET OF MARITAL LOVE? One says that it is "he," THE LEVI and also, "He," as it is written, "it is He who made us, and we belong to Him" (Tehilim 100:3), WHICH ALLUDES TO THE HOLY ONE, BLESSED BE HE. Therefore, "He" POINTS downward TO REPAIR THE FLAW THAT IS IN THE WORLD, and "He" is above TO RESTORE THE LEFT UP HIGH. "He" openly REVEALS FAITH AND SERVICE IN THE WORLD, and "He" is concealed, WHICH POINTS TO THE ANCIENT ONE. "He is the Elohim," WHICH POINTS TO UNIFICATION OF YUD HEI VAV HEI. HE IS THE ELOHIM AS MENTIONED.

41. Rabbi Yitzchak said: In the future, the Holy One, blessed be He, is destined to brighten the light of the moon to be as bright as the sun. The light of the sun will be seven times brighter, as it is written: "moreover the light of the moon shall be as the light of the sun..." (Yeshayah 30:26). It is also written: "your sun shall no more go down; nor shall your moon withdraw itself" (Yeshayah 60:20), and it is further written: "the sun shall be no more..." (Ibid. 19) Moses talks about the command to redeem the firstling, and that if one does not redeem his Nefesh and Ruach and Neshamah in the Torah he is destined to reincarnate again. He also speaks about the three times of exile and the last redemption. Ra'aya Meheimna (the Faithful Shepherd)

42. "Everything that opens the womb in all flesh...and the firstling of unclean beasts shall you redeem" (Bemidbar 18:15). This commandment is to redeem the firstling of a mule, that is, to redeem HIMSELF for the World to Come. If prior to going to that world he does not redeem his Nefesh and Ruach and Neshamah in Torah, he is destined to return back AND REINCARNATE in this world as originally, AS IT SAYS: "he shall return to the days of his youth" (Iyov 33:25), and receive Nefesh, Ruach and Neshamah.

39. הוא: לעילא לשמאלא. הוא: אתכליל בימינא, תו הוא: דא עתיקא. אלמלי דינא לא אשתכח בעלמא, לא הוּו ידעי בני נשא מהימנותא עלאה, ולא ישתדלון בני נשא באורייתא, ולא יתקיימו פקודי אורייתא, פולחנא שלימותא דישתכח בעלמא לגבי מלכא קדישא, מאן עביד ליה. הוי אומר דא ליואה.

40. ותו ועבד הלוי הוא, כד"א כי יי' הוא האלהים. הוא אשלים שלימותא, למיהוי בלא חד. הוא: פשיטא לקבלא לכנסת ישראל, כד"א, שמאלו תחת לראשי, בגין לחברא זוגא כחדא. מאן אתער רחימותא. הוי אומר הוא. תו הוא כד"א הוא עשנו ולא אנחנו עמו. בג"כ הוא: לתתא. הוא: לעילא. הוא: אתגלייא. הוא סתים. הוא אלהים.

41. ר' יצחק אמר, זמין קודשא ברין הוא לאנהרא לסיהרא, כנהורא דשמשא. ונהורא דשמשא יהא על חד שבע זמנין. הה"ד והיה אור הלבנה כאור החמה וגו'. וכתיב לא יבא עוד שמשך וירחך לא יאסף. וכתיב לא יהיה לך עוד השמש וגו'.

רעיא מהימנא
42. כל פטר רחם לכל בשר וגו', ואת בכור הבמה הטמאה תפדה. פקודא דא לפרות פטר חמור, לפרות לעלמא דאתי. ואי קודם דאזיל להווא עלמא, לא יפדה נפשיה ורוחיה ונשמתייה באורייתא, עתיד לאחזרא להאי עלמא כדפקדמיתא. ושוב לימי עלומיו, ולקבל נפשא ורוחא ונשמתא.

43. It is written: "lo, El does all these things twice or three times with a man" (Iyov 33:29). THAT IS the children of Yisrael, since their redemption takes place without Torah, which is like silver (Heb. kesef) that is "Kisufa" (lit. 'delight') of the World to Come. They returned three other times to the exile and, at the last redemption when they will be redeemed through Torah, they will never ever return to exile. The rabbis came and gave him their blessings, saying, 'Faithful Shepherd, the Holy One, blessed be He, will redeem you and all the children of Yisrael will be redeemed through you, and you will be renewed with them and they with you.'

43. כתיב הן כל אלה יפעל אל פעמים שלש עם גבר, וישראל. בגין דפריון דלהון הוה בלא תורה, דאיהו כסף כסופא דעלמא דאתי, אהדרו תלת זמנין אחרנין בגלותא, ובפורקנא בתרייתא דפורקנא דלהון יהא באורייתא, לא יהדרון לעלם בגלותא. אתו רבנן ובריכו ליה, ואמרו רעיא מהימנא, קודשא בריך הוא יפדה לך, וכל ישראל יפרון על ירך, ותתחדש עמהון, ואינון עמך.

9. Household arrangements

Moses compares a virtuous wife to the Shechinah, saying that whoever does kindness by Her will receive invaluable recompense but that whoever is sinful to Her will receive punishment beyond measure. He tells us that anyone who inherits a Neshamah or Ruach or Nefesh from the Shechinah does not require redeeming. The Shechinah's redemption is dependent on God, and that redemption is drawn by the Tefilin, the keeping of the Shabbat, the marking of the festival days, the mark of circumcision, the Torah and with several precepts.

44. The precept following this is the dealing in household arrangements. In the secret of wisdom, a man's house is his wife. If she is a woman of good and evil and he wishes to exchange a bad WOMAN for a good one, he should redeem her from that evil one and give her her worth. However, it says about a woman of the Tree of Life, THAT IS MALCHUT: "gold and glass cannot equal it: and the exchange of it shall not be for vessels of fine gold" (Iyov 28:17). She is invaluable, as it says, "a virtuous woman is a crown to her husband" (Mishlei 12:4), and it also says, "who can find a woman of worth..." (Mishlei 31:10). That is the Shechinah. Whoever does kindness by Her shall receive invaluable recompense, and whoever is sinful to Her shall receive punishment beyond measure.

44. פקודא בתר דא, לדון בערפי בית. וברחא דחכמתא, בית דב"נ, דא אתתא. אי איהי אתתא דטוב ורע, ובעי להמיר רעה בטובה, יפדה לה מהווא רע, ויהיב ליה ערך דילה. אבל אתתא דאילנא דחייא, אתמר בה לא יערכנה זהב וזכוכית ותמורתה כלי פז, ואין לה ערך. כמה דאתמר, אשת חיל עטרת בעלה. ואתמר אשת חיל מי ימצא וגו'. ודא שכונתא. מאן דגמיל חסד עמה, לית ערך לאגרא דיליה. ומאן דחאב לגבה, לית ערך לענשא דיליה.

45. She has many maidservants who serve her. Each and every one of them has value and each one needs a ransom, MEANING TO RANSOM HER FROM THE HOLD OF THE OTHER SIDE. However, a Neshamah or Ruach or Nefesh inherited from the Shechinah does not require redeeming, since it is said about the Shechinah, "I am Hashem, that is My Name, and My glory will I not give to another" (Yeshayah 42:8). Her redemption is dependent on the Holy One, blessed be He, which Yisrael draw to Her by the knot of the Tefilin, with the Shabbat sign, with the marking of the festival days, with the mark of circumcision, with Torah, and with many precepts. Since Her ransom is dependent on the Holy One, blessed be He, this is what it says, "but I acted for My Name's sake," (Yechezkel 20:9) and for her: "and yet for all that (Heb. zot)..." (Vayikra 26:44). In this manner, people perform many precepts in order to receive recompense. Each precept has a value in that world. However, the punishment for someone who transgresses them has no value.

45. כמה שפחות אית לה דמשמשין לה, וכל חדא וחדא מנייהו, אית לה ערך. וכל חד וחד צריך פדיון. אבל מאן דירית נשמתא, או רוחא, או נפשא משכינתא, לא צריך פדיון, דשכינתא עלה אתמר אני יי' הוא שמי וכבודי לא אחר לא אתן. דפריון דילה בקודשא בריך הוא תליא. דאמשכן לה ישראל, בקשורא דתפילין, באות השבת, באות דיומין טבין, באות דברית, ותורה, בכמה פקודין. דפריון דילה תליא בקודשא בריך הוא, הה"ד ואעש למען שמי, ובגינה ואף גם זאת. הכי כמה פקודין אינון דעבדין בני נשא על מנת לקבל פרס. וכמה חובין. ולכל פקודא אית ליה ערך בהווא עלמא. אבל עונשא למאן דאעבר עליהו, אין ליה ערך ושיעור.

10. Devoting one's possessions to the priest

Moses speaks about anger, saying that there is deadly poison in rage, and that when one is angry it is the same as if he is an idol worshipper.

Therefore the person who sins in anger must give his offering to the priest because the priest is compassion and blessing and will cause the anger in the left to be subdued and replaced with mercy.

46. The next precept after this one relates to someone who devotes his possessions to the priest. This is what is written: "everything devoted in Yisrael shall be yours" (Bemidbar 18:14). That is the secret meaning of: "everything that opens the womb in all flesh, which they bring to Hashem, whether it be of men or beasts" (Ibid. 15). Womb (Rechem; Resh- Chet-Mem) AMOUNTS TO RESH-MEM-CHET (=248) by resetting the letters, like the number of 248 limbs and organs of a man, about whom it is said: "in wrath remember mercy (Heb. rachem)" (Chavakuk 3:2). After a person sins in anger and dedicates this beast to Him, another El, a serpent, dwells ON IT, as it says, "you are cursed above all cattle" (Bereshheet 3:14), and he is to the left of man. Therefore, the Holy One, blessed be He, commanded that IT be given to the priest, who is compassion and blessing, in order to subdue the anger, SINCE in that person the bitterness is stirred, which is the sword of the Angel of Death. THEREFORE, the right is awakened toward him with compassion, and the anger in the left is subdued. And so when angry, have compassion; "in wrath remember mercy."

46. פְּקוּדָא בְּתַר דָּא, לְדוֹן בְּמַחְרִים נִכְסֵיו לְכַהֵן, הַה"ד כָּל חֶרֶם בְּיִשְׂרָאֵל לֶךְ יִהְיֶה. וְרָזָא דָּא כָּל פֶּטֶר רַחֵם לְכָל בָּשָׂר אֲשֶׁר יִקְרִיבוּ לֵינִי בְּאָדָם וּבְבַהֲמָה. רַחֵם: בְּהִיפּוֹךְ אֲתוּוֹן כַּחוֹשֵׁפֶן רַמ"ח אֲבָרִים דְּב"נ, עֲלִייהוּ אֲתַמַּר בְּרַגְזוֹ רַחֵם תּוֹכוֹר. בְּתַר דְּכַעִּיס ב"נ, וּמַחְרִים הֵהוּא בְּעִירָא לְגַבִּיָּה, הָא שְׂרִיָּא אֶל אַחַר נַחֲשׁ, דְּאֲתַמַּר בֵּיה, אֲרוּר אַתָּה מִכָּל הַבְּהֵמָה, וְאִיהוּ לְשִׁמְאֵלָא דְּב"נ. בְּגִין דָּא מְנִי קוּדְשָׁא בְּרִיךְ הוּא, לְמִיָּהֵב לְכַהֵנָּא, דְּאִיהוּ רַחֲמֵי בְּרַכָּה, לְאַתְכַּפִּיָּיא רַגְזוֹ, דְּאֲתַעַר בַּהּ הוּא ב"נ מְרָה, חֲרַבָּא דְּמִלְאֲךָ הַמּוֹת, וְאֲתַעַר יְמִינָא לְגַבִּיָּה בְּרַחֲמֵי, וְאַתְכַּפִּיָּיא רֻגְזָא דְּשִׁמְאֵלָא, וְהֵאֵי אִיהוּ בְּרַגְזוֹ רַחֵם תּוֹכוֹר.

47. When one is angry, there is deadly poison in his rage. About him, the masters of the Mishnah have stated: Whoever is angry, it is as if he is an idol-worshipper, since the Other Side burns the person and by giving that beast to the priest, that possession separates from him. Samael, a strange El, consecrated destruction, and his female is a curse that is contained in all the curses mentioned in the book of Devarim. The Holy One, blessed be He, granted blessings throughout the Torah and all the blessings are from the right, to which the priest holds on. Due to this, any consecration needs to be given to the priest, who burns it in fire and destroys it from the world. The fire of the left gets calmed in the right, which is water, and "then the king's wrath was pacified" (Ester 7:10) through it.

47. מֵאַן דְּכַעִּיס, דְּאִית לִיה בְּכַעִּס סַם הַמּוֹת, דְּעֲלִיָּה אֻקְמוּהּ מֵאַרְי מִתְּנִיתִין, כָּל הַכּוּעֵס כְּאִילוֹ עוֹבֵד ע"ז. בְּגִין דְּסִטְרָא אַחְרָא אֲתוּקְדַת בְּב"נ. וּבַהֲיָא בְּעִירָא דִּיהֵיב לְכַהֵנָּא אֲתַפְרֵשׁ חֶרֶם מְנִיָּה, וְסִמְאֵל אֶל אַחַר חֶרֶם, וְנוֹקְבָא דִּילִיָּה קִלְלָה, כְּלוּלָה מִכָּל קִלְלוֹת שְׁבַמְשֻׁנָּה תּוֹרָה. וְקוּדְשָׁא בְּרִיךְ הוּא בְּרִיךְ בְּכָל אֻרְוִיתָא כְּלָא, וְכָל בְּרַכָּאן מִיְמִינָא, דְּאֲחִיד בַּהּ כְּהֵן. וּבְגִין דָּא כָּל חֶרֶם צְרִיךְ לְמִיָּהֵב לִיה לְכַהֵנָּא, דְּאִיהוּ אֲכִיל לִיה בְּנוּרָא, וְשַׁצִּי לִיה מֵעֲלָמָא, וְשַׁכִּיךְ אֲשָׁא מִשְׁמְאֵלָא בְּיְמִינָא, דְּאִיהוּ מִיָּא, וּבִיָּה וְחַמַּת הַמֶּלֶךְ שָׁכְכָה.

11. Two out of one hundred

We hear from the Faithful Shepherd about the next precept, that is to set aside a great offering, two out of one hundred. This means to unify God twice a day with the morning prayer and the evening prayer. We learn the gematria that explain the one hundred from the name Yud Hei Vav Hei and the ten Sfirot and the word Tzadik or Righteous. Moses also mentions the hundred blessings that a person is required to do every day to bless God. He refers to several offerings and emphasizes the importance of the mating of Zeir Anpin and Malchut.

48. The precept after this is to separate aside a great offering, and it was set at two out of one hundred. HE INQUIRES: What is an offering? HE RESPONDS: The rabbis in the Yeshivah SAID, 'This offering requires the setting aside two out of one hundred.' According to Sitrei Torah (lit. "the hidden Torah"), what DOES IT ALLUDE TO? It means that whoever wishes to taste OF HER shall be killed if he is a stranger. That means the strange El, Samael, since the Holy One, blessed be He, said, "that they bring Me an offering (Heb. trumah)" (Shemot 25:2) two (Heb. tri) out of a hundred (Heb. me'ah). THIS MEANS to unify Him twice a day, which is two out of a hundred, THAT ARE 49 letters of Sh'ma, and, 'blessed is the glorious Name of His kingdom forever and ever', of the evening prayer Arvit, and the 49 letters of the morning prayer. Two are missing HERE for THE COMPLETION of one hundred and they are the higher Shechinah, WHICH IS BINAH, and the lower Shechinah, WHICH IS MALCHUT. With both combined, they must be unified with the Holy One, blessed be He, that is, the cubit, the measurement of both. AND TOGETHER WITH THEM, IT IS a hundred. Amah (Eng. 'cubit') has the

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same letters of Me'ah (Eng. 'hundred'). In changing the letters, it forms Ha'em (Eng. 'the mother'), WHICH ALLUDES TO BINAH.

48. פְּקוּדָא בְּתַר דָּא לְהַפְרִישׁ תְּרוּמָה גְדוּלָה, וְאוּקְמוּהָ תְּרֵי מִמָּאָה, מֵאֵי תְרוּמָה. רַבְּנָן דְּמִתִּיבְתָא, הָאֵי תְרוּמָה דְּצְרִיכִין לְאַפְרָשָׁא תְּרֵי מִמָּאָה, בְּסִתְרֵי תוֹרָה מֵאֵי נִיהוּ. מֵאֵן דְּבַעֵי לְמִטְעָם, אֵי הוּא זֶר יוֹמֵת וְהֵינּוּ אֶל זֶר סְמָא"ל. דְּקוּדְשָׁא בְּרִיךְ הוּא אָמַר וַיִּקְחוּ לִי תְרוּמָה, תְּרֵי מִמָּאָה, לְיַחְדָּא לִיהֵ תְרִין זְמַנִּין בְּיוֹמָא, דְּהֵינּוּ תְּרֵי מִמָּאָה, בְּמִ"ט אֲתוּן דְּשָׁמַע וּבְרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וְעַד דְּעַרְבִית, וּבְמִ"ט אֲתוּן דְּשַׁחְרִית, חֲסֵרִין תְּרִין מִמָּאָה, אֵינּוּן שְׂכִינְתָא עֲלָאָה, וְתַתָּאָה, בְּתְרוּוּיָהּ צְרִיךְ לְיַחְדָּא לְקוּדְשָׁא בְּרִיךְ הוּא, אִמָּה דְּתְרוּוּיָהּ. מְדָה דְּתְרוּוּיָהּ. מָאָה בְּאִמָּה. אִמָּה בְּאֲתוּוֹי מָא"ה אִיהוּ וְאִיהוּ בְּהַפֵּךְ אֲתוּן, הָא"ם.

49. In addition, "then it shall be that when you eat of the bread of the land, you shall offer up a gift to Hashem" (Bemidbar 15:19). "...offer up..." is as is written: "and lifted up its hands on high" (Chavakuk 3:10), BECAUSE, "LIFTED UP ITS HANDS," IS EXPLAINED AS THE TEN FINGERS ON HIS HANDS. This refers to the ten fingers. Lifting them, THAT IS, ACCORDING TO THE MEANING OF, "LIFT UP YOUR HANDS IN THE SANCTUARY" (TEHILIM 134:2), is to the ten Sfirot that are Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph. The numerical values equal 45, Mem-Hei, by EXCHANGING letters of the alphabet USING THE SYSTEM IN WHICH ALEPH=TAV, BET=SHIN, Mem-Hei amounts to one hundred. This is because THE MEM IS SUBSTITUTED WITH YUD ACCORDING TO THE COMBINATION Yud=Mem. IN ALEPH=TAV, BET=SHIN AND THE HEI CHANGES WITH THE TZADIK ACCORDING TO THE COMBINATION OF Hei=Tzadik. TZADIK PLUS YUD TOTALS ONE HUNDRED. This is why it has been explained by the rabbis, the sages of the Mishnah, that, "and now Yisrael, what (Heb. mah, Mem-Hei) does Hashem your Elohim require of you" (Devarim 10:12). Do not pronounce it 'Mah', but rather, 'hundred' or 'Meah'. That corresponds to the hundred blessings that a person is required to bless his Master with daily. That is because a person needs to taste daily FOR THE SAKE OF his Master. Therefore, IT IS WRITTEN, "that they bring Me an offering."

49. וְעוֹד וְהִיא בְּאֶכְלֶכֶם מִלֶּחֶם הָאָרֶץ תְּרִימוּ תְרוּמָה לֵינִי, תְּרִימוּ, כְּגוֹן רוּם יִדְהוּ נִשְׂא וְאֵינּוּן עֶשֶׂר אֶצְבָּעַן, דְּסְלִיקוּ דְּלֵהוֹן לְעֶשֶׂר סְפִירָן, דְּאֵינּוּן יו"ד ה"א וְא"ו ה"א, דְּסְלִיקוּ מ"ה. וּבְאֲתוּן דְּאֶלְפָא בִּיתָא, מָה סְלִיק מָא"ה, י"ם ה"צ. וְהֵאֵי אִיהוּ דְּאוּקְמוּהָ רַבְּנָן מֵאֵי מִתְנִיתִין, וְעַתָּה יִשְׂרָאֵל מ"ה י"י אֱלֹהֶיךָ שׂוֹאֵל מֵעַמְךָ, וְאָמְרוּ, אֵל תְּקִרֵי מָה אֶלָּא מָאָה, לְקַבֵּל מָאָה בְּרַכָּאן דְּמַחְיֵיב ב"נ לְבְרַכָּא לְמֵאֲרִיָּה בְּכָל יוֹמָא, וְהֵאֵי אִיהוּ דְּצְרִיךְ ב"נ לְמִטְעָם בְּכָל יוֹמָא לְמֵאֲרִיָּה, וּבְג"ד וַיִּקְחוּ לִי תְרוּמָה.

50. There are several offerings there. There is an offering mentioned in the Torah, SINCE TRUMAH (ENG. 'OFFERING') CONSISTS OF TORAH AND THE LETTER MEM. That is an offering, which is the Torah, given in Mem (=forty) days. If you say that yet I ate from her IN THOSE FORTY DAYS, does it not say: "and he was there with Hashem forty days and forty nights; he did neither eat bread, nor drink water" (Shemot 34:28)? It was kept until this time, MEANING UNTIL THE ERECTION OF THE TABERNACLE. This was an offering to the Holy One, blessed be He, and if the King did not eat, THAT IS, THERE WAS NO MATING OF ZEIR ANPIN AND MALCHUT REFERRED TO AS 'EATING', how could his servants eat? Following that, AFTER THE TABERNACLE WAS ERECTED, it says, "I have gathered my myrrh with my spice" (Shir Hashirim 5:1) - THAT THERE WAS A MATING OF ZEIR ANPIN AND MALCHUT. Following that, it is written, "eat, O dear ones" (Ibid.), and the servants could eat; THAT IS, THEY WILL RECEIVE FROM THE ILLUMINATION OF THIS MATING.

50. וְכִמָּה תְרוּמוֹת אֵינּוּן, אֵי תְרוּמָה מִדְּאוּרִייתָא, תוֹרָה מ'. וְהֵאֵי אִיהוּ תְרוּמָה, תוֹרָה דְּאֲתִייהֵיבַת בְּאַרְבַּעִים יוֹם. וְאֵי תִימְרוּן דְּאֶכִּילְנָא מְנָה, הָא בְּתִיב וְהֵי מֹשֶׁה בְּהַר אֲרַבְעִים יוֹם וְאַרְבַּעִים לַיְלָה לָחֵם לֹא אָכַל וּמִיָּם לֹא שָׁתָה. נְטִירַת הוּא עַד הַשְׁתָּא הָאֵי תְרוּמָה לְקוּדְשָׁא בְּרִיךְ הוּא. וְכִינּוּן דְּמִלְכָא לֹא אָכַל, אֵיךְ אֶכְלִין עַבְדִּי, דְּהָא לְבַתְרָא דְּאָמַר אֲרִיתִי מוֹרֵי עַם בְּשָׁמִי, לְבַתְרָא אֶכְלוּ רַעִים, וַיִּכְלוּן עַבְדוּי.

12. To set aside tithe

Moses speaks about the next precept, that is to set aside a tithe for the Levites. This offering comes from the left, Gvurah and is given to the right, Chesed. Again Moses elaborates on the numerical values of many letters and words as derived from the amounts of offerings prescribed in scripture.

51. The precept after this is to set aside a tithe for the Levi. Thus is the Shechinah from the right side, which is Chesed. The great offering IS GIVEN to the priest, WHO IS CHESED. From the left side, Gvurah, the tithe offering IS GIVEN, REFERRING TO THE OFFERING OF TITHE belonging to Levi, which is the Shechinah ON THE LEFT SIDE.

52. THE YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 63, WHICH IS Yud-Vav-Dalet, Hei-Yud, Vav-Aleph-Vav, Hei-Yud, IS THE SECRET OF IMA, WHICH IS LEFT IN RELATION TO ABA, WHO IS YUD HEI VAV HEI OF NUMERICAL VALUE OF 72, SINCE 72 AND 63 ARE RIGHT AND LEFT. It is "three tenth measures shall you offer for a bullock" (Bemidbar 28:28), THAT IS, THE THREE YUD'S OF THE NAME OF THE FULL SPELLING OF 63, CALLED THE 'THREE TENTH MEASURES'. THIS IS SAID OF AN OX BECAUSE IT IS of that side about which is said, "and they four had the face of an ox on the left side" (Yechezkel 1:10). That is Gvurah, MEANING THE LEFT COLUMN. "...a tenth measure for one lamb..." That totals ten letters - Yud-Vav-Dalet-Hei-Aleph-Vav-Aleph-Vav-Hei-Aleph, and that is a tenth measure. THE TEN LETTERS and these ten LETTERS AMOUNT NUMERICALLY to Mem-Hei (=45), and Mem-Hei is one hundred (Heb. meah), AS EXPLAINED ABOVE.

53. Three tenth measures ALLUDE TO THE SETTING ASIDE OF THE DOUGH OFFERING, WHICH IS APPLICABLE TO A DOUGH OF THE SIZE OF FORTY THREE AND ONE FIFTH OF AN EGG'S SIZE. The three Yuds OF THE YUD HEI VAV HEI OF 63 ARE THREE LETTERS amounting to THE NUMERICAL VALUE OF THIRTY AND TOGETHER TOTAL 33, AND WITH the ten Sfirot in them - IN THE THREE YUD'S - totaling 43, WHICH IS THE SECRET OF 43 eggs. All this is Yud, SINCE THE NUMBER 43 IS DERIVED FROM THAT YUD, WHICH ARE THE THREE LETTERS OF YUD IN THE FULL SPELLING OF YUD HEI VAV HEI OF 63, AND THEIR AMOUNT IS THIRTY PLUS THE TEN SFIROT. The fifth of an egg's size that is added TO THE MEASURE OF 43 EGGS' SIZE, is due to the Hei, SINCE MALCHUT HAS THE ASPECT OF YUD AND THE ASPECT OF HEI. So the tithe, of the commandment that Yisrael are required to set aside a tithe, is due to the letter Yud IN MALCHUT, which is tithe of a tithe, MEANING THAT MALCHUT IS ONE OF TEN SFIROT AND NINE OF THE SFIROT ARE PART OF HER. THEREFORE, IT IS THE SECRET OF YUD and it is one of five SFIROT from the aspect of Hei. Anywhere it says ten, it is from the letter Yud, which is the Shechinah, which is one of ten Sfirot. One of five is from the aspect of Tiferet, due to the fact THAT TIFERET is the fifth of Keter, WHICH IS CHOCHMAH AND BINAH, CHESED, GVURAH AND TIFERET. When you count from Malchut to Tiferet, you will find that Tiferet is the fifth from bottom upwards. THAT IS, MALCHUT, YESOD, HOD, NETZACH AND TIFERET and the Shechinah is the fifth to it, TO TIFERET, AND ALL THESE FOUR - TIFERET, NETZACH, HOD AND YESOD, ILLUMINATE IN HER. THEREFORE, SHE IS THE SECRET OF HEI (=FIVE), SINCE FROM THIS HEI, THE ADDITION COMES OF ONE FIFTH OF THE EGG SIZE, AS EXPLAINED ABOVE.

51. פְּקוּדָא בְּתַר דָּא לְהַפְרִישׁ מֵעֶשֶׂר לְלוֹי, וְאִיהִי שְׂכִינְתָא מִסְטֵר דִּימִינָא דְאִיהוּ חֶסֶד, תְּרוּמָה גְדוּלָה לְכַהֵן. מִסְטֵרָא דְשִׁמְאֵלָא, דְאִיהוּ גְבוּרָה, תְּרוּמַת מֵעֶשֶׂר לְלוֹי, דְאִיהִי שְׂכִינְתָא.

52. יו"ד ה"י וא"ו ה"י, שלשת עשרונים לפר, מסטרא דההוא דאתמר ביה, ופני שור מהשמאל, ודא גבורה. ועשרון לכבש, ודא יו"ד ה"א וא"ו ה"א, דסליק לעשר אתון, האי עשרון. ועשר למ"ה ומ"ה למאה.

53. אַבְל שְׁלֹשָׁה עֶשְׂרוֹנִים י' י' י', וְסֻלְקִין לָל', וְי' סְפִירָן בְּהוֹן, סֻלְקִין מ"ג בִּיצִים וְכֹלָא יו"ד, חוּמֵשׁ בִּיצָה, תּוֹסֶפֶת מִצַּד ה', וְהִכִּי מֵעֶשֶׂר, דְאִיהוּ פְּקוּדָא לְהַפְרִישׁ יִשְׂרָאֵל מֵעֶשֶׂר, מִסְטֵרָא דְאֵת י', מֵעֶשֶׂר מִן הַמֵּעֶשֶׂר, חֵד מִחֻמֵּשׁ מִסְטֵרָא דְאֵת ה'. כָּל עֲשׂוּרִין דְאֵת י', וְאִיהִי שְׂכִינְתָא חֵד מֵעֶשֶׂר סְפִירָן. א' מִחֻמֵּשׁ, אִיהוּ מִסְטֵרָא דְתַפְאֶרֶת, דְאִיהוּ חֻמֵּשׁ מִכְתָּר. וְכֵד תַּחֲשׁוּב מִמַּלְכוּת עַד תַּפְאֶרֶת, תִּשְׁכַּח תַּפְאֶרֶת חֻמֵּשׁ מִתַּתָּא לְעֵילָא. וְשְׂכִינְתָא חֻמֵּשׁא לְגַבִּיָּה.

54. From the aspect OF MALCHUT, there are "two tenth measures for one ram" (Bemidbar 28:28) SINCE, "TWO TENTHS MEASURES" ARE TWO YUD'S and she is included in, "the golden spoons...weighing ten shekels apiece" (Bemidbar 7:86). Ten apiece is Yud FROM THE RIGHT, Hei-Hei, WHICH ARE A FULLY SPELLED HEI, FROM THE LEFT, THAT IN NUMERICAL EQUIVALENT TOTALS YUD (=TEN) "...for one ram..." is Vav, which is the shekel of the sanctuary, WHICH IS THE CENTRAL COLUMN THAT BALANCES (HEB. SHOKEL) AND OUTWEIGHS THEM. That is the meaning of "the golden spoons... weighing ten shekels apiece (lit. 'ten ten')" SINCE THE SPOON, WHICH IS MALCHUT, IS COMPRISED OF YUD (TEN) FROM THE RIGHT AND YUD (TEN) FROM THE LEFT. "THE SHEKEL OF THE SANCTUARY" IS THE CENTRAL COLUMN THAT IS THE VAV. "...two tenth measures for one ram..." are the Yud-Yud of "Vayyitzer (Eng. 'formed')" (Bereshheet 2:19). "...for one ram..." is that Vav of "Vayyitzer." All this is in THE FORM OF an Aleph, WHOSE FORM IS a Yud above and a Yud below, WHICH INDICATES TO THE RIGHT AND LEFT, while the Vav in the middle INDICATES THE Central Column.

54. ומסִטְרָא אַחְרָא אִיהִי שְׁנֵי עֶשְׂרוֹנִים לְאֵיל, וּכְלִילַת י' י' הֶבֶף בְּשֶׁקֶל הַקֹּדֶשׁ, עֶשְׂרֵה עֶשְׂרֵה י' ה"ה, לְאֵיל דָּא ו', דְּאִיהוּ שֶׁקֶל הַקֹּדֶשׁ, וְהָאֵי אִיהוּ עֶשְׂרֵה עֶשְׂרֵה הֶבֶף בְּשֶׁקֶל הַקֹּדֶשׁ. וְעוֹד, שְׁנֵי עֶשְׂרוֹנִים, י' י' מִן וַיִּיצֶר. לְאֵיל ו' מִן וַיִּיצֶר. וְכֹלֵא א', י' לְעֵילָא, י' לְתַתָּא, ו' בְּאִמְצֵיתָא.

13. Setting aside a thank offering

We hear about the precept to set aside a thanks offering and are told the appropriate amounts and values, and we learn the secret meaning of why it must never be less than ten remembrances.

55. Also, three tenth measures are THREE TIMES YUD, YUD AND YUD IN YUD HEI VAV HEI WHEN FULLY SPELLED OUT, TOTALING TO 63. They are the precepts after this one to set aside a thanks offering. And the rabbis, the sages of the Mishnah set it that a thanking is equal to twenty tenth measures, and they are divided into ten tenth measures for leavened bread and ten for unleavened. From the ten of unleavened, they produce thirty Matzot and, from the ten of leavened bread, they produce ten challot (lit. 'dough cakes'). That is the meaning of: "unleavened cakes of fine flour mingled with oil" (Vayikra 2:4). From the ten tenth measures - WHICH ARE THE TEN LETTERS OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 63, which are Yud-Vav-Dalet, Hei-Yud, Vav-Aleph- Vav, Hei-Yud, they made thirty Matzot that are Yud, Yud and Yud, THAT IS, IN THE YUD HEI VAV HEI OF 63. THIS IS BECAUSE IN NUMERICAL VALUE THEY ARE THIRTY, THE SECRET OF THE THREE TENTH MEASURES, AS EXPLAINED ABOVE. This Name - YUD HEI VAV HEI IN THE FULL SPELLING OF '63' - is sometimes to the right, CHESED, and sometimes it is to the left, GVURAH. Sometimes, it is in the center, which is Mercy from every direction, both to the right and left, SINCE THE CENTRAL COLUMN INCLUDES THE RIGHT AND LEFT.

55. וְעוֹד שְׁלֹשָׁה עֶשְׂרוֹנִים אֵינּוֹן י' י' י'. פְּקוּדָא בְּתַר דָּא, לְהַפְרִישׁ תּוֹדָה. וּרְבַנָּן מְאִירֵי מִתְנִיתִין אוֹקְמוּהּ, דְּתוֹדָה עֶשְׂרִים עֶשְׂרוֹנִים, וּמִתְפַּלְגִּין י' עֶשְׂרוֹנִין לְחֶמֶץ, וְי' לְמִצָּה. וּמִי שֶׁל מִצָּה, עוֹשִׂים ל' מִצּוֹת. וּמִעֶשְׂרֵה שֶׁל חֶמֶץ, עוֹשִׂים י' חֲלוֹת. וְדָא אִיהוּ סֵלַת חֲלוֹת מִצּוֹת בְּלוּלוֹת בְּשֶׁמֶן. מִי עֶשְׂרוֹנִים, דְּאֵינּוֹן יו"ד ה"י וְא"ו ה"ג, הוּוּ עֲבָדִין ל' מִצּוֹת, דְּאֵינּוֹן י' י' הָאֵי שְׂמָא, זְמַנִּין אִיהוּ לִימִינָא, וְזְמַנִּין אִיהוּ לְשִׂמְאַלָּא, וְזְמַנִּין בְּאִמְצֵיתָא. רַחֲמֵי מִכָּל סִטְרָא, לִימִינִיהּ וּלְשִׂמְאַלִּיהּ.

56. Sometimes, the Yud, WHICH REPRESENTS MALCHUT, is in the right, and THAT IS THE SECRET OF why it must never be less than ten Malchuts, SINCE TEN IS THE SECRET OF Yud. Sometimes the Yud, WHICH IS MALCHUT, is on the left, AND THIS IS THE SECRET OF why it must never be less than ten blows of the Shofar, SINCE AT THAT TIME, IT IS CONSIDERED A SHOFAR, LIKE IMA WHO IS ON THE LEFT, AS MENTIONED. Sometimes the Yud, THAT IS, MALCHUT, is in the center, BETWEEN THE RIGHT AND LEFT, WHEN IT IS REFERRED TO AS 'REMEMBRANCE', CORRESPONDING TO THE NAME ZEIR ANPIN THAT IS THE CENTRAL COLUMN. THAT IS THE SECRET MEANING OF why it must never be less than ten remembrances.

56. וְזְמַנִּין י' לִימִינָא, וְאֵין פּוֹחֲתִין בֵּיהּ מִעֶשְׂרֵה מְלָכִיּוֹת. וְלְזְמַנִּין יו"ד לְשִׂמְאַלָּא, וְאֵין פּוֹחֲתִין בֵּיהּ מִעֶשְׂרֵה שׁוֹפְרוֹת. וְלְזְמַנִּין יו"ד בְּאִמְצֵיתָא, וְאֵין פּוֹחֲתִין בֵּיהּ מִי זְכוּרוֹנוֹת.

14. "At the commandment of Hashem they remained encamped"

Here Moses emphasizes strongly the number twelve, as manifested in the twelve boundaries, the twelve countenances and the twelve tribes. He talks about the three living creatures, lion, ox and eagle, each with its four aspects. We learn that for whoever produces merits in order to receive a reward, God comes down in the Chariot of the servant Metatron and with His four guards, the archangels. But for whoever produces merits not for the sake of receiving a reward, He descends in His own Chariot. Finally Moses says that God descends upon the wicked with their deeds, with demons, harmful spirits and destructive angels with the Chariot, in order to take revenge on them.

57. "At the commandment of Hashem they remained encamped, and at the commandment of Hashem they journeyed: they kept the charge of Hashem." (Bemidbar 9:23). THIS VERSE CONTAINS THREE NAMES OF YUD HEI VAV HEI, IN ACCORDANCE WITH THE THREE YUD'S MENTIONED ABOVE, since each Yud has four faces, MEANING FOUR LETTERS OF YUD HEI VAV HEI. THIS IS THE SECRET OF THE TWELVE BOUNDARIES THAT CONTAIN ALL PERFECTION, WHICH ARE THE FOUR LETTERS OF YUD HEI VAV HEI, CHESED, GVURAH, TIFERET AND MALCHUT. WITHIN EACH ONE, THERE ARE THREE YUD'S; THAT IS, THREE COLUMNS FOR A TOTAL OF TWELVE. HE EXPLAINS FURTHER: There are three living creatures corresponding to the three Yud's, MEANING THE THREE COLUMNS CALLED 'LION', 'OX' AND 'EAGLE'. And there are four aspects to each living creature, THAT IS, TO EACH COLUMN in accordance with the four aspects of Yud Hei Vav Hei, MEANING IN ACCORDANCE WITH THE FOUR LETTERS OF YUD HEI VAV HEI, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT, THE TWELVE BOUNDARIES. "At the commandment of Hashem they remained encamped, and at the commandment of Hashem they journeyed," THAT IS, IN HARMONY WITH THE PERFECTION OF THE TWELVE BOUNDARIES.

58. AFTER THE THREE YUD HEI VAV HEI: "AT THE COMMANDMENT OF HASHEM...AT THE COMMANDMENT OF HASHEM...THE CHARGE OF HASHEM." IT SAYS, "they kept," which is the Shechinah THAT RECEIVES FROM THESE THREE COLUMNS THAT ARE THE SECRET OF THE TWELVE BOUNDARIES. IT IS INDICATED IN THE WORDS "THEY KEPT," SINCE She keeps all those who keep the Shabbatot and holidays. Therefore, the Shechinah has not moved from Yisrael all the Shabbatot and holidays. This is true even on Shabbatot that are not on festive days, only She is shut up and closed in them, MEANING THAT SHE DOES NOT BESTOW PLENTY ON THE LOWER BEINGS. THAT IS NOT THE CASE ON SHABBATOT THAT OCCUR ON HOLIDAYS, WHEN HER PLENTY IS Poured IN GREAT ABUNDANCE.

59. At every prayer, she, MALCHUT, ascends to Yud Hei Vav Hei, THAT IS ZEIR ANPIN, until it reaches the Chariot of the Supreme Patriarchs, who are Chesed, Gvurah and Tiferet, which contain the twelve countenances corresponding to the twelve tribes. This is BECAUSE EACH ONE OF CHESED, GVURAH, AND TIFERET INCORPORATES FOUR COUNTENANCES, CHESED, GVURAH, TIFERET AND MALCHUT, TOTALING TWELVE. According to her, MALCHUT advocates merits for all those who pray and have earned merits in each and every precept in the Torah. So they "remained encamped" over their merits and so they "journeyed" to their merits. Thus the "charge" is going down to them.

60. HE EXPLAINS HIS WORDS: For those who produce merits in order to receive a reward, MEANING WAGE RECOMPENSE, the Holy One, blessed be He, comes down in the Chariot of the servant, THAT IS METATRON, and with His four guards, THAT ARE MICHAEL, GABRIEL, URIEL AND RAPHAEL. But for whoever produces merits not for the sake of receiving a reward, He descends in His own Chariot. To the wicked, He descends upon them with their deeds, with demons, harmful spirits, and destructive angels with the Chariot, in order to have revenge upon them. The scholars of the Mishnah said: Certainly it is so. Praised is your lot, Faithful Shepherd.
End of Ra'aya Meheimna
Blessed is Hashem for evermore. Amen and Amen. Hashem will reign for evermore. Amen and Amen.

57. על פי יי' יחנו ועל פי יי' יסעו את משמרת יי' שמרו. דכל י' אית לה ד' אנפין, ג' חיוון אינון, לקבל תלת יודין, וד' אנפין לכל חיה, לקבל ד' אנפין דיהו"ה, על פי יי' יחנו ויסעו.

58. שָׁמְרוּ, דָּא שְׂכִינְתָא, דְּנִטְרָא לְאִינוּן דְּשִׁמְרֵי שַׁבָּתוֹת וְיָמִים טוֹבִים, דְּבִג"כּ לֹא זָזָה שְׂכִינְהּ מִיִּשְׂרָאֵל בְּכָל שַׁבָּתוֹת וְיו"ט, וְאִמְלוּ בְּשַׁבָּתוֹת דְּחוּל, אֲלֵא דְאִיהוּ סוּגְרָת וּמְסוּגְרָת בְּהוּן.

59. וּבְכָל צְלוֹתָא, אִיהוּ עוֹלָה לְיָדוֹ דְּר', עַד דְּמַטָּא לְמַרְכַּבְתָּא דְּאֲבָהּן עֲלָאִין, דְּאִינוּן: גְּדוּל"ה, גְּבוּר"ה, תַּפְאֲר"ת, דְּאִית לְהוּן תְּרִיסַר אַנְפִּין, לְקַבֵּל תְּרִיסַר שְׁבֻטִין. וּכְפֹם דְּאִיהִי אֹלִיפַת זְכוּת, עַל אֲלִין מְאִרֵי צְלוֹתִין, וּמְאִרֵי זְכוּוֹן, בְּכָל פְּקוּדָא וּפְקוּדָא דְּאוּרִייתָא, הֲכִי יַחְנוּ עַל זְכוּוֹן דְּלְהוּן וְכֵן יִסְעוּ לְגַבְיֵיהוּ. וְהֲכִי נַחְתָּא שְׁמִירָה לְגַבְיֵיהוּ.

60. אִינוּן דְּעִבְדִּין זְכוּוֹן עַל מְנַת לְקַבֵּל פְּרָס, נַחִית קוּדְשָׁא בְּרִיךְ הוּא בְּמַרְכַּבְתִּיהָ דְּעִבְד, וּבְד' שׁוּמְרִין דִּילִיָּה, וּמֵאן דְּעִבִיד זְכוּוֹן שְׁלֵא עַל מְנַת לְקַבֵּל פְּרָס, נַחִית עֲלִיָּהוּ בְּמַרְכַּבְתָּא דִּילִיָּה. וְלְרְשִׁיעֵיא נַחִית עֲלִיָּהוּ בְּעוּבְדֵיָּהוּ, בְּאִינוּן שְׁדִין וּמְזִיקִין וּמְלֹאכֵי חַבְלָה בְּמַרְכַּבְתָּא דְּלְהוּן, לְאַתְפְּרַעַא מְנַהוּן. פְּתַחוּ מְאִרֵי מִתְנִיתִין וְאִמְרוּ. וְדֵאִי הֲכִי הוּא, זְכָאָה חוּלְקֵךְ רַעֵיא מְהִימְנָא.
ע"כ רעיא מהימנא.
בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן. יְמַלֹּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן.

1. "This is the ordinance of the Torah"

Rabbi Yosi draws a distinction between the Torah itself, that is Zeir Anpin, and the law of the Torah, that is Malchut. Rabbi Yehuda says that the verse, "and this is the Torah," means a union of total perfection, including male and female, but the verse, "this is the ordinance of the Torah," means Malchut without Zeir Anpin.

1. "And Hashem spoke to Moses and Aaron, saying, 'This is the ordinance of the Torah which Hashem has commanded'" (Bemidbar 19:1-2). Rabbi Yosi opened the discussion saying: "and this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44). Come and behold: the words of the Torah are holy, lofty, and sweet, as it is written: "more to be desired are they than gold, and much fine gold: sweeter also than honey..." (Tehilim 19:11). It is as if whoever studies the Torah stands every day at Mount Sinai and receives the Torah. This is what it says: "this day you are become a people" (Devarim 27:9). And the friends have already set the explanation.

2. It is written here: "this is the ordinance of the Torah," and it is also, "and this is the Torah," BUT IT IS NOT WRITTEN, 'THE ORDINANCE'. What is the difference between this and that? HE RESPONDS: It is a lofty secret and that is what we learned. The words, "and this is the Torah," are to show that all is in one unison and to unite the Congregation of Yisrael, THAT IS MALCHUT, with the Holy One, blessed be He, THAT IS ZEIR ANPIN, so that all will be one. Therefore, "and this is the Torah." Why is there the addition of "and" (Heb. Vav), TO "this"? It is only to show that as we are taught, all is one without division. The words, "and this," indicate the general and the particular, NAMELY male and female combined together, SINCE VAV IS MALE, THAT IS ZEIR ANPIN, WHICH IS GENERAL - AND "THIS" IS FEMALE, MEANING MALCHUT, WHICH IS PARTICULAR. Therefore, it is assuredly WRITTEN: "and this is the Torah," TO INDICATE ZEIR ANPIN AND THE NUKVA IN ONE UNISON. However, "this," without the additional Vav is specifically the ordinance of the Torah, WHICH IS MALCHUT THAT IS CONSIDERED THE ORDINANCE. AND IT EMANATES FROM ZEIR ANPIN, WHICH IS CONSIDERED THE TORAH, but is not the Torah ITSELF, WHICH IS ZEIR ANPIN. It is ONLY the law of the Torah, the decree of Torah, WHICH IS MALCHUT.

3. Come and behold: IT IS WRITTEN, "this is that which belongs to the Levites" (Bemidbar 8:24). It is not WRITTEN, 'and this,' WITH A VAV, since they emerge from the side of Judgment, WHICH IS FROM THE LEFT SIDE AND FROM THE SIDE OF MALCHUT THAT IS ERECTED FROM THE LEFT, and not from the angle of Compassion, WHICH IS ZEIR ANPIN. THEREFORE, "THIS" IT IS WRITTEN WITHOUT A VAV, MEANING MALCHUT WITHOUT ZEIR ANPIN. Rabbi Yehuda said: Yet it is written, "and this do to them, that they may live" (Bemidbar 4:19). Here, "THIS" IS WITH A VAV, and it is said about the Levites, and yet you say THAT THE LEVITES ARE THE ASPECT OF "this," and not of, "and this." He said to him: It is most certainly so, THAT THEY ARE IN THE ASPECT OF, "AND THIS." The scripture proves that whoever holds on to deadly poison spices but does not blend into it life-giving spices will certainly die. Therefore, IT IS WRITTEN: "And this do to them, that they may live," MEANING THAT "THIS," WHICH IS THE SECRET OF MALCHUT, CONSIDERED THE TREE OF DEATH, SHOULD JOIN WITH VAV, WHICH IS ZEIR ANPIN, THE TREE OF LIFE. "...and not die..." (Ibid.) This is because the spice of life is mixed with it. THEREFORE, "and this do to them, that they may live, and not die," since they require, "and this," and not 'this'. THEREFORE, the verse: "and this is the Torah," INDICATES that it really is actually in one union, a union of total perfection, male and female in one inclusion; THAT IS THE SECRET OF Vav-Hei. However, "this," ALONE WITHOUT THE VAV, is a Hei alone WITHOUT A VAV, THAT IS, MALCHUT WITHOUT ZEIR ANPIN. About this, it IS WRITTEN: "this is the ordinance of the Torah."

1. וַיִּדְבֹר יי' אֶל מֹשֶׁה וְאֶל אֶהֱרֹן לֵאמֹר זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה יי' לֵאמֹר וְגו'. ר' יוֹסִי פִתַּח, וְזֹאת הַתּוֹרָה אֲשֶׁר שָׁם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל. ת"ח, מְלִין דְּאוּרִייתָא קְדִישִׁין אֵינֻן, עֲלָאִין אֵינֻן, מְתִיקִין אֵינֻן. כְּמָה דְכְּתִיב, הַנְּחַמְדִּים מִזֶּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וְגו'. מֵאֵן דְּאִשְׁתַּדַּל בְּאוּרִייתָא, כְּאֵלּוּ קָאִים כָּל יוֹמָא עַל טוֹרָא דְסִינַי וְקָבִיל אוּרִייתָא. הַה"ד, הַיּוֹם הַזֶּה נִהְיִיתָ לְעָם. וְהָא אוֹקְמוּהָ חֲבֵרֵינָא.

2. כְּתִיב הֵכָא זֹאת חֻקַּת הַתּוֹרָה, וְכְתִיב וְזֹאת הַתּוֹרָה, מָה בֵּין הָאֵי לְהָאֵי. אֵלּא רְזָא עֲלָאָה הוּא, וְהֵכִי אוּלִיפְנָא, וְזֹאת הַתּוֹרָה: לְאַחְזָאָה כְּלָא בִּיחּוּדָא חַד, וְלֹאכְלָלָא כְּנ"י בְּקוּדְשָׁא בְּרִיךְ הוּא, לְאַשְׁתַּכְחָא כְּלָא חַד. בְּגִינֵי כֵךְ וְזֹאת הַתּוֹרָה. אִמְאֵי תוֹסַפַּת וְא"ו. אֵלּא הָא אִתְמַר, לְאַחְזָאָה דְכְּלָא חַד, בְּלָא פְּרוּדָא. וְזֹאת: כְּלָל וּפְרֻט בְּחֻדָא, דְּכֵר וְנוֹקְבָא. וּבג"כ וְזֹאת הַתּוֹרָה וְדָאֵי. אֲבָל זֹאת בְּלָא תוֹסַפַּת וְא"ו, חֻקַּת הַתּוֹרָה וְדָאֵי, וְלָא הַתּוֹרָה, דִּינָא דְאוּרִייתָא, גְּזֵרָה דְאוּרִייתָא.

3. ת"ח, זֹאת אֲשֶׁר לְלוּיִם, וְלָא וְזֹאת. דְּהָא מְסַטְרָא דְדִינָא קָא אִתִּין, וְלָא מְסַטְרָא דְרַחֲמֵי. א"ר יְהוּדָה, וְהָא כְּתִיב וְזֹאת עֲשׂוּ לָהֶם וְחִיו. וְדָא בְּלוּיָאֵי אִתְמַר, וְאֵת אִמְרַת זֹאת וְלָא וְזֹאת. א"ל, וְדָאֵי הֵכִי הוּא, וְקָרָא מוֹכַח, מֵאֵן דְּאִחִיד סְמָא דְמוֹתָא, אֵי לָא יַעֲרֵב בֵּיהּ סְמָא דְחֵי, הָא וְדָאֵי יְמוּת. וע"ד, וְזֹאת עֲשׂוּ לָהֶם וְחִיו, וְלָא יְמוּתוֹ, בְּגִין דְּסְמָא דְחֵי מְעַרְבַּ בְּהַדְיָה, וְזֹאת עֲשׂוּ וְחִיו וְלָא יְמוּתוֹ, וְדָאֵי וְזֹאת אֲצַטְרִיךְ לְהוּ, וְלָא זֹאת. בְּגִינֵי כֵךְ וְזֹאת הַתּוֹרָה מִמֶּשׁ, בִּיחּוּדָא חַד, בִּיחּוּדָא שְׁלִים, כְּלָלָא דְדְּכֵר וְנוֹקְבָא. ו"ה. זֹאת: ה' בְּלַחְדוּי, וע"ד זֹאת חֻקַּת הַתּוֹרָה.

2. "A man pulled off his shoe"

The rabbis discuss the preceding verse and also the verse that speaks about redeeming and exchanging and sealing the bargain by means of the removal of the shoe. Rabbi Elazar cites God's commandment to Moses to take off his shoes, meaning that he commanded him to separate from his wife and join the Shechinah instead. He says that whoever takes the shoe sends the one who gave him the shoe to another world, and that whenever someone draws off his shoe and gives it to another in order to seal a transaction, he is doing this by a decree from above. Rabbi Elazar mentions the drawing off of the sandal at the time of levirate marriage as well, and explains that the widow accepts the shoe to indicate that her dead husband returns among the living. The conclusion to be drawn is that the exchange of the shoe is not just an agreed consensus but is in fact indicating support from the higher grades.

4. Rabbi Shimon, Rabbi Aba, Rabbi Elazar and Rabbi Yitzchak were in the house of Rabbi Pinchas ben Yair. Rabbi Pinchas spoke to Rabbi Shimon saying: I beg of you, you who are appointed from above, to speak openly about that which no other person was permitted to speak. Say something new about this passage. He said to him: Which passage is it? He said to him: "This is the ordinance of the Torah" (Bemidbar 19:2). He said to him: Here are the other friends, let them speak. He told his son, Rabbi Elazar: Elazar, stand up and say something about this passage. Then the friends will speak after you.

4. רבי שמעון ור' אבא ור' אלעזר ור' יצחק, הוו שכיחי בבי ר' פנחס בן יאיר, אמר ר' פנחס לר' שמעון, במטותא מנך אנת דאוקמי עלך לעילא, ומילך באתגלויא, מה דלא אתיהיב רשותא לב"ג אחרא. בפרשתא דא אימא מלה חדתא, א"ל ומאי היא. א"ל זאת חקת התורה. א"ל הא שאר חבריאי לאמרו. אמר לר' אלעזר בריה, אלעזר קום בקיומך, ואימא מלה חד בפרשתא דא, וחבריאי יימרון אבתרך.

5. Rabbi Elazar stood up and spoke: "Now this was the custom in former times in Yisrael concerning redeeming and concerning exchanging, to confirm..." (Rut 4:7). This scriptural verse must be studied carefully. If the earlier ones have made this consensual agreement, TO BUY EVERYTHING THROUGH A SHOE, according to the law of Torah, and the latter ones came and voided it, WE MUST INQUIRE why it was made void. Is not one who abrogates any matter in the Torah considered as if he destroys the whole world? If it is not a Torah law but merely an agreed consensus, THE QUESTION IS why SPECIFICALLY a shoe was used here, AND NOT ANY OTHER METHOD.

5. קם ר' אלעזר ואמר, וזאת לפנים בישראל על הגאולה ועל התמורה לקיים וגו'. האי קרא אית לאסתכלא ביה, ואי אינון קדמאי עבדי הסכמה דא בדינא דאורייתא, ואתו בתראי ובטלוה, אמאי בטלוה. והא מאן דבטיל מלה דאורייתא. כאילו חריב עלמא שלים. ואי לאו איהו בדינא דאורייתא, אלא הסכמה בעלמא, אמאי נעל הכא.

6. HE RESPONDS: It was most certainly according to the law of the Torah, and it was done with a lofty secret. Because the earlier were pious and just, this matter was revealed and known among them. And when the wicked increased in the world, this matter was accomplished in a different manner, in order to cover these matters which are in accordance with a lofty secret.

6. אלא ודאי בדינא דאורייתא הוה, וברזא עלאה אתעבידת מלה, ובגין דהוו קדמאי חסידי זכאי, מלה דא אתגלויא בינייהו, ומדאסגיא חויבי בעלמא, אתעבידת האי מלה בגוונא אחרא, בגין לאתבסאה מלין דאינון ברזא עלאה.

7. Come and behold: it is written, "and he said, 'Do not come near: put off your shoes from off your feet...'" (Shemot 3:5). HE ASKS: Why is the shoe specifically mentioned here? HE RESPONDS: It is the way we were taught, that He commanded him to separate from his wife and join another woman of the light of the holy up high, which is the Shechinah.

7. ת"ח, ויאמר אל תקרב הלום של נעליך מעל רגליך וגו'. וכי אמאי נעל הכא. אלא אתמר, דפקיד ליה על אתתא, לאתפרשא מנה, ולאזדווגא באתתא אחרא, דנהירו קדישא עלאה, ואיהי שכינתא.

8. That shoe is explained in another place; it is explained THAT WHOEVER TAKES IT passes THE ONE WHO GIVES IT from this world and installs him in another world. Consequently, everything that the dead one grants to a person in his dream is beneficial. However, if he takes any utensil from the house, it is harmful, for example, if he takes his shoe. What is the reason, since THAT INDICATES that he passed his foot, which gives standing support to the person, from this world and gathered him to another world to the place where the dead one dwells. A SHOE ALLUDES TO HIS LEG, WHICH GIVES HIM DURABLE SUPPORT, as is written: "how beautiful are your feet in the sandals, O prince's daughter" (Shir Hashirim 7:3). The secret of the matter is among the friends.

9. That is so, that when the dead one takes it, IT INDICATES THAT HE PASSES HIM ON TO THE PLACE OF DEATH. However, when the living one draws off his shoe and gives it to another person in order to maintain a transaction, he carries this out by the decree of the above, WHICH MEANS THAT IT WAS DECREED THAT THE POSSESSION SHOULD PASS ON FROM THIS ONE'S PROPERTY TO THAT ONE'S PROPERTY. The removal of the shoe in the ritual of Chalitzah (removal of the sandal in the law of levirate marriage) is another shoe in the likeness of the above, THAT IS, AS HE EXPLAINS FURTHER, all is one secret meaning.

10. Come and behold: when this dead one departs from the world without children, this prince's daughter, WHICH IS MALCHUT, does not gather that person to her. He goes about loitering and wandering in the world, because he cannot find a place. The Holy One, blessed be He, has mercy on him and commands his brother to redeem him, so that he shall return and be restored in other dust, MEANING THAT HE SHALL INCARNATE, as is written: "and man shall return to dust" (Iyov 34:15). And this has already been explained.

11. If this redeemer does not wish to revive his brother in this world, MEANING TO MARRY HIS WIFE IN ORDER THAT HE MAY INCARNATE THROUGH THE BIRTH OF A SON, it is required to tie a shoe to his foot. That woman will take off the shoe and receive that sandal for herself. And why the sandal? It is only because this shoe is for the dead one, THAT IS, IT IS CONSIDERED AS BELONGING TO THE DEAD ONE, and he places it on the foot of his living brother. The woman, THE WIDOW, accepts that shoe to indicate that this dead one returns among the living through this ritual.

12. That is the opposite of the shoe that the dead takes IN A DREAM from the living, THAT WE MENTIONED ABOVE. THROUGH THE TAKING OF THE SHOE, HE PASSES ON THE LIVING FROM THIS WORLD TO THE OTHER WORLD OF THE DEAD. Now the living man takes this shoe OF CHALITZAH from the dead one. THEREFORE, the dead one walks among the living in that shoe. FOR IN THAT CASE THE LIVING WIFE WOULD HAVE LED THE DEAD FROM THE OTHER WORLD TO THIS WORLD AMONG THE LIVING, FOR HE WHO WOULD HAVE INCARNATED IN THE SON THAT WOULD HAVE BEEN BORN FROM THAT MARRIAGE. BUT NOW THAT HE DOES NOT WANT TO MARRY HER and the wife takes him to her, to indicate that the woman is the crown of her husband, WHICH IS THE SHECHINAH, she accepts him and takes him to her.

8. והוא נעל אוקים ליה באתר אחרא, אעבר ליה מהאי עלמא, ואוקים ליה בעלמא אחרא. וע"ד, כל מה דיהיב מיתא לבר נש בחלמא טב. נטיל מאניה מן ביתא ביש, כגון סנדליה. מ"ט. בגין דאעבר רגליה, דאינון קיומא דבר נש, מהאי עלמא, וכניש לון לעלמא אחרא, אתר דמותא שארי ביה, דכתיב מה יפו מעמין בנעלים בת נדיב. ורזא דמלה בין חברייה איהו.

9. ודא בר מיתא נטיל לון, אבל בזמנא דחייא שליף מסאניה, ויהיב לבר נש אחרא, בגין לקיימא קיים, קא עביר בגזרה דלעילא. נעל דחליצה, כגוונא דלעילא נעל אחרא, וכלא רזא חדא.

10. ת"ח, ההוא מיתא דאסתלק מעלמא בלא בנין, האי בת נדיב לא כנישת ליה לההוא בר נש לגבה, ואזיל לאתטרדא בעלמא, דלא אשכח אתר, וקודשא בריך הוא חייס עליה ופקיד לאחוזי למפרק ליה, לאתבא ולאיתקנא בעמרא אחרא. כמה דכתיב, ואדם על עפר ישוב ואוקמוה.

11. ואי ההוא פרוקא לא בעי לקיימא לאחוזי בהאי עלמא, בעי למקטר חד נעל ברגליה, וההוא אתתא דתשרי ליה ומקבלא לההוא נעל לגבה. אמאי נעל. אלא בגין דההוא נעל בגין מיתא הוא, ואתיהיב ברגליה דחייא אחוזי, ואתתא מקבלא לההוא נעל לגבה, לאחוזא דהא ההוא מיתא בין חייא אהדר בעובדא דא.

12. והוא בהפוכא מההוא נעל דנטיל מיתא מחייא, והשתא האי נעל נטיל חייא ממיתא, ובההוא נעל ההוא מיתא אזיל בין חייא, ואתתא נטלא ליה לגבה, לאחוזא דההוא אתתא עטרת בעלה, נטלא ליה ומקבלא ליה לגבה.

13. There is a requirement to throw that shoe on the ground, to indicate that the body of the dead one has calmed. And the Holy One, blessed be He, will have compassion for him and accept him into the other world at this time or sometime later. In addition, the striking of the sandal from the hands of the wife to the ground comes to show that this dead one will be resurrected from the dust of another body in this world, MEANING HE WILL REINCARNATE. But he will first return to the dust whence he came. Then, that woman is permitted to produce other children, as has been explained.

14. Come and see: for this reason, whoever wishes to maintain a lasting deal takes his sandal and gives it to his associate to perform through it a lasting deal. This is what is written, "now this was the custom in former times in Yisrael concerning redeeming." What is, "and that (lit. 'this')"? IT MEANS THAT, "AND THIS," WHICH IS MALCHUT, stood perfect in everything; "in former times in Yisrael," when they were modest and holy, "to confirm all manner of transactions (lit. 'all thing')," meaning everything, ALLUDING TO THE LOFTY COUPLING OF YESOD AND MALCHUT, SINCE "ALL" IS YESOD AND "THING" IS MALCHUT. This gives endurance and therefore, "this was the manner of attesting in Yisrael" (Ibid.), assuredly. FOR YOU SHOULD NOT SAY that it was merely an agreed consensus TO PERFORM A DEAL WITH A SANDAL and it was done through their own idea. But rather, you should perceive that it was a support of the grades up high, so that their performance BELOW would be similar to the secret above, SINCE IT ALLUDES TO THE COUPLING OF YESOD AND MALCHUT, AS MENTIONED, WHICH IS THE SECRET OF THE UPPERMOST DURABILITY.

15. As soon as the wicked increased in the world, they concealed the matter in a different manner, THAT IS, THE PERFORMANCE OF A DEAL, with the corner of a garment. That dress is a lofty emendation, WHICH IS ZEIR ANPIN, AND THE CORNER (LIT. 'WING') OF THE DRESS IS MALCHUT CALLED 'WING', WHICH ALSO INDICATES THE JOINING OF ZEIR ANPIN AND MALCHUT, SIMILAR TO THE SHOE. The secret meaning of this is: "nor uncover his father's skirt (lit. 'wing')" (Devarim 23:1). SO WE SEE THAT THE WIFE IS CALLED 'WING'.

3. "This is the ordinance of the Torah," part two

Rabbi Elazar says that 'keep' and 'remember', the secret of the male and female, are connected together by the covenant. We are told the inner meaning of 'chukat' or ordinance.

16. "This is the ordinance of the Torah" (Bemidbar 19:2). The word "this (Heb. zot, fem.)" is the sign of the Covenant, SINCE THE SIGN OF THE COVENANT IS CALLED 'ZEH' (LIT. 'THIS', MASC.), and they have not parted from each other. THAT IS, IN THE WORD ZOT, WHICH IS MALCHUT, THE WORD ZEH IS INCLUDED, WHICH ALLUDES TO YESOD, AND THAT INDICATES THAT YESOD AND MALCHUT DO NOT SEPARATE FROM EACH OTHER. From the female we enter into the male. Therefore, 'keep' and 'remember', THE SECRET OF THE MALE AND FEMALE, are connected together. HE ASKS: In the verse, "the ordinance (Heb. chukat) of the Torah," it should have said 'Chok (Eng. 'law')' of the Torah. What is chukat?

13. וּבְעֵי לְבַטְשָׁא לִיָּה לְהֵוּא נַעַל בְּאַרְעָא, לְאַחְזָא דְשִׁכְיָ גּוּפִיה דְהֵוּא מִיָּתָא. וְקוּדְשָׁא בְרִיךְ הוּא לְזִמְנָא דָּא, אוּ לְבַתֵּר זְמַנָּא, חֵיִיס עֲלֵיהּ, וְיִקְבֵּל לִיָּה לְעֵלְמָא אַחְרָא. תּוּ בְטָשׂוּתָא דְהֵוּא נַעַל מִיָּדָא דְאַתְתָּא לְאַרְעָא לְאַחְזָא, דְהָא יִתְבַּנֵּי הֵוּא מִיָּתָא בְּעַפְרָא אַחְרָא דְהָאֵי עֵלְמָא, וְהִשְׁתָּא יִתּוּב לְעַפְרִיהּ דְהוּוּ מִתְמַן בְּקַדְמִיתָא, וְכַדִּין הֵוּא אִתְתָּא תְּשַׁתְּרֵי לְמַעַבְד זְרַעָא אַחְרָא, וְאוּקְמוּהּ.

14. ת"ח, ע"ר מֵאֵן דְּבַעֵי לְקַיִמָּא קַיִים, נְטִיל נַעֲלִיָּה, וְיֵהֵב לְחַבְרִיָּה, לְקַיִמָּא עֲלֵיהּ קַיִמָּא. הַה"ד, וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל הַגְּאוּלָּה. מֵאֵי וְזֹאת. קַיִמָּא שְׁלִים בְּכֹלָא. לְפָנִים בְּיִשְׂרָאֵל, כִּד הוּוּ צְנוּעִין קַדִּישִׁין. לְקַיִים כָּל דְּבַר, כָּל דְּבַר מִמֶּשׁ, דְהָא דָּא הוּא קַיִמָּא. וְכַדִּין וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל, וְדָאֵי. דְלֹא תִימָא דְהִסְכְּמָה בְּעֵלְמָא הִיא, וּמִדְּעַתִּיָּהּ עֵבְרֵי לָהּ, אֲלֵא קַיִמָּא עֲלָאָה הוּוּ, לְמַהוּ עוּבְדִיהוֹן בְּרָזָא דְלַעֲיִלָּא.

15. בֵּינָן דְאַסְגִּיאוּ חֵיִיבִין בְּעֵלְמָא, כְּסִיאוּ מְלָה בְּגוּוּנָא אַחְרָא, בְּכַנְפֵּי דְמַלְבוּשָׁא, וְהָאֵי מְלַבוּשָׁא הִיא תְּקוּנָא עֲלָאָה, וְרָזָא דְמְלָה, וְלֹא יִגְלָה כְּנֶף אָבִיו כְּתִיב.

16. זֹאת חֻקַּת הַתּוֹרָה. זֹאת: דָּא אֵת קַיִמָּא, דְלֹא אִתְפָּרַשׁ דָּא מִן דָּא דְאַקְרִי זֶה. וּמִנּוּקְבָא עֵייל לְדַכְר. וְע"ד, שְׁמוֹר וְזָכוֹר כַּחֲדָא מִתְחַבְּרֵן. חֻקַּת הַתּוֹרָה, חֻקַּת הַתּוֹרָה מִבְּעֵי לִיָּה, מֵאֵי חֻקַּת.

17. HE RESPONDS: MALCHUT IS assuredly chukat. And we explained that Hei is Dalet, and we were already taught THE MEANING OF THE DALET. However, Tav is a combination of Dalet and Nun, and we were taught why Nun is called this way, MEANING SPELLED WITH THE LETTERS NUN-VAV- NUN. HE RESPONDS: It is only as it says, "you shall not therefore defraud one another" (Vayikra 25:17), SINCE NUN IS FROM THE LINGUISTIC DERIVATIVE OF 'FRAUD' (HEB. ONA'A, ALEPH-VAV-NUN- ALEPH-HEI). Now she seems to be with a happy, delightful face. HOWEVER, she defrauds human beings SINCE, following this, she hits like a snake, destroys, kills, and says, "I have done nothing wrong (Heb. aven, Aleph- Vav-Nun)" (Mishlei 30:20). Therefore, she is spelled Nun-Vav-Nun, DERIVED FROM FRAUD, which is ascribed to her, THE NUN. The Tav is altogether composed of Dalet and Nun. Dalet and Nun are ALSO SIMILAR TO Nun and Resh, SINCE Resh and Dalet are the same thing; BOTH MEAN POVERTY. And with engraved letters, CHUKAT is composed of THE LETTERS Chet-Kof (lit. 'law') and Tav. And all is the same thing.

4. A red heifer

We learn that the offering of a cow is to purify the unclean, and that red means a sentence of law. The cow must be without defect to indicate soft judgment, and without blemish since all blemishes are healed through the illumination of Wisdom. Rabbi Elazar explains why the offering was taken to the adjutant to Aaron and not directly to the high priest, saying that this would be improper because Aaron approaches from the holy side not the pure side. We hear about the seven washings, the seven years of Shmitah and the seven Sfirot. Rabbi Elazar says that throwing cedar wood on the burnt ashes weakens the energy of the unclean aspect, so the people become cleansed. We hear about the "water of sprinkling" that is for purification when the world dwells in Judgment, and Rabbi Elazar concludes by saying that defilement and purification are the most important rules of the Torah.

18. "Speak to the children of Yisrael, that they bring you a red heifer..." (Bemidbar 19:2). This cow is for the purpose of cleansing to purify the unclean, WHICH IS MALCHUT that receives from the left. Who is on that left? It is the ox THAT IS GVURAH IN ZEIR ANPIN, as it says, "the face of the ox from the left side" (Yechezkel 1:10). Red means red as a rose, as written: "like the rose among thorns" (Shir Hashirim 2:2). RED MEANS a sentence of law, SINCE THE LAWS OF THE LEFT COLUMN ARE CONSIDERED RED.

19. "...without defect (Heb. temimah)..." (Bemidbar 19:2). HE ASKS: IT IS WRITTEN, "WITHOUT DEFECT." What is the meaning? HE RESPONDS: It is as we were taught about a bull that has not gored (Heb. tam) and the bull that has gored thrice. The bull that has not gored MEANS lax, soft Judgment. The bull that has gored thrice is harsh Judgment. Here too, temimah MEANS a lax sentence that is lower Gvurah, MEANING MALCHUT, since one that is as such is without defect. Gvurah up high, THAT IS THE GVURAH IN ZEIR ANPIN, is the severe and mighty hand.

20. "...in which there is no blemish..." (Ibid.) is as it is written, "you are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7). SHE SHINES WITH THE ILLUMINATION OF CHOCHMAH, AND SHE IS CONSIDERED BEAUTIFUL SINCE ALL BLEMISHES ARE HEALED THROUGH THE ILLUMINATION OF CHOCHMAH. "...and upon which never came a yoke (Heb. ol, Ayin-Lamed)..." (Bemidbar 19:2). The word "ol" is spelled WITHOUT A VAV, which is as it is written: "and the man who was raised up on high (Heb. al, Ayin-Lamed)" (II Shmuel 23:1). What is the reason? It is because she is "the peaceable and faithful in Yisrael" (II Shmuel 20:19), and he is not above her but rather with her. "...and upon which never came a yoke..." is as it is written: "the virgin of Yisrael" (Amos 5:2), and, "a virgin, neither had any man known her" (Beresheet 24:16).

17. אֵלֶּא חֻקַּת וְדַאִי, וְאוֹקִימָנָא, ה' ר' הוּת וְהָא אֲתָמֵר. אֲבָל ת', הוּא ר' וְנ' מַחְבֵּר כְּחֻדָּא. וְנוּן הָא אֲתָמֵר, נוּן אֲמַאי אֶקְרִי הֵכִי בְנוּן. אֵלֶּא, כַּד"א וְלֹא תוֹנוּ אִישׁ אֶת עַמִּיתוֹ. דְּהִשְׁתָּא הִיא בְּאַנְפָּהָא נְהִירִין וְעִבְדָּא אוֹנָאָה לְבְנֵי נְשָׂא, לְבַתֵּר מַחֲוִיא כְּחוּיָא, וְשָׂצִי וְקִטִּיל וְאִמְרָה לֹא פְעֵלְתִי אֲוֹן. וְעַל דָּא הֵכִי אֶקְרִי בְנוּן, דְּאֲתָמֵר עָלֶיהָ. ת' כֵּלָּא כְּחֻדָּא דְּלִ"ת נוּן. ר' נוּן נוּן נוּן רִי"ש, רִי"ש וְדִל"ת חֵד מְלָה הוּא. וּבְאַתְוֹן גְּלוּמִין אֵינֻן חֻק וְכֵלָּא חֵד מְלָה.

18. דְּבַר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה, הִיא פָּרָה לְדְכִיּוּתָא קָא אֲתִיּוּא. לְדְכָאָה לְמַסְאֲבֵי. פָּרָה דְּקְבִילַת מִן שְׂמָאלָא. וּמֵאן הוּא לְשְׂמָאלָא. שׁוּר. כַּד"א, וּפְנֵי שׁוּר מְהֶשְׂמָאל. אֲדוּמָה, סוּמְקָא כְּוּוּרְדָּא. דְּכַתִּיב, כְּשׁוֹשְׁנָה בֵּין הַחוּחִים. אֲדוּמָה: גִּזְרַת דִּינָא.

19. תְּמִימָה, מַאי תְּמִימָה. כְּמָה דְּתַנִּינָן, שׁוּר תָּם וְשׁוּר מוּעַד. שׁוּר תָּם דִּינָא רְפִיּוּא. שׁוּר מוּעַד דִּינָא קְשִׁיָּא. אוּף הֵכָא תְּמִימָה דִּינָא רְפִיּוּא, גְּבוּרָה תְּתַאָּה, דָּא הִיא תְּמִימָה. גְּבוּרָה עֲלָאָה, דָּא הִיא דִּינָא קְשִׁיָּא, וְהִיא יָד הַחֻזְקָה תְּקִיפָא.

20. אֲשֶׁר אֵין בָּהּ מוּם, כַּד"א כֵּלְךָ יִפָּה רְעִיתִי וּמוּם אֵין בְּךָ. אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל. עַל כְּתוּב, כַּד"א וְנָאֵם הַגָּבֵר הוֹקֵם עַל מ"ט. בְּגִין דְּהִיא שְׁלוּמֵי אֲמוּנֵי יִשְׂרָאֵל, וְעָלֶיהָ לֹא הוּא אֵלֶּא עֲמָה. אֲשֶׁר לֹא עָלָה עָלֶיהָ עַל, הֵינֵנוּ דְּכַתִּיב בְּתוּלַת יִשְׂרָאֵל, בְּתוּלָה וְאִישׁ לֹא יִדְעָה.

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21. "And you shall give her to Elazar" (Bemidbar 19:3). THAT IS BECAUSE the prescribed performing of the ritual is through the adjutant to the High Priest AND NOT BY THE HIGH PRIEST HIMSELF, and they established it that way. What is the reason? It is for ELAZAR and not for Aaron. HE RESPONDS: It is only because Aaron is the best man of the Queen. THEREFORE, HE WOULD BE IMPROPER FOR THE RITUAL OF THIS COW, WHICH IS HARSH JUDGMENT, and furthermore, he would be improper because Aaron does not approach this from the pure side but rather from the holy side. Since the primary function of the red cow is for purification, it is therefore not given to him.

22. Every item that pertains to this cow, WHICH IS MALCHUT, is in seven, seven washings. And we were already taught that. What is the reason? It is because MALCHUT is the seven years of the Sabbatical year THAT CONTAINS SEVEN SFIROT - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is called 'Bathsheba' (lit. 'Daughter of Seven'). Therefore, all her rituals are in seven. Come and behold: all that is made from this cow is for the purpose of purification and not for sanctification. Although it was given to an aid OF THE PRIEST, THAT IS, ELAZAR, he does not perform the slaughtering or the burning so that no Harsh Judgment will be at his aspect. Even more so for Aaron, who is in a more perfected level THAN ELAZAR. He need not present himself or be available there.

23. As soon as this cow turns into ashes, there is a requirement to throw into it "cedar wood, and hyssop, and scarlet" (Bemidbar 19:6) as we have already learned. "And a man that is clean shall gather up" (Ibid. 9) and not a holy man. "...and lay them outside the camp in a clean place..." (Ibid.) since nothing is called 'clean' except from the aspect that he was first unclean.

24. The secret of all this is written: "for the water of sprinkling, it is a purification offering" (Ibid.). That is because all the lower Judgments and all that come from the aspect of Defilement RECEIVE THEIR STRENGTH FROM MALCHUT AT THE TIME when she sucks from the Other Side and dwells in Judgment, as it says: "filled with blood, it is made fat with fatness" (Yeshayah 34:6). At that moment, all THE SENTENCES FROM THE ASPECT OF DEFILEMENT are stirred up to rise and dwell in the world. As soon as they perform that ritual OF BURNING THE COW down below and the sentence is carried out in this place, in this cow, they throw on her the cedar wood. Then their energy is weakened, OF THE UNCLEAN ASPECT, and wherever they prevail, they break down and become weak and escape from there, since they see their might BROKEN AND SUPRESSED, AS IT WAS PERFORMED IN THE RITUAL OF BURNING THE COW. Then, they do not prevail on man and he becomes cleansed.

21. ונתתם אותה אל אלעזר, מצוותה בסגן, ואוקמוה. מ"ט ליה ולא לאהרן. אלא אהרן שושבינא דמטרוניתא. ועוד דאהרן לא אתי מסטרא דטהור, אלא מסטרא דקדוש, ובגין דדא אתינא לטהרה, לא אתייהיב ליה.

22. כל מלה דהאי פרה, היא בשבע, ד' כבוסים וכו', והא אתמר, מ"ט. בגין דהיא שבע שני שמטה, ובת שבע אתקרי, וע"ד כל עובדוי בשבע. ת"ח, כל מאי דאתעביד מהאי פרה, בגין לרכאה, ולא לקדשא, ואע"ג דאתייהיב לסגן, הוא לא שחיט ולא שריף, בגין דלא ישתבח דינא בסטרוי, וכ"ש אהרן דאיהו בדרגא שלים יתיר, דלא בעי לאשתכחא תמן, ולאזדמנא תמן.

23. האי פרה, כיון דאתעביד אפר, בעי למשדי ביה עץ ארז, ואזוב, ושני תולעת, והא אליון אתמרו. ואסף איש טהור, ולא קדוש. והניח מחוץ למחנה במקום טהור, דהא טהור לא אקרי, אלא מן סטרא דמסאב בקדמיתא.

24. רזא דכללא, האי דכתיב למי נדה חטאת היא, בגין דכל דינין תתאין, וכל אינון דאתו מסטרא דמסאבא, כד איהו ינקא מסטרא אחרא, ויתיבת בדינא, כד"א מלאה דם הודשנה מחלב. כדן כלהו מתערי ומסתלקי ושראן בעלמא. כיון דעבדי האי עובדא דלתתא, וכל האי דינא באתר דא דהאי פרה, ורמאן עלה עץ ארז וגו'. כדן אתחלש חילא דלהון, ובכל אתר דשראן אתברו ואתחלשו וערקין מניה, דהאי חילא דלהון אתחזי כגוונא דא לגבניהו, כדן לא שראן בבר נש, ואתדכי.

25. Therefore, it is called "water of sprinkling (Heb. nidah)." THAT MEANS water for purification when the world dwells in Judgment and the defiled aspect expands in the world, AS BY THE UNCLEANNESS OF A MENSTRUATING WOMAN (HEB. NIDAH). Here are gathered together a variety of unclean things and a variety of methods of purification. Consequently, defilement and purification are the most important rules of the Torah, and the friends have already explained this. Rabbi Shimon said: Elazar, you have accomplished so much that your friends will not be speaking of anything following you, SINCE FROM THE GREAT WISDOM AND WHOLESOMENESS OF YOUR SPEECH THEY WILL BE SHY TO GIVE THEIRS.

Moses says that it is forbidden to plow during the Shabbat with an ox. He says that the lower Shechinah is a red cow from the aspect of Gvurah, and he goes on to talk about the aspect of the higher Shechinah that is liberty. The result of the offering is that there is no authority for the Other Side to rule.

Ra'aya Meheimna (the Faithful Shepherd)

26. "A red heifer without defect, in which there is no blemish..." It is forbidden to plow during the Shabbat with an ox and plow, as it says, "the plowers plowed upon my back" (Tehilim 129:3), and the lower Shechinah, WHICH IS MALCHUT, is a red cow from the aspect of Gvurah. She is without defect from the aspect of Chesed, which is a level of Abraham, of whom it says, "walk before Me, and be perfect (Heb. tamim)" (Beresheet 17:1). "...In which there is no blemish..." She is from the aspect of the Central Column, WHICH IS ZEIR ANPIN THAT UNITES HER LEFT AND RIGHT. The verse continues, "and upon which never came a yoke," which is from the aspect of the higher Shechinah, which is liberty, MEANING BINAH at the location where she dominates, WHICH IS MALCHUT THAT IS COMPRISED OF EVERYTHING MENTIONED ABOVE. "And the stranger that comes near SHALL BE PUT TO DEATH." There is no authority for the Other Side to rule, not for Satan, not for the Destroyer, and not for the Angel of Death, all of which are from the side of Gehenom.

End of Ra'aya Meheimna

25. וע"ד אתקרי מי נדה, מיניא לדכא. כד עלמא שארי בדינא, וסטרא מסאבא אתפשט בעלמא, הכא אתכלילן כל זינין מסאבא, וכל זיני דכיו, ובגין כך טומאה וטהרה, כללא עלאה דאורייתא, ואוקמוה חבריאי. אר"ש, אלעזר, עבדת דלא יימרון חבריאי מלה אבתרך.

רעיא מהימנא

26. פרה אדומה תמימה אשר אין בה מום וגו', אסור לחרוש בשבת חרישה דשור, דאתמר על גבי חרשו חורשים. ושכינתא תתאה, איהי פרה אדומה, מסטרא דגבורה. תמימה מסטרא דחסד, דאיהו דרגא דאברהם, דאתמר ביה התהלך לפני והיה תמים. אשר אין בה מום, מסטרא דעמודא דאמצעיתא. אשר לא עלה עליה עול, מסטרא דשכינתא עלאה, דאיהו חירו. באתר דאיהו שלטא, והזר הקרב לית רשו לסטרא אחרא לשלטאה. לא שטן, ולא משחית, ולא מלאך המות, דאינון מסטרא דגיהנום.

ע"כ רעיא מהימנא

5. "He sends the springs into the valleys"

Rabbi Shimon examines the title verse, speaking about the flow of higher wisdom, the river that emanates from Eden, the deep stream of Yisrael Saba and Tevunah, and the higher sanctified rivers of Zeir Anpin. We learn that after Zeir Anpin and Malchut drink they give drink to every wild beast, and we are told of the four creatures - lion, ox, eagle and man - in the vision of Ezekiel. Rabbi Shimon talks about the uniting at different levels and how the blessings prevail from the watering of the stream. We learn about the time of judgment and the Spirit of Defilement that dwells upon someone who sinned. The Spirit of Defilement is removed through the purification of the offering, and the sprinkling of clean water is part of the purification and sanctification required in order to deserve the World to Come.

27. Rabbi Shimon opened the discussion with the verse: "He sends the springs into the valleys...they give drink to every wild beast..." (Tehilim 104:10-11). These verses were uttered by King David in the Holy Spirit, and they require studying. Come and behold: there was a time when the higher wisdom imprinted its engravings, MEANING AT THE MOMENT WHEN THE HIGHER CHOCHMAH AND BINAH UNITED TOGETHER, even though THE HIGHER CHOCHMAH is the most hidden of all the hidden, SINCE IN HIGHER CHOCHMAH AND BINAH, WHICH ARE ABA AND IMA ABOVE, THE YUD DOES NOT EMERGE FROM THE AIR. It is an opening from which flows a river full of higher gates, THAT IS BINAH.

27. פתח ר"ש ואמר, המשלח מעינים בנחלים וגו'. ישקו כל חיתו שדי וגו'. הני קראי דוד מלכא ברוחא קדישא אמרן, ואית לאסתבלא בהו. ת"ח, בשעתא דחכמתא עלאה בטש בגלימיו, אע"ג דהיא טמירא בכל סטרין, פתח ואתנגיד מניה חד נהרא, מליא בתרעין עלאין.

28. HE COMPARES THIS SUBJECT MATTER OF ABA AND IMA ABOVE AND YISRAEL-SABA AND TEVUNAH to a spring and source of water that fills up a huge lake. From there, FROM THE LAKE, flow springs, streams and rivers in every direction, TO THE RIGHT AND TO THE LEFT. Similarly, this ABA AND IMA AND YISRAEL-SABA AND TEVUNAH flows through a certain narrow path that is not known, MEANING AT THE UNION OF YESOD'S ABA AND IMA ABOVE, WHO ARE NOT REVEALED, IN WHOM THE YUD DOES NOT EMANATE FROM THE AIR. That river emerges continuously and emanates FROM EDEN. THROUGH THIS EXITING AND ENTERING, it fills that deep stream - MEANING YISRAEL-SABA AND TEVUNAH, SIMILAR TO THE HUGE LAKE OF WATER THAT IS FILLED UP FROM THE SPRING AND SOURCE THAT ARE ABA AND IMA ABOVE. From there, springs and streams continue TO ZEIR ANPIN AND MALCHUT, and from it they are filled up WITH CHOCHMAH AND CHASSADIM. This is what it is written: "He sends the springs into the valleys" (Ibid.). These are the higher sanctified rivers OF ZEIR ANPIN of pure balsam, SINCE IT IS THE SECRET OF THE PURE AIR THAT CHESED, GVURAH AND TIFERET OF ZEIR ANPIN RECEIVE FROM ABA AND IMA ABOVE. THAT IS THE SECRET OF THE PURE BALSAM AND THAT IS WHAT IS MEANT BY: "THEY FLOW BETWEEN THE HILLS," WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, CALLED 'MOUNTAINS'. AND FROM IT MALCHUT RECEIVES. And all, ZEIR ANPIN AND MALCHUT, drink together from that spring of the higher sanctified stream that continues to flow, WHICH IS YISRAEL-SABA AND TEVUNAH.

29. AFTER ZEIR ANPIN AND MALCHUT DRINK, "they give to drink to every wild beast" that which is written: "and from thence it was parted, and branched into four streams (lit. 'heads')" (Bereshheet 2:10). These four heads are "every wild (lit. 'field', Heb. sadai) beast," WHICH ARE FOUR CREATURES, LION, OX, EAGLE AND MAN, WHICH ARE THE CHARIOT OF MALCHUT. They are the inclusion of all the camps and legions THAT ARE IN BRIYAH, YETZIRAH AND ASIYAH to which Shadai, THAT IS METATRON THAT IS CALLED 'SHADAI', is attached, WHO IS ABOVE ALL OF THEM. Do not pronounce it Sadai WITH SIN, but rather Shadai, WITH SHIN, which is METATRON that receives and perfects IN HIMSELF the Name from Yesod, the Foundation of the world. This is SINCE THE NAME SHADAI IS IN YESOD OF ZEIR ANPIN, AND METATRON, BEING A CHARIOT TO YESOD OF ZEIR ANPIN, RECEIVES THIS NAME.

30. "The wild asses quench their thirst" (Tehilim 104:11). These are the ones about whom it is written: "and the wheels were lifted up along with them: for the spirit of the living creature was in the wheels" (Yechezkel 1:20). What is "the living creature"? These are the wild beasts, which are four, and each one of them is in one direction OF THE FOUR DIRECTIONS of the world, and is called a 'living creature'. There are FOUR wheels to each one OF THE FOUR CREATURES, and none OF THE WHEELS move except from the spirit of the living creature that goes over it, MEANING EACH ONE OF THE WHEELS FROM THE CORRESPONDING SPIRIT IN THE CREATURES. When these LIVING CREATURES AND WHEELS are imbued with that higher drinking liquid, all the rest of the legions are fed and saturated and are rooted in their sources, and they unite with each other at certain levels. This is what is written: "beside them dwell the birds of the sky...He waters the hills from His upper chambers..." (Tehilim 104:12-13). These are the rest of the higher levels.

28. כַּמְבוּעָא וּמְקוּרָא דְמֵיא דְמְלִי קוּזְמָא רַבָּא מְנִיה, וּמִתְמַן אֲתַמְשְׁכֵן מְבוּעֵין דְנַחְלִין וְנִהְרִין בְּכָל סְטֵר, כֵּן הָאֵי, בְּחַד שְׁבִיל דְקִיק דְלֹא אֲתִיידַע, מְשִׁיךְ וְנִגִיד הֵהוּא נִהַר דְנִגִיד וְנִמְיָק, וּמְמֵלִי לֵהוּא נַחְלָא עֵמִיקָא, וּמִתְמַן אֲתַמְשְׁכָאן מְבוּעֵין וְנַחְלִין, וְאֲתַמְלִיין מְנִיה. הַה"ד, הַמְשַׁלַּח מְעֵינִים בְּנַחְלִים וְגו'. אֲלִין נִהְרֵי עֲלָאֵי קְדִישָׁא דְאַמְרַסְמוּנָא דְכִינְיָא, וְכִלְהוּ אֲתַשְׁקִיין בְּחַד מֵהוּא נְבִיעָא דְנַחְלָא עֲלָאָה קְדִישָׁא דְנִמְיָק וְנִגִיד.

29. לְבַתֵּר, יִשְׁקוּ כָּל חֵיתוֹ שְׂדֵי, הֵינּוּ דְכִתְיִב וּמִשֵּׁם יִפְרֵד וְהִיָּה לְאַרְבַּעָה רֵאשִׁים. הֵנִי ד' רֵאשִׁין, אֲלִין אֵינּוֹן חֵיתוֹ שְׂדֵי, בְּלָלָא דְכָל אֵינּוֹן מְשִׁרְיִין, וְכָל אֵינּוֹן חֵיילִין, דְאַחִידֵן בְּהוּ שְׂדֵי, אֵל תְּקֵרֵי שְׂדֵי, אֲלָא שְׂדֵי. דְהוּא נְטִיל, וְאַשְׁלִים שְׁמָא מִיְסוּדָא דְעֵלְמָא.

30. יִשְׁבְּרוּ פְרָאִים צְמָאָם, אֲלִין אֵינּוֹן דְכִתְיִב בְּהוּ, וְהָאוּפְנִים יִנְשְׂאוּ לְעוֹמַתָּם כִּי רוּחַ הַחַיָּה בְּאוּפְנִים, מֵאֵן חַיָּה. אֲלָא אֲלִין חֵיתוֹ שְׂדֵי, אַרְבַּע אֵינּוֹן, וְכָל חַד וְחַד לְחַד סְטֵרָא דְעֵלְמָא. וְהוּא אֲקֵרֵי חַיָּה, וְאוּפְנִים לְקַבִּיל כָּל חַד וְחַד. וְלֹא אֲזִלִין אֲלָא מְרוּחַ דְהֵינָא חַיָּה דְאֲזִיל עֲלֵיהוּ וְכֵן אֲלִין מִתְשַׁקִּיין מֵהוּא שְׁקִיו עֲלָאָה, כָּל שְׂאֵר חֵיילִין אַחֲרֵינִין אֲשַׁתְּקִיין, וְאַתְרוּן, וּמִשְׁתַּרְשֵׁן בְּשִׁרְשֵׁיהוּ, וְאַתְאַחֲדֵן אֲלִין בְּאֲלִין, בְּדִרְגִין יְדִיעֵן. הַה"ד, עֲלֵיהֶם עוֹף הַשָּׁמַיִם יִשְׁכּוּן וְגו'. מִשְׁקָה הָרִים מְעֵלִיתוּנוּ וְגו'. אֲלִין שְׂאֵר דְרִגִין עֲלָאִין.

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31. After all this, WHEN ALL THE HIGHER AND LOWER GRADES WERE FILLED WITH ABUNDANCE FROM ABA AND IMA, IT SAYS: "the earth is satiated with the fruits of Your works" (Ibid.); that is, the sanctified land up high, MEANING MALCHUT. When it is blessed, all the worlds are gladdened and are blessed, and that happens when the blessings prevail from the watering of the stream, WHICH IS THE SPRING MENTIONED ABOVE, THAT IS ABA AND IMA, the deepest of all.

32. At the time when the blessings are not available to descend upon the world, WHICH ARE CHASSADIM, AND MALCHUT RECEIVES CHOCHMAH FROM THE LEFT WITHOUT THE CHASSADIM, the world, THAT IS MALCHUT, sits in Judgment. From the left side stirs a spirit that extends over the world, and many regiments of harmful angels dwell in the world and rest over the people, SINCE WHEN CHOCHMAH IS WITHOUT CHASSADIM, ALL THE HARSH JUDGMENTS EMANATE FROM HER. And that spirit defiles them, similar to a person who dies and has a Spirit of Defilement dwell upon him. This is true for whoever comes near that SPIRIT FROM THE LEFT.

33. That is what is meant when it says: "You hide Your face, they are troubled" (Ibid. 29). What does this verse mean? It is only, "You hide Your face, they are troubled." That is because THOSE LEVELS were not watered so that blessings would prevail in the world, SINCE "YOUR FACE" MEANS CHASSADIM AND BLESSINGS. THEN, "You take away their breath (also: 'spirit'), they die" (Ibid.), because another spirit stirs from the left direction, WITHOUT THE RIGHT. The Spirit of Defilement dwells upon people, upon those who died, those who were with them, and on the rest of humanity, MEANING THAT THE SPIRIT OF DEFILEMENT EXPANDS OVER THE WHOLE WORLD. What is its remedy? This is what is written: "and return to their dust" (Ibid.). That means the dust of the burning of this offering in order to have purification, and that is the secret meaning of, "all are of the dust" (Kohelet 3:20), even the sun's circle.

34. After returning to this dust in order to be purified through it, AS MENTIONED NEARBY, the Spirit of Defilement is removed. And another Holy Spirit is aroused, which prevails upon the world. This is what it says: "You send forth your breath (also: 'spirit'), they are created" (Ibid. 30); they are created and healed with the loftier remedy of another spirit. "And You renew the face of the earth" (Ibid.); since it was purified, the moon is renewed and all the realms are blessed. Praised is the lot of Yisrael, since the Holy One, blessed be He, gave them counsel. All of it is a remedy in order to gain life in the World to Come, and for them to be considered purified in this world and sanctified for the World to Come. About them, it is written: "then will I sprinkle clean water upon you, and you shall be clean" (Yechezkel 36:25).

31. לְבַתֵּר כָּל דָּא, מִפְּרֵי מַעֲשֵׂיךָ תִּשְׁבַּע הָאָרֶץ, אֶרְעָא עֲלָאָה קְדִישָׁא. וְכֹד אִיהוּ מִתְּבָרְכָא, כָּל עֲלָמִין בְּלֵהוּ חֲדָאן, וּמִתְּבָרְכָאן. דָּא בְּשַׁעְתָּא דְּבִרְכָאן מִשְׁתַּבְּחִי, מִשְׁקִיו דְּנַחְלָא עֲמִיקָא דְּכֻלָּא.

32. וּבְשַׁעְתָּא דְּבִרְכָאן לָא מִשְׁתַּבְּחִי לְנַחְתָּא בְּעֲלָמָא, בְּדִין עֲלָמָא יְתִיב בְּדִינָא, וּמִסְטָרָא דְּשְׁמָאֲלָא רוּחָא אֲתַעַר וְאֲתַפְּשֵׁט בְּעֲלָמָא וּכְמַה חֲבִילֵי טְרִיקִין מִשְׁתַּבְּחִי בְּעֲלָמָא, וְשָׂרָאן עַל בְּנֵי נֶשָׂא, וּמִסָּבָב הֵהוּא רוּחָא לֵהוּ, כְּבָר נֶשׁ דְּגֹעַ וְרוּחַ מִסָּבָב שְׂרִיא עֲלֵיהּ. הֲכִי גַמִּי שְׂרִיא, לְמַעַן דִּיקְרַב בְּהַרְיָה.

32. הַה"ד, תִּסְתִּיר פָּנֶיךָ יְבַהֲלוּן וְגו'. הָאִי קְרָא מָאִי קָא מִיּוּרֵי. אֶלָּא תִּסְתִּיר פָּנֶיךָ יְבַהֲלוּן, דְּהָא לָא אֲתַשְׁקִינן לְאֲשְׁתַּבְּחָא בְּרַכָּאן לְעֲלָמִין. תּוֹסֵף רוּחַם יִגְעוּן, וְאֲתַעַר רוּחָא אַחְרָא מִסְטָרָא שְׁמָאֲלָא, וְרוּחַ מִסָּבָב שְׂרִיא עַל בְּנֵי נֶשָׂא, עַל אֵינוֹן דְּמִיתִין, וּמֵאֵן דְּקָאִים בְּהַרְיָהוּ, וְעַל שְׂאֵר בְּנֵי נֶשָׂא, מָאִי אֲסוּתָא דְּלֵהוֹן. הָא דְּכִתִּיב וְאֶל עַפְרָם יִשׁוּבוּן. דָּא עֶפֶר שְׂרִיפַת הַחֲטָאֵת, בְּגִין לְאֲתַדְּכָאָה בֵּיהּ. וְהֵינֵנוּ רְזָא הַכֹּל הִיָּה מִן הָעֶפֶר, וְאֶפְּלוּ גִלְגַּל חֲמָה.

34. לְבַתֵּר דְּמַהֲרָן לְהָאִי עֶפֶר, בְּגִין לְאֲתַדְּכָאָה בֵּיהּ, מִתְּעַבֵּר רוּחָא מִסָּבָב, וְאֲתַעַר רוּחָא אַחְרָא קְדִישָׁא, וְשָׂרֵי בְּעֲלָמָא. הַה"ד, תִּשְׁלַח רוּחְךָ יְבְרָאוֹן, יְבְרָאוֹן, וְיִתְסֹן בְּאֲסוּתָא עֲלָאָה, דְּרוּחָא אַחְרָא. וְתַחֲדַשׁ פָּנֵי אֲדָמָה, דְּהָא אֲתַדְּכִינָא, וְחֲדָתוּתִי דְּסִיְהֵרָא אֲשְׁתַּבַּח, וְעֲלָמִין בְּלֵהוּ מִתְּבָרְכָאן. וְכָאָה חוֹלְקֵהוֹן דְּיִשְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא יְהִיב לֹון עֵיטָא, דְּכֻלָּא אֲסוּתָא, בְּגִין דִּיזְבוּן לְחֵי עֲלָמָא דְּאֲתִי, וְיִשְׁתַּכְּחוּ דְּכֵיִן בְּהָאִי עֲלָמָא, קְדִישִׁין לְעֲלָמָא דְּאֲתִי, עֲלֵייהוּ כְּתִיב וְזִרְקִתִי עֲלֵיכֶם מִים טְהוּרִים וְטַהַרְתֶּם.

6. Moses, Aaron and Miriam

Rabbi Shimon tells Rabbi Yehuda that Miriam died because the death of righteous atones for the world; when she departed the well that accompanied the children of Yisrael in the desert was gone. At that time the right was weakened and the sun was dimmed, and when Aaron died the right was broken and the sun was darkened. Rabbi Shimon says there has never been a generation like the one in which Moses, Aaron and Miriam all lived. Even in the generation of Solomon they drew from the moon, that was full, rather than the sun, as in Moses' time. Rabbi Shimon talks about Joshua, who labored to inherit the land of Yisrael but did not attain the full completion of the moon; he toiled for Yisrael under the sun, Moses, for he did not have light of his own. We learn that every place where Solomon mentions "under the sun," he is speaking about his own level, Malchut. Rabbi Shimon says that whoever is attached to the moon without the sun reflects the first sin in the world, the sin of the Tree of Knowledge of Good and Evil.

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35. "Then came the children of Yisrael, the whole congregation into the desert of Zin..." (Bemidbar 20:1). Rabbi Yehuda said: Why is the passage about the laws of the red cow near to the death of Miriam? The explanation was already established. HE RESPONDS: However, since the Judgment was executed upon this cow in order to purify the unclean, Judgment was executed upon Miriam for the purpose of cleansing the world, SINCE THE DEATH OF THE JUST ATONES FOR THE WORLD, and she departed from this world. When Miriam departed, the well that accompanied the children of Yisrael in the desert was gone. And the well of everyone was gone; THAT IS THE SECRET OF MALCHUT.

36. Rabbi Aba said that it is written: Now, you "son of man, take up a lamentation" (Yechezkel 28:12), about the virgin of Yisrael, THAT IS MALCHUT. HE ASKS: Is it about her alone? HE RESPONDS: No. It is only that everyone was broken because of her, since it was for her that the breaking of the right OF ZEIR ANPIN followed, THAT IS THE SECRET OF THE DEPARTURE OF CHESED DUE TO THE SEPARATION OF MALCHUT. FOR CHESED was bringing her near to the body, WHICH IS ZEIR ANPIN. And the body, which is the sun, MEANING ZEIR ANPIN THAT INFLUENCES MALCHUT, was dimmed for her, SINCE IT HAD NOBODY TO INSPIRE. This is the secret of: "save with Your right hand, and answer me" (Tehilim 60:7), MEANING SAVE THE RIGHT HAND THAT WAS SEVERED BY THE SEPARATION OF MALCHUT. ALSO, this affected the body, as is written: "I clothe the heavens with blackness" (Yeshayah 50:3), since the sun, THAT IS ZEIR ANPIN, was darkened because of her. Similar to this is the verse: "And Miriam died there" (Bemidbar 20:1), BECAUSE THAT INDICATES THE DEPARTURE OF MALCHUT. AS MENTIONED ABOVE, THE WEAKENING OF THE RIGHT ALSO OCCURRED AND ZEIR ANPIN WAS DARKENED.

37. "And there was no water for the congregation" (Ibid. 2), since the well of above departed, WHICH IS MALCHUT, as well as the lower, WHICH IS MIRIAM. Then the right was broken, as is written: "Aaron shall be gathered to his people" (Ibid. 24). HE IS THE SECRET OF CHESED, WHICH IS THE RIGHT. Following that, the sun dimmed, as is written: "and die in the mount...and be gathered to your people" (Devarim 32:50), AND MOSES WAS THE CHARIOT TO ZEIR ANPIN, REFERRED TO AS 'SUN'. We see here that the right arm was broken and the body, which is the sun, became darkened.

38. Come and behold: there was no generation in the world similar to the generation when Moses as well as Aaron and Miriam lived in the world. If you say that the times of Solomon were similar, it is not so. In the times of Solomon, the moon was dominant, SINCE THAT GENERATION WAS RECEIVING FROM THE MOON, WHICH IS MALCHUT, and the sun was gathered, BECAUSE THEY DID NOT RECEIVE FROM ZEIR ANPIN, REFERRED TO AS 'SUN'. During the time of Moses, the moon was gathered, so THAT THEY DID NOT RECEIVE FROM MALCHUT, and the sun was dominant, AS THEY WERE RECEIVING FROM ZEIR ANPIN, REFERRED TO AS 'SUN'.

35. וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה מְדַבְּרֵי צִין וְגו'. ר' יְהוּדָה אָמַר, אִמָּאֵי פִרְשָׁתָא דְפֶרָה, סְמוּכָה לְמִיתַת מְרִים. הָא אוֹקְמוּהָ. אֲלֵא כִּיּוֹן דְּאַתְעֵבִיד דִּינָא בְּהַאי פֶּרָה, לְדַכָּאָה לְמַסְאֲבִי, אֲתַעֲבִיד דִּינָא בְּמְרִים, לְדַכָּאָה עֲלֵמָא, וְאַסְתַּלְקַת מִן עֲלֵמָא. כִּיּוֹן דְּאַסְתַּלְקַת מְרִים, אֲסַתְלַק הָהוּא בְּאַר, דִּהוּה אֲזִיל עֲמַהוֹן דִּישְׂרָאֵל בְּמַדְבְּרָא וְאַסְתַּלַּק בִּירָא בְּכֻלָּא.

36. א"ר אבא, כתיב ואתה בן אדם שא קינא על בתולת ישראל, וכי עלה בלחודה. לא. אלא בגין דכלא אתבר בגינה. בגינה אתבר ימינא אבתרה, דהוה מקרב לה גבי גופא. וגופא דאיהו שמשא, אתחשך בגינה. ודא הוא רזא דכתיב הושיעה ימינך וענני. גופא דכתיב אלביש שמים קדרות, דהא שמשא אתחשך בגינה. כגוונא דא ותמת שם מרים וגו'.

37. ולא היה מים לעדה, דהא אסתלק בירא דעילא ותתא לבתר אתבר ימינא, דכתיב יאסף אהרן אל עמיו. ולבתר אתחשך שמשא, דכתיב ומות בהר וגו'. והאסף אל עמך וגו'. הא דרועא ימינא אתבר, וגופא דאיהו שמשא אתחשך.

38. ות"ח, לא אשתכח דרא בעלמא, כדרא דמשה קיימא בעלמא, ואהרן ומרים. ואי תימא ביומוי דשלמה הכי נמי. לאו. דהא ביומוי דשלמה שליט סיהרא, ושמשא אתכניש. וביומוי דמשה, אתכניש סיהרא, ושמשא שלטא.

39. There were three siblings, Moses, Aaron and Miriam, as it says: "and I sent before you Moses, Aaron, and Miriam" (Michah 6:4). Miriam is the moon, MALCHUT, Moses is the sun, ZEIR ANPIN, Aaron is the right arm, CHESED, and Hur is the left arm, GVURAH. Some say that Nahshon, the son of Amminadab WAS THE LEFT ARM. At first Miriam died, and the moon departed and the well disappeared. Afterward, the right arm that always brings near the moon, WHICH IS MALCHUT, joyfully and with friendship, broke. Therefore, it is written: "and Miriam the prophetess, the sister of Aaron, took..." (Shemot 15:20). Surely she is Aaron's sister, for he is the arm that brings her near in unity and brotherhood with the body, WHICH IS ZEIR ANPIN.

40. Afterward, the sun was gathered in and it was darkened, as we explained that it is written: "and be gathered to your people..." Happy is the generation in which Moses, Aaron, and Miriam existed in the world. During the era of Solomon, the moon was dominant, WHICH IS MALCHUT, in her correction, IN HER FULLNESS, and was visible in the world. Solomon was established in the wisdom of her light, SINCE THE REVELATION OF THE LIGHT OF CHOCHMAH IS ONLY POSSIBLE IN MALCHUT. And he ruled the world. As soon as the moon set, due to his sins, she became flawed day after day until she was located in the western sector, WHICH IS THE LOCATION OF MALCHUT ITSELF, and nothing more. Then, just one tribe was given to his son, SOLOMON, AND THE REST TO JEROBOAM. Happy is the lot of Moses, the faithful prophet.

41. It is written: "the sun also rises, and the sun goes down" (Kohelet 1:5), and we have explained this verse. However, "the sun also rises," refers to the time when Yisrael left Egypt, when the sun, WHO IS MOSES, was shining, and not the moon, WHICH IS MALCHUT. "...and hastens to its place..." since it is written: "and the sun goes down," BECAUSE MOSES WAS GATHERED in the desert with the rest of those who died in the desert. When the sun set, to which location was it gathered? "To its place"; that is, so it would illuminate the moon. This is what it says: "hastens...where it rises again"; and even though it was gathered, it assuredly "rises again," since the moon has no illuminating brightness except that which it receives from the sun. This is the secret of that which is written: "You shall sleep with your fathers...will rise up..." (Devarim 31:16). Even though you will be gathered, you will rise up to illuminate to the moon, which refers to Joshua, SINCE JOSHUA WAS A CARRIAGE TO MALCHUT.

42. And about him, OF JOSHUA, this verse is written: "what profit has a man of all his labor..." (Kohelet 1:3). That is Joshua, who strove to inherit the land of Yisrael, WHICH IS MALCHUT, and did not attain the full completion of the moon, WHICH IS MALCHUT, AS would have been proper. He toiled for Yisrael under the sun, MEANING under Moses, WHO IS THE SECRET OF ZEIR ANPIN, REFERRED TO AS 'SUN'. Come and behold: woe for that embarrassment, woe for that shame, that he worked UNDER MOSES and did not actually take his place, WHICH IS THE SUN, but rather he only had a place under the sun, for he had no light of his own, except the brightness OF THE SUN that was illuminating on him. What praise is then upon him if he could not fulfill completely either way, TO THE SUN OR THE MOON, FOR SINCE HE COULD NOT PERFECT HIMSELF IN THE LEVEL OF THE SUN, HE THEREFORE COULD NOT PERFECT THE MOON.

39. תלת אחין הוּ: מֹשֶׁה, אַהֲרֹן, וּמִרְיָם. כַּד"א וְאַשְׁלַח לְפָנֶיךָ אֶת מֹשֶׁה אַהֲרֹן וּמִרְיָם. מִרְיָם, סִיְהֵרָא. מֹשֶׁה, שְׁמֵשׁא. אַהֲרֹן, דְּרוּעָא יְמִינָא. חוּר, דְּרוּעָא שְׁמָאלָא. וְאַמְרֵי לֵהּ, נַחְשׁוֹן בֶּן עַמְיִנְדָב. בְּקִדְמִיתָא מִיתַת מִרְיָם, אֶסְתַּלְקַת סִיְהֵרָא, אֶסְתַּלְקַת בְּאַר. לְבַתַּר אַתְבַּר דְּרוּעָא יְמִינָא, דְּמִקְרַב תְּדִיר סִיְהֵרָא, בְּאַחוּהּ, בְּחִידּוֹ. וְע"ד כְּתִיב, וְתַקַּח מִרְיָם הַנְּבִיאָה אַחוּת אַהֲרֹן. אַחוּת אַהֲרֹן וְדָאֵי, דְּאִיהוּ דְּרוּעָא, דְּמִקְרַב לֵהּ בְּאַחֲרוּתָא, בְּאַחוּהּ עִם גּוּפָא.

40. לְבַתַּר אַתְבְּנִישׁ שְׁמֵשׁא וְאַתְחַשֵּׁךְ, כְּמָה דְּאוּקִימְנָא דְּכְתִיב וְהָאֵסַף אֶל עַמְךָ גַּם אֶתָּה וְגו'. זְכָאָה חוּלְקָהוֹן דְּמֹשֶׁה אַהֲרֹן וּמִרְיָם, דְּאֶשְׁתַּכְּחוּ בְּעֵלְמָא. בְּיוֹמוֹי דְּשְׁלֵמָה, שְׁלֵטָא סִיְהֵרָא, בְּתַקּוּנָהָא, וְאַתְחַזֵּי בְּעֵלְמָא. וְאַתְקִיִּים שְׁלֵמָה בְּחֻכְמַתָּא דְּנִהִירוֹ דִּילָהּ, וְשְׁלִיט בְּעֵלְמָא. כִּיּוֹן דְּסִיְהֵרָא נַחְתָּא בְּחוּבּוֹי, אַתְפְּגִים יוֹמָא בְּתַר יוֹמָא, עַד דְּאֶשְׁתַּכַּח בְּקֶרֶן מְעַרְבִית, וְלֹא יִתִּיר, וְאַתִּיְהִיב שְׁבִטָא חַד לְבְרִיָּה. זְכָאָה חוּלְקָא דְּמֹשֶׁה נְבִיאָה מִהִימְנָא.

41. כְּתִיב וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ וְגו'. הָאֵי קְרָא אוּקִימְנָא. אֲבָל וְזָרַח הַשֶּׁמֶשׁ, כַּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, דְּנִהִיר שְׁמֵשׁא וְלֹא סִיְהֵרָא. וְאֵל מְקוּמוֹ שׁוּאָף וְגו', הָא כְּתִיב וּבָא הַשֶּׁמֶשׁ, בְּמַדְבְּרָא, עִם שְׂאֵר מַתֵּי מַדְבְּרָא. כִּיּוֹן דְּעָאֵל שְׁמֵשׁא, לֹאֵן אַתְרַּא אַתְבְּנִישׁ. אֵל מְקוּמוֹ, בְּגִין לְאַנְהֵרָא לְסִיְהֵרָא. הַה"ד שׁוּאָף וְזָרַח הוּא שֵׁם. דְּאֵע"ג דְּאַתְבְּנִישׁ, זָרַח הוּא שֵׁם וְדָאֵי. דְּהָא לֹא אֲנֵהִיר סִיְהֵרָא, אֲלֵא מְנַהֲרָא דְּשְׁמֵשׁא. וְדָא הוּא רְזָא דְּכְתִיב, הֲנֵךְ שׁוֹכֵב עִם אֲבוֹתֶיךָ וְקָם. אֵע"ג דְּתַתְּכַנֵּשׁ, הֲנֵךְ קִיִּים לְאַנְהֵרָא לְסִיְהֵרָא. דָּא הוּא יְהוֹשֻׁעַ.

42. וְעָלִיהּ כְּתִיב הָאֵי קְרָא, מַה יִּתְרוֹן לְאָדָם בְּכָל עֲמָלוֹ וְגו'. מַה יִּתְרוֹן לְאָדָם בְּכָל עֲמָלוֹ, דָּא יְהוֹשֻׁעַ, דְּאֶשְׁתַּדַּל לְאַחְסָנָא אֶרְעָא דְּיִשְׂרָאֵל, וְלֹא זְכָאָה לְאַשְׁלֵמָא לְסִיְהֵרָא כְּדָקָא יְאוּת, דְּהָא אִיהוּ אֲעֵמַל בְּהוּ בְּיִשְׂרָאֵל, תַּחַת הַשֶּׁמֶשׁ תַּחוּתֵיהּ דְּמֹשֶׁה. ת"ח, וְוִי לְהֵהוּא כְּסוּפָא, וְוִי לְהֵהוּא כְּלִימָה, בְּגִין דְּפִלַּח, וְלֹא נָטַל אַתְרֵיהּ מִמֶּשׁ, אֲלֵא תַּחוּת שְׁמֵשׁא, וְלֹא הוּא לִיָּה נְהִירוֹ מְדִילֵיהּ, אֲלֵא נְהִירוֹ דְּנִהִירוֹ לִיָּה. וְאִי הָכִי, מֵאִי תוֹשְׁבַחְתָּא הוּא לִיָּה, הוּאִיל וְלֹא אֲשֻׁלִּים לְהֵכָא וְלְהֵכָא.

43. In every place where Solomon mentions, "under the sun," he speaks about his own level, THAT IS MALCHUT. For example: "I have seen under the sun" (Kohelet 5:12), and, "moreover I saw under the sun" (Kohelet 3:16), and finally, "I returned, and saw under the sun" (Kohelet 9:11). It is the same in everything that he spoke of his own level, and that definitely is the secret of the matter.

44. Rabbi Shimon says that HE DISAGREES WITH THE ABOVE MENTIONED: Certainly, the scripture writes about one who takes deadly poison alone, MEANING MALCHUT EXCLUSIVELY, WITHOUT ZEIR ANPIN: "of all his labor wherein he labors under the sun" (Kohelet 1:3). Who is under the sun? One says that is the moon, WHICH IS MALCHUT, and whoever is attached to the moon without the sun, DEFINITELY FINDS his labor to be "under the sun." That was the first sin in the world, MEANING THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL THAT CARRIED DOWN THE LIGHT OF CHOCHMAH IN MALCHUT FROM ABOVE TO BELOW. BY THIS, IT SEPARATED HER FROM ZEIR ANPIN, HER HUSBAND, AND TOOK MALCHUT ALONE. Therefore, THE SCRIPTURE SAYS: "what profit has a man (Heb. Adam) of all his labor wherein he labors under the sun." THAT IS SAID about Adam, and the same applies to all those who come after him who sin in that location.

7. "Round and round goes the wind"

Rabbi Shimon says that in the title verse it means the wind is the Holy Spirit that circles in two directions to adhere to the body. He refers to the three Patriarchs who are the holy Chariot and says that David is the spirit that was attached to them so that they are a perfectly complete holy Chariot. Rabbi Shimon concludes by saying that all of King Solomon's words are recited in the innermost recesses of the holy chamber because they conceal a much deeper wisdom than people realize.

45. "...goes toward the south, and veers to the north..." (Kohelet 1:6). This is what is written: "from His right hand went a fiery law for them" (Devarim 33:2); "His right hand," is south, CHESED; "a fiery law," is north, GVURAH - and one is included in the other. THEREFORE, IT IS WRITTEN: "GOES TOWARD THE SOUTH, AND VEERS TO THE NORTH."

46. "Round and round goes the wind" (Kohelet 1:6). This verse is difficult. It should have said, 'Round and round goes the sun'. What is, "goes the wind"? HE REPLIES: Who is that wind (also: 'spirit')? It is under the sun and is called the 'Holy Spirit', MEANING MALCHUT. And that spirit, MALCHUT, follows and circles in those two directions, SOUTH AND NORTH, WHICH ARE THE RIGHT COLUMN AND THE LEFT COLUMN, to adhere to the body, THAT IS ZEIR ANPIN CALLED 'SUN'. Therefore, "the wind," is spelled out WITH THE HEI OF THE DEFINITE ARTICLE, TO INDICATE that which is obvious, which is the portion of Yisrael, MEANING MALCHUT, WHICH IS THE PART OF ZEIR ANPIN CALLED 'YISRAEL'. SIMILARLY, YISRAEL BELOW COUNT IN ACCORDANCE WITH THE MOON CYCLE, WHICH IS THEIR LOT, ONLY IT IS TOGETHER WITH ZEIR ANPIN.

47. "And on its circuits the wind returns" (Ibid.). HE INQUIRES: What are "its circuits"? HE REPLIES: These refer to the Patriarchs, who are the holy Chariot. They are three and David is the spirit, that fourth who was attached to them so that they are a perfectly complete holy Chariot. ABOUT DAVID WHO ROSE TO BE INCLUDED IN THE HIGHER CHARIOT, it is written: "the stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22).

43. ובכל אתר דאמר שלמה תחת השמש, על דרגא דיליה קאמר. ראיתי תחת השמש. ועוד ראיתי תחת השמש. שבתאי וראה תחת השמש. וכן בלהו. ובגין דרגא דיליה קאמר. ודא הוא רזא דמלה ודאי.

44. רש"א, ודאי מאן דנטיל סמא דמותא בלחודו, עליה כתיב בכל עמלו שיעמול תחת השמש ודאי. ומאן הוא תחת השמש. הוי אימא דא סיהרא. ומאן דאחיד סיהרא בלא שמשא, עמלו תחת השמש ודאי. ודא הוא חובא קדמא דעלמא. ועל דא מה יתרון לאדם בכל עמלו, לאדם קדמא, וכן לבלהו דאתין בתריה, דחבו באתר דא.

45. הולך אל דרום וסובב אל צפון, היינו דכתיב, מימינו אש דת למו. ומינו, זה דרום. אש דת, דא צפון. ודא כליל בדא.

46. סובב סובב הולך הרוח, האי קרא קשיא, סובב סובב הולך השמש מבעי ליה, מאי הולך הרוח. מאן רוחא דא, דא הוא תחת השמש, דאקרי רוח הקדש. ודא רוח הולך וסובב לאלין תרין סטרין לאתחברא בגומא. וע"ד כתיב הרוח, ההוא דאשתמודע. חולקא דישראל.

47. ועל סביבותיו שב הרוח, מאן סביבותיו. אלין אבהו, דאינון רתיבא קדישא, ואינון תלת, ודוד דא הוא רוחא רביעא, דאתחבר בהו הא אינון רתיבא קדישא שלימתא, ועל דא כתיב, אבן מאסו הבונים היתה לראש פנה.

48. Because all of King Solomon's words are concealed in wisdom, all ARE RECITED in the innermost recesses of the holy chamber. People do not pay attention to observe them and they simply see his words as the same as the sayings of any other person. And if this is so, what is the praise to King Solomon with his wisdom over any other person? Assuredly, every word and saying of Solomon, the King, is concealed in wisdom.

48. בגין דכל מלוי דשלמה מלכא סתימין בלהו בחכמתא, וכלהו לגו בגו דהיכלא קדישא, ובני נשא לא מסתכלי בהו, וחמאן מלוי כמלין דב"נ אחרא. אי הכי, מה שבחא הוא לשלמה מלכא בחכמתייה, משאר בני נשא. אלא ודאי כל מלה ומלה דשלמה מלכא סתיים בחכמתא.

8. "Wisdom is good with an inheritance"

Rabbi Shimon tells us that the title verse means that it is good when Wisdom, Chochmah, dwells with the children of Yisrael so they will be attached to her. We hear that "the excellency of knowledge" is the Tree of Life, the secret of Da'at and Zeir Anpin. In another explanation, Rabbi Shimon says that it is the Righteous of the world that is the brightness of the sun, and he goes on to talk about those who become attached to the Tree of Life.

49. He opened the discussion with the verse: "wisdom is good with an inheritance: and by it there is [more] profit to them that see the sun" (Kohelet 7:11). If this matter had not been revealed TO ME, I would have no idea of its meaning. "Wisdom is good," refers to Chochmah that is underneath the sun, which is a Throne that is prepared FOR THE SUN THAT IS ZEIR ANPIN, WHICH IS CHOCHMAH IN MALCHUT, MEANING THE LOWER CHOCHMAH REFERRED TO AS "UNDER THE SUN," AND CALLED THE 'THRONE'. "Wisdom is good with an inheritance," means it is well and good when CHOCHMAH, WHICH IS MALCHUT, dwells with Yisrael so they will be attached to her, since they are the inheritance and lot OF MALCHUT.

49. פתח ואמר, טובה חכמה עם נחלה ויותר לרואי השמש, אי לאו דהא אתגלויא מלה דא, לא ידענא מאי קאמר. טובה חכמה, דא היא חכמה, דהיא תחת השמש, כורסייא מתתקנא ליה. טובה חכמה עם נחלה, יאה ושפירא כד איהי שרייא עמהון דישראל, דאינון נחלה ועדבא דילה, לאתקשרא בה.

50. However, more profit is for those "that see the sun," because they merit to be attached to the sun, WHICH IS ZEIR ANPIN, and to be connected with him. This one is attached to the Tree of Life, and whoever is attached to the Tree of Life is attached to everything, to the life of this world, WHICH IS MALCHUT, and life of the World to Come, WHICH IS BINAH, SINCE ZEIR ANPIN IS ATTACHED IN MALCHUT AND BINAH. This is what is written: "but the excellency of knowledge is that wisdom gives life to those who have it" (Ibid. 12). The meaning of, "but the excellency of knowledge" is the Tree of Life, WHICH IS THE SECRET OF DA'AT AND ZEIR ANPIN. What is its excellency? It is definitely Chochmah, since the Torah, WHICH IS ZEIR ANPIN, certainly emanated from higher Chochmah, WHICH IS ABA AND IMA.

50. אבל תושבחתא יתיר לרואי השמש, לאינון דזכו לאתחברא בשמשא, ולאיתקשרא ביה, דהא אחיד באילנא דחיי, ומאן דאחיד ביה, בכללא אחיד, בחיין דהאי עלמא, ובחיי דעלמא דאתי, ודא הוא דכתיב, ויתרון דעת החכמה תחיה בעליה. מאי ויתרון דעת. דא אילנא דחיי. ויתרון דיליה מהו, החכמה ודאי, דהא תורה, מחכמה עלאה נפקא.

51. Another EXPLANATION FOR: "wisdom is good with an inheritance." Assuredly, "wisdom is good," WHICH IS THE LOWER CHOCHMAH, "with an inheritance." It is the Righteous of the world, MEANING YESOD IN ZEIR ANPIN, which is the brightness of the sun, SINCE YESOD OF ZEIR ANPIN IS THE LIGHT OF ZEIR ANPIN CALLED 'SUN'. Those two levels, YESOD AND MALCHUT, dwell together, and that is their beauty. However, "more profit to them that see the sun," NAMELY to those that unite with the sun ITSELF, WHICH IS ZEIR ANPIN, the strength of all and the praise of all.

51. תו טובה חכמה עם נחלה, טובה חכמה, ודאי עם נחלה, דא צדיקא דעלמא, דאיהו נהורא דשמשא, דהא תרין דרגין אלין כחדא יתבי, ודא הוא שפירו דלהון, אבל ויותר לרואי השמש, לאינון דמתאחדין בשמשא, תוקפא דכלא, שבחא דכלא.

52. THE SUN is Da'at OF ZEIR ANPIN, which is the Tree of Life, as has already been explained: "Also, that the soul be without knowledge is not good" (Mishlei 19:2). Whose is this "soul"? It is the good soul of King David, THAT IS MALCHUT, and that is the Chochmah we mentioned, THAT AT THE TIME THAT THE SOUL, WHICH IS MALCHUT, IS ATTACHED TO DA'AT OF ZEIR ANPIN, IT IS CALLED 'LOWER CHOCHMAH'. Therefore, "the excellency of knowledge (Heb. da'at) is...wisdom." From there, FROM DA'AT, the tree is rooted, WHICH IS MALCHUT, and is planted in all directions, TO RIGHT AND LEFT, in all those who become attached to this tree. Therefore, Solomon the king was established only in his level, THAT IS MALCHUT. From there, he was aware of everything and he used to say: "and moreover I saw under the sun" (Kohelet 3:16); THAT IS MALCHUT THAT IS CALLED "UNDER THE SUN," AND ALSO, "I returned, and saw under the sun" (Kohelet 9:11). The same applies to all. Happy are the just who study the Torah and know the ways of the Holy King and the highly sealed things that are stored and hidden in the Torah, as it is written: "for the ways of Hashem are right..." (Hoshea 14:10).

52. וְדָא הוּא דַעַת, אִילָנָא דְחַיָּיא, וְהָא אוֹקְמוּהָ גַם בְּלֹא דַעַת נֶפֶשׁ לֹא טוֹב. מֵאֵן נֶפֶשׁ. דָּא נֶפֶשׁ טוֹב דְּדוֹד מַלְכָּא. וְדָא חֲכָמָה דְקָאמְרֵן. וּבְגִינֵי כֵךְ יִתְרוֹן דַּעַת הַחֲכָמָה, דְּמִתְמָן אֲשֶׁתְּרִשָׁא אִילָנָא וְאִתְנַטַּע לְכָל סְטָרִין, וְכֵן לְכָל אֵינּוֹן דְּאֲחִידֵן בֵּיהּ בְּהָאֵי אִילָנָא, וְעַל דָּא שְׁלֵמָה מַלְכָּא לֹא אֲשֶׁתְּכַח אֱלֹא בְּהוּא דְרִגָּא דִּילֵיהּ, וּמִתְמָן יֵדַע כְּלָא, וְהוּא אָמַר עוֹד רְאִיתִי תַּחַת הַשָּׁמֶשׁ, וְשִׁבְתִּי וְרְאִיתִי וְגו'. וְכֵן כְּלָהוּ. וְכֹאֵין אֵינּוֹן צְדִיקָיָא, דְּמִשְׁתַּדְּלֵי בְּאוֹרֵייתָא, וְיִדְעֵן אוֹרְחוֹי דְּמַלְכָּא קְדִישָׁא, וְסִתְיִמִּין עַלְאִין דְּגִנְזִין בְּאוֹרֵייתָא, דְּכֹתִיב כִּי יִשְׂרָיִם דְּרָכֵי יְיָ וְגו'.

9. "Aaron shall be gathered to his people"

From Rabbi Chiya we learn that when Solomon said, "So I praised the dead that are already dead more than the living that are yet alive," he meant those who had already been reincarnated more than once and have returned from the dead to redeem their earlier actions. We are told that the just deserve to reach a level higher than all the holy angels and their levels, that is the Upper Eden. Those who have less merit occupy a place below, the lower Eden that is located over the terrestrial garden. We hear about the difference between the higher Eden and the lower Eden. King Solomon said that the spirit that has not come down and is still in its original state is better than the dead or the living because it has not yet sinned and needs to receive no punishment. "But better than both of them," is the person who are innocently righteous that keep all the precepts of the Torah and stay attached always to God. Rabbi Chiya talks about Moses removing Aaron's garments and giving them to his son Elazar, and about God preparing a bed for Aaron at his death. Rabbi Shimon says that Miriam, Aaron and Moses each died in the place that was appropriate for them, and he describes some details about this. He concludes by saying that when punishment is decreed over the children of Yisrael it is voided by the righteous who are in God's presence above.

53. "Aaron shall be gathered to his people" (Bemidbar 20:24). Rabbi Chiya opened the discussion with the verse: "so I praised the dead that are already dead..." (Kohelet 4:2). We have learned this verse and it has been explained. Come and behold: all the deeds of the Holy One, blessed be He, are according to Justice and Truth. There exists no one that can present Him with ANY DIFFICULTIES, and object to it, and say to Him: 'What are you doing?' And He accomplished everything as He wished.

53. יֵאָסֶף אַהֲרֹן אֶל עַמּוֹ וְגו'. רַבִּי חִיָּיא פָּתַח, וְשִׁבַּח אֲנִי אֶת הַמֵּתִים שְׁכָבָר מֵתוֹ וְגו'. הָאֵי קָרָא אֲתָמֵר וְאוֹקְמוּהָ. ת"ח, כֹּל עוֹבְדוֹי דְקוֹדֶשׁא בְּרִיךְ הוּא, בְּדִינָא וְקִשׁוּט, וְלִית מֵאֵן דְּאֲקָשֵׁי לְקַבְּלֵיהּ, וְיִמְחֵי בִּידֵיהּ, וְיִימַר לֵיהּ מַה עֲבַדְתָּ, וְכִרְעוּתֵיהּ עֲבַד בְּכֹלָא.

54. "So I praised the dead." HE ASKS: Does King Solomon then praise the dead more than the living? Here, nobody is considered living unless he is on a true path in this world, as it says, "And Benaiah ben Jehoiada, the son of a valiant (lit. 'living') man" (II Shmuel 23:20). The friends have explained this. The wicked one who does not follow the true path is considered dead, YET KING SOLOMON praises the dead more than the living ones.

54. וְשִׁבַּח אֲנִי אֶת הַמֵּתִים. וְכִי שְׁלֵמָה מַלְכָּא מְשַׁבַּח לְמֵתֵיָא יִתִּיר מֵן חַיָּיא, וְהָא לֹא אֲקָרִי חֵי אֱלֹא מֵאֵן דְּאִיהוּ בְּאַרְחַ קִשׁוּט בְּהָאֵי עֲלָמָא, כְּמָה דְּאֵת אָמַר וּבְנֵיהוּ בֶן יְהוֹיָדָע בֶּן אִישׁ חַי, וְהָא אוֹקְמוּהָ חֲבֵרֵיָא, וְרָשַׁע דְּלֹא אָזִיל בְּאַרְחַ קִשׁוּט אֲקָרִי מֵת, וְאִיהוּ מְשַׁבַּח לְמֵתִים מִן הַחַיִּים.

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55. Most definitely, all the words of King Solomon were said with wisdom and here we were taught, "so I praised the dead." If nothing more had been written, I would have said so, THAT HE PRAISES THE DEAD ONES MORE THAN THE LIVING, but since it is already written, "that are already dead," we find here another gem of wisdom. "...that are already dead..." MEANS that they have already died at a different time and that they have already departed from the world and were mended by the dust. THEY HAVE ALREADY RETURNED, INCARNATED, AND REVISITED THIS WORLD, and most certainly received their punishment once or twice, SINCE THEY WERE ALREADY HERE IN THIS WORLD TWICE. It is certain that their station has been more profitably prepared than those living and that they have not yet received the punishment OF REINCARNATION.

56. Therefore, it is written: "so I praised the dead that are already dead," AND "THAT ARE ALREADY DEAD" is precise, MEANING those that are alive now, but are considered dead. What is the reason that they are considered dead? It is because they have already felt the taste of death and, although they exist in this world, they are dead and they were returned here from the dead. In addition, they are ready to repair the earlier activities THAT THEY PERFORMED PRIOR TO DYING. THEREFORE, they are considered dead, SINCE THEY ARE IN THE PROCESS OF CORRECTING THE DEEDS OF SOMEONE WHO ALREADY DIED. "...from these living that are alive..." (Kohelet 4:2). Since they have not yet tasted the taste of death and have not received their punishment, they do not know if they are worthy of that world or not.

57. Come and behold: the just merit to be bound in the bundle of Life, THAT IS YESOD IN ZEIR ANPIN. They are worthy of seeing the glory of the Holy King up high, as it is written: "to behold the beauty of Hashem, and to inquire in His Temple" (Tehilim 27:4). Their dwelling is higher than all the holy angels and all their levels, since neither the upper nor the lower grades merit seeing this highest location. This is what is said: "neither has the eye seen that Elohim, besides You..." (Yeshayah 64:3). THAT IS THE SECRET OF THE UPPER EDEN.

58. Those who do not merit to rise as much as these occupy a place below, according to their deeds. They do not merit that location and to see what those above see; they merit ONLY to remain in the lower Eden and not more. If you wonder what the lower Eden is, it is the Eden that is considered lower Chochmah, WHICH IS MALCHUT, and is located over the terrestrial garden. This Eden watches over THIS GARDEN, and the righteous remain in the Garden of Eden, THAT IS ON EARTH, and enjoy this Eden, WHICH IS THE LOWER CHOCHMAH.

55. אֵלָא, וְדַאי כָּל מְלוֹי דְשְׁלָמָה מְלָכָא, בְּחֻכְמָתָא אֲתַמְרוּ, וְהָא אֲתַמְר, וְשַׁבַּח אֲנִי אֶת הַמֵּתִים, אִילוּ לֹא כְּתִיב יְתִיר, הוּא אֲמִינָא הֵכִי, אֲבָל כִּיּוֹן דְּכְתִיב שְׁכַבְר מִתּוּ, אֲשַׁתְּכַח מְלָה אַחְרָא בְּחֻכְמָתָא. שְׁכַבְר מִתּוּ: זְמַנָּא אַחְרָא אֲסַתְּלֵקוּ מִן עֲלְמָא, וְאֲתַתְּקֵן בְּעַפְרָא, כ"ש דְּהָא קְבִיל עוֹנְשָׂא זְמַנָּא וְתִרִין, וְדַאי וְדַאי, אֲתַרִּיה אֲתַתְּקֵן בְּשַׁבְחָא יְתִיר מֵאִינוּן חַיִּי, דְּעַד לֹא קְבִילוּ עוֹנְשָׂא.

56. וע"ד כְּתִיב וְשַׁבַּח אֲנִי אֶת הַמֵּתִים שְׁכַבְר מִתּוּ, דִּיִּיקָא, אֲלִין אִינוּן חַיִּין, וְאֲקִרוּן מֵתִים. מ"ט אֲקִרוּן מֵתִים, בְּגִין דְּהָא טַעְמוּ טַעְמָא דְּמוֹתָא, וְאֵע"ג דְּקִיַּיְמִי בְּהַאי עֲלְמָא, מֵתִים אִינוּן, וּמִבִּין מֵתִיָּא אֲהַרְדּוּ. וְעוֹד עַל עוֹבְדִין קְדַמָּיִן קִיַּיְמִין לְאֲתַקְנָא, וְאֲקִרוּן מֵתִים. מִן הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים, דְּעַד לֹא טַעְמוּ טַעְמָא דְּמוֹתָא, וְלֹא קְבִילוּ עוֹנְשֵׁיהוּ, וְלֹא יִדְעוּ אִי זְכָאן בְּהַהוּא עֲלְמָא וְאִי לֹאוּ.

57. ת"ח, זְכָאן דְּזְכָאן לְאֲתַקְשְׂרָא בְּצִרּוּרָא דְּחַיִּי, אִינוּן זְכָאן לְמַחְמִי בִּיקְרָא דְּמְלָכָא עֲלָא קְדִישָׂא, כְּמָה דְּאֵת אֲמִר, לְחֻזוֹת בְּנַעַם יְיָ וּלְבַקֵּר בְּהִיכְלוֹ. וְאִינוּן מְדוּרְהוֹן, יְתִיר וְעֲלָא מִכָּל אִינוּן מְלָאכִין קְדִישִׁין, וְכָל דְּרַגִּין דְּלְהוֹן. דְּהָא הַהוּא אֲתַרָּא עֲלָא, לֹא זְכָאן עֲלָאִין וְתַתָּאִין לְמַחְמִי לִיה, הַה"ד עִין לֹא רֵאתָה אֱלֹהִים זוֹלְתֵךְ וְגו'.

58. וְאִינוּן דְּלֹא זְכָאן לְסַלְקָא כ"כ בְּאִינוּן, דּוּכְתָא, אִית לוֹן לְתַתָּא כְּמוֹם אוֹרְחֵייהוּ, וְאִלִּין לֹא זְכָאן לְהַהוּא אֲתַר, וְלְמַחְמִי כְּמָה דְּחַמָּאן אִינוּן דְּלְעִילָא, וְאִלִּין קִיַּיְמִי בְּקִיּוּמָא דְּעַדן תַּתָּא וְלֹא יְתִיר. וְאִי תִימָא מֵאן עַדן תַּתָּא. אֵלָא דַּא עַדן דְּאֲקִרִי חֻכְמָה תַּתָּא, וְדַא קִיַּיְמָא עַל גֵּן דְּבְּאַרְעָא, וְאֲשַׁגְחוּתָא דְּהַאי עַדן עֲלֵיה, וְאִלִּין קִיַּיְמִי בְּהַאי גֵּן, וְאֲתַהֲנוּן מֵעַדן דַּא.

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59. What is the difference between the lower Eden and the higher Eden? It is: "as far as light excels darkness" (Kohelet 2:13). The lower Eden is called 'pleasure (Heb. ednah)', which is female, and the higher Eden is considered 'delight (Heb. eden)', which is masculine. About this it is written: "neither has the eye seen that Elohim, besides you." This lower Eden is considered a garden in comparison to the Eden above, and that garden is considered Eden in comparison to the garden below. Those who exist in the lower garden, WHICH IS THE GARDEN OF EDEN ON EARTH, receive pleasure from that Eden that is above them, WHICH IS THE LOWER CHOCHMAH, every single Shabbat and every new moon, as it is written: "And it shall come to pass, that every new moon, and every Shabbat" (Yeshayah 66:23).

60. About these, Solomon said: "...from these living that alive..." since these are in a level higher than them. Who are they? This refers to those who have already died before and received their punishment twice. They are considered like refined silver that has entered the oven once or twice and has had the impurities sorted out, picked clean. "But better than both of them is he who has not yet been" (Kohelet 4:3). That is the spirit that remains above and is restrained from coming down, since that one is still in its original state AND HAS NOT SINNED YET. It does not need to receive punishment and obtains sustenance from that sustenance that is up very high.

61. "But better than both of them" is he WHO ARRIVES IN THIS WORLD and does not part FROM THE HOLY ONE, BLESSED BE HE, and is not known. All his words are covert. That is the innocent pious that kept the precepts of the Torah and upheld them, and dealt in the Torah day and night. Such a person is united and enjoys the higher level above all other people, and all the rest are burned from GAZING AT this one's canopy.

62. Come and behold: at the time the Holy One, blessed be He, said to Moses, "Aaron shall be gathered to his people," his strength was weakened and he knew that his right arm, WHICH IS CHESED, broke and his entire body trembled. As soon as he said: "Take Aaron and Elazar his son," the Holy One, blessed be He, said to him: 'Here, I will lend you another arm.' "And strip Aaron...and Aaron shall be gathered." Elazar shall serve as the right hand for you instead of his father. In spite of all this, he did not entirely fill the place of his father, since the clouds of glory departed and would not have returned if not for the merit of Moses, but not because of Elazar's merit.

59. מאי בין ערן תתאה לעלאה. כיתרון האור מן החשך, ערן תתאה, אקרי ערנא נוקבא. ערן עלאה, אקרי ערן דכר, עליה כתיב עין לא ראתה אלהים זולתך. האי ערן תתאה, אקרי גן לערן דלעילא, והאי גן אקרי ערן, לגן דלתתא. ואלין דמשתבחי בגן תתאה, אתהנון מהאי ערן דעלייהו, בכל שבת ושבת, ובכל ירחא וירחא, הה"ד והיה מדי חדש בחדשו ומדי שבת בשבתו.

60. ועל אלין אמר שלמה, מן החיים אשר המה חיים ערנה, דהא אלין בדרגא עלאה יתיר מנייהו. מאן אינון. אינון שכבר מתו, וקבילו עונשא תרי זמני, ואלין אקרו כסף מזוקק, דעאל לנורא זמנין ותרין, ונפיק מניה זוהמא, ואתברר ואתנקי. וטוב משניהם את אשר ערן לא היה. ההוא רחא דקאים לעילא, ואתעבב לנחתא לתתא, דהאי קאים בקיומיה, ולית ליה לקבלא עונשא, ואית ליה מזונא מההוא מזונא עלאה דלעילא לעילא.

61. טב מכלהו, מאן דלא אתפרש, ולא אתגלויא, וכל מלוי בסתימא אינון. דא הוא זכאה חסידא, דנטר פקודי אורייתא, וקיים לון, ואשתדל באורייתא יממא ולילי. דא אתאחיד ואתהני בדרגא עלאה על כל שאר בני נשא, וכלהו אתוקדן מחופה דהאי.

62. ת"ח, בשעתא דאמר קודשא בריך הוא למשה יאסף אהרן אל עמיו, אתחלש חילא דיליה, וידע דהא אתבר דרועא ימינא דיליה, ואזדעזעא כל גופיה, כיון דאמר קח את אהרן ואת אלעזר בנו, א"ל קודשא בריך הוא, משה, הא דרועא אחרא אוזיפנא לך, והפשט את אהרן וגו', ואהרן יאסף, הא אלעזר יהא לגבך, ימינא דא תחות אבוי. ועם כל דא לא אשלים אתר בההוא זמנא כאבוי, דהא ענני יקר אסתלקו, ולא אהדרו אלא בזכותא דמשה, ולא בזכותא דאלעזר.

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63. "And Moses did as Hashem commanded..." (Bemidbar 20:27). HE ASKS: Why, "in the sight of all the congregation" (Ibid.)? HE RESPONDS: This was because Aaron was the most beloved by the nation and they should not say that he died through Moses. Moses drew Aaron with words until they ascended the mountain, and all of Yisrael watched while Moses undressed the garments of Aaron and robed Elazar with them.

64. HE ASKS: What is the reason that Moses REMOVED HIS GARMENTS? HE REPLIES: It is because Moses was the one that put them on Aaron when he was elevated to the priesthood. It says that Moses clothed Aaron with the garments, and it is written: "and clothed him with the robe" (Vayikra 8:7). THEREFORE, Moses then removed what he gave him and the Holy One, blessed be He, removed that which He granted him, MEANING HIS SOUL. Both of them undressed Aaron completely, Moses removed what was external, and the Holy One, blessed be He, removed what was internal. As long as Moses did not complete his removal, the Holy One, blessed be He, did not complete His own. Happy is the lot of Moses.

65. Happy is the lot of the just, since the Holy One, blessed be He, desires their honor. The Holy One, blessed be He, prepared for Aaron a bed and candelabra of gold that gives light, and took it from him, from that lamp that he used to light twice every day. AND AFTER THAT, He sealed the opening of the cave and they went down.

66. Rabbi Yehuda said: The entrance of the cave was wide open; all of Yisrael observed Aaron dead. The candle of the lamp was lit before him, his bed was coming in and out, SO THAT ALL OF YISRAEL COULD SEE THAT HE WAS DEAD, and one cloud remained OVER THE BED. At that point, Yisrael knew that Aaron was dead. They noticed that the clouds of glory departed FROM YISRAEL, as it is written: "and when all the congregation saw that Aaron was dead..." (Bemidbar 20:29). And this was previously explained. Therefore, "they mourned for Aaron...all the house of Yisrael," men, women and children, since he was beloved by all.

67. Rabbi Shimon said: Why were these three holy elevated siblings not buried in a single area? And why were the limbs spread about, one here and one in another place? There are some who say that each one died at a location where Yisrael were destined to be in danger in the future in order to defend Yisrael, so that they would be saved. However, THE EXPLANATION IS that each one died as appropriate. Miriam died in Kadesh and was in the location between North and South, SINCE MIRIAM WAS THE CHARIOT TO MALCHUT, WHICH IS BETWEEN THE RIGHT AND LEFT OF ZEIR ANPIN, REFERRED TO AS SOUTH AND NORTH. Aaron, WHO WAS THE CHARIOT FOR CHESED, DIED IN MOUNT HOR, and was to the right direction. Moses, WHO DIED IN THE MOUNTAIN OF AVARIM, WAS IN THE CENTER, as was appropriate for him, SINCE MOSES WAS THE CARRIAGE TO THE CENTRAL COLUMN, THAT IS, TIFERET. This was WHERE MOSES WAS pulled onto the mountain where Aaron was, and he collected Miriam's burial ground to that mountain OF MOSES, which was held on both sides, FROM THE RIGHT AND FROM THE LEFT, SINCE THE CENTRAL COLUMN COMBINES THE RIGHT AND THE LEFT. Therefore, it is called the 'Mountain of

63. וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה וְגו'. אִמְאֵי לְעֵינַי כָּל הָעֵדָה. אֲלֵא, בְּגִין דְּאֶהְרִן הוּה רְחִימָא דְעֵמָא, יְתִיר מְכַלָּא, וְלֹא וַיִּמְרוּן דְּהָא אֲתַנְגִּיד עַל יְדֵא דְמֹשֶׁה. וּמֹשֶׁה מְשִׁיךְ לְאֶהְרִן בְּמַלְיָן, עַד דְּסָלִיקוּ לְטוּרָא, וְכָל יִשְׂרָאֵל הוּוּ חֲמָאן, בְּשַׁעֲתָא דְאַפְשִׁיט מֹשֶׁה לְבוּשֵׁי דְאֶהְרִן, וְאַלְבִּישׁ לוֹן לְאַלְעָזָר.

64. מֵאֵי טַעְמָא מֹשֶׁה. אֲלֵא מֹשֶׁה אֲלֻבְשִׁינוּן לְאֶהְרִן כְּדִ סָלִיק לְכַהֲנָא, הֵה"ד וַיִּלְבַּשׁ מֹשֶׁה אֶת אֶהְרִן אֶת בְּגָדָיו, וְכָתִיב וַיִּלְבַּשׁ אוֹתוֹ אֶת הַמַּעֲוִל. הַשְׁתָּא. מֹשֶׁה אֲעֵדֵי מְנִיָּה, מַה דִּיהֵב לִיה. וְקוּדְשָׁא בְרִיךְ הוּא אֲעֵדֵי מְנִיָּה, מַה דִּיהֵב לִיה. וְתַרְוִוְיָהּ אֲפְשִׁיטוּ לִיה לְאֶהְרִן מְכַלָּא, וּמֹשֶׁה אֲעֵדֵי לְבָר, וְקוּדְשָׁא בְרִיךְ הוּא לְגו'. וְעַד דְּאֲעֵדֵי מֹשֶׁה, קוּדְשָׁא בְרִיךְ הוּא לֹא אֲעֵדֵי, זְכָאָה חוּלְקָא דְמֹשֶׁה.

65. זְכָאָה חוּלְקָהוֹן דְּצִדִיקָיָא, דְּקוּדְשָׁא בְרִיךְ הוּא בְּעֵי בִיקְרִיָּהוֹן. אֲתַקִּין קוּדְשָׁא בְרִיךְ הוּא לְאֶהְרִן, עֲרְסָא וּמְנַרְתָּא דְדַהְבָּא דְנֶהְרָא. וּמַדִּידִיָּה נְטִיל, מַהֵהוּא מְנַרְתָּא דְהוּה דְלִיק בְּכָל יוֹמָא תְרֵי זְמַנֵי וְאַסְתִּים פּוּם מְעַרְתָּא וְנַחְתוּ.

66. רַבִּי יְהוּדָה אָמַר, פּוּם מְעַרְתָּא הוּה פְתִיחָא, דְכָל יִשְׂרָאֵל הוּוּ חֲמָאן לְאֶהְרִן שְׂכִיב, וּבוּצִינָא דְמְנַרְתָּא דְלִיק קְמִיָּה, וְעַרְסִיָּה נְפִיק וְעִוִיל, וְעַנְנָא חַד קָאִים עָלִיָּה. וְכַדִּין יַדְעוּ יִשְׂרָאֵל דְהָא אֶהְרִן מִית. וְחֲמוּ דְהָא אֲסַתְלְקוּ עַנְנֵי כְבוֹד, הֵה"ד וַיִּרְאוּ כָל הָעֵדָה כִּי גִוַע אֶהְרִן וְגו', וְהָא אוּקְמוּהּ. וְע"ד בְּכוּ לְאֶהְרִן כָּל בֵּית יִשְׂרָאֵל, גּוֹבְרִין וְנִשְׁוִין וְטַף, דְהָא רְחִימָא מְכַלָּהוּ הוּה.

Avarim' IN ORDER TO COMMEMORATE THE PASSAGE THAT EXISTS BETWEEN the two sides of the mountain that allow crossings (Heb. ma'avarim). THAT PASSAGEWAY is attached to this side and to that side, TO THE RIGHT AND TO THE LEFT.

67. רבי שמעון אמר, הני תלתא אחין עלאין קדישין, אמאי לא אתקברו באתר חד, ושויפין אתבדרו, חד הכא, וחד הכא, וחד באתר אחרא. אלא אית דאמרי, באתר דבעאן ישראל לאסתכנא ביה, מית כל חד וחד, בגין לאגנא עליהו, ואשתובון, אבל כל חד וחד מית בדקא חזי עליהו. מרים בקדש, בין צפון לדרום. אהרן לסטר ימינא. משה בדקא חזי ליה. אחיד ההוא טורא לטורא דאהרן, וכניש לקבורתא דמרים לגבי ההוא טורא, אחיד לתרי סטרי. ועל דא אתקרי הר העברים, דתרי סטרי טורא דמעברי, ואחיד לסטרא דא ולסטרא דא.

68. Happy is the portion of the righteous in this world and the World to Come. Even though they are in another world, in another higher world, their merit endures in this world for generations to come. During the period that Yisrael return to repent in the presence of the Holy One, blessed be He, some punishment is decreed over them. Then the Holy One, blessed be He, calls upon the righteous, who remain in His presence above, and informs them. They void that decree and the Holy One, blessed be He, has Mercy on Yisrael. Happy are the just, about whom it is written, "and Hashem will guide you continually..." (Yeshayah 58:11).

68. זבאה חולקהון דצדיקניא בעלמא דין ובעלמא דאתי. ואע"ג דאינון באתר אחרא, בעלמא אחרא עלאה, זכותהון קיימא בעלמא דא, לדרי דרין. ובשעתא דישראל תייבין בתיובתא קמי קודשא בריך הוא, וגזירה אתגזר עליהו, כדין קארי קודשא בריך הוא לצדיקניא דקיימי קמיה לעולא, ואודע לון, ואינון מבטלי ההיא גזרה, וחייס קודשא בריך הוא עליהו דישראל. זבאין אינון צדיקניא, דעליהו כתיב ונחך יי' תמיד וגו'.

10. "And the people spoke out against Elohim, and against Moses"

Rabbi Yitzchak informs us that "Now it came to pass on the third day, that Esther put on her royal apparel" means she was enveloped by the Holy Spirit after three days of fasting that made her body weak. She merited this blessing because she guarded her words and did not speak evil. We are assured that anyone who speaks with an evil tongue will be harmed by his own actions in some way, and then Rabbi Yitzchak talks about the title verse - in which the masses say slanderous things about God and also quarrel with Moses. It was, we learn, for this reason these people were burned in the fire.

69. "And the people spoke out against Elohim, and against Moses..." (Bemidbar 21:5). This passage was explained in another place, with THOSE SCRIPTURE PASSAGES RELATING TO the waters of Merivah (Eng. 'dispute') against Moses and Aaron.

69. וידבר העם באלהים ובמשה וגו'. פרשתא דא, באתר אחרא אסתליק, עם אינון מי מריבה דמשה ואהרן.

70a. Rabbi Yitzchak opened the discussion with the verse: "Now it came to pass on the third day, that Esther put on her royal apparel (Heb. malchut)" (Esther 5:1). The scroll of Esther was said in the Holy Spirit and, therefore, it is written among the scriptures. "Now it came to pass on the third day." When the body energy was low and weak, DUE TO THE FASTING, she remained in her spirit without the body. Then, "that Esther put on Malchut." What is the meaning of Malchut? If you think it is glorious and purple garments, these are not called so, BY THE NAME OF MALCHUT. "Esther put on Malchut," MEANS that she was clothed in the supernal Holy Malchut. She was assuredly enveloped in the Holy Spirit, SINCE MALCHUT IS CONSIDERED THE HOLY SPIRIT.

70(1). רבי יצחק פתח, ויהי ביום השלישי ותלבש אסתר מלכות וגו'. מגלת אסתר ברוה"ק נאמרה, ובגין כך כתובה בין הכתובים. ויהי ביום השלישי, דאתחלש חילא דגופא, והא קיימא ברוחא בלא גופא, כדין ותלבש אסתר מלכות. מאי מלכות. אי תימא בלבושי יקר וארגוונא, הא לאו הכי אקרי. אלא ותלבש אסתר מלכות, דאתלבשת במלכות עלאה קדישא, ודאי לבשה רוח הקדש.

70b. What is the reason that she merited this stature, MEANING MALCHUT? It is because she guarded her lips so as not to reveal anything. This is what is written: "Esther had not yet made known her kindred or her people" (Ester 2:20). We were taught that whoever guards his lips and tongue is worthy of clothing himself with the Holy Spirit. And anybody who curves his lips to speak evil will be harmed by that matter of which he speaks, MEANING THAT IF HE SPEAKS THE EVIL TONGUE, LIKE THE PRIMORDIAL SNAKE, THEN THAT SNAKE DOMINATES HIM. AND THAT IS WHY WHEN YISRAEL SPOKE AGAINST ELOHIM AND MOSES, HE SET SNAKES AND VIPERS UPON THEM. If he does not, he is afflicted by diseases or leprosy, which is burning like a snake, as we have already explained.

71. "And the people spoke out against Elohim, and against Moses." They said slanderous things about the Holy One, blessed be He, according to the ARAMAIC translation of "MURMUR," and they quarreled with Moses. "Why have you brought us up?" (Bemidbar 21:5). They treated all aspects equally, BECAUSE THEY EQUATED ELOHIM TO MOSES, AND SAID TO THEM: "WHY HAVE YOU BROUGHT US UP?" This is why snakes that burned them like fire were sent upon them. The fire entered their internals and they dropped dead, as is written: "and Hashem sent venomous serpents among the people" (Ibid. 6).

72. Rabbi Chiya said: Snakes would approach and their lips would whisper, and they would bite and die. What is whispering? It is as it says, "if the serpent bites and cannot be charmed (also: 'without a whisper')" (Kohelet 10:11). A fire would glow from their mouths, and they would bite and inject the fire into them. Their internal organs were burned and they died, and these items were defined somewhere else.

11. The well

We hear an elaboration of the letters of 'she' and 'he' and the places where masculine and feminine are referred to in regard to the well. Rabbi Shimon says that the spirit in the water is the Holy Spirit that elevates Mayin Nukvin so that the waters will flow. The important point is that in everything there is a requirement to arouse something from below by action or speech, or to indicate and display some similarity to the act, and then the arousal from above will take place. Rabbi Shimon talks about the well being divided into thirteen streams and overflowing in all directions so that all of Yisrael could be sustained. We learn that most people do not know how to call upon God in Truth and arouse actions above, and that God is only near to those who do. The children of Yisrael said things which were matters of Truth in order to arouse the well; even sorcerers have to say some truth in order to awaken actions. Rabbi Shimon says the difference between most people and the Righteous is that the Righteous know the essence of words and actions, and they know how to direct their hearts and desires to God more than those who are not as knowledgeable; they draw blessings from the area of thought, that is Chochmah. When they call on God He is ready for them, and when they are in distress He is with them. He honors them in this world and in the World to Come.

73. "And from thence they went to Be'er (Eng. 'well') that is the well" (Bemidbar 21:16). HE ASKS: What is the change - why does it first say, Be'erah (Eng. 'to the well') and immediately after that, Be'er (Eng. 'well')? HE RESPONDS: It is only that Be'erah IS HOW MALCHUT WAS CALLED after all the waters converged into the sea and flowed down TO THE AREA OF MALCHUT. MALCHUT IS CALLED Be'er when Isaac, WHO IS THE LEFT COLUMN OF ZEIR ANPIN, fills it up. SINCE THE BE'ER IS STILL ENACTED UPON BY ZEIR ANPIN, IT IS THEREFORE CALLED BE'ER WITHOUT HEI, INDICATING MASCULINE LANGUAGE. THEREFORE, "she (Heb. hi) is the well," is spelled, "he (Heb. hu) is the well," WITH THE VAV, INDICATING THAT IT IS MASCULINE LANGUAGE. The secret is as we explained. "But the Levite, he shall do the service" (Bemidbar 18:23), SINCE HE INDICATES THE LEFT SIDE OF ZEIR ANPIN.

70(2). מאי טעמא זכתה להאי אתר. בגין דנטרא פומה דלא לחוואה מדי. הה"ד אין אסתר מגדת מולדתה. ואוליפנא כל מאן דנטיר פומיה ולישניה, זכי לאתלבשא ברוח דקודשא. וכל מאן דסטי פומיה למלה בישא, הא ודאי ההוא מלה בישא עליה. ואי לאו, הא נגעים, או צרעת, דמוקדן בחוויא עליה, והא אוקמוה.

71. וידבר העם באלהים ובמשה. דאמרו מלה בישא בקודשא בריך הוא, וכתרגומו. ועם משה נצו. למה העליתנו, שוו כל אפיא שוין בג"כ אזדמן לגבייהו חוויין, דמוקדן לון באשא, ועיול אשא למעניהו ונמלין מתין, כד"א וישלח יי' בעם את הנחשים השרפים.

72. ר' חניא אמר, חוויין הוו אתיין, מלחשן בפומייהו, ונשכין ומתין. מאי מלחשן. כד"א אם ישוך הנחש בלא לחש. אשא הוו מלהטן בפומייהו, ונשכין, ושדיין אשא בהו, ואתוקדאן מעייהו ומתין והא מלין אלין אסתלקו לאתר אחרא.

73. ומשם בארה הוא הבאר. מ"ש דהכא בארה, ולבתר באר. אלא בארה, לבתר דמתכנשי מינא לגו ימא, ונחתי לתתא. באר, בשעתא דיצחק מלויא ליה. היא הבאר, הוא כתיב ורזא דא, כמה דכתיב ועבד הלוי הוא.

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74. Rabbi Aba said: Anyplace WHERE IT IS SPELLED "he" and pronounced "she," AS IT IS HERE AT THE WELL, IT INDICATES male and female combined, AND THE THREE LETTERS OF "HE" (HEI-VAV-ALEPH) is an overall high principal. Hei is female, MALCHUT, Vav is male, ZEIR ANPIN, and Aleph IS BINAH THAT IS inclusive of all, SINCE ZEIR ANPIN AND THE FEMALE EMERGE FROM HER. Aleph, WHICH IS BINAH, is the perfection of everything, SINCE ALL THE MOCHIN FLOW FROM HER. Happy are the children of Yisrael. Although they are down, they are grasped in the highest principle of all - THAT IS, IN THE THREE LETTERS OF HEI, VAV, ALEPH. Therefore, it is written: "it is He who made us, and we belong to Him" (Tehilim 100:3). The word lo is spelled with an Aleph INSTEAD OF A VAV, INDICATING, "AND NOT (HEB. LO) WE," as it is the inclusion of Vav-Hei, WHICH ARE ZEIR ANPIN AND THE FEMALE. And the Aleph includes everything.

75. Rabbi Shimon said: The spirit (also: 'wind') in the water is the Holy Spirit, MEANING THE SPIRIT OF MALCHUT THAT IS REFERRED TO AS 'HOLY SPIRIT' that blows in the beginning, as it says, "blow upon My garden" (Shir Hashirim 4:16). This MEANS THAT IT ELEVATES MAYIN NUKVIN (FEMALE WATERS), and then waters will flow, WHICH ARE THE UPPER MAYIN DUCHRIN (MALE WATERS) to fill her. This is what is written: "He causes His wind to blow: they run as water" (Tehilim 147:18). At first, "He causes His wind to blow," and then, "waters will flow." As long as He does not cause His wind to blow, the waters will not flow. What does this teach us? From this, it is apparent that in everything there is a requirement to arouse something FROM BELOW, THAT IS AN ASPECT OF FEMALE WATER, by action or speech, or to indicate and display some similarity to the act, AND THEN COMES THE AROUSAL FROM ABOVE. THEREFORE, until the wind does not blow, the water, WHICH IS THE SECRET OF ABUNDANT FLOW, does not flow towards the wind, WHICH IS MALCHUT.

76. "...that (lit. 'he') is the well," IS SPELLED, but we pronounce it as: "She is the well." ALSO, what changes so that it is written "Be'erah" at first and then, "Be'er"? HE REPLIES: It is only because the female, THAT IS MALCHUT, was alone in the beginning AND THEREFORE IT WAS SAID IN FEMININE LANGUAGE, "BE'ERAH." When it says "he," it indicates the inclusion of both male and female, so it is called "Be'er" in MASCULINE LANGUAGE. ALTHOUGH IT ALSO INCLUDES THE FEMALE, IT IS IN THE MASCULINE FORM, since all are called in the masculine form in the area where a male exists, even if he has WITH HIM a hundred females.

77. IT IS WRITTEN: "THAT IS THE WELL of which Hashem spoke to Moses saying, 'Gather the people together'" (Bemidbar 21:16). This is because that well was not missing from them. If you wonder how all of them could possibly draw from that one, it is because it divided into thirteen streams. This is SINCE MALCHUT DIVIDES INTO THIRTEEN, IN THE SECRET OF THE TWELVE, WHICH IT RECEIVES FROM THE TWELVE BOUNDARIES IN ZEIR ANPIN, AND ONE IS COMPOSED OF ALL OF THEM. The flowing spring in the well is filled and overflows in all directions. Then, at the time the children of Yisrael were singing and desired water, the children of YISRAEL would stand about her, OVER THE WELL, and sing. What did they say? "'Spring up, O well" (Ibid. 17), and raise your water to produce water for everyone to drink.' That is the way to praise this well, and THAT IS "the well that the princes dug out." They spoke words of truth. And so it is.

74. ר' אבא אמר, בכל אתר הוא, וקרינן היא, דבר ונוקבא כחדא. וכללא עלאה, ה' נוקבא, ו' דבר, א' כללא דכלא. דהא א' בשלימו שריא. זכאין אינון ישראל, אע"ג דאינון לתתא, אינון אחידן בכללא עלאה דכלא, ובג"כ כתיב הוא עשנו ולא אנחנו, באלף כתיב. כללא דו"ה וא' דכליל כללא.

75. ר"ש אמר, רוח דמיא, דא הוא רוח הקדש, דנשב בקדמיתא. כד"א המיחי נני, לבתר נזלין מיא למליא לה, הה"ד ישב רוחו וזלו מים. ישב רוחו בקדמיתא, ולבתר וזלו מים. ועד לא נשיב האי רוחא, לא נזלין מיא. מאי קא משמע לן, משמע דבעי בכללא לאתערא מלה, בעובדא או במלה, או לאתחזאה כחיוזו דעובדא. והכא, עד דרוחא לא נשיב, לא נזלין מיא לגביה דההוא רוח.

76. הוא הבאר, היא הבאר קרינן, מ"ש בקדמיתא בארה, והשתא באר, אלא בקדמיתא נוקבא בלחודתא, והשתא דקאמר הוא, כללא דדבר ונוקבא, אקרי באר. ובאתר דאשתכח דבר, אמילו מאה נוקבא, דבר קרינן לכלא.

77. אשר אמר יי' למשה אסוף את העם, בגין דהאי באר לא אעדי מנייהו. ואי תימא, היך יכלין לשאבא מניה כללא, אלא איהו נמיק לתליסר נחלין, ונביע אתמלי ונמיק לכל סטרין, וכדין הווי ישראל בשעתא דשארן ובעיין מיא, קוימין עליה, ואמרי שירתא. ומה אמרי, עלי באר. סלקי מימין, לאנפקא מיין לכלא, ולאתשקאה מנך. וכן אמרי תושבחתא דהאי באר, באר חפרוה שרים וגו'. מלה קשוט הווי אמרי, וכך הוא.

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78. From here, we were taught that for whoever desires to arouse matters above, either by deed or speech, if that deed or speech is not performed properly, then nothing gets aroused. All the inhabitants of the world go to the synagogue to arouse something above, but few are those who know how to arouse. The Holy One, blessed be He, is near those who know how to call on Him and arouse properly. However, if they do not know how to call on Him, He is not near, as is written: "Hashem is near to all those who call upon Him, to all who call upon Him in truth" (Tehilim 145:18). What is, "in truth"? That is that they know how to arouse the truthful thing appropriately, and it applies to all THINGS as well.

79. ABOUT THE WELL, Yisrael said these things which are matters of truth in order to arouse this well, WHICH IS MALCHUT, and to give drink to Yisrael. If they had not said these things, THE WELL would not have been aroused. Likewise, even the world's sorcerers who use evil things would not be awakened for them until they performed for them some veritable acts; they would not awaken if they did not say some truths in order to draw them in the manners they desire. Even if they had screamed all day long with other words and different acts, they would never have been capable of drawing them, and they would not have been awakened towards them.

80. Come and behold: it is written, "and called on the name of the Ba'al..." (I Melachim 18:26) What is the reason THAT THEY WERE NOT ANSWERED? HE RESPONDS: First, it was not within the Ba'al's authority TO BRING DOWN FIRE FROM HEAVEN. In addition, since the wording was not the right one among them, the Holy One, blessed be He, made them forget them. That is what is written: "and that You have turned their hearts back again" (Ibid. 37). Praised are the righteous who know how to call upon their Master properly.

81. Rabbi Shimon said: Here I wish to reveal something. Come and behold: anyone who is capable of preparing his deed as is proper and sets his speeches as is proper, definitely arouses the Holy One, blessed be He, to extend forth high matters that are upright. And if not, he is not propitious to them. If this is so, does not the whole world know how to prepare in an orderly manner the necessary performances and speeches? What then is the special value of them, the righteous? The righteous know the essence of words and actions, and they know how to direct their heart and desire more than those who are not as knowledgeable.

82. HE RESPONDS: It is only that those who are not as knowledgeable of the essence of actions, but simply know their orderly set up and nothing more, draw to themselves from behind the shoulders of the Holy One, blessed be He. THEIR PRAYER does not soar in the air, which is considered providence, MEANING TO SAY THAT IS THE PROVIDENCE OF THE FACE AND THEY ARE ONLY WORTHY OF THE ASPECT OF BEHIND THE SHOULDERS.

78. מהכא אוליפנא, כל מאן דבעי לאתער א מלין דלעילא, בין בעובדא בין במלה. אי יהוא עובדא, או יהוא מלה, לא אתעביד בדקא יאות, לא אתער מדי. כל בני עלמא אזלין לבי בנישתא לאתער א מלה דלעילא, אבל זעירין אינון דידעין לאתער א, וקודשא בריך הוא קריב לכלא דידעי למקרי ליה ולא אתער א מלה בדקא יאות, אבל אי לא ידעי למקרי ליה, לאו איהו קריב, דכתיב קרוב יי לכל קוראיו וגו'. מאי באמת. דידעי לאתער א מלה דקשוט בדקא יאות, וכן בכלא.

79. אוף הכא, הו א מרי ישראל הני מלין, מלין דקשוט, בגין לאתער א להאי בירא, ולא שקאה לון לישראל, ועד דא מרי הני מלי לא אתער. וכן אפילו באינון חרשי עלמא, דמשתמשי בזונון בישון, עד דעבדי עובדו דקשוט לגבייהו, אי לא אמרו מלי דקשוט, בגין לאמשכא לון בהני גוונא דבעיין, לא מתערין לגבייהו, ואפילו דצווחי כל יומא במלין אחרנין, או בעובדא אחרא, לא משכין לון לגבייהו לעלמין, ולא מתערין לקבליהו.

80. ת"ח, כתיב, ויקראו בשם הבעל וגו'. מאי טעמא. חד דלאו רשו בהוא בעל בהאי. ועוד דמלין לא מתכשרן בינייהו, ואנשי לון קודשא בריך הוא מנהון. הה"ד ואתה הסבות את לפם אחרנית. זכאין אינון צדיקניא, דידעי למקרי למאריהון בדקא יאות.

81. אמר רבי שמעון, הכא בעינא לגלאה מלה. ת"ח, כל מאן דידע לסדרא עובדא בדקא יאות, ולסדרא מלין בדקא יאות, הא ודאי מתערי לקודשא בריך הוא, לאמשכא מלין עלאין דמתכשרן. ואי לא, לא אתכשר לגבייהו. אי הכי כל עלמא ידעי לסדרא עובדא, ולסדרא מלין, מאי חשיבו דלהון דצדיקניא, דידעי עקרא דמלה ועובדא, וידעי לכוונא לבא ורעותא, ויתיר מאלין אחרנין, דלא ידעי כל כן.

82. אלא אלין דלא ידעי עקרא דעובדא כולי האי, אלא סדורא בעלמא ולא יתיר, משכין עליוהו משיכו דבתר כתמוי דקודשא בריך הוא, דלא טס באורא דשגיוחו אקרי.

83. Those that are knowledgeable and direct the heart and desire extricate blessings from the area of the thought, WHICH IS CHOCHMAH. They emerge in all the branches and roots OF THE LEVELS in a straightforward manner as called for, until the higher and lower grades receive their blessings and the Holy Name is blessed through them. Happy is their lot, since the Holy One, blessed be He, is close to them and available to them. When they call on Him, He is ready for them, and at the time of their distress, He is with them. He honors them in this world and in the World to Come. This is what is written: "because he has set his delight upon Me, therefore will I deliver him: I will satisfy him, and show him My salvation" (Tehilim 91:14).

83. וְאֵלֶּיךָ יְיָ אֱלֹהֵינוּ לְבָא וְרַעוּתָא, מִמְּקוֹ
 בְּרַכָּאן מֵאַתְר דְּמַחְשְׁבָה, וְנִמְקֵי בְּכָל גְּזַעֵין וְשִׁרְשֵׁין
 בְּאַרְח מִיִּשְׂרָאֵל בְּדָקָא יָאוּת, עַד דְּמַתְּבַרְכֵן עַל־אֵין
 וְתַתְּאִין, וְשִׁמְא קְדִישָׁא עֲלָא מִתְּבַרְךְ עַל יְרִיהוֹן.
 זְכָאָה חוּלְקֵהוֹן. דְּהָא קוּדְשָׁא בְּרִין הוּא קְרִיב
 לְגַבִּיהוֹן, וְזִמְיָן לְקַבְּלֵיהוֹן, בְּשַׁעְתָּא דְּקָאֲרוֹן לֵיה, הוּא
 הוּא זְמִין לֹון. בְּשַׁעְתָּא דְּאִינוֹן בְּעָאקוּ, הוּא לְגַבִּייהוּ,
 הוּא אֹקִיר לֹון בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאִתִּי, הַה"ד
 כִּי בִי חֶשֶׁק וְאִמְלִטְהוּ אֲשַׁגְּבֵהוּ כִּי יִדַע שְׁמִי.

12. "Fear him not"

Rabbi Yehuda informs us that when Yisrael gather together they receive nourishment sometimes from Compassion and sometimes from Judgment, and that no divine influence prevails until there is a place for it to dwell down in the world of matter. Rabbi Yehuda says that God told Moses not to be afraid of king Og, because Og had defiled the sign of his covenant, and would therefore, by reason of his very own deeds, be uprooted and undone on earth. We hear that the children of Yisrael were blessed to have Moses as the prophet among them, since it was for his sake alone that God performed many miracles; and, lastly, we're reminded that God's Covenant was made only with the children of Abraham.

84. "And Hashem said to Moses, 'Fear him not'" (Bemidbar 21:34). Rabbi Yehuda opened the discussion with the verse: "she is not afraid of the snow for her household: for all her household are clothed with scarlet" (Mishlei 31:21). Come and behold: the assembled Congregation of Yisrael nourishes from both sides, sometimes from Compassion and sometimes from Judgment. When it wishes to nourish from Compassion, there is a place WHERE COMPASSION will dwell. When it wishes to nourish from Judgment, there is room so THAT JUDGMENT will dwell and prevail on him. This is always the case. Nothing prevails from above until the room exists for it to dwell upon. Therefore, the Congregation of Yisrael "is not afraid of the snow for her household." What is the reason? It is because "all her household are clothed in scarlet." That one does not dwell only in that one, white in red, and red in white. And that was already established.

84. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה אַל תִּירָא אוֹתוֹ וְגו'. רַבִּי
 יְהוּדָה פָּתַח, לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג כִּי כָל בֵּיתָהּ
 לְבוּשׁ שָׁנִים. ת"ח, כְּנֶסֶת יִשְׂרָאֵל יִנְקָא מִתְּרֵי סְטְרֵי,
 הַשְׁתָּא בְּרַחֲמֵי, הַשְׁתָּא בְּדִינָא. כִּד בְּעִיָא לְיִנְקָא
 בְּרַחֲמֵי, אֲשַׁתְּכַח אַתְר לְאַתִּישְׁבָּא בֵּיה. כִּד בְּעִי
 לְיִנְקָא בְּדִינָא, אַתְר אֲשַׁתְּכַח לְאַתִּישְׁבָּא בֵּיה,
 וְלִמְשָׁרֵי עֲלוּהֵי, דְּהִכִּי הוּא בְּכָל אַתְר, לֹא שְׂאֲרֵי
 מְלָה דְּלַעֲיֹלָא, עַד דְּאֲשַׁתְּכַח אַתְר לְמְשָׁרֵי עֲלוּ.
 וְע"ד, כְּנֶסֶת יִשְׂרָאֵל לֹא תִירָא לְבֵיתָהּ מִשְׁלֵג, מ"ט,
 בְּגִין דְּכָל בֵּיתָהּ לְבוּשׁ שָׁנִים. לֹא שְׂרִיא הָאֵי, אֶלָּא
 בְּהָאֵי חוּר בְּסוּמְק, וְסוּמְק בְּחוּר. וְהָא אֹקְמוּהָ.

85. "And Hashem said to Moses, 'Fear him (Heb. oto) not.'" Twice IN THE TORAH IS FOUND, "OTO (ALEPH-VAV-TAV-VAV)," which is spelled out fully, with two Vavs. Once here and once in the verse: "until your brother seek after it (Heb. oto)" (Devarim 22:2). What is the reason? It is because THEIR MEANING IS an actual letter (Heb. ot) and they ARE NOT DERIVED FROM THE PARTICLE ET. "...until your brother seeks after it..." MEANS that he is required to define and spell out the SIGN AND mark (Heb. ot) of that lost item.

85. וַיֹּאמֶר יְיָ אֶל מֹשֶׁה אַל תִּירָא אוֹתוֹ, תְּרִין אוֹתוֹ
 אִינוֹן שְׁלִימִין בְּאוֹרֵייתָא בְּתִרִין וְוִי"ן, חֲדָא דָּא, וְחֲדָא,
 עַד דְּרוּשׁ אַחִיךְ אוֹתוֹ. מ"ט. בְּגִין דְּאִינוֹן אוֹת מִמֶּשׁ.
 עַד דְּרוּשׁ אַחִיךְ אוֹתוֹ, דְּבִעֵי לְפָרְשָׁא הֵהוּא אוֹת,
 דְּהֵהוּא אַבִּידָהּ.

86. Here too, it is Og who joined Abraham and he is from the people of his household. When Abraham was circumcised, it was written: "and all the men of his house" (Beresheet 17:26). That is Og, who was also circumcised with him and received that Holy Sign (Heb. ot). As soon as Og saw Yisrael approaching him, he thought to himself, 'I have certainly performed that precept that stands up for them,' SINCE HE WAS ALREADY CIRCUMCISED BEFORE OUR PATRIARCH ISAAC. And he placed this before him, AS SECURITY.

86. אוּף הֶכָּא דִּין אוֹתוֹ, דָּא עוּג, דְּאֲתַדְּבַק בְּאַבְרָהָם,
 וּמֵאַנְשֵׁי בֵיתֵיהּ הוּוּ, וְכִד אַתְגְּזֹר אַבְרָהָם מֵה כְּתִיב,
 וְכָל אַנְשֵׁי בֵיתוֹ וְגו'. דָּא עוּג דְּאֲתַגְּזֹר עִמֵּיהּ, וְקַבִּיל
 הָאֵי אֶת קְדִישָׁא, בִּינוֹן דְּחָמָא עוּג דִּישְׂרָאֵל מְקַרְבִּין
 גְּבִיָהּ, אָמַר הָא וְדָאֵי אָנָּא אֶקְדִּימְנָא זְכוּתָא דְּקָאִים
 לֹון, וְדָא שְׁוִי לְקַבְּלֵיהּ.

1

87. At that moment, Moses was afraid. How could he uproot the impression that Abraham made? He thought: 'Assuredly, my right hand, WHICH IS AARON, is dead, since the right is necessary TO WIN this.' It may be said that Elazar is here, who is the right of the moon, NAMELY, OF MALCHUT, but not mine, SINCE HE IS NOT THE RIGHT OF ZEIR ANPIN, WHICH IS THE SECRET OF MOSES, AS WAS AARON. That sign OF OG is to the right OF ZEIR ANPIN, since Abraham is the right OF ZEIR ANPIN.

88. Immediately, the Holy One, blessed be He, said, "Fear him not." Do not fear his sign, and even for the right there is no need. "For I have delivered him into your hand" (Ibid.). Your left will uproot him from the world, since he, OG, defiled the sign of his Covenant, and whoever makes a flaw in the sign of the Covenant is fit to be uprooted from this world ON HIS OWN. Of course, your left, that is, "your hand," will uproot him from the world. That is why he was uprooted from the world. Even though he was mighty from the sons of the mighty, and THOUGH he wanted to destroy Yisrael, he fell into the hands of Moses and was annihilated.

89. That is why Yisrael have annihilated all of them, his children, his people and everything belonging to them, as is written: "so they smote him, and his sons, and all his people" (Bemidbar 21:35). It is also written: "and we smote him, and his sons (Heb. banav)" (Devarim 2:33). It is written, "banav," without a Yud, INDICATIVE OF PLURALITY, yet it is pronounced Banav (plur.). This has already been explained by the friends.

90. Happy are the children of Yisrael that Moses the prophet was among them, since the Holy One, blessed be He, performed all these signs for his sake, as we have explained. The Holy One, blessed be He, did not make His Covenant with the rest of the nations to be connected to them, only with Yisrael, who are the children of Abraham. About the children of Yisrael, it is written: "between...your seed after you in their generations for an everlasting Covenant" (Bereshheet 17:7), and: "'as for Me, this is My Covenant with them,' said Hashem; 'My spirit that is upon you...shall not depart out of your mouth...'" (Yeshayah 59:21). Blessed be Hashem for evermore. Amen and Amen.
End of Parashat Chukat

87. ביה שעתא דחיל משה, היך יכיל לאעקרא רשימא דרשים אברהם. אמר, ודאי הא ימינא דילי מית, דהא ימינא בעיא להאי. אי נימא הא אלעזר, ימינא דסיהרא הוא, ולא דילי. והאי את לימינא הוא, דאברהם לימינא הוא.

88. מיד אמר קודשא בריך הוא, אל תירא אותו, לא תדחל להווא את דיליה, ואפילו לימינא לא אצטריך. כי בידך נתתי. שמאלא דילך יעקר ליה מעלמא, דהא הוא פגים רשימא דיליה, ומאן דפגים להאי את, אתחזי לאתעקרא מעלמא, כ"ש שמאלא דילך, דאיהו ירך, יעקר ליה מעלמא, בגין כך אתעקר מעלמא, ואפילו דאיהו תקיפא מבני גברינא, ובעא לשיצאה להו לישראל, נפל בידיה דמשה ואשתצי.

89. בגין כך כלא שציאו ישראל בנוי וכל עמיה, וכל דיליה. כמה דכתיב, ויכו אותו ואת בנו ואת כל עמו וכתיב, ונך אותו ואת בנו. בנו כתיב חסר יו"ד, וקרינן בניו, והא אוקמוה חברינא.

90. זכאין אינון ישראל, דמשה נביאה הוה בינייהו, דבגיניה עביר לון קודשא בריך הוא כל הני אתון, ואוקמוה. וקודשא בריך הוא לא גזר קיימיה עם שאר עמין לאתקשרא ביה, אלא עם ישראל, דאינון בנוי דאברהם, דכתיב בו ובין זרעך אחרין לדרתם ברית עולם. וכתיב ואני זאת בריתי אותם אמר יי' רוחי אשר עליך וגו'. לא ימוש מפניך וגו'. ברוך יי' לעולם אמן ואמן.

1. The bird (Tzipor)

Rabbi Shimon says that Balak saw a real vision with the eyes of Wisdom, and that he saw it through one of the windows to Chochmah. We learn that Balak was a son of Tzipor, meaning bird, and that all his witchcraft was done through birds. Rabbi Shimon describes the origin and nature of the bird that he used for his sorcery, and says that that name of the bird was Yadua, meaning 'known'. Balak knew everything through the bird, which spoke great things on her own.

1. "And Balak the son of Tzipor saw" (Bemidbar 22:2). Rabbi Shimon said, he "saw." What did he see? HE RESPONDS: It is definitely a real vision. He perceived through the gaze of Chochmah and he saw with his eyes, MEANING THE EYES OF CHOCHMAH. He noticed through the perception of wisdom, as it says that "Abimelech, king of the Philistines looked out at a window" (Beresheet 26:8). What is the meaning of: "out at a window"? It is as is written: "The mother of Sisera looked out at the window" (Shoftim 5:28). It is assuredly the window of Chochmah at the corner edges of the stars. THAT IS THE WINDOW THAT IS MENTIONED WITH REFERENCE TO SISERA'S MOTHER AND ABIMELECH, and these are the windows TO Chochmah, MEANING THAT THERE EXIST MANY WINDOWS and there is one window where all wisdom prevails. Whoever looks at the root of the Chochmah can look through it. Here too: "And Balak... saw" through his Chochmah, MEANING HIS OWN PRIVATE WINDOW.

2. "The son of Tzipor" is as they said, THAT HE WAS A DESCENDANT OF JETHRO WHO WAS ALSO CALLED 'TZIPOR'. However, he was "the son of Tzipor (lit. 'bird')" actually, MEANING THAT ALL HIS DEALINGS WERE WITH BIRDS, since his witchcraft dealt with a variety of that bird. He took a bird, struck the grass, and let it fly in the air. He performed acts and whispered incantations, and the bird would return with the grass in its mouth, chirping for him. He would then put her into a cage and burn incense for her, and she would inform him of some things. He would then perform witchcraft and that fowl, MEANING THE BIRD, chirped and flew and wandered in accordance with the one whose eyes were open, who gave her his message, and she would return. All his words came through that bird.

3. One day, he performed his acts and took the bird. She flew away and left, tarried and did not return TO HIM. Balak was saddened and, before her return, saw a flame of fire that flew AFTER THE BIRD and scorched her wings. He then saw what he saw and was afraid of the children of Yisrael. What is the name of that bird? It is Yadua (Eng. 'known'). None of those who make use of and know how to make use of that bird know its witchcraft as well as Balak knew it.

4. All of the wisdom that he acquired came from that bird. This is what he used to do: he bowed down before THE BIRD and burned incense, covered his head, bent over and spoke. He would say, 'The nation'. And the bird would reply to him, 'Yisrael'. He would say, 'Much', and the bird would respond, 'Many (Heb. rav)' in commemoration of the great one (Heb. rav) that traveled among them. They whispered to each other seventy times, BALAK AND THE BIRD. He would say, 'poor'. And the bird would say, 'Much (Heb. rav)'. He then was afraid, as is written: "And Moab was sore (much) afraid of the people, because they were many (Heb. rav)" (Bemidbar 22:3), assuredly rav.

1. וַיֵּרָא בָּלַק בֶּן צְפוּר וְגו'. ר' שְׁמַעוֹן אָמַר, וַיֵּרָא, מֵאֵי רְאִיָּה חֲמָא. רְאִיָּה וְדַאי מִמֶּשׁ חֲמָא בְּמִשְׁקוּפָא דְחֲכַמְתָּא, וְחֲמָא בְּעֵינָיו. חֲמָא בְּמִשְׁקוּפָא דְחֲכַמְתָּא, כְּמָה דְכְּתִיב וַיִּשְׁקֹף אַבְימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחֲלוֹן. מֵאֵי בְּעַד הַחֲלוֹן. כִּד"א בְּעַד הַחֲלוֹן נִשְׁקַפָּה וְתִיבב אִם סִיֶּסְרָא אֵלָא וְדַאי חֲלוֹן דְחֲכַמְתָּא דִּזְנָבֵי שׁוּלִיָּהוֹן דְכְּכַבִּיא, וְאִינוּן חֲלוֹנֵי דְחֲכַמְתָּא. וְחַד חֲלוֹן אֵית דְכָל חֲכַמְתָּא בֵּיה שְׂרִיא, וּבֵה חֲמֵי מֵאֵן דְחֲמֵי בְּעַקְרָא דְחֲכַמְתָּא. אוֹף הֵכָּא וַיֵּרָא בָּלַק, בְּחֲכַמְתָּא דִּילֵיהּ.

2. בֶּן צְפוּר, כְּמָה דְאָמְרוּ. אֲבַל בֶּן צְפוּר מִמֶּשׁ, דְּהָא חֲרָשׁוּי הוּוּ בְכַמָּה זִינִין דִּיהוּא צְפוּר, נְטִיל צְפוּר, מְכַשְׁבֵּשׁ בְּעִשְׂבָא, מְפָרַח בְּאוּרָא. עֵבִיד עוֹבְדִין וְלְחִישׁ לְחִישֵׁי, וְהוּא צְפוּר הוּוּ אֲתִי, וְהוּא עִשְׂבָא בְּפוּמִיָּה, מְצַפְצַפָּא קַמִּיָּה. וְאֵעִיל לֵיה בְּכְלוּב חַד. מְקַטֵּר קְטֵרְתִּין קַמִּיָּה, וְאִיהוּ אוֹדַע לֵיה כְּמָה מְלִין. עֵבִיד חֲרָשׁוּי, וּמְצַפְצַפָּא עוֹפָא, וּפְרַח וְטַס לְגַבֵּי גְלוּי עֵינָיִם, וְאוֹדַע לֵיה. וְאִיהוּ אֲתִי. וְכָל מְלוּי בְּהוּא צְפוּר הוּוּ.

3. יוֹמָא חַד עֵבֵר עוֹבְדֵי, וְנְטִיל הוּוּ צְפוּר, וּפְרַח וְאִזִּיל וְאֲתַעֲכַב, וְלֹא אֲתָא. הוּוּ מְצַטְעַר בְּנַפְשֵׁיהּ. עַד דְאֲתָא, חֲמָא חַד שְׁלֵהוּבָא דְאִשָּׁא דְטַס אֲבַתְרִיָּה, וְאוֹקִיר גְּדַפוּי. כְּדִין חֲמָא מַה דְחֲמָא, וְדַחִיל מְקַמִּיָּהוּ דִּישְׂרָאֵל. מַה שְׁמִיָּה דִּיהוּא צְפוּר. יְדוּ"ע. וְכָל אִינוּן דְמִשְׁמֵשֵׁי וְיַדְעֵי לְשִׁמְשָׁא בְּהוּא צְפוּר, לֹא יַדְעִין חֲרָשׁוּי, כְּמָה דִּיהוּ יַדַּע בָּלַק.

4. וְכָל חֲכַמְתָּא דִּיהוּ יַדַּע, בְּהוּא צְפוּר הוּוּ יַדַּע. וְהָכִי הוּוּ עֵבִיד. גְּחִין קַמִּיָּה, וְקַטִּיר קְטֵרְתָא חֲפִי רִישִׁיָּה, וְגְחִין וְאָמַר. אִיהוּ אָמַר הָעַם, וְצַפְרָא אֲתִיב יִשְׂרָאֵל, אִיהוּ אָמַר מְאֹד, וְצַפְרָא אֲתִיב רַב. עַל שׁוּם רַב עֲלָאָה דְאִזִּיל בְּהוּ. שְׁבַעִין זְמַנִּין צַפְצַפּוּ דָא וְדָא. אִיהוּ אָמַר דַּל, וְצַפְרָא אָמַר רַב. כְּדִין דַּחִיל, דְכְּתִיב וַיִּגַּר מוֹאָב מִפְּנֵי הָעַם מְאֹד כִּי רַב הוּא, רַב הוּא וְדַאי.

5. In the variety of witchcraft of ancient Kasdiel, we first found that this bird was produced at specific times from silver mixed with gold. SILVER IS THE SECRET RIGHT COLUMN, CHASSADIM, AND GOLD IS THE LEFT COLUMN, CHOCHMAH, AND THEY USED IT TO PRODUCE AND PUT TOGETHER THAT BIRD TO BE LIKENED TO HOLINESS, AS A MONKEY TO PEOPLE. JUST LIKE IN HOLINESS CHOCHMAH OF THE LEFT IS BLENDED WITH CHASSADIM OF THE RIGHT, THEY WANTED TO DRAW IT THAT WAY. HOWEVER, SINCE THEY HAVE NO POWER OF UNIFICATION OF THE CENTRAL COLUMN, EVERYTHING RESULTS IN THE ASPECT OF REFUSE. The head, THE FIRST THREE SFIROT OF THE BIRD, is from gold, MEANING THE REFUSE OF GOLD. Her mouth is from silver, MEANING FROM SILVER REFUSE, and her wings, CHESD AND GVURAH, from light copper, THAT IS LEFT, blended with silver, THAT IS RIGHT, since each one IS COMPRISED OF RIGHT AND LEFT. The body is of gold with round points of silver in her feathers. Her legs, NETZACH, HOD AND YESOD, are from gold and they place in her mouth the tongue of that bird Yadua, SINCE THE TONGUE IS DA'AT. AND SINCE THE KLIPOT HAVE NO DA'AT, THEY HAVE INSTEAD YADUA (ENG. 'KNOWN').

6. They place that bird in that one window, OF THE ONES MENTIONED ABOVE, AND DURING THE DAY they open the window in the direction of the sun THAT RULES BY DAY. At night, they open the window in the direction of the moon, WHICH RULES BY NIGHT, and they burn incense and perform witchcraft. DURING THE DAY, they conjure the sun TO BESTOW ITS ABUNDANCE and at night they conjure the moon. And so they perform for seven days. From then on, that tongue is already rattling in the mouth of the bird, BUT IS STILL UNABLE TO SPEAK. THEN they puncture her tongue with a golden needle and she speaks great things on her own. Everything that Balak knew came from that bird. Therefore, HE WAS CALLED 'the son of bird' and he saw what other people were unable to know and could not see.

2. Sihon and Og

Rabbi Shimon says that God can do anything immediately, but because people don't fully believe, they think that it will take years to fulfill a wish, and so it does. Although the lives of people are fleeting, they are sanctified with repentance and prayer and good deeds and tears, since God commits Himself to do as they wish. We hear about Og the King of Bashan and Sihon the King of the Amorites, with whom Moses waged war. Sihon was destroyed by a flame from the King of Heaven and it could not therefore be rebuilt. Rabbi Shimon says that the children of Yisrael overthrew the rulers below in this world and also in the world above. He tells us why Esau did not receive his birthright even though he was the eldest.

7. It is written: "Hashem said, 'I will bring back from Bashan, I will bring them back from the depths of the sea'" (Tehilim 68:23). We must pay attention to the Faith in the Holy One, blessed be He, since all His words are spoken with truth and great Faith. As soon as He utters something, it is immediately completely accomplished. If a person who is narrow of heart says that it will take several years, and much time to fulfill his wish, that is what happens. THE HOLY ONE, BLESSED BE HE, in accord with His dominion that all the universe is filled with His glory, reflects His way. A person's words are of small consequence and all his words are of a temporary nature. Similarly, he himself is of a temporary nature, LIKE A PASSING SHADOW. However, he is sanctified with repentance and prayer and good deeds and lots of tears, SINCE the Supernal One who is higher than all the world lights His lamp and contracts His Holiness to that person to do his wish.

5. וּבְזוּי חֲרָשִׁין דְּקַסְדִּיאַל קְדַמָּא, אֲשַׁכְּחֵן, דְּצִמְרָא דָא הוּוּ עֲבָדִין לִיה בְּזַמְנִין יְדִיעֵן, מִבְּסָף מְעַרְב בְּדַהְבָּא, רִישָׁא דְדַהְבָּא. פּוּמָא דְכֶסֶף. גְּדַפּוּי מִנְחָשֶׁת קָלִל מְעַרְב בְּכֶסֶפָא. גּוּפָא דְדַהְבָּא, נְקוּדִין דְּנוּצֵי בְּכֶסֶף. רְגְלִין דְדַהְבָּא. וְשׁוּיִן בְּפּוּמָא לִישָׁן דְּהֵהוּא צִפּוּר יְדוּעַ.

6. וְשׁוּיִן לְהֵהוּא צִפּוּרָא בְּחִלּוֹן חָד. וּפְתִיחִין בּוּיִן לְקַבֵּל שְׁמַשָּׁא. וּבְלִילִיא פְתִיחִין בּוּיִן לְסִיְהֵרָא. מְקַטְרִין קְטֻרֵתִין, וְעֲבָדִין חֲרָשִׁין, וְאוּמָן לְשְׁמַשָּׁא. וּבְלִילִיא אוּמָן לְסִיְהֵרָא, וְדָא עֲבָדִין שְׁבַעַה יּוּמִין. מִכָּאן וְלַהֲלָאָה, הֵהוּא לִישָׁנָא מְכַשְׁשָׁא בְּפּוּמָא דְהֵהוּא צִפּוּרָא, נְקֻדִין לְהֵהוּא לִישָׁנָא בְּמַחְטָא דְדַהְבָּא, וְהִיא מְמַלְלָא רְבִרְבָן מִגְרָמָה, וְכֹלָא הוּוּ יְדַע בְּלֶק בְּצִפּוּר דָא. עַד בֵּן צִפּוּר, וּבְגִין כֶּךָ חֲמָא, מַה דב"נ אַחֲרָא לָא יְכִיל לְמַנְדַע, וְלָא יְכִיל לְמַחְמֵי.

7. כְּתִיב אָמַר יי' מִבְּשָׁן אָשִׁיב אָשִׁיב מִמִּצּוֹלוֹת יָם. אֵית לָן לְשׁוּוּאָה לְבָא לְמַהִימְנוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא, דְכָל מְלוּי מְלוּי קְשׁוּט, וּמַהִימְנוּתָא סְגִיא. דְכִיּוּן דְמֵלָה אָמַר, כֹּלָא אֲתַעְבִּיד, וְדָא בַר נֶשׁ דְּחִיק לְבָא, וְאָמַר לְכַמְהָ שְׁנִין, וְלְכַמְהָ זְמַנִּין יִשְׁתַּלֵּם דָא, דְאִיהוּ בְּכַן. כְּפּוּם רְבִרְבָנוּ דִּילִיָה, דְכָל עֲלָמִין מְלִיא יְקָרִיָה, הָכִי הוּא. מְלוּי בַר נֶשׁ זְעִיר, וְכָל מְלוּי אִינוּן לְפּוּם שְׁעָתָא, הָכִי הוּא לְפּוּם שְׁעָתָא. אָבַל בְּתִיּוּבְתָא, וּבְעוּתָא, וּבְעוּבְדִין טְבִין, וּבְדַמְעִין סְגִיאִין, אִיהוּ קְדִישָׁא רַב וְעֵלְאָה עַל כָּל עֲלָמָא, אֲזַהִיר נְהוּרִיָה, וְקָמוּיט קְדוּשָׁתִיָה, לְגַבִּיָה דב"נ, לְמַעְבַּד רְעוּתִיָה.

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8. NOW HE EXPLAINS THE VERSE: "Hashem said" is in the future to come. The Holy One, blessed be He, will arise and bring back from Bashan all those whom the wild beasts killed and devoured, SINCE "MI (ENG. 'FROM') BASHAN" IS SPELLED WITH THE SAME LETTERS OF MIBEIN SHINEI (LIT. 'FROM BETWEEN THE TEETH OF') THE BEASTS. There exists in the world a dwelling place where all the great beasts and the great variety of mountains are, and these are hidden in those, THE BEASTS HIDE IN THE MOUNTAINS. THAT PLACE IS CALLED 'BASHAN'. There is the strong desert Arod (Eng. 'a wild ass'). This is Og, who dwelt among the wild desert asses. There lies his strength, because he was the King of Bashan, MEANING THE KING OF THAT AREA, and none of the world's kings could do battle due to the powerful might of Bashan. Moses came and waged war with him.

9. Sihon was the desert colt and Moab's security depended on him. "For Arnon is the border of Moab, between Moab and the Amorites" (Bemidbar 21:13), MEANING THAT HE WAS HIS NEIGHBOR AND GUARDED HIS BORDER. Come and see: When Yisrael destroyed the city of Sihon, the proclamation went forth in the Heavenly Kingdom, MEANING AMONG THE SEVENTY CHIEFTAINS OF THE SEVENTY NATIONS: Gather together, you heroes who rule over other nations, and see how the Amorite kingdom is destroyed.

10. At that moment, all the rulers who were appointed over the seventy nations gathered and wanted to restore the kingdom of Sihon to its prior state. As soon as they noticed Moses' might, they retreated. That is the meaning of what is written: "Wherefore they who speak in similes say, 'Come to Heshbon'" (Ibid. 27). These are the appointed rulers over the nations, who gathered and said, "Come to Heshbon." Who is that who destroyed it? Let it "be built and established" (Ibid.) as originally, and let the kingdom be reinstated as before.

11. When they noticed Moses' might and the flame of his kingdom, they said, "For there is a fire gone out of Heshbon, a flame from the city of Sihon" (Ibid. 28). HE ASKS: If it already says "from Heshbon," why the additional "from the city of Sihon"? Isn't the city of Sihon Heshbon, as it says, "For Heshbon was a city of Sihon the king of the Amorites" (Ibid. 26).

12. HE REPLIES: It is only that a flame from the King of Heaven went and destroyed everything. During the time they said, "Let the city of Sihon be built and established" simply, and did not specify Heshbon, it is because they figured that it would be rebuilt for the Amorites' dwelling place. Then they replied and said We cannot. What is the reason? It is because all the roads and paths were sealed by the might of their higher authority. If we repeat ourselves and mention again that Heshbon should be built, did not "a fire gone out of Heshbon"? And if we repeat ourselves and say the city of Sihon, most certainly a flame started out from the city of Sihon. Since that flame of fire still prevails there, there is nobody who can return it to its prior state, because we have no authorization from any side.

8. אָמַר יי', לְזַמְנָא דְאַתִּי, זְמִינן קוּדְשָׁא בְרִיךְ הוּא לְאַתְעָרָא וּלְאַתְבָּא מִבָּשָׁן, כָּל אִינוּן דְקַטְלוּ לֹון חַיּוֹת בְּרָא וְאָכְלוּ לֹון. בְּגִין דְאִית בְּעֵלְמָא אַתְר מוֹתְבָא, דְכָל חַיּוֹן רַבְרַבָּן, וְטוּרִין רַמְאִין וְסִגְיִאִין, וְטַמְיִרִין אֵלִין בְּאֵלִין. וְעָרוֹד מְדַבְרָא תְקִיפָא תַמָּן, אִיהוּ עוּג בִּין עָרוּדֵי דְמְדַבְרָא הוּהּ, וְשָׂכִיחַ תַמָּן תּוֹקְפָא דִילֵיהּ, בְּגִין דְהוּהּ מֶלֶךְ הַבָּשָׁן, דְכָל מַלְכֵי עֵלְמָא, לֹא יִכְלִין לְאַגְחָא קְרַבָּא בֵיהּ, בְּגִין תּוֹקְפָא דְבָשָׁן. וְאַתָּא מֹשֶׁה, וְאַגַּח בֵּיהּ קְרַבָּא.

9. סִיחוֹן: סִיחָא דְמְדַבְרָא הוּהּ סִיחוֹן. וְרַחְצָנוּ דְמוֹאֵב עֲלֵיהּ הוּהּ. כִּי אַרְנוֹן גְּבוּל מוֹאֵב בִּין מוֹאֵב וּבִין הָאֲמוּרִי. ת"ח, בְּשַׁעֲתָא דְחָרִיבוּ יִשְׂרָאֵל קְרַתָּא דְסִיחוֹן, כְּרוּזָא אַתְעָבַר בְּמַלְכוּ דְשַׁמְיָא, אַתְכַּנְשׁוּ גְבָרִין שְׁלֹטְנִין עַל שְׂאָר עַמִּין, וְתַחֲמוּן מַלְכוּ דְאַמוּרָאָה הֵיךְ אַתְחַרְבּ בְּמַלְכוּ.

10. בְּהֵיחָא שַׁעֲתָא, כָּל אִינוּן שְׁלֹטְנִין דְהוּוּ מְמַנִּין עַל שְׁבַע עַמִּמִּין אַתְכַּנְשׁוּ, וּבְעוּ לְאַהֲדָרָא מַלְכוּ לְיוֹשְׁנָה. בִּין דְחָמוּ תְקִיפָא דְמֹשֶׁה, אֶהְדְּרוּ לְאַחֹרָא. הַה"ד, עַל כֵּן יֹאמְרוּ הַמוֹשְׁלִים בְּאוּ חֶשְׁבוֹן, אִינוּן שְׁלֹטְנִין מְמַנִּין עֲלֵיהוּ דְאַתְכַּנְשׁוּ, וְהוּוּ אַמְרֵי בְּאוּ חֶשְׁבוֹן, מֵאַן הֵיךְ דְחָרִיב לָהּ. תְּבַנְהּ וְתַכּוֹנֵן כְּדְבַקְדַּמִּיתָא, וְתַהֲדֵר מַלְכוּ לְיוֹשְׁנָה.

11. כִּד חָמוּ גְבוּרְתָא דְמֹשֶׁה, וְשְׁלֵהוּבָא דְמַלְכוּ, אַמְרוּ כִּי אֵשׁ יֵצֵאָה מִחֶשְׁבוֹן לְהַבָּה מִקְרִית סִיחוֹן. בִּין דְכַתִּיב מִחֶשְׁבוֹן, אַמְאֵי מִקְרִית סִיחוֹן. דְהָא קְרִית סִיחוֹן חֶשְׁבוֹן הוּהּ, דְכַתִּיב כִּי חֶשְׁבוֹן עִיר סִיחוֹן מֶלֶךְ הָאֲמוּרִי.

12. אֵלָא, שְׁלֵהוּבָא דְמַלְכָּא שַׁמְיָא נִפְקַ, וְחָרִיב כָּלָא. בְּשַׁעֲתָא דְאִינוּן אַמְרִין תְּבַנְהּ וְתַכּוֹנֵן עִיר סִיחוֹן סַתָּם, וְלֹא אַמְרוּ חֶשְׁבוֹן, דְחָשִׁיבוּ דְבְּגִין כִּךְ יִתְבַּנֵּי לְמוֹתְבָא דְאַמוּרָאָה, כְּדִין אַתִּיבוּ וְאַמְרוּ, לֹא יִכְלִנָּא. מ"ט. בְּגִין דְכָל אַרְחִין וְשְׁבִילִין אֶסְתַּתְמוּ בְּתַקְפָּא דְרַב עֲלָאָה דְלֵהוֹן. אִי נְהִדֵר וְנִימָא וְנִדְרַב חֶשְׁבוֹן דְתְבַנְהּ, הָא אֵשׁ יֵצֵאָה מִחֶשְׁבוֹן. אִי נְהִדֵר וְנִימָא קְרִית סִיחוֹן, הָא לְהַבָּה יֵצֵאָה מִקְרִית סִיחוֹן וְדֵאִי. בִּין דְהֵיחָא שְׁלֵהוּבָא דְאַשָׁא שְׂרִיא תַמָּן עֲלֵהּ, לִית מֵאַן דִּיכִיל לָהּ לְאַהֲדָרָא לָהּ לְיוֹשְׁנָה, דְהָא מְכַל סְטְרִין לִית לָן רֶשׁוּ.

13. From here on, woe to you Moab, since your protector has been broken. Therefore, as soon as Moab saw that their defense was breached, then "Moab was sore (Heb. meod) afraid of the people" (Bemidbar 22:3). What is the "meod"? It is very, which means more than death, SINCE "MEOD" ALLUDES TO THE ANGEL OF DEATH.

14. "Because they were many (Heb. rav)" (Ibid.). At earlier times, ESAU was great (Heb. rav) and great is small, as it is written: "Behold, I will make you small among the nations" (Ovadyah 1:2). Yisrael became great instead of Esau, as is written about him: "And the elder (Heb. rav)," MEANING: "AND THE ELDER SHALL SERVE THE YOUNGER" (BERESHEET 25:23). What is the reason THEY CONSIDERED YISRAEL AS GREAT? It is because they saw that Yisrael were dominant above and below, as is written: "All that Yisrael had done to the Amorites" (Bemidbar 22:2). It should have said, 'That which Yisrael had done'. What is "all that (Heb. Et)"? It is to also include above and below, that they toppled THEIR chiefs and rulers above from their domination and also knocked down the chiefs and rulers below, IN THIS WORLD. Therefore, IT IS WRITTEN: "All that (Heb. Et) Yisrael had done." That is why THEY SAID, "Because they were many (Heb. rav)" instead of 'the rav', which would have meant the holy firstborn IN PLACE OF ESAU'S BIRTHRIGHT, as is written: "Yisrael is My son, my firstborn" (Shemot 4:22).

15. You might say that the Holy One, blessed be He, desired it that way, TO GIVE THE BIRTHRIGHT TO YISRAEL, yet it was not according to justice. Come and see that Esau was a Klipah of the Other Side AND IT IS KNOWN THAT THE SKULL (HEB. KLIPAH) PRECEDED THE BRAIN. THEREFORE, HE EMERGED FIRST. As soon as the skull came out and removed, the brain was found. The foreskin was first, THAT IS ESAU, found externally; THEREFORE, HE EXITED FIRST. The circumcision that is most dear, MEANING JACOB, is revealed later. THEREFORE, ESAU'S PRIOR APPEARANCE IS NOT CONSIDERED AS THE BIRTHRIGHT SINCE THE KLIPAH AND THE FORESKIN HAVE NO VALUE IN COMPARISON TO THE BRAIN AND CIRCUMCISION. NOT ONLY THAT, HE WAS FIRST TO EXIT FOR THAT SAME REASON, SINCE THE SHELL COMES BEFORE THE REAL FRUIT.

3. "And he showed me Joshua the High Priest"

Rabbi Chiya tells us that a person is tried many times during his lifetime and after death, and he says that God is always filled with compassion and does not want to judge people according to their deeds. Rabbi Shimon talks about three levels of compassion, and he tells us about the members of the Yeshivah above that gather to consider a person's sentence.

16. "And Moab said to the elders of Midian, 'Now shall this company lick up...'" (Bemidbar 22:4). Rabbi Chiya opened the discussion with the verse: "And he showed me Joshua the High Priest standing before the angel of Hashem" (Zecharyah 3:1). How much is a human being required to watch his ways in this world and walk in a true path, since all the actions of a person are recorded before the King and are inscribed before Him, and all are accounted for. The guards at the gates stand and give evidence and request true justice, and the judge is ready to receive the evidence. Those who have claims FOR THEIR JUSTIFICATION murmur and do not know if they should go from the right or turn to the left side.

13. מִכַּאן וְלִהְלֹאֵה אוֹי לְךָ מוֹאֵב, דֵּהָא הוּא דֵּהוּא דֵּהוּא מִן עַלְךָ, אֲתֵבֵר. וּבג"כ מוֹאֵב בֵּינָן דִּחְמוּ דְמִגְן דֵּלְהוֹן אֲתֵבֵר, כְּדִין וַיִּגַּר מוֹאֵב מִפְּנֵי הָעַם מְאֹד. מְאֹד, יִתִּיר מִמוֹתָא.

14. כִּי רַב הוּא. דֵּהָא כְּדִין אִיהוּ הוּוּ רַב, וְרַב הוּוּ זַעִיר, דְּכִתִּיב הִנֵּה קִטְן נִתְתִּיךְ בְּגוֹיִם. וַיִּשְׂרָאֵל הוּוּ רַב בְּאַתֵּר עָשׂוּ, דְּכִתִּיב בֵּיהּ וְרַב. מ"ט. בְּגִין דִּחְמוּ דְשִׁלְטוֹן יִשְׂרָאֵל, עֵילָא וְתַתָּא. דְּכִתִּיב אֵת כָּל אֲשֶׁר עָשָׂה יִשְׂרָאֵל לְאֻמוֹרֵי. אֲשֶׁר עָשָׂה יִשְׂרָאֵל מִבְּעֵי לֵיהּ, מְאִי אֵת כָּל. לְאִסְגָּאָה עֵילָא וְתַתָּא, עֵילָא, דְּאִפִּילוּ מִשְׁלֹטְנֵיהוֹן רַבְרַבִּין וְשִׁלְטָנִין דְּלַעֵילָא. וְאִפִּילוּ מִשְׁלֹטְנֵיהוֹן רַבְרַבִּין וְשִׁלְטָנִין דְּלַתַּתָּא. וְע"ד אֵת כָּל אֲשֶׁר עָשָׂה. וְע"ד כִּי רַב הוּא, בְּאַתֵּר דְּרַב בּוֹכְרָא קְדִישָׁא, דְּכִתִּיב בְּנֵי בְכוֹרֵי יִשְׂרָאֵל.

15. וְאִי תִימָא דְקוּדְשָׁא בְרִיךְ הוּא בְּעָא הַכִּי, וְלֹא מִן דִּינָא. ת"ח, עָשׂוּ קְלִיפָה הוּוּ, וְסִטְרָא אַחֲרָא הוּוּ. בֵּינָן דְּנִפְק קְלִיפָה וְאַתְעֵבֵר, הָא מוֹחָא שְׂכִיחָא, עֲרָלָה קְדַמָּאָה קְאִי לְבַר. בְּרִית אִיהוּ יְקִירָא מִכָּל, וְאִיהוּ אֲתַגְלִי לְבַתֵּר.

16. וַיֹּאמֶר מוֹאֵב אֶל זְקֵנֵי מִדְיָן עֲתָה יִלְחָכוּ וְגו'. ר' חִיָּיא פִּתַּח, וַיִּרְאֵנִי אֵת יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עוֹמֵד לְפָנַי מִלֶּאךְ יְיָ וְגו'. כְּמָה אֵית לֵיהּ לְב"ג, לְאַסְתַּמְרָא אֹרְחֵי בְהָאֵי עֲלָמָא, וְלִמְהַךְ בְּאַרְחָ קְשׁוּט. בְּגִין דְּכָל עוֹבְדוֹי דְּב"ג כְּתִיבִין קָמֵי מַלְכָּא, וְרִשְׁיִמִין קָמֵיהּ, וְכִלְהוּ בְּמִנְיָנָא. נְטוּרֵי תְרַעֵי קְיִימִין וְסִהְרִין, קְיִימֵי וְתַבְעֵי דִינָא תְרִיצִין. וְדִינָא קְיִימָא לְקַבְּלָא סִהְדוֹתָא, וְאִינּוֹן דְּטַעְנוּ טַעְנָתָא מְרַחֲשִׁין, וְלֹא יָדִיעַ אִי יִהְיוּ מִימִינָא, וְאִם יִשְׁמְעֵלּוּן מִשְׁמָעֵלּא.

17. When the spirits of humans exit from this world, many accusers stand up about them and proclamations go out, both for their benefit and for their detriment, in accordance with their trial's sentencing; we are taught that a person gets tried many times in this world, both during his lifetime and also afterwards, since all his words are through judgment. The Holy One, blessed be He, is always filled with compassion, and His mercy is over all, and He does not wish to judge human beings according to their deeds. This is what David said, "If You, Yah, should mark iniquities, Adonai, who could stand" (Tehilim 130:3). Here we must observe, since he said Yud-Hei. Why DID HE SAY IN ADDITION Adonai? IT WOULD HAVE BEEN SUFFICIENT TO SAY, 'IF YOU, YAH, SHOULD MARK INIQUITIES, WHO COULD STAND'.

18. HE RESPONDS: It is only because there are three levels of compassion that David mentions here, WHICH ARE YUD-HEI, ADONAI AND "WHO." "If You, Yah, should mark iniquities": THAT IS ABA AND IMA REFERRED TO BY YUD-HEI AS EXPLAINED. If the iniquities are so many that they have ascended above to Aba and Ima, then "Adonai" pertains, which is compassion. Although this name ADONAI is merciful, it will be aroused in judgment, and all the levels will conceal through judgment. Yet there is still one level that we can turn to, as all the remedies emanate from her, that one should have mercy on us. That one is MI (ENG. 'WHO') THAT IS BINAH, "who could stand" FOR US assuredly, as it says, "Who can heal you" (Eichah 2:13). Therefore, if these TWO names, Yud-Hei Adonai, were sealed and hidden from him, "who could stand," because all the roads to repentance are open from it.

19. Come and see Joshua, son of Yehotzedek, was entirely righteous, a person that used to enter to the innermost sanctum. They raised him up to the Yeshivah up in the heavens, and all the members of that Yeshivah were gathered to consider his sentence. Such are the ways of that Yeshivah of the firmament, when they bring in A PERSON'S SPIRIT to be judged. A proclamation is declared, all the members of the Yeshivah enter into a concealed chamber and the court is gathered into session.

4. Gather all members of the Yeshivah to study the trial

This section tells us about the trial after death, and we learn that the angel Metatron, who is the head of the Yeshivah of Heaven, pronounces the sentence over everything.

20. The spirit of the person is raised up by two appointees. As it enters, it approaches to stand next to a pillar of glowing flame that stands there, and gets covered in the air of the wind that blows in that pillar. And now many that are raised up there... (MISSING HERE)... Since all those who study Torah and have new insights within her, those items immediately get written and recorded for those members of that Yeshivah. Then all the members of the Yeshivah come to see him and those two appointed MENTIONED ABOVE exit and raise him up above to the Yeshivah of the firmament. He immediately approaches next to that pillar, MENTIONED ABOVE, where he gets dressed IN THAT GARMENT MENTIONED ABOVE.

17. דְּהָא כִּד רוּחֵי בְּנֵי נֶשָׁא נִפְקֵי מֵהַאי עֲלָמָא, כַּמָּה אִינוּן מְקַטְרָגִין דְּקִיּוּמִין קַמִּיּהוּ, וְכְרוּזִין נִפְקִין הֵן לְטַב הֵן לְבִישׁ, כַּפּוּם מַה דְּנִפְקֵי מִן דִּינָא. דְּתַנַּי, בְּכַמָּה דִּינִין אֲתֵדֵן ב"נ בְּהַאי עֲלָמָא, בֵּין בְּחַיָּוִי, בֵּין לְבַתֵּר. דְּהָא כָּל מְלוּי בְּדִינָא אִינוּן. וְקוּדְשָׁא בְּרִיךְ הוּא תְּדִיר בְּרַחֲמֵנּוּ, וְרַחֲמוּי עַל כָּלָא, וְלֹא בְּעֵי לְדִינָא בְּנֵי נֶשָׁא כַּפּוּם עוֹבְדֵיהוּן, דְּהֵכִי אָמַר דּוּד, אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה מִי יַעֲמֹד. הֵכָא אֵית לְאַסְתַּכְלָא, בֵּינָן דְּאָמַר אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה, אֲמַאי אֲדַנִּי.

18. אֵלָא, תְּלַת דְּרָגִין דְּרַחֲמֵי אֲדַכֵּר דּוּד הֵכָא. אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה, אִם חוּבִין סְגִיאוּ, עַד דְּסַלְקִין לְעִילָא לְגַבֵּי אָבָא וְאֲמָא, הָא אֲדַנִּי דְּאִיהוּ רַחֲמֵי. וְאִי שְׂמָא דָא, אַע"ג דְּאִיהוּ רַחֲמֵי, יִתְעַר בְּדִינָא וְכָל דְּרָגִין אֲסִתִּימוּ בְּדִינָא, דְּרָגָא חֲדָא אֵית דְּנִהַדֵּר לְגַבֵּיהּ, דְּכָל אֲסוּתִין מִינָהּ נִפְקִין, אִיהוּ יָחוּס עֲלֵן, וּמֵאן אִיהוּ, מִי מ"י יַעֲמֹד וְדָאֵי מ"י יִרְפָּא לָךְ. וְע"ד יְהוָה אֲדַנִּי אִי אֵלִין שְׂמֵהּן יִסְתַּמוּן מִן, מ"י יַעֲמֹד, דְּכָל אֲרַחֲיָן דְּתִיבְתָא פְּתִיחָן מִנָּהּ.

19. ת"ח, יְהוֹשֻׁעַ בֶּן יְהוֹצֶדֶק צְדִיק גְּמוּר הוּא, גְּבֵרָא דְּהוּא עָאֵל לְפָנֵי לְפָנִים, דְּעִיּוּלוּהוּ לְמַתִּיבְתָא דְּרִקִיעָא. אֲתַכְנָשׁוּ כָּל בְּנֵי מַתִּיבְתָא תַּמָּן, לְעִינָא בְּדִינָהּ. וְכִךְ אֲרַחוּי דְּהוּא מַתִּיבְתָא דְּרִקִיעָא, כִּד עִיּוּלֵי לִיּוּהָ לְדִינָא, כְּרוּזָא נִפְקֵי וְאֲכְרִיז, כָּל בְּנֵי מַתִּיבְתָא עוּלוּ. לְאֲדָרָא טְמִירָא. וְבֵי דִינָא מַתְכַּנְשִׁי.

20. וְהוּא רוּחָא דְּבֵר נֶשׁ סַלְקָא ע"י דְּתַרֵּי מִמְּנָן, בֵּינָן דְּעָאֵל, קָרִיב לְגַבֵּי חַד עֲמוּדָא דְּשִׁלְהוּבָא מְלַהֲטָא דְּקִיּוּמָא תַּמָּן, וְאֲגָלִים בְּרוּחָא דְּאִוּרָא דְּנִשְׁיב בְּהוּא עֲמוּדָא, וְכַמָּה אִינוּן דְּסַלְקִין לוֹן תַּמָּן. בְּגִין דְּכָל אִינוּן דְּמִשְׁתַּדְּלֵי בְּאוּרֵינִתָא, וּמַחֲדָשֵׁי בַּהּ חֲדוּשִׁין, מִיַּד אֲכַתּוּב לְגַבֵּי בְּנֵי מַתִּיבְתָא אִינוּן מְלִין, כְּדִין כָּל אִינוּן בְּנֵי מַתִּיבְתָא אֲתָאן לְמַחֲמֵי לִיּוּהָ. אִינוּן תְּרִין מִמְּנָן נִפְקִין, וְסַלְקִין לִיּוּהָ לְהוּא מַתִּיבְתָא דְּרִקִיעָא, מִיַּד קָרִיב לְגַבֵּי הוּא עֲמוּדָא, דְּאֲגָלִים תַּמָּן.

21. AFTER DRESSING IN THOSE GARMENTS, he enters into the Yeshivah AND THE MEMBERS OF THE YESHIVAH observe him. If the matters OF NEW INSIGHT are appropriate, he will be blessed, since all the members of the session will adorn him with many laurels. If it is something else, meaning to say THAT IT DOES NOT FOLLOW THE PATH AND MANNERS OF SANCTITY, woe to him. For that embarrassment and shame, they give him a push and he stands next to the pillar MENTIONED ABOVE, until they bring him in for trial and judgment. May the Merciful One save us.

22. There are others that get raised up there when the Holy One, blessed be He, is in a disputation with the members of the session, WHETHER THE ITEM IS PERMISSIBLE OR PROHIBITED. They say, Who shall decide THE LAW? Here is so-and-so, THE WISE MAN OF THIS WORLD, let him come and decide this matter and HOW TO CARRY OUT THE LAW. Then they raise THAT WISE MAN up above, there, and he proves decisively by evidence that legal dispute between the Holy One, blessed be He, and the members of the Yeshivah. There are others that get raised up there for trial and they get judged there, to refine and purify them.

23. Rabbi Yosi said to him, If so, IT WOULD SEEM that a person leaves and departs this world without trial judgment. If he does depart by trial, THAT IS, HE ALREADY WAS JUDGED ABOVE, why then is he on trial a second time IN THE YESHIVAH OF HEAVEN? He replied to him, That is the way I was taught and heard. It is definite that a person who departs from this world gets judged. However, prior to entering to be among the righteous, he gets raised up for A SECOND trial for a decision in that Yeshivah of the firmament.

24. AT THE YESHIVAH OF THE FIRMAMENT stands the appointee of Gehenom to prosecute. Praised is the one who was found guiltless in that trial. If not, that appointee of Gehenom takes him when they hand him over to him and slings him downward, like someone who hurtles a stone with a sling, as is written: "And the souls of your enemies, them shall he sling out, as out of the hollow of a sling..." (I Shmuel 25:29). The appointee throws him into Gehenom and he receives his punishment corresponding to his sentence.

25. Come and see: "And he showed me Joshua the High Priest standing before the angel of Hashem" (Zecharyah 3:1) means that they have raised him up above for trial within the Yeshivah of the firmament, after he was gone from the world. "Standing before the angel of Hashem": That is the same youth, MEANING THE ANGEL METATRON, THAT IS CALLED 'YOUTH', who is the head of the Yeshivah IN THE YESHIVAH OF HEAVEN. And he pronounces the sentence over everything.

21. עַל לְמַתִּיבְתָא, וְחָמָן לִיה, אִי מְלָה בְדָקָא יֵאוּת זָכָאָה אִיהוּ, בְּמָה עֵטְרִין מְנַצְצִין, מְעֵטְרִין לִיה כָּל בְּנֵי מְתִיבְתָא. וְאִי מְלָה אַחְרָא הוּה, וְוִי לִיה לְהוּא בְּסוּפָא, דְּחִינָן לִיה לְבַר, וְקָאִים גּוּ עֵמוּדָא, עַד דְּעֵינְלִי לִיה לְדִינָא, רְחֻמְנָא לְשִׁיזְבִּין.

22. וְאִית אַחְרָנִין דְּסִלְקִין לֹון תַּמָּן, בְּד קוּדְשָא בְּרִיךְ הוּא בְּפִלוגְתָא בְּבֵנֵי מְתִיבְתָא, וְאִמְרֵי מֵאן מוּכַח, הָא פְּלוּנֵי דְּאוּכַח מְלָה. בְּדִין סִלְקִין לִיה תַּמָּן, וְאוּכַח הוּא מְלָה בֵּין קוּדְשָא בְּרִיךְ הוּא וּבֵין בְּנֵי מְתִיבְתָא. וְאִית אַחְרָנִין דְּסִלְקִין לֹון תַּמָּן לְדִינָא, וְדִינָנִין לִיה תַּמָּן, לְבַרְרָא לֹון, וְלִלְבָנָא לֹון.

23. א"ל ר' יוסי, א"ה בלא דינא אתפטר בר נש ואסתלק מהאי עלמא. ואי דינא אסתלק, אמאי אתדן זמנא אחרינא. א"ל, הכי אוליפנא, והכי שמענא, דהא ודאי דינא אסתלק ב"נ מהאי עלמא, אבל עד לא יועול למחיצתהון דצדיקנא, סלקי ליה לדינא, ותמן אתדן בההוא מתיבתא דרקייעא.

24. ותמן קיימא ההוא ממנא דגיהנם לאסטאה. זכאה איהו מאן דזכי מן דינא, ואי לאו ההוא ממנא דגיהנם נטיל לה, בשעתא דמסרין ליה בידוי, ומקלע ליה מתמן לתתא, כמאן דמקלע אבנא בקוספתא דכתיב ואת נפש אויבך יקלענה בתוך פה הקלע וגו'. ושדי ליה לגיהנם, וקביל עונשיה כפום מה דאתדן.

25. ת"ח, ויראני את יהושע הכהן הגדול עומד לפני מלאך וגו', דסליקו ליה לדינא, גו ההוא מתיבתא דרקייעא, בשעתא דאתפטר מהאי עלמא. עומד לפני מלאך יי', דא הוא ההוא נער, ריש מתיבתא, דאיהו חתיך דינא על כלא.

5. "Hashem rebuke you, O adversary"

Rabbi Shimon talks about the adversary who is appointed over the souls in Gehenom. The Satan transforms into the form of an ox; since Balak knew about this he was a wise man, and that very knowledge enabled him to perform his witchcraft.

26. HE INQUIRES ABOUT WHAT IT SAYS: "And the adversary STANDING AT HIS RIGHT HAND TO THWART HIM" (ZECHARYAH 3:1). What is "the adversary"? HE REPLIES: That one who is appointed over the souls in Gehenom, whose desire is to take him TO GEHENOM, and constantly stands around saying, Give, give the wicked to Gehenom. "To thwart him" means to mention his iniquities. Then, "Hashem said to the adversary, 'Hashem rebuke you, O adversary; even Hashem...rebuke you'" (Ibid.). HE ASKS: Why two rebukes? HE REPLIES: One FOR THE ANGEL Dumah, THAT IS THE CHIEF APPOINTEE OF GEHENOM, and one for that one that leaves Gehenom, who is constantly ready to thwart, MEANING THE ADVERSARY.

27. Come and see, the adversary up high descends, as we have already explained, being transformed into the image of an ox. All these evil spirits that were sentenced to be entered into Gehenom, he licks them up in an instant and grabs them, and descends and gives them over to Dumah, after he swallows them up. This is what is said: "And Moab said to the elders of Midian, 'Now shall this company lick up all that are round about us, as the ox licks up...'" (Bemidbar 22:4). That is that known ox, WHICH IS THE ADVERSARY, that stands constantly ready to cause evil for all the world's inhabitants, "the grass of the field" (Ibid.). These are the spirits of human beings, who are the grass of the field. "The field" is that certain field, MEANING MALCHUT.

28. Rabbi Yosi says, If so, Balak was a wise man, SINCE HE WAS AWARE THAT THE SATAN TRANSFORMS INTO THE FORM OF AN OX. He said to him most certainly THAT HE WAS WISE. Similarly, he needed to know all the habits of that ox and if he would not have been familiar with them, he would not have been able to perform his witchcraft and enchanting charms. Rabbi Yosi said, That is certainly so, and you spoke well. The might of that ox is, when they proclaim about the grain crops... (SOMETHING MISSING) ...all these days that are being proclaimed, and all the days that they proclaim about the spirit of human beings. They are the days of Nissan and the days of Tishrei, as we have already learned.

26. וְהִשְׁטָן, מֵאֵן וְהִשְׁטָן. הֵוא דְּמִמְנָא, עַל נַפְשָׁתָא בְּגִיְהֵנָם, דְּתִיאֻבְתִּיהָ לְמִיסַב לֵיהּ, וְתִדְרִיר קְיִימָא וְאָמַר הֵב הֵב, הֵבו חַיִּיבִין לְגִיְהֵנָם. לְשִׁטְנוֹ, לְאַדְרַכְרָא חֻבּוּי. בְּדִין וַיֹּאמֶר יְיָ אֶל הַשָּׁטָן יִגְעַר בְּךָ הַשָּׁטָן וַיִּגְעַר ה' בְּךָ, תִּרְיַן גְּעָרוֹת אֲמַאי. אֲלֵא חַד לְרוּמָה. וְחַד, לְהֵוא דְּנַפְקָא מִגִּיְהֵנָם, דְּקִימָא תְּדִיר לְאַסְטָאָה.

27. ת"ח, הֵוא שָׁטָן עֲלָאָה נַחִית בְּמָה דְּאֻקְמוּהָ, דְּאֵגְלִים בְּדִיוֹקְנָא דְּשׁוּר, וְכֹל אֵינּוֹן רוּחִין בְּיִשׁוּן, דְּאֵתְרָנוּ לְאַעְלָא בְּגִיְהֵנָם, לְחִיר לֹון בְּרַגְעָא חָדָא, וְחִטָּף לֹון, וְנַחִית וַיְהֵב לֹון לְרוּמָה, לְבַתֵּר דְּבִלַע לֹון. וְדָא הֵוא דְּכְתִיב, וַיֹּאמֶר מֹואַב אֶל זַקְנֵי מִדְיָן עֲתָה יִלְחָכוּ הַקְּהָל אֶת כָּל סִבִּיבוֹתֵינוּ כַּלְחוּךְ הַשׁוּר, דְּאֵשְׁתַּמּוּדַע, הַשׁוּר דְּקִימָא לְבִישׁ עַל כָּל בְּנֵי עֲלָמָא. אֶת יֶרֶק הַשָּׂדֶה, אֵינּוֹן רוּחִין דְּבְנֵי נֶשָׂא, דְּאֵינּוֹן יֶרֶק הַשָּׂדֶה. הַשָּׂדֶה, הֵוא שְׂדֵה דְּאֵשְׁתַּמּוּדַע.

28. א"ר יוסי, א"ה, חֲכִים הוּהוּ בְּלֵק. א"ל וְדָאי, וְהָכִי אֲצַטְרִיךְ לֵיהּ לְמַנְדַע כָּל אַרְחוּי דְּהֵוא שׁוּר, וְאֵי לֵא יִדְעֵי לְהוּ, לֵא יִכִּיל לְמַעַבְדַּר חֲרָשׁוּי וְקַסְמוּי. א"ר יוסי וְדָאי הָכִי הוּא, וַיֹּאמֶר אֲמַרְתָּ. וְתוֹקְפִיהָ דְּהֵוא שׁוּר, מְכִי מְכַרְיָזוּ עַל הַתְּבוּאָה. כָּל אֵינּוֹן יוֹמִין דְּמְכַרְיָזוּן וְכֹל יוֹמִין דְּמְכַרְיָזוּ עַל רוּחִיהוֹן דְּבְנֵי נֶשָׂא. וְאֵינּוֹן יוֹמֵי נִיסָן, וְיוֹמֵי תִשְׁרֵי, וְהָא אֲתַמַּר.

6. The child (Yenuka)

Rabbi Yitzchak and Rabbi Yehuda encounter the small son of Rabbi Hamnuna Saba, and find that he is preternaturally wise. The child rebukes them for not having read the Kriat Sh'ma and for having started to say grace while their hands were still dirty. He talks about the five fingers on the hand, the five bars of acacia wood, and the five hundred years, and he concludes from this that all the blessings of the priest are dependent on the fingers. The boy discusses the grace before the meal and the grace after the meal. When his mother begs the rabbis to look at her son with a benevolent eye, the child says he is not afraid of an evil eye because he is the son of a great and worthy fish, and a fish has no harm from the evil eye as the water acts as a protection for it. He talks about the fact that Malchut is called 'angel' when she is an emissary from Aba and Ima, but when she is at rest over the two Cherubim she is called Adonai. We read that Malchut appeared to Moses as an angel but to Abraham as Adonai, and that Jacob called to Malchut in the name of angel when he died. Moses joined with Malchut during his lifetime while still in his body but Jacob joined with her only in spirit after he died. We read about Metatron and Sandalfon who are from the great ocean, Malchut, and that they are fruitful and multiply in the land. When the wise boy says the blessing over the cup of blessing he speaks of Rabbi Yitzchak's nearness to death and says that he should find a guarantor down below, meaning Rabbi Shimon. The rabbis leave the boy's house, and Rabbi Shimon, when encountered, says that the boy will not live long. Next the rabbis wonder why Moses' merit did not protect the Midianites from destruction even though Ruth and Naamah protected Moab from destruction. Rabbi Shimon explained that Moab had not yet produced Ruth and her offspring so it had to be protected. Three of the rabbis return to see the boy, who welcomes them and who knows without being told that they have been talking about Amon and Moab. He discusses the secret of the wave offering and why barley is offered. They talk about wheat, saying that it is the Tree of Knowledge of Good and Evil. We hear that the Other Side has a part - the chaff - in all the five kinds of grain, and the chaff is exempt from tithe because it has no share in holiness. The boy says that even if the snake had not tempted Eve, Adam would still have produced offspring immediately, due to God's commandment to be fruitful and multiply. The boy talks about the grapevine known as sanctity and the grapevine of the Other Side; he tells why water must be added to wine for the blessing after the meal, to add compassion to mercy. We hear about the bad advice that the elders of Midian gave to Moab, and how they were punished. The boy informs the rabbis that Moab was punished later by David after Ruth had come out of that country. Generations later the Midianites were still longing to attack Yisrael. We learn that King David summoned the hosts of heaven and included his soul with them to bless God, and that later Yisrael took over the task of the serving angels. The boy and Rabbi Elazar talk about sanctification and blessings and about the mighty ones who perform God's bidding. Finally we hear about the great importance of teaching the Torah to one's son.

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29. Rabbi Yitzchak and Rabbi Yehuda were walking along the road. They reached the place of the village Sachnin, where Rav Hamnuna Saba (the elder) lived, and they were guests of his wife who had one small boy. Every day he went to school, and when he came home from school that day, he noticed these wise men. His mother told him to approach these lofty people and receive blessings from them. He approached them. While approaching, he retreated and said to his mother, I do not wish to approach them, since they did not read Kriat Sh'ma this day and they taught me that whoever does not recite the Sh'ma at its appropriate time is banned all that day.

30. They heard and marveled. They raised their hands and blessed him. They said, It is certainly true THAT WE DIDN'T READ THE KRIAT SH'MA, because today we were busy with a groom and a bride that did not have their minimum needs, and were thus being delayed in their marriage. There was no one to take up their cause and we did our best for them. THEREFORE, we could not read the Kriat Sh'ma at its appropriate time. And whoever performs a precept is exempt from a precept. They said to him, How did you know? He said to them, By the fragrance of your garments I knew, when I approached you. They marvelled, sat down, washed their hands and ate bread.

31. Rabbi Yehuda's hands were dirty. He washed his hands but said the grace before he washed his hands. THE CHILD told them, If you are the disciples of Rav Shmaya the pious, you should not have started your grace when your hands were still filthy. Whoever says the benediction with unclean hands is worthy of death.

32. The child opened the discussion with the verse: "When they go into the Tent of Meeting, they shall wash with water, that they die not" (Shemot 30:20). We learn from this verse that whoever is not careful of this, and appears before the King with soiled hands, deserves to die. What is the reason? It is because a person's hands dwell at the top of the world. There is one finger on the hand of a person and that is the finger that Moses raised, MEANING THE MIDDLE FINGER THAT CORRESPONDS TO MOSES, WHO IS THE CENTRAL COLUMN, AS WILL BE EXPLAINED.

29. רבי יצחק ורבי יהודה הוו אזלי באורחא, מטו ליהוא אתר דכפר סכנין, דהוה תמן רב המנונא סבא, אתארוחו באתתא דיליה, דהוה לה ברא חדא זעירא, וכל יומא הוה בבי ספרא, ההוא יומא סליק מבי ספרא, ואתא לביתא, חמא לון לאלין חבימין. א"ל אמיה, קריב לגבי אלין גוברין עלאין ותרווח מנייהו ברכאן. קריב לגבייהו, עד לא קריב, אהדר לאחורא. א"ל לאמיה, לא בעינא לקרבא לגבייהו. דהא יומא דא לא קרו ק"ש, והכי אולמי לי, כל מאן דלא קרי ק"ש בעונתיה, בנדוי הוא כל ההוא יומא.

30. שמעו אינון, ותוהו, ארימו ידיהו ובריכו ליה. אמרו ודאי הכי הוא. ויומא דא אשתדלנא בהדי חתן וכלה, דלא הוה לון צרכייהו, והו מתאחרן לאזדווגא, ולא הוה ב"נ לאשתדלא עלייהו, ואנן אשתדלנא בהו, ולא קרינן ק"ש בעונתיה, ומאן דאתעסק במצוה, פטור מן המצוה. אמרו ליה, ברי, במה ידעת. א"ל, בריחא דלבושיכו ידענא, כד קריבנא לגבייכו. תוהו. יתבו, נטלו ידיהו וכריכו רפתא.

31. ר' יהודה הוו ידוי מלובלכן, ונטיל ידוי, וברין עד לא נטיל. א"ל, אי תלמידי דרב שמעיה חסידא אתון, לא הוה לכו לברכא בידיים מזוהמות, ומאן דברין בידיים מזוהמות, חייב מיתה.

32. פתח ההוא ינוקא ואמר, בבאם אל אהל מועד ירחצו מים ולא ימותו וגו'. ילפינן מהאי קרא, דמאן דלא חייש להאי, ויתחזי קמי מלכא בידין מזוהמן, חייב מיתה. מ"ט. בגין דידי דב"נ יתבין ברומו של עולם. אצבעא חדא אית ביך דב"נ, ואיהו אצבעא דארמא משה.

33. It is written: "And you shall make bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle... And the middle bar in the midst of the boards shall reach from end to end" (Shemot 26:26-28). If you say that middle bar is another one and is not included in the five BARS, it is not so. Rather, that middle bar is one of the five BARS. Two BARS are from this side, two are from this side and one is in the middle. That was the middle bar, the pillar of Jacob, the secret of Moses, MEANING TIFERET, BECAUSE THE TWO BARS IN FRONT OF HIM ARE CHESED AND GVURAH AND THE TWO BARS AFTER HIM ARE NETZACH AND HOD. Corresponding to this, there are five fingers on a person's hand and the middle bar, MEANING THE MIDDLE FINGER, is at the center, above and longer than the rest. All other FINGERS are supported by it, SINCE TIFERET IS INCLUSIVE OF ALL THE SIX ENDS.

34. These five bars are referred to as the five hundred years - MEANING CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, WHICH IS THE SECRET OF THE FIVE HUNDRED YEARS, since the Tree of Life THAT IS ZEIR ANPIN goes according to them. The holy covenant is aroused by the five fingers of the hand, SINCE YESOD COMPRISES WITHIN IT CHESED, GVURAH, TIFERET, NETZACH AND HOD, and that is a concealed matter about which I spoke. Therefore, all the blessings of the priest are dependent on the fingers. And the spreading of hands of Moses, MEANING WHERE IT SAYS: "AND SPREAD OUT HIS HANDS TO HASHEM..." (SHEMOT 9:33) was because of this.

35. If all this is inherent IN THE FINGERS, it is redundant to say that they must be clean when giving grace to the Holy One, blessed be He. Through them and their corresponding comparisons, MEANING THE UPPER CHESED, GVURAH, TIFERET, NETZACH AND HOD, THAT ARE INDICATED THROUGH THEM, the Holy Name gets blessed. Therefore, you who are so wise, why did you not pay attention to this? And you did not pay service to Rabbi Shmaya the pious, who declared any filth or stain rises to the Other Side, since the Other Side gets sustenance from that filth and dirt. Consequently, final water washings are obligatory and required.

36. They marveled, and could not speak. Rabbi Yehuda said, My son, what is your father's name? The boy was quiet for a moment. He rose AND WENT to his mother and kissed her. He said to her, Mother, these wise men asked me about my father. Should I tell them? His mother said to him, My son, have you examined them, IF THEY ARE WORTHY? He said, Here, I checked them and did not find them to be proper. His mother whispered into his ears and he returned to them. He said to them, You have asked me about my father and he has already departed from the world. Every day that devout holy ones walk the roads, he travels after them on a donkey. If you are holy and elevated, why did you not notice him walking along and traveling after you on a donkey?

33. כתיב ועשית בריחים עצי שטים חמשה לקרשי צלע המשכן האחד וחמשה בריחים לקרשי צלע המשכן השנית. וכתיב והבריח התיכון בתוך הקרשים מבריח מן הקצה אל הקצה. ואי תימא, דההוא בריח התיכון אחרא הוא, דלא הוה בכללא דאינון חמשה. לאו הכי. אלא ההוא בריח התיכון, מאינון חמשה הוה. תרין מכאן, ותרין מכאן, וחד באמצעיתא. הא הוה בריח התיכון, עמודא דיעקב, רזא דמשה, לקבל דא, חמש אצבעאן בידיא דבר נש. והבריח התיכון באמצעיתא, רב ועלאה מכללא, ביה קיימין שאר אחרנין.

34. ואינון חמש בריחין, דאקרון חמש מאה שנין, דאילנא דחיי אזיל בהו. וברית קדישא אתער, בחמש אצבען דידיא. ומלה סתימא הוא על מה דאמרת. וע"ד כל ברכאן דכהנא, באצבען תליין. פרישו דידיא דמשה ע"ד הוה.

35. אי כל דא אית בהו, לית דינא למהו בנקיו, כד מברכין בהו לקודשא בריך הוא. בגין דבהו, ובדוגמא דלהון, מתברך שמא קדישא. וע"ד אתון דחכמיתו טובא, היך לא אשגחתון להאי. ולא שמשותון לר' שמעיה חסידא, ואיהו אמר, כל טנופא, וכל לכלוכא, סליקו ליה לסטרא אחרא, דהא סטרא אחרא מהאי טנופא ולכלוכא אתון. ועל דא מים אחרונים חובה, וחובה אינון.

36. תוהו וזל לא יכילו למללא. א"ר יהודה, ברי, שמא דאבוך מאן הוא. שתיק ינוקא רגעא חדא, קם לגביה אמיה ונשק לה, א"ל אמוי, על אבא שאילו לי אליון חכימין, אימא לון. א"ל אימיה, ברי, בדקת להו. אמר הא בדקית, ולא אשכחית בדקא יאות. לחישא ליה אמיה, ואהדר לגביהו, א"ל אתון שאלתון על אבא, והא אסתלק מעלמא, ובכל יומא דחסידי קדישין אזלין בארחא, איהו טייעא אפתייהו. ואי אתון קדישי עליונון, היך לא אשכחתון ליה, אזיל טייעא אפתייכו.

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37. At first, I noticed THAT YOU DID NOT READ THE SH'MA and now I notice THAT YOU ARE NOT HOLY AND ELEVATED; since my father did not see A HOLY ONE RIDING ON an ass, he should not bring after him an ass, to carry the burden of Torah. Since you were not meritorious enough that my father should follow after you on an ass, I will not tell you who my father is. Rabbi Yehuda said to Rabbi Yitzchak, It seems to us that this boy is not human. They ate. The boy was speaking words of the Torah and giving new insights in the Torah. They said, Let us say grace. He said to them, You spoke well, since the Holy Name does not get blessed through this grace, except by summons.

38. He opened the discussion with the verse: "I will bless Hashem at all times..." (Tehilim 34:2). HE INQUIRES: Why did you see fit to say, "I will bless Hashem"? HE REPLIES: It is because David realized that a summoning is required and he therefore said, "I will bless," since when a person sits at his table, the Shechinah prevails there and the Other Side stands there. When a person summons to give grace to the Holy One, blessed be He, the Shechinah is restored to the supernal levels, TO ZEIR ANPIN, to receive blessings, and the Other Side is subdued. If a person does not summon others to say grace to the Holy One, blessed be He, the Other Side listens and is happy, because it will have a part in that grace.

39. You might ask why there is no requirement for summoning others in the rest of the graces. HE REPLIES: It is because these words of blessings, about which the grace is to be given, are in themselves the summons. Come and see that it is so, because when one says a blessing over a fruit, that fruit is the summons for grace. The Other Side has no part in it. However, prior to that, when that fruit is in the domain of the Other Side, no grace is to be recited over it, as is written: "IT BE AS UNCIRCUMCISED UNTO YOU. They shall not be eaten" (Vayikra 19:23), BECAUSE IT IS IN THE DOMAIN OF THE OTHER SIDE. On that fruit, no grace is given, so that the Other Side should not get blessed. As soon as it is out of its domain, of THE OTHER SIDE AFTER THE REQUIRED FORBIDDEN YEARS OF ORLA, he may eat and give grace for it. The fruit becomes the summons for grace, and similarly, all things in the world over which a blessing is said are an invitation for blessings. They have no part for the Other Side.

40. You might say that the grace after the meal is also similar to it, since the wine cup of grace is considered the summons. Why do they say, Let us say the blessing, FOR THE PURPOSE OF INVITATION? HE RESPONDS: It is only because at the beginning, when he drank, he said, Who creates the fruit of the vine? Here, THE WINE ALREADY SERVED ITS purpose for an invitation and now at the grace after the meal we require something else for a different summons, since the cup is for the Holy One, blessed be He, and not for the meal. Therefore, the summoning must be by mouth.

37. אָבֵל בְּקִדְמִיתָא חֲמִינָא בְּכוּ, וְהִשְׁתָּא חֲמִינָא בְּכוּ, דְּאָבָא לָא חֲמָא חֲמָרָא דְּלָא טְעִין אֲבִתְרִיהּ חֲמָרָא, לְמַסְבַּל עוּלָא דְּאוּרִייתָא. כִּיּוֹן דְּלָא זְכִיתוּן דְּאָבָא יִטְעוּן אֲבִתְרִיכוּ, לָא אִימָא מֵאן הוּא אָבָא. אָמַר רַבִּי יְהוּדָה לְר' יִצְחָק, כְּדַרְמֵי לָן, הָאִי יִנּוּקָא לָאוּ בְּרֵשׁ הוּא. אֲכִלּוּ. וְהוּא יִנּוּקָא הוּא אָמַר מְלִי דְּאוּרִייתָא, וְחִדּוּשֵׁי אוּרִייתָא. אָמְרוּ, הֵב וְנִבְרִיךְ. אָמַר לְהוּ, יְאוּת אֲמַרְתוּן. בְּגִין דְּשִׁמְא קְדִישָׁא לָא מִתְבַּרְךְ בְּבִרְכָה דָּא, אֲלֵא בְּהִזְמָנָה.

38. פִּתַּח וְאָמַר, אֲבִרְכָה אֶת יי' בְּכָל עֵת וְגו'. וְכִי מַה חֲמָא הוּד לומר אֲבִרְכָה אֶת יי'. אֲלֵא, חֲמָא הוּד דְּבִעֵי הִזְמָנָה, וְאָמַר אֲבִרְכָה. בְּגִין דְּבִשְׁעֵתָא דְּבֵר נֶשׁ יִתִּיב עַל פְּתוּרָא, שְׂכִינְתָא קְיַימָא תַּמָּן, וְסִטְרָא אַחְרָא קְיַימָא תַּמָּן. כִּד אֲזַמִּין בְּרֵשׁ לְבִרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, שְׂכִינְתָא אֲתַתְקַנַּת לְגַבֵּי עֵילָא, לְקַבְּלָא בְּרַכָּאן, וְסִטְרָא אַחְרָא אֲתַכְפִּינָא. וְאִי לָא אֲזַמִּין ב"נ לְבִרְכָא לְקוּדְשָׁא בְּרִיךְ הוּא, סִטְרָא אַחְרָא שְׁמַע וּמְכַשְׁכְּשָׁא לְמַהוּי לִיה חוּלְקָא בְּהִיא בְּרַכָּה.

39. וְאִי תִימָא, בְּשָׂאֵר בְּרַכָּאן אֲמָאֵי לָא אִית הִזְמָנָה. אֲלֵא הוּא מְלָה דְּבִרְכָה, דְּקָא מְבָרְכִין עָלָה, אִיהוּ הִזְמָנָה. וְת"ח דְּהִכֵּי הוּא, דְּהָאִי דְּמִבְרִיךְ עַל פְּרִי, הוּא פְּרִי אִיהוּ הִזְמָנָה, וּמְבָרְכִין עָלֵיהּ. וְלִית לִיה חוּלְקָא לְסִטְרָא אַחְרָא. וְקוּדֵם דָּא, דְּהוּא הוּא פְּרִי בְּרִשׁוֹת דְּסִטְרָא אַחְרָא, לָא מְבָרְכִין עָלֵיהּ. וְכַתִּיב לָא יֵאָכֵל, בְּגִין דְּלָא יִבְרַכּוּן עַל הוּא פְּרִי, וְלָא יִתְבַּרְךְ סִטְרָא אַחְרָא. כִּיּוֹן דְּנִפְק מְרִשׁוּתֵיהּ, יֵאָכֵל, וּמְבָרְכִין עָלֵיהּ. וְאִיהוּ הִזְמָנָא לְבִרְכָתָא. וְכֵן כָּל מִילִין דְּעֵלְמָא דְּקָא מְבָרְכִין עָלֵיהּ. כְּלַהּוּ הִזְמָנָה לְבִרְכָתָא. וְלִית בְּהוּ חוּלְקָא לְסִטְרָא אַחְרָא.

40. וְאִי תִימָא, אוּף הִכֵּי לְבִרְכַת זְמוּן כְּסָא דְּבִרְכָתָא הוּא הִזְמָנָה, אֲמָאֵי הֵב וְנִבְרִיךְ. אֲלֵא, הוּאִיל וּבְקִדְמִיתָא כִּד הוּא שְׁתֵּי, אָמַר בּוּרָא פְּרִי הַגֶּפֶן. הָא הִזְמָנָה הוּי. וְהִשְׁתָּא לְבִרְכַת מְזוּנָא, בְּעִינָן שְׁנוּי, לְהִזְמָנָה אַחְרָא, דְּהָא כְּסָא דָּא לְקוּדְשָׁא בְּרִיךְ הוּא הוּי, וְלָאוּ לְמְזוּנָא, וּבג"כ בְּעֵי הִזְמָנָה דְּפּוּמָא.

41. You might say that 'Let us bless Him of whose bounty we have eaten' is the invitation, and 'blessed is He of whose bounty we have eaten' is the blessing. AND IF SO, WHY IS IT NECESSARY TO SAY BEFORE THESE: LET US SAY THE BLESSING? HE RESPONDS: That is certainly so; however, let us bless HIM OF WHOSE BOUNTY WE HAVE EATEN, which is another invitation. It is an invitation for He who creates the fruit of the vine. At first, WHEN HE SAID, LET US SAY THE BLESSING, that is a general invitation for the cup of grace, WHICH IS THE SECRET OF MALCHUT. As soon as this cup is taken, there is another additional invitation in the phrase: Let us say the blessing. That is for the supernal world, WHICH IS ZEIR ANPIN, from whence all the sustenance and blessings emanate. As a result of this, it is in a concealed manner THAT THE NAME IS NOT MENTIONED IN IT, BUT RATHER SIMPLY, LET US BLESS HIM OF WHOSE BOUNTY WE HAVE EATEN. The higher realm is concealed and no OPEN invitation is to be given EXCEPT through this level ONLY, but with the cup of grace THERE IS AN OPEN INVITATION. Rabbi Yehuda said, Praised is our lot, that from this day that I am in this world. Until now, I have not heard these things. Certainly it is like I said, that this one is not human.

42. He said to him, Son, angel of Hashem, His beloved, that which you said, "And you shall make bars of acacia wood, five, for the boards of the one side of the tabernacle...and five bars...and five bars...for the side westward" (Shemot 26:26-28). We find here a great number of bars and the hands are only two, AS THEY CONTAIN ONLY TWO TIMES FIVE FINGERS. THE BOY said to him, That is what they say, From a person's mouth, a person's identity is recognizable. However, since you have not paid enough attention TO BE ABLE TO UNDERSTAND, I will speak.

43. He opened the discussion with the verse: "The wise man's eyes are in his head" (Kohelet 2:14). HE INQUIRES: IT SAYS, only in his head: are the eyes of a man in any other place, are they in his body, or in his arm, that the wisest man of all is letting us know!? But the meaning in the scripture is surely this, that we were taught a person should not walk more than four cubits with an uncovered head. Why is this? It is because the Shechinah dwells upon his head, and any wise man's eyes and thoughts are in his head, that is, upon that which dwells and remains on his head, WHICH IS THE SHECHINAH.

44. When his eyes are there on the head, WHICH IS THE SHECHINAH, he should be aware that the light that is lit over his head needs oil, since the person's body is the wick and the light is lit on the top IN THE WICK. Solomon, the king, cried out and said, "Let your head lack no oil" (Kohelet 9:8), since the light in his head requires oil, and that is good deeds. About this, HE SAYS, "The wise man's eyes are in the head" and in no other place.

41. ואי תימא, נברך שאכלנו משלו, דא הוא הזמנה, ברוך שאכלנו דא הוא ברכה. הכי הוא ודאי. אבל נברך, הזמנה אחרא איהו, הזמנה דבורא פרי הגפן. דקדמיתא איהו הזמנה לכוס דברכה סתם. והיא כוס, כיון דאנטיל איהו הזמנה אחרא במלה דנברך לגבי עלמא עלאה דכל מזונין וברכאן מתמן נפקין, ובג"כ איהו בארץ סתים, דעלמא עלאה סתים איהו, ולית לגביה הזמנה. אלא בדרגא דא כוס דברכה. א"ר יהודה, זכאה חולקנא, דמן יומא דעלמא עד השתא, לא שמענא מלין אלין, ודאי הא אמינא דדא לאו ב"נ איהו.

42. א"ל, ברא, מלאכא דיני, רחומא דיליה, האי דאמרת ועשית בריחים עצי שטים חמשה לקרשי צלע המשכן וגו', וחמשה בריחים וגו', וחמשה בריחים לירכתים ימה. הא בריחים טובא איכא הכא, וידיים אינון תריין. אמר ליה, דא הוא דאמרין, מפומיה דבר נש אשתמע מאן איהו. אבל הואיל ולא אשגחתון אנא אימא.

43. פתח ואמר, החכם עיניו בראשו וגו'. וכי באן אתר עינוי דב"נ, אלא בראשו, דילמא בגופו או בדרועיה, דאפיק לחכם יתיר מכל בני עלמא. אלא קרא הכי הוא ודאי, דתנן, לא יהך בר נש בגלוי דרישא ד' אמות. מ"ט. דשכינתא שריא על רישיה, וכל חכים, עינוי ומלוי בראשו אינון, בההוא דשריא וקיימא על רישיה.

44. וכד עינוי תמן, לינדע דההוא נהורא דאדליק על רישיה, אצטריך למשחא, בגין דגופא דב"נ איהו פתילה, ונהורא אדליק לעילא, ושלמה מלכא צווח ואמר, ושמן על ראשך אל יחסר, דהא נהורא דבראשו, אצטריך למשחא ואינון עובדין טבאן. וע"ד החכם עינוי בראשו, ולא באתר אחרא.

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45. You are certainly wise men and the Shechinah dwells upon your heads. How is it that you have not noticed what is written: "And you shall make bars of acacia wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle"? The first and second side of the tabernacle are mentioned in the scripture, but the third and fourth sides are not mentioned in the scripture. For the first and second of the two sides are the reckoning of the two sides, RIGHT AND LEFT, WHICH ARE CHESED AND GVURAH THAT ARE CALLED 'TWO HANDS'. AND THE THIRD, WHICH IS ON THE WEST, HE DOES NOT COUNT, SINCE IT ONLY RECEIVES FROM THESE TWO SIDES. Therefore, he accounted ONLY FOR these two THAT ARE THE SECRET OF THE TWO HANDS.

46. They approached and kissed him. Rabbi Yehudah cried and said, Rabbi Shimon, praised is your lot and praised is YOUR generation, since because of your merit, even the children at school are high and mighty mountains. His mother approached and said to them, My masters, I beg of you. Do not look at my son, except with a benevolent eye. They said to her, Praised is your lot, worthy woman. You are a distinguished woman above all the other women, since the Holy One, blessed be He, chose your lot and raised your banner over all the rest of the women of the world.

47. The child said, I am not afraid of an evil eye, since I am a son of a great and worthy fish, and a fish has no fear from the wicked eye, as is written: "And let them grow into a multitude (lit. 'as fish') in the midst of the earth" (Bereshheet 48:16). What is "multitude"? That includes also the eye, MEANING TO SAY THAT NO HARM SHALL BEFALL THEM DUE TO THE EVIL EYE. We were taught, just like fish in the sea, that the water acts as a cover for them, and no evil eye HAS AN EFFECT ON THEM. THEREFORE, it is "multitude" assuredly. "In the midst of the earth" means within the people that are dwelling on the land, MEANING THAT THE EVIL EYE WILL NOT HARM THEM, EVEN THOUGH THEY ARE NOT COVERED AS ARE FISH. They said TO HIM, Son, angel of Hashem, we do not have an evil eye and neither do we come from the side of the evil eye. The Holy One, blessed be He, covers you with His wings.

48. He opened the discussion with the verse: "The angel who redeemed me from all evil, bless..." (Ibid.). Jacob said this verse in the Holy Spirit and if he said it to him in the Holy Spirit, it must contain the secret of wisdom. "The angel": HE ASKS: He calls MALCHUT an angel, and calls it also other names. Why has he here called her, MALCHUT, an angel? HE REPLIES: It is only WHEN MALCHUT is a messenger from above and receives splendor from the mirror above that Aba and Ima bless her. Say to her, My daughter, go and watch your residence, MEANING THE WORLD. Visit your household. That is what you should do to your household, go and sustain them. Go, since the world below waits for you and the members of your household are waiting for food from you. You have all you need to give to them. Then MALCHUT IS CALLED 'an angel' (also: 'messenger').

45. אתון חכימין, ודאי שכינתא שרינא על רישויכו, היך לא אשגחתון להאי, דכתיב ועשית בריחים וגו', לקרשי צלע המשכן האחד. וחמשה בריחים לקרשי צלע המשכן השנית. האחד והשנית אמר קרא, שלישית ורביעית לא אמר קרא. דהא אחד ושנית, דא חשיבו דתרין סטרין, ובג"כ עביד חושבנא בתרין אלין.

46. אתו אינון ונשקוהו, בכה רבי יהודה, ואמר, ר' שמעון זכאה חולקך, זכאה דרא, דהא בזכותך אפילו ינוקי דבי רב, אינון טנרין רמאין תקיפין. אתאת אמיה, אמרה לון רבותי, במטו מנייכו, לא תשגחון על ברי, אלא בעינא טבא. אמרו לה, זכאה חולקך אתתא כשרה, אתתא ברינא מכל שאר נשין, דהא קודשא בריך הוא בריר חולקך, וארים דגלך על כל שאר נשין דעלמא.

47. אמר ינוקא, אנא לא מסתפינא מעינא בישא, דבר נונא רבא ויקרא אנא, ונונא לא דחיל מעינא בישא, דכתיב וידגו לרוב בקרב הארץ, מאי לרוב, לאסגאה על עינא. ותנינן, מה דגים דימא מיא חפי עליהון, ולית עינא בישא וכו'. לרוב ודאי, בקרב הארץ, בגו בני אנשא על ארעא. אמרו, ברא, מלאכא דיי', לית בנא עינא בישא, ולא מסטרא דעינא בישא אתינן. וקודשא בריך הוא חפי עלך בגדפוי.

48. פתח ואמר המלאך הגואל אותי מכל רע יברך וגו'. האי קרא אמר יעקב ברוח קודשא, אי ברוח קודשא א"ל, רזא דחכמתא אית ביה. המלאך, קרי ליה מלאך. וקרי ליה שמהן אחרנין. הכא, אמאי אקרי מלאך. אלא כד איהו שליחא מלעילא, וקבילת זהרא מגו אספקלריא דלעילא, דכדין מברכין אבא ואמא להאי, אמרי לה ברתוי, זילי נטורי ביתיך, פקידוי לביתיך. הכי עבידי לביתיך. זילי חונוי לון. זילי, דההוא עלמא דלתתא מחכא לך, בני ביתך מחכאן מזונא מנך, הא לך כל מה דתצטרכי למיהב לון, כדין איהי מלאך.

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49. You may wonder that we find that MALCHUT is called 'angel' in several places, and yet is not sent to sustain the worlds. Furthermore, with this name, ANGEL, she does not sustain the worlds, but rather by the name of Yud Hei Vav Hei. HE RESPONDS: It definitely is so. When she is an emissary from Aba and Ima, she is called 'angel' and when she is at rest in her own place over the two Cherubs, Adonai is her name.

50. When the Shechinah first appeared to Moses, she is called 'an angel', AS IT SAYS, "AND THE ANGEL OF HASHEM APPEARED TO HIM IN THE FLAME OF FIRE" (SHEMOT 3:2). To Jacob, it did not appear like that, except in a likeness, MEANING BY RACHEL BELOW, WHO IS THE LIKENESS OF RACHEL ABOVE, WHICH IS MALCHUT. It is written: "Rachel came" (Beresheet 29:9), which is the form of another Rachel ABOVE, WHICH IS MALCHUT, as is written: "Thus says Hashem; A voice is heard in Ramah... Rachel weeping for her children" (Yirmeyah 31:14). THIS RACHEL IS THE SECRET OF MALCHUT. HERE TOO, "Rachel came" generally INDICATES MALCHUT. "With sheep" (Beresheet 29:9): These are the levels OF MALCHUT. "Her father's" (Ibid.), surely, SINCE ABA, THAT IS CHOCHMAH, IS THE FOUNDATION OF THE DAUGHTER, WHICH IS MALCHUT. And all, THAT IS ALL THE WORLDS, were appointed and assigned to her hands, "for she kept them." She also leads them and has been assigned over them.

51. So it was written pertaining to Moses: "And the angel of Hashem appeared to him in a flame of fire." SINCE THE FIRST TIME, MALCHUT APPEARED TO HIM IN THE ASPECT OF AN ANGEL, AS MENTIONED ABOVE, AND THAT IS MORE IMPORTANT THAN THE VISION OF JACOB, THAT WAS ONLY A LIKENESS. You might think to say that Abraham's praise is greater than his, since no angel is written pertaining to him, but rather: "And Hashem appeared to him by the oaks of Mamre..." (Beresheet 18:1). HE RESPONDS: The name of Adonai appeared to Abraham, which is in Aleph-Dalet-Nun-Yud, as IS WRITTEN: "MY MASTER, (ADONAI), PASS NOT AWAY, I PRAY YOU, FROM YOUR SERVANT" (IBID. 3). It is because during this period he received the covenant, and what was concealed from him up to then was PRESENTLY visible to him, the Master and ruler, WHICH IS ADONAI. He was worthy of that, since he was then connected in that level, MALCHUT, but nothing more. Therefore, HASHEM WAS REVEALED TO HIM by the name of Master and ruler, THAT IS, BY THE NAME OF ADONAI.

52. However, there was no division in Moses, as is written: "Moses Moses" (Shemot 3:4), without any dividing mark, as it is written pertaining to Abraham: "Abraham, Abraham" (Beresheet 22:11), where a marked punctuation exists to make a division. THE DIVISION MARK ALLUDES TO A SECOND ABRAHAM, who is now perfected, which was not the case with the earlier Abram. There is a marked difference between Abraham at present to Abram of the past. However, at the instant Moses was born, the shining mirror was already with him, WHICH IS THE LIGHT OF ZEIR ANPIN, as is written: "And when she saw that he was goodly" (Shemot 2:2). It is also written: "And Elohim saw the light, that it was good" (Beresheet 1:4), WHICH ALLUDES TO ZEIR ANPIN. HERE TOO, "GOODLY" ALLUDES TO ZEIR ANPIN, because Moses was immediately connected to his own level THAT IS ZEIR ANPIN. Therefore it says, "Moses Moses," without a separating dividing mark BETWEEN MOSES AND MOSES.

49. ואני תימא, והא בכמה דוכתי אקרי מלאך, ולא אתי למיזון עלמין. ועוד, דבשמא דא לא זן עלמין, אלא בשמא דיו. הכי הוא ודאי, כד שליח מגו אבא ואמא, אקרי מלאך, וכיון דשארי על דוכתי, על תרין כרובין אדני שמייה.

50. למשה כד אתחזי ליה בקדמיתא, אקרי מלאך ליעקב לא אתחזי הכי, אלא בדוגמא, דכתיב ורחל באה, דא דיוקנא דרחל אחרא, דכתיב כה אמר יי' קול ברמה נשמע וגו'. רחל מבכה על בניה. ורחל באה סתם, עם הצאן דרגין דילה. אשר לאביה ודאי. וכלהו אתמנון ואתפקדון בידהא. כי רועה היא, איהי מנהגא לון, ואתפקדא עליהו.

51. והכי במשה כתיב, וירא מלאך יי' אליו בלבת אש. ואני תימא יתיר הוא שבחא דאברהם, דלא כתיב ביה מלאך, אלא וירא אליו יי' באלוני ממרא וגו'. התם באברהם, אתחזי ליה אדני, באלף דלת, בגין דבהווא זמנא קביל ברית, ומה דהוה אתכסי עד כען מניה, אתחזי ליה רבון ושליט, והכי אתחזי, דהא כדן בהווא דרגא אתקשר, ולא יתיר. ובג"כ, בשמא דאדון רבון עליה.

52. אבל משה דלא הוה ביה פרודא, דכתיב משה משה דלא פסקא טעמא. כמה דכתיב אברהם אברהם, דפסקא טעמא. בגין דהשתא שלים, מה דלא הוה מקדמת דנא. פרישו אית בין אברהם דהשתא, לאברהם דקדמיתא. אבל משה, מיד דאתיליד, אספקלריאה דנהרא הות עמיה, דכתיב ותרא אותו כי טוב הוא. וכתיב וירא אלהים את האור כי טוב. משה מיד אתקשר בדרגא דילה ובג"כ משה משה, ולא אפסיק טעמא.

53. Therefore, MALCHUT reduced itself towards Moses, WHO WAS ON A CONSTANT LEVEL OF ZEIR ANPIN, as is written: "The angel of Hashem" AND NOT IN ITS OWN NAME, SINCE MALCHUT RECEIVES FROM ZEIR ANPIN. Jacob called 'MALCHUT' at the time he departed from the world, by the name of angel, LIKE MOSES. What is the reason? At that time, he was inheriting her to rule over him, AS MOSES DID, SINCE Moses JOINED WITH MALCHUT during his lifetime, but Jacob WAS JOINED WITH HER ONLY after departing from the world. Moses WAS WITH MALCHUT WHILE STILL in his body, Jacob ONLY in spirit AFTER IT LEFT THE BODY. Praised is the lot of Moses.

54. "Who redeemed me from all evil" (Beresheet48:16), MEANING that he never came close to the side of evil and evil had no domination over him. "Bless the lads" (Ibid.): PRIOR TO HIS DEPARTURE, Jacob established his household, MEANING MALCHUT, like a person who moves to a new house, who makes his own little arrangements and adds decorations. "Bless the lads": That means the known LADS, who were appointed over the world so as to draw blessings from them. These are the two Cherubs, METATRON AND SANDALFON. "And let my name be named on them" (Ibid.), MEANING TIFERET, THE MEASURE OF JACOB. Now he constructed his abode, WHICH IS MALCHUT, and he rose to his own level, WHICH IS TIFERET, since the connection OF MALCHUT is with Jacob, WHO IS TIFERET. The body, WHICH IS TIFERET, gets joined where it should, MEANING IN MALCHUT, and two arms are with him. THAT IS "THE NAMES OF MY FATHERS" (IBID.) WHICH ARE CHESD AND GVURAH.

55. After these lads, METATRON AND SANDALFON, get blessed as required, then, "let grow into a multitude (like fish) in the midst of the earth," since it is the manner of fish to multiply AND BE FRUITFUL inside the water. If they leave the water for dry land, they soon die. These are not like that. They are, however, from that great ocean, MEANING FROM MALCHUT. Their increase is by being fruitful and multiplying within the land, MEANING IN THE LOWER WORLDS THAT ARE DRAWN DOWN FROM MALCHUT, which is not the case for all the fish in the world.

56. It is written: "And he blessed Joseph, and said" (Ibid. 15), yet we don't find any blessings here. It is only later that he blessed him, as it says, "Joseph is a fruitful bough" (Beresheet 49:22). HE RESPONDS: It is because by blessing these lads, he also was giving a blessing to Joseph. They could only be blessed through Joseph, SINCE MALCHUT HAS NOTHING OF ITS OWN EXCEPT WHAT JOSEPH, WHO IS YESOD OF ZEIR ANPIN, GIVES HER. THEREFORE, HE GAVE HIS BLESSING TO JOSEPH, WHO BESTOWED IT ON MALCHUT, AND MALCHUT TO THE LADS, WHICH ARE METATRON AND SANDALFON. Because YESOD is hidden, and it is improper to uncover it, FOR FEAR THAT THE FORESKIN SHOULD COME NEAR AND SUCKLE FROM IT, it is written in a hidden form, because "and let my name be named on them, and the name of my fathers." They are blessed from the fathers, WHO ARE CHESD, GVURAH AND TIFERET, and not from any other place. "In the midst of the earth": That is the cover, to cover that which needs to be covered, WHICH IS YESOD THAT MALCHUT, THAT IS CALLED 'EARTH', COVERS. THEREFORE, JOSEPH IS ALSO ALLUDED TO IN THE SCRIPTURE, HOWEVER, IN A HIDDEN WAY. THAT IS A DIFFERENT EXPLANATION THAN THE ONE MENTIONED NEARBY.

53. וע"ד לגבי משה, אזעיר גרמיה, דכתיב מלאך יי'. ועקב קרא ליה, בשעתא דהוה סליק מעלמא, מלאך. מ"ט. בגין דבההיא שעתא הוה ירית לה, לשלטה. משה בחייו. ועקב, לבתר הסליק מעלמא. משה בגופא. ועקב ברוחא. זכא חולקא דמשה.

54. הגואל אותי מכל רע, דלא אתקריב לעלמין לגבי סטרא דרע, ולא יכול רע לשלטה ביה. יברך את הנערים, כדין ועקב הוה מתקן לביתיה, כב"ג דאזיל לביתא חדתא, ומתקן לה בתקנוי, ומקשט לה בקשטוי. יברך את הנערים, אינון דאשתמודען, אינון דאתפקדן על עלמא, לאתמשכא מנייהו ברכאן, תרין כרובין אינון. ויקרא בהם שמי, השתא אתקין ביתיה, ואיהו אסתלק בדרגיה, בגין דחבורא בייעקב הוי. גופא, אתדבק באתר דאצטריך, ותרון דרועין בהדיה.

55. לבתר דאינון נערים מתברכן בדיקא יאות, כדין וידגו לרוב בקרב הארץ. ארחא דנוגין לאסגאה גו מיון, ואי נפקן מגו מיא ליבשתא, מיד מתין. אליון לאו הכי, אלא אינון מן ימא רבא, וסגיא דלהון לאפשא ולאסגי בקרב הארץ איהו. מה דלית הכי לכל נוגין דעלמא.

56. מה כתיב לעילא, ויברך את יוסף ויאמר, ולא אשבחן ליה הכא ברכאן, דהא לבתר בריך ליה, דכתיב בן פורת יוסף. אלא, כיון דברין לאליון נערים, ליוסף בריך. דהא לא יכלי לאתברכא, אלא מגו יוסף, ומגו דאיהו בטמירו, ולא אתחזי לאתגלאה, כתיב בטמירו, ויקרא בהם שמי ושם אבותי, מן האבות מתברכן, ולא מאתר אחרא. בקרב הארץ, דא הוא כסויא לחפאה מה דאצטריך.

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57. They approached and kissed as before. They said, Let us bless. THE CHILD said, I will give the grace, since everything that you heard up until now, YOU HEARD from me, and I shall fulfill in me: "He that has a generous eye shall be blessed" (Mishlei 22:9). Pronounce it "shall bless." What is the reason? "For he gives of his bread to the poor" (Ibid.) and you ate and received my bread and victuals of the Torah. Rabbi Yehudah said, Beloved son of the Holy One, blessed be He, were we not taught that the master of the household cuts the bread and the guest gives the grace? He replied to them, I am not the master of the household and you are not guests. However, I shall fulfill the scriptural verse that I have found, since I certainly have a generous eye. Without your request, I spoke OF NEW INSIGHTS IN THE TORAH until now, and you ate my bread and food.

58. He took the cup of blessing and said the blessing. His hands could not carry the cup and were shaking. When he reached: 'for the earth and its food sustenance', he said, "I will raise the cup of salvation, and call upon the name of Hashem" (Tehilim 116:13). He placed the cup on its spot and settled to the right and continued the blessings. At the end, he said, May it be your will that to one of these, MEANING RABBI YITZCHAK, should be drawn life from the Tree of Life, upon which all life is dependent. The Holy One, blessed be He should be his surety, and he should find a guarantor down below, MEANING RABBI SHIMON, who would agree to be a guarantor together with the Holy King, as it is written that Rabbi Yitzchak was close to death. Yet Rabbi Shimon held on to him and was his surety, and he remained among the living.

59. When he completed giving his grace, he closed his eyes for a moment and opened them afterward. He said, Friends, you have a message of peace from the good Master, to whom the entire universe belongs. They marveled and wept, and blessed him. They slept over that night. In the morning, they rose early and left. When they reached Rabbi Shimon, they related the episode to him. Rabbi Shimon wondered and said, He is a son of a strong rock and he is deserving of it, even more than a person could imagine. He is the son of Rav Hamnuna Saba (the elder). Rabbi Elazar was shaken. He said, It is incumbent upon me to go and see this candle that is lit. Rabbi Shimon said, This one will not rise in name in this world, MEANING TO SAY, HE WILL NOT LIVE LONG, since he has in him something supernal. The illumination of his father's oil shines on him and this secret should not be spread among the friends.

60. One day, the friends were sitting and contending with each other, MEANING THEY WERE HAVING A DISCUSSION AMONG THEMSELVES. Rabbi Elazar, Rabbi Aba, Rabbi Chiya, Rabbi Yosi and the rest of the friends were present. They said that it is written: "Do not harass Moab, nor contend with them in battle..." (Devarim 2:9). That was for the sake of Ruth and Naamah, who were destined to come from their midst. AND IF SO, Tziporah, the wife of Moses who came from Midian, and Jethro and his offspring, who came out of Midian, who were all truly just, most certainly SHOULD HAVE PROTECTED MIDIAN. Furthermore, Moses grew up in Midian and still, the Holy One, blessed be He, told him, "Execute the vengeance of the children of Yisrael on the Midianites" (Bemidbar 31:2), YET MOSES' MERIT DID NOT PROTECT THEM. Therefore, there is an inappropriate bias in this matter, since Midian appeared worthier to be saved than Moab.

57. אָתוּ וּנְשָׁקוּהָ כַּמְלַקְדָּמִין, אָמְרוּ, הִבּוּ וּנְבָרִיךְ. אָמַר אֵיהוּ, אֲנִי אֲבָרַךְ, דְּכָל מַה דְּשִׁמְעַתוֹן עַד הָכָא מִנְּאִי הוּא, וְאֶקְיִים בִּי טוֹב עֵין הוּא יְבוֹרֵךְ, קְרִי בֵיהּ יְבָרַךְ. מ"ט. בְּגִין דְּנָתַן מַלְחָמוֹ לְדַל. מַלְחָמָא וּמִיכְלָא דְאוֹרֵייתָא דִּילִי אַכְלָתוֹן. א"ר יְהוּדָה. בְּרָא רְחִימָא דְקוּדְשָׁא בְּרִיךְ הוּא, הָא תְּנִינָן בְּעַל הַבַּיִת בּוֹצֵעַ וְאוֹרַח מְבָרַךְ. א"ל, לָאו אֲנָא בְּעַל הַבַּיִת, וְלָאו אַתּוֹן אוֹרְחִין. אָבַל קְרָא אֲשַׁכְחָנָא, וְאֶקְיִים לִיה. דְּהָא אֲנָא טוֹב עֵין וְדָאִי, בְּלֹא שְׂאִילוֹ דְלִכּוֹן אֲמִינָא עַד הַשְּׂתָא, וְלַחְמָא וּמִיכְלָא דִּילִי אַכְלָתוֹן.

58. נָטַל בְּסָא דְבִרְכָתָא וּבְרִיךְ, וְיָדָיו לֹא יָכְלוּ לְמַסְבֵּל בְּסָא, וְהוּוּ מִרְתַּתִּי. כַּד מָטָא לְעַל הָאָרֶץ וְעַל הַמְּזוּן, אָמַר, כּוּס יִשׁוּעוֹת אֲשָׁא וּבִשְׁם יְיָ אֶקְרָא. קְיִימָא בְּסָא עַל תְּקוּנִיהָ, וְאֲתִישֵׁב בִּימִינֶיהָ, וּבְרִיךְ. לְסוֹף אָמַר, יְהָא רַעוּא דְלַחַד מֵאֲלִין, יִתְמַשְׁכוּן לִיה חַיִּין, מִגּוֹ אֵילָנָא דְחַיִּין, דְּכָל חַיִּין בֵּיהּ תְּלִין. וְקוּדְשָׁא בְּרִיךְ הוּא יַעֲרֵב לִיה, וְיִשְׁכַּח עָרֵב לְתַתָּא, דִּיִּסְתַּבְּם בְּעַרְבוּתֵיהָ, בְּהָרִי מַלְכָּא קְרִישָׁא.

59. בֵּינָן דְּבְרִיךְ, אִסְתִּים עֵינוֹי רַגְעָא חֲדָא, לְבַתַּר פְּתַח לוֹן, אָמַר חֲבֵרְיָא, שְׁלוֹם לְכוֹן מִרְבוֹן טַב, דְּכָל עֲלָמָא דִּילִיָּהּ הוּא. תְּוֹהוּ, וּבְכוּ, וּבְרִיכוּ לִיה. בַּתּוּ הָהוּא לִילֵיא. בְּצַפְרָא אֶקְדִּימוּ וְאֲזִלוּ. כַּד מָטוּ לְגַבֵּי ר"ש, סָחוּ לִיה עוֹבְדָא. תְּוָה ר' שְׁמַעוֹן, אָמַר בְּרַ טְנַרָא תְקִיפָא אֵיהוּ, וְיֵאוֹת הוּא לְכַךְ, וְיִתִּיר מִמָּה דְלֹא חָשִׁיב ב"ג, בְּרִיָּה דְרַב הַמְּנוּנָא סְבָא הוּא, אֲזִדְעָזַע ר' אֲלַעְזָר, אָמַר, עָלִי לְמִיָּהָר לְמַחְזִי לְהַהוּא בּוֹצִינָא דְדָלִיק. אָמַר ר' שְׁמַעוֹן, דָּא לֹא סְלִיק בְּשִׁמָּא בְּעֲלָמָא, דְּהָא מְלָה עֲלָאָה אֵית בֵּיה. וְרָזָא אֵיהוּ, דְּהָא נְהִירוּ מְשִׁיחוּ דְאָבוּי מְנַהֲרָא עֲלֵיה, וְרָזָא דָּא לֹא מִתְפַּשְׁטָא בֵּין חֲבֵרְיָא.

60. יוֹמָא חֲדָא, הוּוּ חֲבֵרְיָא יִתְבִּין וּמִתְנַגְחִין אֲלִין בְּאֲלִין, וְהוּוּ תַמְן ר' אֲלַעְזָר, וְר' אַבָּא, וְר' חֵיָא, וְר' יוֹסִי, וְשָׂאֵר חֲבֵרְיָא. אָמְרוּ הָא כְּתִיב אֵל תִּצַר אֶת מוֹאָב וְאֵל תִּתְגַּר בָּם מַלְחָמָה וְגו'. בְּגִין רוּת וְנַעֲמָה, דְּהוּוּ זְמִינִין לְנַפְקָא מִנִּיָּהוּ. צְפוּרָה אִתְתַּ מְשָׁה דְהוּוּ מְמַדִּין, וְיִתְרוּ וּבְנוֹי דְנַפְקוּ מִמְדִּין, דְּהוּוּ כְלָהוּ זְכָאִי קְשׁוּט עַאכ"ו. וְתוּ מְשָׁה דְרַבִּיאָו לִיה בְּמַדִּין, וְאָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא, נְקוּם נְקַמְתּוּ בְּנֵי יִשְׂרָאֵל מֵאֵת הַמְּדִינִים אִי הֲכִי מְשׁוּא פְּנִים אֵית בְּמַלְהָ, דִּיִּתִּיר אֲתַחְזוּ בְּנֵי מְדִין לְשׁוֹבָא מִן מוֹאָב.

61. Rabbi Shimon said, There is no comparison to the one who is going to gather the figs to the one who already gathered them, SINCE RUTH AND NAAMAH HAD NOT YET EMERGED FROM AMON AND MOAB, WHICH IS NOT THE CASE WITH TZIPORAH, WHO HAD ALREADY EMERGED FROM MIDIAN. Rabbi Elazar said to him, Although they already gathered THE FIGS, it is still a merit AND THEY SHOULD HAVE BEEN SAVED IN THEIR MERIT. He said to him, Like whoever has not collected the figs yet constantly guards that fig tree, so that it should not get any harm for the sake of the figs that are still to grow in the future. He abandons the tree and does not watch it after collecting the figs.

62. So with Moab, that was to produce in the future these figs, RUTH, AND HER OFFSPRING, the Holy One, blessed be He, guarded them, as it says, "Do not harass Moab." Midian had already produced the figs and they were collected, as it is written: "Vex the Midianites" (Bemidbar 25:17), since from here on, this fig tree will no longer produce fruit. Therefore, it deserves to be burned by fire. He opened the discussion saying, "And Moab said to the elders of Midian..." (Bemidbar 22:4). Moabites are the ones who started TO DISTRESS YISRAEL. For the sake of the figs, RUTH AND HER OFFSPRING, that Moab is destined to produce in the future, they were saved from punishment.

63. Rabbi Elazar wished to see Rabbi Yosi, son of Rabbi Shimon, son of Lakunya, his father-in-law. Rabbi Aba and Rabbi Yosi accompanied him. They went along the road and were speaking of Torah matters all along the journey.

64. Rabbi Aba said that it is written: "And Hashem said to me, 'Do not harass Moab, nor contend with them in battle...'" It is also written: "And when you come near, opposite the children of Amon, harass them not, nor contend with them" (Devarim 2:19). The injunction ABOUT AMON'S CHILDREN was similar to this one, WITH MOAB. What difference was there between the one and the other? They seem of equal weight. We were taught that when YISRAEL approached the inhabitants of Moab, Yisrael displayed themselves to them in all their battle gear, as if they wished to provoke them. As for the Amonites, Yisrael were covered in their clothing and the battle gear was not visible at all. Yet, the scriptures seem to indicate that they were equal.

65. Rabbi Elazar said, Certainly it is so. We were also taught that this one was impudent, as is written: "And called his name Moab" (Beresheet 19:37), meaning I have this son from my father (Heb. me'av). However, the younger one, who said "Ben Ami" (Ibid. 38) son of my nation, was discreet in her manners; Yisrael, too, were discreet in their manners to her, that they were enveloped in the cover of a Talit and appeared to them as real brothers. We have already explained this.

61. אָמַר ר' שְׁמַעוֹן, לֹא דָמִי מֵאֵן דְּזָמִין לְמַלְקָט תְּאֵנִי, לְמֵאֵן דְּכִבֵּר לְקִיט לֹון. אֲלֵ רַבִּי אֶלְעָזָר, אַע"ג דְּכִבֵּר לְקִיט לֹון, שְׁבַחָא אִיהוּ. אֲלֵ, מֵאֵן דְּלֹא לְקִט תְּאֵנִי, נְטִיר תְּאֵנָה תְּדִיר, דְּלֹא יִהְיֶה בָּהּ פְּגָם, בְּגִין תְּאֵנִי דְּזָמִינַת לְאִייתָאָהּ. בֵּינן דְּלְקִיט תְּאֵנִי, שְׁבִיק לָהּ לְתֵאֵנָה, וְתוּ לֹא נְטִיר לָהּ.

62. כִּן מוֹאָב, דְּזָמִינָא לְאִייתָאָהּ אֵינּוּן תְּאֵנִי, נְטִיר לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, דְּכִתִּיב אֵל תִּצַּר אֶת מוֹאָב. מְדִין דְּקָא יְהִיבַת תְּאֵנִי, וְאֶלְקִיטוּ לֹון, כְּתִיב צְרוּר אֶת הַמְדִינִים. דְּהָא מְכָאן וְלֵהֲלָאָהּ, תְּאֵנָה דָּא לֹא זָמִינַת לְאִייתָאָהּ פִּירִין, וּבג"כ אֶתְחַזִּית לִיקִידַת אָשָׁא. פְּתַח וְאָמַר, וַיֹּאמֶר מוֹאָב אֵל זְקֵנֵי מְדִין וְגו', מוֹאָב אֵינּוּן שְׂאֵרֵי, וּבְגִין אֵינּוּן תְּאֵנִי, דְּזָמִין מוֹאָב לְאַפְקָא לְעֵלְמָא, אֲשֶׁתְּזִיבוּ מֵעוֹנְשָׁא.

63. רַבִּי אֶלְעָזָר בְּעָא לְמִיחְמֵי לְר' יוֹסִי בְּר' שְׁמַעוֹן בֶּן לְקוֹנֵיָא חֲמוּי. וְהוּוּ אֶזְלֵי ר' אַבָּא וְר' יוֹסִי בְּהַרְיָהּ, אֶזְלוּ בְּאַרְחָא, וְהוּוּ אָמְרֵי מְלֵי דְּאוּרִייתָא כֹּל הַהוּא אַרְחָא.

64. אֲר' אַבָּא, מֵאֵי דְּכִתִּיב, וַיֹּאמֶר יְיָ אֵלֵי אֵל תִּצַּר אֶת מוֹאָב וְאֵל תִּתְגַּר בָּם מִלְחָמָה וְגו', וְכִתִּיב וְקִרְבַּת מוֹל בְּנֵי עַמּוֹן וְגו', מְלָה דָּא כְּמְלָה דָּא, מַה הַפְּרַשׁ בֵּין דָּא לְדָא, אֵלֹא אֶתְחַזִּי דְּשְׁקוּלֵי הוּוּ. וְתַנִּינָן, כִּד הוּוּ מְקַרְבֵי לְגַבֵי בְּנֵי מוֹאָב, הוּוּ יִשְׂרָאֵל אֶתְחַזִּין לְגַבֵייהוּ בְּכֹל מְאֵנֵי קִרְבָּא, כְּדַבְּעוּ אֶתְגַּרִּין בְּהוּ. וְלְגַבֵי בְּנֵי עַמּוֹן, הוּוּ יִשְׂרָאֵל מִתְעַטְפֵי בְּעַטּוּפֵיהוּ, וְלֹא אֶתְחַזִּי מְאֵנֵי קִרְבָּא כֹּלְל. וְקִרְאֵן מוֹכַחֵן בְּשְׁקוּלָא דָּא כְּדָא.

65. אָמַר ר' אֶלְעָזָר, וְדָאֵי הָכִי הוּא. וְתַנִּינָן, דְּדָא דְּהוּוּ חֲצִיפָא, וְאִמְרַת מוֹאָב, דְּכִתִּיב וְתִקְרָא אֶת שְׁמוֹ מוֹאָב. אֶתְחַזִּין יִשְׂרָאֵל חֲצִיפּוֹ לְגַבֵייהוּ, כְּמַה דְּאִיְהִי הוּוּ חֲצִיפָא, דְּאִמְרַת מוֹאָב, מְאָב הוּוּ בְּרָא דָּא. אֲבַל זַעְרָתָא, דְּאִמְרַת בֶּן עַמִּי, וְכַסִּיאת אַרְחָהּ, יִשְׂרָאֵל הוּוּ מְכַסִּין אַרְחֵיהוּ לְגַבֵייהוּ, מְעַטְפֵי עַטּוּפָא בְּטָלִית, וְאֶתְחַזִּין קְמִייהוּ כְּאַחִין מִמֶּשׁ. וְהָא אִוקְמוּהּ.

66. While walking along, Rabbi Elazar was reminded about the child. They went out of their way, three leagues, and reached there. They visited that house, entered and found the child, who was sitting at the table being prepared for him. As soon as he noticed them, he approached them and said to them, Enter, holy pious ones. Enter, plants of the world. Those above and below exalt you, those for whom even the fish of the great ocean leave for dry land. HE NOW SAW IN THEM THAT HIS FATHER RABBI HAMNUNA APPEARED TO THEM. Rabbi Elazar approached and kissed him on the head. He then returned again as at first and kissed him on the lips. Rabbi Elazar said, The first kiss was about the fish that left the water and went to dry land, MEANING ABOUT RABBI HAMNUNA WHO APPEARED TO THEM. And the second kiss was about the eggs of the fish that produced good offspring in the world, MEANING FOR THE SAKE OF THE CHILD HIMSELF, WHO WAS THE SON OF RABBI HAMNUNA.

67. The child said, In the fragrance of your clothes, I see that Amon and Moab were provoking you. How did you save yourselves from them? You had no battle gear in your hands. Without it, HOW did you travel securely without fear? Rabbi Elazar and Rabbi Aba and the friends marveled. Rabbi Aba said, Praised is this road and praised is our lot that we were worthy and managed to see this. They prepared the table as before.

68. THE CHILD said, Holy sages, do you wish dainty dishes without battle or a table of war utensils and dishes of war, or do you wish to praise the king in complete battle gear, since the table does not rise without battle. Rabbi Elazar said, Beloved and lovable and holy son, this is the way we wish; we strive with all these battle gear. We know how to do battle by sword, by bow, by lance, by sling stones. And you are a child. You have not seen yet how the mighty men of the world wage battle.

69. That child was glad and said, Certainly I have not observed HOW THE MIGHTY OF THE WORLD WAGE BATTLE. However, it is written: "Let not him that girds on his harness boast himself as he that takes it off" (I Melachim 20:11). FIRST, HEAR SOMETHING AND THEN YOU CAN CONGRATULATE YOURSELVES. They prepared the table with bread and all that is necessary. Rabbi Elazar said, How much gladness there is in my heart with this child and how many new insights will be remarked at this table. Therefore, I know that bells are pealing out applause of the Holy Spirit that is moving WITHIN THAT CHILD.

66. עד דהוּ אֲזֵלִי, אֲדַבֵּר ר' אֶלְעָזָר מֵהָאֵי יְנוּקָא, סָטוּ מֵאַרְחָא ג' פְּרָסִי, וּמְטוּ לְהֵתָם. אֲתֵאֲרָחוּ בְּהֵוּא בֵּיתָא, עָאלוּ וְאִשְׁכְּחוּ לְהֵוּא יְנוּקָא, דְּהוּה יָתִיב, וּמִתְקַנֵּין פְּתוּרָא קַמֵּיהּ. בֵּינָן דְּחָמָא לֹון, קָרִיב גְּבִייהוּ, א"ל, עוּלוּ חֲסִידֵי קְדִישִׁין, עוּלוּ שְׁתִּילִין דְּעֵלְמָא, אִינוּן דְּעֵילָא וְתַתָּא מִשְׁבַּחִין לֹון. אִינוּן דְּאִמִּילוּ נוּנֵי יָמָא רַבָּא, נִפְקִין בִּיבְשָׁתָא לְגְּבִייהוּ. אֲתָא ר' אֶלְעָזָר וְנִשְׁקִיה בְּרִישֵׁיהּ. הֲדַר בְּמַלְקְדָּמִין, וְנִשְׁקִיה בְּפּוּמֵיהּ. א"ר אֶלְעָזָר נִשְׁקִיה קְדָמָאָה עַל נוּנֵין דְּשַׁבְּקִין מֵיָא, וְאֲזֵלִין בִּיבְשָׁתָא. וְנִשְׁקִיה תְּנִינָא עַל בֵּיעֵין דְּנוּנָא, דְּעֵבְדוּ אִיבָא טְבָא בְּעֵלְמָא.

67. אָמַר הֵוּא יְנוּקָא, בְּרִיחָא דְּלְבוּשֵׁיכוּ חֲמִינָא, דְּעֵמוּן וּמוֹאֵב מִתְגַּרְן בְּכוּ, הֵיךְ אִשְׁתַּזְבְּתוּן מִנֵּיהּ. מֵאֵנִי קָרְבָּא לָא הוּוּ בִּידֵיכוּ. וְאֵי לָאוּ, לְרַחֲצֵנוּ תְּהִכּוּן, בְּלָא דְּחִילוּ. תּוּוּהוּ ר' אֶלְעָזָר וְר' אָבָא וְחֲבֵרֵיָא. אָמַר רַבִּי אָבָא, זָכָאָה אֲרַחָא דָּא, וְזָכָאָה חוּלְקָנָא דְּזָכִינָא לְמִיחֲמֵי דָּא, אֲתִקִּינוּ פְּתוּרָא בְּמַלְקְדָּמִין.

68. אָמַר, חֲבִימִין קְדִישִׁין. תְּבַעוּ נְהֵמָא דְּתַפְנוּקֵי בְּלָא קָרְבָּא, וּפְתוּרָא דְּמֵאֵנִי קָרְבָּא. אוּ נְהֵמָא דְּקָרְבָּא. אוּ תְּבַעוּן לְבָרְכָא לְמַלְכָּא בְּכָל מֵאֵנִי קָרְבָּא דְּהָא פְּתוּרָא לָא אִסְתְּלִיק בְּלָא קָרְבָּא. אָמַר ר' אֶלְעָזָר, בְּרָא רְחִימָא חֲבִיבָא קְדִישָׁא, הֲכִי בְּעֵינָן, בְּכָל הַנִּי זֵינִי קָרְבָּא אִשְׁתַּדְּלָנָא בְּהוּ, וִידְעִינָן לְאַגְחָא בְּחֲרָבָא, וּבִקְשָׁתָא, וּבְרוּמָחָא, וּבְאֲבָנִין דְּקִירְטָא. וְאַנְתָּ רַבִּינָא, עַד לָא חֲמִית, הֵיךְ מְגִיחִין קָרְבָּא, גּוֹבְרִין תְּקִיפִין דְּעֵלְמָא.

69. חֲדֵי הֵוּא יְנוּקָא, אָמַר וְדָאֵי לָא חֲמִינָא, אָבָל כְּתִיב אֵל יִתְהַלֵּל חוּגְרָא בְּמַפְתָּח. אֲתִקִּינוּ פְּתוּרָא בְּנְהֵמָא, וּבְכָל מַה דְּאַצְטְרִיךְ. א"ר אֶלְעָזָר, כְּמַה חָדוּ אֵית בְּלָבָאֵי בְּרַבִּינָא דָּא, וְכְמַה חָדוּשִׁין יִתְחַדְּשׁוּן עַל פְּתוּרָא דָּא, וְע"ד אֲמַרִית, דִּידְעָנָא דְּזִגִי פְּעֵמוּנֵי רְוּחָא קְדִישָׁא, הוּוּ אֲזֵלִין בֵּיהּ.

70. The child said, Whoever wishes to eat bread, let him eat it by the sword. Rabbi Elazar was glad and again brought the child close to him. He said to him, Since you exalted yourself, you have to begin the battle. At first, I said that the battle will begin after the meal. However, whoever wishes for fine flour, SIFTED OUT OF HUSKS THAT ARE THE KLIPOT, shall bring the gear of battle in his hands. Rabbi Elazar said, It is appropriate for you to show us what battle gear you possess.

71. The child opened the discussion with the verse: "Then it shall be, that, when you eat of the bread of the land, you shall offer up a gift to Hashem" (Bemidbar 15:19). This verse, ALTHOUGH IT PERTAINS TO dough, was said of the Omer of the wave offering. What is the Omer of the wave offering? Because the priest waved it up high, it is called 'wave offering'. What does it concern us if that offering of the Omer was waved or lowered?

72. HE RESPONDS: Assuredly one has to raise it up high. Hence, it is a gift, FOR THIS IT SHOULD HAVE BEEN CALLED 'TRUMAH' (ENG. 'GIFT') OF THE LANGUAGE OF HARAMAH (ENG. 'RAISING UP') AND NOT TNUFAH (ENG. 'WAVING'), although we explained THAT TRUMAH CONTAINS LETTERS ALSO IMPLYING tri mime'ah (Aramaic for two of one hundred) and that is correct indeed. NONETHELESS, THE PRIMARY MEANING OF TRUMAH IS DUE TO HARAMAH - RAISE UP. Wherefore IS IT CALLED 'wave' then, if it means here raising up above? IT SHOULD HAVE BEEN CALLED 'TRUMAH' THEN. HE RESPONDS: Here lies the secret of wisdom. Woe, pious holy ones, masters of the lances, that you have not served Rabbi Shmaya the pious. Had it not been for that, you would have known what a wave offering is, what is wheat and what is barley.

73. Tnuvah (Eng. 'wave offering') that we mentioned MEANS, tnu peh (Eng. 'give mouth'), WHICH ARE THE LETTERS OF TNUFAH. The secret meaning of it is: "Give glory to Hashem, your Elohim" (Yirmeyah 13:16), since mouth is glory, WHICH IS MALCHUT CALLED 'GLORY', that should be given to the Holy One, blessed be He, MEANING TO RAISE AND UNITE MALCHUT WITH ZEIR ANPIN. That is why we are required to raise it up above, TOWARDS ZEIR ANPIN, to indicate that we are giving to him, TO ZEIR ANPIN, this mouth, WHICH IS MALCHUT, since the King up high, ZEIR ANPIN, has no praise except when Yisrael restore this glory, WHICH IS MALCHUT, and give it to the King of glory, ZEIR ANPIN. That is 'give mouth', "give glory," and that is definitely raising, MEANING TO RAISE UP MALCHUT TO ZEIR ANPIN.

74. LET US RETURN TO the verse we began with: "Then it shall be, that, when you eat of the bread of the land." HE ASKS: Was the bread of the land just barley AND NOTHING ELSE? THIS VERSE, EVEN THOUGH IT IS MENTIONED TO BE THE PRECEPT OF DOUGH CONTRIBUTION, ALLUDES TO THE OMER OF THE WAVE OFFERING, AND THAT OMER OF THE WAVE OFFERING WAS OFFERED WITH BARLEY. HE RESPONDS: It is not so, SINCE THERE ARE FIVE KINDS OF GRAINS and we offer barley because it is the first of the other kinds of bread in the world. Seorah (Eng. 'barley') is the letters of Shiur Hei (Eng. 'measure of Hei'), which occupies a known measure in the Hei, WHICH IS MALCHUT. Chitah (Eng. 'wheat') is the central point, where the Other Side of the scale of guilt has no place on it. Chitah is a daughter that asks petulantly (Heb. mitchat'ah) before her father and he does her will. What is chitah? That is the numerical value of the 22 letters.

70. אָמַר הָהוּא יְנוּקָא, מֵאֵן דְּבַעֵי לְנַהֲמָא, עַל פּוּם חֲרָבָא יִיכּוּל. חֲדַי ר' אֶלְעָזָר, אֶהְדֵּר וְקָרִיב יְנוּקָא לְגַבְיָהּ, א"ל, בְּגִין דְּשִׁבַּחַת גְּרַמְךָ, אֵית לֶךְ לְמֵיגַח קָרְבָא בְּקַדְמִיתָא, וְאַנָּא אִמְרִית בְּקַדְמִיתָא, דְּקָרְבָא לִיהוּי בְּתַר אֲכִילָהּ. אֲבַל הַשְׁתָּא, מֵאֵן דְּבַעֵי סוּלְתָא, יִיתֵי מֵאֵנִי קָרְבָא בִּידוּי. אָמַר ר' אֶלְעָזָר, לֶךְ יֵאוּת לְאַחְזָא מֵאֵינוּן מֵאֵנִי קָרְבָא דִּילְךָ.

71. פֶּתַח הָהוּא יְנוּקָא וְאָמַר, וְהִיָּה בְּאַכְלֹכֶם מִלְּחָם הָאָרֶץ תְּרִימוּ תְרוּמָה לַיהוָה. קָרָא דָּא עַל עוּמַר הַתְּנוּפָה אֲתַמַּר, מֵאֵי תְנוּפָה, אִי בְּגִין דְּאֲנִיף לִיה בְּהֵנָּא לְעִילָא אִיהוּ תְנוּפָה. מֵאֵי אֲכַפְתָּ לֶךְ, אִי אֲנִיף אִי מֵאִיךְ.

72. אֵלָא וְדַאי אֲצַטְרִיךְ לְאַרְמָא לָהּ לְעִילָא, וְהִינּוּ תְרוּמָה. וְאֵע"ג דְּדַרְשִׁינַן תְּרֵי מִמָּאָה, וְהַכִּי הוּא, אֲבַל תְּנוּפָה מֵאֵי דָּא הוּא אֲרַמּוּתָא. וְרָזָא דְּחַכְמַתָּא הַכָּא. אִי חֲסִידֵי קְדִישִׁין, מֵאֵרֵי דְּרוּמְחִין, לָא שְׁמַשְׁתָּן לְר' שְׁמַעְיָה חֲסִידָא, דָּאי לָאו תְּנַדְעוּן תְּנוּפָה מֵאֵי הִיא. חֲטָה מֵאֵי הִיא. שְׁעוּרָה מֵאֵי הִיא.

73. תְּנוּפָה דְּקַאֲמְרִינַן, הִינּוּ תַנּוּ פ"ה. וְרָזָא דִּילִיָּה תַנּוּ כְבוֹד לַיהוָה אֱלֹהֵיכֶם. דְּהָא פָּה הִינּוּ כְבוֹד, דְּבַעֵינַן לְמִיָּהּ לִיה לְקוּדְשָׁא בְּרִיךְ הוּא. וְע"ד אֲבַעֵי לֶךְ לְאַרְמָא לְעִילָא, לְאַחְזָא דִּילִיָּה אָנָּן יְהִיבִין לְהֵאֵי פָּה. דִּלִּית שְׁבַחָא לְמַלְכָּא עֲלָאָה, אֵלָא כַּד יִשְׂרָאֵל מִתְקַנֵּי לִיה לְהֵאֵי כְבוֹד, וְיִהְיֵי לִיה לְמַלְכָּא כְבוֹד. וְדָא הוּא תַנּוּ פָּה, תַנּוּ כְבוֹד, וְאַרְמָא אִיהוּ וְדַאי.

74. קָרָא דְּשִׁרִינַן בֵּיה, וְהִיָּה בְּאַכְלֹכֶם מִלְּחָם הָאָרֶץ. וְכִי לְכֶם הָאָרֶץ שְׁעוּרָה אִיהוּ, לָאו הַכִּי. וְאַנָּן שְׁעוּרָה מְקַרְבִּינַן, בְּגִין דְּשְׁעוּרָה קְדַמָּא לְשִׁאֵר נַהֲמָא דְּעִלְמָא. שְׁעוּרָה אִיהוּ שְׁעוּר ה"א, דְּהָא אֲתַר יְדִיעַ הוּא, בְּשְׁעוּרָא דְּה"א. חֲטָה נְקוּדָה בְּאַמְצַעִיתָא, דִּלִּית חוּלְקָא לְסִטְרָא אַחְרָא דְּחוּבָא תַמְן. חֲטָה בְּרִתָּא דְּמִתְחַטָּא לְקַמֵּי אָבוּהּ, וְעַבְד לָהּ רַעוּתָא, וְמָה חֲטָה. כִּלְלָא דַכ"ב אֲתוּוּן.

75. Rabbi Elazar said, Although we should listen TO YOUR SPEECH, we have something to say here and draw our bow (Heb. keshet), OUR BOW OF LANGUAGE, AND ALLUDING TO DIFFICULTY (HEB. KUSHIYA). The child said, Behold a shield against that arrow, MEANING TO SAY THAT HE WOULD BE READY TO EXPLAIN AWAY THAT DIFFICULTY. Rabbi Elazar said, Certainly we call it chitah. However, we notice that of all the tribes, there are no LETTERS Chet and Tet in THEIR NAMES, BECAUSE THEY ARE INDICATIVE OF SIN (HEB. CHET, CHET TET ALEPH) AND A HOLD FOR THE EXTERNAL FORCES. Yet, IN CHITAH, there are Chet and Tet, because we call her chitah. IF SO, THERE IS SOMETHING THAT GIVES A HOLD FOR THE OUTER FORCES, AND NOT LIKE THE CHILD SAID THAT THE OTHER SIDE OF DEBT HAS NO PART THERE. That child replied, It is definitely so. The Chet and Tet THAT INDICATE THE HOLD OF THE OTHER SIDE prevail close by, THAT IS, NEAR TO MALCHUT. Within them, among the tribes, those letters did not exist, because they emanated through the side of holiness that is above, SINCE THE TWELVE TRIBES ARE DRAWN FROM THE TWELVE ASPECTS THAT ARE IN MALCHUT THAT RESULT FROM THE TWELVE PERMUTATIONS OF YUD HEI VAV HEI, ALL OF WHICH ARE HOLINESS. However, near her, NEAR MALCHUT THAT IS CALLED 'CHITAH' THE LETTERS CHET AND TET do exist, WHICH INDICATE THE HOLD OF THE OUTER FORCES.

76. You might wish to draw the sword and wonder why that daughter holds on to these letters, CHET AND TET, IF THERE IS A HOLD FOR THE OUTER FORCES. However, if you know the sin of Adam, which they said was THAT THE TREE OF KNOWLEDGE OF GOOD AND EVIL was wheat, you will understand this. When this tree, MALCHUT, is victorious, everything is on the good side, as it takes everything from the Other Side and suppresses it. THEREFORE, HE SAID THAT THE OTHER SIDE HAS NO HOLD IN THE WHEAT GRAIN.

77. The friends of old have explained this matter, IN SAYING THAT THE TREE OF KNOWLEDGE OF GOOD AND EVIL WAS WHEAT. They began from a distance, MEANING TO SAY, WITH A VAGUE EXPLANATION, saying simply wheat, MEANING THAT CHITAH CONTAINS THE LETTERS OF SIN (HEB. CHET) AND INDICATES SIN. THERE IS NO INTENTION OF ACTUAL WHEAT, BUT MERELY AN ALLUSION TO IT. Then, the latter ones came and said actual wheat. THAT IS, IT ALLUDES TO YESOD OF MALCHUT, AS MENTIONED, THAT SHE IS CALLED 'THE TREE OF KNOWLEDGE OF GOOD AND EVIL', AS MENTIONED. Isaiah came and explained it: "And from terror (Heb. mechitah, spelled with Chet and Tav); then it shall not come near you" (Yeshayah 54:14). Therefore, WHEAT is the central point in order that there should be no sin, since without the existence of this point, there would have been sin. And the substituting of Tet and Tav is a guarding against the Other Side and the cleansing thereof.

78. You friends, who have not served Rabbi Shmaya the pious, you mentioned that the five kinds of grains, WHICH ARE WHEAT, BARLEY, RYE, RICE AND MILLET, contain no part for the Other Side. However, it is not so, since the Other Side has a part in anything that rots on earth. What is its part? "The chaff which the wind drives away," as is written: "Not so the wicked: but they are like the chaff which the wind (Heb. ruach) drives away" (Tehilim 1:4). That is the Holy Spirit (Heb. Ruach), WHICH IS MALCHUT, as is written: "For the wind passes over it, and it is gone" (Tehilim 103:16). The Holy Spirit THAT IS MALCHUT scatters it to all directions in the world, so it should no longer exist. Chaff is the female OF THE KLIPAH, the male OF THE KLIPAH. What is that? It is straw.

75. א"ר אלעזר, אע"ג דהוה לן למשמע. הכא אית לן למימר, ולדרכא קשתא. אמר ההוא ונוקא, הא מגנא לקבל גירא. אמר רבי אלעזר, ודאי חטה הכי קרינן לה. אבל חמינן בשבטים בלהו דלית בהו ח"ט, ובה אית ח"ט, וקרינן חטה. אמר ההוא ונוקא, ודאי הכי הוא, דהא ח"ט שריא סמיך לה. בהו בשבטין, לא הוו אתוון אלין, דקא אתו מסטרא דקדושה דלעילא, אבל לגבה שריא.

76. ואי בעית לאפקא חרבא, ותימא אמאי נקטת אתוון אלין ההיא בריתא, אלא אי תנדע חובא דאדם הראשון, דאמרו חט"ה הוה, תנדע הא. ואילנא דא פד נצח, בלא סטרא דטוב, נקיט לכל סטרא אחרא, וכפויא ליה.

77. חבריאי קדמאי פרישו מלה דא, ושרו לה מרחיק, חטה סתם. אתו בתראי ואמרו, חטה ממש. אתא ישעיה ופריש לה, דכתיב וממחתה כי לא תקרב אליך, וע"כ נקודה באמצעיתא, דלא יהא חטאה, דאלו נקודה לא הוי, חטאה להוי. וחלופא בין ט' לת', תבירו לסטרא אחרא, ברירו דילה.

78. אתון חבריאי, דלא שמשותן לר' שמעיה חסידא, אמרין דבחמשת זיני דגן, לא אית חולקא לסטר אחרא. ולא הכי, דהא כל מה דאתבלי בארעא, לסטר אחרא אית ביה חולקא. ומאן חולקא אית ליה. מוץ דתדפנו רוח, דכתיב לא כן הרשעים כי אם כמוץ אשר תדפנו רוח. ודא הוא רוחא דקדושא, וכתיב כי רוח עברה בו ואיננו וגו'. בגין דרוח קדשא מפזר ליה בכל סטרין דעלמא, דלא ושתכח. דא בנוקבא. דכורא מאי הוא. תבן.

79. Chaff and straw, WHICH ARE THE MALE AND FEMALE OF THE KLIPAH, go together. Therefore, they are exempt from tithe, because they do not contain any part in holiness. Hei OF CHITAH is the cleaned grain without the straw and chaff. Chet and Tet OF CHITAH are male and female, chaff and straw. IF Hei too IS INCLUDED WITH CHET AND TET, it indicates refined grain, and the perfection of the tree, THAT IS MALCHUT, is the wheat grain, WHICH IS INDICATIVE OF REFINED GRAIN WITHOUT KLIPOT. The tree by which Adam sinned was wheat, since all is in the secret and in the word chitah. Rabbi Elazar wondered and the friends marveled. Rabbi Elazar said, It definitely is so.

80. That child said, This is definitely the meaning of the verse with which we began, because barley appeared first in the world, BECAUSE IT IS FROM THE ILLUMINATION OF THE LEFT WITHOUT RIGHT, WHICH IS CHOCHMAH WITHOUT CHASSADIM THAT IS IN MALCHUT, BECAUSE IT IS THE BEGINNING OF ESTABLISHING MALCHUT. It is only good for animal food, MEANING MALCHUT THAT IS CALLED 'BEAST' (HEB. BEHEMAH) THAT EQUALS IN NUMERICAL VALUE 52, YUD HEI VAV HEI FULLY SPELLED WITH HEI'S. AND BARLEY is the secret of thousand mountains, WHICH IS THE SECRET OF CHOCHMAH THAT IS CALLED 'THOUSAND' that is grown every day, and she, MALCHUT, eats them. It is called 'loaves offering', which is the food of that offering, WHICH IS MALCHUT, that is offered at night, SINCE CHOCHMAH WITHOUT CHASSADIM IS THE SECRET OF DARKNESS, SINCE CHOCHMAH CANNOT SHINE WITHOUT CHASSADIM. THEREFORE, THE TIME WHEN IT IS REVEALED IS AT NIGHT, WHICH IS THE SECRET OF DARKNESS, WITHOUT CHASSADIM THAT ARE THE LIGHT OF DAY. It is written: "And when the sun is down, he shall be clean, and shall afterwards eat of the holy things; because it is his food" (Vayikra 22:7). "Of the holy things" indicates offering. "Of the holy things" and not just 'the holy things', since just any holy thing is not considered an offering. We have studied the ritual restrictions of holiness over trumah.

81. The holy land THAT IS MALCHUT is under the authority of the Holy One, blessed be He, and no other authority enters there. How is the land tested if it keeps her Faith? MEANING TO SAY, IF SHE IS FAITHFUL TO HER HUSBAND, WHO IS THE CENTRAL COLUMN, WHO FIXES IT SO THAT CHOCHMAH SHOULD NOT ILLUMINATE ON THE LEFT EXCEPT FROM BELOW UPWARDS? She was not joined to another authority, THAT IS THE OTHER SIDE, WHOSE MANNER IS TO DRAW THE CHOCHMAH FROM ABOVE DOWNWARDS, IN REVERSE TO THE MANNER SET UP BY THE CENTRAL COLUMN, THAT IS ZEIR ANPIN. THE TEST IS by this offering of barley, similar to the secret meaning of the test of the sotah (lit. 'wife suspected of idolatry'). Rabbi Aba spoke, Definitely the edge of the sword is before you. That child replied, I certainly was strengthened with a shield and protective breastplate to be protected from it. Rabbi Aba said, Isn't the holy land clear of any other dominion, WHICH IS THE OTHER SIDE that does not enter therein? AND IF SO, Where did chaff and straw, WHICH ARE KLIPOT, come from?

79. וּמוֹץ וְתֵבֶן בְּחֶדָּא אֲזִלִּין, וְעַל דָּא פְטוּר מִמַּעֲשֵׂר. דְּלִית בְּהוּ חוּלְקָא בְּקִדּוּשָׁה. ה', דְּגַן בְּנִקְיוֹ בְּלֹא תֵבֶן וּמוֹץ. ח"ט דְּכֵר וְנוֹקְבָא, מוֹץ וְתֵבֶן, ה: בְּנִקְיוֹ דְּדִגְן. וְע"ד שְׁלִימוֹ דְּאֵילָנָא חֲטָה אִיהוּ וְאֵילָנָא דְּחֲטָא בִּיהּ אָדָם הֲרָאשׁוֹן חֲטָה הוּהוּ. דְּכֹלָא אִיהוּ בְּרִזָּא, וּבִמְלַחָה דְּחֲטָה. תְּוֹה ר"א, וְתוֹהוּ חֲבֵרְיָא, א"ר אֶלְעָזָר, וְדָאי הֲכִי הוּא.

80. אָמַר הָהוּא יְנוּקָא, הֲכִי הוּא וְדָאי, קָרָא דְּשִׁרְיָנָן בִּיהּ, דְּהָא שְׁעוּרָה אֶקְדִּים לְמִיתִי לְעֵלְמָא. וְאִיהוּ מִתְתַּקֵּן לְמִיכְלָא דְּבַעֲיָרָא סְתָם, אִיהוּ רִזָּא דְּאֶלְף הָרִים, דְּמַגְדִּילִין בְּכָל יוֹמָא, וְהִיא אֶכְלָה לוֹן. וְאֶקְרִי לְחָם תְּרוּמָה, מִיכְלָא דְּהָהוּא תְּרוּמָה, וְאֶתְקְרִיב בְּלִילְיָא, דְּהָא כְּתִיב וּבָא הַשֶּׁמֶשׁ וְטָהַר וְאַחַר יֹאכַל מִן הַקִּדְשִׁים כִּי לַחֲמוֹ הוּא. מִן הַקִּדְשִׁים דְּאִי תְּרוּמָה. מִן הַקִּדְשִׁים, וְלֹא קִדְשִׁים, דְּהָא קִדְשׁ סְתָם לֹא אֶקְרִי תְּרוּמָה, דְּחוּמַר בְּקִדְשׁ מִבְּתְּרוּמָה תֵּנָן.

81. אֶרְעָא קְדִישָׁא בְּרִשׁוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא הוּת, וְרִשׁוֹ אַחְרָא לֹא עָאֵל תַּמָּן. הִיךְ אֲבָדִיקַת אֶרְעָא, אִי קִיַּיְמַת בְּמַהִימְנוּתָא, וְלֹא אֶתְחַבְּרַת בְּרִשׁוֹ אַחְרָא, בְּקִרְיָבוֹ דְּתְרוּמָה דְּאִי דְּשְׁעוּרִים, כְּגוּוֹנָא דְּרִזָּא דְּסוּטָה. א"ר אָבָא, וְדָאי שְׁנָנָא דְּחֶרְבָּא לְגַבְנָךְ, אָמַר הָהוּא יְנוּקָא, וְדָאי אֶתְקַפְנָא בְּמִגְן וְצִינָא לְאִגְנָא מְנִיָּה. א"ר אָבָא, אֶרְעָא קְדִישָׁא לִית בְּהּ רִשׁוֹ אַחְרָא, וְלֹא עָאֵל תַּמָּן. מוֹץ וְתֵבֶן מִמָּאן הוּוּ.

82. The child opened the discussion with the verse: "So Elohim created man in His own image...and Elohim said to them, 'Be fruitful and multiply'" (Beresheet 1:27-28). HE ASKS: If the snake would not have tempted Eve, there would have been no births in the world or if Yisrael would not have sinned by the golden calf, they would not have produced any offspring. YET HERE THE VERSE IN THE SCRIPTURE SAYS: "AND ELOHIM SAID TO THEM, 'BE FRUITFUL AND MULTIPLY.'" It is therefore certain that even if the snake would not have come upon Eve, Adam would have produced offspring immediately, since that was the pronounced decree as soon as he was created, as is written: "Be fruitful and multiply, replenish the earth." HOWEVER, these offspring would all have been entirely clean without any filth. There is an analogy with the holy land, where no other dominion enters into it, but it contains chaff and straw that do not result from the OTHER Side. And outside of the country, that chaff and straw is of the Other Side that follows the holiness like a monkey after men.

83. Rabbi Elazar and the friends approached and kissed him. THE CHILD said to them, It seems to me that I have earned with my battle gear the bread on the table. Rabbi Elazar said, It is definitely so, since all the weapons are in your hand, and are successful in your hands. They again approached and kissed him.

84. THE CHILD opened the discussion with the verse: "And on the vine were three tendrils..." (Beresheet 40:10). Up until here is the subject of the vision OF HIS DREAM, WHICH IS THE GRAPEVINE AND THREE TENDRILS AND THE GRAPES. From here on, it is his own vision, as is written: "And Pharaoh's cup was in my hand" (Ibid. 11), MEANING WHAT HE PERFORMED HIMSELF. However, the vision's subject THAT WAS IN HIS DREAM was for the sake of Joseph, to inform him so that Joseph would hear it and know.

85. We were taught that there exist seven firmaments. They are of seven chambers, and they are six, and they are five, and all emanate from the supernal ancient one. Jacob draws that wine from a distance and squeezes them from the grapes of that grapevine. Then Jacob draws that wine that is proper FOR ISAAC, and he joyously drinks it. This is what it says, "And he brought him wine, and he drank" (Beresheet 27:25). Here, the upper and the lower were included together. Therefore, one stretches the word and draws it out by a lengthy TUNE, over two vowel motions, THAT ARE THE DOUBLE MERCHA (LIT. 'CANTILLATION MARKS'), and that is THE WORD "him," OF "AND HE BROUGHT HIM WINE," THAT IT HAS A DOUBLE SOUND MARK UNDER IT, "him" below and "him" above.

86. Enoch, who is Metatron, THE ONE THAT IS THE HEAD OF THE YESHIVAH OF THE FIRMAMENT, said that "and he brought him wine" means that he blended that wine with water, and if he would not have put water into it, he would not have been able to stand it. Enoch Metatron spoke well. That is the reason that THE WORD "him" gets drawn out longer with a double cantillation mark when pronouncing it, MEANING THE DOUBLE MERCHA MARK, AS MENTIONED ABOVE since he is connected to both directions, TO THE RIGHT AND TO THE LEFT. That wine flows from level to level, all having a taste of it until Joseph the just, WHO IS YESOD OF ZEIR ANPIN, tastes of it, who is the faithful beloved. This is what is written: "Like the best wine, that goes down sweetly for my beloved" (Shir Hashirim 7:10). What is the "best wine"? It means that Jacob blended water into it and that is the good wine. And this is so, as Enoch Metatron has said. Rabbi Elazar and Rabbi Aba marveled. They said to him, With your good wine, you triumphed over a holy

82. פֶּתַח הָהוּא יִנּוּקָא וְאָמַר, וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ וּגו'. וּכְתִיב וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ. וְכִי אֵי לֹא דְאֵתָא נַחֲשׁ עַל חוּהָ לֹא יַעֲבִיד תּוֹלְדִין לְעֵלְמָא, אוֹ אֵי לֹא חָאבוּ יִשְׂרָאֵל בְּעוֹבְדָא דְעַגְלָא, לֹא יַעֲבִדוּן תּוֹלְדִין. אֲלֵא וְדָאֵי, אֵי לֹא יִיתִי נַחֲשׁ עַל חוּהָ, תּוֹלְדִין יַעֲבִיד אָדָם מִיַּד וְדָאֵי, דְהָא גְזֵרָה אֲתַגְזֹר מִיַּד דְאֲתַבְרִי, דְכִתִּיב פְּרוּ וּרְבוּ וּמִלְאוּ אֶת הָאָרֶץ. וְאֵינוּן תּוֹלְדִין יְהוּן בְּלֵהוּן בְּנִקְיוֹ בְּלֹא זוּהָמָא בְּלָל. אוּף הֵכִי אֲרַעָא קְדִישָׁא, דְהָא לֹא עָאל בְּהָ רִשׁוֹ אַחְרָא, אֵית בְּהָ מוּץ וְתַבְן, דְלֹא מֵהוּא סֵטֶר. וְלִבְר מֵאֲרַעָא, הָהוּא מוּץ וְתַבְן דְסֵטֶר אַחְרָא הוּי, דְאִזְלָא בְּתַר קְדוּשָׁה, בְּקוּף בְּתַר בְּנֵי נִשְׂא.

83. אָתוּ ר"א וְחַבְרֵינָא וּנְשָׁקוּהוּ, א"ל, דְאֵמִי לִי, דְרוּחְחָנָא בְּמֵאנֵי קְרָבָא, נְהֵמָא דְפִתּוּרָא. א"ר אֲלַעְזָר וְדָאֵי הֵכִי הוּא, דְהָא כָּל זֵינֵי קְרָבָא בִּידְךָ אֵינוּן, וּמִצְלַחָן בִּידְךָ, אָתוּ וּנְשָׁקוּהוּ כְּמִלְקַדְמִין.

84. פֶּתַח אֵיהוּ וְאָמַר, וּבְגַפְנֵן שְׁלֹשָׁה שְׂרִיגִים וּגו'. עַד הֵכָא חֲזִינוּנָא דְמַלְכָּה, דְהָא מְכָאן וְלֵהֲלֵאָה חֲזִינוּנָא דִילִיָּה הוּהּ, דְכִתִּיב וְכֹס פְּרַעָה בִּידֵי. אֲבָל חֲזִינוּנָא דְמַלְכָּה, בְּגִינֵיהּ דִּיוֹסָף הוּהּ וְלִבְשָׂרָא לִיָּה, דִּישְׁמַע יוֹסֵף וַיִּנְדַּע.

85. תְּגִינָן, שְׁבַעָה רְקִיעֵין אֵינוּן, וְאֵינוּן שְׁבַעָה הַיְכָלִין. וְשִׁית אֵינוּן, וְחֲמֵשׁ אֵינוּן, וְכֹלְהוּ נְמָקֵי מְגוּ עֵתִיקָא עֲלָאָה. הָהוּא יִין מְשִׁיךְ לִיָּה יַעֲקֹב מְרַחֵיק, וְסָחִיט לִיָּה מְעַנְבִים דְהָהוּא גַפְנֵן. כְּדִין, יַעֲקֹב אֲמַשְׁיךְ לִיָּה הָהוּא יִין דְקָא אֲתַחְזִי לִיָּה, וְחָדֵי וְשִׁתָּה. הַה"ד, וַיָּבֵא לוֹ יִין וַיִּשְׁתֵּה. הֵכָא אֲתַכְּלִיל עֵילָא וְתַתָּא. וְע"ד אֲרַחֵיק מִלְכָּה, וּמְשִׁיךְ לָהּ בְּמְשִׁיכוֹ דְתַרֵּי תְנוּעֵי, וְהֵינּוּ לוֹ. לִיָּה לְתַתָּא, לִיָּה לְעֵילָא.

87. THE CHILD told him, Up until now, that grapevine is waiting to produce fruits, MEANING THAT THE ILLUMINATION OF CHOCHMAH, ITS FRUITS, SHOULD BE REVEALED IN IT, AS MENTIONED. "And on the vine" refers to the grapevine known for its sanctity, WHICH IS MALCHUT. There exists another grapevine, which is a foreign grapevine, whose grapes are not proper grapes, but are only hard and sour to the heart and bite THE PALATE like a dog. These grapes are considered "the degenerate plant of a strange vine" (Yirmeyah 2:21), WHICH IS THE OTHER SIDE. However, it is written about this grapevine, MALCHUT: "And on the vine," meaning that known one, the one from which all the holy ones get to taste the ancient wine, the good wine, the wine into which Jacob added water, AS MENTIONED PREVIOUSLY ABOVE, until all those who know how to taste wine get to taste it, and it is pleasant to the palate.

88. When that grapevine, WHICH IS MALCHUT, is reached, it sends out three tendrils, which are the forms of the three patriarchs, WHICH ARE THE THREE COLUMNS, by which it is sanctified, since there is no sanctification except through wine, and there is no grace except by wine, at the location where joy exists, MEANING WINE THAT MAKES MERRY, AS EXPLAINED ABOVE. "And it was as though it budded" (Bereshheet 40:10), MEANING like an adorned bride that approaches with love and gladness of wine, THAT IS THE ILLUMINATION OF CHOCHMAH that is blended with water, WHICH ARE CHASSADIM. "And its blossoms shot forth" (Ibid.), meaning that her love reaches to her beloved, ZEIR ANPIN, and she begins to play music and enter with love. Then "IT BROUGHT FORTH RIPE GRAPES" (IBID.), as these young grapes have become full and ripened and are full of that fine old wine, the wine which Jacob has blended with water.

89. Therefore, whoever says the blessing AFTER THE MEAL over wine and reaches 'for the land' needs to add water to it, since he should not say the grace of: 'Have mercy, Hashem, our Elohim, upon Yisrael, Your people' unless there is water added to that wine. MEANING TO SAY, AS LONG AS THE ILLUMINATION OF CHOCHMAH IN THE LEFT, WHICH IS THE SECRET OF WINE, IS NOT BLENDED WITH CHASSADIM THAT ARE ON THE RIGHT, WHICH IS THE SECRET OF WATER, THERE IS NO COMPASSION IN MALCHUT. AND IT IS EXCLUSIVELY JUDGMENT WITHOUT MERCY. If he does not POUR WATER INTO IT who could stand THE JUDGMENTS OF MALCHUT! That was what he, THE CHIEF WINE STEWARD, had to inform Joseph, WHO IS YESOD OF ZEIR ANPIN, since it was dependent on him, MEANING TO SAY THAT HE WAS THE ONE BESTOWING EVERYTHING ON MALCHUT.

86. חנוך מטטרון אמר, ויבא לו יין, דארמי מיא בהוא יין, ואי לאו דארמי ביה מים, לא יכיל למסבל, ושפיר אמר חנוך מטטרון. ובג"כ אמשיך לו בתרי טעמי, דהא בתרין סטרין אחיד, והוא יין אזול מדרגא לדרגא, וכלהו טעמין ביה, עד דיוסף צדיקא טעים ליה, דאיהו דוד נאמן, הה"ד כיינ הטוב הולך לדודי למישרים. מהו כיינ הטוב. דאתא יעקב וארמי ביה מיא, דא הוא יין הטוב והכי הוא, כמה דאמר חנוך מטטרון. תווה ר' אלעזר, ותווה ר' אבא, אמרו הא חמרא דילך, הוא נצחת מלאכא קדישא, אפומא דרוח קודשא.

87. א"ל, עד כען ההוא גפן מחכא למעבד פירין. ובגפן: דא איהו גפן דאשתמודעא בקודשא. בגין דאית גפן אחרא, דאיהו אקרי גפן נכריה. וענבים דילה לא אינון ענבים, אלא קשין, אחידין לבא, נשכין ככלבא. אינון ענבים אקרו, סורי הגפן נכריה. אבל גפן דא, עלה כתיב ובגפן, ההיא דאשתמודעא. ההיא דכל קדישין טעמו חמרא עתיקא, חמרא טבא, חמרא דיעקב זיהב ביה מיא, עד דכל אינון דידעין לטעמא חמרא, טעמו ליה, והוה טב לחכא.

88. והיה גפן, כד מטא לגבה, אושיטת תלתא שריגין, ואינון תלת דיוקנא דאבהן, דאתקדשת בהו. ולית קדושה אלא ביין, ולית ברכתא אלא ביין. באתר החדוה שארי. והיא כפורחת, ככלה דאתקשטת ועאלת ברחימו, בחדוה דההוא יין דאתערב במיא. כדן עלתה נצה, סליקת רחימו דילה לגבי דודה, ושריאת לנגנא ולאעלא ברחימו. וכדן, אתמליין ואתבשלן אינון ענבין, רכיכין ומליין מההוא חמרא טבא עתיקא חמרא דיעקב ארמי ביה מיא.

89. ועל דא מאן דמברך על היין, ומטי על הארץ, אצטריך למרמי ביה מיא, בגין דלית ליה לברכא רחם ה' על ישראל עמך, בר במיא גו חמרא. ואי לאו, מאן יכיל למסבל. דא הוה לבשרא ליוסף, בגין דביה הוה תליא מלתא.

90. Enoch Metatron said, Three tendrils definitely correspond to the three patriarchs THAT ARE THREE COLUMNS - WHICH ARE MICHAEL, URIEL, RAPHAEL. HE ASKS, Does she not have four ANGELS, MICHAEL, GABRIEL, URIEL AND RAPHAEL, AND WHY DOES IT SAY THREE? HE REPLIES: It must be in accordance with what is written, "And it was as though it budded," because during the time when she rises and soars with her wings so as to rise up, MEANING WHEN SHE SHINES FROM BELOW UPWARDS, then "its blossoms shot forth." That is the fourth one that remained, MEANING GABRIEL, who rises with her and does not abandon her, since GABRIEL IS FROM THE LEFT COLUMN, AND SO IS MALCHUT FROM THE LEFT COLUMN. THEREFORE, HE DOESN'T SEPARATE FROM HER, MEANING THAT GABRIEL TOO COULD NOT RULE, EXCEPT WHEN MALCHUT FLIES AND SHINES FROM THE BOTTOM UP. This is what is written: "And He rode upon a Cherub and did fly" (II Shmuel 22:11). THAT MEANS, WHEN MALCHUT is flying, SHE THEN RIDES ON A CHERUB, THAT IS GABRIEL, THAT IS "its blossoms shot forth," MEANING THIS HAPPENS WHEN IT SHINES UPWARDS FROM BELOW, SINCE THE LEFT IS NOT CAPABLE OF SHINING EXCEPT FROM BELOW UPWARDS. Enoch Metatron spoke well and so it is.

91. Rabbi Elazar wondered and Rabbi Aba marveled. They said to him, Holy angel, emissary from above, here is your wine. It is that which was victorious in the secret of the Holy Spirit. All the friends approached and kissed him. Rabbi Elazar said, Blessed is The Holy One, blessed be He, that sent me here.

92. The child spoke, saying, Friends, bread and wine are the main part of the meal. All the rest of the foods are accessories to them. The Torah has earned them, BREAD AND WINE, and they belong to her. The Torah requests of you graciously with love, and says, "Come, eat of my bread, and drink of the wine which I have mixed" (Mishlei 9:5). Since the Torah has invited you and requests of you this matter, you are obliged to do her wish. I beg of you, since she invited you, to do her bidding. They replied, Definitely. They sat and ate and rejoiced with him. After they completed the meal, they remained at the table. He began the discussion.

93. He opened by saying, "And Moab said to the elders of Midian" (Bemidbar 22:4). HE ASKS: It does not say, 'The elders of Moab said to the elders of Midian', but "Moab said." That means that the young OF MOAB took counsel of the elders OF MIDIAN, and the older ones followed after THE WISHES OF THE YOUNGER ONES and gave them advice. What was the advice with which they counseled them? They took for themselves bad advice. The ELDERS OF MIDIAN said to Moab, We have grown a bad crop among us. And who is it? It is their master, Moses. There was among us a priest who took care of him and supported him in his house and gave him his daughter for a wife. Furthermore, he gave him money and sent him to Egypt to destroy the whole country. And he, THE PRIEST, and his entire household got carried away after him. If we could root out from the world that master of theirs, all his people would be uprooted from the world. The entire disastrous advice in the matters of Pe'or stemmed from Midian.

90. חנוך מטטרון אמר, שלשה שריגים ודאי לקבל תלת אבהן, והא ארבע אינון דילה. אלא דא הוא דכתיב, והיא כפורחת. בזמנא דאיהי סליקת ופרחת בכנפיהא לסלקא, כדין עלתה נצה, דא הוא ההוא רביעאה דאשתאר, דסליק בהדה, ולא אתפרש מנה. הה"ד, וירכב על כרוב ויעף. כד יעוף. כפורחת, בזמנא דפורחת. ושפיר אמר חנוך מטטרון, והכא הוא.

91. תווה רבי אלעזר, ותווה רבי אבא, אמרו, מלאכא קדישא, שליחא מלעילא, הא חמרא דילך, הוא, נצחת ברזא דרוח קדשא. אתו כלהו חבריאי ונשקוהו. א"ר אלעזר, בריך רחמנא דשדרני הכא.

92. אמר ההוא ינוקא, חבריאי. נהמא וחמרא עיקרא דפתורא אינון, כל שאר מיכלא אבתרייהו אתמשך. והא אורייתא רווחת לון, ודילה אינון. אורייתא בעאת מנייכו, בבועו, ברחימו, ואמרה לכו לחמו בלחמי ושתו ביין מסכתי. והואיל ואורייתא זמינת לכו, והיא בעאת מנייכו מלה דא, אית לכו למעבד רעותא דילה. במטו מנייכו, הואיל ואיהי זמינא לכו, דתעבדון רעותה. אמרו הכי הוא ודאי. יתבו ואכלו וחדו בהדיה. ביון דאכלו אתעכבו על פתורא.

93. פתח איהו ואמר. ויאמר מואב אל זקני מדין וגו'. ויאמרו זקני מואב ואל זקני מדין לא כתיב, אלא ויאמר מואב. עולמין נטלו עיטא מסביא, וסביא אתמשכו אבתרייהו, ואינון יהבו לון עיטא. מאי עיטא יהבו לון. עיטא בישא נטלו לגרמיוהו. אמרו לון למואב, גדולא בישא גדלנא ביננא. ומנו. משה רביהון. על חד כומרא דהוה ביננא, דרבי ליה וגדיל ליה בביתיה, ויהב ליה ברתייה לאנתו. ולא עוד, אלא יהב ליה ממונא, ושדר ליה למצרים, לשיצאה כל ארעא. ואיהו, וכל ביתיה, אתמשכו אבתריה. אי להווא רביהון, ניכול לאעקרא מן עלמא, כל עמא דיליה יתעקרון מיד מעלמא. וכל עיטא בישא מההוא מלה דפעור, ממדין הוה.

94. Come and see that everything stemmed from Midian; the thrust of their counsel was about Moses, and with the advice of Midian they hired Bilaam. When they realized that Bilaam was incapable, they followed another bad idea, and they freely loosened their women and daughters even more than Moab. About the women of Midian, it is written: "Behold, these caused the children of Yisrael..." (Bemidbar 31:16). Everything stemmed from Midian. They took counsel with their chief that he should loosen his daughter, since they were plotting to ensnare Moses in their net. They adorned her with how many spells, so she should successfully catch the head OF YISRAEL. And the Holy One, blessed be He, "turns wise men back" (Yeshayah 44:25).

95. They envisioned that the head would be caught in their net, yet they did not know WHO IT WAS. They saw, yet saw not. They had a vision that the chief of the people would fall for her, FOR KOZBI, and several thousand others. They thought it would be Moses, so they let her loose, and gave her orders about Moses, so that she should not couple with another but only with him. She asked them, How will I be able to tell him apart? They said to her, The one that you'll notice, that everyone stands up before, you will engage yourself with him and with nobody else. Once Zimri son of Salu came, 24,000 people from the tribe of Shimon stood up in his honor, since he was their chief. She assumed that he was Moses and she united with him. When all those 24,000 saw this, they carried on with whatever they saw fit, and that was the cause of everything that happened after that.

96. Everything originated in Midian in several ways. Therefore, Midian was punished and the Holy One, blessed be He, said to Moses, "Execute the vengeance of the children of Yisrael on the Midianites" (Bemidbar 31:2). For you, it is appropriate and becoming. As for Moab, I leave them alone until the two jewels will come out from among them. Here's David son of Yishai who will take revenge on Moab, and will rinse the loaded pot of filth from Pe'or. This is what it says, "Moab is my washpot" (Tehilim 60:10) assuredly. As long as these two jewels did not come out of there, they were not punished. As soon as they came out, David came and washed clean the pot from their filth, and all received their punishment, Midian during the time of Moses and Moab during the time of David.

94. ות"ח, דכלא הוה ממדין. וכל עיטא דלהון על משה הוה. ובעיטא דלהון, שברו לבלעם. בין דחמו דבלעם לא יכול, נטלו עיטא אחרא בישא לגרמייהו, ואפקירו נשייהו ובנתייהו יתיר ממואב, דהא על נשי מדין בתיב, הן הנה היו לבני ישראל וגו'. וכלא ממדין הוה. נטלו עיטא בהדי נשיאה דלהון, דיפקיר ברתיה. דחשיבו לנטלא למשה ברשתייהו, בכמה זיני חרשין אעטרו לה, דיתפס רישא דלהון. וקודשא בריך הוא משיב חכמים אחור.

95. אינון חמן דרישא יתפס ברשתא דלהון, ולא ידעו, חמו ולא חמו. חמו רישא דעמא דנפיל בהדה, וכמה אלפין אוחרנין, וחשיבו דמשה הוה, אפקירו לה, ופקירו לה על משה, דלא תזדווגי לאחרא, אלא ביה. אמרה לון, במה אנדע. אמרו ההוא דתחמי דכלא קיימי קמיה, ביה תזדווגי, ולא באחרא. בין דאתא זמרי בן סלוא, קמו קמיה ארבעה ועשרים אלף, משבטא דשמעון, בגין דהוה נשיאה דלהון, והיא חשיבת דהוא משה, ואזדווגת ביה. בין דחמו כל אינון שאר לדא, עברו מה דעברו, והוה מה דהוה.

96. וכלא הוה ממדין, בכמה זינין, ובג"כ אתענשו מדין. וקודשא בריך הוא אמר למשה, נקום נקמת בני ישראל מאת המדינים. לך אתחזי, ולך יאות. למואב אנא שביק לון לבתר דיפקון תרין מרגלאן מנייהו, הא דוד בריה דישי, דאיהו ינקום נוקמין דמואב, ויסחי קדירה דמליא טנופא דפעור, הה"ד מואב סיר רחצי ודאי, ועד דאינון תרין מרגלאן לא נפקו, לא אתענשו, בין דנפקו, אתא דוד ואסחי קדירה מטנופא דלהון. וכלהו אתענשו. מדין בימי משה. מואב בימי דוד.

97. Come and see that, in spite of all this, the wicked of Midian did not rest from all their evil. Generations later, when they saw that Joshua had died, together with all the elders who were worthy to have miracles caused through them, they figured that the time was now opportune. What did they do? They approached Amalek and told them, It is worth it for you to remember what the children of Yisrael and their master Moses and his disciple Joshua have brought upon you that will destroy you from the world. Now is the opportune time, for they have no one to shield them. We will go and accompany you, as is written: "Midian and Amalek and the children of the east..." (Shoftim 6:33). "And because of Midian the children of Yisrael made for themselves the tunnels..." (Ibid. 2). There was no one in the world who wished to harm the children of YISRAEL like Midian. You might say Amalek; because of jealousy of the covenant, they approached the covenant TO HARM IT. Therefore, the Holy One, blessed be He, took everlasting vengeance, which was not to be forgotten. They agreed that it was certainly so and there was no doubt in the world.

98. He opened the discussion with the verse: "And Hashem said to me, 'Do not harass Moab'" (Devarim 2:9). HE INQUIRES: Until now, didn't we know that the Holy One, blessed be He, talked to Moses and not with anyone else, so why would he need to inform us? "And Hashem said to me": Why "to me"? HE RESPONDS: It is only to Moses that the Holy One, blessed be He, gave the command not to lay siege to Moab; to anyone else, He did not GIVE SUCH A COMMAND. He did not give this command to David. Therefore, IT IS WRITTEN: "And Hashem said to me, 'Do not harass Moab'", not even a small part of their boundary, because from them will come out the one who will provide vindication for the children of Yisrael and provide them with revenge ON MOAB. That is David, who is a descendant of Ruth the Moabite.

99. "Nor contend with them in battle" (Ibid.): All this was a command to Moses; however, someone else was permitted. If you would venture to say that Joshua and the elders, who lived long after him, were also permitted, it is not so. All were from the original courthouse of Moses and whatever was forbidden to Moses was also forbidden to them. Furthermore, the goodly jewels have not yet come out from among them, since Ruth emerged in the days of the Judges and she was the daughter of Eglon, king of Moab. Eglon died because Ehud killed him and another king was appointed. This daughter of Eglon remained and was in the hands of a nurse, in the fields of Moab. As soon as Elimelech arrived there, he took her for his son.

100. If you say that Elimelech converted her there, it is not so. However, she was taught all the household customs, including permissible food and drink. When did she get converted? Later on, when Naomi left. Then she said, "Your people shall be my people, and your Elohim my Elohim" (Rut 1:16). Naomi, who emerged from the offspring of Amon, came out at the time of David.

97. ת"ח, חייביא דמדיון, עכ"ד לא שכיכו מכל בישין דלהון. לבתר דרין דחמו דמית יהושע, וכל אינון זקנים דאתחזו למעבד נס על ידיהו, אמרו, השתא שעתא קיימא לן. מה עבדו אתו לגבי עמלק, אמרו אית לכון לאדכרא, מה עבדו לכון בני ישראל, ומשה רביהון, ויהושע תלמידא דיליה, דשיצו לכון מעלמא, השתא הוא עדנא דלית בהו מאן דאגין עליהו, ואגן בהדייכו, דכתיב מדיון ועמלק ובני קדם וגו', מפני מדיון עשו להם בני ישראל את המנהרות וגו'. לא הוה בעלמא, מאן דיעביד בישא בכללא, כמדיון. ואי תימא עמלק. בגין קנאת ברית דקריבו לגבי ברית. וע"ד קני קודשא בריך הוא קנאה עלמין, דלא יתנשי. אמרו ודאי הכי הוא, ולית הכא ספקא בעלמא.

98. פתח ואמר, ויאמר יי' אלי אל תצר את מואב וגו'. ויאמר יי' אלי, וכי עד השתא לא ידענא דעם משה הוה ממלל קודשא בריך הוא, ולא עם אחרא, דכתיב ויאמר יי' אלי. אלי למה. אלא למשה פקיד קודשא בריך הוא, דלא לאבאשא למואב. אבל לאחרא לא, לדוד לא פקיד דא, ובג"כ אלי אל תצר את מואב, אפילו לתחום זעירא דלהון. דהא מנייכו יפוק מאן דיתן נוקמין לישראל, וינקום נוקמיהו, ואיהו דוד דאתא מרות המואבית.

99. ואל תתגר בם מלחמה, כל דא אתפקד למשה, הא לאחרא שרי. ואי תימא, ליהושע ולאינון זקנים דהוו דאריכו יומין בתריה שרי. לאו הכי. בגין דכלהו מבי דינא דמשה הוו, ומה דאתסר למשה, אתסר להו ועוד דלא נפקו עדיין אינון מרגלאן טבאן, דהא ביומיהון דשופטים נפקא רות. ובכרתיה דעגלון מלכא דמואב הות. מית עגלון, דקטיל ליה אהוד. ומנו מלך אחרא, ודא ברתיא אשתארת, והות בבי אומנא, ובשדי מואב. כיון דאתא תמן אלימלך, נסבה לבריה.

100. ואי תימא דגיירה אלימלך תמן. לא. אלא כל אורחי ביתא, ומיכלא ומשתיא אוליפת. אימתי אתגיירת. לבתר כד אזלת בנעמי, כרין אמרת, עמך עמי ואלהיך אלהי. נעמה בבני עמון ביומי דדוד נפקא.

101. At that time, the Holy Spirit prevailed on David. THE HOLY SPIRIT, THAT IS MALCHUT, said to him,: David, when I measured the entire universe and threw lots, and Yisrael was "the lot (Heb. chevel) of His inheritance" (Devarim 32:9), I remember what Moab did to "the lot of His inheritance." It is written: "And measured them with a line (Heb. chevel)" (II Shmuel 8:2), meaning with the very measuring line of Hashem's inheritance THAT IS YISRAEL. That line was hanging on to all those who issued from that seed OF MOAB THAT DID HARM YISRAEL IN THE DAYS OF MOSES.

102. It is written: "One full line" (Ibid.): What is the meaning of "one full line"? This is what is written: "The whole earth is full of His glory" (Yeshayah 6:3). THAT IS MALCHUT, which decreed this one to life and this one to death. That line was attached to those who deserved to get killed. Therefore, he held that rope and extended the line, due to what he caused to that line of Hashem's inheritance.

103. Gideon was destroying all that seed of Midian, so that he left none of those who planned to harm Yisrael by counsel or in any other way. To all those that caused harm to Yisrael, the Holy One, blessed be He, will reserve hate for them and be vindictive to them. However, if good is destined to emerge from them, He will be long-suffering and extend the period of His anger to them, until that good has emerged into the world. Then he will carry out their sentence of vengeance. Rabbi Elazar said, That is definitely the meaning and that is the clarification of it. That child said, From here on friends, prepare your weapon to do battle.

104. Rabbi Elazar opened the discussion with the verse: "Bless Hashem, you angels of His, you mighty ones..." (Tehilim 103:20). David the king summoned for the blessing of the Holy One, blessed be He. He summoned the hosts of heaven, which are the stars and constellations, and other armies, and included his soul with them to bless the Holy One, blessed be He. This is what is written: "Bless Hashem, all His works in all places of His dominion. Bless Hashem, O my soul" (Ibid. 22). He concluded all the blessings with his soul.

105. He invited the lofty angels to bless Him, as it is written: "Bless Hashem, you angels of His...." Before Yisrael arrived on the scene, the lofty angels in heaven used to prepare and complete this work. As soon as Yisrael arrived and stood at Mount Sinai and said, "Will we do and obey (lit. 'listen')" (Shemot 24:7), they took over this task from the serving angels and became part of His service. Since then, that task on earth was exclusively Yisrael's, the sanctified angels were on their own and Yisrael would complete and perfect this work. Therefore, at first, PRIOR TO THE ARRIVAL OF YISRAEL, WERE "mighty ones who perform His bidding" (Tehilim 103:20), and after that, THE ANGELS WERE ONLY "hearkening TO THE VOICE OF HIS WORD" (IBID.), BUT THOSE "WHO PERFORM HIS BIDDING" WERE YISRAEL. Praised are Yisrael, who took over this service from them. It was kept up through them.

101. כְּדִין שָׂרָאת רוּחַ קוֹדֶשׁא עַל הַיּוֹד. אֵל, הַיּוֹד, כָּד כָּל עֲלָמָא מְדִידְנָא, וְאִפִּילָנָא עַדְבִּין, יִשְׂרָאֵל חָבַל נִחְלָתוֹ הוּוּ, דְּכִירְנָא מַה דְּעִבְדוּ מוֹאֵב בַּחֶבֶל נִחְלָתוֹ. מַה כְּתִיב, וַיִּמְדֶּם בַּחֶבֶל. בַּהוּא חָבַל נִחְלָת יִי. כָּל אֵינוֹן דְּהוּוּ מַהְהוּא זֶרְעָא, הַהוּא חָבַל אַחִיד בַּהוּ.

102. כְּתִיב מְלֵא הַחֶבֶל. מַהוּ מְלֵא הַחֶבֶל. אֵלָא הַהוּא דְּכְתִיב, מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ. וְהוּא אָמַר, דָּא הוּא לְאַחִיָּיא, וְדָא הוּא לְקַטְלָא. וְהוּא חָבַל אַחִיד בְּאֵינוֹן דְּאִתְחַזּוֹן לְקַטְלָא. בְּגִ"כּ אַחִיד בַּחֶבֶל, וּפְשִׁיט חָבַל, עַל מַה דְּעִבְדוּ בַּהוּא חָבַל נִחְלָת יִי.

103. וּמְדִין, גְּדַעוֹן שְׂצִי כָּל הַהוּא זֶרְעָא, הֲלָא אֲשִׁיר מְנִיָּהוּ, מְכָל אֵינוֹן דְּאִבְאִישׁוּ לְיִשְׂרָאֵל בְּעִיטָא, אוּ בְּמֵלָה אַחְרָא. וּלְכַלְהוּ דְּאִבְאִישׁוּ לְיִשְׂרָאֵל, קוֹדֶשׁא בְּרִיךְ הוּא נְטִיר לוֹן דְּבָבוּ, וְנָטַל מְנִיָּהוּ נּוֹקְמִין. אֲבָל אֵי זְמַנִּין לְמִיתִי מְנִיָּהוּ טַב לְעֲלָמָא, אֲרִיךְ רּוֹגְזִיָּה וְאִפִּיָּה עֲמַהוֹן, עַד דְּיִפִּיק הַהוּא טַב לְעֲלָמָא, וּבְתַר כֵּן נְטִיל נּוֹקְמָא וְדִינָא מְנִיָּהוּ. אִ"ר אֶלְעָזָר, הֲכִי הוּא וְדָאֵי, וְדָא הוּא בְּרִירוֹ דְּמֵלָה. אָמַר הַהוּא יְנוֹקָא, מְכָאן וְלַהֲלָאָה, חֲבַרְיָיא, אִתְקִינוּ מְאִנֵּי קֶרְבָּא בִּידֵיכּוֹ, וְאִנְחוּ קֶרְבָּא.

104. פְּתַח ר' אֶלְעָזָר וְאָמַר, בְּרַכּוּ יִי מְלֵאכֵי גְבוּרֵי כַּח וְגו'. הַיּוֹד מְלַבָּא זְמַן לְבִרְכָּא לְקוֹדֶשׁא בְּרִיךְ הוּא, זְמַן לְחִילֵי שְׁמַיָּא, דְּאֵינוֹן כְּכַבְיָא וּמְזֻלֵי, וְשָׂאֵר חִיָּלִין, וְשִׁתְּף לְנִשְׁמַתָּא דִּילֵיהּ בְּהַדְרִיָּהוּ, לְבִרְכָּא לְקוֹדֶשׁא בְּרִיךְ הוּא. הַה"ד, בְּרַכּוּ יִי כָּל מַעֲשֵׂיוּ בְּכָל מְקוֹמוֹת מְשַׁלְתּוּ בְּרַכִּי נַפְשִׁי אֶת יִי חֲתִים בְּנַפְשִׁיהּ כָּל בְּרַכָּאן.

105. זְמַן לְמַלְאכֵי מְרוֹמָא לְבִרְכָּא לֵיהּ, דְּכְתִיב בְּרַכּוּ יִי מְלֵאכֵי וְגו', וְעַד לֹא אָתוּ יִשְׂרָאֵל, מְלֵאכֵי מְרוֹמָא הוּוּ עִבְדֵי וְשַׁלְמֵי עֲשִׂיהּ. כִּיּוֹן דָּאִתּוּ יִשְׂרָאֵל, וְקִיּוּמוֹ עַל טוֹרָא דְּסִינַי, וְאָמְרוּ נַעֲשֶׂה וְנִשְׁמַע, נְטִלֵי עֲשִׂיָּה מִמְלֵאכֵי הַשָּׁרָת, אִתְכַּלִּילוּ בְּדַבְּרוּ. וּמְכַדִּין, עֲשִׂיָּה הוּוּת בְּאַרְעָא דְּיִשְׂרָאֵל בְּלַחֲדִיָּהוּ, וּמְלֵאכֵי קְדִישִׁין בְּלַחֲדִיָּהוּ. יִשְׂרָאֵל גְּמַרִין וְשַׁלְמִין עֲשִׂיָּה. וְע"ד גְּבוּרֵי כַּח עוֹשֵׂי דְּבָרוּ בְּקַדְמִיתָא, וְלִבְתַּר לְשִׁמוּעַ. זְכָאִין אֵינוֹן יִשְׂרָאֵל, דְּנָטְלוּ עֲשִׂיָּה מְנִיָּהוּ, וְאִתְקִיּוּם בַּהוּ.

106. That boy said, Watch yourself now, and be successful with your battle-gear. Is this the only praise that Yisrael gained and no other praise? He said, This praise I discovered, and no other. That child said, Since your sword is not accomplishing anything or you are not brandishing it effectively, leave the sword to someone who is capable of waging war with it.

107. What is the highest praise that is not passed on to the angels exclusively, except in conjunction with Yisrael? It is sanctification. Blessings were given to them alone, as they were given to Yisrael. However, sanctification was not handed to them alone, but only accomplished together with Yisrael, since they do not sanctify the holiness, except together with Yisrael. You might ask why it is written: "And one cried to another, and said..." (Yeshayah 6:3). HE REPLIES: When did this happen? That is at the same time that Yisrael do the sanctification below. Until Yisrael do not sanctify below, they cannot say sanctification either.

108. The sanctification arises from the three realms, WHICH ARE THE SECRET OF THE THREE COLUMNS, and not from two realms, AND NOT FROM TWO COLUMNS. That is the meaning of: "And one cried." Here we have one, WHICH IS THE RIGHT COLUMN; in "to another" we have two, WHICH IS THE LEFT COLUMN. "And said": Here we have a third, WHICH IS THE CENTRAL COLUMN. The three realms correspond to the three sanctities and this is due to the praise of Yisrael, because they exclusively take that sanctity that is below, WHICH IS THE CENTRAL COLUMN, AS IS MENTIONED NEARBY.

109. Rabbi Elazar said, It is definitely so and these matters I have already explained. I further explained that the three sanctities were given to the children of Yisrael below, as is apparent from these verses: "You shall therefore sanctify yourselves, and you shall be holy; for I am holy" (Vayikra 20:7). "You shall therefore sanctify yourselves" is one, "and you shall be holy" is two and "for I am holy" is the third. Here the sanctification was granted to us. THE CHILD said to him, That is lovely, but you did not remind yourself of the lance until I took it off your back and handed it to you. From here on, remember that the lance is in your hand. Return to where you left off, MEANING TO THE INTERPRETATION, WHICH HE BEGAN.

110. Rabbi Elazar said, The discussion we are in deals with blessings (Heb. brachah). What is the meaning of "bless," THAT IS drawing down blessings from where all blessings emanate, MEANING FROM BINAH until they form a pool from that abundant drawing, and the massing of water in that pool (Heb. brechah), MEANING, THAT FROM THAT GREAT ABUNDANCE, that water increased a great number of fish, THAT IS, MANY LEVELS, of several varieties. And what is that drawing? It is the Hei, WHICH IS MALCHUT, that draws forth the light that shines from that mirror that illuminates, THAT IS ZEIR ANPIN, that is flowing from above, FROM BINAH, downward TO MALCHUT.

106. אָמַר הָיָה יְנוּקָא, נִטְר גְּרַמְךָ וְאַצְלַח בְּמַאֲנֶךָ. וְכִי שִׁבְחָא דָּא בְּלַחְדוּי נָטְלוּ יִשְׂרָאֵל, וְלֹא אַחֲרָא. אָמַר שִׁבְחָא דָּא אֲשַׁבְּחָנָא, וְלֹא אַחֲרָא. אָמַר הָיָה יְנוּקָא, בֵּינָן דְּחַרְבָּא דִּילָךְ לֹא אֲצַלַח. אוֹ אֲנִתְ לֹא מְנַעֲנַעָא לִיָּה בְּדִקָּא חֲזִי, שִׁבְק חַרְבָּא לְמַאן דְּאֲגַח קְרַבָּא.

107. שִׁבְחָא עֲלָאָה דִּלָּא אֲתַמְסַר לְמַלְאֲכֵי עֲלָיָן בְּלַחְדוּיָהוּ, אֲלֵא בְּהַרְי יִשְׂרָאֵל, מֵאֵן אִיהוּ. קְדוּשָׁה. בְּרַכָּה אֲתַמְסַר לֹון בְּלַחְדוּיָהוּ, כִּמְה דְּאֲתַמְסַר לְיִשְׂרָאֵל. אֲבָל קְדוּשָׁה, לֹא אֲתַמְסַר לֹון בְּלַחְדוּיָהוּ, אֲלֵא בְּהַרְי יִשְׂרָאֵל. דִּלָּא מְקַדְּשֵׁי קְדוּשָׁה, אֲלֵא בְּהַרְי יִשְׂרָאֵל. וְאִי תִימָא, וְהָא כְּתִיב וְקָרָא זֶה אֵל זֶה וְאָמַר, אִימַתִּי בְּזַמְנָא דִּישְׂרָאֵל מְקַדְּשֵׁי לְתַתָּא. וְעַד דִּישְׂרָאֵל לֹא מְקַדְּשֵׁי לְתַתָּא, אִינוּן לֹא אֲמַרֵי קְדוּשָׁה.

108. בְּגִין דְּקְדוּשָׁה מְתַלַּת עֲלְמִין סְלֻקָּא, וְלֹא מְתַרִין, וְהֵינְג וְקָרָא זֶה, הָא חַד. אֵל זֶה, הָא תְּרִין. וְאָמַר, הָא תְּלַתָּא. תְּלַת עֲלְמִין, אִינוּן לְקַבְּלִיָּהוּ תְּלַת קְדוּשׁוֹת. וּבְגִ"כ שִׁבְחָא דִּישְׂרָאֵל דְּנִטְלִין קְדוּשָׁא לְתַתָּא בְּלַחְדוּיָהוּ.

109. א"ר אֲלַעְזָר, הֲכִי הוּא וְדָאֵי, וּמְלִין אֲלִין אֻקְיַמְנָא לֹון. וְתוֹ אֻקְיַמְנָא, דְּהָא תְּלַת קְדוּשׁוֹת אֲתַמְסְרוּ לְיִשְׂרָאֵל לְתַתָּא. מֵן הָאֵי קָרָא, וְהִתְקַדְּשַׁתֶּם וְהִיִּיתֶם קְדוּשִׁים, כִּי קְדוּשׁ אֲנִי יְיָ. וְהִתְקַדְּשַׁתֶּם חַד. וְהִיִּיתֶם קְדוּשִׁים תְּרִין. כִּי קְדוּשׁ אֲנִי יְיָ, הָא תְּלַתָּא. הֲכָא אֲתַמְסַר לֹון קְדוּשָׁה. א"ל יָאוּת. וְהָא לֹא אֲדַבְּרַת מְרוּמָחָא, עַד דְּנִטְלַת לִיָּה אָנָּא מִבְּתַר כְּתַפְךָ, וְשׂוֹי לָךְ בִּידְךָ. מִכָּאֵן וְלַהֲלָאָה תְּדַבֵּר לְרוּמָחָא, דְּאִיהוּ בִּידְךָ. תּוּב לְאַתְרֵי דְּשִׁבְקַת.

110. א"ר אֲלַעְזָר, מְלִין דְּאֲנָן בְּהוּ, בְּבְרַכָּה אִינוּן. בְּרַכּוּ, מֵאֵי בְּרַכּוּ. מְשִׁיכוּ בְּרַכָּאן, מֵאַתְרֵי דְּכָל בְּרַכָּאן נִמְקִין, עַד דִּיתְעַבְדוּן בְּרַכָּה. בְּסִגְיָאוּ מְשִׁיכוּ דְּאֲתַמְשִׁין, וּמְגוּ סִגְיָאוּ דְּמִיּוּן בְּהֵיא בְּרַכָּה, מִיַּד יִפְשׁוּן מִיּוּן נֻגֵי סִגְיָאִין, לְכַמְהָ זִינִין. וְהָוָא מְשִׁיכוּ מֵאֵי הוּא. ה' מְשִׁיכוּ דְּנַהוּרָא דְּנַהִיר, מְגוּ הָוָא אֲסַפְקְלוּיָאָה דְּנַהֲרָא, דְּאֲתַמְשֵׁךְ מַעֲלָא לְתַתָּא.

111. That flowing tide is to the lofty angels, up higher, that are at the top of the upper chamber. To them, it is said, "Bless Hashem." We who dwell below, why do we say, "Bless (et) Hashem"? It is because we need to draw and bring forth upon us the particle "Et," WHICH IS MALCHUT, and with her we can approach the King, ZEIR ANPIN, to see His face. Therefore, David said, "I will behold Your face in righteousness" (Tehilim 17:15), WHICH IS MALCHUT THAT IS CALLED 'RIGHTEOUSNESS' assuredly, MEANING TO SAY, THROUGH RIGHTEOUSNESS THAT IS MALCHUT: "I WILL BEHOLD YOUR FACE." Therefore, the beginning of the prayer is: "Bless (et) Hashem" in order to bring upon our heads this Et THAT IS MALCHUT. After drawing that Et upon us, we may say that prayer and praise.

112. Therefore, it is not appropriate to greet a person before a person says his prayers and draws upon his head this Et, WHICH IS MALCHUT. If he hurries and greets a person before that, it is as if that person draws upon his head a high place instead of this Et THAT IS REQUIRED TO BE OVER HIM. THEREFORE, IT SEEMS AS IF HE HAS CONSTRUCTED AN ALTAR FOR HIMSELF.

113. Therefore, it is written for the high angels: "Bless Hashem" and for us: "Et Hashem" in addition, BECAUSE WE HAVE TO DRAW UPON US MALCHUT FIRST. The child said, I definitely knew that your weapons were fine. Remember them and do not forget them. Certainly, the strength of a man of war is by the lance and sword. But what is the meaning of "mighty ones who perform His bidding, hearkening to the voice of His word"? Rabbi Elazar replied, I have already spoken OF THE EXPLANATION. The child said, I already realize that the strength of your arm is weakened (SINCE HE SAID, THIS I FOUND AND NO OTHER; ALSO, HE FORGOT THREE SANCTIFICATIONS.) Now is no time to delay, but strike with the sling, stone after stone, as it says, "With a sling and with a stone" (I Shmuel 17:50) rapidly, without interruption, one after the other. Rabbi Elazar rejoiced and Rabbi Aba and the friends also rejoiced.

114. The child opened the discussion with the verse: "I am black, but comely, O daughters of Jerusalem... Do not gaze upon me, because I am black..." (Shir Hashirim 1:5-6). These things were already explained. However, during the period when MALCHUT is full of great love for her beloved, ZEIR ANPIN, through the pressure of her love because she is unable to stand BEING APART, she diminishes herself significantly until she is reduced to the smallness of one point. What is that? That is the letter Yud. At that point, she is concealed from all her legions and camps, and says, "I am black," for there is no internal whiteness in this letter YUD as there is in the rest of the letters. That is what she means WHEN SHE SAYS, "I am black" and I have no room to bring them under my wings. "the tents of Kedar" (Ibid.), we are taught, are Yud, which has no whiteness in it, while "the curtains of Solomon" (Ibid.) are Vav.

111. האי למלאכי עלאי, דאינון בבי מרומא דאררא עלאה, אתמר ברכו יי'. אגן דיתבי לתתא, אמאי ברכו את יי'. בגין דאגן צריכין לאמשכא עלן, להאי את, ובה ניעול לגבי מלכא, לאחזאה אנפוי. וע"ד אמר דוד, אני בצדק אחזה פניך, אני בצדק ודאי. ובג"כ, שירותא דצלותא, ברכו את יי', לאמשכא על רישן האי את. וכיון דאגן משכן להאי את עלנא, אית לן למימר צלותא, ולשבחא.

112. ובג"כ אסור לברכא לב"נ, עד לא יצלי ב"נ צלותיה, וימשיך על רישיה להאי את. ואי יקדים ויברך לב"נ בקדמיתא, הא אמשיך להוא ב"נ במה על רישיה, באתר דהאי את.

113. ובגין כך, למלאכי עלאי כתיב ברכו יי'. ואגן את יי' לתוספת אמר ההוא ינוקא, ודאי הא ידענא דמאני קרבא דילך טבין אינון, אתדכר מנהון ולא תנשי לון, ודאי גבורה דבר נש דאגח קרבא ברומחא וחרבא איהו. אבל מהו גבורי כח עושי דברו לשמוע בקול דברו. א"ר אלעזר הא אמרית. אמר ההוא ינוקא, הא ידענא דחילא דדרועא דילך אתחלש. השתא איהו עדנא, דלא לאמתנא, אלא לאלקאה בקירטא, אבנא בתר אבנא. כד"א בקלע ואבן. בבחילו דא בתר דא. חדי ר"א. וחדו ר' אבא וחבריא.

114. פתח ההוא ינוקא ואמר, שחורה אני ונאווה בנות ירושלם וגו'. אל תראוני שאני שחורחורת וגו'. מלין אלין הא אוקמוה. אבל בשעתא דאיהי גו רחימו סגי לגבי רחימהא, מוגו דחיקו רחימו, דלא וכלה למסבל, אזעירת גרמה בזעירו סגי, עד דלא אתחזיאת מנה, אלא זעירו דנקודה חדא, ומאי איהי יי' בדין אתבסיא מכל חילין ומשריין דילה. ואיהי אמרת שחורה אני, דלית באת דא חורא בגויה, כשאר אתוון. ודא שחורה אני, ולית לי אתר לאעלא לכון תחות גדפאי. באהלי קדר, תנינון, דא יי' דלית בה חורו לגו. כיריעות שלמה, דא ו'.

115. Due to that, "do not gaze upon me." You cannot see me at all, since I am but a tiny point. What do her heroic and mighty legions do? They roar like powerful lions, as it says, "The young lions roar after their prey" (Tehilim 104:21). From the sounds and roars that they emit like powerful and mighty lions, her beloved listens above and knows that His beloved is in love with Him as He is. SHE LOWERED HERSELF due to His love, until none of her form and beauty was apparent.

116. Then, from the sounds and roars that stream out from these mighty ones of hers, her beloved lover, ZEIR ANPIN, goes out of His chamber with many gifts and presents and with spices and fragrances. He comes to her and finds her black and small without form and beauty at all. He approaches her, hugs and kisses her, until she slowly and continuously gets aroused from these fragrances and spices and from the happiness of her lover, ZEIR ANPIN, THAT IS with her. She is transformed and regains her shape and beautiful form, AND BECOMES Hei OF YUD HEI VAV HEI as before.

117. This was done for her by the mighty ones, who have returned her to her stature and beauty. Their strength and might caused this. Therefore, it is written: "You mighty ones who perform His bidding" (Tehilim 103:20). Assuredly, they "perform His bidding," because they restore this bid (word), WHICH IS MALCHUT CALLED 'WORD'. They bring her back to her original form and, as soon as she is restored to her original beautiful form, they and all the rest of the hosts stand ready to hearken to whatever she says, MEANING "HEARKENING TO THE VOICE OF HIS WORD." And she stands like a king amidst His legions, which is specifically the meaning of "who perform His bidding," BECAUSE THEY MAKE MALCHUT.

118. Similarly, here below, at a time when there are evil ones in a generation, that one, MALCHUT, gets covered and reduces herself until nothing is visible from her entire form, except a point. When the mighty powerful and truly just, so-to-speak, arrive, they perform this word, WHICH IS MALCHUT CALLED 'WORD', and she starts shining slowly. Then she returns to her former stature and beauty and becomes Hei OF YUD HEI VAV HEI, as before.

119. The friends approached and kissed him. Rabbi Elazar said, If Ezekiel, the prophet, would have said this, it would have been a great marvel in the world. Rabbi Elazar took him and kissed him as before. The child said, I will say grace. They said, You say the blessing and it behooves you to say grace. He said, How holy you are and how MANY blessings are destined for you from the sanctified Ima, THAT IS BINAH, because you have not restrained me from giving grace.

115. ובג"כ אל תראוני. לא תחמוץ בי כלל, דאנא נקודה זעירא. מה עבדין גברין תקיפין, חילין דילה. שאגין באריין תקיפין, כד"א, הכפירים שואגים לטרף. ומגו קלין ושאגין תקיפין, דקא משאגין באריין גוברין תקיפין דחילא, שמע רחימא לעילא, וידע דרחימתיה היא ברחימו כותיה, מגו רחימוי עד דלא אתחזיאת מדיוקנא ושפירו דילה כלל.

116. וכדין, מגו קלין ושאגין דאינון גברי חילא דילה, נפיק דודה רחימא מגו היכליה, בכמה מתנן, בכמה נבזבזן, בריחין ובוסמין ואתי לגבה, ואשכח לה שחורה זעירא, בלא דיוקנא ושפירו כלל, קריב לגבה, מחבק לה, ומנשיק לה, עד דאתערת זעיר זעיר מגו ריחין ובוסמין. ובחדה דרחימא דעמה, ואתבניאת, ואתעבדת בתקונהא, בדיוקנהא, בשפירו דילה, ה' כמלקדמין.

117. ודא גבורי כח, עשו לה, ואהרו לה לדיוקנהא ושפירו דילה, דתוקפא וגבורתא דלהון גרימו דא. וע"ד כתיב, גבורי כח עושי דברו. עושי דברו ודאי, דמתקנן ליה להאי דבר, ומהדרין ליה לדיוקנא קדמא. בין דאתקנת ואתעבדת בדיוקנהא שפירא כמלקדמין, כדין אינון, וכל שאר חילין, קיימין לשמוע, מה דאיהי אמרת, ואיהי קיימא כמלכא גו חיליה, ודא הוא עושי דברו ודאי.

118. כגוונא דא לתתא, בזמנא דחייבין בדרא, איהי אתבסוּא ואזעירת גרמה, עד דלא אתחזיאת מכל דיוקנהא, בר נקודא חדא. וכד אתאן גבורי כח, וזכאי קשוט, כביכול, עושים להאי דבר. ואנהירת זעיר זעיר, ואתעבדת בדיוקנהא בשפירו דילה ה' כמלקדמין.

119. אתו חבריאי ונשקוה, א"ר אלעזר, אלמלא יחזקאל נביא אמר דא, תוּוּהא הוי בעלמא, נטליה ר"א, ונשקיה כמלקדמין, אמר ההוא ינוקא אנא אברך. אמרו, את ברין, ולך יאות לברכא. אמר כמה אתון קדישין, כמה ברכות זמינין לכו, מאימא קדישא, בגין דלא מנעתון לי לברכא.

120. He opened the discussion with the verse: "He who holds back corn, the people shall curse him: but blessing shall be upon the head of him who sells freely" (Mishlei 11:26). This verse means simply what it says, but we were taught that every person is required and obligated to give grace after meals. If he is not versed in how, his wife and children give grace in his stead. May a curse come upon that person who needs his wife and children to give grace in his stead, because he does not know how to make that blessing.

121. If he does know, he is required to teach his son and give him the cup to make the blessing. Whoever prevents his son from getting an education, "the people shall curse him." "He who holds back corn (Heb. bar)," MEANING THAT HE PREVENTS HIS SON (ARAM. BAR) from blessing the Holy One, blessed be He, and being trained in the precepts, "the people shall curse him." HE ASKS: either "shall curse (plur.)" should have been in the singular form, or it should have said "the peoples shall curse (plur.) him," since "people" is one NATION, as it says, "And the one people shall be stronger than the other people" (Beresheet 25:23). Why is it "the people (sing.) shall curse (plur.) him"? HE REPLIES: It is written: "le'om," BECAUSE IT REFERS TO holy mother (Heb. la'em), THAT IS MALCHUT, who will curse that person that prevented that son from giving blessings to the Holy One, blessed be He, MEANING HE WAS CURSED TO MALCHUT, SO THAT SHE WILL NOT PROVIDE HIM BLESSINGS.

122. I am an only son to my mother. Hand me a cup so that I can give blessings to the Holy King, who presented the mighty ones at my mother's residence. I have spoken in their presence of difficult matters and was successful over them. Because of that, I will say grace and prior to that, I will interpret in its proper setting that scripture with which we began.

123. "He who holds back corn, the people shall curse him (Heb. yik'vuhu)": That is, whoever prevents his son FROM GIVING GRACE, as we were taught "the people shall curse him." This is as is written: "And that son of the Yisraelite woman, blasphemed (Heb. vayikov) the name" (Vayikra 24:11). "VAYIKOV" MEANS, HE PRONOUNCES. Here too, they will specify him to the mother, meaning they will tell his sins in detail to the holy Ima, WHICH IS MALCHUT. "But blessing shall be upon the head of him who sells freely": This applies to that person that will educate his son to give blessings to the Holy One, blessed be He, and teach him the precepts of the Torah.

124. The secret of this matter is written in the secret above: "What is his name and what is the name of his son, if you can tell" (Mishlei 30:4). That name is known: Hashem Tzevaot is His name, WHICH IS BINAH, AS ALL THE LEGIONS (HEB. TZEVAOT) ARE HERS, the name of his son: that is, Yisrael is his name, WHICH IS ZEIR ANPIN, CALLED 'YISRAEL', as is written: "Yisrael is My son, My firstborn" (Shemot 4:22). Here we have Yisrael with all the keys of the Faith, MEANING ALL THE LEVELS OF MALCHUT CONSIDERED FAITH, hanging upon Him - ZEIR ANPIN CALLED 'YISRAEL'. He praises himself and says, "Hashem has said to me, 'You are My son'" (Tehilim 2:7). THAT IS, YUD HEI VAV HEI THAT IS BINAH SAID TO ZEIR ANPIN, YOU ARE MY SON. And it is definitely so, since Aba and Ima, WHICH IS RIGHT AND LEFT OF BINAH THAT ARE CALLED 'YISRAEL-SABA AND TEVUNAH', AND ALSO 'ABA' AND 'IMA', have adorned ZEIR ANPIN and blessed Him with many blessings, SINCE ALL MOCHIN OF ZEIR ANPIN ARE FROM YISRAEL-SABA AND TEVUNAH. They commanded everyone to "worship (also: 'kiss') in purity (Heb. bar)" (Ibid. 12), meaning kiss the hand of this son (Aram. bar), THAT IS, ZEIR ANPIN, MEANING it is as if He gave him dominion over everything, so that all shall serve him. "Lest He be angry" (Ibid.), because ABA AND IMA have adorned him, ZEIR

120. פתח ואמר, מונע בר יקבואו לאם וברכות לראש משביר. האי קרא כמשמעו. אבל תנינן, כל בר נש חייב בברכת המזון. ואי לא ידע, אתתיה, או בנוי, מברכין ליה ותבא מארה להווא גברא, דלא ידע לברכא, עד דיצטריך לאתתיה ולבנוי דיברכון ליה.

121. ואי הוא ידע, אצטריך לחנכא לבריה, ולמהב ליה בסא לברכא. ומאן דמנע ליה, דלא יתחנך, יקבואו לאום. מונע בר דלא לברכא לקודשא בריך הוא, ולא יתחנך במצות. יקבואו לאם, יקבואו מבועי ליה, או יקבואו לאומים, דהא לאם חר הוא, כד"א ולאם מלאם יאמץ, מאי יקבואו לאם. אלא לאם כתיב, לאימא קדישא. יקבואו להאי בר נש, דמנע להווא בר מלברכא לקודשא בריך הוא.

122. אגא ברא יחידא הוינא לאמי, הבו לי בסא ואברך למלכא קדישא, דיהב בביתא דאמי, גוברין דחילא, דמלילנא קמיהו מלין תקיפין, וזכינא לון. ובג"כ אגא אברך. וקודם דא אתישב קרא על תקוניה, הא דשרינן ביה.

123. מונע בר יקבואו לאם, מאן דאמנע בר כמה דאתמר, יקבואו לאם. כד"א, ויקוב בן האשה הישראלית את השם. אוף הכא יקבואו, ויפרשון ליה לאם, ופרשו חטאוי לאמא קדישא. וברכה לראש משביר, להווא ב"נ דיחנך בריה לברכא לקודשא בריך הוא, ולחנכא ליה במקודי אורייתא.

124. ורזא דמלה, כתיב ברזא דלעילא, מה שמו ומה שם בנו כי תדע. ההוא שם ידיעא, יי צבאות שמו. שם בנו. ישראל שמו. דכתיב בני בכרי ישראל. והא ישראל, כל מפתחן דמהימנותא ביה תליין. ואיהו משתבח ואמר, יי אמר אלי בני אתה. והכי הוא ודאי, דהא אבא ואמא עטרו ליה, וברכו ליה בכמה ברכאן, ואמרו ופקידו לכלא, נשקו בר, נשקו ידא להאי בר. כפיכול, שלטנו יהב ליה על כלא, דכלא ימלחון ליה. פן יאנף, בגין דאעטרו ליה בדינא ורחמי. מאן דזכי לדינא לדינא, מאן דזכי לרחמי לרחמי.

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ANPIN, with judgment and mercy. Whoever deserves judgment is for judgment and whoever deserves mercy is for compassion.

125. All the blessings of the above and below are ascending to this son, ZEIR ANPIN, and get adorned. Whoever prevents blessings from this son will spread out his sins in the presence of the sanctified King, meaning to the mother actually, WHICH IS BINAH. HENCE, IT SAYS, "HE WHO HOLDS BACK CORN, THE PEOPLE SHALL CURSE HIM." "But blessing shall be upon the head of him who sells freely": That is the one who gives the grace and invites with the cup of grace whoever it is proper, MEANING THE HOLY ONE, BLESSED BE HE. Through this, the Other Side is broken. By its breaking, it is subdued and the side of sanctity gets raised. This is what is written: "But blessing shall be upon the head of him who sells freely (Heb. mashbir)." As he uplifts and blesses the Holy One, blessed be He, and causes the Other Side to break down (Heb. shever), in accordance, the Holy One, blessed be He, draws blessings upon him from above and the one who is called 'grace', WHICH IS MALCHUT, prevails upon his head.

126. From here on, friends, give, and we will say grace. They handed him the cup of grace and he made the blessings. All the friends were rejoicing that they had not been so happy since the wedding feast celebration of Rabbi Elazar. They were first to greet him with happiness and willingness of heart. That child told them, You should not part from me except by words of Torah, for that is the way we were taught.

127. He opened the discussion with the verse: "And Hashem went before them by day, in a pillar of a cloud..." (Shemot 13:21). That Vav Yud Hei Vav Hei (Hashem), THAT ALLUDES TO MALCHUT, has above it a tuning sound, MEANING, THAT CANTILATION MARK OF PAZER IS WRITTEN ABOVE IT, WHICH IS ERECT. Why? HE RESPONDS: It is only because at that period, how lovely and beautiful it was for this bride, WHICH IS MALCHUT, who was subdued until now in the exile. Now she walks joyfully with an upright raised head within her multitudes.

128. By "And Yud Hei Vav Hei," the sound mark is erect above it, AND AFTER THIS IS WRITTEN: "Went before them by day." Up to this point, it is not known if the bride, WHICH IS MALCHUT, THAT IS ALLUDED TO IN THE NAME OF "AND YUD HEI VAV HEI," goes before them or not, since there is a separating musical mark in "and Yud Hei Vav Hei," WHEN SINGING THIS PAZER CANTILATION MARK THAT SEPARATES "AND YUD HEI VAV HEI" - WHICH IS MALCHUT, FROM "WENT BEFORE THEM BY DAY." HE RESPONDS: It is only that she, MALCHUT, INDICATED BY THE NAME "AND YUD HEI VAV HEI," was there, but goes in front of "them," that is the elder of the household, the owner, to whom the Holy One, blessed be He swore. And who is that? That is Abraham, MEANING THE CHESD OF ZEIR ANPIN, as it says, "Yet Hashem will command his steadfast love (Heb. chesed) in the daytime" (Tehilim 42:9). SIMILARLY, "If My covenant be not day and night" (Yirmeyah 33:25), OF WHICH CHESD IS CONSIDERED DAY because it is a day in which all the days, MEANING ALL THE SFIROT OF ZEIR ANPIN, are included, IN CHESD, a day of the other days, which is definitely all the other days. Therefore, it is called 'Yomam' (alluding plural form) and not the accustomed Yom. Because of this, it is written: "Went before them by day." He, CHESD OF ZEIR ANPIN, walks by day and the bride, INDICATED BY "AND YUD HEI VAV HEI," walks by night, as is written: "And by night in a pillar of fire, to give them light" (Shemot 13:21). That is the bride, WHICH IS MALCHUT; everyone in his place, SINCE ZEIR ANPIN IS THE DOMINION OF THE DAY AND MALCHUT IS THE DOMINION OF THE NIGHT. Friends, day and night may they be ever before you. They kissed him and greeted him as before and left.

125. כָּל בְּרָכָאן דְּלַעֲיִלָא, וְתָתָא לְהָאֵי בַר סְלִקִין וּמְתַעֲטֵרֵן. וּמָאן דְּמִנַּע בְּרָכָאן מֵהָאֵי בַר, יִפְרְשֹׁן חֲטָאוֹי קִמֵי מַלְכָא קְדִישָׁא, לֵאמֹם מִמֶּשׁ. וּבְרָכָה לְרֵאשׁ מִשְׁבִּיר, מָאן דְּמִבְרַךְ וְאִזְמִין בְּכֶסֶף דְּבְרָכָה לְמָאן דְּאִצְטְרִיךְ לֵיהּ, בְּהָאֵי אֲתַבַּר סְטְרָא אַחְרָא וְאֲתַכְפִּיָא בְּתַבִּירוֹ. וְאֲסַתְלַק סְטְרָא קְדוּשָׁה. וְדָא הוּא דְכִתְיִב, וּבְרָכָה לְרֵאשׁ מִשְׁבִּיר. כִּמְהָ דְאִיהוּ מְסַלֵּק וּמִבְרַךְ לְקוּדְשָׁא בְרִיךְ הוּא, וְעֵבִיד לְסְטְרָא אַחְרָא דִּיתַבַּר, הֲכִי קוּדְשָׁא בְרִיךְ הוּא מְשִׁיךְ עֲלֵיהּ בְּרָכָאן מְלַעֲיִלָא, וְהוּא דְאִקְרִי בְּרָכָה, שְׂרִיא עַל רִישֵׁיהּ.

126. מִכָּאן וְלַהֲלָאָה חֲבַרְיָא, הֲבֵוּ וּנְבַרְיִךְ. יְהִבּוּ לֵיהּ כֶּסֶף דְּבְרָכָה, וּבְרִיךְ. וְחֲבַרְיָא כְּלָהּ הוּי בְּחֻדְהּ, דְּהָא מִיּוּמָא דְּהִלּוּלָא דְּר' אֶלְעָזָר, לֹא חָדוּ חֲבַרְיָא, כִּהוּא יוּמָא דִּיתְבוּ תַמָּן. אִקְדִּימוּ וּבְרִיכוּ לֵיהּ בְּחֻדְהּ בְּרַעוּ דְּלִבָּא. אֲמַר הוּא יְנוּקָא, לִית לְכוּ לְאֲתַפְרָשָׁא, אֶלָּא מְגוּ מְלֵי אֹרִייתָא, וְהֲכִי תַנִּינָן.

127. פִּתַח וְאֲמַר וַיְי' הוֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן וְגו' וַיְי', זְקִיף טַעְמָא לַעֲיִלָא, אֲמַאי. אֶלָּא, בְּהוּא שְׁעֵתָא כִּמְהָ יָאוּת וּשְׁפִירו הוּת לְהָאֵי כְּלָה, דְּאֲתַכְפִּיָא עַד הַשְׁתָּא בְּגִלּוּתָא, וְהַשְׁתָּא אֲזַלַת בְּזְקִיפוּ דְּרִישָׁא בְּאֲכְלוּסָהָ בְּחֻדְהּ.

128. בְּיוֹי זְקִיף טַעְמָא לַעֲיִלָא, הוֹלֵךְ לִפְנֵיהֶם יוֹמָם. עַד הֲכָא לֹא יָדַע, אֵי הָאֵי כְּלָה אֲזַלָה לְקַמִּיָהּ, אֵי לֹא, דְּהָא טַעְמָא אֲפָסִיק בְּוִיהוּ ה', אֶלָּא אִיהִי הוּת תַמָּן, אֲבָל מָאן דְּאִזִּיל קַמִּיָהּ, סְבָא עֲלָאָה, מְאָרִיָה דְּבֵיתָא, הוּא דְּאִזְמִין לֵיהּ קוּדְשָׁא בְרִיךְ הוּא. וּמְנוּ. אֲבַרְהָם. דְּכִתְיִב, יוֹמָם יִצְוֶה יי' חֲסֵדוֹ. וּכְתִיב אִם לֹא בְרִיתִי יוֹמָם וְלַיְלָה. יוּמָא דְּכָל יוֹמִין כְּלִילָן בֵּינָה. יוּמָא דְּשָׂאֵר יוֹמִין, אִיהוּ שְׂאֵר כָּל יוֹמִין וְדָאֵי. וְעַל דָּא אִקְרִי יוֹמָם, וְלֹא יוֹם. וּבִג"כ הוֹלֵךְ לִפְנֵיהֶם יוֹמָם, הוּא אִזִּיל בִּימְמָא, וְכָלָה אֲזַלַת כְּלִילָא, דְּכִתְיִב וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם, דָּא כְּלָה, כָּל חַד כְּדַקְחֹזֵי לֵיהּ. וְאַתָּן חֲבַרְיָא, יוֹמָם וְלַיְלָה יְהִי קַמִּיָכוּ, בְּכָל שְׁעֵתָא. נִשְׁקוּהוּ, וּבְרַכּוּהוּ כְּמַלְקָדְמִין, וְאֲזַלוּ.

129. They came before Rabbi Shimon and related the episode to him. He marveled and said, How proper that is, but he will not rise in fame. When a delicate tree grows, its light rises temporarily and soon it dims and sinks. In addition, I already said where that light came from, THAT IT WAS THE SON OF RABBI HAMNUNA.

130. He opened the discussion with the verse: "His seed shall be mighty upon earth: the generation of the upright shall be blessed" (Tehilim 112:2). When a man is "mighty upon earth" and strong in Torah, mighty over his Evil Inclination, he is then certainly mighty upon earth, since his light rises continuously and abundantly. Then, "the generation of the upright shall be blessed," spelled "will bless." HE SAID THAT ABOUT RABBI HAMNUNA, THAT BECAUSE HE WAS MIGHTY UPON EARTH, THEREFORE THE GENERATION OF THE UPRIGHT SHALL BLESS, IN THAT HE MERITED TO HAVE SUCH A SON.

131. Rabbi Aba said, But we see children speaking eloquently of lofty matters, and then they become world leaders. He said to them, Children that speak of one or two things temporarily, without specific intention, a person can be secure that he will deserve to teach Torah in Yisrael. But this CHILD, whose light has reached a mature stature with perfect logic is not so. Furthermore, the Holy One, blessed be He, desires to smell this apple. THEREFORE, IT IS IMPERATIVE THAT HE WILL DEPART. Praised is his lot.

132. Praised are you, the righteous, that it is written about you: "And the remnant that is escaped of the house of Judah, shall yet again take root downward, and bear fruit upward" (II Melachim 19:30). "Root downward": He is like his father, RABBI HAMNUNA, who departed from the world and he is a "root downward" in the Yeshivah of the firmament, WHICH IS THE YESHIVAH OF METATRON. "And bear fruit upward" in the higher Yeshivah, WHICH IS THE YESHIVAH OF THE HOLY ONE, BLESSED BE HE. How fine this root and fruit are. If I would not have felt that the Holy One, blessed be He, has a desire to smell him I WOULD HAVE ARRANGED IT that no one would have any effective rule over him, MEANING THAT HE WOULD LIVE LONG. However, let it be His wish that his mother shall not see any pain, because of him. So it was THAT HE DEPARTED.

129. אָתוּ לְגַבִּי רַבִּי שִׁמְעוֹן, וְסָחוּ לִי עוֹבְדָא. תְּוֹה, אָמַר כַּמָּה יָאוֹת הוּא. אֲבָל לֹא סָלִיק בְּשִׁמְאָא. אֲעָא דְקִיק, כַּד סָלִיק נְהוּרִיָּה, סָלִיק לְפִיָּם שְׁעֵתָא, וּמִיַּד כָּבֵה וְאֲשַׁתְקַע. וְתוּ הָא אֲמִינָא נְהוּרָא דָּא מִמָּה הוּי.

130. פִּתַּח וְאָמַר, גְּבוּר בְּאָרְץ יְהִיָּה זְרַעו דוֹר יִשְׂרָיִם יְבוֹרֵךְ. כַּד בַּר נִשׁ אִיהוּ גְּבוּר בְּאָרְץ, גְּבוּר בְּאוֹרֵייתָא, גְּבוּר בְּיִצְרִיָּה, גְּבוּר בְּאָרְץ וְדַאי. סָלִיק נְהוּרִיָּה, וְאֲתַמְשֵׁךְ בֵּיה מְשִׁיכוּ סָגִי, כַּדִּין דוֹר יִשְׂרָיִם יְבָרַךְ, יְבוֹרֵךְ כְּתִיב.

131. אָמַר רַבִּי אַבָּא, וְהָא חֲמִינֵן יְנוּקֵי דְאֲמַרִּין מְלִין עֲלָיִן, וְקִימִין לְבַתֵּר רִישֵׁין דְּעֵלְמָא. א"ל, יְנוּקָא דְאֲמַר מְלָה חֲדָא, אוֹ תְרִין, לְפִיָּם שְׁעֵתָא, בְּלֹא כּוּוּנָה דְּלֵהוֹן, מוּבְטַח בַּר נִשׁ בְּדָא, דִּיזְכִּי לְמִילָף אוֹרֵייתָא בְּיִשְׂרָאֵל. אֲבָל דָּא, דְּנְהוּרָא דִּילִיָּה קִינְמָא עַל קִינְמִיָּה בְּדַעְתָּא שְׁלִים, לֹאוּ הֲכִי. וְתוּ, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא וְתִיאוּבְתִיָּה דִּילִיָּה, לְאַרְחָא בְּתַפְחָא דָּא, זְכָאָה חוּלְקִיָּה.

132. זְכָאִין אֲתוּן אֲתוּן צְדִיקֵיָּא, דְּכְתִיב בְּכּוּ, וְיִסְפָּה מְלִיטַת בֵּית יְהוּדָה הַנְּשֹׂאֲרַת שְׂרָשׁ לְמַטָּה וְעֵשָׂה פְרִי לְמַעְלָה. שְׂרָשׁ לְמַטָּה, כְּגוֹן אֲבוּי, דְּאֲסַתְלַק מְעֵלְמָא, וְאִיהוּ שְׂרָשׁ לְמַטָּה, בְּמַתִּיבְתָא דְרִקִיעָא. וְעֵשָׂה פְרִי לְמַעְלָה, בְּמַתִּיבְתָא עֲלָאָה. כַּמָּה טְבָא שְׂרָשָׁא וְאִיבָא. וְאִי לֹאוּ דְלֹא אֵהָא מְקַטְרָגָא לְקוּדְשָׁא בְּרִיךְ הוּא, הוּאִיל וְתִיאוּבְתִיָּה לְאַרְחָא בֵּיה, לֹא הוּהּ מֵאֵן דִּיכּוּל לְשַׁלְטָאָה בֵּיה. אֲבָל יְהָא רַעוּא, דְּאֲמִיָּה לֹא תַחְמִי צַעְרָא עֲלֵיהּ, וְכֵן הוּהּ.

7. "So he sent messengers to Bilaam"

Rabbi Shimon tells how Balak sent a message to Bilaam to ask him to curse the children of Yisrael, since Balak knew about Bilaam's high level of sorcery. We hear about the table that was prepared by the sorcerer for the defiled spirits to draw them near, and then about the table of acacia wood in the tabernacle that was made to draw the Holy Spirit from above.

133. "So he sent messengers to Bilaam the son of Be'or" (Ibid. 5-6). There are 28 words here, corresponding to the 28 levels of witches and magic sorcerers using a bird. We need to wonder why whoever wished to speak to Bilaam and join with him sent clear instructions immediately before approaching him, by saying, "Behold, there is a people come out from Egypt... Come now therefore, I pray you, curse me" (Bemidbar 22:6). He should first have joined with him, ingratiated himself, bribed him and then informed him of what he wished to do.

134. HE RESPONDS: Yet Rabbi Yosi said that from here, it is recognizable that Balak was already aware of the desires of that evildoer, and that he wished to be apportioned great projects; his only ambition is to do evil deeds. THEREFORE, HE WAS EXALTING HIM AS IF THE REINS ARE IN HIS HANDS, AND TO WHOM HE WISHES HE CAN SEND BLESSINGS OR CURSES AND IT WILL BE ACCOMPLISHED. ALSO, HE INFORMED HIM OF HIS OWN DESIRE TO CURSE YISRAEL, SINCE HE KNEW THAT HIS ENTIRE WISH WAS ONLY TO DO EVIL AND HARM.

135. Balak performed sorcery and witchcraft and prepared a bird. He was aware that Moses' levels were lofty and dear; he crafted with his witchery, and performed magical sorcery, and was aware that Bilaam's levels were correspondingly opposite, DIAMETRICALLY OPPOSED TO THE LEVELS OF MOSES. Immediately, "he sent messengers to Bilaam the son of Be'or."

136. Petor is a name of a place, as is written: "From Petor of Aram Naharaim to curse you" (Devarim 23:5). Why was it called that way? Because it is written: "That set out a table for Fortune" (Yeshayah 65:11). He prepared a feast table there every day, since that is the custom of the Evil Sides. They set up for them a table with food and drink, performed sorcery, and smoked incense before that table. Then all the defiled spirits gathered there and informed them of whatever they wished. And all the magic and sorcery in the world were on that table, which is why the name of the place was called 'Petorah', since a table is called 'Petora' in Aram Naharaim (Mesopotamia).

137. He opened the discussion with the verse: "You shall also make a table of acacia wood" (Shemot 25:23) and it is written: "And you shall set upon the table showbread..." (Ibid. 30). The Holy One, blessed be He, wished to have all these holy utensils made for Him, in order to continually draw the Holy Spirit from above downward. The wicked Bilaam prepared similarly for the Other Side, and he prepared a table and bread that is called "disgusting bread" (Malachi 1:7). As we were taught, the Other Side follows the holiness like a monkey after people. And Solomon, the King, cried and said, "For what can the man do who comes after the king? Even that which has already been done" (Kohelet 2:12), WISHING TO IMITATE HIM, AND BE LIKE HIM, and we were already taught this verse.

133. וישלח מלאכים אל בלעם בן בעור וגו'. הכא אית עשרין ותמונא תיבין, לקבל כ"ח דרגין דחרשי קוסמין דצפור. ואית לאסתכלא, מאן דבעא למללא ביה בבלעם, ולאתחברא בהדיה, אמאי שדר ליה מיד, עד לא ייתי לגביה, מלין בפירושא, דקאמר הנה עם יצא ממצרים ועתה לכה ארה לי, הוה ליה לאתחברא בהדיה בקדמיתא, ולפניסא ולשוחרא ליה, ולבתר לאודעא ליה מלוי.

134. אלא אמר רבי יוסי, מהכא אשתמודע דהא ידע בלק רעותיה דהווא רשע, דבעא לאתקרא תדיר במלין רברבין, ולית ליה תיאובתא, אלא כד עביד בישין.

135. בלק קסם קסמין ועביד חרשין ואתקין צפרא. וידע דדרגין דמשה עלאין ויקירין, וחרש בחרשו וקסם בקסמו, וידע דדרגין דבלעם הוו לקבליהו, מיד וישלח מלאכים אל בלעם בן בעור.

136. פתורה: שמא דאתרא הוה. כד"א, מפתור ארם נהרים לקללך. אמאי אקרי הכי. בגין דכתיב, העורכים לגד שלחן. ופתורא הוה מסדר תמן כל יומא. דהכי הוא תקונא דסטרין בישין, מסדרין קמייהו פתורא במיכלא ובמשתניא, ועבדין חרשין, ומקטרין לקמי פתורא, ומתכנשין תמן כל רוחין מסאבין, ואודעין לון מה דאינון בעאן. וכל חרשין וקוסמין דעלמא על ההוא פתורא הוו, ובג"כ אקרי שמא דאתרא ההוא פתורא. דהכי קורין בארם נהרים לשלחן פתורא.

137. פתח ואמר ועשית שלחן עצי שטים וגו'. וכתיב ונתת על השלחן לחם פנים וגו'. כל אינון מאני קודשא, בעא קודשא בריך הוא למעבד קמיה, לאמשכא רוחא קדישא מעילא לתתא. ההוא רשע דבלעם, הוה מסדר הכי לסטרא אחרא. והוה מסדר שלחן, ונהמא דאקרי לחם מגואל, כמה דאתמר. דהכי אזיל סטר אחרא בתר קדושה, בקוף בתר בני נשא. ושלמה מלכא צווח ואמר, כי מה האדם שיבא אחרי המלך את אשר כבר עשוהו. והא אתמר קרא דא.

8. "And rose up from Seir to them"

We are told that God first offered the Torah to the children of Esau and then to the children of Ishmael, all of whom refused it, before He offered it to the children of Yisrael. Rabbi Shimon clarifies a point by saying that the refusal of the inhabitants of Seir and Paran enabled God to add their light and love to the children of Yisrael. We hear a dialogue between God and Samael wherein God offers the Torah to Samael who of course refuses it because of its stricture against killing. Samael suggests that God give the Torah to the children of Yisrael because he thinks that would ensure that Yisrael would never be capable of surviving or ruling - in effect, that the Torah would make them weak. Samael removes his own light and gives it to God to add to the light of Yisrael. The same thing happens with Rachav, the higher minister of Ishmael, who refuses the Torah because of its prohibition against adultery, and who also gives his light to God for Yisrael. Eventually we learn that from the other nations of the world God also took gifts on behalf of the children of Yisrael. Thus Yisrael inherited the Torah with no disagreement from anyone above or below. When Yisrael sinned and went into exile, all their gifts were removed from them, but in the future these gifts will be returned to them.

138. Come and see that it is written: "Hashem, when You did go out of Seir, when You did march out of the field of Edom, the earth trembled..." (Shoftim 5:4). When the Holy One, blessed be He, wished to give the Torah to Yisrael, He went and invited the children of Esau, but they did not accept it, as it says, "Hashem came from Sinai, and rose up from Seir to them" (Devarim 33:2). They refused to accept her. He went to the children of Ishmael and they refused to accept her, as it says, "He shone forth from Mount Paran" (Devarim 33:2). Since they refused, he returned to the children of Yisrael as we were taught.

139. Since we learned that a person does not commit any sin, we should ask if the words matter when a person is very meticulous about the details of the Torah and is asking his questions to clarify. This scripture is difficult to understand and the question needs to be asked. When the Holy One, blessed be He, went to Seir, to which Prophet of theirs did He appear? And when He approached Paran, to which prophet of theirs did He reveal Himself? If you say that He revealed Himself to the whole nation, we find that it happened only to Yisrael alone and through Moses. FURTHERMORE, we were taught that this is what the scripture should have said, 'Hashem came to Sinai, and rose up to Seir to them; He shone forth to Mount Paran'. What is meant by: "From Seir to them...from Mount Paran"? All this must be known and be observed. Though I asked, I have not yet heard.

140. When Rabbi Shimon came, he approached and asked this again. RABBI SHIMON said to him, This inquiry has been settled, as "Hashem came from Sinai" is as it says, "Lo, I come to you in a thick cloud" (Shemot 19:9) and "came from Sinai." He appeared over them "and rose up from Seir to them," which MEANS that because the inhabitants of Seir said that they do not wish to accept the Torah, He shone upon Yisrael, and added light, and great love, to them. Similarly, He "shone forth" and brightened the light from the mountain of Paran; additional love and bright light was available from the inhabitants of Paran's refusal to accept the Torah, and that was given to Yisrael as well, as is proper.

138. ת"ח, כתיב יי' בצאתך משעיר בצעריך משדה ארום ארץ רעשה וגו'. בשעתא דבעא קודשא בריך הוא למיהב אורייתא לישראל, אזל זמין להו לבני עשו, ולא קבלוה. כד"א יי' מסיני בא וזרח משעיר למו, ולא בעו לקבלה. אזל לבני ישמעאל, ולא בעו לקבלה, דכתיב הופיע מהר פארן. כיון דלא בעו, אהדר לון לישראל, הכי תנינן.

139. השתא אית לשאלא, והא תנינן דלית חטאה בד בר נש מדקדק דיוקין דאורייתא, וישאל שאלתיו לאנהרא מלוי. האי קרא לא אתיושבא, ואית לשאלא. קודשא בריך הוא בד אזל לשעיר, למאן נביאה דלהון אתגלי. וכד אזל לפארן, למאן נביאה דלהון אתגלי. אי תימא דאתגלי לכלהו, לא אשכחן דא לעלמין. בר לישראל בלחודייהו, וע"י דמשה. והא אתמר דהכי מבעי קרא למימר, יי' לסיני בא, וזרח לשעיר למו, הופיע להר פארן, מהו משעיר למו, ומהו מהר פארן. כלא אית למנדע ולאסתבלא, והא שאילנא, ולא שמענא, ולא ידענא.

140. בד אתא רבי שמעון, אתא ושאל מלה במלקדמין, א"ל הא שאלתא דא אתאמרת. יי' מסיני בא: כד"א הנה אנכי בא אליך בעב הענן, ומסיני בא ואתגלי עליהו. וזרח משעיר למו, ממה דאמרו בני שעיר, דלא בעאן לקבלא, מהאי, אנהר לון לישראל, ואוסיף עליהו נהורא וחביבו סגיא. אוף הכי, הופיע ואנהר לישראל מהר פארן, ממה דאמרו בני פארן, דלא בעו לקבלא, מהאי. אוסיפו ישראל חביבו ונהירו יתיר בדקא יאות.

141. You asked through whom He was revealed to them. That is a high secret and it will be uncovered through you; THAT IS, THROUGH YOUR INQUIRY. The Torah came out from the highest mystery, from the concealed head of the King, WHICH IS BINAH. When it reached the left arm, WHICH IS ISAAC, MEANING GVURAH, the Holy One, blessed be He, saw in that arm bad blood, that was increasing from there, WHICH IS ESAU, MEANING SAMAEL AND THE OTHER SIDE. He said, 'I need to refine and clarify this arm and if I do not take off that defective blood, it will injure everything. Indeed, it is necessary to refine every defect from here.'

142. What did He do? He called Samael, ESAU'S MINISTER ABOVE, who came before Him. He said to him, 'Do you want My Torah?' And he said, 'What is written in it?' He said, "You shall not murder" (Shemot 20:13), since the Holy One, blessed be He, skipped to show him the necessary place - HE SKIPPED TO THE COMMANDMENT THAT HE KNEW HE WOULD NOT BE ABLE TO KEEP. SAMAEL said, Heaven forbid, this Torah is Yours and Yours it shall remain. I do not desire such a Torah. He again beseeched of Him saying, Master of the world, if You give me THIS TORAH, my entire government will cease, since my entire domination is based on killing. AND IF I ACCEPT THE TORAH, there will no longer be wars. My rule is over the planet Maadim (Mars) THAT INDICATES SPILLING OF BLOOD. If so, all becomes void from the world.

143. Master of the world, take for Yourself that Torah of Yours. I do not want any part or portion in it. However, if it suits You, here are the people, the children of Jacob, for whom THIS TORAH is suitable. He thought that he said about them some derogatory accusation, which is the meaning of: "And rose up from Seir to them." Actually "from Seir" light went out for Yisrael, MEANING FROM SAMAEL, THE CHIEF MINISTER OF SEIR. Samael said TO HIMSELF, Certainly, if Jacob's children will accept THE TORAH, they will cease to exist in the world and will never be capable of ruling. THE HOLY ONE, BLESSED BE HE, responded several times and said the following, 'You are the firstborn, BECAUSE ESAU WAS THE FIRSTBORN and THE TORAH befits you.' He said to him, My birthright belongs to him, since it was sold to him and I gave my consent. THE HOLY ONE, BLESSED BE HE, then said, 'Since you don't wish to have any part IN THE TORAH, remove yourself from it altogether.' He said, Fine.

144. THE HOLY ONE, BLESSED BE HE, said to him, 'Since it is so, give Me advice on what I should do, so that the children of Jacob would accept it, as you say.' SAMAEL said to him, Master of the world, there is a need to bribe them. Take light from the light of the legions in heaven and impart it to them. By this, they will accept her and here is some OF MY LIGHT, which I will give first. He removed from himself the light that enveloped him and gave it TO THE HOLY ONE, BLESSED BE HE, TO present it to Yisrael. This is what is meant by: "And rose up from Seir to them"; "from Seir" actually is Samael. It is written about him: "And the goat (Heb. sair) shall bear upon it" (Vayikra 16:22). "To them" MEANS to the children of Yisrael.

141. ומה דשאלת על ידא דמאן אתגלי עליהו. רזא עלאה איהו, ואתגלי מלה על ידך. אורייתא נפקת מרזא עלאה, דרישא דמלכא סתימא, כד מטא לגבי דרועא שמאלא, חמא קודשא בריך הוא בההוא דרועא, דמא בישא דהוּו מתרבי מתמן. אמר, אצטריך לי לבררא וללבנא דרועא דא. ואי לא ימאין ההוא דמא בישא, יפגים כלא. אבל אצטריך לבררא מהכא כל פגימו.

142. מה עבר. קרא לסמאל, ואתא קמיה, ואמר ליה תבעי אורייתא דילי. אמר, מה בתיב בה. אמר ליה, לא תרצח. דליג קודשא בריך הוא לאתר דאצטריך. אמר ח"ו, אורייתא דא דילך היא, ודילך יהא, לא בעינא אורייתא דא. אתיב ואתחנן קמיה, אמר מאריה דעלמא, אי את יהבה לי, כל שלטנו דילי אתעבר, דהא שלטנו דילי על קטולא איהו, וקרבינ לא יהון ושלטנו דילי על ככבא דמאדים, א"ה כלא אתבטל מעלמא.

143. מאריה דעלמא, טול אורייתך, ולא יהא חולקא ואחסנא לי בה. אבל אי ניחא קמך, הא עמא בנוי דיעקב, לון אתחזי. ואיהו חשיב דהא דלטורא אמר עליהו. ודא הוא וזרח משעיר למו, משעיר ממש נפק נהורא לון לישראל. אמר סמאל ל ודאי, אי בנוי דיעקב יקבלון דא, יתעברון מעלמא, ולא ישלטון לעלמין. אתיב ליה כמה זמנין, ואמר דא, ואמר ליה אנת בוכרא, ולך אתחזי. אמר ליה, הא ליה בכירותא דילי, והא אודבן ליה, ואנא אודיתי. אמר ליה הואיל ולא בעית למהוי לך בה חולקא, אתעבר מנה בכלא. אמר יאות.

144. אמר ליה, הואיל וכך, הב לי עיטא, איך אעביד דיקבלון לה בנוי דיעקב דאת אמר. אמר ליה מאריה דעלמא, אצטריך לשחדא לון, טול נהורא מנהירו דחילי שמיא, והב עליהו, ובדא יקבלון לה, והא דילי יהא בקדמיתא. אפשרי מניה נהירו דחפניא עליה, ויהב ליה, למיהב לון לישראל, דה"ד וזרח משעיר למו. משעיר ממש דא סמאל. ל. דכתיב ונשא השעיר עליו. למו לישראל.

145. As soon as he removed that one, SAMAEL, and cleaned out the bad blood from the left arm, THAT IS ISAAC, WHICH IS GVURAH, he turned to the right arm, WHICH IS ABRAHAM, AND HE IS CHESD. He noticed in it also DEFECTIVE BLOOD THAT IS ISHMAEL. He said, 'This arm too needs to have the bad blood cleaned out of it.' The Holy One, blessed be He, called to Rahav, THE MINISTER UP HIGH OF ISHMAEL. He said to him, 'Do you want my Torah?' RAHAV said to him, What is written in it? He skipped EVERYTHING ELSE and said TO HIM, "You shall not commit adultery" (Shemot 20:13). He said to him, Woe FOR ME. If that is the legacy the Holy One, blessed be He, wishes me to inherit, that would be an evil legacy for me, since it would remove my entire dominion WHICH IS BASED ON ADULTERY. Since I took the blessings of the water, the blessing reserved for the fish of the sea, as is written: "Be fruitful (Heb. pru) and multiply" (Beresheet 1:22) and is written: "and will make him fruitful, and will multiply him..." (Ibid. 17:20). It is further written: "And he will be a wild (Heb. pere) man" (Ibid. 16:12).

146. He began to beseech his Master and said to him, Master of the world, two children came out of Abraham. Here are the children of Isaac, give it to them, for she is suitable for them. THE HOLY ONE, BLESSED BE HE, said to him, 'I can't, since you are the firstborn and THE TORAH is suitable for you.' He began to plead before him and said, Master of the world, let the rights of the firstborn be his. That light which I inherited as a legacy thereby due to that RIGHTS OF THE FIRSTBORN, take and give to them. And so, THE HOLY ONE, BLESSED BE HE, did. This is what is written: "He shone forth from Mount Paran" (Devarim 33:2).

147. What changed, in that by Samael, it says, "Rose up" and by Rahav, it is written: "Shone forth"? HE RESPONDS: It is only that he took with that light, which he removed from Samael, the sword and the killing, to kill with sentencing by judgment and to do the killing properly, as is written: "And One that is the sword of your excellency" (Devarim 33:29), though it is not belonging to you. From that blessing which he removed from Rahav, he took only a little, like someone that only shone a little of their blessing, meaning just enough to be able to produce and multiply. Therefore, IT IS WRITTEN: "He shone forth from Mount Paran" and it is not written: "Rose up," WHICH MEANS INCREASE LIKE BY SAMAEL.

148. As soon as THE HOLY ONE, BLESSED BE HE, took these gifts to Yisrael from these chief ministers that rule OVER ESAU AND ISHMAEL, he approached and called all the "holy multitudes" (Ibid. 2) that are appointed over the rest of the nations. They also replied to him similarly AS SAMAEL AND RAHAV. From all of them, he took and accepted gifts on behalf of Yisrael. THIS IS LIKE a doctor who had one vial full of life-giving spices and kept it for his son. He wished to give his son those life-giving spices, but the doctor was wise and thought about the evil servants in his household. If they notice that I give this gift to my son, they will be jealous and will want to kill him.

145. בִּיּוֹן דְּבִיעַר דָּא, וְאַעְבַּר דְּמָא בִּישָׁא מִדְּרוּעָא שְׁמַאֲלָא, אֶהְדַּר לְדְרוּעָא יְמִינָא חֲמָא בִּיה אֹף הָכִי, אָמַר הָכִי נְמִי אֶצְטְרִיךְ לְנִקְוִיא, מִדְּמָא בִּישָׁא, דְּרוּעָא דָא. קָרָא לְרַהֲבִי אָמַר לִיה, תְּבַעֵי אֶתְּ אֹרִינִיתָא דִּילִי. אָמַר לִיה, מַה כְּתִיב בְּה. דְּלִיג לִיה, וְאָמַר לֹא תִנְאַף. אָמַר וּוִי אֵי יְרוּתָא דָא יַחְסִין לִי קוּדְשָׁא בְּרִיךְ הוּא, יְרוּתָא בִּישָׁא, דִּיתְעַבְר בְּה כֹּל שְׁלִטְנִי, דְּהָא בְּרַכְתָּא דְּמִיָּא נְטִילְנָא, בְּרַכְתָּא דְּנוּנִי יְמָא, דְּכְתִיב פְּרוּ וּרְבוּ וְגו'. וְכְתִיב וְהִפְרִיתִי אוֹתוֹ וְהִרְבִּיתִי אוֹתוֹ וְגו' וְכְתִיב וְהוּא יִהְיֶה פְּרָא אָדָם.

146. שְׂאֵרִי לְאַתְחַנְנָא קְמִי מְאָרִיָּה, אָמַר לִיה, מְאָרִי דְּעֵלְמָא, תְּרִין בְּנִין נִפְקְנָא מֵאַבְרָהָם, הָא בְּנוֹי דִּיצְחָק, הֵב לֹון, וְלֹון אֶתְחַזִּי. אָמַר לִיה, לֹא יִכְלִלְנָא, דְּאַנְתְּ בּוֹכְרָא, וְלֹךְ אֶתְחַזִּי, שְׂאֵרִי לְאַתְחַנְנָא קְמִיָּה, וְאָמַר מְאָרִיָּה דְּעֵלְמָא, בְּכִירוּתָא דִּילִי יִהְיֶה דִּילִיָּה, וְהָאֵי נְהוּרָא דְּאַנָּא יְרִיתְנָא עַל דָּא, טוֹל וְהֵב לֹון, וְכַךְ עֲבַד, הֵדָּא הוּא דְּכְתִיב, הוֹפִיעַ מֵהַר פָּאָרֶן.

147. מַאי שְׁנָא בְּסַמְאֵל כְּתִיב וּזְרַח, וּבְרַהֲבִי כְּתִיב הוֹפִיעַ. אֲלָא נְטִל בְּהוּא נְהִירוֹ דְּאַפְשִׁיט מְנִיָּה סְמָאֵל, חֶרֶב וְקְטוּלָא, לְקַטְלָא בְּדִינָא, וְלְקַטְלָא בְּדַקָּא יְאוּת. הֵדָּא הוּא דְּכְתִיב, וְאַשֶׁר חֶרֶב גְּאוּתְךָ. אַע"ג דְּלֹא הוּא דִּילְךָ. וְנְטִל בְּהוּא בְּרַכְתָּא דְּאַפְשִׁיט מְנִיָּה רַהֲבִי, זְעִיר, כְּמָאן דְּהוֹפִיעַ זְעִיר מִבְּרַכְתָּא דְּלֵהוּן, לְמַעַבְד פְּרִיָּה וּרְבִיָּה. בְּגִין כַּךְ הוֹפִיעַ מֵהַר פָּאָרֶן, וְלֹא כְּתִיב וּזְרַח.

148. בִּיּוֹן דְּנְטִל מִתְּנֵן אֵלִין לְיִשְׂרָאֵל, מְאִינוּן רְבִרְבָּנִין שְׁלִטְנִין, אֶתְא וְקָרָא לְהוּ לְכֹל רַבְבוֹת קֹדֶשׁ, דְּמִמְנֵן עַל שְׂאָר עַמִּין, וְאַתִּיבוּ לִיה אֹף הָכִי. וּמִכְלָהוּ קְבִיל וְנְטִיל מִתְּנֵן, לְמִיָּהֵב לֹון לְיִשְׂרָאֵל. לְאַסִּיָּא, דְּהוּא לִיה חַד מְאַנָּא מְלִיָּא מְסַמָּא דְּחַזִּי, וְנְטִיר לִיה לְבְרִיָּה. בְּעָא לְמִיָּהֵב לִיה לְבְרִיָּה, הֵוּא פְּלִיטוֹן דְּסַמָּא דְּחַזִּי. אֲסִיָּא הוּא חֲכִים, אָמַר עֲבַדִּין בִּישִׁין אֵית בְּבִיתִי, אֵי יְנַדְעוּן דְּאַנָּא יִהְיֶה לְבְרִי נְבֻזָּא דָא, יְבֵאִישׁ בְּעֵינֵיָּהוּ, וְיַבְעוּן לְקַטְלָא לִיה.

149. What did he do? He took a little bit of poison spices and put it at the opening of that vessel, then called his servants and said to them, You faithful of mine, would you like to have some of this spice? They said, Let's see what it consists of. They took a bit of it to taste and, even before that, when they only smelled it, they felt like they were going to die. They figured to themselves, If he gives that spiced ointment to his son, he would certainly die, and we will inherit our lord's goods. They said to him, Our lord, this spiced ointment is only proper and suitable for your son. Here are some of our wages. Give it as a bribe to your son so that he will accept this spice.

150. So too, the Holy One, blessed be He, is a wise healer and knew if He gave the Torah to the children of Yisrael before he informed THE CHIEF MINISTERS, they would pursue Yisrael for her sake on a daily basis, and kill them. But instead, HE INVITED THEM AND THEY REFUSED and they gave him offerings and gifts so that YISRAEL should accept her. Moses accepted all of them to give to Yisrael. This is what is written: "You have ascended on high, you have led captivity captive: you have received gifts..." (Tehilim 68:19). Therefore, Yisrael inherited the Torah without any disagreement and without any accusation at all. Praised is He and praised is His name forever and ever.

151. Come and see the offerings and gifts that Yisrael received from the CHIEFS OF THESE NATIONS: they received their ornaments, because of which neither death nor the Other Side could dominate them, and not only that, they received the Torah without any protest. They also received gifts and presents from all. When they sinned, it is written: "And the children of Yisrael stripped themselves of their ornaments" (Shemot 33:6), which are "gifts from men," WHICH THEY RECEIVED. What was left of them? Just that captivity, which is written: "You have ascended on high, you have led captivity captive, YOU HAVE RECEIVED GIFTS FROM (ALSO: 'WITH') MEN."

152. When they repeated and sinned again, it is written: "And when the Canaanite, the king of Arad...heard...then he fought against Yisrael, and took some of them prisoners" (Bemidbar 21:1), MEANING THAT HE TOOK FROM THEM THEIR REMAINING CAPTIVITY. As long as the children of Yisrael will return to their Father in heaven, these gifts will be returned to them and they will shelter them. In the future to come, everything will be returned, as is written: "And then Hashem your Elohim will return your captivity..." (Devarim 30:3). From here on, speak your words.

149. מֵה עֵבַד. נָטַל זְעִיר מִסַּמָּא דְמוֹתָא, וְשׂוּי אֶפְתָּחָא דְמֵאנָא, קָרָא לְעֵבְדָּוֵי, אָמַר לֹוֹן, אֲתוֹן מְהֵימְנָן קְדָמִי, תִּבְעוֹן לְהֵוּא סַמָּא. אָמְרוּ נַחְמֵי מֵאֵי הוּא. נָטְלוּ לְמַטְעֵם, עַד לָא אֲרַחוּ, בְּעוּ לְמֵימַת, אָמְרוּ בְּלַבֵּייהוּ, אֵי הָאֵי סַמָּא יְהִיב לְבָרִיָּה, וְדָאֵי יְמוֹת וְאֲנָן נִירַת לְרַבּוֹנָנָא. אָמְרוּ קַמֵּיה, מְרָנָא, סַמָּא דָּא לָא אֲתַחְזִי אֲלָא לְבָרְךְ, וְהָא אֲגָרָא דְפּוֹלְחָנָנָא שְׂבַקְנָא גַּבְךְ, זִיל וְהִב לֵיה לְשׁוֹחֲרָא, דִּיקְבַּל סַמָּא דָּא.

150. כִּךְ קוֹדֶשָׁא בְרִיךְ הוּא, הוּא אֲסִיָּא חֲכִים, יָדַע דָּאֵי יְהִיב אוֹרֵייתָא לְיִשְׂרָאֵל, עַד לָא אוֹדַע לֹוֹן, בְּכַל יוֹמָא הוּוּ רַדְפִּין לֹוֹן לְיִשְׂרָאֵל עֲלֵהּ, וְקַטְלִין לֹוֹן. אָבַל עֵבַד דָּא, וְאִינוּן יְהִיבוּ לֵיה מִתְנָן וְנִבְזָבֹון, בְּגִין דִּיקְבַּלוּן לָהּ. וְכִלְהוּ קַבִּיל לֹוֹן מִשָּׁה, לְמֵיָּהֵב לְהוּ לְיִשְׂרָאֵל, הַה"ד עֲלִית לְמָרוּם שְׁבִית שְׁבִי וְגו'. וּבְגִין כִּךְ יָרַתוּ יִשְׂרָאֵל אוֹרֵייתָא, בְּלָא עֲרַעוּרָא, וּבְלָא קְטְרוּגָא כְּלָל. בְּרִיךְ הוּא, בְּרִיךְ שְׁמֵיה, לְעֵלָם וְלְעֵלְמֵי עֵלְמֵיָּא.

151. ת"ח, עֲדִים דְּבִנֵי יִשְׂרָאֵל, אֲלִין מִתְנָן וְנִבְזָבֹון דְּקַבִּילוּ. וּבג"כ, לָא הוּוּ שְׁלִיט עֲלֵייהוּ מוֹתָא, וְלָא סְטְרָא אַחְרָא, וְלָא הִי לֹוֹן הִי נָטְלוּ אוֹרֵייתָא בְּלָא עֲרַעוּרָא כְּלָל, אֲלָא דְקַבִּילוּ נִבְזָבֹון וּמִתְנָן מִכְּלֵהוּ. כִּיּוֹן דְּחָטוּ מַה כְּתִיב, וְיִתְנַצְלוּ בְּנֵי יִשְׂרָאֵל אֶת עֲדִים. אִינוּן מִתְנֹות בְּאֲדָם. מַה אֲשַׁתָּאר מְנַהוֹן. הַהוּא שְׁבִי, דְּכְתִיב עֲלִית לְמָרוּם שְׁבִית שְׁבִי וְגו'.

152. אוֹסְפוּ וְחָטוּ, מַה כְּתִיב וְיִשְׁמַע הַכְּנַעֲנֵי מִלֶּךְ עָרָד. וְכְתִיב, וְיִלָּחֶם בְּיִשְׂרָאֵל וְיִשָּׁב מִמֶּנּוּ שְׁבִי וְכֹל זְמַנָּא דְיִשְׂרָאֵל תְּבִין לְאַבְהוֹן דְּבִשְׁמֵיָּא, אִינוּן נִבְזָבֹון יְתַהַדֵּר לְגַבֵּייהוּ, וְאֲתַחְפִּין בֵּיה. וְלִזְמַנָּא דְאַתִּי, כְּלָא יְתַהַדֵּר דְּכְתִיב וְשָׁב ה' אֱלֹהֶיךָ אֶת שְׁבוֹתֶךָ וְגו'. מִכָּאן וְלַהֲלָאָה אִימָא מִיֶּלֶךְ.

9. "The earth feared, and was still"

Rabbi Yosi opens by saying that God told the earth that if Yisrael accepted the Torah all would be well, but if not He would return the earth to its formless condition. Because of this the earth trembled in fear that Yisrael would not accept, but when Yisrael said they would obey the Torah, the earth became still. After Yisrael accepted, they were no longer afraid of witchcraft or sorcery, because God removed its power over them when He led them out of Egypt. Balak knew this immediately when he arrived, so he needed advice from Bilaam. Next Rabbi Elazar is persuaded by the other rabbis to reveal the secret of the joy that God experiences in the Garden of Eden with the righteous.

153. Rabbi Yosi said, "Hashem, when you did go out of Seir, when you did march out of the field of Edom, the earth trembled..." (Shoftim 5:4). That was during the time when the Holy One, blessed be He, returned from Seir, because they didn't accept the Torah. "The earth trembled": What is the reason that it trembled? It is because it wanted to return to formlessness and void. The Holy One, blessed be He, made a condition with the world that if the children of Yisrael accept the Torah, it is good but if not, I will return you to formlessness and void. When the earth noticed that the Holy One, blessed be He, invited all the nations to accept the Torah, but they didn't accept, and from all the nations, only Yisrael was left, the earth thought that Yisrael, too, would refuse to accept the Torah as the others did. Due to this, "the earth trembled"; as soon as YISRAEL said, "Will we do, and obey" (Shemot 24:7) immediately, it quieted down. This is what is written: "The earth feared, and was still." First it "feared," then "was still" (Tehilim 76:9).

154. Come and see: Because Yisrael said, "will we do," they were neither afraid of any deeds that the practitioners of witchcraft of the world were capable of doing nor of any sorcerers in the world. What is the reason? One is THAT THEY SAID, "WILL WE DO" and one is because the Holy One, blessed be He, broke all the witchcraft and sorcery before the children of Yisrael, when He took them out of Egypt, so that they should have no effect on them. When Balak came, he was aware of it. Immediately, "he sent messengers to Bilaam the son of Be'or to Petor, which is by the river" (Bemidbar 22:5). What is Petor? It is that he prepared a table (Aram. Ptor) from which to ask for counsel as to what to do. "by the river": HE ASKS: It should have said 'two rivers' (Heb. naharaim), SINCE HE WAS FROM ARAM NAHARAIM (MESOPOTAMIA). HE REPLIES: He certainly dwells at all times on one river, MEANING TO SAY THE TABLE OF THE KLIPAH, WHICH IS MALCHUT OF KLIPAH, STANDS ABOVE ONE RIVER OF THAT KLIPAH, WHICH IS THE YESOD OF THE KLIPAH.

155. Rabbi Elazar and Rabbi Aba went to see Rabbi Yosi, son of Rabbi Shimon, son of Lakunya, father-in-law of Rabbi Elazar. They rose at midnight to study the Torah. They sat. Rabbi Elazar said, Now is the time that the Holy One, blessed be He, enters the Garden of Eden to be merry with the righteous that are there. Rabbi Aba said, What is this joy and how does He rejoice? Rabbi Elazar said, This matter is a secret sealed with me that is not known TO ALL, AND HE DID NOT WANT TO DIVULGE IT. RABBI ABA said to him, Were then the great pillars in the world before us empty, THAT YOU SAY that they did not know OF THIS SECRET? IT WOULD BE IMPROPER TO REVEAL IT ONLY IF THEY HAD not pursued the knowledge of the reason of their existence in this world, and what they can expect in the World to Come. THEN MOST DEFINITELY, THEY TOO WERE AWARE OF THIS SECRET; THEREFORE, YOU ARE REQUIRED TO DIVULGE IT.

153. א"ר יוסי, יי' בצאתך משעיר בצעריך משדה ארום ארץ רעשה. בשעתא דקודשא בריך הוא תב משעיר, דלא קבילו אורייתא, ארץ רעשה וגו'. מ"ט רעשה. בגין דבעתא לאהדרא לתוהו ובוהו, דהכי אתני קודשא בריך הוא בעלמא, אי יקבלון בני ישראל אורייתא, מוטב. ואם לאו, אהדר עלמא לתוהו ובוהו. כיון דחמאת ארעא, דהא אזמין קודשא בריך הוא לכל עממיא דיקבלו אורייתא, ולא קבילו. ומכל עממיא לא אשתארו אלא ישראל בלחודייהו, חשיבת ארעא, דישראל לא יקבלו כותייהו, ובג"כ ארץ רעשה. כיון דאמרו נעשה ונשמע, מיד שקטה, הה"ד ארץ יראה ושקטה. יראה בקדמיתא, ולבסוף ושקטה.

154. ות"ח, בגין דישראל אמרו נעשה, לא דחלין מן כל עשויה, דיכלון כל חרשי דעלמא למעבד, ולא מכל קסמין וחרשין דעלמא. מ"ט. חד, בג"ד. וחד, בגין דכד אפיק לון קודשא בריך הוא ממצרים, תבר קמיייהו כל זיני חרשי וקסמין, דלא יכלין לשלטאה עלייהו, וההיא שעתא דאתא בלק, הוה ידע דא. מיד וישלח מלאכים אל בלעם בן בעור פתורה אשר על הנהר וגו'. מאי פתורה. אלא דיתקין פתורא, ויבעי מתמן עיטא, מה יעביר. אשר על הנהר, על הנהרים מבעי ליה, מאי על הנהר. ודאי הכי הוא, דעל חד נהרא קיימא תדיר.

155. רבי אלעזר ורבי אבא, הוו אזלי למיחמי לרבי יוסי בר' שמעון בן לקוניא, חמוי דרבי אלעזר, קמו במלגות ליליא למלעי באורייתא, יתבו. א"ר אלעזר, השתא הוא ערנא, דקודשא בריך הוא עאל בגנתא דערן, לאשתעשע בצדיקיא דתמן. א"ר אבא, שעשועא דא מאי הוא, והיך ישתעשע בהו. א"ר אלעזר, מלה דא רזא סתימא איהו, טמירא לגבי, דלא ידוע. א"ל, וכי בריקניא הוו סמכין רברבין דמקדמת דנא בהאי עלמא, דלא ידעו, ולא רדמו אבתרה למנדע על מה קיימין בהאי עלמא, ומה הוו מחכאן בההוא עלמא.

10. "Hashem, You are my Elohim; I will exalt You"

Rabbi Elazar explains the secret of the high point that is concealed and unknown, and the level where inquiry may first be made. He talks about the word of Melchizedek the High Priest, that corresponds to Chesed of Zeir Anpin standing over Malchut. We hear the three meanings of "You" in the title verse, and Rabbi Elazar goes on to give two explanations of "For You have done wonderful things." He says that the actual form of the aleph is the beginning of the higher secret of primordial man, and he tells us why it has a numerical value of one. We learn that the prophets receive from Netzach and Hod that are called 'counsels'. Rabbi Elazar says that the title verse is a concise vehicle for the entire concealed secret meaning of the

faith, in that Hashem is Chochmah, "my Elohim" is Binah, "You" is Chesed, "wonder" is the three Columns Chesed Gvurah and Tiferet, "counsel from afar" is Netzach and Hod, "faithfulness" is Malchut, and "truth" is Yesod.

156. Rabbi Elazar opened the discussion with the verse: "Hashem, You are my Elohim; I will exalt You, I will praise Your name; for You have done..." (Yeshayah 25:1). This verse in the scripture is the secret of the Faith. Yud Hei Vav Hei is the top secret and is the beginning of the higher point that is concealed and not known, THAT IS, ABA AND IMA UP HIGH, WHO ARE THE SECRET OF CHOCHMAH, IN WHOM THE YUD DOES NOT LEAVE THE AIR. AND THEY ARE CONCEALED FROM CHOCHMAH, ENTIRELY UNKNOWN. "My Elohim" is the secret meaning of "a still small voice" (I Melachim 19:12) THAT IS YISRAEL-SABA AND TEVUNAH, WHICH IS THE SECRET MEANING OF BINAH. That is the beginning of that which may be inquired into, SINCE IN IT THE YUD GOES OUT FROM THE AIR, INTO GREATNESS. HOWEVER, it becomes concealed and unknown, and there is no one that responds to it; ALTHOUGH IT IS AVAILABLE FOR INQUIRY, AVAILABLE TO BE REVEALED, SINCE THE YUD HAS LEFT THE AIR IN IT, AND RETURNED TO THE LIGHT OF CHOCHMAH, THERE IS NO ONE TO RESPOND TO THE INQUIRY SINCE CHOCHMAH DOES NOT GET DISCLOSED IN ITS PLACE, BUT RATHER IN THE PLACE OF ZEIR ANPIN AND MALCHUT, because it is concealed, covered and hidden.

157. AFTER EXPLAINING THAT YUD HEI VAV HEI IS THE SECRET OF ABA AND IMA THAT STAND ABOVE ANY QUESTIONING, AND "MY ELOHIM," THAT SECRET OF YISRAEL-SABA AND TEVUNAH THAT ARE AVAILABLE FOR INQUIRY, BUT THERE IS NO ONE TO RESPOND TO IT, HE EXPLAINS NOW: "You" that is right, MEANING CHESED OF ZEIR ANPIN, is the start of what is available for inquiry and for a response to it. HOWEVER, THAT IS MERELY THE BEGINNING OF THIS REVELATION, BUT IS NOT YET REVEALED IN IT, ONLY WHEN IT IS IN MALCHUT. That is CALLED 'the High Priest', as it says, "You shall be a priest forever, after the manner of Melchizedek" (Tehilim 110:4). HE INQUIRES: What is the meaning of: "After the manner (lit. 'word') of Melchizedek"? HE RESPONDS: This is only the priest forever, CHESED OF ZEIR ANPIN, that is standing over the word, WHICH IS MALCHUT, because this word does not endure except through the right, WHICH IS CHESED. What is that word? That is Melchizedek, the name OF MALCHUT. The reason it says "divrati (lit. 'word of' also: 'my word')" INSTEAD OF 'DAVAR' IS because it was connected with David, SINCE DAVID WAS THE CHARIOT TO MALCHUT. All the words of DAVID'S praise came through that word and, therefore, it says, "My word," MEANING MY MALCHUT. As a result of this, "you" is a priest, WHICH IS CHESED. We have already explained that there are three areas and each one is called "you," BECAUSE CHOCHMAH IS CALLED "YOU" AND CHESED IS CALLED "YOU," AS IS WRITTEN HERE. AND MALCHUT IS CALLED "YOU."

158. NOW HE EXPLAINS THE WORDS: "I WILL EXALT YOU" THAT IS IN THE VERSE MENTIONED ABOVE. HE SAYS, "I will exalt You," meaning in all THREE NAMES, YUD HEI VAV HEI, "MY ELOHIM," AND "YOU," and together "I will praise Your name" as proper. That name is known TO BE MALCHUT CALLED 'NAME'. "For You have done wonderful things" (Yeshayah 25:1): "WONDERFUL" IS A LANGUAGE OF CONCEALMENT THAT MEANS THAT YOU HAVE MADE a cover and attire to the concealed light of the Atika, WHICH IS BINAH. The beginning of the top level, WHICH IS THE CHOCHMAH CONTAINED WITHIN, IS REFERRED TO AS concealed primordial man, so that he will be attired in the aspect of another light THAT IS CHASSADIM.

156. פתח רבי אלעזר ואמר, יי' אלהי אתה ארוממך אודה שמך כי עשית וגו'. האי קרא רזא דמהימנותא איהו. יי', רזא עלאה, שירותא דנקודה עלאה סתימא דלא ידיע. אלהי, רזא קול דממה דקה, ואיהו שירותא דקיימא לשאלא, ואסתים ולא ידיע, ולית מאן דאתיב עליה, בגין דאיהו סתימ וטמיר וגניז.

157. אתה, דא ימינא, שירותא דקיימא לשאלא, ולא תבא ביה, והוא כהן עלאה. כד"א אתה כהן לעולם על דברתי מלבי צדק. מאן על דברתי מלבי צדק. אלא כהן עלאה דא, איהו דקיימא על דבר, בגין דההוא דבר לא קיימא, אלא בימינא. וההוא דבר מאן איהו. מלבי צדק, כן שמייה. ומאי דאמר דברתי, בגין דאתקשר ביה בדוד. וכל מלי שבחא דיליה, בההוא דבר אתיין. ועל דא דברתי. ובג"כ, אתה דא כהן. והא אוקיימנא, דתלת דוכתי אינון, דאקרי כל חד אתה.

158. ארוממך בלא כחדא. אודה שמך בדקא יאות, והאי שם ידיע. כי עשית פלא, בסויא ולבושא, לאתלבשא נהורא סתימא עתיקא, ראשיתא דרגא עלאה, אדם קדמאה, טמירא בכסויא דנהורא אחרא.

159. Another explanation of: "For You have done wonderful things (Heb. pele)": NAMELY, You have made Aleph, SINCE PELA IS SPELLED WITH THE SAME LETTERS OF ALEPH. What is the meaning of Aleph? We learned Aleph Bet, which is THE MEANING OF Aleph Binah, (lit. 'teach to understand'). Yet the form of the Aleph is three sides, RIGHT LEFT AND CENTER, that is the start of the higher secret of the Primordial Man. THAT IS THE THREE COLUMNS IN BINAH, THE SOURCE OF THE IMAGE OF MAN, WHO IS MOCHIN OF ZEIR ANPIN. For in the form of the Aleph there are two arms, one from each side, THAT ARE THE TWO COLUMNS OF CHESED AND GVURAH THAT ARE THE UPPER YUD AND HER LOWER YUD, and the body in the centre; THAT IS THE VAV BETWEEN THE TWO YUDS. All has one secret meaning, THAT IT IS IN ONE MEANING WITH THE EXPLANATION THAT PELE IS CHOCHMAH BEING CLOTHED IN CHASSADIM, SINCE THIS CLOTHING DOES NOT HAPPEN EXCEPT THROUGH THE THREE COLUMNS. That is the secret of unification of this Aleph and that is also why Aleph HAS A NUMERICAL VALUE OF one. That is the meaning of: "For You have done wonderful things (Heb. pele)," WHICH IS THE SECRET OF ALEPH. And Rav Hamnuna Saba (the elder) said this, "For You have done wonderful things." This wonder is one level from these hidden wonders of Chochmah. Which one is it? "There is a path which no bird of prey knows" (Iyov 28:7), WHICH IS THE FIFTIETH GATE. And that is a wonderful thing.

160. "Counsels from afar" (Yeshayah 25:1): HE ASKS: First he calls it "wonderful" AND DOES NOT SAY THERE 'COUNSELS OF OLD', yet here he says: "wonderful things - counsels of old (also: 'from afar')." WHAT IS THE DIFFERENCE? HE RESPONDS: It is because there he had to count the six ends of the higher levels. THEREFORE, HE SAYS, "Wonderful (Heb. pele), counselor, a mighty El, the everlasting father, prince of peace" (Yeshayah 9:5). EL IS CHESED, MIGHTY IS GVURAH, THE FATHER IS TIFERET, EVERLASTING IS NETZACH, PRINCE IS HOD, AND PEACE IS YESOD. And here, he does not come to count THE LEVELS. HE ASKS: However, what are "counsels from afar"? HE REPLIES: They are the two willow branches, WHICH ARE NETZACH AND HOD AND ARE CALLED 'COUNSELS', since all the counsels of the prophets stem from there and are called 'counsels from afar' SINCE THE PROPHETS RECEIVE FROM NETZACH AND HOD. "In faithfulness and truth" (Yeshayah 25:1): These are two that are one, SINCE THEY ARE the river and the Garden THAT ARE YESOD AND MALCHUT. This RIVER, YESOD, comes out from Eden and this GARDEN, WHICH IS MALCHUT, gets watered from it. We find here IN THIS SCRIPTURAL VERSE: "HASHEM YOU ARE MY ELOHIM," the entire concealed secret meaning of the Faith, AS DEFINED SINCE HASHEM IS CHOCHMAH; "MY ELOHIM" IS BINAH; 'YOU' IS CHESED; 'WONDER' IS THE THREE COLUMNS, CHESED, GVURAH AND TIFERET; 'COUNSEL FROM AFAR' IS NETZACH AND HOD; 'FAITHFULNESS' IS MALCHUT; AND 'TRUTH' IS YESOD.

11. "Bilaam also, of the son of Beor did...slay with the sword"

Rabbi Elazar asks how Bilaam was killed, and he receives a superficial explanation from Rabbi Yitzchak that says he was killed by Pinchas and his people. Rabbi Elazar is not satisfied with this, and Rabbi Shimon says that Bilaam was as powerful and wise in the aspect of the left as Moses was in the higher levels; the question is, then, how were they able to kill him? As Bilaam had praised himself so much, Rabbi Shimon speaks about the verse in Mishlei to do with praising oneself, saying that a person should speak about the Torah so that people will know who he is from his words.

159. ד"א כּי עֲשִׂיתָ פֶּלֶא, כּי עֲשִׂיתָ אֶלֶף. וּמֵהוּ אֶלֶף. הָא תְּנִינָן, אֶלֶף בֵּינָה, אֶלֶף בֵּינָה. אֲבָל דִּיּוּקְנָא דָּא, אִיהוּ תַּלְתָּ סְטְרִין. רֵאשִׁית דְּרִזָּא עֲלָאָה דְּאָדָם קְדַמָּאָה. בְּגִין, דְּבִדְיוּקְנָא דָּא, אִית תְּרִין דְּרוּעִין, חַד מִכָּאן, וְחַד מִכָּאן, וְגוּפָא בְּאֲמֻצְעִיתָא, וְכֹלָא רִזָּא חֲדָא. וְאִיהוּ רִזָּא דִּיחֻדָּא, א'. וּבִג"כ אֶלֶף לְחוּשְׁבָנָא אַחַד, וְהֵינָנו כּי עֲשִׂיתָ פֶּלֶא. וְרַב הַמְּנוּנָא סָבָא אָמַר הֲכִי, כּי עֲשִׂיתָ פֶּלֶא, פֶּלֶא דָּא הוּא חַד דְּרָגָא מֵאִינוּן פֶּלְאוֹת חֲכָמָה. וּמֵאֵן אִיהוּ. דָּא נְתִיב לָא יִדְעוּ עֵיט. וְאִיהוּ פֶּלֶא.

160. עֲצוֹת מִרְחוֹק קָרָא לְהָאִי בְּקַדְמִיתָא פֶּלֶא, וְהֲכָא אָמַר פֶּלֶא עֲצוֹת מִרְחוֹק. אֲלֵא הָתָם אֲעֲטִירִךְ לְמַמְנֵי שִׁית סְטְרִין לְדְרָגִין עֲלָאִין, פֶּלֶא יוּעֵץ אֵל גְּבוּר אָבִי עַד שֶׁר שְׁלוֹם. וְהֲכָא, לָא אֲתָא לְמַמְנֵי חוּשְׁבָנָא. אֲבָל עֲצוֹת מִרְחוֹק מֵאִי נִינְהוּ. תְּרִי בְּרֵי עֲרֻבוֹת. דְּכָל עֵיטָא דְּנְבִיאֵי מִתְּמָן אֲתִיא. אִינוּן אֲקָרוּן עֲצוֹת מִרְחוֹק. אֲמוּנָה אוּמָן, תְּרִין דְּאִינוּן חַד, נְהַר וְגֵן. דָּא נְפִיק מֵעֵרֵן, וְדָא אֲשַׁתְּקֵי מִיּוֹנִיהָ. הָא הֲכָא, כָּל רִזָּא סְתִימָא דְּמֵהִימְנוּתָא.

161. Rabbi Elazar asked about Bilaam the wicked, who killed him and how he got killed. Rabbi Yitzchak said, Pinchas and his people killed him, as it says, "And they slew...beside the rest of them" (Bemidbar 31:8). We were taught that in the city of Midian, Bilaam was performing with his witchcraft and that he was flying in the air together with the kings of Midian. If not for the holy gold plate and the prayer of Pinchas that made them drop TO THE GROUND over their slain, THEY WOULD NOT HAVE BEEN VICTORIOUS OVER THEM. That is what is written: "AND THEY SLEW THE KINGS OF MIDIAN, beside the rest of them" and it is written: "Bilaam also, of the son of Beor, the soothsayer, did the children of Yisrael slay with the sword" (Yehoshua 13:22). Rabbi Elazar said to him, I know all this.

162. Rabbi Shimon said, Elazar, all the sayings of Bilaam, the wicked, are harsh. The friends already explained them, as it is written: "And there arose not a prophet since in Yisrael like Moses" (Devarim 34:10). They said that one such did arise but not in Yisrael, rather among the nations of the world. Who was he? That was Bilaam. We have already explained this matter that just as there is no one like Moses in the higher crowns, there is no one like Bilaam in the lower crowns, this one in the aspect of holiness and that one in the aspect of the left since he had all this in his power and he was so strong in wisdom, a person who praised himself with great power, as is written: "While I go to the meeting yonder (Heb. coh)" (Bemidbar 23:15). THE MEANING IS THAT HE MEANT TO SAY, I will uproot coh, WHICH IS MALCHUT, from here. How were they able, then, to kill him?

163. HE RESPONDS: However, in the book of wisdom of King Solomon, it says as follows that there are three indications, an indication of transgression is jaundice, an indication of nonsense is TOO MUCH talk and an indication that he knows nothing is one who keeps praising himself. This one WHO PRAISES HIMSELF has outdone the rest, since he is a fool. He is SUSPECTED in all sinful transgressions and has all of that.

164. HE ASKS: Yet it is written: "Let another man praise you, and not your own mouth" (Mishlei 27:2), WHICH MEANS that if there is no stranger to praise you, then let your own mouth. HE RESPONDS: It is not so. However, THE EXPLANATION IS if there is no one who recognizes you, open your mouth to speak in matters of Torah. Inform the true things that are in the Torah and then, by opening your mouth in the Torah matters, they will praise your words and they will know who you are. There is nothing in the world that tells as much about a person as when he opens his mouth, and his mouth informs people who he is.

12. "Who hears the words of El"

Rabbi Shimon explains the great power that Bilaam had to influence people by his speech, in which he included a good deal of truth. People thought he was the greatest prophet in the world, and in fact he was able to speak with the highest El, but it was a strange El from the Other Side, not "the" El. We hear about the higher ones who rule over the levels of defilement, to whom Bilaam was connected. When Bilaam was giving speeches about levels of defilement people thought he was speaking about the highest sanctity. Rabbi Shimon shows how the parts of the names Balak and Bilaam were included in each other and in the name Amalek.

161. א"ר אלעזר, בלעם חייבא מאן קטיל ליה, והיך אקטיל. א"ר יצחק, פנחס וסיעתיה קטלוהו. דכתיב הרגו על חלליהם. ותנינן, בקרתא דמדין הוה עביד בחכמתא דחרשוי, דטאסין באוירא הוא ומלכי מדין. ואלמלא ציץ דקדושא, וצלוחתא דמינחס, דאפילו להון על קטילויא, הה"ד על חלליהם. וכתיב ואת בלעם בן בעור הקוסם הרגו בחרב. א"ל ר' אלעזר, כל דא ידענא.

162. אר"ש, אלעזר, כל מלוי דבלעם חייבא, תקיפין אינון, והא אוקמוה חברייא, דכתיב ולא קם נביא עוד בישראל כמשה, ואמרו, בישראל לא קם אבל באו"ה קם, ומנו. בלעם, והא אוקימנא מלה, משה לית דכוותיה, בכתרין עלאין. בלעם לית דכוותיה, בכתרין תתאין. דא בסטרא דקדושה, ודא בסטרא דשמאלא. ואי כל דא הוה בידיה, וכ"כ תקיף בחכמתא, גבר דישבח גרמיה בחילא תקיף, דכתיב ואנכי אקרה כה, אעקר לכה מהאי. היאך יכילו לקטלא ליה.

163. אלא בספרא דחכמתא דשלמה מלכא הכי אמר, תלת סימנין אינון. סימן לעברה, ירקון. סימן לשטות, מלין. סימן דלא ידע כלום, שבוחי. ודא אכרע לשאר, שוטה בכל עבירות, כלא אית ביה.

164. והא כתיב יהללך זר ולא פיך, ואם לא זר פיך. לאו הכי. אלא אי לא הוי מאן דאשתמודע לך, אפתח פומך למללא באורייתא, ולאודעא מלי קשוט באורייתא. וכדין פתיחו דפומך באורייתא, ישבחון מילך, ויגדעון מאן אנת, דלית מלה בעלמא דישתמודעון ליה לב"ג, אלא בזמנא דאפתח פומיה. פומיה הודע לבני נשא מאן הוא.

165. The evil Bilaam used to venerate himself in everything. With all these, he used to deceive people's minds and reached a high level with his RHETORICAL speeches. He used to make mountains out of molehills. Whatever he said about these levels of filthy speech, he spoke the truth. However, that wicked one used to speak and heap praise upon himself in a disguised manner and give the impression of his greatness through the use of his WORDS UNTIL whoever listened to him would think that he had exceeded above all the prophets of the world, as it says, "The saying of him, who hears the words of El, and knows the knowledge of the most High" (Bemidbar 24:16), which is the person in the world who hears such talk, and couldn't imagine any other prophet in the world as trustworthy.

166. It was indeed true and that is the way it was. "The saying of him who hears the words of El": That was correct and he was versed in higher knowledge that was correctly so. This evil one was speaking of the levels to which he was attached "who hears the words of El." He heard matters that are of the highest level, AND THERE IS NOTHING ELSE LIKE THEM.

167. So he said, "Who hears the words of El." It is not written: 'the El' since "as for the El, His way is perfect" (Tehilim 18:31). However, simply, "El," which is another El, AS IS WRITTEN: "for you shall worship no other El" (Shemot 34:14). THEREFORE, "who hears the words of El" is merely a minor thing, yet to whoever is unaware and does not recognize it, it seems that it is a great and high achievement. "Who hears the words of El" means that El, who is a strange El, is as written: "For you shall worship no other El."

168. "And knows the knowledge of the most High" (Bemidbar 24:16). THE EXPLANATION IS that THE HIGHER ONES over all the levels of defilement are the ones that steer and lead the ship of the sea and the storm WINDS. They are forty minus one. The captain of the ship, who leads them all, is the highest over all. In that HIGHEST one, this wicked one was connected, and about him he said that he knows "the knowledge of the most High," meaning the highest level of all those who steer the ships OF DEFILEMENT. Who could hear his talk and would not become afraid in his mind and say that there was no one like him! However, that wicked one used to acclaim himself in a vague manner and speak truthful words, except that he used to deceive the minds of the people BECAUSE HE USED TO SPEAK ABOUT LEVELS OF DEFILEMENT. AND THE ONES WHO LISTENED THOUGHT THAT HE WAS SPEAKING ABOUT THE HIGHEST SANCTITY.

165. יהוא רשע דבלעם, שבוחי משבח גרמיה בכלא. ועכ"ד, גניבו דדעתא קא גניב, ואסתלק במלוי. במליון זעירין, הוה עביר רברבין. מה דאמר על אינון דרגין מליון מסאבין הוה אמר, וקשוט אמר. אבל ההוא רשע הוה אמר ומשבח גרמיה בארץ סתים, ואסתלק במלוי, דכל מאן דהוה שמע, חשיב דאסתלק על כל נביאי עלמא, דכתיב שומע אמרי אל ויודע דעת עליון. מאן גבר בעלמא, דהוה שמע מפומיה מליון אליון, דלא חשיב דלית בעלמא נביאה מהימנא כגיניה.

166. וקשוט הוה, והכי הוה. נאם שומע אמרי אל, הכי הוה. ויודע דעת עליון הכי הוה. וההוא רשע הוה אמר על דרגין דאתדבק בהו, שומע אמרי אל, מלה דאיהו בסליקו עלאה.

167. והכי אמר, שומע אמרי אל, האל לא כתיב, דהא האל תמים דרכו. אבל סתם אל, אל אחר איהו. כי לא תשתחוה לאל אחר שומע אמרי אל, מלה זעירא איהו. ודמי למאן דלא ידע, דאיהו רב ועלאה. שומע אמרי אל, ההוא דאקרי אל אחר, דכתיב כי לא תשתחוה לאל אחר.

168. ויודע דעת עליון, על כל דרגין דמסאבו, אינון דמנהגי ארבא דימא וסערא. ארבעין חסר חד אינון. וההוא רב החובל, דכלהו מתנהגי על ידו, איהו עליון על כלהו. בדא הוה מתדבק ההוא רשע, ואמר דהוה ידע דעת עליון, דרגא דאיהו עליון על כלהו מנהגי ארבא. מאן שמע הכי דלא אתבהיל בדעתיה, ויימא דלא הוה כגיניה בעלמא. אלא ההוא רשע משבח גרמיה בארץ סתים ואמר מלוי קשוט, וגניב דעתא דבני עלמא.

169. "Who sees the vision of Shadai": Whoever hears this thinks that he actually used to see what no other visionary saw. HOWEVER, "the vision of Shadai" is one branch of the branches that emerge from the name "Shadai." Why IS IT SO? Because among this wisdom OF THEIRS there are seen three BRANCHES, corresponding to the Shin of "Shadai" that correspond to the three branches OF THE SHIN OF SHADAI, WHICH ARE CHESED, GVURAH AND TIFERET. There are seen branches CORRESPONDING to the two prophets, MEANING THE TWO twigs of the willows, WHICH ARE NETZACH AND HOD that support TIFERET AND corresponding to the 72 branches of the evil eye, WHICH CORRESPONDS TO THE NAME OF 72 OF SANCTITY, THAT IS THE SECRET OF THE BENEVOLENT EYE, to block them, AND ALL THIS EXISTS IN CHOCHMAH OF THE KLIPOT. When Balak came, he said to himself, I will be successful against them, since Amalek came to them with this wisdom and was successful against them.

170. He sent to Bilaam and said to him, I have within my name the two letters of Amalek, which are Lamed Kof, the ending of the name Amalek. I have for myself Lamed, Kof, and Amalek's ending is Lamed, Kof similar to mine. And you have the beginning, Bet Lamed. Rabbi Shimon said to him, Here is how I say it. The beginning of THE NAME Balak is Bet Lamed and the beginning of the name of Bilaam is Bet Lamed; hence, the beginning of Balak was with Bilaam. The ending OF THE NAME of Amalek, MEANING Lamed Kof, was in Balak and the ending of Bilaam, WHICH IS AM is in the beginning of Amalek. SO WE FIND THAT THE NAME ENDING OF BILAAM WHICH IS AM AND THE NAME ENDING OF BALAK, THAT IS LAMED KOF, ARE THE LETTERS AMALEK.

171. You might say that we cannot succeed against them because of the witchcraft of their master Moses, when he extends his hand, MEANING "MOSES STRETCHED OUT HIS HAND OVER THE SEA" (SHEMOT 14:27) AND OTHER INSTANCES. Here, this hand exists among these chiefs, who are more powerful with witchcraft. This is what is written: "Divination in their hand" (Bemidbar 22:7). It is not written: 'in their hands', but rather: "in their hand," meaning hand against the hand OF MOSES, which is how Balak sent for Bilaam.

172. (SOME MISSING HERE). Therefore, "who sees the vision (Heb. machazeh) of Shadai" is as we explained. Therefore, they were punished and they were punished above, and they were called 'visionaries', as is written: "And light (Heb. mechezeh) was against light" (I Melachim 7:5), which is the branch that emerges from there. Who is that visionary? That is Uza and Azael, who are the "falling down, but having his eyes open" (Bemidbar 24:4) and that is the "the vision of Shadai," which he saw when falling down and with open eyes...(SOME MISSING HERE).

13. Tzelyah who threw down Bilaam

Rabbi Shimon informs his son that Bilaam and his sons flew into the air when they saw Pinchas. A member of the tribe of Dan named Tzelyah flew into the air after him, and having found the correct secret path due to some shouted advice from Pinchas, was able to bring Bilaam to earth. The advice from Pinchas had to do with the serpent, and in the end Tzelyah was only able to kill Bilaam with a sword that had a snake engraved on either side; thus Bilaam died by means of the same force by which he had lived. Rabbi Shimon says that Bilaam's bones rotted and turned into harmful snakes, and even the worms that ate his flesh turned into snakes. The book of Asmodeus says that people can still perform powerful witchcraft with those snakes that are found near the rock where Bilaam died. Rabbi Shimon says that the only thing that has the power to catch one of those snakes is hot semen; this is a secret that Solomon told to the Queen of Sheba.

169. אֲשֶׁר מַחֲזֶה שְׂדֵי יַחֲזֶה, מֵאֵן דְּשָׁמַע דָּא, חָשׂוּב דִּהְוָה חֲמֵי מַה דְּלֹא חֲמֵי אַחֲרָא בְּעֵלְמָא. מַחֲזֶה שְׂדֵי, דָּא עֲנַפָּא חָדָא, מֵאִינוּן עֲנַפִּין דִּהְוּ נִפְקִין מִשְׂדֵי. וְלָמָּה. דְּבַחְכְּמָתָא דָּא, אַחֲזֵי תַלְתָּ, לְקַבֵּל שׁ' דְּשְׂדֵי, לְקַבֵּל תַּלְתָּ עֲנַפִּין דְּבִיָּה, וְאַחֲזֵי תְרִין נְבִיאִין, בְּרֵי עֲרֻבוֹת, דְּתַמְכִּין בִּיָּה. לְקַבֵּל ע' תְּרִין עֲנַפִּין דְּעִינָא בִישָׂא, לְסַתְּמָא לֹון. כִּד אַתָּא בְּלָק, אֲמַר אֲנָא אֵיכּוּל לֹון. עֲמַלְק בְּהַדֵי חֲכְמָתָא דָּא אַתָּא לְגַבִּיָּהּ, וַיְכִיל לֹון.

170. וְשָׂדֵר לְבַלְעָם, וְאֵ"ל, אֲנָא תְרֵי אַתְוּן דְּעֲמַלְק אֵית בִּי, דְּאִינוּן ל"ק, דְּאִינוּן סִיּוּמָא דְּעֲמַלְק. אֲנָא לִי ל"ק, וְעֲמַלְק ל"ק, לִי סִיּוּמָא, וּבְךָ שִׁירוּתָא ב"ל. אֵ"ל ר"ש, הֲכִי אֵימָא שִׁירוּתָא דְּבְלָק ב"ל, וְשִׁירוּתָא דְּבַלְעָם ב"ל, שִׁירוּתָא דְּבְלָק הוּא בִיָּה בְּבַלְעָם. וְסִיּוּמָא דְּעֲמַלְק, הוּא בִיָּה בְּבַלְק, וְסִיּוּמָא דְּבַלְעָם, הוּא שִׁירוּתָא דְּעֲמַלְק.

171. וְאֵי תִימָא דְּלֹא נֵיכּוּל לְהוּן, בְּגִין דְּחַרְשֵׁיָא דְּרַבְהוּן מֹשֶׁה, דְּהוּא פָּשִׁיט יָדֵיהּ, הֵאֵי יָדָא אֵית בְּאֵלִין רַבְרַבִּין, דְּיִכְלֵי בְּחַרְשֵׁין לְאַתְתַּקְפָּא יְתִיר. וְהֵינּוּ דְּכַתִּיב וְקִסְמִים בְּיָדָם, בִּיּוֹדֵיהֶם לֹא כְּתִיב, אֲלֵא בְּיָדָם, יָדָא לְקַבֵּל יָדָא, הֲכִי שָׂדֵר לִיָּה בְּלָק לְבַלְעָם.

172. וְלֵהֲכִי מַחֲזֶה שְׂדֵי כְּדָאמְרָן, וְלֵהֲכִי אַתְעַנְשׂוּ, וְאַתְעַנְשׂוּ לְעֵילָא, וְאַקְרוּן מַחֲזֶה, כְּדָא וּמוּל מַחֲזֶה אֶל מַחֲזֶה. עֲנַפָּא דְּנִפְקָ מִתְּמִן. וּמֵאֵן הֵוּא מַחֲזֶה עֲזָא וְעֲזָאֵל, דְּאִינוּן נוּפֵל וּגְלוּי עֵינַיִם, וְאִיהוּ מַחֲזֶה שְׂדֵי, דְּהוּא חֲמָא נוּפֵל וּגְלוּי עֵינַיִם.

173. HE INQUIRES: Where was Bilaam at that time? If you say in Midian, why is it written: "And now, behold, I go to my people" (Bemidbar 24:14). If he already left, who placed him in Midian? HE RESPONDS: As soon as that wicked one saw that 24,000 fell from Yisrael due to his advice, TO ALLOW FREEDOM FOR THE WOMEN TO BE IMMORAL WITH YISRAEL, he wished to collect from them his recompense. While he was still there, Pinchas and the chiefs of the army arrived there.

174. As soon as BILAAM noticed Pinchas, he flew into the air and his two sons with him, Yunus and Yumbrus. You might say that they died during the episode of the calf, since they are the ones who created and formed THAT CALF. It was surely so, and it is written: "And there fell of the people that day about 3,000 men" (Shemot 32:28). Didn't they know how to figure and account for such a small number? Haven't we found then accounting for other higher and much greater censuses? The scripture there knew how to count and here it is written: "About 3,000 men," MEANING THAT THEY DID NOT KNOW PRECISELY. It is only because these were the sons of Bilaam, Yunus and Yumbrus, who were equal to 3,000 men.

175. HE RESPONDS: It is only because that wicked one knew all the magic in the world and he even took the sorcery of his sons, in which they were accustomed. With those, he flew in the air and ascended. Pinchas saw him, a person flying in the air and vanishing in the air. He raised his voice to the members of his army and said, Is there anyone who is capable of flying and chasing after that wicked one, who is no other than Bilaam himself? They saw him flying.

176. Tzelyah, a member from Dan's tribe, rose and took charge of the powers that are dominant over witchcraft, and flew after him. When the wicked one noticed him, he took another course in the air and penetrated five other layers of air in that course. He rose higher and disappeared from eyesight. At that point, Tzelyah came into danger and was distressed, since he did not know what to do.

177. Pinchas raised his voice and shouted to him, The shadow of the crocodiles that crouch over all the snakes turn over in your hair. TZELYAH instantly knew and discovered that other path, and entered into it. BILAAM immediately appeared and they both descended in front of Pinchas.

173. אַן הוּה בַלְעַם בְּהִיא שַׁעְתָּא. אִי תִימָא בְּמִדְיָן, הָא בְּתִיב וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי. אִי אֶזְל לִיה, מֵאֵן יִהְיֶיה בְּמִדְיָן. אֲלֵא הֵהוּא רָשַׁע, כִּיּוֹן דְּחָמָא דְנִפְלוּ מִיִּשְׂרָאֵל כִּד אֵלֶף עַל עֵיטוּי, אֲתַעֲבָב תַּמָּן וְהוּה בְּעֵי מַנְיִיהוּ אַגְרוּי. וּבְעוֹד דְּאֲתַעֲבָב תַּמָּן, אֲתָא פְּנַחֵס וּרְבַרְבָּנֵי חֵילָא לְתַמָּן.

174. כִּיּוֹן דְּחָמָא לְפְנַחֵס, פְּרַח בְּאֹיִרָא, וְתִרִין בְּנוֹהֵי עַמִּיָּה, יוֹנוֹס וְיוֹמְבְרוֹס. וְאִי תִימָא, הָא מִיתוּ בְּעוֹבְדָא דְעַגְלָא, דְּהָא אִינוּן עֲבָדוּ. אֲלֵא הִכִּי הוּה וְדָאִי, וְדָא הוּא דְכְּתִיב, וַיִּפֹּל מִן הָעַם בַּיּוֹם הַהוּא כְּשִׁלְשֵׁת אֲלָפֵי אִישׁ. וְכִי לֹא הוּוּ יָדְעֵי חוֹשְׁבָנָא זַעִירָא דָא, וְהָרִי כְּמָה חוֹשְׁבָנִין אַחֲרָנִין, רְמָאִין עֲלָאִין וּרְבַרְבָּנִין, יָדַע קְרָא לְמַמְנִי, וְהִכָּא כְּשִׁלְשֵׁת אֲלָפֵי אִישׁ. אֲלֵא אִינוּן בְּנוֹי דְּבַלְעָם, יוֹנוֹס וְיוֹמְבְרוֹס, דְּהוּוּ שְׁקִלֵי כְּשִׁלְשֵׁת אֲלָפֵי אִישׁ.

175. אֲלֵא הֵהוּא רָשַׁע, כָּל חֲרָשִׁין דְּעֲלָמָא הוּה יָדַע, וְנָטַל אוּף הִכִּי חֲרָשִׁין דְּבְנוּי, דְּהוּוּ רְגִילִין בְּהוּ, וּבְהוּ טָאס וְאַסְתִּילַק. פְּנַחֵס חָמָא לִיה, דְּהוּה בִּינָה חַד טָס בְּאֹיִרָא, וְהוּה מְסַתֵּלַק בְּאֹיִרָא מְעִינָא, רְמָא קְלָא לְבָנֵי חֵילָא, אֲמַר אִית מֵאֵן דִּירַע לְמַפְרַח אַבְתָּרִיה דְּהוּה רָשַׁע, דְּהָא בַלְעָם אִיהוּ, חָמוּ לִיה דְּהוּה טָאס.

176. צְלִיָּה בְּרִיָּה דְשִׁבְטָא דְדָן, קָם וְנָטַל שְׁלִטְנוּ דְשִׁלִּיט עַל חֲרָשִׁין, וּפְרַח בְּתָרִיה. כִּיּוֹן דְּחָמָא לִיה הֵהוּא רָשַׁע, עֲבַד אַרְחָא אַחֲרָא בְּאֹיִרָא, וּבְקַע חָמֵשׁ אֹיִרִין בְּהוּהוּ אַרְחָא, וְאַסְתִּילַק וְאַתְכַּסִּי מְעִינָא, כְּדִין אֲסַתְבָּן צְלִיָּה בְּהִיא שַׁעְתָּא, וְהוּה בְּצַעֲרָא דְלָא הוּה יָדַע מַה יַעֲבִיד.

177. רְמָא לִיה קְלָא פְּנַחֵס וְאֲמַר, טוֹלָא דְתַנְיָנִיָּא דְרַבְעִין עַל כָּל חוּיִין, הַפּוֹךְ בְּמַזְוִינָא. מִיָּד יָדַע וְגִלִּי הֵהוּא אַחֲרָא, וְעָאֵל לְגַבִּיָּה. מִיָּד אֲתַגְלִי, וְנַחְתוּ תַרְוִיָּהוּ קַמִּיה דְּפְנַחֵס.

178. Come and see that wicked one, about whom it is written: "And he went to a steep place (Heb. shefi)" (Bemidbar 23:3). This is one of his higher levels, which is the male snake. Tzelyah took both male and female and, through this, he was able to overpower him, because he took over the charge that was dominating them and they were subjugated to him. This was "an adder (Heb. shefifon) in the path" (Beresheet 49:17), which is on the same path that this wicked one went, as is written: "Dan shall be a serpent by the way" (Ibid.), which refers to Samson. "An adder in the path" refers to Tzelyah.

179. "That bites the horse's heels" (Ibid.): This refers to Ira, who was with David, whose descent was from the tribe of Dan. Through his merit, David's might balanced in his favor, as is written: "And David lamed all the chariot horses" (II Shmuel 8:4). "So that his rider shall fall backwards" (Beresheet 49:17) refers to Srayah, who is destined to come with Messiah, son of Ephraim. He will be a descendant of Dan's tribe and he is destined to take revenge and do wars with the rest of the nations. When this one rises, you will wait for the redemption of Yisrael, as is written: "I wait for Your salvation, Hashem" (Ibid.). Although this verse has already been explained, the definition of it is as we mentioned and as was explained. The verse in the scripture is proof of this.

180. When the wicked one landed in front of Pinchas, he said to him, You evil one, how many evils have you inflicted on this holy nation? He told Tzelyah, Get up and kill him, but not by the Name, since he is not worthy to have the high holy mentioned upon him, in order that his soul should not emerge and be included in words of holy levels, because then it would become fulfilled as he wished and said, Let me die the death of the righteous.

181. At that moment, he tried to kill him in a variety of ways, but he didn't die until he took the sword that had a snake engraved on either side. Pinchas told him, Kill him with his own and by his own cause he will die. He then killed him and prevailed over him, since that is the manner of that side. Whoever follows it dies through it. Through it, his soul will leave and with it, HIS SOUL will be gathered. That is precisely how Bilaam died. He gets judged in the sentences of that world and never gets buried. And all his bones get rotten and turn into many filthy snakes that are harmful to other creatures. Even the worms that eat his flesh turn into snakes.

178. תָּא חֲזִי, הֵהוּא רָשַׁע כְּתִיב בֵּיהּ וַיֵּלֶךְ שָׁמַי, הָא הוּא עֲלוּן דְּרַגְיָן דִּילִיָּהּ, חוּנָא דְכוּרָא. צְלִיָּה נָטַל תְּרִין, דְּכַר וְנוּקְבָא. וּבֵהוּא שְׁלִיט עֲלֵיהּ, בְּגִין דְּשִׁלְטָנוּ דְּשְׁלִיט עֲלֵיהּ נָטַל, וְאַתְּבַמְיִין קַמִּיהּ. וְדָא הוּא שְׁמִיפּוֹן עֲלֵי אֲרַח. עַל הֵהוּא אֲרַח, דְּעֵבֵד הֵהוּא רָשַׁע, דְּכְתִיב יְהִי דָן נַחֵשׁ עֲלֵי דְרַךְ, הָא שְׁמִשּׁוֹן שְׁמִיפּוֹן עֲלֵי אֲרַח, הָא צְלִיָּה.

179. הַנוֹשֵׁךְ עֵקְבֵי סוּס, דָּא עִירָה, דְּהוּהּ בְּהַרְיָה דְּדוֹד, דְּהוּהּ אֲתֵי מִדָּן, וּבְגִינֵיהּ, תְּלִיָּא גְבוּרַתִּיהּ בְּדוֹד, דְּכְתִיב וַיַּעַקֵּר דוֹד אֶת כָּל הָרֶכֶב. וַיַּפּוֹל רוֹכְבוֹ אַחוֹר, הָא שְׂרִיָּה, דְּזִמִּין לְמִיתֵי בְּהַרְיָ מִשְׁחָא דְאַפְרִים, וְאִיהוּ הוּי מִשְׁבֹּטָא דְדָן, וְזִמִּין אִיהוּ לְמַעַבְד נוּקְמִין וּקְרַבִּין בְּשָׂאֵר עַמּוּן. וְכֹד דָּא יְקוּם, כְּדִין מַחְבָּא לְפוּרְקָנָא דִּישְׂרָאֵל, דְּכְתִיב לִישׁוּעַתְךָ קוּיָתִי יְיָ. וְאֵעִיג דְּאוּקְמוּהָ לְהֵאֵי קְרָא, אֲבָל בְּרִירוֹ דְּמַלְאָה כְּמָה דְּאַתְמוּר, וּכְמָה דְּאוּקְמוּהָ. וְעַל דָּא אֲתָא קְרָא וְאוֹכַח.

180. בֵּינּוֹן דְּנַחַת הֵהוּא רָשַׁע לְקַמֵּי פְּנַחַס, אָמַר לִיָּהּ, רָשַׁע, כְּמָה גְלוּלִין בִּישׁוּן עֵבֶדְתָּ, עַל עַמָּא קְדוּשָׁא. אָמַר לִיָּהּ לְצְלִיָּהּ, תָּא וּקְטִלִיָּהּ, וְלֹא בְּשִׁמְאָ, דְּלֹא אֲתַחְזִי הֵאֵי, לְאַדְבָּרָא עֲלֵיהּ קְדוּשָׁה עֲלֵאָהּ, בְּגִין דְּלֹא תִפּוּק נְשַׁמְתִּיהּ, וְתַתְּכַלִּיל בְּמַלְיָן דְּרַגְיָן קְדוּשִׁין, וְתַתְּקִיִּים בֵּיהּ מַה דְּאָמַר תְּמוֹת נַפְשֵׁי מוֹת יִשְׂרָאֵל.

181. בְּהֵהוּא שְׁעֵתָא עֵבֵד בֵּיהּ כְּמָה זִינֵי מוֹתָא, וְלֹא מִית, עַד דְּנָטַל חֲרַבָּא דְּהוּהּ חֲקִיק עֲלוּי חוּנָא מֵהֵאֵי סְטְרָא, וְחוּנָא מֵהֵאֵי סְטְרָא. אֲלֵּ פְּנַחַס, בְּדִילִיָּהּ קְטוּל לִיָּהּ, וּבְדִילִיָּהּ יְמוֹת. כְּדִין קְטַל לִיָּהּ, וַיְכִיל לִיָּהּ. דְּכַךְ אֲרַחוּי דְּהֵהוּא סְטְרָא, מֵאֵן דְּאֹזַל אֲבַתְרָאָה, בְּהָ יְמוֹת, וּבְהָ תִפּוּק נְשַׁמְתִּיהּ, וּבְהָ תַתְּכַלִּיל. וְהָכִי מִית בְּלַעַם, וְדִינֵי לִיָּהּ בְּדִינֵין בְּהֵהוּא עֲלֵמָא, וְלֹא אֲתַקְבִּיר לְעֵלְמִין. וְגִרְמוּי כְּלָהוּ אֲתַרְקְבוּ, וְאַתְעֵבִירוּ כְּמָה חוּיָן מְזוּהָמִין, מְנַזְקֵי שָׂאֵר בְּרִיָּין, וְאַמִּילוּ תוֹלְעָתוֹן דְּהוּוּ אֲכִלֵי בְּשָׂרִיָּה, אֲתַהֲדְרוּ חוּיָין.

182. I found in the book of Asmodeus, which he gave to King Solomon, that whoever wants to perform powerful magic that is unobservable by the eye, if he knows the rock where Bilaam had his downfall, he will locate there some of these snakes that resulted from the bones of that evil one. If he kills one of those SNAKES, he could perform high-level sorcery with its head, other magic with its body and different witchcraft with its tail. Each one contains three types of witchcraft.

183. When the queen of Sheba came to Solomon, ONE of the things that she asked Solomon WAS, How do you catch a bone of a snake that contains three sorceries? Instantly, "there was not anything hid from the king, which he told her not" (I Melachim 10:3). She asked about this and she required these snakes, but she could not capture one of them. What did he respond to her about these items that were at her heart, AS IT SAYS, "SHE SPOKE TO HIM OF ALL THAT WAS IN HER HEART" (Ibid. 2)? This is what he informed her, as it says, "And Solomon answered her all her questions" (Ibid. 3). HE SAID, None of the world's inhabitants have power against those snakes, except for one secret thing. What is it? It is boiling hot semen.

184. If you wonder who has the power, it is only when a man is full of desire and he issues that semen that gets expelled willfully and with desire for the purpose of defeating that snake. When it spurts out in boiling heat, they take it immediately in a wrapping, and that wrapping gets thrown onto the snake. Instantly, it bows down its head and they catch it, similar to the way they grab the domesticated rooster. EVEN if they would prepare all their battle gear against one of them, they would not be successful. But when you do this, there is no need for any person in the world to use weapons, or any other thing, and he does not need to be constantly on watch against them, because they all become subservient to him. Then these words touched the heart OF THE QUEEN OF SHEBA, and she desired it.

185. From here on, my son Elazar, the Holy One, blessed be He, did what he did with that wicked one, BILAAM. There is no need to reveal these hidden secrets; however, in order that the friends here should know things that are concealed in the world, I revealed them to you since there are so many concealed laws in the world of which people are unaware, and they are highly concealed great wonders. ABOUT BILAAM and about those comparable to him, we say, "But the name of the wicked shall rot" (Mishlei 10:7). Praised are the truly just, for the scripture says about them: "Surely the righteous shall give thanks to Your name..." (Tehilim 140:14).

182. אֲשַׁכְחָנָא בְּסִפְרָא דְאַשְׁמוּדָאִי, דִּיהֵב לִיה לְשִׁלְמָה מְלָכָא, דְכָל מָאן דִּיהוּ בְּעֵי לְמַעְבַּד חֲרָשִׁין תְּקִימִין סְתִימִין דְּעִינָא. אִי יָדַע טַנְרָא דְנִפְל תַּמָּן בְּלַעַם, יִשְׁבַּח מְאִינוֹן חוּיִין דִּיהוּ מְגִרְמוּי דִּיהוּא רְשָׁע, אִי יִקְטִיל חֹד מְנִייהוּ, רִישָׁא דִּילִיָּה בֵּיה יַעֲבִיד חֲרָשִׁין עֲלָאִין, בְּגוֹפָא דִּילִיָּה חֲרָשִׁין אַחֲרָנִין, בְּזַנְבָּא דִּילִיָּה חֲרָשִׁין אַחֲרָנִין. תֵּלַת זִינֵי חֲרָשִׁין, אִית בְּכָל חֹד וְחֹד.

183. מְלָכַת שְׁבָא כַּד אֶתְת לְגַבֵּי שְׁלֵמָה, מְאִינוֹן מְלִין דְּשְׂאִילַת לְשִׁלְמָה, אַמְרַת, גְּרַמָּא דְּחוּיָא דִּתְלַת חֲרָשִׁין בְּמָה נִתְפַּס. מִיָּד לֹא הִיָּה דְבַר נְעֻלָּם מִן הַמֶּלֶךְ אֲשֶׁר לֹא הִגִּיד לָהּ, אִיהִי שְׂאִילַת עַל דָּא, וְהוּא אֶצְטְרִיכַת לְאִינוֹן חוּיִין. וְלֹא יִכְיֹלַת לְנִטְלָא חֹד מְנִייהוּ. מָה אֶתִּיב לָהּ מְלִין דִּיהוּ בְּלָבָה. כִּן אֹדַע לָהּ, דְּכִתִּיב וַיִּגַּד לָהּ שְׁלֵמָה אֶת כָּל דְּבָרֶיהָ. אִינוֹן חוּיִין, לֹא יִכְלִין לֹון כָּל בְּנֵי עֲלָמָא, בַּר מְמַלְּה דְּרִזָּא חֲדָא, וּמְאִי אִיהוּ. שְׁכַבַת זֶרַע רוּתְחַת.

184. וְאִי תִימָא מָאן יִכֹּל. אֶלָּא, בְּשַׁעֲתָא דִּיהוּא שְׁכַבַת זֶרַע אֶפִּיק בִּ"נ, כַּד אִיהוּ בְּתִיאֹבְתָא, אֶפִּיק לָהּ לְשִׁמָּא דִּיהוּא חוּיָא, בְּרַעוּתָא דְּתִיאֹבְתָא. כַּד נָפִיק בְּרִתִּיחוּ, נִטְלִי לִיה מִיָּד בְּלְבוּשָׁא חֲדָא, וְהוּא לְבוּשָׁא זֶרְקִין לְגַבֵּי חוּיָא, מִיָּד כְּפִיָּה רִישִׁיָּה, וְתַפְסָן לִיה, כְּמָה דְּתַפִּיס תְּרַנְגוּלָא דְּבִיתָא. וְאִי בְּכָל מְאִנֵּי קְרָבִין דְּעֲלָמָא, יִגְחֹן בְּחֹד מְנִייהוּ, לֹא יִכְלִין לִיה. וּבְהֵאִי, לֹא אֶצְטְרִיךְ בִּ"נ בְּעֲלָמָא מְאִנֵּי קְרָבָא, וְלֹא מְלָה אַחֲרָא וְלֹא אֶצְטְרִיךְ לְאַסְתְּמָרָא מְנִייהוּ דִּיהוּ כְּלָהוּ אֶתְכַפְּיִין לְגַבִּיָּה. כַּדִּין אֶתְדַּבְּקוּ אִינוֹן מְלִין בְּלִבְבָהּ, וְתִיאֹבַת לֵהֲאִי.

185. מְכָאן וְלֵהֲלָאָה אֶלְעֶזֶר בְּרִי, קוּדְשָׁא בְּרִיךְ הוּא עַבְד מַה דְּעַבְד בְּהוּא חֲוִיבָא, וְרִזִּין סְתִימִין אֶלִּין, לֹא אֶצְטְרִיכוּ לְגִלְאָה, אֲבָל בְּגִין דְּחֲבָרִיא דִּהֲכָא יִנְדַּעוֹן אַרְחִין סְתִימִין דְּעֲלָמָא, גְּלִינָא לְכוּ. דִּיהוּ כְּמָה נְמוּסִין סְתִימִין אִינוֹן בְּעֲלָמָא, וּבְנֵי נֶשֶׁא לֹא יִדְעִין, וְאִינוֹן פְּלִיאֵן סְתִימִין, רַבְרָבִין וְעֲלָאִין. עֲלִיָּה, וְעַל דְּדְמֵי לִיה, קְרָאן וְשֵׁם רְשָׁעִים יִרְקַב. זְכָאִין אִינוֹן זְכָאִי קְשׁוּט, עֲלִיָּהוּ כְּתִיב, אֲךְ צְדִיקִים יוֹדוּ לְשִׁמְךָ יְגו'.

Rabbi Aba talks about the prayer of Moses, the prayer of David and the prayer of the poor that is the most important of the three. The prayer of the poor is heard above all others because God is always close to the broken-hearted, and destitute people are always broken-hearted. God delays all other prayers until he has heard their supplications, and, because he knew this, David referred to himself as poor when he was praying. Rabbi Elazar says that all people should do this in order to be heard.

186. "Come now therefore, I pray you, curse me this people..." (Bemidbar 22:6). Rabbi Aba opened the discussion with the verse: "A prayer of the afflicted (poor), when he faints..." (Tehilim 102:1). There are three for whom the expression "prayer" is written and this subject was already explained. One is Moses, one is David and one is the poor man that was included with them and was together with them. You may say that we also find it written: "A prayer of the prophet Habakkuk" (Chavakuk 3:1), for a total of four. HE RESPONDS: that of Habakkuk is not SAID for the reason of prayer, even though the word prayer is written about it, it is rather praise and thanks for the Holy One, blessed be He, for having revived him and performed with him miracles and mighty deeds since he was the son of Shunamit, WHOM ELISHA BROUGHT BACK TO LIFE.

187. However, there are three that are considered a prayer: "A prayer of Moses the man of Elohim" (Tehilim 90:1). This prayer has no comparable equal by any other person. "A prayer of David" (Ibid. 86:1): This prayer has no comparable equal by any other king. "A prayer of the poor" (Ibid. 102:1) is one prayer of the three mentioned. Which is the most important? One says, "A prayer of the poor": this prayer takes priority over Moses' prayer, is before David's prayer and preempts all other prayers of the world.

188. HE INQUIRES: What is the reason? HE REPLIES: Because the poor man is broken-hearted and it is written: "Hashem is near to them who are of a broken heart" (Ibid. 34:19). The destitute has constant complaints with the Holy One, blessed be He, and the Holy One, blessed be He, listens and pays attention to his words. As soon as the poor man says his prayer, He opens all the windows of the firmament, and all the rest of the prayers rising above get pushed away by that destitute, broken-hearted man, as is written: "A prayer of the afflicted, when he faints (Heb. ya'atof, also: 'delays')..." It should have said, 'When he is covered (Heb. yit'ataf)'. Why "when he faints"? It can only be EXPLAINED that he causes the delay, because all other prayers do not enter in until his prayer enters.

189. The Holy One, blessed be He, said, 'Let all the prayers get delayed and this prayer should rise to Me. I do not require a court session to intervene between us. Let all his complaints come directly to Me, and I and he shall settle it on our own, exclusively.' And the Holy One, blessed be He, is left alone with these complaints in that prayer, as is written: "And pours out his complaint before Hashem" (Tehilim 102:1), assuredly "before Hashem."

186. וְעַתָּה לְכֵה נָא אֲרָה לִי אֶת הָעַם הַזֶּה וְגו'. ר' אַבְא פָתַח, תַּפְלָה לְעָנִי כִּי יַעֲטוֹף וְגו', תִּלְתַּת אֵינּוֹן דְּכִתְיִב בְּהוּ תַפְלָה. וְאִי תִימָא, הָא כְּתִיב תַּפְלָה לְחִבְקוֹק הַנְּבִיא הָא אַרְבַּע אֵינּוֹן. אֶלָּא חִבְקוֹק לָאוּ בְּגִין תַּפְלָה הוּא, וְאֵע"ג דְּכִתְיִב בֵּיהּ תַּפְלָה, תּוֹשְׁבַחְתָּא וְהוֹדָאָה אִיהוּ לְקוּדְשָׁא בְּרִיךְ הוּא, עַל דְּאֲחִיָּא לִיהּ, וְעַבְד עֲמִיה נְסִיוֹן וְגַבּוּרָן, דְּהָא בְּרִיה דְּשׁוֹנְמִית הוּא.

187. אַבְל ג' אֵינּוֹן דְּאֶקְרוּן תַּפְלָה. תַּפְלָה לְמֹשֶׁה אִישׁ הָאֱלֹהִים, תַּפְלָה דָּא דְּלִית בְּגִינִיה בְּבַר נֶשׁ אַחְרָא. תַּפְלָה לְדָוִד, תַּפְלָה דָּא אִיהוּ תַּפְלָה, דְּלִית בְּגִינִיה בְּמַלְכָּא אַחְרָא. תַּפְלָה לְעָנִי, תַּפְלָה אִיהוּ מֵאֵינּוֹן ג'. מֵאֵן חֲשִׁיבָא מְכַלְהוּ. הוּי אִימָא תַּפְלָה דְּעָנִי. תַּפְלָה דָּא, קָדִים לְתַפְלָה דְּמֹשֶׁה. וְקָדִים לְתַפְלָה דְּדָוִד, וְקָדִים לְכָל שְׂאָר צְלוֹתֵין דְּעֵלְמָא.

188. מ"ט. בְּגִין דְּעָנִי אִיהוּ תְּבִיר לְבָא. וְכִתְיִב, קְרוּב יְי' לְנִשְׁבְּרֵי לֵב וְגו'. וּמִסְכְּנָא עֵבִיד תְּדִיר קֶטְטָה בְּקוּדְשָׁא בְּרִיךְ הוּא. וְקוּדְשָׁא בְּרִיךְ הוּא אֲצִית וְשָׁמַע מְלוּי. בֵּינּוֹן דְּצִלֵי צְלוֹתֵיהּ, פָּתַח כָּל בְּוֵי רְקִיעֵין, וְכָל שְׂאָר צְלוֹתֵין דְּקָא סְלָקִין לְעֵילָא, דְּחִי לֹון הוּא מִסְכְּנָא תְּבִיר לְבָא, דְּכִתְיִב תַּפְלָה לְעָנִי כִּי יַעֲטוֹף. כִּי יִתְעַטֵּף מִבְּעֵי לִיהּ, מֵאִי כִּי יַעֲטוֹף אֶלָּא אִיהוּ עֵבִיד עֲטוּפָא לְכָל צְלוֹתֵין דְּעֵלְמָא, וְלֹא עֲאֵלִין עַד דְּצְלוֹתָא דִּילִיהּ עֲאֵלַת.

189. וְקוּדְשָׁא בְּרִיךְ הוּא אָמַר, יִתְעַטְפוּן כָּל צְלוֹתֵין, וְצְלוֹתָא דָּא תִיעוּל לְגַבְאֵי. לֹא בְּעִינָא הֵבָא בִּי דִּינָא דִּידוּגוֹן בִּינְנָא, קְמֵאֵי לִיהוּוּ תְּרַעוּמִין דִּילִיהּ, וְאֵנָּא וְהוּא בְּלַחֲדָנָא. וְקוּדְשָׁא בְּרִיךְ הוּא אֲתִיּוּחַד בְּלַחֲדוּי, בְּאֵינּוֹן תּוֹרַעְמִין, בְּהוּא צְלוֹתָא, דְּכִתְיִב וְלִפְנֵי יְי' יִשְׁפּוֹךְ שִׁיחוֹ. לִפְנֵי יְי' וְדֵאֵי.

190. All the hosts of heaven inquire one of the other; what is the Holy One, blessed be He, dealing with, what is he striving with? They reply TO THEM, He is concentrating on His vessels, MEANING THE BROKEN-HEARTED, desiring to be alone with them. Everyone is not aware of what is accomplished from the destitute's prayer and all his complaints, since there is no other desire for the poor except when he spills his tears in displeasure in front of the Holy King. There is no desire for the Holy One, blessed be He, except when He accepts them and they are poured before Him. That is a prayer that causes delay to all the prayers of the world.

190. כָּל חֵילֵי שָׁמַיִם שְׁאֵלִין אֶלֶּיךָ לְאֵלֶיךָ, קוֹדֶשׁא בְּרִיךְ הוּא בְּמַאי אֲתַעֲסֵק, בְּמַאי אֲשַׁתְּדֵּל. אֲמַרִּין, אֲתִיחַדָּא בְּתִיאוּבְתָא בְּמַאֲנִין דִּילִיָּה, כְּלֵהוּ לָא יִדְעוּ מַה אֲתַעְבִּיד מִהֵוּא צְלוֹתָא דְּמַסְכְּנָא, וּמְכַל אִינוּן תּוֹרַעְמִין דִּילִיָּה. דְּלִית תִּיאוּבְתָא לְמַסְכְּנָא, אֲלֵא כִּד שְׂמִיךְ דְּמַעוּי בְּתוֹרַעְמוֹ, קָמִי מְלַכָּא קְדִישָׁא. וְלִית תִּיאוּבְתָא לְקוֹדֶשׁא בְּרִיךְ הוּא, אֲלֵא כִּד מְקַבֵּל לוֹן, וְאוּשְׁדוּ קָמִיהּ וְדָא אִיהִי צְלוֹתָא, דְּעֵבִיד עֲטוּפָא לְכָל צְלוֹתִין דְּעֵלְמָא.

191. Moses poured forth his prayer and was held up for several days due to this prayer, BECAUSE OF THE BESEECHING OF THE POOR MAN. David saw that all the windows and gates of heaven were ready to open to the prayer of the poor. There exists no other prayer in the world to which the Holy One, blessed be He, will give His immediate attention as to the poor man's prayer. As soon as he noticed this, he made himself poor and destitute, removed his royal attire, sat on the ground like the destitute, and said the prayer as it is written: "A prayer of David. Incline Your ear, Hashem, hear me" (Tehilim 86:1). If you say why, it is "for I am poor and needy" (Ibid.). The Holy One, blessed be He, replied to him, 'David, aren't you king and ruler over mighty kings, and you make yourself out to be poor and needy.' Immediately, he returned to pray in another manner and left out the words poor and needy, and said, "Preserve my soul; for I am pious" (Ibid. 2) despite all this that was in David, BOTH POOR AND DEVOUT.

191. מֹשֶׁה צִלִּי צְלוֹתִיהּ, וְאֲתַעֲבֵב כְּמַה יּוֹמִין בְּהַאי תַּפְּלָה. דְּוֹד חָמָא, דְּכָל כּוּיָן, וְכָל תְּרַעֵי שְׁמַיָּא, כְּלֵהוּ זְמִינִין לְאַתְחָא לְמַסְכְּנָא, וְלִית בְּכָל צְלוֹתִין דְּעֵלְמָא, דְּקוֹדֶשׁא בְּרִיךְ הוּא אֲצִית מִיָּד, בְּצְלוֹתָא דְּמַסְכְּנָא, כִּיּוֹן דְּחָמִי הַאי עֵבֶד גְּרַמִּיה עֵנְיָא וּמַסְכְּנָא פָּשֵׁט לְבוּשָׁא דְּמַלְכוּתָא, וְיִתִּיב בְּאַרְעָא כְּמַסְכְּנָא. אֲמַר תַּפְּלָה. דְּכִתִּיב, תַּפְּלָה לְדָוִד הֵטָה יְיָ אֲזַנְךָ עֵנְיָי. וְאִי תִימָא אֲמַאי. בְּגִין כִּי עֵנִי וְאִבְיוֹן אָנִי. אֲלֵ קוֹדֶשׁא בְּרִיךְ הוּא, דְּוֹד, וְלֵאוּ מְלַכָּא אַנְתָּ, וְשְׁלִיטָא עַל מַלְכִין תְּקִיפִין, וְאַתְ עֵבִיד גְּרַמְךָ עֵנִי וְאִבְיוֹן. מִיָּד אַהֲדֵר צְלוֹתִיהּ בְּגוּוֹנָא אַחְרָא, וְשִׁבַּק מְלָה דְּאִבְיוֹן וְעֵנִי, וְאֲמַר שְׁמֵרָה נַפְשִׁי כִּי חָסִיד אָנִי. וְעַכְ"ד כְּלָא הָוֵה בֵּיהּ בְּדוֹד.

192. Rabbi Elazar said to him, You spoke well. Therefore, the person who puts forth his prayers must make himself poor, so that his prayers will be worthy to enter among the prayers of all the poor. All the guardians of the gates do not allow them, THAT IS ALL THE OTHER PRAYERS IN THE WORLD, to just simply enter as they allow the poor one's prayer, since they enter without permission. If a person makes himself poor and desires constantly to be poor, his prayer ascends and meets up with the poor's prayers. It joins up with them and rises together with them, and enters in combination with theirs. And it is received with willingness before the Holy King.

192. אֲמַר לִיָּה רַבִּי אֲלַעְזָר, שְׁמִיר קְאֲמַרְתָּ. וְעַ"ד אֲצִטְרִיךְ לִיָּה לְבַר נֶשׁ דְּצִלִּי צְלוֹתִיהּ, לְמַעַבְד גְּרַמִּיה עֵנִי, בְּגִין דְּתִיעוּל צְלוֹתִיהּ בְּכָלְלָא דְּכָל עֵנְיִים. דְּהַא כָּל נְטוּרֵי תְּרַעִין, לָא שְׁבָקִין הֵכִי לְמוּעָאֵל, כְּמַה דְּשְׁבָקִין לְמַסְכְּנִין, דְּהַא בְּלָא רְשׁוּתָא עֵאֲלוּן. וְאִי עֵבִיד בְּרֵ נֶשׁ גְּרַמִּיהּ, וְשׁוּי רְעוּתִיהּ תְּדִיר כְּמַסְכְּנָא, צְלוֹתִיהּ סְלָקָא, וְאַעֲרַעַת בְּאִינוּן צְלוֹתִין דְּמַסְכְּנִין, וְאַתְחַבְּרַת בְּהוּ, וְסַלְקַת בְּהַדְוִיָּהּ, וּבְכָלְלָא דְּלֵהוּן עֵאֲלָת, וְאַתְקַבְּלַת בְּרַעוּתָא קָמִי מְלַכָּא קְדִישָׁא.

15. Four ways: The poor, the devout, servants, those who sanctify Hashem

Rabbi Elazar goes on to say that King David placed himself among the poor, the pious, the servants, and those who are willing to sacrifice their souls for the sanctification of God's name. We learn that when people are confessing and repenting they do not have to worry about the sins they don't remember, just the ones they do. Rabbi Elazar says that all people need to do as King David did, and that acting as a servant to God includes being pious, poor and willing to offer one's soul for the glorification of God. When someone has done all these things with a willing heart he is acceptable to God, and God calls him His servant and listens to his prayers. The rabbis talk further about the meaning of 'servant' and what the effect of prayer is. They describe the times each day when the Other Side wanders around the world and during which people should pray. The Other Side brings darkness but the windows of the upper lights are opened above those who are praying, and these lights are dispersed over their heads. Anyone who has not come to the synagogue at this time of prayer "walks in darkness" since he is under the dominion of the Other Side.

193. King David has placed himself in four ways. He placed himself with the poor, he placed himself with the devout, he placed himself with the servants and he placed himself with those who are willing to sacrifice themselves and their souls for the sanctification of the name of Hashem. He placed himself with the poor, as is written: "For I am poor and needy" (Tehilim 86:1). He placed himself with the devout, as is written: "Preserve my soul; for I am pious" (Ibid. 2), since a person must not place himself as a wicked one. If you contemplate that he will never confess and repent his sins, SINCE BY DOING SO, HE WILL SET HIMSELF UP AS AN EVIL ONE. It is just not so. Rather if he confesses about his sins, then he is devout, since he approaches to do repentance and removes himself from the Evil Side, where he was in its filth until now. Now, he adhered to the uppermost right, WHICH IS CHESED, and is extended to receive him. AND BECAUSE HE ADHERED TO CHESED, HE IS CONSIDERED PIOUS (HEB. CHASID).

194. Do not say that the Holy One, blessed be He, will not accept him until he specifies all his sins since the day he came to this world, or even those that have been hidden from him and that he can't even remember. IT IS NOT SO. Rather, he is only required to enumerate those SINS that he remembers and if he directs his desire TO BE REGRETFUL ABOUT THEM, DURING HIS CONFESSION, all the other SINS follow after them. IT IS IN THE SAME WAY that we were taught that it is not necessary to check out, WHEN GETTING RID OF LEAVENED BREAD, either the household crevices above nor the house crevices down below. As soon as he checked out in accordance with his eyesight as much as he could see, all the rest follows and is voided with it.

195. We were similarly taught concerning plagues that there are 24 principal organs that do not cause uncleanness due to light healing, where the priest does not bother himself TO OBSERVE THEM. This is what is written: "As far as the priest can see" (Vayikra 13:12). That is the area where the priest can see the plague AT ONCE in one glance, and does not need to bend himself and raise his eyes up or down or either way. Here too, he has no need to enumerate his sins from the day he was born, because it is LIKE the lower crevices of the house THAT REQUIRE NO EXAMINATION. Neither does he need to enumerate those sins that he has already forgotten, and can't remember, that are LIKE the upper house crevices above, only "as far as the priest can see," WHAT HE COULD OBSERVE WITH ONE GLANCE. All the rest follow after them. In this way, David placed himself among the pious. HE CONFESSED HIS SINS AND ADHERED TO THE RIGHT, AS DEFINED.

196. FROM WHERE DO WE TAKE IT THAT he placed himself with the servants? It is written: "Behold, as the eyes of the servants look to the hand of their masters" (Tehilim 123:2) and it is written: "O You, my Elohim, save Your servant" (Ibid. 86:2). FROM WHERE DO WE TAKE IT THAT he offered his soul for the sanctity of Hashem's name? That refers to what is written: "Rejoice the soul of Your servant: for to You, Hashem, do I lift up my soul" (Ibid. 4). King David made himself before his Master into all these four, WHICH ARE THE DESTITUTE, THE PIOUS, THE SERVANTS AND THE MEMBERS WHO ARE WILLING TO OFFER THEMSELVES FOR THE SANCTIFICATION OF HIS NAME.

193. דוד מלכא, שוי גרמיה בארבעה ארחין, שוי גרמיה בהדי מסכני. שוי גרמיה בהדי חסידים. שוי גרמיה בהדי עבדים. שוי גרמיה בהדי אינון דמסרי גרמייהו ונפשייהו על קדושת שמייה. שוי גרמיה בהדי מסכנא. דכתוב כי עני ואביון אני. שוי גרמיה בהדי חסידים, דכתוב שמרה נפשי כי חסיד אני. בגין דאצטריך ליה לבר נש, דלא לשואה גרמיה רשע. ואי תימא אי הכי לא יפרט חטאוי לעלמין. לאו הכי. אלא בד יפרט חטאוי, בדין איהו חסיד, דאתי לקבלא תשובה, אפיק גרמיה מסטרא בישא, דהוה בטנופא דילה עד השתא, והשתא אתדבק בימינא עלאה, דאיהו פשוטה לקבלא ליה.

194. ולא תימא, דלא מקבל ליה קודשא בריך הוא, עד דיפרט חטאוי מיומא דהוה בעלמא. או אינון דאתבסון מניה, דלא יכיל לאדבקא. אלא לא אצטריך לפרשא, בר אינון דיזכר מנייהו. ואי שוי רעותיה בהו, כל אחרונין אתמשכן אבתרייהו. דהא תנינן, אין בודקין חורי ביתא עלאין לעילא, ולא אינון תתאין לתתא בביעור חמץ. אלא בין דבדיק כפום חיזו דעינוי מה דיכיל לאדבקא, כלא אתמשך בתר דא, ואתבטיל בהדיה.

195. והכי גרסינן בנגעים, כ"ד ראשי אברים אינון דלא מטמאין משום מחיה. וכהנא לא הוה אטרח אבתרייהו, והיינו דכתוב, לכל מראה עיני הבהן אתר דיכיל כהנא למחזי מכתשא באסתכלותא חדא, ולא אצטריך למאכא גרמיה, ולא רמא עינוי הכא והכא. אוף הכי. לא אצטריך לפרטא חטאוי מן יומא דהוה, דאינון חורי ביתא תתאין, ולא אינון דאתבסו, דלא יכיל לאדבקא, דאינון חורי ביתא עלאין לעילא. אלא לכל מראה עיני הבהן, וכלהו אתמשכן אבתרייהו. וע"ד שוי דוד גרמיה גו חסידים.

196. שוי גרמיה בהדי עבדים, דכתוב הנה כעיני עבדים אל יד אדוניהם. וכתוב, הושע עבדך אתה אלהי. שוי גרמיה בהדי אינון דמסרי נפשייהו על קדושת שמייה. דכתוב, שמח נפש עבדך כי אליך וי' נפשי אשא. בכל הני ארבע, עבד גרמיה דוד מלכא קמי מאריה.

197. Rabbi Elazar said, I have raised my hands in prayer before the Holy King, since we were taught that a person is not permitted to raise his hands upward, except at prayer, at blessings and at supplications to his master. It is written: "I have raised my hand to Hashem, the most high El" (Beresheet 14:23), which was translated into Aramaic as "I have raised my hands in prayer," since the fingers of the hand contain higher things. Now I practice that, RAISING MY HANDS AT PRAYER, and I say that whoever conforms to these four MENTIONED ABOVE, THE DESTITUTE, THE PIOUS, THE SERVANTS AND THE OFFERING OF HIMSELF FOR HIS NAME'S SANCTIFICATION, before his Master and accomplishes himself with a willing heart in this appropriate preparation here with this manner, his prayers will not return unanswered.

198. At first, ONE MUST PLACE HIMSELF as a servant that is to prepare praises for his Master and sing for Him. That refers to the praises before the prayer service. Following this, HE MUST CONSIDER HIMSELF a servant after he finished saying his standing prayer. He is the servant who arranges prayer to his Master. Following this, HE MUST CONSIDER HIMSELF a servant after he completed his entire prayer, and went to leave. That is why David considered himself a servant three times in this prayer, as is written: "O You, my Elohim, save Your servant" and "Rejoice the soul of Your servant." It is also written: "Give Your strength to Your servant" (Tehilim 86:16). We have here three occasions that there is a need to consider oneself a servant. THAT IS BEFORE THE PRAYER, AFTER THE AMIDAH PRAYER AND AFTER THE WHOLE PRAYER SERVICE AS MENTIONED.

199. Then, ONE NEEDS to place oneself among those who have given their souls for the sake of sanctifying the Holy Name. That is accomplished at the unification of the "Sh'ma Yisrael," for whoever places such willingness of self at this verse, it is considered as if he gave up his soul for the sanctification of Hashem's name.

200. Then he must place himself in the place of the poor, since during the time when he enters and knocks at the doors of the most high up, when he finished saying 'true and certain', and he has brought close 'who have redeemed' to the Amidah prayer, he shall reach the Amidah prayer broken at heart, poor and destitute. And he shall place his will to be included among the poverty-stricken in a broken heart and humility of soul.

201. Following this, THERE IS A NEED to place himself among the devout before He who hears prayer to elucidate his sins, because that is the individual's required initiative before who hears prayer to achieve adherence to the right, THAT IS CHESED. This is extended to receive those who repent and then he is considered pious (Heb. chasid). Here we have the four, as is appropriate.

197. אָמַר רַבִּי אֶלְעָזָר, אֲרִימִית יָדַי בְּצֵלוֹ לְקַמִּי מִלְּפָא קְדִישָׁא. דְּהָא תְּנִינָן, אָסוּר לִיָּה לְבַר נֶשׁ לְאַרְמָא יָדוּי לְעֵילָא, בְּרַ בְּצֵלוֹ, וּבְבִרְכָאן וּתְחַנּוּגִים לְמַרְיָה. דְּכִתְיִב, הֲרִימוּתֵי יָדַי אֶל יְיָ אֵל עֲלִיוֹן, וּמִתְרַגְּמִינָן, אֲרִימִית יָדַי בְּצֵלוֹ, דְּהָא אֶצְבָּעָאן דִּירִין מְלִין עֲלָאִין אִית בְּהוּ. וְהִשְׁתָּא אָנָּא הָכִי עֲבִידְנָא. וְאִמִּינָא דְכָל מָאן דְּאֵלִין אַרְבַּע יָסְדֵּר קָמִי מְאָרְיָה, וְעִבִיר גְּרַמְיָה בְּרַעוּתָא, בְּתַקּוּנָא דָּא בְּדַקָּא יָאוּת, בְּתַקּוּנָא דָּא לֹא תִהְדֵּר צְלוּתִיָּה בְּרִיקְנִיָּא.

198. בְּקִדְמִיתָא עֲבַד, לְסִדְרָא שְׁבַחָא קָמִי מְאָרְיָה, וּלְזִמְרָא קָמִיָּה. וְדָא בְּתוֹשְׁבַחֵן דְּקָמִי צְלוּתָא. וּלְבִתְרָ עֲבַד, לְבִתְרָ דְּצֵלוֹ צְלוּתָא דְּעִמִּידָה, אִיְהוּ עֲבָדָא דְּסִדְרָ צְלוּתָא דְּמְאָרְיָה. וּלְבִתְרָ עֲבַד, לְבִתְרָ דְּצֵלוֹ כָּל צְלוּתִיָּה, וְאוּזִיל לִיָּה, וְע"ד דְּוֹד תְּלַת זְמַנִּין עֲבַד גְּרַמְיָה בְּצְלוּתָא דָּא עֲבַד. דְּכִתְיִב הוֹשַׁע עֲבַדְךָ אֶתְּהָ אֱלֹהֵי. שְׂמַח נַפְשׁ עֲבַדְךָ. וּכְתִיב תְּנֵה עֶזְךָ לְעַבְדְּךָ. הָא תְּלַת זְמַנִּין, אֶצְטְרִיךְ לְשׁוּאַה גְּרַמְיָה עֲבַד.

199. לְבִתְרָ לְשׁוּאַה גְּרַמְיָה גּוֹ אִינּוֹן דְּמִסְרֵי נַפְשֵׁיהוּ עַל קְדוּשַׁת שְׁמִיָּה, וְהִינּוּ בִּיחּוּדָא דְּשִׁמְעַ יִשְׂרָאֵל, דְּכָל מָאן דְּשׁוּי הָכִי רַעוּתִיָּה בְּהָאֵי קְרָא, אֶתְחַשְׁבִּי לִיָּה כְּאֵלוֹ מִסֵּר נַפְשֵׁיהָ עַל קְדוּשַׁת שְׁמִיָּה.

200. לְבִתְרָ לְשׁוּאַה גְּרַמְיָה עֲנִי, בְּזִמְנָא דְּעָאֵל וְדְּמִיָּק דְּשִׁין דְּרוּמֵי מְרוּמִים, כִּד אָמַר אֶמֶת וַיְצִיב, וְסִמְיָךְ גְּאוּלָּה לְתַפְלָה. לְמַהוּי בְּצְלוּתָא דְּעִמִּידָה, תְּבִיר לְבָא, עֲנִיא וּמִסְכְּנָא. וּלְשׁוּאַה רַעוּתִיָּה, לְאַתְכַּלְלָא גּוֹ מִסְכְּנֵי, בְּתַבִּירוֹ דְּלְבָא, בְּמֵאִיכוֹ דְּנַפְשָׁא.

201. לְבִתְרָ לְשׁוּאַה גְּרַמְיָה גּוֹ חֲסִידִים, בְּשׁוּמַעַ תְּפִלָּה, לְפָרְשָׁא חֲטָאוּי. דְּהָכִי אֶצְטְרִיךְ יַחִיד בְּשׁוּמַעַ תְּפִלָּה, בְּגִין לְאַתְדַּבְּקָא בִּימִינָא, דְּפִשּׁוּטָה לְקַבְּלָא לְאִינּוֹן דְּתַבִּין, וּכְדִין אֶקְרִי חֲסִיד, הָא אַרְבַּע אֵלִין בְּדַקָּא יָאוּת.

202. HE INQUIRES: Whoever combines all those MENTIONED ABOVE? HE RESPONDS: The one who should include them is the servant that combines all the rest, WHICH ARE SANCTIFYING THE HOLY NAME, POOR, AND DEVOUT. "Servant" is found three times at three places and all are one. About them, it is written: 'Behold, as the eyes of the servants look to the hand of their masters'. Between each servant's service ARE FOUND all these others from the first servant, THAT IS BEFORE THE PRAYER SERVICE, to the last servant, AFTER THE ARRANGEMENT OF THE STANDING PRAYER; one needs to allow the offering of his soul for the sake of sanctifying Hashem's name. One also needs to feel himself as the poor and destitute at the standing prayer and place himself among the pious at 'who hears prayer'. The third servant follows after he completed and conducted the entire prayer, MEANING AFTER THE COMPLETION OF THE WHOLE PRAYER.

203. We were taught at that moment when a person has put in sequence all these four arrangements with a willing heart, he is willingly acceptable to the Holy One, blessed be He. And He spreads His right hand over him at that third servant, WHICH IS AFTER THE ENTIRE PRAYER SERVICE, and calls upon him. He says to him, "You are My servant," as it is written: "And said to me, 'You are My servant Yisrael, in whom I will be glorified'" (Yeshayah 49:3). It is certain that the prayer of this man will not ever be returned empty. Rabbi Aba approached and kissed him.

204. Rabbi Elazar said, Come and see: The two servants out of those three combine within them all the rest of these, SANCTIFYING THE NAME, POOR, PIOUS, because the third SERVANT is there to stamp him with the seal of the above, to place on him the right hand of the King because he is acclaimed by Him. However, these two SERVANTS, the first THAT IS PRIOR TO THE PRAYERS SERVICE and the second THAT IS AFTER THE STANDING PRAYER ARRANGEMENT, are inclusive of all. King David glorified himself with them, as is written: "Hashem, truly I am Your servant; I am the servant..." (Tehilim 116:16), since these are inclusive of all the rest. The third SERVANT FOLLOWING THE ENTIRE PRAYER SERVICE is there to redeem me, as is written: "Help Your servant, You are my Elohim" (Tehilim 86:2). Whoever prepares in this arrangement, let him know that the Holy One, blessed be He, is glorified through him and declares about him: "You are my servant, Yisrael, in whom I will be glorified." Rabbi Aba approached and kissed him.

205. Rabbi Aba said, About this, it is written: "More to be desired are they than gold, even much fine gold..." (Tehilim 19:11). How sweet are the ancient teachings that the earlier generations have arranged. When we taste them, we are unable to eat them, MEANING WE DON'T UNDERSTAND THEM. It is definitely so. The scripture indicates three servants here. They are one in one place, the second is as you mentioned and the third is for the Holy One, blessed be He, to be adorned with, as is written: "For to Me the children of Yisrael are servants; they are My servants" (Vayikra 25:55). THERE ARE TWO SERVANTS BEFORE THE PRAYER, AND AFTER THE AMIDAH PRAYER ARRANGEMENT, IT IS WRITTEN: "They shall not be sold as bondsmen" (Ibid. 42), WHICH IS THE THIRD. The Holy One, blessed be He, needs to be adorned with this third servant; therefore, they must not be sold for the purpose of slavery, since he belongs to the Holy One, blessed be He.

202. מאן כָּלִיל לְכָל הַנִּי, הֵהוּא דְקָא אֶצְטְרִיךְ לְכַלְלָא לֹון, וְהָאֵי אִיהוּ עֵבֶד, דְּאֶכְלִיל לְכָל שְׂאָר. תְּלַת עֲבָדִין אֵינֻן בְּתַלְתָּ דּוּכְתִין, וּכְלֵהוּ חַד. וְעֲלִייהוּ כְּתִיב, הִנֵּה כְּעֵינֵי עֲבָדִים אֶל יַד אֲדוֹנֵיהֶם וְגו'. בֵּין עֲבָד לְעֲבָד אֵינֻן אַחֲרֵנִין. בֵּין עֲבָד קְדָמָא, לְעֲבָד תְּנִינָא, אֵית לִיהּ לְמַסָּר נַפְשִׁיהּ עַל יְחֻדָּא דְקְדוּשַׁת שְׁמִיהּ, וּלְשׂוֹאָה גְרָמִיהּ עֵנִי וּמַסְכְּנָא בְּצִלוֹתָא דְעֻמִּידָהּ, וּלְשׂוֹאָה גְרָמִיהּ גּו חֲסִידִים בְּשׁוּמַע תַּמְלָה. עֲבָד תְּלִיתָאָה בְּתַר דְּסִיִּים וְסִדְר כְּלָא.

203. תִּנֵּן, בְּהֵיֵא שַׁעְתָּא דְסִדְר בְּר נֶש כָּל הַנִּי סְדוּרִין אַרְבַּע, בְּרַעו דְלִבָּא, קוּדְשָׁא בְרִיךְ הוּא נִיחָא קָמִיהּ, וּפְרִישׁ וּמִינִיָּה עָלֶיהּ, בְּהֵהוּא עֲבָד תְּלִיתָאָה, וְקָרָא עָלֶיהּ וְא"ל, עֲבָדִי אַתָּה, דְּכְתִיב וַיֹּאמֶר לִי עֲבָדִי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר. וְדָאֵי צִלוֹתָא דְהָאֵי בְר נֶש, לֹא תְהִדְר בְּרִיקְנִיא לְעֻלְמִין. אַתָּא ר' אָבָא וּנְשָׁקִיהּ.

204. אָמַר ר' אֶלְעָזָר, ת"ח, תְּרִי עֲבָד מֵאֵינֻן תְּלַתָּא, אֵינֻן דְּכָלְלִי כָּל הַנִּי, דְּהָא תְּלִיתָאָה קְיַימָא לְחַתְמָא בֵּיהּ חוֹתְמָא לְעִילָא, לְשׂוֹאָה בֵּיהּ יָדָא מִימִינָא דְמַלְכָּא, וּלְאֶשְׁתַּבַּחָא בֵּיהּ. אֲבָל הַנִּי תְּרִין, קְדָמָאָה וְתְנִינָא, אֵינֻן כְּלָלָא דְכָלָא. וְדוּד שַׁבַּח גְרָמִיהּ בְּהוּ, דְּכְתִיב אָנָּא יי' כִּי אָנִי עֲבָדְךָ אָנִי עֲבָדְךָ וְגו', דְּאֶלִּין כְּלָלִי דְכָל שְׂאָר. תְּלִיתָאָה בְּךָ קְיַימָא לְמַפְרַק לִי, דְּכְתִיב הוֹשַׁע עֲבָדְךָ אַתָּה אֱלֹהִי. מֵאֵן דְּמַסָּדֵר דָּא, יָדִיעַ לְיַהוּי לִיהּ דְקוּדְשָׁא בְרִיךְ הוּא מְשַׁתַּבַּח בֵּיהּ, וְקָרָא עָלֶיהּ עֲבָדִי אַתָּה יִשְׂרָאֵל אֲשֶׁר בְּךָ אֲתַפְּאֵר. אַתָּא ר' אָבָא וּנְשָׁקִיהּ.

205. א"ר אָבָא, ע"ד קְרִינָן, הַנְּחַמְדִּים מִזְהָב וּמִפָּז רַב וְגו', כַּמָּה מְתִיקִין מְלִין עֲתִיקִין דְסִדְרוּ קְדָמָאֵי, וְאָנָּן כַּד טַעְמִין לֹון, לֹא יִכְלִין לְמִיכָל. וְדָאֵי הַכִּי הוּא, וְהָא קָרָא אוֹכַח עַל תְּלַתָּא עֲבָדִין, וְאֵינֻן חַד, וּבְאַתְרוּ חַד. וְתִרִין כְּדַקְאֻמְרַת, וְחַד דְאִיהוּ לְאַתְעֻטְרָא בֵּיהּ קוּדְשָׁא בְרִיךְ הוּא, דְּכְתִיב כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים עֲבָדִי הֵם וְגו'. לֹא יִמְכְרוּ מִמְכַּרְתָּ עֲבָד. בְּגִין דְקוּדְשָׁא בְרִיךְ הוּא אֶצְטְרִיךְ לְאַתְעֻטְרָא בְּהָאֵי תְּלִיתָאָה. וְעַל דָּא לֹא יִמְכְרוּ לְשִׁמָּא דְעֵבֶד, דְּהָא דְקוּדְשָׁא בְרִיךְ הוּא הוּי.

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206. Rabbi Elazar opened the discussion saying, "Who is there among you that fears Hashem, THAT OBEYS THE VOICE OF HIS SERVANT, THAT WALKS IN DARKNESS AND HAS NO LIGHT? LET HIM TRUST IN THE NAME OF HASHEM AND RELY UPON HIS ELOHIM" (Yeshayah 50:10). HE ASKS: What is the meaning of: "that obeys the voice of His servant"? This verse has been explained and set by the friends as applicable to the prayers. It is as follows, MEANING whoever is accustomed to come to the synagogue to pray. One day that it happens he doesn't come, the Holy One, blessed be He, inquires about him and says, "Who is there among you that fears Hashem, that obeys the voice of His servant, that walks in darkness, and has no light?" HOWEVER, what is the meaning of: "that obeys the voice of His servant" - the voice of whom? If you say that of "His servant" REFERS TO a prophet or some other person, what is then the relation between the prophet or any other person and the prayer? Is it because, since he performed his prayer, He obeys the voice of a prophet or another person in the world?

207. HE RESPONDS: It is only that he who says his prayer service regularly listens to that voice with which the Holy One, blessed be He, calls to him. And he takes praise in Him, saying that he definitely is His servant. That is the meaning of: "That obeys (also: 'listens') the voice." In which voice? In that voice of him that is considered "His servant." That is the highest praise that a voice was proclaiming about him, that he is His servant. Furthermore, a voice is heard in all these heavens, and he is the servant in the service of the Holy King. This is the meaning of: "That obeys the voice of His servant."

208. "That walks in darkness, and has no light." HE ASKS: Because he did not come to pray, he "walks in darkness." HE RESPONDS: It was however explained only that before Yisrael gather into the synagogues to pray, the Other Side stands around and closes all the upper lights, so that they should not escape and be distributed over the world. Three times a day, this Other Side, which is male and female, goes and wanders around the world. That time was appropriated for prayers, because then no accusations prevail.

209. Then is the opportune period for prayer, because they, THE OTHER SIDE, go to loiter in the dark mountains and Mount Nishpe. At that moment, the windows of the upper lights are opened and leave to dwell upon the houses of worship on the heads of those who say prayers. And the lights are dispersed over their heads. The Holy One, blessed be He, inquires about the one who isn't there and declares, It is a pity about this one who used to come here. Now, he "walks in darkness," is removed from the lights and has gone to wander in the mountains in the world, BECAUSE HE FINDS HIMSELF UNDER THE DOMINION OF THE OTHER SIDE THAT IS IN THE DARK MOUNTAINS. He left that brightness, which is the lamp that gives light IN THE HOUSE OF WORSHIP, and he has no part in it. This is what is written: "And has no light," as it was spread and laid upon the others that are there, IN THE SYNAGOGUE. How much benefit was lost to him. If he were there, "let him trust in the name of Hashem," meaning he would be included in the first servant THAT IS BEFORE THE PRAYER SERVICE "and rely upon his Elohim" in the secret meaning of the second servant, THAT IS, AFTER THE PRAYERS IN THE STANDING PRAYER ARRANGEMENT.

206. פתח ר' אלעזר ואמר, מי בכם ירא יי' וגו'. מאי שומע בקול עבדו. האי קרא אוקמוה חבריאי בצלותא, והכי הוא. מאן דרגיל למיתי לבי בנשתא לצלאה, ויומא חדא לא אתי, קודשא ברין הוא שאיל עליה ואמר, מי בכם ירא יי' שומע בקול עבדו אשר הלך חשכים ואין נגה לו. מאי שומע בקול עבדו. במאן. אי תימא בנביאה, או גבר אחרא, מאן יהב נביאה, או גבר אחרא לצלותא. דבגין דצלי צלותיה שומע בקול נביאה, או דגבר בעלמא.

207. אלא ההוא דצלי צלותין בכל יומא, איהו שומע בההוא קול, דקרי ליה קודשא ברין הוא, ומשתבח ביה, ואמר דאיהו עבדו ודאי. שומע בקול, במאי קול. בההוא דאקרי עבדו. שבחא עלאה איהו דנסיק עליה קול דאיהו עבדו. ותו, דקלא אשתמע בכל אינון רקיעין, דאיהו עבדא דמלכא קדישא, ודא הוא שומע בקול עבדו.

208. אשר הלך חשכים ואין נגה לו, וכי בגין דלא אתא לצלווי הלך חשכים. אלא אוקמוה. אבל עד לא יתכנשוני ישראל לבתי בנסיות לצלאה, סטרא אחרא קיימא וסגיר כל נהורין עלאין, דלא יתפשטון ויפקון על עלמין. ותלת זמנין ביומא אזלי סטרא אחרא, דכר ונוקבא, ומשטטין בעלמא, וההוא עידן אתקן לצלותא, בגין דלא הוי תמן קטרוגא כלל.

209. וכדין איהו עידן לצלותא, בגין דאינון אזלי למשטטא, בטורי חשוך, והר נשפה, כדין פתיחין בני נהורין עלאין, ונפקי ושריאן על בתי בנסיות, ברישיהון דאינון דצלאן צלותין, ומתפלגן נהורין על רישיהו. וקודשא ברין הוא שאיל, על ההוא דלא אשתבח תמן, ואמר חבל על פלניא, דהוה רגיל הכא, והשתא דהלך חשכים ואתעבר מקמי נהורין, והלך לשטטא בטוריא בעלמא, ונפק מההוא נגה נהורא דנהיר, ולית ליה ביה חולקא, אין נגה לון, כמה דאתפלג ושריא על אחרנין דתמן, כמה טבין אתאבידו מניה. ואלו הוה תמן, יבטח בשם יי', בכללא דעבד קדמאה. וישען באלהיו ברזא דעבד תניינא.

210. Rabbi Shimon said, My son Elazar, it is certain that the spirit of prophecy prevails on you. Rabbi Aba said TO RABBI ELAZAR, A lion, the son of a lion, who would rise in front of them when they roar to kill for their prey? All the lions of the world are powerful, and RABBI SHIMON AND HIS SON more than all of them. It is difficult to take the prey out of the mouths of all the lions in the world, but it is easy to take out the prey, MEANING, THE TORAH INSIGHTS, from the lips of these lions; they prey for the meal and provide to everyone.

210. אר"ש, אלעזר ברי, ודאי רוח נבואה שריא עלך. א"ר אבא, אריא בר אריא, מאן יקום קמיהו, כד שאגי למטרף טרפא. כל אריין דעלמא תקיפין, ואלין יתיר מכלהו. כל אריין דעלמא, קשיין לאפקא טרפא מפומייהו, ואלין נוחין לאפקא מפומייהו טרפא. אינון טרפי טרפא, ויהבי לכלא.

211. "That walks in darkness (lit. 'darknesses')" HE ASKS: It should have said, 'That walk (plural)'. Rabbi Elazar said, That is because they, THE OTHER SIDE, dwell together, MALE AND FEMALE, and immediately separate. THAT IS WHAT IS WRITTEN: "walks," meaning together AND THEY ARE ONE. "DARKNESSES" refers to when they are separated already. They begin together and immediately separate, similar to this verse: "A storm wind came out" (Yechezkel 1:4). That is a combined action of male and female, OF THE OTHER SIDE THAT ARE CALLED 'STORM' AND 'WIND'. FOLLOWING THAT, IT SAYS "CAME OUT" IN SINGULAR AND FEMININE FORM, because THE FEMALE leaves THE MALE, since they immediately go apart.

211. אשר הלך חשכים, אשר הלכו מבעי ליה. אמר רבי אלעזר, בגין דאינון שריין בחבורא, ומיד מתפרשן. הלך חבורא, חשכים אתפרשן. שראן בחבורא, ואתפרשן מיד. כגוונא דא, רוח סערה באה, כלל דבר ונוקבא. באה והיא שבקת ליה, מיד מתפרשן.

16. "Even the sparrow has found a home"

Rabbi Shimon says that the souls of the just are God's beloved, and He makes dwellings below and above for them. We hear a description of the three outer walls of the Garden of Eden, and Rabbi Shimon tells his son that some spirits are allowed to see a hidden chamber in the palace where the crowns are stored for Messiah in the time to come. The importance of having holy sons who study the Oral and Written Torahs is emphasized. Finally we hear that Balak saw a vision and knew that he would fall into the hands of Yisrael after they had first fallen into his hands.

212. "And Balak...saw" (Bemidbar 22:1): Rabbi Elazar said, Certainly what Rabbi Chiya said ABOUT THIS VERSE: "BALAK THE SON OF TZIPOR (LIT. 'BIRD') is a concealed matter. However, it is written: "Even the sparrow has found a home, and the swallow a nest for herself" (Tehilim 84:4). HE ASKS: Did King David then say this about a simple PHYSICAL bird?

212. וירא בלק וגו'. רבי אלעזר אמר, ודאי מה דאמר רבי חייא, מלה סתימא הוה. אבל כתיב, גם צפור מצאה בית ודרור קן לה וגו'. וכי דור מלכא, על צפרא בעלמא, הוה אמר מלה דא.

213. HE RESPONDS: It is only as we were taught, how beloved are the souls to the Holy One, blessed be He. If you say all the souls in the world, it is not so. It is only the souls of the righteous whose dwellings are with Him. Their dwellings are above and their dwellings are below, as we were taught. "Even the sparrow has found a home" refers to the spirits of the just.

213. אלא, במה דתנינן, במה חביבין נשמתיין קמי קודשא בריך הוא. אי תימא כל נשמתיין דעלמא. לאו הכי. אלא אינון נשמתיין דצדיקייא, דתמן מדוריהון בהדיה, מדוריהון לעילא, ומדוריהון לתתא. והכי אתמר. גם צפור מצאה בית, אלין רוחיהון דצדיקייא.

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

214. תנינן, תלת שוריין אינון לג"ע, ובין כל חד וחד, במה רוחין ונשמתיין מטיילין תמן, ואתהנן מריחא דענוגין דצדיקייא דלגו, אע"ג דלא זכו למיעאל. אבל ענוגא דרוחיהון דצדיקייא דלגו, עין לא ראתה אלהים וגו'.

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

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

217. Rabbi Shimon said, Elazar, you certainly spoke well, since these spirits are definitely there. But what would you say IN THE EXPLANATION OF THE VERSE: "And the swallow (Heb. dror) a nest for herself"? He said, This is what I was taught: that refers to the holy soul, WHICH IS CALLED 'DROR', SHE BEING THE BROAD LIGHT OF BINAH, WHICH IS FREEDOM (HEB. DROR) that rises above and ascends to a hidden and stored area, where "neither has the eye seen, that Elohim, beside You..."

218. Rabbi Shimon said, Elazar, you certainly spoke well and that is lovely. However, all this is in the Garden of Eden below, and it is as you said, and most definitely so: "Even the sparrow has found a home" refers to the holy spirits that deserved afterwards to enter and leave, following their wanderings WITHOUT ANY PLACE TO SETTLE. They are depicted as birds and these spirits have now found a dwelling place. Each individual definitely has a specified residence within.

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

215. וְיוֹמֵי רְשִׁימֵינִי אֵינִי בְּשָׂתָא, וְאֵינִי יוֹמֵי נִיסָן, לְיוֹמֵי תִּשְׁרֵי, דְּאֵינִי רוּחִין מְשֻׁטָּן וּפְקָדִין לְאַתְרֵי דְּאַצְטְרִיךְ. וְאֵע"ג דְּזַמְנִין סְגִיָּאִין מְשֻׁטָּן, אָבֵל יוֹמֵינִי אֵלִין רְשִׁימֵינִי אֵינִי, וְאַתְחַזֵּן עַל גְּבֵי שׁוּרֵין דְּגַנְתָּא, כֹּל חַד וְחַד כְּחִיזוּ דְּצַפְרִין מְצַפְצַפֵּן, בְּכֹל צַפְרָא וְצַפְרָא.

216. וְהוּא צְפֻצְפָא שְׁבָחָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְצֹלֹתָא עַל חַיֵּי בְנֵי נְשָׂא דְּהָאֵי עֲלָמָא. בְּגִין דְּאֵלִין יוֹמֵינִי, יִשְׂרָאֵל כְּלָהוּ מִתְעַסְקִין בְּמִצְוֹת, וּבְפְקוּדֵין דְּמֵאֵרֵי עֲלָמָא. וּכְדִין בְּחַדוּ אֶתְחַזֵּן צַפְרִין מְצַפְצַפֵּן, וְע"ג שׁוּרֵין דְּע"ג מְצַפְצַפֵּן מְשַׁבְּחִין וְאוֹדִין וּמְצַלִּין עַל חַיֵּי דְּהָאֵי עֲלָמָא.

217. אַר"ש, אֶלְעֶזֶר וְדָאֵי שְׁפִיר קְאָמְרַת, דְּוְדָאֵי אֵינִי רוּחִין תָּמָן. אָבֵל מַה תִּימָא וְדְרוּר קָן לָהּ. אָמַר, הֲכִי אֹלִיפְנָא, דָּא הוּא נְשַׁמְתָּא קְדִישָׁא, דְּסֻלְקָא לְעֵילָא, וְסֻלְקָא לְאַתְרֵי טְמִיר וּגְנִיז, דְּעֵין לֹא רְאִתָּה אֱלֹהִים זֹולְתָךְ וְגו'.

218. אַר"ר שְׁמַעוֹן, אֶלְעֶזֶר וְדָאֵי שְׁפִיר קְאָמְרַת, וְשְׁפִיר אֵינִי. אָבֵל כֹּל דָּא בְּג"ע דְּלִתְתָּא הוּא, וּכְמַה דְּאָמְרַת הוּא, וְהֲכִי הוּא וְדָאֵי, גַם צְפוּר מְצָאָה בֵּית, אֵלִין רוּחִין קְדִישִׁין, דְּזָכוּ לְמִיעָאֵל וּלְמִיפְקָ לְבַתְרָא, בְּגִין דְּמְשֻׁטָּן וְאַתְחַזֵּן כְּחִיזוּ דְּצַפְרִין, וְאֵלִין רוּחִין מְצָאָה בֵּית. וְדָאֵי כֹל חַדָּא וְחַדָּא אֵינִי לֹון מְדוּרֵין יְדִיעָאן לְגו'.

219. וְעב"ד, כְּלָהוּ נְכוּיִן מְחוּפָּה דְּחַבְרֵייהוּ. אֵינִי דְּאֵינִי לֹון דְּרוּר, וְחִירוּ מְכֻלָּא. וְקוּדְשָׁא בְּרִיךְ הוּא אַחֲזֵי לֹון הֵיכְלָא טְמִירוּ חַדָּא גְנִיז, דְּעֵין לֹא רְאִתָּה אֱלֹהִים זֹולְתָךְ, וְהוּא הֵיכְלָא אֶקְרִי קָן צְפוּר. וּמִתְמַן מִתְעַטְרִין עֲטָרִין לְמִשִׁיחַ בְּזַמְנָא דְּאַתִּי, וּבְיוֹמֵינִי רְשִׁימֵינִי, תִּלְתָּ זַמְנִין בְּשָׂתָא, קוּדְשָׁא בְּרִיךְ הוּא בְּעֵי לְאַשְׁתַּעֲשַׂע בְּאֵינִי צְדִיקָיָא, וְאַחֲזֵי לֹון הוּא הֵיכְלָא טְמִירָא גְנִיז, דְּלֹא יְדִיעָאן וְלֹא אֶשְׁתַּמוּדְעָן בֵּיהּ, כֹּל צְדִיקָיָא דְּתָמָן.

220. "Where she may lay her young. Your altars" (Tehilim 84:4). These are the righteous, who laid their foundations with holy sons that earned the merit of the written and oral Torah in this world. THE WRITTEN LAW AND ORAL LAW are considered the two altars, AND THESE RIGHTEOUS get adorned before the Holy King, because the earned merits of their sons in this world protect them, and they get decorated there. Which spirit earns the benefits of all this? The one that lays her young TO TEACH THEM "Your altars," WHICH ARE THE TWO TORAH LAWS, AS MENTIONED. From here on, speak your words, so I will appear there without shame BECAUSE OF THE MERIT OF A SON LIKE YOU WHO STUDIES BOTH TORAHS.

221. Rabbi Elazar opened the discussion saying, "Even the sparrow has found a home" and that refers to Jethro. "And the swallow (Heb. dror) a nest for herself": That is his sons, who were in the Temple treasury for congregational sacrifices studying Torah, and decree Torah laws with their lips. "Find a home": What is the meaning of that? HE RESPONDS: It is because they journeyed and camped in the desert at first, then traveled from the pleasures of Midian and from their sweet life there and camped in the desert. When the Holy One, blessed be He, noticed their desire for Torah, He drew them from there and gave them a place in the temple's chambers. "And the swallow a nest for herself" is all one and the same, because a sparrow and swallow are both one and the same bird. AND NEST (HEB. KEN) IS LIKE: "Heber the Kenite" (Shoftim 4:17), their tribal name as well as: "And Saul said to the Kenites" (I Shmuel 15:6).

222. Come and see what is written: "And Balak the son of Tzipor saw." Why the difference that his father's name is mentioned rather than the rest of the other kings OF MIDIAN WHO DID NOT HAVE THEIR FATHER'S NAMES MENTIONED? HE RESPONDS: It is only because Jethro drew himself away and was removed from idol worship, and he together with his children approached Yisrael to join with them. The whole world excommunicated him and persecuted him.

223. Balak was from the descendants OF JETHRO and deviated from the ways of his father. When the elders of Moab and the elders of Midian, who were brotherly friends in their idol worship, saw that Jethro and his children adhered to the Shechinah, this one distanced himself from them. They came together and crowned him king over them at that time, as is written: "And Balak the son of Tzipor was king of Moab at that time." At that period of time, he was the king, something that he was not before then. Therefore, it is written: "the son of Tzipor" THAT ALLUDES TO JETHRO WHO WAS CALLED 'ZIPOR' TO INDICATE that it was not proper to do so, BECAUSE HE WAS FROM THE DESCENDANTS OF JETHRO CALLED 'ZIPOR'. HE INQUIRES: It says, "And Balak...saw," but it should have said 'heard'. What is the meaning here of: "saw"? HE RESPONDS: He saw a vision and he was aware that he was destined to fall into the hands of Yisrael. The children of Yisrael will first fall into his hands and only afterward would he fall into Yisrael's hands. That is the reason it says: "And Balak the son of Tzipor saw."

220. אֲשֶׁר שָׁתָה אֶפְרוּחֶיהָ אֶת מִזְבְּחוֹתֶיךָ, אֵלֶיךָ
אֵינֹנָה צְדִיקוּיָא, דְּאֶשְׁתַּכְּלֵלוּ בְּבִנְיָן קְדִישִׁין, דְּזָכוּ
לְתוֹרָה שְׁבַכְתָּב, וְלְתוֹרָה שְׁבַעַל פֶּה בְּהַאי עֲלָמָא.
וְאֵלֶיךָ אֶקְרוּן תְּרִין מִדְּבָחִין. מִתְעַטְרִין לְקַמֵּי מַלְכָא
קְדִישָׁא, דְּהָא זְכוּתָא דְּבִנְיָהּוּ בְּהַאי עֲלָמָא, אֲגִין
עֲלֵיהּוּ, וּמְעַטְרִין לְהוּ תַּמָּן. מֵאֵן רַחֵא זְכָאָה לְכָל
הַאי. הָאֵי דְּשִׁתָּה אֶפְרוּחֶיהָ, לְאוֹלְפָא לְמִזְבְּחוֹתֶיךָ
וְגו'. מִכָּאֵן וְלְהִלָּאָה אֵימָא מִיִּלְךָ, דְּהָא בְּלָא כְּסוּפָא
אֶתְחַזֵּינָא תַּמָּן.

221. פָּתַח כְּמַלְקְדָּמִין, רַבִּי אֶלְעָזָר וְאָמַר, גַּם צִפּוֹר
מִצָּאָה בֵּיתָא, דָּא יִתְרוֹ. וְדָרֹר קָן לָהּ, דָּא בְּנוֹי, דְּהוּוּ
בְּלִשְׁכַּת הַגְּזִית, אוֹלְפֵי אוֹרֵייתָא, וְחִתְכִּין מְלִין
דְּאוֹרֵייתָא בְּסוּמֵייהוּ. מִצָּאָה בֵּיתָא מֵהוּ. אֶלָּא
בְּקַדְמֵיתָא נְטִלוּ וְשָׂארוּ בְּמִדְבָּרָא, נְטִלוּ מֵעֲנוּגָא
דְּמִדִּין, וּמִמְתִּיקוּ דְּתַמָּן, וְשָׂרוּ בְּמִדְבָּרָא. בֵּינָן דְּחָמָא
קוֹדֶשָׁא בְּרִיךְ הוּא, דְּעַל אוֹרֵייתָא הוּא כְּסוּפָא
דְּלֵהוּן, מְשִׁיךְ לֹון מִתַּמָּן, וְאֶעִיל לֹון לְלִשְׁכַּת הַגְּזִית.
וְדָרֹר קָן לָהּ, כְּלָא חָד. צִפּוֹר דְּרֹר כְּלָא אֵיהּוּ חָד.
חָבֵר הַקְּנִי. וַיֹּאמֶר שָׂאוּל אֶל הַקְּנִי וְגו'.

222. ת"ח, מַה כְּתִיב, וַיֵּרָא בָּלַק בֶּן צִפּוֹר. וְכִי מַאי
שָׁנָא דְּאֶדְכִּיר שְׂמָא דְּאָבוּי מִשָּׂאֵר מַלְכִּין. אֶלָּא יִתְרוֹ
אֶתְמַשֵּׁךְ וְאֶתְעֵבֵר מֵע"ז, וְאֶתָּא לְאֶתְדַבְּקָא בְּיִשְׂרָאֵל,
הוּא וּבְנוֹי, וְכָל עֲלָמָא נְדוּהוּ וְרַדְפוּ אַבְתְּרֵיהָ.

223. בָּלַק מִבְּנֵי בְּנוֹי הוּוּ, וְאֶתְעֵבֵר מֵאֶרְחָא דְּאָבוּי,
בֵּינָן דְּחָמוּ סְבִי מוֹאָב וְסְבִי מִדִּין, דְּהוּוּ בְּהַדִּי הַדְּרִי
בְּאַחֻזָּה דְּלֵהוּן בַּע"ז, בְּחוֹלְקָא דְּלֵהוּן, דִּיתְרוֹ וּבְנוֹי
אֶתְדַבְּקוּ בְּשְׂכִינְתָא, וְדָא אֶתְמַשֵּׁךְ מִנְהוּן. אֶתּוּ
וְאֶמְלָכוּהוּ עֲלֵיהּוּ בְּהַאי שְׁעָתָא, דְּכְתִיב וּבָלַק בֶּן
צִפּוֹר מֶלֶךְ לְמוֹאָב בְּעַת הַהִיא. בְּעַת הַהִיא הוּוּ
מֶלֶךְ, מַה דְּלָא הוּוּ מְקַדְמַת דְּנָא. וְעַל דָּא כְּתִיב בֶּן
צִפּוֹר, מַה דְּלָא אֶתְחַזֵּי לְמַעַבְדַּי הַכִּי. וַיֵּרָא בָּלַק,
וַיִּשְׁמַע מִבְּעֵי לֵיהּ, מַהוּ וַיֵּרָא. רָאִינָה חָמָא, וַיִּדַע
דְּזִמִּין הוּא לְמִנְפַּל בִּידָא דְּיִשְׂרָאֵל, וַיִּשְׂרָאֵל לְמִנְפַּל
בִּידוּי בְּקַדְמֵיתָא, וּלְבַתֵּר אֵיהּוּ בִּידָא דְּיִשְׂרָאֵל, וַיֵּרָא
בָּלַק בֶּן צִפּוֹר.

17. "If you know not, O you fairest among women"
Rabbi Aba wonders about the meaning of Congregation, and Rabbi Shimon explains that sometimes the female, Malchut, is called Congregation; this means that she receives many blessings from above but slows down the flow to the lower grades because she finds so little faith there.

Wherever she finds a little faith she drips a little dew. If the faith were as great as it is in her, the blessings would have flowed in every direction. Those people who have no faith delay the gifts from being provided below. Rabbi Shimon tells what happens when Yisrael sins, and he talks about the destruction of the two temples and the two exiles to Babylon and Edom. We hear that the Shechinah wonders how she will be able to feed her children in exile from the dew and water of Chassadim at a time when Judgment prevails. Rabbi Shimon says that Zeir Anpin tells her to gain strength for herself by listening to the children who study the Torah. Another explanation of the verse under discussion is that the Shechinah behaves kindly to her children in great secrecy. The rabbis talk about Yisrael (the son) acting rebelliously toward the Father in heaven. Finally we hear that Balak and the Amorites wanted to destroy Yisrael because Yisrael took their land and made it into pasture for their herds.

224. Rabbi Aba opened the discussion with the verse: "If you know not, O you fairest among women, go your way forth by the footsteps of the flock" (Shir Hashirim 1:8). The assembled Congregation of Yisrael spoke in this manner in the presence of the King up high. The Congregation of Yisrael? What is the meaning of this congregation? HE RESPONDS: That is the assembly, meaning the gathering, as it says, "Which was the rearward (gatherer) of all the camps" (Bemidbar 10:25), since it assembles to her all the higher camps, MEANING MALCHUT WHICH RECEIVES FROM ALL THE FIRST NINE SFIROT.

225. Sometimes the female, WHICH IS MALCHUT, is called by the name 'congregation', and it says ABOUT HER "assembly." THAT IS DERIVED FROM WITHHOLDING, as it says, "For Hashem has fast closed" (Beresheet 20:18), WHICH MEANS she receives and does not provide. So it is certain that, due to the great Faith and trust within her, no fault exists in her. She, MALCHUT, is granted without any delay and when THE ABUNDANCE reaches her, she holds in all that she gathered in, and slows down and delays it so it should not fall and shine, but rather, only as dew, drop by drop, bit by bit. What is the reason? Because she finds no Faith below, except as it says: "Here a little, and there a little" (Yeshayah 28:13), MEANING a little merit and a little illumination, JUST LIKE dew, measure for measure.

226. If there would have been Faith IN THE WORLD as it prevails in her, IN MALCHUT, it would have flowed in every direction, BOTH CHOCHMAH ON THE LEFT SIDE AND CHESED ON THE RIGHT SIDE, without any delay at all. She would have been glad and then she would have received many presents and gifts on top of this, MEANING ONE GIFT FOLLOWING ANOTHER GIFT, and nothing would be held back from her. However, the lower ones, IF THEY LACK FAITH, delay these GIFTS, WHICH SHOULD BE SUPPLIED IN ABUNDANCE TO MALCHUT. As a result, they hold back MALCHUT FROM PROVIDING FOR THE LOWER ONES. At that point, they are referred to as "atzeret (lit. 'assembly')" and "for Hashem has fast closed (Heb. atzar)," so that Hashem so to speak is giving the essence and nothing more.

227. Notwithstanding all this, as a mother who provides for her children in secret so no one should notice her, so MALCHUT acts to her children, to Yisrael. I learned from the holy luminary that, when MALCHUT ascends to receive the pleasures and delights, fault exists in Yisrael below. Then a tiny drop of BLOOD, AS a mustard seed, reaches her and immediately HER DOMINATION is removed. She dwells over it for several days; then they are aware above that there is some fault with Yisrael.

224. רְבִי אַבָּא פָתַח, אִם לֹא תִרְעִי לְךָ הַיָּפֶה בְּנָשִׁים צְאִי לְךָ בְּעֵקְבֵי הַצֹּאן. בְּנִישְׁתָּא דִּישְׂרָאֵל אִמְרַת לְגַבֵּי מַלְכָּא עֲלָאָה. בְּנִישְׁתָּא דִּישְׂרָאֵל, מֵהוּ בְּנִישְׁתָּא. דָּא אִיהוּ עֲצָרַת, בְּנִישׁוּ. כַּד"א, מֵאִסְפָּה לְכָל הַמַּחֲנוֹת. מֵאֵן דְּכָנִישׁ לְכָל מִשְׁרִיזִין עֲלָיִן לְגַבִּיָּה.

225. וּמְגוּ דְלִזְמַנִּין נוֹקְבָא אֶקְרִי בְּנִישְׁתָּא, וְאִתְמַר עֲצָרַת, כַּד"א כִּי עֲצוּר עֲצָר יִי, דְּנִקִּיט וְלֹא יְהִיב. הָכִי הוּא וְדָאִי, דְּהָא מְגוּ מְהִימְנוּ סְגִיא דִּילָהּ, דְּלֹא אֲשַׁכְּחֵן בְּהָ מוּמָא, יְהִיבוּ לָהּ בְּלֹא עֲבוּבָא בְּלָל. וְאִיהִי כַּד מְטָא לְגַבְּהָ, כָּל מֵאֵן דְּכָנִישְׁתָּא, עֲצָר וּמְעַצָּר וּמְעַכְבֵּת, דְּלֹא נַחִית וְנִהִיר, אֲלֵא כַּפּוּם טְלָא, טְפִין טְפִין, זְעִיר זְעִיר. מ"ט. בְּגִין דְּלֹא אֲשַׁתְּכַח לְתַתָּא מְהִימְנוּתָא, אֲלֵא כַּד"א, זְעִיר שָׁם זְעִיר שָׁם, זְעִיר זְכוּתָא, וְזְעִיר אֲנֵהוּתָא דְּטְלָא, מְדָה לְקַבֵּל מְדָה.

226. דְּאֵלְמָלָא תְּשַׁכַּח מְהִימְנוּתָא, כְּמָה דְּאֲשַׁתְּכַחוּ בְּהָ, אֲרִיקַת בְּכָל סְטְרָא וְסְטְרָא, בְּלֹא עֲבוּבָא בְּלָל, וְאִיהִי חֲדָתָא. וּכְדִין יְהִיבִין לָהּ מִתְּנֵן וּנְבֻזְבֻזֵן סְגִיאִין דָּא עַל דָּא, וְלֹא יְהוֹן מְעַכְבִּין לָהּ בְּלָל. אֲבָל תַּתְּאִין אֵינּוּן מְעַכְבִּין לוֹן, וּמְעַכְבִּין לָהּ, וּכְדִין אִיהִי עֲצָרַת. עֲצוּר עֲצָר יִי וְדָאִי, כְּבִיכּוֹל, יְהִיב תְּמִצִּית, וְלֹא יִתִּיר.

227. וְעַב"ד כְּאִימָא יְהִבַתְּ לְבָנִין בְּטְמִירוּ, דְּלֹא יִדְעִין בְּהָ, הָכִי עֲבִידַת לוֹן לְבִנְהָא יִשְׂרָאֵל. וְאוֹלִיפְנָא מְגוּ בּוּצִינָא קְדִישָׁא, דְּבִשְׁעַתָּא דְּאִיהִי סְלִיקַת לְמִנְקַט עֲנוּגִין וְכִסּוּפִין, וּמוּמָא אֲשַׁתְּכַח בְּהוּ בְּיִשְׂרָאֵל לְתַתָּא, כְּדִין מְטִי לְגַבְּהָ טְפָה דְּחֻרְדֵּל וּמִיד אַעֲדִיאַת, וְיִתִּיבַת עֲלָהּ יוּמִין בְּמַנְיִן. וּכְדִין יִדְעִין לְעִילָא, דְּמוּמָא בְּהוּ בְּיִשְׂרָאֵל.

228. The left is awakened instantly, pulls a string below, "and his eyes were dim, so that he could not see" (Beresheet 27:1). Whatever he observed PREVIOUSLY with a favorable eye, in the sense of Abraham, THAT IS CHESED, without any judgment at all, now "his eyes were dim, so that he could not see." "See": From seeing definitely, which means from looking at it with a sense of compassion. Then there is an awakening of Samael in a strong voice to stir accusations on the world, as is said: "He called Esau, his eldest (bigger) son" (Ibid.). He is bigger, towards the camps of the Other Side he is great, and steers all the ships in the ocean that meet the evil wind, to sink them into the depth of his ocean.

229. When the Holy One, blessed be He, is in a state of compassion, He hands him over all the sins and iniquities of Yisrael. He throws them into the depths of the sea, MEANING TO HIS CAMPS, since all His camps are considered the depths of the sea. They take them and wander with them to all the rest of the nations. HE INQUIRES: Do the sins of Yisrael and their iniquities get thrown and divided to their nations? AND WHY SHOULD THEY DO THIS? HE RESPONDS: It is only because they wait in anticipation for the gifts from above like dogs at the table. When the Holy One, blessed be He, takes all the sins of Yisrael and throws them to them, they all immediately think that the gifts and presents that were meant to be given to Yisrael were removed from Yisrael and were granted to them. Immediately, they simultaneously all together throw them to all other nations.

230. Come and see the assembly of Yisrael. She said at first, "I am black, but comely" (Shir Hashirim 1:5). Then she degraded herself before the King up high and asked of Him, saying, "Tell me, O you whom my soul loves, where (Heb. Eichah) you feed, where you make your flock rest at noon" (Ibid. 7). HE INQUIRES: Why twice "Eichah (lit. 'how')"? HE RESPONDS: It is only that they are alluding to the two destructions of the two temples. When everybody reads the scriptural verses of Eichah, Eichah - "where you feed" at the destruction of the first temple house and "where you make your flock rest" at the destruction of the second temple house. Therefore, it is written twice - Eichah, Eichah.

231. HE INQUIRES: "You feed" and "you make rest." One is not like the other. WHAT IS THE DIFFERENCE BETWEEN THEM? HE REPLIES: The Babylonian exile was for a short period, and he calls it: "you feed." About the Edomite exile, which is for a prolonged period, he calls it: "you make rest." Therefore, two times Eichah, Eichah. Another reason: "You (also: 'she will') feed" and "you make rest" should have read: 'he feeds' and 'he makes rest', since it refers to Yisrael. HE RESPONDS: Only that she, THE SHECHINAH, said it about herself, Eichah, how will your bride THAT IS THE SHECHINAH feed her children in exile, when they will be among the other nations? How will she make rest, drip upon them dew and water, MEANING CHASSADIM, in the heat of high noon, MEANING AT A TIME WHEN JUDGMENTAL FORCES ARE DOMINANT?

228. וְאֶתֶּר שְׂמָאלָא מִיַּד, וּמְשִׁיךְ חוּטָא לְתַתָּא. וְתַכְהִין עֵינָיו מֵרְאוֹת, מֵה דְהוּה מְסַתְבֵּל בְּעֵין שְׁפִירו, בְּכֻלָּא דְאַבְרָהָם, בְּלֹא דִינָא כְּלָל, כְּדִין וְתַכְהִין עֵינָיו מֵרְאוֹת, מֵרְאוֹת וְדָאי, מְלֹאסְתַּבְּלָא בְּכֻלָּא דְרַחֲמָנּוּ. כְּדִין אֶתְעֵרוּ דְסָמָא לְבַקֵּל תְּקִיפָה, לְאַתְעֵרָא עַל עֵלְמָא. כְּדָא וַיִּקְרָא אֶת עֵשָׂו בְּנוֹ הַגָּדוֹל וְגו'. גְּדוֹל אִיהוּ לְגַבֵּי מִשְׁרֵינִן דְסִטְרָא אַחְרָא, אִיהוּ גְדוֹל, וְנִהִיג לְכָל אַרְבִּין דִּימָא, דְעֵרְעִירִין בְּרוּחָא בִישָׂא, לְאַטְבַּעָא לֹון בְּעוּמְקָא דִימָא, בְּאִינוּן מְצוּלוֹת יָם דִּילִיָּהּ.

229. וְכִד קוּדְשָׁא בְרִיךְ הוּא הוּא בְּרַחֲמָנּוּ, כְּדִין כָּל חֻטְאִין וְכָל חוּבִין דִּישְׂרָאֵל, זְהִיב לִיָּהּ, וְאִיהוּ אֲטוּל לֹון לְמְצוּלוֹת יָם. כָּל מִשְׁרֵינִן דִּילִיָּהּ מְצוּלוֹת יָם אַקְרוּן, וְאִינוּן נְטִילֵי לֹון, וּמִשְׁטְטֵי בְהוּן לְכָל שְׂאֵר עַמִּין. וְכִי חֻטְאִין דִּישְׂרָאֵל, וְחוּבִין דְלֵהוּן, זֶרְקִין וּמִתְפַּלְגִין לְעַמָּא דְלֵהוּן. אֲלֵא, אִינוּן מַחְבָּאן וּמְצַפָּאן לְמַתָּנָן דְלַעִילָא, בְּכֻלָּבֵי לְקַמֵּי פְתוּרָא. וְכִד קוּדְשָׁא בְרִיךְ הוּא נְטִיל כָּל חוּבֵיהוּ דִישְׂרָאֵל, וְזֶרֶק עֲלֵיהוּ, כְּלֵהוּ חֲשָׁבֵי דְמַתָּנָן וּנְבֻזָּון דְאִיהוּ בְּעָא לְמִיָּהּ לִישְׂרָאֵל, דְאֶעְבֵּר מְנִיָּהּ, וְיָהֵב לֹון. וּמִיָּד כְּלֵהוּ בְּחֻדָּא זֶרְקִין לֹון עַל שְׂאֵר עַמִּין.

230. ת"ח, כְּנִישְׁתָּא דִישְׂרָאֵל, אִיהִי אִמְרַת בְּקֻדְמִיתָא, שְׁחוּרָה אָנִי וְנֹאוּה, אֲזַעִירַת גְּרַמָּה לְקַמֵּי מְלָכָא עֲלָאָה. וְכְדִין שְׁאִילַת מְנִיָּהּ וְאִמְרַת, הַגִּידָה לִי שְׁאֵהָבָה נַפְשֵׁי אִיכָה תְרַעָה אִיכָה תְרַבִּיץ בְּצִהָרִים. תְּרִין זְמַנִּין אִיכָה אִיכָה אִמָּאי. אֲלֵא אִיהִי רְמִיזָא עַל תְּרִין חֲרַבְנִין, דְתְרִין מְקַדְשֵׁין. דְקִרְאָן כְּלָא אִיכָה אִיכָה. אִיכָה תְרַעָה, בְּחֲרַפְן בֵּית רֵאשׁוּן. אִיכָה תְרַבִּיץ, בְּחֲרַפְן בֵּית שְׁנִי. וְע"ד תְּרִין זְמַנִּין אִיכָה אִיכָה.

231. תְרַעָה תְרַבִּיץ, לָאו דָא כְדָא. גְלוּתָא דְבָבֵל, דְאִיהִי זְמַן זְעִיר, קֹאֲרֵי בֵיה תְרַעָה. וְעַל גְלוּתָא דְאַדּוּם, דְאִיהוּ זְמַן סָגִי, קֹאֲרֵי בֵיה תְרַבִּיץ. וְע"ד תְּרִין זְמַנִּין אִיכָה אִיכָה. וְתוּ תְרַעָה תְרַבִּיץ, יִרְעָה מְבַעֵי לִיָּהּ, יִרְבִּיץ מְבַעֵי לִיָּהּ אֹף הַכִּי, דְהָא עַל יִשְׂרָאֵל אִמְרַת. אֲלֵא אִיהִי אִמְרַת עַל נַפְשָׁהּ אִיכָה תְרַעָה כְּלַתְךָ לְבִנְהָא בְּגְלוּתָא, דִּיהוּן בֵּין שְׂאֵר עַמִּין. אִיכָה תְרַבִּיץ בְּצִהָרִים, הִיךְ תְטִיף אִיהִי עֲלֵיהוּ טְלוּן וּמִיָּין, גּוֹ חֲמִימוֹ דְצִהָרִים.

232. Why should I be like one who cloaks himself, meaning at the time when Yisrael calls UPON THE HOLY ONE, BLESSED BE HE, from their distress and sorrow? The rest of the nations curse and insult them. When will you leave this exile? Why does your Elohim not perform any miracles for you and take revenge ON YOUR ENEMIES? He, ZEIR ANPIN, replies to her, "If you know not (lit. 'for yourself'), O you fairest among women" (Ibid. 8). What is the meaning of: "for yourself"? "If you know not for yourself" how to gain the strength for yourselves in this exile and be strengthened with power to guard over your children. Get out and be strengthened "by the footsteps of the flock": This refers to the children in their master's schools, who learn and study Torah. FROM THEM, YOU WILL TAKE THE STRENGTH TO SHIELD YOUR CHILDREN.

233. "And feed your kids" (Ibid.): These are the ones who were taken away from the suckling breasts, who departed from the world and were drawn to the upper Yeshivah; that is, "besides (lit. 'over') the shepherds' tents." "Over" is precisely above. It does not say, 'By the shepherds' tents', but "above the shepherds' tents" that refers to the Yeshivah of Metatron THAT IS ABOVE, HIGHER THAN THE SHEPHERDS' TENTS IN THIS WORLD, SINCE THE SHEPHERDS, WHO ARE THE LEADERS IN THIS WORLD, ASCEND UP ABOVE AFTER THEIR DEPARTURE. There are all the powerful and children of the world, and the leaders of the Torah, who guide in matters of the forbidden and permitted of this world, and all the matters necessary for the inhabitants of this world. THEREFORE, THEY ARE REFERRED TO AS SHEPHERDS, since "the footsteps of the flock" refers to the children, as we explained. THE "SHEPHERDS" REFER TO THE LEADERS OF THE WORLD.

234. Rabbi Elazar said, "The footsteps of the flock" are the students in the seminary house who come afterward to the world and find the Torah in a straightforward open manner. Therefore, they renew ancient insights every day, and the Shechinah prevails on them and listens to what they have to say. It is written: "And Hashem hearkened, and heard it" (Malachi 3:16). Rabbi Aba said, That definitely is the case, and it all amounts to the same thing.

235. Another explanation of: "If you know not for yourself." Why "for yourself"? It is that anywhere the children of Yisrael are in exile, THE SHECHINAH is with them in exile. It is also written: "In all their afflictions He is affected" (Yeshayah 63:9). Therefore, it says "for yourself," MEANING FOR YOUR SAKE, SINCE SHE TOO IS IN EXILE. "You fairest among women," "fairest": she said she was black, as it says: "I am black," and he says to her: you are comely, "you fairest among women," meaning she is prettier than all the levels. It is written: "You are fair, my love" (Shir Hashirim 1:15).

232. שְׁלֵמָה אֱהִיָּה כְּעוֹטֵיהָ, בְּשַׁעֲתָא דְיִשְׂרָאֵל קְרָאן מְגוּ עֲאָקוּ, דְּחִיקוּ דְלֵהוּן, וְשָׂאֵר עֲמִין מְחַרְפִּין וּמְגַדְפִּין לוֹן, אֵימַתִּי תַפְקוֹן מִן גְּלוּתָא. אֵלֶּהֶכּוֹן הֵיךְ לֹא עֵבִיד לְכוֹן נְסִין. וְאֵנָּה יְתִיב כְּעוֹטֵיהָ, וְלֹא יִכְלִית לְמַעַבְדַּ לְכוֹן נְסִין, וְלִמְיָהֵב לוֹן נוֹקְמִין. אִיהוּ אֲתִיב לְגַבְהָ, אִם לֹא תִדְעִי לֶךְ הֵיפָה בְּנָשִׁים. הָאִי קְרָא הָכִי מִבְּעֵי לֵיהּ, אִם לֹא תִדְעִי הֵיפָה בְּנָשִׁים. לֶךְ אֲמַאי. אֵלֹא אִם לֹא תִדְעִי לֶךְ: לְאַתְקַמָּא גְרַמְךָ בְּגְלוּתָא, וְלְאַתְקַמָּא חֵילָא, לְאַגְנָא עַל בְּנֵךְ. צְאִי לֶךְ, צְאִי לֶךְ לְאַתְקַמָּא בְּעַקְבֵי הַצֵּאן. אֵינּוֹן תִּינוּקוֹת דְּבִי רַבָּן, דְּאוֹלְפֵי תוֹרָה.

233. וְרַעֲי אֶת גְּדִיוֹתֶיךָ, אֵלֶיךָ עֲתִיקֵי מְשָׁדִים, דְּקָא מְסַתְּלֵקֵי מְעַלְמָא וְאַתְמַשְׁכֵּן לְבֵי מְתִיבְתָא עֲלָאָה, דְּאִיהִי עַל מְשַׁכְּנֵת הַרוּעִים, עַל דְּיִיקָא, בְּמִשְׁכְּנֵת הַרוּעִים לֹא כְּתִיב, אֵלֹא עַל מְשַׁכְּנֵת הַרוּעִים, דְּאִי מְתִיבְתָא דְּמִטְטְרוּן, דְּתַמֵּן כָּל תְּקִיפִין וִינוּקִין דְּעַלְמָא, וּמְנַהֲיָא אוֹרִינְתָא בְּהָאִי עַלְמָא בְּאִיסוּר וְהִיתֵר, בְּכָל מַה דְּאַצְטְרִיכוּ בְּנֵי עַלְמָא, דְּהָא עַקְבֵי הַצֵּאן אֵינּוֹן תִּינוּקוֹת כְּדָאמְרוּן.

234. אָמַר ר' אֶלְעָזָר, עַקְבֵי הַצֵּאן, אֵינּוֹן תְּלַמִּידֵי דְּבִי רַב, דְּקָא אֲתִינּוּן לְבָתֵּר בְּעַלְמָא, וְאַשְׁכְּחוּן אוֹרִינְתָא בְּאַרְחַ מִישַׁר, וְאוֹרְחָא פְתִיחָא, וְעַל דְּאִי אֵינּוֹן מְחַדְשֵׁן מְלִין עֲתִיקִין בְּכָל יוֹמָא, וְשְׂכִינְתָא שְׂרִינָא עֲלֵיהּ, וְצִינְתָא לְמַלְיָהוּן, כְּדָא וִיקְשַׁב יוֹ וִישְׁמַע. אָמַר ר' אַבָּא, הָכִי הוּא וְדָאִי, וְכֹלָא חַד מְלָה.

235. ד"א אִם לֹא תִדְעִי לֶךְ. לֶךְ לְמָה. אֵלֹא בְּכָל אֲתֵר דְּיִשְׂרָאֵל בְּגְלוּתָא, אִיהִי עֲמַהוּן בְּגְלוּתָא. וְע"ד כְּתִיב לֶךְ, וְכְתִיב בְּכָל צַרְתֶּם לוֹ צָר. וְדָא הוּא לֶךְ. הֵיפָה בְּנָשִׁים, הֵיפָה, אִיהִי אֲמַרְתָּ דְּאִיהִי אוֹפְכַמְתָּא, כְּדָא שְׁחוּרָה אָנִי. וְאִיהוּ אָמַר לְגַבְהָ, יִפָּה אֲתָּ, שְׂפִירְתָּא, הֵיפָה בְּנָשִׁים, שְׂפִירְתָּא אִיהִי עַל כָּל דְּרָגִין, וְכְתִיב יִפָּה אֲתָּ רַעֲיָתִי.

236. Another explanation of: "You fairest among women" means that she is generous with kindness and that she behaves in a kind manner to her children in a secret and hidden manner. The Holy One, blessed be He, is generous with His benefits to her concerning all she does for her children in a veiled and hidden way, although not all her activities are fit and proper.

237. Rabbi Aba said, I wonder about what it says, "If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken to them: then shall his father and his mother lay hold of him" (Devarim 21:18). We were taught that when the Holy One, blessed be He, said this to Moses, that he write, MEANING, RECORD THE EPISODE OF THE STUBBORN AND THE REBELLIOUS, Moses said to him, Leave this alone. Is there then a father who could do this to his son? Moses saw in advance with his wisdom everything that the Holy One, blessed be He, was destined to do to Yisrael, MEANING TO SAY THAT HE OBSERVED THIS FROM A DISTANCE. HE NOTICED THAT THIS EPISODE OF THE "STUBBORN AND REBELLIOUS" ALLUDES TO THE MANNER THAT THE HOLY ONE, BLESSED BE HE, WILL DEAL WITH YISRAEL. THEREFORE, he said, Master of the world, leave this. And the Holy One, blessed be He, replied to Moses, 'I see what you are saying, but write it down and receive your wages. You know but I know more. Whatever you notice, it is for Me to act upon. Explain that passage through homiletical discourse, but forget ITS SECRET.'

238. At that moment, He gestured to THE ANGEL Yofiel, the chief minister of the Torah. YOFIEL said to Moses, I explained this verse. It says: "If a man have" and it refers to the Holy One, blessed be He, as it says: "Hashem is a man of war" (Shemot 15:3). It also refers to a son, which is Yisrael, "stubborn and rebellious," as is written: "For Yisrael is headstrong like a headstrong heifer" (Hoshea 4:16). "Who will not obey the voice of his father, or the voice of his mother": That is the Holy One, blessed be He, and the assembled Congregation of Yisrael, WHICH IS MALCHUT. "When they have chastened him" is as is written: "Then Hashem testified against Yisrael, and against Judah, by all the prophets, and by all the seers..." (II Melachim 17:13). "Will not hearken to them," as is written: "Yet they would not hear..." and "then shall his father and his mother lay hold of him," meaning with the same mind and agreement.

239. "And bring him out to the elders of his city, and to the gate of his place" (Devarim 21:19): HE ASKS: It should have said, 'To the elders of their city'. Why "to the elders of his city"? "And to the gate of his place," why is "his" IN SINGULAR FORM? HE RESPONDS: "To the elders of his city" refers to the Holy One, blessed be He, and "to the gate of his place" refers to the assembled Congregation of Yisrael, MALCHUT. HE EXPLAINS, "The elders of his city" refers to the ancient times, the most ancient days of all, WHICH IS THE SECRET OF THE FIRST THREE SFIROT OF ZEIR ANPIN, BEFORE WHICH JUDGMENT IS PUT. "The gates of his place": That is the Musaf (additional prayer) of Shabbat, THE FIRST THREE SFIROT OF MALCHUT THAT ARE ADDED TO HER IN THE SHABBAT.

236. ד"א היפה בנשים, טבתא בטיבו. דעבדות טיבו לבנהא, בטמירו בגניזו. וקודשא בריך הוא סגי טב עליה, כל מה דעבדות לבנהא בטמירו בגניזו, אע"ג דלא מכשרן עובדין. מכאן דאתחזי לאבא כד אמא רחמא על בנין ותאיב עליה כל מה דעבדת לבנהא רחמין בטמירו אע"ג דלא מכשרן עובדו.

237. אמר ר' אבא, תוהנא על ההוא דכתיב בי יהיה לאיש בין סורר ומורה וגו', ותפשו בו אביו ואמו וגו', ותנינן, דבההיא שעתא אמר קודשא בריך הוא למשה כתוב. אמר ליה משה, מאריה דעלמא, שביק דא, אית אבא דעביד כדין לבריה. ומשה מרחיק הוה חמי בחכמתא, כל מה דזמין קודשא בריך הוא לבני ישראל. אמר, מאריה דעלמא, שבוק מלה דא. א"ל קודשא בריך הוא למשה, חמינא מה דאת אמר, כתוב וקבל אגרא. את ידעת ואנא ידע יתיר. מה דאת חמי, עלי ההוא עובדא. דרוש קרא ותשבח.

238. בההוא שעתא רמו ליה ליופיא"ל, רבנא דאורייתא, אמר למשה, אנא דרישנא להאי קרא כתיב בי יהיה לאיש, דא קודשא בריך הוא, דכתיב יי' איש מלחמה. בן, דא ישראל. סורר ומורה, דכתיב בי כפרה סוררה סרר ישראל. איננו שומע בקול אביו ובקול אמו, דא קודשא בריך הוא וכנסת ישראל. ויסרו אותו, דכתיב, ויער יי' בישראל וביהודה ביד כל נביאי כל חוזה וגו'. ולא שמע אליהם, דכתיב ולא ישמעו אל יי' וגו'. ותפשו בו אביו ואמו, בדעתא חדא. בהסכמה חדא.

239. והוציאו אותו אל זקני עירו ואל שער מקומו. אל זקני עירו, אל זקני עירם, ואל שער מקומם, מבעי ליה, מאי אל זקני עירו, ואל שער מקומו. אלא, אל זקני עירו, דא קודשא בריך הוא, ואל שער מקומו, דא כנסת ישראל. זקני עירו, אלון יומין קדמאין, יומין עתיקין דכלא. שער מקומו, דא מוסף שבת.

240. Notwithstanding all this, although all are knowledgeable above in judgment, HE REMOVED THE JUDGMENT FROM THE GATE OF HIS PLACE, BECAUSE the mother's court, THAT IS MALCHUT, are related to Yisrael and are attached to them. Any close relative cannot sit in trial judgment for relatives and is disqualified to pass sentence. THEREFORE, it is first written: "to the elders of his city" and then "to the gate of his place." As soon as the Holy One, blessed be He, noticed that they were related, He immediately removed the trial from "the gate of his place." THAT IS THE FIRST THREE OF MALCHUT, WHICH ARE RELATIVES, and it is written following that: "And they shall say to the elders of his city." It is not written: 'to the gate of his place', but rather only "to the elders of his city" alone.

241. THEY SAY ABOUT YISRAEL: "This our son" (Devarim 21:20) specifically and no other nation "is stubborn and rebellious, he will not obey our voice" (Ibid.). HE INQUIRES: What is the change, that at first it is not written "a glutton and drunkard," and later it is written: "he is a glutton and a drunkard" (Ibid.). HE RESPONDS: What is the cause for Yisrael to be wayward and rebellious toward their Father in heaven? It is because he is a glutton and a drunkard among the rest of the nations, as it says, "But mingled among the nations, and learned their works" (Tehilim 106:35). It is further written: "And the people ate, and bowed down" (Bemidbar 25:2), since the essence and foundation is the eating and drinking, as they did WHEN THEY WERE among the rest of the nations. That caused them to be stubborn and rebellious toward their Father in heaven.

242. That is why IT IS WRITTEN: "And all the men of his city shall stone him with stones" (Devarim 21:21). This refers to the rest of the nations who were aiming and hurling stones at them. They knocked down the walls and smashed the towers. ALL THIS does not benefit them at all, BECAUSE THEY COULD NOT PREVAIL AGAINST YISRAEL. When Moses heard this, he wrote this passage.

243. Notwithstanding all this, "you fairest among women," WHICH IS MALCHUT, the best and dearest among all the women in the world, "go your way forth by the footsteps of the flock." We already explained that these are the synagogues and houses of study. "And feed your kids": these are the children of their master's school who have never tasted any taste of sin in the world. "Besides the shepherds' tents": these are the teachers of the children and the heads of the Yeshivas.

244. Another explanation of: "Besides the shepherds' (Heb. roim) tents": the Vav is missing IN THE WORD ROIM AND IT IS AS IF IT SAYS RAIM (LIT. 'EVIL ONES'). THIS INDICATES that they are evil, meaning the Amorite kings, from whom Yisrael have taken the land to give pasture to their herds. And Yisrael have turned that land to pasture land. Then Balak heard that Yisrael turned the land that was so important into grazing land, the land over which Yisrael made battle, and so demolished it as to make it into pasture. He then strove in whatever means was at his disposal and joined Bilaam with him.

240. ועב"ד, אע"ג דכלא ידעין, דינא לעילא איהו, בגין דבי דינא דאמא קריבין אינון לישראל, ואחרין בהו, וכל קריב לא דאין דינא לקרובים, ופסול איהו לדינא. בקדמיתא מה בתיב, אל זקני עירו ואל שער מקומו, בין דחמא קודשא בריך הוא דאינון קריבין, מיד סליק דינא משער מקומו, מה בתיב בתריה, ואמרו אל זקני עירו לחוד. ואל שער מקומו לא בתיב, אלא אל זקני עירו.

241. בנינו זה ודאי, ולא דשאר עמין. סורר ומורה אינון שומע בקולנו. מאי שנא, דהא בקדמיתא לא בתיב זולל וסובא, ולבתר בתיב זולל וסובא. אלא מאן גרים להו לישראל, למהוי סורר ומורה לגבי אבוהון דבשמיא, בגין דאיהו זולל וסובא, בשאר עמין דכתיב ויתערבו בגוים וילמדו מעשיהם וכתיב ויאכל העם וישתחוו, דעקרא ויסודא אכילה ושתיה, כד עבדין בשאר עמין. דא גרים לון, למהוי בן סורר ומורה, לגבי אבוהון דבשמיא.

242. וע"ד ורגמהו כל אנשי עירו באבנים. אליון כל שאר עמין, דהוו מקלעין להו באבנים, וסתרין שורין, ומנתצין מגדלין, ולא מהני לון כלום. בין דשמע משה כרין, כתב פרשתא דא.

243. ועם כל דא היפה בנשים, טבא ויקירא בנשים דעלמא. צאי לך בעקבי הצאן, הא אוקימנא, אליון בתי כנסיות ובתי מדרשות. ורעי את גדיותיך, אליון ונוקי דבי רב, דלא טעמו טעם חובא בעלמא. על משכנות הרועים, אליון מלמדי תינוקות ורישי ישיבות.

244. ד"א על משכנות הרועים, חסר ו'. אינון בישין, אליון מלכי האמורי, דנטלו ישראל ארעא דלהון, לרענא מקניהון, ולבי מרעה ירב ישראל ארעא דא. כרין שמע בלק, דארעא דהות חשיבא כ"כ, עבדו ישראל קרבא דא, וסתריו לה, עד דשוו לה בי מרעה. כרין אשתדל בכל מה דאשתדל, ושתף בהדיה לבלעם.

18. "Thus says Hashem"

We hear about the three gates or orders of justice: Baba Kama, Baba Metzia and Baba Batra. Rabbi Shimon says that God treats the sins of the children of Yisrael as though they were errors, not intentional acts. He talks about Balak's request to Bilaam to curse Yisrael; Balak knew that many of the people of Yisrael would fall dead because of his own armies, so he felt the time was opportune for the curse. Lastly Rabbi Shimon says that

neither Balak nor Bilaam were aware that they themselves would be destroyed afterward.

245. "And Balak...saw": Rabbi Chizkiyah opened the discussion saying, "Thus says Hashem, 'Keep judgment, and do justice: for my salvation is near...'" (Yeshayah 56:1). How beloved are Yisrael before the Holy One, blessed be He. Although they have sinned and are sinning constantly, He turns their intentional acts into mistakes.

246. This is how Rav Hamnuna Saba (the elder) said they prepared three gates of justice in the orders of the Mishnah. The first one is: "The four sources of harm are the ox," WHICH IS BABA KAMA (FIRST ORDER). The second gate is a garment that was found, WHICH IS BABA METZIA (THE MIDDLE ORDER). The third gate is partnerships and the meanings of the lost and found, WHICH IS BABA BATRA (THE LAST ORDER). What is the reason? HE RESPONDS: It is only that the Holy One, blessed be He, at any time accounts Yisrael's intentional sins as errors. Those who set up the orders of the Mishnah, who set it up this way in three gates of BABA KAMA, BABA METZIA, BABA BATRA, followed the manner as it was written in the scriptures: "Manner of trespass" (Shemot 22:8). That refers to an offense that is not intentional, SINCE THE HOLY ONE, BLESSED BE HE, TURNS THE INTENTIONAL CRIME INTO ERRORS. The Baba Kama is: what are they, "whether it be for ox, for ass, for sheep" (Ibid.), that is, where it DISCUSSES these matters. "For a garment" is Baba Metziah THAT DISCUSSES ABOUT A GARMENT THAT WAS FOUND; "or for any manner of lost thing" refers to the third order, WHICH IS BABA BATRA.

247. Since they picked the order of the scriptures, When RAV HAMNUNA SABA (THE ELDER) reached the Baba Metziah, middle order, he used to say, Why did they start this order with the garment, BECAUSE BABA METZIA BEGINS WITH THE SITUATION WHERE TWO ARE HOLDING ON TO THE GARMENT THAT WAS FOUND. The verse: "FOR A GARMENT," he said, most definitely is the law given to Moses on Mount Sinai, which all the sages' discussions were explaining.

248. "Thus says Hashem." HE INQUIRES: What is the difference that at all the items relating to the prophets it is written: "Thus (Heb. coh) says Hashem," yet of the items relating to Moses, this language is not used, BUT RATHER "THIS (HEB. ZEH) IS THE WORD." HE RESPONDS: It is only because Moses' prophecy was from a shining mirror that is light from above, THAT IS ZEIR ANPIN, so it is not written of him, "coh," WHICH IS MALCHUT THAT IS REFERRED TO BY "COH." However, the rest of the prophets, who used to prophecy from the dim mirror, WHICH IS MALCHUT REFERRED TO BY "COH," prophesied from "coh."

249. "Come now therefore, I pray you, curse me this people" (Bemidbar 22:6). HE SAYS: Rabbi Elazar says that wicked man said, Most definitely, the time is right for me to do anything I wish. He saw, but did not see completely. He saw that several thousand of Yisrael would fall dead through him in a short time. He figured, Most definitely I have the opportune moment. Therefore, HE SAID "now" and not at any other time.

245. וַיֵּרָא בַלַּק, רַבִּי חֲזַקְיָה פָתַח, כֹּה אָמַר יי' שְׁמֵרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי קְרוּבָה יְשׁוּעָתִי וְגו'. כִּמָּה חֲבִיבִין יִשְׂרָאֵל קָמִי קוֹדֶשׁא בְּרִיךְ הוּא, דָּאע"ג דָּאִינוּן חָאבוּ קָמִיָּה, וְחֲבִין קָמִיָּה בְּכָל זְמָנָא וְזְמָנָא, אִיהוּ עֵבִיד לֹון לְיִשְׂרָאֵל, דְּדוֹנוֹת בְּשִׁגְגוֹת.

246. וְהֵכִי אָמַר רַב הַמְנוּנָא סָבָא, תֵּלַת בְּבֵי דִינָא, תְּקִינוּ בְּסִדְרֵי מִתְנִיתָא, חֲדָא, קְדָמִיתָא, בְּאַרְבַּע אָבוֹת נְזִיקִין הַשּׁוֹר וְכו'. תְּנִינָא, טְלִית דָּאֲשֶׁתְּכַח. תְּלִיתָאָה, שׁוֹתְמִין וְרָזָא דָּאֲבִידָה. מ"ט. אֵלָא, קוֹדֶשׁא בְּרִיךְ הוּא בְּכָל זְמָנָא, עֵבִיד לֹון לְיִשְׂרָאֵל זְדוֹנוֹת בְּשִׁגְגוֹת. וְאִינוּן דְּסִדְרוּ מִתְנִיתִין דְּתֵלַתָּא בְּבֵי, הֵכִי סִדְרוּ, אֲרַח דְּקָרָא נְקֻטוּ, דְּכִתִּיב עַל כָּל דְּבַר פֶּשַׁע, וְהֵאֵי פֶשַׁע אִיהוּ דְּלָאוּ בְּזֻדוֹן, וּמֵאֵן אִיהוּ. עַל שׁוֹר, עַל חֲמוֹר, עַל שֶׁה, דָּא בְּבָא קָמָא, דְּהִכָּא הוּא בְּאִינוּן מְלִין. עַל שְׁלֵמָה, דָּא בְּבָא מְצִיעָא, עַל כָּל אֲבֵדָה, דָּא בְּבָא תְּלִיתָאָה.

247. דְּאֲרַח קָרָא נְקֻטוּ. דְּכַד מְטָא לְבָבָא מְצִיעָא, הוּהוּ אָמַר, שִׁירוֹתָא דְּקָא נְקֻטוּ בְּטְלִית דָּא, אֲמַאי. בֵּינן דָּאֲשֶׁתְּכַח קָרָא, אָמַר, וְהֵאֵי דָּא הִלְכָה לְמֹשֶׁה מְסִינֵי, וּבִיָּארוּ כָּל מְלֵי דְּרַבְנָן.

248. כֹּה אָמַר יי', מ"ש בְּכָל דּוּכְתָא דְּנְבִיאֵי, דְּכִתִּיב כֹּה אָמַר יי', וּבְמֹשֶׁה לֹא כִתִּיב הֵכִי. אֵלָא, מֹשֶׁה דִּהוּת נְבִיאוֹתִיָּה מְגוּ אֲסַפְקֵלְרִיָּא דְּנִהְרָא דְּלַעִילָא, לֹא כִתִּיב בֵּיהּ כֹּה. אֲבָל שָׂאֵר נְבִיאִים, דְּהוּוּ מְנַבְּאִין מְגוּ אֲסַפְקֵלְרִיָּא דְּלֹא נִהְרָא, נְבִיאוּ מְגוּ כֹּה.

249. וְעַתָּה לֵכָה נָא אֲרַח לִי אֶת הָעַם הַזֶּה וְגו'. וְעַתָּה, רַבִּי אֶלְעָזָר אָמַר, אָמַר הוּא רִשָּׁע, וְדָאֵי שְׁעָתָא קְיִימָא לִי לְמַעְבַּד מַה דְּאָנָא בְּעִי. חֲמָא, וְלֹא חֲמָא יָאוֹת. חֲמָא כִּמָּה אֶלְפִין נְפִלִין מִיִּשְׂרָאֵל עַל יְדוּי לְזְמַן זְעִיר, אָמַר וְדָאֵי הַשְׁתָּא שְׁעָתָא קְיִימֵי לִי. וּבג"כ וְעַתָּה, וְלֹא בְּזְמָנָא אַחְרָא.

250. HE INQUIRES: "Come now (Heb. lechah), but he should have said lech. What is "lechah (Lamed Kaf Hei)"? HE RESPONDS: He thought, Let us hurry up AND DO BATTLE with the one who flutters his wings on them, the one that is referred to by the name "coh (Kaf Hei)," MEANING MALCHUT, and now is the opportune time to do battle with that "coh."

251. He thought there was nobody in the world who would succeed against them until now, because of the protector who stands over them. Now that the moment is opportune for us, let us do battle with "coh" (Heb. lechah). The entire counsel of that wicked one was for "coh," as is written: "While I go to the meeting yonder (coh)" (Bemidbar 23:15), meaning I will uproot that "coh" from its place. Both of them participated in that wicked counsel against "coh," as it is said, "Against Hashem, and against His anointed" (Tehilim 2:2). They were not aware that this "coh" would uproot them from the world following that.

19. "Come now therefore, I pray you, curse me this people"

The question is asked how Balak knew that Yisrael were too mighty for him to conquer since they had never encountered each other in battle before. Rabbi Shimon says that he had seen into the future and discovered that King David, a descendant of Ruth the Moabite, would be victorious over Moab. Balak hoped that by joining with Bilaam they could destroy Yisrael before King David even came into the world. Rabbi Shimon talks about the cauldron of sorcery that Balak buried and that David exposed and cleansed with water. He explains the difference between righteousness and faithfulness, the former being judgment for the other nations, and the latter being compassion for the children of Yisrael. These also correspond to war and peace. We learn that Balak knew that Bilaam had power to bestow blessings on a very high level, and thought he would be able to uproot Yisrael from her union with Malchut.

252. "For they are too mighty for me" (Bemidbar 22:6). HE INQUIRES: Until that time, where had YISRAEL done battle with him, and beaten them? At which location had they met up with the sword OF YISRAEL and showed their strength like mighty men to display their power, SO THAT HE ALREADY KNEW THAT YISRAEL WAS TOO MIGHTY FOR HIM? What is the meaning of, "For they are too mighty for me"? HE RESPONDS: It is only that this wicked one was wise and foresaw in the distant future that King David, who stemmed from Ruth the Moabite, had the valor and strength of a lion. He will conduct and wage difficult wars and be victorious over Moab, and place him under his feet. THEREFORE, he said "(lit. 'he is mighty')" IN A SINGULAR FORM, meaning the one who inherited that power. One of their kings stems from us, FROM RUTH THE MOABITE, to destroy Moab.

253. "Perhaps I shall prevail, that we may smite them" (Ibid.): HE INQUIRES: This verse should have read: 'Perhaps I shall prevail, that I may smite them' or 'perhaps we shall prevail, that we may smite them'. WHY DOES IT SAY: "I SHALL PREVAIL, THAT WE MAY SMITE"? HE RESPONDS: It is only that this wicked one was wise. He said, I see here one hand, MEANING ONE POWER, that a powerful lion extends his hand. Maybe I can prevail with you, meaning that if we join together and cut off that lion's hand, THAT IS, THROUGH A CURSE, prior to that king's arrival in the world, he will not drive out Moab from its location. THEREFORE IT SAYS, "I SHALL PREVAIL" IN SINGULAR FORM AND "WE MAY SMITE" IN PLURAL FORM, BECAUSE THE MEANING IS, PERHAPS I COULD JOIN WITH YOU AND WE WILL BOTH SMITE HIM.

250. לָכֶּה, לָךְ מִבְּעֵי לֵיָהּ, מֵאֵי לָכֶה. אָמַר, נִזְדַּרְזוּ גֵרְמָן לְהֵהוּא דְרַחִיף בְּגִדְפוּי עֲלֵיָהּ, לְהֵהוּא דְשָׁמִיָּה ב"ה. וְעֵתָה לָכֶה, נִגַח קִרְבָּא בְּהֵהוּא ב"ה.

251. אָמַר, עַד הַשְׁתָּא לֹא הוּהּ בְּעֵלְמָא מֵאֵן דִּיכּוּל לְהוּ, בְּגִין הֵהוּא פְטְרוּנָא דְקִיּוּמָא עֲלֵיָהּ, הַשְׁתָּא דְשַׁעְתָּא קִיּוּמָא לָן, לָכֶה נְעִבִיד קִרְבָּא. וְכָל עֵיטָא דְהֵהוּא רִשָׁע לְכ"ה הוּהּ, דְכִתִּיב וְאֲנָכִי אֶקְרָה כֹּה אֶעֱקֹר לְהֵהוּא כֹּה מֵאַתְרֵיהּ. וְתִרְוִיָּהּ בְּעֵיטָא בִישָׁא לְהֵאֵי כֹה הוּוּ, כְּד"א עַל יַי' וְעַל מְשִׁיחוֹ, לֹא יִדְעוּ דְהֵא לְבַתֵּר, הֵאֵי ב"ה אֶעֱקֹר לֹון מֵעֵלְמָא.

252. כִּי עֲצוּם הוּא מִמְּנִי. וְכִי עַד הֵהוּא שַׁעְתָּא אֵן אֲגַחוּ בֵּיהּ קִרְבָּא וְנִצְחוּ לֵיָהּ. בְּאֵן אַתֵּר אֶעֱרְעוּ בְּחִרְבָּא דְלַהוּן, וְהוּוּ גְבַרִין כְּגַבְרִין לְאַחְזָא גְבוּרָתָא דְלַהוּן. מֵאֵי כִי עֲצוּם הוּא מִמְּנִי. אֵלָא הֵהוּא רִשָׁע חֲכִים הוּהּ, וְחֲמִי לְמַרְחִיק, חֲמָא לְדוּד מְלָכָא, דְאֵתִי מֵרוֹת הַמוֹאֲבִיָּה, גִּיבַר תְּקִיף כְּאַרְיָה, וְעִבִיד קִרְבִּין תְּקִיפִין, וְנִצַּח לְמוֹאֲב, וְשׁוּי לֹון תַּחוֹת רַגְלוּי. אָמַר עֲצוּם הוּא. הֵהוּא דִּירְתָא הֵהוּא גְבוּרָתָא, חַד מְלָכָא דְלַהוּן, מִינָן יִפּוּק לְשִׁינְצָא לְמוֹאֲב.

253. אוּלֵי אוּכַל נִכֵּה בּוּ. הֵאֵי קִרָּא חֲכִי הוּהּ לֵיָהּ לְמִימַר, אוּלֵי אוּכַל אֶכֶּה בּוּ. אוּ אוּלֵי נוּכַל נִכֵּה בּוּ. אֵלָא הֵהוּא רִשָׁע הוּהּ חֲכִים, אָמַר, חֲמִינָא יִדָּא חֲדָא, דְחַד אֲרִיָּא תְּקִיפָא, פְּרִישׁ יִדָּא, אֵי אִיכּוּל עֲמַךְ, דְנִתְחַבַּר תְּרוּנָא וְנִגְרַע מֵהֵהוּא אֲרִיָּהּ יִדָּא דָּא, עַד לֹא יִתִּי הֵהוּא מְלָכָא לְעֵלְמָא, וְלֹא יִתְרַךְ יִת מוֹאֲב מֵאַתְרֵיהּ.

254. HE INQUIRES: What is "curse me"? Rabbi Aba said, That wicked one said to Bilaam in two forms of language, "Curse (Heb. ara) me" (Bemidbar 22:6) and he also said, "Curse (Heb. kava) me" (Ibid. 17). What is the difference between these? HE RESPONDS: It is only that he first said to him, "Curse (Heb. ara) me," MEANING GATHER UP FOR ME grass weeds and sorcery of the heads of snakes to place in the cauldron of magic. When he observed that his strength was greater by the power of his speech, he returned and said, "Come therefore, I pray you, curse (Heb. kavah) me."

255. In spite of all this, the wicked Balak did not abandon his design of sorcery, but rather he gathered up and picked all types of grass weeds and magic of snake heads, and took a cauldron of magic. Balak stuck it 1,500 cubits underground and stored it for the end of days. As soon as David came, he dug to the depth of 1,500 cubits, exposed the water from the depths and poured libations over the altar. At that moment, WHEN THE WATER LIBATIONS WERE Poured, he said, I will cleanse WITH THESE WATERS that cauldron OF SORcery OF BALAK, as is written: "Moab is my washpot" (Tehilim 60:10), assuredly my washpot.

256. "Over Edom will I cast my shoe" (Ibid.). HE INQUIRES: What is the meaning of: "Will I cast my shoe"? HE RESPONDS: It also refers to the one who had distant VISION, as it is written: "And Esau said to Jacob, 'Give me to swallow, I pray you, of that red pottage; for I am faint'" (Bereshheet 25:30). "Give me to swallow" MEANS actually stuffing down the throat, which is a wide opening up of the mouth and throat to swallow. David said to that swallower who stuffs himself with stuffed swallowings, I will dump on him, THAT IS ON HIS MOUTH OPENING, "my shoe" to shut his throat. THEREFORE, "OVER EDMO WILL I CAST MY SHOE."

257. "Over Pleshet I will cry in triumph" (Tehilim 108:10). This too, David saw with distant vision. He said, Canaan is the bad side of the Other Side and the Philistines stem from there, FROM CANAAN (YEHOSHUA 13). What is there TO BE DONE for the Other Side? It is the blowing of the horn blasts, as it says, "if you go to war in your land...then you shall blow an alarm..." (Bemidbar 10:9). TRUAH MEANS A HEART-BREAKING BLAST in order to break down his power and strength. Therefore, "over Pleshet I will cry (blow) in triumph," MEANING HE WILL BREAK THEM, because that is what they deserve.

258. "Come now therefore, curse me this people; for they are too mighty for me." Rabbi Chizkiyah opened the discussion with the verse: "And righteousness shall be the girdle of his hips, and faithfulness, the girdle of his loins" (Yeshayah 11:5). This verse is all the same. What new insight does it come to teach us, seeing that righteousness is faithfulness and faithfulness is righteousness? THEY ARE MERELY TWO NAMES OF MALCHUT. The girdle of his loins is also the girdle of his reins, and we do not find a scriptural verse in the same manner.

254. אָרָה לִי, מֵאֵי אָרָה לִי. א"ר אָבָא, הֵהוּא רָשָׁע בְּתָרֵי לִישְׁנֵי קְאָמֵר לְבַלְעָם. חֵד אָמַר אָרָה לִי, וְחֵד אָמַר קְבָה לִי. מֵה בֵּין הָאֵי לְהָאֵי. אֶלֶּא א"ל, אָרָה לִי עֲשִׁבִין וְחֵרְשִׁין דְּרִישֵׁי דְחֻוּיִן, וְשׂוּי לֹן בְּקֶרְדָּה דְּחֵרְשֵׁינָא, בֵּיוֹן דְּחָמָא דְּחִילִיָּה יְתִיר בְּפֹמָא, תָּב וְאָמַר, וּלְכָה נָא קְבָה לִי.

255. וְאֶפִּילוּ הֵכִי, הֵהוּא רָשָׁע דְּבַלְקָ, לֹא שְׂבָק חֵרְשׁוּי, אֶלֶּא לְקִיט כָּל זֵינֵי עֲשִׁבִין, חֵרְשֵׁי דְרִישֵׁי דְחֻוּיִן, וְנָטִיל קֶרְדָּה דְּחֵרְשִׁין, וְנַעֲיֵץ לָהּ תַּחֲוֹת אֶרְעָא אֶלְף וְחֻמֶּשׁ מֵאָה אָמִין, וְגַנְיֹז לָהּ לְסוּף יוֹמִין. בֵּיוֹן דְּאֶתָּא דְּוֹד, כְּרָא בְּתֵהוּמָא, אֶלְף וְחֻמֶּשׁ מֵאָה אָמִין, וְאֶפִּיק מֵיָא מִן תְּהוּמָא, וְנָסִיךְ עַל מְדַבְּחָא. בְּהֵהוּא שְׁעֵתָא, אָמַר, אָנָּא אֶסְחִי הֵהִיא קֶרְדָּה, מוֹאֵב סִיר רַחְצִי. סִיר רַחְצִי וְדָאֵי.

256. עַל אֲדוּם אֶשְׁלִיךְ נַעֲלִי, מֵאֵי אֶשְׁלִיךְ נַעֲלִי. אֶלֶּא דָּא אוֹף הֵכִי לְמַרְחִיק הוּוֹה, דְּכֹתִיב וַיֹּאמֶר עֲשׂוּ אֶל יַעֲקֹב הַלְעִיטְנִי נָא מִן הָאֲדוּם הָאֲדוּם הַזֶּה כִּי עֹף אֲנֹכִי. הַלְעִיטְנִי: הַלְעֵטָה מִמֶּשׁ, פְּתִיחוּ דְפֹמָא וְגִרְוֹנָא לְמַבְלַע. אָמַר דְּוֹד לְהֵהוּא בְּלַעַן, מְלַעַט הַלְעֵטוֹן, אָנָּא אֶרְמִי עֲלֵיהּ נַעֲלִי, לְמַסְתֵּם גִּרְוִיָּה.

257. עָלַי פִּלְשֶׁת אֶתְרוּעַע, אוֹף הֵכִי דָּא לְמַרְחִיק אֶסְתְּבֵי דְּוֹד, אָמַר, כְּנַעַן סְטְרָא בִישָׂא דְּסְטְרָא אַחְרָא אִיהוּ, וּפְלִשְׁתִּים מִתְמַן אֵינּוּן, לְסְטְרָא אַחְרָא מֵה אַצְטְרִיךְ. תְּרוּעָה. דְּכֹתִיב, וְכִי תִבְאוּ מִלְחָמָה בְּאֶרְצְכֶם וְהִרְעוּתֶם וְגו', לְתַבְרָא חִילִיָּה וְתוֹקְפִיָּה, וּבג"כ עָלַי פִּלְשֶׁת אֶתְרוּעַע, וְהֵכִי אֶתְחַזִּי לֹן.

258. וְעֵתָה לְכָה נָא אָרָה לִי אֶת הָעָם הַזֶּה כִּי עֲצוּם הוּא מִמֶּנִּי. ר' חֲזַקְיָה פִּתַּח, וְהִיא צְדָק אֲזוּר מִתְנִיּוּ וְהָאֲמוּנָה אֲזוּר חֲלְצִיּוּ. הָאֵי קְרָא כֹּלֵא אִיהוּ חֵד. מֵאֵי חֵדוּשָׁא אֶתָּא לְאֶשְׁמוּעֵינָן, דְּהָא צְדָק הֵינּוּ אֲמוּנָה, וְאֲמוּנָה הֵינּוּ צְדָק. אֲזוּר מִתְנִיּוּ, הֵינּוּ אֲזוּר חֲלְצִיּוּ, לֹא אֶשְׁכַּחַן קְרָא כְּהָאֵי גּוֹוֹנָא.

259. HE RESPONDS: It is that righteousness is not the same as faithfulness. Even though they are all tied to one and the same, and are of one level, MEANING MALCHUT, it is considered righteousness, which is the actual judgment, during a period WHEN MALCHUT IS of harsh judgment and receives from the left side. That is: "For when your judgments are on the earth, the inhabitants of the world learn righteousness" (Ibid. 26:9). This level THAT IS CALLED 'judgment' is of compassion, WHICH IS ZEIR ANPIN. When that judgment is approaching righteousness, WHICH IS JUDGMENT, then THAT RIGHTEOUSNESS, WHICH IS MALCHUT, gets perfumed and the world's inhabitants can withstand the judgment of righteousness.

260. MALCHUT IS CALLED 'Faith' at the time that it is joined with truth, WHICH IS ZEIR ANPIN, for happiness. All the faces are bright. Then MALCHUT is called 'Faith' and there is absolution for all, MEANING THE FORGIVENESS FOR INIQUITIES. She returns to all the souls of the wicked, WHICH ARE encumbered with many debts, with compassion and has mercy on them when they ascend and rise through committing, MEANING WHEN THEY SAY BEFORE THEIR SLEEP "INTO YOUR HAND I COMMIT MY SPIRIT" (TEHILIM 31:6). Then she is considered Faith and there is no Faith without truth, MEANING TO SAY THAT MALCHUT IS NOT CONSIDERED FAITH EXCEPT WHEN JOINED WITH ZEIR ANPIN THAT IS CALLED 'TRUTH'.

261. Now, what two girdles are here when it says the girdle of his loins and the girdle of his hips? HE RESPONDS: Even though hips and loins are similar, they are two levels. One is above and one is below. Above at the top OF THE HIPS, it is called 'hips'. At the lower end OF THE HIPS, they are called 'loins', as it says, "And gird sackcloth upon your loins" (Yeshayah 32:11), WHICH MEANS TO COVER THE GENITALS. THEREFORE, HE CALLS THEM LOINS BECAUSE THEY ARE at the end OF THE HIPS and at the top of the thighs. When a woman is in the pain OF LABOR, these loins get disconnected from the tops of her thighs and she places her hands on them BECAUSE OF that pain.

262. Because of that, for strength and war, IT IS SAID, "And righteousness shall be the girdle of his hips." That is how it should be, BECAUSE THAT IS WHERE THE VIRILITY OF A MAN IS. For compassion and goodness, it is said, "And faithfulness, the girdle of his loins." In one level, MESSIAH will judge the world, MEANING WITH MALCHUT, and it dominates both sides. One, WHICH IS FAITH, THE GIRDLE OF HIS LOINS, is compassion for the children of Yisrael and one, WHICH IS RIGHTEOUSNESS, THE GIRDLE OF HIS HIPS, is judgment for the rest of the nations.

263. You may wonder WHY righteousness is harsh judgment, since we find written: "But in righteousness shall you judge your neighbor" (Vayikra 19:15) and "Justice, only justice shall you pursue" (Devarim 16:20). There are many such VERSES. HE RESPONDS: It is definite that there is no compromise in righteousness, ONLY ACCORDANCE WITH THE LAW. Anyone who judges his neighbor must not compromise any laws for him, but judge according to righteousness, that love should not be a consideration. The scales of justice MEANS without compromise to one side or the other, neither to the one who will have to pay nor to the one who will receive. Because of this, it is one level that is divided into two directions. And these two directions THAT WE MENTIONED WHICH ARE two girdles are one for the rest of the nations and one for Yisrael. At the time Yisrael made their exodus from Egypt, they were supported with these two girdles: one of war, WHICH IS RIGHTEOUSNESS, THE GIRDLE OF HIS HIPS, and one of peace, WHICH IS FAITH, THE GIRDLE OF HIS LOINS.

259. אֵלָא לֹא צְדָק כְּאִמּוּנָה, וְאֵע"ג דְּכֹלָא חַד, וְחַד דְּרָגָא אִיהוּ. אֲבָל בּוֹמְנָא דְקִיּוּמָא בְּדִינָא קְשִׁיָּא, וּמְקַבְּלָא מְסֵטֵר שְׂמָאלָא, כְּדִין אֲקָרִי צְדָק, דִּינָא מִמֶּשׁ. וְהֵינּוּ כִּי כַּאֲשֶׁר מִשְׁפֵּטֶיךָ לְאַרְץ צְדָק לְמַדּוּ יוֹשְׁבֵי תֵבֵל. דְּהָאִי דְרָגָא דְּמִשְׁפֵּט, רַחֲמֵי אִיהוּ. וְכַד אֲתַקְרִיב מִשְׁפֵּט בְּצְדָק, כְּדִין אֲתַבְּסֵם, וַיְכַלִּין בְּנֵי עֲלָמָא, לְמַסְבַּל דִּינָא דְצְדָק.

260. אִמּוּנָה, בְּשַׁעֲתָא דְאַתְחַבְּר בֵּיה אֱמֶת, לְחַדְוָה. וְכֹל אֲנַפִּין נְהִירִין, כְּדִין אֲקָרִי אִמּוּנָה. וְאִית וּוְתַרְנוּתָא לְכֹלָא, וְכֹל נִשְׁמַתִּין סִלְקִין, מִתְחַיִּיבֵי בְכֻמָּה חַיִּיבִין דְּחַיִּיבִין בִּישִׁין, וְכִיּוּן דְּבַפְקֻדוֹן סִלְקִין, אֲהֵדֵר לֹון בְּרַחֲמֵי, וְחַס עֲלֵיהוּ. וְכְדִין אֲקָרִי אִמּוּנָה, וְלִית אִמּוּנָה בְּלֹא אֱמֶת.

261. הִשְׁתָּא אֲזוּר מִתְנִין, וְאֲזוּר חֲלָצִין. מַהוּ תְרִין אֲזוּרִין הַכָּא. וּמִתְנִים וְחֲלָצִין אֵע"ג דְּחַד אִינּוֹן, תְרִין דְּרָגִין אִינּוֹן, חַד לְעֵילָא, וְחַד לְתַתָּא. לְעֵילָא בְּשִׁירוּתָא, אֲקָרִי מִתְנִים. לְתַתָּא בְּסוּפָא, אֲקָרִי חֲלָצִין, כַּד"א וְחַגּוּרָה עַל חֲלָצִים, בְּסוּפָא, עַל רִישׁ יְרִכִים. כַּד אֲתַתָּא בְּצַעֲרָא, מִנְתַּקֵּן אִינּוֹן חֲלָצִים, מִרִישׁ יְרִכִין, וְשׁוּיָאֵת יְדָהּ בְּכַאִיבָא עֲלֵיהוּ.

262. וּבג"כ לְגַבּוּרָה וּלְקֶרְבָּא, צְדָק אֲזוּר מִתְנִין. וְהַכִּי אֲצַטְרִיךְ. לְרַחֲמֵנוּ וּלְטֵב, אִמּוּנָה אֲזוּר חֲלָצִין, בְּחַד דְּרָגָא יְדִין עֲלָמָא, וְשִׁלְטָא לְתְרִין סְטְרִין, חַד רַחֲמֵי לְיִשְׂרָאֵל. וְחַד דִּינָא לְשָׂר עַמּוּן.

263. וְאִי תִימָא, צְדָק דִּינָא תְקִיף אִיהוּ, וְהָא כְּתִיב בְּצְדָק תִּשְׁפּוּט עַמִּיתְךָ. צְדָק צְדָק תְּרַדּוּף. וְכֻמָּה אִינּוֹן. וְדָאִי הַכִּי הוּא. דְּהָא צְדָק לִית בֵּיה וּוְתַרְנוּתָא כֻּלָּל. אוּף הַכִּי מֵאֵן דְּדָאִין לְחַבְרִיָּה, לֹא אֲצַטְרִיךְ לְמַעַבְד לִיָּה וּוְתַרְנוּתָא מֵן דִּינָא כֻּלָּל, אֵלָא בְּצְדָק, דְּלֹא יִשְׁגַח לְרַחֲמֵנוּ. מֵאֲזֵנֵי צְדָק, בְּלֹא וּוְתַרְנוּ לְהָאִי סְטְרָא וּלְהָאִי סְטְרָא, לְמֵאֵן דִּיָּהִיב וּלְמֵאֵן דְּמְקַבְּל. וּבג"כ חַד דְּרָגָא אִיהוּ, וְאַתְפְּלַג לְתְרִין סְטְרִין. וְהֵנִי תְרִין סְטְרִין, ב' אֲזוּרִין, קִיּוּמֵן, חַד לְשָׂר עַמּוּן, וְחַד לְיִשְׂרָאֵל. וּבְשַׁעֲתָא דְנִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, אֲתַאֲזְרוּ בְּאֲזוּרִין אֵלִין, חַד דְּקֶרְבָּא. וְחַד הוּא דְשִׁלְמָא.

264. When Balak took counsel, he said, "That I may drive them out of the land" (Bemidbar 22:6). He figured that the level into which YISRAEL was connected was definitely of the land, WHICH IS MALCHUT REFERRED TO AS EARTH. That is the meaning of: "For they are too mighty for me." The level of whoever could wage battle and stand up to Yisrael is stronger than mine. Therefore: "that I may drive them out of the land," WHICH IS FROM THEIR LEVEL, MALCHUT. If I drive them from that land and drive them from her, MEANING I WILL MANAGE TO HAVE THEM COMMIT SINS, I will be capable of doing WITH THEM as I please. Their power is through what? Through word and deed. Here is your mouth and my action, AND WE WILL OVERCOME HIM.

265. "For I know that he whom you bless is blessed" (Ibid.). HE ASKS: From where did he know that? HE RESPONDS: It was already explained and it is written: "Who had fought against the former king of Moab, and taken all his land, out of his hand" (Bemidbar 21:26), since he hired Bilaam TO CURSE HIM. However, "for I know" MEANS that he had this knowledge through his wisdom. FURTHERMORE, BECAUSE IT IS WRITTEN: "He whom you bless is blessed," what was the need TO MENTION blessing here, since his aim was to curse? If his prior knowledge of Bilaam was in relation to the curse, what is the intention of: "He whom you bless is blessed"?

266. HE RESPONDS: However, there is something implied here. I was not aware of it and I did not deserve to gain any knowledge of it until Rabbi Elazar arrived and interpreted the verse: "I will bless (et) Hashem at all times: His praise shall continually be in my mouth" (Tehilim 34:2). It is further written: "I bless (et) Hashem who gives me counsel" (Ibid. 16:7). Who is it that needs blessings from the lower ones? That is the particle Et, WHICH IS MALCHUT, that is jointly connected to them, IN YISRAEL, as a flame to the wick. David, who knew of it, said, "I will bless Et." The wicked one said TO BILAAM, that level of theirs, WHICH IS MALCHUT, is connected to them, because of their blessings that they bestow on her daily. IF SO, you have the power to bestow blessings on that level and you will uproot her from them. That is why it says, "For I know that (Et) he whom you bless is blessed." THAT IS, HE TOO COULD BESTOW BLESSINGS ON MALCHUT REFERRED TO BY ET. That way, we will succeed against them. Bless that higher level and curse the wick THAT IS YISRAEL, IN WHICH MALCHUT IS ATTACHED LIKE A FLAME TO THE WICK. About this, he said, "While I go to the meeting yonder (Heb. coh)" (Bemidbar 23:15); that is, I will uproot MALCHUT THAT IS REFERRED TO BY COH from them, so that she should not unite with them.

267. Furthermore, "go to the meeting (Heb. ikareh) yonder (Heb. coh)" MEANS I will lead to pull that level down with transgressions, defilement, nightly uncleanness (Heb. ker) and the defilement that will be caused by His children. And she will destroy them. HE DEFINES IKAREH AS KERI. Immediately, "And the elders of Moab and the elders of Midian departed with the rewards of divinations in their hand" (Bemidbar 22:7) in order to avoid the excuses of the wicked one who says that he does not possess the particular magic which he may need, and who will thereby be able to restrain himself from joining them.

264. כִּד אֲתִיעֵט בְּלֶק, אָמַר וְאֶגְרְשׁוּ מִן הָאָרֶץ. אָמַר הֲוֹא דְרָגָא דְקָא אֲתֵאֲחֻזָּן בֵּיה, מִן הָאָרֶץ וְדָאֵי. וְדָא הֲוֹא כִי עֲצוּם הֲוֹא מִמֶּנִּי וְדָאֵי, מֵאֵן יִיכּוּל לְאַגְחָא וּלְקַיֵּימָא בְּהוּ בִישְׂרָאֵל דְרָגָא דְלֵהוּן תְּקִיף הֲוֹא מְדִילֵי. וּבג"כ, וְאֶגְרְשׁוּ מִן הָאָרֶץ. וְאֵי מֵהֲוֹאֵי אָרֶץ אֶגְרְשׁוּ, וְאֲתֵרֶךְ יִתִּיה מִינִיה, אֵיכּוּל לְמַעַבְד כָּל רְעוּתֵי, חֵילָא דְלֵהוּן בְּמֵאֵי אִיהוּ. בְּפּוּמָא, וּבְעוּבְדָא. הֵא פּוּמָא דִילָךְ, וְעוּבְדָא דִילֵי.

265. כִּי יִדְעָתִי אֲתֵ אֲשֶׁר תִּבְרַךְ מְבוֹרֵךְ וְגו'. וְכִי מֵאֵן הָוֵה יָדַע. הֵא אוּקְמוּהּ, דְהֵא בְקַדְמִיתָא כְּתִיב, וְהוּא נִלְחַם בְּמִלְךְ מוֹאָב הֲרָאשׁוֹן וַיִּקַּח אֶת כָּל אֲרָצוֹ מִיָּדוֹ, דְאֶגְר לִיה לְבַלְעָם וְכו'. אֲבָל כִּי יִדְעָתִי, יִדְעִיה וְדָאֵי יָדַע, בְּחֻכְמָתָא דִילִיה. אֲתֵ אֲשֶׁר תִּבְרַךְ מְבוֹרֵךְ, מֵאֵי אֲצִטְרִיךְ הֲכָא בְרָכָה, דְהֵא בְגִין קָלְלָה הָוֵה אֲזִיל. וְאֵי הֲוֹא מְלָה דְהָוֵה יָדַע מִן בַּלְעָם בְּקַדְמִיתָא, קָלְלָה הָוֵה, מֵאֵי אֲתֵ אֲשֶׁר תִּבְרַךְ מְבוֹרֵךְ.

266. אֵלָא מְלָה הֲכָא, וְלֹא יִדְעָנָא בְּה, וְלֹא זְכִינָא בְּה, עַד דְאֲתָא רַבִּי אֲלַעְזָר וּדְרַשׁ, אֲבָרְכָה אֲתֵ יוֹי בְּכָל עֵת תְּמִיד תִּהְלִתוּ בְּמִי. וְכְתִיב אֲבָרַךְ אֲתֵ יוֹי אֲשֶׁר יַעֲצֵנִי. מֵאֵן דְאֲצִטְרִיךְ בְּרָכְתָא מִן תְּתָאֵי אֲתֵ, דְהֵא אֲתֵאֲחֻד בְּהוּ כְשִׁלְהוּבָא בְּפִתְיָלָה. וְדוֹד דְהָוֵה יָדַע דָּא, אָמַר אֲבָרְכָה אֲתֵ. אָמַר הֲוֹא רִשְׁעֵ, הֲוֹא דְרָגָא דְלֵהוּן, אֲחִיד בְּהוּ, בְּגִין בְּרָכְאֵן דְלֵהוּן, דְקָא מְבָרְכִין לִיה בְּכָל יוּמָא. חֵילָא אִית לָךְ לְבָרְכָא לְהֵוֹא דְרָגָא, וְתַעֲקֹר לָה מְנִיָּהוּ וְדָא הֲוֹא כִי יִדְעָתִי אֲתֵ אֲשֶׁר תִּבְרַךְ מְבוֹרֵךְ וְגו'. וּבְדָא נִיכּוּל בְּהוּ. תִּבְרַךְ לְהֵוֹא דְרָגָא וְתִילוּט לְפִתְיָלָה. וְעַל דָּא אָמַר, וְאֲנֹכִי אֲקָרָה בְּה, אַעֲקֹר לָה מְנִיָּהוּ, דְלֹא יִתְאַחֵד בְּהוּ.

267. וְתוּ אֲקָרָה כְּה, אֲנִגִּיד וְאֲמַשִּׁיךְ לְהֵוֹא דְרָגָא, בְּחֻבִין וּמִסְאָבֵי וּבְקָרֵי וּבְטוּמָאָה דְעָבְדוּ בְּנוֹי, וְהֵוֹא תַעֲבִיד עֲמֵהוּן גְּמִירָא. מִיָּד וַיִּלְכוּ זְקֵנֵי מוֹאָב וְזְקֵנֵי מִדְיָן וְקַסְמִים בְּיָדָם, דְלֹא יִמָּא הֲוֹא רִשְׁעֵ דְלֹא עֲמִיה אֵינּוּן זִינִין חֲרָשִׁין דְאֲצִטְרִיךְ וַיִּתְעַכֵּב עֲלֵיהוּ.

20. "Therefore fear you not, O my servant Jacob" Rabbi Shimon explains the meaning of 'you' in the title verse. We hear from Rabbi Hamnuna that the hardships that Yisrael underwent gave them a great many benefits over the other nations who did not undergo them. Yisrael will inherit the tabernacle of peace, the Shechinah, while the other nations will be destroyed. Rabbi Shimon says that this is because Yisrael is being punished for their sins now, little by little, and at the end their sins will be erased because they have already been cleansed in this way. At that same time Samael and all of his side and all of his nations will vanish

completely from the world.

268. He opened the discussion with the verse: "'Therefore fear you not, O My servant Jacob,' says Hashem; 'neither be dismayed, O Yisrael... For I am with you'" (Yirmeyah 30:10-11). We have learned this verse and it has been critically discussed. However, at this moment we could discuss it more thoroughly. What is "you"? It is the secret of the ark of the covenant, WHICH IS MALCHUT, that is the level that follows the exile of her children, the holy nation. At the time Moses asked mercy for Yisrael, it is written there: "And if You deal thus with me, kill me, I pray You, out of hand" (Bemidbar 11:15), as it was already explained.

269. However, this is what Moses said, One level that You granted me was called 'You', THAT IS MALCHUT, since she has no separation from You. Her Hei, MEANING THE HEI of atah (lit. 'you'), was attached with the children of Yisrael. If You destroy them from the world, then the Hei of this name ATAH, which is connected to YISRAEL, gets removed FROM THE NAME ATAH AND AT IS LEFT. THAT IS THE MEANING OF WHAT IS WRITTEN: "If You (Heb. at) deal thus with me," MEANING IF YOU DESTROY YISRAEL, the Hei that is the primary essence of this name, ATAH, gets uprooted AND ONLY AT IS LEFT FROM ATAH. THE RESULT IS THAT YOU WILL MAKE ME AN AT FROM ATAH, AND THAT IS WHAT HE SAID, "YOU (AT) DEAL THUS."

270. Therefore, Joshua later said, "And what will You do for Your great name" (Yehoshua 7:9), MEANING TO THE NAME ATAH, since this name is most definitely the essence and foundation of everything, AS IT IS WRITTEN: "You are Hashem." Even though the Holy One, blessed be He, did not tell Moses THAT THE HEI WILL BE REDUCED FROM THE NAME ATAH, he understood that one depends on the other, THAT THE HEI OF ATAH DEPENDS ON YISRAEL, and the sin causes THE HEI TO GET UPROOTED FROM ATAH. HE RETURNS TO THE VERSE THAT HE STARTED WITH: "Therefore fear you not, O My servant Jacob" (Yeshayah 46:28). JACOB AND YISRAEL are all one. "For I am with you" (Ibid.) was already defined. It does not say, 'For you are with Me', but rather "For I am with you," INDICATING THAT THE NAME ATAH IS CONNECTED TO YISRAEL, AS MENTIONED ABOVE. THEREFORE, "for I will make a full end of all the nations" (Ibid.). Among all the nations I will create destruction, "YET WILL I NOT MAKE A FULL END OF YOU" (IBID.). THAT IS BECAUSE OF THE HEI OF ATAH, WHICH IS TIED TO YISRAEL AS MENTIONED.

271. The ancient Rav Hamnuna said, The pressure and distress to Yisrael caused them a great many benefits and advantages. The laxity of the other nations, MEANING THAT THEY HAVE NO PRESSURE AND PAIN IN THIS WORLD, caused them many evils. HE EXPLAINS: The strain and worry that was upon Yisrael caused them advantages and benefits. What do they consist of: kalah (lit. 'destruction'), as everything is strained, MEANING TO SAY THAT ALL THE LETTERS THAT ARE SOUNDED IN IT ARE STRESSED WITH A DAGESH, INDICATING THAT THROUGH STRESS HE SUCCEEDS IN GAINING THE HIGHER KALAH (ENG. 'BRIDE'), WHICH IS THE SHECHINAH. The laxness of the rest of the nations, WHO HAVE NO DISTRESS OR DIFFICULTIES, yielded them slackness and evil. That is kalah (lit. 'destruction') WITHOUT DAGESH STRESS, and that is proper for them, because all the easiness without any difficulties that they had in this world caused them slackness without any pressure or stress afterwards. That is kalah (lit. 'destruction') WITH UNSTRESSED KAF AND LAMED, AS IS WRITTEN: "For I have heard from Adonai Elohim Tzevaot that destruction (Heb. kalah) is decreed" (Yeshayah 28:22). "For I will make a full end (Heb. kalah)" without a stress, KAF AND LAMED BEING UNSTRESSED. However, for Yisrael, who passed through strain and pressure, they will get the yielding benefit of the bride, WITH KAF AND LAMED STRESSED WITH DAGESH, as it says, "And

268. פָּתַח וְאָמַר, וְאַתָּה אֵל תִּירָא עַבְדִּי יַעֲקֹב וְאַל תַּחַת יִשְׂרָאֵל כִּי אֶתְךָ אָנִי וְגו'. הַאִי קָרָא אֶתְמָר וְאַתְעָרוּ בֵּיהּ, אֲבָל עַד כַּעַן אֵיךְ לְאַתְעָרָא יְתִיר. אַתָּה, מֵאִי אִיהוּ. רְזָא אַרְוֹן הַבְּרִית. דְּרָא אִיהוּ דְרָגָא דְאַזְלָא בְּגִלּוּתָא בְּהַדִּי בְּנֵהָא עֵמָא קְדִישָׁא. מִשָּׁה בְּשַׁעְתָּא דְבַעָא רַחֲמִין עֲלֵיהּוּ דִישְׂרָאֵל, מַה כְּתִיב וְאִם כִּכָּה אַתְ עוֹשָׂה לִי הֲרַגְנִי נָא הַרוּג, וְאוֹקְמוּהָ.

269. אֲבָל הֲכִי אָמַר מִשָּׁה, דְרָגָא חַד דִּיהֵבִית לִי אֶקְרִי אַתָּה, בְּגִין דְלִית לִיהּ פְּרִישׁוּ מִמֶּךָ. ה' דִּילָה אֶתְאַחַד בְּהוּ בִישְׂרָאֵל. אִי אַתְ תְּשִׁיבִי לֹון מַעֲלָמָא, הָא ה' דְשָׁמָא דָא דְאַתְאַחַד בְּהוּ אֶתְעֵבֵר מִנִּיהּ, אִי הֲכִי אַתְ עוֹשָׂה לִי, דְה' עֶקְרָא דְשָׁמָא דָא אֶתְעֶקֶר.

270. וְעַד אָמַר יְהוֹשֻׁעַ לְבַתָּר, וּמַה תַּעֲשֶׂה לְשִׁמְךָ הַגְּדוֹל, דְהָא וְדָאִי שְׁמָא דָא עֶקְרָא וְיִסוּדָא דְכֻלָּא, אַתָּה הוּא יְיָ. וּמִשָּׁה אַע"ג דְקוּדְשָׁא בְּרִיךְ הוּא לָא א"ל, הֲכִי יַדַע, דְהָא בְּהָא תְלִינָא, וְחֻבְבָּה גְרִים. וְאַתָּה אֵל תִּירָא עַבְדִּי יַעֲקֹב וְגו', כֻּלָּא חַד. כִּי אֶתְךָ אָנִי, הָא אוֹקִימְנָא כִּי אֶתִּי אַתָּה לָא כְּתִיב, אֵלָא כִּי אֶתְךָ אָנִי. כִּי אַעֲשֶׂה כֻּלָּה בְּכָל הַגּוֹיִם וְגו', בְּכָל הַגּוֹיִם אַעֲשֶׂה כֻּלָּה.

271. רַב הַמְּנוּנָא קְדַמָּא אָמַר, דְחִיקוּ וְעֶאֱקוּ דִישְׂרָאֵל, כַּמָּה טַב וְכַמָּה תּוֹעֲלָתָא גְרִים לֹון. רַפִּיּוֹן דְשָׂאָר עֲמִין, כַּמָּה בִישִׁין גְרִים לֹון. דְחִיקוּ וְעֶאֱקוּ דִישְׂרָאֵל, גְרִים לֹון דְטַב לִיהוּ וְתוֹעֲלָתָא. וּמֵאִי נִיהוּ. כֻּלָּה. כֻּלָּא דְחִיק. רַפִּיּוֹן דְשָׂאָר עֲמִין, גְרִים לֹון רַפִּיּוֹן וּבִישׁ, וְהָאִי אִיהוּ כֻּלָּה. וְהֲכִי אֶתְחִזִּי לֹון, דְהָא כֻּלָּא רַפִּיּוֹן בְּלָא דְחִיקוּ דְהוּה לֹון בְּהָאִי עֲלָמָא, גְרִים לֹון רַפִּיּוֹן לְבַתָּר בְּלָא דְחִיקוּ, כֻּלָּה. כִּי כֻּלָּה וְנַחֲרָצָה שְׁמַעְתִּי. כִּי אַעֲשֶׂה כֻּלָּה. כֻּלָּה בְּרַפִּיּוֹן. לִישְׂרָאֵל דְהוּה לֹון דְחִיקוּ וְעֶאֱקוּ, כֻּלָּה, וְכַכֵּלָה תַעֲדָה כֻּלִּיהּ.

as a bride (Heb. kalah) adorns herself with her jewels (Heb. keleihah)" (Ibid. 61:10), KALAH BEING THE SHECHINAH.

272. HE INQUIRES: Who are her jewels, AS IT SAYS, "AND AS A BRIDE (HEB. KALAH) ADORNS HERSELF WITH HER JEWELS"? HE RESPONDS: These refer to Yisrael, who are the adornments of this bride, THE SHECHINAH. The children of Yisrael, who went through this distress and pressure, MERIT THE VERSE: "I will raise up the tabernacle of David that is fallen" (Amos 9:11). That is the tabernacle of peace, MEANING THE SHECHINAH. And the rest of the nations, who had respite from trouble and anguish, later deserve destruction through laxity, WITH KAF AND LAMED NOT STRESSED WITH DAGESH, as they previously enjoyed RESPITE FROM TROUBLE. The result is: "For I will make a full end of all the nations...yet will I not make a full end of you," since you do not deserve it. You already were many times earlier in distress and under the constant pressure of the exile. Therefore, you will have a bride; THAT IS, THE SHECHINAH.

273. "But I will correct you in due measure (lit. 'for judgment')" (Yirmeyah 30:11). This verse should read: "But I will correct you in judgment," since when does one have torment? When he is sentenced on trial. So, what is the meaning of: "But I will correct you for judgment"? HIS RESPONSE IS: It is only because it is written: "Hashem will come with trial with the elders of His nation" (Yeshayah 3:14). On that day, the Holy One, blessed be He, initiates the remedy for Yisrael prior to their being put on trial, in order that they should be capable of withstanding it. What is that remedy? At each time, the Holy One, blessed be He, provides them with a slight amount of suffering at each and every time period and in each generation, in order that when they rise to the date of the great trial, AT THE TIME when the dead will be resurrected, judgment will not affect them.

274. "And will not leave you altogether unpunished (lit. 'cleansing I will not cleanse you')" (Yirmeyah 30:11). HE ASKS: What is it? HE RESPONDS: It is only when Yisrael are solitary and do not come up for judgment together with the rest of the nations, MEANING BEFORE THE END OF CORRECTION. The Holy One, blessed be He, does not apply the strict law to them and forgives them. When they come up for judgment at the same period as the rest of the nations, together with them AT THE END OF CORRECTION, AS MENTIONED ABOVE, what does he do? The Holy One, blessed be He, is AWARE that Samael, who is the patron of Esau, will come to remind Him of the sins of Yisrael, and will have accumulated all THEIR INIQUITIES to have them available for the day of judgment. And the Holy One, blessed be He, will give them a remedy beforehand, so that for each and every iniquity, he smote and cleansed them with sufferings, little by little. That is the meaning of "cleansing" BEFOREHAND, through sufferings. As a result of this, at the true trial IN THE FUTURE, "I will not cleanse you" from the world through judgment, since you have already suffered affliction AT EACH GIVEN TIME, little by little.

272. מאן כליה. אליו ישראל, דאינון בלים דהאי כלה, ישראל דהוה לון דחיקו ועאקו, אקים את סבת דוד הנופלת, סבת שלום. לשאר עמין דהוה לון רפיון צרה וצוקה, כלה ברפיון, כמה דהוה לון בקדמיתא. וע"ד כו אעשה כלה בכל הגוים וגו', ואותך לא אעשה כלה, דהא לא אתחזי לך. דהא דחיק הוית בקדמיתא זמנין סגיאין, בדחיקו, דגלותא תדיר, ודחיק תהיה כלה.

273. ויסרתוך למשפט, האי קרא הכי מבעי ליה ויסרתוך במשפט, דהא אימתי ויסורי בשעתא דדינא. מאי ויסרתוך למשפט. אלא כתיב וי' במשפט יבא עם זקני עמו. והוא יומא, אקדים קודשא בריך הוא אסוותא לישראל, עד לא ויעלון לדינא, בגין דייכלון לקיימא ביה. ומאי אסוותא, היא דבכל שעתא ושעתא קודשא בריך הוא יהיב יסורין לישראל זעיר, זעיר בכל זמנא וזמנא, ובכל דרא ודרא בגין דכד ויעלון ליומא דדינא רבא, דייחון מתניא, לא ישלוט עליהו דינא.

274. ונקה לא אנקך, מהו אלא, כד ישראל בלחודייהו, ולא עאלין בדינא עם שאר עמין, קודשא בריך הוא עביד לון לגו משורת הדין, והוא מכפר עליהו. ובזמנא דעאלין בדינא בשאר עמין, מה עביד. ידע קודשא בריך הוא דהא סמא"ל אפטרופסא דעשו, ויתי לאדברא חוביהון דישראל, וכניש כלהו לגביה ליומא דדינא, והא קודשא בריך הוא אקדים להו אסוותא, ועל כל חובא וחובא לקי ונקה להו ביסורין זעיר זעיר. ודא הוא ונקה, ביסורין. ובגין כך בדינא דקשוט, לא אנקך מעלמא בדינא בתר דסבלת יסורין זעיר זעיר.

275. "I will not cleanse you" MEANS that even though you are my children, I will not discard your wrongdoings, but rather I will make you pay me little by little, so that you will be free of guilt at the day of the great judgment. When they come for trial, Samael will come with many writs of accusation about them. And TO COUNTER THEM the Holy One, blessed be He, will provide many writs of sufferings that Yisrael endured for each and every iniquity. All the sins were erased, and He is not being charitable at all, BECAUSE THEY HAVE ALREADY RECEIVED THEIR SHARE OF PUNISHMENT. Then the power and strength of Samael is weakened, and he is powerless against them. AND THEN he will vanish from the world, he and all of his side and all his nations. That is what it says: "Therefore fear you not, O My servant Jacob." Hence, "but I will correct you for judgment, and will not leave you altogether unpunished."

275. וְתוּ לֹא אֲנֹכֶךָ, אַע"ג דַּאתוּן בְּנִי, לֹא אֲשַׁבּוּק חוֹבִיכוֹן, אֲלֵא אֲתַפְרַע מִנְכוֹן זְעִיר זְעִיר, בְּגִין דִּתְהוּן זְכַאִין לְיוֹמָא דְדִינָא רַבָּא. כִּךְ אֲתָאן לְדִינָא, אֲתָא סַמְא"ל, בְּכַמְה פְּתָקִין עֲלֵיהוּ. וְקוּדְשָׁא בְרִיךְ הוּא אֲפִיק פְּתָקִין דִּיסוּרִין, דְּסַבְלוּ יִשְׂרָאֵל עַל כָּל חוֹבָא וְחוֹבָא, וְנִמְוָחוּ כָּל חוֹבִין, וְלֹא עֲבִיד לִוְן וְוִתְרָנוֹתָא כָּלָל. בְּדִין תִּשֵּׁשׁ בַּחִיה וְחִילִיה דְּסַמְאֵל, וְלֹא יָכִיל לִוְן. וְוִתְעַבֵּר מֵעֲלָמָא, הוּא, וְכָל סְטְרוּי, וְכָל עַמּוּיִן. הֵה"ד, וְאַתָּה אֵל תִּירָא עֲבָדֵי יַעֲקֹב וְגו', בְּג"כ וְיִסְרְתִיךָ לְמִשְׁפָּט וְנִקָּה לֹא אֲנֹכֶךָ.

21. Balak - Ba Lak, Bilaam - Bal Am

We learn about the evil partnership of Balak and Bilaam with Samael and his friends. Rabbi Elazar dissects the names Amalek, Balak and Bilaam to show their deeper meanings of destruction and confusion and hurt. Rabbi Shimon says that Samael did the action when Bilaam did the speech, so that whoever Bilaam blessed was blessed and whoever he cursed was damned. But Balak and Bilaam did not know that God would take away their power of speech and also their understanding. Finally we hear that Bilaam was impaired in his hearing and in his sight and in his leg.

276. King David said, "For, lo, the wicked bend the bow, they make ready their arrow..." (Tehilim 11:2). Although we already explained that this verse is about Shevna and Yoach, the chief ministers of Hezekiah, it is also said, referring to Samael and his friends, that all his counsels and advice were against Yisrael. Balak and Bilaam tread exactly the same path, THAT OF SAMAEAL AND HIS FRIENDS and we learned that they formed an evil partnership. They said, Amalek IS THE LETTERS AM LAK, meaning a nation (Heb. am) that hurt (Heb. lakah) them, like a snake that strikes with his tail. They figured that we are more THAN THEY ARE, because Balak IS THE LETTERS BA LAK, meaning came (Heb. ba), he who strikes (Heb. lakah) and hurts them as he wishes. Bilaam CONSISTS OF THE LETTERS BAL AM, meaning there are no (Heb. bal) people (Heb. am) and no shepherd. Our name will cause their destruction and uprooting from the world.

276. וְדוֹד מְלָכָא אָמַר, כִּי הִנֵּה הִרְשָׁעִים יִדְרָכוּן קֶשֶׁת כּוֹנְנֵוּ וְגו'. וְאַף עַל גַּב דְּהָאֵי קָרָא הָא אוֹקְמוּהוּ, עַל שְׁבִנָּא וְיוֹאֲח מִמְנָן דְּחֻזְקִיה אֲתַמַּר, אֲבָל הָאֵי קָרָא עַל סַמְא"ל וְסִיעֲתִיה אוּף הֲכִי אֲתַמַּר, דְּכָל עוֹבְדוּי וְעִיטוּי עַל יִשְׂרָאֵל נִינְהוּ. בְּלָק וּבְלַעַם הֵוּא אֲרַח מִמֶּשׁ נִקְטוּ, וְהָא אֲתַמַּר דְּחִבּוּרָא בִישָׁא עֲבָדוּ. אֲמַרוּ, עַמְל"ק: ע"ם ל"ק, עַמָּא דְּלִקָּא לִוְן, בַּחוּיָא דְּמַחֵי בְּזַנְבָּא דִּילִיה, הָא אֲנָן יִתִּיר. בְּל"ק: ב"א ל"ק. אֲתָא מֵאֵן דְּלִקֵי לִוְן כְּרַעוּתִיה. בְּלַע"ם: ב"ל ע"ם, לִית עַמָּא, וְלִית רַעִיָּא. שְׁמָא דִּילָן גְּרִים לְשִׁינְצָאָה לִוְן וְלֹאֲעַקְרָא לְהוּ מֵעֲלָמָא.

277. The Holy One, blessed be He, has figured their names in a different manner, since there is "bal" in Balak and in Bilaam. And when they get together, they are "balbel" or confusion. What are the letters that are left WHEN YOU DEDUCT FROM THEM THE LETTERS BALBEL? THEY ARE Aleph Mem Kof; THAT IS, THE AYIN AND MEM FROM BILAAM AND KOF FROM BALAK. THIS COMBINATION WILL CAUSE their deep (Heb. omek) thinking and ideas to become confused, so that they should have no domination over the world and so that they should not remain in the world.

277. וְקוּדְשָׁא בְרִיךְ הוּא חָשִׁיב בְּגוּוֹנָא אַחְרָא שְׁמִיהוּן, בְּבִלְק ב"ל, בְּבִלַעַם ב"ל, הָא בְּלַב"ל. מַה אֲתוּוֹן אֲשִׁתְּאָרוּ עַמ"ק, בְּלַבֵּל עַמְקָא דְּמַחְשְׁבָה דְּלֵהוּן, דְּלֹא יִשְׁלִטוּן בְּעֲלָמָא, וְלֹא יִשְׁתְּאָרוּן בְּעֲלָמָא.

278. Rabbi Shimon said, Elazar, you spoke well. However, let the spirit of Balak burn in Gehenom and let the bones and spirit of Bilaam be ground there, because they made a bad decision to go against the shield of YISRAEL, meaning that coh, WHICH IS THE SHECHINAH REFERRED TO AS COH, and because they thought about uprooting that coh and bringing evil through speech and action.

278. אַר"ש, אֲלַעְזָר, יָאוּת אֲמַרְתָּ, אֲבָל בְּלָק, תַּפַּח רוּחִיה בְּגִינְהֶנּוּם. וּבְלַעַם יִשְׁתַּחֲקוּן תַּמָּן גְּרַמוּי וְרוּחִיה. וְהֲכִי הוּא עֵיטָא בִישָׁא נְטִלוּ עַל פְּטְרוּנָא. עַל הָאֵי כֹה, דְּחָשִׁיבוּ לְאֲעַקְרָא לְהָאֵי כֹה, וְחָשִׁיבוּ לְסַטְרָא בִישָׁא לְסַלְקָא לִיה בְּפוּמָא וּבְעוּבְרָא.

279. The wicked one said, Throughout history people tried but were unable to do that. The Generation of Separation strove and did not succeed, because they performed the deed but lacked the speech, because their languages became confused and they lacked the capability. However, BILAAM, your mouth is sharp and your tongue is equipped with these two aspects: "He whom you bless is blessed" FROM ONE ASPECT and "he whom you curse is cursed" FROM THE SECOND ASPECT (Bemidbar 22:6). The aspect that you wish to raise gets uplifted through your mouth and tongue and that aspect; whom you wish to damn you can curse with the strength of your mouth. Everything depends on you because the action was already done THROUGH ME. However, all the rest depends on talk. Therefore, I will make ready whatever is applicable to the snake action and you will finalize it all with your speech. That aspect that you bless will be blessed and that aspect that you curse will be damned.

280. He did not know that the Holy One, blessed be He, "removes the speech of the trusty, and takes away the understanding of the aged" (Iyov 12:20). And everything is at his command. "He removes the speech of the trusty" refers to the Generation of Separation, whose language was confused and who could not have any control of their speech, as is written: "That they may not understand one another's speech" (Beresheet 11:7). "And takes away the understanding of the aged" refers to Bilaam and Balak, who were of one counsel, as is written: "And Balak and Bilaam offered (sing.) on every altar a bullock and a ram" (Bemidbar 23:2).

281. Come and see that wicked one, Bilaam. All his activities were designed for evil, with haughtiness of heart. Both sacrificed the offerings, as it says, "And Balak and Bilaam offered." All the altars were prepared by Balak, but the wicked one, BILAAM, took praise and credit for himself, saying, "I have prepared the seven altars, and have offered upon every altar the bullock and the ram" (Ibid. 4). And he didn't include Balak with him. The Holy One, blessed be He, said, "Wicked one, I know everything, however, return to Balak, and you won't have to speak; rather "and say thus (Heb. coh)" (Bemidbar 23:16), MEANING THE SHECHINAH THAT IS REFERRED TO AS COH WILL SPEAK INSTEAD. That is what is meant by: "And takes away the understanding of the aged."

282. Another explanation of: "And takes away the understanding of the aged" is as is written: "And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand" (Bemidbar 22:7). He took away their reasoning powers so they could not control their witchcraft at all "and spoke to him the words of Balak" (Ibid.) loudly and openly, and not quietly BECAUSE HIS HEARING WAS IMPAIRED. He was impaired in his ear, impaired in his eye and impaired in his leg. In these three areas, he had a blemish AND DISABILITY, because he was equipped for the Other Side. That was necessary for the Other Side, BECAUSE that was the location where defilement locates. Each type follows its type.

279. אָמַר הוּא רָשָׁע, קְדַמְאֵי אֲשֶׁתְּדַלּוּ וְלֹא יָכִילוּ. דּוֹר הַפְּלָגָה אֲשֶׁתְּדַלּוּ, וְלֹא יָכִילוּ. עֲבָדוּ עוֹבְדֵי, וּפּוּמָא חֶסֶר מְנִייהוּ, דְּלִישְׁנָהוּן אֲתַבְּלָבֵל, וְלֹא יָכִילוּ. אֲבָל אַנְתָּ, הָא פּוּמְךָ שִׁנְךָ, וְלִישְׁנְךָ מִתְתַּקֵּן בְּתֵרִין סְטָרִין אֲלִין, אֵת אֲשֶׁר תְּבַרַךְ מְבוֹרַךְ, וְאֲשֶׁר תֵּאֵוֹר יוֹאֵר, הֵהוּא סְטָרָא דְאֵת בְּעֵי לְסַלְקָא לְעֵילָא בְּפּוּמְךָ וְלִישְׁנְךָ, אֲסִתְּלִיק. וְהֵהוּא סְטָרָא דְאֵת בְּעֵי לְמִילֵט, בְּחִילָא דְפּוּמְךָ תִּילוּט וְכֹלָא בְּךָ תִּלְיִיא דְהָא עוֹבְדֵי אֲתַתְּקֵן. אֲבָל בְּמַלְהָ תִּלְיִיא כֹּלָא, וְעַד בְּעוֹבְדֵי דְנַחֵשׁ אֲנָא אֲתַקִּין. וְאַנְתָּ תְּשֻׁלִים כֹּלָא בְּפּוּמְךָ, הֵהוּא סְטָרָא דְתְּבַרַךְ מְבוֹרַךְ, וְהֵהוּא סְטָרָא דְתֵאֵוֹר יוֹאֵר.

280. וְהוּא לֹא יָדַע דְקוֹדֶשׁא בְּרִיךְ הוּא מְסִיר שְׁפָה לְנַאמְנִים וְטַעַם זְקָנִים יָקַח, וְכֹלָא בְּרִשׁוּתִיהָ קִיּוּמָא. מְסִיר שְׁפָה לְנַאמְנִים, אֵלוּ דּוֹר הַפְּלָגָה, דְּבִלְבָל לִישְׁנָהוּן, דְּלֹא יִשְׁלֹטוּן בְּמַלְהָ כֹּלָל. דְּכֵתִיב, אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שִׁפְתֵי רֵעֵהוּ. וְטַעַם זְקָנִים יָקַח, אֵלוּ בְּלַעַם וּבִלְק דְּתֵרוּוּיֵהוּ הוּוּ בְּעֵיטָא חֲדָא, דְּכֵתִיב וַיַּעַל בִּלְק וּבְלַעַם פֶּר וְאִיל בְּמִזְבֵּחַ.

281. ת"ח, הוּא רָשָׁע דְּבְּלַעַם, כֹּל עוֹבְדוֹ לְבִישׁ, בְּרוּם לְבָא. תֵּרוּוּיֵהוּ הוּוּ סִלְקִין קְרַבְנָא, דְּכֵתִיב וַיַּעַל בִּלְק וּבְלַעַם. וְכֹל מְדַבְּחִין בִּלְק הוּוּ מְסִדֵּר, וְאִיהוּ רָשָׁע, הוּוּ מְשַׁבַּח גְּרַמְיָה וְאָמַר, אֵת שְׁבַע הַמִּזְבְּחוֹת עָרַכְתִּי וְאֵעַל פֶּר וְאִיל בְּמִזְבֵּחַ. וְאֵלוּ לְבִלְק לֹא שִׁתְּףָ בְּהִדְיָה. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, רָשָׁע, כֹּלָא יִדְעָנָא, אֲלֵא שׁוּב אֵל בִּלְק, וְאֵת לֹא צְרִיךְ לְמַלְלָא אֲלֵא וְכֵה תְּדַבֵּר. הֵה"ד, וְטַעַם זְקָנִים יָקַח.

282. ד"א וְטַעַם זְקָנִים יָקַח, דְּכֵתִיב וַיִּלְכוּ זְקָנֵי מוֹאָב וְזְקָנֵי מִדְיָן וְקִסְמִים בְּיָדָם. טַעַמָא דְאִינוּן זְקָנִים נָטַל מְנִייהוּ, וְלֹא יָכִילוּ לְמַשְׁלֵט בְּחִרְשִׁייהוּ כֹּלָל. וַיִּדְבְּרוּ אֵלָיו דְּבָרֵי בִלְק. מַלִּין בְּאֲתַגְלִיא, וְלֹא בְּלַחִישׁוּ. פְּגִים אֹודְנָא הוּוּ, וּפְגִים עֵינָא, וּפְגִים רַגְלָא. מִתְּלַת דְּיִכְתִּין הוּוּ פְּגִים. מִתּוֹקֵן הוּוּ לְסְטָרָא אַחְרָא, וְהִכִּי אֲצַטְרִיךְ לְהֵהוּא סְטָרָא אַחְרָא, אֲתֵר דְּשְׂרִיא פְּגִים, וַיִּנָּא לְזִינְיָה.

22. "Lodge here this night"

Rabbi Shimon continues with the story of Bilaam, and tells us that the Midianites would have acted appropriately if they had separated from Moab and not taken Bilaam's advice to send their women to confuse Yisrael. The Moabites who remained to hear what God had to say were not killed, and yet the Midianites who left were later killed because they didn't care. We are told that in the night Bilaam whispered and performed witchcraft, and brought on himself a higher spirit from the other side, the Elohim that was his own level.

283. "And he said to them, 'Lodge here this night, and I will bring you back ...'" (Bemidbar 22:8). About them, it says, "And spoke to him" (Ibid. 7), MEANING SPEECH THAT REFERS TO STRONG LANGUAGE, BECAUSE HE WAS IMPAIRED IN HIS EAR. About him it says, "And he said to them," WHICH IS SAYING SOFTLY, THE USUAL SORT OF LANGUAGE. "Lodge here this night": that is because the night is the opportune period of the Other Side and of the witches, because it is the time during which evil aspects are prevalent and are in control, spreading about in the world. "As Hashem shall speak to me" (Ibid. 8): he was priding himself with the name of Hashem.

284. "And the princes of Moab abode" (Ibid.). However, the ministers of Midian left them and did not want to remain there, although the ministers of Moab did stay, as is written: "And the princes of Moab abode" on their own. Midian would have acted appropriately IF THEY WOULD HAVE separated from them altogether, if in the end they would have caused no harm, and not eventually been in the counsel of Bilaam that sent their wives and women to Yisrael at Shitim to confuse them. The scripture points out their sin, as is written: "For they vex you with their wives, with which they have beguiled you in the matter of Pe'or, and in the matter of Kozbi, the daughter of a prince of Midian, their sister..." (Bemidbar 25:18). With these two things they sinned WITH PE'OR AND KOZBI and their iniquity was great. And with their tail, THAT IS, EVENTUALLY, they struck later. Therefore, they remained with him and the Midianites left on their own.

285. Another explanation of: "And the princes of Moab abode with Bilaam": It was fine for Midian to leave if that was their wish. However, the staying over of those from Moab who remained caused them to have a good reward due to their remaining there, while the Midianites' leaving caused them harm. Why is this? It is because those who stayed were concerned about what the Holy One, blessed be He, was going to say, while those who left did not care at all.

286. HE EXPLAINS HIMSELF: At the time, that wicked one said: "And I will bring you back word, as Hashem shall speak to me" (Bemidbar 22:8). Instantly, those of Moab were shook up to hear this and stayed there, and those of Midian did not care at all and left. THEREFORE, they were punished afterward, which is why the ministers of Moab remained with Bilaam. That night, this wicked one was whispering whispers and performed witchcraft, and brought upon himself a higher spirit from above. Instantly, "Elohim came to Bilaam," simply Elohim, meaning his own deity, not Hashem, that was his own level, of the Other Side, that is in the left.

283. וַיֹּאמֶר אֲלֵיהֶם לִינוּ פֹה הַלַּיְלָה וְהַשִּׁיבוֹתִי, אֵינּוֹן כְּתִיב, וַיְדַבְּרוּ אֵלָיו. וְאִיהוּ כְּתִיב, וַיֹּאמֶר אֲלֵיהֶם. לִינוּ פֹה הַלַּיְלָה, בְּגִין דְּלִילִיא אִיהוּ שַׁעְתָּא דְּסִטְרָא אַחְרָא הוּי, לְחַרְשֵׁיא, בְּשַׁעְתָּא דְּמִשְׁתַּבְּחִי וְשַׁלְטִי סִטְרֵי בִישׁוֹן וּמִתְפַּשְׁטֵן בְּעֵלְמָא. כַּאֲשֶׁר יְדַבֵּר יְיָ אֱלֹהֵי שְׂבוּחֵי קַא מְשַׁבַּח גְּרַמְיָה בְּשִׁמְא דִּינִי.

284. וַיֵּשְׁבוּ שְׂרֵי מוֹאָב, וְשְׂרֵי מִדְיָן אֲתַפְּרְשׁוּ מִנִּיְהוּ, וְלֹא בָּעוּ לְמִיתַב תַּמָּן. וְסִבֵּי מוֹאָב אֲשַׁתְּאָרוּ, דְּכְתִיב וַיֵּשְׁבוּ שְׂרֵי מוֹאָב, בְּלַחֲוֹדֵייהוּ. יָאוּת עֲבָדֵי מִדְיָן, דְּאֲתַפְּרְשׁוּ מִכָּל וְכָל מִנִּיְהוּ. וְאַלְמֵלֵא לֹא הוּוּ מְחָאן בְּסוּפָא דְּהוּוּ בְּעֵיטָא דְּבַלְעָם, לְשַׁלְחָא נְשִׁיְהוֹן לְיִשְׂרָאֵל בְּשִׁטִּים לְמַטְעֵי לֹון. וְקָרָא אוֹכַח חוּבָא דְּלַהוֹן, דְּכְתִיב כִּי צוֹרְרִים הֵם לָכֶם בְּנַכְלִיָּהֶם אֲשֶׁר נָכְלוּ לָכֶם עַל דְּבַר פְּעוֹר וְעַל דְּבַר כּוֹזְבִי בַת נְשִׁיא מִדְיָן אַחוֹתָם וְגו'. בְּתַרִּין אֵלִין קָאבוּ. וְהוּוּ חוּבָא דְּלַהוֹן סָגִי. מַחוּ בּוֹנְבָא לְבַתֵּר. וּבְג"כ אֵלִין אֲשַׁתְּאָרוּ בְּהַרְיָה, וְאַלִין אֲזֵלוּ בְּלַחֲוֹדֵייהוּ.

285. ד"א וַיֵּשְׁבוּ שְׂרֵי מוֹאָב עִם בַּלְעָם, כְּמָה יָאוּת הוּוּ לֹון לְבַנֵּי מִדְיָן דְּאֲזֵלוּ, אִי רַעוּתָא דְּלַהוֹן הָכִי. אֲבָל יְשִׁיבָה דִּיתִיבוּ אֵינּוֹן דְּמוֹאָב, גְּרַמָּא לֹון טַב, בְּגִין דְּאֲשַׁתְּאָרוּ תַּמָּן. וּמֵאן דְּאֲזֵלוּ אֵינּוֹן דְּמִדְיָן, גְּרַמֵּי לֹון בִּישׁ. מ"ט. אֵלִין חֲשֵׁשׁוּ לִיקְרָא דְּמֵלָה דְּקוּדְשָׁא בְּרִיךְ הוּא, וְיִתִּיבוּ. וְאַלִין לֹא חֲשֵׁשׁוּ לָהּ כְּלוּם. וְאַזֵּלוּ לְאַרְחִייהוּ.

286. בְּשַׁעְתָּא דְּאָמַר הוּוּ רַשַׁע, וְהַשִּׁיבוֹתִי אֲתַכֶּם דְּבַר כַּאֲשֶׁר יְדַבֵּר יְיָ. מִיַּד אֲזַדְעִזְעוּ אֵינּוֹן דְּמוֹאָב לְמֵלָה דָּא, וְיִתִּיבוּ תַּמָּן. וְאֵינּוֹן דְּמִדְיָן לֹא חֲשֵׁשׁוּ לְדָא כְּלוּם, וְאַזֵּלוּ לֹון, וְאַתְעַנְשׁוּ לְבַתֵּר. וְעַל דָּא וַיֵּשְׁבוּ שְׂרֵי מוֹאָב עִם בַּלְעָם. בַּהוּוּא לִילִיא, הוּוּא רַשַׁע לְחִישׁ לְחִישׁוֹן, וְעֵבִיד בְּלִטִין, וְאַמְשִׁיךְ עֲלֵיהּ רוּחָא מְלַעִילָא, מִיַּד וִיבָא אֱלֹהִים אֵל בַּלְעָם, אֱלֹהִים סַתָּם, דְּרַגָּא דִּילִיָּה מְסִטְרָא אַחְרָא דְּשִׁמְאֵלֵא.

23. "What men are these with you"

Here the Zohar tells us that God tested three men - Hezekiah, Ezekiel and Bilaam - by asking them "Can these bones live?" and only Ezekiel passed the test. Someone said to Rabbi Elazar that Bilaam was greater than Moses because God called Moses to come to him, but it seemed that God went to Bilaam. Rabbi Elazar explains that God went out to warn Bilaam rather than have him come into His holy place and defile it. We hear how arrogant Bilaam was, and how unworthy Balak was to be King of Moab.

287. "And said, 'What men are these with you'" (Bemidbar 22:9): That was his own level of the left side that needed to ask, BECAUSE IT DIDN'T KNOW. Although the friends remarked on this in another manner, they indicated that the Holy One, blessed be He, was testing him with His words, because there were three WHO ELOHIM PUT TO A TEST. One was Hezekiah, one was Ezekiel and one was Bilaam. Two of them did not stand up to the test properly and one did. Who was it? That was Ezekiel, as is written THAT THE HOLY ONE, BLESSED BE HE, ASKED HIM, "Can these bones live?" (Yechezkel 37:3). And he answered, "And I answered, Hashem, Elohim You know" (Ibid.) Hezekiah said: "They are come from a far country, from Babylon" (II Melachim 20:14). Bilaam said, "Balak the son of Tzipor, king of Moab, has sent to me" (Bemidbar 22:10) TO SHOW that he is important in the eyes of rulers and kings. HOWEVER, the Holy One, blessed be He, simply asked him in order to confuse him and allow him to err, as is written: "He makes nations great and destroys them" (Iyov 12:23). And this has been explained.

288. A man from Cuth asked Rabbi Elazar, saying to him, I see a greater power in Bilaam than in Moses. About Moses, it is written: "And Hashem called to Moses" (Vayikra 1:1), MEANING HE CALLED HIM TO COME OVER TO HIM. About Bilaam it says, "And Elohim met Bilaam" (Bemidbar 23:16) and later it says: "And Elohim came to Bilaam" (Bemidbar 22:9), INDICATING THAT ELOHIM CAME TO HIM.

289. He replied to him, THAT IS COMPARABLE to a king that was sitting in a room of his palace on the throne. Some leper called at the door. The king responded, Who is it that knocks on my door? They replied, Some unknown leper. He said, Let him not enter this area and let him not soil the palace with filth. I understand that if I inform him through my emissary, he will have no fear of me and if my son will approach him, he will get defiled. Rather, I will go myself and threaten him to distance him from my son so that he won't be contaminated. The king came first and approached him and warned him, Leper, leper, keep your foot away from the road where my son lives. If not, I promise you that my servant's sons will cut you into pieces.

290. When the beloved friend of the king calls at the gate, the king inquires, Who is it? They say to him, That is so-and-so, your friend. He replies, My most beloved soul friend, no other voice should call him but myself. The king shouts, Enter so-and-so, my dear friend and my soul's beloved. Prepare and make ready the palace chambers so that I can have my conversation with him.

287. וַיֹּאמֶר מִי הָאֲנָשִׁים הָאֵלֶּה עִמָּךְ. דְּרָגָא דִּילִיָּהּ, מִסְטָרָא אַחְרָא דְשִׁמְאֵלָא הוּהוּ, דְקָא אֶצְטְרִיךְ לְמִשְׁאֵל. וְאֵע"ג דְחִבְרִיָּא אֲתַעְרוּ בְדָא, בְּגוּוּנָא אַחְרָא, וְאִינוּן אֲמַרֵי דְקוּדְשָׁא בְרִיךְ הוּא נְסִיוְנָא עֲבַד לִיהּ בְּמַלּוּי. תְּלַתָּא הוּוּ, חַד חֻזְקִיָּהּ. וְחַד יְחֻזְקָאֵל. וְחַד בְּלַעַם. תְּרִין לֹא קִיַּיְמוּ בְּדָקָא יְאוּת, וְחַד קָאִים. וּמְנוּ. יְחֻזְקָאֵל. דְכִתְיִב, הִתְחַיִּינָהּ הָעֲצָמוֹת הָאֵלֶּה, וְאִיהוּ תֵב וְאָמַר, וַיֹּאמֶר יְיָ אֱלֹהִים אֲתָהּ יִדְעָתָּ. חֻזְקִיהוּ אָמַר, מֵאֲרִץ רְחוּקָה בָּאוּ אֵלָיו מִבְּבֶל. בְּלַעַם אָמַר בְּלֶק בֶּן צְפּוֹר מֶלֶךְ מוֹאָב שָׁלַח אֵלָיו, חָשִׁיב אֲנִי בְּעֵינֵי מַלְכִּין וְשְׁלִיטִין. וְקוּדְשָׁא בְרִיךְ הוּא שְׂאִיל לִיהּ לְמַטְעֵי לִיהּ, דְכִתְיִב מִשְׁגִּיא לְגוּיִם וַיִּאֲבָדֵם וְאוֹקְמוּהָ.

288. חַד כּוּתֵי שְׂאִיל לְר' אֶלְעָזָר, א"ל, חִילָא תְקִיפָא חֲמִינָא בִּיהּ בְּבַלַּעַם, יִתִּיר מִמּוֹשֶׁה. דְאִילוּ בְּמִשְׁהָ כְּתִיב וַיִּקְרָא אֶל מוֹשֶׁה. וּבְבַלַּעַם כְּתִיב, וַיִּקֶּר אֱלֹהִים אֶל בְּלַעַם, וְכְתִיב וַיָּבֵא אֱלֹהִים אֶל בְּלַעַם.

289. אָמַר לִיהּ, לְמַלְכָּא דִּיתִיב בְּהִיכְלִיָּהּ עַל בְּרִסְיָא, חַד סְגִיר קְרָא לְתַרְעָא. אָמַר, מֵאֵן הוּא דְבִטְשׁ לְתַרְעָא. אָמְרוּ, סְגִיר פִּלְן. אָמַר לֹא יִיעוּל הֶכָּא, וְלֹא יִטְנֶף הִיכְלָא, יִדְעָנָא דְאִי בְּשְׁלִיחָא אִימָא לִיהּ, לֹא חִיִּישׁ. וַיַּזְיֵל בְּרִי וַיִּסְתָּאֵב וַיִּקְרַב בְּהַדְרִיָּה. אֲבַל אֲנִי אִיזִיל, וְאִגְזִים בִּיהּ, דִּירְחֻק אֲרַחֲיָה מִמּוֹתְבָא דְבְרִי, וְלֹא יִסְאֵב לִיהּ. אֲקָדִים מְלַכָּא, וְאֲתָא לְגַבְיָהּ, וְאִגְזִים. וְאָמַר לִיהּ, סְגִיר סְגִיר, מִנְע רְגְלֶךָ מֵאֲרַחָא דְבְרִי שְׂאִירֵי תַמָּן, וְאִי לֹאוּ, אוּמִינָא, דִּחְתִּיכִין יַעֲבְרוּן גּוּפְךָ בְּנֵי שְׁפָחוֹתֵי.

290. רְחִימָא דְמְלַכָּא קְרִי לְדָשָׁא. אָמַר מְלַכָּא, מֵאֵן הוּא. אָמְרוּ, רְחִימֶךָ פִּלְנִיא. אָמַר, רְחִימָא חֲבִיבָא דְנַפְשָׁאִי, לֹא יִקְרִי לִיהּ קְלָא אַחְרָא, אֶלָּא אֲנִי. צוּח מְלַכָּא וְאָמַר, פִּלְנִיא פִּלְנִיא עוּל, חֲבִיבָא דְנַפְשָׁאִי, רְחִימָא דִּילִי, אֲתַקִּינוּ הִיכְלִין לְמַלְלָא עֲמִיָּהּ.

291. So too, Bilaam that leper, who is the outcast of human beings, calls at the king's gate. The king heard and said, This contaminated leper should not enter in here and he shall not soil my palace. I need to go and warn him that he should not get close to the gate of my son, and he should not taint him. Therefore, "And Elohim came to Bilaam" saying, Leper, leper, "You shall not go with them; you shall not curse the people: for they are blessed" (Bemidbar 22:12) Do not get near my son, either for good or for bad. You are outright polluted. However, about Moses, it is written: "And He called to Moses" (Vayikra 1:1), meaning the voice of the king, and not through an emissary. "Out of the Tent of Meeting" (Shemot 30:20), MEANS from the sanctified palace chamber that has been made up from the precious palace; for this the upper and lower grades have a deep craving, but they are unable to approach it.

291. כִּךְ בִּלְעָם אִיהוּ סָגִיר, רְחִיקָא מִבְּנֵי נֶשֶׁא, קָרָא לְתַרְעָא דְמַלְכָא, שָׁמַע מַלְכָא, אָמַר סָגִיר מִסְאָבָא לֹא יוֹעוּל, וְלֹא יִטְנֶף הַיִּכְלָא דִּילּוּ. אֲנָא אֶצְטְרִיךְ לְמִיזְל לְאַגְזָמָא לִיָּה, דְּלֹא יִקְרַב לְגַבֵּי תַרְעָא דְבְרִי, וְלֹא יִסְאֵב לִיָּה, וְעַד וַיָּבֵא אֱלֹהִים אֶל בִּלְעָם וְגו'. אָמַר לִיָּה, סָגִיר סָגִיר לֹא תִלְךְ עִמָּהֶם, לֹא תֵאֹר אֶת הָעָם כִּי בְרוּךְ הוּא. לֹא תִקְרַב לְגַבֵּי דְבְרִי, הֵן לְטַב הֵן לְבִישׁ, מִסְאָב אֲנִתְּ בְּכֻלָּא. אֲבָל בְּמִשָּׁה כְּתִיב, וַיִּקְרָא אֶל מֹשֶׁה, קָלָא דְמַלְכָא, וְלֹא עָ"ו שְׁלִיחָא אַחֲרָא. מֵאֵהֶל מוֹעֵד מֵהִיכְלָא קְדִישָׁא, מֵהִיכְלָא מִתְקַנָּא, מֵהִיכְלָא יִקְרָא דְעֵלְאִין וְתַתְּאִין תְּאִיבִין לְגַבִּיָּה, וְלֹא יִכְלִין לְמִקְרַב לְגַבִּיָּה.

292. "And Bilaam said to the Elohim, 'Balak the son of Tzipor, king of Moab...'" (Bemidbar 22:10). He mentioned the king of Moab TO SHOW that an important king sent for him. "King of Moab," indeed! Look at the arrogance of that wicked man, because it is written THAT HE SAID king of Moab instead of A KING over Moab, WHICH SHOULD HAVE indicated a person who is not worthy to be a king, but became a king over Moab FOR SOME REASON. Of the first KING, it is written: "Who had fought against the former king of Moab" (Bemidbar 21:26). IT DOES NOT REFER TO THE FIRST KING AS A KING OVER MOAB, AS IT IS WRITTEN: "AND BALAK THE SON OF TZIPOR WAS KING OVER MOAB" (BEMIDBAR 22:4), DUE TO THE FACT THAT THE EARLIER KING WAS a king, the son of a king, royalty descended from royalty. However, about this one, IT IS WRITTEN: "BALAK THE SON OF TZIPOR was king over Moab." The scripture testifies, "king over Moab" - THAT HE WAS NOT DISTINGUISHED, BUT BILAAM SAID TO ELOHIM, "Balak the son of Tzipor, king of Moab." Here, I remarked that he intended to give pride to his arrogant heart, SAYING LOOK HOW all the royalty of the world send me messengers.

292. וַיֹּאמֶר בִּלְעָם אֶל הָאֱלֹהִים בְּלֶק בֶּן צְפוּר. וְהוּא אָמַר מֶלֶךְ מוֹאֵב, מַלְכָא חֲשִׁיבָא שְׁלַח אֵלָי. מֶלֶךְ מוֹאֵב. חָמוּ גְאוּתָא דְהָהוּא רִשְׁעָא, דְכְּתִיב מֶלֶךְ מוֹאֵב, וְלֹא אָמַר לְמוֹאֵב, מְכַלְל גְּבֻרָא דְלֹא אֶתְחַזֵּי לְמַלְכָא, וְהָא אֶתְעֵבִיד מַלְכָא לְמוֹאֵב. קְדַמָּא מַה כְּתִיב בֵּיה. וְהוּא נִלְחַם בְּמֶלֶךְ מוֹאֵב הָרִאשׁוֹן, מַלְכָא בְּר מַלְכָא. חֲשִׁיבָא בְּר חֲשִׁיבָא. אֲבָל דָּא מֶלֶךְ לְמוֹאֵב כְּתִיב. קָרָא אֶסְהִיד מֶלֶךְ לְמוֹאֵב. וְהָא אֶתְעֵרְנָא, דְאֶתְכַוֵּן הוּא לְגְאוּתָא לְבָא רַב. כָּל מַלְכִין דְעֵלְמָא, שְׁלַחִין לְגַבְאֵי שְׁלוּחֵיהוֹן.

24. "To him who alone does great wonders"

We learn first of a miracle that God had performed in the past by saving some Jews, including Rabbi Pinchas, from robbers. Rabbi Pinchas marvels that such a wonder was done for him, when he did not even know about it. He says we have no way of knowing how often God performs miracles for people because no one knows about them except God Himself. Next the Arabs, who told Rabbi Pinchas about the miracle, tell him about another, how they have just now seen a flock of birds circling around to make shade for five people sitting together. The rabbis know that Rabbi Shimon is among this group of five, and they wonder how to find him. They leave the donkey to find the path on its own and it takes them straight to Rabbi Shimon and his disciples. Rabbi Shimon opens by saying that "A psalm. O sing to Hashem a new song, for He has done marvellous things" was chanted by the cows, who mooed the song to all who came out to welcome the ark.

293. Rabbi Pinchas was going on a visit to see his daughter, the wife of Rabbi Shimon, who was ill. The friends joined along with him and he was riding on his donkey. While still walking along on their journey, they met up with two Arabs. He asked them if any sound stirred in this field from ancient days. They said, From times past, we do not know. From our times, we do know, because one day, robbers spread out over the roads in that field and snared Jews, and intended to destroy them. From the distance, the voice of this donkey ON WHICH YOU RIDE was heard in this field. It brayed twice. A flame of fire came along with that sound and burned them and these Jews were saved. He said to them, Arabs, Arabs, IN THE MERIT of this episode that you related to me, you will be saved today from the other robbers that are awaiting you along the road.

293. רבי פנחס הוה אזיל למחמי ברתייה, אנתו דר' שמעון, דהות במרעא. והו אזלי עמיה חברייה, והוא הוה רכיב בחמריה. עד דהוה אזיל בארחא, פגע בתרין ערבאי, אמר לון, בחקל דא אתער קלא מיומין דעלמא. אמרו ליה, מיומין דעלמא לית אנן ידעין. מיומין דילן, אנן ידעין. דהא יומא חד, הו אינון לסטין מקפחי ארחין דגוברין בהווא חקלא, ופגעו באינון יודאי, ואתו לקפחא לון. ואשתמע מרחיק בהאי חקל, קל דחמרא דא, דנהק תרי זמני, ואתא שלהובא דאשא בהווא קלא ואוקיר לון. ואשתזבו אינון יודאי. א"ל. ערבאי, במלה דא דקא אמרתון לי, תשתזבון יומא דא מלסטין אחרנין, דקא מחפן לכו בארחא.

294. Rabbi Pinchas wept and said, Master of the world, this miraculous occurrence You performed for my sake; these Jews were saved, and I was not even aware. He opened the discussion with the verse: "To Him who alone does great wonders: for His steadfast love endures forever" (Tehilim 136:4). How much good does the Holy One, blessed be He, do for people, and how many miracles does He perform for them on a daily basis. No one knows except He alone. A person gets up in the morning and a snake comes to kill him. The person places his foot on his head, WITHOUT INTENTION, and kills him. No one is aware of that except the Holy One, blessed be He, alone. "To Him who alone does great wonders": A person walks along the road and robbers lie in wait to kill him. Another one comes along and pays ransom instead for him, and he gets saved. He is not aware of the Chesed that the Holy One, blessed be He, did with him and the miracle that just occurred to him, except the Holy One, blessed be He, Himself. "To Him who alone does great wonders": He by Himself made and is aware, and no one else is even aware of it.

294. בכה ר' פנחס, אמר, מאריה דעלמא רחשא דניסא דא עבדת בגיני, ואשתזבון אינון יודאי, ולא ידענא. פתח ואמר, לעושה נפלאות גדולות לבדו בוי לעולם חסדו. במה טיבו עביר קודשא בריך הוא עם בני נשא, וכמה נסין ארחיש לון בכל יומא, ולא ידע אלא איהו בלחודוי. ב"נ קם בצפרא, וחויא אתי לקטלא ליה, וב"נ שוי רגליה על רישיה, וקטיל ליה, ולא ידע ביה בר קודשא בריך הוא בלחודוי, הוי, לעושה נפלאות גדולות לבדו. ב"נ אזיל בארחא, ולסטין מחפאן למקטליה, אתא אחרא ואתייהב כופרא תחותיה, והוא אשתזיב. לא ידע טיבו דעבד ליה קודשא בריך הוא, ונסא דארחיש ליה, בר איהו בלחודוי, הוי, לעושה נפלאות גדולות לבדו. לבדו עביר וידע. ואחרא לא ידע.

295. He said to his friends, Friends, what I inquired of these Arabs who are always present in the field WAS if they heard the voices of the friends who study and deal with the Torah. Rabbi Shimon and Rabbi Elazar, his son, and the rest of the friends are traveling in front of us and are not aware of us, and I inquired of those Arabs about them, since I know that Rabbi Shimon's voice shakes up the fields and the mountains. They told me something I was not aware of, MEANING THAT MIRACLE.

295. אמר לחברייה, חברייה מה דשאיילנא להני ערבאי, דמשתבחי תדיר בחקלי, אי קלא דחברייה, דאינון משתדלי באורייתא שמעו. דהא ר' שמעון ור' אלעזר בריה, ושאר חברייה, אזלין לקמן, ולא ידעין מנן, ושאיילנא להני ערבאי עלייהו. דינדענא דקליה דר"ש ירגיז חקלין וטורין, ואינון גלו לי מה דלא ידענא.

296. While still traveling, these Arabs returned and approached them again, saying to them, Old men, you asked us if A SOUND OF VOICES WAS STIRRED IN THE FIELD from days gone by. But you have not asked us about this day. We noticed, TODAY, a wonderful marvel. We saw five people sitting together and an old man was with them. We noticed birds gathering and extending their wings covering over their heads, some going and some returning, so the shadow did not pass away from over their heads. This old man raised his voice to them, and they listened.

297. He said, It is about this that I inquired. Arabs, Arabs, leave and this road should be ready for you with whatever you wish. You have told me two things that make me glad. They left. The friends said, How are we going to find that location at which Rabbi Shimon is present? He said to them, Leave that to the one who has dominion over the footsteps of the beasts. He will direct their steps towards that location. He did not lead his donkey yet his donkey, on its own, took a detour from the road about two miles, and went there.

298. The donkey began to bray three times. Rabbi Pinchas dismounted and said to his friends, Let's prepare to receive the welcome OF ATIK YOMIN, MEANING THE SHECHINAH, because now a great face and a small face are coming towards us, MEANING RABBI SHIMON AND HIS DISCIPLES. Rabbi Shimon heard the braying of the donkey and said to his friends, Let us rise, because the voice of the holy elder's donkey has risen towards us. Rabbi Shimon rose and the friends rose.

299. Rabbi Shimon opened the discussion with the verse: "A psalm. O sing to Hashem a new song; for He has done marvelous things" (Tehilim 98:1). ON TOP OF THE WORD "A psalm," there is a vertical musical note, WHICH IS THE CANTILATION MARK CALLED 'PAZAR'. HE ASKS: Why? HE REPLIES: This note is indicative of a great reason, because this psalm comes and gets adorned in the higher crown above its head. THEREFORE, it receives ABOVE IT a vertical NOTE THAT IS THE MUSICAL NOTE PAZAR. Who chanted this song? The cows, who mooed: "O sing to Hashem a new song." HE ASKS: To whom did they say this "sing"? HE REPLIES: For the many Chariots, many appointees, for a variety of levels that came by there and went out to welcome the ark. To them, they used to say "SING."

296. עד דהוו אזלין, אינון ערבאי אהדרו לגביה. אמרו ליה, סבא סבא אנת שאילתא לן מן יומין דעלמא, ולא שאילתא על יומא דא, דחמינא תוהא על תוהא, חמינא חמשא בני נשא יתבין, וחד סבא בהדיה, וחמינא עופי מתכנפי וקא פרשין גרפין על רישיה, אלין אזלין, ואלין תבין, וטולא לא אתעבר מעל רישיה. והוא סבא ארים קליה עליה, ואינון שמעין.

297. אמר על דא שאילנא. ערבאי ערבאי תהכון, וארחא דא תהא מתקנא קמייכו, בכל מה דתבעון. תרין מלין אמרתון לי, דחדינא בהו. אזלו. אמרו לו חבריאי, ההוא אתר דר"ש שארי ביה, היך אנן ידעין. אמר לון שבוקו למארי פסיען דבעירי, דהוא ידריך פסיעוי לתמן. לא הוי טעין חמריה, וחמריה סאטי מארחא תרין מלין, ואזל לתמן.

298. שארי נהיק תלת זמנין, נחת ר' פנחס, אמר לחבריאי, נתתקן לקבלא סבר אפי יומין, דהשתא יפקון לגבן אנפי רברבי ואנפי זוטרי. שמע ר"ש נהיקו דחמרא, אמר לחבריאי, ניקום דהא קלא דחמרא דסבא חסידא אתער לגבן. קם ר' שמעון וקמו חבריאי.

299. פתח ר' שמעון ואמר, מזמור שירו ליני שיר חדש כי נפלאות עשה וגו'. מזמור זקיף טעמא לעילא. אמאי. אלא רשים טעמא רבא, דהא אתי ההוא מזמור, מתעטרא בעטרא עלאה לעילא על רישיה ואתי זקיף. מאן הוה אמר שירה דא. אינון פרות, באינון גועין דהו געאן. שירו ליני שיר חדש. למאן הוה אמרין שירו. לכמה רתיכין, לכמה ממנן, לכמה דרגין, דהו אתאן תמן ונסקו לקבלא ליה לארונא, ולהון הוה אמרי.

25. Masculine song - Feminine song

Rabbi Shimon explains that the word 'shir' (song) is in the masculine form in "O sing to Hashem a new song" because it refers to the ark, Malchut, along with what is stored in it, Zeir Anpin, and Zeir Anpin is masculine. We learn that God originally had His right hand on the chest of his son, Yisrael, to protect him, but when Yisrael sinned He put His hand on his back to throw him to his enemies.

300. "O sing to Hashem a new song (Heb. shir)" (Tehilim 98:1). THAT SONG is masculine. HE ASKS: What is the difference that here Shir is IN MASCULINE FORM? Moses said, Shirah is feminine, AS IT SAYS, "THEN SANG...THIS SONG (HEB. SHIRAH)" (SHEMOT 15:1). HE REPLIES: It is only because there, with Moses was only the ark by itself, since zot (Eng. 'this'), MALCHUT THAT IS CALLED 'ZOT' AND ALSO 'ARK', left the exile, she and her multitudes, THE SHECHINAH AND YISRAEL, and nothing else. Therefore, it says: "This (Heb. zot) song (Heb. shirah)," which is feminine, BECAUSE IT REFERS TO THE SHECHINAH, WHICH IS FEMININE. However, here, the ark came out, THAT IS MALCHUT, with what is stored in it, THAT IS ZEIR ANPIN, THAT IS MASCULINE, so it says: "a new Shir," which is masculine.

301. "For He has done marvelous things": That is what He did with the Philistines and what He did to their deities. "His right hand... gained him the victory" (Tehilim 98:1). Who? Meaning itself. Who is itself? It is that psalm itself, WHICH IS THE SHECHINAH THAT IS REFERRED TO AS A PSALM because a high sanctified spirit, ZEIR ANPIN, was stored in it. "His right," WHAT IS IT? It is that quality that the old man inherited, ABRAHAM, THAT IS CHESED. That right holds on to that psalm and does not abandon it to the hands of another.

302. Here we should reveal one thing. During the entire period when that right, CHESED, had WISHED to accomplish a miracle, it held unto that psalm. And it placed YISRAEL, IN WHOM THE SHECHINAH IS ATTIRED, before him to hold on to it, as a father whose right is held to the chest of his son in front of him and says, Who dares get close to my son? As soon as he sins against his father, his father places his hands on his shoulders from the back and throws him to his enemies.

303. HE EXPLAINS HIMSELF. At first it says, so to speak, "Your right, Hashem, is glorious in power" (Ibid. 6). Who is "in power"? That is with that known POWER THAT IS YISRAEL. In Arabia, they call the chest of man "power." AND THE SCRIPTURE SAYS that right, WHICH IS CHESED, "is glorious" and holds to power, MEANING IN THE CHEST AREA OF YISRAEL THAT IS CALLED 'POWER'. He says, Who is there that dare get close to my son? Afterward, it is written: "He has drawn back His right hand from before the enemy" (Eichah 2:3), because He placed His right on the shoulders OF YISRAEL and pushed them into the hands of those who hate Him. At the beginning, His right hand was at the front OF YISRAEL at his chest AREA, to hold on to him. Following that, His right was on his back over his shoulders, to push him. Here, IT SAYS, "His right hand, and his holy arm have gained him the victory" (Tehilim 98:1). THAT MEANS with two arms, to keep him.

300. שִׁירוּ לַיהוָה שִׁיר חֲדָשׁ, דְּבַר. מִטּוֹ הֵכָא שִׁיר, וּמֹשֶׁה אָמַר שִׁירָה, נֹקְבָא אֱלָא הָתָם בְּמֹשֶׁה אַרְוֵנָא לְחוּדָא, זָאת, נִפְקַת מִן גְּלוּתָא, הִיא וְאוֹכְלוֹסָהָ, וְלֹא יִתִּיר. וּבג"כ אֶת הַשִּׁירָה הַזֹּאת, נֹקְבָא. אֲבָל הֵכָא אַרְוֵנָא, וּמָה דִּהוּה גְּנִיז בְּגוּיָה נְפִיק. וּבגִין הֵהוּא דִּהוּה גְּנִיז בְּגוּיָה, אֲתַמַּר שִׁיר חֲדָשׁ, דְּבַר.

301. כִּי נִפְלְאוֹת עָשָׂה, מָה דְעֵבַד בְּפִלְשְׁתִּים, וּמָה דְעֵבַד בְּטַעֲוֹתֵהוּן. הוֹשִׁיעָה לוֹ יְמִינוּ, לְמַאן. לְעַצְמוֹ. מֵאן עַצְמוֹ. הֵהוּא מְזִמּוֹר עַצְמוֹ, וְרוּחָא עֲלָאָה קְדִישָׁא גְּנִיז בֵּיה. יְמִינוּ, הֵהוּא דִּירִית סְבָא. וְדָא יְמִינוּ, אֲתַקִּיף בְּהֵהוּא מְזִמּוֹר, וְלֹא שְׂבִיק לֵיה בִּידָא דְאַחְרָא.

302. הֵכָא אֵית לְגַלְאָה מְלַח חֲדָא, כָּל זְמַנָּא דִּיהוּא יְמִינָא, הוּה לְאַרְחָשָׁא נִיסָא, הוּה אֲתַקִּיף בְּהָאֵי מְזִמּוֹר, וְשׂוּי לֵיה לְקַמִּיָּה, לְאַתְקַפָּא בֵּיה, כְּאַבָּא דְאַתְקִיף יְמִינֵיה בְּחֲדוּי דְבְרִיָּה לְקַמִּיָּה, וְאָמַר מֵאן הוּא דִּיקְרַב לְגַבֵּי בְרִי. בֵּינָן דְסָרַח לְגַבֵּי אֲבוּי, שׂוּי אֲבוּי יְדוּי עַל כְּתַפּוּי לְאַחֲוֵרָא, וְשְׂדִיָּה בִּידָא דְשְׂנָאוּי.

303. כְּבִיכּוּל, בְּקַדְמִיתָא כְּתִיב, יְמִינָךְ יִי נְאֻדְרִי בְּכַח. בְּכַח מֵאן. הֵהוּא דְאַשְׁתְּמוּדְעָא. בְּעַרְבֵינָא קוּרִין לְחֲדוּי דְבַר נֶשׁ כַּח. הֵהוּא יְמִינָא נְאֻדְרִי וְאַתְקִיף בְּכַח. מֵאן הוּא דִּיקְרַב לְגַבֵּי בְרִי. לְבַתַּר מָה כְּתִיב, הָשִׁיב אַחֲוֹר יְמִינוּ מִפְּנֵי אוֹיֵב, שׂוּי יְמִינֵיה עַל כְּתַמִּיָּה, וְדַחֵי לֵיה בִּידָא דְשְׂנָאוּי. בְּקַדְמִיתָא יְמִינֵיה לְקַמִּיָּה בְּחֲדוּי, לְאַתְקַפָּא בֵּיה. וּלְבַתַּר לְאַחֲוֵרָא עַל כְּתַפּוּי, לְדַחִיָּא לֵיה. וְהֵכָא הוֹשִׁיעָה לוֹ יְמִינוּ וְרוּעַ קְדָשׁוֹ, תְּרִין דְרוּעִין לְאַתְקַפָּא בֵּיה.

26. The braying of the donkey, who sang

Rabbi Shimon says that the cows sang with their mooing, and they were not even accustomed to miracles; therefore Rabbi Pinchas' donkey was much more likely to be able to sing. We learn that God created a grade over the mouth of the ass, and at the correct time God opened the abyss in which that grade was kept, and the grade emerged to rule over the ass; thus the ass was able to talk. Similar things are said about the mouth of the earth and the mouth of the well, and we are told that all of them were created on the eve of Shabbat at twilight. When the Shabbat is sanctified, the mouth of Hashem ascends to dominate all the powers. Next we hear how Rabbi Pinchas sends away all the birds who are circling over the rabbis to provide shade; Rabbi Shimon tells the birds that he will call for them again on a hot day. The rabbis sit under three shady trees near a spring.

304. If those cows which had not been accustomed to miracles used to sing with their mooing, how much more likely it is that the donkey of RABBI PINCHAS SON OF YAIR, who was accustomed to miracles, would sing. Friends, if you say that this is not a custom of a donkey, since it first appeared on the face of the earth, TO CHANT ANY SONG, go take a look at the ass of the wicked Bilaam that has defeated her master outright. The donkey of Rabbi Pinchas ben Yair can most certainly sing. Furthermore, when the ass of Bilaam spoke, there was a supernal angel above her THAT SCARED HER; HOWEVER, NOBODY COULD SCARE THE DONKEY OF RABBI PINCHAS BEN YAIR.

305. There is something that needs to be revealed, friends. Listen. The mouth of the ass that was created on the eve of Shabbat at twilight, could you ever think that it was open from that period on? Or rather, THE MEANING IS THAT the Holy One, blessed be He, made a condition from that time on? It is not so and there is a secret reason here that was passed on to the wise, who do not pay attention to the foolish at heart. The mouth of the ass is a level of asses, that higher POWER of the female aspect, the one that prevailed over that ass, BECAUSE THERE IS NOTHING BELOW THAT DOES NOT HAVE AN ANGEL OVER IT THAT IS APPOINTED FROM ABOVE. He talked over her AND IS CONSIDERED THE MOUTH OF THAT ASS. When the Holy One, blessed be He, created that level that is called the mouth of the ass, He plugged her up in the hole of the great abyss and kept her covered until that time. When that time arrived, He opened that hole OF THE GREAT ABYSS. It emerged and prevailed over that ass, OF BILAAM, and it talked.

306. Similar to this is the meaning of: "And the earth opened (Et) her mouth" (Bemidbar 16:32). The particle "Et (lit. 'the')" is meant to include THE ANGEL Dumah, which is CONSIDERED the mouth of the earth. "(Et) The mouth of the ass" comes to add THE ANGEL, Kamriel, who is considered the mouth of the ass. Similarly to this is the mouth of the well. Who is the mouth of that well, which refers to that level that is appointed over her from below, which is underneath the mouth of Hashem? Who does this refer to? THAT IS THE ANGEL whose name is Yehadriel. These three mouths, THE MOUTH OF THE EARTH, THE MOUTH OF THE ASS, THE MOUTH OF THE WELL, were created on the eve of Shabbat at twilight. At the time that the day was sanctified, the mouth that is appointed higher and above all the other mouths ascended. Who is that? That is the day that ascended and was sanctified in everything, the same that is called 'the mouth of Hashem', WHICH IS MALCHUT. At twilight of Shabbat eve, the rest of the mouths were created, MEANING THE ANGELS THAT LEAD THEIR BRANCHES THAT ARE IN THIS WORLD, WHICH ARE THE WEEKDAY POWERS. When the day gets sanctified, the mouth ascends that rules and dominates over all THE POWERS, which is the mouth of Hashem.

304. דְּאֵי אֵינּוֹן פְּרוֹת דְּלֵא אֶתְרַגְּלוּ בְּנִסְיִן, אֲלֵא הָיָא שְׁעֵתָא בְּגוּעָא דְּלֵהוֹן אִמְרוּ שִׁירְתָּא. דָּא נְהִיקוּ דְּחֻמְרָא דְּסָבָא חֲסִידָא דְּרַגְּלִי בְּנִסְיִן, עֵאכִ"ו דְּאִמְרֵי שִׁירָה. חֲבֵרִיָּא, אִי תִימְרוּן דְּחֻמְרָא לֹא הוּהוּ אֶרְחִיָּה בְּכַךְ מִיּוֹמָא דְּאִבְרֵי עֲלְמָא, פּוֹקוּ וְחִמוּ אֶתּוֹן דְּבִלְעָם חֲיִיבָא, דְּנִצְחָת לְרַבּוֹנָה בְּכֻלָּא. חֲמַרְיָה דְּרַבִּי פִּנְחָס בֶּן יְאִיר עֵאכִ"ו. וְתוּ אֶתּוֹן דְּבִלְעָם כֹּד מְלִילַת, מְלֵאכָא עֲלָאָה הוּהוּ עֲלָה מְלַעֲיָלָא.

305. הַשְׁתָּא אֵיִת לְגַלְיָאָה, חֲבֵרִיָּא שְׁמַעוּ. פִּי הָאֶתּוֹן דְּאִבְרֵי ע"ש בֵּין הַשְּׁמֵשׁוֹת, סִלְקָא בְּדַעְתֵּיכוּ דְּפּוֹמָא הוּהוּ פְּתִיחָא מֵהוּא זְמַנָּא. אִו תְּנַאי דְּאֶתְנִי קוֹדֶשׁא בְּרִיךְ הוּא מֵהוּא זְמַנָּא. לֹאֻ הֲכִי וְרָזָא הֲכָא דְּאֶתְמַסֵּר לְחֻבְיָמִי, דְּלֵא מִשְׁגָּחֻן לְטַפְּשׁוּ דְּלִבָּא. פִּי הָאֶתּוֹן, דְּרַגָּא דְּאֶתְנִי, הוּא עֲלָאָה דְּסִטְרֵי נּוֹקְבֵי. הוּא הוּהוּ דְּשִׁרְיָא עַל הוּא אֶתּוֹן, וּמְלִיל עֲלָה. וְכֹד בְּרָא קוֹדֶשׁא בְּרִיךְ הוּא לְהַאי דְּרַגָּא, דְּאֶקְרִי פִּי הָאֶתּוֹן, סֶתֶם לִיָּה בְּגוּ נּוֹקְבָא דְּתֵהוּמָא רַבָּא, וְאַסְתִּים עֲלִיָּה עַד הוּא זְמַנָּא. כֹּד מְטָא הוּא זְמַנָּא, פְּתַח הוּא נּוֹקְבָא, וְנִמְכַּ וְשִׁרְיָא עֲלָה, וּמְלִילַת.

306. בְּגוּוֹנָא דָּא, וְתַפְתַּח הָאָרֶץ אֶת פִּיהָ. אֶת, לְאַסְגָּאָה דּוּמָ"ה דְּאִיהוּ פִּי הָאָרֶץ. אֶת פִּי הָאֶתּוֹן, לְאַסְגָּאָה קְמַרְיָא"ל, דְּאֶקְרִי פִּי הָאֶתּוֹן. פִּי הַבְּאֵר בְּגוּוֹנָא דָּא. מֵאֵן פִּי הַבְּאֵר. הוּא דְּרַגָּא דְּהוּהוּ מְמַנָּא עֲלִיָּה לְתַתָּא, וְאִיהוּ תַּחּוֹת פִּי יוֹ, וּמֵאֵן אִיהוּ. יְהֲרִיָּא"ל שְׁמִיָּה. תְּלַת פּוּמִין אֲלִין, אֶתְבְּרִיָּאוּ ע"ש בֵּין הַשְּׁמֵשׁוֹת. בְּשַׁעֲתָא דְּקִדְשׁ יּוֹמָא סִלְקָא פִּה דְּמְמַנָּא עַל כָּל שְׂאֵר פּוּמִין, וּמֵאֵן אִיהוּ. הוּא יּוֹמָא דְּאַסְתַּלֵּק וְאַתְקַדֵּשׁ בְּכֻלָּא, הוּא דְּאֶקְרִי פִּי יוֹ. ע"ש בֵּין הַשְּׁמֵשׁוֹת, אֲבֵרוֹן שְׂאֵר פּוּמִין. אֶתְקַדֵּשׁ יּוֹמָא סִלְקֵי פּוּמָא דְּשְׁלִיט עַל כֻּלָּא פִּי יוֹ.

307. During this, they noticed Rabbi Pinchas arriving. They went to him. Rabbi Pinchas approached and kissed Rabbi Shimon. He declared, I have kissed the mouth of Hashem and I was perfumed with the fragrances of his garden. They rejoiced together and rested. As soon as they sat down, all those birds that created the shadow flew away and scattered. Rabbi Shimon turned back his head, raised his voice to them and said, Heavenly birds, you are not carefully attending to the honor of your Master who stays here. The birds stopped in their flight and traveled no further from their location, but did not get closer to him. Rabbi Pinchas declared, Tell them that they may continue on their way, because no permission is granted for them to return.

308. Rabbi Shimon said, I am aware that the Holy One, blessed be He, wishes to do a miracle for us, TO GIVE US SHADE FROM ANOTHER PLACE. Birds of flight, go on your way and say to the one who is appointed over you that at first you were under his authority, AND IT WAS UP TO HIM TO SEND YOU TO GIVE ME SHADE. You are no longer under his authority, BECAUSE RABBI PINCHAS BEN YAIR RULES NOW AND HE HAS NO DESIRE FOR YOU. However, I will bring you on the day that is as harsh as a rock when a cloud will rise between the mighty teeth OF THE HOT RAYS OF THE SUN and they won't be ABLE to join AND CREATE A SHADE. The birds dispersed and left.

309. Meanwhile, there were three trees spreading out their branches to the three directions over their head, WHICH COVERED THEM WITH SHADE. A spring of water flowed before them. All the friends rejoiced and Rabbi Pinchas and Rabbi Shimon were glad. Rabbi Pinchas said, Those birds earlier had to work hard TO CREATE A SHADE, and the toil of living creatures I do not desire, because it says, "And His mercies are over all His works" (Tehilim 145:9). Rabbi Shimon replied, I have not bothered them. However, if the Holy One, blessed be He, had mercy on us AND DISPATCHED THESE BIRDS TO CREATE A SHADE OVER US, we have no right to refuse His gifts. They reposed underneath the shade of that tree, drank from the water and took pleasure there.

27. "A fountain of gardens"

Rabbi Shimon tells Rabbi Pinchas that a spring in a garden is better than a spring in the desert because the former benefits grasses and fruits, flowers and plants; it is a well of life-giving water. The Congregation of Yisrael when gathered together are referred to as a spring of gardens, and Rabbi Shimon says that the five gardens in which God takes pleasure are Chesed, Gvurah, Tiferet, Netzach and Hod of Zeir Anpin. They receive water from the spring above them, Binah; the garden below them, Malchut, benefits from the five gardens. We hear that there are other gardens - the three worlds - underneath this garden, and they produce a variety of fruits. Rabbi Shimon says that sometimes Malchut is a spring and sometimes a well.

307. אֲדַהְכִי, חֲמוּ לִר' פִּנְחָס דִּהוּה אֲתִי, מְטוּ לְגַבְיָהּ, אֲתָא ר' פִּנְחָס וּנְשָׁקִיָה לִר"ש. אָמַר, נִשְׁקָנָא פִי יְיָ, אֲתַבְסָם בְּבוֹסְמִין דִּגְנָתָא דִּילִיָהּ. חָדוּ בְּחָדָא, וַיִּתְבוּ. בֵּינָן דִּיִּתְבוּ פָּרְחוּ כָּל אֵינּוֹן עוֹפִין דִּהוּ עַבְדֵי טוּלָא, וְאַתְבְּדְרוּ. אֲהֲדַר רִישִׁיָה ר"ש, וּרְמָא לֹון קְלִין וְאָמַר, עוֹפֵי שְׂמִיָא לִית אַתּוֹן מְשִׁיחִין בִּיקְרָא דְמְרִיכּוֹן דְקָאִים הֵכָא. קֵיִמוּ, וְלֹא נָטְלוּ מְדוּכְתִיָהּ, וְלֹא קְרִיבוּ לְגַבְיָהּ. א"ר פִּנְחָס אֵימָא לֹון דִּיִּהְכוּן לְאַרְחִיָיָהּ, דִּהָא לֹא יְהִיבִין לֹון רְשׁוּ לְאַהֲדָרָא.

308. אר"ש, ידענא דקודשא בריך הוא בעי למרחש לן ניסא. עופין עופין זילו לארחיכו, ואמרו להווא דממנא עליכו, דהא בקדמיתא הוה ברשותיה, והשתא לאו ברשותיה קיימא. אבל סליקנא ליה ליומא דטנרא, בד סליק עיבא בין שיני תקיפין, ולא מתחבראן. אתבדרו אינון עופי ואזלו.

309. אֲדַהְכִי, הָא תִּלְת אֵילָנִין, מִתְפַּשְׁטִין בְּעַנְפֵין לְתִלְת סְטָרִין עֲלֵיָהּ, וּמַעֲיִנָא דְמִיָא נִבְעִין קַמֵיָהּ. חָדוּ בְלֵהוּ חֲבֵרִיָא, וְחָדוּ ר' פִּנְחָס וּר"ש. אָמַר ר' פִּנְחָס טוֹרַח סָגִי הוּה לְאֵינּוֹן עוֹפֵי בְּקַדְמִיתָא, וְטוֹרַח בְּעֵלֵי חַיִּים לֹא בְעֵינָן. דִּהָא וּרְחַמִּיו עַל כָּל מַעֲשָׂיו בְּתֵיב. אָמַר ר"ש, אֲנָא לֹא אֲטַרְחָנָא לֹון. אָבֵל אֵי קוּדְשָׁא בְרִיךְ הוּא חָס עַלְן לִית אֲנָן יְכַלִּין לְדַחֲוִיא מִתַּנָּן דִּילִיָהּ. יִתְבוּ תַּחוּת הֵהוּא אֵילָנָא, וְשִׁתּוּ מִן מִיָא, וְאַתְהֵנוּ תַּמְן.

310. Rabbi Pinchas opened the discussion saying, "A fountain of gardens, a well of living waters, and streams from Lebanon" (Shir Hashirim 4:15). "A fountain of gardens": HE INQUIRES: Does he not have a spring except from gardens? There are so many good and valuable springs in the world. HE RESPONDS: All pleasures are not equal. There is a spring that emerges in the desert, in a dry place, and there is enjoyment in it for whoever reposes and drinks. However, how much better and more valuable is that spring in a fountain of gardens. It benefits the grasses and the fruits. Whoever gets close to it enjoys everything; he has pleasure from the water, enjoys the grass and benefits from the fruits. That spring is adored by everything - many roses, a variety of fragrant plants and grasses surrounding it. How much nicer and better is this spring from the rest of the springs. It is a well of life- giving water.

311. This is how we established its meaning, about the assembled Congregation of Yisrael, WHICH IS MALCHUT, which is referred to as a spring of gardens. Who are the gardens? HE RESPONDS: The Holy One, blessed be He, has five gardens, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, in which He takes pleasure. One spring above them, THAT IS, BINAH, is hidden and stored away. It waters and saturates them, and all produce fruits and growing plants. There exists a garden lower than them, WHICH IS MALCHUT, THAT BENEFITS FROM THE FIVE GARDENS. That garden is preserved and surrounded from all directions around the world. Underneath this garden, there are other gardens, IN BRIYAH, YETZIRAH AND ASIYAH, that produce a variety of fruits.

312. That garden, WHICH IS MALCHUT, turns around and becomes a watering spring TO ALL THE GARDENS IN BRIYAH, YETZIRAH AND ASIYAH, a well of living water. When it is necessary, it is a spring and when it is necessary, it is a well. What is the difference between this and this? HE REPLIES: Water that flows by itself, LIKE IN A WELL, is not like water that is drawn up to give drink AS IN THE GARDEN. "And streams from Lebanon": What is the meaning of "streams"? HE RESPONDS: These waters returned to become a spring during the time when water sprays up and flows down continually dripping from above, sweet waters for which the souls have longing. So these are the five sources, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, that emerge from Lebanon, WHICH IS BINAH. They become streams in this spring, WHICH IS MALCHUT, WHERE TO THEY FLOW DROP BY DROP. So, too, the Holy One, blessed be He, has produced a miracle for us at this place. THAT IS WHY I read this verse about this spring.

310. פֶּתַח ר' פִּנְחָס וְאָמַר, מַעַיִן גַּנִּים בְּאֵר מַיִם חַיִּים וְנוֹזְלִים מִן לְבָנוֹן. מַעַיִן גַּנִּים, וְכִי לֵית מַעַיִן אֶלָּא הֵהוּא מִן גַּנִּים, וְהָא כַּמָּה מַעַיִנִין טָבִין וְיִקְרִינן אִית בְּעֵלְמָא. אֶלָּא לֵית כָּל הַנְּאוֹת שׁוּוֹן. אִית מַעַיִן דְּנִמְיָק בְּמִדְבָּרָא, בְּאַתְר יְבוּשָׁא, הַנְּאָה אִית לְמֵאן דִּיתִיב וְשָׁתִי. אָבַל מַעַיִן גַּנִּים, כַּמָּה אִיהוּ טַב וְיִקְרָא, הֵהוּא מַעַיִן עָבִיד טִיבוּ לְעִשְׂבִין וְאִיבִין, מֵאן דְּקָרִיב עָלֶיהָ אֶתְהַנִּי בְּכֵלָא. אֶתְהַנִּי בְּמֵיָא, אֶתְהַנִּי בְּעִשְׂבִין, אֶתְהַנִּי בְּאִיבִין. הֵהוּא מַעַיִן מִתְעַטְרָא בְּכֵלָא. כַּמָּה וּוְרָדִין, כַּמָּה עִשְׂבִין דְּרִיחָא סַחְרָנִיָּה, כַּמָּה יָאוֹת הֵהוּא מַעַיִן, מִשְׁאֵר מַעַיִנִין, בְּאֵר מַיִם חַיִּים.

311. וְהָכִי אֻקְיָמָנָא כֵּלָא בְּכַנְסַת יִשְׂרָאֵל קְאָמַר, אִיהוּ מַעַיִן גַּנִּים. מֵאן גַּנִּים. חֲמֵשׁ גַּנִּים אִית לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, דְּקָא מִשְׁתַּעֲשַׂע בְּהוּ. וּמַעַיִנָא חֲדָא עֲלוּוִיָּהּ, דְּקָא אֶשְׁקִי לֹון, וְרוּי לֹון, טָמִיר וְגַנְזִי, וְכֵלְהוּ עֲבָדִין פִּירִין וְאִיבִין. גְּנָתָא חֲדָא אִית לְתַתָּא מְנַיָּהּ, וְהֵהוּא גְּנָתָא נְטִיר סַחְרָא מְכַל סְטָרִין דְּעֵלְמָא. תַּחוֹת הָאִי גְּנָתָא, אִית גַּנִּים אַחְרָנִין, עֲבָדִין אִיבִין לְזַנְיָהּ.

312. וְהָאִי גְּנָתָא, אֶתְהַפֵּךְ וְהוּי מַעַיִן דְּאֶשְׁקִי לֹון, בְּאֵר מַיִם חַיִּים, כִּד אֶצְטְרִיךְ הוּי מַעַיִן, וְכִד אֶצְטְרִיךְ הוּי בְּאֵר, מַה בֵּין הָאִי לְהָאִי. לֹא דְאָמִי, כִּד אֶתְמַשְׁכוֹן מֵיָא מֵאֲלִיָּהּ, לְכִד שְׁאֲבִין מֵיָא לְאֶשְׁקָאָה. וְנוֹזְלִים מִן לְבָנוֹן, מֵאִי נוֹזְלִים. אֵלִין נוֹזְלִים אֶהְדְּרוּ לְמַעַיִן, כִּד נִבְעִין מֵיִן וְנוֹזְלִים טָפִין מְלַעִילָא אֵלִין בְּתַר אֵלִין, מֵיִן מְתִיקָן, דְּנִמְשָׁא אֲזֵלָא אֶבְתְּרִיָּהּ. כִּךְ אֵינּוֹן חֲמֵשׁ מְקוּרִין, דְּנִמְקוּ מִן לְבָנוֹן, אֶתְעַבִּידוּ נוֹזְלִים בְּהָאִי מַעַיִן. כִּךְ קוּדְשָׁא בְּרִיךְ הוּא רְחִישׁ לֹן נִיסָא בְּאַתְר דָּא, קְרִינָא עַל מַעַיִנָא דָּא קְרָא דָּא.

28. "When you shall besiege a city many days"
 Rabbi Shimon opens by talking about the great value of the Torah. Like the spreading branches of a tree, the words of Torah include the literal meaning of the text, homiletic discourses, hints that allude to wisdom, numerical values, hidden and concealed secrets one on top of the other, forbidden and permissible. And the person who studies Torah is therefore like a great tree. God protects this tree from destruction even in a period of Judgment. Rabbi Shimon says that ever since the destruction of the temple God has only what is offered up for him in the way of Torah studies and the insights that are constantly renewed by the scholars. We are also informed that these scholars give advice to the people, who have their sins forgiven due to their acceptance of that advice. Rabbi Shimon changes the topic to the evil eye, and says that Joseph moved in front of his mother so the wicked one (Esau) could not look at her, and that Joseph inflated his own size to accomplish this. When Bilaam lifted up his eyes he could not give the evil eye to the tribe of Joseph because the evil eye has no effect on them. When Bilaam's eye sharpened, Rachel (who is Malchut) spread her wings over the children of Yisrael to protect them. Thus Joseph first protected his mother and then his mother protected him and his tribe.

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313. Again, he opened the discussion saying, "When you shall besiege a city many days, in making war against it to take it..." (Devarim 20:19). How wonderful are the ways and paths of the Torah, since in every single word there are a variety of ideas and so many benefits to human beings, so many gems that sparkle in every direction. There is no detail in the Torah that does not contain many lamps giving light to all directions. This scriptural verse is in accord with its simple meaning. It contains much in accordance with discourses and it has higher wisdom to admonish whoever requires it. Happy is the lot of he who regularly strives in the Torah.

314. It is written about whoever strives in the Torah: "But his delight is in the Torah of Hashem; and in His Torah he meditates day and night. And he shall be like a tree" (Tehilim 1:2). HE INQUIRES: Why is: "AND HE SHALL BE LIKE A TREE" mentioned close by to this? It is only because whoever toils in the Torah day and night will not be like dry wood, but rather "he shall be like a tree planted by streams of water" (Ibid.). Just like a tree contains roots, has outer bark, has a core and branches and leaves, grows flowers and produces fruit, these seven types amount to seven TIMES ten, TOTALING seventy. THAT IS THE SECRET OF THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, OF WHICH EACH ONE IS COMPRISED OF TEN. Torah words include also the literal meaning of the text, homiletic discourses, hints that allude to wisdom, numerical values, hidden secrets and concealed secrets, one on top of the other, faulty and approved, unclean and clean and forbidden and permissible. From here on, the branches extend to every direction. "And he shall be like a tree" assuredly, but if not, IF HE DOES NOT POSSESS ALL THESE BRANCHES, he is not a man of wisdom.

315. Come and see how beloved are those who study the Torah before the Holy One, blessed be He. Even at a period of time when judgment impends upon the world and the permission is allowed for the destroyer to destroy, the Holy One, blessed be He, commands THE SABOTEUR AND DESTROYER concerning those occupied with Torah. Thus speaks the Holy One, blessed be He, TO THE DESTROYER, "When you shall besiege a city" (Devarim 20:19), because of their many sins and iniquities to Me, and because they were found guilty in judgment.' "Many days": What is many? It is three consecutive days when the plague is known throughout the city. How do we know that "many days" are three days? Because it is written: "And if a woman have an issue of her blood many days" (Vayikra 15:25). Are they, then, many? Only IF SHE SEES BLOOD three days in a row is it called "many days." Here too, "when you shall besiege a city many days" means three consecutive days, by which the plague is established to exist in the city. THE HOLY ONE, BLESSED BE HE, SAYS TO THE DESTROYER, 'Come and I will give instructions regarding the members of My household. "You shall not destroy its tree"' (Devarim 20:19): that is the scholarly student of Torah that resides in the city, who is the Tree of Life, a tree that provides fruit.

313. תו פתח ואמר, כי תצור אל עיר ימים רבים להלחם עליה לתפשה וגו', כמה טבין אינון ארחין ושבילין דאורייתא, דהא בכל מלה ומלה, אית כמה עיטין, כמה טבין לבני נשא, כמה מרגלאן דקא מנהרן לכל סטר, ולית לך מלה באורייתא, דלית בה כמה בוצינין מנהרן לכל סטר. האי קרא איהו כפום פשטיה. ואית ביה כפום מדרשיה. ואית ביה חכמתא עלאה, לאזדהרא למאן דאצטריך. זכאה חולקיה מאן דאשתדל באורייתא תדיר.

314. מאן דאשתדל בה, מה כתיב ביה, כי אם בתורת יי' חפצו ובתורתו יהגה יומם ולילה, והיה כעץ. אמאי דא סמיך לדא. אלא מאן דאשתדל באורייתא יומם ולילה, לא ליהוי כאעא יבישא, אלא כעץ שתול על פלגי מים. מה אילן אית ביה שרשין, ואית ביה קליפין, ואית ביה מוחא, ואית ביה ענפין, ואית ביה טרפין, ואית ביה פרחין, ואית ביה איבא. שבעת זינון אליו, סלקין לשבעה עשר, לשבעין. אוף מלין דאורייתא אית בהו פשטא דקרא. דרשא. רמז, דקא רמיז חכמתא. גימטריאאות. רזין טמירין. רזין סתימין אליון על אליון. פסול וכשר. טמא וטהור. איסור והיתר. מכאן ולהלאה, מתפשטאן ענפין לכל סטר. והיה כעץ ודאי, ואי לאו, לאו איהו חכם בחכמתא.

315. ת"ח, כמה חביבין אינון דמשתדלי באורייתא קמי קודשא בריך הוא, דאפילו בזמנא דדינא תליא בעלמא, ואתייהיב רשו למחבלא לחבלא, קודשא בריך הוא פקיד ליה עלווייהו, על אינון דקא משתדלי באורייתא. והכי א"ל קודשא בריך הוא, כי תצור אל עיר, בגין חוביהון סגיאיין דחטאן לקמאי, ואתחייבו בדינא. ימים רבים, מאי רבים. תלתא יומין, דא בתר דא, דאשתמודעא דבר במתא. מנלן דימים רבים תלתא יומין אינון, דכתיב ואשה כי יזוב זוב דמה ימים רבים. וכי ימים רבים אינון. אלא תלתא יומין דא בתר דא, אקרי ימים רבים. אוף הכי כי תצור אל עיר ימים רבים, תלתא יומין דא בתר דא, דאשתמודעא דבר במתא. תא ואפקיד לך על בני ביתי. לא תשחית את עצה, דא ת"ח דאיהו במתא, דאיהו אילנא דחינו, אילנא דיהיב איבין.

316. Another explanation: "Its tree" is the one who gives counsel (Heb. etzah) to the inhabitants of the city on how to avoid the judgment, and teaches them the lawful way to follow. Hence, "you shall not destroy its tree (Heb. etzah) by forcing an ax against it" (Ibid.), meaning in order to force sentence upon him and not to draw upon him the fiery sword, a sharp sword. That sword kills the rest of the people in the world, "for you may eat of it" (Ibid.). HE ASKS: Does the saboteur then eat FROM THE TORAH SCHOLAR? HE RESPONDS: No, but rather "for you may eat of it" MEANS that hard rock, the one from where all the holy, strong and mighty spirits emerge. SHE, MALCHUT, WILL EAT OF IT, because the Holy Spirit THAT IS MALCHUT has no pleasure or desire in this world, except for the Torah words of the righteous who sustain her, so to speak, and provide her food in this world more than all the sacrificial offerings in the world.

317. It is written regarding a sacrificial offering: "I have eaten my honey comb with my honey... Eat, O dear ones" (Shir Hashirim 5:1). From the day the temple house was destroyed and the sacrifices ceased, the Holy One, blessed be He, has only what is offered up for him in the way of Torah studies and the Torah insights that are constantly renewed BY THE TORAH SCHOLAR. Due to this, IT IS WRITTEN: "For you may eat of it," since she has no other sustenance except for that. Since she will eat from it and he sustains her, THEREFORE, "you shall not cut it down." Be careful that you do not come close to him.

318. "For is the tree of the field a man" (Devarim 20:19), meaning that the scholar who is famous above and below is called 'man'. "The tree of the field" is a mighty great tree of "a field, which Hashem has blessed" (Bereshheet 27:27), WHICH IS MALCHUT THAT IS CONSIDERED FIELD. It depends on it for support, BECAUSE THE TORAH SCHOLAR SUSTAINS HER, since he is the tree that is constantly available to the field. "That it should be besieged by you" (Devarim 20:19) refers to what is written at the beginning of the verse: "You shall not destroy its tree (Heb. etzah)," meaning the person who gives them advice (Heb. etzah) and corrects the city inhabitants, giving them counsel. "That it should be besieged by you," means to be corrected and do repentance, and to prepare for themselves weapons, trumpets and horns. What is the meaning of "that it should (lit. 'come') be besieged by you"? That is to "come" before and enter; "by you": with the awe and fear of you. "Besieged" refers to a place where the higher and lower ones are unable to enter. What is it? That is the level into which the ones who repent return. What is that? That is repentance, WHICH IS BINAH, a fortified area and a strong rock.

316. ד"א את עצה, ההוא דיהיב עיטא למתא, לאשתמזבא מן דינא, ואוליף לון ארחא דיהכון בה, ועל דא לא תשחית את עצה לנרוח עליו גרון, לנרחא עליה דינא, ולא לאושטא עליה חרבא מלהטא, חרבא משננא, ההיא דקטלא לשאר אינשי דעלמא. כי ממנו תאכל. וכי ההוא מחבלא אכיל מניה. לא. אלא כי ממנו תאכל, ההיא טנרא תקיפא, ההיא דכל רוחין תקיפין וקדישין נפקין מנה, דלית הנאה ותיאובתא לרוח קודשא בהאי עלמא, אלא אורייתא דההוא זכאה, כביכול איהו מפרנס לה, ויהיב לה מזונא בהאי עלמא, יתיר מכל קרבנין דעלמא.

317. בקרבן מה כתיב. אכלתי וערי עם דבשי אכלו רעים. ומיזמא דאתחרב בי מקדשא, ובטלו קרבנין, לית ליה לקודשא בריך הוא, אלא אינון מלין דאורייתא, ואורייתא דאתחדשא בפומיה, בג"כ כי ממנו תאכל, ולית לה מזונא בהאי עלמא, אלא ממנו, ומאינון דכוותיה. וכיין דממנו תאכל, ואיהו זן לה, אותו לא תכרות, הוי זהיר ביה, דלא תקרב ביה.

318. כי האדם עץ השדה, דא אקרי אדם דאשתמודע עילא ותתא. עץ השדה, אילנא רברבא ותקיף דההוא שדה אשר ברכו יי. דא סמך עליה, אילן דאשתמודע לההוא שדה תדיר. לבא מפניך במצור, מלה דא אהדר לרישא דקרא, דכתיב לא תשחית את עצה, ההוא דיהיב לון עיטא, ואתקין למתא, לבא מפניך במצור, איהו ויהיב לון עיטא, לאתקנא ולאהדרא בתיובתא, ואתקין ליה מאני זייגין, בוקינס ושופרין. לבא מפניך, מאי לבא מפניך. לבא לקמאי, ולאעלא מפניך. מקמי דחילו דילך. במצור, באתר דעלאין ותתאין לא יכלין לאעלא תמן. ומאן איהו. דרגא דבעלי תשובה עאלין תמן, ומאן איהו. תשובה. דא איהו מצור, אתר תקיף, וטנרא תקיפא.

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319. 'Because they accept that advice FROM THE SAGE, I forgive their iniquities and they will be received pleasantly into My presence.' All this the Holy One, blessed be He, instructs for those who strive in Torah and, because of this, happy and praiseworthy are those who study Torah. Those who are occupied and study Torah are great trees in this world.

320. Look what the Holy One, blessed be He, accomplished by planting these trees. Praised is this path. One tree would not have been sufficient, but rather three huge trees spreading their branches to every direction is what the Holy One, blessed be He, produced for us. Let it be the will of heaven that these trees, and this fountain, shall never be missing in this area. Until this day, these trees and water fountain are still present there. And the people call them the pillar of Rabbi Pinchas ben Yair.

321. Rabbi Shimon opened the discussion with the verse: "And he lifted up his eyes, and saw the women and the children; and said, 'Who are those with you?' And he said, 'The children which Elohim has graciously given Your servant'" (Bereshheet 33:5). Come and see that the wicked one allowed his eyes to gaze at the women. Due to him, JACOB had to make some arrangements. Jacob placed the housemaids in front, and their sons, who were a little more important, behind them. Leah followed behind them, and her sons were behind her. Following behind them was Joseph and behind him Rachel. And he HIMSELF went in front of all of them.

322. (THAT IS ANOTHER MANNER, EXPLAINING DIFFERENTLY). After they all bowed down, it is written: "Then the handmaidens came near, they and their children, and they bowed themselves" (Bereshheet 33:6). Afterward, it says, "And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves" (Ibid. 7). HE ASKS: But Joseph was last behind Rachel and Rachel was in front of him, AND NOT JOSEPH IN FRONT OF RACHEL. HE REPLIES: It is just that when this good son, beloved son, the righteous in the world, Joseph, noticed that the eyes of the wicked were staring at the women, he was fearful for his mother. THEN he came out from behind her and spread his arms and his body and covered her, so that wicked one would not place his eyes on his mother. How much did he inflate his size? Six cubits to each direction, so he covered her up so that the eyes of the wicked one shall have no effect against her. CONSEQUENTLY, AT THE START, JOSEPH WAS INDEED BEHIND HER, AS IS WRITTEN EARLIER. HOWEVER, HE LATER CAME OUT FROM BEHIND HER AND WENT IN FRONT OF HER.

319. וְכִיּוֹן דְּעֵיטָא דָּא נְטָלִין, אָנָּא מְכַפֵּר לְחֻבֵּייהוּ וְאִתְקַבְּלָן בְּרַעוּא לְקַמְאֵי. וְכֹל דָּא פְקִיד קוּדְשָׁא בְּרִיךְ הוּא, עַל אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא. בְּגִ"כּ זְכָאִין אֵינוֹן דְּקָא מִשְׁתַּדְּלֵי בְּאוּרֵייתָא, אֵינוֹן דְּמִשְׁתַּדְּלֵי בְּאוּרֵייתָא אֵינוֹן אֵילָנִין רַבְרַבִּין בְּהַאי עֲלָמָא.

320. חָמוּ, מַה עֵבֵד קוּדְשָׁא בְּרִיךְ הוּא דְנִטַּע אֵילָנִין אֵילָנִין, זְכָאָה אֲרַחָא דָּא, וְלֹא דִי אֵילָנָא חֲדָא, אֶלָּא תַלְתָּא אֵילָנִין רַבְרַבִּין, פְּרִיסָן עֲנַפִּין לְכָל סֵטֵר, עֵבֵד לָן קוּדְשָׁא בְּרִיךְ הוּא. יְהֵא רַעוּא קְמֵי שְׁמַיָּא, דְּלֹא יִתְעַדוֹן לְעֲלָמָא אֵילָנִין אֵלִין, וְדָא מְעֵינָא, מֵאַתְרַּךְ דָּא וְעַד יוֹמָא קְיָיְמִין תַּמּוֹן, וְהָהוּא מְעֵינָא דְּמֵינָא. וְקִרְאֵן לֹון בְּנֵי נְשָׂא, נְצִיבּוּ דְר' פְּנַחַס בֶּן יֵאִיר.

321. פְּתַח ר"ש וְאָמַר, וַיֵּשֶׂא אֶת עֵינָיו וַיִּרְא אֶת הַנְּשִׁים וְאֶת הַיְלָדִים וַיֹּאמֶר מִי אֵלֶּה לָךְ וַיֹּאמֶר הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדְּךָ. ת"ח, הַהוּא רִשָּׁע דְּעָשׂוּ, יְהִיב עֵינוּי לְעֵינָא עַל נְשִׁין, וּבְגִינֵיהּ אֲתַקִּין תִּיקוּנוּי. יַעֲקֹב, שְׂוֵי שְׁפָחוֹת בְּקַדְמֵייתָא, וּבְגִיחוֹן לְבַתְרָא, דְּחָשִׁיבוּ יְתִיר. לֹאָה אֲבַתְרֵייהוּ, וּבְנֵהָא לְבַתְרָא. לְבַתְרָא יוֹסֵף, וּבַתְרָה רַחֵל, וְהוּא עֵבֵר לְפָנֵיהֶם.

322. כִּד סְגִידוּ כְּלָחוֹן, מַה כְּתִיב. וְתַגְּשָׁנָה הַשְּׁפָחוֹת הָנָּה וַיְלַדְיָהּן וַיִּשְׁתַּחֲוּוּ. וּלְבַתְרָא כְּתִיב, וְתַגְּשָׁנָה גַּם לֹאָה וַיְלַדְיָהּ וַיִּשְׁתַּחֲוּוּ וְאַחַר נָגַשׁ יוֹסֵף וְרַחֵל וְגו'. וְהָא יוֹסֵף לְבַתְרֵייתָא הוּא, וְרַחֵל לְקַמֵּיהּ. אֶלָּא בְּרָא טְבָא, בְּרָא רַחֵימָא, צְדִיקָא דְּעֲלָמָא, יוֹסֵף, כִּיּוֹן דְּחָמָא עֵינֵיהּ דְּהָהוּא רִשָּׁע מִסְתַּבֵּל בְּנְשִׁין, דְּחִיל עַל אֲמִיָּה, נְפִיק מֵאַבְתְּרָהּ, וּפְרִישׁ דְּרֹעוּי וּגּוּפֵיהּ, וְכִסִּי עָלֶיהּ, בְּגִין דְּלֹא יִתֵּן הָהוּא רִשָּׁע עֵינוּי בְּאֲמִיָּה. כְּמָה אֲתַסְּגִי, שִׁית אֲמִין לְכָל סֵטֵר, וְחָפָא עָלֶיהּ, וְלֹא יָכִיל עֵינֵיהּ דְּהָהוּא רִשָּׁע לְשַׁלְטָאָה עָלֶיהּ.

323. Similar to this, "Bilaam lifted up his eyes" (Bemidbar 24:2). It is written "eye": that refers to the evil eye that wished to stare at them, MEANING THAT HE ROUSED AGAINST THEM THAT EVIL EMISSION CALLED 'EVIL EYE'. "And he saw Yisrael abiding according to their tribes" (Ibid.): What is the meaning of "according to their tribes"? HE REPLIES: It only refers to the tribes of Joseph and Benjamin that were there. Upon the tribe of Joseph, no evil eye can have any effect, as is written: "Joseph is a fruitful bough" (Beresheet 49:22). What does "a fruitful bough" mean? It means that he increased and spread about to cover his mother FROM THE EVIL EYE OF ESAU, AS MENTIONED EARLIER. "A fruitful bough by a well" means that no evil eye can affect him. It is written about the tribe of Benjamin: "And he shall dwell between his shoulders" (Devarim 33:12) and it is further written: "He shall dwell in safety" (Ibid.). What does "in safety" indicate? It means that he has no fear of the evil eye and is not afraid of any other harmful effects.

324. The wicked one said, I will remove AND MAKE VOID this line OF THE TRIBES OF JOSEPH AND BENJAMIN, so that they will not last IN THE WORLD, and I will gaze at them WITH MY EVIL EYE as is required. Rachel was present there and noticed that the eye of the wicked one was focussed to do harm. What did she do? She emerged and spread her wings over them, which covered over her children. This is what it says: "And Bilaam lifted up his eyes, and he saw Yisrael." Once the Holy Spirit, WHICH IS MALCHUT CALLED 'RACHEL', noticed the focussed eye OF BILAAM, instantly "the spirit of Elohim came upon him." Upon whom WAS THE SPIRIT OF ELOHIM? THAT MEANS upon Yisrael, THAT THE SPIRIT OF ELOHIM spread its wings and covered over them. Immediately, the wicked one retreated.

325. At first, the son was covering for his mother and now the mother covered for her son. At that time when JOSEPH covered for his mother, Rachel, the evil eye of the wicked one would not harm her. The Holy One, blessed be He, said TO JOSEPH, 'Upon your life, when an evil eye approaches to gaze at your children and Mine, your mother will cover over for them. You covered over your mother and your mother will cover you.'

29. "And he lifted up his eyes, and saw the women and the children"

Rabbi Shimon gives an explanation of the title verse, wherein he says that the accuser sees Yisrael anguished from fasting and believes that they are fasting because they are afraid of him. We read how and why God protects innocent children during Yom Kippur, so that they are not punished for the sins of Yisrael. The innocent children are the Torah scholars, to whom God has told His secrets. No evil eye can have any power over them. Next we hear that the three trees that are sheltering the rabbis bend down individually over their heads immediately after Rabbi Shimon says that the three trees are the secret of the Patriarchs.

323. כְּגֹוֹנָא דָא, וַיִּשָׂא בַלְעָם אֶת עֵינָיו, עֵינֵי כְּתִיב, הָהוּא עֵינָא בִישָׁא דְבַעַא לְאַסְתַּבְּלָא עֲלֵיהּוּ. וַיִּרְא אֶת יִשְׂרָאֵל שׁוֹכֵן לְשִׁבְטָיו. מַהוּ שׁוֹכֵן לְשִׁבְטָיו. אֵלָא שִׁבְטָא דִּיּוֹסֶף הָוָה תַּמָּן, וְשִׁבְטָא דְבְנֵימִין. שִׁבְטָא דִּיּוֹסֶף, דְּלָא שְׁלֵטָא בְּהוּ עֵינָא בִישָׁא, דְּכְתִיב בֵּן פּוֹרְתַּ יוֹסֶף. מֵאן בֵּן פּוֹרְתַּ. דְּאִתְסַגִּי לְכַסְאָה עַל אַמְיָה. בֵּן פּוֹרְתַּ עַלֵי עֵין, דְּלָא שְׁלֵטָא בֵיהּ עֵינָא בִישָׁא. שִׁבְטָא דְבְנֵימִין, דְּכְתִיב בֵיהּ וּבֵין כְּתַמְיוּ שְׁכֵן. וּכְתִיב יִשְׁכּוֹן לְבַטַח. מֵאֵי לְבַטַח. דְּלָא דְחִיל מֵעֵינָא בִישָׁא, וְלָא דְחִיל מִפְּגַעִין בִישִׁין.

324. אָמַר הָהוּא רָשָׁע, אָנָא אַעְבַּר שׁוֹרְהָ דָא, דְּלָא אֲתַקִּימ, וְאָנָא אֲסַתְּבַל כְּדָקָא יְאוּת. רַחַל הָוָה תַּמָּן, חֲמַת דְּעֵינָא דְּהָהוּא רָשָׁע מְשַׁנָּא לְאַבְאָשָׁא, מַה עֲבַדַּת. נִפְקַת וּפְרִישַׁת גְּדַפְהָא עֲלֵיהּוּ, וְחַפַּת עַל בְּרָהָא. הַה"ד וַיִּשָׂא בַלְעָם אֶת עֵינָיו וַיִּרְא אֶת יִשְׂרָאֵל. בֵּינָן דְּחַמָּא רֹחַ דְּקוּדְשָׁא, עֵינָא מְשַׁנָּא, מִיַּד וְתַהֵי עֲלֵיו רֹחַ אֱלֹהִים. עַל מֵאן. עַל יִשְׂרָאֵל. דְּפְרִישַׁת גְּדַפּוּי, וְחַפַּת עֲלֵיהּוֹן. וּמִיַּד תָּב הָהוּא רָשָׁע לְאַחֲוָרָא.

325. בְּקַדְמֵיתָא בְּרָא חַפָּא עַל אַמְיָה. וְהִשְׁתָּא אֵימָא חַפַּת עַל בְּרָא. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, בְּהֵינָא שְׁעַתָּא דְּחַפָּא אֵיהּוּ עַל רַחַל אַמְיָה, דְּלָא יִשְׁלוּט עֵינָא דְּהָהוּא רָשָׁע עֲלֵהּ, חֵיבָךְ, בְּשְׁעַתָּא דִּינִתִּי עֵינָא בִישָׁא אַחֲרָא לְאַסְתַּבְּלָא עַל בְּנֵךְ וְעַל בְּנֵי אַמְךָ תַּחְפִּי עֲלֵיהּוּ. אֵת חַפִּית עַל אַמְךָ, אַמְךָ תַּחְפִּי עֲלֵיהּוּ. אֵת חַפִּית עַל אַמְךָ, אַמְךָ תַּחְפִּי עֲלֵךְ.

326. "And he lifted up his eyes, and saw the women and the children" (Beresheet 33:5). This verse was said in the secret of the light of wisdom on Yom Kippur (Day of Atonement), when the world's denizens stand for trial. The children of Yisrael repent in the presence of the Holy One, blessed be He, to be forgiven for their iniquities and the accuser standing over them is thinking to destroy them due to their iniquities. They send him then that gift, MEANING THE SCAPEGOAT. Then it is written: "For he said, 'I will appease him with the present that goes before me'" (Beresheet 32:21). After the accuser receives this gift, he reverses himself and becomes his advocate.

327. THE ACCUSER raises HIS EYES and sees Yisrael are anguished by fasting and are bare footed. He sees women and he sees children; all are fasting, all are radiant with purity. "And he said, 'Who (Heb. mi) are those (Heb. eleh) with you?'" (Ibid. 5), MEANING the HOLY NAME Elohim THAT IS DERIVED FROM MI ELEH; THEY ARE with you, YISRAEL. He asked about the children, and he replied, "The children that Elohim has graciously given your servant" (Beresheet 33:5). HE ASKS: Did he need to answer him anything? HE REPLIES: Since he accepted that bribe, MEANING THE SCAPEGOAT, he turned to be a good advocate for them. He raised his eyes and saw Yisrael in this way and thought that, due to the fear of him, LEST HE MAKE ACCUSATIONS ABOUT THEM, they were in such a state OF FASTING AND REPENTANCE.

328. ANOTHER EXPLANATION: He asked about the children and said, "Who are these with you?" What is the meaning of: "Who are these with you"? HE REPLIES that what he meant was true, THAT IT CONCERNS THE FAST AND REPENTANCE for you, because you sinned against the king. Why are these children in a situation like this, FASTING, and "Who are these with you"? "And he said, 'The children'": The Holy Spirit said this; therefore, there is a vertical tonal pause, ZAKEF GADOL, ON TOP OF "And he said," AND ON TOP OF "the children" in unspecific manner, TO INDICATE THAT THE HOLY SPIRIT SPOKE SO. "That Elohim has graciously given your servant": HE INQUIRES: Did then the Holy Spirit say TO ESAU, "your servant"? HE RESPONDS: The Holy Spirit said, These are the children who have not had a taste of sin IN THEIR FIRST INCARNATION. The Holy One, blessed be He, placed them in the hands of the one appointed over you and He killed them without them having sinned, as it says, "And on the side of their oppressors there was power" (Kohelet 4:1). That is the meaning of, "your servant."

329. As soon as he heard about these children, he immediately ascended to the presence of the Holy One, blessed be He, and said, Master of the world, all Your ways are just and true. If there is any judgment that prevails upon Yisrael, that would be for their own sins. Why did you hand their children who have not sinned over to be killed? The Holy One, blessed be He, accepts thus his words and has compassion on them. At that period of time, IN YOM KIPPUR, children do not suffer from diphtheria.

326. וַיִּשָׂא אֶת עֵינָיו וַיִּרְא אֶת הַנְּשִׂיִם. הָאִי קָרָא, בְּרָזָא דְחֻכְמָתָא אֲתָמֵר, בְּיוֹמָא דְכַפּוּרִי, דְבָנֵי עֲלְמָא קִיּוּמֵי בְדִינָא, וְיִשְׂרָאֵל תִּיּוֹבִין בְּתִיּוֹבְתָא קָמֵי קוּדְשָׁא בְרִיךְ הוּא, לְכַפְרָא עַל חוֹבֵייהוּ. וְהוּא מְקַטְרְגָא קִיּוּמָא עֲלֵיהוּ, דְחָשִׁיב לְאוֹבְדָא לֹון עַל חוֹבֵייהוּ, שְׁלַחֵי לֵיהּ הוּא דוֹרוּנָא, וּכְרִין בְּתִיב, כִּי אָמַר אַכְפְּרָה פָּנָיו בְּמִנְחָה הַהוֹלֶכֶת לְפָנָיו. לְבַתֵּר דְּמִקְבַּל הוּא מְקַטְרְגָא לְהוּא דוֹרוּנָא, אֲתַהֲפֵךְ לְהוּ סַיְגוּרָא.

327. זְקִיף וְחָמֵי לֹון לְיִשְׂרָאֵל, כְּלָהוּ מִתְעַנְן בְּתַעֲנִיתָא, יַחְפֵי רְגְלִין. חָמֵי נְשִׂין, חָמֵי יַנּוּקִין, כְּלָהוּ בְּתַעֲנִיתָא, כְּלָהוּ נְקִיִּים בְּנְקִיּוּ. וַיֹּאמֵר מִי אֱלֹהֵי לָךְ. שְׁמָא קְדִישָׁא לָךְ. מִי אֱלֹהֵי לָךְ. שְׁאִיל עַל יַנּוּקֵי, וְאָמַר הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדְּךָ. וְכִי אָמַי אֶצְטְרִיךְ לְאַתְבָּא לֵיהּ כְּלוּם. אֵלָא בִּינֹן דְּמִקְבַּל הוּא שׁוֹחֵד, אֲתַהֲפֵךְ לְהוּ סַיְגוּרָא. זְקִיף עֵינָיו, וְחָמֵי לֹון לְיִשְׂרָאֵל כְּגוֹזָא דָּא, חָשִׁיב דְּבָגִין דְּחִילוֹ דִּילֵיהּ אֵינֹן קִיּוּמִין כְּךָ.

328. שְׁאִיל עַל יַנּוּקֵי, וְאָמַר מִי אֱלֹהֵי לָךְ. מַהוּ מִי אֱלֹהֵי לָךְ. אֵלָא אָמַר, תִּינַח אֲתוֹן דְּחַבְתוֹן קָמֵי מְלַכָּא. אֲבַל אֵלִין יַנּוּקֵי, אָמַי קִיּוּמִין הֵכִי, מִי אֱלֹהֵי לָךְ. וַיֹּאמֵר הַיְלָדִים, רוּחַ קְדָשָׁא אָמַר, וְעַד זְקִיף טַעֲמָא. וַיֹּאמֵר הַיְלָדִים. בְּאַרְח סְתִיִּים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדְּךָ, וְכִי רוּחַ הַקְּדָשׁ אָמַר אֶת עַבְדְּךָ. אֵלָא רוּחַ קְדָשָׁא אָמַר, אֵלִין אֵינֹן יַנּוּקֵי דְלָא חָאבוּ, וְלָא טַעֲמוּ טַעֲמָא דְחַטָּאָה, וּמָסַר לֹון קוּדְשָׁא בְרִיךְ הוּא, בִּידָא דְהוּא מְמַנָּא דִילָךְ, וְקָטִיל לֹון בְּלָא חוֹבָא, כַּד"א וּמִיד עוֹשְׁקֵיהֶם כַּח. וְדָא הוּא אֶת עַבְדְּךָ.

329. בִּינֹן דְּשָׁמַע מֵאֵינֹן יַנּוּקֵי, מִיד סְלִיק לְגַבֵּי קוּדְשָׁא בְרִיךְ הוּא, וְאָמַר, מְאַרְיָה דְעֲלְמָא, כָּל אַרְחָךְ בְּדִינָא דְקָשׁוּט, וְאִי דִינָא שְׁרִיָּא עַל יִשְׂרָאֵל בְּגִין חוֹבֵיהוֹן אֵיהוּ, יַנּוּקִין דְלָהוֹן דְלָא חָאבוּ לְקַמְרֵי, אָמַי מְסַרְת לֹון לְקָטְלָא לֹון בְּלָא חוֹבָא. וְקוּדְשָׁא בְרִיךְ הוּא נְטִיל מְלוֹי בְּכַךְ, וְחָס עֲלֵיהוּ. וְהֵיכֵי שַׁעְתָּא, לָא הוּי אַסְכְּרָא בְּתִינּוּקוֹת.

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330. The accuser gets jealous about this chieftain appointed under him and says, Did the Holy One, blessed be He, give men children that carry upon themselves sins and iniquities? To the chieftain he handed children without sin, who don't even know the taste of sin. He immediately goes and removes them from his hand, so he should not have any control over them. Therefore, THE HOLY SPIRIT proceeded and said, "The children that Elohim has graciously given your servant," to that servant, MEANING HE GRACIOUSLY GAVE HIM CHILDREN THAT ARE WITHOUT taste of any iniquity or sin. He did this in order that the appointed one shall not have more benefit than him, and he wishes to remove them from his hand.

331. When the prayers of Yisrael ascend on that day to the Holy One, blessed be He, what does it say? "And he passed over before them" (Bereshheet 33:3). Here, the Holy Spirit, THAT IS MALCHUT, passed in front of them, as it says, "And their king passed on before them" (Michah 2:13) and he definitely crossed over in front of them. "And bowed himself to the ground seven times" (Bereshheet 33:3): the Holy Spirit, THAT IS MALCHUT, diminished itself towards the one above, TO ZEIR ANPIN, seven times, corresponding to the seven higher grades, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ZEIR ANPIN, that are above it and diminished itself, to include them with it, each and every one. "Until he came near to his brother" (Ibid.), meaning to that level of compassion THAT IS ZEIR ANPIN, WHICH IS CONSIDERED THE BROTHER OF THE HOLY SPIRIT, WHICH IS MALCHUT that are son and daughter TO BINAH, AND THEREFORE, THEY ARE BROTHERS. ZEIR ANPIN IS CALLED 'son', as it says, "Yisrael is My son, My firstborn" (Shemot 4:22); THAT IS ZEIR ANPIN CONSIDERED YISRAEL. Daughter is the assembled Congregation of Yisrael, MEANING MALCHUT. The Holy Spirit caused a diminishing of itself until its approach TO ITS BROTHER, ZEIR ANPIN.

332. As soon AS MALCHUT reached him, ZEIR ANPIN, she beseeched Him and informed him of the distress of their children below, IN THIS WORLD. Both ZEIR ANPIN AND MALCHUT entered the hidden and concealed chamber of Yom Kippur, THAT IS BINAH, their Ima, SINCE ON YOM KIPPUR, THE MALE AND FEMALE ASCEND TO IMA and beg forgiveness for the children of Yisrael. Then it says, "For on that day will He forgive you, to cleanse you..." (Vayikra 16:30). It does not say, 'I will forgive', but rather "He," in the THIRD PERSON HINTING AT BINAH.

333. Now, the Holy One, blessed be He, granted the children, that are the sages present here, secrets of the Torah, to be adorned with them and become established through them. No evil eye has influence on them, due to the benevolent eye and the Holy Spirit of Rabbi Pinchas that dwells upon them. Rabbi Pinchas approached and kissed RABBI SHIMON. He said, If I would have come only to listen to these words, it would have been sufficient for me. Praised is this road upon which I came to you.

330. וְהוּא מְקַטְרָגָא נְטִיל קְנָאָה מֵהוּא מְמַנָּא דְתַחֲתוּת יִדְיָהּ. אָמַר, וְכִי לִי יִהְיֶה קוֹדֶשׁא בְּרִיךְ הוּא אִינוּן דְּמִתְלַבְּשֵׁן בְּחֻטְאִין וְחֻבִּין, וְלֵהוּא מְמַנָּא דִּילִי מְסַר יְנוּקִין בְּלֵא חוּבָא, דְּלֵא טַעֲמֻן טַעֲמָא דְחוּבָה. מִיָּד אָזַל לְאַפְקָא לֹון מִתַּחֲתוּת יִדְיָהּ, וְלֵא יִשְׁלוּט בְּהוּ. וְעַד אֲקָדִים לִיָּהּ וְאֵ"ל, הַיְלָדִים אֲשֶׁר חָנַן אֱלֹהִים אֶת עַבְדְּךָ. לֵהוּא עַבְדְּךָ, בְּלֵא חוּבָא וּבְלֵא חֻטְאָה. וּבְגִין דְּלֵא יִהְיֵא שְׁבַחָא לְמַמְנָא דִּילִיָּהּ יִתִּיר מִנִּיָּהּ, בְּעַא לְאַפְקָא לֹון מִן יָדוּי.

331. בְּד סִלְקִין צְלוֹתֵין דִּישְׂרָאֵל בְּיוֹמָא דָּא קַמֵּי קוֹדֶשׁא בְּרִיךְ הוּא, מַה כְּתִיב וְהוּא עִבַר לְפָנֵיהֶם. הָא רוּחַ קוֹדֶשׁא אֲעִבַר לְקַמֵּיָּהּ, כַּד־א וַיַּעֲבֹר מִלְכָּם לְפָנֵיהֶם וְהוּא וְדָאֵי עִבַר לְפָנֵיהֶם. וַיִּשְׁתַּחוּ אֶרְצָה שְׁבַע פְּעָמִים, רוּחַ קוֹדֶשׁא, אֲזַעַר גְּרַמְיָה לְגַבֵּי עוּלָא ד' זְמַנִּין, לְגַבֵּי ד' דְּרָגִין עֲלָאִין דְּעֵלִיָּהּ, וְאַקְטִין גְּרַמְיָהּ, לְאַכְלָלָא לֹון עַמְיָה כָּל חַד וְחַד. עַד גִּשְׁתּוּ עַד אַחֵיו, לֵהוּא דְרָגָא דְרַחֲמֵי, דְּהָא בֵּן וּבַת אִינוּן. בֵּן, בְּנֵי בְכוֹרֵי יִשְׂרָאֵל. בַּת, כִּי. רוּחַ קוֹדֶשׁא עִבִיד אֲזַעִירוּ דְגְרַמְיָהּ, עַד גִּשְׁתּוּ.

332. בְּיוֹן דְּמִטָּא לְגַבֵּיָּהּ, תְּבַע מִיָּנִיָּהּ, וְאוֹדַע לִיָּהּ צַעֲרָא דְּבְנֵיָּהּ לְתַתָּא. וְתַרוּוִיָּהּ עָאֲלִין לְהִיכְלָא טְמִירָא גְּנִיזָא דְיוֹם הַכַּפּוּרִים, אִימָא דְלַהוּן, וְתַבְעִין עַל יִשְׂרָאֵל לְכַפְּרָא לֹון, כְּדִין כְּתִיב כִּי בְיוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהַר אֶתְכֶם וְגו'. אַכְפֵּר עֲלֵיכֶם לֵא כְּתִיב, אֵלֵא יִכַּפֵּר עֲלֵיכֶם.

333. וְהִשְׁתָּא הַיְלָדִים, אֲלִין חֲבִימִין דְּהֵכָא, קוֹדֶשׁא בְּרִיךְ הוּא יִהְיֶה לֹון רְזִין דְּאוּרִיָּתָא, לְאַתְעֵטְרָא בְּהוּ, וְלֵאשְׁתַּדְּלָא בְּהוּ. עֵינָא בִישָׂא לֵא שְׁלֵטָא עֲלֵיָּהּ, בְּגִין עֵינָא טְבָא, רוּחַ קוֹדֶשׁא דְר' פְּנַחַס, דְּשְׂרִיא עֲלֵיָּהּ. אַתָּא ר' פְּנַחַס וּנְשָׁקִיָּהּ. אָמַר, אֲלִמְלָא לֵא אַתִּינָא אֶרְחָא דָּא, אֵלֵא לְמִשְׁמַע מְלִין אֲלִין, דִּי לִי. זְכָאָה אֶרְחָא דָּא דְאַתִּינָא לְגַבְךָ.

334. The Holy One, blessed be He, is here agreeing with us. It is not enough that He granted us one tree, but HE EVEN GAVE US three TREES. However, this fountain is of a higher form, in accord with that hidden and stored fountain THAT IS BINAH. These three trees are the cedars called 'the cedars of Lebanon', and are in the form of three great trees, which are the secret of the Patriarchs - MEANING CHESED, GVURAH, TIFERET OF ZEIR ANPIN CALLED 'PATRIARCHS' AND CONSIDERED THE CEDARS OF LEBANON, BECAUSE THEY EMANATE FROM BINAH CALLED 'LEBANON'. Praised is our lot at that period.

335. The trees were bent over, one over the head of Rabbi Shimon, one over the head of Rabbi Pinchas and one over the head of Rabbi Elazar. The branches extended into every direction on the heads of the friends. Rabbi Pinchas wept and said, Praised is my lot and praised are my eyes that saw this. I am rejoicing not only about mine and yours but I am also rejoicing about Rabbi Elazar, our child, that he is as important before the Holy King as one of us, BECAUSE ONE OF THE TREES BENT OVER HIS HEAD, THE SAME AS IT DID OVER THE HEADS OF RABBI SHIMON AND RABBI PINCHAS. He rose and kissed him. Rabbi Shimon declared, Elazar, get up from your position and cite in the presence of our Master some of His teachings, MEANING SOME WORDS OF TORAH. Rabbi Elazar rose.

30. "What have I done to you? and wherein have I wearied you?"

Rabbi Elazar tells us how compassionate God is to His sons even when they have sinned. He says that God feels their pain if He punishes them, so that finally He begs them to act righteously.

336. He opened the discussion with the verse: "O My people, remember now what Balak, king of Moab devised" (Michah 6:5). "My people," how much is the Holy One, blessed be He, compassionate to his sons, even though they sinned against Him. All His words to them are with love, like a father to his son. If a son sins against his father and he beats him yet as much as he beats him he doesn't repent his ways, and he derides with words and he does not accept from him, his father then says, I do not wish to continue to do to my son as I acted until now. If I beat him, his head will hurt and his pain will be upon me. If I scold him, he will make faces. What shall I do? I can only go and beg of him and speak to him softly, so he should not get saddened.

334. וְקוֹדֵשׁא בְּרִיךְ הוּא הֶכָא, דְּאִסְתַּבְּבֵם עִמָּנָא. וְלֹא דִּי אִילְנָא חֵד, אֶלָּא תְּלַת. אֲבָל מִעֵינָא דָּא, דְּיוֹקְנָא עֲלָאָה הוּא, לְגַבֵּי הוּא מִעֵינָא דְטַמִּיר וְגַנִּיז. תְּלַת אִילְנֵי אֵלִין, תְּלַת אֲרִזִּין אִינוּן, דְּאֶקְרוּן אֲרִזֵּי לְבָנוֹן. וְאִינוּן דְּיוֹקְנָא דְתְּלַת אִילְנֵי רַבְרַבִּין, רְזָא דְאֶבְהִין. זְכָאָה חוֹלְקָא בְּהֵיא שְׁעָתָא.

335. אֲרַכִּינוּ אִילְנֵי, חֵד עַל רִישֵׁיהּ דְר' שְׁמַעוֹן, וְחֵד עַל רִישֵׁיהּ דְרַבִּי פִּנְחָס, וְחֵד עַל רִישֵׁיהּ דְר' אֶלְעָזָר. אֲתַפְּשֵׁטוּ עֵנְפֵינִי, לְכֹל סֵטֵר, עַל רִישֵׁיהוּן דְחַבְרַיָּא, בְּכַה רַבִּי פִּנְחָס וְאִמֵּר, זְכָאָה חוֹלְקֵי וּזְכָאִין עֵינֵי דְחַמָּאן כֶּךָ. וְלֹא עַל הַיָּדֶךָ וְעַל הַיָּדֵי חֲדִינָא בְּלַחֲדִינְהוּ, אֶלָּא עַל רַבִּי אֶלְעָזָר בְּרַנָּא קָא חֲדִינָא, דְחָשִׁיב אִיהוּ קָמֵי מַלְכָּא קְדִישָׁא כְּחֵד מִינָן. קָם וּנְשָׁקִיָּה. אִמֵּר רַבִּי שְׁמַעוֹן, אֶלְעָזָר קוּם בְּקִיּוּמְךָ, וְאִימָא לְקָמֵי מֵאֲרַךְ מְלִין דִּילִיָּה. קָם רַבִּי אֶלְעָזָר.

336. פִּתַּח וְאִמֵּר עִמֵּי זְכָר נָא מַה יַּעֲץ בְּלֶק מְלַךְ מוֹאָב וְגו'. עִמֵּי, כְּמַה קוֹדֵשׁא בְּרִיךְ הוּא אֲבָא רַחֲמָן עַל בְּנוֹי, אַע"ג דְּחָאבוּ גַבִּיָּה, כָּל מְלוֹי בְּרַחֲמֵי לְגַבִּיָּהוּ, כְּאֲבָא לְגַבִּי בְּרִיָּה. חֲטִי בְּרִיָּה לְגַבִּי אָבוּי, אֶלְקֵי לִיָּה, כ"כ דְּאֶלְקֵי לִיָּה לֹא תָב מֵאֲרַחֲיָה, נְזִיף בֵּיָּה בְּמִלִּין וְלֹא קָבִיל. אִמֵּר אָבוּי, לֹא בְּעֵינָא לְמַעַבְד לְבְּרִי כְּמַה דְּעַבְדְּנָא עַד יוּמָא. אֵלוּ אֶלְקֵיָּה יְהֵא חֲשִׁישׁ בְּרִישֵׁיהּ, הָא כְּאִיבָא דִּילִיָּה גַבִּאֵי, אֵהָא נְזִיף בֵּיָּה, הָא דְּיוֹקְנֵיהּ מִשְׁתַּנֵּי, מַה אַעֲבִיד, אֶלָּא אִיזִיל וְאֲתַחֲנֵן לְגַבִּיָּה, וְאִימָא לִיָּה מְלִין רַכִּיכִין, בְּגִין דְּלֹא יִתְעַצֵּב.

337. In all these manners, the Holy One, blessed be He, was behaving similarly with Yisrael. He began by hitting them and they did not submit. He scolded them and they did not submit. The Holy One, blessed be He, then said, I notice about my children that, due to the beatings they had from Me, their heads hurt. Woe is their pain which I also feel, as it says, "In all their afflictions He was afflicted" (Yeshayah 63:9). If I deride them, their facial forms will change, as it says, "Now their visage is blacker than coal; they are not known in the streets" (Eichah 4:8). Woe, when I gaze at them and I do not recognize them. Now, I will just beg and beseech them, "O My people, what have I done to you? and wherein have I wearied you?" (Michah 6:3). My only son, My soul's beloved, look what I have caused you. I have set you up to rule over all the members of the palace. I have set you up to dominate over all the kingdoms of the world. And if I have done any other things, answer Me. You can testify about Me.

337. בן בכל זנינן, אזיל קודשא בריך הוא בישראל. שארי עמהון אלקאה ולא קבילו. נזיף בהו, ולא קבילו. אמר קודשא בריך הוא, חמינא בברי, דבגין מלקיותא דלקינא לון, אינון חששו ברישיהון. ווי, דהא מגו כאיבא דלהון, חשישנא אנא. דכתיב, בכל צרתם לו צר. נזיטנא בהו, אשתנא דיוקנא דלהון, דכתיב, חשך משחור תארם לא נכרו בחצות. ווי כד אסתכלית בהו, ולא אשתמודעו. השתא, אהא מתחננא לגבייהו גו תחנונים. עמי מה עשיתי לך ומה הלאיתך. ברי יחידא דילי, חביבא דנפשי, חמי מה עבדית לך, שליטית לך על כל בני היכלי, שליטית לך על כל מלכין דעלמא, ואי עבדית לך עובדין אחרנין, ענה בי, אנת הוי סהיד בי.

338. "O My people, remember now what Balak, king of Moab devised, and what Bilaam, the son of Beor answered him." "Remember now": Please remember, I pray you, "what...devised." Now we should observe what the advice of Balak was against the holy people. The Torah did not consider Balak as anything in comparison to Laban, as it says, "An Arami wished to destroy my father" (Devarim 26:5). (MISSING THE REST)

338. עמי זכר נא מה יעץ בלק מלך מואב ומה ענה אותו בלעם בן בעור. זכר נא, הוי דכיר במטו מינך. מה יעץ השתא אית לאסתכלא, מה הוה עיטא דבלק על עמא קדישא ואורייתא לא חשיבת ליה לבלק כלום, כמה דהוה ללבן, דכתיב ארמי אובר אבי.

31. "And from the hills I behold him" - And I step outside
We hear the esoteric meaning of the title verse, part of which has to do with the coming of Messiah son of David and also the emergence of Messiah son of Joseph who will die and be killed but will later rise to life again.

339. "I behold him..." (Bemidbar 23:9). HERE, the depiction and form of his father was really impressed upon him. And from that period that he was in his mother's womb, from her side, he spread out and extended one more step outside. HE EXPLAINS: "For from the top of the rocks I see him" (Ibid.). That was the form and depiction of his actual father. When he was in his mother's womb, "I behold him." I will have extended a step outward. Vav is comparable to this.

339. אשורנו וגו', ציורא ודיוקנא דאבוי, אתרשים ביה ממש. ומההוא זמנא דהוה במערה דאמיה, מסטרא דילה, אתמתח ואושיט פסיעה לבר יתיר. כי מראש צורים אראנו, דא דיוקנא וציורא דאבוי ממש. כיון דהוה במערה דאמיה, אשורנו, אושיט פסיעה לבר, ו' כגוונא דא.

340. That is the meaning of: "And from the hills I behold him," BECAUSE IMA IS CALLED 'HILLS' AND, FROM THERE, ZEIR ANPIN IS MADE A STEP OUTWARD, AS MENTIONED EARLIER. In the higher Yeshivah, the word "geva'ot (Eng. the hills)" is spelled without a Vav. In the heavenly Yeshivah, geva'ot has a Vav. The Vav is perfecting both directions, one, ZEIR ANPIN, because this hill never separates from its son, THAT IS ZEIR ANPIN, and never abandons him. Therefore, the Vav is always part of it AND THAT IS WHY IT IS WRITTEN: "GEVA'OT" WITH A VAV. And one IS ABOUT MESSIAH, SON OF DAVID, because the hill below, WHICH REFERS TO MALCHUT, has the son included in her, THAT IS MESSIAH, SON OF DAVID. In the future to come, when Messiah will come, that higher hill, THAT REFERS TO BINAH, needs to take and bring him inside her wings in order to firm him up and place him in the higher life OF THE BINAH. From it will emerge on that day, Messiah, son of David. THE VAV OF "UMIGEVA'OT (LIT. 'FROM THE HILLS')" IS HINTING ABOUT HIM.

340. ודא הוא ומגבעות אשורנו, במתיבתא עלאה, גבעת חסר ו'. במתיבתא דרקייעא, ומגבעות באת ו'. ואשלים לתרין סיטרין. חד, דהא האי גבעת לא אתפרשא מן ברה לעלמין, ולא שבקת ליה. ועד אתכליל ו' בהדה לעלם. וחד, דהא גבעה דלתתא ברה דאתכליל בה, אצטריך לזמנא דאתי כד ייתי מלכא משיחא, לנטלא ליה גבעת עלאה, ולאעלא ליה גו גרסהא, בגין לאתקמא ליה, ולאוקמא ליה בחיין עלאין, ומנה יפוק בההוא יומא משיחא דרוד.

341. That is the secret of, "I will tell of the decree: Hashem has said to me, 'You are My son; this day have I begotten you'" (Tehilim 2:7), WHICH IS EXPLAINED AS FOLLOWS: I am destined to speak to this place that is called 'decree', THAT IS MALCHUT, and give the good tidings. "Hashem," THAT IS BINAH "has said to me, 'You are My son; this day have I begotten you'", FOR MALCHUT ASCENDED AND ATTIRED THIS BINAH, AND TOOK OUT MESSIAH SON OF DAVID FROM THE ASPECT OF BINAH ITSELF. THEREFORE, that very day, WHICH IS BINAH, produces that decree, THAT IS MALCHUT, from under her wings, OF BINAH, with much life, with many adornments and many blessings, as is proper.

341. וְרָזָא דָא, אֲסַפְרָה אֶל חַק יְיָ אָמַר אֵלַי בְּנֵי אֶתְהָ אָנִי הַיּוֹם יִלְדְתִיךָ. זְמִין אָנָא לֹמַר לְהֵהוּא אֶתְר דְאֶקְרִי חַק, וְלִבְשָׂרָא לִיְהִי ה' אָמַר אֵלַי בְּנֵי אֶתְהָ אָנִי הַיּוֹם יִלְדְתִיךָ. בְּהֵהוּא יוֹמָא מִמֶּשׁ, יִפְיֵק לִיְהִי הֵהוּא חַק מִתְחֹת גְּדַפְהָא, בְּכַמְהָ חַיִּין, בְּכַמְהָ עֲטְרִין, בְּכַמְהָ בְּרַכָּאן, בְּדַקָא יְאוּת.

342. That law, WHICH IS MALCHUT, will not remain on its own, AFTER MESSIAH THE SON OF DAVID WILL EMERGE FROM IT. Because then, another Messiah, WHICH IS MESSIAH THE SON OF JOSEPH, will be also be included in it, IN MALCHUT. There, IN MALCHUT, he will be fortified, and at no other place, THAT IS, NOT IN BINAH AS MESSIAH THE SON OF DAVID, because this is a lower hill, MEANING MALCHUT, that has no life of its own, BECAUSE MALCHUT CONTAINS NOTHING ON HER OWN, EXCEPT WHAT ZEIR ANPIN GIVES HER, WHO DRAWS FROM THE BINAH AND GRANTS TO MALCHUT. MESSIAH THE SON OF JOSEPH WAS ATTACHED EXCLUSIVELY TO MALCHUT ALONE AND TO NO OTHER PLACE; THEREFORE, that Messiah will die and be killed, BECAUSE MALCHUT ON ITS OWN HAS NOTHING TO GRANT HIM. And he will remain dead until this hill, MALCHUT, will gather life from the higher hill, THAT IS BINAH, AND PROVIDE TO MESSIAH THE SON OF JOSEPH FROM THE LIGHTS OF BINAH. Then MESSIAH THE SON OF JOSEPH will rise TO LIFE.

342. וְהֵהוּא חַק לֹא יִשְׁתַּאֲר בְּלַחְדוּדֵי, יִתְבַּלִּיל בֵּיהּ מְשִׁיחָא אַחְרָא בְרִיָה דִיוֹסֶף, וְתַמְן יִתְתַּקֵּף, וְלֹא בְאַתְר אַחְרָא. וּבְגִין דְאִיהוּ גְבַעָה תַתְּאָה, דְלִית בֵּהּ חַיִּין, יָמוּת מְשִׁיחַ דָא, וְיִתְקַטֵּל, וְיִהְיֵא מִית עַד דְתִלְקוּט חַיִּין גְּבַעָה דָא, מֵהֵיָא גְבַעָה עֲלָאָה, וְיִקּוּם.

343. Because of that, in the Yeshivah of heaven, THE WORD, "geva'ovt (Eng. 'the hills')" is complete with the letter Vav THAT INDICATES both sides, ZEIR ANPIN AND MESSIAH. In the higher Yeshivah, the word geva'ot is missing the Vav, to indicate something about which there is no question or doubt. "It is a people that shall dwell alone" (Bemidbar 23:9), on their own, without any other admixture.

343. וּבְג"כ, בְּמַתִּיבְתָא דְרִקִיעָא וּמִגְבְּעוֹת שְׁלִים בְּאוֹת ו', עַל תְּרִין סְטְרִין אֲלִין. אָבַל בְּמַתִּיבְתָא עֲלָאָה, חֶסֶר, בְּלֹא ו', לְאַחֲזָאָה מְלַח דְלִית בֵּהּ קוּשְׂיָא וְסַפְקָ. הֵן עִם לְבַדְדַּר יִשְׁכּוּן, בְּיַחְדָּא, בְּלֹא עֲרֻבּוּבֵיָא אַחְרָא.

32. Top, branch and path

Because some of this section is missing it cannot all be summarized. It begins with a discussion about the name "Yud Hei Vav Hei our Elohim Yud Hei Vav Hei." We learn that the children of Yisrael have the Hebrew alphabet and language, and that higher secrets can be understood from the form of the letters; this understanding is not available to people of other nations, who have scripts that are merely inventions or agreements among them. The Zohar turns to the supernal creation of Zeir Anpin and Malchut, and lastly to the secret explanation of "And the number of the fourth part of Yisrael."

344. All the complete unity is here IN THE NAMES "Yud Hei Vav Hei our Elohim Yud Hei Vav Hei," because its secret is "from the top of the rocks" (Bemidbar 23:9) THAT IS ABA ABOVE. It was unified with the top and branch and path. Yud Hei Vav Hei is the highest peak of air that ascends, MEANING "TOP OF THE ROCKS" THAT IS ABA, THE SECRET OF PURE AIR; our Elohim is the branch. It is written: "The stem of Yishai" (Yeshayah 11:1), MEANING BINAH THAT IS THE SECRET MEANING OF "FROM THE HILLS," AS MENTIONED. Yud Hei Vav Hei is the lowest path, WHICH IS ZEIR ANPIN, WHICH IS THE VAV, ABOUT WHICH IT SAYS, "I BEHOLD HIM" IN THE SECRET MEANING OF A STEPPING OUTWARD, AS MENTIONED NEARBY. By this secret, it was properly united with it and, because it spread out into it, INTO THE VAV, the path, IN THE SECRET MEANING OF THE STEP OUTWARD, there is a need...(MISSING THE CONTINUATION) the secret that was clarified in the two Yeshivot.

344. כֹּל יַחְוּדָא שְׁלִים, הֵכָא אִיהוּ. יְיָ אֱלֹהֵינוּ יְיָ. דְהָא רָזָא דִילִיָהּ, מֵרֵאשׁ צוּרִים אִיהוּ, וְאַתִּיּוּחַד בְּרִישָׁא, בְּגֻזְעָא וּשְׁבִילָא. יְיָ: דָא רִישָׁא עֲלָאָה, אוּרָא דְסִלְקָא. אֱלֹהֵינוּ: דָא גֻזְעָא, דְאֶתְמַר גֻּזַע וְשִׁי. יְיָ: דָא שְׁבִילָא דְלַתְתָּא. וְעַל רָזָא דָא אֶתִּיּוּחַד בֵּיהּ בְּדַקָא יְאוּת. וּבְגִין דְאֶתְמַתַּח בֵּיהּ שְׁבִילָא אֲצַטְרִיךְ. רָזָא דְאֶתְגֻזַר בְּתַרֵי מַתִּיבְתָּי.

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345. Happy is your lot, Rabbi Shimon, that you merited the higher things of your Master. Your Master is pleased with you. How much the measure of the expansion of this path is by higher measurement, in the top, the branch and the path, and they were attired in this extension. Therefore, the first extension is the measure of the six ends and everything was unified into this letter. Due to this, it properly "shall dwell alone..."(BECAUSE THE BEGINNING IS MISSING, IT IS IMPOSSIBLE TO EXPLAIN IT).

346. "And shall not be reckoned among the nations" (Bemidbar 23:9): Yisrael have a writing script and a language. In each letter, it is possible to observe the form and proper depiction, IN ORDER TO UNDERSTAND THE HIGHER SECRETS IN THEM. However, it "shall not be reckoned among the nations," because they do not possess the script and language, THE ORIGINAL SOURCE DEPICTED IN ACCORDANCE WITH HIGHER FORMS. They have nothing by which to observe and know anything, THROUGH THE SHAPE OF THEIR SCRIPT, because "they are vanity, the work of delusion" (Yirmayah 10:15), SINCE THEIR SCRIPTS AND LANGUAGES ARE MERELY AGREEMENTS, WHEREBY PEOPLE HAVE DECIDED UPON A SPECIFIC LANGUAGE AND SCRIPT. This secret "shall not be reckoned" in their way of thinking and observation, OF THEIR LETTER FORMS, because they do not possess the script. Happy are the children of Yisrael.

347. "Who can count the dust of Jacob, and the number of the fourth part of Yisrael" (Bemidbar 23:10). Of that higher point, WHICH IS ABA AND IMA UP ABOVE, its top, branch and path, WHICH IS THE BEGINNING, MIDDLE AND END, MEANING CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, is hidden. It is not available for questioning, SINCE IN ABA AND IMA, THE YUD DOES NOT ESCAPE FROM THE AIR. From the moment it began to be built and to become a palace chamber in accordance with His wish and be referred to as "Who," THAT IS YISRAEL-SABA AND TEVUNAH, its form, OF ABA AND IMA, it begins to be actually built, WHICH IS ZEIR ANPIN THAT ACQUIRES THE FORM OF ABA, THAT IS THE ABA AND IMA ABOVE. FOLLOWING THAT, He produced His female, MEANING MALCHUT, in the form of His mother, THAT IS YISRAEL-SABA AND TEVUNAH, WHICH IS BINAH.

348. What is this "Who"? It is the top, the branch and the path, MEANING THE TOP, MIDDLE AND END, WHICH ARE CHOCHMAH, BINAH, DA'AT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF YISRAEL- SABA AND TEVUNAH, that spreads out, so that a palace chamber may be built by extension. It built in two directions, TO ZEIR ANPIN AND MALCHUT, so that even though it took out Yisrael that is Vav, ZEIR ANPIN, it ALSO took out the female together and invited her to itself. "Who can count (Heb. manah)" MEANS, as it says, "And the king appointed them (Heb. vayman)" (Daniel 1:5). SIMILARLY, THAT MEANS "sending choice portions (Heb. manot)" (Ester 9:22), MEANING THAT "WHO", WHICH IS YISRAEL-SABA AND TEVUNAH, gave Him, ZEIR ANPIN, a very valuable gift, WHICH IS MALCHUT, and took it out together with Him. In the same extension that it expanded, it took both of them out together in the same moment.

345. זָכָאָה חוֹלְקֵךְ רַבִּי שְׁמַעוֹן, הַזְכִּית לְמַלְיָן עַל־אֵינן
הַמְאִירֵךְ, וּמְאִירֵךְ אֶתְרַעֵי בְּךְ, כַּמָּה שִׁיעוּרָא דְמַתִּיחָן
דְּשְׁבִילָא דָא בְּשִׁיעוּרָא עֲלָאָה, דְּרִישָׁא וְגִזְעָא
וּשְׁבִילָא, וְאֶתְלַבְּשֵׁן בְּמַתִּיחָו דָּא. וְעַד מַתִּיחָו דָּא,
שִׁיעוּרָא דְשִׁית סְטָרִין. וְכֹלָא אֶתְיַחַד בְּהַאי אֶת
וּבְגִ"כ, לְבַדְדֵּי יִשְׁכּוֹן כְּדָקָא יָאוּת.

346. וּבְגוּיִם לֹא יִתְחַשֵּׁב, יִשְׂרָאֵל אֵיךְ לֹאן כְּתָב
וְלִשׁוֹן. וּבְכָל אֶת, יְכַלִּין לְאַסְתַּבְּלָא בְּדִיוּקְנָא וְצִיּוּרָא
כְּדָקָא יָאוּת. אֲבָל בְּגוּיִם עֲכוּ"ם, לֹא יִתְחַשֵּׁב. רְזָא
דְּנָא, בְּגִין דְּלִית לֹאן כְּתָב וְלִשׁוֹן, וְלִית לֹאן
לְאַסְתַּבְּלָא וְלִמְנַדַּע כְּלוּם, דְּהָא הֵבֵל הֵמָּה מַעֲשֵׂה
תַּעֲתוּעִים. וְלֹא יִתְחַשֵּׁב רְזָא דְּנָא בְּמַחְשְׁבָה
וּבְאַסְתַּבְּלוּתָא דְּלֵהוֹן, הוּאִיל וְלִית לֹאן כְּתָב. זָכָאִין
אֵינּוֹן יִשְׂרָאֵל.

347. מִי מִנְהָ עֵפֶר יַעֲקֹב וּמִסֵּפֶר אֶת רוּבַע יִשְׂרָאֵל.
הֵהוּא נִקְוֵדָה עֲלָאָה, רִישָׁא וְגִזְעָא וּשְׁבִילָא, בְּטַמְיוּרוֹ
אֵיהוּ, וְלֹא קִיּוּמָא לְשִׁאֲלָא לְבָר. אֲבָל מְשַׁעֲתָא
דְּשָׂאֲרֵי לְאַתְבְּנָאָה, וְלִמְעַבְדֵּי הֵיכְלָא בְּרַעוּתֵיהּ,
וְאַקְרִי מִ"י, שָׂאֲרֵי לְאַתְבְּנָאָה, דִּיוּקְנָא, דִּילִיָּהּ מִמֶּשׁ.
אֲפִיק נּוֹקְבָא דִּילִיָּהּ, בְּדִיוּקְנָא דְּאִמְיָהּ.

348. מֵאֵי מִי. דָּא רִישָׁא וְגִזְעָא וּשְׁבִילָא. וְאֶתְפָּשֵׁט
לְאַתְבְּנָאָה בְּפִשְׁטוֹ דְּחַד הֵיכְלָא, לְתַרְיִן סְטָרִין
בְּאֵינִי. וְאֵע"ג דְּאֲפִיק לְיִשְׂרָאֵל. דְּאֵיהוּ ו', אוֹף הַכִּי
אֲפִיק לְנוֹקְבָא דִּילִיָּהּ כְּחַדָּא, וְאוּמְנָה לְגַבִּיָּהּ. מִנְהָ,
כְּד"א וַיִּמֶן לָהֶם הַמֶּלֶךְ וּמִשְׁלֹחַ מְנוֹת. יְהֵב לִיָּהּ
נְבוֹזָא רַב וַיִּקְרָא, וְאֲפִיק לָהּ כְּחַדָּא מְנִיָּה. בְּהֵהוּא
פִּשְׁטוֹ דְּאֶתְפָּשֵׁט אֲפִיק תְּרוּוּיָהּ כְּחַדָּא, בְּשַׁעֲתָא
כְּחַדָּא.

349. The secret explanation of, "And the number of the fourth part of Yisrael" is passed on to you, Rabbi. Praised is your lot. "The fourth part of Yisrael" MEANS one quarter part of the measure of Yisrael, WHICH IS ZEIR ANPIN CALLED 'YISRAEL' that is the covenant, MEANING THE YESOD IN ZEIR ANPIN. Why is it referred to by "fourth part"? Because in the measure of the body is four covenants. The covenant is a quarter part in measuring the body and all of it is produced by "who" THAT IS BINAH. THEREFORE, IT SAYS, "WHO CAN COUNT THE DUST OF JACOB, AND THE NUMBER OF THE FOURTH PART OF YISRAEL," BECAUSE "WHO" HAS BROUGHT FORTH EVERYTHING.

33. "My voice shall You hear in the morning, Hashem"

Rabbi Elazar talks about the title verse, saying that 'morning' is the morning of Abraham that is Chesed, when people should pray because it is a time of goodwill for everyone. All those who have sinned should pray for forgiveness. We hear about Refael who carries all remedies and healing in his hand, and about how God looks for merit in people at the time of morning prayer. Rabbi Shimon tells his son that there are two mornings, one of Abraham and one of Joseph: both are of Chesed but the latter is revealed through the illumination of Chochmah. We hear that when God first made light it was too bright for the worlds to bear it, so He made successive levels of light to be clothed in it in order for it to be brought down to a level that the worlds could withstand. Joseph receives all the higher light, so his brightness radiates from one end of the world above to the other.

350. Rabbi Elazar was journeying to see his father-in-law, Rabbi Yosi. Rabbi Aba and the friends went along with him. Rabbi Elazar opened the discussion with the verse: "My voice shall You hear in the morning, Hashem" (Tehilim 5:4). What is the meaning of "morning"? HE RESPONDS: It refers to the morning of Abraham, WHO IS CHESED, that was roused in the world, as is written: "And up Abraham rose early in the morning" (Bereshheet 22:3). When that morning arrived, that specific morning, THAT IS CHESED, awakens in the world, which is a time of goodwill for all, and a time to do kindness throughout the world, to the righteous and the wicked. Then it is a proper time period for prayer, to pray before the Holy King.

351. Therefore, during that time when that morning arrives, all the King's captives, MEANING THOSE WHO SIN AND ARE BOUND IN THE CHAINS OF SIN, find rest. It is a time for them to say prayers, most certainly those who repent and beg for their request in the presence of the Holy King. In that period of time, a chieftain exits to the south side, THAT IS CHESED, and his name is Raphael. All kinds of remedies are in his hand. From the south side, THAT IS CHESED, a spirit leaves and reaches to the chieftain appointed for healing, THAT IS RAPHAEL. When the prayer reaches the Holy One, blessed be He, he instructs the members of His court not to begin the trial, because life is in the hands of the Holy One, blessed be He, and not in their hands.

352. Because it is a time of favor, the Holy One, blessed be He, looks to find merit for that person. If he is at prayer or he is returning in repentance, He has compassion for him. At that time, the voice of nesting birds is heard, as is written: "Where the birds make their nests" (Tehilim 104:17), because these birds thank and praise the Holy One, blessed be He. The morning gazelle woke up in the world said, "O how great is Your goodness, which You have laid up for those who fear You..." (Tehilim 31:20). Then the appointee OVER HEALING goes forth and does all that he is instructed to do.

349. ומספר את רובע ישראל, רובע ישראל רזא דא בגינך ר' אתמסר, זכאה חולקך. רובע ישראל, רביעית, מן מדידו דישראל, איהו ברית. אמאי אקרי רובע. אלא שיעורא דגופא ארבע בריתות הוי בשיעורא דיליה. וברית רובע איהו בשיעורא דמדידו דגופא. כללא אפיק מי.

350. ר"א הוה אזיל למחמי לר' יוסי חמוי, ר' אבא וחברוי אזלו עמיה. פתח ר' אלעזר ואמר, יי' בקר תשמע קולי וגו'. יי' בקר מאי בקר. אלא דא בקר דאברהם, דאתער בעלמא. דכתוב, וישכם אברהם בבקר. דהא כד אתי צפרא, ההוא בקר אתער בעלמא, והוא עידן רעוא לכללא, ולמעבד טיבו לכל עלמא, לזכאין ולחויבין. וכדין עידן צלותא הוא, למצלי קמי מלכא קדישא.

351. וע"ד, בשעתא דאתי צפרא, כל אינון אסירי מלכא, אשכחו נייחא, עידן צלותא איהו עלייהו. וכ"ש אינון דתיובין בתיובתא, ובעאן בעותהון לקמי מלכא קדישא. בגין, דהאי שעתא, חד ממנא נפיק לסטר דרום, ורפאל שמייה, וכל זיני אסוותא בידוי. ומסטר דרום, נפק חד רוחא, ומטי לגבי ההוא ממנא, דממנא על אסוותא. וכד מטי צלותא לקמי קודשא בריך הוא, פקיד לבי דינא דיליה, דלא יפתחון בדינא, בגין דחיים בידי דקודשא בריך הוא, ולא בידיהון.

352. ומגו דאיהו עידן רעוא, בעא קודשא בריך הוא זכותא דהוא ב"ג, אי ישתכח בצלותא, או דאיהו מאריה דתיובתא, חס עליה. בההיא שעתא קל צפרין דמקנן אשתמעו, דכתוב אשר שם צפרים יקננו. ואינון צפרין אודאן ומשבחן לקודשא בריך הוא. וההוא אילת השחר אתער בעלמא ואמר, מה רב טובך אשר צפנת ליראיך וגו'. כדין ההוא ממנא נפיק, ועביד כל מה דאתפקד.

353. If you think that the types of healing are in the power OF THE APPOINTEE as we mentioned, it is not so, because the remedy is only in the hands of the Holy King. However, at the moment when the Holy One, blessed be He, instructs the remedy for that person, the appointed one goes out and all the prosecutors that are appointed for awful diseases fear him. Then the spirit that travels from the south side, THAT IS THE SPIRIT OF CHESED, extends THAT CHESED to that person and behold, there is remedy. HOWEVER, all is in the hand of the Holy One, blessed be He.

354. Therefore, it is written: "My voice shall You hear in the morning, Hashem" and it does not simply say, "My voice shall You hear, Hashem," because he is referring to that morning of Abraham. "In the morning I will direct my prayer to You; and will wait expectantly" (Tehilim 5:4). HE ASKS: Why is morning said twice? HE RESPONDS: It is only because one morning is the one of Abraham, THAT IS CHESED, and one morning is of Joseph, as is written: "As soon as the morning was light" (Beresheet 44:3). The Targum translates it as: "the morning shines," for it definitely gives light. AND THE DIFFERENCE IS THAT THE MORNING OF ABRAHAM IS CHESED, WHICH IS CONCEALED FROM CHOCHMAH, AND THE MORNING OF JOSEPH IS OF CHESED THAT IS REVEALED THROUGH THE ILLUMINATION OF CHOCHMAH. "I will direct my prayer to You; and will wait expectantly": What is the meaning OF, "I WILL DIRECT MY PRAYER TO YOU"? It only refers to, I will prepare Your candle to light up with, as it says, "I have set up a lamp for My anointed" (Tehilim 132:17). That refers to that morning of Joseph, because this preparation of the candle is his.

355. IT SAYS, "And will wait expectantly." HE ASKS: What is the meaning of: "And will wait expectantly"? Aren't all the inhabitants of the world hoping and waiting for the kindness of the Holy One, blessed be He, even the beasts of the field? In what is that praise of David better than everyone's in the world? HE REPLIES: I have inquired about this matter and this was the reply, which is a matter of truth that comes from the distance. THAT IS THE SECRET OF CHOCHMAH, AS IT SAYS, "I SAID LET ME BECOME WISE, BUT IT WAS FAR FROM ME" (KOHLEET 7:23). The first light that the Holy One, blessed be He, created was so bright that the worlds could not stand it. What did the Holy One, blessed be He, do? He made light to His light, so that they could be attired with one another, and similarly with all the rest of the lights. THAT IS, EACH HIGHER LIGHT GETS ATTIRE WITH A LEVEL THAT IS LOWER THAN IT, until all the worlds get an enduring existence and can withstand it.

356. That is why all the levels were spread out and all the lights were attired. These ATTIREMENTS, WHEREIN THE LOWER DRESSES UP THE HIGHER, are called 'supernal wings' until they reach that morning of Joseph. And he receives all the higher lights, BECAUSE YESOD IS COMPRISED AND COMPOSED OF ALL THE LIGHTS HIGHER THAN HIM. Due to the fact that all the higher lights depend on him, his brightness radiates from one end of the world to the other end of the world above, until the worlds below IT can not withstand it. David came and prepared the candle, which is a cover for the morning of Joseph. He should be veiled in it to allow the existence of the worlds that are lower by the setting of that candle. That is why it is written, "In the morning I will direct my prayer to You; and will wait (Heb. atzapeh) expectantly," as it says, "And he overlaid (Heb. yetzapehu) it with pure gold" (Shemot 37:2). That candle is of David, THE CHARIOT OF MALCHUT, upon which he is dependent, and he said it should be the cover over this morning OF JOSEPH. Rabbi Aba approached and kissed him. He said, If I would have gone out on my journey only to hear this one thing, it would

352. ואי תימא דיני אסותא בידוי כמה דאמרן. לאו הכי. דהא אסותא לא הוי, אלא בידוי דמלכא קדישא. אבל בשעתא דפקיד קודשא בריך הוא אסותא להווא בר נש, איהו נפיק, וכל אינון מקטרגין דממנן על מרעין בישין, דחלין מניה. כדין ההוא רוחא דקא נסע מסטרא דדרום, אושיט ליה להווא ב"נ, והא אסותא אשתכח, וכלא בידוי דקודשא בריך הוא.

354. וע"ד כתיב, וי' בקר תשמע קולי. ולא כתיב וי' תשמע קולי. אלא לגבי בקר דאברהם קאמר. בקר אערך לך ואצפה. תרי בקר אמאי. אלא חד בקר דאברהם. וחד בקר דיוסף. דכתיב הבקר אור, ומתרגמינן צפרא נהיר, נהיר ודאי. אערך לך ואצפה, אערך לך מהו. אלא אסדר לך בוצינא דילך לאדלקא. כד"א ערכתוי נר למשיחי. ולגבי בקר דיוסף קאמר, דההוא סדורא דבוצינא דיליה הוא.

355. ואצפה, מהו ואצפה. הא כל בני עלמא מצפאן ומחכאן לטיבו דקודשא בריך הוא, ואפילו בעירי דחקלא, ומה שבחא דדוד יתיר מכל בני עלמא, אלא, מלה דא שאילנא, והכי אמרו לי, ואיהי מלה קשוט דאתי מרחיק. נהורא קדמאה דברא קודשא בריך הוא, הוה נהיר עד דלא הוו יכלין עלמין למסבליה. מה עבד קודשא בריך הוא, עבד נהורא לנהוריה, לאתלבשא דא בדא. וכן כל שאר נהורין, עד דעלמין בלהו אתקיימו בקומויהו, ויכלין למסבל.

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have been sufficient reason for me.

356. ובג"כ אתפשטו דרגין, ואתלבשו נהורין,
ואינזן אקרזן כנפים עלאין, עד דמטו להאי בקר
דיוסף, ואיהו נטיל כל נהורין עלאין, ומגו דכל
נהורין עלאין ביה תלין, זיויה סליק מסיימי עלמא
עד סיימי עלמא דלעילא, עד דעלמין דלתתא לא
יכלין למסבל. אתא דוד ואתקן האי בוצינא,
חופאה להאי בקר דיוסף, לאתחפאה ביה, ולקיימא
עלמין דלתתא, בסדורא דבוצינא דא ועל דא
בתיב, בקר אערך לך ואצפה. כד"א, ויצפהו זהב
טהור. ובגין דההוא בוצינא דדוד איהי, ובה תלויא,
אמר דאיהו ליהוי חופאה להאי בקר. אתא רבי
אבא ונשקיה, אמר אלמלא לא נפקנא בארחא,
אלא למשמע מלה דא די.

34. The son of Rabbi Yosi of Peki'in

A dove lands in front of Rabbi Elazar and he sends it with a message to his father-in-law Rabbi Yosi to say that he should be prepared for a miracle in three days time. Before leaving, the dove says that someone else has died in Rabbi Yosi's place. Rabbi Elazar and Rabbi Aba make a detour to visit the house of Rabbi Yosi of Pekiin who has died instead of Rabbi Yosi. They find the Rabbi's small son in terrible grief; he won't allow anyone else near the body, and he keeps telling God that He should have taken him and his sister instead of their father. A voice says to Rabbi Yosi of Pekiin that he has been given another 22 years of life and that thirteen other people have died in his place; this will give him time to bring up and teach his son. Rabbi Yosi is returned to life and there is much rejoicing. He tells the others what happened when he was in the world beyond and how much his son's action of offering to give up his life in exchange for him led to God's mercy.

357. During their travel, a dove approached and reached Rabbi Elazar. She landed and chirped before him. Rabbi Elazar declared, Worthy dove, you are always faithful in your mission. Go and inform him, RABBI YOSI, RABBI ELAZAR'S FATHER-IN-LAW, to be prepared for the friends that are coming to you, and tell him I am with them. A miracle will occur to him in three days and he shall have no fear befall him, because we are coming to him with gladness. He replied again and said, I am not too happy, because I am very badly disturbed about one full pomegranate that was placed below him in his stead, MEANING THAT SOMEONE ELSE DIED IN HIS PLACE; his name is also Yosi. The dove left his presence and the friends left.

357. עד דהוו אזלי, הא יונה חר מטא לגבי רבי
אלעזר. שריאת, וקא מצמצמא קמיה. אמר רבי
אלעזר, יונה כשרה מהימנת הוית תדיר
בשליחותיך, זילי ואימא ליה, הא חבריאי אתאן
לגבך, ואנא עמהון. ונסא יתרחיש ליה לתלתא
יומין, ולא ינפול עליה דחילו, דהא בחדרה אנן
אזלין לגביה. אתיב זמנא אחרא ואמר, לא חדינא
סגיא, ובאיש בעיני סגי, על חר רמונא מליא
דאתיהיב תחותיה, ויוסי שמיה. אזלת ההיא יונא
מקמיה, ואינזן חבריאי אזלו.

358. Rabbi Aba said, Rabbi Elazar, what is this great wonder that I have observed? He said to him, This dove came to me on a mission from Rabbi Yosi, my father-in-law, who is in his sick chamber. I learned from this dove that he is already saved, and a substitute was given in his stead, MEANING TO SAY ANOTHER PERSON IS GOING TO DIE INSTEAD OF HIM, and he got well.

358. אמר רבי אבא לר' אלעזר, מאי האי, תוהנא
סגי, ממה דחמינא. א"ל, יונה דא אתאת לגבאי
בשליחותיה דרבי יוסי חמי, דאיהו בבי מרעיה,
וידענא מהאי יונה דאשתויב, וחלופא אתיהיב
עליה ואתסי.

359. While still journeying, behold, a raven appeared to them. It cried out and cawed loudly. Rabbi Elazar said, This is your duty, and for that reason you were created, MEANING TO BRING BAD TIDINGS. Get going on your way, I already know. Rabbi Elazar said, Let us go and do an act of kindness for that pomegranate that was full of everything; Rabbi Yosi of Peki'in was his name, for he departed from this world and there is no one that is worthy to make an effort for his sake. And he is close by.

360. They detoured from the road and went there. When the townspeople saw them, they all went to welcome them, and these friends entered the house of Rabbi Yosi of Peki'in. Rabbi Yosi had a little boy who wouldn't allow anyone to get close to the bed of his father after he died. He alone was by it, crying over him with his mouth over his mouth.

361. The child opened the discussion saying, Master of the world, it says in the Torah: "If a bird's nest chance to be before you...but you shall surely let the mother go..." (Devarim 22:6). The child was crying and weeping. He said, Master of the world, abide by that matter that is in the Torah. We were two children to my father and mother, myself and my younger sister. You should have taken us, and acted in accordance with the words of the Torah, AS IT SAYS, "BUT YOU SHALL SURELY LET THE MOTHER GO, AND TAKE THE YOUNG TO YOU (Ibid. 7)." If you should say, Master of the world, it says "mother" and not "father," this is the same, my father and mother, as mother died and you have taken her away from the children, and now, my father also, who was our protection, you took away from the children. Where is the just sentence in the Torah? Rabbi Elazar and his friends cried before the grief and tears of the child.

362. Rabbi Elazar opened the discussion with the verse: "The heaven for height, and the earth for depth" (Mishlei 25:3). While Rabbi Elazar was saying this verse, a pillar of fire separated them FROM THE DEPARTED, but the child was still attached to the lips of his father and did not separate. Rabbi Elazar said, THIS IS WHY THE PILLAR OF FIRE SEPARATED; either the Holy One, blessed be He, wishes to perform a miracle AND REVIVE HIM, or He desires that no one else deal with him. However, I cannot bear to see the child's tears or to hear what he is saying.

363. While still sitting, they heard another voice that said, Blessed are you, Rabbi Yosi, that the speeches of the young kid and his tears rose to the throne of the Holy King and pronounced the sentence. And the Holy One, blessed be He, handed thirteen people in your stead to the Angel of Death, TO REDEEM YOU. Behold, they have added 22 years to your life, so you will have time to teach the young kid, the perfect and beloved, before the Holy One, blessed be He.

359. עַד דִּהוּוּ אֲזָלוּ, הָא עוֹרְבָא חַד קָאִים לְקַמֵּייהוּ, קָרָא בְּחִילָא, וּמְצַמְצַמָּא צַמְצוּמָא סְגִי. אָמַר רַבִּי אֶלְעָזָר, לֵהֲכִי אֶתְּ קֵיּוּמָא, וְלֵהֲכִי אַנְתָּ מִתְּקַן, זִיל לְאַרְחָךְ, דִּהָא יַדְעָנָא. אָמַר ר' אֶלְעָזָר, חֲבַרְיָא נִיזִיל וּנְגַמּוּל חֶסֶד לְרַמּוּנָא, דִּהוּוּ מְלִיא מְבֻלָא, וְרַבִּי יוֹסִי דְפִקִיעִין שְׁמִיָּה אִיהוּ, דִּהָא אֶסְתַּלַּק מֵעֲלָמָא דִּין, וְלִית מָאן דְּחֻזִי לְאַשְׁתַּדְּלָא בֵּיהּ, וְאִיהוּ קָרֵב לְגַבְנָן.

360. סָטוּ מְאַרְחָא, וְאֲזָלוּ לְתַמְן. בֵּינָן דְּחֻמוּ לֹון כָּל בְּנֵי מֵאתָא, נִפְקוּ לְגַבֵּייהוּ. וְעָלוּ תַמְן בְּבֵי רַבִּי יוֹסִי דְפִקִיעִין, אֵינּוּן חֲבַרְיָא אֵלִין. בְּרָא זְעִירָא הוּוּ לִיהּ לְרַבִּי יוֹסִי, וְלֹא שְׁבִיק לְבַר נֶשׁ דִּימְטִי לְעַרְסָא דְאַבּוּי, בְּתַר דְּמִית. אֵלָא הוּוּ בְּלַחֲדוּרֵי הוּוּ סְמִיךְ לִיהּ, וּבְכִי עָלִיהּ, פּוּמִיָּה בְּפּוּמִיָּה מִתְּדַבְּקָא.

361. פִּתַּח הֵהוּא יַנּוּקָא וְאָמַר, מְאַרְיָה דְעֲלָמָא, כְּתִיב בְּאוּרִייתָא, כִּי יִקְרָא קָן צַפּוֹר לְפָנֶיךָ וְגו', שְׁלַח תְּשַׁלַּח אֶת הָאֵם וְגו'. הוּוּ גַעֵי הֵהוּא יַנּוּקָא וּבְכִי, אָמַר, מְאַרְיָה דְעֲלָמָא, קֵיּוּם מְלָה דָא דְאוּרִייתָא, תְּרִין בְּנִין הוּינָא מֵאַבָּא וְאִמִּי, אָנָא וְאַחֲתִי זְעִירָתָא מִנָּאִי. הוּוּ לָךְ לְמִיסַב לָךְ, וְלִקְיִימָא מְלָה דְאוּרִייתָא. וְאִי תִימָא מְאַרְיָה דְעֲלָמָא, אִם כְּתִיב, וְלֹא אָב, הָא הֲכָא כּוּלָא הוּוּ, אָבָא וְאִמָּא. אִימָא מִיתַת, וְנִסְיַבַּת לָהּ מֵעַל בְּנִין. הִשְׁתָּא אָבָא דִּהוּי חֲפִי עֲלָךְ, אִנְסִיב מֵעַל בְּנִין, אָן דִּינָא דְאוּרִייתָא. בְּכוּ ר' אֶלְעָזָר וְחֲבַרְיָא, לְקַבֵּל בְּכִיָּה וְגַעֵי דִּהֵהוּא יַנּוּקָא.

362. פִּתַּח ר' אֶלְעָזָר וְאָמַר, שְׁמַיִם לְרוּם וְאַרְץ לְעוֹמֶק וְגו'. עַד דִּהוּוּ אָמַר ר' אֶלְעָזָר קָרָא דָא, הוּוּ עֲמוּדָא דְאַשָּׁא פְּסִיק בֵּינֵיהוּ, וְהֵהוּא יַנּוּקָא הוּוּ דְבִיק בְּפּוּמִיָּה דְאַבּוּי, וְלֹא הוּוּ מִתְּפַרְשָׁאן. אִ"ר אֶלְעָזָר, אוּ בְעֵי קוּדְשָׁא בְּרִיךְ הוּוּ לְמַרְחֵשׁ נִיסָא, אוּ בְעֵי דְלֹא יִשְׁתַּדְּלַ בְּר נֶשׁ אַחְרָא עָלִיהּ, אֲבַל עַל מְלִין דִּהֵהוּא יַנּוּקָא וְדַמְעוּי, לֹא יְכִילָנָא לְמַסְבֵּל.

363. עַד דִּהוּוּ יַתְבִּין, שְׁמַעוּ חַד קְלָא, דִּהוּוּ אָמַר, זְכָאָה אַנְתָּ רַבִּי יוֹסִי, דְּמְלִין דִּהָאִי גְדִיא זְעִירָא, וְדַמְעוּי, סְלִיקוּ לְגַבֵּי בְּרַסְיָא דְמְלַכָּא קְדִישָׁא, וְדַנּוּ דִינָא, וְתִלְיִסָר בְּנֵי נֶשָׁא אֲזַמִּין קוּדְשָׁא בְּרִיךְ הוּוּ לְמַלְאַךְ הַמּוֹת בְּגִינְךָ, וְהָא עֲשְׂרִין וְתֵרִין שָׁנִין אוּסִיפוּ לָךְ, עַד דְּתוּלִיף אוּרִייתָא, לְהָאִי גְדִיא שְׁלִימָא, חֲבִיבָא קְמִי קוּדְשָׁא בְּרִיךְ הוּוּ.

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364. Rabbi Elazar and the friends rose, and did not allow anyone to stay in the house. They immediately noticed the pillar of fire was gone. Rabbi Yosi opened his eyes and the child was still glued with his lips to his lips. Rabbi Elazar said, Blessed is our lot that we witnessed the resurrection of the dead eye to eye. They approached him and the child fell asleep, as if he was expiring from this world. They said, Blessed is your lot, Rabbi Yosi, and blessed is the merciful, who performed a miracle for your sake due to the crying and weeping of your son. Life was added to you because of his utterances, that he was pushing with irrefutably right, true and heartfelt speeches to the gates of heaven due to his pleading and tears.

365. They took the child and kissed him and cried with him due to great joy. They removed him to another house and woke him up FROM HIS SLEEP. They did not inform him immediately OF HIS FATHER'S REVIVAL, but rather later on. They rejoiced there for three days and uncovered, with Rabbi Yosi, many new insights in the Torah.

366. Rabbi Yosi said to them, Friends, I was not given authority to reveal what I observed in that world, until twelve years later. However, the 365 tears that my son spilled came into account before the Holy King. And I tell you friends, at the time MY SON opened up with that verse MENTIONED ABOVE and cried out with these words, 300,000 benches that were in the Yeshivah of heaven were shaken. All THE SOULS stood before the Holy King and asked for compassion towards me, and guaranteed for me THAT I WOULD NOT SIN DURING THAT TIME. The Holy One, blessed be He, was filled with compassion for me.

367. Those utterances OF MY SON were pleasing to Him, and the way in which he gave up his soul for me. A guardian was present there, A PROTECTOR AND DEFENSE COUNSELOR, who said, Master of the world, does it not say, "Out of the mouth of babes and sucklings have You founded strength because of Your enemies, that You might still the enemy and the avenger" (Tehilim 8:3)? May it please You that through the merit of the Torah, and the merit of that child who was ready to give his soul for his father's sake, You should have mercy on him and he should be saved.

364. קמו ר' אלעזר וחבריו, ולא שבקו לבר נש לְמִיקָם בְּבֵיתָא, מִיַּד חָמוּ הוּא עֲמוּדָא דְאִשָּׁא דְסָלִיק, וְר' יוֹסִי פִתַּח עֵינָיו. וְהוּא יְנוּקָא דְבִיק פּוּמִיָּה בְּפּוּמִיָּה. א"ר אֶלְעָזָר, זָכָא חוּלְקָנָא דְחַמִּינָא תַחֲוִית הַמַּתִּים, עֵינָא בְעֵינָא. קְרִיבּוּ לְגַבִּיָּה, וְהוּא הוּא יְנוּקָא נְאִים, כְּמָה דְגִנּוּעַ מַהֲאֵי עֲלָמָא, אָמְרוּ זָכָא חוּלְקָן רַבִּי יוֹסִי, וּבְרִיךְ רַחֲמָנָא דְאֶרְחִישׁ לְךָ נִיסָא, עַל גַּעְיָא וּבְכִיָּיא דְבַנְךָ, וּבְמַלּוּי, דְהִכִּי דְחִיק בְּמַלְיָן שְׁפִירִין לְתַרַע שְׁמַיָּא, בְּמַלּוּי וּבְדַמְעוּי אוּסִיפּוּ לְךָ חַיִּין.

365. נְטֻלוּהוּ לְהוּא יְנוּקָא, וּנְשָׁקוּהוּ וּבְכוּ עֵמִיָּה מַחֲדוּהָ סְגִיא. וְאֶפְקוּהוּ לְבֵיתָא אַחְרָא, וְאֶתְעֵרוּ עֲלֵיהּ, וְלֹא אוֹדְעוּ לִיה מִיַּד, אֶלָּא לְבַתֵּר הִכִּי. חָדוּ תַמָּן תַּלְתָּא יוּמִין, וְחֲדִישׁוּ בְהַדִּי הוּא רַבִּי יוֹסִי, כְּמָה חֲדוּשִׁין בְּאוּרִייתָא.

366. אָמַר לוֹן ר' יוֹסִי, חֲבֵרִיָּיא, לֹא אֶתִּיהִיבַת לִי רְשׁוּ לְגַלְאָה מַהֲהוּא דְחַמִּינָא בְּהוּא עֲלָמָא, אֶלָּא לְבַתֵּר תְּרִיסַר שָׁנִין. אֲבַל תַּלְתַּת מָאָה וְשִׁתִּין וְחַמֶּשׁ דְּמַעִין, דְּאוּשִׁיד בְּרִי, עָאלוּ בַּחוּשְׁבָּנָא קְמִי מְלָכָא קְדִישָׁא, וְאוּמִינָא לְכוּ חֲבֵרִיָּיא, דְּבִשְׁעַתָּא דְּפִתַּח בְּהוּא פְּסוּקָא, וּגַעַא בְּאִינוּן מַלְיָן, אֲזַדְעִזְעוּ תַלְתַּת מָאָה אֶלְפִי סַפְסָלִי דְּהוּוּ בְּמַתִּיבַתָּא דְּרַקִּיעָא, וּכְלָהוּ קִיּוּמִי קְמִיָּה דְּמַלְכָּא קְדִישָׁא, וּבְעוּ רַחֲמֵי עָלִי, וְעַרְבוּ לִי. וְקוּדְשָׁא בְּרִיךְ הוּא אֶתְמַלִּי רַחֲמִין עָלִי.

367. וְשְׁפִיר קְמִיָּה, אִינוּן מַלְיָן, וְהִיךְ מָסַר נַפְשִׁיָּה עָלִי. וְחַד אֶפְטְרוּפְסָא הוּא קְמִיָּה, וְקָאֲמַר, מְאִרִי דְּעֲלָמָא, הָא כְּתִיב מִפִּי עוֹלָלִים וּיּוֹנָקִים יִסְדַּתְּ עוֹז לְמַעַן צוֹרְרִיךְ לְהַשְׁבִּית אוּיֵב וּמַתְנַקֶּם. יְהֵא רַעוּא קְמַךְ, זָכוּ דְּאוּרִייתָא, וּזְכוּ דְּהוּא רַבִּיא, דְּקָא מָסַר נַפְשִׁיָּה עַל אָבוּהָ דְּתַחוּס עָלֵיהּ, וּיִשְׁתַּזִּיב.

368. And thirteen people were prepared and appointed in my stead, who were granted TO THAT ANGEL OF DEATH as guarantors, MEANING AS RANSOM IN HIS STEAD, TO REMOVE ME from this harsh sentence. Then, the Holy One, blessed be He, called on the Angel of Death and instructed him to return after 22 years, because THE THIRTEEN PEOPLE PLACED IN MY STEAD were not considered REAL surety INSTEAD OF ME TO EXCUSE ME FROM DEATH FOREVER. They were merely placed in his hands as assigned temporary custodians, MEANING TO SAY THAT EITHER WAY, THESE THIRTEEN WOULD HAVE DIED EVENTUALLY, AND THEY WERE IN THE HANDS OF THE ANGEL OF DEATH, EXCEPT THAT THEY DIED EARLIER. THEREFORE THEY COULD NOT BE A REDEMPTION AND SAFEKEEPING FOREVER, TO GIVE HIM LEAVE OF DEATH; THEY HAVE ONLY EXTENDED HIS TIME FOR A PERIOD OF 22 YEARS. Now, friends, because the Holy One, blessed be He, noticed that you were truly just, the miracle occurred before your eyes.

368. ותליסר בני נשא אַזמין ליה תחותי, וערבונא יִהב ליה, מדינא תקיפא דא. כְּדִין קְרָא קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאךְ הַמּוֹת, וּפְקִיד לִיה עָלַי, דְּלִיתַב לְבַתַּר עֶשְׂרִין וּתְרִין שָׁנִין, דְּהָא לֹא עֲרֻבּוֹנָא קָמִיה, אֲלֵא לִיתּוּב לִידוּי, מְשַׁכְּנִין דְּהוּוּ בִידוּי, הַשְׁתָּא חֲבַרְיָא, בְּגִין דְּחָמָא קוּדְשָׁא בְּרִיךְ הוּא דְאַתּוֹן זְכָאֵי קְשׁוּט, אֶתְרַחֵישׁ נִסָּא לְעֵינֵינוּכוּ.

35. "Hashem kills, and gives life"

Rabbi Yosi asks how Hashem can kill when the name Yud Hei Vav Hei is an elixir of life in which death does not exist. Rabbi Shimon explains that He kills the body but gives life to the soul. He lowers the soul to Sheol to purify it and then raises it up to its place in the Garden of Eden. Rabbi Yosi concludes by saying that for the next 22 years he is no longer allowed to work at ordinary things of the world, but he has to study the matters that follow from what he learned in the supernal realm.

369. Rabbi Yosi opened the discussion with the verse: "Hashem kills, and gives life: He brings down to the grave and brings up" (I Shmuel 2:6). This particular verse requires more study. Does Hashem kill? Behold, this name, YUD HEI VAV HEI, is an elixir of life to everyone and this thing, death, does not prevail in it. Everywhere this name provides life to all the world. What then is the meaning of "Hashem kills" that people could think that He kills all human beings? Certainly the name Yud Hei Vav Hei kills. How does it cause death? You might think to say that when it leaves a person HE DIES, because while it is still prevailing within him none of the world's accusers could do damage to him, but when it departs all the prosecutors immediately take hold of him and the person dies. Yet this is not so.

369. פֶּתַח ר' יוֹסִי וְאָמַר, יְיָ מְמִית וּמְחִיָּה מוֹרִיד שְׂאוּל וַיַּעַל. הָאֵי קְרָא אֵית לְאַסְתַּבְּלָא בֵּיה, וְכִי יְיָ מְמִית, וְהָא שְׂמָא דָּא סְמָא דְּחַיִּין אִיהוּ לְכֻלָּא. וּמְלַה דָּא דְּמוֹתָא, לֹא שְׂרִיָּא בֵּיה, וּבְכֹל אַתְר שְׂמָא דָּא יְהִיב חַיִּין לְכֹל עֲלָמָא, מַהוּ יְיָ מְמִית, חֲשַׁבִּין בְּנֵי נְשָׂא דְּאִיהוּ קְטִיל לְכֹל בְּנֵי נְשָׂא. אֲלֵא יְיָ מְמִית וְדָאֵי דְּאִיהוּ עֲלִיָּה, לֹא יְכַלִּין כָּל מְקַטְרְגִין דְּעֲלָמָא לְנֻקָּא לִיה, בְּשַׁעְתָּא דְּאַסְתַּלִּיק מְנִיָּה, מִיַּד כָּל מְקַטְרְגִין יְכַלִּין לִיה, וּמִית בְּר נֶשׁ. לֹא הֲכִי.

370. HE REPLIES: Yet "Hashem kills." Whom does He kill? The extension of that Other Side, MEANING THE BODY, because, when that extension of the Other Side sees the glorious glow of the Holy One, blessed be He, it instantly dies, and can not exist even an instant. As soon as the extension of the Other Side is dead and removed from the world, he immediately "gives life." To whom does He give life? To that extension of the Holy Spirit that is derived from the side of sanctity, MEANING THE SOUL. He revives her and upholds her to a perfect existence and all is accomplished by the Holy One, blessed be He, at once and at the same time. THAT IS, HE KILLS THE BODY AND REVIVES THE SOUL AND THAT IS WHY IT IS WRITTEN: "HASHEM KILLS, AND GIVES LIFE." And it is written: "He brings down to the grave and brings up," which means that He lowers that Holy Spirit, MEANING THE SOUL, to Sheol and bathes her there IN THE FIRE THAT IS IN SHEOL to purify her. He instantly raises her and brings her to her appropriate place in the Garden of Eden.

370. אֲלֵא יְיָ מְמִית, לְמַאן מְמִית. לְהוּוּא מְשִׁיכוּ דְּסִטְרָא אַחְרָא בִּישָׂא. בִּיּוֹן דְּמְשִׁיכוּ דְּסִטְרָא בִּישָׂא, חָמֵי לִיה לְזִיו יְקָרִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, מִיַּד מִית. וְלִית לִיה קִיּוּמָא אֲפִילוּ רְגַעָא חֲדָא. בִּיּוֹן דְּהוּוּא מְשִׁיכוּ דְּסִטְרָא אַחְרָא מִית וְאַתְעֵבֵר מִן עֲלָמָא, מִיַּד מְחִיָּה. לְמַאן מְחִיָּה. לְהוּוּא מְשִׁיכוּ דְּרוּחַ קְדְשָׁא, דְּאֲתִי מְסִטְרָא דְּקְדוּשָׁה, מְחִיָּה לִיה, וְאוּקִים לִיה בְּקִיּוּמָא שְׁלִים. כֻּלָּא עֲבִיד קוּדְשָׁא בְּרִיךְ הוּא בְּזֻמְנָא חֲדָא. וּמַה דְּאָמַר מוֹרִיד שְׂאוּל וַיַּעַל. מוֹרִיד לְהוּוּא רוּחַ קְדִישָׁא לְשְׂאוּל, וְעֲבִיד לִיה תַּמָּן טְבִילָה, לְאַתְדַּבְּאָה, וּמִיַּד סְלִיק לִיה, וְעָאֵל לְאַתְר דְּאַצְטְרִין בְּגִן עֲדָן.

371. And myself, my friends, during that period when I left the world my spirit was gone and departed immediately until a little later when the Holy One, blessed be He, brought me back to life. During that time, my body was dead. During the time when my son began with these utterances, his soul escaped and flew to meet my soul that was rising from her immersion, AS MENTIONED ABOVE, and re-entered wherever it did. There, they sentenced and judged her and I was given 22 years of life for the sake of my son's utterances and tears. From here on, I need to strive in what I observed there, because I am no longer allowed to strive after matters of this world. After seeing what I saw, the Holy One, blessed be He, wishes me not to forget anything.

371. וְאֲנִי, חֲבֵרָיִים, בְּהוּא שְׁעָתָא דְאַסְתִּלְקְנָא מֵעֲלָמָא, רוּחָא דִּילִי אֶסְתִּלַּק וְדַמְךָ מִיָּד, עַד שְׁעָתָא זְעִירָא דְאַחֵיבָא לִי קוּדְשָׁא בְּרִיךְ הוּא, וְגוֹפָא הוּוּ מִיָּת. בְּשְׁעָתָא דְפִתַּח בְּרִי בְּאִינוֹן מְלִין, כְּדִין פְּרַחָה נִשְׁמַתִּיהָ, וְאֶעְרַעַת בְּנִשְׁמַתָּא דִּילִי, דְהוּוּ סִלְקָא מִגּוּ דְכִינוּ וּמִגּוּ טְבִילָה, וְעָאלַת בְּאַתֵּר דְעָאלַת, וְתַמְן אֶתְדִן דִּינְהָא, וְאַתֵּיחֵיבוּ לִי עֲשְׂרִין וְתֵרִין שָׁנִין דְחֵינִן, בְּגִין דְמַעִין וּמְלִין דְבְּרִי, מִכָּאן וְלַהֲלָאָה, אֵית לִי לְאַשְׁתַּדְלָא בְּמַה דְחֻמֵּינָא, דְהָא לֵית לִי לְאַשְׁתַּדְלָא בְּמְלִין דְהָאֵי עֲלָמָא. בֵּינֵן דְחֻמֵּינָא מַה דְחֻמֵּינָא, וּבְעֵי קוּדְשָׁא בְּרִיךְ הוּא דְלֹא יִתְאַבִּיד וְיִתְנַשֵּׁי מִנְּאֵי כְּלוּם.

36. "Yah has chastised me severely"

Rabbi Yosi says that David went through all kinds of trials but God always saved him because of his confidence in the world above. David reasoned that he had already received all his punishments in this world so he was purified and would not be punished in the world above.

372. He opened the discussion with the verse: "Yah has chastised me severely: but He has not given me up to death" (Tehilim 118:18). King David said, "YAH HAS CHASTISED ME SEVERELY" about all that was done in this world and he spoke of the confidence he had in that world. "But He has not given me up to death," because from everything that happened to him in this world - that he was pursued and he escaped from all his pursuers to a strange land, in the land of Moab, and in the land of the Philistines - the Holy One, blessed be He, has saved him and did not leave him to die. He said, "But He has not given me up to death" about his confidence in that world, THE ETERNAL.

372. פִּתַּח וְאָמַר, יִסּוּר יִסְרַנִּי יְהוָה וְגו', הוּוּ דְיָד מְלַכָּא אָמַר דָּא, עַל כָּל מַה דְעֵבַד בְּהָאֵי עֲלָמָא, וְאָמַר עַל אַבְטַחוּתָא דְהוּוּ לֵיהָ בְּהוּא עֲלָמָא. עַל כָּל מַה דְאֶעְבֵּר בְּהָאֵי עֲלָמָא, דְרָדִיפּוּ לֵיהָ, וְהוּוּ עֵרִיק בְּאַרְעָא נּוֹכְרָאָה, בְּאַרְעָא דְמוֹאָב, וּבְאַרְעָא דְפִלְשְׁתִּינֵי, וּמִכְלָהוּ שְׂזִיב לֵיהָ קוּדְשָׁא בְּרִיךְ הוּא, וְלֹא שְׂבִיק לֵיהָ לְמוֹתָא, וְאָמַר עַל אַבְטַחוּתָא דְהוּוּא עֲלָמָא.

373. David said, If I sinned here against the Holy One, blessed be He, I have already been smitten here and have received my punishment. He purified me from all my sins and did not leave my punishments to that world that is after my death. Definitely, "Yah has chastised me severely" in this world to cleanse me. "But He has not given me up to death" in that world to take revenge from me there. RABBI YOSI RETURNED TO TALK ABOUT HIMSELF AND SAID, As for myself, the Holy One, blessed be He, has already cleansed me once in this world. From here on, I need to be careful AND WATCH OUT that I should not be shamed in the World to Come.

373. אָמַר דְיָד, אֵי הֶכָּא חֲבָנָא לְגַבִּי קוּדְשָׁא בְּרִיךְ הוּא, הֶכָּא אֶלְקִינָא, וְקִבִּילְנָא עוֹנְשָׁא דִּילִי, וְאֶדְבִּי לִי מִכָּל מַה דְחֲבָנָא, וְלֹא שְׂבִיק עוֹנְשָׁא דִּילִי לְהוּוּא עֲלָמָא, בְּתַר מִיָּתָהּ. וְדָאֵי יִסּוּר יִסְרַנִּי יְהוָה, בְּהָאֵי עֲלָמָא, בְּגִין לְנִקְאָה לִי. וְלְמוֹת לֹא נִתְנַנְנִי, בְּהוּוּא עֲלָמָא, לְנִטְלָא נְקֻמַּתָּא מִנְּאֵי, וְאֲנִי, הָא קוּדְשָׁא בְּרִיךְ הוּא, אֲנִקִּי לִי זְמַנָּא חֲדָא בְּהָאֵי עֲלָמָא, מִכָּאן וְהֲלָאָה אֶצְטְרִיכְנָא דְלֹא אָהָא בְּכִסּוּפָא בְּעֲלָמָא דְאַתֵּי.

37. "Our father died in the wilderness"

Rabbi Yosi's son talks about why Zelofehad's daughters mentioned that their father died in the wilderness when in fact many many of the children of Yisrael had died in the wilderness. He says that they died after the sin of the golden calf and before the Torah was given to them. Zelofehad was not acquainted with the Torah, and he led those who spoke out against Moses, so his daughters thought that Moses hated him. The women did not speak solely in front of Moses but only before the other chieftains as well so that they would be sure of having impartial judgment. In his humility Moses then disqualified himself from judging their case, but brought it before God instead. The Rabbi's son says that Zelofehad died through the words of his mouth but that his father Rabbi Yosi was raised back to life through the words of his son's mouth. The other rabbis talk about staying in Rabbi Yosi's house for seven days until his soul has settled back into place, but they decide to go see Rabbi Elazar's father-in-law first and then return. Rabbi Aba and Rabbi Elazar realize that the wisdom of the children of this generation will never be seen again until the coming of Messiah.

374. The child, his son, opened the discussion with the verse: "Our father died in the wilderness, and he was not in the company of them..." (Bemidbar 27:3). There is a tonal above "Our father," MEANING 'ZARKA', WHOSE MUSICAL NOTATION lengthens the pronunciation of the word. Aha, devout holy ones, how much the pain is drawn out when reading "Our father." There is no pain or hurt of the spirit and soul, except when it is read like that, "Our father," when it is hurting from the heart. "Died in the wilderness": HE ASKS, Did not others die in the desert wilderness? Why is he marked by saying that he died in the desert? There were thousands and tens of thousands that died in the wilderness.

375. HE RESPONDS: It is just that so many people are without it. Some of them say that the gatherer of wood was ZELOPHEHAD, because it says, "But he died in his own sin" (Bemidbar 27:3). Some say this way and some say that way. I learned on the day my father fell on his sickbed; they taught me this, and I saw that which I saw, which my father forbade me from revealing. AND I WAS TAUGHT that there were many, many who died in the desert, and not on account of the sins of Korah or on account of the sins of the spies, when the awful judgment was decreed THAT ALL WILL DIE OUT IN THE WILDERNESS. But THEY DIED prior to the giving of the Torah and after those who misled the world, MEANING THE MIXED MULTITUDES, and those who followed them, made the golden calf. ZELOPHEHAD COULD HAVE BEEN AMONG THOSE FOLLOWERS, BUT THERE IS NO DEFINITIVE PROOF FROM WHAT IS WRITTEN: "BUT HE DIED IN HIS OWN SIN," THAT HE WAS THE GATHERER OF WOOD.

376. However, the plea that these daughters pleaded was that he died in the wilderness. He, who was Zelophehad, a chief in the house of Joseph, and who was not properly versed in the manners of the Torah, could not THEREFORE become a prince. And he was the one who did not guard his lips and speech against Moses, AS IT SAYS, "AND THE PEOPLE SPOKE AGAINST ELOHIM, AND MOSES..." (BEMIDBAR 21:5). ZELOPHEHAD WAS THE SPOKESMAN and about him, it is written: "And many (Heb. rav) people of Yisrael died" (Ibid. 6) BECAUSE HE WAS a man that was not versed in Torah. He was a chief (Heb. rav) of a family tribe, a Chieftain from the seed of Joseph and an offspring of Menashe. Because he sinned in the wilderness by speaking up against Moses, HIS DAUGHTERS thought that Moses harbored hatred AGAINST HIM. Therefore, they brought forward their complaints before Moses and Elazar and all the tribal heads and family chieftains. They did not speak with Moses alone except in their presence, because they were jealous of him.

377. From here, it is understood that whoever has doubts about the judge shall bring forward other JUDGES and increase the number of people to be with that judge, who will listen to the trial proceedings. And he will have fear of them and he will not have a choice but to judge properly. If he does not, they will reject him from judging on the trials, but they were not aware that "Moses was very meek, more so than all the men that were upon the face of the earth" (Bemidbar 12:3). They were not familiar with Moses' qualities.

374. פֶּתַח הַהוּא יִנּוּקָא בְּרִיָּה וְאָמַר, אָבִינוּ מֵת בְּמִדְבָּר וְהוּא לֹא הָיָה בְּתוֹךְ הָעֵדָה וְגו'. אָבִינוּ, הָא טַעְמָא לְעִילָא, אַרְיָךְ מְלָה וּמְשִׁיךְ לָהּ, אִי חֲסִידִין קְדִישִׁין, כְּמָה מְשִׁיכוּ דְצַעְרָא בְּמַקְרֵי אָבִינוּ. לִית צַעְרָא, וְלִית כְּאָבָא דְרוּחָא וְנַפְשָׁא, אֶלָּא כַּד קְרָאן הָכִי, אָבִינוּ, בְּכָאָבָא מְלָבָא. מֵת בְּמִדְבָּר, וְכִי אַחֲרָנִין לֹא מִיתוּ בְּמִדְבָּרָא, דְּהִכָּא רְשִׁים לִיהּ, וְאָמַר דְּאִיהוּ מֵת בְּמִדְבָּר, וְהָא אֵלֶף וּרְבֵבָן מִיתוּ בְּמִדְבָּרָא.

375. אֶלָּא כְּמָה בְּנֵי נֶשֶׂא עֲרִטְלָאִין עַל דָּא, מְנַהוֹן אַמְרֵי דְהוּא מְקוּשָׁשׁ עֲצִים הוּהוּ, דְּכִתְיִב כִּי בַחֲטָאוּ מֵת. וּמְנַהוֹן אַמְרֵי הָכִי, וּמְנַהוֹן אַמְרֵי הָכִי, וְאָנָּה הָכִי אוֹלִיפְנָא, יוֹמָא דְאָבָא נָפַל בְּבֵי מְרַעִיָּה, אוֹלְפִי לִי דָּא. וְאָנָּה חֲמִינָא מַה דְּחֲמִינָא, דְּפַקִּיד לִי אָבָא דְלֹא לְגַלְאָה. אֶלָּא כְּמָה וְכְמָה הוּוּ דְמִיתוּ בְּמִדְבָּרָא, וְלֹא עַל חוּבָא דְקֶרַח, וְלֹא עַל חוּבָא דְמִרְגְּלִים, כַּד אַתְגְּזֹר גְּזֵרָה, אֶלָּא קוּדְם מִתָּן תּוֹרָה, וּבִתְרַע גְּלָא דְעַבְדוּ, אִינוּן מְטַעֵי עֲלֵמָא, וְאִינוּן דְּאִתְמַשְׁכוּ אֲבַתְרִיָּהוּ.

376. אָבַל טַעְנָה דְטַעֵינוּ אִינוּן בְּנִתִין, דְּמִית בְּמִדְבָּר, אִיהוּ, וְהוּוּ צְלַפְחָד רַב לְבֵי יוֹסֵף, וּמַגּוּ דְלֹא יָדַע אַרְחוּי דְאוֹרִיָּתָא כְּדַקָּא יָאוּת, לֹא הוּוּ נְשִׂיא. וְהוּוּ הוּוּ דְלֹא נָטַר פּוּמִיָּה וּמְלוּי לְקַבְּלִיָּה דְמֹשֶׁה, וְעֲלִיָּה כְּתִיב, וַיָּמַת עִם רַב מִיִּשְׂרָאֵל. גְּבַר דְלֹא יָדַע אוֹרִיָּתָא, וְאִיהוּ רַב מְשַׁפְּחָה. רַב דְזוֹרְעָא דְיוֹסֵף, מְבַנּוּי דְמִנְשָׂה. וּבְגִין דְחַב בְּמִדְבָּר בְּמִלּוּלָא לְגַבֵּי מֹשֶׁה, חָשִׁיבוּ דְמֹשֶׁה אֲנָטִיר דְבָבוּ. וּבְגִ"כ קְרִיבוּ לְקַמִּיָּה דְמֹשֶׁה, וְאַלְעָזָר, וְכָל הַנְּשִׂאִין, וְכָל רִישֵׁי אֲבָהֶן, וְלֹא מְלִילוּ עִם מֹשֶׁה אֶלָּא לְקַמִּיָּהוּ, בְּגִין דְקִנְיָאוּ קִנְיָה מְנִיָּה.

377. מְכָאן, מֵאן דְחִישׁ מִן דִּינָא, יְקַרְב אַחֲרָנִין, וַיִּסְגִּי בְּגוּבְרִין בְּהַדִּי הוּוּ דִּינָא, בְּגִין דִּישְׁמַעוּן דִּינָא מְנִיָּה, וַיִּדְחַל מְנִיָּהוּ, וְלֹא יָהָא בֶן אֶלָּא כְּדַקָּא יָאוּת, וְאִי לֹא, יִדְחִי לִיה מִן דִּינָא. וְאִינוּן לֹא יָדַעוּ דְהָא מֹשֶׁה עָנּוּ מְאֹד מִכָּל הָאָדָם אֲשֶׁר עַל פְּנֵי הָאָרְצָה. וְלֹא יָדַעוּ דְמֹשֶׁה לֹא הָכִי.

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378. When Moses noticed all this, he said, I see that all this gathering of great men, from Yisrael, and all the heads of the families and the heads of the congregation are closing in on me. Then Moses immediately disqualified himself from judging, as it is written: "And Moses brought their cause before Hashem" (Bemidbar 27:5). Other judges do not behave this way, even if there is a great gathering upon them. Those judges are considered insolent, not having any of the humility that Moses had. Praised is the lot of Moses. Rabbi Elazar and the friends were glad.

379. The child said, I am returning to the earlier topics, to talk about this pausal note, MEANING THE 'ZARKA', THAT IS ON THE WORD OF "OUR FATHER" IN, "Our father died in the wilderness." ITS SHAPE is comparable to a snake that hangs on his back and pulls his tail into his mouth. AND THIS DRAWING that is on the musical note OF ZARKA that is drawn over THE WORD "OUR FATHER," CAUSED ZELOPHEHAD TO DIE "in the wilderness" through the words of his own mouth. The child hurried up quickly and held on to the back of the neck of his father, cried and said, This Zelophehad died through talking and you, my father, returned to this world through talking, MEANING THROUGH THE UTTERANCES AND TEARS OF THE CHILD. His father hugged and kissed him again. Rabbi Elazar and the friends all cried, and the father cried along with them. They all took him and kissed him all over his lips, over his head and over his eyes, and his father was crying with him.

380. Rabbi Elazar said to him, My son, since you spoke about this matter, SAY, What is the meaning of: "But he died in his own sin"? The child said, Father, THEY ASK WHY one word, "HE DIED," was not enough for them. WHAT WAS THE NEED FOR THEM TO SAY THAT HE DIED IN THE DESERT AND ALSO THAT HE DIED BECAUSE OF HIS SIN? IT IS ONLY that with the DEPICTION OF THE ZARKA THAT IS OVER THE WORD "OUR FATHER," the snake that was wrapped around above with his tail, the musical note lengthens the pronunciation. THEREFORE, IT IS WRITTEN: "In his own sin." What is "in his own sin"? It is in the sin of that snake. What is it? It is with the speech in his mouth THAT HE SPOKE AGAINST MOSES. The reason "But he died in his own sin" extends from the snake that is wrapped with its tail, SINCE HE DREW THE POWER OF CONTAMINATION FROM THAT PRIMORDIAL SNAKE BY SPEAKING AGAINST MOSES. That is certainly "his own sin."

381. Rabbi Elazar took him on his lap and in his arms, and all the friends cried. The CHILD said to them, Scholars, leave me with my father, because my mind has not settled down yet. Rabbi Elazar said to Rabbi Yosi, What is the age of the child in days and years? He replied to them, Friends, do not ask me this, because he still has not reached his fifth birthday.

378. כִּי־וַיִּרְאֵה מֹשֶׁה כָּךְ, אָמַר חֲמִינָא דְכָל בְּנוֹפְיָא דְגוֹבְרִין רַבְרַבִּין מִיִּשְׂרָאֵל, וְכָל רִישֵׁי אֲבֹהֶן וְכָל נְשִׂאֵי בְנֵי־שָׂתָא, עָלֵי קְרִיבּוֹ. מִיַּד אֲתַפְּרֵשׁ מֹשֶׁה מִן דִּינָא, הֵה־ד וַיִּקְרַב מֹשֶׁה אֶת מִשְׁפָּטָן לִפְנֵי יְיָ. עֲנֹתְנֹתָא דְמֹשֶׁה, אֶקְרִיב אֶת מִשְׁפָּטָן לִפְנֵי יְיָ. דִּינִין אַחֲרָנִין, אַרְחָא דָא לֹא נְטָלִי, דִּאֲעִ"ג דְכְנוּפְיָא סְגִי עֲלִיהוּן. אִינוּן דִּינֵי אַקְרוּן עָזִי פְנִים, לִית בְּהוּ מַעֲנֹתְנֹתָא דְמֹשֶׁה כָּלֵל. זַבְּאָה חוֹלְקִיָה דְמֹשֶׁה. חָדוּ ר"א וְחֲבֵרַיָא.

379. אָמַר הוּא יְנוּקָא, אֲהַדְרָנָא לְמַלִּין קְדָמָאִין. אָבִינוּ מֵת בְּמַדְבָּר אָבִינוּ הָאִי טַעְמָא דְאָמִי, לְנַחַשׁ תְּלִינָא עַל קְדְלִיָה, וּמְשִׁיךְ זַנְבִּיהָ בְּפּוּמִיָה, בְּטַעְמָא, דֵּהוּא דֵּאֲתַמְשֵׁךְ עֲלִיהָ לְעִילָא. מֵת בְּמַדְבָּר, בְּמַלּוּלָא דְפּוּמִיָה. אֲתַבְּהִיל הוּא יְנוּקָא בְּבַהִילוֹ, וְאֲתַקִּיף בְּקוּדְלָא דְאָבּוּי, וּבְכָה וְאָמַר, צִלְפַּחַד דָּא בְּמַלּוּלָא מֵית, וְאַנְתָּ אָבָא בְּמַלּוּלָא אֲהַדְרַת לְעֵלְמָא דָּא. אֲהַדְרַת אָבּוּי וְנָשִׁיךְ לִיָהּ, וְגָמִיף לִיָהּ. בְּכוּ ר' אֲלַעְזָר, וְחֲבֵרַיָא כְּלָהּ, וְאָבּוּי בְּכָה בְּהַדְרִיָהּ, נְטָלוּהוּ כְּלָהּ וְנָשְׁקוּהוּ בְּפּוּמוּי, עַל רִישִׁיָהּ, וְעַל עֵינָיו, וְאָבוּהָ הוּא בְּכִי בְּהַדְרִיָהּ.

380. א"ל רַבִּי אֲלַעְזָר, בְּרִי, הוּאִיל וְאֲמַרְתָּ מֵלָה דָּא, מַהוּ כִּי בַחֲטָאוּ מֵת. אָמַר הוּא יְנוּקָא, אָבָא, אָבָא, בַּחֲדָה מֵלָה סְגִי לוֹן, כִּי־וַיִּרְאֵה מֹשֶׁה נַחֲשׁ דְכָרִיךְ בְּזַנְבִּיָה לְעִילָא, מְשִׁיךְ טַעְמָא בַחֲטָאוּ, מֵאִי בַחֲטָאוּ. בַּחֲטָאוּ דֵּהוּא נַחֲשׁ. וּמֵאִי אִיהוּ. מַלּוּלָא דְפּוּמִיָה, כִּי בַחֲטָאוּ מֵת, טַעְמָא דֵּהוּא מְשִׁיכוּ דֵּהוּא נַחֲשׁ דְכָרִיךְ בְּזַנְבִּיָה, בַּחֲטָאוּ וְדֵאִי.

381. נְטָלִיָה ר' אֲלַעְזָר בְּתוּקְפִיָהּ, בֵּין דְרוּעוּי, וּבְכוּ כְּלָהּ חֲבֵרַיָא. אָמַר לוֹן, רַבָּנָן, שְׁבוּקוּ לִי בְּהַדְרִי אָבָא, דְעַד כְּעַן לֹא אֲתִישְׁבָא רוּחִי. א"ר אֲלַעְזָר לְר' יוֹסִי, אִימָא כְּמָה יוּמִין וְשָׁנִין לְהָאִי יְנוּקָא. אָמַר לוֹן, חֲבֵרַיָא, בְּמַטּוּ מְנַיִכוּ לֹא תַבְּעוּן דָּא, דֵּהָא עַד לֹא מַטּוּ עֲלוּי חֲמֵשׁ שָׁנִין.

382. Rabbi Elazar said, Heaven forbid, we are considering it only with a benevolent eye. And you mentioned five years: these are "five more years, in which there shall neither be ploughing nor harvest" (Beresheet 45:6), AND YOU TOO will not reap him forever. Rabbi Elazar said to Rabbi Aba, Let us stay here up to seven days, in order that THE SOUL should settle down in the house, because during the seven days after the soul left the body, she walks about naked. Now THAT THE SOUL OF RABBI YOSI LEFT AND returned she may not get settled back into her place until seven days have passed .

383. Rabbi Aba said that it is written: "You shall open your hand wide to your brother, to your poor, and to your needy" (Devarim 15:11). We have already taught this verse, that it is imperative for a person not to abandon his poor and give to other poor. Here, Rabbi Yosi, your father-in-law is also in his sick bed. Let's go and do a kindness for him. When we return, we will enter here FOR A SECOND TIME. As long as we come and go this way, we will observe the revival of the dead. Rabbi Elazar said, That is definitely, rightly so. They kissed the child, blessed him and left.

384. Rabbi Aba said, I wonder about the children of this generation. How strong they are, like high and mighty mountains. Rabbi Elazar said, Praised is my father's lot, that he is the leader of this generation. During his lifetime, the Holy One, blessed be He, wishes to establish his two Yeshivot and wants to make them into a great and lofty settlement, because there will not be another generation like this until the coming of Messiah, the King. They left.

38. Due to eleven causes, plagues come

Rabbi Aba lists the eleven causes of plagues that he was taught about in the Mishnah. The first of these causes is idol worship, and he equates being "in disorder" with leprosy. He also talks about the second cause, that is cursing the Holy Name.

385. While traveling, Rabbi Aba said, We have already learned that, due to eleven causes, plagues come about to the human beings. They are due to idol worship, cursing the Holy Name, incest, theft, the evil tongue, bearing false witness, a judge who is crooked in a trial, swearing falsely, one who encroaches on his friend's boundary rights, one who contemplates evil thoughts and ideas, and one who instigates quarrels between brothers. Some say also due to the evil eye, and we were taught all this in the Mishnah.

382. א"ל ר' אלעזר, ח"ו, דהא בעינא טבא אשגחנא ביה. ומה דאמרת חמש שנים, אינון חמש שנים אשר אין חריש וקציר. דלא תקצור ליה לעלמין. א"ר אלעזר לר' אבא, ניתיב הכא עד ד' יומין, בגין דאתיישבא ביתא. דהא כל שבעה יומין דנשמתא נפקת מן גופא, אזלת ערטילאה. והשתא דאהדרת, עד כען לא אתיישבת בדוכתהא, עד שבעה יומין.

383. אמר ר' אבא, כתיב פתוח תפתח את ירך לאחיך לעניך ולאבינוך, קרא דא, הא תנינן ליה, דלא ישבוק ב"ג עניא דיליה, ויהב לאחרא. הא ר' יוסי חמוך בבי מרעיה, ניזיל ונגמול חסד עמיה. ובתר דנהדר, ניעול בהאי. והא כל זמנא דנהך ונהדר בארחא דא, נחמי תחית המתים. א"ר אלעזר ודאי הכי הוא, נשקוהו לההוא ינוקא, ברכוהו ואזלו.

384. אמר ר' אבא, תוהנא על דרדקי דררא דא, כמה תקיפא חילייהו, ואינון טנרין רברבין ראמין. אמר ר' אלעזר, זכאה חולקיה דאבא, מאריה דררא דא. דהא ביומו, בעי קודשא בריך הוא לאתקנא, תרין מתיבתין דיליה, ולמעבד לון ישובא רברבא ועלאה כדקא יאות. דהא לא יהא כדרא דא, עד דיותי מלכא משיחא. אזלו.

385. עד דהוו אזלי, אמר רבי אבא, הא תנינן, על חד סרי מלין נגעין אתיין על בני נשא. ואלין אינון: על ע"ז. ועל קללת השם. ועל גלוי עריות. ועל גניבה. ועל לשון הרע. ועל ערות שקר. ועל דינא דמקלקל ית דינא. ועל שבועת שוא. ועל דעאל בתחומא דחבריה. ועל דמחשב מחשבין בישין. ועל דמשלח מדנים בין אחים. ואית דאמרי, אף על עינא בישא. וכלהו תנינן במתניתא.

386. Idol worship: How do we know THAT DUE TO THAT CAUSE THE AFFLICTIONS COME? Because it is written: "And when Moses saw that the people were in disorder; for Aaron had made them disorderly" (Shemot 32:25). What is the meaning of, "were in disorder"? It means that they were inflicted with leprosy. It is written here, "were in disorder" and it is written there, "And the diseased man in whom the plague is, his clothes shall be rent, and the hair of his head shall grow long..." (Vayikra 13:45). JUST LIKE IT MEANS LEPROSY THERE, HERE TOO IT IS LEPROSY. About cursing the name of Hashem, HOW DO WE KNOW? It is because it is written: "This day will Hashem deliver you (Heb. yesagercha) into my hand" (I Shmuel 17:46), MEANING THE PHILISTINE WHO WAS REVILING AND CURSING THE NAME. It is written ABOUT THE LEPER: "And the priest shall shut him up (Heb. hisgiro)" (Vayikra 13:5). WE UNDERSTAND FROM THIS COMPARISON BY ANALOGY. JUST LIKE IT WAS REGARDING LEPROSY THERE, HERE TOO IT HAS TO DO WITH LEPROSY.

386. ע"ז מנין. דכתיב וירא משה את העם כי פרוע הוא כי פרעה אהרן. מאי כי פרוע הוא. דאלקו בצרעת. כתיב הכי כי פרוע הוא, וכתיב התם, והצרוע אשר בו הנגע בגריו יהיו פרומים וראשו יהיה פרוע. ועל קללת השם, דכתיב היום הזה יסגר יו' בידי, וכתיב, והסגירו הכהן.

39. The eye of David and the eye of Bilaam

Rabbi Elazar says that David killed the Philistine by looking at him with an evil eye, and this caused leprosy on his forehead; thus the stone was sunk into his forehead. We hear that David's eye was beautiful and gazed with love on those who feared sin, but that the wicked were afraid of him. The eye of Bilaam, on the other hand, was entirely wicked. Next Rabbi Elazar says that the punishment for all the other causes of plagues listed earlier is always leprosy. He tells Rabbi Aba how Bilaam perpetrated all these sins, and that Bilaam tried to draw the abundance of Yisrael to his own evil side.

387. Rabbi Aba said, This matter regarding the Philistine has not suited me, and I need to study it further. Rabbi Elazar said, It is definitely so. This Philistine was close to the lineage of David and was the son of Orpah. That is the meaning of what is written: "Out of the ranks of the Philistines" (I Shmuel 17:23). Do not pronounce "ma'arachot" (Eng. 'ranks'), but read 'from the caves (Heb. me'arot) of the Philistines', because he caused shame to his mother, making her as a cave, because it is written: "And the Philistine cursed David by his Elohim" (Ibid. 43). David gazed at him with an evil eye and anywhere THAT DAVID was gazing with an evil eye, all kinds of afflictions flowed from the eyes of David. This is the way it was regarding Joab. As soon as David gazed at him with an evil eye, it is written: "And let the house of Joab never lack such as are afflicted with an issue, or with leprosy..." (II Shmuel 3:29).

387. אמר ר' אבא, מלה דא לא אתיישבא, ואצטריך לעינא ביה. א"ר אלעזר, הכי הוא ודאי, פלשתי דא קריב לייחוסא דדוד הוה, וברה דערפה הוה, והיינו דכתיב, ממערכות פלשתים, אל תקרי ממערכות, אלא ממערות פלשתים, דשוויה לאמיה כמערתא דא. וכיון דכתיב ויקלל הפלשתי את דוד באלהיו, אסתפל ביה דוד בעינא בישא. ובכל אתר דהוה מסתפל בעינא בישא, כל זיני צרעת אתמשכן מעיניה דדוד. והכי הוה ביואב, כיון דאסתפל ביה דוד בעינא בישא, מה כתיב, ולא יכרת מבית יואב זב ומצורע וגו'.

388. Here with this Philistine, as soon as he cursed the name, David looked at him with an evil eye and noticed on his forehead that he became leprous. Immediately, "the stone buried itself in his forehead" (I Shmuel 17:49), because the leprosy was stuck to his forehead. All this was DUE TO the impression of the evil eye of the leprosy in his forehead, that this stone was actually sunk into his brow. IT IS definite that he was a leper.

388. והכא בפלשתי דא, כיון שקלל את השם, אסתפל ביה בעינא בישא, וחמא במצחיה דאצטרע. מיד ותטבע האבן במצחו, ואתדבקת הצרעת במצחו. וכלא הוה אשתקעת עינא בישא דצרעת במצחו, ואשתקעת אבנא ממש במצחו, ודאי מצורע הוה.

389. The wicked criminal Bilaam's eye was the reverse of David's eye. David's eye was embroidered in all kinds of colors, and there was no eye in the world as beautiful as David's. All the colors in the world sparkled in it and it was filled with love towards anyone who feared sin, as is written: "They who fear You will see me and be glad" (Tehilim 119:74). That is, they became happy when they looked at him and all those wicked USED TO BE fearful of him.

390. However, the eye of Bilaam the wicked was evil in every way. Anywhere he gazed was destroyed as with a flame, since there does not exist such an evil eye in the world as the eye of that wicked one, which was inverse in relation to David's eye.

391. HOW DO WE KNOW THAT THE PUNISHMENT for incest IS LEPROSY? It is written REGARDING SUCH IMMORAL BEHAVIOR: "Therefore Hashem will smite with a scab the crown of the head of the daughters of Zion" (Yeshayah 3:17). It is written REGARDING LAWS CONCERNING THE LEPROUS MARKS: "And for a swelling, and for a scab..." (Vayikra 14:56). AS IT REFERS THERE REGARDING LEPROUS AFFLICTIONS, HERE TOO IT REFERS TO LEPROUS AFFLICTIONS. HOW DO WE KNOW THAT AFFLICTIONS OF A LEPROUS NATURE COME AS A RESULT of thievery? Because it is written: "'I have now produced it,' says Hashem Tzevaot, and it shall enter into the house of the thief...and shall consume it with the timber of it and the stones of it..." (Zechariah 5:4). What causes the consuming destruction of timbers and stones - that is, leprosy? It is written: "And he shall break down the house, the stones of it, and its timber" (Vayikra 14:45).

392. HOW DO WE KNOW THAT AFFLICTIONS OF LEPROUS PLAGUE FOLLOW TO PUNISH an evil tongue? Because it is written: "And Miriam and Aaron spoke against Moses..." (Bemidbar 12:1) and it is written further: "And Aaron looked upon Miriam, and behold, she was leprous" (Ibid. 10). For false witness, HOW DO WE KNOW THAT AFFLICTIONS OF A LEPROUS NATURE FOLLOW? We find that Yisrael testified falsely and said, "These are your Elohim, Yisrael" (Shemot 32:4) in a loud voice, as is written: "There is a noise of war in the camp" (Ibid. 17). Thus, "they put out of the camp everyone with leprosy and everyone that has an issue..." (Bemidbar 5:2). IN BOTH CASES, THE SIMILAR TERM OF "CAMP" IS USED TO GIVE AN INDICATION AND TEACH US AN EQUAL DECREE.

393. About a judge who distorts the law of judgment, HOW DO WE KNOW THAT LEPROSY AFFLICTIONS FOLLOW? Because it is written "As the fire devours the stubble, and as the chaff...and their blossom shall go up as dust ..." (Yeshayah 5:24). What is the reason? "Because they have cast away the Torah law of Hashem Tzevaot" (Ibid.). And 'blossom' means none other than leprosy, as is written: "And if the leprosy breaks (lit. 'blossoms') out abroad" (Vayikra 13:12). If someone infringes on the property or boundary rights of his neighbor or associate, HOW DO WE KNOW THAT LEPROUS AFFLICTIONS COME ABOUT? From Uzziah, who infringed on the rights of the priesthood, as it is written: "The leprosy broke out on his forehead" (Il Divrei Hayamim 26:19). HOW DO WE KNOW THAT someone who incites strife among brothers GETS HIT WITH LEPROSY? Because it is written: "And Hashem plagued Pharaoh" (Bereshheet 12:17), BECAUSE he caused strife between Abraham and Sarah. About an evil eye, HOW DO WE KNOW? This is as we already studied THAT DAVID'S EVIL EYE WAS WOUNDING WITH LEPROSY THOSE WHO WERE NOT FEARFUL OF HASHEM, SO WE HAVE PROOF THAT THE EVIL EYE CAUSES

389. רָשַׁע חַיִּיבָא דְּבַלְעָם, עֵינָא דִּילִיָּהּ, הוּא
בְּהַפּוּכָא מֵעֵינָא דְּרוּד עֵינָא דְּרוּד הוּא מְרַקְמָא מִכָּל
זֵינֵי גּוּוֹנִין, לֹא הוּא עֵינָא בְּעֵלְמָא שְׁפִירָא לְמַחְזִי,
כְּעֵינָא דְּרוּד. כָּל גּוּוֹנִין דְּעֵלְמָא מְנַצְצֵן בֵּיהּ, וְכָלֵא
בְּרַחֲמֵי לְמָאן דְּחָלִיל חֲטָאָהּ, דְּכָתִיב יְרַאֲךָ יְרַאוּנִי
וְיִשְׁמַחוּ. חֲדָאן כִּד חֲמָאן לִי. וְכָל אֵינּוֹן חַיִּיבִין
דְּחָלִין מִקָּמִיָּהּ.

390. אָבֵל עֵינּוּי דְּבַלְעָם חַיִּיבָא, עֵינָא בִּישָׂא בְּכָלֵא,
בְּכָל אַתְר דְּהוּא מְסַתְּבֵל, כְּשִׁלְהוּבָא שְׂצִי לִיָּהּ. דְּהָא
לִית עֵינָא בִּישָׂא בְּעֵלְמָא, כְּעֵינָא דְּהוּא רָשַׁע,
דְּאִיְהוּ בְּהַפּוּכָא מֵעֵינּוּי דְּרוּד.

391. עַל גְּלוּי עֲרִיזוֹת, דְּכָתִיב וְשִׁפַּח יְיָ קִדְקוֹד בְּנוֹת
צִיּוֹן. וְכָתִיב וְלִשְׂאֵת וְלִסְפַּחַת. עַל הַגְּנֵבָה, דְּכָתִיב
הוֹצֵאתִיהָ נָאִם יְיָ צְבָאוֹת וּבָאָה אֶל בַּיִת הַגֵּנֵב וְגו'
וְכִלְתּוּ וְאֵת עֲצֵי וְאֵת אֲבָנָיו. מָאן הוּא מְלָה דְּמַכְלָה
עֲצִים וְאֲבָנִים. דָּא צְרַעַת. דְּכָתִיב, וְנָתַן אֶת הַבַּיִת
אֶת אֲבָנָיו וְאֵת עֲצָיו.

392. עַל לְשׁוֹן הָרַע, דְּכָתִיב וּתְדַבֵּר מְרִים וְאֶהְרֹן
בְּמֹשֶׁה וְגו', וְכָתִיב וַיִּפֶן אֶהְרֹן אֶל מְרִים וְהִנֵּה
מִצּוֹרַעַת. עַל עֲרוֹת שֶׁקֶר, בְּגִין דְּסִהִידוּ יִשְׂרָאֵל שֶׁקֶר,
וְאָמְרוּ אֱלֹהֵי אֱלֹהֵיךָ יִשְׂרָאֵל, בְּקַל תִּקְיֶף, דְּכָתִיב קוֹל
מִלְחָמָה בְּמַחֲנֶה. בְּגִיד, וְיִשְׁלַחוּ מִן הַמַּחֲנֶה כָּל צְרוּעַ
וְכָל זָב וְגו'.

393. עַל דִּינֵן דְּמַקְלֵקֵל דִּינָא, דְּכָתִיב כַּאֲכֹל קֶשׁ
לְשׁוֹן אִשׁ וְחֹשֶׁשׁ וְגו' וּפְרָחַם כַּאֲבָק יַעֲלֶה וְגו', מָאִי
טַעְמָא. כִּי מָאִסוּ אֶת תּוֹרַת יְיָ צְבָאוֹת. וְאִין פְּרָחַם,
אֵלֹא צְרַעַת. דְּכָתִיב, וְאִם פְּרוּחַ תִּפְרַח הַצְּרַעַת. עַל
דְּעָאֵל בְּתַחוּמָא דְּחִבְרִיָּה מְנִינָן. מֵעוּזִיהוּ. דְּעָאֵל
בְּתַחוּמָא דְּכַהוּנָה. דְּכָתִיב, וְהַצְּרַעַת זָרְחָה בְּמִצְחוֹ.
וְעַל דְּמִשְׁלַח מְדַנִּים בֵּין אַחִים. דְּכָתִיב וַיִּגַּע יְיָ אֶת
פְּרַעֲהָ, דְּאִיְהוּ שְׁלַח מְדַנִּים בֵּין אַבְרָהָם וְשָׂרָה. וְעַל
עֵינָא בִּישָׂא, כְּמָה דְּאִתְמַר. וְכִלְהוּ הוּוּ בֵּיהּ בְּהוּא
רָשַׁע דְּבַלְעָם.

LEPROUS AFFLICTIONS. All this was applicable to the wicked Bilaam.

394. Come and see that it is written: "To Petor, which is by the river" (Bemidbar 22:5). What is the meaning of "by the river"? HE RESPONDS: He set his evil eye on the river that is in Yisrael, WHICH IS YESOD IN ZEIR ANPIN, as is written: "Behold, I will extend peace to her like a river" (Yeshayah 66:12). Bilaam came upon Petor, WHICH IS MALCHUT OF THE OTHER SIDE, and was provoking them.

395. Rabbi Aba said, Certainly all these things applied to Bilaam, but how do we know that he, BILAAM, was also involved in sexually indecent behavior? HE REPLIES: Because it says, "Behold, these caused the children of Yisrael, through the counsel of Bilaam, to revolt against Hashem..." (Bemidbar 31:16). We have here the idol worship OF PEOR and sexual immorality OF KOZBI, DAUGHTER OF TZUR. HOW DO WE KNOW THAT false testimony APPLIED TO BILAAM? Because it is written: "And knows the knowledge of the most High" (Bemidbar 24:16) and yet he did not know even the thoughts of his beast, BECAUSE HE COULD NOT FIGURE OUT WHY HIS ASS DETOURED FROM THE ROAD. HOW DO WE KNOW THAT the distortion of justice ALSO APPLIED TO BILAAM? Because it is written: "Come therefore, and I will advise you" (Ibid. 14), for it was still debated AND IMPENDS UPON judgment IF YISRAEL IS GUILTY OR NOT. Yet he gave bad advice to harm YISRAEL and that is a deflection of justice, because he counseled harmful things about them AND HE DIDN'T CARE IF HE DID IT.

396. He infringed on what was beyond his boundary rights. WHY DO WE KNOW THAT ABOUT BILAAM? Because it is written: "And I have offered upon every altar a bullock and a ram" (Bemidbar 23:4) and it is written: "I have prepared the seven altars" (Ibid.). IN FACT, THE OFFERING UP OF THE SACRIFICES BELONGED TO THE PRIESTS AND NOT TO HIM. And inciting strife between brothers APPLIED TO HIM AS WELL, BECAUSE HE CAUSED STRIFE between the children of Yisrael and their Father in heaven. Malicious language APPLIED TO HIM, since no one in the world was A MASTER OF SLANDEROUS LANGUAGE as he was, SINCE ALL HIS POWER WAS IN HIS MOUTH. The curse of the Holy Name APPLIED TO HIM, as is written: "While I go to the meeting yonder (Heb. coh)" (Bemidbar 23:15), WHICH MEANS THAT HE WISHED TO UPROOT MALCHUT CALLED "COH" FROM YISRAEL. All these things that were manifest in him also included the evil eye as we studied, and everything was directed against the river of Yisrael THAT IS YESOD IN ZEIR ANPIN. He set his eyes on it to provoke it, TO BEND ITS ABUNDANCE TO HIS OWN EVIL SIDE. "To the land of the children of his people" (Bemidbar 22:5): HE ASKS: Don't we know that this was the land of the children of his people? HE RESPONDS: That is only the secret meaning, to which all the members of his people were attached, as we have studied already.

40. "Of him who has an evil eye"

Rabbi Yosi says that Balak realized that he and his people would fall into the hands of Yisrael because he 'saw' this. Bilaam's knowledge was of the kind that was only understood at night when the lower Sfirot and the asses of the Klipot have dominion.

397. "And Balak the son of Tzipor saw..." Rabbi Yosi opened the discussion with the verse: "Do not eat the bread of him who has an evil eye" (Mishlei 23:6). That applies to Bilaam, WHO WAS EVIL-EYED, and he blessed the children of Yisrael. "Nor desire his dainties" applies to Balak, for whose burnt offerings that he offered before Him, the Holy One, blessed be He, had no desire.

394. ת"ח, מה כתיב, פתורה אשר על הנהר. מאי על הנהר. דיהב עינא בישא, על ההוא נהר, דקיימא בהו בישראל. דכתיב הנני נוטה אליה כנהר שלום. והוא אתא בההוא פתורא, ואגרי בהו.

395. א"ר אבא, כל הני מלין הוו ודאי בבלעם. אבל גלוי עריות מנין, דכתיב, הן הנה היו לבני ישראל בדבר בלעם למסר מעל בני וגו'. הא הכא ע"ז וגלוי עריות. סהדותא דשקרא, דכתיב ויודע דעת עליון, ודעת בהמתו לא הוה ידע. קלקל ית דינא, דכתיב לך איעצך. דהא בדינא קיימא, ויהב עיטא בישא לאבאשא, וסטי מן דינא, ואמליך בישין עליהו.

396. עאל בתחומא דלאו דיליה, דכתיב ואעל פר ואיל במזבח, וכתיב את שבעת המזבחות ערכתי. משלח מדנים בין אחים, בין ישראל לאביהם שבשמים. לשון הרע, לא הוה בעלמא כגיניה. קללת השם, דכתיב ואנכי אקרה כה. וכלהו הו ביה. עינא בישא כמה דאתמר. וכלא על ההוא נהר דישאל, יהב עינוי לאתגרא ביה. ארץ בני עמו, וכי לא ידענא דארץ בני עמו היא. אלא רזא דא, דכל בני עמו מתדבקן ביה והא אתמר.

397. וירא בלק בן צפור וגו'. רבי יוסי פתח, אל תלחם את לחם רע עין וגו'. דא בלעם, דברין להו לישראל. ואל התאו למטעמותיו, דא בלק, דקודשא ברין הוא לא אתרעי לאינון עליון דאתקין קמיה.

398. Come and see, during the period that Balak saw that Sihon and Og were killed and their country was taken, he noticed ONE MORE THING. HE ASKS: What did he see THAT THE SCRIPTURE says, "saw"? It is only that he realized with his wisdom that he and the five top chiefs of Midian and his people were falling into the hands of Yisrael. He saw, yet did not see CLEARLY. Therefore, he first approached Bilaam, whose power was in his mouth TO BLESS AND CURSE, similar to Yisrael, whose power is in their mouth.

398. ת"ח, בְּשַׁעֲתָא דְחָמָא בְּלַק דְּהָא סִיחוֹן וְעוֹג אֶתְקַטְלוּ, וְאֶתְנָסִיבַת אֶרְעֵהוֹן, חָמָא מַה מְחָא, דְּאִיהוּ אָמַר וַיֵּרָא. אֲלֵא חָמָא בְּחֻכְמַתָּא דִּילִיָּהּ, דְּאִיהוּ וְחֻמְשָׁה עֲלָאֵי דְּמַדְיָן, וְעַמִּיָּהּ, נִפְלִין בִּידָא דְּיִשְׂרָאֵל. חָמָא, וְלֹא יָדַע, וְעַל דָּא אֶקְדִּים לְבַלְעָם, דְּחִילִיָּהּ בְּפֹמִיָּהּ, כְּגֹוֹנָא דְּיִשְׂרָאֵל דְּחִילִיָּהוֹן בְּפֹמִיָּהוֹן.

399. Bilaam was even more loathsome than Balak. He learned only at night the knowledge that he understood. These lower Sfirot and the asses OF THE KLIPOT do not prevail except at the first watch of the night. AND ON THE FIRST WATCH, THE DONKEY BRAYS. Therefore, he possessed the ass of that side, so the donkeys could join with her in the beginning of the night.

399. וְאִמְלוּ בְּלַעַם תְּאִיב הוּא יְתִיר מִבְּלַק. וְהָיָא יָדִיעָא דְּאִיהוּ הוּא יָדַע, בְּלִילִיא הוּא יָדַע, בְּגִין דְּאִינוּן כְּתָרִין תְּתָאִין וְחֻמְרֵי, לָא שְׂכִיחוּ אֲלֵא בְּמִשְׁמְרָה רֵאשׁוֹנָה דְּלִילִיא, וְעַד הוּא לִיָּה אֶתְנָא, דְּהָאֵי גִיסָא, לְאֶתְחַבְּרָא חֻמְרֵי בְּהֵדָה בְּרִישָׁא דְּלִילִיא.

41. "And Elohim came to Bilaam," the appointed minister

We are told that the Elohim that came to Bilaam and to Laban was their appointed minister. Bilaam used the power of his ass to remove himself from the power of God and operate under his own authority. Rabbi Yitzchak relates what Rabbi Yehuda told him about the ten lower Sfirot of the right and the ten of the left. We learn from Rabbi Yosi that Joseph studied the wisdom of the lower Sfirot of the Other Side while he was in Egypt. Rabbi Shimon tells the others that in the future God will tie up the ass that is Yisrael's accuser so that he can no longer harm them. We hear about the Sfirot that pertain to divination and the Sfirot that pertain to enchantment; the ox comes from the aspect of enchantment and the donkey comes from the angle of divination. This is why Bilaam used the ass in his witchcraft to remove himself from God's power. We hear about the angel of compassion that stood in Bilaam's way when he tried to leave God's jurisdiction, and how the angel confounded Bilaam's wisdom and deflected him from his path of witchcraft.

400. You may wonder why we find written: "And Elohim came to Bilaam at night" (Bemidbar 22:9). That is certainly how it is and we already explained that this is the minister that was appointed over them. And he approached him. Similarly, "Elohim came to Laban the Aramaean..." (Bereshheet 31:24) and it is all the same meaning. IT REFERS TO THEIR APPOINTED MINISTER, BECAUSE ELOHIM IS A COMMON NAMESAKE USED EVEN FOR PEOPLE. Therefore, he said to Balak, "Lodge here this night" (Bemidbar 22:8).

400. וְאִי תִימָא, הָא כְּתִיב וַיָּבֹא אֱלֹהִים אֶל בְּלַעַם לַיְלָה. הֲכִי הוּא וְדָאֵי, וְאֹקִימָנָא הָהוּא מְמַנָּא דְּמִמְנָא עֲלֵיָּהּ, וְהוּא הוּא אֶתִּי לְקַבְּלִיָּהּ. כְּגֹוֹנָא דָּא וַיָּבֹא אֱלֹהִים אֶל לָבָן הָאֲרַמִּי וְגו'. וְכֹלָא חַד מִלָּה. בְּגִין דָּא אִיהוּ אָמַר לְרַבְרָבֵי בְּלַק לִינוּ פַּה הַלַּיְלָה.

401. When that appointed minister used to arrive, Bilaam came in to his ass and performed his deeds, and spoke his spells. Then the ass would inform him. He also showed acts, in order that this spirit should dwell on him. What did he show? He knew that donkeys wander around and prevail at the beginning of the night. He then showed that accomplishment and placed his ass at a prepared spot LINED UP AGAINST THE DONKEYS, and accomplished his work. He set the order of his speeches, and he used the ass to tell whoever came in WHATEVER WAS NECESSARY.

401. בֵּינָן דְּהוּא אֶתִּי הָהוּא מְמַנָּא, בְּלַעַם הוּא אֶתִּי לְגַבֵּי אֶתְנִיָּהּ, וְעַבְד עוֹבְדִיָּהּ, וְאָמַר מִלֵּי, וְכַדִּין אֶתְנָא אוֹדְעָא לִיָּהּ. וְאִיהוּ אַחְזֵי עוֹבְדָא לְמִשְׁרֵי עֲלוּי הָהוּא רוּחָא. וּמֵאֵי אַחְזֵי. הוּא הוּא יָדַע דְּחֻמְרֵי שְׁטָאן וְשָׂרָאן בְּקַדְמִיתָא דְּלִילִיא, כְּדִין אַחְזֵי עוֹבְדָא, וְקָאִים לְאֶתְנִיָּהּ בְּאֶתְר מִתְתַּקֵּן, וְעַבְד עוֹבְדוּי וְסַדְר מְלוּי. וְכַדִּין הוּא אֶתִּי מֵאֵן דָּאֶתִּי, וְאוֹדַע לִיָּהּ עַל יָדָא דְּהָיָא אֶתּוֹן.

402. HE INQUIRES: Since one night he already told him, "You shall not go with them" (Ibid. 12), what is the reason that he returned the second time? HE RESPONDS: It is only that they were under jurisdiction of the high authority and we were taught, 'in the path man wishes to follow he is led.' At first, it is written: "You shall not go with them." However, as soon as the Holy One, blessed be He, realized that he wanted to follow, He told him "Rise up, and go with them; but only that word..." (Bemidbar 22:20). What did Bilaam do? All that night he was contemplating and thinking, saying, Where then is my honor if I am tied, THAT IS, IN THE AUTHORITY OF THE ABOVE? He studied his witchcraft all night but could not find an angle that would place him under his own authority, except from the angle of his ass, MEANING THAT WITH THE POWER OF HIS ASS, HE WOULD BE DISCONNECTED FROM THE AUTHORITY ABOVE AND COME INTO HIS OWN AUTHORITY.

403. That is what Rabbi Yitzchak said in the name of Rabbi Yehuda regarding these lower Sfirot: there is right and there is left. From the right angle are the donkeys, WHICH ARE MALES, as we explained, and from the left angle are the asses THAT ARE THE FEMALES. We have learned that there are ten to the right and ten to the left. THAT IS IN ACCORD WITH THE TEN SFIROT OF SANCTITY, as "THE ELOHIM HAS MADE THE ONE AS WELL AS THE OTHER" (KOHELET 7:14). That is what Rabbi Yosi said: When Joseph left his father, he was knowledgeable in the higher wisdom in the secret meaning of the sanctified supernal Sfirot. When he reached Egypt and stayed there, he studied also the wisdom of the lower Sfirot OF THE OTHER SIDE, how these of the right and these of the left are linked. That is the ten of the right and the ten of the left, the male and female asses. That is why he told his father what he had learned there, as is written: "And to his father he sent after this manner; ten asses..." (Beresheet 45:23).

404. Rabbi Yosi said, These TEN of the right are all comprised in that one that is called 'donkey'. That is the same donkey of which is written: "You shall not plow with an ox and an ass together" (Devarim 22:10). That is the same donkey which King Messiah is destined to dominate, as was set in explanation, IN THE MEANING OF WHAT IS WRITTEN: "HUMBLE, AND RIDING UPON AN ASS" (ZECHARYAH 9:9). These TEN of the left are all comprised in the one that is called 'the female ass', because from her end emanates Iryah that causes harm to the children, THAT IS, COLT (HEB. IR), THE FOAL OF AN ASS, as we studied. This is what is written: "Humble, and riding upon an ass, and upon a colt, the foal of an ass (Heb. atonot)." It says "atonot," lacking THE VAV OF PLURAL INDICATION, because the ten are all included in one ASS, AS MENTIONED ABOVE.

405. Rabbi Shimon said that it is written: "Binding his foal to the vine" (Beresheet 49:11). "Binding...to the vine," MEANING for the sake of the children of Yisrael, who are called 'grapevine', AS IT IS WRITTEN: "YOU HAVE BROUGHT A VINE OUT OF EGYPT" (TEHILIM 80:9). The Holy One, blessed be He, is destined to tie up this Ira, who is the accuser that harms them, since YISRAEL are called "noble vine," as it is written: "And I had planted you a noble vine" (Yirmeyah 2:21). IT IS WRITTEN: "His ass's colt TO THE CHOICE VINE" (Beresheet 49:11), meaning the one who is an outcome of that ass's side. HE WILL BIND HER AND SUBDUE HER.

402. בִּיּוֹן דְּלִילִיָּא חֲדָא לֹא תִלְךְ עִמָּהֶם, מִטּוֹתַי תְּנִינֹת לְהָאֵי. אֲלֵא אֵינֻן בְּרִשׁוֹתָא דְלַעִילָא קְיֻמְיָ, וְהָא תְנִינֵן, בְּדֶרֶךְ שְׂאֲדָם רוּצָה לְלַכְתָּ בְּהַ מוֹלִיכִין וְכוּ'. בְּקִדְמִיתָא בְּתִיב, לֹא תִלְךְ עִמָּהֶם. בִּיּוֹן דְחֻמָּא קוּדְשָׁא בְרִיךְ הוּא, דְרַעוּתָא הוּא לְמִיָּהֲךָ. אֲלֵל קוּם לְךָ אַתָּם וְאַךְ אַתְּ הַדְּבָר וְגו'. מַה עֲבַד בְּלַעַם כֹּל הַהוּא לִילִיָּא הוּוּ מְהֵרָה וְאָמַר וּמַה אֲנִי הוּא יִקְרָא דִילִי, אִי בְקִטּוּרָא אַחְרָא אַתְקֻטְרָנָא. אֲשַׁגַּח כֹּל הַהוּא לִילִיָּא בְחַרְשׁוּי, וְלֹא אֲשַׁבַּח סֻטְרָא, דִּיהָא הוּא בְרִשׁוֹתֵיהָ, אֲלֵא מִסְטְרָא דְאַתְנִיָּה.

403. וְהֵינֵנו דַּאֲרִי יִצְחָק אָמַר ר' יְהוּדָה, בְּאַלְיִן כְּתָרִין תְּתַאֲרִין אֵינִי יְמִינָא וְאֵינִי שְׂמַאלָא. מִסְטְרָא דִימִינָא חֻמְרִי, כְּמַה דְאֻקְיָמָנָא. וּמִסְטְרָא דְשְׂמַאלִי אַתְנִי וְתַאנָּא, עֲשֵׂרָה אֵינֻן לִימִינָא, וְעֲשֵׂרָה לְשְׂמַאלָא. וְדַא הוּא דַּאֲרִי יוֹסִי, יוֹסֵף בְּדִ אַתְפָּרֵשׁ מֵאַבּוּי, יַדַּע בְּחֻכְמָתָא דְלַעִילָא, בְּרִזָּא דְכְתָרִין קְרִישִׁין עֲלֵאִין. בִּיּוֹן דִּיהוּ בְּמִצְרַיִם, אֹלִיף בְּהֵיכָל חֻכְמָתָא דְלַהוֹן, בְּאֵינֻן כְּתָרִין תְּתַאֲרִין, הֵיךְ אַחֲרִידֵן אֵינֻן דִימִינָא, וְאֵינֻן דְשְׂמַאלָא. עֲשֵׂרָה דִימִינָא וְעֲשֵׂרָה דְשְׂמַאלָא חֻמְרִי וְאַתְנִי. וּבְגִין כֶּךָ רְמִזַּא לְאַבּוּי מִמַּה דְאֹלִיף תְּמַן, דְכְתִיב וְלֹאבִיּוֹ שְׁלַח בְּזֹאת עֲשֵׂרָה חֻמּוּרִים וְגו'.

404. אֲרִי יוֹסִי, אֵינֻן דִימִינָא כְּלִילֵן כְּלָהוּ בְּחַד, דְאֻקְרִי חֻמוּר. וְהָאֵי הוּא הַהוּא חֻמוּר, דְכְתִיב לֹא תַחְרוֹשׁ בְּשׁוּר וּבְחֻמוּר יַחְדָּיו. וְהָאֵי הוּא חֻמוּר, דְזִמִּין מְלַכָּא מְשִׁיחָא לְמַשְׁלֵט עֲלֵיהָ, כְּמַה דְאֻקְיָמָנָא. וְאֵינֻן דְשְׂמַאלָא, כְּלִילֵן כְּלָהוּ בְּחַד דְאֻקְרִי אַתּוֹן, דִּיהָא מִסְטְרָהָא נְפִיק עִירָה, קְטְרוּגָא דְדַרְדְּקִי, כְּמַה דְאֻקְיָמָנָא. וְהֵינֵנו דְכְתִיב, עֲנִי וְרוֹכֵב עַל חֻמוּר וְעַל עִיר בֵּין אַתּוֹנוֹת, אַתְנַת חֶסֶר, עֲשֵׂרָה דְכְלִילֵן בְּחַד.

405. וְדַא הוּא דַּאֲרִי, מֵאֵי דְכְתִיב אֲסַרִי לְגַפְּן עִירָה. אֲסַרִי לְגַפְּן, זִמִּין קוּדְשָׁא בְרִיךְ הוּא לְקֻשְׂרָא בְּגִינֵיהוֹן דְיִשְׂרָאֵל דְאֻקְרוּן גַּפְּן. עִירָה. דְאֵיְהוּ קְטִיגוּרָא דִּילַהוֹן, וּבְגִין דְאֻקְרוּן שׁוּרְק, דְכְתִיב וְאֲנֹכִי נִטְעַתִּיךָ שׁוּרְק. בְּנֵי אַתְנוּ, הַהוּא דְנְפִיק מִסְטְרָא דִּיהָא אַתּוֹן.

406. The ten of the right and ten of the left that are included in these two, WHICH ARE THE MALE AND FEMALE ASS, AS MENTIONED EARLIER, all pertain to divination. There are ten others of the right and ten of the left that pertain to enchantment. Therefore, it is written: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael" (Bemidbar 23:23). What is the reason? Because "Hashem Elohim is with him" (Ibid. 21), from the aspect of enchantment comes the ox. From the angle of divination comes the donkey. That is the meaning of "ox and an ass." Therefore, because Bilaam knew that he was bound to the other authority THAT IS HIGHER, it said to him: "But only that word..." He found this bad, saying to himself, Where is my honor? Immediately, he examined his witchcraft and could not come up with ANYTHING that would REINTRODUCE HIM to his authority, except this ass.

407. Instantly, "Bilaam rose up in the morning, and saddled his ass" (Bemidbar 22:21) to do his desire with her and the desire of Balak. Therefore, "Elohim's anger burned because he went" (Ibid. 22), "he" precisely, because he has removed himself from His authority, WITH THE HELP OF HIS ASS, AS MENTIONED EARLIER from what he was told: "but only that word WHICH I SHALL SAY TO YOU, SHALL YOU DO" (Ibid. 20). Come and see that this is how it was: because he was granted permission at first and was told to "stand up and go with them," now that he was going, why did "Elohim's anger burned"? It is because "he" in his own authority was going to exclude himself from the One who said to him, "But only that word..."

408. The Holy One, blessed be He, said to him, 'Wicked one, you are hurrying and preparing your gear and hastening to leave My authority. I promise on your life, that you and your ass will remain in My control.' Soon, "the angel of Hashem stood" (SHEMOT 3:2). What is the meaning of: "stood"? Rabbi Aba said, He deviated from his usual skill and adopted another skill, because he was an angel of Mercy AND NOT OF JUDGMENT, AS BILAAM. That is what Rabbi Shimon meant when he said, 'The wicked transform Mercy into Judgment.' Therefore, it is written: "as an adversary" (Bemidbar 22:22), BUT NOT FOR ANOTHER, because that was not his wont, SINCE HE WAS OF THE ATTRIBUTE OF COMPASSION.

409. Rabbi Elazar says, The angel did not act differently and did not leave his usual practice. It is only that the angel was from the merciful side and stood against him. He was interfering with his wisdom and disturbing his wishes. That is the meaning of, "as an adversary." To him, he was an adversary and presented himself as an adversary, but to someone else he was not considered an adversary.

406. וְהָנִי י' מִימִינָא, וְי' מִשְׁמָאלָא, וְאַתְכִּלְיָן בְּהָנִי תְרִי, כְּלָא אִינוּן מִשְׁתַּכְּחֵי בְקִסָּם. וְאִית עֲשָׂרָה אַחֲרָנִין דִּימִינָא וְעֲשָׂרָה דִּשְׂמָאלָא, דְּמִשְׁתַּכְּחֵי בְּנַח"שׁ. וְע"ד כְּתִיב, כִּי לֹא נָחַשׁ בַּיַּעֲקֹב וְלֹא קִסָּם בְּיִשְׂרָאֵל. מ"ט, בְּגִין כִּי יו"י אֱלֹהִיו עִמּוֹ. מִסְטָרָא דְנַח"שׁ, נִפְק שׁו"ר, מִסְטָרָא דְקִסָּם, נִפְק חֲמו"ר. וְדָא הוּא שׁו"ר וְחֲמו"ר, וְע"ד בְּלַעַם, כִּינּוּן דִּידַע דְּאַתְקִשֵׁר בְּרִשׁוּתָא אַחֲרָא, וְא"ל אַךְ אֵת הַדְּבָר וְגו', אֲבָאִישׁ לִיה, וְאָמַר, וּמָה אֵן הִיא יְקָרָא דִּילּוּ. מִיַּד אֲסַתְבֵּל בְּחֲרָשׁוֹ, וְלֹא אֲשַׁכַּח דִּיהָא בְּרִשׁוּתֶיהָ, אֲלָא הָאִי אֲתוּן.

407. מִיַּד וַיִּקַּם בְּלַעַם בַּבֶּקֶר וַיַּחְבֹּשׁ אֶת אֲתוּנו לְמַעַבְד רְעוּתֶיהָ בָּהּ, וּרְעוּתָא דְבִלְקָ. וְעַל דָּא וַיַּחַר אַף אֱלֹהִים כִּי הוֹלֵךְ הוּא. הוּא דִּיּוֹקָא, דְּאַפִּיק גְּרַמְיָה מִרִשׁוּתֶיהָ, מִמָּה דְאָמַר לִיה וְאֵךְ אֵת הַדְּבָר וְגו'. ת"ח דְּהִכִּי הוּא, דְּהָא בְּקִרְמִיתָא יְהֵב לִיה רִשׁוּתָא, וְאָמַר קוּם לָךְ אֲתָם, הֲשִׁתָּא דְהוּא אֲזִיל, אֲמַאי וַיַּחַר אַף אֱלֹהִים. אֲלָא בְּגִין דְּהוֹלֵךְ הוּא, הוּא בְּרִשׁוּתֶיהָ דִּילִיָּה, לְנִפְקָא מֵהוּא דְאָמַר לִיה וְאֵךְ אֵת הַדְּבָר.

408. אָמַר לִיה קוּדְשָׁא בְּרִיךְ הוּא, רִשָּׁע, אֵת מִתְקַן וּמְזַרְזוּ זַיִינְךָ לְנִפְקָא מִן רִשׁוּתִי, חֲזִיךְ אֲנִתָּ וְאַתְנַךְ בְּרִשׁוּתִי תְהוּוּן. מִיַּד וַיַּתִּיצַב מִלְּאֵךְ יו"י. מַאי וַיַּתִּיצַב. א"ר אָבָא, נִפְק וְקָאִים בְּאוּמְנוּתָא אַחֲרָא, מְאוּמְנוּתָא דִּילִיָּה, דְּהָאִי מִלְּאֵכָא דְרַחֲמֵי הוּא. וְהֵינּוּ דְאָמַר ר' שְׁמַעוֹן, חֲזִיבִיא מֵהַפְּכֵי רַחֲמֵי לְדִינָא. לְשִׁטָּן לוּ, דְּהָא לֹא אוּמְנוּתָא דִּילִיָּה הוּא.

409. אָמַר רַבִּי אֶלְעָזָר, לֹא שְׁנֵי מִלְּאֵכָא, וְלֹא נִפְק מְאוּמְנוּתָא דִּילִיָּה, אֲלָא בְּגִין דְּהוּא הָאִי מִלְּאֵכָא מִסְטָרָא דְרַחֲמֵי, וְקָאִים לְקַבְּלִיָּה, סְתִיר חֲכֻמָּתָא דִּילִיָּה, וְקַלְקַל רְעוּתֶיהָ. הַה"ד לְשִׁטָּן לוּ. לוּ הוּא שְׁטָן, וְאַשְׁתַּכַּח שְׁטָן, אֲבָל לְאַחֲרָא לֹא הוּא שְׁטָן.

410. We studied that Rabbi Shimon said, How much wiser Bilaam was with his witchcraft in relation to the rest of the people in the world. At the time that he was looking for some possible idea to enable him to escape the jurisdiction of the Holy One, blessed be He, specifically it is written: "But only the word." He then took stock of his art in witchcraft and could not find anything besides this ass THROUGH WHICH HE COULD BE HELPED TO ESCAPE THE AUTHORITY OF THE HOLY ONE, BLESSED BE HE. It is written: "And saddled his ass." He loaded his ass with all types of magic and sorcery with which he was familiar, put it on her and made her part of all of them in order to curse Yisrael. Instantly, "Elohim's anger burned because he went." "He" is specific, as we were taught THAT "HE" INDICATES THAT HE LEFT HIS JURISDICTION, AS MENTIONED EARLIER. What did the Holy One, blessed be He, do? He put before him an angel of compassion that would stall and oppose him, and dismantle his witchcraft and sorcery.

411. Come and see: Until now, it is not written Yud Hei Vav Hei, because it is not apparent in his witchcraft and sorcery, as we have already explained. As soon as he had prepared his ass and readied her with appropriate witchcraft, with the aspect of judgment to curse Yisrael, the Holy One, blessed be He, prepared the angel of mercy to oppose him prior to that, and with the name of compassion to confound his wisdom and to divert his ass from that direction, as is written: "And the ass turned aside out of the way" (Bemidbar 22:23). "Out of the way" is precise, MEANING FROM HIS PATH OF WITCHCRAFT. That is why it does not say, 'The angel of Elohim', but rather "the angel of Hashem," Yud Hei Vav Hei that is indicative of mercy.

412. The Holy One, blessed be He, said, 'Wicked one, you have loaded your ass with your witchcrafts, with several aspects of judgments against My children. I will remove your load and remove you from this direction.' Quickly, He advanced the angel of compassion as an adversary to him, precisely as we studied AND NOT TO ANYONE ELSE, AS MENTIONED EARLIER.

42. "And the ass saw the angel of Hashem"

When Rabbi Yitzchak wonders why the ass was able to see the angel and yet the supposedly wise Bilaam was not, Rabbi Yosi says the wicked should not gaze at a holy sight. They talk about Bilaam falling down before he saw his visions, and having his eyes open at the time, but as they do not know the correct interpretation of this they go to see Rabbi Shimon.

413. "And the ass saw the angel of Hashem..." (Bemidbar 22:25). Rabbi Yitzchak said, How come THE ASS saw and Bilaam, who was so wise, did not see? Rabbi Yosi said, Heaven forbid that the wicked should gaze at a holy sight. HE SHOULD BE ABLE TO PERCEIVE AN ANGEL OF HASHEM. He said to him, If so, why is it written: "Falling down, but having his eyes open" (Bemidbar 24:4)? He said to him, I have not heard anything about this, and I do not wish to say on my own. He said, I heard that when he needed to see, he fell, and then saw. BY THE ANGEL, he was not required to look AND THAT IS WHY HE DIDN'T SEE.

410. תָּאנָא, אר"ש, כְּמָה חֲכִים הָיָה בִלְעָם בְּחַרְשׁוֹי, עַל כָּל בְּנֵי עֲלָמָא, דְּהָא בְּשַׁעְתָּא דְּאִשְׁגַּח, לְאִשְׁכַּח עֵיטָא לְנַמְקָא מִרְשׁוּתֵיהּ דְּקוּדְשָׁא בְּרִיךְ הוּא, מֵהֵיכָא מְלָה דְכִתִּיב, וְאֵךְ אֵת הַדְּבָר וְגו'. אִסְתַּבֵּל בְּחַרְשׁוֹי, וְלֹא אִשְׁכַּח בְּרֵהִי אֶתוֹן, מֵה כְּתִיב, וַיַּחְבוֹשׂ אֶת אֶתוֹנוֹ, אֲטַעֵן לָהּ בְּכָל חַרְשֵׁינִי, וּבְכָל קְסָמִין דְּהוּהָ יָדַע, וְאֵעִיל בָּהּ, וְאִכְלִיל לָהּ מִכְּלָהּוּ, בְּגִין לְמִילֵט לְהוּ לְיִשְׂרָאֵל. מִיָּד וַיַּחַר אֵף אֱלֹהִים כִּי הוֹלֵךְ הוּא. הוּא דִּיּוֹקָא כְּמָה דְאִתְמַר. מֵה עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, אֲקָדִים לְמַלְאָכָא דְרַחֲמִי. לְקִיּוּמָא לְקַבְּלֵיהּ, וַיִּסְתִּיר חַרְשׁוֹי וְקְסָמוֹי.

411. ות"ח, דְּעַד הַשְׁתָּא לֹא כְּתִיב יוּי וְלֹא אֶתְחִיז בְּקְסָמוֹי וְחַרְשׁוֹי. וְהָא אִוְקְמוּהּ. וְהַשְׁתָּא בֵּינּוֹן דְּאִתְקִין אֶתְנִיָּה, וּזְרָזָה בְּתַקּוּנֵי חַרְשׁוֹי, בְּסַטְרָא דְּרִינָא לְמִילֵט לְיִשְׂרָאֵל, אֲקָדִים קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאָכָא דְרַחֲמֵי לְקַבְּלֵיהּ, וּבִשְׂמָא דְרַחֲמֵי, בְּגִין לְסַתּוּר חֲכָמְתָּא דִּילֵיהּ, וְלֹאֲסַטְאָה לְאֶתְנִיָּה מֵהֵוּא אֶרְחָא, כְּמָה דְכִתִּיב, וַתֵּט הָאֶתוֹן מִן הַדְּרֶךְ. מִן הַדְּרֶךְ דִּיּוֹקָא. וְעַל דָּא לֹא כְּתִיב וַיִּתְּיַצֵּב מַלְאָךְ הָאֱלֹהִים, וַיַּעֲמֹד מַלְאָךְ הָאֱלֹהִים, אֶלֹא מַלְאָךְ יוּי דְרַחֲמֵי.

412. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, רְשַׁע, אֵת אֲטַעֲנָת לְאֶתְנַךְ בְּחַרְשֶׁךְ, בְּכַמְה סְטְרֵי דִּינֵי לְקַבֵּל בְּנֵי. אָנָּא אַעְבֵּר טַעוּנְךָ, וַיִּהְפֵּךְ מֵאֶרְחָא דָּא, מִיָּד אֲקָדִים מַלְאָכָא דְרַחֲמֵי לְשַׁטֵּן לוֹ. לֹא דִיּוֹקָא. כְּמָה דְאִתְמַר.

413. וַתֵּרָא הָאֶתוֹן אֶת מַלְאָךְ יוּי וְגו'. אָמַר רַבִּי יִצְחָק, וְכִי אָמְאֵי חֲמָתָא הִיא, וּבִלְעָם דְּהוּהָ חֲכִים כָּל כֵּן לֹא חֲמָא. אָמַר רַבִּי יוֹסִי, ח"ו דְּהֵוּא רְשַׁע יִסְתַּבֵּל בְּחִיזוֹ קְדִישָׁא. אָמַר לֵיהּ, אִי הֲכִי, הָא כְּתִיב נוֹפֵל וּגְלוֹי עֵינָיִם. אָמַר לֵיהּ לֹא שְׂמַעְנָא בְּהָא מִיָּדִי וְלֹא אִימָא. א"ל אָנָּא שְׂמַעְנָא, דְּכִדְ הוּהָ אֲצַטְרִיךְ לְאִסְתַּבְּלָא, הוּהָ נְפִיל וְחָמִי. וְהַשְׁתָּא לֹא אֲצַטְרִיךְ לְאִסְתַּבְּלָא.

414. He said to him, If so, then BILAAM was in a higher level than all the other faithful prophets, because he was "having his eyes open," seeing and observing the glory of the Holy One, blessed be He. Didn't Rabbi Shimon say that Bilaam with his witchcraft understood the lower Sfirot below, as it is written: "Bilaam also, of the son of Beor, the soothsayer" (Yehoshua 13:22). The scripture calls him "soothsayer"; that is, soiled filth, and how could he gaze at the glory of his Master? Furthermore, didn't Rabbi Shimon say that he beheld temporarily, as is written: "Then Hashem opened the eyes of Bilaam." His eyes became bent (changed) and you say that he had to see with his eyes open, observing the glory of the Holy One, blessed be He.

415. He said to him, I take back what I said against you. My words and yours need to be polished AND CLARIFIED. The secrets of the Torah are definitely lofty and people of the world have no clear understanding of them. It is therefore not permissible to proceed to expound on a topic in Torah before hearing and understanding the matter properly and clearly. They came to Rabbi Shimon and discussed the matter with him.

43. Aza and Azazel, "falling down, but having his eyes open"

Rabbi Shimon explains to the rabbis that when God wished to create man many of the angels told Him that man would sin, and others asked him, 'What is man, that you are mindful of him?' God said that He wished to create man, and that man would be in their own image and would have wisdom higher than the angels. When Adam sinned, Aza and Azazel complained to God about it, so He dropped them from heaven and reduced their holiness. Angels are capable of enduring only through the higher light that sustains them, and when their level was dropped the glow of their light was reduced. Rabbi Shimon talks about the manna that fell to feed the children of Yisrael in the wilderness, and says that it was from the dew that filtered down; when it encountered the air of this world its glow was reduced and it solidified. He goes on to say that when God saw how Aza and Azazel were misleading the world He buried them in the dark mountains, from where they still teach people witchcraft and divinations; Laban and Bilaam learned from them. When Torah says that Bilaam heard "the words of El" this meant the words that Aza and Azazel related of God's words that they had learned when still in heaven. Rabbi Shimon tells us that "falling down" refers to Aza and "having his eyes open" refers to Azazel. He concludes by saying that the Shechinah dwells only in a holy place that is deserving of it.

416. He opened the discussion with the verse: "What is man, that You are mindful of him..." (Tehilim 8:5). It was explained that the appointed ministers said this at the time when it was the wish of The Holy One, blessed be He, to create the human being. THEN He called many classes of the serving angels and sat them in His presence. He told them, 'I wish to create Adam', and they said, "Nevertheless man abides not in honor..." (Tehilim 49:13). The Holy One, blessed be He, extended his finger and put them in fire. He had other classes sit in His presence. He said to them, 'I wish to create man'. They replied, 'What is man, that You are mindful of him? What are the functions of this man? He replied to them' I WISH TO CREATE ADAM, who will be in Our own image. And his wisdom will be above your wisdom'.

414. אָמַר לֵיהּ, אִי הָכִי, בְּרַגְאָ עֲלָאָה יִתִּיר הוּא עַל כָּל נְבִיאֵי מְהִימְנוּתָא, דְּאִיהוּ גְלוּי עֵינִים, חָמֵי וְאִסְתַּבֵּל בִּיקְרָא דְקוּדְשָׁא בְרִיךְ הוּא. וְהָא ר' שְׁמַעוֹן אָמַר, בְּלַעַם בַּחֲרָשׁוּי, הוּא יָדַע בְּאִינוּן כְּתָרִין תְּתַאֲוִן דְּלִתְתָּא, בְּמָה דְכָתִיב וְאֵת בְּלַעַם בֶּן בְּעוֹר הַקּוֹסֶם, קוֹסֶם קְרִינָה קְרָא, דְּטַנּוּפָא דְטַנּוּפִי, הֵיךְ יִסְתַּבֵּל בִּיקְרָא דְמֵאֲרִיָּה. וְעוֹד, הָא אָמַר רַבִּי שְׁמַעוֹן, בְּחִיזוּ חַד דְּחֹזָא לְמוֹם שְׁעֵתָא, דְּכָתִיב וַיִּגַּל יְיָ אֶת עֵינָי בְּלַעַם, אֲתַעְקִימוּ עֵינָיו, וְאֵת אִמְרַת דְּהוּא חָמֵי בְּגִלוּי דְעֵינָיו, וְאִסְתַּבֵּל בִּיקְרָא דְקוּדְשָׁא בְרִיךְ הוּא.

415. א"ל, אָנָּא אֶהְרַגְנָא לְקַבְלָךְ. הִידֵי וְדִידֵךְ בְּעֵי צְחוּתָא. וְדֵאֵי רְזֵי אֹרְיִיתָא עֲלָאִין, וְלֹא יִכְלִין בְּנֵי עֲלָמָא לְמִיקָם עֲלִיָּהוּ. בְּגִין כֶּךָ אֲסִיר לְאֶקְדָּמָא בְּמֵלָה דְאֹרְיִיתָא, עַד דְּיִשְׁמַע מֵלָה וַיִּדַע לָהּ עַל בּוּרְיָיָהּ. אֲתוּ לְקַמְיָה דְר"ש אָמְרוּ מֵלָה קַמְיָהּ.

416. פִּתַּח וְאָמַר, מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ וְגו', הָאֵי קְרָא אֹקְמוּהָ, דְּמִמְנָן דְּעֲלָמָא אֲמַרוּהָ, בְּשַׁעֲתָא דְּסִלִּיק בְּרַעוּתֵיהּ דְּקוּדְשָׁא בְרִיךְ הוּא לְמַבְרֵי אֲנָשָׁא. קְרָא לְכַתּוּת כְּתוּת דְּמֵלְאֲכֵי עֲלָאָה, וְאוֹתִיב לֹון קַמְיָהּ. אָמַר לֹון, בְּעֵינָא לְמַבְרֵי אָדָם. אָמְרוּ קַמְיָהּ, וְאָדָם בִּיקְרָ בַל יִלִּין וְגו'. אוּשִׁיט קוּדְשָׁא בְרִיךְ הוּא אֲצַבְעָא דִּילֵיהּ, וְאוֹקִיר לֹון. אוֹתִיב כְּתוּת אַחֲרָנִין קַמְיָהּ, אָמַר לֹון בְּעֵינָא לְמַבְרֵי אָדָם. אָמְרוּ קַמְיָהּ, מָה אָנוּשׁ כִּי תִזְכְּרֵנוּ. מָה טִיבוּ דְב"נ דָּא. אָמַר לֹון, ב"נ דִּיהָא בְּצִלְמָא דִּידָן, דִּיהָא חֲכַמְתָּא דִּילֵיהּ, עֲלָאָה מִחֲכַמְתְּכוּן.

417. As soon as Adam was created and sinned, and left His presence with his judgment sentence, Aza and Azael approached. They said to Him, We have a redress to complain about to You. Here is the man that You created and he sinned against You. He replied to them, 'If you would have been with them, you would have been worse than him.' What did the Holy One, blessed be He, do? He dropped them from heaven by reducing their level of holiness.

418. Rabbi Shimon said, Now I will return to your difficulty that you asked about, what Bilaam was saying, "falling down, but having his eyes open." If we say that this was not so, BUT RATHER he just gave praise to himself, how would the Holy One, blessed be He, write a lie in the Torah? If it was true, how could the wicked one be benefiting by praise of the highest level, above all the prophets of the Faith? In addition, doesn't the holiness of the above only dwell on a place that is appropriate for it, AND NOT ON THIS CONTAMINATION?

419. Now, I will return to the earlier matter. After the dropping OF AZA AND AZAEL from their holy level by the Holy One, blessed be He, they erred after the women of the world and misled the world. Here we need to study and observe, as we find written: "Who makes the winds His messengers..." (Tehilim 104:4). Here, these angels were messengers. How could they exist on the earth? HE REPLIES: Just come and see. All the angels above do not stay, and are capable of enduring only through the higher light that illuminates for them and sustains them. If that light of the above is cut off from them, they cannot exist. Most certainly, these ANGELS, which the Holy One, blessed be He, dropped lower, and from whom He removed that high light from above, would have their glow changed. CONSEQUENTLY, when they dropped lower and were under the dominance of the worldly air, they transformed to another level.

420. Come and see the manna that came down for Yisrael in the wilderness. That manna was from the dew above that filtered down from the most concealed Atik, THAT IS, KETER. When it came down, its light was illuminating in the whole universe and from it were sustained and fed the field of apples, THAT IS MALCHUT, and the higher angels. When the manna came lower down and the air of the world affected it, it gelled and its glow changed. It was not glowing any more, only as it says, "And the manna was like coriander seed ..." (Bemidbar 11:7). The atmosphere had even more of an effect on the angels THAT WERE DROPPED LOWER BY THE HOLY ONE, BLESSED BE HE, as soon as they descended. They were transformed from that earlier level in which they were.

417. בֵּינָן דְּבְרָא אָדָם, וְחָטָא, וְנִמְקַ בְּדִימוּס קַמִּיהּ, אָתְנוּ עֲזָא וְעֲזָא אֵל, אָמְרוּ קַמִּיהּ, פְּתַחוּן פּוּה אִית לָן גַּבְרָ, הָא בִּנְי דְעֵבְדַת חֲטִי קַמְךָ. אָמַר לְהוּ, אֱלִמְלִי תְהוּוֹן שְׂכִיחִי גַבְיִיהוּ וְכוּ'. מַה עֵבֵד קוּדְשָׁא בְרִיךְ הוּא. אִפִּיל לֹון מְדַרְגָּא קְדִישָׁא דְלְהוֹן מִן שְׂמִינָא.

418. אָמַר ר"ש, הַשְׁתָּא אֲהֲרַנָּא לְתִיּוּבְתִיּוּבוּ. דְּבַלְעָם אָמַר נּוֹפֵל וְגַלּוּי עֵינַיִם, אִי נִימָא דְלָא הוּהּ הָכִי, וְשִׁבּוּחֵי קָא מְשַׁבַּח גְּרַמִּיהּ, הֵיךְ יִכְתּוּב קוּדְשָׁא בְרִיךְ הוּא מְלָה בְּדִיבָא בְּאוּרִייתָא. וְאִי מְלָה דְקָשׁוּט הִיא, הֵיךְ יִשְׁתַּבַּח הֵהוּא רָשַׁע בְּדַרְגָּא עֲלָאָה עַל כָּל נְבִיאֵי מְהִימְנוּתָא. וְעוֹד, דְּהָא לָא שְׂרִינָא קְדוּשָׁה דְלְעִילָא, אֲלָא בְּאַתְרֵיהּ דְּאַתְחוּזֵי לִיהּ.

419. הַשְׁתָּא אֲהֲרַנָּא לְמְלָה קְדַמָּאָה. בְּתַר דְּאִמְלִיל לֹון קוּדְשָׁא בְרִיךְ הוּא, מֵאַתְרַ קְדִישָׁא דְלְהוֹן. טַעוּ בְּתַר נְשִׁי עֲלָמָא, וְאַטְעוּ עֲלָמָא. הֵכָא אִית לְאַסְתַּכְלָא, וְהָא כְּתִיב עוֹשֶׂה מְלֹאכֵי רוּחוֹת וְגו'. וְהָא אֱלִין מְלֹאכֵין הוּוּ, אִיךְ יִכִּילוּ לְאַתְקִיּוּמָא בְּאַרְעָא. אֲלָא ת"ח, כָּל אֵינּוֹן דְלְעִילָא, לָא קִיּוּמִין, וְלָא יִכְלִין לְמִיקָם, בְּרַ בְּנִהוּרָא עֲלָאָה דְנִהִיר לֹון, וְקִיּוּם לֹון. וְאִי פְסִיק מְנִייהוּ הֵהוּא נְהוּרָא דְלְעִילָא, לָא יִכְלִין לְמִיקָם. כָּל שְׁכָן אֱלִין דְּאִפִּיל לֹון קוּדְשָׁא בְרִיךְ הוּא. וּפְסִק מְנִייהוּ הֵהוּא נְהוּרָא דְלְעִילָא, דְּאַשְׁתַּנִּי זִיווּייהוּ. וְכַךְ נְחַתּוּ וְשִׁלִּיט בְּהוּ אִוִּירָא דְעֲלָמָא, אֲשֶׁתְּנוּ בְּדַרְגָּא אַחְרָא.

420. ת"ח, מִנָּא דְהוּהּ נְחִית לְהוּ לְיִשְׂרָאֵל בְּמְדַבְרָא, הֵהוּא מִנָּא הוּהּ, מְטַלָּא דְלְעִילָא, דְּהוּהּ נְחִית מְעַתִּיקָא סְתִימָא דְכָל סְתִימִין. וְכַד הוּהּ נְחִית, הוּהּ נְהוּרִיהּ נְהִיר בְּכִלְהוּ עֲלָמִין, וּמְנִיָּה אֲתוֹן חֲקַל דְּתַפְחִין, וּמְלֹאכֵי עֲלָאִי. וְכַד הוּהּ נְחִית לְתַתָּא, וְשִׁלִּיט בֵּיהּ אִוִּירָא דְעֲלָמָא, אֲגַלִּיד, וְאַשְׁתַּנִּי זִיוִּיהּ, וְלָא הוּהּ זִיוִּיהּ אֲלָא כְּמַה דְכְּתִיב וְהֵמֵן כְּזָרַע גֹּד הוּא וְגו', וְלָא יִתִּיר. וְכָל שְׁכָן מְלֹאכֵין, בֵּינָן דְּנְחַתּוּ וְשִׁלִּיט בְּהוּ אִוִּירָא, אֲשֶׁתְּנוּ מֵהֵהוּא דְרַגָּא קְדַמָּאָה דְהוּוּ.

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421. What did the Holy One, blessed be He, do? He saw that they, AZA AND AZAEL, were misleading the world. He bound them with chains of steel in the dark mountains. Where are they situated? In the valley of the mountains. He placed Aza there and threw the darkness in his face. When the Holy One, blessed be He, bound them, he provoked the anger towards the above. AS A RESULT, the Holy One, blessed be He, dropped him in the depth to his neck and threw darkness in his face. He placed Azael, who did not provoke the anger, next to Aza and illuminated the darkness for him.

422. The inhabitants of the world that know the location OF AZA AND AZAEL visit them. They teach people witchcraft, divinations by omens and signs and by charms. These dark mountains are referred to as the mountains of old. What is the reason? Because the darkness preceded the light. That is why the dark mountains are called "Mountains of old." Laban and Bilaam learned witchcraft from them and that is what Bilaam said, "Balak the king of Moab has brought me from Aram, out of the mountains of old" (Bemidbar 23:7).

423. Come and see that Bilaam used to praise himself from this location, and said, "The saying of him who hears the words of El..." (Bemidbar 24:16). Aza and Azael used to tell people about these higher matters of knowledge which they acquired earlier WHEN THEY WERE above IN HEAVEN. They used to reveal and relate information from the holy world where they were. That is what it says, "Who hears the words of El." It is not written: 'who hears the voice of El', but rather, "the words of El." These are the speeches and stories that AZA AND AZAEL used to relate of Him, FROM EL, SIMILAR TO someone who comes from listening to a discourse IN A SEMINAR. They ask him, Where did you come from? He says, From listening to the speeches of the Holy King. The same is the meaning of: "who hears the words of El" and "knows the knowledge of the most High" (Ibid.) that he knew the timing when judgment impends on the world and focuses on that time with his witchcraft.

424. "Who sees the vision of Shadai" (Ibid.). What is meant by "vision of Shadai"? These are "falling down" and "having his eyes open," which refer to Aza and Azael. "Falling down" is Aza. WHY WAS HE CALLED "FALLING"? That is because the Holy One, blessed be He, stuck him into the depths of darkness to his neck, as we mentioned, and darkness gets hurled into his face. That is why he is referred to by "falling down," because he fell from heaven and next he fell once more into the depths of darkness. Azael is "having his eyes open," because he was not covered with darkness, because he neither provoked nor angered like the one before, MEANING AZA. Bilaam referred to them by the words, "the vision of Shadai," which are "falling down" and "having his eyes open."

421. מֵה עֲבַד קוֹדֵשׁא בְּרִיךְ הוּא. חָמָא דְאִטְעִינן עֲלֵמָא, קָשֶׁר לֹון בְּשִׁלְשָׁלַי דְּפִרְזָלָא בְּטוּרָא דְחָשׁוּכָא, בְּאֵן אֲתֵר יִתְבִי. בְּעֵמִיקָא דְטוּרֵי. אוֹתִיב לִיָּה לְעִזָּא, וְרִמֵי חָשׁוּכָא דְאִנְפִין. בְּגִין דְהָהִיא שְׁעֵתָא דְקָשֶׁר לֹון קוֹדֵשׁא בְּרִיךְ הוּא, אֲתִתְקַף וְאִרְגִיז כְּלָפֵי מַעְלָה, וְקוֹדֵשׁא בְּרִיךְ הוּא אֲפִיל לִיָּה בְּעוּמְקָא עַד קַדְלֵיהּ, וְזִרִיק חָשׁוּכָא בְּאִנְפּוּי. עִזָּא לְ דִלָא אֲתִתְקַף, אוֹתִיבֵיהּ גְבִיָּהּ, וְנָהִיר לִיָּה חָשׁוּכָא.

422. וּבְנֵי עֲלֵמָא דִידְעִין אֲתֵרֵיהוּ, אֲתִינן לְגַבִּיָּהוּ, וְאוֹלְפִין לֹון לְבִנֵי נְשָׂא חֲרָשִׁין וְנַחְשִׁין וְקִסְמִין. וְאִינוּן טוּרֵי חָשׁוּכָא, אֲקֵרוּן הַרְרֵי קֶדֶם. מ"ט. בְּגִין דְחָשׁוּכָא אֲקֵדִים לְנְהוּרָא. וּבג"כ, טוּרֵי חָשׁוּכָא, הַרְרֵי קֶדֶם אֲקֵרוּן. לְבָן וּבִלְעָם מְנִיָּהוּ אוֹלְפֵי חֲרָשִׁין. וְהֵינּוּ דְאָמֵר בְּלָעָם, מִן אֲרָם יִנְחֵנִי בְּלַק מְלַךְ מוֹאָב מֵהַרְרֵי קֶדֶם וְגו'.

423. ת"ח, בְּלָעָם הוּהוּ קָא מְשַׁבַּח גְּרַמִּיָּה מְהָאֵי אֲתֵר, וְאָמֵר נָאֵם שׁוֹמֵעַ אֲמַרִי אֵל וְגו'. בְּגִין דְעִזָּא אֵל וְעִזָּא ל', אֲמַרִי לְאִינוּן בְּנֵי עֲלֵמָא, מְאִילִין מְלִין עֲלָאִין, דְהוּוּ יִדְעֵי בְּקַדְמִיתָא לְעִילָא. וּמִשְׁתַּעִי מְעֲלָמָא קְדִישָׁא דְהוּוּ בִיָּה, הַה"ד שׁוֹמֵעַ אֲמַרִי אֵל. שׁוֹמֵעַ קוֹל אֵל, לֹא כְתִיב, אֵלָא אֲמַרִי אֵל, אִינוּן אֲמִירָן דְאֲמַרִי מְנִיָּה. מֵאֵן דְאֲתֵי מְפָרְקָא, וְשָׁאֲלִין לִיָּה מֵאֵן אֲתֵי אֲתֵי. אָמֵר, מְלַמְשִׁמַּע מְלִין דְמְלַכָּא קְדִישָׁא. כִּךְ נָאֵם שְׁמַע אֲמַרִי אֵל. וְיודַע דַּעַת עֲלִיוּן, דְהוּוּ יִדְעַ שְׁעֵתָא דְתִלְוָא דִינָא בְּעֲלֵמָא, וּמְכוּוִין שְׁעֵתָא בְּחֲרָשׁוּי.

424. אֲשֶׁר מַחְזָה שְׁדֵי יַחְזָה, מֵאֵן מַחְזָה שְׁדֵי. אֲלִין אִינוּן נְפֵל וּגְלוּי עֵינִים. וְאִלִין אִינוּן עִזָּא וְעִזָּא ל'. נְפֵל: דָּא עִזָּא, דְאֵעֲמִיק לִיָּה קוֹדֵשׁא בְּרִיךְ הוּא בְּעוּמְקָא חָשׁוּכָא, וְיִתִיב בְּעוּמְקָא עַד קַדְלֵיהּ כְּדַקְאֲמָרָן, וְחָשׁוּכָא אֲזִדְרַק בְּאִנְפּוּי. וְעַל דָּא אֲקֵרִי נּוּפֵל. נְפֵל זְמַנָּא חֲדָא מִן שְׁמִיָּא, וְנְפֵל זְמַנָּא אַחְרָא, לְבִתֵּר, בְּעוּמְקָא דְחָשׁוּכָא. עִזָּא ל': הוּא גְלוּי עֵינִים, דְהָא לֹא אֲזִדְרַק חָשׁוּכָא עֲלֵיהּ, דִלָּא אֲתִתְקַף, וְלֹא אִרְגִיז כְּהוּוּא דְלְעִילָא. וּבִלְעָם קְרִי לֹון מַחְזָה שְׁדֵי, דְאִינוּן נְפֵל וּגְלוּי עֵינִים.

425. During that period of time, there was nobody in the world who visited with them, AZA AND AZAEL, except for him, BILAAM, who would daily seal himself away with them in those mountains. That is why it says, "Balak the king of Moab has brought me from Aram, out of the mountains of old," specifically from "the mountains of old," WHICH ARE THE MOUNTAINS OF THE DARKNESS, AS MENTIONED, and not from the land of the people of the east (also: 'of old').

426. Rabbi Shimon said, How many times I have said this and the friends do not observe that the Holy One, blessed be He, allows his Shechinah to dwell only in a holy place, a place that is deserving for it. That is how the Holy One, blessed be He, proclaims and says, "There must not be found among you anyone that makes his son or his daughter to pass..." (Devarim 18:10). And he, BILAAM, comes to mix among them. Praised is the lot of Yisrael that the Holy One, blessed be He, sanctified them to dwell among them and it is written: "For Hashem, your Elohim walks in the midst of your camp..." (Devarim 23:15). Because He walks in the midst of your camp, it is also written: "Therefore shall your camp be holy" (Ibid.) and it is written: "And be holy ..." (Vayikra 20:7). It is also written: "Defile not yourselves in any of these things..." (Vayikra 18:24), and it is further written: "and therefore I abhorred them..." (Vayikra 20:23), because I can not come near to them and they cause me to dwell without. Praised is Yisrael's lot and praised is the holy faithful prophet's lot. They are sanctified and they have a part to benefit in the higher holiness.

44. "And the ass saw the angel of Hashem," part two

Rabbi Shimon says that the mission of the angel was intended both to help the ass and to punish Bilaam. From the rabbis we learn several meanings of this event and of the ass's deviation from the path of witchcraft. Rabbi Aba talks about the four colors that adorn Malchut when she wants to unite with Zeir Anpin, and about the twelve boundaries. We hear the esoteric description of the rows of towers and the movement of the wheels and the ascension and descent of the crowns. When the mating draws blessings from above those blessings all flow to the children of Yisrael, who send part of them to sustain the other nations. That residue is the meaning of "a path of the vineyards," toward which Bilaam had turned his ass. The angel blocked that path to prevent him from drawing energy from there. Rabbi Chiya tells us that the speech of the ass made Bilaam realize that his power had been broken, since it was God who made the ass speak. Because Bilaam responded to the silly ass he showed himself to be a fool.

427. "And the ass saw the angel of Hashem standing in the way, and his sword drawn in his hand" (Bemidbar 22:23). "In the way" means in that path into which his was sinking, THE WAY OF WITCHCRAFT AND SORCERY. "And his sword drawn in his hand": HE ASKS, If his mission was against the ass, what need was there for the sword? If his intentions were against Bilaam, why did the ass notice him but Bilaam was unable to perceive him? HE RESPONDS: It must be that his mission was intended against all, BOTH TO THE ASS AND TO BILAAM. The angel came before the ass to help her out from the way it was loaded, MEANING THE WITCHCRAFT AND SORCERY THAT WERE PLACED ON THE ASS. How DID HE RELIEVE HER? With compassion. And he stood against Bilaam to punish him about his intention to follow his own authority rather than the authority of the above.

425. וּבַהֲהוּא זְמַנָּא, לֹא אִשְׁתָּאֵר בְּעֵלְמָא, דִּישְׁתַּכַּח גְּבִייהוּ, בַּר אִיהוּ. וּבְכָל יוּמָא, הָוּה אִסְתִּים בְּאִינוּן טוּרֵי עֲמֵהוּן. הַה"ד, יִנְחֲנִי בְּלֶךְ מֶלֶךְ מוֹאֵב מֵהַרְרֵי קֶדֶם. מֵהַרְרֵי קֶדֶם וְדַאי, וְלֹא מֵאַרְץ בְּנֵי קֶדֶם.

426. אַר"ש, כְּמָה זְמַנִּין אַמִּינָא מְלָה דָא, וְלֹא מִסְתַּבְּלֵי חֲבַרְיָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא לֹא שְׂרִיא שְׂכִינְתָא, אֲלֵא בְּאַתֵּר קְדִישָׁא, בְּאַתֵּר דְּאַתְחֻזִּי לְשְׂרִיא עֲלוּי. וְכֵן קוּדְשָׁא בְּרִיךְ הוּא מְכַרִּיז וְאָמַר, לֹא יִמְצֵא בְּךָ מַעֲבִיר בְּנוּ וְגו'. וְהוּא אֲתִי לְאַתְעַרְבָא בְּהַדְרִייהוּ. אֲלֵא זְכָאָה חוּלְקִיהוּן דִּישְׂרָאֵל, דְּקוּדְשָׁא בְּרִיךְ הוּא קְדִישׁ לֹוּן לְשְׂרִיא בִּינְיֵיהוּ. וְהִינּוּ דְכַתִּיב, כִּי יִי' אֱלֹהֶיךָ מִתְהַלֵּךְ בְּקֶרֶב מַחְנֶיךָ וְגו'. וּבְגִין דְּהוּא מִתְהַלֵּךְ בְּקֶרֶב מַחְנֶיךָ, כְּתִיב וְהִיָּה מַחְנֶיךָ קְדוֹשׁ וְגו'. וְכַתִּיב וְהִיִּיתֶם קְדוֹשִׁים וְגו'. וְכַתִּיב אֵל תִּטְמְאוּ בְּכָל אֱלֹהֵי וְגו'. וְכַתִּיב וְאֶקֶץ בָּם וְגו'. דְּלֹא יְכִילְנָא לְקַרְבָּא גְּבִייהוּ, וְשָׂרוּ לִי לְבַר. זְכָאָה חוּלְקִיהוּן דִּישְׂרָאֵל, וְזְכָאָה חוּלְקִיהוּן דְּנִבְיָאֵי מֵהִימְנֵי קְדִישִׁי, דְּאִינוּן קְדִישִׁין, וְאִית לֹוּן חוּלְקָא לְאַשְׁתַּמְשָׁא בְּקְדוּשָׁה עֲלָאָה.

427. וְתֵרָא הָאֲתוּן אֶת מְלָאךְ יִי' נֹצֵב בְּדֶרֶךְ וְחֲרָבוֹ שְׁלוּפָה בִּידוֹ, בְּדֶרֶךְ, בְּהוּא אֲרַחָא דְּהוּה אִשְׁתַּקַּע בְּגוּוּהָ. וְחֲרָבוֹ שְׁלוּפָה בִּידוֹ, וְכִי אִי אִיהוּ נְפִיק לְקַבִּיל הָאִי אֲתוּן, מְאִי בְּעֵי חֲרָבָא. וְאִי אִיהוּ נְפִיק לְקַבִּלְיָה דְּבַלְעָם, אֲמַאי חֲמַאת אֲתֻנְיָה, וְאִיהוּ לֹא חֲמָא. אֲלֵא כֹּלֵא אֲזַדְמֵן. הוּוּא מְלָאכָא מְזַדְמֵן לְקַבִּלְיָה דְּאֲתוּן, לְאַפְקָא לָהּ מִן הוּוּא אֲרַחָא דְּאַתְטַעֵן בָּהּ. וּבְמָה. בְּרַחֲמֵי. וְאֲזַדְמֵן לְקַבִּלְיָה דְּבַלְעָם, לְאַעֲנֵשָׁא לִיָּה, עַל דְּאִיהוּ הוּוּה בְּעֵי לְמִיָּהֶךָ בְּרִשׁוּתִיָּה, וְלֹא בְּרִשׁוּתָא דְּלַעֲוִלָא.

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428. Rabbi Yosi said, Now there is room to question if BILAAM'S utterances were from the aspects of the lower Sfirot and not from other aspects, as it is written: "And Elohim came to Bilaam...but only that word...." (Bemidbar 22:20) Rabbi Yitzchak said, This is how I learned that all these references to Elohim here were referring to an angel, who came from the aspect of harsh judgment, to which are linked the power and strength of these lower crowns of which Bilaam made use. As a result of this, IT IS WRITTEN: "And Elohim came to Bilaam," and, "And Elohim said to Bilaam" (Ibid. 12), because an angel is sometimes referred to by a Supernal Name.

429. "And the ass turned aside out of the way" (Ibid. 23), meaning that it deviated from the aspect that she was encumbered with, the aspect of harsh judgment against Yisrael. HE ASKS: How did Bilaam perceive that she deviated from that path? It is only that Rabbi Shimon meant to say that, even along the road, he wished to harm Yisrael with the strength of his ass. Since he was unable to, it is written, "And he struck the ass with a staff" (Ibid. 27), MEANING that he burdened her and loaded her with the powers of harsh and forceful judgment. That is why it is written, "with a staff" and "staff" is precise, which alludes to powerful and harsh judgment. It is not written: 'his staff', but rather "a staff," WHICH INDICATES THAT WELL-KNOWN STAFF THAT IS HARSH JUDGMENT.

430. Come out and see how powerful and effective was the wisdom of the wicked one and his passion to harm Yisrael, because he was careful to leave the authority above, THAT PREVENTS HIM FROM THAT due to his passion to have honor and to harm Yisrael.

431. "But the angel of Hashem stood in a path of the vineyards" (Bemidbar 22:24). What is written above? At first, it is written: "And the ass turned aside out of the way, and went into the field," meaning it followed a straight course in the side of field, WHICH IS MALCHUT, and deviated from what was instilled in her, FROM THE COURSE OF WITCHCRAFT WITH WHICH BILAAM HAD BURDENED HER. "And Bilaam smote the ass, to turn her into the way" (Ibid. 23), meaning to diverge from that course of the field, WHICH IS MALCHUT OF HOLINESS, TO THE COURSE OF HIS WITCHCRAFT. Rabbi Yosi said, Between the angel and between Bilaam, the ass found herself in great distress. Afterward, when Bilaam realized that he was unable TO DEVIATE HER FROM THE COURSE OF THAT FIELD, then "he struck the ass with a staff." As we explained, THAT STAFF REFERS TO HARSH JUDGMENT.

432. "But the angel of Hashem stood..." Rabbi Aba said, How important it is for us to pay attention to the sayings of the Torah. These verses are imbued with higher wisdom. Is it in vain that this angel comes out, to be seen to one ass, or to stand against her way in the vineyards, now here and now there? It is only that it is a higher secret and with everything, the Holy One, blessed be He, wished to shield the children of Yisrael. They would not be controlled by evil beings because they are the lot of the Holy One, blessed be He.

428. א"ר יוסי, השתא אית לשאלא, אי מלוי הו
אתין מסטרא דכתרין תתאין, ולא מאתר אחרא,
אמאי כתיב ויבא אלהים אל בלעם וגו', ואך את
הדבר וגו'. א"ר יצחק הכי אולימנא. דהאי אלהים
דהכא בלהו מלאכא הוה. והוא איהו אתר דאתי
מסטרא דדינא קשיא, דביה אחידן חילא ותוקפא
דאינון כתרין תתאין, דהוה משתמש בהו בלעם.
ובג"כ, ויבא אלהים אל בלעם. ויאמר אלהים אל
בלעם. דלזמנין אתקרי מלאכא בשמא עלאה.

429. ותט האתון מן הדרך, סטאת מן ההוא ארחא,
דהות טעינא מסטרא דדינא קשיא, לקבליהון
דישראל. ובמה חמא בלעם, דהיא סטאת מההוא
ארחא. אלא הכי אר"ש, דאפילו בארחא, בעא
לאבאשא להו לישראל, בחילא דאתניה. וכיון דלא
סליק בידוי, מה כתיב, ויך את האתון במקל. אטען
לה, ואלבש לה, בזרוזי דינא קשיא תקיפא. הה"ד
במקל. במקל דיוקא. דאיהו דינא קשיא תקיפא.
במקלו לא כתיב, אלא במקל.

430. פוק חמי, במה תקיפא חכמתא דההוא רשע,
ותיאובתא דיליה לאבאשא להון לישראל, דאיהו
אשגח לנפקא מרשותא דלעילא, בגין דתיאובתיה
לאתיוקרא, ולאבאשא להו לישראל.

431. ויעמוד מלאך יי' במשעול הכרמים וגו'. מה
כתיב לעילא, בקדמיתא כתיב, ותט האתון מן
הדרך ותלך בשדה, ותלך בארח מישר, מסטרא
דשדה, וארכינת ממה דהוה בה. ויך בלעם את
האתון להטותה הדרך לאסטאה לה מההוא ארחא
דשדה. אמר רבי יוסי, בין מלאכא ובין בלעם הות
אתנא בעאקו. לבתר כד חמא בלעם, דלא הוה
יכול, כדין ויך את האתון במקל. במה דאתמר.

432. ויעמוד מלאך יי' וגו'. א"ר אבא, במה אית לן
לאסתכלא במלוי דאורייתא, הני קראי רמיוזי
בחכמתא עלאה. וכי למגנא נפק האי מלאכא,
לאתחזאה לחד אתנא. או למיקם בין פרמיוא
לקבלה, זמנא הכא וזמנא הכא. אלא כלא רזא
עלאה הוא, וכלא בעי קודשא בריך הוא בגין
לאגנא עליהו דישראל, ולא ישלטו בהו זינין
בישין, בגין דאינון חולקיה דקודשא בריך הוא.

433. "But the angel of Hashem stood in a path of the vineyards." We were taught that when she, MALCHUT, is adorned from the aspect of Ima, in her decorations appear 1,500 aspects engraved on her ornaments. When she, MALCHUT, wants to unite with the king, THAT IS ZEIR ANPIN, she gets adorned with one ornament of four colors. Those colors glow in the four directions of the world, and each and every color glows three times in its direction, which are the twelve boundaries defined. They come to be included in twelve others.

433. וַיַּעֲמֹד מַלְאֲךְ יי' וְגו'. תַּאֲנָא, מַסְטְרָא דְאִמָּא, כַּד אִיהִי מִתְעַטְרָא, נִמְקִין בְּעֵטְרָהּ אֶלְף וַחֲמִשׁ מֵאָה סְטְרֵי גְלוּפִין בְּתַכְשִׁיטָהּ. וְכַד בְּעַת לְאַזְדוּגָא בְּמַלְכָּא, מִתְעַטְרָא בְּחַד עֵטְרָא דְאַרְבַּע גְּוּוּנִין. אֵינּוּן גְּוּוּנִין מִתְלַהֲטִין בְּאַרְבַּע סְטְרֵי עֲלִמָּא, כֹּל גְּוּוּנָא וְגְוּוּנָא מִתְלַהֲטָא תְּלַת זְמַנִּין בְּהִוּוּא סְטְרָא. דְּאֵינּוּן תְּרִיסַר תַּחוּמֵי גְלוּפִין. וְעֲאֵלִין וְאַתְכְּלִילוּ בְּתִרְסַר אַחֲרָנִין.

434. At the top of that decoration, there are four lines to four directions - NORTH, SOUTH, EAST, WEST - which are LINES OF towers, as it says, "Banks of fragrant flowers" (Shir Hashirim 5:13). What is "fragrant"? It is as it says, "With all powders of the merchant" (Ibid. 3:6). On every individual tower are three portals, set with fine stones around each side. This decoration is engravings of precious gold of Ofir for the glory of the King, as is written: "I will make men more rare than fine gold; and mankind, than the pure gold of Ofir" (Yeshayah 13:12).

434. בְּרִישָׁא דְעֵטְרָא, אֵית ד' שׁוּרִין לְד' סְטְרִין, וְאֵינּוּן מַגְדְּלוֹת, כַּד"א מַגְדְּלוֹת מְרַקְחִים. מֵהוּ מְרַקְחִים. כִּמְהָ דְאֵת אִמְר, מְכַל אֲבַקְת רֹכֵל. וְעַל כֹּל מַגְדְּלָא וּמַגְדְּלָא ג' פְּתָחִין, קְבִיעִין בְּאַבְנֵין טְבִין, מְכַל סְטְרָא וְסְטְרָא. הַאי עֵטְרָא, נְהִירָא בְּדִלּוּגִין דְּאוּפִיר, בְּגִין יִקְרָא דְמַלְכָּא, כִּמְהָ דְכְּתִיב אוֹקִיר אָנוּשׁ מִפְּזוּ וְגו'.

435. Under the decoration, gold bells are suspended all around, a gold bell from this side, a gold bell from this side, and one pomegranate. Within that pomegranate, there are a thousand bells and each one of those bells glows in red and in white. That pomegranate is divided into four sliced segments and stays open to display its bells. There are 325 bells to this side and similarly to each and every side until all the four directions in the world glow from the display of each individual segment. They are referred to as "a piece of a pomegranate," as is written: "Your cheek is like a piece of a pomegranate within your locks" (Shir Hashirim 4:3).

435. תַּחוֹת עֵטְרָא, תְּלִיין זְגִי דְדִּהְבָּא בְּסַחְרָנְהָא, זְגָא דְדִּהְבָּא מַסְטְרָא דָּא, וְזְגָא דְדִּהְבָּא מַסְטְרָא דָּא, וְחַד רְמוֹנָא. בְּגוּ הֵהוּא רְמוֹנָא, אֵית בַּהּ אֶלְף זְגִין, וְכֹל זְגָא מְנִייהוּ, מִתְלַהֲטָא בְּסוּמְקָא בְּחוּוְרָא. הֵהוּא רְמוֹנָא אֲתַפְלַג בְּפִלּוּגִין אַרְבַּע, וְקִיּוּמָא פְּתִיחָא, לְאַתְחַזָּא זְגָהּ. תְּלַת מֵאָה וְעֶשְׂרִין וַחֲמִשׁ זְגִין לְסְטְרָא דָּא, וְכֹן לְכֹל סְטְרָא וְסְטְרָא, עַד דְּמִתְלַהֲטִין אַרְבַּע סְטְרֵי עֲלִמָּא, מַחִיזוּ דְכֹל פְּלָכָא וּפְלָכָא, וְאֵינּוּן אֲקִרוּן פְּלַח הַרְמוֹן. כִּמְהָ דְכְּתִיב, כְּפִלַּח הַרְמוֹן רַקְתָּךְ מִבְּעַד לְצַמְתָּךְ.

436. The four wheels in the four segments OF THE POMEGRANATE take, through rolling, that ornament. When they have taken it, they elevate themselves upwards, until they reach the upper wheel segment, that moans day and night. THEN all these segments join and take that crown and lift it upright and the sound of these wheels reverberates throughout the firmaments. Hearing this melodious sound, all the legions of heaven are excited and all ask one another about it, until all recite and proclaim: "Blessed be the glory of Hashem from His place" (Yechezkel 3:12).

436. אַרְבַּע גְּלִגְלִין בְּפִלְכֵי אַרְבַּע, נְטִלִין בְּגִלְגּוּלָא לְהֵוּא עֵטְרָא, וְכַד נְטִלֵי לָהּ, אֲזַדְקֶפֶן לְעִילָא. עַד דְּמִטּוּ לְגִלְגּוּלָא דְפִלְכָא עֲלָא, דְּנִהִים יִמְמָא וְלִילִיא, מִתְחַבְּרִין כֹּל אֵינּוּן פְּלָכִין, וְנְטִלִין לְעֵטְרָא, וְזַקְפִּין לָהּ. וְקֵלָא דְּאֵינּוּן גְּלִגְלִין, אֲשַׁתְּמַע בְּכִלְהוּ רְקִיעֵין. לְקַל גְּעִימוֹתָא מִתְרַעֲשִׁין כֹּל חִילֵי שְׁמַיָּא, וְכִלְהוּ שְׁאֵלִין דָּא לְדָא, עַד דְּכִלְהוּ אִמְרֵי בְּרוּךְ כְּבוֹד יי' מִמְּקוֹמוֹ.

437. When the king, THAT IS ZEIR ANPIN, couples with the Matron, THAT IS MALCHUT, then this crown is elevated and set on the head of the Matron, MEANING TO SAY THAT ALL THE ACTIVITIES MENTIONED ABOVE HAPPEN ONLY WHEN ZEIR ANPIN IS JOINED WITH MALCHUT. Then one higher crown descends, ALSO TO ZEIR ANPIN, that is set around with every fine gem, and bulbs and flowers. It is equipped with six circles to the six ends of the world, carried by the six wings of the eagle; fifty grapes are surrounding THAT CROWN, engraved on it by Ima above, BINAH. They are set with precious gems, WHOSE COLORS ARE white, red, green, black and purple, with 613 lights to each and every direction.

438. There are 1,600 towers to each and every direction and each individual tower is DONE as permanently set rows (Heb. tur), MEANING THAT EACH TOWER IS SURROUNDED WITH A FEW HOUSES, DERIVED FROM TURIM. They blossom above and get their sustenance from the table of Ima above, WHO IS BINAH, from her anointing oil. Then the Ima above quietly bestows supernal gifts, sends them and sets them into that crown. Afterward, it endows abundant rivers of holy anointing oil on the King's head, ZEIR ANPIN. From His head, that supernal, precious oil flows down on His glorious beard and from there it flows over the King's garments. That is what is written: "It is like the precious ointment upon the head, running down upon the beard..." (Tehilim 133:2).

439. Following this, AFTER THE CROWN RECEIVED ALL THE ABOVE MENTIONED LIGHTS, the crown returns. Ima above decorates ZEIR ANPIN with this crown and spreads over ZEIR ANPIN and over Malchut glorious garments, with that crown, THE CHASSADIM THAT ENVELOP THE CHOCHMAH AND THAT ARE NAMED 'GLORIOUS GARMENTS'. Then the sound reverberates throughout the worlds: "Go forth, O daughters of Zion, and behold King Solomon with the crown, with which his mother crowned him" (Shir Hashirim 3:11). KING SOLOMON IS ZEIR ANPIN AND IMA IS BINAH. She then rejoices with all the King's children. Who are they? They are all those who come from the side of Yisrael, because they do not join with them BY COUPLING ZEIR ANPIN AND MALCHUT. None stay with them except Yisrael, who are of her household and serve them, WHICH MEANS THEY RAISE MAYIN NUKVIN (FEMALE WATERS) THROUGH THEIR TORAH STUDY AND PRAYER THAT AWAKEN THE UNION. As a consequence, the blessings that emerge from them, FROM THE COUPLING OF ZEIR ANPIN AND MALCHUT, belong to Yisrael.

440. And Yisrael take everything, MEANING ALL THE BLESSINGS THAT RESULT FROM THE ILLUMINATION OF THE COUPLING OF ZEIR ANPIN AND MALCHUT MENTIONED ABOVE, AS IS DEFINED IN THE SECRET OF THEIR TWO CROWNS. They send part of them to the rest of the nations and from that part are sustained all the rest of the nations. We have learned that the parts of the lower ones, MEANING THE OUTER FORCES, AND THE OTHER NATIONS OF THE WORLD, are drawn from a very fine path which emerges from between the aspects of the portions of the ministers of the heathen nations. From there, it separates to several directions. That is what we called 'the residue' that emanates from the side of the Holy Land, THAT IS MALCHUT.

437. כִּד מְזַדְדוּג מַלְכָּא בְּמִטְרוֹנִיתָא, סִלְקָא עֵטְרָא דָּא, וְאַתִּישְׁבֵת בְּרִישָׁא דְּמִטְרוֹנִיתָא. כְּדִין נְחִית חַד עֵטְרָא עֲלָאָה, קְבִיעָא דְּכָל אַבְן טְבָא, וְחִיזוֹר וְשׁוֹשֵׁן, בְּסַחְרָנְהָא. בְּשִׁית גַּלְגְּלִין אֲתוּא, לְשִׁית סְטְרִין דְּעֵלְמָא, שִׁית גְּדַפִּין דְּנִשְׁר נְטִלִין לָהּ. חֲמִשִּׁין עֲנְבִין סַחְרָנְהָא, דְּגַלְיָף בְּהָ אִימָא עֲלָאָה. קְבִיעָאן בְּאַבְן טְבָא, חוֹר וְסוּמְק יְרוּק וְאוּכְם תְּכֵלָא וְאַרְגוּוֹנָא. שִׁית מָאָה וְתֵלַת עֶשֶׂר זְווִיין, לְכָל סְטְרָא וְסְטְרָא.

438. אֵלֶף וְשִׁית מָאָה מְגַדְלִין, לְכָל סְטְרָא וְסְטְרָא. וְכָל מְגַדְלָא וּמְגַדְלָא, טוּרִין קְבִיעִין. פְּרַחוּן לְעֵילָא, אֲשֶׁתְּאַבְן בְּפִתּוּרָא דְּאִימָא עֲלָאָה, בְּמִשַׁח רְבוּת דִּילָהּ. כְּדִין אִימָא, בְּלַחֲשׁוֹ, נְגִיד מִתְנַן עֲלָאִין, וְשִׁדְר וְקִבַּע לֹון בְּהָהוּא עֵטְרָא. לְבִתְרָא אֲנְגִיד נְחִלִין דְּמִשַׁח רְבוּת קְדִישָׁא, עַל רִישָׁא דְּמַלְכָּא. וּמְרִישִׁיָּה, נְחִית הָהוּא מִשַׁח טְבָא עֲלָאָה, עַל דִּיקְנִיָּה יְקִירָא. וּמִתְמַן נְגִיד עַל אִינוּן לְבוּשֵׁי מַלְכָּא. הַהֲדִר, כְּשִׁמּוֹן הַטּוֹב עַל הָרֵאשׁ יוֹרֵד עַל הַזְּקֵן וְגו'.

439. לְבִתְרָא אֲתַהֲדֵר עֵטְרָא, וּמַעֲטְרָא לִיָּה אִימָא עֵילָאָה בְּהָהוּא עֵטְרָא, וּמְרִישָׁא עֲלִיָּה, וְעַל מִטְרוֹנִיתָא, לְבוּשֵׁי יְקָר בְּהָהוּא עֵטְרָא. כְּדִין קְלָא אֲשֶׁתְּמַע בְּכֵלְהוּ עֲלָמִין, צְאִינָה וּרְאִינָה וְגו'. כְּדִין חֲדוּתָא הוּא בְּכָל אִינוּן בְּנֵי מַלְכָּא. וּמֵאֵן אִינוּן. כָּל אִינוּן דָּאֲתוּ מִסְטְרִיָּהוּ דְּיִשְׂרָאֵל. דְּהָא לֹא מְזַדְדוּגִי בְּהוּ, וְלֹא קִימִין עֲמַהוּן, בְּרִ אִינוּן יִשְׂרָאֵל, דְּאִינוּן בְּנֵי בֵיתָא, וּמִשְׁמִשֵׁי לָהּ. כְּדִין בְּרַכָּאן דְּנַפְיָקִי מְנִיָּהוּ, דְּיִשְׂרָאֵל הוּא.

440. וְיִשְׂרָאֵל נְטִלִין כְּלָא, וּמִשְׁדְּרֵי חוּלְקָא מְנִיָּה לְשָׂאָר עֲמִין, וּמֵהָהוּא חוּלְקָא אֲתַזְנוּ כָּל אִינוּן שָׂאָר עֲמִין. וְתַאנָּא, מִבִּין סְטְרֵי חוּלְקָהוּן דְּמִמְנָן עַל שָׂאָר עֲמִין, נְפִיק חַד שְׁבִיל דְּקִיק, דְּמִתְמַן, אֲתַנְגִיד חוּלְקָא לְאִינוּן תְּתָאִי, וּמִתְמַן מִתְפָּרֵשׁ לְכַמָּה סְטְרִין. וְדָא קְרִינָן לִיָּה תְּמַצִּית, דְּנַפְיָקִי מִסְטְרָא דְּאַרְעָא קְדִישָׁא.

441. Therefore, the whole world drinks from the residue of the land of Yisrael. What is that land of Yisrael? We have already explained THAT THE LAND OF YISRAEL IS MALCHUT. Both above and below, all the rest of the heathen nations do not get sustenance except from that residue. Do not think it is just they themselves, for even the lowest Sfirot drink from that residue. This is the meaning of "a path of the vineyards." That is the path from the chief ministers of the rest of the nations, who are blessed from it.

442. When the angel saw that Bilaam had turned his ass towards that path, THAT IS REFERRED TO AS "A PATH OF THE VINEYARD" IN ORDER TO CONVEY FROM THERE THE ENERGY TO CURSE YISRAEL, It says, "To turn her into the way." THIS INDICATES THE PATH PRACTICED BY THE OUTER FORCES, WHICH IS A PATH OF THE VINEYARD, THROUGH WHICH THEY RECEIVE ALL THEIR SUSTENANCE AS MENTIONED ABOVE. Instantly, "the Angel of Hashem stood in a path of the vineyards" to block that path, so the rest of the heathen nations would not be able to be helped by it nor would the lower Sfirot OF THE OUTER FORCES. "A PATH OF THE VINEYARDS" will mean in the same sense as Rabbi Yitzchak said that it is written, "They made me the keeper of the vineyards" (Shir Hashirim 1:6), meaning to preserve and bless, during the exile, the rest of the nations THAT ARE CALLED "VINEYARDS." "I have not kept" (Ibid.) Yisrael who are "my own vineyard" (Ibid.), because they are in exile, and are not properly blessed as they deserve.

443. "A wall being on that side, and a wall on that side" (Bemidbar 22:24). Rabbi Aba said, How was it possible for the angel to block that path, AGAINST THE EXTERNAL FORCES, SINCE IT WOULD BE NECESSARY TO BE REOPENED? HE REPLIES: It is only because he had another help, which was the Holy One, blessed be He, and the assembled Congregation of Yisrael, WHICH IS MALCHUT. Rabbi Yehudah said, The Torah helped him out, because it is written: "On the one side and on the other were they written" (Shemot 32:15).

444. At that time, it is written: "And when the ass saw...she thrust herself to the wall" (Bemidbar 22:25). What is the meaning of, "she thrust herself to the wall"? HE RESPONDS: IT IS as is written: "A breaking down of walls" (Yeshayah 22:5). THAT WALL MEANS A PROTECTIVE WALL. HERE TOO, a wall MEANS shielding, which is that FORCE which protects them. "And crushed Bilaam's foot against the wall" (Ibid.) MEANS that she, THE ASS, gave him no help at all, but in her distress she sent him to the wall, WHO IS THE CHIEF MINISTER ABOVE ASSIGNED TO PROTECT THEM. That is what she intimated to him, BY PRESSING HERSELF TO THE WALL. Then "he struck her again" (Ibid.) at that LEFT side.

445. "And the angel of Hashem went further, and stood in a narrow place" (Ibid. 26). At that time, THE ANGEL closed up all the routes and supporting courses, so she would not have any help whatsoever from any side in the world. Then "she lay down under Bilaam" (Ibid. 27), MEANING SHE COUND NOT EVEN HINT TO FIND A PLACE FOR HELP, AS SHE DID BEFORE, SO HE WOULD ASK HELP FROM THE WALL, AS MENTIONED ABOVE. When Bilaam saw that he was powerless, it is written: "And Bilaam's anger burned, and he struck the ass with a staff" (Ibid. 27). We were taught that he loaded her and attired her with implements of forceful harsh judgment, AS WE MENTIONED THERE.

441. ועל דא עלמא כוליה מתמצית דארץ ישראל קא שתי. מאן א"י. הא אוקימנא. ובין לעילא, ובין לתתא, כל אינון שאר עמין עכו"ם, לא אתונו אלא מההוא תמצית. ולא תימא דאינון בלחודוי, אלא אמילו אינון כתרין תתאין, מההוא תמצית שתניין. ודא הוא במשעול הכרמים, שביל מרברבי שאר עמין דמתברכן מניה.

442. בד חמא ההוא מלאכא, דהא בלעם אסטוי לאתון לההוא שבילא, דכתיב להטותה הדרך, מיד ויעמוד מלאך יי' במשעול הכרמים, לאסתמא שבילא, דלא יסתייעון ביה אינון שאר עמין עכו"ם, ואינון כתרין תתאין. ואזלא הא, כהא דאמר רבי יצחק, כתיב שמוני נוטרה וגו', לנטרא ולברכא לשאר עמין בגלותא. וישראל דאינון פרמי שלי, לא נטרתי, בגין דאינון בגלותא, ולא מתברכין בדקא חזי.

443. גדר מזה וגדר מזה. אמר ר' אבא, היך יכול ההוא מלאכא לאסתמא ההוא שבילא. אלא בגין דסיועא אחרא הוה ליה, קודשא בריך הוא וכןסת ישראל. ר' יהודה אמר, אורייתא מסייעא ליה, דכתיב מזה ומזה הם כתובים.

444. בההיא שעתא מה כתיב. ותרא האתון וגו', ותלחץ אל הקיר, מאי ותלחץ אל הקיר. כד"א מקרקר קיר וגו'. קיר: פטרונא, ההוא דשלטא עלייהו. ותלחץ את רגל בלעם אל הקיר, היא לא יחבא ליה סיועא כלל. ובעקותא, אשררת ליה לההוא קיר. ורמזא ליה האי, ברין ויוסף להכותה בהאי סטרא.

445. ויוסף מלאך יי' עבור ויעמוד במקום צר וגו'. בההיא שעתא, אסתים לה כל ארחין, וכל סיועין, דלא אשתכח בה מכל סטרא דעלמא סיועא. ברין ותרבץ תחת בלעם. בד חמא בלעם דלא הוה יכול, מה כתיב. ויחר אף בלעם ויך את האתון במקל, כמה דאתמר, דאטען לה, ואלבש לה, בזירוזי דינא קשיא תקיפא.

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446. "And Hashem opened the mouth of the ass..." (Ibid. 28): That is one of those things that were created on the eve of Shabbat at twilight. Rabbi Yitzchak said, What benefit is there from this, to Bilaam or to the ass or to Yisrael, in these speeches OF THE ASS? Rabbi Yosi said, The ministers that were with him had a good laugh at him. When they reached Balak, they said to him, You will not find any substance in the matters and speeches of this fool you sent us to call on; CONSEQUENTLY, with the utterances of his ass, his honor was shamed. Rabbi Chiya said, If the ass would not have spoken up with this, Bilaam would not have abandoned what was his. It is only through the utterances of his ass that he realized his power had been broken.

447. Rabbi Aba asked a difficult question. It is written: "And the earth opened her mouth" (Bemidbar 16:32) and it is written: "And Hashem opened the mouth of the ass." Why the difference between the earth and the ass? It is not written REGARDING THE EARTH that 'Hashem opened the mouth of the earth'. HE RESPONDS: It is only that there, it was Moses' decree that the earth needs to open her mouth. And the earth performed the command of Moses by opening. It is not proper that Hashem should carry out an instruction commanded by Moses, seeing that Moses has decreed and instructed: "And the earth opens her mouth" (Ibid. 30). Hence, THE EARTH performed the command OF MOSES, as written: "And the earth opened her mouth." However, here, there was no one who had decreed that it was only the wish of the Holy One, blessed be He. Since that was His desire, it is written: "And Hashem opened the mouth of the ass." It originated with him and through him, it occurred.

448. Rabbi Yehuda said, I have studied these passages ABOUT THE "MOUTH OF THE ASS" and these words. These words seem not to be the needed ones, as it says, "And Hashem opened the mouth of that ass." It would have been more appropriate to have these utterances in matters of greater importance, words of wisdom. And if it is as the friends said, that Bilaam was taking pride in that his horse was in the pasture, AND THEREFORE HE HAD TO TAKE THE ASS, AND THE ASS has spoken up and said: "Am I not your ass, upon which you have ridden all your life to this day?" (Ibid. 30) THEN this is where she should have made her opening statement, but she merely started with: "What have I done to you" (Ibid. 28). If so, why did the Holy One, blessed be He, bother Himself to open her mouth with these words?

449. Rabbi Aba said, It is definite that through these words OF THE ASS, I would have learned the thoughts of Bilaam, that he was not worthy to have the Holy Spirit upon him. I also learned that his ass had no power to do good or evil. I further learned from this ass that beasts do not have the strength, to instill them with full understanding AND CONSEQUENTLY SHE SPOKE NO WORDS OF WISDOM. Come and see that Bilaam could not comprehend the speech of his donkey nor the silly thoughts OF HIS ASS. How much more would he be uncomprehending of the knowledge of the most high, YET HE CLAIMED THAT HE "KNOWS THE KNOWLEDGE OF THE MOST HIGH" (BEMIDBAR 24:16).

446. ויפתח יי' את פי האתון וגו'. היינו חר מאינון מלין, דאתבריואו ערב שבת בין השמשות. א"ר יצחק, מאי סגי האי לבלעם, או לאתון, או לישראל. בהני מלין. א"ר יוסי, דחייבין ביה אינון רברבין דהוו עמיה, וכד מטו לבלק, אמרו ליה, וכי להאי שטנא שדרת ליקרא, לא תשבח ביה ממשות, ולא במלווי. ובאינון מלה דאתנא, אתבזא מן יקריה. ר' חייא אמר אלמלי לא אמרת אתנא האי, לא שביק בלעם ההוא דיליה, ובמלי דאתנא ידע דאתבר חיליה.

447. ר' אבא רמי, כתיב ותפתח הארץ וגו'. וכתיב ויפתח יי' את פי וגו'. מאי שנא ארץ מאתון, דלא כתיב בה ויפתח יי' את פי הארץ. אלא, התם משה גזר על פומא, ופתחת, ועבדת ארעא פקודא דמשה, ולא יאות דקודשא בריך הוא יעבר פקודיה, דהא משה גזר ופקיד, ופצתה האדמה את פיה. וע"ד היא עבדת פקודוי. דכתיב ותפתח הארץ את פיה. אבל הכא, לא אשתבח מאן דגזר, אלא רעותא דקודשא בריך הוא הוה, והואיל ורעותיה הוה בכך, כתיב ויפתח יי' את פי האתון. מניה אתא מלה, ומניה אשתבח.

448. ר' יהודה אמר, אסתכלנא בפרשתא דא, ובאלין מלין, ואתחזיין דלאו מלין דצריכין אינון. וכי מאחר דכתיב ויפתח יי' את פי האתון, בעיין למהוי אינון מלין מלי מעלוייתא, מלי דחכמתא, ואי כמה דאתערו חברנא, דאיהו משבח דסוסיא דיליה רעי ברטיבא, והיא תבת ואמרת, הלא אנכי אתונך. מהכא הוה לה למפתח, והיא לא פתחה אלא מה עשיתי לך. ואי הכי, אמאי קא טרח קודשא בריך הוא, למפתח פומה להני מלין.

449. אמר רבי אבא, ודאי באלין מלין אוליפנא דעתא דבלעם, דלאו כדאי הוא למשרי עליה רוח קודשא, ואוליפנא, דהא לית זכילו באתניה, לאבאשא או לאוטבא. ואוליפנא מהאי אתון, דהא לית חילא בבעירי לאשראה עליהו דעתא שלים. ת"ח, בלעם, בההיא מלה דאתניה, ובההוא דעתא טפשא לא זכיל למיקם. בדעתא עלאה על אחת כמה וכמה.

450. "And she said to Bilaam, 'What have I done to you?'" (Bemidbar 22:28), MEANING THAT SHE INFORMED HIM, and it is not within her domain to do any good or harm, because beasts do not behave except how they are led to behave. Although that ass was in great distress, she had no control on her own because Bilaam had loaded her with his magic and she remained under his authority.

451. "And Bilaam said to the ass, 'Because you have mocked me'" (Ibid. 29). He should have laughed her off, but instead, he responded with illogic. Then they laughed at him and he became debased in their eyes, IN THE EYES OF THE MINISTERS THAT ACCOMPANIED HIM, and they realized that he was a fool. What did he say, "Because you have mocked me, I would there were a sword in my hand..." (Ibid.). THE MINISTERS said, This fool BOASTS that he could destroy nations with his mouth, but he can not even destroy his ass, and he needs a sword. We have further learned that beasts do not contain that power required to have them be endowed with another spirit OF WISDOM. If people tend to think and say, If the beasts could talk, how much perfected knowledge would come to the world, they should go learn from that ass, whose mouth the Holy One, blessed be He, opened to see how she spoke.

45. "When Balak took Bilaam"

We are told that Bilaam went up to the altars of Ba'al because he foresaw that Yisrael would come to worship Ba'al in the future. Bilaam wanted to provoke a quarrel with Yisrael yet he saw he could not because of their friendship with God, so he made a sacrifice to God that was rejected. Bilaam told Balak to restrain Malchut with his witchcraft, and, if he could do that, he himself would nullify the blessings he had given Yisrael. Yet Rabbi Yitzchak says that Yisrael could be cursed neither from the aspect of the patriarchs nor the matriarchs. The rabbis talk about various sections of this scripture - the top of the rocks, the dust of Jacob, and the fourth part of Yisrael. In the end we hear that Bilaam saw that even with all his witchcraft and his offerings he would be unable to sever Yisrael from God, so he was powerless. He had tried to breach Yisrael's defences at the level of Jacob and at the level of Israel, but was unable to because neither level is ever involved in evil actions. We hear that there are two Klipot of iniquity and perverseness that correspond to enchantment and divination; Bilaam thought these would be the right weapons against Jacob and Israel, but he was wrong. The rabbis say that Yisrael is as strong as a lion and will conquer the heathen nations in the future. Rabbi Aba also refers to the form of a lion that appears on top of acceptable burnt offerings. If the form of a dog appeared on the fire it meant that Yisrael must repent. Rabbi Elazar returns to the story of Bilaam and tells Rabbi Yosi that at the moment Bilaam turned his evil eye to Yisrael, God protected them by covering them with His spirit. Bilaam praised Yisrael so that his evil eye would be more effective and they would be more vulnerable to it, but God did not allow him to harm Yisrael. Yisrael is never afraid, even in exile, because they have the strength of a lion due to their study of the Torah and their obedience to its laws.

452. "And it came to pass on the morrow, when Balak took Bilaam..." (Bemidbar 22:41). Rabbi Yitzchak said, Balak was wiser in magic than Bilaam, except that he was unable to figure out the most opportune time to curse, LIKE BILAAM, like in the parable. Therefore, "Balak took Bilaam." He was preparing him and holding to him in everything.

450. וְתֹאמֶר לְבִלְעָם מַה עָשִׂיתִי לָךְ. וְכִי בְרָשׁוּתִי הָיָה לְמַעֲבֹד טֵב וּבִישׁ. לֹא. דֵּהָא בְּעִירִי לֹא מִתְנַהֵג, אֲלֵא בְּמַה דְּנִהְגוּ לֹון. וְאֵע"ג דֵּהָיָא אֲתָנָא בְּעִקְתָּא יִתִיר, לֹא בְרָשׁוּתָהּ הִיא, דֵּהָא הוּא אֲטַעִין לָהּ בְּחַרְשׁוּי, וּבְרָשׁוּתִיהָ קִיַּמָּא.

451. וַיֹּאמֶר בִּלְעָם לְאֲתוֹן כִּי הִתְעַלְלַת בִּי. הָיָה לִי לְחַיִּיבָא מִנָּה, וְהוּא אֲתִיב לְקַבְּלָא טַפְשׁוּתָא דְּמַלְהָא, כְּדִין חַיִּיבוּ מִנִּיה, וְאֲתַקְלִיל בְּעֵינֵיהוּ, וְיִדְעוּ דֵּהָיָהוּ שְׂטִיָּא. וּמַה אָמַר. כִּי הִתְעַלְלַת בִּי לֹו יֵשׁ חֶרֶב בְּיָדִי. אָמְרוּ, שְׂטִיָּא דָּא אִיהוּ יָכִיל לְשִׁיצָאָה עִמּוּן בְּפִמּוּיָהּ, הֵיךְ לֹא יָכִיל לְשִׁיצָאָה לְאֲתָנִיָּה, וְהוּא בְּעֵי חֶרְבָּא. וְאוֹלִיפְנָא, דְּלִית חֵילָא בְּבְעִירֵי לְאִשְׁרָאָה עֲלִיָּהוּ וְרוּחָא אַחְרָא, דָּאִי יִמְרוּן בְּנֵי נֶשָׂא, אִי יִמְלָלוּן בְּעִירֵי, כְּמַה דְּעִתָּא שְׁלִים יִפְקוּן לְעֵלְמָא, פּוֹק וְאוֹלִיף מֵהָאִי אֲתָנָא, דֵּהָא קוֹדֶשָׁא בְּרִיךְ הוּא אֲפַתַּח פּוּמָה, חֲמֵי מְלוּי.

452. וַיְהִי בַּבֶּקֶר וַיִּקַּח בָּלַק אֶת בִּלְעָם וְגו'. ר' יִצְחָק אָמַר, בָּלַק חֲכִים הָיָה בְּחַרְשֵׁין, יִתִיר מִבִּלְעָם, בַּר דְּלֹא הָיָה מְכוּון שְׁעֵתָא לְלִטְוִיָּא. מִשָּׁל וְכו'. בְּג"כ וַיִּקַּח בָּלַק אֶת בִּלְעָם וְגו'. הוּא הָיָה אֲתַקִּין לִיָּהּ וְאַחִיד לִיָּהּ לְכִלְא.

453. "And brought him up into the high altars of Ba'al. (Ibid.). What is the meaning of: "And brought him up into the high altars of Ba'al"? HE RESPONDS: It is only that he observed which aspect OF YISRAEL he should grasp on to with his witchcraft. And he discovered that Yisraelites were destined to build altars and serve the Ba'al, as it says, "And served the Ba'al" (II Melachim 17:16). "That thence he might see the utmost part of the people" (Bemidbar 22:41): he noticed the chiefs of the people and their king who worshipped him, as it is written: "And they called on the name of the Ba'al" (I Melachim 18:26) and it is written: "If Hashem be Elohim..." (Ibid. 21). As soon as Bilaam noticed the children of Yisrael were destined for it in the future, immediately "Bilaam said to Balak, 'Build me here seven altars'" (Bemidbar 23:1).

454. Rabbi Yosi and Rabbi Yehuda were talking. One said that in accordance with the earlier altars, THAT WERE PREPARED by the ancestors, he offered sacrifices ON seven altars. And one said that he did everything with wisdom, because he found that Yisrael's lot was tied to the seven levels, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Therefore, he said, Let me set up seven altars.

455. THIS IS COMPARABLE to a person who had a friend, whose father left him. People were afraid to quarrel with him on account of that friendship. Sometime later, a person came along and wanted to quarrel with him. He thought to himself, What should I do? If I provoke him into a quarrel, here he has a friend, and I shall not prevail. What did he do? He sent a gift to the friend. The friend thought to himself, What does this fellow have to do with me? I understand that it is on account of my friend's son, WHOM HE WISHES TO HARM. He said, This gift is not acceptable to him. Invite the dogs, and let them eat it.

456. So, Bilaam too came along to provoke a quarrel with Yisrael and saw that he could not, because of that supernal friend of theirs. He began preparing a gift for Him, WHICH IS THE SACRIFICIAL OFFERINGS. The Holy One, blessed be He, said, 'Wicked one, what common interest have you got with Me? You wish to be connected with My children. Behold, your gift is being given to the dogs.' Come and observe that it is written: "And Elohim met (Heb. yikar) Bilaam" (Bemidbar 23:16). Rabbi Shimon said "VAYIKER" is derived from the same root as nightly pollution (Heb. keri) and defilement. Behold, your gift is presented to those, and does not enter in My presence.

457. Rabbi Aba said, "Yikar" is like it says: "Who can stand before his cold (Heb. karato)?" (Tehilim 147:17). He was confident that he would be able to overcome the children of Yisrael with that gift. It is written: "And Elohim met (Heb. yikar)" and cooled Himself to what he, BILAAM, was thinking. IN ADDITION, "And Elohim met" is as we were taught, that the aspect of defilement was roused against him.

453. וַיַּעֲלֵהוּ בְּמוֹת בַּעַל. מֵאֵי וַיַּעֲלֵהוּ בְּמוֹת בַּעַל. אֶלֶּא אֲשַׁגַּח בְּחַרְשׁוֹ, בְּמֵאֵי סִטְרָא יִתְאַחֵד בְּהוּ, וְאֲשַׁכַּח דְּזַמְיִנִין יִשְׂרָאֵל לְמַעַבְדַּב בְּמוֹת, וּלְמַמְלַח לְבַעַל. בְּמָה דְכַתִּיב, וַיִּלְכוּ אַחֲרֵי הַבַּעַל. וַיִּרְא מִשָּׁם קִצָּה הָעַם, חָמָא רַבְרַבִּי דַעֲמָא, וּמַלְכָא דְלַהוֹן, דְּפַלְחִין לֵיהּ, בְּמָה דְכַתִּיב וַיִּקְרְאוּ בְּשֵׁם הַבַּעַל, וְכַתִּיב אִם יִי אֱלֹהִים וְגו'. בֵּינֵן דְחָמָא בְּלַעַם, דְּזַמְיִנִין יִשְׂרָאֵל לְהָאֵי, מִיַּד וַיֹּאמֶר בְּלַעַם אֵל בְּלַק בְּנֵה לִי בַזָּה שִׁבְעָה מִזְבְּחֹת.

454. ר' יוסי ור' יהודה, חד אמר לקבלי מדבחון דקדמאי, אקריב אינון שבעה מדבחון. וחד אמר, בחכמתא עבד פלא, ואשכח דחולקהון דישראל בשבעה דרגין אתקשרו. בגין כן אסדר שבעה מדבחון.

455. לב"נ דהוה ליה רחימא חד, דשבק ליה אבוי. ובני נשא מסתמו לקטטה בהדיה, בגין ההוא רחימא. ליומין, אתא ב"נ חד, ובעא לאתערך קטטו בהדיה. אמר, מה אעביד, אי אתער ביה קטטא, הא ההוא רחימא דאתקשר בהדיה, ולא יכילנא, אמר מה עבד, שדר ליה דורון לההוא רחימא. אמר ההוא רחימא, וכי מה אית ליה להאי ב"נ גבאי, ידענא דבגין ההוא בר רחימאי הוא. אמר, האי דורון לא ייעול קמאי, זמינו ליה לכלבי ויכלונייה.

456. כן בלעם, אתא לאתערך קטטו בהו בישראל, וחמא דלא יכיל בגין ההוא רחימא עלאה דלהון, שארי לתקנא קמיה דורון. אמר קודשא בריך הוא, רשע ומה אית לך גבאי, את בעי לאזדווגא בבני הרי דורונך זמין לכלבי ת"ח, מה כתיב, ויקר אלהים אל בלעם. ואר"ש, לשון קרי וטומאה. דורונך לאלין אתמסר ולא ייעול קמאי.

457. ר' אבא אמר, ויקר: כד"א, לפני קרתו מי יעמוד. הוא הוה זמין, דבההוא דורון, ויכיל בהו בישראל. מה כתיב. ויקר אלהים. קריר גרמיה מן דא דהוה חשיב. ויקר אלהים, כמה דאתמר, דאתער עליה מסטרא דמסאבותא.

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458. Rabbi Elazar said that "yikar" MEANS THAT Bilaam believed he would be able to harm Yisrael with that gift. The Holy One, blessed be He, eradicated that gift from His presence, expunged Bilaam from such thoughts and uprooted him from that level. That is the written meaning of "vayiker," as it says, "The ravens of the valley shall pick it up (Heb. yikruha)" (Mishlei 30:17). He said to him, 'Wicked one, you are not worthy to be associated with Me or to enter into My presence. Your gift will be presented to the dog.'

459. Rabbi Shimon said, Come and realize that this wicked one was the abomination of everyone, because you will not find in the entire passage of the episode such expressions as: "And Hashem spoke to Bilaam" or "And Hashem said." Heaven forbid. It is written: "And Hashem put a word in the mouth of Bilaam...", which is like someone who puts the bridle bit into the mouth of the ass to restrain him from diverting here and here. So too is the meaning of: "And Hashem put a word in the mouth..."

460. The Holy One, blessed be He, said to him, 'Wicked one, do you really think that it depends on you if the blessings of My children will endure and be fulfilled or not? They do not need you. They say to a bee: NOT FROM YOUR STING AND NOT FROM YOUR HONEY, but rather "go back to Balak" (Bemidbar 23:16). When you open your mouth, it will not be in your control and it will not depend on your mouth, but only "say thus (Heb. coh)." For coh, WHICH IS THE SHECHINAH, is prepared to bless them and coh will express the blessing of My children. When you open your mouth, she will speak the words that will come true upon My children, and I will not leave these matters in your hand.'

461. Come and see that this is how it was. As soon as BILAAM came to Balak and Balak heard all these things, WITH WHICH HE BLESSED YISRAEL, Balak first thought that they emerged from Bilaam's mouth. He said, "I called you to curse my enemies..." and Bilaam replied, Take this witchcraft into your hand to restrain here this coh, WHICH IS MALCHUT. If you will be capable of holding her back with this sorcery, I will expunge all these words that she said from her, MEANING HE WILL NULLIFY THE BLESSINGS THAT SHE SAID, AS MENTIONED ABOVE.

462. It is written: "Stand thus (Heb. coh) by your burnt offering" (Bemidbar 23:15). Hereby and through these magical practices, you will restrain her COH, WHICH IS MALCHUT, "while I go to the meeting yonder (lit. 'meet coh')," meaning to say I will expunge her from these words THAT WERE SAID BY HER. The Holy One, blessed be He, said to him, 'Wicked one, I will uproot you.' It is said following this: "And Elohim met Bilaam" (Bemidbar 23:16). That matter will raise its voice with the speeches of coh and that is what is written: "And said, 'Go back to Balak, and say thus (Heb. coh)'" "And say thus (coh)" is exact.

458. רבי אלעזר אמר, ויקר, בלעם חשיב דבהווא דורון ויעול לאבאשא להו לישראל, וקודשא בריך הוא אעקר ליה מקמיה להווא דורון. ואעקר ליה לבלעם, ממה דהוה חשיב. ואעקר ליה מהווא דרגא, הה"ד ויקר. כד"א יקרה עורבי נחל. אמר ליה, רשע, לית אנת בדאי לאתקשרא בהדאי ולמיעל קמאי. דורונך לכלבי אתמסר.

459. אמר ר' שמעון, ת"ח, האי רשע, געלא דכלא הוה. דלא תשבח בכל פרשתא דא, ויאמר יי' אל בלעם, או וידבר יי', ח"ו. מה כתיב. וישם יי' דבר בפי בלעם וגו', כמאן דשוי חסמא בפום חמרא, דלא יסטי הכא או הכא, כך וישם יי' דבר בפי וגו'.

460. א"ל קודשא בריך הוא, רשע, את חשיב דעל ירך יהא ויתקיים ברכה בבני, או אפכא. לא צריכין אינון לך, כמה דאמרין לצרעה וכו'. אלא את שוב אל בלק, וכד תפתח פומך, לא יהא ברשותך. ולא בפומך תלויא מלולא, אלא וכה תדבר. הרי כ"ה, דזמינא לברכא לון. כה, תמלל ברכה דבני, דכד תפתח פומך, היא תמלל מלין, לאתקיימא על בני, דלא אשבוק מלין לך.

461. ת"ח, דכך הוא, בין דאתא לבלק, ובלק שמע כל אינון מלין, הוה חשיב דהא מפומיה דבלעם נפקין, אמר, לקוב אויבי לקחתיך. אמר בלעם. סב אלין חרשין בידך, בגין לאעכבא הכא להאי כה, ואי את תיכול לאעכבא לה בהאי חרשין, אנא אעקר לה מאינון מלין דהיא אמרה.

462. מה כתיב, התיצב כה על עולתך, בהאי, ובאלין חרשין, תעכב לה, ואנכי אקרה כ"ה, כלומר, אעקר לה מאלין מלין. א"ל קודשא בריך הוא, רשע, אנא אעקר לך. מה כתיב בתריה. ויקר אלהים אל בלעם. והווא דבר ארים קלא, במלולוי דכ"ה. ויאמר שוב אל בלק וכה תדבר, כ"ה תדבר ודאי.

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463. Come and see: The first time it is not written: 'Stand thus (Heb. coh) by your burnt offering', but rather "Stand by your burnt offering, and I will go: perhaps Hashem will come to meet me" (Ibid. 3). However, when he realized that coh spoke those blessings, he then said, "Stand thus (coh) by your burnt offering, while I go to the meeting yonder," MEANING AS EXPLAINED IN THE PREVIOUS DISCUSSION.

464. "Come, curse (Heb. ara) me Jacob" (Ibid. 7). "ARA" means 'to pick', DERIVED FROM: "I HAVE GATHERED (HEB. ARITI) MY MYRRH WITH MY SPICE" (SHIR HASHIRIM 5:1). Rabbi Yosi says, He threw them off from that level where they stood before, as it is written: "And I will shoot (Heb. ore) on the side of it" (I Shmuel 20:20), MEANING SHOOT AND HURL THEM AWAY. He said, If you will be able to hurl them off that level, THAT IS MALCHUT, all of them will be uprooted from the world. "And come, denounce Yisrael" (Bemidbar 23:7) REFERS TO Yisrael above, WHICH IS ZEIR ANPIN, WHO SHOULD CAUSE HIM TO BE ANGRY, meaning anger AND INDIGNATION shall be before Him, as it says, "And an El who has indignation every day" (Tehilim 7:12).

465. "For from the top of the rocks I see him..." (Bemidbar 23:9). Rabbi Yitzchak said, This refers to the patriarchs, as it is written: "Look to the rock whence you are hewn" (Yeshayah 51:1). "And from the hills I behold him" (Bemidbar 23:9): this refers to the matriarchs. They could be cursed neither from the aspect of the PATRIARCHS nor from that of THE MATRIARCHS.

466. Rabbi Aba said that "top of the rocks" means who has power against Yisrael, since they are attached and emanate from the top of the rocks. Who are the rocks? They are Gvurot, because all the judgments in the world emerge from the Gvurot and they are attached onto them. "And from the hills I behold him": These are the rest of the camps that are linked to them, TO THE GVUROT, "it is a people that shall dwell alone" (Ibid.). It is the same as it is written: "So Hashem alone did lead him" (Devarim 32:12).

467. "Who could count the dust of Jacob" (Bemidbar 23:10). This was already explained. However, Rabbi Yosi said, There are two levels, Jacob and Israel, at the beginning. WHEN HE IS AT THE SIX ENDS, HE IS CONSIDERED Jacob and later on, WHEN HE ATTAINS THE FIRST THREE SFIROT, HE IS ISRAEL. Although it is all the same, they are two grades. The higher grade is Israel AND THE GRADE OF JACOB IS LOWER.

468. "Who can count the dust of Jacob." HE ASKS: What is the dust below IN THE LEVEL OF JACOB? Rabbi Shimon says, It is written about it: "His sword makes them as dust" (Yeshayah 41:2). Who is His sword? It is known THAT IT IS MALCHUT, as it is written: "The sword of Hashem is filled with blood" (Yeshayah 34:6), BECAUSE MALCHUT IS CONSIDERED "THE SWORD OF HASHEM." Dust refers to the place from which Adam was created, as it is written: "And Hashem Elohim formed man of the dust of the ground" (Beresheet 2:7). From that dust emerge many legions and many camps, many levels, many trial investigators, many arrows, many projectile stones and many spears, swords and weapons. "Who can count" is as it says, "Is there any number to his armies?" (Iyov 25:3).

463. ת"ח, בקדמיתא לא כתיב התיצב כה על עולתך, אלא התיצב על עולתך ואלכה אולי יקרה יי' לקראתי. בין דחמא דכ"ה אמר אינון ברכאן, כדין אמר התיצב כ"ה על עולתך, ואנכי אקרה כ"ה.

464. לכה ארה לי יעקב, בלומר, לקוט. רבי יוסי אמר, אשדי לון מההוא דרגא דאינון קיימי, כד"א צדה אורה. אמר, אי תיכול למשדי לון מההוא דרגא דלהון, הא בלהו אתעקרו מעלמא. ולכה זועמה ישראל, ישראל דלעילא, דישתבח רוגזא קמיה, כד"א ואל זועם בכל יום.

465. כי מראש צורים וגו'. א"ר יצחק, מראש צורים, אלין אינון אבהתא. דכתיב הביטו אל צור חוצבתם. ומגבעות אשורנו, אלין אמהן, בין מהאי סטרא ובין מהאי סטרא, לא וכלין לאתלטינא.

466. ר' אבא אמר, כי מראש צורים, מאן וכול להו לישראל, דהא הוא אחיד מרישא דכל צורים נמקין, ומאן אינון צורים. גבורן. דהא כל דינין דעלמא מאינון גבורן נפקי, ואינון אתאחדן בהו. ומגבעות אשורנו, אלין שאר משריני דאתאחדן בהו. הן עם לבדרד וגו'. כד"א ה' בדרד ינחנו.

467. מי מנה עפר יעקב וגו', הא אוקמוה. אלא א"ר יוסי, תרין דרגין אינון, יעקב וישראל. בקדמיתא יעקב, ולבתר ישראל. ואע"ג דכלא חר, תרין דרגין אינון, דהא דרגא עלאה ישראל הוא.

468. מי מנה עפר יעקב וגו'. לתתא, מאן הוא עפר. ר' שמעון אמר, האי דכתיב ביה יתן בעפר חרבו וגו'. מאן חרבו. הא ידיעא, דכתיב חרב ליי' מלאה דם. עפר, ההוא אתר דאתברי מניה אדם הראשון, דכתיב ויצר יי' אלהים את האדם עפר וגו'. ומההוא עפר, כמה חילין, וכמה משריני נפקו, כמה טפסין, כמה גרדיני נמוסין, כמה גירין, כמה בליסטראות, כמה רומחין, וסייפין, וזיינין, אשתכחו מההוא עפר. מי מנה כד"א, היש מספר לגרודיו.

469. "And the number of the fourth part of Yisrael" (Bemidbar 23:10). The quarter of Yisrael is the Hei OF YUD HEI VAV HEI, BECAUSE YISRAEL, WHICH IS ZEIR ANPIN, CONTAINS FOUR LETTERS FROM THE NAME YUD HEI VAV HEI, OF WHICH MALCHUT IS THE FOURTH LETTER. THEREFORE, IT IS CALLED "THE FOURTH PART (HEB. ROVA) OF YISRAEL." It is one WITH THE DUST OF JACOB, WHICH IS ALSO MALCHUT, EXCEPT THAT DUST IS MALCHUT OF JACOB, AND A FOURTH PART IS MALCHUT OF YISRAEL. A fourth of Yisrael is as it says, "Lying under its burden" (Shemot 23:5), WHOSE ARAMAIC TRANSLATION IS "RAVI'A." THUS "THE FOURTH PART OF YISRAEL," MEANS THE LAYING DOWN OF YISRAEL, THAT IS, THE BED OF YISRAEL, WHICH IS MALCHUT, WHICH IS CALLED 'BED'. This refers to that which is written: "His litter, that of Solomon" (Shir Hashirim 3:7), WHICH IS MALCHUT. Another explanation of "fourth part": Like the lower fourth of Yisrael, NAMELY MALCHUT, WHICH IS BELOW ZEIR ANPIN THAT IS CALLED YISRAEL, BEING THE FOURTH UNDERNEATH IT. For it is called 'a fourth part' in the sequence of the Sfirot. From this, we understand that David, WHICH IS MALCHUT, is the fourth leg of the throne, SINCE CHESED, GVURAH, TIFERET OF ZEIR ANPIN ARE THE THREE LEGS OF THE THRONE, WHICH IS BINAH, AND MALCHUT IS A FOURTH TO THEM.

470. Another explanation of: "Who can count the dust of Jacob." "Dust" are all those who are considered as dust, MEANING THAT EMANATE FROM MALCHUT THAT IS CALLED "DUST," as we explained. "And the number of the fourth part of Yisrael" is meant in the same sense, as is written: "Is there any number to his armies?" "The fourth part of Yisrael" MEANS as we explained. IT NOW REFERS TO THE QUARTER OF YISRAEL AND NOT TO THE DUST OF JACOB. Another explanation: "Who can count the dust of Jacob" refers to the precepts applying to the dust, like sowing, planting, harvesting, as was already explained by the friends. "And the number of the fourth part of Yisrael" REFERS TO THE PRECEPTS APPLYING TO THE LIVESTOCK, as it says, "You shall not let your cattle gender with a diverse kind" (Vayikra 19:19).

471. "And he took up his discourse, and said..." (Bemidbar 23:7). HE INQUIRES: It is not written, 'he spoke', THAT WOULD MEAN THAT HE SPOKE. THEN what is the meaning of: "And he took up his discourse," INDICATING THAT HE MADE THE SPEECH AND NOBODY ELSE? Rabbi Chiya said, He was just raising his voice towards the speaker THAT IS MALCHUT CALLED 'COH'. THAT IS THE MEANING OF: "AND HE TOOK UP HIS DISCOURSE." This was Bilaam WHO TOOK UP HIS DISCOURSE "and said," which refers to coh. SHE SPOKE, as is written: "And say thus (Heb. coh)." MALCHUT, THAT IS CALLED 'COH' WILL DO THE SPEAKING. And the speech was from her.

472. Come and see, that Bilaam saw that even with all his witchcraft and all that offering, MEANING THE SACRIFICES THAT HE OFFERED, he was unable to uproot that coh, as it says, "While I go to the meeting yonder (Heb. coh)," to uproot coh. The Holy One, blessed be He, said to him, 'Wicked one, you are planning to annihilate her. I will extricate you from your chain, MEANING HE WILL UPROOT HIM FROM THE SOURCE. It is written: "And Elohim met (Heb. vayikar) Bilaam," as we explained THAT IT IS DERIVED FROM "THE RAVENS OF THE VALLEY SHALL PICK IT OUT (HEB. YIKRUHA)" (MISHLEI 30:17), PICK HIM OUT OF HIS LEVEL. Following this, when he realized that he was impotent, he again said, "And he has blessed; and I cannot reverse it (her)." It should have read: 'I cannot reverse him', but "reverse her" is more specific, because it refers to her about whom the word coh is used, as "And say thus (Heb. coh)," TO MALCHUT, ABOUT WHOM HE SAID, I cannot reverse her FROM YISRAEL.

469. ומספר את רובע ישראל. רבע ישראל היא ה"א, וחד מלה היא. רובע ישראל, כד"א רובץ תחת משאו, רביע הדא הוא דכתיב, מטתו שלשלמה. ד"א רבע, כמו רביעית מישראל לתתא, רבע אתקרי לפום בתרין משמע דוד, דאיהו רגלא רביעאה דכורסייא.

470. ד"א מי מנה עפר יעקב וגו', כל אינון דחשיבין עפרא, כמה דאוקימנא. ומספר את רבע ישראל, דכתיב היש מספר לגדודיו. רבע ישראל כמה דאוקימנא. ד"א מי מנה עפר, אינון פקודין דאינון בעפרא, בזריעה, בנטיעה, בחצרא, והא אוקמוה חברייא. ומספר את רבע, כד"א בהמתך לא תרביע.

471. וישא משלו ויאמר. וידבר לא כתיב, מאי וישא משלו. רבי חניא אמר, הוא הוה זקיף קלא לגבי ההוא ממלל, וישא משלו בלעם. ויאמר האי כה כמה דכתיב וכה תדבר, ואמירה מנה הוה.

472. ת"ח, כיון דחמא בלעם דבכל חרשוי ובכל ההוא דורון, לא יכול לאעקרא ההוא כה, כד"א ואנכי אקרה כה, אעקר להאי כה. א"ל קודשא בריך הוא, רשע, אנת סבור לאעקרא לה, אנא אעקר לך משלשולך, מה כתיב. ויקר אלהים אל בלעם, כמה דאתמר. לבתר, כיון דחמא דלא יכול, הדר ואמר, וברך ולא אשיבנה, ולא אשיבנו מבעי ליה. אלא ולא אשיבנה ודאי, להאי דכתיב כה, וכה תדבר. לית אנא יכול לאהדרא לה.

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473. Bilaam said, In two levels I tried to enter them. I tried to enter into them in the level of Jacob and I could not. I wished to breach them in another side, FROM THE LEVEL of Yisrael, and I did not succeed. What is the reason? It is because neither level is involved in evil species. This is what is written: "He has not beheld iniquity in Jacob nor has he seen perverseness in Yisrael" (Bemidbar 23:21).

474. We studied earlier that there are two levels, enchantment and divination. Corresponding to them are TWO KLIPOT of iniquity and perverseness. Bilaam thought to himself, I definitely discovered the adversaries of Jacob and Yisrael, since iniquity is THE KLIPAH against Jacob that is connected WITH THE SORCERY CALLED 'enchantment'. Perverseness is THE KLIPAH against Yisrael that is connected to 'divination'. When he realized that he could not succeed, he said, Most certainly, "he has not beheld iniquity in Jacob nor has he seen perverseness in Yisrael." What is the reason? Because "Hashem his Elohim is with him..."

475. If you will venture to say that with these, INIQUITY AND PERVERSENESS, I cannot succeed, but with enchantment and divination I will succeed, it is written: "Surely there is no enchantment in Jacob, nor is there any divination in Yisrael" (Ibid. 23). Not only this, but all the legions above and all the camps are unaware, nor do they look at the customs of the King up high until only after they ask for these two LEVELS of Jacob and Yisrael. What are they saying? "What El has performed" (Ibid.). Rabbi Elazar said, All these matters were spoken by "coh," THAT IS MALCHUT, AND BILAAM JUST raised his voice towards her, having no idea what it was all about nor what he was saying.

476. "Behold, the people shall rise up as a great lion..." (Ibid. 24). Which nation is as strong as Yisrael? When the morning light breaks to shine, he rises and gains strength like a lion for the devotional service of his Master with many songs and praises, studying Torah all day. At night, he "shall not lie down until he eat of the prey" (Ibid.). When a person wishes to lie down on his bed, he sanctifies the Holy Name and proclaims Him King above and below. How many instigators of judgment come together before them at the time they open their mouths on their bed with Sh'ma Yisrael, and beg for compassion before the Holy King with several verses of mercy.

477. Rabbi Aba said, "Behold, the people shall rise up as a great lion" MEANS this nation is destined to rise in the future over all heathen nations like a powerful mighty lion, and will hurtle HIMSELF over them. It is the manner of all lions to lie down over their prey; however, this nation "shall not lie down until he eat of the prey."

473. אָמַר בַּלְעָם, בְּתֵרִין דְּרִגִּין בְּעִינָא לְאַעְלָא בְּהוּ. בְּעִינָא לְאַעְלָא בְּהוּ מְדַרְגָּא דִּיעֵקֵב, וְלֹא יְכִילְנָא. בְּעִינָא לְאַעְלָא בְּהוּ מְסֻטְרָא אַחֲרָא דִּישְׂרָאֵל, וְלֹא יְכִילְנָא. מְאִי טַעְמָא. בְּגִין דְּשָׂמָא דָּא אִוּ דָּא, לֹא אֶתְקַשֵּׁר בְּזִינִין בִּישׁוּן, הֵה"ד לֹא הֵבִיט אֲוֹן בְּיַעֲקֹב וְגו'.

474. תָּאנָא, תֵּרִין דְּרִגִּין אִינוּן: נַחֲשׁ, וְקֶסֶם. לְקַבְּלִיהוּן: עֵמֶל, וְאֲוֹן. אָמַר בַּלְעָם, הָא וּדְאִי אֲשַׁבְּחָנָא לְקַבְּלִי דְּהַנִּי יַעֲקֹב וּישְׂרָאֵל. אֲוֹן, לְקַבְּלִיָּה דִּיעֵקֵב, דְּאִיהוּ קְטוּר בְּנַחֲשׁ. עֵמֶל, לְקַבְּלִיָּה דִּישְׂרָאֵל, דְּאִיהוּ קְטוּר בְּקֶסֶם. כִּיּוֹן דְּחָמָא דְּלֹא יְכִיל, אָמַר, וּדְאִי לֹא הֵבִיט אֲוֹן בְּיַעֲקֹב וְגו'. מ"ט. בְּגִין דִּינִי אֶלְהִיו עִמּוֹ וְגו'.

475. וְאִי תִימָא, בְּהַנִּי לֹא יְכִילְנָא. בְּקֶסֶם וְנַחֲשׁ יְכִילְנָא. כְּתִיב כִּי לֹא נַחֲשׁ בְּיַעֲקֹב וְגו'. וְלֹא עוֹד, אֲלֵא דְכָל חִילּוּן דְּלַעֲוִלָּא, וְכָל מְשָׁרְיִין בְּלַהוּ, לֹא יָדְעוּ וְלֹא מְסַתְּבְּלִי בְּנִמוּסָא דְּמַלְכָּא עֲלָאָה, עַד דְּשָׂאֲלוּ לְהַנִּי תֵרִי יַעֲקֹב וּישְׂרָאֵל. וּמְאִי אָמְרִי. מַה פְּעַל אֵל. אָמַר רַבִּי אֶלְעָזָר, כָּל הַנִּי מְלִין, כֹּה אָמַר, וְהוּא אָרִים קְלָא לְקַבְּלָהּ, וְלֹא יָדַע מְאִי הוּא, וְלֹא אֲשַׁתְּמַע בֵּר קְלִיָּה.

476. הֵן עִם כְּלָבִיא יְקוּם וְגו', מֵאֵן עֵמָא תְּקִיפָא בִּישְׂרָאֵל. בְּשַׁעֲתָא דְּאֶתְנַהֵיר צַפְרָא, קָם וּמְתַגְבֵּר כְּאַרְיָא, לְפֻלְחָנָא דְּמֵאֲרִיהוּן, בְּכַמְהָ שִׁירִין, בְּכַמְהָ תּוֹשְׁבָחוֹן. מְשַׁתְּדְּלִי בְּאַוּרִיָּתָא כָּל יוֹמָא, וּבְלִילָהּ לֹא יִשְׁכַּב וְגו'. כַּד בְּעִי ב"נ לְמִשְׁכַּב עַל עַרְסִיָּה, מְקַדְּשׁ שְׂמָא עֲלָאָה, אֲמַלִּין לִיהַּ לַעֲוִלָּא וְתַתָּא. כַּמְהָ גְרַדִּינִי נְמוּסִין מִתְקַשְׁרִין קְמִיָּהוּ, בְּשַׁעֲתָא דְּפִתְחִין פּוּמְהוּן עַל עַרְסִיָּהוּ, בְּשִׁמְעַת יִשְׂרָאֵל. וּבַעָאן רַחֲמֵי קְמִי מְלַכָּא קְדִישָׁא, בְּכַמְהָ קְרָאִי דְּרַחֲמֵי.

477. ר' אבא אמר, הן עם כלביא יקום. זמינין האי עמא, למיקם על כל עמין עכו"ם, באריה גיבר ותקיף, ויתרמי עליהו. ארחייהו דכל ארנוותא למשכב על טרפייהו, אבל עמא דא לא ישכב, עד יאכל טרף.

478. Another explanation of: "Behold, the people shall rise up as a great lion" to bring offerings and burnt offerings before the King on the altar. We have learned that, at the time the offering is being burnt on the altar, they perceived a form of a lion reclining on top of that sacrifice and eating it.

479. Rabbi Aba said, Uriel was a high angel and he was perceived in the form of a strong lion, reclining on the altar and consuming the sacrifices. When Yisrael were not so worthy, they used to perceive it in the form of some impudent dog reclining over it. The children of Yisrael then realized that they had to repent, and they repented. "He shall not lie down until he eat of the prey" refers to the sacrifices that must be completely consumed by fire during the night, such as burnt offerings. "And drink the blood of the slain" (Bemidbar 23:4) means that the Holy One, blessed be He, will carry on battles with their enemies for them.

480. Rabbi Elazar said that it is written: "He shall not lie down." What is the meaning of, "He shall not lie down"? HE RESPONDS: It is only because every single night, when a person follows as his Master commands, he does not lie down on his bed until he kills 1,125 of those evil species that dwell with him. Rabbi Aba said, A thousand are from the left side, as it is written: "A thousand shall fall at your side" (Tehilim 91:7) and it is also written: "Let the pious be joyful in glory, let them sing aloud upon their beds. The high praises of El are in their mouth, to execute vengeance upon the nations..." (Tehilim 149:5-7). Hence, it says, "He shall not lie down..." which is the meaning of, "To execute upon them the judgment..." (Ibid. 9).

481. Rabbi Chizkiyah said, In accordance with the three times that Bilaam beat his ass and loaded her with his witchcraft, Yisrael was blessed three times. Rabbi Chiya said, Corresponding to this, Yisrael got the blessing to go up three times a year and be seen in the presence of the Holy King.

482. "And when Bilaam saw that it pleased Hashem to bless Yisrael, he went not, as at other times, to seek for enchantments..." (Bemidbar 24:1). HE INQUIRES: What is the meaning of: "to seek for enchantments"? Rabbi Yosi said, The first two times, he approached with all the implements of his witchcraft and desired to curse Yisrael. Then he realized the wish of the Holy One, blessed be He, who said, "Go back to Balak," because they have no need of your utterances. Another speech is forthcoming from this "coh," as it says, "And say thus (Heb. coh)." That means "coh" will be speaking and not you. "And say thus (coh)," (or: 'coh will speak'), because she governs all the rulers of witchcraft and sorcery and the variety of evils, so they are not able to harm My children.' He then wished to gaze at them with the evil eye.

478. ד"א הן עם כלביא יקום, לקרבא קרבנין ועלוון קמי מלכהון, על גבי מדבחה. ותאנא, בשעתא דקורבנא אתוקד על גבי מדבחה, הוון חמן דיוקנא דחד אריה רביע על ההוא קרבנא, ואכיל ליה.

479. ואמר רבי אבא, אורי"ל מלאכא עלאה הוה, וחמאן ליה בדיוקנא דאריא תקיפא, רביע על מדבחה, ואכיל לון לקרבנין. וכד ישראל לא הוו זכאין כל כך, הוון חמאן דיוקנא דחד כלבא חציפא רביע עליה, כדן הוון ידעין ישראל דבעינן תשובה, וכדן תניבן. לא ישכב וגו', אליון קרבנין דליליא כגון עלוון. ודם חללים ישמה, דקודשא בריך הוא אגח קרבא דלהון על שנאיהון.

480. רבי אלעזר אמר, לא ישכב, מהו לא ישכב. אלא בכל ליליא וליליא, כד בר נש איהו אזיל בפקודי דמאריה, לא שכוב על ערסיה, עד דקטיל אלה ומאה ועשרים וחמש, מאינון זייגין בישין, דשריין עמיה. רבי אבא אמר, אלה אינון דסטר שמאלא, דכתיב יפול מצדך אלה. כמה דכתיב, ועלזו חסידים בכבוד וגו', רוממות אל בגרונם וגו', לעשות נקמה וגו', הה"ד לא ישכב וגו' ודא הוון לעשות בהם משפט וגו'.

481. אמר רבי חזקיה, לקבלי תלת זמנין דהוון מחא לאתניה, ואטעין לה בחרשוי, אתברכון ישראל תלת זמנין. רבי חייה אמר, לקבליה אתברכון ישראל תלת זמנין, דסלקין ישראל לאתחזאה קמי מלכא קדישא.

482. וירא בלעם כי טוב בעיני יי' וגו', ולא הלך בפעם בפעם לקראת נחשים וגו'. מאי לקראת נחשים. א"ר יוסי, דהני תרין זמנין קדמאי, הוה אזיל בכל חרשוי, ובעא למילט לישראל. ביון דחמא רעותיה דקודשא בריך הוא, דאמר שוב אל בלק, דהא מלוולך לא בעיין בני. מלולא אוחרא זמין מהאי כה, כמה דכתיב וכה תדבר. כה תדבר, ולא אנת. כה תדבר, דשלטא על כל שליטין חרשין וקסמין זייגין בישין, דלא יכלין לאבאשא לבני. כדן בעא לאסתכלא בהו, בעינא בישא.

483. Come and see this wicked one. When he gazed at Yisrael, he looked into both of these levels - Jacob and Yisrael - to harm them with his witchcraft, either this one or that one. Therefore, at each and every blessing, both Jacob and Yisrael were blessed. "And when Bilaam saw that it pleased..." How did he see? HE RESPONDS: He noticed that when the King's face was shining, the variety of evils did not remain, and none of the magic and sorcery were successful in their witchcraft.

484. Come and see: At those two times, it is written "met" once in, "And Elohim met" and once in, "And Hashem met Bilaam." Then it says, "And say thus (Heb. coh)." When he realized that no anger exists, and his witchcraft was not helping him, "he went not, as at other times..." As soon as he separated and removed himself from his magic, he began with another kind of rousing to praise Yisrael. Rabbi Yehudah said, What was this rousing here? He said to him, This was the rousing of a spirit of the left side, the one under whom all the varieties of his witchcraft are connected.

485. Rabbi Elazar said, This is what I was taught, even the THIRD time the Holy Spirit did not dwell upon him. Rabbi Yosi inquired of him, If so, why is it written: "And the spirit of Elohim came upon him" (Ibid. 2) and all the other times, it is not written that way. He replied to him, That is the way it must be. Come and see that it is written: "He that has a generous eye shall be blessed" (Mishlei 22:9). It was already set in explanation not to read, 'Shall be blessed', but rather "shall bless." Since Bilaam was of the evil eye, no one in the existence of the world was as evil-eyed as he. Everything at which he gazed with his eyes became cursed.

486. Therefore, they said, Whoever crosses his son in the marketplace and has fear of the evil eye should cover the top of his head with a head scarf, so the evil eye will not affect him. As well, when Bilaam noticed that he could not succeed with his magic and sorcery in harming Yisrael, he wanted to gaze on them with the evil eye, because everything he looked at with his evil eyes became cursed. Come and see what he planned against Yisrael. It is written: "But he set his face toward the wilderness" (Bemidbar 24:1), as the Targum translates THAT HE PUT HIS GAZE IN THE DIRECTION OF THE CALF THAT YISRAEL CREATED AND SINNED WITH IN THE DESERT, so that he may get allies to harm them.

483. ת"ח, האי רשע כד אסתכל בהו בישראל, הוה מסתכל באלין תרין דרגין ועקב וישראל, לאבאשא לון, או בהאי או בהאי בחרשוי, בגין כך כל ברך וברך ועקב וישראל אתבריכו. וירא בלעם כי טוב וגו'. במה חמא חמא די בשעתא דאנפי מלכא נהירין, זיגין בישינן לא קיימי בקיומיהו, וכל חרשין וכל קסמין לא סלקאן בחרשייהו.

484. ת"ח, בהני תרי זמני כתיב ויקר. ויקר אלהים. ויקר יי' אל בלעם וגו'. וכתיב וכה תדבר. והשתא בין דחמא דהא לא אשתכח רוגזא, וחרשוי לא סלקין, כדין ולא הלך כפעם בפעם וגו'. בין דאפריש ואסתלק גרמיה מחרשוי, שארי באתערותא אחרא לשבחא לישראל. א"ר יהודה, מאי אתערותא הכא. א"ל, אתערותא דרוחא חדא מסטרא דשמאלא, ההוא דאתקשרו תחותיו איגון זיגין וחרשין דיליה.

485. א"ר אלעזר, הכי אוליפנא, דאפילו האי זמנא לא שריא ביה רוחא דקודשא. א"ל ר' יוסי, אי הכי, הא כתיב ותהי עליו רוח אלהים, ובכל איגון זמנין אחרנין לא כתיב בהו הכי. א"ל הכי הוא. ת"ח, כתיב טוב עין הוא יבורך, והא אוקמוה אל תקרי יבורך. אלא יברך. ובלעם הוה רע עין, דלא אשתכח רע עין בעלמא כוותיה, דבכל אתר דהוה מסתכל בעינו, הוה מתלטייא.

486. וע"ד אמרו, האי מאן דאעבר בריה בשוקא, ומסתפי מעינא בישא, יחפי סודרא על רישיה, בגין דלא יכיל עינא בישא לשלטאה עליה. אוף הכא, בין דחמא בלעם, דלא יכיל בחרשוי וקסמוי לאבאשא לישראל, בעא לאסתכל בהו בעינא בישא, בגין דבכל אתר דהוה מסתכל בעינו בישינן, הוה מתלטייא. ת"ח מה רעותיה דיליה לקבלהון דישראל, כתיב וישת אל המדבר פניו, כתרגומו, ושוי לעגלא די עברו ישראל במדברא אפוהי, בגין דיהא ליה סטר סיועא, לאבאשא להו.

487. See what is written: "And Bilaam lifted up his eyes, and he saw Yisrael" (Bemidbar 24:2), because he wished to gaze at them with the evil eye. At that very moment, if the Holy One, blessed be He, would not have preceded him with the remedy, he could have destroyed them with the gaze of his eyes. Which remedy did the Holy One, blessed be He, grant to Yisrael at that very moment? It is written: "And the spirit of Elohim came upon him" and "came upon him" refers to Yisrael. The Holy One, blessed be He, extended and covered Yisrael over with the spirit of Elohim. It is in the same sense as a person spreads the scarf over the head of the child, in order that no evil eye shall affect him.

488. He opened the discussion with the verse: "How goodly are your tents, O Jacob" (Ibid. 5). Come and see: Whoever wishes to gaze with an evil eye is not able to do so unless he praises and adores that one whom he wishes to curse with the evil eye. What is his usual method of operation? He says, How nice he is, how beautiful he is, in order that the evil eye would affect him. Here too, he said, "How goodly are your tents, O Jacob." How nice, how beautiful they are, how beautiful are the plants that have been planted from them. They are comparable to the pretty plantings that the Holy One, blessed be He, has planted in the Garden of Eden! Would that plantings shall come forth from these dwellings!

489. "He shall pour the water out of his bucket." THIS IS like a man who had fine hands, beautiful in appearance. One person passed by, a man of the evil eye, gazed at these hands, grasped them and began to praise them, saying, How beautiful they are, how pretty. Look at the fingers cut out in the highest form of beauty. Then he says, Who shall give these hands to dwell among precious stones and expensive purple garments? THEY SHALL BE in his house to use them and they shall be stored in his vault.

490. Here, the same Bilaam began to praise: "How goodly are your tents, O Jacob, and your tabernacles, O Yisrael." How handsome they are and how fine. Afterward, "He shall pour the water out of his bucket" (Ibid. 7), WHICH MEANS that you cannot find a nicer planting than this, the planting of Torah, outside of these peaceful dwellings. And "moistening his seed plentifully" (Ibid.), WHICH HE MEANT TO BE AMONG THE KLIPOT THAT ARE CALLED 'GREAT MIGHTY WATERS', MEANING TO SAY that the Holy Spirit should not grow and increase.

487. הַשְׁתָּא חָמֵי מַה כְּתִיב, וַיִּשָּׂא בְלָעַם אֶת עֵינָיו וַיִּרְא אֶת יִשְׂרָאֵל. בָּעָא לְאַסְתַּכְּלָא בְּהוּ בְּעֵינָא בִּישָׂא. בִּיּה שְׁעָתָא, אֲלִמְלָא דְאַקְדִּים לֹון קוּדְשָׁא בְּרִיךְ הוּא אַסּוּתָא, הוּהּ מְאַבְד לֹון בְּאַסְתַּכְּלוּתָא דְעֵינָיו. וּמַאי אַסּוּתָא יְהֵב קוּדְשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל בְּהֵיּא שְׁעָתָא. דָּא הוּא דְכְתִיב וַתְּהִי עֲלָיו רוּחַ אֱלֹהִים. וַתְּהִי עֲלָיו, עַל יִשְׂרָאֵל קְאָמֵר. כְּמַן דְּפָרִישׁ סוּדְרָא עַל רִישֵׁיהּ דִּינוּקָא, בְּגִין דְּלֹא יִשְׁלוּט בְּהוּ עֵינָיו.

488. בְּדִין שְׂאֵרֵי וְאָמֵר, מַה טוֹבוּ אַהֲלִיךְ יַעֲקֹב. ת"ח, כָּל מַאן דְּבַעֵי לְאַסְתַּכְּלָא בְּעֵינָא בִּישָׂא, לֹא יְכִיל, אֲלָא כַּד מְשַׁבַּח וְאוֹקִיר לְהוּא מְלָה, דְּבַעֵי לְאַלְטֵינָא בְּעֵינָא בִּישָׂא. וּמַה אֲרַחֲיָה. אָמֵר, חָמוּ כְּמַה טְבָא דָּא. כְּמַה יָאָה דָּא. בְּגִין דִּישְׁלוּט בִּיּה עֵינָא בִּישָׂא. אוּף הֲכָא אָמֵר, מַה טוֹבוּ אַהֲלִיךְ יַעֲקֹב, כְּמַה אֵינּוֹן יָאן, כְּמַה אֵינּוֹן שְׁפִירָן, כְּמַה נְטִיעֵן שְׁפִירָן דְּאַתְנַטְעֵן מְנִיּהוּ, דְּמִיּוּן לְאֵינּוֹן נְטִיעֵן דְּנִטְע קוּדְשָׁא בְּרִיךְ הוּא בְּגִנְתָּא דְּעֵדֶן יְאֵינּוּן. מַאן יִתָּן, וְאַלִּין נְטִיעֵן אֲשַׁתְּכַחוּ מְאֵינּוֹן מְשַׁכְּנֵי, דְּבַהוּ.

489. יִזַּל מִיּוֹם מְדַלְּיוּ וְגו'. לִב"נ דְּהוּוּ לִיּה יָדֵן שְׁפִירָן, יָאן לְמַחֲזִי. אַעֲבַר חַד ב"נ דְּעֵינָא בִּישָׂא, אֲסַתְּכַל בְּאֵינּוֹן יָדִין, נְקִיט בְּהוּ, שְׂאֵרֵי לְשַׁבְּחָא, אָמֵר, כְּמַה אֵינּוֹן שְׁפִירָן, כְּמַה אֵינּוֹן יָאן, חָמוּ אַעֲבַעֵן מְגִזְרָה דְּשְׁפִירוּ עֲלָאָה. לְבַתֵּר אָמֵר, מַאן יִתָּן יָדִין אֲלִין דְּשְׂרִיין בִּין אֲבָנִין יְקִירִין, וּבְלָבוּשֵׁי יְקָר דְּאַרְגָּוֹנָא בְּבֵיתָהּ לְאַשְׁתַּמְשָׂא בְּהוּ, וַיְהוֹן גְּנִיזוּן בְּתִיבּוּתָא דִּילִיָּהּ.

490. כִּךְ בְּלָעַם, שְׂרֵי לְשַׁבְּחָא, מַה טוֹבוּ אַהֲלִיךְ, חָמוּ כְּמַה שְׁפִירָן, כְּמַה יָאן וְכו', לְבַתֵּר אָמֵר יִזַּל מִיּוֹם מְדַלְּיוּ, לֹא יִשְׁתַּכַּח נְטִיעָא שְׁפִירָא דָּא, נְטִיעָא דְּאוּרִייתָא, לְבַר מְאֵינּוֹן מְשַׁכְּנִין, וְזִרְעוּ בְּמִים רַבִּים, דְּלֹא יִסְגִּי וְלֹא יִרְבִּי רוּחָא דְּקוּדְשָׁא.

491. The Holy One, blessed be He said to him, 'Wicked one, your eyes can do no harm, because there is a veil of the Holy Spirit prevailing on them'. He then said, "El brought him out of Egypt..." (Ibid. 8), WHICH MEANS none of the world's inhabitants will be able to harm them because a strong and powerful higher strength holds on to them. What is it? It is: "El brought him out of Egypt." Not only that, but "he has as it were the strength of a wild ox" (Ibid.) No person could extend his hands over him due to his height. Because he exists at such a height, "he shall eat up the nations his enemies" (Ibid.) and no one is able to harm them.

492. Even at a time when he is not standing, they will not succeed AGAINST HIM. This is what is written: "He couched, he lay down" (Ibid. 9). EVEN THEN he is not afraid, because he is mighty "like a lion, and like a great lion" (Ibid.). This means that, even when he is IN EXILE among the nations and he crouches and lies among them like a lion, he will be familiar in the laws of the Torah and in the ways of the Torah. They have a government from their Master that all the kings of the world cannot uproot; it is comparable to the strength of the lion which can not be raised up from the prey that he is crouched over. It is written: "He couched, he lay down like a lion, and like a great lion: who shall stir him up?" (Ibid.).

493. Rabbi Elazar said, You could not find in the world a wiser person to do harm than that wicked Bilaam. At first, he was in Egypt and, through him, the Egyptians plotted against Yisrael, so that they should never escape their slavery. And he says, how can I harm them? I was the one who caused them never to escape the slavery of Egypt, yet, "El brought him out of Egypt" and against Him, none of the wise men and sorcerers of the world could prevail.

46. Aza and Azael

Rabbi Yehuda tells how Bilaam went to the mountains of darkness to consult with Aza and Azael. We hear what happens in those mountains and how Aza and Azael teach magic and sorcery to those who enter there. When Bilaam went there God confused all the magic in the world so it would be ineffective against His children, so Bilaam eventually gave Balak advice regarding the Midianite women in an attempt to hurt Yisrael. When God saw that he had given this advice He told Bilaam that he would be ensnared in his own plot, and indeed he was later killed in the vengeance against Midian.

491. א"ל קודשא בריך הוא, רשע, לא יכלין עיניך לאבאשא, הא פריסו דקודשא עליהו, כדין אמר, אל מוציאו ממצרים וגו', הא לא יכלין כל בני עלמא לאבאשא לון, דהא חילא תקיפא עלאה אחיד בהו, ומאי איהו. אל מוציאו ממצרים. ולא עוד, אלא כתועפות ראם לו, דלא וכול ב"נ לאושיט ידיה עליה, מגו רומיה. ומדאשתכח בזקיפו עלאה הכי, ואכל גוים צריו וגו'. ולית מאן דיכול לאבאשא לון.

492. ואפילו בזמנא דלא זקיף, לא יכלין, הה"ד ברע שכב. לא דחיל, בגין דאשתכח גיבר בארי וכלביא, אפילו כד אינון ביני עממיא, וכרע ושכב בינייהו, בארי הוא ישתכח בנמוסי אורייתא, באורחי אורייתא. שולטנותא אית להו במאריהון, דאפילו כל מלכיא דעלמא, לא יעקרון להו. באריא דא כד שכיב על טרפיה, לא יכלין לאקמא ליה מניה, הה"ד ברע שכב בארי וגו'.

493. א"ר אלעזר, לא אשתכח בעלמא חכים לאבאשא, כבלעם רשיעא, דהא בקדמיתא הוה אשתכח במצרים, ועל ידו, קשירו מצראי עליהו דישראל קשורא, דלא יפקון מעבדותהון לעלמין. ודא הוא דאמר, מה איכול לאבאשא להו, דהא אנא עבידנא דלא יפקון מעבידתא דמצראי לעלמין, אבל אל מוציאו, ממצרים ולקבליה לא יכלין חכמין וחרשין דעלמא.

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494. "And now, behold, I go to my people..." (Bemidbar 24:14). Rabbi Yehuda opened the discussion with the verse: "You shall not deliver to his master the servant...he shall dwell with you" (Devarim 23:16). How lovely are the words of the Torah before the Holy One, blessed be He, and how beloved is the Torah that gave her as a legacy to the assembled Congregation of Yisrael. Come and see: At the time they left Egypt, Bilaam heard that his witches and sorcerers, and all those ties THAT THEY PERFORMED, were not effective against Yisrael. He began to scratch himself and tear his hair out of his head. Then, he went to the mountains of darkness and reached the iron chains, WITH WHICH AZA AND AZAEL ARE BOUND.

495. This is the manner of the one who reaches them. As soon as a person enters there, between the mountaintops, Azael, THAT ONE that is called "having his eyes open" (Bemidbar 24:4), notices him. He immediately informs Aza. They then give the sound signal and the great burning snakes gather to them and surround them. They send A TYPE OF small CREATURE called 'Onimta' towards that person. We were taught that it is a cat-like animal with a narrow snake-like head. It has two tails and its hands and feet are tiny. A person who sees it covers his face and brings a VESSEL WITH ASHES THAT IS CALLED 'smoked shreds' from the burning of a white rooster and throws them in front of the Onimta, which then comes with him.

496. He goes until he reaches the top of the chains, because the top of those chains is stuck into the ground and reaches to the great depths. In the great depths, there exists a socket that is stuck into the lower depth, and into that socket the top of the chains is connected. When a person reaches the top of the chain, he knocks at it three times. They, AZA AND AZAEL, call for him. He then kneels on his knees, bows down and continues to close his eyes until he reaches them. He then sits up in front of them and all these snakes surround him from either side. Then he opens his eyes and sees them. He is shaken, and he falls on his face and bows towards them.

497. Following this, AZA AND AZAEL teach him magic and sorcery, and he stays with them for fifty days. When the time arrives to leave on his way, that LITTLE CREATURE CALLED 'Onimta' and all these snakes walk in front of him, until he leaves the mountain ranges from in between that heavy darkness.

498. When Bilaam reached AZA AND AZAEL, he told them WHAT HE NEEDED FROM THEM, locked himself with them in the mountains and begged to denounce YISRAEL and return them to Egypt. The Holy One, blessed be He, confused and impaired all the wisdoms in the world, and all the magic in the world, so they could not get close TO YISRAEL.

494. וְעַתָּה הִנְנִי הוֹלֵךְ לְעַמִּי וְגו' ר' יְהוּדָה פָּתַח, לֹא תִסְגֹּר עֶבֶד אֶל אֲדוֹנָיו וְגו' עִמָּךְ יֹשֵׁב בְּקִרְבְּךָ. כִּמָּה חֲבִיבִין מְלֵי דְאֹרֵייתָא. כִּמָּה חֲבִיבָה אֹרֵייתָא קָמִי קוּדְשָׁא בְרִיךְ הוּא. כִּמָּה חֲבִיבָה אֹרֵייתָא, דְאֹרֵית לָהּ קוּדְשָׁא בְרִיךְ הוּא לְכ"ו. ת"ח, בְּשַׁעֲתָא דִּי נִפְקוּ מִמִּצְרַיִם. שָׁמַע בַּלְעָם דְּהָא חֲרָשׁוּי וְקִסְמוּי, וְכָל אֵינּוֹן קִשְׁרִין, לֹא סָלִיקוּ בְּהוּ בִּישְׂרָאֵל, שְׂאֵרֵי לְגִרְדָּא גְרַמִּיָּה, וְלִמִּירְט רִישׁוּיָהּ. אֲזַל לְאֵינּוֹן טוּרֵי חֲשׂוּכָא, וּמָטָא לְגַבֵּי אֵינּוֹן שְׁלִשְׁלָאֵי דְפְרִזְלָא.

495. וְכֵן הוּא אֲרַחָא דְמָאן דְּמָטִי גְבִייהוּ, בֵּינָן דְּעָאֵל ב"נ בְּרִישׁוּי טוּרֵיָא, חָמִי לִיָּה עֲזָא"ל, הֵהוּא דְאֶקְרִי גְלוּי עֵינַיִם. מִיַּד אָמַר לְעֲזָא"ל, כְּדִין יְהִיבִין קְלָא, וּמִתְבַּנְשִׁין גְבִייהוּ חוּיִין רַבְרְבֵי דְמִתְקַדְקֵן, וְסַחְרִין לֹן. מְשַׁדְרֵי אֹנִימְתָא זְעִירְתָא לְקַבְלִיָּה דְב"נ, וְתָנָא, כְּמִין שׁוֹנְרָא, הִיא, וְרִישָׁהּ בְּרִישָׁא דְחוּיָא, וְתָרִין זַנְבִין בָּהּ, וְיִדְהָא וְרַגְלָהּ זְעִירִין. ב"נ דְחָמִי לָהּ, חָפִי אֲנַפּוּי, וְהוּא מֵייתֵי חַד קְטוּרְתָא, מְאֹקִידוּ דְתִרְנַגּוּלָא חוּרָא, שְׂדֵי בְּאַנְפָּהָא וְהִיא אֲתִית עִמִּיָּה.

496. עַד דְּמָטִי לְגַבֵּי רִישָׁא דְשְׁלִשְׁלָאֵי, וְהֵהוּא רִישָׁא דְשְׁלִשְׁלָאֵי, נְעִיץ בְּאַרְעָא, וּמָטִי עַד תְּהוּמָא. וְתַמָּן בְּתַהוּמָא. חַד סְמִיךְ, וְהוּא נְעִיץ בְּתַהוּמָא תְּתָאָה, וּבְהַהוּא סְמִיךְ אֲתַקְשֵׁר רִישָׁא דְשְׁלִשְׁלָאֵי. כְּדִ מָטִי ב"נ לְרִישָׁא דְשְׁלִשְׁלָאָה, בְּטַשׁ בָּהּ ג' זְמַנִּין, וְאֵינּוֹן קָרְאֵן לִיָּה, כְּדִין כְּרַע וְסָגִיד עַל בְּרַכּוּי, וְאֲזִיל וְאֵטִים עֵינּוּי, עַד דְּמָטִי גְבִייהוּ. כְּדִין יִתִּיב קַמֵּיהוּ, וְכָל אֵינּוֹן חוּיִין סַחְרִין לִיָּה מֵהָאֵי סְטְרָא וּמֵהָאֵי סְטְרָא. פָּתַח עֵינּוּי, וְחָמִי לֹן, אֲזַדְעֹזַע, וְנָפַל עַל אֲנַפּוּי, וְסָגִיד לְקַבְלִיָּהּ.

497. לְבַתֵּר אֹלְפִין לִיָּה חֲרָשׁוּין וְקִסְמוּין, וְיִתִּיב גְבִייהוּ נ' יוּמִין. כְּדִ מָטָא זְמַנָּא לְמִיָּהֶךָ לְאַרְחִיָּה, הֵהוּא אֹנִימְתָא, וְכָל אֵינּוֹן חוּיִין, אֲזִלִּין קַמֵּיהּ, עַד דְּנִפְיֵק מִן טוּרֵיָא, בֵּין הֵהוּא חֲשׂוּכָא תְּקִיפָא.

498. וּבַלְעָם כְּדִ מָטָא גְבִייהוּ, אֹדְעֵ לֹן מְלָה, וְאִסְגֵּר גְרַמִּיָּה בְּטוּרֵיָא עֲמַהוּן. וּבַעָא לְקַטְרְגָא לֹן, לְאַתְבָּא לֹן לְמִצְרַיִם. וְקוּדְשָׁא בְרִיךְ הוּא בְּלָבַל וְקַלְקַל כָּל חֲכָמְתָא דְעֵלְמָא, וְכָל חֲרָשׁוּין דְעֵלְמָא, דְלֹא יָכִילוּ לְקַרְבָּא בְּהַדְרִיָּהּ.

499. Come and see: When Bilaam realized that he was incapable of harming Yisrael, he returned to Balak and gave him advice in order to harm Yisrael, something he did not ask him to do. And his advice was regarding the Midianite women, who were beautiful. If not for the fact that Moses TOLD THIS TO US, we would not have known of it, because it is written: "Behold, these caused the children of Yisrael, through that counsel of Bilaam" (Bemidbar 31:16).

499. ת"ח, השתא בין דחמא בלעם דלא יכיל לאבאשא לישראל, אהדר גרמיה, ואמליך ליה לבלק, מה דלא בעא מניה, בגין לאבאשא לון. ועיטא דיליה הוה באינון נוקבי דמדין דאינון שפירן, ואלמלא דא"ל משה, לא הוינא ידע, דכתיב הן הנח היו לבני ישראל בדבר בלעם.

500. When the Holy One, blessed be He, saw his advice, He said, 'You will certainly get snared by your own plot' - BECAUSE HE WAS KILLED IN THE VENGEANCE AGAINST MIDIAN. What did the power controlling magic do, THAT IS MALCHUT, as mentioned above? It showed him the final end. HE INQUIRES: Does he have permission to see into the distant future? Rabbi Yitzchak said, The eye saw and perceived; however, the actual statements were spoken by the one who is over him, MEANING IT CAME FROM MALCHUT. This was already explained in relation to the verse: "And he took up his discourse, and said..." WHO SPOKE? Whoever had the authority to speak, MEANING MALCHUT, AS WE MENTIONED THERE. Why is that so? So that disgusting statements BY BILAAM should not come true through the will of the most High, through the high wish of the Torah.

500. בין דחמא קודשא בריך הוא עיטא דיליה, אמר, הא ודאי גרמך בעיטך ופול. מה עבד, ההוא חילא דשלט על כל חרשין, אחמי ליה סופא דכלא. וכי אית להו רשותא לזמן רחיק. א"ר יצחק, עינא חמא, ומלין אתמרו מההוא דקאים עליה, והא אוקמוהו. וישא משלו ויאמר. מאן דאית ליה למימר. מ"ט. בגין דלא יתקיימו מלין דגעלא, ברעותא עלאה, ברעותא עלאה באורייתא.

47. In the time of Messiah

We are told what will happen at the time of Messiah when God is going to rebuild Jerusalem. The account presages the destruction of Rome and its ruler, and talks about many wars. The spirit of Messiah will destroy the enemies of Yisrael, and the righteous will be brought back to life. When the children of Yisrael leave their exile the Shechinah will go with them, and there will be great joy. At the time of redemption all blessings will freely flow to the righteous from the great deep springs of Chochmah and Binah.

501. "I behold it, but it is not near" (Bemidbar 24:17), because some of these items came true at that time and some of them are for future times, in the period of Messiah. We learned that the Holy One, blessed be He, is destined to build up Jerusalem and display a fixed star that sparkles with seventy moving PLANETS and with seventy winds that display light from it in the center of the firmament. Another seventy stars will be instructed and guided by it, and it will be glowing and blazing seventy days.

501. אראנו ולא עתה, דהא מלין אלין מנייהו אתקיימו בההוא זמנא, ומנייהו לבתר, ומנייהו בזמנא דמלכא משיחא. תנן, זמין קודשא בריך הוא למבני ירושלם, ולאחזאה חד ככבא קביעא, מנצצא בע' רהטין, ובע' זיקין נהרין מניה באמצעות רקיע, וישתאלון ביה ע' ככבין אחרגין, ויהא נהיר ולהיט ע' יומין.

502. On Friday, on the twenty-fifth day to the sixth month, the star will be seen. It will be gathered on the seventh day at the ending of the seventy days. IT WILL BE COVERED AND NOT SEEN. On the first day, it will be seen in the city of Rome and, on that day, three higher walls will fall from the city of Rome, and the great palace WHICH IS THERE will fall. The governor of that city will die. Then that star will spread and extend to be seen in the world. During that time, great and mighty wars will be stirring in the world to all four directions, and there will be no Faith among them.

502. וביומא שתיתאה, יתחזי בכ"ה יומין לירחא שתיתאה, ויתכניש ביומא שביעאה, לסוף ע' יומין, יומא קדמאה יתחזי בקרתא דרומא. וההוא יומא ינפלון ג' שורין עלאין מההיא קרתא דרומי, והיכלא רברבא ונפול, ושלטיא דההיא קרתא ימות. כדן יתפשט ההוא ככבא לאתחזאה בעלמא. ובההוא זמנא יתערון קרבין תקיפין בעלמא, לכל ד' סטרין, ומיהימנותא לא ישתכח בינייהו.

503. In the center of the world, when that star will shine in the centre of heaven, a great king and ruler will rise in the world. His spirit will rise over all the kings and provoke war on the two sides, and will overpower them.

504. During the day when that star will be covered, the Holy Land will shudder and shake 45 miles around the area of the temple house, and a cave underneath the ground will be discovered. From that cave will emanate a fire to burn the world. And from that cave will grow one great lofty branch that will dominate over the entire world, and the kingdom will be granted to him. The saintliest people will be gathering to him. Then, Messiah will be revealed in the entire world and the kingdom will be granted to him.

505. At the time of the revealing OF MESSIAH, the inhabitants of the world will find themselves in one distress after another and those who hate Yisrael will get stronger. Then the spirit of Messiah will stir upon them, and will destroy the wicked Edom, and the entire land of Seir will go up in flames. Concerning that time, it is written: "And Yisrael shall do valiantly" (Bemidbar 24:18). That is the meaning of: "And Edom shall be his possession, Seir also, his enemies" (Ibid.), meaning the enemies of Yisrael. That is the meaning of: "And Yisrael shall do valiantly." At that time, the Holy One, blessed be He, will raise TO LIFE the dead of his people and remove death from them. This is what it says, "The right hand of Hashem does valiantly. I shall not die, but live" (Tehilim 118:16-17). It is further written: "And liberators shall ascend..." (Ovadyah 1:21) and then it is written: "And Hashem shall be king" (Zechariah 14:9).

506. Rabbi Aba said, What is the meaning of, "For you shall go out with joy" (Yeshayah 55:12)? It only means that, when Yisrael leave the exile, the Shechinah will leave with them. They will leave together with Her. This is the meaning of: "For you shall go out with joy" WITH THE SHECHINAH THAT IS CALLED 'GLADNESS'. "Joy" is referring to the Holy One, blessed be He. Rabbi Yitzchak said, That is referring to the righteous, MEANING YESOD IN ZEIR ANPIN. This is what is written: "Joy and gladness shall be found in it" (Yeshayah 51:3), WHICH ARE YESOD AND MALCHUT.

507. Rabbi Shimon said, The righteous, THAT IS, YESOD OF ZEIR ANPIN, is called 'joy'. From that day onward, when the assembled Congregation of Yisrael fell into the exile, the blessings were prevented from flowing down to the world from this righteous. At that time OF REDEMPTION, it is written: "Therefore with joy shall you draw water" (Yeshayah 12:3). This refers to the righteous CALLED 'JOY'. "Out of the wells of salvation" (Ibid.) refers to Aba and Ima, WHICH ARE CHOCHMAH AND BINAH, FROM WHERE THE YESOD DRAWS. Another explanation: "Out of the wells of salvation" IS REFERRING TO Netzach and Hod, FROM WHOM YESOD RECEIVES. ALL RECEIVE from deep springs that flow, WHICH ARE CHOCHMAH AND BINAH. Then, it is written: "And in that day you shall say, Hashem, I will praise You..." (Ibid. 1). It is also written: "Cry out and shout, you inhabitant of Zion..." (Ibid. 6). Blessed be Hashem for evermore. Amen, and Amen. Hashem reign for evermore. Amen, and Amen.

503. ובאמצעות עלמא, כד יתנהיר ההוא ככבא, באמצעות רקיעא. יקום מלכא חד רב ושלוט בעלמא, ויתגאה רחזיה על כל מלכין, ויתער קרבין בתרין סטרין, ויתגבר עלייהו.

504. וביומא דיתבסי ככבא, ידעזע ארעא קדישא מ"ה מילין, סחרניה אתר דהוה בי מקדשא. ומערתא חדא מן תחות ארעא יתגלי. ומההיא מערתא יפוק אשא תקיפא לאוקרא עלמא. ומההיא מערתא יסגי חד ענפא, רברבא עלאה, דישלוט בכל עלמא, וליה אתיהב מלכותא. וקדישי עליונין יתכנשון גביה. וכדין יתגלי מלכא משיחא בכל עלמא, וליה אתיהיב מלכותא.

505. ובני עלמא בשעתא דיתגלי, יהון משתכחין בעקתא בתר עקתא. ושנאיהון דישראל יתגברון, כדין יתער רוחא דמשיחא עלייהו, וישיצי לאדום חייבא, וכל ארעא דשעיר יוקיד בנורא. כדין כתיב, וישראל עושה חיל. והיה אדום ירשה והיה ירשה שעיר אויביו. אויביו דישראל. וכדין וישראל עושה חיל. ובההוא זמנא, יקים קודשא בריך הוא למתיא דעמיה, ויתנשי מנהון מיתה, הה"ד ימין יי' עשה חיל. לא אמות בי אחיה. וכתיב ועלו מושיעים וגו'. וכדין והיה יי' למלך.

506. א"ר אבא, מאי דכתיב בי בשמחה תצאו וגו'. אלא כד יפקון ישראל מן גלותא, שכינתא נפקא עמהון, ועמה יפקון. הדא הוא דכתיב, בי בשמחה תצאו. ששון דא קודשא בריך הוא. ר' יצחק אמר דא צדיק. הדא הוא דכתיב ששון ושמחה ימצא בה.

507. אר"ש, צדיק ששון אקרי. ומן יומא דכ"י נפלת בגלותא. אתמנעו ברפן מלנחתא לעלמא מהאי צדיק. בההוא זמנא מה כתיב, ושאתם מים בששון, דא צדיק. ממעיני הישועה, אלן אבא ואמא. ד"א, אלן נצ"ח והו"ד. וכלא ממבועי נביעין עמיקן. כדין ואמרת ביום ההוא אודך יי' וגו', צהלי ורני ישבת ציון וגו'. ברוך יי' לעולם אמן ואמן. ימלוך יי' לעולם אמן ואמן.

1. "Hear, my son, the instruction of your father"

Rabbi Elazar deconstructs the title verse to teach us that people must follow the Torah that was given to them by God along with His rebukes and punishments. When someone who has studied the Torah dies, it precedes him and opens all the gates for him to the next world. Rabbi Elazar says that God takes most joy in those who get up at night to study the Torah.

1. "And Hashem spoke to Moses, saying, Pinchas, the son of Elazar..." (Bemidbar 25:10). Rabbi Elazar began, "Hear, my son, the instruction of your father, and do not forsake the Torah of your mother" (Mishlei 1:8). "Hear, my son, the instruction of your father..." This refers to the Holy One, blessed be He. "and do not forsake the Torah of your mother." This refers to the Congregation of Yisrael. What is the instruction of your father? Instruction is the Torah which contains a number of rebukes and punishments, as it is said: "My son, do not despise the chastening of Hashem, nor be weary of His correction" (Mishlei 3:11).

2. And since everyone who engages in Torah in this world is worthy that a number of gates, a number of lights to the next world, be opened for him, therefore when he departs from this world THE TORAH precedes him, going to all the gate keepers proclaiming, "Open the gates, that the righteous nation...may enter in" (Yeshayah 26:2). Prepare a seat for so-and-so, the King's servant! The Holy One, blessed be He, has no joy other than with one who engages in Torah. How much more so with a man who rises up at night to engage in Torah, for all the righteous in The Garden of Eden are attentive to his voice and the Holy One, blessed be He, is amongst them, as they put it: "You that dwell in the gardens, the companions hearken for your voice: Cause me to hear it" (Shir Hashirim 8:13).

2. "The companions hearken for your voice"

Rabbi Shimon tells us that everyone who studies the Torah at night is strengthened by the Shechinah, and this is even more true of those who guard the covenant. He says that Yisrael would have been destroyed had Pinchas not killed Cozbi and Zimri, but his act appeased God's anger. Lastly we hear that if a person reincarnates the second time without improving his soul he has betrayed God's truth.

3. Rabbi Shimon said: This verse has in it the secret of wisdom. "You that dwell in the gardens" refers to the Congregation of Yisrael, THAT IS MALCHUT, which is with Yisrael in exile and accompanies them in their troubles. "the companions hearken for your voice..." refers to the camps of the higher heavenly ANGELS, all of whom listen to your voice, the voice of your praises in exile. "Cause me to hear it" is as it is said: "let me see your countenance, let me hear your voice" (Shir Hashirim 2:14). "let me hear your voice" refers to the voice of those companions who engage in Torah, for I have no praise such as those who engage in Torah.

4. Rabbi Shimon said: Apparently at midnight, as the day begins to dawn, all those who are privileged to engage in Torah come with the Queen to welcome the King, and they grow stronger and take possession of the Shechinah. Moreover, a thread OF CHESSED hangs over Him, as the Sages have explained.

1. וַיְדַבֵּר יְיָ אֶל מֹשֶׁה לֵאמֹר, פְּנֹחַס בֶּן אֶלְעָזָר וְגו', רַבִּי אֶלְעָזָר פָּתַח וְאָמַר, שָׁמַע בְּנֵי מוֹסֵר אָבִיךָ וְאֵל תְּטוֹשׁ תּוֹרַת אִמְךָ. שָׁמַע בְּנֵי מוֹסֵר אָבִיךָ, דָּא קוּדְשָׁא בְרִיךְ הוּא. וְאֵל תְּטוֹשׁ תּוֹרַת אִמְךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל. מַאי מוֹסֵר אָבִיךָ, מוֹסֵר, דָּא אֹרִייתָא, דָּאִית בְּהָ בְּמַה תּוֹכְחִין, בְּמַה עוֹנְשִׁין. כַּד"א, מוֹסֵר יְיָ בְּנֵי אֵל תִּמְאַס וְאֵל תְּקוֹץ בְּתוֹכְחָתוֹ.

2. וּבְגִין דְּכָל מָאן דְּאֶשְׁתַּדַּל בְּאֹרִייתָא בְּהָאֵי עֲלָמָא, זְכִי דִימְתַחֲוֹן לִיה בְּמַה תִּרְעִין לְהֵהוּא עֲלָמָא, בְּמַה נְהוּרִין. בְּשַׁעֲתָא דִּינְפּוֹק מֵהָאֵי עֲלָמָא, הֵיא אַקְדִּימַת קַמִּיהָ, וְאִזְלָא לְכָל נְטוּרֵי תִרְעִין, מִכְרֹזַת וְאוֹמֶרֶת, פְּתַחוּ שַׁעֲרִים וְיִבֵּא גּוֹי צַדִּיק. אֲתִקִּינוּ בְּרִסְיִין לְפִלְגֵינָא עֲבָדָא דְּמִלְכָא. דְּלִית חֲדוּ לְקוּדְשָׁא בְרִיךְ הוּא אֵלָא מָאן דְּאֶשְׁתַּדַּל בְּאֹרִייתָא, כ"ש ב"נ דְּמִתְעַר בְּלִילֵיא לְאֶשְׁתַּדַּל בְּאֹרִייתָא, דְּהָא כָּל צַדִּיקֵיא דְּבִגְנַתָּא דְּעָרָן, צִייתִין לְקַלְיָה, וְקוּדְשָׁא בְרִיךְ הוּא מְשַׁתְּכַח בִּינֵייהוּ, בְּמַה דְּאוּקְמוּהָ הַיּוֹשֶׁבֶת בְּגַנִּים חֲבָרִים מְקַשְׁיבִים לְקוֹלְךָ הַשְּׁמִיעֵנִי.

3. ר"ש אָמַר הָאֵי קְרָא רְזָא דְּחֻכְמַתָּא אִית בֵּיה. הַיּוֹשֶׁבֶת בְּגַנִּים, דָּא כְּנֶסֶת יִשְׂרָאֵל, דָּאִיהִי בְּגִלוּתָא עִם יִשְׂרָאֵל, וְאִזְלָא עִמָּהוֹן בְּעַקְתֵּיהוּ. חֲבָרִים מְקַשְׁיבִים לְקוֹלְךָ, מְשַׁרְיִין עֲלָאִין. כְּלָהוּ צִייתִין לְקוֹלְךָ, לְקוֹל תּוֹשְׁבַחְתָּךְ בְּגִלוּתָא. הַשְּׁמִיעֵנִי, כַּד"א הָרְאִינוּ אֶת מְרַאֲךָ הַשְּׁמִיעֵנִי אֶת קוֹלְךָ. הַשְּׁמִיעֵנִי, קְלָא דְּאִינוֹן חֲבָרֵיא דְּמִשְׁתַּדְּלֵי בְּאֹרִייתָא דְּהָא לִית תּוֹשְׁבַחְתָּא קַמָּי, בְּאִינוֹן דְּמִשְׁתַּדְּלֵי בְּאֹרִייתָא.

4. אָמַר ר"ש, כְּבִיכּוֹל, כָּל אִינוֹן דְּזִכְאֵן לְאֶשְׁתַּדַּלָּא בְּאֹרִייתָא, וּמְכַד פְּלִיג לִילֵיא, וְאֲתִינִין בְּמִטְרוֹנֵיתָא כַּד נְהִיר יְמָמָא, לְקַבְּלָא אֲנָפֵי מִלְכָּא, אֲתִקִּיף וְאֲחִסִּין בְּשְׁכִינַתָּא. וְלֹא עוֹד, אֵלָא דְּשְׁרִיא בֵּיה חוּט שֶׁל חֶסֶד, בְּמַה דְּאוּקְמוּנָא.

5. Come and see: Everyone who is privileged to be strengthened in the Shechinah gains protection for himself from those matters that are considered to be opposed TO THE SHECHINAH. Who is protected? Those who do not falsify by the sign of the Holy Covenant LIKE MATING WITH the daughter of a foreign El. And he who watches over himself, as it were, the Assembly of Yisrael is linked to Him, in turn, and protects him and greets him peacefully. And this is even more so if he has been privileged to zealously take up the cause and guard THE SIGN OF THE HOLY COVENANT.

6. Said Rabbi Shimon: Yisrael at that time would have deserved to have been extirpated from the world had not Pinchas first done the deed OF KILLING ZIMRI AND COZBI, and thus the anger abated. This is what is said: "Pinchas, the son of Elazar, the son of Aaron the priest, has turned my wrath away" (Bemidbar 25:11). Another explanation: "Pinchas, the son of Elazar, the son of...": Rabbi Shimon said, The word son occurs twice to complete the act.

7. Said Rabbi Shimon: When the soul of a person reincarnates, MEANING A SECOND TIME AROUND, without gaining merits to be changed for the better, it is as though he betrays the truth of the King and I apply to him the verse, "...or has found that which was lost, and have lied concerning it, and have sworn falsely..." (Vayikra 5:22). "And have lied concerning it," MEANING TO THE SOUL, it would have been better for him had he not been created, FOR IT WOULD HAVE BEEN BETTER HAD HE NOT REINCARNATED INTO THIS WORLD.

3. The complete righteous and the incomplete righteous

In this section we learn that a completely righteous person is allowed to challenge an evil person, but an incompletely righteous person is not. The latter is defined as someone who did evil deeds himself in his first incarnation but now in this incarnation has done only good deeds. These good deeds are required to repair his earlier bad deeds. Rabbi Shimon says that even one who is not destined for greatness can achieve it through dedication to the Holy Name, as did Pinchas.

8. We have learned: A totally righteous person is not put off BY AN EVIL PERSON AND MAY CHALLENGE HIM, but one who is not totally righteous is held back AND IS FORBIDDEN TO CHALLENGE AN EVIL PERSON. HE ASKS, Who is totally righteous? And who is incompletely righteous? And could it be that one who is not perfect in his deeds is nevertheless called 'righteous', THAT IS, THAT YOU REFER TO HIM AS AN INCOMPLETE RIGHTEOUS? FOR SOMEONE WHO IS LACKING IN HIS DEEDS, ACCORDING TO HOW THEY SHOULD BE, OUGHT TO BE CALLED 'BAD'. THE ANSWER TO THIS IS it is known that a totally righteous person is one who has not undertaken upon himself to undergo crooked incarnations THAT IS, HE IS INCARNATED and within his OWN inheritance he constructs edifices, puts up walls, digs wells and plants trees. THAT IS TO SAY, ALL THE GOOD DEEDS THAT HE DID PERTAIN TO HIM, FOR HE HAS NO NEED OF CORRECTING OTHERS.

5. ת"ח, כל מאן דזכי לאתתקף בשכינתא, יסתמר גרמוהי מאנון מלין דאחידן לקבלה. כגון מאן. אינון דלא משקרי באת קדישא, כגון בת אל נכר. וכל מאן דנטיר גרמיה, כביכול כנסת ישראל אחידא ביה, ונטרא ליה, והיא אקדימת ליה שלם. וכ"ש אי זכי וקני להאי.

6. ואמר ר"ש, אתחזיון ישראל לאשתצאה בהווא שעתא, בר דאקדים פנחס להאי עובדא, ושכיך רוגזא. הה"ד, פנחס בן אלעזר בן אהרן הכהן השיב וגו'. ד"א, פנחס בן אלעזר וגו'. אר"ש, בן בן תרי זמני, לאשלמא עובדא קא אתי.

7. אמר רבי שמעון, האי ב"נ דנטיל גלגולא דנשמתא, ולא זכי דיתתקן ביה, כאילו משקר בקושטא דמלכא. ואנא קרינא עליה האי קרא או מצא אבירה וכחש בה ונשבע על שקר. וכחש בה, טב ליה דלא אברי.

8. תנינן צדיק גמור, אינו נדחה. וצדיק שאינו גמור, נדחה. מאן הוא צדיק גמור, ומאן הוא צדיק שאינו גמור, וכי מאן דלא שלים במלוי, צדיק אקרי. אלא, צדיק גמור, ידיע, דהא לא נטיל גלגולין עקימין, ובאחסנתיה בני בניין, ואתקין שורין, וחצב בירין, ונטע אילנין.

9. An incompletely righteous person IS one who constructs edifices on someone else's inheritance, THAT IS TO SAY, WHOSE SOUL IS ON ITS SECOND INCARNATION BECAUSE HE WAS WICKED THE FIRST TIME, WITH THE RESULT THAT ALL HIS GOOD DEEDS ARE NEEDED TO REPAIR THE SOUL FROM THE FIRST TIME THAT IT CAME INTO THE WORLD, AND SO HIS EDIFICES ARE BUILT WITHIN SOMEONE ELSE'S INHERITANCE. He digs wells within it and cultivates it, restores the foundation stones to the way they were, and labors there, but does not know whether it will remain his. For in terms of himself, THAT IS, ACCORDING TO HIS DEEDS IN THIS INCARNATION, he is good, and is 'a righteous person'. But in terms of the legacy, THAT IS, IN TERMS OF HIS DEEDS ON THE FIRST OCCASION THAT HE CAME INTO THE WORLD, he is not so. THAT IS TO SAY, HE HAS NOT YET REMEDIED THE EFFECTS OF THE SINS COMMITTED THE FIRST TIME.

10. HE IS LIKENED TO a person who constructs beautiful and attractive buildings. Look at the foundation and observe it sunken and twisted in all directions. The building will not be perfect until he has demolished it and rebuilt it as it was, namely, AS IT SHOULD BE. Thus in terms of the superstructure of the building that he constructed, everything was good and wonderful but in terms of the edifice's foundation it is bad and twisted, and for this reason is not referred to as a perfect deed, and not considered a perfect building. AND SO IT IS WITH THE INCARNATED SOUL. ALTHOUGH IN TERMS OF HIS DEEDS HE IS RIGHTEOUS, NEVERTHELESS, SINCE HE HAS NOT YET REMEDIED THE EFFECTS OF THE SINS HE COMMITTED THE FIRST TIME THAT HE CAME INTO THE WORLD, he is called 'an incompletely righteous person' because of it and he is pushed aside BY A WICKED PERSON. And on this SCRIPTURE SAYS, "when the wicked devours the man that is more righteous than he" (Chavakuk 1:13).

11. Come and see: One who is zealous for the Holy Name of the Holy One, blessed be He, even if he is not designated for greatness and is not worthy of it, he earns it and gains it. Pinchas was not worthy OF THE PRIESTHOOD at that time, but because he was zealous for the name of his Master, he earned everything and rose to the highest position, and everything was put right within him, and he was privileged to serve in the supreme priesthood. From then on he was referred to as Pinchas the son of Elazar, the son of Aaron the priest, WITH THE WORD 'SON' OCCURRING TWICE since he completed two stages, THAT IS, HE MADE GOOD FOR HIMSELF AND ALSO FOR THE SOULS OF NADAV AND ABIHU WHICH HAD INCARNATED INTO HIM, FOR THEY ARE THE SONS OF AARON AND IT IS THEREFORE WRITTEN "THE SON OF ELAZAR, THE SON OF AARON. And this was because he was zealous for the name of his Master and put the wrong right, FOR HE CORRECTED HIMSELF AND ALSO FROM THE POINT OF VIEW OF THE SOULS OF NADAV AND ABIHU THAT WERE INCARNATED IN HIM.

9. צָרִיק שְׂאִינוּ גְמוּר, דְּבַנֵּי בְנֵינָן בְּאַחְסֹנְתָא אַחְרָא, חָפַר בְּהָ בִירִין, וְאַעְדָר, הָא אַתְקִין אַבְנֵי יְסוּדָא בְּמַלְקְדָּמִין, וְאַעֲמַל בְּהָ, וְלֹא יָדַע אִי אֲשַׁתָּאֵר דִּילִיָּה. מְסֻטְרָא דִּילִיָּה, טַב וְצָרִיק אַקְרִי. וּמְסֻטְרָא דִּיהוּא אַחְסֹנְתָא, לָאו הֵכִי.

10. לַב"נ דְּבַנֵּי בְנֵינָן שְׂפִירָן, וְאֵן לְמַחְזִי, אֲסִתְּבַל בִּיסוּדָא, וְחָמֵי לִיָּה שְׂקִיעַ עֲקִימָא מְכַל סְטָרִין. הָא בְּנֵינָא לֹא שְׁלִים, עַד דְּסִתְרָ לִיָּה, וְאַתְקִין לִיָּה בְּמַלְקְדָּמִין. מְסֻטְרָא דִּיהוּא בְּנֵינָא דִּילִיָּה, אֲשַׁתְּכַח טַב וְשְׂפִיר. מְסֻטְרָא דִּיסוּדָא, בִּישׁ וְעִקִּים. וּבְגִין כֵּן, לֹא אַקְרִי עוֹבְדָא שְׁלִים, לֹא אַקְרִי בְּנֵינָא שְׁלִים. בְּג"כ צָרִיק שְׂאִינוּ גְמוּר אַקְרִי, וְנִדְחָה. וְע"ד כְּבַלְע רָשַׁע צָרִיק מְמַנּוּ.

11. ת"ח, מֵאֵן דְּמִקְנָא לְשִׁמְא קְרִישָׁא דְקוּדְשָׁא בְּרִיךְ הוּא, דְּאִפִּילוּ לֹא יִזְכִּי לְגְדוּלָה, וְלֹא אַתְחֲזִי לָהּ, רוּחַ לָהּ וְנָטִיל לָהּ. פְּנַחַס לֹא אַתְחֲזִי לִיָּה בְּהוּא זְמָנָא, וּבְגִין דְּקָנָא לְשִׁמְא דְּמֵאֲרִיָּה, רוּחַ לְכֻלָּא, וְסָלִיק לְכֻלָּא, וְאַתְתְּקֵן בֵּיהּ כְּלָא וּזְכָה לְאַשְׁתַּמְשָׁא בְּכַהוּנָה עֲלָאָה. מֵהֵיכִי שַׁעְתָּא, פְּנַחַס בֶּן אֶלְעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן, דְּאֲשִׁלִּים לְתַרְיִן דְּרִגִּין, בְּגִין דְּקָנָא לְשִׁמְא דְּמֵאֲרִיָּה, דְּאַתְתְּקֵן מֵה דְּאַתְעִקִּים.

4. "Preserve my soul; for I am pious"

Rabbi Shimon tells Rabbi Yehuda that "Preserve my soul" means "preserve the Hei," for the soul holds onto the Hei. If the soul is deserving when it leaves this world it is welcomed to the next world, but if it is not deserving, the angels of destruction push it outside. When David prayed for the preservation of his soul, he called himself pious because he was receiving the flow of Chassadim, and Rabbi Yitzchak says that Chassadim is bestowed by the Righteous, Yesod.

12. Rabbi Yehuda began: "Preserve my soul; for I am pious: Save Your servant..." (Tehilim 86:2). One has to look at the end of the verse, and then at the whole verse. At the end of the verse it says, "who trusts in You." HE ASKS, Should it not have said, "who trusts You"? HE ANSWERS: apparently David promised not to be asleep when midnight passed, as it is written: "At midnight I will rise to give thanks to You" (Tehilim 119:62). He should have said, "I arose," but THE MEANING IS, I will arise and be bound to You for ever.

13. HE ASKS "Preserve (Heb. shomrah) my soul." He should have used the form 'shamor', but we have learnt that there is no letter in the Torah that does not have heavenly and precious secrets. HE ANSWERS 'shomrah', for he was saying to the Holy One, blessed be He, 'shamor Hei', NAMELY PRESERVE THE HEI, for it is that same part onto which the soul holds. When the soul leaves this world it enters to inherit the domain of the next world. If it so merits, a number of heavenly hosts come out to greet it, guard it, and bring it into its residence in its place. That letter Hei, NAMELY MALCHUT, preserves it, so as to unite with it on new moons and Shabbats.

14. But if it does not so merit, a number of angels of destruction are directed against it, and push it outside. Woe to that soul that wanders in vain as a stone in the hollow of the sling. This is what was said: "and the souls of your enemies, them shall he sling out, as out of the hollow of a sling" (I Shmuel 25:29). And David made his request before the Holy One, blessed be He, and said, "Preserve my soul" that it be not rejected, and when they come out against it, may the portals be opened for it, and may you accept it before you. "for I am pious...": HE ASKS, was David really called 'pious'? WAS HE NOT A KING, AND WAS NOT KINGSHIP (MALCHUT) HIS CHARACTERISTIC? Said Rabbi Yehuda, Yes, HE WAS CALLED 'PIOUS', for it is written, "the sure Chassadim of David" (Yeshayah 55:3). THAT IS, SINCE HE WAS RECEIVING CHASSADIM THAT ARE SURE, HE IS 'PIOUS' (HEB. CHASID) and this is the reason for "Preserve my soul," namely, do not abandon it to wander on the outside.

15. Rabbi Yitzchak said: Everyone who has a portion in this righteous, NAMELY WHO GUARDS HIS COVENANT, inherits this land, THAT IS MALCHUT, as it is said: "Your people also shall be all righteous: they shall inherit the land for ever" (Yeshayah 60:21). And this righteous, WHICH IS YESOD, is called 'pious' SINCE HE BESTOWS CHASSADIM. THAT IS why David said, Since I am linked and holding onto that place, UNTO THE RIGHTEOUS, THEREFORE, "I am pious"; and because of this, "Preserve my soul" that it be bound up with You.

5. The Hei added to the name of Joseph and the Yud to Pinchas

Rabbi Chiya begins by saying that the angel taught Joseph the seventy languages that the Pharaoh knew but also taught him the Holy Language that the Pharaoh did not. Rabbi Shimon says that even though Joseph pretended not to understand the language of Potiphar's wife she eventually caught on to him and knew that he did understand; then the Holy Spirit known as 'testimony' gave him a warning. It is this testimony that is the Hei that was added to Joseph's name and the Yud that was added to the name of Pinchas.

12. רבי יהודה פתח ואמר, שמרה נפשי כי חסיד אני הושע עבדך וגו'. סופיה דקרא אית לאסתכלא, ולבתר קרא כלא, סופיה דקרא כתיב, הבוטח אליך, הבוטח בך מבעי ליה, מאי הבוטח אליך. אלא כביכול דוד מבטח ליה, דלא יעבר ליה פלגות ליליא בשנתא, במה דכתיב חצות לילה אקום להודות לך. קמתי מבעי ליה. אלא, אקום, ואתקשר בך לעלמין.

13. שמרה נפשי, שמור מבעי ליה. והא תנינן דלית את באורייתא דלא אית בה רזין עלאין ויקירין. שמרה. לקודשא בריך הוא קאמר, שמרה לההוא חולקא, דאתאחד ביה נפש. דכד נפשא נפקת מהאי עלמא, אתיא למירת עלמא דאתי. אי זכי, במה חילין עלאין נפקין לקבלא, ולנטרא לה, ולאעלא לה במדורא דדוכתהא, והאי ה' נטיל לה, לאתאחדא עמה בריש ירחי ושבתאי.

14. ואי לא זכי, במה גרדיני טהירין אודמנן לקבלה, ודחו לה לבר. ווי לההיא נפשא, דמתגלגלא בריקניא, באבנא בקוסמיתא. הה"ד, ואת נפש אויביך יקלענה בתוך כף הקלע. ודוד בעי בעותיה קמי קודשא בריך הוא ואמר, שמרה נפשי, דלא ידחון לה לבר. וכד מטי לקבלה, יפתחון לה פתחין, ותקבל לה קמר. כי חסיד אני, וכי חסיד אקרי. א"ר יהודה, אין. דכתיב, חסדי דוד הנאמנים. בגין כך שמרה נפשי, דלא תשובק לה למהך לבר.

15. ר' יצחק אמר, כל ב"ג דאית ליה חולקא בצדיק, ירית להאי ארץ, במה דכתיב, ועמך כלם צדיקים וגו'. והאי צדיק חסיד אקרי. אמר דוד בתר דבהאי אתר אחידנא, חסיד אני, ובג"כ שמרה נפשי, לאתקשרא בך.

16. Rabbi Chiya began: "This he ordained in Joseph for testimony, when he went out over the land of Egypt, I heard the language of him whom I had not known" (Tehilim 81:6). We have learnt THAT THE ANGEL taught Joseph seventy languages, AS WERE KNOWN BY PHARAOH, but also in the Holy Tongue HE WAS GREATER THAN PHARAOH, FOR PHARAOH DID NOT KNOW THE HOLY TONGUE. This is meant by "I heard the language of him whom I had not known" FOR HE TAUGHT HIM LANGUAGES THAT HE HAD NOT KNOWN PREVIOUSLY. But, IF THIS IS SO, what is "testimony"? AND HE ANSWERS, Come and see: When Potiphar's wife took hold of him to seduce him, Joseph made himself as one who did not know her language, and so it was each day until the last moment, as it is written: "And she caught him by his garment" (Bereshheet 39:12). What is the meaning of "she caught him"? Until that time he had pretended that he did not know her language, BUT THEN SHE SAW THROUGH HIM, THAT HE DID KNOW HER LANGUAGE, MEANING THAT HE UNDERSTOOD HER INTENTION. THIS IS THE MEANING OF "SHE CAUGHT HIM": THAT SHE CAUGHT THE TRICKERY IN HIM. "HIS GARMENT (HEB. BEGED)," IS ANOTHER WAY OF SAYING INFIDELITY (HEB. BEGIDAH) AND TREACHERY. And the Holy Spirit, THAT IS, MALCHUT, cried out to him, "that they may keep you from the strange woman, from the alien woman who makes smooth her words" (Mishlei 7:5). HE ASKS, what is this trying to teach us here? AND ANSWERS, THIS IS TEACHING US that everyone who keeps himself from such a thing AS JOSEPH DID is bound up with the Shechinah and holds on to this testimony WHICH IS MALCHUT. And which is it? This is the Hei that was added to it, as it is written: "This he ordained in Joseph for testimony." Also in our section, a Yud was added to the name of Pinchas because he was zealous over the same matter, THE AFFAIR OF ZIMRI, FOR THE YUD HINTS AT MALCHUT.

6. Keeper of the covenant

Rabbi Yesa wonders why when the children of Yisrael were exiled to Babylon and wept, they were remembering Zion and not Jerusalem. Rabbi Shimon's answer is that the whole purpose of the Righteous, Yesod, is to bestow blessings, and if the Shechinah is in exile it has no one to bestow blessings upon and therefore the Righteous has perished. Rabbi Yisa says that whoever respects God is honored in his life and in his death, as were Joseph and Pinchas. From Rabbi Shimon we learn why Pinchas was granted the priesthood, even though he had killed and all those who kill are normally barred from the priesthood.

17. Rabbi Yesa began: "By the rivers of Babylon, there we sat down, we also wept, when we remembered Zion" (Tehilim 137:1). HE ASKS, should it not have said Jerusalem since it is written, "If I forget you, Jerusalem, let my right hand forget its cunning" (Tehilim 137:5). Why then, "when we remembered Zion"? AND HE ANSWERS: IT IS LIKE a man who had a precious and beautiful palace, and robbers came and burned it down. Whose is the anguish IF not that of the palace owner? Here also, whose anguish is it that the Shechinah is in exile, if not that of the Righteous, namely YESOD? And this fits in with what they taught, as it is written: "The righteous perishes" (Yeshayah 57:1) literally, perished. FOR THE WHOLE PURPOSE OF YESOD IS TO BESTOW. BUT IF THE SHECHINAH IS IN EXILE IT HAS NO ONE TO BESTOW UPON, AND THEREFORE IT IS AS IF IT DOES NOT EXIST, BUT HAD PERISHED. Here also, "when we remembered Zion," MEANS when we remembered the anguish OF ZION, WHICH IS YESOD, because of its LACK of mating, for the anguish is indeed his.

16. רבי חייא פתח, ערות ביהוסף שמו וגו'. הא אוקמוה, דאוליף שבועין פתקין, ולשון הקדש יתיר. הה"ד, שפת לא ידעתי אשמע. אבל מאי ערות. ת"ח, בשעתא דאתתיה דפוטופר הות אחידא ביה לההיא מלה, הוה יוסף עביד גרמיה כמאן דלא ידע לישנא דילה, וכן בכל יומא עד ההיא שעתא בתרייתא, דכתיב ותתפשהו בבגדו. מאי ותתפשהו. אלא בגין דעביד גרמיה כמאן דלא ידע לישנא. ורוח הקדש צווח לקבליה, לשמרך מאשה זרה מנכריה אמריה החליקה. מאי קמ"ל. אלא כל מאן דנטיר גרמיה מהאי, אתקשר בה בשכינתא, ואחיד בההוא ערות. ומאי הוא. ה' דאתוסף ביה. דכתיב, ערות ביהוסף שמו. אוף הכא י' אתוסף בפנחס, על דקני בהאי.

17. רבי ייסא פתח, על נהרות ככל שם ישבנו גם בכינו בזכרנו את ציון. את ירושלם מבועי ליה, כמה דכתיב אם אשכחך ירושלם תשכח ימיני, מאי בזכרנו את ציון. לב"נ דהו"ל היכלא יקירא, יאה ושפירא, אתו לסטין ואוקידו ליה. צערא דמאן הוא, לאו דמאריה דהיכלא. אוף הכא שכינתא בגלותא שריא, צערא דמאן הוא, לאו דצדיק. ואזלא הא כמה דאוקמוה, דכתיב הצדיק אבד, אבד ממש. אוף הכא בזכרנו את ציון, בזכרנו ההוא צערא דיליה על זונגהא, צערא דיליה הוא.

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

19. Come and see: He was honored in his life and in his death. Why in his life? Because during that time he did not want to cleave TO POTIPHAR'S WIFE, as it is written: "But he refused, and said to his master's wife..." (Bereshheet 39:8). As it is written, "that he hearkened not to her, to lie by her, or to be with her" (Bereshheet 39:10). For this reason he was honored in this world. For it is written, "And she caught him by his garment...and he fled, and went outside." BECAUSE OF THAT he earned entry after HIS DEMISE into the heavenly curtain THAT IS IN THE TEMPLE OF THE HOLY OF HOLIES. And so it was befitting to him, RESULTING that he received his due in this world and in the other world.

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

21. HE RESPONDS: come and see, any priest who kills a person is considered forever unfit for the priesthood because he has marred his own status, BECAUSE PRIESTHOOD IS THE STATUS OF CHESED AND KILLING A PERSON CONTRADICTS THIS. SINCE PINCHAS HAD KILLED ZIMRI AND COZBI, he was legally barred from remaining a priest. But because he was zealous for the Holy One, blessed be He, He had to reinstate him, and also his seed after him for all time, into the priesthood. THIS IS THE MEANING OF THE WORDS, "BECAUSE HE WAS ZEALOUS FOR HIS ELOHIM." Rabbi Yitzchak said, Come and see: Pinchas is recorded above and below. 'ABOVE' MEANS before he came into the world. The reason his deeds were recorded BELOW is that he was among those who came out of Egypt.

18. אָמַר רַבִּי יֵסָא, מֵאֵן דְּאֻקִּיר שְׁמָא דְּמַאֲרִיָּה בְּהַאי, וְנָטִיר הַאי, זָכָה דְּיוֹקִיר לִיָּה מַאֲרִיָּה עַל בְּלָא. מְנַלְן. מִיּוֹסֶף. דְּכִתְיִב וַיִּרְכַּב אוֹתוֹ בְּמַרְכַּבַּת הַמְּשֻׁנָּה אֲשֶׁר לוֹ, וְכִתְיִב וַנְּתַן אוֹתוֹ עַל כָּל אֶרֶץ מִצְרַיִם וְלֹא עוֹד, אֲלֵא כִּד עֲבְרוּ יִשְׂרָאֵל יַת יַמָּא, אַרְוֵנָא דְּיוֹסֶף עָל בְּגוּ בְּקַדְמֵיתָא, וְלֹא הוּוּ מִיָּא קִיּוּמִין עַל קִיּוּמֵיהוּ קַמֵּיהּ, הֲדָא הוּוּ דְּכִתְיִב, הֵינֵס רָאָה וַיִּנּוֹס. מֵאֵי וַיִּנּוֹס. אֲלֵא רָאָה הֵוּוּ דְּכִתְיִב בֵּיהּ וַיִּנּוֹס וַיִּצָּא הַחוּצָה.

19. ת"ח, זְכִי לִיקְרָא בְּחַיּוּוֹ זְכִי לִיקְרָא בְּמִיתָתֵיהּ. בְּחַיּוּוֹ אָמַאי. בְּגִין הֵוּוּ זְמַן דְּלֵא בְּעָא לְאַתְדַּבְּקָא בֵּיהּ, דְּכִתְיִב וַיִּמָּאן וַיֹּאמֶר אֵל אִשְׁתֵּי אֲדֻנּוּ. וְכִתְיִב וְלֹא שָׁמַע אֵלֶיהָ לְשַׁכַּב אֶצְלָהּ לְהִיּוֹת עִמָּהּ. בְּגִין כִּן זָכָה בְּהַאי עֲלֵמָא. בִּין דְּכִתְיִב וַתִּתְפַּשְׁהוּ בְּבַגְדוֹ, וְכִתְיִב וַיִּנּוֹס וַיִּצָּא הַחוּצָה, זְכִי לְבַתֵּר דְּעָל לְגוּ פְּרוּכְתָא עֲלָאָה, וְהָכִי אַתְחַזִּי לִיָּה, דְּיִדְיָה נָטַל בְּהַאי עֲלֵמָא, וְדִידְיָה נָטַל בְּעֲלֵמָא אַחְרָא.

20. פְּנַחַס זְכִי בְּהַאי עֲלֵמָא, וְזָכָה בְּעֲלֵמָא דְּאֲתֵי, וְזָכָה לְקִיּוּמָא יְתִיר מִכָּל אֵינּוֹן דְּנַפְקוּ מִמִּצְרַיִם, וְזָכָה לְכַהֲנָא עֲלָאָה, הוּוּ וְכָל בְּנוֹי אַבְתָּרִיָּה. וְאֵי תִימָא דְּלֵא זָכָה לְכַהֲנָא עַד לֹא עֲבַד עוֹבְדָא דָא. לֵא. דְּהָא אֵינּוֹן דְּאֲמַרֵי דְּזָכָה קוֹדֵם. לֹא הָכִי אֲלֵא בְּמַאי אוֹקִימָנָא תַּחַת אֲשֶׁר קָנָא לְאַלְהֵיוּ, דְּמִשְׁמַע דְּבִגִּין עוֹבְדָא דָא רוּחַ כְּהוֹנָתָא, מַה דְּלֵא הוּוּ קוֹדֵם.

21. ת"ח, כָּל כְּהֵן דְּקָטִיל נַפְשָׁא, פְּסִיל לִיָּה כְּהוֹנָתֵיהּ לְעֲלֵמִין. דְּהָא וְדָאי פְּסִיל הֵוּוּ דְּרָגָא דִּילִיָּה לְגַבִּיָּהּ. וּפְנַחַס מִן דִּינָא פְּסִיל לְכַהֲנָא הוּוּ, וּבְגִין דְּקָנָא לִיָּה לְקוֹדְשָׁא בְּרִין הוּוּ, אֶצְטְרִין לִיְחֻסָא לִיָּה כְּהוֹנָת עֲלֵמִין, לִיָּה, וְלְבְנוֹי אַבְתָּרִיָּה, לְדְרֵי דְּרִין. א"ר יִצְחָק, ת"ח, רְשִׁים הוּוּ פְּנַחַס לְעִילָא, וְרְשִׁים הוּוּ לְתַתָּא, עַד לֹא יְפוּק לְעֲלֵמָא דְּהָא עִם אֵינּוֹן דְּנַפְקוּ מִמִּצְרַיִם אַתְמַנִּי.

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

22. רבי אלעזר ור' יוסי ור' חייא, הוו אזלי במדברא, א"ר יוסי, הא דכתיב בפנחס הנני נותן לו את בריתי שלום. שלום ממלאך המות, דלא שליט ביה לעלמין, ולא אתדן בדינוי. ואי תימא דלא מית. ודאי לא מית בשאר בני עלמא, ואוריך יומין על כל בני דרא, בגין דבהאי ברית עלאה אחיד, וכד אסתלק מעלמא, בתיאובתא עלאה ובדיקותיה שפירא אסתלק משאר בני עלמא.

7. The attire of that world

Rabbi Elazar deduces from some verses in Zecharyah that it is a person's bad deeds that make a filthy garment for his spirit, and that everyone will be joyful if they can don a more suitable garment in the next world. Next the rabbis sit in the shade of a rock while they pause from their travels, and Rabbi Elazar says, 'Shade is without doubt the joy of the soul'.

23. Rabbi Elazar began: "And he showed me Joshua the High Priest, standing before the angel of Hashem..." (Zecharyah 3:1). Come and see: woe to those people who do not look out for their Master's honor and do not pay attention to the fact that He daily issues a proclamation about them. When a person observes the commandments of the Torah, many defenders rise to recall his good points, but if a person transgresses the commandments his deeds accuse him before the Holy One, blessed be He. We have been told that Joshua was a High Priest. And what is written about him? "... and the adversary standing at his right hand to thwart him" (Ibid.). If this is how it was for him, then how much more so for those ordinary mortals who do not respect the honor of their Master.

23. רבי אלעזר פתח ואמר, ויראני את יהושע הכהן הגדול עומד לפני מלאך יי' וגו'. ת"ח, ווי לאינון בני נשא, דלא מסתבלאן ביקרא דמאריהון, וכל יומא ויומא פרוזא קארי עליהו, ולא משגיחין. אתא ב"נ לאסתבלא בפקודי אורייתא, כמה סניגורין קיימין לאדברא עליה לטב. אתא ב"נ ואעבר על פקודי אורייתא, אינון עובדין קטיגורין עליה לביש, קמי קדשא בריך הוא. יהושע בהן גדול הוה, ואוקמוה, מה כתיב ביה. והשטן עומד על ימינו לשטנו. ומה בהאי כן, בשאר בני עלמא דלא מסתבלי ביקרא דמאריהון, על אחת כמה וכמה.

24. Look what is written: "Now Joshua was clothed in filthy garments..." (Ibid. 3). This has been explained. Yet the filthy garments were surely the garments in which the spirit is attired in that world. Happy is the destiny of he whose garments are repaired and complete in that world! We have already learnt what raiment they clothe everyone with who they want to send to Gehenom, what these raiments are that they dress him in. AND ANSWERS: here it is written, "Now Joshua was clothed in filthy garments, and he stood before the angel." Which angel? The Angel appointed to be in charge of Gehenom and who is also appointed to be in charge of everyone who he sees in such clothes. Then a voice said, "Take off the filthy garments from him" (Ibid. 4).

24. חמי מה כתיב, ויהושע היה לבוש בגדים צואים, ואוקמוה. אבל בגדים צואים, ודאי אינון לבושין דאתלבשא ביה רוחא בההוא עלמא. זכאה חולקיה דמאן דלבשושוי מתתקנין ושלמין בההוא עלמא. והא אתמר, כל מאן דבעין לאעלא לגיהנם, אינון לבושין דמלבשין ליה, היך אינון. מה כתיב הכא, ויהושע היה לבוש בגדים צואים ועומד לפני המלאך. מאן מלאך. דא מלאך דממנא על גיהנם, וממנא על מאן דחמי באינון לבושין. עד דאתיב קלא ואמר, הסירו הבגדים הצואים מעליו.

25. It follows from this that it is a person's bad deeds that make the filthy garments for him. "And he said to him, 'Behold I have caused your iniquity to pass from you; and I clothe you in festive garments'" (Ibid.). For they clothed him in other more suitable garments, in which a person may observe the splendor of his Master's honor.

26. Come and see the similarity: Pinchas, who did not leave this world until he had changed into other fitted garments which the spirit would enjoy in the next world, had in one hour taken off one set and put on the other, to fulfil that which is written: "Behold, I give to him My covenant of peace" (Bemidbar 25:12). While they were on their way and the sunlight was strong, they sat down in the shade of a rock in the wilderness. Said Rabbi Elazar, Shade is without doubt the joy of the soul.

8. From Rosh Hashanah to the last day of Sukkot

Rabbi Elazar explains to Rabbi Chiya the significance of the days mentioned in the title of this section. We hear that it has to do with the order in which God lifts up his right arm and extends it to embrace Malchut and unite with her. It includes the purification and fasting that the children of Yisrael do at this time.

27. Rabbi Chiya said to Rabbi Elazar, I should like to discuss these days from Rosh Hashanah until the last day of Sukkot. Rabbi Elazar said, But we have already studied them, and the companions have made their comments about them. Rabbi Chiya said, Of course, but I heard something about them from the great and holy luminary, RABBI SHIMON. He said to him, Tell us. To which Rabbi Chiya replied, Its comprehension has slipped my mind AND IS NOT AS CLEAR AS IT SHOULD BE. Rabbi Elazar said, Although the companions have already discussed this matter, and it is beautiful, the order of these days is the secret of wisdom, amongst the reapers in the field, NAMELY, AMONGST THOSE SCHOLARS WHO HAVE ALREADY COMPLETED ALL THE CLARIFICATIONS OF MALCHUT, WHICH IS TERMED 'A FIELD'.

28. Come and see: The order of unifying all into one, How does that go? We have learnt, He began, "Hashem has made bare His holy arm" (Yeshayah 52:10). This is one arm, WHICH IS THE LEFT COLUMN on which are dependent salvation, vengeance, and redemption. But why DID HASHEM MAKE BARE THIS HOLY ARM OF HIS? It was to raise up the Assembly of Yisrael, NAMELY, MALCHUT, from the dust and to welcome her with Him so as to unite as one. When that ARM is raised up against her, there is much fear present in the world, until He rests that arm under her head to unite with her, as it is said: "His left hand is under my head..." (Shir Hashirim 2:6). And then judgment rests and He atones for sins.

25. מֵהֵכָא אֵינִי לְאַסְתַּכְּלָא, דְּעוֹבְדִין בִּישׁוּן דְּבִ"נ, עֹבְדִין לִיה אֵינוֹן לְבוּשִׁים צוּאִים. וַיֹּאמֶר אֵלָיו רַאֵה הָעֵבְרָתִי מֵעֲלִיךָ עֹנֵךְ וְהַלְבַּשׁ אוֹתְךָ מַחְלְצוֹת. אֲלֵבִישִׁינִיה לְבוּשִׁין אַחֲרָנִין מִתְתַּקְּנִין, דְּבִהוּ אֲסַתְּכַל בִּ"נ בְּזִיו יִקְרָא דְּמֵאֲרִיה.

26. ת"ח, כְּגוֹוֹנָא דָּא פְּנַחַס, דְּלֵא אֲסַתְּלַק מֵעֲלֵמָא, עַד דְּאֲתַתְּקֵנוּ קָמִיה לְבוּשִׁין אַחֲרָנִין, דְּרוּחָא אֲתֵהֲנִי בְּהוּ, לְעֵלְמָא דְּאֲתִי. בְּשַׁעֲתָא חֲדָא אֲתַפְּשֵׁט מֵאֲלִין. וְאֲתַלְבֵּשׁ בְּאֲלִין, לְקִיּוּמָא דְּכֵתִיב הֲנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם. עַד דְּהוּ אֲזֵלִי, שְׁמַשָּׂא הוּהּ תְּקִיפָא, וַיִּתְּבוּ תַּחוֹת צֵלָא דְּחַד טַנְרָא דְּמִדְּבְרָא. אָמַר ר' אֲלֵעָזָר, וְדֵאִי צֵלָא חֲרוּתָא דִּנְפִשָׁא הוּא.

27. אָמַר רַבִּי חִיָּיא לְרַבִּי אֲלֵעָזָר, אֲלִין יוֹמִין, מֵרֵאשׁ הַשָּׁנָה עַד יוֹמָא בְּתַרְרָא דְּחַג, בְּעֵינָא לְמִיקָם עֲלִיּוּהוּ. א"ר אֲלֵעָזָר, הָא אֲתֵמַר וְחִבְרִיָּיא אֲתַעְרוּ בְּהוּ. א"ר חִיָּיא, וְדֵאִי הֲכִי הוּא, אֲבַל אֲנָא שְׁמַעְנָא לְבוּצִינָא קְדִישָׁא עֲלָא מְלָה בְּהוּ. אָמַר לִיה, אֵימָא הֵוּא מְלָה. א"ל עַד לָא קְאִימְנָא בִּיה. א"ר אֲלֵעָזָר, אַף עַל גַּב דְּחִבְרִיָּיא אוֹקְמוּ מְלָה, וְשִׁפִּיר הוּא, אֲבַל סְדוּרָא דְּהֲנִי יוֹמִי, רְזָא דְּחֻכְמָתָא הוּא, בִּין מַחְצְרֵי חֻקְלָא.

28. ת"ח, הָא אֲתֵמַר סְדוּרָא דִּיחֻודָא כְּלָא בְּחַד הַיֵּךְ הוּי. וְהָא אֲתֵמַר. פְּתַח וְאָמַר, חֲשֵׁף יְי' אֶת זְרוּעַ קְדָשׁוֹ, דָּא דְּרוּעָא חֲדָא, דְּבִיה תְּלִיא יְשׁוּעָה, דְּבִיה תְּלִיא נּוֹקְמָא, דְּבִיה תְּלִיא פּוֹרְקָנָא. וְלָמָה, לְמִיקָם לָהּ לְכַנְי מֵעַפְרָא, וְלִקְבֵּלָא לָהּ לְגַבִּיה, לְאֲזְרוּגָא בְּחֲדָא. וְכַד הָאִי אֲתַעַר לְקַבְּלָהּ, כְּמָה דְּחִילוּ שְׂרִיא בְּעֵלְמָא, עַד דִּינַח הֵוּא דְּרוּעָא תַּחוֹת רִישָׁא לְאֲתַחְבְּרָא. כְּמָה דְּאֲתָא אָמַר, שְׁמַאלוֹ תַּחַת לְרֵאשִׁי וְגו', וְכַדִּין נִיחָא דִּינָא, וּמְכַפֵּר חוּבִין.

29. Later the Right COLUMN comes to embrace her. Then rejoicing engulfs the world, and all countenances shine. Subsequently, she, MALCHUT, unites with the body, NAMELY, THE CENTRAL COLUMN, and then everything is called 'one without schism', FOR THE CENTRAL COLUMN INCORPORATES THE RIGHT AND THE LEFT. Then everything is perfection and everything is joy and they, ZEIR ANPIN AND MALCHUT, certainly unite, which is not the case at other times.

30. The order of those days, from Rosh Hashanah until the last day of Sukkot, is like this. On Rosh Hashanah, the left arm is awakened, NAMELY, THE LEFT COLUMN OF ZEIR ANPIN, to welcome the Queen. The whole world is then in fear of Judgment, and the whole world has to be in complete repentance before the Holy One, blessed be He. Later, on the ninth of the month, the Queen comes and the palace retinue, NAMELY, THE CHILDREN OF YISRAEL, make merry and immerse themselves in the river to purify themselves SO AS TO BE WORTHY OF the mating of the Queen WITH ZEIR ANPIN, on the other day, NAMELY, THE TENTH OF THE MONTH, YOM KIPPUR (DAY OF ATONEMENT). For her mating is accomplished by ZEIR ANPIN placing his left hand under her head, in accordance with the text, "His left hand is under my head."

31. Then, on the tenth day Yisrael fast for their sins and are forgiven. For the Heavenly Ima, namely, BINAH, looks kindly on Malchut in the mating, FOR ON YOM KIPPUR MALCHUT RISES AND COATS BINAH, and makes atonement for all of the retinue of the temple, NAMELY, YISRAEL, since the left OF ZEIR ANPIN welcomes her on this day, for the head of Malchut rests on the left.

32. On the first day of Sukkot, the Right COLUMN OF ZEIR ANPIN begins to move towards MALCHUT to embrace her. THIS IS THE HIDDEN MEANING OF THE VERSE, "AND HIS RIGHT HAND EMBRACES ME" (SHIR HASHIRIM 2:6). Then everyone rejoices and all countenances shine. There is joy in pouring pure water on the altar. People should be happy by rejoicing in many different ways. This is brought about by the right, for wherever the right side, NAMELY, CHASSADIM, rests, there has to be joy for everyone. Then, this way, she is happy to be entertained.

33. Later, on the day of Shmini Atzeret (the Eight day of Assembly), is Simchat Torah, as then the mating of the body NAMELY, THE CENTRAL COLUMN CALLED 'BODY' is taking place. This is the mating of all parts, FOR IT INCLUDES THE MATING OF THE LEFT SIDE, OF ROSH HASHANAH AND YOM KIPPUR AS WELL AS THE MATING OF THE RIGHT SIDE OF THE HOLIDAY OF SUKKOT SINCE THE CENTRAL COLUMN INCORPORATES THE RIGHT AND THE LEFT. Thus all is one and this is the perfection of all. And this day is definitely Yisrael's. Its portion belongs to them alone, for no other people has a part in it. THAT IS TO SAY, IT IS NOT LIKE THE FESTIVAL OF SUKKOT WHEN SEVENTY BULLS ARE SACRIFICED FOR THE SEVENTY NATIONS, BECAUSE THE NATIONS HAVE NO PART IN SHMINI ATZERET. Happy are Yisrael in this world and in the World to Come. About them it is written, "Because you are a holy people for Hashem your Elohim" (Devarim 14:2).

29. לְבַתֵּר אֶתִּי יְמִינָא לְחַבְקָא, בְּדִין חֲדוּתָא שְׂרִיָּא בְּעֵלְמָא, וְכֹל אֲנַפִּין נְהִירִין. לְבַתֵּר אֲדוּוּגַת בְּגוּפָא, וְכִדִּין כֹּלָא אֶקְרִי אַחַד, בְּלֹא פְרוּדָא, בְּדִין הוּא שְׁלִימוֹ דְכֹלָא, וְחֲדוּתָא דְכֹלָא, וְאַחִידוּ וְדַאי, מַה דְלֹא אֲשַׁתְּכַח הָכִי בְשָׂאר זְמַנִּי.

30. בְּגוּוּנָא דְהַאי, סְדוּרָא דְהַנִּי יוּמִין, מֵרֵאשׁ הַשָּׁנָה עַד יוּמָא בְּתַרְאָה דְחַג. בְּרֵאשׁ הַשָּׁנָה, אֲתַעַר דְרוּעָא דְשְׂמַאלָא, לְקַבְּלָא לָהּ לְמִטְרוּנִיתָא, וְכִדִּין כֹּל עֵלְמָא בְּדַחִילוֹ בְּדִינָא, וּבְעֵי הוּא זְמַנָּא בְּתִיּוּבְתָא שְׁלִים, לְאֲשַׁתְּכַח עֵלְמָא קַמִּי קוּדְשָׁא בְּרִיךְ הוּא. לְבַתֵּר אֲתִיָּאת מִטְרוּנִיתָא, וּבְעֵינִין בְּנֵי הַיְכָלָא בְּתַשְׁעָה לְיִרְחָא, לְמַעַבַּד חֲדוּתָא, וּלְמַטְבֵּל בְּנֵהָרָא, לְדַכָּאָה גְרַמְיִיהוּ בְּזוּגָא דְמִטְרוּנִיתָא, בְּיוּמָא אַחְרָא, הוּא זְוּגָא דִילָהּ לְשׁוּאָה שְׂמַאלָא תַּחַת רִישָׁאָה, כְּמַה דְאֵת אָמַר שְׂמַאלוֹ תַּחַת לְרֵאשִׁי.

31. וְכִדִּין יִשְׂרָאֵל בְּתַעֲנִיתָא עַל חוּבִיָּיהוּ, וּמְכַפְּרָא לָהּ. דְהָא אֵימָא עֲלָאָה אֲנֵהִירַת אֲנַפְהָא לְמִטְרוּנִיתָא בְּזוּגָאָה, וּמִתְכַפְּרִין כֹּל בְּנֵי הַיְכָלָא. בֵּינָן דְשְׂמַאלָא מְקַבְּלָהּ לָהּ בְּהַאי יוּמָא, דְרִישָׁא דְמִטְרוּנִיתָא שְׂרִיָּא עַל שְׂמַאלָא.

32. בְּיוּמָא קְדַמָּאָה דְחַג, יִתַּעַר יְמִינָא לְקַבְּלָהּ, בְּגִין לְחַבְקָהּ וְכִדִּין כֹּל חֲדוּתָא וְכֹל אֲנַפִּין נְהִירִין, וְחֲדוּתָא דְמִים צְלִילָן, לְנִסְכָּא עַל מַדְבַּחָא. וּבְעֵינִין בְּנֵי נֶשֶׁא לְמַחְרֵי בְּכֹל זִינִין דְחֲרוּהּ, דְהָא יְמִינָא גְרִים. בְּכֹל אֲתַר דְשָׂאֲרֵי יְמִינָא, חֲדוּתָא אֲצַטְרִיךְ בְּכֹלָא, בְּדִין חֲדוּתָא הִיא לְאֲשַׁתְּעִשָׂא.

33. לְבַתֵּר בְּיוּמָא תְּמִינָאָה, חֲדוּתָא דְאֲוִרִיָּתָא הוּא, דְהָא בְּדִין זְוּגָא דְגוּפָא, הוּא זְוּגָא דְכֹלָא, לְמַהוּי כֹּלָא חַד, וְדָא הוּא שְׁלִימוֹ דְכֹלָא, וְדָא יוּמָא דְיִשְׂרָאֵל אִיהוּ וְדַאי, וְעַדְבָּא דִירְהוּ בְּלַחְדוּרִיָּיהוּ, דְלִית בֵּיהּ חוּלְקָא לְאַחְרָא. זְכַאִין אִינּוּן יִשְׂרָאֵל בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְאֲתִי, עֲלִיָּיהוּ כְּתִיב בֵּי עַם קְדוּשׁ אֲתָה לִינִי אֱלֹהֶיךָ וְגו'.

9. The rainbow

Rabbi Yehuda says the rainbow appears to remind people of God's promise never again to destroy the world, and we also hear that the rainbow

appears whenever there is no righteous person to protect the world. When Rabbi Elazar talks about the green, red and white colors in the rainbow that correspond to the three patriarchs, Rabbi Aba disagrees with his assignment of each color. He ends by talking about the letter Yud in Pinchas' name, and mentions that Nadab and Abihu were reincarnated in Pinchas.

34. "Pinchas, the son of Elazar, the son of Aaron the priest, has turned My wrath away from the children of Yisrael..." (Bemidbar 25:11). Rabbi Yehuda began: "Recall, now, who that was innocent ever perished? or where were the upright cut off?" (Iyov 4:7). We learned there that whoever sees the rainbow in all its colors has to say the blessing: "Blessed is He who remembers the covenant," since this is the sign of a holy covenant that the Holy One, blessed be He, placed on earth that the waters of the flood will not cover it again. This is because, when the numbers of wicked people increase in the world, the Holy One, blessed be He, wants to destroy them, but then he recalls for them that oath that He swore to the land, for it is twice written 'not': "I will not again curse...neither will I again smite any more..." (Bereshheet 8:21). And TWICE 'NOT' constitutes an oath, as it is said: "as I have sworn that the waters of Noah should no more go over the earth" (Yeshayah 54:9).

35a. Rabbi Yosi said: "A rainbow comes to protect the world. It is like a queen wearing royal apparel who appears before the king every time he is about to hit his son because he has sinned against him. The king sees her and his anger with his son leaves him and he rejoices with her, as it is written: "and I will look upon it, that I may remember the everlasting covenant" (Bereshheet 9:16). And this is why a rainbow appears in the world, only in the royal apparel of Malchut. THESE GARMENTS OF MALCHUT ARE: WHITE, RED AND GREEN, AND THEY SUGGEST THE THREE COLUMNS AS WILL BE EXPLAINED. When there is a righteous person in the world, he upholds the covenant and thus protects the world. But if there is no righteous person, then there is a rainbow to indicate that the world is about to perish but SURVIVES because of it.

35b. Rabbi Elazar said: This rainbow, NAMELY MALCHUT, has never worn anything except the apparel of the patriarchs, NAMELY, CHESED, GVURAH, AND TIFERET OF ZEIR ANPIN, NAMELY green, red, and white. The raiment of Abraham is 'green', and it was so colored when Ishmael issued from him. 'Red' is Isaac, who acquired this color when Esau issued from him. This red stretches down to the planet Mars - Ma'adim (from red - Heb. adom), which Esau is holding onto. 'White' is the fine garment of Jacob, whose good countenance never changed, FOR HIS BED WAS PERFECT AND THERE WAS NO BLEMISH IN HIM.

34. פִּנְחָס בֶּן אֱלֶעָזָר בֶּן אֶהֱרֹן הִכְהֵן הַשֵּׁיב אֶת חַמְתִּי מֵעַל בְּנֵי יִשְׂרָאֵל וְגו'. ר' יְהוּדָה פָּתַח, זָכַר נָא מִי הוּא נָקִי אָבֵד וְאִיפֹה יִשְׂרָיִם נִכְחָדוּ, תִּמְן תִּנְיָנָן, מֵאֵן דְּחַמֵּי קֶשֶׁת בְּגוּוֹנוֹי, אֶצְטְרִיךְ לְבָרְכָא בְּרוּךְ זֹכֵר הַבְּרִית. בְּגִין דְּדָא אִיהוּ בְּרִית קְיִימָא קְדִישָׁא, דְּשׁוּי קוּדְשָׁא בְּרִיךְ הוּא בְּאַרְעָא דְּלֹא יִיְתִי עָלֶיהָ מִי טוּפְנָא. בְּגִין דְּכַד סָגִיאוּ חַיִּיבִין בְּעֵלְמָא, בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְאוּבְדָא לֹון, וְכִדִּין דְּכִיר לֹון הָאֵי אוּמָאָה דְּאוּמֵי לְאַרְעָא, דְּכִתִּיב תְּרֵי זְמַנֵּי לֹא לֹא. לֹא אוּסִיף לְקַלֵּל, וְלֹא אוּסִיף עוֹד לְהַכּוֹת, דָּא אִיהוּ אוּמָאָה. כִּמָּה דְּכִתִּיב אֲשֶׁר נִשְׁבַּעְתִּי מֵעַבּוֹר מֵי נֹחַ.

35(1). רַבִּי יוֹסִי אָמַר, קֶשֶׁת אֶתָּא לְאַגְנָא עַל עֵלְמָא. לְמַלְכָּא, דְּכָל זְמַנִּין דְּבְרִיָּה חָב לְקַבְּלִיהָ, אֶתָּא מְלַכָּא לְאַלְקָאָה לִיָּה, אֶתְגַּלִּיא עֲלִיהָ מְטְרוֹנִיתָא בְּלְבוּשֵׁי יָקָר דְּמַלְכוּ, מְלַכָּא חַמֵּי לָהּ סְלִיק רוּגְזָא דְּבְרִיָּה, וְחֲדִי בָּהּ, דְּכִתִּיב וּרְאִיתִיהָ לְזָכוֹר בְּרִית עוֹלָם. וְעַד, לֹא אֶתְחַזֵּי קֶשֶׁת בְּעֵלְמָא, אֲלֹא בְּלְבוּשֵׁי יָקָר דְּמַלְכוּ. וּבִשְׁעֵתָא דְּאִית צְדִיק בְּעֵלְמָא, אִיהוּ בְּרִית, לְמִיָּקָם בְּרִית, וְאִגִּין עַל עֵלְמָא. לֹא הוּי צְדִיק, הָא קֶשֶׁת, לְאַתְחַזָּאָה דְּהָא עֵלְמָא אִיהוּ קְיִימָא לְאוּבְדָא, אֲלֹא בְּגִין קֶשֶׁת דָּא.

35(2). ר' אֱלֶעָזָר אָמַר, לְעוֹלָם לֹא אֶתְלַבֵּשׁ קֶשֶׁת דָּא, אֲלֹא בְּלְבוּשָׁא דְּאַבְהֵן קְדִמָּאֵי. יְרוּק וְסוּמְק וְחִיוּוֹר. יְרוּקָא, דָּא לְבוּשָׁא דְּאַבְרָהָם, אֶצְטַבַּע לְבוּשָׁא דָּא, כַּד נִפְק מִנִּיהָ יִשְׁמַעֵאל. סוּמְקָא, דָּא גּוּוֹן יִצְחָק. דְּאֶתְנִיא סוּמְקָא וְאַצְטַבַּע, כַּד נִפְק מִנִּיהָ עֶשָׂו. וְאַתְמַשְׁךְ הֵוּא סוּמְקָא לְתַתָּא, עַד כִּכְבָּא דְּמַאֲדִים, דְּאַתְאַחִיד בֵּיהָ עֶשָׂו. חִוּוֹרָא, דָּא אִיהוּ לְבוּשָׁא טְבָא דִּיעֶקֶב, דְּהָא לֹא אֶשְׁתַּנּוּ אֲנַפּוּהֵי לְעֵלְמִין.

35c. Rabbi Aba said: That is good, but the holy luminary, NAMELY RABBI SHIMON, said, 'White' is Abraham, who was purified ('whitened') in the white-hot heat of the fire BY NIMROD, WHO CAST HIM INTO UR (FIRE) OF THE CHALDEES. 'Red' is obviously Isaac, and 'green' is Jacob, who is between the other two colors, FOR GREEN INCLUDES WHITE AND RED, WHICH ALSO REPRESENT THE COLOR OF THE SUN. And about Jacob it is written, "Jacob shall not now be ashamed, neither shall his face now wax pale" (Yeshayah 29:22) because the whole of the bed was perfect. AND THE INTERPRETATION OF this is: "Jacob shall not now be ashamed" because he shall not be seen in red like Isaac, who fathered Esau. "neither shall his face now grow pale." This means that he shall not be seen in white like Abraham, who fathered Ishmael. Instead he took the colors WHITE AND RED and enveloped them to adorn himself in his ancestors. HE INCORPORATED WITHIN HIMSELF THE TWO PATRIARCHS ABRAHAM AND ISAAC, WHO ARE WHITE AND RED, AND THIS IS WHY HIS COLOR IS GREEN, WHICH INCLUDES WHITE AND RED. And the rainbow, NAMELY, MALCHUT, puts on these garments OF WHITE, RED, AND GREEN when it appears before the King, ZEIR ANPIN.

35d. Come and see: The secret of the holy covenant is the letter Yud that adorns itself with a Supreme heavenly impression, NAMELY THE DIadem OF YESOD OF ZEIR ANPIN and this is recorded forever in the everlasting covenant. And because Pinchas was zealous for the covenant, that letter Yud was inserted into the spelling of his name. The Yud in the spelling of 'Pinchas' is a small one, WHICH IS THE SECRET OF MALCHUT, THE SECRET OF DIadem OF YESOD, FOR 'PINCHAS' HERE IS SPELLED WITH YUD, which is definitely the covenant, which emanated from the upper holy Yud BECAUSE MALCHUT EMANATED FROM THE YUD OF THE YUD HEI VAV HEI IN THE SECRET OF THE FATHER ESTABLISHING HIS DAUGHTER. And this is why PINCHAS has a perfect existence before the Holy King and shall never perish from the world. And because of this he was without guilt at Peor. For he never lost himself from the world's holiness. "or where were the upright cut off?" (Iyov 4:7): this refers to Nadab and Abihu, who did not totally perish from the world BECAUSE THEIR SOULS INCARNATED IN PINCHAS, WHO CORRECTED THEM.

Moses tells the rabbis that Elijah is Pinchas so they must come up with some new interpretations. Rabbi Yehuda's opinion is that the rainbow does not shine with its proper colors, but the colors hint at the merits of the priests and Levites and Yisrael in all their beauty. Next we hear that Malchut in exile can only be dressed in black, and that the rainbow is really the angel Metatron, the eldest servant of God. God's promise to look at the rainbow and remember His covenant refers to the shining secrets of the Torah, for light signifies all the mysteries of the Torah. Lastly we hear that every one of the names of God testifies about God who is above everything, and that all of Yisrael, as they are all the sons of Adam, must serve God. Ra'aya Meheimna (the Faithful Shepherd)

36. The Faithful Shepherd said to him: What you said is good, but since Elijah is Pinchas, who was zealous for the covenant, one must establish new and important interpretations about him. This is because this portion in the Torah is named Pinchas after him, NAMELY ELIJAH, WHO WAS PINCHAS, of whom it is said, "I have been very (lit. 'zealously') zealous" (1 Melachim 19:10). This refers to two forms of zealotness, one for the heavenly name of Shadai, YESOD of ZEIR ANPIN, and the other for the lower name of Shadai, Metatron CALLED 'SHADAI'. And this is why he made two oaths for the two of them and it is twice WRITTEN, 'Not, not.'

35(3). ר' אבא אמר יאות הוא, אבל הכי אמר בוצינא קדישא, חזיר, דא אברהם. דאתלפן בחזירא דגורא. סומקא, דא יצחק ודאי. ירוק, דא הוא יעקב, דקיימא בין תרין גוונים, וכתוב ביה ביעקב, לא עתה יבוש יעקב ולא עתה פניו יחורו דהא כל ערסיה שלים הוה. והכי הוא לא עתה יבוש יעקב, לאתחזא בגוון סומק, ביצחק דנפק מניה עשו. ולא עתה פניו יחורו, כאברהם לאתחזא בגוון חזיר, דנפק מניה ישמעאל. אלא נטל גוונים לאתעטרא בהו, על אבהו דיליה, ובאלין לבושין מתלבשת קשת, בשעתא דאתחזי קמי מלכא.

35(4). תא חזי, רזא דברית קדישא, היא את יו"ד, דמתעטרא ברשימו עלאה, ודא איהו דאתרשים בברית תדיר לעלמין, ובגין דקני פנחס על ברית, אתרשים בשמיה הכא את דא, פנחס יו"ד זעירא, איהו יו"ד דאיהו ברית ודאי, דנפיק מגו יו"ד עלאה קדישא. וע"ד, איהו קאים בקיימא שלים קמי מלכא קדישא, דלא אתאביד מגו עלמא. והכי הוא נקי מההוא חובא דפער, ולא אתאביד תדיר מגו קדישא דעלמא. ואיפה ישרים נכחדו, אלן נדב ואביהוא, דלא אשתציאו מן ההוא עלמא בגיניה.

רעיא מהימנא

36. אמר ליה רעיא מהימנא, שפיר קאמרת, אבל בגין דאליהו דאיהו פנחס, קני על ברית, צריך לחדתא מלין סגיאין ביה, דהאי פרשתא כתיבא באורייתא על שמיה, דעליה אתמר קנא קנאתי, תרי קנאות, חד בשד"י דלעילא, ותניינא בשד"י דלתתא, ובגין דא עביד תרין שבועות בתרווייהו, ותרי זמנין לא לא.

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37. But Rabbi Yehuda said: Whoever sees a rainbow in shining colors must recite the blessing, 'Blessed be He who remembers the covenant.' In exile the rainbow does not shine in its proper colors BECAUSE IN EXILE MALCHUT DOES NOT RECEIVE PROPERLY, AS FITTING THE UNIFICATION OF THE THREE COLUMNS, WHICH ARE REPRESENTED BY THE SECRET OF THE RAINBOW'S THREE COLORS. Furthermore, sometimes it hardly shines and at other times it doesn't shine at all. The rainbow's colors hint at the merits of the Priests, Levites, and Yisrael when they are in their beauty, since the rainbow is radiant in its THREE colors, THE SECRET OF THE THREE COLUMNS.

38. Rise up now, Rabbi Yosi of Galilee, and say, for you said beautiful things in the previous discussion, that the rainbow only comes to protect the world. IT IS LIKE the king who, whenever his son sins, and he sees the queen, it takes away his anger with his son, as it is written: "and I will look upon it, that I may remember the everlasting covenant." Therefore the rainbow only appears in order to protect the world FOR IT IS PART OF THE SECRET OF MALCHUT, AS EXPLAINED ABOVE. It appears only in precious royal apparel, THE SECRET OF THE THREE COLORS. But when there is a righteous person in the world, he is representing the upholding of the covenant. THIS MEANS HE ESTABLISHES THE UNION BETWEEN ZEIR ANPIN AND MALCHUT, THEREFORE THERE IS NO NEED TO AROUSE MALCHUT BY THE SECRET OF THE RAINBOW.

39. HE QUESTIONS, but how can the queen put on royal apparel, THE SECRET OF THE THREE COLUMNS, in exile? For in exile the Holy One, blessed be He, draws away from the queen. THE ANSWER IS NO, IN EXILE SHE DOES NOT WEAR ROYAL APPAREL, but is dressed in gloomy darkness, NAMELY IN BLACKNESS, and says: "Do not gaze upon me, because I am black" (Shir Hashirim 1:6). On the contrary, the rainbow that is viewed as appearing in the exile is none other than THE ANGEL Metatron, who is called 'Shadai', and he is "the eldest servant" OF ZEIR ANPIN "of his house, that ruled over all that he had" (Bereshheet 24:2), while his sons, NAMELY THOSE WHO ATTAINED RUACH FROM THE ASPECT OF METATRON are called 'the servants of the Holy One, blessed be He'. The queen's sons, NAMELY THOSE WHO ATTAINED NEFESH FROM MALCHUT OF ATZILUT, ARE CALLED 'sons'. This is the reason WHY WE PRAY 'whether as sons or as servants'.

40. When the Temple was destroyed, so we are told, servants covered their heads in shame and men of action were diminished and weakened. This term 'men of action' is definitely derived from the name of 'Malchut,' about whom it is said: "Many daughters have done valiantly, but you have excelled them all" (Mishlei 31:29). THAT IS, EXCELLED REGARDING ACTION, FOR MALCHUT IS CALLED "ACTION." However, if there is a righteous person whose merits and actions are such as to enlighten Malchut and to strip the raiment of blackness from her, literally AND NOT SECRETLY, and adorn her with the garments of the shining colors of secrets of the Torah, what is written about him? "and I will look upon it, that I may remember the everlasting covenant." "and I will look upon it" - this refers to the shining secrets to the Torah, for light is called 'a secret', NAMELY THE NUMERICAL VALUE OF OR (ENG. LIGHT) IS THE SAME AS THAT OF RAZ (ENG. SECRET). THUS, LIGHT SIGNIFIES ALL THE MYSTERIES OF THE TORAH, as it is said: "For the commandment is a lamp; and the Torah is light" (Mishlei 6:23). And by these mystical secrets it was "and I will look upon it."

37. אָבֵל רַבִּי יְהוּדָה אָמַר, מֵאֵן דְּחָמֵי קֶשֶׁת בְּגוֹוֹנֵי נְהִירִין, צְרִיךְ לְבָרְכָא בְּרוּךְ זֹכֵר הַבְּרִית. וּבְגִלּוּתָא דְלָאוּ אִיהוּ נְהִיר בְּגוֹוֹנֵי בְּדָקָא יְאוּת, וְלֹא עוֹד אֵלָא דְלְזַמְנִין נְהִיר זְעִיר, וְזַמְנִין לֹא נְהִיר כֻּלָּל, זַמְנִין אֲתַחְזִי בְשִׁלְמוֹ, חֲזַמְנִין לֹא. דְקֶשֶׁת קָא רְמִיז גּוֹוֹנֵי, לְזַכּוֹן דְכֹהֲנִים לוֹיִם וְיִשְׂרָאֵלִים, כִּד אֵינּוֹן שְׁפִירִין, דְנְהִיר קֶשֶׁת בְּגוֹוֹנֵי דְאֵינּוֹן תֵּלַת.

38. קוּם אַנְתָּ רַבִּי יוֹסֵי הַגָּלִילִי, וְאִימָא, דְהָא מְלִין שְׁפִירִין קְאֻמְרַת בַּחְבוּרָה קְדַמָּא, דְקֶשֶׁת לֹא אֲתִיא אֵלָא לְאַגְנָא עַל עֲלֻמָּא. לְמַלְכָּא, דְבִכָּל זַמְנָא דְבְרִיהַּ חָב, וּמַלְכָּא חֲזִי לְמֵטְרוֹנִיתָא, סְלִיק רוּגְזָא דְבְרִיהַּ, דְכֹתִיב וְרֵאִיתִיהּ לְזַכּוֹר בְּרִית עוֹלָם. וְעַד לֹא אֲתַחְזִי קֶשֶׁת, אֵלָא לְאַגְנָא עַל עֲלֻמָּא. וְלֹא אֲתַגְלִיא, אֵלָא בְּלְבוּשׁ יָקָר דְמַלְכוּ, וּבְשַׁעְתָּא דְאִית צְדִיק בְּאַרְעָא, אִיהוּ בְרִית. לְמִיקָם בְּרִית.

39. וְכִי בְּגִלּוּתָא, קוּדְשָׁא בְרִיךְ הוּא אֲתַרְחֵק מִמֵּטְרוֹנִיתָא, וְאִיךְ מֵטְרוֹנִיתָא אֲתַלְבֶּשֶׁת לְבוּשֵׁי מַלְכוּתָא בְּגִלּוּתָא לֹא. אָבֵל בְּגִלּוּתָא, לְבוּשָׁה דְקֶדְרוֹת, וְאִיהוּ אֻמְרַת אֵל תְּרַאנִי שְׁאֲנִי שְׁחַרְחַרְתָּ. אֵלָא וְדֵאֵי הוּא קֶשֶׁת דְאֲתַגְלִיא בְּגִלּוּתָא, לֹא אִיהוּ אֵלָא מֵטְרוֹן, דְאֲתַקְרִי שְׁדִי וְאִיהוּ עֶבְדוּ זְקֵן בֵּיתוֹ, דְשִׁלִּיט בְּכָל דִּילֵיהּ, וּבְנוֹי, אֲתַקְרִיאוּ עֶבְדִּים דְקוּדְשָׁא בְרִיךְ הוּא. וּבְנֵי מֵטְרוֹנִיתָא בְּנִים, וּבְגִין דָּא, אִם כְּבָנִים אִם כְּעֶבְדִּים.

40. וּבְזַמְנָא דְאֲתַחְרַב בֵּי מְקֻדְשָׁא, אוֹקְמוּהּ דְעֶבְרִים חָפוּ רֵאשִׁם, וְנִתְדַלְדְּלוּ אַנְשֵׁי מַעֲשָׂה. וְדֵאֵי אַנְשֵׁי מַעֲשָׂה אֲתַקְרִיאוּ, עַל שֵׁם מֵטְרוֹנִיתָא, דְאֲתַמַּר עָלֶיהָ רַבּוֹת בְּנוֹת עָשׂוּ חֵיל וְאֵת עָלִית עַל כְּלָנָה. אָבֵל אִי אִית לִיהּ צְדִיק, דְזַכּוּוֹי וְעוֹבְדוֹי לְאַנְהָרָא, בְּהוּן מֵטְרוֹנִיתָא, וְלִמְפֶּשֶׁט מְנַה לְבוּשֵׁי קֶדְרוֹתָא דְמֶשְׁטִין וְלְקֶשֶׁטָא לֵה בְּלְבוּשִׁין דְגּוֹוֹנִין נְהִירִין דְרִזִּין דְאוּרִייתָא, מַה כְּתִיב בֵּיהּ, וְרֵאִיתִיהּ לְזַכּוֹר בְּרִית עוֹלָם. וְרֵאִיתִיהּ, בְּרִזִּין נְהִירִין דְאוּרִייתָא, דְאוּרִי רִ"ז אֲתַקְרִי, הֵה"ד, כִּי נִרְ מַצְוֵה תוֹרָה אוּר. וּבְאֵלִין רִזִּין אֲתַמַּר וְרֵאִיתִיהּ.

41. When HE LOOKS AT THE RAINBOW, NAMELY MALCHUT, his anger at his son leaves him, "Then the king's wrath was pacified" (Ester 7:10). And the king says to her, with the Amidah prayer before him, "What is your petition? and it shall be granted you: and what is your request..." (Ester 5:6). Then she asks for her redemption and that of her sons, as it is said: "let my life be given me at my petition, and my people at my request" (Ester 7:3). But a rainbow that appears in the world at a time of exile is of the servant, NAMELY METATRON. THAT IS TO SAY, THE LIGHT OF THE HEAVENLY MATING IS CLOTHED IN METATRON, AND HE IS BEARER OF THE THREE COLORS OF THE RAINBOW, WHICH ARE THE THREE COLUMNS. And sometimes she comes out completely, when her sons act correctly, while at other times she does not come out completely, when her sons do not act correctly.

42. (THE BEGINNING IS MISSING) and those who make their acts agreeable to the King and are zealous for His name, sanctifying it in public, as they sanctify it in heaven amongst the angels who are appointed over the other nations - each chieftain being known by the name of the nation. Yisrael, however, is known above by the name Yud Hei Vav Hei, which is the life to all titles.

43. And every name and appellation testifies about Him, ABOUT THE HOLY ONE, BLESSED BE HE. The name El testifies that He can overcome every other El, as it is said: "But as for me, I would seek to El" (Iyov 5:8). El is the master of every El. Elohim testifies that He is the Elohim of the Elohim. Adonai testifies that He is the Master (Heb. adon) over masters. And so it is with each name. And each angel has a proper name and each group OF ANGELS is known to be recognized by the name of its king. Yisrael, however, is known to Him by the Yud Hei Vav Hei.

44. And the secret of the matter is that just as one man can have a number of horses, so it is that all of Yisrael are the sons of Adam; THE SECRET OF THE NUMERICAL VALUE OF YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, WHICH AMOUNTS TO THE NUMERICAL VALUE OF 'ADAM'. FOR THE SOULS OF YISRAEL ARE THE PROGENY OF ZEIR ANPIN AND MALCHUT. And every son must be like a horse and beast of burden for his father, and be subject to him. This secret is expressed thus: "Hashem, You preserve Man and beast" (Tehilim 36:7). FOR THE PEOPLE OF YISRAEL are the children of Adam, WHICH IS YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45. And they make themselves as a beast under him.

41. וּבַהֲהוּא זְמַנָּא סְלִיק מִנִּיהּ רִגְזָא דְבְרִיָּה, וְחִמַּת הַמֶּלֶךְ שָׁכְכָה, וַיִּימָא לָהּ מַלְכָּא בְּצִלּוֹתָא דְעַמִּיּוּדָה קַמִּיהּ, מַה שְׂאֵלְתֵךְ וַיִּנְתֵּן לָךְ וּמַה בְּקִשְׁתֵּךְ. בְּהֵוּא זְמַנָּא, שְׂאֵלְתָא עַל פּוּרְקָנָא דִּילָהּ, וּבִנְהָא עַמִּיהּ, הַה"ד תִּנְתֵּן לִי נַפְשִׁי בְּשְׂאֵלְתִי וְעַמִּי בְּבִקְשָׁתִי. אָבֵל קִשְׁת דְּאֵתְחַזִּיא בְּעֵלְמָא בְּגִלּוֹתָא, דְּעֵבְדָּא אִיהוּ, זְמַנִּין דְּנִמְיֵק בְּשְׁלִימוֹ, כִּד בְּנוֹי מְכַשְׁרִין עוֹבְדוֹי, וְלְזְמַנִּין לֹא אֲשַׁתְּכַח בְּשְׁלִימוֹ, כִּד בְּנוֹי לֹא מְכַשְׁרִין עוֹבְדוֹי.

42. אֵלִין דְּמְכַשְׁרִין עוֹבְדֵיהוֹן קַמִּי מַלְכָּא, וּמְקַנְיִן עַל שְׁמִיָּהּ, וּמְקַדִּישִׁין לִיהּ בְּרַבִּים. הֵכִי מְקַדִּישִׁין לִיהּ לְעִילָא, בֵּין מַמְנָן דְּשָׂאֵר עַמִּין, וְאֲשַׁתְּמוּדְעִין לִיהּ כֹּל מַמְנָא בְּכַנּוּיָהּ. אָבֵל יִשְׂרָאֵל אֲשַׁתְּמוּדְעִין לְעִילָא כְּלָא בְּשֵׁם יְרוֹ"ד, דְּאִיהוּ חַיִּי כֹּל כְּנּוּיִין.

43. וְכֹל שֵׁם וְכַנּוּי סְהִיד עֲלֵיהּ, אִ"ל סְהִיד עֲלֵיהּ, דְּאִית לִיהּ יְכוּלַת עַל כָּל אֵל, הַה"ד אֲנִי אֲדַרוּשׁ אֵל אֵל. אֵל, מְאִרִי דְּאֵל. אֱלֹהִים סְהִיד עֲלֵיהּ, דְּאִיהוּ אֱלֹהֵי אֱלֹהִים. אֲדַנְ"י סְהִיד עֲלֵיהּ, דְּאִיהוּ אֲדוֹנֵי הָאֲדוֹנִים. אוֹף הֵכִי כָּל שֵׁם. דְּכָל מַלְאָךְ אִית לְכָל חַד שֵׁם יְדִיעַ, לְאֲשַׁתְּמוּדְעָא לְכָל כַּת בְּהֵוּא שֵׁם דְּמַלְכָּא דִּילֵיהּ. אָבֵל יִשְׂרָאֵל, אֲשַׁתְּמוּדְעִין לִיהּ בִּיהוּ"ה.

44. וְרָזָא דְּמַלְהָ, ב"נ חַד יְכוּיל לְמַהוּי לִיהּ כְּמַה סוּסוֹון, אוֹף הֵכִי כָּל יִשְׂרָאֵל אֵינּוֹן בְּנוֹי דְּאָדָם, וְכֹל בְּרָא צְרִיךְ לְמַהוּי לִיהּ לְאָבוּי כְּסוּס וְכַחְמוֹר לְמַשׁוּי, וְלְמַהוּי כְּפִיף תַּחּוּתוֹי, וְהֵאֵי אִיהוּ רִזָּא אָדָם וּבְהֵמָה תּוֹשִׁיעַ יִי. דְּאִיהוּ בְּרָא דְּאָדָם, וְעֵבִיד גְּרַמִּיהּ כְּבַהֲמָה תַּחּוּתוֹי.

10. Levirate marriage and reincarnation

We learn why levirate marriage is permitted even though it is normally forbidden for a man to marry his brother's wife. We are told that the flow of the letter Vav causes the letter Yud to turn, and from here the explanation uses the concept of flow to show how the soul of man returns to God. If it returns in perfection it runs back into the great sea, but if not, it reincarnates. And if a man has no children his soul is not perfect. When a man has committed evil during three incarnations he will not be given a fourth chance, but is sent to Gehenom for judgment. A parallel is drawn between the three colors of the rainbow, the three incarnations, and the three Sfirot associated with them. Someone who becomes righteous through the experience of many incarnations will not then come back to this world again. For the soul of the man who died childless, his widow becomes a home and his brother who fathers children by her becomes a redeemer. We learn that Moses has reincarnated in a number of generations to save the souls of Yisrael, and that God ascribed the merit of all these people to Moses. Moses had been destined to receive the Torah in the generation of the Flood, but this did not happen due to the sins of the people. Rabbi Shimon stands up and concludes this section by giving an example of a poor rabbi who is being punished now for his sins in an earlier incarnation.

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45. And for this reason it is a commandment of the Holy One, blessed be He, that a man should marry his deceased brother's widow, to have a son for his brother that he be not lost to that world. And this is like the secret of the mixed kinds in the fringes (Heb. Tzitzit). For they have said: What I have forbidden to you in one place, I have permitted in another. I have forbidden mixed kinds in general, but permitted mixed kinds in the fringes. I have forbidden you to marry your brother's wife, but have permitted levirate marriage. Similarly, one may graft apples or dates, each on its own species, but it is forbidden to graft one species onto another. And on this it is said: "For man is a tree of the field" (Devarim 20:19), FOR MAN IS ALSO FORBIDDEN TO MATE WITH ONE WHO IS NOT OF HIS SPECIES, NAMELY INCEST, but, for levirate marriage, one may mix two that do not go together so that the soul of the deceased shall not be lost, "that his name be not wiped out in Yisrael" (Devarim 25:6).

46. And this is the secret of reincarnation. The wheel does not move without the flow of water through the conduit TO TURN IT. So also, the conduit is the secret of the letter Vav, by which the wheel is turned. And the secret of the matter is that just as the wheel will have no motion without the water conduit, so also the wheel which is the letter Yud will have no motion without the water conduit which is the letter Vav. A deceased brother's widow is Hei, and we thus have THE LETTERS OF Binah, Ben (lit. 'the son of') Yah. FOR THE SON, WHO IS ZEIR ANPIN, ISSUES FROM THE UNION OF YUD HEI, THAT ARE CHOCHMAH AND BINAH, AND HENCE HE IS IMPLIED IN HIS MOTHER'S NAME, BEN YAH, NAMELY THE LETTERS OF BINAH. With the letter Yud, THAT IS CHOCHMAH, He created the next world, which is an extended world, namely the letter Vav, WHICH IS ZEIR ANPIN.

47. For this reason, anyone who has no son, WHICH IS CORRESPONDING TO ZEIR ANPIN, WHICH IS THE SECRET OF VAV, WHICH IS THE NEXT WORLD, will not be in the next world. For the sea, WHICH IS BINAH, THE SECRET OF THE NEXT WORLD, corresponds to it, TO THE VAV, for the Vav emerges from between THE YUD-HEI, WHERE THE YUD IS THE SECRET OF CHOCHMAH AND THE HEI OF BINAH, WHICH IS CALLED 'SEA'. THEREFORE THE VAV IS LIKEWISE CALLED 'THE NEXT WORLD' LIKE IT. And from the sea, WHICH IS BINAH, a number of rivers separate, THESE BEING THE SFIROT OF THE VAV, WHICH IS ZEIR ANPIN, and they circumscribe the world, WHICH IS MALCHUT, until they return to the sea, WHICH IS BINAH, from which THE RIVERS, WHICH ARE ZEIR ANPIN, issued. This is why scripture said: "All the rivers run into the sea; yet the sea is not full; to the place where the rivers flow, thither they return" (Kohélet 1:7). That is to say, until they return to it as they came out: namely IN THE SAME CONDITION AS THE RIVERS FLOW OUT OF BINAH, SO DO THEY RETURN TO BINAH.

48. So also, REGARDING THE SOUL OF MAN, IT IS WRITTEN, "and the spirit returns to the Elohim who gave it" (Kohélet 12:7), NAMELY IT RETURNS TO HIM IN PERFECTION, as He gave it in perfect condition. If it returns in repentance, which is the supernal Binah, THAT IS CALLED 'REPENTANCE', WHICH IS THE LETTERS OF Ben-Yah, the letter Hei IN THIS WORD is multiplied by the letter Yud IN IT, which means ten (=Yud) times five (=Hei) equals fifty. This, ACCORDING TO THE NUMERICAL VALUE, is the sea (Yam, =fifty). THIS IS THE SECRET OF THE LETTERS Yud-Hei IN BINAH, HEI TIMES YUD. THE LETTERS 'BEN' OF BINAH ARE the river flowing from it, ZEIR ANPIN, and it divides into several rivers, NAMELY SIX ENDS, like a tree spreading into a number of branches. AND WHEN A MAN REPENTS, HE CLINGS TO THE RIVER, WHICH IS ZEIR ANPIN AND RETURNS WITH ITS RIVERS TO BINAH, WHICH IS CALLED 'REPENTANCE', AND IS ALSO CALLED 'SEA'. AND THIS IS THE SECRET OF THE VERSE: "ALL THE RIVERS RUN INTO THE SEA," AS ABOVE.

45. וּבְגִין דָּא אִיהוּ פְּקוּדָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּאוּרֵייתָא, לְמַהוּי אַח מֵיבָם לְאַתְתִּיָּה דְאַח, לְמַעַבְדַּ בְּרָא לְאַחוּי, בְּגִין דְּלֹא יִתְאַבִּיד מֵהֵוּא עֲלֵמָא. וְהָאֵי אִיהוּ כְּגוֹן רְזָא דְכְּלָאִים בְּצִיּוּצִית. דְּאִמְרוּ, מַה שְּׂאִסְרֵיתִי לְךָ כְּאֵן, הִתְרַתִּי לְךָ כְּאֵן. אִסְרֵיתִי לְךָ כְּלָאִים דְּעֲלֵמָא, הִתְרַתִּי לְךָ כְּלָאִים דְּצִיּוּצִית. אִסְרֵיתִי לְךָ אִשְׁתִּי אַח, הִתְרַתִּי לְךָ יְבָמָה. כְּגוֹן מְרַכִּיבִים תְּפוּחִים אוּ דְקָלִים מִן בְּמִינוּ. וְאִסּוּר לְאַרְכְּבָא מִין בְּשִׂאִינוּ מִינוּ. וְאִתְמַר בֵּיה כִּי הָאֲדָם עֵץ הַשָּׂדֶה. וּבִיבְמָה מְרַכִּיבִין מִין בְּשִׂאִינוּ מִינוּ, בְּגִין דְּלֹא לְתַאבִּיד נַפְשׁ הַמֵּת. וְלֹא יִמְחָה שְׁמוֹ מִיִּשְׂרָאֵל.

46. וְהָאֵי אִיהוּ רְזָא דְגִלְגּוּל. גִּלְגַּל לִית לִיה תְּנוּעָה בְּלֹא אֲמַת הַמַּיִם, אוֹף הֵכִי, אֲמַת הַמַּיִם רְזָא דְאֵת ו', בֵּיה אֲתַעְבִּיד גִּלְגַּל גִּלְגּוּל. וְרְזָא דְמַלְהָ, מַה גִּלְגַּל אִין לוֹ תְּנוּעָה בְּלֹא אֲמַת הַמַּיִם, אוֹף הֵכִי, גִּלְגַּל אִיהוּ ו', וְלִית לִיה תְּנוּעָה בְּלֹא אֲמַת הַמַּיִם דְּאִיהוּ ו'. יְבָמָה ה'. לְהָאֵי אִיהוּ בִּינָה בִּין וִיָּה. בְּאוֹת ו' בְּרָא עֲלֵמָא דְאֵתִי, עוֹלָם אַרוּךְ, דְּאִיהוּ ו'.

47. בְּגִין דָּא, מֵאֵן דְּלִית לִיה בֶּן, לֹא אִיהוּ מְבַיְיָ עֲלֵמָא דְאֵתִי, דִּימָא לְקַבְּלִיהָ, וּמְנִיָּה נַפִּיק, מִבִּינֵיהוּ ו', וּמְנִיָּה מִתְפַּלְגִּין כְּמַה נַחְלִי, דְּאִינוּן מְסַבְּבִין עֲלֵמָא, עַד דְּחִזְרוּ לִימָא דְנַפְקוּ מִתְמָן, וּבְגִין דָּא אֲמַר קְרָא, כֹּל הַנְּחָלִים הוֹלְכִים אֶל הַיָּם וְהַיָּם אֵינְנוּ מֵלֵא אֶל מְקוֹם שֶׁהַנְּחָלִים וָגו'. עַד דְּאִהֲדְרוּ כְּגוּוּנָא דְנַפְקוּ.

48. אוֹף הֵכִי, וְהַרוּחַ תְּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נָתַתָּה. כְּגוּוּנָא דִּיהִיב לָהּ שְׁלִימְתָא. אִם תְּשׁוּב בְּתִיּוּבְתָא, דְּאִיהוּ בִּינָה בִּין וִיָּה, עֲלֵאָה. אֵת ה' סְלִיקַת בְּאֵת ו' לְחַמְשִׁין, עֶשֶׂר זְמַנִּין חֲמֵשׁ. הָא אִיהוּ יָם, וִיָּה. בִּין, נַחַל דְנַפְק מִן יִמָּא, וְאִתְפַּלְיג לְכַמְהָ נַחְלִין, כְּגוּוּנָא דְאִילְנָא דְאִתְמַשֵּׁט לְכַמְהָ עַנְפִּין.

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49. And if the soul does not return perfect as it was WHEN IT WAS GIVEN, the verse says about it, "thither they return" (Kohelet 1.7), it and to all the other souls WHICH ARE LIKE IT, NAMELY NOT PERFECT. IN OTHER WORDS, THEY RETURN TO THIS WORLD IN AN INCARNATION. And so also if he is incomplete, in not having a son, or if he has no daughter, who is ALLUDED TO in this world, BEING MALCHUT, so that he can be perfected by her in this world, MALCHUT, which was created with Hei, as it is written: "These are the generations of the heaven and the earth when they were created (Heb. behibaram)" (Bereshheet 11:4). MEANING BEHEI BERA'AM (HE CREATED THEM WITH HEI). SO A MAN HAS TO INCARNATE A SECOND TIME BECAUSE HIS SOUL IS NOT PERFECT, AND TO HIM IS THE VERSE APPLIED "THITHER THEY."

50. Yud-Hei-Vav OF YUD HEI VAV HEI FORM THE SECRET OF CHESED, GVURAH, TIFERET. THIS IS THE SECRET OF THE VERSE: "Lo, El does all these things twice or three times with a man" (Iyov 33:29). THAT IS TO SAY THAT THE SOULS TRANSMIGRATE IN THE SECRET OF THE LETTERS YUD, HEI AND VAV, ABOUT WHICH SCRIPTURE SAYS: "LO, EL DOES ALL THESE THINGS..." Regarding the wicked, it is said: "And so I saw the wicked buried, and come" (Kohelet 8:10). THAT IS, DESPITE BEING TRANSMIGRATED THEY REMAINED WICKED, causing "These (Heb. Eleh) are your Elohim, O Yisrael" (Shemot 32:4). THEY DO HARM TO "ELEH," NAMELY THE SECRET OF THE YUD, HEI, VAV, and about them it is said: "For three transgressions of Yisrael, I will turn away his punishment, but for the fourth I will not turn away his punishment" (Amos 2:6). THIS MEANS THAT, after they have corrupted themselves three times IN THEIR INCARNATIONS, and they have not merited TO BE CORRECTED by Yud, Hei, Vav, about which it is said: "in the place where the tree falls, there (Heb. yehu, Yud Hei Vav) shall it lie" (Kohelet 11:3). THAT IS TO SAY, THE REPAIR OF THE TREE, WHICH IS MAN, IS AFFECTED BY YUD, HEI, VAV. THEN "but for the fourth I will not turn away his punishment" (Amos 2:6) THIS REFERS TO THE LAST HEI, THE FOURTH LETTER OF THE YUD HEI VAV HEI, AND MEANS, HE WILL NOT SEND THE SOUL BACK FOR A FOURTH REINCARNATION, CORRESPONDING TO THE FINAL LETTER, BUT it will be judged in Gehenom by destruction, anger, and wrath.

51. And the garments of these three letters, YUD-HEI-VAV, are known from the rainbow, namely white, red, and green. A person in his first time OF REINCARNATION is white, CORRESPONDING TO THE LETTER YUD OF THE YUD HEI VAV HEI, which is CHESED; in the second he is red, CORRESPONDING TO THE HEI OF THE YUD HEI VAV HEI, WHICH IS GVURAH; and in the third he is green, CORRESPONDING TO THE VAV OF THE YUD HEI VAV HEI, WHICH IS TIFERET, CALLED 'JACOB', THE CENTRAL COLUMN INCORPORATING THE OTHER TWO, CHESED AND GVURAH. And since the letters YUD AND HEI, WHICH ARE CHESED and GVURAH, are included in Jacob, and the tree takes root, grows, and gives good fruits, THEREFORE IT IS SAID: "Jacob shall not now be ashamed, neither shall his face now wax pale" (Yeshayah 29:22). So that his Chariot should not journey with the Evil Inclination, which is the serpent, nor with any other type of evil beasts. And for this reason, IT IS WRITTEN ABOUT HIM: "and he strove with an angel, and prevailed" (Hoshea 12:5). And because man is called 'a tree', he is, in this secret, SIMILAR TO a tree planted in a place where it does not bear fruit. What can one do about it? One removes it and replants it elsewhere. This is why the scholars of the Mishnah taught that A MAN is not considered barren until he be replanted in the land of Yisrael and tries to make a woman conceive there.

49. ואי לא חזר נשמתא שלימתא, כגוונא דאשתלמת. אתמר בה, שם הם שבים ללכת, איהו וכל נשמתין אחרנין. אוף הכי לאו איהו שלים בבן, אי לית ליה בת, דאיהו עלמא דין, למהוי שלים בהאי עלמא דאתברי בה, הה"ר אלה תולדות השמים והארץ בהבראם.

50. יה"ו הן כל אלה יפעל אל פעמים שלש עם גבר. ורשיעינא דאתמר בהון, ובבן ראיתי רשעים קבורים ובאו, גרמו אלה אלהיך ישראל, דאתמר עליהו, על שלשה פשעי ישראל. בתר דקלקלו גרמייהו תלת זמנין, ולא זכי ביה"ו, דאתמר ביה מקום שיפול העץ שם יהו. על ארבעה לא אשיבנו, דהיינו ה'. ואתדנו בגיהנם, במשחית אף וחימה.

51. ולבושין דתלת אתון אלין, אשתמודעין בקשת, דאינון חיוור סומק וירוק. מאן דייתי בזמנא חדא, איהו חיוור. בתניינא, סומק. בתליתאה, ירוק. ובגין דביעקב אתכלילו אתון, ואשתרש אילנא ואתנטע ואתרבא, ואתעביד איבא טבא, לא עתה יבוש יעקב ולא עתה פניו יחורו, למהוי מרכבתייה ביצר הרע, דאיהו נחש, וכל מיני חיה בישא. ובג"ד, וישר אל מלאך ויוכל. ובגין דאתקרי אדם אילנא, איהו רזא דא, לאילנא דאתנטע באתר דלא עביד איבא. מה עבד. עקר ליה ונטעיה באתר אחרא. ובגין דא אוקמוה מ"מ דלא הוי מחזק למהוי עקר, עד דאזיל לארץ ישראל, ואתנטע תמן באתתא.

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52. So also, a righteous man who wanders from place to place, from house to house, is like a person who goes through many incarnations. That is what is meant by "but showing mercy to thousands of generations of those that love Me" (Shemot 20:6), until he achieves perfection in the World to Come. But, a wicked person is not allowed more than three INCARNATIONS. If he repents, however, HIS WANDERING IS CONSIDERED A REINCARNATION AND HE ACHIEVES THE PERFECTION OF A RIGHTEOUS MAN. For we have learnt that 'Exile atones for transgression'. This is why the sages of the Mishnah taught: 'The righteous do not return to their dust', NAMELY ARE NOT TRANSMIGRATED.

53. But CONCERNING THE WICKED, scripture says: "and he shall take other mortar, and shall plaster the house" (Vayikra 14:42), NAMELY THAT HE SHALL TAKE ANOTHER BODY COMING FROM THE DUST, IN A REINCARNATION, AND AMEND HIS SOUL. "and man shall return to dust" (Iyov 34:15) MEANS THAT HE WILL RETURN IN REINCARNATION. AND ALSO, "the dust returns to the earth as it was" (Kohelet 12:7) INTIMATES THAT HE WILL RETURN IN A REINCARNATION. This is because the wicked person is afflicted and has but a bad woman - that is, the Evil Inclination, about which we have learnt that 'a bad woman is like leprosy to her husband' FOR SHE IS THE BODY OF THE WICKED. What remedy does the wicked person have? Let him divorce her and be healed. THAT IS, HE SHOULD GET RID OF HIS PRESENT BODY, TRANSMIGRATE INTO ANOTHER BODY, AND SO BE HEALED. For she, THE WICKED WOMAN, THAT IS, THE BODY, was the cause of: "So He drove out the man" (Beresheet 3:24). "the man" refers to the soul; the particle "et (the)" REFERS TO THE BODY, which is the spouse of man, WHO IS THE SOUL, AS IT SAYS: "As a bird who wanders from her nest, so is man who wanders from his place" (Mishlei 27:8). IN OTHER WORDS, BECAUSE THE MAN CAUSED THE BIRD, WHICH IS THE SOUL, TO WANDER FROM ITS NEST, FOR IT WAS DRIVEN OUT FROM ITS HEAVENLY PLACE BECAUSE OF HIS SINS, SO ALSO DOES A MAN WANDER FROM HIS PLACE IN ORDER THAT HE SHOULD RETURN IN A REINCARNATION.

54. And that is why: "Even the sparrow has found a home" (Tehilim 84:4), meaning the deceased brother's wife. THIS MEANS THAT THE SPARROW, THE DEAD CHILDLESS MAN'S SOUL, HAS FOUND A HOME, AS IT WAS INCARNATED IN THE BODY OF THE WIDOW, WHO BECAME A HOME TO IT. "and the swallow a nest for herself" refers to the redeemer WHO MARRIES THE DECEASED BROTHER'S WIDOW AND FINDS HIMSELF A NEST IN HER. "where she may lay her young" refers to a son and a daughter THEY BEGET. Happy is he who makes a nest, THAT IS, WHO MARRIES THE WIDOW OF HIS CHILDLESS DECEASED BROTHER. "and shall redeem that which his brother sold" (Vayikra 25:25), FOR THE WIDOW OF HIS DECEASED BROTHER is considered as though sold to him, for she is not his, BUT HIS BROTHER'S, AND SHE IS THEREFORE CALLED "THAT WHICH HIS BROTHER SOLD."

55. And this was why Moses said: "And Hashem was angry (Heb. vayit'aber) with me for your sakes" (Devarim 3:26). And this is the secret of the conception (Heb. Ibur), FOR MALCHUT CONCEIVED BY THE SOUL OF MOSES. The Faithful Shepherd saved sixty thousand SOULS in Yisrael a number of times, for he transmigrated IN A NUMBER OF GENERATIONS AND SAVED THEM. For this reason, the Holy One, blessed be He, ascribed TO MOSES the merit of all of them, and this is why the sages taught: 'One woman in Egypt brought forth in one womb six hundred thousand at one birth'. THIS IS MOSES WHO WAS CONSIDERED AS EQUAL TO SIX HUNDRED THOUSAND SOULS OF YISRAEL. And although the rabbis expounded this verse with regard to other matters, THERE IS NO DIFFICULTY because 'there are seventy aspects to the Torah'.

52. אוף הכי צדיק, דאיהו מטלטל מאתר לאתר, מביית לביית, כאילו ייתי בגלגולא זמנין סגיאין. והיינו ועושה חסד לאלפים לאוהביו, עד דיזכה לעלמא. דאתי שלים. אבל לחיבינא, לא אייתי ליה יתיר מתלת זמנין. ואי חזר בתשובתא, אתמר ביה גלות מכפרת עון. ובגין דא אוקמוה מ"מ, צדיקים שוב אינן חוזרים לעפרם.

53. אלא קא רמיז, ועפר אחר יקח וטח את הבית. ואדם על עפר ישוב. וישוב העפר על הארץ כשהיה. בגין דהוא מנוגע, ולית ביה אלא אשה רעה, יצר הרע, דאתמר בה אשה רעה צרעת לבעלה. מאי תקנתיה. יגרשנה ויתרפא. דאיהי גרמת ויגרש את האדם האדם, דא נשמתא. א"ת, בת זוגו דאדם. כצפור נודדת מן קנה בן איש נודד ממקומו.

54. ובגין דא, גם צפור מצאה בית, היינו יבמה. ודרור קן לה, היינו גואל, אשר שתה אפרוחיה, בן ובת. זכאה איהו מאן דעבד קינא, וגאל את ממכר אחיו. דאיהו מכור בעבור דלאו דיליה.

55. ובגין דא אמר משה, ויתעבר יי' בי למענכם. הכא הוא סוד העבור. רעיא מהימנא, שזיב שתין רבוא, כמה זמנין דאתי בגלגולא, ובגין דא זכות בלהו תלויא קודשא ברין הוא ביה. ובגין דא אוקמוה רבנן, אשה אחת ילדה במצרים ששים רבוא בכרס אחד. ואע"ג דאוקמוה רבנן במלין אחרנין, שבעים פנים לתורה.

56. This is the way in which the men of mysteries offer a pearl to their pupils, and if THE PUPILS do not understand the hint, it is explained to them as a jest. For example, a man says that a single egg overthrew sixty villages, because the egg was dropped by a bird in the air and struck onto the villages. The jesters said that this is not what he said, but that a man wrote ON A PIECE OF PAPER 'sixty villages' and the egg dropped by the bird erased THE WORDS 'sixty villages'. And heaven forbid that the sages of the Torah should say jocular and useless things of the Torah!

57. But they taught: 'The chicks' are the students of the Mishnah, 'the eggs' are the Bible scholars, THAT IS TO SAY: 'THE CHICKS' ARE ZEIR ANPIN, ONTO WHICH THESE STUDENTS OF THE MISHNAH HOLD, WHEREAS 'THE EGGS' ARE MALCHUT, ONTO WHICH THE SCRIPTURE SCHOLARS HOLD. He fell (Heb. nafal) from the same young bird (Heb. nipol). ZEIR ANPIN IS called 'fallen', BECAUSE THE DOWNFALL OCCURS FROM HIM, JUST AS AN EGG DROPS FROM A BIRD. For FROM HIM falls the egg, which is like an etrog, as it is the same size as an egg, WHICH IS TO SAY THAT BOTH AN EGG AND AN ETROG ARE MALCHUT. THAT IS WHY AN ETROG IS EGG-SIZE, and it is said about it: "On that day I will raise up the tabernacle of David that is fallen" (Amos 9:11), FOR IT HAS FALLEN INTO EXILE AND HAS TO BE RAISED UP AGAIN. And with it INTO EXILE fell "sixty queens" (Shir Hashirim 6:8) CHESED, GVURAH and TIFERET, NETZACH, HOD and YESOD, EACH ONE OF WHICH INCLUDES TEN, AND THEY ARE CALLED 'BINDINGS' since they are bound to it. It has the same sense as in 'how are the portions of the Sh'ma tied together', NAMELY JOINED TOGETHER WITHOUT INTERRUPTION. AND HERE ALSO ITS MEANING IS THAT ITS SIX ENDS ARE TIED TOGETHER IN IT, and they correspond to the sixty tractates, FOR THE ORAL LAW, WHICH IS MALCHUT, IS DIVIDED INTO SIXTY TRACTATES, WHICH CORRESPOND TO THE SIXTY QUEENS REFERRED TO ABOVE. "and young women without number" (Ibid.) - these are: "the virgins, her companions that follow her" (Tehilim 45:15), NAMELY THE PALACES THAT ARE IN BRIYAH, which are Halachot (legal rulings) that have no reckoning, BEING IN BRIYAH.

58. And that young bird is the son of Yud-Hei, NAMELY ZEIR ANPIN, which is within the fifty gates of Binah, namely Yud-Hei, where ten is multiplied by five AMOUNTING TO FIFTY. The Vav, WHICH IS ZEIR ANPIN, is CALLED because it fell after that ABOUT WHOM it is said: "How are you fallen from Heaven, O bright star, son of the morning!" (Yeshayah 14:12). THIS IS MALCHUT, WHICH IS SO CALLED BECAUSE OF ITS TWO STATES, FOR IN ONE STATE IT IS BLACK AND IN THE OTHER IT IS BRIGHTLY LIGHTED, AND ZEIR ANPIN FOLLOWED AFTER HER WHEN SHE WAS IN EXILE, IN ORDER TO RAISE HER UP. AND THAT IS WHY He is called "fallen" and it is not written that He fell or falls. THAT IS TO SAY, IT IS NOT HE THAT FALLS BUT MALCHUT WHO FALLS FROM HIM, FROM HEAVEN TO EARTH. AND HE HAS IN HIM Yud and Vav; NAMELY ZEIR ANPIN INCLUDES THE YUD AND VAV OF THE YUD HEI VAV HEI, THAT ARE CHOCHMAH AND ZEIR ANPIN and He descends through them IN ORDER TO RAISE UP THE two letters Hei OF THE YUD HEI VAV HEI, NAMELY BINAH AND MALCHUT, about whom it is said: "So the two of them went..." (Rut 1:19). It is also written: "but you shall surely let...go" (Devarim 22:7) (lit. 'Letting go you shall let go'). The first LETTING GO refers to the first Temple, WHICH WAS DESTROYED, AND CORRESPONDS TO THE FIRST HEI. The second LETTING GO REFERS TO the second Temple, WHICH WAS ALSO DESTROYED, AND CORRESPONDS TO THE HEI THAT IS THAT LAST LETTER OF THE YUD HEI VAV HEI. THE YUD AND THE VAV

56. דְּהֵכִי אֵרַח דְּמֵאֵרֵי רִזּוֹן, אֲמַרִּין מְרַגְלִית לְתַלְמִידֵיהוֹן, וְלֹא אֶשְׁתַּמּוּדְעוֹן בֵּיהּ בְּרַמְיָא, אֶהְדֵּר לּוֹן הֵהוּא מְלָה בְּמַלְי שְׁחֹק, כְּגִזְוֹנָא דֵּהֵהוּא דְּאֵמֵר, דְּבִיּוּצָה אַחַת, אֶפִּילַת שְׁתִּין כְּרִכִּין. וְאַתָּא בִּיּוּצָה וְנִפְלַת מִן עֹפָא דֵּהוּה פֶּרַח בְּאוּרָא, וּמַחַתָּא אֵלִין שְׁתִּין כְּרִכִּין, וּמֵאֵרֵי דְּלִיצְנוּתָא אֲמֵרוּ, דְּלֹא אֲמֵר הוּא אֵלָא דְּבִי כְּתַב שְׁשִׁים כְּרִכִּין, וְאַתָּא בִּיּוּצָה דְּנִפְקַת מִן עֹפָא וּמַחַקַת שְׁתִּין כְּרִכִּין דְּכִתְיִבָּהּ. וְחֹס וְשְׁלוֹם דְּמֵאֵרֵי אוּרִייתָא אֲמַרִּין מְלִין דְּשְׁחֹק, וְדַבְרִים בְּטָלִים בְּאוּרִייתָא.

57. אֵלָא הָא אוֹקְמוּהָ, אֶפְרוּחִים, אֵלִין מֵאֵרֵי מְשָׁנָה. אוּ בִּיּוּצִים, אֵלִין מֵאֵרֵי מְקָרָא. וְכְגִזְוֹנָא דְּנִפְלָ מֵהֵהוּא נְפֹל, דְּאִיהוּ בְּרַ נְפִלִי, נִפְלַת בִּיּוּצָה דְּאִיהוּ אֶתְרוּג שְׁעוּרָא בְּכַבִּיּוּצָה. וּבְגִינָה אֶתְמֵר בְּיוֹם הֵהוּא אֶקִּים אֶת סִכַּת דְּוֹד הַנּוֹפֶלֶת. וְנִפְלוּ עִמָּהּ שְׁשִׁים הַמָּה מְלָכוֹת, דְּאִינוּן כְּרִיכִין בְּהָ, כְּגִזְוֹן בִּיּוּצָה כּוֹרְכִין אֶת שְׁמַע. וְאִינוּן לְקַבֵּל שְׁשִׁים מַסְכְּתוֹת. וְעֵלְמוֹת אִין מַסְפֵּר, אֵלִין בְּתוּלוֹת אַחְרֵיהָ רְעוּתֵיהָ, דְּאִינוּן הֶלְכוֹת, דְּלִית לּוֹן חוּשְׁבָן.

58. וְהֵהוּא נִיפּוּל אִיהוּ בִּין י' אִיהוּ בְּתוֹךְ נ' תְּרַעִין דְּבִינָה, דְּהִינּוּ י' ה' חֲמֵשׁ זְמַנִּין עֶשֶׂר ו' אִיהוּ נִיפּוּל, דְּנִפְל בְּתֵר הֵהוּא דְּאֶתְמֵר, אִין נִפְלַת מְשָׁמִים הִילַל בִּין שְׁחַר וְאֶקְרִי נִיפּוּל, וְלֹא נִפְל, וְלֹא נִפְל. בְּגִין דְּבִיָּה נִיפּוּל י' וְנַחֲתִית בְּהוֹן לְגַבִּי ה' ה', דְּאֶתְמֵר בְּהוֹן וְתַלְכְּנָה שְׁתִּיהוּן. הַה"ד שְׁלַח תְּשַׁלַּח חֵד מִבֵּית רֵאשׁוֹן וְתַנְיִנָּא מִבֵּית שְׁנִי, לְאֶקְמָא לּוֹן. הַה"ד, י' שְׁמַחוּ ה' שְׁמִים ו' תִּגַּל ה' אֶרֶץ.

OF THE YUD HEI VAV HEI DESCENDED in order to raise up THE TWO LETTERS HEI, as is written: "Let the heavens rejoice, and let the earth be glad" (Tehilim 96:11). THE INITIAL LETTERS OF THE FOUR HEBREW WORDS FORMING THIS VERSE ARE YUD, HEI, VAV AND HEI, AND SO THE YUD AND THE VAV ARE JOINED WITH THE TWO LETTERS HEI.

59. Come and see: The sun is seen by day and hidden by night when it shines through six hundred thousand stars. The Faithful Shepherd is similar. After his departure from the world, HE RETURNS IN AN INCARNATION AND shines through six hundred thousand souls in Yisrael, but only if the generation is worthy. This is the secret of reincarnation, concerning which Kohelet said: "One generation passes away, and another generation comes: but the earth abides for ever" (Kohelet 1:4). One generation passes away and another generation comes - we have learned that a generation is at least six hundred thousand. "but the earth abides forever" - this is the Congregation of Yisrael, WHICH IS MALCHUT, concerning which it is written: "and the earth is My footstool" (Yeshayah 66:1), "and your seed shall be as the dust of the earth" (Beresheet 28:14).

60. And the sages have taught us yet another secret. "ONE GENERATION PASSES AWAY, AND ANOTHER GENERATION COMES" MEANS THAT the generation that passes away is the same generation that comes. A cripple goes and a cripple comes; a blind man goes and a blind man comes. And the sages further taught that Moses was destined to receive the Torah in the generation of the Flood, but DID NOT RECEIVE IT THEN because of the wicked people, as it is written: "for that he also (Heb. beshagam) is flesh" (Beresheet 6:3). THE NUMERICAL VALUE OF THE WORD "beshagam" is the same as that of Moses. Why is he called "beshagam"? IN ORDER TO KEEP THE MATTER SECRET. And Kohelet EVEN removed the Bet from "beshagam" to conceal it even more, when he said: "I said that this also (Heb. shegam) is vanity" (Kohelet 8:14). "SHEGAM" HERE REFERS TO MOSES, AND KOHELET REMOVED THE BET IN ORDER TO CONCEAL THE MATTER.

61. And they taught about Jethro: Why is his name called 'Kenite'? Because the Kenite "had severed himself from Cain" (Shoftim 4:11). The holy luminary, RABBI SHIMON, arose and said: Therefore it is written ABOUT CAIN, "I have acquired (Heb. Kaniti) a manchild from Hashem" (Beresheet 4:1), for she saw JETHRO through the Holy Spirit and that his sons would in the future sit in the Chamber of Hewn Stones, WHERE THE SANHEDRIN USED TO MEET.

62. And so it was with Rabbi Pedat, who was in distress and who had no more than a measure of carobs from one Shabbat Eve to the next, like Rabbi Chanina. HE ASKS why is this, since a heavenly voice had proclaimed: The whole world is fed only because of Chanina, my son?

59. ת"ח, האי שמשא אתגליא ביממא, ואתבסיא בליליא. ונהיר בשתיין רבוא ככביא. אוף הכי רעיא מהימנא, בתר דאתבניש מעלמא, נהיר בשתיין רבוא נשמתין דישראל, אי דרא כדקא יאות. והאי איהו רזא דגלגולא, דאמר עליה קהלת, דור הולך ודור בא. ואוקמוה דלית דור פחות מששים רבוא. והארץ לעולם עומדת, דא כ"י. ההיא דאתמר בה, והארץ הדום רגלי, והיה זרעך כעפר הארץ.

60. ועוד רזא אחרא אוקמוה רבנן, הדור שהולך הוא הדור שבא, הלך חגר בא חגר, הלך סומא בא סומא. ועוד אוקמוה רבנן, דעתיד הוה משה לקבלא אורייתא בדרא דטופנא, אלא בגין דהו רשיעינא, הה"ד בשג"ם הוא בשר. בשג"ם זה מש"ה. ואמאי קרי ליה בשג"ם. אלא קהלת חסר ב' מן בשג"ם לכסאה מלה. אמר אמרתי שג"ם זה הבל.

61. ואוקמוה על יתרו, למה נקרא שמו קיני, שנפרד מקין. קם בוצינא קדישא ואמר, על דא כתיב, קניתי איש את ירו"ד. דחזאת ליה ברוח הקדש, דעתידין בנוי למיתב בלשכת הגזית.

62. ואוף הכי ר' פדת, דהוה דחיקא ליה שעתא, דלא הוה ליה אלא קב חרובין מע"ש לע"ש, כמו לר' חנינא. אמאי האי, בתר דהות בת קול נפקת ואומרת, כל העולם בלו אינו ניזון אלא בשביל חנינא בני.

63. THE ANSWER IS that he caused this IN HIS FIRST REINCARNATION, when he destroyed (Heb. charav) the measure (Heb. kav, Kof Bet) from Yud, which makes Yud Kof Bet, hence he was left with only a measure of carobs (Heb. charuv). HE EXPLAINS HIS WORDS: YUD BET KOF ARE THE INITIAL LETTERS OF THE WORDS YICHUD (ENG. 'UNIFICATION'), BERACHAH (ENG. 'BLESSING') AND KEDUSHAH (ENG. 'HOLINESS'). The letter Yud stands for unification, WHICH IS THE SECRET OF THE NAME EHEYEH, BINAH, from which the emanation comes to the letter Bet, standing for blessing, WHICH IS THE SECRET OF THE YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, which is holy, from which Kof is sanctified, which is his sanctification NAMELY THE NAME ADONAI, WHICH IS MALCHUT. And Rabbi Pedat caused, IN HIS FIRST REINCARNATION, his measure (Kof Bet) to be destroyed, which are holiness and blessing, WITHOUT THE UNITY SHINING UPON THEM. Thus he had only a measure of carobs. So, too, was it with Job, who was the son of a levirate widow, and he was punished because of what had already happened to him IN THE FIRST REINCARNATION.

63. אֵלָא אִיהוּ גְרִים קוֹדֵם, דְּחָרַב ק"ב מִן י', דְּאִיהוּ יב"ק. אוֹף הָכִי לֹא הוּ"ל אֵלָא קב חֲרוּבִין. דָּאת י' אִיהוּ יחוד, וּמְנִיָּה אֲתִיָּא נְבִיעוּ לָאת ב', דְּאִיהוּ בְרָכָה, וְאִיהוּ קִדְשׁ, וּמְנִיָּה אֲתַקְדֵּשׁ ק', דְּאִיהוּ קְדוּשָׁה. וְר' פֶּדָת גְרִים לְמַהוּי חֲרוּבִין דִּילִיָּה ק"ב, דְּאִינוּן ק"דוּשָׁה בְּרָכָה, אוֹף הָכִי לֹא הוּ"ל אֵלָא קב חֲרוּבִין, אוֹף הָכִי אִיּוּב בֶּן יִבְמָה הוּהוּ, וּבְגִין דָּא אֲתַעֲנֵשׁ, עַל מַה דְּאִירַע לוֹ כְּבָר.

11. Before the Giving of the Torah they depended on constellations

We are told that before the Torah was given, even children, life and sustenance were dependent on destiny, but afterward God removed Yisrael from the influence of the stars and constellations. If a person does not keep the commandments, however, the stars and constellations will still hold sway over him. Finally we hear again that people grow old and die, and then return again as children.

64. And those who do not know this secret say: 'Children, life and sustenance is not a matter of one's merit, rather depends on destiny (Heb. mazal)'. Take the case of Abram, who saw that he was not destined to have a son, and the Holy One, blessed be He, took him outside, as it is said: "And He brought him outside, and said, Look..." (Beresheet 15:5). And it has been taught: that He said to him: 'Leave your constellations', NAMELY DO NOT CONSULT THE STARS. And He took him up above the stars and said to him: "Look now towards heaven, and count the stars" (Beresheet 15:5). So much for the words of the rabbis, but they have to be interpreted mystically!

64. וְאִינוּן דְּלֹא יִדְעִי רְזָא דָּא, אֲמַרִי בְּנֵי חַיִּי וּמְזוּנֵי לֹאוּ בְּזְכוּתָא תְּלִיָּא מְלִתָּא, אֵלָא בְּמִזְלָא תְּלִיָּא מְלִתָּא. וְהָא חֲזִינָא לְאַבְרָהָם דְּחִזָּא בְּמִזְלֵיהּ, דְּלֹא הוּהוּ עֲתִיד לְמַהוּי לִיָּה בְרָא, וְקוּדְשָׁא בְּרִיךְ הוּא אֲפִיק לִיָּה לְבְרָא, בְּדַכְתִּיב וַיּוֹצֵא אוֹתוֹ הַחוּצָה וַיֹּאמֶר הִבֵּט וְגו'. וְאֲקֻמוּהּ, דֹּא"ל צֹא מֵאֲצַטְטַגְנִינּוֹת שְׁלַךְ, וְהִעֲלֵהוּ לְמַעְלָה מֵהַכְּכָבִים, וְאֹמַר לוֹ הִבֵּט נָא הַשְּׁמַיִמָה וּסְפֹר הַכְּכָבִים. עַד הֲכָא מְלִין דְּרַבְּנָן, וְצִרִיךְ לְפַרְשָׁא לֹון בְּדַרְךְ נִסְתָּר.

65. Come and see: All creatures in the world, before the Torah was given to Yisrael, were dependent on destiny, even children, life and sustenance. But after the Torah was given to Yisrael, He removed Yisrael from the influences of the stars and constellations. This we have learned from Abraham, since his children were destined to receive Hei from Abraham, that is, the five books of the Torah NAMELY MALCHUT. As it is said: "These are the generations of heaven and earth when they were created (Heb. behibar'am)" (Beresheet 2:4). behibar'am: beHei bera'am (meaning 'He created them with a Hei'). He said to Abraham 'Because of that Hei that was added to your name, the heavens below you and all the stars and constellations that shine in Hei will be subservient to your will' BECAUSE HE RAISED HIM ABOVE THEM. Moreover, it is said: "Io (Heb. He), here is grain for you, and you shall sow the land" (Beresheet 47:23) with Hei. "for in Isaac shall your seed be called" (Beresheet 21:12), WHO IS THE SECRET OF THE LEFT COLUMN, FROM WHICH MALCHUT, THE SECRET OF HEI, IS DRAWN, AND THE SOWING IS THUS IN MALCHUT.

65. ת"ח, כָּל בְּרִיין דְּעֵלְמָא, קוֹדֵם דְּאֲתִיְהִיבַת אוֹרִיָּתָא לְיִשְׂרָאֵל, הוּוּ תְּלִיין בְּמִזְלָא, וְאֲפִילוּ בְּנֵי חַיִּי וּמְזוּנֵי. אֲבָל בְּתַר דְּאֲתִיְהִיבַת אוֹרִיָּתָא לְיִשְׂרָאֵל, אֲפִיק לֹון מַחִיּוּבָא דְּכַבְּיָא וּמְזִלִי. וְדָא אוֹלִיפְנָא מֵאַבְרָהָם. בְּגִין דְּהוּוּ עֲתִידִין בְּנוּי לְקַבְּלָא ה' מֵאַבְרָהָם, דְּאִיהוּ חֲמֵשָׁה חוּמְשֵׁי תוֹרָה. דְּאֲתַמַּר בְּה' אֵלֵה תוֹלְדוֹת הַשְּׁמַיִם וְהָאָרֶץ בְּהַבְּרָאָם, בְּה' בְּרָאָם. אֹמַר לְאַבְרָהָם, בְּגִין הָאֵי ה' דְּאֲתוּסָף בְּשִׁמְךָ, הַשְּׁמַיִם תַּחְתֶּךָ, וְכָל כַּכְּבִּיָּא וּמְזִלֵי דְּנְהִירִין בְּה'. וְלֹא עוֹד, אֵלָא דְּאֲתַמַּר בְּה' ה"א לְכֶם זֶרַע, וְזִרְעֵתֶם בְּה"א. כִּי בִּינְצַחֵךְ יִקְרָא לְךָ זֶרַע.

66. For this reason, everyone who engages in the Torah is released from the influence of stars and constellations. By learning Torah HERE IS MEANT with the intention of keeping its commandments. If it is not HIS INTENTION TO KEEP ITS COMMANDMENTS, then he is as one who does not engage in Torah, and the stars and constellations hold sway over him. This is even more true with respect to the common people, who are likened to animals, about which it has been taught: "Cursed be he who lies with any manner of beast" (Devarim 27:21). The hold of the stars and constellations over them is certainly not annulled.

67. "As for man, his days are as grass: as a flower of the field so he flourishes" (Tehilim 103:15). And ABOUT MAN it is said: "I was young and am now old" (Tehilim 37:25). And later IT IS SAID: "He returns to the days of his youth" (Iyov 33:25). IT IS LIKE a tree from which the old branches were cut off, but they grew again from its roots, as at the beginning. For PEOPLE die when old and return to this world as children. And this is the secret of the Holy One, blessed be He, 'renewing the creation every day continually'. For a thousand die each day and a thousand are renewed each day, REINCARNATION INTO THE WORLD.

12. "Wine makes glad the heart of man...the cypress trees are her house"

The "wine" is said to be the Torah, but we are told that the secrets of the Torah should be disclosed only to those who fear God. The red and white colors of the wine are said here to be Judgment and Mercy. It is significant that certain commandments and blessings are performed with wine. "The heart of man" means two hearts, that of Binah and that of Malchut, and we read the numerology of the words, letters and vowels associated with this lesson. Next Rabbi Elazar asks his father how Nadab and Abihu could have reincarnated into Pinchas when he was already alive at the time of their deaths. Rabbi Shimon replies that both Nadab and Abihu died childless so they were not fit for the priesthood. When Pinchas saw the tribe of Shimon coming after him his soul fled out of him in terror; then the unamed souls of Nadab and Abihu joined with his soul and all returned to his body. After this he deserved the priesthood. Rabbi Shimon explains God's command to hang the chiefs up against the sun to demonstrate that everyone must make amends in his soul on the same level at which he sinned. Rabbi Shimon talks for a long time about the sustenance that is provided for the righteous.

68. "Wine makes glad the heart of man" (Tehilim 104:15). This is the wine of the Torah, for the numerical value of the letters of the word YAYIN (Eng. 'wine') is the same as the letters of sod (Eng. 'secret'). Just as wine has to be kept sealed so that it should not be used in a libation for idol worship, so also must the secret of the Torah be closed up and sealed, and none of its secrets be disclosed other than to those who fear Him. And it is not for nothing that a number of commandments are performed with wine; and blessings to the Holy One, blessed be He, are said. Wine comes in two (the letter Bet) colors: white and red, which are Judgment and Mercy. And this is why we have the added Bet in be'ayin ('with wine'). THIS BET HINTS AT JUDGMENT AND MERCY. It is like the rose which has in it both white and red - white from the right side WHICH IS CHESED, and red from the left side WHICH IS GVURAH.

66. ובג"ד, כל המשתדל באורייתא, בטול מניה חיובא דככביא ומזלי. אי אוליה לה כדו לקיימא פקודהא. ואם לאו, כאלו לא אשתדל בה, ולא בטול מניה חיובא דככביא ומזלי. כל שכן עמי הארץ דאינון אתמתלן לבעירן. דאוקמוה עליהו ארור שוכב עם כל בהמה, דלא אתבטלון מנהון חיובא דככביא ומזלי.

67. אנוש כחציר ימיו כציץ השדה בן יציץ, ואתמר ביה, נער הייתי גם זקנתי. לבתר ישוב לימי עלומיו. דאילנא דאתקציצו ענפין עתיקין דיליה, וצמחו כמלקדמין בשרשוי, אהדרו בעלמא כמלקדמין. מיתו סבין, ואתהדרו להאי עלמא עולימין. והיינו רזא דמחדש קודשא בריך הוא בכל יום תמיד מעשה בראשית. דמתין אלף בכל יומא ומתחדשין אלף בכל יומא.

68. ויין ישמח לבב אנוש, דא יינא דאורייתא. דהכי סליק יין, כחושפן סו"ד. ומה יין צריך למהוי סתים וחתים, דלא יתנסך לע"ז. אוף הכי צריך למהוי סתים וחתים סוד דאורייתא, וכל רזין דילה, ולא אשתקיין אלא ליראיו. ולא למגנא עבדין כמה פקדין ביין, ומברכין ביה לקודשא בריך הוא, ויין אית ליה תרי גוונין, חיוור וסומק, דינא ורחמי, והיינו ב' תוספת ביין. כגוונא דשושנה חיוורא וסומקא. חוור מסטרא דימינא, סומק מסטרא דשמאלא.

69. HE ASKS why does it say "the heart (Heb. levav) of man"? It should have said "lev (Eng. 'heart')." HE ANSWERS, there is one heart (Heb. lev) hidden in another heart (Heb. lev), NAMELY TWO HEARTS. They are THE FIRST Lamed Bet (=32) Elohim in the works of Creation, AND THIS LEV IS THE SECRET OF BINAH. THE SECOND LEV (LAMED-BET) IS COMPOSED OF the Bet of Beresheet ("In the beginning"), and the Lamed of "in the eyes of (Heb. le'einei) all Yisrael" (Devarim 34:12). AND THESE TWO LETTERS, THE BET AT THE BEGINNING OF THE TORAH, AND THE LAMED WITH WHICH IT ENDS COME TOGETHER TO FORM THE WORD LEV, NAMELY THE HEART OF MALCHUT. THIS IS WHY IT IS WRITTEN LEVAV. FOR THE WINE, WHICH IS THE ILLUMINATION OF CHOCHMAH IS REVEALED AND GLADDENS THE HEART (HEB. LEV) OF BINAH AND THE HEART (HEB. LEV) OF MALCHUT, FROM WHERE MAN RECEIVES IT. THE NUMERICAL VALUE OF THE LETTERS OF twice lev is 64, which is eight less than 72; and 72 IS THE NUMERICAL VALUE OF vaychulu ("And... were finished") (Beresheet 2:1). BUT IS THE NAME OF AYIN BET (72), ALLUDED TO IN VAYCHULU, THE SECRET OF THE NAME OF THE ILLUMINATION OF CHOCHMAH, THAT IT SHOULD BE ALLUDED TO IN THOSE LEV LEV? HE ANSWERS, these are the seven days of Creation THEMSELVES, IN WHICH LEV OR 32 ELOHIM SHINE. THEY ARE JOINED TO THE NUMBER 64. BUT 64 AND 7 IS ONLY 71, AND WE ARE STILL ONE SHORT. HE ASKS, what of the eighth, TO COMPLETE IT TO 72? HE ANSWERS, IT IS the seven days of Creation together with "This is the book of the generations of Adam" (Beresheet 5:1), WHICH IS ALSO CONSIDERED TO BE A DAY OF CREATION. And this 72 is also the numerical value of the letters of beyayin ('with wine'), WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, AS DISCUSSED ABOVE.

70. HE ASKS what is the meaning of "oil to brighten his face" (Tehilim 104:15)? AND ANSWERS these are the twelve faces: four of the lion, four of the ox, and four of the eagle: There is Michael the lion, WHO IS THE SECRET OF CHESED. His four faces are THE FOUR LETTERS Yud Hei Vav Hei, WHERE THE YUD AND THE VAV HAVE THE VOWEL SEGOL ("E"). The four faces of the ox, which is Gabriel, NAMELY GVURAH, are FOUR LETTERS Yud Hei Vav Hei, HER YUD AND VAV BEING POINTED WITH PATACH ("A"). The four faces of the eagle, which is Nuriel, are THE FOUR LETTERS Yud Hei Vav Hei, WHEN THE YUD IS POINTED WITH CHIRIK ("I"), AND THE VAV WITH SH'VA (SEMI-VOWEL). They are appointed under THE THREE SFIROT OF ZEIR ANPIN: Chesed, Fear, Truth, WHICH ARE CHESED, GVURAH, AND TIFERET. These are the steps of the three patriarchs, ABRAHAM, ISAAC, AND JACOB. The sages have taught: 'the patriarchs are the Chariot'. The lights OF THE TWELVE COUNTENANCES add up to Yud Bet Kof, which are Melech (lit. 'reigns'), Malach (lit. 'reigned'), Yimloch (lit. 'will reign'). For the total numerical value OF THESE THREE NAMES is Yud Bet Kof, WHICH IS 112.

71. Rabbi Shimon was sitting and engaging in the study of this portion, when his son, Rabbi Elazar, came to him and asked: How did it come about that Nadab and Abihu were ABLE TO TRANSMIGRATE into Pinchas? Had Pinchas not been in the world when they died, and had only come into the world later, AND THEY WERE INCARNATED IN HIM, and he had perfected their souls, it would have been fine. But Pinchas was in the world AT THE TIME WHEN NADAB AND ABIHU DIED, and his soul already existed in him, SO HOW COULD THEY HAVE TRANSMIGRATED INTO HIM?

69. ומאי לבב אנוש, לב הו"ל למימר. אלא אית לב מסור ללב. ואינון ל"ב אלהים דעובדא דבראשית, ב' מן בראשית, ל' מן לעיני כל ישראל, איהו ל"ב תניינא. דא ל"ב ל"ב שנים ס"ד, חסר תמניא לע"ב, דאיהו ויכלו. אינון שבעה ימי בראשית. תמנינא מאי היא. ד' ימי בראשית, עם זה ספר תולדות אדם. זה ע"ב, בחושבן ביין.

70. מאי להצהיל פנים משמן. אינון י"ב פנים, ד' דאריה, ד' דשור, ד' דנשר, דאינון מיכאל אריה, ארבע אנפין דיליה יהו"ה. ארבע אנפין דשור, ואיהו גבריאל, ואינון יהו"ה. ד' אנפין דנשר, ואיהו נוריאל, ואינון יהו"ה. ואינון ממנן, תחות חס"ד פח"ד אמ"ת, דרגין דתלת אבהן. ואוקמוה רבנן, האבות הן הן המרכבה. וסלקין נהורין לחשבון יב"ק. ואינון מלך מלך ומלוך, יהו"ה אהי"ה ארנ"י. סך הכל יב"ק.

71. רבי שמעון הוה יתיב ולעי בפרשתא דא, אתא לקמיה ר' אלעזר בריה, א"ל, נדב ואביהוא מאי עבידתיהו במנחס. אי לא הוה פנחס בעלמא כד מיתו, ובתר אתא לעלמא ואשלים דוכתייהו שפיר. אבל פנחס בעלמא הוה, ונשמתייה ביה בקיומא קאי.

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72. He replied: My son, there is a divine secret here: When NADAB AND ABIHU left the world, they did not take shelter under the wings of the Holy Rock, WHICH IS MALCHUT. The reason for this IS found in the verse: "And Nadab and Abihu... had no children" (Bemidbar 3:4). That is, they decreased the King's image, FOR THEY DID NOT PERFORM THE PRECEPT OF BEING FRUITFUL AND MULTIPLYING, PRODUCING SONS IN THE IMAGE OF ELOHIM. For this reason they were not fitted to serve in the high priesthood.

73. When Pinchas was zealous for the Holy Covenant and went in amongst the crowds and held up the adulterers on spear-point in the sight of all Yisrael, he saw the tribe of Shimon coming at him in large numbers, and Pinchas' soul fled out of him DUE TO FEAR. THEN the two souls that were naked, NAMELY THE UNAMENDED SOULS OF NADAB AND ABIHU, approached the soul of Pinchas and were joined together with it, and it THEN returned to him. His soul, a collective spirit, inclusive with the other two spirits, then supported him, and he earned the right to priesthood in their place OF NADAB AND ABIHU, for which he had not previously been fit.

74. And about this it is written: "Recall, now, who that was innocent ever perished?" (Iyov 4:7). THIS WAS SAID ABOUT PINCHAS, who did not perish at that moment, and did not lose his spirit when it fled from him. The same verse continues: "or where were the upright cut off?" This refers to the sons of Aaron, NADAB AND ABIHU, who returned to the world BY TRANSMIGRATING INTO PINCHAS AND WERE REMEDIED that which they had lost in their lifetime, NAMELY THE EMENDATION OF THE COVENANT. This is why the word son is used twice regarding Pinchas: "Pinchas the son of Elazar, the son of Aaron" (Bemidbar 25:11), TEACHING US ABOUT THE TWO SOULS THAT HAD TRANSMIGRATED INTO HIM, NAMELY THE SONS OF AARON. THUS THE SON OF ELAZAR REFERS TO PINCHAS, AND THE SON OF AARON REFERS TO NADAB AND ABIHU.

75. What does scripture say just before this chapter? - "And Hashem said to Moses: Take all the chiefs of the people, and hang them up before Hashem against the sun" (Bemidbar 25:4). HE ASKS: What about when they are killed at night or on a cloudy day? Scripture WARNS THAT THEY MUST BE KILLED against the sun. WHAT IS THE MEANING OF "AGAINST THE SUN." Said Rabbi Yehuda: "AGAINST THE SUN" MEANS THAT just as their sin was in public so must their death be in public.

76. Rabbi Shimon said: This was not the reason why it said "AGAINST THE SUN," but from this we learn that at whatever level a man sins before the Holy One, blessed be He, he must make amends in his soul at that same level. They sinned in the holy covenant, which is called 'sun', and this is why their correction is against the sun, THE SECRET OF THE COVENANT, and not elsewhere. It follows that a man requires to remedy the misdeeds he has committed only in the place where he sinned, and that if he attempts to remedy them elsewhere BUT NOT WHERE HE SINNED he will never attain a proper emendation.

72. א"ל בְּרִי, רָזָא עֲלָאָה הָכָא, וְהָכִי הוּא. דְּבִשְׁעָתָא דְּאִסְתְּלִקוּ מִן עֲלֵמָא, לֹא הוּוּ מִתְטַמְרֵן תַּחוּת גְּדַפֵּי טַנְרָא קְדִישָׁא. מ"ט. בְּגִין דְּכִתִּיב וּבְנִים לֹא הָיוּ לָהֶם, דְּאִזְעִירוּ דִּיוקְנָא דְּמַלְכָא, דְּהָא אִינוּן לֹא אֲתַחְזוּן לְשִׁמְשָׁא בְּכַהוּנָה רַבָּה.

73. בִּשְׁעָתָא דְּקָנִי פְּנַחַס עַל בְּרִית קְדִישָׁא, וְעָאֵל בְּגוּ כְּמָה אוּכְלוּסִין, וְסָלִיק לֹוּן, לְגִינִיפִין עַל רוּמְחָא, לְעִינֵיהוּן דְּכָל יִשְׂרָאֵל. כִּד חָמָא שְׁבִטָא דְּשִׁמְעוֹן בְּכַמָּה אֲכְלוּסִין דְּאִתּוּ לְגַבִּיָּה, פְּרָחָא נְשִׁמְתִּיהָ מִנִּיהָ, וְתָרִין נְשִׁמְתִּין דְּהוּוּ עֲרִטִירָאִין בְּלֹא דוּכְתָא, אֲתַקְרִיבוּ בָּהּ, וְאֲתַכְּלִילוּ בְּחָדָא, וְאֲתַהֲדַרְתּוּ נְשִׁמְתִּיהָ, כְּלִילָא רוּחָא, דְּאֲתַכְּלִיל בְּתָרִין רוּחִין, וְאֲתַתְּקִפוּ בֵּיהּ, כְּדִין רוּחַ דְּוִכְתִּיָּהּ, לְמִיָּהוּי כְּהֵנָּא מַה דְּלֹא אֲתַחְזִי מִן קְדַמַּת דְּנָא.

74. וע"ד כְּתִיב, זָכַר נָא מִי הוּא נָקִי אֲבָד, דְּלֹא אֲתַאֲבִיד בְּהֵיאָ שְׁעָתָא, וְלֹא אֲבִיד רוּחִיהָ כִּד פְּרָחָה מִנִּיהָ. וְאִיפָּה יִשְׂרָיִם נִכְחָדוּ. אֵלִין בְּנֵי אֲהֲרֹן, דְּאֲתַהֲדְרוּ לְעֲלֵמָא, מַה דְּאֲבָד בְּחֵינֵיהוּן. וע"ד כְּתִיב בֵּיהּ בְּפְנַחַס בֶּן בֶּן, תְּרִי זְמַנִּי. פְּנַחַס בֶּן אֲלַעְזָר בֶּן.

75. מַה כְּתִיב לְעִילָא מִפְּרִשְׁתָּא דָּא. וַיֹּאמֶר יי' אֵל מֹשֶׁה קַח אֶת כָּל רֹאשֵׁי הָעָם וְהוֹקַע אוֹתָם לַיּוֹם נֶגֶד הַשָּׁמֶשׁ. וְכִי עַל דְּקִטְלִין בְּלִילֵיא, אוּ עַל דְּקִטְלִין בְּיּוֹמָא בְּיוֹמָא דְּעֵיבָא, כְּתִיב נֶגֶד הַשָּׁמֶשׁ. אָמַר ר' יְהוּדָה, דְּתֵּהָא מִיתְּתַהוּן בְּאֲתַגְּלִיָּא, כְּמָה דְּחָבוּ בְּאֲתַגְּלִיָּא.

76. א"ר שְׁמַעוֹן, לֹאֵוּ בְּגִין כֶּךָ אֲתַמַּר. אֵלָא מִדְּכָא אוּלִיפְנָא, בְּדַרְגָּא דְּחָב ב"נ לְקוּדְשָׁא בְּרִיךְ הוּא, לְהוּוּ אֲתַר אֲצִטְרִיךְ לְמַעַבְדַּ תְּקַנְתָּא לְנַפְשִׁיהָ. אִינוּן חָבוּ בְּבְרִית קְדִישָׁא דְּאֲקָרִי שְׁמֵשׁ. בְּגִין כֶּךָ דִּינָא וְתַקְוָא דִּילְהוּן אִיהוּ כְּנֶגֶד הַשָּׁמֶשׁ, וְלֹאֵוּ בְּאֲתַר אַחֲרָא. מִכָּאן דְּלֹא אֲצִטְרִיךְ ב"נ לְתַקְנָא נַפְשִׁיהָ, אֵלָא בְּהוּוּ אֲתַר דְּחָב לְגַבִּיָּה וּמָאן דְּלֹא יַעֲבִיד הָכִי, לִית לֵיהּ תַּקְוָא לְעֲלָמִין כְּדָקָא יָאוּת.

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77. Rabbi Chiya began: "The trees of Hashem have their fill; the cedars of Lebanon which he has planted" (Tehilim 104:16), and before it, "Wine makes glad the heart of man, oil to brighten his face" (Tehilim 104:15). HE ASKS what is the connection between these two matters? AND ANSWERS we have learnt as follows: "He causes the grass to spring up for the cattle..." (Tehilim 104:14). And did David really come with the Holy Spirit to speak the praises of cattle that has grass? HE ANSWERS: No, but "He causes the grass to spring up" refers to the sixty thousand myriads of angels, messengers, who were created on the second day of Creation. All of them are of burning fire. It is they who are meant by grass. Why are they grass? It is because they grow in the world as does grass: one day it is cut short, but then it returns and grows as previously.

78. And this is why the verse says: "He causes the grass to spring up for the cattle." THE SECRET IS THAT MALCHUT IN THE ASPECT OF YUD HEI VAV HEI, FULLY SPELLED WITH THE LETTER HEI, HAS THE SAME NUMERICAL VALUE, 52, AS THE WORD BEHEMAH (ENG. 'CATTLE'). As it is written: "A Righteous man (YESOD) regards the life of his beast (MALCHUT)" (Mishlei 12:10). And we have learned that a thousand mountains rise up FOR MALCHUT each day and each one of the mountains is sixty myriads OF ANGELS WHO ARE CALLED 'GRASS', AS MENTIONED ABOVE, and MALCHUT devours them.

79. "and plants for the service of (lit. 'the') man" (Tehilim 104:14). These are the souls of the righteous, for that man, NAMELY ZEIR ANPIN, who is riding on and controlling the beast, NAMELY MALCHUT, devours them and takes them into himself. THAT IS TO SAY, THE SOULS OF THE RIGHTEOUS RISE UP AND ARE INCORPORATED INTO ZEIR ANPIN IN THE SECRET OF THE WATER OF MAYIN NUKVIN, FEMALE WATERS, IN ORDER TO UNITE ZEIR ANPIN AND MALCHUT. And it is to their credit that the whole world is fed from that man, WHO IS ZEIR ANPIN, FOR THEY CAUSE HIS MATING WITH MALCHUT, AND THE FOOD IS BESTOWED UPON MALCHUT, AND MALCHUT DISTRIBUTES IT TO THE WHOLE WORLD. As is written: "and upon the likeness of the throne was a likeness as the appearance of a man above upon it..." (Yechezkel 1:26). That is why it says "for the service of the man," WITH THE DEFINITE ARTICLE - THAT IS, THAT SPECIFIC MAN, NAMELY ZEIR ANPIN. And this is in order to "bring forth food out of the earth" (Tehilim 104:14), NAMELY to bring forth provisions for the world from the holy earth, WHICH IS MALCHUT.

80. "and wine" is old wine drawn from above, NAMELY THE ILLUMINATION OF CHOCHMAH, WHICH IS DRAWN FROM BINAH. "makes glad the heart of man (Heb. Enosh)." Enosh here refers to the secret of that youth who attained old age, and later returns TO BE A YOUTH as formerly. THIS IS METATRON, PRINCE OF THE WORLD, WHO SAYS: "I HAVE BEEN YOUNG, AND NOW AM OLD" (TEHILIM 37:25), WHICH IS IN THE SECRET OF "RAN AND RETURNED" (YEHEZKEL 1:14). WHEN HE "RAN" TO RECEIVE CHOCHMAH, HE IS OLD, AND WHEN HE IS IN THE SECRET OF "RETURNED," HE IS YOUNG. Scripture therefore says ABOUT HIM: "As for man, his days are like grass" (Tehilim 103:15), FOR HE IS LIKE GRASS WHICH IS CUT AND GROWS AGAIN. WHEN HE RETURNS TO YOUTH, HIS FIRST THREE UPPER SFIROT ARE CUT, BUT LATER HE AGAIN REACHES OLD AGE, NAMELY GROWS AGAIN, AND SO ON AND SO FORTH.

77. רבי חיה פתח, ישבעו עצי יי ארזי לבנון אשר נטע, מה כתיב לעילא, ויין ישמח לבב אנוש וגו'. וכי מאי האי להאי. אלא הכי אוליפנא, דכתיב מצמיח חציר לבהמה וגו'. וכי שבחא דבהמה דאית לה חציר אתא דוד למימר ברוח קודשא. אלא מצמיח חציר, אליו אינון שתין אלף רבוא דמלאכין, שליחו, דאתבריואו ביומא תניינא דבראשית, וכלהו אשא מלהטא. אליו אינון חציר. אמאי חציר. בגין דצמחין כחציר דא בעלמא, דכל יומא ויומא אתקצירו השתא, ולבתר צמחין ומהדרין כמלקדמין.

78. וע"ד כתיב מצמיח חציר לבהמה, הה"ד יודע צדיק נפש בהמתו, ותנינו, אלף טורין סלקין לה בכל יומא ויומא. וכל טורא וטורא שתין רבוא הוי, והיא אכלה.

79. ועשב לעבודת האדם, אליו אינון נשמתהון דצדיקניא, דההוא אדם דרכיב ושלויט על בהמה דא אכיל, ואעיל לון בגויה, ובזכותהון אתון כל עלמא מיההוא אדם, דכתיב ביה, ועל דמות הכסא דמות כמראה אדם וגו'. וע"ד כתיב האדם, ההוא דאשתמודע, בגין להוציא לחם מן הארץ, לאפקא מזונא לעלמא מן הארץ קדישא.

80. ויין, דא חמרא עתיקא דנגיד מלעילא. ישמח לבב אנוש, אנוש: דא רזא דההוא נער, דסליק לסיבו, ואתהדר כמלקדמין. וע"ד כתיב, אנוש כחציר ימיו.

81. "to brighten his face" (Tehilim 104.15): these are the faces that are called 'large countenances' and 'small countenances'. THE COMPLETED FIRST THREE OF MALE AND FEMALE ARE THE LARGE COUNTENANCES, AND THE FIRST THREE OF THE SIX ENDS OF MALE AND FEMALE ARE THE SMALL COUNTENANCES. "oil," namely from the drawing down of the next world, NAMELY OF BINAH, FROM WHOM the oil derives, as well as greatness of the divine holy one. "and bread which sustains the heart of man" (Ibid.), that is that bread upon which the skies, WHICH IS THE SECRET OF NETZACH AND HOD, bestow and mill the manna for the food of the righteous in general, WHICH IS THE SECRET OF YESOD AND MALCHUT, WHO ARE CALLED 'RIGHTEOUS' AND 'RIGHTEOUSNESS', AND WHO ACCEPT THE MAYIN NUKVIN THAT NETZACH AND HOD GRIND FOR THEM. FROM THERE it is drawn out to a number of hosts who are called "the heart of man." And everything comes from the divine emanation, FROM BINAH.

82. "The trees of Hashem have their fill" (Ibid. 16) These are the internal divine trees, NAMELY ZEIR ANPIN AND MALCHUT. "The cedars of Lebanon which He has planted": They are ZEIR ANPIN AND MALCHUT, who are uprooted FROM THEIR PLACE. The Holy One, blessed be He, WHO IS THE EMANATING SOURCE, planted them IN PLACE OF BINAH. What is the connection between the trees of Hashem and the cedars of Lebanon? THE TREES OF HASHEM refer to the Tree of Life, WHICH IS ZEIR ANPIN, and the Tree of the Knowledge of Good and Evil, WHICH IS MALCHUT. The cedars of Lebanon are the fifty gates OF BINAH which He planted IN MALE AND FEMALE, which are called 'five hundred years', FOR THEY ARE THE SECRET OF BINAH; MALE AND FEMALE RISE UP IN AND COAT CHESED, GVURAH, TIFERET, NETZACH AND HOD. IN TERMS OF ZEIR ANPIN, WHOSE SFIROT ARE IN TENS, THEY ARE FIFTY, WHILE IN TERMS OF BINAH, WHOSE SFIROT ARE COUNTED IN HUNDREDS, THEY ARE FIVE HUNDRED.

83. "which He has planted, where the birds make their nests" (Tehilim 104:16-17). In the shadow OF ZEIR ANPIN AND MALCHUT the souls of the righteous make their nests, and all the holy hosts are fed from there. The stork (Heb. chasidah) IS MALCHUT, that is the daughter of the patriarch Abraham, who is called 'pious' (Heb. chasid), and who performed deeds of loving-kindness (Heb. Chesed) for all men in the world. This is why MALCHUT is called 'a stork'. "The cypress trees are her house" (Ibid. 17): this means that she sits between the arms of the world, WHICH ARE CHESED AND GVURAH OF ZEIR ANPIN. THESE BECOME FOR HER CHOCHMAH AND BINAH, WHICH ARE HEADS (HEB. RASHIM), WHICH IS WHY HE SAYS, "THE CYPRESS TREES (HEB. BROSHIM) ARE HER HOUSE" THAT IS TO SAY: HER HOUSE IS AT THE HEADS (HEB. BERASHIM).

End of Ra'aya Meheimna

81. לְהַצְהִיל פָּנִים, אֵלֵין אִינוּן פָּנִים: דְּאֶקְרוּן אֲנַפֵי רַבְרָבִי, וְאֲנַפֵי זוּטְרִי. מִשְׁמֵן: מִנְגִירו דְּעֵלְמָא דְאֲתִי, מִשַׁח וּרְבוּ קְדִישָׁא עֲלָאָה. וְלַחֵם לְבָב אָנוּשׁ יִסְעָד, הֵהוּא לַחֵם דְּאִזְלוּ שְׁחָקִים, וְטַחְנָן מִנָּא לְמִיכְלָא דְצִדִיקָיָא סִתְמָא, וּמִתְמָן אֲתַנְגִיד לְכֻמְהָ חֵיילִין, דְּאֶקְרוּן לְבָב אָנוּשׁ. וְכֻלָּא אֲתָא מִנְגִירו דְּעֵלְמָא.

82. יִשְׁבְּעוּ עֵצֵי יוֹ, אֵלֵין אִינוּן אִילָנִין עֲלָאִין פְּנִימָאִין. אֲרִזֵי לְבָנוּן אֲשֶׁר נָטַע, דְּהָא אֲתַעְקְרוּ וְנָטַע לֹון קוּדְשָׁא בְּרִיךְ הוּא. מָאִי בֵין עֵצֵי יוֹ, לְאֲרִזֵי לְבָנוּן. עֵצֵי יוֹ, אֵלֵין עֵץ הַחַיִּים, וְעֵץ הַדַּעַת וְטוֹב וְרַע. אֲרִזֵי לְבָנוּן, אֵלֵין חֲמִשִּׁין תְּרַעִין, דְּאֶקְרוּן חֲמִשׁ מֵאוֹת שָׁנָה.

83. אֲשֶׁר נָטַע. אֲשֶׁר שֵׁם צִפְרִים יִקְנְנוּ, בְּטוּלִיהוּן, מְקַנְנִין נִשְׁמַתְהוּן דְּצִדִיקָיָא, וְכֻל חֵיילִין קְדִישִׁין אֲתַזְנוּ מִתְמָן. חֲסִידָה, בְּרַתִּיהָ דְאַבְרָהָם אֲבִינוּ, דְּאֶקְרִי חֲסִיד, וְעֵבֶד חֲסֵד עִם כָּל בְּנֵי עֲלָמָא, בְּגִ"כ אֶקְרִי חֲסִידָה. בְּרוּשִׁים בֵּיתָהּ. בֵּין דְּרוּעֵי עֲלָמָא יִתְבָּא ע"כ רַעִיא מֵהִימְנָא

13. "For the wind passes over it, and it is not"

Rabbi Aba, Rabbi Yosi and Rabbi Chiya discuss the title verse, and we learn that "the wind" is the concealed and holy spirit that is hidden from everyone; this is the secret of Enoch who became Metatron.

84. Rabbi Aba and Rabbi Yosi rose at midnight to engage in Torah. They were still sitting and engaging in Torah, when Rabbi Yosi said: Rabbi Chiya's comment on THE VERSE "As for man, his days are like grass" (Tehilim 103:15) is beautiful, but what is taught about the end of the verse: "For the wind passes over it, and it is not; and its place knows it no more" (Tehilim 103:16). He replied, it is certainly as follows: "As for man, his days are as grass" is as explained BY RABBI CHIYA. "like a flower of the field" - this is the known field, NAMELY MALCHUT. "so he blooms" means that he is renewed and returns as formerly.

85. "For the wind (spirit) passes over it and it is not." This is the heavenly concealed and Holy Spirit, which is hidden from all, NAMELY THE SPIRIT OF BINAH, which engulfs METATRON and then "is not." And this is the secret of Enoch, about whom Scripture says: "and he was not, for Elohim took him" (Bereshheet 5:24). The reference here is to the higher Elohim, NAMELY BINAH, who is an upper spirit, hidden and concealed. "and its place knows it no more": This is the small spirit OF METATRON that is engulfed by the upper spirit OF BINAH. And what is written further on? "But the steadfast love (Heb. Chesed) of Hashem is from everlasting to everlasting" (Tehilim 103:17). That means that the High Priest, WHO IS CHESSED, introduces him into the Holy of Holies and takes him and has him born as before: "your youth is renewed like the eagle's" (Tehilim 103:5) and he becomes a youth again. Moses tells Rabbi Shimon that this explanation is incomplete because it doesn't say what "passes over it" means. Rabbi Shimon says this refers to Anger, and that the verse is to be applied to one who dies childless. Such a person must achieve a change of place, a change of name and a change of action. Because his countenance is so changed, the evil angel whose name is Anger will pass him over because he will not be recognizable. Rabbi Shimon advises anyone who lives in a city where he is unable to keep the commandments and where he is not studying the Torah successfully to move to a place where he can replant himself among good people, sages of the Torah. Lastly we are reminded that the most important thing is not talking about the Torah but performing its precepts. Ra'aya Meheimna (The Faithful Shepherd)

86. Said the Faithful Shepherd: holy luminary, the commentary ABOVE of Rabbi Aba, Rabbi Chiya, and Rabbi Yosi ON THE VERSE "AS FOR MAN, HIS DAYS ARE AS GRASS" is very nice, but what about "The wind passes over it and it is not"? Here matters have to be developed. What is the meaning of "passes (Heb. AVRAHI) over it"? AND REPLIES, it refers to "anger (Heb. evrah), wrath and indignation" (Tehilim 78:49), where it is one of these evil angels, THE ONE CALLED 'ANGER', AND THIS IS THE MEANING OF THE VERSE "THE WIND PASSES OVER IT," WHICH SHOULD THEREFORE BE RENDERED 'THE SPIRIT OF ANGER IS ON HIM'. AND THE VERSE IS TO BE APPLIED TO ONE WHO DIES CHILDLESS, WHO TRANSMIGRATES.

84. רבי אבא ור' יוסי, קמו למלעי באורייתא במלגות ליליא, עד דהוו יתבי ולעאן באורייתא. א"ר יוסי, הא דא"ר חייא אנוש כחציר ימיו שפיר קאמר. אבל במאי אוקימנא סופיה דקרא, כי רוח עברה בו ואיננו ולא יכירנו עוד מקומו. א"ל הכי הוא ודאי, אנוש כחציר ימיו כמה דאמר, כציץ השדה ההוא שדה דאשתמודע. בן יציץ דאתחדש ואתהדר במלקדמין.

85. כי רוח עברה בו ואיננו, דא הוא רוחא עלאה טמירא קדישא גניזא מכלא, דכליל ליה בגייה. וכדין ואיננו. ודא הוא רזא דחנוך, דכתיב ביה ואיננו כי לקח אותו אלהים, דא אלהים עלאה. רוח עלאה, רוח גניזא טמירא. ולא יכירנו עוד מקומו. דהא אתכליל רוחא זעירא, ברוחא עלאה. מה כתיב בתריה, וחסד יי מעולם ועד עולם ועאל ליה בהנא רבא לגו קדש קדשים. ונטיל ליה, ואוליד ליה במלקדמין, ואתחדש כנשר עולמין. ואתהדר איהו נער.

רעיא מהימנא

86. ובחבורא קדמאה אמר רעיא מהימנא בוצינא קדישא, שפיר אמרו ר' אבא ור' חייא ור' יוסי, אבל כי רוח עברה בו ואיננו, הכא צריך למפתח מלין, מאי עברה בו. דא עברה וזעם וצרה. חד מאיננו מלאכין רעים.

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87. In order that the monitors of sins should not recognize him, WHO DIED CHILDLESS, it is necessary to perform for him a change of place, a change of name, and a change of action. This is how it was with Abraham, as Scripture tells us. "Get you out of your country, and from your kindred" (Beresheet 12:1) is the change of place. "Neither shall your name anymore be called Abram, but your name shall be Abraham" (Ibid. 17:5) is the change of name. And there is also the change of action, for he changed from doing bad deeds, as he had at first, to doing good deeds. A similar thing happens to the spirit of the man who dies childless, for likewise, the Holy One, blessed be He does to the man in banishing him from that world BECAUSE HE DIED CHILDLESS, and brings him to this world IN A REINCARNATION INTO THE SON THAT IS BORN OUT OF HIS WIFE'S LEVIRATE MARRIAGE, and this has already been discussed above.

88. "You change his countenance and send him away" (Iyov 14:20). BECAUSE HE CHANGES HIS COUNTENANCE WHEN HE BANISHES HIM FROM THE HEAVENLY WORLD, IT IS SAID: "The wind passes (Heb. avrah) over it," WHICH ALLUDES TO one of the evil angels WHOSE NAME IS anger (Heb. evrah) AS MENTIONED ABOVE. And when he sees that he has altered, when he meets him, and the other demons of destruction ask about him: "Is this Your sinner?," He answers them and says: he "is not," FOR HE DOES NOT RECOGNIZE HIM, AND THIS IS THE SECRET OF THE VERSE "YOU CHANGE HIS COUNTENANCE."

89. NOW HE EXPLAINS WHAT IS THE SECRET OF THE VERSE "AND SEND HIM AWAY." When he is banished from his place and implanted elsewhere, NAMELY AFTER HE HAS ALREADY ENTERED A BODY IN THIS WORLD, it is said about him: "And its place knows it no more," for "and he shall take other mortar, and shall plaster the house" (Vayikra 14:42), NAMELY HE TOOK ANOTHER BODY OF DIFFERENT DUST, FOR BODY IS TERMED HOUSE. And this is the secret of, "And he shall break down the house, the stones of it, and its timber" (Vayikra 14:45), namely those bones, sinews, and flesh that he had PREVIOUSLY returned to the dust. What is written about it? "and dust shall be the serpent's food" (Yeshayah 65:25), FOR THE DUST THAT IS MADE UP OF THE DECEASED'S BODY IS OF THE ASPECT OF THE SERPENT, since it was afflicted BY IT. AND, THEREFORE, later "and he shall take other mortar, and shall plaster the house," namely build for himself bones and sinews and be renewed, as an old house that is made new, which certainly gets renovated.

90. What about "and its place knows it no more"? This IS SAID about HIS spirit, for his small spirit is engulfed in the Supernal Spirit. This is a parable to a tree that is not producing fruit. They take his branches and graft onto a better quality tree that produces fruits, combining both into each other. NOW BOTH produce fruits. About this moment it is said, "and its place knows it no more" SINCE EVEN THE PLACE OF THE DEFECTIVE SPIRIT IS NOT RECOGNIZABLE.

87. דְּבַגִּין דְּלֹא יִשְׁתַּמּוּדְעוּ בֵּיהּ אֵינוֹן מְאִירי חוֹבִין, צְרִיךְ לְמַעַבְדַּד לִיהּ שְׁנוֹי מְקוֹם, וְשְׁנוֹי הַשֵּׁם, וְשְׁנוֹי מַעֲשֵׂה. כְּגוֹנוֹא דְאַבְרָהָם, דְּאִתְמַר בֵּיהּ לֶךְ לֶךְ מֵאַרְצֶךָ וּמִמּוֹלְדֶתְךָ, הָרִי שְׁנוֹי מְקוֹם. וְלֹא יִקְרָא עוֹד שְׁמֶךָ אַבְרָם, וְהָיָה שְׁמֶךָ אַבְרָהָם, הָרִי שְׁנוֹי הַשֵּׁם. שְׁנוֹי מַעֲשֵׂה דְאִשְׁתַּנִּי מְעוֹבְדִין בִּישִׁין דְּעֵבֵד בְּקַדְמִיתָא, לְעוֹבְדִין טָבִין. אִיהוּ מִתְלָא. לְרוּחַ דְּהֵוּא דְמִית בְּלֹא בְּנִין. כְּגוֹנוֹא דְּאֵ עֵבֵד קוֹדְשָׁא בְּרִיךְ הוּא לְאָדָם, כִּךְ תְּרִיךְ לִיהּ מִהֵוּא עֲלָמָא, וְאִייתִי לִיהּ לְהָאֵי עֲלָמָא. וְהָא אִתְמַר לְעִיל.

88. מְשַׁנָּה פְּנֵיו וְתִשְׁלַחְהוּ, וּבִגְדֵי כִי רוּחַ עֵבֶרָה בּוּ, חַד מְאִינוֹן מְלֹאכִין רְעִים, כִּד חֲזִי לִיהּ מְשׁוּנָה, בְּזִמְנָא דְאִעְרַע עַמִּיָּה, שְׁאֵלִין לִיהּ שְׁאֵר מְשַׁחִיתִין עֲלֵיהּ, דְּאֵ הוּא מְאִירי חוֹבֶךָ. אִיהוּ עֲנִי לוֹן וְאָמַר, וְאִינוֹן.

89. כִּד אִתְתְּרַךְ מֵאִתְרִיָּהּ, וְאִתְנַטַּע בְּאִתְרֵי אַחְרָא, אִתְמַר בֵּיהּ וְלֹא יִכִּירְנוּ עוֹד מְקוֹמוֹ. בְּגִין דְּעַפְרֵי אַחַר יִקַּח וְטַח אֶת הַבַּיִת. וְדָא אִיהוּ רְזָא, וְנִתְּךָ אֶת הַבַּיִת אֶת אֲבָנָיו וְאֶת עֲצָיו, אֵינוֹן גְּרָמִין וְגִידִין וּבִשְׂרָא דְהוּוּ חוֹר עֲפָרָא. מַה כְּתִיב בֵּיהּ וְנָחַשׁ עֲפָר לְחִמוֹ. בְּגִין דְּהוּוּ מְנוּגָע. וּלְכַתְרֵי וְעַפְרֵי אַחַר יִקַּח וְטַח אֶת הַבַּיִת, וּבְנִי לִיהּ גְּרָמִין וְגִידִין. וְאִתְחַדַּשׁ, כְּבַיִת יִשְׁנָה דְּעֵבֵדִין לִיהּ חֲדָשָׁה. וְדָאֵי אִיהוּ דְּאִתְחַדַּשׁ.

90. וּמֵאִי דְאָמַר וְלֹא יִכִּירְנוּ עוֹד מְקוֹמוֹ. עַל רוּחַ, דְּאִתְכַּלִּיל רוּחָא זְעִירָא, בְּרוּחָא עֲלָאָה. הָאֵי אִיהוּ מִתְלָא, לְאִילָן דְּלֹא עֵבִיר אֵיבִין, נְטִילִין עֲנָמִין דִּילִיָּהּ, וּמְרַכִּיבִין לִיהּ בְּעֲנַפָּא דְאִילָנָא אַחְרָא עֲלָאָה, דְּעֵבִיר פִּירִין, וְאִתְכַּלִּיל דָּא בְּדָא, וְעֵבִיר פִּירִין. בְּהֵוּא זִמְנָא אִתְמַר בֵּיהּ, וְלֹא יִכִּירְנוּ עוֹד מְקוֹמוֹ.

91. And so it is with a man who lives in a city where bad people dwell, and he is unable to keep the commandments of the Torah and is not successful with the Torah. He should change his place of residence and move from there, and settle somewhere with good people, sages of the Torah, who keep the precepts. This is because the Torah is called 'a tree', as it is written: "She is a tree of life to those who lay hold on her" (Mishlei 3:18). Man, too, is a tree, as it is written: "For man is a tree of the field" (Devarim 20:19), and the precepts of the Torah are like fruits. And what is written about it? "Only the trees which you know that they be not trees for food, you shall destroy and cut them down" (Devarim 20:20) That is to say, you shall destroy it from this world and cut it down from the next world. This is why he has to uproot HIMSELF from the place WHERE THERE ARE EVIL PEOPLE AND WHERE HE CAN NOT SUCCEED WITH THE TORAH AND THE PRECEPTS, and implant HIMSELF elsewhere, among righteous people, WHERE HE CAN SUCCEED WITH THE TORAH AND THE PRECEPTS.

92. As the childless man is called 'barren' and his wife 'barren', so also is the Torah when unaccompanied by PRECEPTS is considered barren. On this we have learned: 'Not the expounding of the Torah is the chief thing but the doing of it'. The companions came and prostrated themselves in front of him and said: We have certainly learned something CLEARLY new here - how one spirit can be incorporated in another. We were as someone whose vision was blurred and then became clear. Originally we had only a tradition ABOUT THESE MATTERS, but now they have been clearly explained.

14. Why is the righteous punished for the iniquity of his generation

Rabbi Shimon says that the Other Side is content to control the Righteous because then it can afford to ignore the rest of the world. For this assertion we have the evidence of the story of Job, where the Satan's attention to Job enabled God to save the rest of his generation. If the righteous one is strong, and he bears his afflictions and overcomes the accuser, he can save the whole generation - indeed, this is how Moses became the Faithful Shepherd over Yisrael, and why he will control them in the next world. Moses asks Rabbi Shimon why one righteous person is affected while another is not, and the response is that God does only what is necessary: if one will suffice, He only afflicts one, but if the sins are widespread He will also afflict other righteous men. Moses talks about three types of righteous people, all of whom become a chariot for Adam and the patriarchs, and who acquire from them the strength to suffer and to protect the whole generation.

93. Moreover, we learnt in the First Part of the compilation that the Other Side is more at ease to have control over the righteous than anything else, because he can then afford not to consider the rest of the world. While they were still discussing this, a shade came upon them, and asked: How do we know THAT HE PREFERS TO HAVE CONTROL OVER THE RIGHTEOUS TO CONTROL OVER THE WHOLE WORLD? We know this from Job. For the Holy One, blessed be He, saw that generation was deserving of annihilation, and when the Satan came to denounce, the Holy One, blessed be He, THEN said to him: "Have you considered My servant, Job, that there is none like him on earth" (Iyov 1:8). in order to save through him the whole generation. The matter can be likened to a shepherd when a wolf comes to devour his flock and destroy them. Being wise, what does the shepherd do? He gives the wolf a lamb that is stronger, fatter, and larger than the others, the leader of the flock, and the wolf, out of his desire to have control over the lamb, forgets about the rest of the flock. What does the shepherd do next? While the wolf is preoccupied with that lamb, he flees with the flock and brings them to safety. Later, he returns to the lamb and saves it from the wolf.

91. אוֹף הַכִּי בַר נֶשׁ דִּיתִיב בְּקִרְתָּא דִּיתְבִּין בְּהַ
אַנְשֵׁין בְּיִשׁוּן, וְלֹא יָכִיל לְקַיֵּימָא פְּקוּדֵין דְּאוּרִייתָא,
וְלֹא אֶצְלַח בְּאוּרִייתָא, עֵבִיד שְׁנוּי מְקוּם, וְאִתְעַקֵּר
מִתַּמָּן, וְאִשְׁתַּרְשׁ בְּאַתְרֵי דְדִירִין בֵּיהּ גּוֹבְרִין טְבִין,
מֵאֲרֵי תוֹרָה, מֵאֲרֵי פְּקוּדֵין, דְּאוּרִייתָא אֶקְרִי עֵץ.
הַה"ד, עֵץ חַיִּים הִיא לְמַחְזִיקִים בְּהַ. וְכִר נֶשׁ הוּא
עֵץ, דְּכֵתִיב כִּי הָאָדָם עֵץ הַשָּׂדֶה. וּמְקוּדֵין דְּבְהַ,
דְּמֵיִן לְאִיבָא, וְמַה בְּתִיב בֵּיהּ, רַק עֵץ אֲשֶׁר תִּדְרַע כִּי
לֹא עֵץ מֵאֵכֶל הוּא אוֹתוֹ תִּשְׁחִית וְכִרְתָּ. אוֹתוֹ
תִּשְׁחִית מֵעֲלָמָא דִּין, וְכִרְתָּ מֵעֲלָמָא דְאַתִּי. וּבְגִין דָּא
צְרִיךְ לְאֶעְקֹרָא מֵהוּא אַתְרֵי, וְיִתְנַטַּע בְּאַתְרֵי אַחֲרָא
בִּין צְדִיקָיָא.

92. מַה בַּר נֶשׁ בְּלֹא בְּנִין, אִתְקְרִי עֵקֶר, וְאִתְתִּיהַ
עֵקֶרָה. אוֹף הַכִּי אוּרִייתָא בְּלֹא פְּקוּדֵין, אִתְקְרִיאת
עֵקֶרָה, וּבְגִין דָּא אוּקְמוּהַ, לֹא הַמְדַרְשׁ הוּא הַעֵיִקֵר
אַלֵּא הַמַּעֲשָׂה. אַתּוּ חֲבַרְיָא וְאִשְׁתַּטְּחוּ קַמֵּיהַ, וְאָמְרוּ
וְדָאֵי כְּעֵן אוּלִיפְנָא חֲדוּשָׁא, אִיךְ אִתְכַּלִּיל רוּחַ בְּרוּחַ,
כְּמָאן דְּחָזִי מְלַה בְּעֵינָא וְאִתְבְּרִיר לֵיהַ. בְּקַדְמִיתָא
הוּהַ לֵן קְבֵלָה, וְכְעֵן בְּרִירוֹ דְּמְלָה.

93. ותו אתמר בחבורא קדמאה, דהא ניקחא ליה לסטרא אחרא לשלטאה על זבאה, יתיר מבלא, ולא חייש כדין לכל עלמא. אדהכי, הא טולא אזדמן לגביהו, וא"ל מנלן. מאיוב. דחזא קודשא בריך הוא דדרא הוּו מחויבין בלייה, ואתא שטן לקטרגא, אמר ליה קודשא בריך הוא, השמת לבך אל עבדי איוב כי אין כמוהו בכל הארץ, לאשתזבא ביה דרא. ואיהו מתלא לרעיא דאתא זאב למטרף עאניה, ולמיכד ליה. מה עבד ההוא רעיא דהוה חכימא, יהיב ליה אמרא תקיפא ושמנה ורברבא מכלהו, ההוא דהוּו מתנהגין אבתריה בלהו. וברעו לשלטאה על ההוא אמרא טבא, שבק לכלהו. מה עבד ההוא רעיא, בשעתא דהוה זאב אשתדל בההוא אמרא, ברח רעיא עם עאנא ושוי לון באתריהון. ולבתר תב לאמרא, ושזיב ליה מזאב.

94. This is exactly what the Holy One, blessed be He, did with the generation. He offered the righteous man for indictment in order to save the generation on his account. And if, like Jacob, THE RIGHTEOUS MAN is strong, the verse says of him: "and there a man wrestled with him" (Beresheet 32:25). This is even more the case when he overcomes THE ACCUSER until he says: "Let me go" (Beresheet 32:27). He said: O Shade, O Shade, that is just how it is. Happy is the portion of that righteous man who is strong in suffering afflictions, and how much more so the one who, by means of his AFFLICTIONS, manages to overcome his accuser who has SPREAD his control over the whole generation, and it is accounted to him as though he had saved them, and the Holy One, blessed be He, appoints him as shepherd over them in the place OF THE ACCUSER. This was how the Faithful Shepherd came to be the shepherd over Yisrael, and not only that, but he will control them in the next world. And this was because he saved them that they should not be lost TO THE NEXT WORLD, for he guided them in the Torah and good deeds.

94. הכי עביד קודשא בריך הוא עם דרא, יהיב קודשא בריך הוא לצדיק, ברשו מקטרגא, לשזבא לדרא בגיניה. ואם הוא תקיף כיעקב, אתמר ביה ויאבק איש עמו, כ"ש וכ"ש דנצח ליה, עד דאמר שלחני. אמר טולא טולא, הכי הוא, זבאה חולקיה דההוא צדיק, דאיהו תקיף למסבל ויסורין, כ"ש מאן דנצח בהון למקטרגא דיליה. דאיהו שולטנותיה על כל דרא, ואתחשוב ליה כאילו הוא שזיב לון, וקודשא בריך הוא עביד ליה רעיא עלייהו באתריה, ובגין דא זכה רעיא מהימנא. למהוי רועה על ישראל, ולא עוד אלא דהכי אשליט ליה עלייהו בעלמא דאתי. בגין דשזיב לון דלא אתאבידו מתמן, דאנהיג לון באורייתא ובעובדין טבין.

95. While they were yet talking, the Faithful Shepherd himself came and said to them: And why was the right arm afflicted? Because the way of all healers is to let blood initially from the right arm? Since the left arm is the one that is nearer the heart, why is blood not let from it? OR, TO PUT THE QUESTION IN OTHER WORDS: WHY IS IT THAT ONE RIGHTEOUS MAN IS AFFLICTED AND ANOTHER IS NOT? He answered: Because the Holy One, blessed be He, does not want overly to strike, and one RIGHTEOUS MAN suffices. But if the illness is serious and spreads throughout the parts of the body, blood is let from the left arm ALSO, NAMELY OTHER RIGHTEOUS MEN ARE ALSO AFFLICTED.

95. אדהכי הא רעיא מהימנא, אמר לון, ואמאי לקי דרועא ימינא. דאורח כל מארי אסוותא דאקיוזן בקדמיתא דרועא ימינא, והא דרועא שמאלא איהו קריב ללבא, אמאי לא אקיוזן ליה. אמר ליה בגין דקודשא בריך הוא לא בעי לאלקאה יתיר, דהא בהאי סגין, ואי אתיקר מרעא על שוימין דגופא, אקיוז דרועא שמאלא.

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96. He said to him: If the two of them were not (afflicted) at the same time, that would be fine, but what about the case of the two righteous men, one of whom suffers from diseases and troubles, while the other is treated with kindness? Why is it that if the disease, NAMELY THE SINS OF THE GENERATION, spread, blood is not let from both of them, NAMELY BOTH THE RIGHTEOUS PERSONS, who are the two arms, so that healing may be given to all parts OF THE BODY, NAMELY THE WHOLE OF THE GENERATION. And in the case where the illness does not become more serious, and does not spread throughout the parts of the body, why is more blood let from the right arm than from the left? WHY IS ONE MADE TO SUFFER AND NOT THE OTHER? He said to him: Why don't you give the answer?

97. He said to him: Certainly the body and the two arms stand for the three patriarchs and the head for Adam. The right arm is Abraham and the left arm is Isaac, while the body represents Jacob. Within the body, the liver is on the right, the spleen to the left, THESE BEING THE TWO KLIPOT OF Esau and Ishmael. The heart is Jacob, between them. The lungs and kidneys represent Abraham and Isaac, the lung being water, HINTING AT CHESED, for THE LUNG draws in all sorts of potions, while the kidneys are fire, which cooks the seed that descends from the brain.

98. And since Abraham is water, NAMELY CHESED, IF, THEREFORE, HIS OFFSPRING IMPAIRS CHESED, he places his offspring in the exile of Edom, WHICH IS THE WASTE MATTER of GVURAH FROM THE LEFT, AND THERE THEY RECEIVE THEIR PUNISHMENT: BECAUSE OF THEM BEING THE OPPOSITE OF ITS NATURE. This is why the liver and the gall that is in the liver are to the right of Abraham, NAMELY TO THE RIGHT OF THE BODY, his sword, NAMELY MALCHUT OF THE KLIPAH OF Esau being the gall (Heb. marah). About this it is said: "But her end is bitter (Heb. marah) as wormwood" (Mishlei 5:4). And if the sins become greater in number among the children of Abraham, NAMELY AMONG THOSE WHO EXTEND FROM THE SIDE OF CHESED, who are placed in the exile of Edom, and the disease spreads over them from the side of the liver, they have to be smitten and blood has to be let from the right arm, NAMELY FROM THOSE RIGHTEOUS WHO COME FROM THE SIDE OF CHESED, AND NOT FROM THOSE OF THE SIDE OF GVURAH, FOR THE FAULT IS IN THOSE OF THE SIDE OF CHESED. And 'whoever has his money taken is as though his blood was spilled', for he remains poor, and a poor man is considered as dead.

99. But if the sins become greater in number among the children of Isaac, NAMELY THOSE WHO DESCEND FROM HIM IMPAIR THE DEGREE OF GVURAH, WHICH IS THE SECRET OF ISAAC, they are THEN put into exile among Ishmael, WHICH IS THE KLIPAH OF THE RIGHT, WHICH IS THE OPPOSITE OF THE NATURE OF THE CHILDREN OF ISAAC, IN ORDER TO INCREASE THEIR PUNISHMENT. The disease spreads from the side of the spleen, which is to the left OF THE BODY AND CONTROLS THE CHILDREN OF ISAAC WHO IMPAIRED THE NATURE OF THE LEFT. And blood has THEREFORE to be let from the left arm, THAT IS TO SAY, FROM THOSE RIGHTEOUS WHO COME FROM THE SIDE OF GVURAH, and not from any others. THIS IS BECAUSE THE IMPAIRED HERE ARE THOSE WHO COME NOT FROM ABRAHAM, THE RIGHT ARM, BUT FROM ISAAC, THE LEFT ARM.

96. א"ל, אי לא הוּוּ תְרוּוּיָהּוּ בְּחַד זְמַנָּא, יֵאוּת אֲבָל אֵית צְדִיק הֶכָּא, וְאֵית צְדִיק הֶכָּא, לְדָא אֵית מְרַעִין וּמְכַתְשִׁין, וְלְדָא אֵית טִיבּוּ. אֲמַאי. אֵי אֲתִיּוּקָר בֵּיה מְרַעָא יִקְיֹז לְתְרוּוּיָהּוּ, דְּאֵינּוֹן תְּרִין דְּרוּעִין, לְמִיָּהב אֲסוּוּתָא לְכָל שְׁוִיפִין, וְאֵי לֹא אֲתִיּוּקָר בֵּיה מְרַעָא עַל כָּל שְׁוִיפִין, אֲמַאי אִקְיֹז לְדְרוּעָא יְמִינָא, יִתִּיר מִשְׁמָאלָא. אֶלָּא א"ל אֵימָא אַנְתָּ.

97. אָמַר לֵיהּ, וְדָאי גּוּפָא וְתְרִין דְּרוּעִין, אֵינּוֹן לְקַבֵּל אֲבָהּן. רִישָׁא, לְקַבֵּל אֲדָם קְדַמָּא. דְּרוּעָא יְמִינָא, לְקַבֵּל אַבְרָהָם. דְּרוּעָא שְׁמָאלָא, לְקַבֵּל יִצְחָק. גּוּפָא, לְקַבֵּל יַעֲקֹב. וּמְלֹגוּ לְגּוּפָא, כְּבֵד לְיְמִינָא. טַחוּל לְשְׁמָאלָא. עֲשׂוּ וּשְׁמַעְעָל. לְבָא יַעֲקֹב, בְּאֲמַצְעִיתָא. כְּנַפֵּי רִישָׁא וְכוּלְיִין, לְקַבֵּל אַבְרָהָם וְיִצְחָק. רִישָׁא מִים. דְּאֵינּוֹן שׁוֹאֲבִין כָּל מִינֵי מִשְׁקִין. כּוּלְיִין אֲשָׁא, דְּבִשׁוּל זְרַע דְּנַחִית מִמוּחָא.

98. וּבְגִין דְּאַבְרָהָם אִיהוּ מִים, שְׁוִי זְרַעִיהּ בְּגִלוּתָא דְּאֲדוּם וּבְגִין דָּא כְּבֵד לְיְמִינָא דְּאַבְרָהָם, וּמְרָה, דְּכְבֵד חֲרַב דִּילִיָּהּ, אִיהוּ מְרָה, אֲתַמַּר בֵּיה וְאַחֲרִיתָהּ מְרָה כְּלַעֲנָה. וְאֵי חוּבִין מִתְרַבִּין בְּכַנּוּי דְּאַבְרָהָם דְּאֵינּוֹן בְּגִלוּתָא דְּאֲדוּם, אֲתִיּוּקָר בֵּיה מְרַע עֲלִיָּהּוּ מִסְטְרָא דְּכְבֵד, דְּרוּעָא יְמִינָא צְרִיךְ לְאַלְקָאָה לְאַקְזָא דְּמִיָּה מְנִיָּה, דְּמֵאן דְּנִטְלִין מְנִיָּה מְמוּנִיָּה, כְּאִילוּ שְׁפִיכוּ דְּמִיָּה, וְאַשְׁתָּאָר עָנִי, דְּעָנִי חָשׁוּב כְּמַת.

99. וְאֵי חוּבִין מִתְרַבִּין מִסְטְרָא דְּבְנֵי יִצְחָק, דְּאֵינּוֹן בְּגִלוּתָא בֵּין יִשְׁמַעְעָל, בֵּי מְרַעִיָּהּ יִתִּיקָר מִסְטְרָא דְּטַחוּל לְשְׁמָאלָא, וְצְרִיךְ לְאַקְזָא דְּרוּעָא שְׁמָאלָא, וְלֹא יִתִּיר.

100. And if sins become greater in number amongst the children of Jacob, NAMELY THOSE WHO DESCEND FROM HIM IMPAIR HIS NATURE, WHICH INCLUDES BOTH SIDES, CHESED and GVURAH, who are scattered IN EXILE among the children of Esau and Ishmael, NAMELY IN THE KLIPTOT OF THE RIGHT AND OF THE LEFT, then the disease spreads over the body, WHICH IS THE ASPECT OF JACOB, and blood has to be let from both arms. But if all three of them, NAMELY THOSE DRAWN FROM JACOB, FROM ISAAC, AND FROM ABRAHAM, are diseased together, NAMELY ALL OF THEM HAVE DISCREDITED THEIR OWN ROOTS, the disease then rises to the head, and blood has to be let from the veins that are in the head. And these three TYPES OF RIGHTEOUS PEOPLE, THOSE DESCENDED FROM ABRAHAM, ISAAC, AND JACOB, became a Chariot for Adam and the patriarchs, and acquire from them strength to suffer torments and protect the generation throughout the four winds of the world.

101. Woe to that generation that causes the patriarchs and Adam to be struck, for this includes also the righteous men amongst them, for there is no difference between Adam and the righteous OF A GENERATION and the patriarchs and Adam. This is because those RIGHTEOUS are their souls DRAWN FROM THEM and their distress, pain, and anguish reach to the patriarchs and Adam. It is like the sea when a number of rivers flow out of it and return to it, impure and dirty, and the sea extracts their impurity and dirt. And because of the sea's strength, for it is strong, it does not suffer from their dirt, but throws it out, and the rivers remain clear and pure, without that dirt.

102. It can also be likened to a mother who cleans the dirt from her small children. In such a manner the patriarchs cleanse the sins and the dirt from their children, Yisrael, when there are among them people of righteous deeds who are strong enough to suffer torments for the sake of the generation. At that time there is no difference between them, namely AND THE PATRIARCHS, FOR THEY CLEANSE THE SINS OF THE GENERATION LIKE THE PATRIARCHS. They all came and greeted him, THE FAITHFUL SHEPHERD, and said to him: Sinai, Sinai, through whose mouth the Holy One, blessed be He, and his Shechinah speak, who is able to confront him in any MATTER? Happy is our portion that we have merited to revise and refresh new matters in this First Part of the compilation through you, so that the Shechinah may give light in the exile.

103. He said to them: Rabbis of every generation, those who have been OR WILL BE during their time, and how much more so the holy luminary, THAT IS, RABBI SHIMON, whose wisdom will shine in all the generations that come after him: do not give the Holy One, blessed be He, quiet in the Torah until the Holy Spirit is poured out on us. (THERE APPEARS TO BE AN OMISSION IN THE TEXT HERE). For none but you may use Metatron the great prince, since your name is intimated in the initials of his, FOR THE INITIAL LETTERS OF THE WORDS METATRON THE GREAT PRINCE ARE MEM SHIN HEI, WHICH SPELL MOSES.

100. ואי חובין מתרביין בבני יעקב, דאינון אחידין לתרין סטרין, דאינון מפוזרים בבני עשו וישמעאל, הא מרעא אתיקר על גופא, ובעי לאקזא ב' דרועין. ואי בלהו תלת במרעין בחדא. הא מרעא סליק לרישא, ובעי לאקזא ורידין דרישא, ואלין תלת אתעבידו מרפכה לאדם קדמא ולאהן, ובהון אתתקמו למסבל ייסורין, לאגנא על דרא לארבע סטרי דעלמא.

101. ווי ליה לדרא, דגרמין דילקון אבהן ואדם קדמא, ואלין צדיקיא דבינייהו, דלית אפרשותא בין אלין צדיקיא, לאבהן ואדם, דאינון נשמתיין דלהון, ודוחקא וצערא ויגונא דלהון, מטי לאבהן ואדם. בגוונא דימא, אלין נחלין דנפקין מתמן, אי חוזרין עכורין ומלוכלכין לימא, הא ימא נטיל מן עכירו ולכלוכא דלהון. ובחילא דימא דאיהי תקיפא, לא סבילת לכלוכא דלהון, וזריקת ליה לבר, ואשתארו נחלין צלילין ודכיין מדהוא לכלוך.

102. בגוונא דאימא, דדכיאת לכלוכין דבנהא זעירין, הכי אבהן מדבאין חובין ולכלוכין דבינייהו דישראל, בד אשתכחו בהון צדיקיא בעובדיהון, תקיפין למסבל ייסורין על דריהון. בההוא זמנא לית אפרשא בהון. אתו בלהו ובריכו ליה, ואמרו ליה סיני סיני, דקודשא בריך הוא ושכינתיה מליל בפומוי, מאן יכיל לקיימא קמיה בכלא. זבאה חולקנא, דזכינא לחדשא חבורא קדמא דא בך, לאנהרא שכינתא בגלותא.

103. אמר לון, רבנן דכל דרא הויתו בזמניהון, כ"ש בוצינא קדישא, דנהיר חכמתיה בכל דרין דהון אבתריה, אל תתנו דמי לקודשא בריך הוא באורייתא, עד יערה עלינו רוח קדשא דהא לא אית רשו לאשתמשא במטטרו"ן שר הפנים אלא לך, דאתון דיליה רמיוזין בשמןך.

15. The patient's pulse in the exile of Edom
The metaphor of Yisrael as a sick patient is used to show how the children of Yisrael are faring while in exile. With the description of the ten blowings of the Shofar we see how the length of the exile and the coming redemption are indicated.

104. And now there is need of a doctor to know by how many degrees the pulse of the patient, Yisrael, has increased in the exile of Edom, for it is said about him "that I am sick with love" (Shir Hashirim 5:8). For a number of doctors gathered over him to consider the pulse rate in order to know when his illness would come to an end, but not one of them could understand them, for no doctor is competent to read the pulse beats of this particular patient, for there are beats of T'kiah Sh'varim T'ruah T'kiah, T'kiah Shevarim T'kiah, T'kiah T'ruah T'kiah, as the prophet said about them: "Like as a woman with child, whose time of delivery draws near, is in pain and cries out in her pangs" (Yeshayah 26:17).

105. And all the ten Shofar blows, WHICH ARE T'KIAH SH'VARIM-T'RUAH, T'KIAH; T'KIAH SH'VARIM T'KIAH, T'KIAH T'RUAH T'KIAH, are included in three T'kiah Sh'varim T'ruah. FOR THEY INCLUDE ONLY THESE THREE DIFFERENT VARIATIONS IN BLOWS. T'kiah stands for the length of the exile. The Sh'varim TEACHES ABOUT the proximity of the exile, and the T'ruah about the coming redemption, FOR THE SOUNDS OF THE T'RUAH teach about duress after duress with no respite between them. And clearly, since the other nations make Yisrael's exile more difficult, it is the duress that they exert that brings the redemption closer. And so it is, too, in our case of the patient's pulse beat: AS the beats come faster, one after the other, with no space between them, the man's soul leaves him.

106. T'kiah Sh'varim-T'ruah, T'kiah; T'kiah Sh'varim T'kiah, T'kiah T'ruah T'kiah, WHICH ARE THE SECRET OF THE EXILE'S BEATS, AS ABOVE, make Kof Shin Resh (Heb. kesher - tie), the initials of T'kiah Sh'varim-T'ruah, by which falsehood (Heb. sheker, Shin Kof Resh) is removed from the world. Concerning this was the oath: "Hashem will have war with Amalek" (Shemot 17:16), FOR THE REDEMPTION WILL COME BY THE BEATS HINTED AT T'KIAH SH'VARIM-T'RUAH, T'KIAH; T'KIAH SHEVARIM T'KIAH, T'KIAH T'RUAH T'KIAH. AND THEN a simple, double, triple and quadruple song will arise in the world, where the letters OF THE YUD HEI VAV HEI will ascend AND JOIN TOGETHER. FIRST WILL COME Yud, THEN Yud-Hei, THEN Yud-Hei-Vav AND THEN Yud Hei Vav Hei, WHERE YUD IS THE SIMPLE SONG, YUD-HEI DOUBLE, YUD-HEI-VAV IS TRIPLE AND YUD HEI VAV HEI IS QUADRUPLE, AND THEIR NUMERICAL VALUE TOGETHER TOTALS 72. AT THE TIME OF THE REDEMPTION THIS NAME OF 72 WILL AWAKEN. At that time THE PRAYER will be answered: 'And therefore (Heb. uv'chen) the righteous shall see and be glad, the upright exult and the pious rejoice in song'. THE WORD 'UV'CHEN', THE NUMERICAL VALUE OF WHOSE LETTERS IS 78, NAMELY 72 WITH THE ADDITION OF SIX, WHICH IS THE VALUE OF THE LETTER VAV. This added Vav REFERS TO the sixth millennium. The Second Temple was destroyed Kof Ayin Bet (172) years before THE FIFTH THOUSAND. And following ITS DELAY AFTER THE FIFTH MILLENNIUM IT COULD BE the completion of Resh Ayin Bet (272) YEARS TO THE SIXTH MILLENNIUM. As in the verse "At evening (Heb. erev, Ayin Resh Bet) and you shall know that Hashem has brought you out, etc." (Shemot 16.6) Also, "For your servant became surety (Heb. Arav, Ayin Resh Bet) for the lad" (Beresheet 44.32). End of Ra'aya Meheimna
Rabbi Aba recalls a time when he asked Rabbi Shimon why the righteous are punished for the sins of a generation, and was told that this atones for the sins of the world. He had said that all mortals are parts of the one body. Rabbi Aba learned that usually one righteous man is sufficient to atone for everyone, but if there is too much sin then more righteous men are stricken. When the righteous die then everything is healed and atoned for.

104. וכען צריך אסיא, למנדע בכמה דרגין אסתלק דפיקו דההוא חולה בגלותא דאדום, דאתמר עליה שחולת אהבה אני. דהא כמה אסיין אתכנשו עליה, למנדע קץ דמרעא דיליה, באלין דפיקין, ולא הוה חר מנייהו דאשתמודע בהון, דדפיקו דההוא חולה, לא כל אסיא בקי לאשתמודע ביה, דאית דפיקין דקשר"ק קש"ק קר"ק, דאמר נביא עליהו כמו הרה תקריב ללדת תחיל תזעק בחבליה.

105. וכלהו עשר שופרות, כלילין בתלת, דאינון סימן קשר"ר, דאיהו תקיעה שברים תרועה. ותקיעה אחזי אריכו דגלותא, שברים קריבו דגלותא. תרועה ביה ייתי פורקנא, דאחזי דוחקא בתר דוחקא, ולית רוחא בין דא לדא, דודאי בין דשאר עמין מעבבין לון לישראל בגלותא, דוחקא דלהון מקרב לון פורקנא. אוף הכי מהירו דדפיקו דא בתר דא, ביה נפיק נפשא דב"ג, בתר דלית ריוח בין דא לדא.

106. קשר"ק קש"ק קר"ק, איהו דשוי קשר"ר, תקיעה שברים תרועה. דאתעבר ביה שקר מן עלמא, דביה אומאה, מלחמה לוי' בעמלק. יתער בעלמא. שיר פשוט, וכפול, ומשולש, ומרובע. דאיהו סליק אתוון דיליה, י, י"ה, יו"ו, יהו"ה, ע"ב. בההוא זמנא, ובין צדיקים יראו וישמחו וישרים ועלוזו וחסידים ברנה יגילו. ו' תוספת, אלף שתיתאה. קודם דיליה עק"ב, חרב בי מקדשא, ולבתר דיליה, עד תשלום רעב, יהיה ערב. הה"ד ערב וידעתם כי יי' הוציא אתכם וגו'. כי עבדך ערב את הנער וגו'.
ע"כ רעיא מהימנא

107. While they were still sitting, they saw a shade standing over them that came and went, hither and thither in the house. They were astonished. Said Rabbi Aba: Yosi, my son, I shall tell you what happened with me when I was with the holy luminary, THAT IS RABBI SHIMON, one day when we were walking in the Valley of Ono, and engaging in Torah the whole of that day, and because of the intensity of the sun's heat, we sat in a niche under a rock.

107. עַד דְּהוּוּ יִתְבִּי, חָמוּ חַד טוֹלָא דְקַיִמָא עֲלֵיהוּ, אֲזַלָּא וְאֲתִיָּא, אֲזַלָּא וְאֲתִיָּא, בְּגוּ בֵּיתָא. תְּוֹהוּ. א"ר אָבָא, יוֹסִי בְנִי, אִימָא לָךְ מַה דְּהוּוּ לִי עִם בּוֹצִינָא קְדִישָׁא. יוֹמָא חַד הוּיִנֵּן אֲזֵלִינֵן בְּבִקְעָתָא דְאוֹנוֹ, וְהוּיִנֵּן לְעָאן בְּאוֹרֵייתָא, כָּל הָהוּא יוֹמָא, וּמְגוּ תוֹקְפָא דְשִׁמְשָׁא אוֹתְבָנִין גְּבִי חַד טִינְרָא, בְּגוּ נּוֹקְבָא חֲדָא.

108. I asked him to explain to me why it is that, whenever the number of wicked in the world increases and Judgment rests on the world, the righteous among them are smitten on their account? For this is what we have learnt about the sins of the generations: that is the holy and righteous who are caught. Why should this be so?!? Could it be because they do not admonish the world about their deeds? For there are many who do admonish, but they will not accept it from them so they are subdued before those WHO DO NOT LISTEN TO THEM. IS THIS WHY THEY ARE CAUGHT FOR THE SIN OF THE GENERATION? Or maybe it is because the world has no protector AND THE RIGHTEOUS ARE CAUGHT AND DIE SO THAT THE WICKED CAN EXIST ON THEIR MERIT? AND I ASKED HIM: Were the righteous not to die and not to be caught for the sins OF THE WICKED, BUT IF THE WICKED WERE TO PERISH, then would not this be a cause of joy for the righteous that the wicked should perish? AS WRITTEN "BUT WHEN THE WICKED PERISH, THERE IS JUBILATION" (MISHLEI 11:10).

108. אֲמִינָא לִיה, מָאי הָאֵי, דְּבִכָּל שַׁעְתָּא דְחַיִּיבִין אֲסָגִיאוּ בְּעֵלְמָא, וְדִינָא שְׂרִיָּא בְּעֵלְמָא, זִכְאִין דְּבַהוֹן לְקָאן עֲלֵיהוּ. דְּהִכִּי תְּנִינֵן, בְּחֹבָא דְרָרָא, קְדִישָׁא וְצַדִּיקָא יִתְפָּסוּן. אָמָאי, אִי בְּגִין דְּאִינּוּן דְּלֹא מוֹכִיחִין לְעֵלְמָא עַל עוֹבְדֵיהוּ, כְּמַה אִינּוּן דְּמוֹכִיחִין, וְלֹא מְקַבְּלֵי מַנְיָהוּ, וְצַדִּיקָא אֲתַבְּמִין קְמִיָּהוּ. וְאִי בְּגִין דְּלֹא הוּי מֵאן דִּיגִין עַל עֵלְמָא, לֹא יְהוּן מִתִּין, וְלֹא יִתְפָּסוּן בְּחֹבֵייהוּ, דְּהָא חֲדוּוּהָ אִיהוּ לְצַדִּיקָא בְּאַבְדָּא דְלַהוֹן.

109. He said to me: The righteous are certainly caught for the sins of the generation, and we have already discussed these matters. But when the righteous are caught with diseases and pestilence, it is in order to atone for the sins of the world, for then atonement is effected for the sins of the generation, SINCE THE SIDE OF HOLINESS IS THEREBY UPLIFTED AND THE OTHER SIDE SURRENDERS. How do we know about this? We learn it from all the parts of the body, for when all parts of the body are in trouble and a serious illness prevails in them, one limb has to suffer so that all of them should be healthy. And which IS THE LIMB THAT IS TO SUFFER? It is of course the arm, from which blood is let, and then all parts of the body regain health.

109. א"ל, בְּחֹבָא דְרָרָא וְדִאי מִתְפָּסִין צַדִּיקָא, וְהָא אוֹקִימָנָא הֵינִי מִלִּי. אָבֵל בְּשַׁעְתָּא דִּיתְפָּסוּן צַדִּיקָא בְּמַרְעִין, אוּ בְּמַכְתְּשִׁין, בְּגִין לְכַפְרָא עַל עֵלְמָא הוּי, כְּדִין יִתְכַפְּרוּן כָּל חוֹבֵי דְרָא, מִנְלָן. מִכָּל שׁוּימֵי גּוֹפָא, בְּשַׁעְתָּא דְכָל שׁוּימֵין בְּעַאקוּ, וּמַרְעֵ סָגִי שְׂרִיָּא עֲלֵיהוּ, שׁוּימָא חֲדָא אֲצִטְרִיךְ לְאַלְקָא, בְּגִין דִּיתְסוּן כְּלָהוּ, וּמְגוּ דְרוּעָא. דְרוּעָא אֲלָקִי וְאַפִּיקוּ מִינֵיהּ דְמָא, כְּדִין הָא אֲסוּתָא לְכָל שׁוּימֵי גּוֹפָא.

110. And so it is that all mortals are parts of the one body. When the Holy One, blessed be He, wishes to grant healing to the world, He inflicts diseases and pestilence on one righteous man from among them, and, for his sake, gives healing to everyone. Where do we learn this from? From the verse: "But he was wounded because of our transgressions...and by his injury we are healed" (Yeshayah 53:5). "and by his injury": this refers to the letting of blood, as one who lets blood from the arm, for in that injury "we are healed," that is to say, we, the parts of the whole body, find healing.

110. אוּף הִכִּי בְנֵי עֵלְמָא אִינּוּן שׁוּימֵין דָּא עִם דָּא. בְּשַׁעְתָּא דְבַעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמִיָּדָב אֲסוּתָא לְעֵלְמָא, אֲלָקִי לְחַד צַדִּיקָא בִּינֵייהוּ, בְּמַרְעִין וּבְמַכְתְּשִׁין, וּבְגִינֵיהּ יְהִיב אֲסוּתָא לְכָלָּא. מִנְלָן. דְּכַתִּיב וְהוּא מְחֹלֵל מִפְּשַׁעֵינוּ מְדוּכָא מְעוֹנוֹתֵינוּ וְגו'. וּבְחִבּוּרְתוֹ נִרְפָּא לָנוּ. וּבְחִבּוּרְתוֹ, אֲקוּזָתָא דְרָמָא, כְּמֵאן דְּאֲקִיז דְרוּעָא, וּבְהָהוּא חִבּוּרָא נִרְפָּא לָנוּ, אֲסוּתָא הוּא לָנָא לְכָל שׁוּימֵין דְּגּוֹפָא.

111. And He never smites the righteous man unless it is in order to grant healing to the generation and to make atonement for their sins, for the Other Side prefers MORE THAN ANYTHING ELSE that Judgment should have control over the righteous, for he does not then consider the rest of the world important and he doesn't watch over them because of his great joy that he has control OVER THE RIGHTEOUS. And the righteous person WHO SUFFERS BECAUSE OF THE GENERATION merits heavenly rule, in this world and in the next world. And WHERE THERE IS a righteous man with whom things are going well, the explanation is that the Holy One, blessed be He, is not concerned to make atonement for the world.

112. I said to him: But if THERE ARE TWO RIGHTEOUS MEN, WHERE ONE OF THEM IS RIGHTEOUS AND THINGS GO BADLY FOR HIM, WHILE THE OTHER IS RIGHTEOUS AND THINGS GO WELL FOR HIM? If they do not live at the same time, THEN WHAT YOU HAVE SAID makes sense THAT IS, THAT: THE RIGHTEOUS MAN FOR WHOM THINGS GO WELL LIVES AT A TIME WHEN THE HOLY ONE, BLESSED BE HE, IS NOT CONCERNED TO MAKE ATONEMENT FOR THE WORLD, WHILE THE RIGHTEOUS MAN FOR WHOM THINGS DO NOT GO WELL LIVES AT A TIME WHEN THE HOLY ONE, BLESSED BE HE, IS CONCERNED TO MAKE ATONEMENT FOR THE WORLD. But what about the case where there are two righteous men, one here and one here, both living AT THE SAME TIME, and the one suffers from diseases and pestilences while the other enjoys all the good things of the world? He said to me: One, or possibly two, righteous are sufficient FOR THE ATONEMENT OF THE GENERATION, for the Holy One, blessed be He, does not need to smite all of them, just as it is unnecessary to smite and draw blood from more than one arm in order to grant health to all parts OF THE BODY. Similarly, here too, one righteous man suffices.

113. But if the illness strikes all parts of the body, it is then necessary to let blood from both of the arms. So also in our case. If the number of serious sins in the world increases, then all the righteous have to be smitten in order to grant healing to the whole generation. But when they are not so many, then only one righteous man is smitten, and the other righteous live in peace, for the world is not in such need that all of them need to be smitten. And if the people are healed, the righteous are also healed, but it sometimes happens that THE RIGHTEOUS are afflicted with diseases throughout their lives in order to protect the generation, at a time WHEN THE SINS ARE HEAVIER. When THE RIGHTEOUS die, then everything is healed, and atoned for.

111. ולעולם לא אלקי צדיקא, אלא למיהב אסוותא לדרא, ולכפרא עלויהו. דהא נוחא לסטרא אחרא דינא שלטא על זבאה יתיר מכלא, דלא חייש בדין לכל עלמא, ולא אשגח בהו, מחרוה דשליט עליה. והוא זבאה זכי לשולטנא עלאה, בהאי עלמא, ובעלמא דאתי. צדיק וטוב לו, דלא חייש קודשא בריך הוא לכפרא על עלמא.

112. אמינא ליה, אלו לא הוו בחד זמנא, יאות. אבל אית צדיק הכא, ואית צדיק הכא, לדא אית מרעין ומכתשין, ולדא אית כל טיבו דעלמא. אמר לו, בחד מנייהו או תרין סגי, דלא בעא קודשא בריך הוא לאלקאה בלא, במה דלא אצטריך אלא דרועא חדא, לאלקאה ולאקזאה למיהב אסוותא לכל שוימין. אוף הכא, בחד צדיקא סגי.

113. ואי אתקף ביה מרע, על כל שוימין, בדין אצטריך תרין דרועין לאקזאה. אוף הכי, אי אסגיא חובין יקירין על עלמא, בדין כל זכאין אלקין, למיהב אסוותא על כל דרא. אבל בזמן דלא אסגיא כל כן, בדין חד זבאה אלקי, ושאר צדיקיא בשלם, דהא לא אצטריך עלמא דילקון בלהו. אתסיא עמא. אתסיא צדיקיא. ולזמנין דכל יומיהון קיימין במרעין, לאגנא על דרא. מיתו, הא אתסי בלא, ואתכפר. לזמנין דחובין אינון יקירין יתיר.

16. All nations do not sway - just Yisrael

Rabbi Aba recounts Rabbi Shimon's explanation of why the children of Yisrael sway when they read the Torah. He learned that the spirit of man is the candle of God, and that light flickers and moves, swaying to and fro.

114. We got up and continued on our way. The intensity of the sun's heat was excessively STRONG and made it difficult for us to continue. Then we saw some trees in the wilderness with water under them. We sat down in the shade of one of the trees in the wilderness, and I asked him, RABBI SHIMON: Can you explain to me why it is that of all the nations of the world the only one that sways is Yisrael? For when they study Torah they sway back and forth? And this is not something that they learnt from anyone else, but they just can not stand still.

114. קָמַנָּא וְאִזְלַנָּא. וְתוֹקְפָא דְשֶׁמֶשׁ הוּא יְתִיר, וְדַחִיק לָן בְּאוֹרְחָא. חָמִינָן אִילָנִין בְּמַדְבְּרָא, וּמִיּוּן תְּחוּתֵיהוּ. יְתִיבְנָא תְּחוּת חַד טוּלָא דְאִילָנָא דְמַדְבְּרָא. שְׁאִילָנָא לִיה, מֵאִי הָאִי דְכָל עַמּוּן דְעֵלְמָא לֹא עֲבָדִין נְעוּעָא, אֲלֵא יִשְׂרָאֵל בְּלַחֲדוּיְהוּ, דְכַד לְעָאן בְּאוֹרֵיתָא, מִתְנַעֲנֵן הֵבָא וְהֵבָא, בְּלֹא לְמוּדָא דְבַר נֶשׁ בְּעֵלְמָא, וְלֹא יִכְלִין לְמִיקָם בְּקִיּוּמֵיהוּ.

115. He said to me: You have reminded me of a heavenly matter, yet people do not know and do not pay attention. He sat down for a while and cried. Then he said: Woe to people who go around like the beasts of the field, without understanding. In this matter alone are the holy souls of Yisrael distinguished from the souls of the other peoples, worshippers of idols. The souls of Yisrael are derived from the holy burning candle, WHICH IS MALCHUT, as it is written: "The spirit of man is the candle of Hashem" (Mishlei 20:27). And when this lamp is kindled from the higher divine Torah, WHICH IS ZEIR ANPIN, its light does not repose in stillness for even a moment, and this is the secret of the verse: "Elohim, keep not silent" (Tehilim 83:2), WHICH IS WRITTEN ABOUT MALCHUT. And something similar is written ABOUT THE SOULS: "you that make mention of Hashem, keep you not silent" (Yeshayah 62:6), NAMELY you have no respite. Once the light of the candle has taken hold of the wick, that light will never rest, rather, the fire light sways and fro, and never stays still.

115. אָמַר לִי, אֲדַבְּרְתָן מֵלְתָא עֲלָא, וּבְנֵי עֵלְמָא לֹא יִדְעִין, וְלֹא מְשַׁגְּיחִין. יְתִיב שְׁעָתָא וּבִבְכָה, אָמַר, וּוִי לְבַנֵּי נֶשׂא דְאִזְלִין כְּבַעֲרֵי חֻקְלָא, בְּלֹא סוּכְלָתְנּוּ. בְּמֵלָה דָּא בְּלַחֲדוּי אֲשֶׁתְּמוּדְעָן נִשְׁמַתְהוּן קְדִישִׁין דְיִשְׂרָאֵל, בֵּין נִשְׁמַתְהוּן דְעַמּוּן עֵבְו"ם. נִשְׁמַתְהוּן דְיִשְׂרָאֵל אֲתַגְּזֵרוּ, מְגוּ בּוֹצִינָא קְדִישָׁא דְדְלִיק, דְכִתִּיב נֹר יִי' נִשְׁמַת אֲדָם. וְהָאִי נֹר בְּשְׁעָתָא דְאֲתַדְלִיק מְגוּ אוֹרֵיתָא דְלַעִילָא, לֹא שְׂכִיךְ נְהוּרָא עֲלֵיהּ אֲפִילוּ רְגָעָא. וְרָזָא דָּא, אֱלֹהִים אֵל דְמִי לָךְ. כְּגוּוּנָא דָּא כְּתִיב, הַמְזַכִּירִים אֶת יִי' אֵל דְמִי לָכֶם, לֹא שְׂכִיכוּ לְכוּן. נְהוּרָא דְשֶׁרְגָא בֵּינּוּן דְאֲתַאחֲרָא גּוּ פְתִילָה, הֵהוּא נְהוּרָא לֹא שְׂכִיךְ לְעֵלְמִין, אֲלֵא מִתְנַעֲנֵעָא נְהוּרָא לְכָאן וּלְכָאן, וְלֹא מִשְׁתַּכְּיךְ לְעֵלְמִין.

116. This is how it is with Yisrael, too, for their souls are of the light of the same candle, WHICH IS MALCHUT. Once he has raised one Torah subject, the light begins to burn, and they are unable to obtain respite. This is why they sway hither and thither and from side to side, just as the flame of the candle flickers, for it is written: "The spirit of man is the candle of Hashem."

116. כְּגוּוּנָא דָּא, יִשְׂרָאֵל, דְנִשְׁמַתֵּיהוּ מְגוּ הֵהוּא נְהוּרָא דְשֶׁרְגָא, בֵּינּוּן דְאָמַר מֵלָה חֵדָּא דְאוֹרֵיתָא, הָא נְהוּרָא דְלִיק, וְלֹא יִכְלִין אִינוּן לְאֲשַׁתְּכַבָּא, וּמִתְנַעֲנֵעָן לְכָאן וּלְכָאן, וְלִכְל סְטְרִין. כְּנְהוּרָא דְשֶׁרְגָא, דְהָא נֹר יִי' נִשְׁמַת אֲדָם כְּתִיב.

117. And it is written: "But you...are men" (Yechezkel 34:31). This means that you, and not the nations of the world, are called 'men'. The souls of the idol worshipping peoples are of extinguished straw, with no light resting on them. This is why they are in repose and do not sway, for they have no Torah by which to be enflamed and no light rests on them. THIS IS WHY they stand like trees in a blaze, burning without a light resting on them, and so they are still without any light at all. Said Rabbi Yosi: So this is the explanation of the matter. Happy is my lot that I deserved to hear this answer.

117. וּכְתִיב, אֲדָם אַתֶּם, אַתֶּם קְרוּיִין אֲדָם, וְלֹא אוּמִין עֵבְו"ם. נִשְׁמַתִּין דְעַמּוּן עֵבְו"ם, מְדַעִיכוּ דְקֶשׁ, בְּלֹא נְהוּרָא דְשְׂרִי עֲלֵיהוּ. וְע"ד מִשְׁתַּכְּכִין, וְלֹא מִתְנַעֲנֵעָן, דְהָא לִית לוֹן אוֹרֵיתָא, וְלֹא דְלִקִין בַּהּ, וְלֹא נְהוּרָא שְׂרִיָּא בְּהוּן, אִינוּן קִיּוּמִין כְּעֵצִים בְּגוּ נוּרָא דְדְלִיק, בְּלֹא נְהוּרָא דְשְׂרִיָּא עֲלֵיהוּ, וְע"ד מִשְׁתַּכְּכִין בְּלֹא נְהוּרָא כְּלָל. א"ר יוֹסִי, דָּא אִיהוּ בְּרִירוּ דְמֵלָה, זְפָאָה חוּלְקֵי דְזַכִּינָא לְהָאִי, לְמִשְׁמַע דָּא.

17. "Let Yisrael rejoice in Him who made him"
We learn why people must involve God and His Shechinah in their rejoicing.

118. Arise Rabbi Aba to expound and refresh new matters in the Torah, as you said in the compilation of the First Part! Rabbi Aba began: "Sing to Hashem a new song, and His praise from the end of the earth, etc." (Yeshayah 42:10). How beloved are Yisrael before the Holy One, blessed be He, for their rejoicing and their praises are only in Him! For so we have learnt that any rejoicing of Yisrael in which they do not involve the Holy One, blessed be He, is no rejoicing at all. And in the future Samael and all his band will denounce that rejoicing, and they will be left with sorrow and weeping, and the Holy One, blessed be He, will not partake of that sorrow.

119. But whoever involves the Holy One, blessed be He, and his Shechinah in his rejoicing, if the accuser should come to denounce that rejoicing, the Holy One, blessed be He and His Shechinah participate in that sorrow. For does not Scripture say: "In all their affliction He was afflicted" (Yeshayah 63:9)? And how is this? Because THE VERSE SAYS: "I will be with him in trouble" (Tehilim 91:15).

120. And how do we know that Yisrael have to involve the Holy One, blessed be He, and His Shechinah, in their rejoicing? It is as is written: "Let Yisrael rejoice in Him (lit. 'they') who made him" (Tehilim 149:2), THE MEANING OF WHICH IS THAT Yisrael has no rejoicing but with them who made him. HE ASKS, Why "them who made him" when it should be "He"? HE ANSWERS THAT this refers to the Holy One, blessed be He, and His Shechinah, and a person's Father and his Mother. For, even if the latter be dead, the Holy One, blessed be He, uproots them from the Garden of Eden and brings them with Him to that rejoicing, so that they can participate in the rejoicing with the Holy One, blessed be He and His Shechinah. AND THE MEANING OF "THEM WHO MADE HIM" IS as in the verse: "let Him that made him bring near His sword to him" (Iyov 40:19)

18. Three Craftsmen: heaven, earth and water

Rabbi Aba says that a person is made by the partnership between his father, his mother and God. He then refers to the three craftsmen made by God - the heaven, the earth and the water - and with whom He produced the world. When these three were finished God commanded them to produce the body of man, and He provided the soul. When a person rejoices he is rejoicing with his parents, even though they may already have passed to the next world, and also with God.

121. An alternative explanation of "they who made him" IS THAT IT REFERS TO THE HOLY ONE, BLESSED BE HE, THE PERSON'S FATHER AND MOTHER, since man is made in partnership between man, his wife, and the Holy One, blessed be He. And in this secret it is written: "Let Us make man" (Beresheet 1:26), "Us, " implying a partnership WITH HIS FATHER AND HIS MOTHER. For we have learnt that the Holy One, blessed be He, made three craftsmen with whom to produce the world, namely: the heaven, the earth and the water, and each one of them served for one day, AND THEN LATER each served FOR A SECOND DAY, as previously.

118. קום ר' אבא, לְחַדְשָׁא מִלִּין דְּאוּרִייתָא, דְּאִמְרַת בְּחִבּוּרָא קְדָמָא. פִּתַּח ר' אבא וְאָמַר, שִׁירוּ לִי שִׁיר חֲדָשׁ תְּהִלְתּוּ מִקְצֵה הָאָרֶץ וְגו'. כַּמָּה חֲבִיבִין יִשְׂרָאֵל קָמִי קוּדְשָׁא בְּרִיךְ הוּא, דְּחֻדְוָה דְּלֵהוּן וְתוּשְׁבַחְתָּא דְּלֵהוּן לֹא אִיהוּ, אֶלָּא בֵּיהּ דְּהִכָּא תְּנִינּוּ, כֹּל חֻדְוָה דְּיִשְׂרָאֵל דְּלֹא מִשְׁתַּתְּמִי בֵּיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, לֹא אִיהוּ חֻדְוָה. וְזִמִּין אִיהוּ סְמָאֵל וְכֹל סִיעֵתָא דִּילִיָּהּ לְקַטְרָגָא לְהֵוּא חֻדְוָה, וְאִשְׁתָּאֵר בְּצַעְרָא וּבְכִיָּה, וְקוּדְשָׁא בְּרִיךְ הוּא לֹא אִשְׁתַּתְּףָּ בְּהֵוּא צַעְרָא.

119. אָבֵל מֵאֵן דְּשִׁתִּיף קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ בְּחֻדְוָה דִּילִיָּהּ, אִם יוֹתִי מְקַטְרָגָא לְקַטְרָגָא בְּהֵוּא חֻדְוָה. קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ מִשְׁתַּתְּףָּ בְּהֵוּא צַעְרָא. מַה כְּתִיב בֵּיהּ בְּכֹל צַרְתָּם לֹא צָר. וּבְמֵאִי. בְּגִין דְּעָמוּ אֲנָכִי בְּצָרָה.

120. וּמְנַלָּן, דְּאִית לוֹן לְיִשְׂרָאֵל לְשִׁתְּמָא לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ בְּחֻדְוָה דְּלֵהוּן. דְּכְתִיב יִשְׂמַח יִשְׂרָאֵל בְּעוֹשָׁיו. הֵיכִי חֻדְוָה דְּיִשְׂרָאֵל לֹא אִיהוּ, אֶלָּא בְּעוֹשָׁיו. בְּעוֹשָׁיו, בְּעוֹשׂוֹ מִבְּעֵי לִיהּ. אֶלָּא אֵלִין קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ, וְאָבִיו וְאִמּוֹ, דְּאָף עַל גַּב דְּמִיתוּ, קוּדְשָׁא בְּרִיךְ הוּא אֶעְקֵר לוֹן מִגֵּעַ, וְאִיִּתִי לוֹן עִמֵּיהּ לְהֵוּא חֻדְוָה, לְנִטְלָא חוּלְקָא דְּחֻדְוָה עִם קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתֵּיהּ. כְּדִ"א הַעֲשׂוּ יַגֵּשׁ חֲרָבוֹ.

121. ד"א בְּעוֹשָׁיו, בְּגִין דְּב"נ אֲתַעְבִּיד בְּשׁוֹתְמוֹת, גְּבָרָא וְאִתְתָּא, וְקוּדְשָׁא בְּרִיךְ הוּא. וְעַל רְזָא דָּא כְּתִיב, נַעֲשֵׂה אָדָם, בְּשׁוֹתְמוֹ. דְּתְנִינּוּ, תִּלְתָּ אֻמְנִין עֲבַד קוּדְשָׁא בְּרִיךְ הוּא, לְאַפְקָא מְנַהוּן עֲלָמָא, וְאֵלִין אִינוּן: שְׁמַיָּא, וְאַרְעָא, וּמַיָּא. וְכֹל חַד שְׁמֵשׁ חַד יוֹמָא, וְאַהֲדָרוּ כְּמִלְקַדְמִין.

122. On the first day the heaven produced its craft, as it is written: "And Elohim said, Let there be light: and there was light" (Beresheet 1:3). On the second day the waters gave of their craft, as it is written: "And Elohim said, Let there be a firmament in the midst of the waters..." (Beresheet 1:6), where half the waters ascended on high and half remained below; and had the waters not divided there would have been no world. On the third day the earth did as it was commanded, as it is written: "Let the earth bring forth grass..." (Beresheet 1:11). And the next verse says "And the earth brought forth grass" (Beresheet 1:12).

123. So far each OF THE THREE CRAFTSMEN had produced of its craft and they had done what they had been commanded to do. Three other days remained IN THE ACT OF CREATION. On the fourth day, the first craftsman, THE HEAVEN, was commanded to do its craft, as it is written: "And Elohim said, Let there be lights in the firmament of the heaven..." (Beresheet 1:14), and so we have the skies. On the fifth day it was again the turn of the second craftsman, the waters, as it is written: "And Elohim said, Let the waters swarm..." (Beresheet 1:20). On the sixth day the earth again produced its craft, as it is written: "And Elohim said, Let the earth bring forth living creatures" (Beresheet 1:24).

124. These three craftsmen having finished their tasks, the Holy One, blessed be He, said to them: I have one more creation to make, namely Man. Join yourselves together and let us, I with you, make Man. The body shall be made by you, but I will be a partner with you BY GIVING THE SOUL, and we shall make Man. And just as formerly the three craftsmen worked in a partnership IN THE ACT OF CREATION, so also was it subsequently WITH THE CREATION OF MAN. There is the father, with whom He made the works of the heavens and the works of the waters, FROM WHOM COMES THE WHITENESS THAT IS IN MAN; and the mother, who is the third craftsman, like the earth, FROM WHOM COMES THE REDNESS IN THE BABY. And then there is the Holy One, blessed be He, who participated with them, FROM WHOM COMES THE SOUL. And in respect of this secret, the text has "they who made him" IN REFERENCE TO THE HOLY ONE, BLESSED BE HE, A PERSON'S FATHER AND HIS MOTHER.

125. And even though his father and his mother might have departed from this world, a man rejoices with all the three partners of his making, as we have learned: When a man involves the Holy One, blessed be He, in his rejoicing, the Holy One, blessed be He, comes to the Garden of Eden, and takes his father and mother from there, for they are partners with Him, and brings them with Him to that rejoicing, and all of them are there together but mortal men do not know it. When, on the other hand, a man is in trouble, the Holy One, blessed be He, is there with him alone, and He does not inform his father and mother, as it is written: "In my distress I called upon Hashem, and cried to my Elohim" (Tehilim 18:7).

122. יומא קדמא, אפיק שמיא אומנותא דיליה, דכתיב ויאמר אלהים יהי אור ויהי אור. יומא תניינא, אפיקו מיא אומנותא לעבידתא, דכתיב ויאמר אלהים יהי רקיע בתוך המים וגו'. אסתלקו פלגא מיא לעילא, ופלגא מיא לתתא אשתארו. ואלמלא כן דמיא אתפרשו, עלמא לא הוה קאים. יומא תליתאה, עבידת ארעא ואפיקת כמה דאתפקדת, דכתיב ויאמר אלהים תרשא הארץ דשא עשב, וכתיב ותוצא הארץ דשא וגו'.

123. עד הכא כל אומנא מאלין תלתא, אפיק אומנותא דיליה, ועברו מה דאתפקדו. אשתארו תלת יומין אחרנין. יומא ד', אתפקד אומנא קדמא למעבר אומנא דיליה, דכתיב ויאמר אלהים יהי מארת וגו', והיינו שמים. ביומא חמשאה, אפיקו מיא דאיהו אומנא אחרא, דכתיב ויאמר אלהים ישרצו המים וגו'. ביומא שתיתאה, עבדת ארעא אומנותא דילה, דכתיב ויאמר אלהים תוצא הארץ נפש חיה וגו'.

124. ביון תלת אומנין אלין אשלימו עובדיהו. אמר לון קודשא בריך הוא, אומנותא חדא אית לי למעבר, ואיהו אדם. אתחברו כחדא, ואנא עמכון, נעשה אדם, גופא דלכון, ואנא אהא שותפו עמכון, ונעשה אדם. כמה דבדקדמיתא הוה בשותפו הכי נמי לבתר. אבא, דכיה עביד עבידתא דשמיא, ועבידתא דמיא. ואתתא, דאיהו אומנא תליתאה, כגוונא דארעא. וקודשא בריך הוא דאשתתף בהדיהו. ועל רזא דא כתיב בעושו.

125. ואף על גב דאבא ואמא אתפרשו מהאי עלמא, חדוה בכל שותפותא הוי. דתנינן, בשעתא דבר נש שתיף לקודשא בריך הוא לחדוה דיליה, קודשא בריך הוא אתי לגנתא דערן, ואעקר מתמן לאבוי ואמיה, דאינון שותפין בהדיה, ואייתי לון עמיה להווא חדוה, וכלהו זמינין תמן, ובני נשא לא ידעין. אבל בעקו דב"ג, קודשא בריך הוא זמין לגביה בלחודו, ולא אודע לאבוי ולאמיה, הה"ד בצר לי אקרא יי' ואל אלהי אשוע וגו'.

We learn how many partners are responsible for creating and sustaining a person, including God and His Shechinah, one's mother and father, the angels, the sun and moon, the living creatures, the trees and the seed of the earth. At the time of the redemption all will come together and rejoice.

126. Said the Holy One, blessed be He: I and My Shechinah are the partners in the soul, a person's father and mother are the partners in the body, for his father injects the whiteness IN THE BABY, namely the white of the eyes, bones, sinews, and brain, and the woman SUPPLIES the black of the eyes, hair, flesh, and skin. The heavens, the earth, and all their hosts also participate in MAN'S creation. The angels, TOO, TAKE PART, for from them COME the Good Inclination and the Evil Inclination, THAT MAN should be portrayed in both of them. THE PART OF the sun and the moon is to give him light by day and by night, and even the beasts, cattle, birds, and fish PARTICIPATE IN MAN, for he makes a living from them. The trees and the seed of the earth PARTICIPATE IN HIM to sustain and nourish him.

Ra'aya Meheimna (The Faithful Shepherd)

127. What does the Holy One, blessed be He, do? He uproots his father and mother from The Garden of Eden and brings them with Him so that they should be with Him at the rejoicing of their children. AND SO IT IS AT THE TIME OF THE REDEMPTION, for there is no rejoicing like that of the Redemption, about which it is written: "Let the heavens be glad, and let the earth rejoice: and let it be said among the nations, Hashem reigns... Then shall the trees of the wood sing for joy before Hashem, because he comes to judge the earth" (I Divrei Hayamim 16:31-33), FOR THEN THE HOLY ONE, BLESSED BE HE, BRINGS THE PATRIARCHS AND MATRIARCHS OF YISRAEL TO BE AT THEIR REJOICING.

End of Ra'aya Meheimna

20. "Behold, I give to him My covenant of peace"

We learn about two alphabets, the large letters belonging to the next world and the small letters belonging to this world. As the Yud was added to the name of Pinchas the explanation becomes clear that God asked Moses to give His Shechinah to Pinchas. Next we realize that the shade of the departed Rabbi Pinchas ben Yair has been with the rabbis in their discussions, for he had spoken of those same matters while he was still alive.

128. The same shade returned as previously and walked around the house in the likeness of a man. Rabbi Aba fell on his face. Said Rabbi Yosi: I recall that in this spot I saw Rabbi Pinchas Ben Yair. One day he was standing on this spot and asked as follows: In the verse "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:11), WHY IS PINCHAS HERE SPELLED with the addition of the small letter YUD?

129. AND HE ANSWERS because there are two sets of recorded alphabets, one alphabet of larger letters and one of small letters. AND HE EXPLAINS: the large letters belong to the next world AND ARE IN THE ASPECT OF BINAH, WHICH IS CALLED 'THE NEXT WORLD', while the small letters belong to this world AND ARE IN THE ASPECT OF MALCHUT, WHICH IS CALLED 'THIS WORLD'. HERE LIES THE REASON FOR the small letter Yud, which is a sign of the holy covenant, NAMELY MALCHUT. Since Pinchas was zealous for this covenant, a small Yud was added to him, which is the secret of this covenant, NAMELY MALCHUT.

רעיא מהימנא

126. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא, אָנָּא וּשְׁכִינְתִּי שׁוֹתְפוּתָא דְנִשְׁמַתָּא, וְאָבוּי וְאִמִּיה שׁוֹתְפוּתָא דְגוּפָא, דְאָבוּי מְזִרִיעַ לּוֹבֵן, דְעֵינִינִי, וּדְגִרְמִינִי, וְגִידִין, וּמוֹחָא. וְאִתְתָּא שְׁחוּר דְעֵינִינִי, וּשְׁעָרָא, וּבִשְׂרָא, וּמִשְׁכָּא. וְאוּף הֵכִי שְׁמִיָּא וְאַרְעָא. וְכַל חֵיילִין דְלֵהוּן, אֲשִׁתְּפוּ בִּיצִירְתִּיהָ. מְלֹאכִין, מְנַהוּן יֵצֵר הַטּוֹב וְיֵצֵר הָרַע לְמַהוּי מִצְוִינִי מִתְרוּוִייהוּ. שְׁמֵשׂא וְסִיהֶרָא, לְאַנְהֶרָא לִיה בִּימְמָא וְלִילִיא. חֵיוֹן וּבְעִירָן וְעוֹמִין וְנוֹגִין, לְאַתְפְּרִנְסָא מְנַהוּן. כָּל אֵילָנִין וְזֵרְעִין דְאַרְעָא, לְאַתְפְּרִנְסָא מְנַהוּן.

127. מַה עֵבֵד קוֹדֶשׁא בְּרִיךְ הוּא, אֶעְקֵר לְאָבוּי וְלְאִמִּיה מִגְּנֶתָא דְעֵדֶן, וְאִינִי לְהו עִמִּיה, לְמַהוּי עִמִּיה בְּחֶדְוָה דְבְנוּי, וְלִית חֶדְוָה בְּחֶדְוָה דְפוּרְקָנָא, דְכִתִּיב בֵּה, יִשְׁמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיִם יְיָ מֶלֶךְ. אִזּוּ יִרְנְנוּ עֲצֵי הַיַּעַר מִלְּפָנֵי יְיָ כִּי בָא לְשִׁפּוֹט אֶת הָאָרֶץ.
ע"כ רעיא מהימנא

128. אַהֲדַר הוּא טוּלָא דְמִלְקָדְמִין, וְאַזְלָא גוּ בֵיתָא, כְּמוֹ דְיוֹקָנָא דְב"נ. נִפְלַע עַל אֲנָפוּי ר' אַבָּא. אָמַר רַבִּי יוֹסִי, אֲדַכְרְנָא דְבַהֲאִי אֲתֵרָא חֲמִינָא לִיה לְר' פִּנְחָס בֶּן יֵאִיר, יוֹמָא חַד הוּא קָאִים בַּהֲאִי דְיוֹכְתָא, וְהוּוּ אָמַר הֵכִי, פִּינְחָס בֶּן אֶלְעָזָר בֶּן אַהֲרֹן הַכֹּהֵן, בָּאת י' זְעִירָא.

129. בְּגִין דְתֵרִין אֲלָפִין בֵּיתִין רְשִׁימִין, אֲלָפָא בֵּיתָא דְאַתּוּן רַבְרָבִין, וְאַלְפָא בֵּיתָא דְאַתּוּן זְעִירָן. אֲתוּן רַבְרָבִין, אִינּוּן בְּעֵלְמָא דְאַתִּי. וְאַתּוּן זְעִירָן, אִינּוּן בְּעֵלְמָא תַתָּאָה. י' זְעִירָא, בְּרִית קְיִמָּא קְדִישָׁא. כִּיּוֹן דְקִנִּי פִּנְחָס עַל בְּרִית דָּא, אֲתוּסָף בֵּיה י' זְעִירָא, רְזָא דְבְרִית דָּא.

130. At that time, the Holy One, blessed be He, said: What can I do with Moses, for this covenant came from Moses, and the bride, WHO IS MALCHUT, is his. It is not nice to give her, MALCHUT, to another, unless Moses knows about it and desires it. It just is not proper. The Holy One, blessed be He, started by saying to Moses: 'Moses, "Pinchas, the son of Elazar, the son of Aaron the priest..."' Moses interrupted Him and asked: Master of the Universe, what is all this about? THE HOLY ONE, BLESSED BE HE, answered him: 'You are the one who has given your soul for Yisrael a number of times so that they should not disappear from the world, while he, PINCHAS, "has turned My wrath away from the children of Yisrael"'(Bemidbar 25:11). Said Moses: What do You want of me? Is not everything Yours? AND IF YOU WANT TO CAUSE MALCHUT TO REST ON HIM, WHO CAN TELL YOU WHAT YOU SHOULD DO?

131. Said THE HOLY ONE, BLESSED BE HE, TO MOSES: 'Here: it is all yours! You tell PINCHAS THAT MY SHECHINAH will rest within him.' Said Moses: In all sincerity, let MALCHUT be with him. Said THE HOLY ONE, BLESSED BE HE, 'You tell him yourself, and in a loud voice, that you are handing THE SHECHINAH over to him, willingly and sincerely. Thus the verse "Wherefore say" - you say it willingly - "Behold, I give to him my covenant of peace" (Bemidbar 25:12) Moses started to say: "Behold I give to him." For if IT WAS REFERRING TO the Holy Blessed One, what should have been said was: 'Wherefore say to him, Behold, I give to him my covenant of peace'. But this is not written, but rather "Wherefore say" WITHOUT 'TO HIM', THE MEANING BEING THAT MOSES WAS COMMANDED TO SAY IT. Should you suggest that THE SHECHINAH was completely removed and taken away from Moses AND GIVEN TO HIM, you would be wrong, for it is like a candle that is used to light something else. The one gains the benefit of the light, while the other is no poorer.

132. The same shade came, sat down, and kissed him. They heard a certain voice saying: Make room, make room for Rabbi Pinchas ben Yair, for he is among you. As we have learned: in every place where a righteous man made a new interpretation of a matter in the Torah while he was in this world, he comes from the next world and visits that place. And this is even more likely when there are other righteous men in that place, deriving new interpretations and speaking about the Torah. And so it was that Rabbi Pinchas ben Yair came to visit his place and found there a number of righteous men revealing new interpretations of the Torah, and that matter was freshly renewed as previously in the presence of Rabbi Pinchas ben Yair. IN OTHER WORDS, THAT SAME TORAH MATTER THAT RABBI PINCHAS HAD SPOKEN OF WAS REESTABLISHED IN HIS PRESENCE WHEN YOU MENTIONED IT IN HIS NAME.

133. Rabbi Aba said: This interpretation of Rabbi Pinchas ben Yair is very nice, for it is indeed not written: 'Wherefore I give', but "Wherefore say, Behold, I to give to him," MEANING THAT MOSES WAS COMMANDED TO SAY TO HIM, AS NOTED ABOVE. And just to think that this matter was hidden with you from that devout man, and you said nothing UNTIL NOW. Happy is our portion that we were privileged to be here with the help of the holy shade.

130. בַּהֵוּא שְׁעָתָא, אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מַה אַעֲבִיד עִם מֹשֶׁה, בְּרִית דָּא מִמְּשָׁה הוּי, וְכֻלָּה דִּילֵיהּ הוּי. גָּנְאֵי הוּא לְמִיָּהֵב לֵיהּ לְאַחְרָא, בְּלֹא דַעְתָּא וְרַעוּתָא דְּמֹשֶׁה, לֹא וְאוּת הוּא. שְׂאֵרֵי קוּדְשָׁא בְּרִיךְ הוּא וְאָמַר לְמֹשֶׁה, מֹשֶׁה, פְּנַחֵס בְּן אֲלַעְזָר בֶּן אֶהֱרֹן הַכֹּהֵן. א"ל מֹשֶׁה, רַב־שׁׁע מֵהוּ. א"ל, אַנְתָּ הוּא דְּמִסְרַת נַמְשָׁךְ עַל יִשְׂרָאֵל דְּלֹא יִשְׁתַּצּוֹן מִן עַלְמָא בְּכַמְהָ זְמַנִּין, וְאִיהוּ הֵשִׁיב אֶת חַמְתֵּי מַעַל בְּנֵי יִשְׂרָאֵל וְגו'. אָמַר מֹשֶׁה מַה אֶתְּ בְּעֵי מִנִּי, הָא כְּלָא דִּירְךְ.

131. א"ל, הָא כְּלָא דִּירְךְ הִיא, אֵימָא לֵיהּ דְּתַשְׁרֵי בְּגוּיָהּ. אָמַר מֹשֶׁה, הָא בְּלָבָא שְׁלִים תְּהָא לְגַבִּיָּהּ. א"ל אֵימָא אַנְתָּ בְּפּוּמְךְ, וְאָרִים קַלְךְ, דְּאַנְתָּ מָסַר לֵיהּ בְּרַעוּתָא, בְּלָבָא שְׁלִים. הַה"ד, לְכֹן אָמַר, אֶתְּ אֵימָא בְּרַעוּתָא, הֲנֵנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם. מֹשֶׁה הוּוּ אָמַר הֲנֵנִי נוֹתֵן לוֹ וְגו', דְּאִילוּ קוּדְשָׁא בְּרִיךְ הוּא, ה"ל לְמִימַר לְכֹן אָמַר לוֹ הֲנֵנִי נוֹתֵן לוֹ אֶת בְּרִיתִי שְׁלוֹם, אֲבָל לֹא כְּתִיב אֱלֹא לְכֹן אָמַר. וְאִי תֵימָא, דְּאַתְּעַבְרַת מִן מֹשֶׁה. לֹא. אֱלֹא כְּבוּצִינָא דְּאֵדְלִיקוּ מִינָהּ, דָּא יְהִיב וְאִהֲנִי, וְדָא לֹא אֲתַגְרַע מִנָּהּ.

132. אַתָּא הֵוּא טוּלָא, וְוִתִּיב, וְנָשִׁיק לֵיהּ. שְׁמַעוּ חַד קְלָא דְּהוּוּ אָמַר, פְּנֹן אַתְּר, פְּנֹן אַתְּר לר' פְּנַחֵס בֶּן יֵאִיר, דְּאִיהוּ גַבִּיּוּכוּ. דְּתַנִּינָן, דְּכָל אַתְּר דְּצַדִּיקָא אַתְּחַדֵּשׁ בֵּיהּ מְלִי דְּאוּרִייתָא, כְּד אִיהוּ בַּהֵוּא עַלְמָא, פְּקִיד לְהֵוּא אַתְּר, וְאִתִּי לֵיהּ לְגַבִּיָּהּ. וּכ"ש כְּד שְׂרָאן בְּגוּיָהּ צַדִּיקָיָא אַחְרָנִין. לְחַדְתָּא בַּהֵוּא אַתְּר, דְּאִמְרִין מְלִי דְּאוּרִייתָא. כְּגוּוּנָא דָּא דְּהוּוּ אִתִּי ר' פְּנַחֵס בֶּן יֵאִיר לְמַפְקַד לְאַתְרֵיהּ, וְאַשְׁכַּח אֲלִין צַדִּיקָיָא מְחַדְתִּין מְלִין דְּאוּרִייתָא, וְאַתְּחַדֵּשׁ בְּמַלְקְדֵימִין, הֵוּא מְלָה דְּר' פְּנַחֵס בֶּן יֵאִיר קְמִיָּהּ.

133. א"ר אַבָּא, יְאוּת מְלָה דְּרַבִּי פְּנַחֵס בֶּן יֵאִיר, דְּהָא לֹא כְּתִיב לְכֹן הֲנֵנִי נוֹתֵן, אֱלֹא לְכֹן אָמַר הֲנֵנִי נוֹתֵן לוֹ. וְכִי מְלָה דָּא הוּוּ גְּנִיזָא מְחַסִּידָא דָּא תַּחוּת יְדֶךְ, וְלֹא הוּוּי אָמַר. זְכָאָה חוּלְקָנָא, דְּזַכִּינָא לְמַהוּי בְּסִיעֵתָא דְּטוּלָא קְדִישָׁא הַכָּא.

21. "Whatever your hand finds to do, do it with your strength"

Rabbi Aba says that righteous men draw their strength from the power of God when they undertake to do His will. By awakening ourselves we awaken the holy and divine power, thus shattering any power that the Other Side may have had over us. Rabbi Aba tells us that the strength that

includes deed and speech and knowledge and wisdom does not exist at all in Sheol. We hear that all men actually go to Sheol, but the righteous rise up again immediately, having gone there to bring up with them anyone who considered repentance but was unable to repent before he died.

134. Then he began and said in the name of Rabbi Pinchas: "Whatever your hand finds to do, do it with your strength" (Kohelet 9:10). How good it is for a man to try to fulfill the will of his Master while the flame is yet burning and resting on his head. For the light of that flame is strength resting upon him, and so is it written: "let the power (strength) of my master be great" (Bemidbar 14:17). "the power of my master" - this is the power that rests on the head of the righteous and of all those who willingly undertake the will of their Master, WHICH IS THE SHECHINAH. And about this we have already learned: 'Whoever responds with all his power: 'Amen. May His great name be blessed...' - HIS SENTENCE OF SEVENTY YEARS IS TORN UP'.

135. He surely has to awaken all his parts with great power IN THE WORSHIP OF THE HOLY ONE, BLESSED BE HE, for by means of this powerful awakening that he summons up, he also awakens that holy and divine power, WHICH IS MALCHUT, and he is uplifted in holiness and shatters the power and hold of the Other Side. Hence IT IS WRITTEN: "WHATEVER YOUR HAND FINDS TO DO, DO IT WITH YOUR STRENGTH," FOR IT IS with your own strength that you must perform the will of your Master.

136. "for there is not work, nor device, nor knowledge, nor wisdom in Sheol, whither you go" (Kohelet 9:10). For it is in this power, that there is deed; namely the effort to engage in this world is called 'deed', namely the world of action, to complement the end of the thought. Device refers to the world that depends on speech, NAMELY MALCHUT, WHICH IS CALLED 'SPEECH', for an accounting device depends on speech, and this is why all the numerology and the solstices and equinoxes of the world are through the moon, WHICH IS MALCHUT. "nor knowledge" refers to the secret of the six ends, WHICH IS ZEIR ANPIN, which are dependent on thought, and are called to the world of that thought, WHICH IS BINAH. "nor wisdom" REFERS to CHOCHMAH, on which everything is dependent, AS IT IS SAID: "IN WISDOM HAVE YOU MADE THEM ALL" (TEHILIM 104:24).

137. And all of them, THE DEED, THE ACCOUNTING DEVICE, KNOWLEDGE, AND WISDOM, are included in that same strength, WHICH IS THE SHECHINAH THAT RESTS ON THE HEAD OF THE RIGHTEOUS. This is not the case on the side of Sheol, which is a level of Gehenom. For the end of everyone who does not try with this strength to enter with it into deed, accounting device, knowledge, and wisdom in this world will be in Sheol, where there is no deed, nor accounting device, nor knowledge, nor wisdom. For the Other Side is the way to Sheol, as it is written: "Her house is the way to Sheol" (Mishlei 7:27). Whoever becomes listless in that holy strength is attacked by the Other Side, whose house is Sheol.

134. אוף הוא פתח ואמר, משמיה דר' פנחס כל אשר תמצא ירך לעשות בכחך עשה וגו', כמה יאות ליה לב"נ בעוד דבוצינא דליק ושריא על רישיה, לאשתדלא ולמעבד רעותא דמאריה. בגין דההוא נהורא דבוצינא, איהי כ"ח דשריא עליה. וע"ד כתיב, יגדל נא כח יי'. כח יי', דא הוא כח, דשריא על רישיהון דצדיקינא, וכל אינון דמשתדלין ברעותא דמאריהון. ועל דא תנינן, כל העונה אמן יהא שמיה רבא מברך בכל כחו.

135. ודאי אצטריך לאתערא כל שייפוי בחילא תקיף בגין דבאתערותא תקיף דאתקף, אתער ההוא כח קדישא עלאה, ואסתלק גו קודשא ואתבר חילא ותוקפא דסטרא אחרא. וע"ד בכחך, אצטריך למעבד רעותא דמאריך.

136. כי אין מעשה וחשבון וגו', בגין דבההוא כח אית מעשה, אשתדלותא לאשתדלא בהאי עלמא דאקרי מעשה, עלמא דעובדא, למשלם סופא דמחשבה. וחשבון, דא הוא עלמא, דתליא בדבורא, דהא חשבון בדבורא תלויא. וע"ד, כל גימטריאות, ותקופין, ועבורין דעלמא, בסיהרא הוו. ודעת, דא איהו רזא דשית סטריין, דתלויין במחשבה, ואקרון עלמא דההוא מחשבה. וחכמה, דכלא תלויא מניה.

137. וכל אליון כלילין בההוא כח, מה דלאו הכי בסטרא דשאל, דרגא דגיהנם. דהא כל ב"נ דלא אשתדל בהאי כ"ח, בהאי עלמא, לאעלאה ביה, במעשה וחשבון ודעת וחכמה, סופיה לאעלאה בשאל, דלית ביה מעשה וחשבון ודעת וחכמה. דהא סטרא אחרא, ארע שאל איהו, דכתיב, דרכי שאל ביתה. מאן דאתרפי מהאי כ"ח קדישא, אתקף ביה סטרא אחרא, דשאל ביתה.

138. "whither you go": HE ASKS, Do, indeed, all men go there to Sheol? HE ANSWERS, yes, but THE RIGHTEOUS rise up again immediately, as it is written: "He brings down to Sheol, and brings up" (I Shmuel 2:6). This verse, however, is not to be applied to the wicked who never for a moment considered repentance, for they go down TO SHEOL and do not ascend again. Even the completely righteous go down there. Why should this be? It is because they take from there a number of wicked and bring them up from there. Who are the ones THAT THEY BRING UP? They, who considered repentance in this world, but were unable to repent for they departed from the world. And it is for these wicked people that the righteous go down to Sheol and take them and bring them up from there.

138. אֲשֶׁר אַתָּה הוֹלֵךְ שָׁמָּה, וְכִי כָל בְּנֵי עֲלָמָא אֲזִלוּ לְשָׂאוּל. אֵין. אֲבָל סִלְקִין מִיָּד, דְּכִתְיִב, מוֹרִיר שְׂאוּל וַיַּעַל. בַּר אֵינּוֹן חַיִּיבִין, דְּלֹא הִרְהִרוּ תְּשׁוּבָה לְעֲלָמִין, דְּנַחְתִּין וְלֹא סִלְקִין. וְאִפְּלוּ צְדִיקִים גְּמוּרִים נַחְתִּין תַּמָּן. אֲמַאי נַחְתִּין. בְּגִין דְּנִטְלִין כַּמָּה חַיִּיבִין מִתַּמָּן, וְסִלְקִין לֹון לְעֵילָא. וּמֵאן אֵינּוֹן. אֵינּוֹן דְּהִרְהִרוּ בְּתְּשׁוּבָה בְּהָאֵי עֲלָמָא, וְלֹא יָכִילוּ, וְאִסְתַּלְקוּ מִן עֲלָמָא. וְצְדִיקַיָּא נַחְתִּין בְּגִינְהוֹן דְּחַיִּיבִין גּוֹ שְׂאוּל, וְנִטְלִין לֹון, וְסִלְקִין לֹון מִן תַּמָּן.

22. "Your Eyes like the Pools in Heshbon"

Rabbi Yosi is prompted by the shade of Rabbi Pinchas ben Yair to remember the esoteric explanation of the accounting of the numerical values of letters.

139. Said Rabbi Yosi: It is written: "counting one thing to another, to find out the sum (Heb. cheshbon)" (Kohelet 7:27), AND HE ASKED: the account of the numerical values of letters is according to the moon, WHICH IS MALCHUT, but in which of her levels? He did not answer, but said: I have heard this matter, but do not remember it. The same shade arose and hit Rabbi Aba in the eyes. He fell on his face out of fear, and while he was still lying on his face, a verse came to him, as it is written: "Your eyes like the pools in Heshbon, by the gate of Bath-rabbim" (lit. 'daughter of the many')" (Shir Hashirim 7:5). THE EXPLANATION IS: This refers to the eyes OF MALCHUT, NAMELY ITS CHOCHMAH WHICH IS CALLED 'EYES', and they are appetizers, NAMELY DELICACIES to the divine Chochmah which is drawn from above, FROM BINAH, AND HER EYES are filled by reckoning (Heb. cheshbon) and solstices and equinoxes and become pools flowing out from the right in all directions until they are counted in every account and intercalation of the moon from the outside, NAMELY OF THE EXTERNAL PARTS OF MALCHUT, also of the stars and the constellations - in order to reach a sum. And this is "by the gate of Bath-rabbim," which is the moon, WHICH IS MALCHUT, from the outside.

139. אָמַר ר' יוֹסִי, כְּתִיב אַחַת לְאַחַת לְמִצָּא חֶשְׁבוֹן. חֶשְׁבוֹן דְּגִימְטְרִיאוֹת דְּקִיּוּמִן בְּסִיְהָרָא, בְּאֵן דְּרָגָא דִּילָהּ אֵינּוֹן. לֹא אַתִּיב לִיהּ. אָמַר, שְׂמַעְנָא, וְלֹא אֲדַכְרְנָא מְלָהּ. קָם הָהוּא טוֹלָא, וּבִטְשׁ בְּעֵינָיו דְּר' אָבָא, נָפַל עַל אַנְפוּי מַגּוּ דְּחִילוּ. עַד דְּהוּה נָפַל עַל אַנְפוּי, נָפַל קָרָא בְּפִסְמוּיָהּ, דְּכִתְיִב, עֵינֶיךָ בְּרִכּוֹת בְּחֶשְׁבוֹן עַל שַׁעַר בַּת רַבִּים. וְאֵלִין עֵינֵיךָ דִּילָהּ, פְּרַפְרָאוֹת לְגוֹ חֲכָמָה עֲלָא, דְּאִתְמַשְׁכָּא מִלְּעֵילָא, וּמַגּוּ חֶשְׁבוֹן וְתַקּוּפִין וְעַבּוּרִין אִתְמַלְיִין, וְאִתְעַבְּדוּ בְּרִיכּוֹת, דְּנִפְקוּ מִיּוּמִין, לְכָל סְטָרִין, עַד דְּאִתְפַּקְדוּ לְכָל חוּשְׁפִין וְעַבּוּרִין דְּסִיְהָרָא דְּלִבְר, וְכַכְבִּין וּמְזִלֵי לְמַעַבְד חֶשְׁבוֹן, וְדָא אִיהוּ עַל שַׁעַר בַּת רַבִּים, דָּא אִיהוּ סִיְהָרָא דְּלִבְר.

23. "in the evening she would go, and on the morrow she would return"

Rabbi Aba again goes over the matter of God persuading Moses to give His holy covenant of peace to Pinchas. We learn that Malchut has permission from Zeir Anpin to live among the righteous in the world. If Pinchas had not been given Malchut he would never have been able to attain the high priesthood.

140. Rabbi Aba said to Rabbi Yosi: That holy pearl that was in your possession with the help of the holy pious one who visited us, NAMELY THE REPORT FROM RABBI PINCHAS BEN YAIR, WITH THE HELP THAT CAME TO US - it is so beautiful that I must go over it again. For it is certainly unnecessary to remove a woman to another place unless her husband so commands and gives her permission to go. ACCORDINGLY, one first of all informs her husband and placates him so that he should command her and give her permission to go to that place. So the Holy One, blessed be He, placated Moses until he gave his permission. Then He said to him: "You say it - "Behold, I give to him my covenant of peace" (Bemidbar 25:12), that it should abide in PINCHAS, and so long as he had not given her permission to go, she did not go.

140. א"ר אבא לר' יוסי, ההוא מרגלא קדישא דהוה תחות ירך, מגו סיעתא דחסידיא קדישא דאיהו גבן, במה שפיר איהו, ואהדרנא ביה. דהא ודאי לא אצטריך לאפקא אתתא, למשרי באתר אחרא, עד דבעלה ומקד לה ויהיב לה רשו למהך. ואודעין לבעלה בקרמיתא, ומפויסין ליה, דהוא ומקד לה, ויהיב לה רשו למהך לההוא אתר. כן קודשא בריך הוא פויס למשה, ועד דיהיב ליה רשו, וא"ל אימא אנת, הנני נותן לו את בריתי שלום, למשרי בגוויה, ועד דיהיב לה רשו למהך תמן, לא אזלת.

141. How do we know this? From the righteous one of the world, WHICH IS YESOD OF ZEIR ANPIN, who gave MALCHUT permission to abide among the righteous in this world, and she dwells among them as a bride in all her jewelry, and the righteous of the world sees it, and is happy. But she lies in the arms of her husband, WHICH IS THE SECRET OF THE RIGHT COLUMN AND THE LEFT COLUMN, WHICH ARE CHESED AND GVURAH OF ZEIR ANPIN, and returns from there to be with the righteous, then returning to her husband, as it is written: "in the evening she would go, and on the morrow she would return" (Ester 2:14). "in the evening she would go" to her husband, NAMELY AT MIDNIGHT, FOR THEN IS THE MATING OF THE LEFT; "and on the morrow" WHEN SHE IS FULL OF CHASSADIM FROM THE MATING OF THE RIGHT, "she would return" to be among the righteous of the world, everything being done with the permission of her husband, ZEIR ANPIN.

141. מנלן. מצדיקו של עולם, דיהיב לה רשו, למשרי גו צדיקי בהאי עלמא. ויתבא עמהון, ככלה גו קשוטהא. וצדיקא דעלמא חמי, וחדוי בהאי. אבל בין דרועי דבעלה שכובת, ואתהדרת למהווי בהדיהו, ותבת לבעלה. כד"א, בערב היא באה ובבקר היא שבה. בערב היא באה, לגבי בעלה. ובבקר היא שבה, לגבי צדיקיא דעלמא. וכלא ברשותא דבעלה.

142. What Moses said was: "Behold I give to him My Covenant," WHICH IS THE SECRET OF MALCHUT. Just as the Righteous One on high gives, so also do I give a present, on condition that the present be returned, NAMELY JUST AS THE RIGHTEOUS ONE ON HIGH GIVES ON CONDITION THAT IT BE RETURNED. AS "IN THE EVENING SHE WOULD GO AND ON THE MORROW SHE WOULD RETURN," AS EXPOUNDED ABOVE, so ALSO WITH MOSES. And because of this covenant, he earned the high priesthood, WHICH IS THE SECRET OF CHESED, and if he had not had MALCHUT with him, Pinchas could not have arisen to the level of the high priesthood, for the covenant IS AN ASPECT OF MALCHUT, when she is always cleaving to the upper right, WHICH IS CHESED of ZEIR ANPIN. And this upper right will, in the future, construct the Temple, which is the covenant, NAMELY MALCHUT.

142. ומשה כן אמר, הנני נותן לו את בריתי, במה דצדיק דלעילא נותן, אוף אנא הנני נותן, מתנה למהדר מתנה איהו. ובגין ברית דא, רווח כהונה עלאה. ואי לא תהא בהדיה, לא אתקשר פנחס בדרגא דכהונה עלאה, דהא ברית דבקא איהו תדיר בימינא עלאה. וימינא עלאה דא, זמין למבני בי מקדשא, דאיהו ברית.

24. A third Temple is not mentioned in the Torah

We hear how a gentile told Rabbi Eliezer that Yisrael were not close to God, citing various kinds of evidence, whereupon the Rabbi turned him into a heap of bones. Rabbi Eliezer recounts the answers that Elijah once gave him when he raised the same issues as the gentile. We hear an explanation of the First and Second Temples, and how God will reveal the Temple at the time of the final redemption.

143. Rabbi Aba said: I have remembered a certain matter I heard from the holy luminary, RABBI SHIMON, who heard it in the name of Rabbi Eliezer. One day a clever gentile came and said to him: Old man, old man, I have three questions that I want to put to you. The first is: You say that another Temple will be built for you, but the Temple is not to be built more than twice. The First Temple and the Second Temple ARE MENTIONED, but you will not find a Third Temple in the Torah, and that which you had to build has already been built, and there will never be another one, for Scripture has referred to the two houses of Yisrael, AND ABOUT THE SECOND TEMPLE it is written: "The glory of this latter house shall be greater than that of the former" (Chagai 2:9).

144. Also, you say that you are closer to the divine King than all other peoples. Whoever is close to the King is forever rejoicing, without pain, without fear, without troubles. But you are perpetually in pain, trouble and agony, more than anyone else. Look at us - no pain, trouble nor agony approaches us at all, from whence it follows that we are close to the divine King and you are far from Him, and this is why you have pain and trouble and sorrow and agony, which we do not have.

145. Further: You do not eat of an animal found dead nor ritually slaughtered so that you will be healthy and your body healthy. We eat anything we want and we are physically strong and healthy and all our limbs are fit. You do not eat and all are sick with bad illnesses and broken more than all other peoples. You are a people whom HASHEM hates above all. Old man, old man, do not say anything to me because I shall not listen to you, nor accept it from you. Rabbi Eliezer lifted up his eyes, looked at him, and turned him into a heap of bones.

146. When his anger had subsided, he looked back, cried, and said: "Hashem, our Master, how majestic is Your name in all the earth" (Tehilim 8:2). How strong is the power of the holy and mighty name in all the earth, and how beloved are the words of the Torah, for nothing is so minor that it will not be found in the Torah, and even the smallest thing in the Torah issued from the mouth of the Holy One, blessed be He. Those matters that that wicked one asked, I too, once asked of Elijah, and he replied that in the academy of the firmament THESE VERY MATTERS were laid out before the Holy One, blessed be He, as follows:

143. אָמַר רַבִּי אַבָּא, אֲדַכְרֵנָּא מִלָּה חֲדָא, דְּשִׁמְעֵנָּא מִבּוֹצִינָא קְדִישָׁא, דְּשָׁמַע מִשְׁמִייה דְּרַבִּי אֱלִיעֶזֶר. יוֹמָא חַד, אַתָּא לְקַמִּייה חַד חֲכִים גּוֹי, א"ל סְבָא סְבָא, תִּלַּת בְּעֵינִין בְּעֵינָא לְמַתְבַּע מִנָּךְ. חַד, דְּאַתּוֹן אֲמַרִּין דִּיתְבְּנִי לְכוּ בִּי מִקְדָּשָׁא אַחְרָא, וְהָא לֹא הוּוּ לְמִבְנֵי אֲלֵא תְרֵי זְמַנִּין, בֵּית רֵאשׁוֹן וּבֵית שְׁנִי, בֵּית שְׁלִישִׁי לֹא תִשְׁכַּח בְּאוּרִייתָא, וְהָא מַה דְּהוּוּ לִיּוּה לְמִבְנֵי, כְּבַר אַתְבָּנוּן, וְלַעוֹלָם לִית בֵּיה יְתִיר, דְּהָא תְרֵי בְתֵי יִשְׂרָאֵל קְרָא לֹון קְרָא. וּכְתִיב, גְּדוֹל יְהוָה כְּבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן הָרֵאשׁוֹן.

144. וְתוּ, דְאַתּוֹן אֲמַרִּין, דְאַתּוֹן קְרַבִּין לְמַלְכָּא עֲלָאָה, יְתִיר מִכָּל שָׂאר עַמִּין, מֵאַן דְּמַתְקְרִיב לְמַלְכָּא, אִיהוּ חֲדֵי תְדִיר, בְּלֹא צַעְרָא, בְּלֹא דְחִילוּ, וּבְלֹא דְחִיקוּ. וְהָא אַתּוֹן בְּצַעְרָא וּבְדַחְקָא וּבִיגוּנָא תְדִיר, יְתִיר מִכָּל בְּנֵי עַלְמָא. וְאַנְן לֹא אַתְקְרִיב לֹון צַעְרָא וְדַחְקָא וּיְגוּנָא כְּלָל. אַנְן קְרַיבִין לְמַלְכָּא עֲלָאָה, וְאַתּוֹן רְחִיקִין מִנִּיהּ, וְע"ד אִית לְכוּ צַעְרָא וְדַחְקָא אַבְלָא וּיְגוּנָא, מַה דְּלֹא אִית לֹון.

145. וְתוּ, דְאַתּוֹן לֹא אֲכָלִי נְבִלָה וְטִרְפָּה, בְּגִין דְּתַהוּוֹן בְּרִיאִין, וְגוֹפָא דְלִכּוֹן לְהוּי בְּבְרִיאוּתָא. אַנְן אֲכָלִינָן כָּל מַה דְּבַעִינָן, וְאַנְן תְּקִיפִין בְּחִילָא בְּבְרִיאוּתָא, וְכָל שְׁוִיפוֹן דִּילָן בְּקִיּוּמֵיהוּ. וְאַתּוֹן דְּלֹא אֲכָלִין, חֲלָשִׁין כְּלָכוּ בְּמַרְעִין בִּישׁוּן, וּבְתַבִּירוּ יְתִיר מִכָּל שָׂאר עַמִּין. עַמָּא דְּסָנִי לְכוֹן אֱלֹהִיכוֹן בְּכָלָא. סְבָא סְבָא, לֹא תִימָא לִי מְדִי, דְּלֹא אֲשַׁמְעִינָךְ, וְלֹא אֲקַבֵּל מִנָּךְ. זְקִיף עֵינָיו ר' אֱלִיעֶזֶר, וְאַשְׁגַּח בֵּיה, וְאַתְעֵבִיד תֵּלָא דְגֵרְמִי.

146. בֵּינוּן דְּנַח רוּגְזִייה, אַהֲדַר רִישִׁיה וּבְכַה, וְאַמַּר, יי' אֲדוֹנָנוּ מַה אֲדִיר שְׁמֵךְ בְּכָל הָאָרֶץ. כְּמַה תְּקִיף חִילָא דְשִׁמָּא קְדִישָׁא, תְּקִיפָא בְּכָל אַרְעָא, וְכְמַה חֲבִיבִין מְלֵי דְאוּרִייתָא, דְלִית לָךְ מִלָּה זְעִירָא דְלֹא תִשְׁכַּח לָהּ בְּאוּרִייתָא, וְלִית מִלָּה זְעִירָא דְאַתּוּנָא בְּאוּרִייתָא, דְלֹא נִפְקַת מִפּוּמִייה דְקוֹדֶשָׁא בְרִיךְ הוּא. מְלִין אֲלִין דְשָׂאֵל הוּוּא רְשַׁע, אַנָּא שְׂאֲלָנָא יוֹמָא חַד לְאַלְיָהוּ, וְאַמַּר דְּהָא בְּמַתִּיבְתָּא דְרַקִּיעָא, אַתְסַדְרוּ קַמִּייה דְקוֹדֶשָׁא בְרִיךְ הוּא, וְהִכִּי הוּא.

147. When Yisrael came out of Egypt, the Holy One, blessed be He, wanted to establish them in the country as are the holy angels on high, and He wanted to build a Temple for them, bring it down from the upper heavens, and plant Yisrael in the land as a holy planting, after the pattern of the heavenly form, as it is written: "You shall bring them in, and plant them in the mountain of Your inheritance" (Shemot 15:17). And where would that be? "in the place, Hashem, which You have made for You to dwell in" (Shemot 15:17). In that PLACE which You, Hashem, have made, and in no other. "The place, Hashem, which You have made for You to dwell in" refers to the First Temple, and the continuation of the verse, "in the sanctuary, Hashem, which Your hands have established," refers to the Second Temple. Both of them are the work of the Holy One, blessed be He.

148. But when they angered Him in the wilderness, they died, and He brought their children into the land, and the Temple was constructed by man, which is why it did not last. FOR THE BUILDING HAS TO BE THE WORK OF THE HOLY ONE, BLESSED BE HE. King Solomon knew that the Temple that he built was built by man and would not therefore last, which is why it is written: "Unless Hashem builds the house, they who build it labor in vain" (Tehilim 127:1) And indeed it no longer exists. In the days of Ezra, because of the sin, they had to rebuild THE TEMPLE, which is why it had no lasting existence. And up until now the first building of the Holy One, blessed be He, has not been placed in the world, but concerning the future it is written: "Hashem builds Jerusalem" (Tehilim 147:2). He WILL BUILD and no other. It is for this building that we are waiting, and not for a structure of man which has no permanence.

149. The Holy One, blessed be He, will bring down the First Temple and the Second Temple from on high simultaneously. The First Temple, WHICH IS EQUIVALENT TO BINAH, will be covered, and the Second Temple, WHICH IS PARALLEL TO MALCHUT, will be in the open. That house that is called 'the Second Temple' will be in the open so that the art of the Holy One, blessed be He, will be visible to the whole world. AND THEN THERE WILL BE perfect rejoicing, and goodwill throughout its existence.

150. The First Temple THAT WILL BE concealed ascends on high over THE SECOND TEMPLE that is revealed, and the whole world will see the clouds of glory that surround the Temple that is revealed, and within those clouds will be the First Temple in a hidden action, rising to the height of the glory of the heavens, WHICH IS BINAH, and this is the building for which we are waiting.

147. דָּכַד נִמְקוּ יִשְׂרָאֵל מִמִּצְרַיִם, בְּעַא קוֹדֶשׁא בְּרִיךְ הוּא לְמַעַבְד לֹון בְּאַרְעָא, כְּמִלְאֲכִין קְדִישִׁין לְעִילָא, וּבְעַא לְמַבְנֵי לֹון בֵּיתָא קְדִישָׁא, וּלְנַחֲתָא לִיה מִגוּ שְׁמַי רְקִיעִין, וּלְנִטְעָא לֹון לְיִשְׂרָאֵל, נְצִיבָא קְדִישָׁא, כְּגוֹזָנָא דְרִיוּקְנָא דְלְעִילָא. הַה"ד תְּבִיאָמוּ וְתִטְעֶמוּ בְּהַר נַחֲלַתְךָ. בְּאֵן אַתְר בְּמִכּוֹן לְשַׁבְּתָךְ פְּעֻלַת יְיָ. בְּהַהוּא דְפְעֻלַת אַנְתָּ יְיָ, וְלֹא אַחֲרָא. מִכּוֹן לְשַׁבְּתָךְ פְּעֻלַת יְיָ, דָּא בֵּית רֵאשׁוֹן. מְקֻדֶשׁ יְיָ כּוֹנְנֵו יְדִיךְ, דָּא בֵּית שְׁנֵי. וְתִרְוִייהוּ, אּוּמְנוּתָא דְקוֹדֶשׁא בְּרִיךְ הוּא אִינוּן.

148. וּמִדְאַרְגִּיזוּ קַמִּיהָ בְּמִדְבָּרָא, מִיתוּ, וְאַכְנַס לֹון קוֹדֶשׁא בְּרִיךְ הוּא לְבַנְיָהוּ בְּאַרְעָא. וּבֵיתָא אַתְבְּנֵי עַל יְדָא דְבַר נֶשׁ, וּבְגִין כֶּךָ לֹא אַתְקִיִּים. וּשְׁלֵמָה הוּהוּ יְדַע, דְּבְגִין דְּהֵאֵי עוּבְדָא דְבַר נֶשׁ לֹא יַתְקִיִּים, וְעַל דָּא אָמַר, אִם יְיָ לֹא יִבְנֶה בֵּית שׁוּא עֲמִלוּ בּוֹנוּי בּוּ, דְּהֵא לִית לִיה בֵּיה קִיּוּמָא. בִּיּוּמוֹי דְעֶזְרָא, גְּרַם חֲטָאָה, וְאַצְטְרַכוּן אִינוּן לְמַבְנֵי, וְלֹא הוּהוּ בֵּיה קִיּוּמָא. וְעַד כְּעַן, בְּנִינָא קְדַמָּא דְקוֹדֶשׁא בְּרִיךְ הוּא, לֹא הוּהוּ בְּעֵלְמָא, וּלְזַמְנָא דְאַתֵּי כְּתִיב, בּוֹנֶה יְרוּשָׁלַם יְיָ, אִיהוּ וְלֹא אַחֲרָא. וּבְנִינָא דָּא אָנן מִחְכָּאן, וְלֹא בְנִינָא דְבַר נֶשׁ, דְלִית בֵּיה קִיּוּמָא כִּלְל.

149. בֵּית רֵאשׁוֹן, וּבֵית שְׁנֵי, יַחֲיִית לֹון קוֹדֶשׁא בְּרִיךְ הוּא כְּחַדָּא מְלַעִילָא. בֵּית רֵאשׁוֹן בְּאַתְכַּסְיָא, וּבֵית שְׁנֵי בְּאַתְגְּלִיָּא. הַהוּא בֵּית לְהוּי בְּאַתְגְּלִיָּא, דְאַתְקִרֵי בֵּית שְׁנֵי, דִּיתְחַזִּי לְכָל עֲלְמָא אּוּמְנוּתָא דְקוֹדֶשׁא בְּרִיךְ הוּא. חֲדוּה שְׁלִים, וְרַעוּתָא דְלְבָא בְּכָל קִיּוּמָא.

150. הַהוּא בֵּית רֵאשׁוֹן בְּאַתְכַּסְיָא, אֶסְתַּלַּק לְעִילָא, עַל גְּבוּי דְהַהוּא דְאַתְגְּלִיָּא. וְכָל עֲלְמָא יַחְמוּן, עֲנְנֵי יְקַר דְסַחְרִין עַל גְּבוּי דְהַהוּא דְאַתְגְּלִיָּא, וּבְגוּ דְאִינוּן עֲנְנִין, הוּי בֵּית רֵאשׁוֹן, בְּעוּבְדָא טְמִירָא, דְסְלוּק עַד רוּם יְקַר שְׁמַיָּא, וּבְנִינָא דָּא אָנן מִחְכָּאן.

151. So far this has not happened in the world, for even the City of Jerusalem will not be the result of man's skills, for it is written: "for I, says Hashem, will be to her a wall of fire round about, and will be the glory in the midst of her..." (Zecharyah 2:9). If this is what is written about the City, how much more so will this be the case for the Temple, which is His dwelling place. And this action OF THE HOLY ONE, BLESSED BE HE, should have been apparent at the beginning, when Yisrael came out of Egypt, but it was delayed for the End of Days, for the final Redemption.

151. ועד כען, לא הוה בעלמא, דאפילו קרתא דירושלם לא ליהוי אומנותא רב"נ, דהא כתיב, ואני אהיה לה נאם יי' חומת אש סביב וגו'. אי לקרתא כתיב הכי, כל שכן ביתא, דאיהו דיורא דיליה. ועובדא דא, הוי אתחזי למהוי ברישא, בד נפקו ישראל ממצרים, ואסתלק עד לסוף יומין, בסורקנא בתראה.

25. Why Yisrael are in more trouble than other peoples

We are told that Yisrael is the heart of the whole world, and the heart is the only part of the body that knows pain and trouble because it incorporates existence and intelligence. Thus it is the only part that is close to God at all.

152. The second question ASKED BY THAT GENTILE, IS THUS: FOR surely we are closer to the Divine King than any of the other peoples. This must be so for the Holy One, blessed be He, made Yisrael the heart of the whole world, and the relationship of Yisrael to the other nations is as that of the heart to other parts of the body. And just as the other parts of the body have no existence, even for a moment, without the heart, so it is that none of the other peoples can exist in the world without Yisrael. Jerusalem, too, has the same relationship with the other countries, being as the heart to the parts of the body, which is why it is in the center of the whole world just as the heart is in the center of the limbs.

152. שאלתא אחרא, דודאי אנן קרבינ למלכא עלאה, יתיר מכל שאר עמין. ודאי הכי הוא, דירושלם עבד לון קודשא בריך הוא לבא דכל עלמא. והכי אינון ישראל בין שאר עמין, כלבא בין שייפין, כמה דשייפין לא יכלי למיקם בעלמא אפילו רגעא חדא בלא לבא, הכי עמין בלהו, לא יכלין למיקם בעלמא, בלא ישראל. ואוף הכי ירושלם בגו שאר ארעאן, כלבא בגו שייפין. ועל דא איהו באמצעיתא דכולי עלמא. כלבא גו שייפין.

153. And Yisrael's conduct amongst the other nations is as that of the heart amongst the limbs. The heart is soft and weak, but gives existence to all the limbs, AND ALL THE LIMBS do not know pain, trouble and agony at all, but only the heart does, for in it is existence and intelligence. PAIN AND ANGUISH come nowhere near the other limbs, for they have no existence and know nothing. None of the other limbs comes near to the King, who is wisdom and intelligence that reside in the brain; the heart is the only exception. The other limbs are far from Him and know nothing about Him. Thus it is that Yisrael is near to the Holy King while the other peoples are far from Him.

153. וישראל מתנהגן גו שאר עמין, כגוונא דלבא גו שייפין. לבא איהו רכיך וחלש, ואיהו קיומא דכל שייפין, לא ידע מצערא ועקא ויגונא כלל אלא לבא, דביה קיומא, דביה סוכלתנו, שאר שייפין לא אתקריב בהו כלל, דהא לית בהו קיומא, ולא ידעין מדי. כל שאר שייפין לא קריבין למלכא, דאיהו חכמתא וסוכלתנו, דשריא במוחא, אלא לבא. ושאר שייפין, רחיקין מניה, ולא ידעין מניה כלל. כך ישראל, למלכא קדישא קריבין, ושאר עמין רחיקין מניה.

26. Why Yisrael, who do not partake of animals found dead or not ritually slaughtered, are weak

Elijah teaches that the heart takes for its nourishment only the clearest and purest of the blood, and this food is softer and weaker than the rest of the food.

154. The third question POSED BY THAT GENTILE was that Yisrael do not partake of animals found dead or those not ritually slaughtered, nor of the filth and dirt of reptiles and insects as do the other peoples, BUT IS NEVERTHELESS WEAKER THAN THEY ARE. This is how it is. For the heart, which is soft and weak and is the king and the sustenance of the other limbs, does not take FROM MAN'S FOOD for its nourishment other than from the clearest and purest of all the blood THAT IS MADE FROM FOOD, and its food is clean and clear and is softer and weaker than all the rest. And it leaves the remaining waste matters OF THE BLOOD for the other limbs, and the other limbs are not concerned AS TO THE CLEANLINESS OF THEIR FOOD, but take all the waste matters, even the worst, and they are strong as befits them.

155. This is why all the other limbs have skin eruptions and scabs, bright spots and leprous boils, and the heart has none of them, for it is clean and clear, and has no blemish whatsoever. Thus the Holy One, blessed be He, took Yisrael, who is clean, clear, and without blemish, for Himself, as Scripture says: "You are all fair, my love; there is no blemish in you" (Shir Hashirim 4:7). Rabbi Yosi came, kissed his hands, and said: If I had come into the world just to hear this, it would have been sufficient.

27. "Now the name of the man of Yisrael that was slain"

Rabbi Eliezer tells Rabbi Yitzchak that the title verse does not say who killed the man because Pinchas had by then achieved priesthood, and it was not appropriate to mention a priest in connection with any killing.

156. "Now the name of the man of Yisrael that was slain" (Bemidbar 25:14). Said Rabbi Yitzchak: This verse should have been written so: 'Now the name of the man of Yisrael whom Pinchas slew', and not "that was slain, that was slain," simply WITHOUT EVEN MENTIONING THE ONE WHO DID THE SLAYING.

157. HE ANSWERS: this is how Rabbi Eliezer put it: Since the Holy One, blessed be He, had raised Pinchas to the level of High Priest, He did not want to mention Pinchas in the context of a man slaying, for this is hardly fitting for a High Priest. Before he elevated him to the high priesthood, He did mention him, and said: "And when Pinchas... saw... and took a spear... and thrust both of them through..." (Bemidbar 25:7-8). But once he was elevated to the high priesthood, his name is not mentioned in the context of killing, for this is unbecoming, and the honor of the Holy One, blessed be He, had compassion on him because it is not right for a High Priest to be mentioned in the context of a killing. "And the name of the Midianite woman that was slain" (Bemidbar 25:15) IS also GIVEN WITHOUT STATING WHO THE SLAYER WAS, FOR THE SAME REASON.

28. What is now first will be last at the resurrection of the dead

Rabbi Pinchas ben Yair explains that God will reconstruct a man in the opposite order that the body disintegrates, for now the body is first stripped of spirit, and then the skin, flesh, sinews and bones rot.

154. שְׁאַלְתָּ אַחֲרָא, דִּישְׂרָאֵל לֹא אֲכָלִי נְבִלוֹת וְטִרְפוֹת, וְטִנוּפָא וְלִכְלוּכָא דְשִׁקְצִים וְרִמְשִׁים בְּשָׂאֵר עַמּוּיָן, הֲכִי הוּא, דְּהָא לְבָא דְאִיהוּ רְכִיךְ וְחֻלְשׁ, וּמְלַבָּא וְקִיּוּמָא דְכָל שָׂאֵר שְׂוִיפִין, לֹא נְטִיל לְמִזְוֹנִיָּה, אֲלֵא בְרִירוֹ וְצַחוּתָא דְכָל דְמָא, וּמִזְוֹנִיָּה נְקִי וּבְרִירָא, וְאִיהוּ רְכִיךְ וְחֻלְשׁ מְכֻלָּא, וְשָׂאֵר פְּסוּלַת אֲנַח לְכָל שְׂוִיפִין, וְכָל שָׂאֵר שְׂוִיפִין לֹא מְשַׁגְּחִין בְּהָאֵי, אֲלֵא כָּל פְּסוּלַת וּבִישׁ דְּכֻלָּא נְטִילִין, וְאִינוּן בְּתַקִּיפוֹ כְּמָה דְאַתְחֲזִי לֹון.

155. וְעַל דָּא בְּכָל שָׂאֵר שְׂוִיפִין אֵית אַבְעָבוּעִין, שְׂאֵת אוֹ סַפְחָת, סְגִירוֹ דְצִרְעַת. לְלֵבָא, לֹאֹ מְכָל הֲנִי כְלוּם, אֲלֵא אִיהוּ נְקִי בְרִירָא מְכֻלָּא, לִית בֵּיה מוּמָא כְּלָל. כִּן קוּדְשָׁא בְרִיךְ הוּא נְטִיל לִיה לְיִשְׂרָאֵל דְאִיהוּ נְקִי וּבְרִירוֹ דְלִית בֵּיה מוּמָא עַל דָּא כְּתִיב, כִּלְךְ יָפָה רַעֲיָתִי וּמוֹם אֵין בְּךְ. אַתָּא רַבִּי יוֹסִי, נְשִׁיק יָדָיו, אָמַר, אֵילוֹ לֹא אַתִּינָא לְעֵלְמָא, אֲלֵא לְמִשְׁמַע דָּא, דִּי.

156. וְשֵׁם אִישׁ יִשְׂרָאֵל הַמְּכָה וְגו'. אָמַר ר' יִצְחָק, הָאֵי קָרָא הֲכִי הוּא לִיה לְמַכְתָּב, וְשֵׁם אִישׁ יִשְׂרָאֵל אֲשֶׁר הִכָּה פְּנַחֵס, וְלֹא הַמְּכָה אֲשֶׁר הִכָּה, לֹא נֶאֱמַר אֲלֵא בְּאַרְח סְתִים.

157. אֲלֵא הֲכִי אָמַר ר' אֲלֵעֶזֶר, בֵּינן דְסִלְקִיה קוּדְשָׁא בְרִיךְ הוּא לְפַנְחָס לְכַהֲנָא רַבָּא, לֹא בְעָא לְאַדְכְּרָא לִיה לְפַנְחָס בְּקִטְלֹנּוּתָא דְבַר נֶשׁ. דְּהָא לֹא אַתְחֲזִי לְכַהֲנָא רַבָּא. עַד לֹא סִלְקִיה לְכַהֲנָא רַבָּא, אַדְכְּרָ לִיה, וְאָמַר וִירָא פְּנַחֵס וַיִּקַּח רֶמַח וְגו', וַיִּדְקוּר אֶת שְׁנֵיהֶם וְגו'. בֵּינן דְסִלְקִיה לְכַהֲנָא רַבָּא לֹא אַדְכְּרָ שְׁמִיה בְּקִטְלֹנּוּתָא, דְלֹא אַתְחֲזִי לִיה, וְחָס עָלֶיהָ וַיִּקְרָא דְקוּדְשָׁא בְרִיךְ הוּא, דְכַהֲנָא רַבָּא לֹא אַתְחֲזִי לְאַדְכְּרָא בְּקִטְלֹנּוּתָא. וְשֵׁם הָאִשָּׁה הַמוּכָה, אוּף הֲכִי.

158. Rabbi Shimon was traveling from Cappadocia to Lod, and Rabbi Yehuda was going with him. While they were en route, they were met by Rabbi Pinchas ben Yair and two donkey drivers following him. Rabbi Pinchas' donkey stopped. He prodded him WITH A SPUR THAT HE SHOULD CONTINUE, but he did not do so. Said Rabbi Pinchas TO THE DONKEY DRIVERS: Leave him be, for he can discern the smell of new countenances APPROACHING US, or a miracle will happen to us. While they were still there, Rabbi Shimon appeared from behind one of the rocks, and the donkey continued on. Rabbi Pinchas said, Did I not tell you that he discerned the smell of new countenances?

159. Rabbi Pinchas dismounted FROM HIS DONKEY, embraced RABBI SHIMON, and cried. He said to him, I saw in my dream that the Shechinah had come to me, and given me large presents, and I had rejoiced with her. And now what I saw HAS COME TO PASS. Rabbi Shimon said: I knew that it was you from the sound of your donkey's footsteps. Now the rejoicing is complete. Rabbi Pinchas said, Let us sit down somewhere, as a Torah discussion has to be lucid. They found a well of water and a tree and sat down.

160. Rabbi Pinchas said, I used to view matters such that the resurrection of the dead would be performed on us by the Holy One, blessed be He, in one way, and that what is now first to leave will be the last AT THE RESURRECTION. How do we know this? From those bones, the ones into which the Holy One, blessed be He, breathed life at the hands of Ezekiel. At the beginning it is written: "And the bones came together, bone to its bone" (Yechezkel 37:7), and later it is written: "And as I beheld, and, lo, there were sinews upon them, and flesh came up" (Yechezkel 37:8). AND THE SAME VERSE CONTINUES: "and skin covered them above: but there was no breath in them." From here, too, we can learn that what A PERSON takes off first will be the last to be put on again. Initially, man is stripped of spirit, and then his skin ROTS, followed by the flesh, THEN THE SINEWS, and finally the bones. AT THE RESURRECTION IT WILL BE THE OTHER WAY AROUND: INITIALLY THE BONES, THEN THE SINEWS, FOLLOWED BY THE FLESH, AND LASTLY THE SKIN.

158. רבי שמעון הוה אזיל מקפוטקיא ללוד, ור' יהודה אזיל עמיה, עד דהוו אזלי פגע בהו ר' פנחס בן יאיר, ותרין גוברין טוענין אבתריה. שכיך חמריה דר' פנחס. טעינו ליה, ולא אזיל. אמר ר' פנחס, שביקו ליה, דהא ריחא דאנפין חרתין קא ארח, או נסא אתעביד לן השתא. עד דאינון תמן, נפק ר' שמעון מבתר חד טנרא. נטל חמרא ואזיל, אמר ר' פנחס, ולא אמרית לכו, דהא ריחא דאנפין חרתין קא ארח.

159. נחת וגפיה ליה ר' פנחס, ובכה, אמר ליה, חמינא בחלמי, דאתיא שכינתא לגבי, ויהבת לי נבזבזן רברבן, וחדינא בה. השתא כמה דחמינא. אמר ר' שמעון, מקל פרסי דחמרך, ידענא דאנת הוא. השתא חרוה שלים. אמר ר' פנחס, נתיב ברוך חר, דמלי דאורייתא אצטריך צחותא. אשכחו עינא דמינא, ואילנא, ויתבו.

160. אמר ר' פנחס, מסתכל הויןא דהא לתחיית המתים, בארחה אחרא יעביד לון קודשא בריך הוא, ומה דהוה השתא קדמאה, ליהוי כדין בתראה. מנלן. מאינון עצמות, הנהו גרמין דאחיא לון קודשא בריך הוא על ידי יחזקאל, דכתוב ותקרבו עצמות עצם אל עצמו בקדמיתא, ולבתר כתיב וראיתי והנה עליהם גידים ובשר עלה וגו'. ויקרם עליהם עור מלמעלה ורוח אין בהם. דהא מה דאפשיט בקדמיתא, ליהוי בתראה. בקדמיתא אפשיט מרוחא, ולבתר עור, ולבתר בשר, ולבתר עצמות.

29. The resurrection of the dead

Rabbi Shimon says that at the time of resurrection God will re-make a person from the remaining bone that has not disintegrated. We learn that all the souls of the righteous are concealed under God's throne, Malchut, and that the throne protects them so they can be returned. Rabbi Shimon says that wherever scripture does not explicitly state Hashem, the reference is always to Malchut.

161. Rabbi Shimon said: The earlier teachers had difficulties with this passage, but the truth is that the Holy One, blessed be He, performed strange miracles and signs with these bones into which he breathed life. Come and see: "Remember, I beseech You, that You have fashioned me like clay; and will You bring me back to dust" (Iyov 10:9). And then, in the next verses: "Have You not poured me out as milk, and curdled me like cheese? You have clothed me with skin and flesh, and have knit me together with bones and sinews." When a person has rotted in the dust, and the time of the resurrection of the dead has arrived, the Holy One, blessed be He, will re-make him from the remaining bone THAT HAS NOT ROTTED AWAY, make it like dough and as cheese from milk and as flowing as a stream of pure clear milk. For the bone will be refined, BECOMING VERY THIN, and polished as milk, curdled, and carved as in a drawing, like curdled cheese. After this structure is done He will create anew the skin, veins and bones.

162. Hence "Have You not poured me out as milk, and curdled me like cheese? You have clothed me with skin and flesh": all the verbs are in fact in the future form. Not 'Have You not poured me out', but 'Will You not pour me out'. Not 'Have You not clothed me with skin and flesh', but 'Will You not clothe me with skin and flesh etc'. This is because the reference throughout is to a future time, THAT OF THE RESURRECTION.

163. And what is written afterwards? "You have granted me life and favor" (Iyov 10:12). This is the spirit of life. But you may say: But it is written "have granted" IN THE PAST TENSE and not 'will grant'. HE ANSWERS THAT he said: "You have granted me life and favor," for in that world You have given me the spirit of life. But, the verse continues, "and Your providence," namely that of the King's Matron, MALCHUT, "has preserved my spirit," namely guards my spirit in that world. And why DOES HE REFER TO MALCHUT, AS "Your providence"? BECAUSE you will in the future visit her first. THEREFORE, HE REFERS TO HER AS HIS ASSIGNED ORDER AND COMMAND.

164. And the secret of this matter is that all the souls of the righteous are hidden and concealed under the King's throne, WHICH IS MALCHUT, WHICH IS CALLED 'A THRONE', and it protects them so that they can be returned to their place. As it is written: "and Your providence has preserved my spirit." What is "Your providence (Heb. pkudatcha)"? It is as in the verse: "and let another take his possessions (Heb. pkudato)" (Tehilim 109:8). "Your providence" refers to the King's Matron, NAMELY MALCHUT, for all the spirits are pledged in her hands, as it is written: "Into Your hand I commit (Heb. afkid) my spirit" (Tehilim 31:6), and she protects them. Thus IS IT WRITTEN "has preserved my spirit," (Iyov 10.12) for she preserves it.

165. David said something similar: "Preserve my soul; for I am pious" (Tehilim 86:2). "Preserve" refers to the King's Matron, for she has preserved my soul because I am pious. And as a general rule, whenever Scripture simply generalizes AND DOES NOT EXPLICITLY STATE HASHEM, the reference is to the Matron WHO IS MALCHUT. As for example, in the verse: "And He called to Moses" (Shemot 24:16), WHERE HASHEM IS NOT MENTIONED BY NAME, or "And He said: If you will diligently hearken to the voice of Hashem your Elohim" (Shemot 15:26), WHERE THE SPEAKER AGAIN IS NOT NAMED AND THE REFERENCE IS TO MALCHUT.

161. אר"ש, בְּדָא אַקְשָׁן קְדַמָּאי, אֲבַל גְּרַמִּין אֲלִין דְּאַחֵיא קוּדְשָׁא בְּרִיךְ הוּא, נְסִין וְאַתִּין מְשַׁנְיִין, עֲבַד בְּהוּ קוּדְשָׁא בְּרִיךְ הוּא. ת"ח מַה כְּתִיב, זָכַר נָא כִּי כְחוֹמֵר עֲשִׂיתָנִי וְאֵל עֶפְר תְּשִׁיבֵנִי. מַה כְּתִיב בְּתַרְיָה, הֲלֹא כְחֶלֶב תְּתִיכֵנִי וְכִגְבִּינָה תְקַפִּיאֲנִי, עוֹר וּבֶשֶׂר תְּלַבִּישָׁנִי וּבַעֲצָמוֹת וְגִידִים תְּסוּכְכֵנִי. זְמִין קוּדְשָׁא בְּרִיךְ הוּא, לְבַתֵּר דִּיתְבְּלִי ב"נ בְּעַמְרָא, וּמְטִי זְמַנָּא דִּתְחִיית הַמֵּתִים, דִּהוּא גְרַמָּא דִּישְׁתָּאֵר. לְמַעַבְד לִיָּה כְּעֶסֶה דָא, וְכִגְבִּינָה דְחֶלֶב, וְנָבִיעַ דְחֶלֶב, דִּהוּא נָבִיעוּ נְקִי מְצוּחָצַח בְּצוּחָתָא. יִתְעַרְבַּ הוּא גְרַמָּא וְיִתְמַחֵי כְחֶלֶבָא, וְלְבַתֵּר יִקְפִּיא לִיָּה, וְיִתְצִיֵּר בְּצִיּוּרָא כִּגְבִּינָה בְּקַפִּיאוּתָא, וְלְבַתֵּר יִתְמַשֵּׁךְ עֲלֵיהּ עוֹר וּבֶשֶׂר וְעֲצָמוֹת וְגִידִים.

162. הַה"ד הֲלֹא כְחֶלֶב תְּתִיכֵנִי וְכִגְבִּינָה תְקַפִּיאֲנִי. הִתְכַּתְּנִי לֹא כְתִיב, אֲלֵא תְתִיכֵנִי. הַקְפִּיתָנִי לֹא כְתִיב, אֲלֵא תְקַפִּיאֲנִי. הַלְבַּשְׁתָּנִי לֹא כְתִיב, אֲלֵא תְלַבִּישָׁנִי. סוּכְכֵנִי לֹא כְתִיב, אֲלֵא תְסוּכְכֵנִי. כִּלְהוּ לְבַתֵּר זְמַנָּא מְשַׁמַּע.

163. וְלְבַתֵּר מַה כְּתִיב, חַיִּים וְחֹסֵד עֲשִׂיתָ עִמָּדִי, דָא רִוְחָא דְחַיִּי. וְאִי תִימָא עֲשִׂיתָ עִמָּדִי כְתִיב, וְלֹא כְתִיב תַּעֲשֶׂה. אֲלֵא הֲכִי אָמַר, חַיִּים וְחֹסֵד עֲשִׂיתָ עִמָּדִי. בְּהוּא עֲלָמָא שְׂדִית בִּי רִוְחָא דְחַיִּים, אֲבַל וּפְקוּדָתְךָ, דְמִטְרוּנִיתָא דְמַלְכָּא, שְׁמַרָה רִוְחִי, אִיהִי נְטַרְתָּ לְרוּחִי, בְּהוּא עֲלָמָא. מֵאִי וּפְקוּדָתְךָ, דָאֵת זְמִין לְפַקְדָא לָהּ בְּקַדְמִיתָא.

164. וְרָזָא דְמַלְהָ דָא, כֹּל נַפְשִׁין דְצַדִּיקַיָּא, גְּנִיזִין וּטְמִירִין תְּחוֹת כְּרִסְיָא דְמַלְכָּא, וְאִיהִי נְטַרָא לֹון, לְאַתְבָּא לֹון לְדוּכְתִיָּהּ, הַה"ד וּפְקוּדָתְךָ שְׁמַרָה רִוְחִי. מֵאִי וּפְקוּדָתְךָ. כַּד"א, פְּקוּדָתוֹ יִקַּח אַחֲרָי. פְּקוּדָתְךָ, דָא מִטְרוּנִיתָא דְמַלְכָּא, דְכָל רִוְחִין אִינּוּן פְּקוּדוֹנִין בִּידְהָא, הַה"ד בִּידְךָ אֶפְקִיד רִוְחִי וְגו', וְאִיהִי נְטַרָא לֹון, בְּגִין דָא שְׁמַרָה רִוְחִי, וְאִיהִי נְטַרְתָּ לָהּ.

165. כְּגוֹוְנָא דָא אָמַר דְּוֹר, שְׁמַרָה נַפְשִׁי כִּי חָסִיד אָנִי. שְׁמַרָה: דָא מִטְרוּנִיתָא דְמַלְכָּא. דָאִיהִי נְטַרָא נַפְשִׁי, בְּגִין כִּי חָסִיד אָנִי. וּבְכָל אֲתָר דְכְתִיב סַתְּם, דָא מִטְרוּנִיתָא. כַּד"א, וְיִקְרָא אֶל מֹשֶׁה. וַיֹּאמֶר אִם שָׁמַע תִּשְׁמַע בְּקוֹל יְיָ אֱלֹהֶיךָ.

166. Rabbi Pinchas cried and said, And did I not tell you that IN MY DREAM the Shechinah had given me large offerings and gifts? THE MEANING WAS THESE SAYINGS OF RABBI SHIMON. Happy is my portion that I have merited seeing you and hearing this. He said to him: WHAT YOU HAVE SAID CONCERNING that time OF THE RESURRECTION is correct regarding the one bone THAT DOES NOT ROT, but what happens to the other bones that are there? He said to him: They will all be included in the totality of that one bone and will be incorporated with it and they will all be made into one dough, out of which MAN will be formed. As they said in the verse: "(Heb. Yachlitz) and make strong your bones" (Yeshayah 58:11). What is the meaning of Yachlitz? It is as in the verse: "He has withdrawn (Heb. Chalatz) Himself from them" (Hoshea 5:6). In other words, they will all be withdrawn from their place and incorporated in this bone, making one dough, and then "you shall be like a watered garden, and like a spring of water." (Yeshayah 58.11)

Moses gives a warning to people whose hearts are blocked off and whose eyes are closed, for the forces of the evil inclination will enter into them. He says that all the lights in the eyes issue from the heart. Ra'aya Meheimna (The Faithful Shepherd)

167. The Faithful Shepherd said, Woe to those humans whose hearts are blocked off and whose eyes are closed, for they do not know that when the night comes the gates of Gehenom are opened, for it is CALLED 'gall', and the odors that spread from it rise up to the brain. And a number of forces of the Evil Inclination spread throughout the parts of the body. And the gates of The Garden of Eden which are the eyes of the heart are blocked off and not opened, for all the lights that are in the eyes issue forth from the heart.

30. "Into Your hand I commit my spirit"

Moses goes on to say that the lights of the heart are angels that spread throughout the limbs like the branches of a tree. He tells us about the evil effect of shutting off the lights, and says that an ignorant man cannot be pious because unless he has studied the Torah he cannot join Zeir Anpin and Malchut.

168. And the gates of the heart, which are the eyes, are blocked off so that they should not view the evil spirits, that are Lilit. And thus they do not control the lights of the heart, which are angels, that spread throughout all the limbs as the branches of a tree in every direction. At that time all the lights are shut off in the heart, and they gather to it as doves into their dovecotes, as Noah and his wife and all the species who entered with him into the ark.

169. And the evil spirits that overcome all the parts of the body are like the waters of the flood, which prevailed over them fifteen cubits. This is because he had sinned in the matter of Yah, and Yah had left the body. THAT IS TO SAY, YUD-HEI HAD LEFT ELOHIM (ALEPH LAMED HEI YUD MEM), and He remained a mute (Heb. ILEM, ALEPH LAMED MEM), without sight, hearing, smell or speech. And the secret of the matter is to be found in the verse: "I was dumb (Heb. ilem) with silence (Heb. dumiyah)" (Tehilim 39:3). Dumiyah IS SPELLED DALET VAV MEM YUD HEI, WHICH CAN BE READ AS TWO WORDS: Silence (Heb. dom) of Yud Hei. IN OTHER WORDS, at that time OF THE FLOOD, the evil spirits prevailed for fifteen cubits over the body, and they ENCOMPASSED THE BODY as a furrow SURROUNDS THE DITCH of the flower-bed.

166. בְּכֹה ר' פִּנְחָס, וְאָמַר, וְלֹא אָמַרְתָּ לְךָ דְשִׁכְיִנְתָּא יְהִיבָת לִי נְבוֹבִין וּמִתְנִין, זְבָאָה חוֹלְקִי דְזִכְיִנְא לְמַחְמִי לְךָ, וְשִׁמְעֵנָא דָא. א"ל, בְּהוּא זְמָנָא, תִּינַח הָהוּא גְרָמָא, שְׂאָר גְרָמִין דִּישְׁתַּכְחוּן מַה יִתְעַבִּיד מְנַהוּן. א"ל, כְּלָהוּ יִתְכַלִּילוּ בְּהוּא נְבִיעוּ דְהָאִי גְרָמָא, וְיִתְכַלִּילוּ בְּהִדְיָה, וְיִתְעַבִּיד כְּלָא עֶסָה חָדָא, וְתַמְן יִתְצִייר צִיּוּרָא, כְּמָה דְאִתְמַר. הַה"ד, וְעֲצָמוֹתֶיךָ יִחְלִיץ. מַאי יִחְלִיץ. כְּד"א חֲלִץ מֵהֶם. כְּלָהוּ יִתְעַבְרוּן מִקְיוּמֵיהוּ, וְיִתְכַלִּילוּ בְּהָאִי גְרָמָא, לְמַהוּי עֶסָה חָדָא. וּכְרִין וְהֵייתָ בְּגוֹן רוּחַ וְכְמוֹצָא מֵיִם וְגו'.

רעיא מהימנא

167. אָמַר רַעִיָא מְהִימְנָא, וּוִי לֹון לְבַנֵי נְשָׂא, דְאִינוּן אָטוּמִין לְבָא, סְתִימִין עֵינִינִין, דְלֹא יִדְעוּן דְכַד אַתִּי לִילִיא, תִרְעִין דְגִיהֶנֶם אִתְפַּתְחוּ, דְאִיהִי מְרָה. וְעֲשָׂנִין דִּילָהּ, דְמִתְפַּשְׁטִין סְלָקִין עַד מוּחָא. וְכְמָה חִיילִין דִּיצַר הָרַע, מִתְפַּשְׁטִין בְּכָל אַבְרִין דְגוּפָא. וְתִרְעִין דְג"ע, דְאִיהוּ עֵינִינִין דְלְבָא, מְסַתְתָּמִין וְלֹא מִתְפַּתְחִין. דְכָל נְהוּרִין דְעֵינִינִין, מְלָבָא נְפִיקִין.

168. וְתִרְעִין דְלְבָא, אִינוּן עֵינִינִין מְסַתְתָּמִין, בְּגִין דְלֹא מְסַתְכְּלִין בְּאֵלִין מְזִיקִין, דְאִינוּן לִילִית. וְלֹא שְׁלִטִין בְּנְהוּרִין דְלְבָא, דְאִינוּן מְלָאכִים דְמִתְפַּשְׁטִין בְּכָל אַבְרִים, בְּעַנְפִין דְאִילָנָא לְכָל סְטְרָא. בְּהוּא זְמָנָא אִינוּן כְּלָהוּ נְהוּרִין סְתִימִין בְּלְבָא, וּמִתְכַנְשִׁין לְגַבְיָה, כִּיּוֹנִים אֶל אַרְבוּתֵיהֶם. כְּנַח וְאַתְתִּיהּ, וְכָל מִין וּמִין, דְעָאלוּ עִמָּיה בְּתִיבָה.

169. וּמְזִיקִין דְמִתְגַבְרִין עַל כָּל אַבְרִים דְגוּפָא, כְּמִי טוּפְנָא דְגַבְרוּ עֲלֵיהּ ט"ו אָמַר, בְּגִין דְחָב בִּי"ה, וְאַסְתַּלַּק י"ה מִן גּוּפָא, וְאַשְׁתָּאֵר אֶלֶם, בְּלֹא רֵאִיָּה וְשִׁמְיעָה וְרִיחָא וְדְבוּר. וְרָזָא דְמְלָה, נְאֻלְמַתִּי דוּמְיָה, דוּמְיָה: דו"ם י"ה. כְּהוּא זְמָנָא, חִמְשׁ עֶשְׂרֵה אָמָה, גְּבָרוּ מְזִיקִין עַל גּוּפָא. וְאִינוּן כְּכִסְלָא לְעוּגָיָא.

170. Just as Noah sent the dove out on his mission, so also does the soul of man send out HIS SPIRIT on its mission, and for this reason a man must commit his spirit with the Matron, WHO IS MALCHUT, as it says: "Into Your hand I commit my spirit" (Tehilim 31:6). But if it is imprisoned by the powers of the Evil Inclination in sins of the body, what does Scripture have to say? "Into Your hand I commit my spirit; You have redeemed me, Hashem, the El of truth" (Ibid.) FOR THE HOLY ONE, BLESSED BE HE, REDEEMS HIM FROM THEIR HAND.

171. And during the time that THE SOUL is guilty, what is said about his spirit? "They who join hands for wicked ends shall not go unpunished." (Mishlei 11:21), for he goes from hand to hand in the camps of the Evil Inclination, which rest upon him in his sins and cast him out from place to place. It is this that is happening when A MAN sees himself IN HIS DREAM in another country or another kingdom, and sometimes in the refuse, all depending on his sins. But if he is righteous, then all of the camps of the Good Inclination, ABOUT WHOM IT IS SAID "Thus were their faces; and their wings were divided upwards" (Yechezkel 1:11) in order to accept his spirit, and they raise it upward to the place of the living creatures, THE BEARERS of the throne, WHICH IS MALCHUT, and there he sees a number of visions, likenesses and prophetic revelations. And this is why the sages taught "The dream is one-sixtieth of prophecy."

172. Furthermore: "Preserve my soul; for I am pious" (Tehilim 86:2). But so did the sages teach: 'An ignorant man can not be pious.' For the Torah was given from the right side of the Holy One, blessed be He, which is Chesed. For this reason, one who engages in Torah is called 'pious', and therefore I say to the Holy One, blessed be He: "Preserve my soul," and do not judge it according to the deeds of these ignorant ones, about whom it is said: 'An ignorant man can not be pious.' And should you ask about the many ignorant people who act with loving kindness (Heb. Chesed), I would refer you to the teaching: 'Who is a pious man? He who behaves piously with his Maker,' like David, who was an author (the Hebrew root of 'author' means 'join together'). And what did he join together? He joined together the heavenly Torah, WHICH IS ZEIR ANPIN, with the Holy One, blessed be He, WHO IS MALCHUT, AND THIS IS WHAT IS MEANT BY 'BEHAVING PIOUSLY WITH HIS MAKER': THAT HE UNITED THE HOLY ONE, BLESSED BE HE, AND HIS SHECHINAH. This, is why "Preserve my soul; for I am pious."

31. Two mirrors

The Faithful Shepherd talks about the two mirrors - one for the soul in this world, and one for the soul in the World to Come. We learn that God created man with two countenances, and that when the soul leaves the body the soul goes to the two Gardens.

173. When a man dies, what is written about his soul? "When you walk, it will lead you; when you lie down, it shall keep you; and when you awake" at the resurrection of the dead, "it shall talk with you" (Mishlei 6:22). HE INQUIRES: this is fine as far as the resurrection of the dead is concerned, that it should awaken THE BODY OF MAN AT THE RESURRECTION OF THE DEAD, but what will be the reward of the soul in the next world?

170. וּכְגֹוֹנָא דְנֹחַ, שֶׁלַח אֶת הַיּוֹנָה בְּשְׁלִיחוּתָהּ. אוֹף הָכִי שֶׁלַח נְשִׁמָתָא בְּאֲדָם. רוּחִיהָ בְּשְׁלִיחוּתָהּ. וּבְגִין דָּא צְרִיךְ ב"נ לְפַקְדָא לָהּ בְּמִטְרוּנֵיהָ. הַה"ד בְּיַדְךָ אֶפְקִיד רוּחִי. וְאִם הִיא אֶסִירָא בְּחֻבּוּבֵי דְגּוּפָא, בְּיַד דְּחַיִּילִין דְּיַצֵּר הָרַע, מַה כְּתִיב, בְּיַדְךָ אֶפְקִיד רוּחִי פְדִית אוֹתִי יי' אֵל אֱמֶת.

171. וְעוֹד בְּזִמְנָא דְּאִיהִי חַיִּיבַת, מַה כְּתִיב בְּרוּחִיהָ, יָד לְיָד לֹא יִנְקָה רַע. דְּאֲזִיל מִיַּד לְיָד, בְּמִשְׁרֵיין דְּיַצֵּר הָרַע, דְּשִׁרְיִין עֲלֵיהָ בְּחֻבּוּבֵין דִּילֵיהָ, וְחֻרְקִין לֵיהּ מֵאַתָּר לְאַתָּר. וְהִיא אִיהוּ דְּאַחֲזֵי גְרָמִיָּה בְּמִדִּינָה אַחֲרַת, אוּ בְּמַלְכוּת אַחֲרָא, וְלִזְמַנִּין בְּאַשְׁפָּה, כְּפֻס חֻבּוּבֵי. וְאִי אִיהוּ זְכָאָה, כָּל מִשְׁרֵיין דְּיַצֵּר טוֹב כְּלָהוּ, וּפְגִיָּהם וּכְנַפֵּיהֶם פְּרוּדוֹת, לְקַבְּלָהּ רוּחִיהָ, וְסַלְקִין לֵיהּ לְעֵילָא, לְאַתָּר דְּחִיּוֹן דְּכַרְסִיָּא, וְהַמֶּן חַזִּי, כְּמַה חַזִּיּוֹנוֹת, דְּמִיּוֹנוֹת, וּמְרָאוֹת דְּנִבְוָאָה. וּבְגִין דָּא אוֹקְמוּהָ רַבְּנָן, דְּחֵלוּם אַחַד מִשְׁשִׁים בְּנִבְוָאָה.

172. וְעוֹד שְׁמַרְהָ נַפְשִׁי כִּי חָסִיד אָנִי, אֶלָּא הָכִי אוֹקְמוּהָ רַבְּנָן. וְלֹא עִם הָאָרֶץ חָסִיד. דְּאוֹרִיָּתָא אֲתִיְהִיבַת מִימִינָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ חָסִיד. וּבְגִין דָּא, מֵאֵן דְּאַתְעַסַּק בְּאוֹרִיָּתָא, אֲתַקְרִי חָסִיד. בְּגִין דָּא, אֲמִינָא לְקוּדְשָׁא בְּרִיךְ הוּא, שְׁמַרְהָ נַפְשִׁי, וְלֹא תִדּוֹן לָהּ כְּעוֹבְדֵי אֱלִין עַמֵּי הָאָרְצוֹת, דְּאַתְמַר בְּהוּ וְלֹא עִם הָאָרֶץ חָסִיד. וְאִי תִימָא, כְּמַה עַמֵּי הָאָרְצוֹת אֵינּוֹן דְּעַבְדוּ חָסִיד. אֶלָּא הָכִי אוֹקְמוּהָ, אִי זְהוּ חָסִיד, זֶה הַמִּתְחַסֵּד עִם קוּנּוֹ. כְּגוֹן דְּיָד דְּהוּהּ מַחְבֵּר. וּמֵאִי הוּהּ מַחְבֵּר. אוֹרִיָּתָא דְּלְעֵילָא, הוּהּ מַחְבֵּר עִם קוּדְשָׁא בְּרִיךְ הוּא. וּבְגִין דָּא, שְׁמַרְהָ נַפְשִׁי כִּי חָסִיד אָנִי.

173. וְכֹד ב"נ מִית, מַה כְּתִיב בְּהָאִי נַפְשִׁי בְּהַתְּהַלְכְךָ תִּנְחָה אוֹתְךָ בְּשִׁכְבְךָ תִּשְׁמֹר עֲלֶיךָ, וְהַקִּיצוֹת לְתַחִיַת הַמֵּתִים, הִיא תִּשְׁיַחֲךָ. דָּא לְתַחִיַת הַמֵּתִים שְׁפִיר, דְּיוֹקִים לֵיהּ לִב"נ, אֲבָל לְאַגְרָא לְנִשְׁמָתָא בְּעֵלְמָא דְּאַתִּי, מֵאִי הוּי.

174. The answer to this is that the Holy One, blessed be He, dresses THE SOUL as formerly in clouds of glory, and as formerly it enters into a vision. In the same sort of way that the body has 248 parts, it will also be in a vision included in 248 lights that spread forth from that vision, FOR THE NUMERICAL VALUE OF THE LETTERS OF "BEMAR'AH" IS 248. And it is said about it: "If there be a prophet among you, I, Hashem, make myself known to him in a vision (Heb. bemar'ah)" (Bemidbar 12:6) and with the apparel of clouds of glory ABOUT WHICH IT IS SAID: "and I shall look upon it, that I may remember the everlasting covenant" (Bereshheet 9:16). This is the shining mirror. "and speak to him in a dream" (Bemidbar 12:6): this is the mirror (Heb. mar'ah) that does not shine, being made up of 365 lights, corresponding to the numerical value of 'yeshenah' (lit. 'sleep'), as in the verse: "I sleep" (Shir Hashirim 5:2). One MIRROR, therefore, is FOR THE SOUL in this world, and the other MIRROR IS FOR THE SOUL in the World to Come, and they give light to the work of the hands of the Holy One, blessed be He, NAMELY, THE SOULS.

175. And their secret is to be found in the verse: "this is My name for ever" (Shemot 3:15). THE NUMERICAL VALUE OF 'Yud Hei' and 'My name' (Heb. shmi) is together 365. "AND THIS IS MY MEMORIAL (HEB. ZICHRI) TO ALL GENERATIONS" (SHEMOT 3:15). THE NUMERICAL VALUE OF Vav Hei together with zikhri is 248. And heralds descend and ascend before Him, proclaiming: 'Give honor to the likeness of the King', NAMELY TO THE SOUL.

176. And this is the meaning of the verse: "So Elohim created man in His own image, in the image of Elohim He created him" (Bereshheet 1: 27). In other words, He created him in two forms: ONE, IN HIS OWN IMAGE; AND THE OTHER, IN THE IMAGE OF ELOHIM, NAMELY with two countenances. 1) is as it is said: "for you saw no manner of form" (Devarim 4:15), and regarding the other FORBIDDEN forms it is written, "the similitude of any figure" (Devarim 4:16). 2) "and the similitude of Hashem does he behold" (Bemidbar 12:8). And 613 angels raise up the soul in these forms, all of them with "Thus were their faces; and their wings were divided upwards" (Yechezkel 1:11), to establish the verse that is said about them: "I bore you on eagles' wings, and brought you to Myself" (Shemot 19:4).

177. Just as they came out of Egypt and went with clouds of glory and all that honor, so, too, is the exit of the soul from her body --- that "putrid drop": the soul goes to the two gardens, THE UPPER GARDEN OF EDEN AND THE LOWER GARDEN OF EDEN, whose heavens and earth were created with the Yud Hei Vav Hei, for whose reason it was said: "Let the heavens be glad and the earth rejoice" (Tehilim 96:11). At that time the verse will be fulfilled in man: "yet your teacher shall not withdraw himself any more" (Yeshayah 30:20) from you. "withdraw himself" IS AS WRITTEN: "with two he covered his face..." (Yeshayah 6:2), nevertheless "but your eyes shall see your teacher" (Yeshayah 30:20). And Moses our Master, may Peace be upon him --- the master of the prophet and sages --- is worthy in the aspect of these TWO visions. The holy luminary, THAT IS RABBI SHIMON, said TO THE FAITHFUL SHEPHERD, You are the one who merited in your lifetime what the righteous will merit after their lives. Happy is your portion!

174. אֵלֹהִים קוֹדֵשׁ בְּרִיךְ הוּא מְלַבֵּשׁ לָהּ בְּקַדְמֵיטָא בְּעַנְנֵי כְבוֹד. בְּקַדְמֵיטָא תִיעוּל בְּמִרְאָה, דְּאִיהוּ כְּגוּוּנָא דְגוּפָא, כְּלִיל בְּרַמ"ח אֵיבָרִים. אוֹף הֵכִי תִיעוּל בְּמִרְאָה, כְּלִיל בְּמֵאֲתִים וְאַרְבַּעִים וּשְׁמֹנֶה. נְהִירִין דְּמִתְפָּרְשֵׁן מֵהוּא מִרְאָה. דְּאִתְמַר בֵּיהּ, וַיֹּאמֶר אִם יִהְיֶה נְבִיאֲכֶם יִי בְּמִרְאָה אֵלָיו אֲתוּדַע. וּבְלְבוּשֵׁי דְעַנְנֵי כְבוֹד וּרְאִיתִיהּ לְזִכּוֹר בְּרִית עוֹלָם, דָּא אֲסַפְקְלִרְיָא הַמְּאִירָה. בְּחִלּוּם אֲדַבֵּר בּוּ, דָּא אֲסַפְקְלִרְיָא דְלֹא נְהִירָא. כְּלִיל מִשְׁסָה נְהִירִין, כְּחֻשְׁבָן יִשְׁנָה. וְהֵינּוּ אֲנִי יִשְׁנָה. חַד בְּעֵלְמָא דִּין. וְחַד בְּעֵלְמָא דְאֲתִי. וְאִינוּן בְּעוֹבְדֵי יְדוּי דְקוֹדֵשׁא בְּרִיךְ הוּא.

175. וְרָזָא דְלֵהוּן, זֶה שְׁמִי לְעוֹלָם. יִי עִם שְׁמִי, שְׁלֹשׁ מֵאוֹת וַחֲמִשָּׁה וּשְׁשִׁים. וִי עִם זִכְרִי, מֵאֲתִים וּשְׁמֹנֶה וְאַרְבַּעִים. וְכְרוּזִין נַחְתִּין וְסַלְקִין קַמִּיהּ, הֵבִי יָקָר לְרִיוּקְנָא דְמַלְכָא.

176. וְהֵינּוּ וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בְּרָא אוֹתוֹ. וְהוּא דְעֵבֵד לִיהּ בְּתַרִּין דִּיוּקְנִין, בְּתַרִּין פְּנִים דְּאִתְמַר עֲלֵהּ כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה. וְעַל שְׂאֵר דִּיוּקְנִין כְּתִיב, תְּמוּנַת כָּל וְגו'. וְתְמוּנַת יִי יְבִיט. וְתַרִּי"ג מְלֵאכִין סַלְקִין לָהּ לְנִשְׁמַתָּא. בְּאֵלִין דִּיוּקְנִין, כְּלֵהוּ וּפְנִיָהּם וְכַנְפֵיהֶם פְּרוּדוֹת, לְקִיּוּם קְרָא דְכְּתִיב בְּהוּן וְאִשָּׁא אֲתֶכֶם עַל כַּנְפֵי נְשָׁרִים וְאָבִיא אֲתֶכֶם אֵלַי.

177. כְּגוּוּנָא דְנַפְקוּ מִמִּצְרַיִם, וְאִזְלוּ בְּעַנְנֵי כְבוֹד, וּבְכָל הָהוּא יָקָר, כְּהוּא גּוּוּנָא תְּהָא מִפְּקוּדָא דְנִשְׁמַתָּא, מְגוּפָא דְטֵפָה סְרוּחָה, לְמִיזַל לְתַרִּין גְּנִים, דְּאִתְבְּרִי שְׁמִיא וְאַרְעָא דְלֵהוּן בְּשֵׁם יִי. וּבְגִינִיָה אִתְמַר, יִשְׁמַחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ. בְּהוּא זְמַנָּא יִתְקִיּוּם בְּב"נ וְלֹא יִכְנַף עוֹד מוֹרִיךְ לְגַבִּיךְ, בְּשִׁתִּים יִכְסֶה פָּנָיו, אֵלֹא וְהֵי עֵינֶיךָ רֹאוֹת אֶת מוֹרִיךְ. וּמִסְטֵרָא דְאֵלִין מִרְאוֹת, זְכָה מִרְעָה, רַבֵּן שֶׁל נְבִיאִים וְחַכְמַיִם. אָמַר בּוֹצִינָא קְדִישָׁא, אֲנִתְ הוּא דְזִכִּית בְּחֵינֶיךָ, לְמָה דִּיזְכּוֹן צְדִיקָא בְּתַר חֵיָהוּן, זְכָאָה חוּלְקֵךְ.

32. 'Aleph Nun Yud', and 'Vav Hei Vav'

We hear another interpretation of "Preserve my soul, for I am pious," where the esoteric meaning rests on the words 'I' and 'and He', and whereby we see how essential it is to refrain from separating Zeir Anpin and Malchut. This is because I and He are one, without distinction. We learn that the Left and Right Columns are united in the Central Column, Tiferet.

178. Another interpretation of the verse "Preserve my soul; for I am pious" (Tehilim 86:2) is as follows: Why should He preserve my soul? So that I should behave piously with 'I', NAMELY THAT I SHOULD UNITE WITH AND BRING THE CHESED FROM YUD HEI VAV HEI WHICH IS ZEIR ANPIN TO 'I', WHICH IS MALCHUT, for it has been said about it: I and He, WHERE 'ALEPH-NUN-YUD (I)' IS MALCHUT AND 'VAV-HEI-VAV (AND HE)' IS ZEIR ANPIN. Woe to anyone who separates 'I' from 'He', NAMELY TO ANYONE WHO CAUSES A SEPARATION BETWEEN ZEIR ANPIN AND MALCHUT, as it is said: "it is He who made us, and we belong to Him" (Tehilim 100:3), WHERE 'HE' STANDS FOR ZEIR ANPIN. This is because everything is one, NAMELY I AND HE ARE ONE, without distinction. This is what is said: "See now that I, even I am He... I kill and I make alive, I wound, and I heal: neither is there any that can deliver out of my hand" (Devarim 32:39). I am Hashem, I am He, and no other. And this 'I' is derived from Adonai, NAMELY THE LETTERS OF 'ANI' (I) ARE FOUND IN ADONAI. Yud Hei Vav Hei is the Central Column, NAMELY ZEIR ANPIN.

179. And because Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, is on the right, namely Chesed, he said: "Preserve my soul, FOR I AM PIOUS (HEB. CHASID)," meaning that I shall behave piously towards you and with 'I' which is Adonai, which is Gvurah. THAT IS TO SAY, I SHALL UNITE YUD HEI VAV HEI, WHICH IS CHESED, WITH ADONAI, WHICH IS GVURAH, SO CHASSADIM WILL BE DRAWN DOWN FROM YUD HEI VAV HEI TO ADONAI, AND IT, TOO, WILL BE CHESED. And both the names, YUD HEI VAV HEI AND ADONAI, combine together in Tiferet, WHICH IS THE CENTRAL COLUMN, AND COME TOGETHER THUS; Yud Aleph Hei Dalet Vav Nun Hei Yud. FOR IT IS THE CENTRAL COLUMN THAT COMBINES CHESED, WHICH IS THE SECRET OF YUD HEI VAV HEI WITH GVURAH, WHICH IS THE SECRET OF ADONAI. And the inner meaning of the matter is with Chesed and Gvurah, WHICH ARE THE RIGHT AND LEFT COLUMNS, ABOUT WHICH IT IS SAID: "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), SINCE 'THEIR FACES' IS THE SECRET OF CHOCHMAH, BINAH, AND DA'AT, AND THE TWO COLUMNS, THE RIGHT AND THE LEFT, WHICH ARE CHOCHMAH AND BINAH, ARE DIVIDED. AND SO WITH THE TWO WINGS, THE SECRET OF THE RIGHT AND LEFT COLUMNS, WHICH ARE DIFFERENT FROM EACH OTHER, AND ARE THEREFORE DIVIDED. And in Tiferet, WHICH IS THE CENTRAL COLUMN, that is called: "Hashem is a man (Heb. Ish) of war" (Shemot 15:3), BECAUSE HE FIGHTS WITH THE LEFT COLUMN, AND MAKES IT SMALLER IN ORDER TO BRING IT TOGETHER IN UNITY WITH THE RIGHT, it is written: "two wings of everyone (Heb. ish) were joined one to another" (Yechezkel 1:11), for the two names, YUD HEI VAV HEI AND ADONAI were joined together in it, AND THUS "and two covered their bodies" (Yechezkel 1:11), FOR THE TWO WINGS JOINED THE BODY AND BECAME AS ONE. And Tiferet is called 'body', THIS BEING THE INNER MEANING OF THE VERSE: "his body was like beryl" (Daniel 10:6). AND SO IT IS WITH THE TWO COLUMNS, RIGHT AND LEFT OF THE UPPER THREE SFIROT WHICH ARE CHOCHMAH AND BINAH, THAT ARE THE TWO NAMES, YUD HEI VAV HEI AND EHEYEH, ABOUT WHICH IT IS SAID "THEIR FACES... DIVIDED UPWARDS," ALSO JOIN TOGETHER AND COMBINE BY THE CENTRAL COLUMN, WHICH IS THE SECRET OF DA'AT. AND THEY COME TOGETHER THUS: YUD ALEPH HEI HEI VAV YUD HEI HEI.

178. ד"א שְׁמֶרָה נַפְשִׁי בִּי חֲסִיד אָנִי, אִמְאִי. כְּרִי שְׂאֲתַחֲסֵד עִם אָנִי. דְּאֲתַמֵּר בֵּיה אָנִי וְהָיִי וְוִי לִיָּה לְמֵאן דְּאֲפָרִישׁ אָנִי מִן הוּא. דְּאֲתַמֵּר הוּא עֲשָׂנוּ וְלֹא אֲנַחְנוּ. דְּכֻלָּא חַד בְּלֹא פְרֻדָּא. הֵה"ד, רָאוּ עֵתָה בִּי אָנִי אָנִי הוּא אָנִי אֲמִית וְאֲחִיָּה מְחַצְתִּי וְאָנִי אֲרַפָּא וְאִין מִיָּדִי מְצִיל. אָנִי יְרוּדָּה, אָנִי הוּא וְלֹא אַחֵר. וְדָא אָנִי מִן אֲדָנִי. יְרוּדָּה עֲמוּדָא דְּאֲמַצְעִיתָא.

179. וּבְגִין דִּירוּדָּה אִיהוּ לִימִינָא דְּאִיהוּ חֲסֵד, אָמַר, שְׁמֶרָה נַפְשִׁי דְּאֲתַחֲסֵד בְּךָ עִם אָנִי, וְאִיהוּ אֲדָנִי לְגַבּוּרָה. וּבִתְפָאֶרֶת, אֲתַחֲבֵן תְּרִין שְׂמֵהָן יֵאֱהוּדוּנָה"י. וְרָזָא דְּמִלָּה בְּחֲסֵד וּבְגַבּוּרָה, וּפְנִיָּהּם וּכְנַפְיָהּם פְּרוּדוֹת מְלַמְעֵלָה וּבִתְפָאֶרֶת, דְּאֲתַקְרִי יְרוּדָּה אִישׁ מְלַחְמָה, מַה כְּתִיב שְׂתִים חוּבְרוֹת אִישׁ, תְּרִיתִין שְׂמֵהָן מִתְחַבְּרִין בֵּיה כְּחָדָא. וּשְׂתִים מְכֻסוֹת אֶת גּוֹיֹתֵיהֶנָּה. תְּפָאֶרֶת אֲתַקְרִי גּוֹף, וּגּוֹיֹתוֹ כְּתַרְשִׁישׁ יֵאֱהוּיָהּ.

33. Three Times was David made a servant

We are told the three ways that a man must make himself a servant in terms of worship.

180. It is written: "O you, My Elohim, save Your servant... Rejoice the soul of Your servant...give Your strength to Your servant" (Tehilim 86:2,4,16). David is thrice referred to as a servant in this psalm which parallels the three times that a man has to be as a servant in the prayers, as taught by the sages of the Mishnah: 'In the first blessings, A MAN SHOULD BE as a servant arranging praises before his Master; in the intermediate ones, as a servant asking for a favor of his Master; and in the last BLESSINGS, a man should be as a servant thanking his Master for a favor received, and going on his way'.

181. And these are the three occasions that A MAN has to make himself as though a servant in terms of worship. And the sages of the Mishnah taught: There is no worship but prayer. And the three patriarchs are called 'servants' by the aspect of her, namely in the name of the Shechinah, which is the worship of Hashem. And so also is Moses REFERRED TO AS the servant of Hashem, which is why "For to Me the children of Yisrael are servants" (Vayikra 25:55). But in terms of their other QUALITIES in her, all Yisrael are called 'the children of kings' from the point of view of MALCHUT IN THEM. And why should MALCHUT be termed worship? It can be likened to the way of a woman who serves her husband, or children who serve their father.

34. David was made poor, pious and a servant

We learn how David's correction of the three Columns was effected through making himself as if poor, a servant, and pious. We are told that except for Moses, there has never been anyone who could access the highest understanding, and it is even more impossible to access the highest wisdom, for it is said that a wise man is preferable to a prophet.

182. And David was made poor, pious and a servant, as it is written: "A prayer of David. Incline Your ear, Hashem, hear me: for I am poor and needy. Preserve my soul; for I am pious: O you, my Elohim, save Your servant, who trusts in You" (Tehilim 86:1-2). He became poor at the gate of the king, WHICH IS MALCHUT, about which it is said: "Adonai, open my lips" (Tehilim 51:17). Adonai is the palace, and he became poor at the gate of the king's palace, WHICH IS ADONAI, namely MALCHUT. And what does it say? "Incline Your ear, Hashem, hear me." And this is the lower Shechinah, WHICH IS MALCHUT, which is an ear to receive and listen to prayers, as it is written: "For He has not despised nor abhorred the affliction of the afflicted; nor has He hid His face from him: but when he cried to Him, He heard" (Tehilim 22:25).

180. הוֹשֵׁעַ עֲבָדְךָ אֱתָהּ אֱלֹהֵי שְׂמֵחַ נַפְשׁ עֲבָדְךָ תְּנֵה עֵז לְעֲבָדְךָ. תִּלְתַּת זְמַנִּין אֲתַעְבִּיד דָּוִד עֶבֶד בְּתִהְלָה דָּא, לְקַבֵּל ג' זְמַנִּין, דְּאֻקְמוּהּ מֵאֲרֵי מִתְנִיתִין, דְּבַעֵי ב"נ לְמַהוּי עֲבָדָא בְּצִלוֹתָא. בְּבִרְכָאן קְדָמָאִין, כְּעֶבֶד דְּמִסְדָּר שְׂבָחוּי קָמֵי רַבִּיָּה. בְּאֲמִצְעֵיֹת, כְּעֲבָדָא דְּבַעֵי פָּרְס מְרַבִּיָּה. בְּאַחֲרוֹנוֹת, כְּעֶבֶד דְּמוֹדָה קָדָם רַבִּיָּה, בְּפִרְס דְּקַבִּיל מִיִּנְיָה, וְאִזְוִל לִיָּה.

181. וּתְלַת זְמַנִּין דְּבַעֵי לְמַעַבְד עֶבֶד, מִסְטָרָא דְּעִבּוּדָּה. דְּאֻקְמוּהּ מֵאֲרֵי מִתְנִיתִין, דְּלִית עִבּוּדָּה אֲלָא תַפְלָה. וּתְלַת אֲבָהָן, אֲתַקְרִיאוּ עֲבָדִים מִסְטָרָהָא, ע"ש שְׂכִינְתָא, דְּאִיְהִי עִבּוּדָּת יי'. וְאוֹף הָכִי מִשֵּׁה עֶבֶד יי'. וּבג"ד, כִּי לִי בְנֵי יִשְׂרָאֵל עֲבָדִים. אֲבָל לְגַבֵּי אַחֲרֵינִין, כָּל יִשְׂרָאֵל בְּנֵי מַלְכִים הֵם, מִסְטָרָא דְּמַלְכוּת. וְאִיְהִי אֲמָאֵי אֲתַקְרִיאת עִבּוּדָּה. כְּאוֹרַח דְּאֲתָתָא לְמִיפְלַח לְבַעֲלָהּ, וְאוֹרַח בְּנִין, לְמִפְלַח לְאֲבוּהוּן.

182. וְדוֹד, אֲתַעְבִּיד עֲנִי, חֲסִיד, וְעֶבֶד. הֵה"ד, תַפְלָה לְדוֹד הָטָה אֲדֹנִי אֲזַנְךָ עֲנִי כִי עֲנִי וְאֲבִיוֹן אָנִי. שְׂמֵרָה נַפְשִׁי כִי חֲסִיד אָנִי. הוֹשֵׁעַ עֲבָדְךָ אֱתָהּ אֱלֹהֵי הַבּוֹטָח אֵלֶיךָ. אֲתַעְבִּיד עֲנִי לְתַרְעָא דְּמַלְכָּא, דְּאֲתַמַּר בָּהּ, אֲדֹנִי שְׂפַתֵי תַפְתַּח. אֲדֹנִי הֵיכָל, אֲתַעְבִּיד עֲנִי לְתַרְעָא דְּהֵיכָלָא דְּמַלְכָּא. וּמָה כְּתִיב. הָטָה אֲדֹנִי אֲזַנְךָ עֲנִי וְדָא שְׂכִינְתָא תַתָּא. דְּאִיְהוּ אֲזַן לְקַבֵּל צִלוֹתִין וְלִמְשַׁמַּע לוֹן. כְּדַכְתִּיב, כִּי לֹא בָּזָה וְלֹא שָׁקַץ עֲנֹת עֲנִי וְלֹא הִסְתִּיר פָּנָיו מִמֶּנּוּ וּבְשׂוּעוֹ אֵלָיו שָׁמַע.

183. For he became "poor and needy" in respect of the letter Dalet of (the word) 'Echad' (Aleph Chet Dalet) (= one), WHICH IS THE SECRET OF MALCHUT IN THE FIRST STATE, WHEN IT IS RECEIVING FROM THE LEFT COLUMN, FOR IT IS THEN NEEDY, FOR THE LETTER 'DALET' TEACHES US OF ITS POVERTY (HEB. DALAH). Then he requests HELP FROM THE other two letters OF ECHAD, from Aleph-Chet. AND THIS IS THE SECRET OF ZEIR ANPIN WHICH, IN THIS STATE IS MALCHUT, IS CALLED 'BROTHER' (ALEPH CHET), AND MALCHUT SISTER, BEING THEN AT ONE STAGE EVOLVING FROM BINAH, AS A BROTHER AND SISTER. This is the Central Column, NAMELY ZEIR ANPIN, with which to fulfill the verse: "I was brought low, and He saved me" (Tehilim 116:6), so that Messiah son of Efraim should not die. FOR MESSIAH SON OF EFRAIM IS DRAWN FROM MALCHUT WHEN THE LATTER IS FEEDING FROM THE LEFT, AND IS FULL OF JUDGMENT. And DAVID FURTHER requested of Him at this gate on behalf of Yisrael, who are poor, that the verse "And the afflicted people You will save" (II Shmuel 22:28) be established for them, AND THIS IS WHY HE MADE HIMSELF POOR, FOR IT IS THE SECRET OF THE LEFT COLUMN.

184. And afterwards he requested for the sake of the priests, THE SECRET OF THE RIGHT COLUMN, CHESED, that the worship be returned to its place, and he made himself as a servant. And later He gave them the Torah from the side of Chesed, to make a reward (Heb. gemul) with the letter 'Dalet' of the Torah. IN OTHER WORDS, THE TORAH, WHICH IS THE SECRET OF ZEIR ANPIN, THE CENTRAL COLUMN, UNITES THE CHESED OF THE RIGHT COLUMN WITH THE GVURAH OF THE LEFT COLUMN, AND THEN HE GIVES A REWARD WITH THE DALET, WHICH IS THE SECRET OF MALCHUT RECEIVING CHASSADIM AND BECOMING RICH, IN THE SECRET OF THE TWO LETTERS 'GIMEL' AND 'DALET' THAT FOLLOW EACH OTHER IN THE ORDER OF THE ALPHABET. And this is why he became pious. WHAT THIS MEANS IS THAT HE THEREBY CORRECTED THE SECRET OF THE THREE COLUMNS, CHESED, GVURAH, TIFERET. HE MADE HIMSELF POOR TO CORRECT THE LEFT COLUMN. HE MADE HIMSELF A SERVANT TO CORRECT THE WORSHIP OF THE PRIESTS, WHICH ARE THE RIGHT COLUMN, AND HE MADE HIMSELF PIOUS TO CORRECT THE CENTRAL COLUMN, SO IT WOULD BESTOW CHESED UPON MALCHUT. SUBSEQUENTLY HE CORRECTED THE THREE COLUMNS CHESED, GVURAH, TIFERET, and when he reached the three upper Sfirot, CHOCHMAH, BINAH, DA'AT, he began to say: "Hashem, my heart is not haughty, nor my eyes lofty: nor do I exercise myself in great matters, or in things too high for me" (Tehilim 131:1), NAMELY HE DID NOT TOUCH THEM.

185. Solomon said, Since Binah belongs to Moses, I shall ask for upper Chochmah, which is above the level OF MOSES. It is written: "I said, I will be wise; but it was far from me" (Kohelet 7:23), FOR UPPER CHOCHMAH WAS NOT GIVEN TO HIM. HE ASKS, but what about the verse: "And Hashem gave Solomon wisdom" (I Melachim 5:26)? HE ANSWERS, this refers to lower wisdom, WHICH IS MALCHUT. And he wanted to ascend upwards from below, NAMELY FROM LOWER CHOCHMAH HE WANTED TO ATTAIN UPPER CHOCHMAH, but it drew away from him. This is because there is no man in the world, apart from Moses, who can ascend to Binah, and how much truer is this for upper Chochmah, which is above BINAH. In its terms, 'a wise man is better than a prophet'. And even though THE VERSE "I SAID: I WILL BE WISE, BUT IT WAS FAR FROM ME" was applied homiletically to a red heifer, WHOSE REASON HE COULD NOT UNDERSTAND, 'there are seventy possible interpretations of Torah', THIS, TOO, BEING A TERM IN THE SECRET OF SCRIPTURE.

183. דַּאִיְהוּ אֶתְעִבִיד עֲנִי וְדַל, מִסְטָרָא דְאֵת ד' מִן אַחַד, לְמִשְׁאֵל מִן א"ח, דַּאִיְהוּ עֵמוּדָא דְאִמְצָעִיתָא. לְקַיִימָא בֵּיהּ, דְלוּתֵי וְלִי יְהוּשִׁיעַ, דְלֹא יָמוּת מְשִׁיחַ בֶּן אַפְרַיִם. וְשִׁאִיל מְנִיָּה בְּהוּא תְרַעָא, בְּגִין יִשְׂרָאֵל הָעֲנִיִּים, לְקַיִים בְּהוּ וְאֵת עִם עֲנִי תוֹשִׁיעַ.

184. וּלְבַתֵּר שִׁאִיל בְּגִין כְּהֵנִיָּא, דִּיחֻזּוּר עֲבוּדָה לְמִקּוּמָהּ, וְאֶתְעִבִיד עֶבֶד. וּלְבַתֵּר דִּיהִיב לֹון אֹרִייתָא מִסְטָרָא דְחֶסֶד, לְמַעַבְד גְּמוּל עִם דְלוּת מִן אֹרִייתָא, וּבְגִין דָּא אֶתְעִבִיד חֶסֶד. כִּךְ מְטָא לְג' סְפִירָאן עֲלֵאִין, פְּתַח וְאָמַר יי' לֹא גִבָּה לְבַי וְלֹא רָמוּ עֵינַי וְלֹא הִלְכֵתִי בְּגִדּוּלוֹת וּבְנִפְלְאוֹת מִמֶּנִּי.

185. שְׁלֹמֹה אָמַר, הָא בִּינָה אִיְהוּ דְמֹשֶׁה, אֲשֶׁאֵל בְּחֻכְמָה עֲלָאָה, דַּאִיְהוּ לְעִיל מְדַרְגִּיָּה. מַה כְּתִיב, אָמַרְתִּי אֲחֻכְמָה וְהִיא רְחוּקָה מִמֶּנִּי. וְהָא כְּתִיב וַיִּי נָתַן חֻכְמָה לְשֹׁלֹמֹה. חֻכְמָה זְעִירָא. וּבַעָא לְסַלְקָא מִתַּתָּא לְעִילָא, דְאֶתְרַחֵיקַת מְנִיָּה. בְּגִין דְאִפְּלוּ לְבִינָה לִית בְּר נֶשׁ בְּעֵלְמָא דִּיכֻּל לְסַלְקָא, בְּר מִמְּשָׁה, כ"ש לְעִילָא מְנִיָּה, דַּאִיְהוּ חֻכְמָה עֲלָאָה, מִסְטָרָא דִּילָה חֻכְמָה עֲדִיף מִנְּבִיא. וְאֵע"ג דְאֹקְמוּהּ בְּאַרְח דְרִשָּׁא, עַל פְּרָה אֲרוּמָה. שְׁבַעִים פְּנִים לְתוֹרָה.

35. The allusions of Elazar, Yosi, Yehuda, Yudai, Aba and Rabbi Shimon and his friends Moses speaks to each of the rabbis inviting their interpretations and telling each one what his name means.

186. THE FAITHFUL SHEPHERD SAID, Rabbi Elazar, Rise up and say some new interpretations before the Shechinah, so that you may be of help (Heb. ezer) to your father, as your name requires, FOR THE LETTERS OF 'ELAZAR' MAKE UP THE TWO WORDS 'ezer' 'El', NAMELY 'El' from the right, WHICH IS THE SECRET OF CHESED, AND Ezer from the left, WHICH IS THE SECRET OF GVURAH. This is what is written: "I will make him a help (Heb. ezer) to match him" (Bereshheet 2:18), FOR MALCHUT, WHICH IS BUILT UP FROM THE LEFT, IS REFERRED TO AS A HELPMATE FOR HIM. In what way DOES IT BECOME A HELP TO HIM? With good seed (Heb. ZERA), which are the letters of 'ezer' in a different order.

187. And let Rabbi Yosi rise up with you, for he is a perfect throne for his Master, for the numerical value of Yosi is the same as that of the throne (Heb. haKisse) and that of Elohim. And let Rabbi Yehuda rise up with him, for in him make up THE TWO WORDS Hod and Yah, THE LATTER OF WHICH INSTRUCTS US ABOUT THE FIRST STAGE OF MALCHUT, WHICH IS THEN THE FIRST THREE. In it are contained THE LETTERS Yud Hei Vav Hei plus Dalet. THAT MEANS THAT IT INDICATES ZEIR ANPIN, CALLED YUD HEI VAV HEI, AND MALCHUT, CALLED DALET, PRIOR TO ITS BEING JOINED IN A MATING WITH YUD HEI VAV HEI. IT IS THE SECRET OF the Dalet (=four) living creatures. AND ABOUT THEM IT IS SAID: "Thus were their faces; and their wings were divided upwards" (Yechezkel 1:11). THIS PERTAINS TO all of them, FOR THEY DO NOT YET HAVE THE UNITY OF RIGHT AND LEFT AND ARE READY to receive THE CENTRAL COLUMN THAT WILL UNITE THEM. THEREFORE, THEY ARE THE FOUR LIVING CREATURES, FOR AFTER THE UNIFICATION OF RIGHT AND LEFT, THEY ARE CONSIDERED AS THREE LIVING CREATURES, WHICH IS THE SECRET OF THE THREE COLUMNS, EACH ONE OF WHICH HAS FOUR COUNTENANCES. And from him, FROM JUDAH, CAME David, who gave thanks to the Holy One, blessed be He, at the level of thanksgivings (Heb. hodaot), which is from the side of Hod. And let Rabbi Elai rise up with him, for the numerical value of the letters of Elai is 112, the same as that of Yud-Bet-Kof, WHICH, IN A DIFFERENT ORDER, SPELL BAKI (LIT. 'ERUDITE'), FOR HE IS erudite in the Halachah.

188. And let Rabbi Yudai rise up with him, for the numerical value of the letters of Yudai is the same as that of El, and he is like the angels, Michael and the others, who have the letters of 'El' in their names. It is as IN THE MEANING OF the expression: "It is in the power (Heb. el) of my hand" (Bereshheet 31:29), WHERE THE WORD CONNOTES STRENGTH. And the secret of 'El' (Aleph Lamed) is as follows: the Aleph is the likeness of a man, FOR THE LETTER HAS THE FORM OF A BODY WITH TWO ARMS, and the Lamed is the secret of the three living creatures, EACH ONE OF WHICH is with four countenances, and THE THREE LIVING CREATURES are intimated in the three Yuds that amount to Lamed, which are at the beginning of the three recited Yud Hei Vav Hei's which are 'Hashem reigns, Hashem reigned, Hashem will reign forever'. IN OTHER WORDS: THE THREE YUDS AT THE HEAD OF EACH YUD HEI VAV HEI HINT AT THE THREE LIVING CREATURES, EACH OF WHICH HAS FOUR COUNTENANCES, FOR IN EACH NAME ARE THE FOUR LETTERS OF YUD HEI VAV HEI. AND THIS IS THE SECRET OF THE LETTER LAMED OF 'EL'. And let Rabbi Aba rise up with them, for the numerical value of his name is four, NAMELY the four living creatures.

189. Rabbi Shimon is like a tree, and Rabbi Elazar his son and his friends, the five that we have just mentioned, are like large branches COMING OUT of the tree, similar to arms and legs, WHERE ARMS ARE CHESED AND GVURAH, AND LEGS ARE NETZACH AND HOD.

186. ר' אלעזר, קום לחדשא מלין קמי שכנתא, די תהא עזר לאביך, דשמא גרים, עזר אל, אל מימינא, עזר משמאלא. הה"ד, אעשה לו עזר כנגדו. במאי. בזרע שפיר, דאיהו הפך עזר.

187. ויקום ר' יוסי עמך, דאיהו ברסויא שלימתא למאריה, דהכי סליק יוסי, לחשבון הכס"א, אלהים בחושבן. ויקום עמיה ר' יהודה, דביה הו"ד, וביה י"ה, ובי ירוד ד', ד' חיון. ומניהם וכנמיהם פרודות, כלהו, לקבלא ליה. ומניה דוד, דהודה לקודשא בריך הוא, דרגא בהודאות דאיהו מצד הוד. ויקום עמיה ר' אלעאי, בגי' יב"ק, בקי בהלכתא.

188. ויקום עמיה ר' יודאי, דחושבניה א"ל. כגון מיכאל, מלאכין רשימין באל. כגון יש לאל ידי. ורזא דאל, א' דמות אדם. ל' תלת חיון, דאינון ד' אנפין לכל חר, דרמיזין תלת יודין, העולים ל'. ואינון בראשי תלת אזכרות, דאינון יי' מלך, יי' מלך, יי' ימלוך לעולם ועד. ויקום ר' אבא עמהון, דאיהו חושבניה ד', ד' חיון.

189. רבי שמעון איהו באילנא, ור' אלעזר בריה וחברוי, דאינון חמשה דאדברנא, כענפין דאילנא רבובין דדמיין לדרועין ושוקין.

36. To the chief musician, Give thanks, Rejoice O you righteous, Praise, Melody, Tune, Song, Blessing

Rabbi Shimon equates the kinds of music and praise to the various Sfirot. After a question from the Faithful Shepherd, Rabbi Shimon challenges him to show why, if he was at the level of Binah, scripture says that God gave Hod (honor) to him. Moses' answer includes a description of the work of the divine Chariot, and we hear that this work can never be expounded upon by one person alone unless he is a sage who has merited Chochmah, Binah and Da'at.

190. Rise, Rabbi Shimon, and let us hear new matters from you on this verse: "TO THE CHIEF MUSICIAN UPON SHUSHAN-EDUT, A WRIT OF DAVID TO TEACH" (TEHILIM 60:1). IT FIRST SAYS "To the chief musician (Heb. lamnatze'ach)." It contains THE LETTERS OF Netzach, THE MEANING OF WHICH is nigun tzach (lit. 'pure melody'), and by it Hashem called a man of war towards the nations of the world, but of mercy and justice towards Yisrael. And the secret of the matter is contained in: "And when the wicked perish, there is joy" (Mishlei 11:10). THUS, WHEN HASHEM IS VICTORIOUS (Heb. MENATZEACH) OVER THE WICKED, THERE IS A PURE MELODY. Mem and Lamed OF THE WORD LAMNATZE'ACH are the secret of the seventy names that He has. Together with Netzach and Hod, they come to 72, which is the numerical equivalent of Chesed. And the secret of the matter IS IN THE VERSE: "at your right hand are pleasures (Heb. Netzach) for evermore" (Tehilim 16:11), FOR NETZACH IS TO THE RIGHT, WHICH IS CHESED.

191. HAVING CLARIFIED THAT LAMNATZE'ACH IS THE SECRET OF THE SFIRAH NETZACH, HE CONTINUES: about HOD IT IS SAID, "Give thanks (Heb. Hodu) to Hashem" (I Divrei Hayamim 16:8). Of the righteous, WHICH IS YESOD, it is written: "Rejoice in Hashem, O you righteous" (Tehilim 33:1), and also: "Sing with gladness for Jacob" (Yirmeyah 31:6), WHICH IS AN INDICATION OF UNITY OF TIFERET, YESOD, MALCHUT. FOR 'SING' IS YESOD, IN WHICH THERE IS SINGING. JACOB IS TIFERET AND GLADNESS IS MALCHUT. Of Tiferet it is said: "Praise (Heb. Halelu) El" (Tehilim 150:1), "Haleluyah," "Praise Yah" and the name of Yud Hei Vav Hei, SINCE YUD HEI VAV HEI, WHICH IS A NAME FOR TIFERET. Of melody and tune: these are Chesed and Gvurah, MELODY BEING CHESED, AND TUNE GVURAH; Of song and blessing: they are Chochmah and Binah, song BEING Chochmah, AND blessing Binah. Happy IS Keter and praise is Malchut.

192. AND HE ELUCIDATES a psalm (Heb. Mizmor), WHICH IS GVURAH, that has in it THE LETTERS Raz (lit. 'secret') and THE LETTERS Mum (lit. 'blemish') from the side of the tune (Heb. Zemer) of the Torah and the tune of prayer. FOR WHEN THE LEFT COLUMN HAS CONTROL BY ITSELF, LIGHT TURNS INTO A SECRET, WHICH IS THE BACK PART OF THE LIGHT. AND THEREFORE IT HAS IN IT A BLEMISH, CONTAINING A HOLD FOR THE EXTERNAL ONES, AND ALL OF THIS IS FROM THE SIDE OF HOLINESS. THE PSALM (HEB. MIZMOR) THAT IS SUNG BY a tune of the Other Side contains THE PHONEMES mum zar (lit. 'a foreign blemish'). AND THIS IS WHY THEY SAID 'a tune (Heb. Zemer) in the house is destruction in the house', AND IT IS FROM THE ASPECT OF a menstruating woman, handmaid, daughter of idol worshippers, prostitute. And these are the letters of Mizmor, NAMELY 'MUM ZAR'. Melody (Heb. nigun) IS CHESED, containing THE LETTERS Gan (lit. 'garden'), WHICH IS MALCHUT. And such is the beauty of the melody, which has in it Halel (lit. 'Praise'), like THE HALEL in "It is a night of watchfulness to Hashem for bringing them out of the land of Egypt" (Shemot 12:42). IN OTHER WORDS, NOT THE WHOLE MELODY IS CHESED, BUT ONLY THE BEAUTY OF THE MELODY TENDS TOWARDS CHESED, WHICH IS THE SECRET OF THE HALEL OF THE EXODUS FROM EGYPT, WHICH INCLINES TOWARDS CHESED. 'Happy', with which everyone begins to offer praises, IS KETER, SINCE LIKE KETER, IT IS THE BEGINNING OF THE SFIROT, E.G. "Happy is that people, that is in such a case" (Tehilim 144:15). Of blessing, it is as in "I will bless Hashem at all times" (Tehilim 34:2), WHICH IS BINAH, FOR THE EMANATION OF BINAH IS UNCEASING; of praise, WHICH IS MALCHUT, as in "His praise shall continually be in my mouth" (Ibid.), FOR MOUTH INTIMATES MALCHUT.

190. קום ר"ש, ויתחדשון מלין מפומך, בהאי קרא דמלקדמין. למנצח, תמן נצח, נגון צח. וביה אתקרי ידוד מארי נצחן קרבין, לגבי אומין עכו"ם דעלמא, ורחמין ודינא לישראל. ורזא דמלה, ובאבוד רשעים רנה. מ"ל, שבועין שמהן אית ליה, ועם נצח והוד, ע"ב, כחושפן חס"ד, ורזא דמלה, נעימות בימינך נצח.

191. הוד, ביה הודו ליני. צדיק, ביה רננו צדיקים בידוד. וביה רנו ליעקב שמחה. תפארת, ביה הללו אל. הללויה, הללו יה. דתמן ידו"ד. בנגון ובזמר, חסד וגבורה. בשיר ובברכה, חכמה ובינה. באשרי, כתר. בתהלה, מלכות.

192. מזמור, ביה ר"ז, וביה מו"ם. מסטרא דזמר דאורייתא וזמר דצלותא. זמר מסטרא אחרא, איהי מו"ם ז"ר. זמרא בביתא, חרבא בביתא. נדה שמחה בת עכו"ם זונה. ודא אתון מזמו"ר. נגון, תמן ג"ן. הכי שפירו דנגונא, ביה היל. כגון ליל שמורים הוא ליני להוציאם מארץ מצרים. אשרי דביה שרי עלמא משבחין, אשרי העם שככה לו. בברכה, אברכה את ה' בכל עת. בתהלה, תמיד תהלתו בפני.

193. RETURNING NOW TO THE VERSE: "TO THE CHIEF MUSICIAN UPON SHUSHAN-EDUT, A WRIT OF DAVID TO TEACH" (TEHILIM 60:1), IT HAS BEEN EXPLAINED THAT "LAMNATZE'ACH" IS NETZACH. AND CONTINUES "upon Shushan-edut" is Hod, that is Shoshan (lit. 'rose') in which the red controls the white, while with Netzach the white controls the red. But what is Edut (lit. 'Testimony')? This is the righteous one who is the covenant, NAMELY YESOD, which is held by the heavens and the earth WHICH ARE ZEIR ANPIN AND MALCHUT. This is as it is written: "I call heaven and earth to witness against you this day" (Devarim 4:26), WHICH IMPLIES THE UNITY OF TIFERET, YESOD, AND MALCHUT, FOR 'I CALL TO WITNESS' IS YESOD, WHILE THE HEAVEN AND EARTH ARE TIFERET AND MALCHUT. What is "writ" (Heb. michtam)? It forms the two words mach and tam; mach (lit. 'humble') is the righteous one, NAMELY YESOD, while tam (lit. 'complete') is the Central Column, NAMELY TIFERET, WHICH IS SECRET OF THE BODY, on the level of "Jacob was (Heb. Tam) a plain man" (Beresheet 25:27). We consider the body and the covenant, WHICH ARE TIFERET AND YESOD, to be one, WHICH IS WHY MACH AND TAM ARE WRITTEN AS ONE WORD: MIGHTAM. "to teach": This is Chesed and Gvurah, for from there was the Torah given 'to study and to teach'.

194. THE FAITHFUL SHEPHERD said to him: What you say is all very well, but SCRIPTURE SAYS: "To the chief musician upon the Shminit (lit. 'eighth')" (Tehilim 12:1). THIS MEANS that Netzach should not move from Hod, which is the eighth Sfirah, and that is why he says: To the chief musician (Heb. Lamnazte'ach) upon the eighth," RATHER THAN "TO THE CHIEF MUSICIAN UPON SHUSHAN," AS YOU HAVE IT. The holy luminary, RABBI SHIMON, responded: If that is so, IF YOU WANT TO BE SO PEDANTIC, ONE CAN ASK AN EVEN MORE PROFOUND QUESTION. Your level is that of Binah; why, then, was it taught that He gave Hod to Moses, as it is written: "And you shall put some of your honor (Heb. Hod) upon him" (Bemidbar 27:20)?

195. THE FAITHFUL SHEPHERD replied: That is a good question that you have asked. THE REASON IS THAT the letter Hei OF YUD HEI OF THE YUD HEI VAV HEI ascends AND IS MULTIPLIED by the Yud OF YUD-HEI, making five times ten, which is the fifty gates of Binah, whose extension is from Chesed to Hod, namely five SFIROT. And in each of the SFIROT there are ten, making fifty SFIROT, THAT RECEIVE THE FIFTY GATES OF BINAH, and there is, therefore, just one extension from Binah to Hod, THUS, WHEN MENTIONING HOD THEN BINAH IS GENERALLY INCLUDED. Subsequently 'righteous one', WHICH IS YESOD, comes and by itself takes all fifty gates OF BINAH, it being equivalent to all five, SINCE YESOD INCORPORATES ALL FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH AND HOD. And it is called 'all', (Heb. kol = fifty) because it takes all fifty gates. And so also does the bride (Heb. kalah), WHICH IS MALCHUT, take all FIFTY GATES, WHICH IS WHY IT IS CALLED 'BRIDE', NAMELY KOL, AS YESOD, HINTING AT THE FIFTY GATES, WITH THE ADDITION OF HEI, IT BEING FEMININE. Said RABBI SHIMON: Now surely everything is falling into place.

193. על שושן עדות, דא הוד. דאיהו שושן, סומק שליט על חוור, דנצח שליט איהו חוור על סומק. מאי עדות. דא צדיק. איהו ברית, דאיהו אחיד לשמיא וארעא. הה"ד העידותי בכם היום את השמים ואת הארץ. מאי מכתם. מ"ך ת"ם מך, איהו צדיק. הם, עמודא דאמצעיתא, דרגא דיעקב. איש הם. גוף וברית חשבינן חד. ללמד, חסד וגבורה, דמתמן אורייתא אתיהיבת, ללמוד וללמד.

194. א"ל שפיר קאמרת, אבל למנצח על השמינית, דלא תזוז נצח מן הוד, דאיהו ספירה ח', אמר למנצח על השמינית. אמר בוצינא קדישא, או הכי, בינה דרגא דילך, ואמאי אוקמוה ונתן ההוד למשה, שנאמר ונתתה מהודך עליו.

195. א"ל, שפיר קא שאלת. ה' סלקא באת י', חמש זמנין עשר, לחמשיין תרעין דבינה, ואתפשטותא דלהון מחסד עד הוד, הן חמש עשרה בכל ספירה, אינון חמשיין. ובגין דא, מבינה עד הוד, כלא אתפשטותא חדא. לבתר אתא צדיק, ונטיל כל חמשיין תרעין בלחודוי, למהוי שקיל לכל חמש, ואתקרי כל, דנטיל כל חמשיין תרעין. ואוף הכי כלה, נטילת להו כלהו. אמר, בען ודאי אתיושב מלה על בורייה.

196. Moreover, THE LETTERS OF Lamnatze'ach can be re-arranged as 'mal' with 'Netzach'. And that is mal is MEM AND LAMED of Chashmal (lit. 'electrum'), WHEN REMOVING MEM AND LAMED from Chet Shin, WHICH ARE THE FIRST AND LAST LETTERS OF CHAYOT ESH (LIT. 'LIVING CREATURES OF FIRE'). And these are Hod and Netzach, which correspond to the two lips, NETZACH BEING THE UPPER AND HOD THE LOWER LIP. Therefore the lips are called 'muttering living creatures of fire'. And in Chagigah the question is asked: 'Until where is the Work of the divine Chariot?' And the answer was given: From "And I looked" (Yechezkel 1:4) until "electrum" (Yechezkel 1:27), WHERE THE WORD CHASHMAL (CHET SHIN MEM LAMED) FORMS THE INITIALS OF CHAYOT ESH MEMALELOT (LIT. 'MUTTERING LIVING CREATURES OF FIRE'). For from the side of Gvurah, NETZACH AND HOD are called 'living creatures of fire', and the river that flows from the sweat of these LIVING CREATURES OF FIRE is Yesod. All three of them, THAT IS NETZACH, HOD AND YESOD, form a Chariot for the splendor (Heb. Tiferet) of man, WHICH IS ZEIR ANPIN.

197. The Work of the Chariot is Malchut, INASMUCH AS IT IS MADE BY THE CHARIOT THAT IS NETZACH, HOD AND YESOD, and in these three (NETZACH, HOD, and YESOD) are Chochmah, Binah, and Da'at OF MALCHUT, FOR CHOCHMAH, BINAH AND DA'AT OF MALCHUT ARE MADE FROM THE HEADS OF NETZACH, HOD AND YESOD OF ZEIR ANPIN. For this reason the sages of the Mishnah taught: 'The Work of the Chariot may not be expounded by one alone, unless he is a sage who understands of his own knowledge'. THIS REFERS TO ONE WHO HAS MERITED CHOCHMAH, BINAH, AND DA'AT, SINCE A SAGE PERTAINS TO CHOCHMAH, WHO UNDERSTANDS PERTAINS TO BINAH, AND OF HIS OWN KNOWLEDGE IS DA'AT.

37. The Chariot of Metatron

We hear the esoteric explanation of the chariot below Zeir Anpin, that is Metatron, who is also known as the small man. This includes a description of the great and powerful flow of the waters of Chochmah that run from the sea of Torah, and from which three of the four rabbis were unable to emerge in peace. Lastly, it is shown how the first nine letters of the alphabet correspond to the nine Sfirot.

198. And there is a Chariot below NETZACH, HOD, YESOD OF Zeir Anpin, which is Metatron, ALSO KNOWN AS the small man. And in his Chariot, which is an orchard (Heb. Pardes), they are hurrying from the sea of the Torah, LIKE A RIVER WHOSE WATERS ARE FLOWING WITH GREAT SPEED AND FORCE TOWARDS THE SEA, flowing out of his Orchard, to the three of the four, about whom it was said that four entered the orchard, NAMELY: BEN AZZAI AND BEN ZOMA, ELISHA BEN ABUYAH AND RABBI AKIVA. THE FIRST THREE WERE INJURED BY THE FORCE OF THE FLOW OF THE WATERS OF CHOCHMAH, WHICH ARE CALLED 'AN ORCHARD', AND ONLY RABBI AKIVA ENTERED IN PEACE AND LEFT IN PEACE. And we have already learnt this.

199. For he, METATRON, is the bird who was espied by Raba bar bar Channah on the beach of the sea of the Torah when the sea, WHICH IS THE SECRET OF MALCHUT, ROSE AND reached his ankles, NAMELY TO THE END OF HIS NETZACH and HOD, CALLED 'ANKLES', and his head reached to the top of the heavens, WHICH IS ZEIR ANPIN. AND THE THREE OF THEM THAT WERE FAULTED IN IT, THE SECRET OF THE PARDES, AS ABOVE: these three did not fail by it because it contains much waters of CHOCHMAH, but because of the force of the flow of the waters OF CHOCHMAH IN IT. THAT IS TO SAY THAT THEY ARE SHARP AND FORCEFUL WITH JUDGMENTS, and so have we learnt.

196. ועוד למנצח, תמן מ"ל עם נצח. ודא מ"ל מן חשמ"ל. מן ח"ש, הוד ונצח, אינון לקביל תרין שפון. ובג"ד אתקריאו שפון, חיון אשא ממלא. ובחגיגה עד היכן מעשה מרכבה, ואוקמה מן וארא עד חשמל. דמסטרך דגבורה אתקריאו חיון אשא. ונהר דנפיק מזיען דלהון, יסוד. כלהו תלת אינון מרכבה לתפארת, אדם.

197. מעשה מרכבה, דא מלכות. ובתלת אלין, איהו חכמה ובינה ודעת. ובג"ד אוקמה מארי מתניתין, דאין דורשין במעשה מרכבה ביחיד, אא"כ הוא חכם ומבין מדעתו.

198. ואית מרכבה לתתא מזעיר אנפין, דאיהו מט"רון. אדם הקטן. דבמרכבה דיליה דאיהו פרדס, דדימי מיא דאורייתא, דנפיק מגו פרדס דיליה, לתלת מארבע, דאתמר עליוהו, ארבעה נכנסו לפרדס. והא אתמר.

199. דאיהו צפרא דחזא רבה בר בר חנה, לכיף ימא דאורייתא, דימא מטי עד קורסולוי. ורישיה מטי עד צית שמיא, ולא אכשילו תלת ביה, משום דנפישו מיא דיליה, אלא משום דרדימי מיא ואוקמהו.

200. THE LETTERS Aleph, Bet, Gimel, include them, THAT IS THE COMPONENTS OF THE CHARIOT OF METATRON, FOR THE NUMERICAL VALUE OF THESE THREE LETTERS amounts to six, which is the number of letters IN THE NAME Metatron. The fourth LETTER OF THE ALPHABET, DALET, IS THE SECRET OF "a still small voice" (I Melachim 19:12), WHICH IS THE SECRET OF MALCHUT. For the King comes there, for it is a man to sit on the throne, SINCE MALCHUT IS THE SECRET OF A MAN WHO SITS ON THIS THRONE OF METATRON.

201. The two Yud in THE SHAPE OF the Aleph ? : THE UPPER YUD STANDS FOR the upper waters, WHICH IS THE SECRET OF ZEIR ANPIN, and THE LOWER YUD FOR the lower waters, WHICH IS THE SECRET OF MALCHUT, and there is nothing between them apart from a hairsbreadth, which is Vav WRITTEN LIKE THE LINE IN THE MIDDLE OF THE ALEPH. It is a slant line between THE TWO. YUD IS IN THE SECRET OF the firmament WHICH IS THE SECRET OF THE CURTAIN that "divide water from water" (Beresheet 1:6). Thus there should be a distinction between female and male, and that is why IT IS WRITTEN "and let it divide..." (Beresheet 1:6). And the inner meaning of the matter is as follows: IN THE COMBINATION OF THE TWO DIVINE NAMES, YUD HEI VAV HEI AND ADONAI, Yud Aleph Hei Dalet Vav Nun Hei Yud, the upper Yud OF THE COMBINATION is the upper, male waters and the lower Yud OF THE COMBINATION is the lower, female waters. The six letters ALEPH HEI DALET VAV NUN HEI, which come between THE TWO LETTERS YUD are as the numerical value of Vav (= six), which is THE SECRET OF Metatron, which is THE VAV between THE TWO YUDs IN THE FORM OF the Aleph.

202. Furthermore, Yud is a point, WHICH IS THE SECRET OF UPPER CHOCHMAH. Vav is THE SECRET OF a wheel, WHICH REVOLVES IN THE SIX SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. And there is no movement in the wheel at the six extremities, as the numerical value of Vav, but only at the point, FOR EVERYTHING THAT IS IN CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD IS RECEIVED FROM THIS YUD. And this point is the unity of everything, and is witness to that unity, WHICH IS THE ENDLESS LIGHT, who has no second, and about whom the sages taught that one has to proclaim His unity in order to establish His kingship over the heavens and the earth and the four directions of the compass. THIS IS THE SECRET OF THE ALEPH (= ONE). Bet (= two) is THE SECRET OF heaven and earth, WHICH ARE ZEIR ANPIN AND MALCHUT. Gimel (= three) is THE SECRET OF the pillar that bears them, WHICH IS THE SECRET OF YESOD. Dalet (= four) is THE SECRET OF the four living creatures OF THE CHARIOT. Hei (= five) is THE SECRET OF the throne. Vav is THE SECRET OF the six steps up to the throne, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Moreover, Aleph, Bet, Gimel, Dalet, Hei, Vav, Zayin, Chet, Tet are THE SECRET OF man, NAMELY THE FIRST NINE SFIROT OF ZEIR ANPIN. Yud is His Unity, NAMELY Malchut, WHICH IS the tenth SFIRAH of ZEIR ANPIN WHO IS CALLED 'Adam' (lit. 'man'). THIS IS THE SECRET OF THE YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, MAKING THE NUMERICAL VALUE OF ADAM. The nine SFIROT OF ZEIR ANPIN correspond to the nine letters. Happy are those of Yisrael who know the secret of their Master!

200. אבג כליל לון דסלקין לשית, לקבל אתון מטטרוין. רביעאה ד, קול דממה דקה, דתמן אתי מלכא. ואיהו אדם לשבת על הכסא.

201. א י"ו, מים עליונים, ומים תחתונים. הליה בינייהו אלא כמלא נימא, דאיהו ו', נטוי בינייהו, ברקיע דאיהו מבדיל בין מים למים, דיהא הבדלה בין נוקבא לדכורא. בג"ד ויהי מבדיל ורזא דמלה, יאהרונהי. מים עליונים זכרים ו' עלאה, מים תחתונים נקבות, ו' תתאה. שית אתון בינייהו, כחושפן ו', דא מטטרוין, דאיהו בין א.

א

202. ועוד, יוד נקודה. ו' גלגל. ולית תנועה בגלגל בשית סטריין כחושפן ו', אלא בההיא נקודה. וההוא נקודה איהו יחודא דכלא, ואסהידת על ההוא יחיד, הליה ליה שני, דאוקמוה עליה רבנן, שצריך ליחדו כדי שתמליכהו על השמים ועל הארץ, ועל ד' רוחות עלמא. ב', שמים וארץ. ג', עמודא סביל לון. ד', ארבע חיון. ה' כרסויא. ו', שית דרגין לכרסויא. ועוד, א ב ג ד ה ו ז ח ט: אדם. ו' ייחוד דיליה, מלכות, עשיקאה דאדם. תשע, איהו לקבל תשע אתון. זכאין אינון ישראל, דינדעין רזא דמאריהון.

38. Smoke and Fragrance and Incense

Rabbi Yehuda, Rabbi Shimon and the Faithful Shepherd discuss the smoke that emerged from the left nostril and the fragrance that was drawn into the right nostril, and we learn that these are Judgment and Mercy. Incense corrects the two and removes death from the world.

203. Another explanation: "Command the children of Yisrael, and say to them, My offerings, the provision of My sacrifices made by fire, of a sweet savor to Me" (Bemidbar 28:2). Rabbi Yehuda said: With an offering there is smoke and there is fragrance and there is a sweet savor. Smoke is from the side of Judgment, as it is said: "But then the anger (also: nose) of Hashem shall smoke" (Devarim 29:19). "There went up a smoke out of His nostrils, and fire out of His mouth devoured" (Tehilim 18:9). Sweet savor is Mercy, as it is said: "and the scent of your countenance (lit. 'nose') like apples" (Shir Hashirim 7:9).

204. The Faithful Shepherd said, Both of them, smoke and fragrance, are in the nose, and are called 'witnesses'. The former IS IN THE NOSE, AS IT IS WRITTEN: "There went up a smoke out of His nostrils," and the latter IS IN THE NOSE, AS IT IS SAID: "and the scent of your countenance (lit. 'nose') like apples." If that is so, then why is the former, smoke, called 'Judgment', and the latter, FRAGRANCE, called 'Mercy'? HE ANSWERS THAT in the nose there are two windows, EACH OF WHICH IS A NOSTRIL. "There went up a smoke out of His nostrils" is said about the left-hand nostril, WHICH IS JUDGMENT. What is the meaning of "went up"? It is THAT THE SMOKE ROSE UP from the heart, which is on the left and is parallel to Gvurah. And from the right a breeze descends to cool him and quiet his anger from the side of Chesed, which is where the brain is; namely Chochmah, which is to the right, 'He who wishes to acquire wisdom, let him go to the south'. And Binah, WHICH IS THE SECRET OF CHOCHMAH OF THE LEFT, is in the heart, opposite the left, 'and he who wishes to enrich let him go to the north'. And this is why "There went up a smoke out of His nostrils," namely from Binah, WHICH IS ON THE LEFT, to Chochmah, which is on the right. And CHOCHMAH welcomes it with rejoicing to the accompaniment of the music of the Levites.

205. And this smoke only rises up with fire that is kindled with pieces of wood that are limbs filled with the precepts, which are CALLED "the wood for the burnt offering" (Beresheet 22:3). And the Torah of Torah scholars is enkindled by the precepts, their fire is by virtue of Gvurah, and the smoke rising up in them, IN BINAH, is called 'the smoke' of the set order on the altar.

206. And when the smoke has arisen to the nostrils, it is called "incense," as it is written: "They shall put incense in your nostrils." (Devarim 33:10). And nothing is as effective as incense for doing away with death in the world, for incense is the connecting of Judgment with Mercy with the sweet savor in the nostrils. For the Hebrew for 'connect' is in Aramaic ktiru, AND HENCE INCENSE (HEB. KToret) MEANS CONNECTION. Rabbi Yehuda said, Happy is our portion that we have gained hidden matters and can understand them openly. The holy luminary added, Since prayer is like a sacrifice, anyone, therefore, who says the prayer 'Compounding of the Incense' after "A praise of David" (Tehilim 145:1) does away with death from the house.

203. ד"א, צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי ריח נוחחי. ר' יהודה אמר, בקרבנא אית עשן, ואית ריח, ואית ריח נוחח, עשן איהו מסטרא דדינא, הה"ד, כי אז ועשן אף יי. עלה עשן באפו ואש מפיו תאכל. ריח נוחחי, רחמי וריח אפר בתפוחים.

204. אמר רעיא מהימנא, והא תרווייהו עשן וריח, אינון באף, וקראין סהדין. חד, עלה עשן באפו. ותניינא, וריח אפר בתפוחים. ואמאי אתקרי חד עשן דינא ותניינא רחמי. אלא, בחוטמא אית תרין חלונין, ואתמר בשמאלא, עלה עשן באפו, מאי עלה. אלא מלבא דאיהו בשמאלא, לקבל גבור. מימינא נחית רוחא לגביה, לקררא ליה, ולשכבא רוגזיה, מסטרא דחסד, דתמן מוחא. חכמה לימינא, הרוצה להחכים ידרים. בינה בלבא, כלפי שמאלא, הרוצה להעשיר יצפון. ובג"ד עלה עשן באפו, מן בינה לגבי חכמה, דאיהו לימינא, ומקבל ליה בחדרה, בנגונא דליואי.

205. והאי עשן לא סליק, אלא ע"י אש, דאדלוק בעצים, דאינון אברים מליין פקודין, עצי עולה. מארי תורה, אורייתא דאיהו אדליקת בהון, אש בתוקפא דגבורה, ועלה עשן בהון. בבניה עשן המערכה.

206. ומדסליקת לאף, אתקרי קטרת, הה"ד, ושימו קטורה באפר. ולית דבטיל מותנא בעלמא, בקטרת, דאיהו קשורא דינא ברחמי, עם ריח נוחח באף. תרגום דקשר קטירו. א"ר יהודה, זכאה חולקנא דרוחנא מלין סתימין באתגלויא. עוד אמר בוצינא קדישא, דבתר דצלותא איהו בקרבנא, מאן דיימא פטום הקטרת, בתר תהלה לרוד, בטיל מותנא מבייתא.

39. The three prayers

The Faithful Shepherd tells us how the three prayers were arranged to parallel the sacrifices.

207. The Faithful Shepherd said, One has to know how the prayers were arranged to parallel the sacrifices, for the prayers are three. The morning prayer (Shacharit) parallels "The one lamb you shall offer in the morning" (Shemot 29:39 and Bemidbar 28:4). As it is said: "And Abraham went early in the morning to the place where he had stood before Hashem" (Beresheet 19:27), and the rabbis have taught that standing means prayer. "and the other lamb you shall offer towards evening" (Shemot 29:39 and Bemidbar 28:4) parallels the afternoon prayer (Minchah), which was set by Isaac, as it is said: "And Isaac went out to meditate in the field at the eventide" (Beresheet 24:63), and there is no meditation that is not prayer. The evening prayer (Arvit) parallels the parts and the fat which are devoured all night. And it is said, "And he lighted on a certain place, and tarried there all night, because the sun was set" (Beresheet 28:11). Lighting upon refers to nothing else than prayer.

208. Since we have referred to the story in our discussion, THERE IS A POINT IN ASKING why Scripture says, "and he took of the stones of that place, and put under his head, and lay down in that place to sleep" (Beresheet 28:11). Did he not have pillows and cushions to lie ON? THE ANSWER IS: When the groom comes to the bride, even if he is used to lying on pillows and cushions, should she give him stones to lie on, he will accept everything willingly. And we have already learned this, and it is also stated in the first compilation. With respect to the verse: "And when Jacob saw them, he said" (Beresheet 32:3), Rabbi Shimon said: Sit down. And Scripture says... CONTINUES ON PARAGRAPH 238

End of Ra'aya Meheimna
Rabbi Pinchas has been thinking about the meaning of 'keeping' and 'remembering', and he opens the topic of the role of the liver in the sacrifice. Rabbi Shimon furthers the explanation, telling how the heart receives the confession and offers it to the brain. He closes by saying that all ills come from the liver and all goodness comes from the heart.

209. Rabbi Pinchas said, I have been thinking: Keeping certainly is in the heart, which is why it is written: "Keep" (Devarim 5:12), of the heart, WHICH IS MALCHUT, and of nowhere else. 'Remembering' (Heb. ZECHIRAH) is a matter of the male (Heb. ZACHAR), namely in the brain, WHICH IS ZEIR ANPIN, that rides and controls the heart, and it is therefore written: "Remember THE SHABBAT DAY" (SHEMOT 20:8), for the male, WHICH IS ZEIR ANPIN, while "Keep the Shabbat day" (Devarim 5:12) is for the female, WHICH IS MALCHUT. The brain, which is the male, ZEIR ANPIN, mounts and controls the heart, WHICH IS MALCHUT. The heart controls and mounts the liver, and liver is Samael and Serpent intertwined, and they are one. And they are the lobe of the liver and the liver, and so it is with the sacrifice. The lobe of the liver is Serpent, and the liver is devourer, the male, who is the secret of Samael.

210. Rabbi Shimon said: That is certainly how it is, and it is good, and it is a clarification of the matter and thus are the secret of the hidden matters of the sacrifice. He first takes the liver, together with its lobe, which are Samael and SERPENT his mate, and all those arteries that are in the liver are their hosts and encampments, and their receiving is that they devour the fatty parts and the fat of the sacrifice, as it is written: "and the fat that is upon them" (Shemot 29:22). And then everything is offered to the heart.

207. אָמַר רַעִיָא מְהִימְנָא, בְּעֵן בְּעֵי לְמַנְדַּע, אִינְךְ אֲתַקִּינוּ צְלוֹתֵינָא לְקַבֵּל קֶרְבָּנֵינוּ. אֲלֵא תֵלַת צְלוֹתֵינוּ, לְקַבֵּל אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֶּקֶר, דָּא צְלוֹתָא דְשַׁחְרִית, דְּאִתְמַר בָּהּ, וַיִּשְׁכַּם אַבְרָהָם בַּבֶּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם אֶת פְּנֵי יי'. וְאֻקְמוּהָ רַבְּנָן, דְּלִית עֲמִידָה אֲלֵא צְלוֹתָא. וְאֵת הַכֶּבֶשׂ הַשְּׂנִי תַעֲשֶׂה בֵּין הָעֶרְבִים, לְקַבֵּל צְלוֹתָא דְמִנְחָה, דְּתַקִּין לָהּ יִצְחָק. הַה"ד, וַיֵּצֵא יִצְחָק לְשׂוּחַ בְּשָׂרָה לַפְּנוֹת עֶרֶב. וְלִית שִׂיחָה, אֲלֵא צְלוֹתָא. צְלוֹתָא דְעֶרְבִית, לְקַבֵּל אֲמֹרִין וּפְדֻרִין דְּמִתְאַבְּלִין כָּל הַלַּיְלָה. הַה"ד, וַיִּפְגַּע בַּמָּקוֹם וַיִּלֶּן שָׁם כִּי בָא הַשֶּׁמֶשׁ. וְלִית פְּגִיעָה, אֲלֵא צְלוֹתָא.

208. אֲדַהֲכֵי דְאָנָן בְּאִתְרָא דָּא, אֲמַאי כְּתִיב וַיִּקַּח מֵאֲבְנֵי הַמָּקוֹם וַיִּשָּׁם מֵרֵאשׁוֹתָיו וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא, וְכִי לֹא הוּוּ לִיה כְּרִים וְכִסְתוֹת לְמִשְׁכָּב. אֲלֵא הוּאִיל וְאִתָּא חֲתָן לְגַבֵּי כְּלָהּ, אַע"ג דְּלֹא הוּוּ אֶרְחוּי לְמִשְׁכָּב אֲלֵא בְּכָרִים וְכִסְתוֹת, וְאִיהִי יְהִיבַת לִיה אֲבָנִים לְמִשְׁכָּב, יִקַּבֵּל כְּלָא בְּרַעוּתָא דְלֵבָא, וְהָא אִתְמַר. וְאוּף הֲכִי אִתְמַר בְּחִבּוּרָא קְדָמָא. מ"ד וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאִם, אַר"ש תִּיב. וַאֲימָא קְרָא. ע"כ רַעִיָא מְהִימְנָא

209. אָמַר רַבִּי פִנְחָס, מְסַתְּבַל הוּינָא, שְׁמִירָה בְּלָב אִיהוּ וְדָאי, וַע"ד שְׁמֹר בְּלָב, וְלֹא בְּאִתְרָא אַחְרָא. זְכִירָה בְּזָכֵר, בְּמוֹחָא, דְּרִכִּיב וְשְׁלִיט עַל הַלֵּב. וְלִית זְכִירָה אֲלֵא בְּמוֹחָא. וַע"ד זְכוֹר לְזָכֵר וְשְׁמֹר לְנִקְבָה. מוֹחָא דְאִיהוּ דְכוּרָא, רִכִּיב וְשְׁלִיט עַל הַלֵּב. לֵב שְׁלִיט וְרִכִּיב עַל הַכְּבֵד. כְּבֵד סְמָאֵל וְנַחֲשׁ דָּא בְּדָא, וְאִיהוּ חַד. יוֹתֵרַת הַכְּבֵד וְכְבֵד. וַע"ד בְּקוֹרְבָנָא, יוֹתֵרַת הַכְּבֵד, דָּא נַחֲשׁ. כְּבֵד מֵיכְלָא דְדְכוּרָא, רְזָא דְסְמָא"ל.

210. אָמַר ר"ש, וְדָאי כֶּן הוּא, וַיֵּאוֹת הוּא. וּבְרִירָא דְמִלָּה, וְרְזָא וְסִתְרִין דְקֶרְבָּן, הֲכִי הוּא. כְּבֵד נְטִיל בְּקְדָמִיתָא, הוּא וְיוֹתֵרַת דִּילִיָה, סְמָאֵל וְבֵת זוּגוּ. וְכָל אֵינּוֹן עֶרְקִין דְכְּבֵדָא. חַוִּילִין וּמִשְׁרִינִין דְלֵהוֹן. וְנְטִילוּ דְלֵהוֹן, דְאֲכַלִּין חֲלָבִין שְׁמִנֵינוּ דְקֶרְבָּנָא. הַה"ד, וְאֵת הַחֶלֶב אֲשֶׁר עֲלֵיהֶם. וְכִדִּין קְרִיב כְּלָא לְגַבֵּי לֵב.

211. And the heart does not receive from the whole of the sacrifice, but only from the confession made with it, which ascends with the smoke and the prayer that is made over the sacrifice. SUBSEQUENTLY, the heart offers to the brain the desire of the unification of the priests in it and the rejoicing of the Levites. This brain, WHICH IS ZEIR ANPIN, is the light that comes from the Divine Brain, WHICH IS FATHER AND MOTHER, and the DIVINE Brain offers to the All-Hidden who is Completely Unknown, THAT IS, KETER, and everything is interconnected. And the brain, WHICH IS ZEIR ANPIN, offers pleasure to all, TO ALL THE HEAVENLY BEINGS.

212. The arteries that are in the liver, these are the personages, NAMELY THE ANGELS OF THE EVIL FORCES, and all these are their hosts. The liver is as we said, THAT IS SAMAEL, while the lobe OF THE LIVER, which is feminine, is his female. And why IS IT CALLED 'lobe' (Heb. yoteret, derived from left-over)? It is because it does not join together with the male, WHICH IS SAMAEL, unless it has some spare time left over after the prostitution in which it engages, and after it leaves him. YOTERET MEANS LEFT OVER, FOR SHE LEAVES THE MALE, AND MAKES HIM INTO A LEFT-OVER, AFTER ALL HER FORNICATIONS. Again, the female is, therefore, CALLED 'yoteret', for when she wants to join together with a man TO MAKE HIM SIN, she first of all becomes for him as left-overs, without any importance, NAMELY WITHOUT THE POWER TO RULE OVER MAN, FOR THE START OF A SIN IS AS THE BREADTH OF A HAIR. Later she draws close to him, little by little, until she is in one union with him, AND HE CAN NO LONGER SEPARATE HIMSELF FROM HER. And from those arteries that are in the liver, other forces of a number of types spread out, and they all take the limbs and the fats THAT ARE BURNT ON THE ALTAR AT NIGHT, and all of them are included in the liver, WHICH IS SAMAEL.

213. And the heart, which is the main thing in holiness, NAMELY MALCHUT, takes and offers to the brain as we have learned. The heart rests over the two kidneys, WHICH ARE NETZACH AND HOD, and they are two Cherubs, who are advisers, IN THE SECRET OF THE ADVISING KIDNEYS. THAT IS TO SAY THEY ARRANGE THE EMANATION THAT DESCENDS FROM ZEIR ANPIN AND MALCHUT IN THE SECRET OF THE HEAVENS THAT GRIND THE MANNAH FOR THE RIGHTEOUS, WHICH ARE THE RIGHTEOUS ONE AND RIGHTEOUSNESS, NAMELY YESOD AND MALCHUT. And they are far and near, right and left. FOR WHEN NETZACH, WHICH IS RIGHT, IS IN CONTROL THEY ARE NEAR, BUT WHEN HOD, WHICH IS LEFT, IS IN CONTROL THEY ARE FAR. And all of them take and eat FROM THE LIGHT OF THE MATING WHICH IS BY THEIR SACRIFICE, each one as befits it, until everything is tied together as one.

214. "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). This, namely a broken spirit, confession, and prayer is an approach offered to the heart. For it is certain that: "and the spirit returns to the Elohim who gave it" (Kohelet 12:7), NAMELY A BROKEN SPIRIT ASCENDS TO ELOHIM WHO IS MALCHUT THAT IS CALLED 'HEART'. And the liver, WHICH IS SAMAEL, offers it closer to the heart, for it HAS BECOME a good advocate for him. And everything is one bond in the sacrifice.

215. And from the liver, WHICH REPRESENTS SAMAEL, come all the diseases and illnesses to all parts of the body and rest in it. But the heart, WHICH REPRESENTS MALCHUT, is the purest of all THE PARTS OF THE BODY, and from it are derived all goodness, all health of all the parts, and all the strength and all the joy and all the perfection needed by all the parts.

211. וְלֵב לֹא נִטִּיל מִכָּלֵּא. אֲלֵּא וְדוּי דַּתְעֵבִיד בֵּיהּ, וְסִלִּיק בְּהֵוּא תַנְנָא וְצִלּוּתָא דַּתְעֵבִיד עֲלֵיהּ דְקִרְבָנָא. לֵב קְרִיב לְגַבִּי מוּחָא, רַעוּתָא דִּיחֻדָּא דִּכְהֵנָּא בֵּיהּ, וְחֻדּוּתָא דִּלְיוּאֵי. מוּחָא דָּא, נְהוּרָא דַּתְיָא מִמוּחָא עֲלָא. מוּחָא קְרִיב לְגַבִּיהּ טְמִיר מִכָּלֵּא, דִּלָּא אֲתִידַע כֻּלָּל. וְכֹלֵּא אֲתִקְשֵׁר דָּא בְּדָא. וּמוּחָא קְרִיב נַחַת רוּחַ דְכָלֵּא.

212. עֲרִקִין דְכַבְרָא, אֲלִין אִישִׁים, וְכֹל אִינוּן חֵיילֵיהוּן. כְּבֵד, כְּמָה דַּאֲתַמֵּר. יוֹתֵרַת נְקֵבָה, נוֹקְבָא דִּילֵיהּ. אֲמַאי יוֹתֵרַת. דִּלָּא אֲתַחְבֵּרַת בְּדְכוּרָא. אֲלֵּא בְּדֵ אֲשַׁרְתָּ לָּהּ שַׁעְתָּא, לְבַתֵּר דַּעֲבֵדַת נְאוּפְהָא, וְשִׁבְקָא לֵיהּ. תַּגּ, יוֹתֵרַת נְקֵבָה, דְכֵד בַּעֲוָא לְאֲתַחְבֵּרָא בְּב"נ, אֲתַעֲבִידַת לְגַבִּיהּ שְׁוִירִין, דִּלָּא אֲתַחְשַׁבַת כֻּלָּל. לְבַתֵּר אִיהִי אֲתַקְרַבַת זַעִיר זַעִיר לְגַבִּיהּ, עַד דַּתְעֵבִידָא לֵיהּ חֲבוּרָא חֲדָא. וּמַאֲלִין עֲרִקִין דְכַבְרָא, מִתְפַּשְׁטֵן אַחֲרֵן זַעִירִין, לְכַמָּה זַיִנִין, וְכֹלֵּא נִטִּילִין אִמּוּרִין וּפְדִרִין. וְכֹלֵּהוּ כֻּלִּילִין בְּכַבְּד.

213. לֵב דַּאִיהוּ עֲקָרָא בְּקִדּוּשָׁה, נִטִּיל וּמִקְרִיב לְמוּחָא כְּמָה דַּאֲתַמֵּר. לֵב שְׂרִיא עַל תְּרִין כּוּלִּילִין, וְאִינוּן תְּרִין כְּרוּבִין. יְהִבִין עֵיטָא. וְאִינוּן רְחִיקִין קְרִיבִין, יְמִינָא וּשְׂמַאלָא. וְכֹלֵּהוּ נִטִּילִין וְאֲכִילִין כֹּל חֵד בְּדֵקָא יְאוּת, עַד דַּאֲתַקְשֵׁר כֻּלָּא בְּחֲדָא.

214. זְבַחֵי אֱלֹהִים רוּחַ נְשֻׁבָּה, דָּא מִתְקָרִיב לְלֵב, רוּחַ נְשֻׁבָּה, וְדוּי וְצִלּוּתָא. דִּהָא וְדַאי וְהָרוּחַ תְּשׁוּב אֶל הָאֱלֹהִים אֲשֶׁר נִתְּנָה. וְכַבְּד מִקְרִיב לֵיהּ לְגַבִּיהּ לֵב, דַּאִיהוּ סְיִגּוּרָא עֲלֵיהּ, וְכֹלֵּא קְשׁוּרָא בְּחֲדָא בְּקִרְבָנָא.

215. מִן כְּבֵד, נִפְקִין כֹּל מֵרַעִין, וְכֹל מִכְּתִישִׁין, לְכֹל שְׁוִיפֵי גּוּפָא, וּבֵיהּ שְׁוִיין. לֵב, אִיהוּ זְכִיךְ מִכָּלֵּא. מִנְיָה נִפְקִין כֹּל טַב, וְכֹל בְּרִיאוּתָא דְשְׁוִיפִין כֻּלְּהוּ, וְכֹל תּוֹקְפָא, וְכֹל חֲדוּהּ, וְכֹל שְׁלִימוּ דַּאֲצִטְרִיךְ לְכֹל שְׁוִיפִין.

40. The sacrifices

The Faithful Shepherd says that the purpose of the sacrifices is to remove the impure sides and bring the holy sides near. Rabbi Shimon argues that God distributes the food of the sacrifices as appropriate - He gives the nourishment of the Torah to those on the side of holiness, and he gives ordinary food to those on the Other Side. God takes nothing from the sacrifice other than the desire and remorse of the heart. Rabbi Shimon says that the priest is the brain, the Levite is the heart, and Yisrael is the body. The Faithful Shepherd continues the discussion with a higher explanation of the union effected by the sacrifices, and we learn that those who are like animals were commanded to sacrifice animals for atonement, but that those who are like angels offer up their good deeds instead. Moses talks about the Prime Cause, Ein Sof, saying that the four elements have no proximity to one another except when He is among them, and saying that the sacrifices draw them close to Him.

Ra'aya Meheimna (the Faithful Shepherd)

216. The Faithful Shepherd said: THE PURPOSE OF the sacrifices is to remove the impure sides and bring the holy sides near. And we learnt in the First compilation that among the arteries of the liver, WHICH ARE THE SOLDIERS OF SAMAEL, AS ABOVE, there are large ones and there are those that are both large and small, and they spread out from there in a number of directions, and they take the parts and the pieces and fats that are devoured on the altar the whole night, for the whole of the sacrifice belongs to Hashem, AND THE OTHER SIDE TAKES ONLY THE PARTS AND THE FATS.

217. The holy luminary, THAT IS, RABBI SHIMON, said, O, Faithful Shepherd, did you not say before that the only purpose of the sacrifices of the Holy One, blessed be He, is to draw close the Yud to the Hei and the Vav to the Hei? Nevertheless, although all the sacrifices have to be offered before him, BEFORE THE HOLY ONE, BLESSED BE HE, and He distributes the foodstuffs of the sacrifices to all the various camps, to each as befits him. To the mental ones, namely ON THE SIDE OF HOLINESS, HE GIVES the nourishment of the Torah, and drinks of the wine and water of the Torah, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT IS CALLED 'TORAH', BY WHICH ALL THE LIGHTS ARE CORRECTED. To the natural ones, which are the demons who are like people, NAMELY THE OTHER SIDE, He gives them natural foodstuffs, and their fire descends to devour them, NAMELY THE ILLUMINATIONS COMING FROM THE LEFT COLUMN OF SEPARATION, WITHOUT THE RECONCILING OF THE CENTRAL COLUMN THAT IS CALLED 'TORAH'.

218. And this is as the sages taught. If Yisrael is meritorious, He would descend like a lion of fire to devour the sacrifices, but if they were not meritorious, He would descend like a dog of fire. Likewise, when a man dies, if he has been meritorious, the image of a lion descends to welcome his soul, but if he has not BEEN MERITORIOUS, an image of a dog descends, concerning which David said: "Deliver my soul from the sword; my only one from the power of the dog" (Tehilim 22:21).

219. And since the Holy One, blessed be He, desired to save the bodies of Yisrael from them, and their souls, too, He commanded that sacrifices be offered of beasts and bodies in their stead, SO THAT THE OTHER SIDE SHOULD NOT HAVE CONTROL OVER THEM, BUT SHOULD ENJOY THEM (THE SACRIFICED ANIMALS). This is according to the verse: "If your enemy be hungry, give him bread to eat, and if he be thirsty give him water to drink" (Mishlei 25:21). AND THUS WILL THE ACCUSER BECOME COUNSEL FOR THE DEFENSE. But the Holy One, blessed be He, takes nothing FROM THE SACRIFICE except the desire of the heart and remorse of the heart, as it is written: "The slaughtered sacrifices for Elohim are a broken spirit; a broken and contrite heart, Elohim, You will not despise" (Tehilim 51:19). They are like earthenware vessels, about which it is said: 'After they are broken, they become clean'.

רעיא מהימנא

216. אָמַר רַעִיָא מְהִימְנָא, לִית קְרַבְנִין, אֵלָא לְרַחֲקָא סְטְרִין מְסַאֲבִין, וְלִקְרָבָא דְרִגִין קְדִישִׁין. וְאַתְמַר בְּחַבּוּרָא קְדָמָא, דְּלֵהוּן, עֲרִקִין דְּכַבְדָּא, אִית מְנַהוּן רְבֻבִין, אִית מְנַהוּן רְבֻבִין וְזַעֲרִין, וּמִתְפַּשְׁטִין מְנַהוּן לְכַמָּה סְטְרִין. וְאֵלִין נְטֻלִין אַבְרִין וְאַמּוּרִין וּפְדִרִין דְּמִתְאַבְּלִין כָּל הַלַּיְלָה, דְּהָא קְרַבָּן כֻּלָּא לִיָּי.

217. אָמַר בּוֹצִינָא קְדִישָׁא, רַעִיָא מְהִימְנָא, וְהֵלָא אִמְרַת לְעִיל דְּקְרַבְנִין דְּקוּדְשָׁא בְּרִיךְ הוּא לָאו אִינוּן אֵלָא לְקְרָבָא ו' בַּה' ו' בַּה'. אֵלָא, אַע"ג דְּכָל קְרַבְנִין צְרִיכִין לְקָרֵב קַמֵּיהּ, אִיהוּ פְּלִיג לְכָל מְשֻׁרְיִין, מְאַכְלִין דְּקְרַבְנִין, לְכָל חַד בְּדַקָּא חֲזִי לֵיהּ, לְשַׁכְּלֵיִם, מְזוּנֵי דְאֹרִייתָא, וּמְשֻׁתֵּיָא דִּינָא וּמִנָּא דְאֹרִייתָא. לְטַבְּעִים, דְּאִינוּן שְׂדִים דְּאִינוּן כְּבָנֵי אָדָם, זְהִיב לֹון אֵלִין מְאַכְלִין טַבְּעִים, דְּנַחֲתִית אֲשָׁא דְּלֵהוּן, לְמִיכַל לֹון.

218. כְּמָה דְאֹקְמוּה רַבָּנִין, אִי זְכוּ, הוּה נַחֲת כְּמוֹ אַרְיָה דְאֲשָׁא לְמִיכַל קְרַבְנִין. וְאִי לָא, הוּה נַחֲת תַּמָּן כְּמִין כֻּלָּבָא דְאֲשָׁא. וְאוּף הָכִי כַּד מִית ב"נ, אִי זְכוּ, נַחֲת בְּדַמּוֹת אַרְיָה, לְקַבְּלָא נַפְשֵׁיהּ. וְאִי לָאו בְּדַמּוֹת כֻּלָּב, דְּאִמַר הוּד עָלֵיהּ, הַצִּילָה מִחֶרֶב נַפְשִׁי מִיַּד כֻּלָּב יַחֲדַתִּי.

219. וּבְגִין לְשִׁיזְבָּא קוּדְשָׁא בְּרִיךְ הוּא גּוּמִיהוּן דְּיִשְׂרָאֵל מְנַהוּן וּנְפֻשָׁהוּן. מְנִי, לְקָרֵב קְרַבְנִין דְּבַעֲרִין וְגוּפָן בְּאַתְרֵיהוּן, לְקֵיִים אִם רַעֲב שׁוֹנְאָךְ הַאֲכִילָהוּ לָחֶם וְאִם צָמָא הִשְׁקָהוּ מַיִם. אֲבָל קוּדְשָׁא בְּרִיךְ הוּא, לָא נְטִיל אֵלָא רַעוּתָא דְכֻלָּב, וְתַבִּירוּ דִּילֵיהּ. הַה"ד, זְבַחֵי אֱלֹהִים רוּחַ נְשֻׁבָּה לֵב נְשֻׁבָּה וְנִדְכָּה אֱלֹהִים לָא תְבוּה. כְּגוּוֹנָא דְכָלִי חָרַס, דְּאַתְמַר בְּהוּן נְשֻׁבְרוּ נְטֵהוּוּ.

220. The priest is brain, STANDING FOR ZEIR ANPIN, WHICH IS RIGHT. Levi is heart, STANDING FOR MALCHUT, WHICH IS ON THE LEFT. Yisrael is the body, NAMELY THE CENTRAL COLUMN, FOR WHEN THE SOULS OF YISRAEL RISE UP TO THE FEMALE WATERS, THEY BECOME THE CENTRAL COLUMN, BETWEEN ZEIR ANPIN AND MALCHUT. And it is said about them: 'The priests at their service, the Levites at their stand, and Yisrael at their post'. And if the liver, WHICH IS SAMAEL, wishes to offer fatty parts that are ritually impure to the heart, he takes only the fat of a ritually pure fatty part. For just as in the body there are pure and impure fatty parts, clean blood without waste matter and blood contaminated with waste matter, the arteries of blood in the heart, WHICH IS MALCHUT, are the holy hosts, while the arteries of the liver, WHICH IS SAMAEL, are the impure hosts. Here also, there are camps of the Evil Inclination and camps of the Good Inclination. The latter are appointed over the arteries of the heart and the former over the arteries of the liver. Similarly, too, there are two types of people: Yisrael, WHO IS LIKE THE ARTERIES OF THE HEART, and the other nations of the world, WHO ARE LIKE THE ARTERIES OF THE LIVER.

221. The Faithful Shepherd said to him: What you have said is altogether beautiful, but even Yisrael are not all equal, for there are among them the sons of royalty, from the side of the holy Malchut that is composed of ten Sfirot and all the names of Yud Hei Vav Hei and their titles. And there are those that are like slaves, from the side of the servant, METATRON, who is "the eldest servant of his house" (Bereshheet 24:2), NAMELY OF MALCHUT. There are also those who are like animals, about whom it is said: "And you, My flock, the flock of My pasture, are men" (Yechezkel 34:31). And the Holy One, blessed be He, commanded those who are like sheep to sacrifice animals in their stead, to make atonement for them. But the sacrifices of those who are like angels are the good deeds, over which are appointed angels who offer the good deeds before the Holy One, blessed be He, in the stead of them.

222. And those who are the children of Yud Hei Vav Hei, about whom it is written: "You are the children of Hashem your Elohim" (Devarim 14:1). It is because of their sins that the letters OF THE YUD HEI VAV HEI become separated, FOR THERE IS NO HEAVENLY MATING OF YUD-HEI, AND THERE IS NO MATING OF ZEIR ANPIN AND MALCHUT, WHICH ARE VAV-HEI. And their correction lies in the Torah, which is the name of Yud Hei Vav Hei, to bring the letters together by means of their sacrifice: Yud with Hei, WHICH IS THE SECRET OF THE MATING OF ABA AND IMA, and Vav with Hei, WHICH IS THE SECRET OF THE MATING OF ZEIR ANPIN AND MALCHUT.

223. And for all the sacrifices, whether OF THOSE WHO ARE animal-LIKE, or those who are like the ASPECTS OF angels appointed over the precepts, or of those WHO ARE OF THE ASPECT of Malchut, or of those WHO ARE of the name OF THE YUD HEI VAV HEI, in all cases THE SACRIFICE has to offer to the Holy One, blessed be He, THE UNION OF THE FOUR holy letters OF THE YUD HEI VAV HEI. AND THE HOLY ONE, BLESSED BE HE, mounts WITH THE FOUR LETTERS OF THE YUD HEI VAV HEI on the four living creatures of the angels, MICHAEL, GABRIEL, URIEL, AND RAPHAEL, WHICH ARE THE CHARIOT THAT IS IN BRIYAH. AND THE HOLY ONE, BLESSED BE HE rides, WITH THE FOUR LETTERS OF THE YUD HEI VAV HEI, on the four elements OF FIRE, WIND, WATER, AND EARTH, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, THAT ARE IN YETZIRAH, WHICH IS THE ASPECT OF YESOD. From them were created the four natural beings, NAMELY CHESED AND GVURAH, TIFERET and MALCHUT, THAT ARE IN THE WORLD OF ASYAH. AND THE HOLY ONE, BLESSED BE HE, Himself brings water close to fire, WHICH IS THE SECRET OF THE TWO

220. כִּהְנָא מוֹחָא. לְוֵי לְבָא. גּוֹפָא יִשְׂרָאֵל. וְאִתְמַר בְּהוּן, כְּהַנִּים בְּעִבּוֹדָתָם, וְלוּיִם בְּדוּכְנָם, וְיִשְׂרָאֵל בְּמַעֲמָדָם. וְאִי כְּבֹד בְּעֵי לְקַרְבָּא לְגַבֵּי דְלְבָא, חֲלָבִיָּה דְאִינוּן מְסַאֲבִין, אִיהוּ לֹא נְטִיל. אֶלָּא שְׂמִנּוּנוּ דְחֲלָב טְהוֹר. כְּגוּוּנָא דְאִית בְּגוֹפָא, חֲלָב טְהוֹר וְחֲלָב טְמָא, דִּם צְלִיל בְּלֹא פְסוּלָת, וְדִם עֲכוּר בְּפְסוּלָת. וְעַרְקִין דְלְבָא, חֲוִילִין קְדִישִׁין. וְעַרְקִין דְכְּבֹד, חֲוִילִין מְסַאֲבִין. אוּף הֲכִי אִינוּן מְשֻׁרִין דְיִצְרָר הֲרַע, וּמְשֻׁרִין דְיִצְרָר הַטּוֹב, אֵלִין מְמַנֵּן עַל עַרְקִין דְלְבָא, וְאֵלִין מְמַנֵּן עַל עַרְקִין דְכְּבֹדָא. אוּף הֲכִי תְרֵי אוּמֵי יִשְׂרָאֵל, וְאוּמֵין דְעֵלְמָא עֲכוּ"ם.

221. אָמַר לִיה רַעִיָּא מְהִימְנָא, שְׁפִיר קָא אִמְרַת בְּכֻלָּא, אָבֵל אִפִּילוּ יִשְׂרָאֵל לֹא כְלָהוּ שׁוּין, דְאִית בְּהוּן בְּנֵי מַלְכוּת, מְסַטְרָא דְמַלְכוּת קְדִישָׁא, כְּלוּלָא מַעֲשֵׁר סְפִירָאן, וּמְכַל הוּוּיִן וְכַנּוּיִין. וְאִית מְנַהוּן עֲבָדִין, מְסַטְרָא דְעֵבֶד, דְאִיהוּ עֲבָדוּ זְקַן בֵּיתוֹ. וְאִית מְנַהוּן כְּבַעֲרִין, וְאִתְמַר בְּהוּן, וְאִתְּן צֹאנֵי צֹאן מְרַעִיתֵי אָדָם אֲתָם. וְאִינוּן דְרַמְיִין לְעֵנָא, קוּדְשָׁא בְרִיךְ הוּא מְנֵי לְקַרְבָּא בְּעִירָן בְּאִתְרֵיהוּ, לְכַפְרָא עֲלֵיהוּ. וְאִינוּן דְרַמְיִין לְמַלְאֲכִין, קְרַבָּנִין דְלָהוּן אִינוּן עוֹבְדִין טְבִין, דְמְמַנֵּן עֲלֵיהוּ מְלָאֲכִים, דְמַקְרִיבִין לְקוּדְשָׁא בְרִיךְ הוּא בְּאִתְרֵיהוּ.

222. וְאִינוּן דְהוּוּ בְנִין לִידוּד, הַה"ד בְּנִים אֲתָם לִינֵי אֱלֹהֵיכֶם. בְּחוּבִין דְלָהוּן מִתְפַּרְדֵּי אֲתוּוּן, וְתַקּוּנָא דְלָהוּן הוּא אוּרְבִיתָא, דְאִיהוּ שֵׁם יְדוּד, לְקַרְבָּא אֲתוּוּן, י' בַּה', ו' בַּה', בְּקַרְבָּנָא דְלָהוּן.

COLUMNS CHESED AND GVURAH; AND THIS IS THE SECRET OF YUD-HEI, and the bringing of wind to the earth NAMELY TIFERET, THAT IS CALLED 'WIND', TO MALCHUT, THAT IS CALLED 'EARTH', THIS BEING THE SECRET OF VAV-HEI. And this is as it is written: "He makes peace in his high places" (Iyov 25:2). And so also, HE BRINGS TOGETHER THE FOUR LIVING CREATURES OF THE ANGELS, namely: Michael, who is considered mental water, with Gabriel, who is thought mental fire, WHICH IS THE SECRET OF RIGHT AND LEFT, THE BASIS OF YUD-HEI; and He also brings close Uriel, who is air, namely the mental wind, with Raphael, earth, who is mental dust, WHICH IS THE SECRET OF VAV-HEI. For the moment the Holy One, blessed be He, departs from among them, they have no strength.

224. You might suggest that we have a problem here, since it is written that all the sacrifices are to Yud Hei Vav Hei, and ask how, therefore, it can be said that there is a separation of the letters OF THE YUD HEI VAV HEI, AND THAT THE SACRIFICE NOW COMES TO UNITE THEM. HE ANSWERS, This is said about those stages that were created and called by His name and not that they are He Himself, as it is written: "every one that is called by My name: for I have created him for My glory; I have formed him; yea, I have made him" (Yeshayah 43:7). And there are the four letters of the Yud Hei Vav Hei in Atzilut, containing no separation nor cessation, for they are as fountains FOR ALL THE WORLDS, watering the trees. And regarding those that were created, NAMELY VIS-A-VIS THE YUD HEI VAV HEI ATTIRED IN THE WORLD OF CREATION, THE FOUR LETTERS OF ATZILUT are likened, the Yud to a head, the Vav to a body, while the two Heis ARE LIKENED to ten fingers.

225. But the Prime Cause, NAMELY THE ENDLESS LIGHT, BLESSED BE HE, who is over everything, who is called Yud Hei Vav Hei, THAT IS, ITS LIGHT IS ATTIRED IN THE YUD HEI VAV HEI, about Him it is said: "To whom then will you liken Me, that I should be equal? says the Holy One" (Yeshayah 40:25). "To whom then will you liken El, or what likeness will you compare to Him?" (Yeshayah 40:18) "For I am Hashem, I do not change" (Malachi 3:6). The sins of the creatures BELOW do not touch Him, nor separate in Him the letter Yud from the letter Hei, nor the Vav from the Hei. For there is no separation in Him and it is said about Him. "nor shall evil dwell with you" (Tehilim 5:5). He rules over all and there is none who rules over Him. He comprehends all and there is none who comprehends Him. And He is not called by Yud Hei Vav Hei, nor by all the other names, but is known by His light that spreads over them, OVER THE LEVELS THAT ARE IN THE FOUR WORLDS, ATZILUT, BRIYAH, YETZIRAH, ASIYAH. And when He departs from them, He has, of Himself, no name at all. "exceeding deep, who can find it?" (Kohelet 7:24).

223. הרי בכל קרבנין, בין דבעירי, בין דמלאכין דממנן על פקודין, בין במלכותא, בין בשמיה. בלא צריך לקרבא לקודשא בריך הוא באתון קדישין. ואיהו רכיב בארבע חיון דמלאכים. ואיהו רכיב בארבע יסודין, דמנהון אתבריאוו ארבע חיון טבעיים. ואיהו הוא דמקרב מיא באשא, ורוחא בעפרא. הה"ד, עושה שלום במרומו. ואוף הכי הוא מקרב מיכאל דאיהו מים שכליים, עם גבריאל. דהוא אש שכלי. ואיהו מקרב אוריאל, דאיהו אויר. דהיינו רוח שכלי. עם רפאל, דאיהו אפר, דהיינו עפר שכלית. דמיד דאסתלק קודשא בריך הוא מבינייהו, לית בהון חילא.

224. ואי תימא, הא כתיב בכל קרבנין לידו"ד, ואיך אמרנא דאית פרודא באתון. אלא האי אתמר, בדרגין דאתבריאוו ואתקריאו בשמיה. ולא דאינון איהו ממש. הה"ד, כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו. דאית אתון יידו"ד באצילות, דלית בהון פרודא והפסקה, דאינון כמבועין לגבייהו, דאשקוין לאילנין. ובגין אליון דאתבריאוו, אדמיון י' לרישא, ו' לגופא, ה' ה' לעשר אצבען.

225. אבל עלות העלות על כלא, דאתקרי ידו"ד, אתמר ביה, ואל מי תדמיוני ואשוה ואמר קדוש. ואל מי תדמיון אל ומה דמות תערכו לו. אני יי' לא שניתי. לא מטי ביה חובין לאפרשא אתווי, י' מה, ו' מה, דלית ביה פרודא. ועליה אתמר, לא יגורך רע. איהו שליט על כלא, ולית מאן דשליט ביה. איהו תמיס בכלא, ולית מאן דתמיס ביה. ואיהו לא אתקרי ידו"ד, ובכל שמהן, אלא באתפשטות נהוריה עלייהו. וכד אסתליק מנייהו, לית ליה מגרמיה שם כלל מנהון. עמוק עמוק מי ימצאנו.

226. And there is no light that can withstand His radiance without appearing dark, even upper Keter OF ATZILUT, whose light is stronger than all of the levels and all the hosts of the upper and lower heavens, and it is said about Him, CONCERNING HIMSELF: "He made darkness His secret place" (Tehilim 18:12). Concerning Chochmah and Binah, IT IS SAID, "cloud and mist are round about Him" (Tehilim 97:2) How much more is it so for the other Sfirot and for the celestial beings, and the elements that are dead, WITHOUT LIFE. He surrounds all the worlds, and none but He surrounds them in any direction, up or down or to the four corners of the compass, and no one has left His domain for the outside, for He fills all the worlds and there is no other that fills them.

227. He grants life TO ALL THE WORLDS, and there is no other Eloha above Him to give Him life, as it is said: "and You do preserve them all" (Nechemyah 9:6), and for Him Daniel said: "and all the inhabitants of the earth are reputed as nothing: and He does according to His will in the host of heaven" (Daniel 4:32). He joins together and unites members of each species above and below, and the four elements have no proximity TO EACH OTHER apart from when the Holy One, blessed be He, is among them.

228. Immediately, when those who are called "You are the children of Hashem your Elohim" (Devarim 14:1), WHO ARE FROM THE SIDE OF THE YUD HEI VAV HEI, sin, He removes Himself from the letters OF THE YUD HEI VAV HEI, which are left separated from each other. How is this to be corrected? By bringing together the letters in the Holy One, blessed be He, Yud to Hei, WHICH IS THE MATING OF CHOCHMAH AND BINAH, Vav to Hei, WHICH IS THE MATING OF TIFERET AND MALCHUT. So also: those who are His servants, WHO ARE FROM THE SIDE OF METATRON, AND ARE from the side of the celestial beings MICHAEL, GABRIEL, URIEL AND RAPHAEL, whose sins caused HIS DIVINITY to leave them, how are they to be corrected? By AGAIN bringing the Holy One, blessed be He, down to them, and to bring them close TO EACH OTHER. So also with those who are the four elements, FIRE, WIND, WATER AND EARTH, which are CALLED 'the flock of the Holy One, blessed be He', WHO, BY THEIR SINS, cause the Holy One, blessed be He, to ascend from them, what is their correction? It is to draw them close to the Holy One, blessed be He.

229. And this is why He commanded for all of them a sacrifice to Yud Hei Vav Hei, NAMELY IN ORDER TO UNITE THE LETTERS OF THE YUD HEI VAV HEI, THAT WERE SEPARATED AND REMOVED, AS EXPLAINED ABOVE. "My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). Also: "The one lamb you shall offer in the morning and the other lamb you shall offer towards evening" (Bemidbar 28:4). Elsewhere it is written: "two turtledoves, or two young pigeons" (Vayikra 5:7). One goes after its own kind, AND JOINS IT. And the Holy One, blessed be He, brings all together in this place, for He is the cause of all; there is no Eloha beside Him, and none but He is able to bring the forces together.

226. לִית נְהוּרָא יָכִיל לְאַסְתַּבְּלָא בּוּיָה, דְּלָא אֲתַחְשַׁבְתָּ. אֲמִילוּ בְּתֵר עֲלִיוֹן, דְּאִיְהוּ נְהוּרִיָּה תְקִיף עַל כָּל דְּרָגִין, וְעַל כָּל חִילֵי שְׁמַיָא, עַלֵּאִין וְתַתְּאִין, אֲתַמַּר עֲלֵיהּ, יִשֵּׁת חֲשַׁךְ סַתְרוּ. וְעַל חֲכָמָה וּבִינָה, עֲנָן וְעַרְפֵּל סְבִיבֵיו. כ"ש שְׁאֵר סְפִירָאן. כ"ש חִיוֹן. כ"ש יְסוּדִין, דְּאִינוּן מֵתִים. אִיְהוּ סוּבְב עַל כָּל עֲלְמִין, וְלִית סוּבְב לֹון לְכָל סְטְרָא, עֵילָא וְתַתָּא, וְלֵאֲרַבַּע סְטְרִין, בַּר מְנִיָּה. וְלִית מֵאן דְּנָפִיק מִרְשׁוּתֵיהּ לְבַר. אִיְהוּ מִמְּלֵא כָּל עֲלְמִין. וְלִית אוֹחְרָא מִמְּלֵא לֹון.

227. אִיְהוּ מְחַיֶּה לֹון וְלִית עֲלֵיהּ אֱלֹהָא אַחְרָא, לְמִיָּהֵב לִיהּ חִיוֹן. הַה"ד, וְאִתָּה מְחַיֶּה אֶת כּוֹלָם. וּבְגִינֵיהּ אָמַר דְּנִיָּאֵל, וְכָל דְּאָרֵי אֲרַעָא כְּלָא חֲשִׁיבִין וְכִמְצַבִּיָּה עֵבִיד בְּחִיל שְׁמַיָא. אִיְהוּ מְקַשֵּׁר וּמְיַחַד זִינָא לְזִינֵיהּ, עֵילָא וְתַתָּא. וְלִית קוֹרְבָא לְהוּ בְּד' יְסוּדִין, אֱלָא קוֹדֶשָׁא בְּרִין הוּא כַּד אִיְהוּ בִּינֵיהּ.

228. מִיַּד דְּחָבוּ, אֵלִין דְּאֲתַקְרִיאוּ בְּנִים אֲתָם לְיִדוּד אֲלֵקִיכֶם, אֲסַתְּלַק מִן אֲתוּון, אֲשֵׁתָּארוּ בְּפִרוּדָא. וּמֵאֵי תְקוּנֵיהּ, לְקִרְבָּא אֲתוּון בְּקוֹדֶשָׁא בְּרִין הוּא, ו' בַּה', ו' בַּה'. אוּף הֲכִי אִינוּן עֵבְדִין דִּילֵיהּ, מְסִטְרָא דְחִיוֹן. בְּחוּבִין דְּלֵהוּן גְּרַמוּ לִיהּ, לְאַסְתַּלְקָא מְנַהוּן. מֵאֵי תְקַנְתָּא דְּלֵהוּן. לְנַחְתָּא קוֹדֶשָׁא בְּרִין הוּא עֲלֵיְהוּ, לְקִרְבָּא לֹון. אוּף הֲכִי אִינוּן דְּהוּ מֵאֲרַבַּע יְסוּדִין, דְּאִינוּן עֲאֵנָא דְּקוֹדֶשָׁא בְּרִין הוּא, דְּגִרְמוּ לְסַלְקָא קוֹדֶשָׁא בְּרִין הוּא מִינֵיהּ. מֵאֵי תְקַנְהּ. לְקִרְבָּא לֹון לְקוֹדֶשָׁא בְּרִין הוּא.

229. וּבְגִין דָּא בְּכֵלְהוּ מְנִי, קִרְבָּן לְיִדוּד, אֶת קִרְבָּנֵי לְחַמֵּי לְאִשֵּׁי. אוּף אֶת הַכֶּבֶשׂ אַחַד תַּעֲשֶׂה בְּבֹקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָּים. וְכָתִיב שְׁתֵּי תוֹרִים אוּ שְׁנֵי בְנֵי יוֹנָה, כָּל זִינָא אֲזִיל לְזִינֵיהּ. וְקוֹדֶשָׁא בְּרִין הוּא מְקַרְב כְּלָא בְּאֲתֵר דָּא, אִיְהוּ עֵלְת עַל כְּלָא, דְּלִית אֱלֹהָא בַּר מְנִיָּה. וְלִית מֵאן דְּיָכִיל לְקִרְבָּא חִילִין, בַּר מְנִיָּה.

230. But the forces of the idol-worshipping nations are from the side of Separation. Woe to him who by his sins brings SEPARATION to the letters, beings and prime elements, for the Holy One, blessed be He, immediately removes Himself from Yisrael, and the idol-worshipping nations come in among them. THE IDOL-WORSHIPPERS have no proximity to the Holy One, blessed be He, since there are no rapprochement sacrifices outside the Land of Yisrael, WHERE THE IDOL-WORSHIPPERS ARE. In this context, the rabbis taught: 'He who lives outside the Land of Yisrael is comparable to one has no Eloha'. As the Faithful Shepherd said these things, all the holy letters FROM ATZILUT, and the holy living creatures FROM BRIYAH, and the four prime elements IN YETZIRAH AND ASIYAH came down to him, blessed him, and said: "By your doing, O Faithful Shepherd, did the Holy One, blessed be He, descend upon us, and each kind was drawn close to his own kind. You are blessed to the Holy One, blessed be He, by the four prime elements. Now everything has been clarified in its rightful place." End of Ra'aya Meheimna

230. אָבֵל חֵילִין דְּאוּמִין עֵעֵכוֹם, אִינוֹן מִסְטָרָא דְפִרוּדָא. וּוי לְמֵאן דְּגָרִים בְּחוּבוֹ, לְאַעְלָא אֲתוּוֹן וְחִיוֹן וְיִסוּדִין. דְּמִיד אֲסִתְלַק קוּדְשָׁא בְּרִיךְ הוּא מִיִּשְׂרָאֵל. וְיִיעֲלוֹן אוּמִין עֵעֵכוֹם בִּינִייהוּ. לִית לֹוֹן קְרִיבוֹת בְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלִית קוֹרְבָּנִין בְּחוּצָה לְאַרְץ. וּבג"ד אוּקְמוּה רַבָּנָן, הִדֵּר בְּחוּצָה לְאַרְץ דּוּמָה כְּמִי שְׁאִין לוֹ אֱלוֹהַּ. בְּהוּא זְמַנָּא דְאָמַר מְלִין אֱלִין, נְחֹתוּ כָּל אֲתוּוֹן קְדִישִׁין, וְחִיוֹן קְדִישִׁין, וְד' יִסוּדִין, לְגַבְיָהּ, וּבְרִיכוּ לִיהּ וְאָמְרוּ, עַל יַדְךָ רַעִיא מְהִימְנָא, נְחִית עֲלֵן קוּדְשָׁא בְּרִיךְ הוּא, וּמִתְקַרְבִּין זִינָא לְזִינְיָהּ, בְּרִיךְ אַנְתָּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּאַרְבַּע יִסוּדִין. בְּעַן אֲתַבְרִיר כְּלָא עַל בּוּרְיָהּ.
ע"כ רעיא מהימנא.

41. "Delight yourself also in Hashem"

Rabbi Shimon talks about the scripture that begins with "Trust in Hashem, and do good; dwell in the land, and enjoy security." He once more reminds us why, after his promotion to the office of high priest, Pinchas is not named in the killing of Zimri.

231. He began by quoting: "Trust in Hashem, and do good; dwell in the land, and enjoy security" (Tehilim 37:3). "Trust in Hashem." This is as it should be. "And do good," THAT IS, UNDERTAKE the correction of the holy covenant, that you should correct it and keep it properly. And if you do this, you will be here in the land, NAMELY "DWELL IN THE LAND," and it will receive nourishment at your hand, and will flourish at your hand, namely that upper faithfulness WHICH IS MALCHUT, THIS BEING THE MEANING OF "ENJOY SECURITY (ALSO: CHERISH FAITH)."

231. פִּתַּח וְאָמַר, בְּטַח בְּיָי' וְעֵשֶׂה טוֹב שְׁכֵן אַרְץ וְרַעֲה אַמּוּנָה. בְּטַח בְּיָי', כְּדָקָא יְאוּת. וְעֵשֶׂה טוֹב, תְּקוּנָא דְבְרִית קְדִישָׁא. דְּתֵהֵא מִתְקַן לִיהּ, וְנִטִּיר לִיהּ כְּדָקָא יְאוּת. וְאִי תַעֲבִיד דָּא, אַנְתָּ תֵהֵא הִכָּא בְּאַרְעָא, וְיִתְזֹן מִנְךָ, וְיִתְפָּרַס מִנְךָ, הֵהִיא אַמּוּנָה דְלַעִילָא.

232. And the following verse: "Delight yourself also in Hashem; and He shall give you the desires of your heart" (Tehilim 37:4). All this is remedied with the correction of the covenant, for once the covenant is corrected, everything is corrected. And Pinchas, because he was zealous for this covenant, merited everything. And not only that but he was defender of all Yisrael, and the verse "You shall delight yourself in Hashem" was upheld in him, for he ascended and made contact above, with the first light that the Holy One, blessed be He, created and then concealed, that same light that Abraham enjoyed and with which Aaron the priest was bound.

232. וְתוּ, תִתְעַנַּג עַל יָי' וְיִתֵן לְךָ מִשְׁאֲלוֹת לִבְךָ. כָּל דָּא אֲתַתְקַנַּת בְּתְקוּנָא דְבְרִית. בִּיּוֹן דְּאֲתַקַּנַּת בְּרִית, אֲתַקַּן כְּלָא. פְּנַחַס בְּגִין דְּקִנִּי עַל בְּרִית דָּא, זְכָה לְכָלָא. וְלֹא עוֹד אֱלָא דְאֲגִין עַל כָּל יִשְׂרָאֵל, וּבִיָּה אֲתַקִּיּוּם וְהִתְעַנַּג עַל יָי'. דְּהֵא סְלוּק וְאֲתַקְשֵׁר לְעִילָא, בְּאוּר קְדַמָּא דְבְרָא קוּדְשָׁא בְּרִיךְ הוּא, וּגְנִיז לִיהּ. בְּהוּא אוּר דְּאֲתַהֲנִי אַבְרָהָם מִנִּיָּה, וְאֲהֲרֹן כְּהֵנָּא אֲתַקְשֵׁר בִּיָּהּ.

233. After PINCHAS was promoted to the office of High Priest, the killing of Zimri is not mentioned in connection with him, for it is not fitting, in order that he should not be caught up in the tentacles of the Other Side, and it is indeed not proper to mention the killing in connection with him. Everyone who kills has extensions of the Other Side in him, but Pinchas had already become united with the right, WHICH IS THE PRIESTHOOD, and had no portion whatsoever in the Other Side, which is why HIS NAME is not mentioned here. What might have seemed praiseworthy is really a matter of disgrace for him, for it would mean a descent from the upper level with which he was united. It is, therefore, written: "Now the name of the man of Yisrael that was slain, that was slain... And the name of the Midianite woman that was slain..." (Bemidbar 25:14-15), without mentioning by whom they were slain.

234. Rabbi Pinchas said, Happy is the generation that hears your interpretations of Torah, and happy is my portion that I have so merited. Rabbi Shimon replied TO RABBI PINCHAS, Happy is the generation in which you and your piety are. While they were still sitting appeasing and enjoying each other's company, Rabbi Elazar, the son of Rabbi Shimon, came and found them there. Rabbi Pinchas commented, this is certainly in fulfillment of the verse: "And when Jacob saw them, he said: This is Elohim's camp" (Bereshheet 32:3). Rabbi Shimon said, Elazar, my son, sit you down, my son, and expound to us this verse, and Rabbi Elazar sat down.

42. Lighting upon means words of reconciliation

Rabbi Elazar gives his interpretation of the time that Jacob was on his way and was met by angels of Elohim.

235. He began: "And Jacob went on his way, and angels of Elohim met him" (Bereshheet 32:2). HE ASKS what is the meaning of "met him?" THE ANSWER TO THIS IS that there is a meeting for good, a meeting for evil and a meeting for prayer. When Jacob was on his way to Charan, what does Scripture tell us? "And he came upon the place" (Bereshheet 28:11), for he prayed the evening service at that place, WHICH IS MALCHUT THAT IS CALLED 'PLACE', as it is written: "And Hashem said, Behold, there is a place by Me" (Shemot 33:21). For the evening prayer is proper for that place; THAT IS, THE EVENING PRAYER IS THE ASPECT OF CORRECTION OF MALCHUT, AND THIS IS IN ACCORD WITH WHAT WAS SAID ABOVE: "MEETING IS NONE OTHER THAN PRAYER."

236. Again. "And he lighted on a certain place" (Bereshheet 28:11). This means that he spoke words of conciliation, NAMELY AS HE HAS ALREADY NOTED: THERE IS NO MEETING THAT IS NOT CONCILIATION. "because the sun was set" (Ibid.), the Holy One, WHICH IS ZEIR ANPIN, comes to the moon, WHICH IS MALCHUT, the husband to the wife. It follows that it is not right for a husband to come to his wife without words of appeasement to placate her, for it is written: "And he lighted on a certain place" (Ibid.), WHICH MEANS THAT HE ADDRESSED HER WITH WORDS OF APPEASEMENT. And afterwards: "And he stayed there the night" (Ibid.). But what does Scripture tell us about his return from Charan? "met him" (Bereshheet 32:2), NAMELY MALCHUT sent messengers to placate him, so that he would come in to her.

233. לְבַתֵּר דְּאִסְתַּלַּק לְכַהֲנָא רַבָּא, לָא אֲדַבֵּר לִיָּה קְטַלְנוּתָא דְזִמְרִי, וְלֹא יָאוּת בְּגִין דְּלֹא יִתְאַחַד כָּלֵל בְּעִנְפוּי דְּסִטְרָא אַחְרָא, וְלֹא אֲתַחְזִי לְאֲדַרְבָּרָא עֲלֵיָּה. דְּכָל מֵאן דְּקָטִיל, עֲנַפִּין דְּסִטְרָא אַחְרָא אֵית בֵּיָּה. וּפְנַחֵס הָא מִתְאַחִיד בִּימִינָא, וְלִית לִיָּה חוּלְק בְּסִטְרָא אַחְרָא כָּלֵל, וְעַל דָּא לָא אֲדַבֵּר הֵכָא. מַה דְּאֲתַחְזִי שְׂבַחָא, אִיהוּ גְּנָאי לִיָּה, וְנַחֲיִתוּ מִדְּרַגָּא עֲלָאָה דְּאֲתַחֲחִיד בֵּיָּה. וְע"ד כְּתִיב הַמוֹכֵחַ אֲשֶׁר הוֹכֵחַ סֵתֵם, וְשֵׁם הָאִשָּׁה הַמוֹכֵחַ, וְלֹא אֲדַבֵּר עַל יְדָא דְּמֵאן.

234. א"ר פִּנְחָס, זְכָאָה דְרָא דְשִׁמְעִין מִיִּלְךָ בְּאוּרֵייתָא, וְזְכָאָה חוּלְקֵי דְזַכִּינָא לְכָךְ. אָמַר רַבִּי שְׁמַעוֹן, זְכָאָה דְרָא, דְאֵנִת וְחִסְדוֹתֵךְ אֲשַׁתְּכַח בְּגוֹוִיָּה. עַד דְּהוּוּ יִתְבִּין וּמַפְיִיסִין דָּא לְדָא, אֲתָא רַבִּי אֶלְעָזָר בְּרִיָּה דְר"ש, וְאֲשַׁבַּח לֹן תַּמָּן. א"ר פִּנְחָס, וְדָאי דְכְתִיב וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאִם מַחְנֵה אֱלֹהִים זֶה. א"ל ר"ש, אֶלְעָזָר בְּרִי, תֵּיב בְּרִי, וַאימָא קְרָא. יְתִיב רַבִּי אֶלְעָזָר.

235. פִּתַּח וְאָמַר, וַיַּעֲקֹב הֵלֵךְ לְדַרְכוֹ וַיִּפְגְּעוּ בּוֹ מַלְאָכֵי אֱלֹהִים. מֵאִי וַיִּפְגְּעוּ בּוֹ. אֵלָא אֵית פְּגִיעָה לְטָב. וְאֵית פְּגִיעָה לְבִישׁ. וְאֵית פְּגִיעָה לְצִלוּתָא. אֵלָא בְּשַׁעֲתָא דְהוּוּ אָזִיל לְחָרָן, מַה כְּתִיב. וַיִּפְגַּע בְּמָקוֹם, צִלוּתָא דְעַרְבִית הוּוּ דְצִלֵי בְּהוּוּא מְקוֹם. כְּד"א, הִנֵּה מְקוֹם אֲתִי. וְצִלוּתָא דְעַרְבִית בְּהוּוּא אֲתֵר אֲתַחְזִי.

236. תּוֹ וַיִּפְגַּע בְּמָקוֹם, מִלֵּי פִּיּוּסִין אִיהוּ. דְּאֲתָא שְׁמַשָּׁא קְדִישָׁא לְגַבֵּי סִיְהָרָא, בְּעֵלָה לְגַבֵּי אֲתֵתָא. מִכָּאן דְּלֹא יָאוּת לְבַעַל לְמִיתֵי לְגַבֵּי אֲתֵתָא, אִי לָא הוּי בְּמִלֵּי פִּיּוּסִין לְפִיּוּסָא לָהּ. דְכְתִיב וַיִּפְגַּע בְּמָקוֹם, וּלְבַתֵּר וַיִּלֵּן שָׁם. כְּדִ הוּוּ אֲתִי יַעֲקֹב מִחָרָן, מַה כְּתִיב, וַיִּפְגְּעוּ בּוֹ, שְׁדַרְתָּ הִיא לְפִיּוּסָא לִיָּה, לְמִיתֵי לְגַבֵּהּ.

237. "And when Jacob saw them, he said" (Ibid. 3). HE ASKS what is the meaning of "when Jacob saw them"? THE ANSWER IS THAT they were the daytime angels OF ZEIR ANPIN, WHO IS CALLED 'DAY', and the night time angels OF MALCHUT, WHO IS CALLED 'NIGHT'. They were hidden from him and subsequently revealed to him, which is why it is written: "when Jacob saw them." The verse continues: "This is Elohim's camp." From here we know that there were those of the day and those of the night. Concerning those of the night, it is written "Elohim's camp" FOR MALCHUT IS CALLED 'ELOHIM', and concerning those of the day, it is written: "This," FOR ZEIR ANPIN IS CALLED "THIS." And thus the verse continues: "and he called the name of that place Machanaim (lit. 'two camps')." And now I see here holy camps, NAMELY THE CAMP OF RABBI SHIMON AND THE CAMP OF RABBI PINCHAS. Happy is my path that brought me here!

237. וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאָם. מֵאֵי כַּאֲשֶׁר רָאָם. אֵלֶיךָ מִלְאָכִין הַיּוֹם, וּמִלְאָכִין הַלַּיְלָה הַזֶּה, וְאַתְּבִסְיָאוּ מִנִּי, וּלְבַתֵּר אֶתְגַּלְיִין לִי. וְעַד כַּאֲשֶׁר רָאָם, כְּתִיב מַחֲנֵה אֱלֹהִים זֶה. מֵהֵכָא דְהוּוּ אֵלֶיךָ דִּימְמָא, וְאֵלֶיךָ דְלַיְלָא. אֵינֻן דְלַיְלָא כְּתִיב בְּהוּ, מַחֲנֵה אֱלֹהִים, וְאֵינֻן דִּימְמָא, כְּתִיב בְּהוּ, זֶה. וְעַד וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחְנֵי. תְּרִין מִשְׁרִיין. וְהִשְׁתָּא מִשְׁרִיין קְדִישֵׁין חֲמִינָא הֵכָא. זְכָאָה אַרְחֵי דְאַתִּינָא הֵכָא.

43. lighting on me as appeasement

From the words of Rabbi Shimon and Moses as they continue speaking about Jacob's encounter with the angels, we come to understand that there were two camps, the daytime angels and the night time angels, and that Jacob could not see them at night. We also learn the difference between 'coming upon', meaning appeasement, and 'lighting on', meaning union. In the evening prayer a person seeks for Adonai, the Shechinah, with entreaties, and he seeks for mercy from God.

Ra'aya Meheimna (the Faithful Shepherd)

238. (THIS IS THE CONTINUATION OF RABBI SHIMON'S WORDS, PARAGRAPH 208) But 'coming upon' means words of appeasement. When the groom comes to the bride, the groom does not unite with the bride without words of appeasement, and afterwards he spends the night with her. This is the meaning of "because the sun was set" (Bereshheet 38:11).

רַעִיָא מְהִימְנָא
238. אֵלָא פְּגִיעָה אִיהִי פִּיּוּסָא, דְּכֹד וַיְתִי חֶתֶן לְגַבֵּי בְלָה, לִית אַרְח לְחֶתֶן לַיְחֻדָא בְּכָלָה, אֵלָא בְּפִיּוּסָא. וּלְבַתֵּר יַעֲבֹד עִמָּה לֵינָה. וְהֵינֻן כִּי בָא הַשֶּׁמֶשׁ.

239. The Faithful Shepherd said: If this is so, what is the meaning of "because the sun was set (Heb. ki va)," which is here explained homiletically, THAT 'KI VA' IS derived from extinguishing (Heb. kviyah), and so "because the sun was set" MEANS WHEN THE LIGHT OF THE SUN WAS EXTINGUISHED. However, what we can learn from this is that whoever unites with the wife must extinguish the lights at night, and that the sages do not advocate sexual intercourse by the light of day, but only by night, with modesty. When, therefore, does one stay overnight? SCRIPTURE SAYS: When the sun has set, namely after the light of the sun has turned away from the world.

239. אָמַר רַעִיָא מְהִימְנָא, אִי הֲכִי מֵאֵי נִיהוּ כִּי בָא הַשֶּׁמֶשׁ דְּהָא אַרְח דְּרִשָּׁא אֹקְמוּהָ, לְשׁוֹן כְּבִיָּה, וְהֵינֻן כִּי בָא הַשֶּׁמֶשׁ. אֵלָא מֵהֵכָא אֹלִיפְנָא, מֵאֵן דְּמִיּוּחַד בְּאַתְתִּיהָ, צְרִיךְ בְּלַיְלָא לְמַכְבֵּי שְׂרָגָא, וּבִימְמָא לָאו אַרְח דְּרַבְּנָן לְשִׁמְשׁ מִסְתָּן, אֵלָא בְּלַיְלָה, אַרְח צְנַעָא. וּבְגִין דָּא, מְתִי אֶתְעִבִיד לֵינָה. כִּי בָא הַשֶּׁמֶשׁ, דְּאַתְפְּנִי שְׁמָשָׁא מְעֻלְמָא.

240. For this reason, just as one has to cover oneself up from the sun, so does one have to cover oneself from the angels who are the Good Inclination on the right in a number of camps, AS WELL AS FROM THE ANGELS WHO ARE from the Evil Inclination that goes on the left in a number of camps. And so it was that after the morning had dawned, Jacob spoke when he saw the angels, FOR AT NIGHT HE DID NOT SEE THEM. And there was no one with Jacob, the plain man, WHO IS THE CENTRAL COLUMN except for the camps of the King and the Queen, WHO ARE CALLED 'THE DAYTIME ANGELS' AND 'THE NIGHT TIME ANGELS'. This is why "And he called the name of that place MACHANAIM (lit. 'two camps')" (Bereshheet 32:3). About the daytime angels, WHO ARE OF ZEIR ANPIN, WHO IS CALLED 'DAY', it is written: "And when Jacob saw them, he said: This is Elohim's camp" (Bereshheet 32:3), FOR ZEIR ANPIN IS CALLED 'THIS'. And when the night time angels came, NAMELY THOSE OF MALCHUT WHO IS CALLED 'NIGHT', who gathered around him to protect him, it is said: "And he called the name of that place Machanaim (lit. 'two camps')." AND THERE IS NO DIFFICULTY HERE, FOR THE VERSE "WHEN JACOB SAW THEM" IS WRITTEN ABOUT THE TIME AFTER HE HAD RETURNED FROM LABAN, FOR 'THERE IS NO 'EARLIER' OR 'LATER' IN THE TORAH'.

240. וּבְגִין דָּא, אֹפְךָ הֲכִי דְצְרִיךְ לְאַתְבְּסִיָּא מִן שְׁמָשָׁא, וְהֲכִי צְרִיךְ לְאַתְבְּסִיָּא מֵאֵלֶיךָ מִלְאָכִין, דְּאֵינֻן מִיַּצֵּר הַטוֹב מִימִינָא, בְּכַמְהָ מִשְׁרִיין. וּמִיַּצֵּר הָרַע, דְּאֵזִיל לְשִׁמְמָלָא בְּכַמְהָ מִשְׁרִיין. וּבְגִין דָּא, בְּתַר דְאַתָּא צְפָרָא, אָמַר כַּאֲשֶׁר רָאָם. וּמִסְטְרָא דִיעֲקֹב דְהוּוּ אִישׁ תָּם, לֹא הוּוּ עִמִּיהָ אֵלָא חִיּוּלִין דְּמַלְכָא וּמִטְרוּנִיתָא. וּבְגִין דָּא וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחְנֵי. אֵינֻן מִלְאָכִין דִּימְמָא כְּתִיב. כַּאֲשֶׁר רָאָם מַחֲנֵה אֱלֹהִים זֶה. וְכֹד אַתּוּ מִלְאָכִים דְלַיְלָא, דְאַתְכַּנְשׁוּ בְּהַדְיָה, לְנִטְרָא לִי אָמַר וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא מַחְנֵי.

241. THE AUTHOR HERE WISHES TO RECONCILE WHAT HE SAID INITIALLY ON "AND HE LIGHTED ON A CERTAIN PLACE," THAT "THERE IS NO 'COMING UPON' THAT IS NOT PRAYER" AND WHAT HE SAID LATER, NAMELY THAT 'COMING UPON' MEANS APPEASEMENT WHEN A GROOM COMES TO A BRIDE... ACCORDING TO WHICH "AND HE LIGHTED ON A CERTAIN PLACE" MEANS THE UNITY OF BRIDE AND GROOM. AND THIS IS WHAT HE SAYS: Since prayer is a bride, NAMELY MALCHUT, as it is said: "Come with me from Lebanon, my bride, with me from Lebanon" (Shir Hashirim 4:8), THUS MALCHUT is here called "with me" (Heb. iti). And in the written Torah, it is said about her: "Behold, there is a place by me (Heb. iti)" (Shemot 33:21). HENCE 'A PLACE' IS MALCHUT, AS IS 'WITH ME'. And since MALCHUT is called 'a place' in this world, it is said about her: "And he lighted on a certain place, and tarried there all night" (Beresheet 28:11).

242. And for this reason, she says: "O that I were in the wilderness, in a lodging place of wayfaring men" (Yirmeyah 9:1), for then she would have been independent, without those who impose an obligation on her, and without her groom. And whenever a man prays, the Holy One, blessed be He, precedes him and protects her. And the secret of the matter is to be found in the verse: "And the man (Heb. Ish) wondering at her" (Beresheet 24:21), for whenever the word Ish (lit. 'man') is used the reference is to the Holy One, blessed be He, as it is written: "Hashem is a man (Heb. Ish) of war": (Shemot 15:3). "And it came to pass, before he had done speaking, that, behold, Rivkah (Resh Bet Kof Hei) came out" (Beresheet 24:15), just as "and his arrow (Heb. habarak, Hei Bet Resh Kof) shall go forth like the lightning" (Zecharyah 9:14).

243. You might raise the possible objection to the above that the rabbis taught that in a gathering of ten the Shechinah is preceding to come among them, but does not come for a single one until he sits down, AND WHAT DID I SAY? THAT WHENEVER A MAN PRAYS, THE HOLY ONE, BLESSED BE HE, PRECEDES AND RECEIVES HIM, NAMELY, EVEN A SINGLE PERSON. HE ANSWERS THAT THE EXPLANATION IS AS FOLLOWS: In the case of ten, there is Yud (numerical value ten) before Hei; THAT IS TO SAY, IF THERE IS YUD HEI, THE MOCHIN OF CHOCHMAH AND BINAH, FOR THE YUD INCLUDES THE HEI ALSO, THEN THE SHECHINAH, WHICH IS THE SECRET OF HEI, COMES. In the case of one, which is Vav: IF THE VAV IS ALONE WITHOUT YUD HEI, until he sits himself down AND RECEIVES THE MOCHIN OF YUD HEI the second Hei OF YUD HEI VAV HEI does not come to him. And the secret of the matter is that the Hei THAT IS MALCHUT does not come to a place where Yud Hei are not. Whoever wishes to unite the letters YUD HEI AND VAV HEI must pray with supplications and entreaties, this being the reason for the verse: "And I besought Hashem at that time, saying: ADONAI ELOHIM, YOU HAVE BEGUN..." (DEVARIM 3:23-24), for Adonai, which is the Shechinah, is sought with entreaties, and mercy is sought from the Holy One, blessed be He. And up to here IS THE EXPLANATION FOR THE EVENING PRAYER.

44. "The one lamb you shall offer in the morning"

The sages taught that one should not pry into the secrets of God or mysteries of the world, and so the secrets of the Torah must be kept covered up and hidden from the wicked and the ignorant. We are reminded of the role and importance of Scripture, Mishnah, Talmud and Kabbalah.

241. בגין דצלותא איהי כלה, הה"ד אתי מלבנון כלה אתי וגו'. אתקרי הכא אתי. ובאורייתא דבכתב אתמר עליה, הנה מקום אתי. ובגין דאיהי אתקריאת מקום בעלמא דין, אתמר בה ויפגע במקום וילן שם.

242. ובג"ד איהי אמרת, מי יתנני במדבר מלון אורחים. דהות רשו בפני עצמה, ולא עם אינון דקבעין לה חובה עמהון, בלא חתן הילה. ובכל שעתא דב"נ מצלי, קודשא בריך הוא אקדים ונטר לה. ורזא דמלה, והאיש משתאה לה. ולית איש, אלא קודשא בריך הוא. הה"ד יי' איש מלחמה. ויהי הוא טרם כלה לדבר והנה רבקה יוצאת, כגון יוצא כפרק חצו.

243. ואי תימרון, דהא אוקמוה רבנן, לעשרה קדמא שכינתא ואתיא, לאחד עד דיתוב. לעשרה דהיא י' קדמה ה'. לאחד דאיהו ו', עד דיתוב, לא אתיא לגביה ה' תניינא. ורזא דמלה, דבאתר דלית תמן י"ה, לא אתיא תמן ה'. ומאן דבעי ליחדא אתוון, צריך בתחנה ובתחנוני. ובג"ד, ואתחנן אל יי', באדנ"י לשכינתא בתחנונים. ולקודשא בריך הוא ברחמי, עד הכא.

244. "The one lamb (Heb. keves) you shall offer in the morning, and the other lamb you shall offer towards evening" (Shemot 29:39 and Bemidbar 28:4). And about the secrets (Heb. Kavshi) of the Merciful One, the sages have taught: "Why do you probe into the secrets of the Merciful One?", THE MEANING OF WHICH is: Matters that are of the mysteries of the world, let them be concealed under your dress. Just as clothes cover the body, so also must the secrets of the Torah be kept covered up, and this applies even more to the secret of the sacrifices, which are like a wife drawing near to her husband, WHICH IS WHY A SACRIFICE IS CALLED 'KORBAN', FROM THE SAME ROOT AS THE WORD KIRVAH, MEANING NEARNESS.

245. And just as the proximity of the two of them, OF HUSBAND AND WIFE, has to be in concealment, so also must the sacrifice be concealed from the wicked, the impudent, the immoral and practitioners of incest, who have no shame and no modesty. And there are bastards of a number of sorts, children of incest, those who have intercourse during menstruation (Heb. Nidah). NIDAH MEANS THAT HEI, WHICH IS THE SHECHINAH WHO IS CALLED 'HEI', has moved (Heb. nad) away from her, and in her place is a bondswoman, daughter of a strange EI, a prostitute. And this is a secret of: "For three things the earth is disquieted...for a slave when he becomes king; and a fool when he is filled with food...and a handmaid that is heir to her mistress" (Mishlei 30:21-23). For the Hei has moved away from its place, which is the queen and is the Good Inclination, and in her stead has come in a handmaid, the Evil Inclination.

246. And the secret of the matter is to be found in the verse: "It seems to me there is as it were a plague in the house" (Vayikra 14:35), namely, the impure blood of menstruation. Just as in the one case, OF THE PLAGUE, "then the priest shall shut him up for seven days" (Vayikra 13:21), so also in the other: "she shall be seven days in her menstrual impurity" (Vayikra 15:19). Happy are the organs that are sanctified at the time of intercourse, for they are called 'the wood of the burnt offering', for they are engulfed by holy fires from the Name Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, who takes hold of their fire. And for this reason IT IS WRITTEN: "Wherefore glorify Hashem in the regions of light" (Yeshayah 24:15). Thus the mysteries of the Merciful One are: "The one lamb (lit. 'secret') you shall offer in the morning, and the other lamb you shall offer towards evening."

247. And the end of the scriptural text continues: "and a tenth part of an efa of fine flour" (Bemidbar 28:5). That is, happy is he who draws down from his brain a drop of clean refined flour without impurity and waste, AT THE TIME OF THE MATING, and this is hinted at in the letter Yud of 'Adonai', AND THAT IS WHY IT SAYS 'A TENTH PART' and is inherent in the ten Sfirot. And she is to be "mingled with a fourth part of a hin of beaten oil" (Ibid.). That is, it is mingled from FOUR, NAMELY, Scripture, Mishnah, Talmud, and Kabbalah, ON WHICH THE RIGHTEOUS BEAT THEMSELVES AND SO RAISE UP THE FEMALE WATERS FOR HER MATING.

244. אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים. דְּאִיהוּ רְזָא דְכִבְשֵׁי דְרַחֲמָנָא, דְּאִוְקְמוּהָ עֲלֵיהּוּ רַבְנָן, גְּבִי כִבְשֵׁי דְרַחֲמָנָא לְמָה לָךְ. אֲלָא מְלִין דִּיהוּן תַּחוּת כִּבְשׁוֹנֵי דְעֵלְמָא, יְהוּן מְכוּסִין תַּחוּת לְבוּשְךָ. מַה לְבוּשׁ אִיהוּ מְכֶסֶה עַל גּוּפָא, אוּף הֵכִי צְרִיךְ לְכַסְּאָה רְזִין דְּאוּרִייתָא. כ"ש רְזִין דְּקִרְבָּנִין, דְּאִינוּן כְּגוּוֹנָא דְקִרְיָבו דְּאִתְתָּא לְגְבִי בְעֵלָה.

245. וּמַה קְרִיבּוּ דְתִירוּוִייהוּ צְרִיךְ בְּאִתְכַסְּיָא. אוּף הֵכִי צְרִיךְ קְרַבְּן לְכַסְּאָה לֹוּן, מְבַנֵּי עֲרִיין רְשִׁיעִיָּא חֲצוּפִין, דְּלִית לֹוּן בְּשֵׁת פְּנִים וְלֹא עֲנוּהָ. וְכַמָּה מֵינֵי מְמַזְרִין אִינוּן, בְּנֵי עֲרִיּוֹת, בְּנֵי נְדָה, דְּנָד ה' מְנָה, וְאִשְׁתַּכַּח בְּאִתְרָהּ. שְׂפַחָה בַת אֵל נְכַר זֹנָה. וְהֵאִי אִיהוּ רְזָא, תַּחַת שְׁלֵשׁ רְגָזָה אֶרֶץ וְגו', תַּחַת עֶבֶד כִּי יִמְלוֹךְ וְנָבֵל כִּי יִשְׁבַּע לֶחֶם וְשְׂפַחָה כִּי תִירַשׁ גְּבִירָתָהּ. דְּנָד ה' מֵאִתְרָאָה, דְּאִיהִי מְטְרוּנִיתָא, יְצָה"ט. וְעֵאלָא בְּאִתְרָאָה שְׂפַחָה יְצָה"ר.

246. וְרְזָא דְמֵלָה, כְּנֻגַע נִרְאָה לִי בְּבֵית, הֵינּוּ דֵם טָמֵא דְנִדָּה. וּמַה הֵתָם וְהִסְגִּירוּ הַכֹּהֵן שְׁבַעַת יָמִים. אוּף הֵכִי שְׁבַעַת יָמִים תְּהִיָּה בְּנִדְתָּהּ. זְכָאִין אִינוּן אֲבָרִים דְּמִתְקַדְשֵׁי בְשַׁעַת תְּשֻׁמִּישׁ, דְּאִינוּן עֲצֵי הָעוֹלָה, דְּאִחִידָן בְּהוּן אֲשִׁין קְדִישִׁין, שֵׁם יְדוּד דְּאִחִיד בְּאֲשִׁין דְּלֵהוּן. וּבג"ד בְּאוּרִים כְּבָדוּ ינ' ע"כ כִּבְשֵׁי דְרַחֲמָנָא, הֵינּוּ אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים.

247. שְׁלִימוּ דְקִרְא, וְעֲשִׂירִית הָאִיפָה סֵלֶת. זְכָאָה אִיהוּ מֵאן דְּאִנְגִיד מְמוּחָיָה, טְפָה סֵלֶת נְקִיָּה בְּלֹא פְסוּלָת. וְאִיהִי רְמִיזָא בְּאֵת י' מִן אֲדֻנָּי, כְּלִילָא בְּעֵשֶׂר סְפִירָאן. דְּאִיהִי בְּלוּלָה בְּשֻׁמֵן כְּתִית רְבִיעִית הֵינּוּ. וְאִיהִי בְּלוּלָה, בְּמִקְרָא, בְּמִשְׁנָה, בְּתַלְמוּד, בְּקַבְּלָה.

45. The Chariot of Ezekiel

The Faithful Shepherd tells us about Ezekiel's ten visions of Metatron, and we hear a good deal about the meaning of the color blue and why it is so important in the Tzitzit and the Talit. Through the sacred numerical meaning of many words and letters we are led through an explanation of the throne and the sapphire stone and the six steps and the four beasts and the four faces. We are told that Metatron includes all the stages downwards from above and upwards from below.

248. When Ezekiel saw the Shechinah among the Klipot, THAT IS TO SAY, AMONG THE GARMENTS, he saw with her ten Sfirot, without any separation whatsoever, and these are the brain that is among all of them. He saw them within the earthly river K'var (Caf Bet Resh), NAMELY, THE EARTHLY CHARIOT (RESH CAF BET), NAMELY, THE LETTERS OF K'VAR REARRANGED) OF METATRON. That is, "The Chariots of Elohim are twice ten thousand, thousands upon (Heb. Shin'an) thousands" (Tehilim 68:18). "twice ten thousand" are twenty thousand. From this you should deduct two that are missing, AS SHIN'AN IS SPELLED THE SAME AS 'SHE'EINAN' (MISSING). "(SHIN'AN) THOUSANDS" ARE THE MISSING TWO THOUSANDS. Eighteen thousand remain, which is as the number of the eighteen (Chet Yud) worlds. THIS IS YESOD, WHICH IS CALLED 'CHAI' (LIT. 'LIVE' - CHET YUD.), which includes the ten Sfirot, attired in the Tet Tet (nine + nine = eighteen) of Metatron (Mem Tet Tet Resh Vav Nun). And this Tet Tet is taken from the word totafot (lit. 'frontlets'), about which it is said: "and they shall be as frontlets between your eyes" (Devarim 6:8). Who are the eyes? They are those above, about which it is said: "the heavens were opened, and I saw visions of Elohim" (Yechezkel 1:1). These are the ten visions of Metatron, whom Ezekiel saw as a candle within a lantern, nine OF THE VISIONS being clear, with one being vague.

249. One vision that he saw at the beginning of those ten VISIONS was the one about which it is said: "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26). Although this VERSE has already been explained above, new things have to be said about it.

250. The Holy One, blessed be He, said to the heavenly encampments: 'Anyone who prays, whether he be a mighty man, a wise man, or a rich man; if he is mighty in merits BECAUSE HE OVERCOMES HIS EVIL INCLINATION; a wise man in Torah; and a rich man who is rich in the precepts, do not allow his prayer to enter this chamber until there is seen in him these signs: that he has applied My corrections to himself.' For this reason, the sages of the Mishnah taught: If the rabbi is like an angel of Hashem Tzevaot, let people come to consult him in matters of the Torah. IN OTHER WORDS, you may accept the prayer of anyone who is impressed with these signs in his dress: One sign is that he should be marked in his prayer on the blue of the FOUR corners of his fringes, for blue is like the firmament, which is Metatron, AND IT WOULD THEN FOLLOW THAT HE WOULD BE LIKE AN ANGEL OF HASHEM TZEVAOT, whose form is the blue that is in the fringes (Tzitzit).

251. And for this reason the rabbis set the size for fringes and taught about a cloak (Talit) that a minor wears and which covers his head and most of his body. This is the same as was said about it: "and a little child shall lead them" (Yeshayah 11:6), WHICH ALLUDES TO METATRON, THAT IS CALLED 'A LITTLE CHILD'. He leads the four living creatures, and includes "The throne had six steps" (I Melachim 10:19), NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are six. And since he is composed of ten, the ten Sfirot OF ZEIR ANPIN AND MALCHUT OF ATZILUT attire themselves in him, for they, too, are ten. And through him the Holy One, blessed be He, appears in His Shechinah to the prophets, for He is composed of ten Sfirot. And from the side of the Shechinah, WHICH METATRON SERVES AS GARMENT TO, which is the tenth SFIRAH and the blue of the fringes, METATRON ALSO appears as the blue of all colors, THAT IS TO SAY: ALL THE COLORS WERE INCLUDED IN THIS BLUE.

248. יְחֻזְקָאֵל כִּד חָמָא שְׂכִינְתָא מִגּוּ קְלִיפִין, חֻזָּא עִמָּה עֶשֶׂר סְפִירָאן. בְּלֵא פְרוּדָא כְּלָל. וְאֵלִין אִינוּן מוּחָא, מְלֻגוּ, כְּלֵהוּ חֻזָּא לֻזָּן מִגּוּ נְהַר כְּבֵר דְּלִתְתָא, אִיהוּ רִכְבּ אֱלֹהִים רְבוּתִים, כָּל רְבוּא עֶשֶׂר אֲלֻפִין, רְבוּתִים כ' אֲלֻף, אֲפִיק תְּרֵי שְׂאִינָן, אֲשֶׁתְּאֲרוּ תְּמַנִּי סָר, בְּחֻשְׁבָּן ח"י עֲלָמִין. דְּכֻלִּיל עֶשֶׂר סְפִירָאן, דְּאֲתַלְבֵּשׁ בְּט"ט מִן מְטַטְרוּן. ט"ט מִן טַטְטָת, וְאֲתַמַּר בֵּיהּ וְהִיוּ לְטַטְטָת בֵּין עֵינֵיךָ. מֵאן עֵינֵינִי. אֵלִין לְעֵילָא, דְּאֲתַמַּר בְּהוּ נִפְתְּחוּ הַשְּׁמַיִם וְאֲרָאָה מֵרְאוֹת אֱלֹהִים. מֵאן מֵרְאוֹת. אֵלִין אִינוּן עֶשְׂרָה מֵרְאוֹת דְּמְטַטְרוּן, דְּחֻזָּא כְּשֶׁרְגָא בְּגוּ עֶשְׂרֵישִׁיתָא. תְּשַׁע בְּאֲתַגְלִינָא, וְחַד סְתִים.

249. מֵרְאָה חֻזָּא דְּאִיהוּ חֻזוּ קְדַמָּאָה מֵאֵלוּ עֶשְׂרָה, דָּא אִיהוּ דְּאֲתַמַּר בֵּיהּ, וּמִמַּעַל לְרִקִיעַ אֲשֶׁר עַל רְאשֵׁם כְּמֵרְאָה אֲבָן סְפִיר דְּמוֹת כֶּסֶף. וְאֵע"ג דְּאֲתַפְרֵשׁ לְעֵילָא, צְרִיךְ לְחַדְתָּא עֲלֵיהּ מְלִין דְּחֻדוּשִׁין.

250. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, לְמִשְׁרִינֵין דְּלְעֵילָא, מֵאן דְּמִצְלִי, בֵּין יְהֵא גְבוּר, בֵּין יְהֵא חֲכָם, בֵּין יְהֵא עֶשֶׂיר. בְּזַכּוּון גְבוּר. חֲכָם בְּתוֹרָה. וְעֶשֶׂיר בְּמִצְוֹת. לֹא יִיעוּל בְּהִיכְלָא דָּא צְלוֹתֵיהּ, עַד דְּתַחֲזוּן בֵּיהּ סִימְנִין אֵלִין, דְּיִהֵב גְרַמְיָה בֵּיהּ תְּקוּנִין דִּילִי. וּבְגִין דָּא אוֹקְמוּהּ מֵאֲרִי מִתְנִיתִין, אִם הֵרֵב דּוּמָה לְמַלְאָךְ יי' צְבָאוֹת תּוֹרָה יִבְקָשׁוּ מִפִּיהוּ. לְמֵאן דְּיְהֵא רְשִׁים בְּאֵלִין סִימְנִין בְּלְבוּשֵׁיהּ, תְּקַבְּלוּן צְלוֹתֵיהּ. סִימְנָא חֻזָּא דְּיְהֵא רְשִׁים בְּצְלוֹתֵיהּ, בְּתַכְלָת, בְּכַנְפֵי מִצְוָה צִיצִית. דְּאִיהוּ דְּמִי לְרִקִיעַ, דְּאִיהוּ מְטַטְרוּן. דְּיוֹקְנָא דִּילֵיהּ, תְּכַלַּת שְׂבִיצִית.

251. וּבְגִין דָּא, שִׁיעוּר הִצְיִצִית אוֹקְמוּהּ רְבָנָן, טְלוֹת שְׁהֶקְטָן מִתְכַּסֶּה בְּהּ רְאשׁוֹ וְרוּבּוֹ. וְהֵאֵי אִיהוּ דְּאֲתַמַּר בֵּיהּ, וְנַעַר קָטָן נוֹהֵג בָּם. וְהֵאֵי אִיהוּ נוֹהֵג בְּד' חִינוּן, דְּאִינוּן ד', וְאִיהוּ כְּלִיל שֵׁשׁ מַעְלוֹת לְכֶסֶף, דְּאִינוּן ו'. וּבְגִין דְּאִיהוּ כְּלִיל עֶשֶׂר, מִתְלַבְּשִׁין בֵּיהּ עֶשֶׂר סְפִירָאן, י'. וּבֵיהּ הוּא אֲתַחֲזִי קוּדְשָׁא בְּרִיךְ הוּא בְּשְׂכִינְתֵיהּ, דְּאִיהוּ כְּלִילָא מֵעֶשֶׂר סְפִירָאן, לְנִבְיָאֵי. וּמְסַטְרָא דְּשְׂכִינְתָּא דְּאִיהוּ עֶשְׂרֵי רְאָה, תְּכַלַּת שְׂבִיצִית, אִיהוּ תְּכַלַּת דְּכָל גּוּוּנִין.

252. For it, MALCHUT THAT IS CALLED 'BLUE' (HEB. T'CHELET), is the ultimate (Heb. tachlit) objective end of the ten Sfirot, and in it "Thus was all the work of the tabernacle of the tent of Meeting finished (Heb. Vatechel)" (Shemot 39:32), SINCE IT IS THE OBJECTIVE ULTIMATE OF ALL (HEB. TACHLIT) PERFECTION). AND THE WORD T'CHELET (ENG. 'BLUE') comes from the root: (Heb. calah) Caf Lamed Hei, meaning bride and consumation, as it is written: "And it came to pass of the day that Moses finished (Heb. calot) setting up the tabernacle" (Bemidbar 7:1). And the Sages set it also as Calah (lit. 'bride', 'consummation'). THIS IS WHY THE SHECHINAH IS CALLED 'T'CHELET' (LIT. 'BLUE'), She is the blue flame in a burning candle, which consumes the fatty parts of the burnt offerings.

253. And about it, NAMELY ABOUT THE LIGHT of CHOCHMAH IN IT, THAT IS CALLED 'BLUE', Ezekiel said: "the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26); and the particular virtue of this stone is that, whoever inherits it, the fire of Gehenom has no control over him, and there is no flame in the world that can damage it, nor any type of metal, FOR IF ONE HITS THIS SAPPHIRE STONE WITH A HAMMER, THE HAMMER WILL BREAK BUT THE STONE WILL BE UNDAUNAGED, AS THE SAGES SAID. It is, therefore, quite obvious that water can not harm it. THUS, for whoever inherits it the verse "When you pass through the waters, I will be with you" (Yeshayah 43:2) will be upheld, and all the upper and lower grades of the Other Side are fearful before him. It was also for the blue of the sea that it was said: "When you pass through the waters, I will be with you," for with this special attribute, THE BLUE LIGHT OF MALCHUT THAT IS CALLED 'SAPPHIRE STONE', "the horse and his rider has He thrown into the sea" (Shemot 15:1), for it is the one appointed over Egypt WHO DROWNED IN THE SEA IN THE STRENGTH OF THIS BLUE LIGHT.

254. From this BLUE color the upper and lower beings are fearful; the encampments of the sea are fearful of it, and the encampments of the firmament, which is blue, hold it in awe, as do the encampments of the blue fires of Gehenom, NAMELY THE BLUE OF THE OTHER SIDE.

255. And this blue is Judgment, FOR THE NAME OF MALCHUT IS 'ADONAI', THE LETTERS OF WHICH CAN BE REARRANGED AS DINA (LIT. 'LAW'), and this is the secret of the ruling that the law of the kingdom is indeed the law. The Talit (prayer-shawl) has two colors: white and blue, and in respect to these two colors it is said: "and there was under his feet a kind of paved work of sapphire stone" (Shemot 24:10). Livnat (lit. 'paved work') is the white (lit. 'lavan') of the sapphire, because the sapphire is composed of two colors, which are Mercy and Judgment, namely white, WHICH IS MERCY, and black, from which comes the darkness of the blue. And the sages hinted at THESE two colors when they asked: 'From what time in the morning may the Sh'ma Yisrael be recited? As soon as one can distinguish between blue and white'. For the daughter of the king, WHICH IS MALCHUT, WHICH IS THE SECRET OF the recital of the Sh'ma, which is the unity of the Holy One, blessed be He, is composed of these two colors, WHITE AND BLUE, which are the Yud Hei Vav Hei Adonai. THE YUD HEI VAV HEI IS THE SECRET OF WHITE, WHILE ADONAI IS THE SECRET OF BLUE, THUS COMBINING Mercy and Judgment. Similarly, the Holy One, blessed be He, WHO IS ZEIR ANPIN, is composed of two colors, WHICH IS THE SECRET OF YUD HEI VAV HEI ADONAI, being Mercy and Judgment, namely the Throne of Mercy and the Throne of Judgment.

252. דַּאִיהִי תְּכֵלֶת דִּי סְפִירָאן. וּבִיהַ וְתִכְל כָּל עֲבוֹדַת אֱהָל מוֹעֵד. וְאִיהִי לְשׁוֹן כְּלֵה. הַה־ד, וַיְהִי בַיּוֹם כָּלַת מֹשֶׁה לְהַקִּים אֶת הַמִּשְׁכָּן. וְאוֹקְמוּהָ רַבְּנָן, כָּלַת כְּתִיב, וְאִיהוּ תְּכֵלֶת דְּשֶׁרְגָא, דְּאָכִיל תְּרַבִּין וְעֲלוּן.

253. וְעֲלִיָּה אָמַר יְחֻזְקָאֵל דְּמוֹת כְּמֵרָאָה אָבָן סְפִיר דְּמוֹת כְּסָא. סְגוּלָּה דְּהָאִי אָבָן, מֵאֵן דִּירִית לָהּ, לֹא שְׁלֵטָא נוֹרָא דִּגְיֵהָנָם עָלֶיהָ. לִית נוֹרָא בְּעֲלָמָא מְקַלְקֵל לָהּ, וְלֹא כָּל מֵינֵי מִתְכוֹת. כָּל שְׂכָן מֵיָא, דְּלֹא מְזִיקוּ לָהּ. מֵאֵן דִּירִית לָהּ, אֶתְקִיִּים בִּיהַ כִּי תַעֲבוֹר בְּמֵיִם אֶתְךָ אָנִי וְגוֹ'. וְכָל עֲלָאִין וְתַתָּאִין דְּסֵטְרָא אַחְרָא דְּחֻלִּין מְנִיָּה. תְּכֵלֶת דִּימָא בְּגִינְיָה אֶתְמַר, כִּי תַעֲבוֹר בְּמֵיִם אֶתְךָ אָנִי. דְּבִסְגוּלָּה דָּא, סוּס וְרוֹכְבוֹ רְמָה בַּיָּם, דָּא מְמַנָּא דְּמִצְרַיִם.

254. מְגוּזָן דָּא, דְּחֻלִּין עֲלָאִין וְתַתָּאִין. מִשְׁרִיִּין דִּימָא דְּחֻלִּין מְנִיָּה. וּמִשְׁרִיִּין דְּרִקִיעָא דְּאִיהוּ תְּכֵלֶת, מְנִיָּה דְּחֻלִּין. מִשְׁרִיִּין דְּתְּכֵלֶת דְּנוֹרָא דִּגְיֵהָנָם דְּחֻלִּין מְנִיָּה.

255. וְהָאִי תְּכֵלֶת אִיהוּ דִּין. דִּינָא אֲרַנְיָ. דִּינָא דְּמַלְכוּתָא דִּינָא וְתֵרִין גּוּזְנִין רְשִׁימִין בְּטִלִית, חַד חוּר, וְחַד תְּכֵלֶת. וְעַל תֵּרִין גּוּזְנִין אֲלִין אֶתְמַר, וְתַחַת רְגְלֵיו כְּמַעֲשֵׂה לְבַנַּת הַסְּפִיר. לְבַנַּת, לוֹבָן דְּסְפִיר. דְּאִיהוּ כְּלִיל בְּתֵרִין גּוּזְנִין, רַחְמֵי וְדִינָא, חוּר וְאוֹכְם. אוֹכְמוּ דְּתְּכֵלֶת. וְעַל תֵּרִין גּוּזְנִין, רְמִיזוּ רַבְּנָן, מֵאִימְתֵי קוֹרִין אֶת שְׁמַע בְּשַׁחְרִית, מְשִׁיבֵיר בֵּין תְּכֵלֶת לְלָבָן. לְמַהוּי בְּרַתָּא דְּמַלְכָּא, ק"ש, יְחֻדָּא דְּקוּדְשָׁא בְּרִיךְ הוּא, כְּלִיל מִתֵּרִין גּוּזְנִין אֲלִין, דְּאִינְוִן יְדוּ"ד אֲרַנְיָ, רַחְמֵי וְדִינָא. כְּגוּזְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא כְּלִיל ב' גּוּזְנִין, יְהוּ"ה אֲרַנְיָ לְמַהוּי רַחְמֵי וְדִינָא, כְּסָא דִּין וְכְסָא רַחְמֵיִם.

256. "the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26): HE ASKS IF THE SAPPHIRE STONE IS THE BLUE OF THE FRINGES, what, then, is "the likeness of a throne"? HE ANSWERS THAT it is to parallel the throne that has 72 bridges, NAMELY 72 LIGHTS FROM THE NAME OF 72. So should a person be noted for the 72 knots and links in his fringes, paralleling the 72 bridges of the throne. These are the eighteen knots and links on each side OF THE FOUR CORNERS OF HIS GARMENT, THAT IS, FIVE KNOTS AND THIRTEEN LINKS, AND FOUR TIMES EIGHTEEN IS 72. For the throne which is Hei, NAMELY MALCHUT, is on each corner, in the four living creatures of the throne, and they are four, PARALLEL TO THE FOUR CORNERS OF HIS RAIMENT.

257. And the six steps of the throne, which are Vav (numerical value = six), which is Metatron, include four living creatures, as it is said: "and a little child shall lead them" (Yeshayah 11:6), they being Michael, Gabriel, Nuriel and Raphael. And Metatron is "The throne had six steps" (1 Melachim 10:19), WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, EACH OF WHICH IS COMPOSED OF A HUNDRED, totaling six hundred in all. Tzitzit (lit. 'fringes'), WHEN WRITTEN OUT FULL, with two Yuds, has the numerical value OF SIX HUNDRED. And if THE WORD TZITZIT is written in the abbreviated SPELLING, with one Yud omitted, then the Chirik (vowel "i") IS LIKE A YUD AND makes up for its omission. And on each side of the four corners of his garment there is a fringe WITH THE NUMERICAL EQUIVALENT OF 600, which, together its the thirteen links, makes 613.

258. Again, "The throne had six steps": ARE VAV, and with the inner meaning of ITS BEING SPELT OUT IN FULL, is Vav Aleph Vav, its numerical value is 13. AND THIS VAV ALEPH VAV is hinted at in three words OF THE COMBINATION OF 72 WORDS INCLUDED IN THE THREE VERSES: "(Heb. Vayisa) And the angel Elohim, who went before the camp of Yisrael, removed... (Heb. Vayavo) and it came between... (Heb. Vayet) And Moses stretched out..." (Shemot 14:19-21). And these THREE WORDS are Vav Hei Vav, Aleph Nun Yud, Vav Hei Vav, THE INITIAL LETTERS OF WHICH ARE: VAV, ALEPH, VAV. AND THERE ARE Hei (= five) knots ON THE FRINGE, namely on each side OF THE FOUR CORNERS OF THE GARMENT. AND THE COMPLETION OF HEI, WHICH IS Aleph, is the garment itself, WHICH IS one for all of them. And with the letter Hei THAT IS JOINED WITH THE VAV ALEPH VAV, THAT AMOUNTS TO 13, the total comes to chai (= eighteen), which is the Tet Tet (nine + nine = eighteen) OF METATRON. AND EIGHTEEN, CHAI, HINTS AT CHAYAH, A LIVING CREATURE, one of which is on each side OF THE FOUR CORNERS, AND WHICH IS made up of four living creatures, FOR THE FOUR CORNERS COMPRISE EACH OTHER, each living creature having four countenances and four wings, making A TOTAL OF thirty-two countenances and wings, all of which are dependent on the FOURTH OF THE FOUR living creatures that is THE FACE OF a man, NAMELY A MAN WEARING FRINGES.

259. And these, THE FRINGES, are 32 in number, AS EXPLAINED ABOVE, as is the numerical value of Yud Vav Dalet, Hei Aleph, Hei Aleph, their complement being Vav Aleph Vav, namely thirteen links of each of the four corners. And the Vav Aleph Vav unites with all the four living creatures OF THE FOUR CORNERS, and completes THE NAME YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, HEI ALEPH above IN ZEIR ANPIN and MALCHUT OF ATZILUT, and completes it below IN THE LIVING CREATURES. For the purpose of the Central Column, which is Metatron, is to complete above like Tiferet OF ATZILUT, for METATRON'S name is as that of his Master, TIFERET, in whose image and according to whose likeness he was created. For he, METATRON, includes all the stages downwards from above, SINCE TIFERET AND MALCHUT OF ATZILUT ARE ATTIRED IN HIM, and also upwards from below, NAMELY INCLUDING ALL FOUR OF THE HOLY LIVING CREATURES, MICHAEL, GABRIEL, NURIEL, RAPHAEL and is held in the center, as it is said: "And the middle bar in the midst of the boards shall reach from end to end" (Shemot

256. כְּמֵרָאָה אֲבָן סַפִּיר דְּמוּת כֶּסֶף. מֵאֵי דְּמוּת כֶּסֶף. אֵלָא לְקַבֵּל בְּרִסְיָא, דְּאִית לֵיה ע"ב גְּשָׁרִים. דִּיהָא ב"ג רְשִׁים בַּע"ב קְשָׁרִים, וְחֻלְיִין דְּצִיצִית, לְקַבֵּל ע"ב גְּשָׁרִים דְּכִרְסִיָּא. דְּאִינוּן ח"י קְשָׁרִים, וְחֻלְיִין לְכָל סְטְרָא. דְּכִרְסִיָּא דְּאִיהוּ ה', לְכָל סְטְרָא בְּד' חֵיוֹן דְּכִרְסִיָּא, דְּאִינוּן ד'.

257. וְשִׁית דְּרִגְוֵן דְּכִרְסִיָּא, דְּאִינוּן ו', וְדָא מְטַטְרוֹן, אִיהוּ כְּלִיל ד' חֵיוֹן. הַה"ד וְנַעַר קָטָן נוֹהֵג בָּם. וְאִינוּן מִיכָאֵל גַּבְרִיאֵל נוּרִיאֵל רַפָּאֵל. מְטַטְרוֹן שֵׁשׁ מַעְלוֹת לְכֶסֶף, דְּסַלְקִין שִׁית מָאָה, צִיצִית בְּתָרִין יוֹדֵי"ן. וְאִי חָסֵר יוֹד, הָא חִירַק בְּאַתְרֵיהּ, הֲכִי סַלְקָא. בְּכָל סְטְרָא בְּד' בְּנָפִי, צִיצִית וְתַלְת עֶשֶׂר חֻלְיִין דְּצִיצִית, אִינוּן תְּרִי"ג.

258. וְעוֹד. שֵׁשׁ מַעְלוֹת לְכֶסֶף, בְּרָזָא דָא וְא"ו, סְלִיק לְחֻשְׁבָּן י"ג, דְּאַתְרַמִּיז בְּתַלְת תֵּיבִין, וְיִסַּע וְיָבֵא וְיֵט. דְּאִינוּן וְהוּ אֲנִי וְהוּ. חֲמֵשׁ קְשָׁרִין, ה' לְכָל סְטְרָא. א' טְלִית חַד לְכַלְהוּ. וּבָאת ה' אֲשַׁתְּלִים ח"י. דְּאִינוּן ט"ט. לְמַהוּ חִיָּה לְכָל סְטְרָא. כְּלִיל ד' חֵיוֹת. וּלְכָל חִיָּה, אַרְבַּע אַנְפִּין, וְאַרְבַּע גְּדַפִּין, אִינוּן ל"ב אַנְפִּין וְגְדַפִּין. וְאִינוּן תְּלִינן מַחֲיָה דְּאִיהוּ אָדָם.

259. וְאִינוּן ל"ב, כְּחוּשְׁבָּן יו"ד ה"א ה"א. שְׁלִימוּ דְּלְהוֹן, וְא"ו. תְּלִיסַר חֻלְיִין בְּכָל ד' בְּנָפִי, וְהוּא"ו מְתִיחַד עִם כָּל אַרְבַּע חֵיוֹת, וְאֲשָׁלִים לְעֵילָא, אֲשָׁלִים לְתַתָּא. עֲמוּדָא דְּאֲמַצְעִיתָא אִיהוּ מְטַטְרוֹן, לְאֲשָׁלְמָא לְעֵילָא, כְּגוּזָא דְּתַפְאֲרַת, שְׁמִיָּה כְּשֵׁם רִבְיָה. בְּצַלְמוֹ כְּדְמוּתוֹ אֲתַבְּרִי. דְּאִיהוּ כְּלִיל כָּל דְּרִגְוֵן, מְעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא. וְאִיהוּ אַחִיד בְּאֲמַצְעִיתָא. הַה"ד, וְהַבְּרִיחַ הַמֵּיכוּן בְּתוֹךְ הַקְּרָשִׁים מְבָרִיחַ מִן הַקְּצָה אֶל הַקְּצָה.

260. And he, METATRON, is made up of the four countenances and the four wings of each of the living creatures above IN MALE AND FEMALE, which are Yud Aleph Hei Dalet Vav Nun Hei Yud, NAMELY THE COMBINATION OF THE TWO NAMES: YUD HEI VAV HEI AND ADONAI, WHICH ARE ZEIR ANPIN and MALCHUT. "Then (Heb. az) sang Moses" (Shemot 15:1), FOR ZEIR ANPIN, WHICH IS THE SECRET OF MOSES, has in each of his living creatures four countenances and four wings, WHICH IS AS THE NUMERICAL VALUE OF THE WORD AZ (=EIGHT). In like manner, there is az in a lion, az in an ox, az in an eagle, az in a man, making up thirty two wings and countenances, four times Az.

261. And these four countenances ARE THE FOUR LETTERS OF Yud Hei Vav Hei, and the four wings ARE THE FOUR LETTERS OF Adonai, that stand for the four garments of gold, WHICH IS THE SECRET OF ADONAI. And the four garments of white, WHICH IS THE SECRET OF YUD HEI VAV HEI, the priest wore to make atonement for Yisrael. And they stand for "Adonai, open my lips" (Tehilim 51:17), WHICH IS SAID AT THE BEGINNING OF THE AMIDAH PRAYER. And the prayer ITSELF has in each of the eighteen blessings the Yud Hei Vav Hei at the end. Thus Yud Hei Vav Hei occurs eighteen times, which makes a total of seventy-two letters, which is the same as the numerical value of "And (they) were finished (Heb. Vaychulu)" (Bereshheet 2:1). AND THIS IS THE SECRET OF YESOD, WHICH IS CALLED 'KOL' (lit. 'all'), FOR EIGHTEEN YUD HEI VAV HEI are included in the Righteous One that lives forever, WHICH IS THE SECRET OF "VAYCHULU" (BERESHEET 2:1).

262. And EACH ONE OF the four living creatures CONTAINS the Yud Hei Vav Hei Adonai, namely a total of eight LETTERS on each direction, that is, a total of thirty-two letters. And there are thirteen letters IN THE INITIALS OF THE THREE WORDS, Vav Hei Vav, Aleph Nun Yud, Vav Hei Vav, WHICH ARE VAV ALEPH VAV, HAVING THE NUMERICAL VALUE OF THIRTEEN. And thirteen, since the upper and lower beings are included in this Vav Aleph Vav, AS EXPLAINED ABOVE, completes man, which is the Central Column. FOR THE THIRTY-TWO LETTERS OF THE YUD HEI VAV HEI AND 'ADONAI' (ON EACH SIDE, TOGETHER WITH THE THIRTEEN OF THE VAV ALEPH VAV, COME TO FORTY-FIVE, THE NUMERICAL VALUE OF ADAM (LIT. 'MAN' = 45).

46. The four Klipot surrounding the four living creatures

The Faithful Shepherd tells us about the Klipot that surround the four beasts of Metatron, saying that they are "formless" and "void" and "thin" and "the deep." He compares the milling of wheat to remove the bran with the Halachah that refines Torah matters and provides food for the soul. He talks about the four archangels who control man's four good elements: water, fire, wind and earth, and the four Klipot: sin, destruction, anger and wrath. When these Klipot move away from man the Tree of Life takes control of him. In every part of the body is found water, the firmament, the spirit and the earth, and all the parts of the body are open to welcome the spirit. Were the spirit not to blow in the heart, the fire in the heart would burn up the whole body.

263. Above, at the Tree of Life, WHICH IS ZEIR ANPIN, there are no Klipot, "none might enter within the king's gate clothed with sackcloth" (Ester 4:2). Lower down, AROUND METATRON, there are Klipot, for he, METATRON, is in the form of the Central Column, WHICH IS ZEIR ANPIN, for when the Holy One, blessed be He, is deprived of his Malchut, NAMELY WHEN MALCHUT IS IN EXILE, He covers himself with the countenances and wings of His servant, WHO IS METATRON, as it is written: "And He rode upon a Cherub and did fly" (II Shmuel 22:11), FOR METATRON IS CALLED BOTH 'CHERUB' AND 'CHARIOT'.

260. ואִיהוּ כָּלִיל ד' אַנְפִּין, וְאַרְבַּע גְּדָפִין דְּכָל חַיָּה וְחַיָּה דְּלַעֲיָלָא, דְּאִינוּן, יְאָרְדוּנְהִי. אִזּוּ יִשְׂרָאֵל מֹשֶׁה. בְּכָל חַיָּה אַרְבַּע אַנְפִּין, וְאַרְבַּע גְּדָפִין, כְּגוּוּנָא דָא. אִ"ז בְּאִרְיָה. אִ"ז בְּשׂוּר. אִ"ז בְּנִשְׂר. אִ"ז בְּאָדָם. דְּאִינוּן ל"ב אַנְפִּין וְגְדָפִין, בְּחוּשְׁבָן אִ"ז ד' זְמַנִּין.

261. וְאִינוּן ד' אַנְפִּין: יְדוּ"ד. אַרְבַּע גְּדָפִין: אֲדָנִי. לְקַבֵּל ד' בְּגָדֵי זָהָב, וְאַרְבַּע בְּגָדֵי לְבָן, דְּלְבִישׁ כְּהֵנָּא לְכַפֵּרָא עַל יִשְׂרָאֵל. לְקַבֵּל, אֲדָנִי שְׁפָתַי תִּפְתָּח. וְצִלּוֹתָא. דִּתְפִלָּה יְדוּ"ד, בְּחַתִּימָה ח"י בְּרַכָּאן דְּצִלּוֹתָא. וְתַמְנֵי סְרֵי זְמַנִּין יְדוּ"ד, אֵית בְּהוּן ע"ב אַתּוּן, בְּחוּשְׁבָן וַיְכַלּוּ, דְּכִלְיָן בְּצַדִּיק ח"י עֲלָמִין.

262. וּבְאַרְבַּע חִיּוֹן, יְדוּ"ד אֲדָנִי. תַּמְנֵי לְכָל סְטְרָא, אִינוּן ל"ב אַתּוּן, וַי"ג אַתּוּן, דְּאִשְׁתַּכְּחוּ מִן זְה"ו אֲנִי זְה"ו, הָא תִּלַּת עֶשְׂר, דְּכִלְיָן עֵילָא וְתַתָּא. בְּהוּן אִשְׁתַּלִּים אָדָם, דְּאִיהוּ מ"ה, עֲמוּדָא דְּאִמְצָעִיתָא.

263. לְעֵילָא בְּאִילָנָא דְּחַיָּי, לִית, קְלוּפִין. כִּי אִין לְבָא אֶל שַׁעַר הַמֶּלֶךְ בְּלְבוּשׁ שָׂק. לְתַתָּא אֵית קְלוּפִין בְּמַטְטְרוֹן, דְּאִיהוּ בְּדִיוקְנָא דְּעֲמוּדָא דְּאִמְצָעִיתָא. דְּבּוּזְמָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְבַר מְמַלְכוּתֵיהּ, אַתְכַּסִּי בְּגְדָפִין וְאַנְפִּין דְּעַבְד דִּילֵיהּ, הַה"ד וַיִּרְכַּב עַל כְּרוּב וַיַּעֲף.

264. And these Klipot that surround the four living creatures of Metatron are: A) 'formless', ABOUT WHICH IS WRITTEN: "a great and strong wind rent the mountains, and broke in pieces the rocks before Hashem" (I Melachim 19:11). B) 'void', ABOUT WHICH IS WRITTEN: "and after the wind an earthquake; but Hashem was not in the earthquake" (Ibid.). These are two Klipot, WHICH ARE THE SECRET of the green KLIPAH and the white KLIPAH of the shells of the nut. The former, 'FORMLESS', is the green line, while the latter, 'VOID', is smooth stones, and is a Klipah as hard as a smooth stone. These two Klipot are also represented by the chaff and the straw of wheat.

265. The third Klipah THAT SURROUNDS THE FOUR LIVING CREATURES OF METATRON is thin and is represented by the bran of the wheat, for here it sticks to the wheat and cannot be separated from there without grinding it in the mill-stones, which are represented by the grinding molar TEETH in a man's jaw, with which matters of Torah have to be ground until they are as fine flour. And in a sieve, which is the lips, the waste matter, which is the bran of the Torah, is sorted out, until the Halachah is as clean fine flour. At that time, the heart and the brain and all those parts of the body through which the soul spreads, take that HALACHAH WHICH IS AS CLEAN REFINED FLOUR, and the soul lives on it just as the body lives on things from the MATERIAL world. "The Elohim has made the one as well as the other" (Kohelet 7:14): just as THERE IS food for the body, so IS THERE food for the soul, as it is written: "Come, eat of my bread" (Mishlei 9:5).

266. And this Klipah is like the shell that sticks to the kernel of the nut, for when the nut is soft the shell separates from the kernel without difficulty, but when the nut is dry, it is difficult for man to remove it from there, and the difficult problem still remains. For this reason, the Holy One, blessed be He, commanded man to return in repentance during his youth, before the Evil Inclination makes him old, as it is written: "You shall rise up before the hoary head" (Vayikra 19:32), THAT IS TO SAY: RISE UP IN REPENTANCE before your own old age. And this Klipah is fire, about which is written: "and after the earthquake a fire; but Hashem was not in the fire" (I Melachim 19:12). The fourth KLIPAH SURROUNDING THE FOUR LIVING CREATURES OF METATRON is the deep, NAMELY, "AND DARKNESS WAS ON THE FACE OF THE DEEP" (BERESHEET 1:2). AND THIS IS THE SECRET OF the space that is in the nut, about which is written: "a still small voice" (I Melachim 19:12), for this is where the King comes, AND ABOUT IT IS WRITTEN: "and out of the midst of it, as it were the color of electrum, out of the midst of the fire" (Yechezkel 1:4).

264. ואיננו קליפין דסחרין לר' חיון דמטטרון, איננו: תהו, והנה רוח גדולה וחזק מפרק הרים ומשבר סלעים לא ברוח יי'. בה"ג, ואחר הרוח רעש לא ברעש יי', הא תרין קליפין, ירוק וחווור, דקליפין דאגוזא, חד תהו, קו ירוק, תגיינא בהו, אבנין מפולמין, קליפא תקיפא, כאבנא מפולמא. לקבל תרין קליפין אלין, מוץ ותבן דחטה.

265. קליפא תליתא, דקיקא. לקבל סובין דחטה, דהכא איהו מתדבק בחטה, ולא יכיל לאתפרשא מתמן, עד דטחנין ליה בריחניא, דאיננו לקבל טוחנות דפומא דב"ג, דצריך למטחן בהון מלין דאורייתא, עד דיהון כקמח סלת נקיה, ובנפה דאיהי שפה, אתבריר פסולת דאיהי סובין דאורייתא עד דישתכח הלכה סלת נקיה. בהוא זמנא, נטיל לה לבא ומוחא, וכל אברין דגופא דאתפשט בהון נשמתא, ואתפרנסת בה נשמתא, כגוונא דגופא אתפרנסת במלין דעלמא, דזה לעומת זה עשה אלהים, נהמא דגופא, ונהמא דאורייתא. הדא הוא דכתיב, לכו לחמו בלחמי.

266. והאי קליפא, איהו כקליפא דמתדבקא במוחא דאגוזא, ובזמנא דאגוזא איהי רכיכא, אתפרש הויא קליפא ממוחא דאגוזא, בלא קושיא. ובזמנא דאגוזא איהי יבשה, קשה לב"ג לאעברא ליה מתמן, כי עדיין הקושיא במקומה עומדת. ובגין דא מני קודשא בריך הוא לב"ג, לאהדרא בתיובתא בבחרותיה, קודם דיזקין ביה יצר הרע. הה"ד, מפני שיבה תקום, קודם שיבה דילך. והאי קליפא איהי אש, ואתמר בה ואחר הרעש אש לא באש יי'. רביעאה, תהום. חלל דאגוזא, ביה קול דממה דקה, תמן קא אתי מלכא, ומתוכה כעין החשמל מתוך האש.

267. And these four Klipot are marked on the four parts of the body: in the lung, in which is moisture from which come the adhesions of the lung that attach the lobes of the lung to each other and enfeeble it, ABOUT WHICH IT IS WRITTEN: "Her feet go down to death; her steps take hold of Sheol" (Mishlei 5:5). And there is also the "great and strong wind rent the MOUNTAINS," that beats in the lobes of a man's lung. This is the wind that stirs up a man's body. THIS REFERS TO THE FIRST KLIPAH, WHICH, IN EZEKIEL, IS CALLED "A STORM WIND" (YEchezkel 1:4), and this is the wind that Elijah subjugated and on which he ascended on high, as it is written: "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11). And this WIND bangs against the lung, that imbibes all manner of drinks, concerning which is written: "And a wind from Elohim moved over the surface of the waters" (Bereshheet 1:2). This is a Klipah of the Holy Spirit. To the left there is a storm wind. About them it is written: "A wise man's heart inclines him to his right hand: but a fool's heart to his left" (Kohelet 10:2).

268. David removed it, THE STORM WIND, from his heart and killed it, as it is written: "And my heart is wounded (Heb. chalal) within me" (Tehilim 109:22). THAT IS, HE REMOVED THE STORMY WIND AND REMAINED WITH AN EMPTY SPACE (HEB. CHALAL) IN THE HEART IN ITS STEAD. And for this reason, he was privileged that a north wind should blow, NAMELY THE ILLUMINATION OF CHOCHMAH FROM THE LEFT, on his lyre, WHICH IS MALCHUT, and about it is said: "Thus says Adonai Elohim: Come from the four winds, O breath" (Yechezkel 37:9). And he used to play through it four types of melody on his lyre: a simple song, which is the secret of Yud; a double song, which is the secret of Yud Hei; a triple song, WHICH IS THE SECRET OF Yud Hei Vav; and, a quadruple song, which is THE SECRET OF THE FOUR LETTERS Yud Hei Vav and Hei. These, TOGETHER, are ten letters, against which David composed ten types of psalm: 'HAPPY', 'MASKIL', 'PSALM', 'A WRIT'... And they amount to the 72 countenances, THAT IS 72 LIGHTS, as the value of these ten letters OF THE FOURFOLD YUD HEI VAV HEI.

269. And when do they amount to 72 types of melody, THIS BEING THE SECRET OF THE FIRST THREE OF THE 72-LETTER NAME? It is when the rule of sin, destruction, anger, and wrath passes, for in them does the storm wind beat, on the four sides, adding up to Yud (ten) crowns, AS ABOVE. THIS IS SO IN THE FOUR LETTERS OF YUD HEI VAV HEI, IN THE DOUBLE, TRIPLE, AND QUADRUPLE SONG. THEY ARE TEN LETTERS ADDING UP TO A TOTAL OF 72, AND THEY THEN SUBJUGATE 72 nations, WHICH ARE THE SEVENTY NATIONS, PLUS EDOM AND ISHMAEL, as it is written: "but when the wicked perish, there is jubilation" (Mishlei 11:10) SINCE, WHEN THE FOUR KLIPOT OF SIN, DESTRUCTION, ANGER, AND WRATH PERISH, THE FIRST THREE ARE REVEALED, WHICH IS THE SECRET OF JUBILATION, NAMELY 72 TYPES OF MELODY.

270. For Michael, Gabriel, Nuriel, and Raphael, WHO ARE THE LIVING CREATURES OF THE CHARIOT, control man's four good elements, which are water, fire, wind and earth, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, each one of them having four countenances: LION, OX, EAGLE, MAN. And sin, destruction, anger, and wrath are dependent on white gall, which is the lung in which they make an adhesion, and on the red gall that is in the liver that turns red with Mars (Heb. Ma'adim, from 'red'); and on the green gall (Heb. marah) that is attached to the liver, which is the sword of the Angel of Death, about which it is said: "her end is bitter (Heb. marah) as wormwood, sharp as a two edged sword" (Mishlei 5:4); and on the black gall which is Lilit, WHICH IS THE PLANET (Heb. Shabtai) Saturn, which is controlled by the spleen, which is melancholia, lower Sheol, poverty and darkness, weeping and mourning and starvation.

267. וְאִינוֹן קְלִיפִין, אִינוֹן רְשִׁימִין בְּד' אֲבָרִים דְּגוּפָא. בְּרִיאָה, תַּמֵּן לִיחָא, דְּמִינָה אֲשֶׁתְּכָחוּ סְרוּכֹת דְּרִיאָה, רְגְלֵיהּ יוֹרְדוֹת מוֹת שְׁאוֹל צַעְדֵיהּ יִתְמוּכוּ. וְתַמֵּן רוּחַ חֶזֶק מְפָרֵק, דְּדָפִיק בְּכַנְפֵי רִיאָה דְּב"ג, וְהָאֵי אִיהוּ רוּחָא דְּאֲסַעִיר גּוֹפִיָה דְּב"ג, מַה דְּכַפֵּף לִיָּה אֲלֵיהּ תַּחוּתוּי, וְסָלִיק לְעֵילָא בֵּיה. הַה"ד, וְיַעַל אֲלֵיהּ בְּסַעְרָה הַשְּׁמַיְמָה. וְהָאֵי דָפִיק עַל רִיאָה, דְּשׁוֹתָה כָּל מְשָׁקִין. וּבְהוֹן, וְרוּחַ אֱלֹהִים מְרַחַפֵּת עַל פְּנֵי הַמַּיִם, הָאֵי אִיהוּ קְלִיפָה לְרוּחָא דְּקוּדְשָׁא. לְשִׁמְאָלָא, רוּחַ סַעְרָה, עַלִייהוּ אֲתַמְר, לֵב חֶכֶם לִימִינוּ וְלֵב כְּסִיל לְשִׁמְאָלוּ.

268. יוֹד אֲעַבֵּר לִיָּה מְלַבּוּי, וְקָטִיל לִיָּה. הַה"ד, וְלִבֵּי חָלַל בְּקִרְבֵי וּבְגִין דָּא זָכָה, לְנִשְׁבָּא רוּחַ צְפוּנִית, בְּכַנּוּר הִילִיָּה. וְאֲתַמְר בֵּיה, כֹּה אָמַר יי' מֵאֲרַבַּע רוּחוֹת בְּאֵי הָרוּחַ, וְהוּהּ מְנַגֵּן בֵּיהּ בְּכַנּוּר, בְּד' מִינֵי נְגוּנִין, בְּשִׁיר פְּשוּט, דְּאִיהוּ י'. וּבְשִׁיר כְּפֹל, דְּאִיהוּ י"ד. וּבְשִׁיר מְשׁוּלָשׁ, דְּאִיהוּ יד"ו. וּבְשִׁיר מְרֻבַּע, דְּאִיהוּ ידו"ד. הָא אִינוֹן עֶשֶׂר אֲתוּוֹן. דְּעַבֵּד יוֹד לְקַבְּלֵיהוּ, י' מִינֵי תֵלִים. וְסָלִיק לְע"ב אֲנַפִּין, כְּחוּשְׁבֵן י' אֲתוּוֹן אֲלִין.

269. וּמְתֵי סָלִיקוּ בְּע"ב מִינֵי נְגוּנָא. כֹּד אֲתַעְבֵּר שׁוֹלְטָנוּתָא דְּעוֹן מְשַׁחִית אֶף וְחִימָה. דְּבַהוֹן דָּפִיק רוּחַ סַעְרָה. בְּאֲרַבַּע סַטְרִין, דְּסָלִיקִין לִי' כְּתָרִין לְע"ב אֲוּמִין, הַה"ד, וּבְאָבוּד רְשָׁעִים רְנָה.

270. דְּמִיכָא"ל גְּבִרְיָא"ל נוּרִיא"ל רַפָּא"ל, שְׁלִטִין עַל ד' יְסוּדִין טְבִין דְּב"ג, דְּאִינוֹן מִיָּא וְאֲשָׁא וְרוּחָא וְעַפְרָא, וְכָל חַד אִית לִיָּה ד' אֲנַפִּין. עוֹן מְשַׁחִית אֶף וְחִימָה, תְּלִינִין עַל מְרָה לְבָנָה, דְּרִיאָה דְּעַבִּיד סְרַכָּא. וּבְמְרָה סוּמְקָא דְּכַבֵּד, דְּאֲתַאדָם בְּמֵאדָים. וּבְמְרָה יְרוּקָא דְּאֲחִידָא בְּכַבְדָּא, דְּאִיהוּ חֶרְבָא דְּמִלְאָךְ הַמּוֹת, דְּאֲתַמְר בֵּהּ וְאֲחִרִיתָהּ מְרָה כְּלַעְנָה חֲדָה כְּחֶרֶב פִּיּוֹת. וּבְמְרָה שְׁחוּרָה, לִילִית, שְׁבַתִי, שׁוֹלְטָנוּתָא בְּטָחוּל, דְּאִיהוּ עֲצִיבוּ, שְׁאוֹל תַּחְתִּית, עֲנִיּוּתָא וְחֲשׂוּכָא בְּכִיָּה וְהַסְפָּדָא וְרַעְבוּן.

271. Immediately, when these FOUR Klipot move away from man, the Tree of Life takes control over him with 72 countenances OF THE ILLUMINATION OF MALCHUT, NAMELY, THE FOURFOLD YUD HEI VAV HEI THUS: Yud, Yud Hei, Yud Hei Vav, and Yud Hei Vav Hei, THE NUMERICAL VALUE OF WHICH IS 72. Thus there are ten LETTERS, suspended from the four winds, which are THE FOUR LETTERS OF THE Yud Hei Vav Hei, about which it is said: "Thus says Adonai Elohim: Come from the four winds, O breath (Heb. Ruach)." This is the spirit of Messiah, about whom it is said: "And the (Heb. Ruach) spirit of Hashem shall rest upon him" (Yeshayah 11:2), WHICH IS THE SPIRIT OF MALCHUT, when YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, blows in the right auricle of the heart, where Chochmah from the side of Chesed is, in which one who wants to gain wisdom will move to the south with wisdom. And Chesed blows in Binah, AND THEN IN ZEIR ANPIN, AND THEN IN MALCHUT. WHEN IT BLOWS in Chochmah, it is Yud; when in Binah, Hei; when in Tiferet, Vav; and when in Malchut it is Hei. The Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, knocks on all four OF THESE SFIROT AND BECOMES FOUR COMBINATIONS. WHEN BEATING IN CHOCHMAH, HE IS YUD; WHEN BEATING IN BINAH, YUD HEI; WHEN BEATING IN TIFERET, YUD HEI VAV; AND WHEN IN MALCHUT, YUD HEI VAV AND HEI, making a total of ten LETTERS, PARALLELING THE TEN SFIROT. AND THEIR NUMERICAL VALUE IS 72, WHICH IS CHOCHMAH, NAMELY the thought of the heart.

272. Yud-Vav-Dalet, Hei-Aleph, Vav-Aleph-Vav, Hei-Aleph HAS THE NUMERICAL VALUE OF 45, WHICH IS ZEIR ANPIN, whose right is water, and is the great hand, NAMELY CHESED AND THE RIGHT COLUMN. His left is fire, which is the strong hand, NAMELY GVURAH AND THE LEFT COLUMN. In the Central Column THAT IS BETWEEN THEM, He is the uplifted hand, NAMELY TIFERET, WHICH IS THE CENTRAL COLUMN, which is the Holy Spirit. And He has altogether Yud-Hei, FOR HE HAS THE MOCHIN OF THE FIRST THREE FROM YUD-HEI.

273. "Wherever the spirit was minded to go, they moved... for the spirit of the living creature was in the wheels" (Yechezkel 1:20). Water and fire are directed by the SPIRIT, for it grips both of them and throbs on the arteries of the brain, which is water, AND IS CHOCHMAH, and on the arteries of the heart, which is fire, AND IS BINAH. AND THE PLACE OF the spirit (wind) is in the lobes of the lung, AS ABOVE.

274. In every part of the body are to be found THESE FOUR, NAMELY the wheels of the sea of the Torah, WHICH IS WATER, and the wheels of the firmament, which is fire, all of them ascending and descending in it, IN THE BODILY PART, FOR THE WATER, WHICH IS RIGHT AND CHESED DESCENDS, WHILE THE FIRE, WHICH IS THE LEFT AND GVURAH, ASCENDS. FOR THE LEFT ILLUMINATES ONLY UPWARDS FROM BELOW, WHILE it, the spirit, WHICH IS TIFERET AND THE CENTRAL COLUMN, has its place IN THE CENTER between the firmament and the sea, WHICH ARE THE LEFT AND THE RIGHT. And its tool OF THE SPIRIT, WHICH IS TIFERET, is the Earth, WHICH IS DUST, which is the Shechinah.

271. מִיָּד דִּמְתַעְבְּרִין אֵלַיִן קְלִיפִין מִבְּנֵי, שְׁלֹטָא עֲלֵיהּ אֵילָנָא דְחַיִּי, בַּעֲבֹד אֲנָפִין, דְּאִינוּן י' וְד' יִדְוּ יִדְוּ, דְּאִשְׁתַּכְּחוּ עֲשָׂרָה תַלְיִין מֵאַרְבַּע רוּחוֹת, דְּאִינוּן יִדְוּ, דְּאִתְמַר בְּהוֹן, כִּה אָמַר יִדְוּ מֵאַרְבַּע רוּחוֹת בְּאֵי הַרוּחַ, דָּא הוּא רוּחוֹ דְּמִשִּׁיחַ. דְּאִתְמַר בֵּיהּ, וְנָחָה עֲלֵינוּ רוּחַ יְיָ, כִּד אִיהוּ מְנַשֵּׁב בְּאֶזְן יְמִינָא דְּלִבָּא, דְּתַמֵּן חֲכָמָה מִסְטָרָא דְּחֶסֶד, דְּבֵיהּ הַרוּצָה לְהַחֲכִים יְדָרִים בְּחֲכָמָה. וְחֶסֶד נִשְׁבַּב בְּבֵינָה, דְּבַחֲכָמָה י'. בְּבֵינָה ה'. בְּתַפְאֶרֶת ו'. בְּמַלְכוּת ה'. יִדְוּ דְּפִיק בְּכֻלָּהוּ אַרְבַּע. דְּסַלְקִין לַעֲשָׂר. וְלַעֲבֹד מִחֲשַׁבָּה דְּלִבָּא.

272. דָּא יו"ד ה"א וּא"ו ה"א, יְמִינָא אִיהוּ מִיָּם. וְאִיהוּ יָד הַגְּדוּלָּה. מִשְׁמַאלָא אִשׁ. וְאִיהוּ יָד הַחֲזָקָה. בְּעֵמּוּדָא דְּאִמְצַעִיתָא, יו"ד רְמָה. דְּאִיהוּ רוּחָא דְּקַדְשָׁא. וְכֻלָּא בִּן יו"ד.

273. כִּי רוּחַ הַחַיָּה בְּאוֹפְנִים אֵל אֲשֶׁר יִהְיֶה שְׁמָה הַרוּחַ לִלְכַת יִלְכוּ. בֵּיה מִתְנַהֲגִים מִיָּא וְאִשָּׁא. דְּאִחֻד בְּתַרְוֵיהוּ, וְדְפִיק בְּעַרְקִין דְּמוּחָא, דְּאִיהוּ מִיָּם. וּבְעַרְקִין דְּלִבָּא, דְּאִיהוּ אִשׁ. וְרוּחַ בְּכַנְפֵי רִיָּא.

274. בְּכָל אֵבֶר וְאֵבֶר דְּגוּפָא, אִשְׁתַּכְּחַ גִּלְגְּלֵי יְמָא דְּאוּרִייתָא, וְגִלְגְּלֵי רְקִיעָא, דְּאִינוּן אִשָּׁא. כְּלָהוּ סַלְקִין וְנָחְתִין בֵּיהּ. וְאִיהוּ אֲתַרְיָה בֵּין רְקִיעָא וְיְמָא, מֵאֲנָא דִּילֵיהּ אַרְעָא, דְּאִיהוּ שְׁכִינְתָא.

275. And just like the birds, who spread their wings against the wind so that they can fly with it, so also all the parts of the body are open at a number of sources, at a number of joints, a number of arteries, a number of compartments of the heart and a number of areas of the brain, in order to welcome THE SPIRIT WHICH IS THE CENTRAL COLUMN. Were it not to blow in the compartments of the heart, the fire that is in the heart, WHICH IS THE SECRET OF THE LEFT COLUMN, would burn up the whole body. THAT IS TO SAY: WERE IT NOT FOR THE CENTRAL COLUMN WHICH IS CALLED 'WIND', UNITING THE RIGHT AND THE LEFT WITH EACH OTHER, THE JUDGMENT OF THE LEFT SIDE, WHICH IS THE SECRET OF THE FIRE THAT IS IN THE HEART, WOULD BURN UP THE WHOLE BODY. FOR THE ILLUMINATION OF THE LEFT WITHOUT THE RIGHT IS HARSH AND BITTER JUDGMENT. And a number of ladders, NAMELY STEPS and compartments from the arteries of the aorta and trachea, are all corrected with it, WITH THE WIND, WHICH IS THE CENTRAL COLUMN.

47. Voice and Speech

We learn how speech arises through the body, and the effect of speaking the Sh'ma Yisrael and the Amidah. The Faithful Shepherd talks about the speech and silence of the beasts of fire in Ezekiel's vision.

276. When speech rises, THAT IS TO SAY, AT THE BEGINNING OF THE FORMATION OF SPEECH IN A MAN, to the lobes of the lung, it there becomes a voice. At that time, IT IS SAID: "for a bird of the sky shall carry the sound" (Kohelet 10:20). "The voice of Hashem is upon the waters" (Tehilim 29:3) BECAUSE IT ASCENDS from the side of the water, WHICH IS THE RIGHT, which is the brain, where it ascends through the lobes of the lung. "The voice of Hashem hews out flames of fire" (Ibid. 29:7) from the side of the heart, WHICH IS THE LEFT, WHICH IS FIRE. AND WHEN THE VOICE emerges from the mouth, WHICH IS THE SECRET OF MALCHUT, it is called 'speech'.

277. And just as there are two lobes (lit. 'wings') to the lung, NAMELY THE TWO HALVES OF THE LUNG that open up to welcome the voice as it is written: "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), FOR THE LOBES OF THE LUNGS ARE SEPARATED FROM EACH OTHER, so also are the lips TWO IN NUMBER that take the speech and cast it upwards.

278. And just as there are five lobes to the lung, NAMELY FIVE DIVISIONS IN THE TWO HALVES OF THE LUNG, all of them being open without an adhesion to receive this voice, so must there be five corrections in the mouth, all of them open without adhesions, and the five corrections are: the guttural LETTERS ALEPH CHET HEI AYIN THAT ARE FORMED in the throat; the labial LETTERS BET VAV MEM PE THAT ARE FORMED with the lips; and the LETTERS GIMEL YUD CAF KOF THAT ARE FORMED IN THE ROOF OF THE MOUTH; DALET TET LAMED NUN TAV THAT ARE FORMED on the tongue; and ZAYIN SAMECH SHIN RESH TZADIK by the teeth.

279. And speech will be in them, IN THE FIVE EMISSIONS OF THE MOUTH, without any adhesion or hindrance, as it is written: "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15), WHERE RIVKAH is the prayer, that is speech. For this reason have we learned: If the prayer is fluent in my mouth, I know that it has been accepted. But if there is an adhesion and it comes out with a hindrance, I know that my prayer is in disorder, BECAUSE there is an adhesion in the lung, which is defective.

275. וּכְגֹוֹנָא דְעוֹפִין, פְּתִיחוּ גְדִפְיֵיהוּ, לְקַבְּלָא רוּחָא לְפִרְחָא בֵּיהּ. הָכִי כֹל אַבְרִים דְּגוּפָא, פְּתִיחוּן בְּכַמָּה מְקוּרִין, בְּכַמָּה פְּרָקִין, בְּכַמָּה עֲרָקִין, בְּכַמָּה אֲדָרִין דְּלֵבָא, אֲדָרִין דְּמוּחָא, לְקַבְּלָא לִיהּ. דְּאִי לֹאוּ דְנִשְׁבִּיב בְּבִתּוּן דְּלֵבָא, הָוָה נֹוּרָא דְּלֵבָא, אוֹקִיד כֹּל גּוּפָא. וְכַמָּה סוּלְמִין, וְאֲדָרִין, דְּעֲרָקִין דְּקִנְהַ דְּלֵבָא, וְקִנְהַ דְּרִיאַה, כְּלָהוּ מִתְתַּקְנִין לְגַבְיָהּ.

276. בְּד סְלִיק דְּבוּרָא, עַל בְּנֵפִי דְּרִיאַה, אֲתַעְבִּיד קוּל. בְּהָוָה זְמַנָּא כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוּל. קוּל יִי' עַל הַמַּיִם. מִסְטֵרָא דְּמֵיָא, דְּאִיהוּ מוּחָא, דְּתַמְן סְלִיק בְּכַנְפֵי רִיאַה. קוּל יִי' חוֹצֵב לְהַבּוֹת אֵשׁ, מִסְטֵרָא דְּלֵבָא, כְּד נִפְּיק מִפּוּמָא, אֲתַקְרִי דְּבוּר.

277. וְלְקַבֵּל תְּרִין בְּנֵפֵי רִיאַה, דְּפִתְחוּן גְּדִפִין לְקַבְּלָא לִיהּ, הָדָא הוּא דְּכִתִּיב, וּפְנִיָהֶם וְכַנְפֵיהֶם פְּרוּדוֹת מִלְמַעְלָה. הָכִי שְׁפּוּן נְטִלִין לִיהּ לְדִיבוּר, וּפְרָחוּן לִיהּ לְעִילָא.

278. וּכְגֹוֹנָא דְּאֵינוּן חֲמֵשָׁה בְּנֵפֵי רִיאַה, כְּלָהוּ פְּתִיחוּן בְּלֹא סְרָכָא, לְקַבְּלָא הָאִי קוּל, הָכִי נְמִי צְרִיכִין לְמַהוּי חֲמֵשָׁא תְּקוּנִין דְּפּוּמָא, כְּלָהוּ פְּתִיחוּן בְּלֹא סְרָכָא, בְּחֵמֶשׁ תְּקוּנִין דְּאֵינוּן: אַחַהֶע בְּגְרוּן. בּוּמָף בְּשְׁפּוּן. גִּיכַק בְּחִיךְ. דְּטַלְנַת בְּלִישְׁנָא. וְסִרְשָׁן בְּשִׁינִים.

279. וְדְבוּר דִּיהָא בְּהוּן, בְּלֹא סְרָכָא וְעַכּוּבָא כְּלָל. הַה"ד, וַיְהִי הוּא טָרַם כְּלָה לְדַבֵּר וְהָיָה רִבְקָה יוֹצֵאת. דָּא צְלוּתָא, דְּאִיהוּ דְּבוּר. וּבְגִינְיָה אֲתַמֵּר, אִם שְׁגוּרָה תְּפִלְתִּי בְּפִי יוֹדַע אֲנִי שְׁמִקּוּבָל. וְאִי אִית סְרָכָא וְנִפְקָא בְּעַכּוּבָא, יוֹדַע אֲנִי שְׁמִטּוּרָף. בְּגִין סְרָכָא בְּרִיאַה דְּאִיהוּ טְרָפָה.

280. And this voice refers to the Sh'ma Yisrael, NAMELY THE UNITY OF THE SIX WORDS OF THE SH'MA YISRAEL, WHICH IS THE UNITY OF ZEIR ANPIN, CALLED 'VOICE'. On this: "I heard the noise of their wings" (Yechezkel 1:24). When Yud Hei Vav Hei, ZEIR ANPIN, who is voice, emerges to welcome the Shechinah with whispered prayer, which is speech, NAMELY MALCHUT THAT IS CALLED 'SPEECH', of which IT IS SAID: "Adonai, You, open my lips" (Tehilim 51:17), all the parts, NAMELY ALL THE 248 LIGHTS OF CHESED OF ZEIR ANPIN, WHICH ARE CALLED 'THE 248 PARTS OF THE BODY', their wings, NAMELY MALCHUT WHICH IS IN EACH PART, are all of them opened by the 248 words in the four sections of the recital of the Sh'ma Yisrael, in which the voice descends.

281. And when THE VOICE descends TO WELCOME the SHECHINAH IN THE AMIDAH (ENG. 'STANDING') PRAYER, a number of birds chirp with it, THEY BEING THE SECRET TO THE 248 LIGHTS OF THE SHECHINAH, WHICH IS THE SECRET OF SPEECH. AND FOR THIS REASON THEY CHIRP, all of them, in a number of types of melody on the parts of the body, WHICH ARE THE 248 LIGHTS OF ZEIR ANPIN, which are the branches of the tree, and on all the wings that are in all the parts, NAMELY ON MALCHUT WHICH IS IN EACH PART, WHICH IS CALLED 'WING'. For there is the lodging-place of the bird that is called 'Adonai', NAMELY MALCHUT. FOR THE 248 LIGHTS OF MALCHUT DWELL ON THE ASPECT OF THE WING THAT IS IN EACH OF THE 248 LIGHTS OF ZEIR ANPIN, FOR EACH ASPECT RECEIVES FROM THE ONE THAT IS PARALLEL TO IT ABOVE. For on each of the branches of ZEIR ANPIN, MALCHUT is open to her husband, THIS BEING THE SECRET OF "Adonai, You, open my lips," which is opening TO ZEIR ANPIN with the 'Amidah' prayer. For there is not one of the 248 parts of the Shechinah that is not open to receive ZEIR ANPIN. This is why THE SHECHINAH is called 'the talk of the ministering angels', BECAUSE IT IS THE ASPECT OF SPEECH, and it is the chirping of the birds, who are the souls resting on the limbs OF THE SHECHINAH, WHICH ARE CALLED 'BIRDS'. And it is 'the talk of palm trees', which are the branches of the tree THAT ARE THE LIMBS OF ZEIR ANPIN, WHICH ARE IN THE ASPECT OF PINIONS IN EACH BRANCH, FOR THERE RESTS ADONAI, WHO IS SPEECH.

282. And at the time, when Yud Hei Vav Hei descends to Adonai, in every one of the parts OF THE YUD HEI VAV HEI WHICH IS ZEIR ANPIN, IT EMITS TO THE PARALLEL PART OF MALCHUT WHICH IS 'ADONAI', and it is said about them: "when they stood still, they let down their wings" (Yechezkel, 1:24). "WHEN THEY STOOD" HINTS AT THE UNITY OF THE AMIDAH PRAYER, FOR THEN THE WINGS, WHICH ARE PARTS OF MALCHUT, ARE AT REST. And this is the secret of 'electrum' (Heb. Chashmal), WHICH IS THE LETTERS OF SILENT AND SPEAKING LIVING CREATURES OF FIRE. These living creatures of fire are sometimes quiet (Heb. Chashot) and sometimes speaking (Heb. Memalelot), and the sages of the Mishnah said: 'As we learnt in the Mishnah, When speech comes forth from the mouth of the Holy One, blessed be He, they are silent and when no speech comes forth from the mouth of the Holy One, blessed be He, they speak'. THE MEANING OF THIS IS THAT at the time when speech and voice are united together THAT IS, ZEIR ANPIN AND MALCHUT, which are THE COMBINATION: Yud Aleph Hei Dalet Vav Nun Hei Yud DURING THE AMIDAH PRAYER, they are silent. But when their countenances, WHICH IS THE SECRET OF ZEIR ANPIN, and their wings, WHICH IS THE SECRET OF MALCHUT, are divided --- when Yud Hei Vav Hei is separated from Adonai, He, THE YUD HEI VAV HEI, is to be found in the four countenances of the living creatures, which are all open. And before THE WINGS OF THE LIVING CREATURES, THAT ARE THE ASPECT OF ADONAI AND THE ASPECT OF SPEECH, they speak, requesting nourishment FROM ZEIR ANPIN, for "in it was food for all" (Daniel 4:18). Adonai WHO IS MALCHUT is to be found in the wings of the living creatures, and all of them are open to receive from the living creatures.

280. וְקוֹל דָּא שְׁמַע יִשְׂרָאֵל, דְּבִיָּה וְאִשְׁמַע אֶת קוֹל כְּנֻפְיָהֶם. וְדָא יְרוּד דְּאִיְהוּ קוֹל, בְּד נְמוּק לְקַבְּלָא שְׂכִינְתָא בְּצִלּוֹתָא בְּחֻשְׁאֵי, דְּאִיְהוּ דְבוּר, דְּבִיָּה אֲדָנִי שְׁפָתֵי תִפְתַּח, כָּל אַבְרִין פְּתִיחֵן כְּלָהוּ גְדַפְיָהוּ, בְּרַמ"ח תִּיבִין, דְּאִינוּן בְּד' פְּרֻשִׁין דְּק"ש, דְּבִהוּן נְחִית קְלָא.

281. וְכַד נְחִית, כְּמָה צְפָרִין מְצַפְסִין לְגַבִּיה, בְּכֻמָּה מִינֵי נְגוּן, כְּלָהוּ עַל אַבְרִין דְּגוּפָא, דְּאִינוּן עֲנָפֵי אֵילָנָא. וּבְכָל גְדַפִּין דְּכָל אַבְר, דְּתַמְן דִּינֹרָא דְצִפּוּרָא, דְּאִיְהוּ אֲדָנִי, בְּכָל עֲנַמָּא וְעֲנַמָּא, אִשְׁתַּכַּח פְּתִיחָא לְגַבִּי דְּבַעֲלָה. אֲדָנִי שְׁפָתֵי תִפְתַּח, אִיְהוּ פְתִיחָא לְגַבִּיה, בְּצִלּוֹתָא דְעַמִּידָה. לִית אַבְר מְרַמ"ח אַבְרִים דְּשְׂכִינְתָא, דְּלָאוּ אִיְהוּ פְתִיחָא לְקַבְּלָא לִיה. וּבג"ד אִתְקַרִיאת שִׁיחַת מְלָאכֵי הַשְּׂרָת. אִיְהוּ צַפְצוּף עוֹפוֹת, דְּאִינוּן נִשְׁמָתִין דְּשְׂרִיין בְּאַבְרִים. אִיְהוּ שִׁיחַת דְּקָלִים, דְּאִינוּן עֲנָפִין דְּאֵילָנָא.

282. וּבִהוּוּא זְמַנָּא, דְּנְחִית יְרוּד לְגַבִּי אֲדָנִי בְּכָל אַבְר, אִתְמַר בְּהוּ, בְּעַמְדָּם תְּרַפִּינָה כְּנֻפְיָהֶם. וְהֵאֵי רָזָא דְּחֻשְׁמַל. חִיּוֹת אֵשׁ, עֵתִים חֲשׁוֹת, וְעֵתִים מְמַלְלוֹת. וְאִמְרוּ מְאִרֵי מִתְנִיתִין, בְּמִתְנִיתָא תְנָא, כְּשֶׁהֲדְבוּר יוֹצֵא מִפִּי הַקּוֹדֶשׁא בְּרִיךְ הוּא, חֲשׁוֹת, וּכְשֶׁאִין הַדְּבוּר יוֹצֵא מִפִּי הַקּוֹדֶשׁא בְּרִיךְ הוּא, מְמַלְלוֹת. בִּהוּוּא זְמַנָּא דְּמִתְיַחֲדִין קוֹל וְדְבוּר כְּחָדָא, דְּאִינוּן יְאֵהֲדוּנְהוּ, חֲשׁוֹת. אֲבָל בְּזְמַנָּא דְּפְנִיָּהֶם וּכְנֻפְיָהֶם פְּרוּדוֹת, יְרוּד מִן אֲדָנִי בְּפְרוּדָא, אִיְהוּ אִשְׁתַּכַּח בְּאַרְבַּע אֲנָפֵי חִיּוֹן, כְּלָהוּ פְתִיחֵן, לְקַבְּלִיה מְמַלְלוֹת, לְמִשְׁאֵל מְזוּנָא, בְּגִין דְּמְזוּן לְכָלָא בִּיה. אֲדָנִי אִשְׁתַּכַּח בְּכַנְפֵי הַחִיּוֹת, כְּלָהוּ פְתִיחֵן לְגַבִּי חִיּוֹן.

283. THE LIVING CREATURES THAT ARE IN YETZIRAH roar with a voice that is ZEIR ANPIN, CALLED Yud Hei Vav Hei. And they are all on the right, NAMELY WITH CHASSADIM. The Ofanim, WHICH ARE IN ASIYAH, chirp in speech, which is from MALCHUT, CALLED 'Adonai', and they are on the left. In the Serafim, WHICH ARE IN BRIYAH, voice and speech become joined, BEING ZEIR ANPIN AND MALCHUT, AND THEY ARE in the center, AND THEY ATTIRE THEMSELVES IN ONE UNITY IN THE TWO NAMES: YUD HEI VAV HEI ADONAI, AND COMBINE ONE WITH THE OTHER: Yud Aleph Hei Dalet Vav Nun Hei Yud. About them IT IS SAID: "And let fowl fly" (Bereshheet 1:20), AND ALSO: "Then one of the Serafim flew to me" (Yeshayah 6:6), THE REFERENCE BEING TO METATRON. And it is said about them: "for a bird of the sky shall carry the sound, and that which has wings shall tell the matter" (Kohelet 10:20), WHERE THE SOUND IS FROM THE SIDE OF THE YUD HEI VAV HEI ATTIRE WITH METATRON, AND "THAT WHICH HAS THE WINGS SHALL TELL THE MATTER" IS FROM THE SIDE OF ADONAI ATTIRE WITH METATRON. "Above Him stood the Serafim; each one had six wings" (Yeshayah 6:2) is from the side of the letter Vav (numerical value = six), which IS ATTIRE IN THEM, AND is the Central Column, incorporating right and left, INCLUDING THE SIX SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, and it includes the six words OF THE UNITY AS EXPRESSED IN THE SH'MA YISRAEL. And that is derived from: "with two he covered his face, with two he covered his feet, and with two he did fly" (Yeshayah 6:2).

284. FROM "AND I LOOKED" (YECHZKEL 1:4) TO "APPEARANCE OF A MAN" (YECHZKEL 1:26) IS CONSIDERED TO BE ONE CORRECTION, FOR THERE ARE FOUR KLIPOT, WITHIN WHICH ARE THE FOUR LIVING CREATURES, AND THE SECRET OF METATRON IS THAT VIS-A-VIS THE LIVING CREATURES HE IS THE INNER MEANING OF THE FIRMAMENT WHICH IS ABOVE THEIR HEADS AND LEADS THEM, WHILE VIS-A-VIS MALCHUT HE IS THE INNER MEANING OF THRONE. AND ALL OF THIS IS THE FIRST CORRECTION. The second correction is: "and upon the likeness of the throne was a likeness as the appearance of a man above upon it" (Ibid.), WHERE BY MAN IS MEANT the imprint of the scroll of the Torah, NAMELY MALCHUT THAT IS THE IMPRINT OF ZEIR ANPIN, WHO IS CALLED 'THE TORAH SCROLL'. And this is: "According to the beauty (Heb. Tiferet) of man, that it may remain in the house" (Yeshayah 44:13). IN OTHER WORDS, MALCHUT IS ACCORDING TO THE TIFERET OF MAN, BUT NOT REALLY TIFERET ITSELF. SO ALSO HERE WHERE IT IS SAID "AS THE APPEARANCE OF A MAN," BUT NOT MAN ITSELF, IT IS APPLIED TO MALCHUT, FOR WHOM METATRON IS A THRONE.

48. The recital of the Sh'ma, Tefilin and straps

The sages taught that reciting the Sh'ma Yisrael twice daily is as good as meditating day and night. The Faithful Shepherd goes over the meaning of the number of knots in the prayer shawl, the four passages and the knots in the Tefilin and the length and winding of the straps. We learn that God and His Shechinah are the voice and speech of every angel, and that they are in every voice and speech of Torah, and in every voice of prayer and every single precept, and in every place of God's rule in the upper and lower worlds.

283. שְׁאֲגִין בְּקוֹל דְּאִיהוּ יְדוּ"ד, כְּלֵהוּ בְּיְמִינָא. אֹפְנִים מְצַמְצֵמֵן בְּדַבּוּר, דְּאִיהוּ אֲדוֹנָי בְּשִׁמְאֵלָא. בְּשִׁרְפִים מִתְחַבְּרִים קוֹל וְדַבּוּר בְּאֲמִצְעֵיתָא. יְאֵהֲרֹנְהִי. בְּהוֹן וְעוֹף יְעוֹפֵף. הֵה"ד, וַיַּעַף אֵלַי אֶחָד מִן הַשִּׁרְפִים. וְאֶתְמַר בְּהוֹן, וְעוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וְיַעַל כְּנָפָיִם יִגִּיד דְּבַר. וְשִׁרְפִים שֵׁשׁ כְּנָפָיִם לְאֶחָד. מְסֻטְרָא דְאֵת ו', דְּאִיהוּ עֲמוּדָא דְאֲמִצְעֵיתָא, כְּלִיל יְמִינָא וּשְׁמָאֵלָא. וְאִיהוּ כְּלִיל שִׁית תִּיבִין, בְּשִׁתִּים יִכְסֶה פָּנָיו וּבְשִׁתִּים יִכְסֶה רַגְלָיו וּבְשִׁתִּים יְעוֹפֵף סִימָן.

284. תְּקוּנָא תְּנִינָא, וְעַל דְּמֹת הַכְּסָא דְּמֹת כְּמִרְאָה אָדָם עָלָיו מְלַמְעָלָה. רְשִׁימוּ דַס"ת, וְאִיהוּ כְּתַמְאָרַת אָדָם לְשֶׁבֶת בַּיִת.

285. The sages taught: 'Anyone reciting the Sh'ma Yisrael morning and evening is as though he had observed the saying that "but you shall meditate therein day and night" (Yehoshua 1:8).' THIS IS BECAUSE THE RECITAL OF THE SH'MA YISRAEL ENCOMPASSES RIGHT AND LEFT, WHICH ARE THE SECRET OF DAY AND NIGHT. HE EXPLAINS, for a prayer-shawl is white, THAT IS TO SAY, THE GARMENT OF THE FRINGES IS OF THE ASPECT OF THE WHITE THAT IS IN IT AND NOT THE BLUE THAT IS IN IT, and is to the right from the side of Chesed; and it is said about it: "Almighty King, who sits on the throne of mercy, governs with kindness (Heb. chasidut)" (Yeshayah 16:5), and also: "And in mercy (Heb. chesed) a throne is established" (Ibid.). The numerical value of Chesed is 72, which hints at the 72 links and knots of the prayer-shawl, NAMELY FOUR TIMES EIGHTEEN.

286. And there is a prayer-shawl from the side of Metatron, which is the Tet Tet OF METATRON, which includes the eighteen links and knots on each corner OF THE PRAYER-SHAWL, I.E five knots paralleling the five books of the Torah, and thirteen links, NAMELY THE THIRTEEN LOOPS THAT ARE WOUND AROUND THE FRINGES, which parallel the thirteen attributes of Mercy mentioned in the Torah, about which it is said: There are thirteen exegetical principles by which the Torah is expounded, WHICH IS THE SECRET OF THE THIRTEEN ATTRIBUTES OF MERCY THAT ARE DRAWN DOWN FROM THE THIRTEEN EMENDATIONS OF THE BEARD OF ARICH ANPIN.

287. About MALCHUT it is said: "as the appearance of a man above upon it" (Yechezkel 1:26), NAMELY THAT MALCHUT has the form of Tiferet, which is Tiferet of man upon it from above, and is called by the name OF TIFERET, WHICH IS YUD VAV DALET, HEI ALEPH, VAV Aleph Vav, Hei Aleph. THIS IS THE INNER MEANING OF THE VERSE: "every one that is called by My name: for I have created him for My glory; I have formed him; yea, I have made him" (Yeshayah 43:7). THEREFORE, "as the appearance of a man from above" is the Shechinah, which is as the form of the Central Column, WHICH IS TIFERET, with four countenances and ten Sfirot, that make man. THAT IS, THE TEN LETTERS YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, HEI ALEPH HAVE THE NUMERICAL VALUE OF ADAM (45). And the four faces of Adam are the four SIMPLE letters OF YUD HEI VAV HEI, which TOGETHER make Yud Dalet (=fourteen) letters, about which IT IS SAID: "and used similes by the hand (Heb. yad - Yud Dalet) of the prophets" (Hoshea 12:11).

288. Again, THE TZITZIT is called 'living' (Heb. Chai = eighteen), NAMELY THE THIRTEEN LINKS AND FIVE KNOTS, from the aspect of the righteous one, WHICH IS YESOD, in whom, NAMELY BY WHOSE UNITY, the Holy One, blessed be He and His Shechinah are called by the name 'man'. THAT IS, YUD HEI VAV HEI, SPELLED OUT IN FULL WITH ALEPHS, HAS THE SAME NUMERICAL VALUE AS MAN where He, the Central Column THAT IS ZEIR ANPIN, is YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, AND HAS THE NUMERICAL VALUE OF dew (Heb. tal = 39), while His Shechinah is Hei Aleph. And with Hei, the name Adam IS COMPLETED. This is because dew is in numerical value equal to Yud Vav Dalet, Hei Aleph, Vav Aleph Vav. And this, THE RIGHTEOUS ONE CALLED 'LIVING', 'causes the dew to fall', WHICH IS YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV onto the Hei Aleph, WHICH IS THE SHECHINAH, FOR YESOD is the knot of the prayer-shawl, which is eighteen worlds ON EACH SIDE, NAMELY FIVE KNOTS AND THIRTEEN LINKS that bind together AND UNITE the Holy One, blessed be He, and His Shechinah on all sides, with the four corners of the prayer-shawl, WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT.

285. ואוקמוה רבנן, כל הקורא ק"ש ערבית ושחרית, באילו מקינים והגית בו יומם ולילה. דטלית לבנה, איהו לימינא מסטרא דחסד. ואתמר, אל מלך יושב על כסא רחמים ומתנהג בחסידות. והוכן בחסד כסא. חסד סליק ע"ב חוליון וקשרין דטלית.

286. ואית טלית מסטרא דמטרו"ן, דאיהו ט"ט, כליל ח"י, בין קשרין וחוליון לכל סטרא. ה' קשרין לקבל ה' חומשי תורה. ותליסר חוליון, לקבל תליסר מכילן דרחמי דאורייתא. דאתמר בהון, בי"ג מדות התורה נדרשת.

287. ובגינה אתמר, במראה אדם עליו מלמעלה. בדיוקנא דתפארת, דאיהו ת"ת אדם עליו מלמעלה. ואתקרי בשמיה, יו"ד ה"א וא"ו ה"א. כל הנקרא בשמי ולכבודי בראתו יצרתו אף עשיתו. ולעילא במראה אדם, דא שכונתא, דאיהו כחיוז דעמודא דאמצעיתא, בד' אנפין, ובעשר ספיראן, דאינון אדם. וארבע אנפין דאדם, ארבע אתוון. ואינון י"ד אתוון, ובהון וביד הנביאים אדמה.

288. ועוד אתקרי ח"י, מסטרא דצדיק, וביה קודשא בריך הוא ושכינתיה אתקרי אז אדם, דאיהו עמודא דאמצעיתא, ט"ל, ושכינתיה ה'. ובה' איהו אדם. בגין דט"ל הכי סליק בחושפן יו"ד ה"א וא"ו. והאי איהו מוריד הט"ל, לגבי ה"א. קשר דטלית, ח"י עלמין, דקשיר קודשא בריך הוא ושכינתיה בכל סטרין, בארבע כנפות דטלית.

289. Tefilin are THE ASPECT OF the Left COLUMN, as it is said: "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8), where "by His right hand" refers to the Torah and "by the arm of His strength" refers to Tefilin. The four passages IN THE TEFILIN are THE FOUR LETTERS Yud Hei Vav Hei. Adonai is a palace for the four letters, WHICH ARE THE FOUR PASSAGES in the four receptacles of the Tefilin. The knot of the hand Tefilin is the righteous one, who lives forever, WHICH IS YESOD, and is the bond between the two of them, BETWEEN THE YUD HEI VAV HEI AND 'ADONAI', on the left arm. The knot of the head Tefilin is the Central Column, NAMELY TIFERET, by which are united together on high the Yud Hei Vav Hei and Eheyeh which are Chochmah and Binah, FOR ZEIR ANPIN ASCENDS AND UNITES CHOCHMAH AND BINAH, WHICH ARE CALLED THE YUD HEI VAV HEI AND 'EHEYEH', WHERE DA'AT IS MADE.

290. The recital of the Sh'ma is the unification that is at the center, NAMELY THE UNITY THAT IS IN CHESED, GVURAH, TIFERET, and it is held between the fringes and the Tefilin, FOR THE FRINGES, THAT ARE OF THE ASPECT OF THE WHITE THAT IS IN THEM, ARE ON ITS RIGHT, AND THE TEFILIN ARE ITS LEFT. For all of the passages of the fringes and Tefilin are included in the unification of the recital of the Sh'ma. And from the side of the Central Column, namely prayer-shawl and Tefilin, it is said: "And it shall be for a sign upon your hand and for frontlets between your eyes" (Shemot 13:16), AND IT IS ALSO SAID: "that they make them fringes" (Bemidbar 15:38).

291. The letter Shin of the Tefilin is tradition Moses received on Mount Sinai, AS IT IS WRITTEN: "And all peoples of the earth shall see that You are called by the name of Hashem; and they shall be afraid of You" (Devarim 28:10). And it has been taught: What is the Yud Hei Vav Hei? It is the head Tefilin, specifically the Shin Shin of the Tefilin, THAT ARE VISIBLE ON THEM FROM THE TWO EXTERNAL SIDES. The two Shin have the numerical value of six hundred. Shin Shin are the six (Heb. shesh) stages CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD THAT ARE IN ZEIR ANPIN, WHERE THE RIGHT SHIN IS CHESED, GVURAH AND TIFERET, AND THE LEFT SHIN IS NETZACH, HOD AND YESOD. The two Shin have seven branches, AS THE RIGHT SHIN HAS THREE HEADS, AND THE LEFT FOUR HEADS. TOGETHER THERE ARE SEVEN HEADS, OR SEVEN BRANCHES. This adds up to thirteen, and together they are 613, BECAUSE SEVEN BRANCHES AND SIX GRADES AMOUNT TO THIRTEEN, AND THE NUMERICAL VALUE OF THE TWO SHIN IS SIX HUNDRED. And there is no precept that is not equivalent to the whole of the Torah, IT BEING, THEREFORE, SAID ABOUT IT: "AND ALL THE PEOPLES OF THE EARTH SHALL SEE THAT YOU ARE CALLED BY THE NAME OF HASHEM... (IBID.)."

292. Likewise, JUST AS 613 IS IMPLIED IN THE TEFILIN, so each precept is the Yud Hei Vav Hei, AS FOLLOWS: The Yud Hei IN IT, together with 'My name' (Heb. shmi) have the numerical value of 365, THIS BEING THE NUMBER OF THE NEGATIVE PRECEPTS IN THE TORAH. Again: Vav Hei IN IT, together with 'My memorial' (Heb. zichri) have the numerical value of 248, THIS BEING THE NUMBER OF THE POSITIVE PRECEPTS IN THE TORAH. THE TOTAL NUMBER OF PRECEPTS IS 613. This is why each precept is equivalent to 613. And the sages have taught that the recital of the Sh'ma Yisrael, INCORPORATING TEFILIN AND FRINGES contains 613 in the fringes, AS TZITZIT IN NUMERICAL VALUE IS SIX HUNDRED, WHICH TOGETHER WITH THE 13 LINKS THEREOF MAKES 613. And there is also 613 in the aspect of Tefilin, LIKE THE NUMERICAL EQUIVALENT OF THE TWO LETTERS SHIN ON THEM AND SO it is throughout.

289. תַּפְּלִין מִשְׁמַאלָא, הַהֲדָר, נִשְׁבַּע יְיָ בְּיָמֵינוּ וּבְזָרוּעַ עֵזוֹ. בְּיָמֵינוּ, זֶה תּוֹרָה. וּבְזָרוּעַ עֵזוֹ, אֱלוֹ תַּפְּלִין. יְהוָה בְּדָרְ פְּרָשִׁיין. אֲדֹנָי הַיִּכְלָא לְדָ אֲתוּן, בְּדָ בְּתֵי הַתַּפְּלִין. קֶשֶׁר שֶׁל תַּפְּלִין הֵיךְ, הָא צְדִיק חָי עַלְמִין, דְּאִיהוּ קְשׁוּרָא דְתַרְוּוּיָהּ. בְּזָרוּעַ שְׁמַאלָא. קֶשֶׁר דְּרִישָׁא, הָא עֲמוּדָא דְאֲמִצְעִיתָא, דְּאֲחִיד בֵּיהּ יְדוּד אֲהוּיָהּ לְעִילָא, דְּאִינוּן חֲכָמָה וּבִינָה.

290. ק"ש דְּאִיהוּ יְחֻדָּא בְּאֲמִצְעִיתָא, וְאִיהוּ אֲחִיד בֵּין צִיצִית וּתַפְּלִין, דְּכֻלְהוּ פְּרָשִׁיין דְּצִיצִית וּתַפְּלִין, אִינוּן כְּלִילֵן בִּיחֻדָּא דְק"ש. וּמִסְטָרָא דְעֲמוּדָא דְאֲמִצְעִיתָא, דְּאִיהוּ טְלִית וּתַפְּלִין, דְּאֲתַמַּר בְּהוּ, וְהִיא לְאוֹת עַל יְדְכָה וּלְטוֹטְפוֹת בֵּין עֵינֶיךָ. וְעָשׂוּ לָהֶם צִיצִית.

291. ש' שֶׁל תַּפְּלִין, הֵלְכָה לְמֹשֶׁה מִסִּינַי. וְרָאוּ כָּל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ נִקְרָא עֲלֶיךָ וַיִּרְאוּ מִמֶּךָ. וְאֻקְמוּהָ מֵאֵי שֵׁם יְדוּד. אֱלוֹ תַּפְּלִין שְׁבַרְאֵשׁ. ש' שֶׁל תַּפְּלִין. תְּרִין שִׁינִין שִׁית מֵאָה. ש' שִׁית דְּרִגִין. וְשֶׁבַע עֲנָמִין דְּתְרִין שִׁינִין, הָא תַּלְתַּת עֶשֶׂר, וְכֻלָּא תְרִי"ג. וְלִית פְּקוּדָא דְלָאו אִיהוּ שְׁקִילָא לְכָל אוֹרֵיתָא.

292. כְּגִוּוּנָא דָּא, כָּל מִצְוָה אִיהוּ יְהוּיָהּ. וְהָא עִם שְׁמִי שֵׁס"ה. וְהָא עִם זְכָרֵי רַמ"ח. וּבְגִד כָּל מִצְוָה אִיהוּ שְׁקִילָא לְתְרִי"ג. וְהָא אוֹקְמוּהָ, שְׁמַע יִשְׂרָאֵל כְּלִיל תְרִי"ג, מִסְטָרָא דְצִיצִית. וְתְרִי"ג מִסְטָרָא דְתַפְּלִין אִיהוּ בְּכָל אֲתָר.

293. "and they shall be as frontlets": totfet (lit. 'frontlet'), WHICH CAN BE SPLIT INTO TWO TET TET AND PE TAV. THE NUMERICAL VALUE OF Tet Tet is 'living' (Heb. chai = eighteen) worlds, the righteous one, NAMELY YESOD, parallel to which is Metatron, FOR YESOD IS ATTIRED WITH METATRON. Pe Tav refers to Tiferet, WHOSE LETTERS MAY BE REARRANGED as TAV ALEPH RESH, PE TAV (NAMELY A DESCRIPTION OF PE TAV). And Metatron is Tiferet's horse; THAT IS TO SAY TIFERET RIDES UPON HIM, for all the Sfirot dress up IN METATRON. AT ONE TIME IT MIGHT BE TIFERET THAT WEARS HIM, AT ANOTHER YESOD AND AT ANOTHER MALCHUT, WHILE AT OTHER TIMES ALL THREE MIGHT BE ATTIRED WITH HIM. And so it is that his relationship to them is as that of body to soul, and when the Holy One, blessed be He, removes Himself from him, METATRON is left dumb, having neither voice nor speech. For the Holy One, blessed be He, and His Shechinah are the voice and speech of every angel, and THEY ARE in every voice and speech of Torah, and in every voice of prayer, and in each single precept, and in every place of His rule, in the upper worlds and in the lower worlds. He is the life of everything. He carries everything.

294. Just as there is no speech without voice and no voice without speech, so is there no 'Adonai' without the Yud Hei Vav Hei. And this is true for the world of Atzilut, SINCE THERE NO SEPARATION EXISTS BETWEEN ZEIR ANPIN AND MALCHUT, WHO ARE VOICE AND SPEECH. But in the world of separation, NAMELY IN THE THREE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH, there is voice without speech. YET IN ATZILUT THEY ARE UNITED, and the knot of the Tefilin, which is Shadai, WHICH IS YESOD, is held by them from above and from below, and this is the righteous one, the life of the worlds, who is held between voice and speech AND UNITES THEM.

295. At this point, the Faithful Shepherd chanced upon the old man, and said: Old man, Old man, the Tefilin and the fringes and the section on the mezuzah are three precepts that are incorporated in the recital of the Sh'ma Yisrael, and the recital of the Sh'ma is the fourth precept. AND THE FOUR CORRESPOND TO CHESED, GVURAH, TIFERET AND MALCHUT, WHERE FRINGES AND TEFILIN ARE CHESED AND GVURAH, THE RECITAL OF THE SH'MA IS TIFERET THAT UNITES THEM, AND THE MEZUZAH IS MALCHUT. Fringes are mentioned three times, PARALLELING THE THREE COLUMNS, and regarding Tefilin the word 'sign', WHICH IS YESOD, is mentioned twice, ONCE FOR THE KNOT OF THE HEAD TEFILIN AND ONCE FOR THE KNOT OF THE HAND TEFILIN. In respect to the fringes, the letter Zayin of the word "tiz'keru (lit. 'that you remember')" (Bemidbar 15:40), has to be well stressed, FOR THIS LETTER ZAYIN (NUMERICAL VALUE SEVEN) IMPLIES MALCHUT, WHICH IS THE SEVENTH SFIRAH, AND IS THE SECRET OF THE BLUE THAT IS IN THE FRINGE, ON WHICH THE REMEMBERING DEPENDS. And on the mezuzah, WHICH IS MALCHUT, the name Shadai is on the outside, while Yud Hei Vav Hei is on the inside. THIS IS BECAUSE THERE ARE TWO MATINGS, THE EXTERNAL MATING WITH YESOD, AND THE INTERNAL MATING WITH TIFERET. THE FAITHFUL SHEPHERD CLARIFIED ALL THIS TO THE OLD MAN FOR HIM TO UNDERSTAND ON HIS OWN.

293. וְהָיוּ לְטוֹטְפוֹת, טַטְפֹּת: טט, ח"י עֲלֵמִין, צְדִיק, לְקַבְּלֶיהָ מִטְטָרוֹן. פֶּת, תַּמְאָרֶת. מִטְטָרוֹן סוֹס דְּתַמְאָרֶת, דְּבִיהַ כֹּל סְפִירָאן מִתְלַבְּשִׁין. וְהָכִי אִיהוּ כְּגוּמָא לְנִשְׁמָתָא. וְכַד קוּדְשָׁא בְרִיךְ הוּא אֶסְתַּלַּק מִנְיָה, אֶשְׁתָּאֵר אֵלַם, לִית לִיהַ קוּל וְלֹא דְבוּר. אֶשְׁתַּכַּח, דְּקוּדְשָׁא בְרִיךְ הוּא וְשְׂכִינְתֵיהּ אִיהוּ קוּל וְדְבוּר. דְּכָל מְלָאךָ וּמְלָאךָ. וּבְכָל קְלָא וְדְבוּר דְּאוּרִייתָא, וּבְכָל קְלָא דְעֲלוּתָא. וּבְכָל פְּקוּדָא וּפְקוּדָא. בְּכָל אֲתָר שׁוֹלְטָנוּתֵיהּ בְּעֲלָאִין וְתַתְּאִין, אִיהוּ חַיִּים דְּכֹלָא, אִיהוּ סְבִיל כֹּלָא.

294. וְלִית אֲדוֹנֵי בְּלָא יְדוּד, כְּגוּוֹנָא דְלִית דְבוּר בְּלָא קוּל. וְלִית קוּל בְּלָא דְבוּר. וְהָאִי אִיהוּ קְשׁוּט, בְּעֲלָמָא דְאֶצִּילוֹת. אֲבָל בְּעֲלָמָא דְפְרוּדָא, אִית קוּל בְּלָא דְבוּר. קְשֵׁר שֶׁל תַּפְלִין שְׂדֵי, אֶחָיד בֵּינָה עֵילָא וְתַתָּא. וְדָא צְדִיק חַי עֲלָמִין, אֶחָיד בֵּין קוּל וְדְבוּר.

295. אֲדַהֲכִי, הָא רַעִיָא מְהִימְנָא אֲזַדְמָן לְגַבֵּי סְבָא, וְאָמַר סְבָא סְבָא, תַּפְלִין וְצִיצִית וּפְרָשֶׁת מְזוּזָה, אִינוּן ג' פְּקוּדִין, כְּלִילָן בְּק"ש. וְק"ש פְּקוּדָא רְבִיעָא. וְצִיצִית אֲדַכְרֵ ג' זְמַנִּין. וּבְתַפְלִין אֲדַכְרֵ בְּהוּ תְרִין זְמַנִּין אוֹת. וּבְצִיצִית ז' שֶׁל תּוֹכְרוּ דְצִרִיךְ לְהַתִּיז בָּהּ. וּבְמְזוּזָה, שְׂדֵי מְלַבֵּר, יְרוּד מְלָגוּ.

296. THE FAITHFUL SHEPHERD ANSWERS THE VARIOUS QUESTIONS THAT FACE US. Why are there open and closed sections? WHY DOES the fringe have a fixed length and width, for the length of each fringe was determined as the size of twelve thumbs? WHY was the precept of the blue fixed at one-third twisted threads and two-thirds branched untwisted threads? WHY between each pair of knots IN THE FRINGES does there have to be A SPACE OF a full thumb's breadth? AND WHY SHOULD each link be triple, NAMELY THREE LOOPS? Also, why are Tefilin on the brain and against the heart? And why is the length of the straps to the heart on the left and to the navel on the right? And why does the strap of the hand Tefilin have to be wound three times round the middle finger?

297. HE ANSWERS: But the garment is certainly not important unless IT HAS three on three for each side OF THE FOUR SIDES, making twelve. And they represent the four garments of white THAT PARALLEL ZEIR ANPIN, WHICH IS THE SECRET OF THE FOUR LETTERS OF THE YUD HEI VAV HEI, and the four garments of gold THAT PARALLEL MALCHUT, WHICH IS THE SECRET OF THE FOUR LETTERS OF ADONAI, and the four garments of the ordinary priest, WHICH IS THE SECRET OF METATRON. In terms of the blessing of an ordinary priest, it is implied 'Let not the blessing of an ordinary man be considered lightly in your eyes'. AND, THEREFORE, the blue is one-third twisted thread, NAMELY BRAIDED, AS THIRTEEN LINKS ARE WOUND AROUND THE FRINGES, FOR IT IS PARALLEL TO THE FOUR GARMENTS OF WHITE, WHICH IS THE SECRET OF ZEIR ANPIN, WHO IS THE ROOT. And two-thirds are branched untwisted thread, FOR IT HAS TO HANG LOOSE, LIKE THE BRANCHES ON A TREE.

298. And every link MUST BE triple, MADE UP OF THREE, NAMELY OF THREE LOOPS. AND THE REASON IS THAT each tripling is from the side of holiness, WHICH IS THE SECRET OF THE THREE COLUMNS, as it is written: 'They proclaim you holy three times'. And Yisrael is made up of three parts, NAMELY PRIEST, LEVITES, AND YISRAEL in order to SUBJUGATE THE CAPTAINS (HEB. SHALISHIM - FROM SHALOSH (THREE)) OF THE OTHER SIDE, AS IT IS WRITTEN: "And captains over every one of them" (Shemot 14:7). For the fringe is from the side of the Central Column, WHICH IS TIFERET, which is the third of the patriarchs, FOR THE PATRIARCHS ARE CHESED, GVURAH, AND TIFERET. And everything that comes in threes HAS ITS ROOT IN THE 72-LETTER THAT STARTS WITH 'Vav Hei Vav', 'Yud Lamed Yud', IN WHICH every word consists of three LETTERS. From its point of view, every link is composed of three triple loops, AND THE LINK is the Shechinah, WHICH IS THE SECRET OF 'They proclaim You holy three times', and is tripled in the Central Column, FOR IT RECEIVES FROM THE CENTRAL COLUMN THE THREE COLUMNS THAT ARE IN IT. THUS is it made up of the three branches of the patriarchs, NAMELY OF NETZACH, HOD, AND YESOD, WHICH ARE THE BRANCHES OF CHESED, GVURAH, AND TIFERET, WHICH ARE CALLED 'THE PATRIARCHS'. And they are the letter Shin from the word 'Shabbat', WHICH HAS THREE HEADS, WHICH IS THE SECRET OF NETZACH, HOD, AND YESOD. THE 'BAT' FROM THE WORD SHABBAT ALLUDES TO the Shechinah, who is an only daughter (Heb. bat), WHICH IS THE SECRET OF the link, AND THE SECRET OF the blue that is in the Tzitzit.

296. וּפְרָשִׁיין סְתִימִיין וּפְתִיחִין אַמְאִי. וְשִׁיעוֹר אַרְבֵּה דְּצִיצִית וְרוֹחֲבָהּ, דְּתִקְנִנוּ אַרְךָ כָּל הַצִּיצִית תְּרִין עֶשֶׂר אֶצְבָּעֵן בְּגוּדֵל. מִצּוֹת תְּכֵלֶת, שְׁלִישׁ גְּדִיל, וְשְׁנֵי שְׁלִישֵׁי עֲנָף. וּבֵין קֶשֶׁר לְקֶשֶׁר כְּמֵלֵא גוּדֵל. וְכָל חוּלְיָא וְחוּלְיָא תְּהִיָּה מְשׁוּלֶשֶׁת. וְהָכִי תַּמְלִין אַמְאִי בְּמוֹחָא. וְלִקְבֵל לְבָא. וְשִׁיעוֹר רְצוּעָתְהוֹן אַמְאִי אֵינוֹן עַד לְבָא לְשִׁמְאֵלָא. וְעַד טְבוּרָא לִימִינָא. וּרְצוּעָא דִּיד עַד דִּיכְרוֹךְ וִישְׁלֵשׁ תְּלַת זְמַנִּין בְּאֶצְבַּע צַרְדָּא.

297. אֵלָא, וְדָאִי בְּגַד חָשׁוּב לָאו אִיהוּ, אֵלָא שְׁלֵשׁ עַל שְׁלֵשׁ לְכָל סְטָרָא. אֵינוֹן תְּרִיסָר, לְקַבֵּל ד' בְּגָדֵי לְבָן, וְד' בְּגָדֵי זָהָב, וְד' בְּגָדֵי דְכֹהֵן הַדְּיוּט. וּמִסְטָרָא דְּבְרִכַת כֹּהֵן הַדְּיוּט קָא רְמִיז, אֵל תְּהִי בְּרִכַת הַדְּיוּט קְלָה בְּעֵינֶיךָ. שְׁלִישׁ גְּדִיל, וְשְׁנֵי שְׁלִישֵׁי עֲנָף, דָּאִיהוּ תְּכֵלֶת.

298. וְכָל חוּלְיָא מְשׁוּלֶשֶׁת, כָּל מְשׁוּלֶשׁ מִסְטָרָא דְּקְדוּשָׁה. הַה"ד קְדוּשָׁה לָךְ יִשְׁלֹשׁ. וְיִשְׂרָאֵל שְׁלִישִׁיָּהּ, בְּגִין דּוֹשְׁלִישִׁים עַל כָּלּוּ. דְּצִיצִית מִסְטָרָא דְּעֵמוּדָא דְּאִמְצָעִיתָא, דָּאִיהוּ תְּלִיתָא לְאַבְהֵן, וְכָל דְּבַר מְשׁוּלֶשׁ, וְה"ו יל"ו, כָּל תִּיבָה מְשׁוּלֶשֶׁת מְסֻטְרוּי. חוּלְיָא כְּלִילָא מִתְּלַת בְּרִיכוֹת מְשֻׁלָּשִׁין, דָּא שְׁכִינְתָּא. קְדוּשָׁה לָךְ יִשְׁלֹשׁ. וְאִיהוּ מְשׁוּלֶשֶׁת בְּעֵמוּדָא דְּאִמְצָעִיתָא, כְּלִיל תְּלַת עֲנָפֵי אַבְהֵן, דָּאֵינוֹן ש' מִן שַׁבַּת, שְׁכִינְתָּא בַת יְחִידָה. חוּלְיָא, תְּכֵלֶת שְׁבִצִיצִית.

299. Happy is the body who is thus marked with the Shechinah and the Holy One, blessed be He, through the wings of a precept, NAMELY WITH THE THIRTEEN LINKS IN THE PRECEPT OF THE FRINGE, and marked with the strap of the hand Tefilin, on the middle finger with three loops, which is like a link, wound around with three loops round the finger. THIS ALSO PARALLELS THE THREE COLUMNS, JUST LIKE THE LINK OF THE FRINGE, AND THERE ARE FOURTEEN LINKS. And it is marked with the knot of the Tefilin that consists of two knots, THE ONE ON THE HEAD AND THE OTHER ON THE ARM, FOR THEY ALSO ARE TRIPLE. And altogether there are fifteen triplets, FOR two knots in one knot IS ALSO CONSIDERED A TRIPLE, MAKING, THEREFORE, FIFTEEN TRIPLES.

300. The thirteen TRIPLE links contain 39 loops, as the numerical value of the word 'dew' (Heb. TAL = 39), which, together with the thirteen links THEMSELVES that have the numerical value of the word 'one' (Heb. echad = thirteen), adds up to 'son' (Heb. ben = 52). And this hints at the son of Yud Hei, which is the Central Column, ZEIR ANPIN.

301. Each knot is in the form of a right palm. Each link is in the form of a finger with three joints, paralleling the three loops, and so it is that all the fingers have three joints except the thumb THAT HAS JUST TWO. And it is the thumb that gives the distance between each pair of knots in the fringe, FOR THERE HAS TO BE A SPACE BETWEEN THEM OF A full thumb-breadth, and this is the same measurement as the nose, the width of the right and left eye, the distance between the eyes, the measurement of the right and left ear, and of each lip, and of the tongue. "and the curtains shall be all of one measure" (Shemot 26:2).

302. Cubit (lit. 'arm') is the measure of the body in four directions and up and down, making six cubits. And each arm has three joints, NAMELY THE ASPECT OF THREE COLUMNS, making eighteen joints in the six cubits, being the secret of the eighteen wavings with WHICH WE WAVE the Lulav in six directions, three in each direction. And about them it is said: "This your stature is like a palm-tree" (Shir Hashirim 7:8). FOR A PALM-TREE GROWS IN SEVENTY YEARS, WHICH IS THE SECRET OF THE SEVEN LOWER SFIROT THAT ARE IN THE BODY, WHERE CHOCHMAH, WHICH IS THE SECRET OF THE STATURE, IS REVEALED, AND NOT IN THE HEAD, AS EXPLAINED ABOVE. AND THEREFORE THE STATURE, WHICH IS THE SECRET OF THE FIRST THREE, IS LIKENED TO A PALM-TREE. And this is the height of the stature, THAT IT IS ONLY IN THE BODY, that the gathering (Heb. mikveh) of Yisrael WHICH IS ZEIR ANPIN BESTOWS upon the Shechinah, FOR THE LETTERS OF THE WORD MIKVEH, REARRANGED, SPELL 'STATURE' (Heb. KOMAH). THAT IS TO SAY, ZEIR ANPIN EMANATES THIS STATURE OF BODY TO MALCHUT. AND WE WAVE THE LULAV FOUR TIMES WHEN WE RECITE HALEL. This makes four times eighteen, which is 72, FOR THE 72-LETTER NAME IS THE ROOT OF THE THREE COLUMNS, AND IS THE SECRET OF THE THREE VERSES: "AND THE ANGEL OF ELOHIM, WHO WENT BEFORE THE CAMP OF YISRAEL, REMOVED...AND IT CAME... AND MOSES STRETCHED OUT" (SHEMOT 14:19-21).

299. זָבָאָה גּוֹפָא, דְּהִכִּי אִיהוּ רְשִׁים, בְּשִׁכְיִנְתָּא וְקוּדְשָׁא בְּרִיךְ הוּא, עַל כְּנָפֵי דְּמִצְוָה. רְשִׁים בְּרִצּוּעָא דְּאִיהוּ תַּמְלָה דְּיָד, בְּתַלְתָּ בְּרִיכוֹת בְּאֶצְבַּע צְרָדָא. דְּאִיהוּ כְּגוּוּנָא דְּחוּלְיָא, בְּרִיכָא בְּתַלְתָּ בְּרִיכוֹת בְּאֶצְבָּעָא. רְשִׁים בְּקֶשֶׁר דְּתַפְלִין, כְּלִיל בְּתַרְיִן קֶשֶׁרִין, סְלִקִין חֲמִשָּׁה עָשָׂר מְשׁוּלְשִׁין, תְּרִין בְּקֶשֶׁרָא חַד.

300. שְׁלֹשָׁה עָשָׂר חוּלְיִין, אִית בְּהוּן תְּשַׁעָה וּשְׁלֹשִׁים בְּרִיכּוֹן, כְּחוּשְׁבֵן ט"ל. וּשְׁלֹשָׁה עָשָׂר חַלְיִין, כְּחוּשְׁבֵן אַחַד. סְלִקִין בִּין. וְהֵאֵי אִיהוּ בֵּן י"ה. עֲמוּדָא דְּאֲמַצְעִיתָא.

301. כָּל קֶשֶׁר בְּדִיוּקָא דְּכַף יְמִינָא, כָּל חוּלְיָא בְּדִיוּקָא דְּאֶצְבָּע, דְּאִית בֵּיה תַּלְתָּ פְּרָקִין, לְקַבֵּל תַּלְתָּ בְּרִיכוֹת. וְהִכִּי בְּכָל אֶצְבָּע תַּלְתָּ פְּרָקִין, לְבַר מְגוּדָל. דְּאִיהוּ שִׁיעוּר בֵּין קֶשֶׁר לְקֶשֶׁר דְּצִיצִית, כְּמֵלָא גּוּדָל. אִיהוּ מְדָה דְּחוּטְמָא. וּמְדָה דְּעֵין יְמִינָא וּשְׁמָאֵלָא. וְאִיהוּ מְדָה בֵּין עֵין לְעֵין. וּמְדָה דְּאֶזְן יְמִינָא וּשְׁמָאֵלָא. וּמְדָה דְּכָל שִׁפָּה וּשְׁפָה. וּמְדָה דְּלִישְׁנָא. מְדָה אַחַת לְכָל הַיְרִיעוֹת.

302. אִמָּה שִׁיעוּר דְּגוּפָא, לְאַרְבַּע סְטְרִין וְעִילָא וְתַתָּא. דְּאִינוּן שִׁית אֲמוֹת. וּבְכָל אִמָּה וְאִמָּה שְׁלֹשָׁה פְּרָקִין, ח"י פְּרָקִין בְּשִׁית אֲמִין. וְאִינוּן רְזָא דְּח"י נְעוּנְעִין דְּלוּלָב. לְשִׁית סְטְרִין. תַּלְתָּ נְעוּנְעִין לְכָל סְטְרָא. וְעִלְיָהוּ אַתְמַר, זֹאת קוּמְתָךְ דְּמַתָּה לְתַמְרָא. וְדָא שִׁיעוּר קוּמָה, מְקוּהַ יִשְׂרָאֵל בְּשִׁכְיִנְתָּא, אִיהוּ ח"י אַרְבַּע זְמַנִּין, דְּאִינוּן אַרְבַּע סְלִקִין שְׁבַעִים וּשְׁנַיִם.

303. And the secret of the living creatures, their stature IS THE SECRET OF THE VERSE: "As for their rims, they were so high that they were dreadful, and their rims" (Yechezkel 1:18). "Their rims" refers to the four living creatures of the lower Chariot, WHICH ARE FROM MALCHUT. "they were so high" refers to the four living creatures of the central Chariot, WHICH IS THE SECRET OF ZEIR ANPIN. "and their rims" refers to the four living creatures of the third Chariot, THAT ARE FROM BINAH, all of them together being 12. And THE FOUR LIVING CREATURES OF THE THIRD CHARIOT are "full of eyes round about them four," NAMELY ROUND ABOUT THE FOUR LIVING CREATURES OF THE THIRD UPPER CHARIOT, which is the secret of Yud Hei Vav Hei; Yud Hei Vav Hei; Yud Hei Vav Hei, THAT IS TO SAY, THE SECRET OF THE THREE YUD HEI VAV HEI IN 'HASHEM REIGNS, HASHEM REIGNED, HASHEM WILL REIGN FOR EVER AND EVER'; AND THEY HAVE A TOTAL OF TWELVE LETTERS BETWEEN THEM. 'HASHEM REIGNS', WITH THE VOWEL SEGOL (E), REFERS TO THE CENTRAL CHARIOT; 'HASHEM REIGNED', WITH PATACH (A) TO THE THIRD UPPER CHARIOT; AND 'HASHEM WILL REIGN' TO THE LOWER CHARIOT.

303. וְרָא דַחִיּוֹן, קוֹמָה דְלֵהוֹן וְגַבְיֵיהֶם וְגוֹבָה לָהֶם וּרְאָה לָהֶם וְגַבּוֹתָם וְגו', וְגַבְיֵיהֶם, אַרְבַּע חַיּוֹן דְּמַרְכַּבְתָּא תַתָּא. וְגַבּוֹה לָהֶם, ד' חַיּוֹן דְּמַרְכַּבְתָּא מְצִיעַתָּא. וְגַבּוֹתָם, אַרְבַּע חַיּוֹן דְּמַרְכַּבְתָּא תְּלִיתָא. וְכִלְהוּ י"ב. וְאִינוֹן מְלֹאוֹת עֵינַיִם, סָבִיב לְאַרְבַּעַתָּן, יְרוֹד יְרוֹד יְרוֹד.

49. Bowing and standing upright

The Faithful Shepherd outlines the four occasions when one has to bow and the four occasions when he has to stand upright during prayer.

304. And those of stature are marked with these THREE CHARIOTS during prayer. Where would that be? HE ANSWERS: When one bows, one should bow at 'Blessed' (the first word of each blessing), and when returning to the upright position, one should do so at the mention of the Divine. THERE ARE four occasions when one has to bow and four when one has to stand upright. ONE HAS TO BOW AND THEN STAND UPRIGHT AT THE BEGINNING AND END OF THE FIRST BLESSING (OF THE AMIDAH), AND ALSO AT THE BEGINNING AND END OF 'MODIM' (LIT. 'WE GIVE THANKS'). By so bowing and standing upright, one suggests going to and bringing to Him, to whom the four directions belong, and ascending and descending for Him to whom the heaven and the earth belong, THE SAME AS WITH THE LULAV. These are the six directions: towards heaven and towards the earth and to the four points of the compass, which parallel the first three blessings, WHICH ARE CHESED, GVURAH, and TIFERET, and the last three blessings, WHICH ARE NETZACH, HOD, AND YESOD, MAKING A TOTAL OF 8 BOWS AND AGAIN STANDINGS UPRIGHT. And there are four in 'May He who makes peace in His high places make peace for us and for all Yisrael', namely: bowing and again standing upright to the left and bowing and again standing upright to the right, and this is LIKE ONE WHO STANDS OPPOSITE HIS MASTER. HIS RIGHT WILL BE HIS MASTER'S LEFT, AND HIS LEFT WILL BE HIS MASTER'S RIGHT. He THUS offers peace to his left and his right, WHERE HIS RIGHT IS OPPOSITE his master's left AND HIS LEFT IS OPPOSITE his master's right.

304. וּמֵאֲרֵי דְקוֹמָה רְשִׁימִין בְּהוֹן בְּצִלּוֹתָא, בְּאֵן אַתְר. אֲלֵא כָּל הַבוֹרֵעַ בּוֹרֵעַ בְּבוֹרֵן. וְכֵל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם. זְקִיפּוֹת אַרְבַּעַה. וְכַרְיַעוֹת ד'. הָא הֵבָא קָא רְמִיז בְּאַלִּין זְקִיפּוֹת וְכַרְיַעוֹת, מוֹלִיךְ וּמִבִּיא לְמִי שְׁד' רוּחוֹת הָעוֹלָם שְׁלוֹ, מַעְלָה וּמוֹרִיד לְמִי שְׁהַשְׁמִים וְהָאֲרֵץ שְׁלוֹ. וְאִינוֹן שִׁית סְטְרִין, שְׁמִים וְאֲרֵץ וְד' רוּחוֹת. לְקַבֵּל תְּלַת בְּרַכָּאן קְדָמָיִן, וְתַלַּת בְּתַרְאִין, בְּעוֹשָׂה שְׁלוֹם בְּמְרוֹמָיו ד', כַּרְיַעַה וְזְקִיפָא לְשִׁמְאַלָא, וְכַרְיַעַה וְזְקִיפָא לְיַמִּינָא. וְהֵאֵי אִיהוּ גוֹתָן שְׁלוֹם לְשִׁמְאַלוֹ וְיַמִּינוֹ, לְשִׁמְאַל רְבוֹ, וְלְיַמִּין רְבוֹ.

305. This makes a total of twelve bows and standings upright, NAMELY FOUR BOWS AND STANDINGS UPRIGHT AT THE BEGINNING AND END OF 'AVOT'; FOUR BOWS AND STANDINGS UPRIGHT AT THE BEGINNING AND END OF 'MODIM'; FOUR BOWS AND STANDINGS UPRIGHT TO THE RIGHT AND LEFT DURING "MAY HE WHO MAKES PEACE." And they contain 72 eyes, FOR THERE ARE SIX DIRECTIONS, NAMELY TO HIM TO WHOM THE FOUR POINTS OF THE COMPASS BELONG, TOGETHER WITH THE HEAVENS AND THE EARTH, AS ABOVE, AND SIX TIMES TWELVE IS 72. AND BECAUSE THEY DRAW DOWN CHOCHMAH IN THE SECRET OF THE STANDINGS UPRIGHT, THEY ARE, THEREFORE, CALLED 'EYES'. The six bows contain eighteen movements, three in each bow, for one has to bend the head, the back, and the tail, LOOSENING the eighteen vertebrae IN THE SPINE, THUS ALLUDING TO YESOD, WHICH IS CALLED 'LIVING' (HEB. CHAI = EIGHTEEN), AND THE IMPLICATION IS THAT ONE HAS TO INCLUDE YESOD IN THESE SIX BOWS. AND THE TWELVE BOWS AND STANDING

305. הָא אִינוֹן תְּרִיסָר, בֵּין כַּרְיַעוֹת וְזְקִיפּוֹת. וּבְהוֹן ע"ב עֵינַיִן. ו' כַּרְיַעוֹת בְּהוֹן ח"י נַעֲנוּעִין, ג' בְּכֵל פְּעַם, רֵאשׁ וְגוֹף וְזַנָּב, דְּצַרִיךְ לְמַכְרַע. בְּח"י חוֹלִיין סֻלְקִין ע"ב. בְּאַלִּין ע"ב עֵינַיִן דְּקוֹדֶשׁא בְּרִיךְ הוּא, נְהַרִין ע"ב גְּדַפִּין דְּשְׁכִינְתָּא, וְקַמַּת עֲלִייהוּ, וְאַתְקַרִיאת עֲמִידָה. דְּבַקְדָּמִיתָא נְפִילָה אִיהִי, וְצַרִיךְ לְאַקְמָא לָהּ בְּשֵׁם יְרוֹד, בְּח"י עֲלָמִין, וּבְאַרְבַּע זְקִיפּוֹת בְּשִׁית בְּרַכָּאן, דְּאִיהוּ תַפְאָרַת, כְּלִיל תְּלַת בְּרַכָּאן קְדָמָיִן, וְתַלַּת בְּרַכָּאן בְּתַרְאִין.

UPRIGHT amount to 72 AS ABOVE. And these 72 eyes of the Holy One, blessed be He, THAT ARE EMANATED TO MALCHUT, illuminated the 72 wings of the Shechinah that rises up over them and is called 'standing', WHICH IS THE SECRET OF THE AMIDAH (LIT. 'STANDING') PRAYER. For, initially, MALCHUT was a state of prostration, WHICH IS THE SECRET OF THE BOWING, and has to be raised up through the Name of the Yud Hei Vav Hei, AND HAS TO BE SET UPRIGHT THROUGH THE DIVINE NAME, through eighteen Worlds, WHICH IS THROUGH YESOD, THAT IS CALLED 'LIVING', and through the four standings upright in six blessings, which is Tiferet, including the first three blessings and the last three blessings.

306. And one has to bow at the living of the Worlds, NAMELY AT THE ATTRIBUTE OF YESOD WHICH IS CALLED 'LIVING'. And this is Vav Vav and Vav, for when one bows, one should bow at 'Blessed', WHICH IS YESOD THAT IS CALLED 'BLESSED', and when returning to the upright position, one should do so at the mention of the Yud Hei Vav Hei, which is the Central Column, THAT IS TIFERET, WHICH IS CALLED THE YUD HEI VAV HEI, and the Righteous One THAT IS CALLED 'BLESSED'. And they are Vav Vav and Vav, FOR TIFERET IS THE SECRET OF THE LETTER VAV FULLY WRITTEN WITH VAV VAV, WHILE YESOD IS THE SECRET OF THE LETTER VAV WRITTEN AS A SINGLE VAV. And these THREE VAVS are alluded to in THE INITIAL LETTERS OF THE THREE VERSES: "And the angel of Elohim, who went before the camp of Yisrael, removed (Heb. Vayisa)... and it came (Heb. Vayavo)... And Moses stretched out (Heb. Vayet)" (Shemot 14:19-21). AND THEY ARE THE SECRET OF THE THREE COLUMNS OF THE 72-LETTER NAME. The upper Vav Vav, WHICH IS TIFERET, is connected with standing upright and with bowing down, AND IS THEREFORE WITH TWO VAVs. BUT YESOD, WHICH IS CONNECTED WITH BOWING ONLY, HAS JUST ONE VAV. And all of them, ALL THE THREE VAVs, add up to EIGHTEEN, CORRESPONDING TO THE eighteen blessings of the Amidah prayer.

307. There are four bows at Adonai, and four standings upright at the Yud Hei Vav Hei, which is the Central Column CALLED YUD HEI VAV HEI, while the Shechinah IS CALLED 'ADONAI'. The living one of the worlds, WHICH IS YESOD, unites them, NAMELY YUD HEI VAV HEI AND ADONAI, ONE WITH THE OTHER, making: Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH IS THE LETTERS OF YUD HEI VAV HEI AND ADONAI INTERWOVEN. THE NUMERICAL VALUE OF THESE IS Amen, 91, at THE CONCLUSION OF each of the eighteen blessings OF THE SHEMONEH ESREH, WHERE IS YUD HEI VAV HEI. There are eighteen times THE FOUR LETTERS OF Yud Hei Vav Hei, AND EIGHTEEN X FOUR = 72, WHICH ARE the 72 eyes that illuminate in the 72 wings, which are eighteen times THE FOUR LETTERS OF Adonai.

308. And the secret of the matter is in the verse: "As for their rims, they were so high that they were dreadful, and their rims" (Yechezkel 1:18) THAT REFERS TO THE LIVING CREATURES. As for "as for their rims" REFERS TO the wings, WHICH IS MALCHUT; "they were so high" REFERS TO countenances, WHICH IS ZEIR ANPIN; "and their rims," which are over them IN THE ASPECT OF BINAH, are "full of eyes round about them four," for all of them are surrounded on the four sides BY THE FOUR LETTERS. AND THERE WOULD SEEM TO BE A CONTRADICTION HERE, FOR HE HAS SAID THAT THE 72 EYES ARE IN ZEIR ANPIN. HE THUS ADDS: And everything is true, THAT IS TO SAY, ALL THREE ASPECTS, PINIONS, COUNTENANCES, EYES, ARE ALL INCLUDED IN ZEIR ANPIN, WHICH IS CALLED 'TRUTH'. AND THE PROOF OF THIS IS TO BE FOUND IN THE SAYING 'There are Ayin (lit. 'eye' = seventy) faces to the Torah'. THUS THE TORAH, WHICH IS ZEIR ANPIN, HAS EYES AND FACES, BUT IN THE PARTICULAR ASPECT, the wings are considered Adonai, WHICH IS MALCHUT; the faces are Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, and the eyes are Eheyeh, WHICH IS BINAH. The sum total OF THE THREE NAMES ADONAI, YUD HEI VAV HEI AND EHEYEH is Yud Bet Kof (=112), AND THESE THREE LETTERS ARE THE INITIAL LETTERS OF THE WORDS YICHUD (LIT.

306. ולמכרע בח"י עלמין, והאי איהו ו"ו ו'. כל הכורע כורע בברוך, וכל הזוקף זוקף בשם יהוה. עמודא דאמצעיתא וצדיק ו"ו ו'. ואינון רמיזין בויסע ויבא ויט ו"ו עלאה. אחיד בזקיפה וכריעה, וכלהו סלקין ח"י ברכאן דצלוחא.

307. ד' כריעות באדני, ד' זקיפות בידוד, עמודא דאמצעיתא. ושכינתא חי עלמין, קשיר לון, ודא יאהדונה"י, אמן, בכל ברכתא מח"י ברכאן, ח"י זמנין ידוד אינון ע"ב עיינין, דנהרין בע"ב גרפיין, דאינון ח"י זמנין אדני.

308. ורזא דמלה, וגביהן, וגובה להם, וגבותם. וגביהן: גרפיין. וגובה להם: אנפיין. וגבותם: דאינון עלייהו. מלאות עינים סביב לארבעתן, בלהו מרובעות. וכלא קשוט, ע' אנפיין לאורייתא. גרפיין, אדני. אנפיין, יהוה. עיינין, אהיה. וסלקין יב"ק בחושבן, אדני, במעשה. ידוד, בדבור. אהיה, במחשבה.

'UNITY'), BERACHAH (LIT. 'BLESSING') AND KEDUSHAH (LIT. 'SANCTIFICATION'). THE NAME 'Adonai' ALLUDES TO THE ASPECT OF action, the Yud Hei Vav Hei AT THE ASPECT OF speech, and Eheyeh at THE ASPECT OF thought.

309. Each and every eye is of the size of a thumb, and this is the middling Vav, NAMELY THE ASPECT OF THE CENTRAL COLUMN, OF THE ONLY TWO JOINTS, THE UPPER JOINT IS MISSING IN IT. For the thumb has but two joints which are the secret of Yud Yud. In respect to the nose, THE THUMB IS CALLED 'Vav', NAMELY MIDDLE VAV. And in respect to the two nostrils that are in the nose, WHICH ARE RIGHT AND LEFT AND NOT AS ONE, THEY ARE CALLED 'Yud Yud'. THE NUMERICAL VALUE OF THE VAV, TOGETHER WITH THE TWO LETTERS YUD is Yud Vav Dalet, Hei Aleph, NAMELY 26. And this is as in "vayyitzer (lit. 'formed')" (Bereshheet 2:7), WHICH IS SPELLED AT THE BEGINNING WITH VAV AND TWO YUDS, WHICH TEACHES ABOUT THE SIZE OF THE THUMB AND IS THE SECRET OF THE CONTROL OF CHASSADIM, WHICH IS THE ATTRIBUTE OF THE THUMB. IT IS the size of each measure of Yud Vav Dalet, Hei Aleph, WHICH IS THE UPPER THREE SFIROT, whenever THE UPPER THREE SFIROT have control in each and every part of the body. THAT IS TO SAY, IN EVERY LIMB THERE IS A HEAD AND A BODY, AND THE MEASURE OF THUMB WHICH IS CHASSADIM CONTROLS THE MEASURE OF THE HEAD OF THE LIMB. Every limb HERE MEANS EVERY WHOLE LIMB, such as in "spreads abroad her wings, takes them, bears them on her pinions (also: 'limbs')" (Devarim 32:11). THERE ARE WINGS, WHICH ARE THE LOWER ASPECT OF THE LIMB, WHICH IS THE ASPECT OF A THREE-JOINTED FINGER, AND THERE IS THE LIMB, AND THERE IS THE ASPECT OF A THUMB OF TWO JOINTS, BECAUSE IT IS THE UPPER ASPECT WHICH IS THE SECRET OF YUD HEI THAT IS IN IT.

310. And there is no limb in the whole of his Chariot that does not have the form of a COMPLETE limb, NAMELY ASPECT OF HEAD AND OF BODY, AS ABOVE, IN THE PRECEDING PARAGRAPH, and in every place you will find "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), NAMELY IN THE ASPECT OF THE UPPER THREE SFIROT OF THE LIMB, WHERE A THUMB'S MEASURE IS IN CONTROL AS THE RIGHT AND THE LEFT OF THE CENTRAL COLUMN ARE SEPARATED, AS ABOVE. And this corresponds to the open sections (namely the Biblical text leaves the line open and continues on the subsequent line) in the Tefilin, WHICH PARALLELS THE ASPECT OF THE UPPER THREE SFIROT, WHICH ARE SEPARATED, to welcome the Torah, WHICH IS ZEIR ANPIN, AS IT IS THE UPPER THREE SFIROT, NAMELY THE EYES AND THE COUNTENANCES, AS ABOVE. And when they are below, IN THE ASPECT OF THE SIX ENDS, THERE IS THEN A MATING BETWEEN RIGHT AND LEFT OF THE CENTRAL COLUMN, AS WELL AS BETWEEN ZEIR ANPIN AND MALCHUT, WHICH ARE RIGHT AND LEFT. And THEN the sections OF THE TEFILIN are closed (namely the next verse in the Biblical text continues on the same line), paralleling the Yud Aleph Hei Dalet Vav Nun Hei Yud that are on them, with their faces and their wings, WHICH ARE ZEIR ANPIN and MALCHUT, WHO ARE HERE UNITED IN EACH OTHER, AND THUS THE SECTIONS ARE CLOSED. AND HERE THEIR FACES AND THEIR WINGS ARE NOT SEPARATED, BECAUSE IT IS FROM BELOW, WHICH IS THE SIX INTERMEDIATE SFIROT.

309. בְּכֹל עֵין וְעֵינָי, שִׁיעוֹר גּוֹדֵל. וְדָא ו' בֵּינֹנֵי. וּב' פְּרָקִין בְּגוֹדֵל, אֵינֹן י' י'. לְקַבֵּל חוּטְמָא ו'. לְקַבֵּל ב' נְקֵבֵי חוּטְמָא, י' י'. וְסִלְקִין יוֹד הָא. וְדָא וַיִּיצֵר. שִׁיעוֹר דְּכָל מֵדָה וּמֵדָה, יוֹד הָא, בְּכָל אֲתֵר שְׁלֹטְנוּתֵיהּ, בְּכָל אֶבֶר וְאֶבֶר. כָּל אֶבֶר, כְּגוֹן יַמְרוּשׁ כְּנַפְיוֹ יִקְחֵהוּ יִשְׂאֵהוּ עַל אֲבֵרְתּוֹ.

310. לֵית אֶבֶר בְּכָל מְרַבְבֵּתוֹ, דְּלָאו אִיהוּ כָּל אֶבֶר בְּדִיוקְנֵיהּ. וּבְכָל אֲתֵר אֲשֶׁתְּכַח, וּפְנֵיהֶם וּכְנַפֵּיהֶם פְּרוּדוֹת מִלְמַעְלָה. לְקַבֵּל פְּרָשִׁיין פְּתִיחֹן דְּתַפְלִין. לְקַבֵּל תּוֹרָה. וְכֹר לְתַתָּא, אֵינֹן סְתִימִין פְּרָשִׁיין, לְקַבֵּל יְאֻרְדּוֹנֵי עֲלִיָּהוּ. בְּאַנְפוֹי וּגְדַפוֹי.

311. And the Holy One, blessed be He, makes marks on Yisrael in respect thereof, NAMELY IN RESPECT TO THE COUNTENANCES AND WINGS OF THE LIVING CREATURES in the prayer, in order that Yisrael should be friends WITH THE LIVING CREATURES, namely by bowing with the whole body in the eighteen blessings of the prayer, so that He should, in each and every one of their limbs, make Amen king over them, which is the secret of Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH HAS THE SAME NUMERICAL VALUE AS AMEN. FOR, BY BOWING ONE DRAWS DOWN 'ADONAI' AND BY STANDING UPRIGHT ONE DRAWS DOWN THE YUD HEI VAV HEI, AND LATER, BY THE LIVING ONE OF THE WORLDS, THE TWO OF THEM UNITE AND INTERWEAVE TOGETHER IN THE SECRET OF YUD ALEPH HEI DALET VAV NUN HEI YUD. And the Holy One, blessed be He, said TO THE ANGELS, WHO ARE THE FOUR LIVING CREATURES: 'Whoever is not marked before you as bowing at 'Blessed' and standing up erect at the Yud Hei Vav Hei to the full stature of his body, his prayer will not enter into My palace, which is 'Adonai', and you should not accept his speeches on your wings and your faces.' For everyone who prays with Adonai and combines this with the Yud Hei Vav Hei, which is the faces of the angels, NAMELY OF THE FOUR LIVING CREATURES, IT IS THEN SAID ABOUT THE LIVING CREATURES, "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11), IN THE ASPECT OF THEIR FIRST THREE SFIROT IN ORDER to welcome AFTERWARDS THE UNITY OF Yud Aleph Hei Dalet Vav Nun Hei Yud, IN THEIR SIX INTERMEDIATE SFIROT, with the words of the prayer that issues forth from the mouth of man.

312. And the one who answers 'Amen' is greater than the one who says the blessing, for, regarding Adonai combined with the Yud Hei Vav Hei said JUST in the prayer OF MAN, IT IS SAID "Thus were their faces: and their wings were divided," for 'faces' parallels the Yud Hei Vav Hei and 'their wings' PARALLELS Adonai. AND THIS IS THE SECRET OF "And make one cherub at the one end" (Shemot 25:19), WHICH IS THE YUD HEI VAV HEI, "and one cherub at the other end" (Ibid.), WHICH IS ADONAI; AND THE TWO ARE SEPARATED, FOR THE UNITY OF ADONAI AND THE YUD HEI VAV HEI IN THE COMBINATION IS NOT ACHIEVED IN THE PRAYERS IN GENERAL BUT ONLY IN THE PRAYER OF AMIDAH. But when the cantor of the service repeats the prayer, and one responds 'Amen', WHICH UNITES AND COMBINES YUD HEI VAV HEI WITH ADONAI, THE NUMERICAL VALUE OF 'AMEN' BEING THE SAME AS THAT OF THE TWO NAMES COMBINED, HE IS THUS GREATER THAN THE ONE WHO SAYS THE BLESSING. For he is in the second coupling, NAMELY IN THE LOWER JOINING OF THE SIX INTERMEDIATE SFIROT, for it is in the second coupling that the two names, THE YUD HEI VAV HEI AND ADONAI join together. At the beginning, NAMELY AT THE FIRST JOINING, WHICH PARALLELS THE FIRST THREE SFIROT, "the loops held one curtain to another" (Shemot 36:12) on the boards, which are the connection of the fingers AS THE WORD KERASHIM (LIT. 'BOARD') IS COMPOSED OF THE SAME LETTERS OF KESHARIM (LIT. 'CONNECTIONS'). FOR THEN, THE TABERNACLE IS NOT ONE ACCORDING TO THE SECRET OF YUD ALEPH HEI DALET VAV NUN HEI YUD. But at THE REPETITION BY THE CANTOR OF THE PRAYERS, WHICH IS THE SECRET OF THE AMIDAH, HE ANSWERS Amen, WHICH IS THE UNIFICATION OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHOSE TOTAL NUMERICAL VALUE IS AS THAT OF THE LETTERS OF THE WORD 'AMEN', THEN: "the tabernacle may be one" (Shemot 26:6), for in it they are "coupled one to another" (Shemot 26:3). THAT ALLUDES TO YUD HEI VAV HEI ADONAI. THUS, GREATER IS THE ONE WHO RESPONDS WITH AMEN AT THE AMIDAH PRAYER, MORE SO THAN THE ONE WHO BLESSES DURING THE OTHER BLESSINGS OF THE PRAYER.

311. וְקוֹדֵשׁ בְּרִיךְ הוּא רְשִׁים בְּיִשְׂרָאֵל לְקַבְּלֵיהוּ, בְּצִלּוֹתָא לְמַהוּי חֲבָרִים בְּהַדְרֵיהוּ, לְמַכְרַע בְּכָל גּוּפֵיהוּ, בְּתַמְנֵי סְרֵי בְרַכָּאן דְּצִלּוֹתָא, לְאַמְלָכָא עֲלֵיהוּ אָמֵן, וְאִיהוּ יְאֵהֲדוּנְהוּ, בְּכָל אֶבֶר וְאֶבֶר דְּלֵהוֹן, וְאָמַר קוֹדֵשׁ בְּרִיךְ הוּא, מֵאֵן דְּלֵא הוּי רְשִׁים קְדַמְיִיכוּ, לְמַהוּי כּוּרַע בְּבִרוּךְ, וְזוֹקֵף בִּיהוּהָ, בְּקוּמָה דְּגוּפָא, לֹא יַעֲוֹל צִלּוֹתֵיהָ בְּהִיכְלָא דִּילֵוּ, דְּאִיהוּ אֲדָנִי. לֹא תִקְבְּלוֹן מְלִין דִּילֵיהָ, עַל גְּדַפְיוּכוּ וְאַנְפֵיכוּ, דְּכָל מֵאֵן דְּמִצְלֵי בְּאֲדָנִי, וּמִצְרָף לִידוּד אֲנָפִין דְּמִלְאָכִין, וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת לְעִילָא, לְנִטְלָא יְאֵהֲדוּנְהוּ י, בְּמִלִּין דְּצִלּוֹתָא דְּנִסְקִין מִפּוּמוּי דְּבַר נֶשׁ.

312. וְגִדּוּל הָעוֹנָה אָמֵן יוֹתֵר מִן הַמְּבַרֵךְ. דְּלִגְבֵי אֲדָנִי יְהוּהָ בְּצִלּוֹתָא, וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת. לְקַבֵּל יְהוּהָ בְּאַנְפִין, אֲדָנִי בְּגַדְפִין, כְּרוּב אֶחָד מְקַצֵּה מִזָּה וְכְרוּב אֶחָד מְקַצֵּה מִזָּה. אָבֵל כִּד חוֹר שׁ"צ צִלּוֹתָא, וְעוֹנָה אָמֵן, אִיהוּ בְּמַחְבֶּרֶת הַשְּׁנִית, מִתְחַבְּרִין תְּרִין שְׂמֵהֶן בְּמַחְבֶּרֶת הַשְּׁנִית. בְּקְדַמִּיתָא, מְקַבִּילוֹת הַלּוּלָאוֹת אֶחָת אֶל אֶחָת בְּקְרִשִׁים, דְּאִינוּן קֶשֶׁר אֶצְבְּעָאן. אָבֵל בְּאָמֵן, וְהִיא הַמְּשַׁכֵּן אֶחָד, דְּבִיהָ חוֹבְרוֹת אֶשָּׁה אֶל אֶחָתָהּ.

50. At times they are silent and at times they are speaking

This section tells about the arrangement of speech in prayer. The title refers to the beasts of fire in Ezekiel's vision, and we hear that they are silent when God speaks, even as Yisrael should be quiet when the Torah is being read. Those who are silent during prayer and Halachah will receive the

reward of understanding.

313. The third correction is the arrangement of the speech in prayer, in which the living creatures of fire speak. And this is: "And I saw something like the color of electrum, like the appearance of fire round about enclosing it" (Yechezkel 1:27). This is the secret of the electrum: that those living creatures of fire sometimes are silent and at other times speak. AND THEY ARE THE SECRET OF THE CONGREGATION LISTENING TO THE READING OF THE TORAH, for they are silent before the Torah scroll at this time when speech emerges from the mouth of the reader, for they consider it as though they were receiving the Torah on Mount Sinai. And when THE HOLY ONE, BLESSED BE HE, said: "I am Hashem your Elohim..." (Shemot 20:2), nothing but His speech was heard, no other sound nor speech of the living creatures. AND THEREFORE, SINCE THE ONE WHO READS IN THE TORAH IS IN THE PLACE OF THE HOLY ONE, BLESSED BE HE, ON SINAI, IT IS NECESSARY THEN TO BE QUIET.

314. And likewise AS WE HAVE SAID REGARDING "I AM," so is it always when the speech emerges from the mouth of the Holy One, blessed be He: the living creatures of fire are quiet, FOR THAT IS THE TIME OF THE UNITY OF VOICE AND SPEECH, AND CHOCHMAH CEASES, AND THE CONTROL OF CHASSADIM BEGINS, THIS BEING THE SECRET OF THEIR BEING SILENT. And when He is silent, NAMELY BEFORE THERE IS YET UNITY OF VOICE AND SPEECH, THEN, the living creatures of fire are speaking. This is as it is written: "And all the people perceived the thunderings" (lit. 'voices') (Shemot 20:15), namely the voice of the beings who were roaring. "and the lightnings," which were emitted with the speech of the living creatures, with many types of melody before the King, FOR THIS WAS BEFORE THE HOLY ONE, BLESSED BE HE, STARTED TO SPEAK. AND WHEN HE SAID: "I AM," THE living creatures FELL QUIET AND NOTHING WAS TO BE HEARD EXCEPT HIS VOICE, AS EXPLAINED ABOVE. And those who are quiet AT THE TIME OF THE READING FROM the scroll of the Torah have the same form as those living creatures WHO ARE QUIET AT THE TIME OF SPEECH OF THE HOLY ONE, BLESSED BE HE, AS EXPLAINED ABOVE. And the Holy One, blessed be He, commanded THAT THE BEASTS be brought into the room that is "like the appearance of fire round about enclosing it," FOR THIS IS THE SECRET OF HARSH JUDGMENTS THAT ARE REVEALED AT THE TIME WHEN CHOCHMAH IS revealed, AND THESE JUDGMENTS WERE ORDAINED BY THE HOLY ONE, BLESSED BE HE, THAT THEY SHOULD ENCLOSE THEM AS DOES A ROOM TO PROTECT THEM FROM THE EXTERNAL FORCES THAT THESE LATTER SHOULD NOT SUCKLE FROM THEM.

315. Again: Those who are silent during the prayer, during the eighteen blessings, FOR THAT IS WHERE THE UNIFICATION IS, will enter into the room of this appearance, NAMELY "LIKE THE APPEARANCE OF FIRE ROUND ABOUT ENCLOSING IT"; THIS WILL BE THEIR REWARD FOR THE FUTURE. And also those who are silent before the Halachah, namely THOSE WHO ARE SILENT IN ORDER TO HEAR AND UNDERSTAND THE PRACTICAL LAW AS EXPOUNDED BY THEIR RABBI, about which it is said: 'The reward of listening to the exposition of the Law is in the understanding thereof'. They will enter into the room, which is the palace of this appearance, of the Torah, WHICH IS FIRE, about which it is said: "Is not My word like a fire? says Hashem; and like a hammer that breaks the rock in pieces?" (Yirmeyah 23:29). And the rock mentioned here is that about which it is said: "and speak to the rock before their eyes; and it shall give forth its water" (Bemidbar 20:8), WHICH IS MALCHUT. For those who engage in the study of the Torah for its own sake, the waters of the Torah come forth for them corrected, and it is said about them: "And the congregation drank, and their beasts also" (Bemidbar 20:11). But those who do not engage in the Torah for its own sake shall find that the waters emerge for them bitter, and about them it is said: "And they made their lives bitter with hard (Heb. kashah) bondage, in mortar (Heb. chomer), and in brick (Heb. levenim)" (Shemot 1:14). Kashah is with difficult questioning or apparent contradictions (Heb. kushya): chomer refers

313. תְּקוּנָא תְּלִיתָא סֵדֶר דְּבוּרָא דְּצִלוּתָא, דְּבִיה חֵינּוּן אֲשָׁא מְמַלְלֵן. וְהָאִי הִיא וְאָרָא כְּעֵינּוּן חֲשַׁמְל. כְּמֵרָאָה אֲשֶׁר בֵּית לָהּ סְבִיב. הָאִי אִיהוּ רְזָא דְּחֲשַׁמְל. דְּאִינוּן חֵינּוּן אֲשָׁא, עֵתִים חֲשׁוֹת עֵתִים מְמַלְלוֹת. וְאִינוּן דְּחֲשׁוֹת לִסְתָּ, בְּזִמְנָא דְּדְבוּר נְפִיק מִפִּי הַקּוֹרָא, אִיהוּ חֲשִׁיב לְגַבְיֵיהּ, כְּאֵלּוּ מְקַבְּלִים אוֹרֵייתָא בְּטוּרָא דְּסִינֵי. וּבְזִמְנָא דְּאָמַר אִיהוּ אָנְכִי, לֹא אֲשַׁתְּמַע קְלָא, וְלֹא דְּבוּרָא אַחֲרָא דְּחֵינּוּן, אֶלָּא דִּילֵיהּ.

314. כְּגִוּוּנָא דָּא, כִּד דְּבוּרָא דָּא נְפִיק מִפּוּמִיָּה דְּקוּדְשָׁא בְּרִיךְ הוּא, חֵינּוּת אֲשֶׁר חֲשׁוֹת. וּבְזִמְנָא דְּשִׁתִּיק חֵינּוּת אֲשֶׁר מְמַלְלוֹת. הֵדָּא הוּא דְּכֶתִיב, וְכָל הָעָם רוֹאִים אֶת הַקּוֹלוֹת, קִלִּין דְּחֵינּוּן, דְּהוּוּ שְׁאֲגִין. וְאֵת הַלְּפִידִים, דְּהוּוּ נִפְקִין בְּדְבוּר דְּחֵינּוּן, בְּכִמְהָ מִינֵי נְגוּן קָדָם מַלְכָּא. וְאֵלִין דְּאִינוּן דְּחֲשׁוֹת לִסְתָּ, אִינוּן בְּדִיוקְנֵיהוּ דְּחֵינּוּן. וּמִנֵּי לוֹן קוּדְשָׁא בְּרִיךְ הוּא, לֹא־עֵלָּא לוֹן, בְּחֻדְרֵי דְּמֵרָאָה אֲשֶׁר בֵּית לָהּ.

315. וְעוֹד אִינוּן דְּחֲשׁוֹת בְּצִלוּתָא בַּח"י בְּרַכָּאן, וַיַּעֲלוּן בְּחֻדְרֵי דְּמֵרָאָה דָּא. וְעוֹד אִינוּן דְּחֲשׁוֹת לְהִלְכָּה, דְּאֲתַמַּר בֵּיהּ, אֲגֵרָא דְּשִׁמְעֵתָא סְבָרָא, וַיַּעֲלוּן בְּחֻדְרֵי דְּאִיהוּ הֵיכַל דְּמֵרָאָה דָּא, דְּאוֹרֵייתָא, עָלָה אֲתַמַּר הֵלָּא כֹּה דְּבָרֵי כְּאִשׁ נָאִם יְיָ וּכְפִטוּשׁ יִפּוּצֵץ סֵלַע. וְדָא סֵלַע דְּאֲתַמַּר בֵּיהּ וּדְּבִרְתָּם אֶל הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִימֵינוּ. אֵלִין דְּמִשְׁתַּדְּלִין בֵּיהּ לְשִׁמָּה, נְפִיק לוֹן מֵינָא דְּאוֹרֵייתָא מִתִּיקוּן, וְאֲתַמַּר בְּהוּן, וְתִשֶׁת הַעֲדָה וּבְעֵינָם. וְאֵלִין דְּלֹא מִשְׁתַּדְּלִין בֵּיהּ לְשִׁמָּה, נְפִיק לוֹן מִיָּם מְרִירִין, דְּאֲתַמַּר בְּהוּן וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה: דָּא קוּשְׂיָא. בְּחוּמַר: דָּא קַל וְחוּמַר. וּבְלִבְנִים: בְּלִבּוֹן הִלְכָּה.

to the exegetical principle of inference from minor to major (Heb. kal vachomer); and, levenim means the elucidation of the Halachah.

51. "And their feet were straight feet"

The Faithful Shepherd undertakes a difficult explanation of a portion of Ezekiel's vision, from which we understand that people must run to the Torah and its precepts, and return in repentance.

316. The fourth and fifth corrections are, "...from what appeared to be his loins upward, and from what appeared to be his loins downward" (Yechezkel 1:27). About which IT IS SAID that the thighs of the living creatures are equivalent to all of them, and they are in the Sfirot of Netzach and Hod. FOR NETZACH AND HOD ARE CALLED 'LOINS', AND "FROM WHAT APPEARED TO BE HIS LOINS UPWARD" IS NETZACH, AND "FROM WHAT APPEARED TO BE HIS LOINS DOWNWARD" IS HOD. And Metatron is a letter in His army, for he has the form of a Righteous one, WHICH IS YESOD, FOR RIGHTEOUS ONE, TZADIK WHICH IS YESOD OF ZEIR ANPIN, is a letter in His heavenly hosts, IN ATZILUT, while Metatron is a letter in His earthly hosts, IN BRIYAH. Metatron has Shadai in him, AS HE HAS THE SAME NUMERICAL VALUE AS THE SHADAI, ABOUT WHOM IT IS SAID: "And the living creatures ran and returned like the appearance of a flash of lightning" (Yechezkel 1:14).

317. "And their feet were straight feet" (Yechezkel 1:7). For the feet of the demons are crooked, while about their feet, namely about the feet of the holy beings, it is said: "And their feet were straight feet." This is from the point of view of a living creature, which is Yisrael, and Yisrael includes three living creatures, about whom it is said: 'The patriarchs are the Chariot'.

318. "and the sole of their feet was like the sole of a calf's foot" (Yechezkel 1:7) BECAUSE THEY ARE from the side of the living creature that is called 'ox', WHICH IS THE SECRET OF THE LEFT COLUMN, AND THIS IS WHY THEY HAD A CALF'S FOOT. "and they sparkled like the color of burnished brass" (Yechezkel 1:7), namely from the side of the slithering serpent that is in the sea and which ascends to the one on the dry land, NAMELY THAT ASCENDS TO FIGHT WITH THE SERPENT THAT IS ON THE DRY LAND. SERPENT (HEB. NACHASH) AND BRASS (HEB. NECHOSHET) ARE MALE AND FEMALE, WHICH ARE IN THE BRIGHTNESS, AND IT IS THEREFORE SAID: "AND THEY SPARKLED LIKE THE COLOR OF BURNISHED BRASS" NAMELY FROM THE SIDE OF THE SERPENT WHO ILLUMINATES IN THEM. "ran" (Yechezkel 1:14), WHICH IS SAID ABOUT THE BEINGS, is from the side of Nuriel, which has the same numerical number as "ratzo" (lit. 'ran'). SIMILARLY, "and returned," WHICH IS SAID ABOUT THE LIVING CREATURES, is from the side of Shadai, which has the same numerical value as 'and returned' (Heb. vashov). And this is the numerical value of Metatron. AND THIS HAS ALREADY BEEN EXPLAINED ABOVE.

316. תְּקוּנָא רְבִיעָא וְחֻמְשָׁא, מִמְרָאָה מִתְּנִיּוֹ וּלְמַעְלָה וּמִמְרָאָה מִתְּנִיּוֹ וּלְמַטָּה. דְּבִהוּן שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כְּלָן, וּבְסִמְיָן נֶצַח וְהוֹד. מְטַטְרוֹן אוֹת בְּצַבָּא דִּילִיָּהּ, וְאִיהוּ דִּיוֹקְנָא דְצַדִּיק. דְצַדִּיק אוֹת בְּצַבָּא דְלַעִילָא, וּמְטַטְרוֹן אִיהוּ אוֹת בְּצַבָּא דְלַתְתָּא. מְטַטְרוֹן שְׂדֵי בֵיהּ, וְהַחַיּוֹת רְצוּא וְשׁוּב כְּמִרְאָה הַבְּזָק.

317. וְרַגְלֵיהֶם רַגְלֵי יִשְׂרָאֵל, דְּרַגְלֵין דְּמַזִּיקִין כְּלָהוּ עַקְלָתוֹן. וְרַגְלֵיהוֹן וְרַגְלֵין דְּחַיּוֹן, קְדִישִׁין, אֲתַמַּר בְּהוּן וְרַגְלֵיהֶם רַגְלֵי יִשְׂרָאֵל, מִצַּד חִתָּה דְאִיהוּ יִשְׂרָאֵל, יִשְׂרָאֵל כְּלִיל תְּלַת חַיּוֹן, דְּאֲתַמַּר בְּהוּן הָאֲבוֹת הֵן הֵן הַמְרַכְבָּה.

318. וְכַף רַגְלֵיהֶם כְּכַף רַגְלֵי עֵגֶל, מְסַטְרָא דְחִתָּה דְאִיהוּ שׁוֹר. וְנוֹצְצִים כְּעֵין נְחוֹשֶׁת קְלָל, מְסַטְרָא דְנֶחֱשׁ בְּרוּחַ דִּימָא. דְאִיהוּ סְלִיק לְגַבִּיָּהּ בִּיבֻשְׁתָּא. רְצוּא, מְסַטְרָא דְנוּרִיָּאֵל, דְסְלִיק רְצוּא. וְשׁוּב, מְסַטְרָא דְשְׂדֵי. דְהָכִי סְלִיק בְּחוּשְׁבָן. וְאִיהוּ סְלִיק מְטַטְרוֹן.

319. And whenever Yisrael heard the voice OF TORAH AND PRAYER from the east, they would run to the east, and similarly to the west, and likewise to the south and to the north. Said the Holy One, blessed be He to the ministering angels: "Those who run to the ordained prayer, and who run to hear the lesson on the Shabbat, and run to do My will and who return in repentance, they are to be received in the temple of this appearance," NAMELY IN THE TEMPLE OF NETZACH AND HOD. For by these signs, THAT THEY RUN TO THE TORAH AND PRECEPTS AND RETURN IN REPENTANCE, NAMELY "RAN AND RETURNED," they are fellows with you. For they run and return in Torah, JUST AS THE LIVING CREATURES WHO "RAN AND RETURNED," in the speech of Halachah, and they are recorded with you, them you shall bring into this temple.

320. And so it is that when Yisrael prays, Michael flies round the world with one flap of his wings, and Gabriel with two, and when the speech emerges from Yisrael in Halachah, prayer, or any precept where the Shechinah is, they run to her, TO THE SHECHINAH and return with her, WITH THE SHECHINAH, on a mission from their Master, TO UNITE HER WITH YUD HEI VAV HEI. And in every place where the voice of Torah is heard, there the Holy One, blessed be He, is, and they run to that voice, and return with it on a mission from their Master. And whenever there is a voice without the Name Yud Hei Vav Hei being there, or speech without Adonai being there, MICHAEL AND GABRIEL do not run and return there. And this is why "their feet were straight feet," "for the ways of Hashem are straight" (Hoshea 14:10), THIS BEING THE SECRET OF THE CENTRAL COLUMN, where the way is straight. And if Yud Hei Vav Hei is not there, the way is not straight.

321. Again: "And their feet were straight feet." The sages of the Mishnah said: 'One who prays should arrange his feet during his prayer as do the ministering angels', NAMELY HIS FEET SHOULD BE STRAIGHT "like the sole of a calf's foot," namely to be THUS recorded with them. And for this reason the sages taught: 'When one prays, he should place his feet in proper position, as it says: "And their feet were straight feet".' And the Holy One, blessed be He, said TO THE MINISTERING ANGELS: 'Those who are thus noted in their prayer, that they place their feet as you do, for them open the gates of the temple to enter this appearance' OF NETZACH AND HOD.

52. Sight, hearing, smell and speech

We hear that Yud Hei Vav Hei rests on sight, hearing, smell and speech, and that Adonai rests on doing, touching, using and walking. The Faithful Shepherd explains what he means by this, and he tells us how Chochmah arose in a thought that is Binah; he says that thought and inspiration are both in the heart. The Shechinah is God's sight, hearing, sweet savor, speech, and performance of precepts - and in prayer it is also His bowing and standing. Moses says that in the future God will remove all of Lilit's children from the world, but not so the children of the Shechinah, who are Yisrael; the latter are virtuous, God-fearing men of truth who despise unjust gain. Moses tells what the sages meant when they said, 'No disciple whose inside does not correspond to his exterior may enter the house of study', and this explains why Yud Hei Vav Hei is called Adonai.

319. וְכֵן הוּא יִשְׂרָאֵל שֹׁמְעִין קֶלֶא מִמְּזֻרָח, הוּו רְצִין תְּמִן. וְלִמְעַרְב הֵכִי, וְכֵן לְדָרוֹם וְלַצְּפוֹן. אָמַר קוֹדֶשׁא בְּרִיךְ הוּא לְמַלְאֲכֵי הַשְּׁרָת, אֵלִין דְּרַהֲטִין לְצִלוֹתָא דְּמִצְוָה, וְרַהֲטִין לְפִרְקָא בְּשַׁבְּתָא, וְרַהֲטִין לְמַעַבְד רַעוּתָא דִּילִי, וְתִיַיבִין בְּתִיּוּבְתָא. קַבִּילוּ לֹון בְּהִיכְלָא דְּהֵאִי מְרָאָה, דְּבָאֵלִין סִימְנִין, אִינוּן חֲבֵרִים בְּהַדְרִיכּוּ, אִינוּן דְּרַצִּין וְשִׁבִין בְּאוֹרֵייתָא, בְּדַבּוּרָא דְּהִלְכָה, אִינוּן רְשִׁימִין בְּהַדְרִיכּוּ, וְאֵעִילוּ לֹון בְּהֵאִי הִיכְלָא.

320. הֵכִי כֵד מְצִלִין יִשְׂרָאֵל, מִיכָא"ל טָאס עֲלִמָא בְּטִיסָא חֲדָא. וְגַבְרִיא"ל טָאס בְּתִרִין טָאסִין. וְכֵד נְמִיק דְּבוּרָא מִיִּשְׂרָאֵל, בְּהִלְכָה, בְּצִלוֹתָא, וּבְכַל פְּקוּדָא דְּשְׁכִינְתָא תְּמִן. אִינוּן רְצִין לְגַבְהָ, וְשִׁבִין בְּהָ בְּשִׁלְיֹוחָת מְאֵרִיהוּן. וּבְכַל אַתְר דְּשֹׁמְעִין קֶלֶא דְּאוֹרֵייתָא, דְּתְמִן קוֹדֶשׁא בְּרִיךְ הוּא, אִינוּן רְצִין לְגַבִּי הֵהוּא קֶלֶא, וְתִיַיבִין בְּהָ בְּשִׁלְיֹוחָתָא דְּמְאֵרִיהוּן. דְּבְכַל קֶלֶא דְּשֵׁם יְדוּ"ד לִית תְּמִן, בְּדַבּוּרָא דְּלִית תְּמִן אֲדֻנִי, לֹא רְצִין וְשִׁבִין תְּמִן. וּבַגְ"ד, וְרַגְלֵיהֶם רַגְל יִשְׂרָה, כִּי יִשְׂרִים דְּרַכִּי יְדוּ"ד, בְּאַתְר דְּיְדוּ"ד תְּמִן, אִיהוּ דֶּרֶךְ יִשְׂרָה. וְאִי לִית תְּמִן יְדוּ"ד, לֹא אִיהוּ דֶּרֶךְ יִשְׂרָה.

321. וְעוֹד רַגְלֵיהֶם רַגְל יִשְׂרָה, אָמְרוּ מְאֵרִי מִתְנִיתִין, דְּמֵאֵן דְּמְצִלִי, בְּעִי לְתַקְנָא רַגְלוּ בְּצִלוֹתֵיהָ, כְּמַלְאָכֵי הַשְּׁרָת. כְּכַף רַגְל עֶגְל, לְמַהוּ רְשִׁים בְּהַדְרִיחּוּ. וּבְגִין דָּא, אוֹקְמוּהָ רַבְּנָן, הַמְתַּפְּלֵל צְרִיךְ לְכוּן אֶת רַגְלוּ, שְׁנֵאמַר וְכַף רַגְלֵיהֶם כְּכַף רַגְל עֶגְל. וְאָמַר קוֹדֶשׁא בְּרִיךְ הוּא, אֵלִין דְּאִינוּן רְשִׁימִין בְּצִלוֹתֵיהוּ הֵכִי, לְכוּן רַגְלוּ כְּוֹתִיכּוּ, אַמְתַּחוּ לֹון תְּרַעֵי הִיכְלָא, לְאֵעֲלָא בְּמְרָאָה דָּא.

322. The sixth correction is "I saw what appeared to be fire" (Yechezkel 1:27). THIS IS THE FIRST TIME THAT HE USES THE WORDS "I SAW," THIS WAS NOT MENTIONED UP TO HERE FOR here the meaning is proper sight. Said the Holy One, blessed be He: Whoever enters in this vision, and during his prayer his heart is lifted up at the name of the Yud Hei Vav Hei and his eyes are cast down at the name of 'Adonai,' him shall you bring in to this temple, for he is like the angels ABOUT WHOM IT IS WRITTEN: "As for their rims" (Yechezkel 1:18) above, in the Yud Hei Vav Hei, "and they were dreadful" (Ibid.), downwards, towards the Shechinah, who is the dread of the Yud Hei Vav Hei.

323. The Yud Hei Vav Hei rests on sight, hearing, smell and speech, FOR SIGHT AND HEARING ARE YUD HEI, AND SMELL AND SPEECH ARE VAV HEI. Adonai rests on doing, touching, using, and walking. This sight is THAT MODE OF VISION by light and by candle flame, about which it is said: "...and Torah is light" (Mishlei 6:23). 'Smell' is THE SMELL of the sacrifices, which are prayers. 'Speech' is in Torah; speech is in prayer. And 'doing' refers to precepts. 'Using' also refers to precepts, as does touching and walking. Where there is 'sight' and 'hearing' but no Torah and no precepts, neither do the Holy One, blessed be He, nor His Shechinah, rest there. For the Holy One, blessed be He, rests on sight, WHICH IS CHOCHMAH, and so does the Shechinah, for it is Torah, and Torah is light, and His sight is the Shechinah, FOR CHOCHMAH IS NOT REVEALED OTHER THAN IN MALCHUT. FOR the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, SAID: "make Myself known to him in a vision" (Bemidbar 12:6), WHICH IS the Shechinah, WHICH IS HIS VISION.

324. The thought that is within THE SENSES OF SIGHT, HEARING, SMELL, AND SPEECH, IS Binah, WHOSE LETTERS CAN BE REARRANGED AS the son (Heb. ben) of Yud Hei, because Yisrael, WHICH IS THE SECRET OF ZEIR ANPIN, WHO IS CALLED 'SON', arose in a thought, WHICH IS THE SECRET OF YUD HEI. Inspiration is Chochmah, a hint being sufficient for the wise man, NAMELY AN INSPIRATION IS PRIOR TO CONCEPTUALIZING THE THOUGHT. Chochmah arose in a thought, which is Binah, since thought and inspiration are all one, for Chochmah is known only through Binah, and Binah is in the heart. Thus thought is in the heart and inspiration is in the heart.

325. Likewise, THERE IS hearing in the Torah, for it is a precept that one should hear THE READING OF the scroll of the Torah. And likewise, in the nose there is a sweet savor to Hashem. The Shechinah is a sacrifice TO THE YUD HEI VAV HEI, His burnt offering, and prayer is like a sacrifice, FOR BY MEANS OF THE SACRIFICE OR THE PRAYER THE SHECHINAH ascends to THE YUD HEI VAV HEI as a sweet savor unto Him, and is offered to Him in prayer. And, likewise, about speech IS WRITTEN: "Is not my word like a fire? says Hashem" (Yirmeyah 23:29). The FINAL Hei OF THE YUD HEI VAV HEI, which is the Shechinah, is His speech.

326. Just as the Shechinah is His sight, His hearing, His sweet savor, His speech, in the head, so, in the hands, she is His performance of precepts, in the body His bowing, in prayer His straightening upright; AND ALSO in the prayer, it is His standing. FOR RECEPTION OF THE UPPER THREE SFIROT IS CALLED BOTH 'STANDING UP' AND 'STANDING', AS ABOVE, for she stands before Him always, and bows before Him and falls on her face at His feet to asks mercy from Him for her children. She is humble before Him and she is modest in His presence.

322. תְּקוּנָא שְׁתִּיתָא, רְאִיתִי כְּמֵרָאָה אֵשׁ, הֵבֵא רְאִיָּיה מִמֶּשׁ. אָמַר קוּדְשָׁא בְּרִיךְ הוּא, מֵאֵן דִּיעוּל בְּחִיזוּ דָא, וְיֵהָא בְּצִלּוֹתֶיהָ לְבִיָּה לְעִילָא, לְשֵׁם יְדוּד, וְעֵינוּ לְתַתָּא בְּשֵׁמָא דְאֲדָנִי, תִּיעִלוּן בְּהִיכְלָא דָא, כְּגוּנָא דְמִלְאכִין, וְגִבְיָהֶן לְעִילָא, וְיֵרָאָה לְהֵם לְתַתָּא, לְקַבֵּל שְׂכִינְתָא דְאִיהִי יֵרָאָת יְדוּד.

323. וּבְרְאִיָּיה וְשְׁמִיעָה וְרִיחָא וְדְבּוּר, שְׂרִיא יְדוּד. בְּעֵשְׂיָה, בְּמִשּׁוֹשׁ, שְׁמוֹשׁ, הַלּוֹךְ, שְׂרִיא אֲדָנִי. וְדָא רְאִיָּה, דְאֹר וְנֵר, דְאֵתְמַר בֵּהּ וְתוֹרָה אֹר. רִיחָא דְקֶרְבָּנִין, דְאֵינוּן צִלּוֹתֵין, דְבּוּר בְּאוּרִיָּתָא, דְבּוּר בְּצִלּוֹתָא. וְעֵשְׂיָה דְמִצְוָה, וְשְׁמוֹשׁ דִּילָהּ, וְמִשּׁוֹשׁ דִּילָהּ, וְהַלּוֹךְ דִּילָהּ. וְרְאִיָּיה וְשְׁמִיעָה, דְלִית תַּמָּן אֹרִיָּתָא וּמִצְוָה, קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהָ לָא שְׂרִיא תַמָּן. דְקוּדְשָׁא בְּרִיךְ הוּא שְׂרִיא בְּרְאִיָּיה, וְכֵן שְׂכִינְתֵיהָ, דְאוּרִיָּתָא וְתוֹרָה אֹר, שְׂכִינְתֵיהָ רְאִיָּה דִילָיָה יְדוּד בְּמֵרָאָה אֵלֵיוּ אֲתוּדַע, שְׂכִינְתֵיהָ.

324. בְּמַחְשְׁבָה מְלֻגוּ בִינָה, בֵּן יֵה. יִשְׂרָאֵל עָלָה בְּמַחְשְׁבָה. הִרְהוּר חֲכָמָה, לְחֲכִימָא בְּרִמְיָא. חֲכָמָה עָלָה בְּמַחְשְׁבָה דְאִיהוּ בִינָה, מַחְשְׁבָה וְהִרְהוּר כְּלָא חָד. חֲכָמָה לָא אֲשֶׁתְּמוּדַע אֵלָא בְּבִינָה, וּבִינָה בְּלֵב. וּבְגִין דָּא, מַחְשְׁבָה בְּלֵב, הִרְהוּר בְּלֵב.

325. וְכֵן אֹרִיָּתָא ס"ת. מִצְוָה לְשְׁמוּעַ. וְכֵן בְּחוּטְמָא, רִיחַ נִיחַח לִיהוּ"ה. שְׂכִינְתָא אִיהִי קֶרְבֵּן דִּילָיָה, עוֹלָה דִּילָיָה, וְצִלּוֹתָא אִיהִי כְּקֶרְבֵּן, וְכִרִיחַ נִיחַח סְלִיקַת לְגִבְיָהּ, וְאֲתַקְרִיבַת לְגִבְיָהּ בְּצִלּוֹתָא, וְהָכִי בְּדְבּוּר, הֵלָא כֵּה דְבְרֵי כָּאֵשׁ נָאִם יְדוּד. ה' שְׂכִינְתָא, דְבּוּר דִּילָיָה.

326. כְּגוּנָא דְשְׂכִינְתָא, אִיהִי מֵרָאָה דִּילָיָה, שְׁמִיעָה דִּילָיָה, רִיחַ נִיחַח דִּילָיָה, דְבּוּר דִּילָיָה, בְּרִישָׁא. הָכִי אִיהוּ בְּיָדִין, עֵשְׂיָת מִצְוָה דִּילָיָה, בְּגוּפָא כְּרִיעָא דִּילָיָה. בְּצִלּוֹתָא זְקִיפָא דִּילָיָה, בְּצִלּוֹתָא עֵמִידָה דִּילָיָה, דְאִיהוּ דְקִיּוּמָא קָמִיָּה בְּכָל אֲתָר, וְכִרְעַת לְגִבְיָהּ, וְאֲתַנְפֵּלַת לְרַגְלוּי בְּנַפְיֵלַת אִפּוּס, לְמִשְׁאֵל מְנִיָּה רַחֲמִים עַל בְּנֵהָא, אִיהִי עֲנוּה לְגִבְיָהּ, וְאִית לָהּ בְּשֵׁת פְּנִים מִיָּנִיָּה.

327. And she is not as the wicked bondwoman WHO IS CALLED 'Lilit', for this latter is insolent, having no humility and no modesty, and she is the mother of a mixed multitude. For this reason, Solomon said: "A virtuous woman is a diadem to her husband" BEING THE SHECHINAH "but she that acts shamefully is as rottenness in his bones" (Mishlei 12:4). THIS IS THE HANDMAID LILIT, who has no humility nor modesty before the Holy One, blessed be He. And her children are similar, being a mixed multitude, and the Holy One, blessed be He, will in the future remove her and her children from the world, for they are bastards, born of the nine attributes, as described by the sages, NAMELY: THE CHILDREN OF A) A WIFE RAPED BY HER HUSBAND; B) A WIFE HATED; C) MENSTRUATING (AT THE TIME OF INTERCOURSE); D) A WIFE WHOSE HUSBAND AT THE TIME OF INTERCOURSE THOUGHT SHE WAS SOMEONE ELSE OR HIS OTHER WIFE; E) A WIFE WHO WAS REBELLIOUS (AT THE TIME OF INTERCOURSE); F) A HUSBAND DRUNK (AT THE TIME OF INTERCOURSE); G) HAVING INTERCOURSE WITH A WIFE DIVORCED IN HIS HEART; H) A WIFE WHO IS INSOLENT; I) CHILDREN BORN TO A WIFE WHO HAD RELATIONS IMMEDIATELY PRIOR TO HER MARRIAGE. They are considered bastards by the Torah.

328. And likewise, the Shechinah is the mating of the Holy One, blessed be He, His unity with the righteous one, who lives forever, WHICH IS YESOD. AND THE SHECHINAH is his walk. "Righteousness shall go before Him" (Tehilim 85:14) to act on his desire. AND THE SHECHINAH IS CALLED 'RIGHTEOUSNESS'. ALSO, "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15) THAT IS THE SHECHINAH THAT IS CALLED 'RIVKAH' came out to Him, to do His will. AND SO in sight, hearing, smell, speech, doing, body, mating, walking and, indeed, in every part, she is commanded to serve Him and to do His will.

329. And the children OF THE SHECHINAH, NAMELY YISRAEL, are also of her form, for they have humility and modesty, all of them have her qualities. And this is why the Holy One, blessed be He, commanded Moses: "Moreover you shall provide out of all the people able men, such as fear Elohim, men of truth, hating unjust gain" (Shemot 18:21). "Able men" are from the right side, which is Abraham, WHO IS CHESED THAT BECOMES CHOCHMAH, SINCE AT GREATNESS OF ZEIR ANPIN, CHESED, GVURAH AND TIFERET ASCEND AND BECOME CHOCHMAH, BINAH, AND DA'AT, AS IS KNOWN, for the sight of the Torah is there, as it is written: "from his right hand went a fiery law for them" (Devarim 33:2). "such as fear of Elohim" are from the side of Isaac, WHO IS GVURAH THAT BECOMES BINAH, for hearing is there, as the prophet Habakkuk said: "Hashem, I have heard the report of You, and I am afraid" (Chavakuk 3:2). Men of truth are from the side of Jacob, WHO IS TIFERET THAT BECOMES DA'AT, for a sweet savor to Hashem, in the nose. "Hating unjust gain" is from the side of speech, WHICH IS MALCHUT, the fourth pillar, WHICH IS THE ASPECT OF Adam who has joined together with the patriarchs, AND IS CONSIDERED AS MALCHUT FOR THEM. AND MALCHUT IS CALLED 'MAN', FOR the three living creatures are lion, ox, and eagle, THAT ARE CHESED, GVURAH, AND TIFERET in sight, hearing, and smell, AS ABOVE, AND THE FOURTH PILLAR FOR THEM IS THE FACE OF a man in speech, NAMELY THE FIRST MAN.

330. "and place such over them, to be rulers of thousands," (Heb. alafim), namely from the side of the letter Aleph OF ADONAI; "rulers of hundreds," from the side of the letter Dalet of ADONAI WHICH IS THE secret of the Dalet (= four) hundred years that Yisrael was enslaved in Egypt. "rulers of fifties," the Nun (= fifty) of Adonai, "and rulers of tens" (Shemot 18:21), the Yud (= ten) OF ADONAI.

327. וְלֹא כְשִׁמְחָה בִּישָׁא, לִילִית, חֲצוּפָה בְּלֹא עֲנוּה, לִית לָהּ בִּשְׁת פָּנִים, אִימָא דְעֵרֵב רַב, וּבְגִין דָּא אָמַר שְׁלֵמָה, אִשְׁת חִיל עֵטֶרָת בְּעֵלָה וּכְרָקֵב בְּעֲצָמוֹתָיו מְבִישָׁה. דְּשִׁכְיִנְתָּא אִיהִי מְטְרוֹנִיתָא, שְׁמַחָה דִּילָהּ לִילִית, לִית לָהּ עֲנוּה, וְלֹא בִּשְׁת אֲנָפִין מְקוּדָשָׁא בְּרִיךְ הוּא. וְהָכִי בְּנֵהָא עֵרֵב רַב, וְקוּדָשָׁא בְּרִיךְ הוּא עֲתִיד לְאֶעְבְּרָא לָהּ וּלְבִנְהָא מְעֵלְמָא, דְּמִמְזוּרִים אִינוּן מִבְּנֵי ט' מִדּוֹת, אֲסֻנִּית מִשְׁגַּחַת, מִמְזוּרֵי דְרַבְּנָן.

328. וְכֵן שְׁכִינָה אִיהִי שְׁמוּשׁ דְּקוּדָשָׁא בְּרִיךְ הוּא, יְחוּד דִּילִיָּהּ בְּצַדִּיק חַי עַלְמִין. וְאִיהִי הַלִּיכָה דִּילִיָּהּ, צָרֵק לְפָנָיו יְהִלֵּךְ, לְמַעַבְד רְעוּתִיהָ. וְיְהִי הוּא טְרַם כְּלָה לְדַבְּר וְהִנֵּה רַבְּקָה יוֹצֵאת, רְהִיטַת לְגַבִּיָּה, לְמַעַבְד רְעוּתִיהָ. בְּרֵאִיָּה, בְּשִׁמְיָעָה, בְּרִיחָא, בְּדַבּוּר, בְּעִשְׂיָה, בְּגוּפָא, בְּשִׁמוּשׁ, בְּהַלּוֹךְ, בְּכָל אַבְר, אִיהִי מִצּוּה לְשִׁמְשָׁא לִיָּה, וְלְמַעַבְד רְעוּתִיהָ.

329. וּבְנֵהָא, הָכִי אִינוּן בְּדִיוּקְנָהָא, בְּנֵי עֲנוּה, בְּנֵי בִּשְׁת אֲנָפִין, כְּלָהוּ כְּמִדּוֹת דִּילָהּ. וּבְגִין דָּא מְנֵי קוּדָשָׁא בְּרִיךְ הוּא לְמִשָּׁה, וְאַתָּה תַּחֲזֶה מִכָּל הָעַם אֲנָשֵׁי חִיל וְרֵאֵי אֱלֹהִים אֲנָשֵׁי אִמַּת שׁוֹנְאֵי בְּצַע. אֲנָשֵׁי חִיל, מְסֻטְרָא דִּימִינָא דְאַבְרָהָם, דְּתַמָּן רֵאִיָּה דְאַוּרִייתָא, מִימִינוּ אֵשׁ דַּת לְמוֹ. וְרֵאִי אֱלֹהִים, מְסֻטְרָא דִּיִּצְחָק, דְּתַמָּן שְׁמִיעָה, דְּאָמַר חֲבִקּוּק נְבִיאָה יְי' שְׁמַעְתִּי שְׁמַעְךָ יִרְאֵתִי. אֲנָשֵׁי אִמַּת, מְסֻטְרָא דִּיעֻקֵּב, דְּתַמָּן רִיחַ גִּיחַח לִידוּד, בְּחוּטְמָא. שׁוֹנְאֵי בְּצַע, מְסֻטְרָא דְדַבּוּר, סְמִכָא רְבִיעָא, דְּאָדָם הָרֵאשׁוֹן, דְּאֶתְחַבֵּר בְּאַבְהָן. תֵּלַת חִיוֹן אִינוּן, אֲרִיָּה שׁוֹר נֶשֶׁר, בְּרֵאִיָּה שְׁמִיעָה רִיחָא, אָדָם בְּדַבּוּר.

330. וְשִׁמַּת עֲלֵיהֶם שְׂרֵי אֱלָפִים, מְסֻטְרָא דָּאֵת א'. וְשְׂרֵי מֵאוֹת, מְסֻטְרָא דָּאֵת ד' ד' מֵאוֹת שְׁנָה דְּאֶשְׁתַּעֲבִידוּ יִשְׂרָאֵל בְּמִצְרַיִם. שְׂרֵי חֲמִשִּׁים ג'. וְשְׂרֵי עֶשְׂרוֹת י'.

331. Yisrael is recognized in these qualities to be the children of the Holy One, blessed be He, and His SHECHINAH; that is, that there should be among them able (Heb. chayil) men, as in the verse: "A virtuous (Heb. chayil) woman is a crown to her husband" (Mishlei 12:4), for they are bestowed with Chesed, AS AGAINST CHESED OF ZEIR ANPIN. "such as fear Elohim" PARALLELS GVURAH OF ZEIR ANPIN. "Men of truth" PARALLELS TIFERET OF ZEIR ANPIN, and not men of falsehood, for the Children of "Yisrael shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth" (Tz'fanyah 3:13). "Hating unjust gain" PARALLELS MALCHUT, as a man who rejoices in his portion. And they are not as a mixed multitude, the children of the wicked bondwoman, LILIT, who are as a serpent before whom is the whole land, as it is written: "and dust shall be the serpent's food" (Yeshayah 65:25). WITH ALL THIS, he fears eating the dust until he is full, for he is afraid that there will not be enough for him. This is how it is with men of unjust gain, for even if they had all the money in the world, it would never be enough for them.

332. And this is why the sages of the Mishnah taught: 'Not the expounding of the Law is the chief thing, but the doing of it'. For the Holy One, blessed be He, is concealed by the secrets of the Torah. In what, then, can He be known? In the precepts, for they are the Shechinah, which is His form. Just as THE HOLY ONE, BLESSED BE HE, is humble, so is His Shechinah humble. He is pious and she is pious. He is valiant, and she is valiant over all the nations of the world. He is truth and she is Faith. He is a prophet and she is a prophetess. He is righteous and she is righteous. He is King and she is kingdom. He is wise and she is wisdom. He understands and she is His understanding. He is a crown, and she is His diadem, "a crown of glory" (Yeshayah 62:3). This is why the sages taught: 'No disciple whose inside does not correspond to his exterior may enter the house of study.' That is, the disciple will be as the form of the Holy One, blessed be He, who is his inside and the Shechinah is his outside. He is the inside within and THE SHECHINAH is His exterior on the outside. And she that is on the outside has not changed from Him who is on the inside, that it should be known that she is His Atzilut, and there is no separation there whatsoever, THIS BEING THE SECRET OF THE VERSE: "...within and without shall you overlay it" (Shemot 25:11).

333. And since He, the Yud Hei Vav Hei is concealed from within, He is called only by His Shechinah, Adonai. And this is why the rabbis taught: 'I am not spelled as I am pronounced. In this world I am spelled with the Yud Hei Vav Hei but pronounced as Adonai. In the next world I am pronounced with the Yud Hei Vav Hei and pronounced with the Yud Hei Vav Hei.' And this is so that there will be mercy from all sides. And this is why the Holy One, blessed be He, commanded the ministering angels: 'Whosoever's inside does not correspond to his exterior, in all his parts, both internal and external, that person may not enter this temple.' This is why Scripture says: "He is the Rock, his work is perfect" (Devarim 32:4) and "You shall be perfect with Hashem your Elohim" (Devarim 18:13), NAMELY HIS INSIDE EXACTLY CORRESPONDS WITH HIS EXTERIOR.

331. יִשְׂרָאֵל בְּאֵינֹן מְדוּת אֲשֶׁתְּמוּדְעוֹן, דְּאֵינֹן בְּנוֹי דְּקוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתָּיה. לְמַהוּ בְּהוֹן אֲנָשִׁי חֵיל, כְּגוֹן אֵשֶׁת חֵיל עֵטְרַת בְּעֵלָה, מְאִירֵי דְחֶסֶד. יִרְאֵי אֱלֹהִים. אֲנָשִׁי אֱמֶת, וְלֹא אֲנָשִׁי שְׁקֵר, דְּבְנֵי יִשְׂרָאֵל לֹא יַעֲשׂוּ עוֹלָה וְלֹא יִדְבְּרוּ כְזָב וְלֹא יִמְצֵא בְּפִיהֶם לְשׁוֹן תְּרֻמִית. וּשְׂוֹנְאֵי בְּצַע, כְּבִ"ג שְׂמַח בְּחֶלְקוֹ. וְלֹא כְּעַרְב רַב בְּנוֹי דְּשִׂפְחָה בִּישָׂא, דְּאֵינֹן כְּחוּיָא דְּכָל אֶרְעָא קְדָמִיָּה. הֵה"ד וּנְחַשׁ עֶפְרָא לְחַמוּ, וְדָחִיל לְמִשְׁבַּע מַעֲפָרָא, דְּדָחִיל דְּתַחֲסֵר לֵיהּ. וְהֵבִי מְאִירֵי בְּצַע. דְּלֹא שְׂבַעִין מִכָּל מְמוֹן דְּעֵלְמָא.

332. וּבְגִ"ד אֹקְמוּהָ מְאִירֵי מִתְנִיתִין, לֹא הַמְדַרְשׁ הוּא הָעִיקָר אֲלֵא הַמַּעֲשֶׂה. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא אִיהוּ סְתִים בְּסִתְרֵי הַתּוֹרָה, בְּמֵאֵי אֲשֶׁתְּמוּדְעָה. בְּמִצּוֹת, דְּאִיהִי שְׂכִינְתָּיה, דְּאִיהִי דְּיוֹקְנִיה. כְּגוֹוֹנָא דְּאִיהוּ עָנּוּ, שְׂכִינְתָּיה עָנּוּהּ. אִיהוּ חָסִיד, וְאִיהוּ חֲסִידָה. אִיהוּ גְבוּר, וְאִיהוּ גְבוּרַת עַל כָּל אוֹמִין דְּעֵלְמָא. אִיהוּ אֱמֶת, וְאִיהוּ אֱמוּנָה. אִיהוּ נְבִיא, וְאִיהוּ נְבִיאָה. אִיהוּ צְדִיק וְאִיהוּ צְדִיקָה. אִיהוּ מֶלֶךְ, וְאִיהוּ מַלְכוּת. אִיהוּ חֶכֶם, וְאִיהוּ חֲכֵמָתָא. אִיהוּ מְבִין, וְאִיהוּ תְבוּנָה דִּילֵיהּ. אִיהוּ כֶּתֶר, וְאִיהוּ עֵטְרָה דִּילֵיהּ, עֵטְרַת תְּפָאֶרֶת. וּבְגִ"ד אֹקְמוּהָ רַבָּנָן, כָּל מִי שְׂאִין תּוֹכוֹ כְּבָרוּ אֵל יִכְנַס לְבֵית הַמְדַרְשׁ. כְּדִיוֹקְנָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ תּוֹכוֹ וּשְׂכִינְתָּא בְּרוּ, אִיהוּ תּוֹכוֹ מְלֻגוֹ, וְאִיהוּ בְּרוּ מְלַבֵּר. וְלֹא אֲשֶׁתְּנִיָּאת אִיהוּ דְּלַבֵּר, מֵהוּוּא דְּלִגּוֹ, לְאֲשֶׁתְּמוּדְעָא דְּהִיא אֲצִילוּתָּיה, וְלִית אֲפֻרְשׁוּתָא תַּמָּן כָּלֵל, דְּמִבִּית וּמִבְחוּץ תִּצְפֹּנוּ.

333. וּבְגִין דְּאִיהוּ יְרוּד, סְתִים מְלֻגִיו, לֹא אֲתַקְרִי אֲלֵא בְּשְׂכִינְתָּיה, אֲדֹנֵי. וּבְגִין דָּא אֲמָרוּ רַבָּנָן, לֹא כְּשִׂאֲנֵי נִכְתָּב אֲנִי נִקְרָא, בְּעוּה"ז, נִכְתָּב אֲנִי בִּירוּד, וְנִקְרָא אֲנִי בְּאֲדֹנֵי. אֲבָל בְּעוּה"ב, נִכְתָּב בִּירוּד, וְנִקְרָא בִּירוּד. לְמַהוּ רַחֲמֵי מִכָּל סֵטְרָא וּבְגִין דָּא מְנִי קוּדְשָׁא בְּרִיךְ הוּא לְמַלְאכֵי הַשְּׂרָת, מֵאֵן דְּלֹא יְהֵא תּוֹכוֹ כְּבָרוּ, בְּכָל אַבְרִין פְּנִימָאִין וְחִצּוֹנִין, לֹא יִיעוּל בְּהִיכְלָא דָּא. וּבְגִין דָּא אֲמַר קְרָא, הַצּוּר תָּמִים פְּעֵלוּ. תָּמִים תְּהִיָּה עִם יי' אֱלֹהֵיךְ.

334. The seventh correction is "As the appearance of the rainbow that is in the cloud in the day of rain" (Yechezkel 1:28). The sages said: 'The Work of the Chariot is from "And I looked AND, BEHOLD, A STORM WIND" (Ibid. 4) until "As the appearance of the rainbow," these are the work of the Chariot.' And the sages further said: 'When Rabbi Akiva was expounding the Work of the Chariot, fire came down from heaven and engulfed the trees, and the ministering angels assembled as though at a wedding feast.' FOR THE CHARIOT IS THE SECRET OF THE UNITY OF YUD HEI VAV HEI AND ADONAI, WHICH ARE THE SECRET OF GROOM AND BRIDE. THIS IS THE REASON FOR THE WORK OF THE CHARIOT TO CONCLUDE WITH THE VERSE STARTING "AS THE APPEARANCE OF THE RAINBOW," for there is no unity and connection of the Chariot of the Yud Hei Vav Hei with Adonai other than by means of the righteous one, WHICH IS YESOD, also called 'rainbow'. For through him is the upper Chariot, which is Yud Aleph Hei Dalet Vav Nun Hei Yud, complete.

335. The Shechinah is the Work of Creation, and it has been taught: 'The Work of Creation may not be expounded in the presence of two people.' Because the branches of the tree, WHICH ARE THE LIVING CREATURES, are divided above in the wings of the living creatures, with the Yud Hei Vav Hei to the right and Adonai to the left, FOR ZEIR ANPIN IS THE SECRET OF THE CHASSADIM ON THE RIGHT, AND MALCHUT IS THE SECRET OF THE LEFT, WITHOUT ANY UNIFICATION BETWEEN THEM, AND IT FOLLOWS that the bridegroom is to the right while the bride is to the left. And when she is brought to the wedding canopy with a number of types of melody, Yisrael must awaken them from below TO THE UNIFICATION with songs and praises and all sorts of melody in prayer, for, behold, they are approaching the wedding canopy, NAMELY ARE COMING TO BE UNITED.

336. And Yisrael must give THE RING of marriage FROM THE BRIDEGROOM to the bride, with the knot of the hand Tefilin, so that THE SHECHINAH should be bound to ZEIR ANPIN, and crown them with the head Tefilin, WHICH IS THE SECRET OF BRINGING DOWN TO THEM THE MOCHIN OF THE UPPER THREE SFIROT, which is glory (Heb. pe'er), as it is said: "Bind on your turban (Heb. pe'er)" (Yechezkel 24:17). And the three loops of the strap UPON THE MIDDLE FINGER parallel the three holies, which are 'Holy, Holy, Holy' "They proclaim you thrice holy'. And they have to be blessed with seven blessings, which are the seven blessings of the recital of the Sh'ma, namely: two before and one after in the morning service, and two before and two after in the evening service.

337. And the bride under the wedding canopy, NAMELY IN THE UNITY OF THE RECITAL OF THE SH'MA WHICH IS CALLED 'A WEDDING CANOPY', is in the form of the wings of a precept, which, in the fringes, are gilded. THAT IS TO SAY THAT THEY ARE BOUND WITH BLUE, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH, WHICH IS DRAWN DOWN FROM THE LEFT SIDE OF BINAH, WHICH IS CALLED 'GOLD'. AND THUS THE FRINGES ARE AS THOUGH GILDED WITH BLUE. And the blue and the white THAT ARE IN THE FRINGES are the Throne of Judgment and the Throne of Mercy interwoven with each other, FOR BLUE IS JUDGMENT AND WHITE IS MERCY. And there are a number of knots and links surrounding THE FRINGES with a number of pearls and precious stones, NAMELY THE LIGHTS OF CHOCHMAH AND CHASSADIM, full of special qualities surrounding it in the form of bells and pomegranates of the apparel of the King and the queen, which are the four garments of white OF ZEIR ANPIN, and the four garments of gold OF MALCHUT, which are from the side of the two names: The Yud Hei Vav Hei and Adonai. As is His name, so is His throne, so is His wedding canopy, so is His apparel. His name is marked on all, FOR HE IS YESOD, WHO IS CALLED 'ALL' when He wishes to let enter into His palace His groom and bride to be there, in the eighteen blessings of the prayer, WHERE EIGHTEEN HINTS AT YESOD, which is "As the appearance of the rainbow," NAMELY YESOD, AS ABOVE.

334. תְּקוּנָא שְׂבִיעָאָה, כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְּעֵנַן בַּיּוֹם הַגֶּשֶׁם. אָמְרוּ רַבָּנִן, מִן וָאֵרָא עַד כְּמַרְאֵה הַקֶּשֶׁת הֵן הֵן מַעֲשֵׂה הַמְרַכְבֶּה. וְאָמְרוּ חֲכָמִים, כְּשֶׁהָיָה ר"ע דּוֹרֵשׁ בְּמַעֲשֵׂה מְרַכְבָּה, יֵרְדֵה אֵשׁ מִן הַשָּׁמַיִם, וְסַכְבָּה הָאֵילָנוֹת. וְהָיוּ מִתְקַבְּצִין מִלְּאָכָוִי הַשָּׂרֵת כְּבַמְזֻמוּטֵי חֶתָן וְכֵלָה. בְּגִין דְּלִית יְחֻדָּא וְקִשּׁוּרָא וּמְרַכְבָּה, לְשֵׁם יְדוּד בְּאֲדָנָי, אֱלֹא בְּצַדִּיק. דְּאִיהוּ קֶשֶׁת, דְּבִיהַ מְרַכְבָּתָא שְׁלִימְתָא דְּלַעִילָא, יֵאֱהָרֻנָּה יי.

335. שְׂכִינְתָא אִיהִי מַעֲשֵׂה בְּרֵאשִׁית, וְאוֹקְמוּהָ, אִין דּוֹרְשִׁין בְּמַעֲשֵׂה בְּרֵאשִׁית בְּשָׁנִים. בְּגִין דְּעֲנַפִּין דְּאֵילָנָא, אֵינּוּן פְּרוּדוֹת מִלְּמַעְלָה בְּכַנְפֵי חִיּוֹן, יְדוּד לְיַמִּינָא, אֲדָנָי לְשִׁמְאֵלָא. חֶתָן לְיַמִּינָא, כֵּלָה לְשִׁמְאֵלָא. כִּד אֲתִיּוֹן לָהּ לְחוּפָה, בְּכַמְהָ מֵינֵי נְגוּנָא, צְרִיכִין יִשְׂרָאֵל לְאַתְעָרָא לֹון לְתַתָּא, בְּשִׁירוֹת וְתִשְׁבָּחוֹת, בְּכָל מֵינֵי נְגוּנָא בְּצִלּוֹתָא, הָא קָא אֲתִיּוֹן לְחוּפָה.

336. וְצְרִיכִין יִשְׂרָאֵל לְמִיָּהֵב קְדוּשִׁין לְכֵלָה. מִחֲתָנָא, בְּקִשּׁוּרָא דְּתַפְלָה דִּיר, לְמַהוּי קִשּׁוּרָא לִיהַ, וְלַעֲטָרָא לֹון בְּתַפְלִין דְּרִישָׁא, דְּאִיהוּ פָּאֵר, הַה"ד, פָּאֲרָךְ חָבוּשׁ עֲלֵיךְ. וְתַלַּת כְּרִיכִין דְּרִצּוּעָה, לְקַבֵּל ג' קְדוּשׁוֹת, דְּאֵינּוּן קְדוּשׁ קְדוּשׁ קְדוּשׁ, קְדוּשָׁה לְךָ יִשְׁלֹשׁוּ. וְצְרִיךְ לְבָרְכָא לֹון בְּשֶׁבַע בְּרָכָאן, דְּאֵינּוּן שֶׁבַע בְּרָכוֹת דְּק"ש, בְּשַׁחַר שְׁתַּיִם לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ. וּבְעֶרֶב שְׁתַּיִם לְפָנֶיהָ וְשְׁתַּיִם לְאַחֲרֶיהָ.

337. וְכֵלָה בְּחוּפָה, דְּאִיהִי בְּדִיוקְנָא דְּכַנְפֵי מְצוּהָ, בְּצִיצִיּוֹת מְזוּהָבוֹת, וְתַכְלַת וּלְבָן, כֶּסֶא דִּין וְכֶסֶא רַחֲמִים, כֵּלִיל דָּא בְּדָא. וְכַמְהָ קִשְׁרִים וְחַלְלִין, סַחְרִינָה. בְּכַמְהָ מְרַגְלָאן וְאַבְנִין יְקִירִין, מְלִיּוֹן סְגוּלוֹת, סַחְרִין לְגַבִּיָּה, כְּדִיוקְנָא דְּזִגִּין וְרִמּוֹנִין, דְּלְבוּשֵׁי מְלָכָא וּמְטְרוֹנִיתָא, דְּאֵינּוּן ד' בְּגָדֵי לְבָן, וְד' בְּגָדֵי זָהָב, מְסַטְרָא דְּתַרִּין שְׁמַהן, יְדוּד אֲדָנָי, כְּשִׁמוֹ בֶּן כֶּסֶא, בֶּן חוּפָתוֹ, בֶּן לְבוּשׁוֹ. רְשִׁים שְׁמִיָּה בְּכֵלָא, כִּד בְּעֵי לְאַעֲלָא בְּהִיכְלִיָּה, לְמַהוּי תַּמָּן חֶתָן בְּכֵלְתִיָּה, בַּח"י בְּרָכָאן דְּצִלּוֹתָא, דְּאִיהִי כְּמַרְאֵה הַקֶּשֶׁת.

54. Mystic speculations on the divine Chariot and prayer

Moses speaks about the Amidah prayer, and says that everyone should pray quietly so that his neighbor can not hear him. He says that prayer can be learned from what is said about the sacrifices. We hear about Rabbi Akiva discussing the Work of the Chariot, and we are given another explanation of the rainbow.

338. AND REGARDING THE AMIDAH PRAYER, THEY TAUGHT: 'The Work of the Chariot may not be expounded before one person', because he who expounds to a single person, is not THAT PERSON NOW with him during the exposition, and are they not two? And he does not have to let his voice be heard there in the prayer, but "only her lips moved, but her voice was not heard" (I Shmuel 1:13). And in this lies the secret of the verse: "and the stranger that comes near shall be put to death" (Bemidbar 3:38). And so it is with prayer: everyone should pray quietly in such a way that his prayer is not heard by his neighbor, THIS BEING WHAT THEY REFERRED TO WHEN THEY SAID: 'THE WORK OF THE CHARIOT MAY NOT BE EXPOUNDED EVEN BEFORE ONE PERSON.' It is just as one who is expounding to his fellow and he wants to silence the speech to him, SO THAT HE SHOULD NOT HEAR; he does not have to do anything other than speak in silence, and then his fellow will not hear. All this is why the sages taught: 'One who says the prayer so that it can be heard is of small Faith'.

339. And this is why the heavenly living creatures of fire speak as the branches of the tree, WHICH ARE THE MINISTERING ANGELS who assemble there at the wedding feast. And where is this to happen? At the unification of the recital of the Sh'ma, WHICH IS THE SECRET OF THE WEDDING CANOPY, for there IT IS SAID: "I heard the noise of their wings" (Yechezkel 1:24), FOR THE LOWER UNITY, YUD ALEPH HEI DALET VAV NUN HEI YUD, IS NOT YET THERE AND THEY ARE THEREFORE SPEAKING. And there are 64 for each of the four wings. THAT IS TO SAY: THE FOUR LIVING CREATURES, EACH OF WHICH IS COMPOSED OF FOUR, MAKE SIXTEEN LIVING CREATURES. EACH LIVING CREATURE HAS FOUR WINGS, MAKING A TOTAL OF 64 WINGS. BUT THE WINGS ARE INTERWOVEN AND THERE ARE FOUR WINGS IN EACH WING, THUS 64 HAS TO BE multiplied by four, making 256, and this is: "Sing (Heb. ron = 256) with gladness for Jacob" (Yirmeyah 31:6). And when will this be? After he has wreaked vengeance on those who hate him and burnt their deities, as it is written: "but when the wicked perish, there is jubilation (Heb. rinah)" (Mishlei 11:10) WHICH HAS THE NUMERICAL VALUE OF 256, TOGETHER WITH THE ONE THAT REPRESENTS THE INCLUSION.

340. And the 64 are derived from eight TIMES az (lit. 'then' = eight); FOR AZ INDICATES THE EIGHT LETTERS OF THE UNITY, YUD ALEPH HEI DALET VAV NUN HEI YUD, and thus the 64 is DERIVED from eight TIMES az. AND WITH THE 64 ON each of the four corners, the total is 256. And when he reaches heart (Heb. lev = 32), which is four times az, which is four times the letter Chet, Yud is joined with them on each side, making 'Hashem lives', NAMELY THAT YESOD WHICH IS CALLED 'LIVING' JOINS WITH THE YUD HEI VAV HEI in the eighteen blessings of the prayer, in which the Yud Hei Vav Hei appears eighteen times, for a total of 72 LETTERS. At the moment the Yud Hei Vav Hei is joined with Adonai by the Living (eighteen) of the Worlds, namely Yud Aleph Hei Dalet Vav Nun Hei Yud IS FORMED BY YESOD, WHO IS CALLED 'LIFE OF THE WORLDS'. Immediately, the living creatures of fire fall silent, FOR AT THE TIME OF THE UNIFICATION THEY ARE QUIET. What is written about them? "When they stood, they let down their wings" (Yechezkel 1:24), THE MEANING OF WHICH IS: When Yisrael stands in prayer, THIS BEING THE TIME OF THE UNIFICATION, they let down their wings, that their presence should not be felt, until that time NAMELY THEY FALL SILENT.

338. אין דורשין במרכבה ביחיד, בגין דהדורש לייחיד, עמיה הא אינון שנים בדרשא. ולא צריך תמן למשמע קלא בצלותיה. אלא רק שפתיה נעות וקולה לא ישמע, ובהאי רזא והזר הקרב יומת. והכי בצלותא כל חד מצלי בחשאי, דלא אשתמע צלותיה לגבי חבריה. כגון מאן דדריש לחבריה, וישתיק דבור לגביה, לא צריך למעבד אלא דבור בחשאי, דלא ישמע חבריה. ובג"ד אוקמוה רבנן, כל המשמיע קולו בתמלתו, ה"ז מקטני אמנה.

339. ובג"כ חיוון אשא לעילא, ממללן בענפין דאילנא, דהוו מתקבצין תמן, במזמוטי חתן וכלה. באן אתר. בק"ש, דתמן ואשמע את קול כנפיהם. דאינון ס"ד לד' גדפין, ד' זמנין ס"ד, סלקין רנ"ו. והאי איהו, רנו ליעקב שמחה. אימתי. לבתר דנטיל נוקמא משנאוי, ויוקיר טעוון דלהון, הה"ד ובאבוד רשעים רנה.

340. ותליין ס"ד, מן תמניא א"ז. והכי ס"ד מתמניא א"ז לד' סטרין, רנ"ו. וכד מטי לל"ב, דאינון א"ז א"ז א"ז א"ז, דאינון ח' ח' ח' ח', אתחבר ו' לכל סטר, למהוי ח"י יהו"ה, בח"י ברכאן דצלותא, דאית בהון ח"י זמנין ידו"ד, דסלקין ע"ב. בההוא זמנא דמתחברא יהו"ה באדנ"י בח"י עלמין יאהדונהי, מיד חיוון דאש חשות. מה כתיב בהון. בעמדם תרפינה כנפיהם, בעמדם ישראל בצלותא, תרפינה כנפיהם, דלא ישתמודעון עד ההיא שעתא.

341. And this is the meaning of "Only her lips moved, but her voice was not heard," where lips refer to the wings of the living creatures. For the electrum was PREVIOUSLY living creatures of fire who were speaking, while NOW they are silent. And this is why silent prayer was ordained, and thus the Work of the Chariot is without sound, for he speaks there to himself in a whisper. Three prayers were ordained and in each one the Yud Hei Vav Hei is ENUNCIATED eighteen TIMES, making 72 letters in each prayer, in the CONCLUDING SENTENCES OF EACH OF THE eighteen blessings, AND 3 X 72 makes 216 LETTERS that are included in Chesed. AND THREE X 72, together with the 32 paths OF CHOCHMAH comes to 250 minus two, NAMELY, ADDS UP TO 248, WHICH IS CHESED, that are included in the Central Column, WHICH IS CHESED.

342. From what is said about the sacrifices, prayer can be learned, and prayer is deduced from the sacrifices. Just as it is said ABOVE ABOUT PRAYER, "I heard the noise of their wings" (Yechezkel 1:24), so with regard to the Cherubs, WHICH ARE THE SECRET OF SACRIFICE, NAMELY OF THE UNIFICATION OF THE HOLY NAME YUD HEI VAV HEI AND ADONAI THAT IS ATTAINED THROUGH THE SACRIFICE, AS IT IS SAID: "Then he heard the voice speaking to him" (Bemidbar 7:89). AND SO WE DEDUCE ABOUT PRAYER FROM THE SACRIFICES. ABOUT THE LATTER IT IS WRITTEN: "THE VOICE SPEAKING" WHICH HINTS AT BOTH VOICE AND SPEECH, WHICH ARE THE YUD HEI VAV HEI AND ADONAI. SIMILARLY, ABOUT PRAYER IT IS SAID ONLY: "I HEARD THE NOISE OF THEIR WINGS," WITHOUT SPEECH BEING MENTIONED IN THIS CONTEXT. NEVERTHELESS, SPEECH IS ALSO INCLUDED THERE. Just as with the ramp OF THE ALTAR, on which sacrifices and burnt offerings ascend and descend, so in the prayer two angels ascend and two descend. And so it was at Mount Sinai, where Moses and Aaron ascended the mountain and descended, NAMELY two went up and two came down. And all the precepts of the Torah are implied in this precept OF PRAYER.

343. Thus, when Rabbi Akiva started to discuss the Work of the Chariot, his mouth was Sinai and his voice was a ladder on which angels ascended and descended. With every speech of his, the angel Metatron would ride on it. He is a vehicle of the Shechinah, for included in him are the Sfirot of the Central Column, WHICH IS ZEIR ANPIN, which is Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. They are inside, while the Shechinah, which is composed of ten Sfirot, is outside ON HIM. And the Holy One, blessed be He, and His Shechinah are revev (lit. 'vehicle', masc.) and Merkavah (lit. 'Chariot', fem.). The Central Column is a vehicle to the Cause of Causes, WHICH IS THE ENDLESS LIGHT, while his Shechinah is a vehicle for the Central Column. And the Cause of Causes, WHICH IS THE INFINITE ONE, is the All-uniting and the All-arranging and the All-illuminating. His light passes through the soul and body and apparel, and He is unchanging, and without partnership, or account or picture or likeness of any Chariot or vision or likeness that the MIND'S eyes can summon up. The upper and lower steps are a vehicle and Chariot to him, but none ride on Him.

341. והאי איהו רק שפתיה נעות. דאינון כנפי החיות, וקולה לא ישמע. מה דהוי חשמל, חיון אשא ממללן, אינון חשות. ובג"ד תקינו צלותא בחשאי, והכי מעשה מרכבה בחשאי, למלא תמן בחשאי, בינו לבין עצמו. ג' צלותין תקינו, ובכלהו ח"י יהו"ה, דאינון ע"ב אתוון, בכל צלותא, בתמני סרי ברכאן, דאינון ריו, וכלילן בחסד, בע"ב, עם ל"ב נתיבות, והיינו ר"ן חסרין ב'. דכלילן בעמודא דאמצעיתא.

342. דמקרבנא אשתמע צלותא, צלותא מקרבנא כגוונא דאתמר בהון, ואשמע את קול כנפיהם. הכי בכרובים, וישמע את הקול מדבר אליו. כגוונא דכבש סלקין ונחתין ביה קרבנין ועלוון. הכי בצלותא, מלאכין סלקין תרי ונחתין תרי. וכגוונא דסיני, דביה משה ואהרן סלקין ונחתין, סלקין תרין ונחתין ב'. ובפקודא דא, אתרמיזו כל פקודין דאורייתא.

343. והכי כד הוה פתח ר"ע במעשה מרכבה, פומיה הוה סיני, וקליה הוה סלם, דביה מלאכין סלקין ונחתין. בכל דבור ודבור דיליה, הוה רכיב עליה מלאך מטטרו"ן. איהו רכב לשכינתא, דכלילא ביה סמירן עמודא דאמצעיתא, דאיהו יו"ד ה"א וא"ו ה"א מלגו. דשכינתא כלילא מי' סמירן, דלבר. וקודשא בריך הוא ושכינתיה, רכב ומרכבה. עמודא דאמצעיתא, רכב לעלת העלות. ושכינתיה, רכב לעמודא דאמצעיתא. ועלת העלות איהו דמיחד לכלא, ומסדר לכלא, ונהיר בכלא. נהוריה אעבר בנשמתא וגופא ולבושא. ולית ביה שנוי ושותפו וחושבן ותמונה ודמיון מכל מרכבתא, ומראה ודמיון דאתחזייא בעין השכל. דרגין עלאין ותתאין, אינון רכב ומרכבתא לגביה, ועליה לית מאן דרכיב.

344. The rainbow (Heb. keshet - Kof Shin Tav) stands for initials of teki'ah, shevarim, teru'ah and they are a sign for the patriarchs' Chariot. Teki'ah is Abraham, shevarim Isaac, and teru'ah is Jacob, about whom it is said: "And the trumpet blast (Heb. TERU'AH) of a king is among them" (Bemidbar 23:21). And in it three colors are visible: white, red, and green. From the side of Gvurah it, YESOD, is called "The bows of the mighty are broken" (I Shmuel, 2:4), and from the right side, WHICH IS CHESED, IT IS CALLED "As the appearance of the rainbow that is in the cloud in the day of rain" (Yechezkel 1:28). When it appears on a rainy day, Mercy is visible, but when it appears when there is no rain, Judgment is visible. And when it is blended in between rain and sun, this shows that Mercy and Judgment are both apparent. And this is the letter Shin of Shadai (Shin Dalet Yud), THAT TEACHES ABOUT the three branches of the patriarchs, namely: The Yud Hei Vav Hei, Our Elohim, the Yud Hei Vav Hei, these being the three names that parallel the three branches of the patriarchs, WHICH ARE CHESED, GVURAH, AND TIFERET. AND THESE THREE NAMES contain Yud Dalet (= fourteen) the letters of which form the Dalet Yud of Shadai. AND SHADAI IS YESOD OF ZEIR ANPIN, and the apparel of Shadai IS Metatron, which has the same numerical value as Shadai.
End of Ra'aya Meheimna

344. קֶשֶׁת, סִימָן תְּקִיעָה שְׁבָרִים תְּרוּעָה. וְאִינוֹן
סִימָן מְרַכְבָּה דְּאֲבָהָן. תְּקִיעָה, דְּאֲבָרָהֶם. שְׁבָרִים,
דְּיִצְחָק. תְּרוּעָה, דְּיַעֲקֹב. דְּאֲתָמַר בֵּיהּ וְתְרוּעַת מֶלֶךְ
בּוֹ. וְג' גּוֹזֵינָן אֶתְחַזְיִין בֵּיהּ, חָזוֹר סוּמָק וְיָרוּק.
וּמִסְטָרָא דְגְבוּרָה, אֶתְקָרִי קֶשֶׁת גְּבוּרִים חֲתִים.
וּמִסְטָרָא דִימִינָא, כְּמַרְאֵה הַקֶּשֶׁת אֲשֶׁר יִהְיֶה בְעֵנָן
בְּיוֹם הַגֶּשֶׁם. כִּד אֶתְחַזִּי בְיוֹם הַגֶּשֶׁם, אַחֲזִי רַחֲמֵי.
וְכִד אֶתְחַזִּי בְלֹא מִטְרָא, אַחֲזִי דִינָא. מְעוֹרָב בֵּין
מִטְרָא וְשֶׁמֶשׁ, אַחֲזִי דִינָא וְרַחֲמֵי כְלִיל. וְהָאִי אִיהוּ
ש' מִן שְׂדֵי, תְּלַת עֲנַפֵּי אֲבָהָן, דְּאִינוֹן יְדוּ"ד אֱלֹהֵי"נו
יְדוּ"ד, תְּלַת שְׁמֵהָן לְקַבֵּל תְּלַת עֲנַפֵּי אֲבָהָן. וּבְהוֹן
י"ד אֶתְוֹן, בַּחוּשְׁבָן דִּי מִן שְׂדֵי. וְלְבוֹשׁ דְּשְׂדֵי,
מִטְטְרוֹן, דְּהִכִּי סְלִיק בַּחוּשְׁבָן שְׂדֵי.
ע"כ רעיא מהימנא

55. He who says "A praise of David" every day

Rabbi Elazar says that one must recite the title psalm three times each day - twice for the food of mortal man, and once to give force to the world above.

345. Rabbi Shimon said: Let he who has started continue! (THIS IS THE REACTION OF RABBI SHIMON TO RABBI ELAZAR'S WORDS, SEE ABOVE 237). Rabbi Elazar said, we learned: Whoever recites the psalm "A praise of David" (Tehilim 145) three times daily is sure to inherit the World to Come. And we have already learned the reason, NAMELY THAT IT CONTAINS THE VERSE: "YOU OPEN YOUR HAND, AND SATISFY THE DESIRE OF EVERY LIVING THING" (TEHILIM 145:16), THIS BEING A PRAYER OVER FOOD. HE ASKS, IF THE REASON has to do with sustenance and food for all the worlds, THEN HE SHOULD SAY IT TWICE each day, in the morning and the evening, for it is written: "When Hashem shall give you in the evening meat to eat, and in the morning your fill of bread" (Shemot 16:8). If a man eats only twice a day, why should he have to recite it three times daily? THE ANSWER IS that he says it twice for the food of mortal man, and for the whole world, and once is to give force to that place where His hands are open.

345. אר"ש, מֵאֵן דִּפְתַח פְּתָחָא יִימָא. א"ר אֶלְעָזָר,
תְּנִינָן, כֹּל מֵאֵן דְּאֲמַר תְּהִלָּה לְדוֹד בְּכֹל יוֹם תְּלַת
זְמַנִּין, אִיהוּ בַר עֲלָמָא דְּאֵתִי. וְהָא אֲתָמַר טַעְמָא. אִי
בְּגִין פְּרִנְסָה וּמְזוֹנָא דְכָל עֲלָמִין, תְּרִין זְמַנִּין אִינוֹן
בְּכֹל יוֹמָא בְּצַפְרָא וּבִפְנֵינָא, דְּכִתִּיב בְּתַת יו" לְכֶם
בְּעָרְבַּ בֶּשֶׂר וְגו', אֲמַאי תְּלַת זְמַנִּין בְּכֹל יוֹמָא. אֶלָּא
תְּרִין לְמְזוֹנָא דְּבְנֵי אִינוּשֵׁי וְדְכָל עֲלָמָא. וְחַד לְמִיָּהֵב
תּוֹקְפָא לְהֵוּא אַתְרַּ דְּפִתְיָחוּ יְדוּי.

346. These two foodstuffs OF MAN differ from each other, FOR THE ONE IS FOR THE RICH AND THE OTHER FOR THE POOR. And all three types of food are mentioned here in the psalm "A PRAISE OF DAVID." "and you give them their food in due season" (Tehilim 145:15) refers to the food of the rich, for He gives "them their food in due season." This is the first of the three. The second is "and satisfy the desire of every living thing" (Tehilim 145:16). This refers to the food of the poor, for they are satisfied not with much food but with what He satisfied them with. The third is the verse "You open your hand" (Ibid.), this being strength to that place, for when He opens His hands, favor and abundance for all emerge.

346. וְתְרִין מְזוֹנִין אֶלִּין מְשַׁנִּיין דָּא מִן דָּא, וְכִלְהוּ
תְּלַת מְזוֹנֵי כְּתִיבֵי הַכָּא, וְאַתָּה נּוֹתֵן לָהֶם אֶת אֲכָלָם
בְּעִתּוֹ, דָּא מְזוֹנָא דְעִתְיָרִי, דִּיְהִיב מִיכְלָא סְגִי בְעִתּוֹ,
הָא חַד. תְּרִין, דְּכִתִּיב וּמִשְׁבִּיעַ לְכָל חַי רְצוֹן, דָּא
מְזוֹנָא דְמִסְכְּנֵי, דְּאִינוֹן שְׁבַעִין מִרְצוֹן, וְלֹא מְגוּ
מִיכְלָא סְגִי. תְּלַת דְּכִתִּיב פּוֹתַח אֶת יָדְךָ, דָּא תּוֹקְפָא
לְהֵוּא אַתְרַּ, וּבְפִתְיָחוּ דִּירוּי, נִמְקָא רְצוֹן וְשְׁבַעַ
לְכִלְא.

347. Again, I have learned that A MAN HAS TO SAY "A PRAISE OF DAVID" twice a day only for his daily food and sustenance. And these TWO TIMES are mandatory for a person. And if he says it more than twice, this is not in fulfillment of an obligation, but in praise among the songs of praise of King David. What is the reason? It is because it is not fitting that a man should ask for his sustenance until after the prayer, FOR THE PRAYER ITSELF is his Master's sustenance, and the King should eat first, and his servants should eat afterwards.

347. תו הכי אוליפנא, דלא איהו אלא תרי זמני, בגין מזונא ופרנסה בכל יומא. דאלין חיובא על ב"ג. ואי אמר יתיר, לאו בגין חובה איהו, אלא בגין שבחא גו תושבחן דזמירות דדוד מלכא. מ"ט. בגין דפרנסה לא חזי למשאל אלא בתר צלותא ופרנסה דמאריה. מלכא ייכול בקדמיתא ולבתר ייכלון עבדוי.

56. "I have eaten my honeycomb with my honey; I have drunk my wine with my milk"
Rabbi Elazar explains the title verse in the context of the recital of the Sh'ma.

348. It is written: "I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1). The verse continues: "Eat, O dear ones." "I have eaten my honeycomb" refers to that part of the prayer service that is said seated; NAMELY FROM 'WHO FORMS LIGHT AND CREATES DARKNESS...' UNTIL THE RECITAL OF THE SH'MA. "with my honey" refers to the recital of the Sh'ma. HE EXPLAINS, "I have eaten my honeycomb (Heb. ya'ar)" refers to that part of the prayer service that is said seated, BECAUSE the forest (Heb. ya'ar) of Lebanon WHICH IS THE WORLD OF BRIYAH, INCLUDES, 'Who forms light and creates darkness,' including the wheels and the holy living creatures, all of which are called 'the forest of trees' and the saplings in it. "with my honey" refers to the recital of the Sh'ma, which is the sweetest of all, with much nectar and sweetness.

348. הה"ד, באתי לגני אחותי כלה אכלתי וערי עם דבשי שתיתי ויני עם חלבי, לבתר אכלו רעים. אכלתי וערי, דא צלותא דמיושב. עם דבשי דא ק"ש. אכלתי וערי דא צלותא דמיושב, ההוא יער לבנון, יוצר אור והאופנים וחיית הקדש, כל הני אקרון יער אילנין ונציבין דביה. עם דבשי דא ק"ש, דאיהו מתיקו דכלא, בכמה צופין ומתיקין.

349. "I have drunk my wine" is that part of the prayer service that is said standing, for it is the drawing down of the upper cellared wine, WHICH IS THE ILLUMINATION OF CHOCHMAH THAT IS IN BINAH, AND IT IS THEREFORE SAID ABOUT IT "I HAVE DRUNK MY WINE." And this is in the first three OF THE EIGHTEEN blessings OF THE AMIDAH, PARALLELING CHOCHMAH, BINAH, AND DA'AT. "with my milk" refers to the final three blessings OF THE AMIDAH, AND THEY PARALLEL NETZACH, HOD, AND YESOD. AND THE ILLUMINATION OF CHASSADIM IS TERMED MILK. And the ones are included in each other, NAMELY THE ILLUMINATION OF CHOCHMAH AND OF CHASSADIM ARE INCLUDED IN EACH OTHER. To this point is the food of the King. And after the King has eaten, "Eat, O dear ones," NAMELY THE ANGELS, "drink deep, O living companions" below, NAMELY THE SOULS.

349. שתיתי ויני, דא צלותא, דמעומד, משיכו דיינא עלאה דאתנטר. ודא בשלש ברכות ראשונות. עם חלבי, אלין אינון שלש ברכות אחרונות, ואתבלילן אלין באלין. עד כען מיכלא דמלכא. לבתר דאכל מלכא, אכלו רעים לעילא, שתו ושכרו דודים לתתא.

350. And thus there is no obligation TO OFFER PRAISES for food until after the prayer, NAMELY UNTIL AFTER THE KING HAS EATEN, AS ABOVE. And what is the reason FOR THE RECITAL OF "A PRAISE OF DAVID" (TEHILIM 145) IN THE AFTERNOON SERVICE BEFORE THE AMIDAH? IT IS BECAUSE THE AFTERNOON SERVICE PARALLELS ISAAC, WHICH IS JUDGMENT. SO before there is harsh judgment, NAMELY BEFORE THE PRAYER, while the King's countenance is still shining WITH CHESED (LIT. 'FAVOR'), let him say "A praise of David" in that order of foodstuffs IN THE THREE ASPECTS, for after THE PRAYER when Judgment prevails and impends over the world, it is an inappropriate time for that. Rabbi Pinchas came and kissed him.

350. וע"ד לית חיובא דמזונא אלא לבתר צלותא. בצלותא דמנחה קודם צלותא מ"ט. בגין דעד לא אשתכח דינא קשיא, בעוד דאנפין דמלכא נהירין, יומא תהלה לדוד, בהאי סדורא דמזונא. דלבתר דדינא שריא ותלי על עלמא, לאו שעתא איהו. אתא ר' פנחס ונשקיה.

57. Now there was a day when the sons of Elohim came to present themselves before Hashem"

Rabbi Shimon talks about Rosh Hashanah (the Jewish New Year), when harsh judgment is present in the world, telling us that the day spoken of in the title was Rosh Hashanah. We learn that "the sons of Elohim" are the supreme court, the seventy officials who always surround the King, and that everyone must take care to honor the Holy Name in order to avoid judgment.

351. Rabbi Yehuda said to Rabbi Shimon, Let my master say some beautiful things about Rosh Hashanah. Rabbi Shimon began by quoting: "there was (Heb. vayehi) a day" (Iyov 1:6). Wherever it is written: vayehi, IT IS A TERM OF anguish. "Now there was a day" refers to anguish. Certainly "Now there was a day" refers to a day on which there is anguish, and this is Rosh Hashanah, a day on which harsh judgment is on the world. SIMILARLY: "And it happened one day, that Elisha passed to Shunem" (II Melachim 4:8) was on the day of Rosh Hashanah. And wherever it is said "And it happened one day" the day referred to is Rosh Hashanah. CONSEQUENTLY, "Now there was a day when the sons of the Elohim came to present themselves before Hashem" (Iyov 1:6) refers to the day of Rosh Hashanah.

352. Rosh Hashanah always lasts for two days. What is the reason for this? It is so that Isaac, WHO IS THE LEFT COLUMN, WHICH IS THE ASPECT OF ROSH HASHANAH, should be composed of Judgment and Mercy, WHICH ARE two days, and ISAAC WILL not BE JUST one. For WERE ISAAC TO BE just one, WITHOUT THE INCLUSION OF MERCY, he would destroy the world, and this is why it is written IN JOB twice: "Now there was a day THAT THE SONS OF ELOHIM CAME TO PRESENT THEMSELVES BEFORE HASHEM" (IYOV 1:6; 2:1).

353. "the sons of the Elohim came": These are certainly the supreme court, the sons of the Elohim, before whom the sons of the King, NAMELY YISRAEL, draw near. And they are the seventy officials who always surround the King, and they decree Judgment on the world. "to present themselves before (lit. 'upon') Hashem": HE ASKS, do they stand upon Hashem? HE ANSWERS, No, but when they stand to judge THE WORLD, the first to be judged is the one who does not honor the Holy Name and does not respect the Torah and His servants. So, too, whoever is not concerned about the honor of the Holy Name, WHICH IS THE SHECHINAH, that it be not desecrated in the land, and whoever is not concerned over the honor of the Holy One, blessed be He, WHO IS ZEIR ANPIN, he does not give honor to this Name. "and the adversary came also amongst them" (Ibid.): "also" adds the female of the adversary, LILIT. And so it is here: "to present themselves before Hashem" means that the Satan, too, was concerned for the honor of this Name, THAT IS TO SAY, HE CAME TO INCITE ABOUT THIS.

351. אָמַר רַבִּי יְהוּדָה, לֵימָא לָן מַר, מַלִּין מַעֲלִיתָא דְרֵאשׁ הַשָּׁנָה. פִּתַּח רַבִּי שְׁמַעוֹן וְאָמַר וַיְהִי הַיּוֹם. בְּכָל אֶתֶר דְּכַתִּיב וַיְהִי, אִיהוּ צַעַר, וַיְהִי בַיּוֹמֵי צַעַר. וְדַאי, וַיְהִי הַיּוֹם, יוֹמָא דְאִית בֵּיה צַעַר, וְדָא הוּא רֵאשׁ הַשָּׁנָה, יוֹמָא דְאִית בֵּיה דִּינָא קְשׂוּיָא עַל עֲלָמָא. וַיְהִי הַיּוֹם וַיַּעֲבֵר אֱלֹיִשֶׁעַ אֶל שׁוֹנֵם, יוֹמָא דְרֵאשׁ הַשָּׁנָה הַזֶּה. וּבְכָל אֶתֶר וַיְהִי הַיּוֹם, דָּא רֵאשׁ הַשָּׁנָה. וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים, יוֹם רֵאשׁ הַשָּׁנָה הַזֶּה.

352. בְּכָל זְמַנָּא תְרִין יוֹמִין אֵינּוּן, מֵאֵי טַעְמָא. בְּגִין, דְּלֵהוּי יִצְחָק כְּלִיל דִּינָא וְרַחֲמֵי, תְרִין יוֹמִין וְלֹא חַד. דְּאֶלְמָלָא יִשְׁתַּכַּח יַחֲדַאי, יַחֲרִיב עֲלָמָא. וְעַל דָּא כְּתִיב תְרִין זְמַנִּין, וַיְהִי הַיּוֹם וַיְהִי הַיּוֹם.

353. וַיָּבֹאוּ בְנֵי הָאֱלֹהִים, אֵלִין ב"ד רַבְרָבָא. בְּנֵי הָאֱלֹהִים וְדַאי, בְּנוֹי דְּמַלְכָּא קְרִיבִין לְגַבְיָה. וְאֵינּוּן שְׁבַעִין מַמְנָן, דְּסַחְרִין תְּדִירָא לְמַלְכָּא. וְאֵינּוּן חַתְכִּין דִּינָא עַל עֲלָמָא. לְהַתִּיצֵב עַל יוֹי, וְכִי עַל יוֹי קְוִימֵי. אֶלָּא, בְּשַׁעֲתָא דְאֵלִין קְוִימֵי עַל דִּינָא, דִּינָא קְדַמָּה דְכָלָּא בֵּיה, מֵאֵן הוּא. דְּלֹא יוֹקִיר לְשִׁמָּא דְקוּדְשָׁא בְרִיךְ הוּא, וְדְלֹא יוֹקִיר לְאֹרִייתָא וְלַעֲבָדוּי. אוֹף הָכִי, מֵאֵן הוּא דְלֹא חֲוִישׁ עַל יִקְרָא דְשִׁמָּא קְדִישָׁא, דְלֹא יִתְחַלֵּל בְּאַרְעָא. מֵאֵן הוּא דְלֹא חֲוִישׁ לְיִקְרִיָּה דְקוּדְשָׁא בְרִיךְ הוּא, מֵאֵן הוּא דְלֹא שׁוּי יִקְרָא לְשִׁמָּא דָּא. וַיָּבֹא גַם הַשָּׁטָן בְּתוֹכֵם, גַּם, לְרַבּוֹת הָהִיא נּוֹקְבָא דִּילִיָּה. אוֹף הָכִי לְהַתִּיצֵב עַל יוֹי, דְּאִיהוּ חֲוִישׁ נְמוּ לְיִקְרָא דְשִׁמָּא דָּא.

58. The righteous suffer, the wicked thrive

Rav Hamnuna tells Elijah that a righteous man whose sins are few is punished in this world, but a man with many sins and a few good deeds is rewarded in this world. He goes on to say that people must confess their own sins to God and then He will hear, judge, and forgive him.

354. Here the ancient pillars of the world were divided. One said: Job was one of the pious of the nations of the world, and another said: Job was one of the pious of Yisrael, but was smitten in order to find atonement for the world. One day Rav Hamnuna found Elijah and said to him: We have definitely learned that there is a righteous man in adversity and a wicked man who prospers. RAV HAMNUNA EXPLAINED AND said: A righteous man is one whose sins are few and who pays the price for them in this world, and thus is a righteous man in adversity. But if his sins are many and his good deeds few, then he receives his reward in this world, AND THUS is a wicked man who prospers. He said to him: The judgments of the Master of the World are profound, but when the Holy One, blessed be He, wants to make atonement for the sins of the generation, He smites their arm and through this action the generation is healed. It can be likened to a doctor who smites, NAMELY LETS BLOOD IN the arm in order to save all the parts, as it is written: "But he was wounded because of our transgressions" (Yeshayah 53:5).

355. As we have learned, on that day of Rosh Hashanah, seventy seats of justice arise to judge the world, many for the defense and many for the prosecution standing on high, those on the right for innocence and those on the left for guilt, to recall the sins of the world and the sins of each individual. A man has therefore to CONFESS AND specify his sins, each one just as it is, for whoever expounds his sins BEFORE THE HOLY ONE, BLESSED BE HE, judgment is passed on him by the Holy One, blessed be He, and by no other. And whoever is judged by the Holy One, blessed be He, it is for his good. This is why King David requested: "Judge me, Elohim" (Tehilim 43:1), You and none other. Similarly, Solomon said, "that He maintain the cause of His servant" (I Melachim, 8:59). He and no other. And the HEAVENLY court leaves him.

356. This is why the sins of every limb have to be expounded, and everything that he did in detail, as it is written: "I acknowledge my sin to You" (Tehilim 32:5). And this same verse concludes: "and You forgave the iniquity of my sin. Se'la." How do we know this? We know it from Moses, for it is written: "This people has sinned a great sin" (Shemot 32:31). And about Yisrael is written: "We have sinned because we have forsaken Hashem" (I Shmuel 12:10). Should you suggest THAT THE VERSE ABOUT MOSES refers to an individual alone, while in public one does not HAVE TO SPECIFY ONE'S SINS, then the other verse "WE HAVE SINNED BECAUSE WE HAVE FORSAKEN HASHEM" comes to teach the opposite, FOR IT IS SAID IN PUBLIC. And should you agree that it is to be in public, but that it is not the cantor WHO HAS TO DETAIL THE SINS, the opposite is suggested, as it is written: "And Moses returned to Hashem and said: This people has sinned a great sin." And it is written in the continuation of the same verse: "and have made them an Elohim of gold." What is the reason? It is because the heavenly court leaves alone the person who expounds his own sins AND DOES NOT FIND HIM GUILTY. Because a man may be considered as one of his own close relatives, AND A RELATIVE IS UNACCEPTABLE AS A WITNESS. He is, THEREFORE, not judged according to his OWN testimony.

354. הָכָא אֶפְלִיגוּ עֲמוּדֵי קַדְמָאִין דְּעֵלְמָא. חַד אָמַר, אִיּוֹב מַחְסִירֵי אֹמּוֹת הָעוֹלָם הוּהוּ. וְחַד אָמַר, מַחְסִירֵי יִשְׂרָאֵל הוּהוּ. וְאַלְקֵי, לְכַפְרָא עַל עֵלְמָא. דְּהָא יוֹמָא חַד אֲשַׁכְחִיה רַב הַמְנוּנָא לְאֵלִיהוּ. א"ל, וְדָאִי תְגִינָן דְּאִית צְדִיק וְרַע לוֹ, רְשַׁע וְטוֹב לוֹ. אָמַר, צְדִיק, כָּל שְׂמֻעֵטִין לוֹ חוּבוֹתָיו נוֹתְנִין לוֹ בְּעוֹלָם הַזֶּה חוּבוֹ, וְעַל בְּן צְדִיק וְרַע לוֹ. וְכָל שְׂמֻרוּבִין עוֹנוֹתָיו, וּמְמוּעֵטִין זְכוּיוֹתָיו, נוֹתְנִין לוֹ שְׂכָרוֹ בְּעוֹלָם הַזֶּה, רְשַׁע וְטוֹב לוֹ. א"ל, דִּינוּי דְּמָאֲרֵי עֵלְמָא, עִמְיָקִין אָבַל בְּשַׁעְתָּא דְּבַעֵי קוּדְשָׁא בְּרִיךְ הוּא לְכַפְרָא חוּבִין דְּעֵלְמָא, אֲלֵקֵי בְּדְרוּעָא דְּלֵהוֹן, וְאִסִּי לְכוּלְהוּ מִתַּל לְאִסְיָא, דְּאֲלֵקֵי לְדְרוּעָא, לְשִׁיזְבָּא לְכָל שְׁיִפְיָן. כְּמָה דְּכַתִּיב, וְהוּא מְחוּלָל מִפְּשָׁעֵינוּ וְגו'.

355. כְּמָה דְּאֲתָמַר, בְּהוּא יוֹמָא שֶׁל רֵאשׁ הַשָּׁנָה, דְּקִיּוּמִין שְׁבַעִין קַתְרָאִין לְמִידָן דִּינָא לְעֵלְמָא, כְּמָה אִינוּן מָאֲרֵי תְרִיסִין, קְטִיגוּרִין, דְּקִיּוּמֵי לְעֵילָא. אֲלִין מִיּוּמִינִין לְזִכּוֹ וְאֲלִין מִשְׂמָאֲלִין לְחוּבָא, לְאֲדַכְרָא חוּבִין דְּעֵלְמָא, חוּבִין דְּכָל חַד וְחַד. וְעַל דָּא אֲצַטְרִיךְ לְב"נ, לְפָרְשָׁא חוּבוֹי, כָּל חַד וְחַד כְּמָה דְּאִיהוּ בְּגִין דְּמָאן דְּמִפְרֵשׁ חֲטָאוֹי, לֹא אֲתַמְסַר דִּינִיהּ, אֲלֹא בִידָא דְּמִלְכָּא קוּדְשָׁא בְּרִיךְ הוּא בְּלַחוּדוּי. וּמָאן דְּדָאִין לִיהּ קוּדְשָׁא בְּרִיךְ הוּא, אִיהוּ לְטָב. וְע"ד בְּעָא דְּדוּר מִלְכָּא, שְׂפִטְנֵי אֲלֵקִים, אַנְתָּ, וְלֹא אַחְרָא. וְכֵן שְׁלֵמָה אָמַר, לְעִשׂוֹת מִשְׁפֵּט עֲבָדוּ, הוּא, וְלֹא אַחְרָא, וְכָל ב"ד בְּדִילִין מִמְנוּ.

356. וְע"ד אֲצַטְרִיךְ לוֹן לְפָרְשָׁא חוּבִין דְּכָל שְׁיִוְפָא וְשְׁיִיפָא, וְכָל מַה דְּעֵבִיד בְּפָרְט. הַה"ד, חֲטָאֲתִי אֹדִיעֶךָ וְגו'. לְכַתֵּר וְאַתָּה נִשְׂאֲתָ עוֹן חֲטָאֲתִי סְלָה. מְנַלְן. מִמְשָׁה, דְּכַתִּיב אֲנָא חֲטָא הָעָם הַזֶּה וְגו'. בְּיִשְׂרָאֵל כְּתִיב, חֲטָאנוּ כִּי עֲזַבְנוּ אֶת יי', דְּאִי תִימָא הָאִי בְּיַחֲדָא, אָבַל בְּצַבוּר לֹא. הָא כְּתִיב קְרָא דָּא. וְאִי תִימָא הָא בְּצַבוּר, אָבַל שְׁלִיחָא דְּלֵהוֹן לֹא, הָא כְּתִיב וַיֵּשֶׁב מֹשֶׁה אֶל יי' וְגו'. וְכַתִּיב וַיַּעֲשׂוּ לָהֶם וְגו'. מ"ט. מָאן דְּמִפְרֵשׁ חוּבִיהּ, בִּי דִינָא בְּדִילִין מִיּוּנִיהּ, בְּגִין דְּב"נ קְרִיב לְגַרְמִייהּ, וְלֹא אֲתַדָּן עַל פּוּמִייהּ.

357. Again, he does not let the prosecutor teach guilt and fault about him, because the person himself comes first and tells all, leaving nothing for anyone else to mention. Then the Holy One, blessed be He, forgives him, as it is written: "But whoever confesses and forsakes them shall have mercy" (Mishlei 28:13).

357. ותו, לא שביק למקטרגא לאולפא עליה חובא מומא. דבר נש יקדים וימא, ולא יהיב דוכתא לאחרא למימר. כדין קודשא בריך הוא מחיל ליה, וה"ד, ומודה ועוזב ירוחם.

59. Rosh Hashanah

We learn why Rosh Hashanah lasts for two days, and that when people are coming to be judged Yisrael comes in first. It is important that we know the meaning of the blowing of the Shofar that arouses leniency and mercy.

358. On the days of Rosh Hashanah, the court prepares a throne for the King to judge the whole world. Yisrael comes in first to be judged before Him, so that Mercy will multiply, NAMELY BEFORE ANGER IS AROUSED AT THE SINNERS OF THE WORLD. It is written "that He maintain...the cause of his people Yisrael, as each day may require" (I Melachim 8:59). What is the meaning of "as each day may require"? THE MEANING IS the two days of Rosh Hashanah. And why are there two days? Because they are two courts joined together. There is the upper judgment, which is harsh, and the lower judgment that is lenient, and both of them exist.

358. ביומי דר"ה, מתקנין בי דינא בורסויא למלכא, למידן כל עלמא. וישראל עאלין בקדמיתא בדינא קמיה, דליפוש רחמי. תנן ומשפט עמו ישראל דבר יום ביומו, יום ביומו מאי הוא. אלא הני תרי יומין דר"ה. אמאי תרי יומין. בגין דאינון תרי בי דינא, דמתחברן כחדא. דינא עלאה, דאיהו קשיא, בדינא תתאה, דאיהו רפיא, ותרוייהו משתכחי.

359. And in this respect the Babylonians did not know the secret of the Sh'varim and T'ruah and that both of them are required. The T'ruah is strict judgment. The three notes of the Sh'varim are lenient judgment, AND IT IS LIKE someone who groans FROM HIS HEART, which is soft. They did not know WHICH OF THE TWO WAS REQUIRED, AND they THEREFORE had both of them. But we know BOTH, THAT BOTH OF THEM ARE REQUIRED, and do both OF THEM. And everything comes out by the way of truth.

359. ועל דא לא ידעי הני בבליאי, רזא היבבא ויללותא, ולא ידעי דתרוייהו אצטריכו, ויללותא דאיהו דינא תקיפא. תלת תבירין דאיהו דינא רפיא, גנוחי גנח רפיא. אינון לא ידעי, ועבדין תרווייהו. ואנן ידעינן, ועבדינן תרווייהו. וכלא נפקין לארץ קשוט.

360. He began by quoting: "Blow the horn at the new moon, in concealment for our feast day. For it is a statute for Yisrael, an ordinance of the Elohim of Jacob" (Tehilim 81:4-5). What is "Blow the horn at the new moon"? It means the lenient judgment, that is called "new moon." And what is "in concealment"? This is harsh judgment, which is ALSO TERMED 'the fear of Isaac'. It is a judgment that is concealed permanently, NAMELY THE MANULA, which is not judgment openly, FOR IT IS CONCEALED IN THE UPPER THREE SFIROT, AS ABOVE. "For it is a statute" refers to lenient judgment, WHICH IS THE SECRET OF THE MAFTECHA, WHICH IS IN THE OPEN. "an ordinance" refers to judgment contained with compassion, and the two of them are there together, AS IN THE PARAGRAPH ABOVE, and this is why there are two days OF ROSH HASHANAH, both of which are in the same secret.

360. פתח ואמר, תקעו בחדש שופר בכסה ליום חגנו. תקעו בחדש שופר, מאי בחדש. דא בי דינא רפיא, דאקרי חדש. בכסה: דא דינא קשיא, פחד יצחק. דינא דאתבסויא תדיר, דלאו איהו דינא באתגלייא. בי חק, דא דינא רפיא. ומשפט, דא דינא ברחמי. ותרוייהו אינון כחדא. בג"כ תרין יומין, ותרוייהו ברזא חדא.

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361. "Happy is the people that know teru'ah" (Tehilim 89:15). It does not say "that hear," nor does it say "that blow the sounds OF A TERU'AH," but "that know." This is because ONLY the sages who dwell in the atmosphere of the holy land are the ones who know teru'ah. The secret of the teru'ah is as it is written: "You shall break them (Heb. teroem) with a rod of iron" (Tehilim 2:9). What people is there like Yisrael, who know the heavenly secrets of their Master and enter in before Him and associate with Him. And all those who know the secret of the teru'ah will draw near and walk in the light of the countenance of the Holy One, blessed be He, because this is the first light that the Holy One, blessed be He, hid for the righteous. This is why it is necessary to know it, THE T'RUAH.

361. אֲשֶׁר־יְדַעֵי תְרוּעָה וְגו', לֹא כְתוּב שְׁמַעֵי, אוֹ תוֹקְעֵי תְרוּעָה, אֲלֵא יוֹדְעֵי תְרוּעָה. בְּגִין חֲבוּמֵי דְדִיּוּרֵי בְּאוּרָא דְאַרְעָא קְדוּשָׁא, אֵינּוּן יוֹדְעֵי תְרוּעָה. רְזָא דְתְרוּעָה, כְּמָה דְכְתוּב תְרוּעִים בְּשֶׁבֶט בְּרָזַל. מֵאן עֵמָא כְּיִשְׂרָאֵל, דְיֹדְעֵין רְזִין עַלְאִין דְמֵאֲרִיחֻן, לְמִיעַל קַמֵּיהּ, וְלֹאֲתַקְשְׂרָא בֵיהּ. וְכֹל אֵינּוּן דְיֹדְעֵי רְזָא דְתְרוּעָה, יִתְקַרְבוּן לְמִיחָךְ בְּאוּר פְּנֵי דְקוּדְשָׁא בְרִיךְ הוּא. וְדָא אוּר קְדָמָא דְגִנְזוּ קוּדְשָׁא בְרִיךְ הוּא לְצַדִּיקַיָּא. וְעַד אֲצַטְרִיךְ לְמַנְדַּע לָהּ.

60. The appendix of the liver, gall, trachea, esophagus and the Shofar
Rav Hamnuna talks about the iniquity of Lilith and Samael, saying that they are the liver and the appendix, and that from them emerge the gall that is the sword of the Angel of Death. On Rosh Hashanah the gall wanders the world collecting up sins, and all of Yisrael are in trouble; this is when they blow the Shofar.

362. It is written: "the appendix of the liver" (Vayikra 9:10), and also: "the appendix above the liver" (Ibid. 3:4). "the appendix of the liver" MEANS a woman of harlotry, THAT IS LILIT, who comes out and emerges from the liver, THAT IS SAMAEL, to mislead the world and denounce them, and she leaves the male to practice prostitution. And that is why IT IS WRITTEN: "the appendix of the liver"; "the appendix above the liver" MEANS THAT, after making her adulterous union, she rises above him. She has "a harlot's forehead" (Yirmeyah 3:3) and subdues her husband, who is SAMAEL, WHO IS CALLED 'liver', with the anger of the gall, being a quarrelsome and anger-prone wife who rules over her male. THUS "The harlot's forehead" has control over the liver, WHICH IS SAMAEL, BECAUSE SHE IS a woman of quarrel and anger AND IS THEREFORE CALLED "THE APPENDIX ABOVE THE LIVER."

362. כְּתוּב הַיּוֹתֵר מִן הַכְּבֵד. וְכְתוּב וְאֵת הַיּוֹתֵרָה עַל הַכְּבֵד. יוֹתֵרָה מִן הַכְּבֵד, דָּא אִשְׁתּוּ זְנוּנִים, דְאִזְלָא וְנִפְקָא מִן הַכְּבֵד, לְאַסְטָאָה בְּנֵי עֲלָמָא, וְלְאַסְטָנָא עֲלֵיהוּ. וְשִׁבְקַת לְדְכוּרָא, לְמַעַבְד זְנוּנִים. וּבגַ"ד הַיּוֹתֵרָה מִן הַכְּבֵד, יוֹתֵרָה עַל הַכְּבֵד. בְּתַר דְעֵבְדַת נִיאוּפָא, אִסְתַּלְקַת עֲלֵיהּ. מִצַּח אִשָּׁה זֹנָה. אֲתַגְבַּרַת עַל בַּעֲלָהּ דְאִיהוּ כְּבֵד, בְּכַעַס דְמַרְהּ, אִשְׁתּוּ מְדַנִּים, וְכַעַס, דְשִׁלְטָא אִיהוּ עַל דְכוּרָא דִילָהּ. מִצַּח אִשָּׁה זֹנָה שִׁלְטָא עַל הַכְּבֵד, אִשְׁתּוּ מְדַנִּים וְכַעַס.

363. "the appendix of the liver:" BECAUSE SHE emerges from the liver, WHO, AS EXPLAINED ABOVE, IS SAMAEL HER HUSBAND, in order to harm the whole world and practice adultery with all. She then mounts the male, with "a harlot's forehead," audaciously, and she is then above the liver. Again, she is called "the appendix of the liver," from another point of view, for after she has gone out to play prostitute with all, she gives the leftovers to her husband, and this is the meaning of "the appendix of the liver," appendix MEANING THE REMAINING LEFTOVERS.

363. יוֹתֵרָה מִן הַכְּבֵד, מִן הַכְּבֵד נִפְקָא לְאַבְאָשָׁא לְכָל עֲלָמָא, וְלְמַעַבְד נִיאוּפִין עִם כָּלָא. לְבַתַּר אִיהוּ סִלְקָא לְגַבֵּי דְכוּרָא, מִצַּח אִשָּׁה זֹנָה, בְּעִזּוֹתָא דְאַנְפִּין, וְכַדִּין אִיהוּ עַל הַכְּבֵד. וְעוֹד, יוֹתֵרָה מִן הַכְּבֵד אֲתַקְרִיאת מַסְטְרָא אַחְרָא, בְּתַר דְנִפְקַת לְנִאֲפָא עִם כָּלָא, יְהִיבַת שְׁיוּרֵין לְבַעֲלָהּ, וְהֵאֵי אִיהוּ יוֹתֵרָה מִן הַכְּבֵד.

364. From the liver and the appendix, WHICH ARE SAMAEL AND LILIT, emerges the gall, which is the sword of the Angel of Death, from which come bitter drops to kill human beings. It is written: "Her end is bitter (Heb. marah, also meaning 'gall') as wormwood" (Mishlei 5:4). And the gall is hanging over the liver, all sickness and death being dependent on it, ON THE KLIPAH THAT IS CALLED 'GALL'. And on that day of Rosh Hashanah, she prowls through the world, collecting up all the sins that are in the world. And then all the parts, which are Yisrael, are in trouble, FOR YISRAEL is composed of the parts of the Shechinah, AS IT IS SAID: "The soul of man is the candle of Hashem" (Mishlei 20:27), WHICH MEANS THAT THE SOUL OF MAN IS DERIVED FROM THE CANDLE OF HASHEM, which is the holy Shechinah. And then, on ROSH HASHANAH, all Yisrael is in trouble, so they take a Shofar to awaken with those calls: T'kiah, Sh'varim, T'ruah. Moses talks about the participation of the body - the trachea, the lungs, the arteries, the breath, the esophagus and the mouth - in the blowing of the Shofar. He says that the Satan has no control on Yom Kippur, the Day of Atonement. Yisrael's strength is in the voice, not in eating and drinking like everyone else in the world, and it is necessary to awaken the voice with the ten Shofar verses. Ra'aya Meheimna (the Faithful Shepherd)

365. Said the Faithful Shepherd: Certain it is that since the limbs and the arteries of the heart, that are likened to Yisrael, are in trouble, they have to awaken in the trachea pipe, which is the secret of the Shofar, this being the windpipe connected to the lung. Since the lobes of the lung are unable to quiet the anger of the gall, which overcomes the arteries of the heart and all the arteries in the limbs of the body, that breath, WHICH IS THE SECRET OF CHASSADIM that blows in them, rises in the trachea, which is a Shofar, namely the next world. FOR A SHOFAR IS THE SECRET OF BINAH THAT IS CALLED 'THE NEXT WORLD'. And so it has been taught: The esophagus is like this world, WHICH IS THE SECRET OF MALCHUT, for there is eating and drinking in it, NAMELY THE MOCHIN OF CHASSADIM AND CHOCHMAH THAT ARE TERMED EATING AND DRINKING. The trachea is likened to the next world, WHICH IS BINAH, for there is no eating and drinking in it, FOR THOSE MOCHIN ARE NOT DISCLOSED THERE IN BINAH, BUT IN MALCHUT.

366. And after the Vav of trachea (Heb. VESHET - VAV SHIN TET) has wandered off (HEB. SHAT - SHIN TET), because of the great amount of eating that it robbed, it grew longer, AND THE VAV BECAME A FINAL NUN and becomes the Satan (Sin Tet Nun). Who caused that? "the people wandered about (Heb. shatu) and gathered..." (Bemidbar 11:8), 'SHATU', CAN BE DERIVED FROM THE WORD 'SH'TUT' (LIT. 'STUPIDITY'). FOR THAT ONE brought about their stupidity in that they intermingled with the foolish mixed multitude whose craving was for food and drink and robbery and violence, "For the violence done to the poor, for the sighing of the needy" (Tehilim 12:6). They went astray with a bent Nun, for they ate without grinding it. And what is written about them? "And while the meat was yet between their teeth, before it was chewed, the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). For the Vav of shatu (Shin Tet Vav), wandered about, expanded AND BECAME A FINAL NUN, THUS MAKING THE SATAN. And he whose spirit is bowed down is as a BENT Nun, THAT IS TO SAY THAT THE SANCTITY HAD BECOME A BENT NUN, BUT THE OTHER SIDE A STRAIGHT FINAL NUN. And the result of this was that the Satan spread through eating and drinking and overcame all the limbs and the arteries with the 365 negative precepts, FOR ALL 365 DAYS OF THE SOLAR YEAR. And this is as the numerical value of HaSatan (the Satan), minus one, which is THE DAY OF Yom Kippur, on which there is no eating and drinking. THUS the Satan HAS NO CONTROL ON THE DAY OF ATONEMENT, AND IS SHORT ONE DAY OF THE FULL 365.

364. מִגּוֹ כְּבֵד, וַיּוֹתֵרֶת הַיֵּלָה, נִפְקֵת מֵרָה, וְאִיְהִי חֶרֶב־אֶת־הַמְּלָאֲךָ הַמּוֹת, דְּנִפְקוּ מִנָּה טֵפִין מֵרִירָן לְקַטְלָא בְּנֵי נִשְׂאָה הַה"ד, וְאַחֲרֵיתָהּ מֵרָה כְּלַעֲנָה. וְאִיְהִי תְלִיא בְּכַבֵּד, כֹּל מֵרַעִין וּמוֹתָא בֵּיהַ תְּלִיין. וְהָיָא יוֹמָא דְר"ה מִשְׁטָטָא בְּעֵלְמָא, לְמַכְנֵשׁ כֹּל חוּבֵי עֵלְמָא וּכְדִין כֹּל אַבְרִין דְּאִינוּן יִשְׂרָאֵל, אִינוּן בְּעָאקוּ, דְּאִינוּן אַבְרֵי דְּמִטְרוּנִיתָא, נֵר יִי' נִשְׁמַת אֲדָם, שְׂכִינְתָא קְדִישָׁא. וּכְדִין כֹּל יִשְׂרָאֵל בְּעָאקוּ, וְנִטְלֵי שׁוֹפָר לְאַתְעָרָא בֵּיהַ הָהוּא תְקִיעָה וּשְׁבָרִים וְתִרְוַעָה.

רַעִיא מֵהֵימְנָא

365. אָמַר רַעִיא מֵהֵימְנָא, וְדַאי בְּתַר דְּאַבְרִים וְעַרְקִין דְּלֵבָא, דְּדַמִּיין לְיִשְׂרָאֵל, אִינוּן בְּעָאקוּ. צְרִיכִין לְאַתְעָרָא בְּקִנְהָ, דְּאִיהוּ שׁוֹפָר. וְדַא קִנְהָ דְּרִיאָה. בְּתַר דְּכִנְפֵי רִיאָה לֹא יִכְלִין לְשַׁכְּכָא רוּגְזָא דְּמֵרָה דְּאַתְגַּבְרַת עַל עַרְקִין דְּלֵבָא, וְעַל כֹּל עַרְקִין דְּאַבְרִים דְּגוּפָא. הָהוּא רוּחָא דְּנִשְׁיב בְּהוּן, סְלִיק בְּקִנְהָ, דְּאִיהוּ שׁוֹפָר, עֵלְמָא דְּאַתֵּי. דְּהַכִּי אֻקְמוּהָ, וְשֵׁט, דּוּמָה לְעֵלְמָא דִּין, דְּבֵיהַ אֲכִילָה וְשִׁתְיָה. קִנְהָ, דּוּמָה לְעֵלְמָא דְּאַתֵּי, דְּלִית בֵּיהַ אֲכִילָה וְשִׁתְיָה.

366. וּלְבַתֵּר דְּשֵׁט ו' מִן וְשֵׁט, בְּרַבּוּי אֲכִילָה דְּגִזַּל אֲתַאֲרַן וְאַתְעֵבִיד שְׁטַן. וּמֵאֵן גְּרִים דָּא. שְׁטוּ הָעַם וְלָקְטוּ שְׁטוּתָא דְּלֵהוּן, דְּאַתְעֵרְבוּ בְּעַרְבּ רַב שְׁטִיין, דְּתַאֲוָה דְּלֵהוּן אֲכִילָה וְשִׁתְיָה דְּגִזַּל חֻמְסָא, דְּשׁוּד עֵנִים וְאַנְקַת אַבְיוֹנִים. בְּנוּן כְּפוּפָה שְׁטִיין, דְּאַכְלִין בְּלֹא טַחֲיִנָה. מַה כְּתִיב בְּהוּ, הַבָּשָׂר עוֹדְנוּ בֵּין שִׁינְיָהֶם טָרָם יִכְרַת וְאַף יִי' חָרָה בְּעַם. אֲתַפְּשֵׁט ו' דְּשֵׁט, אִיהוּ דְּרוּחִיהַ כְּפוּף, וְאִיהוּ נ'. וְדַא גְּרָם דְּאַתַּפְּשֵׁט שְׁטַן בְּאֲכִילָה וְשִׁתְיָה, וְאַתְגַּבֵּר עַל כֹּל אַבְרִין וְעַרְקִין בְּשַׁס"ה לֹא תַעֲשֶׂה. כַּחוּשְׁבָן הַשְּׁטַן חָסֵר חָד, דָּא יוֹם הַכְּפוּרִים, דְּלִית בֵּיהַ אֲכִילָה וְשִׁתְיָה.

367. AND THE DAY OF ATONEMENT is like the trachea OF THE LUNG, WHICH IS BINAH AND THE NEXT WORLD, AS ABOVE. And it is Vav, the son (Heb. ben) of Yud Hei. And in respect thereof, the sages of the Mishnah taught: "If one sees a reed (Heb. kaneh) in a dream, he may hope for wisdom, for it says "Get (Heb. k'neh) wisdom, get understanding" (Mishlei 4:5). For there is no kaneh that is less than two, namely: Yud Chochmah, Hei Binah, FOR THERE IS NO BINAH WITHOUT CHOCHMAH AND NO CHOCHMAH WITHOUT BINAH. And this is why they should awaken the Shofar, for it is a trachea, AS ABOVE, which is the next world, a long world, THAT RECEIVES FROM ARICH (LIT. 'LONG') ANPIN, from whom come the thirteen attributes of Mercy, because in Vav Aleph Vav, of which the Aleph is THE SECRET OF Erech (lit. 'long'), and the two Vavs are THE SECRET OF Apayim (suffering, lit. 'two noses').

368. And Upper Mother is teki'ah from the side of Abraham, WHO IS CHESED. Shevarim are from the side of Isaac, WHO IS GVURAH. Teru'ah is from the side of Jacob, WHO IS TIFERET. The lower Shechinah, WHICH IS MALCHUT, is the link (Heb. keshet - Kof Shin Resh) between them all, for it receives them all. AND THE WORD KESHER IS FORMED FROM THE INITIAL LETTERS OF TEKI'AH, SHEVARIM, TERU'AH, where teki'ah is Kof, shevarim is Shin, and teru'ah is Resh. And all of them are tripled in the Shechinah, as it is written: 'They proclaim you thrice holy'. For the voice cannot come out OF THE BODY other than through the mouth. So here, too, the Shechinah must not be separated from the Holy One, blessed be He, for about the Holy One, blessed be He, it is said: "The voice of Hashem hews out flames of fire" (Tehilim 29:7). And the Shechinah is "the prayer of every mouth." And these are the mnemonics: Kof Shin Resh Kof; Kof Shin Kof; Kof Resh Kof. AND THE BLOWS ARE EXPLAINED ABOVE.

369. The Shofar is taken in order to awaken with it T'ruah and T'kiah, WHICH ARE harsh Judgment with Mercy, FOR THE T'RUAH IS HARSH JUDGMENT, AND T'KIAH IS MERCY. And Sh'varim T'KIAH means lenient Judgment with Mercy, SINCE SHEVARIM IS LENIENT JUDGMENT AND T'KIAH IS MERCY. And then they thus awaken on high and intermingle with each other, THAT IS, JUDGMENT WITH MERCY AND MERCY WITH JUDGMENT.

370. And in the compilation of the first section, the Faithful Shepherd said that through this the Satan was sweetened and the final Nun of veshet (lit. 'esophagus' - Vav Shin Tet), was folded AND IT RETURNED TO BE A VAV. Where the ESOPHAGUS became the Satan, it is now put back, and becomes an esophagus again, as it was. This is because "the voice is the voice of Jacob" (Beresheet 27:22), for Yisrael have no power through eating and drinking, as do the other nations who inherit this world, for their strength is in eating and drinking. But AS FOR YISRAEL, their strength is in the voice, which is the next world, a long world that was created with the letter Yud. And since the voice of the Shofar WHICH IS THE SECRET OF THE MOCHIN OF ZEIR ANPIN THAT ARE CALLED 'VOICE', WHICH RECEIVES FROM SHOFAR, WHICH IS BINAH, emerges from it, FROM THE YUD WHICH IS CHOCHMAH, the sages said: 'one may not blow less than...ten Shofar verses' NAMELY CORRESPONDING TO THE LETTER YUD (= ten). For with the letter Yud is certainly made a long world, which is Vav, the next world, NAMELY THAT RECEIVES MOCHIN OF THE NEXT WORLD, AS ABOVE. And with the letter Hei He created this world, which is small Hei, NAMELY MALCHUT, in which there is eating and drinking of the Torah, NAMELY THE MOCHIN OF CHOCHMAH AND CHASSADIM THAT ARE CALLED 'EATING' AND 'DRINKING'.

367. ואֵיהוּ בְּגוֹנוֹא דְקִנְהָ, וְאֵיהוּ ו' בֶּן י"ה, מִן בִּינָה. וּבְגִינְיָה אוֹקְמוּהָ מְאִרֵי מִתְנִיתִין, הַרְוֵאָה קִנְהָ בַחֲלוּם, זוֹכָה לַחֲכָמָה. הַה"ד, קִנְהָ חֲכָמָה קִנְהָ בִינָה. דְלִית קִנְהָ דְאֵיהוּ פְחוּת מִתְרוּוֹיָהּ, דְאֵינּוּן ו' חֲכָמָה, ה' בִּינָה. וּבג"ד, צְרִיךְ לְאַתְעָרָא בְשׁוּפֵר, דְאֵיהוּ קִנְהָ, עֲלְמָא דְאֵתִי, עוֹלָם אַרוּךְ, אַרְךְ אִפִּים, דְמִשְׁתַּכְחֵי מִינְיָה י"ג מְכִילִין דְרַחֲמֵי, בְחוּשְׁבָן וַא"ו, א' אַרְךְ, ו' אִפִּים.

368. וְאֵימָא עֲלָאָה אֵיהִי תְקִיעָה, מְסִטְרָא דְאַבְרָהָם. שְׁבָרִים, מְסִטְרָא דְיִצְחָק. תְרוּעָה, מְסִטְרָא דְיַעֲקֹב. שְׂכִינְתָא תְתָאָה, קֶשֶׁר דְכֻלְהוּ. דְהֵינּוּ: ק' תְקִיעָה. ש' שְׁבָרִים. ר' תְרוּעָה. וְכֻלְהוּ מְשֻׁלְשִׁין לְגַבֵּי שְׂכִינְתָא, הַה"ד, קְדוּשָׁה לֶךְ יִשְׁלֹשׁ. דְלִית קְלָא יָכִיל לְנַפְקָא לְבַר, אֶלָּא מִן הַפֵּה. אוּף הַכִּי, לִית לְאַפְרָשָׁא שְׂכִינְתָא מִן קוּדְשָׁא בְרִיךְ הוּא. דְקוּדְשָׁא בְרִיךְ הוּא אֲתַמַּר בֵּיהּ, קוּל י"י חוֹצֵב לְהַבּוֹת אֶשׁ. וּשְׂכִינְתָא תְפִלַּת כָּל פֵּה. וְאֵינּוּן סִימְנִין, קֶשֶׁר"ק קֶשֶׁר"ק קֶר"ק.

369. נְטִלוּן שׁוּפֵר, לְאַתְעָרָא בֵּיהּ, תְרוּעָה וְתְקִיעָה, דִּינָא קֶשֶׁיָא בְרַחֲמֵי, וּשְׁבָרִים דִּינָא רַפּוּיָא בְרַחֲמֵי וּכְדִין הַכִּי יִתְעָרוּ לְעִילָא לְאַתְעָרְבָא דָּא בְדָא.

370. וּבְחַבּוּרָא קְדַמָּאָה, אָמַר רַעִיָא מְהֵימְנָא, בְּהָאֵי אֲתַבְסַם שְׁטָן, וְקִמֵּיט נו"ן מִן וְשֵׁט, מַה דְהוּהּ שְׁטָן לְפָנִים, תֵּב לְאַחֲרָא, וְאַתְהֵדֵר וְשֵׁט, כְּדַבְּרִימִיתָא. בְּגִין דְהַקּוּל קוּל יַעֲקֹב. יִשְׂרָאֵל לִית חִילִיָּהוּן בְּאֲכִילָה וּשְׁתִּיָּה, בְּשָׂאֵר עַמִּין, דִּירְתִּין עֲלְמָא דִּין, דְחִילִיָּהוּן בְּאֲכִילָה וּשְׁתִּיָּה. אֶלָּא חִילִיָּהוּן בְּקוּל דָּא, דְאֵיהוּ עֲלְמָא דְאֵתִי, עוֹלָם אַרוּךְ, דְאַתְבְּרִי בְּאֵת יו"ד, וּבְגִין דְקוּל שׁוּפֵר מִינְיָה נְפִיק, אָמְרוּ רַבְּנָן אֵין פּוֹחֲתִין מְעַשְׂרָה שׁוּפְרוֹת. וּבְאוֹת י' וְדָאֵי, אֲתַעֲבִיד עוֹלָם אַרוּךְ, דְאֵיהוּ ו' עֲלְמָא דְאֵתִי וּבְאֵת ה', בְּרָא עֲלְמָא דִּין, דְאֵיהוּ ה' זְעִירָא, דְבָהּ אֲכִילָה וּשְׁתִּיָּה דְאוּרִיָּתָא.

371. And there is yet another secret. For after the decree is enacted in the two letters Hei Hei, which are the two courts OF BINAH AND OF MALCHUT, who is able to rescind the decree of both of them, if not the YUD VAV OF Yud Hei Vav Hei. For the letter Hei OF is Upper Mother, BINAH, and Yud is father, CHOCHMAH. And what is written? "Every vow and every binding oath to afflict the soul (which is Hei THAT IS CALLED 'SOUL', HEB. NEFESH), her husband may let it stand or her husband may make it void" (Bemidbar 30:14). HERE YUD IS THE HUSBAND OF THE FIRST HEI, WHICH IS BINAH, AND VAV IS THE HUSBAND OF THE SECOND HEI, WHICH IS MALCHUT. THUS THE YUD AND VAV CAN RESCIND THE DECREE OF THE TWO HEIS, (the two courts). It is thus necessary to awaken the voice, that is Vav, WHICH IS ZEIR ANPIN, with the ten Shofar verses, that is Yud, IN ORDER TO ANNUL THE JUDGMENTS OF THE TWO (HEIS) COURTS, WHICH ARE BINAH AND MALCHUT. And the main thing is that each of the mnemonics (the order of the prescribed blowing sounds) should be sounded in one breath, in the mouth, which is the tenth part of ten, (the mnemonics being KOF SHIN RESH KOF (standing for the SHOFAR calls: T'KIAH, SHEVARIM, T'RUAH, T'KIAH); KOF SHIN KOF (standing for the calls: TEKI'AH, SHEVARIM, T'KIAH); and KOF RESH KOF (standing for T'KIAH, T'RUAH, T'KIAH)).

372. Immediately on hearing these matters, Rabbi Shimon and the friends exclaimed: Blessed be Elohim that we have been privileged to hear such matters from him, who is called 'the master of all the prophets', 'master of all the sages', 'master of all the ministering angels', through whose mouth the Holy One, blessed be He, and His Shechinah speak, and by whose hands He wrote these secrets, the like of which have not been heard since the revelation of the Torah until now.

373. The FAITHFUL SHEPHERD said TO RABBI SHIMON: holy luminary, complete the matters of the secrets of the first compilation part, by expounding on them, for the heads of all of the academies on high and the heads of all the academies below are ready to hear these things from your mouth, with your clarifications. For thereby will rejoicing and redemption awaken in heaven above and on the earth below. "Give no rest" (Yeshayah 62:7), neither you nor any of your friends.

61. The liver and the heart

Rabbi Shimon says that the heart (God) takes from the liver only that which is pure and clean, leaving all the foulness for Samael, who distributes it to the idol worshipping nations.

374. With T'ruah and T'kiah and Sh'varim, everything is perfumed, one with the other, FOR ALL OF THE JUDGMENTS ARE MITIGATED, and everything that the liver is holding it sacrifices to the heart, which is the King, to nourish him. And it is neither the way of that heart, nor its desire, the foulness of the deeds of His people, but He takes everything that is clear and pure, NAMELY all the merits and the good deeds, while all the foulness, the filth and the dirt, which are the bad deeds He leaves for the liver, WHICH IS SAMAEI, about whom it is said: "Esau...is a hairy (Heb. sair) man" (Beresheet 27:11). And all its arteries, which are the other idol-worshipping peoples, are as it is written: "And the goat (Heb. seir) shall bear upon him all their iniquities" (Vayikra 16:22). What is meant by "their iniquities" (Heb. avonotam)? avonot tam, namely the iniquities of a tam, a complete man, the reference being to the same one about whom it is said: "And Jacob was a plain (Heb. tam) man" (Beresheet 25:27). And the iniquities of His people are in the arteries AND SINEWS that pulsate in the heart.

371. ועוד רזא אחרא, בתר דאתגזר גזרה בתרין אתוון, דאינון ה' ה', תרין בתי דינין, מאן יכיל לבטלא גזרה דתרווייהו. י"ו. דאת ה"א אימא עלאה. י' אב. ומה בתיב, כל נדר וכל שבועת אסר לענות נפש, דאיהי ה', אישה יקימנו ואישה יפרנו. ובג"ד, צריך לאתערא קלא דאיהו ו', בעשרה שופרות, דאינון י'. ועקרא דלהון בנשימה אחת, כל סימן וסימן, בפה, דאיהי י' מעשרה.

372. מיד דשמעו מלין ר"ש וכל חברייה, אמרו, בריך אלהא דזכינא למשמע מלין, מההוא דאתקרי רבן של נביאים, רבן דחכמים, רבן דמלאכי השרת, דקודשא בריך הוא ושכינתיה מדבר על פומי, וכתב על ידוי רזין אלין, דלא אשתמעו כוותיהו ממתן תורה, ועד בען.

373. א"ל, בוצינא קדישא, אשלים מלולי דרזין דחבורא קדמאה, לפרשא לון, דהא כל מארי מתיבתאן דלעילא, ומארי מתיבתאן דלתתא, בלהו מזומנין למשמע מלין אלין מפומך, ופירושין דילך. דהא חדרה ופורקנא, יתער בהון לעילא ותתא. אל תתנו דמי, לא אנת, וכל סיעתא דילך.

374. בתרועה ותקיעה ושברים, אתבסם כלא דא בדא. וכל מה דהוא כבד נקיט, אקריב לגבי לב, דאיהו מלבא, לזינא. והוא לב, לאו אורחיה, ולא תיאובתיה, בעבירו דעובדין דעמיה. אלא נקיט כל ברירו, וכל צחותא, וכל זכין, וכל עובדין טבין. וכל ההוא עבירו וטנופין ולכלוכא דאינון עובדין בישין, אנח לכבד. דאתמר ביה, עשו איש שעיר. וכל ערקין דיליה, דאינון שאר עמין עכו"ם. הה"ד, ונשא השעיר עליו את כל עונותם. מאי עונותם. עונות הם. דאתמר ביה, ויעקב איש תם. וחובין דעמיה דאינון ערקין ודפקין דלבא.

375. And this is why boils and leprosy and skin sores of all the limbs are to be found in the liver, deriving from the filth that remains there. From the heart comes health for all the limbs, for that is how it is: since the heart took all that is pure, clean, and bright, the liver takes what is left over there of the dirt and the filth and distributes it to all the other limbs, which are the other idol worshipping nations, against their will. And from the garbage, the refuse of the liver, the spleen, WHICH IS LILIT, takes, about whom it is said: "Let there be lights" (Bereshheet 1:14), where the word 'lights' is spelled without Vav, WHICH CAN ALSO BE READ AS M'ERAT, 'THE CURSE OF,' BECAUSE LILIT WAS CREATED, as in the verse: "The curse (Heb. M'erat) of Hashem is in the house of the wicked" (Mishlei 3:33).

375. ובג"ד, שחין וצרעת וספחת, לכל אינון אברין, מכבד אשתכחו, מאילין לכלוכין דאשתארו ביה. מלבא אתי כל בריאותא, לכל אברין. דהכי הוא, בין דלבא נטיל כל זכיכו וברירא וצחותא. כבד נטיל כל מה דאשתכח ואשתאר מן לכלוכא וטנופא. וזריק לכל שאר שייפין, דאינון שאר עמין עבו"ם אחרנין, בעל כרחיהו. ומפסולות דמפסולות דכבד, נטל טחול, דאתמר ביה יהי מארת. מארת יי בבית רשע.

62. The spleen and the gall

Moses talks about the spleen that is laughter and the gall that is anger, and says that anger is better than laughter; this illustrates his point that the righteous are punished now for their sins so that they will inherit the World to Come.

376. More was compiled in this first section. The Faithful Shepherd said, Did not the sages teach about it: The spleen laughs, and this is "the laughter of the fool" (Kohelet 7:6)? For this reason the sages of the Mishnah taught: Woe to him to whom time laughs. FOR HE RECEIVES HIS REWARD DURING HIS LIFETIME. And Kohelet said: "Anger is better than laughter" (Kohelet 7:3). THE MEANING OF THIS IS: The anger of the liver, which is the gall, the whiplash of the Holy One, blessed be He, is a whip with which to beat the righteous in this world with bad illnesses and plagues. AND THIS IS BETTER than the laughter with which the spleen, WHICH IS LILIT, laughs at us, with the dirt of this world, and better than the laughter of time, namely temporary wealth. FOR THEY RECEIVE IN THIS WORLD THE REWARD OF THE GOOD DEEDS THAT THEY DID, SO THAT THEY SHOULD UTTERLY PERISH FROM THE NEXT WORLD, WHILE THE RIGHTEOUS RECEIVE THE PUNISHMENT FOR THE SINS THEY HAVE COMMITTED IN THIS WORLD SO THAT THEY WILL INHERIT THE NEXT WORLD. Again, venom of the spleen is a reptile of the dust, which is stronger than the venom of the gall.

376. עוד אמר בחבורא קדמא, אמר רענא מהימנא, והא אוקמוה רבנן עליה, טחול שוחק. ואיהו שחוק הכסיל. ובג"ד, אוקמוה רבנן דמתניתין, אוי לו למי שהשעה משחקת לו. וקהלת אמר טוב בעס משחוק. טוב בעס דכבד, דאיהי מרה, רצועה דקודשא ברין הוא, רצועה לאלקאה בה צדיקאי בעלמא דין במרעין בישין, במכתשין, משחוק דשחיק לון בטחול, בכלוכא דהאי עלמא, דשוחק לון שעתא בעותרא. ועוד, ארס דטחול איהו זחיל עפר, ואיהו תקיף יתיר מארס דמרה.

377. And since the mixed multitude are the leaven in the dough, NAMELY THEY INTERMINGLED WITH YISRAEL AS LEAVEN IN THE DOUGH and the nations of the world are like chaff, the mixed multitude delays Yisrael in exile more than do the idol-worshipping nations, as the sages taught. But what prevents us? The leaven in the dough." FOR THE MIXED MULTITUDE stick to Yisrael as does the leaven to the dough, but the nations of the world are no more than "like the chaff which the wind drives away" (Tehilim 1:4).

377. ובגין דערב רב אינון שאור שבעיסה, ואינון אומין דעלמא דמיין למוץ, יתיר מעכבין בגלותא ערב רב לישראל, מאומין עבו"ם. כמה דאוקמוה רבנן, מי מעכב. שאור שבעיסה מעכב. דאינון דבקיין בישראל, בשאור בעיסה. אבל אומין עבו"ם, לאו אינון אלא כמוץ אשר תדפנו רוח.

63. The scapegoat, the liver and the heart

The Faithful Shepherd explains how the goat bears all of Yisrael's iniquities.

378. Again: "And the goat shall bear upon him all their iniquities" (Vayikra 16:22). When the Satan wants to inform against Yisrael before the Holy One, blessed be He, and he bears all the sins that he can carry, until he becomes heavy (Heb. kaved, which word also means 'liver') "like a heavy burden they are too heavy for" him (Tehilim 38:5), THAT HE CARRIES upon his wings. What does he do? He, like an ass, ascends a high mountain, and when he gets near the top and wants to climb up that little bit more that is left for him, the weight of the burden overcomes him, and he falls, and tumbles down to the bottom, and with the weight of the burden pressing on him, all his bones are broken into pieces, until not a single limb in him remains whole. Thus, too, did it happen to Samael and the Serpent, which are liver and the appendix of the liver, the Evil Inclination and its partner a harlot, whence every daughter of a strange El is CALLED 'a harlot'.

End of the Ra'aya Meheimna

Rabbi Pinchas reiterates the information about the role of Samael, the liver. We also hear about the humility of David.

379. Rabbi Pinchas said TO RABBI SHIMON, This path was ordained for me to hear these things from the Ancient of Days. Happy is the world in which you reside. Woe to the world where orphans remain without knowing matters of Torah properly. For it is certainly like that: the liver, WHICH IS SAMAEL, takes everything, good and bad, and although it moves around and gathers in all the sins of Yisrael, it likewise gathers up their merits, too, to establish his slanderous informing FOR THE LIAR HAS TO SPEAK SOME TRUTH AT THE BEGINNING FOR PEOPLE TO BELIEVE HIM. And it sacrifices everything, BOTH MERITS AND DEMERITS, to the heart, and the way of the heart is not to take anything but the purest, clearest and brightest of all, NAMELY THE MERITS, as you have said. And the remaining filth and dirt, WHICH ARE THE INIQUITIES, it returns to the liver, who has no choice but to take everything, as it is written: "And the goat shall bear upon him all their iniquities" (Vayikra 16:22). I am going over this matter again, ALTHOUGH YOU HAVE ALREADY STATED IT, so that it will be sweet in my mouth as the sweetness of honey. Happy is my portion that I have been privileged to see this with my own eyes.

380. He, too, began by quoting: "Hashem, my heart is not haughty, nor my eyes lofty" (Tehilim 131:1). David spoke this verse when he was walking on the bank of the river, and said, Master of the Universe, has there ever been a man in the world who gave thanks and praised his Master as I have? A frog chanced by and said to him, David, you have no cause to be proud, for I have achieved more than you, for I have sacrificed my body at my Master's command, as it is written: "and the river shall bring forth frogs in swarms" (Shemot 7:28). And this, indeed, is how it has been interpreted. And also, I give praises and sing day and night, without interruption. Then at that moment, David said: "Hashem, my heart is not haughty, nor my eyes lofty." "Hashem, my heart is not haughty..." (THE CONTINUATION IS MISSING).

378. ועוד ונשא השעיר עליו, כד רעותיה למעבד קורצנא לקודשא בריך הוא עם ישראל, דאיהו נשא כל חובין דיכיל למסבל לון, עד דאתעביד כבד, כמשא כבד יכבדו ממנו, חובין על גדפוי. מה עביד, סליק לטורא עלאה, בחמרא כד איהו בעי לסלקא לטור גבוה, כמשא כבד יכבד עליה. כד איהו לעילא, ובעי לסלקא לפי מעוט דאשתאר ליה, אתיקר עליה מטולא, ונפיל, ואפיל גרמיה לתתא, ובכבד משא דאתתקף עליה, אתעבידו כל אברין דיליה פסקות, דלא אשתאר אבר שלים. אוף הכא אירע לסמאל ונחש, כבד ויותרת הכבד, יצר הרע ובת זוגיה זונה. מתמן כל בת אל נכר זונה. ע"כ רעיא מהימנא

379. אמר רבי פנחס, אורחא דא הוה מתקנא לי, למשמע מלין אלין מעתיק יומין, זכאה עלמא דאנת שארי בגויה. ווי לעלמא, דישתארוך יתמין, ולא ידעין מלי דאורייתא כדקא יאות. ודאי הכי הוא, דכבד נטיל כלא טב וביש. ואע"ג דמשטטא ולקיט כל חוביהון דישראל, ה"נ זכין דלהון לקיט, בגין לקיימא קורציה. וכלא האי והאי מקריב לגבי לב. ואורחוי דלב, לא נטיל אלא זכיו וברירי וצחותא דכלא, כמה דאמרת. ושאר טנופא ולכלובא, אהדר לכבד, ונטיל כלא בעל ברחיה, דכתיב ונשא השעיר עליו וגו'. מלה דא אהדרנא, בגין דיתבסם לפומי כמתקא דדובשא, זכאה חולקי דזכינא להאי, למחמי דא בעיני.

380. אוף הוא פתח ואמר, יי' לא גבה לבי ולא רמו עיני וגו', האי קרא אמר דוד, בשעתא דהוה אזיל על כוף נהרא, אמר רבש"ע, כלום הוה ב"נ בעלמא, דאודי ומשבח למאריה כותי. אודמנת ליה צפרדע, א"ל, דוד, לא התגאה, דאנא עבדית יתיר מנך, דמסרית גופאי על מימרא דמארי, דכתיב ושרץ היאור צפרדעים, והא אוקמוה. ותו דאנא משבח ומזמר ליליא ויומא, בלא שכיכו. בההיא שעתא אמר דוד, יי' לא גבה לבי ולא רמו עיני. יי' לא גבה לבי.

64. The rose

We learn that when Yisrael open their hearts in repentance they immediately emit a sweet fragrance and God removes them from among the thorns.

381. (THE BEGINNING OF THE ARTICLE IS MISSING)...this is a sacrifice that is on every day and at every time to the Holy One, blessed be He, in which the Shechinah is included among all HER other crowds, WHO ARE YISRAEL. And all these Services remove her from among the thorns, namely from among the other nations. So it is with Yisrael. So long as they are hard-hearted and do not make a start at repenting, they do not send up an aroma, and there is none to remove them from among the thorns. But when they open their hearts in repentance, they immediately emit an aroma, and He removes them from among the thorns. And the Congregation of Yisrael, WHICH IS MALCHUT, obtains pleasure from them, as it is written: "Open to me, my sister, my love" (Shir Hashirim 5:2), for so long as the rose is closed, it gives off no aroma and does not rise above the thorns but sits among them, as they have said. And the only reason that the Holy One, blessed be He, sent us along this path was so that we should learn these matters.

381. דא הוא קרבנא, דבכל יומא, ובכל זמן וזמן, לגבי קודשא בריך הוא. דאתכלילת כנ"י ביה, בין כל שאר אכלוסין, וכל אילין פולחנין, אפיקו לה מבין גובין, ומבין שאר עמין. כך ישראל, כל זמן דאינון אטימי לבא, ולא פתחין בתשובתא, לא סלקין ריחא, ולא אפיק לון מגו גובין. אבל כד פתחין בתשובתא, מיד סלקין ריחא, ופיק לון מבין גובין, ויתהני בהו כנסת ישראל. דכתיב, פתחי לי אחותי רעיתי. דכל זמן דשושנה אטימא, לית לה ריחא, ולא סליקא מבין גובין, ודיורהא בינייהו, כמה דאתמר. וקודשא בריך הוא לא שדר לן למהך אורחא דא, אלא לאוליך מלין אלין.

65. The eagle

An eagle descends, takes a rose from among the rabbis, and flies away. Rabbi Pinchas talks about the inner meaning of this event. In the morning the rabbis see a comet, and Rabbi Pinchas says that when God calls the stars by name they run to praise him.

382. While they were still sitting there, an eagle came, descended IN HIS FLIGHT and took one rose from among them and went. They said: From here on we shall go on our way. They arose and left. And so far they had ALL gone in the way of Rabbi Pinchas, for Rabbi Shimon went together with Rabbi Elazar and the other companions, while Rabbi Pinchas was with the other companions.

382. עד דהוו יתבי, אתא נשרא, ומאיך, ונטיל חד שושנה מבינייהו, ואזלת. אמרו, מכאן ולהלאה, נהך לאורחין. קמו ואזלו. עד הכא אורחא דר' פנחס, ור' ש אזל ליה, איהו ור' אלעזר, ושאר חברייהו, ור' פנחס ושאר חברייהו.

383. Rabbi Pinchas began by quoting about this, ABOUT THE EAGLE THAT TOOK THE ROSE: "To the chief musician upon Shushan Edut; A michtam (lit. 'writ') of David, to teach" (Tehilim 60:1). What is the meaning of "to teach"? It is to teach wisdom to mortal man, and we have already expounded this. "Shushan Edut" refers to the Great Sanhedrin, WHICH IS MALCHUT THAT ATTIRES BINAH, FOR THE MOCHIN OF BINAH ARE CALLED 'EDUT' (LIT. 'TESTIMONY'). "A michtam of David" refers to a sign that was shown to David in Shushan Edut THAT HE WOULD WIN THE WAR, when he sent Joab to Aram Naharaim (Mesopotamia) and Aram Tzova to make war against them. Rabbi Pinchas said, This Shushan Edut that is mentioned here is when the stars that are in the heavens and the Shechinah are over us, and with it the upper levels, NAMELY THE MOCHIN OF BINAH THAT ARE CALLED 'TESTIMONY', and it is a holy help for extolling praises. This is Shushan, in perfection, as is fitting. They arose and went on their way, some in one direction, others in a different direction. Rabbi Pinchas went to the village of Akimin and stayed overnight, and Rabbi Yitzchak and Rabbi Chiya were with him.

383. פתח ואמר ר' פנחס על זה, למנצח על שושן עדות מכתם לדוד ללמד, מאי ללמד. לאולפא לבני עלמא חכמתא. והא אוקמוה, שושן עדות, אלין סנהדרין גדולה. דכתיב בה, סגה בשושנים. מכתם לדוד סימנא דאחזיאו ליה לדוד, כד שדר ליואב לארם נהרים ולארם צובא, לאגחא בהו. א"ר פנחס, דא איהו שושן עדות דקיימא הכא, הא ככביא בשמיא, שכינתא עלן, ודרגין עלאין בהדה, וסייעתא קדישא לתושבחתא, דא איהו שושן בשלימו בדקא יאות. קמו ואזלו. אלין הכא ואלין הכא. אזל ליה ר' פנחס, ובת בכפר עקימין, ור' יצחק ור' חייא בהדיה.

384. As they got up early to leave, and sat to wait for the morning light, Rabbi Chiya looked up and saw those comets: NAMELY STARS THAT CARRY ALONG A TAIL OF LIGHT BEHIND THEM, streaming in the sky. He said: a number of times I have asked about those stars. WHAT IS THEIR SIGNIFICANCE?

384. עד דאקדימו למיזל, יתבו ומחכו לנהורא דצפרא, זקיף עינוי ר' חייא, וחמא אלין בוכבייא דשרביטא, דקא מרהטן ואזלן. אמר, ודאי בכמה זמנין שאלנא על אלין בוכבייא.

385. Rabbi Pinchas said, These comets are known in the understanding of the companions, for the Holy One, blessed be He, created all these stars of the firmament, both great and small, and they all give thanks and praise to the Holy One, blessed be He, and when their time to sing praises arrives, the Holy One, blessed be He, calls them by name, as it is written: "He calls them all by names" (Yeshayah 40:26). And they then run and hold out a scepter of light to go and praise their Master in the same place where they were numbered, as it is written: "Lift up your eyes on high and behold who has created these things, that brings out their host by numbers" (Ibid.). Meanwhile the light dawned. They arose and went.

385. א"ר פִּנְחָס, אֵלֶיךָ בּוֹכְבֵי יְדֵעָן
בְּסוֹכְלָתְנוּ דְחִבְרֵיָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא בְּרָא
כָּל אֵינּוֹן בּוֹכְבֵי רְקִיעָא, רְבַרְבִּין וְזַעֲרִין. וְכִלְהוּ אוּרִין
וּמְשַׁבְּחִין לְקוּדְשָׁא בְּרִיךְ הוּא. וְכִד מָטָא זְמַנֵּיהוּ
לְשַׁבְּחָא, קָרָא לֹון קוּדְשָׁא בְּרִיךְ הוּא בְּשֵׁמָא, דְּכַתִּיב
לְכוּלָם בְּשֵׁם יְקָרָא. וְכִדִּין רְהִטִי, וְאוֹשִׁיטוּ שְׂרָבִיטָא
דְּנְהוּרָא, לְמַהֲרָא לְשַׁבְּחָא לְמַאֲרִיהוֹן, בְּהוּא אֲתָר
דְּאַתְפָּקְדִין. הֲדָא הוּא דְכַתִּיב, שְׂאוּ מְרוֹם עֵינֵיכֶם
וּרְאוּ מִי בְּרָא אֱלֹהִים. וְגו'. אֲדַהֲבִי אֲתָא נְהוּרָא, קְמוּ
וְאִזְלוּ.

66. A great eagle and King Solomon

An eagle circles over the heads of the rabbis. Rabbi Pinchas interprets this as a sign of mercy for those who are on their sick-beds, and says that this is the time for them to be healed. He calls to the eagle but it flies away, and Rabbi Chiya recalls how King Solomon used to ride on a great eagle every day to the place where Aza and Azael were imprisoned; from them Solomon learned wisdom.

386. While they were walking along, a large eagle came and circled their heads, remaining over them. Rabbi Pinchas said, This is certainly a favorable time, right now, and the Gates of Mercy are open for all those who are on a sick-bed, and this is the time to heal them. And although they are the prisoners of the King, FOR THEY ARE CONFINED TO THEIR BEDS, this eagle is a sign of Mercy, FOR THE FACE OF THE EAGLE IS THE SECRET OF THE CENTRAL COLUMN, WHICH IS MERCY.

386. עַד דְּהוּוּ אִזְלִי, אֲתָא נְשָׂרָא רְבִיבָא, אֲסַחַר עַל
רִישֵׁיהוּ, וְקִימָא עֲלֵיהוּ. א"ר פִּנְחָס, וְדָאֵי עֵידָן
רְעוּתָא הוּא הַשְׁתָּא, בְּהַ שְׁעָתָא, אֲתַתְּפָחוּ תַרְעֵי
דְּרַחְמֵי, לְכָל אֵינּוֹן בֵּי מַרְעֵי, וְהוּא זְמַנָּא לְאַסּוּתָא
לֹון. וְאֵע"ג דְּאֵינּוֹן אֲסִירִין דְּמַלְכָא. דְּהָא נְשָׂרָא דָא
סִימְנָא דְּרַחְמֵי אִיהוּ.

387. He began by quoting: "As an eagle that stirs up its nest, broods over its young" (Devarim 32:11). There is none in the world that has mercy over its young as does the eagle. This we have already learnt as it is written: "and the young vultures shall eat it" (Mishlei 30:17), for he is merciful to his children. And since now is the time of mercy, this eagle has come and circled around us. This is the time of mercy for all those who are ill AND LYING ON THEIR BEDS, and this is as it is written: "My voice shall You hear in the morning, Hashem" (Tehilim 5:4), this being the morning of Abraham, WHICH IS THE SECRET OF CHESED, and the awakening OF CHESED.

387. פִּתַּח וְאָמַר, בְּנֶשֶׁר יַעִיר קִנּוֹ עַל גּוֹזְלֵי יָרַחַף
וְגו'. לִיכָא בְּעֵלְמָא מֵאֵן דְּאִיהוּ בְּרַחְמֵי עַל בְּנוֹי
בְּנְשָׂרָא, וְהָא אוֹקְמוּהָ דְּכַתִּיב, וַיֹּאכְלוּהָ בְּנֵי נְשָׂרָא,
דְּאִיהוּ רַחֲמָנָא עַל בְּנוֹי. וּמְגוֹ דְּהַשְׁתָּא עֵידָן דְּרַחְמֵי,
אֲתָא נְשָׂרָא דָא וְאֲסַחַר עֲלֵנָא. בְּשַׁעֲתָא דָא אִיהוּ
רַחְמֵי, לְכָל אֵינּוֹן בֵּי מַרְעֵי. וְדָא אִיהוּ דְּכַתִּיב, יִי
בְּקָר תִּשְׁמַע קוֹלִי. וְדָא בְּקָר דְּאַבְרָהָם, וְאַתְעֵרוּתָא
דִּילֵיהָ.

388. While he was speaking, the eagle flew in a circle and went ahead of them. Rabbi Pinchas said, Eagle, eagle, what are you doing here with us? If you have come on a mission from your Master, behold, we are here. If you have come for something else, behold, we are here, ready. The eagle flew upwards and disappeared from their sight, and they sat down.

388. אֲדַהֲבִי, אֲסַחַר נְשָׂרָא וְאֵעֲבַר לְקַמֵּיהוּ. א"ר
פִּנְחָס, נְשָׂרָא נְשָׂרָא, מָה אַנְתָּ לְגַבְּן, אִי בְּשִׁלּוּחוּתָא
דְּמַרְךָ אֲתִית, הָא אֲנִן הֵכָא. אִי בְּגִין מְלָה אַחֲרָא
אֲתִיתָא, הָא אֲנִן הֵכָא זְמַיְנִין. אֲתַרְם נְשָׂרָא לְעִילָא,
וְאַתְכְּסִי מַנֵּיהוּ, וְאֵינּוֹן יִתְבוּ.

389. Rabbi Chiya said: This matter of King Solomon is wondrous, for we have learned that a large eagle used to come to King Solomon every day, and King Solomon would ride on the wings, and they would travel four hundred parasangs in one hour. Where did the eagle take him? "and Tadmor in the wilderness" (I Melachim 9:18), in the hills. There is a certain place among the Mountains of Darkness that is called 'Tarmod' in the wilderness, and this is not the place WHERE the Tarmodites LIVE, but Tarmod that is in the wilderness in the hills, where all the spirits AND FORCES of the Other Side gather. And that eagle would fly there in one hour.

390. Once the eagle stood over that place, TARMOD; the eagle drew itself up, and Solomon wrote a note and threw it down there, and THEREBY was saved from those spirits. And the eagle used to look into the darkness of the mountains, to the place where Uza and Azael were imprisoned by chains of iron, thrust and anchored in the depths; there is no man in the world that has the ability to enter there, not even birds of the heaven, with the exception of Bilaam.

391. And since the eagle used to look into the great darkness, he FLEW down low and took King Solomon under his left wing and covered him. AND THE EAGLE stood upon those chains OF UZA AND AZAEL, and drew near to them. Solomon then took out a ring, on which he had engraved the Holy Name, and placed it in the eagle's mouth. And immediately they, UZA AND AZAEL, would say everything that Solomon wanted, and from there Solomon knew wisdom. This is as it is written: "And Solomon built (Heb. Vayiven)... Tadmor in the wilderness, in the land" (Ibid.). HE ASKS did he really put up a building in the land? No! So what is meaning of "Vayiven"? VAYIVEN COMES FROM THE WORD HAVANAH (lit. 'understanding'), for he looked with understanding and knew that place, TADMOR, from which he knew wisdom.

67. The rose, part two

The eagle returns, drops a rose to the rabbis, and again flies away. Rabbi Pinchas says that God sent them this rose through the agency of the eagle as testimony to the Work of Creation. He explains the meaning to be derived from the parts of the rose.

392. And while they were still sitting there, the eagle came back to them, with one rose in its mouth, which he dropped in front of them, and flew away. They saw this and rejoiced. Rabbi Pinchas said, Did I not tell you that this eagle is on a mission from its Master? This rose (Heb. shoshanah) is an allusion to Shushan Edut, as I said, and the Holy One, blessed be He, sent it to us.

389. א"ר ח'י'א, ה'א ד'ש'ל'מ'ה מ'ל'כ'א ת'י'ו'ד'ה' ה'ו'א, ד'ת'נ'י'נ'ן, ו'נ'ש'ר'א ר'ב'ר'ב'א ה'ו'ה א'ת'י ל'ג'ב'י'ה ש'ל'מ'ה מ'ל'כ'א ב'כ'ל י'ו'מ'א ו'י'ו'מ'א, ו'ה'ו'ה ש'ל'מ'ה מ'ל'כ'א ר'כ'י'ב ע'ל ג'ד'פ'ה'א, ו'א'ו'ב'י'ל ל'י'ה ד' מ'א'ה פ'ר'ס'י ב'ש'ע'ת'א ח'ד'א. ל'א'ן א'ו'ב'י'ל ל'י'ה ל'ת'ר'מ'ו"ד ב'מ'ד'ב'ר ב'ה'ר'י'ם. א'ת'ר כ'ד א'י'הו, ל'ג'ב'י ט'ו'ר'י ד'ח'ש'ו'כ'א, ד'א'ק'ר'י ת'ר'מ'ו'ד ב'מ'ד'ב'ר ו'ל'א'ו א'י'הו א'ת'ר ד'ת'ר'מ'ו'ד'א'י, א'ל'א ת'ר'מ'ו'ד ד'א'י'הו ב'מ'ד'ב'ר ב'ה'ר'י'ם, ו'ת'מ'ן מ'ת'כ'נ'ש'י כ'ל ר'ו'ח'י'ן ו'ס'ט'ר'י'ן א'ח'ר'נ'י'ן. ו'ה'ו'א נ'ש'ר'א ה'ו'ה ט'א'ס ל'ת'מ'ן, ב'ש'ע'ת'א ח'ד'א.

390. ב'י'ו'ן ד'ק'א'י'ם ע'ל ה'ה'ו'א ד'ו'כ'ת'א, א'ג'ב'ה נ'ש'ר'א, ו'ש'ל'מ'ה כ'ת'ב פ'ת'ק'א, ו'א'ר'מ'י ת'מ'ן, ו'א'ש'ת'ז'י'ב מ'א'י'נ'ו'ן ר'ו'ח'י'ן. ו'נ'ש'ר'א ה'ו'ה מ'ס'ת'פ'ל ג'ו ח'ש'ו'כ'א ד'ט'ו'ר'י'ן, ל'א'ת'ר ד'ת'מ'ן ע'ז'א ו'ע'ז'א'ל, ד'א'י'נ'ו'ן ת'מ'ן א'ס'יר'י'ן ב'ש'ל'ש'ל'א'י ד'פ'ר'ז'ל'א, נ'ע'י'צ'ן ג'ו ת'ה'ו'מ'י. ו'ל'י'ת י'כ'י'לו ל'ב"נ ב'ע'ל'מ'א ל'מ'י'ע'ל ת'מ'ן, ו'א'פ'י'לו ע'ו'פ'י ש'מ'י'א, ב'ר ב'ל'ע'ם.

391. ו'כ'י'ו'ן ד'נ'ש'ר'א מ'ס'ת'פ'ל ג'ו ח'ש'ו'כ'א ר'ב'ר'ב'א, מ'א'י'ך ל'ת'ת'א, ו'נ'ט'י'ל ל'י'ה ל'ש'ל'מ'ה מ'ל'כ'א ת'ח'ו'ת ג'ד'פ'ה'א ש'מ'א'ל'א, ו'מ'כ'ס'י'נ'א ל'י'ה. ו'ק'י'י'מ'א ע'ל א'ל'י'ן ש'ל'ש'ל'א'י, ו'א'ז'ל'א ו'מ'ק'ר'ב'א ל'ג'ב'י'ו'הו, ו'ש'ל'מ'ה כ'ד'י'ן א'פ'י'ק ע'ז'ק'א, ד'ח'ק'י'ק ע'ל'י'ה ש'מ'א ק'ד'י'ש'א, ו'ש'ו'י ב'פ'ו'מ'א ד'נ'ש'ר'א. ו'מ'י'ד, א'י'נ'ו'ן ה'ו'ו א'מ'ר'י, כ'ל מ'ה ד'ב'ע'י ש'ל'מ'ה מ'ל'כ'א, ו'מ'ת'מ'ן ה'ו'ה י'ד'ע ש'ל'מ'ה ח'כ'מ'ת'א. ה'ה"ד, ו'י'כ'ן ו'ג'ו' א'ת ת'ר'מ'ו'ד ב'מ'ד'ב'ר ב'א'ר'ץ. ו'כ'י ב'נ'י'נ'א ה'ו'ה ע'ב'י'ד ב'א'ר'ץ. א'ל'א מ'הו ו'י'כ'ן. א'ס'ת'פ'ל ב'ס'כ'ל'ת'נ'ג, ו'י'ד'ע ל'ה'ה'ו'א ד'ו'כ'ת'א, ל'מ'נ'ד'ע ב'י'ה ח'כ'מ'ת'א.

392. ע'ד ד'ה'ו'ו י'ת'ב'י, ה'א נ'ש'ר'א א'ת'י'א ל'ג'ב'י'ו'הו, ו'ש'ו'ש'נ'ה ח'ד'א ב'פ'ו'מ'ה, ו'ש'ר'י ק'מ'י'י'הו, ו'א'ז'ל'ת ל'ה, ח'מ'ו ו'ח'ד'ו. א"ר פ'נ'ח'ס, ו'ל'א'ו א'מ'י'נ'א ל'כ'ו, ד'נ'ש'ר'א ד'א ב'ש'ל'י'ח'ו'ת'א ד'מ'א'ר'ה, א'ז'ל'א ו'א'ת'י'א. ש'ו'ש'נ'ה ד'א, א'י'הי ש'ו'ש'ן ע'ד'ו'ת ד'ק'א'מ'י'נ'א, ו'ק'ו'ד'ש'א ב'ר'י'ך ה'ו'א ש'ד'ר ל'י'ה ל'ג'ב'ן.

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393. He began again as before and said: "To the chief musician upon Shushan Edut; A michtam (lit. 'writ') of David, to teach" (Tehilim 60:1). HE ASKS does this mean that Shushan is testimony (Heb. edut)? What is the testimony to which it testifies? THE ANSWER IS that this Shushan is witness to the Work of Creation, and is witness to the Congregation of Yisrael, and is witness to the heavenly unity. And this is so because in a rose (Heb. shoshanah) there are thirteen petals, all of them on one root, and there are five strong petals on the outside, that cover this rose and protect it.

394. And it is all in the secret of wisdom, for the thirteen leaves allude to the thirteen attributes of Mercy that the Congregation of Yisrael, WHICH IS MALCHUT, inherit from above, FROM THE THIRTEEN ATTRIBUTES OF ARICH ANPIN. And all of them are attached to one root, which is one covenant, NAMELY YESOD OF ZEIR ANPIN, BY WHOSE MEANS MALCHUT RECEIVES THE THIRTEEN ATTRIBUTES OF MERCY OF ARICH ANPIN. AND THUS THE ROOT OF THE THIRTEEN LEAVES OF THE ROSE THAT ARE BENEATH THEM IS an example of the covenant, which is the foundation (Yesod) of everything. The five strong LEAVES that surround it are the fifty gates, NAMELY CHESED, GVURAH, TIFERET, NETZACH, AND HOD, OF BINAH, EACH ONE OF WHICH IS COMPOSED OF TEN. And they are five hundred years that the Tree of Life, WHICH IS ZEIR ANPIN, goes by, FOR IT RECEIVES THEM IN THE PLACE OF BINAH, WHOSE SFIROT ARE IN THE SECRET OF HUNDREDS, AND THEY ARE FIVE HUNDRED YEARS.

395. THE ROSE IS witness to the Work of Creation, for all the Works of Creation are words known with understanding and take part in the reckoning of Elohim of the Work of Creation, WHICH IS BINAH. And it is seen above and seen below. It is seen above, namely in the secret of the next world, WHICH IS BINAH, and seen below in the secret of the Congregation of Yisrael, WHICH IS MALCHUT.

396. The rose is witness to the Work of Creation, for it has all these signs, NAMELY THE THIRTEEN ATTRIBUTES OF MERCY AND THE FIVE SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, AND HOD. For it is written: "In the beginning Elohim created..." (Bereshheet 1:16): This is the rose, WHICH IS BINAH AND WHICH IS MALCHUT, BECAUSE IT IS SEEN ABOVE AND SEEN BELOW, AS ABOVE IN THE PRECEDING SECTION. The thirteen leaves are the thirteen words from "In the beginning Elohim" (Bereshheet 1:1) UNTIL "...AND A WIND FROM Elohim" (Ibid. 2), namely: ...1) the 2) heaven 3) and the 4) earth. 5) And the earth 6) was 7) without form 8) and void 9) and darkness was 10) on 11) the face of 12) the deep 13). And a wind... These, then, are the thirteen leaves of the rose THAT ALLUDE TO THE THIRTEEN ATTRIBUTES. The five stronger LEAVES that surround these thirteen are: 1) moved 2) over 3) the surface of 4) the waters. 5) And (Elohim) said; FROM THE WORD ELOHIM IN THE EXPRESSION "AND A WIND FROM ELOHIM" UNTIL "ELOHIM" IN "AND ELOHIM SAID." For there are five others THAT ALLUDE TO THE FIVE SFIROT: CHESED, GVURAH, TIFERET, NETZACH, AND HOD, AS EXPLAINED ABOVE. After this comes "Let there be light," this being the prime cause and the root of the rose, for all THE GRADES ARE INCLUDED IN AND attached to it.

393. פתח כמלקדמין ואמר, למנצח על שושן עדות
מכתם לרוד ללמד. וכי שושן עדות מאי סהדותא
סהיד. אלא שושן דא איהי סהדותא למעשה
בראשית, ואיהי סהדותא לכנ"י. ואיהי סהדותא
ליחודא עלאה, ודא איהו. בגין דשושנה דא אית
בה תליסר עלין, וכלהו קיימין בעקרא דא אית
בה חמש עלין לבר תקיפין, דחמיין לדא שושנה
ואגיננו עליה.

394. וכלא ברזא דחכמתא הוא, תליסר עלין, אליו
תליסר מכילין דרחמי, דירתא בנסת ישראל
מלעילא, וכלהו אחידן בעקרא דא, ואיהו ברית
דא ודוגמא דברית יסודא דכלא. חמש תקיפין
דסחרן עליה, אליו חמשין תרעין, חמש מאה שנין
דאילנא דחיי, אזלא בהו.

395. סהדותא לעובדא דבראשית. כל עובדא
דבראשית, בלהו תיבין ידיען בסוכלתנו, וקיימא
בחושבנא אלהים דמעשה בראשית. אחזי לעילא,
ואחזי לתתא. אחזי לעילא, ברזא דעלמא דאתי.
ואחזי לתתא, ברזא דכנסת ישראל.

396. שושנה סהדותא לעובדא דבראשית, דקיימא
בכל הני סימנין, דכתיב בראשית ברא אלהים, דא
שושנה. תליסר עלין, אינון תליסר תיבין עד
אלהים תניינא. ואינון: את, השמים, ואת, הארץ,
והארץ, היתה, תהו, ובהו, וחשך, על, פני, תהום,
ורוח. הא תליסר עלין דשושנה. חמש תקיפין
דסחרן לאליו, אינון: מרחפת, על, פני, המים,
ויאמר. הא חמש אחרנין. לבתר יהי אור, הא
עיקרא ושרשא דשושנה דכלא ואחידן בה.

397. THE ROSE IS witness to the unity, for the five strong leaves are the roots and the unity to which these thirteen leaves are attached. THE FIVE WORDS, "Hear, Yisrael, Hashem our Elohim; Hashem" (Devarim 6:4), PARALLEL the five leaves of the rose, while "one" is the prime cause and the root to which all of them are attached, for the word Echad (lit. 'one') is a secret, having the numerical value of thirteen. And this is the King's signet ring.

398. Come and see: "Like the rose among the thorns" (Shir Hashirim 2:2), so is Yisrael among the idol-worshipping nations and so is the Congregation of Yisrael, WHICH IS MALCHUT among the many other angels appointed OVER THE NATIONS. So long as the rose stands there closed, unopened, it has no fragrance and one does not lift it out and remove it from among the thorns. When the rose is open and gives off a fragrance, then one takes it out from among the thorns. And the Congregation of Yisrael will benefit from them, as it is said: "Open to me, my sister, my love" (Shir Hashirim 5:2). And the Holy One, blessed be He, only sent to us THE EAGLE, WHO BROUGHT THE ROSE SO THAT we should continue on our journey WITH THE SHECHINAH.

68. Internal organs

Rabbi Shimon explains to his son the secret of the inner organs, telling him about the wings of the lung that are like the wings of a dove covered with silver, Chassadim.

399. Rabbi Elazar said to his father, We have already heard THE EXPOSITION OF the finished organs, NAMELY THE EXTERNAL LIMBS, in the secret of the sacrifice, but what is the secret of the other organs, THE INNER ONES? Rabbi Shimon said to Rabbi Elazar: Elazar, my son, all the other organs that are internal have a supreme secret.

400. Come and see, We have already learned about the heart: The heart is a burning fire, and if the Supreme King had not arranged for it the wings of the lung that bring to it a breeze from the wind that blows with the upper spices, NAMELY FROM THE UPPER THREE SFIROT OF ZEIR ANPIN, the heart would burn up the whole world in a single moment.

401. He began by quoting: "Then Hashem caused to rain upon S'dom and upon Amorah brimstone and fire" (Beresheet 19:24). Why did he burn them? Because at that time the wings of the lung did not blow a wind ON THE ILLUMINATION OF THE LEFT THAT IS IN THE HEART. AND THUS IT WAS THE ILLUMINATION OF THE LEFT THAT BURNT THEM UP. And the secret of these wings of the lung is the secret of the verse, "the wings of a dove covered with silver" (Tehilim 68:14). FOR DOVE, WHICH IS THE SECRET OF MALCHUT, OF WHICH THE ROOT IS FROM THE LEFT OF BINAH, FROM THE ASPECT OF THE HEART, HAS TO BE COVERED WITH SILVER, WHICH IS THE SECRET OF CHASSADIM. AND WHEN IT IS COVERED WITH SILVER IT IS THE SECRET OF THE ANGELS Raphael and Tzidkiel, WHICH ARE DRAWN DOWN FROM IT FOR THE HEALTH AND SALVATION OF THE WORLD. And it is said about them: "who makes the winds His messengers" (Tehilim 104:4), namely permanently to blow on the heart, NAMELY TO ILLUMINATE WITH CHASSADIM. Moses tells Rabbi Shimon about the inner meaning of the brain, the heart, the lungs and the kidneys, further refining his interpretation of the brain, which he says is the Throne of Mercy. Ra'aya Meheimna (the Faithful Shepherd)

397. סְהִדוּתָא לְיְחֻדָא. חֲמֵשׁ עָלִין תְּקִיפִין, שְׂרָשִׁין וְיְחֻדָא, דְּאֲחִידֵן בֵּיהַ תְּלִיסַר עָלִין אֱלִין. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ, הָא חֲמֵשׁ עָלִין דְּשׁוֹשַׁנָּה. אַחַד, דָּא הוּא עֵיקְרָא וְשְׂרָשָׁא דְכָלְהוּ אֲחִידֵן בֵּיהַ. רְזָא דְתְלִיסַר בְּחוֹשְׁבָנָא, גּוֹשְׁפִנְקָא דְמַלְכָא.

398. ת"ח, כְּגוֹנוֹנָא דְשׁוֹשַׁנָּה בֵּין הַחוּחִים, הֲכִי אֵינוֹן יִשְׂרָאֵל בֵּין עַמִּין עֲבוּ"ם. וְהֲכִי כְּנֶסֶת יִשְׂרָאֵל, בֵּין שְׂאֵר אַכְלוּסִין רַבְרַבֵּן מִמֶּנּוּ. כָּל זְמַן דְּשׁוֹשַׁנָּה קְיַימָא אֲטִימָא, דְּלֹא פְתִיחָא, לִית בֵּה רִיחָא, וְלֹא סִלְקִין לָהּ, וְלֹא מִפְקִין לָהּ מִגּוֹ גּוֹבִין, בְּשַׁעֲתָא דְשׁוֹשַׁנָּה פְתִיחָא, סִלְקָא רִיחָא, כְּדִין אֲפִיקוּ לָהּ מִגּוֹ גּוֹבִין. וְיִתְהַיְבּוּ בֵּהוּ כ"י, שְׁנֵאמַר פְּתַחֵי לִי אַחוּתִי רַעִיטִי, וְקוּדְשָׁא בְרִיךְ הוּא לֹא שְׂדֵרָה לָן אֶלָּא לְמִיּהָרְךָ לְאוּרְחָךְ.

399. אָמַר ר' אֶלְעָזָר לְאַבְוָהִי, הָא שְׁמַעְנָא אֱלִין שְׁוִיפִין אֲטִימִין, בְּרְזָא דְקַרְבָּנִין. שְׁוִיפִין אַחֲרָנִין, רְזָא דְלֵהוֹן מְאִי. א"ל רַבִּי שְׁמַעוֹן לר"א, אֶלְעָזָר בְּרִי, כָּל שְׂאֵר שְׁוִיפִין דְלֵגוּ, רְזָא עֲלָאָה אִיהוּ.

400. ת"ח, לְבָא הָא אֲתַמַּר, אֲבָל לֵב דָּא אִיהוּ נוֹרָא דְדְלִיק, וְאַלְמָלָא דְזַמִּין לְגַבִּיָּה מְלַכָּא עֲלָאָה כְּנַפְי רִיָּאָה, דְּאֲתִיִּין לְקַמִּיָּה רוּחָא, מִרוּחָא דְנָשִׁיב מִגּוֹ בּוֹסְמִין עֲלָאִין, הוּוּ אֻקִּיד לְעֲלָמָא בְּרַגְעָא חֲדָא.

401. פְּתַח וְאָמַר, וַיִּי הַמַּטִּיר עַל סְדוֹם וְעַל עִמּוֹרָה גַּפְרִית וְאֵשׁ, אֲמַאי אֻקִּיד לֹון. בְּגִין דְּכַנְפֵי רִיָּאָה לֹא נָשִׁיבוּ בֵּהִיא שַׁעֲתָא. וְסִתְרָא דְכַנְפֵי רִיָּאָה, דָּא כְּנַפֵי יוֹנָה נַחֲפָה בְּכֶסֶף וְאֵינוֹן רַפְאֵל, וְצַדִּיקְיָאֵל. וְעֲלִיָּוְהוּ אֲתַמַּר, עוֹשָׂה מְלַאכְיוֹ רוּחוֹת, לְנִשְׁבָּא תְדִיר קַמִּי לְבָא.

402. And in the compilation of the first section, the Faithful Shepherd said TO RABBI SHIMON, holy luminary, everything that you have said is good, but the brain is water, IE. CHOCHMAH THAT IS ON THE RIGHT, WHICH IS THE SECRET OF CHASSADIM; the heart is fire, WHICH IS THE SECRET OF THE CHOCHMAH WHICH IS IN THE LEFT COLUMN OF BINAH, WHICH IS THE SECRET OF JUDGMENTS, and the two of them are Mercy and Judgment. This, THE BRAIN, is the Throne of Mercy, while the other, THE HEART, is the Throne of Judgment. And the Holy One, blessed be He, is the King who stands up from the Throne of Judgment which is the heart, and sits down on the Throne of Mercy which is the brain.

403. When iniquities multiply in the organs and in the arteries of the heart, which is the Throne of Judgment, it is said of the heart: "And the king arising from the banquet of wine in his wrath" (Ester 7:7), which is the wine of the Torah. But when the wings of the lung blow on the heart, it is said: "Then the king's wrath was pacified" (Ibid.10). For the two wings of the lung are THE SECRET OF THE VERSE, "And the Cherubs shall stretch out their wings on high, over spreading the covering with their wings" (Shemot 25:20). This is the atonement of the heart.

404. And in what way was the king's wrath appeased? It was because "then he heard the voice" (Bemidbar 7:89), this being the voice of the Torah, the voice of the recital of the Sh'ma, WHICH IS THE CENTRAL COLUMN, WHICH IS CHASSADIM, THAT UNITES THE RIGHT AND THE LEFT WITH EACH OTHER UNDER THE CONTROL OF THE CHASSADIM. AND THEN THE JUDGMENTS ARE QUIETED, AS EXPLAINED IN THE PREVIOUS PARAGRAPH. "and it spoke to him" (Ibid.), WHICH IS THE SECRET OF THE REVELATION OF CHOCHMAH THAT IS IN MALCHUT, WHICH IS CALLED 'SPEECH', and this is in the prayer that is formulated in the mouth, which is "Adonai, open my lips; and my mouth shall rehearse your praise" (Tehilim 51:17), WHICH IS MALCHUT.

405. And that wind that blows in the wings of the lung, NAMELY THE CHASSADIM THAT ARE REVEALED BY CHOCHMAH OF THE RIGHT, AS ABOVE IN THE PRECEDING PARAGRAPH, carries the voice out through the trachea (Heb. kaneh), which is "Get (Heb. k'neh) wisdom, get understanding" (Mishlei 4:5). FOR THE VOICE, WHICH IS ZEIR ANPIN, NAMELY VAV, IS THE SON OF YUD HEI, WHICH ARE CHOCHMAH AND BINAH. And about this it is said: "Thus says Adonai Elohim; Come from the four winds, O breath (Heb. Ruach)" (Yechezkel 37:9). And the four are the four letters of the Holy Name Yud Hei Vav Hei OF ZEIR ANPIN. And this is the wind that beats and palpates on all the arteries of the heart, about which it is said: "Wherever the spirit (Ruach) was minded to go, they went" (Yechezkel 1:12).

406. The holy luminary said TO THE FAITHFUL SHEPHERD: Certainly, O Faithful Shepherd, it is your level at which it is said: "Then the king's wrath was pacified (Heb. shachachah)," FOR THE LEVEL OF THE FAITHFUL SHEPHERD IS THE CENTRAL COLUMN, WHICH IS ZEIR ANPIN, THAT IS CALLED 'VOICE', BY WHICH THE JUDGMENTS ARE QUIETED, AS ABOVE. "Happy is the people that is in such a case (Heb. shecachah)" (Tehilim 144:15) SHACHACHAH having the numerical value of Moses. THE FAITHFUL SHEPHERD said to him, Blessed are you, O holy luminary, FOR YOU ARE the candle that burns before the King and His Matron. "the candle of Hashem" (Mishlei 20:27) is your soul.

רעיא מהימנא

402. ובחבורא קדמא, אמר רעיא מהימנא, בוצינא קדישא, כל מה דאמרת שפיר, אבל מוחא איהו מים, לב איהו אש, ותרוניהו איהו רחמי ודינא, דא כסא רחמי, ודא כסא דינא. וקודשא בריך הוא מלך, עומד מכסא דין, דאיהו לב. ויושב על כסא רחמים, דאיהו מוחא.

403. וכד חובין מתרבין על אברים, ועל ערקין דלבא, דאיהו ברסניא דינא. אתמר בלבא, והמלך קם בחמתו ממשטה היין, דאיהו ינא דאורייתא. ובזמנא דכנפי ריאה נשבין על לבא, וחמת המלך שככה. דתרין כנפי ריאה, והיו הכרובים פורשי כנפים למעלה סוככים בכנפיהם על הכפרת, דא כפורתא דלבא.

404. ובמאי וחמת המלך שככה. בגין וישמע את הקול, דא קול תורה, קול דק"ש. וידבר אליו, בצלותא דפומא, דאיהו אדני שפתי תפתח ופי יגיד תהלתך.

405. והוא רוחא דנשיב בכנפי ריאה, איהו אפיך קלא בקנה, דאיהו קנה חכמה קנה בינה. ואתמר בה, כה אמר יי מארבע רוחות באי הרוח. דאינון ארבע אתון ידוד, והאי איהו רוח דדמיק בכל ערקין דלבא, דאתמר בהון, אל אשר יהיה שמה הרוח ללכת ילכו.

406. אמר בוצינא קדישא, ודאי רעיא מהימנא, דרגא דילך איהו, דביה וחמת המלך שככה. אשרי העם שככה, בגימטריא משה. אמר ליה, בריך אנת בוצינא קדישא, בוצינא דדליק קמי מלכא ומטרוניתא. נר יי, איהו נשמה דילך.

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407. RABBI SHIMON said to THE FAITHFUL SHEPHERD, You have given AN EXPLANATION for the brain, the heart, and the wings of the lungs, but what about the two kidneys? What are they? The Faithful Shepherd replied, We learned about the wings of the lungs: "who makes the winds His messengers" (Tehilim 104:4), THIS BEING THE SECRET OF CHASSADIM, WHICH ARE CALLED 'WINDS'. The kidneys ARE "the flames of fire His ministers" (Ibid.), NAMELY JUDGMENTS, and the two wings of the lung with the two kidneys stand for the four living creatures of the Throne, WHERE THE WINGS OF THE LUNG ARE LION AND EAGLE, WHICH ARE CHASSADIM, AND THE TWO KIDNEYS ARE OX AND MAN, WHICH ARE GVUROT. And the Throne is the heart that is in the middle, WHICH IS THE THRONE OF JUDGMENT.

408. And so, too, does the brain have four living creatures, FOR THE BRAIN is the Throne of Mercy. And who might they be? They are sight, hearing, smell, and speech. Sight is lion, NAMELY CHOCHMAH. Hearing is ox, NAMELY BINAH. Smell is eagle, NAMELY ZEIR ANPIN, and each of them has four countenances and four wings. Speech is man, NAMELY MALCHUT. He is attached above, NAMELY ON THE MOUTH OF THE HEAD, and below IN THE BODY. For ABOUT the arms of the body, IT IS SAID: 'Our hands are spread forth as the eagles of the heavens'. Body is man, THAT IS TO SAY THAT HE IS IN THE ASPECT OF MALCHUT, WHICH CLINGS TO THE CENTRAL COLUMN, WHICH IS BODY. And ABOUT the thighs IT IS WRITTEN: "and the sole of their feet was like the sole of a calf's foot" (Yechezkel 1:7), WHICH INCLINE TO THE FACE OF OX, WHICH IS GVURAH. And about the body, WHICH IS MAN, it is called "the second chariot" (Beresheet 41:43), NAMELY THE CHARIOT OF MALCHUT, WHICH IS CALLED 'SECOND' (HEB. MISHNEH), BUT THIS CAN ALSO BE READ AS Mishnah, WHICH IS MALCHUT. End of Ra'aya Meheimna From Rabbi Shimon we learn about the spleen, called Lilit, and the liver, called Samael or the Angel of Death.

409. WHAT IS the spleen? The holy luminary, NAMELY RABBI SHIMON, began: "and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed" (Kohelet 4:1). Who are those who are oppressed? They are the children who are still in need of their mother when the Angel of Death takes them from the world. HE ASKS, And is it indeed the case that the Angel of Death kills them, that he oppresses THEM? AND REPLIES, Not really, for Scripture adds: "and on the side of their oppressors there was power; but they had no comforter" (Ibid.). Then who is that power THAT KILLS THEM? The answer to this is to be found in the verse: "Let there be lights (Heb. meorot) in the firmament of heaven" (Beresheet 1:14). And the word "meorot" is written in the abbreviated spelling, namely without a Vav, AND CAN BE READ MEEROT. The reference, therefore, is to Lilit, who is appointed over that oppressor.

410. AND LILIT is called 'spleen', and she goes to play with the children, later KILLING THEM, and creates in them anger and tears and bewailment. The spleen goes to its own kind, the liver, WHICH IS SAMAEL, WHO IS THE ANGEL OF DEATH. This, NAMELY THE LIVER, was created on the second day OF THE WORK OF CREATION, while the other, NAMELY THE SPLEEN, was created on the fourth day of the Work of Creation. And for this reason it is not a good omen TO COMMENCE SOMETHING on Mondays or on Wednesdays. Liver is death for adults; spleen is death for children. Moses repeats some of the information from earlier sections and adds the fact that anger comes from the gall and that anyone who is angry is the same as an idol-worshipper. We learn that the Shechinah wraps the body that is sick in order to heal it, but the totally wicked person is surrounded on all sides by the Angel of Death. Ra'aya Meheimna (the Faithful Shepherd)

407. א"ל, היא אמרת מוחא ולבא וכנפי ריאה, תרי כולין מאי ניהו. אמר רעיא מהימנא, הא אוקימנא בכנפי ריאה, עושה מלאכיו רוחות, כולין משרתי אש לזהט. ואינון תרין כנפי ריאה, ותרין כולין, לקבל ד' חיון דכרסויא. כרסויא, איהו לבא באמצעיתא.

408. וכן מוחא, אית ליה ארבע חיון, דאיהו כרסויא דרחמי. ומאי ניהו. ראיה שמיעה ריחא דבור. ראיה: אריה. שמיעה: שור. ריחא: נשרא. וד' אנפין וד' כנפין לכל חר. דבור: אדם איהו. אחיד עילא ותתא, דרועין דבהון וידינו פרושות כנשרי שמים. גוף אריה, ושוקים, וכף רגליהם ככף רגל עגל. ועל גופא אתמר, מרכבת המשנה. משנה כתיב, לישנא דמתניתין. ע"כ רעיא מהימנא

409. טחול, פתח בוצינא קדישא ואמר, ואראה את כל העשוקים שנעשו תחת השמש והנה דמעת העשוקים. מאן אינון עשוקים. אלין ינוקין דאינון בתוקפא דאמהון. דסלקין מעלמא, ע"י מלאך המות. וכי מלאך המות קטיל לון, דאיהו עושק. אלא הדר ואמר, ומיד עושקיהם כח ואין להם מנחם. מאן ההוא כח. דא הוא דכתיב, יהי מארת ברקיע השמים. ודא הוא מארת חסר ואו, ודא לילית, דאיהו ממנא דההוא עושק.

410. ואיהו אקרי טחול, ואיהו אזלת וחיכא בינוקי, ובתר עבדת בהו רוגזא ודמעה, למבכי עלייהו. טחול לזינא דכבד אזלא. דא אברי בשני, ודא ברביעי בעובדא דבראשית. ובג"ד, לית סימנא טבא בשני וברביעי. כבד מותא דרברבי, טחול מותא דזוטרי.

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411. And in the compilation of the first section, said the Faithful Shepherd, that is certainly how it is, for the liver is the level of Esau, and Esau is Edom, NAMELY IS ALL BLOOD (HEB. DAM), and gathers in all blood whether clear or turbid, and does not differentiate between good and bad, BETWEEN IMPURE BLOOD AND PURE BLOOD, for it makes no distinction between them. But the heart, which is Yisrael, does distinguish between good and bad, between impure blood and pure blood, and takes only the clear and the clean of that blood, like one who picks food out of the waste matter.

412. And after the heart, which is Jacob, NAMELY ZEIR ANPIN, takes the clear blood which is at the top, and the liver, which is Esau, NAMELY SAMAEL, remains in the waste matter OF THE BLOOD, it is angered at it with the gall, which is Gehenom, which was created on the second day OF THE WORK OF CREATION, THE LIVER BEING the death of all the adults, while THE GALL is the wicked Female OF SAMAEL, which is called 'a strange fire', 'hard bondage', and idolatry.

413. And since the anger awakens from it, FROM THE GALL, towards the liver, the sages taught in the Mishnah: Anyone who is angry is as though he worshipped idols. And furthermore, any burning up and heat that comes with any of the illnesses of the parts of the body is only from the gall, FOR, AT THE TIME OF ILLNESS, it engulfs the arteries of the liver in flames and wishes to burn up the whole body. It is like a storm in the sea and its waves reach up to the skies and want to break out of their limits and destroy the world. And this would indeed happen were it not for the Shechinah, which is for a sick person like the sand to the sea, surrounding it so that it should not break out. So, too, is the Shechinah enwrapping the body and assisting it, as it is written: "Hashem strengthens him upon the bed of sickness" (Tehilim 41:4).

414. And for this reason the sages of the Mishnah taught: One who visits a sick person should not sit at the head of the bed because the Shechinah is over his head, nor at the foot of the bed because the Angel of Death is at his feet. And this is not the case for every person, but just for ordinary people. In the case of the perfectly righteous, "Hashem strengthens him upon the bed of sickness," namely at his head, and the Shechinah enwraps his body up to his feet. And this is why it was said about Jacob: "he gathered up his feet into the bed" (Beresheet 49:33). This is the Shechinah, about which it is said: "And the earth is my footstool" (Yeshayah 66:1), AND THE SHECHINAH IS ALSO CALLED 'BED'. In the case of the thoroughly wicked person, the Angel of Death surrounds him on every side, and this is the Evil Inclination FOR THE ANGEL OF DEATH IS THE EVIL INCLINATION. For the Angel of Death surrounds him on every side and his sword IS THE GALL, whose edges turn green with one drop of the three drops that THE GALL sprinkles on it, as it is written: "But her end is bitter (same word as for 'gall') as wormwood, sharp as a two-edged sword" (Mishlei 5:4). Liver is Male, WHICH IS SAMAEL, and the appendix of the liver is his Female. End of Ra'aya Meheimna
We learn that the stomach is one sixtieth part of death.

רעיא מהימנא

411. ובחבורא קדמא, אמר רעיא מהימנא, ודאי הכי הוא, דכבד איהו דרגא דעשו. עשו הוא אדום. הוא בניש כל דמין, בין צלולין, בין עכורין. ולא אבחין בין טב לביש. לא עביר אמרשותא בינייהו. לבא איהו ישראל, דאבחין בין טב לביש, בין דם טמא לדם טהור, ולא נטיל אלא ברירו ונקיו דההוא דמא, כבורר אוכל מגו פסולת.

412. ולבתר דנטיל לבא, דאיהו יעקב, ברירותא דדמים, דאיהו לעילא. ואשתאר כבד דאיהו עשו בפסולת. איהו כעיס עליה במרה, דאיהו גיהנם, דאתבריאת ביומא הננינא, מותא דרברבי, ואיהו נוקבא בישא, אש זרה, עבודה קשה, ע"ז קרינן לה.

413. ובגין דמינה אתער כעס לכבד, אוקמוה רבנן במתניתין, כל הכועס כאילו עובד ע"ז. ולא עוד, אלא דלית שריפה וחמימות בכל מרעין דאברין דגופא, אלא ממרה. דאיהו ארליקת בשלהובין על ערקין דכבד, ובעי לאוקדא כל גופא. ואיהו כגוונא דימא, כד איהו כעיס, דגלי ימא סלקין עד רקיעא, ובעו לנפקא מגבוליהו, לחרבא עלמא. אי לאו שכינתא, דאיהו לחולה כחול דאסחר לימא, דלא נפקת מפומהא, אוף הכי שכינתא אסחרת לגופא, וסמין ליה, כד"א, וי' ויסעדנו על ערש דוי.

414. ובג"ד אוקמוה מארי מתניתין, המבקר את החולה, לא ליתיב למראשותיו, משום דשכינתא על רישיה. ולא לרגלוי דמלאך המות לרגלוי. האי לאו לכל ב"נ, אלא לבינוני. אבל לצדיק גמור, וי' ויסעדנו על ערש דוי, על רישיה. ושכינתא אסחר גופיה, עד רגלוי. ובג"ד אתמר בייעקב, ויאסף רגליו אל המטה, ודא שכינתא דאתמר בה, ודארץ הדום רגלוי. לרשע גמור, מלאך המות אסחר ליה בכל סטרא. ודא יצה"ר, דמ"ה אסחר ליה בכל סטרא, חרבא דיליה, דפניו מוריקות, בטפה חדא מאינון ג' טפות, דזריק ביה. הה"ד ואחריתה מרה כלענה. כבד דא דכורא. יותרת הכבד נוקבא.

עד כאן רעיא מהימנא

415. The stomach is one part in sixty of death and is called 'a deep sleep' SINCE 'THE STOMACH SLEEPS', and is Asirta, which is the sixth stage of the Angel of Death. And because it came from afar it is from the side of death, but is not death itself. The hint is 'one sixtieth part of death'.

The Faithful Shepherd tells us about the Good and Evil Inclination in each part of the body, about the four kinds of offerings and elements and Holy Beasts.

Ra'aya Meheimna (the Faithful Shepherd)

416. The Faithful Shepherd said, Since this body is of "the Tree of the Knowledge of Good and Evil" (Bereshheet 2:9), there is no part of the body that does not have in it both the Evil Inclination and the Good Inclination, THIS BEING THE CASE for ordinary mortals. In the case of the perfectly righteous, EACH PART DOES INDEED ALSO HAVE two inclinations, which are male and female, BUT both of them are good, being like the bride and the bridegroom. The utterly wicked have in each part of their bodies two Evil Inclinations, male and female, from the side of Samael and the Serpent.

417. And it follows from this that, in terms of the Tree of the Knowledge of Good and Evil, IN THE CASE OF ORDINARY MORTALS, there are in the stomach two levels: GOOD AND EVIL. And this indeed is what the sages taught: the stomach is asleep, and there is sleep that is one sixtieth part of death. And there is also sleep that is one sixtieth part of prophecy. And for this reason, the heads of the Academy taught: 'IT IS WRITTEN: "and the dreams tell falsehood" (Zecharyah 10:2), and it is also written: "and speak to him in a dream" (Bemidbar 12:6). There is no contradiction here. In the former case it is through a demon, NAMELY THE OTHER SIDE FROM THE SIDE OF THE EVIL IN A MAN'S SLEEP. And in the latter case it is through an angel, WHICH IS FROM THE GOOD SIDE IN A MAN'S SLEEP. A dream through an angel is one sixtieth part of prophecy. A dream through a demon, which is falsehood, is from the side of death, and is straw. Thus indeed was it taught: Just as wheat cannot be without straw, so there cannot be a dream without some nonsense.'

418. The stomach is the peeled gizzard, NAMELY IT IS LIKE THE PEELED GIZZARD OF A BIRD, and the sages taught: the gizzard grinds, for it takes everything and pulverizes THE FOOD, sending it to all the parts. If the parts are without iniquities, it is as the sages taught, that there are matters that delay the sacrifice, and the one who is sent by the Holy One, blessed be He, to receive His offering, THE PEELED STOMACH MUSCLE, does not descend to accept it. For there is AN OFFERING that the Holy One, blessed be He, receives through the lion, as it is said: "and they four had the face of a lion, on the right side" (Yechezkel 1:10), and the Holy One, blessed be He, rides on him, and comes down with him to receive that offering. And there is an offering that He receives through the ox, as it is said: "And they four had the face of an ox, on the left side" (Ibid.).

415 קיבה, איהו דרגא חד משתינ דמותא. ודיא אתקרי תרדמה. עסירטא, דרגא שתיתאה דמלאך המות. ומגו דאתי מרחיק, איהו מסטרא דמותא. ולא מותא. רמזא, חד משתינ דמותא.

416. אמר רעיא מהימנא, בטר דגופא איהו מאילנא דטוב ורע, לית אבר בגופא, דלא אית ביה יצר הרע ויצר טוב, לבינוננים. ולצדיקים גמורים, תרין יצירות, דכר ונוקבא, תרווייהו טובים. כגוונא דחתן וכלה. לרשעים גמורים, תרין יצירות בישין, דכר ונוקבא, בכל אבר ואבר, מסטרא דסמאל ונחש.

417. ובג"ד מסטרא דאילנא דטוב ורע, קיבה אית בה תרין דרגין. דהכי אוקמוה רבנן, קיבה ישן. ואית שינה, אחת משתינ במותא. ושינה, אחת משתינ בנבואה. ובג"ד אוקמוה רבנן מארי מתיבתא, החלומות שוא ידברו, והכתיב בחלום אדבר בו. לא קשיא, כאן על ידי שד. כאן על ידי מלאך. חלום ע"י מלאך, חד משתינ בנבואה. חלום על ידי שד, איהו שוא, מסטרא דמותא. ואיהו תבן, דהכי אוקמוה, בשם שאי אפשר לבר בלא תבן, כך אי אפשר לחלום בלא דברים בטלים.

418. אצטומכא דא קרקבן נקלף. ואוקמוה רבנן, קרקבן טוחן, דאיהו נטיל כלא, ושוחק, ומשדר לכל אברין. אי אברין בלא חובין, כגוונא דאוקמוה רבנן, דאית מליון דמעכבין ית קרבנא, דלא נחית לקבלא ליה, ההוא דשדר קודשא בריך הוא לקבלא דורנא דיליה. דאית דמקבל ליה קודשא בריך הוא על ידי אריה, דאתמר ביה ופני אריה אל הימין לארבעתן. וקודשא בריך הוא רכיב עליה, ונחית ביה, לקבלא ההוא דורנא. ואית דורנא דמקבל ליה על ידי שור, דאתמר ביה ופני שור מהשמאל לארבעתן.

419. And there is an offering that He receives through the eagle, as it is written: "the four also had the face of an eagle" (Yechezkel 1:10), and they are "two turtledoves or two young pigeons" (Vayikra 5:7). And there is an offering that He receives by Man, about whom it is written: "If any man of you bring an offering to Hashem" (Vayikra 1:2), in the form of the same one about whom it is written: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). THE EXPLANATION HERE IS THAT THE FOUR LIVING CREATURES ARE THE SECRET OF THE FOUR LETTERS YUD HEI VAV HEI, LION AND OX BEING YUD-HEI, AND EAGLE AND MAN BEING VAV-HEI. For Yud Hei Vav Hei descends on them to receive the sacrifice, WHICH IS THE SECRET OF THE FOUR LIVING CREATURES.

420. And there are natural living creatures NAMELY ANGELS appointed over bodies that are of the four basic elements: FIRE, WIND, WATER, AND EARTH, and they are pure. Opposite them are four living creatures of prey, NAMELY THE ANGELS OF DESTRUCTION, who, being impure, are appointed over the four galls, namely: white gall, red gall, green gall, black gall, WHO ARE THE DEMONS OF THE WORLD, FOR ALL TEMPERATURE IN EVERY ILLNESS COMES FROM THE GALL.

421. And there are mental living creatures, NAMELY: THE FOUR ANGELS MICHAEL, GABRIEL, URIEL, RAPHAEL, who surround the Throne, WHICH IS MALCHUT. And above them and higher than they are, the divine living creatures from the side of Holiness, NAMELY CHESED, GVURAH, TIFERET, AND MALCHUT OF ZEIR ANPIN. There are also the living creatures of the Other Side, and they are called other Elohim, while the divine living creatures of holiness are CALLED "living Elohim." And those divine living creatures of holiness are called "Elohim of divinity," and the Cause of all Causes, "El, Master over all works." A kind is drawn to its own kind and so, since there are other Elohim, it is said about them: "He that sacrifices to any Elohim, save to Hashem only, he shall be utterly destroyed" (Shemot 22:19). And this is so that the living Elohim should not be mingled with the other Elohim.
End of Ra'aya Meheimna
The grinding of the stomach is likened to the distribution of the offering.

422. And the stomach takes and grinds and distributes in all directions below, NAMELY TO THE PARTS OF THE BODY, and from it are nourished the lower beings. And from those dregs all those spirits and other parties who take their nourishment at night drink below, from those parts and fats THAT ARE BURNT ON THE ALTAR AT NIGHT. And the remainder is taken by the other parts, the liver taking everything and sacrificing to the heart, as we have learned, and this is what is written: "...the face of a lion, on the right side" (Yechezkel 1:10). Thus there appears on the altar a lion-like image that devours the sacrifices. From here on all the other parts are in the secret of the body on the same pattern as above. Again Moses uses the organs of the body as a metaphor for sacrifice, the distribution of nourishment, and the acquisition of wisdom, understanding and knowledge.
Ra'aya Meheimna (the Faithful Shepherd)

419. ואֵית דּוֹרוֹנָא, דְּמִקְבֵּל עַל יְדֵי דְנִשְׁר, דְּאִתְמַר בֵּיהּ וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּן. דְּאִינוּן שְׁתֵּי תוֹרִים, אוּ שְׁנֵי בְנֵי יוֹנָה. וְאֵית דּוֹרוֹנָא, דְּמִקְבֵּל לִיהּ ע"י דְּאָדָם דְּכִתְיֵב בֵּיהּ, אָדָם כִּי יִקְרִיב מִכֶּם קֶרְבָּן לַיהוָה. בְּדִינוּקְנָא דֵּהוּא דְּאִתְמַר בֵּיהּ. וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם. יְרוּד נְחִית עֲלֵיהּ, לְקַבֵּל דּוֹרוֹנָא.

420. וְאֵית חֵיוֹן טְבַעִיּוֹת, מִמְּנָן עַל גּוּפִין, דְּאִינוּן מְאַרְבַּע יְסוּדִין, וְאִינוּן דְּכִיּוּן. וְלְקַבְּלֵיהּ אַרְבַּע חֵיוֹן דּוֹרְסִין, מְסַאֲבִין, מִמְּנָן עַל ד' מְרִירָן, דְּאִינוּן: מְרָה חֲוֹרָא, מְרָה סוּמְקָא, מְרָה יְרוּקָא, מְרָה אוּכְמָא.

421. וְאֵית חֵיוֹן שְׁכֵלִיּוֹת, דְּסַחְרִין לְכַרְסִיּוּא. וְאֵית לְעֵילָא מְנִיּוּהּ, וּגְבוּהִים עֲלֵיהֶם, וְאִינוּן חֵיוֹן אֱלֹהִיּוֹת, מְסַטְרָא דְקְדוּשָׁה. וְאֵית חֵיוֹן דְּסַטְרָא אַחְרָא. וְאִתְקְרִיאוּ אֱלֹהִים אַחְרִים. וְאֱלֹהִיּוֹת דְּקוּדְשָׁא, אֱלֹהִים חַיִּים. וְאֵלִין אֱלֹהִיּוֹת דְּקְדוּשָׁה, אִתְקְרִיאוּ אֱלֹהֵי הָאֱלֹהִיּוֹת, וְעֵלַת עַל כֻּלָּא, אֵל אֲדוּן עַל כָּל הַמַּעֲשִׂים. וְכָל זֵינָא אֲזִיל לְזִינְיָהּ. וּבְגִין דְּאֵית אֱלֹהִים אַחְרִים, אִמַּר עֲלֵיהּ, זֹבַח לְאֱלֹהִים יַחְרֵם בְּלַתִּי לִירוּד לְבָדוּ. בְּגִין דְּלֹא יִתְעַרְבּ אֱלֹהִים חַיִּים עִם אֱלֹהִים אַחְרִים.
עַד כֵּאן רַעִיא מְהִימְנָא

422. אֲצִטּוּמְכָא דָּא, נָטִיל וְשָׁחִיק, וּמְשַׁדֵּר לְכָל סַטְרִין דְּלַתְתָּא, וּמְנִיָּה אֲתַזְנוּ תַּתָּאי. מְאִינוּן שְׁתֵּין שְׁמֵרִים לַתְתָּא, כָּל אִינוּן רוּחִין וְסַטְרִין אַחְרָנִין דְּאִיתְזְנוּ בְּלִילִיא, מְאִינוּן אַבְרִים וּפְדֵרִים. וְשָׂאֵר נָטִלִין כָּל שְׁוִיפִין, וְנָטִיל כֻּלָּא כְּבֵד, וְקְרִיב לְלֵב, כְּמָה דְּאִתְמַר. וְדָא אִיהוּ דְּכִתְיֵב, וּפְנֵי אַרְיָה אֵל הַיְמִין. וְעַל דָּא אֲתַחְזִי עַל מְדַבְּחָא, כְּגוּוֹנָא דְּאַרְיָה אֲכִיל קֶרְבָּנִין. מִכָּאן וְלַהֲלָאָה כָּל שָׂאֵר שְׁוִיפִין, בְּרָזָא דְּגוּפָא כְּגוּוֹנָא דְּלְעֵילָא.
רַעִיא מְהִימְנָא

423. The Faithful Shepherd said TO RABBI SHIMON, holy luminary, it is certain that omasum takes everything up to six hours and bakes. For the gizzard, WHICH IS THE OMASUM, is a baker. And the lung is a butler. The heart is the King, and these two, THE OMASUM AND THE LUNG, are certainly the baker and the butler who give to the King of the choicest of food and drinks, for He is the head of them all and the choicest of them all. And this is the meaning of what is written: "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk" (Shir Hashirim 5:1). And the verse continues: "Eat, O dear ones, and drink; drink deep, loving companions" (Ibid.). THE COMPANIONS ARE the other parts of the body, WHICH ARE the hosts and camps of the King who distributes food to them by means of the chief baker, WHICH IS THE OMASUM, while the drink is by means of the chief butler, WHICH IS THE LUNG.

424. And the liver is on the right side of man, wherefore: "And they four had the face of a lion on the right side," namely to the right of the King, which is the heart. THE MINISTER OF Esau, AND THE SPLEEN IS LILIT, AS EXPLAINED ABOVE The spleen is to the left, and they are of the Other Side. FOR THE LIVER IS SAMAEL. "And the face of an ox on the left side," refers to the pouring out of wine mixed with water before the King, FOR WINE IS OF THE LEFT SIDE. And the lion devouring THE SACRIFICES is the liver, who collects together the food, NAMELY THE PRAYER IN THE STEAD OF THE SACRIFICES, before the King, which is the heart. HE IS, THEREFORE, ON THE RIGHT, FOR EATING COMES FROM THE RIGHT AND THE WINE FROM THE LEFT. AND ALL THIS REFERS TO THE TIME OF EXILE, AS WILL BE EXPLAINED.

425. But there is a difficulty here. If the liver is Esau, how does it arrange food for the heart, WHICH IS JACOB? THE ANSWER IS THAT the heart is certainly like Isaac, NAMELY THE LEFT COLUMN, and the liver is Esau, who hunted venison, then says to him, "Let my father arise, and eat of his son's venison" (Beresheet 27:31). This refers to the prayers of the poor who are sent away AND ARE NOT ACCEPTED ON HIGH. And Isaac suffers trouble and anguish because they do not know how to direct the prayer. This is why ESAU did not say 'eat of my venison' but "eat of his son's venison," NAMELY OF YISRAEL, AS IT IS WRITTEN: "Yisrael is My son, My firstborn" (Shemot 4:22). Likewise, Yisrael in exile has no food except through the nations of the world.

426. But when they are in the land of Yisrael, their food is through the Shechinah, and the two wings of the lung will give drink to the nation of Yisrael, FOR THEY ARE the chief butler, AS ABOVE. And the two kidneys, which are the chief baker, cook the seed that descends from the brain and cook the water that they receive from the wings of the lung. And after the King, which is the heart, has eaten, it is said of its two kidneys: "Eat, O dear ones" (Shir Hashirim 5:1), and of the two wings of the lung: "and drink; drink deep, loving companions" (Ibid.).

423. אָמַר רַעִיָּא מְהִימְנָא, בּוֹצִינָא קְרִישָׁא, וְדָאִי אֶצְטוּמְכָא בְּקִדְמִיתָא נְטִיל כֹּלָא, עַד שֵׁית שְׁעֵתִין, וְאוּפָה. קְרַקְבֵן, אִיהוּ אוּפָה. וְרִיָּאָה, אִיהוּ מִשְׁקָה. לְבָא מִלְכָּא. וְאִינוּן תְּרִין, אִינוּן וְדָאִי אוּפָה וּמִשְׁקָה, לְמִיָּהֵב לְמִלְכָּא, מִשְׁפִּירוּ דְכָל מֵאֲכָלִין וּמִשְׁקִין, רִישָׁא דְכֻלְהוּ, מִבְּחַר לְכֻלְהוּ. וְהִיוּנוּ דְכֻתִּיב, אֲרִיתִי מוֹרִי עִם בְּשָׁמִי אֲכַלְתִּי יַעֲרִי עִם דְּבִשִׁי שְׁתִּיתִי יוּנִי עִם חֲלָבִי. לְבַתֵּר, אֲכָלוּ רַעִים, שְׂאֵר אַבְרָיִם, דְּאִינוּן חִילִין וּמִשְׁרִיין דְּמִלְכָּא, דְּפִלִיג לֹון מְזוּנָא, ע"י שֵׁר הָאוּפִים. שְׁתוּ וּשְׁכְרוּ דוֹרִים, ע"י שֵׁר הַמִּשְׁקִים.

424. וְכִבְדַּר אִיהוּ לְיִמִּינָא דְב"נ. וּבג"ד, וּפְנֵי אֲרִיָּה אֶל הַיְמִין לְאַרְבַּעַתָּן לְיִמִּינָא דְּמִלְכָּא, דְּאִיהוּ לְבָא. טָחוּל, לְשִׁמְאָלָא. אֶלִין אִינוּן מִסְטָרָא אַחְרָא, וּפְנֵי שׁוּר מְהִשְׁמָאֵל. מִשְׁקָה חֲמָרָא מְזוּג בְּמֵיא לְמִלְכָּא. וְאֲרִיָּה אֲכִיל, דָּא כְּבַד, כְּנִישׁ מְזוּנָא קָמִי מִלְכָּא, דְּאִיהוּ לְבָא.

425. וְאִית לְאַקְשׁוּיִי עַל הָאִי. אִי כְּבַד אִיהוּ עֲשׂוּ, אִיךְ הוּא מִתְקַן מְזוּנָא לְלְבָא. אֶלָּא וְדָאִי לְבָא אִיהוּ כְּגוּוּנָא דִּיצַחֲק. כְּבַד עֲשׂוּ, דְּאִיהוּ הַצֵּר צִיד. וְיִימָא לִיָּה, יָקוּם אָבִי וְיֵאכֵל מְצִיד בְּנוּ. אֶלִין אִינוּן צְלוֹתִין, דְּאֶזְלוּן וּמִתְתַּרְכִּין מְעַנִּיִים, וְיִצַחֲק בְּצַעֲרָא וּבִיגוּנָא, דְּלֹא יְכַלִּין לְכוּוּנָא לְצִלוֹתָא. וּבְגִין דָּא לֹא אָמַר וְיֵאכֵל מְצִידִי, אֶלָּא וְיֵאכֵל מְצִיד בְּנוּ. בְּנֵי בְכוּרֵי יִשְׂרָאֵל. כְּגוּוּנָא דָּא, לִית לֹון לְיִשְׂרָאֵל מְזוּנָא בְּגִלוֹתָא, אֶלָּא ע"י אוּמִין דְּעֵלְמָא.

426. אָבֵל כַּד אִינוּן בְּאַרְעָא דְּיִשְׂרָאֵל, מְזוּנִיהוּן ע"י שְׁכִינְתָּא. וְהִיוּן תְּרִין כְּנַפְי רִיָּאָה מִשְׁקִין אוּמָה, שֵׁר הַמִּשְׁקִים. וְתִרִין כּוּלִיין הָאוּפִים, דְּמִבְּשָׁלִין הַזְרַע דְּנְחִית מִן מוּחָא, וּמִבְּשָׁלִין מֵיא דְּמִקְבְּלִין מִכְּנַפְי רִיָּאָה. וּלְבַתֵּר דִּיכּוּל מִלְכָּא, דְּאִיהוּ לְבָא, אֲתַמַּר בְּתִרִין כְּלִיין הַיְלִיָּה, אֲכָלוּ רַעִים. וְלְתִרִין כְּנַפְי רִיָּאָה, שְׁתוּ וּשְׁכְרוּ דוֹרִים.

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427. For the heart is the Throne of Judgment, and the four living creatures that are its messengers are the two wings of the lung and the two kidneys, NAMELY: CHESSED, GVURAH, NETZACH AND HOD, for the wings of the lung ARE THE SECRET OF "Thus were their faces: and their wings were divided upwards" (Yechezkel 1:11) to welcome the King, which is "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Hashem" (Yeshayah 11:2), for it is He who sits on the Throne, which is the heart, WHICH IS THE THRONE OF JUDGMENT, and all the pulse beats follow after it as soldiers after their king.

428. And the wind that blows from the wings of the lung blows through the two nostrils of the nose, and it is cold and chilled on the left and warm on the right. And from the point of view of the brain, which is the Throne of Mercy, the cold wind is to the right, which is Chesed, and the warm is to the left, which is Gvurah, for that is where the heart is. And the brain is tempered between the two of them, THE RIGHT AND THE LEFT, and so the heart is blended of cold and hot, NAMELY BY MEANS OF THE WIND OF THE WINGS OF THE LUNG THAT BLOWS ON IT, and the brain also IS BLENDED OF COLD AND HOT, FOR THE BRAIN AND THE HEART receive from each other.

429. And the spleen, with its camps, which are the bondmen and bondwoman, takes the dregs of everything. And Solomon said about them: "I acquired menservants and maidservants" (Kohelet 2:7). The two kidneys are called 'fire-offerings', named after the heavenly fire-offerings, about which it is said: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1).

430. And in the trachea there are six cartilage rings, about which it is said: "Ascribe to Hashem, O you mighty" (Tehilim 29:1), for ascending through them is the voice that subdivides into the six voices of the Shechinah, while the seventh ascends to the mouth, which is the Throne. And the six cartilage rings of the trachea are like the six steps of the King's Throne, WHICH IS THE MOUTH, and the trachea is a ladder with "the angels of Elohim ascending and descending on it" (Beresheet 28:12), FOR THE ANGELS OF ELOHIM are the vapors that ascend from the heart, while the spirits of air descend into the heart to cool its heat, so that it should not burn the body up.

431. And when the breath descends, it does so in a number of breaths, like a king with his soldiers. And the wings of the lung welcome the breath which is as a king over them, as I have noted: "Thus were their faces; and their wings were divided upward," THIS BEING IN ORDER TO WELCOME THE KING OVER THEM, AND ALSO: "And the cherubim shall stretch out their wings on high" (Shemot 25:20).

427. דְּלֶבֶת אֵיחֻוּ כִּסֵּא דִּין, אַרְבַּע חַיִּין שְׁלִיחֵי
דְּחַיִּיָּה. תְּרִין כְּנָפֵי רִיָּאָה, וּתְרִין כְּלִיִּין, דְּכְנָפֵי רִיָּאָה
וּפְנֵיהֶם וּכְנֵפֵיהֶם פְּרוּדוֹת מְלַמְעֵלָה, לְקַבֵּל אֶלְיָהוּ
מְלָכָא, דְּאֵיחֻוּ רוּחַ חֲכָמָה וּבִינָה רוּחַ עֲצָה וּגְבוּרָה
רוּחַ דַּעַת וּיְרֵאת יְיָ. דִּיתִיב עַל כְּרִסְיָא, דְּאֵיחֻוּ לְבָא,
דְּכָל אֵינֻון דְּפִיקִין מִתְּנַהֲגִין אַבְתְּרִיָּה, כְּחַיִּילִין בְּתֵר
מְלַכִּיהוּן.

428. וְרוּחָא דְנִשְׁבִּיב מִכְּנָפֵי רִיָּאָה, נִשְׁבִּיב עַל תְּרִי
נוֹקְבֵי חוּטְמָא. וְאֵיחֻוּ קְרִיר וְצְנִינָא מִשְׁמַאלָא. וְחָם
מִימִינָא. וּמִסְטָרָא דְמוֹחָא דְאֵיחֻוּ כְּרִסְיָא דְרַחֲמֵי,
אֵיחֻוּ רוּחַ קָר לִימִינָא, דְחָסֵד. וְחָם מִשְׁמַאלָא
דְּגְבוּרָה, דְתִמְן לְבָא. וּמוֹחָא מְזִיג בֵּיה, בְּאִמְצָעֵיתָא
דְּתְרוּוּיָהוּ. אוּף הֵכִי לְבָא מְזִיג, מְקוֹר וְחוּם. וּמוֹחָא
אוּף הֵכִי, דְמְקַבְּלִין דִּין מֵדִין.

429. וּשְׁמֵרִים דְכֻלָּא, נְטִיל טְחוּל, וּמִשְׁרִיִּין דְחַיִּיָּה,
דְּאֵינֻון עֲבָדִים וּשְׁפָחוֹת, דְּאָמַר עֲלֵיהוּ שְׁלֵמָה,
קְנִיתִי לִי עֲבָדִים וּשְׁפָחוֹת. תְּרִין כּוּלִיִּין אֶתְקִרִיָּאוּ
אֲשִׁים, עַל שְׁם אֲשִׁים דְלַעִילָא, דְאֶתְמַר בְּהוּ אֲשִׁי יְיָ
וּנְחָלְתוּ יֹאכְלוּן.

430. וּבְקִנָּה שֵׁית עֲזָקָן, דְעֲלִיָּהוּ אֶתְמַר, הִבּוּ לִי
בְנֵי אֵלִים. דְּבַהוּן סְלִיק קְלָא, דְאֶתְפְּלִיג לִו קְלִין
דְשְׁכִינְתָא. וּשְׁבִיעָאָה סְלִיק לְפּוּמָא, דְאֵיחֻוּ כְּרִסְיָא.
וּשֵׁית עֲזָקָן דְקִנָּה, אֵינֻון כְּגוּוֹנָא דְשֵׁית דְרַגְוִין
דְכְּרִסְיָא דְמְלָכָא. וּקְנָה אֵיחֻוּ סְלָם, דְּבֵיה מְלָאכִי
אֱלֹהִים עוֹלִים וְיוֹרְדִים בּוּ, דְאֵינֻון הִבְלִים סְלִקִין בֵּיה
מְלָכָא, וְרוּחִין דְאֵוִירָא נְחָתִין בֵּיה בְּלָבָא, לְקִרְרָא
חֲמִימוֹתָא, דְלֹא לֹקִיד גּוּפָא.

431. וְכַד רוּחָא נְחִית, נְחִית בְּכַמָּה רוּחִין, כְּמְלָכָא
עִם חַיִּיָּה. וּכְנָפֵי רִיָּאָה מְקַבְּלִין לְרוּחָא, דְאֵיחֻוּ
מְלָכָא עֲלֵיהוּ, כְּמָה דְאֵמִינָא. וּפְנֵיהֶם וּכְנֵפֵיהֶם
פְּרוּדוֹת, וְהֵיוּ הַכְּרוּבִים פּוֹרְשֵׁי כְנָפִים לְמַעְלָה.

432. If the parts of man are meritorious in keeping the precepts of the Supreme King, who is the Holy Spirit, he descends on the ladder, which is the throat, with a number of Holy Spirits, about which it is said: "who makes the winds His messengers" (Tehilim 104:4). They rise to accept the vapors that are in the heart, about which it is said: "the flames of fire His ministers" (Ibid.). And it is also said about them: "The voice of Hashem hews out flames of fire" (Tehilim 29:7), because the heart is Adonai, from whom ascend the flames of fire in the mouth, which is Yud Hei Vav Hei. For a number of spirits of holiness descend with him, that is from the four letters Yud Hei Vav Hei, concerning which it is said: "Thus says Adonai Elohim; Come from the four winds, O breath" (Yechezkel 37:9).

433. The trachea (Heb. kaneh) is "Get (Heb. k'neh) wisdom, get understanding (Heb. Binah)" (Mishlei 4:5), for they are to the right OF THE TRACHEA, which is Chesed, THIS BEING THE SECRET OF "GET WISDOM," and to the left OF THE TRACHEA, which is Gvurah, THIS BEING THE SECRET OF "GET UNDERSTANDING." Tiferet is in the middle OF THE TRACHEA, and is a ladder AND THE SECRET OF DA'AT. And the body has SIX EXTREMITIES, NAMELY: The two arms WHICH ARE CHESED AND GVURAH, the torso and the covenant WHICH ARE TIFERET AND YESOD, and the two thighs WHICH ARE NETZACH AND HOD. AND THE SIX EXTREMITIES OF THE BODY parallel the six cartilage rings of the trachea.

434. And when Yud Hei Vav Hei descends to the heart, to Adonai, Judgment joins with Mercy in the heart, making: Yud Aleph Hei Dalet Vav Nun Hei Yud. And when Adonai ascends to the mouth at "Adonai, open my lips" (Tehilim 51:17) to welcome Yud Hei Vav Hei in the mouth, the two names become there one union, namely: Yud Aleph Hei Dalet Vav Nun Hei Yud, just as they were combined in the heart. For this reason the sages of the Mishnah taught: 'No one whose inside does not correspond to his exterior may enter the study house', namely who does not have in his mouth the same as in his heart. FOR JUST AS THERE IS A UNITY OF THE YUD HEI VAV HEI AND ADONAI IN THE HEART, THERE WILL ALSO BE A UNITY OF THE YUD HEI VAV HEI AND ADONAI IN THE MOUTH.

End of Ra'aya Meheimna

The six rings of cartilage in the trachea and the air and voice that blow through them are likened to the functions of the Shofar.

435. The six cartilage rings of the trachea are combined together, and they are called "O you mighty (Heb. elim)" (Tehilim 29:1). And they give forth a wind to blow over the world, and they come from the side of Gvurah, and when they join together they are like a Shofar, WHICH IS THE SECRET OF BINAH, and they are called 'Shofar', which is the secret of the Shofar (lit. 'horn') of Isaac's ram (Heb. ayil). AND THEY ARE "the rams (Heb. eilim) of the breed of Bashan" (Devarim 32:14). As it is written: "Ascribe to Hashem, O you mighty (elim)" (Tehilim 29:1), for they are the elim of Isaac that bring forth breath and voice. And that voice goes out and meets with rain clouds and is heard by the creatures of the outside. It is thus written: "but the thunder of His mighty deeds who can understand?" (Iyov 26:14), for they certainly come from the side of Gvurah. And for this reason: "the El of glory makes to thunder, Hashem is upon many waters" (Tehilim 29:3). It is not written: "The El of glory thunders" but "The El of glory makes to thunder," THE MEANING OF WHICH IS THAT HE ACTIVATES OTHERS TO DO THE THUNDERING, namely through the mighty. And there is none that recognizes the praise of this voice, which is why it is written, "who can understand?" (Iyov 26:14).

The Faithful Shepherd tells us that voice is made from water, wind and fire, and he explains how the heart gets understanding.

Ra'aya Meheimna (the Faithful Shepherd)

432. אִי זָכָאן אַבְרִין דְּבַר נֶשׁ בְּמַקּוּדִין דְּמַלְכָּא
עֲלָא דְאִיהוּ רוּחַ הַקֹּדֶשׁ, נְחִית בְּסַלְמָ, דְאִיהוּ גְרוּן,
בְּכַמָּה רוּחִין קְדוּשִׁין, דְּאִתְמַר עֲלֵיהוּ, עוֹשָׂה
מְלֻאכְיוּ רִחוּת וְסַלְקִין לְקַבֵּל אֲלֵין הַבְּלִים דְּלֵבָא,
דְּאִתְמַר עֲלֵיהוּ, מְשַׁרְתֵּינּוּ אִשׁ לוֹהֵט. וְעֲלֵיהוּ אִתְמַר
קוֹל יְדוּד חוֹצֵב לְהַבּוֹת אִשׁ. בְּגִין דְּלֵבָא אֲדָנִי,
דְּמַנִּיה סַלְקִין לְהַבּוֹת אִשׁ בְּפּוּמָא דְאִיהוּ יְדוּד,
דְּנַחְתִּין עֲמִיה בְּמָה רוּחִין דְּקְדוּשָׁה, מְאַרְבַּע אַתּוּן
יְהוּה. דְּאִתְמַר עֲלֵיהוּ, כֹּה אָמַר יְדוּד מְאַרְבַּע
רִחוּת בְּאֵי הַרוּחַ.

433. קַנָּה, אִיהוּ קְנָה חֲכָמָה קְנָה בִּינָה, דְּאִינוּן
לְיַמִּינָא דְחָסֵד, וְלְשִׁמְאַלָּא דְגְבוּרָה. תְּפַאֲרַת, סַלְמָ,
בְּאַמְצַעִיתָא, בְּגוּפָא כְּלִיל תְּרִין דְרוּעִין, וְגוּף וּבְרִית,
וְתִרִין שׁוּקִין. לְקַבֵּל שֵׁית עֲזָקָאן דְקְנָה.

434. וְכֹד נְחִית יְדוּד לְלֵבָא, לְגַבֵּי אֲדָנִי, מִתְחַבְּרִין
דִּינָא בְּרַחֲמֵי בְּלֵבָא. דְאִיהוּ יְאִהֲדוּנְהִי. וְכֹד סַלְקִין
אֲדָנִי לְפּוּמָא, דְאֲדָנִי שְׁפָתֵי תְּפַתַּח, לְקַבֵּל אֲלֵיהּ
בְּפּוּמָא, לְאַתְחַבְּרָא תַּמָּן תְּרִין שְׁמָהּ בְּחַבּוּרָא חֲדָא,
יְאֲדָרְוּנֵי, כְּגוּוּנָא דְמִתְחַבְּרָאן בְּלֵבָא. וּבְגִין דָּא
אוֹקְמוּהָ מְאַרֵי מִתְנִיתִין, מִי שְׁאִין תּוֹכּוּ כְּבָרוּ אֶל
יְכַנֵּס לְבֵית הַמְדַרְשׁ, אִי לִית לּוֹן פּוּמָא וְלֵבָא שׁוּין.
עַד כֹּאן רַעִיא מְהִימְנָא

435. קְנָה שֵׁית עֲזָקָאן בְּקְנָה, מִתְחַבְּרָאן כְּחֲדָא,
וְאִינוּן אֲקָרוּן בְּנֵי אֱלִים, מְפָקֵי רוּחָא לְנִשְׁבָּא עַל
עֲלְמָא. וְאַתִּיין מְסַטְרָא דְגְבוּרָה. וְכֹד אִינוּן מִתְחַבְּרִין
כְּחֲדָא, אִינוּן כְּגוּוּנָא דְשׁוּפָר. וְאַלִין אֲקָרוּ שׁוּפָר,
שׁוּפָר שַׁל אֵיל שַׁל יִצְחָק. אֱלִים בְּנֵי בָשָׁן, הִבּוּ לֵינִי
בְּנֵי אֱלִים. אֱלִים דִּיִּצְחָק, וּמְפָקֵין רוּחָא וְקֵלָא. וְהִהוּא
קֵלָא נְפִיק, וְאַעֲרַע בְּעֵבֵי מְטְרָא, וְאַשְׁתַּמַּע לְבְּרִיּוּתָא
לְבָר. וְעִיד כְּתִיב, וְרַעַם גְבוּרָתוֹ מִי יִתְּבוּן. דְּוִדָּי
מְסַטְרָא דְגְבוּרָה קָא אַתִּיין. וּבְגִין דָּא אֶל הַכְּבוֹד
הָרַעִים יֵי עַל מִים רַבִּים. אֶל הַכְּבוֹד רוּעַם לֹא כְּתִיב,
אַלָּא אֶל הַכְּבוֹד הָרַעִים, עַל יְדָא דְבְנֵי אֱלִים. וְלִית
מֵאן דִּינַע בְּשִׁבְחָא דִּהְיָוִי קֵלָא, הֵהִיד מִי יִתְּבוּן.

436. And in the compilation of the first part, the Faithful Shepherd started by saying, Woe to those people whose hearts are closed and whose eyes are unseeing, who do not know the parts of their own body and according to what they are arranged. For the trachea is composed of three forces: a) Vapor; (Heb. hevel - Hei, Bet, Lamed) which is a flame; (Heb. lahav - Lamed, Hei, Bet) which is "the flaming fire" that issues from the heart and which is divided into seven vapors or vanities as mentioned by Kohelet. b) Air, which enters it from outside. c) Water of the wings of the lung, which are attached to the trachea. And from these three, that is from water, wind, and fire, is voice made, and each one is subdivided into seven, and they are seven flames, seven airs, and seven brooks.

437. And when the flames of the heart meet with the rain clouds, which are the wings of the lung, by way of the trachea of the lung, the result is: "but the thunder of His mighty deeds who can understand?" For therein the heart understands with Binah, which is in the heart on the left, which is Gvurah. And Chesed is to the right, which is the water of the wings of the lung, and Chochmah, which is brain, is there. THAT IS TO SAY THAT CHESD AND GVURAH ASCEND AND BECOME CHOCHMAH AND BINAH. And from it comes "a fountain of gardens, a well of living waters, and streams from Lebanon" (Shir Hashirim, 4:15), which is the whiteness (Heb. lavnunit) of the brain that flows through the trachea of the lung, after the clouds of Binah have ascended to the brain.

438. And the secret of the matter is in the verse: "Who is this coming out of the wilderness like Columns of smoke...?" (Shir Hashirim 3:6), for this is the smoke of the arrangement on the altar that rises from the heart to the brain, which cannot be moved from its place by all the winds in the world. THE LETTERS OF THE WORD Chochmah (Chet Caf Mem Hei) form the two words Koach (Caf Chet) and Mah (MEM HEI), BECAUSE IT IS Koach (lit. 'strength') in the heart and Mah (lit. 'what') in the brain. The trachea is Tiferet and incorporates six Sfirot: CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are the six steps to the Throne, which is Ima, so that Chochmah will descend to it from the brain to the heart, for with it the heart understands. For this reason IT IS WRITTEN: "Get (Heb. k'neh) wisdom (Heb. Chochmah), get understanding (Heb. Binah)," for Aba, WHICH IS CHOCHMAH, descends in it, and Aba ascends in it. And this is a ladder on which two ascend and two descend, FOR ABA AND IMA ARE INCORPORATED IN EACH OTHER AND DESCEND FROM THE BRAIN TO THE HEART, AND ASCEND FROM THE HEART TO THE BRAIN.

End of Ra'aya Meheimna

Rabbi Shimon says that the esophagus is the stage of offerings by fire.

439. The esophagus, that swallows the food and from where it enters all the parts, is the stage of offerings by fire. These offerings by fire draw near immediately, swallowing and taking everything from the upper fire that includes the offerings by fire. And this is the secret of the verse: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1). These are THE OFFERINGS BY FIRE that devour and swallow, and the others do not eat that way.

436. ובחבורא קדמא, פתח רעיא מהימנא ואמר, ווי לון לבני נשא, דאינון אטימין לבא, סתימין עיינין, דלא ידעין אברים דגופיהון על מה אינון מתתקנין, דהא קנ"ה תלת חילין כלילין ביה, חד הבל, דאיהו להב אש, דנפיק מן לבא ואתפלג לז' הבלים, דאמר קהלת. תניינא, אויר דעאל לגביה מלבר. תליתאה, מים דכנפי ריאה, דאינון דבוקים בקנה. ומתלת אליון אתעביד קול, מים ורוח ואש, ומתפלג כל חד לז', ואינון ז' להבים, ז' אוירות, ז' נחלים.

437. וכד אערעו להבים דלבא, בעבי מטרא, דאינון כנפי ריאה, ארח קנה דריאה. האי איהו ורעם גבורותיו מי יתבונן. דביה לב מבין בפניה, דאיהי בלבא לשמאלא, גבורה. וחסד לימינא, מים דכנפי ריאה. ותמן חכמה מוחא, ומניה, מעין גנים באר מים חיים ונוזלים מן לבנון. דאיהו לבונא דמוחא, נוזלים על קנה דריאה. בתר דאסתלקו עננים דבינה לגבי מוחא.

438. ורזא דמלה מי זאת עולה מן המדבר כתימרות עשן. ודא עשן המערכה, דסליק מן לבא למוחא. דכל רוחין דעלמא, לא זיין ליה מאתריה. חכמה: כח מ"ה. כח: בלבא. מה: במוחא. קנה: תפארת, כליל ו' ספיראן. ו' דרגין אינון לכרסויא, דאיהי אימא. לנחתא חכמה לגבה, מן מוחא ללבא, דבה לב מבין. ובגין דא, קנה חכמה קנה בינה. ביה אבא נחית. ביה אבא סליק. והאי איהו סלם דביה עולים תרי, ויורדים תרי. עד כאן רעיא מהימנא

439. ושט דבלע מיכלא, ומתמן עאל לכלהו שוימין, דאיהי בדרגא דאשים. אשים אינון קרבין מיד, ובלעי ונטלי כלא מגו אשא עלאה, דכליל לאשים. ורזא דא, אשי יי' ונחלתו יאכלון. אליון אכלין ובלעין, ושאר לא אכלין הכי.

440. And all the people of the world on the outside know not how they eat nor do they know their secret, but the stages that are inside do know and they take from them. For the esophagus cannot be examined from the outside, for they do not know, but on the inside they do know and take until it enters the mill and is pulverized and cooked. And the liver takes everything, as we had learnt, but from those offerings by fire issue forth stages that take before the liver. And what are they? They are the molar TEETH, which eat and grind the sacrifices. Therefore, on the destruction of the Temple, it is written: "and the grinders cease because they are few" (Kohelet 12:3). These are the first to grind.

441. Once it has been ground, those who exercise control over them swallow and receive it, and they are called 'the esophagus'. Why IS THE ESOPHAGUS (Heb. VESHET - VAV SHIN TET) SO CALLED? Because the shape of the Vav of 'Veshet', THE VAV is like a bowed-over esophagus. Afterwards it wanders about (Heb. shat - Shin Tet), to drink wine and water, as it is written: "The people went about and gathered" (Bemidbar 11:8) food to eat and to drink wine and water, namely the libation of wine and the libation of water.

442. Those Serafim with their flames enter through the esophagus and are drawn into the lung, where they take a drink, and they are called 'lung', in one union WITH THE LUNG and everything is absorbed into them. And each one of them takes as befits him. And on the destruction of the Temple, "and the grinders ceased because they were few." For their form and their food have been diminished, and there is no day that passes without a curse. Rabbi Shimon lifted up his voice and said: Woe to Jerusalem the Holy City. Woe to the people that has lost all this goodness, and the image of ministers, mighty men, and officials has been reduced. The companions cried about this and said, Alas, Rabbi, when you depart from the world, who will reveal to us such deep and hidden secrets that have not been heard from the days of King Solomon until now? Happy is the generation that hears such matters! Happy is the generation amongst whom you are! Woe to the generation that will be orphaned without you!

440. וְכֹל בְּנֵי עֲלָמָא לְבָר, לֹא יָדְעִין אִיךְ אֲכָלִין, וְלֹא רָזָא דְלֵהוּן, אֶלֶּא דְרָגִין דְלָגוּ אִינוּן יָדְעִין, וְנִטְלִין מְנִייהוּ. וְשֵׁט לִית לִיה בְּרִיקָה מִבְּחוּץ, דְלֹא יָדְעִי, אֶלֶּא מִבְּפָנִים יָדְעִי וְנִטְלִי עַד דְעָאֵל לְבִי טוּחְנָא, וְאִשְׁתַּחֲוִי וְאִתְבָּשַׁל. וְנִטְלִי כְלָא כְבֵד כְּמָה דְאִתְמַר. מֵאֲלִין אֲשִׁים נִפְקִי דְרָגִין, דְאִקְדְּמִי וְנִטְלִי בְקִדְמִיתָא מִכְבֵּד, וּמֵאֵן אִינוּן. אֲלִין הַטוּחְנוֹת, אֲכָלִי קְרַבְנִין וְטַחְנִי. וְעַד מְדַאֲתַחֲרַב בִּי מִקְדָּשָׁא כְתִיב, וּבְטָלוּ הַטוּחְנוֹת בִּי מֵעַטוּ. אֲלִין טַחְנִין בְּקִדְמִיתָא.

441. בֵּינוּן דְאִתְטַחְנִן, אִינוּן דְשִׁלְטִי עֲלֵיהוּ, בְּלַעֲי וְנִטְלִי, וְאִקְרוּן וְשֵׁט. אֲמַאי. אֶלֶּא וְשֵׁט, דְיוֹקְנָא דְוַ"ו, אִיהוּ וְשֵׁט כְּפוּף. וּלְבַתָּר, שֵׁט לְמִיכַל מְשִׁתָּא, חֲמָרָא וּמֵיא. דְכְתִיב שֵׁטוּ הָעַם וְלִקְטוּ. מִיכַל לְמִיכַל, מְשִׁתָּא חֲמָרָא וּמֵיא, נְסוּכָא דִינִין, וְנְסוּכָא דְמֵיִם.

442. בְּהַאי וְשֵׁט עָאֵל וְאִשְׁתַּאֲיב בְּרִיאָה, אֲלִין שְׂרָפִים, בְּשִׁלְהוּבִיתָא דְלֵהוּן נִטְלִי מְשִׁתָּא, וְאִקְרוּן רִיאָה, בְּחַבּוּרָא חֲדָא, וְאִשְׁתַּאֲיב כְּלָא בְהוּן. וְכֹל אֲלִין, נִטְלִין כָּל חַד וְחַד, בְּדִקָּא חֲזִי לִיה. וּמְדַחֲרַב בִּי מִקְדָּשָׁא, וּבְטָלוּ הַטוּחְנוֹת בִּי מֵעַטוּ כְּלָהוּ. דְאִזְעִירוּ דְיוֹקְנֵיהוּ וּמְזוּנֵיהוּ, וְלִית יוּמָא דְלִית בֵּיה מְאָרָה, אֲרִים קְלִיָּה ר"ש וְאִמְר, וּוִי יְרוּשָׁלַם קְרָתָא קְדִישָׁא, וּוִי לְעַמָּא, דְכָל טְבָאן אֲלִין אֲבָדִין, רַבְרָבִין גִּיבְרִין מִמְנָן אִזְעִירוּ דְיוֹקְנֵיהוּ, עַל דָּא בְכוּ חֲבַרְיָא. אִמְרוּ, וּוִי רַבִּי, כִּד תְּסַתְּלַק מִן עֲלָמָא, מֵאֵן יִגְלָה רְזִין סְתִימִין עֲמִיקִין בְּאֲלִין, דְלֹא אִשְׁתַּמְעוּ מִן יוּמָא דְשִׁלְמָה מְלָכָא, וְעַד הַשְׁתָּא. זְכָאָה דְרָא דְשִׁמְעִין מְלִין אֲלִין, וְזְכָאָה דְרָא דְאֵנָת בְּגוּוּיָה, וּוִי לְדְרָא דִישְׁתַּאֲרוּן יִתְמִין מְנַךְ. רַעִיא מְהִימְנָא

69. Seven firmaments

The Faithful Shepherd lists the seven firmaments - Curtain, Firmament, Heavens, Abode, Residence, Dwelling and Skies - and tells us a little about the first three of these.

Ra'aya Meheimna (the Faithful Shepherd)

443. The Faithful Shepherd began by saying: It is written: 'Though our lips were full of praise as the expansive firmament'. And the firmaments are seven in number: Curtain, Firmament, Heavens, Abode, Residence, Dwelling, and Skies. Heavens (Heb. Shechakim) is so called because therein the millstones grind the manna for the righteous, WHICH ARE YESOD AND MALCHUT THAT ARE CALLED 'RIGHTEOUS' AND 'RIGHTEOUSNESS', in the future, NAMELY FROM THE EMANATION OF BINAH THAT IS CALLED 'THE FUTURE TO COME'. And the basis for the name Shehakim (Eng. 'heavens') is the verse: "And you shall beat (Heb. shachakta) some of it very small" (Shemot 30:36). And they are Netzach and Hod, about which it is said: "and let the heavens pour down righteousness" (Yeshayah 45:8), which is the lower Shechinah, NAMELY MALCHUT, WHICH IS CALLED 'RIGHTEOUSNESS', TO WHICH THE EMANATION POURS DOWN FROM THE HEAVENS.

444. THE FIRST FIRMAMENT, WHICH IS MALCHUT, IS CALLED 'Curtain', for He pours PLENTY into it in the evening, and brings out, THAT IS, BESTOWS, in the morning, THIS BEING THE TIME FOR EMANATING. AND THE SECOND ONE TO BE CALLED 'a Firmament' is Yesod, for in it the sun and the moon give light, for they are the Central Column, NAMELY TIFERET, and the lower Shechinah, NAMELY MALCHUT. THAT IS TO SAY THAT YESOD UNITES ZEIR ANPIN AND MALCHUT WITH EACH OTHER, AND BOTH OF THEM ILLUMINATE THROUGH IT, as it is written: "And Elohim set them in the firmament of the heaven to give light upon the earth" (Beresheet 1:17). And the righteous one, WHICH IS YESOD, IS CALLED sign when uniting Netzach and Hod, and IS CALLED testimony when uniting Tiferet and Malchut.

70. Netzach and Hod

We are told that Netzach and Hod are called 'Heavens' because they are two halves of one body that must not be separated. The Faithful Shepherd talks about Netzach and Hod in connection with the sin of the Tree of Knowledge of Good and Evil, and in connection with grapes and wine. He explains why Netzach and Hod grind up the manna for the Righteous, Yesod, that is between them; he also says that Netzach and Hod are cherubim.

445. Netzach and Hod are the two halves of ONE body, like two twins, which is why they are called 'Heavens'. The two of them together are Vav Vav of veshet, (lit. 'esophagus') from the aspect of the left, and they are the two molar teeth from the side of the right.

446. "And Moses took the bones of Joseph with him" (Shemot 13:19), that is the bones of "the righteous is an everlasting foundation" (Mishlei 10:25), which is the level of Joseph the righteous. And about them, ABOUT NETZACH AND HOD, it is said: "My offering, the provision of my sacrifices (lit. 'bread') made by fire" (Bemidbar 28:2). and by bread is meant Torah, NAMELY NETZACH AND HOD WHO FIGHT EACH OTHER, IN THE SECRET OF THE ABOVE-MENTIONED GRINDING. And it is said about them: "Come, eat (Heb. lachamu, also: fight) of my bread (Heb. lachmi)" (Mishlei 9:5). And they, NETZACH AND HOD, are the bunches OF GRAPES THAT ARE BESTOWED by the righteous one, WHICH IS YESOD. And the righteous one, WHICH IS YESOD, is called 'a fruit-tree', and for it is it said: "And they bore it upon a pole (Heb. MOT) between two" (Bemidbar 13:23). And why on a pole? Why does it not say 'And they bore it upon wood (a tree)?' It is because the righteous one, WHO IS CALLED 'TREE', was not there. FOR YESOD, WHICH IS THE CENTRAL COLUMN, DID NOT UNITE THE TWO BUNCHES OF GRAPES, WHICH ARE NETZACH AND HOD, SO THAT THEY MIGHT BE INCLUDED IN EACH OTHER, AND THEY THEREFORE BORE ON A POLE BETWEEN TWO, WITHOUT THE INCLUSION OF THE RIGHTEOUS ONE.

443. פֶּתַח רְעִיָא מְהִימְנָא וְאָמַר, וְהָא כְּתִיב, וְשִׁמְתוּתֵינוּ שְׁבַח בְּמִרְחָבֵי רְקִיעַ. וְשִׁבַּע רְקִיעֵין אֵינּוּן: וִילּוֹן. רְקִיעַ. שְׁחָקִים. זְבוּל. מְעוֹן. מְכוּן. עֲרֻבוֹת. שְׁחָקִים. דְּבִהוּן רִיחִים דְּטוּחָנִים מִן לְצַדִּיקִים לְעֵתִיד לְבָא. וְאֵינּוּן אֶקְרוּן שְׁחָקִים, ע"ש וְשְׁחָקַת מְמַנָּה הִרְק, וְאֵינּוּן נֶצַח וְהוֹד, עֲלֵיהוּ אֲתַמַּר וְשְׁחָקִים יִזְלוּ צֶדֶק, דְּאִיהִי שְׁכִינְתָא תַתָּא.

444. וִילּוֹן, דְּבִיה מְכַנִּיס עֲרֻבֵית וּמוֹצִיא שְׁחָרִית. רְקִיעַ, אִיהוּ יְסוּד. דְּבִיה נְהָרִין שְׁמֶשָׁא וְסִהְרָא, דְּאִיהוּ עֵמוּדָא דְּאִמְצָעִיתָא וְשְׁכִינְתָא תַתָּא. הַה"ד, וַיִּתֵּן אוֹתָם אֱלֹהִים בְּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל הָאָרֶץ. וְצַדִּיק אוֹת, בֵּין נֶצַח וְהוֹד. וְעֵדוּת, בֵּין תַּפְאֶרֶת וּמַלְכוּת.

445. נֶצַח וְהוֹד תְּרִין פְּלִגֵי גּוֹפָא אֵינּוּן, כְּגוֹנָא דְּתְרִין תְּאוּמִים. וּבְגִין דָּא אֲתַקְרִיאוּ שְׁחָקִים. תְּרוּוֹיְהוּ כְּחָדָא ו'ו' אֵינּוּן, מִן וְשֵׁט, מְסִטְרָא דְּשִׁמְאָלָא. וְאֵינּוּן תְּרִין טוּחָנוֹת, מְסִטְרָא דִּימִינָא.

446. וַיִּקַּח מֹשֶׁה אֶת עֲצָמוֹת יוֹסֵף עִמּוֹ. עֲצָמוֹת צַדִּיק יְסוּד עֲלָמִין, דְּרָגָא דִּיוֹסֵף הַצַּדִּיק. וְעֲלֵיהוּ אֲתַמַּר, אֶת קֶרְבְּנֵי לַחְמֵי לְאִשֵּׁי. וְלִית לַחֵם, אֶלָּא אוֹרִייתָא, לְכוּ לַחְמוּ בְּלַחְמֵי. וְאֵינּוּן: אֲשַׁכְּלוֹת דְּצַדִּיק. וְצַדִּיק, עַץ פְּרִי. וּבְגִינֵיהּ אֲתַמַּר, וַיִּשְׁאֹדְהוּ בְּמוֹט בְּשָׁנִים. וְאִמָּאי בְּמוֹט. בְּגִין דְּלֹא הוּא תַמֵּן צַדִּיק.

447. And because NETZACH AND HOD MUST NOT BE SEPARATED, it is said ABOUT THE RIGHTEOUS ONE, WHICH IS YESOD: "he shall never suffer the righteous to be moved (Heb. mot)" (Tehilim 55:23). THAT IS, YESOD WILL NEVER CEASE UNITING NETZACH AND HOD, and it is a tree, about which it is said: "Whether there is a tree in it or not" (Bemidbar 13:20). But those who spread an evil report of the land uprooted this tree, the righteous one, WHICH IS YESOD, and gave rise TO "And they bore it upon a pole between two." AND THE TWO ARE NETZACH AND HOD, IN THE ASPECTS OF Vav Vav WITHOUT THE UNIFICATION OF YESOD, FOR THE RIGHTEOUS ONE IS COLLAPSED (HEB. MOT) BECAUSE THEY SPREAD AN EVIL REPORT ON THE LAND.

448. And about NETZACH AND HOD it was said, IN CONNECTION WITH THE SIN OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, THAT EVE squeezed grapes. AND SHE GAVE TO HIM, FOR NETZACH AND HOD ARE CALLED 'BUNCHES OF GRAPES', AND GRAPES ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS ON THE LEFT, FOR IT IS FORBIDDEN TO DRAW IT DOWN, FROM ABOVE DOWNWARDS, AND ITS BEING DRAWN DOWN FROM ABOVE IS COMPARED TO THE SQUEEZING OF GRAPES, WHICH IS THE SECRET OF THE SIN OF THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL. The righteous one, which is Yesod, contains a secret (Heb. sod), FOR IN 'YESOD' THERE ARE THE LETTERS OF 'SOD'. This is the wine preserved with its grapes from the Six Days of Creation, FOR YESOD GUARDS THE GRAPES WHICH ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH, SO THAT THEY WOULD NOT BE SQUEEZED, NAMELY THAT THEY SHOULD NOT DRAW IT DOWN FROM ABOVE, BUT ONLY UPWARDS FROM BELOW. AND THE SIX DAYS OF CREATION ARE the six levels of CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, of the letter Vav, WHICH IS TIFERET, THE CENTRAL COLUMN, WHICH IS TO SAY THAT YESOD RECEIVES ITS POWER OF PROTECTION FROM IT. And they are CALLED 'Seraphim' when they are Vav Vav WITHOUT UNITY, as it is written: "Serafim...each one had six wings (lit. 'six wings, six wings for each')" (Yeshayah 6:2). THAT IS, VAV (=SIX) IS MENTIONED TWICE. AND THEY ARE CALLED 'SERAFIM' FROM THE ASPECT of the left THAT IS IN THEM, and they extract water from the aspect of the right THAT IS IN THEM. And they are thirsty because of the flame that is in them from the side of Gvurah, NAMELY FROM THE LEFT SIDE, and they draw WATER from the side of Chesed.

449. About NETZACH AND HOD it is said: "who makes the winds (spirits) His messengers" (Tehilim 104:4), namely from the side of the Central Column, WHICH IS ZEIR ANPIN. THAT IS TO SAY THAT THEY ARE THE WINDS THAT ARE DRAWN DOWN FROM ZEIR ANPIN TO WITHIN THE LOBES OF THE LUNG that blow on the heart, which is the tenth level of the Holy Spirit, NAMELY MALCHUT, which is between them, NAMELY BETWEEN NETZACH AND HOD. And this is YESOD, WHICH IS the letter Vav, which is a letter in his hosts that includes the six joints of the two legs, WHICH ARE NETZACH AND HOD, EACH ONE OF WHICH HAS THREE JOINTS, BECAUSE IT IS THE CENTRAL COLUMN. For it is written about them: "His legs are as pillars of marble (Heb. shesh)" (Shir Hashirim 5:15). And this is the righteous one, the sign of the covenant THAT INCLUDES THE SIX (HEB. SHESH) OF NETZACH AND HOD.

447. ובגנייהו אתמר ביה, לא יתן לעולם מוט לצדיק, דאיהו עץ, דאתמר ביה, היש בה עץ אם אין. אעקרו עץ דאיהו צדיק, אלין דאפיקו שום ביש על ארעא, וגרמו, וישאודו במוט בשנים, ו' ו'.

448. עלייהו אתמר, סחטה ענבים. צדיק יסוד, ביה סוד, דאיהו יין המשומר בענביו מששת ימי בראשית. דאינון ו' דרגין דאת ו'. ואינון שרפים, ו' ו', שש כנפים לאחד. משמאלא. ואינון אפיקו מים מימינא. וצחין בשלהוביתא דלהון מסטרא דגבורה, ושאבין מסטרא דחסד.

449. ועלייהו אתמר, עושה מלאכיו רוחות, מסטרא דעמודא דאמצעיתא, דנשבין על לבא, דאיהו דרגא עשיראה ברוחא דקודשא, דאיהו בינייהו. ואיהו ו', אות בצבא דיליה, כליל ו' פרקין דתרין שוקין, דכתיב בהו שוקיו עמודי שש, ודא צדיק אות ברית.

450. The upper Vav OF THE TWO VAVs OF THE LETTER VAV FULLY SPELLED OUT: VAV VAV, is Tiferet, BECAUSE IT IS THE CENTRAL COLUMN between the six joints of the two arms, and because of this, body and covenant, NAMELY TIFERET AND YESOD, ARE CALLED 'Vav Vav', NAMELY THE TWO VAVS OF THE LETTER VAV WRITTEN OUT IN FULL: VAV VAV, and we consider them one. And they, NETZACH and HOD, "shall stretch out their wings on high" (Shemot 25:20) towards the heavenly Vav that is above them, NAMELY TIFERET; and from its aspect, NETZACH AND HOD are called 'the true prophets', FOR TIFERET IS CALLED 'TRUTH'. THEY ARE "overspreading the covering with their wings" (Shemot 25:20) over the covenant, NAMELY YESOD, which is the second Vav, which is "the righteous one is an everlasting foundation" (Mishlei 10:25). And this is why Netzach and Hod grind up the manna for the righteous who are from the side of "the righteous one is an everlasting foundation," which is between them, FOR THE RIGHTEOUS ONE, WHICH IS YESOD, IS THE CENTRAL COLUMN BETWEEN NETZACH and HOD, AND RECEIVES FROM THE MANNA THAT THEY GRIND, and this is why NETZACH AND HOD are called 'grinders'.

451. And from the side of esophagus (Heb. veshet -Vav Shin Tet), BEFORE WHICH THERE IS GRINDING IN THE TEETH, IT IS SAID: "The people went about (Heb. shatu - Shin Tet Vav), and gathered it" (Bemidbar 11:8), it being the collection of JUDGMENT decisions that is in the Mishnah, NAMELY THE FEMALE WATERS THAT YISRAEL CAUSES TO RISE UP BY ENGAGING IN TORAH AND MISHNAH, WHICH ASCEND TO THE SECRET OF THE UPPER VESHET (LIT. 'ESOPHAGUS') FOR 'SHATU' IS SPELLED WITH THE SAME LETTERS OF 'VESHET'. "and ground it in mills" (Bemidbar 11:8). It follows that whoever brings out OF HIS MOUTH words of Torah, must grind them in his teeth, NAMELY PICK THEM COMPLETELY, in order to express complete words, and these words are called 'complete'. But as for the other WORDS that are scorned, these words are swallowed when eaten greedily, without being ground in their molars and their teeth, NAMELY THEY DO NOT CLARIFY FULLY THE WORDS OF THE TORAH THAT THEY BRING OUT OF THEIR MOUTHS, about them it is written: "And while the meat was yet between their teeth... the wrath of Hashem was inflamed against the people" (Bemidbar 11:33). This is because THEY COME from the root of him, who said: "Give me to swallow, I pray you..." (Bereshheet 25:30), NAMELY THE WICKED ESAU. And Netzach and Hod are called 'Cherubim', WHENCE THE VERSE: "AND THE CHERUBIM SHALL STRETCH OUT THEIR WINGS ON HIGH" (SHEMOT 25:20), WHICH REFERS TO NETZACH AND HOD, AS EXPLAINED IN THE PRECEDING PARAGRAPH.

71. Said Shabbat: You have given me no mate
Even as the ninth Sfirah, Yesod, is not paired with another Sfirah, the Shabbat has no partner.

452. There are eight SFIROT: Chochmah, Binah, Greatness, Gvurah, Tiferet, Malchut, Netzach, Hod. The Righteous one, WHICH IS YESOD, has a diadem on His head, for it has no mate. What is the meaning of His diadem? It refers to the upper Keter (crown). And in respect thereof the sages of the Mishnah taught: In the next world there is no eating or drinking, but the righteous sit with their diadems upon their heads. And this is as they taught: The Shabbat pleaded before the Holy One, blessed be He: 'To all the days You gave a partner, but to me You gave no partner'
End of Ra'aya Meheimna

450. ו' עֲלָאָה, תַּפְאֶרֶת. בֵּין שֵׁית פְּרָקִין דְּתַרְיִן דְּרוּעִין. וּבְגִין דָּא, ו' ו', גּוּף וּבְרִית חֲשִׁבִינָן חַד. וְאִינוּן פּוֹרְשֵׁי כְּנָפִים לְמַעְלָה, לְקַבֵּל ו' עֲלָאָה עֲלֵיהּ. וּמִסְטָרִיהּ, אֲתַקְרִיאוּ נְבִיאֵי הָאֱמֶת. סוֹכְכִים בְּכַנְפֵיהֶם עַל בְּרִית, דָּאִיהּ ו' תְּנִינָא, וְצַדִּיק יְסוֹד עוֹלָם. וּבְגִין דָּא, נִצַּח וְהוֹד, טוֹחֲנִים מִן לְצַדִּיקֵינָא, דָּאִינוּן מִסְטָרָא דְצַדִּיק יְסוֹד עוֹלָם, דָּאִיהּ בִּינֵיהוּ. וּבְגִין דָּא אֲתַקְרִיאוּ טוֹחֲנוֹת.

451. וּמִסְטָרָא דְרוּשָׁט, שְׁטוּ הָעַם וְלָקְטוּ, אִינוּן לְקוּטוֹת דְּפִסְקוֹת דְּמִתְנִיתָא. וְטַחְנוּ בְּרִיחִים, מֵהֲכָא, מֵאֵן דְּאִפִּיק מְלִין דְּאוּרִייתָא, צְרִיךְ לְמַטְחֵן לֹון בְּשָׁנִים, וְלֹאֲפָקָא מְלִין שְׁלִימִין, וְאִינוּן מְלִין אֲתַקְרִיאוּ שְׁלָמִים. וְאוּחְרָנִין, דָּאִינוּן שְׁטִיין, דְּאֲכַלִּין מְלִין בְּהַלְעָטָה, וְלֹא טוֹחֲנִין לֹון בְּטוֹחֲנוֹת דְּלֵהוּן וּבְשִׁינְהוּן, מַה כְּתִיב בְּהוּ, הַבָּשָׂר עוֹרְנוּ בֵּין שְׁנֵיהֶם וְאִף יִי חֲרָה בְעַם, דָּאִינוּן, מְגֻזָּעָא דְּמֵאֵן דְּאִמַר הַלְעִיטְנִי נָא. וְנִצַּח וְהוֹד אֲתַקְרִיאוּ כְּרוּבִים.

452. וְתַמְנִיא אִינוּן: חֲכֵמָה, בִּינָה, גְּדוּלָה, גְּבוּרָה, תַּפְאֶרֶת, מַלְכוּת, נִצַּח, הוֹד, צַדִּיק, עֲטָרָה עַל רִישָׁיהּ. דָּאִיהּ לִית לִיהּ זוּג. וּמֵאֵי עֲטָרָה דִּילִיהּ. כ"ע. וּבְגִינִיהּ אוּקְמוּהּ מֵאֵרִי מִתְנִיתִין, הָעוֹלָם הֲבֵא אֵין בּוֹ לֹא אֲכִילָהּ וְלֹא שְׁתִּיהּ אֲלֵא צַדִּיקִים יוֹשְׁבִים וְעֲטְרוּתֵיהֶם בְּרֹאשֵׁיהֶם. וְהֵינּוּ דְּאוּקְמוּהּ, אֲמַרְהָ שַׁבַּת קָמִי קוּדְשָׁא בְּרִיךְ הוּא, לְכַלְהוּ יוֹמֵי נְתַתְּ בִּן זוּג וְלִי לֹא נְתַתְּ בִּן זוּג.
עד כאן רעיא מהימנא

72. Ayin of Sh'ma, Dalet of Echad, the Name of Ayin (=70)

Rabbi Shimon gives us the concealed meaning of the letters in the title, and his explanation teaches us about rejoicing and unity.

453. Rabbi Shimon began by quoting: "Hear, Yisrael, Hashem our Elohim, Hashem is one" (Devarim 6:4). IT IS WRITTEN WITH a large letter Ayin IN THE WORD SH'MA (LIT. 'HEAR'), and so is the letter Dalet IN THE WORD ECHAD (LIT. 'ONE'). And these form the word 'ed (Ayin Dalet), a witness, as is written: "Hashem is witness against you" (I Shmuel 12:5). AND FROM THE WORD SH'MA (SHIN MEM AYIN), the letters Shin Mem remain, the Mem being open. What is the reason that the Mem is not final? (namely the form of the same letter used when it is the last letter of a word.) WHAT IS THE DIFFERENCE BETWEEN A MEDIAL OPEN MEM AND A FINAL MEM? It is that the final Mem is the upper king, NAMELY BINAH, while the medial Mem alludes to the lower king, NAMELY MALCHUT. AND THE LETTERS SHIN MEM OF THE WORD SH'MA ALLUDE TO MALCHUT. And the other letters OF ECHAD (LIT. 'ONE' - ALEPH CHET DALET) that remain are: Aleph Chet. "It is the glory of Elohim to conceal a thing" (Mishlei 25:2), it is written.

454. I have found in the book of Rabbi Hamnuna Saba: Everyone who makes this unity each day, rejoicing is prepared for him on high, in the secret of the letters Shin Mem OF THE WORD SH'MA (LIT. 'HEAR') at this side, THE BEGINNING OF THE VERSE, and Aleph Chet OF THE WORD ECHAD at that side, THE END OF THE VERSE. And he starts TO JOIN TOGETHER the letters in reverse, NAMELY THE ALEPH OF THE ALEPH CHET (FROM ECHAD) AT THE END OF THE VERSE IS PLACED BEFORE THE SHIN OF THE SHIN MEM (from SH'MA) AT THE BEGINNING OF THE VERSE; and he ends straightforwardly, NAMELY THE MEM OF THE SH'MA, AND SUBSEQUENTLY THE CHET OF ECHAD. The four letters so arranged, Aleph Shin Mem Chet, MAKE THE WORD ESMACH, as in the verse: "I will rejoice (esmach) in Hashem" (Tehilim 104:34). And this is so literally, for it is the holy unity, ALLUDED TO IN THE LETTERS AYIN DALET (HEB. 'ED', LIT. 'WITNESS') FOR THE LETTERS OF THE TWO WORDS SH'MA AND ECHAD, WHEN REARRANGED AS ABOVE, FORM THE TWO WORDS ESMACH (LIT. 'I WILL REJOICE') 'ED' (LIT. 'WITNESS') and this is only right. And thus is it in the Book of Enoch, who similarly said that whoever makes this unity each day, rejoicing from above is made ready for him.

455. Furthermore, LET US REFLECT UPON THE WORD SH'MA, FOR IT INCLUDES THE TWO LETTERS Shin Mem, together with the large AYIN. These are the Ayin (=seventy) names that are in the secret of the holy patriarchs, NAMELY THE 72 NAMES IN CHESED, GVURAH, AND TIFERET THAT ARE CALLED 'PATRIARCHS', OF WHICH THERE ARE SEVENTY MAIN NAMES IN THE SECRET OF THE SEVENTY MEMBERS OF THE SANHEDRIN AND THE TWO WITNESSES. And this is the secret of Sh'ma: shem (lit. 'name') Ayin (=seventy), WHERE SHEM (LIT. 'NAME') IS MALCHUT THAT IS COMPOSED OF THE SEVENTY NAMES. "Yisrael, Hashem our Elohim, Hashem," these being the four compartments of the Tefilin, WHICH ARE THE FOUR MOCHIN: CHOCHMAH, BINAH, THE RIGHT OF DA'AT, AND THE LEFT THAT IS IN DA'AT, to which Aleph Chet (Heb. ach, lit. 'brother') FROM THE WORD are attached. This refers to the one who said: "Open to me, my sister, my love" (Shir Hashirim 5:2), NAMELY, ZEIR ANPIN. And the DALET FROM THE WORD ECHAD is the knot of the HEAD Tefilin, WHICH IS THE SHAPE OF THE LETTER DALET, for MALCHUT is attached to them. And the secret was given to the sages, but not to be revealed. Rabbi Shimon fell silent. He cried, then laughed and said: I shall tell THE SECRET, for certainly the HEAVENLY Will is abiding, for there will be no generation such as this one until King Messiah comes, in which permission will be granted to reveal it.

453. פתח ר"ש ואמר, שמע ישראל יי' אלהינו יי' אחד. ע' רברבא, ד' אוף הכי. וסימנא דא עד. היינו דכתיב, עד יי' בכם. אשתארון אתון ש"מ, מ' פתוחה. מ"ט לא סתימא, בגין דם' סתימא, מלכא עלאה. מ' פתיחא, מלכא תתאה. אתון אחרנין, אשתארו א"ח, כבוד אלהים הסתר דבר כתיב.

454. אשכחנא בספרא דרב המנונא סבא, כל מאן דמייחד יחודא דא בכל יומא, חרה זמינא ליה מלעילא, מרזא דאתון אליון, ש"מ מהאי ספרא. א"ח, מהאי ספרא. ומצרף אתון, למפרע שרי, ובמישר סיים. וסימן אשמח. דכתיב אנכי אשמח ביי'. ממש. דא יחודא קדישא. ושפיר איהו. והכי הוא בספרא דחנוך, דאמר כי האי גוונא, דמאן דמייחד יחודא דא בכל יומא, חרה זמינא ליה מלעילא.

455. תו אית ביה ש"מ, דאתכליל מן ע' רברבא. אליון שבעין שמהן ברזא דאבהן קדישין, ודא הוא שמע: שם ע'. ישראל, יי', אלהינו, יי', אליון ארבע בתי דתמלין, דאחיד לון א"ח. ההוא דאמר פתחי לי אחותי רעיתי. ד': דא קשר של תמלין, דהיא אחידת בהו. רזא לחבימין אתמסר, דלא לגלאה. שתיק ר' שמעון. בכה וחיניך, אמר, אימא, דהא ודאי רעוא אשתכח, ולית כדרא דא עד דייתי מלכא משיחא, דיהא רשו לון לגלאה.

73. The straps and the knot of the hand Tefilin

Rabbi Shimon explains why the straps of the Tefilin are arranged and fastened as they are, and he emphasizes the importance of the Yud.

456. Two straps come out of each side, NAMELY FROM THE RIGHT AND THE LEFT, this being the secret of the two thighs THAT ARE FROM THE CHEST AND downwards of Aleph Chet, WHICH IS ZEIR ANPIN, NAMELY NETZACH AND HOD OF ZEIR ANPIN, onto which the prophets of truth hold. For from above, ON THE HEAD, two straps come out, which are the secret of the two arms THAT SURROUND THE HEAD from the right and from the left, WHICH ARE THE SECRET OF CHESED AND GVURAH, and to which the Dalet, WHICH IS MALCHUT, is attached, IN THE SECRET OF THE KNOT OF THE HEAD TEFILIN. Later MALCHUT descends, and THE STRAPS, WHICH ARE THE SECRET OF the thighs below, extend downwards. For, since it is attached above, WITH THE DALET OF THE KNOT OF THE HEAD TEFILIN, as is proper, it descends below TO NETZACH, HOD, AND YESOD, to hold on to her Hosts, WHICH MEANS SHARING BENEFICENCE TO THE DWELLERS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH. And when it becomes attached THERE, WITH NETZACH HOD YESOD, it is so attached at the top of the thighs, and the imprint of the Yud, which is the holy covenant, NAMELY YESOD, IS ON it from above, and it then unites in one unity WITH ZEIR ANPIN.

457. Yud is the secret of the covenant, NAMELY YESOD, for everyone who keeps this covenant will be saved above and below. Because Pinchas (PE NUN CHET SAMECH) was zealous for this covenant, he was saved from the heavenly judgment and from earthly judgment, which is why the letter Yud was added in him, INTO HIS NAME, as it is written: Pinchas (Pe Yud Nun Chet Samech), the son of Elazar..." (Bemidbar 25:11).

458. This Yud has to be such that it will never move from the hand Tefilin, NAMELY THE KNOT OF THE HAND TEFILIN THAT IS IN THE SHAPE OF THE LETTER YUD, WHICH ALLUDES TO YESOD, AS ABOVE. This is so that there should be no separation BETWEEN YESOD, WHICH IS YUD, AND THE HAND TEFILIN, WHICH IS MALCHUT. And the whole of MALCHUT's rejoicing is with this Yud, WHICH IS YESOD. And this Yud is to be found in the Male but not in the Female. He, YESOD, IS CALLED 'righteous' (Heb. Tzadik - Tzadik Dalet Yud Kof), while the Female, MALCHUT, is called 'righteousness' (Heb. Tzedakah - Tzadik, Dalet, Kof, Hei), WITHOUT YUD, FOR YUD IS TO BE FOUND WITH THE MALE AND NOT WITH THE FEMALE. And this is why THE YUD is close to it ON THE HAND TEFILIN, and whoever removes the Yud, WHICH IS YESOD, away from this place, FROM MALCHUT, WHICH IS THE HAND TEFILIN, will himself be far from the delights of the next world, NAMELY HE WILL NOT BE PRIVILEGED TO RECEIVE THE EMANATION COMING FROM THE MATING OF YESOD AND MALCHUT THAT IS DRAWN DOWN FROM THE UPPER EDEN, CALLED 'THE NEXT WORLD'.

459. The righteous (Heb. TZADIK - TZADIK DALET YUD KOF), is in the Male while in the Female it is righteousness (Heb. TZEDEK - TZADIK DALET KOF), without a Yud. Similarly Ish (lit. 'a man' - Aleph Yud Shin) IS WRITTEN with a Yud, while ishah (lit. 'a woman' - Aleph Shin Hei) is written without a Yud. This is why it is her rejoicing to come close TO THE YUD so that it will delight with her IN THE MATING. Whoever removes this delighting is himself removed from delight on high. And thus it is written: "for them that honor me I will honor" (I Shmuel 2:30).

74. "And when Pinchas...saw it, he...took a spear in his hand"

We hear that the Yud was added to Pinchas' name because he halted the strong judgment of the plague.

456. תְּרִין רְצוּעֵינָּם נִמְקִין, מִסְטָרָא דָּא וּמִסְטָרָא דָּא, רְזָא דְתֵרִין יִרְכִין דְלִתְתָּא דְהָאִי א"ח, הַנְּבִיאִי קְשׁוּט אַחִידֵן בְּהוּ. דְהָא מְלַעֲיָא נִמְקִין תְּרִין רְצוּעֵין, רְזָא דְתֵרִין דְרוּעֵין, מִימִינָא וּמִשְׂמָאלָא, וְדַל"ת אַתְּאֲחִידֵת בְּהוּ. לְבַתֵּר נַחְתָּא, וְאִתְפְּשְׁטוּ יִרְכִין לְתֵתָּא. בֵּינָּן דְהָא אַתְּאֲחִידֵת לְעִילָא בְּדָקָא יֵאוּת, נַחְתָּא לְתֵתָּא, לְאַתְּאֲחִידָא בְּאַכְלוּסְהָא. וְכַד אִיהִי אַתְּאֲחִידֵת, אַחִידָא בְּשַׁפּוּלֵי יִרְכִין, וּרְשִׁימוּ דִיּוּד בְּרִית קְדִישָׁא עָלֵהּ מְלַעֲיָא, כְּדִין אִיהִי אַתְּאֲחִידֵת בִּיחֻדָּא חַד.

457. יו"ד דָּא אִיהִי רְזָא דְבְּרִית, כָּל מֵאן דְנִטֵּר בְּרִית דָּא, אִיהוּ אֲשֶׁתּוּיב לְעִילָא, וְאֲשֶׁתּוּיב לְתֵתָּא. פְּנַחֵס, בְּגִין דְאִיהוּ קְנִי עַל בְּרִית דָּא, אֲשֶׁתּוּיב מִן דִּינָא עֲלָאָה, וּמִן דִּינָא דְלִתְתָּא, וּבִג"כ אֲתֵרְשֵׁם יו"ד דָּא בְּגִוּיָהּ, הֵה"ד, פִּינַחֵס בֶּן אֶלְעָזָר בֶּן אֶהֱרֹן הַכֹּהֵן וְגו'.

458. יו"ד דָּא, אֲצִטְרִיךְ דְלָא יִתְעַדִי כָּלֵל מִגּוּ תַּמְלָה דִּיר, דְלָא יַעֲבִיד פְּרוּדָא. וְכָל חֲדוּה דִּילָהּ, בְּהָאִי יו'. אִיהוּ יו"ד דָּא בְּדְכוּרָא אִיהִי, וְלֹא בְּנוּקְבָא, אִיהוּ צְדִיק, וְאִיהִי צְדָק. וּבְגִין כֵּן, אֲתִקְרִיבֵת בְּהֶדְהָ, וּמֵאן דְרָחִיק לִיה מֵאַתֵּר דָּא, רָחִיק הוּא מֵעֲדוּנָא דְעֵלְמָא דְאֵתִי.

459. בְּדְכוּרָא אִיהוּ צְדִיק, וְאִיהִי צְדָק בְּלֹא יו"ד. אִיהוּ אִישׁ. וְאִיהִי אִשָּׁה, בְּלֹא יו"ד. וּבִג"כ חֲדוּה דִּילָהּ, לְאַתְקִרְבָּא בְּהָ, וְלֹאֲתַעֲדָנָא בְּהֶדְהָ. מֵאן דְרָחִיק עֲדוּנָא דָּא, יִרְחִקוּן לִיה מֵעֲדוּנָא דְעֵלְיָא. וְע"ד כְּתוּב, כִּי מְכַבְּדֵי אַכְבֵּד וְגו'.

460. Come and see: Pinchas stood before the strong judgment of Isaac and blocked up the breach, NAMELY HALTED THE PLAGUE, WHICH CAME FROM THE HARSH JUDGMENTS OF THE LEFT THAT IS CALLED 'ISAAC'. For this reason, the letter Yud was added to Pinchas' name, giving it the same secret as the numerical value as the name Isaac. He stood in the breach as it is written: "Then stood up Pinchas, and executed judgment..." (Tehilim 106:30), PINCHAS HERE BEING SPELLED WITH A YUD, NAMELY PINCHAS. He stood in the breach against the judgment of Isaac in order to defend Yisrael, which is why their names have the same reckoning, E.G. PINCHAS HAS THE SAME NUMERICAL VALUE AS ISAAC.

461. You might suggest that the reckoning, WHICH IS THE SECRET OF CHOCHMAH, is dependent on none but its eyes, NAMELY ON THE ILLUMINATION OF CHOCHMAH THAT IS IN MALCHUT, FOR EYES ARE CHOCHMAH, AND CHOCHMAH IS REVEALED ONLY IN MALCHUT AND NOT IN ANY OTHER SFIRAH, while here your reckoning DEPENDS above, upon Isaac, WHICH IS THE LEFT COLUMN OF ZEIR ANPIN. HE REPLIES, you are certainly right, THAT THE RECKONING, WHICH IS THE SECRET OF CHOCHMAH, DEPENDS UPON ISAAC, since Isaac depends upon and is drawn from the place that is called 'eyes', NAMELY IT IS DRAWN TO CHOCHMAH THAT IS IN MALCHUT, where the judgments of the whole world are judged. FOR ALL THE JUDGMENTS THAT ARE IN THE WORLD HAVE THEIR ROOT IN THE JUDGMENTS OF CHOCHMAH, for its eyes are the Ayin (=seventy, lit. 'eye') thrones OF JUDGMENT, WHICH ARE where the judgments that are in the world are, and they are called 'the seventy members of the Sanhedrin'. AND THE NUMBER SEVENTY (AYIN=EYE) IS BECAUSE THEY ARE DRAWN FROM ITS EYES. Thus everything is one, because Isaac and THE EYES OF MALCHUT go together, FOR MALCHUT IS BUILT UP FROM ISAAC AND ITS EYES ARE FROM HIM, NAMELY FROM THE LEFT COLUMN, AND SO THE TWO OF THEM ARE REALLY ONE, and everything fits.

462. So Pinchas is Isaac, for Pinchas stood up and judged the case OF ZIMRI AND COZBI, and put on the strong Gvurah, which is left CALLED 'ISAAC'. And because OF THIS DEED, Pinchas merited the right, NAMELY HE EARNED THE PRIESTHOOD, WHICH IS CHESED, left being here included in the right. "has turned My wrath away" (Bemidbar 25:11). What is the meaning of "turned My wrath away?" THE ANSWER IS THAT this refers to the three officials in Gehenom WHO ARE CALLED 'Destruction', 'Anger', and 'Wrath'. For Pinchas saw that wrath spreading and being drawn down from the side of Isaac. What did he do? He put on THE LEVEL OF Isaac, WHICH IS THE ROOT OF WRATH, and then he took hold of that wrath as one who takes hold of his neighbor and pushes him back.

463. And then he judged the case and executed judgment. He judged according to the rule that if a man has sexual intercourse with a gentile woman, the zealots may fall upon him AND IT WAS PERMITTED TO STRIKE ZIMRI. And he passed judgment, as it is written: "and thrust both of them through" (Bemidbar 25:8). Wherefore it is written: "has turned My wrath away (lit. 'back')," while elsewhere it is written: "He has turned back His right hand from before the enemy" (Eichah 2:3). Just as THE TURNING MENTIONED in the latter, is back, so also in the former case, it is back. And thus the Yud THAT WAS ADDED here to Pinchas is the Yud that is in Isaac, WHICH ALLUDES TO YESOD. And it is all "away from above the children of Yisrael" (Bemidbar 25:11), for when he saw that wrath, he saw it as it was descending over the heads of children of Yisrael, AND IT IS THEREFORE WRITTEN: "HAS TURNED BACK MY WRATH BACK FROM (LIT. 'ABOVE') THE CHILDREN OF YISRAEL."

460. ת"ח, פִּנְחָס קָאִים קָמִי דִּינָא תְּקִיפָא דִּיצְחָק, וְסִתִּים פְּרָצָה, בְּגִין כֶּן אֲשֵׁלִים לְגַבִּי פִּנְחָס רָזָא דִּיצְחָק. קָם קָמִי פְּרָצָה דְכִתִּיב וַיַּעֲמֹד פִּנְחָס וַיִּפְלֵל. קָם בְּפְרָצָה קָמִי דִּינָא דִּיצְחָק, בְּגִין לְאַגְנָא עֲלִיּוּהוּ דִּישְׂרָאֵל. וְע"ד כִּלִּיל דָּא בְּדָא בְּחוּשְׁבָנָא.

461. וְאִי תִימָא, הָא חוּשְׁבָנָא לָא תְּלִינָא אֶלָּא בְּעֵינֵינִי דִּילָהּ, וְהִכָּא חוּשְׁבָנָא לְעֵילָא בִּיצְחָק. אֶלָּא וְדָאֵי הָכִי הוּא, בְּגִין דִּיצְחָק תְּלִינָא וְאִתְמַשְׁךְ בְּהוּא אֶתְרֵ דְאִינוּן עֵינֵינִי, דְתַמְן דִּינֵינִי הֵינִין דְכָל עֲלָמָא, דְהָא עֵינֵינִי דִּילָהּ, אִינוּן שְׁבַעִין קְתָרְדָּאִין, אֶתְרֵ דְדִינֵינִי דְעֲלָמָא, וְאֶקְרוּן סְנְהֶדְרִין. וְע"ד כִּלָּא חַד, בְּגִין דִּיצְחָק וְאִינוּן כְּחָדָא אֲזִלִּין, וְכִלָּא שְׁפִיר.

462. פִּנְחָס דָּא יִצְחָק, וְקָם פִּנְחָס וְדָאִין דִּינָא, וּמִתְלַבֵּשׁ בְּגְבוּרָה תְּקִיפָא דְאִיהוּ שְׁמָאלָא. וּבג"כ זָכָה לְיִמִּינָא. הִכָּא אֶתְכִלִּיל שְׁמָאלָא בִּימִינָא. הָשִׁיב אֶת חֲמָתִי, מֵאִי הָשִׁיב אֶת חֲמָתִי. אֶלָּא אֶלִּין אִינוּן ג' מְמוּנִים דְגִיּוּהֵם: מִשְׁחִית, אָף, וְחִימָה. בְּגִין דְחָמָא הֵוּא חֲמָה, דְהוּה פְּשִׁיט וְאִתְמַשְׁךְ מִסְטְרָא דִּיצְחָק, מָה עָבַד, אֶתְלַבֵּשׁ אִיהוּ בִּיצְחָק, וְאֶחִיד בְּהוּא חִימָה, כְּמָאן דְאֶחִיד בְּחִבְרִיָה, וְאֶתִּיב לִיה לְאַחוּרָא.

463. וְכִדִּין דֵּן דִּינָא, וְעָבִיד דִּינָא. דֵּן דִּינָא, דְכָל בּוֹעַל אֶרְמִית קְנָאִין פּוֹגְעִין בּוֹ. וְעָבִיד דִּינָא, דְכִתִּיב וַיִּדְקֹר אֶת שְׁנֵיהֶם. וְע"ד כְּתִיב הִכָּא, הָשִׁיב אֶת חֲמָתִי. וְכִתִּיב הֵתֵם, הָשִׁיב אַחוּר יָמִינוּ מִפְּנֵי אוֹיֵב, מָה לְהֵלֶן לְאַחוּרָא, ה"נ לְאַחוּרָא. וְע"ד יו"ד דְפִינְחָס הִכָּא, יו"ד דִּיצְחָק. וְכִלָּא הוּא מַעַל בְּנֵי יִשְׂרָאֵל, דְכַד חָמָא הֵוּא חֲמָה, חָמָא לִיה דְהוּה נְחִית עַל רִישֵׁיהוּן דִּישְׂרָאֵל.

Rabbi Shimon works through some numerology and rearrangement of the letters in Mavet (Eng. 'death') to show that Pinchas was dedicated to the Holy Name of God and that he turned away God's wrath by wielding the spear. We are told that none of those who died in the plague were of Yisrael with the exception of those from the tribe of Shimon; those who died were the wicked, and the wicked are already considered to be dead.

464. HE ASKS, IT IS WRITTEN: "AND WHEN PINCHAS...SAW...AND TOOK A SPEAR IN HIS HAND" (Bemidbar 25:7). What did he see? AND ANSWERS: He saw a letter Mem flying through the sky, and this LETTER is a sign of the Angel of Death, for THE Mem wants to be built up with the letter Vav and the letter Tav TO FORM THE WORD MAVET (LIT. 'DEATH' - MEM VAV TAV). What did Pinchas do, for he was then attired with Isaac? He then took that letter Mem and snatched it away FROM THE ANGEL OF DEATH, and joined it with himself. And when the Angel of Death saw that Pinchas had taken the letter Mem to himself, he immediately turned back.

465. HE ASKS but what is the reason BEHIND ALL THIS? HE ANSWERS, when Pinchas was zealous in his heart, he attired himself with Isaac. And he rose up to 208, which is the numerical value of his name. It is also the numerical value of Isaac. And since he saw the letter Mem flying in the sky, he snatched it and joined it to himself, and immediately became romach (lit. 'a spear' - Resh Mem Chet). THAT IS, THE LETTER MEM JOINED THE NUMERICAL VALUE OF HIS NAME, RESH CHET (208) AND FORMED THE WORD ROMACH, A SPEAR, as it is written: "and took a spear in his hand."

466. Because the letter Mem was the first mark for Adam that death was ordained over the world, because this letter flew over Adam's head at the time when, as is written: "She took of (Heb. mi) the fruit thereof" (Beresheet 3:6). And this MEM was waiting for the letters Vav and Tav, as is written: "...and did eat (Heb. vatochal starts VAV TAV); and she gave (Heb. vatiten starts VAV TAV) also to her husband with her, and he did eat. And the eyes of them both were opened (Heb. vatipakachnah) (Ibid. 6-7). And thus was death (Heb. mavet - Mem Vav Tav) established over the world.

467. AND SIMILARLY now Pinchas saw that same letter Mem that was flying over the heads of the children of Yisrael. And how did he see it? He saw the shape of an open Mem covered in blood. When he saw it, he said: This is certainly a sign of the Angel of Death. He immediately snatched it, mentioned over it the ineffable Name written in full and brought that letter down to himself. And as THE NUMERICAL VALUE OF PYNCHAS is the letters Resh Chet, AND THE MEM COMBINED WITH THE RESH CHET to form Resh Mem Chet (Heb. romach, lit. 'a spear'), as it is written: "and took a spear in his hand." And this is why it is also written: "has turned My wrath away from over the children of Yisrael, in that he was zealous for My sake" (Bemidbar 25:11), for he was zealous for the Holy Name, for they had joined it to another dominion. "among them" (Ibid.). What is the meaning of "among them"? The answer is that he went in among a number of hordes and a number of great ones and gave himself over to death for their sake, IN ORDER TO SAVE THEM. THEREFORE IT IS WRITTEN: "AMONG THEM." But THE SECRET OF "among them" is as follows: The letters of "among them" (Heb. betochham) are, betoch Mem, for the zealousness that he showed was within a Mem.

464. מאי חמא. חמא מ', את דא דהוה טאס ברקיעא, ודא הוא סימנא דמלאך המות, דבעיא לאתבנאה באת וא"ו ואת ת'. מה עבד פנחס. דהוה מתלבש ביצחק, כדין נטיל ההוא את מ', וחטף ליה, וחבר ליה בהדיה. כיון דחמא מלאך המות, דפנחס חטף ליה להווא מ' בהדיה, מיד תב לאחורא.

465. מ"ט. בגין דכד קני בלביה פינחס, אתלבש ביצחק, ואסתלק למהוי בחושבנא ר"ח, והכי סליק שמייה ר"ח, והכי סליק יצחק. כיון דחמא לאת מ' טאס ברקיעא, חטף ליה, וחבר ליה בהדיה ואתעביד מיד רמ"ח, הה"ד ויקח רמח בידו.

466. בגין דאות מ' הוה סימנא קדמאה לאדם הראשון, למבני מות על עלמא, בגין דאת דא הוה טאס על רישיה דאדם, בשעתא דכתיב ותקח מפריו, מ' פריו. והוה מחכא ו"ת, בזמנא דכתיב, ותאכל, ותתן, ותפקחנה. כדין אתבני מות על עלמא.

467. פנחס הוה חמי ליה השתא ההוא את מ', טאס על רישיהון דישראל. והאיך חמא ליה. חמא דיוקנא דמ' פתוחה, מליא דמא. כיון דחמא ליה, אמר הא ודאי סימנא דמלאך המות, מיד חטף לה, אדכר עליה שמא מפרש, ונחית להאי את לגביה. ומה דהוה ר"ח, אתצריך רמ"ח. כדין ויקח רמח בידו. וע"ד כתיב מעל בני ישראל בקנאו את קנאתי, דקני לשמא קדישא, דהוּוּ מחברין ליה ברשו אחרא. בתוכם, מאי בתוכם. בגין דהוה אזל ועאל בגו כמה אוכלוסין, כמה רברבן, ומסר גרמיה למותא פינייהו. אבל בתוכם, בתוך מ', בתוך מ' הוה ההוא קנאה דקני.

468. HE ASKS, What's the reason that PINCHAS WAS ZEALOUS FOR this 'Mem'? AND HE ANSWERS, This is because this was the sign for death, a sign for forty lashings. This is the sign of the four deaths decreed by the court, and from whence it rises and descends, descends and rises. When it rises IN NUMERICAL VALUE it evolves to Mem (=forty) and when it comes down it's a Dalet (=four), the four directions that separate from male and female of impurity. Because of them are the four deaths decreed by court. And from there they rise to Mem. Thus, the Mem is a sign and utensils of the Angel of Death. And this is what Pinchas took and established within Mem. And therefore, "I consumed not the children of Yisrael in My jealousy" (Ibid.).

469. HE ASKS, How can it be said that Pinchas turned away the wrath of the Holy One, blessed be He, when it is written: "And those that died by the plague were twenty and four thousand" (Bemidbar 25:9)? Had not even one of them died, I could have said "has turned away My wrath," but since so many died it does not make sense TO SAY "turned away My wrath... so that I consumed not the children of Yisrael": THE ANSWER IS that the matter certainly needs clarification, as follows: Woe to the person who faults his own seed. Woe to the one who does not guard his seed properly, FOR THESE ARE THEY WHO DIED IN THE PLAGUE. But heaven forbid, not even one of Yisrael died, with the exception of the tribe of Shimon. When the mixed multitude came, they intermingled with the women of the tribe of Shimon, after they had converted, and bore them sons, some of whom died at the Golden Calf episode and others of whom died in the plague; while those who remained alive died here, as it is literally written: "And the dead ones by the plague were twenty and four thousand" (Bemidbar 25:9). Scripture does not say 'which had died' (namely using a verbal form) but rather "the dead ones" (namely using a noun form), which teaches that they were already considered dead, FOR THE WICKED ARE CALLED 'DEAD'.

470. And because Yisrael were careful, and the holy seed were all counted and not one of them was missing, wherefore it is written: "I consumed not the children of Yisrael" (Bemidbar 25:11). The inference here is that He did consume others WHO WERE NOT OF THE CHILDREN OF YISRAEL. And so, too: "turned away My wrath from over the children of Yisrael." He turned away from over the children of Yisrael, but he did not turn it away from the others, who were a mixed multitude. And therefore Scripture explicitly states: "from over the children of Yisrael." This is why the children of Yisrael were counted and the Holy One blessed be He joined them to Himself, again as formerly. Something similar happened in the case of the Golden Calf, as it is written: "And there fell of the people..." (Shemot 32:28). All of these were from the mixed multitude. To prove the point that they were not of the children of Yisrael, Scripture later says: "And Moses gathered all the Congregation of the children of Yisrael" (Shemot 35:1), WHICH SHOWS THAT ALL OF THEM WERE IN PERFECTION.

468. מ"ט מ'. בגין דאיהי סימנא דמות, איהי סימנא דמ' מלקיות. איהי סימנא דד' מיתות ב"ד. ומתמן סליק ונחית, נחית וסליק, סליק למ', ונחית לד'. נחית לד', אינון ד' רוחין, דמתפרשן מגו דכר ונוקבא ממסאבותא, ובגינייהו ד' מיתות ב"ד. ומתמן סלקין למ'. והיינו מ' סימנא ומאנין דמלאך המות. ודא נטיל פנחס, וקם בתוך מ', וע"ד ולא כליתי את בני ישראל בקנאתי.

469. וכי האיך השיב פנחס חמתיה דקודשא בריך הוא, והכתיב ויהיו המתים במגפה וגו', אי לא מית חד מנייהו, הוה אמינא השיב את חמתי, אבל כיון דכל הני מיתו, מ"ט השיב את חמתי ולא כליתי את בני ישראל. אלא ודאי ברירא דמלה, ווי ליה לב"ג דפגים זרעיה, ווי ליה למאן דלא נטיר זרעיה בדקא יאות, חס ושלום דאפילו חד מישראל מית, אלא שבטא דשמעון, כד אתי אינון ערב רב, אתערבו בגשין דשבטא דשמעון, בתר דאתגוירו, ואולידו בגין, מנהון מיתו בעגל, ומנהון מיתו במותנא, ואחרנין מיתו הכא, אינון דאשתארו. הדא הוא דכתיב, ויהיו המתים במגפה, אשר מתו לא כתיב, אלא המתים, מתים דמעיקרא הוו.

470. ובגין דאסתמרו ישראל, וכל אינון זרעא קדישא, אתמנון כלהו, בגין דלא חסר אפילו חד מנייהו. וע"ד כתיב, ולא כליתי את בני ישראל, מכלל דאחרנין כלו. וכן השיב את חמתי מעל בני ישראל, מעל בני ישראל השיב, אבל מעל אחרנין דהוו ערב רב, לא השיב. וע"ד רשים קרא ואמר, מעל בני ישראל. ובג"ד אתמנון בני ישראל במלקדמין, וחבר לון קודשא בריך הוא בהדיה. כגוונא דא בעובדא דעגל, דכתיב ויפול מן העם וגו'. כל אינון מערב רב הוו. ולאחזאה דלא הוו מבני ישראל, מה כתיב לבתר, ויקהל משה את כל עדת בני ישראל.

76. "Take from among you an offering," not from among the mixed multitude
Rabbi Shimon and Rabbi Elazar discuss the question of whether the offering was to be taken only from the children of Yisrael or from the mixed multitudes as well. They also determine that Yisrael did not in fact worship Baal Pe'or.

471. "Take from among you an offering": (Shemot 35:5) Come and see, In the first instance it is written: "of every man whose heart prompts him to give" (Shemot 25:2). That is, from absolutely anyone, EVEN THE MIXED MULTITUDE. Since the mixed multitude had made THE GOLDEN CALF, and those of them who had died had died, the Holy One, blessed be He, wanted to be reconciled with Yisrael. He said to them: 'Join yourselves together, all of you, to one side,' as it is written: "And Moses gathered all the congregation of the children of Yisrael" (Shemot 35:1) by themselves. He said to them: 'My children, I want to rest upon you; My tabernacle shall be amongst you. And so it is written: "Take from among you an offering" from you and not from anyone else. I do not want the others to have any connection with Me nor with you.' And this is why all OF THE MIXED MULTITUDE were destroyed. And so also here. All those about whom it is written "And those that were dead..." (Bemidbar 25:9) were of a bad stock, NAMELY THEY WERE THE OFFSPRING OF THE MIXED MULTITUDE WHO HAD INTERMARRIED WITH THE TRIBE OF SHIMON, AS ABOVE. Those dead were certainly already PREVIOUSLY dead, FOR THEY WERE OF THE MIXED MULTITUDE WHO ARE CALLED 'DEAD' EVEN DURING THEIR LIFETIME, AS ABOVE, and not from Yisrael. And this is why he counted them, as it is written: "Take the sum of the congregation of the children of Yisrael" (Bemidbar 26:2), WHICH MEANS LITTERALLY, raise up their heads.

472. Rabbi Elazar said, Father, WHAT YOU HAVE SAID would have been most beautiful if there had not been an internal contradiction. He said to him, My son, please tell me. And he replied, It is written: "And Yisrael joined himself to Baal Pe'or" (Bemidbar 25:3), and we have learnt that Yisrael was joined to Baal Pe'or as a bracelet is joined to a person among his jewelry. THAT IS: YISRAEL ALSO SINNED, AND NOT ONLY THE MIXED MULTITUDE. He said to him: So it is indeed, Elazar, that "Yisrael joined himself to Baal Pe'or," but I did not say that Yisrael was innocent of that sin. All I said was that they were cleared of death, that death should not rest on them.

473. He said to him: But it is also written: "Take all the chiefs of the people and hang them" (Bemidbar 25:4), AND THE REFERENCE IS CLEARLY TO YISRAEL. He said to him, It does indeed specifically say "the chiefs of the people," NAMELY THE MIXED MULTITUDE WHO ARE CALLED 'PEOPLE' WITHOUT FURTHER EPITHET. IT DOES NOT SAY 'the chiefs of the children of Yisrael'. And from the use of the term "the people" we can learn THAT WHEREVER SCRIPTURE USES "THE PEOPLE" THE REFERENCE IS TO THE MIXED MULTITUDE. Here (Bemidbar 25:4) it is written "the people," and elsewhere it is written: "And when the people saw that Moses delayed" (Shemot 32:1) and: "the people gathered themselves together" (Ibid.), and: "And there fell of the people..." (Ibid. 28). IN ALL THESE CASES, "THE PEOPLE" MEANS THE MIXED MULTITUDE. But come and see: All that is written is "And Yisrael joined himself to Baal Pe'or" (Bemidbar 25:3). It does not say that they worshipped BAAL PE'OR, as understood from the end of the verse, as is written: "and the people ate, and bowed down to their Elohim" (Ibid. 2). Scripture does not say that Yisrael ate and bowed down, but IT IS WRITTEN, the people. And since it is written "And Yisrael joined...", what is the meaning of "and the people ate"? SCRIPTURE SHOULD HAVE SAID: 'AND YISRAEL ATE'. However, it was that bad stock, NAMELY THE MIXED MULTITUDE WHO MARRIED ISRAELITE WIVES, which was the sin of Yisrael.

471. קחו מאתכם תרומה. ת"ח, בקדמיתא כתיב, מיאת כל איש אשר ידבנו לבו. בלא בכלל. כיון דאינון ערב רב עבדו דא, ומיתו מנייהו אינון דמיתו, בעא קודשא בריך הוא לאתפייסא בהדייהו דישראל, אמר לון, אתחברו בלכו לסטר חד, הדא הוא דכתיב ויקהל משה את כל עדת בני ישראל בלחודייהו, אמר לון, בני, בכון אנא בעי למשרי, עמכון תהא דיורא דילי. וע"ד, קחו מאתכם תרומה, מאתכם, ולא מאחרא, לא בעינא דתהא שתופא לאחרנין בהדי, ולא בהדייכו, ובג"כ בלהו אשתציאו. אוף הכא הא אינון מאינון גזעא בישא הו, ויהיו המתים. המתים, ודאי מתים, ולא מישראל. ובג"כ מנה לון, דכתיב שאו את ראש בני ישראל, ארימו רישיהו.

472. א"ר אלעזר, אבא, כמה יאות הוא, אי לא אשכחנא פלוגתא על דא. אמר ליה ברי אימא. א"ל והא כתיב ויצמד ישראל לבעל פעור, ותנינן דאתחברו ישראל בהדיה, כצמיך דא דאתחבר בב"נ בקשוטוי, הכי אתחברו ישראל לבעל פעור. א"ל אלעזר, הכי הוא, ויצמד ישראל לבעל פעור, אלא אנא לא אמרית דאתדכו ישראל מההוא חובה, אלא דאתדכו ממותא, דלא שריא עליהו מותא.

473. א"ל והא כתיב, קח את כל ראשי העם והוקע אותם. א"ל ראשי העם ודאי, ולא ראשי בני ישראל. ומן העם אית לן למילף, כתיב הכא העם, וכתיב התם וירא העם. ויקהל העם. ויפול מן העם. אבל ת"ח, ויצמד ישראל לבעל פעור, ולא פלחו ליה, אבל מן סיפיה דקרא אוכח, דכתיב ויאכל העם וישתחוו, ולא כתיב ויאכל וישתחו ישראל. אלא העם, כיון דכתיב ויצמד ישראל, מאי ויאכל העם. אלא ההוא זרעא בישא, הו חובה דישראל.

474. ANOTHER COMMENT. Take the verse: "And Yisrael joined himself to Baal Pe'or." Come and see: 'And Yisrael joined himself within Baal Pe'or' is not written, but rather "to Baal Pe'or." This is so because they gave ONLY embellishment and strength to Baal Pe'or, without awareness, because the worship of Pe'or consisted of uncovering oneself and depositing in front of him hot feces, which worship used to give him pleasure and Baal Pe'or grew strong from it. Yisrael, when they saw this, thought that they were thereby scorning him and disgracing him, for about idolatry it is written: "You shall say to it: Get you hence (Heb. tze)" (Yeshayah 30:22), AND THE WORD FOR FECES (HEB. TZO'AH) COMES FROM THE SAME ROOT. So they, Yisrael, uncovered themselves and answered the call of nature in order to deride the idolatry, without awareness. And it was for these that Pinchas made atonement and stopped the plague FROM THEM, as it is written: "And he made atonement over the children of Yisrael" (Bemidbar 25:13)
 The Faithful Shepherd confirms that the offering was not taken from the mixed multitude. He says that the rule of the mixed multitude over Yisrael causes Yisrael to come under the jurisdiction of the stars and planets rather than God.
 Ra'aya Meheimna (the Faithful Shepherd)

475. The Faithful Shepherd said, IT IS WRITTEN: "turned away My wrath" (Bemidbar 25:11). What is the meaning of "turned away My wrath?" THE ANSWER IS THAT this refers to three officials over Gehenom. One is over bloodshed, another over incest, and the third over idolatry, and they are CALLED 'Destruction', 'Anger' and 'Wrath'. And the latter, Wrath, was flying through the world, AND ABOUT IT IS SAID: "TURNED AWAY MY WRATH." He said, "turned away My wrath from the children of Yisrael," but He did not say "from the people," which WOULD REFER TO the mixed multitude. For it is said, "And there fell of the people that day about three thousand men" (Shemot 32:28), WHERE THE MEANING OF "THE PEOPLE" IS THE MIXED MULTITUDE. BUT HERE IT DOES NOT SAY 'TURNED AWAY MY WRATH FROM THE PEOPLE,' BUT RATHER "FROM THE CHILDREN OF YISRAEL." THIS IS TO TEACH THAT THE WRATH WAS NOT TURNED AWAY FROM THE MIXED MULTITUDE. For this is how we explained it, and we asked the holy luminary, THAT IS, RABBI SHIMON.

476. What does Scripture say? "Take from among you an offering to Hashem" (Shemot 35:5), "FROM AMONG YOU" and not from the mixed multitude, for YISRAEL was not called 'a community' and 'a union' until the mixed multitude had been removed from them. When THE MIXED MULTITUDE was intermingled amongst them, as it were, it was as though they were not one people. That is why it says, "Take from among you an offering" and not from any other partnership, NAMELY NOT FROM THE MIXED MULTITUDE, for I do not want to involve others between Me and you.

477. And not only that, but when the mixed multitude were intermingled with Yisrael, what is written? "Her adversaries have become the chief" (Eichah 1:5). And after THE MIXED MULTITUDE have been removed from Yisrael, what is written? "Take the sum of all the congregation of the children of Yisrael" (Bemidbar 26:2) (the literal translation of which verse is: 'Lift up the head of all the congregation of the children of Yisrael'). And not only that, but the Holy One, blessed be He, said: 'I want to dwell with them,' this being what is written: "and let them make Me a sanctuary; that I may dwell among them" (Shemot 25: 8).

474. מהו דכתיב ויצמד ישראל לבעל פעור. ת"ח, ויצמד ישראל בבעל פעור לא כתיב, אלא לבעל פעור. קשויטין ותוקפא יהבו לבעל פעור, בלא דעתא, בגין דפולחנא דפעור הוא, למפרע גרמיה, ולאפקא קמיה צואה רותחת. והוא עיבידתא אהני ליה, ואתתקף מניה. וישראל כיון דחמו דא, חשיבא דזלזולא דיליה איהו, וקלקולא דיליה, דהא בע"ז כתיב, צא תאמר לו. ואינון בגין זלזולא דעבודה זרה, פרעו גרמיהו בלא ידיעה, ועל הני כפר פנחס, ובטל מותנא, דכתיב ויכפר על בני ישראל.

רעיא מהימנא

475. אמר רעיא מהימנא, השיב את חמתי, מאי השיב את חמתי. אלא ג' ממונים דגיהנם, חד על ש"ד, וחד על ג"ע, וחד על ע"ז. ואינון: משחית, אף, וחימה. הוא חימה דהוה טאס בעלמא. אמר השיב את חמתי מעל בני ישראל, ולא אמר מעל העם, דאינון ערב רב, דאתמר ויפול מן העם ביום ההוא כשלת אלפי איש, דהכי אוקימנא ושאיילו לבוצינא קדישא.

476. ומה כתיב, קחו מאתכם תרומה ליי, ולא מערב רב, דלא אתקריאו קהלה וחובר, עד דאתעבר מנהון ערב רב, כביכול בזמנא דמתערבין ביניהו, כאילו לא הוו גוי אחד. ובג"ד קחו מאתכם תרומה, ולא משותפו אחרא, דלא בעינא לשתפא אחרנין ביני וביניכו.

477. ולא עוד, אלא כד ערב רב אינון מעורבין בישראל, מה כתיב היו צריה לראש. וישראל בתר דמתעברי מניהו אליון מה כתיב, שאו את ראש כל עדת בני ישראל. ולא עוד, אלא דאמר קודשא בריך הוא, אנא בעי לדירא עמכון. הדא הוא דכתיב, ועשו לי מקדש ושכנתי בתוכם.

478. And not only that, but when the children of Yisrael are in exile it is said about them: What prevents? The yeast in the dough, for the sages of the Mishnah have taught: When the mixed multitude are the heads over Yisrael, as it were, it is as though the rule of the Holy One, blessed be He, was removed and they had come under the rule of the jurisdiction of the stars and planets. This is why they cry out, saying, "Hashem our Elohim, other Masters beside You have had dominion over us" (Yeshayah, 26:13).

478. ולא עוד, אלא כד בני ישראל בגלותא, עליהו אתמר מי מעבב שאור שבעסה, והא אוקמוה מארי מתניתין, בזמנא דערב רב אינון ראשים על ישראל, כביכול כאילו עברין שולטני דקודשא בריך הוא, וייעלון במשפטי ככביא ומזלי. ובג"ד צווחין ואמרין, יי' אלהינו בעלוננו אדונים זולתך.

77. Mem of Mavet flying in the air

Rabbi Shimon says that Elijah (Elijah being Pinchas in reincarnation) snatched the letters Mem and Vav from the word mavet, which means death, by means of the great pity he had for Yisrael and his determination that they should not be lost because of the sins of Zimri and Cozbi - this is how and why he killed the two sinners with a spear. Rabbi Shimon concludes by saying that whenever there is a righteous man in the world, the patriarchs come to help him.

479. Another explanation of the verse, "Pinchas..." (Bemidbar 25:11): Arise, O holy luminary, and say things in the presence of the Shechinah. The holy luminary, THAT IS RABBI SHIMON, arose and said, In the complication of the first part it was said: Come and see, Pinchas arose before the strong judgment of Isaac and stood in the breach, NAMELY THE OUTBREAKS OF THE PLAGUE, as it is written: "Then stood up Pinchas, and executed judgment: and so the plague was stayed" (Tehilim 106:30). AND THIS HE DID in order to protect Yisrael. This is the reason why Pinchas and Isaac have the same numerical value. And now new things have to be said here.

479. ד"א, פנחס וגו'. קום בוצינא קדישא, ואפתח מלי קמי שכינתא. קם בוצינא קדישא, ואמר, בחבורה קדמאה אתמר הכי. תא חזי, פינחס קאים קמי דינא תקיפא דיצחק, וקם קמי פרצה, דכתיב ויעמוד פינחס ויפלל ותעצר המגפה, בגין לאגנא עליהו דישראל, ובגין דא כליל דא ודא בחושבנא, פינחס במנין יצחק, והכא צריך לחדתא מלין.

480. He began by saying, Elijah, the beloved of the divine King, NAMELY PINCHAS, FOR ELIJAH IS PINCHAS, saw the letter Mem from the word mavet (lit. 'death') flying in the air, snatched it down and joined it to Resh Chet, which is the numerical value of both Isaac and Pinchas, and WITH THE MEM completed the combination Resh Mem Chet. Subsequently, he saw the letter Vav from the word mavet flying in the sky, and he snatched it down also and placed it with the Resh Mem Chet, thus completing the word: Resh Vav Mem Chet (Heb. romach), a spear in the fuller spelling, as it is written: "and he took a spear in his hand" (Bemidbar 25:7).

480. פתח ואמר, אליהו רחימא דמלכא עלאה, חזא מ"ם מן מות טאס באוירא, קטף לה, ושתף לה עם ר"ח, דאיהו יצחק, ואיהו בחושבן פינחס, ואשתלים בה רמ"ח. לבתר חזא ו' מן מו"ת טס ברקיעא, וחתף ליה, ושוי ליה ברמ"ח, ואשתלים רומ"ח. הדא הוא דכתיב, ויקח רומח בידו.

481. And with what was he able to snatch down these two letters, THE MEM AND THE VAV? He used the two spirits that were preserved for him on high, for they make up Pinchas, namely Pnei Chas (lit. 'the countenance of pity'), for with these two countenances he had pity on Yisrael that they should not be lost because of those two, ZIMRI AND COZBI, "and he thrust both of them through" (Ibid. 8) with the two letters, the Mem and the Vav, as is written: "in that he was zealous for My sake among them" (Ibid. 11).

481. ואיהו, במה יכיל לחטוף תרין אתוון אלין. בתרין רוחין דאשתמרו לעילא, דאשתתמו בפנחס. פני ח"ס. בתרין פנים אלין, חס על ישראל דלא אתאבידו, בחילא דתרווייהו, וידקור את שניהם, בתרין אתוון מ"ו. והיינו בקנאו את קנאתי בתוכם.

482. Why did Pinchas associate himself with Isaac? It was because Isaac gave himself over to death, which is why he joined himself to Isaac, that he should help him. For from the side of the two fawns of the doe, Abraham and Jacob participated in him, for Abraham, whose level is that of Chesed, participated in the Chet Samech of Pinchas, while Jacob is the Pnei of Pinchas, because it is said about him (about Jacob): "And as he passed over Penuel" (Bereshheet 32:32). AND THE LETTERS OF Peniel can be read as two words: Pnei El, the face of El. For, whenever the world is in trouble, but there is a righteous man in the world, who is zealous for the covenant, then the patriarchs combine with him. And for their sake, Moses said, when Yisrael was in trouble, "Remember Abraham, Isaac and Yisrael, Your servants" (Shemot 32:13). And with the three letters Yud Hei Vav of Elijah, WHICH ARE THE SECRET OF ABRAHAM, ISAAC, JACOB, he earned the Hei, WHICH IS MALCHUT, of hanavi (lit. 'the prophet') - and this is Elijah the prophet, and thus the Yud Hei Vav Hei come together in him.

482. וְאִמָּאֵי אֲשֶׁתֶּתָּף בִּיצְחָק. בְּגִין דִּיצְחָק מִסַּר גְּרָמִיָּה לְמִיתָהּ. וּבְגִין דָּא אֲשֶׁתֶּתָּף לִיָּה לִיצְחָק, לְמַהוּי לִיָּה עֶזֶר. דְּמִסְטָרָא דְתָרִין עִזְלֵי דְאִינִלְתָּא, אֲשֶׁתֶּתָּפִי בִיָּה אֲבָרְהָם וְיַעֲקֹב, דְּאֲבָרְהָם דְּרִגְיָה חֶסֶד אֲשֶׁתֶּתָּף בַּח"ס דְּפִנְחָ"ס. יַעֲקֹב אִיהוּ פְּנִי דְּפִנְחָס בְּגִין דְּאֶתְמַר בִּיָּה, כְּאֲשֶׁר עָבַר אֶת פְּנִיאֵל, פְּנִי אִ"ל. בְּגִין דְּכַד עֲלְמָא אִיהוּ בְּדוּחְקָא, וְאִית צְדִיק בְּעֲלְמָא מְקַנֵּי עַל בְּרִית, אָבְהָן אֲשֶׁתֶּתָּפוּ בִיָּה, וּבְגִינֵיהוּ אֲמַר מִשָּׁה בְּדוּחְקָא דְיִשְׂרָאֵל, זְכוֹר לְאֲבָרְהָם לִיצְחָק וְלִיִּשְׂרָאֵל עֲבָדִין. וּבִתְלַת אֲתוּוֹן יְהוָה מִן אֱלֹהֵיהּ, זְכָה לֵה' מִן הַנְּבִיא, וְדָא אִיהוּ אֱלֹהֵיהּ, ה' נְבִיא, וְאֲשֶׁתֶּלִּים בִּיָּה יְדוּ"ד.

78. The Yud that Pinchas merited was the Yud of Shadai

The Zohar expounds upon the meaning of the lower Yud and the upper Yud in terms of the covenant. The Yud of Shadai prevents the evil inclination from harming a person. We hear that Pinchas was zealous for the covenant both in thought and in deed.

483. The Yud that Pinchas earned, WHERE HIS NAME IS WRITTEN OUT IN FULL WITH A YUD: PINCHAS, was because he was zealous for the covenant, and thus merited the covenant, FOR THE YUD THAT WAS ADDED TO HIS NAME IS AN INDICATION OF THE COVENANT. There are two Yuds, upper Yud from Yud Hei Vav Hei, with which He made the covenant with Abraham between the Yud (ten) fingers of the hands, and small Yud which is from Adonai, with which He made the covenant between the Yud toes of the feet. And it is a holy letter that is adorned by the supernal print.

483. י' דְּזָכָה פְּנָחָס בִּיָּה, בְּגִין דְּקַנֵּי עַל בְּרִית, זְכָה לְבְרִית. וְתָרִין יוּדִין אֵינּוּן, יוּד עֲלָאָה מִן יְדוּ"ד, דְּכֶרֶת בָּהּ לְאֲבָרְהָם, בֵּין י' אֲצַבְעוֹת דְּיָדִין. יוּד זַעִירָא אִיהוּ מִן אֲדָנִי, דְּכֶרֶת בָּהּ בֵּין י' אֲצַבְעָאן דְּרַגְלִין וְאִיהוּ אֶת קְדִישָׁא, דְּמִתְעַטְרָא בְּרִשְׁמוֹ עֲלָאָה.

484. This SMALL YUD is always ever recorded, THAT IS TO SAY THAT IT IS MARKED UPON ALL THE GRADES OF MOCHIN, FOR WITHOUT IT NO GRADE IS REVEALED. It is the sign of Shabbat, the sign of the Tefilin, the sign of the festival days, the sign of Shadai that is recorded "on the doorposts of your house and on your gates" (Devarim 6:9), WHICH IS THE SECRET OF THE YUD OF SHADAI (SHIN DALET YUD), so that YISRAEL will be impressed with it in their straps, NAMELY IN THE KNOT OF THE HAND TEFILIN WHICH HAS THE SHAPE OF THE LETTER YUD, and in their covenant, NAMELY THE CIRCUMCISED MEMBER, SO THEY WILL BE MARKED THROUGH IT as the children of Malchut, the household of the palace of the Holy King, WHICH IS MALCHUT CALLED 'PALACE'. THIS MEANS THAT THEY SHOULD RECEIVE THE MOCHIN OF LOWER CHOCHMAH, WHICH ARE DRAWN DOWN FROM MALCHUT, AND THIS THEY MERIT BY KEEPING GUARD OVER THE COVENANT and BY ENGAGING IN the Torah. They are marked with the upper Yud OF YUD HEI VAV HEI, NAMELY THEY MERIT UPPER CHOCHMAH, for they are the children of the divine King. It is as we have taught, and so it is said: "You are the children of Hashem your Elohim" (Devarim 14:1) IN THE SECRET OF THEIR RECEIVING FROM YUD OF YUD HEI VAV HEI, WHICH IS FROM ZEIR ANPIN, WHO IS CALLED YUD HEI VAV HEI.

484. וְדָא אֲתַרְשִׁים תְּמִיד לְעֲלָמִין, אִיהוּ אוֹת דְּשַׁבַּת, אוֹת דְּתַפְלִין, אוֹת דְּיוֹמִין טְבִין, אוֹת דְּשַׁדַּי דְּרִשִׁים עַל מְזוּזוֹת בֵּיתְךָ וּבְשַׁעֲרֶיךָ. לְמַהוּי בָּהּ רְשִׁימִין יִשְׂרָאֵל בְּרִצּוֹעֵיהוּ, בְּבְרִית דְּלֵהוּן, דְּאֵינּוּן בְּנוֹי דְּמִטְרוּנִיתָא, בְּנוֹי דְּהֵיכְלָא דְּמַלְכָּא קְדִישָׁא, וּבְאוּרִינִיתָא, אֵינּוּן רְשִׁימִין בְּאֶת י' עֲלָאָה, דְּאֵינּוּן בְּנוֹי מַלְכָּא עֲלָאָה, כְּמָה דְּאוּקְמוּהּ. וְהָא אֶתְמַר בְּנִים אֲתָם לִינִי אֱלֹהֵיכֶם.

485. And the letter Yud of Shadai (Shin Dalet Yud) THAT IS THE SIGN OF THE COVENANT is a ring halter that is lowered onto the neck of the demon, which is the Evil Inclination, FOR THE LETTERS OF SHADAI MAKE TWO WORDS SHED (LIT. 'A DEMON' - SHIN DALET), AND YUD, to prevent it from harming man. And this is as David said: "Deliver my life from the sword; my only one from the power of the dog" (Tehilim 22:21), FOR THE EVIL INCLINATION is serpent, dog, lion, about which David said, "He lies in wait secretly like a lion in his den" (Tehilim 10:9), or, in the words of the prophet, a bear, as it is written: "He is to me a bear lying in wait, and like a lion in secret places" (Eichah 3:10). And IT is likened to all the animals, namely is likened to all the beasts of prey, and the likeness is drawn for each person according to his sins. THAT IS, ACCORDING TO A PERSON'S SINS SO IS THE EVIL INCLINATION CALLED 'LION' OR 'BEAR' AND SO ON but this has already been clarified.

486. And this, THE EVIL INCLINATION, is dog, and serpent, and braying donkey, onto which the soul is mounted, and, as soon as it is known that its rider is wicked it is written about it: "his rider shall fall backward" (Bereshheet 49:17), and the secret of the matter is: "If any (falling) man fall from it" (Devarim 22:8). And for this reason, Job said: "I am not inferior to you" (Iyov 12:3). (The literal rendering of this verse is: 'I do not fall from you'). But the righteous person who rides on it binds it with the knot of the Tefilin straps, the sign of the Tefilin, which is the Yud of Shadai (Shin Dalet Yud), being the ring, the halter on the neck, while the Shin of the Tefilin is a chain on the neck.

487. And Elijah rode on it when he ascended into the heavens, as it is written: "And Elijah went up by a storm of wind into heaven" (II Melachim 2:11). Also: "Then Hashem answered Job out of the storm wind" (Iyov 38:1). And this is why the sages of the Mishnah taught: Who is mighty? He that subdues his inclination. And there are those for whom it becomes a donkey (Heb. chamor) that causes no trouble for its rider, and they are the ones who make efforts at exposition by inference from minor to major (Heb. chomer). And this is why it is written about Abraham: "and saddled his ass" (Bereshheet 22:3). And this is also why it is said about Messiah: "humble and riding upon an ass" (Zecharyah 9:9).

488. And for this reason, all demons and spirits are fearful of the Yud of Shadai (Shin Dalet Yud), NAMELY THE SIGN OF THE COVENANT, which is the noose ring from the chain, and immediately on seeing THE YUD OF SHADAI on the doorposts of the gates they flee, for about THE YUD OF SHADAI it is said: "to bind their kings with chains, and their nobles with fetters of iron" (Tehilim 149:8). And even more DO THEY FLEE AWAY when they see it on the Tefilin that are on the arms, NAMELY IN THE KNOT OF THE HAND TEFILIN. And of those who are marked with it with the sign of the covenant in their own flesh, ABOUT THEM IT IS SAID: "and the stranger that comes near shall be put to death" (Bemidbar 1: 51); NAMELY THE EVIL INCLINATION THAT IS CALLED 'STRANGER' SHALL BE PUT TO DEATH, for stranger is none other than the Evil Inclination, that is similar to all the beasts and birds of prey, AS ABOVE.

485. וְאוֹת יוֹד דְּשַׁדַּי, אִיהוּ חוּלְיָא דְּשִׁלְשֻׁלַת, עַל קוֹרְלָא דְּשֵׁד יִצְר הָרַע, דְּלֵא לְנוּזִיק לִיה לַב"נ. דְּעַלְיָה אָמַר דּוֹד, הִצִּילָה מִחָרֵב נַפְשֵׁי מִיַּד כָּלֵב יַחֲדִירְתֵּי. אִיהוּ נַחֲשׁ, אִיהוּ כָּלֵב, אִיהוּ אַרְיָה. דְּעַלְיָה אָמַר דּוֹד, יֶאֱרֹב בְּמַסְתָּר כְּאַרְיָה בְּסִכְהָ. וְהַנְּבִיא קָרָא לִיה דּוֹב, הַה"ד דּוֹב אֹרֵב הוּא לִי אַרְי בְּמַסְתָּרִים. נִמְשַׁל בְּבַהֲמוֹת, נִמְשַׁל לְכָל חַיּוֹן מַסָּאֲבֹן, דְּאִינוֹן דּוֹרְסִין, אֲתַמְתִּיל לְכָל ב"נ, כְּפֹסֵם חוּבוּי, וְהָא אֲתַמְר.

486. וְהָאִי אִיהוּ כָּלֵב וְנַחֲשׁ וְחַמּוֹר נוֹעַר, דְּמַרְכִּיבִין עַלְיָה נַפְשָׁא. וּמִיַּד דְּאַשְׁתַּמוּדַע הֵהוּא דְּרַכִּיב עַלְיָה דְּאִיהוּ חַיִּיבָא, עַלְיָה כְּתִיב, וְיַפּוּל רוּכְבוֹ אַחֲוֹר. וְרָזָא דְּמַלְאָה, כִּי יַפּוּל הַנוּפֵל מִמֶּנּוּ. וּבְגִין דָּא אָמַר אִינוּב, לֹא נוּפֵל אֲנָכִי מִכֶּם. וְצַדִּיק דְּרַכִּיב עַלְיָה, קָשִׁיר לִיה בְּקָשִׁירוֹ דְּרִצּוּעֵין דְּתַפְלִין. אוֹת תַּפְלִין דְּאִיהוּ אוֹת יוֹד. דְּשַׁדַּי, חוּלְיָא עַל קַדְלִיָּה. שׁ דְּתַפְלִין, שִׁלְשֻׁלַת עַל קַדְלִיָּה.

487. וּבִיָּה רַכִּיב אֲלֵיהּ, וְסָלִיק לְשָׁמַיָא. הַה"ד, וַיַּעַל אֲלֵיהּ בְּסַעְרָה הַשָּׁמַיִם. וּבִיָּה וַיַּעַן יְרוּדָא אֶת אִינוּב מִן הַסַּעְרָה. וּבְגִין דָּא, אוֹקְמוּהָ רַבָּנָן דְּמִתְנִיתָא עַלְיָה, אִיזְהוּ גְבוּר הַבּוֹבֵשׁ אֶת יִצְרוֹ. וְאִית לְמֵאן דְּמִתְהַדֵּר לִיה חַמּוֹר, דְּלֹא אִיהוּ מַצְטַעַר רוּכְבוֹ. וְאִלִּין אִינוֹן דְּמִשְׁתַּדְּלִין בְּקַל וְחוֹמֵר. וּבְגִין דָּא אֲתַמְר בְּאַבְרָהָם, וַיַּחֲבֹשׂ אֶת חַמּוֹרוֹ. וּבְגִינֵיהּ אֲתַמְר עַל מְשִׁיחַ, עָנִי וְרוּכֵב עַל חַמּוֹר.

488. וּבְגִין דָּא י' מִן שַׁדַּי, דְּאִיהוּ חוּלְיָא דְּשִׁלְשֻׁלַת, מֵינָהּ מִפְּחָדִין כָּל שַׁדִּין וּמְזִיקִין, וּמִיַּד דְּחַזְיִין לִיה בְּמַזְחֹזֹת דְּתַרְעֵין, בְּרַחֲוִין, דְּבָהּ אֲתַמְר, לְאַסּוֹר מַלְכֵיהֶם בְּזִיקִים וְנַכְפְּדֵיהֶם בְּכַבְלֵי בְּרַזָּל. כ"ש כִּד חַזְיִין לָהּ בְּאוֹת תַּפְלִין עַל הָרוּעֵין, וְרִשְׁוּמִין בָּהּ בְּאוֹת בְּרִית בְּבִשְׂרִיהוֹן, וְהִזְר הַקָּרֵב יוֹמֵת, לִית זֵר, אֶלָּא יִצְר הָרַע, דְּדַמְיָא לְכָל חַיּוֹן וְעוֹפִין דּוֹרְסִין.

489. And for this reason, "Recall now, who that was innocent ever perished?" (Iyov 4:7). This refers to Pinchas, who was zealous for the covenant, SINCE THE LETTERS OF THE WORD INNOCENT (Heb. NAKI), WHEN REARRANGED, SPELL KENEI (ARAMAIC FOR ZEALOUS). And it is recorded upon him that he is the son of the King and the Queen, for when he was zealous in thought, he earned the letter Yud of Yud Hei Vav Hei, WHICH IS THE SECRET OF THE UPPER CHOCHMAH, AND HE BECAME THE SON OF THE KING. And when he was zealous in deed, he earned the letter Yud of Adonai, WHICH IS LOWER CHOCHMAH, AND HE BECAME THE SON OF THE QUEEN. And this is the meaning of Chochmah at the beginning OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHICH IS THE YUD OF YUD HEI VAV HEI, and Chochmah at the end OF THE COMBINATION YUD ALEPH HEI DALET VAV NUN HEI YUD, WHICH IS THE YUD OF ADONAI. And since Adam was marked with THESE two YUDS, the sages taught about him that he is the first in thought but the last in deed (namely the last of the created). FOR THE YUD HEI VAV HEI IS THE SECRET OF THOUGHT AND 'ADONAI' IS THE SECRET OF DEED. And while he was still saying these things, he disappeared from their sight. Rabbi Elazar said, Happy is our portion that we have been privileged to hear these matters from those of the next world.

490. And in compilation of the first part, HE SAID, "Wherefore, say" (Bemidbar 25:12), NAMELY THIS BEING WHAT THE HOLY ONE, BLESSED BE HE, SAID TO MOSES: 'An oath upon you: Whether you want TO SAY TO HIM "BEHOLD, I GIVE TO HIM MY COVENANT OF PEACE" (IBID.), or whether you don't want TO SAY IT TO HIM, say it.' THIS WAS WHAT Rabbi Pinchas ben Yair SAID, FOR 'WHEREFORE' IS THE LANGUAGE OF AN OATH. The same shadow CAME AND smote Rabbi Aba in the eyes AND SAID TO HIM, Did the Holy One, blessed be He, really not know if Moses wanted to say this or not? DID HE REALLY HAVE TO SAY IT TO HIM WITH SOME DOUBT: EITHER WAY...SAY! He said to him, Even if it is apparent to the Holy One, blessed be He, who says that it is obvious to others? Therefore HE SAID TO HIM: "Wherefore, say" VIS-A-VIS THE OTHERS.

79. Yisrael are the members of the Shechinah

The Faithful Shepherd talks about the Shechinah giving testimony about Yisrael, as the Shechinah is their help from heaven. People take strength from the study and teaching of Halachah and Mishnah, and in this study the Shechinah has a home. We learn that those who bring others to righteousness are like the stars forever and ever.

491. And it was also said in the compilation of the first part: "TO THE CHIEF MUSICIAN UPON SHUSHAN EDUT, a michtam of David" (Tehilim 60:1). David was shown a sign IN A ROSE (HEB. SHOSHANAH) THAT HE WOULD WIN THE WAR when he sent Joab to Aram Naharaim (Mesopotamia) and Aram Tzovah to make war against them. The Faithful Shepherd said, Shushan Edut is the Edut (lit. 'testimony') of the Shechinah, which is CALLED 'Shushan Edut' because it testifies, standing over us and testifying on us before the King, and the holy upper levels are with it, and it is holy help for US TO OFFER praises; THEREFORE, IT IS CALLED 'SHUSHAN EDUT'. The Faithful Shepherd said, IT IS CALLED 'Shushan Edut' because THE SHECHINAH gives Edut (lit. 'testimony') about Yisrael, that they are its parts and it is their soul over them. It is help from heaven, about which is written: "then hear You in heaven" (I Melachim 8:32). It is holy assistance, about which it has been said: Here is Tanya (lit. 'support') to help you, FOR THE SHECHINAH IS CALLED 'TANYA'.

489. וּבְגִין דָּא, זְכוֹר נָא מִי הוּא נְקִי אַבְדֵּי, דָּא פְּנַחֵס, דְּקָנִי עַל בְּרִית, וְאַתְרָשִׁים בִּיה, דְּאִיהוּ בְּרָא דְמַלְכָּא וּמִטְרוּגְנִיתָא. קָנִי בְּמַחְשְׁבָהּ, וְזָכִי לְאֵת י' מִן יְהוּ"ה. וְקָנִי בְּעוֹבְדוּי, וְזָכָה לְאוֹת י' מִן אֲדֹנָי. וְהָאִי אִיהוּ חֲכָמָה בְּרָאשׁ. וְחֲכָמָה בְּסוּף. וּבְגִין דְּאֲדָם קְדַמָּא הָוָה רְשׁוּם בְּתְרוּוּיָהּ, אֻקְמוּהָ עֲלֵיהָ רַבְּנָן, דְּאִיהוּ רְאשׁוֹן לְמַחְשְׁבָהּ, אַחֲרוֹן לְמַעֲשָׂה. אֲדַהֲבִי דְאֲמַר מְלִין אֲלִין אֲתַבְּסִי מְנִיָּהּ. אֲמַר ר' אֲלַעְזָר, זְכָאָה חוֹלְקֵנָא, דְּזָכִינָא לְמַשְׁמַע מְלִין מִבְּנֵי עַלְמָא דְאַתֵּי.

490. וּבְחַבּוּרָא קְדַמָּא. לָכֵן אָמַר, בְּאוּמָאָה עֲלֵךְ, אִם הוּא בְּרַעוּתְךָ, וְאִי לָאו, אִימָא. ר' פְּנַחֵס בֶּן יֵאִיר. הָהוּא טוּלָא בְּטַשׁ בְּעִינוּי דְר' אַבְא, וְכִי לָא הָוָה יָדַע קוּדְשָׁא בְּרִיךְ הוּא, אִי הָוָה בְּרַעוּתֵיהָ, אִם לָאו. א"ל, אִם לִיה גְּלוּי, מִי גְלוּי לְאַחֲרֵינִי, וּבַג"ד לָכֵן אָמַר.

491. וְתוּ אֲתַמַּר בְּחַבּוּרָא קְדַמָּא, מַכְתָּם לְדוּד, סִימְנָא דְאַחְזִיאוּ לִיה לְדוּד, כַּד שָׁדַר לְיוֹאָב לְאָרְם נְהָרִים וּלְאָרְם צוּבָה לְאַגָּחָא בְּהוּ קְרָבָא. אָמַר רַעֲיָא מְהִימְנָא, שׁוֹשֵׁן עֲדוּת: דָּא סְהִדוּתָא דְשְׁכִינְתָא, דְּאִיהוּ שׁוֹשֵׁן עֲדוּת. דְּאִיהוּ סְהִדוּתָא דְקִיּוּמָא עֲלֵן, וְסְהִידַת עֲלֵן קְמִי מַלְכָּא, וְדַרְגִין עֲלֵאִין קְדִישִׁין בְּהִדְהָ, וְסִייעָתָא קְדִישָׁא לְתוֹשְׁבַתָּא. אָמַר ר"מ, שׁוֹשֵׁן עֲדוּת דְאִינוּן סְהִדִין עַל יִשְׂרָאֵל, דְּאִינוּן אַבְרָם, וְאִיהוּ נִשְׁמַתָּא עֲלִיָּהּ. אִיהוּ סִייעָתָא דְשְׁמִיָּא. דְּאֲתַמַּר בְּה, וְאַתָּה תִּשְׁמַע הַשְּׁמִים. אִיהוּ סִייעָתָא קְדִישָׁתָא, דְּאֲתַמַּר עֲלָהּ תִּנְיָא דְמִסִּיעַ לָךְ.

492. "Strong (Heb. eitan) is your dwelling-place, and you put your nest in a rock" (Bemidbar 24:21). Eitan (Aleph Yud Tav Nun) is WRITTEN WITH the letters of tanya (Tav Nun Yud Aleph), NAMELY MISHNAH AND BARAITHA. There, IN THE MISHNAH AND BARAITHA, is the nest of the upper eagle, which is the Shechinah, and about it is said: "As an eagle stirs up its nest, broods over its young" (Devarim 32:11). And those who study or teach Halachah and Mishnah ARE CALLED 'THE YOUNG OF THE EAGLE'. And each speech that emerges out of the mouth of that tanya, NAMELY FROM THE TEACHERS OF MISHNAH, whether for the sake of the Yud Hei Vav Hei and whether in Torah, prayer, blessing, or in any one of the precepts; what is written about it? "spreads abroad its wings" (Ibid.), namely that same eagle that is speech, FOR THE SHECHINAH IS CALLED 'SPEECH', with which is the Yud Hei Vav Hei, NAMELY ZEIR ANPIN WHO IS CALLED 'VOICE', THAT EAGLE WILL SPREAD ITS WINGS.

493. "takes them, bears them on its pinion (Heb. ever)" (Devarim 32:11). HE ASKS, What is the meaning of "its pinion"? AND HE ANSWERS: On that part (Heb. ever) of man, with which he performed a precept of the Hashem, called 'a limb of the Shechinah'. Thus: "bears them on its pinion." And the meaning of "bear (Heb. yisa)" is as in the verse: "Hashem lift up His countenance to you" (Bemidbar 6:25).

494. And what is the meaning of "and you put your nest in a rock"? But David said about THE SHECHINAH, "Hashem is my rock, and my fortress" (II Shmuel 22:2). So also for the tanna, NAMELY HE WHO STUDIES MISHNAH, in which the halachah is as firm as a rock that no hammer can break with all the objections in the world. It is here that the eagle, NAMELY THE SHECHINAH, makes its nest. And all the Tanaim are called 'nests of THE SHECHINAH'. Therefore, "If a bird's nest chance to be before you..." (Devarim 22:6), THAT IS THE SHECHINAH THAT IS CALLED 'A BIRD', namely that comes by pure chance, once, as a visitor, as a wayfarer who just happens to come to the inn.

495. And there are Tanaim, STUDENTS OF THE MISHNAH, in whose study of the Mishnah the Shechinah has A PERMANENT home, as it is written: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations (Heb. dorotam)" (Shemot 31:16). 'dorotam' is written in the abbreviated spelling, derived from 'apartment (Heb. dirah)'. And indeed, there are sages of the Mishnah, whose study of Torah is their art; in such cases the Shechinah does not move from them all their days. But those ABOUT WHOM THE SCRIPTURE SPEAKS IN THE VERSE "If a bird's nest chance to be before you" (Devarim 22:6) are those to whom the Shechinah comes by chance, at one time resting on them and being with them and at another time not being with them.

496. And the secret of the matter is: The occasional times when THE SHECHINAH is with them is WHEN IT IS SAID: "You shall not take the mother BIRD OVER THE YOUNG" (IBID.), BUT HE DOES NOT LET THE MOTHER BIRD, WHICH IS THE SHECHINAH, GO. And the times when THE SHECHINAH is not with them IS WHEN IT IS SAID: "but you shall surely let the mother go" (Ibid. 7), FOR THEY ARE NOT FITTING TO BE WITH HER. "The young" are the sages of the Mishnah; "or eggs" (Ibid. 6) are the sages of the Bible. About those who do not study regularly IT IS SAID: "You shall surely let the mother go," while about those who do study regularly IT IS SAID: "You shall not take the mother bird together with the young"; BUT THEY DO NOT LET HER GO. And there are sages of Halachah (lit. 'legal tradition') who are like the stars, as it is written: "and they who turn many to righteousness like the stars for ever and ever" (Daniel 12:3). But they are not as the stars, about which it is written: "and all their host shall fall down" (Yeshayah 34:4), but rather as though they were the stars of the next world that remain always for ever and ever, AND TO WHICH IS APPLIED THE VERSE: "AND THEY WHO TURN

492. איתן מושבך ושים בסלע קנך. איתן: תני"א. תמן קנא דנשרא עלאה, ואיהו שכינתא. ועלה אתמר, כנשר יעיר קנו על גוזליו ירחף, דאינון שוני הלכות ומשניות. וכל דבור ודבור דנפיק מפומי דההוא תני"א, דאפיק בין לשמא דידוד, בין באורייתא, בין בצלותא, בין בברכה, בין בכל פקודא ופקודא, מה כתיב ביה. יפרוש כנפיו, ההוא נשרא דהוא דבור, דביה יהו"ה.

493. יקחהו ישאהו על אברתו, מאי על אברתו. על ההוא אבר דב"נ, דביה מצוה ידו"ד, אתקרי אבר דשכינתא. ובג"ד ישאהו על אברתו. ישאהו: כגון ישא ידו"ד פניו אליך.

494. ומאי ושים בסלע קנך. אלא אמר דוד עליה, וי' סלעי ומצודתי. אוף הכי תנא, דאיהו ביה הלכה תקיפא בסלע, דלית פטיש יכיל לפצצא יתה בכל קושיין דעלמא. בהאי איהו מקנא נשרא, וכל תנאים אתקריאו קנים דילה. ובגין דא, כי יקרא קן צפור לפניך, בארץ מקרה, זמנא חדא כאושפיזא ואכסנאי, דאזדמן לפום שעתא בבי אושפיזיה.

495. ואית דאינון במתניתא דלהון דירה לשכינתא, הה"ד ושמרו בני ישראל את השבת וגו', לדורותם, לדירתם חסר, לשון דירה. ואית מארי משנה דתורתם אומנותם, דלא זזת שכינתא מנהון כל יומיהון. אבל אליו, כי יקרא קן צפור לפניך, בהון שכינתא בארץ מקרה, זמנין שרייא עליהו ואשתכחת עמהון, וזמנין לא אשתכחת עמהון.

496. ורזא דמלה, זמנין דאשתכחת עמהון, לא תקח האם. וזמנין דלא אשתכחת עמהון, שלח תשלח את האם. אפרוחים אליו מארי משנה. או ביצים, מארי מקרא באליו דלא קבעין למודייהו, שלח תשלח את האם. אבל באליו דקבעין למודייהו, לא תקח האם על הבנים. ואית מארי הלכות, דרמיין לככביא, הה"ד ומצדיקי הרבים ככבים לעולם ועד. לאו ככבים, דאתמר בהון וכל צבאם וכול. אלא באינון ככביא דעלמא דאתי, דאינון לעולם ועד קיימי תדיר.

MANY TO RIGHTEOUSNESS LIKE THE STARS FOREVER AND EVER."

80. "Let Us make man in Our image, after Our likeness"

The Faithful Shepherd tells us that God's last act of creation was to make man, and by 'man' is meant Yisrael and not the idolaters. Rabbi Shimon talks about the tradition given to Moses at Sinai, and how Moses illuminates all of Yisrael with the light of the Torah. As the Faithful Shepherd and Rabbi Shimon discuss the creation of man, Moses clarifies that man was indeed created from all of the angels and other creatures and he was made to rule over the creatures. He goes on to say that the holy Malchut is the image of everything including all the inhabitants of the three worlds, and that God looked into it before He created everything. Lastly we are told that man depends solely on God for his punishment or reward, and not on an angel or seraph or any other creature.

497. "And Elohim said: Let Us make man in Our image, after Our likeness" (Beresheet 1:26). After each craftsman had completed his work, the Holy One, blessed be He, said to them: 'One craft remains for Me to undertake, and all of us shall be partners in it. Let all join together, and let each one do his share, and I shall join in partnership with you, to give it My share.' For this is what is written: "Let Us make man in Our image, after Our likeness." And the sages taught that only the people of Yisrael are referred to as man, as it is written: "But you My flock, the flock of My pasture, are men" (Yechezkel 34:31). That is: You are men, but the idolaters are not, and therefore is it written: "Let Yisrael rejoice in his Maker" (Tehilim 149:2).

498. Said the holy luminary, THAT IS, RABBI SHIMON, This must certainly have been said by that same tanna who hid in the rock of the Serpent, for it is written about him: "Strong (Heb. eitan) is your dwelling-place, and you put your nest in a rock" (Bemidbar 24:21). For the three patriarchs are called 'the strong ones', and the fourth one, THAT IS, MOSES, is "Strong is your dwelling place" for in him the Halachah, WHICH IS THE SHECHINAH, takes shape, as in the expression 'A tradition given to Moses from Sinai'. And he spreads over the six hundred thousand of Yisrael and gives them light with the Torah as the sun which is hidden by night but gives light to all the stars and constellations. SO IT IS WITH MOSES: HAD HE NOT HIDDEN IN THAT ROCK, HE WOULD HAVE BEEN UNABLE TO GIVE LIGHT TO YISRAEL. And night always refers to the Exile, as in "Watchman, what of the night? Watchman, what of the night?" (Yeshayah 21:11). THIS REFERS TO THE EXILE, FOR THEN MOSES HIDES IN THE ROCK and appears by day, AT THE TIME OF THE REDEMPTION, about which it is said: "As soon as the morning was light" (Beresheet 44:3), which is the morning of Abraham, about which is said: "and in the morning, you shall see the glory of Hashem" (Shemot 16:7). "As Hashem lives, lie down until the morning" (Rut 3:13).

499. While he was yet speaking, behold, the Faithful Shepherd came out from that rock AND APPEARED TO RABBI SHIMON. He said to him, holy luminary, what good did it do me to hide from you, for I have not left a place that I did not enter to hide from you, and I could not HIDE FROM YOU IN IT. That being so, there is no sense in my continuing to hide from you.

497. וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם, בְּתַר דְּאִשְׁלִימוּ לְעִבְדֵי דְתִיּהוּ כָּל אוֹמֵן וְאוֹמֵן, אָמַר לֹן קוּדְשָׁא בְּרִיךְ הוּא, אוֹמְנוּתָא חֲדָא אִית לִי לְמַעְבַּד, דִּיהָ שׁוֹתְמָא דְכִלְנָא. אֲתַחְבְּרוּ כְּלָכוּ כְּחֲדָא, לְמַעְבַּד בֵּיה כָּל אַחַד וְאַחַד מִחֻלְקָא דִּילֵיהּ, וְאַנָּא אֲשַׁתְּתֵף עִמְכוּן, לְמִיָּהֵב לֵיהּ מִחֻלְקָא דִּילֵי. וְהֵינְנוּ נַעֲשֶׂה אָדָם בְּצִלְמֵנוּ כְּדְמוּתֵנוּ. וְאוֹקְמוּהּ רַבְּנָן, דְּלִית אָדָם אֱלָא יִשְׂרָאֵל, הַה"ד וְאַתָּן צְאֲנֵי צֶאֱן מְרַעִיתֵי אָדָם אֲתֵם. אֲתֵם אָדָם, וְלֹא עֲכוּ"ם. וּבג"ד יִשְׁמַח יִשְׂרָאֵל בְּעוֹשָׁיו.

498. אָמַר בּוֹצִינָא קְדִישָׁא, וְדַאי הוּא תְּנָא דְאַתְטַמַּר בְּסַלְע דְּחוּיָא אָמַר דָּא, דְּכַתִּיב בֵּיה אִיתָן מוֹשְׁבָךְ וְשִׁים בְּסַלְע קִנְךְ. דְּתַלְת אַבְהֵן נִקְרְאוּ אִיתְנִים, וּרְבִיעָאָה אִיתָן מוֹשְׁבָךְ. דְּבִיה מְתִישְׁבָּא הֲלָכָה, דְּאַתְמַר בֵּה הֲלָכָה לְמֹשֶׁה מְסִינֵי. דְּאִיהוּ אֲתַפְשֵׁט עַל שְׁתֵּין רְבוּא דִּישְׂרָאֵל, וְנִהִיר לֹן בְּאוֹרֵייתָא, כְּשִׁמְשָׁא דְאַתְכַּסִּי בְּלִילֵיא, וְנִהִיר לְכָל כְּכִבְיָא וּמְזֻלֵי. וְלִית לִילֵיא אֱלָא גְלוּתָא, וְאִיהוּ שׁוֹמֵר מַה מְלִילָה שׁוֹמֵר מַה מְלִיל. וְאַתְגְּלִיא בִּימְמָא, דְּאַתְמַר הַבְּקָר אוֹר, בְּקָר דְּאַבְרָהָם, דְּאַתְמַר בֵּיה וּבְקָר וּרְאִיתֵם אֶת כְּבוֹד יְיָ. חֵי יְיָ שְׁכַבֵּי עַד הַבְּקָר.

499. אֲדַהְכִּי, הָא רַעֵנָא מְהִימְנָא נְפִיק מֵהוּא סַלְע, וְאַמַּר, בּוֹצִינָא קְדִישָׁא, מַה מוֹעִיל לִי לְאַתְטַמַּרָא מְקַמְךְ, דְּהָא לֹא שְׁבַקְנָא אֲתָר דְּלֹא עֲאֵלִית לְאַתְטַמַּרָא מְנַךְ, וְלֹא אֲשַׁכְחָנָא, אִי הָכִי לִית לִי לְאַתְכַּסִּיָּא מְנַךְ.

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500. The holy luminary said TO THE FAITHFUL SHEPHERD: After Scripture records "Let Us make man in Our image, after Our likeness" (Beresheet 1:26), what is the meaning of the verse that is written later: "So Elohim created man in His own image" (Ibid. 27)? He replied: This is what the sages of the Mishnah taught: HE ASKED THE MINISTERING ANGELS WHETHER TO CREATE MAN OR NOT. Some said: Let him be created, while others urged: Let him not be created. And the Holy One, blessed be He, created him, as it is written: "So Elohim created man in His own image." He said to him: If that is so, then He did not place in him one part FROM THE MINISTERING ANGELS, and he was not made after their form, but after the form of the King, in His image, in His likeness, which is the image of the likeness of His form ALONE. He noted: That is the seeming meaning OF WHAT YOU SAY.

501. Said THE FAITHFUL SHEPHERD: Heaven forbid. I HAVE NOT SAID THAT HE IS NOT MADE UP OF ANY OF THE ANGELS AND CREATURES. What I said to you was that he was created from all THE ANGELS AND CREATURES, and was made to rule over all the creatures. Had each one given his share TO MAN, THEN, when he would have been angry with him, each one could have come back and taken his share away from him. "For in what is he to be accounted of" (Yeshayah 2:22).

502. But the Holy One, blessed be He, created him in His image, which is the holy Malchut THAT IS CALLED 'IMAGE', which is the picture of everything, FOR ALL THE INHABITANTS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH ARE INCLUDED IN IT. And the Holy One, blessed be He, looked into it and created the world and all the creatures that He created in the world, and He included in it the upper grades and the lower grades without any separation whatsoever, and He included in it ten Sfirot and all the names and appellatives and Yud Hei Vav Hei's. And the Supreme Cause, who is Master of all, and there is no Elohim beside Him, is not to be found in upper and lower grades less than it, for it is the connection among all of them, the perfection of all of them, to establish in it: "and His kingdom rules over all" (Tehilim 103:19). And there is no Cause of all to be found in even one of the upper and lower grades less than it, IT IS NOT INCLUDED IN HIM. And is called 'the Faith of Yisrael'. From the point of view of the Supreme Cause, it is said: "For you saw no manner of form" (Devarim 4:15), but from the point of view ACCORDING TO WHICH IT IS INCLUSIVE of the other creatures, it is said: "And the similitude of Hashem does he behold" (Bemidbar 12:8).

503. The holy luminary came with the other companions, and they prostrated themselves before him, saying, certainly there is now none that can take from him, FROM MAN, his portion, FOR not EVEN one in the world contributed to him a part, except The Creator of the World, the First Cause ALONE. And on Him depends his punishment or reward and not on an angel nor a seraph nor any other creature that is in the world. Thus the sages of the Mishnah taught: Anyone who combines the Name of Heaven and something else is uprooted from the world. Immediately on his hearing what Rabbi Shimon, the holy luminary, said, the Faithful Shepherd rejoiced. And all the companions blessed him, THE FAITHFUL SHEPHERD, and said: O, Faithful Shepherd, if a man were to have come into the world just to hear this, it would be enough for him.

500. א"ל בּוֹצִינָא קְדִישָׁא, בְּתַר דְּאָמַר נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדַמּוּתֵנוּ, מַאי נִיהוּ דְּאָמַר לְבַתַּר וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. א"ל, מַה דְּאוֹקְמוּהָ עַל דָּא מֵאֲרִי מִתְנִיתִין, דְּמִנְהוֹן הוּוּ אִמְרִין יִבְרָא, וּמִנְהוֹן אִמְרִין לֹא יִבְרָא, קוּדְשָׁא בְּרִיךְ הוּא בְּרָא לִיה, דְּכִתִּיב וַיִּבְרָא אֱלֹהִים אֶת הָאָדָם בְּצַלְמוֹ. אָמַר לִיה, אִי הָכִי אִיהוּ, לֹא יְהִיב חוֹלְקָא בֵּיה חַד מִנִּייהוּ, וְלֹא אֲתַעְבִּיד בְּדִיוֹקְנָא דְלֵהוֹן, אֶלָּא בְּאִיקוּנִין דְּמַלְכָּא בְּצַלְמוֹ כְּדַמּוּתוֹ, דְּאִיהוּ צַלְמֵ דְמוֹת תְּבַנְיָתוֹ. אָמַר הָכִי אֲשַׁתְּמוּדַע.

501. אָמַר ח"ו. אֶלָּא אָנָּא אֲמִינָא לָךְ, דְּאֲתַבְרִי בְּכֹלָא, וְאֲשַׁלְטִיהָ עַל כֹּלָּא. וְאִי הוּוּ יְהִיב כָּל חַד בֵּיה חוֹלְקִיהָ, בּוֹזְמִינִיה דְּהוּוּ כַּעֲסִיָּה עֲלֵיהָ, כָּל חַד, הוּוּ נְטוּל חוֹלְקִיהָ מִנִּיהָ, כִּי בְּמַה נַחֲשָׁב הוּא.

502. אֶלָּא קוּדְשָׁא בְּרִיךְ הוּא בְּרָא לִיה בְּדִיוֹקְנִיהָ, דָּא מַלְכוּת קְדִישָׁא, דְּאִיהוּ תְּמוּנַת כֹּל. דְּבַה אֲסַתְּבַל קוּדְשָׁא בְּרִיךְ הוּא, וּבְרָא עֲלֵמָא, וְכָל בְּרִיין דְּבְרָא בְּעֲלֵמָא, וְכָלל בַּה עֲלָאִין וְתַתָּאִין, בְּלֹא פְּרוּדָא כֹּלְל, וְכָלל בַּה עֶשֶׂר סְפִירָן, וְכָל שְׂמֵהָן וְכַוּוּיָן וְהוּוּיָן. וְעַלְתָּ עַל כֹּלָּא, דְּאִיהוּ אֲדוּן עַל כֹּלָּא, וְלִית אֱלֹהָא בְּר מִנִּיהָ, וְלֹא יִשְׁתַּכַּח בְּעֲלָאִין וְתַתָּאִין פְּחוּת מִנִּיהָ. בְּגִין דְּאִיהוּ קֶשֶׁר דְּכֹלְהוּ, שְׁלִימוֹ דְּכֹלְהוּ, לְקִיּוּמָא בֵּיה וּמַלְכוּתוֹ בְּכָל מַשְׁלָה. וּבְגִין דְּלֹא אֲשַׁתְּכַח עַלְתָּ עַל כֹּלָּא בְּעֲלָאִין וְתַתָּאִין פְּחוּת מִנִּיהָ, אֲפִילוּ בְּחַד מִנִּייהוּ, אֲתַקְרִיאת אֲמוּנַת יִשְׂרָאֵל. וּמַסְטְרָא דְעַלְתָּ עַל כֹּלָּא, אֲתַמַּר בַּה, כִּי לֹא רְאִיתֶם כָּל תְּמוּנָה, אֲבָל מַסְטְרָא דְשָׂאָר בְּרִיין. אֲתַמַּר בַּה, וְתְּמוּנַת יוֹי יִבִּיט.

503. אֲתָּא בּוֹצִינָא קְדִישָׁא וּשְׂאָר חֲבֵרֵיָּא, וְאֲשַׁתְּטַחוּ קַמִּיהָ, וְאָמְרוּ, וְהִיא כַּעַן לִית מָאן דְּיִכִּיל לְמִיטַל מִנִּיהָ חוֹלְקִיהָ, דְּלֹא יְהִיב בֵּיה חוֹלְקָא חַד בְּעֲלֵמָא, אֶלָּא בּוֹרָא עֲלֵמִין, עַלְתָּ עַל כֹּלָּא, וּבִיָּה תְּלִיא עֲנִשִׂיהָ, אוֹ אֲגְרִיָּה, וְלֹא בְּמַלְאָךְ וּשְׂרָף, וְלֹא בְּשׁוּם בְּרִיָּה דְעֲלֵמָא. וּבְגִין דָּא אוֹקְמוּהָ רַבְּנָן דְּמִתְנִיתִין, הַמְּשַׁתֵּף שֵׁם שְׁמַיִם וְדָבַר אַחַר, נַעֲקַר מִן הָעוֹלָם. מִיַּד דְּשָׁמַע מַלְיָן אֲלִין דְּאֲר"ש בּוֹצִינָא קְדִישָׁא חֲרִי ר"מ. וְכָל חֲבֵרֵיָּא בְּרִיכוּ לִיה, וְאָמְרוּ, ר"מ, אִי לֹא הוּוּ אֲתִי ב"נ בְּעֲלֵמָא אֶלָּא לְמַשְׁמַע דָּא דִּי.

81. What is 'Yesh'- Chochmah

We learn that those people are happy who, in the last exile, make a great effort to know the Shechinah, to suffer for her and to keep the precepts. We are told that Yesh is Chochmah, substance out of nothing, that is drawn from Keter; this means that those who love God will inherit wisdom.

504. Happy is he who makes an effort in the last exile to know the Shechinah, to honor her with all the precepts and to suffer for her a number of exigencies, as they said: The wages of attending the bride lies in the crush AND TROUBLE. THAT IS TO SAY: ACCORDING TO THE SUFFERING SO IS THE REWARD. "And he lay down in that place" (Bereshheet 28:11). THE HEBREW WORD FOR 'AND HE LAY DOWN' (Heb. VAYISHKAV) CAN BE READ AS TWO WORDS: VEYESH, CAF BET, meaning: And there are twenty-two. That is, if the twenty-two letters of the Torah exist, NAMELY THAT HE IS PERFECT IN TORAH, then the Shechinah lies with him.

505. HE ASKS, What is the meaning of 'yesh' (lit. 'there is')? HE ANSWERS THAT it refers to Chochmah, which is SUBSTANCE out of nothing, THAT IS TO SAY THAT IT IS DRAWN DOWN FROM KETER, WHICH IS CALLED 'NOTHING'. For in the place where the upper Shechinah is, WHICH IS BINAH, there is Chochmah, FOR CHOCHMAH IS REVEALED ONLY IN BINAH, and for it is said, "That I may cause those that love Me to inherit substance (Heb. yesh)" (Mishlei 8:21). FOR CHOCHMAH THAT IS IN BINAH ILLUMINATES ONLY IN CHESED, AND THOSE THAT CLEAVE TO CHESED ARE CALLED 'THE LOVERS OF HASHEM', AND IT IS ONLY THEY WHO CAN INHERIT YESH, WHICH IS CHOCHMAH, BECAUSE THEY HAVE CHESED, AND THIS IS: "but showing mercy to thousands of generations of those that love Me" (Shemot 20:6), NAMELY from the side of the love of Chesed, FOR THOUSANDS IS THE SECRET OF CHOCHMAH, AND HE SHOWS MERCY (CHESED) IN ATTIRING CHOCHMAH WITH CHASSADIM. And this yesh, which is Chochmah, is on the right, THAT IT ILLUMINATES ONLY WHEN ATTIRED IN CHESED OF THE RIGHT, as has been taught: He who wants to grow wise should turn to the south. And that is why IT IS WRITTEN: "That I may cause those that love Me to inherit substance (Heb. yesh)" (Mishlei 8:21), SINCE THEY HAVE CHESED, WHICH IS THE RIGHT.

506. Come and see into the hidden secrets, in the attributes of the Holy One, blessed be He, for about the same quality over which people make an effort, and which they mention, it is said: With the same measure that a man metes out, so is it measured to him, FOR HE IS TREATED WITH THE SAME ATTRIBUTE THAT HE MENTIONS. And there are seventy countenances to the Torah. IN THE SECRET OF THE SEVENTY ATTRIBUTES, THERE ARE THE SEVEN: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, EACH OF WHICH IS COMPOSED OF TEN SFIROT, MAKING SEVENTY, THIS BEING THE SECRET OF: THERE ARE SEVENTY COUNTENANCES TO THE TORAH. Thus "in all places where I cause My name to be pronounced (mentioned), I WILL COME TO YOU, AND I BLESS YOU" (Shemot 20:21). Should Scripture not have said: 'you cause My name to be pronounced, I WILL COME TO YOU AND BLESS YOU'? NO, FOR THE MEANING is RATHER: With the same attribute that I uttered My name, with that very same attribute I will come to bless you.

End of Ra'aya Meheimna

Rabbi Shimon tells Rabbi Yehuda that God brings true craftsmanship out of chaos, that has no substance at all, and His creation is perfected properly, in actuality, and He never again has to change it.

504. זָכָאָה אִיהוּ, מֵאֵן דְּאִשְׁתַּדֵּל בְּגִלּוּתָא בְּתַרְאָה, לְמַנְדַּע לְשְׁכִינְתָא, לְאוֹקִיר לָהּ בְּכָל פְּקוּדִין, וְלְמַסְבֵּל בְּגִינָה בְּמָה דְּחֻקִּין. בְּמָה דְּאִתְמַר, אֲגָרָא דְּכֻלָּהּ דְּחֻקָא. וְיִשְׁכַּב בְּמִקּוּם הַהוּא, אִם יֵשׁ כ"ב אוֹתוֹת דְּאוֹרֵייתָא, אִיהִי שְׁכִיבַת עִמָּיה.

505. מֵאֵן י"ש. חֲכֵמָה מֵאֵין. דְּבֵאתַר דְּשְׁכִינְתָא עֲלָאָה תַּמָּן, חֲכֵמָה תַּמָּן. וּבְגִינָה אִתְמַר, לְהַנְחִיל אוֹהֲבֵי יֵשׁ. וְהֵינּוּ וְעָשָׂה חֶסֶד לְאֱלֹמִים לְאוֹהֲבֵי. מְסֻטְרָא דְּאִהֲבַת חֶסֶד. וְיֵשׁ דְּאִיהִי חֲכֵמָה לְיִמִּינָא, דְּהִכִּי אוֹקְמוּהָ הַרוּצָה לְהַחֲבִים יְדָרִים. וּבְגִין דָּא, לְהַנְחִיל אוֹהֲבֵי יֵשׁ.

506. תָּא חֲזִי בְּרוּזִין סְתִימִין, בְּמִדּוֹת דְּקוּדְשָׁא בְּרִיךְ הוּא, הֵהִיא מִדָּה דְּמִשְׁתַּדְּלִין בָּהּ, וְדִכְרִין בָּהּ, עֲלָה אִתְמַר, בְּמִדָּה שְׁאֲדָם מוֹדֵד בָּהּ מוֹדְדִין לוֹ. וְשִׁבְעִין אֲנָפִין לְאוֹרֵייתָא, וְהֵאֵן אִיהוּ בְּכָל הַמְּקוּם אֲשֶׁר אֲזַכִּיר אֶת שְׁמִי, תִּזְכֹּר אֶת שְׁמִי מִבְּעֵי לִיה. אֶלָּא בְּהֵיא מִדָּה דְּאֲזַכִּיר אֶת שְׁמִי, בְּהֵיא מִדָּה אֲבָא אֵלֶיךָ וּבְרַכְתִּיךָ. עַד כֵּאֵן רַעִיא מֵהֵימְנָא

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507. "According to the lot shall their inheritance be divided between many and few" (Bemidbar 26:56). Rabbi Yehuda began by quoting: "I know that, whatever the Elohim does, it shall be forever; nothing can be added to it, nor anything taken from it" (Kohelet 3:14). This was said by King Solomon, whose wisdom exceeded that of all the inhabitants of the world. I, MYSELF, did not know that whatever Elohim does, it shall be forever, UNTIL he said: "I know." FOR HE KNEW what no one else knows.

507. על פי הגורל תחלק נחלתו בין רב למעט. ר' יהודה פתח ואמר, ידעתי כי כל אשר יעשה האלהים הוא יהיה לעולם עליו אין להוסיף וממנו אין לגרוע וגו'. שלמה מלכא, דחכמתיה יתיר על כל בני עלמא, לא ידענא כי כל אשר יעשה האלהים הוא יהיה לעולם, ואיהו אמר ידעתי, מה דלא ידע ב"נ אחרא.

508. HE ANSWERS: the explanation of this is that of course King Solomon's wisdom was greater than that of other men, and he knew what was not known to other people. Come and see, Any other craftsman in the world, when he has something to make, looks at it and considers it once and twice and then makes it. Subsequently, he adds to it or takes away from it. With the Holy One, blessed be He, it is not like that: He brings true craftsmanship out of chaos, that has no substance at all, and it is perfected properly, in actuality, and He does not need to add or take anything away from it. That is why it is written: "And Elohim saw everything that He had made, and, behold, it was very good" (Beresheet 1:31). AND IT WAS ABOUT THIS THAT SOLOMON SAID, "I KNOW THATM WHATEVER ELOHIM DOES, IT SHALL BE FOREVER; NOTHING CAN BE ADDED TO IT, NOR ANYTHING TAKEN FROM IT."

508. אלא ודאי שלמה מלכא חכמתיה סלקא על כל בני עלמא, ומה דאיהו ידע לא ידעי כל שאר בני עלמא. ת"ח, שאר אומני דעלמא, כד איהו עביד עבירתא, אשגח ביה, ואסתכל זמנא ותרין זמנין ועביד ליה, ולבתר אוסיף עליה, או גרע מניה. וקודשא בריך הוא לאו הכי, אפיק עבירתא לאמתו מתהו, דלית בה ממשות כלל, ואיהו ממש אתתקן בדקא יאות, ולא אצטריך לאוספא ולאגרעא מניה. בגין כך כתיב, וירא אלהים את כל אשר עשה והנה טוב מאד.

82. "Whatever the Elohim does, it shall be forever"

Rabbi Shimon explains about the tree that is Zeir Anpin and that is the Torah on which faith is suspended. He says that God is, was, and will be - nothing can be added to Him or taken from Him. He then talks about a lower tree that is Malchut, that is nourished from the upper tree, and concludes by saying that only those who are fit should come close to God, and that all others should be afraid.

509. "whatever the Elohim does" (Kohelet 3:14). A further explanation is THAT WHATSOEVER HE DOES to correct the world, it will surely be forever, BUT THE DEMONS AND THE OTHER SIDE WILL BE NULLIFIED AT THE COMPLETION OF THE CORRECTION, AND ARE NOT ETERNAL. Rabbi Yitzchak said, If that is so, what is THE MEANING OF: "and the Elohim does it, so that men should fear before Him" (Ibid.)? WHICH IS UNDERSTOOD TO ALLUDE TO THE OTHER SIDE, WHO CAST FEAR ON THE WORLD. It is not so, for we have learned that the verse, and this is a divine secret amongst the companions, should be read as follows: That whatever the Elohim did, it shall be forever. But what is meant by: "whatever the Elohim does (lit. 'will do') for is it not written "That which is, already has been; and that which is to be has already been" (Ibid. 15)? Yet you say: "whatever the Elohim will do"?

509. תו כל אשר יעשה האלהים, לתקונא דעלמא, ודאי הוא יהיה לעולם. ר' יצחק אמר, אי הכי מהו והאלהים עשה שויראו מלפניו. אלא האי קרא הכי אוליפנא, והוא רזא עלאה בין חברנא, האי קרא הכי מבעי ליה, כי כל אשר עשה האלהים הוא יהיה לעולם, מהו כל אשר יעשה, והא כתיב מה שהיה כבר הוא ואשר להיות כבר היה, ואת אמרת כל אשר יעשה.

510. HE ANSWERS, we can understand the matter from another verse. It is written: "Neither has the eye seen that an Elohim, beside You, should do such a thing for him who waits for Him" (Yeshayah 64:3). It should have said 'have done' instead of "should do" and 'for him who waits for You' instead of "for Him." HE ANSWERS, rather, it is an upper place that is drawn down and emerges and kindles all the lights, NAMELY ALL THE SFIROT OF ZEIR ANPIN AND MALCHUT, in all directions, BOTH TO THE RIGHT AND TO THE LEFT, and is called 'the next world', NAMELY BINAH. And from it emerges a tree, WHICH IS ZEIR ANPIN, to be watered and corrected. And this tree is higher and more precious than all other trees, and we have already learned about this. And that next world, WHICH IS BINAH, which is drawn down and emerges, corrects this tree eternally, and waters it, NAMELY IT EMANATES MOCHIN TO IT, and corrects it in its work; NAMELY BINAH CORRECTS THE TOOLS OF ZEIR ANPIN WITH ITS TOOLS SO THAT IT SHOULD BE FITTED TO RECEIVE THE MOCHIN FROM IT; and crowns it with diadems, WHICH IS THE SECRET OF THE UPPER THREE SFIROT, and none of the fountains ceases to flow from it forever and ever.

511. On that tree, WHICH IS ZEIR ANPIN, Faith is suspended, WHICH IS MALCHUT THAT IS CALLED 'FAITH', which rests on it, rather than all the trees, IN THE SECRET OF THE VERSE: "LIKE THE APPLE TREE AMONG THE TREES OF THE WOOD, SO IS MY BELOVED AMONG THE SONS" (SHIR HASHIRIM 2:3). The existence of everything is to be found in it, INASMUCH AS IT IS THE CENTRAL COLUMN THAT GIVES EVERYTHING ITS EXISTENCE. And therefore it is written: "whatever the Elohim does, it shall be forever." Specifically, He was, He is, and He will be. "Nothing can be added to Him, nor anything taken from Him" (Ibid.). And thus it is written in the Torah: "you shall not add thereto, nor diminish from it" (Devarim 13:1). For this tree is the Torah, SINCE ZEIR ANPIN IS CALLED 'TORAH'. And the Elohim, WHO IS BINAH, corrects this place always. And the Elohim, unless specified otherwise, is Gvurah from the Infinite and Unfathomable One, NAMELY BINAH THAT IS CALLED 'GVURAH', IN THE SECRET OF THE VERSE: "I AM UNDERSTANDING (BINAH); I HAVE STRENGTH (GVURAH)" (MISHLEI 8:14). As it is written: "there is no searching for His understanding" (Yeshayah 40:28), NAMELY THERE IS NO FATHOMING TO HIS BINAH. This is why 'the Elohim' is written and not just 'Elohim', FOR ELOHIM WITHOUT THE DEFINITE ARTICLE REFERS TO MALCHUT. Thus he 'does' always, as constant as a spring whose waters will not cease for all generations.

512. For this reason it is written: "And the Elohim has so made it, that men should fear before Him" (Kohelet 3:14). THIS MEANS THAT He ordained for that tree, WHICH IS ZEIR ANPIN, a perfect correction, until it is held on all sides, THE RIGHT AND THE LEFT, above and below, NAMELY by BINAH AND MALCHUT, so that they should "fear before Him" and not replace it with any substitute for all generations.

513. Rabbi Aba said: What you have said is indeed nice, but one has to look into it even further. At the beginning of the verse (Ibid.) IT SAYS "does (lit. 'will do')," and later "and Elohim does (lit. 'made') it." Why this difference? HE ANSWERS, surely because He "will do" and correct this tree, ZEIR ANPIN, so that its waters should not cease for all generations, SINCE THE WATERS OF BINAH DO NOT CEASE FOR ALL GENERATIONS AS THEY ARE DRAWN DOWN FROM THE UPPER ABA AND IMA, WHOSE MATING IS WITHOUT INTERRUPTION FOREVER CONNECTED. And then, IT IS WRITTEN "made." What did He make? Rather, He made the Elohim, WHICH IS BINAH, another tree, WHICH IS MALCHUT, below it, but He does not make IT like this one, LIKE ZEIR ANPIN. THAT IS TO SAY: BINAH WILL NOT BESTOW UPON IT A NEVER CEASING BOUNTY, WHICH IS CHASSADIM FROM UPPER ABA AND IMA, AS IT BESTOWS UPON ZEIR ANPIN. Therefore it is written "made" and not "will make," for this lower tree, WHICH IS MALCHUT, He made it and corrected it IN THE ASPECT OF THE LEFT, WHICH IS JUDGMENT so when one

510. אֵלָא מְקַרָּא אַחְרָא אֲשֶׁתַּמַּע, כְּתִיב עֵינַן לֹא רָאִתָּה אֱלֹהִים זּוֹלְתָן יַעֲשֶׂה לְמַחְבֵּה לוֹ. יַעֲשֶׂה, עֲשִׂיתָ מִבְּעֵי לִיָּהּ. לְמַחְבֵּה לוֹ, לֶךְ מִבְּעֵי לִיָּהּ. אֵלָא אַתָּר עֲלָאָה הוּא, דְּנִגְיָד וְנִפְיָק וְאֲדִלְיָק בּוֹצִינִין בְּלָהוּ לְכָל עֵיבֵר, וְאֲקָרִי עוֹלָם הַבָּא. וּמִנִּיָּה נִפְיָק חֲדָא אִילָנָא, לְאַתְשָׁקִיָּא וְלְאַתְתַּקְנָא. וְהָאִי אִילָנָא עֲלָאָה וְיִקְרָא הוּא עַל כָּל שְׂאָר אִילָנִין, וְהָאִי אֲוִקְמוּהָ. וְהוּא עוֹלָם הַבָּא דְּנִגְיָד וְנִפְיָק, אֲתַקִּין לִיָּהּ לְהָאִי אִילָנָא תְּדִיר, אֲשָׁקִי לִיָּהּ, וּמִתַּקֵּן לִיָּהּ בְּעֵבִירְתֵּיהּ, מִעֵטֵר לִיָּהּ בְּעֵטְרִין, לֹא פְּסִיק מִבּוֹעֵי מִנִּיָּה לְעֵלָם לְעֵלְמֵי עֵלְמִין.

511. בְּהָהוּא אִילָנָא תְּלִיא מְהִימְנוּתָא, בִּיָּה שְׂרִיא מִכָּל שְׂאָר אִילָנִין, קִיּוּמָא דְּכֻלָּא בִּיָּה. וְעַל דָּא כְּתִיב, כָּל אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יְהִיָּה לְעוֹלָם. וְדָאִי הוּא הִיָּה הוּא הוּוֹה וְהוּא יְהָא. עֲלִיו אִין לְהוֹסִיף, וּמִמְנוּ אִין לְגְרוּעַ. וְעַל דָּא בְּאוֹרִייתָא כְּתִיב, לֹא תוֹסֵף עֲלָיו וְלֹא תִגְרַע מִמְנוּ. דְּאִילָנָא דָּא, דְּאוֹרִייתָא הוּא. וְאַתָּר דָּא אֲתַקִּין הָאֱלֹהִים תְּדִיר. הָאֱלֹהִים סָתַם, דָּא גְּבוּרָה מֵאִין סוּף וּמֵאִין חֶקֶר. כַּד"א, אִין חֶקֶר לְתַבּוּנְתוֹ, הָאֱלֹהִים, וְלֹא אֱלֹהִים. וְע"ד עֲשֶׂה יַעֲשֶׂה תְּדִיר, כְּמִבּוֹעַ דְּלֹא פְּסִקֵּן מִיּוּמֵי לְדִרֵי דְּרִין.

512. בְּגִין כֶּן כְּתִיב, וְהָאֱלֹהִים עֲשֶׂה שְׂרִירָאוּ מְלַפְנֵיו. אֲתַקִּין לִיָּהּ לְהָאִי אִילָנָא, בְּתַקְנָא שְׁלִים, דְּאֲחִיד לְכָל סְטֵר עֵילָא וְתַתָּא, בְּגִין דְּוִירָאוּ מְלַפְנֵיו. וְלֹא יַחְלְפוּן לִיָּהּ בְּחַלּוּפָא אַחְרָא לְדִרֵי דְּרִין.

513. א"ר אבא, וְדָאִי שְׂפִיר קָא אֲמַרְתָּ, אֲבַל תּוּ אִיתָּ לְאַסְתַּכְּלָא, בְּקַדְמִיתָא יַעֲשֶׂה, וְלִבְתָּר וְהָאֱלֹהִים עֲשֶׂה, מַה בֵּין הָאִי לְהָאִי. אֵלָא וְדָאִי יַעֲשֶׂה וְאַתְקִין לְהָאִי אִילָנָא, דְּלֹא פְּסִקֵּן מִיּוּמֵי לְדִרֵי דְּרִין. וְלִבְתָּר עֲשֶׂה, מַהוּ עֲשֶׂה. אֵלָא עֲשֶׂה הָאֱלֹהִים אִילָנָא אַחְרָא לְתַתָּא מִנִּיָּה. וְלֹא יַעֲשֶׂה כְּהָאִי. דְּהָאִי אִילָנָא תַתָּאָה, עֵבִיד לִיָּהּ וְאַתְקִין לִיָּהּ, בְּגִין דְּמֵאֵן דִּיעוּל לְאִילָנָא עֲלָאָה, וְיַעוּל בְּרִשׁוֹ, וְיִשְׁכַּח לְאִילָנָא תַתָּאָה, וְיִדְחַל לְמִיעָאֵל, אֵלָא כְּדָקָא חַוִּי.

enters the upper tree, WHICH IS ZEIR ANPIN, one will so enter with the authority OF THE LOWER TREE, WHICH IS MALCHUT, and, on finding the lower tree, he will be afraid to enter THE UPPER TREE other than in a proper way.

514. Come and see that this one, THE LOWER TREE WHICH IS MALCHUT, is the doorkeeper OF ZEIR ANPIN, AND MALCHUT is therefore called "He who keeps Yisrael" (Tehilim 121:4), FOR IT KEEPS ZEIR ANPIN, WHO IS CALLED 'YISRAEL'. And it is this lower tree that THE ELOHIM, WHICH IS BINAH, made, that it should be watered and nourished from the upper tree, WHICH IS ZEIR ANPIN. And it is therefore not written 'will make' but "made," FOR HE HAD MADE IT TO BE A KEEPER AND SO THAT IT SHOULD BE NOURISHED FROM ZEIR ANPIN. What was the reason FOR HIS MAKING HIM A KEEPER? It was so that men should be fearful of Him, and not draw close to Him, except for those who are fitted to come close, and not any others, and that men should keep the ways of the Torah and not deviate to the right nor the left, BUT SHOULD CLEAVE TO THE CENTRAL COLUMN.

514. ת"ח, דהאי, נטיר פתחא הוא. ועל דא אקרי שומר ישראל ודא אילנא תתאה עשה, אתשקיא ומתון מאילנא דלעילא. וע"ד לא כתיב יעשה, אלא עשה. מ"ט. שניראו מלפניו בני עלמא, ולא יקרבו ליה, אלא אינון דיתחזון לקרבא, ולא אחרא, ויסתמרון בני נשא ארחי דאורייתא, ולא יסטון לימינא ולשמאלא.

83. "According to the lot"

Rabbi Shimon begins by telling us that the lot to which David was attached is the tree, Malchut. Rabbi Aba talks about the voice from the firmament, saying that this firmament is nourished from the voice. We learn about the stone of Yisrael that descended from its place under the divine throne, and upon which the lot is written. Rabbi Elazar concludes by saying that those who follow righteousness are the ones who seek God.

515. Come and see: About this tree, MALCHUT, on which rest all of the hosts of the worlds OF BRIYAH, YETZIRAH, AND ASIYAH, David said: "You maintain my lot" (Tehilim 16:5). What is the meaning of "my lot?" It is the lot to which David is attached, WHICH IS MALCHUT, and it is therefore written: "According to the lot" (Bemidbar 26:56) (where the Hebrew for 'according to' is, literally: 'On the mouth of'). THIS ALLUDES TO MALCHUT, WHICH IS CALLED 'MOUTH.' And the same expression is used in the verse: "So Moses the servant of Hashem died there in the land of Moab, according to the word (lit. 'mouth') of Hashem" (Devarim 34:5), WHICH IS MALCHUT. CONSEQUENTLY, "the lot" is written, WITH THE DEFINITE ARTICLE (HEI), TO REFER TO MALCHUT. Happy are the portions of those who engage in the study of Torah day and night and who know its ways, and they each day eat the divine food OF THE FLOWING EMANATION OF CHOCHMAH, as it is written: "For wisdom gives life to those who have it" (Kohelet 7:12), for the Torah on high, NAMELY ZEIR ANPIN, is nourished from this place, FROM CHOCHMAH. And it is said about them: "Behold, My servants shall eat" (Yeshayah 65:13).

515. ת"ח, על האי אילנא דכל חילוי ביה שריא, אמר דוד, אתה תומין גורלי. מהו גורלי. דא עדבא דאחיד ביה דוד מלכא. וע"ד, ע"ם הגורל כתיב. וכן הוא ע"פ יי'. וימת שם ע"פ יי'. הגורל כתיב. זבאה חולקהון דאינון דמשתדלין באורייתא יממא ולילי, וידעו ארחוי. ואינון אכלי בכל יומא מזונא עלאה. כד"א, החכמה תחיה בעליה. דהא אורייתא דלעילא מאתר דא אתון, והא אתמר עלייהו, הנה עבדי ואכלו.

516. Rabbi Aba started by quoting: "And there was a voice from above the firmament" (Yechezkel 1:25). About this voice, ZEIR ANPIN, which is attached to this firmament (YESOD OF ZEIR ANPIN) and participates with him, it is said: "He has made His wonderful works to be remembered" (Tehilim 111:4), WHICH REFERS TO THE FIRMAMENT WHICH IS YESOD THAT IS CALLED 'REMEMBRANCE'. And this firmament stands over those living creatures, AS IT IS SAID: "AND THERE WAS A VOICE FROM ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS." And this is THE FIRMAMENT that was created on the second day OF THE WORKS OF CREATION, ABOUT WHICH IT IS SAID: "divide water from water" (Beresheet 1:6), THE UPPER WATERS AND THE LOWER WATERS.

516. רבי אבא פתח ואמר, ויהי קול מעל לרקיע. דא קול דאחיד להאי רקיע, ואשתתף בהדיה. ודא הוא זכר עשה לנפלאותיו. והוא רקיעא קאים עליהו, על אינון חיוון. ודא הוא דאברי בשני, להבדיל בין מים למים.

517. It has been taught: There are seven firmaments higher on high, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT ARE IN YESOD. Certainly 'Curtain', WHICH IS PARALLEL TO MALCHUT THAT IS IN IT, serves no purpose, for MALCHUT has nothing of its own, apart from what ZEIR ANPIN gives it. And the poor take hold of it, this being the inner meaning of the verse: "Now, behold, in my trouble (poverty) I have prepared for the house of Hashem" (I Divre Hayamin 22:14) INASMUCH AS DAVID WAS ATTACHED TO MALCHUT, WHICH IS POOR, AS ABOVE. HENCE HE SAID, "IN MY POVERTY." And this FIRMAMENT, CURTAIN, WHICH IS MALCHUT, introduces the morning and ushers out the evening, for at night MALCHUT brings out its hosts in all directions, TO THE RIGHT AND TO THE LEFT, and has control over these hosts and regiments, FOR THEN IS THE RULE OF MALCHUT. And in the morning, it collects together all its hosts, and brings them into their (Heb. Nekev) hole, THAT IS TO SAY TO THEIR ASPECT OF THE FEMALE (NUKVA), and they have no power, for the morning includes them all, as it is written: "to relate Your steadfast love (Chesed) in the morning, and Your faithfulness every night" (Tehilim 92:3). But this has already been taught.

518. And there is a voice, WHICH IS ZEIR ANPIN, that is above this firmament, for from it this firmament is nourished, SINCE YESOD RECEIVES FROM ZEIR ANPIN. When this voice awakens, none of the hosts are in motion, and they have no permission to do anything but stand still where they are. AND THIS IS THE SECRET OF THE VERSE: "AND THERE WAS A VOICE FROM ABOVE THE FIRMAMENT THAT WAS OVER THEIR HEADS; WHEN THEY STOOD STILL, THEY LET DOWN THEIR WINGS" (Yechezkel 1:25); NAMELY WHEN THE VOICE STIRS OVER THEIR HEADS, THEN THEY STAND STILL. And the hosts draw near and wait for that Chesed which is drawn down FROM THE VOICE, WHICH IS ZEIR ANPIN, to that firmament, WHICH IS YESOD, and they are blessed because of it, NAMELY THAT THEY RECEIVE FROM THE FIRMAMENT. And therefore, ZEIR ANPIN is above the firmament that is over their head, AND THEY CANNOT RECEIVE OTHER THAN FROM THE FIRMAMENT, WHICH IS YESOD.

519. Come and see, "And above the firmament that was over their heads was the likeness of a throne, in appearance like a sapphire stone" (Yechezkel 1:26). "in appearance like a sapphire stone" refers to the stone of Yisrael, WHICH IS MALCHUT. And this is the inner meaning of what is written: "and they rolled the stone" (Beresheet 29:3). From on high descended a certain stone, WHICH IS MALCHUT, when Yisrael wanted to inherit the Land (of Yisrael), and on it the lot is written, NAMELY "ACCORDING TO THE LOT," and THE LOT would say: This part for so-and-so, this part for so-and-so. And this stone descended from under the divine throne, NAMELY MALCHUT, WHICH IS THE SECRET OF THE THRONE OF ZEIR ANPIN. Surely is written "from thence, from the Shepherd, the Stone of Yisrael" (Beresheet 49:24), FOR THIS IS THE STONE OF ZEIR ANPIN THAT IS CALLED 'YISRAEL'. And for this reason: "According to the lot (WHICH IS MALCHUT) shall their inheritance be divided."

520. Rabbi Yitzchak and Rabbi Yehuda were walking from Usha to Lod. Rabbi Elazar encountered them and they ran after him, saying, Surely we shall run after the Shechinah. When they caught up with him, they said, Let us now certainly join you and hear a new matter.

517. והא אוקמוה, דשבעה רקיעין לעילא לעילא. ודאי וילון אינו משמש, דהא לית ליה מדיליה, אלא מה דיהבין ליה. ומסכני ביה אתאחרו, דא הוא רזא דכתיב, ובעניי הכינותי לבית אלהי. ודא מכניס שחרית ומוציא ערבית. דהא בליליא, אפיק חילווי לכל סטרין, ושלטא על אינון חילין ואכלוסין. ובשחרית בניש לכלהו, ואעיל לנקבייהו, ולא שלטין. דהא בקר בליל בלהו. כד"א להגיד בבקר חסדך ואמונתך בלילות. והא אוקמוה.

518. וקול אית על האי רקיע, מניה אתון האי רקיע, בשעתא דהאי קול אתער, בלהו אכלוסין לא נטלין, ולית בהו רשו, אלא למיקם בדוכתייהו, ואקרבי חיליהון ומחכאן, לההוא טיבו דנגיד לההוא רקיע, ויתברכן בגיניה, וע"ד איהו מעל לרקיע אשר על ראשם.

519. ת"ח וממעל לרקיע אשר על ראשם כמראה אבן ספיר דמות כסא, כמראה אבן ספיר, דא אבן ישראל. ודא הוא רזא דכתיב, וגללו את האבן וגו'. חד אבן נחתא מלעילא, כד בעו ישראל למירת ארעא, וכתיב ביה גורל. ואיהו אמר, דא לפלניא, ודא לפלניא. ודא אבן הוא מתחות כרסייא דמלכא נחתא. ודאי משם רועה אבן ישראל כתיב. ובגיני כך ע"פ הגורל ודאי תחלק נחלתו.

520. רבי יצחק ורבי יהודה הוו אזלי מאושא ללוד, פגע בהו ר' אלעזר, רהטו אבתריה. אמרו, ודאי נרהיט אבתריה דשכינתא. עד דמטו לגביה, אמרו ודאי נשתתף בהדרך, ונשמע מלה חדתא.

521. He began by quoting, "Hearken to me, you that follow after righteousness, you that seek Hashem" (Yeshayah 51:1). "Hearken to me, you that follow after righteousness" refers to those who follow AND PURSUE AFTER the Faith, WHICH IS MALCHUT, THAT IS CALLED 'RIGHTEOUSNESS', for those who follow righteousness are CERTAINLY the ones who "seek Hashem." If you want to know the Faith and to take hold of this righteousness, then do not look at it on its own WITHOUT ZEIR ANPIN, as do other people WHO CLEAVE TO MALCHUT WITHOUT ZEIR ANPIN, THIS BEING THE SECRET OF LEFT WITHOUT RIGHT, and for which reason they bring death to themselves. But "look to the rock whence you were hewn, and to the hole of the pit from which you were dug out" (Ibid.), NAMELY TO UNITE IT WITH ZEIR ANPIN, AND ABA AND IMA.

521. פָּתַח וְאָמַר, שְׁמְעוּ אֵלַי רֹדְפֵי צְדָק מִבְּקֵשֵׁי וְגו'. שְׁמְעוּ אֵלַי רֹדְפֵי צְדָק, אֵינֻן דְּאִלִּין בְּתַר מְהִימְנוּתָא, רֹדְפֵי צְדָק, וְדַאי אֵינֻן מִבְּקֵשֵׁי ה'. אֵי בְעִיתוּ לְמַנְדַּע מְהִימְנוּתָא, וְלֹא חֲדָא לְהַאי צְדָק, לֹא תִסְתַּבְּלוּן בְּהַ בְּלַחֲדָהּ כְּשֶׁאֵר בְּנֵי עֲלְמָא, דְּגֵרְמוּ מִיְתָה לְגֵרְמֵיהוּ עַל דָּא. אֲבָל הַבֵּיטוּ אֶל צִוּר חוֹצְבָתֶם וְאֶל מְקַבַּת בּוֹר נּוֹקְרָתֶם.

84. The sacrifices

Rabbi Elazar says that the perfect offering is one made without sin, i.e. the peace offering. Anyone who sins draws upon himself an unclean spirit that controls him; the function of the sacrifice is to break that spirit and make atonement. We hear that God loves a broken and contrite heart. Rabbi Elazar says he learned in the Book of Enoch that all sacrifices when they ascend go first to the Garden of Eden, and we learn why animals are sacrificed. Rabbi Shimon offers a deeper explanation, saying that the secret of the sacrifices is the secret of the Holy Beasts, and he elaborates with many details about ox, eagle, lion and man. He says that man's prayer is similar to the sacrifices. We learn from this section that no one is allowed to eat before the Supreme King does. Rabbi Shimon tells Elijah how it could be possible for the Supreme King to eat, since it seems that there is no eating or drinking above.

522. "Command the children of Yisrael, and say to them: My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). It is written: "Has Hashem as great a delight in burnt offerings and sacrifices, as in obeying to the voice of Hashem?" (I Shmuel 15:22). The Holy One, blessed be He, does not desire that a man sin and then offer a sacrifice because of his sin; but a sacrifice that is without any iniquity is the perfect sacrifice (Heb. shalem). And it is called "peace-offerings" (Heb. SHELAMIM). The daily offering is also PERFECT, for although THE DAILY SACRIFICE atones for sins, IT IS NEVERTHELESS A PERFECT SACRIFICE.

522. צוּ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אֵת קִרְבְּנֵי לַחֲמֵי וְגו'. בְּתֵיב הַחֶמֶץ לֵוִי בְעוֹלוֹת וּזְבָחִים כְּשִׁמוּעַ בְּקוֹל יְיָ וְגו'. לֵית רְעוּתָא דְקוּדְשָׁא בְרִיךְ הוּא, דִּיחֻב בַּר נֶשׁ, וְעַל חוֹבִיָּה יִקְרִיב קִרְבָּן. אֲלֵא קִרְבָּן דְּאִיְהוּ בְּלֵי חוֹבָה, דָּא אִיְהוּ קִרְבָּן שְׁלָיִם, וְאִקְרִי שְׁלָמִים, וְקִרְבָּן תְּמִיד אוֹף הֵכֵי, וְאֵע"ג דְּמַכְפֵּר עַל חוֹבִין.

523. Rabbi Aba began by quoting: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). This verse has been interpreted to mean that the Holy One, blessed be He, does not want a man to bring a sacrifice for his sin, but, rather, HE WANTS a broken spirit. People do not know what they say. From the holy luminary I heard as follows: When a man becomes impure in his iniquities, he draws down onto himself a spirit from the side of uncleanness, and THE SPIRIT becomes domineering on that person and controls him at will. The aspect of uncleanness, FROM WHICH THE SPIRIT IS DRAWN DOWN, grows stronger with his strength and becomes more powerful and controls him to its wish. When a man comes and takes control over it, in order to become pure, he is helped to be purified FROM ABOVE.

523. רַבִּי אַבָּא פָּתַח, זְבָחֵי אֱלֹהִים רוּחַ נִשְׁבְּרָה וְגו'. הַאי קְרָא אוֹקְמוּהּ, דְרְעוּתָא דְקוּדְשָׁא בְרִיךְ הוּא, לֹא אֲתַרְעֵי בְקִרְבָּן דְּב"נ עַל חוֹבוֹי, אֲלֵא רוּחַ נִשְׁבְּרָה. וּבְנֵי נֶשָׁא לֹא יִדְעוּ מַאי קְאָמְרִי, וְהֵכֵי שְׁמַעְנָא מִבּוֹצִינָא קְדִישָׁא, דְּכַד אֲתֵי ב"נ לְאַסְתָּאבָא בְּחוֹבוֹי, אֲמַשִּׁיךְ עֲלֵיהּ רוּחַ, מַסְטְרָא דְמַסְאָבָא, וְאֲתַגְּאֵי עַל ב"נ, וְשְׁלִיט עֲלֵיהּ לְכָל רְעוּתָא. וְהוּא סְטְרָא מַסְאָבָא, אֲתַגְּבַר בְּחִילֵיהּ וְאֲתַתְּקַף, וְשְׁלִיט עֲלֵיהּ לְרְעוּתֵיהּ. אֲתֵי ב"נ וְשְׁלִיט עֲלֵיהּ לְאַתְדַּכְּאָהּ, מְדַכְּאוֹן לֵיהּ.

524. In the period when the Temple was still standing, THE SINNER would offer his sacrifice, his whole atonement being dependent on it, until he feels remorse and breaks down that spirit FROM THE SIDE OF UNCLEANLINESS THAT HE DREW TO HIMSELF WITH HIS SIN, from its pride, and humiliates it. And it is this that is meant by the breaking down of those stages of uncleanness, FROM WHICH THE SPIRIT IS DRAWN, and when that spirit of uncleanness is broken, and he offers his sacrifice, this is an acceptable and proper SACRIFICE.

524. בְּזִמְנָא דְהוּהּ בֵּי מְקַדְשָׁא קַיִים, אִקְרִיב קִרְבְּנֵיהּ, כָּל כְּפָרָה דִּילֵיהּ תְּלִינָא עֲלֵיהּ, עַד דְּאֲתַתְּחַרֵּט, וְתַבַּר לְהוּא רוּחַ מְגוּ גְאוּתָא דִּילֵיהּ, וּמֵאִיךְ לֵיהּ. וְדָא הוּא תְּבִירוֹ, דְּהוּא דְרָגָא דְמַסְאָבָא. וְכַד אֲתַבַּר הוּא רוּחַ מַסְאָבָא, וְקִרִיב קִרְבְּנֵיהּ, דָּא אִיְהוּ דְּאֲתַקְבַּל בְּרַעוּא כְּדָקָא יְאוּת.

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525. But if that spirit OF UNCLEANLINESS is not broken, then his sacrifice is worth nothing and is given to the dogs, for this is a sacrifice not for the Holy One, blessed be He, but for the dogs. And this is why Scripture says that the proper sacrifices of Elohim are a broken spirit, for that spirit of uncleanness has to be broken so that it will not be in control. Consequently, about the one who breaks it as it should be broken, it is written: "A wind (or spirit) that passes away, and comes not again" (Tehilim 78:39). And that man can be assured that it will not ever come to him again. Hence "and comes not again." "A broken and a contrite heart" (Tehilim 51:19). This is a man who is not proud and does not take pleasure in the delights of the world. And "Elohim, You will not despise" (Ibid.), for He has a place of honor with him.

526. "Command the children of Yisrael." To what does 'command' refer? It refers to idolatry, That is, he should not bring himself in to become impure in the spirit of uncleanness, for this would be real idolatry.

527. Rabbi Elazar began by quoting: "I am come into my garden, my sister, my bride" (Shir Hashirim 5:1). We have already learned this verse, yet it contains secrets concerning the sacrifices. But then we have already learned it all. Rabbi Shimon said to him, It is good that you have started the discussion on these matters, BUT why have you concealed them? IT IS AS THOUGH YOU HAVE SAID SOMETHING, BUT IT HAS NOT BEEN FULLY SAID. Tell us WHAT YOU KNOW ABOUT THE SACRIFICES. RABBI ELAZAR replied, It was because I saw something in the Book of Enoch and learned it THAT I SAID SOMETHING AS THOUGH IT WERE NOT SAID. Rabbi Shimon said, Tell us that matter that you have seen and heard.

528. He said: It is all really just one matter. The Holy One, blessed be He, said "I am come into my garden" (Shir Hashirim 5:1) because all the sacrifices that are made in the world, when they ascend TO THE FEMALE WATERS first enter into The Garden of Eden, which is the secret of The Congregation of Yisrael, WHICH IS MALCHUT. But initially how is it at the beginning of the sacrifice? FOR I HAVE SAID THAT THEY FIRST COME INTO THE GARDEN OF EDEN, MEANING when a man confesses his sins over THE SACRIFICE, at the time of the slaughtering and the scattering of the blood over the altar, THEN THE SACRIFICE ASCENDS TO THE FEMALE WATERS, TO THE GARDEN OF EDEN. AND THEN, SAYS THE HOLY ONE, BLESSED BE HE, WHO IS ZEIR ANPIN: "I AM COME INTO MY GARDEN" WHICH IS THE GARDEN OF EDEN, MALCHUT, FOR THE FEMALE WATERS OF THE SACRIFICE AWAKEN THE UNION.

529. Now one has to concentrate to understand how these Holy Spirits benefit from this, FROM THE ASCENT OF THE FEMALE WATERS OF THE SACRIFICE. Also, what is the reason that the sacrifice has to be of an animal, when it is more important that a man should break that spirit THAT HE HAS DRAWN DOWN BY HIS SIN, and return in repentance? What is the reason for the ritual slaughtering of the animal, and the burning of it by fire on the altar?

525. ואי לא אתבר ההוא רוח, לאו קרבניה כלום, ולכלבי אתמסר, דהא קרבנא דא לאו דקודשא בריך הוא, אלא מכלבי. ובג"כ זבחי אלהים בדקא יאות, הוא רוח נשברה, דיתבר ההוא רוחא מסאבא, ולא ישלוט. ועל דא מאן דיתבר ליה בדקא יאות, עליה כתיב, רוח הולך ולא ישוב. ליהויה ההוא גברא באבטחותא, דלא יתוב לגביה לעלמין. דא הוא דכתיב, ולא ישוב. לב נשבר ונדרה, ההוא גברא דלא אתגאי, ולא אתענג בענוגין דעלמא, אלהים לא תבזה, ביקרא איהו לגביה.

526. צו את בני ישראל. מאי צו. דא ע"ז. בגין דלא יועול גרמיה לאסתאבא ברוח מסאבא, דאיהו ע"ז מממש.

527. ר' אלעזר פתח. באתי לגני אחותי כלה וגו'. האי קרא אוקמוה, אבל אית סתרים בקרבנא הכא, וכלא אתמר. א"ל ר"ש, יאות הוא, דשרית מלה, וסתמת, אימא. אמר, בגין דחמינא בספרא דחונך מלה, ואוליפנא. אמר, אימא ההיא מלה דחמית ושמעת.

528. אמר כללא חד מלה, קודשא בריך הוא אמר דא, באתי לגני, בגין דכל קרבנין דעלמא בד סלקין, בלהו עיילין לגו גנתא דערן בקדמיתא, דא דכ"י. והיאך בקדמיתא ושירותא דקרבנא, בשעתא דב"ג אודי חטאוי עלה, ונכיסו וזריקו דדמיה על מדבחא.

529. השתא אית לאסתכלא, היאך אינון רוחין קדישין אתהנון מהאי. ומ"ט דקרבנא דבהמה, והא יתיר הוה סגיא, לתברא ב"ג ההוא רוחא, ולא תבא בתיובתא מ"ט נכיסו דבהמה, ולאוקדא ליה בנורא דמדבחא.

530. HE ANSWERS, It is a mystery. There is an animal that lies on a thousand hills, WHICH IS THE SECRET OF MALCHUT, WHICH IS THE ASPECT OF YUD HEI VAV HEI, FULLY SPELLED WITH HEIS, WHOSE NUMERICAL VALUE IS THE SAME AS THAT OF ANIMAL (Heb. BEHEMAH = 52). And it devours a thousand hills each day, ALL OF THE THOUSAND BEING THE SECRET OF THE GRADES OF CHOCHMAH THAT ARE DRAWN DOWN FROM THE LEFT, FOR CHOCHMAH IS TERMED A THOUSAND (HEB. ELEF) IN THE SECRET OF THE VERSE: "AND I SHALL TEACH (HEB. A'ALFECH) YOU WISDOM" (IYOV 33:33), and they are called: "and the cattle upon a thousand hills" (Tehilim 50:10). And we have already learned about this, that there is an animal that devours animals. And what do THE ANIMALS consist of? They are of fire, and this animal, WHICH IS MALCHUT, consumes all of them with one gulp, as it is written: "For Hashem your Elohim is a consuming fire, a jealous El" (Devarim 4:24). And all the waters of the Jordan, WHICH IS YESOD OF ZEIR ANPIN, that flow through it during six years, WHICH IT RECEIVES FROM CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, THAT ARE CALLED 'SIX YEARS', are made into one gulp, NAMELY ONE SWALLOW, by it, MALCHUT, as it is written: "he trusts that river will thrust some food into his mouth" (Iyov 40:23).

531. And the secret of the matter is that from the yeast of those ANIMALS ON A THOUSAND HILLS, WHICH ARE THE SECRET OF THE ILLUMINATION OF CHOCHMAH THAT IS ON THE LEFT, is the principle and basis for those animals below, for the spirit spreads downwards from them, and this spirit is reflected in the animals below, THAT IS TO SAY, IT BECOMES THE SPIRIT OF THE ANIMAL BELOW. And when a sinner brings an animal for sacrifice, then that spirit of the animal ascends and returns to its place, TO THE UPPER ANIMAL, WHICH IS MALCHUT, and this spirit spreads through all THE ANIMALS THAT ARE ON A THOUSAND HILLS, AS ABOVE. And all those that are of this sort, NAMELY, THE OTHER SIDE THAT ARE DRAWN DOWN FROM THE LEFT, approach and enjoy that fat and blood that are the raiment of this spirit. And this spirit is from their side, NAMELY FROM THE LEFT SIDE, and they all benefit and are nourished and become advocates of that person, FOR THE PROSECUTOR BECOMES DEFENSE COUNSEL, AND THE FEMALE WATERS OF THE SACRIFICE enter by way of the esophagus, as we have learned. This is why the sacrifice is taken from an animal.

532. Rabbi Shimon said, Blessed is my son to the Holy One, blessed be He. About you it is said: "Let your father and your mother be glad, and let her who bore you rejoice" (Mishlei. 23:25). Let your father on high be glad, THAT IS ZEIR ANPIN, and your mother is the Congregation of Yisrael, WHICH IS MALCHUT. And let her that bore you rejoice namely the daughter of the pious Rabbi Pinchas ben Ya'ir, THE MOTHER OF RABBI ELAZAR. Elazar, my son, what you have said is CORRECT regarding the sacrifice of an animal, BUT what is the reason for the offering of fowls? For it is written: "And if the burnt sacrifice for his offering to Hashem be of birds" (Vayikra 1:14). He said to him: I have not seen, but I draw an analogy from what is said about animals to what is said about fowl. Nevertheless, I will not speak, because I have not seen it nor, until now, have I heard it.

530. אֵלֶּף טוֹרִין, וְאֵלֶּף טוֹרִין אֲכָלָת בְּכָל יוֹמָא, וְכִלְהוּ אֶקְרוּן בְּהֵמוֹת בְּהַרְרֵי אֵלֶּף. וְעַל דָּא תְּנִינָן, דְּאִית בְּעִירָא אֲכִיל בְּעִירֵי. וּמַמָּה הוּוּ. מֵאֲשָׁא. וְכִלְהוּ לְחִיךְ לֹון הֵהִיא בְּהֵמָה בְּלַחִיכָא חֲדָא, הַה"ד בִּי יִי' אֵלֶּהֵיךְ אִשׁ אֲכָלָה הוּא אֶל קָנָא. וְכָל מִינָא דִּירְדָן, דְּאִמְלָא בְּשִׁית שְׁנִין, הִיא עֲבַדְת לִיה גְּמִיעָה חֲדָא, הַה"ד, יְבִטַח בִּי יִגִּיחַ יִרְדָן אֶל פִּיהוּ.

531. סִתְרָא דְּמַלְהָ, חֲמִירָא דְּכָל הָנִי, עִקְרָא וִיסוּדָא לְהָנִי בְּעִירֵי דְּלִתְתָּא. בְּגִין דְּרוּחָא מְנִיְהוּ מִתְפַּשְׁטָא לְתִתָּא, וְאִתְצִייר הֵהוּא רוּחָא לְתִתָּא בְּבְעִירֵי. וְכַד חָב ב"ג, אִינִיתִי בְּעִירָא לְקַרְבָּנָא, וְהֵהוּא רוּחָא דְּבְעִירָא דָּא, סִלְקָא וְתָב לְאִתְרֵיהּ, וּמִתְפַּשְׁטָא הֵהוּא רוּחָא בְּכִלְהוּ. וְכָל אִינוּן דְּזִינוּן דָּא, מִתְקַרְבִּין וְאִתְיִין וְאִתְהַנְיִין מֵהֵהוּא חֲלָבָא וְדָמָא, דְּהֵהוּא לְבוּשָׁא דְּרוּחָא דָּא, דְּהָא מְסֻטְרָא דְּלֵהוּן הוּוּ הֵהוּא רוּחָא. וְכִלְהוּן אִתְהַנּוּ וְאִתְזִנוּ, וְאִתְעַבְדוּן סְנִיגוּרִין עַל הֵהוּא ב"ג. וְעָאֵל דֶּרֶךְ וְשֵׁט, כְּמָה דְּאִתְמַר. וּבְג"כ קַרְבָּנָא מִן הַבְּהֵמָה.

532. אַר"ש, בְּרִיךְ בְּרִי לְקוּדְשָׁא בְּרִיךְ הוּא, עֲלֶיךָ אִתְמַר יִשְׁמַח אָבִיךָ וְאִמְךָ וְתִגַּל יוֹלְדֶתְךָ. יִשְׁמַח אָבִיךָ, דְּלַעִיִּלָּא. וְאִמְךָ, דָּא כְּנֶסֶת יִשְׂרָאֵל. וְתִגַּל יוֹלְדֶתְךָ, דָּא בְּרִתְיָה דְּר' פְּנַחֵס בֶּן יֵאִיר חֲסִידָא. אֲלַעְזָר בְּרִי אִימָא, הָא קוּרְבָּנָא דְּבְהֵמָה, קַרְבָּנָא דְּעוֹמֵי מְאִי. דְּכְתִיב וְאִם מִן הָעוֹף עוֹלָה קַרְבָּנוּ. א"ל, לָא חֲמִינָא, אֲבָל אִסְתַּכְלָנָא מֵהֵאִי מְלָה דְּבְהֵמָה, מְלָה דְּעוֹמֵי. וְלָא אִימָא, בְּגִין דְּלָא חֲמִינָא, וְעַד כְּעַן לָא שְׁמַעְנָא.

533. Rabbi Shimon said: Elazar, what you have said is good, but there are many secrets among the secrets of the sacrifices, and they have not been handed down to be revealed, except to the truly righteous, from whom their Master's secret is not hidden. The secret of the sacrifices is the secret of the holy living creatures, the four forms engraved on the Throne, this being the Throne of the Holy King, NAMELY MALCHUT, WHICH IS A THRONE FOR ZEIR ANPIN, AND THESE FOUR ARE: The face of an ox, the face of an eagle, the face of a lion, the face of a man. The face of a man includes all of them, FOR LION, OX, AND EAGLE ARE THE SECRET OF THE THREE COLUMNS, AND THE FACE OF A MAN IS MALCHUT THAT RECEIVES THEM AND THEREFORE INCLUDES ALL OF THEM. And all FOUR of the faces look at each other and are included in each other, and from them they spread out in many directions, and tens of thousands, above and below, without measure, number, or account.

534. From the face of an ox, WHICH IS THE SECRET OF THE LEFT, spreads a spirit to the animals in four species, that are included in each other, as one, namely; oxen, sheep, rams and goats, and these serve for the sacrifices. And THE SACRIFICE is from them, these holy hosts that spread out from the face of that ox, and draw close, BY THE ACT OF SACRIFICE, to their element, WHICH IS THE FACE OF AN OX, and benefit from that element and their apparel. And were it not that they contain the element of this world, WHICH IS THE SACRIFICE THAT ASCENDS TO THEM, they would not draw close there, TO THEIR ELEMENT, WHICH IS THE FACE OF AN OX.

535. And just as the Holy Shechinah takes pleasure in the spirits of the righteous THAT ASCEND TO IT FOR THE FEMALE WATERS, and it draws close to welcome the spirit of a righteous person, and enjoys it because that spirit is drawn from it, so is it also with those HOSTS THAT SPREAD FORTH FROM THE FACE OF AN OX. They benefit from the side of their element, WHICH IS THE FACE OF AN OX, and from that raiment that is offered TO THEIR ELEMENT, WHICH IS THE SACRIFICE, for the spirit OF THE SACRIFICE is from the raiment of their spirit, and this is why they enjoy it.

536. From the face of an eagle spreads a spirit to the fowl, FOR THE SPIRIT THAT IS IN THE FOWL IS DRAWN FROM THE FACE OF AN EAGLE. And eagle is on two sides, ON THE RIGHT AND ON THE LEFT, FOR EAGLE IS TIFERET, THE CENTRAL COLUMN THAT INCLUDES THE RIGHT AND THE LEFT. And this is the secret of "And let birds fly" (Bereshheet 1:20) WHICH TEACHES ABOUT two spirits. For this reason, the sacrifice of fowl spreads out and descends from the right and from the left, WHILE THE SACRIFICE OF CATTLE IS ONLY FROM THE FACE OF AN OX, WHICH IS THE LEFT, AS ABOVE; THE SACRIFICE OF FOWL IS FROM THE FACE OF AN EAGLE THAT INCLUDES THE TWO COLUMNS.

537. Of all the pure aspects OF FOWL, only a dove and turtle-doves are sacrificed, because they are true to their partners more than all the other fowl. And they are preyed upon but do not prey; they are faithful to each other, the female to her partner, and therefore the sacrifice is of them. And those Holy Spirits descend and draw close and enjoy their element and essence, AS ABOVE.

533. א"ל אֶלְעֹזֵר, יֵאוֹת אִמְרַת. אֲבָל רִזָּא דְקַרְבָּנֵי סַתְרִין סְגִיֵּאִין תַּמָּן, וְלֹא אֶתְמַסְרוּ לְגַלְיָא, בְּרִ לְזַבְּאֵי קְשׁוּט, דְּרִזָּא דְמֵאֲרִיֵּהוֹן לֹא אֶתְכַסִּי מְנִיֵּיהוּ. סַתְרָא דְקַרְבָּנֵי, דָּא אִיְהוּ סַתְרָא, לְאִינּוֹן חֵיוֹן קְדִישִׁין. ד' דִּיּוֹקְנֵי חֲקוּקִין בְּכֶסֶּא, וְדָא אִיְהוּ בּוֹרְסִינְיָא דְמַלְכָּא קְדִישָׁא. פְּנֵי שׁוֹר. פְּנֵי נֶשֶׁר. פְּנֵי אֲרִיָּה. פְּנֵי אָדָם. פְּנֵי אָדָם דְכָלִּיל לְכָלְהוּ. וְכָל אֲנַפִּין מִסַּתְבְּלִין אֵלֶיךָ לְאֵלֶיךָ, וְאֶתְבְּלִילֵךְ אֵלֶיךָ בְּאֵלֶיךָ, וּמְנִיֵּיהוּ מִתְפַּשְׁטָן לְכַמְהָ סַתְרִין וְרַבּוּוֹן, עֵילָא וְתַתָּא, דְלִית לֹן שִׁיעוּרָא וּמְנִינָא וְחֻשְׁבוֹן.

534. פְּנֵי שׁוֹר, אֶתְפַּשְׁט לְבַעֲיָרֵי רוּחָא מְנִיָּה, לְאַרְבַּעָה זַינִין, וְאֶתְבְּלִילֵךְ בְּחָד, וְאֵלֶיךָ אִינּוֹן: פְּרִים, וְכִבְשִׁים, וְעֵתוּדִים, וְעִזִּים. וְאֵלֶיךָ קִיּוּמִין לְקַרְבָּנָא. וּבְגִין דְמְנַהֵן הוּוּ, אִינּוֹן חֵיילִין קְדִישִׁין דְמִתְפַּשְׁטֵי מֵהֵוּא פְּנֵי שׁוֹר, מִתְקַרְבִּין לִיסוּדָא דְלֵהוֹן, וְאֶתְהַנּוּן מֵהֵוּא יִסוּדָא וּלְבוּשָׁא דְלֵהוֹן. וְאִי לֹא דְהוּוּ לְהוּ יִסוּדָא דְהָאֵי עֲלָמָא, לֹא מִתְקַרְבִּין תַּמָּן.

535. כְּגוּוֹנָא דְהוּוּ נִיּוּחָא לְשְׁכִינְתָּא קְדִישָׁא, מְרוּחִיהוֹן דְצְדִיקֵינָא, וְאֶתְקַרְיַבְתָּ לְקַבְּלָא רוּחָא דְהֵוּא זַבְּאָה, וְאֶתְהַנְתָּ מְנִיָּה, בְּגִין דְמְנַה הוּוּ הֵוּא רוּחַ. כֵּן אֵלֶיךָ אֶתְהַנּוּן מִסַּתְרָא דִּיִּסוּדָא דְלֵהוֹן, וְאֶתְהַנּוּן מֵהֵוּא לְבוּשָׁא דְמִתְקַרְבִּי לֵיהּ, דְהָא רוּחַ מְלַבּוּשָׁא דְרוּחָא דְלֵהוֹן הוּוּ. וּבִג"כ אֶתְהַנּוּן מְנִיָּהוּ.

536. פְּנֵי נֶשֶׁר אֶתְפַּשְׁט לְעוֹפֵא רוּחַ מְנִיָּה. וְנֶשֶׁר בְּתַרְיִן סַתְרִין אִיְהוּ. וְרִזָּא דָּא וְעוֹף יְעוֹפֵף, תְּרִין רוּחִין. וּבְגִין כֵּן אֶתְפַּשְׁט וְנַחְתָּא מִימִינָא וּמִשְׂמָאלָא קַרְבָּנָא דְעוֹפֵי.

537. מְכַל סַטְרֵי דְכִיָּא, לֹא אֶתְקַרְיַב אֶלָּא יוֹנָה וְתוֹרִים, דְאִינּוֹן בְּקְשׁוּט לְזוּגֵייהוּ, מְכַל שְׂאֵר עוֹפִין. וְהֵם נְרַדְפִין, וְלֹא רוּדְפִין. וּמֵהֵימְנָא דָּא לְדָא, נּוֹקְבָא לְבַר זּוּגוֹ. וְע"ד קַרְבָּנָא מְנִיָּהוּ. וְנַחְתֵּי וּמִתְקַרְבִּי אִינּוֹן רוּחִין קְדִישִׁין, וְאֶתְהַנּוּן מִיִּסוּדָא וְעַקְרָא דְלֵהוֹן.

538. And you might well ask: How can the little that ascends from the dove or from the turtledove spread out in the number of directions to the hosts on high who are without measure? And the same question can be asked about WHAT ASCENDS OF the single animal. HE ANSWERS: Come and see, the whole world fills with light from one thin burning candle. Again: One thin piece of wood enkindles a large piece.

539. So far the sacrifice HAS BEEN CLARIFIED from two sides engraved on the Throne, NAMELY FROM THE FACE OF AN OX FOR CATTLE, AND FROM THE FACE OF AN EAGLE FOR FOWL. Now the question has to be put: There are four shapes that are engraved on the Throne, so what is the reason for there being no sacrifice from shapes of the other FORMS? HE ANSWERS, There is certainly sacrifice from all of them. The lion that is engraved on the throne: When the sacrifice is perfect, the lion descends and enters the fire, eats and has enjoyment from there. And the man that is engraved on the throne: Behold man is the main one of all of them, and he sacrifices there TO THE FACE OF A MAN, WHICH IS MALCHUT, his spirit and his soul, and upper man benefits from lower man. And each species draws near to its own and benefits from it, from that which is really its own, and from its own element.

540. You might well ask: But lion has no basis below in the sacrifice, WHILE THE FACE OF AN OX HAS A BASIS BELOW, IN THE ANIMALS; THE FACE OF AN EAGLE HAS A BASIS BELOW, IN THE BIRDS; THE FACE OF A MAN HAS A BASIS BELOW, IN THE SPIRIT AND SOUL OF THE MAN OFFERING THE SACRIFICE, BUT LION HAS NO BASIS BELOW AT ALL. AND HE ANSWERS, lion is included in all of them, for it is on the right, WHICH IS CHESED, AND CHESED INCLUDES ALL OF THEM. For this reason, it eats from all of them THAT ARE BELOW IT, while the others, OX, EAGLE, AND MAN, do not eat from his species, because it is to the right AND HIGHER THAN THEY. Behold, all four of the forms that are engraved on the throne come close to the sacrifice, which is why it is a perfect sacrifice. And when they enjoy their principle and element, then a spirit descends to kindle the upper candles, NAMELY THE MATING IS MADE BETWEEN ZEIR ANPIN AND MALCHUT.

541. Priests, Levites, and Yisrael give a basis and principle to the upper grades from which THEY ARE DRAWN, and each grade gives to its element ON HIGH. First, the four shapes of the throne, as we have said IN THE PRECEDING PARAGRAPH, each species unto its like, and they first draw near, like unto like. The face of an ox, all the faces, NAMELY THE HOSTS AND CAMPS, that spread out to those species, as we have noted, all of them draw near to their principle and basis, THE FACE OF AN OX. AND SIMILARLY FOR THE face of an eagle it is as we have noted. SO, TOO, WITH the face of a lion it is as we have noted AS WELL AS the face of a man who offers a sacrifice, his spirit and soul approaching to the upper man, WHICH IS MALCHUT.

538. ואי תימא, היך אתפשט זעיר מהאי יונה, או משפנינא דא, לכמה סטרין חיילין דלית לון שיעורא. או מן בעירא חדא אוף הכי ת"ח. חד שרגא דקיק דליק, אתמלויא מניה כל עלמא. תו אעא דקיק, אדליק לרברבא.

539. עד הכא קרבנא מתרין סטרין דחוקין בכסא. השתא אית למשאל, ד' דיוקנין אינון, דחוקין בכסא, מ"ט לית קרבנין מאחרנין. אלא ודאי מבלהו אית קרבנא. אריה חקוק בכורסויא, בשעתא דקרבנא שלים, אריה נחית ועאל באשא, ואכיל ואתנהי מתמן. אדם חקוק בכורסויא, אדם עקרא דכלא, ומקריב תמן רוחיה ונשמתיה, ואדם עלאה אתהני מאדם תתאה, וכל זינא אתקריב לזיניה, ואתהני מניה מדיליה ממש, ומיסודא דיליה.

540. ואי תימא, הא אריה דלית ליה יסודא לתתא בהוא קרבנא. אריה כליל בכלהו, דהא לימינא הוי, ובג"כ אכיל בכלהו, וכל שאר לא אכלין מזיניה, בגין דימינא הוא. הא כל ד' דיוקנין דחוקין בכסא, מתקריבין לקרבנא, ובג"כ הוי קרבנא שלים. וכד אתהנון מעקרא ויסודא דלהון, בדין נחת רוח לאדלקא בוצינין עלאין.

541. בהני וליואי וישראלי, יהבי יסודא ועקרא לאינון דרגין עלאין דלהון. וכל דרגא יהיב ליסודיה ד' דיוקנין דכורסויא בקדמיתא. בדאמרן זינא לקבל זיניה, ומתקריב אינון בקדמיתא זינא לזיניה. פני שור בלהו פנים דמתפשטן לאינון זינין בדקאמרן, בלהו מתקריב לעקרא ויסודא דלהון. פני נשר, בדאמרן. פני אריה, בדאמרן. פני אדם, דמקריב רוחיה ונשמתיה מתקריב לגבי אדם עלאה.

542. The priest who pronounces the unity of the Holy Name OVER THE SACRIFICE is himself approaching to the upper priest, WHICH IS CHESED OF ZEIR ANPIN, the same that enters the house of the holy of holies, WHICH IS YESOD OF MALCHUT, and he draws close to the latter and kindles THE CANDLES OF MALCHUT by his correction with welcome, corresponding to the priest below WHO OFFERS THE SACRIFICE. When the Levites play their instruments happily WHEN THE SACRIFICE IS MADE, their side, WHICH IS GVURAH OF ZEIR ANPIN, rejoices and illuminates the faces. Yisrael, who bring the sacrifices - who begin to pray over the sacrifice, for prayer was ordained for all THE SACRIFICES - awakens Yisrael Saba, the Holy Indefinite, towards them and Yisrael Saba welcomes them.

543. And each species is sacrificed to its own kind, and everything follows its element ON HIGH. The lower grades awaken the higher grades, and although all of them stir, and the grades that are engraved on the throne, WHICH ARE THE FOUR LIVING CREATURES, awaken towards the grades that are on earth, being their basis, NAMELY THE FACE OF AN OX FOR ANIMALS, THE FACE OF AN EAGLE FOR FOWL, AS ABOVE, and also those upper hidden grades, they all stir and come close for the meal OF THE SACRIFICE and find pleasure; yet none of them has permission to eat, neither the higher grades nor the lower grades, and not to enjoy it, nor to put out a hand to the sacrifice, until after the Supreme King, WHO IS ZEIR ANPIN, has eaten and enjoyed it, and given them permission.

544. After he gives them permission, each one of them enjoys it and eats, this being as it is written: "I have gathered my myrrh with my spice" (Shir Hashirim 5:1). These are the upper grades OF ZEIR ANPIN; "my myrrh and my spice" - eat and enjoy as is fitting, and this is THE UNITY OF the right arm, WHICH IS CHESED, with the left thigh, WHICH IS HOD. "I have eaten my honeycomb with my honey": This is Jacob with Rachel, NAMELY THE UNITY OF TIFERET WITH MALCHUT. And this is eating proper, FOR ONLY HERE IS THE WORD "EAT" USED. "I have drunk my wine with my milk." This is the unity of the left arm with the right thigh, NAMELY GVURAH WITH NETZACH. And these are all the upper grades from which the Holy King has enjoyment first. AND THIS IS HIS EATING AND HIS PLEASURE. SO FAR WE HAVE DISCUSSED THE FOOD OF THE SUPREME KING, WHO EATS FIRST.

545. From this point on, THE King, WHICH IS ZEIR ANPIN, gives permission to the four forms that are engraved on the throne, and to all those that spread out from them, to enjoy and eat. For the verse continues: "Eat, O dear ones; drink, drink deep, loving companions" (Shir Hashirim 5:1). "Eat, O dear ones" are four forms that we have mentioned: LION, OX, EAGLE, MAN. "Drink, drink deep, loving companions" meaning all those who spread out from them, and they all eat, stretch out and enjoy as is fitting, and their faces shine. And all the worlds rejoice, and each one, whether at the upper levels or at the lower levels, draws closer to its element, NAMELY EACH ONE TO ITS PARALLEL ASPECT: CHESED TO THE FACE OF A LION; GVURAH TO THE FACE OF AN OX..., and they enjoy. This is the secret and mystery of the sacrifices in a proper manner.

542. כִּהְנָא דְמִיחָד שְׁמָא קְדִישָׁא, מִתְקָרִיב לְגַבֵּי כִּהְנָא עֲלָא. הֵוּא דְעָל לְבֵית קֹדֶשׁ הַקְּדוּשִׁים. וְאִתְקָרִיב דָּא, וְאִדְלִיק בְּתַקּוּנָהּ בְּנִהִירוּ דְאַנְפִּין, לְקַדְמוֹת כִּהְנָא דְלִתְתָּא. לְיוֹאֵי דֵי מְנַגְנֵי בַּחֲדוּהָ, הֵוּא סְטְרָא דְלֵהוֹן חֲדָי, וְאַנְהִיר אֲנַפִּין. יִשְׂרָאֵל דְקָרִיב, דְקִיּוּמוֹ עַל קַרְבָּנָא בְּצִלוֹתָא, דְהָא צִלוֹתָא עַל כֻּלָּא הוּוּ. אֲתַעַר לְגַבֵּי הוּוּ יִשְׂרָאֵל סְבָא, סִתְמָא קְדִישָׁא, וְאַנְהִיר אֲנַפִּין.

543. כֹּל זִינָא לְזִינְיָהּ, וְכָל מְלָה בְּתַר יִסּוּדָא דִּילֵיהּ אֲזֵלָא וְאֲתַעַרוּ דְרֵגִין תַּתְּאִין לְדְרֵגִין עֲלָאִין, וְאֵעִיג דְכֻלְהוּ מִתְעַרְוּ, וְאֲתַעַרוּ דְרֵגִין דְחֻקִּין בְּכִסָּא, לְגַבֵּי דְרֵגִין דְאַרְעָא, יִסּוּדָא דְלֵהוֹן. וְאִינּוֹן דְרֵגִין עֲלָאִין דְמִטְמַרְן, כֻּלְהוּ מִתְעַרְוּ וּמִתְקָרְבִי לְסַעוּדָתָא, וּמִתְעַדְנִי. אֲבָל לִית רִשׁוּ לְחַד מְנִיְהוּ לְמִיכָל, לָא לְדְרֵגֵי עֲלָאִין, וְלָא לְדְרֵגֵי תַתְּאִין, וְלִמְתַּהֲנֵי שׁוּם הִנָּא, וְלָא לְאוּשִׁיט יָדָא בְּקַרְבָּנָא, עַד דְמַלְכָּא עֲלָא אֲכִיל וְאֲתַהֲנֵי, וְיַהֲיֵב לֹון רִשׁוּ.

544. לְבַתַּר דִּיהֵב לֹון רִשׁוּ, כֹּל חַד וְחַד אֲתַהֲנֵי וְאֲכִיל. וְהִינּוּ דְכֻתִּיב אֲרִיתִי מוֹרִי עִם בְּשָׁמִי, אֲלִין אִינּוֹן דְרֵגִין עֲלָאִין. מוֹרִי עִם בְּשָׁמִי, אֲכִילִי וְאֲתַהֲנֵי כְּדָקָא יָאוֹת. דָּא דְרוּעָא יְמִינָא, בִּירְכָא שְׁמָאלָא. אֲכִלְתִּי יַעֲרִי עִם דְבִשִׁי, דָּא יַעֲקֹב בְּרַחֵל, דָּא אֲכִילָה כְּדָקָא יָאוֹת. שְׁתִּיתִי יַיִנִי עִם חֲלָבִי, דָּא דְרוּעָא שְׁמָאלָא, בִּירְכָא יְמִינָא. הָא כֻּלְהוּ דְרֵגִין עֲלָאִין, דְאֲתַהֲנֵי בְהוּ מַלְכָּא קְדִישָׁא בְּקַדְמוּתָא. וְדָא מִיכָלָא דִּילֵיהּ וְהִנָּא דִּילֵיהּ. עַד הֵכָּא מִיכָלָא דְמַלְכָּא עֲלָא בְּקַדְמוּתָא.

545. מִכָּאן וְלֵהֲלָא, יַהֲיֵב רִשׁוּ לְדִי דְיוֹקְנֵין דְחֻקִּין בְּכוּרְסִיָּא, וְלְכָל אִינּוֹן דְמִתְפַּשְׁטֵן מְנִיְהוּ, לְאֲתַהֲנֵי וְלְמִיכָל. הֵה"ד, אֲכִלוּ רַעִים שְׁתוּ וּשְׁכְרוּ דוּרִים. אֲכִלוּ רַעִים, אֲלִין אִינּוֹן אֲרַבַּע דְיוֹקְנֵין דְאַמְרָן. שְׁתוּ וּשְׁכְרוּ דוּרִים, כֹּל אִינּוֹן דְמִתְפַּשְׁטִי מְנִיְהוּ, וְכֻלְהוּ אֲכִילִי וּמִתְפַּשְׁטִי, וְאֲתַהֲנוּן כְּדָקָא יָאוֹת, וְאַנְהִירוּ אֲנַפִּין, וְעֲלָמִין כֻּלְהוּ בַּחֲדוּהָ, וְכָל חַד וְחַד, בֵּין דְרֵגִין עֲלָאִין, וּבֵין דְרֵגִין תַּתְּאִין, בִּיִסּוּדָא דְלֵהוֹן מִתְקָרְבִין וּמִתַּהֲנִין. דָּא אִיהוּ רְזָא וְסִתְרָא דְקַרְבָּנָא כְּדָקָא חֲזִי.

546. Rabbi Elazar and Rabbi Aba, together with the other companions, came and prostrated themselves before him, BEFORE RABBI SHIMON. Rabbi Aba said, Had the Torah not been given at Mount Sinai, but instead the Holy One, blessed be He, had said: Here is the son of Yochai TO GIVE YOU the Torah and My secrets, it would have sufficed for the world. Woe for when you depart from the world! Who will then kindle the lights of the Torah? Everything will be in darkness from that day! For until the arrival of King Messiah there will be no generation such as this generation, in whose midst is Rabbi Shimon!

547. Rabbi Shimon said concerning THE ABOVE MENTIONED secret, a man is forbidden to taste anything until the Supreme King has eaten. And what is meant by HIS EATING? This means prayer, WHICH IS IN THE STEAD OF SACRIFICES. A man's prayer is similar in respect TO WHAT WE SAID ABOVE ABOUT THE SACRIFICES. First the four forms that are engraved on the throne are invited, THAT THEY SHOULD DWELL over these creatures, over the fowl and the animals, for the spirits OF THE FOUR LIVING CREATURES spread out over them so that they should be sacrifices, FOR THEY ARE creatures the basis of whose spirit in this world is of them, OF THE FOUR LIVING CREATURES, and that is: "Hashem, how manifold are Your works" (Tehilim 104:24). For over the creatures whose spirit is suitable for sacrifice spread out the four forms THAT ARE IN THE THRONE, which are come over these sacrifices. And it is to this that we refer when we say 'The wheels and holy living creatures'. FOR THIS IS THE SECRET OF THE FOUR LIVING CREATURES THAT ARE IN THE THRONE, and all those other hosts who spread out from them, TO WHICH ARE JOINED THE SPIRIT OF ANIMALS AND FOWL THAT ARE FITTED FOR OFFERING AS SACRIFICES.

548. And afterwards the High Priest proclaims the unity of the Holy Name, namely 'With abounding love', WHERE LOVE is CHESED, THE ATTRIBUTE OF THE PRIEST. The unity THAT THE PRIEST PROCLAIMS IS: "Hear, O Yisrael, Hashem our Elohim, Hashem is One" (Devarim 6:4). And afterwards the Levites arise to play the music, which is: "And it shall come to pass, if you hearken diligently to My commandments..." (Ibid. 11:13). "Take heed to yourselves, that your heart be not deceived..." (Ibid. 16-21) WHICH PORTION PARALLELS THE LEFT WHICH IS GVURAH. For this is the melody of the Levites, THAT IS TO SAY THAT THE SIGNING OF THE LEVITES IS FROM THE LEFT, in order to awaken this side, THE SIDE OF THE LEFT with this sacrifice, NAMELY, WITH THE PRAYER THAT IS IN PLACE OF THE SACRIFICE. And then come Yisrael with: 'True and firm, established and enduring', WHICH ALLUDES TO Yisrael-Saba, who stands over the sacrifice. For He, the ten upper inner levels to everything, NAMELY THE TEN SFIROT, is at the table WHILE THEY ARE, TRUE AND FIRM AND ESTABLISHED AND ENDURING.

549. But not one of them has permission to eat and to stretch a hand out to the sacrifice, NAMELY THE PRAYER, until the Supreme King, WHO IS ZEIR ANPIN, has eaten, by which is meant the first three blessings and the last three blessings OF THE AMIDAH PRAYER, WHICH IS WHERE THE MATING OF ZEIR ANPIN AND MALCHUT TAKES PLACE, AND THIS IS THE SECRET OF THE KING'S EATING. After He has eaten, He grants permission to the four forms, NAMELY THE FOUR LIVING CREATURES IN THE THRONE, and to all those parties that spread out from them, to eat.

546. אָתוּ ר' אֶלְעָזָר וְר' אַבָּא וְשָׂאֵר חֲבֵרָיָא, וְאַשְׁתַּחֲוּוּ קָמֵיהּ. א"ר אַבָּא, אֲלֵמְלָא לֹא אַתְמַסֵּר אוּרְיִיתָא בְטוּרָא דְסִינַי, אֲלֵא דְאָמַר קוּדְשָׁא בְרִיךְ הוּא, הָא בַר יוֹחָאי אוּרְיִיתָא וְסִתְרִין דִּילֵי, דִּינִי לְעֵלְמָא. וּוִי כַד תְּסַתְּלַק מִן עֲלְמָא. מִן יְנַהִיר בּוֹצִינִין דְאוּרְיִיתָא, כֹּלָא יִתְחַשֵּׁן מֵהוּא יוֹמָא. דְהָא עַד דִּינִי מִלְכָּא מְשִׁיחָא, לֹא לִיהוּי דְרָא כְדָרָא דָא, דְר"ש שְׂרִי בְגוּיָהּ.

547. אָמַר ר"ש, עַל רְזָא דָא, אֲסִיר לִיה לִב"נ לְטַעוֹם כְּלוּם, כַּד דִּיכּוּל מִלְכָּא עֲלָאָה, וּמָה אִיהוּ. צְלוֹתָא. צְלוֹתָא דִב"נ, כְּגוּוּנָא דָא, בְּקִדְמִיתָא, מְזַמְנִין לְדִיוּקָנִין דְחֻקִּין בְּכוּרְסֵינָא, עַל אִינוּן בְּרִיין, דְמִתְפַּשְׁטֵי רוּחִין דְלֵהוּן, עַל עוֹפִי וּבְעִירֵי, לְקַרְבָּנָא בְרִיין דְרוּחָא דְלֵהוּן יְסוּדָא בְהָא עֲלְמָא מְנִיָּהּ, וְהֵינּוּ מָה רַבּוּ מַעֲשֵׂיךְ יי, דְהָא בְרִיין דְאַתְחַזְוִין לְקַרְבָּנָא רוּחָא דִלֵהוּן, מִתְפַּשֵּׁט עֲלֵיהוּ אַרְבַּע דִּיוּקָנִין, מְזַמְנִין עַל קַרְבָּנִין אֵלִין. וְהֵינּוּ דְקָאֲמַרן, וְהָאוּפָנִים וְחַיּוֹת הַקֹּדֶשׁ, וְכֹל אִינוּן חֵיילִין אַחֲרָנִין דְקָא מִתְפַּשְׁטֵי מְנִיָּהּ.

548. וּלְבַתֵּר כְּהֵנָּא רַבָּא דְקָא מְיַחַד שְׁמָא קְדִישָׁא, הֵינּוּ אֲהַבַת עוֹלָם אֲהַבַתְנוּ וְכוּ'. יְחוּדָא דְקָא מְיַחַד, הֵינּוּ שְׁמַע יִשְׂרָאֵל יי אֱלֹהֵינוּ יי אֶחָד. וּלְבַתֵּר לְיוֹאֵי, דְקָא מִתְעִירֵי לְנִגּוּנָא, הֵינּוּ וְהִנֵּה אִם שְׁמוּעַ וְגו', הַשְּׁמָרוּ לָכֶם פֶּן יִפְתָּה וְגו'. דָּא נִגּוּנָא דְלְיוֹאֵי, בְּגִין לְאַתְעֵרָא סְטָרָא דָא, בְּקוּרְבָּנָא דָא. וּלְבַתֵּר יִשְׂרָאֵל, דָּא אֲמַת וַיִּצִיב וְנִכּוֹן, יִשְׂרָאֵל סְבָא דְקִיּוּמָא עַל קַרְבָּנָא, דְאִיהִי יי דְרִגִין עֲלָיִן פְּנִימָאִין דְכֹלָא, קִיּוּמָא עַל פְּתוּרָא.

549. אֲבָל לִית רְשׁוּ לְחַד מְנִיָּהּ לְמִיכָל, וְלֹאֲשׁוּיט יְדָא לְקַרְבָּנָא, עַד דְמִלְכָּא עֲלָאָה אָכִיל. וְהֵינּוּ ג' רֵאשׁוֹנוֹת, וְג' אַחֲרוֹנוֹת. כִּיּוֹן דְאִיהוּ אָכִיל, יְהִיב רְשׁוּ לְד' דִּיוּקָנִין, וְלְכָל אִינוּן סְטָרִין דְמִתְפַּרְשֵׁן מְנִיָּהּ, לְמִיכָל.

550. And then man, who is the form that includes all the other forms, lowers himself, and throws himself on his face and gives himself and his spirit to Supernal Man who stands over these forms and who includes all the forms, that he should awaken towards him as is fitting. And this is what is meant BY SAYING: "To You, Hashem, do I lift up my soul" (Tehilim 25:1), namely in order to awaken other forms and all those who spread out from them. And this is what is meant WHEN SAYING IN "A PRAISE OF DAVID" (TEHILIM 145:7): "They shall utter...and shall sing"; and "They shall speak...and talk" (Ibid. 11). And they all eat and enjoy THE PRAYER, each one as is fitting for him.

551. From here on a man may mention the troubles that are in his heart, as it is written: "May Hashem hearThe Lord hearh you in the day of trouble" (Tehilim 20:2), for example, a pregnant woman in labor, so that they should all become advocates for the person. Therefore, it is written: "Happy is the people that is in such a case" (Tehilim 144:15).

552. Rabbi Shimon was on his way to Tiberias when Elijah met him and said, Greetings, sir. Rabbi Shimon said to him: With what is the Holy One, blessed be He engaged in the firmament? Elijah replied: He is occupied with the sacrifices, and saying new things in your name. Happy are you! And I came to welcome you with greetings, and there is one thing that I wanted to ask you to settle for me. A question has been asked in the academy of the firmament: In the next world there is no eating and drinking, yet it is written: "I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey..." (Shir Hashirim 5:1). Would one for whom there is no eating nor drinking say: "I have eaten my honeycomb with my honey; I have drunk my wine with my milk?"

553. Said Rabbi Shimon: And what did the Holy One, blessed be He, reply to them? Elijah answered: The Holy One, blessed be He, said, 'There IS the son of Yochai. Let him tell you! So I came to ask you. Rabbi Shimon said: In what great affection did the Holy One, blessed be He, hold the Congregation of Yisrael, and out of the intense love with which He loved it, He altered his deeds from the way He had been NORMALLY doing. For, although He does not usually eat and drink, NEVERTHELESS, because of the love of it, He ate and drank. Since He had come to her, He did as she wanted. If a bride just entering the wedding canopy wants to eat, does it not follow that her bridegroom will eat with her, even if he is not used to doing so? This is what is written: "I have come into my garden, my sister, my bride." Since I have come to her, to go with her into the wedding canopy, "I have eaten my honeycomb with my honey; I have drunk my wine with my milk."

550. בְּדִין אָדָם, דַּאִיהוּ דְיוֹקְנָא דְכָלִּיל כָּל שְׂאָר דְיוֹקְנִין, מְאִיךְ וְנָפִיל עַל אַנְפוּי, וּמְסִיר גְרָמִיָּה וְרוּחִיָּה לְגַבֵּי אָדָם דְלַעִילָא, דְקַיִמָא עַל אִינוּן דְיוֹקְנִין, דְכָלִּיל כָּל דְיוֹקְנִין, לְאַתְעָרָא לִיהַ עֲלִיָּה בְדַקָּא חֲזִי, וְהֵינּוּ אֲלִיךְ יִי' נַפְשֵׁי אַשָּׁא, לְאַתְעָרָא דְיוֹקְנִין אַחֲרֵינִין, וְכָל אִינוּן דְמִתְפַּשְׁטֵי מְנִיָּהּ. וְהֵינּוּ יַבִּיעוּ. יִרְנְנוּ. יֹאמְרוּ. יִדְבְּרוּ. וְכֻלְהוּ אֲכַלִּין וְאַתְהֲנִין כָּל חַד וְחַד בְּדַקָּא חֲזִי לִיהַ.

551. מִכָּאן וְלַהֲלָאָה לִימָא ב"נ עֲאָקוּ דְלַבִּיָּה, הַה"ד יַעֲנֵךְ יִי' בְיוֹם צָרָה. כְּעוֹבְרֵתָא דִּיתְבָּא בְעֲאָקוּ, לְאַתְהַפְכָּא כְּלַהוּן סְנִיגוּרִין עֲלִיָּה דב"נ. וְע"ד כְּתִיב אֲשֶׁרִי הָעַם שָׂכְכָה לוֹ וְגו'.

552. ר"ש הוּוּ אֲזִיל לְטַבְרִיָּא, פָּגַע בִּיהַ אֲלִיָּהּ, א"ל שְׁלָמָא עֲלִיָּה דְמַר. א"ל ר"ש, בְּמֵאֵי קָא עָסִיק קוּדְשָׁא בְרִיךְ הוּוּ בְרַקִּיעָא. א"ל בְּקַרְבָּנוֹת עָסִיק, וְאִמַר מְלִין חֲדַתִּין מְשַׁמֵּךְ, זָכָאָה אַנְתָּ, וְאַתִּינָא לְאַקְדָּמָא לָךְ שְׁלָם, וּמֵלָה חֲדָא בְעֵינָא לְמִשְׁאַל מְנַךְ, לְאַסְכָּמָא. בְּמִתִּיבְתָא דְרַקִּיעָא שְׁאַלְתָּא שְׁאִילוּ, עֲלָמָא דְאִתִּי לִית בִּיהַ אֲכִילָהּ וְשִׁתִּיהַ, וְהָא כְּתִיב בְּאִתִּי לְגַנִּי אַחוּתִי כְלָה וְגו', אֲכַלְתִּי יַעֲרִי עִם דְבִשֵׁי וְגו'. מֵאֵן דְלִית בִּיהַ אֲכִילָהּ וְשִׁתִּיהַ, אִיהוּ אִמַר אֲכַלְתִּי יַעֲרִי עִם דְבִשֵׁי שְׁתִּיתִי וַיְנִי עִם חֲלָבִי.

553. אר"ש, וְקוּדְשָׁא בְרִיךְ הוּוּ מֵאֵי קָא אֲתִיב לוּן. א"ל, אִמַר קוּדְשָׁא בְרִיךְ הוּוּ, הָא בְרַ יוֹחֵאֵי יִימָא. וְאַתִּינָא לְמִשְׁאַל מְנַךְ. אר"ש, כְּמָה חֲבִיבוּ חֲבִב קוּדְשָׁא בְרִיךְ הוּוּ לְכַנְסַת יִשְׂרָאֵל, וּמְסַגִּיאוּ דְרַחֲמֵי דְרַחֲמִים לָהּ, שְׁנֵי עוֹבְדוּי מְמָה דְהוּוּ עֲבִיד. דַּאֲע"ג דְלָאו אֹרְחוּי בְּמִיכְלָא וּמְשִׁתִּיָּא, בְּגִין רַחֲמֵיָּתָא, אֲכִיל וְשִׁתָּהּ. הוּוּאִיל וְאַתִּי לְגַבְהַ, עֲבִיד רַעוּתָהּ. כְּלָה עֵיילַת לְחוּפָה, וּבַעַת לְמִיכְל, לִית דִּין דְיִיכּוּל חֲתָנָה בְּהַדָּה, אַע"ג דְלָאו אֲרַחֲיָה לְמַעַבְדַּד הַכִּי. הַה"ד בְּאִתִּי לְגַנִּי אַחוּתִי כְלָה. הוּוּאִיל וְאַתִּינָא לְגַבְהַ, וְלִמְיַעַל בְּהַדָּה לְחוּפָה, אֲכַלְתִּי יַעֲרִי עִם דְבִשֵׁי וְגו'.

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554. And we can learn this also from David, who invited the Holy One, blessed be He, and changed his actions from the way the Holy One, blessed be He, was accustomed, and the Holy One, blessed be He, accepted it and did as he wanted, for he (David) invited the King, together with the Queen, as it is written: "Arise, Hashem, to Your resting place; You and the ark of Your strength" (Tehilim 132:8), namely the King together with the Queen. And in order not to make any separation between them, he changed the vessels, and he altered the deeds of the King.

555. This is what is written: "Let Your priests be clothed with righteousness; and Your pious ones shout for joy. For Your servant David's sake, turn not away the face of Your anointed" (Ibid. 9). It should have said: 'Let Your Levites be clothed with righteousness', and not: "Let Your priests be clothed with righteousness," since righteousness is from the side of the Levites; NAMELY MALCHUT FROM THE ASPECT OF THE LEFT IS CALLED 'RIGHTEOUSNESS', AND THE LEFT IS THE ASPECT OF THE LEVITES. Similarly, it should have said: 'and Your Levites shout for joy', and not: "and Your pious ones shout for joy," since joyous melody and song are from the side of the Levites, NAMELY FROM THE LEFT SIDE. But he changed things and said: "Your priests" and "Your pious ones," who are from the right side.

556. The Holy One, blessed be He, said to him: 'David, this is not the way I do things.' David replied: "For Your servant David's sake, turn not away the face of Your anointed" (Tehilim 132:10). Do not alter the correction that I have instituted. THE HOLY ONE, BLESSED BE HE said to him, 'David, since you have invited Me, I have to do what you want and not what I want.' From this we learn that if one invites another, the guest has to do as the host wishes, even if that is not his usual way.

557. Thus: "And he took of the stones of the place" (Beresheet 28:11). When the bridegroom comes to the bride, FOR JACOB IS THE SECRET OF TIFERET AND PLACE IS THE SECRET OF MALCHUT, WHERE TIFERET AND MALCHUT ARE THE SECRET OF THE BRIDEGROOM AND BRIDE, although it is not his custom to lie down without pillows and cushions, when she gave him stones to lie on, he accepts it all willingly, as it is written: "and lay down in that place" (Ibid.), on those stones, although that was not what he was used to.

558. This same applies in our case: "I have eaten my honeycomb with my honey." Although this was not His way, HE NEVERTHELESS DID IT because of love of the bride. And this ONLY happens in the house of the bride and not anywhere else. In His own place He neither eats nor drinks, but in her place He both eats and drinks, as it is written: "I have come into my garden," NAMELY THE GARDEN OF EDEN, WHICH IS THE PLACE OF MALCHUT. SIMILARLY, the angels whom the Holy One, blessed be He, sent to Abraham neither ate nor drank in their own place, but for the sake of Abraham they both ate and drank. ELIJAH said to him: Master, upon your life! The Holy One, blessed be He, wanted to relate this matter, but in order not to pay Himself a compliment before the Congregation of Yisrael He raised it to you. Happy are you in this world, that your Master on high is praised through you. About you is it written: "just, ruling in the fear of Elohim" (II Shmuel 23:3).

554. וּלְפִינֵן מְדוּד, דְּזָמִין לְקוּדְשָׁא בְּרִיךְ הוּא, וְשָׁנִי עוֹבְדוֹ מִמָּה דְאַרְחוּ דְקוּדְשָׁא בְּרִיךְ הוּא, וְקוּדְשָׁא בְּרִיךְ הוּא קָבִיל וְעָבִיד רְעוּתֵיהּ. זְמִין לְמַלְכָּא וּמְטְרוֹנִיתָא בַּהֲדִיָּה, הָדָא הוּא דְכַתְיֵב קוּמָה יְיָ לְמִנוּחְתָךְ אַתָּה וְאַרְוֵן עוֹזֵךְ. מַלְכָּא וּמְטְרוֹנִיתָא בְּחָדָא, בְּגִין דְלֹא לְאַפְרָשָׁא לֹזֵן, שְׁנֵי מְאַנִּין, וְשָׁנִי עוֹבְדִין דְּמַלְכָּא.

555. הַה"ד, כְּהֵנִיךְ יִלְבְּשׁוּ צַדֵּק וְחֲסִידֶיךָ יִרְנְנוּ בְּעִבּוֹר דְּוֹד וְגו', כְּהֵנִיךְ יִלְבְּשׁוּ צַדֵּק, לוֹוִיךְ מִבְּעֵי לֵיָהּ, דְּהָא צַדֵּק מְסֻטְרָא דְלִיּוּאֵי אִיהוּ. וְחֲסִידֶיךָ יִרְנְנוּ, לוֹוִיךְ יִרְנְנוּ מִבְּעֵי לֵיָהּ, דְּהָא רְנָה וְזִמְרָה בְּלִיּוּאֵי נִינְהוּ, וְאִיהוּ שְׁנֵי וְאָמַר, כְּהֵנִיךְ וְחֲסִידֶיךָ, דְּאִינוּן מְסֻטְרָא דִּימִינָא.

556. א"ל קוּדְשָׁא בְּרִיךְ הוּא, דְּוֹד לֹא אֹרַח דִּילִי הָכִי. אָמַר דְּוֹד, בְּעִבּוֹר דְּוֹד עֲבַדְךָ אֵל תִּשָּׁב פְּנֵי מְשִׁיחְךָ. תְּקוּנָא דְאַנָּא תְּקִינָת, לֹא תִשְׁנֶה לֵיָהּ. א"ל, דְּוֹד, הוּאִיל וְזִמְיִנָת לִי, אֵית לִי לְמַעַבְד רְעוּתְךָ, וְלֹא רְעוּתִי. וּלְפִינֵן מֵהָאֵי, אֹרַחָא דְעֵלְמָא, דְּמֵאֵן דְּמִזְמֵן לְאַחְרָא, הֵוּא דְאֵתִי לְגַבִּיָּהּ, אֵית לֵיָהּ לְמַעַבְד רְעוּתֵיהּ, אַע"ג דְּלֹא אֹרַחִיָּה בְּכַךְ.

557. כֵּךְ וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם וְגו', הוּאִיל וְאַתָּא חָתָן לְגַבִּי בְּלָהּ, אַע"ג דְּלֹא אֹרַחִיָּה לְמִשְׁכַּב. אֵלֹא בְּכָרִים וּכְסֻתוֹת, וְאִיהִי יְהִבָּה לֵיָהּ אַבְנֵין לְמִשְׁכַּב, כֵּלֹא יִקְבַּל בְּרְעוּתָא דְלִבָּא. הַה"ד, וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא, עַל אִינוּן אַבְנֵין, אַע"ג דְּלֹא אֹרַחִיָּה בְּכַךְ.

558. אוֹף נְמִי הֵכָא, אֲכַלְתִּי יַעְרֵי עִם דְּבִשֵׁי אַע"ג דְּלֹא אֲרַחוּ בְּכַךְ, בְּגִין רַחִימוּ דְכֻלָּהּ. וְעַכ"ד בְּבֵיתָא דְכֻלָּהּ וְלֹא בְּאַתְרַ אַחְרָא. בְּאַתְרֵיהּ לֹא אֲכִיל וְלֹא שְׁתִּי, בְּאַתְרַ דִּילָהּ אֲכִיל וְשְׁתִּי. הַה"ד, בְּאַתְרֵי לְגַנִּי. מְלֹאכִין דְּשֻׁדְר קוּדְשָׁא בְּרִיךְ הוּא לְאַבְרָהָם, לֹא אֲכָלוּ וְלֹא שְׁתוּ בְּאַתְרֵיהוּ, בְּגִין אַבְרָהָם אֲכָלוּ וְשְׁתוּ. א"ל, ר'. חֲוִיךְ, מְלָה דָא בְּעֵי קוּדְשָׁא בְּרִיךְ הוּא לְמִימַר, וּבְגִין דְּלֹא לְמַחֲזֵק טִיבוּ לְגַרְמִיָּה, קָמִי כְּנֻסַת יִשְׂרָאֵל, סְלִיק מְלָה לְגַרְמַךְ, זְכָאָה אַנְתָּ בְּעֵלְמָא, דְּמֵאֲרַךְ מְשִׁתַּבַּח בְּךָ לְעֵילָא. וְעַלְךָ כְּתִיב, צְדִיק מוֹשֵׁל יִרְאֵת אֱלֹהִים.

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559. "My offerings, the provisions of My sacrifices made by fire" (Bemidbar 28:2). Rabbi Yudai said, In sacrifices there is smoke, there is smell, and there is sweet savor. Smoke is those with a temper, as it is written: "but then the anger (lit. 'nose') of Hashem... shall smoke" (Devarim 29:19). And those WITH A TEMPER enjoy smoke, THE MEANING OF WHICH IS anger in the nose. Smell refers to those who are called 'apples'. Rabbi Aba said, Those who are like apples, as it is written: " the scent of your nose like apples" (Shir Hashirim 7:9).

560. "The one lamb shall you offer in the morning" (Bemidbar 28:4). What is meant by morning? This refers to the morning of Abraham, NAMELY THE LIGHT OF CHESED, as it is written: "And Abraham rose up early in the morning" (Beresheet 22:3). How do we know that this morning is that of Abraham? Rabbi Elazar answered: From here, WHERE IT IS WRITTEN: "As soon as the morning was light" (Beresheet 44:3). Not 'morning' but "the morning" is written, WITH THE DEFINITE ARTICLE (HEI), for this was the first light that the Holy One, blessed be He, created in the Act of Creation. Thus IS IT WRITTEN: "shall you offer in the morning," namely on the particular morning, for this sacrifice is offered against the morning of Abraham. The lamb that is offered as a sacrifice at dusk is AGAINST Isaac, against the evening of Isaac, WHICH IS THE LIGHT OF GVURAH, WHICH IS JUDGMENT. How do we know this? Because it is written: "And Isaac went out to meditate in the field at eventide" (Beresheet 24:63), which is the evening of Isaac. And we have already learned this. Moses talks about the precepts of sacrifice and prayer, and says that offerings are sent to Zeir Anpin via Malchut, the Shechinah. We learn which prayers are optional and which obligatory. Moses says that Messiah son of Ephraim will come from the line of Joseph, the righteous one. Rabbi Shimon explains when one should bow and when one should stand upright during prayers, and he ends with some information about the time of redemption. Ra'aya Meheimna (the Faithful Shepherd)

561. It is a precept to offer the afternoon sacrifice each day, and the additional sacrifice on the Shabbat. And after it, to arrange the showbread and the frankincense and the additional sacrifice on the first of the month. holy luminary, each day a gift has to be sent to the King, to ZEIR ANPIN, in the hands of the Queen. And if she is in her husband's domain, NAMELY IN THE MATING OF GREATNESS WITH ZEIR ANPIN, a supplement has to be given, namely the additional sacrifice of the Shabbat, the first of each month and of all the festivals.

562. For she, MALCHUT, is his, ZEIR ANPIN's private property, and the Central Column, ZEIR ANPIN, is the owner of this property. And the level of Jacob, who instituted the evening prayers, is that of the Central Column, WHICH IS ZEIR ANPIN. For this reason, the sages of the Mishnah taught: The evening prayer is optional (Heb. reshut), FOR THE PRAYER, WHICH IS MALCHUT, IS IN THE DOMAIN (HEB. RASHUT) OF HER HUSBAND. For although being in exile, which is like the night-time, WHICH IS THE TIME FOR THE EVENING PRAYERS, and where Samael and Serpent and all those appointed over his regiments have control, and although the Shechinah goes into exile with Yisrael, NEVERTHELESS she is to be found in the domain of her husband, as it is written: "I am Hashem, that is My name, and My glory I will not give to another" (Yeshayah 42:8).

559. אֶת קִרְבָּנֵי לַחֲמֵי לְאִשֵׁי וְגו', ר' יוּדַאי אָמַר, בְּקִרְבָּנָא אֵיךְ עֵשֶׂן, וְאֵיךְ רִיחַ, וְאֵיךְ נִיחַח. עֵשֶׂן: אֵינּוֹן מֵאֵרֵי דְרוּגְזָא. דְכֵתִיב, כִּי אִזּוּ יַעֲשֶׂן אֶפְרַיִם. אֵינּוֹן אֶתְהַנּוֹן מֵעֵשֶׂן. וְעֵשֶׂן רוּגְזָא, בְּחוּטְמָא אִיהוּ. רִיחַ: אֵינּוֹן דְאֶקְרוּן תַּפְחוּיָן. אָמַר ר' אָבָא, כְּתַפְחוּיָם. הַה"ד, וְרִיחַ אֶפְרַיִם כְּתַפְחוּיָם.

560. אֶת הַכֶּבֶשׂ אַחַד תַּעֲשֶׂה בַבֶּקֶר. מֵאֵי בַבֶּקֶר. דָּא בְּקִר דְאֶבְרָהָם. דְכֵתִיב, וַיִּשְׁכֶּם אֶבְרָהָם בַּבֶּקֶר. מְנַלְן דְהָאֵי בְּקִר דְאֶבְרָהָם הוּא. א"ר אֶלְעָזָר, מֵהֵכָא, הַבֶּקֶר אֹר. בְּקִר אֹר לָא כְתִיב, אֶלָּא הַבֶּקֶר אֹר, וְדָא אֹר קְדַמָּא, דְבִרָא קוּדְשָׁא בְרִיךְ הוּא בְעוֹבְדָא דְבִרָאשִׁית, וְע"ד תַּעֲשֶׂה בַבֶּקֶר, בַּבֶּקֶר דְאֶשְׁתַּמּוּדְעָא. וְלִקְבַל בְּקִר דְאֶבְרָהָם, אֶתְקֵרִיב קִרְבָּנָא דָּא. קִרְבָּן דְבֵין הָעֶרְפִּים, דָּא יִצְחָק, וְלִקְבַל עֶרֶב דְיִצְחָק אֶתְקֵרִיב. מְנַלְן. דְכֵתִיב וַיֵּצֵא יִצְחָק לְשׁוּחַ בְּשָׂדֵה לְפָנֹת עֶרֶב. וְעֶרֶב דְיִצְחָק הוּא, וְהָא אֹקִימָנָא.

רעיא מהימנא

561. פְּקוּדָא דָּא לְהִקְרִיב מְנַחָה בְּכָל יוֹם, וְלְהִקְרִיב קִרְבָּן מוֹסֵף שַׁבָּת. וְאֶבְתְּרִיהּ לְהַסְדִּיר לַחֵם הַפָּנִים וְלִבּוֹנָה. וְקִרְבָּן מוֹסֵף בְּרֵאשׁ חֹדֶשׁ. בּוֹצִינָא קְדִישָׁא, בְּכָל יוֹמָא צְרִיךְ לְשְׁדוּרֵי דוֹרוּנָא לְמַלְכָא בִידָא דְמִטְרוּנִיתָא. אִי אִיהִי בְרִשׁוֹ בְעֵלָה, צְרִיךְ תּוֹסַפֵּת, כְּגוֹן מוֹסֵף בְּשַׁבָּת וּבְרֵאשׁ חֹדֶשׁ, וּמוֹסֵף דְכָל יוֹמֵין טְבִין.

562. דְאִיהִי רְשׁוּת הַיְחִיד הַלֵּילָה וְעַמּוּדָא דְאֶמְצַעִיתָא אִיהוּ בְעֵלָה דְהָאֵי רְשׁוּת. וַיַּעֲקֹב דִּתְקַן צְלוֹתָא דְעֶרְבִית, אִיהוּ דְרָגָא הַלֵּילָה דְעַמּוּדָא דְאֶמְצַעִיתָא. בְּגִין דָּא אֹקִמּוּהּ מֵאֵרֵי מִתְנִיתִין, תַּפְלַת עֶרְבִית רְשׁוּת, דְאֶף עַל גַּב דְבִגְלוּתָא דְדוּמָה לְלֵילָה, דְשִׁלְטִין תַּמָּן סְמָאֵל וְנַחֲשׁ, וְכָל מְמַנְן דְאֶכְלוּסִין הַלֵּילָה, וְשְׁכִינְתָא נַחַתת בְּגְלוּתָא עִם יִשְׂרָאֵל, אִיהִי בְרִשׁוֹ דְבְעֵלָה אֶשְׁתַּבַּחַת, הָדָא הוּא דְכֵתִיב, אֲנִי יוֹי' הוּא שְׁמִי וְכְבוֹדִי לְאַחַר לָא אֶתָּן.

563. Because of this IT IS WRITTEN: "And he lighted on a certain place" (Beresheet 28:11); discovering inadvertently (Hebrew root: PE GIMEL AYIN) is only reconciliation AND APPEASEMENT, as in: "Neither make intercession (Hebrew root: PE GIMEL AYIN) to Me" (Yirmeyah 7:16). The Congregation of Yisrael appeased ZEIR ANPIN, that he should not leave her, for the Holy One, blessed be He, ZEIR ANPIN, is the Place of the world. What is meant by world? The Shechinah. For the Aramaic equivalent to 'world' is almah, which is derived from youth, as in the verse: "...the maid (almah)..." (Beresheet 24:43), NAMELY MALCHUT THAT IS A MAIDEN. And what is written about him? "and tarried there all night" (Beresheet 28:11), that is ZEIR ANPIN made peace with her, to stay there in the exile with the Shechinah. And should you suggest THAT THE MEANING OF "AND HE LIGHTED ON A CERTAIN PLACE" (IBID.) IS that Jacob appeased MALCHUT, that is fine. BUT IT CAN ALSO BE TAKEN TO MEAN THAT MALCHUT APPEASED JACOB, WHO IS ZEIR ANPIN, SO THAT HE SHOULD NOT LEAVE HER IN THE EXILE, AS ABOVE. And because every night, which IS THE ASPECT OF exile, she is in the domain (Heb. rashut) of her husband, AS ABOVE, the sages taught that the evening prayers are optional (Heb. reshut). FOR PRAYER IS MALCHUT AND EVENING IS EXILE, SO THAT SAYING THAT THE EVENING PRAYERS ARE OPTIONAL IS THE SAME AS SAYING THAT MALCHUT IN EXILE IS IN THE DOMAIN (HEB. RASHUT) OF HER HUSBAND. And the other, LITERAL, explanation of the saying, NAMELY THAT THE EVENING PRAYERS REALLY ARE OPTIONAL AND NOT OBLIGATORY, is but material straw for the fodder of animals, by inference from minor to major (Heb. chomer), IT IS EASY FOR ONE WHO IS MATERIAL (HEB. CHOMER) TO UNDERSTAND, BUT NOT FOR ONE OF INTELLIGENCE. The sages of the Mishnah came down to him, prostrated themselves before him, and were happy over this matter, and they bound him with a number of knots of mysterious secrets, NAMELY THEY EXPOUNDED THAT MATTER IN A NUMBER OF WAYS WITH TORAH SECRETS. And they crowned him and raised him up to the other companions who had remained there.

564. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, this is why it is obligatory with the remaining prayers, imposed on them as a promissory note, to bring together MALCHUT and the Righteous One, the living of all Worlds, WHICH IS YESOD. For in this connection THE SAGES TAUGHT: One who joins ge'ulah (lit. 'Redemption') to the Amidah Prayer, will meet with no mishap for the whole of the day WHERE GE'ULAH IS YESOD AND TEFILAH IS MALCHUT. And how is she joined to Yesod? By the right arm, WHICH IS CHESED, as it is written: "As Hashem lives; lie down until the morning" (Rut 3:13), NAMELY UNTIL CHESED THAT IS CALLED 'MORNING' SHALL GIVE LIGHT.

565. The arrival time of the afternoon prayer (Minchah) IS THE SECRET OF "in the evening she would go" (Ester 2:14), NAMELY THE UNITY JUST BEFORE DUSK, as it is written: "and the dove came unto him in the evening" (Beresheet 8:11), FOR THE DOVE IS MALCHUT, because "it is a present (Heb. minchah) sent to my lord" in the exile of "Esau" (Beresheet 32:19), FOR EVENING IS THE SECRET OF EXILE. "and, behold, also he is behind us" (Ibid.), NAMELY ZEIR ANPIN IS COMING AFTER US TO REDEEM US FROM THE EXILE. Furthermore, "to my lord" refers to the Lord of all the world, which is the Righteous One, NAMELY YESOD. For from there, FROM THE ASPECT OF THE MATING, THE MINCHAH THAT IS AT EVENTIME, IT IS SAID ABOUT Joseph, the Righteous One: "His firstling of His herd, grandeur is His" (Devarim 33:17). FOR THE UNITY OF THE MINCHAH COMES FROM THE CONTROL OF THE LEFT THAT IS CALLED 'EVENING', AND SINCE THE MINCHAH IS "SENT TO MY LORD," NAMELY TO YESOD, WHICH IS JOSEPH, THEREFORE JOSEPH ALSO BECOMES THE ASPECT OF "FIRSTLING OF HIS HERD," WHICH IS THE LEFT COLUMN. And in the future Messiah the son of Efraim will issue from him, FOR MESSIAH THE SON OF DAVID IS THE ASPECT OF THE RIGHT AND MESSIAH THE SON OF EFRAIM IS THE ASPECT OF THE LEFT. And for his sake, FOR THE SAKE OF MESSIAH THE SON OF EFRAIM, it is

563. ובגין דא ויפגע במקום, לית פגיעה, אלא פיוסא. כגון אל תפגעי בי. כ"י פיוסת ליה, דלא יזוז מינה, דקודשא בריך הוא איהו מקומו של עולם. מאי עולם. דא שכינתא. תרגום עולם, עלמא, לישנא דעולמא, כד"א העלמה. ומה כתיב ביה, וילן שם, אתפייס עמה, למיבת תמן בגלותא עם שכינתא. ואי תימא דיעקב פייס לה, שפיר. ובגין דאיהי בכל לילוא, דאיהו גלותא, ברשו בעלה, אוקמוה תפלת ערבית רשות. ומירושא אחרינא, איהו תבן למיכל לבעירן חומריים בק"ו. נחתו מארי מתניתין, ואשתטחו קמיה, וחדו בהאי מלה, וקשרו לה בכמה קשרין דרזין סתימין. ואעטרו לה, וסליקו לה לגבי חברייה דאשתארו תמן.

564. אמר רעיא מהימנא, בוצינא קדישא, בגין דא בשאר צלותין איהו חובה, דשטר חוב עליהו, לסמכא לה בצדיק חי עלמין, דביה כל הסומך גאולה לתפלה, אינו נזק בכל אותו יום. ובמאי סמיכת על יסוד. בדרועא ימינא. הה"ד, חי יי' שכבי עד הבקר.

565. כד מטי זמן צלותא דמנחה, בערב היא באה. הה"ד, ותבא אליו היונה לעת ערב. בגין דמנחה שלוחה היא לאדוני, בגלותא דעשו, והנה גם הוא אחרינו. ועוד לאדוני, דא איהו אדון כל הארץ, ודא צדיק, מתמן יוסף הצדיק, בכר שורו הדר לו. דעתיד לנפקא מניה משיח בן אפרים. ובגיניה אתמר והנה קמה אלמתי וגם נצבה והנה תסובינה אלמותיכם ותשתחוונה לאלומתי. ובצדיק, כל הכורע כורע בכרוך.

said: "and, lo, my sheaf (Hebrew root: ALEPH LAMED MEM) arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf" (Beresheet 37:7), FOR MESSIAH THE SON OF EFRAIM IS CALLED 'MUTE' (HEBREW ROOT: ALEPH LAMED MEM) IN THE EXILE. And about the righteous One IT WAS SAID: Everyone who bows should do so at the word 'Blessed'. AND IT WAS THEREFORE SAID FOR HIS PART: "AND BOWED DOWN TO MY SHEAF," WHICH IS MESSIAH.

566. Said the holy luminary, THAT IS RABBI SHIMON: Faithful Shepherd, it is said about you: "And Moses took the bones of Joseph" (Shemot 13:19). SINCE MOSES IS TIFERET, WHICH IS CALLED 'BODY', AND JOSEPH IS YESOD, THAT IS CALLED 'COVENANT', AND we consider body and covenant to be one, it is therefore said about you: "And, lo, my sheaf arose, and also stood upright," NAMELY MALCHUT THAT IS CALLED 'EL' IN EXILE, for so is the Amidah prayer, said while standing upright, WHERE PRAYER IS THE SECRET OF MALCHUT. Likewise: Everyone who returns to an upright position, should do so at the mention of the Divine Name, WHICH IS TIFERET, NAMELY MOSES, AND THEREFORE IT IS SAID ABOUT HIM: "my sheaf arose." And about the Righteous One: Everyone who bows, should do so at the word 'Blessed'; and thus it is said "and bowed down to my sheaf." FOR, FROM THE POINT OF VIEW OF TIFERET, THE RISING UP IS TO MALCHUT, WHILE, FROM THE POINT OF VIEW OF YESOD THE BOWING DOWN IS TO MALCHUT. For you are attached to the right and to the left, to the body and covenant, WHICH ARE TIFERET AND YESOD, AND TIFERET INCLINES TO THE RIGHT, AND YESOD INCLINES TO THE LEFT. Subsequently, you will ascend on them to Binah, to open there fifty gates of freedom for Yisrael, NAMELY TO DRAW DOWN THE GREAT MOCHIN OF FREEDOM, to fulfill the verse: "As in the days of your coming out of the land of Egypt, I will show to him marvelous things" (Michah 7:15). For this reason the morning prayer is obligatory and the evening PRAYER is optional.

567. In the evening prayer, MALCHUT is Hashkivenu (lit. 'Cause us to lie down'), NAMELY she lies between the arms of the King in exile, FOR SHE LIES DOWN AND HAS NO STANDING UPRIGHT, SINCE NIGHT-TIME IS THE ASPECT OF EXILE. When the morning, WHICH IS THE ASPECT OF REDEMPTION, comes, THE HOLIDAY OF Passover, WHICH IS THE SECRET OF RIGHT, NAMELY CHESED OF ZEIR ANPIN, takes hold of her on the right, NAMELY EMANATES CHASSADIM TO HER. But IT IS SAID about the left arm of ZEIR ANPIN, THAT IS CALLED 'Isaac', WHICH IS THE ASPECT OF Tishrei, "And it came to pass, before he had done speaking, that, behold, Rivkah came out" (Beresheet 24:15) from the exile, FOR THE REDEMPTION COMES FROM THE CORRECTION OF THE LEFT SIDE, WHICH IS ISAAC. And so that MALCHUT should not emerge FROM THE EXILE from the side of Judgment, FOR THE LEFT IS JUDGMENT, THEREFORE, Jacob, WHO IS ZEIR ANPIN, "changing his hands" (Beresheet 48:14), placed ox, WHICH IS LEFT, on his right, WHICH IS CHESED, and lion, WHICH IS RIGHT, he placed on the left, WHICH IS JUDGMENT, for which reason: "Hashem says to my master: Sit at My right hand," (Tehilim 110:1). This is the Righteous One, WHICH IS YESOD, that parallels Messiah the son of Joseph, WHICH IS JUDGMENT; and He said to him: "Sit at My right hand," which is the arm of Abraham, WHICH IS CHESED AT THE TIME of the exile of Ishmael. THAT IS, BECAUSE JACOB, "CHANGING HIS HANDS," SAID "TO MY MASTER," WHICH IS THE LEFT OF YESOD, WHICH IS MESSIAH THE SON OF EFRAIM, WHICH IS JUDGMENT, THAT HE SHOULD SIT AT THE RIGHT, WHICH IS CHESED, "until I make your enemies your footstool" (Tehilim 110:1).

566. אָמַר בּוֹצִינָא קְדִישָׁא, רַעִיָא מְהִימָנָא, בְּךָ אֲתָמַר וַיִּקַּח מֹשֶׁה אֶת עֲצָמוֹת יוֹסֵף. בְּגִין דְּגוּף וּבְרִית חֲשִׁבִינָן חַד. וּבִגְדֵי עַלְךָ אֲתָמַר, וְהִנֵּה קָמָה אֲלוֹמָתִי וְגַם נִצְבָה. דִּכְךָ תַּפְלָה מֵעוֹמֵד. וְכֵן כָּל הַזֹּקֵף זֹקֵף בְּשֵׁם. וּבִצְדִיק, כָּל הַכוֹרֵעַ כּוֹרֵעַ בְּכוֹרֵךְ, וְהֵינּוּ וְתִשְׁתַּחֲוִינָה לְאַלְמָתִי. דְּאֵנָת אַחִיד בְּיִמִּינָא וּבִשְׂמָאלָא, בְּגוּף וּבְרִית. וּלְבַתֵּר תַּסְתַּלַּק עֲלֵיהּ לְבִינָה, לְמַפְתַּח בְּהַ חֲמִשִּׁין תִּרְעִין דְּחִירוֹ לְיִשְׂרָאֵל. לְקִיּוּמָא, בְּיָמֵי צִאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאנּוּ נִפְלְאוֹת, וּבִגְדֵי צְלוֹתָא דְשַׁחְרִית חוֹבָה, דְּעֵרְבִית רִשׁוֹת.

567. בְּעֵרְבִית אִיהוּ הַשְּׂכִיבֵנוּ, דְשִׁכִּיבַת בֵּין דְרוּעֵי מַלְכָא בְּגְלוּתָא. כִּד יִיתֵי צַפְרָא, פָּסַח אַחִיד בֵּיה בְּיִמִּינָא. אֲבָל בְּרוּעָא שְׂמָאלָא דִּיצְחָק, תִּשְׁרִי. וַיְהִי הוּא טָרַם כְּלָה לְדַבֵּר וְהִנֵּה רַבְקָה יוֹצֵאת, מִן גְלוּתָא. וּבְגִין דְלֹא נִפְקֵי מִסְטְרָא דְרִינָא, יַעֲקֹב שָׂכַל אֶת יָדָיו, וְשׁוּי שׁוֹר בְּיִמִּינָא, אֲרִיָה בְשְׂמָאלָא. וּבִגְדֵי נָאִם יֵי לְאֲדוֹנֵי שֵׁב לְיִמִּינֵי, דָּא צְדִיק, לְקַבְלִיָה מְשִׁיחַ בֶּן יוֹסֵף, וְאִמַר לִיה שֵׁב לְיִמִּינֵי, דְרוּעָא דְאַבְרָהָם, בְּגְלוּתָא דִישְׂמַעְאֵל, עַד אֲשִׁית אוֹיְבֵיךָ הָדוּם לְרַגְלֵיךָ.

85. Additional Nefesh, additional Ruach, additional Neshamah

At the time of redemption, the Zohar tells us, an additional spirit will awaken over Yisrael, and they will have rest from their enemies. For each individual, the extra spirit is allocated according to his deeds or level. If a person is completely perfect, having all ten of the qualities that are in Malchut, he is given the crown, Keter, as written in, "I will pour out My spirit upon all flesh." There there is then no rule left for Samael or his adherents. Moses concludes by saying that on Shabbats and festivals the prayers are more important to God than all sorts of spices.

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568. At that time an extra spirit will awaken, THAT IS, AN additional SPIRIT, over Yisrael, as it is written: "I will pour out My spirit upon all flesh" (Yoel 3:1), and Yisrael will have rest from the nations of the world, "rest from their enemies" (Ester 9:16). And it will be as on the Shabbat when an extra Nefesh is added to a person, and he obtains rest therein. And if he has rest with an extra Nefesh, which is feminine, how much more WILL HE HAVE REST with the spirit, which is masculine.

569. And, Tannaim and Amoraim, HEAR: the extra Nefesh on the Shabbat is for the whole of Yisrael together, just one, WHICH IS THE SECRET OF KETER, but for each person it is allocated according to his deeds, NAMELY FOR EACH ONE ACCORDING TO HIS LEVEL. And this we have learned from repentance by inference from minor to major. For all of Yisrael together, whenever making repentance, are all found acceptable, as it is written: "as Hashem our Elohim is in all things that we call upon Him for" (Devarim 4:7), THIS BEING THE REASON FOR IT BEING FOR ALL YISRAEL TOGETHER. They are crowned with the Name of Yud Hei Vav Hei, with his crown, which is Upper Keter. And this UPPER KETER is an additional Neshamah for all Yisrael together on Shabbats and festival days. For this reason it was decreed that THE BLESSINGS be signed off NAMELY CONCLUDED with the name of the Yud Hei Vav Hei, which indeed concludes each blessing of the Amidah prayer, but no additional service is said without the ILLUMINATION of Keter, FOR KETER OF THE NAME OF YUD HEI VAV HEI DOES NOT ILLUMINATE EVERY DAY, AND THE BLESSINGS ARE THEREFORE CONCLUDED WITH YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, WHILE NO ADDITIONAL SERVICE, WHICH IS THE KETER OF ZEIR ANPIN, IS RECITED. But on the Shabbat, it was decreed that 'A crown will be given to You, Hashem our Elohim' is recited, BECAUSE ON THE SHABBAT THE KETER OF ZEIR ANPIN ILLUMINATES, AND THE ADDITIONAL SERVICE IS THEREFORE RECITED. AND THIS KETER OF ZEIR ANPIN IS THE SECRET OF THE ADDITIONAL NESHAMAH THAT GIVES LIGHT FOR THE WHOLE OF YISRAEL TOGETHER, AS ABOVE.

570. For each individual of Yisrael, however, the additional Nefesh descends to him according to his level. If he is pious (Heb. chasid), he is given an additional Nefesh from the attribute of Chesed, according to his level. If he is a mighty man, fearful of sin, he is given an additional Nefesh from the attribute of Gvurah. If he is an honest man, he is given an additional Nefesh from the attribute of truth. For the additional Nefesh is Malchut, and is made up of the ten Sfirot, AND THEREFORE a person RECEIVES FROM A SFIRAH OF MALCHUT according to his character. THAT IS: If he is a chief in Yisrael, or a sage or one who understands wisdom or Torah, about which is said: "to understand a proverb, and a figure" (Mishlei 1:6) or the Prophets or the Hagiographa, so is he given an additional Nefesh accordingly, which is called 'Keter of Malchut', IF HE IS A CHIEF IN YISRAEL.

568. בַּהוּא זְמַנָּא, יִתְעַר רוּחַ יִתְיָרָה תּוֹסֶפֶת עַל יִשְׂרָאֵל, הֵה"ד אֲשֶׁפוּךְ אֶת רוּחִי עַל כָּל בָּשָׂר, וַיְהוּי נְיִיחָא לְיִשְׂרָאֵל מֵאוּמִין דְּעַלְמָא, וְנוּחַ מֵאוֹיְבֵיהֶם. כְּגוֹוֵנָא דְשַׁבְּתָא, דְּאִתּוֹסֶף בְּב"נ נַפְשׁ יִתְיָרָה בְּשַׁבְּתָא, וְאִית לֹון בְּה נְיִיחָא, אִי בְּנַפְשׁ יִתְיָרָה אִית לֹון נְיִיחָא, דְּאִיהִי נּוֹקְבָא, כָּל שְׁכָן בְּרוּחָא דְּאִיהִי דְּכוּרָא.

569. וְתַנָּאִים וְאַמּוֹרָאִים, נַפְשׁ יִתְיָרָה בְּשַׁבְּתָא לְכָל יִשְׂרָאֵל כַּחַדְא, חַד אִיהִי. אָבַל לְכָל ב"נ, אִיהוּ כַּמוּם עוֹבְדוּי. וְאַלְיִסְנָא מִק"ו דְּתִיּוּבְתָא, דְּכָל יִשְׂרָאֵל כַּחַדְא, בְּכָל זְמַנָּא דְּחֻזְרִין כְּלָהוּ, מִתְקַבְּלִי. הֵה"ד, כִּי אֱלֹהֵינוּ בְּכָל קְרָאנוּ אֵלָיו, דְּשֵׁם יי מוֹכְתָר עֲלֵיהוּ בְּכַתְרִיהּ, דְּאִיהוּ כְּתָר עֲלִיוֹן. וְהֵאִי אִיהוּ נְשָׁמָה יִתְיָרָה דְּכָל יִשְׂרָאֵל, בְּשַׁבְּתָא וְיוֹמִין טְבִין. וּבג"ד תְּקִינוּ בְּכָל יוֹמִין, לְמַחְתָּם בְּשֵׁם יְדוּד, דְּאִיהוּ חוֹתָם דְּכָל בְּרַכָּאן דְּצְלוּתִין, וְלֹא אֲמַרִין מוֹסֶף בְּלֹא כְּתָר. וּבְשַׁבְּתָא, תְּקִינוּ לְמֵימַר בְּמוֹסֶף, כְּתָר יִתְנוּ לְךָ יי אֱלֹהֵינוּ.

570. אָבַל לְכָל חַד מִיִּשְׂרָאֵל, הֵכִי נַחִית לִיה נַפְשׁ יִתְיָרָה, כַּמוּם דְּרַגָּא דִּילִיהּ. אִי הוּא חָסִיד, יְהִבִין לִיה נַפְשׁ יִתְיָרָה מִמַּדַּת חֶסֶד, כַּמוּם דְּרַגָּא דִּילִיהּ. אִי אִיהוּ גְבוּר, יִרָא חֶטָא, יְהִבִין לִיה נַפְשׁ יִתְיָרָה, מִמַּדַּת גְּבוּרָה. וְאִי אִיהוּ אִישׁ תָּם, יְהִבִין לִיה נַפְשׁ יִתְיָרָה, מִמַּדַּת אֱמֶת. וְנַפְשׁ יִתְיָרָה דָּא מְלָכוּת, דְּאִיהִי כְּלִילָא מְעַשָּׂר סְפִירָאן, וְכַמוּם מְדָה דְּב"נ. אִם נְשׂוּא יִשְׂרָאֵל, אִו חֶכֶם, אִו מְבִין בְּחֻכְמָה, אִו בְּתוּרָה, דְּאִתְמַר בִּיה, לְהִבִין מְשָׁל וּמְלִיצָה. אִו בְּנְבִיאִים, אִו בְּכַתּוּבִים. הֵכִי יְהִבִין לִיה נַפְשׁ יִתְיָרָה, דְּאִתְקְרִיאַת כְּתָר מְלָכוּת.

571. CONTINUING THE EXPLANATION OF HIS WORDS, If he is a scholar, as we have learned: WHO IS A SCHOLAR? He who adds wisdom to every man, as it is written: "in wisdom have You made them all" (Tehilim 104:24). He is given an extra Nefesh from there, NAMELY FROM CHOCHMAH. And if he understands one matter from another in the Torah, he is given an extra Nefesh from Binah. And if he is a scholar in the Prophets and Hagiographa, he is given an extra Nefesh from Netzach and Hod. And if he is completely righteous, keeping the sign of the covenant, the sign of the Shabbat, the sign of the festivals, and the sign of the Tefilin, he is given an extra Nefesh from the Righteous One, WHICH IS YESOD. And in every case, the extra Nefesh THAT THE INDIVIDUAL RECEIVES is from Malchut. AND IF IT HAS BEEN SAID THAT HE IS YESOD, FOR EXAMPLE, THEN THIS MEANS THE SFIRAH YESOD of MALCHUT, AND SO WITH THE OTHER SFIROT.

572. And if he is a person who has all the above-mentioned qualities, THEN HE IS COMPARABLE AND SIMILAR TO THE WHOLE OF YISRAEL TOGETHER and is given Keter in the name of the Yud Hei Vav Hei. AND THIS IS IN THE SECRET OF THE VERSES: "as Hashem our Elohim is in all things that we call upon Him for" and "There is none holy as Hashem" (I Shmuel 2:2). 'AS (HEB. CAF)' THAT IS PREFIXED TO HASHEM IS THE SECRET OF KETER OF ZEIR ANPIN. AND THIS IS AN EXTRA NESHAMAH from the world of the Male, which is Tiferet, AND IS NOT AS THE EXTRA NEFESH OF AN INDIVIDUAL, WHICH IS ONLY FROM THE SFIROT OF MALCHUT. For he is a king crowned with an upper crown FROM BINAH, in which He rules with His Shechinah, which is extra Nefesh. And Keter is extra Neshamah THAT IS RECEIVED FROM the Yud Hei Vav Hei, which is Ruach, about which it is said: "I will pour out My spirit upon all flesh." AND THIS SPIRIT, WHICH IS YUD HEI VAV HEI is composed of the ten Sfirot, downwards from above, as follows: Yud is Chochmah, Hei is Binah, Vav incorporates the six Sfirot, from Chesed to Yesod, Hei is Malchut. And the Caf, (as) in "as Hashem our Elohim" is the crown on the head OF THE YUD HEI VAV HEI. And this is the Neshamah that is added on the Shabbat day EITHER TO ALL OF YISRAEL TOGETHER OR TO AN INDIVIDUAL WHO HAS ALL TEN OF THE QUALITIES THAT ARE IN MALCHUT.

573. And because the Prime Cause is superior and covered with this crown, and on the Shabbat days and festivals THE CROWN (Heb. KETER) spreads with the Yud Hei Vav Hei, there is, therefore, no rule THEN for Samael and Serpent and all his officials, nor does Gehenom, which is the wicked Female of Samael, have any rule, nor his camps, for all of them take cover before the camps of the King, just as the idolatrous nations of the world will hide when Messiah is revealed, as it is written: "And they shall go into the holes of the rocks" (Yeshayah 2:19); "and in the holes of the rocks" (Yeshayah 7:19).

571. וְאִי חָכֵם, כְּמָה דְאוֹקִימָנָא הַמְּחַכִּים לְכָל אָדָם, דְּאִתְמַר כְּלָם בְּחֻכְמָה עֲשִׂיתָ, יְהִיבִין לִיה נֶפֶשׁ יְתִירָה מִתְמָן. וְאִם הוּא מִבִּין דְּבַר מִתּוֹךְ דְּבַר בְּאוֹרֵייתָא, יְהִיבִין לִיה נֶפֶשׁ יְתִירָה מִבִּינָה. וְאִם הוּא חָכֵם בְּנִבְיָאִים וּבְכַתּוּבִים, יְהִיבִין לִיה נֶפֶשׁ יְתִירָה מִנְצַח וְהוּד. וְאִי אִיהוּ צַדִּיק גְּמוּר דְנִטְר אוֹת בְּרִית, אוֹת שַׁבַּת, אוֹת יוֹמֵינ טְבִין, אוֹת תְּפִילִין, יְהִיבִין לִיה נֶפֶשׁ יְתִירָה מִצַּדִּיק, וּבְכָל אַתְר, נֶפֶשׁ יְתִירָה מִמַּלְכוּת.

572. וְאִי אִיהוּ ב"נ מְכַל מִדּוֹת אֱלִין, יְהִיבִין לִיה כְּתֵר בְּשֵׁם יְדוּד, כִּיְדוּד אֱלֵהִינוּ בְּכָל קְרָאנוּ אֱלִינוּ. אִין קְדוּשׁ כִּיְדוּד. מַעֲלָמָא דְדְכוּרָא, דְּאִיהוּ תְּפִאֲרָת, מִלְךְ מוֹכְתֵר בְּכַתֵּר עֲלָאָה, דְּבָה יִמְלוֹךְ בְּשִׁכְנֵיתֵיה, דְּאִיהוּ נֶפֶשׁ יְתִירָה. וּכְתֵר נִשְׁמָה יְתִירָה, יְהוּ"ה, רוּחַ, דְּאִתְמַר אֲשֶׁפוֹךְ אֶת רוּחִי עַל כָּל בָּשָׂר, וְאִיהוּ כְּלִיל י' סְפִירָאן מַעֲיָלָא לְתַתָּא, כְּגוּוֹנָא דָא: י' חֻכְמָה. ה' בִּינָה. ו' כְּלִיל שֵׁית סְפִירָאן, מַחְסֵד עַד יְסוּד. ה' מַלְכוּת. כ' מִן כִּיְדוּד אֱלֵהִינוּ, כְּתֵר עַל רִישֵׁיה. וְהָאִי אִיהוּ נִשְׁמָה דְּאִתּוֹסְפָא בְּיוֹם שַׁבַּת.

573. וּבְגִין דְּעֵלְת הָעֲלוֹת, מוֹפְלָא וּמְכוּסָה בְּהָאִי כְתֵר, וְאִתְפָּשֵׁט בְּשֵׁם יְהוָה בְּשַׁבְּתוֹת וְיָמִים טוֹבִים, לִית שׁוֹלְטָנוּתָא לְסַמְאֵל וּלְנַחֲשׁ וּלְכָל מְמָנן דִּילִיָּה, וְלִית לִיה שְׁלִטָנוּתָא לְגִיהֵנָם, נּוֹקְבָא בִישָׂא דְסַמְאֵל, וְלֹא לְמִשְׁרִיין דִּילִיָּה, כְּלָהוּ מִתְטַמְרִין מִן קְדָם מִשְׁרִייתָא דְּמַלְכָא, כְּגוּוֹנָא דִּיתְטַמְרִין אוֹמִין עֲבוֹ"ם דְּעֲלָמָא, כְּד יִתְגַּלִּי מְשִׁיחָא, הַה"ד וּבָאוּ בְּמַעֲרוֹת צוּרִים וּבְנִקְיֵי הַסְּלָעִים.

574. The Tannaim and the Amoraim arose and said, Faithful Shepherd, you are the one who is equivalent to all of Yisrael, filled with all good qualities, and certainly in you rests He about whom it is said: "There is none holy as Hashem," NAMELY THE CAF (=AS) THAT IS PREFIXED TO THE YUD HEI VAV HEI WHICH ALLUDES TO KETER OF THE YUD HEI VAV HEI. You are a crown (keter) on each and every one of Yisrael, for there is no man who can be a crown over you, not a chief, nor scholar, nor one who understands, not a pious man, not a mighty one, nor an honest man, not a prophet, not a righteous person, nor a king. FOR THESE ARE THE TEN SFIROT OF MALCHUT, FROM WHICH EACH INDIVIDUAL ONE OF YISRAEL TAKES. But you are in the form of the Holy One, blessed be He, NAMELY ZEIR ANPIN, WHICH IS THE SECRET OF THE WORLD OF THE MALE, AS ABOVE, the son being in the form of his father, FOR MOSES IS THE SON OF ZEIR ANPIN, just as is Yisrael AS A WHOLE, about whom it is written: "You are the children to Hashem your Elohim" (Devarim 14:1). Complete the precept of your Master, for there is no PRECEPT of those that you perform with which the Holy One, blessed be He, and His Shechinah will not be adorned above and below, with upper Keter in every attribute.

575. THE FAITHFUL SHEPHERD opened and said: Tannaim and Amoraim, LISTEN, AND THE ZOHAR EXPLAINS that every time that THE FAITHFUL SHEPHERD called 'the companions', with Rabbi Shimon among them, BY THE TITLE 'TANNAIM and AMORAIM,' he said to them: I praise you according to your munificence, for you are the sons of princes, NAMELY: Abraham, Isaac, and Jacob. No one but the Master of the Universe can praise you, for even the whole of the Torah in its infinite extension is dependent on you. As it is said in the Torah: "Its measure is longer than the earth, and broader than the sea" (Iyov 11:9), so is your praise. But may what was fulfilled in me be fulfilled in you also, for I rejoiced in the honor of Aaron, my brother, as we have learned ABOUT AARON: The heart that rejoiced at the greatness of his brother shall put on the Urim and Tumim.

576. And LISTEN, Tannaim and Amoraim, all the additional prayers of Shabbats and festivals, every additional service in which Keter is mentioned, they are known from here, namely KETER OF ZEIR ANPIN, ABOUT WHICH IS SAID: "THERE IS NONE HOLY AS THE HASHEM." And the smell of all the prayers of Yisrael is as the smell of "myrrh and frankincense, with all the powders of the merchant" (Shir Hashirim 3:6). This is the case of weekdays, but on Shabbats and festivals, WHEN THE KETER OF ZEIR ANPIN ILLUMINATES, AS ABOVE, the prayer is much more important for the Holy One, blessed be He, than all sorts of spices.

577. On festival days THE PRAYERS are more sublime AND IMPORTANT than all "the powders (Heb. avkah) of the merchant," about which it is said: "and there wrestled (Heb. ye'vek) a man with him" (Beresheet 32:25), for Samael wrestles with faulty prayer, using it to fight AND DENOUNCE by means of that fault of a transgression IN THE PRAYER; namely with that dust (Heb. avak) OF THE PRAYER, HE ASCENDS AND DENOUNCES, and this rises up to the heavens.

574. קָמוּ תַנַּיִן וְאַמּוֹרָאִין, וְאָמְרוּ, רַעִיָּא מְהִימְנָא, אַנְתָּ הוּא שְׁקִיל לְכָל יִשְׂרָאֵל, מִמּוּלָא מְכַל מַדּוּת טְבִין, וְדַאי בְּךָ שְׂרִיָּא, הֵהוּא דְאַתְמָר בֵּיה, אִין קְדוּשׁ פִּידוּר אֱלֹהִינוּ. אַנְתָּ כְּתָר עַל כָּל חַד וְחַד מִיִּשְׂרָאֵל, כִּי אִין בְּלַתְךָ בִּינִי, דִּיהָא כְּתָר עֲלֵךְ, לֹא נְשִׂיא, וְלֹא חֲכָם, וְלֹא מְבִין, וְלֹא חֲסִיד, וְלֹא גְבוּר, וְלֹא תָם, וְלֹא נְבִיא, וְלֹא צְדִיק, וְלֹא מֶלֶךְ. אַנְתָּ הוּא בְּדִיוקְנָא דְקוּדְשָׁא בְּרִיךְ הוּא, בְּרָא בְּדִיוקְנָא דְאַבְהֵי, כְּגוּוֹנָא דִּישְׂרָאֵל, דְאַתְמָר בְּהוּן, בְּנִים אַתָּם לִי אֱלֹהֵיכֶם. אֲשֵׁלִים פְּקוּדִין דְמֵאֲרַךְ, דְלִית פְּקוּדִין מֵאֲלִין דִּילְךָ, דְלֹא יִתְעַטֵּר בֵּיה קוּדְשָׁא בְּרִיךְ הוּא וְשְׂכִינְתֵיהּ עֵילָא וְתַתָּא, בְּכַתֵּר עֲלָא, בְּכָל מַדָּה וּמַדָּה.

575. פָּתַח וְאָמַר, תַּנַּיִן וְאַמּוֹרָאִין, דְכַד הוּוּ קְרִי לְכַלְהוּ, לר"ש בְּכָלֵל עֲמַהוּן בְּכָל זְמַנָּא, אָמַר לוֹן, אַנְא מְשַׁבְּחָנָא לְכוּ, כְּפֹם נְדִיבוֹת דְלִכּוֹן, דְאַתּוֹן בְּנֵי נְדִיבִים אַבְרָהָם יִצְחָק וְיַעֲקֹב. לִית מֵאֵן דִּיכֹיל לְשַׁבְּחָא לְכוֹן, אֶלָּא מְרִי עֲלָמָא, דְאַפִּילוּ אֹרִייתָא כְּלָה עַד אִין סוּף, בְּכוּ הִיא תְלִיא. כְּגוּוֹנָא דְאַתְמָר בְּאֹרִייתָא, אַרוּכָה מֵאֲרַץ מַדָּה וּרְחֵבָה מִנִּי יָם, הָכִי שְׁבַח דִּילְכוּ. אַבְל יִתְקִיִים בְּכוּ, מַה דְאַתְקִיִים בִּי, דְחַדִּינָא בִיקְרָא דְאַהֲרֹן אַחִי, כְּמַה דְאַוּקְמוּהָ, הֵלֵב שְׁשֻׁמַּח בְּגִדוּלַת אַחִיו, יִלְבַּשׁ אֹרִים וְתוּמִים.

576. וְתַנַּיִן וְאַמּוֹרָאִין, כָּל מוּסְפִין דְשַׁבְּתוֹת וְיָמִים טוֹבִים, כָּל מוּסֵף דְאַמְרִינֵן בֵּיה כְּתָר, מֵהֲכָא אֲשַׁתְּמוּדְעִין. וְכָל צְלוֹתֵין דִּישְׂרָאֵל, רִיחָא דְלֵהוּן, כְּרִיחָא דְמֹר וּלְבוֹנָה וְכָל אַבְקַת רוּכַל, בְּשַׁאֲרֵי יוּמִין. אַבְל בְּשַׁבְּתוֹת וְיָמִים טוֹבִים, חָשִׁיב עֲלֵיהּ מְכַל מִינֵי בְּשָׂמִים.

577. בְּגִין דְבִיּוּמִין טְבִין, סְלִקִין מְכַל אַבְקַת רוּכַל, דְאַתְמָר בֵּיה, וְיַאבֵּק אִישׁ עִמּוֹ. דְצְלוֹתָא דְאִיהִי פְּגִימָה, אַתְאבֵּק עִמָּה סְמָאֵל, לְאַגְחָא עִמָּה בְּהוּא פְּגִימוּ דְעִבְרִירָה, בְּהוּא אַבֵּק דְרָא, וְדָא סְלִיק עַד שְׁמַיָּא.

86. The evening prayer

The Faithful Shepherd talks about the evening prayer, calling it Jacob's ladder on which the prayers ascend and merits descend. He says that those who teach merit are the defenders in the war of the Torah, and he talks about the war of the evening prayer that continues until dawn.

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578. AND THERE ARE TWO SORTS OF DUST, for the dust of Jacob, NAMELY HIS WAR, comes to teach merit about prayers, in a number of hosts of merits that are regiments and camps that gather with him to teach merit ABOUT PRAYER. And the dust from the level of Samael ascends in a number of camps of debt, teaching guilt ABOUT PRAYER. And this prayer in the evening is called 'Jacob's Ladder', in which: "And behold the angels of Elohim ascending and descending on it" (Beresheet 28:12). These are THE PRAYERS that ascend WHEN THEY ARE liabilities, and merits descend in their place. FOR THE CAMPS OF THE TEACHERS OF MERIT OF JACOB OVERCAME THE CAMPS OF THE TEACHERS OF LIABILITY OF SAMAEL. And there are those that ascend as merits and liabilities descend in their stead. IN THIS CASE, THE CAMPS OF THE TEACHERS OF LIABILITY OF SAMAEL HAVE OVERCOME THE OTHERS, FOR THESE CAMPS humiliate them in a number of wars.

579. For they, THE ONES THAT TEACH MERIT, are the defenders in the war of the Torah, until the war becomes audible to the great mountains, that is to Abraham, Isaac, and Jacob, as it is written: "Hear, O mountains, Hashem's controversy" (Michah 6:2). This is the controversy of prayer, the controversy of Torah, NAMELY THE CONTROVERSY OF THOSE WHO TEACH MERIT AND OF THOSE WHO TEACH LIABILITY OVER MAN'S TORAH AND PRAYER. And this war of the evening prayer continues until sunrise, for Rabban Gamliel determined it as until the rise of dawn, for the evening prayer may be said at any time during the night, but the sages erected a boundary around it AND DETERMINED IT as until midnight.

580. And because THE DUTY OF RECITING THE EVENING PRAYER IS UNTIL THE RISE OF THE DAWN, IT IS SAID: "and there wrestled a man with him until the breaking of the day" (Beresheet 32:24). What is meant by the dawn? It refers to the evening prayer, NAMELY THE SHECHINAH, whose limit is until the morning of Abraham, WHOSE TIME IS the fourth hour. "And Abraham rose up early in the morning" (Beresheet 22:3), namely at the beginning of the first hour at the end of the dawn, which is Netzach of Jacob, for there "To the chief musician (Heb. menatze'ach) upon the morning star" (Tehilim 22:1), to wreak vengeance on Samael for having touched Jacob's left thigh, which is Hod, of which it is said: "he has made me desolate and faint (Heb. davah - Dalet Vav Hei) all the day" (Eichah 1:13), WHERE THE LETTERS OF THE WORD DAVAH, REARRANGED, SPELL Hod. From the side of Hod, which is the fifth millenium, the Temple remained destroyed and barren.

87. Moses, the two Messiahs, the rainbow and Malchut
Rabbi Shimon talks to Moses about two dawns and two Messiahs that come from two kingdoms. He says that Messiah son of David parallels Netzach, Messiah son of Ephraim parallels Hod, and Moses is the Central Column between them because his level is Tiferet and Yesod. We learn about the covenant of the rainbow, and about the three colors in it. We are told of the 39 types of work that are prohibited on the Shabbat, and the four kinds of 'going out' on that day.

578. אֲבָק דִּיעֶקֶב, לְאוֹלָפָא זְכוּתָא עַל צְלוֹתָא, בְּכַמָּה מִשְׁרִינֵי דְזְכוּוֹן דְּאִינוּן חִילִין וּמִשְׁרִינֵי, דְּמִתְכַנְשִׁין עִמָּיה, לְאוֹלָפָא זְכוּ עָלֶיהָ. וְאֲבָק דְּרִגָּא דְּסַמְאֵל, סָלִיק בְּכַמָּה מִשְׁרִינֵי דְּחוּבִין, לְאוֹלָפָא חוּבִין עָלֶיהָ, וְדָא צְלוֹתָא דְּעֶרְבִית, דְּאֶקְרִי סְלָם דִּיעֶקֶב, דְּבָהּ וְהִנֵּה מְלֹאכֵי אֱלֹהִים עוֹלִים וְיורְדִים בּוּ. אֵלִין דְּסַלְקִין חוּבִין, וְנַחְתִּי זְכוּוֹן תְּחוּתִיּהוּ, וְאֵלִין סַלְקִין זְכוּוֹן, וְנַחְתִּין חוּבִין תְּחוּתִיּהוּ. וּמִשְׁפִּילִין לוֹן בְּכַמָּה קְרָבִין.

579. דְּאִינוּן מְאִרֵי תְּרִיסִין, בְּמַלְחָמָתָהּ שֶׁל תּוֹרָה, עַד דְּיִשְׁתַּמַּע קְרָבָא לְטוֹרִין רַבְרַבִּין, דְּאִינוּן אַבְרָהָם יִצְחָק וְיַעֲקֹב, הַה"ד, שְׁמַעוּ הָרִים אֶת רִיב יִי. רִיב דְּצְלוֹתָא. רִיב דְּאוֹרִיּוּתָא. וְהֵאֵי קְרָבָא דְּצְלוֹתָא דְּעֶרְבִית, עַד עֲלוֹת הַשַּׁחַר. דְּרַבָּן גַּמְלִיאֵל אוֹקְמָה, עַד עֲלוֹת הַשַּׁחַר. דְּתַפְלַת עֶרְבִית זְמַנָּה כָּל הַלַּיְלָה, אֲלֵא דְּחַכְמַיִם עָבְדוּ גְּדַר עַד חֲצוֹת.

580. וּבג"ד וַיֵּאבֶק אִישׁ עִמּוֹ עַד עֲלוֹת הַשַּׁחַר, מֵאֵן שַׁחַר. צְלוֹתָא דְּעֶרְבִית. דְּשִׁיעוּרָה עַד בִּקְר דְּאַבְרָהָם, דְּאִיהִי אַרְבַּע שָׁעוֹת וַיִּשְׁכֵם אַבְרָהָם בַּבֶּקֶר. בְּרִישׁ שְׁעָתָא קְדָמָא, בְּסוּף הַשַּׁחַר, דְּאִיהוּ נִצַּח יַעֲקֹב, דְּתַמָּן לְמַנְיַח עַל אֵילַת הַשַּׁחַר, לְנַטְלָא נּוֹקְמָא מִסַּמְאֵל, דְּנִגַּע בִּירַךְ שְׁמַאֲלָא דִּיעֶקֶב, דְּאִיהוּ הוֹד, דְּבִיָּה אֲתַמַּר נִתְנַנִּי שׁוּמְמָה כָּל הַיּוֹם דְּוָה, הוֹד, מִסְטְרָא דְּהוֹד, אֶלְף חֲמִישָׁאָה, אֲשֶׁתְּאַרְתּ בִּי מִקְדָּשָׁא חֲרָבָה וַיִּבְשָׂה.

581. Rabbi Shimon said: Faithful Shepherd, this is your Hod, in which your prophecy is dried up on the left, and because you "caused... to go at the right hand of Moses" (Yeshayah 63:12), which is Netzach, which is the head of the dawns, FOR NETZACH AND HOD ARE CALLED 'TWO DAWNS', SINCE THE OTHER SIDE HOLDS ON TO BOTH OF THEM, AS ABOVE IN THE PRECEDING PARAGRAPH; AND NETZACH IS THE HEAD OF THE DAWNS, AND FROM ITS ASPECT, MALCHUT IS CALLED "A loving hind" (Mishlei 5:19), THEREFORE David stated: "To the chief musician upon the morning star (hind)" (Tehilim 22:1), for the victors (Heb. menatzchim) in the wars will come through NETZACH. FOR IT IS ONLY POSSIBLE TO WIN A WAR WITH THE OTHER SIDE IN THE SFIRAH NETZACH, AS ABOVE IN THE PRECEDING PARAGRAPH. And since Netzach and Hod are two dawns, it was taught in the Mishnah: From what time may one recite the Sh'ma in the mornings? It does not say, 'in the morning', but 'in the mornings', two of them, THE REFERENCE BEING TO NETZACH AND HOD, WHICH ILLUMINATE TOWARDS THE FEMALE DURING THE FIRST TWO HOURS OF THE MORNING, AS ABOVE IN THE PRECEDING PARAGRAPH, AND THEY ARE CALLED 'MORNINGS.'

582. And two Messiahs, COMING FROM TWO MALCHUTS (LIT. 'KINGDOMS') awaken before them, NETZACH AND HOD. Messiah son of David parallels Netzach and is connected with the morning of Abraham, WHICH IS CHESED, SINCE CHESED IS DRAWN DOWN TO MALCHUT FROM NETZACH OF ZEIR ANPIN, which is as is written: "at Your right hand are pleasures for evermore (Heb. Netzach)" (Tehilim 16:11). Hod IS CONNECTED to Gvurah, since to it, TO HOD, is attached Messiah the son of Ephraim, FOR GVURAH IS DRAWN DOWN TO MALCHUT FROM HOD OF ZEIR ANPIN, AS ABOVE. You, MOSES, THE FAITHFUL SHEPHERD, are in the center, for your level is Tiferet, for the Central Column, WHICH IS TIFERET, is connected with you, and also Yesod, the life of the Worlds, is in your level. THEREFORE HE IS THE CENTRAL COLUMN, BETWEEN THE TWO MESSIAHS THAT PARALLEL TO NETZACH AND HOD, FOR YESOD IS THE CENTRAL COLUMN OF NETZACH AND HOD. And Chochmah is on the right; let him who wants to be wise turn south. And Binah is on the left; let him who wants to be rich turn to the north. AND IT FOLLOWS THAT CHOCHMAH, CHESED, AND NETZACH, WHICH ARE ON THE RIGHT, MESSIAH SON OF DAVID, RECEIVES THEM FROM NETZACH OF ZEIR ANPIN, WHILE BINAH, GVURAH AND HOD, MESSIAH SON OF EPHRAIM, RECEIVES THEM FROM HOD OF ZE'IR ANPIN. AND MOSES IS IN BETWEEN THEM AND ILLUMINATES DA'AT, TIFERET AND YESOD TO THEM, UNITING THE TWO MESSIAHS WITH EACH OTHER.

583. It, MALCHUT, is a rainbow with you, FOR MALCHUT RECEIVES FROM HIM THE THREE COLORS OF THE RAINBOW, WHICH ARE THE SECRET OF THE THREE COLUMNS. And this RAINBOW is the apparel of the Shechinah and the apparel of the Righteous One, WHICH IS YESOD, that is called 'the covenant of the rainbow'. And it is the sign of the Shabbat and the sign of a festival, and the sign of Tefilin, and the sign of circumcision. And the Holy One, blessed be He, said: 'One who is not marked with the sign shall not enter into this vision, into this room,' WHICH IS MALCHUT. And MALCHUT is a bed, for the Central Column, WHICH IS ZEIR ANPIN, inclines on it towards Chesed, WHICH IS THE SECRET OF THE RIGHT COLUMN, for the completely righteous, to accord them merits with the eighteen blessings of the Amidah prayer, and inclines towards liability, WHICH IS THE SECRET OF THE LEFT COLUMN, for the wicked, to judge them with Judgment in Gvurah according to their deeds. And in the Central Column it is lenient to those who are mediocre. And this is the form of the letter Shin, THAT HAS THREE HEADS, PARALLELING THESE THREE COLUMNS.

581. אָמַר ר"ש, דַּא הוּד דִּילְךָ רַעִיָא מְהִימְנָא, דְּבִיָּה אַנְתָּ חֲרֵב, מִנְבוּאָה דִּילְךָ מִשְׁמַאלָא, וּבִגְוִין דְּאַנְתָּ מוֹלִיךְ לַיְמִין מִשָּׁה דְּאִיהוּ נִצַּח, רִישָׁא דְּשַׁחְרִין, אֵילַת אֲהָבִים, פִּתַּח דְּוֹד לְמִנְצַח עַל אֵילַת הַשַּׁחַר, דְּבִיָּה יִיתִי מֵאִרֵי נִצַּחֵן קְרִבִּיָּא. וּבִגְוִין דְּנִצַּח וְהוּד תְּרִין שַׁחְרִין, אוֹקְמוּהָ בְּמַתְנִיתִין מֵאִימְתִי קוֹרִין אַתְּ שְׁמַע בְּשַׁחְרִין, וְלֹא אָמַר בְּשַׁחַר. אֶלָּא בְּשַׁחְרִין תְּרִין.

582. וְתִרִין מְשִׁיחִין יִתְעָרוּן לְגַבִּיָּהוּ, מְשִׁיחַ בֶּן דְּוֹד, לְקַבֵּל נִצַּח, וְאַתְקַשֵּׁר בְּפִקְר דְּאַבְרָהָם, הַדָּא הוּא דְּכִתְיִב, נְעִימוֹת בְּיַמִּינְךָ נִצַּח. הוּד בְּגַבְוָה, דְּבִיָּה מְשִׁיחַ בֶּן אֶפְרַיִם אַחִיד. אַנְתָּ בְּאַמְצְעִיתָא, דְּדִרְגָא דִּילְךָ תִּפְאָרַת, דְּאַתְקַשֵּׁר בֶּן עַמּוּדָא דְּאַמְצְעִיתָא. וַיְסוּד חַי עֲלָמִין בְּדִרְגָא דִּילְךָ. וְחֻכְמָה בְּיַמִּין, הַרוּצָה לְהַחֲכִים יְדָרִים. וּבִינָה לְשְׁמַאלָא, הַרוּצָה לְהַעֲשׂוֹר יִצְפִּין.

583. אִיהוּ הַקֶּשֶׁת גַּבְךָ, וְהֵאֵי אִיהוּ לְבוּשָׁא דְּשְׁכִינְתָּא. לְבוּשָׁא דְּצַדִּיק, דְּאַתְקַרֵי בְּרִית הַקֶּשֶׁת. וְאִיהוּ אוֹת שַׁבַּת, וְאוֹת י"ט, וְאוֹת תְּפִלִּין, וְאוֹת בְּרִית מִילָה. וְאָמַר קוֹדֶשׁא בְּרִיךְ הוּא, מֵאֵן דְּלֹא אִיהוּ רְשִׁים בְּהֵאֵי אוֹת, לֹא יִיעוּל בְּמִרְאָה דָּא, בְּחֻדְרָא דָּא. וְהֵאֵי אִיהוּ מִטָּה, דְּעַמּוּדָא דְּאַמְצְעִיתָא מִטָּה בֵּיהּ כְּלָפֵי חֶסֶד לְצַדִּיקִים גְּמוּרִים, לְמִיָּהב לֹון זְכוּוֹן, בַּח"י בְּרַכָּאן דְּצִלוֹתָא. וּמִטָּה כְּלָפֵי חוּבָה לְרְשִׁיעֵיָא, לְמִידָן לֹון בְּגַבְוָה לְדִינָא, כְּפֹום עוֹבְדֵיהוּן. וּבְעַמּוּדָא דְּאַמְצְעִיתָא מֵאִרִין עַל בִּינּוּנִים. וְהֵאֵי אִיהוּ ש'.

584. The three colors of the rainbow, WHITE, RED, AND GREEN, WHICH ARE THE SECRET OF THE THREE COLUMNS, are a sign of the covenant, NAMELY OF YESOD. The rainbow ITSELF IS an only daughter, the Queen Shabbat, WHICH IS MALCHUT THAT RECEIVES THE THREE COLORS OF THE RAINBOW FROM YESOD. And it, MALCHUT, has six grades, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF METATRON, under its control, for they are the six days of Creation that are included in Metatron, about which it is said: "Six days you shall do your work" (Shemot 23:12), but the only daughter, MALCHUT OF ZEIR ANPIN, is Shabbat to Yud Hei Vav Hei: "whoever does work on it shall be put to death" (Shemot 35:2).

585. The Yud Hei Vav Hei is called by the letter Hei, THAT IS TO SAY THE LETTER HEI COMPLETES THE NAME YUD HEI VAV HEI. For ZEIR ANPIN IS THE YUD HEI VAV, AND THE FINAL HEI IS MALCHUT, and from this side to the right, Yud Hei Vav, where the Hei is its completion. And so it is with each of the six intermediate SFIROT OF ZEIR ANPIN, THE HEI IS THE COMPLETION. FOR THERE ARE SIX COMBINATIONS OF THE LETTERS YUD, HEI, VAV IN THE SIX INTERMEDIATE SFIROT OF ZEIR ANPIN, NAMELY: Yud Hei Vav; Hei Vav Yud; Vav Yud Hei; Yud Vav Hei; Hei Yud Vav; and Vav Hei Yud. This comes to a total of eighteen letters that are included in the Righteous One, the life (Heb. chai = eighteen) of the Worlds, WHICH IS YESOD. MALCHUT is the fourth part of the hin on each side. THAT IS TO SAY MALCHUT IS THE FOURTH LETTER, THAT IS THE FINAL HEI THAT COMPLEMENTS EACH OF THE ABOVE SIX COMBINATIONS. THUS IT IS CALLED 'THE FOURTH PART OF THE HIN' BECAUSE IT IS THE FOURTH LETTER AND THEREFORE THE FOURTH PART, AND OF THE HIN BECAUSE IT IS THE LETTER HEI.

586. And it, MALCHUT, is HEI FULLY SPELLED WITH ALEPH, from the point of view of the explicit Name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav. Yud Vav Dalet is in Chesed; Hei Aleph is in Gvurah; Vav Aleph Vav is in Tiferet, WHILE THE FINAL HEI ALEPH IS IN MALCHUT. And when these 39 are in control, the sages prohibited forty save one types of work that are called 'the main classes' (lit. 'fathers') of work, because they are parallel to the patriarchs who control them, NAMELY THE SFIROT CHESED, GVURAH, AND TIFERET THAT ARE CALLED 'PATRIARCHS'. FOR YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV ARE CHESED, GVURAH, AND TIFERET, AS ABOVE, AND THEIR NUMERICAL SUM IS 39, namely forty save one.

587. And with these forty save one types of work THAT ARE PERMITTED ON WEEKDAYS, lashes were administered, ten to Adam, ten to Eve, ten to the serpent, and nine to the land, MAKING A TOTAL OF 39 CURSES. And because these 39, NAMELY YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, rule on Shabbat, which is Hei ALEPH no lashes are administered. And these 39 are not the same as the 39 TYPES OF WORK PERMITTED on a weekday, for the former are from the side of the servant Metatron, while the forty save one types of work are sowing, ploughing.

588. THE FAITHFUL SHEPHERD SAID TO RABBI SHIMON: Old man, old man, the Shechinah is called 'the earth of the Holy One, blessed be He', as it is said: "and the earth is My footstool" (Yeshayah 66:1). From the point of view of Chesed, THE SHECHINAH is called 'water', and from the point of view of Gvurah, it is called 'fire', while from the point of view of the Central Column, WHICH IS TIFERET, IT IS CALLED 'air'. But IN ITSELF, the SHECHINAH IS CALLED 'earth', ground for all of them, NAMELY IT ACCEPTS ALL OF THEM.

584. תלת גוונים דקשת, אות ברית הקשת, בת יחידה, שבת מלכתא. ואית לה שית דרגין, תחות שולטנותא, דאינון ששת ימי המעשה, דכלילן במטטרון. דעלייהו אתמר, ששת ימים תעשה מעשיך. אבל בת יחידה, שבת לידוד, העושה בה מלאכה יומת.

585. ידוד אתקרי באות ה'. ומסטררא דא, יד"ו לימינא. דאיהו ה' שלימו דיליה. והכי לכל סטררא בשית סטרין, ידו, דוי, ויד, יוד, דיו, ודי. אינון ח"י אתוון, דכלילן בצדיק חי עלמין. ואיהו רביעית ההין בכל סטררא.

586. ואיהי ה"א, מסטררא דשמא מפרש, יו"ד ה"א וא"ו. יו"ד בחסד, ה"א בגבורה, וא"ו בתמארת. כד שלטא האי ט"ל, אסרו חכמים ארבעים מלאכות חסר אחת. ואתקריאו אבות מלאכות, ע"ש דאינון לקבל אבהן, דשליט עלייהו ט"ל, דאיהו ארבעים חסר אחת.

587. ובאלין ארבעים מלאכות חסר חד, לקה עשרה מלקיות לאדם. ועשרה לחוה. ועשרה לנחש. ותשעה לארעא. ובגין דט"ל שלטא, בשבת, דאיהו ה' אין לוקין בשבת. והאי ט"ל לאו איהו כט"ל דחול, מסטררא דעבר מטטרון. וארבעים מלאכות חסר אחת, הם הזורע והחורש וכו'.

588. סבא סבא, שכינתא אתקרי אר"ץ דקודשא בריך הוא. הה"ד והארץ הרום רגלי. מסטררא דחסד אתקריאת מים. ומסטררא דגבורה אתקריאת אש. ומסטררא דעמודא דאמצעיתא אויר. ואיהי ארץ, קרקע לכלהו.

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589. And whereas the extra Neshamah spreads in the Shechinah, which is the Shabbat Queen, about which is said: "and His kingdom rules over all" (Tehilim 103:19), from there is Malchut, whose rule is over the earth and over the trees and the seeds. And since the Tree of Life, WHICH IS ZEIR ANPIN, which is the extra Neshamah that comes on the Shabbat, contains all her offspring, the earth, which is the Shechinah, has rest.

590. And since the upper Shechinah, WHICH IS BINAH, spreads in the land, WHICH IS MALCHUT, and about MALCHUT, it is said: "a red heifer without defect, in which there is no blemish, and upon which never came a yoke" (Bemidbar 19:2), it is forbidden to plough with an ox on the Shabbat, as it is written: "The ploughers ploughed upon my back" (Tehilim 129:3), NAMELY THE JUDGMENTS OF THE LEFT, FOR IT IS THEREFORE SAID ABOUT MALCHUT "UPON WHICH NEVER CAME A YOKE." And the lower Shechinah, WHICH IS MALCHUT, is a red heifer from the aspect of Gvurah, perfect from the point of view of Chesed, which is the level of Abraham, about whom it is said: "Walk before Me and be perfect" (Beresheet 17:1). "in which there is no blemish" is from the side of the Central Column, WHICH IS TIFERET. "and upon which never came a yoke" is from the side of the upper Shechinah, WHICH IS BINAH, which is freedom, for where it is in control, "the stranger that comes near shall be put to death" (Bemidbar 1:51), since permission to control is not granted to the Other Side, not to the Satan nor to Destruction nor to the Angel of Death, for they are from the side of Gehenom.

591. For this reason, on weekdays Yisrael says: "But He was full of compassion, forgiving iniquity, and He did not destroy them: often He turned away His anger, not stirring up all His wrath" (Tehilim 78:38). On weekdays the lower Shechinah puts on these Klipot of death and judgment, but on the Shabbat she sheds them, because of the Tree of Life, which is the son of Yud Hei, THAT IS, IT HAS THE MOCHIN OF YUD-HEI, WHICH ARE CHOCHMAH AND BINAH, BEING Yud-Hei-Vav, AS ZEIR ANPIN IS VAV AND HAS THE MOCHIN OF YUD-HEI. ON SHABBAT, it joins with Hei, WHICH IS MALCHUT. At the time there is rest for the Hei and everything that is under it, WHICH IS WHY it is not necessary, on the Shabbat, to say: "But He was full of compassion..." And who are they who are under it? Yisrael. And wherever Yisrael is to be found, keeping and rest are to be found.

592. And this is why it is forbidden to plough the land or to make ditches in it, FOR THE LAND ALLUDES TO MALCHUT, and it is like one who makes a defect in the holy land, which is the Shechinah. And it is forbidden to use the tools of the land, even to move a stone, or any tool, so that they should have rest in the merit of the Shechinah that is called 'stone', about which is written, "and this stone, which I have set up for a pillar" (Beresheet 28:22), in the prayers. AND IT IS CALLED 'A PILLAR' BECAUSE it stands up for Yisrael, and for its sake Yisrael exists in the world. And it is said about it: "from thence from the shepherd, the Stone of Yisrael" (Beresheet 49:24); and "Upon one stone are seven eyes" (Zecharyah 3:9); and "The stone which the builders rejected" (Tehilim 118:22).

589. וּבְגִין דְּנִשְׁמַתָּא יְתִירָה אֶתְפָּשְׁטָא בְּשְׂכִינְתָּא, דְּאִיהִי שַׁבַּת מְלַכְתָּא, דְּאֶתְמַר בְּהּ וּמְלָכוּתוּ בְּכָל מְשָׁלָה, מִשָּׁם אִיהִי מְלָכוּת, דְּשִׁלְטְנוּתָהּ אֶל אַרְעָא, וְעַל אֵילָנִין וּזְרַעִין. וּבְגִין דְּאֵילָנָא דְּחַיִּי, דְּהִיא נִשְׁמַתָּא יְתִירָה דְּבִשְׁבַּת, בְּהּ תּוֹלְדִין דִּילָהּ, אֵית נִיחָא לְאַרְעָא, דְּאִיהִי שְׂכִינְתָּא.

590. וּבְגִין דְּשְׂכִינְתָּא עֲלָא אֶתְפָּשְׁטָא בְּאַרְעָא, דְּאֶתְמַר בְּהּ פְּרָה אֲדוּמָה תְּמִימָה אֲשֶׁר אֵין בְּהּ מוּם אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל, אֲסוּר לְחַרוּשׁ בְּשַׁבַּת חְרִישָׁה בְּשׂוּר. דְּאֶתְמַר עַל גְּבִי חֲרָשׁוּ חוֹרְשִׁים. וּשְׂכִינְתָּא תְּתָאָה אִיהִי פְּרָה אֲדוּמָה מְסֻטְרָא דְּגְבוּרָה. תְּמִימָה, מְסֻטְרָא דְּחֶסֶד, דְּאִיהִי דְּרָגָא דְּאַבְרָהָם, דְּאֶתְמַר בֵּיהּ הִתְהַלַּךְ לְפָנֵי וְהִיא תְּמִים. אֲשֶׁר אֵין בְּהּ מוּם, מְסֻטְרָא דְּעַמּוּדָא דְּאַמְצְעִיתָא. אֲשֶׁר לֹא עָלָה עָלֶיהָ עוֹל, מְסֻטְרָא דְּשְׂכִינְתָּא עֲלָא דְּאִיהִי חִירוּ, בְּאַתְרָא דְּאִיהִי שְׁלֵטָא וְהָזַר הִקְרַב יוּמָת, לֵית רְשׁוּ לְסֻטְרָא אַחְרָא לְשִׁלְטָאָה, לֹא שְׁטָן, וְלֹא מְשַׁחִית, וְלֹא מְלַאךְ הַמּוֹת, דְּאֵינּוּן מְסֻטְרָא דְּגִיְהֵנָם.

591. וּבְגִין דָּא, בְּיוֹמִין דְּחוּל, אֲמַרִין יִשְׂרָאֵל, וְהוּא רְחוּם יְכַפֵּר עוֹן וְלֹא יִשְׁחִית וְהִרְבָּה לְהַשִּׁיב אָפּוֹ וּגּוֹ. בְּגִין דְּבִיוֹמִין דְּחוּל, שְׂכִינְתָּא תְּתָאָה אֶתְלַבֶּשֶׁת בְּאֵלִין קְלִיפִין דְּמִיתָה דְּדִינָא. וּבְשַׁבַּת אֶתְפָּשְׁטָת מְנִיָּהּ, בְּגִין דְּאֵילָנָא דְּחַיִּי דְּאִיהִי בֵּן יֵד, יֵדִו, אֶתְחַבֵּר בְּהָ"א. בְּהוּא זְמַנָּא נִיחָא אֶשְׁתַּכַּחַת לְהָ"א, וְכָל מַה דְּאִיהִי תְּחוּתָהּ, וְלֹא צְרִיךְ לְמִימַר בֵּיהּ וְהוּא רְחוּם. וּמֵאן אֵינּוּן תְּחוּתָהּ. יִשְׂרָאֵל. וְכָל אַתְרָא דְּיִשְׂרָאֵל מְשַׁתְּכַחֵן, נְטִירוּ אֶשְׁתַּכַּח וְנִיחָא.

592. וּבְגִין דָּא, אֲסוּר לְמַחְרַשׁ בְּאַרְעָא, וְלְמַעְבַּד בְּהּ גּוּמוֹת, דְּהִיוּ כְּאֵילוֹ עֵבִיד פְּגִימוּ בְּאַרְעָא קְדִישָׁא, דְּאִיהִי שְׂכִינְתָּא. וְאֲסוּר לְאַשְׁתַּמְשָׂא בְּכָלִים בְּאַרְעָא בְּשַׁבַּת. וְאֵמִילוּ לְטַלְטַל אֲבָן. וְלֹא כְּלִי בְּעֵלְמָא. דִּיהִיוּ נִיחָא לֹון בְּזַכּוֹ דְּשְׂכִינְתָּא דְּאַתְקִרִיאת אֲבָנָא, דְּכְתִיב בְּהּ וְהָאֲבָן הַזֹּאת אֲשֶׁר שָׁמַתִּי מִצְבֵּהּ, בְּצִלוֹתָא. עֲמִידָה אִיהִי לְיִשְׂרָאֵל, דְּבִגְנִיהָ אֵית לֹון קִיּוּמָא בְּעֵלְמָא. וְעָלֶיהָ אֶתְמַר, מִשָּׁם רוּעָה אֲבָן יִשְׂרָאֵל. עַל אֲבָן אַחַת שְׁבַע עֵינַיִם, אֲבָן מְאִסוּ הַבּוֹנִים.

593. And the sayings are for this reason: "Wherefore the children of Yisrael shall keep the Shabbat, to observe the Shabbat throughout their generations (Heb. dorotam), for a perpetual covenant" (Shemot 31:16), which they have to keep in their homes (Heb. diratam). That is, they must not leave the private domain for the public domain, and this is what the Sages of the Mishnah taught: There are two, which are, indeed four, kinds of 'going out' on the Shabbat, namely transfer from one domain on to another; also, bringing in is considered going out. And as for Samael and Serpent, Yisrael has to guard against their entering the dwelling of the Shechinah, which is the private domain. What is the public domain? It is: a daughter to a priest's illegitimate connection, a bondswoman, a prostitute, a menstruating woman, a gentile woman, who are in the domain of Samael and Serpent and the seventy appointees over the peoples.
End of Ra'aya Meheimna

593. ובג"ד ושמרו בני ישראל את השבת לעשות את השבת לדורתם ברית עולם. צריך לנטרא לה בדירתם, דלא יפקון מרה"י לרה"ר. והאי איהו דאוקמוה מארי מתניתין, יציאות השבת שתיים שהן ארבע, הוצאה מרשות לרשות, והכנסה נמי יציאה קרי לה. ואינון סמאל ונחש, צריכין ישראל לנטרא לון, דלא יעלו לדירה דשכינתא, דאיהו רשות היחיד. מאן רשות הרבים. חללה שפחה זונה גדה גויה, רשות דסמאל ונחש, ושבעין ממנן דעמין. (ע"כ רעיא מהימנא.

88. "I have gathered my myrrh... Drink, drink deep, O loving companions"

Rabbi Shimon analyzes the title verse to show the secret of the sacrifices, and he tells us the significance of Jacob's name being changed to Israel.

594. He began by quoting: "I am come into my garden..." (Shir Hashirim 5:1). And in the first compilation HE SAYS: "I have gathered my myrrh with my spice" refers to the right arm over the left thigh. "I have eaten my honeycomb with my honey" refers to Jacob with Rachel. "I have drunk my wine with my milk" refers to the left arm on the right thigh. THE EXPLANATION OF THIS IS: The right arm on the left thigh are Chesed with Hod. Jacob with Rachel are the Central Column, WHICH IS TIFERET, along with Malchut. Left arm with right thigh is Gvurah with Netzach.

594. פתח ואמר, באתי לגני וכו', ובחבורא קדמאה, אריתי מורי עם בשמי, דרועא ימינא בירכא שמאלא. אכלתי וערי עם דבשי, ועקב ברחל. שתיתי ויני עם חלבי, דרועא שמאלא בירכא ימינא. דרועא ימינא בירכא שמאלא, אינון חסד עם הוד. ועקב ברחל, עמודא דאמצעיתא במלכות. דרועא שמאלא בירכא ימינא גבורה בנצח.

595. HE ASKS: Why did He so change His attributes? AND HE ANSWERS, the secret that is here stated is because David said here: "Let your priests be clothed with righteousness; and let your pious ones shout for joy" (Tehilim 132:9). And we learned there that he should have said 'your Levites'. The Holy One, blessed be He, said: 'It is not my way to change my attributes, but since you have invited Me, I have to do your will.' And we further learned that even when a householder invites the king, the latter has to do the will of the former. It was thus taught: 'Whatever the host tells you to do, do, except 'leave". Nevertheless, for all that this secret is beautiful, it is still written: "For I am Hashem, I do not change" (Malachi 3:6), and indeed in respect of all the sacrifices, it is written of them for Hashem only, IN WHICH THERE IS NO CHANGE IN HIM, and how could it indeed be that He would change the levels of His name with the sacrifices?

595. ואמאי שני מדות דיליה הכי. אלא רזא דנימא הכא, דוד אמר הכא, כהניך ילבשו צדק וחסידריך ירננו. ואתמר התם, ולויך מבועי ליה למימר. אמר קודשא בריך הוא לאו ארח לשנות מדותי, אלא בתר דזמינת לי, אית לי למעבד רעותך. ומהכא אולימנא, דבעל הבית דמזמין אפילו למלכא, אית ליה למעבד רעותיה. ובג"ד אוקמוה, כל מה שאומר לך בעל הבית עשה חוץ מצא. ועם כל דא דרזא דא שפיר איהו, הא כתיב אני יי' לא שניתוי, ובכל קרבנין לא כתיב בהון אלא לידוד, איך יכיל למהוי דישני דרגין דשמייה בקרבנא.

596. HE ANSWERS, "I have gathered my myrrh" REFERS TO THE BLESSING OF 'who forms light'; "with my spice" REFERS TO 'everlasting love'. "I have eaten my honeycomb" IS THE Sh'ma Yisrael, and "with my honey" IS 'Blessed be the name of His glorious kingdom forever and ever'. "I have drunk my wine" REFERS TO "And it shall come to pass, if you hearken" (Devarim 11:13-21) up to "And Hashem spoke," and "with my milk" refers to from "And Hashem spoke" (Bemidbar 15:37-41) up to 'True.' "Eat, O dear ones" REFERS TO the first three blessings and the last three blessings OF THE AMIDAH PRAYER, while "and drink, drink deep, O loving companions" refers to all the remaining blessings of the prayer.

596. אלא, אריתי מורי: יוצר אור. עם בשמי: אהבת עולם. אכלתי וערי: שמע ישראל. עם דבשי: ברוך שם כבוד מלכותו לעולם ועד. שתיתי ויני: והיה אם שמוע, עד ויאמר. עם חלבי: מן ויאמר, עד אמת. אכלו רעים: ג' ראשונות, וג' אחרונות. שתו ושכרו יודים: שאר ברכאן דצלותא.

597. And in the compilation of the first part, HE SAID: The secret of the sacrifices is that cattle and sheep and rams and goats are the four COUNTENANCES OF the face of an ox, the face of an eagle... AND THESE ARE two turtledoves or two young doves, but this matter is in need of further clarification. Lion, WHICH IS CHESED, descends to ox, which is left, WHICH IS GVURAH, in order to link Chesed with Gvurah, NAMELY THAT THEY SHOULD BE INCORPORATED WITHIN EACH OTHER. Man, WHICH IS MALCHUT, descends to eagle, WHICH IS TIFERET, which is the level of Jacob, SO THAT TIFERET AND MALCHUT WILL MATE WITH EACH OTHER. This is why the sages of the Mishnah taught that Jacob's beauty was that of Adam. And who caused his ascendancy so that he should be called 'Yisrael'? THE HOLY ONE, BLESSED BE HE, as it is written: "Your name shall be called no more Jacob, but Yisrael" (Bereshheet 32:29) will be your name, THE MEANING OF WHICH IS that Yisrael should be the primary name to spread among them.

597. וּבַחֲבוּרָא קְדָמָא, סִתְרָא דְקַרְבָּנָא, פְּרִים וּכְבָשִׂים וְעִתּוּדִים וְעִזִּים, אֵינּוּן, ד' פְּנֵי שׁוֹר. פְּנֵי נֶשֶׁר וְגו', שְׁתֵּי תוֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה, וְצִרִיךְ לְפָרְשָׁא. אֲרִיָּה נְחִית לְגַבֵּי שׁוֹר, דְּאִיהוּ שְׂמָאלָא, לְאַתְקַשְׂרָא חֶסֶד בְּגִבּוּרָה. אֲדָם נְחִית לְגַבֵּי נֶשֶׁר. דְּרָגָא דִּיעֻקֵּב. וּבג"ד אוֹקְמוּהָ מְאִרֵי מִתְנִיתִין, שׁוּפְרִיָּה דִיעֻקֵּב שׁוּפְרִיָּה דְאֲדָם קְדָמָא הוּהּ. וּמֵאֵן גְּרִים לְאַסְתַּלְקָא לְאַתְקֵרֵי יִשְׂרָאֵל, דְּכִתְיִב לֹא יֵעֻקֵּב יֵאמֹר עוֹד שְׂמֵךְ כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׂמֵךְ, דִּיהוּי יִשְׂרָאֵל עֻקֵּר לְאַמְרָא בִּינְיֵיהוּ.

89. He that disregards bread crumbs

Rabbi Shimon says that anyone who throws bread on the ground will be assured of poverty, for only God has dominion over the five kinds of grain.

598. Why "the tenth part of an ephah" (Bemidbar 28:5)? HE ANSWERS, the tenth part of an ephah parallels the Congregation of Yisrael, which is the tenth grade, NAMELY MALCHUT, and it has to be placed between the two arms, WHICH ARE CHESED AND GVURAH OF ZEIR ANPIN, SO THAT IT SHOULD BE MADE UP OF CHOCHMAH OF THE LEFT AND CHASSADIM OF THE RIGHT. AND THEN it is fine flour for the baking of bread, and it is bread. AND BECAUSE MALCHUT IS THE SECRET OF bread, no official in the world is appointed over bread made of the five kinds of grain, that are wheat, barley, rye, oats, and spelt, and no one is appointed over them, excepting the Holy One, blessed be He, alone.

598. וְעִשׂוּרֵי הָאֵיפָה, אֲמַאי. אֵלָא עִשׂוּרֵי הָאֵיפָה, לְקַבֵּל כ"י. דְּאִיהוּ עִשׂוּרָא דְדִרְגִין, וְאַצְטְרִיכָא לְאַתְיָהֵבָא בֵּין תְּרִין דְרוּעִין, וְאִיהוּ סֵלַת נְהֵמָא, וְאִיהוּ נְהֵמָא. וּבְגִין דְּאִיהוּ נְהֵמָא, לֹא אֶתְפַּקֵּד עַל נְהֵמָא דְחֻמְשַׁת מִינִין, דְּאִיהוּ חֻטָּה, וְשַׁעֲרָה, וְשִׁיפוֹן וְכוּ', מִמְּנָא דְעֵלְמָא. וְלֹא שׁוּי מִמְּנָא עֲלֵייהוּ, אֵלָא קוּדְשָׁא בְרִיךְ הוּא בְּלַחוּדוּי.

599. And therefore poverty follows anyone who shows contempt to bread and throws it on the ground. And an angel is appointed over this matter and follows after him to assure him poverty. And he will not depart from this world until he has been in need of assistance from others. And it is written about such a one: "He wanders abroad for bread, saying, Where is it?" (Iyov 15:23), THE MEANING OF WHICH IS THAT HE shall wander abroad, going from place to place, IN HIS SEARCH FOR BREAD: 'Where is it?' And no one will have any regard for him, as it is written: "Where is it?" WHERE IS the one who will have mercy on him? For such a one will not be found. Moses leads the discussion into the foolishness of those who treat lightly the crumbs of the Torah - the secrets in the crowns of the letters. As these unwise people will perish, so will those who transmit secrets of the Torah and Kabbalah to people who are dishonest or who have an evil inclination. Ra'aya Meheimna (the Faithful Shepherd)

599. וּבג"ד, מֵאֵן דְּמִזְלִיל בְּנְהֵמָא, חֲרִיק לִיה בְּאַרְעָא, עֲנִיּוּתָא רְדִיף אֲבַתְרִיהּ. וְחַד מִמְּנָא אֶתְפַּקֵּד עַל דָּא, וְאִיהוּ רְדִיף אֲבַתְרִיהּ, לְמִיָּהֵב לִיה עֲנִיּוּתָא, וְלֹא יִפּוּק מִן עֵלְמָא, עַד דִּיצְטְרִיךְ לְבְרוּיָן. וְעֲלִיהּ כְּתִיב, נוֹרֵד הוּא לֶלְחֵם אִיָּה. נוֹרֵד הוּא, וְיִהְיֶךְ מְטַלְטֵל, וְגַלִּי מֵאַתֵּר לְאַתֵּר, לֶלְחֵם אִיָּה הוּא. וְלִית מֵאֵן דִּישְׁגַח עֲלִיהּ, הַה"ד אִיָּה. מֵאֵן דִּירַחֵם עֲלִיהּ, בְּגִין דְּלֹא יִשְׁכַּח.

600. And in the compilation of the first part, the Faithful Shepherd said: Whoever treats lightly crumbs of bread and throws them where they should not be, and even more so one who treats lightly pieces of marrow, that are drops of seed, and throws them on the ground, it is said about them: "for all flesh had corrupted its way upon the earth" (Bereshheet 6:12). Or he who throws them to a menstruating woman, or the daughter of an idolater, or a bondwoman or a prostitute, and much more so one who treats lightly the crumbs of the bread of the Torah, which are THE SECRETS THAT ARE IN the crowns of the letters, about these it is said: He that makes worldly use of the crown shall perish.

600. ובחבורא קדמאה אמר רעיא מהימנא, מאן דמזלזל בפירורין דנהמא. וזריק לון באתר דלא אצטריך. האי כל שכן מאן דמזלזל בפירורין דמוחא, דאינון טפין דזרע, דזריק לון בארעא, דאתמר בהון כי השחית כל בשר את דרכו על הארץ. או דזריק לון בנדה, או בבת אל נכר, או בשמחה או בזונה. וכ"ש וכ"ש מאן דמזלזל בפירורין דנהמא דאורייתא, דאינון קוצי אתוון, ותגי אתוון, דאתמר עלייהו כל המשתמש בתגא חלף.

601. And how much more so whoever transmits secrets of the Torah and the secrets of the Kabbalah and the secrets of the Works of Creation or secrets of the letters of the explicit Name to people who are not honest, who are in the control of the Evil Inclination, a harlot, about whom it is written: "For by means of a harlot a man is brought to a piece of bread" (Mishlei 6:26). And whenever bread is mentioned the meaning is the twenty-two letters of the Torah, and whenever 'piece' is mentioned the meaning is even a single Halachah.

601. כ"ש מאן דמסר רזין דאורייתא, וסתרי קבלה, וסתרי מעשה בראשית, או סתרי אתוון דשמא מפרש, לאנשים דלאו אינון הגונים, דשליט עלייהו יצר הרע, אשה זונה, דאתמר עליה, כי בעד אשה זונה עד כפר לחם. ולית לחם אלא כ"ב אתוון דאורייתא. ולית כפר, אלא אמילו הלכה אחת.

602. And in the compilation of the first part, he did not reveal the secret of these crumbs, (teaching) only according to the literal meaning, nor did he determine the amounts. But the sages of the Mishnah taught: The amount of the crumbs is not less than the size of an olive. And how much more so if they are of a quantity the size of an egg, for the sages of the Mishnah were stringent about them: How much should one eat to have to say the Grace AFTER MEALS? An olive's size, an egg's size.

602. ובחבורא קדמאה, לא גלי רזא באלין פירורין, אלא בארץ פשט, ולא יהיב בהון שיעורא. אבל אוקמוה מארי מתניתין, דשיעורא דפירורין כזית לפחות, כל שכן אי אינון כפיצה. דמארי מתניתין דקדקו עלייהו, עד כזית עד כפיצה לברכא עלייהו.

90. Olive-size and egg-size

Moses tells the esoteric meaning of the amount of the crumbs, and he asks God and the Shechinah to give everyone perfect food for the correction of the World to Come. Next the Faithful Shepherd engages in a dialogue with Great-grandfather, upper Chochmah, who descends to him and talks about who is the host and who the guest that break the bread and distribute it and bless it. Rabbi Shimon and the other friends join the discussion and bring up the topic of levirate marriage and reincarnation. The Faithful Shepherd invites all those present to gather round for the banquet of the King, and while talking about the breaking of the bread into an egg-size and an olive-size he explains the secret and importance of 'amen'.

603. And by a secret method: Aleph Chet (= nine) OF THE WORD 'ONE' (HEB. ECHAD - ALEPH CHET DALET) make nine crumbs, three in each direction. And with the three of the Dalet (= four) OF ECHAD, we have a total of twelve CRUMBS. Again, the fourth OF THE DALET OF ECHAD completes to ten. And this completes the four, which is THE FOUR LETTERS of Yud Hei Vav Hei. What is the ten? They are THE TEN LETTERS FORMED BY FILLING IN Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. Now the tip of the letter Dalet of Echad is the size of an olive-size. The Yud of Yud Hei Vav Hei is the measure of an egg-size.

603. וארץ רזא, א"ח הוא ט' פירורין, שלש לכל סטר, תלת מן ד', תרין עשר. רביעית איהו שלימו, לאשלמא ביה עשר. ולאשלמא ד', דאינון ידוד. מאי עשר. אינון: יו"ד ה"א וא"ו ה"א. קוצא דאת ד' מן אחר, שיעורא כזית. י' מן ידוד, שיעורא דיליה כפיצה.

604. This fourth LIVING CREATURE THAT IS THE SECRET OF "THE FACE OF A MAN" (YECHAZKEL 1:10), which is the completion of the Chariot of Man, WHICH IS ZEIR ANPIN THAT IS CALLED 'MAN', IN THE SECRET OF YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, WHOSE NUMERICAL SUM IS THE SAME AS THAT OF MAN (HEB. ADAM). And it is also the completion of the four faces that are in the face of a man, FOR THE FACE OF A MAN IS MALCHUT, WHICH ITSELF HAS FOUR FACES: LION, OX, EAGLE, AND MAN, AND IS THE FOURTH FACE WHICH IS THE SECRET OF MALCHUT THAT IS IN MALCHUT. For this reason, IT IS WRITTEN: "Hashem lift up His countenance to you" (Bemidbar 6:26). And the sages of the Mishnah taught: Is it not written: "who favors no person" (lit. 'Who does not lift up countenance') (Devarim 10:17)? But the Holy One, blessed be He, said: 'Did I not command them: "And you shall eat and be satisfied AND BLESS HASHEM YOUR ELOHIM" (Devarim 8:10)? And they are very particular about SAYING THE GRACE AFTER MEALS even if the quantity is but that of an olive-size or an egg-size. How then should I not then lift up My countenance for them?' And not only that but the sages of the Mishnah and the Amoraim arranged their whole study according to the secrets of the Torah.

605. The Faithful Shepherd rose, spread out his hands before the Holy One, blessed be He and His Shechinah, and spoke thus: O Holy One, blessed be You, may it be Your will to give us perfect food for correction to You and to the heavenly Queen, that is the World to Come, NAMELY BINAH, about which it is said: "For the kingdom is Hashem's: and He is ruler over the nations" (Tehilim 22:29), and regarding the second Queen, WHICH IS MALCHUT, it is said a second time: "and the kingdom shall be Hashem's" (Ovadyah 1:21), and a whole table is corrected with all delicacies and dishes.

606. And I invite with You, all the sages of the Mishnah, the scholars of the Bible and the sages of the Talmud, and especially the masters of the secrets of Your Torah, and Your bride, WHO IS Your Holy Queen, both the upper one, WHICH IS BINAH, and the lower one, WHICH IS MALCHUT, everything being with the permission of the Cause who is above all heavenly beings, the Lord of all lords, King over all the kings who are above or who are below, for He is unique and unequaled, and there is no letter nor vowel sign that will join with Him, and no variations as is customary with man, for He is the Master of all the keys to all the secrets of Yud Hei Vav Hei's and names and appellative s and all the hidden secrets of wisdom, so that You open them all for us, for the sake of Your glory, O Cause over all causes. I beseech You to open for us Your glory, for Your glory is of my Father and my Mother of the Heavens, NAMELY CHOCHMAH AND BINAH, WHICH ARE FATHER AND MOTHER OF ZEIR ANPIN, WHO IS CALLED 'HEAVENS'. And the Father of all of Yisrael IS ZEIR ANPIN, and their Mother IS MALCHUT, about which it is said: "and do not forsake the Torah of your mother" (Mishlei 1:8), and with Yourself no connection exists with any mother in the world.

604. אִיהִי ד', שְׁלִימוֹ דְּמִרְכַּבְתָּא דְּאָדָם, וְשְׁלִימוֹ דְּאַרְבַּע אַנְפִּין דְּאָדָם. וּבג"ד, יִשָּׂא יְדוּד פְּנֵיו אֲלֵיךְ. וְאוֹקְמוּהָ מֵאֵרִי מִתְנִיתִין, וְהִכְתִּיב אֲשֶׁר לֹא יִשָּׂא פָּנִים. אֲלֹא אָמַר הַקּוֹדֵשׁא בְּרִיךְ הוּא, וְלֹא אָמַרְתִּי לָהֶם וְאָכְלָת וּשְׂבַעְתָּ, וְהֵם דְּקִדְקוּ עֲלֵיהֶם, עַד כְּזִית אוֹ עַד כְּפִיצָה, וְאִיךְ לֹא אֲשָׂא לָהֶם פָּנִים. וְרַבְּנָן דְּמִתְנִיתִין וְאַמּוֹרָאִין, כֹּל תְּלַמּוּדָא דְּלַהוּן, עַל רְזִין דְּאוֹרֵייתָא סִדְרוֹ לִיהָ.

605. קָם רַעֲיָא מֵהֵימְנָא, וְסָלִיק יְדוּי קָמֵי קוֹדֵשׁא בְּרִיךְ הוּא וְשְׁכִינְתָּיהָ, וְאָמַר הֲכִי, קוֹדֵשׁא בְּרִיךְ הוּא יְהֵא רַעֲוֹא דִּילָךְ, לְמִיָּהֵב לֹון מְזוּנָא שְׁלִימָתָא, לְתַקְנָא לְגַבְךָ, וְלַגְבֵי מְטְרוֹנִיתָא עֲלָאָה עֲלָמָא דְּאִתִּי, דְּאִתְּמַר עֲלָהּ, כִּי לִינִי הַמְּלוּכָה וּמוֹשֵׁל בְּגוֹיִם. וְלַגְבֵי מְטְרוֹנִיתָא תְּנִינָא, דְּאִתְּמַר בְּהָ זְמַנָּא תְּנִינָא, וְהִיתָה לִינִי הַמְּלוּכָה. לְתַקְנָא פְּתוּרָא שְׁלִימָתָא, מִכֹּל עֲדוּגִין, וּמִכֹּל מֵאֲכָלִין.

606. וְאַנָּא מְזַמֵּן עִמָּךְ, לְכֹל מֵאֵרִי מִתְנִיתִין, וְלְמֵאֵרִי מְקַרָּא, וְלְמֵאֵרִי תְּלַמּוּד, וּכ"ש לְמֵאֵרִי סְתְרֵי תוֹרָה דִּילָךְ, כְּלָה דִּילָךְ, מְטְרוֹנִיתָא קְדִישָׁא דִּילָךְ, עֲלָאָה וְתַתָּאָה, וְכֹלָא בְּרִשׁוֹת דְּעֵלָת כֹּל עֲלָאִין, אֲדוּן כֹּל הָאֲדוּנִים, מִלָּךְ עַל כֹּל הַמְּלָכִים דְּעִילָא וְתַתָּא, דְּאִיהוּ יַחִיד בְּלֹא תְּנִינָא, וְלִית אֵת וּנְקוּדָה דְּמִשְׁתַּתָּהּ בְּהַרְיָה, וְלֹא שְׁנַי גּוּוּנִין דְּאִינְשָׁא. דְּאִיהוּ מֵאֵרִי כֹל מִפְּתַחְאֵן, דְּרִזִּין דְּהוּוִיּוֹת, וְשְׁמַהֵן וְכַנּוּיִין, וְכֹל רְזִין גְּנִיזִין דְּחֻכְמָתָא, דְּתַפְתַּח לֹון כְּלָהוּ לִיקְרָא דִּילָךְ, עֵלָת עַל כֹּל עֵלוֹת. אָנָּא מִתְחַנּוּן קְדָמְךָ, דְּתַפְתַּח לֹון לִיקְרָא דִּילָךְ, דִּיקְרָא דִּילָךְ אִיהוּ מֵאֲבִי וְאִמִּי דְּשָׁמַיָּא, וְאָב דְּכֹל יִשְׂרָאֵל, וְאִם דְּלַהוּן, דְּאִתְּמַר בְּהָ וְאֵל תְּטוֹשׁ תוֹרַת אִמָּךְ, וְעִמָּךְ לִית שׁוֹתְמוֹ דְּאִם בְּעֵלְמָא.

607. He rose a second time and said: O sages of the Mishnah, your Neshamah and Ruach and Nefesh wake up now in all of you, and remove the sleep from yourself, for this certainly is Mishnah, the literal explanations of this world. But I stirred you only with heavenly secrets of the World to Come, for you are involved with them, and in this respect it is said there: "Behold, he who keeps Yisrael shall neither slumber nor sleep" (Tehilim 121:4).

608. He began by saying, The sages of the Mishnah taught: The host breaks bread and the guest says grace after the meal. And they also taught: one must pronounce clearly the Hei of Hamotzi. And the two Heis OF YUD HEI VAV HEI WHICH ARE BINAH AND MALCHUT, stand for the two loaves of bread, the two Challot of the Shabbat. The Yud OF YUD HEI VAV HEI is A SLICE OF BREAD equal in measure to the size of an egg THAT IS GIVEN to each one. And who is the host that breaks bread? This is the Vav OF YUD HEI VAV HEI, AND SO ALL THE FOUR LETTERS OF IT ARE HERE ALLUDED TO.

609. While they were still having this discourse, behold, Great-grandfather, WHICH IS UPPER CHOCHMAH, descended to him and said: Faithful Shepherd, take back what you have just said, for bread is the Vav. Its two loaves of bread are, as you have said, Hei Hei. AND HE EXPLAINS, Vav is surely parallel to Jacob, WHO IS ZEIR ANPIN, while the two Heis parallel Leah and Rachel. AND THEREFORE BREAD IS IN GENERAL THE SECRET OF VAV, WHICH IS ZEIR ANPIN, THAT HAS TWO MATES. ONE MATING IS WITH LEAH, WHO IS HIS FEMALE FROM THE CHEST AND UP, WHILE THE SECOND MATING IS WITH RACHEL, WHO IS HIS FEMALE FROM THE CHEST AND DOWN, AND THIS IS WHY THE BREAD IS DIVIDED INTO TWO LOAVES. The Yud OF YUD HEI VAV HEI IS THE SECRET OF THE SLICE THAT IS GIVEN TO EACH ONE, as the size of an egg for each, FOR EGG IS THE SECRET OF YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH, WHICH IS THE EMANATION THAT IS DRAWN DOWN BY THE VAV AND THE TWO HEIS OF YUD HEI VAV HEI.

610. He said to him: Grandfather, Grandfather, in how many places is it taught that Jacob is the host, WHICH IS ZEIR ANPIN, and Joseph is a guest whose level is Yesod, the life (Heb. CHAI = eighteen) of the Worlds, which incorporates the eighteen blessings of the Amidah prayer, for which reason it was taught about it: "Blessings are upon the head of the righteous" (Mishlei 10:6). THEREFORE THEY SAID THAT THE HOST, WHO IS ZEIR ANPIN, BREAKS THE BREAD, WHILE THE GUEST, WHICH IS YESOD, PRONOUNCES THE GRACE AFTER MEALS, BUT NOW YOU SAY THAT ZEIR ANPIN IS THE SECRET, NOT OF THE HOST, BUT OF THE BREAD. THE GRANDFATHER replied to him: That is how it is, and everything is true. Each secret has its rightful place, BOTH what I said and what you said. And now, ACCORDING TO MY OPINION THAT ZEIR ANPIN IS THE BREAD, who is THEN the one WHO BREAKS the bread and distributes it?

607. קם זמנא תניינא, ואמר מארי מתניתין, נשמתין ורוחין ונפשין דלכון, אתערו בען כולהו, ואעברו שינתא מנכון, דאיהי ודאי משנה, ארח פשט דהאי עלמא. דאנא לא אתערנא בכו, אלא ברזין עלאין דעלמא דאתי, דאתון בהון הגה לא ינום ולא יישן.

608. פתח ואמר, הא אוקמוה מארי מתניתין, בעה"ב בוצע וארח מברך. ועוד אוקמוה, צריך לדקדק בה' מן המוציא. ותרין ההין אינון, לקבל שתי הלחם. שתי כפרות דשבת. ו', איהי כפיצה לכל חר וחר. ומאן איהו בעה"ב דבוצע. דא ו'.

609. אדהכי, הא סבא דסבין קא נחית לגביה, ואמר, רעיא מהימנא חזור בך. דהא לחם איהו ו', שתי כפרות דיליה, כמה דאמרת אינון ה' ה'. ודאי ו' איהו לקבל יעקב. ה' ה' לקבל לאה ורחל. ו', כפיצה לכל חר.

610. א"ל, סבא סבא, והא בכמה אתרין אוקמוה, דייעקב איהו בעל הבית, ויוסף אורח, דדרגיה יסוד חי עלמין, כליל ח"י ברכאן דצלוחא, ובגין דא אוקמוה עליה, ברכות לראש צדיק. א"ל הכי הוא, וכלא קשוט. כל רזא באתריה, מה דאנא אמרית, ומה דאת אמרת. אבל ההוא דמליג נהמא מאן הוא.

611. THE FAITHFUL SHEPHERD said to him: Grandfather, you have his likeness; NAMELY THE GRANDFATHER HIMSELF, WHICH IS THE SECRET OF CHOCHMAH, IS THE FORM OF THE HOST WHO BREAKS THE BREAD, which is Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, WHOSE NUMERICAL SUM IS 45, WHICH IS THE SECRET OF CHOCHMAH (CHET CAF MEM HEI), WHOSE LETTERS SPELL OUT, KOACH (LIT. STRENGTH - CAF CHET) OF MEM HEI, which is man, WHICH IS MEM HEI IN NUMERICAL VALUE. HE IS of the upper Chariot, the face of which, NAMELY CHOCHMAH, is the Yud Hei Vav Hei WRITTEN OUT FULLY WITH ALEPHS, THE NUMERICAL VALUE OF WHICH IS MEM HEI. And for this reason, Vav is bread, there being TWO LOAVES, the two Heis, and the amount OF THE EMANATION, as taught, is the size of an olive and the size of an egg. And we have already learned in which name it is measured as an olive, NAMELY IN THE YUD, but the sages have taught: One does not make precepts into bundles, BUT EACH PRECEPT MUST STAND ON ITS OWN. Here also, we do not give two quantities in the letter Yud, that BOTH an olive-size an egg-size SHOULD BE YUD, but there are two alphabets, WHERE THE LARGE ALPHABET IS IN BINAH AND THE SMALL ALPHABET IS IN MALCHUT. THEREFORE, there is an upper Yud and a smaller Yud. The Yud WHICH IS THE YUD of Yud Hei Vav Hei is the upper YUD WHICH IS THE SECRET OF UPPER CHOCHMAH, while the Yud of Adonai is a small YUD, WHICH IS THE SECRET OF CHOCHMAH OF THE LEFT. And of these two YUDS, one is an olive-size, NAMELY THE SMALL YUD OF ADONAI, and the other is an egg-size, NAMELY THE UPPER YUD OF YUD HEI VAV HEI. And they are in the secret of 'Yud' Aleph Hei Dalet Vav Nun Hei 'Yud', NAMELY THE COMBINATION OF YUD HEI VAV HEI AND ADONAI, WHERE THE INITIAL YUD IS THE SECRET OF AN EGG-SIZE, AND THE FINAL YUD IS THE SECRET OF AN OLIVE-SIZE. The Grandfather came and kissed him.

612. While they were still considering this, the holy luminary, THAT IS RABBI SHIMON, arose, and opened by saying: "what (Heb. MAH - MEM HEI) is his name and what (Mem Hei) is his son's name" (Mishlei 30:4) come together, FOR CHOCHMAH IS THE SECRET OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHOSE NUMERICAL VALUE IS MEM HEI. AND THE SON OF CHOCHMAH, WHICH IS TIFERET, IS ALSO YUD HEI VAV HEI FILLED IN WITH MEM HEI, AS ABOVE, IN THE PRECEDING PARAGRAPH. AND IT FOLLOWS THAT MAH IS THE NAME OF CHOCHMAH AND MAH IS THE NAME OF HIS SON, WHICH IS TIFERET. AND THE GRANDFATHER, WHO IS CHOCHMAH, JOINED WITH THE FAITHFUL SHEPHERD, WHO IS TIFERET. The companions rejoiced and said: Happy is the one who was privileged to eat of this bread, WHICH IS THE Vav OF YUD HEI VAV HEI, about which it is said: "Come, eat of my bread" (Mishlei 9:5). And happy is the Nefesh of whom it is said: "she shall eat of her father's bread: but no stranger shall eat of it" (Vayikra 22:13), for about the Holy One, blessed be He, it is said: "Have we not all one father?" (Malachi 2:10), and the soul that occupied herself with the Torah "shall eat of her father's bread."

613. And who is the cause FOR THE NEFESH to eat of her father's bread? This is because she returned in repentance and united WITH THE HOLY ONE, BLESSED BE HE, as in her youth, as it is written: "and has returned to her father's house, as in her youth" (Vayikra 22:13). AND THE MEANING OF THIS IS THE SAME as: "he shall return to the days of his youth" (Iyov 33:25), just like a tree that has been cut down and has grown again from its roots. And this is a secret for one who dies childless, THAT BY LEVIRATE MARRIAGE HE REINCARNATES AND IS RENEWED.

611. א"ל, סבא אנת בדיוקניה, ודא יו"ד ה"א וא"ו ה"א, ודא אדם דמרכבתא עלאה, דאנפין דיליה יהוה. ובגין דא, ו' לחם, דאינון ה' ה'. ושיעורא דאוקמוה כזית וכביצה, הא אתמר כזית באן שמא משערין, דהא אוקמוה רבנן דאין עושין מצות חבילות, אוף הכי, לא יהינן תרין שיעורין באת י', למיהוי כזית וכביצה. אלא תרי אלפא ביתות אינון, אית י' עלאה, ואית י' זעירא, י' מן ידוד, עלאה. י' מן אדני, זעירא. ואלין תרין, חד בכזית, וחד בכביצה, ברזא דא יאהרונהי. אתא סבא ונשיק ליה.

612. אדהכי קם בוצינא קדישא, פתח ואמר, ודאי בען מתחברין מה שמו ומה שם בנו, חדו חברינא ואמרו, זכאה הוא מאן דזכי למיכל מהאי גהמא, דאתמר ביה לכו לחמו בלחמי. וזכאה נפשא, דאתמר בה מלחם אביה תאכל. וכל זר לא יאכל בו. דקודשא בריך הוא ביה אתמר, הלא אב אחד לכלנו. ונפשא דאתעסקת באורייתא, מלחם אביה תאכל.

613. ומאן גרים לה דאכלת מלחם אביה. בגין דתבת בתיובתא ואתאחדת בנעוריה. הה"ד, ושבה אל בית אביה בנעוריה, כגון וישוב לימי עלומיו. כגוונא דאילנא דקציצו ליה, ואתחדש בשרשו. והאי איהו רזא, דמאן דמית בלא זרע.

614. And there is a further secret, FOR A MAN WHO DIES CHILDLESS will later come back in a reincarnation and be renewed as formerly, as it is written: "...be a widow or divorced" (Vayikra 22:13), as HIS SOUL being driven out of The Garden of Eden. Hence she is called 'divorced' (Heb. grushah) as in: "So he drove (Heb. vayegaresh) out the man..." (Bereshheet 3:24). And what was the reason for this? It was because "she had no child" (Vayikra 22:13), for he died childless. "and has returned to her father's house, as in her youth," that is, returns to this world, AND TRANSMIGRATES to the son of the levirate marriage. This is the meaning of "and has returned to her father's house, as in her youth." And after she has been privileged to have offspring, "she shall eat of her father's bread: but no stranger shall eat of it." THIS IS WHAT IS WRITTEN: "the wife of the dead man shall not be married abroad to a stranger" (Devarim 25:5). FOR IF SHE DOES NOT MARRY THE KINSMAN, SHE WILL FALL INTO THE HANDS OF A STRANGER, NAMELY THE OTHER SIDE.

615. The Faithful Shepherd said, Hillel and Shammai: That is, you two, one of whom is of the side of Mercy, NAMELY HILLEL, while the other is of the side of Judgment, NAMELY SHAMMAI, are Chesed and Gvurah, the levels of Abraham and Isaac, and you are of their stock: gather round here, you and the eighty pupils that Hillel had, as well as the pupils of the House of Shammai, gather around for the banquet of the King.

616. You have taught, you and those with you who give legal and ethical instructions, you have taught: He who breaks bread may not eat until the diners have answered 'amen,' and: The guests may not eat anything until the one who breaks the bread has eaten. Obviously, when the host breaks the bread and gives it to the guests, he does not measure out the same amount for each person, for those who break bread do not usually break it into equal parts, and he could give to one an egg-size and to another an olive-size. And when they respond 'amen' over this breaking of the bread, before the host eats, they join together the two quantities, the egg-size and the olive-size, WHERE THE EGG-SIZE QUANTITY IS DRAWN DOWN FROM THE YUD OF YUD HEI VAV HEI AND THE OLIVE-SIZE QUANTITY IS FROM THE YUD OF ADONAI, AS ABOVE, AND THUS THE JOINING OF THE EGG-SIZE AND THE OLIVE-SIZE IS THE SECRET OF THE COMBINATION OF Yud Aleph Hei Dalet Vav Nun Hei Yud, WHICH IS THE SECRET OF 'amen'. And this UNIFICATION is not over the eating but over the breaking of the bread. AND THEREFORE, after these quantities, THE EGG-SIZED AND THE OLIVE-SIZED, have joined together IN THE UNIFICATION OF YUD ALEPH HEI DALET VAV NUN HEI YUD, in THE SAYING OF 'amen,' then the host may eat. And this is: "I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk," after which comes: "Eat, O dear ones, and drink, drink deep, O loving companions" (Shir Hashirim 5:1). "Eat, O dear ones" refers to the guests, so that the sons, who are the guests, should be as their father, WHO IS THE HOST WHO BREAKS THE BREAD, WHICH IS THE SECRET OF UPPER CHOCHMAH, THAT IS CALLED 'FATHER'.

614. ועוד אית רזא אחרא, דלבתר ייתי בגלגולא, ויתחדש במלקדמין. והיינו אלמנה וגרושה, דאתתרכת מגנתא דערן, ובגין דא אתקריאת גרושה, כגון ויגרש את האדם. ומאן גרים לה. בגין דזרע אין לה, דמית בלא בגין. ושבה אל בית אביה כנעוריה, דתבת בהאי עלמא בהווא נער בן יבם, והיינו ושבה אל בית אביה כנעוריה. ולבתר דזכת לזרע מלחם אביה האכל. וכל זר לא יאכל בו וגו'. לא תהיה אשת המת החוצה, לאיש זר.

615. אמר ר"מ, הלל ושמאי, דאתון, חד מסטרא דרחמי, וחד מסטרא דדינא, דאינון חסד וגבורה, דרגין דאברהם ויצחק. ואתון מגזעיהו, אתבנשו הכא, אתון ותמנין תלמידים דהו ליה להלל. ואוף הכי תלמידי בית שמאי, לסעודתא דמלכא.

616. הא אוקמתון, אתון וחבריאי דעמכון, מארי דהוראות, דאוקמתון, אין הבוצע רשאי למיכל, עד שיענו אמן מארי סעודתא, ולית מארי סעודתא רשאי למיכל, עד שיואכל הבוצע. ודאי כד בצע בעל הבית, ובצע לאינון מארי סעודתא, לאו לכלהו משער שעורא חדא, דלאו אורח אלין בוצעין, לבצוע בשוה, דלזמנין יהיב לדא כביצה, ולדא כזית. וכד עונין אמן על האי בציעא, קדם דייכול בעל הבית, מחברין תרין שיעורין כחדא, בכזית וכביצה, יאהרונהי, אמן, דא לאו איהו על האכילה, אלא על הבציעה, לבתר דאינון שיעורין מצטרפין באמן, ויכול בעל הבית. והיינו אריתי מורי עם בשמי אכלתי יערי עם דבשי, ולבתר אכלו רעים שנתו ושכרו דודים. אכלו רעים, מארי סעודתא. דיהון בגין בדיוקנא דאבוהון.

617. And here we have bread in two loaves, WHERE BREAD IS VAV, AND EACH OF THE LOAVES IS HEI, and the amount OF THE EATING IS an olive-size and an egg-size, WHICH IS THE SECRET OF THE UNIFICATION YUD ALEPH HEI DALET VAV NUN HEI YUD, AS ABOVE. HE ASKS: What is the shewbread that is on the King's table, NAMELY THE TWELVE CHALLOT THAT WERE ARRANGED ON THE TEMPLE TABLE? HE ANSWERS: Have we not already learned that THE BREAD, WHICH IS ZEIR ANPIN, has twelve countenances? And what are they? They are the four faces of a lion, the four faces of an ox, the four faces of an eagle, FOR THE LION, OX, AND EAGLE ARE THE SECRET OF THE THREE COLUMNS, IN EACH ONE OF WHICH ARE CHESED, GVURAH, TIFERET AND MALCHUT AND FOUR TIMES THREE COMES TO TWELVE, AND THEY ARE THE SECRET OF THE THREE YUD HEI VAV HEI'S, namely: "Hashem bless you... Hashem make his face shine... Hashem lift up..." (Bemidbar 6:24-26), WHERE EACH YUD HEI VAV HEI HAS FOUR LETTERS, AND THREE TIMES FOUR MAKES TWELVE LETTERS.

617. הָא הֶכָא לַחֵם בְּשֵׁתֵי כְּבוֹרוֹת, וְשִׁיעוּרוֹ כְּזֵית וְכִבְיָצָה. מֵאֵי נִיהוּ לַחֵם הַפְּנִים דְּמִתּוֹרָא דְּמִלְכָּא. אֲלֵא הָא אֹקְמוּהָ, דְּאִית לִיה תְּרִיסַר אַנְפִּין. וּמֵאֵי נִיהוּ. אֲלֵא אֵינּוֹן ד' אַנְפִּי אַרְיָה. ד' אַנְפִּי שׁוֹר. ד' אַנְפִּי נֶשֶׂר. וְאֵינּוֹן יְבָרְכֵךְ יְרוּד. יֵאָר יְרוּד. יֵשָׂא יְרוּד.

91. The twelve Challot

This section tells us about the Shewbread and why there are four loaves in each Shabbat meal. We also hear about the six Sfirot from the light downwards and the six Sfirot from the light upwards, and the six steps in the upper throne and the six steps in the lower throne. The lesson from this is that from a certain place secrets are hidden and from another place secrets are revealed.

618. And how do we know that the showbread comes from the King's table? Because of what is written: "and he said to me: This (Heb. Zeh) is the table that is before Hashem" (Yechezkel 41:22), AND THE NUMERICAL VALUE OF 'this' (Heb. zeh) refers to the twelve countenances. Moreover, whoever can do so, should arrange and establish on his table four loaves in each Shabbat meal, which at three meals MAKE TWELVE LOAVES, which are the twelve countenances.

618. וּמִנְלָן דְּלַחֵם הַפְּנִים אִיהוּ מִפְּתוּרָא דְּמִלְכָּא. דְּכַתְּיב, וַיְדַבֵּר אֵלַי זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יְרוּד. ז"ה: י"ב אַנְפִּין. וְאוֹף הֵכִי, מֵאַן דְּאִית לִיה, בְּעֵי לְתַקְנָא וּלְסַדְרָא עַל פְּתוּרֵיהּ, אַרְבַּע כְּבוֹרוֹת בְּכָל סְעוּדַתָּא דְּשַׁבַּת, לְתַלַּת סְעוּדַתֵּי תְּרִיסַר אַנְפִּין.

619. And you might wish to suggest that from the Torah we learn about six CHALLOT, as only double the bread WAS REQUIRED FOR EACH OF THE THREE MEALS, MAKING A TOTAL OF SIX ONLY, NOT TWELVE. HE ANSWERS, we cannot mention Vav (= six), without also mentioning its companion Vav namely Vav Vav, THE SOUND OF THE PRONOUNCED VAV, AND THIS POINTS TO the six SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF THE DIRECT LIGHT from above downwards, and the six SFIROT OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF RETURNING LIGHT from below upwards. AND they parallel the six steps that are in the upper throne, FROM THE CHEST AND UPWARDS OF ZEIR ANPIN, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT ARE INCLUDED IN CHESED, GVURAH AND TIFERET; and the six steps of the lower throne, FROM THE CHEST DOWNWARDS OF ZEIR ANPIN, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT ARE INCLUDED IN NETZACH, HOD AND YESOD. The six OF THE UPPER THRONE are concealed, FOR CHOCHMAH HAS NO REVELATION FROM THE CHEST AND UPWARDS, while the six FROM THE CHEST DOWNWARDS are in the open, FOR CHOCHMAH DOES HAVE REVELATION FROM THE CHEST AND DOWNWARDS. AND THIS IS THE SECRET OF THE VERSE: "The secret things belong to Hashem our Elohim: but those things which are revealed belong to us and to our children for ever" (Devarim 29:28), WHERE FROM THE CHEST AND UPWARDS OF ZEIR ANPIN ARE THE HIDDEN THINGS, AND FROM THE CHEST AND DOWNWARDS ARE THE THINGS THAT ARE REVEALED.

619. וְאֵי תִימָא לָאוּ אֵינּוֹן אֲלֵא שֵׁית מִדְּאוּרֵייתָא, מִשּׁוּם לַחֵם מְשֻׁנָּה. אֲלֵא לֹא נִיכּוּל לְמַדְכֵּר ו', בְּלֵא חֲבֵרִיהּ, ו' ו', שֵׁית מְלַעֲיֵלָא לְתַתָּא, וְשֵׁית מְלַתְתָּא לְעֵילָא. לְקַבֵּל שֵׁית דְּרֵגִין דְּכִרְסֵיָא עֲלֵאָה. וְשֵׁית דְּרֵגִין דְּכִרְסֵיָא תַתָּאָה. שֵׁית בְּאַתְפְּסֵיָא. וְשֵׁית בְּאַתְגְּלֵיָא. הַנְּסַתְרוֹת לִידוּד אֲלֵהִינוּ וְהַנְּגִלוֹת לְנוּ וּלְבָנֵינוּ עַד עוֹלָם.

92. The things one should observe at the Shabbat table

We are told of the parallel between all the breads prescribed at Shabbat and the four faces of the Holy Beasts. We learn of all the deep meanings of the ten preparations for the meal. Lastly the bread of the Torah is said to be the Shechinah.

620. The breads of thanksgiving are forty challot, ten wafers, ten mixed with hot water and oil, ten of leavened bread, ten of unleavened bread, making a total of forty, PARALLELING THE FOUR YUDS THAT ARE IN THE FOUR YUD HEI VAV HEI'S THAT ARE IN THE FOUR FACES, NAMELY paralleling the Yud of Yud Hei Vav Hei of the four faces of a man, AND PARALLELING the Yud of the Yud Hei Vav Hei of the four faces of a lion, AND PARALLELING the Yud of Yud Hei Vav Hei of the four faces of an ox, AND PARALLELING the Yud of the Yud Hei Vav Hei of the four faces of an eagle. And this is the first preparation for the King's table, for there are ten things that a person must observe at the Shabbat table.

621. The first PREPARATION THAT IS IN THE SHABBAT TABLE IS to prepare the table, as for one who eats in the presence of a King, as it is written: "This is the table that is before Hashem" (Yechezkel 41:22). The second PREPARATION is to wash the hands to the extent that the sages decreed, namely five knots, THAT IS THE FIVE FINGERS OF THE RIGHT HAND, which contain fourteen joints, FOR EACH FINGER HAS THREE JOINTS, AND THE THUMB ONLY TWO, TOTALING FOURTEEN JOINTS. Similarly there are fourteen joints in the left, making A TOTAL OF 28 joints. And against these 28 JOINTS IS THE SECRET OF "the power of Hashem" (where the word for 'power' is KOACH = 28), and these are the 28 letters of the first verse in the Works of Creation: "IN THE BEGINNING ELOHIM CREATED THE HEAVEN AND THE EARTH" (BERESHEET 1:1). THERE ARE 28 LETTERS IN THE verse, and about them it is written: "And now, I pray you, let the power (Heb. koach) of Adonai be great" (Bemidbar 14:17).

622. The ten fingers correspond to the ten sayings at the creation of the world: For this reason, the sages of the Mishnah taught: Whoever is careless over the washing of the hands is uprooted from the world. Why is this? It is because the ten fingers of the hands and the 28 joints of the fingers contain the secret of the ten sayings and the 28 letters with which the world was created.

623. The third preparation is the cup of benediction, for which ten things were ordained: It requires washing, rinsing, crowning, wrapping, and must be undiluted, full, taken up with both hands, and placed in the right hand; he who says the blessing must look at it, it must be raised a handbreadth from the surface, and he must send it around to those members of his household as a present.

624. And according to the secret, IT IS THE SECRET OF the cup "full with the blessing of Hashem" (Devarim 33:23), for the numerical value of the word cup (Heb. kos) is the same as Elohim, WHICH IS BINAH, NAMELY MALCHUT ENCLOTHING IN BINAH. And from there comes the Neshamah that is named after it, cup, as it is written: "I will raise the cup of salvation" (Tehilim 116:13). What is the meaning of "salvation"? It is the five fingers THAT HOLD THE CUP, which correspond to the five Sfirot: CHESED, GVURAH, TIFERET, NETZACH, HOD, AND YESOD, that are in the cup, which is the living Elohim which is Binah, that spreads THROUGH THE FIVE SFIROT to fifty gates, which are five times ten. That is, the letter Yud stands for the ten things that the sages ordained for the cup, which is the living Elohim, and the five (Hei) letters OF THE WORD ELOHIM, which are five in number, AND TEN TIMES FIVE COMES TO FIFTY GATES.

620. וְלַחֲמֵי תוֹדָה אֵינּוֹן מ' חֲלוֹת, י' רְקִיקִין. י' רְבוּכִין. י' שֶׁל חֶמֶץ. י' שֶׁל מִצָּה. הָא אֵינּוֹן מ'. לְקַבֵּל י' מִן יְדוּ"ד. ד' אֲנָפֵי אֲדָם. י' מִן יְדוּ"ד, ד' אֲנָפֵי אַרְיָה. י' מִן יְדוּ"ד, ד' אֲנָפֵי נֶשֶׂר. הָאֵי אֵיִהוּ תְקוּנָא קְדָמָא דְפִתּוּרָא דְמַלְכָא, הָאֵינּוֹן י' דְבָרִים דְצָרִיךְ בְּרֵשׁ לְאַנְהָגָא בְּפִתּוּרָא דְשַׁבָּת.

621. חֲד, לְתַקְנָא פִתּוּרָא כְּמָאן דְאָכִיל קָמֵי מַלְכָא. הֵה"ד זֶה הַשְּׁלַחַן אֲשֶׁר לִפְנֵי יְדוּ"ד. תְּנִינָא, נְטִילַת יָדַיִם, עַד שְׁעוּרָא דְגִזְרוּ רַבָּנָן, דְאֵינּוֹן חֶמֶץ קְשָׁרִין, דְּבִהוֹן י"ד פְּרָקִין. וְאוּף הֵכִי י"ד פְּרָקִין אֵינּוֹן, דִּיד שְׂמָאלָא. וְאֵינּוֹן כ"ח פְּרָקִין. לְקַבְּלֵיהוּ כ"ח יְדוּ"ד, דְאֵינּוֹן כ"ח אֲתוּון דְקָרָא קְדָמָא דְעוֹבְדָא דְבְרָאשִׁית. דְאֲתַמַּר בְּהוֹן, וְעַתָּה יַגְדֵּל נָא כַּח יְדוּד.

622. וְעֵשֶׂר אֶצְבָּעַן, רְמִיזוּ לְעֵשֶׂר אַמִּירָן דְעוֹבְדָא דְבְרָאשִׁית. וּבְגִין דָּא אוֹקְמוּהּ מְאִרֵי מִתְנִיתִין, מֵאן דְמִזְלֵל בְּנְטִילַת יָדַיִם, נַעֲקַר מִן הָעוֹלָם. אֲמַאי. בְּגִין דְאֵית בְּהוֹן רְזָא דְעֵשֶׂר אַמִּירָן, וּכ"ח אֲתוּון, דְּבִהוֹן אֲתַבְרֵי עַלְמָא.

623. תְּלִיתָא, כּוֹס דְּבִרְכָה, דְתַקִּינוּ בֵּיה עֲשָׂרָה דְבָרִים. הֲדַחָה. שְׁטִיפָה. עֵטוּר. עֵטוּף. חִי. מְלָא. מְקַבְּלוּ בְשֵׁתֵי יָדָיו. וְנוֹתְנוּ בַיְמִין. וְנוֹתְן עֵינָיו בּוּ. וּמַגְבִּיהוּ מִן הַקֶּרֶקַע טַפַּח. וּמְשַׁגְרוּ בְּמִתְנָה לְאַנְשֵׁי בֵיתוֹ.

624. וְאוּרַח רְזָא, כּוֹס מְלָא בְרַכַּת יו". כּוֹס בְּגִי אֱלֹהִים. וּמִתְמַן נִשְׁמַתָּא, דְאֵיהִי עַל שְׁמִיהּ כּוֹס. הֵה"ד כּוֹס יְשׁוּעוֹת אֲשָׁא. מֵאן יְשׁוּעוֹת. ה' אֶצְבָּעַן. דְאֵינּוֹן לְקַבֵּל ה' סְפִירָן דְכוֹס. דְאֵיהִי אֱלֹהִים חַיִּים בִּינָה מִתְפַּשְׁטָא בְהוֹן, לְחַמְשֵׁין תְּרַעִין. ה' זְמַנִּין עֵשֶׂר. בָּאת י', דְאֵיהִי י' דְבָרִים דְתַקִּינוּ רַבָּנָן בְּכוֹס, דְאֵיהִי אֱלֹהִים חַיִּים, ה' אֲתוּון, בְּחֻשְׁפָן ה'.

625. And they taught about the cup that it needs washing and rinsing, where washing refers to the outside, rinsing to the inside. And the secret of the matter is that the inside and the outside OF THE CUP should be the same, for whoever has been privileged to receive a Neshamah from this cup, WHICH IS BINAH, SUCH A NESHAMAH MUST be pure both within and without. And the secret of the matter is: "and cleanse it, and hallow it" (Vayikra 16:19) with purification on the inside and sanctification on the outside. And just as the cup, whose purification and sanctification both inside and outside is only with water, so the purification and sanctification of the soul, both inside and outside, is only with the Torah. And this is why Rabban Gamliel said: No one whose inside does not correspond to his exterior may enter the academy house. This is because such a person is not from the Tree of Life, but from the Tree of Knowledge of Good and Evil, FOR WHOEVER IS LACKING HOLINESS ON THE OUTSIDE OR PURITY ON THE INSIDE IS A MIXTURE OF GOOD AND EVIL.

626. The crowning THAT IS STATED IN RESPECT OF THE CUP, they taught thus: He crowns it with pupils. And the secret is that Hei is the cup, NAMELY BINAH, and it is crowned with pupils, with the letter Yud, which is a diadem on the Hei, FOR THE PUPILS MULTIPLY AND DRAW DOWN CHOCHMAH. The wrapping THAT IS MENTIONED IN RESPECT TO THE CUP refers to the need to wrap the head, NAMELY TO COVER IT, because the Shechinah is over his head. For this is what the sages of the Mishnah taught: A scholar of the Law is forbidden to walk four cubits with his head uncovered because, "the whole earth is full of His glory" (Yeshayah 6:3). And even more so IS IT FORBIDDEN to go with uncovered head during a blessing or the mention of the Holy Name!

627. AND THE REASON FOR THE PROHIBITION OF GOING WITH UNCOVERED HEAD IS that the letter Yud of Yud Hei Vav Hei, WHICH IS CHOCHMAH, is enveloped in light (Heb. or - Aleph Vav Resh) and becomes air (Heb. avir - Aleph Vav Yud Resh), since the letter Yud, which is Chochmah, is in the air. And this is the light with which He enveloped himself when He created the world, as it is written: "Who covers Himself with light as with a garment" (Tehilim 104:2). Thus "Let there be light" (Bereshheet 1:3) is 'Let there be air'. And the sages of Sitrei Torah taught: Before anything else was formed, the existences were formed. Thus: "Let there be light, and there was light" REFERS TO LIGHT that had existed previously.

628. AND REGARDING the 'undiluted' IN RESPECT TO THE CUP OF BLESSING, they taught: Undiluted from the barrel, WHICH MEANS THAT IT SHOULD NOT BE MIXED WITH ANY WATER THERE. And the secret is: The upper Shechinah, WHICH IS BINAH, is the eighth Sfirah OF THE TEN SFIROT, WHEN ONE STARTS TO COUNT from the bottom up, and is for that reason called 'Chet' (whose numerical value is eight). And this is alluded to in the verse: "Through wisdom a house (Heb. bayit) is built" (Mishlei 24:3). Hence a barrel (Heb. chavit - Chet Bet Yud Tav) IS THE LETTERS CHET AND BAYIT (BET YUD TAV). FOR THIS SHOWS THAT THE WINE, WHICH IS THE SECRET OF GVURAH OF ZEIR ANPIN, IS TO BE DRAWN DOWN FROM BINAH, THAT IS CALLED 'BARREL', NAMELY CHET BAYIT. And because BINAH is life, as it is written. "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18) therefore, the wine that is DRAWN DOWN from there, FROM BINAH, is undiluted (lit. 'live'). And this is the wine of the Torah, for whoever engages in it is called 'live'. And furthermore, the Righteous One, WHICH IS YESOD, is CALLED 'live' and is undiluted from the barrel, BECAUSE ITS LIGHTS ARE DRAWN FROM BINAH, THAT IS CALLED 'BARREL', AS ABOVE.

625. ואוקמוה בכוס, שצריך הדחה ושטיפה. הדחה מבחוץ, ושטיפה מבפנים. ורזא דמלה, שיהא תוכו כברו. מאן דזכי לנשמתא מהאי כוס, למהוי נשמתא דכיא מלגו ומלבר. ורזא דמלה, וטהרו וקדשו, טהרה מבפנים, וקדושה מבחוץ. ומה כוס לאו טהרתיה וקדושתיה מלגו ומלבר בלא מיא. אוף הכי נשמתא, לאו טהרתה וקדושתה מלגו ומלבר בלא אורייתא. ובגין דא אמר רבן גמליאל, מי שאין תוכו כברו לא יכנס לבית המדרש. בגין דלאו איהו מסטרא דאילנא דחיי, אלא מעץ הדעת טוב ורע.

626. עטור, אוקמוה מעטרו בתלמידים. וארח רזא, ה' איהו כוס, מעטרו בתלמידים באת י', דאיהו עטרת על ה'. עטוף, צריך לאעטפא רישיה בגין דשכינתא על רישיה. דהכי אוקמוה מארי מתניתין, אסור לתלמיד חכם למיהך ד' אמות בגלוי הראש. משום מלא כל הארץ כבודו. כל שכן בברכה, ובאדברת שמא קדישא, למהוי בגלוי הראש.

627. דאת י' מן ידוד, איהי אתעטף באור, ואתעביד אור. בגין דאת י' דאיהי חכמה באור, והיינו אור דאתעטף ביה כד ברא עלמא, הה"ד עוטה אור בשלמה. והאי איהו יהי אור יהי אור. ואוקמוה מארי סתרי תורה, בטרם נתהווה כל דבר, נתהוו ההיות. ובגין דא יהי אור ויהי אור, דהוה מקדמת דנא.

628. ח"י אוקמוה, חי מן החבית. וארח רזא, שכינתא עלאה איהי תמינאה דספיראן מתתא לעילא, ובגין דא אתקריאת ח', ואתמר בה בחכמה יבנה בית. והיינו חבית: ח' בי"ת. ובגין דאיהי חיים, דכתיב עץ חיים היא למחזיקים בה, ויין מתמן איהו ח"י. ודא איהו וינא דאורייתא. מאן דאשתדל בה, אקרי ח"י. ועוד, צדיק ח"י. איהו חי מן החבית.

629. Wine comes in two colors, white and red. THE NUMERICAL VALUE OF WINE is seventy facets, this makes 72, AND THIS ALLUDS TO THE FACT THAT THE LIGHTS OF THE 72-LETTER NAME ILLUMINATE IN WINE. And corresponding to the two colors of the wine are 'Remember' and 'Keep', referring to the Shabbat, AND THESE, TOGETHER WITH the seventy words of the SHABBAT EVE Kiddush, make 72.

630. AND THE CUP OF BENEDICTION MUST BE full, as it is written: A cup "full with the blessing of Hashem" (Devarim 33:23); and also he HAS TO BE full of the wine of the Torah, and so must a person be perfect, as it is written: "a plain man" (Beresheet 25:27). THE MEANING OF THIS IS a perfect (Heb. shalem) man, as in the verse: "And Jacob came to Shalem" (Beresheet 33:18), NAMELY JACOB IS HERE CALLED 'PERFECT'. So also must the Neshamah be perfect, without any fault being in it, because "For whatever man he be that has a blemish, he shall not approach" (Vayikra 21:18). So also here, THE LETTERS OF Elohim: ALEPH LAMED HEI YUD MEM) can be re-written as Aleph Lamed Mem with Yah (Yud Hei). And IT HAS the numerical value of cup (Heb. kos), WHICH IS 86. And Aleph Lamed Mem in reverse order is ('full') male: (Mem Lamed Aleph), AND THUS THE CUP HAS to be full, FOR THE NUMERICAL VALUE OF THE LETTERS OF THE WORD CUP IS THE SAME AS 'FULL OF YAH' (MALE YAH). For when is it full? When there is Yah there. And that is: "Because Yah has sworn by His throne" (Shemot 17:16), WHERE THE NAME IS NOT COMPLETE, BUT LACKS THE VAV HEI. The numerical value of Adonai, TREATING ALL TENS AS UNITS, IS the same as Vav Hei. The Central Column is full from both of them, OF THE YUD HEI AND THE VAV HEI. And therefore THE NAME OF Adam (lit. 'man') dwells upon it, which is the explicit Name, YUD VAV DALET; HEI, HEI ALEPH; VAV ALEPH VAV; HEI HEI ALEPH; WHICH HAS THE NUMERICAL VALUE OF 'ADAM'.

631. REGARDING THE CUP OF BENEDICTION, THAT must be taken up with both hands, corresponding to the Torah which was written on two tablets of stone: And there were five commandments on the one tablet, corresponding to the five fingers of the right hand, and there were five commandments on the second tablet, corresponding to the five fingers of the left hand, that were given with the right, that is, the right hand, THAT IS TO SAY THAT THE FIVE OF THE LEFT WERE INCLUDED IN THE FIVE OF THE RIGHT. And for this reason IT IS WRITTEN: And he took in his hand "two tablets of stone" (Shemot 34:4), and not 'in his hands,' NAMELY IN ONLY ONE HAND, WHICH WAS THE RIGHT, and this is as Scripture testifies: "from His right hand went a fiery law for them" (Devarim 33:2).

632. REGARDING THE INSTRUCTION THAT HE WHO SAYS THE BLESSING must look at the cup of benediction, this is because it corresponds to the Land of Yisrael, WHICH IS MALCHUT ENCLOTHING BINAH, about which it is said: "the eyes of Hashem your Elohim are always upon it" (Devarim 11:12); and the eyes of heaven are the seventy (numerical value of the letter, AYIN, which, as a word, means 'eye') members of the Sanhedrin, with Moses and Aaron over them, they being the two upper eyes, NAMELY, CHOCHMAH AND BINAH, being one right eye and one left eye, amounting to 72, the same numerical value as the expression 'with wine' (Heb. beyayin). FOR THE SEVENTY MEMBERS OF THE SANHEDRIN CORRESPOND TO THE SEVEN SFIROT: CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD, AND MALCHUT, EACH ONE BEING COMPOSED OF TEN. AND OVER THEM ARE CHOCHMAH AND BINAH, WHICH ARE MOSES AND AARON, AND THIS IS THE SECRET OF HIS LOOKING AT IT, TO DRAW DOWN CHOCHMAH AND BINAH TO THE CUP, WHICH IS MALCHUT, and this is the secret of why he who says the blessing must look at the cup.

629. יין אית מניה תרין גוונים, חור וסומק. יין, ע' אנפין. הא ע"ב. ולקבל תרין גוונים דיין, איהי זכור ושמור השבת, וע' תיבין דקדוש ויכל"ג, הא ע"ב.

630. מלא, הה"ד כוס מלא ברבת יי'. ואוף דאיהו מלא מיינא דאורייתא. בר נש הכי צריך למהוי שלים, כמד"א איש תם: גבר שלים. כמו ויבא יעקב שלם, הכי צריך למהוי נשמתא שלימתא, ולא יהיה בה פגם, דכל אשר בו מום לא יקרב. אוף הכי אלם עם י"ה, הוא אלהים, כחושבן כוס. איהו מלא, והפוך אלם ותמצא מלא. אימתי. בד אית תמן י"ה. והיינו כי יד על כס י"ה. ארנ"י חושבניה ו"ה. עמודא דאמצעיתא מלא מן תרווייהו. ובגין דא שריא עליה אדם, דהוא שמא מפרש.

631. מקבלו בשתי ידיו, בגוונא דאורייתא, דהוה בתרין לוחין, ה' דברן בלוחא חדא, לקבל ה' אצבעאן דיד ימינא. וה' בלוחא תניינא, לקבל ה' אצבעאן דיד שמאלא. ואתייהיבו בימינא דהיינו ביד ימין. ובגין דא, שני לוחות אבנים הוריד בידו, ולא בידיו. והאי איהו דאסהיד קרא, מימינו אש דת למו.

632. ונותן עיניו בו, בגין דהאי כוס, דאיהו לקבל ארעא דישראל, דאתמר בה, תמיד עיני יי' אלהיך בה. ועיינין דלעילא, אינון שבעין סנהדרין, ומשה ואהרן עלייהו. תרין עיינין עלאין. חד עין ימין, וחד עין שמאלא, ואינון ע"ב, כמנן ביין. והאי איהו רזא דנותן בכוס עינו.

633. AND THE CUP OF BENEDICTION must be raised a handbreadth from the surface. Since the letter Hei OF YUD HEI VAV HEI is a cup, it has to be raised up to the letter Yud OF YUD HEI VAV HEI, which is CALLED 'a handbreadth', for the Hei is opened up in it with the five (Hei) fingers, WHICH IS THE SECRET OF THE FIFTY GATES OF BINAH. And he must send THE CUP OF BENEDICTION round to members of his household as present, NAMELY in order that his wife should be blessed, for she is THE SECRET OF the Nefesh, about which it is said: "but now our soul is dried away: there is nothing at all" (Bemidbar 11:6), and she is blessed and prepares fruits, as it is written: "Let the earth bring forth grass" (Beresheet 1:11).

634. And the fourth PREPARATION AT THE TABLE is that matters of Torah should be discussed over the table so that the verse "For all tables are full of vomit and filth" (Yeshayah 28:8) should not be fulfilled in him as it is with the ignorant. But it was taught in Sitrei (lit. 'hidden') Torah: He who wants to grow rich turns to the north; namely he should place the table northwards, for the table is left, which is Judgment. He has, THEREFORE, to connect it to the right, which is the Torah that was given out of Chesed, which is Mercy, which is the right hand of Hashem.

635. And the fifth PREPARATION IN THE TABLE was taught by the sages of the Mishnah: The meal must be lengthened for the sake of the poor, THAT HE WILL BE ABLE TO GIVE THEM SOMETHING TO EAT. And the secret of the matter is that charity should lengthen his days, that he should not die young, just as does the Torah which is longevity for the Neshamah in two worlds: this world and the World to Come. Charity, likewise, is longevity for the body in two worlds, as it is written: "for He is your life, and the length of your days" (Devarim 30:20), which is interpreted to mean: 'your life' in this world, and 'the length of your days' in the World to Come. AND THE MEANING OF the World to Come for the body is at the resurrection of the dead, that after he rises at the resurrection of the dead, he will not die. And just as he will be in the World to Come so will he be in this world.

636. And the sixth CORRECTION is that he should not be a voracious glutton at the King's table, as was Esau, who said: "Give me to swallow" (Beresheet 25:30), by gulping it down, but by way of mastication, GRINDING THE FOOD WITH HIS TEETH. So, too, one who produces words of prayer or words of Torah from his mouth, should bring them out, chewed over, and complete; NAMELY, HE SHOULD CONSIDER THEM AND GO OVER THEM, AS THOUGH CHEWING THEM OVER, and not in a gulping fashion, imperfectly. And furthermore, because of the danger that the food might enter his trachea instead of his esophagus, HE MUST EAT BY WAY OF MASTICATING AND NOT GULPING.

633. וּמַגְבִּיהוּ מִן הַקְּרָקַע טֶפַח, בְּגִין דָּאֵת ה' אִיהִי כּוּס, בְּעֵי לְסַלְקָא לָהּ בְּאֵת י', דְּאִיהִי טֶפַח, דְּבִיה אֲתַפְתַּחַת ה' בְּה' אֶצְבְּעָאן. וּמִשְׁגְּרוּ לְאֲנָשֵׁי בֵיתוֹ בְּמַתְנָה, בְּגִין דִּיתַבְרַךְ דְּבֵיתָהּ, דְּאִיהִי נֶפֶשׁ, דְּאֲתַמְר בְּה' נִפְשָׁנוּ יִבְשָׁה אֵין כּל, וְאֲתַבְּרַכַת וְאֲתַעֲבִידַת פְּרִין, הֵה"ד תְּדַשָּׂא הָאָרֶץ דְּשָׂא.

634. רְבִיעָא, לְמַהוּי עַל פְּתוּרִיה דְּבְרֵי תוֹרָה, דְּלֹא יִתְקַיֵּים בִּיה כְּגוֹוֹנָא דְּעַמֵּי הָאָרֶץ, דְּאֲתַמְר עֲלִייהוּ כִּי כָל שְׁלַחֲנוֹת מְלָאוּ קִיא צוּאָה. אָבַל בְּסִתְרֵי תוֹרָה אוֹקְמוּהָ, הַרוּצָה לְהַעֲשִׂיר יִצְפִּין, יִתֵּן שְׁלַחַן לְצַמּוֹן, הֲרֵי שְׁלַחַן לְשִׁמְאֵלָא, דְּאִיהוּ דִּין, בְּעֵי לְקַשְׂרָא בִּיה יְמִינָא, דְּאִיהוּ אוֹרִייתָא, דְּאֲתִיהִיבַת מַחְסֵד, דְּאִיהוּ רַחֲמֵי, יְמִין ה'.

635. חֲמוּשָׂא, אוֹקְמוּהָ מְאִרֵי מַתְנִיתִין, דְּצְרִיךְ לְהָאֲרִיךְ עַל פְּתוּרִיה, בְּגִין עֲנִיִּים. וְרָזָא דְּמַלְהָ, בְּגִין דְּצַדִּיקָה יִאֲרִיךְ יוֹמוּי, דְּלֹא יִתְקַצְרוּן. כְּגוֹוֹנָא דְּאוֹרִייתָא אִיהוּ אַרְיכוֹת יוֹמִין, בְּתֵרִין עֲלִמִין, בְּעֲלָמָא דִּין וּבְעֲלָמָא דְּאֲתִי לְנִשְׁמַתָּא. אוֹף הֲכִי צַדִּיקָה, אִיהִי אַרְיכוֹת יוֹמִין לְגוֹפָא, בְּתֵרִין עֲלִמִין, הֵה"ד כִּי הוּא חַיִּיךְ וְאוֹרַךְ יְמִיךְ. כִּי הוּא חַיִּיךְ בְּעוֹלָם הַזֶּה וְאוֹרַךְ יְמִיךְ בְּעוֹלָם הַבָּא. דְּעֲלָמָא דְּאֲתִי לְגוֹפָא לְתַחֲיִית הַמֵּתִים, דְּלִבְתַר דִּיּוּקוּם לֹא יָמוּת. וּכְגוֹוֹנָא דְּעֲלָמָא דְּאֲתִי יְהָא קַיִים, הֲכִי עֲלָמָא דִּין יְהָא קַיִים.

636. שְׁתִּיתָא, שְׁלֹא יְהָא גְרָגְרָן וּבִלְעֵן עַל פְּתוּרִיה דְּמַלְכָא, כְּגוֹוֹנָא דְּעֵשׂוּ דְּאָמַר הֲלַעֲיִטְנִי, אֲרַח הֲלַעֲטָה, אֶלָּא בְּאֲרַח טְחִינָה. אוֹף הֲכִי, מֵאן דְּאֶפְיִק מְלִין דְּצִלוֹתֵין אוּ דְּאוֹרִייתָא מְפּוּמוּי, בְּעֵי לְאֶפְקָא לֹון בְּהִטְחָנָה שְׁלָמִים, וְלֹא בְּהִלְעֵטָה חֲסָרִים. וְלֹא עוֹד, אֶלָּא בְּגִין סְכָנָה דְּשִׁמְא יְקָדִים קְנָה לְוִשְׁט.

637. And the seventh PREPARATION is water at the end of the meal, as it has been taught: Water to wash the hands at the beginning of the meal is a precept and at the end of the meal is an obligation, while WATER in the middle (between courses) it is optional. With the water at the beginning of the meal, he has to raise his fingers up so that the dirty water will not run back and defile the hands. And there are sages who held the opinion that the water at the end of the meal is because of S'dom salt, lest it blind the eyes. They thereby removed from us the obligation, FOR TO WASH THE HANDS AT THE END OF THE MEAL IS NO MORE THAN GOOD ADVICE, IN ORDER NOT TO BLIND THE EYES, AND IS NOT OBLIGATORY. And there are secret matters with those who held that WATER TO WASH THE HANDS AT THE END OF THE MEAL is obligatory. And it is not good practice to contradict the words of the great, but to them may be applied the verse: "according to the sentence of the Torah which they shall teach you" (Devarim 17:11).

638. And furthermore, three sanctifications were stated in this connection, as it is written: "you shall therefore sanctify yourselves, and you shall be holy; for I am holy" (Vayikra 11:44). "sanctify yourselves" refers to the water for washing the hands at the beginning of the meal. "and you shall be holy" refers to the water at the end of the meal. "for...holy" is pleasant oil TO REMOVE THE DIRT FROM THE FINGERS. "I am Hashem" is a blessing. And the water in the middle is between cheese and meat, and this is why it is written: "you shall therefore sanctify yourselves, and you shall be holy; for I am holy." Happy is this people whose master places them near to Him, AND WHO IMBUES THEM WITH HIS HOLINESS!

639. So, too, COULD BE SAID, "sanctify yourselves" (Vayikra 11:44) refers to the time of sexual intercourse. The initial emission of a man's seed is a precept, NAMELY, KEEPING OF THE COMMANDMENT TO BE FRUITFUL AND MULTIPLY, while the latter is THE SEED of the female, which is obligatory, THAT IS TO SAY: THE SEED OF THE MALE OBLIGATES HER TO PRODUCE SEED. And that in the middle WATERS is hinted at in "and curdled me like cheese" (Iyov 10:10), NAMELY, THE HOLY ONE, BLESSED BE HE, WHO GIVES SOLID FORM TO THE SEED FOR THE BUILDING UP OF THE EMBRYO, as it is written: "Have You not poured me out like milk, and curdled me like cheese?" And this is the allusion TO THE WATERS THAT ARE IN THE MIDDLE, between cheese and meat, for it is said about Him, ABOUT THE HOLY ONE, BLESSED BE HE: "You have clothed me with skin and flesh" (Ibid. 11).

640. The eighth PREPARATION is that at least three men must be present for the cup of benediction. Why? BECAUSE THE CUP ALLUDES TO BINAH, and Binah is the third of the ten Sfirot, WHEN COUNTING THEM from the top downwards, NAMELY, KETER-CHOCHMAH-BINAH. For this reason, if less than three persons are present, the cup is not required. ANOTHER EXPLANATION WHY at least three persons must be present for the cup of benediction is that it refers to 'They call You thrice holy'. Furthermore, the Torah did not descend less than three, NAMELY: Priests, Levites, and Yisrael, WHICH ARE the Torah, Prophets, and Hagiographa, AND IT WAS GIVEN in the third month, on the third day. And this Binah is Yud Hei Vav OF YUD HEI VAV HEI, WHICH IS THE SECRET OF THE THREE COLUMNS. And in its regard they said: The night has three watches. And Malchut is the fourth Hei, WHICH RECEIVES ALL THREE OF THE COLUMNS, and about it they said: The night has four watches, CORRESPONDING TO THE THREE COLUMNS AND MALCHUT THAT RECEIVES THEM. And the letter Shin, with the three branches, corresponds to the three watches, while the letter Shin, with four branches, corresponds to the four watches.

637. שביעאה, מים אחרונים. ואוקמוה, מים ראשונים מצוה. ואחרונים חובה. ואמצעיים רשות. מים ראשונים צריך לסלקא אצבען, בגין דלא יהרון משקין ויטמאו את הידים. ואית מרבנן דאמרי, דאחרונים משום מלח סדומית, שלא תסמא את העינים. ואי הכי אפקין לון מחובא. וסתרי מילין, אלין דאמרו עליהו חובה, ולא ארח ארעא לסתרא גאונים מלין, אלא דאתקרי עליהו, על פי התורה אשר יורוך.

638. ולא עוד, אלא דאמרו עליהו ג' קדושות, הךא הוא דכתיב, והתקדשתם והייתם קדושים. והתקדשתם אלו מים ראשונים. והייתם קדושים אלו מים אחרונים. כי קדוש, זה שמן ערב. אני יי, זו ברכה. ואמצעיים, בין גבינה לבש ר. ובג"ד, והתקדשתם והייתם קדושים כי קדוש אני יי. זכאין עמא, דמאריהון ישוי לון לגביה.

639. אוף הכי והתקדשתם, בשעת תשמיש. מים ראשונים דזרע בר נש, מצוה. אחרונים דנוקבא, חובא. ואמצעיים קא רמיז, וכגבינה תקפיאני. הךא הוא דכתיב, הלא כחלב תתיכני וכגבינה תקפיאני. והאי איהו דקא רמיז, בין גבינה לבש ר, דאתמר ביה עור ובשר תלבישני.

640. תמינאה, לשלשה צריך כוס. אמאי. בינה איהי תליתאה מעשר ספיראן, מעילא לתתא. ובגין דא פחות משלשה לא צריך כוס. לשלשה צריך כוס, קא רמיז קדושה לך ישלשו. ולא עוד, אלא דאורייתא לא נחתא פחות מג', בהנים, לויים, ישראלים. תורה, נביאים, וכתובים. בירח תליתאי, ביום תליתאי. ודא בינה, יד"ו. ובגינה אתמר, שלש משמרות הוי הלילה. מלכות ה' רביעית, עלה אתמר ארבעה משמרות הוי הלילה. וש' דתלת ענפין לקבל תלת משמרות. וש' דארבע ענפין לקבל ארבעה משמרות.

641. And the ninth PREPARATION is the cup of benediction, that is one-quarter of a Log, the amount corresponding to the letter Hei, WHICH IS the fourth LETTER of Yud Hei Vav Hei. And the tenth PREPARATION is that when there are ten people present, he WHO SAYS GRACE adds 'let us bless our Elohim'. THE REASON FOR THIS IS THAT the lower Shechinah, WHICH IS MALCHUT, is both fourth and tenth - the fourth letter of the name Yud Hei Vav Hei, and the tenth in the count of the ten Sfirot - WHICH ARE THE SECRET OF THE TEN LETTERS Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. AND THEREFORE THE PRESENCE OF TEN PERSONS IS REQUIRED IN ORDER TO MENTION THE NAME 'OUR ELOHIM.' And a man must be very careful not to throw these matters in a place where he shouldn't, like one who throws away bread, and how much more so one who throws out from his table the bread of the Torah, for it is the Shechinah, about which it is said: "This is the table that is before Hashem" (Yechezkel 41:22).
End of Ra'aya Meheimna

641. תְּשִׁיעָאָה, כּוּס שֶׁל בְּרָכָה, רְבִיעִית לּוֹג, וְשִׁיעוּרָא דִּילִיָּה, לְקַבֵּל ה', רְבִיעִיָּה דְשֵׁם יְדוּ"ד. עֲשִׂירָאָה, בְּעֶשְׂרֵה אֹמְרֵי נְבָרַךְ לְאֱלֹהֵינוּ. וְשְׂכִינְתָא תְּתָאָה, אִיְהִי רְבִיעִית, וְעֲשִׂירִית. רְבִיעִית לְשֵׁם יְדוּד. עֲשִׂירִית לְעֶשֶׂר סְפִירִין. דְּאִינוּן יוּ"ד ה"א וְא"ו ה"א. וְכִמְה צְרִיךְ ב"נ לְנִטְרָא גְרַמְיָה, דְּלֹא לְזִרוּק מְלִין אֲלִין בְּאֲתֵר דְּלֹא אֲצִטְרִיךְ. כְּמוּ מֵאן דְּזָרִיק נְהֵמָא. כ"ש מֵאן דְּזָרִיק נְהֵמָא דְּאוּרִינְתָא, לְבַר מִפְתּוּרִיָּה, דְּאִיְהִי שְׂכִינְתָא. דְּאֲתֵמַר בְּה, זֶה הַשֻּׁלְחָן אֲשֶׁר לִפְנֵי יי'.
ע"כ רעיא מהימנא

93. Three who harm themselves

Rabbi Shimon tells about the three ways a person can harm himself: by cursing himself, by throwing bread on the ground, and by kindling a light before the doxology is finished on Shabbat. He who commits the last of these three transgressions is considered to have profaned the Shabbat, and a special place in Gehenom is reserved for him.

642. And in the compilation of the first part, HE SAYS: There are three who cause harm to themselves, two of whom are in this world, and one in another world. And these are: The one who curses himself, as we have learnt; one official is appointed before man, and when a man curses himself this official together with his seventy appointed subordinates take that word and respond 'amen,' and they raise it up on high and judge it. And THE OFFICIAL follows him until he does something and then he puts into effect for him THE CURSE OF that word THAT HE UTTERED.

642. וּבְחִבּוּרָא קְדָמָאָה, תְּלַת אִינוּן דְּגְרַמִּין בִּישׁ לְגְרַמְיָהּוּ. תְּרִין בְּהַאי עֲלֵמָא, וְחַד בְּעֲלָמָא אַחְרָא, וְאֲלִין אִינוּן: מֵאן דְּלִיט גְרַמְיָה, דְּתַנִּינָן חַד מְמַנָּא אֲתַפְקַד קַמִּיָּה דב"נ, וּבְשַׁעְתָּא דְּלִיט גְרַמְיָה הֵהוּא ב"נ, הַאי מְמַנָּא, וְשִׁבְעִין אַחְרָנִין דְּמַמְנָן תְּחוּתִיָּה, נְטִלִין הֵהוּא מְלָה, וְאֲמַרִי אֲמֵן, וְסַלְקִי לָהּ לְעִילָא, וְדִינִין לָהּ, וְאִיְהוּ רְדִיף אֲבַתְרִיָּה, עַד דְּעָבִיד לִיָּהּ, וְאֲשִׁלִּים לִיָּהּ הֵהוּא מְלָה.

643. Who do we have that is greater than Moses, who said: "and if not, blot me, I pray you, out of Your book which You have written" (Shemot 32:32). This he said for the sake of Yisrael, and although the Holy One, blessed be He, did his wish AND FORGAVE YISRAEL, nevertheless he was not spared punishment, for it has already been noted that HIS NAME is not mentioned in the portion of Tetzaveh, but has been blotted out from there. And this has already been taught. And who do we have that is greater than King David, who said: "I said: I will take heed to my ways, that I sin not with my tongue: I will keep a curb on my mouth, while the wicked is before me" (Tehilim 39:2). What is the meaning of "while the wicked is before me"? This refers to that official who was appointed over the one WHO CURSES HIMSELF, and takes that word to harm a man, AS ABOVE.

643. מֵאן לָךְ רַב מִמּוֹשֶׁה, דְּאָמַר וְאִם אֵין מַחְנֵי נָא מִסְפָּרַךְ אֲשֶׁר כְּתַבְתָּ, וְאָמַר לְצוּרְךָ, וְאֵע"ג דְּקוּדְשָׁא בְרִיךְ הוּא עָבִיד רְעוּתִיָּה, עִם כָּל דָּא לֹא אֲשַׁתְּזִיב מְעוֹנָשָׁא, וְהָא אֲתֵמַר דְּלֹא אֲדַכֵּר בְּפִרְשַׁת וְאֲתָה תְּצַוָּה, וְאֲתַמְחִי מִתְּמֵן. וְהָא אֹקְמוּהָ. מֵאן לָן רַב מִדּוּד מְלָכָא, דְּאָמַר אֲמַרְתִּי אֲשַׁמְרָה דְּרַכִּי מַחְטוּא בְּלִשׁוֹנִי אֲשַׁמְרָה לְפִי מַחְסוּם בְּעוֹד רִשָּׁע לְנַגְדִי, מֵאִי בְּעוֹד רִשָּׁע לְנַגְדִי. הֵהוּא מְמַנָּא דְּאֲתַפְקַד עַל דָּא, וְנָטִיל הֵהוּא מְלָה לְאַבְאָשָׁא לִיָּהּ לב"נ.

644. And one WHO DOES HARM TO HIMSELF is the person who throws bread, or crumbs of bread, onto the ground, having no respect for it, as we have learnt. And these are the two WHO RECEIVE THEIR PUNISHMENT in this world. And the one WHO DOES HARM TO HIMSELF in another world is the person who kindles a light towards the end of the Shabbat, before Yisrael recite the doxology after the daily portion, DURING THE PASSAGES "OF VEATA KADOSH" AT THE END OF SHABBAT. And such a one is considered as a profaner of the Shabbat because he causes the fire of Gehenom to be kindled before its time.

644. וְחַד מֵאן דְּזָרִיק נְהֵמָא, אוּ פִירוּרִין דְּנְהֵמָא בְּאַרְעָא, וְקָא עָבִיד בֵּיהּ זְלוּלָא, כְּמָה דְּאֲתֵמַר. הַנִּי תְרִי בְּהַאי עֲלָמָא. וְחַד בְּהַהוּא עֲלָמָא, מֵאן דְּאוּקִיד שְׂרָגָא בְּמוֹצְאֵי שַׁבַּת, עַד לֹא מְטוּ יִשְׂרָאֵל לְקְדוּשָׁא דְּסִדְרָא, בְּגִין דְּקָא מַחְלֵל שַׁבְּתָא, וְגָרִים לְנוּרָא דְּגִיְהֵנָם לְאַתּוּקְדָא, עַד לֹא מְטָא זְמַנִּיָּה.

645. There is a special place in Gehenom for those who profane the Shabbat. And since he kindles the light before its time, a certain official exists in Gehenom on the end of Shabbat, and he first lights that place and says: This spot is for so-and-so. And all the wicked ones who are in Gehenom help him to light up that spot, and that official calls out, saying: "Behold, Hashem will thrust you about with a mighty throw, and will seize you firmly" (Yeshayah 22:17). And the wicked who are in Gehenom respond: "He will violently roll and toss you like a ball into a large country: there shall you die" (Ibid. 18). And this is because he caused them to be kindled before time and this makes three who cause harm to themselves, as we have learnt.

645. חֵד דּוּכְתָא אֵית בְּגִיְהֵנָם, לְאִינוּן דְּקָא מְחַלְלֵי שַׁבְּתָא. כִּיּוֹן דְּאִיהוּ אוֹקִיד שְׂרָגָא עַד לָא מְטָא זְמַנְיָה, חֵד מְמַנָּא אֵית בְּגִיְהֵנָם בַּמ"ש, וְאוֹקִיד בְּקִדְמִיתָא לְהֵוּא דּוּכְתָא, וְאִמַר הָאֵי דּוּכְתָא דְּפִלְנָיָא. וְכָל חַיִּיבִין דְּגִיְהֵנָם, מְסִיְעֵי לְאוֹקְדָא הֵוּא דּוּכְתָא. הֵוּא מְמַנָּא קֶאֱרִי וְאִמַר, הִנֵּה יֵי' מְטַלְטֵלְךָ טַלְטֵלָה גְבַר וְעֵטְךָ עֵטָה. חַיִּיבִין דְּגִיְהֵנָם אִמְרִי, כִּדְרוּ אֶל אֶרֶץ רַחֲבַת יָדַיִם שְׁמָה תָמוּת וְגו'. בְּגִין דְּאִיהוּ גְרִים לֹוֹן לְאַתּוֹקְדָא, עַד לָא מְטָא זְמַנְיָהּ. הָא לֹוֹן תִּלְתָּא, דְּגִרְמֵי בִישׁ לְגִרְמֵייהוּ, כְּמָה דְּאַתְמַר.

94. Three Yuds in the Yud Hei Vav Hei fully spelled with Yud amounting to 63
 Rabbi Shimon tells Moses that in the future he will be exalted above all creatures because he ascended to the Name Yud Hei Vav Hei fully spelled out.

646. Another explanation: "And he dreamed, and behold a ladder" (Beresheet 28:12). Faithful Shepherd, just as the letter Lamed ascends higher than all the other letters, BECAUSE THE LAMED ALLUDES TO BINAH, so will you in the future be exalted above all creatures because you ascended to the name Yud Vav Dalet, Hei Yud, Vav Aleph Vav, Hei Yud, WHOSE NUMERICAL VALUE IS 63, WHICH IS BINAH. And in it THERE ARE THREE YUDS, Yud Yud Yud, the numerical value of them making Lamed (= thirty). For initially you were in the name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, WHICH HAS THE NUMERICAL VALUE OF 45, WHICH IS ZEIR ANPIN. It contains Yud Aleph Aleph Aleph, THE NUMERICAL VALUE OF WHICH IS THIRTEEN, which stands for the thirteen attributes of Mercy, AND HAS THE SAME NUMERICAL VALUE AS THE WORD One (Heb. echad - Aleph Chet Dalet = thirteen). And now you have ascended with EI (=31), which is Yud Yud Aleph Yud OF THE FULL SPELLING OF 63. And both of these Names are witnesses, "has not one EI created us?" (Malachi 2:10). FOR THE YUD YUD ALEPH YUD OF YUD HEI VAV HEI, FULLY SPELLED OF THE NUMERICAL VALUE OF 63 HAS THE NUMERICAL VALUE OF THE WORD EL, AND THE ALEPH-FILLING OF THE THE YUD HEI VAV HEI, YUD ALEPH ALEPH ALEPH IS THE NUMERICAL VALUE OF THE WORD ONE (Heb. ECHAD).. Hence it is written: "Have we not all one father? has not one EI created us?" (Malachi 2:10)

רַעִיָא מֵהִימְנָא
 646. ד"א וַיַּחְלוֹם וְהִנֵּה סֵלֶם, רַעִיָא מֵהִימְנָא, מֵה ל' אֶסְתַּלַּק עַל כָּל אַתּוּוֹן, הֵכִי אַתְּ עֲתִיד לְאַסְתַּלַּקָּא עַל כָּל בְּרִיּוֹן. בְּגִין דְּאַסְתַּלַּק לְשִׁמָּא דִּיּוֹ"ד ה"י וְאִו"י ה"י. הַבֵּיהּ יו"י, דְּחוּשְׁבַּנְיָה ל'. דְּבִקְדָמִיתָא הָיִית בְּשֵׁם יוֹ"ד ה"א וְאִו"י ה"א, דְּאִיהוּ יֵאָא, בִּי"ג מְכִילָן דְּרַחֲמֵי, דְּאִינוּן אֶחָד. כְּעַן תִּסְתַּלַּק בְּאֵל, דְּאִיהוּ יוֹא"י. דְּתַרְיִן שְׁמָהּ סִדְרִין, הֵלָא אֵל אֶחָד בְּרָאנוּ. הֵה"ד, הֵלָא אֵב אֶחָד לְכַלְנוּ הֵלָא אֵל אֶחָד בְּרָאנוּ.

647. And with these three Yuds OF THE 63 NUMERIC VALUE-LETTER NAME may the verse be established in you: "He shall be exalted and extolled, and be very high" (Yeshayah 52:13). "VERY (Heb. ME'OD) HIGH" REFERS TO YUD HEI VAV HEI OF THE NUMERICAL VALUE OF 45, which is the numerical value of the word me'od (Mem Aleph Dalet), which is the same as man (Heb. adam - Aleph Dalet Mem), 45, and in fact the letters of the word 'very' are the same as those of the word 'man', written in a different order. "He shall be exalted" is in the four faces of the lion, WHICH IS CHESED THAT RISES TO CHOCHMAH, which is the secret of "Hashem bless you" (Bemidbar 6:24), THIS BEING THE SECRET OF YUD HEI VAV HEI FULLY SPELLED TO THE NUMERICAL VALUE OF 72, THUS: YUD VAV DALET, HEI YUD, VAV YUD VAV, HEI YUD; WHICH IS THE NUMERICAL VALUE OF CHESED, AND THIS IS CHOCHMAH OF THE RIGHT. "and extolled" is through the four faces of ox, WHICH IS GVURAH THAT RISES TO BINAH, namely: "Hashem lift up" (Bemidbar 6:26), AND THIS IS BINAH of the left. "and be very high" is "Hashem make His face shine" (Bemidbar 6:25), WHICH IS ZEIR ANPIN, AND IS in the middle, AND IS YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF 45. And this Yud Vav Dalet, Hei Yud, Vav Aleph Vav, Hei Yud, WHICH IS YUD HEI VAV HEI, FULLY SPELLED TO THE NUMERICAL VALUE OF 63, is, "Hashem

647. וּבְג' יוֹדִין אֵלִין, יִתְקַיֵּים בְּךָ, יְרוּם וְנִשָּׂא וְגִבָּה מְאֹד, בַּמ"ה. דְּהֵכִי סְלִיק מְאֹד, לְחֻשְׁבַּן אֲדָרָם. וּכְהַפּוֹךְ אַתּוּוֹן, מְאֹד הוּא אֲדָם. יְרוּם: בְּאַרְבַּע אַנְפִּין דְּאֵרִיָּה, דְּאִינוּן יְבַרְכְּךָ יוֹ"ד. וְנִשָּׂא: בְּאַרְבַּע אַנְפִּין דְּשׁוּר, דְּאִינוּן יִשָּׂא יוֹ"ד בְּשִׁמְאֵלָא. וְגִבָּה מְאֹד: יֵאָר יוֹ"ד, בְּאַמְצַעִיתָא. וְדָא יוֹד הִי וְאוּ הִי, יִשָּׂא יוֹ"ד פְּנֵי אֵלִיךָ וְיִשֵּׁם לְךָ שְׁלוֹם. רַבִּיעָאָה יוֹ"ד, וְשִׁמוּ אַתְּ שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֵכֶם.

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lift up His countenance to you, and give you peace" (Bemidbar 6:26).
The fourth Yud Hei Vav Hei, NAMELY, THAT FILLED WITH HEIS OF
THE NUMERICAL VALUE OF 52 IS MALCHUT, AND THIS is: "And
they shall put my name upon the children of Yisrael: and I will bless
them" (Bemidbar 6:27), FOR MALCHUT IS CALLED 'NAME.'

95. As a flame connected to a burning coal

We hear of the waters of the Torah emerging from the smooth precious stones that were derived from the stone called Malchut. The further explanation is that the Torah is actually the secret of Light because it consists of both Chassadim and Chochmah. From the right-hand side Malchut is called a stone, but from the left it is called a burning coal, and this appellation speaks to the vengeance that will be taken against the enemies of Yisrael. Rabbi Shimon talks about the events that will happen at the end of the Exile, when the two Messiahs will be connected with the Faithful Shepherd. At that time the Klipot that surround the Shechinah will be shattered into pieces and one of the three stones will be revealed. We are told that the Faithful Shepherd issues from upper Ima and spreads throughout the six Sfirot to the Righteous One, and from there it waters the Garden that is the Shechinah.

648. From the right-hand side, MALCHUT is called 'a stone'; and a number of smooth precious stones, NAMELY, STONES THAT ISSUE WATER, are to be derived from it. From them issue the waters of the Torah, about which we have learnt: Rabbi Akiva said to his disciples, When you reach stones of pure marble, do not say: Water, water, lest you endanger your souls. THE MEANING OF THIS IS: Do not say that these waters OF MALCHUT are real waters, NAMELY, ONLY CHASSADIM, because "he that tells lies shall not remain in my sight" (Tehilim 101:7). For these waters THAT ARE IN MALCHUT are Torah; THAT IS TO SAY THAT THEY ARE DRAWN DOWN FROM ZEIR ANPIN, WHO IS CALLED 'TORAH', AND IS COMPOSED OF CHOCHMAH AND CHASSADIM TOGETHER, AND IS THEREFORE THE SECRET OF LIGHT AND NOT OF WATER, WHICH INDICATES CHASSADIM WITHOUT CHOCHMAH, for it is said about it: "and Torah is light" (Mishlei 6:23). And since this light stems from a spring "whose waters fail not" (Yeshayah 58:11), FOR ZEIR ANPIN RECEIVES THIS LIGHT FROM UPPER ABA AND IMA WHOSE MATING IS FOREVER UNINTERRUPTED, AND THERE, WITH ABA AND IMA, IT IS CHASSADIM, it is therefore called 'water', WHICH IS CHASSADIM. HOWEVER, WHEN THE CHASSADIM COME TO ZEIR ANPIN, THEY ARE COMPOSED OF CHOCHMAH ALSO, AND ARE CALLED 'LIGHT'. AND THIS IS THE SECRET OF "AND TORAH IS LIGHT."

649. And from the left-hand side, this stone, which is Yud, NAMELY, MALCHUT, is called 'a burning coal', NAMELY, BY VIRTUE OF THE POWER OF THE JUDGMENTS OF THE LEFT THAT BURN IN IT, whence the ten Sfirot ARE REFERRED TO as a flame joined to a burning coal. And it has four hues, NAMELY, THE FOUR LETTERS OF THE SIMPLE YUD HEI VAV HEI, and they are ten, NAMELY, THE TEN LETTERS OF YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS: Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. TOGETHER THIS MAKES FOURTEEN LETTERS. And it is the great hand (= fourteen) FROM THE POINT OF VIEW OF the right WHICH IS CHESED, the mighty hand FROM THE POINT OF VIEW of the left WHICH IS GVURAH, WHILE FROM THE POINT OF VIEW of the Central Column it is an upraised hand. It is thus composed of 42 hues, THIS BEING THE SUM OF THREE TIMES FOURTEEN (= HAND).

650. And since from the point of view of the right it is a stone, and from the point of view of the left it is a burning coal, the Holy One, blessed be He, takes vengeance with it from Ishmael and Edom, WHO ARE DERIVED FROM THE WASTE MATTERS OF RIGHT AND LEFT. For they are strange fires OF OTHER SIDE and the proud waters, WHERE ISHMAEL IS PROUD WATERS AND EDOM IS STRANGE FIRES, and their appointed officials are Samael and Serpent. Samael, who is the fire of Gehenom, is appointed over the nation of Esau, and Serpent is appointed over the nation of Ishmael, and this is THE ANGEL Rahav, who is in charge of the waters.

648. מִסְטֵרָא דִּימִינָא, אֲתִקְרִיאת אָבֵן. וְכִמְה אָבֵן מִפּוֹלְמִין יִקְרִין אֲשֶׁתְּכַחוּ מְנָה, דְּמַנְיָהּ מִיָּא דְאֹרִייתָא נִפְקִין. וּבְגִינִיהוּן אֲתָמַר, אָמַר ר' עֲקִיבָא לְתַלְמִידֵי בְּשִׁתְּגִיעוּ לְאָבֵן שִׁישׁ טְהוֹר אֶל תֵּאמְרוּ מִים מִים שְׁמָא תִּסְתַּכְנוּ בְּנַפְשְׁכֶם. לֹא תִימְרוּן דְּאִינוּן מִים, מִים מִמֶּשׁ. מִשּׁוּם דּוּבַר שְׁקָרִים לֹא יִכּוּן לְגַד עֵינֵי. דְּאֵלִין מִים, דָּא אֹרִייתָא, דְּאֲתָמַר בְּה וְתוֹרָה אֹר. וּבְגִין דְּהֵאִי נְהוּרָא נְבִיעַ בְּמַבּוּעָא דְּמִיָּא, אֲשֶׁר לֹא יִכְזְבוּ מִימֵיו, אֲתִקְרִי מִים.

649. וּמִסְטֵרָא דְּשְׁמַאלָא, הֵאִי אָבֵן דְּאִיהִי י', אֲתִקְרִי גַחְלַת. וּמִתְמָן עֲשָׂר סְפִירִין בְּשִׁלְהֶבֶת קְשׁוּרָה בְּגַחְלַת. וְאִית לָהּ ד' גּוּוּנִין, וְעֲשָׂרָה אִינוּן, יוֹד הָא וְאוּ הָא. יוֹד"ד. וְאִיהִי יד הַגְּדוּלָּה בְּיִמִינָא, יד הַחֲזָקָה בְּשְׁמַאלָא, עֲמוּדָא דְּאֲמַצְעִיתָא, מִתְמָן אִיהִי יד רְמָה, כְּלִיל מִמ"ב גּוּוּנִין.

650. וּבְגִין דְּאִיהִי מִסְטֵרָא דִּימִינָא אָבֵן, וּמִסְטֵרָא דְּשְׁמַאלָא גַחְלַת, בְּה נְטִיל קוּדְשָׁא בְּרִיךְ הוּא נּוֹקְמָא, מִישְׁמַעָאֵל וְאֲרוּם, דְּאִינוּן אִישׁוּן נּוֹכְרָאִין, וּמִים הַזְּרוּנִים. וּמִמְנָן דְּלְהוּן סְמָאֵל וְנַחֲשׁ. סְמָאֵל אֲשָׁא דְּגִיְהֵנָם, מְמוּנָה עַל אוֹמָה דְּעֵשׂוֹ. נַחֲשׁ מְמוּנָה עַל אוֹמָה, דְּיִשְׁמַעָאֵל וְאִיהוּ רְהַב דְּמִמְנָא עַל מִיָּא.

651. From the right of Abraham, whose level is Chesed, He takes vengeance on Ishmael and his official, and from the left of Isaac, whose level is Fear, NAMELY, GVURAH, He takes vengeance on Esau and his appointed official by means of two Messiahs, one of whom, Messiah son of David, is from the right, while the other, Messiah son of Joseph, is from the left. And the level of Jacob, WHICH IS TIFERET, IS THE CENTRAL COLUMN, that corresponds to them, in the secret of "changing his hands" (Beresheet 48:14) - the lion, to the left, CORRESPONDING TO ESAU, and the ox to the right, CORRESPONDING to Ishmael. And since Judah was exiled in Esau, it follows that the right of holiness is with the left of Esau, and likewise IN THE EXILE OF ISHMAEL the left of holiness is TO BE FOUND with the impure right of Ishmael. ACCORDINGLY, IT FOLLOWS THAT MESSIAH SON OF DAVID, WHICH IS RIGHT, WILL TAKE VENGEANCE ON ESAU, WHILE MESSIAH SON OF JOSEPH, WHICH IS LEFT, WILL TAKE VENGEANCE ON ISHMAEL. "Until Shiloh come" (Beresheet 49:10), which verse is read as meaning: Until Shiloh comes, WHERE THE NUMERICAL VALUE OF SHILOH IS THE SAME AS THAT OF MOSES, who is the Faithful Shepherd, whose level is Tiferet Yisrael, WHICH IS THE CENTRAL COLUMN. He will take vengeance from the mixed multitude, FOR THE MIXED MULTITUDE IS COMPOSED OF THE RIGHT AND LEFT OF IMPURITY, AND SO THE CENTRAL COLUMN, WHICH IS COMPOSED OF THE RIGHT AND LEFT OF HOLINESS, WILL BE AVENGED ON THEM.

652. In these three grades, RIGHT, LEFT AND CENTER, AS ABOVE, the priests, Levites, and Yisrael will be recalled from the Exile, FOR THEY ARE DRAWN DOWN FROM THESE THREE COLUMNS. And in them, IN THE THREE COLUMNS, He takes vengeance upon Esau, Ishmael, and the mixed multitude, for just as the mixed multitude is intermixed with Esau and Ishmael, NAMELY, CONTAINING RIGHT AND LEFT OF IMPURITY, so Jacob, WHO IS THE CENTRAL COLUMN, is composed of Abraham and Isaac, WHICH ARE RIGHT AND LEFT, for he is a mixture of the two of them. And so, too, Shiloh, WHICH IS MOSES, WHO IS ALSO THE CENTRAL COLUMN, AS ABOVE, is intermixed with Messiah son of David, WHICH IS THE RIGHT SIDE, AND WITH Messiah son of Joseph, WHICH IS THE LEFT SIDE, and he will be the chain THAT INCORPORATES AND CONNECTS the two of them, as at the time that Bilaam saw in his prophecy, NAMELY, "UNTIL SHILOH COME" (BERESHEET 49:10). For thus the two Messiahs are connected with the Faithful Shepherd, THIS BEING THE SECRET OF the three patriarchs, NAMELY, THE THREE COLUMNS, AS ABOVE, in the final exile. AND THEY WILL THUS HAVE THE POWER TO WIN AND DESTROY ALL THE KLIPOT THAT CORRESPOND TO THE THREE COLUMNS OF HOLINESS, AS ABOVE.

653. He began by quoting: "He has not beheld iniquity in Jacob, neither has He seen perverseness in Yisrael; Hashem his Elohim is with him, and the trumpet blasts of the King is among them" (Bemidbar 23:21). And all this is to fulfill the scriptural verse: "But with great compassion will I gather you" (Yeshayah 54:7). And at that time, the Klipot that surround the Shechinah will be shattered into pieces, and immediately one of the three stones will be revealed. And the three stones are Segolta THAT IS THE SECRET OF MALCHUT, WHICH IS THE APEX OF THE SEGOLTA IN THE TONAL NOTES, and about these THREE POINTS, it is said: "Now it came to pass in the thirtieth year" (Yechezkel 1:1). THIS IS THE SECRET OF THE THREE YUDS, Yud, Yud, Yud, WHERE EACH OF THE THREE POINTS THAT MAKE UP THE SEGOLTA IS A YUD, AND THE NUMERICAL SUM OF THREE YUDS IS THIRTY. "in the fourth month" (Ibid.) refers to the fourth stone, WHICH IS NETZACH. "on the fifth day of the month" refers to the fifth stone, WHICH IS HOD. Corresponding to them is: "and chose five smooth stones out of the brook" (I Shmuel 17:40), THESE BEING THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH AND HOD, THAT ARE TAKEN FROM YESOD THAT INCORPORATES ALL OF THEM, AND IS CALLED 'BROOK'. And corresponding to them are the five words: "Hear O Yisrael, Hashem our Elohim, Hashem." (Devarim 6:4).

651. בְּיַמֵּינָא דְאַבְרָהָם, דְּרִגְיָה חֶסֶד, נָטִיל נֹקְמָא מִשְׁמַעְאֵל, וּמִמְנָא דִּילִיָּהּ. וּבְשִׁמְאֵלָא דִּיצְחָק, דְּרִגְיָה פֶּחַד, נָטִיל נֹקְמָא מִעֵשָׂו, וּמִמְנָא דִּילִיָּהּ. בְּתַרִּין מְשִׁיחִין, דְּאִינוּן חַד מִיַּמֵּינָא, מְשִׁיחַ בֶּן דָּוִד. וְחַד מְשִׁמְאֵלָא, מְשִׁיחַ בֶּן יוֹסֵף. וּבְדִרְגָא דִּיעֶקֶב, דְּאִיהִי לְקַבְלִיָּהּ, בְּרָזָא דְשִׁבְלָא אֶת יָדָיו. אֲרִיָּה לְשִׁמְאֵלָא. שׂוֹר לִיַּמֵּינָא, דִּישְׁמַעְאֵל. בְּגִין דִּיהוּדָה גְּלָהּ בְּעֵשָׂו, אֲשֶׁתְּכַח יַמֵּינָא דְקְדוּשָׁה, עִם שְׁמַאֲלָא דְעֵשָׂו. וּשְׁמַאֲלָא דְקְדוּשָׁה עִם יַמֵּינָא מְסַאֲבָא דִּישְׁמַעְאֵל, עַד כִּי יָבֵא שִׁילָה, רַעִיָא מְהֵימְנָא, דְּרִגְיָה תְּמַאֲרַת יִשְׂרָאֵל, נָטִיל נֹקְמָא מֵעֶרֶב רַב.

652. בְּתַלְתָּ דְרִגְיָן אֵלִין, יַפְקוֹד כְּהַנִּים לְיוֹם וְיִשְׂרָאֵלִים, מִן גְּלוּתָא. וּבְהוֹן נָטִיל נֹקְמָא, מִעֵשָׂו וְיִשְׁמַעְאֵל וְעֶרֶב רַב. כְּגִוּוֹנָא דְעֶרֶב רַב מְעוּרְבִין בְּעֵשָׂו וְיִשְׁמַעְאֵל, הֵכִי יַעֲקֹב מְעוּרֵב בְּאַבְרָהָם וְיִצְחָק, עֲרֹב דְתַרְוֵיהוּ. וְהֵכִי מִתְעַרֵב שִׁילָה, עִם מְשִׁיחַ בֶּן דָּוִד וּמְשִׁיחַ בֶּן יוֹסֵף, וְיִהְיֵא שְׁלִשְׁתָּ דְתַרְוֵיהוּ, כְּהוּא זְמַנָּא דְחֻזָּא בְלַעַם בְּנִבְוֵיָהּ דִּילִיָּהּ, דְהֵכִי מִתְקַשְׁרִי תַרִּין מְשִׁיחִין בְּרַעִיָּא מְהֵימְנָא, בְּתַלְתָּ אֲבָהָן, בְּגְלוּתָא בְּתַרְאָה.

653. פִּתַּח וְאָמַר, לֹא הִבִּיט אֶן בְּיַעֲקֹב וְלֹא רָאָה עֵמֶל בְּיִשְׂרָאֵל יְיָ אֱלֹהֵיו עִמּוֹ וְתַרְוַעַת מַלְךְ בּוֹ. וְכֹלָא לְקִיּוּמָא קָרָא, וּבְרַחֲמִים גְּדוּלִים אֶקְבִּצֵן. בְּהוּא זְמַנָּא מְתַבְרִין קְלִיפּוֹת, דְּהוּוּ מְסַחְרִין לְשְׁכִינְתָא. מִיַּד אֲתַגְלִיָּיא אֲבָנָא חֲדָא מִתַּלְתָּ אֲבָנִין, דְּאִינוּן סְגוּלְתָא. דְעַלְיָיְהוּ אֲתַמַּר, וְיִהִי בְשִׁלְשִׁים שָׁנָה, וְאִינוּן יוּי בְּרַבֵּיעִי, אֲבָנָא רַבֵּיעָא. בְּחַמְשָׁה לַחֲדָשׁ, אֲבָנָא חַמְשָׁאָה. לְקַבְלִיָּיהוּ, וְיִקַּח דָּוִד חַמְשָׁה חֲלוּקֵי אֲבָנִים מִן הַנַּחַל. וְאִינוּן לְקַבְלִיָּיהוּ חַמֵּשׁ תַּיְבִּין, דְּאִינוּן שְׁמַע יִשְׂרָאֵל יְדוּדֵי אֱלֹהֵינוּ יְדוּדֵי.

654. "as I was among the exiles" (Yechezkel 1:1). This is the Shechinah, WHICH IS CALLED 'I', in which the Holy One, blessed be He, is One (Heb. ECHAD), BECAUSE ZEIR ANPIN IS ALEPH CHET OF ECHAD (ALEPH CHET DALET), AND THE SHECHINAH IS DALET OF ECHAD. The Vav (lit. 'as') is added to 'as I' FOR IT IS WRITTEN 'AS I' is the river, which is the Righteous One, Life of the Worlds, NAMELY, YESOD. AND HE EXPLAINED HIS WORDS: "And a river went out of Eden to water the garden" (Beresheet 2:10). What is meant by Eden? This is Binah (Bet Yud Nun Hei). The river that went out OF BINAH WHICH IS EDEN is Vav, the son (Heb. ben - Bet Nun) of Yud Hei, NAMELY, ZEIR ANPIN, which is the level of the Faithful Shepherd. And the Faithful Shepherd, WHICH IS ZEIR ANPIN, issues from upper Ima, WHICH IS THE SECRET OF EDEN, and spreads throughout the six Sfirot: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, to the Righteous One, WHICH IS YESOD. And from there, FROM YESOD, it waters the Garden, which is the Shechinah, AND SO THE VAV (LIT. 'AS') OF 'I' THEREFORE ALLUDES TO YESOD THAT WATERS IT.

655. IT IS WRITTEN: "BY THE RIVER KEVAR" (YECHZKEL 1:1). What is Kevar (Caf Bet Resh)? HE ANSWERS THAT Caf ALLUDES TO Keter, Bet TO Binah, AND Resh TO the beginning of (Heb. Reshit) Chochmah. Keter is on the right side; Chochmah is on the left side; Binah is in the center. And they form a Chariot (Heb. rechev - Resh Caf Bet) on high for the Prime Cause, INFINITY. All ten of the Sfirot are included in the river, WHICH IS ZEIR ANPIN, which spreads as far as the Righteous One, WHICH IS YESOD, that IS CALLED 'All', AS it is All inclusive, containing WITHIN IT all THE SFIROT, and about it was it said: "The tree grew, and was strong... and on it was food for all" (Daniel 4:8-9). Everything depends on it. When EZEKIEL saw the Shechinah among the Klipot, he saw ten Sfirot with it.
End of Ra'aya Meheimna

96. Fine flour for an offering

We learn that the fine flour should be composed of both the right and left side.

656. IT IS WRITTEN: "fine flour for a meal offering" (Bemidbar 28:5); that is, that this fine flour, WHICH IS MALCHUT, should be brought before the Supreme King for a meal offering between the two arms; THAT IS TO SAY THAT IT SHOULD BE COMPOSED OF THE TWO ARMS, WHICH ARE CHESED AND GVURAH, THE RIGHT SIDE AND THE LEFT SIDE.

Moses explains the flour by talking about Isaac, the left hand of Zeir Anpin, and Abraham, the right hand of Zeir Anpin. He says the fine flour is the lower Shechinah, as it has no connotation of darkness. Just as the chaff and straw have to be removed from the grain during threshing, Yisrael must remove any dark ones that become intermingled with them. Moses says that darkness is the Evil Inclination.

Ra'aya Meheimna (the Faithful Shepherd)

654. וְאֲנִי בְּתוֹךְ הַגּוּלָה, דָּא שְׂכִינְתָא, בְּהַ קוּדְשָׁא בְּרִיךְ הוּא אַחֲרֵי. ו' בְּתוֹסַפֶּת וְאֲנִי, הוּא נְהַר, צְדִיק חַי עֲלָמִין. וְנְהַר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגֶּן, מֵאֵי עֵדֶן. דָּא בִּינָה, נְהַר דְּנִפְיָק מִנָּה, דָּא ו', בֶּן יוֹ"ה, דְּרִגָּא דְרַעֲיָא מְהֵימְנָא, וּר"מ, נְפִיק מֵאִימָא עֲלָאָה, וְאִתְפְּשֵׁט בְּשִׁית סְפִירָאן עַד צְדִיק, וּמְנִיָּה אֲשֶׁקִי לְגַנְתָּא, דְּאִיְהִי שְׂכִינְתָּא.

655. מֵאֵי כַּב"ר. כ', כְּתָר. ב', בִּינָה. ר', רֵאשִׁית חֲכָמָה. כְּתָר בִּימִינָא, חֲכָמָה בְּשְׂמָאלָא, בִּינָה בְּאַמְצַעִיתָא. רַכָּב לְעֵילָא לְעֵלֵת הָעֲלֹת. י' סְפִירָאן כְּלָהוּ, אִתְכַּלְלוּ בְּנְהַר, דְּאִיְהוּ אִתְפְּשֵׁט עַד צְדִיק, דְּאִיְהוּ כָל, כָּלִיל כְּלָא. וּבְגִינִיָּה אִוְקְמוּהָ, אִילָנָא רַבָּא וְתַקִּיף, וּמְזוֹן לְכָלֵּא בִּיהַ. מְנִיָּה תְלִיָּא כְּלָא. כַּד חָמָא שְׂכִינְתָּא מְגוּ קְלִיפִין, חָזָא עֲמָה עֲשֵׁר סְפִירָן. ע"כ רַעֲיָא מְהֵימְנָא

656. סֵלֶת לְמִנְחָה, לְאֲעֲלָאָה לְהַאי סֵלֶת, קְמוּ מְלֶכָא עֲלָאָה לְמִנְחָה. בֵּין תְּרִין דְרוּעִין.

657. And in the first compilation of the part, the Faithful Shepherd said: From this, FROM WHAT THE ZOHAR SAYS ABOUT "THE FINE FLOUR FOR A MEAL OFFERING" BEING BETWEEN THE TWO ARMS, it must be understood that these are hidden matters that have to be explained to the companions. It is said about Abraham and Isaac, who instituted the morning and afternoon prayers: "My hand also has laid the foundation of the earth" (Yeshayah 48:13), which refers to Isaac, WHO IS THE LEFT HAND OF ZEIR ANPIN, "and My right hand has spanned the heavens" refers to Abraham, WHO IS THE RIGHT HAND OF ZEIR ANPIN. Their levels are Chesed and Fear, as it is said about them: "Hashem has sworn by His right hand, and by the arm of His strength" (Yeshayah 62:8), which are the two arms to the King, which is the Yud Hei Vav Hei, NAMELY, ZEIR ANPIN, the Central Column. And His fine flour is the lower Shechinah, NAMELY, MALCHUT, which is His light, THAT IS OF ZEIR ANPIN, and is clean fine flour from His sides, NAMELY, WHEN CLEAVING TO HIS RIGHT AND LEFT SIDES, without blemish of darkness, and without any implication of contaminated darkness. For such is the relationship of light to darkness, as clean grain is to chaff and straw. MALCHUT IS THEREFORE TERMED FINE FLOUR WHEN IT IS WITHOUT ANY INTIMATION OF DARKNESS.

658. But in the iniquities of Yisrael, dark ones become mixed up with the luminous ones. And just as a man threshes the grain and then makes his selection OF THE WHEAT FROM THE CHAFF AND STRAW, like one picking out food from amongst rubbish, so it is with Yisrael that, when dark ones become intermingled with them, they have to make AND CORRECT their spirits. And the secret of the matter is contained in the verse: "The sacrifices of Elohim are a broken spirit" (Tehilim 51:19). For darkness - which is the Evil Inclination that covers the spirit as the chaff that covers the grain or as the cloud that covers the sun not allowing it to give light - is broken.

659. And in the time when darkness, which is the Evil Inclination, covers the Good Inclination, the latter, which is light, is like one who is imprisoned in the prison of the Evil Inclination. And so, too, when the Good Inclination is imprisoned in the domain of the Evil Inclination, the hosts of the Good Inclination are also imprisoned in the domain of the hosts of the Evil Inclination. And when a person breaks his spirit in all his limbs before Hashem, what does Scripture say? "That you may say to the prisoners, Go forth; to them that are in darkness, Show yourselves" (Yeshayah 49:9).

660. But the Shechinah is pure fine flour, in which darkness and gloom can not become mixed up. And it is as a vine that rejects a graft of another sort, that is not of its type. And this fine flour dwells between the arms of the King, NAMELY CHESED and GVURAH, "mingled with...beaten oil" (Bemidbar 28:5).
End of Ra'aya Meheimna

רעיא מהימנא

657. ובחבורא קדמא, אמר רעיא מהימנא, מהאי אשתמודע, הני מילין סתימין אינון, וצריך למפתח לון קמי חבריאי, אברהם יצחק דתקיננו שחרית ומנחה, אתמר עלייהו, אף ידי יסדה ארץ, דא יצחק. וימיני טפחה שמים, דא אברהם. דדרגין דלהון חסד ופחד. דאתמר עלייהו נשבע יי' בימינו, ובזרוע עזו, אינון תרין דרועין דמלכא, דאיהו ידו"ר, עמודא דאמצעיתא. סלת דיליה, דא שכינתא תתאה, נהורא דיליה, סלת נקויה מסטרוי בלא פגימו דחשוכא, ובלא תערובת חשוכא כלל. דהכי אינון חשוכין עם נהורין, כבר קדם מוץ ותבן.

658. ובחוביהון דישראל, מתערבין חשוכין בנהורין, וכגוונא דדש ב"ג תבואה, ולבתר איהו בורר לה, כבורר אוכל מתוך פסולת. כך ישראל, צריך למעבד ברוחיהון, כד אתערב בהון חשוכין. ורזא דמלה, זבחי אלהים רוח נשברה וגו'. דבהכי אתבר חשוכא, דאיהו יצר הרע, דמכסי על רוחא, כמוץ דמכסה על חטה. או בענן, דמכסה על שמשא, ולא מנח ליה לאנהרא.

659. ובזמנין דחשך, דאיהו יצה"ר, מכסה על יצר הטוב, דאיהו אור. איהו כמאן דתמיס בבית האסורין דיצה"ר. ואוף הכי, כד יצר הטוב איהו תמיס ברשו דיצה"ר, הכי אינון תמיסין חוילין דיצר הטוב, ברשו דחוילין דיצר הרע. ובזמנא דיתבר ב"ג רוחיה, בכל אברין דיליה, קדם ידו"ר, מה כתיב. לאמר לאסורים צאו ולאשר בחשך הגלו.

660. אבל שכינתא איהו סלת נקויה, דלית חשוכא וקבלא וכול לאתערבא בה. איהו בגמן, דלא מקבלא הרבה ממין אחרא, דלאו איהו מינה. והאי סלת בין דרועי מלכא איהו יתבא, בלולה בשמן כתיב.
ע"כ רעיא מהימנא

97. "Mingled with...beaten oil"

Rabbi Shimon asks for an explanation of the word "beaten" in the title verse, and he is told that it has to do with drawing an emanation down from above. The righteous one is the one who crushes the holy olives for the anointing oil with his perfect longing for Malchut.

661. "mingled with...beaten oil" (Bemidbar 28:5). Oil refers to that oil that is poured out and issues from on high, FROM CHOCHMAH OF THE RIGHT SIDE. Rabbi Shimon said: What you have said is good, but how do you explain "beaten"? HE ANSWERS, it is a divine secret. Since we are talking about oil, what is "beaten"? It is an allusion to the mating with the Female, NAMELY, MALCHUT, to draw down to her beaten oil as is fitting for her, FROM UPPER CHOCHMAH, which is none other than beaten in order to extract OIL from the olives, which are the limbs of the body, NAMELY, THE SFIROT OF ZEIR ANPIN, TERMED BODY, and to draw that emanation down from above, FROM UPPER CHOCHMAH, with each and every limb.

662. And the Righteous one, WHICH IS YESOD, is the one who crushes with pestles and extracts from all those upper limbs, FROM THE SFIROT OF ZEIR ANPIN, that are holy olives, anointing oil, with a perfect longing for the Female, WHICH IS MALCHUT. But if he does not crush them, that oil will issue forth only without the longing of the limbs, and the Female will have no enjoyment from that emanation, AND THE OIL, WHICH IS THE LIGHT OF CHOCHMAH, will not be fitting until it is a blend of all the limbs. Therefore it is written: "mingled with...beaten oil," IN ORDER to enjoy it and be nourished from it.

Moses furthers the explanation of the same topic, and he gives information about the three brains - of memory, of thought, and of imagination. He says that imagination and memory ascend from the heart and the thoughts descend to them to the heart, where they are welcomed as a king. Moses also brings in the factor of the four faces of the Holy Beasts.

Ra'aya Meheimna (the Faithful Shepherd)

663. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, how sweet are your words! It is certainly said here "mingled with... beaten oil," and it says there, in the Oral Law, that it is blended in Bible, Mishnah, and Talmud. And there is yet a second secret here in "mingled with...beaten oil." It is certainly not the Torah that is mingled IN BIBLE, MISHNAH, AND TALMUD, but only for the person who suffers a number of chastisements because of it, as the sages of the Mishnah taught: The Torah is only upheld by one who kills himself for it. And they said further: When you trudge from county to county TO LEARN TORAH, you will be privileged to see the face of the Shechinah.

664. Again: "mingled with... beaten oil": This refers to one who keeps the injunction: You shall eat bread with salt, "You shall drink also water by measure" (Yechezkel 4:11). Again, "mingled with...beaten oil" corresponds to "But he was wounded because of our transgressions, bruised because of our iniquities" (Yeshayah 53:5). And again, "mingled with...beaten oil" refers to the Righteous One, Life of the Worlds, WHICH IS YESOD, that draws down holy drops that are olive-sized crumbs from the upper brain, WHICH IS UPPER CHOCHMAH, which are one tenth measure corresponding to Yud, two tenth measures to Yud, Yud, and three tenth measures to Yud, Yud, Yud. And these are: a tenth measure for a lamb and two tenth measures for the ram and three tenth measures for a bullock.

661. בלולה בשמן כתיב, בשמן, בהוא שמן הנגיד ונמיק מלעילא. אר"ש, יאות אמרת. אבל מאי כתיב. אלא רזא עלאה איהו. דכיון דאיהו שמן, מאי כתיב. אלא רמז הוא דקא רמזו לשמשא בנוקבא, לאנגדא לגבה שמן כתיב בדקא יאות לה, לא הוי אלא כתיב לאפקא מזיתים, דאינון שייפין דגופא, ולאמשכא ההוא נגידו מלעילא, בכל שויפא ושויפא.

662. וצדיק איהו דכתיב כתישין, ואפיק מכל אינון שייפין עלאין, דאינון זיתין קדישין, משח רבו בתיאובתא שלים, לגבי נוקביה. ואי לא כתיש, לא יפוק ההוא משחא, אלא בלא תיאובתא דשייפין, והוא נגידו, לא אתהני מניה נוקבא, ולא הוי בדקא יאות, עד דתהא בלולה מניה מכל שייפין. ועד בלולה בשמן כתיב, לאתהנאה ולאחזא מניה.

רעיא מהימנא

663. אמר רעיא מהימנא, בוצינא קדישא, כמה מתיקין מילך, ודאי אתמר הכא, בלולה בשמן כתיב. ואתמר התם, באורייתא דבע"פ, בלולה במקרא, במשנה, בתלמוד. ועוד אית רזא תניינא, בלולה בשמן כתיב. ודאי לאו אורייתא איהו בלולה. אלא למאן דסביל כמה מכתשין בגינה. כמה דאוקמוה מארי מתניתין, דלית אורייתא מתקימת, אלא במי שממית גרמיה עליה. ועוד אמרו, בזמן שאתה מכתת רגליך ממדינה למדינה, תזכה לראות פני שכינה.

664. ועוד בלולה בשמן כתיב, דא הוא דמקיים פת במלח תאכל, ומים במשורה תשתה. ועוד בלולה בשמן כתיב, הה"ד, והוא מחולל מפשעינו מדוכא מעונותינו. ועוד בלולה בשמן כתיב, דא צדיק חי עלמין, דנגיד טפין קדישין, דאינון פירורין כזיתים, ממוחא עלאה, דאינון חד עשרון לקבל י'. ושני עשרונים, י' י'. ושלשה עשרונים לפר, י' י' י'. ואינון עשרון לכבש, וב' עשרונים לאיל, ושלשה עשרונים לפר.

665. And the secret of the matter is as they said in Tractate Taanit: Not one drop (of rain) descends from above without two drops coming up to meet it FROM BELOW. And they are in this secret: And their allusion corresponds to three brains: of memory, of thought, and of imagination. Imagination and memory ascend from the heart, the thoughts descend to them to the heart, AND THE IMAGINATION AND THE MEMORY welcome them as a king. Because this man, which is thought, mounts and controls the third living creature, descending on it to the two living creatures that open their wings to receive it, just as a Cholam placed over a Tzere becomes a Segolta. And this is upper Keter over Chochmah and Binah.

666. One tenth measure and two tenth measures allude to the three living creatures of the upper Chariot, that are called 'Greatness', WHICH IS CHESED, Gvurah, and Tiferet. Three tenth measures allude to Netzach, Hod, and Yesod, in which is the second, LOWER, Chariot. The fourth part of a hin is holy Malchut, which is Hei, the fourth letter of the Yud Hei Vav Hei, in which are the four faces of a man. FOR IN CHESED THERE ARE FOUR FACES OF A LION; IN GVURAH THERE ARE FOUR FACES OF AN OX; AND IN TIFERET THERE ARE FOUR FACES OF AN EAGLE; WHILE IN MALCHUT ARE THE FOUR FACES OF A MAN.

End of Ra'aya Meheimna

We are told that Malchut is a continual burnt offering that rises to God every single day, ascending to the Divine Thought that has no end. This is why a burnt offering is only required for sinful meditation of the heart, which is thought.

667. "a fourth part of a hin" (Bemidbar 28:14) refers to the fourth leg of the divine Throne, WHICH IS BINAH, THAT HAS FOUR LEGS, NAMELY: CHESED, GVURAH AND TIFERET OF ZEIR ANPIN AND MALCHUT. AND MALCHUT "is a continual burnt offering (Heb. olah)" (Ibid. 6) to Him every single day, AND IT ASCENDS (HEB. OLAH) to the Divine Thought that has no end; and therefore a burnt offering SACRIFICE is due only for sinful meditation of the heart, WHICH IS THOUGHT.

98. Zarka, Makaf, Shofar Holech, Segolta

Moses talks about the three beasts that are twelve tribes.

Ra'aya Meheimna (the Faithful Shepherd)

668. And in the compilation of the first part, the Faithful Shepherd said: "This crown that is called zarka is Yud, which is the fourth SFIRAH TO CHESED, GVURAH AND TIFERET, NAMELY, MALCHUT. AND IS CALLED 'ZARKA' BECAUSE IT IS CAST (HEB. NIZREKET) AS FAR AS THE DIVINE THOUGHT THAT HAS NO END, AS ABOVE IN THE PRECEDING PARAGRAPH. So also the living creature whose name is man, WHICH IS MALCHUT, and its four faces, which are THE FOUR LETTERS OF the Yud Hei Vav Hei, ARE Makaf, Shofar, Holech, Segolta and this is three living creatures which are twelve tribes.

End of Ra'aya Meheimna

We are told that the continual burnt offering is on each of the six Days of Creation, with a double offering on the Shabbat that adds light and perfection to it.

665. וְרִזָּא דְמַלְאָה אָמְרוּ בְתַעֲנוּיֹת, אִין טָפָה יוֹרְדָת מְלַמְעָלָה, שְׁאִין עוֹלִין כְּנִגְדָּה טַפִּיִּים. וְאִינוּן בְּרִזָּא דָּא וְרִמְיוּזוּ דְלֵהוּן לְקַבֵּל תְּלַת מוֹחִין. חַד מוֹחַ הַזְכָּרוֹן. תְּנִינָא מוֹחַ הַמַּחְשְׁבָה. תְּלִיתָא מוֹחַ הַדְּמִיוֹן. הַדְּמִיוֹן וְהַזְכָּרוֹן סִלְקִין מִן לְבָא, הַמַּחְשְׁבוֹת נַחְתָּא עֲלִינְהוּ לְלָבָא, וּמְקַבְּלִין לָהּ עֲלִינְהוּ, כְּמַלְכָּא. בְּגִין דְהָאִי אָדָם דְאִיהוּ מַחְשְׁבָה, דְרִכִּיב וְשְׁלִיט עַל חִיָּא תְּלִיתָא, וְנַחֲתַת עָלָה לְגַבֵּי תְרִין חִיּוֹן, וּפְתַחִין גְּדַפְיָהוּ לְקַבְּלָא לָהּ, כְּגוֹן חוֹלָם עַל צְרִי, אֲתַעֲבִיד סְגוּלָתָא. וְדָא כְתֵר עֲלִיוֹן עַל חֲכָמָה וּבִינָה.

666. עֲשָׂרוֹן וּשְׁנַי עֲשָׂרוֹנִים, רְמִיזוּן לְתַלַּת חִיּוֹן דְּמַרְכַּבְתָּא עֲלָאָה. דְאִינוּן: גְּדוּלָה, גְּבוּרָה, תַּמְאָרַת. שְׁלֹשָׁה עֲשָׂרוֹנִין, רְמִיזוּן: לְנִצָּח, הוֹד, יְסוּד. מַרְכַּבַּת הַמְּשֻׁנָה. רְבִיעִית הַהִיּוֹן: דָּא מְלָכוֹת קְדִישָׁא, ה' רְבִיעָא מִן שֵׁם יְדוּ"ד. דְאִיהוּ אַרְבַּע אַנְפֵי אָדָם. ע"כ רַעִיא מֵהִימְנָא

667. רְבִיעִית הַהִיּוֹן, רַגְלָא רְבִיעָא לְכַרְסִיָּא עֲלָאָה, וְאִיהוּ עוֹלָה תְּמִיד לְגַבֵּיהּ בְּכָל יוֹמָא וְיוֹמָא, עַד מַחְשְׁבַתָּא עֲלָאָה, דְלִית לָהּ סוּף. וּבג"ד, עוֹלָה קָא אֲתִיָּא עַל הַרְהוּר הַלֵּב.

רַעִיא מֵהִימְנָא

668. וּבְחַבּוּרָא קְדַמָּאָה אָמַר, רַעִיא מֵהִימְנָא, הָיָא תְּגָא דְזַרְקָא, אִיהוּ יוֹד, רְבִיעִית. אוּף הַכִּי בַחֲזֵיהּ דְשִׁמָּה אָדָם, דְאַרְבַּע אַנְפִּין דִּילֵיהּ דְאִינוּן יְדוּ"ד, מִקָּף שׁוֹפֵר הוֹלֵךְ סְגוּלָתָא. תְּלַת חִיּוֹן, דְאִינוּן תְּרִיסַר שְׁבֻטִין.

ע"כ רַעִיא מֵהִימְנָא

669. The continual burnt offering is the fourth leg of the Divine Throne, namely, MALCHUT. It is an offering continually on each one of the six Days of Creation, NAMELY: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, while on the Shabbat it is a double portion offering, so that light and perfection should be added to it, as is fitting and this we have already learned. The Faithful Shepherd tells why "A crown they shall give You" is recited in the additional service, the Musaf. Ra'aya Meheimna (the Faithful Shepherd)

670. In the first part, the Faithful Shepherd said: In six Sfirot Malchut ascends continually to the Vav, WHICH IS ZEIR ANPIN, that is held by them. It is the son of Yud Hei, WHICH IS ZEIR ANPIN, HAVING THE MOCHIN OF YAH, which is hidden in Binah. And in a certain Sfirah of the six SFIROT THAT ARE IN MALCHUT, NAMELY, TIFERET OF MALCHUT THAT INCLUDES ALL SIX OF ITS SFIROT, she ascends to ZEIR ANPIN. This is on the third day, NAMELY, WITH HIS THIRD SFIRAH, that is called 'Tiferet', WHICH IS ALSO COMPOSED OF ALL SIX OF HIS SFIROT. BUT THE UPPER THREE SFIROT ARE MISSING, BECAUSE ALTHOUGH AT THE TIME OF THE OFFERING OF THE SACRIFICE, HE HAS THE SIX INTERMEDIATE SFIROT OF BINAH, NAMELY YISRAEL-SABA AND TEVUNAH, THEY ARE NEVERTHELESS NOT CONSIDERED AS THE REAL MOCHIN OF THE UPPER THREE SFIROT, FOR YISRAEL-SABA AND TEVUNAH ARE ALSO THE SIX INTERMEDIATE SFIROT OF BINAH. BUT on the Shabbat day, added to him is an extra Nefesh which is Binah, namely, the upper Hei OF THE YUD HEI VAV HEI; THAT IS: IT ASCENDS TO UPPER ABA AND IMA, NAMELY, THE UPPER THREE SFIROT OF BINAH, AND THEN IT ALSO HAS Yud, which is the sign of the Shabbat, NAMELY, upper Chochmah; AND ALSO the King, WHICH IS ZEIR ANPIN, is adorned with a crown, NAMELY, KETER, CHOCHMAH, AND BINAH OF BINAH. And for this reason 'A crown they shall give You' IS RECITED in the additional service (Musaf).

99. Bring an atonement over me

We hear about the two points of the Segol that are two kings, and we learn that both the burnt offering and the sin offering are the secret of Malchut. The essential thrust of this section has to do with the attributes of Judgment and Mercy.

671. "And in the beginning (lit. 'heads') of your moons" (Bemidbar 28:11). HE ASKS: How many heads does the moon have, THAT YOU SAY, "IN THE HEADS OF YOUR MOONS"? AND HE ANSWERS: There are two points, thus: (((Segol, where the lower dot is the moon, NAMELY, MALCHUT. Its two heads are the two dots over and ABOVE IT, AND TOGETHER THEY ARE CALLED 'Segol'. Initially it was a crown over two kings, NAMELY, NETZACH and HOD OF ZEIR ANPIN, thus: (((, which is the form of the Segolta AS A TONAL CANTILLATION SIGN; and afterwards, when it said that it is not possible for two kings to use one crown, the Holy One, blessed be He, said to it: 'Go and contract yourself,' it descended to the feet of those two kings, NAMELY, BELOW NETZACH AND HOD, thus (((becoming a Segol. And where it had been a Segolta, it became a Segol.

669. וּבַחֲבוּרָא קְדָמָא, עוֹלַת תְּמִיד, אִיהִי רַגְלֵי רְבִיעָא לְכַרְסֵיִיא עֲלָא, דָּא עוֹלָה תְּמִיד בְּכָל יוֹם, מְאִינוּן יוֹמִין שִׁית דְּבְרָאשִׁית. בְּשַׁבַּת עַל חַד תְּרִין, בְּגִין דִּיתוּסַף בָּהּ נְהִירוּ וּשְׁלִימָא בְּדָקָא יָאוּת, וְהָא אֲתַמַּר.

רעיא מהימנא

670. אָמַר רַעֲיָא מְהֵימְנָא, מְלָכוּ. בְּשִׁית סְפִירָן אִיהִי עוֹלָה תְּמִיד לְגַבֵּי ו', דְּאָחִיד בְּהוּן. בֵּן י"ה, גְּנִיז בְּבִינָה. וּבְאֵן סְפִירָה מְאִינוּן שִׁית סְלִיקַת לְגַבֵּיהּ. בְּיוֹמָא תְּלִיתָא, דְּאֶקְרִי תַּמְאָרַת. דְּבִיוֹם הַשַּׁבָּת אֲתוּסַף עֲמִיהּ נֶפֶשׁ יְתִירָה, דְּאִיהִי בִינָה. ה' עֲלָא. י' אוֹת בְּשַׁבַּת, חֲכֵמָה עֲלָא. מֶלֶךְ מְעוּטָר בְּכַתָּר, וּבג"ד, בְּתַמְלַת מוּסַף כְּתָר יִתְּנוּ לָךְ.

671. וּבְרָאשֵׁי חֲדָשֵׁיכֶם, וְכִי כָמָה רִישֵׁין אִית לָהּ לְסִיְהָרָא. אֲלָא אִינוּן תְּרִין נְקוּדִין, כְּגוּוּנָא דָּא נְקוּדָה תַּתָּא סִיְהָרָא, תְּרִין רִישֵׁין דִּילָהּ, תְּרִין נְקוּדִין דְּאִינוּן עֲלָהּ, סְגוּל. בְּקַדְמִיתָא הוּהּ כְּתָר עָלֵי תְּרֵי מְלָכִין כְּגוּוּנָא דָּא, וְהוּת סְגוּלָתָא. וּלְבַתָּר דְּאֲמַרַת אִי אֲמַשֵּׁר לְשַׁנֵּי מְלָכִים לְהַשְׁתַּמֵּשׁ בְּכַתָּר אַחַד, א"ל הַקּוּדְשָׁא בְּרִין הוּא, לְכִי וּמַעֲטִי אֶת עֲצָמְךָ. וּנְחִיתַת לְרַגְלוּי דְּתְרִין מְלָכִים, כְּגוּוּנָא דָּא וְהֵינּוּ סְגוּל, מַה דְּהוּת סְגוּלָתָא, אֲתַהֲדַרַת סְגוּל.

672. And the secret of the matter is that corresponding to the two points, which are the two kings, NAMELY, NETZACH AND HOD OF ZEIR ANPIN, is the allusion to "two young bullocks" (Ibid.); and corresponding to the one point which is the diadem on the head OF THE TWO POINTS, the Scripture said "and one ram" (Ibid.), like a crown, which is just one. AND THIS IS ACCORDING TO THE SHAPE OF THE SEGOLTA, WHERE MALCHUT IS A CROWN OVER NETZACH AND HOD. And after she said: It is impossible for two kings to use one crown, and contracted herself, it also CONTRACTED "And one kid of the goats for a sin offering" (Ibid. 15), for the ram of Isaac, WHICH IS THE LEFT COLUMN OF BINAH, WHICH MALCHUT ENCLOSED IN THE FIRST STATE, CONTRACTED AND became a he-goat, for it changed from Mercy to Judgment and contracted. FOR THE AREA ABOVE THE CHEST OF ZEIR ANPIN IS MERCY, AND THAT BELOW THE CHEST OF ZEIR ANPIN IS JUDGMENT. HE THEREFORE CONTRACTED FROM A RAM TO BEING A HE-GOAT, WHICH TEACHES ABOUT JUDGMENT.

673. And this is why THE SCRIPTURE SAYS: "And one kid of the goats for a sin offering," and not for a burnt offering (lit. 'ascent'), WHICH WOULD HAVE MEANT THAT IT ASCENDS to be a crown OVER NETZACH AND HOD. And how do we know that there is descent in a sin offering? From the verse: "and came down from offering the sin offering" (Vayikra 9:22). And why did he combine the sin offering with the burnt offering in the descent? This is to teach that initially there was a burnt offering, which is the attribute of Mercy, NAMELY, FROM THE CHEST AND UPWARDS OF ZEIR ANPIN, WHICH IS THE PLACE OF MERCY, and later it became Judgment in the descent TO BELOW THE CHEST OF ZEIR ANPIN, WHICH IS THE PLACE OF JUDGMENT, and is called 'a sin offering'. And it is all one, FOR BOTH THE BURNT OFFERING AND THE SIN OFFERING ARE THE SECRET OF MALCHUT.

674. And this is why THE HOLY ONE, BLESSED BE HE, WHO IS ZEIR ANPIN, SAID: 'Bring atonement over Me, for the moon was certainly a crown over Me,' PRIOR TO THE CONTRACTION, NAMELY, A CROWN ABOVE NETZACH AND HOD OF ZEIR ANPIN, thus: (((and subsequently it contracted and descended to His feet, NAMELY, BENEATH NETZACH AND HOD, THAT ARE CALLED 'LEGS', thus: (((. And at the time OF 'bring over Me atonement', NAMELY, WHEN THE HE-GOAT OF THE NEW MOON IS SACRIFICED TO ATONE FOR THE CONTRACTION OF THE MOON, it is said about it, "It is the burnt offering (lit. 'ascent')" (Vayikra 6:3), for it ascends from His feet, and it is THEN said about it: "and the earth is My footstool" (Yeshayah 66:1), WHERE THE EARTH IS MALCHUT. NOW IT RISES TO BE A THRONE FOR BINAH, TOGETHER WITH ZEIR ANPIN, WHO IS CALLED 'HEAVEN', so that it can be said about it: "The heaven is My throne" (Ibid.), FOR THE HEAVENS, WHICH IS ZEIR ANPIN TOGETHER WITH MALCHUT, BECOME A THRONE FOR BINAH. And this is the secret of the verse "just, ruling in the fear of Elohim" (II Shmuel 23:3). For he turns Judgment into Mercy, FOR BY MEANS OF THE HE-GOAT OF THE NEW MOON, CHOCHMAH AND CHASSADIM ARE DRAWN DOWN TO HER, SO THAT SHE CAN RETURN TO THE CHEST AND UPWARDS OF ZEIR ANPIN, WHICH IS THE PLACE OF MERCY. THIS, HOWEVER, IS EFFECTIVE ONLY AT THE TIME OF THE SACRIFICE, AND NOT SUBSEQUENTLY, FOR THIS CORRECTION IS NOT COMPLETED UNTIL THE END OF THE CORRECTION. And the secret of the matter is contained in the verse: "The stone which the builders rejected has become the head stone of the corner" (Tehilim 118:22). And likewise THERE IS THE COMBINATION: Hei Vav Hei Yud, WHICH TEACHES ABOUT THE ATTRIBUTE OF JUDGMENT, AND THERE IS THE COMBINATION: Yud Hei Vav Hei, THAT TEACHES ABOUT THE ATTRIBUTE OF MERCY.

672. וְרֹאז דְּמַלְחָה, לְקַבֵּל תְּרִין נְקוּדִין, דְּאִינוּן תְּרִין מְלָכִים, קָא רְמִיז פְּרִים בְּנֵי בְּקָר שְׁנַיִם, וְלְקַבֵּל נְקוּדָה עֵטְרָה עַל רִישׁוּיָהּ, אָמַר, וְאִיל אֶחָד, כְּמוֹ כֶּתֶר אֶחָד. בְּתַר דְּאָמַרְתָּ אִי אֲפָשֶׁר לְשְׁנֵי מְלָכִים שִׁישְׁתַּמְשׁוּ בְּכֶתֶר אֶחָד, אֲזַעֲיֶרְתָּ גְרָמָה אוֹף הֶכִּי, וְשַׁעִיר עִזִּים אֶחָד לְחֻטָּאת. אִיל דִּיצְחָק, אֲתַהֲדֵר שַׁעִיר. אֲתַהֲפֵךְ מֵרַחֲמֵי לְדִינָא, וְאֲתַזְעִיר.

673. וּבְגִין דָּא שַׁעִיר עִזִּים אֶחָד לְחֻטָּאת, וְלֹא אָמַר לְעוֹלָה, לְמַהוּי כֶּתֶר. וּמְנַלָּן דְּאִיתָּ יְרִידָה בְּחֻטָּאת, שְׁנֵאמַר וַיֵּרַד מֵעֲשׂוֹת הַחֻטָּאת. וְאִמָּאי שְׂתַף עוֹלָה עִם חֻטָּאת בִּירִידָה. אֵלֹא לְאוֹלְפָא, דְּעוֹלָה הוּא בְּקַדְמִיתָא מֵדַת הָרַחֲמִים, וְלִבְתַּר אֲתַהֲפֵכֶת לְדִינָא בִּירִידָה, וְאֲתַקְרִיאת חֻטָּאת, וְכֹלֵא חַד.

674. וּבְגִין דָּא, הִבִּיאוּ עָלַי כְּפָרָה, עָלַי הוּא סִיְהָרָא כֶּתֶר וְדָאִי, כְּגוּוֹנָא דָּא וְלִבְתַּר אֲתַמְעִיטָת, וְנַחְתַּת לְרַגְלֵין דִּילִיָּהּ, כְּגוּוֹנָא דָּא וּבְזַמְנָא דָּא הִבִּיאוּ עָלַי כְּפָרָה, אִיתַמַּר בְּהָ, הִיא הַעוֹלָה, סְלִיקַת מֵרַגְלֵי. דְּאֲתַמַּר בְּהָ, וְהָאֵרֶץ הָדוּם רַגְלֵי. לְמִימַר בְּהָ, הַשָּׁמַיִם כְּסָאִי. וְהֵאֵי אִיהוּ רֹאז, צְדִיק מוֹשֵׁל יְרֵאת אֱלֹהִים. דְּמַהֲפֵךְ דִּינָא לְרַחֲמֵי. וְרֹאז דְּמַלְחָה, אֲבָן מְאָסוּ הַבּוֹנִים הִיתָה לְרֵאשׁ פְּנָה. כְּגוּוֹנָא דָּא, דוּרֵי יְדוּר.

675. Furthermore, the one lamb and "two lambs of the first year without blemish" (Bemidbar 28:9) correspond to the UPPER three Sfirot. Seven lambs of the first year correspond to the seven LOWER SFIROT. The seven lambs are seven days, NAMELY, SEVEN SFIROT, of the moon, WHICH IS MALCHUT, for they are "of the first year (lit. 'sons of a year')," namely, the sons of the moon which is called 'a year', this being one of those primordial years.

End of Ra'aya Meheimna

Rabbi Shimon tells how the renewal of Jacob and Joseph every month to illuminate the moon must be done via the sacrifices.

676. "And in the beginnings (lit. 'heads') of your new moons" (Bemidbar 28:11). HE ASKS: How many heads does the moon have, since there exists no head to the moon, but the sun, WHICH IS ZEIR ANPIN, that is a head for it? HE ANSWERS: There are two heads in every month, namely, Jacob and Joseph, WHICH ARE ZEIR ANPIN AND YESOD, and they are renewed to ILLUMINATE the moon, WHICH IS MALCHUT. And it has, therefore, to be renewed, NAMELY, WITH THE SACRIFICES.

677. "Two young bullocks" (Bemidbar 28:11): These are they about whom the moon said: How can TWO KINGS use one CROWN, NAMELY, ZEIR ANPIN AND MALCHUT FROM THE ASPECT OF THE TWO GREAT LIGHTS; AND AFTERWARDS it contracted itself beneath them, NAMELY, DESCENDED TO BELOW THE CHEST OF ZEIR ANPIN. "and one ram" (Ibid.) refers to the ram of Isaac, WHICH IS GVURAH. HE ASKS: Where did Abraham go? NAMELY, WHY IS THE QUALITY OF ABRAHAM, WHICH IS CHESED, NOT MENTIONED HERE? AND ANSWERS it is because Esau awoke there. And who is that? That is the he-goat (Heb. seir) of the new moon, WHICH CONTAINS A PART FOR THE OTHER SIDE AND IS CALLED 'SEIR', JUST AS Esau WAS "A HAIRY (HEB. SA'IR) MAN" (Beresheet 27:11). Therefore Abraham, WHO IS THE LIGHT OF CHESED, was gathered up, that he should not be seen, THAT IS TO SAY THAT THERE SHOULD BE NO SUCKLING FOR THE OTHER SIDE FROM THE LIGHT OF CHESED. BUT Isaac, WHO IS THE LEFT COLUMN, was there because his love for him was as wine with its sediment. FOR Esau IS THE REFUSE OF THE LEFT COLUMN, AND THE LIGHT OF THE LEFT IS CALLED 'WINE', AND THE REFUSE IS CALLED 'SEDIMENT'. Jacob, WHO IS ZEIR ANPIN, THE CENTRAL COLUMN, was there in order to cancel the face OF Esau, FOR THE CENTRAL COLUMN REDUCES THE UPPER THREE SFIROT OF THE LEFT, WHICH IS THE FACE OF Esau. Joseph, NAMELY, YESOD, which is the ox OF ZEIR ANPIN, THAT IS TO SAY WHICH IS DRAWN FROM THE LEFT COLUMN OF ZEIR ANPIN THAT IS CALLED 'OX', WAS THERE for Rachel, NAMELY, TO EMANATE TO MALCHUT, THAT IS CALLED 'RACHEL'.

675. ועוד, כבש א' ושני כבשים בני שנה תמימים, לקבל תלת ספירן. שבעה כבשים בני שנה, לקבל שבע ספירן. שבעה כבשים, אינון ז' יומין דסיהרא. בני שנה, בנוי דסיהרא, דאקרי שנה. דאיהי חדא מאינון שנים קדמוניות.
ע"כ רעיא מהימנא

676. ובראשי חדשיכם וגו'. וכי כמה ראשין אינון לסיהרא. והא לית רישא לסיהרא, אלא שמשא, דאיהו רישא לגבה. אלא ראשי תרין בכל ירחא וירחא. ואינון יעקב ויוסף, דמתחדתי על סיהרא. וע"ד בעו לחדתא לה.

677. פרים בני בקר שנים, אליון אינון דאמרה סיהרא, דהיך ישתמשון בה כחדא, ואזעירת גרמה תחותיהו. ואיל אחד, דא איל דיצחק. וכי אברהם לאן אזיל. אלא בגין דאתער תמן עשו, אתבניש אברהם, דלא יחמי ליה, ומאן איהו שעיר דר"ח. יצחק, אשתבח תמן, דרחימו דיליה לגביה, כחמרא על דורדייה. יעקב אשתבח תמן, לתברא אנפוי. יוסף דאיהו שור דיליה, לגבי רחל.

101. The Yud Hei Vav Heis in the middle

The Faithful Shepherd tells how the earth was founded by wisdom and the heavens were established by understanding.

Ra'aya Meheimna (the Faithful Shepherd)

678. The Faithful Shepherd said: Certainly the one-year-old LAMBS are named after the sun, which is Holy Ima, NAMELY, BINAH, for it is said about it: The face of Moses is as that of the sun, THAT IS, HE HAS THE UPPER THREE SFIROT, WHICH IS THE SECRET OF FACE, OF BINAH, THAT IS CALLED 'SUN'. A year contains 365 days, THAT IS, TOGETHER WITH THE THE DAYS FROM ROSH HASHANAH TO YOM KIPPUR. This is the same number, 365, as that of the negative precepts. And this is a witness to the left, and is upper Ima. The moon, WHICH IS MALCHUT, is on the right side, for the daughter is joined to Aba, which is Chesed, on the right side. And it, MALCHUT, is composed of the 248 positive precepts. It follows that the Vav, WHICH IS ZEIR ANPIN, is with Ima on the left side, IN THE SECRET OF THE 365 NEGATIVE PRECEPTS, and the daughter is with Aba on the right side, which is Chesed. And the secret of the matter is in the verse: "by wisdom founded the earth" (Mishlei 3:19). By wisdom refers to Aba, NAMELY, CHOCHMAH OF THE RIGHT WHICH IS CHESED. Earth is the daughter, NAMELY, MALCHUT, AND THUS THE DAUGHTER IS JOINED WITH ABA. "BY UNDERSTANDING HE ESTABLISHED THE HEAVENS" (IBID.). "He established the heavens," which is the son, NAMELY, ZEIR ANPIN, with Ima, which is Understanding. And this results in THE COMBINATION OF Yud Hei Hei Vav, which is the secret of the Yud Hei Vav Heis in the center.

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 678. אָמַר ר"מ, וְדַאי בְּנֵי שָׁנָה אֶתְקַרְיָאוּ עַל שֵׁם חֲמָה, אֵימָא קְדִישָׁא, דְּאֶתְמַר בְּהָ פְּנֵי מֹשֶׁה כְּפְנֵי חֲמָה. שָׁנָה אֵית בְּהָ שֵׁס"ה יוּמִין, כְּחוּשְׁבָן שֵׁס"ה לֹא תַעֲשֶׂה. וְאִיהוּ ע"ד לְשִׁמְאֵלָא. אֵימָא עֲלָאָה, סִיְהֵרָא בִימִינָא. אֲסוּרָה בְּרֵתָא לְאַבָּא דְּאִיהוּ לִימִינָא חֲסֵד. וְאִיהוּ כְּלִילָא מֵרַמ"ח פְּקוּדִין. אֲשַׁתְּכַח ו' עִם אֵימָא לְשִׁמְאֵלָא. בְּרֵתָא עִם אַבָּא לִימִינָא דְּחֲסֵד. וְרִזָּא דְּמַלְאָה, בְּחֲכֵמָה יֶסֶד אַרְץ. חֲכֵמָה אַבָּא. אַרְץ בְּרֵתָא. כּוּנֵן שְׁמַיִם דְּאִיהוּ בְּרָא, עִם אֵימָא דְּאִיהוּ תְּבוּנָה, וְהֵאֵי אִיהוּ יַרְדֵּי, הוּיּוֹת בְּאֲמִצְעָה.

102. A he-goat to Azazel

Moses says that the goat for Azazel is a bribe to assuage Samael's anger and to prevent him from drawing near the Temple and making accusations against Yisrael. He also tells us why the goat is sent by the hand of a crippled man, and how the goat bears all of Yisrael's iniquities.

679. Again: "one kid of the goats" (Bemidbar 29:11). There are two goats, that it is said about them: "And he shall take the two goats... one lot for Hashem, and the other lot for Azazel" (Vayikra 16:7-8). The goat that is for Hashem IS AN ATONEMENT over the contraction of the moon and is "And one kid of the goats for a sin offering to Hashem" (Bemidbar 28:15). It is therefore referred to as 'one' BECAUSE IT IS from the side of the oneness. But the goat for Azazel is not referred to as 'one,' neither is it called 'a sacrifice', 'a fire offering', nor 'a burnt offering', but "shall send him away by the hand of an appointed man into the wilderness" (Vayikra 16:21). "And shall send away" is the same term used by Jacob: "it is a present sent to my lord Esau" (Beresheet 32:19). Likewise, THE GOAT FOR AZAZEL is a bribe, in order to break Samael's anger that he should not draw near the Temple, to denounce IT.

679. וְעוֹד וְשַׁעִיר עֲזִים אֶחָד, תְּרִין שְׁעִירִין אֵינּוּן, דְּאֶתְמַר עֲלֵיהוּ וְלָקַח אֶת שְׁנֵי הַשְּׁעִירִים וְגו' גּוֹרֵל אֶחָד לַיְי' וְגוֹרֵל אֶחָד לְעֹזָאזֵל. שְׁעִיר לַיְי', בְּגִין מִיעוּט סִיְהֵרָא, וְאִיהוּ שְׁעִיר אֶחָד לִידוּד' לְחֻטָּאת. אֶחָד: מִסְטֵרָא דִּיחֻדָּא. אַבְל שְׁעִיר דְּעֹזָאזֵל, לֹא כְּתִיב בֵּיהּ אֶחָד, לֹא קִרְבָּן, וְלֹא אֲשֶׁה, וְלֹא עוֹלָה. אֲלֹא וְשִׁלַּח בְּיַד אִישׁ עֲתִי הַמִּדְבָּרָה. וְשִׁלַּח, בְּדֹאמֵר יַעֲקֹב מִנְחָה הִיא שְׁלֹחָה לְאֲדָנִי לַעֲשׂוֹ. אוֹף הָכִי שׁוֹחֵד, לְתַבְרָא רּוּגְזָא דְּסַמְא"ל, דְּלֹא יִתְקַרֵּיב לְמִקְדָּשָׁא לְקַטְרָגָא.

680. IT IS LIKE a hungry dog: whoever does not want to be bitten by it gives it meat or bread to eat and water to drink. And the secret of the matter is contained in the verse: "If your enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Mishlei 25:21). He thereby becomes friendly towards the person, and not only does not bite him, with a number of tribulations, but becomes an advocate for him and loves him.

680. לְכַלְבָּא דְּאִיהוּ רַעֵב, וּמֵאן דְּבַעֵי דְּלֹא נָשִׁיךְ לֵיהּ, יְהִיב לֵיהּ בְּשָׂרָא לְמִיכַל, אוּ נְהֵמָא, וְיִשְׁקֵי לֵיהּ מִיָּא. וְרִזָּא דְּמַלְאָה, אִם רַעֵב שׁוֹנֵאךְ הֶאֱכִילָהּ לְחֵם וְגו'. וּבְרָא יִתְהַדֵּר רַחֲמֵי דְּב"ג, דְּלֹא הִי דְּלֹא נָשִׁיךְ לֵיהּ בְּכַמְהָ יְסוּרִין, אֲלֹא אֶתְהַדֵּר לְמַהוּ לֵיהּ סְנִיגוּרָא, וְאֶתְהַדֵּר רַחֲמֵי.

681. AND THERE IS A QUESTION HERE: Why is THE GOAT sent TO AZAZEL by the hand of an appointed man who is crippled? HE ANSWERS, because all of the Other Sides are defective, and are called (Heb. Seirim) 'goats', as it is written: "and goats (Heb. Seirim) shall dance there" (Yeshayah 13:21). And about them it is said: "And they shall no more offer their sacrifices to the (Heb. Seirim) demons" (Vayikra 17:7); and also: "They sacrificed to powerless spirits" (Devarim 32:17). And with this goat TO AZAZEL, SAMAEL IS separated from everything and bears all the transgressions that are in Yisrael upon him, as it is written: "and the goat shall bear upon it all their iniquities" (Vayikra 16:22). And furthermore, after that AZAZEL takes all THE TRANSGRESSIONS and bears them, NAMELY, THAT THE HOLY ONE, BLESSED BE HE, SHALL BEAR AND FORGIVE. The Holy One, blessed be He, is called "forgiving (bearing) iniquity" (Shemot 34:7), AND ABOUT THE GOAT FOR AZAZEL IT IS WRITTEN: "AND THE GOAT SHALL BEAR UPON IT ALL THEIR INIQUITIES." What is the difference between these two types of bearing? HE ANSWERS "bears" means CARRYING a burden, while "bearing" MEANS the removal of the burden, NAMELY, THAT HE ATONES FOR THE INIQUITIES. AND ALL OF THIS IS EXPLAINED ABOVE.

End of Ra'aya Meheimna

We hear that were it not for the monthly contraction of the moon no offering would ever be given to Samael.

682. And: "three tenth measures" (Bemidbar 29:9) namely, it is her three first grades, NAMELY KETER, CHOCHMAH, AND BINAH, each one of which is MADE UP of ten, as it is above, WITH ZEIR ANPIN; and by tenth measures IS MEANT one part in ten, FOR MALCHUT IS ONE OF THE TEN SFIROT OF ZEIR ANPIN, AND EACH INDIVIDUAL SFIRAH OF HERS CORRESPONDS TO ONE OF TEN IN ZEIR ANPIN, AND THEY ARE THEREFORE CALLED 'TENTH MEASURES'. And one goat for a sin offering: HE ASKS why it is called 'a sin offering'? AND ANSWERS, because it is a sin and is from the side of sin, THAT IS TO SAY: A PORTION OF IT IS FOR THE OTHER SIDE, AND IT IS THEREFORE FROM THE SIDE OF SIN. Said Rabbi Elazar: But it is written: "To Hashem (Bemidbar 28:15)!" HOW THEN CAN YOU SAY THAT IT IS FROM THE SIDE OF SIN?! AND ANSWERS, it is certainly sacrificed to Hashem, for it is written: "to make atonement" (Ibid. 21), namely, to break the face OF THE OTHER SIDE, so everything will be sacrificed to the Sanctuary, but one portion is also given to Samael, and he eats it, AND FOR THIS REASON does not take hold of the other sacrifices. This sacrifice alone IS FOR HIM TO EAT, and no other sacrifice is joined with him for him to eat.

683. He, SAMAEL, enjoys the banquet of the King with this portion THAT HE TAKES FROM THE GOAT FOR A SIN OFFERING and he therefore rejoices and leaves Yisrael alone and does not accuse them. And were it not for contraction of the moon, NAMELY, MALCHUT, nothing at all would be given TO SAMAEL from the King's banquet. HE ASKS: And what does he do in the contraction of the moon? AND ANSWERS: Because he comes close and suckles FROM THE VACATED PLACE IN MALCHUT, and takes power for his people from the side of the left of the moon, WHICH IS MALCHUT, and grows strong in it, and in this goat, A PORTION OF WHICH IS GIVEN TO HIM, he abandons everything and gains his enjoyment from this. And because the Holy One, blessed be He, contracted the moon, FOR HE SAID TO HER 'GO AND CONTRACT YOURSELF', therefore this goat is sacrificed, so that SAMAEL will depart from her and not come close to the Sanctuary, WHICH IS MALCHUT. And thus we learned THAT THE HOLY ONE, BLESSED BE HE, SAID: 'Bring over me an atonement', FOR I HAVE CONTRACTED THE MOON. 'Over Me', namely, for Me, for I contracted her, and it is due to My own cause THAT I CONTRACTED HER, that you need this, THAT YOU NEED TO SACRIFICE A GOAT IN ORDER TO SEPARATE HIM FROM THE PLACE OF THE CONTRACTION OF MALCHUT.

681. וְאִמָּאֵי הוּוּ שְׁלַחִין לִיה בְּיַד אִישׁ עֲתִי, פְּגִים. בְּגִין דְּסִטְרִין אַחֲרָנִין כְּלָהוּ מֵאֵרִי מוּמִין, וְאִתְקְרִיאוּ שְׁעִירִים, דְּכִתִּיב וּשְׁעִירִים יִרְקְדוּ שָׁם. וְאִתְמַר בְּהוּן, וְלֹא יִזְבְּחוּ עוֹד אֶת זְבַחֵיהֶם לְשְׁעִירִים. דְּעֲלִייהוּ אִתְמַר, יִזְבְּחוּ לְשָׂדִים לֹא אֱלֹהִים. וּבִשְׁעִיר דָּא, אִתְפָּרַשׁ מִכְּלָא, וְנוֹשֵׂא כָּל חוּבִין דְּיִשְׂרָאֵל עֲלֵיהּ, כְּדָא, וְנוֹשֵׂא הַשְּׁעִיר עֲלֵיו אֶת כָּל עֲוֹנוֹתָם. וְעוֹד, בְּתַר דְּנִטִּיל אִיהוּ וְנוֹשֵׂא. קוֹדֶשָׁא בְּרִיךְ הוּא נוֹשֵׂא עוֹן. מֵאֵי בִין נוֹשֵׂא לְנוֹשֵׂא. נִשָּׂא: מְטוּלָא. נוֹשֵׂא: סְלִיקוּ דְּמְטוּלָא. עַד כֵּאֵן רַעִיָא מֵהֵימְנָא

682. וּשְׁלֹשָׁה עֶשְׂרוֹנִים, תֵּלַת דְּרָגִין קְדָמָאִין דִּילָהּ, דְּכָל חַד וְחַד עֶשֶׂר, בְּגוּזָא דְּלַעֲיָלָא עֶשְׂרוֹנִים, חַד מֵעֶשְׂרָה. וּשְׁעִיר חֲטָאת אֶחָד, אִמָּאֵי אֶקְרִי חֲטָאת. בְּגִין דְּאִיהוּ חֲטָאת, וּמְסִטְרָא דְּחֲטָאת הוּא. אִרְ אֲלַעְזָר, וְהָא כְּתִיב לִי. אֶלָּא לִי אִתְקְרִיב וְדָאֵי, דְּכִתִּיב לְכַפֵּר. לְתַבְרָא אַנְפִּין, וְכֹלָא יִתְקְרִיב לְמִקְדָּשָׁא, אֶלָּא יְהִי חוּלְקָא חַדָּא לְסַמָּאֵל, וְאֶכִּיל לִיה, וְלֹא אֶחִיד בְּשָׂאֵר קְרַבְנִין. וְדָא אִיהוּ לְחוּדְיָהּ, דְּלֹא אִשְׁתַּתַּף אַחֲרָא עֲמִיהָ לְמִיכָל בֵּיהּ.

683. אִיהוּ אִתְהַנִּי בְּגוֹ סְעוּדַתָּא דְּמִלְכָּא בְּחוּלְקָא דָּא, וְעַל דָּא חֲדֵי, וְאִתְפָּרַשׁ מִיִּשְׂרָאֵל, וְלֹא מְקַטְרָגָא עֲלִייהוּ. וְאֵי לֹא דְהוּהוּ מֵיעוּטָא דְּסִיְהֵרָא, לֹא הוּוּ יְהִי לִיה בְּסְעוּדַתָּא דְּמִלְכָּא כְּלוּם. וְכִי בְּמֵיעוּטָא דְּסִיְהֵרָא מֵאֵי קָא עֲבִיד. אֶלָּא בְּגִין דְּקְרִיב וְיִנְיָק, וְנִטִּיל חִילָא לְעַמִּיָּה, מְגוֹ סֵטֵר שְׁמָאֵלָא דְּסִיְהֵרָא, וְאִתְתַּקַּף בֵּיהּ. וּבִשְׁעִיר דָּא אִתְפָּרַשׁ מִכְּלָא, וְאִתְהַנִּי בְּהָאֵי. וּבְגִין דְּקוֹדֶשָׁא בְּרִיךְ הוּא אֲזַעִיר לָהּ לְסִיְהֵרָא, מְקַרְבִּין לִיה לְהָאֵי שְׁעִיר, בְּגִין דִּיתְפָּרַשׁ מִנָּה, וְלֹא יִתְקְרִיב לְמִקְדָּשָׁא. וְעַד תְּנִינָן, הֵבִיאוּ עָלַי כְּפָרָה. עָלַי: בְּגִינִי, דְּאֲזַעִירָתָּ לָהּ, בְּגִין סַבְתָּ דִּילִי אִתּוֹן צְרִיכִין דָּא.

103. "And in the beginnings of your new moons"

The Faithful Shepherd says that just as on the new moon a portion must be given to the Other Side, a woman must give her fingernails and a little of her hair to the Other Side; this protects her from evil. The sages of the Mishnah had said that in previous times when the people were sanctifying the new moon they would kindle flares on the tops of the mountains so that God could see the moon and sanctify it. Malchut, is sometimes a crown for God, sometimes a throne for Him to sit on, and sometimes a footstool for His feet. Moses explains why the moon is called 'white'; he says that the moon is from the side of the Tree of Knowledge of Good and Evil, so it changes from dark to light and back again.

Ra'aya Meheimna (the Faithful Shepherd)

684. "And in the beginnings (lit. 'heads') of your new moons" (Bemidbar 28:11). THE WORD 'HEADS' IS WRITTEN IN THE PLURAL, referring to Jacob and Joseph, NAMELY, ZEIR ANPIN AND YESOD, AS IT IS WRITTEN: "These are the generations of Jacob. Joseph..." (Beresheet 37:2) that renew the moon, WHICH IS MALCHUT. I have found in the Book of Enoch that he said that just as on the first day of the month, the moon, WHICH IS MALCHUT, is purified to come close to her husband, ZEIR ANPIN, so must one portion be given to the Other Side and from the same type AS THE OTHER SIDE, NAMELY, A GOAT; so also the woman when she is purified for her husband, one portion must be given to the Other Side, and from its own type.

685. And what is that portion THAT THE WOMAN HAS TO GIVE TO THE OTHER SIDE? It is the fingernails with their dirt and a little of the ends of her hair, for she has to comb her head and tie her hair together, TO GIVE THEM TO THE OTHER SIDE, and then that Evil Side will not go after her to harm her, but will leave her alone from all sides. And what does she do with those hairs and nail clippings? After she has bound them together, she has to place them where people do not pass by, or in holes in the bottom of the yard, and conceal them there.

686. Again: "And in the beginnings of your new moons." The sages of the Mishnah said: When the new moon used to be sanctified according to the court, flares used to be kindled on the tops of the mountains and they used to say: Thus has He seen it, and sanctified it. The moon would be shaped thus , sometimes with the horns facing upwards, and sometimes so , facing downwards, sometimes to the east thus , and sometimes to the west, thus sometimes to the south and sometimes to the north. And this is its facing in six directions that Tiferet, which is a large Vav, encompasses, NAMELY: Greatness, Gvurah, Tiferet, Netzach, Hod, and Yesod. GREATNESS, WHICH IS CHESD, IS FACING THE SOUTH, AND ITS LOOKING TO THE NORTH IS GVURAH, TO THE EAST IS TIFERET, AND TO THE WEST IS YESOD.

687. The point that is drawn OUT OF THE MOON, WHICH IS MALCHUT, from the inside, is Chochmah, and the line that circumvents the moon is Keter. AND AS A RULE that point, WHICH IS MALCHUT, is sometimes a crown FOR ZEIR ANPIN, IN THE SECRET OF THE VERSE: "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4), and sometimes a throne FOR ZEIR ANPIN to sit upon, and at yet other times a footstool for His feet OF ZEIR ANPIN.

רעיא מהימנא

684. וּבְרָאשֵׁי חֲדָשֵׁיכֶם, אֵינּוֹן יַעֲקֹב וַיּוֹסֶף. אֵלֶּה תּוֹלְדוֹת יַעֲקֹב יוֹסֵף, דְּמַחֲדֵי עַל סִיְהָרָא. אֲשַׁבְּחָנָא בְּסַפְרָא דְּחֻנּוֹךְ דְּאָמַר, כְּמָה דְּבִרָאשׁ חֲדָשׁ, דְּאֲתַדְּבִיאַת סִיְהָרָא לְאֲתַקְרָבָא בְּבַעֲלָהּ, אֲצַטְרִיךְ לְמִיָּהֵב לְסַטְרָא אַחֲרָא חוֹלְקָא חֲדָא, בְּהוּא זֵינָא דִּילָהּ. אוֹף ה"נ אֲצַטְרִיכְתָּ לְאֲתַתָּא, בְּשַׁעֲתָא דְּאֲתַדְּבִיאַת לְאֲתַקְרָבָא בְּבַעֲלָהּ, לְמִיָּהֵב חוֹלְקָא חֲדָא לְס"א, בְּהוּא זֵינָא דִּילָהּ.

685. וּמֵאֵן אִיהוּ. הוּא חוֹלְקָא טוֹפְרָהָא בְּטַנּוּפָא דְּלֵהוֹן. וְזַעִיר מְרִישׁ דְּשַׁעֲרָא, בְּגִין דְּבַעֵי לְאַסְרָקָא רִישָׁא, וְלֹאכְרָכָא לֹון דָּא בְּדָא, וְלֹא יִזִּיל אֲבַתְרָהּ הוּא סַטְרָא בִישָׁא, לְאַבְאֲשָׁא לָהּ, וְאֲתַפְרֵשׁ מִנָּהּ בְּכָל סַטְרִין. וּמָה תַעֲבִיד, מֵהוּא שַׁעֲרָא וְטוֹפְרִין. לְבַתֵּר דְּתַכְרִיךְ לֹון כְּחֲדָא, אֲצַטְרִיךְ לְאַנְחָא לֹון בְּאֲתֵר דְּלֹא עֲבְרִין תַּמָּן בְּנֵי נֶשָׂא, אוּ בְּגוֹ חוֹרִין תַּתְּאִין דְּחֻצְרָא, וְתַגְנִיזוּ לֹון תַּמָּן.

686. וְעוֹד וּבְרָאשֵׁי חֲדָשֵׁיכֶם אָמְרוּ רַבָּנֵן דְּמַתְּנִיתִין, דְּכִד הוּוּ מְקַדְּשִׁין יְרַחֲוִין עַל פִּי בֵּית דִּין, הוּוּ מְשִׁיאִין מְשׁוּאוֹת בְּרָאשֵׁי הַהָרִים, וְהוּוּ אֲמַרִין כֹּזָה רָאָה וְקַדְּשׁ. לְזַמְנִין סִהָרָא הוּת כְּגוֹוְנָא דָּא. הוּוּ מְסַתְּבָלָא לְעֵילָא בְּקַרְנֵהָא. וְלְזַמְנָא מְסַתְּבָלָא לְתַתָּא כְּגוֹוְנָא דָּא. לְזַמְנִין מְסַתְּבָלָא בְּמִזְרַח, כְּגוֹוְנָא דָּא. לְזַמְנִין לְמַעֲרָב, כְּגוֹוְנָא דָּא. לְזַמְנִין לְדָרוֹם. וְלְזַמְנִין לְצַפּוֹן. וְהָאִי אִיהוּ אֲסַתְּבָלוֹתָא דִּילָהּ לְשִׁית סַטְרִין, דְּכִלְיַל לֹון תַּפְאָרַת, דְּאִיהוּ ו'. גְּדוּלָהּ, גְּבוּרָהּ, תַּפְאָרַת, נְצַח, וְהוּד, יְסוּד.

687. נְקוּדָא דְּנִגִיד עָלֶיהָ מְלָגוּ, הִיא חֲכָמָה. וְהִיא חוּט דְּאֲסַחַר עָלֶיהָ, אִיהוּ כְּתֵר. וְהִיא נְקוּדָא אִיהוּ לְזַמְנִין עַטְרָהּ, וְלְזַמְנִין כְּסָא, לְמִיתַב עָלֶיהָ, לְזַמְנִין שְׂרַפְרָף לְהָרוֹם רַגְלֵיו.

688. HE ASKS, Why is MALCHUT called 'moon' (lit. 'white')? HE ANSWERS, it is named after the clarification (whitening) of the Halachah, NAMELY, IT IS NAMED AFTER CHOCHMAH OF THE RIGHT SIDE THAT CLARIFIES THE HALACHAH, WHICH IS MALCHUT THAT IS CALLED 'HALACHAH'. FOR CHOCHMAH is from within MALCHUT, IN THE SECRET OF THE VERSE: "The king's daughter is all glorious within" (Tehilim 45:14) and it is whitened in the fire of Binah that descends upon it. And the secret of the matter is to be found in the verse: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). And whereas it was called 'Adonai', THE LETTERS OF WHICH, REARRANGED, SPELL 'Dina' (lit. 'Judgment'), which is red with Gvurah, NAMELY, WITH THE LEFT COLUMN where Binah is, it becomes whitened by the side of Chesed where Chochmah is, and returns to THE NAME OF the Yud Hei Vav Hei, WHICH IS MERCY.

689. And what is the cause of MALCHUT's changing from Judgment to Mercy? This is the completely righteous, for the moon, WHICH IS MALCHUT is from the side of the Tree of the Knowledge of Good and Evil. Its Klipah is darkness THAT IS, if it is a bright black spot, which is the Evil Inclination, which is a handmaid, ABOUT WHOM IT IS SAID: "and it be lower...but be somewhat dimmer" (Vayikra 13:21). And MALCHUT has nothing of its own, but only that thread that gives it light, THIS BEING THE SECRET OF A THREAD OF CHOCHMAH OF THE LEFT SIDE WITHOUT CHASSADIM, WHICH IS ITS MAIN STRUCTURE, BUT ITS LIGHT IS AS THIN AS A THREAD BECAUSE IT CANNOT ILLUMINATE WITHOUT CHASSADIM. For it accompanies it during the night-time, which is the Exile, IN THE SECRET OF THE VERSE: "SHE RISES ALSO WHILE IT IS YET NIGHT" (MISHLEI 31:15) and leaves it during the day. FOR THE DAY IS THE TIME OF THE RULE OF THE CHASSADIM OF ZEIR ANPIN, AND CHOCHMAH OF THE LEFT SIDE IS UNABLE TO RULE BY DAY. FOR DAYTIME IS THE LIGHT OF CHESED OF the next world, WHICH IS BINAH, in which "But to you who fear My name the sun of righteousness shall arise with healing in its wings" (Malachi 3:20).

690. But that point that is within the moon, WHICH IS MALCHUT, that is from the side of the Tree of Life, WHICH IS ZEIR ANPIN, IS THE SECRET OF CHOCHMAH OF THE RIGHT SIDE, WHICH IS CHESED, and is as a never ceasing spring, BECAUSE IT IS DRAWN DOWN FROM UPPER ABA AND IMA BY WAY OF ZEIR ANPIN, WHOSE MATING NEVER CEASES, and about which it is written: "like a spring of water, whose waters fail not" (Yeshayah 58:11), and it is called 'a loving hind' from the side of Chesed, WHICH IS LOVE, this being as is written: "I have loved you with an everlasting love: therefore I have remained true to you" (Yirmeyah 31:2), LOVE BEING THE SECRET OF CHESED; and it has two beams from the light, thus: and sometimes "but one was higher than the other" thus: (Daniel 8:3), and at other times they are equal.
End of Ra'aya Meheimna

104. The hind of dawn

Rabbi Aba brings up the difficulty that in the verse "As the hart pants after the water brooks," "hart" is masculine and yet the verb, which should agree with the noun, is feminine. Rabbi Shimon then talks about the hind of the dawn, that refers to the merciful Malchut who brings nourishment for everyone else. The hind suffers the pangs of exile in the morning, and when the morning brings light she is no longer visible. Rabbi Shimon speaks about the hind becoming a hart and giving birth with great pain.

688. וְאִמָּי אֲתַקְרִיאת לְבִנָּה. עַל שֵׁם לְבוֹן הַהֶלְכָה, דְּאִיהִי מְלֻגוֹ, כָּל כְּבוֹדָה בַּת מֶלֶךְ פְּנִימָה. וּבִאֲשָׁא דְבִינָה דְנִחִית עָלֶיהָ אִיהִי מִתְלַבֶּנֶת. וְרָזָא דְמִלָּה, אִם יִהְיוּ חֲטָאִיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ. וּמָאִי דְהוֹת אֲדָנִי דִּינָא, סוּמְקָא בְּגִבּוּרָה, דְתִמְן בִּינָה. אֲתַלְבֶּנֶת מִסְטָרָא דְחֶסֶד, דְתִמְן חֲכָמָה, וְאֲתַהֲדֵרֶת יְרוּר.

689. וּמָה גָרִים לְאֲתַהֲפֹכָא מִדִּינָא לְרַחֲמֵי צְדִיקִים גְּמוּרִים דְּסִיְהֵרָא מִסְטָרָא דְעֵץ הַדַּעַת טוֹב וְרַע, אִיהִי קְלִיפָא דִּילִיָּה חֲשׂוּכָא, אִם בְּהֵרֶת שְׁחוּרָה, הִיא יֵצֵר הָרַע, שְׂפָחָה. וּשְׂפָלָה אֵינְנָה וְהִיא כְּהָה, וְלִית לָהּ מְדִילָה, אֲלָא הֵוּא חוּט דְנִהִיר בָּהּ, דְּאִיהוּ לִוָּה לָהּ בְּלִילְיָא, דְּאִיהִי גְלוּתָא. וְאֲתַעֲבֵר מְנָה בִּימְמָא, דְּאִיהוּ עֲלֵמָא דְאֵתִי, דְּבִיָּה וְזִרְחָה לְכֶם יִרְאִי שְׁמֵי שְׁמֵשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֵיהָ.

690. אֲבָל סִיְהֵרָא דְעֵץ הַחַיִּים, הֵהִיא נְקוּדָה דְלִגּוֹ מְנָה, אִיהִי כְּמַבּוּעָא דְלִית לִיהָ פֶּסֶק, דְּכִתִּיב בָּהּ, וּכְמוּצָא מִים אֲשֶׁר לֹא יִכָּזְבוּ מִימּוֹ. וְאֲתַקְרִיאת אֵילַת אֲהָבִים מִסְטָרָא דְחֶסֶד, דְּהֵינּוּ אֲהַבַת עוֹלָם אֲהַבְתִּיךָ עַל כֵּן מִשְׁכַּתִּיךָ חֶסֶד. וְתִרִין קֶרְנֵיךָ אֵית לָהּ מִן נְהוּרָא, כְּגוּוּנָא דָּא לְזַמְנִין הָאֲחַת גְּבוּהָ מִן הַשְּׁנִית, כְּגוּוּנָא דָּא, לְזַמְנִין קֶרְנִים אֵינּוּן שׁוּיִן. ע"כ רַעִיא מִהֵימְנָא

691. "And on...the first month" (Bemidbar 28:16). Rabbi Aba opened, "As the hart pants after the water brooks, so pants my soul after You, Elohim" (Tehilim 42:2). We have already learned this verse, and although it contains masculine and feminine FORMS, it is all one, for the word Heb. ayil (lit. 'hart') is masculine, while the verb ta'arog (lit. 'she pants') is feminine, and although the subject and the verb should agree in gender, ya'arog (lit. 'he pants') is not written IN THE MASCULINE, because it is all one. IN OTHER WORDS, MALCHUT, WHEN IN THE FIRST STATE, WHEN IT IS WITH ZEIR ANPIN, IN THE SECRET OF THE TWO GREAT LIGHTS, IS CALLED 'HART', THIS BEING A MASCULINE FORM, BUT IN THE SECOND STATE, AFTER IT HAS CONTRACTED, IT IS CALLED 'HIND'.

692. What is "the morning star (lit. 'the hind of the dawn')" (Tehilim 22:1)? AND ANSWERS: This is a certain merciful animal, NAMELY, MALCHUT, and among all the animals of the world there is none merciful like her, for when time is pressing and she needs nourishment for herself and for all the animals, WHICH ARE ALL THE HOSTS OF THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH, she goes to a distant place, far away, and comes, bringing food, but does not herself want to eat until she returns to her place. Why is this so? So that all the other animals will collect together by her, and she distributes from that food to them. And when she comes, all the other animals do indeed collect around her, and she stands in the middle, and allocates to each one of them. And the sign is in the verse: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15). And from what she gives to them she is herself satiated, as if she had eaten more food than all of them.

693. And when the morning, which is called 'dawn', arrives, the pangs of the Exile come to her, and this is why she is called 'the hind of the dawn', after the blackness of the morning, for she THEN has pangs as a woman giving birth, as it is written: "Like as a woman with child, that draws near the time of her delivery, is in pain, and cries out in her pangs" (Yeshayah 26:17).

694. When does she distribute to them? This is when the morning is just about to come, but it is still night, and the blackness departs for the illumination, as it is written: "She rises also while it is yet night, and gives food to her household." But by the time it is morning, they are all satiated with her food.

695. And then a certain voice awakens in the midst of the firmament and calls out aloud, saying: Let those who are near, go to their places; let those who are far, leave. Let each one gather to his rightful place. And by the time the sun shines, each one is gathered to its place, as it is written: "The sun rises, they slink away" (Tehilim 104:22). And she departs during the day, and is revealed at night, and distributes FOOD in the morning, which is why she is called 'the hind of the dawn'.

691. וּבַחֲדָשׁ הָרִאשׁוֹן וְגו'. רַבִּי אַבָּא פָתַח, כְּאִיל תַּעְרוֹג עַל אֲפִיקֵי מַיִם בֵּן נַפְשֵׁי תַעְרוֹג אֵלֶיךָ אֱלֹהִים. הָאִי קָרָא אוֹקְמוּהָ, וְאֵע"ג דְּאִית דְּכַר וְנוֹקְבָא, כּוֹלָא חַד. הָאִי אֵיל, אִיהוּ אֶקְרִי דְכַר. וְאִיהוּ אֶקְרִי נוֹקְבָא. הַה"ד כְּאֵיל תַּעְרוֹג וְלֹא כְתִיב יַעְרוֹג. וְכּוֹלָא חַד.

692. אֵילַת הַשְּׁחַר מֵאֵי אֵילַת הַשְּׁחַר. אֵלָא דָּא אִיהִי חַיָּה חַדָּא רַחֲמִנִית, דְּלִית בְּכָל חַיּוֹן דְּעֵלְמָא רַחֲמִנִית כְּוֹתָהּ. בְּגִין דְּבִשְׁעָתָא דְּרַחֲמִיקָתָא לָהּ שְׁעָתָא, וְאַצְטְרִיכַת לְמַזּוֹנָא לָהּ וְלְכָל חַיּוֹן. אִיהִי אֲזֵלַת לְמַרְחִיק לְאַרְחַ רַחֲמִיקָא. וְאַתִּיבַת וְאוֹבִילַת מְזוֹנָא. וְלֹא בַעֲתַת לְמִיכַל, עַד דְּתִיתִי וְתַתְּהַדְרַת לְאַתְרָהּ. אֲמַאי. בְּגִין דִּיתְכַנְשׁוֹן לְגַבְהָ שְׁאֵר חַיּוֹן, וְתַחֲלַק לִוְן מִהֵוּא מְזוֹנָא. וְכַד אַתָּת, מִתְכַנְשׁוֹן לְגַבְהָ כָּל שְׁאֵר חַיּוֹן, וְהִיא קִיַּמָּא בְּאַמְצְעִיתָא, וּפְלַגַת לְכָל חַד וְחַד. וְסִימֵן, וְתַקַּם בַּעוֹד לִילָה וְתַתֵּן טַרְף לְבֵיתָהּ וְגו'. וּמִמָּה דְּפְלִיגַת לִוְן, אִיהִי שְׁבַעָה, כְּאֵלוּ אֲכַלָּה יְתִיר מִיכְלָא מְכַלָּא.

693. וְכַד יִיתִי צַפְרָא דְּאֶקְרִי שְׁחַר. יִיתִי לָהּ חֲבָלִים דְּגִלּוֹתָא. וּבְגִין דָּא, אַתְקִרִיאת אֵילַת הַשְּׁחַר. עַל שֵׁם קְדֻרוֹתָא דְּצַפְרָא. דְּחֲבָלִים לָהּ כְּיּוֹלְדָה. הַה"ד, כְּמוּ הָרָה תִּקְרִיב לְלֶדֶת תַּחֲוִיל תַּזְעַק בְּחֲבָלֶיהָ וְגו'.

694. אִימְתִי פְלַגַת לְהוֹן. כַּד צַפְרָא בְּעֵי לְמִיתִי. בַּעוֹד דְּאִיהִי לִילִיא, וְקְדֻרוֹתָא סְלִיקַת לְאַנְהָרָא. כַּד"א, וְתַקַּם בַּעוֹד לִילָה וְתַתֵּן טַרְף לְבֵיתָהּ וְגו'. בִּיּוֹן דְּאַנְהִיר צַפְרָא, כְּלָהּ שְׁבַעִין בְּמַזּוֹנָא דִּילָהּ.

695. כְּדִין, קָלָא חַדָּא אַתְעַר בְּאַמְצְעִיתָא דְּרַקִיעַ, קִאֲרִי בְּחִיל וְאָמַר, קְרִיבִין עוֹלוּ לְדוֹכְתֵיכוּ. רַחֲמִיקִין. פּוֹקוּ. כָּל חַד וְחַד לִיכְנֹשׁ לְאַתְרֵיהָ דְּאַתְחֲזִי לִיהָ. בִּיּוֹן דְּאַנְהִיר שְׁמֵשׁ, כָּל חַד וְחַד אַתְכַנְשׁוּ לְאַתְרֵיהָ. הַה"ד תּוֹרַח הַשֶּׁמֶשׁ יֵאֲסֹפּוֹן וְגו'. וְאִיהִי אֲזֵלַת בִּימָמָא, וְאַתְגְּלִיא בְּלִילִיא. וּפְלַגַת בְּצַפְרָא. וּבְג"כ אֶקְרִי, אֵילַת הַשְּׁחַר.

696. Subsequently, she grows stronger and leaves, and is called 'a hart', NAMELY, A MASCULINE FORM. Where does she go? HE ANSWERS, she goes sixty pharasangs from the place that she left and she enters into the mountain of darkness. As she goes into the mountain of darkness, a certain labyrinthine serpent sniffs at her feet and follows her, and she ascends from there to the mountain of light. When she reaches there, the Holy One, blessed be He, arranges for her another serpent, who goes forth and they fight each other, and she is saved. And from there she takes food, and returns to her place by midnight. And from midnight on, she begins the distribution, until the blackness of the morning arises. And when the morning gives light, she goes from there and is no longer visible, as we have learned.

697. And when the world is in need of rain, all the other animals collect near her, and she goes up to the top of a high mountain, puts her head between her knees, and cries out with one long cry after another. And the Holy One, blessed be He, hears her voice, and is overcome by mercy and has pity on the world. And she comes down from the top of the mountain, and runs to hide herself. And all the other animals run after her, but do not find her. This is as it is written: "As the hart pants after the water brooks." What is the meaning of "the water brooks"? This refers to those water brooks that have dried up, and the world is thirsty for water. Then she "pants."

698. When she conceives, she is closed up, but when the time comes for her to give birth, she shouts and cries out, cry after cry, up to seventy shouts, as the number of words in the psalm: "Hashem will answer you in the day of trouble" (Tehilim 20:2), which is the song of this pregnant one. And the Holy One, blessed be He, hears her, and arranges HER SALVATION for her. And then a certain large serpent emerges from the mountains of darkness, and comes between the mountains, its mouth licking the dust and it reaches this hart and comes and bites it twice in the same place.

699. On the first occasion, blood comes OUT OF IT, and the serpent licks it. On the second occasion water comes out, and all those animals of the mountains drink, and she herself is opened and gives birth. And a sign for you is the verse: "and with his rod he smote the rock twice, and water came forth abundantly, and the congregation drank, and their beasts also" (Bemidbar 20:11).

696. לְבַתֵּר אֶתְתַקַּפַּת כְּגִיבֵר וְאִזְלַת, וְאֶקְרִי אֵיל. לֶאֱן אֶתֶר אִזְלַת. אִזְלַת שְׁתִּין פְּרִסִי מֵהָהוּא אֶתֶר דִּנְפָקָא, וְעֵאלַת לְגוֹ טוּרָא דְחֻשׁוּכָא. אִזְלַת בְּגוֹ הָהוּא טוּרָא דְחֻשׁוּכָא, אֶרַח לְרִגְלָהּ חוּיָא חָדָא עֶקִימָא, וְאִזִּיל לְרִגְלָהּ. וְאִיהִי סִלְקָא מִתְמָן, לְגִבֵי טוּרָא דְנְהוּרָא. בֵּינָן דְמִטַּת תְּמָן, זְמִין לָהּ קוּדְשָׁא בְרִיךְ הוּא חוּיָא אַחְרָא, וְנִפְיָק וּמְקַטְרָגָא דָא בְדָא, וְאִיהִי אֶשְׁתְּזִיבַת. וּמִתְמָן נִטְלַת מְזוּנָא, וְתַבַּת לְאַתְרָהּ, בְּפִלְגוֹת לִילִיָא. וּמִפְלָגוֹ לִילִיָא, שְׂרִיָא לְפִלְגָא, עַד דְסִלְקַת קְדְרוֹתָא דְצַפְרָא. בֵּינָן דְאֶנְהִיר יִמְמָא, אִזְלַת, וְלֹא אֶתְחַזִּיאַת, כְּמָה דְאֶתְמַר.

697. וּבִשְׁעַתָּא דְעֵלְמָא אֶצְטְרִיךְ לְמִטְרָא, מִתְכַּנְשִׁין לְגַבְהָ כָּל שְׂאֵר חַיִּין, וְהִיא סִלְקַת לְרִישׁ טוּרָא רְמָאָה, וְאֶתְעַטְפַּת רִישָׁהּא בֵּין בְּרִכְהָא, וְגַעַת גּוֹעָה בְּתֵר גּוֹעָה, וְקוּדְשָׁא בְרִיךְ הוּא שְׁמַע קְלָהּ, וְאֶתְמַלִּי רְחִמִין, וְחַס עַל עֵלְמָא. וְהִיא נַחְתַּת מְרִישׁ טוּרָא, וְרַהֲטַת, וְטְמִירַת גְּרַמָּהּא. וְכָל שְׂאֵר חַיּוֹתָא אֶבְתְּרָהּא רַהֲטִין, וְלֹא מִשְׁכַּחִין לָהּ. הַה"ד, כְּאֵיל תְּעֲרוּג עַל אֶמִיקֵי מַיִם. מַאי עַל אֶמִיקֵי מַיִם. עַל אֶמִיקֵי מַיִם מֵהֵנּוּ דְאֶתִּיבְשׁוּ, וְעֵלְמָא צַחֵי עַל מַיָּא, כְּדִין תְּעֲרוּג.

698. בִּשְׁעַתָּא דְאֶתְעַבְרַת, אֶסְתִּימַת, בֵּינָן דְמִטָּא זְמַנָּא לְמִילַד, גַּעַת וְרַמַּת קְלִין, קְלָא בְתֵר קְלָא, עַד שְׁבַעִין קְלִין, כְּחוּשְׁבַּן תִּיבִין דִּיעֲנַךְ יְיָ בְיוֹם צָרָה, דְאִיהִי שִׁירְתָּא דְעוֹבְרַתָּא דָא. וְקוּדְשָׁא בְרִיךְ הוּא שְׁמַע לָהּ, וְזְמִין לְגַבְהָ. כְּדִין אֶפִּיק חַד חוּיָא רְבִרְבָא, מְגוֹ טוּרֵי חֲשׁוּךְ וְאֶתִי בֵּין טוּרִין, פּוּמִיָּה מְלַחְכָּא בְעַפְרָא, מְטִי עַד הָאֵי אֵיל, וְאֶתִי וְנִשְׁיךְ לָהּ בְּהָהוּא אֶתֶר, תְּרִי זְמַנִּי.

699. זְמַנָּא קְדַמָּאָה נְפִיק דְמָא, וְאִיהִי לְחִיךְ. זְמַנָּא תְּנִינָא, נְפִיק מַיָּא וְשִׁתּוֹ כָּל אִינוּן בְּעִירָן דִּי בְטוּרִיָּא, וְאֶתְפַּתַּחַת וְאוּלִידַת. וְסִימְנַךְ וְיָךְ אֶת הַסֵּלַע בְּמִטְהוֹ פְּעַמִּים. וְכַתִּיב וְתִשֶׁת הַעֲדָה וּבְעִירָם.

700. The Holy One, blessed be He, has pity on her because of what the serpent did, as it is written: "The voice of Hashem makes the hinds to calve, and strips the forests bare; and in His temple everyone speaks of his glory" (Tehilim 29:9). "The voice of Hashem makes the hinds to calve" refers to the pangs and pains that give rise to those seventy shouts, AS ABOVE. And then follows "and strips the forests bare" in order to awaken that serpent, and reveal the animal to go amongst them. "and in his temple": What does this mean? It refers to the temple of the Holy One, blessed be He, WHICH IS MALCHUT, in which all those multitudes THAT ARE IN THE WORLDS OF BRIYAH, YETZIRAH, AND ASIYAH open and say: Glory! What is meant by glory? It refers to "Blessed be the glory of Hashem from His place" (Yechezkel 3:12), WHICH IS MALCHUT THAT IS CALLED 'THE GLORY OF HASHEM'.

We hear about the number of years before the hind will give birth to the redemption, and we hear that two Messiahs will be revealed to the world. Then the Torah sages who suffered pangs as though they were in labor will be respected and honored, and the wicked will be judged above and below.

Ra'aya Meheimna (the Faithful Shepherd)

701. (THE BEGINNING OF THIS SECTION IS MISSING.) One might suggest that after seventy YEARS she will feel THE PAINS OF THE BIRTH PANGS and in two years she will give birth TO THE REDEMPTION, one thousand and two hundred years after THE DESTRUCTION OF THE TEMPLE, THAT IS TO SAY, AFTER THE END OF THE FIFTH MILLENIUM, WHICH IS ALL DESTRUCTION, AND A FURTHER TWO HUNDRED YEARS INTO THE SIXTH MILLENIUM, AND SEVENTY YEARS FOR THE BIRTH PANGS, AND TWO YEARS FOR THE BIRTH ITSELF, coming to the year 272 IN THE SIXTH MILLENIUM. But it is written: "Before she travailed, she brought forth" (Yeshayah 66:7). And the secret of the matter is contained in the verse: "And it shall come to pass, that before they call, I will answer" (Yeshayah 65:24). And what is the meaning of before? HE ANSWERS, before the completion of the seventy years and the two years following the passing of one thousand and two hundred years, WHERE THESE SEVENTY-TWO YEARS ARE the birth pangs, two Messiahs will be revealed to the world. And at that time: "and in His temple everyone speaks of His glory" (Tehilim 29:9). And it has already been taught: "The wise shall inherit glory" (Mishlei 3:35). IN OTHER WORDS: "AND IN HIS TEMPLE EVERYONE SPEAKS OF HIS GLORY," THE MEANING OF WHICH IS THAT THE GLORY OF THE WISE WILL BE THROUGHOUT HIS TEMPLE.

702. And at that time, those Torah sages will be respected, those who suffered pangs and travails as a woman in labor, and who were despised by the ignorant; they will be honored. And immediately: "Hashem sat enthroned at the flood" (Tehilim 29:10) on account of the wicked. Flood here symbolizes judgments of the flood, when "were all the fountains of the great deep broken open, and the windows of heaven were opened" (Beresheet 7:11), at the time of the Flood. So, too, THEN judgments will rise over them, OVER THE WICKED, above and below, with no end FOR THEIR JUDGMENTS. And every contempt and disgrace shown by the idolatrous nations of the world towards Hashem and His people and the many insults that Yisrael suffered from them for the sake of Hashem's Name - for all of them the Holy One, blessed be He, will exact vengeance, and therefore, as far as they are concerned, "Hashem revenges, and is full of wrath" (Nachum 1:2) towards them.

700. בַּהֲהוּא זְמַנָּא דְקוּדְשָׁא בְרִיךְ הוּא חָס עָלֶיהָ עַל עוֹבְדָא דְנַחַשׁ דָּא. מַה כְּתִיב, קוֹל יְיָ יְחוֹלֵל אֵילוֹת וַיַּחְשׂוּף יַעֲרוֹת וְגו', קוֹל יְיָ יְחוֹלֵל אֵילוֹת, אֵינוֹן חֲבַלִּין וְצִירִין, לְאַתְעָרָא אֵינוֹן שְׁבַעִין קִלְיָן. מִיַּד וַיַּחְשׂוּף יַעֲרוֹת, לְאַתְעָרָא הֵהוּא נַחַשׁ, וְלְאַתְגְּלוּיָא הֵהוּא חַיָּה בִּינְיָיְהוּ לְמֵיָהָר. וּבַהֲיִכְלוּ, מֵאֵי וּבַהֲיִכְלוּ. בַּהֲיִכְלוּ דְקוּדְשָׁא בְרִיךְ הוּא, כָּל אֵינוֹן אֲכַלוּסִין, פְּתַחִין וְאִמְרִין כְּבוֹד. מֵאֵי כְבוֹד. בְּרוּךְ כְּבוֹד יְיָ מִמְקוֹמוֹ.

רַעִיָא מֵהֵימְנָא

701. וְאֵי תִימָא דְלַע' תַּחֲוִיל וּלְב' שְׁנֵינן אֹלִיכֶתָּא, בְּתַר אֲלַף וּמֵאָתָן, כְּחוֹשְׁבֵן רַע"ב. הָא כְּתִיב בְּטָרַם תַּחֲוִיל יִלְדָּה. וְרָזָא דְמַלְחָה, וְהֵיךָ טָרַם יִקְרָאוּ וְאֵנִי אֶעֱנֶה עוֹד וְגו'. וּמֵאֵי בְטָרַם. אֲלֵא קִדְמָא דִּישְׁתַּלְמִימוּ, שְׁבַעִין וּתְרִין שְׁנֵינן, בְּתַר אֲלַף וּמֵאָתָן, אֵינוֹן חֲבַלִּים דִּיִּלְדָּה, יִתְגַּלְיִין ב' מְשִׁיחִין בְּעַלְמָא. וּבַהֲהוּא זְמַנָּא וּבַהֲיִכְלוּ כְלוּ אֹמֵר כְּבוֹד, וְהָא אֹקְמוּהָ כְבוֹד חֲכָמִים יִנְחִלוּ.

702. בַּהֲהוּא שַׁעְתָּא, אֵלִין מֵאֵרִי תוֹרָה יְהוֹן נְכַבְּדִים. אֵלִין דְסָבִילוּ כְּמַה חֲבַלִּים וְצִירִין בִּיִּלְדָּה, וְהוּוּ מְבַחִין בֵּין עַמֵּי הָאָרֶץ, יְהוֹן נְכַבְּדִים. וּמִיַּד יְיָ לְמַבּוּל יֹשֵׁב, לְרַשְׁוּעִיָּא. אֵין מַבּוּל, אֲלֵא דִינֵין דְמַבּוּל. כְּגוּוֹנָא דְנִפְתָּחוּ מַעֲיִינֹת תְּהוּם וְאַרְבּוֹת הַשָּׁמַיִם נִפְתָּחוּ בִּיּוֹמֵי טוֹפְנָא, אוּף הֵכָא יִתְעַרְוֹן דִּינֵין לְגַבְיָיְהוּ עֵילָא וְתַתָּא, עַד דְלִית סוּף וְתַכְלִית, וְכָל בְּזוּיִין וְקִלְנָא, דְעַבְדוּ אוּמִין עִבּוּ"ם דְעַלְמָא, לְשֵׁם יְהוָה וְלַעֲמִיָּה, וְכַמְּהָ חְרוּפִין דְסָבִילוּ יִשְׂרָאֵל מִנְיָיְהוּ עַל שֵׁם יְיָ, מְכַלְהוּ נְטִיל נֹקְמָא קוּדְשָׁא בְרִיךְ הוּא, וְעַל דָּא אֲתַקְרִי, נֹקְם יְיָ וְנוֹטֵר וּבַעַל חֲמָה לְגַבְיָיְהוּ.

105. The holiday of Pesach

We are told that the redemption will take place on the fourteenth day of the month of Nissan.

703. "And on... the first month" (Bemidbar 28:16). HE ASKS: What is meant here by the first month? AND ANSWERS: It is Nissan, which is when that animal gave birth to THE LIGHTS OF THE REDEMPTION, in accord with the teaching of the sages of Mishnah: In the month of Nissan they were redeemed, and in the month of Nissan they will be redeemed. And this is with His hand (Heb. yad = fourteen), ON HIS FOURTEENTH, ACCORDING TO THE SECRET OF THE VERSE: "for he said, because Hashem has sworn (lit. 'put a hand') by His throne" (Shemot 17:16), when He swore to remove the seed of Esau, the Amalek, from the world. At that time: "Draw out and take lambs according to your families, and kill the passover" (Shemot 12:21), WHERE THE MEANING OF "draw out" (Heb. mishchu) is as in the verse: "he stretched out (Heb. mashach) his hand with scorners" (Hoshea 7:5).

704. At that time, thus said Hashem: 'to the rulers who transgressed against Me: "neither shall they enter into the land of Yisrael"' (Yechezkel 13:9), and this refers to the shepherds of the flock, the supporters of the generation. Wherefore it is said about them: "Therefore, behold, I will allure her, and bring her into the wilderness" (Hoshea 2:16). "and there will remonstrate with you... As I remonstrated with your fathers" (Yechezkel 20:35-36), NAMELY, whom He killed in the plague of darkness.

End of Ra'aya Meheimna

Rabbi Shimon explains to Rabbi Elazar how the upper days, the Sfirot of Zeir Anpin, will be drawn to the lower days, to the Sfirot of Malchut. On the fourteenth day the animal, Malchut, will give birth to the lights of the Redemption and the serpent will depart. Then Malchut will be sanctified on high and will be called 'Glory'.

705. "And on...the first month" (Bemidbar 28:16). HE ASKS: What is meant by the first month? AND ANSWERS: This is the month in which that animal, NAMELY, MALCHUT, is revealed in and strengthened by and goes forth into the world, NAMELY, EMERGES FROM ITS CLOSURE, IN THE SECRET OF THE VERSE: "AND STRIP THE FORESTS BARE" (TEHILIM 29:9) on the fourteenth day. The fourteen days refer to the remaining animals, NAMELY, CHESED AND GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN, THAT ILLUMINATE WITHIN MALCHUT, for they are ten in each direction, SINCE CHESED, GVURAH, TIFERET AND MALCHUT, ARE THE FOUR DIRECTIONS at the four corners of the world, NORTH, SOUTH, EAST AND WEST, EACH ONE OF WHICH IS COMPOSED OF TEN SFIROT. And in the early writing IT IS STATED that it, MALCHUT, is Yud (ten), and that one SFIRAH OF CHESED, GVURAH, TIFERET AND MALCHUT, is in each of the four directions OF THE WORLD, making fourteen. And since these four, CHESED, GVURAH, TIFERET AND MALCHUT, join in and are corrected with the ten THAT ARE IN MALCHUT from the right-hand side, this makes the fourteenth day OF THE MONTH for the correction of this animal, WHICH IS MALCHUT, with all its corrections, with rejoicing.

706. Rabbi Elazar said: "Of course, that is how it is, but come and see, It is written: "Draw out and take lambs..." What is the meaning of "Draw out"? AND REPLIES: IT IS TO BE UNDERSTOOD as one who draws something from another place to this place, namely, draw out the upper days, WHICH ARE THE SFIROT OF ZEIR ANPIN, to the lower days, TO THE SFIROT of MALCHUT. The upper days OF ZEIR ANPIN number 366, as in the numerical value of "Draw out" (Heb. mishchu), NAMELY, THE NUMBER OF DAYS IN A SOLAR YEAR, WHICH IS ZEIR ANPIN. The lower days OF MALCHUT are usually 355 days in a year, (Heb. shanah = 355). But when the moon, WHICH IS MALCHUT, shines at its fullest, the number of its days rises to be 365 days, AS THE SOLAR YEAR, WHICH IS ZEIR ANPIN, namely, as the numerical value of "mishchu," less one.

703. וּבַחֲדָשׁ הָרִאשׁוֹן, מֵאֵן רִאשׁוֹן. דָּא נִיֶּסָן. תַּמָּן אוֹלִידַת הָהִיא חִיָּה, לְקַיִים מֵה דְאוֹקְמוּהָ מֵאֵרִי מִתְנִיתִין, בְּנִיֶּסָן נִגְאָלוּ וּבְנִיֶּסָן עֵתִידִין לְהִגְאָל. וּבִי"ד דִּילִיָּה, וַיֹּאמֶר כִּי יָד עַל כֶּסֶף יְהוָה, תַּמָּן אוֹמֵי לְאַעֲבְרָא מֵעֲלָמָא זְרַעָא דְעֵשׂוּ עִמְלִקַיִים, בְּהִוָּא זְמַנָּא מְשֻׁכוּ וְקָחוּ לְכֶם צֵאן לְמִשְׁפְּחוֹתֵיכֶם וְשַׁחֲטוּ הַפֶּסַח. מְשֻׁכוּ: מְשַׁח יָדוֹ אֶת לֹוֹצֵצִים.

704. בְּהִוָּא זְמַנָּא, כַּה אָמַר יי' לְרוּעִים הַפּוֹשְׁעִים בֵּי. וַאֲמַר, וְאֵל אֲדַמַּת יִשְׂרָאֵל לֹא יָבֹאוּ. וְאֵלִין אֵינּוֹן רוּעִים דְעֵנָא, פְּרַנְסִי דְרָא. וּבג"ד אֲתַמַּר עֲלֵיָּהּ, הִנֵּה אֲנִכִי מִפְתִּיָּה וְהוֹלְכֵתִיָּה הַמְדַבְּרָה. וְנִשְׁפָּטְתִי אֲתֶכֶם וְגו', כַּאֲשֶׁר נִשְׁפָּטְתִי אֶת אֲבוֹתֵיכֶם דְקָטִיל לֹוֹן בְּמַכַּת חֲשָׁךְ. ע"כ רַעִיא מֵהִימְנָא

705. וּבַחֲדָשׁ הָרִאשׁוֹן, מֵאֵן חֲדָשׁ הָרִאשׁוֹן. דָּא אִיָּהּ חֲדָשׁ, דְהֵאֵי חִיָּה אֲתַגְלִינָא בֵּיה וְאֲתַתְקַפַּת בֵּיה, וְנִמְקָא לְעֲלָמָא בְּאַרְבַּעָה עָשָׂר יוֹם. בְּאַרְבַּעָה עָשָׂר, אֵלִין שְׂאֵר חַיּוֹתָא, דְאֵינּוֹן י' י' לְכָל סֵטֶר, בְּד' סֵטֶרִין דְעֲלָמָא. וּבְסַפְרֵי קְדָמָי, אִיָּהּ י', וְחַד לְכָל סֵטֶר לְאַרְבַּע סֵטֶרִין, וְאֵינּוֹן אַרְבַּע עָשָׂר. בֵּינָן דְאֵינּוֹן אַרְבַּע, מִתְחַבְּרָן וּמִתְתַקְנָן עִם אֵינּוֹן עָשָׂר דְבִסְטְרָא דִימִינָא, בְּדִין י"ד, בְּחֻדוֹה לְאַתְתַקְנָא חִיָּה דָּא בְּתַקּוּנָהּ.

706. ר' אֶלְעָזָר אָמַר, וְדָאֵי הֵכִי הוּא. וְת"ח, כְּתִיב מְשֻׁכוּ וְקָחוּ לְכֶם צֵאן וְגו', מְשֻׁכוּ, מֵאֵי מְשֻׁכוּ. כְּמֵאֵן דְמְשֻׁיךְ מֵאַתְרַּא אַחְרָא, לְאַתְרַּא דָּא. מְשֻׁכוּ יוֹמִין עֲלֵאִין לְגַבֵּי יוֹמִין תַּתְּאִין. יוֹמִין עֲלֵאִין אֵינּוֹן שִׁס"ו, כְּחוֹשְׁבָן מְשֻׁכוּ. יוֹמִין תַּתְּאִין, זְמַנָּן דְאֵינּוֹן שִׁנ"ה, וּבְזְמַנָּא, דְאַתְנַהֲרָא סִיְהֵרָא בְּאַשְׁלֻמוֹתָא, סְלִיקוּ לְמַהוּי אֵינּוֹן יוֹמִין שִׁס"ה, כְּחוֹשְׁבָן מְשֻׁכוּ חֲסַר חַד.

707. Draw the upper days OF ZEIR ANPIN to the lower days OF MALCHUT, so that they will be one, all joined together. And who draws them? That is, these ten OF MALCHUT when it is on the right side, THAT IS CHESED. For it is written: "on the tenth day (Heb. be'asor)" (Shemot 12:3), NAMELY, MALCHUT WHEN IT IS ON THE RIGHT SIDE. HE ASKS, IT IS WRITTEN AS "be'asor," when Scripture should have used the more common be'asarah (lit. 'the tenth day'); what is Be'asor? HE ANSWERS, there are nine in each direction with one point that goes in the middle, thus: , and this point completes the ten SFIROT. This is why it is written "Be'asor," just as it is written: "Remember (Heb. zachor)" (Shemot 20:8) and "Keep (Heb. Shamor)" (Devarim 5:12), NAMELY, THE FORM OF THE INFINITIVE ABSOLUTE OF THE VERB, THE MEANING OF BE'ASOR THUS BEING to use the ten IN SUCH A WAY that these nine days WILL SERVE in its point. "of this month" (Shemot 12:3), WHICH IS NISSAN, ALLUDES TO CHESED, TO SHOW THAT THESE days THAT ARE DRAWN DOWN will be on the right side, WHICH IS CHESED in order to combine zot (lit. 'this', feminine), WHICH IS MALCHUT, with zeh (lit. 'this', masculine), WHICH IS ZEIR ANPIN, for it all to be one.

708. And when these four DAYS THAT FOLLOW THE TENTH OF THE MONTH join up with the four directions, SOUTH, NORTH, EAST AND WEST, WHICH ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, and combine with them, WITH THE TEN DAYS, then that animal, WHICH IS MALCHUT, gives birth to THE LIGHTS OF THE REDEMPTION, and the Serpent departs. And at that time that animal is sanctified on high, and is called "Glory," and then the festival is sanctified. This had not been the case previously, but now, IN THE FESTIVAL, it is called "glory," as it is written: "and in His temple everyone speaks of His glory."

The Faithful Shepherd says that the explanation given is insufficiently clear and requires more illumination. He tells the rabbis that "on the tenth day" means the nine Sfirot are in all directions, and that they parallel the nine months of a pregnant woman's period of gestation. He talks about "remember" and "keep" and "glory," and enumerates the numerology associated with this lesson. Ra'aya Meheimna (the Faithful Shepherd)

709. The Faithful Shepherd said: These matters THAT ARE STATED ABOVE, IN THE PRECEDING PARAGRAPH, are insufficiently clear and they have to be explained for the companions, for whoever hides the secrets of the Torah from them, saddens them, for the lights of the secrets are darkness for the wicked. And it is like silver that is hidden away. If one digs until he discovers it, but it is not his, it becomes like darkness and gloom in his mind, while for one to whom it belongs, it illuminates for him. This is the reason why a person should reveal the hidden secrets of the Torah TO THE COMPANIONS.

710. "on the tenth day" (Shemot 12:3) this means that the nine Sfirot are in all directions, paralleling the nine months of a pregnant woman's period of gestation, which is the same as the numerical value of Aleph Chet of one (Heb. Echad -Aleph Chet Dalet). Who is the woman with child? She is the Dalet of Echad. Aleph Chet (= nine) are the nine Sfirot in the four directions of the letter Dalet (= four), and they are forty. Aleph Chet CORRESPOND TO "Remember," WHICH IS ZEIR ANPIN, while Dalet CORRESPONDS TO "Keep," WHICH IS MALCHUT, AND TOGETHER WITH THEM, they are 42.

707. מִשְׁכוּ יוֹמֵינָם עֲלֵינָם לְגַבֵּי יוֹמֵינָם תִּתְּאוּן, לְמַהוּי כְּלֵהוּ בְּחֶדָּא בְּחֶבְרָא חֶדָּא. וּמֵאֵן מְשִׁיךְ לֹון. אֵינֹון עֵשֶׂר דְּלִסְטֵר יִמִּינָא, דְּכֶתִיב בְּעֵשׂוֹר. בְּעֵשׂוֹר, בְּעֵשֶׂרָה מִבְּעֵי לִיָּה, מֵאֵי בְּעֵשׂוֹר. אֶלָּא ט' אֵינֹון לְכָל סֵטֵר, וְנִקְוֵדָה חֶדָּא דְּאֶזְלָא בְּאִמְצָעֵיתָא. כְּגֹוּנָא דָּא, וְהֵיא נִקְוֵדָה, אֲשֶׁלִּימַת לְעֵשֶׂר. וְעַד בְּעֵשׂוֹר, כְּמָה דְּאֶתְמַר זְכוֹר וְשָׁמוֹר. לְשִׁמוֹשָׁא בְּעֵשֶׂרָה, אֵינֹון יוֹמֵינָם תִּשַׁע, בְּהֵוֹא נִקְוֵדָה. לְחֶרֶשׁ הַזֶּה, יוֹמֵינָם דְּלִסְטֵר יִמִּינָא, בְּגִין לְאֶתְחַבְּרָא זֹאת בְּזֵה, לְמַהוּי כְּלָא חֶדָּא.

708. וּבְזִמְנָא דְּאֵינֹון ד' אֶתְקֶשְׂרוּ לְד' סֵטְרֵינָם בְּהַדְרֵיהֶוּ. כְּדִין אֹולִינַת הֵוֹא חֵיָה וְחֹוּיָא אֵזִיל לִיָּה וּבְהֵוֹא זִמְנָא מְקַדְשִׁין לְעֵילָא לְהֵאֵי חֵיָה וְקֶרְאֵן לָהּ כְּבוֹד. וּכְדִין אֶתְקַדֵּשׁ מוֹעֵדָא. מַה דְּלָא הָוֵה עַד הַשְּׁתָּא, וּכְעַן קֶרְאֵן לָהּ כְּבוֹד, הֶדָּא הוּא דְּכֶתִיב וּבְהִיכְלוֹ כְּלוֹ אֹוֹמֵר כְּבוֹד.

רַעִיא מַהִימְנָא

709. אָמַר רַעִיא מַהִימְנָא, מְלִין אֵלִין סְתִימִין, וְצָרִיךְ לְמַפְתַּח לֹון לְגַבֵּי חֶבְרֵיא, דְּמֵאֵן דְּסִתִּים לֹון גְּנִיזִין דְּאֹורֵינָתָא, אֵיָהוּ מְצַעֵר לֹון. דְּלְרִשְׁוֵיעֵינָא נְהוּרִין דְּרִזִּין, אֶתְחַזְרֵן לֹון חֲשׁוּכִין. וְאֵיָהוּ מִתְּלָא לְמִמּוֹנָא דְּאֵיָהוּ גְּנִיז, מֵאֵן דְּחֶפֶר לִיָּה, עַד דְּגִלִּי לִיָּה, וְלָאוּ אֵיָהוּ דִּילִיָּה, אֶתְהַדֵּר בְּסוּכְלַתְנֹוּתִיָּה בְּחֲשׁוּכָא וְקַבְלָא. וְלִמֵּאֵן דְּאֵיָהוּ דִּילִיָּה, נְהִיר לִיָּה. וּבִגְד' אֵיָת לִבְנֵי לְגַלְאָה רִזִּין סְתִימִין דְּבְּאֹורֵינָתָא.

710. בְּעֵשׂוֹר: ט' אֵינֹון לְכָל סֵטֵר, לְקַבֵּל ט' יִרְחִין דְּיוֹלְדָה, כְּחֹושְׁבֵן א"ח. מֵאֵן יוֹלְדַת. ד' מִן אַחַד. א"ח, אֵיָהוּ ט', לְד' סֵטְרֵינָם דְּאֶת ד', וְאֵינֹון אַרְבַּעִים. א"ח זְכוֹר, ד' שָׁמוֹר. הָא אַרְבַּעִין וְתֵרִין.

711. This leaves us with "glory," as it is said: "Blessed be the name of the glory of His kingdom forever and ever." And this is glory (Heb. kavod = 32) and heart (Heb. lev = 32), THE SUM OF WHICH IS 64. And there are four directions to this letter Dalet, 64 to the four sides, which comes to 256. And it has been taught: Glory above and heart below, and for this reason, the recital of the unity is said twice daily, so that we thereby say 'glory' twice, which amounts to 64. Add to this the two Dalets of echad, and we have 72. And so the Dalet of echad completes the 42-letter Names and also completes the 72-letter Names. And this is why it is said in A Psalm of David: "Who is this King of glory? Hashem strong and mighty" (Tehilim 24:8), and again: "Who is this King of glory? Hashem of hosts, He is the King of glory" (Ibid.10).

End of Ra'aya Meheimna

We are told how the Temple is sanctified.

712. IT IS WRITTEN: "AND IN HIS TEMPLE EVERYONE SPEAK OF HIS GLORY" (TEHILIM 29:9). HE ASKS: What is meant by "His temple?" AND HE ANSWERS: This refers to the inner upper temple, where everything, NAMELY, BINAH, is sanctified. There whoever is fitting for sanctification is sanctified. How is that temple sanctified? HE ANSWERS THAT initially the gates are opened BY DA'AT, WHICH IS ZEIR ANPIN, WHO ASCENDS TO BINAH WHEN THE LEFT SIDE IS IN CONTROL OF BINAH, AND BECOMES THERE THE CENTRAL COLUMN, WHICH IS THE SECRET OF DA'AT THAT UNITES THE RIGHT AND THE LEFT, NAMELY, CHOCHMAH AND BINAH, WITH EACH OTHER, AND OPENS THE GATES OF BINAH, NAMELY, OPENS UP BINAH FROM THE BLOCKAGE OF THE LEFT. THEREBY ZEIR ANPIN ALSO RECEIVES FROM IT THREE COLUMNS SINCE THREE ISSUE FROM ONE AND ONE EXISTS IN THREE. HE EXPLAINS HIS WORDS: One concealed key, NAMELY, DA'AT, ordained and opened one gate on the south side, WHICH IS THE SECRET OF THE RIGHT COLUMN. Then the High Priest, WHICH IS CHESED, enters into that opening and hurries with his girdle, WHICH IS THE SECRET OF MALCHUT, and his corrections, NAMELY, THE FOUR GARMENTS OF AN ORDINARY PRIEST, NAMELY, MITRE, TUNIC, GIRDLE, AND BREECHES, WHICH CORRESPOND TO THE FOUR LETTERS OF ADONAI, WHICH IS MALCHUT. SUBSEQUENTLY, he is adorned with a diadem of holiness, and puts on a breastplate and efod and a robe of seventy bells and pomegranates, which are "a golden bell and pomegranate" (Shemot 28:34) THESE BEING THE SECRET OF THE MOCHIN OF THE ILLUMINATION OF CHOCHMAH THAT ARE DRAWN DOWN FROM THE FIRST HEI OF THE YUD HEI VAV HEI, AS ABOVE. And the plate of the holy crown on his forehead is called 'the plate of the holy crown', NAMELY, THE YUD OF THE YUD HEI VAV HEI. And he was embellished with the four garments of gold and with the four garments of white, WHICH CORRESPOND TO THE EIGHT LETTERS IN THE NAMES OF THE YUD HEI VAV HEI AND ADONAI, and on that plate 42 letters sparkle, NAMELY, THE 42-LETTER NAME, and the whole of that palace shines with upper lights.

713. And that key, WHICH IS THE SECRET OF DA'AT, AS ABOVE, turned and opened another side OF BINAH, to the north. Then Levi, WHICH IS THE SECRET OF GVURAH AND THE LEFT COLUMN, entered, and he is the title of Jacob, whom he set aside OUT OF HIS SONS for the Holy One, blessed be He, and with him the ten-stringed lyre, WHICH IS THE SECRET OF THE TEN SFIROT OF THE LEFT COLUMN. And he is crowned with diadems, NAMELY, THE MOCHIN OF THE UPPER THREE SFIROT WHO ARE CALLED 'DIADEMS'. And then the key turned yet again and opened a gate of that temple, that gate that stands in the center, namely, the Column that is on eastern side, WHICH IS TIFERET, THE CENTRAL COLUMN. It, NAMELY, TIFERET enters, and is adorned IN THAT GATE with seventy diadems, WHICH ARE THE SECRET OF THE 72 NAMES. And it is adorned with four letters, which are twelve, NAMELY, WITH THE TWELVE PERMUTATIONS OF THE FOUR LETTERS OF THE YUD HEI VAV HEI. AND THESE ARE THE SECRET OF CHESED AND GVURAH, TIFERET AND MALCHUT, IN EACH OF THE THREE COLUMNS. And it

711. אֲשֶׁתָּאֵר כְּבוֹד, דְּאֵתְמַר בֵּיהּ בְּשִׁכְמָלָו. וְאִיהוּ כְבוֹד ל"ב, ד' זְמַנִּין לְכָל סֵטֶר דְּאֵת ד', הָרִי ס"ד לְד' סֵטְרִין, רנ"ו. וְאוֹקְמוּהָ, כְבוֹד לְעֵילָא, ל"ב לְתַתָּא. וּבג"ד מֵיִיחָדִין בְּכָל יוֹמָא תְרִין זְמַנִּין, דְּאֵמְרִין בְּהוּ תְרִין זְמַנִּין כְבוֹד, דְּאִיהוּ ס"ד. וְתְרִין זְמַנִּין ד' ד' מִן אַח"ד, הָרִי ע"ב. הָרִי ד' דְּאַח"ד, שְׁלִימוּ דְמ"ב שְׁמַהֲן. וְשְׁלִימוּ דְע"ב שְׁמַהֲן. וּבג"ד אֵמְרִין בְּמִזְמוֹר לְדוֹד מִי זֶה מֶלֶךְ הַכְּבוֹד יְי' עֲזוֹ וְגִבּוֹר. וּבזְמַנָּא תְנַיִנָא מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. (ע"כ רַעִיא מֵהֵימְנָא. .

712. מֵאֵן הֵיכְלוֹ. דָּא הֵיכַל עֲלָאָה פְּנִימָאָה, דְּתַמֵּן מִתְקַדְּשָׁא כְּלָא. תַּמֵּן מְקַדְּשִׁין לְמֵאֵן דְּחֲזִי לְאֵתְקַדְּשָׁא. הֵיךְ מְקַדְּשִׁין לִיָּהּ בְּהוּא הֵיכְלָא. בְּקַדְמִיתָא אֲתַפְתְּחוּ תְרַעִין, וְחַד מִפְתָּחָא סְתִימָא, אֲתַקִּין וּפְתַח תְרַעָא חַד, לְסֵטֶר דְרוּם, בְּדִין עָאל כְּהֵנָּא רַבָּא בְּהוּא פְתָחָא, וְאוֹדְרִזוּ בְּהֵימִינֵינוּ, וְתַקּוּנוֹ. וְאֲתַעֲטֵר בְּעֵטְרָא דְקֹדֶשָׁה וּלְבִישׁ חוֹשְׁנָא וְאַפּוֹדָא, וּמַעֲיִלָא דְשִׁבְעִין זָגִין וְרַמּוֹנִין, דְּאֵינּוּן פְּעֵמוֹן זָהָב וְרַמּוֹן. וְצִיץ נֹזֵרָא דְקוֹדֶשָׁא עַל מִצְחֵיהּ, דְּאֲתַקְרִי צִיץ נֹזֵר הַקֹּדֶשׁ, וְאֲתַקְשֵׁט בְּד' בְּגָדֵי זָהָב, וּבְד' בְּגָדֵי לְבָן. וְעַל הוּא צִיץ מ"ב אֲתוּוֹן מְלַהֲטֵן בֵּיהּ, וּמִנְצֵצֵן עֲלֵיהּ, וְנִהִיר כָּל הוּא הֵיכְלָא בְּנִהוּרִין עֲלָאִין.

713. אֲסִתְחַר הוּא מִפְתָּחָא, וּפְתַח סֵטְרָא אַחְרָא דְבִסְטֵר צַפּוֹן, בְּדִין עָאל לֵוִי, מַעֲשָׂרָא דִיעֶקֶב, דְּאֵפְרַיִם לְקוֹדֶשָׁא בְרִיךְ הוּא. וְכִנּוֹר דְּעֶשֶׂר נִימִין עִמֵּיהּ, וְאֲתַעֲטֵר בְּעֵטְרוֹ, וּכְדִין אֲסִתְחַר מִפְתָּחָא, וּפְתַח בְּהוּא הֵיכְלָא חַד תְרַעָא, הוּא תְרַעָא דְקֵיִמָּא בְּאֲמִצְעִיתָא, עֲמוּדָא דְלְסֵטֶר מְזֻרְחָ עָאל וְאֲתַעֲטֵר בְּשִׁבְעִין עֵטְרִין, וְאֲתַעֲטֵר בְּאַרְבַּע אֲתוּוֹן, דְּאֵינּוּן תְרִיסֵר. וְאֲתַעֲטֵר בְּגִלּוּפִין דְּמֵאֲתָן וְע' אֶלְף עֲלָמִין, וְאֲתַעֲטֵר בְּעֵטְרִין דְּסִיּוּפֵי עֲלָמָא עַד סִיּוּפֵי עֲלָמָא, בְּכַמָּה לְבוּשֵׁי יָקָר, בְּכַמָּה עֵטְרִין קִדְּוִישִׁין.

was adorned with engravings of the two hundred and seventy thousand worlds, NAMELY, THE PLACE WHERE THE ILLUMINATION OF CHOCHMAH IS REVEALED, WHICH IS FROM THE CHEST AND DOWNWARD, WHERE THE ILLUMINATION OF CHOCHMAH IS TERMED A THOUSAND, AND THERE ARE TWO THIRDS OF TIFERET WHICH ARE SEVENTY, AND NETZACH AND HOD, IN EACH ONE OF WHICH THERE ARE TEN SFIROT, MAKING TWO HUNDRED AND SEVENTY SFIROT. And it is crowned with diadems THAT SHINE from one end of the world to the other, NAMELY, IN MALCHUT THAT IS CALLED 'WORLD', and in a number of valuable garments and a number of holy diadems.

714. That key, WHICH is DA'AT, AS ABOVE, turned once again and opened all the concealed gates and all the hidden holy gates, and ZEIR ANPIN is sanctified in them, and stands there as King. THAT IS, IN THE ASPECT OF MALCHUT, WHICH IS IN THE CENTRAL COLUMN OF BINAH, He is there blessed with a number of blessings and crowned with a number of diadems. Then all of them issue forth FROM BINAH TO THEIR PLACE IN ZEIR ANPIN, NAMELY, CHOCHMAH AND BINAH OF ZEIR ANPIN FROM THE TWO GATES TO THE SOUTH AND NORTH OF BINAH; AND THE RIGHT HALF OF DA'AT, FROM THE CENTRAL GATE OF BINAH, AND LEFT HALF OF DA'AT, AND ALL OF THEM ISSUE FORTH, joined together, and are crowned with their diadems as is fitting. Once they have left BINAH FOR THE PLACE OF ZEIR ANPIN, they awaken ZEIR ANPIN SO THAT HE WILL PUT on His adornments, NAMELY, THE FOUR MOCHIN AS ABOVE.

715. And this animal, NAMELY, MALCHUT, WHICH IS IN THE FIRST STATE AND STILL CLEAVES TO THE LEFT, awakens and contracts itself out of love of the song, NAMELY, BECAUSE OF THE LONGING FOR CHASSADIM, FOR SINCE IT IS ON THE LEFT WITHOUT THE RIGHT, IT HAS CHOCHMAH WITHOUT CHASSADIM, SOMETHING THAT CAUSES IT GREAT DISTRESS, AND IT LONGS DEEPLY FOR CHASSADIM, WHICH IS WHY IT CONTRACTED ITSELF INTO THE ASPECT OF BELOW THE CHEST, SO THAT IT SHOULD BE ABLE TO RECEIVE CHASSADIM FROM HIM. And how does it diminish itself? Out of love of the song it contracts itself bit by bit until it becomes just a point, UNDER YESOD FROM THE ASPECT OF THE LIGHTS, WHILE FROM THE ASPECT OF THE VESSELS IT IS A POINT UNDER THE CHEST. And since she has contracted herself, it is then written: "And there went a man of the house of Levi" (Shemot 2:1), WHICH IS THE SECRET OF THE HOLY ONE, BLESSED BE HE: "and took to wife a daughter of Levi" (Ibid.), WHICH IS MALCHUT. It is certainly CALLED "a daughter of Levi," because it is from the left side. How does he hold her? He puts his left hand under her head, out of love, NAMELY, THE LEFT SIDE OF ZEIR ANPIN BECOMES THE UPPER THREE SFIROT OF MALCHUT, AND ARE REFERRED TO AS HEAD, THIS BEING IN THE SECRET OF THE VERSE: "HIS LEFT HAND IS UNDER MY HEAD" (SHIR HASHIRIM 8:3).

716. And you might well ask that, since she is NOW a small point, how could ZEIR ANPIN unite with a small point? AND HE ANSWERS THAT vis-a-vis above, the smaller a thing is the more praiseworthy it is, and this is a virtue, and it is really supremely large, FOR, WHEN IT IS SMALL, the High Priest immediately awakens for her, THE REFERENCE BEING TO CHESED OF ZEIR ANPIN who holds and embraces her. Had she been large, Zeir ANPIN AND MALCHUT would not have been able to unite at all, but, since she contracted herself and is a small point, THE SFIROT OF ZEIR ANPIN can hold her, and raise her up on high, BETWEEN THE TWO ARMS OF ZEIR ANPIN, NAMELY, CHESED AND GVURAH. And after they have raised her up, she sits between these two sides, NAMELY CHESED AND GVURAH, and then the pillar that stands in the center, NAMELY TIFERET, WHICH IS THE CENTRAL COLUMN, joins with her in a love of kisses, a love of perfect union. And then: "And Jacob," THAT IS, ZEIR ANPIN, "kissed Rachel," WHO IS MALCHUT (Bereshheet 29:11), for with the love of kisses, they cleave to each other without separation, until she receives a Nefesh of delights as is fitting.

714. אֶסְתַּחֲרֵהוּ הֵוא מִפֶּתַחַּא, וּפֶתַח לִיה כֹּל תְּרַעֲוִין גְּנִיזוֹן, וְכֹל תְּרַעֲוִין דְּקְדוּשׁוֹן טְמִירִין, וְאֶתְקַדְשׁ בְּהוּ, וְקִימָא תַמֵּן כְּמַלְכָּא. מִתְבָּרַךְ בְּכַמָּה בְּרַכָּאן, מִתְעַטֵּר בְּכַמָּה עֵטְרִין. כְּדִין נִמְקִי כְּלֵהוּ בְּחַבּוּרָא חֲדָא, מִתְעַטְרָן בְּעֵטְרֵיהוּ כְּדַקָּא יְאוּת. בֵּינָן דְּנִמְקִי אֶתְעַר לִיה בְּקִשּׁוּטוּי.

715. וְהֵאֵי חִיָּה אֶתְעָרָא, וְאֶזְעִירַת גְּרָמָה, מִגּוֹ רְחִימוֹ דְּשִׁירְתָּא, הֵיךְ אֶזְעִירַת גְּרָמָה מִגּוֹ רְחִימוֹ דְּשִׁירְתָּא, אֶזְעִירַת גְּרָמָה זְעִיר זְעִיר, עַד דְּאֶתְעֵבִידַת נְקוּדָה חֲדָא. בֵּינָן דְּאֵיֵהִי אֶזְעִירַת גְּרָמָה, כְּדִין כְּתִיב, וַיִּלְךְ אִישׁ מִבֵּית לְוִי וַיִּקַּח אֶת בֵּת לְוִי. בֵּת לְוִי וְדֵאֵי, מִסְטָרָא דְשִׁמְאֵלָא. הֵיאֲךְ אַחִיד לָהּ. אוֹשִׁיט שִׁמְאֵלָא תַחַת רִישָׁהּ מִגּוֹ חֲבִיבוֹ.

716. ואי תימא, ביון דאיהי נקודה חדא, איך יכיל לאחרא בנקודה זעירא. אלא לגבי עילא, כל מה דהוא מלה זעירא, דא תושבחתא, ודא עלוויא ורב ברבו עלאה. מיד כהנא רבא אתער לה, ואחיד לה, וחביק לה, דאלו הוות רברבא, לא יכלין לאחרא כלל. אבל ביון דאזעירת גרמה, ואיהי נקודה חדא, כדן אחדין בה, וסלקין לה לעילא, ביון דסלקין לה, ויתבא בין תרין סטרין אלין, כדן ההוא עמודא דקיימא באמצעיתא, אתחבר בהדה בחביבו דנשיקין, ברחימו דחבורא חדא. כדן וישק יעקב לרחל, ברחימו דנשיקין מתדבקן דא בדא, בלא פרויא, עד דנקטא נפשא דענוגין כדקא יאות.

717. When she receives a Nefesh of delights, as is fitting, and she wants to visit her hosts, they all gather together and call her: Glory, glory, glory from the Temple OF ABA AND IMA. And in the Temple itself, ABA and IMA, NAMELY, CHOCHMAH AND BINAH, open by saying: Sanctified, sanctified! IN OTHER WORDS THEY EMANATE TO MALCHUT FROM THEIR LIGHTS WHICH ARE CALLED 'HOLINESS'. Then the month, WHICH IS MALCHUT, is sanctified properly. And it is then written: "And on... the first month" (Bemidbar 28:16), for it is certainly the first. AND THIS IS BECAUSE PREVIOUSLY, WHEN MALCHUT WAS ATTACHED TO THE LEFT WITHOUT THE RIGHT, SHE WAS NOT CONSIDERED TO BE IN EXISTENCE BECAUSE HER LIGHTS WERE FROZEN AND SHE WAS UNABLE TO EMANATE. BUT NOW, HAVING CONTRACTED TO A POINT AND BEEN REBUILT BY ABA AND IMA IN THE LIGHTS OF HOLINESS, AND BEING UNDER THE LEVEL OF ZEIR ANPIN, SHE IS CONSIDERED TO BE IN HER FIRST EXISTENCE. And it is therefore THEN WRITTEN ABOUT HER: "AND ON...THE FIRST MONTH." And therefore, SCRIPTURE SAYS: "Draw out and take you lambs..." (Shemot 12:21), THE MEANING OF WHICH IS: DRAW DOWN THE UPPER DAYS OF ZEIR ANPIN TO MALCHUT, and it is therefore WRITTEN: "On the tenth day of this month" (Shemot 12:3), THE MEANING OF WHICH IS THAT the Moon, WHICH IS MALCHUT, has become joined to the Sun, WHICH IS ZEIR ANPIN, NAMELY, THAT THE NINE SFIROT OF ZEIR ANPIN WILL SERVE TO ILLUMINATE IN MALCHUT. And whereas she was a single point AFTER THE CONTRACTION, when she descended FROM THE TEMPLE OF ABA AND IMA, she now expands bit by bit and fills out and becomes the FINAL Hei OF THE YUD HEI VAV HEI, which is full OF EMANATION from all FOUR directions and is properly sanctified. The Faithful Shepherd adds information about how the moon, Malchut, becomes full and is joined to the sun. Ra'aya Meheimna (the Faithful Shepherd)

718. (THE BEGINNING OF THIS SECTION IS MISSING). That temple turned and opened another gate on the south side, NAMELY, IN THE RIGHT COLUMN, with 72 diadems, WHICH IS THE SECRET OF THE NAME OF 72 THAT ILLUMINATES IN THE RIGHT COLUMN. Later it opens a third gate on the eastern side, WHICH IS THE CENTRAL COLUMN, with fifty lights of the fifty gates of Binah. Next it opens another gate on the western side, WHICH IS THE SECRET OF MALCHUT in the 72 diadems OF THE NAME OF 72, and all the 248 CHASSADIM, being the number of words in the sections of the recital of the Sh'ma. And whereas this animal, WHICH IS MALCHUT, was initially small, at that time, HAVING RECEIVED 72 DIADEMS AND 248 CHASSADIM, she grows, which is as is written: "the whole earth is full of His glory" (Yeshayah 6:3), which is the upper glory and the lower glory, ALL OF WHICH MALCHUT RECEIVES WITH THE DECLARATION OF THE UNITY IN THE RECITAL OF THE SH'MA.

717. בשעתא דנקטא נפשא דענוגין כדקא יאות, ובעיא למקדא לחילהא, מתכנשין כלהו וקרין לה מגו היכלא קדישא, כבוד כבוד כבוד. בהיכלא קדישא אבא ואמא, פתחי ואמרי מקודש מקודש. כדן ירחא אתקדש כדקא יאות. וכדן כתיב, ובחדש הראשון, ראשון ודאי, וע"ד משכו וגו'. וע"ד בעשור לחדש הזה, דאתחבר סיהרא בשמשא, ומה דהות נקודה חדא, כד נחתא אתפשט זעיר זעיר, ואתמלייא, ואתעבדת ה', מלייא מכל סטרין, מתקדשא כדקא יאות.

רעיא מהימנא

718. אסתחר ההוא היכלא, ופתח תרעא אחרא דסטר דרום בשבעין ותריין עטרין. לבתר אפתח תרעא תליתאה, לסטר מזרח, בחמשין נהוריין, דחמשין תרעין דבינה. לבתר אפתח תרעא אחרא דלסטר מערב, בע"ב עטריין, וכלהו רמ"ח בחושפן תיבין דפרשין דק"ש. ומה דבקרמיתא ההיא חיה הות זעירא, בההוא זמנא אתרביאת, הדא הוא דכתיב, מלא כל הארץ כבודו, דאיהו כבוד עלאה ותתאה.

719. When one reaches the eighteen (Heb. Chai = living) Worlds, in which are the eighteen blessings of the prayer, NAMELY, IN THE AMIDAH PRAYER, which one starts with "Adonai, open my lips; and my mouth shall rehearse Your praise" (Tehilim 51:17), then the Central Column, WHICH IS ZEIR ANPIN, joins with her with affectionate kisses of the lips, WHICH ARE NETZACH AND HOD; and tongue, which is the Righteous One, THAT IS YESOD, is between them IN THE SECRET OF the tongue of the learned. At that time "And Jacob kissed Rachel" (Bereshheet 29:11), WHERE JACOB IS ZEIR ANPIN AND RACHEL IS MALCHUT, and then that animal, MALCHUT, is called 'Glory, glory'; and Aba and Ima say 'Sanctified, sanctified'. THAT IS, ABA AND IMA EMANATE TO HER THEIR LIGHTS THAT ARE CALLED 'HOLINESS', and then the month, WHICH IS MALCHUT, is correctly sanctified. And she is then CALLED "And on...the first month" (Bemidbar 28:16), first without a doubt.

720. And then: "Draw out" THE UPPER DAYS OF ZEIR ANPIN TO MALCHUT, which is why IT IS WRITTEN: "On the tenth day of this month" (Shemot 12:3), THE MEANING OF WHICH IS THAT THE NINE DAYS OF ZEIR ANPIN SHINE TOWARDS MALCHUT, NAMELY, that the holy moon, WHICH IS MALCHUT, is joined to the sun, WHICH IS ZEIR ANPIN, about which it is said: "For Hashem Elohim is a sun and a shield" (Tehilim 84:12). And whereas MALCHUT was a small point, she filled out as the FULL moon, and then the month is full, NAMELY, the moon, WHICH IS MALCHUT, is full, and she is: "the whole earth is full of His glory." Initially she was lacking, but now she is complete, FULL.

End of Ra'aya Meheimna

Rabbi Chiya learns that the Paschal sacrifice is a lamb because a lamb was the idol and deity of the Egyptians, and it was hard for the Egyptians to see their idol tied and held prisoner and sacrificed in the fire. In this way the Egyptians saw the power of the God of Yisrael. Rabbi Elazar turns the conversation to the prohibition against eating leavened bread, and we learn that anyone who eats leavened bread on the Pesach is met with death, and he dies in this world and in the World to Come.

721. Rabbi Chiya began by quoting: "And on the fourteenth day of the first month is the Pesach" (Bemidbar 28:16). HE ASKS: Why is the paschal sacrifice a lamb? HE ANSWERS, the Egyptians worshipped the lamb, which was one of their deities, for they worshipped the constellation Aries. Come and see: It is written: "for we shall sacrifice the abomination of Egypt" (Shemot 8:22). What is meant by "the abomination of Egypt?" Could it be that because it is hateful to them it is called "the abomination of Egypt?" On the contrary, it is called "the abomination of Egypt" because it is the Egyptians' idol and their deity. It is similarly written: "the abominations of those nations" (Devarim 18:9), THE MEANING OF WHICH IS THE IDOL of these nations.

722. Come and see the wisdom of Joseph, as is written: "And he took some of his brothers, five men" (Bereshheet 47:2), and he taught them to say "Your servants are shepherds" (Ibid. 3). And would a king who was ruler over the country and who was like a father to the king have done such a thing to his brothers to make THE EGYPTIANS hate them and not show them consideration? - IF YOU HOLD THE VIEW THAT THE ABOMINATION OF THE EGYPTIANS IS EVERY SHEPHERD, WHICH MEANS HATED BY THE EGYPTIANS. But in reality the abomination of the Egyptians is what their idol and their deity was called. Therefore is it written: "For we shall sacrifice the abomination of Egypt" (Shemot 8:22) MEANING THEIR DEITY.

719. כִּד מְטִי לַחַי עֲלָמִין, דְּבִיָּה חַי בְּרַכָּא דְּצִלּוֹתָא, וּפְתַח בֵּיה אֲדָנִי שְׁפָתַי תִּפְתַּח וּמִי יִגִּיד תְּהִלְתֶּךָ. כְּדִין עֲמוּדָא דְאַמְצְעִיתָא, אֲתַחְבֵּר בְּהִדְרָה בְּחִבּוּבֵי דְנִשְׁיָקִין דְּשִׁפּוּן, וְאִינוּן נֶצַח וְהוּד, דְּלִשׁוֹן אִיהוּ צְדִיק בִּינִייהוּ. לִשׁוֹן לְמוּדִים בְּהוּא זְמָנָא, וַיִּשָּׂק יַעֲקֹב לְרַחֵל, כְּדִין קְרָאן לְהֵיא חַיָּה, כְּבוֹד כְּבוֹד. אָבָא וְאִמָּא, מְקוּדֵשׁ מְקוּדֵשׁ. כְּדִין יִרְחָא אֲתַקְדָּשָׁא כְּדָקָא יְאוּת, כְּדִין וּבַחֲדָשׁ הָרֵאשׁוֹן רֵאשׁוֹן וְדָאִי.

720. וּכְדִין מְשַׁכּוּ. וְעַד בְּעֶשְׂרֵי לַחֲדָשׁ הַזֶּה, דְּאֲתַחְבֵּר סִיְהָרָא קְדִישָׁא בְּשִׁמְשָׁא. דְּאֲתַמַּר בֵּיה, כִּי שֶׁמֶשׁ וּמַגֵּן יְיָ אֱלֹהִים. וּמָה דְהוּת נְקוּדָה זְעִירָא, אֲתַמְלֵאת בְּסִיְהָרָא, וּכְדִין אִיהוּ הַחֲדָשׁ מְלֵא. וְסִיְהָרָא אֲתַמְלֵיא מְלֵא כָּל הָאָרֶץ כְּבוֹדוּ. בְּקַדְמֵיתָא חֶסֶר, וּכְעַן בְּשְׁלִימוּ. ע"כ רעיא מהימנא

721. ר' חַיָּא פְתַח, בְּאַרְבַּעַה עָשָׂר יוֹם לַחֲדָשׁ פֶּסַח וְגו'. אִימְרָא דְאִיהוּ פֶּסַחָא אֲמָאִי. אֲלָא דְחָלָא דְמִצְרָאִי, וְאֲלֵהָא דְלֵהוּן, הוּא אֲמָרָא. בְּגִין דְּמִצְרָאִי פְלַחִין לְמִזְל טְלָה, וּבְג"כ פְּלַחִין לְאִימְרָא. ת"ח, כְּתִיב הֵן נִזְבַּח אֶת תּוֹעֵבַת מִצְרַיִם. מֵאִי תּוֹעֵבַת מִצְרַיִם. וְכִי עַל דְּשִׁנְאִין לֵיה, כְּתִיב תּוֹעֵבַת מִצְרַיִם. אֲלָא דְחָלָא דְמִצְרָאִי, וְאֲלֵהָא דִּילֵהוּן, אֲקָרִי תּוֹעֵבַת מִצְרַיִם. בְּמָה דְכְתִיב, כְּתוֹעֵבַת הַגּוֹיִם, דְּחָלָא דְשִׂאָר עֲמִין.

722. ת"ח חֲכֵמְתָא דְיוֹסֵף, דְּכְתִיב וּמְקַצֵּה אַחִיו לְקַח חֲמֵשָׁה אַנְשִׁים, וְאוֹלִיף לֹון לְמִימַר, אֲנָשִׁי מְקַנָּה הִיוּ עֲבָדִין. וְכִי מְלַבָּא דְהוּא שְׁלִיט עַל כָּל אַרְעָא, וְאָבָא לְמְלַבָּא, עֲבִיד כְּדָא, וְעֲבִיר לְאַחוּי וּשְׁנָאוּן לְהוּן, וְלֹא יַחֲשְׁבוּן לְהוּן. אֲלָא וְדָאִי תּוֹעֵבַת מִצְרַיִם, דְּחָלָא וְאֲלֵהָא דִּילֵהוּן אֲקָרִי הַכִּי, וְעַד כְּתִיב, הֵן נִזְבַּח אֶת תּוֹעֵבַת מִצְרַיִם.

723. Joseph said; All the best of Egypt is the land of Raamses, and this part of the country they set aside for their idol, NAMELY, THE FLOCKS, for them to be pastured and go THERE to their hearts' delight. And all the Egyptians considered those who tended their idols as themselves idols. HE SAID: I shall arrange it so that my brothers inherit that country, and the Egyptians shall bow down to them, and will accord them proper treatment, and this is what is written: "for every shepherd is an abomination to the Egyptians" (Beresheet 47:34). Which is FOR THIS REASON, they should treat them as their deity.

724. Rabbi Yosi said: Haven't we learned, just as the Holy One, blessed be He, punishes idolaters, so will He punish idolatry itself? If this is so, why did Joseph make his brothers into idols, THAT THE EGYPTIANS SHOULD BOW DOWN TO THEM AS THOUGH THEY WERE DEITIES? He replied to him: Joseph did not make his brothers into idols but into rulers over the idolatry of the Egyptians, and thus subdued their idolatry under the hand OF HIS BROTHERS, so that they would smite it with the rod. Joseph said: If my brothers control their idolatry, then how much better that they will have rule over them themselves, which is why he settled them in the best of the country and made them rulers over all the land.

725. And so, why is the paschal sacrifice a lamb? The answer is because a lamb was the idol and deity of the Egyptians. Said the Holy One, blessed be He: From the tenth of the month, take the fear of the Egyptians, capture and bind it and let it be imprisoned and hold it in your keeping one day, and two, and three days, and on the fourth day carry out its sentence, and assemble over it.

726. And when Egypt heard the voice of their idol which was being held by Yisrael, and they were unable to rescue it, they cried and it was as difficult for them as though they themselves had been tied up for the kill. Said the Holy One, blessed be He: 'Let it be in your possession day after day for four days, so that THE EGYPTIANS may see it when it is bound and imprisoned, and on the fourth day, bring it out to be killed and let the Egyptians see how you enact judgment on it.' And this, NAMELY, THESE JUDGMENTS THAT THEY PERFORMED ON THEIR IDOL, was harder for them to bear than all the plagues that the Holy One, blessed be He, brought on them.

727. Subsequently, they cast it into the fire, as it is written: "and burn their carved idols with fire" of their deities (Devarim 7:5). Said the Holy One, blessed be He: "Eat not of it raw" (Shemot 12:9) so that THE EGYPTIANS will not say: They were so desirous of, and had such a longing for our idol that they ate it INSUFFICIENTLY ROASTED. But it was decreed that it should be eaten roasted and not boiled, for had it been boiled it would have been covered UNDER THE WATER IN THE PAN, and they would not have seen it, but its correction is that they should see it like this when it is being burnt in the fire, since its odor then spreads FAR AND WIDE.

723. אָמַר יוֹסֵף, כָּל מֵיטֵב מִצְרַיִם הִיא אֶרֶץ רַעֲמֶסֶס, וְהָיָה אֶרְעָא אַפְרִישׁוּ לְדַחְלָא דְלֵהוֹן, לְרַעֲנָא וּלְמִיּהָר בְּכָל עֲנוּגִין דְּעֵלְמָא. וְכָל מִצְרָאֵי חֲשִׁיבוּ לְאַיְנוּן דְּרַעָאן לְדַחְלִיּהוֹן, בְּדַחְלִיּהוֹן. אַעְבִּיד לְאַחֵי דִּירְתוֹן הָיָה אֶרְעָא, וְיִסְגְּרוּן לֹון מִצְרָאֵי, וְיַחֲשְׁבוּן לֹון בְּדָקָא יֵאוּת. וְהֵינְנוּ דְכַתִּיב כִּי תוֹעֵבַת מִצְרַיִם כָּל רֹועָה צֹאן, מִחֲשָׁבִין לֹון בְּדַחְלִיּהוֹן.

724. א"ר יוסי, והא תנינן במה דאתפרע קודשא בריך הוא מאינון דפלחי לע"ז, הכי אתפרע מע"ז ממש, וכי יוסף עביד לאחוי ע"ז. אל, לא עביד יוסף לאחוי ע"ז, אלא עביד לון לשלטאה על ע"ז דילהון, ולאכפניא ע"ז דילהון תחות ידיהו, ולרדאה לון במקל. אמר יוסף, אי ישלטון אחי על ע"ז דילהון, כ"ש דישלטון על גרמיהו, ובג"כ אותיב לון במיטב ארעא, ואשליט לון על כל ארעא.

725. וע"ד אמרא דאיהו פסח אמאי. אלא דחלא דמצראי, ואלהא דילהון הוה אימרא. אמר קודשא בריך הוא, מבשור לחדש סיבו דחלא דילהון דמצראי, ותפשו ליה, ויהא אסור ותמיש בתמישה דילכון, יומא חד ותרין וג', וביומא ד', אפיקו ליה לדינא, ואתכנשו עליה.

726. ובשעתא דמצראי הוו שמעין קל דחלא דילהון, דתמיש בתמישה דישראל, ולא יכלין לשזבא ליה, הוו בכאן, והוה קשיא עליהו, כאילו גרמיהו אתעקידו לקטלא. אמר קודשא בריך הוא, יהיה תמיש ברשותיכו, יומא בתר יומא, ארבעה יומין, בגין דיחמון יתיה תמיש, וביומא ד' אפיקו ליה לקטלא, וייחמון ליה מצראי היך אתון עבדין ביה דינא, ודא קשיא להו מן כל מכתשי דעבד לון קודשא בריך הוא, אינון דינין דיעברון בדחליהון.

727. לבתר דיינון ליה בגורא, דכתוב פסילי אלהיהם תשרפון באש. אמר קודשא בריך הוא, אל תאכלו ממנו נא. דלא יימרון ברעותא ובתיאובתא דדחלנא, אכלין ליה הכי. אלא אתקינו ליה צלי, ולא מבושל, דאלו מבושל יהא טמיר, ולא יחמון ליה, אלא תקונא דיליה דיחמון ליה הכי מוקדא בגורא, בגין דריחיה גורף.

728. Moreover, its head bent to its legs so that they should not say that it was some animal or other thing, but that they should recognize it as their idol. Moreover, it was not to be eaten out of lust, but on a full stomach by way of disgrace and contempt. Moreover, "neither shall you break a bone of it" (Shemot 12:46), but they should see its bones cast into the marketplace and be unable to rescue it. For this reason it is written: "Upon their Elohim also Hashem executed judgments" (Bemidbar 33:4), that is, many judgments. Moreover, "and your staff in your hand" (Shemot 12:11), but not a sword, spear, nor any other instrument of war, IN ORDER TO DEMONSTRATE THAT YOU ARE NOT AFRAID OF THEM.

729. Rabbi Yehuda said: We have already learned that the Egyptians worshipped the constellation of Aries, which is why they worshipped the lamb. Rabbi Yosi said: If that is so, they should have worshipped a ram, A BABY RAM, rather than a lamb. He answered him: They worshipped them all. But the constellation of Aries ascends and descends, SOMETIMES APPEARING as a ram and AT OTHERS like a LARGE lamb, for which reason they worshipped them all. He said to him: What I have heard is that every large animal was an idol for them, which is why the Holy One, blessed be He, killed all the first-born of the cattle. And we have already learned that these were the grades on high: NAMELY, UPPER SPIRITUAL FORCES OF IMPURITY, which are so called 'FIRST-BORN OF CATTLE', AND THAT WAS WHY THEY WORSHIPPED THEM.

730. Rabbi Elazar said: It is written: "You shall eat nothing leavened" (Heb. Machmetzet) (Shemot 12:20), and it is written: "no leavened bread shall be eaten" (Heb. Chametz) (Shemot 13:3). WHAT IS THE DIFFERENCE BETWEEN 'MACHMETZET' AND 'CHAMETZ'? The latter is masculine, while the former is feminine. Rabbi Shimon said: Elazar, my son, in the former case it is written, "You shall eat nothing" while in the latter case it is written, "no... shall be eaten." Why in the latter case, does it not say: "You shall eat no LEAVENED BREAD"? HE ANSWERS THAT, with the female, who MUCH MORE corrupts her ways, THE STATEMENT is by way of warning: "YOU SHALL EAT NOTHING." BUT IN THE CASE OF the male OF THE KLIPOT, who is more inclined to grasp a thread of purity THAN THE FEMALE, THE STATEMENT IS by way of request: "NO...SHALL BE EATEN," WHICH IS NOT THE LANGUAGE OF WARNING OR COMMAND. This is why it is written IN THE ONE CASE "no...shall be eaten," AND IN THE OTHER CASE "You shall eat nothing."

731. He said to him: But father, it is also written: "You shall eat no leavened bread with it" (Devarim 16:3), NAMELY, THE LANGUAGE OF WARNING IS ALSO USED FOR CHAMETZ, WHICH IS THE MALE OF THE KLIPAH. He replied: In honor of the sacrifice, Scripture uses many extra words, AND THEREFORE SAYS: "YOU SHALL EAT NO LEAVENED BREAD WITH IT." But initially IT WAS SAID ABOUT CHAMETZ, "no leavened bread shall be eaten," WHICH IS THE LANGUAGE of request. But subsequently, ABOUT MACHMETZET, a warning IS USED: "You shall eat nothing," for THE FEMALE OF THE KLIPOT is the most hardened of the two of them, OF THE MALE AND FEMALE OF THE KLIPAH. What is the reason for machmetzet BEING SO CALLED? It is because there is a smell of death there. Chametz ALLUDES TO the male AND HAS THEREFORE NO ALLUSION TO DEATH, but machmetzet is female. AND IT IS WRITTEN: "Her feet go down to death" (Mishlei 5:5). THUS, the first and last letters of the word MACHMETZET ARE MEM AND TAV that spell dead (Heb. met - Mem Tav). Thus she, THE FEMALE, greets anyone who eats leavened bread on Passover with death, and it should be known that he dies in this world and in the World to Come, as it is written: "even that soul shall be cut off" (Shemot 12:19).

728. ותו רישיה עליה כפוף על קרסולו, דלא יימרן דחיה, או מלה אחרא הוא, אלא דישתמודעון ליה, דאיהו דחלא דלהון. ותו, דלא ייכלון ליה. בתיאובתא, אלא על שבועא, ארח קלנא ובזיון. ותו, עצם לא תשברו בו, אלא דיחמון גרמוי רמאן בשוקא, ולא ייכלון לשזבא ליה. וע"ד בתיב, ובאלהיהם עשה ה' שפטים. דינן סגי אין. תו ומקלכם בידכם, ולא חרבא ורומחא ושאר מאני קרבא.

729. אמר ר' יהודה, הא אוקמוה, דמצראי פלחי למזל טלה, ובג"כ פלחין לאימרא. א"ר יוסי, אי הכי, טלה יפלחון, ולא אימרא. א"ל, כלא פלחין, אלא מזל טלה נחית וסליק בטלה ואימרא, ובג"כ פלחין לכלא. א"ל הכי שמענא, דכל בעירא רבא דחלא דלהון הוה, וע"ד קטיל קודשא בריך הוא כל בכור בהמה. והא אתמר דאלין אינון דרגין דלעילא, דאקרון הכי.

730. א"ר אלעזר, בתיב כל מחמצת לא תאכלו, ובתיב לא יאכל חמץ. אלא דא דבר, ודא נוקבא. אר"ש, אלעזר ברי, בדא בתיב לא תאכלו, ובדא בתיב לא יאכל, אמאי לא בתיב לא תאכלו. אלא, נוקבא דאיהו אסטיאת ארחה, באזהרה ודאי, דבר דאיהו אחיד בחוטא דרכיו יתיר, בבקשה. ועל דא בתיב, לא יאכל, לא תאכלו.

731. א"ל אבא, והא בתיב לא תאכל עליו חמץ. א"ל, אסגי תבין יתירין ליקרא לקרבנא. אבל בקדמיתא בבקשה לא יאכל. אבל לבתר באזהרה, לא תאכלו, דהוא קשיא מתרווייהו. מחמצת מ"ט. בגין דריחא דמותא אית תמן. חמץ, דבר. מחמצת, נוקבא. רגליה יורדות מות, ברישא וסיפא דתיבה, תשכח לה. ובגין דא מאן דאכיל חמץ בפסח, איהו אקדימת ליה מותא, ולינדע דמית הוא בעלמא דין, ובעלמא דאתי, בתיב ונכרתה הנפש ההיא.

732. Why is it called 'matzoh'? It is as we have learned, Shadai, WHICH IS INTERPRETED as MEANING, May He who (she) said to His world Enough (Heb. dai), say to our troubles Enough, NAMELY, MAY HE CHASE AWAY FROM US THE JUDGMENTS AND TROUBLES. Matzoh is likewise, for it subdues and subjugates; namely, it chases away the evil ones of all sides and makes a quarrel with them, just as the name Shadai of the mezuzah chases away the evil spirits and demons that are at the gate. So, too, MATZOH chases them away from all the dwellings of holiness, and makes a quarrel and a fight with them, as it is written: "Masah and Merivah" (Shemot 17:7), and therefore the name is written as matzah. HE ASKS, but masah is spelled with a Samech, AND NOT WITH A TZADIK? HE ANSWERS THAT the Aramaic translation of Masah is matzuta. HENCE MATZOH IS SPELLED WITH TZADIK.

The Faithful Shepherd talks about the ten plagues and about God's intention to punish all the rulers of Egypt because they misled mankind and made themselves divine. He examines the reason why unleavened bread was to be eaten for seven days, and he brings in the factors of the seven Sfirot and the seven planets and the seven blessings.

Ra'aya Meheimna (The Faithful Shepherd)

733. The Faithful Shepherd said: Just as the tongue is a rod over all members of the household, FOR HE CHASTISES THEM WITH HIS TONGUE, WHICH IS THE SAME FOR THEM AS THOUGH HE HAS CHASTISED THEM WITH A ROD; and as the tongue is the secret of the letter Vav, WHICH IS ZEIR ANPIN THAT IS CALLED THE YUD HEI VAV HEI, and is a rod in which are ten letters; FOR THE YUD HEI VAV HEI, WHEN SPELLED OUT FULLY WITH ALEPHS, HAS TEN LETTERS YUD VAV DALET; HEI ALEPH; VAV ALEPH VAV; HEI ALEPH and with it the Holy One, blessed be He, smote them with ten plagues through him; and since all the plagues were from the side of the two Heis OF THE YUD HEI VAV HEI, THEREFORE Rabbi Akiva says: How do we know that each plague that the Holy One, blessed be He, brought down on the Egyptians in Egypt consisted of five plagues? We should deduce from this that... And the letter Hei (whose numerical value is five) times the letter Yud (whose numerical value is ten) gives fifty plagues, and Hei times fifty is 250, which is why at the sea they were smitten with 250 plagues.

734. Joseph said, the best of the land of Egypt, which is Raamses - and this is the land that they set aside for their idol to pasture in to its heart's content. And all the Egyptians considered those who tend their idols as themselves idols. And this is why Joseph requested from Pharaoh THE LAND OF RAAMSES TO TEND THEIR FLOCKS, in order to place his brothers in control over the gods of Egypt, so that they should be subjugated under them as slaves under their king, and that all of them should be subjugated under the name of Yud Hei Vav Hei on their part, and that none should rule in the world excepting the name of Yud Hei Vav Hei, and that all the appointed chieftains should also be subjugated to Him.

732. מַצָּה אֲמַאי אֶתְקַרִיאת מַצָּה. אֲלֵא הִכִּי תַגִּינֵן, שְׂדֵי: בְּגִין דְּאָמַר לְעוֹלְמוֹ דִּי, דִּיאֲמַר לְצַרוּתֵינוּ דִּי. אוֹף הִכִּי מַצָּה, בְּגִין דְּקָא מְשַׁדְּד דְּמִבְּרַחַת לְכָל סְטָרִין בִּישׁוּן, וְעֵבִיד קְטָטָה בְּהוּ, בְּגוּוּנָא דְשְׂדֵי דְמִזוּזָה, דְּמִבְּרִיחַ לְשָׂדִים וּמְזִיקִים דְּתַרְעָא, אוֹף הִכִּי אִיהִי מִבְּרַחַת לֹון מְכָל מְשַׁכְּנֵי קְדוּשָׁה, וְעֵבִיד מְרִיבָה וְקְטָטָה בְּהוּ. כַּד"א, מָסָה וּמְרִיבָה. ע"ד כְּתִיב מַצָּה. וְהָא מָסָה בְּסַמֵּךְ אִיהוּ. אֲלֵא תַרְגוּמוֹ דְּמָסָה, אִיהוּ מַצּוּתָא.

רעיא מהימנא

733. אָמַר רַעִיא מְהִימְנָא, בְּגוּן לִישְׁנָא דִּיאִהוּ מְקַל לְכָל אַנְשֵׁי בֵיתֵיהּ, וְאִיהוּ לִישְׁנָא דְּאֵת ו', וְאִיהוּ מְטָה דְּבִיָּה עֶשֶׂר אוֹתוּת, וּבִיָּה מְחָא קוּדְשָׁא בְּרִיךְ הוּא עַל יְדוּי י' מְחָאן. וּבְגִין דְּכָל מְחָאן הוּוּ מְסַטְרָא דְּה' ה', ר' עֲקִיבָא אוֹמַר, מְנִין שְׁכָל מְכָה וּמְכָה שְׁהִבִּיא הַקְּדוּשׁ בְּרוּךְ הוּא עַל הַמְּצָרִים בְּמְצָרִים הֵיטָה שֶׁל חֲמֵשׁ מְכוֹת וְכו', אָמַר מַעֲתָה וְכו'. וְאֵת ה' סִלְקָא בְּאֵת י' לְחֲמֵשִׁין מְחָאן, חֲמֵשׁ זְמַנִּין חֲמֵשִׁין, אִינוּן ר"ן. וּבְג"ד, וְעַל הַיָּם לְקוּ ר"ן מְכוֹת.

734. אָמַר יוֹסֵף, כָּל מֵיטֵב אֶרֶץ מִצְרַיִם רַעֲמָסֵס הִיא, וְהִיא אֶרֶץ אַפְרִישׁוֹ לְדַחְלֵן דְּלֵהוּן, לְרַעֲנָא וּלְמִיָּהָן בְּכָל עֲנוּגִין דְּעֵלְמָא. וְכָל מִצְרָאֵי חֲשִׁיבוּן לְאִינוּן דְּרַעַן לְדַחְלֵיהוּן, בְּדַחְלֵיהוּן. וְדָא שְׂאִיל יוֹסֵף מְפָרְעָה, לְשַׁלְטָאָה אַחוּי עַל דַּחְלֵן דְּמִצְרָאֵי, דְּאֶתְכַפְּיִין תַּחוּת יְדֵיהּ, בְּעֵבְרִים בְּתַר מְלַכְיָהוּן, לְמַהוּי כְּלָהוּ מִתְכַפְּיִין תַּחוּת שֵׁם יי' מְסַטְרֵיהוּן, וְלֹא שְׁלִיט בְּעֵלְמָא אֲלֵא שֵׁם יְדוּד. וְאֶתְכַפְּיִין כָּל מְמַנֵּן תַּחוּת יְדֵיהּ.

735. And to show them that He will in the future punish them, as it is written: "and against all the Elohim of Egypt I will execute judgments: I am Hashem" (Shemot 12:12), because they misled mankind and make themselves divine; and since the appointee of the ram is greater than the appointees of the other Elohim, the Holy One, blessed be He, commanded Yisrael: "They shall take to them every man a lamb, according to the house of their fathers, a lamb for a house" (Shemot 12:3); and He gave them control over it, and they took hold of it as they did for one day, and for two and three days, and subsequently they brought it out for judgments before the eyes of all Egypt, to demonstrate that their deity is at Yisrael's disposal to enact judgment on it.

736. Therefore is it written: "Eat not of it raw, nor boiled at all in water, but roast with fire; its head with its legs, and with its entrails" (Shemot 12:9), so that it should be judged in the roasting fire. And He commanded that its bones be cast with contempt into the market-place, wherefore is it written: "Neither shall you break a bone of it" (Ibid. 46). And He commanded that on the fourth day, after it had been bound for three days, judgment be enacted upon it. And this was harder for them than all the plagues with which the Holy One, blessed be He, smote them through the Faithful Shepherd. Furthermore, He commanded that it not be eaten with appetite, BUT WITH A FULL STOMACH. And immediately on their seeing its bones in the market-place and being unable to rescue it, this was the most difficult thing for them. Furthermore, it is said about them: "and your staff in your hand" (Ibid. 11), to subdue all the idols of Egypt under their hands. And since their Elohim are the first-born of the chieftains, it is written: "Hashem smote all the firstborn" (Ibid. 29).

737. And after all this, it is written: "no leavened bread (Heb. Chametz) shall be eaten" (Shemot 13:3), "seven days you shall you eat unleavened bread (Heb. matzot) with it, the bread of affliction" (Devarim 16:3). And it is written: "You shall eat nothing leavened (Heb. machmetzet)" (Shemot 12:20). Said the Faithful Shepherd: Why did He command not to eat leavened bread for seven days, but to eat on them unleavened bread (Heb. matzah)? And why IN ONE CASE is it written: "no...shall be eaten," while in THE OTHER CASE it is written: "You shall eat nothing"? AND HE ANSWERS, there are seven planets, namely Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon, AND THESE ARE THE SECRET OF CHESD, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT ARE IN THE VESSELS OF THE REAR OF MALCHUT. And they are from the side of good and evil, for the light that is within is matzoh, while the Klipah that is on the outside is chametz. And the chametz is masculine, while machmetzet is feminine, AND THEY ARE MALE AND FEMALE OF THAT SAME KLIPAH THAT IS ON THE OUTSIDE. AND ABOUT THE MALE OF THE KLIPAH, WHICH IS NOT THAT GRAVE, IT IS SAID: "NO...SHALL BE EATEN," BUT ABOUT THE FEMALE OF THE KLIPAH, WHICH IS A SERIOUS MATTER, IT IS SAID: "YOU SHALL EAT NOTHING."

735. וְלֹא־חֻזָּא לֹון, דְּאִיהוּ עֲתִיד לְאִיתְפָּרְעָא מְנַהוּן, הַה"ד, וּבְכָל אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְדוּד. כִּד מְטַעֲיִין לְבְרִיין וְעַבְדִּין גְּרַמֵּייהוּ אֱלוֹהוֹת. וּבְגִין דְּטָלָה מְמַנָּא דִּילֵיהּ, אִיהוּ רַב עַל כָּל מְמַנָּן דְּאֱלֹהִים אַחֲרִים, מְנִי קוּדְשָׁא בְרִיךְ הוּא לְיִשְׂרָאֵל, וְיִקְחוּ לְהֵם אִישׁ שֶׁה לְבֵית אָבוֹת שֶׁה לְבֵית, וְאֶשְׁלִיט לֹון עֲלֵיהּ, וְתַמְשִׁי לִיה תַּמִּישׁ בְּתַמִּישָׁה דְּלֵהוּן יוֹמָא וְתַרִּין וְתַלְתָּ. וּלְבַתָּר דָּא אֶפִּיקוּ לִיה לְדִינָא לְעֵינֵי כָּל מְצַרְאֵי, לְאַחֲזָא דְּאֱלֹהָא דְּלֵהוּן בְּרִשׁוּ דִּישְׂרָאֵל לְמַעַבְדַּ בֵּיה דִּינָא.

736. בַּג"ד, אֵל תֹּאכְלוּ מִמֶּנּוּ נָא וּבִשַׁל מְבוּשָׁל בְּמַיִם כִּי אִם צָלִי אֵשׁ רֹאשׁוֹ עַל כַּרְעֵוּ וְעַל קַרְבּוֹ, לְמַהוּי דִּן בָּאֵשׁ צָלִי, וּמְנֵי לְזִרְקָא לְגַרְמֵיהּ דִּילֵיהּ בְּשׁוּקָא בְּבוּזֵי. וּבַג"ד, וְעַצֶּם לֹא תִשְׁבְּרוּ בּוֹ. וּמְנֵי לְיוֹמָא ד', בְּתַר דְּהוּה תַּמִּישׁ ג' יוֹמִין קֶשׁוּר, לְמַעַבְדַּ בֵּיה דִּינָא. וְדָא קֶשְׁיָא לֹון מְכַל מִכְתָּשִׁין דְּמַחָא לֹון קוּדְשָׁא בְרִיךְ הוּא, עַל יְדָא דְרַעֲיָא מְהֵימְנָא. וְלֹא עוֹד, אֵלָא דְמְנֵי דְלֹא לְמִיכַל לִיה בְּתִיאֻבְתָּא. וּמִיַּד דְּחַמָּאן גְּרַמּוּי בְּשׁוּקָא, וְלֹא יִכְלִין לְשׁוּבָא לִיה, דָּא קֶשְׁיָא לֹון מְכַלָּא. וְלֹא עוֹד, אֵלָא דְאִתְמַר בְּהוּ, וּמְקַלְכֶם בְּיַדְכֶם, לְאַתְכַּפְּיָא כָּל דְּחַלָּן דְּמְצַרְאֵי, תַּחֲוֹת יְדֵייהוּ. וּבְגִין דְּאִינְהוּ בְּכוֹרוֹת מְמַנָּן, כְּתִיב וַיִּי' הִכָּה כָּל בְּכוֹר.

737. בְּתַר כָּל דָּא כְּתִיב, לֹא יֹאכַל חֵמֶץ שִׁבְעַת יָמִים תֹּאכַל עָלְיוּ מִצּוֹת לַחֵם עוֹנֵי. וּכְתִיב כָּל מַחְמֶצֶת לֹא תֹאכְלוּ. אֲמַרו רַעֲיָא מְהֵימְנָא, אֲמַאי מְנֵי דְלֹא לְמִיכַל חֵמֶץ שִׁבְעַת יוֹמִין, וְלְמִיכַל בְּהוּן מִצָּה. וְאֲמַאי לֹא יֹאכַל, וְאֲמַאי לֹא תֹאכְלוּ. אֵלָא ד' כְּכַבֵּי לְכַת וְאִינוּן: שַׁצ"ם חֲנֻכ"ל. וְאִינוּן מַסְטָרָא דְטוֹב וְרַע, נְהוּרָא דְלְגוּ מִצָּה. קְלִיפָה דְלְבַר חֵמֶץ. וְאִינוּן חֵמֶץ דְּכַר מַחְמֶצֶת נּוֹקְבָא.

738. The Matzah that is within THE SEVEN ABOVE-MENTIONED PLANETS is guarded FROM THE KLIPOT, which are "and the seven maidens who were chosen to be given her, out of the king's house" (Ester 2:9), NAMELY, THE VESSELS OF THE REAR OF MALCHUT OF ATZILUT, IN WHICH CHOCHMAH IS COATED AT THE TIME OF GREATNESS OF MALCHUT. And about them it is said: "And you shall observe (guard) the (commandment of) unleavened bread" (Shemot 12:17) Matzah is guarded FROM THE KLIPOT, for her husband, who is Vav, NAMELY, ZEIR ANPIN, WHICH IS THE SECRET OF THE VAV OF THE YUD HEI VAV HEI. And MATZAH (MEM TZADIK HEI), with it, THE VAV, becomes mitzvah (lit. 'a precept' - Mem Tzadik Vav Hei).

739. And he who guards it for the Yud Hei, that are hidden in the Mem Tzadik of Matzah, FOR, IN THE ATBASH ALPHABET, WHERE THE FINAL LETTER, TAV, IS SUBSTITUTED FOR THE FIRST LETTER, ALEPH, AND THE PENULTIMATE LETTER, SHIN, FOR THE SECOND LETTER, BET, Yud is Mem, Hei is Tzadik, AS THE MEM OF MATZOH IS REPLACED BY YUD, AND THE TZADIK OF MATZOH IS REPLACED BY HEI, THIS THEREFORE BEING THE SECRET OF THE YUD HEI, HIDDEN IN THE MEM TZADIK OF MATZOH. And the Holy One, blessed be He, commanded that MALCHUT be blessed with seven blessings on the Eve of Passover, namely, its seven maidens, NAMELY, THE SEVEN VESSELS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT OF ATZILUT, FROM THE ASPECT OF THE REAR, AS ABOVE, WHICH ARE CALLED 'Saturn', 'Jupiter', 'Mars', 'Sun', 'Venus', 'Mercury', and 'Moon'. And He commanded that THE KLIPOT, WHICH ARE chametz (lit. 'leavened bread') and machmetzet (lit. 'anything leavened') be removed from them, for they are dark clouds that cover the lights of the seven planets, as it is said about them: "and when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favored," namely, darkness, "as at the beginning." (Beresheet 41:21). For the darkness of their clouds is so STRONG that the lights THAT ARE IN THE SEVEN PLANETS are unable to illuminate to them, and for this reason: "it could not be known that they had eaten them." End of Ra'aya Meheimna

106. "Rebuke the wild beast of the reed grass"

Rabbi Shimon explains the meaning of the wild beast and the reed grass. He says that the reed is the head over all the kingdoms and in the future God will break it like a reed.

740. Rabbi Shimon opened with: "Rebuke the wild beast of the reed grass, the company of the bulls with the calves of the peoples" (Tehilim 68:31). "Rebuke the wild beast" refers to that beast on to which Esau held. "Reed grass" is as we have learned, for on the day that Solomon took the daughter of Pharaoh, Gabriel came and stuck a reed in the sea, and the city of Rome was built on it. What is "reed?" It is the male of that wicked animal ONTO WHICH ESAU HELD, which has a small part in the unity of holiness, namely the reed that GABRIEL stuck into the great sea. And for this reason it rules the world, and about this rule it is written: "the reeds and rushes shall wither" (Yeshayah 19:6). "Reed" is the regime and head over all kingdoms, and furthermore IT IS FOR THIS REASON CALLED "reed," since in the future the Holy One, blessed be He, is going to break it as a reed.

738. מִצָּה דִלְגוּ שְׁמוּרָה. וְאִינוּן, שְׁבַע הַנְּעוּרוֹת הָרְאוּיוֹת לָתֵת לָהּ מִבֵּית הַמֶּלֶךְ. וְאֵתְמַר עָלֶיהֶוּ, וְשִׁמְרָתֶם אֶת הַמִּצּוֹת. מִצָּה אִיהִי שְׁמוּרָה לְבַעֲלָהּ, דְּאִיהִוּ ו'. וּבִיה אֶתְעֵבִיד מִצּוּה.

739. וּמֵאֵן דְּנָטִיר לָהּ לְגַבֵּי יָהּ, הַגְּנִיזִין בְּמִ"ץ מִן מִצָּה, וְאִינוּן. י"ם ה"ץ. וּמִנֵּי קוּדְשָׁא בְּרִיךְ הוּא לְבָרַךְ לָהּ שְׁבַע בְּרָכוֹת לִיל פֶּסַח, דְּאִינוּן שְׁבַע הַנְּעוּרוֹת דִּילָהּ, שְׁצ"ם חֲנֻכ"ל. וּמִנֵּי לְאֶעְבְּרָא מִנְהוּן חֲמִץ וּמַחְמֶצֶת, דְּאִינוּן עֲנָנִים חֲשׁוּכִין דְּמַכְסִּיין עַל נְהוּרִין, דְּשִׁבְעָה כִכְבֵּי לְכַת, דְּאֵתְמַר בְּהוּן וְתַבְאֵנָה אֶל קַרְבָּנָה וְלֹא נֹדַע כִּי בָאוּ אֶל קַרְבָּנָה וּמְרִאִיהֶן רַע, חֲשׁוּךְ כַּאֲשֶׁר בְּתַחֲלָה. דְּכָל כֶּךָ חֲשׁוּכָא דְעֲנָנִין דְּלֵהוּן, דְּלֹא יִכְלִין נְהוּרִין לְאַנְהָרָא לְהוּן, וּבְגִין דָּא וְלֹא נֹדַע כִּי בָאוּ אֶל קַרְבָּנָה. ע"כ רַעִיא מֵהִימְנָא

740. רַבִּי שִׁמְעוֹן פִּתַּח וְאָמַר, גְּעַר חַיִּת קְנָה עֲרַת אֲבִירִים בְּעַגְלֵי עַמּוּם. גְּעַר חַיִּת, דָּא חַיָּה דְּאֵתְאָחַד בַּה עָשׂוּ. קְנָה: תְּנִינָן, דְּבִיוּמָא דְּנָסַב שְׁלֵמָה מְלָכָא בֵּת פְּרַעֲה, בָּא גְבֻרִיאַל, נַעֲץ קְנָה בִּימָא רַבָּא, וְעָלִיהּ אֲתַבְּנִי קְרִתָּא דְּרוּמִי. מֵאִי קְנָה. דָּא דְּכוּרָא דְּהָאִי חַיָּה בִּישָׂא, דְּאִית לֵיהּ סִטְרָא זַעִירָא בְּאַחְדוּתָא דְּקְדוּשָׁה. וְדָא אִיהוּ קְנָה, דְּנַעֲיֵץ בִּימָא רַבָּא. וּבְג"כ אִיהוּ שְׁלֵטָא עַל עַלְמָא, וְעַל שׁוּלְטָנּוּ דָּא כְּתִיב, קְנָה וְסוּף קָמְלוּ. קְנָה, שׁוּלְטָנוּתָא וְרֵאשׁ לְכָל מְלָכוּן. תּוּ קְנָה, דְּזִמִּין קוּדְשָׁא בְּרִיךְ הוּא לְתַבְרָא לֵיהּ בְּקְנָה דָּא.

741. Come and see: In Egypt THAT "WILD BEAST OF THE REED GRASS" rules, and a number of different types of regime issue from it. And they all are in the secret of chametz (lit. 'leavened bread'). Since the Holy One, blessed be He, broke it, He removed the chametz (lit. 'leavened bread') and introduced Matzah (lit. 'unleavened bread'). What did He use TO BREAK IT? With the smallest and thinnest thread, He broke the letter Chet of chametz (Chet Mem Tzadik). Thus it is called "the wild beasts of the reed grass" because it is as easy to break as is this reed. With what was it broken? It was with a thread small as a hair that He broke the Chet and removed it from its former state and it became Matzah. Therefore it is written: "Rebuke the wild beast of the reed grass," for the Holy One, blessed be He, rebuked it, and the Chet of chametz was broken and became a Hei.

742. And in the future the Holy One, blessed be He, will break that reed as follows: He will break off the foot of the Kof of kaneh (lit. 'reed'), so hineh (lit. 'behold' - Hei Nun Hei) will remain, AS IS WRITTEN: "Behold, Adonai Elohim will come with might, and His arm shall rule for Him: behold, His reward is with Him, and His hire before Him" (Yeshayah 40:10). What is the meaning of "and His hire"? This is the operation on that letter Kof, "and His hire before Him," for He will remove the foot of the Kof OF KANEH (KOF NUN HEI), making it into hineh. "A harbinger to Zion will I give: Behold (Heb. hineh), behold them" (Yeshayah 41:27). Rabbi Shimon says that Esau is Rome that is attached to the reed that Gabriel stuck in the great sea; the reed is also called leavened bread. When the Redemption comes God will break that reed and the Temple will be revealed in the world. The Faithful Shepherd compares the two Temples to the pupils of the eye that are clouded. He talks about the two Messiahs and looks forward to the day when the rule of Rome will be broken. Ra'aya Meheimna (The Faithful Shepherd)

743. Rabbi Shimon opened with the verse: "Rebuke the wild beast of the reed grass, the company of the bulls with the calves of the peoples." "Rebuke the wild beast of the reeds" refers to a reed, to which is attached Esau, which is the large city, Rome, that Gabriel stuck as a reed in the great sea - WHICH IS A SECRET, FOR THE REED IS ATTACHED TO MALCHUT THAT IS CALLED 'THE GREAT SEA', and on it a large city, Rome was built, WHICH IS THE SECRET OF THE KINGDOM OF ESAU. And this is a reed that is CALLED 'chametz' (lit. 'leavened bread'). When the Redemption comes to Yisrael, He will break THAT REED, as it is written: "Rebuke the wild beast of the reeds, the company," and the chametz THAT IS DRAWN DOWN FROM THE REED is immediately removed from the world, WITH its machmetzet, NAMELY, ITS FEMALE, which is THE CITY Rome, and Matzah (lit. 'unleavened bread') will be revealed in the world, for this is the Temple, the First Temple and the Second Temple, WHICH ARE BINAH AND MALCHUT.

744. The Faithful Shepherd said: They, THE FIRST TEMPLE AND THE SECOND TEMPLE, correspond to the pupil of the right eye and the pupil of the left eye, and they correspond to the large and small Rome, paralleling the two clouds that cover the pupils of the right EYE and of the left EYE. They, in turn, correspond to leaven and leavened bread. And so long as these are not removed from the world, with not one of them being seen or found, the First Temple and the Second Temple are unable to be revealed in the world.

741. ת"ח, בַּמִּצְרִים אִיהִי שְׁלֵטָא, וּמִנָּה נִפְקוּ בְּמַה שְׁלֵטְנִין לְזַנְיָיהוּ, וְכֹלָא בְּרִזָּא דְחַמֵּץ, בִּיּוֹן דְתַבְרָ לֵה קוּדְשָׁא בְרִיךְ הוּא, אַפִּיק חַמֵּץ וְאָעִיל מִצָּה. בְּמַה. בַּחוּטָא זְעִירָא מְכֻלָּא, תְּבַר ח' חַמֵּץ, וְאִתְעֵבִיד מִצָּה. אִינּוֹן אֲתוּן. אֲלֵא דְתַבְרָ ח' דְהֵאִי חֵיה, דְאֶקְרִי חַמֵּץ. וְע"ד אֶקְרִי חֵית קְנָה, דְנוּחַ לְאִתְבְּרָא בְּקְנָה דָּא. בְּמַה אֲתַבְרָ. בַּחוּטָא זְעִירָא כְּנִימָא, תְּבַר ח' וְאִתְעֵבִר מֵאִיתְנָה, וְהוּהּ מִצָּה. וְע"ד כְּתִיב, גַּעַר חֵית קְנָה, גַּעַר בַּהּ קוּדְשָׁא בְרִיךְ הוּא, וְאִתְבְּרָ ח' חַמֵּץ, וְאִתְעֵבִיד ה'.

742. חַמֵּץ קוּדְשָׁא בְרִיךְ הוּא. לְתַבְרָא לִיה לְהֵהוּא קְנָה, כְּגוּוֹנָא דָּא, יִתְבַר רְגְלִיָּה דְק' מְקַנָּה, וְיִשְׁתַּאֲרָ הֵנָּה. הֵנָּה יִי אֱלֹהִים בְּחֹזֶק יָבָא וְזִרְעוּ מוֹשְׁלָה לֹו הֵנָּה שְׂכָרוֹ אֲתוּ וּפְעוּלְתוֹ לְפָנָיו. מֵאִי וּפְעוּלְתוֹ. דָּא פְעַל דְהֵהוּא ק' דִּיתְבַר לֵה, וְאִיהִי פְעוּלָה לְפָנָיו, אִיהִי יַעֲבֵר רְגְלִיָּה, וְיֵהָא הֵנָּה רֵאשׁוֹן לְצִיּוֹן הֵנָּה הֵנָּם וְגו'.

רַעִיָּא מֵהִימְנָא

743. רַבִּי שְׁמַעוֹן פִּתַּח וְאָמַר, גַּעַר חֵית קְנָה עֲרַת אַבִּירִים בְּעַגְלֵי עַמִּים. גַּעַר חֵית קְנָה, דָּא קְנָה דְאִתְאַחַד בֵּיה עֶשׂוֹ, דְאִיהִי קְרֵתָא דְרוּמֵי רַבְתָּא, דְנַעֲץ גְּבַרְיָאֵל קְנָה בִּימָא רַבָּא, וּבְנוּ עָלֶיהָ כְּרַךְ גְּדוּל דְרוּמֵי. קְנָה דְחַמֵּץ. וְכַד יִיְתִי פּוּרְקָנָא לְיִשְׂרָאֵל, יִתְבַר לִיה. הֵה"ד גַּעַר חֵית קְנָה עֲרַת. וּמִתְעַבֵּר מִיַּד חַמֵּץ מֵעֲלָמָא. מַחְמֶצֶת דִּילִיָּה רוּמֵי. וְיִתְגַּלִּיָּא מִצָּה בְּעֲלָמָא, דְאִיהִי בֵּי מְקַדְשָׁא דְבֵית רֵאשׁוֹן וּבֵית שְׁנִי.

744. אָמַר ר"מ, דְאִינּוֹן לְקַבֵּל בַּת עֵין יְמִין, וּבַת עֵין שְׂמָאל. וְאִינּוֹן לְקַבֵּל רוּמֵי רַבְתִּי, רוּמֵי זְעִירָא. לְקַבֵּל תְּרִין עַנְיִין, דְמִכְסִּיּוֹן עַל בַּת עֵינָא יְמִינָא וּשְׂמָאלָא. וְאִינּוֹן לְקַבֵּל שְׂאוֹר וְחַמֵּץ. וְעַד דְאֵלִין יִתְבַּעְרוּן מֵעֲלָמָא בַּל יִרְאֶה וּבַל יִמְצָא חַד מִנֵּיהוּ, בֵּית רֵאשׁוֹן וּשְׁנֵי לָא יִתְגַּלִּיּוּן בְּעֲלָמָא.

745. And what healing will there be for the clouds that darken the pupils of the right and left eyes? What will be their remedy? This is the gall of a calf, as it is written: "there shall the calf feed, and there shall he lie down" (Yeshayah 27:10). "There shall the calf feed" refers to Messiah son of Joseph, about whom it is said: "His firstling of his herd, grandeur is his" (Devarim 33:17), WHICH IS THE SECRET OF THE FACE OF OX FROM THE LEFT SIDE. "and there shall he lie down" refers to Messiah son of David. One, NAMELY, MESSIAH SON OF DAVID, removes the large Rome, and the other, NAMELY MESSIAH SON OF JOSEPH, removes the small Rome; and corresponding to them are Michael and Gabriel, WHERE THE MICHAEL CORRESPONDS TO MESSIAH SON OF DAVID AND THE GABRIEL, TO MESSIAH SON OF JOSEPH.

746. And hence the Chet, which a thin thread breaks, and is replaced with a Hei, TURNING THE CHAMETZ (CHET MEM TZADIK) INTO MATZOH (MEM TZADIK HEI). For initially, "The reeds and rushes (Heb. suf) shall wither." "Reed" refers to the rule of Rome, which is an end (Heb. sof) for all the kings, and which in the future the Holy One, blessed be He, will break. "Rebuke the wild beast of the reed grass" means rebuking the wicked beast, which is the Chet of chametz, and the foot of the Chet of machmetzet is broken, of which it is said: "Her feet go down to death" (Mishlei 5:5). Moreover: "Rebuke the wild beast of the reed grass" means that He will break the foot of the Kof of kaneh (Kof Nun Hei), and hineh (lit. 'behold' - Hei Nun Hei) remains. Immediately: "Behold, Adonai Elohim will come with might, and His arm shall rule for Him: behold, His reward is with Him, and His hire before Him" and: "A harbinger to Zion will I give: Behold, behold them (Heb. hineh, hinam); and to Jerusalem a messenger of good tidings." THE NUMERICAL VALUE OF 'hineh' is 60; NAMELY, SIXTY YEARS after the year 1200, THE VERSES QUOTED ABOVE WILL BE FULFILLED, AS IS CLARIFIED BELOW.

107. Four redemptions

Rabbi Shimon talks about the number of years until the redemption and the gathering in of the exiles, and we learn that there will be four redemptions. Explanation is made of the associated gematria and of the role of the four beasts of the chariot.

747. And the holy luminary said: "All the souls that came with Jacob...were sixty six" (Beresheet 46:26). Sixty is for the awakening of the first Messiah, and six is for the awakening of the second Messiah, and this leaves six years to go until the number 72, WHICH IS WHEN THE REDEMPTION WILL TAKE PLACE, NAMELY, ONE THOUSAND YEARS, WHICH IS THE WHOLE OF THE FIFTH MILLENIUM THAT IS DESTRUCTION THROUGHOUT, AND 272 YEARS INTO THE SIXTH MILLENIUM, to establish therein the verse: "Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit" (Vayikra 25:3); NAMELY, TWICE SIX AFTER ONE MILLENIUM AND SIXTY YEARS IS THE TIME TO "GATHER IN ITS FRUIT" NAMELY, THE IN GATHERING OF THE EXILES, FOR YISRAEL IS CALLED 'FRUIT', as it is said: "Yisrael is holy to Hashem, the firstfruits of His increase" (Yirmeyah 2:3).

745. וְאִסּוּתָא דְעֵנָא עֵינָא, דְאַחְשִׁיךְ לְבַת עֵינָא יְמִין וּשְׂמָאל, מַה יְהֵא אִסּוּתָא דְלֵהוּן. מְרָה דְעֵגְלָא. וְהֵיִינוּ שָׁם יִרְעָה עֵגֶל וְשָׁם יִרְבֵּץ. שָׁם יִרְעָה עֵגֶל, דָּא מְשִׁיחַ בְּן יוֹסֵף, דְאַתְמַר בֵּיהּ בְּכוֹר שׁוּרוֹ הָדָר לוֹ. וְשָׁם יִרְבֵּץ, דָּא מְשִׁיחַ בְּן דָּוִד. חַד אַעְבַּר רוּמֵי רַבְתֵּי וְחַד אַעְבַּר רוּמֵי זְעִירְתָא. דְמִיכָאֵל וְגַבְרִיאֵל לְקַבְּלֵיהוּ אֵינוּן.

746. וּבְגִין דָּא ח', דְאִיהוּ חוּטָא זְעִירָא, תְּבַר לָהּ, וַיַּעֲוֹל ה' בְּאַתְרָהּ. דְבְקַדְמֵיתָא קְנָה וְסוּף קְמַלוּ. קְנָה שְׁלֹטוֹתָא דְרוּמֵי, וְסוּף לְכָל מַלְכִין, דְעַתִּיד קוּדְשָׁא בְרִיךְ הוּא לְתַבְרָא לֵיהּ. גְעַר חֵית קְנָה, גְעַר חֵיהּ בִישָׂא, ח' מִן חֲמִץ, וְאַתְבַּר רַגְלֵיהּ מִן מַחְמָצַת, דְאַתְמַר בַּהּ רַגְלֵיהּ יוֹרְדוֹת מוֹת. וְעוֹד גְעַר חֵית קְנָה, יִתְבַר רַגְלֵי קוֹף מִן קְנָה, וַיִּשְׁתַּאֲר הִנֵּה. מִיַּד הִנֵּה יִי אֱלֹהִים בְּחֹזֶק יָבֵא, רֵאשׁוֹן לְצִיּוֹן הִנֵּה הִנֵּם וְלִירוּשָׁלַם מִבְּשַׁר אֲתָן. הִנֵּה: ס' בְּתַר אֶלֶף וּגְמָאתָן.

747. וְאָמַר בּוֹצִינָא קְדִישָׁא, כָּל הַנְּפֹשׁ לְבֵית יַעֲקֹב שְׁשִׁים וְשֵׁשׁ. שְׁשִׁים, לְאַתְעָרוּתָא דְמְשִׁיחַ רֵאשׁוֹן. וְשֵׁשׁ, לְאַתְעָרוּתָא דְמְשִׁיחַ שְׁנִי. אֲשֶׁתְּאָרוּ ו' שָׁנִים לְע"ב, לְקָיִים בְּהוּ, שֵׁשׁ שָׁנִים תִּזְרַע שְׂדֵךְ וְשֵׁשׁ שָׁנִים תִּזְמֹר כְּרֶמֶךְ וְאַסְפֹּת אֶת תְּבוּאָתָהּ, דְאַתְמַר קֹדֶשׁ יִשְׂרָאֵל לֵינִי רֵאשִׁית תְּבוּאָתָהּ.

748. HE ASKS: If it is so, THAT THE REDEMPTION IS TO BE IN THE 1272ND YEAR, what is the intent of the verse: "Sing (Heb. Ronu = 256) with gladness for Jacob" (Yirmeyah 31:6), WHICH WOULD SEEM TO IMPLY THAT THE REDEMPTION WILL BE IN THE 1256TH YEAR? HE ANSWERS THAT there are to be four redemptions corresponding to the four cups of wine at Passover, AND THEY ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET AND MALCHUT, since Yisrael is scattered into the four directions of the world, WHICH ARE THE SECRET OF CHOCHMAH AND BINAH, TIFERET and MALCHUT, and those who are among the nations that are far away, will be REDEEMED early, in the 1256th YEAR. The next group WILL BE REDEEMED IN THE TWELVE HUNDRED AND 60th YEAR; the third GROUP IN THE TWELVE HUNDRED 66th YEAR; and the fourth GROUP IN THE YEAR TWELVE HUNDRED 72nd YEAR.

749. And these redemptions will be with the four living creatures OF THE CHARIOT: LION, OX, EAGLE AND MAN, in the name of the Yud Hei Vav Hei, that rides on them, as it is written: "that you ride upon your horses, your chariots of salvation" (Chavakuk 3:8). Opposite them will awaken below four standards and twelve tribes, in the secret OF THE THREE YUD HEI VAV HEI'S: 'Hashem reigns; Hashem reigned; Hashem will reign forever and ever'. There are here twelve letters, corresponding to the twelve tribes, and the twelve faces of the three patriarchs, NAMELY, THE THREE COLUMNS OF CHESED, GVURAH AND TIFERET, about whom it has been said: The patriarchs are the Chariot, FOR THE FOUR LIVING CREATURES ARE IN THE CHARIOT, THE FACE OF LION, OX, EAGLE, AND MAN. AND EACH HAS THE THREE COLUMNS CHESED, GVURAH AND TIFERET, MAKING TWELVE FACES. And these ten tribes ALLUDE to a thousand years, while the other two tribes ALLUDE to two hundred years, and from the twelve letters OF THE THREE YUD HEI VAV HEI'S are suspended the 72 Names. FOR THESE TWELVE LETTERS ARE TO BE FOUND IN EACH SFIRAH OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, OF ZEIR ANPIN, AND TWELVE MULTIPLIED BY SIX ARE 72. And these 72 are the years after one thousand and two hundred years. AND FROM THIS IS THE ALLUSION THAT THE REDEMPTION WILL COME AFTER 1272 YEARS, AS ABOVE. AND IT SHOULD BE UNDERSTOOD THAT ALL THE APOCALYPTIC DATES MENTIONED IN THE ZOHAR IMPLY THAT THAT IS A FAVORABLE TIME FOR YISRAEL TO REPENT, AND THAT THEIR REDEMPTION IS DEPENDENT ON THEIR REPENTANCE.

750. And they, THE 72 NAMES, allot 24 to each of the three holy living creatures CHESED, GVURAH, TIFERET, WHICH IS TO SAY AS FOLLOWS: IF ONE DIVIDES THE 72 NAMES BETWEEN THE SIX SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, THERE WILL BE TWELVE IN EACH SFIRAH, AS ABOVE; BUT IF ONE DIVIDES THE 72 BETWEEN THE THREE SFIROT CHESED, GVURAH AND TIFERET ONLY, THERE WILL BE 24 IN EACH SFIRAH, FOR 3 X 24 = 72. And the secret of 24 is: "And one called to the other and said" (Yeshayah 6:3), they being three groups OF ANGELS, EACH CONSISTING of 24 forms, where the first group says "Holy," and the second group says "holy," and the third group says "holy." AND ALL OF THIS IS IN THE ILLUMINATION OF THE 72 NAMES, FOR THE THREE GROUPS TOGETHER COME TO 72. The left immediately awakens with 42 letters, NAMELY, THE 42-LETTER NAME, that executes judgment on Amalek.

108. "A bird's nest"

This section talks about the sages of the Torah, the sages of the Mishnah, the people of Yisrael, priests and Kabbalists. We hear that during the exile prayer was decreed instead of sacrifices.

748. אִם כֵּן, מָה כְּתִיב לַעֲיֹל רְנוּ לַיַּעֲקֹב שְׂמֵחָה. אֲלֵא אַרְבַּע גְּאוּלוֹת עֲתִידִין לְמַהוּי, לְקַבֵּל אַרְבַּע כּוֹסוֹת דְּמַסָּח. בְּגִין דִּישְׂרָאֵל מִמּוֹזְרִין בְּאַרְבַּע פְּנוֹת עֲלָמָא, וְאִינוּן דִּיהוּן רְחוּקִין מֵאוּמִין, אֲקַדְיִמוּ לְרְנוּ. וְתַנְיִינִין, לְשִׁתִּין. וְתַלִּיתָאִין, לְשִׁתִּין וְשִׁתִּין. וְרַבִּיעֵאִין לַע"ב.

749. וּמִוִּרְקָנִין אֵלִין, יְהוּן בְּאַרְבַּע חַיּוֹן, בְּשֵׁם יְדוּד דְּרַכִּיב עַלֵּיהוּ. הַה"ד כִּי תִרְכַּב עַל סוּסְךָ מִרְכַּבוֹתֶיךָ יִשׁוּעָה. דְּלִקְבִלֵייהוּ, יִתְעַר לְתַהָא אַרְבַּע דְּגַלְיִין, וְתִרְיִסֵר שְׁבֻטִין. בְּרִזָּא דִּידוּד מְלַךְ, יְדוּד מְלַךְ, יְדוּד יִמְלוֹךְ לְעוֹלָם וְעַד. תִּרְיִסֵר אֶתְוּן אִינוּן, לְקַבֵּל תִּרְיִסֵר שְׁבֻטִין, וּי"ב אֲנַפִּין דִּתְלַת אַבְהֵן, דְּאֶתְמַר עַלֵּיהוּ הָאֲבוֹת הֵן הֵן הַמְרַכְבָּה. וְאִינוּן עֶשֶׂר שְׁבֻטִין, אֶלְף שְׁנִין. תִּרִין שְׁבֻטִין, מֵאֶתְן שְׁנִין. וּמִי"ב אֶתְוּן, תְּלִיזִין ע"ב שְׁמֵהֵן, דְּאִינוּן ע"ב שְׁנִין, בְּתַר אֶלְף וּמֵאֶתְן.

750. וְאִינוּן כ"ד, לְכֹל חַיָּה מִתְּלַת חַיּוֹן. כ"ד רִזָּא דִּילֵיהּ, וְקָרָא זֶה אֵל זֶה וְאָמַר. וְאִינוּן תְּלַת כְּתוּת, מִן כ"ד צוּרוֹת. כַּת אַחַת אוֹמֶרֶת קְדוּשָׁה, וְכַת תַּנְיִינָא אוֹמֶרֶת קְדוּשָׁה, וְכַת תְּלִיתָאָה אוֹמֶרֶת קְדוּשָׁה. מִיַּד אֶתְעַר שְׂמָאֵלָא בְּמ"ב אֶתְוּן, דְּעַבַּד דִּינָא בְּעַמְלָק.

751. "If a bird's nest chance to be before you in the way" (Devarim 22:6). "In the way" refers to the sages of the Bible, "in any tree" to the sages of the Mishnah, who are as young birds nesting in the branches of the tree. And there are those who say that "in any tree" refers to Yisrael about whom it is said: "for as the days of a tree shall the days of My people be" (Yeshayah 65:22); or that "on the ground" refers to the sages of the Torah, about whom it is said: "Sleep on the ground and live a life of suffering while you toil in the Torah". "Young ones" (Ibid.) refers to young priests, and "eggs" (Ibid.) are those whom the Holy One, blessed be He, nourishes from buffalo's horns to louse's eggs THAT IS TO SAY, INCLUDING EVERYTHING, FROM THE SMALLEST TO THE LARGEST. "And the mother sitting upon the young" (Ibid.) is the time when sacrifices used to be offered. What is written THEN? "You shall not take the mother bird together with the young" (Ibid.). THAT IS TO SAY: DO NOT BREAK UP THE UNION OF THE MOTHER, WHO IS THE SHECHINAH, WITH THE YOUNG, WHO ARE YISRAEL.

752. After the destruction of the Temple and the annulment of the sacrifices, what is written? "but you shall surely let the mother go" (Devarim 22:7), WHERE THE MOTHER IS THE SHECHINAH, and the young have been exiled, namely, "and take the young to you" (Ibid.). FOR THE KABBALISTS ARE CALLED 'YOUNG', for they are from the side of the letter Aleph that is inserted in the spelling of the letter Vav FILLED OUT, NAMELY, VAV ALEPH VAV OF THE YUD HEI VAV HEI, which is a long world, FOR THIS LETTER ALEPH THAT IS INSERTED IN THE FILLED OUT VAV ALEPH VAV, IS DRAWN DOWN FROM BINAH, WHICH IS THE SECRET OF THE WORLD TO COME, WHICH IS A WORLD THAT IS THROUGHOUT LONG, about which it is said: "that it may be well with you, and that you may prolong your days" in the world that is altogether long.

753. AND IN THE EXILE, prayer was decreed instead of sacrifices, AND YISRAEL raised their voices with the sound of the songs, the recital of the Sh'ma, WHICH ASCENDS to the Central Column that is on high, NAMELY, ZEIR ANPIN, for the mother and the daughter, WHICH ARE BINAH AND MALCHUT, are in exile, FOR INASMUCH AS MALCHUT IS COMPOSED OF BINAH, TO THAT EXTENT BINAH IS ALSO IN EXILE, and immediately on ZEIR ANPIN's descent, He is joined with the daughter, WHICH IS MALCHUT, that is called 'dim hand', in order to connect the Vav, WHICH IS ZEIR ANPIN, with the Hei, WHICH IS MALCHUT IN SIX SFIROT, FOR THE RECITAL OF THE SH'MA IS THE DRAWING DOWN OF the six intermediate Sfirot OF GREATNESS TO ZEIR ANPIN AND MALCHUT. Immediately, 'Blessed be the name of the glory of His kingdom forever and ever' is whispered to Chochmah, FOR IT IS THE SECRET OF THE UNITY OF MALCHUT, TO WHICH THE EMANATION IS THEN DRAWN DOWN FROM CHOCHMAH.

109. The four passages in the Tefilin and the recital of Sh'ma

After a description of the four sections of the Tefilin we hear that the prayer, the Sh'ma, is the crown on the head of Zeir Anpin, because Sandalfon ties all the prayers together and makes them into a crown. The assertion is made that the Shechinah is God's tabernacle, His table, His candelabra, His ark and His altar.

751. כִּי יִקְרָא קֵן צְפוּר לְפָנֶיךָ בַּדֶּרֶךְ מֵאֵרֵי מִקְרָא. בְּכָל עֵץ, מֵאֵרֵי מִשְׁנֵה. דְּאִינוּן בְּאֶמְרוּחִים, דְּמִקְנָנִין בְּעֵנְמֵי אֵילָנָא. אֵית דְּאִמְרֵי, בְּכָל עֵץ, אֵלִין יִשְׂרָאֵל. דְּאִתְמַר בְּהוּ, כִּי כִימֵי הָעֵץ יִמֵי עַמִּי. אוּ עַל הָאָרֶץ, אֵלִין מֵאֵרֵי תוֹרָה, דְּאִתְמַר בְּהוּ, עַל הָאָרֶץ תִּישָׁן וְחַיֵּי צַעַר תַּחֲיֶיהָ וּבִתּוֹרָה אִתָּה עָמַל. אֶמְרוּחִים: אֵלִין פְּרָחֵי כְּהוֹנָה. אוּ בִיּוֹצִים: אֵלִין דְּזֵן לֹון קוּדְשָׁא בְּרִיךְ הוּא מְקַרְנֵי רֵאמִים וְעַד בִּיּוֹצֵי כְּנִים. וְהָאֵם רוּבַצַת עַל הָאֶמְרוּחִים, בְּזִמְנָא דְּהוּוּ קְרַבִּין קְרַבְנִין. מַה כְּתִיב לֹא תִקַּח הָאֵם עַל הַבָּנִים.

752. חָרַב בֵּי מִקְדָּשָׁא, וּבִטְלוּ קְרַבְנִין, מַה כְּתִיב, שְׁלַח תְּשַׁלַּח אֶת הָאֵם. וּגְלוּ הַבָּנִים, וְהִיוּנוּ וְאֵת הַבָּנִים תִּקַּח לָךְ, מִסְטָרָא דְּא' דְּאֵת ו', דְּאִיהוּ עוֹלָם אַרוֹךְ דְּאִתְמַר בֵּיהּ לְמַעַן יִיטַב לָךְ וְהֵאֲרַכְתָּ יָמִים, לְעוֹלָם שְׂכָלוּ אַרוֹךְ.

753. וּבְאִתְרֵי דְּקְרַבְנִין, תְּקִינוּ צְלוֹתִין, וּמְצַמְצָמִין בְּקִלִּין דְּשִׁירִין. בְּקוֹל דְּק"ש, לְגַבֵּי עַמּוּדָא דְּאִמְצַעִיתָא דְּאִיהוּ לְעִילָא. דְּהָא אִימָא וּבִרְתָּא בְּגִלוּתָא, וּמִיד דְּנַחֲתִית, קְשָׁרִין לָהּ בְּבִרְתָּא, דְּאִיהוּ יָד כְּהָהּ, לְמַהוּי קְשִׁיר ו' עַם ה', בְּשִׁית סְפִירָאן. מִיָּד מְלַחְשִׁין לְגַבֵּי חֲכָמָה, בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעַד.

754. The NUMERICAL VALUE OF 'one' (Heb. echad), THE FINAL WORD OF THE FIRST LINE OF THE SH'MA YISRAEL, together with the NUMERICAL VALUE OF 'glory' (Heb. kavod), FROM 'BLESSED BE THE GLORY OF THE NAME OF HIS KINGDOM FOR EVER AND EVER', add up to Mem Hei of Chochmah (Chet Caf Mem Hei). For CHOCHMAH is brought down to Ima, and immediately on the descent OF CHOCHMAH TO IMA, the people bind it with the knot of the head Tefilin, FOR THE KNOT OF THE HEAD TEFILIN IS THE SECRET OF LEAH, WHICH IS THE SECRET OF DRY LAND, WHO IS THE ONE TO RECEIVE FROM DESCENDING CHOCHMAH, IN THE SECRET OF THE VERSE: "AND YOU SHALL SEE MY BACK" (SHEMOT 33:23), THAT ALLUDES TO THE KNOT OF THE HEAD TEFILIN. And for this reason, the four sections of the Tefilin are: "Sanctify to me" (Shemot 13:1-10), which is Chochmah; "And it shall be when Hashem shall bring you into the land" (Shemot 13:11-16), which is Binah; "Hear, O Yisrael" (Devarim 6:4-9), which is Tiferet, consisting of six Sfirot in the six words OF THE SH'MA: Hear, O-Yisrael, Hashem, our-Elohim, Hashem is-one; "And it shall come to pass, if you hearken" (Devarim 11:13-21), which is Malchut that is CALLED 'faint hand'. The prayer is Keter (lit. 'crown'), namely, a crown on the head OF ZEIR ANPIN, IN THE SECRET OF THE VERSE: "There is none holy as Hashem" (I Shmuel 2:2), WHERE THE LETTER CAF (MEANING 'AS') ALLUDES TO KETER, because Sandalfon ties all the prayers together and makes them into a crown.

755. At that time the table has to be prepared for the King's banquet, and the tabernacle and candelabra and the ark and the altar and all sorts of utensils of the King's house have to be arranged. And we do not refer to just any table that is not made by the Holy One, blessed be He, for we are referring to none other than the table which is made by the Holy One, blessed be He, which is His Shechinah. And THE SHECHINAH is ZEIR ANPIN's tabernacle, His table, His candelabra, His ark, His altar, for she, THE SHECHINAH, consists of all the utensils of the upper King, WHO IS ZEIR ANPIN.

110. The shew-bread which is the twelve faces

We learn about the sacrifices that are made by fire, and about the correspondence between the show-bread and the twelve countenances of the three Holy Beasts. The Faithful Shepherd uses the analogy of the oven in which the bread is baked to show the role of the Shechinah, and says that there is clean fine flour in the bread of the Torah. In reference to the wood that is burned in the offering he tells us that the name given to the sages of Torah is "trees of holiness."

756. Those WHO ARE CALLED 'SONS', WHO ARE MENTIONED ABOVE, are the ones who arrange the wine and bread of the upper King, ZEIR ANPIN, and about them it is said: "My offering, the provision of My sacrifices made by fire" (Bemidbar 28:2). For only those that are called 'the fire offerings of Hashem' may be offered to Him, and it is therefore WRITTEN: "My offering, the provision of My sacrifices made by fire." For it is said about it: "Come, eat of my bread" (Mishlei 9:5), and they are called 'the shew-bread' (lit. 'the bread of the countenances'), there being twelve countenances THAT ARE ALLUDED TO IN THE THREE YUD HEI VAV HEI'S: "Hashem bless you... Hashem make His face to shine... Hashem lift up His countenance..." (Bemidbar 6:24-26), AND THERE ARE THUS TWELVE THAT CORRESPOND TO THE twelve countenances of three holy living creatures.

754. אַחַד כְּבוֹד, גִּי מִה מִן חֲכָמָה. הַנְּחִית לִיָּה לְגַבֵּי אִמָּה, וּמִיַּד הַנְּחִית, קִשְׁרִין לִיָּה עִמָּא בְּקִשּׁוּרָא דְתַמְלִין דְּרִישָׁא. וּבִגְדֵי בְּאַרְבַּע פְּרָשִׁינֵין דְּתַמְלִין, קִדְּשׁ לִי, חֲכָמָה. וְהִיָּה כִּי יִבְיֹאֲךָ, בִּינָה. שְׁמַע יִשְׂרָאֵל תַּפְּאֶרֶת, כְּלִיל ו' סְפִירִין, בְּשֵׁית תִּיבִין. וְהִיָּה אִם שְׁמוּעָה, מְלָכוּת, יָד כְּהָה. צְלוֹתָא כְּתָר כ' עַל רִישֵׁיהּ, אִין קְדוּשׁ בִּידוּד, דְּסַנְדַּלְפוֹן קוּשֵׁר כָּל צְלוֹתִין, וְעֵבִיר לוֹן כְּתָר.

755. בְּהִוָּא זְמַנָּא צְרִיךְ לְסַדְרָא פְּתוּרָא לְסַעוּדָתָא דְמַלְכָּא, וּמִשְׁכָּנָא וּמִנְרֵתָא וְאַרְוֵנָא וּמִדְּבַחָא, וְכָל מִינֵי שְׁמוּשָׁא דְּבֵיתָא דְּמַלְכָּא. וְלֹא בְּתָר פְּתוּרָא אֲזֵלִינֵן דְּלֹא עוֹבְדָא דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא אֲזֵלִינֵן אֶלָּא בְּתָר פְּתוּרָא דְּאִיהוּ עוֹבְדֵי יְדוּי דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ שְׂכִינְתֵיהּ. מִשְׁכַּן דִּילֵיהּ, פְּתוּרָא דִּילֵיהּ, מִנְרֵתָא דִּילֵיהּ, אֲרֻנָּא דִּילֵיהּ, מִדְּבַחָא דִּילֵיהּ, אִיהוּ כְּלִילָא מִכָּל מְאֵנֵי שְׁמוּשָׁא לְמַלְכָּא עֲלָאָה.

756. אִינְהוּ אִינוּן דְּמַתְקֵי חֲמֵרָא וְנִהְמָא דְּמַלְכָּא עֲלָאָה, דְּאֶתְמַר בְּהוּ אֶת קְרַבְנֵי לַחְמֵי לְאִשֵּׁי דְּלִית לְקַרְבָּא לִיָּה לְגַבִּיָּה אֶלָּא אֵלִין דְּאֶתְקְרִיאוּ אִשֵּׁי יוּי. וּבִגְדֵי אֶת קְרַבְנֵי לַחְמֵי לְאִשֵּׁי. דְּעֲלִיָּה אֶתְמַר, לְכוּ לַחְמוּ בְּלַחְמֵי. וְאֶתְקְרִי לַחֵם הַפְּנִים, דְּאִינוּן יוּב אַנְפִּין, יְבָרְכֵךְ יְהוָה, יֵאָר יְהוָה, יִשָּׂא יְהוָה, תְּרִיסֵר אַנְפִּין דְּתִלַּת חִינוּן.

757. What is the bread of these twelve countenances? It is the bread of man, which is THE SECRET OF THE YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHs, THUS YUD VAV DALET; HEI ALEPH; VAV ALEPH VAV; HEI ALEPH, WHICH IS THE NUMERICAL EQUIVALENT OF MAN (HEB. ADAM = 45). AND THEY ARE TWELVE IN THE SECRET OF THE THREE YUD HEI VAV HEI'S, WHICH MEAN THE THREE COLUMNS, IN EACH OF WHICH IS ONE YUD HEI VAV HEI, MAKING A TOTAL OF TWELVE LETTERS, AS ABOVE. And He has bread in four faces, which are the four letters of the Yud Hei Vav Hei, THAT INCLUDE TWELVE FACES, AS ABOVE. This bread of the King's table is clean fine flour, THAT CONTAINS NO CHAFF OR STRAW, WHICH ARE JUDGMENTS.

758. His oven, in which he bakes the bread, is the Shechinah, for THE BREAD cooks and is completed there. And this is why one should not start cutting the bread other than at the point where its cooking was completed, namely, it is similar to the perfection of a fruit that has reached full ripeness. And this is Adonai, WHICH IS MALCHUT, which is completion and perfection of the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, which is the shew-bread (lit. 'bread of the faces'), NAMELY, THE TWELVE COUNTENANCES MENTIONED ABOVE WHICH ARE IN ZEIR ANPIN. Adonai is ZEIR ANPIN's oven AND COMPLETES HIM. AND IT IS CALLED 'A FURNACE' (HEB. KIVSHAN) because it is subdued (Heb. KEVUSHAH) under its husband, and for her it is said: "And Mount Sinai smoked in every part, because Hashem descended upon it in fire: and the smoke thereof ascended like the smoke of a furnace" (Shemot 19:18). "Furnace" here does not MEAN as an ordinary furnace, but rather that in which He applies (Heb. kovesh) His mercies to His people when they pray and present their supplications. AND SO IS IT SAID: May Your mercy suppress (Heb. YICHBESHU) your anger. And IT WAS SAID of it: What do you have to do with the secrets of the Merciful One? FOR THE SECRETS OF THE HOLY ONE, BLESSED BE HE, ARE CALLED 'KIVSHE' (LIT. 'SECRETS') OF THE MERCIFUL ONE.

759. And in the bread of the Torah there is CLEAN fine flour, which the King gives to those about whom it is said: 'All Yisrael are the children of kings', NAMELY, HE GIVES IT TO THOSE WHO ARE CALLED 'CHILDREN', for it is the food of the righteous. And there is also bread of the Torah that is waste matter and which is given to the servants and handmaids of the king's house, WHO ATTEND TO THE HORSES AND RIDERS OF THE KING'S HOUSE. And for this reason it is said about the queen: "She rises also while it is yet night, and gives food to her household, and a portion to her maidens" (Mishlei 31:15), who are the sages of the Mishnah. And this is why it is said about the food of the king: "and a tenth part of an efa of flour" (Bemidbar 28:5). FINE FLOUR, certainly; while THE TENTH PART OF AN EFAH is the Yud (whose numerical value is ten) of Adonai, which is certainly tenth, and it follows that this fine flour is the food of the King, AS ABOVE.

760. THE FAITHFUL SHEPHERD SAID: Rise up, holy luminary, you and Rabbi Elazar, your son, together with Rabbi Aba, Rabbi Yehuda, Rabbi Yosi, Rabbi Chiya and Rabbi Yudai, to prepare a gift for the King, THE HOLY ONE, BLESSED BE HE, to make a sacrifice of all the limbs, which are Yisrael, so that they should be sacrificial offerings to the Holy One, blessed be He. And those who are called 'the Neshamah' of YISRAEL ARE OFFERED to the limbs of the holy Shechinah, NAMELY, TO THE SFIROT OF MALCHUT, WHICH IS CALLED 'fire OF the Most High'. AND THIS FIRE is attached to the pieces of wood that are called "the wood (Heb. etz) of the burnt offering" (Bereshheet 22:6), namely, the Tree (Heb. etz) of Life, WHICH IS ZEIR ANPIN, and the Tree (Heb. etz) of Knowledge of Good and Evil, WHICH IS MALCHUT. Trees of holiness are the name given to the sages of Torah, for the Torah is attached to them, as it is said: "Is not My word like a fire? says Hashem" (Yirmeyah 23:29).

757. מאי לחם דאלין פנים. דא נהמא דאדם, דאיהו יו"ד ה"א וא"ו ה"א. ואית ליה נהמא בארבע אנפין, דאינון ארבע אתון ירוד. האי נהמא דפתורא דמלכא, איהו סלת נקיה.

758. בבשן דיליה, דאופה ביה נהמא, שכינתא. תמן אתבשל ואשתלים. ובג"ד, אין בוצעין אלא מאתר דגמר בשולא. כגוונא דשלימו דפרי, איהו גמר בישולו. והאי איהו אדני, גמר ושלימו דירוד, דאיהו לחם הפנים. אדני, בבשן דיליה. דאיהו כבושה תחות בעלה. ובגינה אתמר, והר סיני עשן כלו מפני אשר ירד עליו יי' באש ויעל עשנו כעשן הכבשן. ולא ככבשן דאש דהריוט, אלא ככבשן, דביה כבש רחמיו לעמיה, כד מצלין ובעון בעותין, כן יכבשו רחמיך את בעסך. וביה כבשי דרחמנא למה לך.

759. ובנהמא דאורייתא, אית סלת דיהב ליה מלכא, לאינון דאתמר עליהו, כל ישראל בני מלכים. מיכלא דצדיקניא. ואית נהמא דאורייתא, דאיהו פסולת, לאינון עבדין ושפחות, דבי מלכא. ובג"ד במטרוניתא אתמר ותקם בעוד לילה ותתן טרף לביתה וחזק לנערותיה, דאינון מארי מתניתין. ובג"ד אתמר במיכלא דמלכא, ועשירית האיפה סולת ודאי, ודא יו"ד מן אדני, איהו עשירית. ודא סלת דמיכלא דמלכא אשתכחת.

760. קום בוצינא קדישא, אנת ורבי אלעזר ברך, ורבי אבא, ורבי יהודה, ורבי יוסי, ורבי חייא, ורבי יודאי, לתקנא דורונא למלכא, ולקרבא כל אברין, דאינון ישראל, קרבנין לקודשא בריך הוא ההוא דאתקרי נשמה, לגבי אברים שכינתא קדישתא, אש של גבוה. דאחיד בעצים, דאתקריאו עצי העולה, דאינון עץ החיים ועץ הדעת טוב ורע. עצי הקדש אתקריאו, אינון מארי תורה, דאתאחידת בהון אורייתא, דאתמר בה הלא כה דברי כאש נאם יי'.

111. "My offering, the provision of My sacrifices made by fire"

We are told that Yisrael offers the Torah to God, and the Torah is His bread and His wine and His meat; the Torah is holy flesh that descends from heaven. This explains the meaning of "My offering, the provision of My sacrifices made by fire."

761. It is said ABOUT MALCHUT: "a burnt offering to Hashem" (Bemidbar 28:11), "an offering to Hashem" (Vayikra 27:9), "a sacrifice made by fire to Hashem" (Bemidbar 28:6), and it is said: "My offering, the provision of My sacrifices made by fire" (Ibid. 2). And has it not already been written: Sacrifices must be offered to none other than Hashem? What, therefore, is the meaning of "My offering, the provision of My sacrifices made by (also: 'to') fire"? HE ANSWERS, one who offers a gift does so by custom for the king, and the king distributes it to whomever he pleases. Yisrael, likewise, offers the Torah, WHICH IS MALCHUT, to the Holy One, blessed be He, that is His bread and His wine and His meat. And it is said about it, ABOUT THE TORAH, WHICH IS MALCHUT, "bone of my bones, and flesh of my flesh" (Bereshheet 2:23). And this is holy flesh, about which the teachers of the academy taught: We are talking about flesh that descends from heaven.

761. וְאֶתְמַר בְּה, עוֹלָה לַיְי, קֶרְבֵּן לַיְי, אֲשֶׁה לַיְי, וְאֶתְמַר אֶת קֶרְבְּנִי לַחֲמֵי לְאֲשֵׁי. וְהָא בְּתִיב דְּלִית לְקֶרְבָּא קֶרְבֵּן אֶלָּא לַיְי, מֵאִי נִיהוּ, אֶת קֶרְבְּנִי לַחֲמֵי לְאֲשֵׁי. אֶלָּא אֶרְחָא, דְּמֵאֵן דְּקָרִיב דּוֹרוּנָא, לְמִקְרַב לִיָּה לְמִלְכָּא, וּלְבִתְרָא אִיהוּ פְּלִיג לִיָּה, לְמֵאֵן דְּבַעֵי. אוּף הֲכִי יִשְׂרָאֵל, מְקָרִיבִין אוֹרִייתָא לְקוֹדֶשָׁא בְּרִיךְ הוּא, דְּאִיהוּ לַחֲמוֹ, וְאִיהוּ יַיְנוּ, וְאִיהוּ בֶּשֶׂר דִּילִיָּה, וְאֶתְמַר בְּה, עֶצֶם מֵעֶצְמֵי וּבֶשֶׂר מִבְּשָׂרֵי. בֶּשֶׂר קֹדֶשׁ, דְּאוֹקְמוּהָ עֲלֵהּ מֵאֲרִי מִתִּיבְתָאֵן, בְּבֶשֶׂר הַיּוֹרֵד מִן הַשָּׁמַיִם עֲסָקִינָן.

112. Fine flour, average flour and waste matter

Moses says that God gives His finest food to those He loves who are on the side of the Tree of Life; He gives His average food to the angels, or sages of Mishnah; and he gives the waste food to the evil spirits and demons.

762. What does the Holy One, blessed be He, do with this gift, NAMELY, WITH THE ILLUMINATION OF THE MATING MADE BY THE SACRIFICE, AS ABOVE? HE IS like a king who eats at his own table, and every type is served at the table: fine flour, medium flour, and waste matter, and he distributes from his table to all those sitting at the banquet, through his appointees, to each one as befits him. He commands that bread made out of fine flour that the king eats be given to those he loves who are near to him as it is written: "My offering, the provision of My sacrifices made by fire, for a sweet savor to Me" (Bemidbar 28:2), namely: "the offerings of Hashem made by fire, and His dues shall they eat" (Devarim 18:1). And THIS FOOD is from the side of the Tree of Life AND IS, THEREFORE, CLEAN FINE FLOUR, WITHOUT ANY WASTE MATTER AT ALL. But from the side of the Tree of Knowledge of Good and Evil, IN WHICH THERE IS WASTE MATTER, which is the average flour, He commanded to be given to the angels, while the waste matter HE GIVES to the evil spirits and demons who serve the horses and riders of the king.

762. קוֹדֶשָׁא בְּרִיךְ הוּא מֵאִי עֵבִיד מֵהוּא דּוֹרוּנָא. לְמִלְכָּא דְּאָכִיל עַל פְּתוּרָא. דְּקֶרְבִּין עַל פְּתוּרִיָּה מִכֵּל מִיָּן וּמִיָּן, סֶלֶת, וּבִינּוֹנִי, וּפְסוּלָת. וְאִיהוּ פְּלִיג מִפְּתוּרִיָּה, לְכֹל מֵאֲרִי סְעוּדָתָא, לְכֹל חַד בְּדָקָא יָאוּת, עַל יְדֵי מִמְנָן דִּילִיָּה. וּמֵהוּא נִהְמָא, דְּאִיהוּ סֶלֶת, דְּמִלְכָּא אָכִיל, אִיהוּ מְנִי לְמִיָּהֵב לְאִינּוֹן דְּרַחֲמִינָן גְּבִיָּה. הַה"ד, אֶת קֶרְבְּנִי לַחֲמֵי לְאֲשֵׁי רִיחַ נְחוּחִי. דְּהֵינּוּ אֲשֵׁי יַי' וְנַחֲלָתוֹ יֹאכְלוֹן הֵאִי אִיהוּ מִסְטָרָא דְּאִילָנָא דְּחַיִּי. אֲבָל מִסְטָרָא דְּעֵץ הַדַּעַת טוֹב וְרַע, מְנִי לְמִיָּהֵב בִּינּוֹנִי, לְמִלְאָכִים. וּפְסוּלָת לְשִׂדִּין וּמְזִיקִין, דְּאִינּוֹן מִשְׁמֵשִׁין לְסוֹסוֹן וּלְפִרְשֵׁינָן דְּמִלְכָּא.

763. And here, too, THE MEDIUM FLOUR IS GIVEN to the king's horsemen, namely the sages of Mishnah, who are as the angels, and their servants are the Jewish spirits (Heb. shed - Shin Dalet) marked by the sign of Shadai, FOR THEY ARE WRITTEN WITH THE LETTERS SHIN DALET OF SHADAI (SHIN DALET YUD). And there are also evil spirits and demons from the side of impurity that are called 'idol-worshipping spirit', for "The Elohim has made the one as well as the other" (Kohelet 7:14).

763. וְאוּף הֲכִי דְּפִרְשֵׁין דְּמִלְכָּא, הוּוּ מֵאֲרִי מִשְׁנָה, דְּאִינּוֹן בְּמִלְאָכִים. מִשְׁמֵשִׁין לוֹן שְׂדִים יְהוּדָאִי, דְּאִינּוֹן רְשִׁימִין בְּאוּת שְׂדֵי, וְאִית שְׂדִין וּמְזִיקִין מִסְטָרָא דְּמִסְאָבוּ, דְּאֶתְקְרִיאוּ שְׂדִים עֲכוּ"ם. וְזֵה לְעוֹמֵת זֶה עֲשָׂה הָאֱלֹהִים.

764. And for this reason the sages of the Mishnah said: There are three kinds of them, OF THE SPIRITS OF THE JEWS. One kind are like ministering angels, the second kind are like human beings and the third kind are like animals, and some of them are scholars in the Written Law and the Oral Law. And he who is called 'Joseph the spirit' is so called because he was sired by a spirit. And it was not for nothing that the sages of the Mishnah said: If the rabbi is similar to an angel of Hosts, let them seek Torah from his mouth. FOR THE SAGES OF THE MISHNAH ARE LIKENED TO THE ANGELS. And Asmodeus, the king OF THE SPIRITS, and all his family are, it has been taught, Jewish spirits, for they have submitted to the Torah and the names of the Torah.

765. And because the sons of Aaron arranged their sacrifices, this is why they were punished, for even though all the sacrifices are offered to the king, THE KING distributes them to each one, as befits him, and takes for himself what befits him.
End of Ra'aya Meheimna

113. Shavuot
We learn that the Torah depends on the river issuing forth from Eden.

766. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem" (Bemidbar 28:26). Rabbi Aba said: It is written "the day of the firstfruits," but what does "day" refer to? HE ANSWERS THAT this is a river issuing forth from Eden, NAMELY, ZEIR ANPIN, who is a day of those upper first-fruits, NAMELY YUD HEI, ABA AND IMA, WHO ARE CALLED 'FIRST-FRUITS'. And upon it the Torah depends, NAMELY, ZEIR ANPIN, and He brings forth all the secrets of the Torah, and because He is the Tree of Life, the fruit of the tree has to be brought. Moses says that Yisrael is the firstfruits for God of all the nations in the world. He tells us that Vav is the river that comes out of Eden, and that when the river comes out then all the secrets of the Torah also come out. Moses talks about the six Sfirot that are called the primordial years of the creation of the world; because the six Sfirot preceded the world and all the creatures, they are called firstfruits. Man is called the firstborn son after the name of the sign of the covenant that is Yud. Lastly the Faithful Shepherd tells us that the Torah is called 'glory' and anyone who studies Torah is called a king. Ra'aya Meheimna (the Faithful Shepherd)

767. "Also on the day of the firstfruits, when you bring a new meal offering to Hashem." Rabbi Aba said: "the day of the firstfruits" refers to the upper firstfruits of the Torah, NAMELY, ABA AND IMA, as it is written: "The choicest first-fruits of your land you shall bring" (Shemot 23:19). The Faithful Shepherd said, Just as the firstborn to their mother, so are the first-fruits of the tree called, "the first ripe fruit in the fig" (Hoshea 9:10). So, too, is Yisrael the first-ripe and the first-fruits for the Holy One, blessed be He, of all the nations of the world, as it is written: "Yisrael is holy to Hashem..." (Yirmeyah 2:3). For this reason it is said about them, ABOUT THE FIRST FRUITS THAT ALLUDE TO YISRAEL: "you shall bring to the house of Hashem your Elohim" (Shemot 23:19), NAMELY, THAT THEY SHOULD MERIT COMPLETE REDEMPTION. AND BECAUSE OF WHAT it is said about the idolatrous nations: "and they devour Yisrael with open mouth" (Yeshayah 9:11); IT IS ALSO SAID ABOUT THEM: "ALL THAT DEVOUR HIM shall be held guilty; evil shall come upon them" (Yirmeyah 2:3).

764. וּבְגִין דָּא אָמְרוּ מְאִרֵי מִתְנִיתִין, דְּאִינוּן ג' מִינִין מִינֵיהּ, חַד מִיָּן דְּלֵהוּן כְּמִלְאָכֵי הַשָּׁרָת. וּמִיָּן תְּנִינָא, כְּבְנֵי אָדָם. וּמִיָּן תְּלִיתָא, כְּבַעֲיָרָן. וְאִית בְּהוּן חֲפִימִין בְּאוּרֵייתָא דְּבִכְתָּב וּדְבַעַל פֶּה. אֲתִקְרִי יוֹסֵף שִׁידָא, עַל שֵׁם דְּאוּלִיד לִיהַ שְׂדֵי. וְלֹאוּ לְמַגְנָא אָמְרוּ מְאִרֵי מִתְנִיתִין, אִם הָרַב דּוּמָה לְמִלְאָךְ יִי צְבָאוֹת תּוֹרָה יִבְקֶשׁוּ מִפִּיהּ. וְאִשְׁמְדָאֵי מְלָכָא, הוּא וְכָל מְשַׁפְחָתֵיהּ, הָא אוּקִימְנָא דְּאִינוּן שְׂדֵינָן יְהוּדָאִין, דְּאֲתַכְפִּינָן בְּאוּרֵייתָא, וּבְשִׁמְהָן דְּאוּרֵייתָא.

765. וּבְנֵי אַהֲרֹן, בְּגִין דְּעֲרִיכוּ קְרִבְנֵהוּן, בְּגִין דָּא אֲתַעֲנֶשׂוּ, דְּכֻלְהוּ קְרִבְנִין אַע"ג דְּאֲתִקְרִיבוּ לְגִבֵי מְלָכָא, אִיהוּ פְּלִיג לֹון לְכָל חַד כְּדָקָא חֲזִי. וְנִטְל לְחוּלְקִיָּה מַה דְּאֲתַחֲזִי לִיהַ.
ע"כ רעיא מהימנא

766. וּבִיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה וְגו'. אָמַר רַבִּי אֲבָא, יוֹם הַבְּכוּרִים, מֵאֵן יוֹם. דָּא נְהַר הַיּוֹצֵא מֵעֵדֶן, דְּאִיהוּ יוֹמָא מְאִינוּן בְּכוּרִין עֲלָאִין. וְדָא אִיהוּ דְּאוּרֵייתָא תְּלִיא בֵּיהּ, וְאִיהוּ אֲפִיק כָּל רִזִין דְּאוּרֵייתָא. וּבְגִין דְּאִיהוּ אִילְנָא דְּחַיִּי, פְּרִי אִילְנִין אֲצַטְרִיכוּ לְאִייתָא.

767. וּבַיּוֹם הַבְּכוּרִים בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה וְגו'. רַבִּי אָבָא אָמַר, יוֹם הַבְּכוּרִים אֵינוֹן בְּכוּרִים עַל־אֵין דְּאוּרִייתָא. הַה"ד, רַאשִׁית בְּכוּרֵי אֲדַמְתָּךְ תְּבִיא וְגו'. אָמַר ר"מ, כְּגוֹזֵנָא דְּבְכוּרִים לְאַמְהוֹן, אוֹף הָכִי אֲתַקְרִיאוּ פִירוֹת בְּכוּרִים, דְּפִירוֹת דְּאֵילָנִין, כְּבִכּוּרָה בְּתַאנָּה, הָכִי יִשְׂרָאֵל קְדֻמוֹנִים וּבְכוּרִים לְקוּדְשָׁא בְרִיךְ הוּא, מְכַל אוּמִין דְּעַלְמָא, הַה"ד קִדְשׁ יִשְׂרָאֵל לִידוּ"ד וְגו'. וּבג"ד אֲתַמַּר בְּהוֹן, תְּבִיא בֵּית יְהוָה אֱלֹהֵיךְ. וּבגִין דָּא אוּמִין עֲכוּ"ם, דְּאֲתַמַּר בְּהוֹן וַיֹּאכְלוּ אֶת יִשְׂרָאֵל בְּכָל פֶּה. יֶאֱשָׁמוּ רַעַה תְּבֵא אֵלֵיהֶם.

768. And so, too, VAV, WHICH IS ZEIR ANPIN, that includes six Sfirot, and which is the son of Yud Hei, WHICH ARE ABA AND IMA THAT ARE CALLED 'FIRST-FRUITS', is called 'a firstfruit'. And all the branches that come out from it and in which there are heads, THE LEVELS WHICH CONTAIN THE UPPER THREE SFIROT THAT ARE TERMED HEAD, are called 'first-fruits'. Vav is a river of those upper firstfruits, WHICH IS ZEIR ANPIN, and this is the river that comes out of Eden, WHICH IS YUD HEI, and it is on this that the Torah is dependent. And when it comes out AND IS REVEALED then all secrets of the Torah come out because it is both the Tree of Life and the Torah, as it is written: "She is a Tree of Life to those who lay hold on her" (Mishlei 3:18). And the precepts OF ZEIR ANPIN, WHO IS THE TORAH, are like the buds of the fruit of the tree that have to be brought TO THE HOUSE OF HASHEM.

768. אוֹף הָכִי ו' דְּכָלִּיל שִׁית סְפִירָאן, וְאִיהוּ בֵּן י"ד, אֲתַקְרִי בְכ"ר. וְכַל עֲנַפִּין דְּנַפְקִין מִנְיָה דְּבְהוֹן רַאשִׁין, אֲתַקְרִיאוּ בְכוּרִים. ו' אִיהוּ נְהַר, מֵאֵינוֹן בְּכוּרִים עַל־אֵין, וְהוּא נְהַר נְפִיק מְעַדָּן. וְדָא אִיהוּ דְּאוּרִייתָא תְּלִינָא בֵּיה. וְכַד נְפִיק נְפִיקֵי כָּל רִזוּן דְּאוּרִייתָא, וּבגִין דְּאִיהוּ אֵילָנָא דְּחַיֵּי אוּרִייתָא, הַדָּא הוּא דְּכַתִּיב, עֵץ חַיִּים הִיא לְמַחְזִיקִים בָּהּ. וּמְקוּדִין דִּילָהּ דְּמִיּוֹן לְאִיבָא פְּרִי דְּאֵילָנִין, אֲצַטְרִיכוּ לְאִייתָאָהּ.

769. The Faithful Shepherd said, You might ask: Why are the first-fruits, that are called "a new meal offering" (Bemidbar 28:26), TO BE FOUND ON THE TREE from six months to six months? THAT IS, DURING THE SIX MONTHS OF THE WINTER AND AUTUMN THEY ARE ON THE TREE AS A FETUS IN ITS MOTHER'S WOMB, AND FROM WHEN THEY START GROWING UNTIL THEY ARE FULLY RIPE ANOTHER SIX MONTHS PASS. WHAT IS THE REASON FOR THIS TAKING SIX MONTHS? And again, about man it is said: "for is the tree of the field a man" (Devarim 20:19). WHAT IS THE REASON FOR HIS HAVING a nine or seven-month GESTATION PERIOD? And it is also SAID about cattle: "then it shall be seven days under its dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire to Hashem" (Vayikra 22:27), namely, to be offered as a sacrifice before Hashem. AND WHAT IS THE REASON FOR THE SEVEN DAYS BEING REQUIRED? Furthermore, why are the Sfirot, in which are the name of the Yud Hei Vav Hei and all His appellations, called by the names of the living creatures, NAMELY, LION, OX, EAGLE, AND MAN?

769. אָמַר רַעִיא מְהִימְנָא וְאִי תִימְרוּן אֲמַאי בְכוּרִים, דְּלְהוֹן אֲתַקְרִיאוּ מִנְחָה חֲדָשָׁה, מִשִּׁית יֶרְחִין לְשִׁית יֶרְחִין. וּמִפְּרֵי נֶשׁ דְּאֲתַמַּר בֵּיה כִּי הָאָרֶם עֵץ הַשָּׂדֶה לְתַשַּׁע יֶרְחִין, אוּ לְשִׁבְעָה. וּבְעִירָא אוֹף הָכִי, שְׁבַעַת יָמִים יִהְיֶה תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וְהִלָּאָה יֶרְצָה לְקַרְבַּן אֲשֶׁה לַיהוָה, לְקַרְבָּא קַרְבָּנָא קָדָם יי'. וְעוֹד סְפִירָאן, בְּהוֹן שֵׁם יְהוָה, וְכַל כְּנוּיִן דִּילָיָהּ, אֲמַאי אֲתַקְרִיאוּ בְּשֵׁם חַיִּין.

770. HE ANSWERS, however, "a new meal offering" is to be understood by way of mystery, AND ITS MEANING is the Shechinah. From six months to six months THAT THE FRUITS ARE GESTATING ON THE TREE refers to the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD which are called 'the primordial years of the creation of the world', which are the secret of the six thousand years that the world has been in existence, AND THEY ARE CALLED 'YEARS' from the aspect of upper Ima, WHICH IS BINAH, while from the aspect of lower Ima, WHICH IS MALCHUT, they are called 'months'. And because these six SFIROT preceded the world and all the creatures, they are called 'firstfruits', AND THIS IS THE SECRET WHY THE FRUIT OF THE TREE ARE THE FIRST-FRUITS OF THE SIX MONTHS, FROM THE TIME THEY START GROWING UNTIL THEY ARE FULLY RIPE, NAMELY, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD FROM THE ASPECT OF MALCHUT.

771. And the Shechinah, which is "a new meal offering" is from the aspect of the living creature, about whom it is said "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10), THAT IS THE NINE MONTHS OF GESTATION. FOR THE NUMERICAL VALUE OF 'MAN' (HEB. ADAM) is nine in the small calculation of Enoch, FOR IN THE SECRET OF THE SMALL NUMBER, WHICH IS METATRON, WHO IS CALLED 'ENOCH', THE VALUE OF THE LETTERS IS CONSIDERED ONLY AS A NUMBER OF UNITS, SUCH THAT THE LETTER MEM WILL BE ONLY FOUR, AND SO, TOO, TAV WILL BE ONLY FOUR, AND SO ON, SO THAT THE NUMERICAL VALUE OF ADAM IS NINE. And this is the secret of man, who is born after nine months of gestation. AND MAN WHO IS BORN is the tenth TO THEM and is thereby included in all TEN SFIROT. AND MAN is called 'the firstborn son', after the name of the sign of the covenant, WHICH IS YESOD, which is Yud, NAMED AFTER the first drop drawn out of him, seed shot as an arrow, FROM WHICH MAN IS BORN. AND EVERY DROP IS CALLED 'YUD', BECAUSE IT INCLUDES YUD SFIROT. And YESOD is Vav (numerical value of six) and IS THE DROP, being Yud that rises over Vav, WHICH IS YESOD, just as the fruit rises over the branch of the tree. AND BECAUSE THERE ARE THREE UPPER SFIROT, WHICH IS THE SECRET OF FIRSTFRUITS, IN THE TEN SFIROT, MAN IS THEREFORE CALLED 'A FIRSTBORN SON'.

772. And although there are many branches on the tree, on which are a number of figs, those THAT RIPEN first at the beginning are called 'first-fruits'. And these are the 'heads' of all of them, and on a parallel with them it is said: "Lift up your heads, O you gates" (Tehilim 24:7), THE MEANING OF WHICH IS AS: "Lift up your eyes on high, and behold who has created these?" (Yeshayah 40:26); and also: "Take the sum (lit. 'Lift the head') of all the Congregation of the children of Yisrael" (Bemidbar 1:2).

773. "Lift up your heads, O you gates." Gates here are the fifty gates of Binah, which are the Heavenly Academy. "and be lifted up, you everlasting doors" refers to the doors of the Earthly Academy, WHICH IS MALCHUT, for everyone who engages in the Torah is, at the end, lifted, as it is written: "If you have done foolishly in lifting yourself up" (Mishlei 30:32). And the sages of the Mishnah taught: Whoever abases himself (acts foolishly) for words of the Torah will, in the end, be exalted. And this is the meaning of "and the King of glory shall come in" (Tehilim 24:7), for there is no glory apart from the Torah.

770. אֵלָא מְנַחָה חֲדָשָׁה בְּאַרְחָ רִזָּא , דָּא שְׂכִינְתָּא . מְשִׁית יִרְחִין לְשִׁית יִרְחִין , אִינוּן שִׁית סְפִירָאן , דְּאִתְקְרִיאוּ שְׁנִים קְדְמוֹנִיּוֹת לְבְרִיּוּת עֲלְמָא , דְּאִינוּן שִׁיתָא אֲלֵפֵי שְׁנִין הִוִּי עֲלְמָא , מְסִטְרָא דְּאִימָא עֲלָאָה . וּמְסִטְרָא דְּאִימָא תַתָּאָה , אִתְקְרִיאוּ יִרְחִין . וּבְגִין דְּקְדְמוּ לְעֲלְמָא , וְכֹל בְּרִיּוּן , אִתְקְרִיאוּ בְּכוֹרִים .

771. וּשְׂכִינְתָּא מְנַחָה חֲדָשָׁה , מְסִטְרָא דְּחַיָּה , דְּאִתְמַר בֵּהּ וּדְמוּת פְּנִיָּהּ פְּנֵי אָדָם . וְאִיהוּ תִשְׁע לְחֻשְׁבוֹן זְעִיר דְּחֻנוּךְ . אִיהוּ בַר נֶשׁ דְּאִתְוִלִיד לְתִשְׁע יִרְחִין דְּעוֹבְרָא , דְּאִיהוּ עֲשִׂירָאָה . וּבְדָא כְּלִיל מְכֻלָּהוּ , וְאִתְקְרִי בֶן בּוֹכְרָא , עַל שֵׁם אוֹת בְּרִית , דְּאִיהוּ י' , טְפָה קְדְמָאָה דְּאִתְמַשְׁךְ מִנִּיהּ זֶרַע יוֹרָה כַּחַץ . דְּאִיהוּ ו' , וְאִיהוּ י' , סְלִיק עַל ו' , כְּאִיבָא דְּסְלִיק עַל עֲנַפָּא דְּאִילָנָא .

772. וְאֵע"ג דְּכֻמָּה עֲנַפִּין אִית בְּאִילָנָא , וְכֻמָּה תְּאֲנִים עֲלֵיהוּ , אִינוּן דְּאִקְדִּימוּ בְּקְדְמִיתָא , אִתְקְרִיאוּ בְּכוֹרִים . אֲלִין אִינוּן רִישֵׁין דְּכֻלָּהוּ . כְּגוּוֹנָא דְּלָהוֹן אִתְמַר שָׂאוּ שְׁעָרִים רְאשִׁיכֶם . שָׂאוּ מְרוֹם עֵינֵיכֶם וּרְאוּ מִי בְרָא אֱלֹהֵי . שָׂאוּ אֶת רֹאשׁ כָּל עֲרַת בְּנֵי יִשְׂרָאֵל .

773. שָׂאוּ שְׁעָרִים רְאשִׁיכֶם . שְׁעָרִים אֲלִין , אִינוּן חֻמְשֵׁין תְּרַעִין דְּבִינָה . דְּאִיהוּ מְתִיבְתָּא דְּלְעִילָא . וְשָׂאוּ פְתָחֵי עוֹלָם , דְּמִתִּיבְתָּא תַתָּאָה , דְּכָל מֵאן דְּאִשְׁתְּדַל בְּאוֹרֵייתָא לְסוּף מְתַנְשָׂא . הֵה"ד , אִם נִבְלַת בְּהַתְנַשָּׂא . וְאוֹקְמוּהָ מְאִרֵי מְתַנִּיתִין , כָּל הַמְנַבֵּל עֲצָמוֹ עַל דְּבְרֵי תוֹרָה , לְסוּף מְתַנְשָׂא , וְיִבָּא מֶלֶךְ הַכְּבוֹד , וְלִית כְּבוֹד אֱלָא תוֹרָה .

774. It follows that whoever learns Torah, which is called 'glory', is himself called 'a king', FOR IT IS WRITTEN "AND THE KING OF GLORY SHALL COME IN" (TEHILIM 24:7). And it should not be said that he is a king in the next world and no more than that, for he is a king in both the worlds, in the image of his Master. And this is why the verse comes twice: "Who is this king of glory?" (Ibid. 8) and "Who is this king of glory?" (Ibid. 10), WHICH TEACHES THAT THE REFERENCE IS TO BOTH THE WORLDS, THIS WORLD AND THE WORLD TO COME. The verse "Lift up your heads, O you gates" appears twice. What is the meaning of "your heads"? THE ANSWER TO THIS IS THAT on the one occasion they refer to the living creatures of the heavenly chariot, WHICH IS ABOVE THE CHEST OF ZEIR ANPIN; and on the other occasion they refer to the living creatures of the lower chariot THAT ARE IN MALCHUT.

End of Ra'aya Meheimna

Rabbi Shimon explains the meaning of "lift up your heads, O you gates." We learn that God sanctifies all the festivals and makes sure that all the hosts of heaven become sanctified along with the children of Yisrael, in one unity.

775. Rabbi Shimon unraveled a verse, saying: "Lift up your heads, O you gates..." This verse has been taught and we have learned it. "Lift up your heads, O you gates," these are the upper gates, the gates of upper understanding, and they are fifty in number. "your heads." What heads does this refer to? THE ANSWER IS THAT each one, NAMELY, EACH GATE, has a head to be unclothed and enter into one another and to be incorporated within each other.

776. I found in the Book of Enoch: "Lift up your heads, O you gates." These are the gates that are below the Patriarchs, NAMELY, BELOW CHESED, GVURAH, AND TIFERET, WHICH ARE CALLED 'PATRIARCHS', and they are the three last SFIROT, NAMELY NETZACH, HOD AND YESOD. "your heads" are the heads of the thousand of Yisrael, and they are the upper patriarchs, NAMELY CHESED, GVURAH, AND TIFERET, WHICH, AT THE TIME OF GREATNESS, BECOME CHOCHMAH, BINAH AND DA'AT, and they are the heads of those gates. And for the sake of these, NETZACH, HOD, AND YESOD, which are the Ofanim that encompass and bear them on their shoulders, it is said: "Lift up your heads, O gates." Lift up whom? Your heads, for they, CHESED, GVURAH AND TIFERET, are heads over you and have control over you. "and be lifted up, you everlasting doors" (Tehilim 24:7): These are the Matriarchs, and they are four who are below, NAMELY CHESED, GVURAH, TIFERET AND MALCHUT, THAT ARE IN MALCHUT, WHERE SARAH IS CHESED, RIVKAH IS GVURAH, LEAH IS TIFERET AND RACHEL IS MALCHUT.

777. "and the king of glory shall come in": This is the supreme King over all, NAMELY, ZEIR ANPIN, WHICH INCLUDES CHESED, GVURAH, AND TIFERET AND ALSO NETZACH, HOD AND YESOD, for he is King of that same glory because he gives light to the moon, WHICH IS MALCHUT, THAT IS CALLED 'GLORY'. And who is this? It is "Hashem Tzevaot" (Ibid. 10), NAMELY, ZEIR ANPIN, WHO IS SO CALLED. "shall come" (Ibid. 7). HE ASKS, To what place HE "SHALL COME"? AND HE ANSWERS, to bring the Torah, WHICH IS ZEIR ANPIN, in the Ark, WHICH IS MALCHUT, in one union as is fitting. For after the former has entered his place, NAMELY, AFTER ZEIR ANPIN HAS MATED WITH MALCHUT, WHICH IS HIS PLACE, IT IS THEN CONSIDERED THAT the Torah, WHICH IS AN ASPECT OF ZEIR ANPIN, has entered the Ark, WHICH IS AN ASPECT OF MALCHUT. And they have become joined together in one union, the upper Torah WHICH IS AN ASPECT OF ZEIR ANPIN with the Oral Torah, WHICH IS AN ASPECT OF MALCHUT, for they join together in order to interpret hidden matters, NAMELY, TO REVEAL THE SECRETS OF THE TORAH TO THE RIGHTEOUS.

774. מֵהֵבָא, מֵאֵן דִּילִיף אֹרִייתָא דְאַתְקֵרִיאת כְּבוֹד, אֶקְרִי מֶלֶךְ. וְלֹא תִימָא בְּהוּא עֲלֵמָא דְאַתִּי וְלֹא יְתִיר, אֶלֵא מֶלֶךְ בְּתֵרִין עֲלֵמִין, בְּדִיוקְנָא דְמֵאֲרִיָּה. וּבְגִין דָּא כְּפֹול פְּסוּקָא תְרִין זְמַנִּין, חֵד מִי זֶה מֶלֶךְ הַכְּבוֹד. תְּנִינָא מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד. שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, מֵאִי רְאשֵׁיכֶם תְרִין זְמַנִּין. אִינּוֹן חִיוֹן דְּמֵרְכַבְתָּא עֲלָאָה, וְחִיוֹן דְּמֵרְכַבְתָּא תַתָּאָה. ע"כ רעיא מהימנא

775. רְבִי שְׁמַעוֹן פִּתַּח קְרָא וְאָמַר, שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם וּגו'. הָאִי קְרָא אוֹקְמוּהּ וְאַתְמַר. אֲבָל שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, אֵלִין אִינּוֹן תְרַעִין עֲלֵאִין, תְרַעִין דְּסַכְלָתְנּוּ עֲלָאָה. וְאִינּוֹן חֲמִשִּׁין תְרַעִין. רְאשֵׁיכֶם, אִינּוֹן רְאשִׁים מֵאֵן אִינּוֹן. אֶלֵא, כָּל חֵד וְחֵד, אִית לִיה רִישָׁא לְאַתְפְּשֵׁטָא וּלְמִיעֵל דָּא בְדָא, וְלֹאֲכַלְלָא דָּא בְדָא.

776. אֲשַׁכְחָנָא בְּסַפְרָא דְחֻנוּךְ, שְׂאוּ שְׁעָרִים, אֵלִין אִינּוֹן תְרַעִין דְּלִתְתָּא מֵאֲבָהּ, וְאִינּוֹן תִּלְתָּא בְּתֵרֵאִין. רְאשֵׁיכֶם: אֵלִין אִינּוֹן רְאשֵׁי אֶלְפֵי יִשְׂרָאֵל, וְאִינּוֹן אֲבָהּ עֲלָאִי, וְאִינּוֹן רְאשֵׁין דְּאִינּוֹן תְרַעִין. וּבְגִין אֵלִין דְּאִינּוֹן אוֹפְנִים, דְּסַחֲרִין וְנִטְלִין לֹון עַל כְּתַפְיָהוּ, אֲמַרִי שְׂאוּ שְׁעָרִים רְאשֵׁיכֶם, שְׂאוּ לְמֵאֵן. לְרְאשֵׁיכֶם. דְּאִינּוֹן רְאשֵׁין עֲלִיבָא, וְשִׁלְטִין עֲלִיבָא. וְהִנְשָׂאוּ פִתְחֵי עוֹלָם. אֵלִין אֲמַהֲן וְאַרְבַּע אִינּוֹן דְּלִתְתָּא.

777. וְיִבָּא מֶלֶךְ הַכְּבוֹד, דָּא מֶלֶכָּא עֲלָאָה דְכֵלָּא, דְּאִיהוּ מֶלֶךְ מֵהוּא כְּבוֹד, דְּנִהִיר לְסִיְהָרָא, וּמֵאֵן אִיהוּ. יי' עֲבָאוֹת. וְיִבָּא, לֵאן אַתְר. לְמִיעֵל אֹרִייתָא בְּאֵרוֹנָא, בְּחֻבְרָא חֵדָּא, כְּדָקָא יָאוֹת. וְכִיוֹן דְּהָאִי עָאל לְאַתְרֵיהּ, כְּדִין אֹרִייתָא עָאל בְּאֵרוֹנָא. וְאַתְחַבֵּר חֻבְרָא חֵדָּא, אֹרִייתָא עֲלָאָה, בְּאֹרִייתָא דְּבַעַל פֶּה, מִתְחַבְרוּ לְפִרְשָׁא מִילִין סְתִימִין.

778. HE ASKS: When IS THIS UNITY MADE? AND HE ANSWERS: ABOUT THIS IT IS WRITTEN: "ALSO ON THE DAY OF THE FIRSTFRUITS, WHEN YOU BRING A NEW MEAL OFFERING TO HASHEM in your feast of weeks" (Bemidbar 28:26). AND THE MEANING OF IT is according to your reckoning. For whenever Yisrael makes calculations regarding the new moons and festivals, the Holy One, blessed be He, sets an Ark within the heavens, NAMELY, ONE THAT IS LIKE THE LECTERN ARK OF THE READER, and passes a proclamation: 'My sons on earth have sanctified the month (or) have sanctified the festival. Sanctify yourselves, all of you in heaven.' And He sees to it that all the hosts of the heavens become sanctified as one with the holy people and they all keep one observance AT THE SAME TIME, ON THE SAME DAY THAT YISRAEL DETERMINED ON EARTH. Therefore IT IS WRITTEN: "in your... weeks," namely, according to your reckoning of these seven weeks.

778. אִימְתִי. בְּשָׁבוּעוֹתֵיכֶם. לְמַנְיֵינָא דְאַתּוֹן מוֹנִין. דְּבַכֵּל שַׁעְתָּא דְיִשְׂרָאֵל עֲבָדִין חוֹשְׁבֵינִין לְיִרְחִין וְזַמְנִין, קוּדְשָׁא בְרִיךְ הוּא אֲתָקִין תִּיבָה גּוֹ אִינוּן רְקִיעִין, וְאַעֲבַר בְּרוּזָא, הָא בְּנֵי לְתַתָּא, קְדָשׁוּ יִרְחָא, קְדָשׁוּ זְמַנָּא, אֲתַקְדָּשׁוּ כְּלָכוּ לְעֵילָא. וְעָבִיד לְכָל חִילֵי דְבִשְׁמַיָּא, דְּמִתְקַדְּשִׁין כְּחַדָּא בְּעַמָּא קְדִישָׁא, וְכִלְהוּ נְטְרֵי כְּחַדָּא, נְטְרֵיָא חַדָּא, וְעַל דָּא בְּשָׁבוּעוֹתֵיכֶם, לְמַנְיֵינָא דְאַתּוֹן מוֹנִין אִינוּן שְׁבַע שַׁבְּתוֹת.

114. "But you shall surely let the Mother go"

Rabbi Shimon uses the analogy of the mother bird brooding over her chicks to show how Yisrael must count seven weeks and thereby draw down seven Sfirot.

779. And then the Holy One, blessed be He, draws down seven grades at that grade, NAMELY, MALCHUT, which unites with them, with those seven weeks, WHICH ARE THE SECRET OF CHESED, GVURAH, AND TIFERET AND NETZACH, HOD, YESOD, AND MALCHUT. And should you suggest that there are six grades, and no more, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, FOR MALCHUT IS THE ONE THAT RECEIVES FROM THEM AND IS NOT PART OF THE RECKONING, THE ANSWER WOULD BE: Then Mother, NAMELY, BINAH, is sitting upon the young, WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is to be found brooding over them, BINAH being sent to fly away FROM THEM, and taking those six young ones, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, with the grade that is below them, NAMELY, MALCHUT, to fulfill the scriptural verse: "but you shall surely let the mother go, and take the young to you" (Devarim 22:7), WHERE THE MOTHER IS BINAH AND THE YOUNG ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. AND WE THEREFORE COUNT SEVEN WEEKS, DRAWING DOWN SEVEN SFIROT, NAMELY, MALCHUT ALSO, AND HAVING DRAWN DOWN MALCHUT ALSO, WE DRAW DOWN CHESED, GVURAH, TIFERET NETZACH, HOD AND YESOD TO INCLUDE THEM IN MALCHUT.

779. וּכְדִין מְשִׁיךְ קוּדְשָׁא בְרִיךְ הוּא, מְשִׁיכוּ דְשִׁבְעַ דְרַגְיָן לְתַתָּא, בְּהֵוּא דְרַגָּא דְאַתְאַחַד בְּהוּ, בְּאִינוּן שְׁבַע שַׁבְּתוֹת. וְאִי תִימָא, וְהָא שִׁיתָא אִינוּן וְלֹא יִתִיר. אֲלָא כְּדִין אִימָא יִתְבָּא עַל אֶמְרוּחִין, וְאַשְׁתַּכַּחַת רְבִיעָא עֲלֵיהוּ. וְאַנְן מְפָרְחִין לָהּ, וְנִטְלִין אִינוּן שִׁית בְּנִין. בְּהֵאִי דְרַגָּא דְלְתַתָּא, לְקִיּוּמָא דְכִתְיִב, שִׁלַּח תְּשַׁלַּח אֶת הָאֵם וְאֶת הַבָּנִים וְגו'.

115. Yisrael know how to hunt good game

Rabbi Hamnuna Saba continues the analogy and tells how Malchut, as though a chick, is coaxed out from under the Mother, Binah, with soft little prayers. Then Malchut stays with Yisrael, and the other Sfirot, like more small birds, fly out to Yisrael as well. We learn that one cannot pursue the Mother, Binah, for she is inconceivable.

780. Rav Hamnuna Saba said: On that day Yisrael takes only five sons, which are the five books of the Torah, NAMELY, CHESED, GVURAH, TIFERET, NETZACH AND HOD OF ZEIR ANPIN, WHICH ARE THE FIVE PARTS OF ZEIR ANPIN, WHO IS CALLED 'TORAH'. And should you object, saying that the Sfirot are six in number, FOR THERE IS ALSO YESOD, HE ANSWERS, the truth really is that there are seven, together with a certain bird, WHICH IS MALCHUT, and they are thus to be found between the wings of Mother, WHICH IS BINAH. AND THE REASON WHY HE THOUGHT INITIALLY THAT THERE WERE ONLY FIVE GRADES, CHESED, GVURAH, TIFERET, NETZACH AND HOD, IS THAT THERE ARE MAINLY ONLY FIVE MAIN GRADES WITH YESOD AND MALCHUT BEING TWO COMPONENTS OF THOSE FIVE GRADES, AND CONTAINING NOTHING NEW. And Yisrael knows how to hunt well for good and valuable game. What do they do? They draw out that bird, WHICH IS MALCHUT, from under the wings of Mother with soft little sounds from the mouth that they whisper to her, one after the other, NAMELY, WITH MANY PRAYERS.

780. רַב הַמְּנוּנָא סָבָא אָמַר, בְּהֵאִי יוֹמָא, לֹא נִטְלִין יִשְׂרָאֵל אֲלָא חֲמֵשׁ בְּנִין, וְאִינוּן חֲמֵשׁ חוּמְשֵׁי תוֹרָה. וְאִי תִימָא שִׁית אִינוּן. אֲלָא שְׁבַע אִינוּן, בְּחַד צִמְרָא דְאַשְׁכַּחַת בֵּין גְּדַפְהָא דְאִימָא. וְיִשְׂרָאֵל, יִרְעֵי לְמִיּוּצָא צִידָא טָבָא, רַבָּא וְיִקִּירָא. מָה עָבְדִי. מִפְּקֵי מִתַּחַת גְּדַפְהָא דְאִמָּהָא, הֵוּא צִפּוּרָא, בְּלַחֲשׁוּ דְפּוּמָא מְלַחֲשׁוּ לְגַבְהָ, לַחֲשׁוּ בְּתֵר לַחֲשׁוּ.

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781. And that bird, sensing those whispers and the sounds that they voice to her under their breath, and even though she is under the wings of Mother, she raises her head and looks out at the whispering voices and flies out to them, emerging from under the wings of Mother. So Yisrael takes her and holds her, whispering to her and tying her with a knot so that she will not fly off and leave. Yisrael immediately catches her in this knot, and the bird wants to fly off and leave them but is unable to do so.

782. And while she is still bound in the hands OF YISRAEL, they whisper their sounds, and she chirps with them, and flies up and down. And all those sons who are under the wings of their Mother, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, when they hear that chirping of their sister, MALCHUT, and the whisper of that sound FROM YISRAEL, they immediately emerge from under the wings of their Mother and fly towards that bird, WHICH IS MALCHUT, and Yisrael takes them and unites with them. And had it not been for that bird, with which they were attached initially, they, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, would never have flown to them, and they would not have been able to unite with them.

783. How does one catch this holy bird? This is done by preparing before her valuable food with rejoicing, and all sorts of delights, and attending the synagogue and the school-house, and chirping at her in a voice of whispers, as is fitting. And she, THE BIRD, who is hiding under the wings of Mother, raises her head and looks at the prepared tables, with the chirping which is for her, NAMELY, THE PRAYERS, as is fitting, and she emerges FROM UNDER THE WINGS OF MOTHER, and flies to them, as we have learned, and all those sons, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ZEIR ANPIN, hold on to her.

784. And they send the one who is sitting over them, NAMELY, MOTHER, WHICH IS BINAH, WHICH IS SITTING OVER CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and she goes off. Because from the seventh heaven, WHICH IS CHESED, and above, NAMELY, THE UPPER THREE SFIROT, do not expound what is hidden from you. THEREFORE, send her away, THAT IS, THE MOTHER, WHICH IS BINAH, WHICH IS ONE OF THE UPPER THREE SFIROT, for you will not be able to catch her. About this, Scripture says: "You shall surely let the mother go, and take the young to you" (Devarim 22:7), THE MEANING OF WHICH IS THAT YOU SHOULD NOT TRY TO PURSUE BINAH, FOR SHE IS NOT CONCEIVABLE. BUT THE YOUNG, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, WHICH ARE CONCEIVABLE, YOU MAY TAKE TO YOU.

785. "you shall have a holy gathering (lit. 'calling')" (Bemidbar 28:26). This is the calling and chirping, NAMELY, THE PRAYERS, that we make for that holy bird, WHICH IS MALCHUT, at the beginning. SUBSEQUENTLY, since the remaining days CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, hold on to her, they are called 'holy callings' IN THE PLURAL. FOR this bird is called 'holy', as it is written: "for it (she) is holy to you" (Shemot 31:14), WHICH IS SAID ABOUT MALCHUT. And because she is holy, she calls to all of them, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and they come to her, which is why they are called 'holy callings'.

781. וְהוּא צְפוּרָא דְחַיִּישׁ לְאַיְנוֹן לְחַיִּישׁוֹ, וְלְאַיְנוֹן קְלוֹן, דְּקָא מְלַחְשֵׁי לְגַבְהָ. וְאֵע"ג דְּאִיְהִי תַחַת גְּדַפֵּי אִמְהָא, זְקוּף רִישָׁא וְאִסְתַּכְלַת לְגַבֵּי הָהוּא לְחַיִּישׁוֹ דְּקָלָא, וּפְרַחַת לְגַבְיֵיהּ, וְנִפְקַת מִתַּחַת גְּדַפְהָא דְּאִימָא. בֵּינוֹן דְּיִשְׂרָאֵל נְטְלֵי לָהּ, אֶתְקִיטוּ בָּהּ, וְלַחְשִׁין לָהּ, וְקִשְׁרִין לָהּ בְּקִשְׁוֹרָא דְּלֹא תִפְרַח וְתוּזַל. מִיַּד נְטְלֵי לָהּ יִשְׂרָאֵל בְּהוּא קִשְׁוֹרָא, וְאִיְהִי בְּעַתָּת לְמִפְרַח וְלְמִיזַל, וְלֹא יִכְלִית לְמִיזַל לָהּ.

782. וּבְעוֹד דְּהִיא קְשִׁירָא בִּידְיֵיהּ, אִיְנוֹן מְלַחְשֵׁי בְּקִלְיָהוֹן, וְאִיְהִי מְצַפְצָפָא בְּהַדְרֵיהּ, וּפְרַחַת לְעֵילָא, וְנַחַתַּת. וְכָל אִיְנוֹן בְּנֵין דְּתַחַת גְּדַפֵּי אִמְהוֹן, בֵּינוֹן דְּשִׁמְעֵי הָהוּא צַפְצָפָא דְּאַחַתְהוֹן, וְלַחְיִשׁוֹ דְּהוּא קָלָא, מִיַּד נִפְקֵי מִתַּחַת גְּדַפְהָא דְּאִמְהוֹן, וּפְרַחֵי לְגַבֵּי הָהוּא צְפוּרָא, וְיִשְׂרָאֵל נְטְלֵי לוֹן, וְאַחֲרֵי בָּהּ. וְאַלְמָלָא הָהוּא צְפוּרָא דְּקָא אַחֲרֵי בְּקַדְמִיתָא, אִיְנוֹן לֹא פְרַחֵי לְגַבְיֵיהּ לְעֵלְמִין, וְלֹא יִכְלִין לְאַחֲרָא בָּהּ.

783. הֵיךְ צְרִין צִידָה דְּהִיא צְפָרָא קְדִישָׁא. מִתְקַנִּין לְקַמָּא מִיכְלָא יְקִירָא בְּחֶדְוָה, וְכָל עֲנוּגִין, וְעֵאלִין לְבֵי בְּנִשְׁתָּא וְלְבֵי מְדַרְשָׁא, וּמְצַפְצָפִין לְגַבְהָ בְּקַל לְחַיִּישׁוֹ בְּדְקָא יְאוּת. וְאִיְהִי דְּמִטְמָרָא תַחַת גְּדַפְהָא דְּאִימָא, זְקַמַּת רִישָׁא, וְחִמַּאת פְּתוּרִין מִתְקַנִּין, וְצַפְצוּפִין לְגַבְהָ בְּדְקָא יְאוּת. נִפְקַת וּפְרַחַת לְגַבְיֵיהּ כְּמָה דְּאַתְמַר, וּבָּהּ אַחֲרִין כָּל אִיְנוֹן בְּנֵין.

784. וּמִשְׁלַחִין לְהוּא דְּרַבִּיעָא עֲלִיָּהּ וְאִזְלַת. בְּגִין דְּהָא מִן רְקִיעָא שְׂבִיעָאָה וְלְעֵילָא, בְּמְכוּסָה מִמֶּךָ אַל תְּדְרוּשׁ. שְׁלַח לִיהּ, דְּלֹא תִיכּוֹל לְאַדְבָּקָה וְע"ד בְּתִיב, שְׁלַח תְּשַׁלַּח וְגו'.

785. מְקָרָא קְדָשׁ, דָּא קְרִיָּאָה וְצַפְצוּפָא, דְּעִבְדִּין לְהוּא צְפָרָא קְדִישָׁא בְּקַדְמִיתָא. וּבֵינוֹן דְּאַחֲרִין בָּהּ שְׂאָר יוֹמִין, אֶקְרוּן מְקָרָאי קְדָשׁ. הֵיאִי צְפָרָא אֶקְרִי קְדָשׁ, דְּכְתִיב, כִּי קְדָשׁ הִיא לְכֶם. וּבְגִין דְּאִיְהִי קְדָשׁ, אִיְהִי קְרָאָה לְכוּלָּהּ וְאַתִּינִין לְגַבְהָ. וּבְגִין כִּן אֶקְרוּן מְקָרָאי קְדָשׁ.

786. And she calls TO CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, and Yisrael chirps along with her, and they, too, call, and they therefore come to them and unite with them. This is why IT IS WRITTEN: "These are the feasts of Hashem, holy gatherings (callings), which you shall proclaim (call)" (Vayikra 23:4). AND THEY ARE CALLED 'holy callings' AFTER their chirping, AND AFTER that holy bird, WHICH IS holy, that calls them.

786. אִיהִי קְרָאָה, וַיִּשְׂרָאֵל מְצַפְצָפֵן בְּהִדָּה, וְקָרָא אֹף הָכִי. וְעַל דָּא אֵינּוֹן אֲתִיּוּן לְגַבְיֵיהּ, וְאַחֲדֵי בְּהוּ. בְּגִין כֵּךְ אֵלֶּה מוֹעֲדֵי יִי' מְקֵרְאֵי קֹדֶשׁ אֲשֶׁר תְּקֵרְאוּ אוֹתָם. מְקֵרְאֵי קֹדֶשׁ, בְּצַפְצוּפֵא דְלֵהוֹן, וּבְהֵהוּא צִפְרָא קְדִישָׁא קֹדֶשׁ, דְּקָרָא לוֹן.

116. "A bird's nest"

The Faithful Shepherd says that the bird is the Shechinah, the nest is the Temple and the chicks are Yisrael. When Yisrael sinned and the Temple was destroyed the Shechinah went away. We are told about the six orders of the Mishnah, the six words of the Sh'ma Yisrael, the sages of the Bible, and the Kabbalists - and in all these Moses emphasizes the role and importance of prayer and intention. Ra'aya Meheimna (the Faithful Shepherd)

787. The Faithful Shepherd said: How obscure these matters are for one who does not know them, and how transparent for one who does! Certainly that bird is the Shechinah and its nest is the Temple, WHERE THE SHECHINAH RESTED. And Yisrael are the young ones, upon whom the mother, WHICH IS THE SHECHINAH, sits. Scripture says: "and the mother bird sitting upon the young, OR UPON THE EGGS" (Devarim 22:6). This refers to the sages of the Mishnah, who fly in her precepts. "or upon the eggs" refers to the sages of the Bible.

787. אָמַר רַעִיָא מְהֵימְנָא, מַלִּין אֵלִין, בְּמַה סְתִימִין אֵינּוֹן, לְמַאן דְּלֵא יִרְע, וְגַלְיִין לְמַאן דִּידַע בְּהוּ. וְדָאֵי הֵהוּא צִפּוּרָא אִיהוּ שְׂכִינְתָא. קֵן דִּילֵה, דָּא בִי מְקֵדְשָׁא. וַיִּשְׂרָאֵל אֵינּוֹן אֶפְרוּחִין, דְּאֵימָא יִתְבָּא עֲלֵייהוּ. הֵה"ד, וְהָאֵם רוֹבֶצֶת עַל הָאֶפְרוּחִים, וְאֵינּוֹן מְאִרֵי מְשֵׁנָה, דְּפִרְחִין בְּפִקּוּדֵין דִּילֵה. אוּ בִיּוֹצִים, אֵינּוֹן מְאִרֵי מְקֵרָא.

788. But when Yisrael sinned, and the Temple was destroyed, what is written? "but you shall surely let the mother go" (Ibid. 7), BEING THE SHECHINAH. This is as it is written: "And for your transgressions was your mother sent away" (Yeshayah 50:1). And about the sages of the six orders of the Mishnah, it is written: "and take the young to you" (Devarim 22:7), These are the six ORDERS, from the side of the six sons CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, which are under upper Mother, WHICH IS BINAH, and which are alluded to in the six words of the Sh'ma Yisrael, or in the six orders of the Mishnah. It is all the same, whether (a man offers) much or little, if only he directs his mind towards Heaven, NAMELY, TO UNITE MALCHUT WITH ZEIR ANPIN WHO IS CALLED 'HEAVEN', and binds it with the knot of the Tefilin on the head and on the arm.

788. וּבְזִמְנָא דְּחָבוּ יִשְׂרָאֵל, וְאַתְחָרִיב בֵּי מְקֵדְשָׁא, מַה בְּתִיב. שְׁלַח תְּשַׁלַּח אֶת הָאֵם, הֵה"ד, וּבְפִשְׁעֵיכֶם שְׁלַח אִמְכֶם. וְאֵינּוֹן מְאִרֵי שִׁיתָא סְדְרֵי מְשֵׁנָה בְּתִיב בְּהוּ, וְאֵת הַבָּנִים תִּקַּח לָךְ. דְּאֵינּוֹן שִׁית, מְסֻטְרָא דְשִׁית בְּנִין דְּתַחוּת אֵימָא עֲלָאָה, דְּאֵינּוֹן בְּשִׁית תִּיבִין דְּק"ש. אוּ בְשִׁית סְדְרֵי מְשֵׁנָה, אַחַד הַמְרַבָּה וְאַחַד הַמְמַעֵיט וּבִלְבָד שִׁיבּוּיָן לְבוּ לְשָׁמַיִם. וְקִשְׂרֵין לוֹן בְּקִשְׂרֵין דְּתַפְלִין, עַל רִישָׁא וְעַל דְּרוּעָא.

789. With what do the sons take THE ABOVE-MENTIONED SIX EXTREMITIES OF GREATNESS? That is, with many whistles of the sounds of the Sh'ma Yisrael? FOR THE SIX EXTREMITIES OF GREATNESS ARE DRAWN DOWN IN THE UNITY OF THE RECITAL OF THE SH'MA YISRAEL, AS ABOVE. And afterwards they secretly whisper the silent prayer, NAMELY, THE AMIDAH PRAYER to the Mother, WHICH IS BINAH, IN ORDER TO DRAW DOWN THE UPPER THREE GRADES OF GREATNESS and to the daughter, WHICH IS MALCHUT. And these are Hei Hei, FOR MOTHER IS THE FIRST HEI OF THE YUD HEI VAV HEI AND THE DAUGHTER IS THE LAST HEI. And they descend to the Vav, WHICH IS ZEIR ANPIN, with his knot, which is the Yud OF THE YUD HEI VAV HEI, NAMELY, CHOCHMAH. And upper Hei, WHICH IS BINAH, rests upon the Vav, WHICH IS ZEIR ANPIN, THIS BEING THE SECRET OF the Tefilin over his head, NAMELY, THE MOCHIN OF THE UPPER THREE SFIROT. And the small Hei, WHICH IS MALCHUT, descends to the Yud OF THE YUD HEI VAV HEI, which is the knot of the upper Hei that is on the head of the Vav. FOR THIS IS THE SECRET OF FATHER, WHICH IS THE YUD OF THE YUD HEI VAV HEI, WHO ESTABLISHED THE DAUGHTER, WHICH IS MALCHUT. And this, the Vav, WHICH IS ZEIR ANPIN, is connected with her in the Hei of a faint hand, NAMELY, THE KNOT OF THE HAND TEFILIN. AND THIS IS IN SUCH A WAY THAT THE YUD OF THE YUD HEI VAV HEI, WHICH IS THE SECRET OF THE KNOT OF THE HEAD TEFILIN, WHICH IS THE SECRET OF MOTHER

789. וּבְמַאי נִטְלִין בְּנִין בְּכֵמָה צַפְצוּפִין דְּקִלִּין דְּק"ש. וּלְבַתֵּר לְחֲשִׁין בְּלַחֲשׂוֹ בְּצִלוֹתָא דְּחֲשָׁאֵי, לְגַבֵּי אֵימָא וּבְרֵתָא, וְאֵינּוֹן ה' ה', וְנַחְתִּין לְגַבְיָהּ ו', בְּקִשְׂר דִּילֵיהּ דְּאִיהוּ יו"ד. וְשֵׁרָא ה' עֲלָאָה, עַל ו', תַּפְלִין עַל רִישִׁיהּ. ה זְעִירָא, נַחַת לְגַבֵּי י', דְּאִיהוּ קִשְׂר דְּה' עֲלָאָה, עַל רִאשׁ ו', וְאִיהוּ ו', קִשְׂר עֲמָה בְּה' דִּיר בְּהָה.

1
ON THE HEAD OF THE VAV AND IS THE KNOT OF THE HAND
TEFILIN, WHICH IS MALCHUT, IS WITH THE FAINT HAND OF ZEIR
ANPIN.

790. And for this reason, 'the young ones' are from the side of the letter Vav, NAMELY, THE LIGHT OF RUACH, which includes the six orders of the Mishnah, NAMELY CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. "or upon the eggs" refers to the sages of the Bible, WHICH ARE IN THE ASPECT OF THE LIGHT OF THE NEFESH, WHICH IS MALCHUT, THE FINAL HEI OF THE YUD HEI VAV HEI. And it is said about them: At Hei (= five) years old, one is fit for the study of Scripture, and this is MALCHUT, WHICH IS Hei. 'Sons' refers to the side of the son of Yud Hei, NAMELY, ZEIR ANPIN, WHICH HAS THE UPPER THREE SFIROT FROM YUD HEI, and these are the Kabbalists, about whom it is said: "you shall not take the mother bird together with the young" (Devarim 22:6).

790. ובג"ד, אפרוחים מסטרא דאת ו', כליל ו' סדרי משנה. או ביצים, אליון. מארי מקרא, דאתמר עלייהו, בן ה' שנים למקרא, ודא ה'. בנן מסטרא דבן י"ה, אליון מארי קבלה. עלייהו אתמר לא תקח האם על הבנים.

117. Moses' bride

We learn that the sages of Kabbalah are also called the sages of the Talmud, and that study is divided into three parts: one-third study of the Torah, one-third study of the Mishnah and one-third study of the Talmud. The Faithful Shepherd explains how it is permitted to interpret the secrets of the Torah by expanding and restricting the meanings of certain words. In this way the sages can piece together the inner meanings, just as a tailor pieces together the cloth for a suit. Moses concludes by speaking about the seven lights of the candelabrum and the seven blessings of the Sh'ma.

791. And the sages of Kabbalah are also called 'the sages of the Talmud', and it is said about them: "and you shall teach them diligently (Heb. Veshinantam)" (Devarim 6:7). And the sages of the Mishnah taught: Do not read Veshinantam (lit. repeat them twice) but Veshilashtam (lit. repeat them thrice) namely, a third Torah, a third Mishnah, and a third in the Talmud. And the secret of the matter is: "If a bird's nest chance to be before you in the way" (Devarim 22:6): "in the way" refers to the sages of the Torah, "IN ANY TREE" TO THE SAGES OF THE MISHNAH, AND "OR ON THE GROUND" TO THE SAGES OF THE TALMUD, NAMELY, A THIRD IN TORAH, A THIRD IN MISHNAH, AND A THIRD IN TALMUD. AND ONE NEED NOT BE SURPRISED THAT THE SAGES CHANGED THE WORD VESHINANTAM INTO VESHILASHTAM, FOR ON THE SCRIPTURAL VERSE "And you shall make a candlestick of pure gold" (Shemot 25:31), they taught: "And you shall make a candlestick " is a general proposition, "of gold" is a particular proposition, and "of beaten work" is a general proposition. And there are likewise a number of verses where the sages of the Mishnah expand or restrict THE MEANING, according to THE PRINCIPLES OF inclusion or amplification and exclusion or diminution, and there are also cases WHERE A LETTER is added, AS WHEN IT IS SAID: Do not read 'mah': (lit. 'what' - Mem Hei) but 'me'ah' (lit. 'one hundred' - Mem Aleph Hei). And so it is WHEN WE SAY: Do not read Veshinantam but Veshilashtam, and we deduce from this: a third in the Torah, a third in the Mishnah, and a third in the Talmud.

791. ומארי קבלה, אינון מארי תלמוד. ואתמר עלייהו, ושנתם. ואוקמוה מארי מתניתין, אל תקרי ושנתם, אלא ושלתם, דאינון שליש במקרא, שליש במשנה, שליש בתלמוד. ורזא דמלה, כי יקרא קן צפור לפניך בדרך, במארי מקרא. ועשית מנורת זהב טהור. היא אוקמוה, ועשית מנורת, כלל. זהב, פרט. מקשה, כלל. וכמה מקראין מארי מתניתין, אינון מרבין וממעטין, כגון ריבה ומיעט. אוף הכי, מרבין, אל תקרי מה. אלא מאה. אוף הכי, אל תקרי ושנתם, אלא ושלתם. ודרשינון מניה, שליש במקרא, שליש במשנה, שליש בתלמוד. כדאיתא בקדושין.

792. So, too: "And it came to pass on the day that Moses had finished (Heb. kalot)" (Bemidbar 7:1), which we interpret as though it were written the bride of (Heb. kalat) MOSES. And lest you think that we have this exegesis from them, namely, from THE LETTERS OF the Alphabet IN THE WORD, WHERE 'KALOT' IS THE SAME AS 'KALAH', without themselves ADDING anything for it is not permitted to add or take away a letter from it, nor to substitute one letter for another. If this be so, then in the Torah it is written with the full spelling kalot: (Caf Lamed Vav Tav) with a Vav. Who, then, gave permission to take away from it, namely the Vav AND TO INTERPRET IT as KALAT (CAF LAMED Tav)? There is here no case OF SUBSTITUTION of alphabets, E.G. WHERE ALEPH=TAV, BET=SHIN. BUT RATHER THE VAV HAS BEEN REMOVED FROM THE WORD, AND IT HAS BEEN EXPOUNDED AS CAF LAMED TAV, WRITTEN WITHOUT THE VAV. But certain words that are written in the abbreviated spelling ARE EXPOUNDED as though written out in full, and other WORDS that are written out in full are (expounded) as though written out in the abbreviated form. About these and about

792. אוף הכי, ביום כלת משה, כלת דרשינון ביה. אי תימא דדרשינון לון מנהון. כיצד מאלפא ביתא, ולא מעצמן דאינון לית לון רשו, לאוספא, ולא למגרע אות מניה, או לאחלפא את דא באת אחרא. הא כתיב כלות מלא באורייתא. מאן יהיב לון רשות למגרע אות מניה, דהוא ו', הא לא אית הכא מלה דאתחליף באלפא ביתא. אלא על אליון תיבין חסרין, דאינון מלאים. ומלאים, דאינון חסרים. ועל כל פירושו דייכלין למעבד לקשטא בלה בתכשיטין דילה, קודשא בריך הוא מני למעבד, כמה דיימרון, ולמהוי מאמין לון, הה"ד על פי התורה אשר יורוך.

all sorts of explanations that can be made to embellish the bride, WHICH IS THE TORAH, in her ornaments, the Holy One, blessed be He, commanded us to do as they say, and to trust them, as it is written: "according to the sentence of the Torah which they shall teach you" (Devarim 17:11).

793. THE MATTER MAY BE LIKENED to a tailor who has cut cloth in order to make royal garments, and has made many pieces from them. Those who know the places where those pieces are missing AND ARE FAMILIAR WITH THE pieces which remain will be able to make the garments, for the pieces that have been collected together are placed where they are missing, and pieces that are too small are added to. And this is the true meaning of the verse: "according to the sentence of the Torah which they shall teach you."

794. And you might well ask that, if this is so, what about the case where one of them occasionally makes a mistake and says: I recant. HE ANSWERS, before issuing instructions concerning that matter about which there is a difference of opinion, the one who poses the difficulty can say: I withdraw. For not all those who make the parts of a bride's ornaments know where each piece goes, until the ruling is made, and prior to when resolutions to the arguments of the halachot (lit. 'legal rulings') have been given.

795. The candelabrum has seven lights, WHICH ARE THE SECRET OF THE VERSE "and the seven maidens who were chosen to be given her, out of the king's house" (Ester 2:9), and they correspond to the three-headed Shin and the four-headed Shin, of the Tefilin, namely, TO THE SEVEN HEADS OF THE TWO SHINS TOGETHER. And these correspond to the seven blessings of the Sh'ma, namely: In the morning two blessings are said before it and one after, and in the evening, two blessings are said before and two after. And subsequently is WRITTEN THE PRECEPT that the High Priest at the Temple Service has to serve with the wings of the precept, namely bells and pomegranates, which are as the knots and links of the fringes and the plate WHICH IS AS the Tefilin. From that point on it is written: "And you shall make an altar for the burning of incense" (Shemot 30:1).

118. "And you shall offer a sacrifice made by fire for a burnt offering"

The Faithful Shepherd says that all sacrifices for burnt offerings must correspond to the sins committed, and he tells us what these are. We learn that all sacrifices are not equal, and that a distinction must be made between one holiness and another that is lower.

796. The Faithful Shepherd began by saying: It is written "And you shall offer a sacrifice made by fire for a burnt offering to Hashem" (Bemidbar 28:19), and it has already been taught that a burnt offering is committed to the flames, ALL OF IT BEING BURNT BY FIRE, and this is why the two expressions "an offering made by fire" and "a burnt offering" are placed next to each other. And it has also been taught: A burnt offering is due only as an expiation for sinful meditation of the heart.

793. לאומן דחתך מאני לבושין דמלכותא, ועבד מנהון חתיכן סגיאין, אינון דידעין אתרין דחסרין אלין חתיכות, או אלין דמשתארין, אינון מתקנין אינון לבושין, ושון אינון חתיכות דאתוספן, באתר דמעוטין, וחתיכות דאינון מעטין, מוסיפין עלייהו, והאי איהו על פי התורה אשר יורוך.

794. ואי תימא, אי כך הוא, מאי איהו דלזמנין טעי חר מנייהו, ויימא דררי בי. אלא עד דייעבדי הוראה מההיא מלה דחולקין עליה, וכל ההוא דאקשי עליה, למימר דררי בי. דלא כל מפרקי תכשיטין דכלה, ידעין בחתיכות לאן אזלן, עד דיהא פסק על בורייה, פרוקין דהלכות על בורייהו.

795. מנורה, שבע בוצינין הילה, את שבע הנערות הראויות לתת לה מבית המלך. לקבל שוין התלת ראשין ש. ושוין דארבע ראשין דתפילין. ואינון לקבל ז' ברכאן דק"ש, דאינון בשחר מברך שתים לפניה ואחת לאחריה, ובערב מברך שתים לפניה ושתיים לאחריה. לבתר, כהנא רבא בעבודה, דמשמש בכנפי מצוה, פעמונים ורמונים, אינון קשרין וחולין וציץ תפילין, מתמן ואילך ועשית מזבח מקטר קטרת.

796. פתח רעיא מהימנא, ואמר, כתיב בפרשתא דא, והקרבתם אשה עולה לוי. ואוקמוה, דעולה לאשים. ובג"כ סמך עולה לאשה. ועוד אוקמוה, דלית עולה אתיא אלא על הרהור הלב.

797. Without doubt the purpose of all the sacrifices is only for the making of atonement, with each sacrifice making atonement for man's limbs according to the sin he committed with that limb. For drops of marrow, NAMELY, THE SIN OF WASTING SEED, HE BRINGS "unleavened cakes... for it was not leavened" (Shemot 12:39); namely, if he discharged initial drops before they acidify in a place that does not belong to him, NAMELY, WITHOUT A FORBIDDEN WOMAN IN WHOM THE DROPS ACIDIFY. And regarding those that acidified, which is discharged in a place where he should not have, NAMELY, IN A FEMALE FORBIDDEN TO HIM WHERE THE DROPS BECOME ACID (HEB. CHAMETZ), he has to bring leavened bread, and thus were the thanksgiving offerings: some were leavened and others were unleavened.

798. Bulls are from the side of Judgment. LIKEWISE, sheep and rams and he-goats and goats ARE ALL FROM THE SIDE OF JUDGMENT, because they are 'the face of ox,' AS IT IS SAID: "THE FACE OF AN OX ON THE LEFT SIDE" (YEchezkel 1:10), WHICH IS THAT OF JUDGMENT. All of them were slaughtered on the north side and their blood was received in a vessel of ministry on the north side. The slaughtering, the receipt, and tossing (of the blood) were all on the north side, WHICH IS THE LEFT SIDE, in order to sweeten AND MITIGATE the attribute of Judgment, which comes to the Court from the side of Gvurah. The Great Law-court is from the side of Gvurah, where Binah is, while the Small Law-court is from the side of Malchut. And all those who shed blood in fulfillment of a precept are from the side of Gvurah.

799. And the teaching that "the burnt offering of every Shabbat" (Bemidbar 28:10) must be offered on that Shabbat, and not on any other is because if the day has passed, the offering lapses. AND IT CANNOT BE MADE UP ON ANOTHER SHABBAT. The offering of the sacrifice takes precedence over Shabbat, and fire may be kindled on the Shabbat because it is holy fire, for the fire that is used for offering all the sacrifices is holy, and this holy fire and the holy Shabbat take hold of each other.

800. But profane fire may not be combined with the holy, namely WITH THE SHABBAT, which is why He commanded Yisrael: "You shall kindle no fire throughout your habitations on the Shabbat day" (Shemot 35:3), for this would be tantamount to mixing good and bad, FOR on the Shabbat the Tree of Life is in control, and there is no mixture OF GOOD AND BAD in it. And secular objects that pertain to purity may not be mixed with the fire of holiness, and how much more so may the profane matters of impurity not be mixed with holiness. So, too, all the sacrifices are called "holy flesh" (Yirmeyah 11:15), and all the sacrifices of every type contain secular things of purity, and they contain holiness, and the holy of holies.

801. And the secret of the matter is that a distinction is to be made between one holiness and another, as it is written: "and the veil shall be for you as a division between the holy place and the holy of holies" (Shemot 26:33). Here, too, the fires of the offering are not equal, for the fire that is higher is more holy than the holy fire below, which are called 'the fire of the holy wood' or 'the fire of the holy flesh'. And in the holy fire there is a distinction as against ordinary fire THAT IS BROUGHT TO THE ALTAR, even though it has been taught that it is a positive precept to bring of the ordinary FIRE even when there is holy fire ON THE ALTAR, for each has to have its own place.

797. וְדָאֵי, כֹּל קִרְבָּנֵי לֹא אֶתְיִין, אֲלֵא לְכַפָּרָא. כֹּל קִרְבָּנָא וְקִרְבָּנָא, עַל כֹּל אֲבָרֵי דְבִנֵי, כַּמּוּם הֵהוּא חֲטָא דִּהְהוּא אֲבָר. עַל טַפְּיִן דְּמוּחָא, עוּגוּת מִצוֹת בִּי לֹא חֲמֵץ. אִי זְרִיק טַפְּיִן קְדָמָאִין, קָדָם דְּאֲחֻמִּיצוּ, בְּאַתֵּר דְּלֹא דִילִיָּהּ. וְעַל אֲלִין דְּאֲחֻמִּיצוּ, חֲרִיק לֹון בְּאַתֵּר דְּלֹא אֲצֻטְרִין, צְרִיךְ לְאִייתָאָה עֲלִיָּהּ לְחֵם חֲמֵץ, וְאִינוּן לְחֵמֵי תוֹדָה הֵכִי הוּוּ, מִנְהוּן חֲמֵץ, וּמִנְהוּן מִצָּה.

798. פְּרִים מִסְטָרָא דְרִינָא, כְּבָשִׂים וְאִילִים וְעִתוּדִים וְעִזִּים. בְּגִין דְּאִינוּן אֲנָפֵי דְשׁוֹר, בְּלֵהוּ שְׁחִיטְתָן בְּצַפּוֹן, וְקָבוּל דְּמֵן בְּכָלֵי שְׂרֵת בְּצַפּוֹן. שְׁחִיטָה וְקִבְלָה זְרִיקָה כֹּלָם בְּצַפּוֹן. לְבַסְמָא מֵדַת הַדִּין, דְּאֵתֵי לְבֵית דִּין מִסְטָרָא דְגְבוּרָה. בֵּית דִּין הַגְּדוֹל מִסְטָרָא דְגְבוּרָה, דְּתַמְן בִּינָה. בֵּית דִּין הַקָּטָן, מִסְטָרָא דְמַלְכוּת. וְכֹל אִינוּן שׁוֹפְכֵי דְמִים לְמִצְוָה, אִינוּן מִסְטָרָא דְגְבוּרָה.

799. וּמָה דְּאֻקְמוּהָ, עוֹלַת שַׁבַּת בְּשַׁבְּתוֹ וְלֹא בְּשַׁבַּת אַחֲרָא, בְּגִין דְּעֵבֵר יוֹמוֹ בְּטַל קִרְבָּנֵו. דְּקִרְבָּן דּוּחָה שַׁבַּת, וְאֲדִלִיק אֵשׁ בְּשַׁבַּת, בְּגִין דְּאִיהוּ אֲשָׁא קְדוּשָׁה. דְּכֹל אֵשׁ דְּקִרְבָּנֵין אִיהוּ קִדְשׁ, וְשַׁבַּת קִדְשׁ, אַחֲרִין דָּא בְּדָא.

800. אֲבָל אֵשׁ דְּחוּל, אֲסִיר לְאַחֲרָא לִיָּהּ בְּקִדְשׁ, וּבְגִד מְנִי לֹון לְיִשְׂרָאֵל, לֹא תִבְעֵרוּ אֵשׁ בְּכֹל מוֹשְׁבוֹתֵיכֶם בַּיּוֹם הַשַּׁבָּת. דְּהֵאִי אִיהוּ כְּלָאִים דְּטוֹב וְרַע. וּבְשַׁבַּת דְּשִׁלְטָא אִילָנָא דְּחַיִּי, דְּלִית בֵּיהּ תַּעְרוּבַת, וְחוּלִין דְּטַהֲרָה אֲסִיר לְעֵרְבָא בְּאֵשׁ דְּקְדוּשָׁה. כֹּל שְׁכָן חוּלִין דְּטוּמְאָה, דְּאֲסִיר לְעֵרְבָא לֹון בְּקְדוּשָׁה. אוֹף הֵכִי כֹל קִרְבָּנֵין, אֲתַקְרִיאוּ בְּשֵׁר קִדְשׁ. וְכֹל קִרְבָּנֵין דְּכֹל מִין, אִית בְּהוּן חוּלִין דְּטַהֲרָה, וְאִית בְּהוּן קִדְשׁ וְקִדְשׁ הַקְּדָשִׁים.

801. וְרוּזָא, דְּאִית הַפְּרָשׁ בֵּין קִדְשׁ לְקִדְשׁ, הַהִ"ד, וְהַבְּדִילָה הַפְּרוּכַת לְכֶם בֵּין הַקּוֹדֶשׁ וּבֵין קִדְשׁ הַקְּדָשִׁים. אוֹף הֵכָא אֲשׁוֹת דְּקִרְבָּנֵין, לֹאוּ אִינוּן שׁוּיִן. דְּאֵשׁ שֶׁל גְּבוּהָ מְקוּדֶשׁ מֵאֵשׁ דְּקִדְשׁ דְּלַתְתָּא. דְּאֲתַקְרִי אֵשׁ עֲצֵי הַקְּדָשׁ, אוּ אֵשׁ בְּשֵׁר הַקְּדָשׁ. וְאֲשָׁא דְּקוֹדֶשָׁא, אִית בֵּיהּ הַפְּרָשָׁה לְבִין אֵשׁ הַדְּיוּט. אִף עַל גַּב דְּאֻקְמוּהָ עֲלִיָּהּ, דְּמִצְוָה לְהַבִּיא מִן הַדְּיוּט, אִף עַל גַּב דְּאִית אֵשׁ דְּקוֹדֶשָׁא, דְּכֹל חַד צְרִיךְ לְאַתְרִיָּהּ.

802. Yisrael is likened to this, for Yisrael as a rule is called 'kings', as it has been taught: All Yisrael are the sons of kings. But when they entered the Temple, each one went to his own place, THE PRIESTS BY THEMSELVES, THE LEVITES BY THEMSELVES, AND YISRAEL BY THEMSELVES. Similarly, with regard to the sacrifices, although about each one it is written "a sacrifice to Hashem," they are not equal, for He, THE HOLY ONE, BLESSED BE HE, distributes everything, each as is fitting to him. And the secret of the matter can be learned from the fruits of the festival that Yisrael used to offer before Hashem, AND HE DISTRIBUTED THEM FOR THE SUSTENANCE OF THE SEVENTY NATIONS.

802. יִשְׂרָאֵל אֲמֵתִילוּ לְהָאֵי. דְּהָא יִשְׂרָאֵל בְּכָל־
 אֲתַקְרִיאוּ מְלָכִים בְּמָה דְּאוֹקְמוּהּ, כָּל יִשְׂרָאֵל בְּנֵי
 מְלָכִים. אָבֵל כַּד הוּוּ עָאֲלִין לְבֵי מְקַדְשָׁא, כָּל חַד
 שְׂרִינְיָא בְּאַתְרֵיהּ, בְּדַקָּא יְאוּת לֵיהּ. אוּף הָכֵי כָּל
 קְרַבְנִין לְאוּ אִינוּן שׁוּין, דְּאָף עַל גַּב דְּבִכּוּלְהוּ כְּתִיב
 קְרַבֵּן לַיְי, אִיהוּ פְּלִיג כְּלָא כָּל חַד וְחַד בְּדַקָּא יְאוּת.
 וְרָזָא דָּא, אֲשַׁתְּמוּדַע בְּפִרְי הַחֶג, דְּהוּוּ קְרִיבִין לוּן
 יִשְׂרָאֵל קְדָם יְיָ.

119. "Also on the day of the firstfruits"

Rabbi Shimon tells Moses that it is through Moses' deeds that the Shechinah is renewed in the prayers of the patriarchs. He goes on to speak about the renewal that takes place during the prayers of the Festival of Weeks. His exposition includes a discussion of the numerical value of "all" (Heb. kol), the sea of the Torah, and Malchut that is the end of all the seas. The numbers seven and fifty are emphasized.

803. Said the holy luminary, NAMELY RABBI SHIMON: Arise, O Faithful Shepherd, from your sleep, for you and the patriarchs are called 'those that sleep in the dust', for until now you have engaged in the Torah with those who sleep at the Mishnah, about whom it is said: 'and on the ground shall you sleep'. And it is said: "Also on the day of the firstfruits, when you bring a new meal offering to Hashem" (Bemidbar 28:26). You are the first-fruits of the Shechinah, and through your deeds THE SHECHINAH is renewed in the prayers of the patriarchs each day, for the sages of the Mishnah taught: The prayers were ordained corresponding to the patriarchs, and to the recital of the Sh'ma. For the Faithful Shepherd, NAMELY, MOSES, said: "Hear O Yisrael" (Devarim 6:4); and it has been taught: everyone who recites the Sh'ma every day, it is as if he established; "but you shall meditate therein day and night" (Yehoshua 1:8).

803. אָמַר בּוֹצִינָא קְדִישָׁא, קוּם רַעֲיָא מְהִימְנָא
 מִשְׁנַתְךָ, דְּאַנְתָּ וְאַבְהֵן יִשְׁנֵי עַפְרָא אֲתַקְרוּן, דְּעַד כַּעַן
 הוּיְתוּן מִשְׁתַּדְּלִין בְּאוּרֵינְיָא, בְּאִינוּן יִשְׁנִים בְּמִשְׁנָה,
 דְּאַתְמַר בְּהוּן עַל הָאָרֶץ תִּישָׁן. וּבִיוֹם הַבְּכוּרִים
 בְּהַקְרִיבְכֶם מִנְחָה חֲדָשָׁה לַיהוָה. אַתּוּן אִינוּן בְּכוּרִים
 דְּשְׂכִינְתָּא, וּבְעוֹבְדִין דְּלִכּוּן, אִיהִי אֲתַחְדַּשְׁתָּ
 בְּצִלוֹתֵין דְּאַבְהֵן בְּכָל יוֹמָא. דְּאוֹקְמוּהּ מְאִרֵי
 מִתְנִיתִין, תְּפִלוֹת כְּנֶגֶד אַבוֹת תְּקַנּוּם. וּבִק"ש דְּאָמַר
 רַעֲיָא מְהִימְנָא שְׁמַע יִשְׂרָאֵל, וְאוֹקְמוּהּ כָּל הַקּוּרָא
 ק"ש בְּכָל יוֹם, כְּאֵלוּ הוּא מְקַיִים וְהִגִּיתָ בוּ יוֹמָם
 וּלְיָלָה.

804. Certainly, in your prayer and in your recital of the Sh'ma, the Shechinah is renewed before the Holy One, blessed be He, and this is why it is said: "And you shall present a new meal offering to Hashem" (Vayikra 23:16), namely, by the prayers which are instead of the sacrifices. But in which sacrifices, NAMELY prayers, is she renewed? "In your (feast of) weeks" (Bemidbar 28:26), namely, Shavuot, which is when the Torah was given, and which is called 'fifty days' of the counting of the Omer, and which comprises seven weeks, from the side of the one about whom it is said: "Seven times a day I praise you" (Tehilim 119:164), which is Malchut, which is CALLED 'a bride', and is composed of the seven Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and is composed of Binah; and it spreads out in five Sfirot CHESED, GVURAH, TIFERET, NETZACH AND HOD into fifty.

804. וְדָאֵי בְּצִלוֹתֵין דְּלִכּוּן, בְּקִרְיַאת שְׁמַע דְּלִכּוּן,
 שְׂכִינְתָּא אִיהִי אֲתַחְדַּשְׁתָּ קַמֵּיהּ דְּקַדְשָׁא בְּרִיךְ הוּא.
 וּבִג"ד, וְהַקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה. בְּצִלוֹתֵין
 דְּאִינוּן בְּאַתְרֵי דְּקְרַבְנִין. בְּאֵן קְרַבְנִין דְּצִלוֹתֵין אִיהִי
 מִתַּחְדַּשְׁתָּ. בְּשַׁבּוּעוֹתֵיכֶם. דְּהֵינּוּ שַׁבּוּעוֹת, דְּבִיהּ
 מִתַּן תּוֹרָה, וְאַתְקְרִי חֲמִשִּׁים יוֹם לְעוֹמֵר. וּבִיהּ שַׁבְּעָה
 שַׁבּוּעוֹת, מִסְטָרָא דְּהוּא דְּאַתְמַר בִּיהּ, שֶׁבַע בְּיוֹם
 הַלְּלִיתִךָ, וְאִיהִי מְלָכוֹת כְּלָה. כְּלִילָא מְשַׁבַּע סְפִירָן,
 כְּלִילָא בְּבִינָה, דְּאִיהִי אֲתַפְּשֶׁטת בְּה' סְפִירָן
 לְחֲמִשִּׁין.

805. Yesod, WHICH IS CALLED 'AII' (Heb. kol), WHOSE NUMERICAL VALUE IS FIFTY, is ALSO composed of these fifty, NAMELY, CHESED, GVURAH, TIFERET, NETZACH AND HOD, EACH OF WHICH IS COMPOSED OF TEN, AND MALCHUT IS CALLED 'BRIDE' (HEB. KALAH - CAF LAMED HEI), THE LETTERS OF WHICH CAN BE READ AS: kol (Caf Lamed) Hei (having the numerical value of five), NAMELY, five SFIROT composed of fifty. Each of them is enclosed within the fifty. Chochmah, which is upper Yud is enclosed within the fifty, for Hei times Yud EQUAL FIFTY, WHERE Hei is Binah and Yud is Chochmah, AND THERE ARE YUD HEI IN CHOCHMAH, WHICH, WHEN MULTIPLIED BY EACH OTHER, MAKE FIFTY, AND THERE ARE YUD HEI IN BINAH; AND WHEN Yud is MULTIPLIED by Hei, the result is fifty, and this is the numerical value of the word "AII" (Heb. kol), AS ABOVE, and the numerical value of the word Sea (Heb. yam), FOR BINAH IS CALLED 'SEA', WHOSE NUMERICAL VALUE AMOUNTS TO FIFTY. And the reference is to the Sea of the Torah, WHERE FROM BINAH, WHICH IS CALLED 'SEA', EMERGES THE TORAH, WHICH IS ZEIR ANPIN. Its origin is Keter, which is infinite. The remaining Sfirot, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, are named after it: seven seas, AND THE NUMERICAL VALUE OF THE WORD SEA IS FIFTY, IT FOLLOWS THAT IN EACH OF THEM THERE IS FIFTY. And Malchut IS CALLED 'the reed' (Heb. suf) sea BECAUSE IT IS the end (Heb. sof) of all the seas.

806. And because EACH ONE OF the seven weeks is fifty, AS ABOVE: "and their meal offering... three tenth measures for one bullock, two tenth measures for one ram" (Bemidbar 28:28), making altogether five TENTH MEASURES, which are five times ten, FOR EACH TENTH MEASURE IS TEN, AND FIVE TENTH MEASURES ARE FIFTY. And on the verse: "and their meal offering of flour mingled with oil, three tenth measures for one bullock, two tenth measures for one ram, a tenth measure for one lamb, for the seven lambs." The seven lambs correspond to "seven complete Shabbatot there be" (Vayikra 23:15), AND THESE ARE SEVEN MALCHUTS, FOR MALCHUT IS CALLED 'SHABBAT', and each one has six days with it, NAMELY: CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD AND THEY, WITH THE DAY OF SHAVUOT, COME TO FIFTY.

120. Yom Kippur

The Zohar tells us that Yom Kippur is from the Tree of Life, where no evil has any part. On that day even those people who are under a sentence of judgment are forgiven. We hear about the difference between vows and oaths, and about the iniquities of Yisrael that are purified or whitened through repentance. We learn that on Yom Kippur a Shofar raises up a voice for freedom. There are three grades of worship on that day: thought, speech and deed.

807. "And you shall have on the tenth day of this seventh month" which is the month of Tishrei, "a holy gathering" (Bemidbar 29:7), which is the Day of Atonement, which is the tenth, which is Yud, and these are the Ten Days of Repentance, and five prayer services were ordained for it in order to join the Yud with the Hei, NAMELY, CHOCHMAH WITH BINAH. What is the meaning of "holy gathering"? It is to differentiate it from other days when secular work is permitted which is why scripture says: "you shall not do any work" (Ibid.).

805. יסוד כל, כלול מאלין חמשיין. כל"ה: כ"ל ה'. כלילא מחמשים, בלהו נבלעים בגו חמשים, חכמה דאיהי, י' עלאה, מובלעת בגו חמשיין. ה' זמנין עשר. ה' בינה. י' חכמה. עשר זמנין ה' היינו חמשיין ובחושבן כ"ל. ובחושבן י"ם. ואיהו ים התורה. מקורא דיליה בתר, דלית ליה סוף. שאר ספיראן, אתקריאו על שמה שבעת ימים. ומלכות ים סוף, סוף דכל ימים.

806. ובג"ד דאינון חמשיין שבע שבועות, מנחתם שלשה עשרונים, ושני עשרונים. חמש, דאינון חמש זמנין עשר. הה"ד, ומנחתם סלת בלולה בשמן שלשה עשרונים לפר האחד ושני עשרונים לאיל האחד עשרון עשרון לכבש האחד לשבעת הכבשים. ושבעת הכבשים, לקבל שבע שבתות תמימות תהינה. כל חד עם שית יומין דיליה.

807. ובעשור לחודש השביעי, דאיהו תשרי. מקרא קדש יהיה לכם, דא יום הכפורים. דאיהו עשירי י', כליל מעשרת ימי תשובה. ותקיננו ביה ה' צלותין, לחברא עם ה'. מאי מקרא קדש. לאמרשא ליה משאר יומין, דאית בהו פולחנא דחול. ובגין דא, כל מלאכת עבודה לא תעשו.

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808. And those days on which secular work may be done are from the side of the Tree of Knowledge of Good and Evil, that turned from a rod into a serpent and from a serpent back into a rod, for each person according to his deeds, and this Metatron is rod, while Samael IS serpent. But on this day, which is the Day of Atonement that is called 'holy', the Tree of Life is in control, and no devil nor evil spirit joins with it, and from its side "nor shall evil dwell with you" (Tehilim 5:5), BUT IT IS THROUGHOUT GOOD. And this is why in it, in the Tree of Life, the slaves find rest and go out to freedom, and emerge from their chains.

809. Those over whom there is a verdict, A VERDICT NOT TO BE CHANGED under vow or oath, it was decreed for this reason that the following shall be recited: "All vows, bonds...they shall all of them be released and annulled. They shall not be binding, nor shall they have any power." BUT THE VERDICT SHALL BE VOIDED FROM THEM. And this is why the vow is in the name of the Yud Hei Vav Hei, which is Tiferet, while the oath is in the name of Adonai, which is Malchut, for they caused their own exile BY THEIR SINS. AND NOW, by means of Chochmah and Binah, 'they will be released and annulled; they shall not be binding, nor shall they have any power'. "And all the congregation of the children of Yisrael shall be forgiven" (Bemidbar 15:26). Chesed is water, Gvurah is fire, and Tiferet is air, AND SINCE THE VOWS ARE IN TIFERET, WHICH IS AIR, the sages of the Mishnah therefore taught: release from vows hovers in the air, FOR THE RELEASE FROM CHOCHMAH AND BINAH HOVERS IN THE AIR, WHICH IS TIFERET, AND FROM THERE ANNULS THE VOW.

810. And since the oath is from Malchut, which is below the vow WHICH IS TIFERET, they taught that the vows are above the oaths, and they also taught: Everyone who swears an oath is as though he swears on the king himself, and everyone who vows a vow is as though he does so on the life of the king himself. The king himself REFERS TO Adonai, WHICH IS MALCHUT. The life of the king REFERS TO the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, FROM WHOM THE LIFE FLOWS TO THE KING, WHICH IS MALCHUT. And for this reason, IT IS WRITTEN: "If a man vow a vow to Hashem" (Bemidbar 30:3), WHICH IS ZEIR ANPIN.

811. And even thus, there is another secret: The life of the king refers to Chochmah, as it is written: "wisdom gives life to those who have it" (Kohelet 7:12). THEREFORE everyone who vows on the Yud Hei Vav Hei, which is Tiferet, it is as if he vowed upon Chochmah OF ZEIR ANPIN, which is THE YUD HEI VAV HEI IN THE FILLING OF ALEPHS, THUS: Yud Vav Dalet; Hei Aleph; Vav Aleph Vav; Hei Aleph, which is the life of the king, WHICH IS THE LIFE OF ZEIR ANPIN. And everyone who swears an oath on Adonai is as though he swore on the king himself. This is because he himself (Heb. atzmo) is upper Mother, NAMELY, BINAH, AND IT IS as though he had sworn on her, namely, on "as it were the very (Heb. etzem) heaven for clearness" (Shemot 24:10), NAMELY, THE MOCHIN OF MALCHUT. For from the aspect of Chesed, MALCHUT IS CALLED "bone (Heb. etzem) of my bones" (Beresheet 2:23). But from the aspect of Gvurah, Malchut is called "and flesh of my flesh" (Ibid.), and in Chochmah, which is the life of Tiferet, NAMELY, ITS MOCHIN, it, TIFERET, rises up to be called 'man', as it is written: "the beauty (Tiferet) of a man" (Yeshayah: 44:13). FOR TIFERET IS CALLED 'MAN' WHEN IT HAS THE MOCHIN OF CHOCHMAH, WHICH IS THE SECRET OF WHY HE IS CALLED BY YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, THAT HAS THE NUMERICAL VALUE OF 45.

808. דְיוֹמֵין דְאִית בְּהוֹן מְלַאכְתָּ חוּל, אֵינוֹן מְסֻטְרָא דְעַץ הַדַּעַת טוֹב וְרַע. דְאִתְהַפֵּךְ מִמְטָה לְנַחֵשׁ, וּמִנַּחֵשׁ לְמְטָה. לְכָל חַד כְּפֹסֵם עוֹבְדוּי, וְדָא מְסֻטְרוֹן מְטָה, נַחֵשׁ, סְמָאֵל. אֲבָל בְּהַאי יוֹמָא דְאִיהוּ יוֹם הַכְּפֹוּרִים דְאִתְקְרִי קֹדֶשׁ, שְׁלֵטָא אֵילָנָא דְחַיִּי, דְלֹא אֲשַׁתַּתֵּף עִמֶיהָ שְׁטָן וּפְגַע רַע. וּמְסֻטְרִיהָ לֹא יִגְוֹרֵךְ רַע. וּבְגִין דָּא, בִּיהַּ נִיּוּחִין עֲבָדִין בְּאֵילָנָא דְחַיִּי, וּבִיהַּ נִפְקֵן לְחִירוֹת, בִּיהַּ נִפְקֵי מִשְׁלֵשְׁלִיהוֹן.

809. אֵינוֹן דְאִית עֲלֵיהוּ גְזֵר דִּין, בְּנִדְרָא וּבְשָׁבוּעָה, וּבְגִין דָּא תְקִינוּ לְמִימְרָא בִּיהַּ, כָּל נִדְרֵי וְאִיסְרֵי וְכוּ', כּוּלְהוֹן יְהוֹן שְׁבִיתִין וּשְׁבִיקִין לֹא שְׁרִירִין וְלֹא קִיּוּמִין. וּבְגִין דָּא נִדְרָא דִּירוּדָא, דְאִיהוּ תַפְאָרְתָא וּשְׁבוּעָה דְאִדְנִי, דְאִיהוּ מְלָכוּת. דְעֲבָדוּ עַל גְלוּתָא דְלְהוֹן, בְּחֻכְמָהּ וּבִינָהּ יְהוֹן שְׁבִיקִין וּשְׁבִיתִין לֹא שְׁרִירִין וְלֹא קִיּוּמִין, וְנִסְלַח לְכָל עֲדַת בְּנֵי יִשְׂרָאֵל. דְחֻסְדָּא אִיהוּ מִים. גְּבוּרָה אֵשׁ. תַפְאָרְתָא אֵינִר. וּבְגִין דָּא אֻקְמוּהָ מְאִרֵי מִתְנִיתִין, הַתֵּר נִדְרִים פּוֹרְחִים בְּאֵינִר.

810. וּבְגִין דְשָׁבוּעָה מִמְלָכוּת, דְאִיהוּ לְתַתָּא מִיּוּנִיהָ. אֻקְמוּהָ, נִדְרִים עַל גְּבִי שְׁבוּעוֹת עוֹלִים. וְעוֹד אֻקְמוּהָ, כָּל הַנִּשְׁבַּע כְּאִילוּ נִשְׁבַּע בְּמֶלֶךְ עֲצֻמוֹ. וְכָל הַנּוֹדֵר כְּאִילוּ נוֹדֵר בְּחַיֵּי הַמֶּלֶךְ. הַמֶּלֶךְ עֲצֻמוֹ, אִדְנִי חַיֵּי הַמֶּלֶךְ, יְרוּדָא. וּבְגִין דָּא כִּי יְהוֹר נִדְרָא לִירוּדָא.

811. וְאוּף הָכִי אִית רְזָא אַחְרָא, חַיֵּי הַמֶּלֶךְ, חֻכְמָה. הַה"ד הַחֻכְמָה תְּחִיָּה בְעֲלֵיהָ. כָּל הַנּוֹדֵר בִּיהוּהָ, דְאִיהוּ תַפְאָרְתָא. כְּאִילוּ נוֹדֵר בְּחֻכְמָה, דְאִיהוּ יוּד"ה"א וְא"ו ה"א, חַיֵּי הַמֶּלֶךְ. וְכָל הַנִּשְׁבַּע בְּאִדְנִי, כְּאִילוּ נִשְׁבַּע בְּמֶלֶךְ עֲצֻמוֹ. עֲצֻמוֹ דָּא אִימָא עֲלָאָה, כְּאִילוּ נִשְׁבַּע בְּהָ, דְאִיהוּ עֲצֻם הַשָּׁמַיִם לְטוֹהַר. מְסֻטְרָא דְחֻסְדָּא, עֲצֻם מִעֲצֻמֵי. וּבִשְׂרָא מִבְּשָׂרֵי, מְסֻטְרָא דְגְבוּרָה, דָּא מְלָכוּת. וּבְחֻכְמָה דְאִיהוּ חַיֵּי תַפְאָרְתָא, אִיהוּ סְלִיק לְאִתְקְרִי אָדָם, הַה"ד כְּתַפְאָרְתָא אָדָם.

812. And it is said about the Day of Atonement: "and you shall afflict your souls" (Bemidbar 29:7) AND ALSO: "in the seventh month, on the tenth day of the month, you shall afflict your souls" (Vayikra 16:29). And five afflictions were decreed for it, so that small Hei, WHICH IS MALCHUT, should be purified in upper Hei, WHICH IS BINAH, OF WHOSE LEFT COLUMN, THE AFFLICTIONS ARE DRAWN, which are five prayers, to establish in Yisrael: "though your sins be like scarlet, they shall be as white as snow" (Yeshayah 1:18). And this is the secret of the crimson colored strip, WHICH THEY TIED TO THE DOOR OF THE SANCTUARY FROM INSIDE, WHICH, WHEN THE HE-GOAT REACHED THE WILDERNESS, TURNED WHITE. All the iniquities of the House of Yisrael reach to Malchut; and Repentance, which is Binah, purifies (whitens) them, for it is written about it, ABOUT MALCHUT: I AM HASHEM "that remains among them in the midst of their uncleanness" (Vayikra 16:16). And the four garments of white and the four garments of gold for apparel are THE SECRET OF YUD ALEPH HEI DALET VAV NUN HEI YUD, WHICH IS THE COMBINATION OF THE LETTERS OF THE YUD HEI VAV HEI AND THOSE OF ADONAI. FOR THE FOUR GARMENTS OF WHITE ARE THE SECRET OF THE FOUR LETTERS OF THE YUD HEI VAV HEI WHILE THE FOUR GARMENTS OF GOLD ARE THE SECRET OF THE FOUR LETTERS OF ADONAI.

813. And it was decreed that a Shofar be sounded on the Day of Atonement, to raise up a voice, which is Vav OF THE YUD HEI VAV HEI, NAMELY, ZEIR ANPIN, for freedom, WHICH IS BINAH. For it is said about it: "In all their affliction he was afflicted (lit. 'there was affliction for (Heb. lo) him')" (Yeshayah 63:9). 'LO' IS with Aleph and Vav, that is, in how it is pronounced and written, FOR IT IS SPELLED WITH ALEPH (NO), ALTHOUGH PRONOUNCED WITH VAV (FOR HIM). FOR "IN ALL THEIR AFFLICTION" ALLUDES TO FIVE AFFLICTIONS AND THE JUDGMENTS WHOSE SOURCE IS IN BINAH, IN ITS LEFT COLUMN. AND IN THE SECRET OF THE SHOFAR BLOWING, ZEIR ANPIN IS ALSO RAISED UP THERE TO BINAH, AND THIS IS WHY THERE ARE TWO VERSIONS OF THE TEXT, AS WRITTEN AND AS READ, WITH AN ALEPH AND WITH A VAV, WHERE THE ALEPH ALLUDES TO BINAH, IN THE SECRET OF TEACH (HEB. ALEPH) BINAH, AND THE VAV ALLUDES TO ZEIR ANPIN THAT ASCENDED TO BINAH. And worship on the day of Atonement is conducted at length and comprises three grades: thought, speech, and deed.

812. וְאִתְּמַר בְּיוֹם הַכַּפּוּרִים. וְעִנִּיתֶם אֶת נַמְשׁוֹתֵיכֶם. וּבְעֶשְׂרֵי לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה תַעֲנּוּ אֶת נַמְשׁוֹתֵיכֶם. תִּקְיֵנוּ בֵּיהּ ה' עֲנוּיִים, בְּגִין דִּתְתַלְבֵּן ה' זַעִירָא בְּה' עֲלָאָה, דְּאִיהּ ה' צְלוּתִין. לְקִיּוּם בְּיִשְׂרָאֵל, אִם יְהִי חֲטָאֵיכֶם כְּשָׁנִים כְּשֶׁלֶג יִלְבִּינוּ. וְהָאִי אִיהּ רִזָּא דְלִשׁוֹן שֶׁל זְהוּרִית, בְּגִין דְּכָל חוּבִין דְּיִשְׂרָאֵל מִטּוֹן לְגַבֵּי מַלְכוּת. וְתִשׁוּבָה דְּאִיהִי בִּינָה, מְלַבֶּנֶת לוֹן. בְּגִין דְּאִתְּמַר בְּה', הַשׁוֹכֵן אִתְּם בְּתוֹךְ טוּמְאוֹתֶם. וְד' בְּגַדֵּי לְבָן, וְד' בְּגַדֵּי זָהָב לְמַלְבָּשׁ, יִאֲהַדְוֵנָהּ.

813. וְתִקְיֵנוּ לְתַקוּעַ שׁוֹפָר בְּיוֹם הַכַּפּוּרִים, לְסַלְקָא קוֹל דְּאִיהּ ו', לְחֵרוֹת. דְּאִתְּמַר בְּה', בְּכָל צָרְתֶם לוֹ צָר, בָּא, וּבו', קְרִי וּכְתִיב. וְעִבּוֹדַת יוֹם הַכַּפּוּרִים אִיהִי בְּאֵרִיכוּת, וְאִיהִי כְּלִילָא מִתַּלַּת דְּרִגּוּן, בְּמַחֲשָׁבָה דְּבוּר וּמַעֲשָׂה.

121. The holiday of Sukkot

We are reminded of the origin of this Festival dating from the time when Yisrael were led out of Egypt. The size and construction of the Tabernacle is described, and the point is made that the shadow cast by the roof is not an ordinary shadow but is really the protection cast over the soul. There are seven letters that incorporate the shape of a shelter or tabernacle: Bet, Gimel, Dalet, Caf, Pe, Resh and Tav. The seven planets are said to correspond to these letters, and many other analogies are drawn by means of the number seven. We hear about the meaning, composition and purpose of the lulav, and why the lulav is taken in the right hand and the Etrog in the left. Next we hear that the Patriarchs, together with Moses, Aaron, David and Solomon, all come to Rabbi Shimon and bless him and praise his light. Rabbi Shimon begins talking about the seventy bullocks that Yisrael used to sacrifice during the seven days of Sukkot - one less bullock every day. He says that the clue to this decrease is found in the fact that the ark came to rest in the seventh month, when the waters were continually receding. In the same way the sins of Yisrael decrease and so too do the number of accusers. The purpose of Noah's ark and the purpose of the Sukkah are the same - to give protection. The Shechinah protects all those who keep the sign of the Covenant.

814. "And on the fifteenth day of the seventh month," which is Tishrei, "you shall have a holy gathering; you shall do no servile work, and you shall keep a feast to Hashem seven days" (Bemidbar 29:12). On the fifteenth day means from the side of Yud Hei, NAMELY, CHOCHMAH AND BINAH. "and you shall keep a feast;" THIS IS THE LETTERS OF the letter Vav, which is the Central Column, NAMELY, ZEIR ANPIN. Seven days is from the side of Bathsheba (the daughter of seven), which is Malchut WHICH IS THE LAST HEI. The patriarchs WHICH ARE CHESED, GVURAH AND TIFERET, and the Faithful Shepherd WHO IS NETZACH, and Aaron WHO IS HOD, and David WHO IS MALCHUT, and Solomon WHO IS YESOD THAT IS CALLED 'SHALOM' (LIT. 'PEACE') are seven, corresponding to seven Sfirot. I want to construct for you a Sukkah, which is upper Ima, who will provide a shelter over them, OVER THE SEVEN SFIROT, as the mother over the young.

815. And on account of the seven Sfirot, Scripture said: "I made the children of Yisrael to dwell in booths, when I brought them out of the land of Egypt" (Vayikra 23:43), namely, with seven clouds of glory, WHICH ARE THE SECRET OF SEVEN SFIROT. Sukkah (lit. 'booth' or 'tabernacle') WHEN SPELLED with a letter Vav, is in the secret of the two sons, OVER WHOM BINAH PROVIDES A SHELTER, NAMELY, Yud Hei Vav Hei and Adonai, NAMELY, ZEIR ANPIN AND MALCHUT, for the numerical value of Sukkah amounts to Yud Aleph Hei Dalet Vav Nun Hei Yud, FOR SUKKAH (SAMECH VAV CAF HEI) CONSISTS OF THE LETTERS CAF VAV, WHICH HAVE THE SAME NUMERICAL VALUE AS THE LETTERS OF THE YUD HEI VAV HEI, AND THE LETTERS SAMECH HEI, WHICH HAVE THE SAME NUMERICAL VALUE AS ADONAI. AND THEY ARE THE SECRET OF the two Cherubs who are "overspreading the covering with their wings, and their faces shall look one to another" (Shemot 25:20), WHO ARE THE SECRET OF ZEIR ANPIN AND MALCHUT.

816. And the Cherubs, WHO ARE MALE AND FEMALE, are ten handbreadths from bottom to top, NAMELY, TEN SFIROT OF RETURNING LIGHT, from their feet to their heads, AND TEN SFIROT OF DIRECT LIGHT from their heads to their feet, and they rest on a handbreadth, which is THE SECRET OF Yud. THEY THEREFORE CONTAIN ten from top to bottom and ten from bottom to top, NAMELY, THE TEN SFIROT OF DIRECT LIGHT AND THE TEN SFIROT OF REFLECTED LIGHT, and this is Yud Vav Dalet, WHOSE NUMERICAL SUM IS TWENTY. And this is why the rabbis ruled that the size of a Sukkah should be not less than ten and not more than twenty. A Sukkah that is built in the shape of a furnace is from the side of Mother, WHICH IS JUDGMENT, about which it is said: "And Mount Sinai smoked in every part, because Hashem descended on it in fire: and the smoke of it ascended like the smoke of a furnace" (Shemot 19:18), and it is all one.

817. "And there shall be a tabernacle for a shadow in the daytime" (Yeshayah 4:6). This is because a roof is required, and this casts a shadow, about which it is said: "shall abide under the shadow of Shadai" (Tehilim 91:1). And the meaning is not to the shadow cast by an ordinary Sukkah that protects the body from the sun, but to the shadow that casts a protection over the Neshamah. THIS IS IN THE SECRET OF THE VERSE "I sat down under its shadow with great delight" (Shir Hashirim 2:3) and "Of Whom we said: 'Under His shadow we shall live among the nations'" (Eichah 4:20). The word tzel (lit. 'shadow') with a final letter Mem added to it forms the word tzelem (lit. 'image'), WHERE TZEL IS THE SECRET OF THE ROOFING MATERIAL AND THE FINAL MEM IS THE SECRET OF THE FOUR SIDE-WALLS OF THE SUKKAH, and it is said: "Surely every man walks in a vain show (Heb. tzelem)" (Tehilim 39:7). Closed Mem has four sides to it, WHICH ARE THE SECRET OF THE FOUR SIDE-WALLS OF THE SUKKAH.

814. בַּחֲמֵשֶׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי וְגו', דְּאִיהִי תִשְׁרֵי, מִקְרָא קֹדֶשׁ יִהְיֶה לָכֶם כָּל מְלֹאכֶת עֲבוּדָה לֹא תַעֲשׂוּ וְחֻגּוֹתֵם אוֹתוֹ חֹג לִי שִׁבְעַת יָמִים וְגו'. בַּחֲמֵשֶׁה עָשָׂר, מְסֻרָא דִי"ה. וְחֻגּוֹתֵם אוֹתוֹ, דָּא אוֹת ו', עֲמוּדָא דְאֲמֻצְעִיתָא. שִׁבְעַת יָמִים, מְסֻרָא דִבֵּת שֶׁבַע, דְּאִיהִי מְלָכוּת. אָבָהּ, וְרַעֲיָא מְהִימְנָא, וְאֶהְרֹן, יְדוּד וְשְׁלָמָה, הָא אֵינּוֹן שֶׁבַע, לְקַבֵּל שֶׁבַע סְפִירָאן. אֲנָא בְּעֵינָא לְתַקְנָא לְכוּן סָבָה, דְּאִיהִי אֵימָא עֲלָאָה, לְסַבְכָא עֲלֵיהּ, כְּאֵמָא עַל בְּנִין.

815. וּבְגִין ז' סְפִירָאן אָמַר קְרָא, כִּי בְּסִכּוֹת הַוִּשְׁבֵּתִי אֶת בְּנֵי יִשְׂרָאֵל, בְּמִמְקַנּוֹתֵהוֹן מֵאַרְעָא דְּמִצְרַיִם, בְּז' עֲנֵי כְבוֹד. סוּפָה בְּאֵת ו', אִיהוּ בְרִזָּא דְתִרִין בְּנִין, יְדוּד אֲדוּנִי. וְהִכִּי סָלִיק סוּפָה בְּחוּשְׁבָן יְאֵהֲדוּנָהּ. תִּרִין כְּרוּבִים, דְּהֵם סוּכְכִים בְּכַנְפֵיהֶם עַל הַכַּפּוֹרֶת וּפְנֵיהֶם אִישׁ אֶל אָחִיו.

816. וְאִית עֲשָׂרָה טַפְחִים בְּכְרוּבִים מִתְתָּא לְעִילָא, מִרְגְּלֵיהוֹן עַד רִישֵׁיהוֹן, וּמְרִישֵׁיהוֹן עַד רְגְלֵיהוֹן, וְשְׂרִיין עַל טַפַּח דְּאִיהוּ י'. וְעֲשָׂרָה עֲשָׂרָה מֵעִילָא לְתַתָּא, וּמִתְתָּא לְעִילָא, הֵינּוּ יו"ד. וּבג"כ, שִׁיעוּרָא דְסָבָה אֲמָרוּ רַבָּנִין, לֹא פָחוֹת מֵעֲשָׂרָה, וְלֹא לְמַעְלָה מֵעֲשָׂרִים. סָבָה הָעֲשׂוּיָה כְּכַבֶּשֶׂן מְסֻרָא דְאֵימָא, עָלָה אֶתְמַר, וְהָרַסִינִי עֲשָׂן כְּלוּ מִפְּנֵי אֲשֶׁר יָרַד עָלָיו יי' בְּאֵשׁ וַיַּעַל עֲשָׂנוּ כְּעֲשָׂן הַכְּבֶשֶׂן. וְכֵלָא חַד.

817. וְסָבָה תְּהִיָּה לְצֵל יוֹמָם, דְּסַכַּךְ בְּעֵינָן. וְסַכַּךְ אֶתְעֵבִיד לְצֵל. דְּאֶתְמַר בֵּיהּ, בְּצֵל שְׂדֵי יִתְלוּנָן. וְלֹא בְּצֵל סַבְת הַדְיוּט, דְּאֶגִּין עַל גּוּפָא מִשְׁמַשָּׂא. אֶלָּא צֵל לְאֶגְנָא עַל גְּשֻׁמְתָא. בְּצֵלוּ חֲמֻדְתִּי וְיִשְׁבֵּתִי. אֲשֶׁר אֲמָרְנוּ בְּצֵלוּ נַחֲיָה בְּגוּיָם. צֵל עִם ס', אִיהִי צֵלָם. דְּאֶתְמַר בֵּיהּ, אֲךָ בְּצֵלָם יִתְהַלֵּךְ אִישׁ. ס' סְתוּמָה אִית לָהּ אַרְבַּעָה דְּפָנוֹת.

818. And with regard to the teaching: Two according to the regulations, and a third of even a handbreadth; and of him who says three according to the regulations, and a fourth of even a handbreadth: that is because OF THE THREE MEASUREMENTS, two, three, four, which together make nine, WHERE TWO ARE CHOCHMAH AND BINAH, THREE ARE CHESED, GVURAH, AND TIFERET, AND FOUR ARE NETZACH, HOD, YESOD AND MALCHUT. And the handbreadth THAT THEY MENTIONED WITH THE TWO OR WITH THE THREE is the tenth, NAMELY, MALCHUT, that makes up every shortage. And this is why the size of a Sukkah is not less than ten, referring to Malchut, which is the tenth of all the Sfirot, and not more than twenty, which is Caf (the numerical value of which is twenty), THAT ALLUDES TO upper Keter, which is further than the eye can see AND IS UNFATHOMABLE. This is that upper glory, about which Moses said: "I pray you, show Me your glory" (Shemot 33:18), to which the Holy One, blessed be He, responded: "You can not see My face" (Ibid. 20), and there is no glory (Heb. kavod) without Caf.

819. And for this reason the sages of the Mishnah viewed as corresponding to them: a Sukkah made like an alleyway, which is from the side of the letter Bet, and in the shape of a right angle, which is from the side of the letter Gimel, and like a hut which is from the side of the letter Dalet. And these seven letters Bet, Gimel, Dalet, Caf, Pe, Resh, and Tav WHICH ARE DOUBLED BY THE ADDITION OF A DAGESH (A DOT) IN THEM, ALLUDE TO THE SEVEN SFIROT CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, NAMELY, DUE TO THE ASPECT OF JUDGMENT THAT IS IN THEM. AND THEY ARE THE INITIAL LETTERS THAT ALLUDE TO THE SEVEN INVALID SUKKAHS, BECAUSE OF THE JUDGMENT THAT IS IN THEM. Caf ALLUDES TO A SUKKAH MADE like a furnace (Heb. KIVSHAN), AND Bet TO A SUKKAH that is a wayside station (Heb. burganin), and THE OTHER LETTERS to the remaining INVALID Sukkahs, all of which are referred to by the sages of the Mishnah, SUCH AS THE SUKKAH OF FRUIT (HEB. PEROT) WATCHMEN, THE SUKKAH OF SHEPHERDS (HEB. RO'IM), OR THE SUKKAH OF SAMARITANS (HEB. KUTIM), and there is no need to prolong the discussion on them.

820. And corresponding to them, TO THE SEVEN LETTERS BET, GIMEL, DALET, CAF, PE, RESH, AND TAV are the seven planets, and they are male and female, FOR WHEN THESE SEVEN LETTERS ARE WEAK THEY ARE OF THE MALE AND WHEN THEY ARE STRONG (WITH A DAGESH) THEY ARE OF THE FEMALE. And they are therefore called 'the seven doubles' and are like the seven candles of the candelabrum, WHICH ARE THE SECRET OF THE SEVEN SFIROT CHESED, GVURAH, AND TIFERET, NETZACH, HOD, YESOD AND MALCHUT, and it is said about it: "Seven times a day I praise You" (Tehilim 119:164). And so IT IS SAID: "and seven pipes to the seven lamps, which were upon the top of it" (Zecharyah 4:2), WHICH ARE THE SECRET OF THE SEVEN DOUBLES, NAMELY, THE SEVEN LETTERS IN THEIR WEAK FORM AND THE SEVEN LETTERS IN THEIR STRONG FORM, and likewise, the seven Sfirot are double, CONTAINING SEVEN OF JUDGMENT AND SEVEN OF MERCY. And so, too, are the seven days of creation below, NAMELY, THE SEVEN SFIROT OF MALCHUT, WHICH ARE PUNCTUATED WITH JUDGMENTS, and the seven above, NAMELY, THE SEVEN SFIROT OF ZEIR ANPIN, WHICH ARE WEAK FOR JUDGMENTS. FOR ABOUT THE SEVEN SFIROT THAT ARE BELOW, IT IS SAID: "and there is nothing new under the sun" (Kohelet 1:9), FOR ALL INNOVATIONS COME FROM THE SUN, NAMELY THE SEVEN SFIROT OF ZEIR ANPIN AND NOT FROM UNDER THE SUN, BY WHICH IS MEANT THE SEVEN SFIROT OF MALCHUT.

818. ומה דאוקמוה שתיים בהלכתן ושלושית אמילו טפח. ולמ"ד שלשה בהלכתן ורביעית אמילו טפח. ואינון בגין דא, תרין, תלת, ארבע, הא תשע, טפח איהי עשיראה, לאשלמא כל חסרון. ובגין דא, שיעור סבה לא פחות מעשר, דאיהי מלכות, עשיראה דכל דרגין. ולא למעלה מעשרין, דאיהי כ', כתר עליון, דלא שלטא ביה עינא. כבוד עלאה, עליה אמר משה, הראני נא את כבודך. ואתיב ליה קודשא בריך הוא, לא תוכל לראות את פני. ולית כבוד, בלא כ'.

819. ובגין דא שיערו מארי מתניתין לקבליהו, סבה העשויה כמבוי, מסטרא דאת ב', כמין גא"ם, מסטרא דאת ג'. כמין צריף, מסטרא דאת ד'. ושבע אתוון אינון, בג"ד כפר"ת. כ', כבשן. ב', בורגנין. ושאר סבות. וכלהו רמיזו לגבי מארי מתניתין. ולית לארכא בהון.

820. ואינון לקבליהו שבעה שכבי לכת, ואינון דבר ונוקבא. ובגין דא אתקריאו ד' כפולות. כגון שבעה שרגין דמנרתא, דאתמר בה שבע ביום הללתין. הכי שבעה ושבעה מוצקות. הכי שבעה ספיראן כפולות. ושבעה יומי בראשית לתתא, שבעה לעילא, אין כל חדש תחת השמש.

821. Lulav is Righteous One, NAMELY, YESOD, for the Lulav is like the spinal chord that contains eighteen vertebrae, corresponding to the eighteen shaking movements with the Lulav. And they correspond to the eighteen blessings of the Amidah prayer, and they correspond to the eighteen mentions, NAMELY, THE NAMES OF YUD HEI VAV HEI, in "Ascribe to Hashem, O you mighty" (Tehilim 29:1), and the eighteen times that the Divine Name is mentioned in the recital of the Sh'ma. And the Lulav is shaken in six directions: SOUTH, NORTH, EAST, UP, DOWN AND WEST, which makes six, and it is shaken three times in each direction, MAKING a total of eighteen.

822. The lulav IS TAKEN in the right HAND, and is comprised of six, namely three myrtle branches, CORRESPONDING TO Greatness, Gvurah, and Tiferet, and they are like the three colors to be found in the eye, WHICH ARE WHITE, RED, AND GREEN. And the two willow twigs are Netzach and Hod, and they are similar to the two lips. The Lulav IS Yesod and is like the spinal column that supports all the bones and about which David said: "All my bones shall say, Hashem, who is like You" (Tehilim 35:10). And the Etrog is Malchut and is like the heart, in which are thoughts.

823. And the shakings of the Hallel are common to the shakings of the taking up of the Lulav, and there are eighteen SHAKINGS at "Save us, Hashem, we pray You" (Tehilim 118:25), eighteen each at the first and last "O, give thanks" (Ibid. 1 and 29), and eighteen at the taking up of the Lulav, making a total of 72 SHAKINGS. And this is why the numerical value of lulav, which is 68, together with the four kinds of the lulav, COMES TO 72, and this is the same as the numerical value of Chesed, which is the right arm. And this is why it was decreed that the lulav be taken in the right hand, which is the side of Chesed, and the Etrog to the side of Gvurah, to the left, CORRESPONDING TO the heart. And this is why it was decreed that the Etrog, which is like the heart, be held in the left hand, as it has been taught: Lulav in the right hand and Etrog in the left, corresponding to 'Remember' and 'Keep'. And who is the one taking both LUVAV AND ETROG is the Central Column, MEANING ZEIR ANPIN. The Lulav is his right, the Etrog is his left.

824. The patriarchs came with the Faithful Shepherd and Aaron, David, and Solomon and blessed him, RABBI SHIMON, saying to him: You, holy luminary, and your companions, who are six in number, correspond to these seven SFIROT, and you, the holy luminary, are a western light in the middle of the six lights that illuminate from you. And about each one it is said: "The soul of man is the candle of Hashem" (Mishlei 20:27). And the Faithful Shepherd illuminates in you, and you in your companions and all of you are one, without any separation whatsoever. And from there and onwards, the branches, NAMELY, THE ILLUMINATIONS, spread out, to all masters of wisdom. Complete what you are saying in the compilation of the first part, to crown them.

825. The holy luminary began by quoting: "Many waters cannot quench love...IT WOULD BE UTTERLY SCORNED" (Shir Hashirim 8:7) What is the meaning of "IT WOULD BE UTTERLY scorned"? This refers to the second day, the sixth day, and the seventh day of the festival of Sukkot on which libations of water and wine were poured out.

821. לולב דא צדיק. דדמי לחוט השדרה, דביה ח"י חולין, לקבל ח"י גענועין דלולב. ואינון לקבל ח"י ברכאן דצלוחא. לקבל שמנה עשר אזכרות, דהבו ליי' בני אלום. לקבל שמנה עשר אזכרות דק"ש. וגענוע לשית סיטרין, בחושפן ו'. תלת גענועין בכל סטרא, אינון ח"י.

822. לולב בימין, כליל ששה דאינון ג' הדסין, גדולה גבורה תפארת. ודמיין לתלת גווני עינא. ב' בדי ערבות, נצח והוד. ודמיין לתריין שפון. לולב, יסוד, דומה לשדרה. דביה קיום דכל גרמין. ועליה אמר דוד, כל עצמותי תאמרנה יי' מי כמוך. אתרוג, מלכות. דומה ללבא. דביה הרהורין.

823. וגענועין דהלל, אינון משותפין בגענועין דנטילת לולב, ואינון ח"י באנא. ח"י ח"י, בהודו תחלה וסוף. ח"י דנטילת לולב, הרי ע"ב. ובגין דא לולב בחושפן ח"ס, וד' מינין דלולב, הא חסד, דרועא וימנא. ובגין דא תקינו לולב בימין, לסטרא דחסד. אתרוג לסטרא דגבורה, לשמאלא לבא. ובגין דא אתרוג הדומה ללב, תקינו למהוי ביד שמאל. במה דאוקמוה, לולב בימין, ואתרוג בשמאלו. אינון לקבל זכור ושמור. ומאן נטיל תרווייהו. עמודא דאמצעיתא. לולב בימיניה, ואתרוג בשמאליה.

824. אתו אבהן, ורעיא מהימנא, ואהרן ודוד ושלמה, וברוכו ליה, ואמרו ליה, אנת בוצינא קדישא, וחבריאי דילך דאינון שית, לקבל אינון ז'. ואנת בוצינא קדישא נר מערבי באמצע, דכל שית גרות נהרין מנך. בכל חד אתמר ביה, נר יי' נשמת אדם. ורעיא מהימנא נהיר בך, ואנת בחבריאי דילך, וכלא חד, בלא פרודא כלל. ומתמן ואילך מתפשטין ענפין לכל מארי חכמתא, אשלים מלין דחבורא קדמא דילך לאעטרא לון.

825. פתח בוצינא קדישא ואמר, מים רבים לא יוכלו לכבות את האהבה וגו'. מאי בוז. יומא תניינא, ויומא שתיתאה, ויומא שביעאה דסוכות. דבהון הוו מנסכים מים ויין.

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826. During the seven days of Sukkot, Yisrael used to sacrifice seventy bullocks to make atonement for the seventy ministers OF THE SEVENTY NATIONS, so that the world would not remain destroyed because of them. And this is what the Scripture says: "And on the fifteenth day... you shall offer a burnt offering, a sacrifice made by fire, of a sweet savor to Hashem: thirteen young bullocks... without blemish" (Bemidbar 29:12-13). And on the second day twelve, and on the third day eleven bullocks, and on the fourth day ten, and on the fifth day nine bullocks, and on the sixth day eight bullocks, and on the seventh day seven. And all TOLD, THERE are seventy bullocks, each day one less being presented. HE ASKS, Why was there a reduction?

827. AND HE ANSWERS THAT THE SCRIPTURE here gives us a hint. "And the ark rested in the seventh month" (Beresheet 8:4), WHICH IS TISHREI. And just as then in the days of the Flood, when the waters decreased continually, so also here, in Tishrei, which is the seven month, in which there are a number of precepts, Rosh Hashanah (the New Year) and Yom Kippur, Sukkah, lulav and etrog, the kinds of lulav and Shofar. FOR THEN the upper Shechinah rests on Yisrael, and this is Repentance, NAMELY, BINAH THAT IS CALLED 'REPENTANCE', AND IS THE SECRET OF Sukkah. And etrog, WHICH IS MALCHUT, and lulav, that is the Holy One, blessed be He, NAMELY, ZEIR ANPIN, immediately "And the waters decreased continually" (Beresheet 8:5), for the sins of Yisrael become less. So, too, the angels of destruction who are appointed over them, OVER THE INIQUITIES, become less, FOR THE INIQUITIES are similar to the waters of the Flood. As has been taught: He that commits one transgression, gets for himself one accuser. And at the time that the iniquities become less, their bullocks are reduced in number, the appointees over the seventy nations are reduced, the seventy nations diminish, and their goodness becomes less.

828. And the Holy One, blessed be He, commanded Noah to take into the ark two and two, seven and seven, male and female, to be a sacrifice to protect Noah and all those who went into the ark with him. So, too, those who observe festivals and seasons, which are feast days, are two and two, seven and seven. Two and two refers to the two days of Rosh Hashanah and the two days of Shavuot, and because there are two OF SHAVOUT because of doubt, therefore, there are two days of Purim in their stead. Seven and seven refer to the seven days of Pesach, and the seven days of Sukkot. Noah corresponds to the Shabbat day, and this is the meaning of what is written: "of every living (Heb. chai = eighteen) thing" (Beresheet 6:19), BECAUSE TWO + TWO + SEVEN + SEVEN = EIGHTEEN, WHICH IS CHAI.

826. דְּשֶׁבַע יוֹמֵין דְּסוּכוֹת, בְּהוֹן הָיוּ מִקְרִיבֵין יִשְׂרָאֵל שְׁבַעִים פְּרִים, לְכַפֵּרָא עַל שְׁבַעִין מַמְנָן, בְּגִין דְּלֹא יִשְׁתָּאר עֲלֵמָא חֲרוֹב מְנִייהוּ. הַה"ד, וּבַחֲמִשָּׁה עָשָׂר יוֹם וְהַקְרִבְתֶּם עוֹלָה אִשָּׁה לְרֵיחַ נִיחַח לַיהוָה פְּרִים בְּנֵי בָקָר שְׁלֹשָׁה עָשָׂר תְּמִימִים. וּבַיּוֹם הַשְּׁנִי פְּרִים י"ב. וּבַיּוֹם הַשְּׁלִישִׁי י"א. וּבַיּוֹם הָרְבִיעִי עֶשְׂרֵה. וּבַיּוֹם הַחֲמִישִׁי פְּרִים תְּשַׁעַה. וּבַיּוֹם הַשְּׁשִׁי פְּרִים שְׁמֹנֶה. וּבַיּוֹם הַשְּׁבִיעִי שֶׁבַעַה. וְכִלְהוּ שְׁבַעִין. וּבְכֹל יוֹמָא הוּוּ חֲסָרִים. אֲמַאי חֲסָרִים.

827. אֵלֹא הֵכָא קָא רְמִיז, וְתַנַּח הַתִּיבָה בְּחֹדֶשׁ הַשְּׁבִיעִי. וּמָה הָתָם בְּיַמֵּי טוֹפְנָא, וְהַמִּים הִלְכוּ הַלֹּךְ וְחָסוּר. אוֹף הָכִי בְּתַשְׁרֵי, דְּאִיהוּ יִרְחַא שְׁבִיעָאָה, דְּבִיָּה בְּמָה פְּקוּדִין, רֵאשׁ הַשָּׁנָה וַיּוֹם הַכַּפּוּרִים, סָכָה וְלוּלָב אֲתָרוּג, מִינֵין דְּלוּלָב שׁוֹפָר. שְׁכִינְתָא עֲלָאָה שְׁרִיָא עַל יִשְׂרָאֵל, דְּאִיהִי תְּשׁוּבָה, סוּכָה. אֲתָרוּג, וְקוּדְשָׁא בְּרִיךְ הוּא דְּאִיהוּ לוּלָב. מִיָּד וְהַמִּים הָיוּ הַלֹּךְ וְחָסוּר, מִתְּמַעֲטִין חוּבִין דְּיִשְׂרָאֵל, אוֹף הָכִי מִתְּמַעֲטִין מַמְנָן דְּאִינּוֹן מִלְּאֲכֵי חַבְלָה, דְּמַמְנָן עֲלִייהוּ, דְּדַמְיִין לְמִי טוֹפְנָא. כְּמָה דְּאוֹקְמוּהּ, עֶשְׂה עֲבָרָה אַחַת קְנָה לוֹ קְטִיגוֹר אַחַד. בְּהוּא זְמַנָּא דְּמִתְּמַעֲטִין חוּבִין, מִתְּמַעֲטִין פְּרִים דְּלֵהוֹן, מִתְּמַעֲטִין מַמְנָן דְּע' אוּמִין, מִתְּמַעֲטִין ע' אוּמִין, מִתְּמַעֲט טוּבָא דְּלֵהוֹן.

828. תִּיבַת נַח, מְנִי קוּדְשָׁא בְּרִיךְ הוּא, לְאֵעֲלָא עֲמִיָּה שְׁנַיִם שְׁנַיִם שְׁבַעַה שְׁבַעַה זָכָר וּנְקֵבָה, לְקַרְבָּנָא, לְאִגְנָא עַל נַח, וְעַל כָּל אִינּוֹן דְּעֲאֲלִין עֲמִיָּה לְתִיבָה. אוֹף הָכִי אֲלִין דְּמַנְטְרִין חֲגִין וְזַמְנִין, דְּאִינּוֹן יָמִים טוֹבִים, שְׁנַיִם שְׁנַיִם שְׁבַעַה שְׁבַעַה, שְׁנַיִם שְׁנַיִם תְּרִין יוֹמֵין דְּר"ה, וְתְרִין יוֹמֵין דְּשְׁבוּעוֹת, וּבְגִין דְּאִינּוֹן תְּרִין מְנִייהוּ בְּסַפְקָא, הָא אִית שְׁנֵי יָמֵי הַפּוּרִים בְּאַתְרֵיהוּ. שְׁבַעַה שְׁבַעַה, ד' יוֹמֵין דְּפִסְחָא, ד' יוֹמֵין דְּסוּכוֹת. נַח לְקַבֵּל יוֹם הַשַּׁבָּת, וְהֵאֵי אִיהוּ מִכָּל הַחַי.

829. The Sukkah protects Yisrael, as it is written: "And there shall be a tabernacle for a shadow in the daytime from the heat" (Yeshayah 4:6). Just as the purpose of Noah's ark was to give protection, so is the Sukkah to give protection. Again: "of every living (Heb. chai = eighteen) thing," where Chai is the eighteen blessings of the prayer, which SUB-DIVIDE INTO two groups of nine each. AND WITH the blessing concerning the heretics, the ten Sfirot are completed, FOR THIS MAKES TEN TOGETHER WITH THE FIRST NINE, AND AGAIN TOGETHER WITH THE LAST NINE. And they correspond to the ten Sfirot OF DIRECT LIGHT that is from above downwards, and the ten Sfirot OF RETURNING LIGHT that is from below upwards. And this corresponds to Noah, WHICH IS TO SAY THAT THE EIGHTEEN BLESSINGS OF THE PRAYER CORRESPOND TO THE EIGHTEEN OF NOAH, NAMELY, TWO AND TWO, SEVEN AND SEVEN, WHICH ADD UP TO EIGHTEEN.

830. Again: "of every living thing." This means that the Shechinah protects all those who keep the Yud, which is the sign of the Shabbat, in its limits, namely, eight thousand CUBITS, NAMELY, two thousand in each direction. AND THE YUD OF THE SIGN OF THE SHABBAT AND THE CHET (= eight) OF THE LIMITS ARE CHET YUD: CHAI, LIVING. Again: "of every living thing." This means those who keep the sign of the covenant, which is Yud, which is at the eighth day, about which it is said: "And in the eighth day the flesh of his foreskin shall be circumcised" (Vayikra 12:3). AND THE YUD OF THE SIGN OF THE COVENANT AND THE CHET OF THE EIGHT DAYS FORM CHAI. Again: "of every living thing" refers to those who observe the sign of the Tefilin, which is Yud, AND IN WHICH ARE eight passage sections, THUS: CHET YUD: CHAI.

831. The Shechinah, which is the Sukkah, protects them and spreads her wings over them, as does the mother bird over the young. And this is why the text of the prayer was worded: 'who spreads the tabernacle of peace over us'. And for this reason, in the seventh month, which contains all these precepts, "Many waters cannot quench love" (Shir Hashirim 8:7) of Yisrael for their Father who is in Heaven. And there is no meaning to "many waters" except all the nations and their ministers. And if a man, this being Samael, give all that he possesses in this world in order to join in partnership with Yisrael in these precepts, "it would be utterly scorned."

122. Shmini Atzeret

Rabbi Shimon explains about the small banquet on the eighth day that he says is from the aspect of Malchut. He answers his son's query as to why the banquet for Yisrael was from the lower Shechinah but the banquet for all seventy nations was from the upper Mother, Binah.

832. "On the eighth day you shall have a solemn assembly... one bullock, one ram" (Bemidbar 29:35-36). The sages of the Mishnah have already taught that the matter is to be likened to the case of a king who invites guests to his house, and after he has sent them on their way, says to the members of his household: Let us, you and I, make a small banquet. And what is the meaning of "solemn assembly" (Heb. atzeret)? It is as is written: "this one shall reign (Heb. ya'atzor) over My people" (I Shmuel 9:17). And there is no reign apart from Malchut. FOR from the aspect of upper Shechinah, WHICH IS BINAH, he made the large banquet, but he made the small banquet from the aspect of Malchut. And Yisrael makes joy with her, and she is called 'Simchat Torah', (lit. 'the Rejoicing of the Torah') (holiday on which we dance with the Torah). And the scrolls of the Torah have their crowns placed on them, alluding to the fact that the scroll of the Torah is Tiferet, while the Shechinah is ITS CROWN, NAMELY, the crown of Tiferet.

829. סִכָּה קַא אַגִּינַת עֲלִיָּהוּ דִּישְׂרָאֵל, הַה־ר וְסִכָּה תְּהִיָּה לְצֵל יוֹמָם מִחֶרֶב. סִכָּה קַא אַגִּינַת. מֵה תִּיבַת נַח לְאַגְנָא, אוֹף הִכִּי סִכָּה לְאַגְנָא. וְעוֹד מִכָּל הַחִי, ח־י בְּרִכָּאן דְּצִלוֹתָא, מֵאִינוּן ט' ט', בְּרִכְתָּא דְּמִינוּן בְּה אֲשֶׁתְּלִימוֹ י' סְפִירָאן מְעִילָא לְתַתָּא, וּמִתַּתָּא לְעִילָא. וְאִיהוּ לְקַבֵּל נַח.

830. וְעוֹד מִכָּל הַחִי, שְׂכִינְתָא אַגִּינַת עַל אֲלִין דְּנִטְרִין י', אוֹת שַׁבַּת בְּתַחוּמָא דִּילִיָּה, דְּאִיהוּ ח' אֲלָמִים, תְּרִין אֲלָמִין לְכָל צַד. וְעוֹד, מִכָּל הַחִי, אֲלִין דְּנִטְרִין י' אוֹת בְּרִית, דְּאִיהוּ בַח' יוֹמִין, דְּאֲתַמַּר עֲלִיָּהוּ, וּבִיוֹם הַשְּׁמִינִי יִמּוֹל בָּשָׂר עָרְלָתוֹ. וְעוֹד, מִכָּל הַחִי, אֲלִין דְּנִטְרִין אוֹת י', תַּפְלִין בְּתַמְנוּיָא פְּרָשִׁיין.

831. שְׂכִינְתָא דְּאִיהוּ סוּכָה, אַגִּינַת עֲלִיָּהוּ, וּפְרִישַׁת גְּדַפָּא עֲלִיָּהוּ, כְּאֵמָא עַל בְּנִין, וּבְגִין דָּא תְּקִינוּ לְבְּרָכָא, הַפּוֹרַס סוּכַת שְׁלוֹם עֲלִינוּ. וּבְגִין דָּא בִּירְחָא שְׂבִיעָא, דְּבִיָּה כָּל פְּקוּדִין אֲלִין, מִיָּם רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֵהָבָה. עִם יִשְׂרָאֵל בְּאֲבוּהוֹן שְׂבַשְׂמִים. וְלִית מִיָּם רַבִּים, אֲלֹא כָּל אוֹמִין וּמִמְנָן דְּלֵהוֹן. אִם יִתֵּן אִישׁ, דְּאִיהוּ סְמָאֵל, כָּל מַה דְּאִית לֵיה בְּעֵלְמָא דִּין, בְּגִין דִּישְׁתַּתֵּף בְּאֲלִין פְּקוּדִין עִם יִשְׂרָאֵל, בּוּז יְבוּזוּ לוֹ.

832. וּבִיוֹם הַשְּׁמִינִי עֲצַרְתָּ פֶּר אֶחָד אֵיל אֶחָד, הָא אוֹקְמוּהָ מֵאֲרֵי מִתְנִיתִין, לְמַלְכָּא דְּזִמִּין אוֹשְׁפִיזִין, לְבַתֵּר דְּשִׁלַּח לוֹן, אֲמַר לְאֲלִין בְּנֵי בֵּיתָא דִּילִיָּה, אֲנָא וְאַתּוֹן נְעַבִּיד סְעוּדָה קְטַנָּה. וּמֵאֵי עֲצַרְתָּ. כְּמַד"א, זֶה יַעֲצוֹר בְּעַמִּי, וְלִית עֲצָר אֲלֹא מַלְכוּת. מְסֻטְרָא דְּשְׂכִינְתָּא עֲלָא, עֲבִיד סְעוּדָתָא רַבְרָבָא, וּמְסֻטְרָא דְּמַלְכוּתָא, סְעוּדָתָא זְעִירָא. וְנוֹהֲגִין לְמַעַבְדַּד יִשְׂרָאֵל עִמָּה חֲדוּה, וְאַתְקֵרִיאת שְׂמַחַת תּוֹרָה. וּמְעַטְרִין לְסִ"ת בְּכַתֵּר דִּילִיָּה, רְמֹז סִ"ת לְתַמְפֹּרֵת, שְׂכִינְתָּא עֲטַרְתָּ תַּמְפֹּרֵת.

833. Rabbi Elazar asked, Father, why is it that from the side of upper Mother, WHICH IS BINAH, He invited all the appointees of all the nations, NAMELY, WITH THE SEVENTY BULLOCKS, REFERRED TO ABOVE, and from the side of the lower Shechinah, He invited only a solitary nation, corresponding to the one bullock? SHOULD IT NOT HAVE BEEN THE OTHER WAY AROUND, WITH YISRAEL RECEIVING FROM UPPER MOTHER, AND THE MINISTERS OF THE NATIONS FROM MALCHUT?

834. He replied: My son, that is a good question that you have asked, and the answer is: Because Malchut alludes to a daughter who is modest in the house of her father and mother, and she is engaged but not married, THEREFORE, it is not customarily considered proper that she should eat with the guests. But as for the mother, who is married, HERE it is the customary way of the world that when her husband invites guests, she should eat WITH THE GUESTS, at the table with her husband. And if they are foreign guests, then no one eats with them, neither father nor mother, and certainly not the daughter, WHO IS MALCHUT. And this is the reason why at the banquet for the seventy ministers not one of the members of the king's household joins in to eat with them, because they are foreigners. He said: Surely the matter has now been settled in my thoughts correctly.

123. Explanations about Malchut

Rabbi Shimon tells us that the Shechinah ascends to the place she came from, Infinity, as a result of the burnt offerings. She takes the Sfirot up with her to provide a sweet aroma for God and then descends bringing atonement for Yisrael's sins with her. Rabbi Shimon says that all the grades ascend and descend in her. We learn why Malchut is called 'peace offerings' and why everything is included in Malchut. She is Chochmah and Binah and Tiferet. We also hear of the twelve commandments that are included in her.

835. The daily burnt offering (Heb. olat tamid) is the Shechinah which always (Heb. tamid) ascends (Heb. olah) on that grade about which it is said: 'Evening and morning, every day, twice each and every day, saying Sh'ma Yisrael'. And she ascends in the Central Column, WHICH IS ZEIR ANPIN, who is with her always, without any separation at all.

836. But whence does she ascend? To the place from which she was derived, which is Infinity, and she is then higher than all the Sfirot, which is why it was taught: The whole of the burnt offering ascends to the Most High. And as she ascends, all the other Sfirot take hold of her, and ascend with her. What is the meaning of this ascent of hers TO INFINITY? It is to provide a sweet savor, to give a good savor before Hashem. And afterwards it is said about her: "and came down from offering the sin offering, and the burnt offering" (Vayikra 9:22), namely, she descends FROM INFINITY, full of atonement over all of Yisrael's sins.

833. אָמַר ר' אֶלְעָזָר, אָבִי, מָה עֵלְמָה מִסְטְרָא דְאִמָּה, עֲלָאָה, זְמִין לְכֹל מִמְנָן דְּכָל אוֹמִינן, וּמִסְטְרָא דְשְׂכִינְתָא תַתָּאָה, לֹא זְמִין אֲלָא לְאוּמָה יְחִידָה, לְקַבֵּל פֶּר יְחִידָה.

834. אָמַר לִיה בְּרִי, שְׁפִיר שְׂאִילַת. בְּגִין דְּמַלְכוּת אִיהִי רְמִיזָא לְבֵרְתָא, דְּאִיהִי צְנוּעָה בְּבֵית אָבִיהָ וְאִמָּה. וְאִיהִי אַרוּסָה וְלֹא נְשׂוּאָה. לֹא אֹרַח אֶרְעָא, לְמִיכַל עִם אוֹשְׁפִיזִין. אֲבָל אִימָא דְהִיא נְשׂוּאָה, אֹרַח אֶרְעָא אִיהוּ בְּתַר דְּמִזְמִין בְּעֵלָה אוֹשְׁפִיזִין, לְמִיכַל עַל פְּתוּרָא עִם בְּעֵלָה. וְאִי אִינוּן אוֹשְׁפִיזִין נְכֻרְאִין, לֹא אֲכִלִי עִמְהוֹן, לֹא אָבִי, וְלֹא אִמָּא, וְכָל שְׂכֵן בְּרֵתָא. וּבְגִין כֵּן בְּסְעוּדַתָּא דְשִׁבְעִין מִמְנָן, לֹא אֲשַׁתַּתֵּף לְמִיכַל עִמְהוֹן, חַד מִן מְאִרֵי מַלְכָא, בְּגִין דְּאִינוּן נֹכְרֵאִין. אָמַר לִיה וְדֵאִי כְעַן אֲתִישְׁבֵת מִלָּה בְּלִבָּאִי, עַל בּוּרְיָהּ.

835. עוֹלַת תָּמִיד, דְּהִיא שְׂכִינְתָא, דְּסְלִיקַת לְעוֹלָא בְּהוּא דְרֵגָא, דְּאִתְמַר בָּהּ עֶרְב וּבֹקֵר בְּכָל יוֹם תָּמִיד, וְאוֹמְרִים פְּעָמִים שְׁמַע יִשְׂרָאֵל. וְאִיהִי סְלִיקַת בְּעִמּוּדָא דְאִמְצַעִיתָא, דְּאִיהוּ תְדִיר עִמָּה בְּלֹא פְרוּדָא כָּלֵל.

836. וְלֹאֵן סְלִיקַת. לְאַתְרָא דְאֲתַגְזֵרַת מִתַּמֵּן, דְּאִיהוּ אִין סוּף, וְאִיהוּ גְבוּהָ מְכַל סְפִירָאֵן. וּבִג"ד אוֹקְמוּהָ. עוֹלָה כְּלָה לְגְבוּהָ סְלִיקָא. וְכֹד אִיהִי סְלִיקַת, אֲחִירֵן בָּהּ כָּל סְפִירָן, וְאִינוּן סְלִיקִין עִמָּה. וּמֵאִי סְלִיקוּ דִּילָהּ. לְרִיחַ גִּיחַח, לְמִיּוֹב רִיחָא טְבָא קָדָם יי', וְלְבֵתֵר אֲתַמַּר בָּהּ, וְיִרְדַּ מְעִשׂוֹת הַחֲטָאת וְהָעוֹלָה. נְחַתַּת מְלִיא כְפָרָה מְכַל חוּבֵין דְּיִשְׂרָאֵל.

837. And her ascent is with the Central Column, WHICH IS ZEIR ANPIN, and so also is her descent, and that of all her hosts, in it. And for this reason she is called 'a ladder' for all the appellatives; NAMELY, ALL THE GRADES ascend and descend in her, suspended from the name Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, and thus all the sacrifices and all the burnt offerings are to Yud Hei Vav Hei. And she is called 'a sacrifice' because all the appellatives draw near, through her, to the Yud Hei Vav Hei, WHICH IS ZEIR ANPIN.

838. And for this reason it was said about her: "and his offering was one silver dish" (Bemidbar 7:13), NAMELY MALCHUT. For there is no grade that can draw near to Yud Hei Vav Hei without MALCHUT, and there is no prayer, nor precept of any of the precepts that are in the Torah or any of the sacrifices and burnt offerings that are outside OF MALCHUT. And in all the grades that are in the Sfirot, none is received before Yud Hei Vav Hei without her, which is why it was said about her: "Thus (lit. 'with this' (Heb. zot, feminine)) shall Aaron come into the holy place" (Vayikra 16:3), WHERE MALCHUT IS CALLED 'ZOT'. And for this reason the prophet said: "But let him that glories glory in this (zot)" (Yirmeyah 9:23).

839. And she, MALCHUT, is CALLED 'peace offerings' (Heb. shelamim) because she is the completion (Heb. shlemut) of the name Yud Hei Vav Hei in each and every grade. She is Hei OF THE YUD HEI VAV HEI; she is Adonai; she is the Yud of the Yud Hei Vav Hei; she is the Hei of Elohim; she is the Hei of Eheyeh. She is the Yud of Shadai: (Shin Dalet Yud); she is the end of every Yud Hei Vav Hei and appellative, wherefore it is said about her: "The end of the matter, when all is said and done: Fear Elohim and keep His commandments" (Kohelet 12:13). She is the end (Heb. sof) of the ten Sfirot and is called 'Yam Suf' (lit. 'the reed sea'). She is the completion of the upper beings and of the lower beings; she is the gate by which one has to enter for all wisdom and for every appellative and Yud Hei Vav Hei and for entering into each and every Sfirah. She is the knowledge of everything, and without her NAMELY MALCHUT no creature has permission to look into any knowledge that is in the world. About her it is said: "this is the gate of Hashem, into which the righteous shall enter" (Tehilim 118:20).

840. She, MALCHUT, is the 42-letter Name, NAMELY, THE FOUR LETTERS OF THE YUD HEI VAV HEI, THE TEN LETTERS OF IT BEING FULLY SPELLED, AND THE 28 LETTERS OF THE FILLING OF THE FILLING. THIS AMOUNTS TO FORTY-TWO LETTERS, AND MALCHUT IS THE SECRET OF THE FINAL HEI'S THAT ARE IN THE 42-LETTER NAME, through which the upper and lower beings were created. She is called 'eye' from the right side, WHICH IS THE CHOCHMAH IN HER, AS IT IS WRITTEN: "Behold, the eye of Hashem is upon those who fear Him" (Tehilim 33:18); and she is called 'ear' from the left side, WHICH IS THE BINAH IN HER, AS IT IS WRITTEN: "O my Elohim, incline Your ear, and hear" (Daniel 9:18). And from the aspect of the Central Column, WHICH IS THE TIFERET IN HER, she is called 'smell,' while from the aspect of herself, WHICH IS MALCHUT, she is called 'mouth,' as it is written: "With him I speak mouth to mouth" (Bemidbar 12:8).

837. וְהָא סְלִיקוּ דִּילָה אִיהוּ, בְּעֵמּוּדָא דְאִמְצָעִיתָא. אֹפֶךְ הָכִי נִחִיתוּ דִּילָה אִיהוּ בֵּיהּ, וְכָל חֲוִילֵין דִּילָה, וּבְגִין דָּא אֶקְרִי סְלָם, דְּבִיָּה כָּל כְּנוּיֵין סְלָקִין וְנִחְתִּין, דְּאִינוּן תְּלִין מִן יְדוּד. וּבִגְדֵי, כָּל קְרַבְנִין וְעֲלוּן אִינוּן לְיְדוּד. וְאִתְקְרִיָּאת קְרַבָּן, עַל שֵׁם דְּאִתְקְרִיבּוּ בָּהּ כָּל כְּנוּיֵין לְיְדוּד.

838. וּבְגִין דָּא אִתְמַר עֲלָהּ, קְרַבְנוּ קַעֲרַת כֶּסֶף אַחַת. לִית דְּרַגָּא דְאִתְקְרִיב לְגַבֵּי יְדוּד, פְּחוּת מְנָה. וְלִית צְלוּתָא וּמְקוּדָא מְכַל פְּקוּדִין דְּאוּרִייתָא, וְכָל קְרַבְנִין וְעֲלוּן, דְּאִינוּן לְבַר מְנָה. בְּכָל דְּרַגִּין דְּסַפִּירָאן לָא מִתְקַבְּלָן קְדָם יְדוּד, לְבַר מְנָה. וּבְגִין דָּא אִתְמַר עֲלָהּ, בְּזֹאת יָבֵא אֶהְרֵן אֶל הַקֹּדֶשׁ. וּבִגְדֵי אִמְרַן נְבִיא, כִּי אִם בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל.

839. אִיהִי שְׁלָמִים, שְׁלִימוּ דְשִׁמְא דִּידוּד, בְּכָל דְּרַגָּא וְדְרַגָּא. אִיהִי ה'. אֲדַנִּי. י' דִּידוּד. אִיהִי ה' מִן אֱלֹהִים. אִיהִי ה' מִן אֱהִיָּה. י' מִן שְׁדֵי. סוּף דְּכָל הַוְיָה וְכְנוּי. וּבִגְדֵי אִתְמַר בָּהּ, סוּף דְּבַר הַכָּל נִשְׁמַע אֶת הָאֱלֹהִים יֵרָא וְאֵת מִצְוֹתָיו שְׁמוּר. אִיהִי סוּף מַעֲשֵׂר סַפִּירָאן, יָם סוּף. שְׁלִימוּ דְעֲלָאִין וְתַתְּאִין. אִיהוּ תַרְעָא לְאֶעְלָא לְכָל חֲכַמְתָּא, לְכָל כְּנוּי וְהוּיָהּ, וְלְאֶעְלָא בְּכָל סַפִּירָה וְסַפִּירָה, יִדְעָה דְכָלָא. וּפְחוּת מִיָּנָה, לִית רְשׁוּ לְשׁוּם בְּרִיָּה, לְאִשְׁגָּחָא לְשׁוּם יִדְעָה בְּעוֹלָם. עֲלָהּ אִתְמַר, זֶה הַשַּׁעַר לִינִי צְדִיקִים יָבִאוּ בּוּ.

840. אִיהוּ שֵׁם מ"ב אֲתוּן, דְּבַהוּן אֲתַבְּרִיאוּ עֲלָאִין וְתַתְּאִין. אִיהִי אִתְקְרִיָּאת עֵין מַסְטְרָא דִּימִינָא, הֵנָּה עֵין יְדוּד אֶל יִרְאִיו. וְאִתְקְרִיָּאת אֲזוּן מַסְטְרָא דְשִׁמְאָלָא, הֵטָה אֱלֹהִי אֲזוּנְךָ וְשָׁמַע. וְאִתְקְרִיָּאת רִיחַ מַסְטְרָא דְעֵמּוּדָא דְאִמְצָעִיתָא. וְאִתְקְרִיָּאת פֶּה, מְגַרְמָה. הֵה"ד פֶּה אֶל פֶּה אֲדַבֵּר בּוּ.

841. And she is called 'the first commandment', "I am (Heb. anochi)" (Shemot 20:2), NAMELY, THE BEGINNING OF THE DIVINE REVELATION, from the aspect of Keter, that is in her, which is Ayin (lit. 'nought'), NAMELY, THE LETTERS ALEPH YUD NUN from our Elohim: (Aleph Lamed Hei Yud Nun Vav), FOR KETER IS CALLED 'NOUGHT' IN THE SENSE OF ABSENCE OF CONCEPTION. 'anochi' (Aleph Nun Caf Yud) contains the letter Caf that stands for Keter and Aleph Yud Nun (Heb. ayin). And Keter is so called from the aspect of upper Ima, for whom the Exodus from Egypt is mentioned fifty times in the Torah, CORRESPONDING TO THE FIFTY GATES OF BINAH, AND KETER OF MALCHUT IS IN BINAH. And she is a daughter (Heb. BAT - BET TAV) from ("In the beginning") Beresheet (Bet Resh Aleph Shit Yud Tav), which includes all of the ten sayings BY WHICH THE WORLD WAS CREATED. And from the aspect of Chochmah, she is the daughter of Yud, AS IT IS SAID: "by wisdom founded the earth" (Mishlei 3:19), NAMELY, MALCHUT, WHICH IS CALLED 'EARTH', for Father, WHICH IS CHOCHMAH, founded the daughter, WHICH IS MALCHUT. And she is "a path which no bird of prey knows" (Iyov 28:7), which is comprised of 32 paths, namely the 32 Names of Elohim from the aspect of upper Mother that is called 'glory' (Heb. kavod = 32). And when they are included in the daughter, WHICH IS MALCHUT, MALCHUT is called heart (Heb. lev = 32), and this is why there is glory above and a heart below.

842. And the Ten Commandments were given on two tablets, five on each, and MALCHUT includes them, for they are the five SFIROT from Keter to Gvurah, and the five SFIROT from the Central Column, WHICH IS TIFERET to the daughter, WHICH IS MALCHUT. And they are twice Hei. HE ASKS: IF THE TEN COMMANDMENTS ARE FROM THE TEN SFIROT, is it then possible to speak with ten mouths, WITH EACH SFIRAH SPEAKING WITH ITS OWN SPECIAL MOUTH? HE ANSWERS, He included all TEN COMMANDMENTS in the only daughter, WHICH IS MALCHUT, and all of them became one, WITH THE TEN COMMANDMENTS BEING INCORPORATED WITHIN MALCHUT. And so it is that Vav, WHICH IS TIFERET, that is called 'voice', cannot be perceived until it joins with speech, WHICH IS MALCHUT. And this is why IT IS WRITTEN: "you heard the voice of the words" (Devarim 4:12), WHERE VOICE ALLUDES TO ZEIR ANPIN AND WORDS TO MALCHUT.

843. She, MALCHUT, is the second commandment from the side of Gvurah, which is the same numerical sum as for the word Yir'ah, (lit. 'fear') FOR THEY BOTH HAVE THE NUMERICAL VALUE OF 216. And this is intimated in the word "Beresheet" (lit. 'In the beginning'), WHOSE LETTERS, REARRANGED, SPELL: Yere boshet (lit. 'fearful of shame'), and it has been taught: Whoever has no modesty, certainly his forefathers were not present on Mount Sinai.

844. She is the third commandment, which is called 'love of Chesed', as it is written: "I have loved you with an everlasting love: therefore I have remained true to you (with Chesed)" (Yirmeyah 31:2). Love, WHICH IS MALCHUT, is composed of the patriarchs, and in their contexts is called: 'bakol' (lit. 'in all'), 'mikol' (lit. 'of all'), 'kol' (lit. 'all'), WHICH IS MALCHUT THAT IS CALLED KOL (LIT. 'ALL'). ABOUT ABRAHAM IT IS SAID: "AND HASHEM HAD BLESSED ABRAHAM IN ALL THINGS" (BERESHEET 24:1); AND ABOUT ISAAC IT IS WRITTEN: "AND I HAVE EATEN OF ALL" (IBID. 27:33); AND ABOUT JACOB: "BECAUSE I HAVE ALL" (IBID. 33:11). And the secret of the matter is the verse: "I remember in your favor, the devotion (Chesed) of your youth, your love as a bride" (Yirmeyah 2:2), WHICH IS SAID ABOUT MALCHUT.

841. אֶתְקַרְיָאת פְּקוּדָא קְדָמָא אֲנֹכִי, מִסְטְרָא דְכֶתֶר, דְּאִיהוּ אִי"ן מְאֻלְהִינוּ. אֲנֹכִי בִיה כ', כֶּתֶר. וְבִיה אִין. וְכֶתֶר אֶתְקַרְיָ מִסְטְרָא דְאִימָא עֲלָא. דְּאִדְכֶר לְגַבַּה חֲמִשִּׁין זְמַנִּין יִצִיאת מִצְרַיִם בְּאוּרִייתָא. וְאִיהִי בִ"ת מִן בְּרֵאשִׁית, דְּכֻלִּילָא עֲשֵׁר אַמִּירָן, מִסְטְרָא דְחֻכְמָה בֵּת י', בְּחֻכְמָה יֶסֶד אַרְץ. בְּאֲבָא יֶסֶד בְּרֵתָא. וְאִיהוּ נֹתִיב לֹא יִדְעוּ עֵיט, דְּכֻלִּיל ל"ב נֹתִיבוֹת, דְּאִינוּן ל"ב אֱלֹהִים מִסְטְרָא דְאִימָא עֲלָא, דְּאֶתְקַרְיָ כְּבוֹד. וְכֹד אֶתְכֻלִּיל בְּבֵרֵתָא, אֶתְקַרְיָ ל"ב. וּבְגִין דָּא כְּבוֹד לְעִילָא, ל"ב לְתַתָּא.

842. וְי' דְּבֶרֶן אֶתְיַהִיבוּ. חֲמִשׁ בְּלֻחָא חֲדָא, וְחֲמִשׁ בְּלֻחָא תְּנִינָא. אִיהִי כֻלִּיל לֹון, ה' מִכְּתֶר עַד גְּבוּרָה. וְה' מִעַמּוּדָא דְאִמְצִיעִיתָא, עַד בְּרֵתָא. וְאִינוּן ה' ה'. וְכִי אֵית לְמַלְלָא בְּעִשְׂרָה פִּיּוֹת. אֶלָּא כֻלִּיל לֹון בְּבֵת יַחִידָה י' וְאֶתְעִבִּירוּ כְּלָהוּ חֲדָא. אוֹף הֲכִי ו', אֶתְקַרְיָ קוֹל, וְלֹא אֶשְׁתַּמוּדְעִין בִּיה, עַד דְּאֶשְׁתַּתְּףָּ עִם דְּבוּר. וּבְגִין דָּא, קוֹל דְּבֵרִים אֶתָּם שׁוֹמְעִים.

843. אִיהִי פְּקוּדָא תְּנִינָא מִסְטְרָא דְּגְבוּרָה, יִרְאָה בְּחוּשְׁבָן. וְרִמִּיזָא בְּמַלְת בְּרֵאשִׁית, יִרְא בִשְׁת. וְאוֹקְמוּהָ, מֵאן דְּלִית לִיה בִּשְׁת פְּנִים, וְדֵאִי דְּלֵא עֲמָדוּ אֲבֵהֶתּוּי עַל טוּרָא דְּסִינַי.

844. אִיהִי פְּקוּדָא תְּלִיתָא, דְּאֶתְקַרְיָ אֶהֱבַת חֶסֶד. הַה"ד אֶהֱבַת עוֹלָם אֶהֱבַתִּין עַל כֵּן מִשְׁכַּתִּין חֶסֶד. אֶהֱבָה כֻלִּילָא מֵאֲבָהּ, דְּאֶתְקַרְיָ בְּהוּן בְּכָל מִכָּל כָּל. וְרִזָּא דְּמַלְא, זְכַרְתִּי לְךָ חֶסֶד נְעוּרִין אֶהֱבַת כְּלוּלֹתִין.

845. And she is the fourth commandment, which is the unity from the aspect of the Central Column, NAMELY, THE UNITY OF Sh'ma Yisrael. That is 25 (Caf Hei) plus 25 letters with Him, WITH ZEIR ANPIN, NAMELY, 25 LETTERS OF SH'MA YISRAEL, WHICH IS ZEIR ANPIN, PLUS 25 LETTERS OF 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER', WHICH IS MALCHUT, that are in the six words of Sh'ma Yisrael, WHICH ARE SIX SFIROT of ZEIR ANPIN. And for her sake, Abraham said: "...will go yonder (Heb. coh) and prostrate ourselves" (Bereshheet 22:5). AND IT IS ALSO SAID: "Thus (Heb. coh, Caf Hei) shall you say to the house of Jacob" (Shemot 19:3).

846. And He, ZEIR ANPIN, is Aleph Chet OF ECHAD: (LIT. 'ONE' - ALEPH CHET DALET), which is the Central Column, while she, MALCHUT, is the Dalet OF ECHAD. She is the completion of His unity, perfecting in him THE SECRET OF one. Aleph Chet (= nine) OF ECHAD include nine Sfirot, namely: Aleph is Infinity, NAMELY, KETER, the Chet (= eight) Sfirot from Chochmah to Yesod. The Dalet OF ECHAD is Malchut, with the tip OF THE DALET ALLUDING TO YESOD. With it, IN MALCHUT, are completed the ten Sfirot, which are THE TEN LETTERS Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. The Dalet (= four) OF ECHAD is comprised of the four letters of the Yud Hei Vav Hei.

847. The fifth commandment is: "but you shall meditate therein day and night" (Yehoshua 1:8). She, MALCHUT, is the Written Torah from the side of Chesed and the Oral Torah from the side of Gvurah, where Chochmah and Binah are in them, FOR AT THE TIME OF GREATNESS, CHESD ASCENDS AND BECOMES CHOCHMAH, WHILE GVURAH ASCENDS AND BECOMES BINAH. This is as the sages of the Mishnah taught: He who wants to be wise will face south and he who wants to be rich will face north, WHERE THE MEANING OF RICH IS IN KNOWLEDGE AND UNDERSTANDING. And the Central Column, WHICH IS TIFERET, incorporates both of them, THE RIGHT AND THE LEFT, and for this reason is called 'heavens' (Heb. shamayim) for it includes fire (Heb. esh) and water (Heb. mayim). Fire is Gvurah and water is Chesed.

848. And for this reason, Keter, which is Caf, is the secret of the verse: "weighing ten shekels apiece (Heb. kaf), after the shekel of the sanctuary" (Bemidbar 7:86), NAMELY, TEN SFIROT FROM ABOVE DOWNWARDS AND TEN SFIROT FROM BELOW UPWARDS, which is Yud Hei Hei, three letters that become Caf, namely, KETER, over Vav WHICH IS ZEIR ANPIN, and is to correspond to Keter Torah, (lit. 'the crown of the Torah'). For the Vav is the scroll of the Torah, and the Caf, WHICH IS YUD HEI HEI, is the diadem of its head. And all of it together, NAMELY, YUD HEI HEI WITH VAV, is the Yud Hei Vav Hei whose numerical value is Caf Vav (= 26), WHERE THE CAF IS THE SECRET OF KETER OVER THE VAV.

849. The sixth commandment OF MALCHUT is the hand Tefilin, WHICH IS TO BE PLACED on the left arm, WHICH IS GVURAH, and from the side of Gvurah it is the Hei of the dim hand, WHICH IS MALCHUT. AND THEREFORE THE HAND TEFILIN, WHICH IS MALCHUT, MUST BE PLACED ON THE LEFT ARM, WHICH IS GVURAH OF ZEIR ANPIN. And from Keter to Gvurah there are five Sfirot, and they are THE ASPECT OF the head Tefilin of the Central Column, WHICH IS ZEIR ANPIN. FOR FROM KETER TO GVURAH IS THE ASPECT OF THE HEAD TEFILIN, FOR THEY ARE ZEIR ANPIN, AND BELOW GVURAH THEY ARE THE HAND TEFILIN, FOR THEY ARE MALCHUT. And she, MALCHUT, is the knot of the three straps, namely Netzach, Hod, and Yesod; NAMELY, SHE IS THE KNOT OF THE TWO STRAPS OF THE HEAD, WHICH ARE NETZACH AND HOD, AND THE KNOT OF THE ONE STRAP OF THE HAND TEFILIN, WHICH IS YESOD. AND IT FOLLOWS THAT SHE IS THE KNOT OF THE THREE STRAPS.

845. וְאִיהִי פְקוּדָא רְבִיעָא, יְחוּד, מְסִטְרָא דְעַמּוּדָא דְאַמְצְעִיתָא, שְׁמַע יִשְׂרָאֵל. וְאִיהִי כ"ה כ"ה אֲתוּוֹן, עֲמִיה בְּשִׁית תִּיבִין, דְּאִינוּן שְׁמַע יִשְׂרָאֵל. וּבְגִינָה אָמַר אַבְרָהָם נִלְכָּה עַד כ"ה וְנִשְׁתַּחֲוָה. כ"ה תֵּאמַר לְבֵית יַעֲקֹב.

846. אִיהוּ א"ח, עַמּוּדָא דְאַמְצְעִיתָא, וְאִיהִי ד', שְׁלִימוּ דִּיְחוּדָא דִּילְיָה, לְאַשְׁלֵמָא בֵּיה אָחַד. א"ח, כְּלִיל ט' סְפִירָאן, דְּאִינוּן א' אֵין סוּף. ח' תְּמִנָּא סְפִירָאן, מַחְכְּמָה עַד יְסוּד. ד' מְלָכוֹת, קוּצָא דִּילְיָה, בְּהָ אֲשַׁתְּלִימוּ לְעֶשְׂרָה, דְּאִינוּן יו"ד ה"א וְא"ו ה"א. ד' כְּלִילָא מְד' אֲתוּוֹן יְרוּד.

847. פְּקוּדָא חֲמִישָׁא, וְהִגִּית בּוּ יוֹמָם וְלַיְלָה. אִיהִי אוֹרֵייתָא דְּבִכְתָּב מְסִטְרָא דְּחֶסֶד. וְאוֹרֵייתָא דְּבַעַל פֶּה מְסִטְרָא דְּגְבוּרָה. דְּבַהוֹן חֲכָמָה וּבִינָה. כְּמָה דְּאוּקְמוּהָ מְאִרֵי מִתְּנִיתִין, הַרוּצָה לְהַחֲבִים יְדָרִים. לְהַעֲשִׂיר יִצְפִּין. וְעַמּוּדָא דְּאַמְצְעִיתָא כְּלִיל תְּרוּוִיָּהוּ, וּבְגִין דָּא אֲתַקְרִי שָׁמַיִם, כְּלִיל אֵשׁ וּמַיִם, אֵשׁ דְּגְבוּרָה, וּמַיִם דְּחֶסֶד.

848. וּבְגִין דָּא כְּתַר, דְּאִיהִי כַּף, עֶשְׂרָה עֶשְׂרָה הַכָּף בְּשֶׁקֶל הַקֹּדֶשׁ. דְּאִינוּן יְה"ה, תְּלַת אֲתוּוֹן, אֲתַעֲבִידוּ כַּף, עַל ו'. וְהִינוּ כְּנָגַד כְּתַר תּוֹרָה, ו' הִינוּ ס"ת, כַּף עֶטְרָה עַל רִישִׁיה. וְכֹלָא יְרוּד', כ"ו בְּחוּשְׁבָן.

849. פְּקוּדָא שְׁתִּיתָא, אִיהִי תַפְלָה שֶׁל יָד, בְּדְרוּעָא שְׁמַאלָא. וּמְסִטְרָא דְּגְבוּרָה ה' דִּינָד כְּהָה, מְכַתֵּר וְעַד גְּבוּרָה, ה' סְפִירָאן, וְאִינוּן תְּפִילִין דְּרִישָׁא דְּעַמּוּדָא דְּאַמְצְעִיתָא. וְאִיהִי קֶשֶׁר תְּלַת רְצוּעוֹת, דְּאִינוּן נֶצַח הוּד יְסוּד.

850. And she is the seventh commandment, which is the precept of fringes, comprised of blue and white, which are Judgment and Mercy. In the flame OF THE CANDLE, the white fire does not devour WHAT IS UNDER IT, FOR IT IS ATTACHED ONLY TO THE BLUE FIRE THAT IS UNDER IT, BUT the blue fire OF THE CANDLE IS ATTACHED TO THE WICK AND THE OIL, AND IT devours and destroys WHAT IS UNDER IT, FOR THE WHITE FIRE IS CHESED AND THE BLUE FIRE IS JUDGMENT. AND ABOUT THE BLUE FIRE, WHICH IS JUDGMENT, IT IS SAID: "and consumed the burnt offering" (I Melachim 18:38). For the white is from the right and the blue from the left, while the Central Column, which is the unity of the two of them, OF THE RIGHT SIDE AND THE LEFT SIDE, is green. For this reason the sages taught: From what time in the morning may the Sh'ma be recited? As soon as one can distinguish between blue and white, NAMELY, AS SOON as ONE CAN DISTINGUISH BETWEEN CHESED AND JUDGMENT, FOR ONE HAS TO UNITE THEM IN THE CENTRAL COLUMN, THIS BEING THE SECRET OF THE RECITATION OF THE SH'MA YISRAEL. And this is why it was decreed that the section about the fringes be included in the unity OF THE RECITAL OF THE SH'MA YISRAEL, BECAUSE ITS PRECEPT IS TO BE FULFILLED WITH WHITE AND BLUE, WHICH HAVE TO BE BROUGHT TOGETHER IN THE RECITAL OF THE SH'MA YISRAEL.

851. And she is the eighth commandment, which is mezuzah. The Shechinah is called 'mezuzah' from the aspect of the Central Column, NAMELY, ZEIR ANPIN, which is the letters Yud Hei Vav Hei, and from the aspect of the Righteous One, WHICH IS YESOD, which is the secret of the covenant that is called 'Shadai'. Shadai is the seal of the King, who is the Yud Hei Vav Hei. THEREFORE THERE IS A YUD HEI VAV HEI INSIDE THE MEZUZAH, CORRESPONDING TO THE CENTRAL COLUMN, AND THE WORD SHADAI ON THE OUTSIDE OF THE MEZUZAH, CORRESPONDING TO YESOD.

852. The ninth commandment is the Shechinah, which is called 'the sign of the covenant' from the aspect of the Righteous One, the Foundation of the World, WHICH IS YESOD, as it is written: "This (Heb. Zot) is the token of the covenant" (Bereshheet 9:17). ZOT REFERS TO THE SHECHINAH AND SHE IS "THE TOKEN OF THE COVENANT." AND IT IS WRITTEN: "IT IS A SIGN BETWEEN ME AND THE CHILDREN OF YISRAEL FOR EVER: FOR IN SIX DAYS HASHEM MADE THE HEAVEN AND THE EARTH, AND ON THE SEVENTH DAY HE RESTED, AND WAS REFRESHED" (SHEMOT 31:17). "between Me," the Central Column, WHICH IS ZEIR ANPIN, "and the children of Yisrael," Netzach and Hod, TERMED THE CHILDREN OF YISRAEL. "Sign" refers to the Righteous One, NAMELY, YESOD. "is (fem.)" refers to the Shechinah. "for in six days Hashem made the heaven" NAMELY, from Keter to the Central Column, WHICH IS TIFERET, THIS BEING THE SIX SFIROT, KETER, CHOCHMAH, BINAH, CHESED, GVURAH AND TIFERET, for whenever six is mentioned it is only from the aspect of the letter Vav, WHICH IS TIFERET. HERE, TOO, THE SIX DAYS REFER TO TIFERET, TOGETHER WITH THE FIVE SFIROT THAT PRECEDE IT, AND WHICH IT INCLUDES. BUT FROM TIFERET AND DOWNWARDS IT IS NO LONGER THE ASPECT OF ZEIR ANPIN, BUT RATHER THE ASPECT OF MALCHUT. And there is no seventh, other than from the aspect of the letter Yud, WHICH IS MALCHUT, WHICH IS a diadem on the head OF ZEIR ANPIN IN THE SECRET OF THE VERSE "A VIRTUOUS WOMAN IS A CROWN TO HER HUSBAND" (MISHLEI 12:4). AND SHE IS THEN IN THE ASPECT OF upper Chochmah AND IS CALLED "It is a sign," in the masculine form. AND WHEN MALCHUT IS lower Chochmah it is called "It is a sign," IN THE FEMININE FORM. AND THIS IS WHY THE WRITTEN TEXT (SHEMOT 31:17) is "It is A SIGN," WITH A VAV, NAMELY, IN THE MASCULINE FORM, ALTHOUGH IT IS POINTED WITH THE VOWEL 'I' SHOWING HOW IT IS TO BE READ IN THE FEMININE FORM.

850. וְאֵיהִי פְקוּדַת שְׁבִיעָא, מְצוֹת צִיצִית, כְּלִיל תְּכֵלֶת וְלָבָן, דִּינָא וְרַחֲמֵי. בְּנוּרָא, אִשָּׁא חוּרָא לָא אֲכִיל. תְּכֵלֶת, אֲכִיל וְשָׂצִי, וְהֵאֱכַל אֶת הָעוֹלָה. חוּרָא מִימִינָא, תְּכֵלֶת מְשֻׁמָּאלָא, עֲמוּדָא דְאֲמַצְעִיתָא, יְחוּד בֵּין תְּרוּוּיָהּ, יְרוּק. בְּגִין דָּא אוֹקְמוּהָ מֵאַרְי מִתְנִיתִין, מֵאִימְתֵי קוּרִין אֶת שְׁמַע בְּשַׁחְרִין מְשִׁיכִיר בֵּין תְּכֵלֶת לְלָבָן. וּבְגִין דָּא תְּקִינוּ פְרָשַׁת צִיצִית, לְמַקְרֵי לָהּ בִּיחּוּדָא.

851. וְאֵיהִי פְקוּדַת תְּמִינָא, מְזוּזָה. שְׁכִינְתָא אֲתַקְרִיאת מְזוּזָה, מְסֻטְרָא דְעֲמוּדָא דְאֲמַצְעִיתָא, דְאֲתוּוֹן דִּידוֹ"ד. וּמְסֻטְרָא דְצְדִיק, רְזָא דְבְרִית, אֲתַקְרֵי שְׂדֵי. שְׂדֵי חוּתְמָא דְמַלְכָא, דְאֵיהוּ יְרוּד.

852. פְקוּדַת תְּשִׁיעָא, שְׁכִינְתָא אֲתַקְרִיאת אוֹת בְּרִית, מְסֻטְרָא דְצְדִיק יְסוּד עוֹלָם. זֹאת אוֹת הַבְּרִית. בִּינִי, עֲמוּדָא דְאֲמַצְעִיתָא, וּבֵין בְּנֵי יִשְׂרָאֵל, נֶצַח הוּד. אוֹת, דָּא צְדִיק. הִיא, דָּא שְׁכִינְתָא. בֵּי שֵׁשֶׁת יָמִים עָשָׂה יי' אֶת הַשָּׁמַיִם, מִכְּתָר עַד עֲמוּדָא דְאֲמַצְעִיתָא. דְלִית שִׁית בְּכָל אֲתָר, אֲלָא מְסֻטְרָא דָּאֵת ו'. וְלִית שְׁבִיעֵי, אֲלָא מְסֻטְרָא דָּאֵת ו', עֵטְרָה עַל רִישָׁהּ חֲכְמָה עֲלָאָה. אוֹת הוּא. חֲכְמָה תְּתָאָה, אוֹת הִיא.

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853. And circumcision was decreed for the eighth, namely the eight SFIROT from Chochmah to Yesod, to receive in them the small Yud, WHICH IS MALCHUT, and to elevate her to Keter, for her to be a diadem over the head OF THE EIGHT SFIROT. And it was decreed that the foreskin be placed in a vessel with dust, in order to fulfill the verse "and dust shall be serpent's food" (Yeshayah 65:25).

854. The tenth commandment OF MALCHUT is: "Wherefore the children of Yisrael shall keep the Shabbat" (Shemot 31:16). The Shechinah is called 'Shabbat', from the aspect of the three upper grades, namely Shin, WHICH ALLUDES to the three Sfirot: Keter, Chochmah, and Binah. And MALCHUT is daughter and is fourth to these. "Six days" (Shemot 31:15) REFERS TO THE SIX SFIROT FROM Chesed to Yesod, NAMELY, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, on which work may be done, because the building OF THE WORLD commences with Chesed, as it is written: "A world is built by love (lit. 'Chesed')" (Tehilim 89:3). But from Binah and upwards, NAMELY, IN THE UPPER THREE SFIROT, is rest and pleasure and cessation from all work.

855. The eleventh commandment THAT IS IN MALCHUT is called 'the morning', afternoon, and evening prayers, from the aspect of the three patriarchs, NAMELY CHESED, GVURAH, AND TIFERET. It is the prayer of every (Heb. kol) mouth (Heb. Peh), NAMELY, MALCHUT CLEAVING TO YESOD, FOR PRAYER IS MALCHUT AND EVERY MOUTH IS YESOD. For the word kol (lit. 'all or every') only means the Righteous One, WHICH IS YESOD, as it is written: "for all that is in heaven and on earth" (I Divrei Hayamin 29:11), which Yonatan Ben Uziel translated (into Aramaic) as "that takes hold of heaven and earth," NAMELY, YESOD THAT IS ATTACHED TO HEAVEN AND EARTH THAT ARE ZEIR ANPIN AND MALCHUT. Mouth (Heb. Peh = 85) has the same numerical value as milah (lit. 'circumcision') and just as Male and Female below unite by the covenant, so, too the bride and bridegroom above come together in Yesod, THEY BEING ZEIR ANPIN AND MALCHUT. YESOD is the living (Heb. CHAI = eighteen) of the Worlds, because it includes the eighteen blessings OF THE AMIDAH PRAYER, as it is written: "Blessings are upon the head of the just" (Mishlei 10:6).

856. And for this reason when one bows one should bow at 'Blessed,' WHICH IS THE SECRET OF YESOD, and when returning to the upright position, one should do so (at the mention of) the Divine Name. This is the Shechinah in the name of the Yud Hei Vav Hei, with which the Shechinah has to be stood upright, the same about whom it is said: "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2) BY HERSELF, but she shall by another grade, NAMELY, YUD HEI VAV HEI, NAMELY, ZEIR ANPIN, and for this reason: "On that day I will raise up the tabernacle of David that is fallen" (Ibid. 9:11); and the reference is to Him, about whom it is said: "Hashem raises those who are bowed down" (Tehilim 146:8), AND, THEREFORE, WHEN RETURNING TO THE UPRIGHT POSITION, ONE SHOULD DO SO AT THE DIVINE NAME.

853. וְתִקְנֵנוּ לְמַגְזֵר לְתַמְנִיָּא, דְּאִינוּן ח', מִן חֲכָמָה עַד יְסוּד. לְקַבְּלָא בְּהוּן י' זְעִירָא, לְסַלְקָא לָהּ עַד כְּתָר, לְמַהוּי עֵטְרָה עַל רֵאשִׁיהוּן. וְתִקְנֵנוּ לְשׁוּיָא לְעַרְלָה בְּמִנְא דְּעַפְרָא, לְקַיִים וְנַחֵשׁ עִמָּר לְחַמּוּ.

854. פְּקוּדָא עֲשִׂירָאָה, וְשִׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת. שְׁכִינְתָא אֲתַקְרִיאת שַׁבַּת, מִסְטָרָא דְתַלְתָּ דְרִגְוִין עַלְאִין דְּאִינוּן ש', ג' כְּתָרִין: כְּתָר, חֲכָמָה, וּבִינָה. וְאִיהִי בֵּת, רְבִיעָאָה לִוְן. שֵׁית יוּמִין, מְחֻסָּר עַד יְסוּד, בְּהוּן תַּעֲשֶׂה מְלָאכָה, בְּגִין דְּבִנְיָנָא מִתְחִיל מְחֻסָּר, הַה"ד עוֹלָם חָסֵד יִבְנֶה. אֲבָל מִבִּינָה וְלַעֲיָלָא, אִיהִי מְנוּחָה וְעִנְג וְשְׁבִיתָה לְכָל עוֹבְדָא.

855. פְּקוּדָא חַד סָר, אִיהִי אֲתַקְרִיאת צְלוֹתָא דְשַׁחְרִית מְנוּחָה עֲרִבִית, מִסְטָרָא דְתַלְתָּ אֲבָהָן, וְאִיהִי תַפְלַת כ"ל פ"ה, לִית כָּל, אֲלָא צְדִיק דְכְּתִיב כּוֹ כָּל בְּשָׁמַיִם וּבָאָרֶץ, וְתִרְגָּם יוֹנְתָן בֶּן עוֹזִיָּאל, דְּאֲחִיד בְּשָׁמַיָא וּבָאָרֶעָא. פ"ה כְּחוֹשֶׁבֶן מִיֵּלָה. וְמַה בְּרִית בֵּיהּ מִתְיַחֲדִין דְּכֹר וְנוֹקְבָא דְלִתְתָא, אוֹף בִּיְסוּד, מִתְיַחֲד חֲתָן וְכֵלָה דְלַעֲיָלָא, הוּא חַי עַלְמִין כָּלִיל ח"י בְּרַכָּאן, הַה"ד בְּרַכּוֹת לְרֵאשׁ צְדִיק.

856. וּבג"ד, כָּל הַכּוֹרֵעַ כּוֹרֵעַ בְּבִרוּךְ וְכָל הַזּוֹקֵף זּוֹקֵף בְּשֵׁם. דָּא שְׁכִינְתָא, בְּשֵׁם דִּירוּן, בֵּיהּ צְרִיךְ לְזַקְפָּא שְׁכִינְתָא. הֵיא דְאֲתַמַּר בְּהּ, נְמַלָּה לֹא תוֹסִיף קוּם בְּתוֹלַת יִשְׂרָאֵל, ע"י דְרִגָּא אַחְרָא, וּבג"ד בְּיוֹם הַהוּא אָקִים אֶת סִבְת דְּדוֹד הַנּוֹפֶלֶת. הַהוּא דְאֲתַמַּר בֵּיהּ, יְרוּן דְּזוֹקֵף כְּפּוֹמִים.

857. The twelfth commandment THAT IS WITH MALCHUT is called 'the Festival of Unleavened Bread' (Pesach) and 'the Festival of Weeks' (Shavuot) and 'the Festival of Sukkot', from the aspect of the three patriarchs, WHICH ARE CHESED, GVURAH, AND TIFERET; and the New Year is the aspect of MALCHUT herself, WHICH IS THE SECRET OF, 'The law of the government (MALCHUT) is the law'. There is also the opinion that THE HOLIDAY of Pesach is the right arm, NAMELY, CHESED; Shavuot, which is the time when the Torah was given in the wilderness, where the appointee OVER THE WILDERNESS is ox from the side of Gvurah SHAVUOT, THUS IS GVURAH. Sukkot is TIFERET AS IT IS SAID: "And Jacob journeyed to Sukkot" (Beresheet 33:17), JACOB BEING TIFERET. AND IN ALL OTHER PLACES, THE AUTHOR SAYS THAT PESACH IS CHESED, SUKKOT IS GVURAH, AND SHAVUOT IS TIFERET. The thirteenth commandment THAT IS WITH MALCHUT is the recital of the Sh'ma.

857. פְּקוּדָא תְּרִיסָר, אִיהִי אֶתְקַרִיאת חַג הַמִּצּוֹת, וְחַג הַשְּׁבֻעוֹת, וְחַג הַסִּבּוֹת, מִסְטָרָא דְג' אֲבָהֵן. וּר"ה מִסְטָרָא דִּילָהּ, דִּינָא דְמַלְכוּתָא דִּינָא. וְאִית דִּינָמָא, פֶּסַח דְרוּעָא יִמְנָא. שְׁבֻעוֹת, מִתֵּן תּוֹרָה, דְאֶתְיִהִיבַת בְּמַדְבָּרָא, דְאִיהוּ מִמְנָא עָלֵיהּ שׁוֹר, מִסְטָרָא דְגְבוּרָה. סִבּוֹת וְיַעֲקֹב נָסַע סִבּוֹתָהּ. פְּקוּדָא תְּלִיסָר, ק"ש.

124. Explanations of the Holy Names and appellations

Rabbi Shimon tells us the names that are applied to the Endless Light, and says that these names are a result of the creation of those creatures who can apply those names to Him. His name changes depending on the actions of those in the world; for the righteous He has the attribute of Mercy and for the wicked He has the attribute of Judgment - thus His name can be Yud Hei Vav Hei or Adonai. He is therefore called after the quality of each generation and each person, but He Himself has no specific quality or name. Rabbi Shimon says that the soul is not found in any one part of the body but is in the whole body; in just this way God is found everywhere in the world. Every single one of His names testifies that He is Master of all the worlds. We hear that every person in Yisrael inherits a world according to his level on high, as each and every righteous person has a world for himself. Lastly Rabbi Shimon concludes that the soul is like God only insofar as it rules over all parts of the body, but not in any other respect.

858. And it should be known that THE ENDLESS LIGHT is called 'Wise One in all sorts of wisdom', and 'Understanding One in all sorts of understanding', and 'Pious One in all sorts of piety', and 'Mighty One in all sorts of might', and 'Counselor in all sorts of counsel', and 'Righteous One in all sorts of righteousness', and 'King in all sorts of kingship', to infinity and immeasurably. And in all these grades, in one He is called 'Merciful One' and in another He is called 'Judge', and so on in a number of grades until infinity. HE ASKS, if so, it implies that there is a difference between Merciful One and Judge. AND HE ANSWERS, yet before He created the world, He was called by all these grades after the names of the creatures of the world, that were destined to be created. And if not AFTER the creatures of the world, why should He have been called 'Merciful One', 'Judge', FOR THERE WOULD HAVE BEEN NONE FOR HIM TO SHOW MERCY TO. Thus HE WAS INDEED SO CALLED only after the creatures that were in the future to be created, BUT THERE IS NOT, HEAVEN FORBID, ANY CHANGE IN HIM HIMSELF.

858. וְאִית לְמַנְדַּע, דְאִיהוּ אֶתְקַרִי חֲכָם בְּכָל מִינֵי חֲכָמוֹת. וּמִבִּין, בְּכָל מִינֵי תְבוּנוֹת. וְחֹסֶיךָ, בְּכָל מִינֵי חֹסְדִים. וְגְבוּר, בְּכָל מִינֵי גְבוּרוֹת. וְיוֹעֵץ, בְּכָל מִינֵי עֲצוֹת. וְצַדִּיק, בְּכָל מִינֵי צְדָקוֹת. וּמֶלֶךְ, בְּכָל מִינֵי מַלְכוּת. עַד אֵין סוּף. עַד אֵין חֶקֶר. וּבְכָל אֵלִין דְרַגְיָן, בְּחַד אֶקְרִי רַחֲמָן. וּבְחַד אֶקְרִי דִּינָן. וְהָכִי בְכַמְהָ דְרַגְיָן, עַד אֵין סוּף. אִי הָכִי שְׁנוּי אִית, בֵּין רַחֲמָן לְדִינָן. אֶלָּא קוֹדֵם דְבְרָא עֲלֵמָא, אֶתְקַרִי הוּא בְּכָל אֵלִין דְרַגְיָן, עַל שֵׁם בְּרִיּוּן דְהוּוּ עֲתִידִין לְהַבְרָאוֹת, דְאִי לָאו בְּרִיּוּן דְעֲלֵמָא, אֲמַאי אֶתְקַרִי רַחֲמָן דִּינָן, אֶלָּא עַל שֵׁם בְּרִיּוּן דְעֲתִידִין.

859. And for this reason, all the Names are appellatives of Him, after His deeds. In such a way He created the soul in His likeness, which is so named following its actions in each of the parts of the body, which is itself called 'a small world'. Just as the Master of the Universe behaves with each creature in each generation according to its deeds, so also is the soul according to the deeds of each part. That same part of the body with which he observes a precept is called 'soul' because of compassion, loving-kindness, grace and mercy THAT ARE ACTIVATED IN HIS BODY. And that part of his body with which he commits a transgression is called 'soul' for judgment and wrath and anger THAT ARE ACTIVE IN HIS BODY. But away from body, for whom can there be compassion or cruelty BECAUSE OF THE DEEDS OF THE BODY?

859. וּבג"ד, כָּל שְׁמֵהֶן, אֵינּוּן כְּנוּיִין דִּילֵיהּ. עַל שֵׁם עוֹבְדִין דִּילֵיהּ. כְּגוֹוֵנָא דָא, בְּרָא נְשִׁמְתָא, בְּדִיוֹקְנָא דִּילֵיהּ, דְאֶתְקַרִיאת עַל שֵׁם פְּעוּלוֹת דִּילָהּ, בְּכָל אֶבֶר וְאֶבֶר דְגוּפָא, דְאֶתְקַרִי עֲלֵמָא זְעִירָא. כְּגוֹוֵנָא דְמַאֲרִי עֲלֵמָא, אֶתְנַהִיג בְּכָל בְּרִיּוּן. וּבְכָל דְרָא, כְּפֹם עוֹבְדוּי. כֵּן נְשִׁמְתָא, כְּפֹם עוֹבְדוּי דְכָל אֶבֶר וְאֶבֶר. הֵהוּא אֶבֶר דְעֵבִיד בֵּיהּ פְּקוּדָא, אֶתְקַרִי נְשִׁמְתָא, לְגַבֵּי חַמְלָה וְחֹסְדָא חֲנָא וְרַחֲמֵי. וּבֵההוּא אֶבֶר דְעֵבִיד בֵּיהּ עֲבִירָה, אֶתְקַרִי נְשִׁמְתָא לְגַבֵּי, דִּינָא וְחִימָה וְכַעַס. אֲבָל לְבַר מִן גּוּפָא, לְמֵאן תְּהֵא חַמְלָה, אוֹ אֲכֻזְרִיּוֹת.

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860. So, too, for whom could the Master of the Universe have been called 'Merciful One', 'Gracious One' or 'Judge' prior to His creating the world and His creating His creatures? Thus all His names are but appellations, and He is so called only after the creatures of the world. Thus, when the members of the generation are good, namely, He is for them called the Yud Hei Vav Hei in the attribute of Mercy. But when the members of the generation are wicked, He is for them called 'Adonai' in the attribute of Judgment. For He is CALLED after the quality of each generation and of each person, but He Himself has no SPECIFIC quality and no specific name.

861. Consider the Sfirot, where each Sfirah has a specific name, quality, border, and limit. The Master of the Universe spreads throughout these names and rules by them and is called after them and is clothed in them and lives amongst them as a soul within the parts of the body. And just as the Master of the Worlds has no specific name and no specific place, but His rule is in all directions IN THE WORLD, so also the soul has neither name nor place anywhere in the body, but its rule is in every direction, and there is no part of the body that is vacated of her.

862. And for this reason, no one place IN THE BODY should be noted as that OF THE SOUL, for, otherwise, IF ONE PLACE IS SO NOTED it would follow that her rule is lacking in the remaining parts of the body. Nor is she to be called by one, two, or even three names, saying that she is Chochmah and from Binah, that she has Da'at, and no more, for if one does this, IT WOULD FOLLOW THAT she lacks the other grades.

863. And this is even truer with respect to the Master of the Universe, to whom no place should be ascribed nor specific name attributed, nor should He be doubled or tripled IN THEM, namely, the grade of the Chariot, in which it is said, 'They thrice ascribe holiness to You', since all the grades of all His Chariots are tripled, as in "The Patriarchs, they are the Heavenly Chariot," namely the likeness of lion, ox, eagle. For they are a chariot for man, and it is said of them: "As for the likeness of their faces, they had the face of a man" (Yechezkel 1:10). And from the point of the Female, they, LION, OX, EAGLE, rule over man, WHICH IS THE NAME OF THE FEMALE, and the Female is a chariot for LION, OX, EAGLE. And this is why it is said about her "They thrice ascribe holiness to You."

860. אוף הכי מארי עלמא, קדם דברא עלמא, וברא בריין דיליה, למאן אתקרי רחום וחנון או דיין. אלא כל שמהן דיליה, אינון כנווין, ולא אתקרי בהון, אלא על שם בריין דעלמא, ובג"ד, בד מארי דרא אינון טבין, איהו אתקרי לגבייהו, יהו"ה במדת רחמים. וכד מארי דרא אינון חייבין, אתקרי אדנ"י במדת הדין. לכל דרא, ולכל ב"נ, כפום מדה דיליה. אבל לאו דאית ליה מדה ולא שם ידיע.

861. כגוונא הספיראן, דכל ספירה אית לה שם ידיע, ומדה, וגבול, ותחום. ובאלין שמהן מארי עלמא איהו אתפשט, ואמליך בהון, ואתקרי בהון, ואתפסי בהון, ודר בהון, כנשמתא לגבי אברים דגופא. ומה רבון עלמין, לית ליה שם ידיע ולא אתר ידיע, אלא בכל סטרא שולטנותיה. אוף הכי לית לה לנשמתא שם ידיע, ולא אתר ידיע, בכל גופא אלא בכל סטר שולטנותיה, ולית אבר פנוי מנה.

862. ובג"ד, לית לרשמא לה בחד אתר, דאי לא הא חסר שולטנותא בשאר אברים. ולא לאתקרי לה בשמא חד, או בתרין, או בג'. למימר דאיהו חכמה מבינה, ואית לה דעת, ולא יתיר. דאי עביד הכי, הא חסר לה משאר דרגין.

863. כ"ש למארי עלמא, דלית לרשמא ליה באתר ידיע, או לאתקרי ליה בשמהן, או לשנאה ליה בהון, או לשלשא ליה כגון דרגא דמרכבתא, דאתמר בה קדושה לך ישלשו, דכל דרגין דכל מרכבות דיליה, אינון משולשים, כגון האבות הן הן המרכבה, דאינון דמות אריה שור נשר, דאינון מרכבה לאדם. דאתמר עליה, ודמות פניהם פני אדם. ומסטרא דנוקבא, אינון שלטין על אדם, ונוקבא איהו מרכבה לגבייהו. ובג"ד אתמר עלה, קדושה לך ישלשו.

864. Similarly, the letters YUD HEI VAV, that ALLUDE TO the faces of the living creatures, LION, OX, AND EAGLE, are tripled, thus: Yud Hei Vav; Hei Vav Yud; and Vav Hei Yud. Hei is a fourth FOR THEM AND IS THE SECRET OF "They thrice ascribe holiness to You," AS ABOVE. She is the peace offerings (Heb. shlamim) of all of them, for in all of them she completes (Heb. mashlemet) the Name of Yud Hei Vav Hei. But neither names nor letters must be tripled for the Master of All, for He is called by all the names and has no one specific Name, and every single name testifies about Him that He is Master of All the Worlds, AND THE NAME Adonai testifies about Him.

865. And there is a person who inherits three hundred and ten worlds, as it is written: "That I may cause those that love Me to inherit substance (Heb. yesh = 310)" (Mishlei 8:21). THIS IS according to the level OF CHOCHMAH that is called 'something out of nothing', FOR KETER IS CALLED 'NAUGHT' AND CHOCHMAH, 'SUBSTANCE THAT IS DRAWN OUT OF NAUGHT', and this is upper Chochmah. And there is also the person who only inherits one world, according to his level as has been taught: Each and every righteous man has a world for himself. Likewise every person in Yisrael inherits a world according to his level on high, but there is no recording of a world for the Master of the Universe, for He is the Master (Heb. adon) of All the Worlds, as the name Adonai testifies about Him.

866. Likewise with the Name Yud Hei Vav Hei, on which all existences depend, and He and all His existences testify about the Master of the Universe that He pre-existed all existences, that He is within all existence, and that He will be after all existences. And this is the secret that the beings testify about Him, that He was, is, and will be.

867. Dina (lit. 'judgment') is composed of the letters of Adonai, re-arranged. And for this reason, our teachers of blessed memory said: The law of the government is the law (Heb. dina). The name El testifies about the Master of All, that no name, Yud Hei Vav Hei, grade, and certainly none of the other creatures has any ability apart from Him. And this is as is written: "and all the inhabitants of the earth are reputed as nothing: and He does according to His will in the host of heaven..." (Daniel 4:32). Elohim testifies to His Divinity, that He is the Elohim, and the Elohim of Elohim, and He is Eloha over All, and there in no Eloha above Him. Tzevaot (lit. 'Hosts') testifies about Him, as it is written: "He does according to His will in the host of heaven." Shadai (Shin Dalet Yud) testifies about Him that (Heb. Shin), when He said to the world "Enough" (Heb. dai), THE WORLD stopped within its limits and did not expand any more. Likewise, to the water, wind, and fire HE SAID: "ENOUGH" (Heb. DAI).

864. ואוף הכי אתון, דאינון אנפין דחיון, משולשין, בגוונא דא: יד"ו. הו"י. וה"י. ה' רביעאה, קדושה לך ישלשו. איהו שלמים דכלהו, לאשלמא בכלהו שם יד"ו. אבל למאריה דכלא, לית לשלשא ביה בשמהן, ולא באתון, אלא איהו אתקרי בכל שמהן, ולית ליה שם ידיע. וכל שם ושם אסהיד עליה, דאיהו ארון כל עלמין. אסהיד עליה אדני.

865. דאית ב"נ, דירית ג' מאה ועשר עלמין, הה"ד, להנחיל אוהבי יש. כפום דרגא דיליה, דאתקרי יש מאין. ודא חכמה עלאה. ואית ב"נ דלא ירית אלא עלמא חר, כפום דרגא דיליה, כמה דאוקמה, כל צדיק וצדיק יש לו עולם בפני עצמו. והכי ירית עלמין כל ב"נ מישראל, כפום דרגא דיליה לעילא. אבל למארי עלמא, לית לרשמא ליה עלמין בחושבן, אלא ארון כל עלמין, ואדנ"י קא סהיד עליה.

866. אוף הכי יהו"ה, מניה תלויא כל הויין, ואיהו וכל הויין דיליה, סהדין על מארי עלמא, דאיהו הוה קדם כל הויין. ואיהו בתוך כל הויה. ואיהו לאחר כל הויה. ודא רזא, דסהדין הויין עליה, הנה, הוה, ויהיה.

867. דינא, בהפוך אתון אדנ"י. ובג"ד אמרו רז"ל, דינא דמלכותא דינא. שם א"ל סהיד על מארי דכלא, דלית יכולת לכל שם, והויה ודרגא. כל שכן לשאר ברין, פחות מניה. הדא הוא דכתיב, בלא חשיבין וכמצבניה עביד בחיל שמיא וגו'. אלהים, סעיד על אלהות דיליה, דאיהו אלהים ואלהי האלהים, ואיהו אלוה על כלא, ולית אלוה עליה. צבאו"ת, סהיד עליה בדכתיב, וכמצבניה עביד בחיל שמיא. שד"י, סהיד עליה, דכד איהו אמר לעולם די עמד בתחומיה, ולא אתפשט יתיר. ואוף למיא ורוחא ואשא.

868. Likewise, every Yud Hei Vav Hei and every name testify about Him, for when He was alone, before He created the world, why did He need to be called by these names or by the other appellatives, such as Merciful One, Gracious one, Long-suffering, Judge, Mighty, Strong? There are many such names that are so coined after all the worlds and the creatures in them in order to show that His rule is over them.

869. And it is likewise with the soul, WHICH, IN THE ASPECT OF its rule over all the parts of the body, is likened to Him. JUST AS HE IS RULER OVER ALL THE WORDS, SO IS THE SOUL RULER OVER ALL PARTS OF THE BODY, but it is not meant to say that the soul is like Him in its essence, for it was He who created it, while HE has no Elohim above Him who created Him. Furthermore there are a number of changes and incidents and causes that happen to the soul, which is not the case for the Master of All. For this reason, the soul is like Him only respecting its rule over all parts of the body, but not in any other respect.

125. The recital of the Sh'ma Yisrael and the Tefilin

Rabbi Shimon rearranges the letters in Sh'ma, Shem and Echad to teach us about God as witness and about the reason for the four compartments of the Tefilin.

870. Furthermore, Sh'ma (Shin Mem Ayin) (lit. 'Hear') Yisrael: CONSISTS OF THE LETTERS OF shem (lit. 'name' - Shin Mem) and great Ayin. Similarly, Dalet of echad: (lit. 'one' - Aleph Chet Dalet) is written large, AND THESE TWO LARGE LETTERS spell 'ed' (lit. 'witness' - Ayin Dalet). Thus, between the Shin Mem of Sh'ma, WHICH IS MALCHUT THAT IS CALLED 'NAME', and the Aleph Chet of echad, WHICH IS ZEIR ANPIN, ARE TO BE FOUND THE LARGE LETTERS AYIN DALET, WHICH ARE THE SECRET OF THE VERSE: "Hashem is witness (Heb. Ed) against you" (I Shmuel 12:5). AND SO HE IS INDEED A WITNESS over each and everyone who proclaims His unity in the world. And therefore David said: "I will rejoice (Heb. esmach - Aleph Sin Mem Chet) in Hashem" (Tehilim 104:34) and the Shin Mem of Sh'ma, WHICH IS MALCHUT, together with the Aleph Chet of Echad, WHICH IS ZEIR ANPIN, spell 'esmach'. AND THIS IS THE SECRET OF THE UNITY OF ZEIR ANPIN AND MALCHUT, FROM THE ASPECT OF GREATNESS, FOR MALCHUT, FROM THE ASPECT OF GREATNESS IS CALLED 'NAME' (HEB. SHEM - SHIN MEM).

871. Furthermore, the large letter Dalet (whose numerical value is four) OF ECHAD ALLUDES TO THE four compartments of the Tefilin that Aleph Chet OF ECHAD, WHICH IS ZEIR ANPIN, puts on, and with which he is adorned, and they are an ornament on his head. And they are THE SECRET OF THE COMBINATION Yud Hei Hei Vav. The Yud, WHICH IS CHOCHMAH, is a diadem on Hei, which is the daughter, NAMELY, MALCHUT. Thus, "Hashem by wisdom founded the earth" (Mishlei 3:19), for Father, WHICH IS THE SECRET OF CHOCHMAH, founded the daughter, WHICH IS MALCHUT, THAT IS CALLED 'EARTH'. THE SECOND HEI OF THE COMBINATION YUD HEI HEI VAV is upper Mother, which is a diadem on the Vav, which is the son, NAMELY, ZEIR ANPIN, as we read: "by understanding He established the heaven" (Ibid.), FOR ZEIR ANPIN, WHO IS CALLED 'HEAVENS', RECEIVES THE MOCHIN FROM UNDERSTANDING, NAMELY, UPPER MOTHER, for Mother established the son. Thus, in the world-to-come, WHICH IS BINAH, there is no eating and no drinking, but the righteous sit with their diadems on their heads. THE RIGHTEOUS HERE ARE ZEIR ANPIN, WHO HAS A DIADEM ON HIS HEAD, FROM BINAH THAT IS CALLED 'THE WORLD TO COME'.

868. ואוף הכי, כל הויה, ושם, סהדין עליה. דכר הוה איהו יחיד קודם דברא עלמא, אמאי הוה איהו צריך לאתקרי בשמהן אלין, או בשאר בנויין, בגון רחום וחונן ארך אפים וגו', דיין אמיץ חזק. וסגי אין בכל אינון שמהן וכנויין, אתקרי על שם כל עלמין וברין דלהון, לאחזאה שולטנותיה עלייהו.

869. אוף הכי נשמתא, על שולטנותא דכל אברים דגופא, אמתיל לה לגביה. לאו דאיהו אדמניא ליה איהו בעצמה, דהוא ברא לה, ולית ליה אלוה עליה דברא ליה. ועוד, נשמתא אית לה במה שנויים ומקרים וסבות, דאתקריאו לה. מה דלאו הכי למארי כלא. ובג"ד היא אדמניא בשולטנותא דילה על כל אברי גופא, אבל לא במלה אחרא.

870. ועוד, שמע ישראל, שם ע' רבתי, ד' מן אח"ד רבתי, היינו ע"ד, בין ש"ם מן שמע, א"ח מן אח"ד. ער יי' בכם. ועל כל אחד ואחד דמיחד אותו בעולם. ועל בן אמר דוד, אנכי אשמח ביי', ש"מ מן שמע, א"ח מן אח"ד, הרי אשמח.

871. ועוד. ד' רבתי, ד' בתי תפילין, דמנח להון א"ח, ואתעטר בהו, ואינון פאר על רישיה. ואינון יהה"ו, ו' עטרא על ה', דאיהו בריתא, והיינו ירו"ד בחכמה יסד ארץ, אבא יסד בריתא. ה', אמא עלאה, עטרה על ו', דאיהו ברא, והיינו כונן שמים בתבונה. באמא כונן ברא. והאי איהו דעולם הבא אין בו לא אכילה ולא שתיה, אלא צדיקים יושבים ועטרותיהם בראשיהם.

126. Two arrangements of the four passages of the Tefilin

The Tefilin are said to be the Mochin, and Rabbi Shimon describes all the parts of the phylacteries and their meaning in terms of the Sfirot and the Holy Names of God and the letters of the alphabet. Lastly Rabbi Shimon tells us what Rabbi Akiva had to say about the flowing light that is never interrupted and that comes from Infinity.

872. And the daughter, WHICH IS MALCHUT, is the Tefilin of the dim hand. Yud is His knot. Upper Hei, namely, Mother, is the head Tefilin on the head of Tiferet. His Tefilin, NAMELY, HIS MOCHIN, are according to the order Yud Hei Vav Hei, which is "Sanctify to Me" (Shemot 13:1-10), YUD. "And it shall be when Hashem shall bring you into the land" (Shemot 13:11-16) IS HEI; "Hear, O Yisrael" (Devarim 6:4-9) IS VAV; and "And it shall come to pass, if you will hearken diligently" (Devarim 11:13-21) IS THE FINAL HEI. THIS ORDER IS FOR THE TEFILIN OF THE HEAD OF ZEIR ANPIN. But in the World to Come, WHICH IS BINAH, THE TEFILIN, NAMELY, THE MOCHIN THAT SHE RECEIVES, the order of Yud Hei Vav Hei's, which are Hei Hei, are in the center. THAT IS, YUD FIRST, WHICH IS "SANCTIFY TO ME;" AND THE VAV OF "HEAR" IN THE END; "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU INTO THE LAND"; "AND IT SHALL COME TO PASS, IF YOU WILL HEARKEN DILIGENTLY," THAT IS HEI-HEI, ARE IN THE MIDDLE. And on this the prophet said: "but let him that glories glory in this, that he understands and knows Me, that I am Hashem" (Yirmeyah 9:23), WHERE THE INITIAL LETTERS SPELL YUD HEI HEI VAV. And this is why the sages of the Mishnah taught: There is room on the head to lay two pairs of Tefilin. And such a one is privileged to observe two precepts, about which they taught: Not everyone has the privilege to enjoy two tables.

873. IN THE FOUR SECTIONS OF THE HEAD TEFILIN, the Yud, WHICH IS THE SECTION "SANCTIFY TO ME," is Chochmah. The Hei, WHICH IS THE SECTION "AND IT SHALL BE WHEN HASHEM SHALL BRING YOU INTO THE LAND," is Binah. Vav, WHICH IS THE SECTION "HEAR, O YISRAEL," is the central pillar. And the Hhei, WHICH IS THE SECTION "AND IT WILL COME TO PASS, IF YOU WILL HEARKEN DILIGENTLY," is holy Malchut. The head that is crowned with these four letters is Keter, which is the circumference of the head that comprises THE TEFILIN THAT ARE THE MOCHIN and covers them. The recital of the Sh'ma YISRAEL is love, Chesed, and is equivalent to the Torah that was given on the right. The Tefilin, CALLED 'strength', are on the left side, which is Gvurah. The Central Column, WHICH IS TIFERET, includes everything, FOR IT COMPRISES CHESED AND GVURAH. The wings of the precept, WHICH ARE THE FRINGES, in which are blue and white, are Netzach and Hod. The Mezuzah, ON WHICH IS recorded the Name Shadai, is Righteous One, NAMELY, YESOD, and the Shechinah is the gate onto which the Mezuzah is affixed, ABOUT WHICH IT IS WRITTEN: "this is the gate of Hashem" (Tehilim 118:20).

874. Furthermore, the THREE-HEADED LETTER Shin is the three straps, THE TWO OF THE HEAD TEFILIN AND THE ONE OF THE HAND TEFILIN. Dalet is the knot of the HEAD Tefilin at the back OF THE HEAD, while Yud is the knot of the hand Tefilin. TOGETHER THEY SPELL SHADAI. This is why Shadai is written on the outside OF THE TEFILIN, while the Yud Hei Vav Hei is inside THE TEFILIN, for it is the four sections THEREIN. The four-headed letter Shin alludes to the four compartments of the Tefilin. Shadai is His, ZEIR ANPIN's, sign, and amounts to the same NUMERICAL VALUE as Metatron.

872. וּבְרֵתָא אִיהִי תַפְלָה שֶׁל יוֹד, בְּהֵ"ה. יוֹ קֶשֶׁר הַיְלִיָּה. ה' עֲלָאָה אִימָא, תַפְלִין דְּרִישָׁא עַל רֵאשׁ תַפְאָרְתָּ. תַפְלִין הַיְלִיָּה, בְּסֵדֶר יוֹד־ד, הָאִיהוּ קֶדֶשׁ לֵו. וְהִיא כִּי יִבְאֵךְ. שָׁמַע. וְהִיא אִם שָׁמוֹעַ. אֲבָל בְּעֲלָמָא דְאַתִּי, הֵוִיֹת בְּאַמְצַע, דְּאִינוּן ה' ה'. וּבִגְדֵי אֲמַר הַנְּבִיא, בְּזֹאת יוֹתְהִלֵּל הַמְתַּהֲלֵל הַשְּׂכִיב וְיִדוּעַ אוֹתִי כִּי אֲנִי יוֹד־ד. וּבִגְדֵי אוֹקְמוּהָ מְאִרֵי מִתְנִיתִין, דְּאִית בְּרִישָׁא אֲתֵר, לְאַנְחָא תְּרֵי זֻגֵי דְתַפְלִין. וְדָא זְכִי לְתֵרִין פְּקוּדִין, דְּאוֹקְמוּהָ עֲלֵייהוּ, לֹא כָּל אָדָם זֹכֵה לְשִׁתֵּי שׁוּלְחָנוֹת.

873. יוֹ חֻכְמָה. ה' בִּינָה. ו' עֲמוּדָא דְאַמְצַעִיתָא. ה' מְלָכוֹת קְדִישָׁא. רִישָׁא דְאַתְעֵטֶר בְּאַרְבַּע אֲתוּוּן, דָּא כְּתוּר רִיהָטָא דְרִישָׁא דְאַסְחֹר לֹוּן, וְכִסִּי לֹוּן. אֶהְבֵּה חֶסֶד ק"ש, דְּשָׁקִילָא לְאוּרִייתָא, דְּאֲתִייהִיבַת מִימִינָא. תַפְלִין עֵז, מְשֻׁמָּאלָא דְגְבוּרָה. עֲמוּדָא דְאַמְצַעִיתָא, כְּלִיל כֹּלָא, בְּנִפְי דְּמִצְוָה, נֶצַח וְהוֹד, תְּכֵלֶת וְלָבָן. מְזוּזָה רְשִׁים שְׂדֵי, צְדִיק. וּשְׂכִינְתָא תְּרַעָא דְּמְזוּזָה, זֶה הַשַּׁעַר לְיְדוּד־ד.

874. וְעוֹד ש' תֵּלַת רְצוּעוֹת. ד' קֶשֶׁר שֶׁל תַפְלִין מְאַחֲרוּי. יוֹ קֶשֶׁר דְּתַפְלִין הַיָּד. וּבִגְיִן דָּא שְׂדֵי מְלָבֵר, יוֹד־ד מְלָגוּ, דְּאִיהִי ד' פְּרִשְׁיִין. דְּד' רֵאשִׁין, רְמֵז לְאַרְבַּע בְּתֵי דְתַפְלִין. שְׂדֵי אוֹת הַיְלִיָּה, עוֹלָה מְטֻטְרוּן.

875. Again: Yud, Chochmah, is the section "Sanctify to me." Hei, Binah, is the section "And it shall be when Hashem bring you into the land." Vav is the Sh'ma, IN WHICH THERE ARE six words: "HEAR, O YISRAEL, HASHEM OUR ELOHIM, HASHEM IS ONE" (DEVARIM 6:4), alluding to the six Sfirot which are six branches of the tree which Tiferet includes. The LAST Hei is THE SECTION "And it will come to pass, if you will hearken diligently" which is Malchut. These are THE MOCHIN of the head, FOR THE HEAD, which is Keter, IS THE SECRET OF THE LETTER CAF, IN THE SECRET OF THE VERSE: "There is none holy as (Heb. Caf) Hashem..." (I Shmuel 2:2), WHERE THE LETTER CAF (LIT. 'AS') IN THE EXPRESSION "AS HASHEM" IS KETER OF ZEIR ANPIN.

876. Shadai alludes to the straps, compartments, and knots of the Tefilin from the outside, FOR THE SHIN OF SHADAI ALLUDES TO THE THREE STRAPS, TWO OF THE HEAD AND ONE OF THE HAND. THE DALET OF SHADAI ALLUDES TO THE FOUR COMPARTMENTS OF THE HEAD TEFILIN, AND ALSO TO THE KNOT OF DALET THAT IS BEHIND THE HEAD. THE YUD OF SHADAI ALLUDES TO THE KNOT OF THE HAND TEFILIN. The same holds for the mezuzah, there being Yud Hei Vav Hei on the inside and the name Shadai on the outside. The four-headed letter Shin, with the Dalet OF SHADAI alludes to the four compartments and to the knot of THE HEAD Tefilin behind THE HEAD, WHICH HAS THE SHAPE OF a double Dalet. Likewise, there is a double Shin, ONE ON THE RIGHT SIDE OF THE COMPARTMENT AND ONE ON THE LEFT SIDE OF THE COMPARTMENT. The Yud OF SHADAI is the knot OF THE TEFILIN of the dim hand, which is the fifth compartment: THAT IS TO SAY THAT WITH THE FOUR COMPARTMENTS OF THE HEAD TEFILIN THE FIFTH COMPARTMENT IS THAT OF THE HAND TEFILIN. The Dalet of Shadai is the brain, about which it has been taught; the place on the head where a baby's brain is seen to pulsate, and this is a baby suckling from the breasts (Shin Dalet Yud) OF ITS MOTHER, NAMELY, FROM Shadai, FOR THE DALET ALLUDES TO THE MOCHIN OF THE UPPER THREE SFIROT OF SUCKLING.

877. The Tefilin of the Master of the Universe are Keter. And what is the crown of the Master of the Universe? It is the Yud Hei Vav Hei; namely, the Yud of the Yud Hei Vav Hei is Chochmah, HEI is Binah, and Vav is Tiferet, which includes the six Sfirot CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. The FINAL Hei is Malchut, NAMELY, TEN SFIROT. And this is the reason BEHIND THE VERSES "And what one nation in the earth is like Your people" (II Shmuel 7:23); "For (Heb. ki - Caf Yud) what great nation is there so great, that has Elohim so near to them, as (Heb. Caf) Hashem our Elohim is in all things that we call upon Him for?" (Devarim 4:7); AND ALSO THE VERSE, MENTIONED ABOVE: "THERE IS NONE HOLY AS (HEB. CAF) HASHEM" (I SHMUEL 2:2). All THESE four verses have marked in them the letter Caf, and the secret of the letter Caf (whose numerical value is twenty) is Yud Yud (the numerical value of each being ten), NAMELY THE YUD AT THE BEGINNING AND THE YUD AT THE END OF THE COMBINATION Yud Aleph Hei Dalet Vav Nun Hei Yud. AND THIS IS THE INNER MEANING OF THE VERSE "weighing ten shekels apiece (lit. ten ten), after the shekel of the sanctuary" (Bemidbar 7:86), NAMELY, the Caf of Keter, that is composed of ten Sfirot, AS ABOVE, and they comprise TEN SFIROT OF DIRECT LIGHT, from above downwards, and ten Sfirot of RETURNING LIGHT, which are upwards from below.

875. ועוד. י' חכמה קדש לי. ה' בינה, והיה כי יביאך. ו' שמע, שית תיבין, רמיזא לשית ספירן, שית ענפין דאילנא, דכלל לון תפארת. ה' והיה אם שמוע מלכות. אליו אינון דרישא, דאיהו כתר, ב', אין קדוש בני' כי אין בלתך.

876. שדי, רמיז רצועי ובתי וקשרי דתפלין מלבר. אוף הכי במזוזה, ידו"ד מלגו, שדי"י מלבר, דארבע ראשין, עם ד', רמיז לד' בתי, ולקשר תפלין מאחור, ד' כפולה. אוף הכי ש' כפולה, י' קשר דיד כדה, דאיהו ביתא חמישאה. ד' דשד"י, איהו מוחא, דאוקמוה עליה, במקום שמוחו של תינוק רופס בו. ודא תינוק יונק משדי אמו, שדי.

877. תפלין דמארי עלמא, כתר. ומאי ניהו כתר דמארי עלמא. ידו"ד. דאיהו: י' חכמה. ה' בינה. ו' תפארת. כליל שית ספירין. ה' מלכות. ובג"ד ומי כעמך בישראל כי מי גוי גדול אשר לו אלהים קרובים אליו, בני' אלהינו בכל קראנו אליו. ארבע קראי, בלהו רשימין בכ', רזא דאת כ': י' י'. דאיהו י' מן יאהרונהי, עשרה עשרה הבף בשקל הקדש, ב' מן כתר, כלילא מעשר ספיראן, כלילן מעילא לתתא, ומעשר ספיראן מתתא לעילא.

878. And these TWENTY SFIROT, OF DIRECT LIGHT AND OF REFLECTED LIGHT, are THE SECRET OF THE VERSE "waters that are above the heavens" (Tehilim 148:4), which are the male upper waters, NAMELY, THE TEN SFIROT OF DIRECT LIGHT, WHILE "THE WATERS WHICH WERE UNDER THE FIRMAMENT" (BERESHEET 1:7) ARE the female lower waters, NAMELY THE TEN SFIROT OF REFLECTED LIGHT. And Rabbi Akiva said to his pupils about them: When you reach the stones of pure marble, do not say: Water, water, lest you endanger your souls. For it is not water as is usually understood, NAMELY, CHASSADIM, but 'flowing light'; NAMELY, IT IS ALSO COMPOSED OF CHOCHMAH THAT IS CALLED 'LIGHT', AND FROM THE ASPECT OF CHASSADIM, IT IS 'FLOWING'. This is why it was likened to flowing water. And this light is never interrupted, nor is it cut off, nor separated. And because it is from Keter, it is called 'infinite' WATER, for Keter is called the Endless Light.

End of Ra'aya Meheimna

878. וְאֵלֶּיךָ אֵינּוֹן, וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמַיִם, מֵיִם עֲלִיוֹנִים זְכָרִים, מֵיִם תַּחְתּוֹנִים נְקֻבוֹת. וְעֲלִיּוּהוּ אָמַר ר' עֲקִיבָא לְתַלְמִידָיו, בְּשִׁתְּגִיעוֹ לְאֲבֵי שֵׁשׁ טְהוֹר, אֵל תֹּאמְרוּ מֵיִם מֵיִם, שְׁמָא תִּסְתַּכְּנוּ בְּנַפְשְׁכֶם. דְּלֹא אֵינּוֹן מֵיִם כְּמִשְׁמַעֵן. אֵלֶּא אִיהוּ אֹרֶךְ נֹבֵעַ. וּבְגִין דָּא, אֲדָמוּ לְמֵיִם נֹבֵעִים. וְהָאִי נְהוּרָא לִית לִיה פְּסָק, וְלֹא קִצּוץ, וּפְרוּד. וּבְגִין דְּאֵינּוֹן מִכְּתָר, אֲתַקְרִיאַן שְׂאִין לְהֵם סוּף, דְּכְתָר אֵין סוּף אֲתַקְרִי. ע"כ רעיא מהימנא

127. Shavuot

Rabbi Shimon says that burnt offerings are not required during Shavuot because Yisrael have already observed the days of purity and the Other Side now has no hold over them. The Festival of Weeks belongs to the Tree of Life and not to the tree of knowledge of good and evil.

879. "And you shall offer the burnt offering for a sweet savor to Hashem" (Bemidbar 28:27). Come and see, About Pesach it is written: "You shall offer a sacrifice made by fire for a burnt offering to Hashem" (Ibid. 19). Yet here it is not written 'a sacrifice made by fire' but "And you shall offer the burnt offering." What is the reason for this? AND HE ANSWERS, the reason is that this day OF SHAVUOT, is a day on which the bride enters the wedding canopy; NAMELY, MALCHUT ENTERS THE WEDDING CANOPY WITH ZEIR ANPIN, and Yisrael COMES from THE COUNTING OF the days and weeks of purity, and is taken in and enters into THESE days of purity, NAMELY, THE SECRET OF THE SEVEN DAYS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, IN EACH ONE OF WHICH ARE CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, MAKING A TOTAL OF 49 DAYS. And she, MALCHUT, has emerged from the aspect of everything bad, NAMELY, THEY NO LONGER HAVE ANY HOLD OVER HER, and has observed the days of purity as fitting, NAMELY, THE 49 DAYS OF THE COUNTING. And this is the secret of the king who tasted the taste of a virgin. IN OTHER WORDS, THE SECRET OF THE VERSE "A VIRGIN, NEITHER HAD ANY MAN KNOWN HER" (BERESHEET 24:16), IF THE MATTER BE DISCLOSED, IS THAT NO ONE OF THE OTHER SIDE HAD ANY HOLD OVER HER. And this is why it is not written about it 'a sacrifice made by fire', for no other came close to the Sanctuary, WHICH IS MALCHUT, and THE OTHER PARTY has already been removed from there. Thus there are not, nor is there any need for, offerings made by fire in this case, for Yisrael has removed themselves from the Evil Side. Said Rabbi Aba: We still have to open this matter up.

879. וְהִקְרַבְתֶּם עוֹלָה לְרִיחַ גִּיחַח לַיהוָה. ת"ח, בְּפֶסַח בְּתִיב, וְהִקְרַבְתֶּם אִשָּׁה עוֹלָה לַיהוָה. וְהָכָא לֹא כְתִיב אִשָּׁה, אֲלֵא וְהִקְרַבְתֶּם עוֹלָה. מ"ט. יוֹמָא דָּא, יוֹמָא דְּעִיּוּלַת כְּלָה לְחוּפָה אִיהוּ. וְיִשְׂרָאֵל מִנּוּ יוֹמִין דְּדָכִיּוּ. יוֹמִין וְשְׁבוּעִין, וְאֲתַבְּלִילוּ וְעָלוּ בְּיוֹמִין דְּדָכִיּוּ. וְהִיא נִפְקַת מִכָּל סְטָרָא בִּישָׂא, וְנִטְרַת יוֹמֵי דְּכִיּוּ בְּדָקָא חֲזִי. וְרָזָא דָּא, מְלַכָּא טַעַם בְּתוּלָה טַעַם. בְּג"כ לֹא כְתִיב בֵּיה אִשָּׁה, דְּהָא אַחְרָא לֹא קְרִיב לְמִשְׁכָּנָא, וְהָא אֲתַרְחַק מִתְּמִן. וְע"ד אִשִּׁים לֹא הָכָא, וְלֹא אֲצַטְרִיכוּ לְהָכָא, וְיִשְׂרָאֵל מְרַחֵק אֵינּוֹן מִן סְטָרָא בִּישָׂא. א"ר אָבָא, עֲדִיין צְרִיכִין אָנּוּן לְפִתְחָא דָּא לְמִפְתָּח.

880. Rabbi Shimon said: I lifted up my hands in prayer to Him who created the world and found this secret in the works of the early masters: Offerings made by fire are in between THE GOOD AND THE BAD, and they come on this side and on that side, for they are attached to the Tree of Knowledge of Good and Evil, AND ARE, THEREFORE, attached to both the good and to the bad. For this reason, on the other days, it is written: "a sacrifice made by fire for a burnt offering" FOR THEY CONTAIN JUDGMENTS AND HAVE A HOLD ON THE TREE OF KNOWLEDGE OF GOOD AND EVIL. But on these days when the Tree of Life and no other is to be found, NAMELY, ON SHAVUOT, we do not need an offering made by fire, and it does not have to be there, for this day OF SHAVUOT belongs to the Tree of Life and not the Tree of Knowledge of Good and Evil. This is why SCRIPTURE SAYS: "And you shall offer the burnt offering for a sweet savor to Hashem" (Bemidbar 28:27), and not 'a sacrifice made by fire to Hashem for a burnt offering'. And THE

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MEANING OF 'burnt offering' (Heb. olah) is derived from ascent, FOR IT ASCENDS (HEB. OLAH) TO THE MOST HIGH ONE, as we have learned. And we have already clarified these matters IN THE COMMENTARY about one-year old bullocks and the whole of that offering.

880. אר"ש, ארימית ידי בצלו למאן דברא עלמא, ורזא דא, אשכחן בספרי קדמאי, אשים אינון באמצעיתא, ואתיין בסטרא דא ובסטרא דא, אדבקו באילנא דדעת טוב ורע, אדבקן ברע, ואדבקן בטוב. ובג"כ, בשאר יומין כתיב בהו אשה עולה. אבל בהני יומא, דאילנא דחיי קיימא, ולא אחרא, לית אנן צריכין לאשה, ולא אצטריך למהוי תמן. ויומא דא, יומא דאילנא דחיי איהו, ולא דדעת טוב ורע. ובג"ד, והקרבתם עולה לריח ניחח ליי', ולא אשה ליי' עולה. ועולה, לשון עולה, כמה דאתמר, והא אתערנא מלי דמרים בני בקר, וכל ההוא קרבן.

128. Rosh Hashanah

Rabbi Shimon uses the story of Isaac and Jacob and Esau to illustrate the meaning of the two days of Judgment and the need for the burnt offering.

881. "And in the seventh month, ON THE FIRST DAY OF THE MONTH" (Bemidbar 29:1). This is as we have learned, that the day of the New Year is the Day of Judgment for the whole world: stringent judgment ON THE FIRST DAY and lenient judgment ON THE SECOND DAY. HE ASKS: IT IS WRITTEN, "And you shall make a burnt offering" (Ibid. 2), whereas it should have been written: 'And you shall offer a burnt offering', as on all the other days. What is the meaning of "And you shall make?" AND HE ANSWERS, on this day OF THE NEW YEAR it is written: "and make me savory food" (Beresheet 27:4), WHICH IS WHAT ISAAC SAID TO ESAU, WHO IS THE ACCUSER. And during these days Yisrael makes many savory foods and dishes, NAMELY, PRECEPTS AND PRAYERS, while the accuser goes to search for the sins of the world, TO MAKE THEM INTO SAVORY FOODS FOR THE PROSECUTION. It is therefore not written: 'And you shall offer a burnt offering', but: "And you shall make a burnt offering," NAMELY, MAKE AND CORRECT SAVORY FOODS. And it is not WRITTEN: 'a sacrifice made by fire to Hashem for a burnt offering', as it is similar for all the other festival days, in which days there is no part FOR THE OTHER SIDE. Nor is 'a sacrifice made by fire' written AS IN SHAVUOT AND YOM KIPPUR, and certainly not for this day, on which we make savory foods and dishes without the knowledge of the Other Side, for he had been sent by Isaac to hunt game that is the iniquities of men, and to bring them to him.

881. ובחדש השביעי, כמה דאתמר, יומא דר"ה, דינא דכל עלמא, דינא תקיפא, ודינא רפיא. ועשיתם עולה, והקרבתם מבעי ליה, בשאר כל יומין, מאי ועשיתם. אלא ביומא דא, ועשה לי מטעמים כתיב. כמה מטעמים ותבשילים עבדו ישראל בהני יומי, בעוד דמקטרגא אזיל לפשפשא בחובין דעלמא. וע"ד לא כתיב והקרבתם, אלא ועשיתם עולה. ולא אשה עולה. וכן בכל שאר יומין, לא כתיב אשה, דלית לון חולקא בכל הני יומי. כ"ש בהאי יומא, דאנן עבדין מטעמים ותבשילים בלא דעתא דסטרא אחרא, דהא יצחק משהר ליה לצוד צידה דחובין דבני עלמא, ולאיינתאה לגביה.

882. And while he is yet on the way, Yisrael takes advice from Rivkah: do all these rituals and all the prayers, and prepare a Shofar and sound it in order to awaken Mercy, AS HAS BEEN EXPLAINED IN THE PRECEDING PARAGRAPH. And we have already learnt: "and he brought him wine, and he drank" (Beresheet 27:25), for he came from afar, FROM BINAH, from that place where the wine is old, WHICH IS THE SECRET OF THE ILLUMINATION OF CHOCHMAH OF THE SIX INTERMEDIATE SFIROT OF THE LEFT SIDE, AFTER THE ANNULMENT OF THE UPPER THREE SFIROT OF THE LEFT SIDE, THIS BEING TERMED OLD WINE. And he drank, found it delicious, and rejoiced. And after that ISAAC, WHO IS THE LEFT COLUMN, blessed him with a number of blessings and removed his iniquities, FOR THE ILLUMINATION OF CHOCHMAH MAKES ATONEMENT FOR INIQUITIES. As it is written: "and Jacob was yet scarce gone out from the presence of Isaac his father, and Esau his brother came in from his hunting" (Beresheet 27:30), namely, he was carrying with him a number of burdens OF INIQUITIES, as has been stated, and we have already learned these matters.

882. ובעוד דאיהו אזיל, ישראל נטלו עיטא ברבקה, ועבדין כל אינון פולחנין, כל אינון צלותין, מזמני שופר ותקעין ליה, בגין לאתערא רחמי. והא אוקימנא, ויבא לו יין וישת, דאתי מרחוק, מגו אתר דחמרא עתיקא, ושתי. ואטעים ליה, וחדוי. ואחר כך מברך ליה בכמה ברכאן, ואעבר על חוביו. מה כתיב, ויהי אך יצוא יצא יעקב ועשו אחיו בא מצדו, טעין מכמה טועני כמה דאתמר, והא אוקימנא מלה.

883. And this is why it is a day of the T'ruah SOUND OF THE SHOFAR, and the sacrifice is a burnt offering. One ram is, as we have learned, because of the ram of Isaac. The one kid of the goats for a sin offering is a bribe to Samael, FOR FROM JUST THIS OFFERING HE RECEIVES SOME NOURISHMENT FROM THE ASPECT OF THE SIX INTERMEDIATE SFIROT of CHOCHMAH, to make atonement before him for having wept on that day when he realized that his will had not been done and he had gone hunting for nothing. FOR THE UPPER THREE SFIROT OF HIS LEFT SIDE HAD BEEN ANNULLED, AND THEY ARE HIS TOTAL STRENGTH, AS ABOVE, AND THE CONTRACTION OF THE UPPER THREE SFIROT IS CALLED 'WEEPING', as we have learned. This is similar on Yom Kippur, as written in the portion of Emor.

883. ובג"כ איהו יומא דיבבא, וקרבנא איהו עולה. איל אחד, כמה דאתמר, בגין אילו דיצחק. ושעיר עזים אחד לחטאת, שוחר לסמאל לכפרה אנפוי, בההוא בכיה דאיהו בכי בהאי יומא, כיון דחמי דלא אתעביד רעותיה, והא למגנא צד צידה. כמה דאתמר. כגוונא דא יומא דכפורי, והא כתיב במ' אמור.

129. Sukkot

Rabbi Aba and Rabbi Elazar talk about the third day of Sukkot, employing the analogy of the ark landing on Mount Ararat and the waters receding.

884. "And on the fifteenth day of the seventh month" (Bemidbar 29:12). Rabbi Aba began by quoting: "And the ark rested in the seventh month" (Bereshheet 8:4). Come and see: Throughout these days, FROM YOM KIPPUR TO THE HOLIDAY OF SUKKOT, the Mother, WHICH IS THE SHECHINAH, hovers over the sons, WHO ARE YISRAEL, in order that the Other Side should not have control OVER YISRAEL, and in order to save them. After the children have been saved and are sitting in their booths (Heb. Sukkot), they are guarded with the protection OF MOTHER, WHICH IS THE SHECHINAH. On the first and second days OF THE HOLIDAY OF SUKKOT, she commanded Yisrael to make a feast for the ministering angels of the other nations, NAMELY THE SEVENTY BULLOCKS FOR THE SEVENTY MINISTERS, and she does not dwell there WITH THEM. On the third day, which is the seventeenth day of the month, THE SHECHINAH begins to rest on them. And this is the meaning of the verse: "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat," WHERE THE ARK IS THE SECRET OF THE SHECHINAH, AND THE MOUNTAINS OF ARARAT ARE the mountains in the midst of which rest all the curses and all the punishments, WHICH ARE THE APPOINTEES OF THE NATIONS.

884. ובחמשה עשר יום וגו'. ר' אבא פתח, ותנח התיבה בחדש השביעי וגו', ת"ח, כל הני יומין, אזלת אימא על בנייא, בגין דלא ישלוט סטרא אחרא עליהו, ובגין לשזבא לון. כיון דאשתזבו בנהא, והא יתבין בסכות, מתנטרין בנטורא. יומא קדמאה, ויומא תנינא, פקדת לון לישראל, למעבד סעודתא לממנן דשאר עמין, ואיהו לא שריא תמן. ביומא תליתאה, דאיהו י"ז לחדש, שריאת למשרי עליהו. הה"ד, ותנח התיבה בחדש השביעי בשבעה עשר יום לחדש על הרי אררט, טורין דכל לוטין ומרדין שראן בגווייהו.

885. Rabbi Elazar said: On the first day of the holiday, MALCHUT does not rest on them, ON THE MINISTERS OF THE SEVENTY NATIONS, nor on the second day; but only on the third day, which decreases by the addition, does she rest on them, adding letters and decreasing in sacrifices, as it is written: "Eleven (Heb. ashtei asar) bullocks" (Bemidbar 29:20), which is appropriate for the evil eye. For on the first day and the second day there is rejoicing of the children, and Yisrael distributes to them, TO THE APPOINTEES OF THE NATIONS, booty. From the third day and onwards, when MALCHUT rests upon them, what is written? "And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen" (Bereshheet 8:5). "And the waters decreased continually"; these are the sacrifices that are continually reduced, and as they become fewer in number so does their goodness become less.

885. אמר רבי אלעזר, יומא קדמאה דחג, לא שריא עליהו, ולא יומא תנינא, אלא יומא תליתאה, דאוסוף וגרע שריא עליהו, אוסף אתוון, וגרע קרבנין. דכתיב עשתי עשר וגו'. והכי אתחזי לרע עין, בגין דיומא קדמאה ויומא תנינא חדוה דבנהא, ואינון מפלגי עדאן לון. מיומא תליתאה ולהלאה, דאיהו שריא עליהו, מה כתיב. והמים היו הלוך וחסור עד החדש העשירי בעשירי באחד לחדש גראו ראשי ההרים והמים היו הלוך וחסור, אלין קרבנין, דאזלין ומתמעטין. וכמה דאינון מתמעטין, הכי נמי אתמעט טובא דלהון.

130. The water libation

Rabbi Shimon explains about the contraction as the waters receded and the relevance to the water libation during the second, sixth and seventh days of Sukkot. He compares the mountains of Ararat to the mountains of darkness and the curses of the Other Side, that gradually become visible as the waters recede. We hear about the sacrifices of the rams and lambs and bullocks and their effect on the seventy heathen nations for whom they are offered. Lastly we are reminded how Yisrael break through all the Klipot to find joy on the eighth day of assembly, Shmini Atzeret. In this the Other Side has no part.

886. Rabbi Shimon said, Elazar, come and see: From the second day, the waters began to appear, NAMELY, THAT THE LIBATION OF WATER ON THE ALTAR BEGAN. FOR ITS PURPOSE WAS ALSO TO DRAW DOWN LIVELIHOOD AND SUBSISTENCE FOR THE OTHER SIDE. "AND IF HE BE THIRSTY, GIVE HIM WATER TO DRINK" (MISHLEI 25:21): THIS WATER IS THE WATER THAT IS MENTIONED HERE FOR LIBATION ON THE DAYS OF THE HOLIDAY. And after the water had begun, AND THE OTHER SIDE AND THE SEVENTY NATIONS HAD RECEIVED THE EMANATION, THEY THEN GREW IN STRENGTH, AS NOTED IN THE PRECEDING PARAGRAPH, and from the third day MALCHUT rested on them, FOR THEY DREW HER DOWN SEPARATED FROM ZEIR ANPIN, AS ABOVE. And the Babylonians did not know why these waters are mentioned here IN CONNECTION WITH THE FESTIVAL, THAT IS TO SAY THAT THEY DID NOT KNOW THAT THEIR PURPOSE WAS TO PROVIDE SUBSISTENCE TO THE NATIONS OF THE WORLD, for the goodness of Yisrael is not in the place of contraction, NAMELY, IN THE BULLOCKS OF THE FESTIVAL THAT ARE REDUCED IN NUMBER, but in the place of expansion. And since these waters that are mentioned here are contracting, TOGETHER WITH THE BULLOCKS OF THE FESTIVAL, Scripture comes to inform us that it is written: "And the waters decreased continually" (Beresheet 8:5). That is, the waters that are known from the days of the festival are the ones that are mentioned among the sacrifices. FOR ON THE SECOND DAY IT IS SAID THAT AMONG THE SACRIFICES IS "AND THEIR DRINK OFFERINGS" (HEB. VENISKEIHEM) (BEMIDBAR 29:18), THE LAST LETTER OF WHICH IS MEM. AND ON THE SIXTH DAY, IT IS SAID, "AND ITS DRINK OFFERINGS" (HEB. UNSACHEIHAH) (IBID. 31), WITH YUD. AND ON THE SEVENTH DAY "AFTER THE ORDINANCE" (Heb. KEMISHPATAM) (Ibid. 33), THE LAST LETTER OF WHICH IS MEM. AND THESE THREE LETTERS TOGETHER SPELL MAYIM (LIT. 'WATERS' - MEM YUD MEM), FROM WHICH IT FOLLOWS THAT THERE IS AN ALLUSION TO THE WATER LIBATION IN THE TORAH. For they, THE SACRIFICES, are mountains of curses that continually decrease, and their goodness, and the emanation that is drawn down on them "decreased continually" (Beresheet 8:5). And because these waters belong to them, TO THE NATIONS AND TO THE OTHER SIDE, the letters MEM YUD MEM were not joined together AND THE WORD DID NOT APPEAR EXPLICITLY WRITTEN IN THE TORAH. BUT THE LETTERS ARE SCATTERED, WITH MEM BEING IN "AND THEIR DRINK-OFFERINGS" (Heb. VENISKEIHEM), THE YUD IN "AND ITS DRINK OFFERINGS" (Heb. UNSACHEIHA), AND THE FINAL MEM IN "AFTER THE ORDINANCE" (Heb. KEMISHPATAM), AS ABOVE. And the purpose of this is so that their goodness should not be joined, but BE little by little.

887. But regarding Yisrael, who are from the Holy One, blessed be He, WHO IS THE CENTRAL COLUMN, what is written? "but they who seek Hashem shall not want any good thing" (Tehilim 34:11). The first half of this verse is: "The young lions lack, and suffer hunger" (Ibid.). The young lions are the appointees of the other nations. They that seek Hashem are Yisrael, who will not lack all good things because they continually ascend higher and higher, FOR A PERSON MAY BE PROMOTED TO A HIGHER DEGREE OF SANCTITY BUT NOT DEMOTED. For this reason, their good, THAT OF THE NATIONS AND OF THE OTHER SIDE, which are waters, "decreased continually until the tenth month" (Beresheet 8:5), which is the month of Tevet, for then are the days of badness, FOR THE MONTHS OF TEVET AND SHEVAT ARE THE PERIOD OF JUDGMENT AND ARE CALLED 'THE DAYS OF BADNESS'. And this badness awakens and grows stronger, and the holy bride, WHICH IS MALCHUT, does not illuminate from the midst of the sun, NAMELY, IS SEPARATED FROM THE SUN, WHICH IS ZEIR ANPIN. And then the tops of these mountains became visible, THAT IS THE JUDGMENTS OF THE LEFT SIDE THAT ARE DRAWN DOWN WITH THE BULLOCKS OF THE FESTIVAL, namely, those mountains of darkness and mountains of curses that appear and grow stronger and do evil things in the world.

886. אר"ש, אלעזר, ת"ח, מיומא תניינא שריאו מינא לאתחזאה, כיון דשריאו מים, מיומא תליתאה איהי שרת עליהו, ואינון מים לא הוו ידעי בבלאי, אמאי רשימין הכא, דהא טובא דישראל לא הוו באתר דמעוטא, אלא באתר דרבוויא. ובגין דאלין מיין דרשימין הכא אתמעטן, אתי קרא לאשמעינן דכתיב, והמים אינון הידיען ביומי דחג, אינון דרשימין גו קרבנין, דאינון טורי לוטין, היו הלוך וחסור טובא דלהון, וגגידו דאנגיד עליהו, היו הלוך וחסור, ובגין דאינון מים דלהון הוא, לא אתחברן אתוון, דלא יתחבר טובא דלהון, אלא זעיר זעיר.

887. אבל לישראל, דאינון מקודשא ברין הוא, מה כתיב. ודורשי יי' לא יחסרו כל טוב. רישיה דקרא, כפירים רשו ורעבו, אלין ממנן דשאר עמין. ודורשי יי', אלין ישראל, לא יחסרו כל טוב, אלין אזלין ואסתלקו לעילא לעילא. ובג"כ, טובא דלהון דאינון מים, היו הלוך וחסור. עד החדש העשירי. דא טבת, דהא כדין ימי הרעה הוו, ואתערת ההיא רעה ואתתקפת, וכלה קדישא לא אנהירת מגו שמשא, כדין נראו ראשי ההרים, אלין אינון הרי חשוכא, טורין דלוטין אתחזון ואתתקפו, ועבדין בישין בעלמא.

888. About these days OF THE HOLIDAY OF SUKKOT IT IS WRITTEN: "a sacrifice made by fire" (Bemidbar 29:13) regarding THEIR burnt offering, NAMELY THE WORDS, "AND YOU SHALL OFFER A BURNT OFFERING FOR A SACRIFICE MADE BY FIRE" (IBID.). For then these offerings made by fire, which are the judgments, devour their portions, namely, those seventy bullocks corresponding to the seventy appointees who rule over the seventy nations. AND THEIR NUMBER is greatest on the first day and decreases with each passing day. And they are called 'goring bullocks' on their days. Fourteen rams. (THE TEXT HERE IS MISSING, BUT SHOULD READ AS FOLLOWS: "TWO RAMS, AND FOURTEEN LAMBS OF THE FIRST YEAR" (BEMIDBAR 29:13).) The two RAMS on each day are fourteen Yud Hei Vav Hei, AS SEVEN TIMES TWO IS FOURTEEN. And this refers to the hand that controls them continually, every day. And the total number of the lambs of the first year is 98, FOR SEVEN TIMES FOURTEEN EQUALS 98.

889. And you might wish to ask: If so, IF WE OFFER FOURTEEN RAMS SO THAT THE HAND (HEB. YAD = FOURTEEN) OF YUD HEI VAV HEI WILL RULE; AND IF WE OFFER 98 LAMBS, WHICH IS A BAD OMEN, FOR IT CORRESPONDS TO THE 98 CURSES IN THE ADMONITION AND ALSO IT IS SAID THAT 'TILL A DART (Heb. CHETZ = 98) STRIKE THROUGH HIS LIVER' then are we not being evil-eyed towards them, FOR HE SAYS TO HIM: 'EAT AND DRINK, SAYS HE TO HIM; BUT HIS HEART IS NOT WITH HIM'? HE ANSWERS: Yes, for it is written: "IF YOUR ENEMY BE HUNGRY, GIVE HIM BREAD TO EAT, AND IF HE BE THIRSTY, GIVE HIM WATER TO DRINK: for you shall heap coals of fire upon his head" (Mishlei 25:21-22). But we give only out of rejoicing, for throughout the whole year, there is no rejoicing like that on these days OF SUKKOT. And since we give out of the goodness of our hearts, in rejoicing and willingly, OUR GIFTS TO THEM turn into coals of fire on their head, burning coals, for our rejoicing affects them badly, namely, the fourteen RAMS, seventy BULLOCKS, and 98 LAMBS, which is their sum total OF SACRIFICES, WHERE THE FOURTEEN RAMS INDICATES THE HAND OF YUD HEI VAV HEI THAT CONTROLS THEM, AND THE SEVENTY BULLOCKS IN THEIR DECREASING PROGRESSION TEACH THAT THEIR GOODNESS WILL CONTINUALLY DECREASE, WHILE THE 98 LAMBS TEACH ABOUT THE 98 CURSES THAT REST ON THEM; OR IN OTHER WORDS: 'A DART STRIKE THROUGH THEIR LIVER'.

890. And all this is very well, but you might ask: Who asked us to sacrifice for them, FOR THE APPOINTEES OF THE SEVENTY NATIONS? Perhaps they are not interested in our doing so? But all of these appointees have no such rejoicing as at that time which they have with all these bullocks and rams and lambs that Yisrael offers to them at these banquets. Nevertheless, nothing is offered except to the Holy One, blessed be He alone, while they, THE APPOINTEES, come close and the Holy One, blessed be He, distributes to them. And about this it is written: "If your enemy be hungry, give him bread to eat," where bread refers to the festival offerings; and in "and if he be thirsty, give him water to drink," water refers to that water that is marked TO BE Poured OUT IN A LIBATION on the days of the festival, on the second, sixth, and seventh days. And this is derived from, "it would be utterly scorned (Heb. boz - Bet Vav Zayin)" (Shir Hashirim, 8:7), WHERE THE NUMERICAL VALUES OF THE LETTERS BET, VAV, AND ZAYIN ARE TWO, SIX AND SEVEN, RESPECTIVELY.

888. בְּיוֹמֵי אֵלֶיךָ, אֲשֶׁה בְּהַאי עוֹלָה, דְּהָא כְּדִין הֵנִי אֲשִׁים אֲכִלִי חוֹלְקֵהוּן. שְׁבַעִים פְּרִים אֵלֶיךָ, אֵינוֹן לְקַבֵּל שְׁבַעִים מִמֶּנּוּ, דְּשִׁלְטוֹ עַל שְׁבַעִין עַמִּין. וְסִלְקִין בְּיוֹמָא קְדָמָא, וְנַחְתִּי בְּכָל יוֹמָא וְיוֹמָא, וְאֶקְרוֹן פְּרִים מְנַגְחִין בְּיוֹמֵי דְלֵהוּן. אֵילָם, אַרְבֵּיסָר, תְּרִין בְּכָל יוֹמָא אֵינוֹן י"ד יְהוּ"ה. יָדָא דְשִׁלְטָא עֲלֵיהּ תְּדִיר, בְּכָל יוֹמָא וְיוֹמָא. אֲמַרִין בְּנֵי שָׁנָה, מְנַיְנָא דְלֵהוּן ח"ץ.

889. וְאִי תִימָא אִי הָכִי, רַע עֵין הוֹינָן לְגַבְיֵיהּ. אֵין, דְּהָא כְּתִיב, כִּי גָחִלִים אֶתְהּ חוֹתָה עַל רֵאשׁוֹ. אֲבָל אֲנִן לֹא יְהִינָן אֶלָּא בְּחֲדוּתָא, דְּלִית בְּיוֹמֵי שְׁתָּא, חֲדוּתָא, כְּאֵלֶיךָ יוֹמִין. וּבְגִין דְּאֲנִן יְהִינָן בְּטוֹב לְבָא, וּבְחֲדוּתָא דְרַעוּתָא, אֶתְהַפֵּךְ עֲלֵיהּ גָחִלִים עַל רִישֵׁיהוּן, גּוֹמְרִין מְלֵהֶטֶן, דְּחֲדוּתָא דִילָן, עַבְדֵי לֹון בִּישׁ. י"ד, ע', וּחֵץ. כִּן סִלְקִין בְּחוּשְׁבָנָא דִילֵהוּן.

890. וְכָל דָּא אֵיתִימָא מֵאן יְהִיב לָן לְאֶקְרָבָא עֲלֵיהּ, דְּלִמָּא אֵינוֹן לֹא בְעָאן כָּל דָּא. אֶלָּא לִית חֲדוּהָ לְכָל אֵינוֹן מִמֶּנּוּ, בְּכָל אֵינוֹן תּוֹרִים אֵילִים וְאֲמַרִין כְּהֵנִי, בְּשַׁעְתָּא דִישְׂרָאֵל יְהִיבֵי לֹון סַעוּדָתִין אֵלֶיךָ. וְעַם כָּל דָּא לֹא מִתְקַרְבוּ כְּלָא, אֶלָּא לְקוּדְשָׁא בְרִיךְ הוּא בְּלַחֲדוּי, וְאֵינוֹן מִתְקַרְבֵי תַמָּן, וְאִיהוּ פְּלִיג לֹון. וְעַל דָּא כְּתִיב, אִם רַעַב שׁוֹנֵאךְ הֶאֱכִילָהּ לֶחֶם, אֵלֶיךָ אֵינוֹן קְרַבְנִין דְּחָג. וְאִם צָמָא הִשְׁקָהּ מֵיִם, אֵלֶיךָ מֵיִם דְרִשְׁמִין הֶכָּא בְּיוֹמֵי דְחָג. וּבְיוֹמָא תְּנַיְנָא, וּבְיוֹמָא שְׁתִּיתָאָה וּשְׁבִיעָאָה, וְסִימָן בּו"ז יְבוּזוּ לּוֹ.

891. "Many waters cannot quench love" (Shir Hashirim 8:7) this refers to the waters that Yisrael pours out in libation out of rejoicing and love for the Holy One, blessed be He, as it is written: "Therefore with joy shall you draw water" (Yeshayah 12:3). "nor can the floods drown it" (Shir Hashirim 8:7). These are the floods of the pure balsam, NAMELY, THE EIGHTEEN RIVERS OF PLENTY THAT ARE DRAWN DOWN FROM YESOD OF BINAH. For all of them cleave to, and form a bond with, this love. "if a man would give all the substance of his house, it would be utterly scorned" (Ibid.). This refers to Samael; and he gives "for love" (Ibid.) of Yisrael, namely, so that he should have a portion with them in these waters about which it is written in this section: "if a man would give all the substance of his house for love, it would be utterly scorned (Heb. boz)," which is a mnemonic for these waters THAT ARE Poured out on the SECOND (BET), SIXTH (VAV), AND SEVENTH (ZAYIN) DAYS. It would certainly be scorned, for all the substance OF SAMAEL is considered for us as a broken potsherd that can never be repaired.

892. HE EXPLAINS HIS WORDS: The water OF SAMAEL, THE OTHER SIDE AND THE NATIONS, is distributed on the days of boz (Bet Vav Zayin). This leaves the other days, namely, the fifth, fourth, and third days of the festival, ON WHICH THERE IS NO WATER LIBATION. The mnemonic for this: He ploughed (Heb. charash - Chet Resh Shin) the furrows of the land, WHERE THE LETTERS OF CHARASH STAND FOR CHAMISHI (LIT. 'FIFTH'), REVI'I (LIT. 'FOURTH') AND SHLISHI (LIT. 'THIRD'), ON WHICH DAYS THERE IS NO LIBATION OF WATER, and they have no correction through us, nor indeed forever. FOR JUST AS THEY HAVE NO CORRECTION ON THE FIFTH, FOURTH, AND THIRD DAYS, SO THEY NEVER WILL HAVE ANY CORRECTION. And should you wish to point that it is written "it would be utterly scorned," WHEREAS, ACCORDING TO THE ABOVE, IT SHOULD HAVE BEEN WRITTEN 'IT WOULD NOT BE UTTERLY SCORNE', NAMELY, THAT THEY DO NOT WANT THE SCORN (SECOND, SIXTH, AND SEVENTH), WHICH IS THE SUBSTANCE OF SAMAEL, I SHOULD THEN RESPOND: ELSEWHERE IT IS WRITTEN: "For he has not despised (scorned) nor abhorred the affliction of the afflicted" (Tehilim 22:25).

893. HE ASKS: What about the first day OF THE FESTIVAL, THINKING THAT THE SECOND, SIXTH, AND SEVENTH (HEB. BOZ) DAYS ARE CONSIDERED THOSE OF THE WATER LIBATION, AND THE FIFTH, FOURTH AND THIRD (HEB. CHARASH) DAYS ARE FREE OF THE LIBATION OF WATER, BUT HE DOES NOT MENTION THE FIRST DAY OF THE FESTIVAL AT ALL. HE ANSWERS, THE FIRST DAY is not called either 'first' nor 'one', but IS CALLED simply "the fifteenth day" (Bemidbar 29:12). No special mention is made of it BECAUSE THERE IS NOTHING SPECIAL ABOUT IT TO MENTION, but the water libation is first mentioned on the second day, and this is how it should be. BECAUSE ON THIS DAY A PORTION IS GIVEN TO THE OTHER SIDE, IT IS FITTING THAT THIS SHOULD BE ON THE SECOND DAY, for about the second day IT WAS not SAID: 'THAT IT WAS good'. This is why he does not mention the first or one day at all, but just simply IS THE FIFTEENTH DAY, and the first mention of the days of the festival, and the renewal of the days, begins on the second day. And the water is distributed on the second, sixth and seventh days, and there is no libation of water on the fifth, fourth or third days, as we have learned - and it all falls into place.

891. מִים רַבִּים לֹא יוּכְלוּ לְכַבּוֹת אֶת הָאֱהָבָה, אֲלֵיךְ אֵינּוֹן מִים, דִּי מְנַסְכֵי יִשְׂרָאֵל, בְּחֻדוֹה וּבְרַחֲמֵימוּ דְקוּדְשָׁא בְרִיךְ הוּא, דְכִתִּיב וּשְׂאֲבָתָם מִים בְּשִׁשּׁוֹן. וְנִהְרֹת לֹא יִשְׁטְפוּהָ, אֲלֵיךְ אֵינּוֹן נִהְרֵי דְאַמְרִסְמוֹנָא דְכִינָא, דְכִלְהוּ דְבָקִי וּמִתְקַשְׁרֵי בְרַחֲמֵימוּ דָא. אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאֱהָבָה בּוֹז יְבוֹז, דָּא סְמַאֵל, בְּאֱהָבָה דְיִשְׂרָאֵל, לְמַהוּ לִיה חוּלְקָא בְּהַדְרִייהוּ, בְּאֵינּוֹן מִים דְרִשְׁמִינְהוּ הֵבָא בְּפִרְשָׁתָא, דְכִתִּיב אִם יִתֵּן אִישׁ אֶת כָּל הוֹן בֵּיתוֹ בְּאֱהָבָה בּוֹז יְבוֹז, סִימְנָא דְאֵינּוֹן מִים בּוֹז, יְבוֹז לּוֹ וְדָאִי, דְהָא כִלְהוּ אֶתְחַשְׁבּוּ לְגַבְנֵי, חֲרָשׁ נִשְׁבֵּר, דְלִית לִיה תְּקִנָּה לְעֵלְמִין.

892. מִים דְלֵהוֹן אֶתְפְּלִיגוּ בְיוֹמֵי בּוֹז, אֶשְׁתַּאֲרוּ שְׂאֵר יוֹמֵי, דְאֵינּוֹן חֲמִישִׁי רְבִיעִי שְׁלִישִׁי, וְסִימְנֵי, חֲרָשׁ אֶת חֲרָשֵׁי הָאֲדָמָה, וְלִית לוֹן תְּקוּנָא בְהַדְרֵי, וְלֹא לְעֵלְמִין. וְאִי תִימָא בּוֹז יְבוֹז לּוֹ כְּתִיב. הֵתֵם כִּי לֹא בָזָה וְלֹא שִׁקַּץ עֲנוּת.

893. יוֹמָא קְדַמָּא מְאִי עָבִיד לִיה. אֶלָּא לֹא אֶקְרִי רֵאשׁוֹן, וְלֹא אֶקְרִי אַחַד, אֶלָּא חֲמִשָּׁה עָשָׂר סֵתֵם, בְּלֹא רְשׁוּמָא כְּלָל. אֲבָל שִׁירוּתָא דְרִשְׁמֵימוּ דְמִינֵי, מִיּוֹם שְׁנֵי הוּי. וְהִכִּי אֶתְחַזִּי, בְּגִין דְלִית טוֹב בְּשְׁנֵי, וּבְגִ"כ, לֹא רְשִׁים רֵאשׁוֹן וְלֹא אַחַד כְּלָל, וְהוּי בְּסֵתֵם, וְשְׁרֵי רְשִׁימוּ דְיוֹמֵי, בְיוֹם שְׁנֵי. וְאֶתְפְּלְגוּ מִים בְּבוֹז, וְאֶשְׁתַּאֲרוּ בְיוֹמֵי חֲרָשׁ, כְּמָה דְאֶתְמַר, וְכִלְא כְּדָקָא יְאוּת.

894. Happy is the portion of Yisrael, who know how to enter the kernel of the nut; NAMELY, HOLINESS IS LIKE THE KERNEL OF A NUT THAT IS SURROUNDED BY SHELLS, and in order to get into the kernel, they break off these shells THAT SURROUND IT, and enter. What is written subsequently? "On the eighth day you shall have a solemn assembly" (Bemidbar 29:35). For after they break through all these Klipot and break down a number of forces and kill a number of serpents and a number of scorpions, which were there in wait for them in those mountains of darkness, until they managed to find the place of settlement and a holy city WHICH IS THE HOLY MALCHUT, surrounded by walls on all sides, they then entered it ON THE EIGHTH DAY OF ASSEMBLY (HEB. SHMINI ATZERET) to give it satisfaction there, and rejoice in it. And we already explained the matter.

895. And this is "a solemn assembly," THE MEANING OF WHICH IS a gathering, NAMELY MALCHUT, for she is a place where everything gathers, FOR SHE IS A RECEPTACLE FOR ALL THE HIGHER LUMINARIES. "you shall have," namely you and nobody else shall have, FOR THE OTHER SIDE HAVE NO PART OF IT, but it is you who rejoice with your Master, and He with you. And on this it is written: "Be glad in Hashem and rejoice, O you righteous: and shout for joy, all you who are upright in heart" (Tehilim 32:11).

894. זְבֹאָה חוֹלְקֵהוֹן יִשְׂרָאֵל, הַיְדַעִי לְאֶעֱלֶאָה לְגוֹ מוֹחָא דְאַגּוּזָא. וּבְגִין לְמִיעָאֵל לְגוֹ מוֹחָא, מִתְבָּרִין קְלִיפֵין אֵלִין, וְעָאֵלִין. מַה כְּתִיב לְבָתֵר כָּל הָאִי. בְּיוֹם הַשְּׁמִינִי עֲצֶרֶת תִּהְיֶה לָכֶם. לְבָתֵר דְּתַבְרוּ כָּל הַיְנֵי קְלִיפֵין, וְתַבְרוּ כַּמָּה גְזִיזִין, וְכַמָּה נְחָשִׁים קְטָלוּ, וְכַמָּה עֲקָרָבִים דְּהוּוּ לֹון בְּאִינּוֹן טוּרֵי דְחָשׁוּכָא, עַד דְּאַשְׁפְּחוּ אֶתֶר דִּישׁוּבָא, וְקָרְתָא קְדִישָׁא, מְקַפָּא שׁוּרִין סָחוּר סָחוּר, בְּדִין עָאֵלוּ לְגַבְהָ, לְמַעַבְדַּ נְיֻחָא תַמָּן, וּלְמַחְדֵי בְהָ. וְהָא אֹוקִימְנָא מְלָה.

895. וְדָא אִיהוּ עֲצֶרֶת, בְּנִישׁוּ. אֶתֶר דְּמִתְכַנְשׁ כְּלָא לְגַבְהָ. תִּהְיֶה לָכֶם, וְלֹא לְאַחְרָא, לְמַחְדֵי אֶתוֹן בְּמֵאֲרִיכוֹן, וְאִיהוּ בְּהַדְּיוּכּוּ. וְעַל דָּא כְּתִיב, שְׂמַחוּ בְּיְיָ וְגִילוּ צְדִיקִים וְהֲרַנְּנוּ כָּל יִשְׂרָאֵל לֵב.

1. The world is maintained by two colors only

Rabbi Yehuda and Rabbi Yitzchak talk about the wise-hearted women that spin and work with their hands, and from this they derive that those women combine Judgment and Mercy. We hear that Rabbi Elazar said that every woman is considered Judgment until she marries a man of Yisrael, who is compassion, and thus Judgment and Mercy are joined together. The rabbis explain why it is forbidden for men to have intercourse with women from the other nations. We hear that God called the souls of Yisrael Chesed so that the world would never be without love. From this it is clear that anyone who destroys Chesed will not exist in the World to Come. Matot ends with a reference to levirate marriage, where the childless man's brother restores Chesed to the world.

1. "But all the women children that have not known man by lying with him" (Bemidbar 31:18). In relation to this, we learned that Rabbi Yehuda said the world is maintained by two colors only, WHITE AND RED - NAMELY CHASSADIM AND CHOCHMAH OF THE LEFT that come from the aspect of the wise-hearted woman. Hence, it says, "and all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple" (Shemot 35:25). What did they bring? THE SCRIPTURE SAYS blue and purple, which are colors contained within colors; THAT IS, THERE ARE TWO MAIN COLORS - WHITE AND RED - AND BLUE AND PURPLE COLORS ARE INCLUDED WITHIN THESE TWO COLORS.

2. This is the meaning of: "she seeks wool and flax, and works willingly with her hands" (Mishlei 1:13), SINCE WOOL PERTAINS TO THE RIGHT AND MERCY, AND FLAX TO THE LEFT AND JUDGMENT. It is also written: "did spin with their hands." What is "spin"? Rabbi Yehuda says: They spin with Judgment and they spin with Mercy; THAT IS, THEY INTERLACE RIGHT AND LEFT WITH EACH OTHER, AND THE JUDGMENTS OF THE LEFT ARE SWEETENED BY THE MERCY OF THE RIGHT. Rabbi Yitzchak said: Why is a woman (Heb. ishah) so called, WHICH IS DERIVED FROM FIRE (HEB. ESH)? He said to him: She contains Judgment and Mercy. SHE IS THEREFORE CALLED 'ISHAH', THE LETTERS OF ESH-HEI, ESH BEING JUDGMENT AND HEI MERCY.

3. Come and behold. Rabbi Elazar said: Every woman is considered to be of Judgment, SINCE THEY ARE ROOTED IN THE LEFT COLUMN. IT IS SO until she tastes the taste of Mercy - THAT IS, MARRIES A MAN - AS A MALE IS ROOTED IN THE RIGHT COLUMN, WHICH IS CHESED AND MERCY. We learned that it is from the side of the man that white is produced, SUCH AS THE BONES OF THE FETUS, FOR HE IS OF MERCY. From the side of the woman comes the red OF THE FETUS, THE RED OF FLESH AND SINEW, WHICH ARE OF JUDGMENT. When a woman tastes of the white - THAT IS, WHEN SHE IS MARRIED TO A MAN - white is more predominant in her, THOUGH HER ROOT IS THE RED.

4. Come and behold: this is why women of the other nations, who know man by lying with him, are forbidden to be wed. We have learned that there is right - CHESED - and left - JUDGMENT - which are Yisrael and the other nations, AND ALSO the Garden of Eden, ON THE RIGHT, and Gehenom, ON THE LEFT. This world is ON THE LEFT and the World to Come is ON THE RIGHT. The children of Yisrael correspond to Mercy, ON THE RIGHT, and the other nations to Judgment, ON THE LEFT. We have learned that when a woman has a taste of Mercy - THAT IS, WHEN SHE MARRIES ONE OF THE MEN OF YISRAEL - Mercy overpowers JUDGMENT AND SHE TURNS INTO MERCY. When a woman has a taste of Judgment-THAT IS, WHEN SHE MARRIES A FOREIGNER WHO PERTAINS TO JUDGMENT, AS MENTIONED - Judgment cleaves to Judgment. THE JUDGMENT IN THE WOMAN ADHERES TO THE JUDGMENT IN THE FOREIGNER. It is written of them: "the dogs are insolently greedy, they never have enough" (Yeshayah 56:11).

1. וְכֹל הַטֶּף בְּנָשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכָּב זָכָר. תִּמְנָן תְּנִינָן, אִרְיָהוּדָה, אֵין הָעוֹלָם מִתְנַהֵג אֶלָּא בְּתָרֵי גְוֹוִינָן, דָּאתוּ מִסְטָר אֲתָתָא דְאִשְׁתְּכַחַת חֲכִימַת לְבָא. הַהִ"ד, וְכֹל אִשָּׁה חֲכָמַת לֵב בְּיָדֶיהָ טוֹו וַיְבִיאוּ מִטּוֹה אֶת הַתְּכֵלֶת וְאֶת הָאֲרָגְמָן. וּמֵאֵי מִתִּינָן. אֶת הַתְּכֵלֶת וְאֶת הָאֲרָגְמָן, גְּוֹוִינָן דְּכֵלִילָן בְּגוּ גְוֹוִינָי.

2. הָדָא הוּא דְכְתִיב, דְרָשָׁה צֹמֵר וּמִשְׁתִּים וְתַעֲשׂ בְּחֶפֶץ כְּפִיָּה. וְכְתִיב בְּיָדֶיהָ טוֹו, מֵאֵי טוֹו. אָמַר רַבִּי יְהוּדָה, טוֹו בְּדִינָא, טוֹו בְּרַחֲמֵי. אִרְיָ צַחֲקָא, אָמַי אֲתַקְרִיא אִשָּׁה. אָמַר לִיה דְּכֵלִילָא בְּדִינָא, וְכֵלִילָא בְּרַחֲמֵי.

3. ת"ח, דא"ר אלעזר, כל אלתא בדינא אתקריא, עד דאטעמא טעמא דרחמי. דתניא, מסטרא דב"נ, אתי חוורא. ומסטרא דאתתא, אתי סומקא. טעמא אתתא מחוורא, וחורא עדיף.

4. ות"ח אמאי אסירן נשי שאר עמין, דידיעי משכבי דכורא. משום דתנינן, אית ימינא, ואית שמאלא. ישראל, ושאר עמין. וג"ע, וגיהנם. עלמא דא, ועלמא דאתי. ישראל לקבלי דרחמי, ושאר עמין לקבלי דדינא. ותנן, אתתא דאטעמא טעמא דרחמי, רחמי נצחא. אתתא דטעמא טעמא דדינא, דינא בדינא אתדבקת, ועלוייהו אתקרי והכלבים עזי נפש לא ידעו שבעה.

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5. In relation to this, we have learned that a woman who is married to a foreigner is attached to him like a dog. Just as a dog has a strong impudent spirit, she WHO IS MARRIED TO A FOREIGNER is also most impudent, WHEN Judgment CLEAVES to Judgment. We learned that she who is married to one of the children of Yisrael, it says OF HER: "but you that did cleave to Hashem your Elohim are alive every one of you this day" (Devarim 4:4). What is the reason thereof? The soul of Yisrael comes from the spirit of living Elohim, as written: "but the spirit...should faint (also: 'envelop') before Me" (Yeshayah 57:16). This is understood from the phrase, "before Me," WHICH MEANS FROM BEFORE THE SHECHINAH, NAMELY FROM ZEIR ANPIN CALLED 'LIVING ELOHIM'. Therefore, in a virgin woman, who does not cleave to the Harsh Judgment of the other nations, AS MENTIONED ABOVE, but cleaves to Yisrael, WHICH IS OF MERCY, Mercy is more powerful, and she is corrected FROM THE JUDGMENT IN HER.

6. Come and behold. It is written: "for I have said, 'The world is built by Chesed'" (Tehilim 89:3). What is Chesed? HE ANSWERS: It is one of the King's supernal Sfirot, NAMELY THE HIGHEST OF THE LOWER SEVEN SFIROT. For the Holy One, blessed be He, named the soul of Yisrael Chesed, on the condition that it would build CHESED. Thus, Chesed will never cease. This is derived from the phrase, "is built," WHICH REFERS TO CHESED THAT WILL BE BUILT. We have therefore learned that he who causes Chesed to cease in the world will perish in the world to come. Hence, it is written: "the wife of the dead shall not marry abroad to a stranger" (Devarim 25:5), in order to do kindness (Chesed) with the dead man, so that he will be built and established, as it is written, "the world is built by Chesed" (Tehilim 89:3).

5. ועל דא תנינן, הנבעלת לעכו"ם קשורה בו ככלב. מה כלבא תקיפא ברוחיה חציפא. אוף הכא דינא בדינא, חציפא בכלא. הנבעלת לישראל, תנינן, כתיב ואתם הדבקים בה' אלהיכם חיים כלכם היום. מ"ט. משום דנשמתא דישראל, אתינא מרוחא דאלהים חיים. דכתיב כי רוח מלפני יעטוף, משמע דכתיב מלפני. ובג"כ, אתתא דהיא בתולתא, ולא אתדבקת בדינא קשיא דשאר עמין, ואתדבקת בישראל, רחמי נצחא ואתכשרת.

6. ות"ח, כתיב אמרתי עולם חסד יבנה. מאי חסד. הוא חד מכתיבי עלאי דמלכא, דנשמתא דישראל קרא לה קודשא ברוין הוא חסד. על תנאי דיתבני, ולא ישתיצי חסד מעלמא. משמע דכתיב יבנה. בג"כ תנינן, מאן דשצי חסד מעלמא, אשתיצי הוא לעלמא דאתי. ועל דא כתיב, לא תהיה אשת המת החוצה, בגין למעבד חסד עם מיתא. ואתעביד בניינא, דכתיב עולם חסד יבנה.

1. "but you shall meditate therein day and night"

Rabbi Yosi emphasizes the deep importance of meditating constantly on the Torah. He says that people must accept upon themselves the yoke of the kingdom of heaven when they go to sleep since everyone tastes death at night.

1. "And I besought Hashem at that time, saying, Adonai Elohim, You began to show Your servant" (Devarim 3:23-24). Rabbi Yosi opened with, "Then Hezekiah turned his face toward the wall, and prayed to Hashem" (Yeshayah 38:2). Come and see how powerful is the force of the Torah and how superior it is to anything else. For whoever is occupied with the Torah does not fear the higher or lower beings, nor fear evil incidents in the work, because he is attached to the Tree of Life, WHICH IS THE TORAH, and daily eats from it.

1. וְאַתְחַנֵּן אֶל יְיָ בַּעַת הַהֵיא לֵאמֹר. אֲדַנְי יְרוּד־
אֶתְהּ הַחֲלוֹת לְהִרְאוֹת אֶת עַבְדְּךָ וְגו'. ר' יוֹסִי פָתַח,
וַיִּסַּב חֲזָקָהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל אֶל יְיָ. ת"ח,
כַּמָּה הוּא חֵילָא תְּקִיפָא דְאֹרִייתָא, וְכַמָּה הוּא
עֲלָאָה עַל כְּלָא. דְּכָל מָאן דְּאֲשְׁתַּדֵּל בְּאֹרִייתָא, לֹא
דְּחִיל מַעֲלָאֵי וְתַתָּאֵי. וְלֹא דְּחִיל מַעֲרַעֲרִין בִּישׁוּן
דְּעֵלְמָא. בְּגִין דְּאִיהוּ אַחִיד בְּאִילָנָא דְּחַיִּי, וְאֲכִיל
מִנֶּיהָ בְּכָל יוֹמָא.

2. For the Torah teaches man to walk the path of truth and gives him counsel how to repent before his Master. Even when he is sentenced to death, everything is repealed and gone from him, not to rest upon him. Therefore he should be occupied with the Torah day and night and not move from it. This is the meaning of, "but you shall meditate therein day and night" (Yehushua 1:8). If he removed the Torah from himself or separates from it, it is as if he separated from life.

2. דְּהָא אֹרִייתָא אֹלִיף לִיה לִב"ג, לְמִיּהַךְ בְּאַרְחָ
קְשׁוּט. אֹלִיף לִיה עֵיטָא הֵיךְ יִתּוּב קָמֵי מַאֲרִיָּה.
וְאִמְלוּ יִתְגַּזֵּר עֲלֵיהָ מוֹתָא, כְּלָא יִתְבַּטֵּל וַיִּסְתַּלַּק
מִנֶּיהָ, וְלֹא שְׂרִיא עֲלוּי. וְע"ד בְּעֵי לְאֲשְׁתַּדֵּלָא
בְּאֹרִייתָא יִמָּמָא וְלִילֵי, וְלֹא יִתְעַדֵּי מִנֶּהָ, הַה"ד
וְהִגִּית בּוּ יוֹמָם וְלִילָה. וְאִי אַעֲרֵי מִנֶּיהָ אֹרִייתָא, או
אֲתַפְּרֵשׁ מִנֶּהָ, כְּאִלוּ אֲתַפְּרֵשׁ מִן חַיִּי.

3. Come and see, there is advice for man. When he climbs into his bed at night, he should accept upon himself the yoke of the kingdom of heaven wholeheartedly and hasten to give Him the deposit of his Nefesh. It was explained that this is since every man tastes AT NIGHT the taste of death, because the tree of death rests upon the world, WHICH IS MALCHUT. And all the spirits of people come out, rise and hide in it, IN MALCHUT. Since they are GIVEN as a deposit, they all return LATER to their place.

3. ת"ח, עֵיטָא דְּב"ג כִּד אִיהוּ סְלוּק בְּלִילֵיָא עַל
עַרְסִיָּה, בְּעֵי לְקַבֵּלָא עֲלֵיהָ עוֹל מַלְכוּתָא דְּלְעִילָא,
בְּלָבָא שְׁלִים. וְלֹאֲקַדְמֵי לְמִימָסֵר גְּבִיָּה פְּקֻדוֹנָא
דְּנַפְשֵׁיהָ. וְהָא אֹקְמוּהָ, בְּגִין דְּכָל עֵלְמָא טַעֲמִין
טַעֲמָא דְּמוֹתָא, דְּהָא אִילָנָא דְּמוֹתָא שְׂרִיא בְּעֵלְמָא,
וְכָל רוּחֵי דְּבָנֵי נְשָׂא נַפְקִין, וְסַלְקִין וְאֲתַטְמְרִין גְּבִיָּה.
וּבְגִין דְּאִינוּן בְּפְקֻדוֹנָא, כְּלָהוּ תִּיבִין לְאַתְרֵיהוּ.

2. Midnight

Rabbi Yosi speaks about the obligation that people have to study the Torah at night and to cleanse themselves and go to prayer in the morning. He says that every word that a man utters during his prayers rises up and splits the firmaments.

4. Come and see, when the north wind awakens at midnight, the crier comes out and the Holy One, blessed be He, comes to the Garden of Eden to be delighted in the spirits of the righteous, and all the members of the Queen's household and all the members of the chamber are roused to praise the Holy King, ZEIR ANPIN. Then the deposits of the spirits handed to her, TO MALCHUT, are all returned to their owners. Most people awaken from their sleep at that time, and their deposits are returned to them all.

4. ת"ח, כִּד אֲתַעַר רוּחַ צְפוֹן בְּפִלְגוֹת לִילֵיָא, וְכְרוּזָא
נְמִיק. וְקוּדְשָׁא בְּרִיךְ הוּא אֲתֵי לְגַנְתָּא דְּעֵדֶן
לְאֲשַׁמְעֵשְׂעָא בְּרוּחֵיהוּן דְּצַדִּיקֵיָא, כְּדִין מִתְעַרֵּי כָּל
בְּנֵי מְטְרוֹנֵיָא, וְכָל בְּנֵי הַיְכָלָא, לְשַׁבְּחָא לִיה
לְמַלְכָא קְדִישָׁא. וְכְדִין כָּל אִינוּן פְּקֻדוֹנֵין דְּרוּחֵין
דְּאֲתַמְסְרִין בִּידָהּ, כְּלָהוּ אֲתִיב לְמַאֲרִיָּהוּן. וְרוּבָא
דְּבָנֵי עֵלְמָא מִתְעַרִּין בְּהֵיא שְׁעָתָא, וְהָא פְּקֻדוֹנֵיהָ
דְּכָלָהוּ אֲתִיב לְגְבִיָּיהוּ.

5. The members of the highest chamber, WHO SERVE HASHEM, take resolve and awaken to be occupied with the praises of the Torah. They join the Congregation of Yisrael, WHICH IS MALCHUT, until daylight. When morning comes, he, together with all the members of the King's chamber, comes to the Holy King, ZEIR ANPIN. They are called the children of the King and Queen. This was already explained.

6. When morning comes, one should clean himself in every respect, THE CLEANLINESS OF BOTH BODY AND SOUL, put on his arms, NAMELY THE TZITZIT AND TEFILIN, and endeavor by the Holy King, ZEIR ANPIN, since at night he endeavored by the Queen. Now IN THE MORNING he comes with the Queen to join her to the King.

7. He comes to the synagogue, cleanses himself by reciting the offerings, and sings the praises of King David. Fastened with Tefilin on his head and Tzitzit at the corners of his garment, he recites "A praise of David" (Tehilim 145). It was explained that he who prays before his Master should stand when praying like the supernal angels and join those who are called 'those who stand by', as written, "I will give you access among these who stand by" (Zecharyah 3:7). IT BEHOOVES HIM to concentrate his will before his Master and submit his petition.

8. Come and see, when man rises at midnight from his bed to be occupied with the Torah, a crier announces over him, saying, "Behold, bless Hashem, all you servants of Hashem, who stand by night in the house of Hashem" (Tehilim 134:1). Now IN THE MORNING, when he stands in prayer before his Master, the crier proclaims about him saying, "I will give you access among these who stand by."

9. After finishing his prayer favorably before his Master, it was explained that it behooves him to deliver his soul with a willing heart to the required place, NAMELY MALCHUT. Man has many counsels about anything. When he is in prayer, all the words man utters in his mouth in that prayer rise up and cleave airs and firmaments until they reach wherever they reach. They are adorned on the head of the King, who turns them into a diadem. The friends explained that when a man asks the Holy One, blessed be He in his prayer, he should meditate for it to be a prayer of supplication. Whence do we know that? From Moses, as written, "And I besought Hashem" (Devarim 3:23). Such is a goodly prayer.

5. אינון דבני היכלא עלאה קיימי בקיומיהו, מתערי משתדלי בתושבחתא דאורייתא, ומשתתפי בכנסת ישראל, עד דנהיר יממא. כד אתי צפרא, היא, וכל בני היכלא דמלכא בלהו אתיין לגבי מלכא קדישא, ואינון אקרון בנין דמלכא ומטרוניתא. והא אוקמוה.

6. כד אתי צפרא, בעי לנקאה גרמיה בכלא, ולמיזן זויניה, לאשתדלא עם מלכא קדישא, דהא בליליא אשתדל במטרוניתא. השתא אתיא עם מטרוניתא, לזוגא לה עם מלכא.

7. אתי לבי בנישתא, מדכי גרמיה בקרבנין, משבח בתושבחתייהו דדוד מלכא. אחיד תפילין ברישיה, וציצית בגרמיה, אומר תהלה לדוד. והא אוקמוה, צלי צלותא קמי מאריה, בצלותא בעי למיקם, כגוונא דמלאכי עלאי, לאתחברא בהדיהו, דאינון אקרון העומדים, כד"א, ונתתי לך מהלכים בין העומדים. ולכוונא רעותיה קמי מאריה, ויתבע בעותיה.

8. ת"ח, בשעתא דב"נ קאים בפלגות ליליא מערסיה, לאשתדלא באורייתא, כרוזא קארי עליה ואמר, הנה ברכו את יי' כל עבדי יי' העומדים בבית יי' בלילות. השתא כד איהו קאים בצלותא קמי מאריה, ההוא כרוזא קארי עליה ואמר, ונתתי לך מהלכים בין העומדים האלה.

9. בתר דמסיים צלותא ברעו קמי מאריה, הא אוקמוה, דבעי למימסר נפשיה ברעותא דלבא, להווא אתר דאצטריך. וכמה עיטין אית ליה לבר נש בכלא. ובשעתא דצלותא קיימא, כל אינון מלין דאפיק בר נש מפומיה בההיא צלותא, בלהו סלקין לעילא, ובקעין אורין ורקיעין, עד דמטו להווא אתר דמטו ומתעטרו ברישא דמלכא, ועביד מנייהו עטרה. והא אוקמוה חברייא, צלותא דבעי ב"נ לקודשא בריך הוא, לכוונא דיהא צלותא תחנונים. מנלן. ממשא, דכתוב ואתחנן אל יי'. דא איהו צלותא מעליא.

3. One should cover one's eyes so as not to behold the Shechinah

We hear from Rabbi Yosi that Rav Hamnuna Saba said anyone who does not keep his eyes lowered or closed during prayer will not see the light of

the Shechinah when he dies, nor will he die by a kiss. Whoever stands in prayer should first praise God and then offer his own prayer, and his prayer should unify night and day.

10. Come and see, whoever stands in prayer should straighten his legs, which has already been explained. He should cover his head as one standing before the king and cover his eyes so as not to behold the Shechinah. In his book Rav Hamnuna Saba said, Whoever opens his eyes during prayer or does not lower his eyes to the ground, the Angel of Death comes to him earlier. When his soul goes out, WHEN HE DEPARTS FROM THE WORLD, he will not see the light of the Shechinah nor die by a kiss. Whoever treats the Shechinah lightly is treated lightly when he needs Her. This is the meaning of, "for them that honor Me I will honor, and they that despise Me shall be lightly esteemed" (1 Shmuel 2:30).

10. ת"ח, מאן דקאים בצלותא, בעי לכונא רגלוי, ואוקמוה. ובעי לחפוי רישיה, במאן דקאים קמי מלכא. ובעי למכסייה עינוי, בגין דלא יסתכל בשכינתא. ובספרא דרב המנונא סבא אמר, מאן דפקח עינוי בשעתא דצלותא, או דלא מאיך עינוי בארעא, אקדים עליה מלאך המות, וכד תיפוק נפשיה, לא יסתכל בנהירו דשכינתא, ולא ימות בנשיקה. מאן דמזלזל בשכינתא מתזלזל הוא בהוא שעתא דאצטריך ביה, הה"ד, כי מכבדי אכבד ובוזי יקלו.

11. YOU TALK ABOUT he who beholds the Shechinah when he prays, yet how can he look at the Shechinah? AND HE ANSWERS, It means knowing the Shechinah is surely before him WHEN HE PRAYS. HENCE HE MUST NOT OPEN HIS EYES. This is the meaning of, "Then Hezekiah turned his face toward the wall" (Yeshayah 38:2), where the Shechinah rested. For that reason there must be nothing between him and the wall WHEN HE PRAYS. This has already been explained.

11. האי מאן דאסתכל בשכינתא, בשעתא דאיהו מצלי. והיך יכיל לאסתכלא בשכינתא. אלא לינדע דודאי שכינתא קיימא קמיה, הה"ד, ויטב חזקיהו פניו אל הקיר, דתמן שארי שכינתא. בג"כ לא בעיא למהוי חוצץ בינו ובין הקיר, ואוקמוה.

12. Whoever stands in prayer should first arrange the praise of his Master and then recite his own prayer. For this is what Moses said first, "You have begun..." (Devarim 3:23), and at last HE RECITED HIS PRAYER, "I pray You, let me go over..." (Ibid. 25). Rabbi Yehuda said, What is the difference here in first saying Adonai spelled Aleph Dalet Nun Yud and then Yud Hei Vav Hei, which we pronounce Elohim, NAMELY "ADONAI ELOHIM, YOU HAVE BEGUN..." HE ANSWERS, The order is so, from below upwards, SINCE ADONAI IS MALCHUT AND YUD HEI VAV HEI IS ZEIR ANPIN. HE SAID IT SO in order to include the quality of day with night and the quality of night with day and unify everything together properly. THE QUALITY OF DAY IS ZEIR ANPIN AND THE QUALITY OF NIGHT IS MALCHUT.

12. מאן דקאים בצלותא, בעי לסדרא שבחא דמאריה בקדמיתא, ולבתר יתבע בעותיה. דהא משה הכי אמר בקדמיתא, אתה החלות וגו'. ולבסוף אעברה וגו'. ר' יהודה אמר, מאי שנא הכא דכתיב אדנ"י בקדמיתא, באל"ף דל"ת נו"ן יו"ד, ולבסוף ידו"ד, וקרין אלהי"ם. אלא סדורא הכי הוא מתתא לעילא, ולאכללא מדת יום בלילה, ומדת לילה ביום ולזווגא כלא כחדא בדיקא יאות.

4. "You have begun to show..."

Rabbi Yosi says that Moses was in a sense a beginning in the world, encompassing all the children of Yisrael, the Torah, the Tabernacle, the priests and Levites, the twelve tribes with their princes and the seventy members of the Sanhedrin; he was absolutely perfect, and attained what no one else ever did. As Moses was the beginning, King Messiah is the ending, because when he comes there will be perfection in the world. Rabbi Chiya talks about how Moses was told to prepare Joshua to succeed him, as the moon cannot shine until the sun departs. Rabbi Yosi tells us that although all the other nations of the world were given to appointed ministers, Yisrael was kept by God Himself as His own special portion, and He gave them the great gift of the Torah.

13. "You have begun to show Your servant" (Devarim 3:23). HE ASKS, What manner of a beginning is here, IN SAYING, "YOU HAVE BEGUN?" AND HE ANSWERS, Surely Moses was a beginning in the world, in being absolutely perfect. You may say that Jacob was perfect PRIOR TO MOSES. For the tree, ZEIR ANPIN, was perfected through him below as it was above, BECAUSE HE HAD TWELVE SONS THAT CORRESPOND TO THE TWELVE BORDERS OF ZEIR ANPIN AND SEVENTY SOULS THAT CORRESPOND TO THE SEVENTY BRANCHES IN THE SUPERNAL TREE, ZEIR ANPIN. It is surely so. But Moses attained what no one else did, by being more completely bedecked with many thousands and tens of thousands of people of Yisrael, with the Torah, with the Tabernacle, with the priests and Levites, with the twelve tribes, WITH TWELVE princes appointed over them, with the seventy members of the Sanhedrin. He was completed in a whole body, THE SECRET OF TIFERET THAT INCLUDES RIGHT AND LEFT. For Aaron was to his right, Nachshon to his left and he was between them.

14. For that reason IT IS WRITTEN, "YOU HAVE BEGUN TO SHOW YOUR SERVANT Your greatness," NAMELY from the right, Aaron; "and Your mighty hand" (Ibid.), NAMELY from the left, which is Nachshon. We already learned that. It was Moses therefore who was a beginning in the world, AND NOT JACOB. You may ask who was the ending. AND HE ANSWERS, King Messiah is the ending, because then there will be perfection in the world, which was not the case for generations. At that time perfection will abide above and below, and all the worlds will be united as one. Then it is written, "on that day Hashem shall be one, and His name One" (Zechariah 14:9).

15. "And Hashem said to me, Let it suffice you; speak no more..." (Devarim 3:26). Rabbi Chiya said, The Holy One, blessed be He, said to Moses: 'Moses, "Let it suffice you" to have joined the Shechinah. From now on, "speak no more." Rabbi Yitzchak said, "Let it suffice you," the light of the sun that was with you; "no more" because the time for the moon has come, WHICH IS JOSHUA, and the moon cannot shine until the sun is gathered. "But charge Joshua, and encourage him, and strengthen him" (Ibid. 28). You, who are the sun, should illuminate the moon. We have already learned this.

16. "But you that did cleave to Hashem your Elohim" (Devarim 4:4). Rabbi Yosi said, "Happy is that people, that is in such a case" (Tehilim 144:15). Happy is the people whom the Holy One, blessed be He, has chosen above all heathen peoples and raised to His lot, and blessed them with His blessing, with His name's blessing. This is the meaning of, "they are the seed which Hashem has blessed" (Yeshayah 61:9), Hashem has actually blessed, NAMELY, THE BLESSING OF HIS NAME.

13. אַתָּה הַחֲלוֹת לְהִרְאוֹת אֶת עַבְדְּךָ. מֵאֵי שִׁירוֹתָא הֵבֵא. אֵלָא וְדַאי מִשֶּׁה שִׁירוֹתָא הוּוּ בְּעֵלְמָא, לְמַדּוּי שְׁלִים בְּכֻלָּא. וְאֵי תִימָא יַעֲקֹב שְׁלִים הוּוּ, וְאֵילְנָא אֲשֶׁתְּלִים לְתַתָּא בְּגוּוּנָא דְלַעִילָא. הֵכִי הוּוּ וְדַאי, אֲבָל מַה דְהוּוּ לְמִשָּׁה, לֹא הוּוּ לִבְנֵי אַחֲרָא, דְהָא אֲתַעֲטֵר בְּשְׁלִימוֹ יִתִיר, בְּכַמָּה אֶלְף וּרְבָבִין מִיִּשְׂרָאֵל, בְּאוּרֵייתָא, בְּמִשְׁכַּנָּא, בְּכַהֲנִין, בְּלִיּוּאֵי, בְּתַרְיִסֵר שְׁבַטִין, רְבַרְבִין מִמֶּנּוּ עֲלִיּוּהוּ, בְּשַׁבְעִין סְנֵהֲדַרְיִין. הוּוּ אֲשֶׁתְּלִים בְּגוּפָא שְׁלִים. אֲהֲרֹן לִימִינָא, נַחֲשׁוֹן לְשִׁמְאַלָא, הוּוּ בִּינְיָהוּ.

14. בְּגִין כֵּן אֶת גְּדֻלְךָ, מִימִינָא, דָּא אֲהֲרֹן. וְאֶת יָדְךָ הַחֲזָקָה, מְשִׁמְאַלָא, דָּא נַחֲשׁוֹן. וְהָא אֲתַמֵּר. בְּגִיב מִשֶּׁה שִׁירוֹתָא בְּעֵלְמָא הוּוּ. וְאֵי תִימָא מֵאֵן הוּוּ סִיּוּמָא. סִיּוּמָא מְלָכָא מְשִׁיחָא הוּוּ, דְהָא כְּדִין יִשְׁתַּכַּח שְׁלִימוֹ בְּעֵלְמָא, מַה דְלֹא הוּוּ כֵּן לְדַרְי דְרִין. בְּהוּוּ זְמַנָּא יִשְׁתַּכַּח שְׁלִימוֹ לַעִילָא וְתַתָּא, וְיִהוּן עֲלָמִין כְּלָהוּ בְּזוּגָא חַד, כְּדִין כְּתִיב בְּיוֹם הַהוּא יִהְיֶה יְיָ אֶחָד וְשִׁמוֹ אֶחָד.

15. וַיֹּאמֶר יְיָ אֵלַי רַב לְךָ אֵל תּוֹסֵף וְגו'. אָמַר ר' חִיָּיא, א"ל קוּדְשָׁא בְרִין הוּוּ לְמִשָּׁה, מִשָּׁה, רַב לְךָ דְאַזְדוּגַת בְּשִׁכְיִנְתָּא, מִכָּאן וְלַהֲלָאָה אֵל תּוֹסֵף, רַבִּי יִצְחָק אָמַר, רַב לְךָ בְּנֵהֲרֵי דְשִׁמְשָׁא דְהוּוּ גַבְרָא, אֵל תּוֹסֵף, דְהָא זְמַנָּא דְסִיְהֲרָא מְטָא, וְסִיְהֲרָא לֹא יָכִיל לְאַנְהֲרָא, עַד דִּיתְכַנִּישׁ שְׁמִשָּׁא. אֲבָל וְצוֹ אֶת יְהוֹשֻׁעַ וְחֲזָקָהוּ וְאַמְצָהוּ. אֲנִתְ דְהוּוּ שְׁמִשָּׁא, בְּעֵי לְאַנְהֲרָא לְסִיְהֲרָא, וְהָא אֲתַמֵּר.

16. וְאַתֶּם הַדְּבָקִים בֵּינֵי אֱלֹהֵיכֶם וְגו'. ר' יוֹסִי אָמַר אֲשֶׁרֵי הָעַם שְׁכַכְהוּ לוֹ וְגו'. זְכָאָה עֲמָא, דְקוּדְשָׁא בְרִין הוּוּ בְּחַר בְּהוּ מְכַל עַמִּין עַבּוּרִים, וְסִלִּיק לֹון לְעַדְבִּיָּה, וּבְרִין לֹון בְּבִרְכַתָּא דִּילִיָּה בְּבִרְכַתָּא דְשְׁמִיָּה, דְהָא הוּוּ דְכְתִיב כִּי הֵם זֶרַע בְּרַךְ יְיָ, בְּרַךְ יְיָ מִמֶּשׁ.

17. Come and see, the Holy One, blessed be He, gave all the rest of the nations in the world to the appointed ministers that rule over them. As for Yisrael, the Holy One, blessed be He, held to them for His lot and portion, to actually unite with them. And He gave them the holy Torah in order to unite with His name. Hence, "you that did cleave to Hashem," and not to any other minister as the other nations. This has been explained in different places.

17. תָּא חֲזִי, כֹּל שְׂאֵר עַמּוּיִן דְּעֵלְמָא, יְהִיב לֹון קוּדְשָׁא בְּרִיךְ הוּא לְרַבְרְבֵי מְמַנָּן, דְּשִׁלְטִין עֲלֵיהוּ. וְיִשְׂרָאֵל אַחִיד לֹון קוּדְשָׁא בְּרִיךְ הוּא לְעַדְבֵיהּ, לְחוּלְקֵיהּ, לְאַתְאַחְדָּא בֵיהּ מִמֶּשׁ. וְיְהִיב לֹון אֹרִייתָא קְדִישָׁא, בְּגִין לְאַתְאַחְדָּא בְּשְׁמֵיהּ, וְעַד וְאַתָּם הִדְבָּקִים בֵּינֵי, וְלֹא בְּמִמְנָא אַחְרָא כְּשְׂאֵר עַמּוּיִן, וְהָא אֹוקְמוּהּ בְּכִמְהָ אַתְר.

5. "the voice of the words"

The rabbis examine the scripture that tells of Moses' admonitions to Yisrael where he reminds them that God spoke to them out of the midst of the fire and that they heard the voice of the words. The people heard the words but saw no form, and we learn that "a form" is an inner voice, namely Binah. Rabbi Elazar talks about the second Torah, Deuteronomy, that Moses spoke himself. He analyzes all the voices, the inner voice, the outer voice and the voice of the words, and the words and the speech that came out and spoke from within the fire. We learn that Yisrael did not want to hear directly from God but only through Moses; this weakened the power of Moses and the power of Malchut. Lastly Rabbi Elazar says that if a person does a wicked deed but has no evil intention he is not punished.

18. "And Hashem spoke to you out of the midst of the fire. You heard the voice of the words..." (Devarim 4:12). Rabbi Elazar said, We have to examine this verse. IT SAYS "the voice of the words." What does that mean? AND HE ANSWERS that IT MEANS voice is considered speech, since every speech comes from it. THE VOICE IS ZEIR ANPIN AND SPEECH IS MALCHUT, BUT SINCE WORDS COME FROM VOICE, MALCHUT IS CALLED "THE VOICE OF THE WORDS." Hence it is written, "And Hashem spoke to you OUT OF THE MIDST OF THE FIRE," since speech comes from that place, MALCHUT THAT IS CALLED FIRE. And it, MALCHUT, is called "the voice of the words."

18. וַיְדַבֵּר יי' אֵלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אַתֶּם שׁוֹמְעִים וְגו'. א"ר אֶלְעָזָר, הָאִי קָרָא אִית לְאַסְתַּבְלָא בֵיהּ, קוֹל דְּבָרִים, מֵאִי קוֹל דְּבָרִים. אֶלָּא קוֹל דְּאֶקְרִי דְבוּר, דְּכָל דְבוּרָא בֵיהּ תְּלִיא. וְעַד כְּתִיב, וַיְדַבֵּר ה' אֵלֵיכֶם, דְּהָא דְבוּר בְּאַתְר דָּא תְּלִיא, לְהָאִי אֶקְרִי קוֹל דְּבָרִים.

19. "You heard," since hearing depends on it, ON MALCHUT, since hearing comes from speech. Hence IT IS WRITTEN, "You heard." This has already been explained. "and his master shall bore his ear through with an awl" (Shemot 21:6), because he blemished that place called hearing, which means both words and hearing.

19. אַתֶּם שׁוֹמְעִים, דְּשְׁמִיעָה לֹא תְּלִיא אֶלָּא בְּהָאִי. בְּגִין דְּשְׁמִיעָה בְּדְבוּר תְּלִיא. וּבְג"כ אַתֶּם שׁוֹמְעִים. וְהָא אֹוקְמוּהּ, וְרַצַּע אֶדוֹנֵי אֶת אֲזֵנוּ בְּמַרְצַע, בְּגִין דְּפָגִים אַתְרָא דְּאֶקְרִי שְׁמִיעָה, וְהוּא דְבוּר וְהוּא שְׁמִיעָה.

20. "You heard the voice of the words, but saw no form." HE ASKS, What is a form, AND ANSWERS, It resembles "and the similitude of Hashem does he behold" (Bemidbar 12:8), WHICH IS MALCHUT. THIS WAS SAID TO PRAISE MOSES, WHO USED TO LOOK AT THE SHINING MIRROR, WHICH IS ZEIR ANPIN, AND HENCE, "THE SIMILITUDE OF HASHEM DOES HE BEHOLD," WHICH IS MALCHUT THAT REVEALS YUD HEI VAV HEI. According to another explanation, "a form" is an inner voice, NAMELY BINAH, which was not visible at all, NOT EVEN TO MOSES; "only a voice" (Devarim 4:12) refers to another EXTERNAL voice, as we said, NAMELY MALCHUT CALLED "THE VOICE OF THE WORDS." And why is BINAH called a form (or: 'similitude')? HE ANSWERS, Because it manifests the body, WHICH IS ZEIR ANPIN CALLED BODY, THAT IS, THE FORM OF THE SIX EXTREMITIES, THE TWELVE BORDERS AND SEVENTY BRANCHES, ETC. which comes out from it, FROM BINAH.

20. קוֹל דְּבָרִים אַתֶּם שׁוֹמְעִים וְתִמוּנָה אֵינְכֶם רוֹאִים. מֵאִי וְתִמוּנָה. כד"א וְתִמוּנַת יי' יְבִיט. ד"א וְתִמוּנָה, דָּא קוֹל פְּנִימָאָה, דְּלֹא הוּא מִתְחַזֵּי כְּלָל. וְזוּלְתֵי קוֹל, דָּא קוֹל אַחְרָא דְּקֶאֱמָרָן. וְתִמוּנָה, אֲמַאי אֶקְרִי הָכִי. בְּגִין דְּכָל תְּקוּנָא דְּגוּפָא מִינֵיהּ נִפְקָא.

21. You may argue that another, NAMELY MALCHUT, is also named thus, A FORM. WHY IS IT CALLED A FORM? HE ANSWERS, It is so, for the other one IS ALSO CALLED A FORM, BECAUSE the lower manifestations IN BRIYAH, YETZIRAH AND ASIYAH emerge from it. For that reason BINAH AND MALCHUT ARE CALLED supernal Hei and lower Hei BECAUSE THEY ARE EQUAL. The supernal Hei IS THE SECRET OF, "a great voice which was not heard again" (Devarim 5:19), since its founts never stop flowing, BECAUSE IT IS WITH ABA, CHOCHMAH, IN A NEVER-ENDING UNION. All these voices were there when the Torah was given to Yisrael, THE SECRET OF THE SEVEN VOICES OF ZEIR ANPIN. They all came out from the inner voice above all, WHICH IS BINAH, since everything is suspended from it AS THEY EMANATED FROM BINAH.

22. Moses spoke from himself the words of Deuteronomy (lit. 'the second Torah'). This has already been explained. HE ASKS why it is so AND ANSWERS, Supernal Chochmah is called the embodiment of the Torah, from which everything comes out into the inner voice, WHICH IS BINAH. Afterwards, everything is settled and becomes attached to the place called the Tree of Life, WHICH IS ZEIR ANPIN CALLED MOSES. The general and the particular come from it, namely the Written Torah, WHICH IS ZEIR ANPIN CALLED GENERAL, and the Oral Torah, WHICH IS MALCHUT CALLED PARTICULAR. They are also called the Torah and the second Torah. ZEIR ANPIN IS CALLED TORAH AND MALCHUT IS CALLED THE SECOND TORAH. IT WAS THEREFORE SAID THAT MOSES, WHO IS ZEIR ANPIN, SPOKE THE SECOND TORAH, WHICH IS MALCHUT, FROM HIMSELF, NAMELY, IT EMANATED FROM MOSES. At first, THE FIRST SET OF TEN COMMANDMENTS CAME OUT from uninterrupted Gvurah, NAMELY FROM BINAH, OF WHICH IT IS SAID, "A GREAT VOICE WHICH WAS NOT HEARD AGAIN." Now, WITH THE SECOND SET OF TEN COMMANDMENTS IN THE SECOND TORAH THEY CAME OUT all together, THAT IS, FROM ZEIR ANPIN AND MALCHUT, ACCORDING TO THE PRINCIPLE THAT MOSES, ZEIR ANPIN, SPOKE THEM FROM HIMSELF. For that reason, all these ten commandments are spelled with Vav, in, "neither (Heb. ve) shall you commit adultery. Neither shall you steal. Neither shall you bear... Neither shall you covet...neither shall you desire" (Ibid. 17-18), AS VAV INDICATES ZEIR ANPIN.

23. Rabbi Yosi said, What is meant by, "neither shall you desire"? "Neither shall you covet" should suffice. He said to him, Blessed are the truly righteous. Coveting is one grade, desire another. Coveting MEANS that if he can, he will grab her, for the coveting that took him over will cause him to act. Desire is not so. Even when he will not take to following her, IT IS STILL CONSIDERED DESIRE. This has already been explained.

24. Rabbi Yosi said to him, Why is not it written, 'Neither shall you murder' SPELLED WITH VAV like the others? He said to him, For the level OF MURDER is Judgment and comes from Gvurah THROUGH THE LEFT COLUMN instead of from the place of Mercy, WHICH IS ZEIR ANPIN CALLED VAV. Hence "You shall not murder" (Ibid. 17) is without Vav. Since five Vavs are needed, CORRESPONDING TO CHESED, GVURAH, TIFERET, NETZACH AND HOD, Vav was added to "shall you covet," since in "You shall not murder" no Vav should dwell BECAUSE IT IS IN GVURAH. HENCE Vav was added here.

21. ואי תימא אחרא אקרי הכי נמי. אין. דהאי אחרא תקונא דלתתא מיניה נפקא, ובג"כ, ה' עלאה ה' תתאה, ה' עלאה, קול גדול ולא יסף, דלא פסקי מבויעי לעלמין, וכל אינון קולות תמן אשתכחו כד אתייהיבת אורייתא לישראל. וכלא נפקא מההוא קול פנימאה דכלא, בגין דביה תליא מלתא.

22. האי דאקרי משנה תורה, משה מפי עצמו אמרן. והא אוקימנא מלה. אמאי הכי. אלא חכמה עלאה, כללא דאורייתא אתקרי, ומנה נפקא כלא, בההוא קול פנימאה. לבתר מתישבא כלא ואתאחד, באתר דאקרי עץ החיים, וביה תליא כלל ופרט, תורה שבכתב ושבע"פ, והוא אקרי תורה ומשנה תורה. בקדמיתא גבורה דלא פסק, והשתא כלא כחדא. בג"כ הכא באלין י' הדברות, כלא רשים בוא"ו, ולא תנאף, ולא תגנוב, ולא תענה, ולא תחמוד, ולא תתאוה, והא אוקמוה.

23. אמר ר' יוסי, מאי ולא תתאוה, כיון דכתיב ולא תחמוד, דהא בהאי סגני. א"ל, זכאין אינון מארי קשוט, חמידה חד דרגא. תאוה דרגא אחרא. חמידה: דאי יכול, אזיל למיסב דיליה בגין ההיא חמידה דנקט, אזיל למעבד עובדא. תאוה: לאו הכי, דהא אפילו דלא ינקוט אורחא למהך אפתריה, והא אוקמוה חבריאי.

24. א"ל רבי יוסי, אמאי לא כתיב ולא תרצח, כהני אחרוני. א"ל בגין דדרגא דינא בגבורה תליא, ולא באתר דרחמי, בג"כ לא תרצח לא כתיב ביה וא"ו. ובגין דבעיין ה' ויין אתוסף וא"ו ולא תתאוה, דהא בלא תרצח לא בעי למשרי וא"ו, ואתוסף הכא.

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25. Rabbi Pinchas, who sat behind RABBI ELAZAR, heard it. He kissed him, wept and laughed. He said OF RABBI ELAZAR, Who can stand before him and his father in the world! Happy is the lot of the righteous, and happy is my own lot in this world and in the World to Come to have merited it. Of this it is written, "The righteous see it, and are glad" (Iyov 22:19).

26. Rabbi Elazar opened with, "Go you near, and hear..." (Devarim 5:24). Come and see, when the Torah was given to Yisrael, all voices were present, NAMELY, FROM BINAH, ZEIR ANPIN AND MALCHUT. BINAH IS CALLED AN INNER VOICE, ZEIR ANPIN AN OUTER VOICE AND MALCHUT THE VOICE OF THE WORDS. The Holy One, blessed be He, sat on the throne, WHICH IS MALCHUT, and one was visible from within another - ZEIR ANPIN WAS SEEN FROM WITHIN MALCHUT. The words of the one, MALCHUT, came from within that which was above it, ZEIR ANPIN. This is the secret of the verse, "Hashem talked with you face to face in the mountain out of the midst of the fire" (Devarim 5:4), AS ZEIR ANPIN AND MALCHUT WERE FACE TO FACE. And speech came out and spoke from within the fire and the flame, WHICH ARE THE LEFT COLUMN that pushed the speech out OF ZEIR ANPIN by striking of wind and water, WHICH ARE THE CENTRAL AND RIGHT COLUMNS that empower THE LEFT, SO THAT SPEECH, WHICH IS MALCHUT, COMES OUT FROM ALL THREE COLUMNS OF ZEIR ANPIN. For fire, wind and water, THE THREE COLUMNS OF ZEIR ANPIN, came out of the Shofar, BINAH, as it, BINAH, includes them all. Yisrael kept away from this awe.

27. Because of that, BECAUSE OF THAT AWE, YISRAEL SAID TO MOSES, "and speak to us" (Ibid. 24), SAYING, we do not want this lofty force from above, NAMELY FROM ZEIR ANPIN, but from the place of the Female, MALCHUT, and no further. THIS IS THE MEANING OF, "and speak to us," WITH A FEMININE SUFFIX. Moses said TO THEM, You have surely weakened my power and weakened another power OF MALCHUT, for had not Yisrael distanced themselves, they would have heard all those words FROM ZEIR ANPIN as before, the world would not have been destroyed and Yisrael would have lived for generations.

28. The first time, AFTER HEARING THE FIRST WORDS, they died. The reason is that it had to be so, since the tree of death, MALCHUT, brought it upon them. Later they were resurrected, rose and grew BY RECEIVING MOCHIN OF GREATNESS. The Holy One, blessed be He, wanted to bring them into the Tree of Life, ZEIR ANPIN, that is situated above that tree of death, so they will live forever. But they distanced themselves and refused AS MENTIONED. Then the power of Moses who was above them weakened, and another power OF MALCHUT weakened. The Holy One, blessed be He, said, 'I desire to uphold you in a supernal place, that you shall cleave to life, yet you wish the place where the Nukva dwells. For that reason, "Go say to them, Return again to your tents" (Ibid. 27), each one will go to his wife and mate with her', BECAUSE THEY DESCENDED TO THE WORLD OF THE FEMALE.

25. שָׁמַע ר' פִּנְחָס דִּיתִיב אֲבִתְרִיהּ, וּנְשָׁקִיהּ. בְּכַהּ וְחִיִּיךְ. אָמַר גּוֹר אֲרִיָּהּ, לִית מָאן דְּקָאִים קִמְיִיהּ, מָאן יְכִיל לְקִיַּמָּא קִמְיִיהּ וְאֲבוּהּ בְּעֵלְמָא. זִבְאָה חוֹלְקִיהוֹן דְּצִדִּיקָיָא, וְזִבְאָה חוֹלְקִי בְּהַאי עֵלְמָא, וּבְעֵלְמָא דְּאֲתִי, דְּזִכְינָא לְהַאי. עַל דָּא בְּתִיב, יִרְאוּ צִדִּיקִים וְיִשְׂמְחוּ.

26. ר' אֶלְעָזָר פִּתַּח וְאָמַר, קִרְב אֶתָּה וּשְׁמַע וְגו'. ת"ח, בְּשַׁעֲתָא דְּאִתְיִהִיבַת אוֹרִיַּיתָא לְיִשְׂרָאֵל, כְּלַהוֹן קוֹלוֹת אֲשַׁתְּכַחוּ. וְקוֹדְשָׁא בְּרִיךְ הוּא יְתִיב עַל כּוּרְסֵיָא, וְדָא מְגו דְּדָא אֲתַחְזִי, וּמְלוּלָא דְּדָא נְמִיק מְגו עֵלְאָה דְּעֵלִיָּהּ, וְדָא הוּא רְזָא דְּכַתִּיב, פְּנִים בְּפְנִים דְּבַר יי' עִמְכֶם בְּהַר מְתוֹךְ הָאֵשׁ, דְּמְלוּלָא נְפָקָא, וּמְלוּל מְגו אֲשָׁא וּשְׁלֵהוּבָא, דְּדַחִי לִיָּה לְבַר, בְּדַפִּיקוּ דְּרוּחָא וּמִיָּא, דִּיהִבִּין חִילָא. דְּאֲשָׁא וּרוּחָא וּמִיָּא, מְגו שׁוּפֵר, דְּאִיהוּ כְּלִיל לְכַלְהוּ נְמִיק. וְיִשְׂרָאֵל אֲתַרְחִיקוּ מִדְּחִילוּ דָּא.

27. וּבג"כ, וְאֵת תְּדַבֵּר אֵלֵינוּ, לָא בְּעִינָן בְּתוּקְפָא עֵלְאָה דְּלְעִילָא, אֶלָּא מֵאֲתַר דְּנוּקְבָא וְלֹא יְתִיר, וְאֵת תְּדַבֵּר אֵלֵינוּ וְגו'. אָמַר מֹשֶׁה וְהִאי חֲלַשְׁתּוֹן חִילָא דִּילִי, חֲלַשְׁתּוֹן חִילָא אַחְרָא, דְּאֶלְמָלָא לָא אֲתַרְחִיקוּ יִשְׂרָאֵל, וְיִשְׁמַעוֹן כָּל הָהוּא מְלָה כִּד בְּקִדְמִיתָא, לָא הוּא יְכִיל עֵלְמָא לְמַהוּי חְרִיב לְבַתֵּר, וְאִינּוֹן הוּוּ קִיַּיִמִין לְדַרְי דְּרִין.

28. דְּהָא בְּשַׁעֲתָא קְדַמִּיתָא מִיתוּ. מ"ט. בְּגִין דְּהִכִּי אֲצַטְרִיךְ, דְּהָא אֵילָנָא דְּמוֹתָא גְרִים. לְבַתֵּר דְּחִיּוּ וְקָמוּ וְקָא סָגוּ, וּבְעָא קוֹדְשָׁא בְּרִיךְ הוּא לֹאֲעֵלָא לּוֹן לְאֵילָנָא דְּחִיּוּ, דְּקָאִים עַל הָהוּא אֵילָנָא דְּמוֹתָא, בְּגִין לְמַהוּי קִיַּיִמִין לְעֵלְמִין, אֲתַרְחִק וְלֹא בְּעוֹן, כְּדִין אֲתַחְלַשׁ חִילָא דְּמֹשֶׁה עֲלֵיהּ, וְאֲתַחְלַשׁ חִילָא אַחְרָא. אָמַר קוֹדְשָׁא בְּרִיךְ הוּא, אֲנָא בְּעִינָא לְקִיַּיִמָּא לְכוּ בְּאֲתַר עֵלְאָה, וְלֹאֲתַדְבְּקָא בְּחַיִּים, אֲתוֹן בְּעִיתּוֹן אֲתַר דְּנוּקְבָא שְׂרִיא. וּבג"כ, לֵךְ אָמַר לְהֶם וְגו'. כָּל חַד יִהְךָ לְנוּקְבִיָּהּ, וְיִתְיַחַד בֵּהּ.

29. Nevertheless, since Yisrael did it only because of the highest awe that rested upon them, it did not say of them but, "O that there were such a heart in them, that they would fear Me" (Ibid. 26). From this we learned that whoever does something but does not concentrate in his mind and wish on the Evil Side, even though it is evil, since he did not do it on purpose there is no punishment for him, and he is not like another WHO DOES IT PURPOSELY. And the Holy One, blessed be He, does not sentence him for evil.

29. ועם כל דא, בין דישראל לא עברו, אלא בדחילו עלאה דהוה עליהו, לא אתמר עליהו, אלא מי יתן והיה לבבם זה להם וגו'. מכאן אולימנא, כל מאן דעביד מלה, ולבא ורעותיה לא שוי לסטרא בישא, אע"ג דאיהו ביש, הואיל ולא עביד ברעותא, עונשא לא שריא עליה. ולא כב"נ אחרא. וקודשא בריך הוא לא דאין ליה לביש.

6. "But as for you, stand here by Me"

First we hear about the great qualities of Moses. Then Rabbi Yehuda says that if people are travelling on the road in fear of thieves, the best protection is the study of Torah because this brings the Shechinah to join them.

30. "But as for you, stand here by Me" (Devarim 5:28): from this WE UNDERSTAND that he totally separated from his wife, and cleaved and rose to another place of THE WORLD OF the male, instead of the female. Happy is the lot of Moses, the faithful prophet, who attained the highest grades, such as no other man ever attained. Of that it is written, "he who pleases (lit. 'good before') Elohim shall escape from her" (Kohelet 7:26). What is "good"? It is Moses, of whom it is written, "he was a goodly child" (Shemot 2:2). Since he was good, he rose to another high level, THE GRADE OF ZEIR ANPIN, and therefore it is written, "for the place on which you stand is holy ground" (Shemot 3:5). "you stand" is precise. The reason STANDING IS MENTIONED is because it is good, and good is the male, WHICH IS YESOD OF ZEIR ANPIN, AND STANDING PERTAINS TO THE MALE.

30. ואתה פה עמוד עמדי. מהכא, אתפרש מכל וכל, מאתתיה, ואתדבק ואסתלק באתר אחרא דכורא, ולא בנוקבא. זכאה חולקא דמשה נביאה מהימנא, דזכה לדרגין עלאין, מה דלא זכה ב"נ אחרא לעלמין. על דא בתיב, טוב לפני האלהים ומלט ממנה. מאי טוב. דא משה. דכתיב כי טוב הוא. ובגין דהוה טב, סליק לדרגא אחרא עלאה. וע"ד בתיב, כי המקום אשר אתה עומד עליו אדמת קדש הוא, עומד עליו דייקא. מ"ט. בגין כי טוב הוא, וטוב הוא דכורא.

31. You may say that Rabbi Yehuda said that 'good' is said of David, as written, "good looking" (I Shmuel 16:12), which means that as the mirror (Heb. mar'ah) in which to look, WHICH IS THE SECRET OF MALCHUT CALLED MIRROR, was good, so David was good looking (Heb. mar'eh). Of Moses it is written, "a goodly child," namely, he himself. But here IT ONLY SAYS "and good looking." Nevertheless, DAVID was attached to both, NAMELY TO YESOD CALLED GOOD AND TO MALCHUT CALLED MIRROR, since the one is attached to the other. FOR YESOD AND MALCHUT ARE ALWAYS MUTUALLY ATTACHED, ONLY HE WAS MAINLY OF MALCHUT AND REMAINED THERE. Moses, since he was good, BEING YESOD OF ZEIR ANPIN, rose to be THE ASPECT OF the body, WHICH IS ZEIR ANPIN HIMSELF, CALLED man, as written, "the man of Elohim" (Devarim 33:1), and "Now the man Moses was very meek" (Bemidbar 12:3).

31. ואי תימא, דהא אמר רבי יהודה, הא דוד דכתיב ביה טוב, כד"א וטוב ראי, אמאי לא הוה יתיר. א"ל וטוב ראי בתיב. טוב ראי, דא דאיהו חיוז לאסתכלא, הכי הוה דוד. טוב ראי, הוה טוב דאיהו חיוז. ובמשה בתיב טוב הוא ממש, והכא טוב ראי. ועם כל דא, בתרווייהו הוה אחיד, דהא דא ברא אחיד. ומשה לבתר דהוה טב, סליק למהוי גופא איש. איש האלהים, והאיש משה ענו מאד.

32. Rabbi Yehuda said, In all his deeds, man has to set the Holy One, blessed be He, before him, as we already explained. Rabbi Yehuda followed his own reasoning, saying that whoever walks on the road AND FEARS ROBBERS should meditate on three things, A GIFT, A PRAYER AND WAR, LIKE JACOB WHEN HE FEARED ESAU. The most valuable is prayer. And even though prayer is more VALUABLE, two or three friends studying the words of the Torah is even more valuable, because they do not fear ROBBERS, because the Shechinah is joined to them BECAUSE THEY ARE OCCUPIED IN THE TORAH.

32. אמר רבי יהודה, בכל עובדיו, בעי ב"נ לשואה לקבליה לקודשא בריך הוא, והא אוקימנא מלה. רבי יהודה לטעמיה, דא"ר יהודה, האי מאן דאזיל בארחה, וכיון לתלת מלין, ועילא מנהון צלותא, ואע"ג דצלותא יתיר עלאה מכלא, תרי חברי או תלתא דלעאן במלי דאורייתא. דהא לא מסתפי, בגין דשכינתא אשתתפא בהדיהו.

7. "Coats of skin"

Rabbi Elazar and Rabbi Chiya discuss whether Adam and Eve had coats of skin before they sinned, and we learn that at first the man and woman

were clothed in the likeness of above, surrounded by celestial light. Only after their sin were they reduced to the clothing of skin that comes from the lower world. In the future God will open the eyes of those who were unwise so that they will have supernal wisdom. Next the rabbis are followed by two robbers, who are suddenly killed by two wild animals.

33. Rabbi Elazar and Rabbi Chiya were walking on the way. Rabbi Elazar said, It is written, "For the man and for his wife did Hashem Elohim make coats of skin" (Bereshheet 3:21). Were they divested of that skin until then? HE ANSWERS, Yes, SINCE UNTIL THAT TIME THEY DID NOT HAVE THESE COATS OF SKIN, which were precious garments. Rabbi Chiya said to him, In that case, they were not even worthy of coats of skin, SINCE THEY SINNED BY THE TREE OF KNOWLEDGE OF GOOD AND EVIL. You may say that before they sinned, He clothed them WITH COATS OF SKIN, yet it is not so. Only after they sinned, it is written, "For the man and for his wife did Hashem Elohim make coats of skin, and clothed them."

34. He said to him, It is surely so THAT IT OCCURRED AFTER THE SIN, only at first THEY WERE CLOTHED in the likeness of above, NAMELY WITH THE SUPERNAL SPLENDOR OF ZEIR ANPIN and were divested of the lower hues OF THIS WORLD, and the celestial light surrounded them. After they sinned, He returned them to the colors of this world, and removed from them the supernal colors THEY HAD FROM ZEIR ANPIN. It is written, "For the man also and for his wife did Hashem Elohim make coats of skins, and clothed them" as in this world. It is written, "And you shall bring his sons, and put coats upon them" (Shemot 29:9). In the latter verse, it bore resemblance to the supernal, NAMELY THE LIGHT OF ZEIR ANPIN, while here, REGARDING THE COATS OF SKIN OF ADAM, they bore resemblance to the lower. FOR THAT REASON they are called linen (Heb. shesh) coats THAT ALLUDES TO ZEIR ANPIN THAT IS CALLED SIX (HEB. SHESH), AFTER THE SIX EXTREMITIES. In this verse there are coats of skin, WHICH PERTAIN TO MALCHUT THAT IS CALLED SKIN, WHICH BEARS THE ASPECT OF THIS WORLD. Even though it is so, the beauty of these garments surpassed everything.

35. "And the eyes of them both were opened" (Bereshheet 3:7), which means THEIR EYES OPENED to the mold of this world, NAMELY TO THE REGULAR MODEL OF THIS WORLD, which was not the case before when they were above, observing with open eyes, in the supernal world. In the future to come, it is written, "And I will bring the blind by a way that they knew not..." (Yeshayah 42:16). For the Holy One, blessed be He, will open eyes that were unwise so they will behold supernal wisdom and attain what they did not attain in this world so as to recognize their Master. Happy are the righteous that will attain this wisdom, since there is no wisdom as that wisdom, nor is there knowing such as that knowing.

36. While they were walking they saw robbers following them to rob them. Rabbi Elazar looked at them, and two wild animals came and killed them. Rabbi Elazar said, Blessed is the Merciful who saved us. He recited about them, "When you go, your steps shall not be confined; and when you run, you shall not stumble" (Mishlei 4:12), and, "Because he has set his delight upon Me, therefore will I deliver him" (Tehilim 91:14).

33. ר' אלעזר ור' חייא הוו אזלי בארְחא, א"ר אלעזר כתיב, ויעש יי' אלהים לאדם ולאשתו כתנות עור. וכי עד השתא פשיטי הוו מההוא עור. אין. אלא מאני לבושי יקר הוו. א"ל ר' חייא, אי הכי לא אתחזון להו אמילו כתנות עור. וכי תימא דעד לא חאבו אלבישו להו, לא. אלא לבתר דחבו כתיב, ויעש יי' אלהים לאדם ולאשתו כתנות עור וילבישם וגו'.

34. א"ל, הכי הוא ודאי, בקדמיתא הוו כגוונא דלעילא, ומתפשטן מן גווני דלתתא, והוה נהורא דלעילא אסחר עליהו. ולבתר דחבו, אהדר לון בגווני דהאי עלמא, ואעבר מנייהו גווני דלעילא. מה כתיב. ויעש יי' אלהים לאדם ולאשתו כתנות עור וילבישם מגוונא דהאי עלמא. כתיב ואת אהרן ואת בניו תקריב והלבשתם כתנות, התם כגוונא דלעילא. הכא כגוונא דלתתא. התם כתנות שש, הכא כתנות עור. ואע"ג דאיהו הכי, שפירא דאינון לבושין סליק על כלא.

35. ותפקחנה עיני שניהם בטיפסא דהאי עלמא, מה דלא הוה קודם, דהוו משגחין ופקחין לעילא. לזמנא דאתי כתיב, והולכת עורים בדרך לא ידעו וגו'. זמין קודשא בריך הוא לאפקחא עינין דלא חבימין, ולאסתכלא בחכמתא עלאה, ולא תדבקא במאי דלא אתדבקו בהאי עלמא, בגין דינגדעון למאריהון. זכאין אינון צדיקיא, דיזכון להיאי חכמתא, דלאו חכמתא כהיאי חכמתא, ולאו ידיעה כהיאי ידיעה, ולאו דבקותא כהיאי דבקותא.

36. עד דהוו אזלי, חזו אינון לסטים אזלי בתרייהו, לאקפחא לון. אסתכל בהו ר' אלעזר, אתו תרין חיון ברא וקטלי לון. אמר ר' אלעזר, בריך רחמנא דשיזבן, קרא עליהו, בלכתך לא יצר צעדך ואם תרוץ לא תכשל, וכתיב כי מלאכיו יצוה לך וגו'. וכתיב כי בי חשק ואמלטהו.

8. The four paragraphs of the Tefilin

Rabbi Elazar tells of the supernal source of the four Mochin in the head of Zeir Anpin that correspond to the four paragraphs in the four compartments of the Tefilin. The rabbis talk about the whole flow of mercy and supernal light; the Holy Name Yud Hei Vav Hei and the various Sfirot are brought in to illuminate the discussion. We learn about the four pillars of the Chariot, that are the three patriarchs and David. Rabbi Yitzchak says that God will not enter celestial Jerusalem until His people enter terrestrial Jerusalem. He also talks about testimony, that is the flowing of the illumination of Chochmah from supernal Eden.

37. We learned from a supernal mystery in the Concealed Book that there are three cavities of engraved letters, WHICH ARE YUD HEI VAV OF YUD HEI VAV HEI, seen in the skull of Zeir Anpin. And we learned that there are three parts of the brain (Mochin), CHOCHMAH, BINAH AND DA'AT, which are hidden in these cavities. THE CAVITIES ARE VESSELS AND THE LOBES OF THE BRAIN ARE THE LIGHTS THAT ARE CLOTHED IN THEM. From the top of the highest concealed brain of Atika Kadisha that flows into the Mochin of that Zeir Anpin, there are four Mochin, CHOCHMAH, BINAH, THE RIGHT SIDE OF DA'AT, WHICH IS TIFERET, AND THE LEFT SIDE OF DA'AT, WHICH IS MALCHUT. These four Mochin ARE IN THE HEAD OF ZEIR ANPIN AND expand throughout the body. These are the four paragraphs in the four compartments of the Tefilin, which the Holy One, blessed be He, puts on.

38. One should put on TEFILIN every day, because they are the supernal Holy Name of engraved letters, YUD HEI VAV HEI, NAMELY THE FOUR MOCHIN, as written, "And all people of the earth shall see that you are called by the name of Hashem" (Devarim 28:10). We learned this is the actual name of Hashem. These are the head Tefilin.

39. Rabbi Yitzchak said, This is what is meant by the verse, "Sanctify to Me (Heb. Kadesh li) all the firstborn" (Shemot 13:2). This is the Sfirah that includes and conceals all the others, NAMELY, CHOCHMAH THAT INCLUDES INSIDE ITSELF ALL THE SFIROT. The drawing OF LIGHT from above is hidden within it. It is called "whatever opens the womb" (Ibid.), because it opens the whole flow of mercy and supernal light.

40. Rabbi Shimon said, THIS SFIRAH OF CHOCHMAH is hidden in the Yud of the Holy Name YUD HEI VAV HEI. It is one compartment of the Tefilin, which is "Sanctify to Me all the firstborn." Unspecific FIRSTBORN relates to the supernal part of the brain, Chochmah.

41. The second compartment OF THE TEFILIN is, "And it shall be, when Hashem your Elohim shall bring you (Heb. vehayah ki yeviacha)" (Devarim 6:10). Rabbi Yehuda said, This is the part of the brain the gates of which become fifty gates, NAMELY BINAH, WHICH EXPANDS INTO THE FIFTY GATES OF BINAH. These many gates correspond to the many mentions of the phrases, "who have brought you out of the land of Egypt," and "brought you forth out of Egypt." The memory of the exodus from Egypt is mentioned many times in the Torah, fifty TIMES that correspond to the fifty GATES OF BINAH. FOR THE EXODUS FROM EGYPT CAME THROUGH THE ILLUMINATION OF BINAH. THEY ARE THEREFORE FIFTY, TO CORRESPOND TO ITS FIFTY GATES.

37. תֵּאֲנֵא בְּרִזָּא עֲלָא בְּסַפְרָא דְּצִנְיֵעוּתָא, ג' חֲלָלִין דְּאִתּוּן רְשִׁימִין, אֲתַגְלִיין בְּהַ בְּגוּלְגֻלְתָּא דְּזַעִיר אֲנָפִין. וְתַנִּינָן, ג' מוֹחֵי אִינוּן, דְּסִתִּימוּ בְּאִינוּן חֲלָלִין. וּמְשִׁירוּתָא דְּמוֹחָא עֲלָא סִתִּימָא דְּעִתִּיקָא קְדִישָׁא דְּאִתְמַשִּׁיךְ בְּהוּא ז"א, אֲשֶׁתְּכַחוּ ד' מוֹחֵי. וְאֵלִין ד' מוֹחִין, מְשִׁתְּכַחִין וּמִתְפַּשְׁטִין בְּכָל גּוֹפָא וְאִינוּן ד' רִיהִטֵי, דְּאַרְבַּע בְּתֵי דְּתַפְלִיין, דְּאֲנַח קוֹדֶשָׁא בְּרִיךְ הוּא.

38. ובג"כ בעי בר נש לאנחא בכל יומא, בגין דאינון שמא קדישא עלאה באתווי רשימן, דכתיב וראו כל עמי הארץ כי שם יי נקרא עליך. ותנן, שם יי ממש, ואלין תפלין דרישא.

39. ר' יצחק אמר, הדיא הוא דכתיב, קדש לי כל בכור, דא היא בתרא דכליל ואסתים כל אינון אחרנין. משיכותא דלעילא סתימא ביה. ודיא אקרי פטר כל רחם, פתיחותא דכל משיכותא דרחמי, ונהירו דלעילא.

40. אמר ר"ש, וסתים ביו"ד דשמא קדישא. ודיא חד ביתא דתפלין, דהוא קדש לי כל בכור סתם. מוחא עלאה, חכמה.

41. ביתא תננינא, והיה כי יביאך יי. א"ר יהודה מוחא דתרעוי נפקין לחמשין תרעין. תרעין סגיאיין, ואינון לקבל זמנין סגיאיין דכתיב אשר הוצאתיך מארץ מצרים. הוציאך יי ממצרים. ואדכר זמנין סגיאיין דוכרנא דמצרים. ואינון חמשין לקבל חמשין.

42. We learned from the book of Rav Hamnuna Saba, who said that the Holy One, blessed be He, broke many upper and lower gates that were bound by chains, in order to bring Yisrael out of Egypt. For through these gates of the brain lobe OF BINAH the other BLOCKED gates were opened and loosened. Had not the gates of the brain lobe OF BINAH opened and aroused, the other BLOCKED gates would not have opened to execute punishment AGAINST EGYPT to bring Yisrael out of slavery. FOR THAT REASON THE EXODUS FROM EGYPT WAS MENTIONED FIFTY TIMES, WHICH OCCURRED BY MEANS OF THE FIFTY GATES OF BINAH.

43. Everything is concealed inside this BRAIN OF BINAH, which is called supernal Ima, from which power was roused for lower Ima, WHICH IS MALCHUT. What is that? It is that of which is written, "and give ear to Me, O My nation (Heb. le'umi)" (Yeshayah 51:4), which should be pronounced 'le'immi (Eng. 'to my mother'), rather than le'umi. For the Holy One, blessed be He cherished the Congregation of Yisrael, WHICH IS MALCHUT, to the extent of calling her 'My mother', SO MALCHUT RECEIVED THE LIGHTS OF SUPERNAL IMA. For these LIGHTS come out of supernal Ima, which is the second compartment OF THE TEFILIN, which is called Hei of the Holy Name YUD HEI VAV HEI that opened into fifty gates. From this part of the brain a wind goes out to a nostril in the window of the nose of Zeir Anpin.

44. We learned that the Jubilee, in which slaves are freed, is united with this brain lobe OF BINAH. THE FIFTY GATES OF BINAH are the fifty years of the Jubilee, and the fifty days of the counting of the Omer unite WITH THE BRAIN LOBE OF BINAH, in which the spirits of the slaves rest, and their spirit achieves FREEDOM AND rest, as written, "the day that Hashem shall give you rest from your sorrow, and from your fear, and from the hard bondage..." (Yeshayah 14:3). For that reason, FIRST Hei OF YUD HEI VAV HEI, WHICH IS BINAH, rests the spirit and liberates the spirit. The exodus from Egypt comes out from the SECOND compartment OF THE TEFILIN and the FIRST Hei of the Holy Name, as we learned. Up to here, THE FIRST TWO COMPARTMENTS OF THE TEFILIN all is about Yud Hei of the Holy Name.

45. Come and see, from the aspect of Aba, WHICH IS CHOCHMAH, Chesed emerges, and from the aspect of Ima, WHICH IS BINAH, Gvurah comes out. The Holy One, blessed be He, WHO IS ZEIR ANPIN, is attached to them all and is adorned with them, being the letter Vav, FOR ZEIR ANPIN IS THE CENTRAL COLUMN THAT COMPREHENDS THE RIGHT AND THE LEFT, WHICH ARE ABA AND CHESED TO THE RIGHT AND IMA AND GVURAH TO THE LEFT.

46. The third compartment OF THE TEFILIN IS "Hear O Yisrael (Heb. Sh'ma Yisrael)" (Devarim 6:4), which is Yisrael Saba, TOGETHER WITH "And you shall love Hashem your Elohim" (Ibid. 5). Rabbi Shimon taught, this is a high mystery that the supernal Yisrael, WHICH IS ZEIR ANPIN, was adorned with the aspect of Aba. This is Abraham. Adorned with the aspect of Ima it is Isaac.

42. וְתִנְיִן בְּסִפְרָא דְרַב הַמְנוּנָא סָבָא, דְאָמַר תְּרַעִין סְגִיָּאִין דְלַעִילָא וְתַתָּא, תְּבַר קוּדְשָׁא בְרִיךְ הוּא, דְהוּוּ סְתִימִין וּמְתַקְטְרִין בְּשִׁלְשִׁיחוֹן, בְּגִין לְאַפְקָא לְהוּ לְיִשְׂרָאֵל. דְהָא מְאֲלִין תְּרַעִין דְהָהוּא מוֹחָא, מִתְפַתְּחִי וּמִשְׁתַּרוּ כָּל שְׂאֵר תְּרַעִין. וְאַלְמָלָא דְאַתְעָרוּ וְאַתְפַתְּחוּ אֵינוֹן תְּרַעִין דְהָאֵי מוֹחָא, לֹא הוּוּ מִתְפַתְּחִין אֵינוֹן אַחֲרָנִין לְמַעַבְד דִּינָא, וְלַאֲפָקָא לִין לְיִשְׂרָאֵל מִן עַבְדוּתָא.

43. וְכֹלָא סְתִים בְּהָאֵי דְאֶקְרִי אֵימָא עֲלָאָה, דְמִנְהָ אֲתַעַר חֵילָא לְאֵימָא תַתָּאָה. וּמֵאֵי אֵיחָד. דְכַתִּיב בְּהָ וְלֵאמֹי אֵלֵי הָאֵינוֹן. אֵל תְּקִרִי לְאֹמִי, אֵלָא לְאֹמִי. דְלֹא זֶו קוּדְשָׁא בְרִיךְ הוּא מַחְבְּבָה לְכַנְסַת יִשְׂרָאֵל, עַד דְקִרְאָהּ אֹמִי. וְהָאֵי נִפְקָא מֵאֵימָא עֲלָאָה, דְהָאֵי בֵיתָא תְנִינָא, דְאֶקְרִי ה' דְשִׁמָּא קְדִישָׁא, דְאַתְפַתְּחָא לְחַמְשִׁין תְּרַעִין. וּמֵהָאֵי נִפְקָא רִיחָא לְחַד נֹקְבָא דְפְרִדְשָׁקָא דְחוּטְמָא.

44. וְתִנְיִן, יוֹבְלָא דְנִפְקִין בֵּיה עַבְדִּין לְחִירוֹ, בְּהָאֵי מוֹחָא אֲתַאֲחֵד. וְאֵינוֹן חַמְשִׁין שְׁנִין דְיוֹבְלָא. וְאֵינוֹן חַמְשִׁין יוֹמִין דְחוּשְׁבָנָא דְעוֹמֵר, בֵּיה אֲתַאֲחֵדוּ. דְבַהוּ נִיחִין רוּחֵי דְעַבְדִּין, וּמִפְקִי רוּחֵיהוֹן לְנִיחָא. כְּמָה דְכַתִּיב, בְּיוֹם הַנִּיחַ יִי' לְךָ מַעֲצָבְךָ וּמְרִגְזְךָ וּמִן הָעֲבוּדָה וְגו'. וּבְגִין כֵּן, ה' נִיחָא דְרוּחָא, וְלַאֲפָקָא רוּחָא לְחִירוֹ. וְהָאֵי בֵיתָא יְצִיאַת מִצְרַיִם בְּהָ תְלִינָא, וּבָתָּא ה' דְשִׁמָּא קְדִישָׁא, כְּמָה דְאַתְמַר. ע"כ כְּלָלָא דִי"ה דְשִׁמָּא קְדִישָׁא.

45. ת"ח, מְסִטְרָא דְאַבָּא נִפְקֵי חֶסֶד. מְסִטְרָא דְאִמָּא נִפְקֵי גְבוּרָה. וְכֹלָא אַחִיד קוּדְשָׁא בְרִיךְ הוּא, וּמִתְעַטֵּר בְּהוּ, אֶת וְא"ו.

46. בֵּיתָא תְלִיתָאָה שְׁמַע יִשְׂרָאֵל יִשְׂרָאֵל סָבָא. וְאַהֲבַת אֶת יִי' אֱלֹהֶיךָ. תֵּאנָא ר"ש, דְהָא הוּא רָזָא עֲלָאָה, דְיִשְׂרָאֵל עֲלָאָה אֲתַעַטֵּר בְּסִטְרָא דְאַבָּא. וּמֵאֵי אֵיחָד. אַבְרָהָם. וְאַתְעַטֵּר בְּסִטְרָא דְאֵימָא. וּמֵאֵי אֵיחָד. יִצְחָק.

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47. We learned about, "And you shall love" that he who loves the King does much kindness (Chesed), BY BEING KIND to everyone. This type of kindness is called an act of true kindness, not wishing for reward FOR ONE'S DEEDS, but acting so for the love of the King one bears for Him. HENCE Chesed comes out of the love for the King. Abraham was called My beloved because for his love for Him he did much kindness in the world. Hence it is written here, IN THE THIRD COMPARTMENT OF THE TEFILIN, WHICH IS CHESED, "And you shall love," BECAUSE Chesed comes from love. This is the third compartment OF THE TEFILIN.

48. The fourth compartment OF THE TEFILIN IS "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)... Hashem's anger be inflamed..." (Devarim 11:13-17), WHICH IS ALL AN INDICATION OF harsh Judgment. And harsh Judgment emerges from the aspect of supernal Ima. We learned that though IMA is not of Judgment, Judgment, which is supernal Gvurah, comes out of its aspect. You may say that, "And it shall come to pass, if you hearken" is not Judgment, BECAUSE THE PARAGRAPH ALSO SAYS, "I WILL GIVE YOU THE RAIN OF YOUR LAND IN ITS DUE SEASON...THAT YOU MAY EAT AND BE FULL." HE ANSWERS, Among all the Sfirot of the King there is none that is not including both Judgment and Mercy, and Gvurah more than the others, in which both good and evil are included. HENCE GOOD THINGS ARE WRITTEN IN THE PARAGRAPH OF, "AND IT SHALL COME TO PASS, IF YOU HEARKEN," BUT IN GENERAL, IT IS HARSH JUDGMENT.

49. The Vav, WHICH IS ZEIR Anpin, receives these four PASSAGES, WHICH ARE CHOCHMAH, BINAH, THE RIGHT SIDE OF DA'AT AND THE LEFT SIDE OF DA'AT, and adorns itself with them, WHICH MEANS THEY BECOME ITS MOCHIN. These are the Tefilin the Holy One, blessed be He, puts on. We learned that this Vav, ZEIR ANPIN, rises TO BINAH, which is adorned with its crowns and one is attached to the other, NAMELY, ITS RIGHT COLUMN, ITS CHOCHMAH AND ITS LEFT COLUMN, ITS BINAH. It is adorned with them all. Vav, ZEIR ANPIN, is therefore in the center of everything, above and below, to display the completion of Chochmah in every direction.

50. Rabbi Aba taught, it is written, "Only Hashem took delight in your fathers" (Devarim 10:15). From this Rabbi Shimon deduced that the fathers are the holy supernal Chariot, as is also written, "Hashem took delight." Come and see, just as there is a holy Chariot below IN MALCHUT, WHICH IS FROM THE CHEST BELOW OF ZEIR ANPIN there is a holy Chariot above, FROM THE CHEST UP OF ZEIR ANPIN. Who are they? They are those we mentioned, THE FATHERS CALLED CHESED, GVURAH AND TIFERET. The whole is called a holy Chariot, because everything is interconnected and becomes one.

47. תְּגִינֵן, וְאַהֲבַת מֵאֵן דְּרַחִים לִיָּה לְמַלְכָּא, עֲבִיד יְתִיר טִיבּוֹ חֶסֶד עִם כָּלָא. וְחֶסֶד יְתִירָא, הֵוּא דְאֶקְרִי חֶסֶד דְאֵמֶת, דְּלֹא בְעֵי אֲגַר עֲלֵיהּ, אֲלֵא בְגִין רַחֲמֵי מַלְכָּא, דְּרַחִים לִיָּה יְתִיר, וּבְרַחֲמֵי מַלְכָּא תְּלִיא חֶסֶד. וְעַד אֶקְרִי אֲבֵרָהּ אֹהֲבֵי. וּבְגִין דְּרַחִים לִיָּה יְתִיר, אֲסַגֵּי חֶסֶד בְּעֵלְמָא. וְעַד, הֵכָא וְאַהֲבַת. וּבְרַחֲמֵי מַלְכָּא תְּלִיא חֶסֶד, וְדָא הִיא בֵּיתָא תְּלִיתָא.

48. בֵּיתָא רְבִיעָא, וְהִיא אִם שְׁמוּעַ. הַשְּׁמֵרוּ לָכֶם. וְחָרָה אָף יי'. גְּבוּרָה תְּקִיפָא, וְדִינָא קָשִׁיא הִיא, וְנִפְקַת מִסְטֵרָא דְאֵימָא עֲלָא. וְתְּגִינֵן, אַע"ג דְּלִית הִיא דִּינָא, מִסְטֵרָא נִפְקָא דִּינָא, גְּבוּרָה עֲלָא. וְאִי תֵימָא, וְהִיא אִם שְׁמוּעַ דְּלֹא הִיא דִּינָא. לִית כְּתָרָא מְכַל כְּתָרֵי מַלְכָּא, דְּלֹא יִתְכַלֵּיל דִּינָא וְרַחֲמֵי, כ"ש גְּבוּרָה דְאִתְכַלֵּיל טַב וּבִישׁ.

49. וְאֵלִין אַרְבַּעָה נְטִיל לֹון וְא"ו, וְאַתְעֵטֵר בְּהוּ. וְאֵלִין אֵינוֹן תְּמִילִין דְּאֵנַח קִדְשָׁא בְּרִיךְ הוּא. תְּגִינֵן, הֵאִי וְא"ו סְלִיק וְאַתְעֵטֵר בְּעֵטְרוֹ, וְאַחִיד לְהֵאִי וְלְהֵאִי, וְאַתְעֵטֵר בְּכֹלְהוּ, וְעַד וְא"ו, אֲמַצְעִיתָא דְּכָלָא, דְּעִילָא וְתַתָּא, לְאַחְזָא חֲכֵמַתָּא שְׁלִימַתָּא מְכַל סְטְרוֹי.

50. תְּאֵנִי ר' אַבָּא, כְּתִיב רַק בְּאֲבוֹתֶיךָ חֶשֶׁק יי'. מְכַאֵן אַר"ש, אֲבָהֶתָּא אֵינוֹן רְתִיבָא קְדִישָׁא עֲלָא, וְכְתִיב חֶשֶׁק יי'. ת"ח, כְּמָה דְאֵית רְתִיבָא קְדִישָׁא לְתַתָּא, כִּן אֵית רְתִיבָא קְדִישָׁא לְעִילָא. וּמֵאִי נִיְהוּ, הֵא דְאֵמֵרֵן, רְתִיבָא קְדִישָׁא כָּלָא אֶקְרִי, וְכָלָא אֲתַקְשֵׁר דָּא בְּדָא, וְאַתְעֵבִיד כָּלָא חַד.

51. "ONLY HASHEM TOOK DELIGHT IN your fathers," WHO YOU SAID WERE A CHARIOT, ARE BUT three, yet a Chariot consists of four. Whence do we get a fourth? AND HE ANSWERS, From the verse, "and He chose their seed after them" (Ibid.). HE ASKS what it means AND ANSWERS THAT THE PURPOSE OF THE VERSE IS to include King David with the patriarchs, being the fourth to be established in a holy Chariot. For we learned that the patriarchs establish and perfect everything. They are the body, NAMELY CHESED, GVURAH AND TIFERET THAT ARE CALLED BODY. By them THE BODY is completed and built and to them it is attached, NAMELY, THE BODY, ZEIR ANPIN, IS MOSTLY CHESED, GVURAH AND TIFERET IN HIM, WHICH ARE ABOVE THE CHEST AND ARE CALLED THE PATRIARCHS. King David came and perfected everything. He established the body and perfected it through them, BY BECOMING A FOURTH, THE SECRET OF MALCHUT THAT PERFECTS ZEIR ANPIN THAT IS CALLED BODY. Rabbi Yitzchak said, Just as the patriarchs merited to be adorned with a holy Chariot, so did David merit to be established as a fourth pillar of the Chariot.

52. Rabbi Yehuda said, It is written of David, "Now he was ruddy, with fine eyes, and good looking" (I Shmuel 16:12). What is the reason HE IS CALLED ruddy? Because the portion of his lot brought it on him, SINCE BEING A CHARIOT TO MALCHUT, HE WAS OF THE ASPECT OF JUDGMENT LIKE MALCHUT. Ruddy is certainly of Judgment; "with fine eyes" means Judgment included Mercy, as written, "the sure loving promises of David" (Yeshayah 55:3).

53. Rabbi Yitzchak said, We explained about "the sure loving promises (Chassadim) of David" in its place. THEY DO NOT ALLUDE TO THE INCLUSION OF JUDGMENT WITH CHESED. But "Now he was ruddy" MEANS as we said THAT HE IS JUDGMENT; "with fine eyes" refers to the patriarchs, CHESED, GVURAH AND TIFERET THAT SHINE IN THE THREE COLORS OF THE EYE. Come and see, Jerusalem and Zion are Judgment and Mercy, yet it is written, "the city of David, which is Zion" (I Melachim 8:1), WHICH INDICATES THAT JUDGMENT COMPREHENDS MERCY. It is also written, "the Holy One is in the midst of you, and I will not come into the city" (Hoshea 11:9), WHICH HAS BEEN SAID TO INDICATE THAT the Holy One, blessed be He, will not enter celestial Jerusalem UNTIL YISRAEL WILL ENTER TERRESTRIAL JERUSALEM. HE ASKS WHEN THIS WILL TAKE PLACE. Rabbi Yehuda said, When the kingdom of David would return to its place below, THE HOLY ONE, BLESSED BE HE, WOULD ENTER CELESTIAL JERUSALEM.

54. Rabbi Yitzchak said, There is a Shin with three knots, THAT IS, THREE HEADS, and a Shin with four knots, NAMELY FOUR HEADS. It alludes to three and alludes to four. We spoke of the three, NAMELY THE THREE PATRIARCHS, CHESED, GVURAH AND TIFERET. The four INCLUDE MALCHUT AS WELL to form a holy Chariot together, for MALCHUT is the inclusion of the supernal establishment, SINCE MALCHUT COMPLETES ZEIR ANPIN. From here the lower grades spread and flow by their ways and straps. They come out of the hairs on the head, suspended from them as all these other grades come down from them, until they are tied in their place.

51. רק באבותיך תלתא, ורתיכא ארבעה, ד' מנלן. דכתיב ויבחר בזרעם אחריהם. מאי משמע. לאכללא בהו דוד מלכא, דאיהו רביעאה, לאתתקנא ברתיכא קדישא. דתנינן, אבהתא תקונא ושלימותא דכלא, וגופא בהו אשתכלל ואתבני, ובהו אתאחיד. אתא דוד מלכא, ושכליל כלא, ואתקין גופא, ואשלמיה בהו. וא"ר יצחק, כמה דזכו אבהתא לאתעטרא ברתיכא קדישא, כך זכה דוד לאתתקנא בסמכא רביעאה דרתיכא.

52. א"ר יהודה, כתיב ביה בדרוד, והוא אדמוני עם יפה עינים וטוב ראי. מאי טעמא אדמוני. משום דחולקא דערביה גרמא ליה. אדמוני דינא ודאי. עם יפה עינים, דינא ברחמי. כמה דכתיב חסדי דוד הנאמנים.

53. א"ר יצחק, חסדי דוד, באתריה אוקימנא. אלא והוא אדמוני, כדאמרן. עם יפה עינים, אליון אבהתא. ת"ח, ירושלים וציון, דינא ורחמי. ואע"פ כן כתיב, עיר דוד היא ציון. וכתיב בקרבך קדוש ולא אבא בעיר, נשבע קודשא בריך הוא שלא יבנס בירושלם של מעלה וכו'. אימתי. א"ר יהודה, כד אתהדר מלכו בית דוד לאתריה לתתא.

54. רבי יצחק אמר, ש' דרשימא בתלת קשרי, ש' דארבע קשרין, רמיזא היא לתלתא, ורמיזא לארבעה. תלת הא דאמרן. ארבעה, למהוי רתיכא קדישא כחדא. דהא הוא כללא דתקונא עלאה. ומהכא, מתפרשן ואתמשכן תתאי בארחייהו, ברצועיהון. דתליין בהני שערי דרישא, דתליין בהו, ואתמשכן מנייהו כל אינון אחרנין, עד דאתקשרן באתרייהו.

55. We learned that Vav, ZEIR ANPIN, receives these supernal MOCHIN, CHOCHMAH, BINAH AND DA'AT we mentioned, which are the Tefilin the Holy One, blessed be He, dons. For that reason, one should be glorified in them, BECAUSE TEFILIN ARE CALLED GLORY. Of them it is written, "And all people of the earth shall see that you are called by the name of Hashem" (Devarim 28:10), the actual name of Hashem, THE MOCHIN CHOCHMAH AND BINAH, YUD-HEI, AND THE RIGHT AND LEFT OF DA'AT, WHICH ARE VAV-HEI. These are the head Tefilin. The hand Tefilin are the left, called strength, ACCORDING TO THE SECRET MEANING OF, "HASHEM HAS SWORN BY HIS RIGHT HAND, AND BY THE ARM OF HIS STRENGTH" (YESHAYAH 62:8). THE RIGHT HAND IS THE TORAH AND THE ARM OF HIS STRENGTH IS THE TEFILIN. MALCHUT receives from the strength, THE SECRET OF THE LEFT COLUMN. This is why, "And it shall be for a sign to you upon your hand (Heb. yadechah)" (Shemot 13:9) is spelled with EXTRA Hei. This is the Hei we discussed, NAMELY MALCHUT. Happy is the portion of Yisrael. Hence the last Hei, MALCHUT, receives the Tefilin, being left BECAUSE MALCHUT IS BUILT BY THE LEFT COLUMN. HENCE SHE RECEIVES THE TEFILIN ON THE LEFT ARM.

56. HE ASKS, Who are these four PASSAGES for, which are one body, for which reason they are included in one compartment, and what are they? HE ANSWERS, They are Tiferet, Netzach, Hod and Yesod, NAMELY THE FOUR SFIROT FROM THE CHEST AND LOWER OF ZEIR ANPIN. They are the Hei in 'yadechah', WHICH IS MALCHUT. For they all, ALL FOUR SFIROT, TIFERET, NETZACH, HOD AND YESOD FROM THE CHEST LOWER are attached TO MALCHUT so she would be blessed by them. HENCE she includes all four SFIROT FROM THE CHEST AND LOWER OF ZEIR ANPIN.

57. Rabbi Chiya said, Yet it is written, "and you shall see My back" (Shemot 33:23). We also learned it is the knot of Tefilin. He said to him, We have already explained and it is fine and clarifies the matter. Hence from this HAND TEFILIN one strap hangs down, WHICH INDICATES the lower beings are suspended from it and nourish from it. Hence it is called a sign, BECAUSE IT IS ATTACHED TO YESOD. This is the meaning of, "This is the token of the covenant" (Beresheet 9:17). It is also written, "And it shall be for a sign to you upon your hand (Heb. yadechah)" with EXTRA Hei, which has already been explained.

58. Rabbi Yesa says that "Hear (Sh'ma), O Yisrael" (Devarim 6:4) is Yisrael Saba. Rabbi Yitzchak said that the large Ayin IN SH'MA includes seventy names, THE SECRET OF THE NAME OF 72 NAMES: THE SEVENTY NAMES PLUS THE TWO WITNESSES. It is overall testimony, NAMELY THE FLOWING OF THE ILLUMINATION OF CHOCHMAH FROM SUPERNAL EDEN, CALLED TESTIMONY. "Hear O Yisrael" resembles the words, "Hear, heavens" (Yeshayah 1:2) and, "Give ear, O heavens" (Devarim 32:1), WHICH MEANS THEY SHOULD BE WITNESSES. Here too, "Hear, O Yisrael" INDICATES TO MOCHIN OF TESTIMONY. It all pertains to the same issue.

59. AFTER EXPLAINING "HEAR, O YISRAEL" HE GOES ON TO INTERPRET THE OTHER WORDS IN THE VERSE. Hashem is the top of all in the illumination of Atika Kadisha, WHICH IS Chochmah. It is called father, NAMELY ABA. "our Elohim" is the depths of the rivers and streams FROM WHENCE they emerge and flow on everything, NAMELY BINAH, FROM WHICH MALE, FEMALE AND ALL LOWER BEINGS RECEIVE, AND WHICH IS CALLED IMA. The SECOND Yud Hei Vav Hei is the trunk of the tree, NAMELY ZEIR ANPIN, which is the whole of the roots, BEING THE CENTRAL COLUMN THAT INCLUDES CHOCHMAH AND BINAH, WHICH ARE "HASHEM OUR ELOHIM." "One" is the Congregation of Yisrael, NAMELY MALCHUT, and everything, ALL THESE SFIROT, make one wholeness and are interconnected. There is no division BETWEEN THEM, but all is one.

55. תְּנִינָן, ו' נְטִיל אִינוּן עֲלָי דְאִמְרָן, וְאֵלִין תְּמַלִּין דְּאִנְח קוּדְשָׁא בְּרִין הוּא. בְּגִין כֵּךְ בְּעֵי בַר נֶשׁ לְאַתְפָּאֲרָא בְּהוּ, עֲלִיָּה כְּתִיב וְרָאוּ כָל עַמֵּי הָאָרֶץ כִּי שֵׁם יְיָ נִקְרָא עֲלֵיךְ, שֵׁם יְיָ מִמֶּשׁ. וְאֵלִין אִינוּן תְּמַלִּין דְּרִישָׁא, תְּמַלִּין דְּרוּעָא הִיא שְׁמַאֲלָא, דְּאִקְרִי עֵז, וְיִרְתָּא מְעֵז, הַהֲדַר וְהִיא לְאוֹת עַל יַדְכָּה בְּהֵ"א, וְהִיא הֵ"א דְּאוּקִימְנָא. זְכָאָה חוּלְקָהוּן דִּישְׂרָאֵל. וְעַד, הֵ"א בְּתִרְאָה נְטִילָא תְּמַלִּין, דְּהִיא שְׁמַאֲלָא.

56. לְמָאן אִינוּן אֵלִין אַרְבַּעָה, דְּאִינוּן חַד גּוּפָא, וְעַד כְּלִילָן בְּחַד, וּמָאן אִינוּן. תְּפָאֲרַת נֶצַח הוּד יְסוּד. וְהִיא הֵ"א דִּירְכָּה, וְכִלְהוּ אַחִידָא בְּהַ, בְּגִין לְאַתְבְּרָכָא מְנִיָּהוּ, וְכִלְיָא מְכִלְהוּ.

57. א"ר חִיָּיא, אִי הִכִּי הָא כְּתִיב וְרִאִיתָ אֶת אַחֲוֵי, וְתִנִּינָן דְּאִ קֶשֶׁר שֶׁל תְּמַלִּין. אָמַר לִיהָ הָא אוּקְמוּהָ, וְשִׁפִּיר הוּא, וְכִלְיָא בְּרִירָא דְּמִלְּהָ. וְעַד מְהַאי תְּלִינָא רְצוּעָה חַד לְתַתָּא, דְּהָא מְנָה תְּלִינָן תְּתָאִי, וְאַתְּזִנּוּ מְנָה. וְעַד אִיתְקְרִי אוֹת. כַּד"א זֹאת אוֹת הַבְּרִית. וְכְתִיב וְהִיא לְאוֹת עַל יַדְכָּה בְּהֵ"א וְהִיא אוּקְמוּהָ.

58. שְׁמַע יִשְׂרָאֵל. א"ר יוֹסָא, יִשְׂרָאֵל סְבָא. ר' יִצְחָק אָמַר ע' רַבְרָבָא, לְאַכְלִלָא שְׁבַעִין שְׁמָהוּן, סְהַדוּתָא דְּכִלְיָא שְׁמַע יִשְׂרָאֵל, כְּמָה דְּכְתִיב, שְׁמַעוּ שָׁמַיִם. וְכְתִיב הָאִינוּן הַשְּׁמַיִם. אוּף הִכָּא שְׁמַע יִשְׂרָאֵל. וְכִלְיָא חַד מְלָה הוּא.

59. יְדוּ"ד: רִישָׁא דְּכִלְיָא, בְּנִהִירוּ דְּעִתִּיקָא קְדִישָׁא. וְהִיא הוּא דְּאִקְרִי א"ב. אֱלֹהִינוּ: עִמִּיקְתָּא דְּנַחֲלִין וּמְבוּעִין, דְּנִמְקִין וְנִגְדִין לְכִלְיָא. יְדוּ"ד: גּוּפָא דְּאִילִנָּא שְׁלִימוּ דְּשְׂרָשִׁין. אַחַד: כְּנַסֵּת יִשְׂרָאֵל. וְכִלְיָא חַד שְׁלִימוּתָא, וְאַתְקֶשֶׁר דָּא בְּדָא, וְלֹא אֶשְׁתַּכַּח פְּרוּדָא, אֶלָּא כִלְיָא חַד.

60. Rabbi Yitzchak taught, the supernal holy Chariot, CHOCHMAH AND BINA, TIFERET AND MALCHUT, are the four compartments of the Tefilin that Vav puts, WHICH IS ZEIR ANPIN, as we learned. Another holy Chariot, TIFERET, NETZACH, HOD AND YESOD are the four other PASSAGES included in one COMPARTMENT, WHICH ARE THE TEFILIN the last Hei OF YUD HEI VAV HEI puts, WHICH IS MALCHUT, as we explained.

60. תני ר' יצחק, רתיבא קדישא עלאה, ארבע בתי דתפילין דאנח ו'. כמה דאתמר. רתיבא קדישא אחרא, ארבע אחרנין דכלילין בחד, דאנח ה' בתראה כמה דאוקמוה.

9. Upper union and lower union

We are told that the purpose of the recital of the Sh'ma is to unify the name of God. The unification perfects the ministers and officers of 248 worlds, all called body parts. We hear about the 613 commandments in the lilies and the secret of "the apple tree among the trees of the wood."
Ra'aya Meheimna (the Faithful Shepherd)

61. "Hear, O Yisrael, Hashem our Elohim; Hashem is one" (Devarim 6:4). The commandment is to declare the unity of the name of the Holy One, blessed be He, below; for as the name of the Holy One, blessed be He, is unified below, so it is unified above. Thus the Holy One, blessed be He, is one and only above and below. Whoever declares the unity of the name of the Holy One, blessed be He, should direct his attention and will to the meditation (lit. 'unification') we mentioned, NAMELY UNITE HIS NAME BELOW, and connect all His limbs, NAMELY THE SFIROT by means of the meditation so that they will all become one. For as one arranges all the limbs OF THE NAME according to a mystery below, so one connects all the supernal limbs by means of that meditation so they will all become one.

רעיא מהימנא

61. שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד, פְּקוּדָא דְא, לְיַחְדָּא שְׁמִיהַ דְּקוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוֹמָא, דְּהָא כְּמָה דְּמֵיחְדֵי שְׂמָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְתַתָּא, הַכִּי אֲתֵיחַד שְׁמִיהַ לְעֵילָא. אֲשַׁתְּכַח קוּדְשָׁא בְּרִיךְ הוּא יַחֲדָאי עֵילָא וְתַתָּא. מֵאן דְּמֵיחַד שְׁמִיהַ דְּקוּדְשָׁא בְּרִיךְ הוּא, יִשְׂוֵי לְבִיָּה וְרַעוּתֵיהַ בְּהוּא יַחְדָּא דְּקְאֻמְרָן, וְיַחְבֵּר כָּל שְׁיִינְפוּי בְּהוּא יַחְדָּא לְמַהוּי כְּלָהוּ אַחַד. כְּמָה דְּשְׂוֵי כָּל שְׁיִינְפוּי בְּרִזָּא דְּחַד, הַכִּי לְעֵילָא מַחְבֵּר כָּל שְׁיִינְפוּי עֵלְאִין בְּהוּא יַחְדָּא, לְמַהוּי כְּלָהוּ חַד.

62. When man is about to unite the name of the Holy One, blessed be He, all the hosts of heaven stand in rows so as to be established and reach perfection by means of that meditation, to be founded by one mystery and meditation. They are all properly established BY THAT MEDITATION. At that time, there is a minister and officer situated under 248 worlds, all called body parts. This OFFICER is called Halanu, and stands awaiting that unification. He is the gatherer of lilies, as written, "to gather lilies" (Shir Hashirim 6:2), which are the body parts.

62. בְּשַׁעֲתָא דְּאֲתֵי בִּי לְיַחְדָּא שְׂמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, כָּל חִילֵי שְׂמִיָּא כְּלָהוּ, קְיַיְמִין שׁוּרִין שׁוּרִין, בְּגִין לְאַתְתַּקְנָא וּלְאַתְכַּלְלָא כְּלָהוּ בְּהוּא יַחְדָּא, לְמִיקַם בְּרִזָּא דְּחַד בִּיחְדָּא חַדָּא. כְּלָהוּ מִתְתַּקְנָן בְּתַקּוּנֵיהוּן בְּדָקָא יֵאוּת. בְּהַאי שַׁעֲתָא קְיַיְמָא חַד מְמַנָּא שְׂמֵשָׁא, דְּקְיַיְמָא תַּחוּת רַמ"ח עֲלָמִין, וְכְלָהוּ אַקְרוּן שְׁיִיפִין דְּגוּפָא. וְדָא אַקְרִי הַלְנִי"ו, קְיַיְמָא מַחְכָּה לְהוּא יַחְדָּא, וְדָא אִיהוּ מְלַקֵּט שׁוֹשְׁנִים, כְּד"א וּלְלַקֹּט שׁוֹשְׁנִים. דְּאִינוּן שְׁיִיפִין דְּגוּפָא.

63. The Supernal Name gathers the supernal body parts according to the meditation that is unified by means of the 42 names. It gathers all those supernal lilies. This officer gathers all the lower, which are all ministers, into 72 names. They are all gathered by that meditation and all become one body, according to the same mystery. That meditation rises and unites everything in the two sides into one unity. At that time all body parts are gathered and connected into one, so they will all be according to the same meaning above and below, according to the secret of, "Hashem shall be one, and His name One" (Zecharyah 14:9).

63. שְׁיִיפִין עֲלָאִין לְקִיט לֹון שְׂמָא עֲלָא, בְּרִזָּא דְּיַחְדָּא דְּקָא אֲתֵיחַד בְּרִזָּא דְּמ"ב שְׂמָהָן. וְלְקִיט כָּל אִינוּן שׁוֹשְׁנִים עֲלָאִין, וְשְׂמֵשָׁא דָא לְקִיט כָּל אִינוּן תַּתָּאִין, הִי כְּלָהוּ מְמַנָּן בְּכַלְלָא דְּע"ב שְׂמָהָן, וְאַתְלַקִּיטוּ כְּלָהוּ בְּהוּא יַחְדָּא, וְאַתְעַבִּידוּ כְּלָהוּ גוּפָא חַדָּא. בְּרִזָּא חַדָּא. וְהוּא יַחְדָּא סְלֵקָא, וְקָא מֵיחַד כְּלָא בְּתֵרִין סְטֵרִין בִּיחְדָּא חַדָּא. בְּהוּא שַׁעֲתָא מִתְלַקֵּטִין שְׁיִיפִין כְּלָהוּ, וּמִתְחַבְּרָן בְּחַבּוּרָא חַדָּא, לְמַהוּי כְּלָהוּ בְּרִזָּא דְּחַד, עֵילָא וְתַתָּא, בְּרִזָּא דִּידוּד אַחַד וְשְׁמוּ אַחַד.

64. For that reason in the word 'Echad (Eng. 'one')' the pronunciation of two letters Chet and Dalet is lengthened, to gather lilies so as to be united by means of the same mystery by the complete meditation. Once all body parts are united according to the same secret of the same meditation, everything is considered a peace (or: 'whole') offering. For that secret reason the Holy One, blessed be He, entered Adam into the Garden of Eden, as written, "to till it and to keep it" (Beresheet 2:15). We learned that these are the two offerings, according to the secret of, "Hashem shall be one, and His name One". For in reference to these offerings it is written, "to gather lilies." These are the body parts of the two sides that are one.

65. The lilies are a mystery. When these body parts are connected together so as to be all one by means of one meditation according to the secret of the offering, the Holy One, blessed be He, is adorned with a crown of fine gold, so as to be adorned with His honor. This is the meaning behind the word lilies, which are the secret of all the body parts above and below. The secret of that gold is that it is a crown that is adorned and rises from among them. There is everything in them, IN THE LILIES.

66. There are 613 commandments in these lilies, which are the body parts of the two sides, according to the secret of, "Hashem shall be one, and His name One." Among them is the ascent of that gold that rises from among them. Wherever they are, THAT IS, THE UNIFICATION OF THE BODY PARTS OF BOTH SIDES, that supernal ascent of THE CROWN OF gold rises from among them. This is the secret of "the apple tree among the trees of the wood" (Shir Hashirim 2:3), and, "the lily among thorns" (Ibid. 2), as both the one and the other should rise as one by the complete meditation. Happy is he who sacrifices these offerings, NAMELY, PERFORMS THESE MEDITATIONS. Surely, it is favorable to him both in this world and the World to Come.

10. Awe

The Faithful Shepherd says that it is a commandment to be in awe of God in a general way, but that one should also be in awe of Him in particular; this means that he should feel awe out of love, that is the base and foundation of the love of God.

67. It is a commandment to be in awe of the Holy One, blessed be He, in general and in particular. HE EXPLAINS, we explained awe TO MEAN that man should be always in awe of the Holy One, blessed be He, as written, "that you may fear this glorious and fearful name, Hashem your Elohim" (Devarim 28:58). Awe is a place called awe, NAMELY MALCHUT, since there the awe of the Holy One, blessed be He LIES. It is CALLED the awe of Hashem BECAUSE ONE SHOULD BE in awe of Him. This is the secret of the verse, "and reverence My sanctuary" (Vayikra 19:30). For in this awe, MALCHUT, a baton of fire dwells that strikes the evil who do not observe the commandments of the Torah SINCE PUNISHMENTS COME FROM MALCHUT. Hence one should be in awe in general, NAMELY FEAR OF PUNISHMENT.

64. וע"ד מאריכין באחד, בתרי אתון. למלקט שושנים, לאתייחדא ברזא דאחד ביחודא שלים. בין דאתייחדן שייפין בלהו, ברזא חדא היחודא חדא, בדין אתקרי בלא קרבן שלים. ועל רזא דא, אעיל ליה קודשא ברין הוא בג"ע לאדם קדמאה, כמה דכתיב לעבדה ולשמרה. ותנינן, דאלין אינון קרבנין תרין, רזא הידוד אחד ושמו אחד. דאינון קרבנין כתיב, וללקוט שושנים. אלין שייפין דתרין סטרין, דאינון חד.

65. שושנים רזא איהו. דכד מתחברן כל אינון שייפין בחדא, למהוי בלהו ביחודא חדא, רזא דקרבן, בדין מתעטר קודשא ברין הוא בעטרה ברישא דכתם פז, למהוי ביקרוי מתעטרא. ורזא דא הוי דכתיב שושנים, רזא דכל אינון שייפין דעילא ותתא. ורזא דהוא פז, עטורא דמתעטרא וסלקא מבינייהו, וכלא איהו ביה.

66. בהני שושנים אית בה שית מאה ותליסר פקודין, דאינון שייפין דתרין סטרין, רזא הידוד אחד ושמו אחד. ואית ביה סליקו דהוא פז, דקא סליק מבינייהו. ובכל אתר דאינון משתבחי, הוא סליקו עלאה אשתבח מבינייהו לאסתלקא. ורזא דא תפוח בעצי היער. ושושנה בין החוחים. דא ודא אצטריך לאסתלקא בחדא ביחודא שלים. זבאה איהו מאן דקריב קרבנין אלין, ודאי לרעוא ליה בהאי עלמא ובעלמא דאתי.

67. פקודא ליראה בארץ כלל, ובארץ פרט. והא יראה אוקימנא, בגין דאית עליה דב"נ לדחלא מקמי קודשא ברין הוא תדיר. כד"א, ליראה את השם הנכבד והנורא הזה את יי' אלהיך. ובגין יראה דא, יסתמר בארחו. ויראה, אתר הוא דאקרי יראה, בגין דתמן שריא דחלא דקודשא ברין הוא, איהו יראת יי' לדחלא מניה, ודא איהו רזא דכתיב, וממקדשי תיראו בהאי יראה שריא פולסא דנורא, לאלקאה לון לחיביא, דלא נטרין פקודי אורייתא וע"ד בארץ כלל, אית לדחלא.

68. Then ONE SHOULD BE IN AWE OF HIM in particular, namely, when man knows what the awe of Hashem is, BY ATTAINING THE QUALITY OF MALCHUT HERSELF. This is awe out of love, which is the base and foundation of the love of the Holy One, blessed be He. This awe causes one to observe all the commandments of the Torah, so man will be a faithful servant of the Holy One, blessed be He, as is proper.

68. וּבִתְרַבּ אֲרַח פֶּרֶט, כִּד יִדַע ב"נ מֵאֵן אִיהוּ יִרְאֵת יי', וְדָא אִיהוּ דְחֵלָא דְחֵבִיבוּתָא, דְאִיהוּ עֵיקַר וַיִּסְוֵדָא לְמֵרְחֵם לִיהּ לְקוּדְשָׁא בְרִיךְ הוּא. הָאִי יִרְאֵה עֵבִיד לְנִטְרָא כָּל פְּקוּדוֹי דְאֹרִינְיָתָא, לְמַהוּי ב"נ עֵבֵד נְאֻמָּן לְגִבּוֹי קוּדְשָׁא בְרִיךְ הוּא כְּדָקָא יֵאוּת.

11. Love

Moses now says that it is a commandment to love. He tells us that whoever loves God maintains ten sayings and passes ten tests. We hear about great love and everlasting love, and that the two are one without division. The Faithful Shepherd asserts that love surpasses every other kind of worship there is in the whole world.

69. It is a commandment to love. We explained that the love for the Holy One, blessed be He, MEANS that man should love Him with great love as did Abraham, who loved the Holy One, blessed be He, with great love and risked his body and soul for His sake. From this we derived that whoever loves the Holy One, blessed be He, maintains ten sayings, NAMELY TEN SFIROT, above and below. Hence all these ten tests Abraham underwent and withstood correspond to the ten sayings, since every test is one saying, NAMELY ONE SFIRAH. And he was tested by that saying and withstood it.

69. פְּקוּדָא לְאַהֲבָה, וְהָא אוֹקִימְנָא רְחִימוּ דְקוּדְשָׁא בְרִיךְ הוּא, דְבַעֵי ב"נ לְרַחֲמָא לִיהּ רְחִימוּ סְגִי כְּאַבְרָהָם, דְרַחֲמִים לִיהּ לְקוּדְשָׁא בְרִיךְ הוּא בְכַמְה רְחִימוּ, וּמִסֵּר גּוּפִיהּ וְנַפְשִׁיהּ לְגִבּוֹיָהּ. מִכָּאֵן אוֹלִיפְנָא, מֵאֵן דְרַחֲמִים לִיהּ לְקוּדְשָׁא בְרִיךְ הוּא, אִיהוּ מְקַיִים עֶשֶׂר אַמִּירָן עֵילָא וְתַתָּא. וְע"ד כָּל אֵינּוֹן עֶשֶׂר נִסְיוֹנֵי דְאַתְנַסָּא אַבְרָהָם, וְקֵאִים בְּכֻלְהוּ לְקַבֵּל עֶשֶׂר אַמִּירָן, כָּל נִסְיוֹנָא אַמִּירָא הִיא, וְאַתְנַסָּא בְּהוּא אַמִּירָא, וְקֵאִים בֵּיהּ.

70. There are therefore ten tests THAT CORRESPOND TO THE TEN SFIROT, and Abraham withstood them all, because he was attached and cleaved to the right hand of the Holy One, blessed be He that is called great love, NAMELY CHESED OF ZEIR ANPIN. It is called great love because whoever is in that state of love is attached to the supernal world, ZEIR ANPIN. Everlasting love is the secret of the lower world, NAMELY MALCHUT, to which the love of the Holy One, blessed be He, is attached. Everything, GREAT LOVE AND EVERLASTING LOVE, is the same mystery without division BETWEEN THEM. We have now learned the mystery of love that love surpasses every kind of worship in the world. By love the name of the Holy One, blessed be He, is honored above everything, and is blessed. Blessed be He forever and ever. This is the clarification of the secret of love.

70. וְע"ד אֵינּוֹן עֶשֶׂר נִסְיוֹנֵי, וְכֻלְהוּ קֵאִים בְּהוּ אַבְרָהָם, בְּגִין דְאַתְקִשֵׁר וְאַתְדַּבֵּק בִּימִינָא דְקוּדְשָׁא בְרִיךְ הוּא, דְאִיהוּ אַהֲבָה רַבָּה. מ"ט אִיקְרִי אַהֲבָה רַבָּה. בְּגִין מֵאֵן דְקֵאִים בְּהֵאִי אַהֲבָה, אַתְקִשֵׁר בְּעֵלְמָא עֵלְאָה. אַהֲבַת עוֹלָם, דָּא רְזָא דְעֵלְמָא תַתָּאָה, דְאַתְקִשֵׁר בֵּיהּ רְחִימוּ דִּילִיָּהּ, וְכֻלָּא רְזָא חֲדָא, בְּלָא פְרוּדָא, וְהָא אַתְמַר רְזָא דְאַהֲבָה, רְחִימוּ דָּא סְלוּק עַל כָּל פּוֹלְחָנִין דְעֵלְמָא, בְּהֵאִי אַתְיִיקַר שְׁמִיהּ דְקוּדְשָׁא בְרִיךְ הוּא יְתִיר מִכָּלָּא, וְאַתְבְּרַךְ. בְרִיךְ הוּא לְעֵלְמָא וְלְעֵלְמֵי עֵלְמִין, וְרְזָא דְאַהֲבָה אַתְמַר.

71. It is a commandment to recite the Sh'ma twice every day, once to correspond to the grade of day, WHICH IS ZEIR ANPIN, and once to correspond to the grade of night, WHICH IS MALCHUT, so as to include the grade of night in day and the grade of day in the night. We have already learned this. We therefore need twice daily, once during the day and once at night.

71. פְּקוּדָא לְמַקְרִי קְרִיאת שְׁמַע ב' זְמַנִּין בְּכָל יוֹמָא חַד, לְקַבֵּל דְרֵגָא דִּימְמָא. וְחַד, לְקַבֵּל דְרֵגָא דִּילִילִיָּא. וְלֹא אַכְלָלָא בִּימְמָא דְרֵגָא דִּילִילִיָּא, וְלֹא אַכְלָלָא בִּילִילִיָּא דְרֵגָא דִּימְמָא, וְהָא אַתְמַר. וְע"ד תְּרִין זְמַנִּין בְּכָל יוֹמָא, חַד בִּימְמָא וְחַד בִּילִילִיָּא.

12. The Mezuzah

We are told that affixing a Mezuzah at the door ensures that God will guard the inhabitants when they enter and leave. Another reason for the Mezuzah is that it reminds people of God so they remember to do His will. We hear how the evil demon that stands near the door is distracted so he can not do any harm.

72. It is a commandment that man should fix a Mezuzah at his door, so that everyone will be guarded by the Holy One, blessed be He, upon leaving THE HOUSE and entering THE HOUSE. This is the secret of, "Hashem shall preserve your going out and your coming in from this time forth, and for evermore" (Tehilim 121:8). For the secret of the Mezuzah always rests at the door, which is the entrance to the higher, BEING MALCHUT, THE ENTRANCE TO ZEIR ANPIN, ACCORDING TO THE SECRET OF, "THIS IS THE GATE OF HASHEM" (TEHILIM 118:20). This grade is called guardian, so one is guarded.

73. For man is not guarded except by the Holy One, blessed be He, who constantly guards and is present at the door TO THE HOUSE, while one is inside THE HOUSE. Another REASON FOR THE MEZUZAH is that one must never forget the memory of the Holy One, blessed be He. This REASON is like the Tzitzit, as said, "that you may look upon it, and remember" (Bemidbar 15:39). When one sees that reminder, he is reminded to do his Master's bidding. The secret of Faith is that the Mezuzah includes a male and a female together.

74. In the book of Solomon IT IS WRITTEN: near the entrance, against the two grades, comes a certain demon that has permission to harm. It stands at the left side OF THE DOOR. Man lifts up his eyes, sees the secret of his master's Name IN THE MEZUZAH AT THE RIGHT SIDE OF THE DOOR and remembers it, and the DEMON cannot harm. You may say that if this is so, IT IS TRUE WHEN ONE COMES INTO THE HOUSE. BUT when leaving the door OF THE HOUSE outside, the demon TO THE LEFT SIDE OF THE DOOR is at the right side OF THE MAN and the Mezuzah to his left. How is man guarded then, if THE MEZUZAH is to his left?

75. AND HE ANSWERS, All that the Holy One, blessed be He, does, follows its own kind. There are two grades to man, one to his right and one to his left. The one to the right is called the Good Inclination and the one to the left is called the Evil Inclination. When one goes out of his house's door, that demon lifts up its eyes and sees the Evil Inclination dwelling at the left side. It is attracted to that side WHERE THE EVIL INCLINATION ABIDES, NAMELY THE LEFT, and is removed from the right. Then at the LEFT side rests his master's Name, NAMELY THE MEZUZAH, and it cannot approach him to cause him harm and that man goes out and is saved from it. Upon coming INTO THE HOUSE the Holy Name IN THE MEZUZAH is to his right, AND THUS THE RIGHT OVERPOWERS THE LEFT, and it cannot prosecute him.

76. One must therefore be careful not to soil the door to his house with filth and refuse, or spill dirty water FOR TWO REASONS; the one is not to desecrate his Master's Name IN THE MEZUZAH and the other is that then that fiend, NAMELY THE DEMON, has permission to cause harm. For that reason man must be careful about it and take care not to push away his Master's Name from the door to his house.

72. פְּקוּדָא לְמִקְבַּע ב"נ מְזוּזָה לְתַרְעִיָּה, לְמַהוּ כָּל ב"נ נָטוּר מֵעַם קוּדְשָׁא בְּרִיךְ הוּא, כִּד נִמְיָק וְכִד עֵינִל. וְרָזָא יְיָ יִשְׁמַר צִאתְךָ וּבֹאךָ מֵעַתָּה וְעַד עוֹלָם. בְּגִין דְּרָזָא דְּמְזוּזָה אִיהוּ קָאִים תְּדִיר לְפִתְחָא. וְדָא אִיהוּ פִתְחָא דְּלַעִילָא, וְדָא אִיהוּ דְּרָגָא דְּאִקְרִי שׁוּמַר, לְאַשְׁתַּכְחָא בְּנָטוּרוֹ.

73. דִּב"נ לָאו אִיהוּ נָטוּר, בְּר נָטוּרוֹ דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּאִיהוּ נָטוּר תְּדִיר, וְקָאִים לְפִתְחָא, וּב"נ לְגוֹ. וְתוֹ, דְּלָא יִנְשִׁי ב"נ דּוּכְרָנָא דְּקוּדְשָׁא בְּרִיךְ הוּא לְעֵלְמִין. וְדָא אִיהוּ כְּגוּוּנָא דְּצִיצִית, כִּד"א וְרָאִיתִם אוֹתוֹ וּזְכַרְתֶּם אֹת וְגו'. כִּיּוֹן דְּחָמִי בְּר נֶשׁ לְהָאִי דּוּכְרָנָא, אֲדַכְּרַ בְּגִרְמִיָּה לְמַעַבְדַּ פְּקוּדָא דְּמֵאֲרִיָּה. וְרָזָא דְּמַהִימְנוּתָא, מְזוּזָה כְּלָלָא דְּכִר וְנוֹקְבָא כְּחֻדָּא.

74. בְּסִפְרָא דְּשַׁלְמָה, סְמוּיָךְ לְפִתְחָא, לְקַבֵּל תְּרִין דְּרָגִין, אֲזִדְמִן חַד שִׁידָא וְאִית לִיה רֶשׁוּ לְחַבְלָא. וְאִיהוּ קָאִים לְסִטְר שְׁמַאלָא. זְקִיף ב"נ עֵינָיו, חָמִי לִיה לְרָזָא דְּשְׁמָא דְּמֵאֲרִיָּה, וְאֲדַכְּרַ לִיה, וְלָא יְכִיל לִיה לְאַבְאָשָׁא. וְאִי תִימָא, אִי הֲכִי כִי נִמְיָק ב"נ מִתַּרְעִיָּה לְבַר, הָא הוּא שִׁידָא קָאִים לִימִינִיָּה, וּמְזוּזָה לְשְׁמַאלִיָּה, וְהֵאִיךְ אֲתַנְטִיר ב"נ, אִי אִיהוּ שְׁאֲרִי לְשְׁמַאלִיָּה.

75. אֵלָא כָּל מַה דְּעַבְדַּ קוּדְשָׁא בְּרִיךְ הוּא, כָּל מְלָה וּמְלָה אֲתַמְשֵׁךְ בְּתַר זִינִיָּה. בְּבַר נֶשׁ קִיּוּמִין תְּרִין דְּרָגִין, חַד מִימִינָא, וְחַד מִשְׁמַאלָא. הוּא דִּימִינָא אִקְרִי יַצְה"ט, וְהוּא דְּשְׁמַאלָא אִקְרִי יַצַּר הָרַע. כִּיּוֹן דְּנִפְק בְּר נֶשׁ מִתַּרְעָא דְּבֵיתִיָּה, הוּא שִׁידָא זְקִיף עֵינָיו, וְחָמִי לִיצַר הָרַע, דְּשְׁאֲרִי לְשְׁמַאלָא, אֲתַמְשֵׁךְ לְהוּא סִטְרָא וְאֲתַעֲרִי מִימִינָא. וּבְהוּא סִטְרָא, קָאִים שְׁמָא דְּמֵאֲרִיָּה, וְלָא יְכִיל לְקַרְבָּא וְלַאבְאָשָׁא לִיה, וְנִמְיָק ב"נ וְאַשְׁתַּזִּיב מִנִּיָּה. כִּד עֵינִל, הָא שְׁמָא קְדִישָׁא לִימִינָא קָאִים, וְלָא יְכִיל לְקַטְרָגָא בְּהִדְרִיָּה.

76. וְע"ד אֲצַטְרִיךְ ב"נ, דְּלָא יַעֲבִיד טְנוּפָא וְלְכַלּוּכָא בְּתַרְעָא דְּבֵיתִיָּה, וְלָא יוֹשִׁיד מִיּוֹן עֲכוּרִין. חַד, דְּלָא יַעֲבִיד קְלָנָא לְגַבִּי שְׁמָא דְּמֵאֲרִיָּה. וְחַד, דְּאִית לִיה רֶשׁוּ לְהוּא מְחַבְלָא לְחַבְלָא. וּבִג"כּ יוֹדְהַר ב"נ מְהֵאִי, וְיוֹדְהַר ב"נ דְּלָא יִמְנַע מִתַּרְעָא דְּבֵיתִיָּה שְׁמָא דְּמֵאֲרִיָּה.

77. When man fixes a Mezuzah at his door, when he enters his house, the Evil Inclination and the demon guard him in spite of themselves and say, "this is the gate of Hashem, into which the righteous shall enter" (Tehilim 118:20). When there is no Mezuzah at a man's entrance, the Evil Inclination and that demon GROW STRONG AND come together and place their hands on his head when he enters and begin to say, Woe to so and so who went out of his Master's domain. From that time ON he is not guarded and there is no one to guard him. May the Merciful One save us.

77. וכד בר נש אתקין מזוזה לפתחיה, כד עייל
ההוא ב"נ, ההוא יצר הרע וההוא שידא בעל
כרחייהו נטרי ליה, ואמרי זה השער ליי צדיקים
יבאו בו. וכד לא קאים מזוזה לפתחיה דב"נ, יצר
הרע וההוא שידא מתתקנין כחדא, שווי ידיהו על
רישיה בזמנא דעייל, פתחי ואמרי, ווי ליה לפלגנא,
דהא נפק מרשותא דמאריה, מההוא זמנא קאים
בלא נטירו, דלית מאן דנטיר עליה, רחמנא
לישזבן.

13. Sh'ma and 'Blessed be the name of the glory of His kingdom forever and ever'

This section talks about the unification of the two names Yud Hei Vav Hei and Elohim, the first by the meditation "Sh'ma Yisrael" and the second by the meditation beginning "Blessed be the name." This concept is applied also to the Torah, that consists of the Written Torah and the Oral Torah, the first being general and the second being particular. The unification spoken of here pertains to the Torah, to the names of God, to the above and the below, to Zeir Anpin and Malchut, to 'remember' and 'keep', to night and day and to right and left, it is the unification of everything. Finally we are told how the Tefilin relate to this topic.

78. "Hear (Sh'ma), O Yisrael, Hashem our Elohim, Hashem is one" (Devarim 6:4) is one meditation (lit. 'unification'), and 'Blessed be the name of the glory of His kingdom forever and ever' is another meditation, so that His Name, WHICH IS MALCHUT CALLED NAME, should be of the same secret. According to this secret of "Hashem, He is the Elohim" (I Melachim 18:39), YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, IS MALCHUT CALLED ELOHIM. This is written WHEN ZEIR ANPIN AND MALCHUT are unified together. HENCE, "SH'MA YISRAEL" IS THE SECRET OF YUD HEI VAV HEI, AND, 'BLESSED BE THE NAME OF THE GLORY OF HIS KINGDOM FOREVER AND EVER' IS THE ELOHIM.

78. שמע ישראל יי אלהינו יי אחד, דא איהו
יחודא חד. ברוך שם כבוד מלכותו לעולם ועד, דא
יחודא אחרא, למהוי שמייה רזא חד. ורזא דא, יי
הוא האלהים, דא כתיב, כד אינון ביחודא חד.

79. You may say that in that case THE MEDITATION OF SH'MA AND 'BLESSED BE...' resembles the verse, "Hashem shall be one, and His name One" (Zecharyah 14:9), which is not equal to, "Hashem, He is the Elohim." For had it been written, 'Hashem and His name shall be one' we would say so THAT IT EQUALS, "HASHEM, HE IS THE ELOHIM," BUT it is not written so but, "Hashem shall be one, and His name One." IN THAT CASE it should have said thus: 'Hashem is, the Elohim is', and it would equal, "Hashem shall be one, and His name One." BUT SINCE IT IS NOT WRITTEN SO, BUT, "HASHEM, HE IS THE ELOHIM" IT IS NOT SIMILAR TO, "HASHEM SHALL BE ONE, AND HIS NAME ONE." HOW CAN WE CLAIM THAT THE MEDITATION OF "SH'MA" AND 'BLESSED BE...', WHICH ARE TWO MEDITATIONS, LIKE "HASHEM SHALL BE ONE, AND HIS NAME ONE," IS EQUAL TO, "HASHEM, HE IS THE ELOHIM"?

79. ואי תימא, אי הכי בגוונא דכתיב יי אחד ושמו
אחד, לאו איהו יי הוא האלהים, דאי כתיב יי
ושמו הוא אחד, הוינא אמרי הכי, לא כתיב אלא
יי אחד ושמו אחד, ואצטריך לומר בגוונא דא, יי
הוא האלהים הוא, ויתחזי יי אחד ושמו אחד.

80. HE ANSWERS, Everything is one; THE MEDITATION OF "SH'MA" AND 'BLESSED BE...', THE SECRET OF "HASHEM SHALL BE ONE" IN "SH'MA" AND "HIS NAME ONE" IN 'BLESSED BE...' ARE ONE WITH "HASHEM, HE IS THE ELOHIM." For when these two names are unified - YUD HEI VAV HEI, WHICH IS ZEIR ANPIN, TOGETHER WITH ELOHIM, WHICH IS MALCHUT, the one by one meditation, WITH THE MEDITATION OF "SH'MA YISRAEL," and the other by another meditation, NAMELY THE MEDITATION OF, 'BLESSED BE...', or when the two names become one and are mutually included in each other and everything becomes one complete name, then IT IS WRITTEN, "Hashem, He is the Elohim." For then everything is included in each other to be one. But before they are unified each on its own, they cannot be mutually included to be all one, IN SUCH A WAY THAT "HASHEM SHALL BE ONE, AND HIS NAME ONE" IS NOT EQUAL TO "HASHEM, HE IS THE ELOHIM," BUT THE LATTER IS THE RESULT OF THE FORMER, AS EXPLAINED.

80. אלא בלא חד, דכד אתאחדן תרין שמהן אליו,
דא ביחודא חד, ודא ביחודא חד, כדין תרין שמהן
אליו אתעבידו חד, ואתכלילן דא בדא, והוי בלא
שמא שלים ביחודא חדא, וכדין יי הוא האלהים,
דהא כדין אתכליל בלא דא בדא למהוי חד, ועד
דאתיחדו כל חד דא בלחודוי ודא בלחודוי, לא
אתכלילו דא בדא, למהוי בלא חד.

81. The generality of the whole Torah, NAMELY THE WRITTEN TORAH AND THE ORAL TORAH TOGETHER, is surely that way, for the Torah is the Written Torah and is the Oral Torah. The Written Torah is as written, "Hashem," NAMELY ZEIR ANPIN; the Oral Torah is as written, "the Elohim," WHICH IS MALCHUT. Since the Torah is the secret of the Holy Name it is therefore called thus, THE ONE IS CALLED YUD HEI VAV HEI AND THE OTHER THE ELOHIM.

82. The Written Torah and the Oral Torah, the one is general and the other particular. THE WRITTEN TORAH IS GENERAL, NAMELY ZEIR ANPIN, WHILE THE ORAL TORAH IS PARTICULAR, NAMELY MALCHUT. The general needs the particular and the particular needs the general. THE ONE CANNOT REACH PERFECTION WITHOUT THE OTHER UNTIL THE TWO ARE JOINED, they unite with each other and everything becomes one. Therefore the generality of the whole Torah is the generality above, ZEIR ANPIN, and the generality below, MALCHUT, since that name exists above and that name exists below. The one, THE WRITTEN TORAH, is the secret of the supernal world, ZEIR ANPIN, and the other, THE ORAL TORAH, is the secret of the lower world, MALCHUT. Hence it is written, "To you it was shown, that you might know that Hashem He is the Elohim" (Devarim 4:35), WHERE BOTH ARE ONE. This includes everything, ALL WORLDS. All that we said should one know in this world.

83. You may ask where the commandments of the Torah are in this inclusion, WHETHER "HASHEM, HE IS THE ELOHIM," INCLUDES EVERYTHING. HE ANSWERS, The one, YUD HEI VAV HEI, is 'remember', while the other, THE ELOHIM, is 'keep'. All the commandments of the Torah are included in these in the mystery of 'remember' and the mystery of 'keep'. 'REMEMBER' INCLUDES THE 248 POSITIVE COMMANDMENTS AND 'KEEP' INCLUDES THE 365 NEGATIVE COMMANDMENTS, and everything is one.

84. Rabbi Yosi opened with, The fact that we learned that the evening prayer (Arvit) is obligatory is surely so, because the Holy One, blessed be He, is unified at night THROUGH THE KRIAT SH'MA, just as He is unified during the day. The quality of night is included in day and the quality of day is included in night, and unification takes place. Whoever says it is optional, it is BECAUSE THE PRAYER WAS COMPOSED to correspond to the portions of the sacrifices and the fatty parts that are consumed AND BURNED at night, WHICH ARE NOT OBLIGATORY. FOR THE MORNING PRAYER (SHACHARIT) AND THE AFTERNOON PRAYER (MINCHAH) CORRESPOND TO THE TWO DAILY OFFERINGS, WHICH ARE OBLIGATORY, BUT THE EVENING PRAYER CORRESPONDS TO THE PORTIONS OF THE SACRIFICES, ETC., WHICH ARE OPTIONAL. We have already explained it.

85. It is written, "And you shall love (Heb. ve'ahavta) Hashem your Elohim" (Devarim 6:5). We have explained this verse, and so did the friends. But we should ask: if everything, right and left, is included in this meditation of "Sh'ma Yisrael," why it is then written, "And you shall love," WHICH IS THE RIGHT, and, "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)" (Devarim 11:13-17), WHICH IS LEFT, if they were already included in the meditation OF KRIAT SH'MA? AND HE ANSWERS, There, IN KRIAT SH'MA, it is part of the general, WHERE THE RIGHT AND LEFT OF DA'AT WERE COMPREHENDED INTO A GENERAL PRINCIPLE, and here it is of the particular: AT FIRST IT IS WRITTEN, "AND YOU SHALL LOVE" IN ITSELF, WHICH IS CHESED, AND THEN "AND IT SHALL COME TO PASS, IF YOU HEARKEN," WHICH IS GVURAH. And so it should be.

81. כָּל־לֵא דְכָל אֹרֵייתָא, הָכִי הוּא וְדָאִי, דְּהָא אֹרֵייתָא אִיהִי תוֹרָה שְׁבַכְתָּב, וְאִיהִי תוֹרָה שְׁבַעֲל פֶּה. תוֹרָה שְׁבַכְתָּב, דָּא הוּא דְכְתִיב יוֹי. תוֹרָה שְׁבַעֲל פֶּה, דְכְתִיב הָאֱלֹהִים. וּבְגִין דְּאֹרֵייתָא אִיהִי רְזָא דְשִׁמָּא קְדִישָׁא, אֶקְרִי הָכִי.

82. תוֹרָה שְׁבַכְתָּב וְתוֹרָה שְׁבַעֲל פֶּה, דָּא כָּל־ל, וְדָא פֶּרְט. כָּל־ל אֶצְטְרִיךְ לְפֶרְט, וּפֶרְט אֶצְטְרִיךְ לְכָל־ל, וְאִתְיַחְדּוּ דָּא בְּדָא, וְהוּי כָּל־א חָד. וְעַד כָּל־ל דְּאֹרֵייתָא, אִיהוּ כָּל־ל דְּלַעֲיֵלָא וְתַתָּא, בְּגִין דְּשִׁמָּא דָּא לַעֲיֵלָא, וְשִׁמָּא דָּא לְתַתָּא. דָּא רְזָא דְּעֵלְמָא עֲלָאָה. וְדָא רְזָא דְּעֵלְמָא תַּתָּאָה. וְעַד כְּתִיב אַתָּה הָרְאֵת לְדַעַת כִּי יוֹי הוּא הָאֱלֹהִים, דָּא כָּל־ל דְּכָל־ל, וְכָל דָּא דְּאֶמְרוּן, אֶצְטְרִיךְ בִּי לְמַנְדַּע בְּהַאי עֵלְמָא.

83. וְאִי תִימָא, פְּקוּדֵי אֹרֵייתָא אֵן אִינוּן הָכָא, בְּכָל־ל דָּא. אֶלָּא דָּא אִיהוּ זְכוּר. וְדָא אִיהוּ שְׁמוּר. וְכָל פְּקוּדֵי אֹרֵייתָא בְּהַנִּי כְּלִילָן, בְּרְזָא דְּזְכוּר, וּבְרְזָא דְּשְׁמוּר, וְכָל־א אִיהוּ חָד.

84. פֶּתַח ר' יוֹסִי וְאָמַר, הָא דְתַנִּינָן צְלוֹתָא דְּעֶרְבִית חוּבָה אִיהוּ, וְדָאִי בְּגִין דְּק"ש דְּעֶרְבִית חוּבָה, וְקוּדְשָׁא בְּרִיךְ הוּא אִתְיַחְדּוּ בְּלִילֵיָא, כְּמָה דְּאִתְיַחְדּוּ בִימְמָא. וּמִדַּת לֵילָה אִתְכְּלִיל בִּימְמָא, וּמִדַּת יִמְמָא אִתְכְּלִיל בְּלִילֵיָא, וְאִתְעַבִּיד יַחוּדָא. וּמֵאֵן דְּאָמַר רְשׁוּת, בְּגִין אִימוּרִין וּפְדִרִין דְּמִתְעַבְּלֵי בְּלִילֵיָא. וְהָא אֹקִימְנָא.

85. דְכְתִיב וְאֶהְבֵּת אֶת יוֹי אֱלֹהֶיךָ, הָאִי קְרָא אֹקִימְנָא, וְאֹקִמְוָה חֲבֵרִיָּא. אֶבֶל אִית לְשִׁאלָא, אִי בְּהַאי יַחוּדָא דְּשִׁמְעַת יִשְׂרָאֵל, אִתְכְּלִיל כָּל־א, יִמְיָנָא וְשִׁמְאֵלָא, אִמְאִי כְּתִיב לְבַתֵּר וְאֶהְבֵּת, וְהִיָּה אִם שְׁמוּעַ, דְּהָא בִּיחוּדָא אִתְכְּלִילוּ. אֶלָּא הָתֵם בְּכָל־ל. הָכָא בְּפֶרְט. וְהָכִי אֶצְטְרִיךְ.

86. In the secret of the meditation we remarked on, the meditation OF KRIAT SH'MA is like THE MEDITATION OF the head Tefilin and the hand Tefilin. In the head Tefilin there are four passages, which we have already learned, and here IN KRIAT SH'MA there are three names, YUD HEI VAV HEI, OUR ELOHIM, YUD HEI VAV HEI. There, there are four passages, each on its own, and here there are only three names. What is the difference between them?

86. וּבְרָזָא דִּיחֻדָּא דְהָא אֲתַעְרְנָא בֵּיהּ, יְחֻדָּא אִיהוּ
בְּגוּוּנָא דְתַפְלִין דְרִישָׁא, וְתַפְלִין דְרוּעָא, בְּתַפְלִין
דְרִישָׁא ד' פְּרָשִׁין, וְהָא אֲתַמְר. וְהָכָא ג' שְׁמֵהּ
אִינוּן. הֵתָם אַרְבַּע פְּרָשִׁין, וְכָל חַד וְחַד בְּלַחֲדוּי.
וְהָכָא ג' שְׁמֵהּ, מַה בֵּין הָאֵי לְהָאֵי.

14. The four passages of the head and hand Tefilin

We learn how there can be four passages in the Tefilin yet only three names in the Kriat Sh'ma. The numerology of the 25 letters in the Sh'ma, the 24 letters in the unification that begins with "Blessed be the name," the 49 gates of Binah and the 25 things used to complete the building of the tabernacle are all explained in detail.

Rabbi Aba asks Rabbi Shimon about the leather straps of the Tefilin, comparing it to skin. Rabbi Shimon gives him an explanation, and then says that when a person studies the Torah all night and then puts on the Tefilin in the morning, when he goes out of his house wearing the Tzitzit and passing the Mezuzah on his doorpost, then he is escorted by four holy angels that go with him to the synagogue. We are also told about the artistic work of people who create the Tefilin, the Tzitzit, and the Mezuzah. Rabbi Shimon closes by saying that if people really knew the Torah they would know that there isn't a single letter or word of it that does not contain supernal secrets.

87. HE ANSWERS, It has been remarked about these four passages that one, NAMELY, "SANCTIFY (HEB. KADESH LI)" (SHEMOT 13:2), is the first point, NAMELY YUD OF YUD HEI VAV HEI, WHICH IS CHOCHMAH. One, NAMELY, "AND IT SHALL BE, WHEN HASHEM YOUR ELOHIM SHALL BRING YOU (HEB. VEHAYAH KI YEVIACHA)" (DEVARIM 6:10), is the secret of the World to Come, WHICH IS BINAH. One, NAMELY "HEAR (HEB. SH'MA)" (DEVARIM 6:4) is the right side OF DA'AT, and one, WHICH IS, "AND IT SHALL COME TO PASS, IF YOU HEarken (HEB. VEHAYAH IM SHAMO'A)" (DEVARIM 11:13-17), is the left side OF DA'AT. They are the secret of the head Tefilin. Here, in this secret OF KRIAT SH'MA, this unification of the three supernal names, YUD HEI VAV HEI, OUR ELOHIM, YUD HEI VAV HEI, resemble the four passages OF THE TEFILIN. The first Yud Hei Vav Hei is the supernal point, the beginning of everything, NAMELY CHOCHMAH. Our Elohim is the secret of the World to Come, NAMELY BINAH. The last Yud Hei Vav Hei is the entirety of right and left OF DA'AT together as one whole. These are THE ORDER OF the head Tefilin, and the first meditation OF KRIAT SH'MA.

87. אֵלָא אִינוּן אַרְבַּע פְּרָשִׁין הָא אֲתַעְרוּ בְּהוּ, חַד
נְקוּדָה קְדַמָּא. וְחַד רְזָא דְעֵלְמָא דְאֲתִי. וְחַד יְמִינָא
וְחַד שְׁמַאלָא. אֵלִין רְזָא דְתַפְלִין דְרִישָׁא. וְהָכָא
בְּרָזָא דָא, יְחֻדָּא דָא תֵּלַת שְׁמֵהּ עֵלְאִין, אִינוּן
בְּגוּוּנָא דְאִינוּן אַרְבַּע פְּרָשִׁין. יִי' קְדַמָּא, דָא
נְקוּדָה עֵלְאָה, רֵאשִׁיתָא דְכֻלָּא. אֵלְהִינוּ, רְזָא
דְעֵלְמָא דְאֲתִי. יִי' בְּתַרְאָה, כֻּלָּא דִימִינָא וְשְׁמַאלָא
בְּחַדָּא, בְּכֻלָּא חַדָּא וְאֵלִין אִינוּן תַּמְלָה דְרִישָׁא,
וְדָא אִיהוּ יְחֻדָּא קְדַמָּא.

88. The hand Tefilin are the entirety of these FOUR PASSAGES together, NAMELY IN ONE COMPARTMENT, and this is the secret OF THE SECOND UNIFICATION IN KRIAT SH'MA, WHICH IS 'Blessed be the name of the glory of His kingdom forever and ever'. Here IN THE SECOND UNIFICATION is the whole of THE FOUR PASSAGES OF the head Tefilin comprehended in the hand Tefilin IN ONE COMPARTMENT. THAT MEANS THAT THE UNIFICATION OF 'BLESSed BE...' RESEMBLES THE UNIFICATION OF THE FOUR PASSAGES OF THE HAND TEFILIN.

88. תַּפְלִין דְרוּעָא, כֻּלָּא דְכָל הֵינִי בְּחַדָּא, וְדָא
אִיהוּ רְזָא, בְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד. הָכָא
כֻּלָּא דְאִינוּן תַּפְלִין דְרִישָׁא, דְאֲתַבְּלִילוּ גוּ תַּפְלִין
דְרוּעָא.

89. This secret is as follows: 'Blessed' is the secret of the supernal point, WHICH IS CHOCHMAH, which is blessed because all blessings flow from there. You may argue that the World to Come is called 'Blessed', WHICH IS BINAH. This is not so, because the supernal point, CHOCHMAH, is male and the World to Come, BINAH, is female, and hence he, THE MALE, is called 'Blessed', and she, THE FEMALE, is called a blessing. Blessed is masculine and Blessing is feminine, and therefore 'Blessed' is the supernal point, NAMELY CHOCHMAH. 'Name' is the World to Come, NAMELY BINAH, which is a great name, as written, "and what will You do for Your great name" (Yehoshua 7:9). 'Glory' is the supernal glory, NAMELY DA'AT, which is right and left OF DA'AT, which are all included in the hand Tefilin, NAMELY IN MALCHUT, which is THE SECRET OF THE WORD 'His kingdom'. Malchut receives everything within her, and thus all the worlds were comprised to be nourished and fed in what they need, WHICH IS THE MEANING OF 'FOREVER AND EVER'. FOR 'EVER (HEB. VA'ED)' MEANS FOOD AS IN, "IN THE MORNING HE SHALL DEVOUR THE PREY (HEB. AD)" (BERESHEET

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49:27). 'FOREVER (LIT. 'FOR THE WORLD') AND EVER' MEANS THAT MALCHUT FEEDS THE WHOLE WORLD.

90. This is ALSO the unification of the head Tefilin and the hand Tefilin, since just like the secret of the unification of the Tefilin so is the unification of everything. This clarifies the matter. And this way have I arranged this meditation before the holy luminary RABBI SHIMON and he told me that this meditation OF KRIAT SH'MA is arranged in four manners, and that this order is the clearest of them all. The secret of unification exists in them all, NAMELY IN KRIAT SH'MA AND OTHER THINGS, but the order of the Tefilin is a proper supernal meditation.

91. And since the right and left OF DA'AT is included in the secret of the same name IN KRIAT SH'MA, NAMELY IN THE LAST YUD HEI VAV HEI, in a general way, one should utter them after in a particular manner, NAMELY, "AND YOU SHALL LOVE (HEB. VE'AHAVTA)" (DEVARIM 6:5), "AND IT SHALL COME TO PASS, IF YOU HEarken (HEB. VEHAHAH IM SHAMO'A)," EACH ON ITS OWN, but not by way of unification, because unification was already performed in the earlier verses, "HEAR (HEB. SH'MA), AND 'BLESSED BE...', so that "Hashem shall be one" in the head Tefilin, and "His name SHALL BE One" in the hand Tefilin, WHICH IS THE UNIFICATION OF 'BLESSED BE...' and everything became one. Once the unification is arranged in its entirety from the top of the supernal point, one should then adorn it from the top of the primordial light, which is the top of everything, NAMELY KETER.

92. Moses engraved and composed 25 letters by means of the unification of the verse that says, "Hear, O Yisrael, Hashem our Elohim; Hashem is one" (Devarim 6:4). There are 25 engraved letters, engraved by the supernal secret, NAMELY THE SECRET OF ZEIR ANPIN, SINCE 25 INDICATES THE 22 LETTERS OF THE TORAH, AND THE TORAH, THE PROPHETS AND THE WRITINGS, WHICH ARE THE THREE COLUMNS, AS SHALL BE WRITTEN. Jacob wanted to compose below, IN MALCHUT, by the secret of unification, and composed it with 24 letters, which are 'Blessed be the name of the glory of His kingdom forever and ever', WHICH JACOB COMPOSED, AND WHICH IS SPELLED WITH 24 LETTERS, but he did not complete it to 25 letters because DURING HIS TIME the tabernacle, WHICH CORRESPONDS TO MALCHUT, was not yet built. Once the tabernacle was built and that from which the tabernacle was drawn was completed, after its completion He spoke with him only with 25 letters to indicate that this, MALCHUT, was completed like the supernal, LIKE ZEIR ANPIN THAT HAS 25 LETTERS, as written, "and spoke to him out of the Tent of Meeting, saying" (Vayikra 1:1). Here THERE ARE 25 letters.

89. וְרָזָא דָא, בְּרוּךְ: דָא רָזָא דְנִקּוּדָה עֲלָאָה, דָאִיהוּ בְּרוּךְ, דְכָל בְּרַכָּאן נִבְעִין מִתַּמְנָן. וְאִי תִימָא, עֲלֵמָא דָאִתִּי אֶקְרִי בְּרוּךְ. לָאוּ הֲכִי. דְהָא נִקּוּדָה עֲלָאָה אִיהוּ דְכֵר, עֲלֵמָא דָאִתִּי נּוֹקְבָא, אִיהוּ בְּרוּךְ, וְאִיהוּ בְּרַכָּה, בְּרוּךְ דְכֵר, בְּרַכָּה נּוֹקְבָא. וְעִד בְּרוּךְ אִיהוּ נִקּוּדָה עֲלָאָה. שֵׁם: דָא עֲלֵמָא דָאִתִּי, דָאִיהוּ שֵׁם גְּדוֹל. כַּד"א וּמָה תַעֲשֶׂה לְשִׁמְךָ הַגְּדוֹל. כְּבוֹד: דָא כְּבוֹד עֲלָאָה, דָאִיהוּ יְמִינָא וּשְׂמָאלָא, וּכְלָהוּ כְלִילָן בְּהָאִי תַפְלָה שֶׁל יָד, דָאִיהוּ מַלְכוּתוֹ. וְנִטִּיל כֹּלָא בְּגוּיָה, וּבְהָאִי אֶתְכַלִּילָן בְּהָאִי מַלְכוּת, עֲלֵמִין כְּלָהוּ, לְמִיזִין לֹון, וְלִסְפָקָא לֹון, בְּכֵמָה דְאַצְטְרִיכוּ.

90. וְדָא אִיהוּ יְחֻדָא דְתַפְלִין דְרִישָׁא וְתַפְלִין דְדְרוּעָא, כְּגוּוּנָא דְרָזָא דְיְחֻדָא דְתַפְלִין, הֲכִי הוּא יְחֻדָא דְכֹלָא. וְדָא אִיהוּ בְרִירוֹ דְמֶלֶךְ. וְהָא סְדִרְנָא יְחֻדָא דָא קָמִי בּוֹצִינָא קְדִישָׁא, וְאָמַר לִי דְהָא בְד' גּוּוּנִין אֶתְסַדֵּר יְחֻדָא, וְדָא בְרִירָא דְכְלָהוּ. וְהֲכִי אִיהוּ וְדָאִי, וּכְלָהוּ רָזָא דְיְחֻדָא, אֲבָל סְדוּרָא דְתַפְלִין, דָא הוּא יְחֻדָא עֲלָאָה בְדָקָא יְאוּת.

91. וּמִגּוֹ דְאֶתְכַלִּילוּ יְמִינָא וּשְׂמָאלָא בְרָזָא דְשְׂמָא חַד בְּאַרְחַ כֹּלָל, אֶצְטְרִיךְ לְבַתֵּר לְאַפְקָא לֹון. בְּאַרְחַ פֶּרֶט, אֲבָל לָאוּ בְּאַרְחַ יְחֻדָא, דְהָא יְחֻדָא בְקִרְיָאִי קְדָמָאִי אִיהוּ, לְמַהוּי יְי' אַחַד, בְּתַפְלִין דְרִישָׁא. וּשְׁמוֹ אַחַד, בְּתַפְלִין דְדְרוּעָא. וְהוּי כֹלָא חַד. כִּיּוֹן דְיְחֻדָא אֶתְסַדֵּר כֹּלָא בְכֹלָלָא, מְרִישָׁא דְנִקּוּדָה עֲלָאָה, אֶצְטְרִיךְ לְבַתֵּר לְאַתְעֲטְרָא מְרִישָׁא דְנְהוּרָא קְדָמָאָה, דָאִיהוּ רִישָׁא דְכֹלָא.

92. גְּלִיף וְאַתְקִין מְשָׁה, כ"ה אֶתּוּן בְּרָזָא דְפִסְקוּקָא דְיְחֻדָא, דְכֵתִיב שְׁמַע יִשְׂרָאֵל יְי' אֱלֹהֵינוּ יְי' אַחַד. וְאִינוּן כ"ה אֶתּוּן גְּלִיפִין, מְחַקְקִין בְּרָזָא דְלְעִילָא. יַעֲקֹב בָּעָא לְאַתְקֵנָא לְתַתָּא, בְּרָזָא דְיְחֻדָא, וְאַתְקִין בְּכ"ד אֶתּוּן, וְאִינוּן בְּשַׁכְמַל"ו. וְלֹא אֲשֵׁלִים לְכ"ה אֶתּוּן, בְּגִין דְעַד לֹא אֶתְתַקֵּן מְשַׁכְנָא. כִּיּוֹן דְאַתְתַקֵּן מְשַׁכְנָא, וְאַשְׁתֵּלִים מֶלֶךְ דְהוּהוּ נְסִיךְ מְגִיָה, בְּד אֲשֵׁתִלִים, לֹא מְלִיל אֶלָּא בְכ"ה אֶתּוּן, לְאַחֲזָאָה דְהָא אֲשֵׁתִלִים דָא, כְּגוּוּנָא דְלְעִילָא, דְכֵתִיב וַיְדַבֵּר יְי' אֵלָיו מֵאֵהָל מוֹעֵד לֵאמֹר, הָא כ"ה אֶתּוּן.

93. Hence 25 different things are used to complete the building of the tabernacle, THE THIRTEEN KINDS OF GOLD, SILVER, ETC., AND THE TWELVE STONES IN THE BREASTPLATE. We learned all these letters when studying the engraved letters we learned from our master. Since the tabernacle was completed by these secrets OF 25 LETTERS, the tabernacle, NAMELY MALCHUT, is therefore called BY THE NAME 'kah' (=25), WHICH INDICATES the unification of completion in the tabernacle, WHICH IS MALCHUT. Hence it is written, "and Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10), WHICH IS SPELLED AS 'shall bless (Heb. yevarchu) kah', which is the secret of the completion of the tabernacle and the building of it.

94. 25 stands for the 22 letters and the Torah, the Prophets and the Writings, AS 3 PLUS 22 EQUAL 25. They are one whole, one mystery. When Yisrael perform this unification according to the secret of the 25 letters in this verse, which are, "Hear, O Yisrael, Hashem our Elohim; Hashem is one," and THE UNIFICATION OF 'Blessed be the name of the glory of His kingdom forever and ever', which has 24 letters, and when one directs his attention to each of them, all letters join together and amount to a single connection, which are 49 words that correspond to the 49 gates in the secret of Jubilee, WHICH IS BINAH. One then should continue THE UNIFICATION TO THE WORD 'EVER' but no more, SINCE IN THE WORD 'EVER' THE RECKONING REACHES 49. Then the 49 gates OF BINAH open and the Holy One, blessed be He, considers that man as if he maintained the whole Torah that comes all in 49 manners.

95. One should therefore direct one's will to the 25 LETTERS OF THE SH'MA and the 24 OF 'BLESSSED BE...', and elevate them with the desire of the heart by the 49 gates OF BINAH that we mentioned. After meditating on that, one should meditate on the unification our master spoke of, that, "Hear, O Yisrael...", and 'Blessed be the name of the glory of His kingdom forever and ever', are the entirety of the whole Torah. Happy is the lot of he who meditates on them. Surely it is the entirety of the whole Torah that is above, WHICH IS ZEIR ANPIN, and below, WHICH IS MALCHUT. This is the secret of Adam, which is the perfection of male and female, NAMELY THE PERFECTION OF ZEIR ANPIN AND MALCHUT. THIS UNIFICATION IS the secret of the whole Faith.
End of Ra'aya Meheimna

96. Rabbi Aba sent to Rabbi Shimon, saying to him: That which you, our master, explained about the Tefilin of the Master of the universe that the four passages are the holy of holies, NAMELY CHOCHMAH AND BINAH, AND TIFERET AND MALCHUT OF DA'AT, is well. Whence do we deduce the leather on the Tefilin and the straps that are considered holiness? He sent to him: "For the man also and for his wife did Hashem Elohim make coats of skins..." (Bereshheet 3:21). LEATHER is precise, NAMELY MALCHUT THAT IS CALLED SKIN. This is the way Rav Hamnuna Saba explained it. These belong to the head, AS THE FOUR PASSAGES ARE THE FOUR MOCHIN OF ZEIR ANPIN AND THE LEATHER IS MALCHUT OF ZEIR ANPIN. In the hand TEFILIN "upon your hand (Heb. yadechah)" (Shemot 13:9) is spelled with Hei TO INDICATE THAT THE FOUR PORTIONS ARE THE MOCHIN OF HEI, WHICH IS MALCHUT. This has already been explained.

93. וע"ד כ"ה זינין, לאשלמא תקונא דמקדשא, וכל הני אתון אוקימנא באינון אתון גליפין דאוליפנא ממר. ובגין דמשכנא אשתלים ברזין אליון, אקרי כ"ה, ביחודא דשלימו דמשכנא. וע"ד וחסידין יברכוכה בתיב, רזא דשלימו דכל משכנא, ותקונא דיליה.

94. כ"ה: לקבל כ"ב אתון, ותורה ונביאים וכתובים, דאינון כללא חדא, רזא חדא. בשעתא דישראל קא מיחדי יחודא בהאי קרא, ברזא דכ"ה אתון, דאינון שמע ישראל יי' אלהינו יי' אחד, ובשכמלו, דאינון כ"ד אתון, ויכוין כל חר בהו, כלהו אתון מתחברן כחדא, וסלקין לחבורא חד, תשע וארבעים תרעין, ברזא דיובלא. וכדין אצטריך לסלקא ועד, לא יתיר. וכדין אתפתחו תרעין, וחישיב קודשא בריך הוא להווא ב"ג, כאילו קיים אורייתא כלה, דאיהי אתיא במ"ט פנים בכלא.

95. וע"ד אצטריך לכוונא רעותא בכ"ה ובארבע ועשרין, לסלקא לון ברעותא דלבא, בתשע וארבעין תרעין דקאמרן, כיון דאתכוון בהאי יתכוון בהווא יחודא דאמר מר, שמע ישראל וגו' ברזן שם כבוד מלכותו לעולם ועד, כללא דכל אורייתא כלה. זכאה חולקיה מאן דיתכוון בהו, ודאי כללא איהו דכל אורייתא דעילא ותתא. ודא איהו רזא דארם, שלימו דדכר ונוקבא, ורזא דכל מהימנותא.

עד כאן רעיא מהימנא

96. רבי אבא שלח ליה לר' שמעון ואמר ליה, האי דאוקמיה מר בתפליין דמארי עלמא, ד' פרשיון אינון קודשא דקודשין, שפיר. משכא דעל תפליין, ואינון רצועין אקרו קדושה אסמכתא מנלן. שלח ליה ויעש יי' אלהים לאדם ולאשתו וגו' דייקא, והכי אוקמיה רב המנונא סבא. ואלין אינון דרישא, ודרועא ידכה בה"א, והא אוקמוה.

97. Rabbi Shimon said, Some teach it this way: "And it shall come to pass, if you hearken," is the left arm of the Holy One, blessed be He, and is considered the Sfirah of Gvurah. In that case only three PASSAGES are left in the head: "SANCTIFY TO ME ALL THE FIRSTBORN," "AND IT SHALL COME TO PASS, IF YOU HEARKEN," AND "HEAR O YISRAEL" (DEVARIM 6:4), WHICH ARE CHOCHMAH, BINAH, AND THE RIGHT OF DA'AT. THE FOURTH LOBE OF THE BRAIN, WHICH IS THE LEFT SIDE OF DA'AT, IS MISSING. YOU CLAIM THAT, "AND IT SHALL COME TO PASS..." IS IN THE SFIRAH OF GVURAH, WHICH IS IN THE BODY, yet there are four LOBES OF THE BRAIN IN THE HEAD. But there are two holy Chariots OF CHOCHMAH, BINAH, TIFERET AND MALCHUT; the one OF THE HAND TEFILIN is connected to the heart, WHICH IS MALCHUT, and the other OF THE HEAD TEFILIN is connected to the brain, WHICH IS ZEIR ANPIN. THUS THE FOURTH PASSAGE OF THE HEAD TEFILIN IS ALSO IN THE BRAIN, NAMELY THE LEFT SIDE OF DA'AT, AND NOT IN THE BODY. The heart and the brain, WHICH ARE ZEIR ANPIN AND MALCHUT, are connected to each other into one union. The friends have spoken well that "And it shall be for a sign to you upon your hand" REFERS TO MALCHUT, as we learned that MALCHUT is only called a sign, SINCE THE HAND TEFILIN ARE THE MOCHIN OF MALCHUT.

98. Rabbi Shimon said, When man prods himself to rise at midnight and studies the Torah until day breaks, and in the morning puts on Tefilin on the head and Tefilin on the holy sign, NAMELY TEFILIN OF MALCHUT, on the arm, and when he wraps himself with a Tzitzit and is about to go out the entrance to his house, he meets the Mezuzah, which is the imprint of the Holy Name, WHICH IS MALCHUT, at the gate to his house; THEN four holy angels join him and go out with him from the door of his house and escort him to the synagogue. They declare before him, give honor to the image of the Holy King, give honor to the son of the King, to the countenance of the King. The Holy Spirit dwells on him, and declares, saying, "Yisrael, in whom I will be glorified" (Yeshayah 49:3).

99. That Holy Spirit then rises up and testifies before the Holy King. The supernal King then commands to write before Him all His household members, all those known before Him. This is the meaning of, "and a book of remembrance was written before Him for those who feared Hashem, and took heed of His name" (Malachi 3:16). Who are those who "took heed (Heb. choshvei) of His name"? They are as those in, "and those who devise (Heb. choshvei) artistic work" (Shemot 35:35). HERE TOO, those who do for His name works of art in any way - the art of the Tefilin, their compartment and straps and writing them, the art of the Tzitzit (Eng. 'the fringes'), their threads, the blue thread, and the art of the Mezuzah. These are those who "took heed of His name," as in "devise artistic work."

97. אר"ש, אית מאן דמתני בהאי גוונא, והיה דרושא שמאלא דקודשא בריך הוא, ואקרי גבורה אי הכי לא אשתארן ברישא אלא תלת. ואינון ארבע. אבל תרין רתיבין קדישין אינון, דא אתקשר בלבא. ודא אתקשר במוחא. ולבא ומוחא, אתקשר דא בדא. וזוגא חד להו, ושפיר קאמרו חברינא. והיה לאות על ידכה, כמה דאתמר, ולא אקרי אלא אות.

98. אמר ר"ש, בשעתא דב"נ אקדים בפלגות ליליא, וקם ואשתדל באורייתא, עד דנהיר צפרא. בצפרא אנח תמילין ברישיה, ותמילין ברשימא קדישא בדרועיה, ואתעטף בעטופא דמצוה, ואתי לנפקא מתרעא דביתיה, אערע במזוזה, רשימא דשמא קדישא בתרעא דביתיה, ארבע מלאכין קדישין מזדווגין עמיה ונפקין עמיה מתרעא דביתיה, ואוזפי ליה לבי כנישתא, ומכרזי קמיה, הבו יקרא לדיוקנא דמלבא קדישא, הבו יקרא לבריה דמלבא, לפרצופא יקרא דמלבא, רוחא קדישא שריא עליה, אכרזי ואמר ישראל אשר בך אתפאר.

99. ברין ההוא רוחא קדישא סלקא לעילא, ואסהיד עליה קמי מלבא קדישא, ברין פקיד מלבא עלאה, למכתב קמיה כל אינון בני היכליה, כל אינון דאשתמודען קמיה, הה"ד ויכתב ספר זכרון לפניו ליראי יי' ולחושבי שמו. מאי ולחושבי שמו. כד"א וחושבי מחשבות, אינון דעבדין לשמיה, אומנותא בכלא, אומנותא דתמילין, בבתיהון ברצועיהון וכתיבתהון. אומנותא דציצית, בחוטיהון בחוטא דתכלתא. אומנותא דמזוזה, ואלין אינון חושבי שמו. וכתוב וחושבי מחשבות.

100. Moreover, the Holy One, blessed be He, praises Himself with him and declares about him throughout the worlds, 'see what My son has achieved in My world'. Whoever enters before Him into the synagogue after leaving his door without Tefilin on his head and Tzitzit on his garment, yet says, "and in the fear of You I will worship towards Your Temple" (Tehilim 5:8), the Holy One, blessed be He, says, 'Where is the fear of Me? He bears false testimony'.

101. Happy is the lot of Moses, who said here, IN "SH'MA YISRAEL," Our Elohim. For Rabbi Shimon said, Moses was attached to a higher grade than the rest of the faithful prophets. Rabbi Shimon also said, If men knew the words of the Torah, they would know that there is not a word or a letter in the Torah that does not contain supernal precious secrets.

15. Our Elohim, your Elohim

Rabbi Shimon talks about the voice of Moses, that is the voice to which he is attached. He explains the difference between the curses that Moses uttered in Leviticus and those in Deuteronomy. We hear that God gave the commandments to Yisrael so that they would be saved from the prosecutors.

102. Come and see, it is written, "Moses speaks, and Elohim answers him by a voice" (Shemot 19:19). We learned that "by a voice" refers to the voice of Moses. This is well, and the voice of Moses is precise, namely, the voice to which he is attached, WHICH IS ZEIR ANPIN, BY WHICH HE SURPASSES above all the other prophets, WHO ARE ATTACHED ONLY TO MALCHUT AND NOT TO ZEIR ANPIN. Since he is attached TO THAT VOICE, WHICH IS ZEIR ANPIN more than all the others, by that voice, which is the supernal grade, he said to Yisrael, 'Hashem your Elohim', which is a grade called the Shechinah that dwells within YISRAEL, WHICH IS BELOW THE GRADE OF ZEIR ANPIN, TO WHICH MOSES IS ATTACHED. Happy is his lot.

103. Rabbi Shimon also said, We learned that Moses uttered the curses in Leviticus, IN THE BOOK OF VAYIKRA, from the mouth of Gvurah, WHICH IS BINAH THAT IS CALLED SUPERNAL GVURAH. Those IN DEUTERONOMY he uttered with his own mouth. Could you possibly imagine that Moses would speak even a small letter in the Torah from himself?

104. AND HE ANSWERS, This is well, and we remarked that we did not learn it as from himself but as from his own mouth. What does this mean? It is that voice to which Moses was attached, NAMELY ZEIR ANPIN. Hence these IN LEVITICUS were from the mouth of Gvurah, WHICH IS BINAH THAT IS CALLED SUPERNAL GVURAH, while those IN DEUTERONOMY were from his own mouth, namely from the mouth of the grade to which Moses was attached more than all the faithful prophets, WHICH IS THE GRADE OF ZEIR ANPIN. Hence it is always SAID 'your Elohim', SINCE IT ALLUDES TO MALCHUT THAT IS BELOW ZEIR ANPIN; but here, IN "SH'MA YISRAEL" IT IS SAID "our Elohim," SINCE IT ALLUDES TO BINAH THAT IS ABOVE ZEIR ANPIN, TO WHICH MOSES IS ATTACHED.

100. ולא עוד אלא דקודשא בריך הוא משתבח ביה, ומכריז עליה בכלהו עלמין, חמו מה בריה עבדית בעולמי. ומאן דייעול קמיה לבי בנישתא, כד נפק מתרעיה, ולא תפילין ברישיה וציצית בלבושיה, ואומר אשתחוה אל היכל קדשך ביראתך. קודשא בריך הוא אמר, אן הוא מוראי, הא סהיד סהדותא דשקרא.

101. א"ר יוסי, זכאה חולקיה דמשה, דהכא אמר אלהינו. דא"ר שמעון, משה בדרגא עלאה יתיר אתאחד, על שאר נביאי מהימני. וא"ר שמעון, אלמלא הוו ידעי בני נשא מלין דאורייתא, לינדעון דהא לית שום מלה באורייתא, או את באורייתא, דלא אית בה רזין עלאין ויקירין.

102. ת"ח, כתיב, משה ידבר והאלהים יענו בקול. ותנינן, מאי בקול. בקולו של משה. ושפיר הוא, בקולו של משה דייקא, בהוא קול דאיהו אחיד ביה, על כל שאר נביאין. ובגין דאיהו אתאחד על כלהו, בהוא קול, דרגא עלאה, הוה אמר להו לישראל, יי' אלהיך, איהו דרגא דאקרי שכינתא, דשרינא בגווייהו. זכאה חולקיה.

103. ואר"ש, תנינן, קללות שבת"ב, משה מפיי הגבורה אמרן. ושפמ שנה תורה, משה מפיי עצמו אמרן. מאי מפיי עצמו. וכי ס"ד דאפילו את זעירא באורייתא, משה אמר ליה מגרמיה.

104. אלא שפיר הוא, והא אתערנא, מעצמו לא תנינן, אלא מפיי עצמו. ומאי איהו. ההוא קול דאיהו אחיד ביה. וע"ד, הללו מפיי הגבורה. והללו מפיי עצמו. מפיי ההוא דרגא דאתקשר ביה על שאר נביאי מהימני. ועל דא, בכל אתר אלהיך, והכא אלהינו.

105. Come and see how much people should guard their ways so that they will be occupied with the worship of their Master and merit everlasting life. Underneath the throne of the Holy King, WHICH IS MALCHUT, there are supernal compartments. And to that place of the throne, WHICH IS MALCHUT, the Mezuzah is connected to save man from many Judgments, the purpose of which is to awaken people through them. Similarly the Holy One, blessed be He, did to Yisrael by giving them the commandments of the Torah, so they will endeavor in them and be saved in this world from many prosecutors and those that bring charges who meet people daily.

105. ת"ח, כִּמָּה אֵיךְ לְהוֹדוֹת לַבְּנֵי נִשְׂא לְאַסְתִּמְרָא אֲוֹרְחֵיהוּ, בְּגִין דִּישְׁתַּדְּלוֹן בְּפִלְחָנָא דְמֵאֲרִיְהוֹן, וַיִּזְכּוּן לְחַיֵּי עֲלָמִין. תַּחֲתַּי בּוֹרְסִיָּא דְמַלְכָּא קְדִישָׁא, אֵיךְ מְדוֹרִין עֲלָאִין. וּבִהְיוֹת אֲתֵר דְכּוֹרְסִיָּא, מְזוּזָה אֲתַקְשֵׁר, לְאַשְׁתַּזְבָּא מִכַּמָּה מְאִרֵי דִינִין, דְזַמִּינִין לְאַתְעָרָא בְּהוֹ בְּנֵי נִשְׂא, בְּהָהוּא עֲלָמָא. כְּגוֹנָא דָּא עֵבִיר קוֹדֶשָׁא בְּרִיךְ הוּא לְיִשְׂרָאֵל, וַיְהִי לְהוֹ פְּקוּדֵי אֲוֹרֵיָתָא, בְּגִין דִּישְׁתַּדְּלוֹן בְּהוֹ וַיִּשְׁתַּזְבּוּן בְּהָאֵי עֲלָמָא, מִכַּמָּה מְאִרֵי דִינִין, מִכַּמָּה מְקַטְרְגֵי, דְאִזְדַּמְנוּן בְּהוֹ בְּנֵי נִשְׂא בְּכָל יוֹמָא.

16. Waste water before the door

Rabbi Chiya tells us that people must not spill waste water between the doorposts because a demon lies there and sees everything that is done in the house, and the waste water will give him permission to cause harm. We are told about the role of the Mezuzah, and Rabbi Chiya says that wherever the Holy Name abides people are safe from the accusations of the evil ones.

106. Rabbi Chiya said, Whoever wishes to observe his ways must not pass waste water before the door, because a certain demon lies there between the two doorposts facing the door. It sees whatever is done in the house. HENCE one must not spill water between the two doorposts. Rabbi Yitzchak said, Clean water is not forbidden, but it must not be spilled with contempt. The reason is that it, THE DEMON, has permission to cause harm. Moreover, it turns its head towards the house and whatever it beholds becomes cursed.

106. ר' חִיָּיא אָמַר, הָאֵי מֵאֵן דְּבַעֵי דִּישְׁתַּמְרָא אֲוֹרְחֵי, לֹא יַעֲבֹר עַל מַיָּא דְאֲוֹשְׁדִין קָמֵי פִתְחָא. בְּגִין דְתַמְן שְׂרֵי חַד שִׁידָא, וְהוּא בֵּין תְּרִין דְשִׁין דְפִתְחָא, וְאֲנָפוּי לְקַבְלִיָּה דְפִתְחָא, וְאֲסַתְכֵי כָּל מַה דְעַבְדִּין בְּבֵיתָא, וְלֹא לְבַעֵי לִיָּה לְאַנּוּשׁ דִּישְׁדֵּי מַיָּא בֵּין תְּרֵי תְרַעֵי. ר' יִצְחָק אָמַר, מִיּוֹן צְלִילָן לִיָּת לָן בְּהוֹ. וְהוּא דָּלָא יוֹשִׁיט לֹון אֲרַח קְלָנָא. מַאי טַעְמָא. בְּגִין דְאֵיךְ לִיָּה רְשׁוֹ לְנִזְקָא. וְלֹא עוֹד אֵלָא דִּיהֲדַר רִישִׁיָּה לְקַבְּלֵי בֵיתָא, וּבְכָל מַה דְאֲסַתְכַל אֲתַלְטִיָּיא.

107. It, THE DEMON, has 365 officers, as the number of the days in the year, and it rules over them. They all go out with a man when he goes out the door of his house. Rabbi Elazar said, All this transpires because the Holy One, blessed be He, wished to guard Yisrael and composed His Holy Name above, which is the Torah. The whole Torah is one Holy Name, and whoever is occupied with the Torah is occupied with His Name.

107. תְּלַת מְאָה וְשִׁתִּין וְחַמֶּשׁ, כְּחוּשְׁבָן יְמֵי שְׁתָּא, אֵיךְ לִיָּה שְׁמִשִּׁין, דְּהוּא שְׁלִיט עֲלֵיהוּ, וְכִלְהוֹ נְפִקִין עִם ב"נ, כִּד נִפְקַ מִתְרַעָא דְבֵיתֵיהּ. א"ר אֶלְעָזָר, כָּל דָּא בְּעֵי קוֹדֶשָׁא בְּרִיךְ הוּא לְנִטְרָא לֹון לְיִשְׂרָאֵל, וְאֲתַקִּין שְׁמֵיהּ קְדִישָׁא לְעִילָא, דְאִיהוֹ אֲוֹרֵיָתָא, וְאֲוֹרֵיָתָא כָּלָא חַד שְׁמָא קְדִישָׁא אִיהוֹ, וּמֵאֵן דְאֲשְׁתַּדַּל בְּאֲוֹרֵיָתָא, אֲשְׁתַּדַּל בְּשְׁמֵיהּ.

108. Come and see, man should imprint the Holy Name, which is the universal Faith, on the door of his house, for wherever the Holy Name abides there are no evil species and they cannot bring charges against him, as written, "No evil shall befall you..." (Tehilim 91:10).

108. ת"ח, בְּעֵי ב"נ בְּפִתְחָא דְבֵיתָא לְרִשְׁמָא שְׁמָא קְדִישָׁא, דְאִיהוֹ מְהִימְנוּתָא דְכָלָא. דְהָא בְּכָל אֲתֵר דְשְׁמָא קְדִישָׁא אֲשְׁתַּכַּח זִינִין בִּישִׁין לֹא מְשַׁתְּכַחֵי תַמְן, וְלֹא יְכַלִּין לְקַטְרַגָּא לִיָּה לְב"נ, כְּמָה דְכְּתִיב לֹא תֵאֻנָּה אֵלֶיךָ רָעָה וְגו'.

109. The place where the door of the house lies is a reflection of the higher. The place where the supernal door of the house lies is called a Mezuzah, which brings the house and the door of the house to completion. The litigants flee that Mezuzah, and the prosecutors cannot dwell before it. Correspondingly below, when a man fixes a Mezuzah at the door of his house, and this Holy Name SHADAI is imprinted with its letters, that man is adorned with his Master's crowns and the evil species do not come near the door of his house or rest there.

110. Rabbi Aba came from seeing Rabbi Shimon when Rabbi Yitzchak met him. He said to him, Whence do you come, man of light? A man who cleaves daily to a consuming fire, light dwells with him, AND HE NEED NOT SEEK ANYONE. He said to him, We learned that man is obligated to welcome the Shechinah every first day of the month and every Shabbat. What is that? It is one's Rabbi. All the more so the holy supernal Luminary, RABBI SHIMON, whom the whole world should welcome. Rabbi Yitzchak said, Let me return with you TO RABBI SHIMON and welcome the Shechinah and taste from those lofty matters you tasted before him.

17. "O You who dwell in the heavens"

Rabbi Shimon explains the inner meaning of the 123rd psalm, telling us that as the author is not mentioned it is the holy spirit; the holy spirit is speaking about Yisrael in exile. Rabbi Shimon and Rabbi Yitzchak and Rabbi Aba discuss the Mezuzah some more, and then the marks by which Yisrael are recognized as the children of God.

111. Rabbi Aba opened with, "A song of ascent. To You I lift up my eyes, O You who dwell in the heavens" (Tehilim 123:1). It is not written who recited this song. But wherever the place is undisclosed, AND THE AUTHOR IS NOT MENTIONED, it is the Holy Spirit, WHICH IS MALCHUT, that said it about Yisrael in exile. "You who dwell (Heb. hayoshvi)" should have used the more common form 'hayoshev'. Why does it use "hayoshvi"?

112. AND HE ANSWERS, We have explained that whoever wishes to say his prayer before the Holy King should ask the deepest, NAMELY BINAH, to bestow blessings downwards, as written, "A song of ascent. Out of the depths I have cried to You, Hashem" (Tehilim 130:1). That extra Yud IN "HAYOSHVI" is the deepest of all, BINAH, and is the one from which he should request to pour blessings to that place called heaven, WHICH IS ZEIR ANPIN, so that everything will be sustained by it. Hence it is written, "who dwell in the heavens," NAMELY IN ZEIR ANPIN THAT IS CALLED HEAVEN, since when the blessings pour and come out of that deepest place, WHICH IS BINAH, and settle in the place called heaven, NAMELY IN ZEIR ANPIN, there are blessings in the higher and lower.

109. אֶתֶר דִּפְתָחַא דְּבֵיתָא שְׂרִיא כְּגוֹזָנָא דְּלַעֲיֹלָא
אֶתֶר דִּפְתָחַא דְּבֵיתָא עֲלָאָה שְׂרִיא, מְזוּזָא אֶקְרִי.
דְּהוּא תְּקוּנָא דְּבֵיתָא, וּפְתָחַא דְּבֵיתָא. מֵהֵיכָּא מְזוּזָה
עֲרִקִין מְאִרִי נִימוּסִין, מְאִרִי דְּרִינִין קְמִיָּה לָא
מִשְׁתַּבְּחִין. וְקָבֵל דָּא לְתַתָּא, כַּד ב"ג אֶתְקִין מְזוּזָה
לְפִתְחָא דְּבֵיתָא, וְהֵאֵי שְׂמָא קְדִישָׁא רְשִׁים בְּאַתּוּוֹי,
הֵאֵי ב"ג אֶתְעֵטֵר בְּעֵטְרוֹי דְּמֵאֲרִיָּה, וְלֹא קֶרְבִּין
לְפִתְחָא דְּבֵיתֵיהּ זִינִין בִּישִׁין, וְלֹא מִשְׁתַּבְּחִי תַּמָּן.

110. ר' אבא הוה אתי מלמחמי לר"ש, פגע ביה ר'
יצחק, אמר ליה מאן אתי, מאריה דנהורא, גבר
דאתדבק בנורא דאכלא כל יומא, הא נהורא עמיה
שרי. אמר ליה, תנינן דחויבא עליה דב"ג, לקבלא
אפי שכינתא, בכל ריש ירחי ושפתוי. ומאן איהו.
רביה. כ"ש בוצינא עלאה קדישא, דכל בני עלמא
בעאן לקבלא אנפוי. א"ר יצחק, אהדרנא עמך,
ואקבל אנפי שכינתא, ואטעם מאינון מלין עלאין,
דאטעמת קמיה.

111. פֶּתַח ר' אבא וְאָמַר, שִׁיר הַמַּעֲלוֹת אֲלִיךָ
נִשְׂאֲתִי אֶת עֵינֵי הַיּוֹשְׁבֵי בַשָּׁמַיִם. שִׁיר דָּא לָא כְּתוּב
מֵאֵן אָמְרוּ. אֲלֵא בְּכָל אֶתֶר דְּאִיהוּ סְתִימִים, רוּחַ הַקֹּדֶשׁ
אָמְרוּ עֲלֵיהּ דִּישְׂרָאֵל בְּגִלּוּתָא. הַיּוֹשְׁבֵי בַשָּׁמַיִם,
הַיּוֹשֵׁב מִבְּעֵי לֵיהּ, מֵאֵי הַיּוֹשְׁבֵי.

112. אֲלֵא אוֹקִימָנָא, מֵאֵן דְּבַעֵי לְצַלָּאָה צְלוּתֵיהּ
קְמִי מְלָכָא קְדִישָׁא, בְּעֵי לְמַבְעֵי מַעְמִיקְתָּא דְּכָלָא,
לְאַרְקָא בְּרַכָּאן לְתַתָּא, כְּמָה דְּכְתוּב שִׁיר הַמַּעֲלוֹת
מִמַּעַמְקִים קְרֵאתִיךָ יְיָ. וְהֵאֵי יו"ד יְתִיר, עַמִּיקְתָּא
דְּכָלָא הִיא, וּבְהֵאֵי בְּעֵי לְמַבְעֵי בְּעוּתֵיהּ, לְאַרְקָא
בְּרַכָּאן לְהֵוּא אֶתֶר דְּאֶקְרִי שְׁמַיִם, לְאַתְוָנָא מְנִיָּה
כָּלָא, וְעַד הַיּוֹשְׁבֵי בַשָּׁמַיִם, בַּשָּׁמַיִם מִמַּשׁ, דְּכַד
אִינוּן בְּרַכָּאן נְגִידוּ וְאַתְמַשְׁכוּ מֵהֵוּא אֶתֶר עוֹמְקָא
דְּכָלָא, וְאַתְיַשְׁבֵּן בְּאַתֵּר דְּאֶקְרִי שְׁמַיִם, כְּדִין בְּרַכָּאן
מִשְׁתַּבְּחִי בְּעֲלָאי וְתַתָּאי.

113. "as the eyes of servants look to the hand of their masters" (Tehilim 123:2). HE ASKS, What are the eyes of servants, AND ANSWERS, They are the other ministers of the nations, WHICH ARE THE SEVENTY SUPERNAL MINISTERS, which are nourished only from the residue of the boughs of the tree, WHICH IS ZEIR ANPIN, to which Yisrael cleave. When Yisrael receive blessings from that place, everyone is blessed from Yisrael.

114. "and as the eyes of a maid to the hand of her mistress" (Ibid.) refers to the maid we mentioned, whose power the Holy One, blessed be He, slew in Egypt, NAMELY THE VERSE, "THE FIRSTBORN OF THE MAIDSERVANT" (SHEMOT 11:5). For she has power only when it comes from the residue OF BOUNTY of the land of Yisrael, WHICH IS MALCHUT. The land of Yisrael is called her mistress, THE MISTRESS OF THE MAID. Of this it is written, "For three things the earth is disquieted" (Mishlei 30:21). The earth is the land of Yisrael, WHICH IS MALCHUT, as we learned. "a slave when he becomes king" (Ibid. 22) refers to the servants we mentioned, THE SEVENTY MINISTERS OF THE NATIONS. THIS WAS SAID when power was given to one of them. This is the meaning of, "who have brought you out of the land of Egypt, out of the house of bondage" (Shemot 20:2), NAMELY FROM THE ENSLAVEMENT TO THE MINISTERS OF THE NATIONS. "a handmaid that is heir to her mistress" (Mishlei 30:23) refers to the maid we spoke of, OF WHOM IT SAYS, "THE FIRSTBORN OF THE MAIDSERVANT."

115. Come and see, many litigant spirits came out of the aspect of that maid, which denounce Yisrael and COME TO prosecute them. And the Holy One, blessed be He, guards Yisrael like a father who wishes to guard his child from all THINGS. The Holy One, blessed be He, said to Yisrael, 'Many prosecutors are ready against you. Be occupied in My worship and I shall guard you from outside. You shall be encased in your houses from within and sleep on your beds, and I shall guard you from outside and around your beds'.

116. Come and see, when these evil species approach a man's door, they lift up their heads and behold the Holy Name that is seen from outside, which is Shadai, decorated with its crowns. This name has power over them all, and they fear it and flee and do not approach man's door.

117. Rabbi Yitzchak said, In that case man should mark that name, SHADAI, at the door of the house and no more. Why THE NEED for the whole passage IN THE MEZUZAH? He said to him, This is well, for that name, SHADAI, WHICH IS YESOD, is adorned only with all the letters that are marked with the King's mark, NAMELY, THAT ARE WRITTEN IN THE MEZUZAH. When the whole passage is written, that name is adorned with its crowns and the King, ZEIR ANPIN, comes out with all His armies, all imprinted with the King's mark, WHICH IS MALCHUT. Then they all fear it and flee from it.

113. כְּעֵינֵי עֲבָדִים אֶל יַד אֲדוֹנֵיהֶם, מֵאֵי כְּעֵינֵי עֲבָדִים. אֵלֶיךָ אֵינֹן שָׂאֵר רַבְרָבֵי עַמּוּן, דְּלֹא אֲתוֹנוּ אֶלָּא מִשְׁיֹרָא נּוּפָא דְאִילָנָא, דִּישְׂרָאֵל מִתְדַבְּקֵי בֵּיהּ. וְכֵן יִשְׂרָאֵל נִטְלִין בְּרַכָּאן מֵהָהוּא אַתְרָא, בְּלֵהוּ מִתְבְּרַכֵּן מִיִּשְׂרָאֵל.

114. כְּעֵינֵי שִׁפְחָה אֶל יַד גְּבִירָתָהּ, דָּא הִיא שִׁפְחָה דְּאֹקִימָנָא, דְּקָטִיל קוּדְשָׁא בְּרִיךְ הוּא חֵילָא דִּילָהּ בְּמִצְרַיִם, דְּהָא לִית חֵילָא דִּידָהּ, אֶלָּא כִּד אֲתַנְגִּיד מִתְמַצִּית דְּהָאֵי אֶרֶץ יִשְׂרָאֵל. וְאֶרֶץ יִשְׂרָאֵל גְּבִירָתָהּ אֶקְרִי. וְעַל הָאֵי כְּתִיב, תַּחַת שְׁלֹשׁ רִגְזָה אֶרֶץ. מֵאֵן אֶרֶץ. דָּא אֶרֶץ יִשְׂרָאֵל, כְּמָה דְּאֲתַמַּר. תַּחַת עֶבֶד כִּי יִמְלוֹךְ, אֵלֶיךָ אֵינֹן עֲבָדִים דְּקָאמְרֵן. כִּד אֲתִיְהִיב שְׁלִטְנוּתָא לְחַד מְנַיְהוּ. וְדָא הוּא דְּכְתִיב, אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים. שִׁפְחָה כִּי תִירַשׁ גְּבִירָתָהּ דָּא הִיא שִׁפְחָה דְּקָאמְרֵן.

115. ת"ח, מִסְטְרָא דְּהָאֵי שִׁפְחָה, נִמְקִי כְּמָה גְּרִדִּינֵי טְהִירִין, מְקַטְרְגִין לְקַבְּלֵיהוּ דִּישְׂרָאֵל, וְלִקְטָרְגָא לֹון. וְקוּדְשָׁא בְּרִיךְ הוּא עֲבִיד לְהוּ לִישְׂרָאֵל נְטִירוּ, כְּאָבָא דְּבַעֵי לְנִטְרָא לְבְרִיהּ מִן כְּלָא. אֲמַר קוּדְשָׁא בְּרִיךְ הוּא לִישְׂרָאֵל, כְּמָה מְקַטְרְגִין זְמִינִין לְקַבְּלֵיכוּ, אֲשֶׁתְּדַלּוּ בְּפּוֹלְחָנִי, וְאֵנָּא אֵהָא נְטִיר לְכוּ לְבַר. וְאֲתוֹן תְּהוֹון זְמִינִין בְּבִתְיִכוֹן מְלָגוּ, וְנִימִי בְּעַרְסִיכוֹן, וְאֵנָּא אֵהָא נְטִיר לְכוּ לְבַר, וְסוּחְרֵנִי עַרְסִיכוּ.

116. ות"ח, בְּשַׁעֲתָא דְּאֵינֹן זִינִין בִּישִׁין קְרִיבִין לְפִתְחָא דְּב"נ זְקָפְן רִישָׁא, וּמִסְתַּכְּלֵן בְּשִׁמָּא קְדִישָׁא דְּאֲתַחְזִי לְבַר, דְּאִיהוּ שְׂדֵי, דְּמִתְעַטֵּר בְּעַטְרוּי, שְׁמָא דָּא שְׁלִיט עַל כְּלָהוּ, מְנִיָּה דְּחֵלִין וְעַרְקִין, וְלֹא קְרִבִין לְפִתְחָא דְּב"נ.

117. א"ל רַבִּי יִצְחָק, אֵי הָכִי, יִרְשׁוּם ב"נ שְׁמָא דָּא בְּפִתְחָא דְּבֵיתָא, וְלֹא יִתִּיר, אֲמַאי כָּל פְּרִשְׁתָּא. אֲמַר לִיָּה שְׁפִיר הוּא, דְּהָא שְׁמָא דָּא לֹא אֲתַעְטֵר, אֶלָּא בְּאֵינֹן אֲתוֹון כְּלָהוּ, רְשִׁימִין בְּרִישִׁמָּא דְּמִלְכָּא, וְכֵן אֲכַתְּבַן כָּל פְּרִשְׁתָּא, כְּדִין שְׁמָא דָּא מִתְעַטֵּר בְּעַטְרוּי וְנִמְקִי מִלְכָּא בְּכָל חֵילוּי, כְּלָהוּ רְשִׁימִין בְּרִישִׁמָּא דְּמִלְכָּא, כְּדִין דְּחֵלִין מְנִיָּה, וְעַרְקִין מְקַמִּיָּה.

118. Come and see, in "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)" (Devarim 11:13-17), vehayah is a Holy Name, YUD HEI VAV HEI, from below upwards, BECAUSE IT IS SPELLED VAV-HEI FIRST AND THEN YUD-HEI. For that reason the name Shadai is written on the outside against that name. THE NAME Vehayah is on the inside and Shadai is on the outside so one would be guarded from all sides, from within and from without. Rabbi Aba said, Many holy hosts stand ready at that time when a man fixes a Mezuzah at his door. They all declare, saying, "this is the gate of Hashem..." (Tehilim 118:20).

119. Happy is the lot of Yisrael, for Yisrael are then recognized as the children of the Holy King, since they are all marked by Him, marked in their body with the holy imprint OF CIRCUMCISION, marked in their clothing by a Tzitzit. They are marked on their head with the compartments of the Tefilin, which are their Master's Name, and marked on their hands with the straps of holiness. They are marked in their shoes by a precept fulfilling shoes, NAMELY, OF THE PASCAL SACRIFICE, AS WRITTEN, "YOUR SHOES ON YOUR FEET" (SHEMOT 12:11), AND THE CHALITZAH. They are marked in the field by sowing and harvesting, marked in their houses with the Mezuzah on the doorpost. In every thing they are marked as the supernal King's children. Happy is their portion.

18. "they have forsaken Me"

Rabbi Aba talks about people who are false to the sign of the holy imprint. He says that the idol worshipping nations are broken cisterns but that Yisrael is a well, from which living waters are drawn. Anyone who is false to the holy imprint prevents the well from being blessed. We hear that only a virgin is blessed with seven blessings.

120. While they were walking Rabbi Aba said, In the verse, "they have forsaken Me, the fountain of living waters, and have hewn them out cisterns..." (Yirmeyah 2:13), "they have forsaken Me" refers to he who is false to the sign of the holy imprint. How is he false to it? By placing it in the domain of another, as written, "and has married the daughter of a strange El" (Malachi 2:11), who are called broken cisterns. For the idol worshipping nations are called broken cisterns.

121. That of Yisrael, WHICH IS MALCHUT, is called a well, "the fountain of living waters." This is the holy domain of the holy Faith, WHICH IS MALCHUT that is called a well of springs of clear water that comes out and pours from it, as written, "and streams from Lebanon" (Shir Hashirim 4:15), AND ALSO, "running waters out of your own well" (Mishlei 5:15), and, "a fountain of gardens, a well of living waters" (Shir Hashirim 4:15). The Other Side is called, "broken cisterns, that can hold no water" (Yirmeyah 2:13).

122. Come and see, the river that flows and comes out, WHICH IS YESOD, waters the whole garden, MALCHUT, and waters each and every place, as we explained, until it fills the place of the garden that is called a well of living water, WHICH IS YESOD OF MALCHUT, whence the higher and lower are nourished, as written, "and from thence it was parted..." (Beresheet 2:10).

118. ת"ח, וְהָיָה שְׂמָא קְדִישָׁא, מִתַּתָּא לְעֵילָא. וְעַל דָּא, שְׂדֵי אֲתְרָשִׁים מְלַבֵּר, לְקַבְלֵי שְׂמָא דָּא. וְהָיָה מְלַגּוּ, שְׂדֵי מְלַבֵּר. לְמַהּוּי נְטִיר ב"נ מִכָּל סְטְרִין מְלַגְּאוּ וּמְלַבֵּר. א"ר אָבָא, כַּמָּה חַיִּילִין קְדִישִׁין זְמִינִין בְּהָיָא שַׁעְתָּא דְּאַנַּח ב"נ מְזוּזָה לְתַרְעִיבָה, כְּלָהוּ מְכַרְזֵי וְאִמְרֵי זֶה הַשַּׁעַר לִי וְגו'.

119. זְכָאָה חוֹלְקָהוֹן דִּישְׂרָאֵל, כְּדִין אֲשַׁתְּמוּדְעֵן יִשְׂרָאֵל דְּאִינוּן בְּנֵי מְלַכָּא קְדִישָׁא, דְּהָא כְּלָהוּ אֲתְרָשִׁימוּ מְנִיָּה. אֲתְרָשִׁימוּ בְּגוּפֵייהוּ, בְּרִשְׁמֵימָא קְדִישָׁא. אֲתְרָשִׁימוּ בְּלְבוּשֵׁייהוּ, בְּעִטּוּפֵייהוּ דְּמִצְוָה. אֲתְרָשִׁימוּ בְּרִישֵׁייהוּ, בְּבֵיתֵי דְּתַפְּלִילֵי, בְּשְׂמָא דְּמֵאֲרִיְהוֹן. אֲתְרָשִׁימוּ בְּיַדֵּייהוּ, בְּרִצְעֵי דְּקְדוּשָׁא. אֲתְרָשִׁימוּ בְּמַסְאַנֵּייהוּ, בְּמַסְאַנָּא דְּמִצְוָה. אֲתְרָשִׁימוּ לְבַר, בְּזִרְעָה בְּחֻצְרָא. אֲתְרָשִׁימוּ בְּבִתְיָהוֹן, בְּמִזְוָזָה דְּתַתְּחָא. בְּכָלֵא רְשִׁימִין דְּאִינוּן בְּנֵי מְלַכָּא עֲלָאָה, זְכָאָה חוֹלְקָהוֹן.

120. עַד דְּהוּוּ אֲזִלֵי, אָמַר רַבִּי אָבָא, מַאי דְּכֵתִיב אוֹתֵי עֲזָבוּ מְקוֹר מַיִם חַיִּים לְחֻצוֹב לָהֶם בְּאֲרוֹת וְגו'. אוֹתֵי עֲזָבוּ, דָּא הוּא מֵאֵן דְּמִשְׁקַר בָּאת רְשִׁימָא קְדִישָׁא. וּבְמָה מִשְׁקַר בִּיָּה. דְּעֵינִיל לִיָּה בְּרִשׁוֹתָא אַחְרָא, כְּד"א וּבְעַל בַּת אֵל נָכַר, דְּאֲקָרֵי בּוֹרוֹת נְשָׁפְרִים. דְּהָא עֲמִין עוֹבְדֵי עֲבוֹתִים אֲקָרוּ בּוֹרוֹת נְשָׁפְרִים.

121. וְדִישְׂרָאֵל, אֲקָרֵי בְּאֵר מְקוֹר מַיִם חַיִּים, דָּא רְשׁוֹתָא קְדִישָׁא, מְהֵימְנוֹתָא קְדִישָׁא. וְאֲקָרֵי בְּאֵר מְבוּעֵי דְּמִיִּין צְלִילָן, נְמָקִין וְנִזְלִין מְנָה, כְּד"א וְנִזְלִים מִן לְבָנוֹן. וְנִזְלִים מִתּוֹךְ בְּאֲרָךְ. וְכֵתִיב מְעִין גְּנִים בְּאֵר מַיִם חַיִּים. סְטְרָא אַחְרָא אֲקָרֵי בּוֹרוֹת נְשָׁפְרִים. אֲשֶׁר לֹא יִכִּילוּ הַמַּיִם.

122. ת"ח, נְהָרָא דְּנָגִיד וְנָמִיק, אֲשֶׁקִי לְכָל גִּינְתָא, וְרוּי לְכָל אֲתָר וְאֲתָר, כַּמָּה דְּאוּקִימְנָא, עַד דְּמִלֵּי לְהוּוּא אֲתָר בְּגִנְתָּא, דְּאֲקָרֵי בְּאֵר מַיִם חַיִּים. וּמִתְמַן אֲתַזְנוּ עֲלָאִין וְתַתָּאִין, כְּד"א וּמִשָּׁם יִפְרֵד.

123. None of the aspects of the left side are watered from that spring of gushing water, because they are from the aspect of the other nations and are called broken cisterns. Whoever is false to the holy imprint by that side cleaves to "broken cisterns, that can hold no water," because it does not flow in there. Whoever merits to keep it merits to be watered by the stream of the river in the World to Come and merits that the supernal well will be filled and blessings will be drawn above and below. Happy is he in this world and in the World to Come. Of this it is written, "and you shall be like a watered garden, and like a spring of water, whose waters fail not" (Yeshayah 58:11).

124. Woe to him who is false to the holy imprint, because he is false to the Supernal Name. Moreover, he causes that well, MALCHUT, not to be blessed. He is called, "he has brought out an evil name upon a virgin of Yisrael" (Devarim 22:19). "A virgin of Yisrael" is precise, THAT IS, MALCHUT THAT IS CALLED THE VIRGIN OF YISRAEL, BECAUSE SHE ALWAYS REVERTS TO BEING A VIRGIN. Rabbi Shimon explained in its place that whoever lays accusing speeches against his first wife and brings out an evil name against her IS LIKE one who brings out an evil name against the higher, MALCHUT, as written, "he has brought out an evil name upon a virgin of Yisrael" unspecified, WHICH REFERS TO MALCHUT.

125. This follows the interpretation of Rabbi Chiya in the name of Rabbi Yosi that a virgin receives seven blessings, because she is blessed by seven SFIROT, since the virgin of Yisrael, WHICH IS MALCHUT, inherits seven blessings, WHICH ARE THE SECRET OF SEVEN SFIROT. She is therefore called the daughter of seven.

126. HE ASKS, And another woman, NAMELY A WIDOW OR A DIVORCEE, WHO REMARRIES, from whence come her blessings? AND HE ANSWERS, From the blessings of Boaz and Ruth, as written, "And all the people that were in the gate, and the elders, said, We are witnesses. Hashem make..." (Rut 4:11). For surely ONLY a virgin is blessed with seven blessings, and no other woman is in that secret. When they reached a certain field they saw trees and sat under them. Rabbi Aba said, HERE is clarity for words of Torah. Let us sit down.

19. "they shall come who were lost in the land of Assyria"

We are told of the day when the Shofar will be blown and all the children of Yisrael who were lost, who lost their faith, will come again to worship God on the holy mountain at Jerusalem.

127. He opened with the verse, "And it shall come to pass on that day, that a great Shofar shall be blown, and they shall come who were lost in the land of Assyria, and the outcasts in the land of Egypt..." (Yeshayah 27:13). "And it shall come to pass on that day": what is that day? AND HE ANSWERS, It is that day known to the Holy One, blessed be He, as written, "one particular day which shall be known as Hashem's" (Zecharyah 14:7). "on that day" is as in, "on that day, when Gog shall come against the land of Yisrael" (Yechezkel 38:18).

123. וְכֹל אֵינוֹן סְטְרִין דְּסֵטֶר שְׁמַאלָא, לֹא מִשְׁתַּקְוִין מֵהָהוּא נְבִיעוֹ דְּמִיִּין נְבִיעִין, בְּגִין דְּאֵינוֹן מִסְטְרָא דְּשָׂאֵר עַמִּין, וְאִקְרוּ בּוֹרוֹת נְשֻׁבְרִים. וּמֵאֵן דְּמִשְׁקֵר בְּרִשְׁימָא קְדִישָׁא בְּהָהוּא סְטְרָא, אֲתִדְבַק בְּבוֹרוֹת נְשֻׁבְרִים אֲשֶׁר לֹא יִכְלוּ הַמַּיִם, וְלֹא עֵינְלִי לְתַמּוֹן. וְהָהוּא דְּזָכִי לְנִטְרָא לִיה, זָכִי לְאַתְשַׁקְוִיא מֵהָהוּא נְבִיעוֹ דְּנַחְלָא בְּעַלְמָא דְּאֲתִי, וְזָכִי דְּאַתְמְלִי הָהוּא בְּאֵר עֲלָא, לְנִגְדָא בְּרַכָּאן לְעִילָא וְתַתָּא. זְכָאָה אִיהוּ בְּעַלְמָא דִּין, וּבְעַלְמָא דְּאֲתִי, עַל דָּא כְּתִיב, וְהִיִּית כְּגֵן רוּה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יִכְזָבוּ מִימִיו.

124. וְוִי לְמֵאֵן דְּמִשְׁקֵר בְּרִשְׁימָא קְדִישָׁא, דְּהָא מִשְׁקֵר בְּשִׁמָּא עֲלָא. וְלֹא. עוֹד, אֶלָּא דְּגָרִים לְהָאִי בְּאֵר דְּלֹא אֲתַבְּרָכָא, וְקִרִינָן עֲלֶיהָ כִּי הוֹצִיא שֵׁם רַע עַל בְּתוּלַת יִשְׂרָאֵל. בְּתוּלַת יִשְׂרָאֵל דְּיִיקָא. וְאוּקְמִיָּה רַבִּי שְׁמַעוֹן בְּאַתְרֵיהּ, מֵאֵן דְּשׁוּי תְּסַקּוּמִי מְלִין עַל אֲנַתְיָה קְדַמִּיתָא, וְאַפִּיק עֲלָה שׁוּם בִּישׁ, כְּמָה דְּאַפִּיק לְעִילָא, דְּכְתִיב כִּי הוֹצִיא שֵׁם רַע עַל בְּתוּלַת יִשְׂרָאֵל סְתָם.

125. וְאִזְלָא הָא, כִּי הָא דְּאָמַר רַבִּי חִיָּיא אָמַר רַבִּי יוֹסִי, בְּתוּלָה יִרְתָּא שְׁבַע בְּרִכּוֹת, דְּאַתְבְּרָכָא בְּשִׁבְעַ, בְּגִין דְּבְתוּלַת יִשְׂרָאֵל יִרְתָּא שְׁבַע בְּרַכָּן, וְעַל דָּא אֲתַקְרִי בַת שְׁבַע.

126. וְאַנְתְּתָא אַחְרָא, מֵאֵן בְּרַכָּאן דִּילָהּ. בְּרַכְתָּא דְּבַעַז וְרוֹת, כְּדָ"א, וְיֵאמְרוּ כָּל הָעָם אֲשֶׁר בְּשַׁעַר וְהִזְקִנִים עֲדִים יִתֵּן יי' אֶת וְגו', דְּיִדְאִי בְּתוּלָה בְּז' אֲתַבְּרָכָא, וְלֹא אֲתַתָּא אַחְרָא בְּרִזָּא דָּא. כִּיּוֹן דְּמִטּוּ בְּחַקְל חֹד, חֲמוּ אֵילָנִין, יִתְבוּ תַּחֲוּתֵיהוּ. אָמַר רַבִּי אַבָּא, הָא צְחוּתָא דְּמַלְי דְּאוּרִייתָא. נִיתִיב.

127. פְּתַח וְאָמַר, וְהִיָּה בְּיוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאוֹבְדִים בְּאַרְץ אֲשׁוּר וְהַנְּדָחִים בְּאַרְץ מִצְרַיִם וְגו'. וְהִיָּה בְּיוֹם הַהוּא, מֵאֵן בְּיוֹם הַהוּא. אֶלָּא הָהוּא יוֹמָא דְּאַתְיַדַּע לְקוּדְשָׁא בְּרִיךְ הוּא כְּדָ"א וְהִיָּה יוֹם אֶחָד הוּא יוֹדַע לִי. תו, בְּיוֹם הַהוּא, כְּדָ"א בְּיוֹם בָּא גוֹג עַל אֲדַמַּת יִשְׂרָאֵל.

128. "a great Shofar shall be blown": HE ASKS, What difference does it make to us whether it is a great or small SHOFAR? AND HE ANSWERS, It is a supernal Shofar, by which slaves are always freed. This is Jubilee, NAMELY BINAH, which is a supernal and great Jubilee. When it is aroused TO BESTOW PLENTY, every kind of freedom of the worlds is aroused through it. And it is called a great Shofar.

129. "and they shall come who were lost (lit. 'they who lose') in the land of Assyria." HE ASKS, It should have said, 'they who were lost' or 'they who are lost'. What is meant by, "they who lose"? HE ANSWERS, It is they who actually lose, because they are in another land, and whoever dwells in another land is nourished by another domain and it is as if he does not live in Faith. This is why they are called they who lose, SINCE THEY LOST THEIR FAITH. They lose in every direction, ABOVE AND BELOW, since when Yisrael dwell in the Holy Land, they are righteous and always merit everything, THE PLENTY OF ZEIR ANPIN above and THE PLENTY OF MALCHUT below, BUT WHEN THEY ARE OUT OF THE HOLY LAND THEY LOSE ALL THAT.

130. According to another explanation, "they shall come who lose" are the Righteous, YESOD, and the Congregation of Yisrael, WHICH IS MALCHUT, who are called 'they who lose'. Whence do we derive this? It is written of the Congregation of Yisrael, "why does the land perish (or: 'lose')" (Yirmeyah 9:11), NAMELY MALCHUT THAT IS CALLED LAND. It is not written that it is lost or was lost, but that the land, which is the Congregation of Yisrael, loses. It is written of the Righteous, "The righteous perishes (or: 'loses')" (Yeshayah 57:1). HENCE THE RIGHTEOUS AND THE CONGREGATION OF YISRAEL ARE CALLED THEY WHO LOSE, as we explained.

131. You may ask in reference to "shall come," where they who lose come from, THE RIGHTEOUS AND THE CONGREGATION OF YISRAEL, WHICH ARE YESOD AND MALCHUT. AND HE ANSWERS, The Congregation of Yisrael COMES from exile. The Righteous, as we explained in relation to the verse, "When Hashem brought back the captivity of Zion" (Tehilim 126:1), IS YESOD CALLED ZION, so it shall return to its place and come to JOIN the Congregation of Yisrael. Hence, "they shall come who were lost in the land of Assyria." HE ASKS, What is meant by, "and shall worship Hashem on the holy mountain at Jerusalem" (Yeshayah 27:13), IF THEY WHO LOSE ARE YESOD AND MALCHUT? AND HE ANSWERS, This phrase, "AND SHALL WORSHIP...", REFERS TO "the outcasts in the land of Egypt," WHO SHALL WORSHIP HASHEM, since Yisrael do not come out of exile except with the Shechinah so to speak, as we explained. These outcasts shall worship Hashem, WHICH IS THE SHECHINAH.

20. "Hashem shall preserve your going out and your coming in"

Rabbi Aba explains what is meant by the title verse, and he talks again about the importance of the Mezuzah in protecting people from evil.

128. יִתְקַע בְּשׁוֹפָר גָּדוֹל. מַה לָּן בֵּיהּ, אִי הוּא רַב אוֹ זְעִיר. אֵלֶּא הֵהוּא שׁוֹפָר עֲלֵאָה, דְּבֵיהּ נִמְקִין עֲבָדִין לְחִירוֹ תְדִיר, וְהֵאִי אִיהוּ יוֹבְלָא, דְּיוֹבְלָא עֲלֵאָה וּרְבַרְבָּא הוּא. וְכַד הֵאִי אֲתַעַר, כָּל חִירוֹ דְּעַלְמִין מִתְעַרֵּין בֵּיהּ, וְהֵהוּא אֶקְרִי שׁוֹפָר גָּדוֹל.

129. וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ אַשּׁוּר. הָאוֹבְדִים מִבְּעֵי לֵיהּ, אוֹ הַנְּאֻבְדִים, מֵאִי הָאוֹבְדִים. הָאוֹבְדִים מִמֶּשׁ, בְּגִין דְּאִינוּן בְּאֶרְעָא אַחְרָא, וּמֵאֵן דְּשִׂאֲרֵי בְּאֶרְעָא אַחְרָא, יִנִּיק מִרְשׁוּתָא אַחְרָא וּבְאֵלוּ לֹא שְׂרִיא בְּמַהִימְנוּתָא, בְּגִ"כּ אוֹבְדִים אֶקְרוּן. אוֹבְדִים אִינוּן בְּכָל סְטְרִין, דְּכַד יִשְׂרָאֵל שְׂרִינן בְּאֶרְעָא קְדִישָׁא, זְכָאִין, זְכָאִין תְּדִיר בְּכָלֵא, זְכָאִין לְעִילָא וְתַתָּא.

130. ד"א וּבָאוּ הָאוֹבְדִים, מֵאֵן אִינוּן. אֵלִין צְדִיק וּכְנֶסֶת יִשְׂרָאֵל. דְּאֶקְרוּן אוֹבְדִים. מִנְלָן. כְּנֶסֶת יִשְׂרָאֵל, דְּכֶתִיב עַל מַה אֲבָדָה הָאֶרֶץ, אֲבָדָה אוֹ נֶאֱבַדְתָּ לֹא כֶתִיב, אֵלֶּא אֲבָדָה הָאֶרֶץ, דָּא כְּנֶסֶת יִשְׂרָאֵל. צְדִיק, דְּכֶתִיב הַצְדִּיק אֲבָד, אֲבָד אוֹ נֶאֱבַד לֹא כֶתִיב, אֵלֶּא אֲבָד, וְהָא אוֹקְמוּהָ.

131. וְאִי תִימָא, וּבָאוּ מֵאֵן אֲתֵר אֲתִינן אֵלִין אוֹבְדִים. אֵלֶּא, כְּנֶסֶת יִשְׂרָאֵל מִן גְּלוּתָא. צְדִיק, כְּמַה דְּאוֹקְמוּהָ, דְּכֶתִיב בְּשׁוּב יי' אֶת שִׁיבַת צִיּוֹן, בְּגִין דְּיִתְּוֹב לְאֲתֵרֵיהּ, וְיִתִּי לְאֲתַחְבְּרָא בְּכְנֶסֶת יִשְׂרָאֵל. וְעַל דָּא, וּבָאוּ הָאוֹבְדִים בְּאֶרֶץ אַשּׁוּר. וְהִשְׁתַּחֲוּ לֵינִי בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם, מֵאִי קָא מִיּוּרֵי. אֵלֶּא מְלָה דָּא דְּהִנְדְּחִים בְּאֶרֶץ מִצְרַיִם, כְּבִיכּוֹל, יִשְׂרָאֵל לֹא יִפְקֹן מִן גְּלוּתָא, אֵלֶּא בְּשִׁכְנִיתָא, כְּמַה דְּאוֹקְמוּהָ, וְאִינוּן נְדַחִים הִשְׁתַּחֲוּ לֵינִי.

132. Rabbi Aba continued, It is written, "Hashem shall preserve your going out and your coming in from this time forth, and for evermore" (Tehilim 121:8). HE ASKS, "preserve your going out" is correct, but what is meant by, "your coming in"? For whoever enters his house is not afraid AND NEEDS NOT BE KEPT. HE ANSWERS, The man who places the holy mark in his house with the words of the Supernal Name, NAMELY THE MEZUZAH, is kept from everything. When that man goes out of his apartment to the house gate, he lifts up his eyes, sees the holy mark and looks at the gate. When he leaves, it escorts and guards him. When that man enters, it pronounced before him, Take care of the honor of the King's image. All this because of that mark of the Holy Name that is marked on his door.

133. Not only is a man kept in his house, the Holy One, blessed be He, keeps him when he comes in and goes out, as written, "Hashem shall preserve your going out and your coming in." Happy are Yisrael in this world and in the World to Come.

134. Come and see, woe to the man who does not know how to beware of the evil spirit that lies between the doorposts, and does not mark the gate to his house with a holy Supernal Name, NAMELY THE MEZUZAH, to be with him. For that evil spirit has 365 evil prosecuting officers IN THE 365 DAYS OF THE YEAR; each serves on its day. They are all present with him, WITH THAT MAN, throughout the days of the year and denounce him above and below. They are all with him day and night. They prosecute him by day and by night distress him in his dreams.

135. When it is about to denounce him when he enters HIS HOUSE, they put their hands on his shoulders and say to him, Woe to so and so who left his Master's domain. Woe to so and so in this world and in the World to Come. For that reason the faithful should be marked in every way, marked with their Master's imprint, NAMELY WITH THE PRECEPT, so every aspect of evil species shall fear them and so they will be kept in this world and in the World to Come. Happy is the lot of Yisrael. It is written of them, "Your people also shall be all righteous. They shall inherit the land for ever" (Yeshayah 60:21).

132. תו אמר רבי אבא, כתיב, יי' ישמור צאתך ובואך מעתה ועד עולם. ישמר צאתך תינח. אלא ובואך, מאי קא מיירי, דהא מאן דעאל לביתיה לא מסתפי. אלא האי ב"נ דשוי רשימא קדישא לביתיה, במלין דשמא עלאה, האי אתנטור מכלא. כד נפיק ההוא דמדוריה לתרעא דביתיה, זקיף וזמי רשימא קדישא, ועיין בפתחיה. כד נפיק ב"נ, הוא אזיף ליה, ונטור ליה. כד עייל לביתיה, הוא אכריז קמיה, אזדהרו ביקרא דדיוקנא דמלכא קדישא. וכל דא, בגין ההוא רשימא דשמא קדישא, דאתרשים בתרעיה.

133. ולא די ליה לב"נ דאתנטור בביתיה, אלא קודשא בריך הוא נטור ליה כד עייל, וכד נפיק. דכתיב, יי' ישמור צאתך ובואך מעתה ועד עולם. זכאין אינון ישראל בהאי עלמא, ובעלמא דאתי.

134. ת"ח, האי רוחא בישא דשארין בין תרעין. ווי ליה לב"נ, דלא ידע לאזדהרא מניה, ולא רשים לפתחא דביתיה שמא עלאה קדישא, דישתכח עמיה. דהא אית ליה תלת מאה ושתין וחמש שמשין בישין מקטרגין, כל חד משמש יומיה, וכלהו משתכחי עמיה כל יומי שתא, ומקטרגי ביה לעילא ותתא. וכלהו משתכחי ביה ביממא ובליילא. ביממא, לקטרגא ליה. בליילא, לצערא ליה בחלמיה.

135. כד נפיק לקטרגא ליה, כד עאל, שוין ידניהו עליה דכתמיה, ואמרין ליה, ווי ליה לפלגיא דנפק מרשותא דמאריה. ווי ליה לפלגיא בהאי עלמא, ובעלמא דאתי. בג"כ בעאן בני מהימנותא, למהוי רשימין בכלא, למהוי רשימין ברשימא דמאריהון, לאזדעזעא מניהו כל סטרין זינין בישין, למהוי נטורין בהאי עלמא, ובעלמא דאתי. זכאין חולקהון דישראל, עליוהו כתיב ועמך כלם צדיקים לעולם יירשו ארץ וגו'.

21. "And you shall love Hashem your Elohim"

Rabbi Yosi talks about the pleasure that God takes in the children of Yisrael when they are in their own land, and the anguish He feels when they are in exile. Rabbi Yosi emphasizes that there is no worship like the love of God. Rabbi Aba concurs, saying that love is the essence of the Torah. He says that you must love God with both your good and your evil heart and with your good and your evil soul. Rabbi Aba gives the example of Abraham, who gave up his own wishes, his son, his wife and his money for the love of God; this is why he was given the crown of Chesed, and why all the worlds were blessed for his sake. Rabbi Yosi tells the rabbis that the righteous have many dwellings in the world beyond, and the highest of all is for those who are connected to the love of God, and their chamber is connected to the highest chamber, that is called Love. Everything is called love and therefore whoever loves God is connected to that love.

136. "And you shall love Hashem your Elohim" (Devarim 6:5). Rabbi Yosi opened, "Now therefore, what have I here, says Hashem, that My people is taken away for naught..." (Yeshayah 52:5). Come and see the love of the Holy One, blessed be He, for Yisrael. Even though transgressions caused His departure from among them and they dispersed among the nations, He demands satisfaction for their insult. Come and see, when Yisrael live in their land and the Holy One, blessed be He, takes delight in His garden, MALCHUT, and comes near Yisrael, and hears their voices, He praises Himself with them.

137. When their transgressions caused Yisrael to become exiled from the Holy Land, the Holy One, blessed be He, does not enter His garden, MALCHUT, and takes no delight in it. Moreover, He cries out and says, "Now therefore, what have I here, says Hashem." It is written elsewhere, "here will I dwell; for I have desired it" (Tehilim 132:14). AS "HERE" IN THE LATTER IS THE SHECHINAH, SO "HERE" IN THE FORMER IS THE SHECHINAH. "My people is taken away for naught" is the same as, "You were sold for naught" (Yeshayah 52:3).

138. Ever since the day Yisrael was exiled from their country there is no joy before the Holy One, blessed be He. This is the meaning of, "I clothe the heavens with blackness, and I make sackcloth their covering" (Yeshayah 50:3). All this is for the love the Holy One, blessed be He, has for them, as written, "I have loved you, says Hashem" (Malachi 1:2). Hence, "And you shall love Hashem your Elohim." "And you shall love" MEANS that man should be connected to Him with supernal love that at every worship man should serve the Holy One, blessed be He; let him perform it with love. For there is no worship like the love for the Holy One, blessed be He. Rabbi Aba said, These things, NAMELY LOVE, are the essence of the Torah, since the Ten Commandments are included here. The friends have already explained it.

139. Come and see, nothing is more precious before the Holy One, blessed be He, than he who loves Him properly. This accords with the verse, "with all your heart" (Devarim 6:5). What is meant by "all"? It should have said, 'with your heart' AND ALSO 'with your soul, and with your might'. What is, "with all your heart"? AND HE ANSWERS, Its purpose is to include two hearts, a good one and an evil. "With all your soul" (Ibid.) IS WITH TWO SOULS, a good one and an evil. "With all your might" (Ibid.) IS LITERAL AND needs no interpreting. Rabbi Elazar said, Even this needs interpreting. The reason is that whether he receives money as an inheritance or from another source, or whether he earns it, it is written of it, "with all your might."

136. וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ. רַבִּי יוֹסִי פָתַח, וְעַתָּה מַה לִּי פֶה נֹאֵם יְיָ כִּי לָקַח עִמִּי חֲנָם וְגו'. ת"ח, רְחִימוּתָא דְקוֹדֶשׁא בְרִיךְ הוּא בְיִשְׂרָאֵל אַע"ג דְּחֻבְיָהוּ גְרָמוּ לְאַסְתַּלְקָא מִבִּינְיָהוּ, וְאַתְבָּרְרוּ בִּינֵי עַמְמֵי, הוּא תִּבַּע עַלְבוּנָא דְלֵהוֹן. וְת"ח, בְּשַׁעֲתָא דְיִשְׂרָאֵל שְׂרָאן בְּאַרְעָהוֹן, קוֹדֶשׁא בְרִיךְ הוּא מְשַׁתַּעֲשַׁע בְּגַנְתֵּיהּ, וְקָרִיב לְגַבְיָהוּ דְיִשְׂרָאֵל, וְשָׁמַע קְלִיָּהוֹן, וְאַשְׁתַּבַּח בְּהוּ.

137. בֵּינוֹן דְּגְרָמוּ חֻבְיָהוּ, וְאַתְגְּלִי יִשְׂרָאֵל מְאַרְעָא קְדִישָׁא, קוֹדֶשׁא בְרִיךְ הוּא לֹא עָאֵל בְּגַנְתֵּיהּ, וְלֹא מְשַׁתַּעֲשַׁע בֵּיהּ. וְלֹא עוֹר, אֲלֵא דְאִיהוּ צְוּוּחַ וְאָמַר, וְעַתָּה מַה לִּי פֶה נֹאֵם יְיָ, וְכַתִּיב הֲתֵם פֶּה אֲשֵׁב כִּי אֲוִיתִיהּ. כִּי לָקַח עִמִּי חֲנָם, כְּמָה דְאֵת אָמַר, חֲנָם נִמְכַרְתֶּם.

138. וּמַה הוּא יוֹמָא דְאַתְגְּלִיאוּ יִשְׂרָאֵל מְאַרְעָהוֹן, לֹא אֲשַׁתְּכַח חֲדוּתָא קְמִיהּ קוֹדֶשׁא בְרִיךְ הוּא. הַה"ד, אֲלִבִּישׁ שְׁמִים קְדְרוֹת וְשָׁק אֲשִׁים כְּסוּתֶם. וְכֹל דָּא, בְּגִין רְחִימוּתָא דְלֵהוֹן, דְּרַחִים לֹון קוֹדֶשׁא בְרִיךְ הוּא, כְּמָה דְאֵת אָמַר, אֶהְבַּתִּי אֶתְכֶם אָמַר יְיָ. וְעַל דָּא וְאַהֲבַת אֶת יְיָ אֱלֹהֶיךָ. וְאַהֲבַת: דְּבַעֵי בַר נֶשׁ לְאַתְקַשְׂרָא בֵּיהּ בְּרַחֲמֵיהּ עֲלָא, דְּכֹל פּוֹלְחָנָא דְּבַעֵי ב"נ לְמַפְלַח לְקוֹדֶשׁא בְרִיךְ הוּא, דִּימְלַח בְּרַחֲמֵיהּ. דְּלִית לֶךְ פּוֹלְחָנָא, כְּמוּ רְחִימוּתָא דְקוֹדֶשׁא בְרִיךְ הוּא. ר' אָבָא אָמַר, הֲנִי מְלִי כְּלָלָא דְאֹרִייתָא אִינוּן, בְּגִין דְּעֵשֶׂר אֲמִירָן דְאֹרִייתָא, הֲכָא אֲתַכְּלִילוּ, וְהָא אֹקְמוּהָ חֲבְרִיָּא.

139. ת"ח, לִית לֶךְ מְלָה בְּחַבִּיבוּתָא קְמִי קוֹדֶשׁא בְרִיךְ הוּא, כְּמָאן דְּרַחִים לִיהּ כְּדָקָא יָאוּת. וּמַה הוּא. כְּמָה דְכַתִּיב, בְּכֹל לְבַבְךָ. בְּכֹל, מֵאִי קָא מִיּוּרֵי, בְּלַבְבְךָ מְבַעֵי לִיהּ. בְּנַפְשְׁךָ, בְּמַאֲדְךָ, מַהוּ בְּכֹל לְבַבְךָ. אֲלֵא לְאַכְלָלָא תְרִין לְבִין, חַד טַב וְחַד בִּישׁ. בְּכֹל נַפְשְׁךָ: חַד טַב, וְחַד בִּישׁ. בְּכֹל מַאֲדְךָ, דָּא לֹא אֲתִיָּא לְדַרְשָׁא. א"ר אֶלְעָזָר, וְאִמְלוּ הָאִי לְדַרְשָׁא הוּא. מ"ט. בֵּין דְנִפְלָ לִיהּ מְמוֹנָא מִירוּתָא, אוּ מְסֻטְרָא אַחְרָא, אוּ בֵּין דְאִיהוּ רוּוּחַ לִיהּ, וְע"ד כְּתִיב בְּכֹל מַאֲדְךָ.

140. Rabbi Aba said, Let us return to the verse, "And you shall love." Whoever loves the Holy One, blessed be He, is adorned with Chesed on every direction, does kindness with everyone, and cares not for his body or money. We derive that from Abraham, as we learned, who, for love of his Master had no pity on his own heart, soul or money.

141. HE EXPLAINS HIS WORDS: his own heart means that ABRAHAM did not pay attention to his own wishes for love of his Master; his soul means that he had no pity on his son and his wife for love of his Master; his money means that he used to stand at the crossroads and prepare nourishment for the whole world. For that reason he was adorned with a crown of kindness, NAMELY THE SFIRAH OF CHESED, as written, "loyal love (Heb. Chesed) to Abraham" (Michah 7:20). Whoever is connected to the love for his Master merits that. Moreover, all the worlds are blessed for his sake. This is the meaning of, "and Your pious ones shall bless You (Heb. yevarchuchah)" (Tehilim 145:10). Do not pronounce it as "shall bless You," but 'shall bless (Heb. yevarchu) koh'. THIS MEANS THAT THE PIOUS ONES (HEB. CHASSIDIM), NAMELY THOSE WHO ATTAINED THE SFIRAH OF CHESED, SHALL BLESS THE SHECHINAH CALLED 'KOH'. THUS EVEN THE SHECHINAH IS BLESSED FOR THEIR SAKES.

142. One day Rabbi Yosi was ill. Rabbi Aba and Rabbi Yehuda visited him. They saw him prostrated on his face, sleeping. When he awoke FROM HIS SLEEP, they saw his face smiling. Rabbi Aba said to him, You have seen something new. He said to them, Indeed, for my soul rose and saw the glory of those who suffered martyrdom for the sanctity of their Master going into thirteen rivers of pure balsam and the Holy One, blessed be He, taking delight in them. I saw what I was given no permission to relate. I asked them saying, Whose glory is this, and they told me it is that of those who loved their Master in that world, NAMELY THIS WORLD. From what my soul has seen, my heart is illuminated. Hence my face is smiling.

143. Rabbi Aba said, Happy is your portion. Yet the Torah bears witness to them, as written, "neither has the eye seen, that an Elohim, beside You, should do such a thing for him that waits for Him" (Yeshayah 64:3). Rabbi Yehuda said to him, The friends have enquired why it is written, "should do" in the third person, instead of the second, THOUGH IT IS WRITTEN, "BESIDE YOU" IN THE SECOND PERSON.

140. א"ר אבא, אהדרנא לקרא ואהבת. מאן דרחים לקודשא ברין הוא, אתעטר בחסד מכל סטרין, ועביר חסד בכלא, ולא חייס על גופיה ועל ממוניה. מנלן. מאברהם. במה דאתמר, דהא לא חס ברחימותא דמאריה, על לביה, ועל נפשיה, ועל ממוניה.

141. על לביה לא אשגח, על רעותא דיליה, בגין רחימותא דמאריה. על נפשיה, דלא חס על בריה, ועל אתתיה, בגין רחימותא דמאריה. על ממוניה, דהוה קאים בפרשת ארחין, ואתקין מזוני לכל עלמא. בג"כ, אתעטר בעטרא דחסד. במה דכתוב, חסד לאברהם. ומאן דאתקשר ברחימותא דמאריה, זכה להאי. ולא עוד, אלא דעלמין כלהו מתברכן בגיניה. הה"ד, וחסידיך יברכוכה, אל תקרי יברכוכה, אלא יברכו ב"ה.

142. יומא חד, הוה חלש רבי יוסי, עאל לגביה, ר' אבא ור' יהודה ור' יצחק, חמו ליה, דהוה נמיל על אנפוי, ונאים. יתבו. כד אתער, חמו ליה לאנפוי דחייבין. א"ל ר' אבא, מלה חדתא חמיתא. א"ל ודאי, דהשתא סלקא נפשי, וחמית יקרא, מאינן דמסרו גרמייהו על קדושה דמאריהון, דהוה עאלין בתליסר נהרי דאמרסמונא דביא. וקודשא ברין הוא משתעשע בהו. וחמינא מה דלא יתבו לי רשותא למימר. ושאיילנא לון, אמינא, האי יקרא דמאן הוא. אמרו לי, מאינן דרחימו למאריהון בהווא עלמא. וממה דחמית נפשי וכלבאי אתנהיר, ועל דא אנפאי חייבין.

143. א"ל ר' אבא, זכאה חולקך, אבל אורייתא אסהיד בהו, דכתיב עין לא ראתה אלהים זולתך ועשה למחכה לו. א"ל ר' יהודה, הא שאילו חבריאי, דא דכתיב ועשה, תעשה מבעי ליה.

144. He said to him, We have learned that, yet its secret is the words, "to behold the beauty of Hashem, and to inquire in His temple" (Tehilim 27:4). We have explained that "the beauty of Hashem" is THE PLENTY coming from Atika Kadisha, WHICH IS KETER, in which the Holy One, blessed be He, takes delight. For that beauty comes out of Atika. "to inquire in His temple" refers to the highest temple, BINAH. Here too, "neither has the eye seen, that an Elohim, beside You, should do." Who SHALL DO? That most hidden Atika, for that PLENTY comes from it. HENCE "SHOULD DO" IS WRITTEN IN THE THIRD PERSON. He said to him, It is surely so. Happy is the portion of those whose Master's love cleaves to them. Their portion in that world is immeasurable.

145. The righteous have many dwellings upon dwellings in that world, and the highest apartment is for those to whom the love of their Master is connected, for their dwelling is connected to the chamber that surpasses everything. The reason is that the Holy One, blessed be He is adorned with it, WITH LOVE.

146. Come and see, this HIGHEST chamber is called love, and everything is based on love, as written, "Many waters cannot quench love" (Shir Hashirim 8:7). Everything is based on love, because the Holy Name, YUD HEI VAV HEI, is this way. For we have explained that Yud OF YUD HEI VAV HEI, WHICH IS CHOCHMAH, its higher tip, WHICH IS KETER, is never separated from it, since KETER rests on it with love and never separates from it. As for Hei OF YUD HEI VAV HEI, WHICH IS BINAH, it has been explained that Yud, WHICH IS CHOCHMAH, never separates from it and they are together lovingly, NOT separated from each other. Such is Hei OF YUD HEI VAV HEI, as we learned that it accords with the words, "And a river went out of Eden" (Bereshheet 2:10). THE RIVER IS BINAH AND EDEN IS CHOCHMAH. BINAH always comes out OF CHOCHMAH, and they cleave always with love.

147. When Vav-Hei, WHICH ARE ZEIR ANPIN AND MALCHUT, cleave to each other with love together, a groom with a bride, who are customarily always in love, then Yud is with Hei, Hei with Vav, and Vav is with LAST Hei, mutually attached with love. Everything is called love and therefore whoever loves the King is connected to that love. Hence, "And you shall love Hashem your Elohim."

144. א"ל, הא אתמר. אבל רזא דמלאה, היינו דכתיב לחזות בנעם יי' ולבקר בהיכלו. ואוקמוה, נעם יי', ההוא דאתיא מעתיקא קדישא, דקודשא בריך הוא משתעשע ביה. דהא ההוא נעם מעתיקא נפקא. ולבקר בהיכלו, בהיכלא עילאה על כלא. אוף הכא עין לא ראתה אלהים זולתך יעשה, מאן, ההוא עתיקא סתימא דכלא, דהא ביה תליא, א"ל ודאי הכי הוא. זכאה חולקהון דאינון, דרחימותא דמאריהון מתדבקן בהו, לאלין לית שעורא לחולקהון בההוא עלמא.

145. אמר ר' יצחק, כמה מדורין על מדורין אית להו לצדיקיא בההוא עלמא, ומדורא עלאה דכלא, אינון דרחימותא דמאריהון אתקשר בהו, דהא מדוריהון אתקשר בהיכלא דסליק על כלא. מ"ט, בגין דקודשא בריך הוא בהאי אתעטר.

146. ת"ח, היכלא דא, אהבה אתקרי, ובגין אהבה קיימא כלא. כמה דכתיב, מים רבים לא יוכלו לכבות את האהבה. וכלא ברחימותא קיימא, דהא שמא קדישא הכי אשתכח דהא אוקמוה, י' לא מתפרש קוצא דלעילא מן י' לעלמין. דהא ברחימותא שריא עליה, ולא מתפרש מניה לעלמין. ה', הא אוקמוה, דיוד לא מתפרש מנה, ואשתכחו בחדא בחביבותא, לא אתפרשן דא מן דא. כגוונא דא ה' והא אתמר, כמה דכתיב, ונהר יוצא מעדן, יוצא תדיר לעלמין, בחביבותא אתדבקן.

147. ו"ה פד אתדבקן דא בדא, אתדבקן בחביבותא בחדא, חתן בכלה, דארחינהו תדיר בחביבותא אשתכח. י' בה, ה' עם ו, ו' עם ה'. ודא בדא אתקשר בחביבותא. וכלא אהבה אקרי. וע"ד מאן דרחים למלכא, הא אתקשר בההוא אהבה. ובג"כ, ואהבת את יי' אלהיך.

22. "All my bones shall say"
 Rabbi Yitzchak talks about the psalms of David, and tells us that at the time of the redemption God will fix each person's bones and draw them into place. He also says that the Evil Inclination is as hard as a rock, but the Good Inclination is flesh, as we read in, "and I will take away the stony heart and I will give you a heart of flesh."

148. "And these words..." (Devarim 6:6). Rabbi Yitzchak opened, "All my bones shall say, Hashem, who is like You, who delivers the poor from him that is too strong for him, and the poor and the needy from him that robs him?" (Tehilim 35:10). David said that verse by the Holy Spirit. HE ASKS, "All my bones shall say": who has seen bones reciting poetry? AND HE ANSWERS, This verse WAS SAID of the time the Holy One, blessed be He, will resurrect the dead. And the Holy One, blessed be He, will fix the bones and draw each to its place, as written, "and the bones came together, bone to its bone" (Yechezkel 37:7), and, "and make strong your bones" (Yeshayah 58:11). Then YISRAEL will recite poetry.

149. HE ASKS, What kind of poetry will they recite, AND ANSWERS, "Hashem, who is like You." This poetry is more valuable than the one Yisrael recited by the sea, because they mentioned the Holy Name only after three words, as written, "Who is like You, Hashem, among the Elim" (Shemot 15:11). But here they put the Holy Name first, as written, "Hashem, who is like You." "who delivers the poor from him that is too strong for him" refers to the Good Inclination, WHO DELIVERS HIM from the Evil Inclination, since the Evil Inclination is hard as a rock, as written, "and I will take away the stony heart" (Yechezkel 36:26). And the Good Inclination is flesh, as written, "and I will give you a heart of flesh" (Ibid.).

23. At first the Evil Inclination is like a guest

Rabbi Chiya talks about the way the Evil Inclination insinuates its way into a person's life until it becomes his master. He says that one must constantly keep the words of Torah in his heart because it is thus that the Evil Inclination can be conquered.

150. Come and see what the Evil Inclination is like. When it comes to join man, it is like iron before it is put into the fire. After it is heated the whole of it again becomes like fire.

151. Rabbi Chiya said, When the Evil Inclination comes to join man, it is like a man who approaches the gate and sees there is no one AT HOME to detain him. It enters the house and becomes a guest, seeing there is no one to prevent it to send it on its way. Once it entered the house and no one prevents it, it is in charge over the house and becomes the landlord, so that the whole house is at its disposal.

148. וְהָיוּ הַדְּבָרִים הָאֵלֶּה וְגו'. ר' יִצְחָק פֶּתַח, כָּל עֲצָמוֹתַי תֹּאמְרָנָה יי' מִי כְמוֹךָ מִצִּיל עָנִי מִחֹזֶק מִמֶּנּוּ וְעָנִי וְאֲבִיוֹן מִגּוֹזְלוֹ. הָאִי קָרָא דוֹד אֲמַרְיָה בְרוּחָא דְקוּדְשָׁא, כָּל עֲצָמוֹתַי תֹּאמְרָנָה, וְכִי מֵאֵן חָמָא גְרָמֵי דְאֲמָרוּ שִׁירְתָּא. אֶלָּא הָאִי קָרָא, בְּזִמְנָא דְקוּדְשָׁא בְרִיךְ הוּא זְמִין לְאַחֲיָא מִתְּיָא, וְזְמִין קוּדְשָׁא בְרִיךְ הוּא לְאַתְקַנָּא גְרָמֵי, וְלִקְרַבָּא כָּל חַד וְחַד לְאַתְרֵייהוּ, דְכֹתִיב וְתִקְרְבוּ עֲצָמוֹת עֲצָם אֶל עֲצָמוֹ. וְכֹתִיב וְעֲצָמוֹתֶיךָ יַחְלִיץ. כַּדִּין זְמִינִין אֲיִנוֹן לְמֵימַר שִׁירְתָּא.

149. מֵאִי שִׁירְתָּא אֲמַרִי. יי' מִי כְמוֹךָ וְדָא שִׁירְתָּא מִעֲלֵיָא, מִמָּה דְאֲמָרוּ וְשִׂרְאֵל עַל יָמָא, דְהָא אֲיִנוֹן לָא אֲדַכְרוּ שְׁמָא קְדִישָׁא, אֶלָּא בְתַר תְּלַת מְלִין, דְכֹתִיב מִי כְמוֹכָה בְּאֵלִים יי'. וְהֵכָא אֲיִנוֹן מִקְדָּמֵי לְשְׁמָא קְדִישָׁא, דְכֹתִיב יי' מִי כְמוֹךָ. מִצִּיל עָנִי מִחֹזֶק מִמֶּנּוּ, דָּא יִצַר טוֹב, מִיִּצַר רַע. בְּגִין דִּיִּצְהָר תְּקִיף הוּא בְּאֲבָנָא. כְּמָה דְכֹתִיב וְהִסִּירוּתִי אֶת לֵב הָאֲבָן. וְיִצַט הוּא בְּשָׂרָא, דְכֹתִיב וְנָתַתִּי לָכֶם לֵב בָּשָׂר.

150. ת"ח, יִצַר הָרַע לְמָה הוּא דוֹמָה. בְּשַׁעֲתָא דְאֲתֵי לְאִזְדוּגָא בְּב"נ, הוּא כְּפִרְזֵלָא, עַד דְעָאֲלִין לֵיה בְּנוֹרָא. בְּתַר דִּיתְחַמֵּם אֶתְהַדָּר כְּלָא כְּנוֹרָא.

151. רַבִּי חֵיָא אָמַר, יִצַר הָרַע כַּד אֲתֵי לְאִזְדוּגָא בֵּיה לְב"נ, דְמֵי לְב"נ דְקָרִיב לְפִתְחָא, וְחָמֵי דְלָא אֵית מֵאֵן דְמַחֵי בִידֵיה. עָאֵל לְבֵיתָא, וְאֶתְעֵבִיד לֵיה אַרְח. חָמָא דְלָא אֵית מֵאֵן דְמַחֵי בִידֵיה, וְיִנְזִיל לֵיה לְאַרְחֵיה. בֵּינוֹן דְעֵיִל לְבֵיתָא, וְלָא אֵית דִּימַחֵי בִידֵיה, אֶתְמַנָּא עֲלֵיה וְאֶתְעֵבִיד מְאִרְיָה דְבֵיתָא עַד דִּישְׁתַּכַּח דְכָל בֵּיתָא קָאִים בְּרִשׁוּתֵיה.

152. Whence do I learn that? I learn it from the passage about David. It is written, "and there came a traveler to the rich man" (II Shmuel 12:4). A traveler means he approaches the gate yet does not want to stay there but go on his way. Such is the Evil Inclination AT FIRST, which, like one approaching the house, it approaches man and rouses him to sin a little, only by coincidence. When it sees no one prevents it, it is written, "to prepare it for the wayfaring man (or: 'guest') that was come to him" (Ibid.). Now he becomes a guest who stays at the house, which means it rouses him to sin more for a day or two like a guest that is kept at home for a day or two. When it sees no one prevents it, it is written, "prepared it for the man that was come to him" (Ibid.), because it became the landlord, as written, "The man, who is the lord of the land" (Beresheet 42:30), and, "Naomi's husband (lit. 'man')" (Rut 1:3). Such is the Evil Inclination, who has become a man, landlord over that man who was attached to serve it, and THE EVIL INCLINATION does with him as it pleases.

153. One must therefore constantly place upon oneself words of Torah, so that the Evil Inclination will be broken by them, for the Evil Inclination has no greater enemy than words of Torah. Hence it is written, "And these words...shall be in your heart" (Devarim 6:6). "Your heart" means your two inclinations, since the Good Inclination is adorned with them and the Evil Inclination is subdued by them. Rabbi Yehuda said, What does the Good Inclination need words of Torah for? He said to him, The Good Inclination is adorned with them, and the Evil Inclination, when it sees that the man does not repent and does not care to study Torah, it rises up and speaks ill of him. This is the meaning of, "but fools shall get (or: 'raise') shame" (Mishlei 3:35).

24. The Ten Commandments are indicated in the passage of Kriat Sh'ma Rabbi Shimon lists the ten commandments in Devarim chapter six, that correspond to the Ten Commandments that Moses gave. He says that everyone who recites them fully twice a day is blessed.

154. When Rabbi Shimon came he said, Surely the Ten Commandments are indicated in the passage of Kriat Sh'ma, as has been explained. It is surely so. "And these words" (Devarim 6:6) are the essence of the Ten Commandments. Hence there are ten commandments here that correspond to the Ten Commandments in the Torah. They are, "and you shall teach them diligently to your children 1), and shall talk of them 2), when you sit in your house 3), and when you walk by the way 4), and when you lie down 5), and when you rise up 6). And you shall bind them for a sign upon your arm 7), and they shall be as frontlets between your eyes 8). And you shall write them upon the doorposts of your house 9), and on your gates 10)" (Devarim 6:7-9). So here are ten that correspond to the Ten Commandments. Therefore these passages are a great rule in the Torah. Happy is the portion of he who recites them fully twice a day, since the Holy Name is properly sanctified by his mouth.

152. מֵאֵן אוֹלִיפְנָא. מִפְרִשְׁתָּא דְדוֹד אוֹלִיפְנָא. מֵה כְּתִיב, וַיָּבֵא הַלֵּךְ לְאִישׁ הָעָשִׂיר, הַלֵּךְ דְּקָרִיב לְפִתְחָא, וְלֹא בְעֵי לְאַתְעַבְבָּא תַּמּוּן, אֲלֵא לְמַהֲךָ לְאַרְחִיָּה. כִּן הוּא יִצְר הָרַע, כְּמָה דְמִקְרַב לְבֵיתָא, מִתְקַרְב גַּבֵּי דְב"ג, אֲתַעַר עֲלֵיהּ בַּחוּבָא זְעִיר, דָּא הוּא אוֹרַח עֲרָאֵי. חֲמֵי דְלִית דְּמַחֵי בִידֵיהּ, מֵה כְּתִיב, לַעֲשׂוֹת לְאוֹרַח הַבָּא אֵלָיו, אֲתַעְבִּיד לִיהּ אוֹרַח אַכְסְנָאֵי בְּבֵיתָא, אֲתַעַר עֲלֵיהּ בַּחוּבּוֹי יִתִיר, יוֹמָא חַד, אוֹ תְרִין יוֹמִין, כְּהֵאֵי אוֹרַח דְּשָׂרְאֵן לִיהּ בְּבֵיתָא, יוֹמָא חַדָּא, אוֹ ב' יוֹמִין, כִּיּוֹן דְּחֲמֵי דְלִית מֵאֵן דְּמַחֵי בִידֵיהּ, מֵה כְּתִיב, וַיַּעַשׂ לְאִישׁ הַבָּא אֵלָיו, אֲתַעְבִּיד מֵאֵרֵי דְבֵיתָא, כְּד"א הָאִישׁ אֲדוֹנֵי הָאָרֶץ. אִישׁ נְעֻמֵי. כִּן הוּא יִצְר הָרַע, אֲתַעְבִּיד לְקַבְלֵיהּ דְּב"ג אִישׁ, בְּעַל הַבַּיִת, הָא אֲתַקְשֵׁר ב"ג בְּפוֹלְחָנִיהּ, וְהוּא עֲבִיד בֵּיהּ רַעוּתֵיהּ.

153. וְע"ד בְּעֵי ב"ג לְשׂוּאָה מְלִין דְּאוֹרֵייתָא עֲלֵיהּ תְדִיר, בְּגִין דִּיהֵא הוּא יִצְה"ר תְּבִיר בְּהוּ, דְלִית לִיהּ מְקַטְרַג לְיִצְר הָרַע, בְּר מְלֵי דְאוֹרֵייתָא. וְע"ד כְּתִיב, וְהִיוּ הַדְּבָרִים הָאֵלֶּה וְגו', עַל לְבַבְךָ, עַל תְּרֵי יִצְרִיךָ, יִצְר הַטּוֹב אֲתַעְטֵר בְּהוּ, וַיִּצְר הָרַע אֲתַכְנַע בְּהוּ. א"ר יְהוּדָה, יִצְר הַטּוֹב, מֵה בְּעֵי מְלֵי דְאוֹרֵייתָא. א"ל, יִצְר הַטּוֹב אֲתַעְטֵר בְּהוּ. וַיִּצְר הָרַע, כִּיּוֹן דְּחֲמֵי ב"ג לֹא תָב, וְלֹא בְעֵי לְאַשְׁתַּדְּלָא בְּאוֹרֵייתָא, כְּדִין הוּא סְלִיק לְעֵילָא, וְאוֹלִיף עֲלֵיהּ חוּבָה, הַה"ד וְכַסִּילִים מְרִים קְלוּן.

154. כִּד אַתָּא ר"ש, אָמַר, הָא וְדָאֵי פְרִשְׁתָּא דְק"ש רְמִיזָא בֵּיהּ י' אֲמִירָן כְּמָה דְּאוֹקְמוּהּ, וְהָכִי הוּא וְדָאֵי. וְהִיוּ הַדְּבָרִים הָאֵלֶּה, כְּלָלָא דְעֶשֶׂר אֲמִירָן אֵינּוּן. וּבג"כ י' פְּקוּדִין אֵית הַכָּא, לְקַבֵּל י' פְּקוּדִין דְּאוֹרֵייתָא. וּמֵאֵן אֵינּוּן. וְשׁוֹנְתָם לְבִנְיָן. וְדַבְרַת בָּם. בְּשַׁבְתָּךְ בְּבֵיתְךָ. וּבְלַכְתָּךְ בְּדַרְךָ. וּבְשֹׁכְבְךָ. וּבְקוּמְךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ. וְהִיוּ לְטוֹטְפוֹת בֵּין עֵינֶיךָ. וְכַתְּבָתָם עַל מְזוֹזוֹת בֵּיתְךָ. וּבְשַׁעְרֶיךָ. הָא י', לְקַבֵּל י' אֲמִירָן. וְע"ד פְּרִשְׁיִין אֵלִין כְּלָל רַב אֵינּוּן בְּאוֹרֵייתָא, זְכָאָה חוֹלְקִיָּהּ, מֵאֵן דְּאֲשְׁלִים לִיהּ בְּכָל יוֹמָא תְּרֵי יוֹמֵי, דְּהָא אֲתַקְדַּשׁ בְּפּוּמִיָּה שְׁמָא קְדִישָׁא, כְּדָקָא יְאוּת.

25. "for He is your life, and the length of your days"

The rabbis talk about the critical importance of studying and adhering to the Torah.

155. Rabbi Acha was with Rabbi Elazar one night after midnight and they were occupied with the Torah. Rabbi Elazar opened with, "for He is your life, and the length of your days..." (Devarim 30:20). Above all the precepts the Holy One, blessed be He, decrees when they entered the land of Yisrael, was the decree OF THE STUDY of Torah. The reason is that the Shechinah settles in the land solely with Torah. Nor does it settle above save with Torah, WHICH IS ZEIR ANPIN.

156. For thus did my father say, NAMELY RABBI SHIMON: The Oral Torah, MALCHUT, is known only through the Written Torah, WHICH IS ZEIR ANPIN. The Shechinah does not settle above except through the Torah STUDIED below. As long as the Torah is with Her, the Shechinah can be present in the world. This is the meaning of, "for He is your life, and the length of your days that you may dwell in the land." The land in general IS MALCHUT. But if it is not so, but the study of Torah IS NEGLECTED, it cannot survive, as written, "why does the land perish... And Hashem says, Because they have forsaken My Torah" (Yirmeyah 9:11-12).

157. While they were sitting, Rabbi Shimon lowered his head and said, It is surely so. I have found this secret in the book of Rav Hamnuna Saba, who explained the following verse as referring to the Congregation of Yisrael, WHICH IS MALCHUT: "her food, her clothing, and her duty of marriage, shall he not diminish" (Shemot 21:10). NAMELY, BY STUDYING THE TORAH, THE UNION AND PLENTY ARE NOT DIMINISHED FROM MALCHUT. If it is withheld from her, it is written, "she shall go free without money" (Ibid. 11), as in, "Where is the bill of your mother's divorcement, with which I have put her away" (Yeshayah 50:1), and, "You were sold for naught; and you shall be redeemed without money" (Yeshayah 52:3). Whoever withholds Torah from MALCHUT is like one who takes away the husband from his wife and withholds her away from him, BECAUSE HE CAUSES THE DEPARTURE OF THE SUPERNAL TORAH, WHICH IS ZEIR ANPIN, HER HUSBAND, and she remains as a widow, though not AN ACTUAL widow. This is the meaning of, "how is she become like a widow" (Eichah 1:1), yet not a widow.

158. They sat and dealt with the Torah until daylight. With daylight they rose to go. While they were walking they saw a man walking on the way with his head covered. They approached him but he was muttering with his lips and did not respond at all to them. Rabbi Elazar said, Surely he takes counsel from his Master, NAMELY, HE RECITES THE WAYFARER'S PRAYER. Rabbi Elazar and Rabbi Acha sat down and prayed, while that man stood in another place. When they finished praying, they went on their way and that man slipped off from them. Rabbi Elazar said, This man is either a fool or his customs are improper. He said, Let us be occupied with the Torah, since it is time TO BE OCCUPIED WITH THE TORAH.

155. ר' אַחָא, הוּוּה קָאִים עִמִּיהּ דְר' אֶלְעָזָר, לִילִיָא חַד, בְּתַר פְּלַגוּת לִילִיָא, וְהוּוּ מְשַׁתְּדְלִי בְּאוּרִייתָא. פְּתַח ר' אֶלְעָזָר, וְאָמַר, כִּי הוּא חַיִּיךְ וְאוּרְךְ יַמֶּיךְ וְגו'. ת"ח, עַל כָּל פְּקוּדֵין דְּגִזּוּר קוּדְשָׁא בְּרִיךְ הוּא בְּדַ עָאֵלוּ לְאַרְעָא דִּישְׂרָאֵל, גִּזְרָה דְּאוּרִייתָא הוּוּה. מֵאִי טַעְמָא, בְּגִין דְּשְׁכִינְתָא לֹא מְתִישְׁבָא בְּאַרְעָא, אֶלָּא בְּאוּרִייתָא. וְלֹא מְתִישְׁבָא לְעִילָא, אֶלָּא בְּאוּרִייתָא.

156. דְּהִכִּי אָמַר אָבָא, תּוֹרָה שְׁבַע"ס לֹא אֲשַׁתְּמוּדַע, אֶלָּא בְּגִין תּוֹרָה שְׁבַכְתָּב. שְׁכִינְתָא לֹא מְתִישְׁבָא לְעִילָא אֶלָּא עִם תּוֹרָה דְּלִתְתָּא. דְּכָל זְמַנָּא דְּאוּרִייתָא אֲשַׁתְּכַח עִמִּיהּ, יִכְלָא לְמִיקָם בְּעַלְמָא. הַה"ד, כִּי הוּא חַיִּיךְ וְאוּרְךְ יַמֶּיךְ לְשַׁבַּת עַל הָאֲדָמָה. עַל הָאֲדָמָה סָתָם. וְאִי לֹאוּ דְּאֶפְסִיק מְלִי דְּאוּרִייתָא לֹא יִכְלָא לְמִיקָם. דְּכַתִּיב, עַל מַה אֲבָדָה הָאָרֶץ. וְכַתִּיב, וַיֹּאמֶר יי' עַל עֲזָבְתָם אֶת תּוֹרָתִי.

157. עַד דְּהוּוּ יִתְבִּי, מֵאִיךְ ר' שְׁמַעוֹן רִישִׁיָּה, אָמַר וְדָאִי הָכִי הוּא וְדָא הוּא רְזָא דְּאֲשַׁכְּחָנָא בְּסַמְרָא דְּרִב הַמְּנוּנָא סָבָא, וְאוּקִים קָרָא דָא, בְּרְזָא דְּכִנְסַת יִשְׂרָאֵל, דְּכַתִּיב שְׂאֲרָה כְּסוּתָהּ וְעוֹנָתָהּ לֹא יִגְרַע. וְאִי אֲתַמְנַעוּ מִנָּה, מַה כְּתִיב, וַיִּצְאָה חָנָם אֵין כְּסָף. כְּד"א, אִי זֶה סִפּוּר כְּרִיתוֹת אֲמַכְּם אֲשֶׁר שְׁלַחְתִּיהָ. וְכַתִּיב, חָנָם נִמְכַרְתֶּם וְלֹא בְּכֶסֶף תִּגְאָלוּ. וּמֵאֵן דְּמִנַּע אוּרִייתָא מִנָּה, כְּמֵאֵן דְּנִסְבּ מֵאִרֵּי דְּאִתְתָּא, וּמִנַּע לִיָּה מִנָּה, דָּא אֲשַׁתְּאַרְתָּ כְּאַרְמְלִיתָא, וְלֹא אֲרַמְלִיתָא. הַה"ד, הִיתָה כְּאַלְמָנָה, וְלֹא אֶלְמָנָה.

158. יתבו אתעסקו באורייתא, עד דנהיר יומא. בתר דנהיר יומא, קמו ואזלו. עד דהו אזל, חמו חד גבר דהו אזל בארחה, ורישיה עטיף, קריבו גביה, והוה רחיש בשמוותיה, ולא אתיב לון מדי. אמר רבי אלעזר, ודאי האי אמלך במאריה. יתיב רבי אלעזר ורבי אחא וצלו צלותא, והווא גבר קאים בקיומיה באתר אחרא. בתר דסיימו צלותא, אזלו בארחה, והווא גברא אשתמיט מנייהו. אמר רבי אלעזר, האי גברא, או טפשא הוא, או ארחוי לא מתישרן. אמר נתעסק באורייתא, דהא שעתא היא.

26. "The wise shall inherit honor"

The rabbis examine the verse, "The wise shall inherit honor, but fools shall get shame", and they decide that Egypt is not among those nations that can be punished through lack of rain because they are watered by the Nile, but the Holy Land always drinks from heaven.

159. Rabbi Elazar said, "The wise shall inherit honor, but fools shall get shame" (Mishlei 3:35). "The wise shall inherit honor": happy are those who study Torah. Before he started talking, that man approached them. Rabbi Elazar said, We must not interrupt words of Torah, since whoever studies Torah, merits to receive the inheritance of possession from above of the glory of the King, ZEIR ANPIN, and merits to receive the inheritance of possession in this world. This is that which is called the glory of Hashem, NAMELY MALCHUT CALLED THIS WORLD, which never ceases from them. This is the meaning of, "The wise shall inherit honor," THAT IS, THEY SHALL INHERIT MALCHUT, which is called the glory of Hashem.

159. פתח רבי אלעזר ואמר, כבוד חכמים ינחלו וכסילים מרים קלון. כבוד חכמים ינחלו, זכאין אינון דמתעסקי באורייתא. עד לא פתח מלה, קריב ההוא בר נש גבייהו. אמר ר' אלעזר, לית לן למפסק מלי דאורייתא, דכל מאן דאשתדל באורייתא, זכי למירת ירותא דאחסנא דלעילא, ביקרא דמלכא עלאה קדישא, זכי למירת ירותא דאחסנא בהאי עלמא, ומאי איהו. ההוא דאקרי כבוד יי, דלא פסק מנייהו לעלמא. הה"ד, כבוד חכמים ינחלו, ההוא דאקרי כבוד יי.

160. HE ASKS what is meant by, "but fools shall get shame" AND ANSWERS, Come and see, when man walks the true way before the Holy One, blessed be He, and is occupied with the Torah, he inherits to himself that glory of Hashem. Many defenders and advocates are above over that man, who all speak in his favor before the Holy King. If that man does not study Torah and does not walk in his Master's way, he brings about prosecution over himself, but that prosecutor roams the air and does not yet rise up, THINKING that man might repent. After seeing that man does not repent nor wishes to study Torah, he then rises up and speaks ill of him. This is the meaning of, "but fools shall get (or: 'raise') shame," since he rises up and prosecutes.

160. וכסילים מרים קלון, מאי הוא. ת"ח, כד בר נש אזל בארחה מישר קמי קודשא ב"ה, ואשתדל באורייתא, הא ההוא כבוד יי ירית לגרמיה, וכמה אפטרופטין סניגורין אשתכחו לעילא עליה דב"נ, וכלהו אולפין עליה זכו, קמי מלכא קדישא, ואי בר נש לא אשתדל באורייתא, ולא אזל בארחה דמאריה, הוא עביד קטיגורא עליה. והווא קטיגורא שאט באוירא, ולא סליק לעילא, דלמא יתוב אדם מחובוי. פיון דחמי דבר נש לא תב, ולא בעי לאשתדל באורייתא, בדין הוא סליק לעילא, ואולף עליה חובא. הה"ד, וכסילים מרים קלון, וסליק לעילא ועבד קטרוגא.

161. He opened and said, "And if the family of Egypt does not go up, and does not come, then they shall have no overflow" (Zecharyah 14:18). HE ASKS, Why is Egypt different here than the rest of the nations? It is written of them all, "upon them shall be no rain" (Ibid. 17), yet here it is not WRITTEN SO. AND HE ANSWERS, The friends have explained that Egypt does not need rain, BECAUSE IT DRINKS THE WATERS OF THE NILE. Hence it is not among those in need of rain, but another punishment shall come to them. And it has been well said.

162. Come and see, it is written, "For the land, into which you go to possess it, is not as the land of Egypt, from whence you came out..." (Devarim 11:10), where the river rises and waters the land. But here, it "drinks water of the rain of heaven" (Ibid. 11), for the Holy Land always drink from heaven. And when Yisrael were occupied with the Torah, it used to properly drink. And whoever withholds Torah from it, it is as if he withholds goodness from the whole world. They entered a cave on the way. The man entered with them and they sat down.

27. "Face to face"

A stranger sits with the rabbis in a cave and speaks to them about Moses, saying that he was distinguished from all other prophets in the world. Moses was able to lift up his head and actually look at the supernal radiance, while still retaining a settled mind. As long as Joshua was with Moses he drew nourishment from Malchut and had no fear, but after he was on his own he could not even look directly at a messenger from God.

163. The man began by saying, "And Hashem spoke to Moses face to face, as a man speaks..." (Shemot 33:11). In this verse the beginning does not fit the end nor does the end the beginning; a word does not fit with another. For at first it says, "And Hashem spoke to Moses face to face," which is well. Then it says, "And he turned back to the camp" (Ibid.), WHICH IS NOT CONNECTED WITH, "AND HASHEM SPOKE..." Then, "but his servant Joshua, the son of Nun, a young man..." (Ibid.). What does that mean? IT HAS NO CONNECTION TO, "AND HE TURNED BACK TO THE CAMP." Rabbi Elazar said, Surely the Holy One, blessed be He, wishes to honor us for now we are connected with the Shechinah, who shall not leave us. Whoever opened this opening, let him speak.

164. He said, "And Hashem spoke to Moses face to face." With many supernal, precious grades Moses the faithful prophet was distinguished from all other prophets in the world, who were all before him as a monkey before man. The other prophets used to look at the non-shining mirror, yet they did not lift up their faces to behold, but, as written, "I was in a deep sleep on my face, and my face towards the ground" (Daniel 10:9). Moreover, these things were not in the open for them.

161. פתח ואמר, ואם משפחת מצרים לא תעלה ולא באה ולא עליהם תהיה המגפה וגו'. מאי שנא מצרים הכא, מכל שאר עמין, דהא לכלהו כתיב ולא עליהם יהי הגשם, והכא לא. אלא הא אוקמוה חבריאי, דהא ארעא דמצרים לא אצטריך למטרא, וע"ד לאו היא בכללא דאינון דבען מטרא, אבל אינון דינא אחרא אסתלק עלייהו, ושפיר קאמרו.

162. ת"ח, כתיב כי הארץ אשר אתה בא שמה לרשתה לא כארץ מצרים היא אשר יצאתם משם וגו'. דהא נהרא סליק מניה משתקוויא ארעא, אבל הכא למטר השמים תשתה מים, דהא ארעא קדישא מן שמיא אתשקוויא תדיר. וכד ישראל הוו עסקין באורייתא, הוה אתשקוויא בדקא יאות. ומאן דמנע אורייתא מנה, באילו מנע טב מן כל עלמא. עאלו לגו מערתא חדא דהוה בארחה, עאל ההוא גבר עמהון, יתבו.

163. פתח ההוא גברא ואמר, ודבר יי' אל משה פנים אל פנים כאשר ידבר וגו', האי קרא לאו רישיה סיפיה ולא סיפיה רישיה. ולא מלה דא כמלה דא, בקדמיתא ודבר ה' אל משה פנים אל פנים שפיר, לבתר ושב אל המחנה, לבתר ומשרתו יהושע בן נון נער, מהו. א"ר אלעזר ודאי קודשא בריך הוא אתרעי ביקרא דילן, דהשתא זוגא דילן בשכינתא, ושכינתא לא אתערי מנן. מאן דפתח פתחא, לימא מלה.

164. פתח ואמר, ודבר יי' אל משה פנים אל פנים, בכמה דרגין עלאין ויקירין, אתפרש משה נביאה מהימנא, על כל שאר נביאי דעלמא. דהא בלהו לקבליה, כקוף בפני בני נשא. שאר נביאי הוו מסתבלי באספקלריא דלא נהיר, ועם כל דא לא הוו זקמן אנפין לעילא לאסתכלא, אלא כמה דכתיב, ואני הייתי נרדם על פני ופני ארצה. ולא עוד אלא דמלין לא הוו גבייהו באתגלייא.

165. Moses the faithful prophet was not so, for he beheld the shining mirror and stood his ground. Furthermore, he used to lift up his head to look, as one saying to his neighbor, Lift up your head and let your face gaze at mine, so you shall know what I am saying. So did Moses do, who lifted up his head face to face without fear. His face was lifted UPWARDS and he was beholding the supernal, precious radiance. His mind and countenance did not change like other prophets, since OTHER PROPHETS, if they looked when prophesying, went out of their mind, their countenance changed, and they knew nothing of this world.

166. Moses was not so, since Moses used to behold that very highest grade, WHICH IS ZEIR ANPIN, and did not lose his mind, because when he beheld the precious supernal radiance, immediately, "he turned back to the camp" and talked with them about their needs. His mind was settled as before, and even more so. Hence, AFTER, "HASHEM SPOKE TO MOSES FACE TO FACE," it is said, "And he turned back to the camp." THEN IT IS SAID, "but his servant Joshua, the son of Nun, a young man..." Surely he received from the tent, for he was studying how to observe through the Holy Spirit, as written, "And the child Samuel ministered to Hashem" (I Shmuel 3:1).

167. Come and see, as long as Joshua was with Moses, he used to study and be nourished from within the tent, WHICH IS MALCHUT, and have no fear. After he separated from Moses and was on his own, it is written, "And Joshua fell on his face to the earth, and bowed down" (Joshua 5:14), because he could not look. This was before a messenger; all the more so from another place.

168. THIS IS LIKENED to a man with whom the king deposited vessels of gold and precious stones. As long as it was with him, the servant of the house used to touch them and look at them. Once that man died, the king left nothing with the servant but came and took his keepsake. The servant said, Woe to me that I lost ALL THESE PRECIOUS THINGS. When my master was alive, they were all at my disposal.

169. Such was Joshua. When Moses was alive he used to be nourished daily from the tent, WHICH IS MALCHUT, and had no fear. After MOSES died, "Joshua fell on his face." And I, since I am among you, may look at words of Torah without fear. After withdrawing from you, I cannot look on my own.

165. וּמֹשֶׁה נִבְיָאָה מֵהִימָנָא לְאוּ הֵכִי, דְּהוּא הוּא מִסְתַּבֵּל בְּאַסְפֵּקְלָרְיָא דְנִהְרָא, וְקָאִים בְּקִיּוּמִיהּ. וְלֹא עוֹר, אֲלֵא דְהוּא זְקִיף רִישָׁא לְאַסְתַּבְּלָא, כְּמֵאן דְאָמַר לְחֻבְרִיָּה, זְקוּף רִישְׁךָ, וְיִסְתַּבְּלוֹן אֲנַפְךָ בְּאַנְפִּי, בְּגִין דְתִנְדַּע מְלִי. כִּךְ מֹשֶׁה, פְּנִים אֶל פְּנִים זְקִיף רִישָׁא, בְּלֹא דְחִילוֹ, אֲנַפּוּי זְקַפָּאן וּמִסְתַּבֵּל בְּזִיו יְקָרָא עֲלָאָה, וְלֹא אֲשַׁתְּנִי דַעְתּוּי וְאַנְפּוּי, כְּשָׂאָר נְבִיאִין, דְכִדּוּ הוּוּ נְבִאָן לְאַסְתַּבְּלָא, נִמְקָא מִרְשׁוּתֵיהוּ וּמִדַּעְתֵּיהוּ, וְאֲשַׁתְּנִי זִיו אֲנַפֵּיהוּ, וְלֹא הוּוּ יַדְעִי מֵהֵאִי עֲלֵמָא כְּלוּם.

166. וּמֹשֶׁה לְאוּ הֵכִי, דְמֹשֶׁה בְּהוּא דְרָגָא עֲלָאָה מִמֶּשׁ הוּוּ מִסְתַּבֵּל, וְלֹא נִמְקָא מִרְשׁוּתֵיהּ וּמִן דַּעְתֵּיהּ, דְהוּא בְּשַׁעְתָּא דְהוּוּ מִסְתַּבֵּל בְּזִיו יְקָרָא עֲלָאָה, מִיַּד וְשֵׁב אֶל הַמַּחֲנֶה, לְמַלְלָא עֲמֵהוֹן בְּכָל מַה דְאֶצְטְרִיכָאן, וְדַעְתּוּי מִתִּישְׁבָּא בִיָּה בְּקִדְמִיתָא, וְיִתִּיר. וְדָא הוּוּ וְשֵׁב אֶל הַמַּחֲנֶה. וּמִשְׁרְתוֹ יְהוֹשֻׁעַ בֶּן נוּן נָעַר, וְדָאִי דְהוּוּ יְנִיק מִתּוֹךְ הָאֵהָל, אוֹלִיף לְאַסְתַּבְּלָא בְּרוּחַ קוֹדֶשָׁא, כְּדָא וְהִנְעִיר שְׁמוּאֵל מִשְׁרַת אֶת יוֹי.

167. ת"ח, כָּל זְמַנָּא דְהוּוּ יְהוֹשֻׁעַ לְגַבֵּי דְמֹשֶׁה, הוּוּ אוֹלִיף וְאַנִּיק מִתּוֹךְ הָאֵהָל, וְלֹא דְחִילוֹ. בְּתַר דְאִתְפָּרַשׁ מִמֹּשֶׁה, וְהוּוּ בְּלַחְדוּי, מַה כְּתִיב, וַיִּפֹּל יְהוֹשֻׁעַ אֶל פְּנָיו אַרְצָה וַיִּשְׁתַּחוּ, דְלֹא הוּוּ יָכִיל לְאַסְתַּבְּלָא, וְהֵאִי מַחְדָּ שְׁלִיחָא, כ"ש מֵאַתֵּר אַחֲרָא.

168. לְבַר נֶשׁ, דְאִמְקִיר מְלֻכָּא גְבִיָּה מְאִנֵּי דְהַב וְאַבְנֵי יָקָר, כָּל זְמַנָּא דְמִשְׁתַּבַּח גְּבִיָּה, שְׁמִשָּׂא דְבֵיתֵיהּ, אַחִיד בְּהוּוּ וְאַסְתַּבֵּל בְּהוּ. בִּיּוֹן דְסָלִיק הוּוּא בְּרִ נֶשׁ מֵעֲלֵמָא, לֹא שְׁבִיק מְלֻכָּא לְגַבֵּי שְׁמִשָּׂא כְּלוּם, וְאַחִיד פְּקוּדוֹנָא דִּילֵיהּ. אָמַר הוּוּא שְׁמִשָּׂא, וְוִי דְאִבְרִית. בִּיּוּמוּי דְמְאָרִי, כָּל אֲלִין הוּוּ בִינֵי.

169. כִּךְ יְהוֹשֻׁעַ, בִּיּוּמוּי דְמֹשֶׁה הוּוּ יְנִיק בְּכָל יוּמָא מִתּוֹךְ הָאֵהָל, וְלֹא דְחִילוֹ. בְּתַר דְשָׁכִיב, וַיִּפֹּל יְהוֹשֻׁעַ אֶל פְּנָיו. וְאַנָּא בְּגִין דְאַנָּא שְׁכִיחַ בְּגוּוּיִיכוּ, אֲסְתַּבֵּל בְּמְלִי דְאוֹרֵייתָא, וְלֹא אֵהָא דְחִילוֹ. בְּתַר דְאִתְפָּרַשׁ מִנֵּיכוּ, וְלֹא אֵיכוּל לְאַסְתַּבְּלָא בְּלַחְדוּאֵי.

28. "and you shall teach them diligently to your children"

We read of a man's obligation to teach the Torah to his children and to be an example to them of how people should conduct themselves when they

are guided by the Torah.

170. He spoke further, "and you shall teach them diligently (Heb. veshinantam) to your children, and shall talk of them..." (Devarim 6:7). "VESHINANTAM" MEANS as in, "Your arrows are sharp (Heb. shenunim)" (Tehilim 45:6). For a man should teach his son words of Torah as a sword which is sharp on its two sides, so as to introduce into him sharpness and the joy of Torah, and his heart shall not be in folly. "and shall talk of them" means that all the things in the Torah, each THING has its own way. "and (shall) talk of them": HE ASKS, This verse should have been in the future tense, AND ANSWERS, The man himself should conduct himself by them and behave so as not to deviate right or left.

171. "when you sit in your house" (Devarim 6:7), namely conduct himself in his house in the right way, the correct way, so that his household will learn from him. He should deal with them composedly and joyfully, and not cause too much fear in his house. All his actions at home should be composed. "and when you walk by the way" to be guided by words of Torah. And he should correct himself through them as proper to conduct himself by way of the Torah, which is like Jacob CONDUCTED HIMSELF ON THE WAY IN THREE THINGS, for a present, for prayer and for war. He should pray to his Master, BUT words of Torah are more valuable than prayer.

172. "and when you lie down" (Ibid.) MEANS to conduct himself with fear of his Master, with holiness, with humility, not to be impudent before his Master. "and when you rise up" (Ibid.) means to give praise to his Master who returned his soul. For he is present before his Master with many sins, yet the Holy One, blessed be He, did kindness by him and returned his soul to his body. "And you shall bind them as frontlets between your eyes" (Ibid. 8), has been explained as referring to the dark hand, which is the left hand, WHICH IS DARKER AND WEAKER THAN THE RIGHT. In the book of Agadah it said, 'yadechah (Eng. 'your hand')' means the hand (Heb. yad) of koh, WHICH IS MALCHUT CALLED KOH, as written, "So (Heb. koh) shall your seed be" (Beresheet 15:5).

29. The four compartments of the Tefilin

We hear of how the friends who live in the south explained the four compartments of the Tefilin, but the rabbis say they do not agree with their interpretation because their inclusion of the supernal Keter as the first of the compartments is incorrect; this is because the supernal Keter includes everything. We learn about the four passages in the brain and the four passages in the heart; these are the four Mochin of Zeir Anpin and the four of Malchut. Rabbi Elazar talks about Judgment and Mercy, and says that one can always tell from which grade a prophet has drawn his prophecy.

170. תו פתח ואמר, ושננתם לבניך ודברת בם וגו'.
כד"א חציך שנונים. דבעי ב"נ לחדרא מלי
דאורייתא לבריה, כחרבא דאיהו שנא בתרי
סטרוי, בגין דייעול ליה חרודא וחדוה באורייתא,
ולא ישתכח לביה בטפשותא. ודברת בם, כל מלין
דאורייתא, כל חד וחד אורחא ליה בלחודו. ודברת
בם, ותדבר מפעי ליה. אלא בעי ב"נ לאנהגא
גרמיה בהו, ולאנתהגא גרמיה, דלא יסטי לימינא
ולשמאלא.

171. בשבתך בביתך, לאנהגא גרמיה בביתיה
בארץ מישר ובארץ תקונא, דילפון מניה בני ביתיה
לאנהגא גרמיה עמהון בנחת ובחידו, ולא יטיל
דחילו בבני ביתיה יתיר, וכל עובדוי בביתיה בארץ
תקונא. ובלכתך בדרך, לאנהגא במלי דאורייתא,
ולתקנא גרמיה בהו כמה דאצטריך, ולדברא גרמיה
באורחוי דאורייתא. ומאי איהו. כמה דיעקב.
לדורון. לקרבא. לצלותא. וצלותא בעי לצלאה
למאריה, ועילא מנהון מלי דאורייתא.

172. ובשכבך, לדברא גרמיה בדחילו דמאריה,
בקדושה, בענוה דלא ישתכח חציף לקבליה
דמאריה. ובקומך, למיהב תושבחן למאריה דאתיב
נשמתייה. דהא בכמה חיובין אשתכח קמי מאריה,
וקודשא בריך הוא עביד עמיה חסד, ואתיב לה
לגומיה. וקשרתם לאות על ידכה. הא אוקמה, על
יד כהה, ודא הוא שמאלא. ובספרא דאגדתא אמר,
על יד כ"ה. כד"א כ"ה יהיה זרעך.

173. The friends who live in the south have explained, with their secrets, the four compartments of the Tefilin in the following manner. "Sanctify to Me all the firstborn (Heb. Kadesh li)" (Shemot 13:2): FIRSTBORN unspecified corresponds to Keter, highest of all, WHICH IS CALLED FIRSTBORN. "And it shall be, when Hashem your Elohim shall bring you (Heb. vehayah ki yeviacha)" (Devarim 6:10) corresponds to Chochmah. "Hear, O Yisrael (Heb. sh'ma Yisrael)" together with "And you shall love Hashem your Elohim (Heb. ve'ahavta)" (Devarim 6:4-9) correspond to Binah. "And it shall come to pass, if you hearken (Heb. vehayah im shamo'a)" (Devarim 11:13-17) corresponds to Chesed. They are all then included in THE TEFILIN IN the left arm that is called might, as written, "and by the arm of His strength" (Yeshayah 62:8). Strength is nothing but Torah; strength is nothing but Tefilin.

174. We do not agree with these words. The reason is that the supernal Keter includes everything, and is not part of the reckoning OF THE FOUR PASSAGES. Moreover, "And it shall be, when Hashem your Elohim shall bring you" derives from the exodus from Egypt, which is that place where freedom is bestowed on slaves, NAMELY BINAH. Hence the way OF OUR FRIENDS IN THE SOUTH is incorrect. But we start from Chochmah, THAT "SANCTIFY TO ME ALL THE FIRSTBORN" IS CHOCHMAH INSTEAD OF KETER, and it is so. And the Holy One, blessed be He, WHO IS ZEIR ANPIN, put on TEFILIN. There are four passages above and four below. HE EXPLAINS, there are four in the area of the brain, NAMELY, THEY ARE THE FOUR MOCHIN OF ZEIR ANPIN; there are four in the area where the heart dwells, WHICH IS MALCHUT, because the one is connected with the other; ZEIR ANPIN IS CONNECTED WITH MALCHUT.

175. Man should be crowned with them because they are the supernal Holy Name, NAMELY, YUD HEI VAV HEI, as written, "And all people of the earth shall see that you are called by the name of Hashem..." (Devarim 28:10). Whoever is adorned with this supernal holy crown is called a king on earth. And the Holy One, blessed be He, is a king in heaven. This is the meaning of, "a king caught in its tresses" (Shir Hashirim 7:6). Just as the Holy One, blessed be He, is king above, so is he a king below. "And you shall write them upon the doorposts of your house" (Devarim 6:9), so that the man shall be perfect in everything and perfect by his Master's commandments, marked above and marked below. Happy is the lot of Yisrael.

176. Rabbi Elazar opened and said, I have found two verses, and though it comes from one grade, nevertheless they are not of the same grade. The one verse writes, "Thus says Hashem Tzevaot (Eng. 'Lord of Hosts')" (Chagai 1:7), and another writes, "Thus says Hashem Elohim" (Yeshayah 7:7). What is the difference between them? HE ANSWERS, When it is written, "Thus says Hashem Tzevaot" the matter comes with Mercy, and when it is written, "Thus says Adonai Elohim," it comes with Judgment.

173. וְחִבְרֵינָא יִתְבִי דְרוּמָא אוֹקְמוּהָ בְרוּזָא דְלֵהוּן, אַרְבַּע בְּתֵי דְתַמְלִין כְּהַאי גּוּוּנָא. קִדְשׁ לִי כָל בְּכוֹר סֵתָם, לְקַבֵּל כְּתָרָא עֲלָאָה דְכָלָא. וְהִיָּה כִּי יִבְיֵאֲךָ, לְקַבֵּל חֲכָמָה. שְׁמַע יִשְׂרָאֵל וְאַהֲבֵתָ, לְקַבֵּל בִּינָה. וְהִיָּה לְקַבֵּל חֶסֶד. לְבָתֵר כְּלִילָן כְּלֵהוּ בְּדְרוּעָא שְׁמָאֵלָא, דְאַקְרִי עֵז. וּכְתִיב, וּבְזֹרֹעַ עֵז. וְאִין עֵז, אֵלָא תּוֹרָה, וְאִין עֵז, אֵלָא תַּפְלִין.

174. וּמְלִין לָא מְתִישְׁבֵן לְגַבְּן. מ"ט. בְּגִין דְכְתָרָא עֲלָאָה הוּא כְּלִיל כְּלָא, דְלָאו הוּא בְּחוּשְׁבָנָא. וְעוֹד, וְהִיָּה כִּי יִבְיֵאֲךָ בִּיצִיאת מִצְרַיִם תְּלִין, הֵהוּא אֲתֵר דְאַשְׁתַּכַּח בֵּיה חִירוֹ לְעֵבְרִין, וְעַל דָּא לָא מְתַתְקֵן בְּאַרְחֵיָהוּ. וְאַנְן מִחֲכָמָה שְׂרִיין, וְהִכִּי הוּא וְקוּדְשָׁא בְרִין הוּא נְטִיל לֹון, אַרְבַּע לְעִילָא, אַרְבַּע לְתַתָּא, אַרְבַּע בְּאַתֵר דְמוּחָא. אַרְבַּע בְּאַתֵר דְלֵבָא שְׂרִיין. בְּגִין דְדָא בְּדָא אֲתַקְשֵׁר.

175. וּבְעֵי ב"נ לְאַתְעֵטְרָא בְּהוּ, בְּגִין דְאִיהוּ שְׁמָא קְדִישָׁא עֲלָאָה. דְכְתִיב, וְרָאוּ כָל עַמֵי הָאָרֶץ כִּי שָׁם יְיָ וְגו'. וְכָל מֵאן דְמִתְעֵטֵר בְּעֵטְרָא קְדִישָׁא עֲלָאָה דָּא, אַקְרִי מֶלֶךְ בְּאַרְעָא. וְקוּדְשָׁא בְרִין הוּא מֶלֶךְ בְּרִקִיעַ. הֵה"ד מֶלֶךְ אֲסוּר בְּרֵהִטִים. כְּמָה דְקוּדְשָׁא בְרִין הוּא מֶלֶךְ לְעִילָא, הִכִּי נְמִי הוּא מֶלֶךְ לְתַתָּא. וּכְתַבְתֵּם עַל מְזוּזוֹת בֵּיתְךָ, בְּגִין דִּיהוּי בְּרַ נְשׁ שְׁלִים בְּכָלָא, וְיִשְׁתַּבַּח שְׁלִים בְּפִקּוּדֵי דְמֵאֲרִיָּה, רְשִׁים לְעִילָא, רְשִׁים לְתַתָּא, זְכָאָה חוּלְקֵהוּן דְיִשְׂרָאֵל.

176. פֶּתַח ר' אֶלְעָזָר וְאָמַר, תְּרִי קְרָאִי אֲשַׁבְּחָנָא, דְּאֵע"ג דְכָלָא בְּחַד דְרָגָא תְּלִין, לָאו אִינוּן מְדִרְגָא חַד. חַד קְרָא כְּתִיב, כֹּה אָמַר יְיָ צְבָאוֹת. וְחַד קְרָא כְּתִיב, כֹּה אָמַר יְיָ אֱלֹהִים. מַה בֵּין הָאִי לְהָאִי. אֵלָא בְּזַמְנָא דְכְתִיב כֹּה אָמַר יְיָ צְבָאוֹת, כְּדִין מְלָה אֲתִיָּא בְּרַחֲמֵי. וּבְזַמְנָא דְכְתִיב כֹּה אָמַר יְיָ אֱלֹהִים, כְּדִין מְלָה אֲתִיָּא בְּדִינָא.

177. HE EXPLAINS THE ISSUE: IN THE VERSE, "Thus (Heb. koh) says Hashem Tzevaot," it is because 'koh', WHICH IS MALCHUT, is blessed by the Righteous, WHO IS YESOD, and by Netzach and Hod that are called Hashem Tzevaot. Then it comes out tempered because it issues from that place, YESOD. IN THE VERSE, "Thus says Adonai Elohim," this 'koh', WHICH IS MALCHUT, is nourished from the aspect of Judgment and from the place of supernal Gvurah, THAT IS, GVURAH OF ZEIR ANPIN. I have learned from my father that Judgment is tempered with Mercy, since it is written, "Hashem Elohim," AND YUD HEI VAV HEI IS MERCY AND ELOHIM IS JUDGMENT.

178. For Elohim is always Gvurah. Adonai is always lower Gvurah. Hence it is recognized from the mouth of the prophet, ACCORDING TO THE NAME HE MENTIONED, FROM WHICH GRADE HE PROPHESED as he directed his attention to say something from its own place. The faithful would then know whence the matter is from.

30. "Curse Meroz"

The rabbis talk about the angel who will take revenge on the enemies of Yisrael in the future, and we also hear about "the stars in their courses fought against Sisera".

179. Rabbi Acha opened and said, "Curse Meroz, said the angel of Hashem" (Shoftim 5:23). Come and see, this verse is secret among supernal secrets. When the Holy King gave His house into the hands of the Queen, He put Her in charge over all weapons, lances and slings, and over all His soldiers. This is the meaning of, "Behold it is his litter, that of Solomon (THE SECRET OF MALCHUT)! Sixty valiant men are round about it, of the mighty men of Yisrael" (Shir Hashirim 3:7). It has already been explained THAT THEY ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD FROM THE SIDE OF GVURAH, EACH INCLUDING TEN. When the Holy One, blessed be He, wages war, He does so through these warring mighty men we spoke of. They are considered "expert in war" (Ibid. 8).

180. It is written, "They fought from heaven; the stars in their courses fought against Sisera" (Shoftim 5:20). We have learned that when Yisrael were dedicated to exposing the holy imprint OF CIRCUMCISION in their flesh, the sword avenging the covenant, WHICH IS MALCHUT, gathered all its armies, all weapons and all soldiers to wage war with Sisera, and the stars were pouring fire from above. Rabbi Shimon said that every star has its own name, AS WRITTEN, "He calls them all by their names" (Tehilim 147:4).

177. כֹּה אָמַר יי' צְבָאוֹת, בְּגִין דְּהָאֵי כֹה, אֲתַבְרַכָּא מִצְדִּיק וּמְנַצֵּחַ וְהוּד, דְּאֶקְרִי יי' צְבָאוֹת. וּכְדִין, מְלָה בְּאֲתַבְסְמוּתָא אֲתֵינָא, דְּהָא מֵאֲתֵר דָּא קָא אֲתֵינָא. כֹּה אָמַר יי' אֱלֹהִים, כְּדִין הָאֵי כֹה יִנְקָא מִסְטְרָא דְדִינָא, מֵאֲתֵר דְּגְבוּרָה עֲלָאָה, וְאוֹלִיפְנָא מֵאֲבָא, דְדִינָא הוּא בְּרַחֲמֵי, בְּגִין דְכִתְיִב יי' אֱלֹהִים.

178. דְּהָא אֱלֹהִים גְבוּרָה הוּא בְּכָל אֲתֵר, אֲדִנֵי גְבוּרָה תִּתְּאָה הֵיא בְּכָל אֲתֵר. וְעַל דָּא אֲשֶׁתְּמוּדְעָן מְלֵי מְפוּמָּא דְנְבִיאָה, וְהוּא הוּהוּ מִתְכַּוֵּין לְמִימֵר מְלָה מֵאֲתֵרֵיהּ. וּכְדִין הוּוּ יִדְעֵי אֲלֵין בְּנֵי מְהֵימְנוּתָא, מֵאֵן אֲתֵר תִּלְיִנָּא מִלְתָּא.

179. פְּתַח רַבִּי אַחָא וְאָמַר אֲוֵרוֹ מְרוּז אָמַר מְלָאךְ יי' וְגו'. ת"ח, הָאֵי קְרָא רְזָא הוּא בְּרִזִין עֲלָאִין. בְּשַׁעֲתָא דְמִלְכָּא קְדִישָׁא מְסַר בֵּיתֵיהּ בִּידָא דְמִטְרוּנֵיתָא כָּל זַיִנִין וְרוּמַחִין וּבִלִּיסְטְרָאוֹת דִּילֵיהּ אֲפִקִיד בִּידֵהָא, וְכָל אֵינֻן מְגִיחֵי קְרָבָא דִּילֵיהּ אֲפִקִיד עִמָּה. הַה"ד, הֵינָה מְסִתּוֹ שְׁלִשְׁמָה שְׁשִׁים גְבוּרִים סְבִיב לָהּ מִגְבוּרֵי יִשְׂרָאֵל, וְהָא אֲוֹקְמוּהָ, וְכֹד אָגַח קוּדְשָׁא בְרִיךְ הוּא קְרָבָא, בְּאֵינֻן גְבוּרִין מְגִיחֵי קְרָבָא דְקָאֲמֵרְן אָגַח, וְאֵינֻן אֲקָרוּן מְלוּמְדֵי מִלְחָמָה.

180. כְּתִיב מִן שָׁמַיִם נִלְחָמוּ הַכּוֹכְבִים מִמְּסֻלוֹתֵם נִלְחָמוּ עִם סִיסְרָא וְגו'. וְתַנֵּן, בְּהָאֵי שַׁעֲתָא דְאֲתַנְדִּיבוּ יִשְׂרָאֵל לְגַלְאָה רְשִׁימָא קְדִישָׁא בְּבִשְׂרָהוֹן, כְּדִין הָאֵי חֲרַב נּוֹקְמַת נֶקֶם בְּרִית, כְּנִשׁ כָּל חֵילָא דִּילֵיהּ, וְכָל זַיִנִין, וְכָל אֵינֻן מְגִיחֵי קְרָבָא, לְאֲגָחָא קְרָבָא עִמָּיה דְסִיסְרָא. וְכּוֹכְבֵינָא הוּוּ אוּשְׁדִין נוֹרָא מְלַעִילָא. וְאָמַר רַבִּי שְׁמַעוֹן, כָּל כּוֹכֵב וְכּוֹכֵב אֵית לֵיהּ שְׁמָא בְּלַחוּדוּי, וְכִלְהוּ בְּשִׁמְהָן אֲקָרוּן.

181. The Holy One, blessed be He, said TO THE STARS, 'Prepare yourself to revenge ON SISERA the vengeance of My children. Two vengeance shall I take from them. The first vengeance is for the six hundred chosen chariots that he left to the ministers of Egypt so as to war against Yisrael, as written, "and he took six hundred chosen chariots, and all the chariots of Egypt" (Shemot 14:7). Another vengeance is for My children, for their distressing them until now'. For that reason they were sentenced to two punishments, one with water and one with fire; with water, as written, "The wadi of Kishon swept them away" (Shoftim 5:21), and by fire, as written, "the stars in their courses."

182. Among those stars there was one who did not come for that vengeance and was eternally cursed, so that when it starts to illuminate, the other stars come and swallow it with its whole camp and they perish together, as written, "Curse Meroz, said the angel of Hashem." HE ASKS, Does that angel have permission to do that, TO CURSE ANYONE? AND HE ANSWERS, This is the angel of whom it is written, "And the angel of Elohim, who went before the camp of Yisrael" (Shemot 14:19). It is he that all wars are his, NAMELY MALCHUT.

183. "because they did not come to the help of Hashem" (Shoftim 5:23), namely when Yisrael came out of Egypt, "to the help of Hashem against the mighty men" (Ibid.), namely the mighty men who came to fight together with Sisera, NAMELY, THE SIXTY MIGHTY MEN AROUND THE BED OF SOLOMON. The secret of this angel is that all punishment and all the King's wars are his responsibility. Hence it says, "the angel of Hashem." This is the meaning of, "the angel who redeemed me..." (Bereshheet 48:16), NAMELY MALCHUT. The friends have already explained it. This ANGEL will be lofty and precious in the future to come. Thus the Holy Name will be magnified. By this ANGEL the Holy One, blessed be He, will take revenge on the heathen nations. Of this it is written, "Thus will I magnify Myself and sanctify Myself..." (Yechezkel 38:23). They walked until they reached Rabbi Shimon. When he saw them, Rabbi Shimon said, The Shechinah is here. Surely it behooves us to be grateful to the Shechinah.

31. "Lo, it is yet high day"

Rabbi Shimon says that at the end of the exile Yisrael will return to the Holy Land through the merit of their study in the Torah, but this depends on their repentance. Another explanation of the title verse is that the day of exile was lengthened due to Yisrael's evil deeds. Yisrael cannot gather together until harsh Judgment is removed by the Holy Sfirot. We learn that "the end of days" refers to Malchut, who shall be returned to her place, and the great mating that will take place between Zeir Anpin and Malchut.

181. אָמַר לוֹן קוֹדֶשׁא בְּרִיךְ הוּא, אֲתַעְתְּדוּ לְנִקְמָא נּוֹקְמָא דְבְּנֵי. תְּרֵי נּוֹקְמֵי אָנָּא זְמִין לְאַתְפְּרַעָא מְנִייהוּ, חַד נּוֹקְמָא דְשִׁית מְאָה רְתִיכִין דְּאוּזִיף לִיה לְרַבְרָבָא דְּמִצְרַאִי, בְּגִין לְאַגְחָא קְרָבָא בְּהוּ בְּיִשְׂרָאֵל, דְּכְתִיב וַיִּקַּח שֵׁשׁ מֵאוֹת רַכְבַּי בַּחֹר וְכָל רַכְבַּי מִצְרַיִם. וְחַד נּוֹקְמָא דְבְּנֵי, דְּעֵאקוּ לְהוּ עַד הַשְּׁתָּא. וּבְגִין כִּן אֲתַדְּנּוּ בְּתֵרִין דִּינִין, חַד בְּמֵיָא, וְחַד בְּאֵשׁא. בְּמֵיָא, דְּכְתִיב נַחַל קִישׁוֹן גִּרְפֵּם. בְּאֵשׁא, דְּכְתִיב הַכּוֹכְבִים מִמְּסֻלוֹתָם.

182. וּבְאֵינוּן כְּכַבֵּיָא, אֵית דְּלָא אֲתָא לְהֵהוּא נּוֹקְמָא, וְאַתְלִטֵּיא לְעֵלְמִין, דְּכַד שְׂאֲרֵי לְאַנְהָרָא, אֲתָאן שְׂאֵר כְּכַבֵּיָא וּבְלַעִין לִיה, וְלְכָל סִיעָתָא דִּילִיה, וְאַתְאֲבִידוּ כְּלָהוּ כַּחְדָּא. כַּד"א, אוּרוּ מְרוּז אָמַר מְלֶאךָן יי'. וְכִי רְשׁוּת אֵית לְמֶלְאכָא בְּהָאִי. אֲלָא דָּא הוּא מְלֶאךָן, דְּכְתִיב בֵּיה וַיִּסַּע מְלֶאךָן הָאֱלֹהִים הַהוּלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל. וְדָא הוּא דְּכָל קְרָבִין דִּילִיה אֵינוּן.

183. כִּי לֹא בָאוּ לְעֹזֶרֶת יי', כַּד נִפְקוּ יִשְׂרָאֵל מִמִּצְרַיִם. לְעֹזֶרֶת יי' בְּגִבּוֹרִים, בְּאֵינוּן שְׁשִׁים גִּבּוֹרִים כַּד אֲזַדְּמַנוּ קְרָבָא עִם סִיסְרָא. וְדָא מְלֶאךָן, רְזָא דְּכָל דִּינִין וְכָל קְרָבִין דְּמֶלְכָא בְּרְשׁוּתִיה. וְעַל דָּא אָמַר, מְלֶאךָן יי'. וְדָא הוּא דְּכְתִיב, הַמְּלֶאךָן הַגּוֹאֵל אוֹתִי וְגו', וְהָא אוֹקְמוּהָ חֲבַרְיָא. וְדָא זְמִינָא לְמַהוּי עֲלָאָה וַיִּקְרָא לְזַמְנָא דְּאֲתֵי. וּבְדָא יִתְרַבֵּי שְׁמָא קְדִישָׁא. וּבְדָא זְמִין קוֹדֶשׁא בְּרִיךְ הוּא לְאַתְפְּרַעָא מִעַמִּין עֲבוּ"ם. וְעַל דָּא כְּתִיב, וְהִתְגַּדַּלְתִּי וְהִתְקַדְּשִׁי וְגו'. אֲזַלוּ, עַד דְּמָטוּ לְגַבִּיָּה דְּר"ש, בֵּינּוּן דְּחָמָא לוֹן, אָמַר ר"ש הָא שְׁכִינְתָא הֵכָא, וְדָאִי צְרִיכִין אָנּוּן לְמַחְזֵק טִיבוּ לְאַנְפֵי שְׁכִינְתָא.

184. He opened with the verse, "Lo, it is yet high day" (Beresheet 29:7). This verse has been explained that when Yisrael will rouse with repentance before the Holy One, blessed be He, they will return to the holy land and gather from exile by the merit of the Torah, since surely Yisrael will be in exile for but a day and no more, **NAMELY, THE DAY OF THE HOLY ONE, BLESSED BE HE, WHICH IS A THOUSAND YEARS LONG, NAMELY THE FIFTH MILLENNIUM.** This is the meaning of, "He has made me desolate and faint all the day" (Eichah 1:13). If they will not repent **THEN, the Holy One, blessed be He, will say, "Lo, it is yet high day, neither is it time that the cattle should be gathered together"** without merits and good deeds. But there is one remedy for you: "water the sheep" (Ibid.), delve into the Torah, so they will be watered by the waters of Torah, "and go and feed them," (Ibid.) **AND GO** to a resting place, a good place, the pleasantness of your possession.

185. According to another explanation, "Lo, it is yet high day" is the day called, "a day of trouble, and of trampling, and of confusion" (Yeshayah 22:5), on which day the Temple was destroyed and Yisrael fell into exile. Because of the evil deeds **YISRAEL DO** that day lengthens and increases. This is the meaning of, "Lo, it is yet high day, neither is it time that the cattle should be gathered together," because they lengthen that day **OF EXILE.** "water the sheep" is as we learned, namely with words of Torah, because through Torah Yisrael will come out of exile.

186. What do Yisrael say: "We cannot, until all the flocks are gathered together" (Beresheet 29:8), namely until all the rest of the supernal days, **NAMELY THE HOLY SFIROT, will gather, "and till they roll the stone,"** roll the harsh Judgment that on that day rules over "the well's mouth" (Ibid.). **FOR THIS REASON** the well, **WHICH IS MALCHUT,** is with us in exile. As soon as that well will be exposed and that stone, **WHICH IS HARSH JUDGMENT,** will have no power over it, "we may water the sheep" (Ibid.).

187. The Holy One, blessed be He, at the end of day, will return Yisrael to the holy land and gather them from exile. The end of days is that which is the last of the days, **NAMELY MALCHUT, WHICH IS THE LAST OF THE SFIROT, CALLED DAYS.** During the end of days Yisrael suffer exile. This is what is meant by, "When you are in distress, and all these things are come upon you, in the latter days" (Devarim 4:30), and, "and evil will befall you in the latter days (lit. 'the end of days')" (Devarim 31:29). The "latter days" is precise, because it is the Congregation of Yisrael, **WHICH IS MALCHUT,** which is in exile. Together with this end of days they receive punishment in exile. With it the Holy One, blessed be He, will wreak vengeance for Yisrael constantly, as written, "what this people shall do to your people in the latter days" (Bemidbar 24:14). Wherever **IT IS WRITTEN, 'THE END OF DAYS'** it refers to her, **MALCHUT.** And the Holy One, blessed be He, will return her to her place. This is the meaning of, "And it shall come to pass in the last days, that the mountain of Hashem's house shall be established" (Yeshayah 2:2). This is that which is **CALLED** day, **NAMELY THE LAST DAY, SINCE EACH SFIRAH IS CALLED DAY.**

184. פתח ואמר הן עוד היום גדול וגו'. האי קרא אוקמוה, דכד ישראל יתערון תשובה לקמי קודשא בריך הוא, בזכו אורייתא יתובון לארעא קדישא, ויתכנשו מן גלותא. דהא ודאי יומא חד יהא גלותא לישראל, ולא יתיר. הה"ד, נתנני שוממה כל היום דהוה. ואי לא יתובון, קודשא בריך הוא אמר, הן עוד היום גדול לא עת האסף המקנה בלא זכו ובלא עובדין דכשרן. אבל אסותא חד לכו, השקו הצאן, אשתדלו באורייתא, דאתשקיו מימי אורייתא, ולכו רעו, לאתר דנייחא לאתר טבא וכסופא דאחסנתיוכו.

185. ד"א הן עוד היום גדול, דא הוא יום דאקרי יום מהומה ומבוסה ומבוכה, די בהוא יום אתחריב בי מקדשא, ונמלו ישראל בגלותא. ובגין עובדין בישין, ההוא יומא אתמשך ואתרבי, הה"ד הן עוד היום גדול לא עת האסף המקנה, בגין דאינון משכין ליה ליהוא יומא. השקו הצאן, כמה דאתמר במלי דאורייתא, דהא בזכותא דאורייתא יפקון ישראל מן גלותא.

186. ישראל מאי קא אמרי. ויאמרו לא נוכל עד אשר יאספו כל העדרים, עד דיתכנשו כל שאר יומין עלאין, וגללו את האבן, ויגנדרון ליהוא דינא קשיא דהוא יומא דשלטא על פי הבאר, ואתכחת ההיא בא"ר בגלותא עמנא. וכד אתגלייא האי בא"ר, והוא אבן לא שלטא עלה, מיד והשקינו הצאן.

187. וזמין קודשא בריך הוא בסוף יומינא, לאהדרא לישראל לארעא קדישא, ולאכנשא לון מגלותא. ומאן אינון סוף יומינא ההוא דהיא אחרית הימים. בהאי אחרית הימים, ישראל סבלו גלותא. הה"ד, בצר לך ומצאוך כל הדברים האלה באחרית הימים, וכתוב וקראת אתכם הרעה באחרית הימים. באחרית הימים דייקא, ודא היא כנסת ישראל בגלותא. ועם אחרית הימים דא, קבילו עונשא בגלותא. ובדא יעביד קודשא בריך הוא נוקמין לישראל תדירא, הה"ד אשר יעשה העם הזה לעמך באחרית הימים. ובכל אתר דא היא, וקודשא בריך הוא זמין לאתבא לה לאתרהא, הה"ד והיה באחרית הימים נכון יהיה הר בית יי' וגו' ודא הוא יום.

188. Once a shadow started to form at the beginning of the other day AFTER THE FIFTH MILLENNIUM, as during the time when the Temple was destroyed when the shadow was about to be gathered, THAT IS, JUST LIKE DURING THE DESTRUCTION OF THE TEMPLE WAS WHEN THE SHADOW BEGAN TO BE GATHERED, SO WILL REDEMPTION COME WHEN THE SHADOW WILL BEGIN TO EMERGE. WHEN THERE WILL BE day and shadow, it will be the end of exile. The measure of that shadow is six thumbs long for the height of a man among men, NAMELY, AN AVERAGE PERSON. This secret is remembered among the friends through the verse, "for we are but of yesterday, and know nothing, because our days upon earth are a shadow" (Iyov 8:9). "for we are but of yesterday," namely in exile; "and know nothing, because our days upon earth are a shadow," which means the Holy One, blessed be He, wants the shadow and day to rest upon the earth.

189. Happy is the portion of he who sees him, MESSIAH, and happy is the portion of he who sees him not. Woe to him who shall be present when the great lion will demand to mate with his female, and more so when they will mate together, NAMELY ZEIR ANPIN WITH MALCHUT AT THE TIME OF REDEMPTION. Of that hour it is written, "The lion has roared, who will not fear..." (Amos 3:8).

190. Come and see, at first it is written, "He shall mightily roar because of His habitation" (Yirmeyah 25:30), WHICH IS DURING EXILE. When ZEIR ANPIN will come out to receive his mate, MALCHUT, it is said, "The lion has roared, who will not fear"; "Adonai Elohim has spoken, who can but prophesy" (Amos 3:8). At that time it is written, "then Hashem your Elohim will turn your captivity" (Devarim 30:3). What is meant by "turn"? AND HE ANSWERS, The Holy One, blessed be He, returns the Congregation of Yisrael from exile, and the righteous returns to join its place. Then it is written, "Surely the righteous shall give thanks to Your name; the upright shall dwell in (or: 'return to') Your presence" (Tehilim 140:14).

32. From the top of Atzilut to the resurrection of the dead

In this Mishnah we read an esoteric explanation of the story of Creation and the history of man that followed. To conclude Vaetchanan, we hear that at the time of the resurrection the vessels will be perfected and all sin will be removed from the world.

191. Mishnah. To you, sons of men, men of wisdom, men of understanding, a voice is calling. Whoever of you attained wisdom and knows that when the white head, WHICH IS KETER, prepared a SECOND head, WHICH IS CHOCHMAH that is imprinted from above downwards and from below upwards, installed in the north direction, NAMELY THE LEFT COLUMN OF BINAH, an adornment of a pond of water, it imprinted in it the depth of the supernal abyss, NAMELY THE DEPTH OF BINAH CALLED THE SUPERNAL ABYSS that rises and falls inside it. A hidden grade descended with 1,500 imprints and 1,500 worlds.

188. וּמִדְּשָׁאֵי צֶלֶל לְמַעְבַּד בְּשִׁירוֹתָא דְיוֹמָא אַחְרָא, כְּמָה בְּזִמְנָא דְאַתְחַרִּיב מִקְדָּשָׁא הָהּ, וְנִטָּה צֶלֶל לְמִיעַל, הַה"ד, אוּי לָנוּ כִּי פְנָה הַיּוֹם כִּי יִנְטוּ צִלְלֵי עָרְב. יוֹם וְצֶלֶל, הוּא סוּף גְלוּתָא. וְשִׁיעוּרָא דְהָאֵי צֶלֶל, שִׁית קַמְצִין וּפְלַגָּא. וּבְגוּדֵל דְּמִשְׁחָא דְכַר נֶשׁ, גְּבַר בֵּין גּוֹבְרִין. וְדוּכְרָנָא דְהָאֵי רִזָּא דְבֵין חֲבַרְיָא, דְכַתִּיב כִּי תִמּוֹל אֲנַחְנוּ וְלֹא נִדְעָ כִּי צֶלֶל יִמִּינוּ עָלֵי אַרְץ. כִּי תִמּוֹל אֲנַחְנוּ בְּגְלוּתָא, וְלֹא הוּיָנָא יַדְעֵי כִּי צֶלֶל יִמִּינוּ עָלֵי אַרְץ, לְאַשְׁרָאָה לֹוֹן קוּדְשָׁא בְרִיךְ הוּא עָלֵי אַרְץ.

189. זָכָאָה חוֹלְקִיָּהּ, מֵאֵן דְּחָמֵי לִיָּהּ, וְזָכָאָה חוֹלְקִיָּהּ מֵאֵן דְּלֹא חָמֵי לִיָּהּ. וּוִי לְמֵאֵן דְּיִזְדַּמֵּן כַּד יִתְבַּע אַרְיָא רַבְרָבָא, לְאַתְחַבְרָא לְנוֹקְבִיָּהּ. כָּל שְׂכָן בְּשַׁעֲתָא דְיִזְדְּהוּגָן בְּחָדָא, עַל הָהִיא שַׁעֲתָא כְּתִיב, אַרְיָה שָׁאֵג מִי לֹא יִירָא וְגו'.

190. ת"ח, בְּקַדְמִיתָא כְּתִיב, שָׁאֵג יִשָּׂאֵג עַל נוֹהוּ. וּבַהּ הוּא זְמַנָּא כַּד יִפּוּק לְקַבְלָא לְבַת זּוּגוּ, כַּדִּין אַרְיָה שָׁאֵג מִי לֹא יִירָא יי' אֱלֹהִים דְּבַר מִי לֹא יִנְבָּא. בַּהּ הִיא שַׁעֲתָא כְּתִיב, וְשָׁב יי' אֱלֹהֶיךָ אֶת שְׁבוּתֶךָ וְגו', וְשָׁב מֵאֵי הוּא. אֲלֹא קוּדְשָׁא בְרִיךְ הוּא שָׁב כְּנִסַּת יִשְׂרָאֵל מִגְלוּתָא, וְשָׁב צְדִיק לְאַזְדְּהוּגָא בְּאַתְרֵיהּ. כַּדִּין כְּתִיב, אֲךָ צְדִיקִים יוֹדוּ לְשִׁמְךָ יִשְׁבוּ יִשְׂרָאֵל אֶת פְּנִיךָ.

191. מִתְנִיתִין, לְכוּן בְּנֵי נֶשָׂא, מְאֵרֵי דְחֻכְמָתָא, מְאֵרֵי דְסִכְלָתָנוּ, קְלָא קְרִי. מֵאֵן מְנֻכוּן דְאַתְחַכְּבֵם, וְיַדְע, בְּשַׁעֲתָא דְרִישָׁא חִיוּרָא, אֶתְקִין רִישָׁא, רְשִׁימָא מֵעֵילָא לְתַתָּא, וּמִתַּתָּא לְעֵילָא. אֶתְקִין סֶטֶר צְפוֹן, בְּעִטוּרָא דְקוּנְאָרִיתָא, בֵּיהּ רְשִׁים עוֹמְקָא דְתַהוּמָא עֲלָאָה, דְסֻלִּיק וְנַחִית בְּגוּוּיָהּ. נַחִית חַד דְרָגָא טְמִירָא, בְּאַלְף וַחֲמִשׁ מָאָה רְשִׁימִין, דְאַלְף וַחֲמִשׁ מָאָה עֲלִמִין.

192. Underneath it, UNDER ZEIR ANPIN, a beast of the field strolls, NAMELY MALCHUT, which has ten horns, NAMELY TEN LIGHTS. That beast has eyes like human eyes and a mouth that speaks great things. When it rises, it walks by day and hides by night; when it journeys, the four shovels it holds in its hands tremble, and sixty blows of fire travel with it, each with a sharp edged sword on its hip.

193. When He so desired to produce man to be ruler below, He implemented in that beast, WHICH IS MALCHUT, fine dust included of all SFIROT. He blew on it and it spread to the four directions of the world, THAT IS, IT SPREAD IN THE BODY TO THE FOUR DIRECTIONS OF THE WORLD. Four parts of the body rolled, one up, NETZACH, one down, HOD, WHICH ARE THE SECRET OF THE LEGS CALLED NETZACH AND HOD; one to the north, THE LEFT HAND, THE SECRET OF GVURAH, and one to the south, THE RIGHT HAND, THE SECRET OF CHESED.

194. A great and strong tree, THE TREE OF LIFE, NAMELY ZEIR ANPIN, was connected and joined to a comely bough, WHICH IS MALCHUT, the sight of which gladdens everybody, as written, "Beautiful for situation, the joy of the whole earth" (Tehilim 48:3). It united with it, and they produced a certain spirit that filled that dough of dust and MAN rose on his feet. He made him king over the whole world and ruler over everything. This is the meaning of, "You make him to have dominion over the works of Your hands..." (Tehilim 8:7). He was ordered regarding that tree, THE TREE OF KNOWLEDGE OF GOOD AND EVIL, NOT TO EAT FROM IT, but he did not observe that command. The King brought back the spirit OF MAN to Himself, and that beast, WHICH IS MALCHUT, took THAT SPIRIT FROM MAN.

195. ZEIR ANPIN AND MALCHUT prepared another vessel, NAMELY ANOTHER BODY, AND MAN rose between them with a connection OF NEFESH AND RUACH that are engraved among the holy angels that were united with the forming of the ANGELS' crowns.

196. The following generations were punished for their sin OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, AND WERE SENTENCED TO DEATH, THAT EVENTUALLY their spirit is pulled out of THEIR vessel and garment, NAMELY THE BODY, AND THE BODY DIES. It is then buried in the dust among the clods of the valley, THAT IS, THE GRAVE, DERIVED FROM, "THE CLOUDS OF THE VALLEY SHALL BE SWEET TO HIM" (IYOV 21:33). AND ALL THE DEAD were hidden and concealed in one strong bone REMAINING from that vessel, NAMELY THE BONE OF LUZ THAT DOES NOT ROT IN THE GRAVE. From it they will be reconstructed again and rise in groups. And they will come again to the land of Yisrael, THAT IS, BY MEANS OF ROLLING IN TUNNELS, THEY WILL ALL COME TO THE LAND OF YISRAEL, WHERE THE COMPLETION OF THEIR RESURRECTION WILL BE ACHIEVED.

192. תְּחֻמָּתֶיהָ תִּטְלַל חֵד חַיּוֹת בְּרָא, וְקַרְנֵי עֶשֶׂר לָהּ. וְאֵרוּ עֵינָיו כְּעֵינֵי אָנָּשׁ לְחַיּוֹתָא, וּכְסוּם מִמְלַל רַבְרַבָּן. כִּד סֵלְקָא, אִזְלָא בִּימְמָא, טְמִירָא בְּלִילִיָא. כִּד נִחְתָּא, טְמִירָא בִּימְמָא, וְאִזְלָא בְּלִילִיָא. כִּד נִטְלָא, מִזְדַּעְזַעֵן אַרְבַּע מַגְרוּפֵי דְאַחִידָן בִּידְהָא. וְנִטְלִין עִמָּה שְׁתֵּין פּוֹלְסִין דְנִוְרָא, כָּל חֵד חֲרָבָא שְׁנָא עַל יְרִיכֶיהָ.

193. סְלִיק בְּרַעוּתָא, לְאַפְקָא בְּרַ נֶשׁ שְׁלִיטָא לְתַתָּא. אֲתִקִּין בְּהַאי חַיּוֹתָא חֵד, עֶפְרָא דְקִיקָא, כְּלִיל מְכֻלָּא. נֶשֶׁב בֵּיהּ, אֲתַפְּשֵׁט בְּד' סְטְרֵי עֲלֵמָא. וְד' פּוֹלְסִין אֲתַגְלְגְלוּ, חֵד לְעִילָא, חֵד לְתַתָּא, חֵד לְצַפּוֹן, חֵד לְדָרוּם.

194. אִילָנָא חֵד רַבְרַבָּא וְתִקִּיָּה, אֲתַחְבֵּר וְאִזְדוּג בְּהַ בְּחֵד עֲנַפָּא שְׁמִירָא, דְּחֻזוּ חֲדוּתָא דְכֻלָּא. כִּד "א, יִפָּה נוֹף מְשׁוּשׁ כָּל הָאָרֶץ. בֵּיהּ אִזְדוּג, אֲפִיקוּ חֵד רֻחָא טְמִירָא, וּמְלִיא לְהֵוּא גְבִילוּ דְעֶפְרָא, וְקָאִים עַל רְגְלוֹ, וְאֲמַלְכִּיהָ עַל כָּל עֲלֵמָא, וְשְׁלִטִּיהָ עַל כֻּלָּא. הַה"ד, תְּמַשְׁיִלְהוּ בְּמַעֲשֵׂי יָדֶיךָ וְגו'. אֲתַפְקִיד עַל הֵוּא אִילָנָא, לֹא נִטְר פְּקוּדָא, אֲתִיב מְלַכָּא רֻחִיהָ לְגַבִּיהָ, וְהֵוּא חַיּוֹתָא נִטְלָא לִיהָ.

195. כְּדִין זְמִינִין מְנָא אַחְרָא, וְקָאִים בִּינִיָּהוּ. בְּקוּטְרָא דְגְלִיפִין בֵּין מְלֵאכִין קְדִישִׁין, בְּטַפְסָא דְעֶטוּרִין אֲתַאחֲדִין.

196. דְרִין בְּתַרְאִין, תְּפִיסִין בְּחֻבִּיָּהוּ. אֲשְׁתַּלִּיף רֻחִיהוֹן מֵהֵוּא מְנָא דְלְבוּשָׁא, לְבַתֵּר אֲגִנִּזוּ בְּעֶפְרָא, בֵּין רְגְבֵי נַחְלָא. אֲתַטְמְרוּ וְאֲתַגְנִיזוּ בְּחֵד גְרָמָא תִקִּיָּה, דְּהֵוּא מְנָא, יִתְבַּנּוּן בְּקְדָמִיתָא, וְיִקוּמוּן חִילִין חִילִין תְּנִינּוֹת, בְּאַרְעָא קְדִישָׁא מִתְעֲרִין.

197. The Holy One, blessed be He, will knead that earlier dust of that actual vessel, NAMELY THE BODY THAT WAS PRIOR TO THE SIN OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, and introduce into it the finest dough, like leaven in the dough. From that dough, which is the highest clarity, the complete vessel will be constructed and straightened, like the verse says, "and a fountain shall issue from the house of Hashem, and shall water the valley of Shittim" (Yoel 4:18). For that fount increases love in the world. And when that holy fount will emerge and enter it, THE VALLEY OF SHITTIM, it will be constructed and made right and not be in its state of sinfulness.

198. Those who have no merit will rise to be judged by the trial of the supernal King. This is the meaning of, "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2). Then, it is written, "For as the new heavens and the new earth, which I will make, shall remain before Me, says Hashem, so shall your seed and your name remain" (Yeshayah 66:22).
Blessed is the name of Hashem. Amen, amen.

197. וְזָמִין קוֹדֵשׁא בְּרִיךְ הוּא, לְמַגְבֵּל הֵהוּא עִפְרָא
קְדָמִיתָא, דִּהְהוּא מְאֵנָא מִמֶּשׁ. וְלֹאֲעֵלָא בֵּיה גְבִילוּ
דְּקִיק כְּהֵאִי חֲמִירָא דְעִיסָה. וּמֵהֵהוּא גְבִילוּ דְאִיהוּ
צְחוּתָא דְלְעִילָא, יִתְתַּקֵּן וְיִתְיַשֵּׁר מְאֵנָא דְכִשְׂרָא.
כְּגוֹנָא דְאָמַר קְרָא, וּמֵעֵין מְבֵית יְיָ יֵצֵא וְהִשְׁקָה אֶת
נַחַל הַשְּׁטִים. בְּגִין דִּהְהוּא נַחַל אֲסָגִי חֲבִיבוּתָא
בְּעֵלְמָא. וְכֵד הֵהוּא מְעֵינָא קְדִישָׁא, יִפּוֹק וְיִיעוֹל
לְגַבִּיה, בְּדִין יִתְתַּקֵּן וְיִתְיַשֵּׁר, וְלֹא יֵהָא בְּסוּרְחָנִיה
בְּקְדָמִיתָא.

198. וְאִינוּן דְלֹא זָכָאן, יְקוּמוּן לְאַתְרָנָא בְּדִינָא
דְּמַלְכָא עֲלָאָה. הַה"ד וְרַבִּים מִיִּשְׁנֵי אֲרֶמֶת עִפְרָא
יְקִיצוּ אֱלֹה לַחַיִּי עוֹלָם וְאֱלֹה לַחֲרָפוֹת וּלְדִרְאוֹן
עוֹלָם. וְכֵדִין כְּתִיב, כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים
וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אָנִי עוֹשֶׂה עוֹמְדִים לְפָנַי גָּאֵם
יְיָ בֵּן יַעֲמוּד זְרַעְכֶם וְשִׁמְכֶם.
בְּרוּךְ יְיָ לְעוֹלָם אָמֵן וְאָמֵן. יְמַלֹּךְ יְיָ לְעוֹלָם אָמֵן
וְאָמֵן

1. Meditation over a blessing

We learn that it is a commandment to bless God, and that these blessings draw down the blessings from the supernal world - they draw life from the source of life. The blessing is like a gift to God that was sent by the person who prayed to Him. We learn about the secret meaning of Amen, that adorns the blessing, and about how the prayers and blessings ascend from below upwards through many levels. When the blessings descend all the patriarchs and the children are blessed. Baruch is the secret meaning of the highest source there is, and its flow is uninterrupted. We are also told of the secret meaning of the words "Atah" and "Melech" in the blessing. An explanation is given of the bowing and bending of the knee during the prayer service.

Ra'aya Meheimna (the Faithful Shepherd)

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

2. It is also written: "when you have eaten, and are replete, then you shall bless Hashem your Elohim" (Ibid.). By these blessings, a person pours out through his words ABUNDANCE from the highest source, THAT IS BINAH. All the levels and sources OF ZEIR ANPIN AND MALCHUT are blessed and filled with abundance to pour upon all the worlds, and everything is blessed together.

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

4. When these blessings descend, they are adorned within the field of holy apple trees, THAT IS MALCHUT. Many levels of the those nominated over the world meet them there and come down together with them, announcing and proclaiming that it is the gift that this person sent to the Holy One, blessed be He. HE ASKS: From which place do the blessings descend? HE REPLIES: THE BLESSINGS descend afterward from the place of the head of the Righteous, THAT IS YESOD OF ZEIR ANPIN. THE BLESSINGS first go up and cause other BLESSINGS from above to go down, and it is filled from THOSE THAT DESCEND from above and from THOSE THAT ASCEND from below. This is the meaning of: "blessings are upon the head of the just" (Mishlei 10:6). Once that level is filled up, it pours upon the bride, WHICH IS MALCHUT, whence they flow and spread downward.

רעיא מהימנא

1. וְהָיָה עַקֵּב תִּשְׁמָעוּן אֶת הַמְּשַׁפְּטִים הָאֵלֶּה וְגו',
וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ וְגו'. פְּקוּדָא
דְּאֵלֵי לְבָרְכָא לִיהַ לְקוּדְשָׁא בְּרִיךְ הוּא, עַל כָּל מַה
דְּאָכִיל וְשָׂתִי, וְאִתְהַנִּי בְּהַאי עֲלֵמָא. וְאִי לֹא בְּרִיךְ,
אֶקְרִי גִזְלָן לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא. דְּכִתְיִב גִּזְלָן
אֲבִיו וְאִמּוֹ. וְהָא אִוְקְמוּהָ חֲבֵרִיָּא. בְּגִין דְּבֵרְכָן
דְּבְרִיךְ ב"נ לְקוּדְשָׁא בְּרִיךְ הוּא, אֲתִי לְאִמְשָׁכָא חֵינן
מִמְקוּרָא דְחַיִּי, לְשִׁמְיָה דְקוּדְשָׁא בְּרִיךְ הוּא קְדִישָׁא,
וְלֹאֲרָקָא עֲלֵיהּ מַהֲהוּא מִשְׁחָא עֲלָהּ, וְאֲתִי
לְאִתְמַשְׁכָּא מִתַּמְנָן לְכָל עֲלֵמָא.

2. וְכִתְיִב וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת יְיָ אֱלֹהֶיךָ
וְאִינוּן בְּרַכְּבָן, אֲרִיק ב"נ בְּאִינוּן מְלִין מַהֲהוּא
מְקוּרָא עֲלָהּ, וְאִתְבְּרַכְּבָן כָּל אִינוּן דְּרִגִין וּמְקוּרִין,
וְאִתְמַלְיִין לְאֲרָקָא עַל כָּל עֲלֵמִין. וְאִתְבְּרַכְּבָן כְּלָהוּ
בְּחֵדָא.

3. וְע"ד אֶצְטְרִיךְ ב"נ, לְשׂוּאָה רַעוּתֵיהּ בְּרִזָּא
דְּבֵרְכָן, בְּגִין דִּיתְבְּרַכּוּן אֲבָהּן וּבְנִין, כְּלָא בְּחֵדָא.
וּמֵאן דְּמְבַרְךְ לְקוּדְשָׁא בְּרִיךְ הוּא, אִתְבְּרַךְ, וְנָטִיל
חֻלְקֵיהּ מֵאִינוּן בְּרַכְּבָן, בְּקַדְמִיתָא דְכָל עֲלֵמָא
לְתַתָּא. בֵּינן דְּשִׁמָּא דְקוּדְשָׁא בְּרִיךְ הוּא מִתְבְּרַךְ
מִתַּמְנָן, נְחִית וְשָׂרָא עַל רִישֵׁיהּ חֻלְקָא קְדִמָּאָה. וְהָא
אִוְקִימְנָא דְכִתְיִב, בְּכָל הַמְּקוֹם אֲשֶׁר אֲזַכִּיר אֶת שְׁמִי
אָבָא אֲלֵיךְ וּבֵרַכְתִּיךָ. בֵּינן דִּיהֵיָא בְּרַכָּה אֲתִיָּא
וְשְׂרִיָּא עַל רִישֵׁיהּ, מִתַּמְנָן אִתְפֹּשֵׁט בְּכָל עֲלֵמָא.

4. בְּשַׁעְתָּא דְאִינוּן בְּרַכְּבָן נְחִיתִין, מִתְעַטְרִין גּוֹ חֶקֶל
תְּפוּחִין קְדִישִׁין, וּמַגְעֵי בְּהוּ כְּמַה דְּרִגִין דְּמִמְנָן
בְּעֲלֵמָא, וְנְחִיתִי בְּהוּ, וְאִמְרִי וּמְכַרְיִי דְּאִיהוּ
דְּוִרְנָא דְשִׁדְר פְּלוּגֵי לְקוּדְשָׁא בְּרִיךְ הוּא. מֵאן אֲתֵר
נְחִיתִי, לְבַתֵּר דְּנְחִיתִי מֵאֲתֵר רִישָׁא חֵדָא דְצִדִּיק. תַּמְנָן
סְלָקִין, מִתְעַרֵי לְנְחִיתָא אַחֲרֵינִין מְלַעֲיִלָא, וְאִתְמַלְיִין
מְלַעֲיִלָא וּמִתְתָּא, הַה"ד בְּרַכּוֹת לְרֵאשׁ צִדִּיק. בֵּינן
דְּהָאֵי דְרִגָּא אִתְמַלְיִין, אֲרִיק לְהַאי כְּלָהּ, וּמִתַּמְנָן
נְגִדִין וְאִתְמַשְׁכִּין לְתַתָּא.

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

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

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

8. The secret of secrets is for those who have knowledge in the Wisdom of their Master, to know the secret meanings of the blessings recited over the commandments of the Torah and over all the enjoyments and pleasures in this world, to pour out blessings from above downward.

9. HE EXPLAINS: The exception is the blessings in the prayer service, which are the correction of their Master. THEY BOTH RISE from below upwards and from above downwards, while the blessings that are not over the prayer rise from below upwards until they reach the non-shining light, WHICH IS MALCHUT, and awaken it with force by that blessing. This awakening rises high up until it reaches the highest Throne, WHICH IS BINAH, the source of all life, MEANING THAT ALL LIGHTS EMANATE FROM IT. Other blessings then flow out from that higher source and they meet and kiss one another. They approach and rest on the head of the Righteous THAT IS YESOD OF ZEIR ANPIN to pour down. When they descend, the Patriarchs, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, and the children, WHICH ARE NETZACH, HOD AND YESOD OF ZEIR ANPIN, are blessed and all their candles, WHICH ARE THE SFIROT OF MALCHUT.

5. כִּד סִלְקִין אִינוּן בְּרַכָּאן מִתַּתָּא, לִית פְּתַחא וּפְתַחָא לְעִילָא, וְלִית מְמַנָּא לְעִילָא, דְּלֵא פְתַח כָּל אִינוּן פְּתַחִין. וּמְכַרְזִי וְאִמְרִי בְּכָל אִינוּן רְקִיעִין, דָּא אִיהוּ דִּירוּנָא דְּמַלְכָּא דְּשַׁדְּר פְּלוּנִי, דָּא הוּא דִּירוּנָא בְּקִיּוּמָא כְּדָקָא יָאוּת. וּמֵאן אִיהוּ בְּרַכָּה דְּאִתִּיבּוּ עָלֶיהָ אֲמֵן. דְּכָל בְּרַכָּה דְּאִתִּיבּוּ עָלֶיהָ אֲמֵן, דָּא אִיהוּ בְּקִיּוּמָא כְּדָקָא יָאוּת.

6. וּכְיוּן דְּהָאִי בְּרַכְתָּא סִלְקָא, כָּל דְּרִגִין דְּלְעִילָא, כְּלָהּוּ זְמִינִין לְגַבֵּי הַהוּא נְהוּרָא דְּלֵא נְהִיר, בְּגִין לְאַנְהָרָא לְגַבָּהּ. וְכָל שְׂכָן אִי הוּא בְּרַכְתָּא דְּסִגְיָאִין מְבָרְכִין לָהּ, וּמַעֲטָרִין לָהּ בְּעֵטְרִין קְדִישִׁין, בְּרָזָא דְּאֲמֵן. אֲמֵן הוּא רְזָא דְּקִשְׁרִי, דְּכָל יְחוּדָא וּקְדוּשָׁה בְּרָזָא דְּמֵאֲרִיָּהּ. וּמַעֲטָר לְהֵיא בְּרַכְתָּא בְּעֵטְרִין עֲלָאִין כְּדָקָא יָאוּת.

7. וְקוּדְשָׁא בְּרִיךְ הוּא אֲתַרְעֵי בְּהוּ, בְּאִינוּן דְּמְבָרְכִין לֵיהּ, וְתִיאֻבְתִּיהּ בְּבְרַכְתָּא דְּלְתַתָּא, דְּהֵיא בְּרַכְתָּא סִלְקָא, וְאַנְהִיר בּוּצִינָא דְּלֵא נְהִיר, וְאֲתַקִּיף לָהּ בְּתוּקְפָא תְּקִיפָא, לְסִלְקָא לְעִילָא. וְעַל רְזָא דָּא כְּתִיב, כִּי מְכַבְּדִי אֲכַבְּד, אֲלִין אִינוּן דְּמְבָרְכִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא. וּבוּזִי יִקְלוּ, אֲלִין אִינוּן דְּלֵא מְבָרְכִין לֵיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, וּמִנְעִין בְּרַכְתָּא מִפּוּמִיָּהּוּ.

8. רְזָא דְּרִזִין, לְאִינוּן דִּינְדְעֵי חֲכָמָתָא דְּמֵאֲרִיָּהּוּן, לְמַנְדַּע רְזָא דְּבְרַכָּאן, בְּפַקוּדֵי אִוְרִיָּתָא, וּבְכָל הַנְּאִין וּכְסוּפִין דְּהָאִי עֲלָמָא, לְאַרְקָא בְּרַכָּאן מַעֲיִלָא לְתַתָּא.

9. בַּר בְּרַכָּאן דְּצִלוּתָא, דְּאִינוּן תְּקוּנָא דְּמֵאֲרִיָּהּוּן, מִתַּתָּא לְעִילָא וּמַעֲיִלָא לְתַתָּא. בְּרַכָּאן דְּלָאוּ אִינוּן בְּצִלוּתָא, סִלְקִין מִתַּתָּא לְעִילָא, עַד דְּמִטּוּ גּוּ נְהוּרָא דְּלֵא נְהִיר, וּמִתַּעֲרֵי בְּתוּקְפָא, לְהֵוּא נְהוּרָא דְּלֵא נְהִיר, בְּהֵיא בְּרַכָּה, וְסִלְקָא אֲתַעֲרוּ לְעִילָא, עַד דְּמִטּוּ לְכַרְסֵיָּא עֲלָאָה, מְקוּרָא דְּכָל חִינִין. כְּדִין נִפְקוּ מֵהֵוּא מְקוּרָא עֲלָאָה, בְּרַכָּאן אַחֲרִינִין, וְאֲעֲרֵעוּ אֲלִין בְּאֲלִין, וְנִשְׁקִי אֲלִין לְאֲלִין, וְאֲתָאן וְשִׁרְיִין לְרִישׁ צְדִיק, לְאַרְקָא לְתַתָּא. וְכַד נְחַתִּין, אֲתַבְּרַכִין אֲבָהוּן וּבְנִין, וְכָל שְׂרָגִין דְּלָהוּן.

10. The secret of these blessings that awaken from above to below pertains to this secret. 'Blessed' is the secret of the highest source, WHICH IS SUPERNAL ABA AND IMA, WHICH ARE CALLED CHOCHMAH. ONE NEEDS TO MEDITATE to pour, draw and kindle from there all the candles, MEANING THE LOWER GRADES. It is always blessed because its water never ceases flowing, MEANING THEY ARE IN A NEVER ENDING UNION AND THEIR ABUNDANCE TO THE LOWER BEINGS NEVER CEASES FLOWING. From there, the beginning that is called the World to Come, MEANING BINAH, RECEIVES. It is CALLED the end of heaven, because that end is the upper end OF ZEIR ANPIN CALLED HEAVEN. For there is a similar end below, which is the lower world, MALCHUT, which is also called 'blessed', in correspondence to the lower beings, MEANING to pour BLESSINGS downward and awaken from below upward by the blessing of the prayer. But here, REGARDING THE OTHER BLESSINGS, is called 'blessed', after the secret of Chochmah, DENOTING SUPERNAL ABA AND IMA, that which fills that place, BINAH CALLED THE WORLD TO COME, AS MENTIONED ABOVE, by means of a narrow path, MEANING YESOD OF CHOCHMAH, through which it enters it.

11. THE WORD 'you' IN THE BLESSING then begins to be revealed, because 'blessed' is hidden, WHICH ARE CHOCHMAH AND BINAH THAT ARE INCOMPREHENSIBLE TO THE LOWER BEINGS. Therefore, it is called 'blessed' vaguely, IT BEING a higher unexposed source. HOWEVER, THE WORD 'you' is the start of the revelation outside. This is why it is called 'you', IN THE SECOND PERSON, WHO IS REVEALED. And who is it? It is the secret of the right, WHICH IS CHESED OF ZEIR ANPIN, called a priest to that place, BINAH. That is the meaning of: "you shall be a priest forever (lit. 'to a world')" (Tehilim 110:4), MEANING, who is "a priest" to that world, Binah, it is 'you'. This is the supernal right, CHESED OF ZEIR ANPIN, that is there to be revealed.

12. THE WORD 'Hashem' IN THE BLESSINGS is the secret of the Central Column IN ZEIR ANPIN, the secret meaning of the Faith in all directions. The WORD 'our Elohim' IN THE BLESSINGS is the left side OF ZEIR ANPIN. It is included in his right; the right is included in it, and one is included in the other into one. Up to this point, MEANING UP TO CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, the blessings are connected TO ZEIR ANPIN. Once these CHESED, GVURAH AND TIFERET OF ZEIR ANPIN are blessed, everyone below is blessed.

13. After CHESED, GVURAH AND TIFERET OF ZEIR ANPIN are blessed and receive blessings for themselves, all return included into one to that source, WHICH IS BINAH, because they cannot return to that place before they are blessed. Once they are blessed first, they again enter that place THAT IS BINAH, to receive other additional blessings to bestow down. Before they are blessed, they do not enter or return TO BINAH. That is the secret meaning of the verse: "and none shall appear before Me empty" (Shemot 23:15).

10. וְרָזָא דְאֵלִיִּן בְּרַכָּאן לְאַתְעֵרָא מְעִילָא לְתַתָּא, בְּרָזָא דָא, בְּרוּךְ: דָּא רָזָא דְמְקוּרָא עֲלָאָה מְכֻלָּא, לְאַרְקָא וּלְאַמְשַׁכָּא וּלְאַנְהָרָא כָּל בּוֹצִינִין. וְאִיהוּ בְּרוּךְ תְּדִיר, דְּלֹא פְסָקִין מִימּוּי. וּמִתְמַן שִׁירוּתָא דְאַקְרִי עֲלֵמָא דְאֵתִי, וְאִיהוּ קֶצֶה הַשָּׁמַיִם, דְּהֵהוּיָא קֶצֶה קֶצֶה עֲלָאָה אִיהוּ. בְּגִין דְאִית קֶצֶה כְּגוּוּנָא דָא לְתַתָּא, וְאִיהוּ עֲלֵמָא תַתָּאָה. וְאַקְרִי אוּף הַכִּי בְרוּךְ, לְקַבֵּל תַתָּאִי, לְאַרְקָא לְתַתָּא, וּלְאַתְעֵרָא מִתַתָּא לְעִילָא בְּבִרְכָאן דְעֲלּוּתָא. וּבְרוּךְ דָּא אַקְרִי הַכָּא, בְּרָזָא דְחֻכְמַתָּא עֲלָאָה, דְאֵמְלִי לְהֵהוּא אֶתְרָא, בְּחַד שְׂבִיל דְקִיק דְאֵעִיל בֵּיהּ.

11. אַתָּה: לְבַתֵּר שְׂאֵרֵי לְאַתְגְּלוּיָא, דְהָא הָאִי בְרוּךְ סְתִיִם אִיהוּ, וּבג"כ אַקְרִי בְאַרְח סְתִיִם בְרוּךְ, מְקוּרָא עֲלָאָה דְלֹא אַתְגְּלוּיָא. אַתָּה, שִׁירוּתָא לְאַתְגְּלוּיָא לְבַר, וּבג"כ אַקְרִי אַתָּה. וּמֵאַן אִיהוּ. דָּא רָזָא דִימִינָא, וְאַקְרִי כְהֵן לְגַבֵּי הָהוּא אֶתְרָא. וְרָזָא דָּא אַתָּה כְהֵן לְעוֹלָם, מֵאַן כְהֵן לְהֵהוּא עוֹלָם, אַתָּה. וְדָא אִיהוּ וּמִינָא עֲלָאָה, דְהָא אֲשַׁתְּכַח לְאַתְגְּלוּיָא.

12. יְהוָה: דָּא רָזָא דְאַמְצַעִיתָא. רָזָא דְמַהִימְנוּתָא בְּכָל סְטְרִין. אֱלֹהֵינוּ: דָּא סְטְרָא דְשְׂמַאלָא, דְכֻלִּיל בִּימִינָא, וּימִינָא בֵּיהּ, וְאַתְכֻלִּילוּ דָּא בְדָא, לְמַהוּי חַד. וְעַד הַכָּא, אַתְקַשְׁרוּ בְרַכָּאן, דְכִיּוֹן דְאֵלִיִּן אַתְבְּרַכָּאן, כְּלַהוֹן דְלְתַתָּא אַתְבְּרַכָּאן.

13. לְבַתֵּר דְאֵינוּן אַתְבְּרַכָּאן, וּנְטִילֵי בְרַכָּאן לְגַרְמִייהוּ, אַתְהֲדְרוּ כְלִילִין כְּחַד לְהֵהוּא מְקוּרָא, דְאֵינוּן לֹא יְכֻלִּין לְאַתְהֲדְרָא לְגַבֵּי הָהוּא אֶתְרָא, עַד דְאַתְבְּרַכְּן. כִּיּוֹן דְאַתְבְּרַכְּן בְּקַדְמִיתָא, אַתְהֲדְרוּ וְעֵאלִין לְגַבֵּי הָהוּא אֶתְרָא, לְנִטְלָא בְרַכָּאן יְתִירִין אַחֲרֵינִין, לְאַרְקָא לְתַתָּא. וְעַד דְאֵינוּן אַתְבְּרַכָּאן, לֹא עֵאלִין וְלֹא תֵאבִין לְגַבֵּיהּ. וְרָזָא דָּא וְלֹא יֵרָאוּ פְנֵי רִיקָם.

14. When they return to that place, BINAH, and enter there, that place is called 'king', WHICH IS THE SECRET OF THE WORD 'KING' IN THE BLESSING. BINAH is considered a king only when these - CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, draw near it to be blessed. A king is considered a king when his chief ministers come to him when they are rich and have everything they need, without lacking anything. Then he is king. A king below, WHO IS MALCHUT, IS SO CONSIDERED when these, THE SFIROT OF ZEIR ANPIN, adorn her (Malchut) adequately with holy crowns. Here IN THE BLESSING, where a king is mentioned, who is THE KING? It is "The world, who has sanctified us and commanded us," WHICH IS BINAH. Since it is a world that is not revealed externally and is hidden, it is recited in a hidden manner, MEANING IN THE THIRD PERSON, 'WHO HAS SANCTIFIED US AND COMMANDED US', INSTEAD OF THE SECOND PERSON, NAMELY, "YOU WHO HAVE SANCTIFIED AND COMMANDED US." Therefore, it is recited in an undisclosed manner.

15. As we learned, the right, WHICH IS CHESED, is always called 'you'. Therefore, the priest bows HIS HEAD towards that place, 'YOU', AT EACH AND EVERY BLESSING OF THE AMIDAH PRAYER, WHERE HE BOWS at the beginning OF THE BLESSING and at the end OF THE BLESSING. The lower world, THAT IS MALCHUT, when it is connected to the right, WHICH IS CHESED, and attached to it, is called from below upward 'blessed', and is not considered blessed except by means of the source to which it was attached, which entered it and filled it, WHICH IS CHESED. ONLY THEN IS MALCHUT CONSIDERED BLESSED. 'You' IN THE BLESSING is the secret of the priest, MEANING CHESED, to be attached to him. Therefore, in the prayer, one bends his knees at 'blessed', THAT IS MALCHUT, because it is a world bent at the top. That is the difference between 'blessed' in the prayer and 'blessed' in the other blessings; 'BLESSED' IN THE OTHER BLESSINGS IS IN CHOCHMAH AND BINAH, WHILE 'BLESSED' IN THE PRAYER IS IN MALCHUT. Everything follows a higher meaning to pour blessings to all the worlds.

16. AT THE WORD 'blessed' in the AMIDAH prayer, one bends his knees, and bows his head at 'you', because 'you' is called 'head (or: 'first')'. Therefore, the priest receives his portion first and is always first in line. That is why the knee bending is at 'blessed', and lowering of the head is at 'you'. Wherever the priest reads 'you', he bows down when praying. After a king lowers down his head AT THE BEGINNING OF THE AMIDAH PRAYER, he does not raise it again UNTIL HE FINISHES THE PRAYER. What is the reason? IT IS BECAUSE the Holy One, blessed be He, said to the moon: 'Go and diminish yourself', and THE MOON, WHICH IS MALCHUT, has not yet straightened herself FROM THIS DIMINISHING. A KING IS THE ASPECT OF MALCHUT; THEREFORE, HE LOWERS HIS HEAD AND DOES NOT RAISE IT UP. Hence, a blessing with which a person blesses the Holy One, blessed be He, is aroused to pour down blessings from above to all the worlds, as we have learned. Blessed are the children of Yisrael in this world and the World to Come.

17. It is written: "You are our Father, though Abraham is ignorant of us..." (Yeshayah 63:16). We have learned that in the World to Come Isaac shall be told: 'YOU ARE OUR FATHER'. THUS ISAAC, WHO IS THE LEFT COLUMN, IS CALLED A FATHER. That is because the left is included in the right. HOWEVER, BEFORE IT WAS INCLUDED IN THE RIGHT IT WAS NOT CONSIDERED A FATHER, BECAUSE HARSH JUDGMENTS WERE FLOWING FROM HIM. But how do we know that the right too is considered a father? HE RESPONDS: It is written, "and be to me a father and a priest" (Shoftim 17:10). WE UNDERSTAND FROM THIS THAT THE PRIEST, WHO IS RIGHT AND CHESED, IS CONSIDERED A FATHER. Although above, even the non- shining light WHICH IS MALCHUT, is considered a father, when it is here attached to the right, it is called 'you', as it is written: "You, Hashem, are our Father, our Redeemer" (Yeshayah 63:16).

14. וכד תבין לגבי ההוא אתר, ועאלין תמן, כדון אקרי ההוא אתר מלך. ומלך לא אתקרי, בר כד אינון מתקרבין לגביה, ומתברכן. ומלכא אימתי אקרי מלך. כד רברבנוי אתיין לגביה עתירין, מסתפקן בכל מה דאצטריכו, בלא חסרונא, כדון איהו מלך. מלך לתתא, כד אלין מעטרן ליה בספוקא, בעטרין קדישין. והכא אקרי מלך. ומאן איהו. העולם אשר קדשנו וצוננו. ובגין דאיהו עלמא דלא אתגלייא לבר, ואיהו סתים, קרי ליה הכי בארע סתים. ועל דא לא אקרי, אלא בארע סתים.

15. ולעולם ימינא אתה, כמה דאתמר. ועל דא כהן, כפיף לגבי ההוא אתר, ברישא ובסופא. ועלמא תתאה, כד אתקשר לימינא, ואתדבק ביה, קרי מתתא לעילא ברוך, ולא אקרי ברוך, בר ברזא דמקורא דאתדבק ביה, ועייל ביה, ואמלי ליה. אתה, רזא דההוא כהן, לאתדבקא בהדיה, וע"ד, בצלותא ב"נ כורע בברוך, דאיהו עלמא כסוף לגבי עילא, ודא איהו שנוי בין ברוך דצלותא, ובין ברוך דשאר ברכאן. וכלא ברזא עלאה איהו, לארקא ברכאן לכל עלמין.

16. ברוך דצלותא, ב"נ כורע ביה בברכוי, וגחין רישא באתה, בגין דאתה אקרי ראש. וע"ד כהן נטיל בראש, ואיהו ראש תדיר. ובג"כ כריעה בברוך. וגחינו דרישא באתה. וכהן בכל אתר דאקרי אתה, גחין בצלותא. מלך בתר דגחין, תו לא זקיף, מ"ט. קודשא בריך הוא אמר לה לסיהרא, זילי אזעירי גרמין, ותו לא זקפא. ובג"ד, ברכתא דב"נ בריך לקודשא בריך הוא, אתער לארקא ברכאן מלעילא לעלמין כלהו, כמה דאתמר. זכאין אינון ישראל בעלמא דין, ובעלמא דאתי.

17. כתיב, כי אתה אבינו כי אברהם וגו'. תנינן, לימנא דאתי אמרין ליה ליצחק וכו', בגין דשמאלא אתכליל בימינא, אבל ימינא מנלן דאקרי אב. דכתיב וישמהו לו לאב ולכהן, ואע"ג דלעילא אקרי אב, ואפילו לנהורא דלא נהיר בשעתא דאתדבק בימינא אקרי אתה, כד"א אתה יי אבינו גואלנו וגו'.

2. The owner of the house breaks the bread and the guest recites the blessing

The Faithful Shepherd explains the secret of the twelve letters of the blessings of the Kohen. The importance that the owner of the house making the blessing over the bread first.

18. Meanwhile, an old person came to him and said: Faithful Shepherd, prepare a table for your Master, for Him and His Queen, with all kinds of delicacies, to fulfill in it: "this is the table that is before Hashem" (Yechezkel 41:22). For until now, everyone was enjoying from the King's table, as it says: "Come, eat of my bread" (Mishlei 9:5). Bread is the Written Law, MEANING ZEIR ANPIN, and the wine of the Torah is the Oral Law, WHICH IS MALCHUT. IN MALCHUT, there are many dainties from the various sweet meanings of the Torah, and from all the victuals and delicacies in the world and of the King.

19. The Faithful Shepherd rose and began to speak: 'Aaron the priest, rise from your sleep to slaughter oxen and sheep and goats and lambs and fowl, and all the varieties needed for the King's feast. The shew-bread (lit. 'the bread of faces'), that is TWELVE, corresponding to the two tablets of Torah, "written on both their sides (lit. 'from this and this' (Heb. zeh))" (Shemot 32:15). Zeh IN NUMERICAL VALUE is the twelve faces, which are THE TWELVE LETTERS IN THREE TIMES YUD HEI VAV HEI IN THE VERSES: "Hashem bless you, and keep you; Hashem make His face shine upon you, and be gracious to you; Hashem lift up His countenance to you, and give you peace" (Bemidbar 6:24-25). The second zeh CORRESPONDS TO THE THREE TIMES ADONAI, WHICH CONTAIN IN THEM TWELVE LETTERS. They are the twelve living creatures about which it says, "and they four had the face of a lion, on the right side; and the four had the face of an ox on the left side; they four also had the face of an eagle" (Yechezkel 1:10). THESE ARE THREE LIVING CREATURES, LION, OX, AND EAGLE, and it says about them: "And every one had four faces" (Ibid. 6). THAT IS, IN EACH CREATURE OF THE THREE, THERE ARE FOUR FACES OF THE LION, OX, EAGLE, AND MAN, AND THREE TIMES FOUR AMOUNTS TO TWELVE LIVING CREATURES. That is the meaning of, "And one (Heb. zeh) cried to another (Heb. zeh), and said" (Yeshayah 6:3), THAT IS, THE TWELVE FACES OF YUD HEI VAV HEI TO THE TWELVE CREATURES OF ADONAI. They also correspond to the 24 books in the Torah, THAT IS, THE 24 BOOKS IN THE BIBLE. This is the meaning of: "this (Heb. zeh) is the table that is before Hashem" (Yechezkel 41:22), BECAUSE A TABLE IS MALCHUT. "Zeh" IS THE TWELVE CREATURES THAT ARE IN ADONAI, WHICH IS MALCHUT. "THAT IS BEFORE HASHEM" REFERS TO THE TWELVE FACES IN YUD HEI VAV HEI. The vessels on the King's table are the sages of Mishnah, versed in prayer, which THE SAGES composed to correspond to the sacrifices.

20. He opened the discussion with the verse: "and you shall make a table of acacia wood" (Shemot 25:23). Come and behold: those present at the King's feast had goodly and comely customs to show they were members of the King's table. One was that the eldest would wash his hands FIRST. When they entered to sit for the meal, the oldest would sit at the head of the table. The second would be below him, and the third below the second. These are called the 'three beds', BECAUSE THEIR CUSTOM WAS EACH TO RECLINE ON A BED, to correspond to the three Patriarchs, and to the priests, the Levites and Yisrael THAT ARE CHESED, GVURAH AND TIFERET. From here on, they had no special order, rather whoever came first was seated.

18. אֲדַהְכִי, סָבֵא אֲזַדְמֵן לַגְּבִיּהָ, וְאָמַר, רַעֲיָא מְהֵימְנָא, תְּקִין פְּתוּרָא לְמֵאֲרָךְ, לִיָּה וּלְמִטְרוּנֵיָתָא, מִכָּל מֵינֵי עֲרוּנִין, לְקֵימָא בֵּיהּ זֶה הַשְּׁלַחַן אֲשֶׁר לְפָנַי יוֹי, וְהָא עַד כַּעַן כְּלָהּוּ מִתְעַנְגֵי מִפְתוּרָא דְמַלְכָא, הֵה"ד, לְכוּ לַחֲמוּ בְלַחְמֵי. וְדָא נְהָמָא דְאֹרֵייתָא דְבִכְתָב, וְיִינָא דְאֹרֵייתָא דְבַעַל פֶּה. וְתַמָּן כְּמָה מְטַעֲמִים מֵינֵי טַעֲמֵי תוֹרָה, דְמִתְיָקִין, מִכָּל מַאֲכָלִין וְעֲרוּנִין דְעֵלְמָא, וְדְמַלְכָא.

19. קָם רַעֲיָא מְהֵימְנָא, פְּתַח וְאָמַר, אֶהְרֵן כְּהֵנָּא קוּם מְשִׁינְתָךְ, לְמַדְבַּח תּוֹרִין וְעֵאנִין וְאִמְרִין וְעוֹפִין, וְכָל מֵינִין דְצְרִיכִין לְסַעוּדְתָא דְמַלְכָא. וְלַחֵם הַפָּנִים, דְאֵינּוּן לְקַבֵּל תְּרִין לוּחֵי דְאֹרֵייתָא, דְמִזָּה וּמִזָּה הֵם כְּתוּבִים. זֶה: תְּרִיסַר אַנְפִין. דְאֵינּוּן: יְבָרַכְךָ יוֹי, יֵאֵר יוֹי, וְיִשָּׂא יוֹי. זֶה תְּנִינָא, אֲדַנְי אֲדַנְי אֲדַנְי. דְאֵינּוּן תְּרִיסַר חֵינִין, דְאֶתְמַר בְּהוּן, וּפְנֵי אַרְיָה אֶל הַיְמִין לְאַרְבַּעַתָּן, וּפְנֵי שׁוֹר מִהַשְּׂמַאל לְאַרְבַּעַתָּן, וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּן. וְאֶתְמַר עֲלֵיהוּ, אַרְבַּעַת פָּנִים לְאַחַת. וְהָאֵי אֵיהוּ, וְקָרָא זֶה אֶל זֶה וְאָמַר, לְקַבֵּל עֲשָׂרִים וְאַרְבַּע סַפְרֵי תוֹרָה. וְהָאֵי אֵיהוּ זֶה הַשְּׁלַחַן אֲשֶׁר לְפָנַי יוֹי. מֵאֲנִין דְפְתוּרָא דְמַלְכָא, אֵינּוּן מֵאֲרֵי מִתְנִיתִין, מֵאֲרֵי צְלוֹתִין, דְתְקִינּוּ לֹון לְקַבֵּל קִרְבָּנִין.

20. פְּתַח וְאָמַר, וְעֲשִׂיתָ שְׁלַחַן עֲצֵי שִׁטִּים וְגו'. תָּא חֲזִי, מְנַהֲגִין טְבִין וְשִׁפְרִין הוּוּ נְהֵגֵי מֵאֲרֵי דְסַעוּדְתָא דְמַלְכָא, לְאַחְזָא דְאֵינּוּן מְבַנֵי פְתוּרָה דְמַלְכָא. חַד רְבֻבָא מְבַנֵי סַעוּדְתָא, נְטִיל יָדוּי בְזַמְנָא דִייעֵלוּן לְסַעוּדְתָא לְהַסֵּב, גְדוּל מַסֵּב בְּרֵאשׁ, תְּנִינָא תְּחוּתֵיהּ, וְתִלִּיתָא תְּחוּת תְּנִינָא. וְאֵלִין אֲתְקֵרִיאוּ ג' מְטוֹת, לְקַבֵּל תְּלַת אַבְדָּן, וְלְקַבֵּל כְּהֵנִים לְיוֹם וְיִשְׂרָאֵלִים. מְכָאן וְאֵילָךְ, לִית לֹון סֵדֵר, אֶלָּא כָּל הַקוּדָם זָכָה.

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

22. In an esoteric interpretation, the landlord who breaks the bread is the central pillar, which is the Central Column, WHICH IS ZEIR ANPIN. On Shabbat, he needs to apportion from two loaves of challah bread, which are Hei-Hei OF YUD HEI VAV HEI. The house owner is Vav OF YUD HEI VAV HEI between THE TWO HEI'S. In order not appear a glutton, he may apportion to each one a piece the size of an egg. What is the size of an egg? It is Yud OF YUD HEI VAV HEI and Yud OF ADONAI, which are the dots of the Holy Name called crumbs the size of an olive, THAT IS, YUD OF YUD HEI VAV HEI IS THE SIZE OF AN EGG AND YUD OF ADONAI IS THE SIZE OF AN OLIVE. These CRUMBS correspond to drops of sperm. THEREFORE, poverty chases whoever belittles and disposes these crumbs in an inappropriate place, and he will constantly wander around. This is what is written: "he wanders abroad for bread, saying, where is it" (Iyov 15:23). Bread means Torah, and this verse implies that he cries out, looking for someone who will have mercy on him, but will find no one TO PITY HIM.

23. Crumbs the size of an olive belong to the Righteous YESOD, who presses these olives, WHICH ARE THE SFIROT, EXTRACTING OIL FROM THEM, WHICH IS THE SECRET OF ABUNDANCE. The guest (Heb. ore'ach) blesses, NAMELY THE RIGHTEOUS, as is written: "but the path (Heb. orach) of just men is like the gleam of sunlight" (Mishlei 4:18), AND, "blessings are upon the head of the just" (Mishlei 10:6), the life of the world. Therefore, the guest, WHO IS THE RIGHTEOUS, NAMELY YESOD, makes the blessing.

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

21. תְּנוּנָא, בְּעַל הַבֵּית בּוֹצֵעַ, כְּדֵי שְׂיִבְצַע בְּעִין יָמָה. וּמְשָׁלִים בְּרַכְתָּא, וּלְבַתֵּר בּוֹצֵעַ. וְאוֹקְמוּהָ רַבָּנִן דְּמִתְנִיתִין, דְּאִין הַמְּסוּבִין רְשָׁאִין לְטַעוּם, עַד שְׂיִטְעוּם הַמְּבַרְךְ. וְלִית הַבּוֹצֵעַ רְשָׁאִי לְטַעוּם, עַד שְׂיִכְלָה אָמֵן מִפִּי הַמְּסוּבִין. וְאִם רְעוּתִיהָ לְחַלֵּק כְּבוֹד, הֲרִשׁוּת בִּידְיָהּ. וְעוֹד אוֹקְמוּהָ, דְּאוֹרַח מְבַרְךְ, בְּגִין דִּיבְרַךְ לְבַעַל הַבֵּית.

22. וְאִרַח רָזָא, בְּעַל הַבֵּית בּוֹצֵעַ, דָּא עֵמוּדָא דְּאִמְצָעִיתָא, דְּאִיהוּ קוּ הָאִמְצָעִי. וּבִשְׁבַת צְרִיךְ לְבִצוּעַ מְשָׁנֵי כְּכֹרֹת, דְּאִינוּן ה' ה'. בְּעַל הַבֵּית, דָּא ו' דְּאִמְצָעִיתָא. וּבְגִין דְּלֹא לְאַתְחַזָּא כְּרַעֲבַתְנוּתָא, יְכִיל לְמַבְצַע בְּהָ לְכָל חַד וְחַד כְּבִיצָה. מֵאִי כְּבִיצָה. ו' וי'. אִינוּן נְקוּדִין דְּשְׁמָא קְדִישָׁא, אֲתְקְרִי פְּרוּרֵי בְּכֹזִית. וְאֵלִין לְקַבֵּל טַפִּין דְּזֵרַע, וּמֵאֵן דְּמִזְלִל בְּהוּן, וְחִיק לֹון בְּאַתֵּר דְּלֹא אֲצִטְרִיךְ, עֲנוּתָא קָא רְדִיף אֲבַתְרִיהָ, וְאֵזִיל נַע וְנָד. הַה"ד, נֹוֹדֵד הוּא לְלַחֵם אִיָּהּ. וְלִית לַחֵם אֲלֵא תוֹרָה, וְהוּא צוּחַ אִיָּהּ מֵאֵן דְּמַרְחֵם עֲלֶיהָ וְלֹא יִשְׁכַּח.

23. וּפְרוּרִים בְּכֹזִית, אִינוּן בְּצִדִיק, דְּאִיהוּ כְּתִישׁ כְּתִישׁוּ מֵאִינוּן זִיתִים. וְאוֹרַח מְבַרְךְ, וְאִרַח צְדִיקִים כְּאוֹר נֶגַהּ. בְּרַכּוֹת לְרֵאשׁ צְדִיק חַי עַלְמִין, וּבְגִ"ד אוֹרַח מְבַרְךְ.

24. אֲדַהְכִי, הָא בּוֹצִינָא קְדִישָׁא אֲתָא לְגַבִּיהָ, וְאָמַר, רַעִיָּא מְהִימְנָא, יוֹמָא חַד אֵזִילְנָא אָנָא וְחַבְרִינָא, לְאַכְסִינָא חֲדָא, וְהוּהוּ תַמֵּן יְנוּקָא חֲדָא, קָם וְתַקִּין לָן מְנִרְתָּא וּפְתוּרָא, אִיהוּ מְגַרְמִיָּה, כְּאֵלוּ הוּהוּ מְעַשְׂרִין שְׁנִין, וְלֹא הוּהוּ אֲלֵא מִבְּן חָמֵשׁ שְׁנִין, וְתַקִּין פְּתוּרָא מְכַל מִיּוֹנֵי מֵאֲכָל וּמִשְׁתָּהּ. אָמַר, הָא אוֹקְמוּהָ רַבָּנִן דְּבַעַל הַבֵּית בּוֹצֵעַ וְאוֹרַח מְבַרְךְ, אֲבַל צְעִיר אָנִי לְיָמִים וְאַתֵּם יוֹשִׁיטִים עַל כֵּן זְחַלְתִּי וְאִירָא מַחֲוֹת דְּעֵי אֲתָכֶם. עַד דְּאֵטוּל רְשׁוּת מְכָם. א"ל, אִימָא בְּרִי מְלֵאכָא דִּינִי.

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

26. He said to us: "Let not him that girds on his harness boast himself as he that takes it off" (I Melachim 20:11). It has been explained, regarding the reading of the Sh'ma, that whoever recites the reading of Sh'ma by his bedside is as if he holds a double-edged sword, as it is written: "The high praises of Hashem are in their throats, and a two-edged sword in their hand" (Tehilim 149:6). The waving of the sword needs to be done to the six directions, WHICH ARE CHESD, GVURAH, TIFERET, NETZACH, HOD AND YESOD, as was explained, in order to make Him reign over the heavens, the earth, and the four corners of the world, WHICH ARE THE SIX DIRECTIONS. This Vav OF YUD HEI VAV HEI, THAT IS ZEIR ANPIN, is the body of the sword, and Yud OF YUD HEI VAV HEI IS the top of the sword. The two Hei's OF YUD HEI VAV HEI are the two edges OF THE SWORD. The sheath of the sword IS THE NAME Adonai, NAMELY MALCHUT.

27. The spear (Heb. romach, Resh Vav Mem Chet) is the 248 (Resh Mem Chet) words in the reading of the Sh'ma, and together with the six words in the unification SH'MA YISRAEL, they total romach, THAT IS RAMACH PLUS VAV. The shield (Heb. magen) is with the sword, THAT IS, THE THREE ANGELS, Michael, Gabriel and Nuriel, WHOSE INTIALS FORM MAGEN. They serve the three Patriarchs, CHESD, GVURAH AND TIFERET, AS MICHAEL IS CHESD, GABRIEL GVURAH AND NURIEL TIFERET. The bow shoots arrows, and any sperm that does not shoot forth like an arrow does not beget offspring. THIS ALLUDES TO YESOD. The sling refers to the reading of the Sh'ma, and the five sling stones ARE THE FIVE WORDS: "Hear, O Yisrael, Hashem our Elohim, Hashem," WHICH ARE THE SECRET OF CHESD, GVURAH, TIFERET, NETZACH AND HOD, corresponding to the verse: "and chose him five smooth stones out of the brook" (I Shmuel 17:40). When he placed them into the sling, which is the mouth, BY READING THE SH'MA, which is the Shechinah, all five turned into one stone and killed the Philistine.

28. Up until now, I have been throwing the stone at Samael, a stone of siege. I have ruined his siege and lowered him down. Therefore, I said to you, "Let not him that girds on his harness boast himself as he that takes it off." Now it will become clear to you that I do know how mighty men wage war with swords, with spears, with bows and slings. We were astonished and could not speak to him. He said to us: Sages, let us now see who shall win bread, that is, the bread of the blessing over the bread.

25. אָמַר לָן, אַתּוֹן בְּעִיתוֹן לֶחֶם תִּמְנוּקֵי בְּלֹא קָרְבָּא, אוֹ לֶחֶם בְּקָרְבָּא. דְּהִכֵּי אוֹקְמוּהָ רַבְּנָן דְּמִתְנִיתִין, שְׁעַת אֲכִילָה שְׁעַת מְלַחְמָה. וְאִי בְּעִיתוֹ לְמַהוּי קָרְבָּא עָלֵיהּ, לִית חַד אֲכִיל, אֲלֵא מֵאֵן דְּנִצַּח קָרְבָּא, אִיהוּ אֲכִיל וּבּוֹצֵעַ לְכַלְהוּ. א"ל חֲבַרְיָא, בְּרִי אַנְתָּ זְעִיר, וְעַדִּין לָא יָדַעַת, אִיךְ מְגִיחֵי גְבַרִין רַבְרַבִּין, בְּחַרְבָּא, בְּנֻעֻנֻעַ דְּחַרְבָּא. בְּרוּמַחָא, בְּקִשְׁתָּא, בְּגִירִין דְּקִשְׁתָּא, בְּקִירְטָא, בְּאַבְנֵין דְּקִירְטָא.

26. א"ל, אַל יִתְהַלֵּל חוֹגֵר כְּמַפְתָּח. דְּהָא וְדָאֵי בְּק"ש אוֹקְמוּהָ, כָּל הַקּוֹרֵא ק"ש עַל מִטָּתוֹ, בְּאִילּוֹ אוּחוּ חָרַב פִּיפִיּוֹת, דְּכַתִּיב, רוּמְמוֹת אֵל בְּגִרוֹנָם וְחָרַב פִּיפִיּוֹת בִּידָם. וְנֻעֻנְעָא דְּחַרְבָּא, צְרִיךְ לְנֻעֻנָּע לִיהּ לְשִׁית סְטָרִין, כְּמָה דְּאוֹקְמוּהָ, כְּדִי שְׁתַּמְלִיכוּהוּ עַל הַשָּׁמַיִם וְעַל הָאָרֶץ, וְעַל ד' רוּחוֹת הָעוֹלָם. וְדָא ו', גּוֹף הַחָרַב. י' רֹאשׁ הַחָרַב. ה"ה, תְּרֵי פִיּוֹת. נִרְתַּקָּא דְּחַרְבָּא, אֲדָנִי.

27. רוּמַחָא רַמ"ח בְּק"ש, עִם שִׁית תֵּיבִין דִּיחֻדְרָא, הָא רוּמַח"ח. מְגִין עִם חַרְבָּא, מִיכָאֵל גְּבַרְיָאֵל נוּרִיָּאֵל שְׁמִשִּׁין דְּג' אַבְהֵן. קִשְׁת דְּזָרִיק חֲצִים, וְכָל זֶרַע דְּאִינוּ יוֹרָה כַּחַץ אִינוּ מוֹלִיד. קִירְטָא, דָּא ק"ש. ה' אַבְנֵין דְּקִירְטָא, שְׁמַע יִשְׂרָאֵל יי' אֱלֹהֵינוּ יי'. לְקַבְּלֵיהוּ, וַיִּקַּח הוּד חֲמֶשֶׁה חֲלוּקֵי אַבְנִים מִן הַנַּחַל. וְכֵד שׁוּי לְהוּן בְּקִירְטָא, דְּאִיהִי שְׁפָה, וְאִיהִי שְׂכִינְתָּא, אַתְּעַבִּידוּ חַד כְּלָהוּ ה', וְקָטִיל לְפַלְשֶׁתָּא.

28. וְעַד כְּעַן זְרִיקְנָא הָאֵי אַבְנָא לְסַמָּאֵל, דְּאִיהוּ אַבְן מְצוֹר, וְהִרְסָנָא מְצוֹר דִּילֵיהּ, וְאֲשַׁפְּלָנָא לִיהּ לְתַתָּא. וּבְג"ד אֵימִנָא לְכוֹן, אַל יִתְהַלֵּל חוֹגֵר כְּמַפְתָּח. כְּעַן יִתְבַּרַר לְכוֹן, דְּאֵנָּא יָדַעְנָא אִיךְ מְגִיחִין גְּבַרִין רַבְרַבִּין בְּסִיפִין, בְּרוּמַחָא, בְּקִשְׁתָּא, בְּקִירְטָא. תּוֹוְהֵנָּא וְלֹא יְכִילְנָא לְמַלְלָא קַמֵּיהּ, א"ל רַבְּנָן, כְּעַן נְחִוֵי, מֵאֵן יְהֵא מְרוּוח נְהֵמָא, דְּאִיהוּ לֶחֶם הַמוֹצִיא.

29. He opened the discussion saying: "When you eat of the bread of the land, you shall offer up (lit. 'raise') a gift (Heb. trumah) to Hashem" (Bemidbar 15:19). HE ASKS: How is the Shechinah raised, who is the Hei of Hamotzi, regarding which the sages of the Mishnah have decreed that 'Whoever breaks the bread of Hamotzi have to be precise in pronouncing the Hei'. HE RESPONDS: surely it has been decreed by the Mishnah sages that, 'chaff and straw do not require tithing'. When MALCHUT is in the chaff and straw, THAT IS, WHEN THE KLIPOT ARE SUSTAINED BY HER, she is in prison, and the Hei, THE SHECHINAH, does not have permission to rise to the Mem, WHICH IS ZEIR ANPIN, to become, with it, Mem Hei, MEANING YUD HEI VAV HEI FULLY SPELLED WITH ALEPH'S OF THE NUMERICAL VALUE OF MEM HEI (45). This is the meaning of Trumah, SPELLED AS TORAH AND MEM HEI, which is Hei (=five) of the five books of the Torah, in which IS MEM, AS IS WRITTEN: "and Moses was in the mountain forty days..." (Shemot 24:18).

29. פתח ואמר, והיה באכלכם מלחם הארץ תרימו תרומה לוי'. במאי אתרימת שכינתא, דאיהו ה' דהמוציא, דאוקימו עלה מארי מתניתין, כל הבוצע, צריך לדקדק בה'. אלא ודאי הא אוקמוה רבנן דמתניתין, מוץ ותבן פטורין מן המעשר. וכד היא במוץ ותבן, איהי בבית אסורין, ולית לה רשו לארמא לגבי מ', למעבד עמה מ"ה. והאי איהו תרומה, תור"ה דאיהו ה' חומשי תורה, דבה ויהי משה בהר ארבעים יום וגו'.

30. Our sages referred to the chaff and straw of the wheat, when they said that the tree of which Adam ate was wheat. For by eating of the Tree of Knowledge of Good and Evil, he drew near Chet and Tet, WHICH ARE THE HUSKS (KLIPOT), chaff and straw, to the letter Hei, THAT IS MALCHUT. The Yud was gone from it, WHICH IS YESOD, its tithing. Therefore, when it is in straw and chaff - which correspond to the removal of the foreskin and the uncovering of the male organ, THAT IS, THEY CORRESPOND TO THE TWO LAYERS OF SKIN COVERING THE MALE ORGAN, ONE OF WHICH IS CUT OFF AND THE OTHER OF WHICH IS CUT OPEN, it does not require tithing. THAT IS YUD, for the letter Yud has no permission to join the letter Hei, which are a man and a woman, THAT IS, THE SECRET OF THE YUD IN THE SPELLING OF ISH (ENG. 'MAN') AND THE HEI IN THE SPELLING OF ISHAH (ENG. 'WOMAN'). Therefore, whoever breaks the bread must be precise pronouncing Hei and must break the bread where it is nicely baked, because the proper ripening is the completion of the fruit. That is the meaning of the Vav, WHICH IS ZEIR ANPIN THAT COMPLETES THE HEI, WHICH IS MALCHUT.

30. ובמוץ ותבן דחטה, עליה אוקמוה רבנן, אילן שאכל אדם הראשון חטה הוה. קריב ח"ט, דאיהו מוץ ותבן, לאת ה'. ואסתליק מניה י', דאיהו עשור דילה. ובג"ד כד איהו במוץ ותבן, דאינון לקבל ערלה ופריעה, פטור מן המעשר. ולית רשו לאת י', לחברא באת ה', דאינון איש ואשה. ובגין דא, כל הבוצע צריך לדקדק בה. וצריך למבצע מאתר דבשולו ופה, בגין דבשול איהו גמר פרי, ודא ו'.

3. Ten things one must do for the meal

The Faithful Shepherd begins to speak about the feast of the King - the display bread, the table, the utensils and vessels. He brings into the discussion the relevance of the Names of God and their numerical values, the four Holy Beasts and the 24 books in the Torah. Moses talks about the rituals that are performed before a King's table, and how beneficial and beautiful these are. We read about the distribution of the loaves of challah bread on Shabbat and about the blessings given by the guest. Next Rabbi Shimon appears and tells the Faithful Shepherd about a child of five years old who prepared the table all on his own as though he were twenty years old. The child knew the order of the blessings and lectured to the rabbis on the reading of the Sh'ma. We hear of the child's inner explanation of the wheat and the properly baked bread, and how he goes over the ten requirements that must be fulfilled for the Shabbat meal. The child talks about the Good Inclination and the Evil Inclination. We hear from the Faithful Shepherd the detailed explanation of the ten requirements mentioned by the child. In this explanation we hear about such things as the inner meaning of the ritual washing of the hands. Next Rabbi Shimon praises Moses, saying that he returns by reincarnation in every generation but that he did not reveal himself except in the generation when the Torah was received. At this point we learn that the souls of a generation who have just departed are reincarnated in the next generation immediately afterward. The Faithful Shepherd returns to his explication of the Shabbat meal, going over the injunction to break and hand out two loaves of bread, to eat three meals on the Shabbat, to have a lamp lit at the table, to have the cup of wine ready, to talk about matters of the Torah, to linger at the table for the sake of the poor and destitute, to do the final washing with water, to raise the cup of blessing with the proper ritual, and finally to perform the blessing after the meal.

31. There are ten things one must do for the meal: 1) the hand washing; 2) the preparation of the two Shabbat challah loaves; 3) to eat of three meals and add from weekdays to holiness; 4) to light a candle on the table, as was explained, that a table should be to the north side, and the candle on the south, and to recline, as was explained that if they recline together, one makes the blessing for everyone.

31. ועשרה דברים צריך אדם למעבד בסעודתא. חד, נטילת ידים. תניינא לתקנא שתי כפרות לשבת. תליתאה, למיכל תלת סעודתין, ולאוספא מחול על הקדש. רביעאה, לאנהרא פתורא בשרגא, כמה דאוקמוה, שלחן בצפון, ומנורה בדרום. וצריך הסבה, כמה דאוקמוה הסבו אחד מברך לכלם.

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32. On Shabbat, one should add from weekdays to holiness in everything he does, in his food and drink, his dress and his seating. He should prepare a comfortable reclining bed with many pillows and embroidered cushions from all that he has in his house, as when preparing the marriage canopy for the bride, because Shabbat is both a queen and a bride. Due to this, the sages of the Mishnah used to hasten to come out on Shabbat eve to welcome her on the way. And they used to say: 'Come bride, come bride.' There is a need to invoke on that table song and joy for her.

33. There is yet another secret meaning to it. ONE NEEDS TO WELCOME SHABBAT as it behooves one to welcome a lady by lighting many lamps for Shabbat, by many pleasures, beautiful clothes, a house set with many adorned vessels and nicely set up comfortable chairs for everyone. For joy and preparation cause the evil handmaid, THAT IS THE KLIPAH, to remain in the dark in hunger, in weeping, in mourning, and in black dress like a widow. When the one is filled, the other is destroyed, BECAUSE THE KLIPAH IS FILLED ONLY WITH THE DESTRUCTION OF HOLINESS. SIMILARLY, HOLINESS BECOMES FULL FROM THE DESTRUCTION OF THE KLIPAH.

34. The Good Inclination is the Holy Queen, Malchut of holiness that descended on Shabbat that is comprised of ten Sfirot. She is decorated with seven names that are not erased, with the many Chariots of the living creatures, and with the many armies and camps OF ANGELS. The King goes out to her with many camps, and the Evil Inclination that is the wicked handmaid remains in the dark, like a widow without her husband, without any Chariots.

35. It was said about them: "to those who sacrifice and burn incense to the queen of the heavens, and the constellation which I have not commanded" (Devarim 17:3), which is the worship WITH WHICH THEY SERVE the wicked handmaid that rules on Shabbat eve and on Wednesday eves. What do they do ON SHABBAT? HE RESPONDS: They wear black clothes, extinguish their lights, and lament on Shabbat eve to participate WITH THE WICKED HANDMAID, TO BE IN SADNESS, TROUBLE AND DARKNESS as she is, because "Elohim has made the one as well as the other" (Kohelet 7:14).

36. After Yisrael sinned and the Temple was destroyed, it is said regarding the Shechinah, holy Ima: "How does the city sit solitary, that was full of people! How is she become like a widow" (Eichah 1:1). THEREFORE, people extinguish lamps and candles on Tishah B'Av, and sit like mourners to participate in the sorrow of the Shechinah, because they caused Her all this calamity IN THEIR INIQUITIES.

32. ובשבת, בכל מלוי, צריך לאתוספא מחול על הקדש, בין במאכליו, ומשתיו, בין בלבשו, בין בהסבתייה, דצריך לתקנא ליה מסבה שפירא, בכמה ברים וכסתות מרקמן, מכל דאית בביתיה, כמאן דתקין חופה לכלה. דשבתא איהי מלכתא, ואיהי כלה. ובגין דא הוּו נפקי מארי מתניתין ע"ש, לאקדמותא לארחא, והוּו אמרי באי כלה באי כלה. וצריכין לאתער א שירה וחדוה לפתורה לגבה.

33. ולא עוד, אלא דאית רזא אחרא. בגוונא דצריך לקבלא גבירתה, בכמה נהורין דשרגין בשבת, ובכמה ענוגין, ולבושין שפירין, וביתא מתקנא, בכמה מאני דתקנא, בהסבה יפה לכל חר וחר. ובהאי חדוה ותקנא, גרמין דאשתארת שפחה בישא בחשוכא, ברעבון, בבכיה, בהספד. בלבושין אוכמין בארמלתא. דאי מלאה זו, חרבה זו.

34. יצר טוב, מטרוניתא קדישא. מלכות הקדש דנחתא בשבת. כלילא מעשר ספירן. מעטרא בשבע שמהן, שאינן נמחקין. בכמה מרכבות דחיוון. ובכמה חיילין ומשריין. ומלכא נפיק לקבלא בכמה משריין. ואשתארת יצר הרע שפחה בישא בחשוכא, בארמלתא בלא בעלה. בלא מרכבות.

35. ואלין דאתמר עליהו, למזבחין ולמקטרין למלכת השמים ולמזלות אשר לא צויתי, הוא פולחנא דשפחה בישא, דשלטי בערבי שבתות וערבי לילי רביעיות, מה הוּו אלין עבדין. הוּו נטלין לבושין אוכמין, וחשכאן נהורין, ועבדין הספדא בלילי שבתות כדי לאשתתפא בהדה כמה דאיהי שריא, כי גם זה לעומת זה עשה האלהים.

36. בתר דחאבו ישראל, ואתחרב בי מקדשא, אתמר בשכינתא אימא קדישא, איכה ישבה בדד העיר רבתי עם היתה כאלמנה, ומכפין בליל תשעה באב נהורין ושרגין, ועבדין הספד, ויתבין באבלים לאשתתפא בדוחקא דשכינתא. בגין דאינון גרמו לה כל ההוא תבירו.

37. The fifth THING IT BEHOOVES US TO PREPARE ON SHABBAT is the cup OF WINE for saying, "Thus the heavens and the earth were finished (Heb. vaychulu)..." (Beresheet 2:1) NAMELY, KIDDUSH. The sixth is to speak words of Torah at the table. The seventh is to extend the meal and allow the poor to come to the table. The eighth is washing the hands with fingerbowl water. The ninth is the blessing after the meal. The tenth is the cup for the blessing AFTER THE MEAL. It is necessary to repeat THESE TEN THINGS and to prepare them in accordance with the holy meaning, for she, MALCHUT, is comprised of ten Sfirot. MALCHUT IS CONSIDERED the table of the Holy One, blessed be He, from the side of Gvurah. Hence, the sages have explained that the table should face the north, WHICH IS FROM THE SIDE OF GVURAH.

38. NOW COME THE WORDS OF THE FAITHFUL SHEPHERD, WHO EXPLAINS THESE TEN THINGS IT BEHOOVES ONE TO DO AT SHABBAT MEAL. The first, the washing of hands, MEANS THAT the sages of the Mishnah explained that: 'filthy hands are unfit for blessing, because they are twice removed from uncleanness'. When hands are unclean, they are considered a principle cause of defilement, which is once removed from uncleanness, and when the hands are clean, they are considered twice removed from uncleanness and are fit to bless, because blessing rests only on purity, because blessing rests on a priest, who is a pure man, a man of kindness. This is the meaning of: "It is like the precious ointment upon the head..." (Tehilim 133:2). Therefore, "speak to Aaron and to his sons, saying, 'In this way you shall bless the children of Yisrael...'" (Bemidbar 6:23). It was explained that every priest who blesses is blessed, and if he does not bless he is not blessed. The sages of the Mishnah have further explained that any blessing that does not have a recitation of the Name OF YUD HEI VAV HEI and Malchut, THAT IS, 'KING OF THE WORLD', is not considered a blessing, as Malchut is the name of Adonai. **THUS, EVERY BLESSING SHOULD CONTAIN A RECITATION OF THE NAME YUD HEI VAV HEI, AND MALCHUT, WHICH IS ADONAI.**

39. In addition, the hands need to be washed up to the joint THAT ATTACH THE FIVE FINGERS, because it was decreed TO WASH fourteen (Yud Dalet) joints IN THE FIVE FINGERS. EACH FINGER HAS THREE JOINTS AND THE THUMB TWO. At that time, the hand (Heb. yad, Yud Dalet) of Hashem rests on him. It is the hand of blessing from the aspect of Chesed, wherein Chochmah lies in the right hand, BECAUSE DURING THE GREATNESS OF ZEIR ANPIN CHESED ASCENDS TO BECOME CHOCHMAH. It is the hand of holiness from the aspect of Gvurah that prevails on Judgment. It is also the hand of unification from the aspect of Tiferet THAT UNIFIES RIGHT AND LEFT INTO ONE. This rests on the fourteen joints of the body, because there are twelve joints in the two arms, THREE JOINTS IN EACH ARM THERE, and in the two legs WITH THREE JOINTS IN EACH LEG, WHICH ADDS UP TO SIX, AND TOGETHER THEY ARE TWELVE. TOGETHER WITH the two in the body and genital organ, they total fourteen. AND IT WAS EXPLAINED THAT THREE TIMES FOURTEEN ALSO REFERS TO THE THREE SFIROT - CHESED, GVURAH AND TIFERET.

37. חֲמִשָּׁאָה, כּוּס דְּוִיכְלוּ. שְׁתִּיתָאָה, לְמַהּוּי עַל פְּתוּרָא מְלִי דְּאוּרִייתָא. שְׁבִיעָאָה, לְאַרְבָּאָה עַל פְּתוּרָא, בְּגִין דְּעֵנִיִּים יִיתָן עַל פְּתוּרִיָּה. תְּמִינָאָה, נְטִילַת יָדִים בְּמִים אַחְרוֹנִים. תְּשִׁיעָאָה, בְּרַכַּת הַמְּזוּן. עֲשִׂירָאָה, כּוּס דְּבִרְכָּה. וְצִרִיךְ לְאַחְזָרָא עֲלֵיהּוּ, וּלְתַקְנָא לֹון בְּרִזָּא קְדִישָׁא, דְּאִיהִי כְּלוּלָה מֵעֶשֶׂר סְפִירָאן, וְאִיהוּ פְּתוּרָא דְּקוּדְשָׁא בְּרִיךְ הוּא, מְסִטְרָא דְּגְבוּרָה. וּבְגִין כִּךְ אוֹקְמוּהָ רַבְּנָן, שְׁלַחַן בְּצַפּוֹן.

38. חָד נְטִילַת יָדִים, דְּהִכִּי אוֹקְמוּהָ רַבְּנָן דְּמִתְנִיתִין, יָדִים מְזוּהָמוֹת פְּסוּלוֹת לְבִרְכָּה, בְּגִין דְּאִינּוּן שְׁנִיּוֹת לְטוּמְאָה, דְּאִיהוּ אַב הַטּוּמְאָה, דְּאִיהוּ רֵאשׁוֹן כַּד אִינּוּן מְסֻאָבוֹת, וְכַד אִינּוּן טְהוּרוֹת אִינּוּן שְׁנִיּוֹת לְבִרְכָּה, דְּבִרְכָּה לֹא שְׂרִיא אֶלָּא עַל טְהֵרָה. כְּהֵנָּא דְּאִיהוּ אִישׁ טְהוֹר, אִישׁ חֹסֵד, שְׂרִיא עֲלֵיהָ בְּרַכְתָּא. הַה"ד, בְּשִׁמְן הַטּוֹב עַל הָרֵאשׁ וּגו'. וּבְגִין דֵּא, דְּבִר אֶל אֶהְרֵן וְאֶל בְּנָיו לֵאמֹר כֹּה תְּבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל וּגו'. וְאוֹקְמוּהָ, כֹּל כֹּהֵן הַמְּבָרֵךְ, מִתְּבָרֵךְ. וְשִׁאִינוּ מְבָרֵךְ, אִין מִתְּבָרֵךְ. וְאוֹקְמוּהָ מְאִרֵי מִתְנִיתִין, כֹּל בְּרַכָּה שְׂאִין כֹּה אֲזַכְּרָה וּמַלְכוּת לֹאוּ שְׁמִיהָ בְּרַכָּה. מַלְכוּת אֲדֹנֵי.

39. וְעוֹד, נְטִילַת יָדִים צִרִיךְ לִיטוֹל לֹון עַד פְּרָקָא, דְּגִזְרוּ עֲלֵיהָ י"ד פְּרָקִין, כִּהוּוּא שְׁעֵתָא שְׂרִיא יָד יו' עֲלֵיהָ, וְאִיהִי יָד דְּבִרְכָּה מְסִטְרָא דְּחֹסֵד דְּבִיָּה חֲכָמָה בְּיַד יְמִינִיהָ. וְאִיהִי יָד דְּקְדוּשָׁה, מְסִטְרָא דְּגְבוּרָה, וְשְׂרִיא בְּדִינָא. וְאִיהִי יָד דְּיְחוּדָא, מְסִטְרָא דְּת"ת, דְּשְׂרִיא בִּי"ד פְּרָקִין דְּגוּפָא, דְּאִינּוּן שְׁנַיִם עֶשֶׂר פְּרָקִין בְּתֵרִין דְּרוּעִין, וְתֵרִין שׁוֹקִין. וְתֵרִין בְּגוּפָא וּבְרִית.

40. Three times fourteen equals 42, and the three Yuds in three times hand (Yud Dalet) are indicated in "Hashem bless you (Heb. yevarechecha) ...Hashem make His face shine upon you (Heb. ya'er)... Hashem lift up His countenance to you (Heb. yisa)" (Bemidbar 6:24-25) of Yud Hei Vav Hei, Yud Hei Vav Hei, Yud Hei Vav Hei IN THE VERSES, MEANING THE THREE YUDS IN THE THREE times YUD HEI VAV HEI IN, "HASHEM BLESS YOU...HASHEM MAKE HIS FACE SHINE UPON YOU...HASHEM LIFT UP HIS COUNTENANCE TO YOU." The three Dalets in three hands (Yud Dalet) are implied in Adonai, Adonai, Adonai. The prophet said about them, THE THREE TIMES YUD HEI VAV HEI AND THREE TIMES ADONAI: "The temple of Hashem, the temple of Hashem, the temple of Hashem, are these" (Yirmeyah 7:4). THIS TEMPLE IS THE SECRET OF MALCHUT THAT IS CALLED ADONAI. THEREFORE, IT REPEATS THREE TIMES "THE TEMPLE OF HASHEM," WHICH IS THE SECRET OF THREE TIMES ADONAI AND THREE TIMES YUD HEI VAV HEI, AS MENTIONED. Hence the decree of washing the hands, TO INDICATE THE SECRET OF THE FOURTEEN JOINTS AND THE THREE TIMES FOURTEEN IN CHESED, GVURAH AND TIFERET, WHICH IS THE SECRET MEANING OF THREE TIMES YUD HEI VAV HEI AND THREE ADONAI, AS MENTIONED.

41. Every side OF THE THREE COLUMNS - CHESED, GVURAH AND TIFERET, WHICH ARE RIGHT, LEFT AND CENTRAL THAT ARE THREE TIMES FOURTEEN, is comprised of the three faces of the living creatures, THE LION, OX, AND EAGLE, which are Yud Hei Vav Hei, Yud Hei Vav Hei, Yud Hei Vav Hei, and the three wings in the living creatures are Dalet, Dalet, Dalet, THAT IS, THREE TIMES ADONAI, AS MENTIONED. They all need to derive from the power (Heb. ko'ach, =28) of man (Adam), THAT IS, YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, that is, Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, which has the same numerical value as Adam. His power, THE FULLY SPELLED YUD HEI VAV HEI, AGAIN FULLY SPELLED, is Yud Vav Dalet, Vav Aleph Vav, Dalet Lamed Tav; Hei Aleph, Aleph Lamed Pe; Vav Aleph Vav, Aleph Lamed Pe, Vav Aleph Vav; Hei Aleph, Aleph Lamed Pe. THESE ARE 28 LETTERS THAT CORRESPOND TO THE 28 JOINTS IN THE TEN FINGERS OF THE HAND. The Queen does not dwell in his power, in the 28 finger joints, until all the filth of the wicked, unfit handmaid, wife to the unfit, is removed. Therefore, the sages of the Mishnah explained that 'dirty hands are unfit to make a blessing', BECAUSE THE HANDMAID RESTS ON THEM.

42. This water is for cleansing the hand upon which the hand of Yud Hei Vav Hei rests, AS MENTIONED NEARBY. The hand of Yud Hei Vav Hei is the water of the Torah. The ignorant people are considered like unclean reptiles, WITHOUT KNOWLEDGE OF THE TORAH TO TAKE AWAY THEIR IMPURITY. What good will immersing in water do them, holding in their hand that reptile, which is the wicked handmaid, stolen goods in their possession, the stolen blessings they stole from the Holy One, blessed be He. They do not know what a blessing is, or what filth is.

40. ותלת זמנין י"ד, איהו מ"ב, יי"י, מן י"ד י"ד, י"ד, רמוז יב"רכך יא"ר יש"א, מן הוי"ה הוי"ה הוי"ה. ד' ד' ד' מי"ד י"ד י"ד, אינון רמיזין באדנ"י אדנ"י אדנ"י. ואמר הנביא עליהו, היכל יי' היכל יי' היכל יי' המה. והאי נטילא ביד דאתתקנת.

41. וכל סטר מג' אנפי חיון, דאינון יי' יי' יי'. ומתלת גרפי חיון, דאינון ד' ד' ד', בלהו צריך למהוי מכח אדם. ואיהו יו"ד ה"א וא"ו ה"א. כח דיליה, יו"ד וא"ו דל"ת, ה"א אל"ף, וא"ו אל"ף וא"ו, ה"א אל"ף. ומטרוניתא לא שריא בכח דיליה, בפרקין דאצבעין, עד דאתעבר מנייהו זוהמא, שפחה בישא פסולה, אנתו דפסול. ובגין דא אוקמוה מארי מתניתין, ידים מזוהמות פסולות לברכה.

42. ואינון מים לדבא יד, דשרייתא תמן יד יי'. יד יי', דא מים דאורייתא. דעמי הארץ אינון שרץ, מה מועיל לון טבילה, והשרץ שפחה בישא בידיהון, בגול דבידיהון. בגול דברכאן דגזלין לקודשא בריך הוא, דלא ידעי לברכא, ולא ידעי מאי איהי ברכה, ומאי איהי זוהמא.

43. Immediately after the friends and myself heard these words, we could not stand to wait for him to finish all these ten items pertaining to blessings. We prostrated ourselves before him AND SAID TO HIM: Certainly, there is no one who could speak these things except for you, since you are comparable to the four sections in the Garden of Eden. If a person enters the children's section, he becomes a child; in the youths' section he becomes a youth; in the young men's section, he becomes a young man, and in the old people's section, he becomes an old man. Hence, it is written about you: "from the place of His habitation He looks upon all the inhabitants of the earth" (Tehillim 33:14), WHICH INITIALS IN HEBREW FORM MOSES. Also, it is about you that it says: "for that he also (Heb. beshagam) is flesh" (Bereshheet 6:3). THE WORD BESHAGAM CONTAINS THE LETTERS OF THE WORD MOSES, AS IT CONTAINS MEM AND SHIN, AND BET AND GIMEL BECOME HEI. You were present in the generation of the Tower of Babel, and in every generation YOU RETURN by incarnation like a wheel that turns around in many ways, yet you revealed yourself only at the generation when the Torah was given at your hands.

44. As soon as you departed from the world, you became like a sun that shines in every generation. Even when the sun is gathered at night, it illuminates the moon and 600,000 stars. So are you who shine on the 600,000 people in each and every generation. That is what Kohelet indicated in the verse: "One generation passes away, and another generation comes" (Kohelet 1:4). The sages have explained that a generation does not consist of less than 600,000 people. They also explained THIS VERSE TO MEAN the generation that passes away is the one that comes. THAT IS, THE SOULS OF THE PREVIOUS GENERATION REINCARNATE AND COME IN THE FOLLOWING GENERATION. This fulfills THE VERSE: "That which has been, it is that which shall be" (Kohelet 1:9). From here on, complete the ten items about Shabbat table openly. The Faithful Shepherd said TO RABBI SHIMON: holy luminary, blessed is your lot that the Holy One, blessed be He, revealed to you what He has not revealed to any prophet or seer.

45. The second SETTING REGARDING SHABBAT TABLE is to break bread over two loaves of bread on Shabbat, which are alluded to in the two tablets of the Torah that were given on Shabbat in pairs. On the third day, THAT IS TIFERET, they descended FROM HEAVEN, on which it was said twice 'good', SINCE IT COMPRISES RIGHT AND LEFT. On Shabbat, WHICH IS MALCHUT, the Torah was given, in which, IN MALCHUT, THERE ARE TWO FEMALES, ONE FROM THE CHEST OF ZEIR ANPIN AND UPWARD, AND ONE FROM THE CHEST OF ZEIR ANPIN DOWNWARD. THESE ARE two females, which correspond to twice 'good', SAID ON THE THIRD DAY, WHICH IS TIFERET. Though it was explained that demons are assigned TO HARM pairs - as has been explained THAT ONE MUST NOT EAT two eggs or two walnuts, YET IF THIS IS SO, WHY ARE TWO LOAVES OF BREAD USED ON SHABBAT, SEEING THEY ARE A PAIR? HE RESPONDS, it is a usage dating from Moses as delivered from Sinai that those sent on pious missions will meet no evil. THEREFORE, THERE IS NO NEED TO FEAR PERFORMING A PRECEPT DUE TO IT BEING IN PAIRS.

43. מִיָּד כְּשִׁשְׁמְעוּ מְלִין אֵלֶיךָ חֲבֵרֵיךָ וְאַנָּה עִמָּהוֹן, לֹא יִכְלִינָא לְמַסְבַּל דִּישְׁלִים עֲשֶׂרָה מְלִין דְּבִרְכָה, וְאַשְׁתַּחְנָא לְגַבְיָהּ. וְבוֹדְאֵי לִית בַּר נֶשׁ דִּימָא מְלִין אֵלֶיךָ, אֲלֵא אַנְתָּ. דְּאַנְתָּ הוּא בְּגוּוּנָא דְד' מְחִיצוֹת דְּג"ע. דְּב"נ עָאֵל בְּהוֹן בְּמִחִיצַת יְנוּקִין, וְאַתְעֵבִיד תִּינוּק. וּבְמִחִיצַת נְעָרִים, וְאַתְעֵבִיד נְעַר. וּבְמִחִיצַת בְּחֹרִים, וְאַתְעֵבִיד בְּחֹר. וּבְמִחִיצַת זְקֵנִים, וְאַתְעֵבִיד זְקֵן. וּבְג"כ אֲתַמַּר עֲלֶיךָ, 'מִמְכוֹן שְׁבַתוֹ הִשְׁגִּיחַ אֵל כָּל יוֹשְׁבֵי הָאָרֶץ. וְאַנְתָּ הוּא דְּאַתְמַר עֲלֶיךָ, בְּשֶׁגֶם הוּא בְּשֶׁר בְּדְרָא דְדוֹר הַפְּלָגָה הוּיָת. וּבְכָל דְרָא וְדְרָא בְּגַלְגוּלָא. בְּגַלְגַל דְּמַתְהַפֵּךְ לְכַמְהָ גוּוּנִין. וְלֹא נִגְלַת, אֲלֵא בְּדְרָא דְאַתְיִיהִיב בֵּיהּ אֹרִייתָא עַל יַדְךָ.

44. מִיָּד דְאַתְכְּנִישַׁת מְעֵלְמָא, אַנְתָּ הוּא כְּשִׁמְשָׁא דְנְהִיר בְּכָל דְרָא וְדְרָא, דְכַד אֲתַכְנַשׁ שְׁמַשָּׁא בְּלִילֵינָא, נְהִיר בְּסִיְהֵרָא, וּבְשִׁתִּין רַבּוּא כְּכַבֵּינָא. הַכִּי אַתָּה, דְאַנְתָּ נְהִיר בְּשִׁתִּין רַבּוּא בְּכָל דְרָא וְדְרָא. וְהֵאִי אִיהוּ דְקָא רִמְזוּ קְהֵלַת, דוֹר הוֹלֵךְ וְדוֹר בָּא. וְאוֹקְמוּהָ רַבְּנָן, אִין דוֹר פְּחוֹת מְשָׁשִׁים רַבּוּא. וְעוֹד אוֹקְמוּהָ, הַדוֹר שְׁהוֹלֵךְ הוּא שְׁבָא, לְקִיָּים מַה שְׁהִיָּה הוּא שְׁהִיָּה. מִכָּאן וְאֵילַךְ, אֲשֵׁלִים עֲשֶׂרָה דְבָרִים דְּפִתּוּרָא בְּאַתְגְּלוּיָא. אֲמַר רַעִיָּא מְהֵימְנָא, בּוֹצִינָא קְדִישָׁא זְבָאָה חוֹלְקָךְ, דְּקוּדְשָׁא בְּרִיךְ הוּא גְּלִי לְךָ, מַה דְלֹא גְּלִי לְכָל נְבִיָּא וְחוּזָה, וְלֹא לְמָאן וְלְמָאן.

45. תְּנִינָא, לְמַבְצַע עַל שְׁנֵי כְּכֹרוֹת בְּשַׁבַּת, דְּאִינוּן רְמִיזוּן בְּתַרֵּי לֹחֵי אֹרִייתָא, דְאַתְיִיהִיבוּ בְּשַׁבַּת זוּגוֹת. דְּבִיּוּמָא תְּלִיתָאָה נְחַתוּ, דְּבִיָּה תְּרִי זְמִנֵי טוֹב, וּבְשַׁבַּת אֲתִייהִיבַת, תְּרִין נּוֹקְבִין לְתִרִין טְבִין. וְאַע"ג דְּאוֹקְמוּהָ דְשָׂרִים מְמַנָּן עַל זוּגוֹת, כְּמַה דְּאוֹקְמוּהָ שְׁנֵי בִיּוּצִים, שְׁנֵי אַגוּזִים. הִלְכָה לְמֹשֶׁה מְסִינֵי שְׁלַחֵי מִצְוָה אִינָן נְזוּקִין.

46. You may wonder why we learned that one should not begin anything on the second day of the week or finish on Wednesday - MEANING ON THE SECOND AND ON THE FOURTH BECAUSE THEY ARE PAIRS, WHICH APPLIES TO MATTERS OF PRECEPTS AS WELL, EVEN THOUGH THOSE SENT ON PIOUS MISSIONS WILL MEET NO EVIL. HE ANSWERS, THIS IS when with the mixed multitude, THAT IS, WHEN THE CHILDREN OF YISRAEL ARE MINGLED WITH THE MIXED MULTITUDE, who are never sent on pious missions, because they have not converted for Heaven's sake. THEN, IT IS FORBIDDEN TO BEGIN ON MONDAY OR WEDNESDAY. HOWEVER, THE RIGHTEOUS, WHO HAVE NO CONNECTION WITH THE MIXED MULTITUDE MAY START ON MONDAY AND WEDNESDAY FOR THE SAKE OF PERFORMING A PRECEPT, BECAUSE THOSE SENT ON A PIOUS MISSION SHALL COME TO NO HARM. THEREFORE, after they were gone from the world, AFTER THE SIN OF THE GOLDEN CALF, the Holy One, blessed be He, commanded to take "two tablets of stone like the first" (Shemot 34:1), saying: "And I will write on the tablets the words that were on the first tablets..." (Ibid.). AND HE DID NOT MIND THE PAIRS.

47. The two loaves of bread on Shabbat indicate the two Yuds IN THE COMBINATION OF YUD HEI VAV HEI AND ADONAI, WHICH IS Yud Aleph Hei Dalet Vav Nun Hei Yud. For Adonai, WHICH IS MALCHUT, is alone without her husband, WHICH IS YUD HEI VAV HEI, during the six weekdays, BECAUSE THEY ARE NOT THEN IN A COMPLETE UNION. On Shabbat, YUD HEI VAV HEI descends TO ADONAI AND THE COMBINATION IS FORMED OF YUD ALEPH HEI DALET VAV NUN HEI YUD. THEREFORE, TWO LOAVES OF BREAD ARE USED TO INDICATE THE TWO YUDS AT THE BEGINNING AND END OF THIS COMBINATION OF THE NAME YUD-ALEPH-HEI-DALET VAV-NUN-HEI-YUD. Hence, all Neshamot, Ruchot and Nefashot leave and come down in pairs on Shabbat, and no devil or demon has power on Shabbat day. Even Gehenom has no power and does not burn on Shabbat. Therefore, "you shall kindle no fire throughout your habitations on Shabbat day" (Shemot 35:3). That refers to strange fire, but the fire of sacrifice is a fire of holiness, WHICH IS PERMISSIBLE IN THE TEMPLE ON SHABBAT. THUS, WE NEED TO TAKE TWO LOAVES OF BREAD ON SHABBAT AND NOT TO BE AFRAID OF PAIRS. There is no need to speak at length on THE SUBJECT OF their apportioning, MEANING, ABOUT THE MEASURE OF AN OLIVE'S SIZE OR AN EGG'S SIZE, as it was already explained above.

48. The third SETTING REGARDING THE SHABBAT TABLE IS to eat three meals on Shabbat, as was explained by the sages of the Mishnah. One of them said: 'Let my lot be with those who eat on three meals on Shabbat', which complete the seven blessings in the Amidah prayer by bringing them to a total of ten. The secret of delight (Heb. oneg, Ayin Nun Gimel) is THE SECRET MEANING OF: "and a river went out of Eden to water that garden" (Beresheet 2:10). FOR EDEN MEANS DELIGHT, AND THE GARDEN IS MALCHUT, THE SECRET MEANING OF SHABBAT. ALSO, ONEG IS THE INITIALS OF EDEN, NAHAR (ENG. 'RIVER') AND GAN (ENG. 'GARDEN'). Whoever can but does not observe them, for him the oneg turns into a plague (Heb. nega) of leprosy, AS THEY ARE SPELLED WITH THE SAME LETTERS. In order that he should not come to this, the Holy One, blessed be He, says: 'Borrow on Me and I will pay', AND IT IS WRITTEN: "then shall you delight yourself in Hashem" (Yeshayah 58:14).

46. ואי תימא, והא תנינן, אין מתחילין בשני, ואין מסיימין בד', דהיינו בב' ד' עם ערב רב, דלא הוה שלוחי מצוה, דלא אתגוירו לשם שמים, ולבתר דאתעברו מעלמא, מני קודשא בריך הוא לנטלא שני לוחות אבנים כראשונים, ואמר, וכתבתי על הלוחות את הדברים אשר היו על הלוחות וגו'.

47. ותרין כפרות בשבת, רמיזין לתרין יודין יאהרונהי. דאדני איהי יחידה מבעלה בשית יומין דחול, ובשבת נחית לגבה. ובגין דא בשבת, כל נשמתין ורוחין ונפשין נפקין ונחתין זוגות, ואין שטן ואין מזיק שליט ביומא דשבתא. ואמילו גיהנם לא שליט, ולא אוקיד בשבת. ובגין דא, לא תבערו אש בכל מושבותיכם ביום השבת. ודא אש נוכראה, אלא אש דקרבנא, אש דקדושה. ולית לארכאה בבציעא דלהון, דהא אתמר לעילא.

48. תליתאה למיכל שלשה סעודתין בשבת, כמה דאוקמוה רבנן דמתניתין, דאמר חד מינייהו, יהא חלקי עם גומרי שלש סעודות בשבת, דאינון שלימו דשבע ברכאן דצלוחא, לאשלמא בהון לעשר. ורזא דענג, ונהר יוצא מעדן להשקות את הגן. ומאן דלא מקיים לון, ואית ליה רשו לקיימן, אתהפך ליה לנגע צרעת. ובגין דלא ייתי להאי, אמר קודשא בריך הוא, לוו עלי ואני פורע, אז תתענג על יי'.

49. The fourth SETTING is to light the table with a lamp, as was decreed by ancient sages that a table should be at the north and the lamp at the south, for the table of the Holy One, blessed be He, MALCHUT, needs to be that way. The fifth SETTING is the wine cup of 'vaychulu', MEANING THE KIDDUSH CUP. The numerical value of 'kos (Eng. 'cup') is that of Elohim, THAT IS, 86. 'Vaychulu' is 72 IN NUMERICAL VALUE, which the holy Bride, MALCHUT, includes, NAMELY, THE NAME ELOHIM AND THE NAME OF AYIN BET (72). The cup, WHICH IS MALCHUT, filled with the wine, MEANING THE ABUNDANCE OF THE ILLUMINATION OF CHOCHMAH, of the Torah, WHICH IS ZEIR ANPIN CALLED TORAH, needs to bear testimony to the act of Creation, WHICH IS THE SECRET OF BINAH, BECAUSE THE ABUNDANCE OF THE ILLUMINATION OF CHOCHMAH IS CONSIDERED A TESTIMONY (HEB. EDUT), BASED ON EDEN, AND BINAH IS THE SOURCE THAT POURS IT. THAT IS THE REASON WHY ONE SHOULD TESTIFY TO THE ACT OF CREATION.

50. The sixth SETTING is to have words of Torah at one's table, because that is how the sages of the Mishnah decreed about 'three who ate on the same table yet have not spoken on it words of Torah...' The secret meaning is that they have decreed that the table should be to the north and that the Torah was given from the right. THEREFORE, IT BEHOOVES ONE TO SAY WORDS OF TORAH AT THE TABLE in order to join the right, which is Mercy, with the left, which is Judgment. The Torah is Yud Hei Vav Hei, ZEIR ANPIN, WHICH WAS GIVEN from the right, and the table is Adonai, MALCHUT, which is from the left, WHICH IS AT THE NORTH. THEREFORE, one needs to join them, BECAUSE THE LEFT WITHOUT THE RIGHT CONFERS HARSH JUDGMENTS. Since that table is at the left side, the sages of the Mishnah have explained that a person's sustenance is as difficult to obtain as the splitting of the Red Sea. Therefore, one needs to invite him a Torah scholar, who will study Torah.

51. The seventh SETTING is to stay a long time at the table for the poor TO COME. Whoever stays long at the table will have his days and years extended. For that reason: "charity delivers from death" (Mishlei 10:2). Since a poor man is like a dead man, whom he revives WITH CHARITY, the Holy One, blessed be He, also revives him.

52. Furthermore, an esoteric explanation is that all the poor people originate from the part of the letter Dalet, about which it is said: "I was brought low (Heb. daloti), and He saved me" (Tehilim 116:6). The pronunciation of the letter Dalet in 'Echad' (lit. 'one') should be prolonged. That is meant by the verse: "that he may prolong his days in his kingdom" (Devarim 17:20). Therefore, it behooves one to stay long at the table, which is Dalet (=four), because it has the four legs of the table. In honor of that letter Dalet, one should stay long at the table for the sake of the poor.

53. In relation to it the sages explained that the Holy One, blessed be He, sought a comely virtue for Yisrael, and found only the virtue of poverty. A difficulty was raised here, since the ancient sages explained that the number of different deaths is equivalent to the numerical value of the word 'totzaot (lit. 'modes')' (=903) (Tehilim 68:21), and that an empty pocket is the most difficult. How could it be said He found no better virtue for Yisrael than poverty?

49. רביעא, לאנהרא פתורא במנרתא. כמה דאוקמוה קדמאין, שלחן בצפון, מנורה בדרום, דפתורא קודשא בריך הוא הכי צריכא למהוי. חמישאה בוס דויכלו. כו"ס, בחשבון אלהים. ויכלו ע"ב, דכליל לון כלה קדישא, דהאי בוס מלא יינא דאורייתא, צריך לאסהדא על עובדא דבראשית.

50. שתיתאה, למהוי על פתורא דברי תורה, דהכי אוקמוה מארי מתניתין, ג' שאכלו על שלחן אחד ולא אמרו עליו דברי תורה וכו'. ורזא דמלה, בגין דהא אוקמוה שלחן בצפון, ואורייתא אתייהבת מימינא. לחברא ימינא דאיהו רחמי, בשמאלא דאיהו דינא. דאורייתא איהי יי' מימינא, פתורא אדני משמאלא, וצריך לחברא לון. דבגין דפתורא משמאלא, אוקמוה רבנן דמתניתין, קשין מזונותיו של אדם בקריעת ים סוף. ובגין כן, צריך ת"ח לזמנא עמיה, למאן הישתדל בפתגמי אורייתא.

51. שביעא, לארכאה על פתורא, בגין עניים. ובגין דא, כל המאריך על שלחנו מאריכין לו ימיו ושנותיו. ובג"כ וצדקה תציל ממות. דעני חשוב כמת, ואיהו מחיה ליה, אוף הכי קודשא בריך הוא מחיה ליה.

52. ועוד באורח רזא, דכלהו עניים מסטרא דאת ד', דאתמר בה דלותי ולי יהושוע. ואות ד' דאחד, דצריך לארכאה בה, הה"ד להאריך ימים על ממלכתו, ובג"ד, צריך לארכאה על פתורא, דאיהו ד', כלילא מד' רגלין דפתורא. בגין יקרא דאת דלית, צריך לארכאה על פתורא, בגין עניים.

53. ובגינה אוקמוה רבנן, דבקש קודשא בריך הוא מדה יפה לישראל, ולא אשכח כמדה דדלות. ואקשו עליה, בגין דאוקמוה קדמאי, כחושבן מיני מיתות דאינון כחושבן תוצאות, וחסרון כיס קשה מבולן, ואיך אמרין אינון, דלא אשכח לישראל מדה יפה כעניותא.

54. He RESPONDS: It is only because about each nation and people, IT IS SAID: "and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their Elohim, and look upward" (Yeshayah 8:21). However, the children of Yisrael are in the Covenant with the Holy One, blessed be He, also with this virtue and do not deny His existence. Hence they shall be redeemed by this virtue. This is the meaning of: "and the afflicted people You shall save" (II Shmuel 22:28). 'Ani (Eng.. 'poor') is derived from 'inui (Eng. 'suffering'), since even when one has wealth but suffers from illnesses and afflictions, he is considered poor. Or he is distressed FOR HIS WEALTH and is afflicted every day. This is surely true for one who is poorer than him, MEANING THAT HE LACKS EVEN ENOUGH TO FULFILL HIS NEEDS and must wander from place to place, WHO IS MOST CERTAINLY CONSIDERED POOR.

55. There is another kind of poor man, who lost his mind like Job, about whom, it is said: "Job has spoken without knowledge" (Iyov 34:35). So too is the Dalet, which is the Shechinah; when Aleph and Chet OF ECHAD were gone from it, which is the Central Pillar called Da'at (knowledge), IT IS POOR. And one, WHO IS WITHOUT KNOWLEDGE, does not incur iniquity by speaking IMPROPERLY. Furthermore, Aleph Chet is the Torah that is comprised of the 613 commandments. This is the meaning of: "this is My name (Heb. shmi) forever, and this is My memorial (Heb. zichri) to all generations" (Shemot 3:15). Shmi plus Yud-Hei IS NUMERICALLY 365, and zichri plus Vav-Hei is NUMERICALLY 248. Therefore it has been explained that one is poor only in Torah and commandments. This is because the other poor people suffer BUT ARE NOT POOR. The letter Dalet of Adonai, WHICH IS MALCHUT, is also poor without Yud Hei Vav Hei. SIMILARLY, THE DALET OF ECHAD, WHICH IS MALCHUT, IS POOR WITHOUT ALEPH AND CHET OF ECHAD THAT IS THE 613 COMMANDMENTS OF THE TORAH THAT ARE CHASSADIM.

56. The eighth SETTING is the fingerbowl water that was instituted due to the salt of S'dom that is blinding to the eyes. Why is it considered obligatory? HE ANSWERS: According to the esoteric interpretation, deadly poison rests on dirty hands, with which one makes a blessing, and on a cup, over which one makes a blessing without cleanliness, and it is considered defiled. Just as a cup from which people drank is considered unclean for a blessing until it is cleansed by rinsing it inside and out, the hands all the more so. Hence fingerbowl water is obligatory. The secret of this is in the verse: "You shall therefore sanctify yourself" (Vayikra 26:2), which refers to the washing of hands before the meal. "And you shall be holy" (Ibid.) refers to fingerbowl water. "for I am holy" (Ibid.), refers to fragrant ointment, WHICH WAS USED TO ANOINT THE HANDS AFTER FINGERBOWL WATER. THESE THREE THINGS correspond to "Holy, holy, holy." "You shall therefore sanctify yourself" so that it shall be known that you are children of the Holy One, blessed be He. That is what is meant by: "You are the children of Hashem your Elohim" (Devarim 14:1).

54. אֵלָא, בְּגִין דְּכָל עֵמָא וְלִישְׁנָא, וְהִיָּה בִּי יִרְעֵב וְהִתְקַצֵּף וְקָלִל בְּמַלְכוּ וּבְאַלְהִיּוּ וּמְנָה לְמַעְלָה. אֲבָל יִשְׂרָאֵל, אֵינּוֹן קַיִמָא דְקוּדְשָׁא בְרִיךְ הוּא בְהָאֵי מְדָה, וְלֹא אֲכַחֲשִׁין בֵּיהּ. וּבִגְדָהּ, בְּמַדָּה דָּא יִתְפָּרְקוֹן. הֵה"ד, וְאֵת עִם עֲנֵי תוֹשִׁיעַ. וְעֲנֵי לִישְׁנָא דְעֲנֵי, דְאֲמִילוּ אֵיִת לִיהּ לִבְנֵי עוֹתְרָא, וְאִיהוּ בְּמַרְעִין וּבְמַכְתָּשִׁין, עֲנֵי אֲתַקְרִי, אִו דְּרַחֲקִין לִיהּ בְּגִינִיהּ, וְצַעְרִין לִיהּ כָּל יוֹמָא. כָּל שְׂכָן מֵאֵן דְּאִיהוּ רֵשׁ מְנִיָּה, וְאִיהוּ הוֹלֵךְ מֵאֲתֵר לְאֲתֵר.

55. וְעוֹד אֵיִת עֲנֵי, דְאֲסַתְלַק מְנִיָּה דְעֵתִיָּה, בְּגוֹן אֵיִוֵב, דְאֲתַמַּר בֵּיהּ, אֵיִוֵב לֹא בְדַעַת יִדְבַר. אוֹף הָכִי אִיהוּ ד', דְאִיהוּ שְׂכִינְתָא, כִּד אֲסַתְלַק מְנָה א"ח דְאִיהוּ עֲמוּדָא דְאֲמַצְעִיתָא, דְאֲקָרִי דַעַת. וְהִאֵי לִית לֵהּ חוּבִין בְּמַלְהָ דִיִּימָא. וְעוֹד, א"ח אִיהוּ תוֹרָה, כְּלִיל תְּרִי"ג פְּקוּדִין הֵה"ד זֶה שְׁמֵי לְעוֹלָם וָגו'. שְׁמֵי עִם י"ה שֵׁס"ה. זְכָרֵי עִם ו"ה רִמ"ח. וּבְגִין דָּא אוֹקְמוּהּ, אֵיִן עֲנֵי אֵלָא מִן הַתּוֹרָה וּמִן הַמִּצְוֹת דְשָׂאֵר עֲנֵי לֹאֵו אִיהוּ אֵלָא עֲנֵי. וְאֵת ד' מִן אֲדָנֵי, אוֹף הָכִי אִיהוּ עֲנֵי בְּלֹא יְהוֹ"ה.

56. תְּמִינָאָה, מֵיִם אַחְרוּנִים דְתַקִּינוּ לוֹן, בְּגִין מְלַח סְדוּמִית, הַמְּסַמָּא אֵת הָעֵינַיִם. אֲמַאי אֲקָרוֹן חוּבָה. אֵלָא בְּאַרְח רְזָא, סַם הַמּוֹת שְׂרִיָּא, עַל יְדוּי מְזוּהָמִין, דְעֲבָדֵי בְהוּ בְרָכָה. וְעַל כּוֹס דְמַבְרָכֵי עֲלִיָּה בְּלֹא טְהָרָה, אֲקָרִי טְמָא. וּמַה כּוֹס דְשׁוֹתִין בּוּ, טְמָא לְבְרָכָה עַד דְהוּוּ מְטַהְרֵי לִיהּ בְּהַדְחָה מְלָגוּ וּמְלָכְר. כָּל שְׂכָן יְדוּי. וּבְגִין דָּא, מֵיִם אַחְרוּנִים חוּבָה. וְרְזָא דְמַלְהָ, וְהִתְקַדְּשָׁתֶם: אֵלוּ מֵיִם רֵאשׁוּנִים. וְהִיִּיתֶם קְדוּשִׁים: אֵלוּ מֵיִם אַחְרוּנִים. בִּי קְדוּשׁ: זֶה שְׁמֵן עֵרֵב. לְקַבֵּל, ק"ק י"י צְבָאוֹת. וּבְגִין דָּא וְהִתְקַדְּשָׁתֶם וְגו', לְאַשְׁתַּמּוּדְעָא דְאֲתוֹן בְּנִין לְקוּדְשָׁא בְרִיךְ הוּא, הֵה"ד בְּנִים אֲתֶם לִינִי אֱלֹהֵיכֶם.

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57. The ninth SETTING is the cup of blessing. As has been explained by the sages of the Mishnah, ten things were said about this cup of blessing, which are: decorating, wrapping, washing, rinsing, unmixed wine, full cup, receiving it with both hands and leaving it with the right, raising it from the surface a handbreadth, looking at it, and sending it as a gift to the members of his household. Now we have only four, which are washing, rinsing, unmixed wine, and a full cup. Some say the wine should be taken unmixed from the cask, BUT IN THE CUP, WATER MAY BE ADDED TO IT. Some say that unmixed (lit. living) wine means the cup should be whole, AND NOT THAT IT MAY NOT BE DILUTED, because its breaking is its death. THEREFORE, WHEN IT IS WHOLE, IT IS CONSIDERED LIVING. THE OTHER ITEMS ARE EXPLAINED BEFORE US.

58. He EXPLAINS WHAT A WHOLE CUP IS. A cup, according to wisdom, is MALCHUT THAT IS CALLED Elohim (Aleph Lamed Hei Yud Mem), when it is full with Yud Hei. WHEN IT IS IN SMALLNESS, MALCHUT IS CONSIDERED MUTE (HEB. ILEM, ALEPH LAMED MEM) WITHOUT YUD HEI. And they are whole, MEANING THAT BOTH NAMES, THE CUP AND ELOHIM, ARE COMPLETE THIS WAY. HOWEVER, a cup (Heb. kos) without Vav is like kes (Caf Samech) instead of kise (Eng. 'throne', Caf Samech Aleph), which would be defective and lacking without Aleph. Therefore, KES INSTEAD OF KISE is lacking without Vav, and is defective. The Throne does amount numerically to kos, SINCE HAKISE (ENG. 'THE THRONE') IS ALSO A NAME OF MALCHUT, AS IS KOS.

59. The cup is MALCHUT, WHICH IS THE SECRET OF Hei (=five) OF YUD HEI VAV HEI. Ten items are needed that correspond to Yud (=ten) TO MULTIPLY TEN BY FIVE AND DRAW THE FIFTY GATES OF BINAH. They are: 1) crowning that indicates the secret of the corona, meaning the crown of Tiferet, WHICH IS MALCHUT OF YESOD. This is the secret of the crowning, of which the sages of blessed memory said that he used to crown it by placing scholars around it, that is, the corona of the member of the Covenant, IN ORDER TO JOIN WITH IT MALCHUT OF YESOD, WHICH INDICATES THE UNION OF YESOD AND MALCHUT, TO GIVE BIRTH TO SOULS, THE SECRET OF SCHOLARS. 2) Wrapping INDICATES the verse: "a prayer of the poor when he faints (or: 'wraps')" (Tehilim 102:1) because all these blessings and prayers are covered together, MEANING THEY ARE DELAYED IN BEING RECEIVED until the prayer of the poor rises. THE PRAYER OF THE POOR IS THE CORRECTION OF MALCHUT FROM THE SIDE OF DALET OF ECHAD, WHICH IS CALLED POOR. THE WRAPPING INDICATES THIS CORRECTION.

60. 3) and 4) are washing and rinsing, which are like: "and cleanse it, and hallow it" (Vayikra 16:19). Cleansing is from the right, WHICH IS Chesed, and the hallowing is from the left, WHICH IS Gvurah. The cup of blessing IS CALLED Malchut from the part of Binah that is called Elohim, and called a wreath from the part of Keter. 5) IT IS CALLED unmixed (living) from the aspect of Yesod that is also called peace, as is written: "neither shall the covenant of My peace be removed", said Hashem that has mercy on you" (Yeshayah 54:10). RATHER, IT WILL BE ALIVE FOREVER. THEREFORE, MALCHUT IS CALLED LIVING FROM THIS ASPECT. 6) Full is from the aspect of Tiferet, MEANING WHEN IT RECEIVES FROM TIFERET THAT IS ABOVE THE CHEST, IT IS WHOLE AND FULL. 7) Accepting it with both hands, THAT INDICATE THE TWO HEIS OF YUD HEI VAV HEI, in WHICH THE UPPER HEI, WHICH IS BINAH, IS CHESD, AND THE LOWER HEI IS MALCHUT, IS GVURAH.

57. תְּשִׁיעָאָה, בּוֹס דְּבִרְכָה. וְאוֹקְמוּהָ מְאִרֵי דְמִתְנִיתִין, עֲשֶׂרָה דְּבָרִים נֶאֱמָרוּ בְּכּוֹס דְּבִרְכָה וְאֵלִין אֵינּוֹן. עֲטוּ"ר. עֲטוּ"ף. הִדְח"ה. שְׁטִיפ"ה. ח"י. מַל"א. וּמְקַבְּלוּ בְּשֵׁתֵי יָדָיו. וְנוֹתְנוּ בִּימִין. וּמְסַלְּקוּ מִן הַקְּרָקַע טַפַּח. וְנוֹתֵן עֵינָיו בּוֹ. וּמְשַׁגְּרוּ בְּמִתְנֶה לְאַנְשֵׁי בֵּיתוֹ. וְעִבְשׂוּ, אֵין לְנוּ אֵלָא אַרְבַּעָה שְׁהֵן הִדְחָה. וְשְׁטִיפָה. חֵי. מַלְא. וַיֵּשׁ אוֹמְרִים חֵי מִן הַחֹבֵית, וַיֵּשׁ אוֹמְרִים חֵי, הַכּוֹס שְׁלָם. שְׁשִׁבִירְתּוֹ זֶה הִיא מִיתָתוֹ.

58. בּוֹס עַל דֶּרֶךְ הַחֲכָמָה, הוּא אֱלֹהִים. וְהוּא מַלְא בִי"ה וְהֵם שְׁלָם, כ"ס בְּלֹא ו' כְּמוֹ כֵּס שֶׁהוּא פָּגוּם וְחָסֵר בְּלֹא אֶלֶף, כֵּן הוּא חָסֵר בְּלֹא וי"ו, וְהוּא פָּגוּם. הַכֵּס"א כֵּן עוֹלָה בְּגִימַטְרִיא בּוֹס.

59. בּוֹס הִיא ה"א, וְצָרִיךְ עֲשֶׂרָה דְּבָרִים, בְּנֶגֶד וי'. וְהֵם: עֲטוּ"ר בְּסוֹד הָעֵטָרָה, עֲטָרַת תְּפָאֶרֶת. וְזֶהוּ סוֹד עֵטוֹר, שֶׁאֵז"ל מְעַטְרוּ בְּתַלְמִידִים, וְהִיא עֲטָרַת הַבְּרִית. עֲטוּ"ף, תְּפִלָּה לְעַנֵּי כִי יַעֲטוּף. שְׁכַל הַבְּרִכּוֹת וְהַתְּפִלוֹת מִתְעַטְמִים, עַד שֶׁתְּעֹלָה תְּפִלַּת הָעַנִּי.

60. הִדְח"ה וְשְׁטִיפ"ה, כְּמוֹ וְטָהְרוּ וְקִדְּשׁוּ. הִטְהַרְהָ מִימִין הַחֲסֵד. וְהִקְדוּשָׁה מִשְּׂמָאל דְּגְבוּרָה. בּוֹס דְּבִרְכָה מְלָכוֹת מְצַד בִּינָה הַנִּקְרָאת אֱלֹהִים. וְנִקְרָא עֲטָרָה מְצַד הַבְּתֵר. ח"י, מְצַד יְסוֹד, הַנִּקְרָא שְׁלוֹם, שְׁנֵאמַר וּבְרִית שְׁלוֹמִי לֹא תִמוּט אִמֵּר מְרַחֵמְךָ יי'. מַלְא, מְצַד ת"ת. מְקַבְּלוּ בְּשֵׁתֵי יָדָיו, ה' ה'.

61. Leaving it with the right hand, because the upper Hei IS Chesed, and the second Hei IS Gvurah. THEREFORE, HE SHOULD GIVE IT WITH THE RIGHT HAND, WITH THE FIRST HEI. 8) Lifting it off the surface a handbreadth. THE HANDBREATH INDICATES the secret of the letter Yud, because Hei is raised by Yud, MEANING THAT ONE SHOULD RAISE THE FIVE SFIROT OF MALCHUT FROM HER PLACE, WHICH IS THE SECRET OF THE SURFACE, MULTIPLY HER BY YUD, AND MEDITATE ON HER RECEIVING THE FIFTY GATES OF BINAH. 9) Looking at it with the eyes, which are the secret OF THE UNIFICATION of Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud, NAMELY, THE COMBINATION OF YUD HEI VAV HEI AND ADONAI. ONE SHOULD MEDITATE THAT Yud Hei Vav Hei, WHICH IS ZEIR ANPIN, shines in the pupil of the eye, WHICH IS ADONAI. Yud Hei Vav Hei SHINES IN THE THREE COLORS OF THE EYES, WHITE, RED AND GREEN, WHICH ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. Adonai shines in the two eyelids, as well as the two pupils OF THE EYE AND THE HAIR OF THE EYELASHES. 10) Sending it as a gift to the members of the household. ONE'S HOUSE is Binah, regarding which it is written: 'Let Moses rejoice in the gift of his portion'. This is BECAUSE MOSES MERITED BINAH AND ONE NEEDS TO ATTACH THE CUP, WHICH IS MALCHUT, TO THE LIGHTS OF BINAH.

62. The tenth SETTING OF THE SHABBAT TABLE is the blessing after the meal. It was explained by the sages that three, WHO EAT TOGETHER, need a cup. The secret meaning of this is that THREE are THE ASPECT OF: "your love as a bride (Heb. kelulotayich)" (Yirmeyah 2:2), NAMELY, THE LOVE OF ALL THREE 'KOL', who are the patriarchs, regarding whom it is written: 'in all, of all, all (Heb. bakol mikol kol)', SINCE KELULOTAYICH IS DERIVED FROM KOL; IN RESPECT TO ABRAHAM, IT SAYS, "HASHEM BLESSED ABRAHAM IN ALL THINGS (HEB. BAKOL)" (BERESHEET 24:1); IN RESPECT TO ISAAC, IT SAYS, "AND I HAVE EATEN OF ALL (HEB. MIKOL)," AND IN RESPECT TO JACOB, IT SAYS, "I HAVE ENOUGH (ALL) (HEB. KOL)" (BERESHEET 33:11). We should not speak at length about it, BECAUSE IT IS A HIDDEN MYSTERY.

63. How do we know that the blessing after the meal is prescribed by the Torah? Because it is written: "When you have eaten, and are replete, then you shall bless Hashem your Elohim FOR THE GOOD LAND WHICH HE HAS GIVEN YOU" (Devarim 8:10). We have studied in the Baraita that "you shall bless" refers to the blessing 'Who sustains (Heb. hazan) EVERYTHING'. "Hashem your Elohim" REFERS TO THE BLESSING FOR THE LAND AND FOR SUSTENANCE (HEB. AL HA'ARETZ VE'AL HAMAZON), IN WHICH "HASHEM YOUR ELOHIM" refers to blessing for the food, and "for the land" refers to the blessing, 'Who builds Jerusalem (Heb. boneh Yerushalaim)'. It also says, "that goodly mountain region and the Lebanon" (Devarim 3:25). This explains only THE BLESSINGS after THE MEAL. YET where is THE BLESSING before THE MEAL indicated? It is indicated in the words: "which He has given you," WHICH MEANS THAT from the time He has given you, EVEN BEFORE EATING, you must bless Him.

64. The sages of blessed memory have interpreted that Moses instituted for the children of Yisrael the blessing 'Who sustains (Heb. hazan) when manna descended on them. Joshua instituted for them the blessing over the land when he entered them into the Holy Land. David and Solomon instituted the blessing for the building of Jerusalem. In addition, there is an indication of the blessing after the meal in the passage relating to the manna, as it is written: "in the morning you shall be filled with bread; and you shall know that I am Hashem your Elohim" (Shemot 16:12).

61. וְנוֹתְנוּ בְיָמִין, כִּי ה' עֲלִיוֹנָה לְחֶסֶד, ה' שְׁנִיָּה לְגְבוּרָה. וּמִסְלָקוֹ מִן הַקְּרָקַע טֶפַח, בְּסוּד יו"ד כִּי סְלוֹק ה' הוּא יו"ד. וְנוֹתֵן עֵינָיו בּוֹ, שֶׁהֵם בְּסוּד יְאִהְדוּנָהּ. יְי' מְאִיר בְּבֵת עֵין. יְדו"ד בְּשִׁלְשָׁה צְבָעֵי הָעֵין. אֲדָנִי מְאִירָהּ, בְּשָׁנֵי כְרוּבֵי הָעֵין, וְאִישׁוּנֵי עַמְעָמֵי הָעֵין. וּמִשְׁגָּרוֹ בְּמִתְנָה לְאֲנָשֵׁי בֵיתוֹ. הִיא בִּינָה, שְׁנֵאֲמַר בָּהּ, יִשְׁמַח מֹשֶׁה בְּמִתְנַת חֶלְקוֹ.

62. עֲשִׂירָאָה, בְּרַכַּת מְזוּנָא, הָא אוֹקְמוּהָ רַבָּנָן, בְּשִׁלְשָׁה, צְרִיךְ כּוֹס. וְרָזָא דְמַלְאָה, בְּגִין דְאִיהִי אֶהְבַּת כְּלוּלוֹתַיִךְ, דְאִינוּן אֲבָהֶן, בְּכ"ל מְכ"ל כ"ל. וְלִית לְאֶרְכָּאָה יְתִיר.

63. בְּרַכַּת הַמְזוּן מִן הַתּוֹרָה מְנִין. שְׁנֵאֲמַר, וְאֶכְלֶתָּ וְשָׂבַעְתָּ וְגו'. וְשָׁנִינוּ בְּבְרִייתָא, וּבְרַכַּת זוֹ הֵזֵן. אֶת ה' אֱלֹהֶיךָ זוֹ בְּרַכַּת הַמְזוּן. עַל הָאָרֶץ, זוֹ בְּרַכַּת הָאָרֶץ. הַטּוֹבָה, זוֹ בּוֹנֵה יְרוּשָׁלַיִם. וְכֵן הוּא אוֹמֵר, הֲהִר הַטּוֹב הַזֶּה וְהִלְבְּנוּן. אֵין לִי אֵלָא לְאַחֲרָיו, לְפָנָיו מְנִין. שְׁנֵאֲמַר אֲשֶׁר נָתַן לָךְ, מִשְׁעָה שְׁנַתָּן לָךְ, חַיִּיב אֶתָּה לְבָרְכוֹ

64. וּדְרָשׁוּ חֲכָמִים ז"ל, מֹשֶׁה תִּיקֵן לָהֶם לְיִשְׂרָאֵל בְּרַכַּת הֵזֵן, בְּשַׁעַת שְׁיִרְד לָהֶם הַמָּן. יְהוֹשֻׁעַ תִּיקֵן לָהֶם בְּרַכַּת הָאָרֶץ, בְּשַׁעַת שֶׁהִכְנִיסֵן לְאָרֶץ. דָּוִד וְשְׁלֹמֹה תִקְנוּ בּוֹנֵה יְרוּשָׁלַיִם. עוֹד נִמְצָא בְּפִרְשַׁת הַמָּן, רִמּוֹ לְבְרַכַּת מְזוּן בְּמֵן עֲצָמוֹ, שְׁנֵאֲמַר וּבִבְקָר תִּשָּׁבְעוּ לֶחֶם וְיִדְעֶתֶם כִּי אֲנִי ה' אֱלֹהֵיכֶם.

65. Rabbi Shimon said: The secret of these seven Zayins - THE THREE ZAYINS IN THE THREE HEADED SHIN AND THE FOUR ZAYINS IN THE FOUR HEADED SHIN - that are inscribed on the Tefilin, is that the Zayins in the Shins INSCRIBED ON BOTH SIDES OF THE TEFILIN allude to the seven lobes in man's lung, by which he draws air and exhales with it a fiery spark from his mouth - BECAUSE AIR IS COMPOSED OF FIRE, WATER AND AIR. They also allude to the seven days OF THE WEEK and the SEVEN weeks from Pesach to Shavuot. Also, they indicate the seven branches of the candelabra, on which there are seven holy lamps. They also indicate the seven planets that shine in the firmament and they indicate the seven grades - CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT - by which the world is maintained, which are the foundation, root and essence of everything. The friends said about these SEVEN ZAYINS that whoever wishes to put on the head Tefilin has to examine these two Shins hinted in the seven Zayins, for there are an allusion in them to hidden mysteries and deep allusions.

65. אר"ש, רזא דאינון שבע זיינין דרשימינ בתפילין, דהוא ז' שבשינין, דרמיזין לז' אוני דריאה דב"נ, דבהון שאיב רוחא, ומניה מפיק צוציתא דנור, דדליק מפומיה. ועוד דאינון רמז, לשבעה יומי, ושבועי דמפסח לעצרת. ועוד דאינון רמיזין לשבעה קני מנרתא, דאית עליהו שבע בוציני קדישין. ועוד דאינון רמיזין, לשבעה ככבי לכת, דאינון מנהרי ברקיעא. ועוד דאינון רמיזין לשבעה מדרגין, דעלמא עליהו קיימא. ואינון יסודא ושרשא ועיקרא דכלא. ועליהון אמרי חבריאי, כל מאן דבעי לאנחא תפלין דרישא, מבעי ליה לאסתבלא באינון תרי שינין, דאינון רמיזין לאינון ז' זיינין, דאית בהון רמז רזין סתימין, עמיקין רמיזין

4. "As for the likeness of their faces, they had the face of a man"

Rabbi Shimon draws a correspondence between the seven letters inscribed on the Tefilin, the seven lobes of the lungs, the seven days of the week, the seven weeks from Pesach to Shavuot, the seven candles of the candelabra, the seven planets, and the seven levels or Sfirot upon which the universe endures. He talks about the four countenances of the Holy Beasts. He emphasizes that Adam is male and female. We learn that there is a correspondence between the four countenances and the four enshrined Names of God as read in 'the Great, Mighty, and Awesome EI'. The human face observes all the creatures, and all ascend and observe him. Rabbi Shimon talks about the secret of the throne, ascending and descending, and how the four countenances of the creatures are depicted - engraved, illuminating, shining, sparkling and glowing - and how they sow seeds upon the world.

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

66. בי יי' אלהיכם הוא אלהי האלהים ואדני האדנים האל הגדול וגו'. תנינן, דממות פניהם פני אדם. אליון לאו אינון כאינון כרובים, אינון אנפי רברבין, כרובים אנפי זוטרי, כרביא. פני אדם, כל דיוקנא כלילין בהו, בגין דאינון אנפי רברבין, ומתצייירין בהו ציורין גלופין, בגלופי שמא דמפרש, בד' סטרין, מזר"ח מער"ב צפון דרום

67. Michael made a mark to the south side and all three faces - the face of a lion, the face of an ox, and the face of an eagle - look toward the face of a man. A man is male and female, and is not called a man without them. From it, FROM THE FACE OF A MAN, all shapes were formed IN THE SECRET OF THE VERSE: "The chariots of Elohim are twice ten thousand, thousands upon thousands (Heb. shin'an)" (Tehilim 68:18).

67. מיכאל ל רשים ברשימו לסטר דרום, וכל אנפין מסתכלין לגבי פני אדם, פני ארי"ה פני נש"ר פני שו"ר. אדם איהו דכר ונוקבא, ולא אתקרי אדם בר הכי. ומניה אתצייירין ציורין, דרכב אלהים רבותים אלפי שנאן

68. Shin'an IN THE VERSE contains all the shapes, BECAUSE IT IS THE INITIALS of shor (Eng. 'ox'), aryeh (Eng. 'lion'), neshar (Eng. 'eagle'), and final Nun is Adam (Eng. 'man'), which is the expansion of the meaning of male and female that are included together. All the thousands and tens of thousands come out of these LIVING CREATURES that are in the secret of shin'an, and from these shapes, each parts to its aspect as befits it.

68. שנאן, כללל דכלהו ציורי, שו"ר, נש"ר, ארי"ה, נ' דא איהו אדם. פשיטו דאתכליל כחדא, ברזא דכר ונוקבא. וכלהו אלפין ורבבן, כלהו נמקין מהני רזא שנאן. מהני דיוקנין מתפרשן כל חד וחד בסטרייהו, כמה דאתחזי לון

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69. All these are integrated into each other and are comprised of each other, so that one should be included in the other. THESE, the ox, eagle, lion, and man are maintained by the secret of the four engraved names, WHICH ARE 'THE GREAT AND MIGHTY AND AWFUL EL', which rise to maintain and observe.

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

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

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

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

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

69. אֵלִין אֵינּוֹן דְּקָא מְשַׁלְבֵן חַד בְּחַד, וְכִלִּיל חַד בְּחַד, לְמַהּוּי כָּל חַד כְּלִיל בְּחַבְרִיָּה, שׁוּ״ר נֶשׁ״ר אַרְיָה אֲד״ם, אֲתַנְהֵגֵן בְּרִזָּא דְאַרְבַּע שְׁמַהֵן גְּלִיפֵן סְלִקִין לְאַתְנַהֲגָא וּלְאַסְתַּבְּלָא

70. סְלִיק לְאַתְנַהֲגָא וּלְאַסְתַּבְּלָא שׁוּר לְאַנְפֵי אָדָם, סְלִיק שְׁמָא אַחְרָא, מִתְעַטְרָא מְחַקְקָא בְּרִזָּא דְתַרְיִן גְּוֹנִין, וְאִיהוּ אֵל. כְּדִין אֲתַהֲדֵר לְאַחֹרָא, בְּרַסְיָא חֲקִיק וְגְלִיף לִיה, וְאַתְרָשִׁים לְאַתְנַהֲגָא בְּרִזָּא דְשְׁמָא דָא

71. וְסְלִיק לְאַתְנַהֲגָא וּלְאַסְתַּבְּלָא נֶשֶׁר לְאַנְפֵי אָדָם, סְלִיק שְׁמָא חַדָּא, מִתְעַטְרָא מִתְנַהֲגָא בְּרִזָּא דְתַרְיִן אַנְפִין וְגְוֹנִין, לְאַתְנַהֲגָא לְאַסְתַּלְקָא בְּסְלִיקוּ גְּבַעֲטוּרָא, וְאִיהוּ גְּדוּל, כְּדִין אֲתַהֲדֵר לְאַחֹרָא, וְכַרְסִיָּא חֲקִיק וְגְלִיף לִיה, וְאַתְרָשִׁים לְאַתְנַהֲגָא בְּרִזָּא דְשְׁמָא דָא

72. סְלִיק לְאַתְנַהֲגָא וּלְאַסְתַּבְּלָא אַרְיָה לְאַנְפֵי אָדָם, סְלִיק שְׁמָא חַדָּא מִתְעַטְרָא מְחַקְקָא בְּרִזָּא דְתַרְיִן אַנְפִין וְגְוֹנִין, לְאַתְתַּקְפָּא וּלְאַתְקַשְׂרָא בְּתוּקַפְיָה, וְאִיהוּ גְבוּר. כְּדִין אֲתַהֲדֵר לְאַחֹרָא, וְכַרְסִיָּא חֲקִיק וְגְלִיף לִיה, וְאַתְרָשִׁים לְאַתְנַהֲגָא בְּרִזָּא דְשְׁמָא דָא

73. אָדָם אֲסְתַּבֵּל בְּכֹלְהוּ, וְכֹלְהוּ סְלִקִין וּמְסַתַּבְּלִין בֵּיה, כְּדִין כֹּלְהוּ אֲעֻטְיִירֵן בְּגְלוּפְיָהוּ בְּצִיּוּרָא דָא, בְּרִזָּא דְשְׁמָא חַד, דְאַקְרִי נּוּרָא. וְכְדִין כְּתִיב עֲלֵיהוּ, וְדַמּוּת פְּנֵיהֶם פְּנֵי אָדָם. כֹּלְהוּ כְּלִילֵן בְּהַאי דְיוּקְנָא, וְהַאי דְיוּקְנָא כְּלִיל לֹון

74. וְעַל רִזָּא דָא, אֲתַקְרִי קב"ה, הָאֵל הַגְּדוֹל הַגְּבוּר וְהַנּוּרָא. דְּהָא שְׁמַהֵן אֵלִין גְּלִיפִין אֵינּוֹן לְעִילָא, בְּרִזָּא דְרַתִּיבָא עֲלָאָה, כְּלִילָא בְּאַרְבַּע אֲתוּון יְדוּד, דְּאִיהוּ שְׁמָא דְכִלִּיל כָּל דְּיוּקְנִין, אֵלִין מְחַקְקֵן גְּלִיפִין בְּכַרְסִיָּא, וְכַרְסִיָּא גְּלִיפָא מְרַקְמָא בְּהוּ. חַד לִימִינָא, וְחַד לְשְׁמַאלָא, וְחַד לְקַמָּא, וְחַד לְאַחֹרָא. רְשִׁימָא בְּד' סְטְרִין דְעֵלְמָא

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

75. כְּרִסְיָא כַּד סִלְקָא, רְשִׁימָא בְּאַרְבַּע דְּיוֹקְנֵין
 אֵלִין. אֵלִין אַרְבַּע שְׁמֵהּן עֲלֵאִין, נְטִלִין לְהַאי
 כְּרִסְיָא. וְכְרִסְיָא אֲתְכַלֵּל בְּהוּ, עַד דְּנִקְטָא וְלִקְטָא
 אֵינֹון עֲנוּגִין וְכְסוּפִין, נְחָתָא מְלִיָּיא בְּאֵילָנָא דְּמִלִּי
 עֲנַפִּין לְכָל סֵטֶר, וּמְלִיָּיא אֵיבִין. בֵּינֹון דְּנְחָתָא, נְפִקוּ
 אֵלִין ד' דְּיוֹקְנֵין, מְצוּרִין בְּצִוְרֵיהוּ, גְּלִיפִין מְנַהֲרִין,
 נְצִיִצֵן מְלֵהֲטִין, וְאֵינֹון זֶרְעִין זֶרְעָא עַל עֲלָמָא

1. "He puts one up, and sets up another"

The Zohar talks here about the precepts regarding the appointment of the judiciary and law enforcement officers. Ra'aya Meheimna (the Faithful Shepherd)

1. "Judges and officers shall you make you in all your gates, which Hashem your Elohim, gives you, throughout your tribes" (Devarim 16:18). In this precept, He commanded regarding judges and officers. Moreover, "but (Heb. ki, Caf Yud) Elohim is the Judge" (Tehilim 75:8). The numerical value of 'ki' is forty if you take into account that Yud in its full spelling equals twenty and Caf is twenty for a total of forty. After that, "Elohim is the Judge: He puts one up," Hei OF YUD HEI VAV HEI does "and sets up another" (Ibid.), THAT IS, Vav OF YUD HEI VAV HEI.

רעיא מהימנא

1. שופטים ושוטרים תתן לך בכל שעריך אשר יי' אלהיך נותן לך וגו'. במקורא דא, מני שופטים ושוטרים. ועוד כי אלהים שופט, כי מ' מניה יו"ד דחושבניה כ', בתר הכא, אלהים שופט, זה ישפיל ה"ה, וזה ירים דא ו"ו.

2. The four deaths of Samael

We learn about the recommended sentencing for various crimes. The secret meaning of "justice, justice you shall pursue" is shown to be found in the construction of the name Yud Hei Vav Hei, that corresponds to the top, body and sides of the sword. We read about the Judgment from the court on high and the judgment from the court here in the world. The scabbard of the sword of justice is said to be the name Adonai, and we see the relevance to the eighteen graces of the prayer that is recited while standing. We read that Samael must be sentenced by the sword, as he is the chief minister of Edom above, and the text talks about the strangulation and stoning of Samael and the serpent as well. The name Yud Hei Vav Hei is said to be the death of Samael and the Snake, and life to the children of Yisrael. Here we read about the burning of Samael, and we are brought to see how our bodies are the trees that are combustible, and how the light inside us enables us to incinerate Samael through higher Wisdom; when the fire of exaltation comes down to the firewood of the sacrificial offering, any foreigner who approaches will be burned in the fire.

2. The following precept is to punish by sword, by strangulation, by stoning, and by fire. Whom do you punish by the sword? HE RESPONDS: Samael, as it is written, "for My sword sated in heaven, behold, it shall come down upon Edom" (Yeshayah 34:5), MEANING OVER SAMAEL, WHO IS THE MINISTER OF EDM.

2. פקודא בתר דא, לדון בסיוף. לדון בחנק. לדון בדין סקילה. לדון בדין שריפה. לדון בסיוף למאן. לסמאל. הה"ד, כי רותה בשמים חרבי הנה על אדום תרד.

3. The sword of the Holy One, blessed be He, Yud OF YUD HEI VAV HEI, is the top of the sword. The Vav OF YUD HEI VAV HEI IS the body of the sword, while the two Hei's OF YUD HEI VAV HEI are the two edges of the sword, WHICH ARE THE SECRET MEANING OF: "justice, only justice, shall you pursue" (Devarim 16:20). Two verdicts are decided (lit. 'cut'), one from the celestial court and one from the terrestrial court. From this we understand that a person cannot do the least thing down here unless permission is given from up high.

3. חרב דקודשא בריך הוא, י' רישא דחרבא. ו' גופא דחרבא. ה"א ה"א, תרין פסיפות הילה. צדק צדק תרדוף, חתכין תרין דינין, דינא מפני ב"ד דלעילא, ודינא מפני ב"ד דלתתא. ומהכא אשתמודע, אין אדם נוקף אצבעו מלמטה עד שנתן לו רשות מלמעלה.

4. The sheath of the sword, THE CONTAINER WHERE THE SWORD IS HIDDEN, is the name Adonai. There IN ADONAI, the letters of Judgments are found, SINCE IN ADONAI ARE THE LETTER ALEPH AND DIN (ENG. 'JUDGMENT'). In the reading of Sh'ma is the secret meaning of Yud Hei Vav Hei, that is the sword of the Holy One, blessed be He, AS MENTIONED ABOVE. About it, it is written: "The high praises of Elohim in their throat, and a two edged sword in their hand" (Tehilim 149:6), AS WAS EXPLAINED ABOVE. In the righteous, the life of the world, are included all the eighteen blessings, MEANING THAT THROUGH THE RIGHTEOUS, YESOD OF ZEIR ANPIN, IS ACCOMPLISHED THE UNION OF ZEIR ANPIN AND MALCHUT OF GREATNESS, WHICH IS THE SECRET OF THE EIGHTEEN BLESSINGS IN THE AMIDAH PRAYER. In it, "Adonai my lips open, and my mouth" (Tehilim 51:17) "My mouth," MEANS THAT YESOD OPENS MALCHUT, WHICH IS CALLED 'ADONAI'. In it, IN YESOD, the sword enters into its sheath. THAT IS THE MEANING OF THE UNION OF YUD HEI VAV HEI WITH ADONAI THAT IS ACCOMPLISHED THROUGH YESOD. "Then the king's wrath was pacified" (Ester 7:10), BECAUSE THE KLIPOT WERE CONSUMED BY THE UNIFICATION OF THE READING OF SH'MA. NOW BY THE AMIDAH PRAYER, THEY NO LONGER HAVE A HOLD AND THE ANGER SUBSIDES. The two names are joined, Yud-Aleph-Hei-Dalet-Vav-Nun-Hei-Yud, WHICH IS THE INTEGRATION OF THE TWO

4. נרתקא דחרבא ארני. תמן אשתכח דינא. בק"ש ידוד. חרבא דקודשא בריך הוא, עלה אתמר רוממות אל בגרונם וחרב פסיפות בינם. בצדיק חי עלמין, כליל ח"י ברכאן, דביה ארני שפתי תפתח, ופי ביה עאל חרבא בנרתיקה, וחמת המלך שככה, ומתחברין תרין שמהן יאהרונהי.

5. THE PRECEPT to punish by strangulation. IN THE CANTILLATION MARK Zarka there is a line with a Yud entwined around it; the line is the Vav that extended from the Yud. With THAT VAV, Samael is caught. THIS ACCORDS WITH THE MEANING OF: "and they carried it between two on a pole" (Bemidbar 13:23). What is the pole of that wicked SAMAEL? HE RESPONDS: It is man, who is Yud-Vav-Dalet-Hei-Aleph-Vav-Aleph-Vav- Hei-Aleph, which is 45 IN NUMERICAL VALUE. Together with the four letters Yud Hei Vav Hei the total is 49, like the number of the 49 letters in the six words of the supernal unification, WHICH IS SH'MA YISRAEL and in the six words of the lower unification, WHICH IS 'BLESSED IS THE NAME OF HIS KINGDOM...', which are Vav (=six), Vav. That is the meaning of: "and they carried it between two on a pole," separated from them, without the Aleph between the two Vavs, because there is no uniting the Other Side. Instead, "they carried it between two on a pole," Samael and his mate, the world of the separated.

6. To the rope with which SAMAEL will be strangled are attached Hei-Hei (=five), meaning the five fingers of the right hand and the five fingers of the left hand. The Vav is the rope. The Yud is the strangulation OF SAMAEL AND THE SERPENT. The Name Yud Hei Vav Hei is death to Samael and the serpent and life to Yisrael. Therefore, it is written: "See now that I, even I, am He, and there is no Elohim with Me. I kill" (Devarim 32:39) other Elohim with My Name and all those who do not believe in Me, "and I make alive" (Ibid.) those who believe in Me and observe My commandments.

7. To punish Samael with stoning, THAT IS with a stone, which is the Yud. It is thrown at him with five fingers, that are the Hei, and with the outstretched arm, that is the Vav, and with the shoulder, where the Hei lies. And the thought throws THAT STONE at him, which is the explicitly pronounced Name Yud Hei Vav Hei.

8. To punish Samael with burning, THROUGH wood (or: 'tree') with which to kindle fire. Blessed is that body that is wood. Its members are pieces of wood in which a fire will burn, which is the fire of the commandment, in each member, to burn Samael BY the supernal Shechinah, THAT IS BINAH, with a tree that is Tiferet, and with all the trees, MEANING SFIROT, that are attached TO TIFERET. When the fire of the higher descends over the wood of the sacrifice, "the stranger that comes near shall be put to death" (Bemidbar 1:51), because he will be burned IN THE FIRE. That is the meaning of: "And the fire on the altar shall be kept burning in it" (Vayikra 6:5). Blessed is he who is attached to the Tree of Life, WHICH IS ZEIR ANPIN, with his body and limbs, for he is a candle. Each branch is a candle of a commandment with his 248 positive commandments THAT CORRESPOND TO THE 248 BODY PARTS, THAT IS, A COMMANDMENT'S CANDLE FOR EACH BODY PART.

9. When both THE TREE OF LIFE AND THE COMMANDMENT'S CANDLE, WHICH ARE ZEIR ANPIN AND MALCHUT, are attached TO THAT MAN, this verse will be applied: "the bush burned with fire, but the bush was not consumed" (Shemot 3:2), NAMELY, MAN. Samael and the serpent and all his ministers, ATTACHED TO THE MAN'S BODY, which are thorns, will be combusted but the branches of the bush and its fruits and leaves will not be combusted. The Holy One, blessed be He, pointed this out to Moses.

5. לְדוֹן בַּחֲנֹק. זָרְקָא, תַּמָּן קוֹ, י' כְּרִיכָא בֵּיה, וְקוֹ, ו' דְּאִתְפְּשְׁטָא מִנִּיה. בֵּיה תַּפִּיס לְסַמְאֵל, וַיִּשְׁאוּהוּ בְמוֹט בְּשָׁנִים. מֵאֵי מוֹט דִּיהוּא רָשָׁע. אָדָם דְּאִיהוּ יוֹד ה"א וְא"ו ה"א, מ"ה, וד' אֲתוּוֹן יוֹד, הָרִי תִשְׁעָה וְאַרְבַּעִים, כְּחוֹשֶׁבֶן תִּשְׁעָה וְאַרְבַּעִים אֲתוּוֹן, דְּאִינוּן בְּשִׁית תִּיבִין דִּיחֻדָּא עֲלָאָה, וּבְשִׁית תִּיבִין דִּיחֻדָּא תַתָּאָה, דְּאִינוּן ו' ו', וְהָאֵי וַיִּשְׁאוּהוּ בְמוֹט בְּשָׁנִים, בְּפִרוּדָא מְנִייהוּ, בְּלֹא א' בְּאַמְצַע ו'ו, דְּלִית יְחֻדָּא לְסַטְרָא אַחְרָא, אֲלֵא וַיִּשְׁאוּהוּ בְמוֹט בְּשָׁנִים, סַמְאֵל וּבֵת זוּגִיָּה, עוֹלָם הַנְּמַרְדִּים.

6. בַּחֲבֵל דִּיחֲנֹק בְּה, אַחֲדִין ה"א ה"א, בְּה' אַצְבָּעָאן דִּיזֵד יְמִינָא, וּבְה' דִּיזֵד שְׁמַאלָא. ו' חֲבֵל. י' חֲנִיקָא דְּלֵהוּן. שְׁמָא דִּיזוֹד, מִיתָה לְסַמְאֵל וְנַחֲשׁ, וְחַיִּים לְיִשְׂרָאֵל. וּבג"ד רָאוּ עֵתָה כִּי אֲנִי אֲנִי הוּא וְאִין אֱלֹהִים עִמָּדִי אֲנִי אֲמִית לְאֱלֹהִים אַחֲרִים בְּשָׁמַי, וְלִכְל דְּלֹא הֵימְנוּ בִּי. וְאַחֲרָה לְאִינוּן דְּהֵימְנִין וְנִטְרִין פְּקוּדִין דִּילִי.

7. לְדוֹן בְּסַקִּילָה לְסַמְאֵל, בְּאֶבֶן דְּאִיהוּ יוֹד, זָרִיק לָהּ לְגַבְיָהּ, בַּחֲמֵשׁ אַצְבָּעֵן דְּאִינוּן ה', וּבִקְנָה דְּדְרוּעָא דְּאִיהוּ ו', וּבִכְתָּף דִּתַּמָּן ה'. וְזָרִיק לָהּ לְגַבְיָהּ מַחֲשָׁבָה, דְּאִיהוּ שְׁמָא מְפָרֵשׁ יוֹד ה"א וְא"ו ה"א.

8. לְדוֹן בְּשַׂרְפָּה לְסַמְאֵל. עֵצִים לְאֲדִלְקָא בְּהוּן נוּרָא. זְכָאָה אִיהוּ גּוּפָא דְּאִיהוּ עֵץ, וְאַבְרִים דִּילִיָּה עֵצִים, לְאוּקְדָא בְּהוּן אֲשָׁא, דְּאִיהוּ נֵר מְצוּה, בְּכָל אֶבֶר, לְאוּקְדָא לְסַמְאֵל, בְּשְׁכִינְתָא עֲלָאָה, בְּעֵץ דְּאִיהוּ תַפְאֲרֵת, וּבְכָל עֵצִים דְּאַחֲדִין בֵּיה, דְּבִזְמַנָּא דָּאֵשׁ עַל גְּבוּהַ נְחִית. הוּהּ, עַל גְּבִי עֵצִים דְּקִרְבָּנָא, וְהָזֵר הַקֶּרֶב יוּמַת, דְּאִתּוּקֵד בֵּיה, הַה"ד וְהָאֵשׁ עַל הַמִּזְבֵּחַ תּוּקֵד בּוּ. זְכָאָה אִיהוּ מֵאֵן דְּאַחֲדִי בְּאִילָנָא דְּחַיִּי, בְּגוּמִיָּה, בְּאַבְרִים דִּילִיָּה, נֵר כָּל עֲנַפָּא וְעֲנַפָּא נֵר מְצוּה בְּרַמ"ח פְּקוּדִין דִּילִיָּה.

9. כִּד אַחֲדִין בֵּיה תְרוּוּיָהּ, יִתְקִיִּים וִירָא וְהָנָה הַסָּנָה בּוּעַר בְּאֵשׁ וְהַסָּנָה אִינוּן אוּכַל. וְסַמְאֵל וְנַחֲשׁ וְכָל מְמַנֵּן דִּילִיָּה, דְּאִינוּן קוּצִין, אִתּוּקֵדוּ. וְעַנְפֵּין דְּסָנָה, וְאִיבָא דִּילִיָּה, וְעִלִּין דִּילִיָּה, לֹא אִתּוּקֵדוּ. דָּא אַחֲזִי לִיָּה קוּדְשָׁא בְּרִיךְ הוּא.

3. "At the mouth of two witnesses...shall the matter be established"

Rabbi Shimon tells the Faithful Shepherd that the children of Yisrael are dry wood, being connected to secular fire, and that they do not deserve to have miracles performed for them. But as soon as Moses descends on them with the Torah the Tree of Life descends on them as well, and so does the mitzvah that is the candlelight of God - all for Moses' sake. Through that candlelight the heathen nations of the world will be burned. Rabbi Shimon talks about the two witnesses necessary in any trial, and says that even the walls of one's house will bear witness; the walls of one's house are said to be the inner walls of the heart, and the members of one's household are the 248 organs and limbs. Rabbi Shimon says that a wicked person's sins are even engraved on his bones. We learn that the reason sins are engraved on the bones is because the bones are white and the black script is easily recognizable. This is like the Torah with the white parchment and the black ink, black and white being darkness and light. In addition to this reason for the sins being carved into the bones, the body is destined to be reinstated with its bones, so all its merits and demerits are engraved there. If it is not worthy it will not be resurrected from the dead. Returning to the issue of the two testimonials, Rabbi Shimon calls them the seeing eye and the hearing ear. He says that even the sun and moon testify about a person, and he speaks a good deal about those who give testimony.

10. The holy luminary, THAT IS RABBI SHIMON, said TO THE FAITHFUL SHEPHERD: Surely Yisrael are dry wood in the Torah, because they are connected to a fire of a layperson. They do not deserve to have a miracle performed for them. As soon as you descend on them with Torah, for your sake the Tree of Life descends on them, WHICH IS ZEIR ANPIN, and the commandment, WHICH IS MALCHUT, the candle of Hashem, which holds on to them and so they live. But the heathen nations will be burned by that candle. This is what the prophet said: "Therefore fear you not, O My servant Jacob...neither be dismayed, Yisrael...for I am with you" (Yirmeyah 30:10-11).

11. "One witness shall not rise up against a man for any iniquity...at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established" (Devarim 19:15). It is a precept to testify at court so his neighbor shall not lose money, because HE DOES NOT TESTIFY if he knows of a testimony in his favor. A testimony requires no less than two witnesses. That is the meaning of: "at the mouth of two witnesses or at the mouth of three witnesses shall the matter be established," but not at the mouth of one witness. That is why the sages of Mishnah have explained, who bears testimony on a person - the walls of his house do. Moreover, the members of his household testify about him. What are the walls of his house? They are the walls of his heart, AS WRITTEN: "Then Hezekiah turned his face towards the wall" (Yeshayah 38:2). The sages of the Mishnah have explained this to teach us that Hezekiah was praying from the walls of his heart.

12. The members of his household are his 248 body parts, SINCE THE BODY IS CALLED HOUSE. This is how the sages of the Mishnah have explained that a wicked person's sins are engraved on his bones. Similarly, the merits of a righteous man are engraved on his bones. Therefore, David said: "all my bones shall say" (Tehilim 35:10). That is why we were taught: who testifies on a person - the beams of his house... THE BEAMS OF HIS HOUSE are the bones OF THE SKULL that are constructed over the brain that is water. About this, it is written: "Who lays the beams of His chambers in the waters" (Tehilim 104:3).

10. אָמַר בּוֹצִינָא קְדִישָׁא, וְדַאי יִשְׂרָאֵל אֵינּוּן עֵצִים יְבֻשִׁים בְּאוּרֵייתָא, בְּגִין דְּאֲחִידוּ בְּאֵשׁ דְּהַדְיוּט, לְאוּ אֵינּוּן כְּדִקָּא חֲזִי, לְמַעַבְדּוּ בְּהוֹן נִיסָא, מִיַּד דְּאַנְתָּ נְחִיתת עֲלֵיהוּ בְּאוּרֵייתָא, בְּגִינְךָ נַחַת עֲלֵיהוּ אֵילְנָא דְחִינִי, וּמִצְוָה דְּאִיהוּ גַר יִי' וְאֲחִידת בְּהוֹן וְיְהוֹן חֲזִין. וְאוּמִין עֲבוּרִים דְּעֵלְמָא, אֲתוּקְדִין בְּהוּא גַר, וְהַאי אִיהוּ דְּאֲמַר נְבִיא, וְאַתָּה אֵל תִּירָא עֲבָדִי יַעֲקֹב וְאַל תַּחַת יִשְׂרָאֵל כִּי אֲתָךְ אָנִי וְגו'.

11. לֹא יָקוּם עַד אֶחָד בְּאִישׁ לְכָל עוֹן וְגו'. עַל פִּי שְׁנַי עֵדִים אִו עַל פִּי שְׁלֹשָׁה עֵדִים יָקוּם דְּבַר. פְּקוּדָא דְּאִ, לְהַעֲיֵד עֵדוֹת בְּב"ד, דְּלֹא יַפְסִיד חֲבֵרִיהּ מִמוֹנָא בְּגִינֵיהּ, אִי אֵית לֵיהּ עֵדוֹת בְּהַרְיָהּ. וְלֵית סְהַדוּתָא פְּחוֹת מִתְרִין, הַה"ד עַל פִּי שְׁנַיִם עֵדִים וְגו' יָקוּם דְּבַר, לֹא יָקוּם עַל פִּי עַד אֶחָד. וּבג"ד אוּקְמוּהּ מֵאֲרִי מְתַנִּיתִין, מִי מַעֲיֵד עַל הָאָדָם, קִירוֹת בֵּיתוֹ. וְלֹא עוֹד אֶלָּא אֲנָשֵׁי בֵּיתוֹ מַעֲיֵדִין עֲלָיו. מֵאֵי קִירוֹת בֵּיתוֹ. אֵינּוּן קִירוֹת לְבוֹ. וְיִסַּב חֲזִקְיָהּ פְּנִיו אֶל הַקִּיר, וְאוּקְמוּהּ רַבָּנָן, מִלְּמַד שֶׁהַתְּפִלָּל חֲזִקְיָהּ מִקִּירוֹת לְבוֹ.

12. אֲנָשֵׁי בֵּיתוֹ, אֵינּוּן רַמ"ח אֲבָרִים הִילֵיָהּ. דְּהַכִּי אוּקְמוּהּ מֵאֲרִי מְתַנִּיתִין, רָשַׁע עֲוֹנוֹתָיו חֲקוּקִים עַל עֲצָמוֹתָיו. וְהַכִּי צְדִיק, זְכוּתָיו חֲקוּקִים לוֹ עַל עֲצָמוֹתָיו. וּבג"כ אָמַר דּוֹד כָּל עֲצָמוֹתַי תֵּאמְרָנָה. וּבְגִינָהּ אֲתָמַר, וּמִי מַעֲיֵדִין עַל הָאָדָם קוֹרוֹת בֵּיתוֹ. גְּרָמִין בְּנוּיִן עַל מוֹחָא דְּאִיהוּ מִיָּא. וְעֲלֵיהוּ קֵא רְמִיז, הַמְּקָרָה בְּמִים עֲלִיוֹתָיו, הַמְּקָרָה לְשׁוֹן קוֹרוֹת.

13. Why are THE INIQUITIES ENGRAVED in the bones rather than in the flesh, the tendons and the skin? That is because the bones are white, and a black script is not recognizable except over white. This is similar to the Torah, which is white on the inside, THAT IS, THE PARCHMENT, and black on the outside, MEANING THE INK. Black and white are darkness and light. There is darkness that is blue, WHICH IS MALCHUT, about which it is written: "even the darkness is not dark for You" (Tehilim 139:12). Blue is black and is a female to the white, THAT IS ZEIR ANPIN, SINCE MALCHUT HAS NO LIGHT OF HER OWN EXCEPT WHAT SHE RECEIVES FROM ZEIR ANPIN. Furthermore, the body will be reinstated with its bones. Therefore, the merits and demerits are engraved on its bones and, if it is deserving, the body will be reinstated with its bones. If it is not DESERVING, it will not be reinstated and will not have a resurrection from the dead.

14. Furthermore, there are two witnesses regarding the person: a seeing eye and a hearing ear. The court counts and judges his iniquities. Furthermore, even the sun and moon testify about the person, as we explained: "Blow a Shofar at the new moon, at the full moon (lit. 'on the covering') on our feast day" (Tehilim 81:4). What is the meaning of "covering"? That is the day when the moon, WHICH IS MALCHUT, is covered. Why is it covered? That is because when Rosh Hashanah (the Jewish New Year) arrives, Samael will approach to demand punishment against her children, MEANING YISRAEL, WHO ARE THE CHILDREN OF MALCHUT, before the Holy One, blessed be He. And He will tell him to bring forth the witnesses, so he will bring with him the sun. As he is about to bring the moon, she is covered. At which place is she covered? HE RESPONDS: She goes up to that place regarding which it is said: 'Do not investigate into what is hidden from you', in order to reconcile the Holy One, blessed be He, with her children.

15. That is what the scripture says, "Blow a Shofar at the new moon, at the covering on our feast day" (Ibid.), meaning the area to which the Shechinah ascended. Regarding this, it is said, 'Do not investigate into what is hidden from you'. The iniquities that are in concealment need to be judged there between himself and his Creator. About the iniquities he committed in public, it is written: "He that covers up his sins shall not prosper" (Mishlei 28:13). The Shechinah from the side of Keter is the hidden world and the sages of the Mishnah have explained that a person needs to connect HIS INIQUITIES to that place, WHICH IS KETER. At that time, a period of Mercy arrives and Judgment passes away. Therefore, he recommends to connect ONE'S INIQUITIES TO KETER, to free him from the testimony OF MALCHUT. However, the wicked is not acquitted.

13. וְאִמְאֵי בְגֵרְמִין יִתִּיר מִבְּשָׂרָא וְגִידִין וּמִשְׂכָּא. בְּגִין דְּגֵרְמִין אֵינּוּן חוּרִין, וְכִתִּיבָא אוֹכְמָא, לָא אִשְׁתַּמּוּדְעָא אֲלָא מְגוּ חוּרוֹ. כְּגוּוּנָא דְאוּרִייתָא, דְּאִיְהִי חוּרוֹ מְלָגָאוּ, אוֹכְם מְלָבַר. אוֹכְם וְחוּר, חֲשֶׁךְ וְאוּר וְאִית חֲשֶׁךְ תְּכַלֵּת, וְאִתְמַר בֵּיה גַם חֲשֶׁךְ לָא יִחְשִׁיךְ מִמֶּךָ. וְתַכְלֵת אוֹכְם, אִיהוּ נּוֹקְבָא לְגַבֵּי חוּרוֹ. וְלָא עוֹד, אֲלָא דְגּוֹפָא עַל גֵּרְמִין עֲתִיד לְמִיקָם. וּבג"ד זְכוּוֹי וְחוּבוּי חֲקוּקִין עַל גֵּרְמִין דִּילִיָּהּ, וְאִם יִזְכָּה יְקוּם גּוֹפָא עַל גֵּרְמִין דִּילִיָּהּ. וְאִי לָאוּ, לָא יְקוּם, וְלָא יִהְיֵה לִיה תַּחֲיִית הַמֵּתִים.

14. וְלָא עוֹד, אֲלָא תְרִין סְהָדִין אֵינּוּן עַל ב"ג, עֵין רוּאָה וְאוֹזן שׁוֹמְעַת, וּב"ד סוֹפֵר, וְדָן חוּבוּי. וְלָא עוֹד, אֲלָא שְׁמַשָּׂא וְסִיְהָרָא סְהָדִין עַל ב"ג, כְּמָה דְאוֹקְמוּהָ תְקַעוּ בַחֲדָשׁ שׁוֹפֵר בְּפֶסַח לְיוֹם חֲגִינוּ. מְאִי בְּפֶסַח. בְּיוֹמָא דְסִיְהָרָא מִתְבַּסֵּת. וְאִמְאֵי מִתְבַּסֵּת. בְּגִין דְּכַד מְטִי רֵאשׁ הַשָּׁנָה, יִיתִי סְמָאל לְמִתְבַּע דִּינָא לְבִנּוּי קְמִי קוּדְשָׁא בְרִיךְ הוּא, וְהוּא יִימָא לִיָּה דִּיִּיתִי סְהָדִין. וְהוּא יִיתִי לְשְׁמַשָּׂא עֲמִיָּה. אֲזַל לְמִיִּיתִי סִיְהָרָא, וְהִיא מִתְבַּסֵּת. בְּאֵן אֲתֵר מִתְבַּסֵּת. אֲלָא סְלִיקַת, לְהֵהוּא אֲתֵר, דְּאִתְמַר בֵּיהּ בְּמַכּוּסָה מִמֶּךָ אַל תַּחְקוּר, לְפִיִּיסָא לִיָּה עַל בְּנֵהָא.

15. וְהִיא הוּא דְאִמְרָא קְרָא, תְקַעוּ בַחֲדָשׁ שׁוֹפֵר בְּפֶסַח לְיוֹם חֲגִינוּ. לְאֲתֵר דְּבִיָּה סְלִיקַת שְׁכִינְתָּא, דְּאִתְמַר בֵּיהּ וּבְמַכּוּסָה מִמֶּךָ אַל תַּחְקוּר. וְחוּבִין בְּאֲתַבְסִיָּא, תְּמַן צְרִיךְ לְמִידָן בִּינּוּ לְבִין קוּנּוּ. וְחוּבִין דְּאֲתַגְלוּיָא דְעֵבֵד לוֹן, אִתְמַר מַכְסָה פִּשְׁעֵיו לָא יִצְלִיחַ. דְשְׁכִינְתָּא מְסִטְרָא דְכִתְרָא אִיְהִי עֲלֵמָא דְאֲתַבְסִיָּא, וְאוֹקְמוּהָ מְאִרֵי מִתְנִיתִין, דְצְרִיךְ ב"ג לְחַבְרָא לָהּ לְהֵהוּא אֲתֵרָא, בְּהֵהוּא זְמַנָּא מְטִי זְמַנָּא דְרַחֲמֵי, וְאִעְבַר דִּינָא. וּבג"ד לְחַבְרִיָּה אִמְרָ לְזַכָּאָה לִיָּה בְעֵדוּתִיָּהּ. אֲבָל לְרַשָּׁע אֵין מְזַכִּין לוֹ.

16. Furthermore, the Holy One, blessed be He, and His Shechinah give CONSTANT testimony about the person AND NOT ONLY ON ROSH HASHANAH, AS MENTIONED. This is what is written: "I call heaven and earth to witnesses against you this day" (Devarim 4:26). Heaven is the one about which is written: "hear You (in) heaven" (I Melachim 8:32), THAT IS ZEIR ANPIN. Earth is the one about which is written, "and the earth is My footstool" (Yeshayah 66:1), THAT IS MALCHUT. In addition, the two witnesses are the Central Column, THAT IS ZEIR ANPIN, and the Righteous IS YESOD. They are Ayin and Dalet of Sh'ma and Echad (lit. 'one'), NAMELY AYIN FROM THE SPELLING OF SH'MA, AND DALET FROM ECHAD. THIS IS THE WITNESS (HEB. ED, AYIN-DALET) FROM THE ASPECT OF ZEIR ANPIN; there is another witness from, 'blessed is the Name of the glory of His Kingdom forever and ever (Heb. va'ed)', NAMELY ED FROM THE WORD 'VA'ED', WHICH IS A WITNESS FROM THE ASPECT OF YESOD IN ZEIR ANPIN, WHICH IS INCLUDED IN MALCHUT.

17. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death" (Devarim 17:6). That is Samael, who is essentially dead: "they carried it between two on a pole" (Bemidbar 13:23). "But at the mouth of one witness he shall not be put to death" (Devarim 17:6), meaning he shall have no portion in the one El.

18. "If a false witness rise up against any man...and the judges shall make diligent inquiry...then shall you do to him as he had thought to have done to his brother" (Devarim 19:16-19). This precept is to examine the witnesses seven times before sentencing one to death. The seven examinations are seven that correspond to: "those seven...the eyes of Hashem, they rove to and fro through the whole earth" (Zecharyah 4:10). THEY ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. Regarding them, it is said: "and will chastise you seven times for your sins" (Vayikra 26:28).

4. "then shall you do to him as he had thought to have done"

Rabbi Shimon talks about the fate of a corrupt witness, and we learn that such corrupt witnesses include Samael and the Serpent.

19. The following precept is to do to a witness convicted of false testimony as he thought to do to his brother. If the two false witnesses, Samael and the serpent, come to give false testimony against Yisrael that they confused between Vav and Zayin, NAMELY BETWEEN ZEIR ANPIN THAT IS CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, THAT IS ZAYIN. THAT IS, THAT THEY HAVE SINNED AND DISTANCED BY THEIR SIN THE VAV, WHICH IS ZEIR ANPIN, FROM THE ZAYIN, WHICH IS MALCHUT, which are the letters of 'zu (Zayin Vav)'. This is the meaning of, "This people which (Heb. zu) I have formed for Myself; they shall relate My praise" (Yeshayah 43:21), NAMELY, THIS ALLUDES TO THE PEOPLE THAT UNITES THE ZAYIN WITH THE VAV.

16. ועוד, קדשא ברוך הוא ושכינתיה סהדין על ב"ג, הה"ד הערותי בכם היום את השמים ואת הארץ. את השמים, ההוא דאתמר ביה ואתה תשמע השמים. ואת הארץ, ההוא דאתמר בה והארץ הדום רגלי. ועוד, תרין סהדין: עמודא דאמצעיתא, וצדיק. ואינון ע"ד, מן שמ"ע אחר. ער, מן ברוך שם כבוד מלכותו לעולם ועד.

17. על פי שנים עדים או שלשה עדים יומת המת, דא סמאל, מת מעקרו וישאווהו במוט בשנים. לא יומת על פי עד אחד, דלא יהא ליה חולקא באל אחד.

18. כי יקום עד חמס באיש וגו' ודרשו השופטים היטב וגו', ועשיתם לו כאשר זמם וגו'. פקודא דא לדרוש ולחקור העדים בז' חקירות, קודם דידין ליה בעונשא דמותא, בשבע חקירות, שבע לקבל שבעה אלה עיני יי' המה משוטטים בכל הארץ. בהון ויסרתי אתכם אף אני שבע.

19. פקודא בתר דא, לעשות לעד זומם כאשר זמם לעשות לאחיו. תרין סהדי שקרא דאינון סמאל ונחש, אי ייתון לאסהדא סהדותא דשקר על ישראל, דטעו בין ו' לז' דאינון אתון זו. והאי איהו עם זו יצרתי לי תהלתי יספרו.

20. The Vav will be united with the Zayin only by burning leavened bread, MEANING TO BURN THE KLIPTOT THAT TAKE HOLD between the Vav and the Zayin - THAT IS, BETWEEN ZEIR ANPIN AND MALCHUT. Even though according to the laws of the Torah IT IS PERMISSIBLE TO EAT to the end of the sixth hour of the day, the sages have decreed that you may eat to the end of the fourth hour, hold it in suspense during the fifth hour, and burn it at the beginning of the sixth. The sages of the Mishnah deduced from the testimony regarding the hours of the disposition of leaven THAT ACCORDING TO THE LAWS OF THE TORAH THE TIME TO BURN IS PAST THE SIXTH HOUR - AT THE SEVENTH HOUR, to the testimonial regarding the examination of witnesses about one who has killed someone, WHICH ALSO REQUIRE SEVEN EXAMINATIONS, AS MENTIONED ABOVE, and everything is explained in the Mishnah. It shall be fulfilled REGARDING SAMAEL AND THE SERPENT, "in the thing wherein they dealt proudly" (Shemot 18:11), WHICH MEANS, IN THE SAME THING THE EGYPTIANS PLANNED TO PUNISH YISRAEL, THEY WERE PUNISHED. That is the meaning of: "then shall you do to him, as he had thought" (Devarim 19:19).

20. וְלֹא יִתְיַחֵד ו' עִם ז', אֲלֵא בְשָׂרֶפֶת חֻמֵץ, דְּבִין ו' לְז'. וְאֵע"ג דְּמִדְּאֻרֵייתָא אִיהוּ עַד סוּף שִׁית, גְּזֵרוּ רַבָּנָן, אוֹכְלִין כָּל אַרְבַּע, וְתוֹלִין כָּל חֲמִשׁ, וְשׁוֹרְפִין בְּתַחֲלַת שָׁשׁ. וְאוֹלְפֵי מְאִירֵי מִתְנִיתִין מְסֵהֲרוֹתָא דְשַׁעֲתֵי דְחֻמֵץ, לְסֵהֲרוֹתָא דְבְּרִיקוֹת דְסֵהֲרֵי, דִּהְהוּא דִּהְרַג אֶת הַנֶּפֶשׁ. וְכֹלֵא מִפְּרִשׁ בְּמִתְנִיתִין. וְיִקְיִים בְּהוּן, אִירֵי בְּפִתְגָמָא דְחֻשְׁבּוֹ מִצְרָאֵי לְמִידָן וְכו'. וְהָאֵי אִיהוּ וְעִשְׂתִּים לּוּ בְּאִשְׁרֵי זָמַם.

5. The Small Sanhedrin and the Great Sanhedrin

Speaking about the higher court, Rabbi Shimon next tells the Faithful Shepherd that he was Gadol, the highest above the seventy greater Sanhedrin. He says that Moses is the friend of God and the friend of Malchut. He also talks about the lower court, and about the greater and smaller lamp lights. The greater lamp light is the light of God and the smaller is the song of the Levites.

21. The following precept is to accept the ruling of the Great Sanhedrin on them, which is Binah, which, from the aspect of Chesed, is called Elohim, WHICH IS BINAH, the great Sanhedrin, SINCE GREAT IS CHESED. It is great in judgment, WHICH IS THE LEFT, and great in finding merit, WHICH IS THE RIGHT. THIS MEANS THAT WHEN THE LEFT SIDE OF BINAH IS INCLUDED WITHIN THE RIGHT, WHICH IS CHESED, BOTH ARE CONSIDERED GREAT, as we learned in relation to the precept, "you may appoint (lit. 'appoint you shall appoint') a king over you" (Devarim 17:15), in which "appoint" is above IN BINAH, and "you shall appoint" is below, IN MALCHUT. In the same way one must accept upon himself the Great Sanhedrin FROM THE ASPECT OF BINAH, although he accepted upon himself the Small Sanhedrin FROM THE ASPECT OF MALCHUT. The small court consists of three from the aspect of the lower Shechinah - WHICH IS MALCHUT. The great court consists of those in the Great Sanhedrin OF 72 MEMBERS, SEVENTY SANHEDRIN JUDGES AND TWO SCRIBES.

21. פְּקוּדָא בְּתַר דָּא, לְקַבֵּל בֵּית דִּין הַגָּדוֹל עֲלֵיהוּ, בִּינָה, מְסִטְרָא דְגְדוּלָה אֲקָרִי אֱלֹהִים, בֵּית דִּין הַגָּדוֹל, רַב בְּדִינוּי, וְרַב בְּזִכּוּוּי, כְּגִוּוֹנָא דְאִתְמַר שׁוּם תְּשִׁים עֲלֶיךָ מֶלֶךְ בְּמִקּוּדָא, שׁוּם לְעֵילָא, תְּשִׁים לְתַתָּא. הֲכִי לְקַבֵּל עֲלֵיהּ ב"ד רַבְרַבָּא, אֵע"ג דְּקָבִיל עֲלֵיהּ ב"ד זְעִירָא. בֵּית דִּין זְעִירָא, בֵּית דִּין שֶׁל שְׁלֹשָׁה, מְסִטְרָא דְשְׁכִינְתָא תַתָּא. ב"ד רַבְרַבָּא, מְאִלִּין סְנֵהֲדְרֵי גְדוּלָה.

22. The holy luminary, RABBI SHIMON, said TO THE FAITHFUL SHEPHERD: The Great Sanhedrin consisted of seventy members, and you are the greatest of them all, as is written: "every great matter they shall bring to you, but every small matter they shall judge" (Shemot 18:22), which relates to the Great Sanhedrin and the Small Sanhedrin, ABOUT WHICH IT IS SAID, "GREAT MATTER" AND "SMALL MATTER." The Great Sanhedrin are from the aspect of the supernal Shechinah, WHICH IS BINAH, and the Small Sanhedrin are from the aspect of the lower Shechinah, WHICH IS MALCHUT.

22. אָמַר בּוֹצִינָא קְדִישָׁא, שְׁבַעִים סְנֵהֲדְרֵי גְדוּלָה הוּוּ, וְאַנְתָּ רַבְרַבָּא עַל כְּלָהּ, וְהִי כָּל הַדְּבָר הַגָּדוֹל יָבִיאוּ אֵלֶיךָ וְכָל הַדְּבָר הַקָּטָן יִשְׁפֹּטוּ הֵם. אִלּוּ הֵם סְנֵהֲדְרֵי גְדוּלָה, סְנֵהֲדְרֵי קְטָנָה. סְנֵהֲדְרֵי גְדוּלָה מְסִטְרָא דְשְׁכִינְתָא עֲלָא, סְנֵהֲדְרֵי קְטָנָה מְסִטְרָא דְשְׁכִינְתָא תַתָּא.

23. Moses is the best man of the King, ZEIR ANPIN; Aaron is the best man of the Queen. Together with them there are 72 members to the Sanhedrin, MEANING WITH THE SEVENTY SANHEDRIN JUDGES OVER WHOM MOSES AND AARON PRESIDE, which have the same number as Chesed, WHICH HAS THE NUMERICAL VALUE OF 72. Hence, THEY ARE CONSIDERED the Great Sanhedrin, SINCE CHESED IS CALLED GREAT, AS MENTIONED ABOVE. The Small Sanhedrin are from the aspect of the left, THAT IS MALCHUT, WHICH IS ERECTED FROM THE LEFT, ABOUT WHICH IT IS WRITTEN: "and the lesser light to rule the night" (Beresheet 1:16).

23. מֹשֶׁה שׁוֹשְׁבֵינָא דְמֶלֶכָא, אֶהְרָן שׁוֹשְׁבֵינָא דְמִטְרוֹנִיתָא. וְעִמְהוֹן שְׁבַעִין וְתֵרִין סְנֵהֲדְרִין, כְּמִנּוּן חֶסֶד, וּמֵהֲכָא סְנֵהֲדְרֵי גְדוּלָה. סְנֵהֲדְרֵי קְטָנָה, מְסִטְרָא דְשְׁמָאלָא, אֶת הַמָּאוֹר הַקָּטָן לְמִמְשַׁלַּת הַלַּיְלָה.

24. Due to this, Tiferet IS CONSIDERED "the greater light to rule the day" (Ibid.), BECAUSE it says about it, "Hashem will command His steadfast love (Heb. Chesed) in the daytime" (Tehilim 42:9). SINCE IT IS CHESED, IT IS CALLED THE GREATER LIGHT. "And the lesser light to rule the night" means: "and in the night His song shall be with me" (Ibid.), that is, the song of the Levites, which is Yesod IN MALCHUT, ACCORDING TO THE MEANING OF THE WORDS: "the son of Jesse lives on the ground" (I Shmuel 20:31), IN WHICH 'LIVES' REFERS TO YESOD, AND THE GROUND IS MALCHUT. He has composed ten types of songs in Tehilim, MEANING 'BLESSED', 'A SONG', 'A POEM', ETC. The Righteous is to the left, MEANING YESOD IN MALCHUT, AND THE LEFT, "the lesser light" is the Shechinah that was taken from the left.

24. ובג"ד, תפארת את המאור הגדול לממשלת היום, דאתמר ביה יומם יצוה יי' חסדו. את המאור הקטן לממשלת הלילה, ובלילה שירה עמי. שיר הלויים, ודא יסוד. בן ישי חי על האדמה. דתקין עשר מיניי תהלים, בשירה. ואיהו צדיק לשמאלא, את המאור הקטן, ודא שכינתא, דאתנטילת משמאלא.

1. He who brings out an evil name

The Faithful Shepherd begins Ki Tetze by talking about people who defame someone's character, and how they must be punished. He refers in this context to a person who defames a virgin of Yisrael, to the spies who went out and gave false reports about the land they saw, and to Esther, who was worthy of the Holy Spirit. He says that those who know only the surface or revealed interpretation of the Torah know nothing of its mysteries; they are poor in knowledge and are referred to as riding upon an ass. They are from the aspect of the Tree of Knowledge of Good and Evil. Moses talks about the mystery of Esther and her relationship with the Shechinah who gives a person many special attributes. Esther was protected from Ahasuerus just like Sarai was protected from the Pharaoh. The Faithful Shepherd returns to the issue of defamation, and says that those who speak ill of the Shechinah will be stricken in their souls. He talks about the righteous man with whom things do not go well, and the evil man with whom they do. We learn that when the Torah was given, the first tablets that were broken were comparable to virginity in that they testified to the whole Torah; the Torah's groom, Moses, broke her virginity. Next Elijah and all the heads of the Yeshivah bless the Faithful Shepherd. Elijah speaks to Moses about his role and the role of Abraham in relationship to Malchut; he says that Moses spoke out against Yisrael when they made the golden calf and thus he defamed Malchut.

Ra'aya Meheimna (the Faithful Shepherd)

1. "and they shall fine him a hundred shekels of silver..." (Devarim 22:19). We are commanded to punish whoever defames someone's character. This is the meaning of, "and they shall fine him a hundred shekels of silver, and give them to the father of the girl, because he has brought out an evil name upon a virgin of Yisrael." THE FAITHFUL SHEPHERD SAID, Sages, this applies to after the wedding, since he says, "I found not your daughter a virgin" (Ibid. 17). Not all evil names are alike, since the spies who spread an evil name on the land were punished for it by dying and not meriting it. A woman is like ground, WHICH IS WHY THE SPIES WERE CONSIDERED AS ONE DEFAMING THE CHARACTER OF A WOMAN. It is like the explanation that Esther was the ground.

2. You may say that Esther has a bad reputation BY SAYING that she was defiled with Ahasuerus, YET she was worthy that the Holy Spirit, WHICH IS MALCHUT, would be clothed in her as written, "Esther put on her royal apparel" (Ester 5:1). IN THAT CASE, YOU ARE BRINGING OUT AN EVIL NAME ON MALCHUT. Yet the Holy One, blessed be He, said, "I am Hashem, that is My name, and My glory will I not give to another, neither My praise to carved idols" (Yeshayah 42:8), WHICH IS THE SHECHINAH CALLED 'NAME', 'GLORY' AND 'PRAISE'. The Holy Spirit is the Shechinah and is a name that was clothed with Esther. HOW CAN YOU SAY SHE WAS DEFILED WITH AHASUERUS?

3. Yet sages, woe to those who eat the chaff and ears of corn of the Torah, THAT IS, WHOSE TORAH IS MIXED OF GOOD AND EVIL LIKE CHAFF AND EARS OF CORN THAT ARE A MIXTURE OF FOOD AND KLIPOT. Such a man knows nothing of the mysteries of the Torah, but only light and weighty precepts; the light is the chaff of the Torah, NAMELY THE REFUSE, and the weighty precepts of the Torah are wheat, WHICH CONTAINS BOTH FOOD AND REFUSE. CHET AND TET OF WHEAT (HEB. CHITAH) ARE THE REFUSE AND HEI IS GOOD. THIS IS THE SECRET OF the Tree of Knowledge of Good and Evil, AS THE SAGES SAID THAT THE TREE OF KNOWLEDGE OF GOOD AND EVIL WAS WHEAT.

רעיא מהימנא

1. וְעָנְשׁוּ אוֹתוֹ מֵאָה כֶּסֶף וְגו'. פְּקוּדָא דָּא, לְדוֹן בְּדִין, מוֹצִיא שֵׁם רַע. הֵה"ד, וְעָנְשׁוּ אוֹתוֹ מֵאָה כֶּסֶף וְנָתְנוּ לְאָבִי הַנְּעֵרָה כִּי הוֹצִיא שֵׁם רַע עַל בְּתוּלַת יִשְׂרָאֵל. רַבָּנָן, וְהָאִי אִיהוּ בְּתַר נְשׂוּאִין, דְּאָמַר לָא מְצֵאתִי לְבַתְךָ בְּתוּלִים, וְלֹא כָּל שֵׁם רַע שְׁקוּל, דְּמַרְגְּלִים דְּאִפְּיִקוּ שׁוּם בִּישׁ עַל אַרְעָא, אֲתַעְנְשׁוּ בְּגִינָה, וּמִיתוּ וְלֹא זָכוּ לָהּ. וְאֲתַתָּא קִרְקַע אִיהִי בְּאַרְעָא, כְּמָה דְּאוּקְמוּהָ, אֲסַתֵּר קִרְקַע עוֹלָם הֵיתָה.

2. וְאִי תִימְרוּן שׁוּם בִּישׁ עָלֶיהָ, דְּאֲסַתְּאֲבַת בְּאַחְשׁוּרוֹשׁ, וְחֻכְתָּה לְאַתְלַבֶּשָׁא בַּה רוּחָא דְקִדְשָׁא הֵה"ד וְתַלְבֶּשׁ אֲסַתֵּר מַלְכוּת. הָא אָמַר קוּדְשָׁא בְּרִיךְ הוּא, אָנִי יי' הוּא שְׁמִי וְכְבוֹדִי לְאַחַר לֹא אֲתֵן וְתַהֲלִתִּי לְפִסְלִים. וְרוּחָא דְקִדְשָׁא שְׁכִינְתָא הוּת, דְּאִיהִי שֵׁם דְּאַתְלַבֶּשֶׁת בְּאַסְתֵּר.

3. אֲבַל רַבָּנָן, וְוִי לְאִינוּן דְּאֲכַלִּין תְּבִין תְּבִל דְּאוּרִייתָא וְלֹא יָדַע בְּסַתְרֵי דְּאוּרִייתָא, אֲלֵא קְלִין וְחִמּוּרִין דְּאוּרִייתָא, קְלִין תְּבִין דְּאוּרִייתָא, חוּמְרָא דְּאוּרִייתָא, חֶטָּה, חֶטָּה ה', אִילְנָא דְּטוֹב וְרַע.

4. It is not the custom of the King and the Matron to ride a donkey (Heb. chamor), NAMELY THE LITERAL UNDERSTANDING (HEB. CHOMER) OF THE TORAH, WHICH IS WHEAT AND THE TREE OF KNOWLEDGE OF GOOD AND EVIL AS MENTIONED. Instead they ride on horses, THE SECRET OF THE MYSTERIES OF THE TORAH. This is the meaning of, "you ride upon your horses, your chariots of salvation" (Chavakuk 3:8). For Malchut is not treated lightly so as to have the Queen ride on a donkey, and even more so the King, for it is no place for commoners and servants, THAT IS METATRON THAT IS CALLED A COMMONER AND A SERVANT, whose way is to ride a donkey. This is why it says of Messiah, WHEN YISRAEL WILL HAVE NO MERIT, "humble (Heb. ani), and riding upon an ass" (Zechariah 9:9). Ani stands for the Mishnah orders of Eruvin, Nidah and Yevamot, THE INITIALS OF WHICH FORM 'ANI (ENG. 'POOR')'. The rest of the orders of the Mishnah are comprised in these, WHICH INDICATES THAT AS LONG AS ONE DOES NOT KNOW THE MYSTERIES OF THE TORAH BUT ONLY THE REVEALED TORAH, ONE IS POOR IN KNOWLEDGE AND RIDING UPON AN ASS, WHICH IS THE ASPECT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL. THE HOLY ONE, BLESSED BE HE, is not considered a King until He rides on His horse, which is the Congregation of Yisrael, NAMELY MALCHUT, ACCORDING TO THE SECRET OF, "I COMPARE YOU, O MY LOVE, TO A MARE OF THE CHARIOTS OF PHARAOH" (SHIR HASHIRIM 1:9), WHICH IS WHOLLY GOOD WITHOUT ANY EVIL.

5. The Holy One, blessed be He, outside His place is not a King. When He returns to His place, "Hashem shall be King" (Zechariah 14:9). It is said of Yisrael as well that all Yisrael are princes. Like the father the children are not princes until they return to the land of Yisrael. You may say that he WHO RIDES A DONKEY is a commoner, AND HE ANSWERS, though he is a commoner in relation to his Master, do not treat lightly a blessing from a commoner, for this commoner is the servant Metatron, AND IT IS HE WHO RIDES THIS DONKEY. The first man, who did not keep the glory he was given BY EATING OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL, was brought down to eat together with his donkey, WHICH IS THE ASPECT OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL and he said TO THE HOLY ONE, BLESSED BE HE, I and my donkey shall eat from the same trough. Issachar merited this donkey by being called, "Issachar is a strong ass" (Bereshheet 49:14), BECAUSE HE SUBDUED THIS DONKEY CALLED A STRONG (HEB. GEREM) ASS BY BRINGING HIM DOWN THE STAIRCASE (HEB. GEREM).

6. The sages who wrote the Mishnah SAID THAT it is said of the Matron, WHO IS MALCHUT, "and His kingdom rules over all" (Tehilim 103:19), SINCE SHE RULES OVER THE KLIPOT AS WELL. THEREFORE, after Esther put on THE ROYAL APPAREL, IN ACCORDANCE WITH THE SECRET OF THE VERSE, "ESTHER PUT ON HER ROYAL APPAREL (HEB. MALCHUT)," Esther ruled over Ahasuerus and his people, and it is said of them, "and slew of their foes" (Ester 9:16). If you say that AHASUERUS mated with her, heaven forbid. Though they were in the same house, SHE DID NOT MATE WITH HIM, but was like Joseph of whom it says, "And she laid up his garment (Heb. bigdo) by her" (Bereshheet 39:16). The word 'bigdo' is employed, which is derived from, "traitors have dealt treacherously (Heb. bagdu)" (Yeshayah 24:16). THIS IS HIS MOST OUTER ASPECT, WHICH THE KLIPOT CAN BE ATTACHED TO.

4. לִית דְּרֵכָא דְמַלְכָא וּמַטְרוֹנִיתָא, לְמַרְכָּב עַל חֲמָרָא, אֲלֵא עַל סוּסוֹן. הֵה"ד כִּי תִרְכַּב עַל סוּסִיךָ מִרְכַּבוֹתֶיךָ יְשׁוּעָה. דְּאִין מְזַלְזֵלִין בְּמַלְכוּתָא, לְמַרְכָּב מַטְרוֹנִיתָא עַל חֲמָרָא. כ"ש מַלְכָּא, לִית דִּין אֲתֵר הַדְּיוּט עֶבֶד, דְּאַרְחִיהּ לְמַרְכָּב עַל חֲמָרָא. וּבג"ד כְּתִיב בֵּיהּ בְּמַשִּׁיחַ, עָנִי וְרוֹכֵב עַל חֲמוֹר. עָנִי אִיהוּ תַמָּן בְּסִימָן, עֲרוּבִין נְדָה יְבָמוֹת, וְשָׂאֵר מִתְנִיחִין בְּכֻלָּל. וְלֹא אֲתַקְרִי תַמָּן מַלְךְ, עַד דְּרֵכִיב בְּסוּסֵי אֵילִיָּהּ כְּנֶסֶת יִשְׂרָאֵל.

5. קוּדְשָׁא בְּרִיךְ הוּא כַּד אִיהוּ לְבַר מֵאַתְרֵיהּ, לֹא אִיהוּ מַלְךְ. וְכַד אֲתַהֲדֵר לְאַתְרֵיהּ, וְהִיָּה יִי' לְמַלְךְ. וְהִכִּי יִשְׂרָאֵל, אֲתַמַּר בְּהוֹן, כָּל יִשְׂרָאֵל בְּנֵי מַלְכִים. כְּגוֹנָא דְאַבָּא, אִינוּן בְּנוֹי. לֹא אִינוּן בְּנֵי מַלְכִים, עַד דִּיהֲדֵרוּן לְאַרְעָא דִּישְׂרָאֵל. וְאִי תִימָא דְהַדְּיוּט דָּא, אֶף ע"ג דְּאִיהוּ הַדְּיוּט לְגַבֵּי מְאִרִיָּה, עָלִיָּה אֲתַמַּר, אֵל תְּהִי בְּרַכַּת הַדְּיוּט קְלָה בְּעִינֵיךָ. וְהַדְּיוּט דָּא לְגַבֵּי מַלְכָּא עֶבֶד מַטְטְרוֹן. וְאֲדָם קְדַמָּאָה דְלֹא נָטַר יִקְר דִּיהֲבוּ לִיָּה, נַחְתּוּ לִיָּה לְמִיכַל עִם חֲמָרִיָּה, וְאָמַר אָנִי וְחֲמוֹרִי נֹאכַל בְּאַבוּס אַחַד. וְיִשְׁשַׁכֵּר בְּהַאי חֲמָרָא, זְכָה לְאַתְקְרִי יִשְׁשַׁכֵּר חֲמוֹר גְּרָם.

6. וְרַבָּנִן מְאִרֵי מִתְנִיחִין, מַטְרוֹנִיתָא אֲתַמַּר בְּהּ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה, בְּתֵר דְּאַתְלַבְּשָׁא בֵּיהּ אֲסִתֵּר, שְׁלִיטַת אֲסִתֵּר עַל אַחְשׁוּרוּשׁ וְאוּמָתִיָּה. וְאַתְמַר בְּהוּ וְהָרוּג בְּשׁוֹנְאֵיהֶם. וְאִי תִימָא דְאַתְיַיְחַד עִמָּה. אֶף עַל גַּב דְּהוּוּ בְּבֵיתָא חָדָא, ח"ו. אֲלֵא, כְּגוֹנָא דִּיוֹסְפָה, דְּאַתְמַר בֵּיהּ, וְתַנַּח בְּגָדוֹ אֶצְלָהּ, וְלֹא לְבוּשׁוֹ, אֲלֵא בְּגָדוֹ, לִישְׁנָא דְבוּגָדִים בְּגָדוֹ.

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7. There is a great mystery here, which is why 'Esther' is derived from mystery (Heb. seter), as written, "You are my hiding place (Heb. seter)" (Tehilim 32:7), since the Shechinah hid her from Ahasuerus and gave him a female demon instead while she returned to Mordechai's arm. And Mordechai, who knew the explicit Name and the seventy tongues, did all this with wisdom. This is why the sages of the Mishnah stated that even regardless of this, a man must speak with his wife before he mates with her, because she might have been exchanged with a female demon.

8. This is true for a woman who comes from the aspect of the Tree of Knowledge of Good and Evil, AND AN EXCHANGE WITH A FEMALE DEMON APPLIES TO HER, but if she is from the Shechinah she remains unchanged. This is the meaning of, "For I am Hashem, I do not change" (Malachi 3:6). "I" is the Shechinah, who has no fear from the other sides, NAMELY THE KLIPOT. This is the meaning of, "All nations before Him are as nothing" (Yeshayah 40:17).

9. Wherever the Shechinah is, there are many special attributes. Hence, since the Shechinah was clothed in her, Esther was worthy of having special things done to her like Sarah, whom the Holy One, blessed be He, kept, and since the Shechinah was with her He kept her from Pharaoh. The Holy One, blessed be He even made her clothes and jewels have special qualities due to the Shechinah that was with her. For that reason, when Pharaoh came to TOUCH her sandal, THE ANGEL struck him with it, and the same happened with all her jewelry. Each jewel he would touch struck him until that defiled one left her and brought her back to her husband.

10. If this is true for her jewels, it is much more so that whoever touched her body, even her finger, for the purpose of mating, THEN, "and the stranger that comes near shall be put to death" (Bemidbar 1:51), since the Holy One, blessed be He, did not give him permission to come near her. This is the meaning of, "I am Hashem, that is My name, and My glory will I not give to another" (Yeshayah 42:8).

11. For that reason not every SPREADING OF an evil name is the same. The spies who defamed the land of Yisrael died. Those who speak ill of the Shechinah are most certainly struck in their souls, for those who spoke ill about the land were struck bodily and committed suicide. But whoever defames the Shechinah, his soul is stricken. This applies to whoever knows this secret OF BRINGING OUT AN EVIL NAME ON THE SHECHINAH, and whose eyes are open. But a person whose eyes are shut is not punished as severely.

7. וְהָכָא סֵתְרָא רַבְרַבָּא. וּבְגִין דָּא, אֶסְתֵּר: לְיִשְׁנָא דְסֵתְרָא, אֵתָּה סֵתֵר לִי, שְׂכִינְתָּא אֶסְתִּירַת לָהּ מֵאַחַשְׁוֵרוּשׁ, וְיֵהִיב לִיָּה שִׂידָה בְּאַתְרָהּ, וְאַתְהִדְרַת אִיָּהּ בְּדְרוּעֵיהּ דְּמִרְדֵּכִי. וּמִרְדֵּכִי דִּהוּהּ יָדַע שְׂמָא מִפְּרָשׁ, וְשִׁבְעִין לְשׁוֹן, עֶבֶד כָּל דָּא בְּחֻכְמָתָא. וּבְגִין דָּא אֻקְמוּהּ מֵאַרְי מִתְנִיתִין, דְּאִפִּילוּ בְּלֵא דָּא, אִית לִיָּה לִבֵּי קוֹדֵם דִּיתִיחַד עִם אֶתְתִּיהּ, לְמַלְלָא עִמָּהּ, בְּגִין דְּשְׂמָא שִׂידָה אֶתְחַלְפָּא בְּאַתְתִּיהּ.

8. וְדָא בְּאַתְתָּא מֵאִילָנָא דְטוֹב וְרַע, אֲבָל אִם הִיא מִשְׂכִּינְתָּא, לִית לָהּ שְׁנוּי, הֵה־ד אֲנִי יִי' לֹא שְׁנִיתִי. אֲנִי: דָּא שְׂכִינְתָּא. וְלִית לָהּ דְחִילוּ מִכָּל סֵטְרִין אַחֲרֵינִין. הֵה־ד, כָּל הַגּוֹיִם כְּאִין נִגְדוּ.

9. וּבְאַתְרָא דְשְׂכִינְתָּא תַּמָּן, כְּמָה סְגוּלוֹת תַּמָּן. וּבְגִין דְּאֶסְתֵּר אֶתְלַבַּשְׁת שְׂכִינְתָּא בֵּהּ, חֲזִיא הוּת לְמַעַבְד עִמָּהּ כְּמָה סְגוּלוֹת. כְּגוּוֹנָא דְשֶׁרָה, קוֹדֶשָׁא בְּרִיךְ הוּא נְטִיר לָהּ, בְּגִין שְׂכִינְתָּא דִּהוּת עִמָּהּ, נְטִיר לָהּ מִפְּרָעָה, וְאִפִּילוּ לְבוּשָׁה וְתַכְשִׁיטֵיהּ בְּכֻלְהוּ שְׁוֵי קוֹדֶשָׁא בְּרִיךְ הוּא סְגוּלוֹת, בְּגִין שְׂכִינְתָּא. וּבְגִין דָּא, אֵתָּא פְּרָעָה לְסַנְדְּלָא, מִחָא לִיָּה עִמִּיהּ. וְהִכִּי נִמְי בְּכָל תַּכְשִׁיטִין דִּילָהּ. בְּכָל תַּכְשִׁיט וְתַכְשִׁיט דִּהוּהּ נִגַּע בֵּיהּ, מִחֵי לִיָּה, עַד דְּאַתְפָּרַשׁ מִנָּהּ הֵהוּא טָמֵא, וְאַחֲזֵר לָהּ לְבַעֲלָהּ.

10. וְאִי בְּתַכְשִׁיטִין דִּילָהּ כֶּךָ, כִּ"ש מֵאֵן דִּנְגַע בְּגוּפָא. וְאִפִּילוּ בְּאַצְבַּע דִּילָהּ, לְסֵטְרָא דִּיחֻודָא, וְהִזְר הֶקְרַב יוּמַת. דְּקוֹדֶשָׁא בְּרִיךְ הוּא לֹא יֵהִיב לִיָּה רְשׁוּ לְמִקְרַב גְּבַהּ, הֵה־ד אֲנִי יִי' הוּא שְׂמִי וְכְבוֹדִי לְאַחַר לֹא אֶתָּן.

11. וּבְגִין דָּא, לֹא כָּל שִׁר שְׂקוּל. מְרַגְלִים דְּאִפִּיקוּ שׁוּם בִּישׁ עַל אַרְעָא דִּישְׂרָאֵל מִיתוּ. מֵאֵן דְּאִפִּיק שׁוּם בִּישׁ עַל שְׂכִינְתָּא, כָּל שְׂכֵן דְּלִקְוִין בְּנִשְׁמַתְהוּן. דְּאִלִּין דְּאִפִּיקוּ שׁוּם בִּישׁ עַל אַרְעָא, לְקוּ בְּגוּפִיָּהּ, וּמִיתַת גְּרַמִּיָּהּ מִיתוּ. אֲבָל מֵאֵן דְּאִפִּיק שׁוּם בִּישׁ עַל שְׂכִינְתָּא, גְּשַׁמְתָּא דִּלְהוֹן לְקָאָה. וְהִיא לְמֵאֵן דִּינַע רְזָא דָּא, וְעִינוּי פְּתַחִין. אֲבָל מֵאֵן דְּעִינוּי סְתוּמִין, לִית לִיָּה עוֹנָשָׁא כָּל כֶּךָ.

12. As for what the sages of the Mishnah said to them that a raped wife is permitted to remain with her husband, permission and prohibition in the Mishnah speak only of human matters and a woman who is from the Tree of Knowledge of Good and Evil. But the case of a woman who is from the Tree of Life is not as that of those FROM THE TREE OF KNOWLEDGE OF GOOD AND EVIL, since whoever is from the Tree of Life is a righteous person with whom things are well. Of him it is said, "No evil shall happen to the just" (Mishlei 12:21), nor to his just wife. We learned that from Sarah in the house of Pharaoh - that he had no permission to come near her.

13. Whoever is righteous but for whom things go badly, namely, he who is from the Tree of Knowledge of Good and Evil, since there is evil PRESENT with him, "For there is not a just man upon earth who... never sins" (Kohelet 7:20). As for an evil man for whom things go well, it is that the Evil Inclination overpowered his Good Inclination. HENCE they said that it is well with him, because the good is under the power OF THE EVIL MAN. And since the evil dominates the good, he is an evil man, since whoever is stronger receives the name. IF THE GOOD OVERCOMES THE EVIL, HE IS CALLED A RIGHTEOUS MAN THAT IT IS EVIL WITH HIM, SINCE EVIL IS UNDER HIS POWER. IF EVIL OVERCOMES GOOD HE IS CALLED AN EVIL MAN THAT IT IS WELL WITH HIM, SINCE GOOD IS UNDER HIS POWER. An evil man with whom things are evil is another EI, who is Samael. It is evil with him, namely the poison of death, which is idol worshiping, OF WHICH IT IS WRITTEN, "Evil shall slay the wicked" (Tehilim 34:22). For that reason a raped WOMAN is considered so only if that soul has a mixture of good and evil.

14. When the Torah was given, her tablets that were likened to virginity were broken. JUST AS VIRGINITY IS A TESTIMONY TO THE VIRGIN'S HONESTY, SO THE TABLETS THAT WERE GIVEN BEFORE THE EYES OF ALL YISRAEL WERE A TESTIMONY TO THE WHOLE TORAH. And the Holy One, blessed be He, again gave her to Yisrael to keep her. And the oral Torah is called Halachah given to Moses on Sinai. MOSES WAS THEREFORE CALLED THE BRIDE'S GROOM OF THE TORAH. And the groom of the Torah broke her virginity, WHICH IS THE FIRST SET OF TABLETS. Whoever speaks ill of her and says that Torah is not LIKE THE FIRST ONE, since her tablets were broken, the Holy One, blessed be He, will speak to him, who is the girl's father, NAMELY OF that daughter who is IMPLIED in the word Beresheet (In the beginning), SINCE BERESHEET IS SPELLED WITH THE LETTERS OF 'BAT ROSHI (ENG. 'THE DAUGHTER OF MY HEAD')', TO INDICATE THAT THE TORAH IS the King's daughter. THEN the Holy One, blessed be He, spoke: "And they shall spread the cloth" (Devarim 22:17), and the parchment of the Torah scroll unfolds, and they shall see that it is written in it, "Hew for yourself two tablets of stone like the first, and I will write upon these tablets the words that were on the first tablets, which you did break" (Shemot 34:1).

15. Immediately Elijah rose with all the heads of the Yeshivah and they blessed him. And ELIJAH said TO THE FAITHFUL SHEPHERD, Sinai, Sinai, it would have been worthy for us to listen to your words and be silent, yet with permission from the Holy One, blessed be He, and His Shechinah, I wish to say something to you, in your honor. He said to him, speak.

12. ומה דרבנן דמתניתין שויין קמיוהו, דאתתא אנוסה מותרת לבעלה. ודאי איסור והיתר דמתניתין לא ממלל אלא במיליה דב"נ, ואתתא דאיהו מאילנא דעץ הדעת טוב ורע. אבל אתתא דאיהו מאילנא דחיי, לאו לה דינא כאלין, דההוא דאילנא דחיי, צדיק וטוב לו. ובגיניה אתמר, לא יאונה לצדיק כל און, ולא לבת זוגו צדקת. ואולימנא משרה בביתא דפרעה, דלא הוה ליה רשו למקרב בהדה.

13. ומאן דאיהו צדיק ורע לו, האי דאיהו מאילנא דטוב ורע, דכיון דרע עמיה, אין צדיק אשר לא יחטא בההוא רע, בתר דאיהו עמיה. רשע וטוב לו, דאתגבר יצר הרע על יצר טוב, אתמר וטוב לו, טוב איהו תחות רשותיה, ובגין דרע שליט על טוב, רשע איהו, דההוא דאתגבר נטיל שמא. רשע ורע לו, אל אחר סמאל, ורע לו, סם המות דיליה עכו"ם, תמותת רשע רעה. ובג"ד, אנוסה לאו איהו, אלא אי אית בה תערובת בההיא נשמתא, דטוב ורע.

14. ואורייתא דאתייהיבת, אתפרו לוחין דילה, דאינון משולים לבתולים. וקודשא בריך הוא הדר יהיב לון לישראל, לגטרא לה, אורייתא דבע"פ אתקריאת הלכה למשה מסיני. וחתן דידה, תבר בתולים דילה. ומאן דאפיק שום ביש עלה, דיימא דהא ההיא אורייתא לאו איהו דא, דהא לוחין דילה אתפרו. קודשא בריך הוא יימא ליה, דאיהו אבי הנערה, בת, דאיהו בתיבת בראשית, איהו בריתא דמלכא, קודשא בריך הוא אמר ומרשו השמלה, ואתפתחת יריעה מס"ת, ויחזון דאתמר ביה, פסל לך שני לוחות אבנים כראשונים וכתבתי על הלוחות את הדברים אשר היו על הלוחות הראשונים אשר שפרת.

15. מיד קם אליהו, וכל מארי מתיבתא, וברכו ליה, ואמרו סיני סיני, הכי אתחזויא למשמע מלון דילך ולשתוק, אבל ברשותא דקודשא בריך הוא ושכינתיה, אנא בעי למללא מלה לגבך, ליקרא דילך. א"ל אימא.

16. ELIJAH opened and said, Faithful Shepherd, the Holy One, blessed be He gave this bride of yours, NAMELY MALCHUT to Abraham to bring up for you. And since he kept her she is called his daughter. This is what is meant by the saying that Abraham had a daughter whose name was 'Bakol (lit. 'in all')'. By her he observed the whole Torah even to the Eruv Tavshilin (an action allowing one to cook on holiday for Shabbat). This is the meaning of, "and kept My charge" (Beresheet 26:5). And he brought her up, as written, "And he brought up Hadassa" (Ester 2:7). And the Holy One, blessed be He, blessed him for her sake, as written, "and Hashem had blessed Abraham in all things (Heb. bakol)" (Beresheet 24:1). He brought her up with every good virtue and was charitable to her. He raised her to greatness, with the quality of kindness (Chesed) of Abraham. His house was, for her sake, wide open to do kindness to all the people of the world.

17. Since he was kind to her, when Abraham's children were exiled because of their many iniquities in Egypt, the Holy One, blessed be He, said, 'Faithful Shepherd, go and be kind to him who did kindness by you, since I gave him your bride, WHO IS MALCHUT, to raise with good qualities'. And he raised her BY DRAWING HER thirteen attributes of mercy implied in the three words, Vav Hei Vav, Aleph Nun Yud, Vav Hei Vav, which are THE INITIALS OF Vav, since the 72 names are comprehended in them AS THE FIRST OF THE 72 NAMES IS VAV HEI VAV, THE MIDDLE ONE IS ALEPH NUN YUD AND TOWARDS THE END IS THE SECOND VAV HEI VAV. 72 IS the numerical value of Chesed, with which Abraham overcame the 72 nations, WHICH ARE THE SEVENTY NATIONS, ESAU AND ISHMAEL. Through your bride, NAMELY MALCHUT, he had a special property through the 72 names AFTER MALCHUT RECEIVED THEM, and he overcame every nation and tongue.

18. For that reason IT IS WRITTEN, "That caused His glorious arm to go at the right hand of Moses" (Yeshayah 63:12), WHICH IS MALCHUT, and "dividing the water" (Ibid.) by tearing the water into twelve pieces, the numerical value of Vav Vav. And by merit of Aleph IN THE FULLY SPELLED VAV (VAV ALEPH VAV) THAT INDICATES THE ILLUMINATION OF BINAH, You turned the sea into dry land. In it the Egyptians drowned, who did not believe in the Vav, WHICH IS ZEIR ANPIN, which is THE NUMERICAL VALUE OF one. In the future to come it will be fulfilled in Yisrael, the seed of Abraham, "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). In you it shall be fulfilled, "That caused His glorious arm to go at the right hand of Moses, dividing the water" of the Torah, to make yourself, "an everlasting name" (Yeshayah 63:12). There you shall attain your bride.

19. Since this daughter, NAMELY MALCHUT, was given to Yisrael, it is your Halachah from the left side, Halachah attributed to Moses from Sinai, SINCE HALACHAH IS SPELLED WITH THE SAME LETTERS AS 'THE BRIDE (HEB. HAKALAH)'. For on the right side, your Halachah is the letter Hei, NAMELY HEI from the side of the name Abraham, AND IT IS Yud from THE SIDE OF THE NAME Isaac. And everything is Hei Yud of THE NAME Elohim. And you are Vav, SINCE MOSES IS THE ASPECT OF ZEIR ANPIN, WHICH IS VAV, which is the full spelling of MALCHUT and her perfection. AND SHE IS CALLED a full cup. For at first she was the throne of Yud Hei, IN WHICH 'THRONE (HEB. KES, CAF SAMECH) HAS NO VAV AND THE NAME YUD HEI IS WITHOUT VAV HEI. At the end it is a cup (Heb. kos, Caf Vav Samech) full of the blessing of Yud Hei Vav Hei, SINCE THE CUP IS FULL AND THE NAME IS COMPLETE.

16. פתח ואמר, רעיא מהימנא, האי כלה דילך, קודשא בריך הוא יהב לה לאברהם לגדלא לה לגבך, ובגין דאיהו נטיר לה, אתקריאת ברתייה. הה"ד, בת היתה לו לאברהם ובכל שמה. ובה קיים כל אורייתא כלה, ואפילו עירובי תבשילין. הה"ד, וישמור משמרתו וגו'. ואיהו הוה לגבה אומן, כגון ויהי אומן את הדסה. וקודשא בריך הוא בריך ליה בגינה, הה"ד וי' ברך את אברהם בכל. וגדיל לה מכל מדות טבין, וגמיל לה חסד, וסליק לה בגדולה במדת חסד דאברהם, והוה ביתיה בגינה פתוח לרווחה, למגמל חסד עם כל באי עולם.

17. ובגין דאיהו גמיל חסד עמה, כד בנוי דאברהם הוה ממושכנין בכמה חובין במצרים, אמר קודשא בריך הוא לך רעיא מהימנא, זיל וגמיל טיבו, למאן דגמיל ליה עמך, דדא כלה דילך, יהיבת לה ליה, לגדלא לה במדות טבין, ואיהו גדיל לה בתליסר מכילן דרחמי, דרמיזון בתלת תיבין וה"ו אנ"י וה"ו, דאינון וא"ו. דכליל בהון ע"ב שמהן, כמנין חסד. דבהון הוה אתגבר אברהם על ע"ב אומין ובכלה דילך, הוה ליה סגולה בע"ב שמהן, והוה נצח לכל אומה ולישן.

18. ובגין דא, מוליך לימין משה זרוע תפארתו. ובוקע מים, דימא קרעת ליה קדם בנוי, בתריסר קרעין, פחושפן ו"ו, ובזכות א' עבדת ימא יבשתא. ובה טובעו מצרים, דלא מהימנין בוא"ו דאיהו אחד. ולזמנא דאתי, כימי צאתך מארץ מצרים אראנו נפלאות, יתקיים בישראל זרעא דאברהם. ובך יתקיים, מוליך לימין משה זרוע תפארתו ובוקע מים דאורייתא קדמהון, למהווי לך שם עולם. ותמן תרויח כלה דילך.

19. ובגין דבת דא, אתייהיבת לישראל, דאיהו הלכה דילך, מסטרא דשמאלא, הלכה למשה מסיני. דהא מסטרא דימינא, ה' הלכה דילך, מסטרא דשמא דאברהם. ו' דיצחק. וכלא ה"ו מן אלהים. ואנת וא"ו, מלא דילה, שלימות דילה, בוס מלא. בקדמיתא כ"ס ו"ה, ולבסוף בוס מלא ברבת וי'.

20. And since MALCHUT was given through you to Yisrael, who are the Central Pillar THAT INCLUDES RIGHT AND LEFT it behooves us to reveal why it was given them. For surely we learned why she was given to Abraham, BECAUSE HE DREW ON HER THE ATTRIBUTE OF CHESED, and you were kind (bestowing Chesed) to his children just as he was kind to you. And the Holy One, blessed be He, gave her to Isaac, to him and his descendants to keep her from the Tree of Knowledge of Good and Evil. And they made her some boundaries and cut for her some garments, golden garments with some laws. And they used to disagree and ask questions regarding these laws, to supply them with explanations, to decorate her with many decorations for Shabbat and holidays, to redeem her at the last redemption, as it says of her, "That (Heb. mah) which has been (Heb. shehayah), it is (Heb. hu)" (Kohelet 1:9) (making the initials of Moses). (THE CONTINUATION IS MISSING)

21. Since they brought it on you and did good things for you, you have suffered for their sakes many troubles so that Messiah the son of Joseph shall not be killed, of whom it says, "the face of an ox on the left side" (Yechezkel 1:10), who is a descendant of Joseph, of whom it says, "The firstling of his herd, grandeur is his" (Devarim 33:17). That is because he and his descendants shall not be violated among the heathen nations because of the sin of Jeroboam who worshipped idols, for which he and his seed were to be violated among the idol worshipping nations. For Jeroboam the son of Nebat is a descendant of Joseph and it is because of him that it says of you, "But he was wounded because of our transgressions...and by his injury we are healed" (Yeshayah 53:5).

22. And since Yisrael are included of right and left, BEING OF THE CENTRAL COLUMN, where your Hei and Yud are in a state of completion, it behooves you to unite with her, WITH MALCHUT, between them. And since it says of you, "because he has brought out an evil name upon a virgin of Yisrael," it says of you, "and she shall be his wife; he may not put her away all his days" (Devarim 22:19), NAMELY WHEN SHE IS in exile he may not be away from her all his days.

23. Where is the evil name you brought upon her? After MALCHUT was given to Yisrael, whoever brings out an evil name on Yisrael is as one who brings out an evil name on MALCHUT. And the evil name was in what you said to the Holy One, blessed be He, "Hashem, why does Your wrath burn against Your people" (Shemot 32:11), NAMELY YISRAEL, and the Holy One, blessed be He, said, 'because you spoke ill on Yisrael when they made the golden calf'. "Go, get you down; for your people...have become corrupt" (Ibid. 7), NAMELY YOUR PEOPLE, who are the mixed multitudes whom you converted and who made the golden calf. And therefore, "because he has brought out an evil name upon a virgin of Yisrael," THEN, "she shall be his wife" AS WE SAID.

20. ובגין דאתייהיבת לְיִשְׂרָאֵל עַל יָדְךָ, דַּאֲיִנוּן מְסֻטְרָא דְעִמּוּדָא דְאַמְצְעִיתָא, אֵית לְגַלְאָה אַמְאֵי אַתְיִיהֵיבַת לֹון דְהָא וְדַאי אַבְרָהָם הָא אַתְמַר אַמְאֵי אַתְיִיהֵיבַת לִיה. וְאַנְתָּ גְמִילַת חֶסֶד עִם בְּנוֹי, בְּגוּוּנָא דְגְמִיל הוּא עִמְךָ. לְיִצְחָק יְהֵב לִיה קוּדְשָׁא בְרִיךְ הוּא לִיה וְלִזְרַעִיה, לְנִטְרָא לָהּ מְאִילְנָא דְטוֹב וְרַע. וְעִבְדוּ לָהּ בְּמַה גְדְרִין, וְחִתִּיכוּ לָהּ בְּמַה לְבוּשִׁין, דַּאֲיִנוּן לְבוּשֵׁי דְהֵבָא, בְּכַמָּה פְּסָקוֹת. וְהוּוּ חוֹלְקִין וּמְקַשִּׁין עֲלֵיהוּ עַל אֵלִין פְּסָקוֹת, לְתַקְנָא לָהּ בְּכַמָּה פְּרוּקִין, לְקַשְׁט לָהּ בְּכַמָּה מֵינֵי קְשׁוּטִין, לְשַׁבְתוֹת וִי"ט, לְמַהוּי מְקַשְׁטָא לְגַבְךָ בּוֹזְמָנָא דְתִיתִי לְגַבָּהּ בְּפּוֹרְקָנָא בְּתַרְיִיתָא, דַּאֲתַמַּר בַּהּ מ"ה ש"הִיָּה ה"וּא.

21. ובגין דַּאֲיִנוּן גְּרַמוּ לְךָ, וְעִבְדוּ עִמְךָ טְבִין, אַנְתָּ סְבִילַת בְּגִינֵיהוּ בְּמַה מְכַתְּשִׁין, בְּגִין דְלֹא יִתְקַטִּיל מְשִׁיחַ בֶּן יוֹסֵף, דַּאֲתַמַּר בֵּיהּ וּפְנֵי שׁוּר מֵהַשְּׂמַאל, מְזַרְעָא דְיוֹסֵף, דַּאֲתַמַּר בֵּיהּ בְּכוֹר שׁוּרוֹ הָדָר לוֹ. וּבְגִין דְלֹא יִתְחַלֵּל הוּא וְזַרְעִיה בִּין עֲבוֹ"ם, בְּחוּבֵיהּ דִּירְבַּעַם דְעֵבֵד ע"ז, הוּוּ הוּא לְאַתְחַלְלָא בְּעֲבוֹ"ם הוּא וְזַרְעִיה, בְּגִין דִּירְבַּעַם בֶּן נְבֻט מְזַרְעִיה אִיהוּ, בְּגִינֵיהּ אַתְמַר בְּךָ, וְהוּא מְחוּלָּל מִפְּשַׁעֵינוּ וְגו', וּבְחִבּוּרְתוֹ נִרְפָּא לָנוּ.

22. וְיִשְׂרָאֵל בְּגִין דַּאֲיִנוּן כְּלִילְךָ יְמִינָא וּשְׂמַאלָא, תַּמְן ה"י דִּילְךָ בְּשְׁלִימוֹ הוּוּ, אֵית לְךָ לְאַתְיַחְדָּא עִמָּה בִּינֵיהוּ. וּבְגִין דַּאֲתַמַּר בְּךָ, כִּי הוּצִיא שֵׁם רַע עַל בְּתוּלַת יִשְׂרָאֵל, אַתְמַר בְּךָ וְלוֹ תְהִיָּה לְאַשָּׁה, לֹא יוּכַל לְשַׁלְחָה כָּל יְמָיו, בְּגִלּוֹתָא לֹא יְכִיל לְמַפְרֵשׁ לִיה מְנָה כָּל יוֹמוּי.

23. וְאִיךָ הוּא שֵׁם רַע דַּאֲפִיקַת עֲלָהּ. אֶלָּא בְּתַר דַּאֲתִייהֵיבַת אִיהוּ לְיִשְׂרָאֵל, כָּל מֵאן דַּאֲפִיק שׁוּם בִּישׁ עַל יִשְׂרָאֵל, כְּאִילוּ אֲפִיק עֲלָהּ. וְשׁוּם בִּישׁ הוּוּ, דַּאֲמַרְתָּ לְקוּדְשָׁא בְרִיךְ הוּא, לְמַה יִּי יַחְרָה אַפְךָ בְּעִמְךָ. וְקוּדְשָׁא בְרִיךְ הוּא אַמַּר, וְכִי אַנְתָּ אֲפִיק שׁוּם בִּישׁ עַל יִשְׂרָאֵל דְעִבְדוּ יַת עֵגֶל, לְךָ רַד כִּי שַׁחַת עִמְךָ. עֲרַב רַב וְדַאי, דַּאֲנַת גִּיּוּרַת לֹון עִבְדוּ יַת עֵגֶל. וּבְגִין דָּא כִּי הוּצִיא שֵׁם רַע עַל בְּתוּלַת יִשְׂרָאֵל וְלוֹ תְהִיָּה לְאַשָּׁה.

24. The Faithful Shepherd rose and kissed him, ELIJAH, on his face and his eyes and blessed him. And he said to him, may you be blessed by the mouth of the Holy One, blessed be He, and His Shechinah, by each of His attributes and His ten Sfirot and all His names and all the heads of Yeshivah and all the angels. And they all answered and said Amen. And the Holy One, blessed be He, and His Shechinah acknowledged his blessing. Elijah, rise, open your mouth regarding the precepts with me, because you are my assistant in every aspect, for it first says of you, "Pinchas, the son of Elazar, the son of Aaron the priest" (Bemidbar 25:11), BECAUSE PINCHAS IS ELIJAH. Surely he is the son of Aaron, my nephew, as written, "and a brother is born for adversity" (Mishlei 17:17).

24. קם רעיא מהימנא, נשיק ליה באנפוי, ועל עינוי וברין ליה, ואמר ליה, תהא מברך מפומא דקודשא בריך הוא ושכינתיה, בכל מדה ומדה דיליה, ובעשר ספירן דיליה, ובכל שמיהן דיליה, ובכל מארי מתיבתאן, ובכל מלאכין. וענו כלהו ואמרו אמן. וקודשא בריך הוא ושכינתיה הודו בברכתיה. אליהו, קום אפתח פומך בפקודין עמי, דאנת הוא עוזר דילי, מכל סטרא, דהא עלך אתמר בקדמיתא, פנחס בן אלעזר בן אהרן הכהן, בן אהרן ודאי, בן אה דילי הוא, ואח לצרה יולד.

2. "If a man find a girl that is a virgin"

We read two esoteric explanations of the title verse, from which we learn that one must lay hold of one's higher aspect through the agency of the Tefilin and the Tzitzit and the prayers and meditations that are prescribed. People must always study the Torah even if not for its own sake in order that some day they may come to study it for its own sake. We are also shown that God has seduced Yisrael and opened for them the fifty gates of mercy and freedom. Even though the Shechinah is in exile, God will never forsake Her.

25. "If a man find a girl that is a virgin, who is not betrothed..." (Devarim 22:28). This precept is to punish the seducer with fifty shekels of silver. This is the meaning of, "If a man find a girl that is a virgin, who is not betrothed": these are Yisrael, who, from the aspect of the Shechinah are called daughter. "and lay hold of her, and lie with her, and they be found; then the man that lay with her shall give to the girl's father fifty shekels of silver, and she shall be his wife; because he has humbled her, he may not put her away all his days" (Ibid. 28-29). The sages and all the members of the Yeshivah SAID, "a man" refers to Yisrael from the aspect of the Holy One, blessed be He, WHO IS CALLED A MAN; "and lay hold of her" with the knot of Tefilin, "and lay hold of her" with the Tzitzit. "who is not betrothed," namely an only daughter, who is the soul FOR BY THE KNOT OF TEFILIN AND TZITZIT YISRAEL LAY HOLD OF THEIR SOUL. "and lie with her," namely with the prayer of lying down, that is, 'Hashkivenu (Eng. 'cause us to lie down')'. "shall give to the girl's father fifty shekels of silver," namely 25 LETTERS OF THE MEDITATION OF SH'MA and 25 letters of the meditation OF 'BLESSED BE THE NAME...'.
26. Rise, Faithful Shepherd, for surely whoever studies Halachah, WHICH IS MALCHUT, not for its own sake, and understands the Halachah, surely it is seized by him, THAT IS, UNWILLINGLY. Yet it has been explained that man should always study Torah even if not for its own sake, so that from studying not for its own sake it shall become for its own sake. And this Halachah is from the aspect of the good lad, WHO IS METATRON, who separated from the Tree of Knowledge of Good and Evil, which comprises the forbidden and the permissible, the unclean and the clean, the fit and the unfit. After the lad METATRON, MALCHUT is called a girl, by whom it will be fulfilled, "that the wicked might be shaken out of it" (Iyov 38:13), who are the forbidden, the unclean and unfit, Samael and his legions.

25. כי ימצא איש נערה בתולה אשר לא אורשה וגו'. פקודא דא, לדון במפתח חמשים כסף. הה"ד, כי ימצא איש נערה בתולה אשר לא אורשה. אליו ישראל, מסטרא דשכינתא אתקריאו בת. ותמשה ושכב עמה ונמצאו ונתן לאבי הנערה חמשים כסף ולו תהיה לאשה לא יוכל לשלחה כל ימיו. רבנן וכל מארי מתיבתא, איש: אליו ישראל, מסטרא דקודשא בריך הוא. ותמשה, בקשורא דתמילין. ותמשה, בכנפי מצוה. אשר לא אורשה, בת יחידה, דא נשמה. ושכב עמה, בצלותא דשכיבא, בהשכיבנו. ונתן לאבי הנערה חמשים כסף, כ"ה כ"ה אתון דיחורא.

26. קום רעיא מהימנא, דודאי מאן דאשתדל בהלכה שלא לשמה, ורווח הלכה, ודאי בתמישה איהו לגביה. ועם כל דא אוקמה, לעולם יעסוק אדם בתורה אפילו שלא לשמה, שמתוך שלא לשמה בא לשמה. והאי הלכה מסטרא דנער טוב, דאתפרש מאילנא דטוב ורע, דאיהו איסור והיתר, טומאה וטהרה, בשר ופסול. ועל שם נער, אתקריאת איהו נערה. דעתיד לקיים בה, וינערו רשעים ממנה, דאינון איסור טמא ופסול, סמאל ומשרייתיה.

27. According to another explanation, "If a man find a girl that is a virgin" refers to Yisrael, as written, "When Yisrael was a child, then I loved him" (Hoshea 11:1), AND THEY ARE CALLED lad from the aspect of Metatron, NAMELY, THEIR SOULS ARE FROM BRIYAH WHERE METATRON IS. The man is none other than the Holy One, blessed be He, as written, "Hashem is a man of war" (Shemot 15:3). "If a man find a girl that is a virgin," namely the virgin of Yisrael, of whom it says, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). THE MAN IS THE HOLY ONE, BLESSED BE HE, WHO SEDUCED HER, AS WRITTEN, "behold, I will allure her, and bring her into the wilderness" (Hoshea 2:16). Then He opened for them fifty gates of freedom, which are the fifty gates of mercy of the side of their father Abraham, WHO IS CHESSED. This is what is meant by, "shall give to the girl's father fifty shekels of silver," silver being of the grade of Chesed, the grade of Abraham.

28. For at the exodus from Egypt the fifty gates of freedom were opened to them from the side of Judgment, which is left, which is Adonai, NAMELY MALCHUT FROM THE LEFT SIDE, where, "will I judge" (Beresheet 15:14), SINCE ADONAI CONTAINS THE LETTERS OF JUDGMENT (HEB. DIN), for first I judge and then they shall come out. But at the last redemption IT IS SAID, "with great mercies WILL I GATHER YOU" (Yeshayah 54:7), which is the grade of Abraham. And Greatness, WHICH IS CHESSED, is the grade of Abraham, since Binah there is CALLED the great hand, and there are fifty shekels of silver there, NAMELY THE FIFTY GATES OF BINAH. Later, "he may not put her away" into exile, "all his days" because "she shall be his wife." This is like the words, "And I will betroth you to Me forever" (Hoshea 2:21), and another verse, "For your Maker is your husband. Hashem Tzevaot is His name" (Yeshayah 54:5). "You shall no more be termed forsaken" (Yeshayah 62:4). For even though the Shechinah is in exile, the Holy One, blessed be He, does not move from her.

3. "and she shall be his wife"

We read about the precept for one to marry the woman he violated. An allegory is used to show how the soul reincarnates with its evil inclination from a previous life, and how that evil inclination or demon can be turned back into an angel through repentance and worship. Some students of the Torah are like the ministering angels in that they know about the past and the future; many other people are like beasts who hate the Torah students and sages of the Mishnah.

29. The following precept is for one to marry the woman he violated. For surely there are two kinds of violated women, SINCE THERE IS one who is violated because he loves her but she doesn't love him. Another is violated because she loves him but fears to mate with him without marriage and being blessed, or she doesn't want him if he is a commoner. Of him it says, "and she shall be his wife" (Devarim 22:19).

27. ד"א כּי ימצא איש נערה בתולה, אליו ישראל, דכתיב כּי נער ישראל ואוהבהו, נער מסטר דמסטרוין. ואין איש אלא קודשא בריך הוא, שנאמר יי' איש מלחמה. כּי ימצא איש נערה בתולה, בתולת ישראל, דאתמר בה נפלה לא תוסיף קום בתולת ישראל. הנה אנכי מפתיה והולכתייה המדבר, ולבתר אפתח לון חמשין תרעין דחירו, דאינון חמשין תרעין דרחמי, מסטרא דאברהם אבוהון. והאי איהו ונתן לאבי הנערה חמשים כסף, וכסף מדרגא דחסד, דרגא דאברהם.

28. דבמפקנו דמצרים, חמשין תרעין דחירו אפתח לון, מסטרא דדינא דשמאלא, דאיהו אדני, דתמן דן אנכי. קדם דינא דן אנכי, ולבתר נפקו. אבל בפורקנא בתרייתא, וברחמים גדולים, מסטרא דאברהם, וגדולה דרגא דאברהם, דבינה, תמן איהי יד הגדולה, תמן איהי ג' כסף. ולבתר לא יוכל שלחה בגלותא כל ימיו, בגין דלו תהיה לאשה, כמה דאתמר וארשתוך לי לעולם. וקרא אחרינא, כּי בועליך עושיך יי' צבאות שמו. לא יאמר לך עוד עזובה. דאע"ג דשכינתא איהי בגלותא, קודשא בריך הוא לא זז מנה.

29. פקודא בתר דא, לישא אנוסתו. דודאי אנוסה אית מתרין סטרין, אנוסה ברחימו דיליה לגבה, ואיהי לא רחימת ליה. ואית אנוסה דרחימת איהי ליה, ורחילת לאזדווגא עמיה בלא קדושין וברכה, ואיהי לא בעאת אם היא הדיוטא לגביה, ולו תהיה לאשה.

30. In relation to mysteries of the Torah we have to employ an allegory. There is a soul that is the Matron, NAMELY, DRAWN FROM MALCHUT OF ATZILUT, and there is a soul that is a handmaid, THAT IS, DRAWN FROM THE WORLD OF BRIYAH, such as in, "And if a man sell his daughter to be a maidservant" (Shemot 21:7). And there is a soul that is a common maid, THAT IS, FROM THE WORLD OF ASIYAH. And so is man. There is a man who is a servant to the soul. Sometimes the soul goes by means of incarnation, SINCE THE MAN SINNED WITH IT IN A PREVIOUS INCARNATION. THEN, "the dove found no rest for the sole of her foot" (Bereshheet 8:9), SINCE THE SOUL FINDS NO REST IN HIM, BECAUSE OF THE INIQUITIES IN THE PREVIOUS INCARNATION. And the Evil Incarnation chases it to enter that body, which is a maid to the Evil Inclination. THAT IS, THE FORCE OF INIQUITIES FROM THE FORMER INCARNATION THAT LIES IN THIS BODY IS CONSIDERED A MAID TO THE EVIL INCARNATION. It is a Jewish demon SUBSERVIENT TO THE EVIL INCLINATION and the soul is Yud CALLED a Hebrew maidservant, BEING OF THE WORLD OF BRIYAH, in which this demon (Heb. shed) becomes Shadai, because it kept the soul and repented through it, and with it blessed the Holy One, blessed be He, daily with 'Blessed... (Heb. baruch)', and with it sanctifies the Holy One, blessed be He, with 'Holy, holy, holy', and with it declares the unity of the Holy One, blessed be He, by Kriat Sh'ma.

31. AFTER DOING ALL THIS, what used to be a demon, WHICH BRINGS HARM, NAMELY THE FORCE OF INIQUITIES IN THE BODY, turns around to be its angel OF THE ASPECT OF Metatron and turned TO BE Shadai, because the numerical value of Metatron is that of Shadai. Immediately there is fulfilled in it REGARDING THE SOUL, "and she shall be his wife; he may not put her away all his days" (Devarim 22:19). But if he does not repent, THE SOUL is enslaved in him through the iniquities he committed and it shall be fulfilled in him, "the wife and her children shall be her master's" (Shemot 21:4), THAT IS, THE SOUL WILL LEAVE HIM TO ITS ROOT, and it says of the demon which is its debtor, NAMELY THE FORCE OF INIQUITIES IN THE BODY FROM THE PREVIOUS INCARNATION, "and he shall go out by himself" (Ibid.), THAT IS, IT SHALL LEAVE WITHOUT REMEDY. That demon is like Moses' staff that turns from a staff into a snake and from a snake into a staff. So does this demon turn from a demon into an angel and from an angel into a demon, according to man's deeds.

32. Of the demons that come from this, NAMELY THE DEMON THAT TURNS INTO AN ANGEL, the sages of the Mishnah explained that some are like the ministering angels. They are the students of the Torah that know what was and what will be. They have their form DOWN on earth, being philosophers, astrologers of Yisrael, who know what was and what will be ACCORDING TO the signs on the sun and moon and their eclipses and each star and constellation; in this way they know what is seen in the world.

33. Some of them, OF THE DEMONS, are like beasts that increase and multiply like animals, and their form below ON EARTH is ignorant people, who, as the sages of the Mishnah explained, are vermin and whose daughters are abominable. Of their daughters it says, "Cursed be he that lies with any manner of beast" (Devarim 27:21). They hate Torah students, sages of the Mishnah, who are veritable ministering angels. For that reason the sages of the Mishnah explained about man that if he is as "a messenger of Hashem Tzevaot" (Malachi 2:7), one should seek Torah out of his mouth. Otherwise, one must not seek Torah out of his mouth.

30. בַּסְתֵּרֵי תוֹרָה, אֵיךְ לֵן לְהַמְשִׁיל מִשָּׁל, נִשְׁמָתָא אֵיךְ דְּאִיְהוּ מְטְרוֹנִיתָא. וְנִשְׁמָתָא אֵיךְ, דְּאִיְהוּ אָמָה. כְּגוֹן וְכִי יִמְכּוֹר אִישׁ אֶת בִּתּוֹ לְאָמָה. וְנִשְׁמָתָא אֵיךְ, דְּאִיְהוּ שְׂפָחָה הַדְּיוּטָא, דְּב"נ, אוֹף הָכִי. אֵיךְ דְּאִיְהוּ עֶבֶד שְׂפָחָה לְגַבֵּי נִשְׁמָתָא. וְלִזְמַנִּין נִשְׁמָתָא אֲזַל בְּרָזָא דְּגִלְגּוּלָא, הַה"ד, וְלֹא מִצָּאָה הַיּוֹנָה מְנוּחַ לְכַף רַגְלָהּ, וַיִּצַר הָרַע רְדִיף אֲבַתְרָהָא, לְאַעְלָא בְּגוּפָא, דְּאִיְהוּ שְׂפָחָה לְגַבֵּי יִצַר הָרַע. אִיְהוּ שֵׁד יְהוּדִי. וְנִשְׁמָתָא י', אָמָה הָעֵבְרִיָּה. וְכֵה הָהוּא שֵׁד, אֲתַהֲדֵר שְׂדֵי, דְּנִטְוִיר לָהּ לְהֵהִיא נִשְׁמָתָא, וְתַב בַּהּ בְּתִיּוּבְתָא, וּמְבָרַךְ בַּהּ לְקוּדְשָׁא בְּרִיךְ הוּא בְּכָל יוֹמָא בְּבִרוּךְ. וּמְקַדֵּשׁ בַּהּ לְקוּדְשָׁא בְּרִיךְ הוּא, בְּקַ"ק. וּמֵיחַד עָמָה לְקוּדְשָׁא בְּרִיךְ הוּא, בְּק"ש.

31. מַה דְּהוּא אִיְהוּ שֵׁד, אֲתַהֲדֵר מִלְּאָךְ דִּינִיָּה מְטְרוֹן, וְאֲתַהֲדֵר שְׂדֵי דְהָכִי סְלִיק בְּמִטְטְרוֹן, בְּחוּשְׁבָן שְׂדֵי. וּמִיַּד יִתְקַיִים בֵּיהּ, וְלוֹ תִהְיֶה לְאִשָּׁה לֹא יוּכַל לְשַׁלְחָה כָּל יָמָיו. וְאִי לֹא חִזַּר בְּתִיּוּבְתָא, אִיְהוּ לְגַבֵּיהּ מִשְׁתַּעֲבָדָא בְּחוּבִין דְּעֵבֶדְתָּ, וַיִּתְקַיִים בֵּיהּ הָאִשָּׁה וַיִּלְדֶּיהָ תִהְיֶה לְאֲדוֹנֶיהָ. וְאֲתַמַּר בְּהָהוּא שֵׁד בְּעַל חוּבִיָּהּ, וְהוּא יִצַּא בְּגַפּוֹ. וְהָאִי שֵׁד, אִיְהוּ כְּמִטָּה דְּמִשָּׁה, דְּאֲתַהֲפֵךְ מִמִּטָּה לְנַחֵשׁ, וּמִנַּחֵשׁ לְמִטָּה, הָכִי הָאִי שֵׁד, אֲתַהֲפֵךְ מִשֵּׁד לְמִלְּאָךְ, וּמִמִּלְּאָךְ לְשֵׁד, כְּפֻמּוֹ עוֹבְדוּי דְּבַר נֶשׁ.

32. וְע"ש שְׂדֵים דְּאֲתוּ מֵהָאִי, אוֹקְמוּהָ מְאִרֵי מִתְנִיתִין, דְּאִיְתָּ מְנַהוֹן כְּמִלְּאָכֵי הַשְּׂרָת, וְאִינּוֹן תְּלַמִּידֵי חֲכָמִים דִּידְעִין מְאִי דְהוּא, וְמַה דְּעֵתִיד לְמַהוּ. וְאִינּוֹן בְּדִיוּקְנִיָּהוּ בְּאַרְעָא, אִינּוֹן מְאִרֵי פִילוֹסוֹפִיָּא, אֲצַטְגְּנִינִי יִשְׂרָאֵל, דִּידְעִין מְאִי דְהוּא, וּמְאִי דְעֵתִיד לְמַהוּ, מְאוֹתוֹת דְּחַמָּה וְסִיְהָרָא, לְקוּתָא דְּלַהוֹן, וְכָל כְּכַב וּמְזֹל, וְמַה אַחֲזֵי בְּעֵלְמָא.

33. וְאִיְתָּ מְנַהוֹן כְּבַהֲמָה, פְּרִין וְרַבִּין כְּבַהֲמָה, דִּיוּקְנָא דְּלַהוֹן לְתַתָּא אִינּוֹן עִמֵי הָאָרֶץ, וְאוֹקְמוּהָ מְאִרֵי מִתְנִיתִין, דְּאִינּוֹן שְׂקָךְ, וּבְנוֹתִיהוֹן שְׂרָץ. וְעַל בְּנוֹתִיהוֹן נְאֻמַּר, אֲרוּר שׁוֹכֵב עִם כָּל בַּהֲמָה. וְאִינּוֹן שׁוֹנְאִים לְת"ח מְאִרֵי מִשְׁנָה, דְּאִינּוֹן מִלְּאָכֵי הַשְּׂרָת מִמֶּשׁ. וּבְגִין דָּא אוֹקְמוּהָ מְאִרֵי מִתְנִיתִין, עַל ב"ג אִי יְהָא כְּמִלְּאָךְ י', צְבָאוֹת תוֹרָה יִבְקְשׁוּ מִפִּיהוּ, וְאִי לֹא לֹא יִבְקְשׁוּ תוֹרָה מִפִּיהוּ.

4. Ten, not nine

We read about those people who have knowledge of the mysteries of the Torah and who receive their souls from the aspect of the holy Malchut of Atzilut, including all ten Sfirot. They keep the Torah and the precepts with love and awe of God, not for the sake of receiving any reward. There is also a Malchut of Briyah; this is Malchut to the angels in Briyah, and she is a maid to Malchut of Atzilut, having her form comprised of ten Sfirot. However, this Malchut may be desecrated because of the sins of Yisrael. The Faithful Shepherd says that not all demons are alike and not all the servants of the Shechinah are alike; she even has some foreign servants of the Other Side who serve her.

34. There are others who have knowledge of the mysteries of the Torah, men of qualities, who receive souls from the aspect of the holy Malchut OF ATZILUT, which includes ten Sfirot. Whoever receives her and attains her, merits ten indivisible Sfirot, ten, not nine, since had they inherited Malchut alone the nine Sfirot would have been separated from her. But since there is no division there, IN ATZILUT, the author of the Book of Formation said 'ten, not nine', WHICH MEANS THAT THE NINE UPPER SFIROT ARE NEVER APART FROM HER.

35. You may say that MALCHUT rises above the ten, AND IS THERE ALONE. HE ANSWERS, the explicit Name Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, WHICH COMPRISES TEN LETTERS, is the ten Sfirot OF ZEIR ANPIN, and the ten SFIROT, WHICH ARE ZEIR ANPIN, unite with her, WITH MALCHUT, and she does not rise above the ten OF ZEIR ANPIN, BUT NEVER SEPARATES FROM HIM. Hence THE AUTHOR OF THE BOOK OF FORMATION SAYS, 'ten, not eleven'. But whoever joins Yud (= ten), which is the sign of the covenant, WHICH IS YESOD, with the maidservant, or JOINS the Matron that includes the Yud with the demon of idol worship that is Samael is punished in Gehenom.

36. Whoever inherits the King's daughter, who is Malchut, merits her only if he is the King's son called, "Yisrael is my son, my firstborn" (Shemot 4:22). For from that aspect Yisrael are called children of the Holy One, blessed be He, as meant by, "You are the children of Hashem your Elohim" (Devarim 14:1). This is Malchut of Atzilut.

37. There is a corresponding Malchut of Briyah, which is Malchut to the angels in Briyah. She is a maid to Malchut OF ATZILUT and her attendant. She has the form of her mistress OF ATZILUT, comprised of ten SFIROT. THIS MALCHUT OF BRIYAH, because of the iniquities of Yisrael, might be desecrated among the nations of the world. But of Malchut of Atzilut of the Holy One, blessed be He, it says, "I am Hashem, that is My name, and My glory will I not give to another, neither My praise to carved idols" (Yeshayah 42:8). For He gives her not to him who desecrates Shabbat and holidays but to him who is the King's son and keeps the Torah and the precepts with love and awe of his Master, not for the sake of receiving a reward but as a child who is obligated to do his father's bidding, of which it says, "Honor your father and your mother" (Shemot 20:12). Your father is the Holy One, blessed be He, and your mother is the Shechinah. Nevertheless, whoever desecrates the King's maid, WHO IS MALCHUT OF BRIYAH, is considered as if he violated His Queen.

64. ואֵית אַחֲרַיִן מְאִירֵי סִתְרֵי תוֹרָה, מְאִירֵי מִדּוֹת, דְּאֵינוֹן יִרְתִּין נִשְׁמָתֵין מִסְטָרָא דְּמַלְכוּתָא קְדִישָׁא, דְּאֵיהּוּ בְּלִילָא מְעֵשֶׁר סְפִירָן. דְּמֵאן דְּיָרִית לָהּ, וְזָכִי לָהּ, זָכִי לְעֵשֶׁר סְפִירָן בְּלֵא פְרוּדָא, עֵשֶׁר וְלֹא תִשַׁע, דְּאֵי הוּוּ יִרְתִּין לְמַלְכוּתָא יַחֲדָאָה, הוּוּ תִשַׁע בְּפְרוּדָא מְנָה, בְּגִין דְּלִית תַּמָּן פְּרוּדָא, אָמַר בְּעַל סַפְרֵי יִצִירָה עֵשֶׁר וְלֹא תִשַׁע.

35. וְאֵי תִימָא דְּסְלִיקַת לְעֵילָא מְעֵשֶׁר. שְׁמָא מְפָרֵשׁ יו"ד ה"א וְא"ו ה"א, הָא עֵשֶׁר, יו"ד דְּמִתְיַחַד בְּהַ, וְלֹא סְלִיק לְעֵילָא מְעֵשֶׁר. וּבְגִין דָּא י', וְלֹא י"א. אָבַל מֵאן דְּמַחְבֵּר יו"ד, דְּאֵיהּי אֹת בְּרִית, בְּשִׁפְחָה. וּמְטְרוֹנִיתָא בְּלִילָא מִי', בְּשֵׁד דְּע"ז סְמָא"ל אֲתַדָּן בְּגִיָּהֶנּוּ.

36. דְּמֵאן דְּיָרִית בְּרִתָּא דְּמַלְכָּא מַלְכוּת, לָא זָכִי לָהּ, אֲלֵא בְּרָא דְּמַלְכָּא, דְּאֲתַקְרִי בְּנֵי בְּכוֹרֵי יִשְׂרָאֵל, דְּמִסְטָרָא דָּא אֲתַקְרִיאוּ יִשְׂרָאֵל בְּגִין לְקוּדְשָׁא בְּרִיךְ הוּא, הַה"ד בְּנִים אֲהֵם לִינִי אֱלֹהֵיכֶם, וּמַלְכוּת דָּא דְּאִצִּילוּת.

37. וְאֵית לְקַבְּלָהּ מַלְכוּת דְּבְרִיָּאָה, וְאֵיהּי מַלְכוּת לְמַלְאָכִים דְּבְרִיָּאָה. וְאֵיהּי נְעֵרָה דְּמְטְרוֹנִיתָא, מְשִׁמְשָׁא דִילָהּ, וְאֵיהּי דְּיוֹקְנָא דְּגְבוּרָתָא דִילָהּ, כְּלוּלָהּ מִי'. הָאֵי בְּחוּבֵין דְּיִשְׂרָאֵל, וְכִילַת לְאֲתַחְלָלָא בֵּין אוֹמִין דְּעֵלְמָא. אָבַל מַלְכוּת דְּאִצִּילוּת דְּקוּדְשָׁא בְּרִיךְ הוּא, עָלָה אֲתַמַּר אָנִי יי' הוּא שְׁמִי וְכְבוֹדִי לְאַחַר לֹא אֲתָן וְתַהֲלִתִּי לְפְסִילִים, לֹא יְהִיב לָהּ לְמֵאן דְּמַחְלָל שְׁבָתוֹת וְיָמִים טוֹבִים, אֲלֵא לְמֵאן דְּאֵיהּוּ בְּרָא דְּמַלְכָּא, וְנָטִיר אוֹרִייתָא וּמְקוּדִין, בְּדַחֲלוֹ וּרְחִימוֹ דְּמֵאֲרִיָּה, וְלֹא עַל מְנַת לְקַבֵּל פְּרָס, אֲלֵא כְּבֵן דְּאֵיהּוּ מְחֻיָּב לְמַעַבְדַּ צְוִיָּיָה דְּאָבוּי, דְּעָלִיָּה אֲתַמַּר כְּפַד אֲתָ אָבִיךָ וְאֲתָ אִמְךָ. אֲתָ אָבִיךָ: דָּא קוּדְשָׁא בְּרִיךְ הוּא. וְאֲתָ אִמְךָ: דָּא שְׁכִינְתָּא. וְעַם כָּל דָּא, מֵאן דְּמַחְלָל נְעֵרָה דְּמַלְכָּא, אֲתַחֲשִׁיב לִיָּה כְּאֵלוֹ מַחְלָל מְטְרוֹנִיתָא דִילָיָה.

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38. HEAR, sages, not all demons are alike, and not all the servants of the Shechinah ARE ALIKE, since it is written of her, OF THE SHECHINAH, "and His kingdom rules over all" (Tehilim 103:19). She has some Hebrew maids, WHO ARE MALCHUYOT OF BRIYAH, and Hebrew maidservants, WHO ARE MALCHUYOT OF ASIYAH. She has foreign servants and maidservants OF THE OTHER SIDE, WHO SERVE HER, so there shall be no other Malchut in the world when she rules. THEREFORE EVEN THE OTHER SIDE IS SUBSERVIENT TO HER THEN AND DOES HER BIDDING.

38. וְרַבְּנָן, כָּל שְׂדֵיין לֹא אִינוּן שְׁקוּלִין, וְלֹא כָּל עֲבָדֵין דְּשִׁכְיִנְתָּא, דְּכִתְיִב בְּהּ, וּמְלָכוּתוֹ בְּכָל מְשָׁלָה. אֵית לָהּ כַּמָּה נְעוּרוֹת עֲבָרִיות, וּשְׁפָחוֹת עֲבָרִיות. וְאֵית לָהּ עֲבָדִים וּשְׁפָחוֹת נְכָרִיות, בְּגִין דְּלֹא יִשְׁתַּבַּח מְלָכוּתָא אַחְרָא בְּעֵלְמָא, בְּזִמְנָא דְּאִיהִי שְׁלֵטָא.

5. "I will cause...the unclean spirit to pass out of the land"

Moses talks about the foreign maidservants that correspond to the Shechinah and that are from the aspect of the poison of death. He says they are the female aspect of Samael, and we learn that Samael and his female used to be servants of God until they made themselves into deities. They became deities because the people on earth worshipped them, and they are materialized in this world among the mixed multitudes. We learn that God will destroy them in the future.

39. These foreign maidservants THAT CORRESPOND TO THE SHECHINAH are from the aspect of the poison of death. They are the female aspect of Samael, where the maidservant became the Matron, NAMELY A MAIDSERVANT WHO. Samael and his female, who is another El, were servants to the Holy One, blessed be He, but later made themselves into deities. And the Holy One, blessed be He, will remove them out of the world and wipe them away.

39. וְאֵלִין שְׁפָחוֹת נְכָרִיות, מְסַטְרָא דְּסַם הַמוֹת, נּוֹקְבָא דְּסַמְאֵל. דְּשִׁפְחָה הוּת לְמַטְרוֹנִיתָא. נּוֹקְבָא וְסַמְאֵל אֵל אַחַר, עֲבָד הוּהוּ לִיהּ לְקוּדְשָׁא בְּרִיךְ הוּא, לְבַתֵּר דְּעֵבִידוֹ גְּרַמְיִיהוּ אֱלוֹהוֹת, וְקוּדְשָׁא בְּרִיךְ הוּא עֲתִיד לְאַעְבְּרֵי לֹון מְעֵלְמָא, וְלִמְחֵי לֹון.

40. If you argue that people made them into deities and it was not their own desire, why then were they punished BY BEING DESTROYED FROM THE WORLD? AND HE ANSWERS, when the generation of the Flood and the generation of the Tower of Babel knew of them they burned sacrifices to them and bowed before them. By the power of burning offerings to them and bowing to them, they would descend upon them and do their bidding and speak through the forms THEY MADE. Thus they became deities and idol worship. For that reason the Holy One, blessed be He, intended to wipe them away from the world, NAMELY their images that they worshipped from which they received spirits and images.

40. וְאִי תִימְרוּן, אִי בְּנֵי נֶשָׂא עֲבָדֵין לֹון אֱלוֹהוֹת, וְלֹא בְּרַעוּתָא דְּלֵהוּן, אִמְאֵי אֲתַעְנִשׁוּ. אֲלֵא כִּד הוּוּ דוֹר הַמְּבוּל וְדוֹר הַפְּלָגָה יִדְעֵי בְּהוּן, וְהוּוּ מְקַטְרִין לֹון, וְסַגְדִין לֹון, וּבְהוּא חִילָא דְּהוּוּ מְקַטְרִין לֹון, וְסַגְדִין לֹון, הוּוּ נְחֵמֵי לְגַבְיִיהוּ, וְעֲבָדֵי רַעוּתִייהוּ, וּמְמַלְלֵן בְּהוּן בְּאִינוּן צוּלְמִין, הֵא אֲתַעְבִּידוֹ אֱלוֹהוֹת וְעִבּוֹדַת כּוֹ"ם. בְּגִין דָּא, קוּדְשָׁא בְּרִיךְ הוּא עֲתִיד לְאַעְבְּרָא לֹון, וְיִמְחֵי לֹון מְעֵלְמָא, צוּלְמִין דְּלֵהוּן דְּהוּוּ פְּלַחִין בְּהוּן, וְאַשְׁתַּאֲבוּ מִנְהוּן רוּחִין וְצוּלְמִין.

41. When mixed multitudes live in the world, SAMAEL AND HIS FEMALE descend INTO THOSE IMAGES to be materialized in them. THEREFORE the Holy One, blessed be He, will remove them from the world. This is the meaning of the words, "and also I will cause...the unclean spirit to pass out of the land" (Zechariah 13:2). If you say that during the last exile there is no idol worship because people don't know about them, HE ANSWERS, those among the mixed multitudes who do know anger the Holy One, blessed be He, and His Shechinah and Yisrael that are among them. And they have success against the mixed multitudes to fulfill the words, "and repays them that hate Him to their face, to destroy them" (Devarim 7:10).

41. וְכִד אֵית בְּעֵלְמָא עֲרַב רַב, נְחֵמֵין לְאַתְגַּשְׁמָא בְּהוּן, וְקוּדְשָׁא בְּרִיךְ הוּא יַעְבֵּר לֹון מִן עֵלְמָא, הַה"ד וְאֵת רוּחַ הַטּוּמְאָה אַעְבִּיר מִן הָאָרֶץ. וְאִי תִימְרוּן, בְּזִמְנָא דְּגְלוּתָא בְּתְרָאָה, לִית עֲכוּ"ם, בְּגִין דְּלֹא יִדְעִין בְּנֵי עֵלְמָא בְּהוּן. וְאִינוּן דִּידְעִין בְּעֲרַב רַב תַּמָּן, אֲשְׁתַּבַּח לֹון דְּמַכְעִיסִין לְקוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתִייהוּ, וְיִשְׂרָאֵל בִּינְיִיהוּ, וְעֲרַב רַב מְצַלִּיחִין בְּהוּן, לְקִיּוּם מְאִי דְּכִתְיִב וּמְשַׁלֵּם לְשׁוֹנְאֵיו אֵל פְּנֵיו לְהַאֲבִידוֹ.

42. All the Tannaim and Amoraim rose and blessed the Faithful Shepherd, and said to him, Sinai, Sinai, who could speak before you. For you have your Master's form. When He spoke on Mount Sinai, all the living creatures among the angels and all the living creatures of the throne, the higher and lower were silent. And there was no other speech but His. Since you are His son of His form, all the heads of the Yeshivah need to hear things from you. Do not silence your words.

42. קמו כלהו תנאין ואמוראין וברוכו לרעוא מהימנא, ואמרו ליה סיני סיני, מאן יכול למללא קדמך, האנת בדיוקנא דמארך, דבזמנא דמליל בטורא דסיני, כל חיון דמלאכין, וחיון דכרסויא, ועלאין ותתאין, שתקו ולא אשתבח דבור אחרא אלא דיליה. ובגין דאת בריה בדיוקנא דיליה, צריך למשמע כלהו מארי מתיבתא מליון מפומך, אל תתן שתיקה למלוךך.

6. "and shall cheer his wife whom he has taken"

We learn of the precept for a man to rejoice in his new bride for a whole year, during which he needn't go to war or pay taxes. Here everything pertains to the mystery of the year, that is said to be Malchut, and the number twelve is the linkage between the twelve months, the twelve oxen that supported the molten sea, the four Sfirot in each of three columns, and the twelve stones that Jacob took.

43. "When a man has taken a new wife, he shall not go out to war... and shall cheer his wife whom he has taken" (Devarim 24:5). This precept is for the groom to rejoice in his wife for one year, as written, "but he shall be free at home one year" (Ibid.), since these twelve months are hers. For the year is a bride, NAMELY MALCHUT THAT IS CALLED A YEAR, and the bride is present only with twelve months, as written, "AND HE MADE A MOLTEN SEA... It stood upon twelve oxen" (I Melachim 7:23-25). FOR THE SEA IS MALCHUT; TWELVE OXEN ARE THE SECRET OF FOUR SFIROT, CHOCHMAH, BINAH, TIFERET AND MALCHUT, EACH OF THREE COLUMNS, WHICH ARE ALWAYS TWELVE. And since the bride is perfected only with twelve, the groom needs to cheer her and her household, her and her equipment, as it is above. Hence it is written of Jacob, "and he took of the stones of that place" (Beresheet 28:11), THE PLACE BEING MALCHUT. There are twelve stones to that place, and whoever cheers the bride cheers her maids, HER SFIROT IN BRIYAH. There are twelve maids FOR THE SAME REASON. Everything pertains to the mystery of the year. For that reason the groom has to rejoice in his bride for one year.

43. כי יקח איש אשה חדשה לא יצא בצבא וגו'. ושמח את אשתו אשר לקח. פקודא דא, חתן למחדי באתתיה שתא חד, דכתיב נקי יהיה לביתו שנה אחת. ואינון י"ב ירחין אינון מדילה. דהא שנה איהו כלה, ולית כלה בר בי"ב ירחין, דכתיב עומד על שנים עשר בקר. והואיל ולית תקונא דכלה, בר בי"ב, אצטריך חתן למחדי לה, ולביתה, לה ולתקונהא, בגוונא דלעילא. וע"ד יעקב כתיב ביה, ויקח מאבני המקום. אבני המקום י"ב הוו, ומאן דחדי לכלה, חדי לעולימתהא, ועולימתן י"ב הוו. וכלא איהו רזא דשנה. בגין כך אצטריך לחתן למחדי באתתיה שנה אחת.

44. Yet we have explained that this joy is not his but hers, as written, "and shall rejoice with his wife." It does not say that he shall rejoice in his wife but "shall rejoice with," which means that he shall rejoice with the bride. Similarly, the bride has no joy save in the body and her jewels. Who rejoices with them? The righteous does. For that reason, "he shall be free at home," free from toiling in worldly matters, so that he shall have the desire to rejoice with her. He shall be free of all, free of taxes, crop taxes and poll tax. He shall be free from going to the army to war, so there shall be joy above and below and to evoke joy above. Blessed is the holy nation, whose Master rejoices in them. Blessed are they in this world and blessed they are in the World to Come.

44. והא אוקימנא, דחרוה דא, לאו דיליה היא, אלא דילה. דכתיב ושמח את אשתו. וישמח את אשתו לא כתיב, אלא ושמח, יחדי לכלה. כגוונא דא, לאו חדו לכלה, בר בגופא ותקונהא. ומאן חדי לון. צדיק. ועל דא נקי יהיה לביתו. נקי, דלא יעמול במלי דעלמא, דיהא ביה רעוא למחדי לה. נקי מבלא. נקי למסין ולארגונין וגולגלתין. נקי דלא יפוק לחילא לאגחא קרבא. לאשתבחא חרוה עילא ותתא, ולאשתערא חרוה לעילא. זכאין עמא קדישא, דמאריהון חדי בהון, זכאין אינון בהאי עלמא, זכאין אינון בעלמא דאתי.

7. "At his day you shall give him his hire"

The Faithful Shepherd says that one must pay his hired servant on time, and tells us about Metatron who is the messenger from the eighteen worlds and who receives the eighteen blessings of the Amidah prayer three times every day. We hear about the Shacharit service, the Minchah service, and the Arvit service, and there is emphasis on charity to the poor. Moses talks about the stranger, who is anyone outside his own place, and in this sense every person on earth is a stranger because his soul has come naked from the other world. Whoever repents and returns his soul to its place

is as if he returned God and His Shechinah to God's place. Next the Mishnah sages tell Moses that the two Messiahs cannot redeem Yisrael without him. Moses says that when reciting the benedictions of the Amidah prayer a man should at first be as a servant arranging praises before his master, and then as a servant receiving wages from his master, and then as a servant who received his wages and is now going on his way. We hear that God tells Metatron that he will recognize the presence of the Shechinah in a prayer by looking at the purpose of the prayer, and seeing if the prayer was said to give pleasure to God.

45. "At his day you shall give him his hire..." (Devarim 24:15). The Faithful Shepherd opened and said, the following precept is to give a hired servant his hire in time. This is the meaning of, "At his day you shall give him his hire, neither shall the sun go down upon it." Listen, heads of Yeshivot high and low. Metatron is the hire of the hired servant, a messenger from the eighteen worlds, BEING YESOD OF ATZILUT CALLED EIGHTEEN, to receive the eighteen blessings of the Amidah prayer FOR MALCHUT every day, three times a day. For that reason, "At his day you shall give him his hire" refers to the Shacharit service; "neither shall the sun go down upon it" refers to the Minchah service, for if the day is past, the offering is no longer valid. "for he is poor" (Ibid.). Surely he is poor in exile and has nothing but what he is given in prayer. For that reason his prayer is, "A prayer (Heb. tfilah) of the poor, when he faints (or: 'wraps')" (Tehilim 102:1), namely the wrap of the Tzitzit and the hand Tefilin. THAT IS, THE PRAYER OF THE POOR IS THE HAND TEFILIN (OR TFILAH), WHICH IS MALCHUT.

46. "and sets his heart upon it" (Devarim 24:15) refers to the Arvit service, which CORRESPONDS TO the parts of the sacrifice and the fatty parts that are left from the offerings of the day. They are like single grapes of the vineyard and "the corners of your field" (Vayikra 19:9) of which we learned that leaving things over in the form of charity hinders divine punishment. "you shall leave them for the poor and stranger" (Ibid. 10), THAT IS, TO THE CENTRAL PILLAR THAT IS ZEIR ANPIN. For the Central Pillar, when it is outside its place, NAMELY IN EXILE, is called a stranger. For that reason, THE FAITHFUL SHEPHERD SAID, I, my grade being of the Central Pillar, termed myself a stranger in the first exile. This is the meaning of, "I have been a stranger in a strange land" (Shemot 2:22), for he, ZEIR ANPIN, lies in exile for the sake OF YISRAEL.

47. The sages of the Mishnah asked him, Faithful Shepherd, yet Yisrael performed this precept REGARDING THE CORNERS OF THE FIELD AND THE GLEANING OF THE HARVEST in the land of Yisrael, WHEN THE HOLY ONE, BLESSED BE HE, WAS IN HIS PLACE AND NOT A STRANGER. WHY IS IT WRITTEN, "FOR THE POOR AND STRANGER"? He said to them, this is in order to invoke mercy on those SOULS driven away from their place. For a man outside his own place is called a stranger, and all the more so the souls that walk naked from that world and come into this world. Of them the verse says, "As a bird that wanders from her nest," which is the soul from which the Shechinah does not move, "so is a man" (Mishlei 27:8), THE HOLY ONE, BLESSED BE HE, of whom it says, "Hashem is a man of war" (Shemot 15:3), "wanders from His place" (Mishlei 27:8), roaming and roving from His place, which is the World to Come, namely Binah, and wanders after her, AFTER THE SHECHINAH THAT IS THE SOUL in this world, until the days that the soul needs to go outside its place are completed. He guards it until He returns it to its place and swears He shall not return to His place before He returns it to its own. THEREFORE, whoever repents AND RETURNS HIS SOUL TO ITS PLACE is as if he returned the Holy One, blessed be He, and His Shechinah to His place. This is the secret of redemption as it said, "today even, if you will only hearken to His voice" (Tehilim 95:7).

45. בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְגו'. פֶּתַח רַעִיָא מְהִימְנָא
וְאָמַר, פְּקוּדָא בְּתַר דָּא לְתַת שְׂכָר שְׂכִיר בְּזִמְנֹו. הָדָא
הוּא דְכִתְיִב, בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְלֹא תָבֵא עָלָיו
הַשֶּׁמֶשׁ. מֵאֲרִי מְתִיבְתָּן עָלָי וְתִתָּאֵי, שְׁמַעוּ.
מְטַטְרוֹן אִיהוּ שְׂכָר שְׂכִיר, מְחִ"י עֲלָמִין, שְׁלִיחַ
דִּילִיָּה, לְקַבְּלָא חִ"י בְּרַכָּאן דְּצִלוֹתָא, בְּכָל יוֹמָא,
תְּלַת זְמַנִּין. וּבְגִין דָּא, בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ, דָּא צִלוֹתָא
דְּשַׁחְרִית. וְלֹא תָבֵא עָלָיו הַשֶּׁמֶשׁ, דָּא צִלוֹתָא
דְּמִנְחָה, דָּאֵי עֵבֶר יוֹמוֹ, בְּטַל קֶרְבָּנוֹ. כִּי עֲנִי הוּא
וְדָאֵי, עֲנִי הוּא בְּגִלוֹתָא, לִית לִיה מְדִילִיָּה, אֶלָּא
מֵאֵי דִיהִבִּינָן לִיה בְּצִלוֹתָא, בְּגִין דָּא צִלוֹתָא תַּפְלָה
דִּילִיָּה, תַּפְלָה לְעֲנִי כִי יַעֲטוּף, בְּעֵטִיפַת צִיּוּת,
תַּפְלָה דִּיר אִיהִי.

46. וְאֵלָיו הוּא נוֹשֵׂא אֶת נַפְשׁוֹ, דָּא תַּפְלַת עֲרֻבִית,
דָּאִיהִי אֲמוּרִים וּפְרָרִים, שְׁיֹרִין דְּקֶרְבָּנִין דְּיוֹמָא.
וְאִינוּן כְּגוֹן פְּרֵט הַכֶּרֶם, וּפֶאֶת שְׂדֵךְ, דְּעֲלִיָּהוּ אֶתְמַר,
שְׁרִי מִצְוָה מְעַכְבִּין אֶת הַפּוֹרְעָנוֹת. לְעֲנִי וְלִגְר
תַּעֲזוֹב אוֹתָם, דְּעַמּוּדָא דְּאֲמַצְעִיתָא בְּר מֵאֲתֵרִיָּה, גְּר
אֶתְקֵרִי. וּבְגִין דָּא, אָנָּא דְּדִרְגָּא דִּילִי עַמּוּדָא
דְּאֲמַצְעִיתָא, קְרִינָא גְּרֵמָאֵי גְּר בְּגִלוֹתָא קְדַמָּאֵי.
הֵה"ד, גְּר הֵייתִי בְּאֶרֶץ נְכֹרִיָּה, דָּאִיהוּ בְּגִלוֹתָא
רְבִיעָא בְּגִינִיָּהוּ.

47. שְׁאִילוּ לִיּה מֵאֵרִי מִתְנִיתִין, רַעִיָא מֵהֵימְנָא, הָא פְּקוּדָא דָּא הוּוּ מְקַיְימִין יִשְׂרָאֵל בְּאַרְעָא דִּישְׂרָאֵל. אָמַר לוֹן, בְּגִין לְאַתְרָא רַחֲמֵי, עַל אַלְיָן דְּמִתְרַכֵּי מֵאַתְרֵיהּוּ. דְּבַר נֶשׁ כַּד אִיהוּ לְבַר מֵאַתְרֵיהּ, גִּיּוּרָא אֲתַקְרִי, כ"ש עַל גִּשְׁמִתִּין דְּאַזְלִין עֲרִטִילָאִין מֵהֵוּא עֲלָמָא, וְאַתְיִין לְעֲלָמָא דִּין. בְּגִינֵיהּ, הָאִי אִיהוּ דְּאָמַר קְרָא, כְּצַפּוּר נּוֹדְדַת מִן קְנָה, דָּא גִשְׁמִתָּא, דְּשְׁכִינְתָּא לֹא זָזָה מִנָּה. כֵּן אִישׁ, דְּאַתְמַר בֵּיהּ יִי אִישׁ מִלְחָמָה, נּוֹדֵד מִמְקוֹמוֹ, דְּאִיהוּ נֶע וְנָד מֵאַתְרֵיהּ, דְּאִיהוּ עֲלָמָא דְּאִתִּי, בִּינָה. וְנָד אֲבַתְרָהּ בְּעֲלָמָא דִּין, עַד דְּתִשְׁלִים יוֹמִין דְּאַתְחַיִּיבַת לְמִיזַל לְבַר מֵאַתְרָהּ. וְאִיהוּ נְטוּר לָהּ, עַד דְּיַחְזוּר לָהּ לְאַתְרָהּ. וְאוּמֵי דְּלֹא יַחְזוּר אִיהוּ לְאַתְרֵיהּ, עַד דְּיַחְזוּר לָהּ לְאַתְרָהּ. וּמֵאֵן דְּחִזּוּר בְּתִיּוּבַתָּא, כְּמֵאֵן דְּאַחְזוּר לְקוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתָּא לְאַתְרָהּ. וְדָא רְזָא דְּפּוּרְקָנָא, דְּאָמַר הַיּוֹם אִם בְּקוּלוֹ תִשְׁמַעוּ.

48. The Mishnah sages of the lofty Yeshivah OF THE HOLY ONE, BLESSED BE HE, and of the lower Yeshivah OF METATRON said, Faithful Shepherd, we are messengers of the Master of the universe to you. Blessed is your portion that you are penitent and equal to the 600,000 of Yisrael and that you returned the Holy One, blessed be He, and His Shechinah to their place above and below. Due to you, Yisrael will be redeemed and return to their place. The TWO Messiahs, MESSIAH THE SON OF JOSEPH AND MESSIAH THE SON OF DAVID, have no power to redeem Yisrael except with you. It is because of you that they are held back FROM REDEEMING YISRAEL. Finish saying these precious things of which it says, "More to be desired are they than gold, even much fine gold; sweeter also than honey and the honeycomb" (Tehilim 19:11).

48. אָמְרוּ מֵאֵרִי מִתְנִיתִין דְּמִתִּיבַתָּא עֲלָהּ וְתַתָּא, רַעִיָא מֵהֵימְנָא, אָנִן שְׁלִיחִין דְּמֵאֵרִי עֲלָמָא לְגַבְרָ, זְכָאָה חוֹלְקָ, דְּאַנְתָּ בַּעַל תְּשׁוּבָה, שְׁקוּל לְשִׁתִּין רְבוּן דִּישְׂרָאֵל, וְאַנְתָּ הִדְרַת לְקוּדְשָׁא בְּרִיךְ הוּא וְשְׁכִינְתֵיהּ לְאַתְרֵיהּ, עִילָא וְתַתָּא. וּבְגִינָךְ יִתְפַּרְקוּן יִשְׂרָאֵל וְיַחְזוּר לְאַתְרֵיהּ. וְלִית חִילָא לְמִשְׁחִיחִין. לְמַפְרַק לְיִשְׂרָאֵל, בַּר מִינָךְ. וּבְגִינָךְ אֵינוֹן מִתְעַכְבִּין. אֲשֵׁלִים מְלִין יִקְרִין אַלְיָן, דְּעֵלֵיהּ אֲתַמַּר, הַנְּחַמְדִּים מִזָּהָב וּמִפָּז רַב וּמִתּוֹקִים מִדְּבַשׁ וְנוֹפֶת צוּפִים.

49. He said to them, Yeshivah heads, for that hired servant, who is the servant METATRON, who comes to receive three prayers, your masters of the Mishnah decreed that man should be when reciting the first three benedictions OF THE AMIDAH PRAYER as a servant arranging praises before his master, and during the middle benedictions as a servant receiving wages from his master, and during the last benedictions as a servant who received his wages from his master and walked his way.

49. אָמַר לוֹן, מֵאֵרִי מִתִּיבַתָּאן, בְּגִין הָאִי שְׁכִיר, דְּאִיהוּ עֶבֶד, דְּאִתִּי לְקַבְּלָא תְּלַת צְלוֹתִין, תְּקִינוּ מֵאֵרִי מִתְנִיתִין דְּלַכוּן, לְמַהוּי בַּר נֶשׁ, בְּתְּלַת בְּרַכָּאן קְדָמָאִין, כְּעֶבֶד דְּמַסְדֵּר שְׁבַחִין קְמֵי מֵאֵרֵיהּ. וּבְאַמְצָעוֹת, כְּעֶבֶד דְּמַקְבֵּל פְּרַס מִמֵּאֵרֵיהּ. וּבְבִתְרָאִי, כְּעֶבֶד דְּנִטֵּל פְּרַס מִמֵּאֵרֵיהּ, וְאַזִּיל לֵיהּ.

50. For that reason the servant of Abraham and Rebecca was likened to this that when the Holy One, blessed be He, will send Metatron His servant to receive the prayer, THE SECRET OF MALCHUT, he shall say to Him, "Perhaps the woman will not be willing to follow me" (Bereshheet 24:5), that is, perhaps the prayer will not want to follow me. The Holy One, blessed be He, answered him, "then you shall be clear from this my oath" (Ibid. 8). AND HE EXPLAINS that Chochmah is Aba, THAT IS, ABRAHAM WHO IS CALLED A FATHER, WHO IS CHESD, RISES AND BECOMES CHOCHMAH IN THE STATE OF GREATNESS, and he descends to the Righteous, YESOD, to keep the Shechinah in exile. And from there, FROM YESOD, the servant, WHO IS METATRON OF THE NUMERICAL VALUE OF SHADAI, SINCE IT CORRESPONDS TO YESOD, sent after her, AFTER THE PRAYER, WHERE THE SHECHINAH LIES.

50. וּבְגִין דָּא, עֶבֶד אַבְרָהָם, וְרֵבְקָה, אִיהוּ אֲמַתְלָא לְהָאִי, כַּד קוּדְשָׁא בְּרִיךְ הוּא, יִשְׁלַח לְמַטְטְרוֹן דְּאִיהוּ עֶבֶדָא דִּילֵיהּ, בְּגִין צְלוֹתָא אִיהוּ יוֹמַר לְגַבִּיָהּ, אוּלַי לֹא תֵאבֵדָה הָאִשָּׁה לְלֶכֶת אַחֲרַי. בְּלוּמַר, אוּלַי צְלוֹתָא לֹא בְּעִי לְמִיזַל אֲבַתְרָאִי. אָמַר לִיָּה קוּדְשָׁא ב"ה, וְנָקִית מִשְׁבוּעָתִי זֹאת. דְּחַכְמָה אִיהוּ אַבָּא, דְּנַחִית בְּצַדִּיק, לְנִטְרָא שְׁכִינְתָּא בְּגְלוֹתָא, וּמִתְמַן שְׁלַח בְּגִינָהּ.

51. The messenger, METATRON, said to Him, Give me a token with which to recognize the prayer where the daughter is, NAMELY THE SHECHINAH. The Holy One, blessed be He said, "and let it come to pass, that the girl to whom I shall say, Let down your pitcher, I pray you, that I may drink; and she shall say, Drink" (Ibid. 14). THAT IS, IF THE PURPOSE OF THE PRAYER WILL BE TO GIVE ME DRINK, TO PLEASE ME, THEN YOU SHALL KNOW THE SHECHINAH IS THERE. If it does not, but he finds all the body parts full of iniquities, AND ALL ITS INTENTIONS DURING PRAYER ARE ONLY FOR ITSELF ALONE, AND NOT TO GIVE ME PLEASURE, and there is no WHOLE body part where Torah dwells, WHICH IS THE LIGHT OF RUACH, which has the form of the Central Pillar, and no precept, WHICH IS THE LIGHT OF NEFESH of the form of Rivkah, NAMELY THE SHECHINAH, who was a lily among the thorns, who are completely evil people, He ordered His servant Metatron, "Beware lest you bring my son back there" (Ibid. 6), who is the spirit of holiness, since a precept is Nefesh and the Ruach is Torah, MEANING THAT RUACH IS DRAWN FROM ZEIR ANPIN CALLED TORAH. AND HE DOES NOT MERIT THE RUACH AND NEFESH OF HOLINESS.

51. אָמַר לִיה הֵהוּא שְׁלִיחַ, הֵב לִי סִימָנִין, לְאַשְׁתְּמוּדַעָא בְּצִלוֹתָא, דְתַמְנָן בְּרַתָא, אָמַר קוּדְשָׁא בְרִיךְ הוּא, וְהִינֵה הִנְעֵרָה אֲשֶׁר אֹמֵר אֵלֶיהָ הִטִּי נָא כַדָּךְ וְאַשְׁתָּה וְאַמְרָה שְׁתֵּה. וְאִם לֹא, אֶלָּא דְאַשְׁבַּח כָּל אַבְרִין דְגוּפָא מְלִינִין חוּבִין, וְלֹא אֲשַׁבַּח בֵּיה אִבְר לְשֵׁרִינָא בֵּיה תוֹרָה, דְאִיהוּ בְדִיוקְנָא דְעַמּוּדָא דְאַמְצַעִיתָא. וְלֹא מִצְוָה, דְאִיהוּ דִּיוקְנָא דְרַבְבָּה, דְהוּהוּ שׁוֹשְׁנָה בֵּין הַחוּחִים, דְאִינוּן רְשָׁעִים גְּמוּרִים. מְנִי לְעַבְדִּיה מְטַטְרוּן, הַשְׁמַר לָךְ פֶּן תָּשִׁיב אֶת בְּנֵי שְׁמָה, דְאִיהוּ רוּחָא דְקוּדְשָׁא, דְהָא מִצְוָה אִיהוּ נִפְשָׁא, רוּחָא אִיהוּ תוֹרָה.

8. One's fear of sin precedes one's wisdom

The sages of the Mishnah have explained that action is more valuable than speech. They also said that a person acquires wisdom if he fears sin first and that the Torah will rest on him if he first does all the precepts. If he reverses these then he comes from the aspect of Judgment. Suffering and Judgment must also precede mercy: 'as the suffering so the reward'. We hear what Moses' role will be during the last exile.

52. For that reason the sages of the Mishnah explained that action, not talk, is more valuable. In another place they said that one whose fear of sin precedes his wisdom, his wisdom prevails... One's fear of sin is supernal Ima, BINAH THAT IS CALLED repentance. Chochmah is supernal Aba. And when one precedes small Hei, NAMELY MALCHUT, which is the precepts, the Torah, WHICH IS ZEIR ANPIN that is Vav, rests on him. And when he places fear, which is upper Hei, before Chochmah, Chochmah rests on him, which is Yud, and he is called a son, NAMELY THE SON OF YUD HEI. Hence, "You are the children of Hashem your Elohim" (Devarim 14:1).

52. וּבג"ד אֹקְמוּהָ מְאִרֵי מִתְנִיתִין, לֹא הַמְדַרְשׁ הוּא הָעִיקָר אֶלָּא הַמַּעֲשֵׂה. וּבְאַתְרָא אַחְרָא אָמְרוּ, כָּל שְׁרִיאת חֲטָאוֹ קוֹדֶמֶת לְחֻכְמָתוֹ, חֻכְמָתוֹ מִתְקַיֶּימֶת וְכוּ'. יִרְאת חֲטָאוֹ, אֵימָא עֲלָאָה, תְּשׁוּבָה. חֻכְמָה, אֲבָא עֲלָאָה. כֹּד אֶקְדִּים ה' זְעִירָא, דְאִיהוּ מִצְוָה, שְׁרִיָא עֲלֵיה תוֹרָה, דְאִיהוּ ו'. וְכֹד אֶקְדִּים יִרְאָה לְחֻכְמָה, דְאִיהוּ ה' עֲלָאָה, שְׁרִינָא עֲלֵיה חֻכְמָה, דְאִיהוּ ו'. וְאֶקְרִי בֶן. וּמִכָּאן, בְּנִים אֲתֵם לִינִי אֱלֹהֵיכֶם.

53. This is, "this is My name (Heb. shmi)," Yud Hei, "forever, and this is My memorial (Heb. zichri)" (Shemot 3:15), Vav Hei. 'Shmi' plus Yud Hei IS IN NUMERICAL VALUE 365, and 'zichri' plus Vav Hei IS IN NUMERICAL VALUE 248. All together HAVE THE NUMERICAL VALUE OF 613, namely the 613 commandments given to the holy children so they will have a portion in His name. This is the meaning of, "For Hashem's portion is His people" (Devarim 32:9).

53. וְהֵאֵי אִיהוּ זֶה שְׁמִי י"ה לְעוֹלָם, וְזֶה זְכוּרִי ו"ה. שְׁמִי עִם י"ה, שֶׁס"ה. זְכוּרִי עִם ו"ה, רַמ"ח. וְכִלְהוּ תְרִי"ג. דְהֵינּוּ תְרִי"ג פְּקוּדִין, דְאֵתְיִיְהִיבוּ לְבָנִין קְדִישִׁין, לְמַהוּ לֹון חוֹלְקָא בְשְׁמִיה, הַה"ד בִּי חֵלֶק יו"י עַמּוֹ.

54. When one puts the Torah before the precepts or wisdom before fear, the Name turns for him into the female aspect, into the attribute of Judgment thus: Hei Vav Hei Yud. FOR WHEN THE NAME IS WRITTEN STRAIGHT IT INDICATES THE QUALITY OF MERCY AND WHEN IT IS BACKWARD IT INDICATES THE QUALITY OF JUDGMENT. Everything turns into Judgment for such a man and his Torah sustenance is as difficult to acquire as the splitting of the red sea. Redemption WILL BE similar. If they have merit, they will come out with mercy, as written, "before her pain came, she was delivered of a man child" (Yeshayah 66:7), and they shall come out with mercy. It is good if suffering and Judgment precede SO AS TO DRAW mercy, which is why the sages of the Mishnah said, 'as the suffering so the reward'.

54. וְכֹד אֶקְדִּים תוֹרָה לְמִצְוָה, או חֻכְמָה לִירְאָה. אֲתַהֲפֵךְ שְׁמִיה עֲלֵיה לְנוֹקְבָא, מִדַּת הַדִּין, כְּגוּוֹנָא דָא הוּהוּ". דְאֵתְהֲפֵךְ לִיה כֹּלָא לְדִינָא, וְקָשִׁין מְזוּנּוֹתֵינוּ בְּאוּרִייתָא, בְּקָרִיעַת יַם סוּף. וְכְגוּוֹנָא דָא פּוֹרְקָנָא, אִם זְכוּ יִפְקוּן בְּרַחְמֵי, הַה"ד, בְּטָרָם יִבָּא חֵבֶל לָהּ וְהִמְלִיטָה זְכוּר, וְיִפְקוּן בְּרַחְמֵי. וְאִי לֹא אֶקְדִּים רַחְמֵי, וְיִפְקוּן בְּצַעֲרָא. וְשְׁפִיר דְאֶקְדִּים צַעֲרָא וְדִינָא לְרַחְמֵי. וּבג"ד אֹקְמוּהָ רַז"ל, מְאִרֵי מִתְנִיתִין לְפּוּם צַעֲרָא אֲגָרָא.

55. When the Nefesh comes out, WHEN IT IS BORN INTO THE WORLD, it is in pain before it comes out, NAMELY LABOR PAIN, but after it has come out it is in a state of mercy. This is the meaning of, "They shall come with weeping" and then, "and with supplications will I lead them" (Yirmeyah 31:8). For that reason, "it is a time of trouble to Jacob; but he shall be saved out of it" (Yirmeyah 30:7), and they shall come out with mercy. Just like the Holy One, blessed be He, sent out the dove, AS NOAH IS OF THE ASPECT OF YESOD, but she did not find a place to rest, AS WRITTEN, "BUT THE DOVE FOUND NO REST" (BERESHEET 8:9), so did he send for you, Faithful Shepherd first. HE SENT FOR HIM, BECAUSE HE DID NOT FIND A PLACE TO BE HIDDEN FROM HIM, WHICH IS WHY HE WAS REVEALED TO HIM.

56. It is written of them, "And he looked this way and that, and when he saw that there was no man" (Shemot 2:12), WHICH MEANS HE SAW they were all guilty and there was no man among them who had the merit to get out of exile. For that reason you refused to go there but said, "send, I pray You, by the hand of him whom You will send" (Shemot 4:13). Yet NOW you are like at that time OF THE EXODUS FROM EGYPT. In you it shall be fulfilled together with Yisrael, "As in the days of your coming out of the land of Egypt I will show him marvelous things" (Michah 7:15). During the last exile He will send with you two Messiahs, MESSIAH SON OF JOSEPH AND MESSIAH SON OF DAVID, who correspond to the two wings of the dove, WHO IS THE SHECHINAH, because you are in the fourth exile like a body without wings. Moreover, at first Yisrael were like a body, and you and Aaron like the two wings of the dove, with which Yisrael flew OUT OF EXILE.

9. Each precept includes the ten Sfirot

Moses says that every precept has ten Sfirot in it. He speaks about the three stories of the ark, and the priests, Levites and Yisrael; he says that the ark as a whole, that is the Shechinah, is with them. We learn that the Name Yud Hei Vav Hei has dominion over the image of man and over every one of his limbs.

57. There is no precept but that has ten Sfirot included in it. Of the ark IT IS WRITTEN, "with lower, second, and third stories shall you make it" (Beresheet 6:16), to include in it the priests, Levites and Yisrael, WHO ARE CHESED, GVURAH AND TIFERET. The ark AS A WHOLE, WHICH IS the Shechinah, is with them. The Torah of Hashem, WHICH IS THE SHECHINAH, is the fourth part of a hin, NAMELY, FOURTH TO CHESED, GVURAH AND TIFERET, a fourth letter IN THE NAME YUD HEI VAV HEI. It is trebled by RECEIVING THE THREE LETTERS Yud Hei Vav, to complete it into A NAME OF FOUR LETTERS, Yud Hei Vav Hei. Ten grades are included in it, NAMELY, IT RECEIVES THEM FOR THE SAKE OF YISRAEL, which are Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, TEN LETTERS THROUGH WHICH it shall be fulfilled in Yisrael, "But you that did cleave of Hashem your Elohim..." (Devarim 4:4), and, "You are the children of Hashem your Elohim" (Devarim 14:1). For this name, YUD HEI VAV HEI, FULLY SPELLED WITH ALEPHS, has dominion over the image of man and over each and every limb of his.

10. Fish and locusts do not require slaughtering

The Faithful Shepherd says that fish and locusts are permitted to be eaten because they can be gathered without slaughtering. He says this is like the sages of the Mishnah, that do not need to be killed by the Angel of Death, but are gathered up. And just as the fish live in the sea and die if they are taken out, the students of the Torah die if they are separated from the sea of the Torah. We learn that the Kabbalah sages are above all, and that they have dominion over the fish of the sea and the birds of the air. Moses says that if a younger student who is not yet fit to teach goes out and teaches, he must die. He also speaks about the sages of Mishnah as being crocodiles and talks about what happens when they disagree.

55. ומִפְקָנוּ הַנִּמְשָׁא, מִקּוֹרֵם הַנִּמְקָת אֵית לָהּ צַעֲרָא, לְבַתֵּר הַנִּמְסִיקַת בְּרַחֲמֵי. וְרָזָא דְמַלְהָ בְּבִכִי יָבֵאוּ, לְבַתֵּר וּבִתְחֻנּוֹנִים אוֹבִילִם, וּבִגְדֵי, וְעֵת צָרָה הִיא לְיַעֲקֹב וּמְמֻנָה יוֹשֵׁעַ, וַיִּפְקֹן בְּרַחֲמֵי. וּכְגֹוֹנָא דְשִׁלַּח קוֹדֶשָׁא בְרִיךְ הוּא לְיוֹנָה, וְלֹא אֲשַׁכַּח אֶתֶר לְשִׁרְיָא. הֵכִי שִׁלַּח לְךָ רַעֲיָא מְהֵימְנָא בְּקַדְמֵיטָא.

56. וּמָה כְּתִיב בְּהוֹן. וַיִּמְן כֹּה וְכֹה וַיִּרְא כִּי אֵין אִישׁ. דְּכִלְהוֹן חַיִּיבִין, וְלֹא אֲשַׁכַּחַת בְּהוֹן אִישׁ זֹכֶה לְאַפְקָא מִן גְּלוּתָא. וּבִגְדֵי סִרְבַּת לְמִיזַל תַּמָּן, וְאִמְרַת, שִׁלַּח נָא בְיַד תְּשִׁלַּח. וְהָא אַנְתָּ כְּגֹוֹן בְּהֵוֹא זְמַנָּא, בְּךָ יִתְקִיִּים עִם יִשְׂרָאֵל, כִּימֵי צִאתְךָ מֵאֶרֶץ מִצְרַיִם אֲרָאנוּ נִפְלְאוֹת. וּבְגִלוּתָא בְּתִרְיָא, תִּרְיָן מְשִׁיחִין יִשְׁלַח עִמָּךְ, לְקַבֵּל תִּרְיָן גְּדַפִּין דְיוֹנָה. דְּאִנְתָּ כְּגֹוֹפָא בְּגִלוּתָא רְבִיעֵאָה, לִית לְךָ גְּדַפִּין. וְלֹא עוֹד, אֲלֹא בְּקַדְמֵיטָא הוּוּ יִשְׂרָאֵל כְּגֹוֹפָא, וְאַנְתָּ וְאַהֲרֹן, כְּתִרְיָן גְּדַפִּין דְיוֹנָה, וּבְהוֹן פִּרְחוּ יִשְׂרָאֵל.

57. לִית פְּקוּדָא, דְּלֹא אֲתַכְלִילוּ תַמָּן עֶשֶׂר סְפִירוֹת. בְּתִיבָה תַחְתִּיִּים שְׁנַיִם וּשְׁלִישִׁים תַעֲשִׂיהָ. לְאַכְלִלָא בָּהּ, כְּהַנִּים לְיוֹם וַיִּשְׂרָאֵלִים. תִּיבָה שְׂכִינָה עִמָּהוֹן, תּוֹרַת יוֹי, אִיהִי רְבִיעִית הַהִיךְ, ה' רְבִיעֵאָה. וּמְשׁוּלֶשֶׁת בִּיהִ"ו, לְאַשְׁלֵמָא בִּיהִ יְדוּ"ד. וְעֶשְׂרָה דְרִגְוִן דְּאֲתַכְלִילוּ בִּיהִ, דְּאִינוּן יוּ"ד ה"א וְאִ"ו ה"א. לְאַתְקִיִּמָא בְּהוּ בִּישְׂרָאֵל, וְאַתָּם הַדְּבִקִים בֵּינֵי אֱלֹהֵיכֶם וְגו', בְּנִים אַתֶּם לְיוֹי אֱלֹהֵיכֶם. הֵאִי שְׁמָא שְׁלִטְנוּתִיהָ בְּצוּלְמָא דְבַר נֶשׁ, וְעַל כָּל אַבְר וְאַבְר דִּילִיהָ.

58. The following precept is to discuss the laws concerning locusts. We learned that fish and locusts do not require slaughter, but it is their gathering that makes it permissible to eat them. Such are the sages of the Mishnah. They do not need slaughtering BY THE ANGEL OF DEATH but it says of them, "and expired, and was gathered to his people" (Beresheet 49:33). Just as the fish of the sea live in the sea, so do the Torah students and the sages of the Mishnah live in the sea, and if they are separated from the Torah they immediately die. THEY ARE the crocodiles of the Mishnah wherein grow the sea crocodiles. And if those who live on dry land, NAMELY THOSE WHO HAVE NO TORAH IN THEM, fall into the water, NAMELY INTO THE TORAH, but cannot swim, NAMELY A STUDENT WHO DID NOT BECOME A TEACHER YET TEACHES, they die. But 'Man', who are the Kabbalah sages are above all. Of them it says, "and have dominion over the fish of the sea, and over the birds of the air" (Beresheet 1:28), who are the Mishnah sages the crocodiles. The great crocodile is "the flying (Heb. bariach) serpent" (Yeshayah 27:1) that corresponds to "the middle bar (Heb. bariach) in the midst of the boards" (Shemot 26:28), WHICH IS THE CENTRAL COLUMN, TIFERET.

59. When the crocodiles - the Mishnah sages - have a disagreement among them and ask each other difficult questions, ONE THEN swallows his colleague LIKE THE FISH OF THE SEA, WHERE THE BIGGER SWALLOWS THE SMALLER. This concerns a younger student who has not reached the position of teaching yet teaches, which is punishable by death. But if they are on equal footing, BOTH BEING LARGE, and have a disagreement and difficult question, it says of them at the end, "Vahev in Sufah" (Bemidbar 21:14), which has been explained TO MEAN love at its end (Heb. sofah), SINCE VAHEV MEANS LOVE (HEB. AHAVAH).

11. "and you put your nest in a rock"

Rav Hamnuna Saba, who is here referred to as a great fish, speaks to the Faithful Shepherd about the title verse, and he says that the Mishnah sages must be strong and have a sharp tongue to bore through to reach the great abyss. He tells Moses that he will descend to the great abyss to find the time of the redemption because of his righteousness. Other sages tried to go there into the depth of the Halachah but did not come back up again, as they were not strong enough. Rav Hamnuna Saba says that whoever pierces the rock without permission will be bitten by a serpent.

60. In the meantime a great fish came to him, RAV HAMNUNA SABA, and said, Faithful Shepherd, "Strong (Heb. eitan) is your dwelling place, and you put your nest in a rock" (Bemidbar 24:21). Tania, THAT IS, THE TANNAIM, helps you IN EXILE TO RAISE THE SHECHINAH, because the fish, THE TANNAIM, have their nest in the rock, WHICH IS MALCHUT. Eitan is Tania written backwards; Eitanim (plural) is Tannaim spelled in a different order. Beware of them, because you are slow of speech and of a slow tongue. And whoever wishes to attack the sea fish in the rock, who are the Mishnah sages, the Tannaim, needs to be strong and of a sharp and polished tongue that bores and reaches the great abyss that lies there.

58. פְּקוּדָא בְּתַר דָּא, לְדוֹן בְּדִינֵי חֲגָבִים, דְּאִתְמַר דְּגִים וְחֲגָבִים אֵינָן טְעוּנִין שְׁחִיטָה, אֲלֵא אֲסִיפְתָּם הִיא הַמִּתְרַת אוֹתָם. הֵכִי מֵאֲרֵי מִתְנִיתִין, אֵינָן צְרִיכִין שְׁחִיטָה, אֲלֵא דְאִתְמַר בְּהוֹן וַיִּגְעוּ וַיֵּאָסֶף עַל עַמּוּוֹ. מֵה נּוֹנֵי יַמָּא, חִיּוֹתָן בְּיַמָּא, אוֹף תְּלַמִּידֵי חֲכָמִים, מֵאֲרֵי מִתְנִיתִין, חִיּוֹתֵיהוּ בְּאוּרֵייתָא, וְאֵי אֲתַפְרֶשֶׁן מִנָּה מִיַּד מַתִּים. תְּנִינָא דְמִתְנִיתִין, דְּבַה אֲתַרְבוּ תְּנִינֵי יַמָּא. וְאֵי אֵינּוֹן דְּבִיבְשָׁתָא יַפְלוֹן לְיַמָּא, וְלֹא יִדְעִין לְשַׁטְטָא, אֵינּוֹן מֵייתִין. אֲבָל אֲרַם דְּאֵינּוֹן מֵאֲרֵי קְבֵלָה, אֵינּוֹן לְעִילָא מְכַלְהוּ, בְּהוּ אֲתַמַּר וַיִּרְדּוּ בְּדַגַּת הַיָּם וּבְעוֹף הַשָּׁמַיִם, דְּאֵינּוֹן מֵאֲרֵי מִתְנִיתִין, תְּנִינֵיא. הַתְּנִין הַגְּדוֹל, נַחַש בְּרִיחַ, לְקַבֵּל וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים.

59. בְּזַמְנָא דְתְּנִינִין מֵאֲרֵי מְשָׁנָה, אֵית דְּבִהוֹן מַחְלוּקַת, וּמְקַשִּׁין דָּא לְדָא, בְּלַע לְחַבְרִיָּה. וְהֵאֵי אֵיְהוּ תְּלַמִּיד זְעִיר, שְׁלֹא הִגִּיעַ לְהוֹרָאָה, וּמּוֹרָה, חֵיִיב מִיתָה. וְאֵי אֵינּוֹן שׁוֹיִן דָּא לְדָא, וְאֵית בְּהוֹן מַחְלוּקַת וְקוּשִׁיא, אֲתַמַּר בְּהוֹן לְסוּף, וְאֵת וְהַב בְּסוּפָה, וְאוֹקְמוּהָ אֲהַבָּה בְּסוּפָה.

60. אֲדַהֲכִי, הָא נּוֹנָא רַבָּא אֲזַדְמִן לְגַבִּיָּה, וְאִמַּר רַעִיא מְהֵימְנָא, אֵיתָן מוֹשְׁבַךְ וְשִׁים בְּסַלַע קַנָּר. תְּנִינָא דְמַסִּיעַ לָךְ. דְּהָא נּוֹנִין בְּסַלַע קַנָּר דְּלֵהוֹן, אֵיתָן בְּהַפּוּכָא, תְּנִינָא. אֵיתָנִים בְּהַפּוּךְ אֲתוּוֹן, תְּנָאִים. אֲסַתְמַר מְנִייהוּ, דְּהָא אַנְתָּ כְּבַד פְּהַ וְכְבַד לְשׁוֹן, וּמֵאֵן דְּבַעֵי לְאַתְקַפָּא בְּסַלַע דְּנוּנֵי יַמָּא, דְּמֵאֲרֵי מִתְנִיתִין, דְּאֵינּוֹן תְּנָאִים, בְּעֵי לְמַהוּי תְּקִיף, לְיִשְׁנָא חֲדִידָא חֲרִיפָא, לְיִנְקוּב עַד דְּמַטִּי לְתַהוּמָא רַבָּא דְתַמּוֹן.

61. "For there is still a vision for the appointed time; and it speaks concerning the end, and does not lie. THOUGH IT TARRY, WAIT FOR IT; BECAUSE IT WILL SURELY COME, IT WILL NOT DELAY" (Chavakuk 2:3). It has been explained that this verse pierces and descends to the great abyss. Who is it that shall descend to the great abyss to find that time OF THE END but you, of whom it says, "Your righteousness is like the great mountain; your judgments are a great deep" (Tehilim 36:7). Many Mishnah sages wanted to reach down to the depth of the Halachah, WHICH IS MALCHUT CALLED HALACHAH, to find there THAT TIME, NAMELY the time of the coming of the redemption, and went down there but did not come up. Though their tongue was "like a hammer that breaks the rock in pieces" (Yirmeyah 23:29), their hammer was too weak and could not pierce that rock, NAMELY PIERCE IT TO KNOW ABOUT THE END. Whoever pierces that rock without permission, a serpent will come to bite him; others bore it until they reach the great abyss but do not come up from there.

61. כי עוד חזון למועד ויפח לקץ ולא יכזב, ואוקמוה דהאי קרא נוקב ויורד, עד תהומא רבא. מאן הוא דנחית לתהום רבא, לאשכחא זמנא דא, אלא אנת, דאתמר בך צדקתך כהררי אל משפטין תהום רבה. כמה מארי מתניתין, דבעו לנחיתא לעומקא דהלכה, לאשכחא תמן קץ דפרקנא, ונחתו תמן, ולא סליקו. ואע"ג דלישנהון הות כפטיש יפוצץ סלע, חליש פטיש דלהון, לנקבא בהוא סלע. ומאן דנקיבו דיליה בהוא סלע בלא רשו, אתא חויה לנשכא ליה. ואית אחרנין דנקיבו לה, עד דמטו לתהומא רבא, ולא סליקו מתמן.

12. Fallen

We hear about two Messiahs who fell into the gulf together with the Shechinah. Rav Hamnuna Saba tells Moses that he is the one who will repair the pit. He talks about four exiles and four Klipot, the fourth of which is called a pit. We hear that the fourth exile is a generation of evil people, and that it is empty without the Torah; this is how it will be at the end of the exile. We hear that death is poverty of knowledge, and that for Moses' sake all the Tannaim and Amoraim above will descend into the deep to help him.

62. And when the gulf is open, whoever falls there does not come up. And Messiah the son of David fell there together with Messiah the son of Joseph, of whom one is, "humble, and riding upon an ass" (Zecharyah 9:9) and the other is, "The firstling of his herd" (Devarim 33:17), who is Messiah the son of Joseph. This is the meaning of, "if a man shall dig a pit, and not cover it, and an ox or an ass fall into it" (Shemot 21:33). For that reason Messiah is called 'the one who fell', and She, NAMELY THE SHECHINAH, fell with them, and of Her it says, "The virgin of Yisrael is fallen; she shall no more rise" (Amos 5:2). And you, FAITHFUL SHEPHERD, are "the owner of the pit shall make it good, and give money to the owner of them; and the dead (beast) shall be his" (Shemot 21:34). The dead refers to Messiah the son of Joseph that will be killed.

62. ובזמנא דנוקבא פתיחא, כל מאן דהוה נפיל תמן, לא הוה סליק. ומשיח בן דוד נפל תמן עם משיח בן יוסף. דחד איהו עני ורוכב על חמור. וחד איהו, בכור שורו, דא משיח בן יוסף. והאי איהו כי יכרה איש בור ולא יכסנו ונפל שמה שור או חמור. ובג"ד אקרי משיח בר נפלי. ואיהי נפלת בתרייהו, ואתמר עליה, נפלה לא תוסיף קום בתולת ישראל. ואנת הוא בעל הבור ישלם כסף ושיב לבעליו. והמת יהיה לו, דא משיח בן יוסף, דעתיד לאתקטלא.

63. (THE BEGINNING IS MISSING) descended for his sake. For surely there were four exiles, three corresponding to the three nutshells. The first is without form (Heb. tohu), which is a green line, namely the green shell of the nut. The second is void (Heb. bohu), which is viscous stones, which are strong boulders, from which the Mishnah sages legislated some decrees, and they hold on to them since water will come out of them. The third Klipah is the thick shell OF THE NUT, which is the third exile that was short. This is darkness. The fourth exile is a great abyss, which is the space inside the nut. This is "darkness was on the face of the deep" (Beresheet 1:2).

63. נחת בגיניה. דודאי ארבע גליות הו, תלת, לקבל תלת קליפין דאגוזא, דאינון תהו, קו ירוק, קליפה ירוקא דאגוזא. תניינא בהו, אבנין מפולמין, דאינון סלעים תקיפין, דמ"מ פסקו מינייהו כמה פסקות, ונקיט לון, לאפקא מיא דאורייתא. ובג"ד אתקריאו אבנים מפולמות, דמנייהו מיון נפקין. קליפה תליתאה, דקיקא, גלותא תליתאה, דהוה זעיר, והאי איהו וחשך. גלותא רביעאה, תהום רבה, חלל דאגוזא. והאי איהו, וחשך על פני תהום.

64. THE FOURTH KLIPAH, THE DEEP, is called a pit where an ox has fallen. This is why it is written of Joseph, "The firstling of his herd, grandeur is his" (Devarim 33:17), of whom it says, "And they...cast him into a pit" (Bereshheet 37:24), which is the evil female OF THE KLIPAH; "and the pit was empty" (Ibid.) is the male OF THE KLIPAH, which is empty, without Torah THAT IS CALLED WATER. But there are snakes and scorpions in it. This is the fourth exile, WHICH IS EMPTY WITHOUT TORAH, which is a generation of evil people, filled with snakes and scorpions that are scoundrels like snakes and who are scorpions (Heb. akribim) since they uprooted (Heb. akru) the words of the sages and give false sentence. Of them it says, "Her adversaries have become the chief" (Eichah 1:5).

65. "And he looked this way and that, and when he saw that there was no man" (Shemot 2:12) of Yisrael among the wicked OF THAT GENERATION, BUT THAT THEY ARE the mixed multitude. This will be at the end of exile. And because of that the end, the coming of the exile, bores all the way to the great abyss, WHICH IS THE FOURTH EXILE CALLED A GREAT ABYSS. Faithful Shepherd, you came down there. Tehom (Eng. 'abyss') is Hamavet (Eng. 'the death') spelled backwards, and death is no other than poverty, THAT IS, POVERTY IN KNOWLEDGE. It has been clarified up high, before the Tannaim and Amoraim, that they will all descend for your sake into the deep, IN THE FOURTH EXILE, to help you.

13. The Leviathan

Rav Hamnuna Saba tells Moses that he is the Leviathan of the sea of the Torah, the master of all fishes. The sages of the Mishnah have stated that the Torah is maintained only by those who are willing to die for it, and part of the meaning here is that death is poverty. In response to Moses' query about the Leviathan, Rabbi Shimon answers that it is he whose grade is the Central Pillar, a righteous man who grows in the sea of supernal Ima where God is unified through the Sh'ma and the prayer 'Blessed be...' Moses says that the world is supported by that Leviathan.

66. And you support yourself by your sage's statement more than all of them, since you are the Leviathan of the sea of the Torah. For the master of all fishes is called Leviathan, named after the Torah of which it says, "for they are a graceful garland (Heb. liviat) for your head" (Mishlei 1:8). By you, "Hashem, You preserve man and beast" (Tehilim 36:7). Of man, NAMELY TIFERET, it has been said, "when a man dies in a tent" (Bemidbar 19:14), and the sages of the Mishnah have stated that the Torah is maintained only by whoever is willing to die for it, death being no other than poverty. 'Beast' refers to the ignorant, who are submissive like horses and mules to the sages of the Mishnah.

67. In the meantime the holy luminary, RABBI SHIMON, came. The Faithful Shepherd opened and said, Mishnah sages, who is the Leviathan? The Holy luminary answered him, it is he whose grade is the Central Pillar and a righteous man of whom it says that we consider his body, TIFERET, and member of the covenant, YESOD, as one. And he grows in that sea, which is supernal Ima, NAMELY BINAH, which is a sea where the Holy One, blessed be He, is unified in 25 and 25 letters IN SH'MA YISRAEL AND IN 'BLESSED BE...', the numerical value of which is that of 'yam (Eng. 'sea')', THAT IS, FIFTY, and who is in it, BEING IN THAT SEA THAT IS BINAH. The Faithful Shepherd said, surely this Leviathan stands on the beach and the world is poised on his fins, AS THIS LEVIATHAN is, "the righteous is an everlasting foundation" (Mishlei 10:25). The Holy luminary said, blessed is your portion, Faithful Shepherd.

64. וְאַתְּקִי בּוֹר, הַנֶּפֶל שָׁמָּה שׁוֹר, דָּא דְכֵתִיב בְּיוֹסֵף, בְּכוֹר שׁוֹרוֹ הָדָר לוֹ. דְּאַתְמַר בֵּיהּ, וַיִּשְׁלִיכוּ אוֹתוֹ הַבּוֹרָה. נוֹקְבָא בִישָׂא. וְהַבּוֹר רַק, דְּכוּרָא, רַק בְּלֹא תוֹרָה, אֲבָל נַחֲשִׁים וְעַקְרָבִים יֵשׁ בּוֹ. וְדָא גְלוּתָא רְבִיעָאָה, הוּר דְרִשְׁעִים מְלֵא נַחֲשִׁים וְעַקְרָבִים, רַמָּאִים כְּנַחֲשִׁים וְעַקְרָבִים, דְּעַקְרִין מְלֵי דְרַבְּנָן, וְדִינְיָן לְשַׁקְרָא, עֲלִייהוּ אֲתַמַּר, הֵינּוּ צְרִייה לְרָאשׁ.

65. וַיִּפֶן כֹּה וְכֹה וַיִּרְא כִּי אֵין אִישׁ דִּישְׂרָאֵל, בְּאַלְיָן רְשִׁיעֵיָא עֲרַב רַב, וְדָא בְּסוּף גְלוּתָא. וּבְגִין דָּא קִץ דְּפוּרְקָנָא נוֹקֵב עַד הַתְּהוֹם רַבָּה. וְרַעֲיָא מְהֵימְנָא, תְּהוֹם הוּא הַמּוֹת בְּהֵיפוּךְ אֲתוּוֹן, וְלִית מוֹת אֲלֵא עֲנִיּוּתָא, אֲנִתְ נַחֲיִתָת תַּמְּן. וְהָא קָא אֲתַבְרִיר לְעִילָא, קְמֵי תַנְאִים וְאַמּוּרָאִים, וְכִלְהוּ נַחֲתִין בְּגִינְךָ בְּתַהוּמָא לְסִיעָא לְךָ.

66. וְאַנְתְּ תַנְיָא דְמַסִּיעַ לְךָ יִתִיר מְכֻלְהוּ, בְּגִין דְּאַנְתְּ לְוִיתָן דִּימָא דְאוּרִייתָא, מְאַרְיָה דְכָל נוֹגִין לְוִיתָן אֲתַקְרִי, עַל שֵׁם אוּרִייתָא, דְּאַתְמַר בֵּיהּ כִּי לְוִיתָן חֵן הֵם לְרָאשְׁךָ. וּבְךָ אֲדָם וּבְהֵמָה תּוֹשִׁיעַ יְיָ. אֲדָם דְּאַתְמַר בֵּיהּ אֲדָם כִּי יָמוּת בְּאַהֲלָא, וְאוֹקְמוּהָ מְאַרִי מִתְנִיתִין, אֵין הַתּוֹרָה מִתְקַיֶּמֶת אֲלֵא בְּמֵי שְׂמִמִּית עֲצָמוּ עֲלֶיהָ, וְלִית מִיתָה אֲלֵא עֲנִיּוּתָא. וּבְהֵמָה, אֲלִין עַמֵי הָאָרֶץ, דְּאִינוּן מִתְכַּפְּיִין כְּסוּס כְּפֶרֶד תַּחוֹת מְאַרִי מִתְנִיתִין.

67. אֲדַהְכִי הָא בּוֹצִינָא קְדִישָׂא אֲתָא, פְּתַח רַעֲיָא מְהֵימְנָא וְאָמַר, מְאַרִי מִתְנִיתִין מֵאַן אִיהוּ לְוִיתָן. אָמַר לִיהּ בּוֹצִינָא קְדִישָׂא, הָאִי אִיהוּ דְדִרְגִיָה עֲמוּדָא דְאַמְצַעִיתָא, וְצְדִיק, דְּאַתְמַר בֵּיהּ, גּוֹף וּבְרִית חֲשִׁבִינָן חֵד. וְאַתְרַבִּי בִימָא דָּא, דְּאִיהִי אִימָא עֲלָאָה, יָם, דְּבַהּ מִיִּיחֻדִין לְקוּדְשָׁא בְרִיךְ הוּא כ"ה כ"ה אֲתוּוֹן, דְּאִינוּן יָם בְּחוּשְׁבָן, וְאִיהוּ בַּהּ. אָמַר ר"מ, וְדָאִי לְוִיתָן דְקָאִים עַל שְׂפַת הַיָּם, וְעֲלָמָא קָאִי עַל סְנַפִּירוֹ, דָּא צְדִיק יְסוּד עוֹלָם, דְכָל עֲלָמָא קָאִים עֲלוּ. אָמַר בּוֹצִינָא קְדִישָׂא, זְבָאָה חוּלְקֵךְ ר"מ.

14. "and the betrothed maiden cried out, but there was none to save her"

As the beginning of this section is missing, the meaning is not entirely clear, but it begins by talking about the daughter of sound, Malchut, who is in temporary exile until Moses will come for her. The title verse means that the Shechinah cries out for her children, Yisrael, but there is no one to save them until the savior comes. We learn that when the tablets were broken the Shechinah fell, and we are also told that the mixed multitudes cannot separate from Yisrael until the final redemption. Moses is said to be God's son, the Central Pillar. We hear about the joy that will be known at the time of redemption, and about the Destroyer, Anger and Wrath that are in the world now.

68. (THE BEGINNING IS MISSING) echo (lit. 'daughter of sound'), WHICH IS MALCHUT, is in exile until you come for her, since you are her sound SINCE MALCHUT IS THE SECRET OF SPEECH; MOSES, ZEIR ANPIN, IS THE SOUND IN SPEECH, AND SPEECH IS THE DAUGHTER OF SOUND. IT IS CALLED DAUGHTER since every wife is a daughter to her husband, as written, "took her for his own daughter" (Ester 2:7). SHE IS THEREFORE CALLED DAUGHTER OF SOUND. She is betrothed to you since you have not come under the Chupah, WHICH IS REDEMPTION, with her.

69. It is said, "and the betrothed maiden cried out, but there was none to save her" (Devarim 22:27). So does the Shechinah, the highest mother, cry for Her children, WHO ARE YISRAEL, but there is none to save them AND TAKE THEM OUT TO REDEEM THEM, until the Central Pillar, ZEIR ANPIN, will come for Her, who is the savior. For Her it is said, "behold, our king comes to you. He is just, and victorious" (Zecharyah 9:9). He is savior above and you below. And since you have his form OF ZEIR ANPIN it is said of you, "But as for you, stand here by Me" (Devarim 5:28). All Yisrael returned to their tents but you do not, until the final redemption. Who caused that? The mixed multitude, because of whom, "he threw the tablets out of his hands" (Shemot 32:20). From that time THE SHECHINAH FELL and was not redeemed from the mixed multitude of whom it says, "And a mixed multitude went up also with them" (Shemot 12:38). Nevertheless, they do not separate from Yisrael and the maidservant DOES NOT SEPARATE from her mistress until the final redemption.

70. You are the King's son; according to your example we deduced about the Central Pillar in all THINGS. Your joy shall be like its joy when it will come to redeem the Shechinah, "which is like a bridegroom coming out of his chamber..." (Tehilim 19:6). For Her garments in exile are dark, and when she wears them she says, "Do not gaze upon me, because I am black" (Shir Hashirim 1:6). They are the Klipot, Destroyer, Anger and Wrath, WHICH ARE CHESED, GVURAH AND TIFERET OF THE KLIPOT, NAMELY THE MALE OF THE KLIPAH THAT INCLUDES THEM. His evil female is an evil maidservant. She is Shabbtai (Eng. 'Saturn') OF WHOM IT SAYS, "and a handmaid that is heir to her mistress" (Mishlei 30:23), who is Queen Shabbat. Destroyer, Anger and Wrath, WHICH ARE CHESED, GVURAH AND TIFERET OF THE KLIPAH, surround the three patriarchs, WHO ARE CHESED, GVURAH AND TIFERET OF HOLINESS.

15. A crown on his head and a beautiful tree before him

We learn that the Shechinah used to be the crown, the Yud, on top of Hei Vav Hei, until she reverted to be below it.

68. בַּת קוֹל בְּגִלוּתָא, עַד דְּתִיתִי אֲנִי לְגַבְהָ, דְּאֲנִי
קוֹל הַיְלִיָּה, דְּכָל אִשָּׁה בַת בַּעֲלָהּ, כְּמָה דְּאֵת אָמְרָא
וְתִהְיֵי לוֹ לְבַת. מְאוֹרְשָׁה אִיהִי לְךָ, עֲדִינָן לָא עָאֲלַת
עִמָּה לְחוּפָּה.

69. אֲתָמֵר, צַעֲקָה הַנְּעִרָה הַמְּאוֹרְשָׁה וְאִין מוֹשִׁיעַ
לָהּ. הָכִי שְׂכִינְתָא, אִימָא עֲלָאָה, צוּעֲקַת עַל בְּנָה,
וְאִין מוֹשִׁיעַ לָהּ, עַד דְּיִיתִי עִמּוּדָא דְּאֲמִצְעִיתָא
בְּגִינָה, דְּאִיהוּ מוֹשִׁיעַ. דְּבְגִינָה אֲתָמֵר, הִנֵּה מְלַכְךָ
יָבֵא לְךָ צְדִיק וְנוֹשֵׁעַ. הוּא מוֹשִׁיעַ לְעִילָא, וְאֲנִי
לְתַתָּא. וּבְגִין דְּאֲנִי בְּדִיוֹקְנִיָּה, אֲתָמֵר בְּךָ, וְאֵתָה פָּה
עִמּוּד עִמּוּדִי. דְּכִלְהוּ יִשְׂרָאֵל אֲהֲדִירוּ לְאֵהֲלִיהוֹן, וְאֲנִי
לָאו, עַד פּוֹרְקָנָא בְּתִרְיִיתָא. וּמֵאן גְּרַם דָּא, עֵרַב רַב.
דְּבְגִינִיָּהוּ, וַיִּשְׁלַךְ מִיָּדוֹ אֶת הַלְּחֻחוֹת. וּמַהֲיָא
שְׁעָתָא נִפְלָה, וְלֹא אֲתַפְרַקַת מֵעֵרַב רַב, דְּאֲתָמֵר
בְּהוֹן וְגַם עֵרַב רַב עָלָה אֲתָם. בְּכָל דָּא לֹא אֲתַפְרִשְׁן
מִיִּשְׂרָאֵל. וְשִׁמְחָה מְגֻבְרָתָהּ, עַד פּוֹרְקָנָא בְּתִרְיִיתָא.

70. אֲנִי בְּרָא דְּמַלְכָּא, בְּגוּוֹנָא דִּילְךָ אֲתָמֵר בְּעִמּוּדָא
דְּאֲמִצְעִיתָא בְּכָלָא, חֲדוּה דִּילְךָ, כְּחֲדוּה דִּילִיָּה יְהֵא,
כִּד יִיתִי לְמַפְרַק לְכַלְתִּיָּה, וְהוּא כְּחֲתָן יוֹצֵא מִחּוּפָּתוֹ
וְגו'. דְּהָא לְבוּשִׁין דִּילָהּ בְּגִלוּתָא חֲשׂוּכִין, וּבְזִמְנָא
דְּאִיהִי מִתְלַבֶּשֶׁת בְּהוֹן, אִיהִי אֲמָרָה אֵל תְּרַאוּנִי
שְׂאֵנִי שְׁחַרְחוּרָת. וְאֵלִין קְלִיפִין אִינּוּן, מִשְׁחִית אֶף
וְחִמָּה, נּוֹקְבָא בִישָׂא, שְׁפָחָה בִישָׂא, שְׁבַתָּאִי, וְשִׁמְחָה
כִּי תִירַשׁ גְּבִירָתָהּ, דְּאִיהִי שְׁבַת מְלַכְתָּא. מִשְׁחִית אֶף
וְחִמָּה, סְחָרִין לְתַלְתָּא אֲבָהָן.

71. Moreover, the King's daughter, THE SHECHINAH, used to be Yud on top of Hei Vav Hei that are included in the patriarchs, first Hei in Abraham, WHO IS CHESED, and second Hei in Isaac, WHO IS GVURAH; Vav WAS INCLUDED in Jacob, WHO IS TIFERET. Yud was on top of them. It then said, "The crown is fallen from our head" (Eichah 4:16). The sages used a simile of a king who had a crown on his head and a beautiful tree before him. When he heard bad news he flung the crown from off his head. What was, THE SHECHINAH, Yud on top of Yud Hei Vav Hei, WHEN Yud was on top, reverted to THE PERMUTATION Hei Vav Hei Yud, WHERE Yud is below. For that reason David said, "The stone which the builders rejected has become the head stone of the corner. This is Hashem's doing" (Tehilim 118:22-23).

71. ולא עוד, אלא מה דהות ברתא דמלכא, ו' על הו"ה, דכלילן באבהן, ה' קדמא באברהם. ה' תניינא ביצחק. ו' ביעקב. והות ו' רישא עליהו. אתמר, נפלה עטרת ראשנו. ואמתילו רבנן מתלא, למלכא דהוה ליה עטרה על רישיה, ואילן יאה קדמיה, אתיא ליה שמועה בישא, ארמי עטרה מעל רישיה. ומה דהות ו' על הו"ה. ו' לעילא, אתהדר הוה"ו, ו' לתתא. ובגין דא אמר דוד, אבן מאסו הבונים היתה לראש פנה מאת יי' היתה זאת.

16. "and speak to the rock"

The Faithful Shepherd is invited to take the stone in his hand in order to break the Klipot. While other leaders tried to do this they were effective only in removing the outer shell, but they could not bring water from the stone as Moses could; these drops of water are wisdom and the wisdom of the Kabbalah. The Faithful Shepherd talks about the stone of the Name of Yud Hei Vav Hei, the stone which is Moses' rock, and the rock called Mishnah. He says that his rock is the King's daughter, Malchut of Atzilut, and that since he hit that rock he was sentenced never to enter the land of Yisrael, and was buried in a strange land.

72. Rise, Faithful Shepherd, take this stone, WHICH IS MALCHUT, in your hand, of which it says, "upon one stone are seven facets" (Zecharyah 2:9), in order to break the shells (Klipot) of the nut. For many shepherds, leaders of the generation were gathered by that stone, which is your rock, to bring water out of it, since your bride, MALCHUT, is the fount of Chochmah in this river that is flowing with Torah in infinite hidden secrets. It says of it, "But where shall wisdom be found" (Iyov 28:12).

72. קום ר"מ, טול אבנא דא בידך, דאתמר בה, על אבן אחת שבעה עינים. לתברא קליפין דאגוזא, דהא כמה רועים פרנסי דרא, אתכנשו על האי אבנא, דאיהו סלע דילך, לאפקא מיא מתמן, דכלה דילך מעין החכמה. בהאי סלע, הנביעא דילה באורייתא, ברזין סתימין לית סוף. ועלה אתמר, והחכמה מאין תמצא.

73. Their whole power is effective in removing the outer shell. When they reach the second shell, which is strong, they find it difficult and strike it all their lives with their tongues that are as strong as hammers, but they have no permission to bring water out of it, except for those drops that came out through you, when it said of it, "and with his rod he smote the rock twice" (Bemidbar 20:11). At the second smiting these drops came out. They are the allusions of wisdom and the allusions OF THE WISDOM of Kabbalah, which are in TRACTATE Chagigah and other Mishnayot. No one can bring forth from this stone wisdom that is inside it, which is infinite, except you, of whom it says, 'Halachah given to Moses on Sinai'.

73. וכל תוקפא דלהון לאעברא קליפה דלעילא, וכד מטן לקליפה תניינא, דאיהו תקיפא, איהו קשיא לון, ומחאן בה כל יומיהון כלה, בלישנהון דאינון תקיפין כפטישין, ולית לון רשו לאפקא מינה מיא. אלא אליון טפין הנפקין על ירך, בזמנא דאתמר בה, ויך את הסלע במטהו פעמים. ובמחאה תניינא נפקי אליון טפין. ואליון אינון רמיזין דחכמה, רמיזין דקבלה, דאינון בחגיגה, ושאר מתניתין. והאי אבן לית מאן דאפיק מינה חכמה, דאיהו מלגאו, דלית לה סוף, בר אנת, דאתמר בך הלכה למשה מסיני.

74. The Faithful Shepherd opened and said, Old man, there is a rock and there is a rock; there is a stone and there is a stone. There is a stone of the Name of Yud Hei Vav Hei, WHICH RISES TO YUD OF YUD HEI VAV HEI AND BECOMES A CROWN OVER HEI VAV HEI OF YUD HEI VAV HEI. It says of it, "and the stone that smote the image became a great mountain" (Daniel 2:35), SINCE YUD OF YUD HEI VAV HEI IS THE SECRET OF A GREAT MOUNTAIN. And there is a stone that is "a figured stone" (Vayikra 26:1), OF WHICH IT SAYS, "NOR SHALL YOU INSTALL A FIGURED STONE IN YOUR LAND, TO BOW DOWN UPON IT" (IBID.) where there is neither flow of the waters of Chochmah nor speech.

75. But of the stone which is Moses' rock it says, "and speak to the rock before their eyes; and it shall give forth its water" (Bemidbar 20:8). FOR THIS ROCK is a divine echo, NAMELY MALCHUT OF ATZILUT, and only speech and reconciliation applies to it. But of the handmaid OF MALCHUT OF ATZILUT that is another rock called Mishnah, which is the female of the serving lad METATRON it says, "A servant will not be corrected by words" (Mishlei 29:19), but it is smitten and several decrees are broken of it, NAMELY EXPLANATIONS, and are gathered, which are called compilations. They are called compilations because they are gathered without a fount of wisdom or Kabbalah.

76. But my rock is the King's daughter, NAMELY MALCHUT OF ATZILUT, about which it says, "and speak to the rock before their eyes; and it shall give forth its water," namely with words and reconciliation as befitting a King's daughter. But since I smote her I was smitten because of her and we were sentenced to death. For whoever refuses the queen is punishable by death, and all the more so whoever smites the King's daughter. Because of that I was punished not to enter the land of Yisrael, AS THE LAND OF YISRAEL CORRESPONDS TO THE KING'S DAUGHTER, but instead I am buried in a strange land, MALCHUT BEING THE LAND OF YISRAEL, and she is angry with me. And it says, "he went down to him with a staff (also: 'tribe')" (II Shmuel 23:21). This is one of my tribes, because I will descend there to be with Yisrael in exile. Everything is alluded to and explained in another place by the sages of the Mishnah.

17. The Faithful Shepherd, the son of the King

We are told that Moses is man in the likeness of Adam above. The speaker appears to be the first man, and Rabbi Shimon addresses him and the Faithful Shepherd, telling Moses that his gathering into the world above is spoken of in Bemidbar, and the inference is drawn that Moses did not die as other people do.

We are told that Moses shines on the sages of Halachah and Kabbalah like the sun, and also that they are watered in secret from him as though he were a spring.

74. פֶּתַח רְעִיא מְהִימָנָא וְאָמַר, סָבָא סָבָא, אֵית סָלַע, וְאֵית סָלַע, אֵית אַבְן, וְאֵית אַבְן. אֵית אַבְן דְּשָׁמַא דִּיהוּ"ה, עָלֵה אֲתָמַר וְאַבְנָא דִּי מַחַת לְעֲלָמָא הוּת לְטוֹר רַב. וְאֵית אַבְן דְּאִיהִי אַבְן מְשָׁכִית, דְּלִית תַּמְן נְבִיעוּ דְּמִיָּא דְּחֻכְמָתָא, וְלֹא דְּבוֹר.

75. אֵלֹא אַבְן דְּאִיהִי סָלַע, דְּמִשָּׁה, עָלֵה אֲתָמַר וְדְּבַרְתָּם אֶל הַסָּלַע לְעֵינֵיהֶם וְנָתַן מִימֵיו. דְּאִיהִי בַת קוֹל וְלֹא תֵלִיא בַּה אֵלֹא דְּבוֹר וּפְיוּסָא. אֲבָל שְׁפַחָה, סָלַע אַחְרָא, דְּאֲתַקְרִיאת מְשָׁנָה. נּוֹקְבָא דְּעֶבֶד נְעִר. עָלֵה אֲתָמַר, בְּדְּבָרִים לֹא יוֹסֵר עֶבֶד, אֵלֹא דְּמַחְאֵן וּמַתְּבְּרִין מִינָה כְּמַה פְּסָקוֹת, וְלִקְטִין לוֹן, וְאֲתַקְרוּן לְקוּטוֹת. וְעַל דְּמִלְקָטֵי לוֹן, אֲתַקְרִיאוּ לְקוּטוֹת, בְּלֹא נְבִיעוּ דְּחֻכְמָה וְקִבְלָה.

76. אֲבָל סָלַע דִּילִי, אִיהִי בְּרַתָּא דְּמִלְכָּא, בְּגִינָה אֲתָמַר, וְדְּבַרְתָּם אֶל הַסָּלַע לְעֵינֵיהֶם וְנָתַן מִימֵיו, בְּדְּבוֹר וּפְיוּס, כְּבְרַתָּא דְּמִלְכָּא. וּבְגִין דְּמַחְינָא בַּה, לְקִינָא עָלֵה, וְאֲתַגְזֹר עֲלֵנָא מוֹתָא. דְּמֵאֵן דְּמַסְרֵב לְמַטְרוֹנִיתָא, חַיִּיב מִיתָה. כָּל שְׁכָן מֵאֵן דְּמַחְא לְבְרַתִּיה דְּמִלְכָּא. וּבְגִין דָּא אֲתַגְזֹר עָלֵי, דְּלֹא אִיעוּל לְאַרְעָא דִּישְׂרָאֵל, וְאַנָּא קְבוּר בְּאַרְעָא נּוֹכְרָאָה, וְאֲתַעֲבַרְת מִינִי. וְאֲתָמַר, וַיֵּרֶד אֵלָיו בְּשֶׁבֶט. וְהָאִי שֶׁבֶט, אִיהוּ חַד מְשֻׁבְּטֵיָא דִּילִי, דְּאַנָּא עֲתִיד לְנַחֲתָא תַּמְן לְמַהוּי עִם יִשְׂרָאֵל בְּגִלּוֹתָא. וְכֹלֵא אֲתַרְמִיז, וּבְאַתָּר אֲוַחְרָא אֲוִקְמוּהָ מְאַרִי מַתְנִיתִין.

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77. (THE BEGINNING OF THE ARTICLE IS MISSING. THE FOLLOWING ARE NOT THE WORDS OF THE FAITHFUL SHEPHERD) since the Temple and Messiah's name are named after the Name Yud Hei Vav Hei, AND THESE FOUR LETTERS YUD HEI VAV HEI ARE the four faces of man and belong to the tribe of Levi, since they came out of the living creatures of the rest of the tribes, WHICH ARE THE FACE OF A LION, THE FACE OF AN OX AND THE FACE OF AN EAGLE and entered the portion of man's face, being his four faces, AS THE FACE OF MAN INCLUDES ALL FOUR FACES. And Moses is man of the likeness of Adam above. "what is his name" IS THE FIRST MAN "and what is his son's name" (Mishlei 30:4) REFERS TO MOSES. Because of that, the priests and Levites are fed by the King and eat at His table, and the rest of the King's armies each give them food in their abode. The Faithful Shepherd is like the King's son, who is closer to the King than those who eat at His table, for none is closer to the King among all His people than His son.

78. The Holy luminary, RABBI SHIMON, rose and said TO THE SPEAKER, Old, old man, through your words your identity is recognized. You are the first man; "what is his name" was spoken of you, "and what is his son's name" relates to the Faithful Shepherd. And because THE FAITHFUL SHEPHERD made new expositions in the Torah, you rejoice since, "A wise son makes a glad father" (Mishlei 10:1).

79. Faithful Shepherd, in this portion your gathering into that world is mentioned, as written, "Go into this mount Avarim," mount Nebo, "And when you have seen it, you shall be gathered to your people, as Aaron your brother was gathered" (Bemidbar 27:12-13). And in this portion it behooves you to return to the world and live and enter the land of Yisrael and join in this portion your bride, WHO IS THE LAND OF YISRAEL, NAMELY MALCHUT, of whom it says, "Behold, I give to him My covenant of peace" (Bemidbar 25:12), WHICH WAS HIS, AND WHICH HE GAVE TO PINCHAS YET HE HIMSELF REMAINED NOT IN WANT. This is why the Holy One, blessed be He, did not say to him 'descend' but rather, "Go (lit. 'ascend') INTO MOUNT AVARIM," because from THIS MOUNTAIN you shall enter the land of Yisrael.

80. And as for what has been said of you, "but no man knows his grave to this day..." (Devarim 34:6), woe to those of a closed heart and shut eyes who do not know your burial that you sought mercy before the Holy One, blessed be He, not to be taken into a burial in which you are considered dead. This is the meaning of, "Moses My servant is dead" (Yehoshua 1:2). And these fools used to say that Moses was afraid of death like other people, of leaving this world into the next. They do not know how your burial and death took place.

77. דְּבִי מְקֻדָּשׁ, וּשְׁמֵא דְּמָשִׁיחַ, אֲתֻקְרִיאוּ בְּשֵׁם יְדוּ"ד. וְדָא אַרְבַּע אַנְפֵי אָדָם, וְאִינוּן דְּשִׁבְטָא דְּלֵוִי, אִינוּן נִפְקָן מִחִיּוֹן דְּאִינוּן שְׂאֵר שְׁבֻטִין, וְעָאֵלוּ בְּחֻלְקָא דְּאָדָם, דְּאִינוּן אַרְבַּע אַנְפֵין דִּילִיָּהּ. וּמֹשֶׁה אִיהוּ אָדָם בְּדִיוּקְנָא דְּהָהוּא אָדָם קְדָמָא דְּלַעֲיָלָא. מַה שְׁמוֹ וּמַה שֵׁם בְּנוֹ. וּבְגִין דָּא, כְּהִנְיָא וְלִיוָאֵי מְזוּנִיָּהוֹן עַל יְדָא דְּמַלְכָא אֲכִיל בְּפִתּוּרִיָּהּ, וּשְׂאֵר חִיָּילִין דְּמַלְכָא, כֹּל חַד יְהִיבִין לִיָּהּ לְמִיכַל בְּבֵית מוֹשֶׁה דִּילִיָּהּ. וְרַעֲיָא מְהִימְנָא אִיהוּ כְּבָרָא דְּמַלְכָא, קְרִיב לְמַלְכָא יְתִיר מֵאֲלִין דְּאֲכֻלִין לְפִתּוּרִיָּהּ, דְּלִית מֵאֵן דְּקְרִיב לְמַלְכָא מִכָּל בְּנֵי מַלְכוּתָא, כְּבָרִיָּהּ.

78. קָם בּוֹצִינָא קְדִישָׁא וְאָמַר, סָבָא סָבָא, בְּמֵלִין דִּילָךְ אֲשַׁתְּמוּדַע מֵאֵן אַנְתָּ. אַנְתָּ הוּא אָדָם קְדָמָא. מַה שְׁמוֹ, אַתְּמַר עֲלֵךְ. מַה שֵׁם בְּנוֹ, אַתְּמַר עַל רַעֲיָא מְהִימְנָא. וּבְגִין דְּאִיהוּ חִדֵּשׁ כְּמַה חִדּוּשִׁין בְּאוּרִיָּתָא, חֲדוּה זְמִינָא לְגַבְרָךְ, דְּבֵן חָכֵם יִשְׁמַח אָב.

79. רַעֲיָא מְהִימְנָא, בְּפִרְשָׁתָא דָּא, הוּוּה אֲדָכֵר כְּנִישׁוֹ דִּילָךְ לְהָהוּא עֲלָמָא, דְּכִתְיִב עֲלֵה אֶל הַר הָעִבְרִים הַזֶּה הַר נְבוֹ וְגו', וְרֵאִיתָ אוֹתָהּ וְנִאֲסַפְתָּ אֶל עַמְּךָ וְגו', כְּאֲשֶׁר נִאֲסַף אֶהְרֵן אַחִיךָ וְגו'. וּבִהָאֵי פִרְשָׁתָא, אִית לָךְ לְאֶהְרָא לְעֲלָמָא, וְלַהֲחַיּוּת, וְלֵאֲעֵלָא לְאַרְעָא דִּישְׂרָאֵל, וְלֵאֲתַחֲבְרָא בְּפִרְשָׁתָא דָּא בְּכֻלָּהּ דִּילָךְ, דְּכִתְיִב בֵּיהּ, הִנְנִי נוֹתֵן לּוֹ אֶת בְּרִיתִי שְׁלוֹם. וּבְגִ"ד לֹא אָמַר לָךְ קוּדְשָׁא בְּרִיךְ הוּא הֵכָא רַד, אֲלֵא עֲלֵה. דְּמִנְיָה, אַנְתָּ תְּהָא עָאֵל לְאַרְעָא דִּישְׂרָאֵל.

80. וּמַה דְּאָמַר בְּךָ, וְלֹא יָדַע אִישׁ אֶת קְבוּרָתוֹ עַד הַיּוֹם הַזֶּה. וַיִּלְאִינוּן אֲטִימִין לְבָא, סְתִימִין עֵינֵינוּן, דְּלֹא יָדְעִי קְבוּרָה דִּילָךְ, דְּהוּיָת אַנְתָּ בְּעֵי רַחֲמֵי מְקוּדְשָׁא בְּרִיךְ הוּא, דְּלֹא יִיעוּל לָךְ בְּהָהוּא קְבוּרָה, דְּבֵה אַנְתָּ מִתְקְרִי מַת. הַה"ד, מֹשֶׁה עֲבָדִי מַת. וְאִינוּן טַפְשָׁאֵי אֲמַרִין, וְכִי מֹשֶׁה הוּוּה מְפַחַד מִמִּיתָהּ, לְנִפְקָא מֵהָאֵי עֲלָמָא, לְעֲלָמָא דְּאֲתִי, כְּשְׂאֵר בְּרִינִין. וְאִינוּן לֹא יָדְעִין דְּקְבוּרָה דִּילָךְ, וּמוֹתָא דִּילָךְ אִיךְ הִיא.

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81. For so did the sages of the Mishnah explain that those who die outside the land of Yisrael are not living. They do not say that they shall not live, for had they said that they would have denied the resurrection of the dead. But there is a great secret here, for his, MOSES', burial was in a form not befitting him, which is, "in a dry and thirsty land, where no water is" (Tehilim 63:2), NAMELY IN THE WILDERNESS; and water is none other than Torah, WHICH MEANS THE WILDERNESS IS A PLACE OF KLIPOT, where, "he had no form nor comeliness" (Yeshayah 53:2). And whoever saw him in that form, IT IS SAID, "that we should look at him, and no countenance, that we should desire him" (Ibid.). This is why the prophecy of Isaiah THAT BEGINS WITH, "Behold, My servant shall prosper" (Yeshayah 52:13) alludes to him.

82. Because of this burial, he sought mercy not to die there outside the land of Yisrael because it was, "in a dry and thirsty land, where no water is," which is the Torah. Thus it says of him, "Go into this mount Avarim"; from his lowliness He showed him his loftiness, namely though you are buried in a place not befitting you, without your garments, which are skin and flesh, moving and roving from your place, wandering and exiled, yet Pinchas, with whom you did kindness, as it says of you, "Behold, I give to him My covenant of peace," will be kind to you and in his portion you shall rise, THAT IS, IN THE PASSAGE "BEHOLD, I GIVE TO HIM MY COVENANT OF PEACE." FOR PINCHAS IS ELIJAH, THE ANGEL OF THE COVENANT, WHO WILL HELP MOSES CONNECT WITH THE TWO MESSIAHS TO BRING YISRAEL OUT OF EXILE. In it is your bride, MALCHUT, and there you shall join her like a groom joins his bride.

83. For had you not been buried outside the Holy Land, outside your bride, Yisrael would not have come out of exile. Of you it says, "But he was wounded (Heb. mecholal) because of our transgressions" (Yeshayah 53:5), becoming not sacred (Heb. chol) due to the iniquity and transgression of Yisrael, as it says of you, "And He buried him in the valley" (Devarim 34:6). It says of your burial, "Every valley shall be exalted" (Yeshayah 40:4), namely, all that is lowly shall be exalted for your sake, which is Yisrael who are humbler and lower than any nation and tongue. "and every mountain and hill shall be made low" (Ibid.) are the wicked and the impudent.

84. This is the meaning of, "and by his injuries (Heb. chavurato) we are healed" (Yeshayah 53:5), namely, with the connection (Heb. chibur) he made with us in exile "we are healed." For you are like the shining sun, since though the sun sets at night it shines on the moon and all the stars and constellations. So do you shine upon all the sages of all kinds of Halachah and Kabbalah who are watered in secret from you like a spring that waters the trees under their root unbeknownst until its water breaks into the open. This is what is meant by, "So will your spring be dispersed abroad" (Mishlei 5:16).

81. דְּהָכִי אֹקְמוּהָ מֵאֵרִי מִתְּנִיתִין, דְּמִתִּי חוּצָה לְאַרְץ אֵינָם חַיִּים. לֹא אִמְרֵי דְאֵינָם עֲתִידִים לְהַחְיֹת, דְּאִלְמְלִי כִּךְ הוּוּ כְּפָרִין בְּתַחֲמֵית הַמֵּתִים. אֲלֵא הֵכָא רְזָא רַבְרָבָא, קְבוּרָה דִּילֵיהּ בְּצוּלְמָא דְלֵאוּ הַגּוֹנָה לֵיהּ, דְּאֵיהִי אֶרֶץ צִיָּה וְעֵיף בְּלֵי מִים, וְלִית מִים אֲלֵא תוֹרָה, וּבָהּ לֹא תֵאָר לּוּ וְלֹא הָדָר. וּמֵאֵן דְּחָזִי לֵיהּ בְּהוּא צוּלְמָא, וְנִרְאָהוּ וְלֹא מִרְאָה וְנַחְמֵדְהוּ. וּבְגִ"ד, נְבוּאָת יִשְׁעִיָּה הִנֵּה יִשְׁכִּיל עֲבָדֵי, קָא רְמִיז עָלֵיהּ.

82. וּבְגִין הָהוּא קְבוּרָה, הוּוּ בְּעֵי רַחֲמֵי דְלֵא יְמוֹת תְּמֵן בַּח"ל, לְפִיּוּם דְּהוּוּ בְּאַרְץ צִיָּה רַעֲב וְעֵיף וְצִמָּא בְּלֵי מִים, דְּאֵיהִי אוֹרִייתָא. וּבְגִ"ד אֲתַמַּר עָלֵיהּ, עָלֵהּ אֶל הָר הָעֵבְרִים הַזֶּה. מִשְׁפֻּלוֹתָא דִּילֵיהּ, אֲחִזִּי לֵיהּ מֵעֲלֵתֵיהּ, אַע"ג דְּאֵנָת קְבוּר בְּאֲתָר דְּלֵאוּ הַגּוֹן לָךְ, עָרוּם בְּלֵא לְבוּשִׁין דִּילָךְ, דְּאֵינּוּן עוֹר וּבָשָׂר, נַע וְנָד מֵאֲתָר דִּילָךְ, וּמִטְלֵטל וְגַלִּי. הָא פְּנָחַס דְּעֵבְדַת טִיבוּ עֵמִיָּה, דְּאֲתַמַּר עָלָךְ, הַנְּנִי נוֹתֵן לּוּ אֶת בְּרִיתִי שְׁלוֹם, הָא אֵיהוּ יַעֲבִיד טִיבוּ עִמָךְ, וּבִיָּה תִסְתַּלַּק בְּפִרְשָׁתָא דִּילֵיהּ. דְּבָהּ כְּלָה דִּילָךְ, תְּמֵן תְּתִיחַד עֵמָה, כְּחַתָּן עִם כְּלַתִּיהּ.

83. דְּהָא אַנְתָּ, אִי לֹא הוּיַת קְבוּר לְבָר מֵאַרְעָא קְדִישָׁא, לְבָר מְכַלָּה דִּילָךְ, לֹא הוּוּ יִשְׂרָאֵל נְפָקִין מִגְלוֹתָא. וּבְגִינָךְ אֲתַמַּר, וְהוּא מְחוּלָל מִפְּשָׁעֵינוּ. אֲתַעֲבִידַת חוּל בְּגִין חוּבָה וּפְשָׁע דִּישְׂרָאֵל בְּקְבוּרָה דִּילָךְ, דְּאֲתַמַּר בְּךְ וְיִקְבוּר אוֹתוֹ בְּגִיא. וּמָה כְּתִיב בְּקְבוּרָה דִּילָךְ. כָּל גִּיא וְנִשָּׂא, כָּל שְׁמַל וְנִמוּךְ יִנְשָׂא בְּגִינָךְ, דְּאֵינּוּן יִשְׂרָאֵל, דְּאֵינּוּן שְׁמַלִים מְכַל אוּמָה וְלִישָׁן. וְכָל הָר וּגְבַעָה יִשְׁפְּלוּ, דְּאֵינּוּן רְשִׁיעֵיָא, וְגַסִּי הָרוּחַ.

84. וְהֵאֵי אֵיהוּ, וּבְחִבּוּרְתוֹ נִרְפָּא לָנוּ, בְּחִבּוּרָה דְּאֲתַחֲבַר עִמָּנָא בְּגְלוֹתָא, נִרְפָּא לָנוּ. דְּאֵנָת הוּא כְּשִׁמְשָׁא דְנְהִיר, דְּאֵע"ג דְּאֲתַכְנַשׁ בְּלִילֵיָא, נְהִיר הוּא בְּסִיְהָרָא, וּבְכָל כְּכַבִּיא וּמְזוּלֵי. הֵכִי אַנְתָּ נְהִיר, בְּכָל מֵאֵרִי הֵלְכוֹת וְקְבֻלוֹת. וְלָךְ אֲשַׁתְּקִיין בְּגִינִי, כְּמַבּוּעָא דְאַשְׁקֵי לְאֵילָנִין תַּחַת שְׂרָשִׁיהוּן בְּגִינִי, עַד דְּאֲתַבְּקַע מִיְמוּי בְּאֲתַגְלִיָּא. הַה"ד, יִפּוּצוּ מֵעִינוֹתֶיךָ חוּצָה.

85. For you are also like the sun that travels during winter underneath the streams SECRETLY AND WARMS THEM. With the time of redemption, you shall be like the sun that travels during summer above the springs and they shall be cool WITHOUT JUDGMENT but with Mercy. For when you are underneath them they are warm with Judgment. The Faithful Shepherd approached and blessed the Holy Lamp, saying, surely you shine upon me when it says of me, "because the sun was set (Heb. ki va)" (Beresheet 28:11), WHICH IS SPELLED LIKE 'the sun was extinguished (Heb. kavah)' when its light is darkened. May it be that the Name Yud Hei Vav Hei will shine its Name upon you.

85. דַּאֲנָתָּהּ הוּא אוֹף הֶכִי, כְּשִׁמְשָׁא דְאֲזוּל בִּימֵי הַחֹרֶף תַּחֲוֹת מִבּוּעִין, וְכֵד מְטֵי פּוּרְקָנָא, תְּהֵא כְּשִׁמְשָׁא דְאֲזוּל בְּקִיץ לְעִילָא מִמִּבּוּעִין, וְיִהוּן צוֹנְנִין בְּרַחֲמֵי. דְּכֵד אַנְתָּהּ תַּחֲוֹתֵיהוּ, אֵינּוֹן חֲמִין בְּדִינָא. אַתָּא רַעִיא מְהֵימְנָא, וּבְרִיךְ לְבוּצִינָא קְדִישָׁא, וְאִמַר וְדַאי אַנְתָּהּ הוּא דְנִהִיר לִי, בְּזִמְנָא דְאִתְמַר עָלַי, כִּי בָא הַשֶּׁמֶשׁ, כְּבֵה הַשֶּׁמֶשׁ, דְּאִחְשִׁיךְ נְהוּרֵיהּ. יְהֵא רַעוּא, דִּירוּד' וְנִהִיר שְׁמֵיהּ עֲלֶיךָ.

18. Visions by vision, simile and dream

Rabbi Shimon says how the five lights of Binah used to shine on Moses, which was why his face was like the face of the sun. He talks about the five times light was mentioned in the first day of creation and the five fingers of the right hand and the five Sfirot that are the secret of the five times that firmament was mentioned. The Faithful Shepherd talks about visions, saying that they are from the right, and Rabbi Shimon replies with his interpretation of Moses' vision of the burning bush, and of why the bush did not burn. The two of them talk about visions and prophetic apparitions and dreams. We learn that visions are known through the eye of the mind of the heart.

86. The holy luminary said further, surely you are all that, as said, "If there be a prophet among you" (Bemidbar 12:6). For that reason, when supernal Ima, WHO IS BINAH, was revealed to you, you said, "I will now turn aside, and see this great sight (or: 'vision'), why the bush is not burnt" (Shemot 3:3). For since BINAH is Mercy, it says of it, "the bush is not burnt," THAT IS, THAT WHICH IS CALLED BUSH WILL NOT BURN.

86. וְעוּד אִמַר בּוּצִינָא קְדִישָׁא, וְדַאי אַנְתָּהּ הוּא כֻּלָּא, דְּאִמַר, אִם יִהְיֶה נְבִיאֲכֶם וְגו'. וּבִג"ד, כֵּד אַתְּגַלְיָא אֵימָא עֲלָאָה לָךְ, אִמְרַת אֲסוּרָה נָא וְאַרְאֶה אֶת הַמְרָאָה הַגְּדוֹל הַזֶּה מִדּוּעַ לֹא יִבְעַר הַסֵּנֶה. בְּגִין דְּאֵיְהִי רַחֲמֵי, אִתְמַר בְּהּ לֹא יִבְעַר הַסֵּנֶה.

87. There are five lights TO BINAH called sunrays, SINCE BINAH IS CALLED SUN, FROM CHESED to Hod. And from there, FROM BINAH, to Hod they used to shine on you, Faithful Shepherd. This gave Hod to Moses, to let it be known that all FIVE SFIROT, CHESED, GVURAH, TIFERET, NETZACH AND HOD gave to you since even Hod WAS GIVEN TO YOU. This is why the face of Moses is like the face of the sun, THAT IS, LIKE BINAH CALLED SUN. And these five SFIROT amount to the fifty gates of Binah SINCE EVERY SFIRAH COMPREHENDS TEN SFIROT.

87. וְחֲמֵשׁ נְהוּרִין אֵיִת לָהּ, דְּאִתְקְרִיאוּ קְרַנֵּי הַחֲמָה, עַד הוּד, וּמִתְמַן עַד הוּד, הוּוּ נְהִירִין בְּךָ ר"מ, וְהָאֵי אֵיְהוּ וְנָתַן הוּד לְמֹשֶׁה, לְאַשְׁתַּמוּדְעָא דְכֻלְהוּ לָךְ אֲתִיְהִיבוּ, אִפִּילוּ עַד הוּד. וּבִג"ד, פְּנֵי מֹשֶׁה כְּפִנֵי חֲמָה. וְאֵלִין חֲמֵשׁ, סִלְקִין לְחֲמֵשִׁין תְּרַעִין דְּבִינָה.

88. And these five we mentioned, which are the five TIMES 'light' mentioned in the first day OF CREATION, WHICH IS CHESED, which correspond to the five fingers of the right hand, WHICH IS CHESED, appeared to you at the bush, since you are destined to bring out Abraham's descendants from exile, who is the grade of right, WHICH IS CHESED. From there Binah is complete Mercy, IN ACCORDANCE WITH THE SECRET OF the great hand, WHICH IS CHESED. But from the aspect of Gvurah, CALLED the strong hand, ITS FIVE SFIROT ARE THE SECRET OF five times 'firmament' MENTIONED in the second day OF THE WORKS OF CREATION that correspond to the five fingers of the left hand. But from your grade, WHICH IS THE CENTRAL COLUMN, IT SAYS, "and the children of Yisrael went out with a high hand" (Shemot 14:8) THAT CORRESPONDS TO THE BODY, WHICH IS THE CENTRAL COLUMN, INCLUDING the body, the two arms and two legs, which are FIVE ASPECTS corresponding to the five fingers IN THE HAND. THIS THE THREE HANDS ARE five, five, five, NAMELY five fingers of the right hand, five fingers of the left hand and the two arms, two legs and the body, which are five. TOGETHER they amount to Yud Hei (= fifteen). The Faithful Shepherd said to him, blessed are you to supernal Ima, BINAH. Yet these Yud Hei, THE THREE HANDS, CHESED, GVURAH AND TIFERET, form for me the last Hei for the rod of Elohim, which is Vav, NAMELY ZEIR ANPIN. NAMELY, YUD HEI, WHICH ARE CHESED, GVURAH AND TIFERET, BUILD MALCHUT FOR ZEIR ANPIN. He said, surely it is so.

88. וּבְאֵלִין חֲמֵשׁ דְּאִתְמַר, דְּאֵינּוֹן חֲמֵשׁ אִוּר דִּיּוּמָא קְדַמָּא, דְּאֵינּוֹן לְקַבֵּל חֲמֵשׁ אֶצְבְּעֵן דִּיּוּמִינָא אַתְּחִזִּיא לָךְ בְּסִנְהָ. בְּגִין דְּעֵתִיד אַנְתָּהּ, לְאַפְקָא זְרַעָא דְאַבְרָהָם מִן גְּלוּתָא, דְּאֵיְהוּ דְרַגָּא יְמִינָא. וּמִתְמַן בִּינָה אֵיְהוּ רַחֲמִים גְּמוּרִים, יַד הַגְּדוֹלָה. אֲבַל מְסֻטְרָא דְגְבוּרָה, יַד הַחֹזֶק, חֲמֵשׁ רְקִיעַ, בְּיוֹם שְׁנֵי, לְקַבֵּל חֲמֵשׁ אֶצְבְּעֵן דְּשִׁמְאָלָא. אֲבַל מְסֻטְרָא דְרַגָּא דִּילָךְ, וּבְנֵי יִשְׂרָאֵל יוֹצְאִים בְּיַד רַמָּה. דְּגוּף וְתַרְיִן דְּרוּעִין וְתַרְיִן שׁוֹקִין, לְקַבֵּל חֲמֵשׁ אֶצְבְּעֵן, ה' ה' ה'. ה' אֶצְבְּעֵן דִּיד יְמִין, וְה' דִּיד שְׁמָאל, וְתַרְיִן דְּרוּעִין וְתַרְיִן שׁוֹקִין וְגוּף, דְּאֵינּוֹן חֲמֵשׁ דְּסִלְקִין י"ה. א"ל רַעִיא מְהֵימְנָא, בְּרִיךְ אַנְתָּהּ לְאִמָּא עֲלָאָה. אֲבַל הָאֵי י"ה שׁוּיָא לִי ה', בְּגִין מְטָה הָאֱלֹהִים, דְּאֵיְהוּ ו'. וְאִמַר וְדַאי הֶכִי הוּא.

89. THE FAITHFUL SHEPHERD said to the holy luminary, I come to support your words as YOU SAID THAT VISION IS BINAH, YET a vision is to the right, since if you calculate THE NUMERICAL VALUE OF 'in a vision', of which it says, "make Myself known to him in a vision (Heb. bema'rah)" (Bemidbar 12:6), you shall find it is IN NUMERICAL VALUE 248 that is the same numerical value as Abraham, WHICH IS CHESED. THIS SEEING IN A VISION IS CHESED OF ZEIR ANPIN RATHER THAN FROM BINAH. The holy luminary said TO HIM, at first the vision appeared to you of which it says, "make Myself known to him in a vision," WHICH IS BINAH. Then you said, "I will now turn aside, and see this great sight (or: 'vision'), why the bush is not burnt," NAMELY BINAH, wherein the bush is mentioned five times. THEY CORRESPOND TO THE FIVE LIGHTS OF THE RIGHT IN BINAH THAT ILLUMINATE THE BUSH FIVE TIMES, WHICH ARE ITS FIVE JUDGMENTS THAT TURN INTO MERCY LIKE BINAH. THIS IS WHY THE BUSH DID NOT BURN. Now this vision is revealed to you again with the 248 positive precepts in the five books of the Torah, NAMELY THE FIVE LIGHTS OF CHESED OF ZEIR ANPIN CALLED TORAH. The Faithful Shepherd rose, kissed him and blessed him. WE SHOULD KNOW THERE ARE TWO MIRRORS (OR VISIONS), THE SHINING MIRROR THAT IS ZEIR ANPIN AND ALSO BINAH, AS HE SAYS HERE, AND THE NON-SHINING MIRROR THAT IS MALCHUT.

90. THE FAITHFUL SHEPHERD said to him, holy luminary, this vision is at times preceded by the letter Hei, "the great vision (Heb. hamar'eh)," and at times by the letter Bet, "make Myself known to him in a vision (Heb. bema'rah)"; at times by Mem, "from what appeared (Heb. mimar'eh) to be his loins downward" (Yechezkel 1:27), at times with Caf, "the appearance (Heb. kemar'eh) of a man above" (Ibid. 26); sometimes by Vav, "And the sight (Heb. umar'eh) of the glory of Hashem" (Shemot 24:17), and, "after the sight (Heb. lemar'eh). Yet it did not need an additional letter at all except Bet of 'bema'rah.' But surely this mirror comprehends ten Sfirot, and each letter indicates its Sfirah, namely 'kemar'eh' with Caf indicates Keter, and so on; the rest of the letters shows each its own Sfirah. And there is no need to speak here at length; a hint would be sufficient to the wise.

91. How many apparitions it has, how many similes and visions, all known through the eye of the mind of the heart, WHICH IS MALCHUT, of which it says, 'a knowing heart', and, 'an understanding heart', and the words OF THE VERSE, "and used similes by means of the prophets" (Hoshea 12:11). Simile is only by means of the mind of the heart, WHICH IS MALCHUT, and is unlike the imaging of the eye. This is what is meant by, "To whom then will you liken Me, that I should be his equal" (Yeshayah 40:25), and, "To whom then will you liken El" (Ibid. 18). There are sights like those of the stargazers, WHICH ARE FROM THE OTHER SIDE. But a prophetic apparition is like a nightly apparition, WHICH IS MALCHUT CALLED NIGHT, BUT NOT OF SFIROT HIGHER THAN HER.

92. Similes and apparitions are like deducing one thing from another; likening one thing to another, but a vision that is in the mind's eye is like a light that shines on the pupil of the eye, WHICH IS MALCHUT, since the pupil is black, as written, "I am black" (Shir Hashirim 1:5), NAMELY THE PUPIL OF THE EYE, "but comely" (Ibid.) with the white light in the eye that shines ON THE PUPIL OF THE EYE. This pupil of the eyes is called "the commandment is a lamp" (Mishlei 6:23), and the light that shines within it from inside NAMELY THE WHITE, is, "and Torah is light" (Ibid.), THAT IS, ZEIR ANPIN THAT IS CALLED TORAH.

89. אָמַר לִיָּה רַעִיָּא מֵהֵימָנָא, בּוֹצִינָא קְדִישָׁא, לְאַתְתְּקַמָּא מְלִין דִּילָךְ, דְּמֵרָאָה אִיהִי לִימִינָא, חֲשׁוּב בְּמֵרָאָה דְּאַתְמַר בֵּיהּ בְּמֵרָאָה אֱלִיוֹ אֲתוּדַע, וְתִשְׁכַּח רַמ"ח, דְּסָלִיק בְּחֲשַׁבְן אַבְרָהָם. אָמַר בּוֹצִינָא קְדִישָׁא, בְּקִדְמִיתָא אֲתַחְזִי לָךְ הָאִי חִיזוּ, דְּאַתְמַר בֵּיהּ בְּמֵרָאָה אֱלִיוֹ אֲתוּדַע. וּלְבַתֵּר דְּאַמַּרְתָּ, אֲסוּרָה נָא וְאַרְאֵה אֶת הַמֵּרָאָה הַגְּדוֹל הַזֶּה. דְּאַדְכִּיר בֵּיהּ ה' זְמַנִּין הַסְּנָה. כְּעַן אֲתַגְּלִינָא לָךְ חִיזוּ דָא, בְּרַמ"ח פְּקוּדִין אֱלִין, דְּאִינוּן בְּחֻמְשָׁה חוּמְשֵׁי תוֹרָה. קַם ר"מ, וְנָשִׁיק לִיָּה, וּבְרִיךְ לִיָּה.

90. אָמַר לִיָּה בּוֹצִינָא קְדִישָׁא, הָאִי מֵרָאָה, לְזַמְנִין אִיהוּ בָּאוּת ה' הַמֵּרָאָה הַגְּדוֹל. וְלְזַמְנִין אִיהוּ בָּאוּת ב', בְּמֵרָאָה אֱלִיוֹ אֲתוּדַע. וְלְזַמְנִין בַּמ"ם, מֵמֵרָאָה מְתַנִּיו וְלַמָּטָה. וְלְזַמְנִין בַּכ' כְּמֵרָאָה אָדָם עָלָיו. וְלְזַמְנִין בּו', וּמֵרָאָה כְּבוֹד יי'. וְלְזַמְנִין לְמֵרָאָה. לֹא הוּ"ל לְמַהוּי תּוֹסַפַּת אֶת כָּלֵל, בַּר ב' מִן בְּמֵרָאָה. אֶלֶּא וְדָאִי, הָאִי מֵרָאָה כָּלִילָא אִיהִי מַעֲשֵׂר סְפִירָן, וְכָל אֶת אַחְזִי סְפִירָה דִּילָהּ, כְּגוֹן כְּמֵרָאָה בָּאת כ', אַחְזִי עַל כְּתֵר, וְהָכִי שְׁאֵר אֲתוּוֹן, כָּל חַד אַחְזִי עַל סְפִירָה דִּילָהּ. וְלֹא צְרִיךְ לְאַרְכָּא הֶכָא, וְלַחֲבִימָא בְּרַמְיָזָא.

91. וְכַמְּה חִזְיוֹנוֹת אִית לָהּ, וְדַמְיוֹנוֹת וּמֵרָאוֹת אִית לָהּ, וְכָלֵא אֲשַׁתְּמוּדַע בְּעֵין הַשֶּׁכֶל דְּלֵבָא, דְּאַתְמַר בְּהַ לֵּב יוֹדַע הַלֵּב מִבִּין. וּמַה דְּאָמַר, וּבִיד הַנְּבִיאִים אֲדַמָּה. דְּמִיּוֹן לָאו אִיהוּ, אֶלֶּא בְּשֶׁכֶל דְּלֵבָא, וְלָאו כְּדַמְיּוֹן דְּעִינָא. הָדָא הוּא דְּכַתִּיב, וְאֵל מִי תְּדַמְיוּנִי וְאֲשׁוּה. וְאֵל מִי תְּדַמְיוּן אֵל. וְאִית חִזְיוֹנוֹת כְּגוֹן הַחֻזִּים בְּכּוֹכְבִים, אֲבָל חִזְיוֹן דְּנִבּוּאָה אִיהוּ כְּחִזְיוֹן לִילָהּ.

92. דְּמִיּוֹנוֹת וְחִזְיוֹנוֹת, כְּגוֹן הַמְּבִין דְּבַר מֵתוֹךְ דְּבַר, וְהַמְּדַמָּה דְּבַר לְדְּבַר. אֲבָל מֵרָאָה דְּאִיהִי בְּעֵין הַשֶּׁכֶל, אִיהִי כְּאוּר דְּנִהִיר בְּבַת עֵינָא. דְּבַת עֵינָא אִיהִי אוֹכְמָא. שְׁחוּרָה אֲנִי וְנָאוּה, אוּר דְּנִהִיר בְּהַ הַהוּא חוּרָו דְּלָגוּ. וְהָאִי בַת עֵינָא, אִיהִי נֵר מְצוּה. נְהוּרָא דְּנִהִיר בְּהַ מְלָגוּ, וְתוֹרָה אוּר.

93. The holy luminary said, That is what I said, that now through the Torah the Holy One, blessed be He, and His Shechinah were revealed to you. That is WHAT IS MEANT BY, "make Myself known to him in a vision" (Bemidbar 12:6). The vision is supernal Ima. "Make Myself known" MEANS IT IS KNOWN to you through knowledge (Da'at), WHICH IS the son of Yud Hei, NAMELY ZEIR ANPIN THAT IS VAV OF YUD HEI VAV HEI. "and speak to him in a dream" (Bemidbar 12:6) refers to last Hei, WHICH IS THE SHECHINAH.

94. The dream is with the eyes shut, NAMELY MALCHUT, for which reason it is called the non-shining mirror. Prophecy is a vision with open eyes, since the three colors of the eye correspond to the three patriarchs CHESED, GVURAH AND TIFERET in which the only daughter, WHICH IS MALCHUT, NAMELY THE PUPIL OF THE EYE, shines. The two sides of the eyes are Netzach and Hod, and the vision OF PROPHECY is seen only through them, NETZACH AND HOD. When they are open it is a waking vision and when they are shut it is a vision in a dream.

95. The Faithful Shepherd said to him, blessed are you to the Holy One, blessed be He. Rise and complete the precepts so the supernal vision, WHICH IS BINAH, shall shine with them, WITH THE PRECEPTS towards the Holy One, blessed be He. The holy luminary said to him, Yud is the pupil of the eye, NAMELY MALCHUT, OF WHICH IT SAYS, "For the commandment is a lamp; and Torah is light," SINCE THE COMMANDMENT IS A LAMP REFERS TO MALCHUT AND THE TORAH IS LIGHT REFERS TO ZEIR ANPIN. SHE IS Hei Vav AS VAV shines on her, ON THE PUPIL OF THE EYE, five SFIROT, WHICH ARE the three colors in the eye, CHESED, GVURAH AND TIFERET, and the two sides of the eye, NETZACH AND HOD. And five TIMES 'light' shine on THE PUPIL OF THE EYE from within, SINCE THEY ARE FROM supernal Hei, WHICH IS BINAH, which is the light of the (Hei) vision.

19. Forty minus one

We are told that God will strike Samael fifty times for turning himself into a deity, and that Adam and Eve and the serpent and the land were given a total of 39 stripes because they all sinned against the letter Hei.

96. "Forty stripes he may give him, and not exceed" (Devarim 25:3). This precept is to strike the wicked, who is Samael, who the Holy One, blessed be He, will give fifty stripes for turning himself into a deity. Let the unification OF KRIAT SH'MA AND 'BLESSED BE...' that Yisrael meditate on twice a day in the 25 plus 25 letters in them, come and strike with them whoever turns himself into a deity, and who is nothing but a filthy servant. And as for those who sinned against LAST Hei, WHICH IS MALCHUT, the Holy One, blessed be He, decreed to strike them with Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, which are of the numerical value of forty minus one. With this name the Holy One, blessed be He, gave ten stripes to Adam, ten to Eve, ten to the serpent and ten to the land, WHICH AMOUNT TO 39 STRIPES, since they all sinned against the letter Hei, WHICH IS MALCHUT. Hence IT IS WRITTEN, "Because you have done this" (Beresheet 2:14), 'THIS' BEING A NAME OF MALCHUT.

20. Levirate marriage and Chalitzah

This section talks about the precept for a man to marry the widow of his childless brother. The man must concentrate on unification and not on his own pleasure, otherwise he creates a separation and brings Samael in between. We are told that spilling seed in vain withholds many blessings from a man, and it brings separation instead of union.

93. אָמַר בּוֹצִינָא קְדִישָׁא הֵינּוּ מֵאֵי דְאֲמִינָא דְכַעֲן בְּאוֹרֵייתָא אֲתַגְלִיָּא לָךְ קוּדְשָׁא בְרִיךְ הוּא וְשְׂכִינְתֵיהּ, וְהָאֵי אִיהוּ יְהוָה, בְּמֵרָאָה אֵלָיו אֲתוֹדַע. בְּמֵרָאָה: אֵימָא עֲלָאָה. אֲתִידַע, לָךְ בְּדַעַת. בֵּן יְ"ה. בְּחֵלּוֹם אֲדַבֵּר בּוּ, ה"א בְּתַרְאָה.

94. חֲלֵמָא, בְּסִתְיֻמוֹ דְעֵינִינִן. וּבִג"ד אֲתַקְרִיָּאת אֲסַפְקֵלְרִיָּאָה שְׂאִינָה מְאִירָה. נְבוֹאָה אִיהוּ מֵרָאָה בְּפִתְיָחוֹ דְעֵינִינִן. וְשִׁלְשָׁה גּוּוּנִין בְּעֵינָא, לְקַבֵּל תַּלְתַּת אָבְהָן. דְּבַהוּן נְהִירָא בַת יַחֲדָאָה, תְּרִין כְּנַפֵּי עֵינָא, נִצַּח וְהוֹד. מֵרָאָה לָא אֲתַחֲזִיא אֵלָא בְהוּן, כִּד אֵינּוּן פְּתַחֲיָן, אִיהוּ מֵרָאָה בְּהַקִּיץ. וְכִד אֵינּוּן סְגִירִין, אִיהוּ מֵרָאָה בְּחֵלּוֹם.

95. א"ל רַעֲיָא מְהֵימְנָא, בְרִיךְ אַנְתְּ לְקוּדְשָׁא בְרִיךְ הוּא, קוּם אֲשֵׁלִים פְּקוּדִין, לְאַנְהֵרָא מֵרָאָה עֲלָאָה בְהוּן, לְקוּדְשָׁא בְרִיךְ הוּא. אָמַר לֵיהּ בּוֹצִינָא קְדִישָׁא, י', אִיהוּ בַת עֵינָא, כִּי נֵר מִצְוָה וְתוֹרָה אֹר ה"ו מְנַהֵיר בַּה' ה', ג' גּוּוּנִין דְעֵינָא, וְתְרִין כְּנַפֵּי עֵינָא. חֲמֵשׁ אֹר נְהִרִין בַּה' מִלְּגָאוּ, ה' עֲלָאָה דְאִיהוּ אֹר הַמֵּרָאָה.

96. אַרְבַּעִים יִכְנוּ לֹא יוֹסִיף וְגו', פְּקוּדָא דָּא לְהִלְקוֹת לְרַשָּׁע, דְּאִיהוּ סַמְאֵל, דְּעַתִּיד קוּדְשָׁא בְרִיךְ הוּא לְמַחָאָה לֵיהּ חֲמִשִּׁין מַחָאָן. בְּגִין דְּעַבֵּד גְּרַמִּיָּה אֱלוֹהִי. יִתֵּי יַחֲדָא, דְּמֵיחֲדָן בֵּיהּ יִשְׂרָאֵל בְּכָל יוֹמָא, בְּכ"ה אֲתוּוּן, וְיִמְחִי בְהוּן, לְמֵאן דְּשׁוּי גְּרַמִּיָּה אֱלוֹהִי, וְלֹא אִיהוּ אֵלָא עַבֵּד מְטוּנָף. וְאֵלִין דְּסִרְחוּ בַה' תְּקִין לֹן קוּדְשָׁא בְרִיךְ הוּא, לְמַחָאָה בְּיוֹד ה"א וְא"ו, דְּאֵינּוּן אַרְבַּעִים חֲסֵר חֵד. וְבַהֲאֵי שְׂמָא, מַחָא קוּדְשָׁא בְרִיךְ הוּא עֲשֶׂרָה מַכְתְּשִׁין לְאָדָם. וְעֲשֶׂרָה לְחוּהָ. וְעֲשֶׂרָה לְנַחֲשׁ. וְתַשְׁעָה לְאֶרְעָא. בְּגִין דְּכִלְהוּ סִרְחוּ בְּאֵת ה'. וּבִג"ד, כִּי עֲשִׂיתָ זֹאת.

97. "If brothers dwell together, and one of them die, and have no child...her husband's brother shall go in to her, and take her to him to wife" (Devarim 25:5). This precept is to marry one's brother's widow, since a brother's widow is Dalet OF ONE (HEB. ECHAD, ALEPH CHET DALET), and together with Aleph Chet OF ECHAD it is one. THAT IS, THE BROTHER (HEB. ACH, ALEPH CHET) SHOULD MEDITATE ON THIS UNIFYING. And if, heaven forbid, THE BROTHER does not with a WHOLE heart wish to bring Aleph Chet to Dalet, THE DALET being the wife and mate of the brother, BUT CONCENTRATE ON HIS OWN PLEASURE, he creates a separation and brings Samael, another El, in between. It says of him "that he spilled it on the ground..." (Bereshheet 38:9). THEN the tip is gone from the letter Dalet of Echad AND IT TURNS INTO RESH; AND THE WORD ECHAD BECOMES ACHER (ENG. 'OTHER'). This is why, "and it came to pass, when he went in to his brother's wife, that he spilled it on the ground, lest he should give seed to his brother" (Ibid.). Spilling seed in vain withholds many blessings from one, and IT BRINGS separation to union. This is why, "And Er, Judah's firstborn, was wicked in the sight of Hashem; and Hashem slew him" (Ibid. 7).

98. Uniting Aleph Chet with Dalet is done by means of the righteous, and Boaz, since he overcame his impulse SO AS TO PERFORM LEVIRATE MARRIAGE FOR THE SAKE OF PERFORMING A PRECEPT is considered righteous. This is why he is CALLED Boaz, WHICH IS SPELLED LIKE Bo Az (Eng. 'strength in him'), namely, he has a strong impulse. "Lo, El does all these things twice or three times with a man" (Iyov 33:29). This is Yud Hei Vav that include three letters of the Righteous, WHO IS YESOD CALLED MAN, in order to levirate the LAST Hei, WHICH IS MALCHUT.

21. "to confirm all manner of transactions; a man pulled off his shoe"

We read about the custom in old times concerning redeeming and exchanging where a man pulled off his shoe and gave it to his neighbor; this alludes to a change of name, a change of place and a change of action. We are given the inner meaning of this custom. The Shechinah does not change when she is with God, nor does He change when with her. The meaning of the ritual of the shoe is linked to the meaning of levirate marriage as well.

99. Of Binah, the son of Yud Hei, it says, "Now this was the custom in former times in Yisrael concerning redeeming and concerning exchanging, to confirm all manner of transactions; a man pulled off his shoe, and gave it to his neighbor" (Rut 4:7). This alludes to changing name, which is Mem Tzadik Pe Tzadik here. Eheyeh - 'where (Heb. ayeh)' is the place of His glory to adore Him - Yud Hei Vav is Eheyeh, which is a change of place. A change in action: in Adonai Aleph OF ADONAI is Eheyeh, Yud OF ADONAI is Yud Hei Vav Hei, and both change in Adonai.

100. "and this was the manner of attesting in Yisrael" (Rut 4:7). The attestation is supernal Ima, WHO IS BINAH, AS WRITTEN, "Bind up the testimony, seal the Torah among My disciples" (Yeshayah 8:16). BINDING IS BINAH, AND SINCE IT IS WRITTEN, "BIND UP THE TESTIMONY" WE DERIVE THAT TESTIMONY OR ATTESTATION IS BINAH, which is the seal of the world, namely the seal of heaven and earth, WHICH ARE ZEIR ANPIN AND MALCHUT. Exchanging refers to the lower Shechinah, NAMELY MALCHUT. Where did MALCHUT hide HERSELF? In her lad, THE ANGEL Metatron, and he changed her. There MALCHUT is CALLED Mishnah. And of man, of whom it says, "according to the beauty of a man; that it (he) may remain in the house" (Yeshayah 44:13), IT SAYS, "You change (Heb. meshaneh) his countenance, and send him away" (Iyov 14:20).

97. כִּי יֵשְׁבוּ אֲחִים יַחְדָּו וּמֵת אֶחָד מֵהֶם וּבֶן אֵין לוֹ וְגו', יִבְמָה יָבֵא עָלֶיהָ וּלְקַחָהּ לוֹ לְאִשָּׁה וַיְבַמָּה. פְּקוּדָא דָא, לַיְבָם אִשְׁתְּ אַח דְּאִשְׁתְּ אַח אִיהֵי ד', וְעַם א"ח אִיהֵי אַחַד. וְאִם ח"ו לְבִיָּה לֹא אִיהוּ, לְמִיּוּתִי אַח עַל ד', דְּאִיהֵי אֲתִיתִיה בַּת זְוֹנִיָּה דְא"ח, עֲבִיד פְּרֻדָּא, וְעָאֵל סַמְאֵל אֵל אַחַר בְּאַמְצְעִיתָא, וְאַתְמַר בֵּיהּ, וְשַׁחַת אַרְצָה לְבַלְתִּי וְגו', דְּאִסְתַּלַּק קוּצָא דְאֵת ד' מִן אַחַד. וּבְגִין דָא, וְהִיָּה אִם בָּא אֵל אִשְׁתְּ אַחִיו וְשַׁחַת אַרְצָה לְבַלְתִּי נִתֵּן זֶרַע לְאִחִיו. וְהִשְׁחַתְתָּ זֶרַעַ, מִנְעַ מַנְיָה כְּמָה בְּרַכָּאן, וּפְרֻדָּא דִּיחֻדָּא. וּבְג"ד וְיָהִי עַר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה' וַיְמִיתֵהוּ ה'.

98. וַיִּחַוְדָא דָאֵח עִם ד' בְּצַדִּיק. וּבְעֵזוּ בְּגִין דְּאַתְתַּקַּף עַל יִצְרִיָּה, אֶקְרִי צַדִּיק. וְהִאֵי אִיהוּ בּוּע"ז, ב"ו ע"ז, תְּקִיף בִּיִצְרִיָּה. הֵן כָּל אֱלֹה יִפְעַל אֵל פְּעַמִּים שְׁלֹשׁ עִם גְּבוּר, וְדָא יְה"ו דְּכָלִּילָן תְּלַת אַתּוּן בְּצַדִּיק, לַיְבָם ה'.

99. וּבִינָה בֶן י"ה, בְּגִינָה אַתְמַר, וְזֹאת לְפָנִים בְּיִשְׂרָאֵל עַל הַגְּאוּלָּה וְעַל הַתְּמוּרָה לְקַיִם כָּל דְּבַר. הֵכָא קָא רְמִיז שְׁנוּי הַשֵּׁם, וְדָא מִצַּפ"ץ הֵכָא, וְזֹאת לְפָנִים בְּיִשְׂרָאֵל. וְדָא שְׁנוּי מְקוֹם, אֵהִי"ה, אִיָּה מְקוֹם כְּבוֹדוֹ לְהַעֲרִיצוֹ. יְה"ו, אִיָּהוּ אֵהִי"ה, וְדָא שְׁנוּי מְקוֹם. שְׁנוּי מַעֲשֵׂה, אֲדַנ"י, א' אֲדַנ"י, י' יְדו"ד, תְּרוּוִיָּהוּ מִשְׁתַּנִּים בְּאֲדַנ"י.

100. וְזֹאת הַתְּעוּדָה בְּיִשְׂרָאֵל, הַתְּעוּדָה, אִימָא עֲלָאָה, צוּר תְּעוּדָה חֲתוּם תּוֹרָה בְּלִמּוּדֵי. אִיָּהוּ חוֹתֵם דְּעֲלָמָא, חוֹתֵם דְּשַׁמְיָא וְאַרְעָא. עַל הַתְּמוּרָה, שְׂכִינְתָא תְּתָאָה. בְּאֵן אַתְר אַתְטַמְרַת. בְּעוֹלִימָא דִּילָהּ, מִטְטְרוּ"ן, וַיִּשְׁנֶה תַּמָּן, אִיָּהִי מִשְׁנֶה. וְאֲדָם דְּאַתְמַר בֵּיהּ כְּתַמְאֲרַת אֲדָם לְשַׁבַּת בֵּית, מִשְׁנֶה פְּנִיו וְתִשְׁלַחֵהוּ.

101. This is why the sages of the Mishnah have explained that 'the way I am spelled is not the way I am pronounced in this world; but spelled Yud Hei Vav Hei and pronounced Adonai'. HE ASKS, yet it is written, "I am Hashem, I do not change" (Malachi 3:6), AND ANSWERS, it is not changed in spelling but is changed in pronunciation since writing INDICATES it does not change in its place, but in reading, WHICH IS THE GRADE OF MALCHUT CALLED SPEECH, when it is outside its place, it does change AND IS PRONOUNCED ADONAI. "Take heed of him, and obey his voice, provoke him not...for My name is in him" (Shemot 23:21), since His handmaid's name is Adonai like the Queen's name. And the Holy One, blessed be He, is changed in him, IN METATRON, because he is a lad. In him is the mystery of, "he shall return to the days of his youth" (Iyov 33:25).

102. But the Shechinah, when with the Holy One, blessed be He, does not change, nor does the Holy One, blessed be He, change when with Her. This is the meaning of, "I am Hashem, I do not change." "I" is the Shechinah; Yud Hei Vav Hei is the Central Pillar, NAMELY ZEIR ANPIN; "a man pulled off his shoe" refers to Sandalfon, who is a sandal by the Holy One, blessed be He, and a shoe by the Shechinah. But Tiferet that includes six Sfirot is a body to the Name Yud Hei Vav Hei, and Malchut is a body to the Shechinah that is Adonai.

103. "then shall his brother's wife approach him in the presence of the elders, and loose his shoe from off his foot, and spit in his face..." (Devarim 25:9). It is a precept to perform Chalitzah. It is the loosening (Heb. Chalitzah) of the spirit from that body to which he needs to connect as a brother AND MARRY HIS WIFE; he releases him from the brother's tie, AND THE WIDOW NEEDS HIM NO LONGER. That spirit OF THE DEAD THAT IS SEPARATED FROM HIS BROTHER THROUGH THE CHALITZAH goes away and wanders until it is redeemed. This is what is meant by, "either his uncle, or his uncle's son, may redeem him, or any that is near of kin to him..." (Vayikra 25:49). But if he finds not, "his means suffice, he may redeem himself" (Ibid.), AND HE NEEDS TO WAIT UNTIL HE ACQUIRES ENOUGH FOR HIS OWN REDEMPTION. AND THE SPIRIT OF THE DEAD is like a guest going from place to place or like a servant walking with a chain around his neck until he achieves redemption from his Master from his iniquities, NAMELY BY MEANS OF REINCARNATION. Woe to him who did not leave a son who will redeem him.

22. One who acts with piety to his Master

We are told that a prisoner cannot release himself from prison, and the Faithful Shepherd says that God regards one who prays and does charity and occupies himself with Torah to have redeemed Him and His children from among the heathen nations. Stress is placed on the necessity to meditate only on redeeming the Shechinah from exile. Elijah and the heads of the Yeshivot tells Moses that he is the son of the King and Queen, and that his worship is done with the love of a son who will risk his life for his parents' sakes. The Faithful Shepherd prostrates himself before God and says that even though he has nothing to offer Him, still God desires the heart of man to be willing to do anything for Him. Next God comes to bless and kiss the Faithful Shepherd, and says that he is indeed His son.

101. ובג"ד אוקמוה מארי מתניתין, לא כשאני נכתב אני נקרא בעולם הזה, נכתב ירו"ד, ונקרא אדנ"י. והא כתיב אני יי' לא שניתני. בכתיבה לא אשתני, אבל בקריאה אשתני. דכתיבה דאיהו אתריה, לא אשתני. בקריאה דאיהו לבר מאתריה, אשתני. השמר מפניו ושמע בקולו אל תמר בו. בגין דשמחה דיליה אדנ"י, שמה כשם מטרוניתא. וקודשא בריך הוא ביה אשתני, בגין דאיהו נער. ביה רזא ישוב לימי עלומיו.

102. אבל שכונתא אצל קודשא בריך הוא לא משתנית, וקודשא בריך הוא לגבה לא אשתני, הה"ד, אני יי' לא שניתני, אני: שכונתא. יי': עמודא דאמצעותא. שלף איש נעלו: דא סנדלפון, סנדל איהו לגבי קודשא בריך הוא, ונעל לגבי שכונתא. אבל תפארת, דכליל שית ספירן, איהו גופא לידו"ד. ומלכות, גופא לשכונתא, דאיהו אדנ"י.

103. ונגשה יבמתו אליו לעיני הזקנים וחלצה נעלו מעל רגלו וגו'. פקודא דא, לחלוץ. והאי איהו חליצת רוחא מהוא גופא, דבעי לאנהגא עמיה כאח, והוא קשירא דאחווה דעם אחווה מתיר מניה, והוא רוחא אזיל נע ונד, עד דאשכח פרוקא. הה"ד, או דודו או בן דודו יגאלנו או משאר בשרו וגו'. ואי לא אשכח, והשיגה ירו ונגאל. כאורח דאזיל מאתר לאתר, או כעבד דאזיל בשלשלת על צואריה, עד דאשכח פדיון מאדון דיליה על חוביה. ווי למאן דלא אנח בן למפרק יתיה.

104. Elijah and heads of the Yeshivot, LISTEN. It is indicated here that a prisoner cannot release himself from prison. For he, ZEIR ANPIN, is tied by the knot of the hand Tefilin and bound by the head Tefilin, when he has no son, NAMELY A MAN WHO WILL WORSHIP THE HOLY ONE, BLESSED BE HE, NOT FOR THE SAKE OF RECEIVING A REWARD, WHO IS CALLED A SON TO THE HOLY ONE, BLESSED BE HE, who will redeem him through the aspect of the son of Yud Hei. THAT IS, IF HE WHO PUTS ON TEFILIN IS NOT A CHARIOT TO THE SON OF YUD HEI, WHO IS ZEIR ANPIN, NAMELY, IF HE DOES NOT MEDITATE ON PLEASING HIS MAKER LIKE A SON WHO WORKS FOR HIS FATHER NOT TO RECEIVE A REWARD, THEN by that knot OF TEFILIN the Holy One, blessed be He, is a tied and bound brother, who has no permission to redeem himself, he being Dalet OF ECHAD, which is itself (or: is the bone) of Aleph and Chet OF ECHAD, WHICH IS ZEIR ANPIN. ZEIR ANPIN called it "bone of my bones" (Bereshheet 2:23) in the skull where the head Tefilin is put, and called it "flesh of my flesh" (Ibid.) from the aspect of the heart.

105. Not in vain did the Holy One, blessed be He, say that 'whoever is occupied with the Torah and charity and prays with the congregation, I regard him as if he redeemed Me and My children from among the heathen'. HE ASKS, YET many people are occupied in the Torah and charity and pray with the congregation, yet the Holy One, blessed be He, and His Shechinah are not redeemed. AND HE ANSWERS that THE MEANING IS he should study Torah in order to unite the Shechinah with the Holy One, blessed be He, AND NOT FOR ANY OTHER PURPOSE. As for charity, we have explained that a Chasid (Eng. 'pious man') is a man who acts with kindness (Chesed) with his Maker, WHICH MEANS THAT all the commandments he performs are done in order to redeem THROUGH THEIR MERIT the Shechinah FROM EXILE, AND NOT FOR ANY OTHER PURPOSE. By that he acts with piety with the Holy One, blessed be He, AND IS CALLED PIOUS.

106. Whoever is charitable with the Shechinah, TO BRING HER OUT OF EXILE, is charitable with the Holy One, blessed be He, since when Yisrael sinned and the Holy One, blessed be He, wanted to afflict them, Ima, NAMELY THE SHECHINAH, brooded over them AND STOPPED THE HOLY ONE, BLESSED BE HE FROM AFFLICTING THEM. This was so until they fell into bad ways. The Holy One, blessed be He then exiled the King's children, NAMELY YISRAEL, together with the Queen, WHO IS THE SHECHINAH, and swore He shall not return to His place until the Queen return to Hers. THUS a man who is charitable with the Shechinah and repents, and in all Her Torah and precepts MEDITATES only on redeeming the Shechinah FROM EXILE, acts with piety towards his Maker and it is as if he redeemed Him and His Shechinah and His children FROM EXILE.

104. וְאֵלֵיהֶוּ וּרְבִנָּן וּמְאִרֵי מִתִּיבְתָאן, הֵכָא רְמִיז, אִין חְבוּשׁ מִתִּיר עֲצֻמוּ מִבֵּית הָאֲסוּרִין. דְּאִיהוּ קְשׁוּר בְּקְשׁוּרָא דְתַמְלִין דִּיד, וְאֲסוּר בְּתַמְלִין דְּרִישָׁא, כַּד לִית לֵיהּ בֶּן לְמַפְרָק לֵיהּ, מְסֻטְרָא דְבֶן י"ה. בְּהֵוּא קְשִׁירוּ אִיהוּ אַח חְבוּשׁ וְאֲסוּר, דְּלִית לֵיהּ רְשׁוּ לְמַפְרָק ית גְּרַמְיָה, דְּאִיהוּ ד' עֲצֻמוּ דְאָח, עֲצָם מִעֲצָמֵי קְרָא לֵהּ לְגַבְיָהּ, בְּקַרְקַמְתָּא דְתַמְלִין דְּרִישָׁא. וּבְשׂוּר מִבְּשָׂרֵי קְרָא לֵהּ מְסֻטְרָא דְלֵבָא.

105. וְלֹא לְמַגְנָא אֲמַר קוּדְשָׁא בְּרִיךְ הוּא, כָּל הַעוֹסֵק בְּתוֹרָה וּבְגִמְלוֹת חֲסָדִים וּמִתְפַּלֵּל עִם הַצְּבוּר, מִעֲלָה אָנִי עָלָיו כְּאִלוּ פְּדָאֲנִי לִי וְלִבְנֵי מִבִּין הַעֲבוּרִים. וְכַמָּה בְּנֵי נֶשָׂא דְקָא מְשַׁתְּדְּלֵי בְּאוּרִייתָא, וְעַבְדֵי גְּמִילוֹת חֲסָדִים, וּמְצַלִּין, וְלֹא אֶתְפָּרַק קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתָּיהּ וְיִשְׂרָאֵל. אֲלֵא דִישְׁתְּדַל בְּאוּרִייתָא, לְחַבְרֵי יְתָהּ בְּקוּדְשָׁא בְּרִיךְ הוּא. וּגְמִילוֹת חֶסֶד, הֵא אֲוֻקְמוּהָ, דְּהָא אִין חֲסִיד אֲלֵא הִמְתַּחֲסַד עִם קוּנֹו, דְּכָל פְּקוּדִין דְּעַבִּיד, לְמַפְרָק בְּהוּ שְׁכִינְתָּיהּ, וּבְהָא עַבִּיד חֶסֶד עִם קוּדְשָׁא בְּרִיךְ הוּא.

106. מֵאֵן דְּגִמִּיל חֶסֶד בְּשְׁכִינְתָּיהּ, עִם קוּדְשָׁא בְּרִיךְ הוּא גְּמִיל. בְּגִין דְּכַד חֲבוּ יִשְׂרָאֵל, וְקוּדְשָׁא בְּרִיךְ הוּא הוּוּ בְּעֵי לְיִסְרָא לֹוֹן, אִימָא הוּוּ רְבִיעָא עָלֵיהֶוּ, עַד דְּנִפְקוּ לְתַרְבוּת רְעָה. קוּדְשָׁא בְּרִיךְ הוּא מַה עַבִּיד. תְּרִיךְ בְּנֵי מְלָכָא וּמְטְרוּנִיתָא. וְאִיהוּ אוּמֵי דְלֹא יְהִיר לְאַתְרֵיהּ, עַד דְּמְטְרוּנִיתָא אֶתְהַדְרַת לְאַתְרָהּ. וּמֵאֵן דְּהִיר בְּתַשׁוּבָהּ, וּגְמִיל חֶסֶד בְּשְׁכִינְתָּא, וּבְכָל אוּרִייתָא וּבְמִקְוֵין דִּילָהּ, וְלֹא אִיהוּ אֲלֵא לְמַפְרָק שְׁכִינְתָּא, דְּא עַבִּיד חֶסֶד עִם קוּנֹו, וּכְאִילוּ פְּרִיק לֵיהּ וּלְשְׁכִינְתָּיהּ וְלִבְנֵוּ.

107. Said Elijah and all the heads of the Yeshivot, Faithful Shepherd, you are that man, you are the son of the King and the Queen, whose worship to the Holy One, blessed be He is not EVEN that of one who is pious with his Maker, but that of a son who is obliged to gird himself and his strength to redeem his father and mother and risk his life for their sakes. For whoever is not the son of the King yet acts with kindness by the King and Queen, surely is regarded thus that he acts with kindness with his Maker. BUT YOU WHO ARE THE SON OF THE KING, FOR YOU IT IS A DUTY RATHER THAN KINDNESS.

108. The Faithful Shepherd rose and prostrated himself before the Holy One, blessed be He. He wept and said, may it please Him to regard me as a son, that my doings towards the Holy One, blessed be He and His Shechinah will be considered by them as those of a son who strives to do them for his father and mother, whom he loves more than he loves himself, his own Nefesh, Ruach and Neshamah. Whatever he has he regards as naught so as to do with them his father's and mother's wishes and redeem them through them. And though I know everything is His domain AND I HAVE NOTHING TO OFFER HIM, yet the Merciful desires the heart OF MAN TO BE WILLING TO DO ANYTHING. At that time the Holy One, blessed be He came to him, kissed him, and He said, Faithful Shepherd, you are indeed My son and the son of the Shechinah. Sages and angels, kiss the son. They all rose and kissed him and accepted him as a Rabbi and king over them.

23. Cutting off the seed of Amalek

The Faithful Shepherd talks about Amalek and how the names of Bilaam and Balak are marked in it. He tells us of the four facets of Yisrael - Jacob and Rachel, and Israel and Leah - and says that these correspond to the four faces of the eagle. Similarly there are four facets to Amalek - divination, enchantment, iniquity and perverseness. Amalek above is Samael, whose facets tempt people to sin against God.

109. "Therefore it shall be, when Hashem your Elohim has give you rest...you shall blot out the remembrance of Amalek..." (Devarim 25:19). For the Holy One, blessed be He has sworn not to return to His throne before He takes revenge from it. The Faithful Shepherd opened and said, surely this is why they were traveling in the wilderness and by the sea, and did not enter the land of Yisrael until He would take revenge on Amalek.

110. HE ASKS, who is THE ROOT OF Amalek above IN THE SPIRITUAL SENSE? We see that the souls of Bilaam and Balak came from there, FROM CELESTIAL AMALEK, and this is why they had more enmity towards Yisrael than any nation or tongue. This is why AMALEK is marked in their names, NAMELY Am of Bilaam and Lek of Balak. The Amalekites are male and female and of them it says, "He has not beheld iniquity in Jacob nor has he seen perverseness in Israel" (Bemidbar 23:21), WHERE INIQUITY IS THE MALE SIDE OF AMALEK AND PERVERSENESS IS ITS FEMALE.

107. אָמַר אֱלִיָּהוּ וְכָל רָאשֵׁי מִתְיבְתָאן, רַעֲיָא מְהִימְנָא, אַנְתָּ הוּא הָאִי בִּ"נ, אַנְתָּ הוּא בְּרַ מִן מַלְכָּא וּמִטְרוּנִיתָא, דְּאַשְׁתְּדַלּוּתָא דִּילָךְ לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא, לָאוּ בְּמֵאן דְּעֵבִיד חֶסֶד עִם קוּנּוּ, אֶלָּא כְּבָרָא דְּמַחְוִיב לְשׁוּוּיָה גְרַמִּיָּה וְתוּקְפִיָּה לְמַפְרַק אָבָא וְאִמָּא, וּמִסַּר גְּרַמִּיָּה לְמִיתָה עֲלֵיהּוּ. דְּמֵאן דְּלָאוּ אִיהוּ בְּרָא דְּמַלְכָּא, וְעַבַּד טִיבוּ עִם מַלְכָּא וְעִם מִטְרוּנִיתָא, וְדָאִי הָאִי אֶתְחַשִּׁיב דְּעֵבִיד חֶסֶד עִם קוּנּוּ.

108. קָם רַעֲיָא מְהִימְנָא, וְאַשְׁתַּטַּח קְמִי קוּדְשָׁא בְּרִיךְ הוּא וּבְכַה, וְאָמַר כֵּן יֵהָא רַעֲוָא דִּילִיָּה, דִּיחֻשִּׁיב לִי כְּבָר, דְּעוֹבְדִין דִּילִי לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא וּשְׂכִינְתִּיָּה יֵהוּן לְגַבִּיָּה כְּבָרָא דְּאַשְׁתְּדַלּ בְּהוּן בְּתַר אָבוּי וְאִמִּיָּה, דְּרַחֲמִים לוֹן יִתִּיר מִגְּרַמִּיָּה וּנְפִשִׁיָּה רִוּחִיָּה וּנְשַׁמְתִּיָּה, וְכָל מַה דְּהוּה לִיָּה הוּה חֻשִּׁיב לוֹן לֵאִין, לְמַעַבַּד בְּהוּן רַעוּתִיָּה דְּאָבָא וְאִמָּא, וְלְמַפְרַק לוֹן בְּהוּן. וְאֵע"ג דִּירְעָנָא דְּכָלָא בְּרַשׁוּתִיָּה, רַחֲמְנָא לְבָא בְּעִי. בְּהוּא זְמַנָּא אֶתָּא קוּדְשָׁא בְּרִיךְ הוּא וְנָשִׁיק לִיָּה, וְאָמַר, רַעֲיָא מְהִימְנָא, וְדָאִי אַנְתָּ הוּא בְּרָא דִּילִי, וְדִשְׂכִינְתָּא. רַבְּנָן וּמַלְאָכִין נִשְׁקוּ בְּרַ קְמוּ בְּלָהוּ וְנִשְׁקוּ לִיָּה, וְקַבִּילוּ לִיָּה לְרַב וּמַלְכָּא עֲלֵיהּוּ.

109. וְהִיָּה בְּהִנִּיחַ יְיָ אֱלֹהֵיךְ וְגו', תִּמְחָה אֶת זְכַר עַמְלֵק וְגו'. פְּקוּדָא דָּא, לְהַכְרִית זְרַעוֹ שֶׁל עַמְלֵק. דְּהָא קוּדְשָׁא בְּרִיךְ הוּא אוֹמֵי, דְּלָא יִחְזוֹר עַל בְּרַסִּיָּה, עַד דְּיִטּוֹל נּוֹקְמָא מִגְּוִיָּה. פְּתַח רַעֲיָא מְהִימְנָא וְאָמַר. וְדָאִי, בְּג"ד הוּוּ אֶזְלִי בְּמַדְבְּרָא וְעַל יִמָּא, וְלָא יִיעֲלוּן בְּאַרְעָא דִּישְׂרָאֵל, עַד דְּיִטּוֹל נּוֹקְמָא מִגְּוִיָּה דְּעַמְלֵק.

110. עַמְלֵק מֵאן הוּא לְעִילָא, דְּהָא חֲזִינָן דְּבַלְעָם וּבְלַק מִתְמָן הוּוּ נְשַׁמְתִּין דְּלֵהוּן, וּבְגִין דָּא הוּוּ שְׁנֵאִין לְיִשְׂרָאֵל יִתִּיר מְכָל אוֹמָה וְלִישָׁן, וּבְג"ד עַמְלֵק רָשִׁים בְּשַׁמְהוּן, ע"ם מִן בַּלְעָם, ל"ק מִן בְּלַק, וְדָכַר וְנוֹקְבָא אֵינוּן עַמְלֵקִים. וְעֲלִיָּהוּ אֶתְמַר, לָא הִבִּיט אֶוּן בִּיעַקֵּב וְלָא רָאָה עַמְלֵק בְּיִשְׂרָאֵל.

111. Yisrael has four facets, Jacob, Israel, Rachel and Leah, IN WHICH Israel and Leah ARE MALE AND FEMALE and Jacob with Rachel ARE MALE AND FEMALE. THESE FOUR correspond to, "they four also had the face of an eagle" (Yechezkel 1:10), THAT IS, WHICH CORRESPOND TO THE FOUR FACES OF THE EAGLE, SINCE JACOB AND ISRAEL ARE THE ASPECT OF AN EAGLE THAT IS THE CENTRAL COLUMN. Similarly there are four facets to Amalek, which are divination, enchantment, iniquity and perverseness. The letters of iniquity (Heb. amal) are present in Amalek, and OF Haman, who descended from Amalek IT SAYS, "His mischief (Heb. amal) shall return upon his own head" (Tehilim 7:17). And all the chiefs of Esau came from Amalek. Amalek above is Samael WHO HAS FOUR OF THEIR FACETS, WHICH ARE iniquity, enchantment, perverseness and deceit. They tempt man to sin against the Holy One, blessed be He. Divination (Heb. kesem) is Kuf of Amalek, poison (Heb. sam) from Samael, enchantment is El of Samael (THE END IS MISSING)

111. כְּגוֹוֹנָא דְאִית בְּיִשְׂרָאֵל אַרְבַּע אַנְפִּין, יַעֲקֹב, יִשְׂרָאֵל, רַחֵל, לֵאָה. יִשְׂרָאֵל עִם לֵאָה, יַעֲקֹב עִם רַחֵל, לְקַבֵּל, וּפְנֵי נֶשֶׁר לְאַרְבַּעַתָּם. הִכִּי אֵית אַרְבַּע אַנְפִּין לְעַמְלֵק, קֶסֶם, וְנַחֲשׁ, עֵמֶל, וְאוֹן. עֵמֶל רְשִׁים בְּעַמְלֵק. וְהַמֵּן דְּהוּה מַסְטְרָא דְעַמְלֵק, יִשׁוּב עֵמֶלּוּ בְרֵאשׁוּ. וְכָל אֱלוֹפֵי עֵשׂוּ מֵעַמְלֵק הוּוּ. וְלַעֲיֹלָא עַמְלֵק, סַמְאֵל. עֵמֶל, נַחֲשׁ, אֹן, וּמַרְמָה. דְּמַפְתִּי לִיהּ לְבִנְיָן לְמַחֲטֵי לְקוּדְשָׁא בְּרִיךְ הוּא. קֶסֶם, ק' מִן עַמְלֵק סִ"ם מִן סַמְאֵל. ל. נַחֲשׁ, א"ל מִסַּמְאֵל

24. One must not start anything on Monday or Wednesday

We learn of the astrological reasons for not starting anything on a Monday or a Wednesday. Both the children of Yisrael and the children of Ishmael calculate according to the moon, but Yisrael are attached to its good part and the children of Ishmael to its evil part. We are told that the dominion of both Saturn and Shabbat is on the seventh day, the day of rest. People should not start things on Mondays or Wednesdays because Gehenom was created on the second day and the eclipse of the luminaries on the fourth day.

112. Regarding it Abraham was told, "Get you out of your country, and from your kindred, and from your father's house" (Beresheet 12:1), namely, from your nativity, WHICH IS THE ASTROLOGY OF STARS AND CONSTELLATIONS, from those houses of the moon, of Saturn, or Mars - since it says of Mars, Saturn and the moon that one must not start things on Monday and Wednesday, because Mars has in itself the redness of the sun, WHICH INDICATES Gehenom, Esau's mother, who was born on the second day OF THE WORKS OF CREATION, WHICH IS WHY WE DO NOT START ON MONDAY. The moon is both good and evil, good when it shines FULLY and evil when it is in ITS DAYS OF wane.

112. עָלֶיהָ אֶתְמַר לְאַבְרָהָם, לֶךְ לְךָ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ, בֵּית מוֹלַד דִּילְךָ, מֵאֵלִין בְּתֵי סִיְהָרָא, אוּ בְתֵי שַׁבְּתַאי, אוּ בְתֵי מַאֲדִים. דְּבְתֵי מַאֲדִים וּבְתֵי שַׁבְּתַאי וּלְבָנָה, עָלֶיהּוּ אֶתְמַר, אִין מִתְחִילִין בְּבִ"ד. דְּמַאֲדִים סוּמְקוּ דְחַמָּה, גִּיהֶנֶם, אִימָא דְעֵשׂוּ, דְּאֶתְיִלִידַת בְּיוֹמָא תְּנִינָא. וְסִיְהָרָא, אִיהּוּ טוֹב וְרַע, טוֹב בְּמִילּוּאָה. וְרַע בְּחֶסְרוֹנָה.

113. Since THE MOON comprehends good and evil, Yisrael calculate according to it and the children of Ishmael calculate according to it. YISRAEL ARE ATTACHED TO ITS GOOD PART AND THE CHILDREN OF ISHMAEL TO ITS EVIL PART. When it is eclipsed during its fullness, WHICH IS ITS GOOD PART, it is a bad sign for Yisrael, and when it is eclipsed during its waning it is a bad sign for the Ishmaelites. Of it, IT IS WRITTEN, "for the wisdom of their wise men shall perish" (Yeshayah 29:14), namely the wisdom of the Ishmaelites, "and the understanding of their prudent men shall be hid" (Ibid.), because they do not know about the creation OF THE STARS but of their customs, according to changes in the world and their calculation. The moon was created on the fourth day OF THE WORKS OF CREATION and when it is waning, when there is poverty, Lilit was created, who is Saturn, which is hunger and thirst and the eclipse of the luminaries. It says of her, "Let there be lights (Heb. me'orot)" (Beresheet 1:14) spelled without Vav, WHICH MEANS A CURSE, AS WRITTEN, "The curse (Heb. me'erat) of Hashem is in the house of the wicked" (Mishlei 3:33), AND ALSO, "but the sinner shall be caught by her" (Kohelet 7:26) and the righteous, "shall escape from her" (Ibid.). THIS IS WHY WE DO NOT START THINGS ON WEDNESDAY.

113. וּבְגִין דְּאִיהּ כְּלִילָא מְטוֹב וְרַע, מוֹנִין בָּהּ יִשְׂרָאֵל וּמוֹנִין בָּהּ בְּנֵי יִשְׁמַעֲאֵל. וְכַד לְקַת בְּמִלּוּאָה, סִימְנָא לֹא טַב לְיִשְׂרָאֵל. וְכַד לְקַת בְּחֶסְרוֹנָה, סִימְנָא רַע לְיִשְׁמַעֲאֵלִים. וּבְהַאי וְאַבְרָהָה חֲכַמַת חֲכַמְיוּ, חֲכַמָּה דִישְׁמַעֲאֵלִים, וּבִינַת נְבוֹנִים תְּסַתְתֵּר, דְּאִינּוֹן לֹא יִדְעִין בְּבְרִיאתָן, אֶלָּא בְּשִׁמוּשָׁא דִילְהוֹן, כְּפִי שְׁנוּי עֲלֵמָא בְּהִלִּיכְתָן וְשִׁימוּשָׁן. וְסִיְהָרָא אֶתְבְּרִיאת בְּיוֹמָא רְבִיעָאָה, וּבְחֶסְרוֹנָה דִילָהּ עֲנִיּוֹת, אֶתְבְּרִיאת לִילִית, שַׁבְּתַאי, דְּאִיהּוּ רַעַב וְצַמְאוֹן וְלְקוּתָא דְנְהוּרִין. עָלָהּ אֶתְמַר, יְהִי מֵאֶרֶת חֶסֶר. מֵאֶרֶת יוֹי בְּבֵית רִשָּׁע. וְחוּטָא וְלְכַד בָּהּ, בְּבֵית הַסֵּהֵר דִילָהּ, וְצַדִּיק יִמְלֹט מִמָּנָה.

114. There is another star, which is a small dot over the moon, which is a luminary. This is the dot Cholam CALLED a King's daughter, Queen Shabbat. And the dominion of both SATURN (HEB. SHABTAI) AND SHABBAT is on the seventh day, of which it says, "that your manservant and your maidservant may rest" (Devarim 5:14). For the order of their creation is not like the order of calculation. This is why the sun and Mars, which are red and OF THE ASPECT OF Gehenom, were created on the second day OF THE WORKS OF CREATION, and the moon and Saturn were created on the fourth day OF THE WORKS OF CREATION, SINCE SATURN INDICATES hunger and darkness. This is why we do not start on Monday or Wednesday, since Gehenom was created on the second day and the eclipse of the luminaries on the fourth day.

114. וְאֵיִת כִּכְבָּא אַחְרָא, נְקוּדָה זְעִירָא, נְקוּדָה עַל סִיְהָרָא דְאִיהוּ מְאֵרֵת, וְדָא חוֹלָם, בֵּת מַלְךְ, שַׁבַּת מְלַכְתָּא. דְּשִׁלְטְנוּתָא דִּתְרוּוּיָהּ בְּיוֹם שְׁבִיעִי, דְּאִתְמַר בֵּיהּ, לְמַעַן יִנוּחַ עַבְדְּךָ וְאִמְתְּךָ. דְּסִדְרָא בְּרִיאַתָּן לֹא בְּסִדְרָא שְׁמוּשָׁן. וּבְגִיד חֲמָ"ה וּמִ"א אֲדִים סוּמְקֵי דְגִיְהֵנָם, אֲתַבְּרִיאוּ בְּיוֹמָא תְּנִינָא. לְבִנְה שַׁבְּתַאי, אֲתַבְּרִיאוּ בְּיוֹמָא רְבִיעָא, כְּפִנְא וְחֲשׂוּכָא. וּבְגִיד אֵין מִתְחִילִין בְּבִ"ד, בְּגִין דְּגִיְהֵנָם אֲתַבְּרִי בְּיוֹמָא תְּנִינָא, וְלְקוּתָא דְּנְהוּרִין בְּיוֹמָא רְבִיעָא.

25. "and a handmaid that is heir to her mistress"

We are told that the sages of Mishnah disagree regarding the giving of the Torah, one thinking that it was given on the third day and another thinking that it was given on the seventh day. The stars and the moon and the sun and the planets are brought in to clarify the argument. We learn that there are twelve constellations from the good side and twelve from the evil side. Lastly we are told that the wicked are the forefathers of impurity and that an evil man is considered to be dead.

115. Of the star it says, "there shall come a star out of Jacob" (Bemidbar 24:17), WHICH IS THE CENTRAL COLUMN. Its grade is in the third day OF THE WORKS OF CREATION and it says of it, "And it came to pass on the third day in the morning" (Shemot 19:16), in which the Holy One, blessed be He, descended to give the Torah to Yisrael, THE TORAH BEING an only daughter, NAMELY MALCHUT, to be with it, WITH THE THIRD DAY, WHICH IS TIFERET, as Queen Shabbat. For the third day includes the three branches of the patriarchs, NAMELY THE THREE BRANCHES OF SHIN, WHICH ARE CHESED, GVURAH AND TIFERET, and the only daughter, WHICH IS MALCHUT, whose dominion is on Shabbat eve, becomes Shabbat in it, IN THE THIRD DAY, BECAUSE SHABBAT IS COMPOSED OF THE LETTER SHIN PLUS BAT (ENG. 'DAUGHTER'), IN WHICH SHIN ALLUDES TO THE THREE SFIROT CHESED, GVURAH AND TIFERET, WHICH ARE ATTACHED TO THE DAUGHTER, MALCHUT.

115. כִּכְ"ב, עֲלִיָּה אֲתַמַּר, דְּרַךְ כִּכְבּ מִיַּעֲקֹב. דְּרַגְיָה בְּיוֹמָא תְּלִיתָא. וּבִיהּ וְיְהִי בְּיוֹם הַשְּׁלִישִׁי בְּהִיּוֹת הַבֶּקֶר, דְּבִיהּ נְחִית קוּדְשָׁא בְּרִיךְ הוּא לְמִיְהַב אוּרִייתָא לְיִשְׂרָאֵל, בֵּת יַחֲדָה, לְמַדְהוּ עֲמִיָּה שַׁבַּת מְלַכְתָּא. דְּאִיהוּ יוֹם שְׁלִישִׁי, כְּלִיל תְּלַת עֲנַמֵּי אַבְהֵן, ש', בֵּת יַחֲדָה, דְּשִׁלְטְנוּתָא דִּילָהּ כְּלִיל שַׁבַּת, בִּיהּ אֲתַעֲבִידַת שַׁבַּת.

116. This is why the Mishnah sages disagree regarding the giving of the Torah, which is an only daughter. One said the Torah was given on the third day and another said it was given on the seventh day, since she is an only daughter attached to the Central Pillar, which is the third of the patriarchs, NAMELY TIFERET, ACCORDING TO WHICH THE TORAH WAS GIVEN ON THE THIRD DAY. AND MALCHUT is attached to the Righteous, WHO IS YESOD, NAMELY THE SIXTH DAY, and the only daughter, WHO IS MALCHUT, is seventh to him. And when she is a crown over his head, she is considered seventh with regard to him, as he, YESOD is sixth, and his planet is Jupiter (Heb. tzedek). And the only daughter, Queen Shabbat, is called righteousness (Heb. tzedek) and hence the Torah, MALCHUT, is attached between the third DAY and the seventh DAY. SOME THEREFORE SAY THAT THE TORAH WAS GIVEN ON THE THIRD DAY AND SOME SAY THE TORAH WAS GIVEN ON THE SEVENTH.

116. וּבְגִיד חוֹלְקִין מְאֵרֵי מִתְנִיתִין עַל מִתְּן תּוֹרָה, בֵּת יַחֲדָה. דָּא אָמַר, בְּשְׁלִישִׁי נִתְּנָה תּוֹרָה. וְדָא אָמַר, בְּשְׁבִיעִי נִתְּנָה תּוֹרָה. וְאִיהִי בֵּת יַחֲדָה, דְּאֲחִירַת בְּעַמּוּדָא דְּאִמְצִיתָא, תְּלִיתָא לְאַבְהֵן. וּבְצִדִּיק, שְׁבִיעִית לִיהּ בֵּת יַחֲדָה. וְכֹד אִיהִי עֶטְרָה עַל רִישֵׁיהּ, אֲתַקְרִי בִּיהּ שְׁבִיעִי, דְּהוּא שְׁשִׁי הוּא, דְּכִכְבּ דִּילִיָּה צְדִיק, וּבֵת יַחֲדָה שַׁבַּת מְלַכְתָּא אֲתַקְרִי צְדִיק. וּבְגִין דָּא, תּוֹרָה אֲחִירָא בֵּין יוֹם ג' ו'.

117. And she, MALCHUT, is Caf Bet of the star (Heb. kochav, Caf Bet Caf Vav). Caf Vav OF THE STAR IS THE NUMERICAL VALUE OF YUD HEI VAV HEI, ACCORDING TO THE SECRET OF, "For Hashem Elohim is a sun and shield" (Tehilim 84:12). The Shechinah is Malchut of holiness, OF WHOM IT SAYS, "By you (Heb. becha, Bet Caf) shall Yisrael bless" (Beresheet 48:20), BEING CAF BET OF THE STAR. And She is the secret of the Caf Bet (22) letters of the Torah. A star includes three grades. Caf OF KOCHAV is Keter, Bet is Binah, CAF VAV OF KOCHAV, WHICH IS Yud Hei Vav Hei, includes both, and is Chochmah. The star includes everything, INCLUDING ALSO the grade of the Central Pillar, WHICH IS CAF VAV OF MERCURY THAT HAS THE SAME NUMERICAL VALUE AS YUD HEI VAV HEI. IT INCORPORATES the Shechinah, WHO IS CAF BET OF KOCHAV, AS SAID BEFORE.

118. She, THE SHECHINAH, is CALLED the moon (Heb. levanah), namely clarification (Heb. libun) of the Halachah, which is Mercy from the aspect of Chesed. She is also called the sun, clear as the sun, from the aspect of Gvurah, the face of Moses being as the face of the sun. A waning moon is a dark moon, her handmaid OF MALCHUT that is Gehenom and an evil sun. ALSO her handmaid is Saturn, which is the eclipse of the luminaries and the desecration of Shabbat. She is a handmaid that turns her back on her mistress, MALCHUT, every day and overcomes her because of the iniquities of Yisrael her children. This is the meaning of, "and a handmaid that is heir to her mistress" (Mishlei 30:23). The handmaid rules mainly on the second day, in which Gehenom WAS CREATED, and on the fourth day where the luminaries became defective. From them she came to rule every day.

119. The King's daughter, WHO IS MALCHUT, is bound by ropes. THAT IS, JUST AS THE ADHESIONS OF THE LUNG STOP THE AIR FROM THE LUNG, SO DO THE INIQUITIES OF YISRAEL STOP THE LIGHT FROM MALCHUT in prison in her exile. She is a nest to Samael among the stars, THAT IS, SAMAEL IS ATTACHED TO HER, and the Holy One, blessed be He, swears, "Though you do soar aloft like the eagle, and though you do set your nest among the stars, from there I will bring you, says Hashem" (Ovadyah 1:4). And the Shechinah is CALLED Venus (Heb. nogah), AS WRITTEN, "the fire was bright (Heb. nogah)" (Yechezkel 1:13). Hence the synagogue is called 'a bright fire' IN A FOREIGN TONGUE.

120. The fire of Mars (Heb. ma'adim) IS RED SINCE MA'ADIM derives from redness (Heb. odem), ACCORDING TO THE SECRET OF, "the first row shall be a ruby (Heb. odem), a chrysolite, and a beryl" (Shemot 28:17). Venus is a white fire, and both are the face of the sun, the face of the moon. Netzach and Hod receive the whiteness from Chesed and the redness from Gvurah; Aaron and David came from there; one received Mercy and the other received Judgment. David came from the left side, AS WRITTEN, "Now he was ruddy" (I Shmuel 16:12). Aaron is a man of Chesed, and the two true prophets, NAMELY NETZACH AND HOD, are from them. The face of Moses used to shine with prophecy from Binah, which is the supernal sun, whence his prophecy came.

117. ואִיהוּ כ"ב מִן כּוֹכָב, כ"ו כִּי שֶׁמֶשׁ וּמַגֵּן יְרוּד צְבָאוֹת, שְׁכִינְתָא מְלָכוֹת הַקֹּדֶשׁ, בְּךָ יִבְרַךְ יִשְׂרָאֵל, כ"ב אֶתְוֹן דְּאוּרִייתָא. כּוֹכֵב, כְּלִילָא מִתְּלַת דְּרָגִין, כ', כְּתָר. ב' בִּינָה. יְרוּד כְּלִיל תְּרוּוּיָהּ, חֲכֵמָה. וְכֹלָא כְּלִיל כּוֹכָב, דְּרָגָא דְּעֵמוּדָא דְּאִמְצְעִיתָא, וְשְׁכִינְתָא.

118. אִיהוּ לְבָנָה, לְבוֹן הַהֲלָכָה, רַחֲמֵי, בְּסֵטְרָא דְּחֶסֶד. וְאֶתְקְרִיאת חֲמָה, בְּרָה בְּחֲמָה, מְסֵטְרָא דְּגִבּוּרָה, פְּנֵי מֹשֶׁה כְּפְנֵי חֲמָה. סִיְהָרָא אֲפִילָה, מְעוֹט דְּסִיְהָרָא, שְׁפַחָה דִּילָהּ גִּיהֵנָם, חֲמָה בִּישָׁא. שְׁפַחָה דִּילֵיהּ שְׁבַתָּא, לְקוּתָא דְּנִהוּרִין, חִילּוּל שְׁבַת. שְׁפַחָה, דְּאֶהְדְּרַת עוֹרְףָּ לְגִבְרִיתָהּ בְּכָל יוֹמָא וְיוֹמָא וְאֶתְגַּבְּרַת עָלֶיהָ בְּחוּבֵין דִּישְׂרָאֵל בְּנֵהָא. הַה"ד, וְשְׁפַחָה כִּי תִירַשׁ גְּבִירְתָהּ. דְּשׁוֹלְטָנוּתָא דְּשְׁפַחָה, לֹא הוּי אֲלָא בְּיוֹמָא תְּנִינָא, בְּגִיהֵנָם. וּבְרַבִּיעֵי, בְּלְקוּתָא דְּנִהוּרִין. וְאֶתְהַדְּרַת לְשִׁלְטָאָה בְּכָל יוֹמָא וְיוֹמָא.

119. וּבַת מֶלֶךְ, אֲסִירָא בְּסִרְכוֹת, בְּבֵית הַסֵּהַר, בְּגִלּוּתָא דִּילָהּ. וְאִיהוּ קִינָא דְּסַמְאֵל בֵּין כְּכַבְיָא. וְקוּדְשָׁא בְּרִיךְ הוּא אוּמִי, אִם תְּגַבִּיָה כְּנֶשֶׁר וְאִם בֵּין כְּכַבִּים שִׁים קִנְךָ מִשָּׁם אוּרִיךָ נָאִם יי'. וְשְׁכִינְתָא נֹגָה, וְנֹגָה לְאֵשׁ, וּמֵהֲכָא קְרוּ לְבֵי כְּנֶשֶׁתָא אֵשׁ נֹגָה.

120. אֵשׁ מְאִדִּים לִישְׁנָא דְּאוּדִם, טוֹר אוּדִם פְּטְרָה. נֹגָה אֲשָׁא חִיּוּרָא. וְתְרוּוּיָהּ פְּנֵי חֲמָה וּפְנֵי סִיְהָרָא, נִצַּח וְהוּד, אֵינּוֹן דְּנִטְלוּ חוּוְרוּ מִחֶסֶד, וְסוּמְקוּ מִגְּבוּרָה. אֶהְרֵן וְדוּד מִתְּמֵן הוּו, חַד נְטִיל רַחֲמֵי, וְחַד נְטִיל דִּינָא, דְּוֹד מְסֵטְרָא דְּשַׁמְאֵלָא, וְהוּא אֲדַמוּנִי. אֶהְרֵן אִישׁ חֶסֶד, וְתְרוּוּיָהּ נְבִיאֵי קְשׁוּט מִתְּמֵן. פְּנֵי מֹשֶׁה הוּו נְהִירִין בְּנְבוּאָה דְּבִינָה, אִיהוּ חֲמָה עֲלָהּ מִתְּמֵן נְבוּאָה דִּילֵיהּ.

121. In them, Esau the wicked, the servant IS CALLED Edom, and his female IS CALLED Mars, which is bloodshed in Yisrael. She caused it to be fulfilled in the Queen, "he has made me desolate and faint (Heb. davah) all the day" (Eichah 1:13). Hod turned into Davah, since they correspond to Netzach and Hod. "I AM NOT ABLE TO RISE UP" (IBID. 14) CORRESPONDS TO NETZACH AND "FAINT ALL THE DAY" CORRESPONDS TO HOD. THEY ARE Jachin and Boaz, NETZACH BEING JACHIN AND BOAZ HOD, on both of which the house is supported, since a synagogue, WHICH CORRESPONDS TO MALCHUT, is named after them 'a bright fire', as we said.

122. And an evil handmaid is THE ASPECT OF burial, and in it her mistress is imprisoned. THE EVIL HANDMAID is Saturn, which is cold and dry, buried in the dust, and is the death of poverty in the Torah, OF WHICH IT WAS SAID THAT A POOR MAN IS CONSIDERED AS DEAD. She is the grave of the poor man, who is covered within it with seven kinds of stories. For she includes seven planets, like HER MISTRESS Queen Shabbat includes seven SFIROT. And the seven planets from the aspect of the mistress are the seven years of plenty and those of the aspect of the handmaid are the seven years of famine, of which the prophet said, "not a famine for bread, nor a thirst for water, but for hearing the words of Hashem" (Amos 8:11).

123. Her mistress is a garden. The handmaid is filthy refuse from the aspect of the mixed multitude. The refuse is mixed in the garden in order to grow seeds of the aspect of the Tree of Knowledge of Good and Evil. From the aspect of idolatry THE HANDMAID is called Saturn, Lilit, filthy refuse, because she is excrement mixed with different types of filth and vermin, into which dead dogs are thrown. The children of Esau and Ishmael are buried in it. She is a grave for idolatry, where the uncircumcised are buried, who are dead dogs, vermin, a bad smell and filthy, and who became foul through her, who is the adhesion attached to the mixed multitude that are mixed in Yisrael, and who is attached to the bones and flesh that are the children of Esau and Ishmael, who are a dead bone and unclean meat, meat that is torn by beasts in the field, of which it says, "you shall cast it to the dogs" (Shemot 22:30).

124. Just as there are twelve constellations from the good side so there are twelve constellations from the Evil Side. This is what is meant by, "twelve princes according to their nations" (Beresheet 25:16), since, "the Elohim has made the one as well as the other" (Kohelet 7:14). And the wicked are the forefathers of impurity, being made impure by the dead and by vermin, who causes one to be unclean by their space, their inside, their back, and even their innermost parts, by which the priest becomes unclean. This is why, "neither shall he go in to any dead body" (Vayikra 21:11), since the evil man is considered dead. And the holy luminary EVEN "not defile himself for his father, or for his mother" (Ibid.).

121. בהון עשו חיבא עבד אדום, ונוקבא דיליה מאדים, איהי שפיכות דמים דישראל, וגרמה דמטרוניתא אתקיים בה, נתננו יי' בידי לא אוכל קום, נתננו שוממה כל היום דזה. הוד דזה אתהדר. דנצח והוד לקבליהו. יכין ובוועז. שתיהן אשר הבית נשען עליהם. דבי כנשתא אתקריאת על שמייהו אש נוגה כדקא אמינא.

122. ושפחה רעה איהי קבורה, ובה אסירא לגבירתא. ואיהי שבתאי, קרה ויבשה, בקבורתא דעפרא, ואיהי מות דעניותא דאורייתא, ואיהי קבורת עני, מכוסה בת בשבע מיני מדורות, דאיהי כלילא משבע ככביא, כמה דשבת מלכתא כלילא משבע. ואינון שבע ככביא מסטרא דגבירתא שבע שני השבע, מסטרא דשפחה שבע שני הרעב. דעלייהו אמר נביא לא רעב ללחם ולא צמא למים כי אם לשמוע את דברי יי'.

123. גבירתה גן. שפחה אשפה מטונפת, מסטרא דערב רב אשפה מעורבת בגן, לגדלא זרעים, מסטרא דעץ הדעת טוב ורע. מסטרא דע"ז, אתקריאת שבתאי, לילית, אשפה מטונפת, בגין דצואה מעורבת מכל מיני טנוף ושרץ, דזרקין בה כלבים מתים וחמורים מתים. בני עשו וישמעאל קבורים בה. עכו"ם דאינון כלבים מתים, קבורים בה. ואיהי קבר דע"ז, דקברין בה ערלים, דאינון כלבים מתים, שקץ וריח רע, מטונף, מסורח, משפחה בישא איהי סרכא, דאחידא בערב רב, מעורבים בישראל. ואחידת בעצם ובשר, דאינון בני עשו וישמעאל, עצם מת, ובשר טמא, בשר בשדה טרפה, דעלה אתמר, לכלב תשליכון אותו.

124. וכגוונא דאית תריסר מזלות, מסטרא דטוב. הכי אית תריסר מזלות, מסטרא דרע. הדא הוא דכתיב, שנים עשר נשיאים לאמתם. דזה לעמת זה עשה האלהים, ורשיעינא אינון אבי אבות הטומאה, דאינון טמא מת ושרץ, דמטמא לב"נ מאוירו ומתוכו ומגבו. ואפילו תוך תוכו דכהנא מסתאב בהון. ובגין דא על כל נפשות מת לא יבא. דרשע קרוי מת. ובוצינא קדישא, לאביו ולאמו לא יטמא.

Elijah is implored to come down quickly because God and His Shechinah are in exile and the Faithful Shepherd is buried among the wicked awaiting release. He begs Elijah to come with the celestial angels, and he speaks about the vessels of the Shechinah that are holy angels above and Yisrael below. If there are people of good qualities Malchut spreads over them with her ten Sfirot and the Cause of Causes descends upon her. Next Rabbi Shimon beseeches God to take note of the Faithful Shepherd who is worth 600,000 people of Yisrael and who embodies all ten attributes; he reminds God that He promised He would not destroy the world for the sake of ten righteous people. Finally Rabbi Shimon asks Elijah to swear an oath to reveal Moses to all the leaders of the Mishnah sages so they will recognize him and he will no longer have to bear the burden of the sins of Yisrael. He says that God will thank Elijah for doing this.

125. I have found remedy here to that of which it says, "For they made his grave among the wicked" (Yeshayah 53:9). Since this is the burial site for Aba and Ima, WHO ARE ZEIR ANPIN AND MALCHUT, who are in exile with Yisrael, the verse was fulfilled in me, "not defile himself" (Vayikra 21:11). Elijah, do not tarry in coming down, for though you are a priest, PINCHAS BEING ELIJAH, such may be defiled for his father, or for his mother. For the Holy One, blessed be He, and His Shechinah are in exile, THEY BEING ABA AND IMA TO WHOM EXILE is a grave, and I am buried among them. An oath upon you, by the name of the living, enduring Hashem, do not tarry in coming down. Holy, winged angels, an oath upon you, take this oath, WHICH IS THE SECRET OF MALCHUT THAT IS CALLED AN OATH, and raise her, the Queen, upon your wings with her glory to the Holy One, blessed be He.

126. Celestial angels, sent by the Holy One, blessed be He, from the right side, His angels messengers from the left, and angels of Aba and Ima, WHO ARE ZEIR ANPIN AND MALCHUT, WHICH ARE THE CENTRAL COLUMN, shall hide her, MALCHUT, above and below, and cover her with the letter Vav, WHICH IS ZEIR ANPIN, with his six wings, of whom it says, "Seraphs stood above him. Each one had six wings; WITH TWO HE COVERED HIS FACE" (Yeshayah 6:2) of his oath, which is Hei, the fourth LETTER OF YUD HEI VAV HEI, NAMELY MALCHUT, "and with two he covered his feet" (Ibid.) OF MALCHUT, and with two they cause her to fly TO ZEIR ANPIN.

127. And you, Elijah, who have risen to the Cause of causes, who loaded you with every goodness, go down to her, TO MALCHUT, and be a cherub under her, to bring her down filled with goodness. And the angels of Aba and Ima, who are Yud Hei, shall cover her during your descent and make her fly with six wings OF THE SIX LETTERS Aleph Bet Gimel, Yud Tav Tzadik and the 36 LETTERS IN THE SIX NAMES derived FROM ALEPH BET GIMEL, YUD TAV TZADIK, WHICH ARE KUF RESH AYIN, SIN TET NUN; NUN GIMEL DALET, YUD CAF SHIN; BET TET RESH, TZADIK TAV GIMEL; CHET KUF BET, TET NUN AYIN; YUD GIMEL LAMED, PE ZAYIN KUF; SHIN KUF VAV, TZADIK YUD TAV, THE numerical value OF WHICH is 36. Surely, "Seraphs stood above him (Heb. lo, Lamed Vav)," NAMELY WITH THE ABOVE-MENTIONED LAMED VAV (36) LETTERS. And his Hei descends, NAMELY MALCHUT, hidden and covered by them. And angels coming from the Righteous, the life of the worlds, support her over you like the living creatures that support the throne.

125. הָכָא אֲשַׁכְחָנָא אֲסוּוּתָא, לְגַבֵּי דְאֶתְמַר בֵּי וִיתָן אֶת רִשְׁעִים קְבֹרוֹ. בְּתַר דְקְבוּרָה דָּא בְּגִין אָבָא וְאִמָּא, דְּאִינוּן בְּגִלוּתָא עִם יִשְׂרָאֵל אֲתַקְיִים בֵּי קְרָא וְלֹא יִטְמָא. אֲלִיהוּ, לֹא תִתְעַבֵּב מִלְּנַחְתָּא, דְּאֵעִ"ג דְּאֵנַת בְּהֵנָא, לְאָבִיו וּלְאִמּוֹ יִטְמָא, דְּהָא קוּדְשָׁא בְּרִיךְ הוּא וּשְׁכִינְתָּיה בְּגִלוּתָא, דְּאִיהִי קְבוּרָה לֹוֹן, וְאֵנָּא קְבוּרָה בִּינֵייהוּ. בְּאֹמְרָה עֲלֶיךָ, בְּשֵׁם יְיָ חֵי וְקִיִּים, לֹא תִתְעַבֵּב מִלְּנַחְתָּא. מְלֹאכִין קְדִישִׁין, מְאֲרֵי דְגַדְפִּין, בְּאֹמְרָה עֲלֵיכוֹן, טוּלוּ אוֹמְרָה דָּא, וְסִלְיִקוּ לָהּ עַל גַּדְפֵיכוֹן, שְׁבוּעַת יְיָ בְּחַ"י צְדִיק וְקִיִּים עֲמוּדָא דְאֲמֻצְעִיתָא, טוּלוּ אוֹמְרָה דָּא, וְסִלְיִקוּ לָהּ עַל גַּדְפֵיכוֹן. בְּמִטְרוּנֵיתָא בִּיקְרָא דִּילָהּ, לְגַבֵּי קוּדְשָׁא בְּרִיךְ הוּא.

126. מְלֹאכִין עֲלֵאִין, שְׁלִיחֵן דְקוּדְשָׁא בְּרִיךְ הוּא מִימֵינָא. וּמְלֹאכִין שְׁלִיחֵן דִּילִיהּ, מִשְׁמָאלָא. וּמְלֹאכִים דְּאָבָא וְאִמָּא. יְהוֹן סְתָרִין לָהּ עֵילָא וְתַתָּא, וּמְכַסִּין לָהּ בְּאֵת ו', בְּשִׁית גַּדְפִּין דִּילִיהּ, דְּאֶתְמַר בֵּיהּ שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים וְגו' בְּשִׁתִּים יְכֶסֶה פָּנָיו דְשְׁבוּעָה דִּילִיהּ, דְּאִיהִי ה', רְבִיעָא. וּבְשִׁתִּים יְכֶסֶה רַגְלָיו דִּילָהּ, וּבְשִׁתִּים מְעוּפָפִים לָהּ.

127. וְאֵנַת אֲלִיהוּ, דְסִלְיַת לְעֵילָא, לְעֵילַת הָעוֹלוֹת, וְהוּא טְעִין לָךְ מִכָּל טוֹב, נַחֲתִית לְגַבְהָ, וְתַהוּי כְּרוֹב תַּחוּתָא, לְנַחְתָּא לָהּ מְלֹאָה כָּל טוֹב. וּמְלֹאכִין, דְּאָבָא וְאִמָּא, דְּאִינוּן י"ה, אֲסִתְרוּ לָהּ, בְּנַחֲתוֹ דִּילָהּ. וּמְלֹאכִין דְּבַעֲלָהּ, בְּרָא דְאָבָא וְאִמָּא, ו', כְּסִיאוֹ לָהּ, וּמְעַפְפִין לָהּ, מְשִׁית גַּדְפִּין אֲב"ג ית"ץ, וּבִל"ו דְתַלְיִין מְנִייהוּ כְּחֻשְׁבוֹן ל"ו. וְדָאִי אִיהוּ שְׂרָפִים עוֹמְדִים מִמַּעַל לוֹ. וּנְחִיתת ה' דִּילִיהּ, טְמִירָא מְכוּסָה בְּהוֹן. וּמְלֹאכִין דְּאִינוּן דְּצְדִיק ח"י עֲלֵמִין, אֲסִמְיִכוּ לָהּ עֲלֵיכוֹן כְּחִיוֹן דְסִמְכֵי לְכַרְסֵינָא.

128. For though Hei of Atzilut, of the Name Yud Hei Vav Hei, WHICH IS MALCHUT, supports everything, you must not fly up and down, except with her, WITH MALCHUT. Just like the body parts cannot move except with the soul, so do her parts, NAMELY HER SFIROT, expand over you to support you with them. For such is Hei, like the sea. If it has vessels TO FILL, they are filled from it and it spreads within them like streams that spread from the sea onto the earth. If it does not have vessels, it is Hei only, alone without the expansion of streams.

129. Such are the vessels of the Shechinah, which above are holy angels and below are Yisrael. If there are people of good qualities among them, kind, pious and mighty, learned in the Torah, the Prophets and the Writings, righteous, people of Malchut, of whom it says, "and such as had ability in them to stand in the king's palace" (Daniel 1:4), namely during the Amidah (lit. 'standing') prayer in the King's palace, which is Adonai, whose King is Yud Hei Vav Hei. If they are wise and intelligent, leaders of Yisrael, not leaders of the mixed multitude, of whom it says, "Her adversaries have become the chief" (Eichah 1:5), then she, MALCHUT, spreads over them with her ten Sfirot. At that time the Cause of causes descends upon her with Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph, to establish the Shechinah on them.

130. When, "he looked this way and that, and when he saw that there was no man" (Shemot 2:12), she says, "for why should I be like one who cloaks himself" (Shir Hashirim 1:7), namely wrapping herself and not expanding over them. And the Holy One, blessed be He, cries loud for her, saying, "How does the city sit solitary" (Eichah 1:1).

131. As he was speaking, the holy luminary, RABBI SHIMON, rose and said, Master of the universe, here is the Faithful Shepherd, of whom it says, "Now the man Moses was very meek" (Bemidbar 12:3). Until this moment, "he saw that there was no man." But here the man Moses is equivalent to 600,000 of Yisrael, and in him, "From the place of His habitation He looks" (Tehilim 33:14), THE INITIALS OF WHICH FORM THE WORD MOSES, of whom it says in relation to the last exile, "and Hashem has caused the iniquity of us all to fall upon him" (Yeshayah 53:6). He comprehends the ten attributes for which You said, "I will not destroy it for the sake of the ten" (Bereshheet 18:32). Go down over him to oversee the world and fulfill Your words that You are true and that all Your words are true.

132. For he acted kindly by the Shechinah and tied her handmaid to Gvurah, so the handmaid shall be bound under her mistress with the knot of Tefilin. And he endeavored for Her sake with the Torah of truth, AS WRITTEN, "The Torah of truth was in his mouth" (Malachi 2:6). And he strove in it in the Prophets and the Writings: in the Prophets in different kinds of comforts and in the Writings, WHICH ARE MALCHUT, in ten kinds of Psalms, WHICH ARE HER TEN SFIROT; in the Righteous WHICH IS YESOD in the eighteen blessings in the AMIDAH prayer.

128. דאע"ג דה"א דאצילות, דשמא הירון"ד, איהו סמיכת לכלהו, לית לכון לפרחא לעילא, ולנחתא לתתא, בר מינה. כאברין דגופא, דלית להון תנועה בר מנשמתא, דאברין דאית לה, אתפשטו עליוכו, לסמכא לכון בהון. דהכי איהו ה', כימא, אי אית לה מאנין, מתמליין מנה, ומתפשטין בהון, כנחלים דמתפשטן מן ימא על ארעא. ואי לאו, איהו ה' בגרמא יחידאה, בלא אתפשטותא דנחלין.

129. הכי מאנין דשכינתא, אינון מלאכין קדישין לעילא, וישראל לתתא, אי אית בהון מארי מדות, מארי חסד חסידים, גבורים מארי תורה, נביאים וכתובים, צדיקים, אנשי מלכות, דאתמר בהו, ואשר כח בהם לעמוד בהיכל המלך, בעמידה דצלותא, בהיכלא דמלכא אדנ"י, מלכא דילה ירו"ד. והם חכמים ונבונים ראשי ישראל. ולא ראשי ערב רב, דאתמר בהון, היו צריה לראש. איהו אתפשטת עליהו בעשר ספירן דילה. בההוא זמנא, נחית עלת העלות, ביוד ה"א וא"ו ה"א, לנחתא עליהו, לאקמא שכינתא עליהו.

130. ובזמנא דויפן כה וכה וירא כי אין איש, איהו אמרת, שלמה איהו בעוטיה, מעוטפת בגרמא דלא אתפשטת עליהו, וקודשא בריך הוא צווח עליה ואמר, איכה ישבה בדד.

131. אדהכי, קם בוצינא קדישא, ואמר רבון עלמא, הא הכא רעינא מהימנא, דאתמר ביה והאיש משה ענו מאד, עד כען וירא כי אין איש. הא הכא והאיש משה, דשקיל לשתין רבוא דישראל. וביה ממכון שבתו השגיח. דביה אתמר לגבי דרא דגלותא בתראה, ויין הפגיע בו את עון כלנו. ואיהו כליל בעשר מדות, דבגינייהו אמרת לא אשחית בעבור העשרה. נחית עליה, לאשגחא על עלמא, וקיים מילך, דאנת קשוט, וכל מילך קשוט.

132. דאיהו גמל חסד עם שכינתא, וקטיר שפחה דילה בגבורה, למהוי שפחה אסירא תחות גבירתה, בקשורא דתמלין. ואשתדל בגינה, בתורת אמת, תורת אמת היתה בפייה. ואשתדל בה, בנביאים וכתובים. בנביאי, בכמה נחמות. בכתובים, בעשרה מיני תהלים. בצדיק, בי"ח ברכאן דצלותא.

133. But the sages of the Mishnah do not know the Faithful Shepherd. Elijah, an oath upon you in the Name Yud Hei Vav Hei and in the explicit Name, reveal him to all the leaders of the Mishnah sages so they will recognize him and he shall no more be violated, "But he was wounded (or: 'violated') because of our transgressions" (Yeshayah 53:5). You do not have to receive permission FROM THE HOLY ONE, BLESSED BE HE, because I am a messenger from the Master of the universe and I know that if you do that, the Holy One, blessed be He, will thank you for it and your descendants shall be exalted for it above and below. Do not tarry in doing it, neither a week nor a month, nor a year, but do it immediately.

133. ומארי מתניתין, לא אשתמודען ליה לרענא מהימנא. אליהו, באומאה עלך בשמא דידו"ד, ובשמיה מפרש, גלוי ליה לכל רישי מארי מתניתין, דישתמודעון ליה, ולא יתחלל יתיר, דאתמר ביה, והוא מחולל מפשעינו, לית לך צורך למיטל רשו דהא אנא שליחא דמארי עלמא, וידענא דאי אנת עביד דא, דיודי לך קודשא בריך הוא עליה, ויסתלקון בנך בגיניה, עילא ותתא. ולא תתעבב למעבד, לא שבוע, ולא חדש, ולא שנה, אלא מיד.

27. Pesach, Chametz and Matzah

We read of the importance of keeping the precepts about food and drink, including most importantly the restriction on leaven during Pesach. The conclusion is that any deed below causes damage above.

134. Faithful Shepherd, when the night of watchfulness, WHICH IS THE SHECHINAH, has power over the vessels of Pesach, everybody should be guarded, kept from Chametz and any kind of leaven. Every food and drink SHOULD BE watched, and whoever keeps them from Chametz and leaven, his body is kept from the Evil Inclination below, and his soul IS KEPT from above, and it says of it, "nor shall evil dwell with you" (Tehilim 5:5), for his body becomes holy and his soul the holy of holies. And it says of the Evil Inclination, "No stranger shall eat of the holy thing" (Vayikra 22:10), "and the stranger that comes near shall be put to death" (Bemidbar 1:51).

134. רענא מהימנא, מאני דפסחא, בזמנא דשליט עליהו ליל שמורים, בלהו צריכים למהוי שמורים, ונטורים מחמץ ושאר בכל שהוא, וכל מאכלים ומשקים בלהו נטורין. ומאן דנטיר לון מחמץ ושאר, גופיה, איהו נטיר מיצה"ר לתתא, ונשמתא לעילא. ואתמר ביה, לא יגורך רע. בגין דהא אתעביד גופיה קדש, ונשמתיה קדש קדשים. ואתמר ביצר הרע וכל זר לא יאכל קדש, והזר הקרב יומת.

135. Pesach is the right arm, which is Abraham, NAMELY CHESED, refined silver. Whoever mixes lead in it is false to it. Similarly, for anyone who mixes Chametz or leaven at all in the Matzah it is as if he is false to the King's coin, WHICH IS MALCHUT CALLED MATZAH. So is whoever mingles any admixture into his drop of semen BY FORBIDDEN INTERCOURSE OR BY THINKING OF SOMEONE ELSE, as if he is false to the King's seal, WHICH IS YESOD. For they are interdependent - THE DEED BELOW CAUSES DAMAGE ABOVE.

135. פסח, דרועא ימינא דאברהם, בסף מזוקק, מאן דערב ביה עופרת, משקר ליה. הכי מאן דערב חמץ או שאר כל שהוא במצה, כאלו משקר במוניטה דמלכא. והכי מאן דערב בטפה דיליה שום תערובת, כאילו משקר חותמא דמלכא, דא בדא תלויא.

28. Head and hand Tefilin

We are told about Rosh Hashanah and the meaning of the knot of the hand Tefilin. Rabbi Shimon addresses Metatron calling him a servant to his Master and yet a king over all other peoples and over the angels. He says that the sound of prayer and the sound of the Shofar are like spears stabbing and killing the Evil Inclination.

136. Rosh Hashanah (the Jewish New Year) is the left arm, which is Isaac, where criminal laws are SENTENCED, JUDGING WHO SHALL LIVE AND WHO SHALL DIE. The sacrifice of Isaac was there, whom Abraham bound. The knot of the hand Tefilin resembles the binding of Isaac. BOTH RELATE TO THE BINDING OF GVUROT WITH CHASSADIM. Blessed is the son who is bound to his father, connected to him to do as he does with the Torah and the precepts, and blessed is the servant bound under his master to do his bidding, who is in the place of a king's son.

137. Metatron, blessed are you and blessed are your children, NAMELY, THOSE DERIVED FROM METATRON, WHO HAVE NOT YET MERITED TO BE CHILDREN TO MALE AND FEMALE OF ATZILUT, who are bound and tied by the Tefilin under your Master's authority. For that reason, though you are a servant to your Master, you are a king over all the ministers of the other peoples, king over all the angels, a king of whom all demons and their legions are afraid. Who brought that about? Your being a stool for your Master's feet. You serve your Master as Shadai of the Mezuzah from outside, guarding the entrance. Yud Hei Vav Hei, who is your Master, is inside, AND SHADAI, WHO IS THE ASPECT OF METATRON, IS OUTSIDE.

138. It is so THAT METATRON IS SHADAI when the Holy One, blessed be He, descends TO BRIYAH to rule over the Tree of Knowledge of Good and Evil, good being Metatron and evil Samael, who is a devil, the king of demons. Metatron is an angel, the king of angels, but from the aspect of the Tree of Life the name Shadai is Yesod OF ATZILUT. This is why below IN BRIYAH THERE ARE two, a servant and his Master. THE SERVANT IS SHADAI OUTSIDE AND HIS MASTER IS YUD HEI VAV HEI INSIDE, and they are not unified into one. And above IN ATZILUT Tiferet and Yesod are one, since we consider the body and the member of the covenant as one, the Central Column and the Righteous, NAMELY TIFERET AND YESOD.

139. Just like the head Tefilin are MOCHIN OF Binah above Tiferet that is the Tree of Life in Atzilut, and Malchut is the hand Tefilin, so it is below in the Tree of Life in Briyah. From the aspect of the supernal throne, BINAH OF BRIYAH, there is the head Tefilin of Metatron, and his hand Tefilin are the lower throne, NAMELY MALCHUT OF BRIYAH. Of this the prophet says, "A glorious throne exalted from the beginning" (Yirmeyah 17:12).

140. But from the aspect of the Tree of Knowledge of Good and Evil, the Evil Inclination is bound under the Good Inclination by the knot of Tefilin like a servant under his master by the sound of Torah, the sound of prayer and the sound of the Shofar, since a sound UTTERED FOR PERFORMING A PRECEPT is like a spear in relation to it, STABBING AND KILLING THE EVIL INCLINATION. Such is the sound of the Shofar, which is the sound of the Central Pillar, NAMELY ZEIR ANPIN, which includes fire, water and air, which are the three patriarchs GVURAH, CHESED AND TIFERET that have Hei Yud Vav in them, Hei in Abraham and Yud in Isaac. NAMELY, HEI IN THE NAME ABRAHAM ALLUDES TO JUDGMENT AND YUD IN THE NAME ISAAC ALLUDES TO CHESED IN JUDGMENT. Wherever Hei rules over Yud, NAMELY WRITTEN BEFORE YUD, it is Judgment. This is Hei Yud of Elohim, NAMELY THE MOCHIN OF THE NAME ELOHIM. THESE HEI YUD ARE THE SECRET OF THE FIRE AND WATER IN THE SHOFAR, and this is why, "Elohim is gone up with a

136. ראש השנה, הרועא שמאלא דיצחק, תמן דיני נפשות, ועקדה דיצחק תמן הוה. דעקיד ליה אברהם. קשורא דתפלה דיד, דומיא דעקדה דיצחק. זבאה איהו ברא דאתעקד באבוי, ואתקשר ביה, למעבד עובדוהי, באורייתא ובמצוה. וזבאה עבד דאתקשר תחות רביה, למעבד רעותיה, איהו באתר דברא דמלכא.

137. מטטרו"ן, זבאה אנת, וזכאין בנך, דאינון קשירין ועקדין בתפלין תחות רשותא דמארך. ובג"ד, אע"ג דאנת עבד למארך, מלכא אנת על כל ממנן דשאר עמין. מלכא על כל מלאכין. מלכא, דשדים וכל משרייתיה, דחלין מנך. מאן גרים דא, בגין דאנת שרפרף למארך, ואנת משמש למארך. שדי המזוזה לבר, שומר הפתח. ידו"ד דאיהו מארך, מלגאו.

138. והכי איהו כד קודשא בריך הוא נחית לשלטאה על עץ הדעת טוב ורע, דאיהו טוב מטטרו"ן. רע סמאל, שד, מלכא דשדים. מטטרו"ן מלאך, מלכא דמלאכים. אבל מסטרא דאילנא דחיי, שדי איהו יסוד. ובג"ד למטה, שנים, עבד ורבו, דלאו אינון יחודא חדא, ולמעלה, אחר. תפארת יסוד, דגוף וברית חשבינן חד, דאיהו עמודא דאמצעיתא וצדיק.

139. בגוונא דתפלין דראש, דאיהו בינה על תפארת, מסטרא דאילנא דחיי דאצילות, ומלכות תפלה דיד. הכי לתתא באילנא דחיי דבריאה, מסטרא דכרסויא עלאה, תפלין דראש מטטרו"ן. תפלין דיד דיליה, כסא תחתון. והאי איהו דאמר נביא עליה, כסא כבוד מרום מראשון.

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shout" (Tehilim 47:6). Vav of, 'and (Heb. Vav) the Elohim of Jacob' is the wind of the Shofar, NAMELY TIFERET. The Shechinah is the vessel THAT RECEIVES all three, FIRE, WATER AND AIR OF THE SHOFAR, and is the Hei of the word HaShofar.

140. אָבֵל מִסְטָרָא דְעֵץ הַדַּעַת טוֹב וְרַע, בְּקִשׁוּרָא דְתַמְלִין, אֶתְקַשֵּׁר יִצְהָר תְּחוֹת יֵצֶר הַטּוֹב, בְּעִבְרָא תְּחוֹת מְאֵרִיה, בְּקִלָּא דְאוּרִייתָא, בְּקִלָּא דְצִלּוֹתָא, בְּקוֹל דְשׁוֹפָר. קָלָא אִיהוּ רוֹמַח לְגִבְיָהּ. וְדָא קוֹל הַשׁוֹפָר, קוֹל דְעֵמּוּדָא דְאִמְצָעִיתָא, דְאִיהוּ בְּלִיל אֶשָׁא מִיָּא וְרוּחָא. דְאִינוּן תְּלַת אַבְהֵן, דְבִהוּן הִי"ו, ה' בְּאַבְרָהָם, י' בְּיִצְחָק, בְּכָל אֶתְרָא ה' דְשְׁלִיט עַל י' דִּינָא הוּא, וְהֵאֵי אִיהוּ הִי מִן אֱלֹהִים. וּבְגִיד עָלֶהָ אֱלֹהִים בְּתַרוּעָה. ו' מִן וְאֵלֵהֵי יַעֲקֹב, וְדָא רוּחַ הַשׁוֹפָר, שְׂכִינְתָא מְנָא דְכֻלְהוּ תְּלַת, וְאִיהוּ ה' מִן הַשׁוֹפָר.

29. Ten sounds of the Shofar

This section begins by reiterating the statement that blowing the Shofar has an effect on evil like spears and swords, but the part following this paragraph is missing. After that we read about the effect of Yisrael reciting the Sh'ma and how this links them to the Shechinah.

141. There are ten sounds of the Shofar, which are T'kiah Sh'varim T'ruah T'kiah, T'kiah Sh'varim T'kiah, T'kiah T'ruah T'kiah, in which Hei Aleph, Yud Vav Dalet, Vav Aleph Vav, Hei Aleph are clothed. All these letters, towards the other aspects and towards the evil are like chains and spears and swords. One blow is a chain and the two blows are accomplished by ten sounds of the Shofar, and are one. (THE CONTINUATION IS MISSING)

141. דְאִינוּן י' שׁוֹפְרוֹת, דְאִינוּן קִשְׁרָא קִשְׁרָא קִשְׁרָא, מִתְלַבְּשִׁין בְּהוּן ה"א יו"ד וְא"ו ה"א, דְכָל אֲתוּוּן אֵלִין אִינוּן לְסִטְרִין אַחֲרֵינִין וְלַחֲיִיבֵיָא בְּשִׁלְשָׁלָאִין וְרוּמַחִין וְסִיפִין. תְּרוּעָה שְׁלֹשֶׁת אִיהִי. וְתָרִי תְרוּעוֹת אֵית בְּעִשְׂרֵה שׁוֹפְרוֹת. וְאִינוּן חֵד.

142. It says of it, "and the mother bird sitting upon the young" (Devarim 22:6). Yisrael chirp to her with many chirps of prayers, but she does not want to descend to them. Yisrael then take the mother with them, who is the Shechinah, and tie her by the knot of Tefilin. And when they reach Kriat Sh'ma, Her children call the six words of the declaration of unity, which are, "Hear, O Yisrael. Hashem our Elohim; Hashem is one" (Devarim 6:4). They then go down to their mother, THE SHECHINAH, and tie themselves to her BY MEANS OF THE MEDITATION OF 'BLESSED BE THE NAME...'. This is the meaning of, "which you shall proclaim" (Vayikra 23:2). This is her duty of matrimony, NAMELY HER TIME OF MATING, as WRITTEN, "WHICH YOU SHALL PROCLAIM TO BE HOLY gatherings (or: 'appointed times')," MEANING, DURING MY TIME OF MATING.

142. דְאִתְמַר בְּהָ וְהָאֵם רוֹבֶצֶת עַל הָאִמְרוּחִים. יִשְׂרָאֵל מְצַפְצֵפִין לָהּ בְּכַמְהָ צַפְצוּפִין דְצִלּוֹתֵין, וְאִיהִי לֹא בְעֵינָא לְנַחֲתָא לְגִבְיָהּ. יִשְׂרָאֵל מַה עִבְדִּין. נְטִלִין אִימָא דְאִיהִי שְׂכִינְתָא בְּהַדְרִייהָ, וְקִשְׁרִין לָהּ בְּקִשׁוּרָא דְתַמְלִין, כִּד מְטָאן לַק"ש, קְרָאן בְּגִין דִּילָהּ בְּשִׁית תִּיבִין דִּיחֻדָּא, דְאִינוּן שְׁמַע יִשְׂרָאֵל יי' אֱלֹהֵינוּ יי' אַחַד, הָא קָא נַחֲתִין לְגִבְיָא אִמְהוּן, קִשְׁרִין לֹון עֲמָהּ. וְהֵאֵי אִיהִי אֲשֶׁר תִּקְרְאוּ אוֹתָם, דְאִיהוּ עוֹנָתָהּ, כְּמוֹ מוֹעֲדֵי.

30. Rosh Hashanah, Pesach, Shavuot and Sukkot

Rabbi Shimon tells us how each festival uses its own kind of item (like the Matzah and the Lulav, for example) to draw the Mochin of Zeir Anpin to Malchut. By these rituals Malchut is raised up to Thought, that is the explicit Name Yud Hei Vav Hei fully spelled with Alephs.

143. In the same manner we call UPON THE MOCHIN FROM ZEIR ANPIN TO SHINE DURING THEIR TIME OF MATING ON THE SHECHINAH in the Matzah, which is summoned for the seven days of Pesach. Thus we summon for the seven days of Sukkot the seven kinds, which are the Lulav, the Etrog, the three branches of myrtle and two branches of willow. On Shavuot we call THE MOCHIN OF ZEIR ANPIN by the Torah. Rosh Hashanah is the day of Judgment. Each uses its own kind.

143. הָכֵי בְּגוּוּנָא דָּא מְצָה, בְּהָ מְזַמְנִין לְשַׁבְעָה יוֹמִין דְפֶסַח. מְזַמְנִין לְשַׁבְעָה יוֹמִין דְסִכּוֹת, בְּשַׁבְעָה מִינֵי, דְאִינוּן לוּלָב, וְאַתְרוּג, וּג' הַדְּסִים, וּב' בְּרֵי עֲרֵבָה. שְׁבוּעוֹת, קְרָאן לֹון בְּאוּרִייתָא. ר"ה יוֹמָא דִּינָא, כָּל חֵד בְּמִינִיהָ.

144. Whoever called, NAMELY DREW MOCHIN FROM ZEIR ANPIN TO MALCHUT, each grade with its own kind, the words shall be fulfilled in him, "Then (Heb. az = eight) shall you call, and Hashem shall answer" (Yeshayah 58:9). Az is the seven days of Sukkot together with ONE DAY OF Shmini Atzeret; Az is the Matzah and the seven days of Pesach; Az IS one Sukkah together with the seven kinds of the Lulav, which are three branches of myrtle, two branches of willow, Lulav and Etrog. When included in the four kinds, NAMELY MYRTLE, WILLOW, LULAV AND ETROG, they are TOGETHER WITH THE SEVEN PARTICULARS eleven, which is the numerical value of Hei Vav. Hallel should be recited over them with Haleluyah in it, namely Yah (Yud Hei) to complete the Name Yud Hei Vav Hei.

145. MALCHUT is raised by the four kinds up to Thought, WHICH IS CHOCHMAH. This is the meaning of, "I will go up (Heb. e'eleh) into the palm tree" (Shir Hashirim 7:10). E'eleh is a mark, NAMELY THE INITIAL OF Etrog, Aravah (Eng. 'willow'), Lulav and Hadas (Eng. 'myrtle'), and Thought is the explicit Name, NAMELY YUD HEI VAV HEI FULLY SPELLED WITH ALEPHS, WHICH IS CHOCHMAH OF ZEIR ANPIN, WHICH HAS TEN LETTERS, YUD VAV DALET, HEI ALEPH, VAV ALEPH VAV, HEI ALEPH, WHICH, TOGETHER WITH THE FOUR KINDS, reaches the number fourteen like the fourteen joints in the right hand OF ZEIR ANPIN, WHICH IS CHESED, with which one should take the Lulav. The giving of the Torah, NAMELY SHAVUOT, is seven within seven, NAMELY SEVEN DAYS IN SEVEN WEEKS, which amount to the number of fourteen, WHICH IS THE HIGH HAND (HEB. YAD = FOURTEEN), THE SECRET OF THE CENTRAL COLUMN, AS SHALL BE EXPLAINED. On Rosh Hashanah THERE ARE ALSO fourteen: the sound of the Shofar TOGETHER WITH ITS THREE PARTICULARS, WHICH ARE FIRE, AIR AND WATER, ARE FOUR, and with the ten sounds of the Shofar, as we explained before, ARE FOURTEEN.

146. On Pesach, the Shechinah is the great hand from the aspect of Chesed. On Rosh Hashanah She is the mighty hand from the aspect of Gvurah. At the giving of the Torah She is a high hand from the aspect of the Central Column, WHICH IS TIFERET. Three times fourteen equal 42, and together with the three patriarchs, CHESED, GVURAH AND TIFERET, from whom they derive, they equal 45, the number of Yud Vav Dalet, Hei Aleph, Vav Aleph Vav, Hei Aleph. Blessed is Hashem forever and ever; May Hashem reign forever and ever.

144. כָּל מֵאן דִּקְרָא, כָּל דְּרָגָא בְּמִינֵיהּ, יִתְקַיֵּים בֵּיהּ, אֲזַ תְּקַרָּא וְיִי' יַעֲנֶה. א"ז, ז' יוֹמֵין דְּסֻכּוֹת, וְחַג שְׁמִינֵי עֶצְרַת. א"ז, מִצֵּה, וְז' יוֹמֵין דְּפֶסַח. א"ז, סוּכָה, וְז' מִינֵין דְּלוּלָב, דְּאִינוּן שְׁלֹשׁ הֲדָסִים, וּשְׁנֵי עֲרֻבוֹת, לוּלָב, וְאַתְרוֹג, וְכַלִּילֵן בְּד', הָא חַד סְרִי, כַּחוּשְׁבָן ה"ו. וְצָרִיךְ לוֹמַר הֵלֵל עֲלֵיהּ, הֵלְלוּהָ, לְאַשְׁלָמָא שְׁם יְדוּד.

145. וְצָרִיךְ לְסַלְקָא לָהּ בְּמַחְשָׁבָה, בְּאַרְבַּע מִינֵין, הַה"ד אִמְרַתִּי אֶעֱלֶה בְּתַמְרוֹ. אֶעֱלֶה סִימָן: אֶתְרוֹג, עֲרֻבֵה, לוּלָב, הַדָּס. וּמַחְשָׁבָה שְׁמָא מְפָרֵשׁ, אֲשֶׁתְּלִים בֵּהּ י"ד, כְּגוֹנוֹא דִּי"ד פְּרָקִין דִּיקְרָא דִּימִינָא, דְּבִיָּה צָרִיךְ לְנַטְלָא לוּלָב. הָרִי מִתַּן תּוֹרָה, שְׁבַעוֹת, שְׁבַעַה בְּשַׁבְעָה י"ד. בְּר"ה, י"ד בְּקוֹל הַשּׁוֹפָר, וּבְעֶשֶׂר שׁוֹפְרוֹת, כְּדֹאקִימָנָא לְעִילָא.

146. בְּפֶסַח, אִיהִי שְׁכִינְתָא י"ד הַגְּדוּלָה, מְסֻטְרָא דְּחֶסֶד. בְּרֹאשׁ הַשָּׁנָה, אִיהִי י"ד הַחֻזְקָה, מְסֻטְרָא דְּגְבוּרָה. בְּמִתַּן תּוֹרָה, י"ד רִמָּה, מְסֻטְרָא דְּעֻמּוּדָא דְּאִמְצָעִיתָא. וְתִלְתַּת זְמַנֵּין י"ד, מ"ב. וְתִלְתַּת אָבָהּן דְּתַלְיִין מְנִייהוּ, סְלִקִּין חֲמִשָּׁה וְאַרְבָּעִים, כַּחוּשְׁבָן יו"ד ה"א וְא"ו ה"א. בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן יִמְלוֹךְ יי' לְעוֹלָם אָמֵן וְאָמֵן.

1. Moses, Aaron and Miriam

Rabbi Chizkiyah talks about God's desire for Yisrael and His special treatment of them. We learn that Moses, Aaron and Miriam had higher gifts, and that Aaron was the right arm of Moses. During Moses' lifetime Yisrael ate manna or heavenly bread, but as soon as Joshua took over, the manna ceased to fall and the people reverted to eating the bread of the land.

1. "And Moses went and spoke these words to all Yisrael" (Devarim 31:1). Rabbi Chizkiyah opened with the verse, "That caused His glorious arm to go at the right hand of Moses, dividing the water before them..." (Yeshayah 63:12). Blessed are Yisrael that the Holy One, blessed be He, favored them. Since He favored them, He called them holy firstborn sons, and brethren. He, so to speak, went down to dwell with them. This is the meaning of, "And let them make Me a sanctuary, that I may dwell among them" (Shemot 25:8). And He wished to establish them in the likeness of above, and He caused the seven clouds of glory to rest over them, and His Shechinah goes before them, as it is written: "and Hashem went before them by day" (Shemot 13:21).

2. Three holy siblings went among them. They are Moses, Aaron and Miriam. It is for their merit that the Holy One, blessed be He, gave them supernal gifts. Throughout Aaron's days the clouds of glory did not move away from Yisrael. We have established that Aaron is the right arm of Yisrael, as written, "the Canaanite, the king of Arad... heard tell that Yisrael came by the way of Atarim..." (Bemidbar 21:1). THE WAY OF ATARIM MEANS THAT YISRAEL WERE like a man walking without an arm, supporting himself in each AND EVERY place, AS ATARIM MEANS PLACES. Then, "he fought against Yisrael, and took some of them prisoners" (Ibid.). THIS HAPPENED because they were without the right arm. Come and see, Aaron was the right arm of the body, WHICH IS TIFERET. Hence it is written, "That caused His glorious arm to go at the right hand of Moses." Which is that? It is Aaron, THE RIGHT ARM OF TIFERET.

3. HE ASKS, What is meant by "went" in "And Moses went"? Whither did he go? AND HE ANSWERS, "went" MEANS HE WENT like an armless body, as in, "and they are gone without strength before the pursuer" (Eichah 1:6), because Aaron, the right arm, died, and the body, WHICH IS MOSES, wanted to go away BECAUSE OF IT.

4. Throughout Moses' life Yisrael ate bread from heaven. When Joshua came, it is written, "and the manna ceased on the morrow..." (Yehoshua 5:12), "And they did eat of the corn of the land on the morrow after the Passover" (Ibid. 11). What is the difference between them, THE MANNA AND THE CORN OF THE LAND? It is that the manna is from above, HEAVEN, WHICH IS ZEIR ANPIN, while that, THE BREAD OF THE LAND, is from below, FROM MALCHUT CALLED LAND. As long as Moses was alive, the body of the sun, WHICH IS ZEIR ANPIN, ruled and shone on the world. Once Moses departed, the body of the sun was gone, and the body of the moon came out, WHICH IS MALCHUT, THE ASPECT OF JOSHUA. THUS THE BREAD FROM HEAVEN STOPPED AND THEY ATE OF THE CORN OF THE LAND, WHICH IS MALCHUT.

2. Moses is the rule of the sun, Joshua of the moon

Rabbi Chizkiyah tells us how the people were led by the sun itself, Zeir Anpin, during Moses' lifetime, but after his death they were led by the moon, Malchut, as the moon was the aspect of Joshua. Next the topic turns to the difficulty of matching people with those who are the other half of their spirits, since sometimes they are not incarnated at the same time. If a husband who is not a woman's true counterpart has behaved immorally, he is gathered up so that the counterpart can come and marry her. Rabbi Eleazar wonders why the man has to die, and why they cannot just separate.

1. וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת הַדְּבָרִים הָאֵלֶּה אֶל כָּל יִשְׂרָאֵל. ר' חֲזַקְיָה פָתַח, מוֹלִיךְ לַיְמִין מֹשֶׁה זְרוּעַ תְּפֹאֲרֹתוֹ בּוֹקֵעַ מִיָּם מַפְנִיחֵם וְגו', זָכְאִין אִינוּן יִשְׂרָאֵל, דְּקוֹדֶשׁא בְרִיךְ הוּא אֲתָרְעֵי בְהוּ, וּבְגִין דְּאֲתָרְעֵי בְהוּ, קָרָא לֹון בְּנִין בּוֹכְרִין קְדִישִׁין, אַחִין כְּבִיכּוֹל, נָחַת לְדִינְרָא עֲמַהוּן. הַה"ד, וְעָשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתַי בְּתוֹכְכֶם. וּבְעָא לְאַתְקִנָא לְהוּ כְּגוֹנָא דְלַעֲיֹלָא, וְשֹאֲרֵי עֲלִייהוּ שְׂבַעַה עֲנְנֵי יָקָר, שְׂכִינְתִּיהָ אֲזֵלָא קְמִייהוּ, הַה"ד וַיֵּי הוֹלֵךְ לַפְנֵיהֶם יוֹמָם.

2. תָּלַת אַחִין קְדִישִׁין אֲזֵלִין בִּינֵיהוּ, וּמֵאן אִינוּן. מֹשֶׁה, אֶהְרֹן, וּמִרְיָם. וּבְזַכּוּתְהוֹן, יְהַב לֹון קוֹדֶשׁא בְרִיךְ הוּא, מִתְנֵן עֲלָאִין. כָּל יוֹמוֹי דְּאֶהְרֹן, לֹא אֲעֲדוּ עֲנְנֵי יָקָר מִיִּשְׂרָאֵל. וְהָא אֹקְמוּהָ, דְּאֶהְרֹן דְּרוּעָא יְמִינָא דְיִשְׂרָאֵל הוּא. וְהֵינּוּ דְכְתִיב, וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עַרְדּ וְגו', כִּי בָא יִשְׂרָאֵל דְרַךְ הָאֲתָרִים וְגו'. כְּב"נ דְּאֲזִיל בְּלֹא דְרוּעָא, וְסָמִיךְ גְּרַמְיָה לְכָל אַתְרַי, וּכְדִין וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיֹּשֶׁב מִמֶּנּוּ שְׁבִי, בְּגִין דְּהוּוּ בְּלֹא דְרוּעָא יְמִינָא. ת"ח, אֶהְרֹן דְּרוּעָא יְמִינָא דְגוֹפָא הוּא. וְעַל דָּא כְתִיב, מוֹלִיךְ לַיְמִין מֹשֶׁה זְרוּעַ תְּפֹאֲרֹתוֹ. וּמֵאן אִיהוּ אֶהְרֹן.

3. וַיֵּלֶךְ מֹשֶׁה, מֵאֵי וַיֵּלֶךְ, לֹאֵן הֵלֵךְ. אֶלָּא וַיֵּלֶךְ, כְּגוֹפָא בְּלֹא דְרוּעָא. כְּד"א, וַיִּלְכּוּ בְּלֹא כַח לַפְנֵי רוּדְף. דְּהָא מִית אֶהְרֹן דְּרוּעָא יְמִינָא, וּבְעָא לְאַסְתֵּלְקָא גוֹפָא.

4. כָּל יוֹמוֹי דְּמֹשֶׁה, אֲכָלוּ יִשְׂרָאֵל לֶחֶם מִן הַשָּׁמַיִם. בֵּינָן דְּאֲתָא יְהוֹשֻׁעַ, מַה כְּתִיב וַיִּשְׁבּוּת הַמֶּן מִמַּחֲרַת וְגו'. וַיֹּאכְלוּ מֵעֵבֹר הָאָרֶץ מִמַּחֲרַת הַפֶּסַח. מַה בֵּין הָאֵי לְהָאֵי. אֶלָּא דָּא מְלַעֲיֹלָא. וְדָא לְתַתָּא. כָּל זְמַנָּא דְּמֹשֶׁה, אֲשֵׁתְכַח גוֹפָא דְּשִׁמְשָׁא שְׁלִיט, וְנִהְיִר לְעֵלְמָא. בֵּינָן דְּאֲסֵתְלַק מֹשֶׁה, אֲתַכְנַשׁ גוֹפָא דְּשִׁמְשָׁא, וְנִמְיָק גוֹפָא דְּסִיְהֵרָא.

The answer is that the death saves the man from seeing his wife belong to another. This is compared to Saul's kingship which happened because David's time for kingship had not yet come. When David was ready, Saul was gathered up for his iniquities so that he would not have to see his servant ruling over him. This is also why Moses died when the rule of the moon, Joshua, arrived; the moon could not rule as long as the sun was around. The question is asked why, when Moses was about to die, many instructions were given by God to him rather than to Joshua. We learn that even after Moses' departure he would still exist to illuminate God's messages for Joshua, just as the sun in hiding illuminates the moon.

5. It is written, "If Your presence go not with me, carry us not up from here. For in what shall it be known..." (Shemot 33:15-16). We have learned that when the Holy One, blessed be He, said to Moses, 'Behold My angel to walk before you', Moses said, And why is it that the guidance of the sun shall be gathered, WHICH IS THE GUIDANCE OF ZEIR ANPIN, and the moon shall guide. I do not want the body of the moon, THE GUIDANCE OF MALCHUT CALLED AN ANGEL. AND HE SAID TO ZEIR ANPIN, "If Your presence go not with me, CARRY US NOT UP FROM HERE." I want neither the body of the sun, WHICH IS ZEIR ANPIN, nor the moon, WHICH IS MALCHUT. Then the body of the sun shone, and Moses became as the body of the sun before Yisrael. When Moses was gathered, the sun was gathered and the moon shone, which is Joshua ministering to the light of the moon. Woe to that shame.

6. "And he said to them, I am a hundred and twenty years old..." (Devarim 31:2). It is as Rabbi Elazar said that the sun shone on Yisrael for forty years and was gathered at the end of forty years and then the moon shone. HE THEREFORE SAID, "I CAN NO MORE GO OUT AND COME IN" (IBID.), BECAUSE THE TIME HAS COME FOR THE MOON TO RULE, WHICH IS THE ASPECT OF JOSHUA. Rabbi Shimon said, surely it is thus, as written, "but sometimes ruin comes for want of judgment" (Mishlei 13:23), which the friends have already explained, and we shall expound on this verse. But in relation to what the friends have said, everything is needed in the world for the good of man, who will be gone before his time, THAT IS, THAT HE IS RUINED WITHOUT JUDGMENT, AS SHALL BE EXPLAINED.

7. Come and see, we learned that all spirits that emerge from above, come out male and female, and separate WHEN THEY COME INTO THE WORLD TO BE CLOTHED IN BODIES. At times the female soul will emerge into the world before THE SOUL OF the male has come out, who is her mate. Whenever it is not the time of the man to join his woman and another came, WHO IS NOT HER MATE, and married her, then when his, HER SOULMATE'S, time comes to unite with her, righteousness, WHICH IS THE ATTRIBUTE OF JUDGMENT, is awakened in the world to punish for the iniquities of the world. It gathers that man who married her, THAT IS, IT TAKES HIS SOUL SO HE DIES, and the other comes, WHO IS HER MATE, and marries her. This is why matching couples is difficult for the Holy One, blessed be He, LIKE THE SPLITTING OF THE RED SEA.

8. This is true if the man, WHO IS NOT HER MATE, sinned in his actions, THAT HE IS TAKEN OUT OF THE WORLD WHEN THE TIME HAS COME FOR HER MATE TO MARRY HER. Even if he did not sin much TO BE SENTENCED TO DEATH, NEVERTHELESS he dies then before his time comes TO DIE and it is not done so ACCORDING TO judgment. Of him it is written, "but sometimes ruin comes for want of judgment." The Judgments of righteousness, WHICH IS MALCHUT OF THE ATTRIBUTE OF JUDGMENT, contact him because of his sins, because the time of the other, HER MATE, has come to marry her, because she is his, EVEN THOUGH ACCORDING TO JUDGMENT HE DOES NOT DESERVE DEATH.

5. כתיב אם אין פניך הולכים אל תעלנו מזה ובמה יודע אפוא וגו' הכי אוליפנא, ביון דאמר קודשא בריך הוא למשה הנה מלאכי ילך לפניך, אמר משה, ומה קסטיפא דשמשא דיתבניש, וידבר סיהרא, גופא דסיהרא לא בעינא. אם אין פניך הולכים, גופא דשמשא בעינא, ולא דסיהרא. כדון גופא דשמשא אתנהיר, ואתעביד משה, כגוונא דגופא דשמשא קמייהו דישראל. ביון דאתבניש משה, אתבניש שמשא, ואתנהיר סיהרא, והוה יהושע משתמש לנהורא דסיהרא. ווי להווא בסופא.

6. ויאמר אליהם בן מאה ועשרים שנה וגו'. היונו דא"ר אלעזר, ארבעין שנין נהיר שמשא לון לישראל, ואתבניש לסוף ארבעין שנין, ונהיר סיהרא. אר"ש ודאי הכי הוא, היונו דכתיב ויש נספה בלא משפט והא אתערו חבריא. ואנן נוקים ליה לקרא, אבל על מה דאתערו חבריא בלא הוא אצטריך לעלמא, לתועלתא דב"נ, דיתבניש עד לא מטון יומוי.

7. ת"ח, והא אתמר, דכל רוחין דנפקין מלעילא, דכר ונוקבא נפקי, ומתפרשן. ולזמנין תפוק נשמתא דנוקבא, עד לא נפקת דכר, דהוא בר זוגה. וכל זמנין דככורא לא מטא זמניה לאזדוגא בהדי נוקביה, ואתי אחרא ואתנסיב בהדה, כיון דמטא זמנא דהאי לאזדוגא, כד אתער צדק בעלמא, למפקד על חובי עלמא, כניש ליה להאי אחרא, דהוה נסיב בהדה, ואתי אחרא ונטיל לה. ועל דא קשין זוגין קמי קודשא בריך הוא.

8. וכל דא בגין דסרח דכורא עובדוי, ואע"ג דלא סרח כ"כ עובדוי בחטאיה, אתבניש בהווא זמנא, עד לא מטון יומוי, דלא עביד הכי במשפט ועליה כתיב, ויש נספה בלא משפט. ואערע ביה דינא דצדק בחובוי. בגין דמטא זמניה דאחרא, ונסיב לה, דהא דידיה היא.

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9. Rabbi Elazar said to him, and why DOES HE DIE? Let the Holy One, blessed be He, separate them from each other and let him WHO IS HER MATE come and marry her. He said to him, it is for the good of man, and He does kindly by him, so he will not see his wife under someone else's authority. Come and see, if he, HER MATE, is not of fitting deeds, then even if the woman is his, NEVERTHELESS the other is not rejected, WHO IS NOT HER MATE, from before him.

10. Come and see, King Saul took the kingship because although the kingship was David's the time of David had not come yet for it. THEREFORE when David's time had come to inherit his own, righteousness awoke and gathered Saul in his sins, and he was pushed aside before David. And David came and took what was his.

11. Why did the Holy One, blessed be He, not take away the kingship from Saul TO GIVE IT TO DAVID, so he would not HAVE TO die? AND HE ANSWERS, the Holy One, blessed be He, did kindness with him by gathering his soul while he was still reigning, so he would not see his servant ruling over him and taking what had been his. It is so THAT HE MARRIED HIS NEIGHBOR'S MATE, AND THE TIME HAS COME FOR HIS NEIGHBOR TO MARRY HER, HE GATHERS HIS SOUL AND THEN MARRIES THE WOMAN TO HER MATE, SO HE WILL NOT SEE HIS WIFE IN ANOTHER AUTHORITY. This is why man has to beg for mercy from the Holy One, blessed be He, when he marries, that he will not be pushed aside before another.

12. It is written, "and Hashem said to me, Let it suffice you; speak no more to Me of this matter..." (Devarim 3:26). We explained that the Holy One, blessed be He, said to Moses, "Moses, you want the world to change. Have you ever seen in your days that the sun will serve the moon? Have you ever seen in your days that the moon will rule while the sun is present? But, "Behold, your days approach that you must die. Call Joshua" (Devarim 31:14). Let the sun be gathered and the moon reign. Moreover, if you enter the land, the moon shall be gathered for you and will not be able to rule. Surely the dominion of the moon is come, WHICH IS JOSHUA, but it cannot rule as long as you are in the world.'

13. "Call Joshua, AND PRESENT YOURSELVES IN THE TENT OF MEETING, THAT I MAY GIVE HIM A CHARGE..." (Ibid.). What about His words, "Behold, you shall sleep with your fathers; and this people will rise up..." (Ibid. 16). We never found the Holy One, blessed be He, giving charge to Joshua but to Moses, as He said all that to Moses, as written, "and will forsake Me, and break My covenant...Then My anger will burn against them on that day" (Ibid. 16-17), "Now therefore write this poem for yourselves, and teach it to the children of Yisrael. Put it in their mouths" (Ibid. 19). ALL THIS WAS SAID TO MOSES. In that case what is meant by, "that I may give him a charge," SEEING THAT HE CHARGED HIM WITH NOTHING?

9. א"ל ר"א, ואמאי, ופרוש לון קודשא בריך הוא, וייתי אחרא ויהיב ליה. אמר ליה דא הוא תועלתא דבר נש, וטיבו דעביד עמיה, דלא יחמי אתתיה בידא אחרא. ות"ח, אי האי לא בשרן עובדוי, אע"ג דדיליה היא ההיא אתתא, לא אתדחי האי אחרא מקמיה.

10. ת"ח, שאול מלכא נטל מלכו. בגין דער לא מטא זמניה דרוד להאי. דהא מלכו הוה ודאי דרוד, ואתא שאול ונטיל ליה. בין דמטא זמניה דרוד למירת דיליה, בדין אתער צדק וכניש ליה לשאול בחובוי, ואתדחי מקמי דוד, ואתא דוד ונטל דיליה.

11. ואמאי לא אערי קודשא בריך הוא לשאול ממלכו, ולא ימות. אלא טיבו עבד קודשא בריך הוא עמיה, דכניש ליה במלכותא, ולא יחמי עבדיה שליט עליה, ונטיל מה דהוה דיליה בקדמיתא. כך האי. בג"כ, בעי ב"נ למבעי רחמי קמי קודשא בריך הוא, כד אזהוג, דלא יתדחי מקמי אחרא.

12. בתיב, ויאמר יי' אלי רב לך אל תוסף דבר אלי וגו' והא אוקימנא, אמר ליה קודשא בריך הוא למשה משה, תבעי לאחדשא עלמא, חמית מן יומך שמשא פלח לסיהרא. חמית מן יומך הישלוט סיהרא בעוד דשמשא קיימא. אלא הן קרבו ימיך למות קרא את יהושע, יתכניש שמשא, וישלוט סיהרא. ולא עוד, אלא אי אנת תיעול לארעא, יתכניש סיהרא מקמך, ולא ישלוט. ודאי שולטנותא דסיהרא מטא, ולא תשלוט בעוד דאנת קיימא בעלמא.

13. קרא את יהושע וגו'. ומאי קאמר הנך שוכב עם אבותיך וקם העם הזה וגו'. ולא אשכחנא, דפקיד קודשא בריך הוא ליהושע, אלא למשה, דא"ל למשה כל האי, דכתיב ועזבני והפר את בריתי, וחרה אפי בו ביום ההוא. ועתה כתבו לכם את השירה הזאת ולמדה את בני ישראל שימה במיהם, אי הכי מהו ואצוננו.

14. AND HE ANSWERS, the verse says, "Behold, you shall sleep with your fathers." The Holy One, blessed be He, said to Moses, 'Though you shall sleep with your fathers, yet you will always shine on the moon, NAMELY JOSHUA, WHO IS THE ASPECT OF THE MOON, MALCHUT, like the sun that, although it set, set only to shine on the moon. For then, after it set, it shines on the moon. Hence, "you shall sleep" to shine.' This is what is meant by, "that I may give him a charge." FOR WITH THE DEPARTURE OF MOSES, HE SHINES WITH WORDS OF HASHEM TO JOSHUA, LIKE THE SUN SHINES ON THE MOON AFTER IT SETS. THUS then Joshua was instructed to shine. Hence the verse, "you shall sleep with your fathers," that is, to shine on Joshua. And that is, "But charge Joshua" (Devarim 3:28); the purpose of everything is to illuminate HIM.

15. "For you must go (Heb. tavo)" (Devarim 31:7). Afterwards IT IS WRITTEN, "for you shall bring (Heb. tavi)" (Ibid. 23). What is the difference between them? AND HE ANSWERS, one 'tavo' is to announce to him that he shall enter the land and dwell in it; and one 'tavi' is to announce to him about the dominion over Yisrael. HE THUS WAS TOLD TWO THINGS: he was told about his own dwelling in the land of Yisrael and about the dominion over Yisrael.

3. "From the uttermost part of the earth have we heard songs"

Rabbi Shimon talks about those people who pay no attention to the glory of God and who have no interest in becoming holy. He says that Malchut is ready and available to praise God after midnight every night. Prior to that the wicked prosecutors go about in the world to harm people, but from midnight onward their power is removed. We hear that if people are sanctified in their own union they also inspire a spiritual sanctity above, assisting in the union of God and His Shechinah. If they do not, there are flaws both above and below and the children born of the union are deceitful. Rabbi Shimon tells us about the time that Yisrael entered the Holy Land with the Ark of the Covenant traveling before them, and the songs of praise and joy that were sung. He says how unfortunate it is that Yisrael were destined later to treacherously betray God and become uprooted from their land; they would have to be cleansed of their iniquities in a foreign land.

16. Rabbi Shimon opened with, "From the uttermost part of the earth have we heard songs, glory to the righteous. BUT I SAID, MY LEANNESS, MY LEANNESS, WOE TO ME! TRAITORS HAVE DEALT TREACHEROUSLY..." (Yeshayah 24:16). Woe to people, that they do not care and are not occupied with the glory of their Master, nor do they behold the supernal holiness, to be sanctified in this world so as to be holy in the World to Come. "The uttermost part of the earth" refers to the supernal covering, NAMELY MALCHUT. "We heard songs," as in, "who gives songs in the night" (Iyov 35:10), that is, the songs and praises of the Congregation of Yisrael, MALCHUT, before the Holy One, blessed be He, WHO IS ZEIR ANPIN, at night. "In the night" MEANS when she is ready and present to praise the Holy One, blessed be He, and takes pleasure in the righteous in the Garden of Eden.

14. אֵלָא קָרָא אָמַר, הִנֵּךְ שׁוֹכֵב עִם אָבוֹתֶיךָ, אָמַר לִיָּה קוֹדֶשׁא בְּרִיךְ הוּא לְמִשָּׁה, אַע"ג דְּאַנְתָּ תִשְׁכּוֹב עִם אָבֹהֶתְךָ, הָא אַנְתָּ קַיִמָא תְדִיר לְאַנְהָרָא לְסִיְהָרָא. בְּמָה דְשִׁמְשָׁא, דַּאע"ג דְּאַתְכַּנְיִשׁ, לֹא אַתְכַּנְיִשׁ אֵלָא לְאַנְהָרָא לְסִיְהָרָא. וְכַדִּין אַנְהִיר לְסִיְהָרָא, כִּד אַתְכַּנְיִשׁ. וְעַל דָּא, הִנֵּךְ שׁוֹכֵב לְאַנְהָרָא, וְדָא הוּא וְאַצְוֹנֹ. וְכַדִּין אַתְבָּשֵׁר יְהוֹשֻׁעַ לְאַתְנַהָרָא, וְעַל דָּא כְּתִיב, הִנֵּךְ שׁוֹכֵב עִם אָבוֹתֶיךָ, לְאַנְהָרָא לְיְהוֹשֻׁעַ, וְדָא הוּא וְצוֹ אַתְ יְהוֹשֻׁעַ וְחֻזְקָהוּ. וְצוֹ אַתְ יְהוֹשֻׁעַ כְּלָהוּ לְאַנְהָרָא.

15. כִּי אַתָּה תָּבֵא, וּלְכַתֵּר תָּבִיא מֵה בֵּין הָאֵי לְהָאֵי. אֵלָא חַד תָּבֵא, לְבִשְׂרָא לִיָּה דִיִּיעוּל לְאַרְעָא, וְיִתְקִיִּים בַּהּ. וְחַד תָּבִיא, לְבִשְׂרָא לִיָּה שְׁלִטְנוּתָא עַל יִשְׂרָאֵל, וְאַתְבָּשֵׁר עַל קַיִוְמָא דְגַרְמִיָּה, וְאַתְבָּשֵׁר עַל שְׁלִטְנוּ דִיִּשְׂרָאֵל.

16. ר' שִׁמְעוֹן פִּתַּח, מְכַנְּף הָאָרֶץ זְמִירוֹת שְׁמַעְנוּ צְבִי לְצַדִּיק וְגו', וְוִי לֹון לְכַנְּי נִשָּׂא, לְאַיִנוֹן דְּלֹא מִשְׁגָּחִין וְלֹא מִשְׁתַּדְּלִין בִּיקְרָא דְמֵאֲרִיָּהוֹן, וְלֹא מִסְתַּכְּלִין בְּקֹדֶשׁא עֲלָאָה, לְאַתְקַדְּשָׁא בְּהָאֵי עֲלָמָא, לְמַהוּי קְדִישִׁין בְּעֲלָמָא דְאַתִּי. מְכַנְּף הָאָרֶץ, דָּא כְּסוּתָא עֲלָאָה קְדִישָׁא. זְמִירוֹת שְׁמַעְנוּ, כַּד"א נוֹתֵן זְמִירוֹת בְּלִילָה, זְמִירוֹת תּוֹשְׁבָחֵן דְכְּנִסְתָּ יִשְׂרָאֵל, קַמִּי קוֹדֶשׁא בְּרִיךְ הוּא בְּלִילָה. בְּלִילָה: בְּזִמְנָא דְאַיְהִי אֲזַדְמָנָא וְשְׂכִיחָא לְשַׁבְּחָא לִיָּה לְקוֹדֶשׁא בְּרִיךְ הוּא וּמִשְׁתַּעֲשֵׁעַ עִם צְדִיקִיָּא בְּגַנְתָּא דְעַדָּן.

17. When IS SHE READY TO PRAISE THE HOLY ONE, BLESSED BE HE? It is from midnight onward. Then, "we heard songs," namely praises. "Songs (Heb. zemirot)" MEANS as in, "nor prune (Heb. tizmor)" (Vayikra 25:4), and ALSO, "so the song of the tyrant shall be brought low" (Yeshayah 25:5), which refers to pulling out all the tyrants from their places. For when the night comes, many tyrannical litigants are present in the world, walking and roaming the world to bring accusations. From midnight onward, a spirit is roused, which pulls them all from their places and removes them so they shall not have power. "We heard songs" refers to the praises of the Congregation of Yisrael TO THE HOLY ONE, BLESSED BE HE, at night. What is the reason for all that? It is "glory to the righteous," WHICH MEANS MALCHUT WISHES to unite in a single union with the Holy One, blessed be He, and be sanctified with him in the same holiness. "Glory" is derived from desire, while the righteous is Yesod.

18. "But I said, My leanness, my leanness, woe to me." "MY LEANNESS (HEB. RAZI)" is a supernal mystery, BECAUSE 'RAZ' MEANS A SECRET. THE SECOND SECRET is TO DRAW a Holy Spirit. THAT IS, THE UNION OF THE HOLY ONE, BLESSED BE HE, WITH HIS SHECHINAH AT MIDNIGHT IS A SUPERNAL MYSTERY. IF PEOPLE BELOW ARE THEN SANCTIFIED IN THEIR MATING, AND MEDITATE ON IT, THEY DRAW A HOLY SPIRIT. But "woe to me" for the generation and for the world; "traitors have dealt treacherously," for they are all false to Him, THAT IS, THEY DENY THE SUPERNAL PROVIDENCE; they are false to themselves BY NOT SANCTIFYING THEMSELVES DURING MATING. Not only are they false to themselves, but the children they beget would be false because of their falsity DURING MATING, WHICH WAS WITHOUT SUPERNAL HOLINESS, and they are blemished above and below.

19. When Isaiah saw this, he gathered all those who fear sin and taught them the holy way of being sanctified with the holiness of the King DURING MATING so their children would be holy. Once they were sanctified, the children they begot were named after Him. This is the meaning of, "Behold, I and the children whom Hashem has given me are for signs and for portents in Yisrael" (Yeshayah 8:18), which means they are separated from the other nations.

20. Another explanation for, "From the uttermost part of the earth have we heard songs" is that when Yisrael entered the land with the holy ark of the covenant before them, Yisrael heard from one side in the land praises and joy and the voice of lofty singers that sing in the land. Then, "glory to the righteous," as the praises at that time were directed to Moses, SINCE GLORY IS A WORD OF PRAISE AND GLORIFICATION, AND THE RIGHTEOUS IS MOSES. Wherever the ark dwelt in the land, they would hear a voice saying, "And this is the Torah which Moses set before the children of Yisrael" (Devarim 4:44). But, "woe to me, traitors have dealt treacherously," since Yisrael will betray the Holy One, blessed be He, and be pulled out of the land once. Since falsehood has taken hold in their midst they shall be torn out a second time FROM THE LAND until their iniquities shall be made good in another land.

17. ואימתי. מפלגות ליליא ואילך. וכדין זמירות שמענו, תושבחן. וזמירות: כד"א לא תזמור. וכתיב זמיר עריצים יענה, אעקרותא מאתרייהו כל אינון תקיפין, דהא בד עייל ליליא, כמה עריצים גרדיני נימוסין שכיחין בעלמא, אזלין ושויתן בעלמא לקטרגא. מפלגות ליליא ואילך, אתער רחא חדא ואעקר לכלהו מאתרייהו, ואעבר לון דלא ישלטון. זמירות שמענו, תושבחן דכנסת ישראל בליליא, וכל דא למה. צבי לצדיק, לאזדוגא בזוגא חדא דקודשא ברין הוא, ולא תקדשא בקדושה חדא.

18. ואומר רזי לי רזי לי, דא הוא רזא עלאה. דא הוא רוח קדישא, אבל אוי לי על דרא, ועל עלמא, בוגדים בגדו, דכלהו משקרן ביה, משקרן בהו בגרמייהו, ולא די דמשקרן בגרמייהו, אלא אינון בנין דאולידו מתשקרן בהווא שקרא דלהון, ואשתכחו פגימין לעילא ותתא.

19. ביון דאסתכל ישעיהו בהאי, כניש לאינון דחלין חטאה, ואוליף לון ארח קדישא לאתקדשא בקדושה דמלכא, ולאשתבחא בגייהו קדישין. ביון דאתקדשו אלין, אינון בנין דאולידו אקרון על שמייה. הה"ד הנה אנכי והילדים אשר נתן לי יי לאותות ולמופתים בישראל, דפרישן משאר עמין.

20. ד"א מבנה הארץ זמירות שמענו, בשעתא דעאלו ישראל לארעא, וארון קיימא קדישא קמיייהו, שמעו ישראל דמסטר אחר דארעא, תושבחן וחדו וקל מזמרי עלאי, דמזמרי בארעא, כדין צבי לצדיק, תושבחא דמשה הוה בהויהא שעתא, דבכל אתר דארון, הוה שארי בארעא, הוה שמעי קלא דאמרי, וזאת התורה אשר שם משה לפני בני ישראל. אבל אוי לי דבוגדים בגדו, דזמינין ישראל לשקרא בקודשא ברין הוא, ולא תעקרא מארעא זמנא חדא. ובגין דאתאחדו בגייהו שקרא דלהון, יתעקרון זמנא תניינא, עד דישתלים חובייהו בארעא אחרא.

4. There are three who testify

Rabbi Aba and Rabbi Yitzchak discuss the witnesses that bear testimony about Yisrael, and we learn that they are the well of Isaac, the lottery, the

stone that Joshua placed and the song of praise that God taught Moses just before his death.

21. "Take this book of the Torah, and put it in the side of the Ark of the Covenant of Hashem your Elohim..." (Devarim 31:26). HE WAS ASKED WHY HE SAID, "HASHEM YOUR ELOHIM," RATHER THAN 'HASHEM OUR ELOHIM'. AND HE ANSWERS, we have explained this IN SEVERAL PLACES, THE REASON FOR THE NAMES 'your (plur.) Elohim', 'your (sing.) Elohim', 'El', 'our Elohim'

22. As Rabbi Aba said in the name of Rabbi Yehuda, what is the meaning of, "for the place on which you do stand is holy ground" (Shemot 3:5)? It is surely holy ground, namely the land of the living, WHICH IS MALCHUT. "On which you do stand": surely it is on it, that is in the beginning and all the more so later. We learned that Rabbi Yosi said, it is written, "that it may be there for a witness against you" (Devarim 31:26), a witness surely to give testimony.

23. There are three who testify. They are Isaac's well, the lot and the stone, which Joshua placed. And this poem more than all, AS IT SAYS, "THAT THIS POEM MAY BE A WITNESS FOR ME..." (IBID. 19). Rabbi Yitzchak said, in that case there are four. He said to him, surely THIS IS SO, but no testifying is mentioned in relation to the lot.

24. Whence do we know about Isaac's well? From the verse, "that they (it) may be a witness to me" (Beresheet 21:30); about the lot, from the words, "According to the lot shall their inheritance be divided" (Bemidbar 26:56), which used to say, 'this is to Judah', and 'this is to Benjamin', and so on. HENCE IT SAID, "ACCORDING TO (LIT. 'BY THE MOUTH OF') THE LOT," WHICH MEANS THE LOT SPOKE. As for Joshua's stone, it is written, "Behold, this stone shall be a witness to us" (Yehoshua 24:27). And here IT IS WRITTEN, "that it may be there for a witness against you," and, "that this poem shall testify against them as a witness" (Devarim 31:21). Surely it testified against Yisrael.

5. Song and poem

The matter of Moses' song is examined in great detail, and we are reminded that the song was meant to testify against Yisrael later when they transgressed the laws of God. Rabbi Shimon clarifies which is the most valuable and important song ever written, since the discussion has also included the Song of Songs and the song that David sang towards the end of his life. The purpose of the song is to connect everyone to God and to unify His Name.

25. We learned that Rabbi Elazar said, regarding the verse, "And Moses spoke...the words of this poem, until they were ended" (Devarim 31:30), we have to observe here the meaning of, "the words of." It should have said, 'the poem'. And what is, "until they were ended"? AND HE ANSWERS, we have so learned according to the secret of the Mishnah. All the words Moses spoke were engraved with the name of the Holy One, blessed be He, and all these words were coming, going up and down engraved there WITH THE NAME OF THE HOLY ONE, BLESSED BE HE. Each word would come before Moses to be engraved by him, and stood before him. THAT IS, IT IS WRITTEN, "THE WORDS OF THIS POEM" BECAUSE EACH WORD WOULD COME BEFORE HIM TO BE ENGRAVED. This is the meaning of, "until they were ended," THAT IS, UNTIL THEY FINISHED BEING ENGRAVED WITH THE NAME OF HASHEM.

21. לְקוֹחַ אֶת סֵפֶר הַתּוֹרָה הַזֶּה וְגו'. הָא אֹקִימָנָא מְלִי. אֱלֹהֵיכֶם. אֱלֹהֵינִי. אֵל. אֱלֹהֵינוּ.

22. דְּאָמַר ר' אַבָּא אָמַר ר' יְהוּדָה, מָאִי דְכָתִיב בְּיַמֵּי הַמָּקוֹם אֲשֶׁר אַתָּה עוֹמֵד עָלָיו אֲדַמַּת קִדְשׁ הוּא. אֲדַמַּת קִדְשׁ וְדָאִי, דְּהֵיִינוּ אַרְץ הַחַיִּים. אֲשֶׁר אַתָּה עוֹמֵד עָלָיו, עָלָיו וְדָאִי, הֵיִינוּ בְּקִדְמִיתָא, וּכ"ש לְבַתְּרָא. תָּאנָא, אָמַר ר' יוֹסִי, כְּתִיב וְהָיָה שָׁם בְּךָ לְעֵד, לְעֵד וְדָאִי דִּי־סֵהִיד סֵהֲדוּתָא.

23. תִּלְתָּא אֵינוֹן דְּקִיּוּמוֹ בְּסֵהֲדוּתָא לְאַסְהֵדָא, וְאֵלִין אֵינוֹן: בְּאֵר דִּי־צַחֲקָא, גּוֹרֵל, וְאַבְנָא דִּישׁוּי יְהוֹשֻׁעַ. וְדָא שִׁירָתָא, סֵהֲדוּתָא וְתִיר מְכֻלָּא. אָמַר ר' יִצְחָק אִי הָכִי אַרְבַּע אֵינוֹן. אָמַר לִיה וְדָאִי, אָבֵל גּוֹרֵל לֹא כְּתִיב בֵּיה סֵהֲדוּתָא.

24. בְּאֵר דִּי־צַחֲקָא מְנֻלָּן. דְּכָתִיב בְּעֵבֹר תִּהְיֶה לִי לְעֵדָה וְגו'. גּוֹרֵל, דְּכָתִיב עַל פִּי הַגּוֹרֵל תִּחְלַק נִחְלַתוּ, דְּהוּא אָמַר דָּא לִיהוּדָה, וְדָא לְבִנְיָמִין, וְכֵן לְכֻלְהוּ. אָבְנָא דִּיהוֹשֻׁעַ, דְּכָתִיב הִנֵּה הָאֵבֶן הַזֹּאת תִּהְיֶה בְּנֹו לְעֵדָה. וְהָכָא, וְהָיָה שָׁם בְּךָ לְעֵד. וְכָתִיב, וְעִנְתָּה הַשִּׁירָה הַזֹּאת לְפָנָיו לְעֵד, הִיא וְדָאִי אֲסֵהִידת בְּהוּ בְּיִשְׂרָאֵל.

25. תָּאנָא, א"ר אֶלְעָזָר, מָאִי דְכָתִיב וַיְדַבֵּר מֹשֶׁה וְגו', אֶת דְּבָרֵי הַשִּׁירָה הַזֹּאת עַד תּוֹמָם. הָכָא אֵינִי לְאַסְתַּכְלָא, מַהוּ אֶת דְּבָרֵי, אֶת הַשִּׁירָה הַזֹּאת מִבְּעֵי לִיה. וּמַהוּ עַד תּוֹמָם. אֵלָא הָכִי תָּאנָא בְּרִזָּא דְּמִתְנִיתִין, כֹּל אֵינוֹן מְלִי דְּאָמַר מֹשֶׁה, כְּלָהוּ מִתְגַּלְמֵי בְּשֵׁמָא דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכֹל אֵינוֹן מְלִין הוּוּ אֲתִיין, וְסֻלְקִין וְנִחְתִּין, וּמִתְגַּלְפִּין תְּמֵן. וְכֹל מְלָה וּמְלָה הוּוּ אֲתִיָּא קִמֵּי מֹשֶׁה לְאַתְגַּלְפָּא עַל יְדוּי וְקִימָא קִמֵּיה. וְהֵיִינוּ דְּכָתִיב עַד תּוֹמָם.

26. Rabbi Aba said, "the words of this poem." HE ASKS, it should have said, 'a poem', AND NOT "THE POEM." What does THE DEFINITE ARTICLE (HEI) allude to? AND HE ANSWERS, it is the poem the Holy One, blessed be He, recited, as in, "The song of songs, which is Solomon's (Heb. Shlomo)" (Shir Hashirim 1:1), who is the King that the peace (Heb. shalom) is His, WHO IS THE HOLY ONE, BLESSED BE HE. We have already explained this matter. "A Psalm, a song for the Shabbat day" (Tehilim 92:1), precisely for the Shabbat day, WHICH IS MALCHUT, a song the Holy One, blessed be He, recited FOR THE SHABBAT DAY, WHICH IS MALCHUT.

27. Yet we should examine this. There it says "a song (Heb. shir)," while there, "a poem (Heb. shirah). Shir is masculine, ZEIR ANPIN, and shirah is feminine, MALCHUT. We learned that all the prophets, in relation to Moses, are like a monkey in the sight of men. They said 'shir', THAT IS, "THE SONG OF SONGS," "A SONG FOR THE SHABBAT DAY," while Moses recited 'shirah', and they are shirah. The esoteric meaning is that Moses did not say it for himself but for the sake of Yisrael.

28. Rabbi Shimon said to him, this is not so. But it is known from here that Moses was of a much higher grade than all of them. Moses rose from below upward and they descended from above downward. He, MOSES, rose from below upwards, as we learned that we increase in holiness, not decrease. Moses rose from below upwards by reciting a shirah, which is the praise of the Queen, with which she praises the King. HE STARTED WITH MALCHUT. And Moses himself joined the King, SO HIS SHIRAH ROSE FROM BELOW UPWARDS. But they descended from above downward, as they recited a shir, WHICH IS THE ASPECT OF THE MALE, which is the praise with which the King praises the Queen. They joined the Queen, SO THEIR SHIR WAS FROM ABOVE DOWNWARDS, FROM ZEIR ANPIN TO MALCHUT. This praise of Moses was made known which is above them all. This is the meaning of, "Then sang Moses and the children of Yisrael this song (Heb. shirah) to Hashem" (Shemot 15:1), that is, the shirah of the Queen. To whom? To Hashem. Hence it is written, "Moses therefore wrote this poem the same day" (Devarim 31:22), AND ALSO "that this poem shall testify" (Ibid. 21).

29. "That this poem shall testify." HE ASKS, it should have said, 'these words shall testify'. AND HE ANSWERS that the secret meaning of this is as we explained that it is written, "and the earth shall rise up against him" (Iyov 20:27), WHICH MEANS THAT THE EARTH, WHICH IS MALCHUT, RISES UP TO EXECUTE JUDGMENT AGAINST MAN. And Moses observed everything, and so he said a shirah, WHICH IS AN ASPECT OF MALCHUT, in order to give the words a hold in that place, MALCHUT FROM WHICH they will be judged, as written, "that shall testify against them as a witness." Why is that? Because, it is written, "for I know their inclination" (Devarim 31:21), and, "For I know that after my death..." (Ibid. 29). When you shall do that, forthwith, "this poem shall testify against them as a witness," WHICH MEANS THAT MALCHUT SHALL PUNISH YOU.

30. Come and see, it is written, "The heaven shall reveal his iniquity" (Iyov 20:27), WHICH IS ZEIR ANPIN THAT IS CALLED HEAVEN, and no more, REVEALING THE INIQUITY ALONE. But, "the earth shall rise up against him." By this, THE EARTH, WHICH IS MALCHUT, judgment is executed on whomever it is executed.

26. ר' אבא אמר, את דברי השירה הזאת, שירה הזאת מבעי ליה: מאי קא רמיזא. אלא שירתא דקודשא בריך הוא אמר, כד"א שיר השירים אשר לשלמה, מלכא דשלמא כללא דיליה, והא אוקימנא מלי. מזמור שיר ליום השבת, ליום השבת ממש. שיר דקודשא בריך הוא אמר.

27. אלא הכא אית לאסתכלא, התם שיר, והכא שירה. דא דבר, ודא נוקבא. והא תנינן, כל נביאי בלהו לגבי משה, בקוף בעינייהו דבני נשא, ואינון אמרו שיר, ומשה אמר שירה. משה הוה ליה למימר שיר, ואינון שירה. אלא דא היא רזא דמלה, משה לגרמיה לא קאמר דא, אלא לישראל.

28. א"ל ר"ש, לאו הכי, אלא, משה ודאי מהכא אשתמודע, דאיהו בדרגא עלאה יתיר מכלא. משה סליק מתתא לעילא, ואינון נחתי מעילא לתתא. הוא סליק מתתא לעילא, כמה דתנינן מעלין בקדש ואין מורידין. משה סליק מתתא לעילא, דאמר שירה תושבחתא דמטרוניתא, דאיהי משבחת למלכא. ומשה במלכא אתאחד. ואינון נחתי מעילא לתתא, דאמרו שיר, דהוא שבחא דמשבחתא מלכא למטרוניתא, ואינון במטרוניתא אתאחדו. ועל דא, בהאי אשתמודע שבחא דמשה, יתיר מכלהו. והיינו דכתיב, אז ישיר משה ובני ישראל את השירה הזאת ליו, שירתא דמטרוניתא למאן. ליו, ובג"כ, ויכתוב משה את דברי השירה הזאת, וענתה השירה הזאת.

29. וענתה השירה הזאת, וענו הדברים האלה מבעי ליה. אלא רזא דמלה כמה דאוקימנא, דכתיב וארץ מתקוממה לו, ומשה בכללא אסתכל, ועל דא אמר שירה, בגין לאתאחדא מלין באתר דא, למדווי עלייהו דינא, דכתיב וענתה השירה הזאת לפניו. ולמה. דכתיב כי אני ידעתי את יצרו, וכתוב כי ידעתי אחרי מותי וגו'. וכד תעבדו דא, מיד וענתה השירה הזאת לפניו לעד.

30. ת"ח, כתיב יגלו שמים עונו ולא יתיר, אבל וארץ מתקוממה לו. בהאי, דינא אתעביד למאן דאתעביד.

31. It is written, "And David spoke to Hashem the words of this song (Heb. shirah)" (II Shmuel 22:1). It is to David's praise because he recited the shirah from below upward, FROM MALCHUT TO ZEIR ANPIN LIKE MOSES, and attained that grade OF RECITING SHIRAH FROM BELOW UPWARD. He said this shirah only at the end of his days when he was exceedingly perfected by this shirah, as we learned, 'Do not believe in yourself until the day you die'. And here, why did David merit to say a shirah from below upward at the end of his days? It is because he was then at rest in every respect, as written, "in the day that Hashem delivered him out of the hand of all his enemies" (Ibid.).

32. Rabbi Shimon said, shirah is the most valuable. What is it? AND HE ANSWERS, it is according to what we learned in the secret of the Mishnah THAT SERVICE SHOULD BE in speech and action, IN THE TWO DECLARATIONS OF UNITY FROM BELOW UPWARD AND FROM ABOVE DOWNWARD. Here also it is from below upward and from above downward. Then one is to meditate in the heart and bind everything into one bond.

6. "Because I will call on the name of Hashem; ascribe greatness to our Elohim"

Rabbi Shimon tells us that people have to arrange their praise to God in a certain way so that the glory can be raised upward and the blessings can be drawn downward; then they need to create the bond of Faith in order to unify the Holy Name.

33. Whence do we know that? From Moses. At first HE SPOKE from below upward, SAYING, "Because I will call on the name of Hashem" (Devarim 32:3). What is "call"? It is as in, "called to Moses" (Vayikra 1:1), which is the Shechinah. Then he said, "ascribe greatness to our Elohim," which is the supernal King, NAMELY ZEIR ANPIN. Then he descended the grades from above downward, FROM ZEIR ANPIN TO MALCHUT, as written, "just and right is He" (Devarim 32:4), WHICH ARE YESOD THAT IS CALLED RIGHTEOUS, AND JUST THAT IS MALCHUT. Then he bound the bond of Faith and said, "is He," NAMELY "JUST AND RIGHT is He," which binds everything, BECAUSE "HE" IS THE THIRD, HIDDEN PERSON THAT ALLUDES TO THE BLESSED INFINITY THAT BINDS EVERYTHING.

34. For that reason man needs to arrange his Master's praise in the same way. At first from below upward, to raise the glory of his Master, WHICH IS MALCHUT, to the place where the water of the depth of the well flows and emerges, THAT IS, TO THE PLACE OF BINAH. Then to draw from above downward to each and every grade OF THE SEVEN LOWER SFIROT down to the last grade, WHICH IS MALCHUT, in order to draw blessings to everything from above downward. Then we need to bind the bond on everything, the bond of Faith, THAT IS, TO BIND EVERYTHING TO BLESSED INFINITY AS MENTIONED. Such a man glorifies his Master, to unify the Holy Name. Hence it is written, "for them that honor Me I will honor" (I Shmuel 2:30), for those who honor Me in this world shall I honor in the World to Come.

31. כתיב, וידבר דוד ליי' את דברי השירה הזאת. השתא תושבחתא דדוד הוא, בגין דאמר שירה מתתא לעילא, וזכה להאי דרגא, ולא אמר האי שירה, אלא בסוף יומו, דהוה בשלימו יתיר, מהאי שירה. כמה דתנינן, אל תאמן בעצמך עד יום מותך. והכא, אמאי זכה דוד למימר שירתא מתתא לעילא, בסוף יומו. דהוה בנייחא מכל סטרוי, דכתיב ביום הציל יי' אותו מפף כל אויביו.

32. אר"ש, שירתא מעילא מכלא מאי היא. כמה דתנינן ברזא דמתניתין, במלין ובעובדא הכי נמי מתתא לעילא, ומעילא לתתא. ולבתר לכונא בלבא, ולקשרא כלא בחד קשרא.

33. מנלן ממשא, בקדמיתא, מתתא לעילא, כי שם יי' אקרא. מאי אקרא. כמה דכתיב, ויקרא אל משה, דא שכינתא. לבתר, הבו גדל לאלהינו, דא מלכא עלאה. לבתר נחית בדרגוי מעילא לתתא, דכתיב צדיק וישר. לבתר קשיר קשרא דמהימנותא ואמר, הוא, ודא הוא קשרא לכלא.

34. בג"כ, בעי בר נש לסדרא שבחא דמאריה בהאי גוונא, בקדמיתא מתתא לעילא, לסלקא יקרא דמאריה, לאתר דשקיו דעמיקא דבירא נגיד ונטיק. לבתר לאמשכא מעילא לתתא, מהווא שקיו דנחלא, לכל דרגא ודרגא, עד דרגא בתראה, לאמשכא ברכאן לכלא, מלעילא לתתא. לבתר בעי לקשרא קשרא בכלא, קשרא דמהימנותא. ודא הוא ב"נ דאוקיר לשמא דמאריה, ליחדא שמא קדישא. ועל דא כתיב, כי מכבדני אכבד, כי מכבדני לעלמא דא, אכבד בעלמא דאתי.

35. "And they that despise Me shall be lightly esteemed" (Ibid.). HE ASKS, what is meant by, "And they that despise Me shall be lightly esteemed," AND ANSWERS, this is one who does not know how to unify the Holy Name and bind the bond of Faith and draw blessings where they should be and glorify the name of his Master. Whoever does not know how to glorify the name of his Master, it would have been better for him had he not been created.

7. Answering Amen

Rabbi Yehuda says that the person who says the 'Amen' is even greater than the person who makes the blessing because the 'Amen' draws blessings from the fountain of Binah. There follows a long discussion of the importance of the 'Amen'.

36. Rabbi Yehuda said, "And they that despise Me shall be lightly esteemed" (I Shmuel 2:30), refers to he who does not know how to glorify his Master and does not concentrate when saying Amen. For we learned that he who answers Amen is more valuable than he who makes the blessings. We have presented it before Rabbi Shimon WHO SAID THAT HE WHO ANSWERS Amen draws blessings from the spring, WHO IS BINAH, to the King, ZEIR ANPIN, and from the King to the Queen. In the Engraved Letters by Rabbi Elazar HE SAID 'FROM Aleph OF AMEN, WHICH IS BINAH, to Mem OF AMEN, WHICH IS ZEIR ANPIN, and from Mem of Amen to final Nun, WHICH IS MALCHUT.' When the blessings reach final Nun, WHICH IS MALCHUT, blessings come out from there to the upper and lower beings and expand through everything. When the sound comes out, they drink of the blessings so-and-so has brought forth, a servant of the Holy King. finite

37. When Yisrael below guard themselves to answer Amen and meditate in their heart as needs be, how many openings of blessings are open above, how much goodness is present throughout the worlds, how much joy abounds in everything! What is the reward of Yisrael to have brought this about? Their reward is in this world and in the World to Come. In this world, when they are beset by enemies and they say their prayer before their Master, the sound proclaims throughout the worlds, "Open the gates, that the righteous nation that keeps faithfulness (Heb. emunim) may enter in" (Yeshayah 26:2). Do not pronounce it 'emunim' but 'Amenim (Amen plural)', WHICH MEANS THAT THEY ARE CAREFUL TO ANSWER AMEN. "Open the gates," as Yisrael opened to them the gates of blessings, so now "open the gates" and let their prayer be accepted which is about those who distress them.

38. This is THEIR REWARD in this world. What is their reward in the World to Come? AND HE ANSWERS, it is when a man leaves this world, where he observed answering Amen. By "observed" is meant that he observes the blessing that is said and awaits the man who says it so as to answer Amen AFTER IT, as needs be. Then his soul rises and proclaims before him, "open the gates" before him, as he used to open gates every day, when he observed emunim, THAT IS AMENIM.

35. וּבוֹזֵי יְקָלוּ, מֵאֵי וּבוֹזֵי יְקָלוּ. דָּא הוּא מֵאֵן דְּלֵא יִדְעַ לְיַחְדָּא שְׁמָא קְדִישָׁא, וּלְקַשְׂרָא קְשָׁרָא דְמַהִימְנוּתָא, וּלְאַמְשַׁכָּא בְרַכָּאן לְאַתְרֵי דְאַצְטְרִיךְ, וּלְאַוֹקִיר שְׁמָא דְמַאֲרִיָּה. וְכָל מֵאֵן דְּלֵא יִדְעַ לְאַוֹקִיר שְׁמָא דְמַאֲרִיָּה, טַב לֵיהּ דְּלֵא אַבְרִי.

36. א"ר יְהוּדָה, וּבוֹזֵי יְקָלוּ, מֵאֵן דְּלֵא יִדְעַ לְאַוֹקִיר לְמַאֲרִיָּה, וְלֹא אֲתַבּוּן בְּאֵמֵן, דְּתַנִּינָן גְּדוּל הַעֲוֹנָה אֲמֵן יוֹתֵר מִן הַמְּבָרֵךְ. וְהָא אֹוֹקִימְנָא קַמִּיהּ דְּר"ש, דְּאֵמֵן, מְשִׁיךְ בְּרַכָּאן מִמְּבוּעָא לְמַלְכָּא, וּמִמְּלַכָּא לְמַטְרוֹנִיתָא. וּבִאתוּן גְּלִיפִין דְּרַבִּי אֶלְעָזָר, מֵאֶלֶף הֵאָלֶּם, וּמֵמֵם לְנוּן. בֵּינָן דְּמֵטוּ בְּרַכָּאן לְנוּן, מִתְמָן נִגְדִין וְנִמְקִין בְּרַכָּאן לְעֵלְאֵי וְתַתְּאֵי, וּמִתְפְּשְׁטֵי בְּכָלֵא. וְקָלָא נְפִיק אֲתַשְׁקִיּוּ מִשְׁקִיּוֹתָא דְּבִרְכָן, דְּאֶפִּיק פְּלִנְיָא עֲבָדָא דְּמַלְכָּא קְדִישָׁא.

37. וְכֵד יִשְׂרָאֵל לְתַתָּא, מְשַׁמְרִין לְאַתְבָּא אֲמֵן, לְכוּנָא לְפִיָּהּוּ כְּמַה דְּאַצְטְרִיךְ, כְּמַה פְּתִיחִין דְּבִרְכָּאן פְּתִיחִין לֵיהּ לְעֵילָא, כְּמַה טְבָאן מִשְׁתַּבְּחִין בְּכָלֵהוּ עֲלֵמִין, כְּמַה חֲדוּ בְּכָלֵא. מֵאֵי אַגְר לְהוּ לְיִשְׂרָאֵל דְּגִרְמִין הָאֵי. אַגְר לְהוּ בְּעֵלְמָא דִּין, וּבְעֵלְמָא דְּאֲתֵי. בְּעֵלְמָא דִּין בְּשַׁעֲתָא דְּעֶאֱקִינ לְהוּ, וּמִצְלָן צְלוֹתָא קַמִּי מַאֲרִיָּהוּן, קָלָא מְכַרְזָא בְּכָלֵהוּ עֲלֵמִין, פְּתַחוּ שַׁעֲרִים וְיִבּוּא גּוֹי צְדִיק שׁוֹמֵר אֲמוּנִים אֶל תְּקִרֵי אֲמוּנִים, אֶלֵּא אֲמִנִים. פְּתַחוּ שַׁעֲרִים, כְּמַה דְּיִשְׂרָאֵל פְּתַחִין לְהוּ תְּרַעִין דְּבִרְכָּאן, כִּן הַשְׁתָּא פְּתַחוּ שַׁעֲרִים, וְתַתְּקַבֵּל צְלוֹתְהוֹן מֵאִינוּן דְּעֶאֱקִינ לְהוּ.

38. הָאֵי בְּעֵלְמָא דִּין, בְּעֵלְמָא דְּאֲתֵי מֵאֵי אַגְרִיָּהוּ. דְּכֵד יִפּוֹק ב"נ מֵהָאֵי עֲלְמָא, דְּהוּה שׁוֹמֵר לְאַתְבָּא אֲמֵן. מֵאֵי שׁוֹמֵר. כְּלוּמֵר, נְטִיר, הֵהִיא בְּרַכָּה דְּאֲמֵר הֵהוּא דְּמְבָרֵךְ, וּמַחְכָּה לֵיהּ לְאַתְבָּא אֲמֵן, כְּמַה דְּאַצְטְרִיךְ. נִשְׁמַתִּיה סֻלְקָא וּמְכַרְזֵי קַמִּיהּ, פְּתַחוּ שַׁעֲרִים קַמִּיהּ, כְּמַה דְּאִיהוּ הוּה פְּתַח תְּרַעִין כָּל יוּמָא, כִּד הוּה שׁוֹמֵר אֲמוּנִים.

39. Rabbi Yosi said, what is Amen? Rabbi Aba said, everything has been explained. Amen is called the spring of the flowing river, WHICH IS BINAH, and is called Amen, because it is written, "then I was by him, as a nursling (Heb. amon)" (Mishlei 8:30). Do not pronounce it amon but Amen. The sustenance of all THE GRADES, NAMELY that river that emerges and flows, WHICH IS BINAH, is called Amen. As we have learned, "from everlasting to everlasting (lit. 'world to world')" (Tehilim 106:48), means from the world above, WHICH IS BINAH, to the world below, WHICH IS MALCHUT. Here too, "Amen, and Amen" is Amen of above, WHICH IS BINAH, Amen of below, WHICH IS MALCHUT. Amen MEANS sustenance for everyone. We have already explained Amen according to its letters.

40. Rabbi Shimon said, Aleph OF AMEN is the depth of the well, whence all the blessings flow and come out and exist. Open Mem is the river that emerges and flows, WHICH IS YESOD, and is called Mem. This is the meaning of what we learned that open Mem IS YESOD, closed final Mem IS BINAH, as we established BY THE VERSE, "for the increase (Heb. lemarbeh, spelled with final Mem) of the realm" (Yeshayah 9:6).

41. Extended final Nun comprises both Nun's, extended Nun and bent Nun, WHICH MEANS IT INCLUDES IN ITSELF THE NUKVA OF ZEIR ANPIN AS WELL CALLED BENT NUN. Extended final Nun comprises the letter Vav, BECAUSE IT INCLUDES WITHIN IT THE MALE AS WELL, WHICH IS THE LETTER VAV, WHICH IS ZEIR ANPIN. FOR EXTENDED FINAL NUN IS EXPANDED, INCLUDING BOTH MALE AND FEMALE, WHICH ARE ZEIR ANPIN THAT IS VAV AND MALCHUT THAT IS NUN. For that reason everything TOGETHER is called Nun Vav final Nun. We have learned it according to the secret of the Mishnah: Vav is masculine, extended final Nun is both masculine and feminine, bent Nun is comprised in extended final Nun. In the book of Rav Hamnuna Saba, the Mem here IN AMEN is the initial of Melech (Eng. 'king'), namely Amen. Amen is the initials of El Melech Ne'aman (Eng. 'El a faithful King'), which comprises everything. It is good and we have already learned that.

42. We learned that whoever heard a blessing someone made but did not meditate IN HIS HEART on the Amen, of him it says, "And they that despise Me shall be lightly esteemed," as in, "to you, O priests, who despise My name" (Malachi 1:6). What is his punishment? Just as he did not make an opening for blessings above, no blessings are opened for him. Moreover, when he comes out of this world, a proclamation resounds before him, saying, close the gates before so-and-so, so he may not enter. Do not accept him. Woe to him, woe to his soul.

8. The openings of the Garden of Eden and the openings of Gehenom

We learn about the fate of those who do not say 'Amen' with their whole heart. It is said that there is a corresponding opening for each gate in the Garden of Eden to a gate in Gehenom. The lowest chamber of Gehenom is described as Hell and Destruction, and those who enter there never rise again, but are lost from all the worlds; to this place it is said that those who are contemptuous of the 'Amen' are sent.

39. א"ר יוסי א"ר יהודה, מאי אמן. א"ר אבא, הא אוקמוה בלא, אמן אקרי מבוועא דההוא נחלא דנגיד, אמן אקרי, דכתיב ואהיה אצלו אמן, אל תקרי אמן, אלא אמן. קיומא דכלהו ההוא נחלא דנגיד ונפיק, אמן אקרי, דתניא מן העולם ועד העולם, עולם דלעילא, עולם דלתתא. אוף הכא אמן ואמן, אמן דלעילא, אמן דלתתא. אמן קיומא דכלהו, והא אוקימנא אמן באינון אתוון.

40. ר"ש אמר, אלה עמיקא דבירא דכל ברכאן מתמן נבעין ונפקין, ומשתכחין. מ"ם פתוחה, נהרא דנגיד ונפיק, ואקרי מ"ם. והוא רזא דתנינן, מ"ם פתוחה, מ"ם סתומה. כמה דאוקימנא, לסרבה המשרה.

41. נון פשוטה, בללא דתרין נונין, נון פשוטה, נון בפופה. נון פשוטה בללא דאת וא"ו, בג"כ בלא אקרי נון ואו נון. וברזא דמתניתא הכי תאנא, ו' דבר, ו' פשוטה בללא דדבר ונוקבא, נון בפופה, בכללא דפשוטה היא. ובספרא דרב המנונא סבא, מם דהכא, היא נוטריקון מל"ך, והיינו אמן, אמ"ן נוטריקון, א"ל מ"לך נ"אמן. בללא דכלא, ושפיר הוא, והא אתמר.

42. תאנא, כל מאן דשמע ברכה מההוא דמברך, ולא אתכוון באמן, עליה נאמר ובוזי יקלו. כד"א, לכם הכהנים בוזי שמי מאי עונשיה. כמה דלא פתח ברכאן לעילא, כך לא פתחין ליה. ולא עוד אלא בד נפיק מהאי עלמא, מכריזי קמיה, ואמרי, טרוקו גלי קמיה דפלגניא, ולא ליעול, ולא תקבלון ליה, ווי ליה ווי לנשמתיה.

43. We learned that the wicked in Gehenom all go up through certain compartments and that there are many openings to Gehenom. All the openings correspond to the openings in the Garden of Eden. When the wicked are taken out after receiving their punishments, they open the gates and put them outside. All the gates bear names corresponding to those in the Garden of Eden, and each and every gate IN THE GARDEN OF EDEN is called by a name corresponding to the RESPECTIVE gate in Gehenom. The gates in the Garden of Eden are known, gate for gate, WHICH MEANS, UPON SEEING THE KIND OF GATE IN GEHENOM, ONE IS ABLE TO KNOW THROUGH IT THE OPPOSING GATE IN THE GARDEN OF EDEN, WHAT KIND OF GATE IT IS.

44. The last compartment in Gehenom is the lowest. That compartment is DOUBLE, an compartment over an compartment, and is called, "A land of gloom (Heb. efatah)" (Iyov 10:22). What is gloom? It is as in, "Foursquare it shall be" (Shemot 28:16), which is 'if' in Aramaic. Here too, efatah means double. That COMPARTMENT is called the bottom of Sheol. Sheol is one UPPER compartment and the bottom is the lower compartment. Therefore it is called the lower land of gloom, and ALSO called Avadon. Hence it is written, "Sheol and Avadon" (Mishlei 27:20), WHICH ARE THE DOUBLE COMPARTMENTS, ONE ON TOP OF THE OTHER. Not all compartments are double, and not all are gloomy, THAT IS, THEY ARE NOT CALLED "A LAND OF GLOOM," except for this one.

45. And we learned that whoever descends to Avadon, that is called bottom, never rises. That MAN is called a man who was destroyed and lost to all worlds. And we learned that to that place are lowered those men who despised saying Amen. Such a man is punished in Gehenom for the many Amen's that were lost to him, that he did not consider, and he is lowered to the lowest compartment, which has no opening, and he is lost and never rises from there. Hence it is written, "As the cloud is consumed and vanishes away, so he who goes down to Sheol shall come up no more" (Iyov 7:9). HE ASKS, but no; it is written, "out of the belly of Sheol I cried and You did hear..." (Yonah 2:3), AND HE ROSE FROM THERE. It is also written, "He brings down to Sheol and brings up" (I Shmuel 2:6). AND HE ANSWERS, but this is Sheol FROM WHICH ONE ASCENDS, and there is the bottom FROM WHERE ONE DOES NOT RISE. We explained that this refers to one who repented BY DOING PENANCE, and there to one who did not.

46. Rabbi Yosi said, as for the words, "For My people have committed two evils; they have forsaken Me the fountain of living waters, and have hewn them out cisterns..." (Yirmeyah 2:13), "they have forsaken Me the fountain of living waters" is by not wanting to sanctify the Name of the Holy One, blessed be He, with Amen. What is his punishment? It is as is written, "and have hewn them out cisterns, broken cisterns," by going to Gehenom one level after another until they reach Avadon that is called bottom. If he sanctifies the Name of the Holy One, blessed be He, by meditating properly on Amen, he rises, level after level, to have delight in the World to Come, that ever flows and does not cease. This is the meaning of, "for Hashem preserves the faithful, and plentifully repays him who acts haughtily" (Tehilim 31:24).

43. תָּאנָא, חַיִּיבֵי דְגִיְהֵנָם, כְּלֵהוּ סְלִקֵי בְּמִדּוּרֵין יִדְיעֵן, וְכִמָּה פְתָחִין אֵית לֵיה לְגִיְהֵנָם, וְכִלְהוּ פְתָחִין לְקַבֵּל פְתָחִין דְגֵן עֵדֵן. וּבְשַׁעְתָּא דְאִמְקֵי לְאִינוּן חַיִּיבֵיא דְקִבְלוּ עוֹנְשֵׁיהוּ, אִינוּן פְתָחֵי פְתָחִין, וְשׁוּיִין לֹון לְבַר. וְכִלְהוּ פְתָחִין בְּשַׁמְהֵן אִקְרוּן, לְקַבְלֵיהוּן דְפְתָחִין דְגֵן עֵדֵן, וְכֹל פְתָחָא וּפְתָחָא, אִקְרִי שְׁמָא, לְקַבְלֵי הֵהוּא פְתָחָא דְגִיְהֵנָם, וְאִשְׁתַּמּוּדְעֵן פְתָחִין לְקַבְלֵיהוּן פְתָחִין, אִינוּן פְתָחִין דְג"ע.

44. בְּגִיְהֵנָם אֵית מְדוּרָא בְתִרְאָה תְתָאָה דְכְלָהוּ, וְהֵהוּא מְדוּרָא הוּי מְדוּרָא עַל מְדוּרָא, וְאִקְרִי אֶרֶץ עֵיפְתָה. מַהוּ עֵיפְתָה. כְּד"א רְבֹועַ יְהִיָּה כְפֹול, וּמִתְרַגְמִינֵן מְרֻבַעַ יְהִיָּה עֵיף, אוֹף הֵכָא עֵיפְתָה, כְּלוּמַר כְּפֹולָה. וְהֵהוּא אִקְרִי שְׁאוּל תְחַתִּית, שְׁאוּל הוּא מְדוּרָא חַד. תְחַתִּית, הוּא מְדוּרָא תְתָאָה. וּבְג"כ אִקְרִי אֶרֶץ עֵיפְתָה תְחַתִּית, וְאִקְרִי אֲבֵדוֹן. וְע"ד כְּתִיב, שְׁאוּל וְאֲבֵדוֹן. וְכִלְהוּ מְדוּרֵין לָא אֲכַפְלוּ, וְכִלְהוּ לָא עֵיפִינֵן בַּר מַהֵאי.

45. וְתָאנָא, מֵאֵן דְנַחִית לְאֲבֵדוֹן דְאִקְרִי תְחַתִּית, לָא סְלִיק לְעֵלְמִין. וְהֵהוּא אִקְרִי גְבַר דְאִשְׁתַּצִּי וְאִתְאָבִיד מְכִלְהוּ עֵלְמִין. וְתָאנָא, לְהֵהוּא אֲתֵר נַחֲתִין לְהֵנְהוּ גְבַרֵי דְמִבְזֵי לְאֲתָבָא אֲמֵן, וְעַל אֲמֵן סְגִיֵאִין דְאִתְאָבִידוּ מְנִיָּה, דְלָא חָשִׁיב לְהוּ, דְיִוִּינֵן לֵיה בְּגִיְהֵנָם, וְנַחֲתִין לֵיה בְּהֵהוּא מְדוּרָא תְתָאָה, דְלִית בְּהָ פְתָחָא, וְאִתְאָבִיד וְלָא סְלִיק מְנִיָּה לְעֵלְמִין. וְע"ד כְּתִיב, כֹּלָה עֵנָן וְיִלַךְ כֵּן יוֹרֵד שְׁאוּל לָא יַעֲלֶה. וְלָא, וְהָא כְתִיב מִבְּטָן שְׁאוּל שׁוֹעֲתִי שְׁמַעַתּוּ וְגו'. וְכְתִיב מוֹרִיד שְׁאוּל וְיַעַל. אֲלָא הֵכָא שְׁאוּל, הֵתֵם תְחַתִּית. וְאוֹקִימָנָא הָא דְאֵהֲדֵר בֵּיה, הָא דְלָא אֵהֲדֵר בֵּיה.

46. א"ר יוסי, מאי דכתיב כי שתיים רעות עשה עמי אותי עזבו מקור מים חיים לחצוב להם בארות וגו'. אותי עזבו מקור מים חיים, דא הוא דלא בעי לקדשא שמה דקודשא בריך הוא, באמן. מאי עונשיה. כתיב לחצוב להם בארות בארות נשברים, דנחתין לגייהנם דרגא בתר דרגא, עד דנחתין לאבדון דאקרי תחתית. ואי איהו קדיש שמה דקודשא בריך הוא, לכוונה באמן בדקא יאות, סליק דרגא בתר דרגא, לאתעדנא מההוא עלמא דאתי, דנגיד תדיר לא פסיק, הה"ד אמונים נוצר יי ומשלם על יתר עושה גאווה.

9. The song of the well

We learn that song draws blessings from above downward until they are available in all the worlds, and that the children of Yisrael are destined to proclaim the song both from below upward and from above downward. In this way they will connect a bond of Faith and Trust. And at the time of redemption they will say the entire perfect song that is composed of and includes all other songs, and God will be proclaimed the only God.

47. We learned that shirah (lit. 'poem') draws blessings from above downward, until there are blessings throughout the worlds. Rabbi Elazar said, Yisrael will recite a poem from below upward and from above downward, and to bind the bond of Faith, as written, "Then Yisrael sang (lit. 'will sing') this song (Heb. shirah)" (Bemidbar 21:17). It speaks in the future tense rather than in the past. And so is everything the same way, IN THE FUTURE TENSE. "This shirah" is from below upward, BECAUSE SHIRAH IS IN MALCHUT THAT SINGS UPWARDS TO ZEIR ANPIN, "Spring up, O well, sing to it" (Ibid.). "Spring up, O well," namely, THEY SPOKE TO MALCHUT CALLED A WELL, rise to your place to join your husband ZEIR ANPIN. This is from below upward, RAISING MALCHUT TO ZEIR ANPIN.

48. Afterwards THEY DRAW from above downward, "the well that the princes dug out" (Ibid. 18). THE WELL IS MALCHUT; "the princes dug out," as ABA and IMA begot her, BECAUSE ABA AND IMA FORMED MALCHUT ACCORDING TO THE SECRET OF, "THE SIDE, WHICH HASHEM ELOHIM HAD TAKEN" (BERESHEET 2:22); "the nobles of the people delved" (Bemidbar 21:18) are the patriarchs, NAMELY CHESD, GVURAH AND TIFERET OF ZEIR ANPIN called the nobles of the people. They delved it, NAMELY THEY DELVED A PLACE for the King to unite with her with blessings. With what? Through union. "with the scepter" (Ibid.) refers to Yesod, "with their staves" (Ibid.) refers to Netzach and Hod. UP TO HERE is from above downward. "From the wilderness" (Ibid. 19), WHICH IS MALCHUT CALLED SPEECH, "to Matanah" (Ibid.) IT RISES TO YESOD CALLED MATANAH. "And from Matanah it rises to Nahaliel," WHICH IS TIFERET, "and from Nahaliel to Bamot" (Ibid.), WHICH IS ABA AND IMA. This is the complete bond, the bond of Faith, the bond that incorporates sustenance for everything.

49. Rabbi Yosi said, Yisrael will recite a complete poem, a poem including all other songs. This is the meaning of, "O give thanks to Hashem; call upon His name. Make known His deeds among the people" (Tehilim 105:1). Of that time it is written, "on that day Hashem shall be one, and His Name One" (Zacharia 14:9), and, "Then was our mouth filled with laughter, and our tongue with singing. Then they said among the nations, Hashem has done great things for them" (Tehilim 126:2).
Blessed be Hashem forever and ever, Amen and Amen.
May Hashem reign forever and ever, Amen and Amen.

47. תָּאנָא, שִׁירָה מְשִׁיךְ בְּרַכָּאן מֵעֵילָא לְתַתָּא, עַד דִּישְׁתַּכְחוּן בְּרַכָּאן בְּכֻלָּהוּ עֲלָמִין. א"ר אֲלֵעֶזֶר, זְמִינִין אִינוּן יִשְׂרָאֵל לְמִימַר שִׁירְתָּא, מִתַּתָּא לְעֵילָא, וּמֵעֵילָא לְתַתָּא. וְלִקְשָׂרָא קְשָׂרָא דְמַהִימְנוּתָא. דְכַתִּיב, אֲזִי וְשִׁיר יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת. אֲזִי שֶׁר לֹא נֶאֱמַר, אֲלֵא אֲזִי וְשִׁיר. וְכֵן כֻּלָּהוּ כְּהַאי גְּוֹנָא. אֶת הַשִּׁירָה הַזֹּאת, מִתַּתָּא לְעֵילָא. עָלֵי בְּאֵר עָנּוּ לָהּ, עָלֵי בְּאֵר, כְּלוּמַר סֵק לְאַתְרֵיךְ, לְאַתְאֲחָדָא בְּבַעְלִיךְ, דָּא הוּא מִתַּתָּא לְעֵילָא.

48. וּלְבַתֵּר מֵעֵילָא לְתַתָּא, בְּאֵר חֲפְרוּהַ שְׂרִים, דְּאוּלִּידוּ לָהּ אָבָא וְאִימָא, כְּרוּהַ נְדִיבֵי הָעַם, אֲלִין אָבְהָן, דְּאֶקְרוּן נְדִיבֵי עַמִּים. כְּרוּהַ, אֶתְרֵי לְאַזְדָּוְגָא בְּהַ מְלַכָּא, בְּבִרְכָן. וּבְמַה, הוּא זְוֹגָא. בְּמַחֻקָּ: דָּא יִסוּד. בְּמַשְׁעֻנוּתָם: דָּא נֶצַח וְהוּד, מֵעֵילָא לְתַתָּא. וּמִמְדַּבֵּר מִתְנַה, וּמִמַּתְנַה נַחְלִיאֵל, וּמִנַּחְלִיאֵל כְּמוֹת. הָא קְשׁוּרָא שְׁלִימָא, קְשׁוּרָא דְמַהִימְנוּתָא, קְשׁוּרָא קְיִימָא דְכֻלָּא בֵּיהּ.

49. א"ר יוֹסִי, זְמִינִין יִשְׂרָאֵל לְמִימַר שִׁירְתָּא שְׁלִימָתָא. שִׁירְתָּא דְכֻלִּיל כֹּל שְׂאֵר שִׁירֵין. הַה"ד, וְאִמְרַתָּם בְּיוֹם הַהוּא הוּדוּ לָהּ קְרָאוּ בְּשֵׁמוֹ הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתֵינוּ. בְּהוּא זְמַנָּא כְּתִיב, וְהָיָה יי' לְמֶלֶךְ עַל כָּל הָאָרֶץ בְּיוֹם הַהוּא יְהִיָּה יי' אֶחָד וְשֵׁמוֹ אֶחָד. וְכַתִּיב אֲזִי יִמְלֹא שְׁחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה, אֲזִי לֵאמָרוּ בְּגוֹיִם הַגְדִּיל יי' לַעֲשׂוֹת עִם אֱלֹהִים. בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן. יִמְלוֹךְ יי' לְעוֹלָם אָמֵן וְאָמֵן.

1. "Give ear, O heavens"

Rabbi Yehuda speaks of the many times that Moses reproved Yisrael, but tells us that Moses said all these things with love, always reminding the people how much God loved them. Rabbi Yitzchak says that Moses had always refused to be guided by anyone other than God Himself; he would not be guided by any angel or messenger. Moses never trembled before the voice of God or any messenger, and yet after he died Joshua was afraid of God's messengers. God was no longer as available to Yisrael as He had been during Moses' lifetime.

1. "Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth" (Devarim 32:1). Rabbi Yehuda opened with, "I opened to my beloved; but my beloved had turned away, and was gone...I sought him, but I could not find him; I called him, but he gave me no answer" (Shir Hashirim 5:6). Before that it is written, "I sleep, but my heart wakes..." (Ibid. 2). "I sleep," says the Congregation of Yisrael, "I sleep" away from the commandments of the Torah when I traveled the wilderness; "but my heart wakes" to bring them to the land of Yisrael to legislate laws for them. For all the commandments of the Torah are present in the land of Yisrael. "Hark, my beloved is knocking" (Ibid.) refers to Moses, who reproved Yisrael with many arguments and quarrels, as written, "These are the words..." (Devarim 1:1), "You have been rebellious" (Devarim 9:24), and, "Also in Horeb you provoked..." (Ibid. 8). This is the meaning of, "knocking."

2. Though Moses reproved Yisrael, all his words were with love, as written, "For you are a holy people to Hashem your Elohim. Hashem your Elohim has chosen you to be a special people to Himself..." (Devarim 7:6), "You are the children of Hashem your Elohim" (Devarim 14:1), "But you that did cleave" (Devarim 4:4). Therefore, "obey the voice of Hashem your Elohim" (Devarim 27:10), "because Hashem loved you" (Devarim 7:8). This is the meaning of, "Open to me, my sister, my love" (Shir Hashirim 5:2), SPOKEN AFFECTIONATELY.

3. It is written, "I rose up to open to my beloved" (Ibid. 4). Yisrael said, while we were ready to enter the land of Yisrael and accept the commandments of the Torah through Moses, it is written, "but my beloved had turned away, and was gone," as written, "So Moses the servant of Hashem died there" (Devarim 34:5). "I sought him, but I could not find him," as written, "And there arose not a prophet since in Yisrael like Moses" (Ibid. 10). "I called him, but he gave me no answer," since there was no generation like the generation of Moses that the Holy One, blessed be He, obeyed their voices and performed miracles and made laws for them, as He did through him.

4. Rabbi Yitzchak said, "I rose up to open to my beloved" refers to the Holy One, blessed be He, during the life of Moses, who refused all his days to be guided by an angel or messenger, as written, "If Your presence go not with me..." (Shemot 33:15). Blessed is the portion of Moses that the Holy One, blessed be He, approved of his desire. "but my beloved had turned away, and was gone," during the life of Joshua, as written, "No, but I am captain of the host of Hashem" (Yehoshua 5:14).

1. הָאֵינּוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי מִי, רַבִּי יְהוּדָה פִּתַּח, פִּתַּחְתִּי אֲנִי לְדוֹדֵי וְדוֹדֵי חָמֵק עָבַר וְגו', בְּקִשְׁתִּיהוּ וְלֹא מִצְאָתִיהוּ קִרְאָתוֹ וְלֹא עֲנָנִי. מִה כְּתִיב לְעִילָא. אֲנִי יִשְׁנָה וְלִבִּי עַר וְגו'. אֲנִי יִשְׁנָה, אָמְרָה כְּנִסְתַּת יִשְׂרָאֵל. אֲנִי יִשְׁנָה, מִפְּקוּדֵי אֹרֵייתָא, בְּזִמְנָא דְאִזְוִלְנָא בְּמִדְבָּרָא. וְלִבִּי עַר, לְאֶעְלָא לְאַרְעָא, לְמַעַבְדַּד לְהוּ נִימוּסִין דְּהָא כָּל פְּקוּדֵי אֹרֵייתָא בְּאַרְעָא מִשְׁתַּכְּחִין. קוּל דְּדוֹדֵי דּוֹפֵק, דְּא מִשָּׁה. דְּאוֹכַח לְהוּ לְיִשְׂרָאֵל בְּכִמְהָ וּיְכוּחִין, בְּכִמְהָ קִטְטִין. דְּכְתִיב, אֱלֹהֵי הַדְּבָרִים וְגו', מִמְרִים הֵייתִם וְגו'. וּבְחֹרֵב הִקְצַפְתֶּם וְגו'. הֵה"ד דּוֹפֵק.

2. ועב"ד דמשה אוכח להו לישראל, ברחימותא הוו כל מלווי, דכתיב כי עם קדוש אתה לויי אלהיך. ובך בחר יי אלהיך להיות לו לעם וגו' בנים אתם לויי אלהיכם ואתם הדבקים ביי. ועל דא ושמעת בקול יי אלהיך. כי מאהבת יי אתכם. הה"ד פתחי לי אחותי רעיתי.

3. מה כתיב. קמתי אני לפתוח לדודי, אמרו ישראל בעוד דהיונן זמינין למיעל לארעא, ולקבלא אינון פקודי אורייתא, על ידוי דמשה, מה כתיב. ודודי חמק עבר, דכתיב, וימת שם משה עבד יי. בקשתיהו ולא מצאתיהו, דכתיב ולא קם נביא עוד בישראל כמשה. קראתיו ולא ענני, דלא הוה דרא כדרא דמשה, דקודשא בריך הוא שמע לקליהון, ועבד להו נסין ונימוסין, כמה דעבד על ידוי.

4. ר' יצחק אמר, קמתי אני לפתוח לדודי, דא קודשא בריך הוא ביומוי דמשה, דכל יומוי לא בעא דמלאכא ושליחא לדברא עמיה, דכתיב אם אין פניך הולכים וגו'. זבאה חולקיה דמשה, דקודשא בריך הוא אסתכם לרעותיה. ודודי חמק עבר, ביומוי דיהושע, דכתיב, לא כי אני שר צבא יי.

5. Come and see, Moses used to hear the holy sound of the supernal King yet did not tremble, nor did he tremble before an angel, whom he did not wish TO ACCEPT. After he died, it is written, "And he said, No, but I am captain of the host of Hashem...And Joshua fell on his face to the earth." "I am now come" (Ibid.), during the days of Moses your master, yet I was not accepted. At that time, Yisrael recognized the value of Moses. At that time Yisrael sought the Holy One, blessed be He, but He was not as available as during Moses' lifetime. This is the meaning of, "I sought him, but I could not find him..."

5. ת"ח, משה הוה שמע קלא קדישא דמלכא עלאה, ולא אזדעזע, וכ"ש מלאכא, דלא בעא. בתר דשכיב מה כתיב. ויאמר לא כי אני שר צבא יי'. וכתיב ויפול יהושע אל פניו ארצה. עתה באתי, ביומוי דמשה רבך אתינא, ולא קבלני. ביה שעתא, ידעו ישראל שבחא דמשה. בההוא זמנא בעו ישראל לקודשא בריך הוא, ולא אזדמן להו הכי ביומוי דמשה, הה"ד בקשתיהו ולא מצאתיהו וגו'.

2. "Give ear, O heavens - hear heavens"

Rabbi Chiya tells us about the time that Isaiah said, "Hear, heavens, and give ear, earth"; when Isaiah was then challenged by a voice he answered that it was not he himself who was speaking. And yet when Moses spoke it was indeed his own voice. Rabbi Yosi's interpretation is that Moses was addressing the supernal heaven and earth while Isaiah was addressing the lower heavens and earth.

6. "Give ear, O heavens, and I will speak." Rabbi Chiya said, Moses' portion is blessed above that of any prophet in the world. Come and see, it is written, "Hear, heavens, and give ear, earth, for Hashem has spoken" (Yeshayah 1:2). "Hear, heavens": it is written in Isaiah, who was further away from the King, "Hear, heavens." As for Moses, who was nearer to the King, it is written, "Give ear, O heavens."

6. האזינו השמים ואדברה, רבי חייא אמר, זכאה חולקיה דמשה, יתיר מכל נביאי עלמא. ת"ח, כתיב שמעו שמים והאזינו ארץ כי יי' דבר. שמעו שמים, ישעיה דהוה יתיר רחיקא ממלכא, כתיב שמעו שמים. משה דהוה יתיר קריב למלכא, כתיב האזינו השמים.

7. We learned that when Isaiah said, "Hear, heavens, and give ear, earth," many prosecutors came to break his head. A voice resounded, saying, Who is that who wishes to shake worlds! Then he opened with the words, It is not I nor is it mine, but, "Hashem has spoken" and not I. Of Moses it is written, "Give ear, O (lit. 'the') heavens, and I will speak," I and no other. "I will speak" without fear, "and hear O (lit. 'the'), earth, the words of my mouth" and not anybody else's. Blessed is his portion. Rabbi Aba said, In the engraved letters of Rabbi Elazar HE SAID, in "Give (spelled with Vav) ear, the (Heb. Hei) heavens, and (Heb. Vav) I will speak; and hear, the (Heb. Hei) earth" the holy, supernal Name is alluded to, NAMELY YUD HEI VAV HEI.

7. תאנא, בההוא זמנא דאמר ישעיהו שמעו שמים והאזינו ארץ. כמה גרדיני טהירין אזדמנו לתברא רישיה, נפקא קלא ואמר, מאן הוה דין דבעי לארעשא עלמין, עד דפתח ואמר, לאו אנא, ולא דידי, אלא כי יי' דבר, ולא אנא. במשה מה כתיב. האזינו השמים ואדברה, אנא ולא אחרא. ואדברה בלא דחילו. ותשמע הארץ אמרי מי, ולא מאחרא. זכאה חולקיה. א"ר אבא, באתון גליפן דר' אלעזר, האזינו השמים ואדברה ותשמע הארץ, הכא אתרמיז שמא קדישא עלאה.

8. Rabbi Yosi said, Another difference between Moses and Isaiah is that Moses said, "Hear, the heavens" WITH THE DEFINITE ARTICLE, "the heavens," namely the supernal heavens, those known to be called the Name of the Holy One, blessed be He. "and hear, the earth" is the supernal earth, the one known to be the land of the living, NAMELY MALCHUT. In Isaiah it is written, "Hear, heavens," instead of "the heavens," because these are the lower heavens and earth. Nevertheless, they wanted to punish him until he said, "for Hashem has spoken" and not I. Moses spoke much more, as written, "Give ear, the heavens, and I will speak; and hear, the earth, the words of my mouth," WHO ARE ZEIR ANPIN AND MALCHUT. HE DID NOT FEAR, AND NONE WANTED TO PUNISH HIM.

8. ר' יוסי אמר, תו מה בין משה לישעיהו. משה אמר האזינו השמים, השמים, שמים עלאין, אינון דאשתמודען, דאקרון שמא דקודשא בריך הוא. ותשמע הארץ, ארץ עלאה, היא דאשתמודעא, ואיהי ארץ החיים. בישעיה כתיב, שמעו שמים ולא השמים. האזינו ארץ, ולא הארץ. ואינון שמים וארץ תתאין. ועם כל דא, בעו לאענשא ליה, עד דאמר כי יי' דבר, ולא אנא. ומשה אמר כולי האי, דכתיב האזינו השמים ואדברה ותשמע הארץ אמרי מי.

3. The apple tree and the lily

Rabbi Yitzchak says how blessed Yisrael is to be under the direct care of God rather than to have been assigned to one of His appointed ministers. He says that God is like an apple that has three colors and the Congregation of Yisrael, Malchut, is like a lily that has two colors. The three colors of the apple allude to Chesed, Gvurah and Tiferet, while the two colors of the lily allude to Judgment and Chesed. The patriarchs are also the three colors joined in the apple.

9. Rabbi Yitzchak opened with, "Like the apple tree..." (Shir Hashirim 2:3). Happy is the portion of Yisrael more than all the idolatrous nations, because all the other nations were handed to appointed ministers to control them. As for holy Yisrael, happy is their portion in this world and in the World to Come that the Holy One, blessed be He, gave them neither to an angel nor to another ruler, but took them for His own portion. This is the meaning of, "For Hashem's portion is His people" (Devarim 32:9), and, "For Hashem has chosen Jacob to Himself" (Tehilim 135:4). "Like the apple tree among the trees of the wood": just as the apple tree is different in color from all the other trees in the field, so is the Holy One, blessed be He, separated and marked above all higher and lower legions. Hence His name is Hashem Tzevaot, WHICH MEANS He is a sign (Heb. ot) throughout the celestial army (Heb. tzava).

10. Come and see, the Holy One, blessed be He is like an apple that has in it three colors, WHITE, RED AND GREEN THAT INDICATE CHESED, GVURAH AND TIFERET. The Congregation of Yisrael, WHO IS MALCHUT, is like a lily. What is a lily? Rabbi Aba said, It is a generic lily, a lily of six petals. The colors of such a lily are white and red, and it is all of two colors, red and white THAT INDICATE JUDGMENT AND CHESED. Such is the Congregation of Yisrael, WHO IS MALCHUT.

11. The Holy One, blessed be He, is like an apple tree; the Congregation of Yisrael is like a lily. For thus spoke the Congregation of Yisrael, "I roused you under the apple tree" (Shir Hashirim 8:5). HE ASKS, Where is this, under the apple tree, AND ANSWERS, These are the patriarchs we mentioned, CHESED, GVURAH AND TIFERET THAT ARE CALLED PATRIARCHS. Rabbi Yosi said, It is Jubilee, NAMELY BINAH CALLED APPLE TREE. Rabbi Aba said, Everything is correct, because the patriarchs we mentioned are the three colors joined in the apple.

12. Rabbi Yitzchak said, How did the Congregation of Yisrael become a part of the lily? By loving kisses with which MALCHUT cleaved to the supernal King ZEIR ANPIN. Then she took FROM HIS TWO LIPS two roses, as written, "his lips like lilies" (Shir Hashirim 5:13). This is why the Congregation of Yisrael said, "Let him kiss me with the kisses of his mouth" (Shir Hashirim 1:2), since then she is included in the lilies in his two lips THAT ARE CALLED LILIES.

4. Seven firmaments and seven planets

Rabbi Yehuda says that God is called heaven, and thus all the firmaments are also included in this name; when the firmaments are joined together they are called heaven and therefore they are also called the Name of God. Rabbi Yehuda goes on to list these seven firmaments. Rabbi Yitzchak recalls that Rabbi Shimon compared all the seventy Sfirot of the King to seven firmaments and seven planets, and that although the planets are called by physical names they actually conceal all the firmaments. We are told the names of the seven planets and given their relationship to the seven supernal Sfirot. Rabbi Yosi says that the rabbis find these matters easy to understand even though they are concealed by certain terms. Rabbi Shimon admonishes the other rabbis to forget about the Baraithas because they know the greater wisdom of the Kabbalah and have revealed what was never revealed to ancient sages.

9. רבי יצחק פתח, בתפוח בעצי היער וגו'. זכאה חולקהון דישראל מכל עמין עכו"ם, דהא כל שאר עמין אתיהבו לרברבן ממנן, בשלטנותא עלייהו. וישראל קדישין, זכאה חולקהון בעלמא דין ובעלמא דאתי, דלא יתב לון קודשא בריך הוא לא למלאכא, ולא לשליטא אחרא, אלא הוא אחיד לון לחולקיה, הה"ד כי חלק יי' עמו. וכתיב, כי יעקב בחר לו יה. בתפוח בעצי היער, מה תפוח מתפרשא בגוונוי, על כל שאר אילני חקלא, כך קודשא בריך הוא מתפרש ואתרשים על כל חילין עלאין ותתאין, בג"כ יי' צבאות שמו, אות הוא בכל חילא דלעילא.

10. ת"ח, קודשא בריך הוא בתפוח, דאית ביה תלת גוונין. כ"י בשושנה מאן שושנה. א"ר אבא, שושנה סתם, שושנה דאתכלילת בשית טרפין, שושנה דא גווניה חור וסומק. וכלא הוא תרין גוונין, סומק וחור, הכי כ"י.

11. קודשא בריך הוא בתפוח, כ"י בשושנה. דהכי אמרה כ"י, תחת התפוח עוררתין. תחת התפוח באן אתר היא. אלא אליו אבהתין דאמרן. ר' יוסי אמר, דא יובלא. ר' אבא אמר, כלא שפיר, אלא אליו אבהן דקאמרן, אליו אינון ג' גוונין, דמתחברן בתפוח.

12. ר' יצחק אמר, באן אתר אתכלילת כ"י בשושנה. באינון נשיקין דרחימותא, דאתדבקת במלאכא עלאה, נטלה תרי שושנים, כד"א שפתותיו שושנים. ובג"כ אמרה כ"י, ישקני מנשיקות פיהו. בגין דאתכלילת בשושנים, בתרי שפון דיליה.

13. Rabbi Yehuda said, The Holy One, blessed be He, WHO IS ZEIR ANPIN, is called heaven, and since He is called heaven, all the firmaments that are included in this name, when they are joined together are called heaven and called the Name of the Holy One, blessed be He. What are these firmaments COMPREHENDED IN HEAVEN? AND HE ANSWERS, There are seven as we learned: Vilon (Eng. 'curtain'), Raki'a (Eng. 'firmament'), Shechakim (Eng. 'skies'), Zvul (Eng. 'dwelling'), Ma'on (Eng. 'temple'), Machon (Eng. 'sanctuary'), and Aravot (Eng. 'heaven'). In the Agadah of Rav Hamnuna Saba we learned it thus IN THESE WORDS. Rabbi Yitzchak said, The B'raitot of Rav Hamnuna Saba are thus, SPEAKING ABOUT LOWER THINGS BUT ALLUDING TO LOFTY ONES, THAT IS, JUST LIKE HERE THE SEVEN FIRMAMENTS ARE DISCUSSED THAT REFER TO ZEIR ANPIN THAT HAS SEVEN SFIROT. There are many B'RAITOT THAT SPEAK in all these manners.

14. As we learned, Rabbi Shimon said, We learned in all these B'raitot that all these seventy Sfirot of the King are compared to seven firmaments and seven planets that run to and fro, and they are called by PHYSICAL names. But though they conceal all the firmaments, THAT IS, THEY ARE CALLED BY NAMES THAT ALLUDE TO THEIR INNER, SECRET ASPECT, as for the seven planets, Shabtai (Saturn), Tzedek (Jupiter), Ma'adim (Mars), Chamah (Sun), Nogah (Venus), Cochav (Mercury), Levanah (Moon) they relate these SEVEN SUPERNAL SFIROT to those NAMES OF THE PLANETS, WISHING to conceal matters, NAMELY, regarding those OF WHOM it is written, "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save you" (Yeshayah 47:13). They conceal matters UNDER THESE NAMES, even though they are not the ways of the Torah BUT ASTROLOGICAL LANGUAGE. But we follow the ways of the Torah, NAMELY, ALLUDE TO EVERYTHING AND CONCEAL IT WITH WORDS OF TORAH, as written, "and he called their names after the names by which his father had called them" (Bereshheet 26:18), namely, we follow the words of the Holy One, blessed be He, NAMELY THE LANGUAGE OF THE TORAH, and walk with Him, as written, "and walk in His ways" (Devarim 28:9).

15. Rabbi Yosi said, These words, NAMELY, OUTER NAMES MENTIONED ABOVE, are easy to the friends, and the words are understood, though they are concealed BY FOREIGN TERMS. He said to him, And so have we learned like Rabbi Yehuda said that Rabbi Chiya said before us. And so have we learned from these B'raitot, that during Solomon's days the moon stood full, THAT IS, MALCHUT WAS FULL AND FACE TO FACE WITH ZEIR ANPIN, WHICH IS WHY WISDOM WAS SO PREVALENT THEN. Many people understood the words of these B'raitot.

16. Rabbi Shimon said, I have raised my hands in prayer to the holy supernal One that these subjects, THE WISDOM OF KABBALAH, were uncovered by me in that world the way they were covered in my heart. And we do not USE these ways of the B'raitot but apply the ways of the Torah TO INTERPRET THIS DISCIPLINE.

13. ר' יהודה אמר, קודשא בריך הוא שמים אקרי. ובגין דאקרי שמים, כל אינון רקיעין דאתכלילין בשמא דא, כד מתחברין כחדא, אקרו שמים, ואקרו שמא דקודשא בריך הוא. מאן אינון רקיעין. שבעה אינון. כמה דתנינן, וילון, רקיע, שחקים, זבול, מעון, מכון, ערבות. ובאגדתא דבי רב המנונא סבא, הכי תנינן. ר' יצחק אמר, הני ברייתא דבי רב המנונא סבא הכי, וסגיאיין אינון בכל הני גוויני.

14. כמה דתנינן, אר"ש, תנינן באינון ברייתא, דלגבי דכל הני שבעין בתרין דמלכא. לקבליהון שוויין ד' רקיעין, וז' ככביא דרהטין ואזלין, וקרי לון שמהן בשמהן. ואע"ג דשוויין בלהו כסאי דרקיעין, דשבעה ככביא, שבתאי, צדק, מאדים, חמה, נוגה, כוכב, לבנה. ושויין אליון לקביל אליון, בכסויא דמליון. לגבי אינון דכתוב, יעמדו נא וישיעונו הוכרי שמים החוזים בככבים. בלהו מליון מתכסיון, ואע"ג דלאו אורחי דאורייתא. ואנן בתר אורחין דאורייתא קא אזלינן, כמה דכתוב ויקרא להן שמות בשמות אשר קרא להן אביו, כמה דמליל קודשא בריך הוא, אזלינן, ובהדיה אזלינן, כמה דכתוב והלכת בדרךיו.

15. אמר רבי יוסי, פשיטין מליון אליון לגבי חבריאי, ואשתמודען מלי בהו, ואע"ג דאתכסיון. אל והכי תנן, כמה דא"ר יהודה א"ר חייא לקמן. והכי אוליפנא מאינון ברייתא, דתנא ביומוי דשלמה מלכא, קיימא סיהרא באשלמותא, ובאתרין סגיאיין אשתמודען מלי דאינון ברייתא.

16. אר"ש, ארימית ידי בצלו לקדישא עלאה, דמליון אליון אתגליאו על ידי, בההוא עלמא, כמה דאתכסיון בלבאי. ולית אנן באינון ארחין דאינון ברייתא, אורחי דאורייתא נקטינן.

17. We learned that Rabbi Yehuda said, Who is great in wisdom like King David and his son King Solomon in ATTAINING that Sfirah known by these B'raitot, THAT IS THE SFIRAH OF MALCHUT. King David called the moon, WHICH IS MALCHUT, righteousness because it is his, HE BEING A CHARIOT TO MALCHUT, as written, "Open to me the gates of righteousness. I will go in to them, and I will praise Yah" (Tehilim 118:19). King Solomon also CALLED IT RIGHTEOUSNESS, and it is called righteousness. The sun that is called in the B'raitot a covenant, NAMELY YESOD, is called justice. And both are the Throne of Glory of the King, ZEIR ANPIN, as written, "Righteousness and justice are the foundation of Your throne" (Tehilim 89:15), because the Righteous and Righteousness, YESOD AND MALCHUT, are also in the same grade, WHICH IS WHY THEY ARE MENTIONED TOGETHER IN THE WORDS, "RIGHTEOUSNESS AND JUSTICE ARE THE FOUNDATION OF YOUR THRONE." We learned that the seven Sfirot, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT, are nine, THAT IS, TOGETHER WITH CHOCHMAH AND BINAH. And even in these B'raitot, seven firmaments are nine.

18. Rabbi Shimon said, How long will the friends read these things, NAMELY THE B'RAITOT! We follow the Holy One, blessed be He, and we know the subjects OF THE WISDOM OF KABBALAH. We have revealed what was not revealed to ancient sages. From now on, leave all these things and all the B'raitot to those who did not go in and out, NAMELY THOSE WHO ENTERED THE WISDOM BUT DID NOT LEAVE IT BECAUSE THEY DID NOT UNDERSTAND IT. Let their children come and inquire about this wisdom, and when they will, the friends will say TO THEM, Woe to the generation from which Rabbi Shimon bar Yochai has departed. Yet come and see, from now on there shall be no generation like this one, and Torah will not be disclosed by the friends.

5. Moses revealed on the day he passed away

Rabbi Shimon says that the last generation that left Egypt knew everything, because Moses revealed it all to them during the forty years that they wandered in the wilderness. Rabbi Yitzchak had taught that even Moses only revealed secrets on the last day before he died, once he was given permission to reveal them. The poem that Moses delivered to the people was drawn from the Holy Spirit downwards, and he called on the name of God when he spoke.

19. Come and see, the last generation that left Egypt knew everything because Moses revealed it to them all the forty years they were in the wilderness, as I said. We learned that Rabbi Yitzchak said, Even Moses revealed it only on the day he departed from the world, as written, "I am a hundred and twenty years old this day" (Devarim 31:2), on the very day HE PASSED AWAY. Hence he did not speak until he was given permission as written, "Now therefore write this poem for yourselves" (Ibid. 19). When he did reveal, he did not say 'Give ear, Yisrael', but, "Give ear, O heavens" (Devarim 32:1).

20. Rabbi Yosi said, It is written, "this poem," THAT IS, "NOW THEREFORE WRITE THIS POEM FOR YOURSELVES." Could it be called a poem? IT SHOULD HAVE SAID 'THIS TORAH'. Rabbi Yitzchak said, It is surely a poem. As a poem is drawn through the Holy Spirit from above downwards, SO these words also were drawn through the Holy Spirit from above downwards. This is why Moses spoke of a poem.

17. תָּאנָא א"ר יְהוּדָה, מֵאֵן לָךְ רַב בְּחֻכְמָתָא כְּדוּד מְלָכָא, וְשִׁלְמָה מְלָכָא בְרִיָּה, בְּהָאֵי בְתָרָא דְאַשְׁתְּמוּדַע בְּבְרִיּוּתֵי אַלְיָן. וְסִיְהָרָא קְרִיּוּה דוּר מְלָכָא צְדָק, דְּהָא דִּילִיָּהּ הוּא, דְּכִתְיִב פְּתַחוּ לִי שַׁעְרֵי צְדָק אָבָא בִּם אוֹרְהָ יְהוָה. שְׁלֹמָה מְלָכָא הָכִי נִמְי, וְאִיהוּ אֲתִקְרִי צְדָק, וְשִׁמְשָׁא דְאַתְקְרִי בְּבְרִיּוּתֵי בְרִית, אִיהוּ אֲקְרִי מִשְׁפָּט. וְאִינוּן כְּרִסֵּי יִקְרָא דְמְלָכָא, דְּכִתְיִב צְדָק וּמִשְׁפָּט מִכּוֹן כְּסָאָךְ. צְדִיק וְצְדָק הָכִי נִמְי בְּחַד דְרָגָא הוּוּ. תָּאנָא, ז' בְּתַרְיִן אוֹקְמוּהָ, תְּשַׁעָּה אֲקָרוּן. וְאִמְלוּ בְּאִינוּן בְּרִיּוּתֵי, שְׁבַעָּה רְקִיעֵין אִינוּן תְּשַׁעָּה הוּוּ.

18. אר"ש, עַד אִימְתִּי יִקְרוּן חֲבֵרִיָּא בְּהֵי מְלִין. הָא אֲנִן בְּתַר קוּדְשָׁא בְרִיךְ הוּא אֲזִלִּינָן, וְאֲנִן יִדְעֵי מְלִין, וְהָא אֲתַגְלִי עַל יְדֵן מְלָה דָא, מַה דְלָא אֲתַגְלִי לְקַדְמָאֵי. מִכָּאֵן וְלַהֲלָאָה, כָּל אִינוּן מְלִין, וְכָל אִינוּן בְּרִיּוּתֵי, סְלִיקוּ לְהוּ לְאִינוּן דְלָא עָלוּ וְנִמְקוּ, וּבְנִיהוּן אֲתִיּוּן לְשַׁאֲלָא. וְכַד יִשְׁאֲלוּן, יִימְרוּן חֲבֵרִיָּא, וְוִי לְדָרָא דר"ש בֶּן יוֹחָאֵי אֲסַתְּלִיק מִנִּיהָ. אָבַל ת"ח מִכָּאֵן וְלַהֲלָאָה, לֹא יְהִי דָרָא כְּדָרָא דָא, וְלֹא אוֹרִיּוּתָא אֲתַגְלִי עַל חֲבֵרִיָּא.

19. ת"ח, דְרָא בְתָרָאָה דְנִמְקוּ מִמְצָרִים, יִדְעוּ כָּלָא, דְּהָא מֹשֶׁה גָּלִי לֹוּן כָּל אִינוּן מ' שָׁנִין דְּהוּוּ בְּמַדְבְּרָא, כְּמָה דְאִמְינָא. תָּאנָא א"ר יִצְחָק, וְאִף מֹשֶׁה לֹא גָּלִי דָא, אֲלֵא בְּהוּא יוֹמָא דְהוּוּ סְלִיק מִן עֲלְמָא, דְּכִתְיִב בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אֲנִכִּי הַיּוֹם, בְּהוּא יוֹמָא מִמֶּשׁ, וְעַכ"ד לֹא אָמַר, עַד דִּיהִבּוּ לִיָּה רְשׁוּתָא. דְּכִתְיִב, וְעַתָּה כְּתַבוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת. וְכַד גָּלִי, לֹא אָמַר הָאִינוּן יִשְׂרָאֵל, אֲלֵא הָאִינוּן הַשָּׁמַיִם.

20. א"ר יוֹסִי, כְּתִיב אֶת הַשִּׁירָה, וְכִי שִׁירָה אֲקְרִי. א"ר יִצְחָק שִׁירָה וְדָאֵי, מַה שִׁירָה אֲתַמְשְׁכָא בְרוּחַ הַקֹּדֶשׁ מֵעִילָא לְתַתָּא, אוּף הָכִי מְלִין אַלְיָן אֲתַמְשְׁכָן בְרוּחַ הַקֹּדֶשׁ מֵעִילָא לְתַתָּא, וּבג"כ אָמַר מֹשֶׁה שִׁירָה.

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21. Come and see all that Moses has spoken and called to the high ones before he uttered a word, as written, "Give ear, O heavens." "My doctrine shall drop as the rain..." (Ibid. 2). Why all that? Because "I will call on the name of Hashem" (Ibid. 3). Before he said that, he caused all the worlds to tremble.

22. We learned that when Moses said, "Give ear, O heavens, and I will speak," the worlds shook. A voice resounded saying, Moses, Moses, why are you shaking the whole world. You are human, shall the world shake because of you? He opened and said, "I will call on the name of Hashem." At that moment they became silent and listened to his words.

The holy Idra Zuta (the smaller assembly)

6. The day when Rabbi Shimon wanted to depart from the world

This section begins to tell about the events surrounding Rabbi Shimon's voluntary departure from the world. Many of the friends are with him, although they come and go as Rabbi Shimon requests them to. A fire encircles the whole house as he prepares to reveal things that he has never before had permission to reveal, and Rabbi Aba is charged with writing down his revelations. Rabbi Shimon begins by saying that the living are the righteous, and anyone who is wicked is considered to be dead. He says that God delights in the honor of the righteous even more than His own honor. Next Rabbi Shimon tells the other rabbis that he can see two rabbis who died some time earlier together with seventy righteous people all shining with the radiance of the most hidden Atika Kadisha; at this statement the other rabbis tremble. Rabbi Shimon says that during his whole life he was attached to God, and now at the end God and all His holy followers have come joyfully to listen to hidden secrets and to the praise of Atika Kadisha.

23. We learned that on the day Rabbi Shimon wanted to depart from the world and was putting his affairs in order, the friends gathered in the house of Rabbi Shimon. Before him were Rabbi Elazar his son and Rabbi Aba and other friends, and the house was full. Rabbi Shimon lifted up his eyes and saw that the house became full. Rabbi Shimon wept and said, Another time when I was ill Rabbi Pinchas ben Yair was before me, and they waited for me until I inquired about my place IN THE GARDEN OF EDEN. When I returned, a fire circled me, which never stopped. No one entered MY HOUSE except by permission. Now I see THE FIRE stopped, and behold the house is full.

24. While they were sitting, Rabbi Shimon opened his eyes and saw what he saw, and fire encircled the house. Everybody left, and only Rabbi Elazar his son and Rabbi Aba remained, while the rest of the friends stayed outside. Rabbi Shimon said to Rabbi Elazar his son, Go out and see if Rabbi Yitzchak is here, because I was a guarantor for him. Tell him to settle his affairs and sit by me. Happy is his portion.

21. ת"ח, כולו האי אמר משה, וקרא לעלאין, עד לא יימא מלה, דכתיב האזינו השמים. יערוף כמטר וגו'. וכל כך למה. משום כי שם יי' אקרא. עד דיימא מלה, ארעיש בלהו עלמין.

22. תאנא בההיא שעתא דאמר משה האזינו השמים ואדרבה, אתרגישו עלמין. נפק קלא ואמר, משה משה, אמאי את מרעיש עלמא כלא. את בריה דבר נש, ובגינך אתרגיש עלמא. פתח ואמר כי שם יי' אקרא. בההיא שעתא אשתתקו, ואציתו מלוי.

האדרא זוטא קדישא

23. תאנא בההוא יומא דר"ש בעא לאסתלקא מן עלמא, והוה מסדר מלוי, אתכנשו חבריאי לבי ר"ש, והוה קמיה ר' אלעזר בריה, ור' אבא, ושאר חבריאי, והוה מליא ביתא. זקיף עינוי ר"ש, וחמא דאתמלי ביתא. בכה ר"ש ואמר, בזמנא אחרא כד הוינא בבי מרעי, הוה רבי פנחס בן יאיר קמאי, ועד דברירנא דוכתאי אוריכו לי עד השתא. וכד תבנא, אסחר אשא מקמאי, ומעלמין לא אתפסק, ולא הוה עאל בר נש, אלא ברשותא. והשתא חמינא דאתפסק, והא אתמלי ביתא.

24. עד דהוו יתבי, פתח עינוי ר"ש, וחמא מה דחמא, ואסחר אשא בביתא, נפקו כולהו, ואשתארו רבי אלעזר בריה, ורבי אבא. ושאר חבריאי יתבו אפראי. אר"ש לרבי אלעזר בריה, פוק חזי, אי הכא רבי יצחק, דאנא מערבנא ליה, אימא ליה דיסדר מלוי, ויתבי לגבאי, זכאה חולקיה.

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25. Rabbi Shimon rose and sat down, laughed and rejoiced. He said, Where are the friends? Rabbi Elazar rose and let them in, and they sat before him. Rabbi Shimon raised his hands, recited a prayer and was glad. He said, Let the friends that were present at the assembly, NAMELY THE IDRA RABA, come here. They all left, and Rabbi Elazar his son, Rabbi Aba, Rabbi Yehuda, Rabbi Yosi and Rabbi Chiya stayed. In the meanwhile Rabbi Yitzchak entered. Rabbi Shimon said to him, How deserved is your portion. How much joy should be added to you on this day. Rabbi Aba sat behind him and Rabbi Elazar before him.

26. Rabbi Shimon said, Now it is time of goodwill, and I want to come without shame into the World to Come. Here are holy matters that I have not revealed until now. I wish to reveal them before the Shechinah so it shall not be said that I have gone from this world in want - until now they have been hidden in my heart, so I can enter through them into the World to Come.

27. This is how I am going to arrange you: Rabbi Aba shall write, Rabbi Elazar my son shall recite orally, and the other friends shall mutter speak in their heart. Rabbi Aba rose from behind his back. Rabbi Elazar was sitting in front of him. RABBI SHIMON said to him, Rise my son, for another shall sit in this place. Rabbi Elazar rose.

28. Rabbi Shimon wrapped himself IN HIS GARMENT, and sat down. He started by saying, "The dead cannot praise Yah, nor can any who go down into silence (Heb. dumah)" (Tehilim 115:17). Surely "The dead cannot praise Yah," those who are considered dead, because the Holy One, blessed be He, is called living and dwells among those who are called living, NAMELY THE RIGHTEOUS, and not with those that are considered dead, NAMELY THE WICKED. The end of the verse PROVES IT, as written, "nor can any who go down into Dumah," namely all those who go down to THE ANGEL Dumah, and remain in Gehenom. But it is not so with those who are called living, THE RIGHTEOUS, that the Holy One, blessed be He, delights to honor.

29. Rabbi Shimon said, How different is this time from the Idra RABA IN THE PORTION OF NASO, since in the Idra the Holy One, blessed be He, came with His Chariots. Now the Holy One, blessed be He, is here, coming with the righteous that are in the Garden of Eden, which has not happened at the Idra. And the Holy One, blessed be He, delights in the honor of the righteous more than His own honor, as written about Jeroboam that he used to make offerings and worship idols, yet the Holy One, blessed be He, waited for him AND DID NOT PUNISH HIM. But once he stretched his hands against Ido the prophet, his hand dried up, as written, "And his hand...dried up" (I Melachim 13:4). It is not mentioned because he worshipped idols, but because he put out his hand against Ido the prophet. Now the Holy One, blessed be He, delights in our honor as all THE RIGHTEOUS IN THE GARDEN OF EDEN came with Him.

25. קם ר"ש, ויחיב, וחייוך, וחדוי. אמר, אן אינון חבריאי. קם רבי אלעזר, ואעיל לון. יתבו קמיה. זקיף ידוי ר"ש, ומצלי צלותא, והוי חדי, ואמר, אינון חבריאי דאשתכחו בבי אדרא, יזדמנון הכא. נפקו בלהו, ואשתארו רבי אלעזר בריה, ורבי אבא, ורבי יהודה, ורבי יוסי, ורבי חייא. אדהכי, עאל רבי יצחק, א"ל ר"ש, כמה יאות חולקך, כמה חידו בעי לאתוספא לך בהאי יומא, יתיב רבי אבא בתר בתפוי, ורבי אלעזר קמיה.

26. אר"ש, הא השתא שענתא דרעותא הוא, ואנא בעינא למיעל בלא כסופא לעלמא דאתי. והא מלין קדישין דלא גליאן עד השתא, בעינא לגלאה קמי שכונתא, דלא יימרון דהא בגריעותא אסתלקנא מעלמא. ועד כען טמירן הוו בלבאי, למיעל בהו לעלמא דאתי.

27. וכך אסדרנא לכו, רבי אבא יכתוב, ורבי אלעזר ברי ילעי, ושאר חבריאי ירחשון בלבייהו. קם רבי אבא מבתר בתפוי. ויחיב רבי אלעזר בריה קמיה, א"ל קום ברי, דהא אחרא יתיב בההוא אתר, קם רבי אלעזר.

28. אתעטף ר"ש, ויחיב. פתח ואמר, לא המתים יהללו יה ולא כל יורדי דומה. לא המתים יהללו יה, הכי הוא ודאי, אינון דאקרון מתים, דהא קודשא בריך הוא חי אקרי, והוא שארי בין אינון דאקרון חיים, ולא עם אינון דאקרון מתים. וסופיה דקרא כתיב, ולא כל יורדי דומה, וכל אינון דנחתין לדומה, בגיהנם ישתארו. שאני אינון דאקרון חיים, דהא קודשא בריך הוא בעי ביקריהון.

29. אר"ש, כמה שניא שענתא דא מאדרא. דבאדרא אזדמן קודשא בריך הוא ורתיכו. והשתא, הא קודשא בריך הוא הכא, ואתי עם אינון צדיקיא דבגנתא דערן, מה דלא אערעו באדרא. וקודשא בריך הוא בעי ביקריהון דצדיקיא יתיר מיקרא דיליה, כמה דכתיב בירבעם, דהוה מקטר ומפלח לע"ז, וקודשא בריך הוא אוריך ליה. וכיון דאושית ידיה לקבלי דעדו נביאה, אתייבש ידיה, דכתיב ותיבש ידו וגו'. ועל דפלח לע"ז לא כתיב, אלא על דאושית ידיה לעדו נביאה. והשתא קודשא בריך הוא בעי ביקרא דילן, וכלהו אתאן עמיה.

30. RABBI SHIMON said, Here is Rav Hamnuna Saba, and around him seventy righteous people engraved with crowns, and shining each from the splendor of the radiance of the most concealed Atika Kadisha. He comes gladly to listen to the things I am saying. As he was sitting he said, since Rabbi Pinchas ben Yair here, prepare his seat. The friends that were there trembled, rose and sat at the corners of the house, and Rabbi Elazar and Rabbi Aba remained before Rabbi Shimon. Rabbi Shimon said, In the Idra RABA the state was that all the friends were talking and I among them. Now I shall alone speak and everyone will listen to my words, higher and lower beings. Happy is my portion on this day.

30. אָמַר, הָא רַב הַמְנוּנָא סָבָא הֵכָא, וְסַחְרָנִיָּה ע' צְדִיקֵי גְלִיפִן בְּעֵיטְרִין, מְנַהֲרִין כָּל חַד וְחַד מִזִּיהֲרָא דְזִיּוּא דְעֵתִיקָא קְדִישָׁא, סְתִימָא דְכָל סְתִימִין. וְהוּא אֲתִי לְמִשְׁמַע בְּחַדּוֹתָא, אֲלִין מְלִין דְאַנָּא אִימָא. עַד דְהוּא יָתִיב, אָמַר, הָא רַבִּי פְּנַחֵס בֶּן יֵאִיר הֵכָא, אֲתִקִּינוּ דּוּכְתִינָה, אֲזַדְעִזְעוּ חֲבֵרִינָא דְהוּוּ תַמְן, וְקִמוּ וַיִּתְּבוּ בְּשִׁפּוּלֵי בֵיתָא. וְרַבִּי אֲלֵעָזָר וְרַבִּי אָבָא, אֲשִׁתְּאַרוּ קַמִּיהּ דְר"ש. אַר"ש, בְּאַדְרָא אֲשִׁתְּכַחְנָא דְכָל חֲבֵרִינָא הוּוּ אֲמַרִי, וְאַנָּא עֲמַהוּן. הִשְׁתָּא אִימָא אָנָּא בְּלַחֲדָא, וְכִלְהוּ צִיִּיתִין לְמַלּוּלֵי עֲלָאִין וְתַתָּאִין. זְכָאָה חוּלְקֵי יוֹמָא דִּין.

31. He opened with, "I am my beloved's, and his desire is towards me" (Shir Hashirim 7:11). All the days I was connected to this world, I was attached with one connection with the Holy One, blessed be He, and hence now, "His desire is towards me." For He and all His holy camp have come with joy to listen to hidden words and the praise of the most hidden Atika Kadisha, which is separated and divided, yet is not divided, since everything cleaves to Him and He cleaves to everything; He is everything.

31. פֶּתַח ר"ש וְאָמַר, אֲנִי לְדוּדֵי וְעָלֵי תְשׁוּקָתוֹ. כָּל יוֹמִין דְאַתְקִטְרָנָא בְּהָאֵי עֲלֵמָא, בְּחַד קְטִירָא אֲתִקְטְרָנָא בִּיהּ בְּקוּדְשָׁא בְרִיךְ הוּא, וּבג"כ הִשְׁתָּא וְעָלֵי תְשׁוּקָתוֹ. דְהוּא וְכָל סִיעֵתָא קְדִישָׁא דִּילִיָּהּ, אֲתוּ לְמִשְׁמַע בְּחַדּוּהּ, מְלִין סְתִימִין, וְשִׁבְחָא דְעֵתִיקָא קְדִישָׁא, סְתִימָא דְכָל סְתִימִין, פְּרִישׁ וְאַתְפְּרֵשׁ מִכְּלָא, וְלֹא פְרִישׁ, דְהָא כְּלָא בִּיהּ מִתְדַבֵּק, וְהוּא מִתְדַבֵּק בְּכְלָא הוּא כְּלָא.

7. Nine lights that glow with the establishments of Atika

Rabbi Shimon talks about the most ancient among the ancient, Atika, saying that when it was established it produced nine lights or Sfirot. He tells us about the nature of Atika Kadisha and how it can be known by the lights that emanate from it.

32. The most ancient among the ancient, Atika, WHICH IS CALLED THE UNKNOWN HEAD, which is most concealed, was established yet not established. It was established in order to maintain everything, BUT FROM ITS OWN ASPECT it was not established, BECAUSE ITS OWN ESTABLISHMENTS REVEAL NOTHING OF ITS OWN NATURE, and it cannot be found, THAT IS, IT IS INCOMPREHENSIBLE.

32. עֵתִיקָא דְכָל עֵתִיקִין, סְתִימָא דְכָל סְתִימִין, אֲתַתְקֵן וְלֹא אֲתַתְקֵן. אֲתַתְקֵן, בְּגִין לְקִימָא כְּלָא. וְלֹא אֲתַתְקֵן, בְּגִין דְלֹא שְׂכִיחַ.

33. When it was established it produced nine lights, WHICH ARE THE NINE SFIROT KETER, CHOCHMAH, BINAH, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD OF ARICH ANPIN, THE GARMENTS OF WHICH ARE ABA AND IMA, MALE AND FEMALE, that glow from it, FROM THE UNKNOWN HEAD from its establishments. These NINE lights shine from it WITH CHASSADIM, glow from it WITH GVUROT, and spread in every direction BOTH TO CHOCHMAH AND TO CHASSADIM like a candle from which lights stream in every direction. When one approaches to observe the spreading lights, only the candle alone can be observed. THAT IS, THE CANDLE AND THE LIGHTS STREAMING FROM THE CANDLE ARE NOT TWO THINGS, SINCE THE LIGHT SPREADING FROM IT HAS NO SELF-EXISTENCE OR POWER, BECAUSE ALL ITS EXISTENCE LIES WITHIN THAT CANDLE. IF YOU TAKE THE CANDLE TO A DIFFERENT PLACE, THE LIGHTS SHALL SPREAD IN A DIFFERENT PLACE AND NOTHING WILL REMAIN OF THEM IN THE FORMER PLACE. Such is Atika Kadisha. It is a lofty, most hidden candle, incomprehensible save for the lights spreading FROM IT, SOME OF WHICH ARE revealed and SOME OF WHICH ARE hidden. They are called the Holy Name. BUT THE LIGHTS

33. כִּד אֲתַתְקֵן, אֲפִיק ט' נְהוּרִין, דְלֵהֲטִין מְנִיָּה, מִתְקַנּוּ. וְאִינוּן נְהוּרִין מְנִיָּה, מִתְנַהֲרִין וּמִתְלַהֲטִין, וְאֲזִלִּין וּמִתְפַּשְׁטִין לְכָל עֵיבַר. כְּבוּצִינָא דְאַתְפַּשְׁטִין מְנִיָּה נְהוּרִין לְכָל עֵיבַר. וְאִינוּן נְהוּרִין דְמִתְפַּשְׁטִין, כִּד יִקְרְבוּן לְמַנְדַּע לֹזֶן, לֹא שְׂכִיחַ אֶלָּא בּוּצִינָא בְּלַחֲדוּי. כִּן הוּא עֵתִיקָא קְדִישָׁא, הוּא בּוּצִינָא עֲלָאָה, סְתִימָא דְכָל סְתִימִין. וְלֹא שְׂכִיחַ בַּר אִינוּן נְהוּרִין דְמִתְפַּשְׁטִין, דְמִתְגַּלְיִין, וְטְמִירָן. וְאִינוּן אֲקִרוּן שְׂמָא קְדִישָׁא. וּבג"כ כְּלָא חַד.

SPREADING FROM ATIKA KADISHA HAVE NO SELF-EXISTENCE, HEAVEN FORBID, ALL THEIR EXISTENCE IS WITHIN ATIKA KADISHA, THOUGH THEY ARE COMPREHENSIBLE AND ATIKA KADISHA IS NOT, LIKE LIGHTS STREAMING FROM THE CANDLE. For that reason it is all one.

34. The friends have said in ancient books THAT THE CHANGES SPREADING FROM IT are created grades, THAT IS, THEY COME INTO BEING THROUGH THE ESTABLISHMENTS CREATED, and that Atika Kadisha is revealed through each of them, since they are the constructions of Atika Kadisha. THAT IS, THEY ARE TYPES OF COVERS OVER THE ILLUMINATION OF BLESSED THE ENDLESS LIGHT AND THROUGH THESE COVERS THE LOWER BEINGS ARE ABLE TO COMPREHEND IT. ITS CREATION IS IN RELATION TO PEOPLE, BUT IN THE LIGHT ITSELF THERE IS NO CHANGE, HEAVEN FORBID. THIS IS LIKE A MAN WHO PUTS ON CLOTHES TO APPEAR BEFORE HIS NEIGHBORS. THAT MAN IS NOT AFFECTED AT ALL BY THESE COVERS, THOUGH OTHERS ARE. This is not the time for these matters, because I have already spoken of them in the holy Idra. BUT NOW I realize what I have not known that well, which until now was hidden in my heart. Now I alone testify before the Holy King and BEFORE all the truly righteous who came to hear these matters.

34. וְזֶה דְאִמְרֵי חֲבֵרְנָא בְּסַפְרֵי קְדָמָי, דְאִינוּן דְרַגְיִן דְאַתְבְּרִיא, וְעֵתִיקָא קְדִישָׁא אֲתַגְלִי בְהוּ, בְכֹל חַד וְחַד. מְשׁוּם דְאִינוּן תְּקוּנֵין דְעֵתִיקָא קְדִישָׁא. לְאוּ הִשְׁתָּא עֵידְנָא לְהַנִּי מְלִין דְהָא אֲמִינָא לֹון בְּאַדְרָא קְדִישָׁא. וְחֲמִינָא מַה דְלָא יִדְעָנָא הֵכִי, וְעַד הִשְׁתָּא אֲסֵתִים בְּלִבָּאֵי מְלָה. וְהִשְׁתָּא אֲנָא בְּלַחֲוֹדָאי אֲסֵהִידְנָא קְמֵי מְלַכָּא קְדִישָׁא, וְכֹל הַנִּי זְכָאֵי קְשׁוּט דְאִתְּוּ לְמִשְׁמַע מְלִין אֵלִין.

8. The skull of Atika

Here Rabbi Shimon talks about the skull of the head of Arich Anpin, and the flow that spreads and shines from it. We hear about the dew of plenty that drips every day to Zeir Anpin and with which the dead will be resurrected in the time to come. Within that head the supernal wisdom is hidden that is called the supernal brain; it can be comprehended only by itself.

35. The skull, NAMELY KETER, of the white head, NAMELY THE HEAD OF ARICH ANPIN, WHICH IS WHOLLY WHITE, THE SECRET OF THE REIGN OF CHESED, has neither beginning nor ending FOR REVEALING CHOCHMAH, THE SECRET OF SUPERNAL CHOCHMAH AND LOWER CHOCHMAH. FOR THE FLOW OF CHOCHMAH AND THE FLOW OF CHASSADIM ARE JOINED IN IT INTO ONE LIGHT OF CHASSADIM. Its joint flow spreads and shines FROM IT, and from it the righteous receive 400 desirable worlds for the World to Come. From the joint flow, which is the white head, dew drips, NAMELY PLENTY, daily to Zeir Anpin, which is a place called heaven. With it, THAT DEW, the dead shall be resurrected in the future to come, as written, "therefore Elohim give you of the dew of heaven" (Bereshheet 27:28), NAMELY THE DEW OF ZEIR ANPIN THAT IS CALLED HEAVEN, and His head is filled. From Zeir Anpin it flows to the field of apple trees, WHICH IS MALCHUT, and the whole field of apple trees radiates with this dew.

35. גּוּלְגֻלְתָּא דְרִישָׁא חוּרָא, לְאוּ בֵיה שִׁירוּתָא וְסִיוְמָא. קוּלְטְרָא דְקֻטְפוּי, אֲתַפְּשֵׁט וְאַתְנַהִיר, וּמְנִיָּה יִרְתוּן צְדִיקֵינָא ד' מָאָה עֲלְמִין דְכְּסוּפִין לְעֲלָמָא דְאִתֵּי. מֵהֵאֵי קוּלְטְרָא דְקֻטְפָּא, דְהִיא גּוּלְגֻלְתָּא חוּרָא, נְטִיף טְלָא כָּל יוּמָא, לְהֵהוּא זְעִיר אֲנַפִּין, לְאַתְרֵי דְאַתְקְרִי שָׁמַיִם, וּבֵיה זְמִינִין מִיִּתְיָא לְאַחֲוִיא לְזִמְנָא דְאִתֵּי. דְכֻתִּיב וַיִּתֵּן לָךְ הָאֱלֹהִים מִטַּל הַשָּׁמַיִם. וְאַתְמַלִּינָא רִישִׁיָּה וּמֵהֵהוּא זְעִיר אֲפִין, נְטִיף לְחַקְל תַּפּוּחִין. וְכֹל חַקְל תַּפּוּחִין, גְּהִירִין מֵהֵהוּא טְלָא.

36. This Atika Kadisha, WHICH IS ARICH ANPIN, is hidden and obscured, and concealed supernal Chochmah OF ARICH ANPIN is in that skull, WHICH IS KETER OF ARICH ANPIN. Surely only the head alone was exposed in that Atika, because it is the beginning (or: 'head') of every beginning. Supernal Chochmah, which is a head, is hidden within it, THE HEAD OF ARICH ANPIN, and is called the supernal brain, the covered brain, the subdued and quiet brain. None can comprehend it save it itself.

36. הָאֵי עֵתִיקָא קְדִישָׁא טְמִיר וְגִנְיָו. וְחֻכְמַתָּא עֲלָאָה סְתִימָאָה, בְּהֵהוּא גּוּלְגֻלְתָּא מְשֻׁתְּכָה, וְדָאי בְּהָאֵי עֵתִיקָא, לֹא אֲתַגְלִינָא אֲלָא רִישָׁא בְּלַחֲוֹדוּי, בְּגִין דְאִיהוּ רִישָׁא לְכֹל רִישָׁא. חֻכְמַתָּא עֲלָאָה, דְאִיהוּ רִישָׁא, בֵּיה סְתִים, וְאִקְרִי מוּחָא עֲלָאָה. מוּחָא סְתִימָא. מוּחָא דְשְׁכִיךְ וְשְׁקִיט. וְלִית דִּידַע לֵיה, בְּרֵי אִיהוּ.

9. The three heads of Atika

We learn about the three heads that are imprinted one inside another and one over another. One of these is concealed Chochmah, one is the most hidden Atika Kadisha and the third is absolutely incomprehensible. Rabbi Shimon talks about the hairs that come out of the skull of Arich Anpin; we learn that the hairs are all smooth and equal in weight. He says that Atika always abides in the thirteen attributes of Mercy.

37. Three heads were imprinted, one inside another, THAT IS, CONCEALED CHOCHMAH INSIDE THE SKULL and one over another, NAMELY THE UNKNOWN HEAD ABOVE THE SKULL. HE EXPLAINS, One head is concealed Chochmah, which is undisclosed and unopened. This concealed Chochmah is a beginning to every other beginning of other Chochmot. THIS IS THE FIRST HEAD FROM BELOW UPWARDS. THE SECOND HEAD is a supernal head, the most obscured Atika Kadisha, WHICH IS THE SKULL OF ARICH ANPIN. THE THIRD HEAD THAT IS LOFTY ABOVE EVERYTHING IS the head for every head, a head that is not a head, THAT IS, ITS BEING A HEAD INDICATES IT IS A BEGINNING OF EXPANSION AND COMPREHENSION, YET THIS HEAD IS ENTIRELY INCOMPREHENSIBLE because no one knows nor is it known what is in this head, because it is attached neither to Chochmah nor to Tevunah. It is therefore considered, "Therefore now flee to your place" (Bemidbar 24:11), "and the living creatures ran and returned" (Yechezkel 1:14), BECAUSE NO COMPREHENSION CAN APPLY THERE.

38. For this reason Atika Kadisha, WHICH IS THE SKULL OF ARICH ANPIN is called naught, since naught derives from it, FROM THE UNKNOWN HEAD. THAT IS, SINCE THIS HEAD, THE SKULL, IS CLOSE TO THE UNKNOWN HEAD, WHICH IS UTTERLY INCOMPREHENSIBLE, IT TOO IS INCOMPREHENSIBLE, AND IS THEREFORE CALLED NAUGHT, WHICH INDICATES ITS COMPLETE INCOMPREHENSIBILITY. FOR THAT REASON all hairs and tiny hairs OVER THE SKULL DO NOT COME OUT OF THE SKULL BECAUSE NO JUDGMENTS ARE ATTACHED TO IT, BUT they come out of the concealed brain, WHICH IS THE BEGINNING OF THE EXPANSION OF CHOCHMAH. FOR SUPERNAL CHOCHMAH SPREADS FROM IT; THIS CHOCHMAH IS EVENTUALLY REVEALED IN MALCHUT WHERE THERE IS PLACE FOR JUDGMENTS. AND THE HAIRS ARE THE ROOT OF JUDGMENTS, AS IN, "FOR HE CRUSHES ME WITH A TEMPEST (OR: 'A HAIR')" (IYOV 9:17). HENCE THE HAIR OF THE HEAD AND BEARD COME OUT OF THE CONCEALED BRAIN, THOUGH IN THIS CASE THERE ARE NO JUDGMENTS IN THE HAIRS, BUT ROOTS ONLY. THEREFORE they are all smooth, THAT IS, SOFT WITHOUT JUDGMENT. AND THEY ARE ALL EQUAL in weight, BECAUSE EVERYTHING HERE IS OF THE SAME LIGHT OF MERCY and the back of the neck is invisible, WHICH INDICATES JUDGMENTS AND HIND PARTS, ACCORDING TO THE VERSE, "AND THEY HAVE TURNED THEIR BACK TO ME, AND NOT THEIR FACE" (YIRMEYAH 32:33).

39. All this stems from the fact that this Atika is of the same LIGHT, NAMELY THE REIGN OF CHASSADIM, WHICH IS WHY THERE IS NO ROOM FOR JUDGMENT TO APPEAR. It is all in joy and never changes FROM THE ILLUMINATION of Mercy. THAT IS, THOUGH WE DISTINGUISH BETWEEN THREE COLUMNS, RIGHT, LEFT AND CENTRAL IN IT, IT NEVER STRAYS FROM THE ASPECT OF THE RIGHT COLUMN, AND IS EVER OF MERCY AND CHASSADIM IN NATURE. It abides in the thirteen attributes of Mercy, because the hidden Chochmah in it divides three times into fours, WHICH IS TWELVE, and it, Atika ITSELF includes them and rules over everything. TOGETHER WITH IT, THERE ARE THIRTEEN ATTRIBUTES.

10. The path where the hairs split

Rabbi Shimon says that the path that shines in the division of the hairs that come out of the hidden brain is the path of the righteous. He talks about the supernal Keter above that is a hidden and entirely unknown higher candle.

37. תִּלְתַּת רִישֵׁין אֲתַגְלִפֶּן, דָּא, לְגוּ מִן דָּא. וְדָא, לְעִילָא מִן דָּא. רִישָׁא חָדָא, חֲכֻמָּתָא סְתִימָאָה, דְּאֲתַבְּסִיָּא, וְלֹא מִתְפַּתְחָא. וְחֲכֻמָּתָא דָּא סְתִימָאָה, רִישָׁא לְכָל רִישִׁיָּה, דְּשָׂאֵר חֲכֻמוֹת. רִישָׁא עֲלָאָה, עֵתִיקָא קְדִישָׁא, סְתִימָא דְכָל סְתִימִין. רִישָׁא דְכָל רִישָׁא, רִישָׁא דְלֹא רִישָׁא. וְלֹא יָדַע, וְלֹא אֲתִידַע, מַה דְהוּי בְרִישָׁא דָּא, דְלֹא אֲתִדְבֵק בְּחֲכֻמָּתָא, וְלֹא בְּסוּבְלַתְנֹו. וְעַל הָאֵי אֲקָרִי, בְּרַח לְךָ אֵל מְקוֹמְךָ. וְהַחִיּוֹת רָצוּא וְשׁוּב.

38. וּבְגִין כֵּן עֵתִיקָא קְדִישָׁא אֲקָרִי, אִין. דְּבִיָּה תְלִיָּא אִין. וְכָל אִינוּן שְׁעָרֵי, וְכָל אִינוּן גִּימִין, מְמוּחָא סְתִימָאָה נִמְקִין. וְכִלְהוּ שְׁעִיעִין, בְּשִׁקּוּלָא. וְלֹא אֲתַחֲזִי קַדְלָא.

39. כִּלְא הוּא, בְּגִין דְּהָאֵי עֵתִיקָא קְדִישָׁא בְּחַד הוּי. כִּלְא בְּחִידוֹ, וְלֹא שְׁנִיָּא מְרַחְמֵי לְעֵלְמִין. בְּתִלְתַּת עֲשָׂר מְכִילָן דְּרַחְמִין אֲשַׁתְּכַח. בְּגִין דְּהָאֵי חֲכֻמָּתָא סְתִימָאָה דְּבִיָּה, מִתְפַּרֵּשׁ תִּלְתַּת זְמַנִּין לְאַרְבַּע אַרְבַּע. וְהוּא עֵתִיקָא, כִּלְלִל לֹון, וְשְׁלִיט עַל כִּלְא.

40. One path shines in THE MIDDLE OF the division of the hairs that come out of the CONCEALED brain, WHICH IS CONCEALED CHOCHMAH. It is the path where the righteous shine in the World to Come, as written, "But the path of just men is like the gleam of sunlight" (Mishlei 4:18), "then shall you delight yourself in Hashem..." (Yeshayah 58:14). From this path shine all other paths that derive from Zeir Anpin, WHICH ARE 613 PATHS.

41. This Atika, WHICH IS ARICH ANPIN, the oldest among the old, FROM WHICH DERIVE SUPERNAL ABA AND IMA THAT ARE CONSIDERED OLD, is the supernal Keter above, NAMELY KETER OF ARICH ANPIN, with which all crowns are decorated, NAMELY ALL MOCHIN. FOR MOCHIN ARE CONSIDERED CROWNS, WHICH ARE THE SEVEN CHARACTERISTICS OF THE HEAD THAT SHALL BE EXPLAINED AND THE THIRTEEN CHARACTERISTICS OF THE BEARD. And the crowns shine FROM IT, WHICH ARE ABA AND IMA, and the other candles, NAMELY SEVEN LOWER SFIROT, WHICH CONTAIN JUDGMENTS, glow from it and shine. NEVERTHELESS, it ITSELF is a hidden supernal unknown candle.

11. Atika is present in three - in two it is one

Rabbi Shimon tells us about the head that is high above the three heads of Arich Anpin. He says that Atika Kadisha is both the supernal Keter of all higher beings and also the head above it, the entirely unknown head. It is one, and everything is one.

42. This Atika, NAMELY ARICH ANPIN, is present in three heads included inside one head, AS TOGETHER THEY ARE ONE HEAD OF ARICH ANPIN, and that one higher head, NAMELY THE UNKNOWN HEAD, THE HEAD OF ATIK, is high up, NAMELY, ABOVE THE THREE HEADS OF ARICH ANPIN. And since Atika Kadisha manifests in three HEADS, THE SECRET OF THE THREE COLUMNS, so do all the candles, NAMELY SFIROT, that radiate from it manifest in three. Moreover Atika Kadisha manifests in two, because Atik in all is in two: 1) it is the supernal Keter of all higher beings, the head of all heads; 2) and also that HEAD above it, NAMELY the unknown HEAD. So do all the candles manifest in two. Furthermore, Atika Kadisha both manifests and is hidden in one, THAT IS, ALL THE LIGHTS WITHIN IT ARE INCLUDED IN THE REIGN OF THE LIGHT OF CHASSADIM ALONE. It is one and everything is one. So are all the other candles sanctified and connected and revert to one, and are one.

12. The forehead of the will of Arich Anpin

We learn that on Shabbat during the Minchah service the forehead of Atika Kadisha that is called 'will' is revealed, and at this time all judgments are subdued and there is mercy throughout all the worlds.

43. The forehead that is revealed in Atika Kadisha, THAT IS, IN ARICH ANPIN, is called will. For this supernal head that is concealed above extends one force, mitigated and comely that is included in the forehead and revealed by reconciliation. HENCE this forehead is called will.

40. חָד אֲרַחָא דְנִהִיר בְּפִלְגוּתָא דְשַׁעְרֵי דְנִמְקֵי מְמוּחָא, הוּא אֲרַחָא דְנִהִירִין בֵּיהּ צְדִיקָיוּא לְעֵלְמָא דְאַתֵּי, דְכְתִיב וְאֲרַח צְדִיקִים כְּאוֹר נֹגֵה וְגו'. וְעַד כְּתִיב, אִז תִּתְעַנֵּג עַל יו'. וּמֵהֵאֵי אֲרַחָא מִתְנַהֲרִין כָּל שְׂאֵר אֲרַחִין, דְתַלְיִין בְּזַעִיר אֲנָפִין.

41. הָאֵי עֵתִיקָא סְבָא דְסְבִין, כְּתָרָא עֵלְאָה, לְעֵילָא. דְמִתְעַטְרִין בֵּיהּ כָּל עֵטְרִין, וְכְתָרִין, מִתְנַהֲרִין. וְכָל שְׂאֵר בּוֹצִינִין מְנִיָּה מִתְלַהֲטִין וּמִתְנַהֲרִין. וְהוּא, הוּא בּוֹצִינָא עֵלְאָה, טְמִירָא דְלֹא אֲתִידַע.

42. הָאֵי עֵתִיקָא אֲשֶׁתְּכַח בְּתַלְתָּ רִישֵׁין, וְכִלְיָן בְּחַד רִישָׁא. וְהָהוּא רִישָׁא עֵלְאָה, לְעֵילָא לְעֵילָא. וּבְגִין דְעֵתִיקָא קְדִישָׁא אֲתַרְשִׁים בְּתַלְתָּ, אוֹף הָכִי כָּל שְׂאֵר בּוֹצִינִין דְנִהֲרִין מְנִיָּה, כְּלִילָן בְּתַלְתָּ. עוֹד, עֵתִיקָא אֲתַרְשִׁים בְּתַרְיָן. כְּלָלָא דְעֵתִיקָא בְּתַרְיָן. הוּא כְּתָרָא עֵלְאָה דְכָל עֵלְאִין, רִישָׁא דְכָל רִישֵׁי. וְהָהוּא דְהוּי לְעֵילָא מִן דָּא, דְלֹא אֲתִידַע. כִּן כָּל שְׂאֵר בּוֹצִינִין, סְתִימִין בְּתַרְיָן. עוֹד עֵתִיקָא קְדִישָׁא אֲתַרְשִׁים וְאֲסִתִּים בְּחַד, וְהוּא חַד, וְכָלָא הוּא חַד. כִּן כָּל שְׂאֵר בּוֹצִינִין, מִתְקַדְשִׁין, מִתְקַשְׂרִין, וּמִתְהַדְרִין בְּחַד, וְאִינוּן חַד.

43. מְצַחָא דְאַתְגְּלִי בְעֵתִיקָא קְדִישָׁא, רְצוֹן אֲקָרִי, דְהָא רִישָׁא עֵלְאָה דָּא סְתִים לְעֵילָא, דְלֹא אֲתִידַע פְּשִׁיט חַד טוֹרְנָא בְּסִימָא, יָאָה, דְאַתְכְּלִיל בְּמְצַחָא. וּבְגִין דְהָהוּא רְעוּא דְכָל רְעוּין, אֲתַתְקֵן בְּמְצַחָא, וְאַתְגְּלִיָּא בְּבוֹסִיטָא, הָאֵי מְצַחָא אֲקָרִי רְצוֹן.

44. When this will is exposed IN THE FOREHEAD, the Will of all wills is present throughout the worlds, THAT IS, THIS COMPLETE ILLUMINATION REACHES ALL WORLDS. All prayers below are accepted then, the face of Zeir Anpin shines, everything is in a state of Mercy and all Judgments hide and are subdued.

45. On Shabbat, during Minchah service, WHICH DURING WEEKDAYS is a time when all Judgments awaken, ON SHABBAT this forehead is revealed OF ARICH ANPIN AS THE DESIRE TO ILLUMINATE WITH CHASSADIM. All Judgments are subdued and Mercy abides throughout the worlds. Hence Shabbat is without Judgment above as well as below; even the fire of Gehenom sinks into its place and evil people take rest. Therefore an additional soul of joy is added on Shabbat.

13. The three meals of Shabbat

Rabbi Shimon recalls that he has never neglected the three meals on Shabbat in his whole life. He says that the three meals are the meal of the Queen, the meal of the holy King, and the meal of the most hidden Atika Kadisha. In the world beyond one will be able to merit all these grades.

46. One must rejoice in the three meals on Shabbat, for the whole Faith and the entirety of faith is present in it. And one must set his table, eat the three meals of faith and rejoice in them.

47. Rabbi Shimon said, I bring all those present here as witnesses that I have never neglected these three meals in my life. Due to their merit, I did not have to resort to fasting on Shabbat and even on other WEEK days I did not have to FAST, and all the more so on Shabbat. For whoever merits them, merits the entire faith. THEY ARE: one is the meal of the Queen, NAMELY ON SHABBAT EVE, BECAUSE NIGHT IS THE DOMAIN OF MALCHUT; one is the meal of the Holy King, WHO IS ZEIR ANPIN, THAT IS, DURING THE MEAL OF MINCHAH, WHEN ZEIR ANPIN RISES TO ATIKA KADISHA; and one is the meal of the most concealed Atika Kadisha AT THE MORNING MEAL. FOR ON SHABBAT ATIKA KADISHA IS SHINING BY MEANS OF SUPERNAL ABA AND IMA, AND ZEIR ANPIN RECEIVES THE ILLUMINATION FROM THEM. BUT AT MINCHAH OF SHABBAT, ZEIR ANPIN HIMSELF ASCENDS TO ATIKA KADISHA AND RECEIVES HIS ILLUMINATION. HENCE THAT MEAL IS NAMED AFTER ZEIR ANPIN, AND THE MORNING MEAL AFTER ATIKA KADISHA. In that world, ONE can merit these GRADES. When this will IN THE FOREHEAD is revealed, all Judgments are subdued in their chains.

14. Concealed Chochmah of Arich Anpin and revealed Chochmah

We are told that the establishment of Atika Kadisha is such that it is one structure that includes all others; it is supernal Chochmah that incorporates all the rest and is called supernal hidden Eden.

44. וכד רצון דא אתגלייא, רעוא דרעוין אשתכח בכלהו עלמין, וכל צלותין דלתתא מתקבלין, ומתנהרין אנפוי דזעיר אנפין, וכלא ברחמי אשתכח, וכל דינין אתטמרן ואתכפין.

45. בשבתא בשעתא דצלותא דמנחה, דהוא עידן דכל דינין מתערין, אתגלייא האי מצחא, ואתכפין כל דינין, ואשתכחו רחמין בכלהו עלמין. ובג"כ אשתכח שבת בלא דינא, לא לעילא ולא לתתא. ואמילו אשא דגיהנם אשתקע באתריה, ונייחין חייביא. ועל דא אתוסף נשמתא דחדו בשבתא.

46. ובעי בר נש למחדי בתלת סעודתי דשבתא, דהא כל מהימנותא, וכל כללא דמהימנותא, ביה אשתכח, ובעי בר נש לסדרא פתורא, ולמיכל תלת סעודתי דמהימנותא, ולמחדי בהו.

47. אמר רבי שמעון, אסהדנא עלי לכל אליון דהכא, דהא מן יומאי לא בטילנא אליון ג' סעודתי, ובגיניהון לא אצטריכנא לתעניתא בשבתא. ואמילו ביומי אחריני לא אצטריכנא, כ"ש בשבתא. דמאן דזכי בהו, זכי למהימנותא שלימתא. חד, סעודתא דמטרוניתא. וחד, סעודתא דמלכא קדישא. וחד, סעודתא דעתיקא קדישא, סתימא דכל סתימין. ובהווא עלמא יזכי בהו לאליון. האי רצון בד אתגלייא, כל דינין אתכפין משולשליהון.

48. The establishment of Atika Kadisha is such that it was established as one structure that includes all structures. It is supernal, hidden Chochmah, NAMELY, THE THIRD HEAD OF ARICH ANPIN, which incorporates all the rest, and is called supernal, hidden Eden. It is the brain of Atika Kadisha. This brain expands in every direction and from it spreads another Eden, SUPERNAL ABA AND IMA THAT ARE LOWER EDEN. From that Eden CHOCHMAH is engraved AND STARTS TO REVEAL ITSELF IN YISRAEL- SABA AND TEVUNAH, ZEIR ANPIN AND MALCHUT, WHICH IS THE SECRET OF LOWER CHOCHMAH, WHERE CHOCHMAH IS REVEALED.

48. תְּקוּנָא דְעֵתִיקָא קְדִישָׁא אֲתַתְקַן בְּתְקוּנָא חַד, כְּלָלָא דְכָל תְּקוּנֵי. וְהִיא חֲכֵמָה עֲלָא, סְתִימָא. כְּלָלָא דְכָל שְׂאֵר, וְהִיא אֶקְרִי עֶדֶן עֲלָא סְתִימָא. וְהִיא מוֹחָא דְעֵתִיקָא קְדִישָׁא. וְהִיא מוֹחָא אֲתַפְּשֵׁט לְכָל עֵיבֵר, מִנִּיהַּ אֲתַפְּשֵׁט עֶדֶן אַחֲרָא. וּמֵהִיא עֶדֶן אֲתַגְלֶף.

15. The unknown head divested of a force that is contained in the forehead
Rabbi Shimon explains the genesis of the beard of Arich Anpin that is called supernal Chesed; he says that this is the characteristic called "abundant in love."

49. That hidden head in the head of Atika, which is unknown, NAMELY THE FIRST HEAD, when it extended a force constructed so as to illuminate, it struck THROUGH IT that brain, NAMELY THE CONCEALED CHOCHMAH OF ARICH ANPIN, became engraved and shone with many lights. CONCEALED CHOCHMAH produced ITS ILLUMINATION and marked a reconciliation, so to speak, in that forehead. Then a light, which is called will, was imprinted ON THAT FOREHEAD, which spread downwards through THE THIRTEEN CHARACTERISTICS OF the beard OF ARICH ANPIN down to the place where it settled in the beard called supernal Chesed. This is THE CHARACTERISTIC CALLED "abundant in Chesed," NAMELY THE EIGHTH OF THE THIRTEEN CHARACTERISTICS OF THE BEARD. When this will is revealed THROUGH THE CHARACTERISTIC OF "ABUNDANT IN LOVE," the prosecutors see it and surrender.

49. וְהִיא רִישָׁא סְתִימָא דְבְרִישָׁא דְעֵתִיקָא דְלֵא אֲתִידַע, כִּד פְּשִׁיט חַד טוּרְנָא, דְהוּה מִתְתַקַּן לְאֲתַנְהָרָא, בְּטַשׁ בְּהִיא מוֹחָא, וְאֲתַגְלֶף, וְאֲתַנְהִיר בְּכֵמָה נְהִירִין, וְאֶפִיק, וְאֶרְשִׁים כְּבוֹסִיטָא דָא, בְּהִיא מְצַחָא. וְאֲתַרְשִׁים בֵּיהַּ חַד נְהוּרָא, דְאֶקְרִי רְצוֹן. וְהִיא רְצוֹן אֲתַפְּשֵׁט לְתַתָּא בְּדִיקְנָא, עַד הִיא אֲתַר דְמִתְיִשְׁבָּא בְּדִיקְנָא, וְאֶקְרִי חֶסֶד עֲלָא. וְדָא אִיהוּ נוֹצֵר חֶסֶד. וּבְהִיא רְצוֹן כִּד אֲתַגְלִינָא, מִסְתַּכְּלִין מֵאִרֵי דְדִינָא וּמִתַּכְּפִינִין.

16. Opening the eyes

We learn that the eyes of Atika Kadisha never sleep, and for that reason have neither eyebrows nor eyelids. Both these eyes are actually one. The brain is called the fountain of blessing, and since it glows with the three kinds of whiteness in the eyes then blessings come out of the eye. Rabbi Shimon says that the Concealed Book taught him that the letters Yud Hei Vav Hei derive from Atika in order to support those letters below; for that reason the Holy Name is both hidden and revealed - the hidden part corresponding to Atika Kadisha and the revealed part to Zeir Anpin. Thus all blessings should contain both the hidden and the revealed.

50. As for the eyes of the head of Atika Kadisha, WHICH IS ARICH ANPIN, both EYES are as one. They constantly observe and never sleep, as written, "Behold, He who keeps Yisrael shall neither slumber nor sleep" (Tehilim 121:4), which refers to holy Yisrael, ZEIR ANPIN. For that reason He has neither eyebrows nor eyelids.

50. עֵינֵי דְרִישָׁא דְעֵתִיקָא קְדִישָׁא, תְּרִין בְּחַד שְׂקִילִין. דְאֲשַׁגְחִין תְּדִירָא, וְלֹא נְאִים. דְכִתְיִב לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל, יִשְׂרָאֵל קְדִישָׁא, בְּגִין כִּן לֹא אֵית לִיהַּ גְּבִינִין עַל עֵינָא, וְלֹא כְסוּתָא.

51. This brain, NAMELY, CONCEALED CHOCHMAH OF ARICH ANPIN, is engraved and shines with three types of whiteness in the eye. With one kind of whiteness in them, the eyes of Zeir Anpin wash in milk, as written, "washed with milk" (Shir Hashirim 5:12), WHICH IS CHESSED CALLED MILK. It derives from the first kind of whiteness IN THE THREE TYPES OF WHITE IN THE EYES OF ARICH ANPIN, BEING THEIR RIGHT COLUMN. The other kinds of white wash and illuminate the other candles, NAMELY THE OTHER GRADES.

51. הִיא מוֹחָא אֲתַגְלִיף וְנִהַר בְּתַלְתָּ חוּרִין דְעֵינָא, בְּחוּרָא חַדָּא מִסְתַּחֲיִין עֵינֵין דְזַעִיר אֲנַפִּין, דְכִתְיִב רֹחֲצוֹת בְּחֶלֶב. דְהוּא חוּרָא קְדִמָּא. וְשְׂאֵר חוּרִין אֲסַתַּחֲיִין וְנִהֲרִין לְשְׂאֵר בּוֹצִינִין.

52. The brain, WHICH IS CONCEALED CHOCHMAH, is called the fountain of blessing, being the fountain whence all blessings flow. Since this brain glows with the three kinds of white in the eyes, THEN blessings come out of the eye, as written, "He that has a generous eye shall be blessed" (Mishlei 22:9), because the whiteness of the eye derives from the brain. When that eye observes Zeir Anpin, everyone shines joyfully. This eye, EVEN THOUGH IT HAS IN IT THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL, is NEVERTHELESS all right and has no left in it. BUT the lower eyes, THOSE OF ZEIR ANPIN, are right and left, two that have two natures, THE RIGHT IS CHESED AND THE LEFT IS GVURAH OF THE ILLUMINATION OF CHOCHMAH.

53. We learned in Safra Det'zniuta (the Concealed Book) that there is an upper Yud and a lower Yud, an upper Hei and a lower Hei, an upper Vav and a lower Vav. All the upper ones derive from Atika, and the lower ones are in Zeir Anpin. They do not derive from Him but are actually in Him, SINCE ZEIR ANPIN IS CALLED YUD HEI VAV HEI, AND THE SECRET OF THE LETTERS APPLIES TO HIM. But from Atika Kadisha THEY JUST derive, THAT IS, THE ROOTS OF THE FOUR LETTERS, YUD HEI VAV HEI, ARE IN IT, BUT NOT THE ACTUAL LETTERS. For the name of Atika is hidden from all and is incomprehensible. But those letters YUD HEI VAV HEI derive from Atika in order to support those LETTERS BELOW, for otherwise THE LOWER ONES would not have survived.

54. For that reason the Holy Name is both hidden and revealed. The hidden part corresponds to the most hidden Atika Kadisha and the revealed part is in Zeir Anpin. Therefore all blessings should contain both the hidden and the revealed. THAT IS, THEY SHOULD CONTAIN THE SECOND, PRESENT PERSON, AS IN, 'BLESSED ARE YOU', AND THE THIRD, HIDDEN PERSON, 'WHO HAS SANCTIFIED US AND COMMANDED US', WHICH IS HIDDEN. IT IS HIDDEN TO CORRESPOND to the hidden letters that derive from Atika Kadisha, AND REVEALED TO CORRESPOND TO THE LETTERS IN ZEIR ANPIN.

17. The nose of Arich Anpin

Rabbi Shimon reveals that it is by means of the spirit of life that emanates from the nose of Arich Anpin that people will gain wisdom during the time of King Messiah. He also says that anger comes mainly from the nose.

55. The nose OF ARICH ANPIN: in this nose, within the window of its nostril the spirit (or: 'wind') of life blows on Zeir Anpin. Inside this nose, in the window of the nostril, Hei comes out to support another, lower Hei. This wind comes out from the concealed brain and is called the spirit of life. By means of that spirit people will gain wisdom during the time of King Messiah, as written, "and the spirit of Hashem shall rest upon him, the spirit of wisdom and understanding..." (Yeshayah 11:2). This nose is life from every aspect, complete joy, satisfaction and healing. Of the nose of Zeir Anpin it is written, "There went up a smoke out of His nostrils..." (II Shmuel 22:9). Here it is written, "and for My praise will I refrain (or: 'nose') for you" (Yeshayah 48:9).

52. מוחא אקרי נביעא דברכתא, נביעא דכל ברכאן מניה אשתכחו. ובגין דהאי מוחא להיט בג' חורין דעינא, בעינא תלא ביה ברכתא, דכתיב טוב עין הוא יבורך, דהא במוחא תליין חורו דעינא. האי עינא כד אשגח בזעיר אנפין, אנהרן בלהו בחדו. עינא דא, הוא כלא ימינא, לית ביה שמאלא. עיינין דתתא, ימינא ושמאלא, תרי, בתרי גווינין.

53. בצניעותא דספרא אוליפנא, דהא י' עלאה, י' תתאה. ה' עלאה, ה' תתאה. ו' עלאה, ו' תתאה. כל אלין עלאין, בעתיקא תליין. תתאין, בזעיר אנפין אינון. לאו תליין, אלא אינון ממש. ובעתיקא קדישא תליין. דהא שמא דעתיקא אתבסויא מכלא, ולא אשתכח. אבל אלין אתוון דתליין בעתיקא. בגין דיתקיימון אינון דלתתא. דאי לאו הכי לא יתקיימון.

54. ובגין כך, שמא קדישא סתים וגלויא. ההוא דסתים לקבליה דעתיקא קדישא, סתימא דכלא. וההוא דאתגלויא בזעיר אפין. ובגין כך, כל ברכאן בעיין סתים וגלויא. אלין אתוון סתימן דתליין בעתיקא קדישא.

55. חוטמא, בהאי חוטמא, בנוקבא דפרדשקא דביה, נשיב רוחא דחיי לזעיר אפין. ובהאי חוטמא, בנוקבא דפרדשקא, תלויא ה', לקיימא ה' אחרא דלתתא. ודא רוחא נפיק ממוחא סתימא, ואקרי רוחא דחיי. ובהאי רוחא, זמינין למנדע חכמתא, בזמנא דמלכא משיחא. דכתיב, ונחה עליו רוח יי' רוח חכמה ובינה וגו'. האי חוטמא, חיינ מכל סטרין, חדו שלימא. נחת רוח. אסוותא. בחוטמא דזעיר אנפין כתיב, עלה עשן באפו וגו'. והכא כתיב ותהלתי אחסם לך.

56. In the Agadah book of the academy OF STUDY of Rav Yeba Saba, he interpreted the Hei AS MALCHUT THAT RECEIVES from the mouth OF ARICH ANPIN. But here, IN THIS MATTER, it does not work that way, and MALCHUT does not connect WITH THE MOUTH OF ARICH ANPIN, BUT WITH THE LEFT NOSTRIL OF THE NOSE. And even though it has the same meaning, many Judgments derive from Hei, while Judgment derives from the nose, as written, "There went up a smoke out of his nostrils." You may say it is written, "and fire out of His mouth" (II Shmuel 22:9), SO THERE ARE JUDGMENTS IN THE MOUTH AS WELL, TO WHICH HE ANSWERS, anger comes mainly from the nose.

56. וּבְסִפְרָא דְאַגְדָּתָא, דְּבִי רַב יִיבָא סְבָא, אִוְקִים, ה' בְּפִוּמָא, וְהֵבָא לָא מִתְקַיֵּימָא הֵכִי, וְלֹא אֶצְטְרַפָּא, אַע"ג דְּבַחַד סְלֵקָא, אֶלָּא בְּה' דִּינָא תְּלִיָא, וְדִינָא בְּחוּטְמָא תְּלִיָא, דְּכִתִּיב עָלֶה עֶשֶׂן בְּאִפּוֹ. וְאִי תִימָא, הָא כְּתִיב וְאֵשׁ מִפִּי תֹאכֵל. עֶקְרָא דְרוּגְזָא בְּחוּטְמָא תְּלִיָא.

18. The Chochmot, the concealed Chochmah and the revealed Chochmah

We are told about the higher and lower Chochmah and about Hei which includes everything. From the Hei in Malchut below, Judgments stir, while from the Hei in the nose there is Mercy within Mercy.

57. All the implements of Atika Kadisha are established in the concealed, quiet mind, THAT IS, IN CONCEALED CHOCHMAH. And all the implements within Zeir Anpin are established in lower Chochmah, as written, "in wisdom have You made them all" (Tehilim 104:24). And Hei, WHICH IS MALCHUT, surely includes everything. What is the difference between Hei, WHICH IS MALCHUT BELOW, and this Hei WITHIN THE LEFT NOSTRIL IN THE NOSE OF ZEIR ANPIN? From this Hei, IN MALCHUT BELOW, Judgments stir, while that Hei IN THE NOSE is Mercy within Mercy.

57. כָּל תְּקוּנֵי דְעֵתִיקָא קְדִישָׁא, בְּמוּחָא שְׁקִיט וְסִתִּים מִתְתַּקְנִין. וְכָל תְּקוּנֵי דְזַעִיר אֲנִפִּין, בְּחֻכְמָה תְּתָא מִתְתַּקְנִין. דְּכִתִּיב, כֹּלֶם בְּחֻכְמָה עֲשִׂיתָ וְה' כֹּלְלָא דְכֹלָא וְדָאִי. מַה בֵּין ה' לֵה'. ה' דְּהֵבָא, דִּינָא אֲתַעֵר מִנָּה. וְדְהֵבָא רַחֲמֵי גוֹ רַחֲמֵי.

19. The hair on the beard of Arich Anpin

Rabbi Shimon says that both the upper and lower beings all look to receive bounty from the Mazal that is the beard of Atika Kadisha, as all life derives from that Mazal; even heaven and earth and bountiful rains come from it. We learn about the thirteen streams of oil, or the thirteen attributes of mercy, that are derived from that beard and that come out to Zeir Anpin.

58. Overall preciousness derives from the beard of Atika Kadisha, WHICH IS ARICH ANPIN. It is called general Mazal (Eng. 'luck'). From this beard, WHICH IS CALLED Mazal, which is most precious, the upper and lower beings became successful. They all look TO RECEIVE BOUNTY from that Mazal. All life derives from that Mazal, everyone's food. Heaven and earth, WHICH ARE ZEIR ANPIN AND MALCHUT, come from that Mazal, and bountiful rains. Everyone looks to that Mazal. The upper and lower hosts come out of that Mazal.

58. בְּדִיקְנָא דְעֵתִיקָא קְדִישָׁא, תְּלִיָא כָּל יְקִירוֹ דְכֹלָא. מְזֻלָּא דְכֹלָא אֶקְרִי. מַהֲאִי דִּיקְנָא, מְזֻלָּא, יְקִירוּתָא דְכָל יְקִירִין, מְזֻלִי עֲלָאִי וְתִתָּאִי. כֹּלְהוּ מְשֻׁיחִין לֵהוּוּא מְזֻלָּא. בְּהֲאִי מְזֻלָּא תְּלִיָא חֲוִי דְכֹלָא, מְזוּנֵי דְכֹלָא. בְּהֲאִי מְזֻלָּא תְּלִיָא שְׁמִיָא וְאַרְעָא. גְּשָׁמִין דְרַעוּא. בְּהֲאִי מְזֻלָּא, אֲשַׁגְחוּתָא דְכֹלָא. בְּהֲאִי מְזֻלָּא תְּלִיָא כָּל חֲוִילִין עֲלָאִין וְתִתָּאִין.

59. There are thirteen streams of valuable goodly oil, NAMELY THE THIRTEEN ATTRIBUTES OF MERCY, derived from that beard, which is that precious Mazal. They all come out to Zeir Anpin. Do not say they all do, as nine of them are present in Zeir Anpin in order to subdue Judgments.

59. תְּלַת עֶשֶׂר נְבִיעִין, דְּמִשְׁחָא דְרִבּוּתָא טְבָא, תְּלִיָא בְּדִיקְנָא דְמְזֻלָּא יְקִירָא דָא. וְכֹלְהוּ נְפִקִין לְזַעִיר אֲנִפִּין. לֹא תִימָא כֹּלְהוּ, אֶלָּא תְּשַׁעָּה מְנִיּוּהוּ, מְשַׁתְּכָחִין בּוֹ"א, לְאַכְפִּיּוּא דִּינִין.

60. This Mazal goes down in equal measures to the middle. All the holiness of the Holy of Holies derive from this Mazal. Through this Mazal, the tangled supernal knot became untied from the head above all heads, which is unknown, not conceived or known to upper and lower beings. For that reason, everything derives from this Mazal.

60. הָאִי מְזֻלָּא, תְּלִיָא בְּשִׁקוּלָא עַד טְבוּרָא. כָּל קְדוּשֵׁי קְדוּשִׁין דְּקְדוּשָׁא בִּיהַ תְּלִיָא. בְּהֲאִי מְזֻלָּא, פְּשִׁיט פְּשִׁיטוּתָא דְקוּטְרָא עֲלָאָה. הֵהוּא רִישָׁא דְכָל רִישִׁין, דְּלֹא אֲתִידַע, וְלֹא אֲשַׁתְּמוּדַע, וְלֹא יִדְעִין עֲלָאִין וְתִתָּאִין. בְּגִין כֵּן כֹּלָּא בְּהֲאִי מְזֻלָּא תְּלִיָא.

61. In this beard, the three heads I mentioned expand and they all connect to this Mazal and rest in it. For that reason all that is most precious derives from this Mazal. All the letters OF THE NAME YUD HEI VAV HEI that come out of Atika do so ONLY from the beard and connect to this Mazal and depend on it to support the other letters IN ZEIR ANPIN. And had not these letters gone up to Atik, NAMELY TO ITS BEARD, the others IN ZEIR ANPIN would not have survived. Hence Moses said, when it was needed, "Hashem, Hashem" (Shemot 34:6) twice, THE FIRST COMING FROM ARICH ANPIN AND THE SECOND FROM ZEIR ANPIN with a punctuation mark between them. Everything depends on Mazal AND NOT ON ARICH ANPIN ITSELF. The upper and lower beings shy away from this Mazal and are subdued before it.

61. בְּדִיקְנָא דָּא, ג' רִישׁוֹן דְּאִמִּינָא, מִתְפָּשֵׁט. וְכִלְהוּ מִתְחַבְּרֵן בְּהַאי מִזְלָא, וּמִשְׁתַּכְּחִין בֵּיהּ. וּבְגִין כֵּן, כֹּל יְקִירוֹ דִּיקִירוֹתָא, בְּהַאי מִזְלָא תְלִינָא. כֹּל אֲלִין אֲתוּן דְּתְלִיין בְּהַאי עֵתִיקָא, כּוֹלְהוּ תְלִיין בְּהַאי דִּיקְנָא, וּמִתְחַבְּרֵן בְּהַאי מִזְלָא, וְתְלִיין בֵּיהּ, לְקִינְמָא אֲתוּן אַחֲרֵינִין. דְּאִלְמְלִי לֹא סְלִיק אֲלִין אֲתוּן בְּעֵתִיקָא, לֹא קִינְמִין אֲלִין אַחֲרֵינִין. וּבְגִין כֵּן אָמַר מֹשֶׁה בְּד אֶצְטְרִיךְ, יְי' יְי', תְּרִי זִימְנָא, וּפְסִיק טַעְמָא בְּגוּוֹיְהוּ. דְּהָא בְּמִזְלָא תְלִינָא כֹּלָא. מִהַאי מִזְלָא, מִתְכַּסְּפִי עֲלָי וְתֵתָי, וּמִתְכַּפְּיין קִמְיָהּ. זְכָאָה חוֹלְקִיהָ מֵאֵן דְּזָכִי לְהַאי.

20. How Chochmah of 32 paths emanated

Rabbi Shimon tells of the supernal origin of the 32 paths of wisdom. He also explains what is included under the name Atika Kadisha, and we learn that the highest head is completely outside of the Sfirot, nor is it counted with them, even as their Keter. It is the place of the beginning.

62. This most hidden Atika Kadisha is not mentioned IN THE TORAH, and is not present, since being a supernal head for all the upper beings, it is mentioned IN THE TORAH only as a bodiless head, THAT IS, "AND THE HAIR OF WHOSE HEAD WAS LIKE THE PURE WOOL" (DANIEL 7:9), THE TORSO, ARMS AND LEGS ARE NOT MENTIONED, LIKE THOSE OF ZEIR ANPIN MENTIONED IN SHIR HASHIRIM. The purpose is to support everything.

62. הַאי עֵתִיקָא קְדִישָׁא, סְתִימָא דְכֹל סְתִימִין, לֹא אֲדַבֵּר, וְלֹא אֲשַׁתְּכַח. וּבְגִין דְּאִיהוּ רִישָׁא עֲלָאָה לְכֹל עֲלָאִין, לֹא אֲדַבֵּר, בְּרִישָׁא חֲדָא, בְּלֹא גּוּפָא, לְקִינְמָא כֹּלָא.

63. The structures of the most hidden, concealed and treasured, KETER OF ARICH ANPIN, settled in the most hidden brain, WHICH IS CONCEALED CHOCHMAH. After it was wholly expanded and established, supernal Chesed came out OF KETER OF ARICH ANPIN. This supernal Chesed expanded and was established, and everything was incorporated in the concealed brain, WHICH IS CHOCHMAH OF ARICH ANPIN. When this whiteness was instituted within that light, someone, THAT IS, THE UNKNOWN HEAD, struck that brain, WHICH IS CONCEALED CHOCHMAH, shone and produced from the precious Mazal another brain, WHICH BRAIN expanded and shines upon 32 paths, WHICH ARE ABA AND IMA. When THIS BRAIN shines, it does so from the precious Mazal. Three lofty heads shone upon THAT BRAIN, two heads and one that incorporates them. THEY ARE CHOCHMAH AND BINAH, AND THE ONE THAT INCLUDES THEM IS THE BRAIN OF DA'AT. THESE CHOCHMAH, BINAH AND DA'AT derive from Mazal and are included in it.

63. וְהַאי טְמִיר וְסֵתִים וּגְנִיז מְכֹלָא, תְּקוּנָו אֲתַתְּקֵן, בְּהוּא מוּחָא סְתִימָאָה דְכֹלָא, דְּאֲתַפְּשֵׁט וְאֲתַתְּקֵן כֹּלָא וְנִמְיָק חֶסֶד עֲלָאָה, וְחֶסֶד עֲלָאָה אֲתַפְּשֵׁט וְאֲתַקֵּן וְאֲתַבְּלִיל כֹּלָא בְּמוּחָא סְתִימָאָה דָּא. בְּד אֲתַתְּקֵן חוּרָא דָּא בְּנִהִירוֹ דָּא, בְּטַשׁ מֵאֵן דְּבִטַשׁ, בְּהַאי מוּחָא וְאֲתַנְהִיר, וְתְלִינָא מִמִּזְלָא יְקִירָא מוּחָא אַחֲרָא, דְּאֲתַפְּשֵׁט וְנִהִיר לְתַלְתִּין וְתִרִין שְׁבִילִין. בְּד אֲתַנְהִיר נְהִיר מִמִּזְלָא יְקִירָא. אֲתַנְהִירוֹ ג' רִישׁוֹן עֲלָאִין, תְּרִין רִישׁוֹן, וְחֵד דְּכִלִּיל לֹון. וּבְמִזְלָא תְלִיין, וְאֲתַבְּלִיל בֵּיהּ.

64. From here, THE BRAIN OF 32 PATHS, the preciousness of the beard, which is the concealed Mazal, begins to be revealed, BECAUSE FROM IT, THERE IS A FLOW ON EVERY GRADE. And when they are established THEY ARE ESTABLISHED THROUGHOUT THE GRADES, just as three heads are crowned with Atika Kadisha, so are all THE GRADES three headed. And when they shine, all THE GRADES derive each from the other with three heads, which are two from both sides, RIGHT AND LEFT, and one that includes them IN THEIR MIDDLE. THESE ARE THE THREE COLUMNS, RIGHT, LEFT AND CENTRAL PRESENT IN EVERY GRADE, THROUGH WHICH EACH GRADE FLOWS INTO A LOWER ONE.

64. מִכָּאֵן שְׂאֵרֵי לְאֲתַגְלִינָא יְקִירוֹ דְּדִיקְנָא, דְּאִיהוּ מִזְלָא סְתִימָאָה. וְאִינוּן מִתְתַּקְּנֵן, כְּמָה דְּעֵתִיקָא קְדִישָׁא תְלַת רִישׁוֹן מִתְעַטְרִין בֵּיהּ, הֵכִי כֹלָא בְּתַלַּת רִישׁוֹן. וְכֵד אֲתַנְהִירֵן, תְלִיין כִּלְהוּ דָּא בְּדָא בְּתַלַּת רִישׁוֹן, תְּרִין מִתְרִין סְטְרִין, וְחֵד דְּכִלִּיל לֹון.

65. You may ask who Atika Kadisha is, THAT IS, WHAT IS INCLUDED UNDER THE NAME ATIKA KADISHA. HE ANSWERS, Come and see, high up there is the unknown, inconceivable and unmarked, WHICH IS THE UNKNOWN HEAD. It includes everything, and the two LOWER heads, THE SKULL AND THE CONCEALED BRAIN, TO THE RIGHT AND LEFT, are included within it, THAT IS, IT UNITES THEM. Everything is then established that way, THAT IS, IN THE MANNER OF TWO HEADS TO THE RIGHT AND LEFT AND ONE THAT INCORPORATES AND UNITES THE ONE WITH THE OTHER. It, THE UNKNOWN HEAD THAT INCLUDES TWO HEADS, is not counted WITH THE SFIROT nor is it part of them, NOT EVEN AS THEIR KETER. It is not part of the reckoning, NOT BEING OF THE ASPECT OF CHOCHMAH CALLED RECKONING, except through willingness. Hence it is said, "I said, I will take heed to my ways, that I sin not with my tongue" (Tehilim 39:2).

66. The place where the beginning lies is from THE ILLUMINATION OF Atika Kadisha that illuminates from Mazal, which is the illumination of Chochmah that expands into 32 directions, THAT IS CHOCHMAH OF THE 32 PATHS, which comes out from the concealed brain when it illuminates. And as for Atika Kadisha shining in the beginning it is THE BRAIN OF 32 PATHS that is the beginning for what is revealed, which turns into three heads, THAT IS, TWO HEADS, CHOCHMAH AND BINAH, and one head including them, WHICH IS THE BRAIN OF DA'AT. And these three, CHOCHMAH, BINAH AND DA'AT, expand to Zeir Anpin and from them all GRADES illuminate AS SHALL BE EXPLAINED.

21. The expansion of Chochmah of 32 paths to the lower beings
Rabbi Shimon goes on to explain how the two heads, Chochmah and Binah, and the one incorporating them expand from the brain of 32 paths to Zeir Anpin and then to the rest of the grades.

67. HE GOES ON TO EXPLAIN HOW THE TWO HEADS, CHOCHMAH AND BINAH, AND THE ONE INCORPORATING THEM, WHICH IS DA'AT, EXPAND FROM THE BRAIN OF 32 PATHS TO ZEIR ANPIN AND THE REST OF THE GRADES. HE SAYS, That Chochmah OF 32 PATHS was engraved and produced a river, WHICH IS BINAH, WHICH flows and comes out to water the garden THAT IS MALCHUT. It enters the head of Zeir Anpin and becomes a brain OF CHOCHMAH, whence it flows and goes into the whole body OF ZEIR ANPIN and waters all the plants. This is the secret of, "And a river went out of Eden to water the garden" (Beresheet 2:10).

68. This Chochmah OF 32 PATHS was also engraved, flowed and entered the head of Zeir Anpin, and another brain OF BINAH was made. LATER from that light two flows came out, were engraved and joined the one head of the depth of the pit, WHICH IS THE BRAIN OF DA'AT, as written, "By His knowledge the depths were broken up" (Mishlei 3:20). It entered the head of Zeir Anpin and became another brain OF DA'AT, and from there it flowed and entered the whole body OF ZEIR ANPIN and filled all those chambers and halls. This is the meaning of, "and by knowledge are the chambers filled" (Mishlei 24:4).

65. ואי תימא, מאן עתיקא קדישא. ת"ח, לעילא לעילא, אית דלא אתידע, ולא אשתמודע, ולא אתרשים, והוא כליל כללא, ותרין רישין ביה כלילין. וכדין כללא הכי אתתקן. והוא לאו במנוינא, ולא בכללא ולא בחושבן אלא ברעותא דלבא, על דא אתמר, אמרתי אשמרה דרכי מחטא בלשוני.

66. אתר דשירותא אשתכח, מעתיקא קדישא, דאתנהיר ממזלא, הוא נהירו דחכמתא, דאתפשט לתלתין ותרין עיבר. ונפקא מהוא מוחא סתימאה, מנהירו דביה. ומה דעתיקא קדישא נהיר בקדמיתא, דא היא. ושירותא ממה דאתגלויא, ואתעביד לתלת רישין, ורישא חדא כליל לון. ואלין תלת מתפשטן לזעיר אנפין, ומאלין נהרין כללא.

67. אתגלויף האי חכמתא, ואפיק חד נהרא, דנגיד, ונפיק לאשקאה גנתא ועייל ברישא דזעיר אנפין, ואתעביד חד מוחא ומתמן אתמשין ונגיד בכל גופא, ואשקי כל אינון נטיעאן. הה"ד, ונהר יוצא מעדן להשקות את הגן וגו'.

68. תו אתגלויף האי חכמתא, ואתמשך ועייל ברישא דזעיר אנפין, ואתעביד מוחא אחרא. והוא נהירו דאתמשכא מניה אלין תרין משיכן אתגלויפו, מתחברן בחד רישא דעמיקא דבירא, דכתיב ברעתו תהומות נבקעו. ועייל ברישא דזעיר אנפין, ואתעביד מוחא אחרא, ומתמן אתמשין ועייל לגו גופא, ומלויא כל אינון אדרין ואכסדרין דגופא. הה"ד, ובדעת חדרים ומלאו.

69. These, CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, shine with the light of that supernal concealed brain that illuminates Mazal, and everything is interdependent and interconnected, to the point that it is known that it is all one, all is Atika, and nothing is separated from it. These three lights CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN, shine to three others called fathers, CHESD, GVURAH AND TIFERET OF ZEIR ANPIN, which shine on the children, NETZACH, HOD AND YESOD OF ZEIR ANPIN. Everything shines from the same place, FROM THE CONCEALED BRAIN, WHICH IS ATIKA. And when Atika, the Will of all wills, is revealed, and everything shines, everything abides in perfect joy.

69. וְאֵלֶּיךָ נִהְיִין, מִנְהִירוֹ דְּהֵוּא מוֹחָא עֲלָאָה
 סְתִימָאָה, דְּנִהִיר בְּמִזְלָא. וְכֹלָא דָּא בְּדָא תְּלִינָן.
 וְאַתְקִשְׁר דָּא בְּדָא, וְדָא בְּדָא, עַד דִּישְׁתַּמּוּדַע דְּכֹלָא
 חַד, וְכֹלָא הוּא עֲתִיקָא, וְלֹא אֲתַפְרֵשׁ מִנִּיהַ כְּלוּם.
 אֵלֶיךָ תְּלַת נִהוּרִין, נִהְרִין לְתַלְתָּא אַחֲרֵינָן, דְּאֶקְרוּן
 אָבֵהּ. וְאֵלֶיךָ נִהְרִין לְבָנֵיךָ. וְכֹלָא נִהִיר מֵאַתְרַךְ חַד.
 כִּד אֲתַגְלִינָא הָאֵי עֲתִיקָא, רַעּוּוּא דְרַעּוּוֹן, כֹּלָא נִהִיר
 וְכֹלָא אֲשַׁתְּכַח בְּחֵדוֹ שְׁלִימָתָא.

22. Supernal Eden and lower Eden

Here we learn that Zeir Anpin is called 'You' because it is from Zeir Anpin that there is the beginning of revelation, but that Atika Kadisha, which is entirely concealed, is called 'He'.

70. This Chochmah OF 32 PATHS is called Eden, and this Eden flows from the most hidden supernal Eden, WHICH IS THE CONCEALED BRAIN. From this Eden, WHICH IS CHOCHMAH OF 32 PATHS, it is considered a beginning OF SHINING UPON LOWER BEINGS, because in Atika, NAMELY IN THE CONCEALED BRAIN, neither beginning is indicated nor ending. Since IN ATIKA there is no beginning and no end, it is not called 'You', USING THE SECOND, PRESENT PERSON, because it is hidden and undisclosed, and is therefore called 'He' IN THE THIRD, HIDDEN PERSON. From where there is a beginning, NAMELY CHOCHMAH OF 32 PATHS, it is called 'You' and 'Father', as written, "You are our father" (Yeshayah 63:16).

70. הָאֵי חֲכָמָתָא אֶקְרִי עַרְן, וְהָאֵי עַרְן אֲתַמְשֵׁךְ
 מֵעַרְן עֲלָאָה, סְתִימָאָה דְּכֹל סְתִימִין. וּמֵהָאֵי עַרְן,
 אֶקְרִי שִׁירוּתָא. דְּבַעֲתִיקָא לֹא אֶקְרִי, וְלֹא הוּי
 שִׁירוּתָא וְסִימָא. וּבְגִין דְּלֹא הוּי בֵּיהַ שִׁירוּתָא
 וְסִימָא, לֹא אֶקְרִי אֲתָה. בְּגִין דְּאַתְבְּסִינָא וְלֹא
 אֲתַגְלִינָא. וְאֶקְרִי הוּא. וּמֵאַתְרַךְ דְּשִׁירוּתָא אֲשַׁתְּכַח
 אֶקְרִי אֲתָה, וְאֶקְרִי אָב. דְּכִתְיִב, כִּי אֲתָה אָבִינוּ.

71. In the Agadah of Rav Yeba Saba HE SAYS, all in all Zeir Anpin is called 'You', BECAUSE IT IS REVEALED. Atika Kadisha, which is concealed, is called 'He'. This is correct. We now call this place where the beginning lies, WHICH IS THE BRAIN OF 32 PATHS, BY THE NAME 'You', for though it is YET hidden, NEVERTHELESS the beginning OF REVELATION comes from it. HENCE IT IS CALLED 'YOU' AS WELL. It is called father and is a father to the fathers, CHESD, GVURAH AND TIFERET OF ZEIR ANPIN. And this father comes out of Atika Kadisha as written, "But where is wisdom to be found (or: 'wisdom is found from naught')" (Iyov 28:12), NAMELY FROM ATIKA KADISHA THAT IS CALLED NAUGHT, which is why it is unknown.

71. בְּאַגְדָּתָא דְּבֵי רַב יֵיבָא סָבָא, כֹּלְלָא דְּכֹלָא, זְעִיר
 אֲנַפִּין אֶקְרִי אֲתָה. עֲתִיקָא קְדִישָׁא דְּאַתְבְּסִינָא, אֶקְרִי
 הוּא. וְשִׁפּוּר. וְהִשְׁתָּא קְרִינָן בְּאַתְרַךְ דָּא דְּשִׁירוּתָא
 אֲשַׁתְּכַח, אֲתָה. אַע"ג דְּאַתְבְּסִינָא, מִנִּיהַ הוּי
 שִׁירוּתָא, וְאֶקְרִי אָב. וְהוּא אָב, לְאַבְהֵן. וְהָאֵי אָב
 נִמְיָק מֵעֲתִיקָא קְדִישָׁא, דְּכִתְיִב וְהַחֲכָמָה מֵאִין
 תִּמְצָא. וּבג"כ לֹא אֲשַׁתְּמוּדַע.

72. Come and see, it is written, "Elohim understands its way" (Ibid. 23), actually its way, BECAUSE ELOHIM WHICH IS ZEIR ANPIN KNOWS THE WAY CHOCHMAH OF 32 PATHS EXPANDS TO LOWER CHOCHMAH, "and He," ATIKA KADISHA, "knows its place" (Ibid.), its very place, NAMELY THE ESSENCE OF SUPERNAL CHOCHMAH, WHICH IS ABA AND IMA, and naturally Chochmah concealed within Atika Kadisha, WHICH IS ITS OWN BRAIN.

72. ת"ח, כְּתִיב אֱלֹהִים הִבִּין דְּרַבְּהָ, דְּרַבְּהָ מִמֶּשׁ.
 אָבֵל וְהוּא יָדַע אֶת מְקוֹמָהּ, מְקוֹמָהּ מִמֶּשׁ. וּכ"ש
 דְּרַבְּהָ. וּכ"ש הוּא חֲכָמָה דְּסְתִימָא בֵּיהַ בְּעֲתִיקָא
 קְדִישָׁא.

23. Why Chochmah is considered to have 32 paths

By saying that 32 paths expand from Chochmah, it means that the Torah, that is Zeir Anpin, is included in the 22 letters and the ten sayings. Rabbi Shimon also says that this Chochmah is a father to the fathers, and that in it there are a beginning and an ending.

73. This Chochmah OF 32 PATHS is the first beginning. From it 32 paths expand. THIS MEANS THAT the Torah, WHICH IS ZEIR ANPIN, is included in the 22 letters and the ten sayings. This Chochmah is a father to the fathers, CHESED, GVURAH AND TIFERET OF ZEIR ANPIN. In this Chochmah there are a beginning and an ending, WHICH ARE therefore CALLED upper Chochmah and lower Chochmah - THE FORMER IS THE BEGINNING AND THE LATTER THE ENDING. When Chochmah expanded TO ZEIR ANPIN it is called a father to fathers. Everything is included only in this CHOCHMAH, as written, "in wisdom have You made them all" (Tehilim 104:24).

73. האי חכמה שירותא דכלא, מניה מתפשטן תלתין ותריין שבילין. ואורייתא בהו אתכלילת בעשרין ותריין אתון, ועשר אמירן. האי חכמה אב, לאבהן. ובהאי חכמה, שירותא וסיומא אשתכח. ובג"ד, חכמה עלאה חכמה תתאה. כד אתפשט חכמה, אקרי אב לאבהן. כלא לא אתכליל אלא בהאי. דכתיב כלם בחכמה עשית.

24. Aba and Ima, which are Chochmah and Binah

Rabbi Shimon tells the other rabbis that Atika Kadisha established everything as male and female, and that when Chochmah emerged and shone it shone only as male and female; Chochmah is a father and Binah a mother. When they joined they gave birth to Zeir Anpin and Malchut, and thus faith spread. Rabbi Shimon talks about the river that flows and that is called the World to Come, saying that this is the Eden of the righteous who will merit life in the World to Come. He now says explicitly what he has only hinted at throughout his life - that the Holy Name includes everything: it includes Chochmah, Binah, Zeir Anpin and Malchut. We also learn how Solomon interprets the two descriptions of the female - "my love" and "my bride" in Shir Hashirim - that are Ima and Malchut. Rabbi Shimon talks about the endless flow that emerges to the Garden that is Malchut. In another context he says that Binah is father, mother and son.

74. Rabbi Shimon lifted up his hands and was glad. He said, Surely it is a time of revelation, and there is a need for everything at such a time. We learned that when the most hidden Atika Kadisha wanted to prepare, He established everything as male and female. BUT where male and female were incorporated IN EVERY SFIRAH, they survived only by another existence of male and female. This Chochmah, which includes everything, NAMELY CHOCHMAH OF 32 PATHS, when it emerged and shone from Atika Kadisha, it shone only as male and female as Chochmah expanded and produced Binah from itself, and so there are male and female; Chochmah is a father and Binah a mother. Chochmah and Binah are weighed with the same measure, male and female, THAT IS, THEY ARE BOTH EQUAL. Because of them everything endured by means of male and female, for otherwise it would not have existed.

74. זקף ר"ש ידוי, וחדוי, אמר, ודאי עידן הוא לגלאה, וכלא אצטריך בשעתא דא. תאנא, בשעתא דעתיקא קדישא, סתימאה דכל סתימין, בעא לאתקנא כלא, אתקין בעין דכר ונוקבא. באתר דאתכלילו דכר ונוקבא לא אתקיימו, אלא בקיומא אחרא דדכר ונוקבא. והאי חכמה כללא דכלא, כד נפקא ואתנהיר מעתיקא קדישא, לא אתנהיר אלא בדכר ונוקבא. דהאי חכמה אתפשט, ואפיק מניה בינה, ואשתכח דכר ונוקבא. הוא, חכמה אב. בינה אם. חכמה ובינה, בחד מתקלא אתקלוג דכר ונוקבא. ובגינייהו כלא אתקיים בדכר ונוקבא, דאלמלא האי, לא מתקיימין.

75. This beginning, NAMELY, CHOCHMAH OF 32 PATHS, WHICH ARE ABA AND IMA, is a father to all, father to all fathers, WHO ARE CHOCHMAH, GVURAH AND TIFERET OF ZEIR ANPIN, AND CHOCHMAH AND BINAH, WHICH ARE ABA AND IMA, united with each other and shining into each other. When they joined they gave birth TO ZEIR ANPIN AND MALCHUT, and faith, WHICH IS MALCHUT CALLED FAITH, spread. In the Agadah of Rav Yeba Saba we learned it thus: what is Binah? When Yud and Hei joined each other, NAMELY CHOCHMAH AND BINAH, BINAH conceived, gave birth and produced a son, ZEIR ANPIN. Hence it is called Binah, for giving birth to the son (Heb. ben) of Yud Hei, AS BINAH IS SPELLED WITH 'BEN' AND THE LETTERS YUD HEI, which is overall perfection, for both CHOCHMAH AND BINAH join, and the son, ZEIR ANPIN, between them, which comprises everything. With their establishment, there is overall perfection, namely, everything, father and mother, CHOCHMAH AND BINAH, son and daughter, ZEIR ANPIN AND MALCHUT, WHICH ARE THE FOUR LETTERS YUD HEI VAV HEI, FROM WHICH ALL REALITY SPRINGS.

75. שירותא דא אב לכלא, אב לכלהו אבהן, אתחברו דא בדא, ונהירו דא בדא. כד אתחברו, אולידו, ואתפשט מהימנותא. באגדתא דבי רב ייבא סבא, הכי תאני, מהו בינה. אלא כד אתחבר דא בדא, יו"ד בה"א, אתעברת, ואפיקת בן, ואולידת, ובג"כ, בינה אקרי, בן י"ה, שלימותא דכלא. אשתכחו תרווייהו דמתחברן, ובן בגווייהו. כללא דכלא. בתקונייהו אשתכח שלימותא דכלא, אב ואם. בן ובת.

76. Such things were not meant to be revealed except for lofty saints that entered INTO CHOCHMAH and came out from it IN PEACE, who know the ways of the Holy One, blessed be He, who never move from them right or left, as written, "for the ways of Hashem are right, and the just do walk in them..." (Hoshea 14:10). Blessed is the portion of he who merited knowing His ways and who does not stray nor is misled by them. For these matters are concealed, and the lofty saints shine upon them, as one shining with candlelight. These words were handed only to those who came INTO CHOCHMAH and came out. For whoever has not come in and out, it is better for him had he not been born. For it is known before the most hidden Atika Kadisha that these matters shine in my heart with the perfection of love and awe before the Holy One, blessed be He. And these my children in here, I know about them that they entered CHOCHMAH and came out of it IN PEACE, and they shone on these matters though not on them all. And now they shine fully, as befitting. Blessed is my portion with them in that world.

77. Rabbi Shimon said, All I said of Atika Kadisha and all I said of Zeir Anpin is all the same. It is the same matter without division in it. Blessed is He and blessed is His name forever and ever.

78. Come and see, this beginning that is called father is included within Yud that comes out AND SHINES FROM holy Mazal, WHICH IS THE BEARD. Yud therefore includes other letters, NAMELY VAV DALET, SINCE IT IS FULLY SPELLED YUD VAV DALET. Yud is the comprising of all other letters, AS EVERY LETTER BEGINS WITH A DOT, WHICH IS YUD. Yud is the beginning and ending of everything, AS SUPERNAL CHOCHMAH THAT IS THE BEGINNING OF EVERYTHING IS CALLED YUD, AND SO IS LOWER CHOCHMAH THE ENDING OF EVERYTHING, NAMELY MALCHUT.

79. That river that comes out and flows, NAMELY BINAH THAT COMES OUT OF CHOCHMAH, is called the World to Come, BECAUSE it runs always and never stops. This is the Eden of the righteous who will merit life in that World to Come that constantly waters the Garden, NAMELY MALE AND FEMALE, and never stops. It says of it, "like a spring of water, whose waters fail not" (Yeshayah 58:11). That World to Come is created with Yud, THAT IS, BY CHOCHMAH THAT IS CALLED YUD. This is the meaning of, "And a river went out of Eden," THAT IS, BINAH COMING OUT OF CHOCHMAH THAT IS CALLED SUPERNAL EDEN, "to water the garden" (Beresheet 2:10), NAMELY TO WATER MALE AND FEMALE CALLED VAV DALET, since Yud FULLY SPELLED includes the two letters Vav Dalet, AS SHALL BE EXPLAINED.

76. מְלִין אֵלִין, לֹא אֲתִיבּוּ לְגַלְיָהּ, בְּרִי לְקַדִּישִׁי עֲלִיּוֹנִין, דְּעָלוּ וְנִמְקוּ, וַיִּדְעִין אֲרַחוּי דְקוּדְשָׁא בְרִיךְ הוּא, דְּלֹא סֵטָאן בְּהוּ לִימִינָא וְלִשְׂמָאלָא. דְכַתִּיב, בִּי יִשְׂרָיִם דְרַכִּי יְיָ וְצַדִּיקִים יִלְכוּ בָם וְגו'. זְבָאָה חוֹלְקִיָּהּ, דְמָאן דְזָכִי לְמַנְדַּע אוֹרְחוּי, וְלֹא סֵטִי, וְלֹא יִטְעִי בְּהוּ. דְמְלִין אֵלִין סְתִימִין אֵינּוּן וְקַדִּישִׁי עֲלִיּוֹנִין נְהִירִין בְּהוּ, כְּמָאן דְנְהִיר מְנַהִירוּ דְבוֹצִינָא. לֹא אֲתַמְסְרוּ מְלִין אֵלִין, אֲלֵא לְמָאן דְעָאל וְנִמְקִי. דְמָאן דְלֹא עָאל וְנִמְקִי, טַב לִיהּ דְלֹא אֲבִרִי. דְהָא גְלִיָּא קָמִי עֲתִיקָא קַדִּישָׁא, סְתִימָא דְכָל סְתִימִין, דְמְלִין אֵלִין נְהִירִין בְּלִבָּאִי, בְּאֲשְׁלֻמוּתָא דְרַחֲמֵימוּתָא וְדַחֲלוּ דְקוּדְשָׁא בְרִיךְ הוּא. וְאֵלִין בְּנֵי דְהִכָּא, יִדְעָנָא בְּהוּ דְהָא עָלוּ וְנִמְקוּ, וְאֲתַנְהִירִין בְּאֵלִין מְלִין, וְלֹא בְּכַלְהוּ. וְהִשְׁתָּא אֲתַנְהִירוּ בְּשְׁלִימוּתָא כְּמָה דְאַצְטְרִיךְ. זְבָאָה חוֹלְקִי עֲמַהוּן, בְּהוּא עֲלֵמָא.

77. אָמַר ר' שְׁמַעוֹן, כָּל מַה דְאַמִּינָא דְעֲתִיקָא קַדִּישָׁא. וְכָל מַה דְאַמִּינָא דְזַעִיר אֲנַפִּין. כָּלֹא חַד, כָּלֹא הוּא חַד מְלָה. לֹא תְלִינָא בֵּיהּ פִּירוּדָא. בְרִיךְ הוּא בְרִיךְ שְׁמִיָּה לְעֵלְמִי וְלְעֵלְמֵי עֲלַמִּין.

78. ת"ח, שִׁירוּתָא דְאֲקָרִי אָב, אֲתַכְלִיל בְּיו"ד, דְתְלִינָא מְמַזְלָא קַדִּישָׁא. וּבג"כ, יו"ד כְּלִיל אֲתוּן אַחֲרָנִין. י' סְתִימָא דְכָל אֲתוּן אַחֲרָן. י' רִישָׁא וְסִיפָא דְכָלֹא.

79. וְהוּא נְהִר דְנְגִיד וְנִמְקִי, אֲקָרִי עֲלֵמָא דְאֲתִי, דְאֲתִי תְדִיר וְלֹא פְסִיק. וְהִיא הוּא עֲדוּנָא דְצַדִּיקָיָא, לְזְבָאָה לְהֵאִי עֲלֵמָא דְאֲתִי, דְאֲשְׁקִי תְדִיר לְגַנְתָּא, וְלֹא פְסִיק. עֲלִיָּה כְּתִיב וּכְמוֹצָא מִיָּם אֲשֶׁר לֹא יִכְזָבוּ מִימִינוּ. וְהוּא עֲלֵמָא דְאֲתִי, אֲבִרִי בְּיו"ד, הַה"ד, וְנְהִר יוֹצֵא מְעַדָּן לְהִשְׁקוּת אֶת הַגֶּן. י' כְּלִיל תְרִין אֲתוּן ו"ד.

80. In the book of Agadah of Rav Yeba Saba we learned why Vav Dalet are included within Yud. AND HE EXPLAINS, this planting of the Garden, WHICH IS ZEIR ANPIN, is called Vav. There is another Garden called Dalet. From this Vav, WHICH IS ZEIR ANPIN, Dalet is watered, WHICH IS MALCHUT. This is the secret of the words, "And a river went out of Eden to water the garden." Eden is supernal Chochmah, which is Yud. "To water the garden" refers to Vav, WHICH IS ZEIR ANPIN; "and from thence it was parted, and branched into four streams" (Ibid.) refers to Dalet, NAMELY MALCHUT. All that is included in Yud.

81. Because of that THAT EVERYTHING IS INCLUDED IN YUD, WHICH IS CHOCHMAH, CHOCHMAH is called a father to the fathers, WHO ARE CHESED, GVURAH AND TIFERET OF ZEIR ANPIN, a beginning to everything, a house to everything, as written, "Through wisdom a house is built" (Mishlei 24:3), and "in wisdom have You made them all" (Tehilim 104:24). CHOCHMAH in its place is neither revealed nor known. When it is united with Ima, WHICH IS BINAH, it is alluded to in Ima, and because of that Ima IS MADE all inclusive, in which the beginning and ending of everything is made known and indicated, NAMELY SUPERNAL CHOCHMAH AND LOWER CHOCHMAH, WHICH IS MALCHUT. For everything is hidden within it.

82. What includes everything is the Holy Name. Up until now I have made allusions but have not said IT EXPLICITLY all these days. Now the aspects are imprinted; YUD OF YUD HEI VAV HEI includes this Chochmah, NAMELY CHOCHMAH OF 32 PATHS, WHICH IS ABA. Hei is Ima and is called Binah. Vav Hei are the two children, ZEIR ANPIN AND MALCHUT that are adorned by Ima. We have learned that Binah includes them all, because Yud, WHICH IS CHOCHMAH, is united with HEI, WHICH IS Ima, and they beget a son, WHICH IS ZEIR ANPIN. This is the meaning of THE LETTERS OF BINAH: a father and mother, who are Yud Hei, with a son (Heb. ben) between them, BECAUSE BINAH IS THE LETTERS OF BEN YUD HEI.

83. We now have to examine: It is Binah, but it is called Tevunah. Why is it called Tevunah rather than Binah? AND HE ANSWERS, For IMA is called Tevunah when suckling the two children, a son and a daughter that are called Vav-Hei, NAMELY ZEIR ANPIN AND MALCHUT. At that time it is called Tevunah, since everything is included within those letters, ben (Eng. 'son') and bat (Eng. 'daughter'), who are Vav-Hei. THAT IS, TEVUNAH IS SPELLED WITH THE LETTERS OF ben and bat, Vav-Hei, and everything is one whole, namely Tevunah.

84. In his book, Rav Hamnuna Saba said that the first description King Solomon revealed, when he said, "Behold, you are fair, my love" (Shir Hashirim 1:15), comes from it. THAT IS, IT RELATES TO IMA, WHOM ABA CALLS "MY LOVE." The second description HE MENTIONED, "COME WITH ME FROM LEBANON, MY BRIDE" (SHIR HASHIRIM 4:8) is considered a bride, who is the lower Nukva, NAMELY MALCHUT. As for those who say that both relate to the lower Nukva, MALCHUT, it is not so, because the first Hei OF YUD HEI VAV HEI is not considered a bride, BUT "MY LOVE," BECAUSE ABA AND IMA ARE CONSIDERED LOVERS. But last Hei is considered a bride at certain times, because on many occasions the male, ZEIR ANPIN, does not unite with her but leaves her. Of that time it is written, "Also you shall not approach to a woman in the impurity of her menstrual flow" (Vayikra 18:19). When the female is purified and the male wishes to unite with her, she is considered a bride, because she comes as a real bride.

80. בַּאֲגַדְתָּא דְּבֵי רַב יֵיבָא סְבָא תְּנִינָן, אֲמַאי ו'ד כְּלִילָן בְּיו"ד. אֶלָּא נְטִיעָה דְּגַנְתָּא דָּא, אֶקְרִי ו'. אֵינְת גַּנְתָּא אַחְרָא, דְּאֵינְהִי ד'. וּמַהֲאִי ו', אֲשֶׁתְּקִינָא ד'. וְהֵינְנוּ רִזָּא דְּכַתְּיב, וְנַהֲר יוֹצֵא מֵעַרְן וְגו'. מַאי עַרְן. דָּא חֲכֵמָה עֲלָא, וְדָא י'. לְהַשְׁקוּת. אֶת הַגֶּן, דָּא הוּא ו'. וּמִשָּׁם יִפְרֵד וְהִיא לְאַרְבְּעָה רְאשִׁים, דָּא הוּא ד', וְכֹלָא כְּלִיל בְּיו"ד.

81. וּבְגִין כֵּן, אֶקְרִי אָב לְכֹלָא. אָב, לְאַבְהָן. שִׁירוּתָא דְּכֹלָא, בֵּיתָא דְּכֹלָא, דְּכַתְּיב בְּחֲכֵמָה יְבֻנָה בֵּית. וְכַתְּיב, כֹּלָם בְּחֲכֵמָה עֲשִׂית. בְּאַתְרֵיהּ, לֹא אֲתַגְלִינָא, וְלֹא אֲתִידַע. מִדְּאַתְחַבֵּר בְּאִימָא אֲתִרְמִיז בְּאִימָא וּבְג"כ אִימָא כְּלִילָא דְּכֹלָא, בְּה אֲתִידַע, וְבַה אֲתִרְמִיז, שִׁירוּתָא וְסִיּוּמָא דְּכֹלָא. דְּבַה סְתִים כֹּלָא.

82. כְּלִילָא דְּכֹלָא, שְׁמָא קְדִישָׁא. עַד הַשְׁתָּא רְמִיזָא, וְלֹא אֲמִינָא כֹּל אֵלִין יוּמִין. וְהֵאִידְנָא מִתְּגַלְמִין סְטְרִין, ו' כְּלִיל בְּהֵאִי חֲכֵמָה. ה' דָּא אִימָא, וְקְרִינָן בִּינָה. ו"ה, אֵלִין תְּרִין בְּנִין, דְּמִתְעַטְרִין מֵאִימָא. וְהֵא תְּנִינָן, דְּבִינָה אֲתַכְּלִיל מְכֹלָא. יו"ד דְּמִתְחַבְּרָא בְּאִימָא, וּמִפְקִין ב'ן. וְהֵינְנוּ בִּינָה, א'ב וְא"ם דְּאִינּוּן י"ה, בֵּן בְּגוּוּיָהּוּ.

83. הַשְׁתָּא אֵינְת לְאַסְתַּכְּבֵּלָא, בִּינָה, וְאֶקְרִי תְּבוּנָה, אֲמַאי אֶקְרִי תְּבוּנָה, וְלֹא בִּינָה. אֶלָּא תְּבוּנָה אֶקְרִי, בְּשַׁעְתָּא דִּינְקָא לְתִרִין בְּנִין, ב'ן וּב'ת, דְּאִינּוּן ו"ה, וְהֵיא שַׁעְתָּא אֶקְרִי תְּבוּנָה. דְּכֹלָא כְּלִיל בְּאֵלִין אֲתוּון, ב'ן וּב'ת, אִינּוּן ו"ה. וְכֹלָא חַד כְּלִילָא, וְהֵינְנוּ תְּבוּנָה.

84. בְּסַפְרָא דְּרַב הַמְּנוּנָא סְבָא אָמַר, דְּשִׁלְמָה מְלַכָּא, תְּקוּנָא קְדָמָא דְּגִלִי וְאָמַר, הַנֶּךְ יִפָּה רַעִיתִי מַהֲאִי הוּא. וְתְּקוּנָא תְּנִינָא, אֶקְרִי כְּלָה, דְּאֵינְהִי נּוֹקְבָא דְּלִתְתָּא. וְאִינּוּן דְּאִמְרִי, דְּתִירוּוִיָּהּ לְהֵאִי נּוֹקְבָא דְּלִתְתָּא אִינּוּן, לֹא הֲכִי דְּה"א קְדָמָא לֹא אֶקְרִי כְּלָה. וְה"א בְּתִרְאָה, אֶקְרִי כְּלָה, לְזַמְנִין יְדִיעִין. דְּהֵא זְמַנִּין סְגִיָּאִין אִינּוּן, דְּדְּכוּרָא לֹא אֲתַחַבֵּר עִמָּה, וְאַסְתַּלַּק מִינָה, בְּהֵוּא זְמַנָּא כְּתִיב, וְאֵל אִשָּׁה בְּנִדַת טוּמְאָתָהּ לֹא תִקְרַב. בְּשַׁעְתָּא דְּאַתְרַכְּבָת נּוֹקְבָא, דְּדְּכוּרָא בְּעִי לְאַתְחַבְּרָא עִמָּה, כְּדִין אֶקְרִי כְּלָה. כְּכֹל"ה מִמֶּשׁ אֲתִיָּא.

85. But as for Ima, the desire of both ABA AND IMA never stops. They emerge as one and rest as one. The one does not stop flowing from the other, nor leaves the other. For that reason it is written, "And a river went out of Eden" (Beresheet 2:10). "went out" MEANS constantly, ceaselessly, as written, "like a spring of water, whose waters fail not" (Yeshayah 58:11). Hence it is written, "my love" ABOUT IMA, because they dwell with brotherly desire AND LOVE, with absolute unity. But here, IN MALCHUT, she is considered a bride, because when the male comes, WHO IS ZEIR ANPIN, to join her, she is a bride, and comes as an actual bride.

86. For that reason, Solomon interprets the two descriptions of the female, IMA AND MALCHUT. The first description OF IMA is vague, because Ima is vague AND HIDDEN. The second description IN MALCHUT gives more explanation and is not so vague. Later, it applies all the value OF MALCHUT to the upper one, IMA, as written, "she is the only one of her mother, she is the choice one of her that bore her" (Shir Hashirim 6:9). And since Ima is bedecked with a bride's crown, and the desire of Yud, WHICH IS CHOCHMAH, towards her never stops, AND SHE IS ATTACHED TO BOTH THE UPPER AND LOWER BEINGS, THEREFORE the freedom of all slaves is under her jurisdiction to purify everything, as written, "for on that day will He forgive you" (Vayikra 16:30), and, "And you shall hallow the fiftieth year...it shall be a jubilee for you" (Vayikra 25:10). What is a Jubilee (Heb. yovel)? It accords with the words, "and that spreads out its roots by the river (Heb. yuval)" (Yirmeyah 17:8). FOR JUBILEE MEANS A RIVER after the river, WHICH IS IMA, that comes out, flows and emerges uninterruptedly TO THE GARDEN, WHICH IS MALCHUT.

87. It is written, "if (Heb. im) you cry after wisdom (Binah), and lift up your voice for understanding (Tevunah)" (Mishlei 2:3). HE ASKS, Once it said, "mother (Heb. em) you cry after Binah," why ADD, "AND LIFT UP YOUR VOICE for Tevunah," AND HE ANSWERS, Everything is as I said THAT WHEN BINAH SUCKLES THE SON AND DAUGHTER IT IS CALLED TEVUNAH. HE ASKS, Which one is superior, AND ANSWERS, Binah is superior to Tevunah. Binah is father, mother and son, SINCE Yud Hei are father and mother with a son between them, WHO IS VAV. THAT IS, BINAH IS SPELLED BEN (ENG. 'SON OF') YUD-HEI. All of Tevunah is entirely of children, AS IT IS SPELLED WITH THE LETTERS OF ben (Eng. 'son'), bat (Eng. 'daughter'), Vav-Hei. YUD-HEI ARE NOT MENTIONED IN IT. FROM THIS WE UNDERSTAND THAT BINAH IS SUPERIOR TO TEVUNAH, because father and mother, WHO ARE YUD-HEI, are only in Binah, but in Tevunah THERE IS NO YUD-HEI; surely the mother crouches over the children, VAV-HEI, WHILE THE MOTHER HERSELF does not appear THERE. HENCE TEVUNAH CONTAINS ONLY THE LETTERS OF BEN BAT VAV-HEI, BUT NOT YUD HEI. Thus the sum of all two children, ZEIR ANPIN AND MALCHUT, is called Tevunah, while the whole of the father, mother and son, WHO ARE CHOCHMAH, BINAH AND ZEIR ANPIN, is considered Binah, which, when wishing to include everything, YUD-HEI AS WELL, they are included IN BINAH.

85. אָבֵל הָאֵי אִימָא, לֹא אִמְסִיק רְעוּתָא דִּתְרוּוּיָהּ לְעֵלְמִין, בְּחַד נְפִיקִין, בְּחַד שְׂרִיין. לֹא אִמְסִיק דָּא מִן דָּא, וְלֹא אִסְתַּלַּק דָּא מִן דָּא. וּבג"כ בְּתִיב וְנָהַר יֵצֵא מֵעַדָּן, יוֹצֵא תְדִיר, וְלֹא אִמְסִיק. הֵה"ד, וּכְמוֹצֵא מִים אֲשֶׁר לֹא יִכְזָבוּ מִימִיו. וּבג"כ בְּתִיב רְעִיתִי, בְּרְעוּתָא דְאַחֻהּ שְׂרִיין, בְּאַחֲדוּתָא שְׁלִימוּתָא. אָבֵל הֵכָא אִקְרִי כְּלָה, דְּכַד אַתָּא דְכוּרָא לְאַתְחַבְרָא עִמָּה, הִיא כְּלָה, כְּכֻלָּה אִיהִי אֲתִיבָא מִמֶּשׁ.

86. וּבג"כ, תְּרִי תְּקוּנִין דְּנוֹקְבֵי פְּרִישׁ שְׁלֵמָה. תְּקוּנָא דְּקְדָמִיתָא, סְתִימָא, בְּגִין דְּאִיהִי סְתִימָא. וְתְּקוּנָא תְּנִינָא, פְּרִישׁ יִתִיר, וְלֹא סְתִים כּוּלֵי הָאֵי. וְלִבְתֵּר תְּלִיָא כָּל שְׁבַחָא בְּהָהִיא דְּלַעִילָא. דְּכְתִיב, אַחַת הִיא לְאִמָּה בְּרָה הִיא לְיוֹלְדֶתָהּ, וּבְגִין דְּאִיהִי אִימָא מִתְעַטְרָא בְּעַטְרָא דְּכְלָה, וְרְעוּתָא דִּיּו"ד לֹא אִמְסִיק מִנָּה לְעֵלְמִין, אֲתִיבָהּ בְּרְשׁוּתָהּ כָּל חִירוֹ דְּעֵבְרִין. כָּל חִירוֹ דְּכְלָא. כָּל חִירוֹ דְּחִיבֵינָא, לְדְּכָאָה לְכֻלָּא. דְּכְתִיב כִּי בְּיוֹם הַזֶּה יִכְפֹּר עֲלֵיכֶם. וּכְתִיב וּקְדַשְׁתֶּם אֶת שְׁנַת הַחֲמָשִׁים שָׁנָה יוֹבֵל הִיא. מֵאֵי יוֹבֵל. כַּד"א וְעַל יוֹבֵל יִשְׁלַח שְׂרָשׁוֹ. מִשׁוּם הֵהוּא נָהַר דְּאֲתִי וְנָגִיד וְנָפִיק, וְאֲתִי תְדִיר, וְלֹא פְּסִיק.

87. בְּתִיב כִּי אִם לְבִינָה תְּקָרָא לְתַבּוּנָה תִּתֵּן קוּלְךָ. כִּיּוֹן דְּאָמַר כִּי אִם לְבִינָה תְּקָרָא, אִמָּאי לְתַבּוּנָה. אִלָּא כְּלָא כְּמָה דְּאִמִּינָא. הִי מְנַוִּיהוּ עֲלָאָה. בִּינָה עֲלָאָה מִתַּבּוּנָה. בִּינָה אָב וְאִם וּבֵן. י"ה: אָב וְאִם, וּבֵן בְּגוּוּיָהּ. תַּבּוּנָה: כְּלָא כְּלָלָא דְּבִנִּין, בֵּן וּבַת, ו"ה. וְלֹא אֲשַׁתְּכַח אָב וְאִם, אִלָּא בְּבִינָה. וּבְתַבּוּנָה וְדָאי אִימָא רְבִיעָא עֲלִוּיָהּ, וְלֹא אֲתַגְלִיָּא. אֲשַׁתְּכַח, דְּכְלָלָא דִּתְרִין בְּנִין, אִקְרִי תַבּוּנָה. וּכְלָלָא דְּאָב אִם וּבֵן, אִקְרִי בִינָה. וְכַד בְּעֵי לְאַכְלָלָא כְּלָא, בְּהָאי אֲתַכְלִיל.

25. Da'at, which is Zeir Anpin that unites Chochmah and Binah that are Aba and Ima Rabbi Shimon begins by saying that the father, mother and son are called Chochmah, Binah and Da'at, and he explains why this is so. He tells us that Da'at receives his father's and mother's inheritance.

88. These father, mother and son are called Chochmah, Binah and Da'at. For when the son, ZEIR ANPIN, receives his father's and mother's tokens, THAT IS, WHEN HE TAKES AND INCLUDES WITHIN HIM CHOCHMAH AND BINAH OF ABA AND IMA, he is called Da'at, WHICH IS DERIVED FROM TESTIMONY (HEB. EDUT), because he bears testimony about both of them BY INCLUDING WITHIN HIM THE MOCHIN OF ABA AND IMA, AS DA'AT RECONCILES AND INCLUDES CHOCHMAH AND BINAH. This son, DA'AT, is called a firstborn SON, as written, "Yisrael is My son, My firstborn" (Shemot 4:22), SINCE ZEIR ANPIN, WHO IS DA'AT, IS CALLED YISRAEL, AND IT SAYS OF HIM, "YISRAEL IS MY SON, MY FIRSTBORN." Since he is considered a firstborn he receives two portions, A PORTION FROM ABA, WHO IS CHOCHMAH, AND A PORTION FROM IMA, BINAH. When he gets bigger with his crowns, he receives three portions, CHOCHMAH, BINAH AND DA'AT. In either case, two parts or three parts are all the same, SINCE DA'AT IS NO MORE THAN THE INCLUSION OF CHOCHMAH AND BINAH, IN SUCH A WAY THAT EVEN IN CHOCHMAH, BINAH AND DA'AT THERE ARE NO MORE THAN TWO, CHOCHMAH AND BINAH. Both are the same, BECAUSE DA'AT receives his father's and mother's inheritance, AND HENCE HAS ONLY CHOCHMAH AND BINAH LIKE HIS FATHER AND MOTHER, BUT NO MORE.

88. והאי אב ואם ובן, אקרין חכמה בינה ודעת. בגין דהאי בן, נטיל סימנין דאבוי ואמיה, אקרין דעת, דהוא סהדותא דתרווייהו. והאי בן, אקרין בוכרא. דכתיב, בני בכורי ישראל. ובגין דאקרין בוכרא, נטיל תרין חולקין. וכד אתרבי בעטרות, נטיל תלת חולקין. ובין כך ובין כך, תרין חולקין, ותלת חולקין כללא חד מלה. והאי והאי חד הוי, ירותא דאבוי ואמיה ירית.

26. Inheritance and the two crowns in Chochmah, Binah and Da'at of Zeir Anpin

Rabbi Shimon describes the nature of the inheritance that Zeir Anpin receives from Aba and Ima. We are led to understand that the son inherits everything and gives it to the daughter, Malchut, who is nourished from him.

89. HE ASKS, What is this inheritance ZEIR ANPIN RECEIVES FROM ABA AND IMA, AND ANSWERS, It is his father and mother's inheritance, WHICH IS THEIR CHOCHMAH AND BINAH, and the two crowns hidden therein, which they bequeathed to that son, NAMELY THE TWO PARTS OF DA'AT THAT JOINS ABA AND IMA, SINCE ZEIR ANPIN INHERITS ALL THREE PARTS, CHOCHMAH, BINAH AND DA'AT FROM ABA AND IMA. For from his father's side a crown called Chesed was hidden within DA'AT and from his mother's side a crown called Gvurah. And all are crowned on the head OF ZEIR ANPIN and He holds to them. When Aba and Ima shine on Him BY MEANS OF THE INHERITANCE OF CHOCHMAH AND BINAH AND THE TWO PARTS OF DA'AT, they are all called the head Tefilin, THE SECRET OF THE FOUR PARAGRAPHS, SINCE THE INHERITANCE OF CHOCHMAH AND BINAH ARE, "SANCTIFY TO ME ALL THE FIRSTBORN (HEB. KADESH LI)" (SHEMOT 13:2), AND "AND IT SHALL BE, WHEN HASHEM YOUR ELOHIM SHALL BRING YOU (HEB. VEYAHAY KI YEVIACHA)" (DEVARIM 6:10); AND THE TWO PARTS OF DA'AT ARE, "HEAR O YISRAEL (HEB. SH'MA YISRAEL)" (DEVARIM 6:4), AND "AND IT SHALL COME TO PASS, IF YOU HEarken (HEB. VEYAHAY IM SHAMO'A). And this son takes and inherits everything, and it spreads within Him throughout the body. This son, ZEIR ANPIN, gives to the daughter, MALCHUT, who is fed from Him. In any case IT IS UNDERSTOOD from this that the son inherits rather than the daughter; the son inherits His father and mother, not the daughter, and the daughter is nourished by Him, as said ABOUT THE TREE THAT ALLUDES TO ZEIR ANPIN, "and on it was food for all" (Daniel 4:18).

89. מאי ירותא דא. אחסנתא דאבוי ואמיה, ותרין עטרין דהו גניזין בגווייהו, ואחסינו לבן דא. מסטרא דאבוי, הוה גניז בגווייהו חד עטרא, דאקרין חסד. ומסטרא דאימא, חד עטרא, דאקרין גבורה. וכלהו מתעטרין ברישיה, ואחיד לון. וכד נהרין אלון אב ואם עליה, כללהו אקרין תמילין דרישא. וכלא נטיל בן דא, וירית כללא, ואתפשט בכל גופא. והאי בן, יהיב לברתא. וברתא ממניה אתון. ועב"ם מכאן, ברא ירית, ולא ברתא. ברא ירית לאבוי ולאמיה, ולא ברתא. וממניה אתון ברתא. כמה דכתיב ומזון לכלא ביה.

90. These father and mother are included in and unite with each other, and Aba is more hidden THAN IMA. Everything is attached to Atika Kadisha, THAT IS, THE CONCEALED BRAIN, coming from the precious Mazal, which is most precious, SINCE THEY DO NOT RECEIVE STRAIGHT FROM ATIKA KADISHA BUT THROUGH THE BEARD CALLED MAZAL. The father and mother prepare the house, as I said regarding the secret of, "Through wisdom (Chochmah) a house is built; and by understanding (Tevunah) it is established; and by knowledge (Da'at) are the chambers filled with all precious and pleasant riches" (Mishlei 24:3), WHICH ARE CHOCHMAH, BINAH AND DA'AT OF ZEIR ANPIN. It is also written, "For it is a pleasant thing if you keep them within you" (Mishlei 22:18).

91. Rabbi Shimon said, In the Idra RABA IN NASO I have not disclosed everything, and all these matters were hidden in my heart to this moment. I wanted to conceal them for the World to Come, because there, IN THE WORLD TO COME, we are asked a question ABOUT WISDOM, as written, "And He shall be the stability of your times, a store of salvation, wisdom and knowledge..." (Yeshayah 33:6), since wisdom is asked of one. HE THEREFORE CONCEALED THESE MATTERS TO THE WORLD TO COME. Now I SEE that the Holy One, blessed be He, wishes it TO REVEAL THEM, in order that I shall come in without shame before His palaces.

27. Undisclosed Da'at, Da'at that is shining in the head, expanding Da'at

Rabbi Shimon tells us about the three types of Da'at in Zeir Anpin, and he also talks about how God established a testimony in Jacob. Rabbi Shimon tells the other rabbis that he has known these matters for a long time but was afraid to reveal them, and now they are revealed. He laughs and weeps over what he is and is not allowed to reveal, and he says that he has only this one day at his disposal to tell what he wants to tell. And we find that he wants to reveal things so that he will not enter the World to Come in shame.

92. It is written, "For Hashem is an El of knowledge (lit. 'knowledges')" (I Shmuel 2:3). Surely knowledges IN PLURAL, BECAUSE THERE ARE THREE TYPES OF DA'AT IN ZEIR ANPIN: 1) It is THE BRAIN OF Da'at, because through Da'at all palaces are filled, as written, "and by knowledge (Heb. Da'at) are the chambers filled with all precious and pleasant riches" (Mishlei 24:3); 2) Another Da'at CORRESPONDS TO THIS, which is not revealed but flows within it secretly and is included within it; 3) Da'at that shines into the parts of the brain and spreads throughout the brain BUT NOT INTO THE BODY.

93. In the book of Agadah we studied, "Hashem is an El of knowledge (Heb. de'ot)." Do not pronounce 'de'ot' but 'edut (Eng. 'testimony')', for it bears testimony about everything, the testimony of two portions, WHICH MEANS IT INCLUDES WITHIN IT CHOCHMAH AND BINAH, WHICH ARE TWO PORTIONS, as written, "For He established a testimony in Jacob" (Tehilim 78:5), SINCE ZEIR ANPIN CALLED JACOB IS THE SECRET OF DA'AT THAT INCORPORATES CHOCHMAH AND BINAH. And though it has been explained differently in Safra Det'zniuta (the CONCEALED Book), THAT CIRCUMCISION IS CALLED TESTIMONY, IT IS NOT IN THE CONCEALED BOOK IN OUR POSSESSION, BUT THEY HAD KABBALAH BOOKS THAT THEY CALLED SO. There, where it belongs THE EXPLANATION is complete, and ALSO here everything is correct. Everything should be EXPLAINED IN THE TEXT by concealing the matter BY HINTS.

90. הַנִּי אָב וְאִם, כְּלִילֵן וּמִתְחַבֵּרֵן דָּא בְּדָא. וְאָב טְמִיר יְתִיר. וְכֹלָא אַחִיר מֵעֵתִיקָא קְדִישָׁא, וְתִלְיָא מִמְזֵלָא קְדִישָׁא, יְקִירוּ דְכָל יְקִירִין. וְאֵלִין אָב וְאִם, מִתְקַנִּין בֵּיתָא, כְּמָה דְאִמִּינָא דְכִתְיִב, בְּחֻכְמָה יְבִנָּה בֵּית וּבִתְבוּנָה יִתְכוּנֵן וּבְדַעַת חֲדָרִים יִמְלָאוּ כָּל הוּן יְקָר וְנֵעִים. וְכִתְיִב כִּי נֵעִים כִּי תִשְׁמְרִם בְּבִטְנְךָ.

91. אַר"ש, בְּאֲדָרָא לֹא גְלִינָא כְּלָא. וְכָל הַנִּי מְלִין, טְמִירִין בְּלִבָּאֵי הוּוּ עַד הַשְּׁתָּא, וּבְעֵינָא לְאַטְמָרָא לֹון לְעֵלְמָא דְאִתִּי, מְשׁוּם דִּתְמֵן שְׁאֵלְתָּא שְׁאִיל לְנָא, כְּמָה דְכִתְיִב וְהִיא אֲמוּנַת עֵתְךָ חוּסֵן יְשׁוּעוֹת חֻכְמָה וְדַעַת וְגו', וְחֻכְמָה בְּעֵינֵי מִינִי, וְהַשְּׁתָּא רְעוּתָא דְקוּדְשָׁא בְּרִיךְ הוּא בְּהַאי, הָא בְּלֹא כְּסוּמָא אִיעוּל קְמִי פְּלִטְרוּי.

92. כְּתִיב כִּי אֵל דַּעוֹת יִי. דַּעוֹת וְדָאֵי. הוּא הַדַּעַת, בְּדַעַת כָּל פְּלִטְרוּי אֲתַמְלִין, דְכִתְיִב, וּבְדַעַת חֲדָרִים יִמְלָאוּ. דַּעַת אַחֲרָא, לֹא אֲתַגְלִיא, דְהָא טְמִירָא אֲזִיל בְּגוּוֹיָהּ, וְאֲתַכְּלִיל בֵּיהּ. דַּעַת נְהִיר בְּמוּחִין, וְאֲתַפְּשֵׁט בְּמוּחָא כְּלָא.

93. בְּסַפְרָא דְאֲגָדָתָא תְּנִינֵן, כִּי אֵל דַּעוֹת יִי, אֵל תְּקִירֵי דַּעוֹת, אֵלָא עֲדוֹת. דְהוּא סְהֲדוּתָא דְכְּלָא, סְהֲדוּתָא דְתִרִין חוּלְקִין, כְּד"א וַיִּקַּם עֲדוֹת בִּיעֶקֶב. וְאֵע"ג דְהָאֵי מְלָה, אֲוֻקְמוּהָ בְּסַפְרָא דְצְנִיעוּתָא בְּגוּוֹנָא אַחֲרָא. הָתָם בְּאֲתֵרִיהּ שְׁלִים, הֵכָּא כְּלָא שְׁפִיר, וְכֹלָא הוּי, כְּדִ אֲסֵתִים מְלָה.

94. Everything is included within these Aba and Ima, and everything is hidden within them. They are concealed AND ARE INCLUDED in the holy Mazal, NAMELY THE BEARD of the most ancient, ARICH ANPIN. They are concealed within it, incorporated in it. Everything is ATIKA, and ATIKA is everything. Blessed be He, and blessed be His name forever and ever.

95. All the matters in the Idra RABA are correct and they are all are holy matters, which stray neither right nor left. They are all hidden matters, revealed to those who entered WISDOM and came out OF IT COMPLETELY. All mysteries are in such a way THAT THEY ARE REVEALED SOLELY TO THOSE WHO CAME IN AND CAME OUT. Until now these matters, WHICH I HAVE DISCLOSED HERE, were hidden, because I was afraid to reveal them. Now they are revealed. It is known before Atika Kadisha that neither for my own glory nor for THE GLORY OF my father's house did I do this, but I did it so I would not enter shamefully before His palace. Moreover, I saw the Holy One, blessed be He, and all the truly righteous present here, all agreed with me THAT I SHOULD REVEAL THEM. For I have seen them all rejoicing in my joy, and that they are all invited to my feast in that world, happy is my portion.

96. Rabbi Aba said, When the holy luminary completed this word, the supernal luminary raised his hands, wept and laughed, because he wanted to reveal something. He said, All my life I was distressed about this matter TO REVEAL IT, but now I am not given permission. He drew strength and sat down and his lips were muttering. He prostrated three times, and no one could look at where he was, let alone directly at him. He said, Mouth, mouth, you have merited all this and your streams have not dried. You stream gushes forth ceaselessly. We recite of you, "And a river went out of Eden" (Beresheet 2:10), and, "like a spring of water, whose waters fail not" (Yeshayah 58:11).

97. Now I testify about myself that all the days I lived IN THE WORLD I yearned to see this day, IN WHICH I WOULD HAVE PERMISSION TO REVEAL THESE SECRETS, but never succeeded, except for now because this day is crowned with this crown OF REVEALING SECRETS. And now I wish to reveal matters before the Holy One, blessed be He, because all THE SECRETS I REVEAL are crowned on my head. And this day will not be far from coming to its place IN THAT WORLD on another day. For all this day is at my disposal AND NO MORE. And now let me begin to reveal things so I should not enter with shame into the World to Come. Here, let me start speaking.

28. The union of Male and Female called Righteousness and Justice

Rabbi Shimon tells how he sees that the illumination of all grades is joined in the one light and emanates ultimately from the hidden light within which dwells the Endless Light, that which can never be comprehended nor revealed. He talks about the perfect justice of God, saying that his judgments are always judgments of truth. We learn that there are two luminaries that establish the throne of God - these are called Righteousness and Justice. Everything is concealed in Justice, and Righteousness is nourished by this Justice. Rabbi Shimon talks about the state of mercy and perfection when male and female join and all the worlds are in a state of mercy and joy. And yet when the world is full of sin the male and female are separated and the serpent is aroused. At that time Severe Judgments prevail and many righteous people leave the world. When, however, there is a perfectly righteous person in the world who loves God, the world can still be saved for his sake. Rabbi Shimon tells us that before he sinned, King

94. הַאִי אָב וְאִם, בְּלֵהוּ בְּהוּ בְּלִילָן, בְּלֵא בְּהוּ סְתִימָן, וְאִינוּן סְתִימָן בְּמִזְלָא קְדִישָׁא, עֲתִיקָא דְכָל עֲתִיקִין. בִּיה סְתִימָן. בִּיה בְּלִילָן. בְּלֵא הוּא, בְּלֵא הוּי. בְּרִיךְ הוּא, בְּרִיךְ שְׁמִיה, לְעֵלְמָא וְלְעֵלְמֵי עֲלָמִין.

95. כָּל מְלִין דְּאֶדְרָא יְאוּת, וְכֵלְהוּ מְלִין קְדִישִׁין, מְלִין דְּלֵא סְטָאן לִימִינָא וְלִשְׂמָאלָא, בְּלֵהוּ מְלִין דְּסְתִימִין, וְאֶתְגְּלִיין לִאינוּן דְּעָלוּ וְנִפְקוּ, וְכֵלְא הָכִי הוּא. וְעַד הַשְׁתָּא הוּוּ מִתְבַּסִּין אֵלִין מְלִין, דְּרַחֲלִינָא לְגַלְאָה, וְהַשְׁתָּא אֶתְגְּלִיין. וְגַלִּי קְמִי עֲתִיקָא קְדִישָׁא, דְּהָא לֵא לִיקְרָא דִּילִי, וּדְבִית אָבָא עֲבִידנָא, אֵלָא בְּגִין דְּלֵא אִיעוּל בְּכִסּוּפָא קְמִי פְּלִטְרוּי עֲבִידנָא. וְעוֹד, הָא חֲמִינָא, דְּקוּדְשָׁא בְּרִיךְ הוּא, וְכָל הֵינִי זְכָאֵי קְשׁוּט דְּהֵכָא מִשְׁתַּבַּח, בְּלֵהוּ מִסְתַּבְּמִין עַל יְדֵי. דְּהָא חֲמִינָא דְּכֵלְהוּ חֲדָאן בְּהַאי הַלּוּלָא דִּילִי, וְכֵלְהוּ זְמִינִין בְּהַהוּא עֲלָמָא בְּהִילּוּלָא דִּילִי, זְכָאָה חוּלְקִי.

96. א"ר אבא, בְּד סִיּוּם מְלָה דָּא בּוֹצִינָא קְדִישָׁא, בּוֹצִינָא עֲלָאָה, אָרִים יְדוּי, וּבְכָה וְחִינִךְ. בְּעָא לְגַלְאָה מְלָה חֲדָא. אָמַר, בְּמְלָה דָּא אֶצְטַעֲרָנָא כָּל יוֹמָאֵי, וְהַשְׁתָּא לֵא יְהִיבִין לִי רְשׁוּתָא. אֶתְתַּקַּף, וְיִתִּיב, וְרַחֲשׁ בְּשִׁמּוּתִיהָ, וְסָגִיד תַּלְתַּת זְמַנִּין, וְלֵא הוּוּ יָכִיל ב"ג לְאַסְתַּבְּלָא בְּאַתְרֵיהָ, כ"ש בִּיה. אָמַר, פּוּמָא פּוּמָא, דְּזָכִית לְכָל הָאֵי, לֵא אֲנָגִיבוּ מִבּוּעֵךְ. מִבּוּעֵךְ נָפִיק וְלֵא פֶסֶק. עֲלֵךְ קְרִינָן וְנַהֵר יוֹצֵא מִעֵדָן. וְכִתִּיב וְכִמוּצָא מִיָּם אֲשֶׁר לֵא יִכְזָבוּ מִימִיו.

97. הָאִידְנָא אֶסְדַּרְנָא עָלֵי. דְּכָל יוֹמִין דְּקָאִימָנָא, תְּאִיבְנָא לְמַחְמֵי יוֹמָא דָּא, וְלֵא סְלִיק בִּידֵי, בְּרַ הָאִידְנָא, דְּהָא בְּעֵטְרָא דָּא מִתְעֵטֵר הָאֵי יוֹמָא. וְהַשְׁתָּא בְּעִינָא לְגַלְאָה מְלִין, קְמִיה דְּקוּדְשָׁא בְּרִיךְ הוּא, דְּהָא בְּלֵהוּ מִתְעֵטְרִין בְּרִישֵׁי. וְהָאֵי יוֹמָא לֵא יִתְרַחַק לְמִיעַל לְדוּכְתִינָה, כִּיּוּמָא אַחֲרָא. דְּהָא כָּל יוֹמָא דָּא בְּרְשׁוּתֵי קִיּוּמָא. וְהַשְׁתָּא שְׂרִינָא לְגַלְאָה מְלִין, בְּגִין דְּלֵא אִיעוּל בְּכִסּוּפָא לְעֵלְמָא דְּאֵתִי. וְהָא שְׂרִינָא אִימָא.

David was not afraid of any Judgment, not even of Righteousness, and yet after he sinned he was afraid even of Justice. Rabbi Shimon concludes that after he himself leaves the world there will not be any righteous people significant enough to protect the people of that generation.

98. It is written, "Righteousness and justice are the foundation of Your throne; love and truth shall go before You" (Tehilim 89:15). Who is wise to observe this to see the ways of the Holy Supernal One, that they are judgments of truth, judgments adorned with supernal Sfirot. For I see all luminaries shine from the most hidden supernal luminary, WHICH IS ATIKA; all GRADES are illuminated grades, AS EACH HAS ITS UNIQUE ILLUMINATION, and by the light within each and every grade something is revealed, NAMELY EACH HAS ITS OWN UNIQUE REVELATION. And all lights are attached to each other and shine into each other, not separating from each other.

99. The light within each of the luminaries that are called the King's characteristics, the King's Sfirot, each, NAMELY EACH LIGHT, shines and is attached to the light in the innermost. THAT IS, IT IS ABSOLUTELY INCONCEIVABLE. For that reason all amounts to the same grade, everything is adorned by the same thing and is inseparable from the other, He and His name are one. He, the revealed light, is called the King's garment. The light in the innermost OF ALL LIGHTS is a hidden light, within which dwells that which is neither explicable nor revealed, THE BLESSED THE ENDLESS LIGHT.

100. All luminaries and all lights shine from the most concealed Atika Kadisha that is the supernal luminary. When observing, within all lights spreading FROM ATIKA there is only some of the hidden, non-revealed supernal light.

101. Within these garments of glory, garments of truth, true establishments and true lights, there are two luminaries, which establish the King's throne, WHICH IS BINAH, and which are called Righteousness and Justice. THEY ARE ZEIR ANPIN THAT IS CALLED JUSTICE AND MALCHUT CALLED RIGHTEOUSNESS. They are the beginning and the completion in the whole faith, SINCE JUSTICE IS AT THE BEGINNING AND THE REVEALING OF PERFECTION WITHIN RIGHTEOUSNESS IS CALLED JUSTICE, and with these all Judgments above and below are adorned. Everything is concealed in Justice, WHICH IS ZEIR ANPIN, and Righteousness, WHICH IS MALCHUT, is nourished by this Justice, WHICH IS ZEIR ANPIN. And sometimes MALCHUT is called, "Melchizedek king of Shalem" (Beresheet 14:18).

102. When Judgments are roused from Justice, they are all in a state of mercy and perfection. For this JUSTICE mitigates Righteousness, WHICH IS JUDGMENTS; Judgments are established and all descend into the world in perfection and mercy. It is then the time when male and female join and all worlds are in a state of mercy and joy.

98. בְּתִיב, צְדָק וּמִשְׁפָּט מְכוּן בְּסֵאךְ חֶסֶד וְאֵמֶת יִקְדְּמוּ פָּנֶיךָ. מֵאֵן חֲכִימָא, יִסְתַּבֵּל בְּהַאי, לְמַחְמֵי אוּרְחוּי דְקִדְיִשָּׁא עֲלָאָה, דִּינִין דְקִשׁוּט, דִּינִין דְמִתְעַטְרִין בְּכִתְרֵי עֲלָאִין. דְּהָא חֲמִינָא דְכֻלְהוּ בּוּצִינִין נְהָרִין מְבוּצִינָא עֲלָאָה, טְמִירָא דְכָל טְמִירִין, כְּלָהוּ דְרִגִין לְאַתְנַהֲרָא. וּבְהֵוּא נְהוּרָא דְבְּכָל דְרִגָּא וְדְרָגָא, אֲתַגְלִינָא מַה דְאַתְגְּלִינָא, וּכְלָהוּ נְהוּרִין אַחִידִין, נְהוּרָא דָּא בְּנְהוּרָא דָּא, וְנְהוּרָא דָּא, בְּנְהוּרָא דָּא, וְנְהָרִין דָּא בְּדָא, וְלֹא מִתְפָּרֵשׁ דָּא מִן דָּא.

99. נְהוּרָא דְכָל בּוּצִינָא וּבוּצִינָא, דְאַקְרוּן תְּקוּנֵי מְלָכָא, כְּתָרֵי מְלָכָא, כָּל חַד וְחַד, נְהִיר וְאַחִיד בְּהֵוּא נְהוּרָא דְלָגוּ לָגוּ, וְלֹא מִתְפָּרֵשׁ לְבַר. וּבְג"כ כְּלָא בְּחַד דְרִגָּא אֲסַתְלֵק, וְכֻלָּא בְּחַד מְלָה אֲתַעְטֵר, וְלֹא מִתְפָּרֵשׁ דָּא מִן דָּא, אִיהוּ וְשְׁמִיהּ חַד הוּא. נְהוּרָא דְאַתְגְּלִינָא, אַקְרִי לְבוּשָׁא דְמְלָכָא. נְהוּרָא דְלָגוּ לָגוּ, נְהוּרָא סְתִימָא, וּבִיהּ שְׁרִינָא הֵוּא דְלֹא אֲתַפְּרֵשׁ וְלֹא אֲתַגְּלִינָא.

100. וְכֻלְהוּ בּוּצִינֵי, וְכֻלְהוּ נְהוּרִין, נְהָרִין מֵעֵתִיקָא קִדְיִשָּׁא סְתִימָא דְכָל סְתִימִין, בּוּצִינָא עֲלָאָה. וְכַד מְסַתְבְּלִין, כְּלָהוּ נְהוּרִין דְאַתְפָּשְׁטִין. לֹא אֲשַׁתְּכַח בְּרַ בּוּצִינָא עֲלָאָה, דְאַטְמֵר וְלֹא אֲתַגְּלִינָא.

101. בְּאִינוּן לְבוּשֵׁין דִּיקְרָא, לְבוּשֵׁי קִשׁוּט, תְּקוּנֵי קִשׁוּט, בּוּצִינֵי קִשׁוּט, אֲשַׁתְּכַחוּ תְּרִין בּוּצִינִין, תְּקוּנָא דְכוּרְסִינָא דְמְלָכָא, וְאַקְרוּן צְדָק וּמִשְׁפָּט. וְאִינוּן שִׁירוּתָא, וְשְׁלִימוּתָא, בְּכָל מְהִימְנוּתָא. וּבְהֵנִי מִתְעַטְרִין כָּל דִּינִין דְלַעִילָא וְתַתָּא, וְכֻלָּא סְתִימָא בְּמִשְׁפָּט. וְצְדָק מְהִימְנוּתָא מִשְׁפָּט אֲתִין. וְלִזְמִנִין קְרִינִין לָהּ, וּמְלָכֵי צְדָק מְלַךְ שְׁלָם.

102. כַּד מִתְעַרְיִן דִּינִין מִמִּשְׁפָּט, כְּלָהוּ רַחֲמֵי, כְּלָהוּ בְּשְׁלִימוּ. דְּהֵוּא מְבַסֵּם לְהֵוּא צְדָק, וְדִינִין מִתְתַּקְנִין, וְכֻלְהוּ נְחִתִין לְעֵלְמָא בְּשְׁלִימוּ, בְּרַחֲמֵי. וְכַדִּין שְׁעֵתָא דְמִתְחַבְּרִין דְכַר וְנוּקְבָא, וְכָל עֲלָמִין כְּלָהוּ בְּרַחֲמֵי, וּבְחִדּוּתָא.

103. When people's iniquities multiply and the Temple, MALCHUT, is defiled BY THEIR INIQUITIES, the male, ZEIR ANPIN, departs from the female, MALCHUT, and the fierce serpent begins to arouse. Woe to the world that is nourished at that time by righteousness, WHICH IS MALCHUT SEPARATED FROM ZEIR ANPIN THAT IS JUSTICE. Many legions of demons arouse in the world and many righteous people depart from the world. All this is because the male has left the female, and Justice does not approach this Righteousness. Of this it is written, "but sometimes ruin comes for want of judgment (Justice)" (Mishlei 13:23), WHICH MEANS THAT since Justice, WHICH IS ZEIR ANPIN, departs from righteousness, and MALCHUT is not mitigated but Righteousness is fed from another place, NAMELY LEFT WITHOUT THE RIGHT, WHICH IS SEVERE JUDGMENTS.

104. King Solomon said of this, "All things have I seen in the days of my vanity. There is a just man who perishes in his righteousness" (Kohelet 7:15). The reason is that Justice has departed from righteousness, AND MALCHUT REMAINS AS LEFT WITHOUT RIGHT. For that reason it is considered that "sometimes ruin comes for want of justice."

105. Come and see, when there is a lofty righteous man in the world, loving the Holy One, blessed be He, even when Righteousness is roused on its own WITHOUT JUSTICE, the world can still be saved for his sake, for the Holy One, blessed be He, delights in his glory and he fears no Judgment. When this righteous man is not alive, people are afraid even of Justice and cannot handle it, not to mention righteousness.

106. At first, King David said, "Examine me, Hashem, and prove me" (Tehilim 26:2), for I am not afraid of any Judgment, not even of Righteousness. Moreover, I am attached to it, SINCE DAVID WAS A CHARIOT TO MALCHUT. It is written, "As for me, I will behold Your face in righteousness (Heb. tzedek)" (Tehilim 17:15), with Righteousness assuredly. I am not afraid to face its Judgments. After he sinned he was afraid even of Justice, as written, "And enter not into justice with Your servant" (Tehilim 143:2). Come and see, when this Righteousness (Heb. tzedek) is mitigated by Justice it is called Righteousness (Heb. tzedakah) WITH A FEMININE SUFFIX, BECAUSE IT BECOMES A FEMALE TO ZEIR ANPIN THAT IS CALLED JUSTICE, AND RECEIVES CHASSADIM FROM IT, the world is sweetened with Chesed and filled with it, as written, "He loves righteousness (Heb. tzedakah) and judgment. The earth is full of the goodness (Chesed) of Hashem" (Tehilim 33:5).

107. I bear testimony about myself that I was distressed about the world all my life lest it would meet the Judgments of Righteousness and be burned by its flames, as written, "she eats, and wipes her mouth" (Mishlei 30:20). From now on, AFTER MY DEMISE, THE WORLD WILL BEHAVE according to THE DEEDS OF everyone. As is the pit, SO IS its depth, THAT IS, DEEDS ARE REPAID MEASURE FOR MEASURE. In this generation there are righteous people but they are too insignificant to rise up and protect the people of the generation from the four directions OF THE WORLD.

103. וכִּד אֶסְגִּיאוּ חוֹבֵי עֲלְמָא, וְאֶסְתַּאֲבַת מִקְדְּשָׁא, וְדְכוּרָא אֶתְרַחַק מִן נוֹקְבָא, וְחוּיָא תְּקִיפָא שְׂרִיָּא לְאַתְעֵרָא, וְוִי לְעֲלְמָא דְמִתְזַן בְּהוּא זְמַנָּא מְהֵי צְדָקָה. כְּמָה חֲבִילֵי טְרִיקִין מִתְעֵרִין בְּעֲלְמָא, כְּמָה זְכָאִין מִסְתַּלְקִין מִעֲלְמָא. וְכָל כֵּן לְמָה. בְּגִין דְאַתְרַחַק דְכוּרָא מִן נוֹקְבָא, וּמִשְׁפֵּט לָא קִרְבַּ בְּצְדָקָה דָּא. וְעַל הָאֵי כְּתִיב, וְיֵשׁ נִסְפָּה בְּלֹא מִשְׁפֵּט, דְּמִשְׁפֵּט אֶתְרַחַק מְהֵי צְדָקָה, וְלֹא אֶתְבַּסְמָא, וְצְדָקָה יִנְקָא מֵאַתְרַחַק אַחְרָא.

104. וע"ד אָמַר שְׁלֹמֹה מְלָכָא, אֶת הַכֹּל רָאִיתִי בְּיָמַי הַבְּלִי יֵשׁ צְדִיק אוֹבֵד בְּצְדָקוֹ וְגו', הַבֵּל דָּא, הַבֵּל חָדָא, מְהַבְלִים דְּלַעֲיִלָּא, דְּאַקְרוּן אִפִּי מְלָכָא, וְדָא אִיהוּ מְלִכּוּתָא קְדִישָׁא, דְּכִד הִיא מִתְעֵרָא בְּדִינוּי, כְּתִיב יֵשׁ צְדִיק אוֹבֵד בְּצְדָקוֹ. מ"ט. מִשׁוּם דְּמִשְׁפֵּט אֶתְרַחַק מִצְדָּקָה. וּבג"כ אֶקְרִי, וְיֵשׁ נִסְפָּה בְּלֹא מִשְׁפֵּט.

105. ת"ח, כִּד אֶשְׁתַּכַּח זְכָאָה עֲלָאָה בְּעֲלְמָא, רְחִימָא דְקוֹדֶשׁא בְּרִיךְ הוּא, אִפִּילוּ כִּד אֶתְעֵר צְדָקָה בְּלַחְדוּדוֹ, יְכִיל עֲלְמָא לְאַשְׁתַּזְבָּא בְּגִינְהָ. וְקוֹדֶשׁא בְּרִיךְ הוּא בְּעֵי בִיקְרִיָּה, וְלֹא מִסְתַּמֵּי מִן דִּינָא. וְכִד הֵוּא זְכָאָה לֹא קִיּוּמָא בְּקִיּוּמֵיהָ, מִסְתַּמֵּי אִפִּילוּ מִמִּשְׁפֵּט, וְלֹא יְכִיל לְמִיקָם בִּיהָ. כ"ש בְּצְדָקָה.

106. יוֹד מְלָכָא, בְּקִדְמִיתָא אָמַר, בְּחֲנִי יְיָ וְנִסְנִי. דְּהָא אָנָּא לֹא מִסְתַּמֵּינָא מִכָּל דִּינִין, אִפִּילוּ מְהֵי צְדָקָה, וּכ"ש דְּאַחִידְנָא בִּיהָ, מָה כְּתִיב. אָנִי בְּצְדָקָה אֶחֱזָה פָּנֶיךָ, בְּצְדָקָה וְדָאִי. לֹא מִסְתַּמֵּינָא לְמִיקָם בְּדִינוּי. בְּתַר דְּחָב, אִפִּילוּ מִמִּשְׁפֵּט מִסְתַּמֵּי, דְּכְתִיב וְאַל תָּבֵא בְּמִשְׁפֵּט אֶת עַבְדְּךָ. ת"ח, כִּד מִתְבַּסְמָא הֵי צְדָקָה מִמִּשְׁפֵּט, כְּדִין אֶקְרִי צְדָקָה. וְעֲלְמָא מִתְבַּסְמָא בְּחֶסֶד, וְאַתְמַלִּיא מְנִיָּה. דְּכְתִיב, אוֹהֵב צְדָקָה וּמִשְׁפֵּט חֶסֶד יְיָ מְלֵאָה הָאָרֶץ.

107. אֶסְהַדְנָא עָלַי, דְּכָל יוֹמָאֵי הוּינָא מִצְטַעַר עַל עֲלְמָא, דְּלֹא יַעֲרַע בְּדִינוּי דְּצְדָקָה, וְלֹא יוֹקִיד עֲלְמָא בְּשִׁלְהוּבוּי. כְּמָה דְּכְתִיב, אֲכַלָּה וּמִחַתָּה פִּיהָ. מִכָּאֵן וְלַהֲלָאָה, כְּפֹסֵם כָּל חַד, כְּפֹסֵם בִּירָא עִמְקָא, וְהָא בְּדָרָא דָּא אֵית בִּיהָ זְכָאִין, וְזַעֲרִין אִינוּן דִּיקוּמוּן לְאַגְנָא עַל עֲלְמָא, וְעַל עָאנָא, מֵאַרְבַּעַה זִיוִין.

Rabbi Shimon reveals some things about Zeir Anpin that were not revealed in the Idra Raba. He first repeats what the rabbis already know about how Zeir Anpin derives from Atika Kadisha. Next he talks about the kings of Edom who died because everything had not yet been properly established in Malchut. We learn that male and female cannot flourish without each other. Malchut is the daughter of both Chochmah and Binah and is fed from both aspects that radiate in two ways - with Chesed and with Judgments. Lastly Rabbi Shimon describes how the first worlds were destroyed like sparks that are extinguished immediately.

108. Up until now my words were interconnected, and the concealed matters in the most hidden Atika Kadisha were explained, and how the ones are connected to the others, THAT IS, HOW THE THREE HEADS OF ATIKA ARE MUTUALLY ATTACHED, HOW THE BEARD IS ATTACHED TO ATIKA, AND HOW ABA AND IMA ARE CONNECTED TO THE BEARD. The following are matters that pertain to Zeir Anpin that were not revealed in the Idra RABA, those concealed in my heart, where they did not manifest. Now they are manifested and disclosed. All these matters are hidden yet clear. Blessed is my portion and that of those who receive this inheritance, as written, "Happy is the people, that is in such a case..." (Tehilim 144:15).

109. This we have explained, that Aba and Ima are attached to the manifestations of Atika, THAT IS, TO THE BEARD THAT MANIFESTED. It is so, because they derive from the most concealed brain and are attached to it. When they examine what I say THEY WILL SEE that everything is only Atika, that was, is and will be, and that all those manifestations are in it. Aba and Ima come out of this CONCEALED brain and are a part of Mazal. They derive from and are attached to it. Zeir Anpin derives from Atika Kadisha and is attached to it. We have already explained these issues in the Idra RABA. Blessed is the portion of he who came into WISDOM and came out IN PEACE, and who knows the paths not to deviate right or left BUT BE IN THE CENTRAL COLUMN. And whoever has not come in and out IN PEACE, it is better for him had he not been born, as it is also written, "for the ways of Hashem are right" (Hoshea 14:10).

110. Rabbi Shimon said, All my life I observed this verse that says, "My soul shall glory in Hashem; the humble shall hear of it, and be glad" (Tehilim 34:3), and now the whole verse is fulfilled. Surely "My soul shall glory in Hashem," because my soul is attached to Him, glows from Him, cleaves to Him and strives, through which striving it shall rise to its place. "the humble shall hear of it, and be glad" relates to all the righteous, the members of the holy Yeshivah, and the righteous who have come now with the Shechinah. They all listen to my words and rejoice. For that reason, "O magnify Hashem with me, and let us exalt His name together" (Ibid. 4).

111. He opened with, "And these are the kings that reigned in the land of Edom" (Beresheet 36:31). This is the meaning of, "For, lo, great kings were assembled, they came (or: 'passed') on together" (Tehilim 48:5). Where were they assembled? In the land of Edom, which Judgments hold on to. "they passed on together," as written, "And...died...reigned in his place" (Beresheet 36:33-39). "As soon as they saw, they were astounded; they were affrighted; they rushed away" (Tehilim 48:6), because they were not settled BUT BROKE AND DIED, because the King's establishments had not yet set and the holy city, NAMELY MALCHUT, and its walls had not yet come to be.

108. ע"כ אַחֲדָן מְלֵי דָא בְדָא, וּמִתְפָּרְשָׁן מְלֵין דְּסִתְיָמִין בְּעִתִּיקָא קְדִישָׁא, סִתְיָמָא דְּכָל סִתְיָמִין, וְהִיךְ אַחֲדָן אֵלִין בְּאֵלִין. מִכָּאן לְהֵלָאָה, מְלֵין דְּזַעִיר אַנְפִּין, אֵינּוּן דְּלָא אֲתַגְלִיין בְּאֲדָרָא. אֵינּוּן דְּהוּוּ סִתְיָמִין בְּלִבָּא, וְתַמָּן לָא אֲתַקְנּוּ. הַשְׁתָּא אֲתַתְקֵנוּ וְאֲתַגְלִיין, וְכִלְהוּ מְלֵין סִתְיָמִין, וּבְרִירִין כִּלְהוּ. זְכָאָה חוּלְקֵי, וְאֵינּוּן דִּירְתוּ יְרוּתָא דָא, דְּכִתִּיב אֲשֶׁרִי הָעַם שָׁכְבָה לֹו וְגו'.

109. הָאִי דְּאוּקִימָנָא, אָב וְאִם בְּעִתִּיקָא אַחֲדָן, בְּתִיקוּנֵי, הֵכִי הוּא. דְּהָא מְמוּחָא סִתְיָמָאָה דְּכָל סִתְיָמִין תְּלִיין, וּמִתְאַחֲדִין בֵּיהּ. וְכִד יִסְתַּכְּלוּן מְלֵין. כִּלְא הוּא עִתִּיקָא בְּלַחוּדוּי, הוּא הוּי, וְהוּא יְהָא. וְכִל הֵנִי תְּקוּנֵין בֵּיהּ. א"ב וְא"ם מֵהָאִי מוּחָא נִפְקוּ, אֲתַכְּלִילוּ בְּמִזְלָא, וּבֵיהּ תְּלִיין, וּבֵיהּ אַחֲדָן. זַעִיר אַנְפִּין, בְּעִתִּיקָא קְדִישָׁא תְּלִינָא וְאֲחִיד. וְהָא אוּקִימָנָא מְלֵי בְּאֲדָרָא. זְכָאָה חוּלְקִיה דְּמָאן דְּעָאל וְנִפְקִי, וְיִנְדַע אוּרְחִין דְּלָא יִסְטֵי לִימִינָא וְלִשְׁמָאלָא. וּמָאן דְּלָא עָאל וְנִפְקִי, טַב לִיהּ דְּלָא אֲבִרִי. וְכִתִּיב כִּי יִשְׂרָיִם דְּרַכִּי יִי'.

110. אָמַר רַבִּי שְׁמַעוֹן, מִסְתַּכֵּל הוּינָא כָּל יוֹמָא בְּהָאִי קְרָא, דְּכִתִּיב, בֵּינִי תִתְהַלֵּל נַפְשִׁי וְשָׁמְעוּ עֲנוּיִם וְיִשְׁמְחוּ. וְהָאִידְנָא אֲתַקְוִים קְרָא כִּלְא. בֵּינִי תִתְהַלֵּל נַפְשִׁי וְדָאִי, דְּהָא נִשְׁמַתִּי בֵּיהּ אַחֲדָא, בֵּיהּ לְהֵטָא, בֵּיהּ אֲתַדְבַּקַת וְאֲשְׁתַּדְּלֹת וּבְאֲשְׁתַּדְּלוּתָא דָא תִסְתַּלַּק לְאַתְרָהָא. יִשְׁמְעוּ עֲנוּיִם וְיִשְׁמְחוּ, כָּל הֵנִי צְדִיקֵינָא, וְכִל בְּנֵי מִתִּיבְתָא קְדִישָׁא, וּזְכָאִין דְּאֲתִיין הַשְׁתָּא עִם קוּדְשָׁא בְּרִיךְ הוּא, כִּלְהוּ שְׁמַעִין מְלֵין, וְחֲדָאן. בְּגִין כֵּן, גְּדִלוּ לִינִי אֲתִי וְנִרְוּמָמָה שְׁמוּ יַחְדָּיו.

111. פִּתַּח וְאָמַר, כְּתִיב, וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מְלָכוּ בְּאַרְץ אֲדוּם. הַה"ד, כִּי הִנֵּה הַמְּלָכִים נֹועְדוּ עִבְרוּ יַחְדָּיו. נֹועְדוּ, בְּאֵן אֲתֵר. בְּאַרְץ אֲדוּם. בְּאַתְרֵי דְּרִינִין מִתְאַחֲדִין תַּמָּן. עִבְרוּ יַחְדָּיו, דְּכִתִּיב וַיָּמָת וַיִּמְלוֹךְ תַּחְתּוּ. הֵמָּה רָאוּ כֵּן תַּמָּהוּ נִבְהִלוּ נִחְפְּזוּ, דְּלָא אֲתַקְוִימוּ בְּאַתְרֵיהוּ, בְּגִין דְּתַקְוִיין דְּמִלְכָא לָא אֲתַקְנּוּ, וְקִרְתָּא קְדִישָׁא וְשׁוּרֵי, לָא אֲזִדְּמֵנוּ.

112. This is the meaning of, "As we have heard, so have we seen..." (Ibid. 9), because none survived, but she, MALCHUT, survives now that the male dwelt with her, as written, "and Hadar reigned in his place, and the name of his city was Pa'u; and his wife's name was Mehitavel, daughter of Matred, daughter of Mei zahab" (Bereshheet 36:39); gold water certainly, as we explained in the Idra.

113. In the Agadah book of Rav Hamnuna Saba we learned that, "Hadar reigned in his place." Hadar surely, NAMELY YESOD THAT IS CALLED THE TREE HADAR, as written, "the fruit of the tree hadar" (Vayikra 23:40), IN WHICH MALCHUT IS CALLED FRUIT AND YESOD THE TREE HADAR; "and his wife's name was Mehitavel" as in "branches of palm trees" (Ibid.), WHICH IS YESOD AND WHICH IS NAMED IN THE PLURAL "PALM TREES" BECAUSE it is written, "The righteous man flourishes like the palm tree" (Tehilim 92:13), WHICH MEANS HE DOES NOT FLOURISH WITHOUT THE FEMALE, because THE PALM TREE is both male and female. HENCE IT SAYS OF HIM, "AND HIS WIFE'S NAME WAS MEHITAVEL." This MALCHUT is called "the daughter of Matred," WHICH MEANS SHE IS a daughter to that place everyone is busy (Heb. trudim) attaining, which is called a father, NAMELY CHOCHMAH. It is also written, "Man cannot know its price; nor is it found in the land of the living" (Iyov 28:13), SINCE EVERYONE IS BUSY ATTAINING IT. According to another explanation, she is a daughter to mother, WHO IS BINAH, from whose aspect Judgments rise that disturb (Heb. matridim) everyone. THIS IS WHY SHE IS CALLED "THE DAUGHTER OF MATRED." She is "the daughter of Mei zahab (lit. 'gold water')," BECAUSE SHE is fed from both aspects that radiate in two manners, with Chesed and with Judgments, THAT IS, FROM RIGHT AND LEFT, THE RIGHT BEING CHESED AND CALLED WATER, AND LEFT THE SECRET OF CHOCHMAH CALLED GOLD. HENCE THE GOLD WATER.

114. Before the world was created, they did not face and look at each other face to face, and because of that the earlier worlds were destroyed, BY BEING BROKEN AND DYING. The first worlds were formed but not fixed, and that KING that was not established was called glowing sparks, THAT IS, HIS KINGDOM AND REIGN WERE LIKE THE LIGHT OF A SPARK THAT IS IMMEDIATELY EXTINGUISHED AND DISAPPEARS. It is like a craftsman who strikes on an iron tool with a hammer, and produces sparks in every direction. These sparks come out glowing and shining but are extinguished at once. These are called the first worlds. For this reason they were destroyed and did not survive, until Atika Kadisha manifested and the craftsman began His work.

112. הה"ד, כְּאֲשֶׁר שָׁמְעֵנוּ כֵּן רָאִינוּ וְגו', דֵּהָא כְּלֵהוּ לֹא אֶתְקִימוּ, וְהִיא אֶתְקִימַת הַשָּׁמַיִם, בְּסִטְרָא דְדַכּוּרָא, דְּשָׂרְיָא עִמָּה. הַה"ד, וַיִּמְלוֹךְ תַּחְתָּיו הָדָר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהִיטָבָאֵל בֵּת מִטְרָד בֵּת מִי זָהָב. מִי זָהָב וְדָאִי כְּמָה דְאֻקְיָמָנָא בְּאֲדָרָא.

113. בְּסִטְרָא דְאֲגֻדָּתָא דְרַב הַמְנוּנָא סָבָא אֲתָמַר, וַיִּמְלוֹךְ תַּחְתָּיו הָדָר. הָדָר וְדָאִי, כְּד"א, פְּרִי עֵץ הָדָר. וְשֵׁם אִשְׁתּוֹ מְהִיטָבָאֵל, כְּד"א כְּפֹת תְּמָרִים. וְכָתִיב, צִדִּיק כַּתְּמָר יִפְרַח, דָּאִיהִי דְכָר וְנוֹקְבָא. הָאִי אֶתְקִימַת בֵּת מִטְרָד, בֵּת מֵהֵהוּא אֲתָר דְטְרָדִין כְּלָא לְאֶתְדַבְּקָא, וְאֶקְרִי אָב. וְכָתִיב לֹא יָדַע אָנוּשׁ עֲרֶכֶה וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים. ד"א, בֵּת מְאִימָא, דְמִסְטֵרְהָא מֵתַאחֲדִין דִּינִין, דְטְרָדִין לְכָלֵא. בֵּת מִי זָהָב, דִּינְקָא בְּתָרִין אֲנָפִין, דְנִהִירוּ בְתָרִין גּוֹוִינִין. בְּחֶסֶד וּבְדִינָא.

114. עַד לֹא אֲבָרִי עֲלֵמָא, לֹא הוּוּ מְשֻׁגָּחִין אֲנָפִין בְּאֲנָפִין, וּבְגִין כֵּן, עֲלֵמִין קְדָמָאִי אֲתַחֲרְבוּ, וְעֲלֵמִין קְדָמָאִי בְלֹא תְקוּנָא אֲתַעֲבִידוּ. וְהֵוּא דְלֹא הוּוּ בְתְקוּנָא, אֶקְרִי זִיקִין נְצוּצִין, כְּהִיא אֻמְנָא, מְרֻזְמָתָא, כְּד אֲכַתְשׁ בְּמִנָּא דְפְרֻזְלָא, אֲפִיק זִיקִין לְכָל עֵיבָר, וְאִינוּן זִיקִין דְנִפְקִין, נִפְקִין לְהִיטִין וְנִהִירִין, וְדַעֲבִין לְאֶלְתֵּר. וְאֵלִין אֶקְרוּן עֲלֵמִין קְדָמָאִי. וּבְגִין כֵּן אֲתַחֲרְבוּ, וְלֹא אֶתְקִימוּ. עַד דְאֲתַתְקִין עֲתִיקָא קְדִישָׁא, וְנִפְיק אֻמְנָא לְאֻמְנוּתֵיהָ.

30. How Zeir Anpin emanated from Aba and Ima

Rabbi Shimon recalls what the Baraita says about the destruction of the first worlds and about how Atika Kadisha's craftsmanship later established everything as male and female. Then when Aba and Ima joined and were incorporated within each other, the head of Zeir Anpin emerged and expanded.

115. In regard to this we learned in our B'raita that the luminary scattered sparks and glitters to 320 sides, and that these sparks are called the first worlds, which died immediately. Afterwards, the craftsman, ATIKA KADISHA, went to do His craftsmanship, which was set as male and female, and the sparks that were extinguished and died became in existence now. For from the harsh candle a spark came out, which is the strong hammer that struck and produced sparks THAT WERE EXTINGUISHED IN the first worlds. It is mingled with pure air and they were sweetened by each other.

116. HE NOW EXPLAINS THE EMERGENCE OF ZEIR ANPIN FROM ABA AND IMA, SAYING: when Aba united with Ima, NAMELY MALE WITH FEMALE, the PURE air, THE SECRET OF CHASSADIM, coming from the spirit hidden within Atik Yomin, was concealed within Aba and included the spark coming from the hard candle hidden within the belly of Ima, THAT IS, THE JUDGMENTS OF CHOCHMAH OF THE LEFT OF IMA. When the two joined and were incorporated within each other, CHOCHMAH OF IMA WITHIN THE CHASSADIM OF ABA AND VICE VERSA, a hard, strong skull, THE HEAD OF ZEIR ANPIN, emerged and expanded to the sides, one to one side and one to the other. Just like there are three heads together in Atika Kadisha, THE UNKNOWN HEAD, KETER AND CONCEALED CHOCHMAH, everything comes about through three heads as I said.

31. The skull of Zeir Anpin

We read how dew drips from the skull of Arich Anpin to the skull of Zeir Anpin and from there to Malchut where it sustains everything. From this dew, manna is ground for the righteous in the World to Come, and through it the dead will be revived. Rabbi Shimon talks about how this dew dripped when Yisrael were wandering in the wilderness. As this event never happened at any other time in the world, we learn that children, length of life and sustenance depend not on merit but instead on Mazal. Lastly we hear that there is healing in the world only when Zeir Anpin and Atika Kadisha face each other; then everything is long-suffering.

117. In this skull of Zeir Anpin, dew drips from the white head, WHICH IS THE SKULL OF ARICH ANPIN, which appears in two colors, FOR THOUGH IT IS CHASSADIM THAT ARE CONSIDERED WHITE, NEVERTHELESS SOME REDNESS APPEARS IN IT, WHICH INDICATES THE INCLUSION OF CHOCHMAH, WHICH IS WHAT IS MEANT BY, "THE COLOR OF BDELLIUM" (BEMIDBAR 11:7). From Zeir Anpin the field of holy apple trees, WHICH IS MALCHUT, is sustained. From the dew in this skull, manna is ground for the righteous for the World to Come, and through it the dead shall be revived. This dew never dripped except when Yisrael wandered in the wilderness, sustained by the most ancient from that place, THE DEW ABOVE THE SKULL, and this never happened afterwards. This is the meaning of, "Behold, I will rain bread from heaven for you" (Shemot 16:4), as in, "therefore Elohim give you of the dew of heaven..." (Bereshheet 27:28). FOR SOME OF THE DEW OF THE SKULL OF ARICH ANPIN DRIPS ON THE SKULL OF ZEIR ANPIN CALLED HEAVEN. This was at that time, WHEN THEY WERE FED BY THE DEW OF HEAVEN. Other times, we learned that man's sustenance is hard for the Holy One, blessed be He, because AT THAT TIME SUSTENANCE came from Mazal, Mazal certainly WHERE THERE ARE JUDGMENTS, AND NOT FROM THE DEW OF THE SKULL OF ARICH ANPIN, WHICH IS WHOLLY OF MERCY. Hence children, length of life and sustenance do not depend on merit, but on Mazal. Everything derives from that Mazal as we explained THAT IT IS THE BEARD OF ARICH ANPIN.

115. ועל האי תנינא במתניתא דילן, דבוצינא אפיק זיקין ניצוצין לתלת מאה ועשרין עיבר. ואינון זיקין, עלמין קדמאי אקרון, ומיתו לאלתר. לבתר נפיק אומנא לאומנותיה, ואתתקן בדכר ונוקבא, והני זיקין דאתדעכו ומיתו, השתא אתקיים כלא. מבוצינא דקרדינותא, נפק ניצוצא, פטישא תקיפא, דבטש, ואפיק זיקין עלמין קדמאי, ומתערבי באוירא דכינא, ואתבסמו דא בדא.

116. כד אתחבר אב"א ואימ"א, וההוא אב הוא, מרוחא דגניז בעתיק יומין, ביה אתגניז האי אוירא, ואכליל לניצוצא, דנפק מבוצינא דקרדינותא, דגניז במעוי דאימא. וכד אתחברו תרווייהו, ואתכלילו דא בדא. נפיק גולגלתא חד תקיפא, ואתפשט בסטרוי, דא בסטרא דא, ודא בסטרא דא. כמה דעתיקא קדישא תלת רישין אשתכחו בחד, כך כלא אודמן בתלת רישין, כמה דאימנא.

117. בהאי גולגלתא דז"א, נטיף טלא מרישא חוורא, וההוא טלא אתחזי בתרי גווני. ומניה מתזן חקלא דתפוחין קדישין. ומהאי טלא דגולגלתא דא, טחנין מנא לצדיקייא לעלמא דאתי, וביה זמינין מתייא לאחייא. ולא אודמן מנא דנפל מהאי טלא, בר ההוא זמנא בזמנא דאזלו ישראל במדברא, וזן להו עתיקא דכלא, מהאי אתר. מה דלא אשתכח לבתר. הה"ד הנני ממטיר לכם לחם מן השמים. כד"א ויתן לך האלהים מטל השמים וגו'. האי בההוא זמנא. לזמנא אחרא תנינן, קשים מזונותיו של אדם קמי קודשא בריך הוא. והא במזלא תלויא במזלא ודאי. וע"כ בני חיי ומזוני, לאו בזכותא תלויא מלתא, אלא במזלא תלויא מלתא, וכלא תלויין בהאי מזלא, כמה דאוקימנא.

118. 90,000,000 worlds journey and are supported by the skull. The pure air OF ABA is included within all GRADES OF ZEIR ANPIN, BOTH TO THE RIGHT AND TO THE LEFT, WHICH IS WHY THE FACE OF ZEIR ANPIN HAS EXPANDED to two sides, RIGHT AND LEFT, by two lights FROM CHASSADIM AND CHOCHMAH that include everything. When the face OF ZEIR ANPIN looks to the face of Atika Kadisha, everything, BOTH THE FACE OF ARICH ANPIN AND THE FACE OF ZEIR ANPIN, is called long-suffering. We learned that it is long-suffering because He is long-suffering to the wicked, but long-suffering MEANS healing come from the face, SINCE LONG (HEB. AROCH) MEANS HEALING, DERIVED FROM, "FOR I WILL RESTORE HEALTH (HEB. ARUCHAH) TO YOU" (YIRMEYAH 30:17), for there is healing in the world only when ZEIR ANPIN AND ATIKA KADISHA face each other.

118. תְּשֻׁעָה אֶלְפִין רְבּוּא עֲלֵמִין, נִטְלִין וְסֻמְכִין עַל הָאֵי גּוּלְגֻלְתָּא. וְהָאֵי אֹוִירָא דְכּוּנָא אֲתַבְּלִיל בְּכֻלָּא, בֵּינָן דְּהוּא כְּלִיל מְכֻלָּא וְכֻלָּא אֲתַבְּלִיל בֵּיהּ, אֲתַפְּשׁוּ אֲנָפּוּי לְתֵרִין סְטָרִין, בְּתֵרֵי נְהוּרִין כְּלִילָן מְכֻלָּא. וְכֵד אֲסַתְּבֻלוּ אֲנָפּוּי, בְּאַנְפִּין דְּעֵתִיקָא קְדִישָׁא, כֻּלָּא אַרְךְ אַפִּים אַקְרִי. מֵאֵי אַרְךְ אַפִּים. אֶלָּא הִכֵּי תְנִינָן, בְּגִין דְּאֶרִיךְ אַפִּיהָ לְחַיִּיבֵינָא. אֲבָל אַרְךְ אַפִּים, אֲסוּתָא דְאַנְפִּין. דְּהָא לֹא אֲשַׁתְּכַח אֲסוּתָא בְּעֵלְמָא, אֶלָּא בְּזִמְנָא דְאַשְׁגַּחִין אֲנָפִין בְּאַנְפִּין.

32. Chochmah, Binah and Da'at of Zeir Anpin

Rabbi Shimon tells us about the three lights that shine within the cavity of the skull, and about how these lights spread throughout the body. We learn about the perfection of Jacob, who drew Chochmah and bestowed it on Rachel and on Malchut. The Zohar says that Atika Kadisha is completely at one with the light of Chassadim alone, and the illumination of Chochmah has no power over it, and thus there is joy in it for everyone and life for everyone, and no Judgments extend from it.

119. Three lights shine within the cavity of the skull, NAMELY CHOCHMAH, BINAH AND DA'AT. You may argue, YOU SPEAK OF three, yet there are four, as I mentioned, which are the inheritance of His father and mother, NAMELY CHOCHMAH AND BINAH, THE ASPECT OF ABA AND IMA HE INHERITED and the two PARTS OF DA'AT hidden within them. They serve as crowns on the head OF ZEIR ANPIN as the head Tefilin. AND HE ANSWERS, AT FIRST THERE WERE FOUR LIGHTS, which later join at His sides, THAT IS, THE TWO PARTS OF DA'AT ARE JOINED IN HIM INTO ONE TO RECONCILE CHOCHMAH AND BINAH AND UNITE THEM WITH EACH OTHER, SO THEY BECOME THREE LIGHTS. They shine and enter the three cavities in the skull and come out each from its own side, ONE FROM THE RIGHT, ONE FROM THE LEFT AND ANOTHER FROM THE MIDDLE, and spread throughout the body.

119. בְּחֻלְלָא דְגּוּלְגֻלְתָּא, נְהִירִין תְּלַת נְהוּרִין. וְאֵי תִימָא תְּלַת, אַרְבַּע אֵינוּן, כְּמָה דְאַמִּינָא, אַחְסַנְתִּיהּ דְּאֲבוּי וְאַמִּיהּ, וְתֵרִין גְּנִיזִין דְּלֵהוּן, דְּמִתְעַטְרִין כְּלֵהוּ בְּרִישֵׁיהּ, וְאֵינוּן תְּפִלִּין דְּרִישָׁא. לְבַתֵּר מִתְחַבְּרָן בְּסְטָרוּי, וְנְהִירִין וְעֵאלִין בְּתְלַת חֻלְלֵי דְגּוּלְגֻלְתָּא. נִמְקִין כָּל חַד בְּסְטָרוּי, וּמִתְפַּשְׁטִין בְּכֻל גּוּפָא.

120. These FOUR LIGHTS join the two brain lobes CHOCHMAH AND BINAH and the third brain lobe that includes THE TWO LOBES and which is attached to this and that side, NAMELY TO THE RIGHT, WHICH IS CHOCHMAH, AND THE LEFT, WHICH IS BINAH, and spreads throughout the body and two colors are formed in Him blended into one, NAMELY THE RIGHT WITHIN IT, WHICH IS CHASSADIM AND THE LEFT WITHIN IT WHICH IS CHOCHMAH ARE INCORPORATED IN IT TOGETHER. This causes His face to shine, and the colors of His countenance testify about ABA and IMA. THAT IS, THEY SHINE WITH THE COLOR OF ABA, WHICH IS CHASSADIM, AND THE COLOR OF IMA, WHICH IS CHOCHMAH. And He is called Da'at, of which it is written, "For Hashem is an El of knowledge (lit. 'knowledges') (I Shmuel 2:3), THAT IS, IN THE PLURAL, because He has two colors, CHOCHMAH AND CHASSADIM. Hence it is written, "With the merciful You will show Yourself merciful" (II Shmuel 22:26) BY SHINING CHASSADIM ON HIM, "AND WITH THE UPRIGHT MAN (HEB. GIBOR) YOU WILL SHOW YOURSELF UPRIGHT" (IBID.), BY SHINING GVUROT ON HIM, THAT IS, WITH THE ILLUMINATION OF CHOCHMAH, WHICH IS PERFECT, AS UPRIGHT MEANS PERFECT.

120. וְאֵלִין מִתְחַבְּרָן בְּתֵרֵי מוּחֵי. וּמוּחָא תְּלִיתָאָה כְּלִיל לֹון, וְאַחִיד בְּהָאֵי סְטָרָא וּבְהָאֵי סְטָרָא, וּמִתְפַּשְׁטֵט בְּכֻל גּוּפָא, וְאַתְעֵבִיד מִנִּיהּ תֵּרֵי גּוּוּנֵי כְּלִילָן כְּחָדָא. וּמֵהָאֵי נְהִיר אֲנָפּוּי, וְאַסְהִיד בְּאַבָּא וְאַימָא גּוּוּנֵי דְאַנְפּוּי. וְהוּא אַקְרִי דְעַת, בְּדַעַת כְּתִיב, כִּי אֵל דְּעוֹת ה' וְגו', בְּגִין דְּאִיהוּ בְּתֵרֵי גּוּוּנֵי לוּ נִתְכַּנּוּ עֲלִילוֹת. אֲבָל לְעֵתִיקָא קְדִישָׁא סְתִימָאָה, לֹא נִתְכַּנּוּ. מ"ט נִתְכַּנּוּ לְהָאֵי. בְּגִין דִּירִית תֵּרִין חוּלְקֵי, וְכְתִיב עִם חָסִיד תִּתְחַסֵּד וְגו'.

121. The friends explained it in truth, as written, "And Jacob told Rachel that he was her father's brother" (Bereshheet 29:12). In relation to "told," it has been explained that everything is the secret of wisdom, WHICH MEANS THAT THE DRAWING OF CHOCHMAH IS CONSIDERED TELLING. "and that he was Rivka's son" (Ibid.): It is written, "Rivka's son" instead of, "Isaac's son," as an allusion, and everything is an allusion of wisdom.

121. וְהָא בְּקִשׁוּט אֹוקִימוּ חֲבֵרֵינָא, דְּכְתִיב, וַיְגִד יַעֲקֹב לְרַחֵל כִּי אָחִי אָבִיהָ הוּא. וַיְגִד, הָא אֹוקְמוּהָ, דְּכֻלָּא רְזָא דְּחֻכְמָתָא. וְכִי בֵּן רַבְקָה הוּא. בֵּן רַבְקָה, וְלֹא כְּתִיב בֵּן יִצְחָק. רְמוּז, וְכֻלָּא רְמִיזָא בְּחֻכְמָתָא.

122. For this JACOB is considered perfect in every respect, and faith is evident in him. THAT IS, HE BESTOWED CHOCHMAH ON MALCHUT CALLED BOTH RACHEL AND FAITH; THE BESTOWING OF CHOCHMAH IS CONSIDERED TELLING. Hence it is written, "And Jacob told Rachel," WHICH INDICATES THE BESTOWING OF CHOCHMAH, instead of 'said'.

123. Just as these colors OF RIGHT AND LEFT IN DA'AT shine in the adornment of the head and enter the cavities of the skull, so they spread throughout the body and the body is attached to them, BUT for concealed Atika Kadisha "ACTIONS are not weighed" (I Shmuel 2:3), SINCE THERE IS NO CHOCHMAH IN IT and they are not suitable for it, because this ATIKA KADISHA is completely at one WITH THE LIGHT OF CHASSADIM ALONE, AND THE ILLUMINATION OF CHOCHMAH HAS NO POWER OVER IT, AND HENCE THERE IS joy IN IT for all, life for all, and no Judgments extend from it. But as for Him, ZEIR ANPIN, "by Him actions are weighed" (Ibid.), surely. HENCE THIS VERSE IS WRITTEN ONE WAY AND PRONOUNCED ANOTHER. IT IS WRITTEN "BY HIM (HEB. LO, LAMED VAV)," AND PRONOUNCED "NOT (HEB. LO, LAMED ALEPH)," ONE APPLYING TO ATIKA AND ONE TO ZEIR ANPIN.

33. Hairs, tresses and bristles on the head of Zeir Anpin

Rabbi Shimon tells us about the locks of hair that hang from the head of Zeir Anpin and how they are intertwined with the supernal light from Aba and Ima. We hear about the lobes of the brain and how they encompass the laws and mysteries, the hidden and the disclosed. We also learn what should be done by a person who wants God to hear him.

124. From the skull of the head, WHICH IS KETER, tens of thousands of locks of hairs are hanging, which are black, entangled and intertwined in each other, since they are twined with the supernal light that adorns his head from Aba and from his brain that shines from the light of Aba. Then many tiny hairs come out of the light that adorns his head from Ima and from the other brain lobes, all connected and entangled in the hairs that hold to Aba, because they are disheveled and entangled in each other.

125. All the brain lobes ARE ATTACHED TO the skull, WHICH IS the supernal brain. And all the hairs flow from the three cavities of the brain that are attached to the SUPERNAL brain lobes and are intermixed in purity and impurity, WHICH ARE THE LAWS OF PURITY AND LOGIC BEHIND THE WARNINGS CONCERNING IMPURITY, in all those laws and mysteries, the hidden and the disclosed. For that reason, all brain lobes are indicated in, "I am Hashem your Elohim" (Shemot 20:2). THEY ARE THE SECRET OF THE 248 POSITIVE AND THE 365 NEGATIVE PRECEPTS INCLUDED IN THAT VERSE, WHICH ARE ARRANGED as they shine in the head part, THAT IS, IN THE FOUR BRAIN LOBES IN THE SKULL, AND THEIR ILLUMINATION enters the THREE cavities of the skull INSIDE THE HEAD.

122. ועל הא אקרי שלים בכלא. וביה אתחזי מהימנותא. ובג"כ כ כתיב, ויגד יעקב, ולא כתיב ויאמר.

123. הגי גווגי, כמה דנהרין בעטרא דרישא, ועאלין בחללי דגולגלתא. הכי מתפשטין בכל גופא, וגופא אתאחיד בהו. לעתיקא קדישא סתימא, לא נתכנו, ולא ייאן ליה, דהא כלא בחד אשתכח, חידו לכלא, חיים לכלא. לא תלויא ביה דינא. אבל בהאי, לו נתכנו עלילות ודאי.

124. בגולגלתא דרישא, תלויין כל אינון רבוון ואלמין מקוצי דשערין, דאינון אוכמין. ומסתבכין דא בדא, אחידן דא בדא, דאחידן בנהירו עלאה דמעטר ברישיה מאבא, וממוחא דאתנהיר מאבא. לבתר נפקין נימין על נימין, מנהירו דמתעטר ברישיה מאימא, ומשאר מוחי. וכלהו אחידן, ומסתבכי באינון שערי דאחידן מאבא, בגין דאינון מתערבין דא בדא, ומסתבכין דא בדא,

125. וכלהו מוחי אחידן בגולגולתא, במוחא עלאה. וכלהו משיכן אתמשכן מתלת חללי דמוחא, אחידן במוחי מתערבן דא בדא, בדכיא במסאבא. בכל אינון טעמין, ורזין, סתימין ומתגליון. ובג"כ בלהו מוחי רמיזי באנכי יי' אלהיך וכו', כמה דנהורין בעטרא דרישא, ועאלין בחללי דגולגלתא.

126. All the locks of black hair hang on and cover the ears, which is why we learned that it is written, "Hashem, bend Your ear, and hear" (II Melachim 19:16). From this we derive that whoever wishes the King to bend His ear to him should curl the hairs on the King's head, THAT IS, CONCENTRATE ON MITIGATING THE JUDGMENTS HANGING FROM THE HAIRS ON THE HEAD OF ZEIR ANPIN. He should also move the hair away from His ears SO THEY WOULD NOT OBSTRUCT THE HEARING OF PRAYER. Then the King will hear whatever He needs to.

126. כָּל אֵינוֹן קוֹצֵין אוֹכְמִין, חֲפִיִּין וְתַלְיִין לְסִטְרָא דְאֹרְחֵי. וְהָא אוֹקִימָנָא, דְּבַג"כ כְּתִיב, הִטָּה יְיָ אָזְנֵךְ וְשָׁמַע. מִכָּאן אוֹקִימָנָא, מֵאֵן דְּבַעֵי דִּירְכִין מִלְכָּא אוֹדְנִיה לְקַבְּלִיהּ, יִסְלָסל בְּרִישֵׁיהּ דְּמִלְכָּא, וְיִפְנֶה שַׁעְרֵי מַעַל אוֹדְנֵי, וְיִשְׁמַע לֵיהּ מִלְכָּא בְּכָל מַה דְּבַעֵי.

34. The path that divides the hairs of Zeir Anpin

We are told that wailers and moaners emerge from the rough hairs on the head of Zeir Anpin, and that they spread a trap for the wicked who are not familiar with the paths of the precepts of the Torah.

127. Where the hairs OF ZEIR ANPIN divide, a way joins the path of the Ancient of Days (Atik Yomin) WHERE THE HAIRS DIVIDE, THAT IS, IT RECEIVES BOUNTY FROM IT, and all the paths of the precepts of the Torah part from it. All the wailers and moaners come out from every rough hair IN THE HAIR and spread a trap for the wicked who are not familiar with these paths. This is the meaning of, "The way of the wicked is like darkness" (Mishlei 4:19). From the rough hairs those who are weighing come out, as written, "All the paths of Hashem are mercy and truth" (Tehilim 25:10). It is all this way because they emerge from the concealed brain lobes of THE LEFT, CALLED the strong lights of the brain.

127. בְּפִלְגוֹתָא דְּשַׁעְרֵי, מִתְאַחֲדָא חַד אוֹרְחָא, בְּאֹרְחָא דְּעֵתִיק יוֹמִין, וּמִתְפָּרֵשׁ מִנִּיהּ כָּל אוֹרְחוֹי דְּסִקּוּדֵי אוֹרְיִיתָא, כָּל מְאֲרִיהוֹן דִּיבְבָא וְיִלְלָא תַלְיִין בְּכָל קוֹצָא וְקוֹצָא, וְאֵינוֹן מִפְּרִשֵׁין רֶשֶׁתָּא לְחַיּוּבֵינָא, דְּלֹא יִדְעִין אֵינוֹן אֹרְחִין. הֵה"ד, דְּרַךְ רֶשָׁעִים כְּאֶפְלָה. וְכָל אֵלִין תַלְיִין בְּקוֹצֵין תְּקִיפִין, וּבַג"כ כְּלֵהוּ תְּקִיפִין. וְאוֹקִימָנָא בְּאֵינוֹן שַׁעֲיָן אֲתַאחֲדָן מְאֲרִיהוֹן דְּמִתְקַלָּא, דְּכְתִיב, כָּל אֹרְחוֹת יְיָ חֶסֶד וְאֱמֶת. וְכָל כֶּךָ, בְּגִין דְּמִשְׁכִּין מִמוּחִין סְתִימִין דְּרַהֲיִטֵי דְּמוּחָא.

35. The hair - tips in each of Chochmah, Binah and Da'at

Rabbi Shimon clarifies the previous section and we learn that the wicked do not know that they are stumbling on harsh judgment.

128. HE NOW EXPLAINS MATTERS MORE FULLY. For that reason, each OF THE HAIR-TIPS has its individual way, but from one brain lobe, THE MIDDLE ONE, WHICH IS DA'AT, weighing ones emerge from the smooth rough hair in it, OF WHOM it is written, "All the paths of Hashem are mercy and truth" (Tehilim 25:10).

128. וּבַג"כ מִשְׁתַּכְּחֵי כָּל חַד כְּפּוּם אוֹרְחוֹי, מִחַד מוּחָא בְּאֵינוֹן קוֹצֵין שַׁעֲיָן, אֲתַמְשְׁכֵן מְאֲרִיהוֹן דְּמִתְקַלָּא, דְּכְתִיב כָּל אֹרְחוֹת יְיָ חֶסֶד וְאֱמֶת.

129. From the second brain lobe, THE LEFT ONE, WHICH IS BINAH, THE SAID wailers and moaners come out from the rough hard hairs, of which it is written, "The way of the wicked is like darkness; they know not at what they stumble" (Mishlei 4:19). What does this mean? AND HE ANSWERS, they know not, namely they do not know nor wish to know at what they stumble. Do not pronounce it, "at what (Heb. bemah) they stumble," but rather, "on Ima (Heb. be'ima) they stumble," that is, on those attached TO THE SECOND BRAIN LOBE, WHICH IS BINAH of the aspect of Ima. The aspect of Ima is harsh Gvurah AT THE LEFT, from her are included the wailers and moaners.

129. מִמוּחָא תְּנִינָא, בְּאֵינוֹן קוֹצֵין תְּקִיפִין, אֲתַמְשְׁכֵן וְתַלְיִין מְאֲרִיהוֹן דִּיבְבָא וְיִלְלָא דְּכְתִיב בְּהוּ דְּרַךְ רֶשָׁעִים כְּאֶפְלָה לֹא יִדְעוּ בְּמַה יִּכְשָׁלוּ. מֵאֵי קֵא מִיּוּרֵי. אֵלֹא לֹא יִדְעוּ, כְּלוּמַר לֹא יִדְעִין, וְלֹא בַעֲאן לְמַנְדַּע, בְּמַה יִּכְשָׁלוּ. אֵל תְּקִרֵי בְּמַה, אֵלֹא בְּאֵימָא יִכְשָׁלוּ. בְּאֵינוֹן דְּמִתְאַחֲדִין בְּסִטְרָא דְּאֵימָא. מֵאֵי סִטְרָא דְּאֵימָא. גְּבוּרָה תְּקִיפָא מִינֶהּ מִתְאַחֲדִין מְאֲרִיהוֹן דִּיבְבָא וְיִלְלָא.

130. From the third brain lobe, from the rough hairs in the middle prosecutors come out and emerge. They are called shining countenances that are yet not shining. Of these it is written, "Make even the path of your foot" (Mishlei 4:26). Everything is in the rough hairs of the head.

130. ממוחא תליתאה, באינון קוצין דאינון באמצעיתא, אתמשכן ותליין מאריהון דמירין. ואקרון אפין נהירין ולא נהירין. ובהני כתיב פלס מעגל רגליך. וכלא אשתכח באינון קוצין דשערי דרישא.

36. The forehead of Zeir Anpin

We are told that whenever it is exposed, the forehead of Zeir Anpin takes revenge on the wicked for their deeds. However, when the forehead of Atika is revealed within the forehead of Zeir Anpin it is a time of goodwill for everyone; this happens during the Minchah service on Shabbat. Rabbi Shimon explains why people are not punished by a celestial court until they are at least twenty years old.

131. The forehead on the skull is a forehead that takes revenge on the wicked for their deeds. When this forehead is exposed, prosecutors are roused against those who are not ashamed of their actions. This forehead is as red as a rose. When the forehead of Atika is revealed within this forehead, it again becomes white as snow. That time is considered a time of goodwill for everyone.

131. מצחא דגולגלתא, מצחא לאתפקדא חייבא על עובדיהון. וכד האי מצחא אתגלויא, מתערין מאריהון דדינין, לאינון דלא מתכספין בעובדיהון. האי מצחא סומקא כוורדא. ובשעתא דאתגלויא מצחא דעתיקא בהאי מצחא, אתהדרת חוורא כתלגא. וההיא שעתא, עת רצון אקרי לכלא.

132. In the Agadah book of Rav Yeba Saba he spoke of the forehead (Heb. metzach, Mem Tzadik Chet). If people merit the forehead, it is the forehead of Atik, THAT IS, THE FOREHEAD OF GOODWILL. If they do not HAVE MERIT, Chet is placed between the two letters Mem and Tzadik, WHICH FORMS THE WORD 'MACHATZ', as in, "and shall smite (Heb. machatz) the corners of Moab" (Bemidbar 24:17), WHICH MEANS THAT THE WICKED GET THEIR PUNISHMENT FROM IT.

132. בספרא דאגדתא דבי רב ייבא סבא אמר, מצח. זכי מצח, מצחא דעתיקא. ואי לאו, אשדי ח' בין תרין אתוון, כד"א ומחץ פאתי מואב.

133. We explained that THE FOREHEAD (HEB. METZACH) is called Netzach using executive letters, CHANGING THE LETTER MEM WITH THE FOLLOWING IN ALPHABETICAL ORDER, NUN, WHICH INDICATES THAT THE LIGHT OF SUPERNAL NETZACH SHINES ON THE FOREHEAD. And even though Netzach rises to another place, THIS DOES NOT POSE ANY DIFFICULTIES, because other kinds of Netzach spread throughout the body. THE REASON THE FOREHEAD IS CALLED NETZACH IS THAT IT VANQUISHES (HEB. NOTZE'ACH) ALL JUDGMENTS, because on Shabbat during the Minchah service Atika Kadisha exposes its forehead so as not to arouse Judgments, and all Judgments are subdued and quieted and do not manifest.

133. ואוקימנא, דאקרי נצח באתוון רצופין. וכמה נצחים הוו. ואע"ג דנצח באתרא אחרא אסתלק, ואית נצחים אחרנין דמתפשטין בכל גופא. ובגין דשבתא בשעתא דצלוחתא דמנחה, בגין דלא יתער דינין, גליא עתיקא קדישא מצחא דיליה, וכל דינין אתכפין ואשתככו ולא אתעבדו.

134. 24 courthouses derive from the forehead for all those who are impudent in their actions, as in, "And they say, how does El know? And is there knowledge in the most High" (Tehilim 73:11). HE ASKS, Yet there are twenty courthouses, why add four to them, AND ANSWERS THAT four correspond to the four capital punishments allotted by the terrestrial courthouse that derive from up high, so only twenty COURTHOUSES remain. For that reason, one is not punished by a celestial court until he completes his twentieth year, which corresponds to the twenty courthouses. In our concealed B'raita we learned that they correspond to the four books in the bible.

134. בהאי מצחא תליין כ"ד בתי דינין, לכל אינון דחציפין בעובדיהון. כמה דכתיב, ואמרו איכה ידע אל ויש דעה בעליון. והא עשרים אינון, ד' למה. לקבליהון דד' מיתות בית דינא לתתא, דתליין מלעילא. ואשתארו עשרין. ובג"כ לא מעגישין בי דינא עלאה, עד דישלים וסלקא לכ' שנין, לקבליהון דכ' בתי דינא. במתניתא סתימאה דילן תנין, לקבליהון דכ"ד ספרים דאתכלילן באורייתא.

37. The eyes of Zeir Anpin

Rabbi Shimon says that although the wicked think that the eyes of God are sleeping, they are not. We hear about the eyebrows and the eyelashes and eyelids of the eyes of Zeir Anpin, and we are told that when His eyes open they turn and see the open eye of Arich Anpin and they bathe in its whiteness - at this time all the prosecutors of Yisrael surrender. We learn about the four colors in the eyes of Zeir Anpin and we are told that the eyes supervise everyone in order to judge, that they generate mercy and goodness, and that they reveal man's actions as they are - good or bad. Rabbi Shimon talks again about the separation of Zeir Anpin and Malchut.

135. The eyes in the head OF ZEIR ANPIN are eyes from which the wicked are not guarded. They are eyes that sleep yet that do not sleep, THAT IS, THEY SOMETIMES SLEEP AND SOMETIMES DO NOT. For that reason they are called, "His eyes are like doves" (Shir Hashirim 5:12). What is meant by 'doves'? It is as in, "You shall not therefore defraud (Heb. tonu) one another" (Vayikra 25:17), DERIVED FROM FRAUD. FOR IT SEEMS TO THE WICKED THAT THEY ARE ASLEEP, THAT IS, NOT SUPERVISING THE WORLD. Hence it is written, "Yet they say, Hashem shall not see, nor shall the Elohim of Jacob regard it..." (Tehilim 94:7), and, "He that planted the ear, shall He not hear..." (Ibid. 9).

136. The characteristic above the eye is the hairs growing AT THE END OF THE FOREHEAD ABOVE THE EYES, in full measure. From these hairs 1,007 supervisors are ready to wage war, and then they stop from falling, THAT IS, STOP THEIR FALLING OVER THE EYES TO COVER THEM, BECAUSE THE HAIRS RISE ABOVE THE EYES and the eyes open.

137. Eyelashes are attached to the eyelids, AND BOTH ARE CONSIDERED EYELIDS OR EYE COVERS. 14,000,000 protectors hold on to them, who are called eye covers. And all these are considered the eyes of Hashem. They never open or waken, except when the lower eyelids OVER THE EYES separate from the upper lids, THAT IS, THE LOWER PART IS SEPARATED FROM THE UPPER PART. And when the lower lids separate from the upper and make room for supervision, the eyes open and seem as one awakened from his sleep. The eyes turn and see the open eye OF ARICH ANPIN and bathe in its whiteness. When they wash IN WHITE all the prosecutors of Yisrael surrender. Hence it is written, "Awake, why sleep you, Adonai? Arise..." (Tehilim 44:24).

138. Four colors can be seen in these eyes OF ZEIR ANPIN, WHITE, RED, GREEN AND BLACK. From them shine the four compartments of the Tefilin that illuminate the cavities of the brain. There are seven that are called the eyes of Hashem, THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT IN THE EYE. WHITE IS CHESED, RED IS GVURAH, GREEN IS TIFERET THAT INCLUDES NETZACH, HOD AND YESOD, AND BLACK IS MALCHUT. Eyesight comes from the blackness in the eye, WHICH IS MALCHUT as we explained in the Idra RABA, as written, "upon one stone are seven facets (lit. 'eyes')" (Zecharyah 3:9), which are the colors that glow from their aspects.

135. עֵינֵינִי דְרִישָׁא, אֵינוֹן עֵינֵינִי דְלֹא מְסַתְמֵרִין מְנִיָּהוּ חַיִּיבֵיָא. עֵינֵינִי דְנִיּוּמִין וְלֹא נִיּוּמִין. וּבג"כ אֶקְרוּ עֵינֵינוּ בְיוֹנִים. מֵאֵי יוֹנִים. כּד"א, וְלֹא תוֹנוּ אִישׁ אֶת עַמּוּתוֹ. וְע"ד כְּתִיב, וַיֹּאמְרוּ לֹא יִרְאֶה יְיָהּ וְגו' . וְכְתִיב הַנוֹטֵעַ אֵזֶן הָלֹא יִשְׁמַע וְגו'.

136. תְּקוּנָא דְעַל עֵינָא, שְׁעָרֵי דְמַתְשַׁעְרָן בְּשַׁעוּרָא שְׁלִים. מֵאֵינוֹן שְׁעָרִין תְּלִינִין, אֶלְף וְד' מֵאָה מֵאֵרֵי דְאֲשַׁגְחוּתָא, לְאִגְחָא קְרָבָא. וְכַדִּין קִיּוּמֵי כְלָהוּ מְשׁוּלְשִׁיהוּן וּמַתְּפַקְחִין עֵינֵינִין.

137. כְּסוּתָא דְעַל עֵינֵינִי, גְּבִינִין מֵתֵאֲחָדָן בְּהוּ. וְאֶלְף וְד' מֵאָה רְבוּזִין מֵאֵרֵי תְרִיסִין אֲתֵאֲחָדָן בְּהוּ, וְאֵינוֹן אֶקְרוּן כְּסוּתָא דְעֵינֵינִין. וְכָל אֵינוֹן דְאֶקְרוּן עֵינֵי יי', לֹא פְקַחִין, וְלֹא אֲתַעְרוּן, בַּר בְּזִמְנָא, דְאֶלִּין כְּסוּתֵי דְגְבִינֵין, מֵתַפְרִשֵׁן אֵינוֹן תְּתַאי מַעְלָאי. וּבְשַׁעְתָּא דְאֲתַפְרִשֵׁן גְּבִינֵי תְתַאי מַעְלָאי, וְיִהְיִין אֲתֵר לְאֲשַׁגְחָא מֵתַפְקַחִין עֵינֵינִי, וְאֲתַחֲזִי כְּמֵאן דְאֲתַעַר מְשִׁינְתֵיהּ. אֲסַתְּחִרוּ עֵינֵינִי וְחִמָּא לְעֵינָא פְקִיחָא, וְאֲסַתְּחִין בְּחַוְרָא דִּילֵיהּ. וְכַד אֲסַתְּחִינִי, אֲתַכְפִּינִי מֵאֵרֵיהוּן דְדִינֵין לְיִשְׂרָאֵל. וּבג"כ כְּתִיב, עוֹרָה לְמָה תִישֵׁן יי' הַקִּיצָה וְגו'.

138. אַרְבַּע גּוּוֹנִין אֲתַחֲזִינִי בְּאֵינוֹן עֵינֵינִי. מֵאֵינוֹן נְהִירִין ד' בְּתֵי דְתַמְלִין, דְנִהְרִין בְּרֵהִיטֵי מוּחָא. וְד' דְאֶקְרוּן עֵינֵי ה'. וְאֲשַׁגְחוּתָא נְפִקֵי, מִגּוּוֹן אוּכְמָא דְעֵינָא. כְּמָה דְאוּקִימְנָא בְּאֲדָרָא, דְכְתִיב עַל אֶבֶן אַחַת שְׁבַע עֵינִים. וְאֵינוֹן גּוּוֹנִין מֵתַלְהֵטִין בְּסִטְרֵיהוּ.

139. From the red COLOR IN THE EYES come out SEVEN other EYES, which supervise to do Judgment, BECAUSE THE RED COLOR IS THE LEFT COLUMN THAT IS JUDGMENT. They are called, "the eyes of Hashem run to and fro throughout the whole earth" (II Divrei Hayamim 16:9). "run" IS WRITTEN AS FEMININE, instead of masculine, WHICH IS because they are all Judgment. From the green color IN THE EYE come out SEVEN other EYES, the purpose of which is to reveal MAN'S actions, both good or bad, as written, "For His eyes are upon the ways of man" (Iyov 34:21). These are called, "the eyes of Hashem, they rove to and fro" (Zecharyah 4:10), "rove" with a masculine suffix instead of the feminine, because they face both sides, the good as well as the bad, BECAUSE THE GREEN COLOR IS THE CENTRAL COLUMN THAT INCLUDES RIGHT AND LEFT, WHICH ARE CHESED AND JUDGMENT. HENCE IT IS IN THE MASCULINE, SINCE CHESED SHINES WITH THE MALE LIGHT. From the white COLOR IN THE EYE come out all the mercy and all the goodness that is present in the world to do good to Yisrael, for then the three colors, RED, GREEN AND BLACK, bathe IN THE WHITE COLOR, WHICH IS MERCY, in order to have mercy upon them.

140. These four colors blend with each other and merge with each other, and each lends some of its color to its neighbor, except for the white color in which all are incorporated when IT is needed and when it covers everything. As for all the PHYSICAL colors below, no one can revert the black, red and green to look white. But here under the same supervision all THREE COLORS, BLACK, RED AND GREEN, join and bathe in the white color, THAT IS, THEY BECOME WHITE AGAIN, WHICH IS CHESED.

141. The eyebrows are never lying over the eyes except when the white colors wish to observe, because the eyebrows give all colors room to observe. If they do not, no COLOR can supervise and watch. The eyebrows do not stand IN ONE PLACE and never lie still for a whole hour, but open and close, close and open, since the observing eye is over them. Hence it is written, "And the living creatures ran and returned" (Yechezkel 1:14). I have already explained this.

142. It is written, "your eyes shall see Jerusalem a quiet habitation" (Yeshayah 33:20), and, "the eyes of Hashem your Elohim are always upon it, from the beginning of the year..." (Devarim 11:12), because Jerusalem needs that. FOR JERUSALEM, WHICH IS MALCHUT, NEEDS TO HAVE THE EYES OF HASHEM, THE SECRET OF CHOCHMAH, IN IT, SINCE THE REVELATION OF CHOCHMAH IS IN MALCHUT CALLED LOWER CHOCHMAH. As written, "righteousness lodged in it" (Yeshayah 1:21), RIGHTEOUSNESS BEING THE SECRET OF THE JUDGMENTS THAT EMERGE FROM THE ILLUMINATION OF CHOCHMAH OF THE LEFT THAT SHINES IN MALCHUT. Hence it speaks of Jerusalem rather than Zion, WHICH IS THE INNER PART OF MALCHUT, THE SECRET OF THE ILLUMINATION OF CHASSADIM, as written, "Zion shall be redeemed with justice" (Ibid. 27), since all is Mercy, AS RIGHTEOUSNESS IS JUDGMENT OF THE LEFT AND APPLIES TO JERUSALEM, WHILE JUSTICE IS MERCY OF ZEIR ANPIN AND APPLIES TO ZION.

139. מְסוּמָקָא, נִפְקִין אוֹחְרָנִין, מֵאֵרֵי דְאַשְׁגְּחוּתָא לְדִינָא. וְאִינוּן אֶקְרוּן, עֵינֵי י״י מְשׁוּטְטוֹת בְּכָל הָאָרֶץ. מְשׁוּטְטוֹת, וְלֹא מְשׁוּטְטִים. בְּגִין דְכִלְהוּ דִינָא. מִירוּקָא, נִפְקִין אוֹחְרָנִין, דְקִיּוּמִין לְגַלְאָה עוֹבְדִין, בֵּין טַב וּבֵין בִּישׁ. דְכִתִּיב בֵּי עֵינָיו עַל דְרַכֵּי אִישׁ. וְאֵלִין אֶקְרוּן, עֵינֵי י״י מְשׁוּטְטִים. מְשׁוּטְטִים, וְלֹא מְשׁוּטְטוֹת. בְּגִין דְאִינוּן לְתַרִין סְטְרִין, לְטַב וּלְבִישׁ. מִחוּרָא, נִפְקִין כָּל אִינוּן רַחֲמֵי, כָּל אִינוּן טְבָאן, דְמִשְׁתַּכְּחֵי בְעֵלְמָא, לְאוּטְבָא לְהוּ לְיִשְׂרָאֵל. וְכִדִּין אִסְתַּחֲוִין כָּל אִינוּן תְּלַת גּוּוּנֵי, לְרַחֲמָא עֲלֵיהוּ.

140. אֵלִין גּוּוּנֵין מִתְעַרְבִין דָּא בְּדָא, וְאִתְדַבְּקִין דָּא בְּדָא. כָּל חַד אוֹזִיף לְחַבְרִיהּ מִגּוּוּנֵי דִילִיָּה, בְּרַ מִחוּרָא, דְכִלְהוּ כְּלִילָן בְּיָה כַּד אֶצְטְרִין, וְהוּא חֲפֵי עַל כְּלָא. כָּל גּוּוּנִין דִּלְתַתָּא, לֹא יִכְלִין כָּל בְּנֵי עֵלְמָא, לְאַסְחָרָא לֹון חוּרָא, לְאוּכְמָא לְסוּמָקָא וְלִירוּקָא. וְהֵכָא בְאַשְׁגְּחוּתָא חַד, כְּלְהוּ אִתְאַחְדָּן וְאִסְתַּחֲוִין בְּחוּרָא.

141. גְּבִינוּי לֹא מִשְׁתַּכְּכִין, בְּרַ כַּד בְּעֵינֵין גּוּוּנֵין דְחוּרָא לְאַשְׁגָּחָא, בְּגִין דְגְּבִינִין יְהִיבִין אֶתְרַ לְאַשְׁגָּחָא, לְכִלְהוּ גּוּוּנֵי. וְאִי אִינוּן לֹא יְהִיבִין אֶתְרַ, לֹא יִכְלִין לְאַשְׁגָּחָא וְלְאַסְתַּכְּבִּלָא. גְּבִינִין לֹא קִיּוּמִין, וְלֹא מִשְׁתַּכְּכִין שַׁעְתָּא חֲדָא שְׁלִימוּתָא, אֲלֹא פְקַחִין וְסַתְמִין, סַתְמִין וּפְקַחִין, מְשׁוּם עֵינָא פְקִיחָא דְקִאֵי עֲלֵיהוּ. וְע״ד כְּתִיב, וְהַחַיּוֹת רָצוּא וְשׁוּב. וְהָא אוּקִימָנָא.

142. כְּתִיב עֵינֵיךָ תִרְאִינָה יְרוּשָׁלַם נוֹה שְׁאֲנָן, וְכִתִּיב תִמִּיד עֵינֵי י״י אֱלֹהֶיךָ בַּה מִרְשִׁית הַשָּׁנָה וְגו'. דְהָא יְרוּשָׁלַם בְּעִיא כֵּן, דְכִתִּיב, צֶדֶק יִלִּין בַּה. וּבג"כ יְרוּשָׁלַם, וְלֹא צִיּוֹן. דְכִתִּיב, צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה וְגו', דְכִלְא רַחֲמֵי.

143. "your eyes SHALL SEE JERUSALEM" is spelled 'your eye' IN SINGULAR, WHICH INDICATES the eye of the most concealed Atika Kadisha, WHOSE TWO EYES BECOME ONE AGAIN, BEING WHITE WITHIN WHITE, WHICH WILL HAPPEN IN THE FUTURE. But for now it is written, "the eyes of Hashem your Elohim are always upon it," THAT IS, TWO EYES, which are for good and for evil as it should be. For that reason they do not exist always BUT IN THE FUTURE WILL AGAIN BE ONE EYE, SINCE there, "your eye shall see Jerusalem," NAMELY ONE EYE, which is all for good, all merciful, THAT IS, THE EYE OF ATIKA, as written, "but with great mercies will I gather you" (Yeshayah 54:7).

144. "the eyes of Hashem your Elohim are always upon it, from the beginning (Heb. resheet) of the year." 'resheet' is defectively spelled without Aleph, instead of with it. What is THAT WHICH IS CALLED RESHEET WITHOUT ALEPH: it is lower Hei, NAMELY MALCHUT, SINCE RESHEET IS NAMED AFTER 'RASH (ENG. 'POOR')'. Before that it is written, "and cast down from heaven (to) earth the beauty of Yisrael" (Eichah 2:1). What is the reason He "cast down from heaven earth," THAT IS, WHY WAS MALCHUT CALLED EARTH CAST DOWN FROM ZEIR ANPIN CALLED HEAVEN? AND HE ANSWERS, It is because it is written, "I clothe the heavens with blackness" (Yeshayah 50:3), WHICH MEANS the eyes are in blackness, that is, they are covered with blackness, SINCE THEN MALCHUT IS SEPARATED FROM ZEIR ANPIN AND HAS NOTHING TO RECEIVE FROM HIM.

145. "from the beginning of the year": namely whence do the eyes of Hashem behold Jerusalem? Again he explains, "from the beginning of the year," WHICH IS BINAH CALLED BEGINNING, spelled without Aleph because it is of Judgment, since Judgment is connected to its side, THAT IS, ITS LEFT SIDE. "to the end of the year" (Devarim 11:12): surely the end of the year is there, as it is written, "righteousness lodged in it," which is the end of the year, NAMELY MALCHUT.

146. Come and see, Aleph on its own is called 'first', which is masculine, because that which is unknown is concealed and treasured in Aleph. When this Aleph is connected somewhere else, THE PLACE is called 'beginning'. You may argue it is connected to it, but it is not so. It is revealed in and shines on it, and then it is called beginning. Even in that beginning it does not observe Jerusalem, since had it received from this BEGINNING, it would have shone forever AND ITS UNION WOULD HAVE BEEN UNBROKEN. But 'beginning' is spelled without Aleph, AND HENCE ITS UNION IS INTERRUPTED. Of the World to Come it is written, "A harbinger (lit. 'first') for Zion will I give. Behold, behold them" (Yeshayah 41:27), WHERE ALEPH, WHICH IS CALLED FIRST WILL SHINE ON ZION, WHICH IS MALCHUT.

143. עֵינֶיךָ, עֵינֶךָ כְּתִיב, עֵינָא דְעֵתִיקָא קְדִישָׁא, סְתִימָא דְכֻלָּא. הִשְׁתָּא, עֵינֵי י״י אֱלֹהֶיךָ בְּהַ, לְטָב וּלְבִישׁ, בְּמָה דְאַתְחַזִּי. בְּגִ"כ לֹא אֶתְקִימוּ בְּקִיּוּמָא תְדִיר. וְהֵתָם עֵינֶךָ תְּרַאֲינָה יְרוּשָׁלַם, כֻּלָּא לְטָב, כֻּלָּא בְּרַחֲמֵי. דְכְתִיב, וּבְרַחֲמֵים גְּדוּלִים אֶקְבָּצְךָ.

144. תְּמִיד עֵינֵי י״י אֱלֹהֶיךָ בְּהַ מְרִשִׁית הַשָּׁנָה. מְרִשִׁית חֶסֶר א' כְּתִיב, וְלֹא רֵאשִׁית בְּאַלְף. מֵאן הִיא. ה"א דְלִתְתָּא. וְלַעֲיֹלָא כְּתִיב, הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ תְּפֹאֶרֶת יִשְׂרָאֵל. מֵאֵי טַעְמָא הַשְׁלִיךְ מִשְׁמַיִם אֶרֶץ. מִשׁוּם דְכְתִיב אֶלְבִישׁ שְׁמַיִם קְדְרוֹת, וְעֵינֶיךָ בְּקְדְרוֹתָא, בְּגוּוּנָא אוֹכְמָא אֶתְחַפּוּ.

145. מְרִשִׁית הַשָּׁנָה, מֵאן אֶתְרַ מְסִתְבְּלִין בִּירוּשָׁלַם אֵלִין עֵינֵי י״י, חֲזוּר וּפִירִשׁ, מְרִשִׁית הַשָּׁנָה, דְהוּא דִינָא בְּלֹא אֶלְף, וְדִינָא אֶתְאַחַד מְסִטְרָהָא, אַע"ג דְלֹא הוּא דִינָא מִמֶּשׁ. וְעַד אַחֲרִית שָׁנָה, אַחֲרִית שָׁנָה וְדֵאֵי דִינָא אֶשְׁתַּכַּח. דְהָא כְּתִיב, צְדָק וְלִין בְּהַ, דְהִיא אַחֲרִית הַשָּׁנָה.

146. ת"ח, א' בְּלַחֲדוּי אֶקְרִי רֵאשׁוֹן, דְכַר. בְּאַלְף סְתִימָא וְגַנִּיז מַה דְלֹא אֶתִידַע. כַּד אֶתְחַבֵּר הֵאֵי אֶלְף בְּאַתְרַ אַחֲרָא, אֶקְרִי רֵאשִׁית. וְאֵי תִימָא דְאַתְחַבְרָא. לֹא. אֶלָּא אֶתְגַּלִּיא בֵּיהַ, וְנִהִיר לֵיהַ, וּכְדִין אֶקְרִי רֵאשִׁית. וְאַמִּילוּ בְּהֵאֵי רֵאשִׁית, לֹא אֶשְׁגַּח בִּירוּשָׁלַם, דְאַלְמָלָא הוּת בְּהֵאֵי, אֶתְקִימַת תְּדִירָא. אֲבַל מְרִשִׁית כְּתִיב. וְלַעֲלָמָא דְאַתִּי כְּתִיב, רֵאשׁוֹן לְצִיּוֹן הִנֵּה הֵנָּם וְגו'.

38. The nose of Zeir Anpin

Rabbi Shimon tells us the difference between the nose of Atika Kadisha and the nose of Zeir Anpin. We learn that the nose of Zeir Anpin is of anger and judgment, yet that the judgment is mitigated by the sweet savor of the burnt offerings given by the children of Yisrael. The nose of Atika Kadisha is long-suffering, and it holds back the judgments of the short nose of Zeir Anpin.

147. The nose of Zeir Anpin characterizes the face, since the whole face is recognized by it. This nose is unlike the nose of the most concealed Atika Kadisha, since the nose of Atika is the life of life. For from the two nostrils OF THE NOSE come out spirits of life for everyone. Of Zeir Anpin it is written, "There went up a smoke out of His nostrils..." (II Shmuel 22:9).

148a. All aspects hold on to the smoke IN THE NOSE, and in each class many harsh prosecutors hold on to that smoke. They are all sweetened only by the smoke on the altar below. Hence it is written, "And Hashem smelled the sweet savor" (Bereshheet 8:21). The sweet savor is the mitigation of the prosecutors, NAMELY satisfaction.

148b. "And Hashem smelled the sweet savor." It does not speak of the smell of the sacrifice, but of the savory smell, because all the Gvurot are connected to the nose, and all Judgments that are connected TO THE NOSE are mitigated, and many Gvurot are joined together, as written, "Who can utter the mighty acts (Heb. gvurot) of Hashem? who can declare all His praise" (Tehilim 106:2). From one nostril of this nose (Heb. chotem) comes out fire that consumes all other fires, and from the other nostril comes out smoke. Both are MITIGATED by the fire and smoke of the altar. Atika Kadisha is uncovered WITH ITS CHASSADIM and all Judgments are quieted. This is the meaning of, "and for My praise will I refrain (Heb. echetom) for you" (Yeshayah 48:9), WHICH REFERS TO THE NOSE OF ATIKA.

149. The nose of Atika Kadisha is long and expansive, and is called long-suffering (lit. 'long nosed'). This nose OF ZEIR ANPIN is short. When smoke starts emerging in haste, Judgment is carried out. The nose of Atika detains it, NAMELY ITS CHASSADIM. All is as I said at the Idra RABA, where the friends have commented on it.

150. In his book, Rav Hamnuna Saba explained about the two nostrils IN THE NOSE that from one there is smoke and fire and from another satisfaction and good spirit. Because it has in it right and left, FROM THE LEFT THERE IS SMOKE AND FIRE AND FROM THE RIGHT SATISFACTION AND GOODNESS OF SPIRIT, WHICH IS CHASSADIM INCLUDING CHOCHMAH. It is also written, "and his fragrance like the Lebanon" (Hoshea 14:7). Of the Nukva it is written, "the scent of your countenance (lit. 'nose') like apples" (Shir Hashirim 7:9), WHICH INDICATES THE ILLUMINATION OF CHOCHMAH CALLED SMELL. If this is true for the Nukva, it is all the more so FOR ZEIR ANPIN, WHICH SUSTAINS THE NUKVA. And he has spoken well.

147. חוֹטְמָא דְזַעִיר אֲנָפִין, תְּקוּנָא דְפְרָצוּפָא. כָּל פְּרָצוּפָא בֵּיה אֲשַׁתְּמוּדַע. חוֹטְמָא דָא, לֹא כְחוֹטְמָא דְעֵתִיקָא קְדִישָׁא סְתִימָא דְכָל סְתִימִין. דְחוֹטְמָא דְעֵתִיקָא, חַיִּים דְחַיִּים. דְהָא מְתָרִין נוֹקְבִין, נִפְקִין רוּחִין דְחַיִּין, לְכֹלָא. בְּהַאי זַעִיר אֲנָפִין כְּתִיב, עָלֵה עֶשֶׂן בְּאִפּוֹ וּגו'.

148(1). בְּהַאי תִּנְנָא כָּל גּוּוּנֵי אַחִידָן בֵּיה, בְּכָל גּוּוּנָא וּגּוּוּנָא, אַחִידָן כְּמָה מְאִרְיָהוּן דְדִינָא קְשָׁא. דְאַחִידָן בְּהוּא תִּנְנָא. וְלֹא מְתַבְּסָמִין כְּלָהוּ, אֲלֵא בְתִנְנָא דְמַדְבַּחַא דְלְתַתָּא. וְע"ד כְּתִיב, וַיִּרַח יי' אֶת רִיחַ הַנִּיחֹחַ. מְהוּ הַנִּיחֹחַ. אֶתְבְּסָמוּתָא דְמְאִרֵי דִינָא, נַחַת רִיחַ.

148(2). וַיִּרַח יי' אֶת רִיחַ הַנִּיחֹחַ, אֶת רִיחַ הַקָּרְבָּן לֹא כְּתִיב, אֲלֵא אֶת רִיחַ הַנִּיחֹחַ. דְכְּלָהוּ גְבוּרָאן דְאַחִידָן בְּחוֹטְמָא, וְכָל דְאַתְאַחֲדָן בְּהוּ, כְּלָהוּ מְתַבְּסָמִין. וְכְמָה גְבוּרָאן מְתַאחֲדָן בְּחָדָא, דְכְּתִיב מִי יַמְלִל גְבוּרוֹת יי' וְשָׁמִיעַ כָּל תְּהִלָּתוֹ. וְהַאי חוֹטְמָא, מְחַד נוֹקְבָא נִפְקַא אֲשָׁא דְאַכְלָא כָּל שְׂאֵר אֲשִׁין. בְּחַד נוֹקְבָא תִּנְנָא. וְהַאי וְהַאי אֲשַׁתְּכַח בְּאֲשָׁא וְתִנְנָא דְמַדְבַּחַא. וְאַתְגְּלוּיָא הַאי עֵתִיקָא קְדִישָׁא, וְאַשְׁתַּכַּח כְּלָא. הַיִּינוּ דְאַתְמַר וְתְהִלָּתִי אַחֲסֵם לָךְ.

149. חוֹטְמָא דְעֵתִיקָא קְדִישָׁא אֲרִיךְ, וּמְתַפְּשֵׁט. וְאַקְרִי אֲרִיךְ אֲפִים. וְהַאי חוֹטְמָא, זַעִיר. וְכַד תִּנְנָא שְׂרֵי נְפִיק בְּבְהִילוֹ, וְאַתְעֵבִיד דִּינָא. וּמֵאן מְעַבֵּב לְהַאי. חוֹטְמָא דְעֵתִיקָא. וְכֹלָא כְּמָה דְאַמִּינָא בְּאַדְרָא, וְאַתְעֵרוּ חֲבֵרֵינָא.

150. וּבְסַפְרָא דְרַב הַמְּנוּנָא סָבָא, אוֹקִים הַנִּי תְרֵי נוֹקְבֵי. מְחַד תִּנְנָא וְאַשָׁא. וּמְחַד נִיחָא וְרוּחָא טְבָא. דְאִית בֵּיה יְמִינָא וְשְׂמָאלָא, וְכְתִיב וְרִיחַ לוֹ כְּלֶבְנוֹן. וּבְנוֹקְבָא כְּתִיב, וְרִיחַ אִפְךָ כְּתַפְּחוּחִים. וּמָה בְּנוֹקְבָא הָכִי, כָּל שְׂכֵן בֵּיה. וְשְׁפִיר קְאָמַר.

151. As for the words, "And Hashem smelled the sweet savor (Heb. nichoach)," the sweet savor INDICATES DOUBLE SATISFACTION (HEB. nachat) on both sides RIGHT AND LEFT. The one ON THE RIGHT is satisfaction revealed from the most concealed Atika Kadisha, which brings pleasure and sweetening for everything, BOTH TO CHOCHMAH AND CHASSADIM. The one ON THE LEFT is sweetening coming from below with the smoke and fire on the altar. Since it is SWEETENED on both sides FROM ATIKA AND FROM BELOW, THEREFORE it is written, 'nichoach' WHICH INDICATES DOUBLE SATISFACTION. All this applies to Zeir Anpin.

151. וּמֵה דְאָמַר וַיִּרַח יי' אֶת רִיחַ הַנִּיחֹחַ. הַנִּיחֹחַ בְּתַרְי סְטְרֵי, חֵד נִיחֹחַ, דְּאִתְגַּלְיָא עִתִּיקָא קְדִישָׁא סְתִימָא דְכָל סְתִימִין, דְּהָאֵי הוּא נִיחֹחַ וְאִתְבְּסָמוּתָא לְכֹלָא. וְחֵד אִתְבְּסָמוּתָא דְלִתְתָא, בְּהוּא תִנְנָא וְאִשָּׁא דְמִדְבַּחָא. וּבְגִין דְּאִיהוּ מִתְרִין סְטְרִין, כְּתִיב נִיחֹחַ. וְכֹלָא בּוֹדְעִיר אֲנָפִין אֲתָמַר.

39. The ears of Zeir Anpin

We are told about the two ears that hear good and bad, and about the winged messengers who hear the prayers people say out loud and who carry those prayers up to the ears of God. Rabbi Shimon says it is important that the sound be 'tasted' for its quality, and that this be done slowly; he tells us that whatever happens too quickly does not possess complete wisdom. We hear about the cavities of the ears, eyes, mouth and nose, and about how the sound affects them. According to the sound, the eyes might cry and the mouth might speak words; the whole body might tremble. Therefore people must guard carefully what they say out loud. Rabbi Shimon goes on to say that supreme secrets originate from the ear of Zeir Anpin, and that those secrets are only revealed to those who walk the straight path. Wicked people are those who reveal secrets, and the righteous are those faithful spirits who conceal the secrets.

152. There are two ears to hear good and bad, and both are considered one, as written, "Hashem, bend Your ear, and hear" (II Melachim 19:16). The innermost ear is formed of curved apertures so that the sound will be slowed down in entering the brain, the brain will be able to perceive it and it will not enter quickly, for whatever happens quickly does not possess complete wisdom.

152. תְּרֵי אֹרְגִין, לְמִשְׁמַע טַב וּבִישׁ. וְתִרְוִייהוּ סְלִקִין לְחֵד. דְּכְתִיב, הִטָּה יי' אָזְנֶךָ וּשְׁמַע. אֹרְגָא לְגוּ בְּגוּ דִילִיָּה, תְּלִיָּא בְּרִשְׁיָמִין עִקִּימִין, בְּגִין דִּיתְעַבְב קְלָא לְאֵעֲלָא בְּמוּחָא, וַיְבַחֵן בֵּיהּ מוּחָא, וְלֹא בְּבַהִילוֹ, דְּכָל מְלָה דְּהוּי בְּבַהִילוֹ, לֹא הָוָה בְּחֻכְמָתָא שְׁלִימָתָא.

153. From the ears originate all the winged creatures, who receive the sound from the world. They are all called 'the ears of Hashem', as it is written of them, "for a bird of the sky shall carry the sound..." (Kohelet 10:20). HE ASKS, This verse is difficult, for what sound is there here, if the beginning of the verse writes, "Do not curse the king, no, not even in your thought" (Ibid.). If it says, "in your thought...even in your bedchamber," THEN why the reasoning, "for a bird of the sky shall carry the sound," if there is no sound here BUT THOUGHT?

153. מֵאֹרְגִין אֵלִין תְּלִיָּין כָּל מֵאֲרִיָּהוּן דְּגִדְפִין, דְּנִטְלִין קְלָא מֵעֲלָמָא, וְכֹלָהוּ הֲכִי אֲקָרוּן אֲזִנֵי יי', דְּכְתִיב בְּהוּ, כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל וְגו'. כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל, הָאֵי קָרָא קְשִׁיָּא, הִשְׁתָּא מֵאֵי קוֹל אֵיכָא הֲכָא, דְּהָא רִישָׁא דְקָרָא כְּתִיב גַּם בְּמִדְעַן מֶלֶךְ אֵל תִּקְלָל, בְּמִדְעַן כְּתִיב, וּבְחֻדְרֵי מִשְׁכְּבְךָ וְגו'. מֵאֵי טַעְמָא כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת הַקּוֹל, וְהָא לֵיכָא הֲכָא קְלָא.

154. AND HE ANSWERS, Surely man does nothing with whatever he thinks or meditates on until he utters it with his lips, even if he does not mean to. The word he utters cleaves through the air, rises and flies in the world and turns into a sound. The winged ones take that sound; they raise it to the King and it enters His ears. This is the meaning of, "And Hashem heard the voice of your words" (Devarim 5:25), "and Hashem heard it; and His anger was kindled" (Bemidbar 11:1).

154. אֵלָא וְדָאֵי כָּל מַה דְּחָשִׁיב ב"נ, וְכָל מַה דִּיִּסְתַּבֵּל בְּלִבּוּי, לֹא עֲבִיד מְלָה, עַד דְּאִפִּיק לִיָּה בְּשִׁמּוּתִיָּה, וְהוּא לֹא אִתְבְּוֹן בֵּיהּ. וְהָיָא מְלָה דְּאִפִּיק, מִתְבַּקְעָא בְּאֹוִירָא, וְאִזְלָא וְסִלְקָא וְטָסָא בְּעֲלָמָא, וְאִתְעֲבִיד מִנִּיָּה קְלָא. וְהָוָא קְלָא נִטְלִין לִיָּה מֵאֲרֵי דְּגִדְפִין, וְסִלְקִין לִיָּה לְמַלְכָא, וְעִיִּיל בְּאֹוִרָנוּ. הֵה"ד, וַיִּשְׁמַע יי' אֶת קוֹל דְּבִרְיָכֶם. וַיִּשְׁמַע יי' וַיַּחַר אַפּוֹ.

155. Therefore, whatever the prayer or entreaty a man asks before the Holy One, blessed be He, he should utter the words with his lips, for if he does not utter them WITH HIS LIPS, his prayer is no prayer nor is his petition a real petition. Once the words are uttered and cleave the air, they rise and fly and become a sound that is taken by someone, who joins them in a holy place in the King's head.

156. From the three cavities of the brain, CHOCHMAH, BINAH AND DA'AT, a trickle drips to the ears; this trickle is called the stream of Kerit as in, "wadi Kerit" (I Melachim 17:3), that is, the cutting off (Heb. keritah) of the ears. The sound enters that place WITHIN THE EAR to be absorbed in river of that trickle, where it is held and tested to see whether it is good or bad. This is the meaning of, "For the ear tries words" (Iyov 34:3). This is because the sound is slowed down in the river of that trickle in the curve of the ears and does not enter quickly. Then it is tested to see whether it is good or bad, LIKE "the palate tastes food" (Ibid.), means that it is held in the palate and does not enter the body quickly, so it tastes and distinguishes between sweet and bitter.

157. From the ear cavity derive other cavities: the eye socket, the mouth cavity and the nostrils in the nose. From the sound that enters the ear cavities, if required it enters FROM THE EAR to the sockets of the eyes, and the eyes shed tears. From that sound, if required, it enters the nostrils of the opening in the nose and they bring forth smoke and fire from that sound. This is the meaning of, "and Hashem heard it; and His anger was kindled; and the fire of Hashem burned among them" (Bemidbar 11:1). If necessary, the sound enters the mouth cavity and it speaks and utters words from that sound. Everything is from the sound THAT ENTERS the ears; it enters the whole body and everything trembles from it. Much is derived from that ear. Blessed is he who guards what he says. Hence it is written, "Keep your tongue from evil, and your lips from speaking guile" (Tehilim 34:14).

158. Hearing applies to this ear, NAMELY BINAH CALLED HEARING, and within the hearing are incorporated the brain lobes CHOCHMAH, BINAH AND DA'AT, SINCE CHOCHMAH IS REVEALED ONLY THROUGH BINAH. Chochmah is included in it, as written, "Give therefore your servant an understanding (lit. 'hearing') heart" (I Melachim 3:9), HEART (HEB. LEV, =32) BEING THE SECRET OF THE 32 PATHS OF WISDOM. Binah IS INCLUDED WITHIN IT, as written, "Speak, for your servant is listening" (I Shmuel 3:10), ALSO we are listening, WHICH MEANS WE UNDERSTAND. Da'at IS INCLUDED WITHIN IT, as written, "Hear, O my son, and receive my sayings" (Mishlei 4:10), "and treasure up My commandments with you" (Mishlei 2:1), IN WHICH HEAR MEANS KNOW. Thus everything derives from the ear. THE RECEPTION OF prayers and petitions depends on this ear, as well as the opening of eyes. This is the meaning of, "Hashem, bend Your ear, and hear; open, Hashem, Your eyes, and see" (II Melachim 19:16). Thus everything originates FROM

155. ובג"כ, כל צלותא ובעותא דבעי ב"נ מקמי קודשא בריך הוא, בעי לאפקא מלין בשמוותיה, דאי לא אפיק לון, לאו צלותיה צלותא, ולאו בעותיה בעותא. וכיון דמלין נפקין, מתבקעין באוירא, סלקין וטסין ואתעבידו קלא, ונטיל לון מאן דנטיל, ואחיד לון לאתרא קדישא, ברישא דמלכא.

156. מתלת חללי דמוחי, נטיף נטיפא לאודנין, והוא אקרי נחל ברית. כד"א, נחל ברית, כלומר, כרותא דאודנין. וקלא עייל בההוא עקימא, ואשתאב בההוא נהרא, דההוא נטיפא. וכדין אתעכב תמן, ואתבחין בין טב לביש. הה"ד, כי און מלין תבחן. ומ"ט און מלין תבחן. משום דאתעכב קלא בההוא נהרא דנטיפא, בעקימותא דאודנין, ולא עייל בבהילו. ובג"כ אתבחין בין טב לביש, וחיך יטעם לאכול. מ"ט חיך יטעם לאכול. בגין דיתעכב תמן, ולא עייל בבהילו בגופא, וע"ד יטעם ויתבחן, בין מתיקא למרירו.

157. בהאי נוקבא דאודנין, תליין נוקבין אחרנין, נוקבא דעיינין. נוקבא דפומא. נוקבא דחוטמא. מההוא קלא דעייל בנוקבא דאודנין, אי אצטריך עייל לנוקבי דעיינין, ונבעין דמעין. מההוא קלא אי אצטריך, עייל לנוקבא דחוטמא דפרדשקא, ומפקי תננא ואשא מההוא קלא. הה"ד וישמע יי' ויחר אפו ותבער במ אש יי'. ואי אצטריך, עייל ההוא קלא לנוקבא דפומא, ומליל וגזר מלין מההוא קלא. כלא מההוא קלא דאודנין. עייל בכל גופא ואתרגיש מניה כלא. כמה תלויא בהאי אודנא. זכאה מאן דנטיר מלוי. ע"ד כתיב, נצור לשונך מרע ושפתייך מדבר מרמה.

158. האי אודנא קרי ביה שמיעה. ובשמיעה אתכלילין אינון מוחי. חכמה אתכליל ביה, דכתיב, ונתת לעבדך לב שומע. בינה, כמה דאת אמר דבר כי שומע עבדך. כי שומעים אנחנו. דעת, כד"א, שמע בני וקח אמרי. ומצותי תצפון אתך. הא כלא תליין באודנין בהאי אודנא תליין, צלותין ובעותין, ופקיחא דעיינין. הדא הוא דכתיב, הטה יי' אונך ושמע פקח עיניך וראה. הא כלא ביה תלויא.

THE EAR.

159. Supreme secrets, NAMELY CHOCHMAH, that do not go outside originate from that ear, which is why it is curved on the inside. The most secret among the secrets are hidden within it. Woe to him who reveals secrets. And when the ear gathers to itself the secrets and the inside curve receives them, it does not reveal secrets to those who follow crooked paths, but to those that walk the STRAIGHT path that is not crooked. This is the meaning of, "The counsel of Hashem is with them that fear Him; and He will reveal to them His covenant" (Tehilim 25:14), for they accept His way and HENCE accept His words.

160. Those whose path is crooked take matters and usher them in quickly, so they have no place to be detained. All the other cavities OF THE EYES AND NOSE open through it so the words come out through the mouth cavity. These are the wicked of the generation, hated by the Holy One, blessed be He. In our B'raitā we learned THAT WHOEVER REVEALS SECRETS is as if he killed people and as if he worshiped idols. Everything is derived from the same verse, which says, "You shall not go up and down as a talebearer among your people; neither shall you stand aside when mischief befalls your neighbor," WHICH IS MURDER, "I am Hashem" (Vayikra 19:16), WHICH PROHIBITS IDOLATRY. Whoever transgresses the first part of the verse BY BEARING TALES AND REVEALING SECRETS, it is as if he transgressed them all, MURDER AND IDOLATRY.

161. Blessed is the portion of the righteous, of whom it is written, "but he that is of a faithful spirit conceals the matter" (Mishlei 11:13); surely they are of a faithful spirit, because their spirit is drawn from a supernal, holy place, THAT IS, FROM THE CENTRAL COLUMN. Hence they are considered to be of a faithful spirit. We have explained this sign. Whoever reveals secrets, it is known that his soul is not from the body of the Holy King ZEIR ANPIN, THAT IS, THE CENTRAL COLUMN. Hence there is no secret in him, nor is he from the area of secrets. When his soul leaves his body, it does not cleave to the body of the King, which is not its place. Woe to that man, woe to his soul. Blessed is the portion of the righteous, who conceal secrets, and more so supernal secrets of the Holy One, blessed be He. Of them it is written, "Your people also shall be all righteous will inherit the land" (Yeshayah 60:21).

159. בְּהַאי אֹדְנָא, תְּלִיין רְזִין עֲלָאין, דְּלֵא נִפְקִין לְבַר, בַּג"כּ הִיא עֲקִימָא לְגוּ. וְרָזָא דְרְזִין סְתִימִין בֵּיהּ, וְוִי לְהֵוּא מְגֵלָה רְזִין. וּבְגִין דְּהַאי אֹדְנָא כְּנִישׁ רְזִין, וְעֲקִימוּתָא דְלְגוּ נְטִיל לֹון, לֵא גְלִי רְזִין לְאִינוּן דְעֲקִימִין בְּאַרְחִייהוּ, אֶלֵא לְאִינוּן דְלֵא עֲקִימִין. הַה"ד סוּד יִי לִירְאִיו וּבְרִיתוֹ לְהוֹדִיעֵם, דְנִטְלִי אֶרְחוּי וְנִטְלִי מְלִין.

160. וְאִינוּן דְעֲקִימִין בְּאַרְחִייהוּ, נְטִלִי מְלִין וְעִוְלִין לֹון בְּבֵהִילוֹ, וְלִית בְּהוּ אֶתְר לְאַתְעַכְבָּא. וְכֹל נוֹקְבִין אַחֲרָנִין, מִתְפַּתְחִין בֵּיהּ, עַד דְנִפְקִין מְלִין בְּנוֹקְבָא דְפּוּמָא. וְאַלִין אֶקְרוּ חֵיבֵי דְרָא, שְׁנוּאֵי דְקוּדְשָׁא בְרִיךְ הוּא, בְּמִתְנִיתָא דִילָן תְּנִן, בְּאִילוֹ קְטִיל גּוֹבְרִין, וְכֹאֲלוּ פִלַח לַע"ז. וְכֹלֵא בְּחַד קְרָא, דְכְתִיב, לֵא תִלַךְ רְכִיל בְּעַמֶּךָ לֵא תַעֲמוּד עַל דָּם רַעַךְ אֲנִי יִי. מֵאן דְעֵבַר עַל הַאי רִישָׁא דְקְרָא, כְּאִילוֹ עֵבַר עַל כֹּלֵא.

161. זְכָאָה חוּלְקִיהוּן דְצַדִּיקֵינָא, דְעֲלִייהוּ כְתִיב, וְנֶאֱמַן רוּחַ מְכֹסֶה דְבַר. נְאֶמַן רוּחַ וְדָאֵי, דְהָא רוּחָא דְלֵהוּן מֵאֶתְר עֲלָאָה קְדִישָׁא אֲשֶׁתְּלִיף, וּבַג"כּ נְאֶמַן רוּחַ אֶקְרוּן. וְסִימֵן דָּא אֹקִימָנָא, הֵוּא דְמְגֵלָה רְזִין, בְּיָדוּעַ דְנִשְׁמַתִּיהּ, לֵאוּ אִיהוּ מְגוּפָא דְמִלְכָא קְדִישָׁא. וּבַג"כּ לִית בֵּיהּ רְזָא, וְלֵא מֵאֶתְר דְרְזָא הוּא. וְכַד תִּיפּוֹק נִשְׁמַתִּיהּ, לֵא אֶתְדַבְּקָא בְּגוּפָא דְמִלְכָא, דְהָא לֵא אֶתְרִיהּ הוּא. וְוִי לְהֵוּא בְר נֶשׁ, וְוִי לִיהּ, וְוִי לְנִשְׁמַתִּיהּ. זְכָאָה חוּלְקִיהוּן דְצַדִּיקֵינָא, דְמְכַסִּין רְזִין, כֹּל שְׁכֵן רְזִין עֲלָאִין דְקוּדְשָׁא בְרִיךְ הוּא. עֲלִייהוּ כְתִיב, וְעַמֶּךָ כּוֹלֵם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ.

40. The shining countenance of Zeir Anpin

We hear about the two colors of the face of Zeir Anpin, red and white. When sins multiply on earth, the face illuminates in red and judgments prevail. When people are righteous then the white shines from Atika Kadisha, and everything is illuminated with mercy. We hear that all the angels assume the colors that this face assumes.

162. THE TWO APPLES OF the face OF ZEIR ANPIN ARE like two spice offerings, WHICH EMIT GOOD FRAGRANCE, THE SECRET OF THE ILLUMINATION OF CHOCHMAH FROM BELOW UPWARDS CALLED FRAGRANCE, AND THE SECRET MEANING OF, "A MAN'S WISDOM MAKES HIS FACE TO SHINE" (KOHELET 8:1). It is evidence of what I said ABOUT ABA AND IMA, for the WHOLE testimony OF READING THE FACE depends on it, ON THE FACE; yet evidence depends on the whole FACIAL EXPRESSION, THAT IS, ON THE FOREHEAD AND THE NOSE, AS HAS BEEN SAID THAT ONE TESTIFIES HE SAW A PERSON'S FACE ONLY WITH THE NOSE. But the two spice offerings, which are white and red, testify about Aba and Ima. They testify about the inheritance he received FROM ABA AND IMA and about his holding on to them. In our B'raita we explained the many differences between white and red, YET NEVERTHELESS they are included IN ZEIR ANPIN together on the white side, THAT IS, UNDER THE POWER OF WHITE, WHICH IS CHESED.

163. WHEN THE FACE OF ZEIR ANPIN shines in white, THAT IS, WITH CHESED, from Atika, the white in it, WHICH IS CHESED, covers the red in it, THE SECRET OF CHOCHMAH OF THE LEFT, and everything is illuminated. Then it is written, "Hashem make His face shine upon you" (Bemidbar 6:25). When wicked people multiply and Judgments are suspended over the world, there is shutting off everywhere, THAT IS, ALL LIGHTS ARE SHUT AND DO NOT SHINE, and the red expands throughout the face, WHICH IS JUDGMENT, and covers the white, WHICH IS MERCY, and then everything is in a state of Judgment. Then it is written, "The face of Hashem is against those who do evil" (Tehilim 34:17). Everything depends on it and hence THE FACE indicates everything.

164. There are many ANGELS with shields waiting for those FACIAL colors, WHITE AND RED, expecting those colors. When the colors shine, all the worlds are joyful. When the white shines, everything assumes this color THAT IS CHESED and when the red appears everything assumes that color THAT IS JUDGMENT.

41. The nine characteristics of the beard of Zeir Anpin

Rabbi Shimon reveals that the valuable oil of the thirteen streams of the beard of Atika Kadisha illuminates the beard of Zeir Anpin. He says that the beginning of the beard is supernal Chesed, and that when the world is in need of mercy the holy Mazal appears from Arich Anpin; then all the characteristics of the beard of Zeir Anpin are in a state of mercy. Yet when the world is in need of judgment, judgment appears and God takes vengeance on the enemies of Yisrael. We hear that Moses spoke of the nine characteristics in order to revert them all to mercy.

165. With these spice offerings, THAT IS, THE TWO APPLES OF THE FACE, the beard starts to appear at the beginning of the ears, falling and rising with the spice offering, NAMELY, IN THE FACE. The hair of the beard is black, which is a nice and handsome characteristic, like a courageous and strong handsome man. The valuable oil of the supernal beard of Atika appears and shines in the beard of Zeir Anpin.

162. אַנְפוּי, בְּתֵרִין תְּקֻרְבִין דְּבוּסְמָא. סְהֵדוּתָא עַל מַה דְּאִמְינָא, דְּהָא סְהֵדוּתָא בְּהוּ תְּלִיא. וּבְכֹלָא תְּלִיא סְהֵדוּתָא. אֲבַל הֵנִי תְּקֻרְבִי דְּבוּסְמָא, חוּרָא וְסוּמְקָא, סְהֵדוּתָא לְאַבָּא וְאִמָּא. סְהֵדוּתָא לְאַחְסָנָא דִּירִית וְאַחִיד לֹון. וְהָא בְּמִתְנִיתָא דִּילָן אֻקִּימָנָא, בְּמַה פְּרִסִי בִין חוּרָא לְסוּמְקָא, וְאַתְכִּילָן בֵּיהּ בְּחָדָא בְּסֵטְרָא דְּחוּרָא.

163. כִּד אֲתַנְהִיר מְנַהִירו דְּחוּרָא דְּעֵתִיקָא, חֲפִיָּא הֵהוּא חוּרָא עַל סוּמְקָא. וְכֹלְהוּ בְּנַהִירו אֲשֵׁתְכַח. וְכִדִּין כְּתִיב, יֵאָר יְיָ פָּנָיו אֵלַיִךְ. וְכִד חֲיִיבִין סְגִיָּאִין, תְּלִינן דִּינִין בְּעֵלְמָא, אֲשֵׁתְכַח סְגִירוּתָא בְּכֹלָא. וְסוּמְקָא אֲתַפְּשֵׁט בְּאַנְפִּין, וְחֲפָא עַל חוּרָא. וְכִדִּין כֹּלָא אֲשֵׁתְכַח בְּדִינָא. וְכִדִּין כְּתִיב פָּנָיו בְּעוֹשֵׂי רָע. וְכֹלָא בְּהָאִי תְּלִיָּא, וּבְגִין דָּא סְהֵדוּתָא הוּא בְּכֹלָא.

164. בְּמַה וְכִמָּה מְאָרִי תְּרִיסִין מְחַכָּאן לְהֵנִי גּוּוּנִי, מְצַפָּאן לְהֵנִי גּוּוּנִי. כִּד נַהִירִין גּוּוּנִי, כֹּל עֲלָמִין כֹּלְהוּ בְּחָדוּ. בְּזִמְנָא דְּנַהִיר חוּרָא, כֹּלָא אֲתַחְזוּ בְּהוּא גּוּוּנָא. וְכִד אֲתַחְזוּ בְּסוּמְקָא כֹּלָא הֲכִי אֲתַחְזוּ בְּהוּא גּוּוּנָא.

165. בְּאַלִּין תְּקֻרְבִין דְּבוּסְמָא, שְׂאָרִי דִּיקְנָא לְאַתְחֻזָּא, מְרִישָׁא דְּאוּדְנִין, וְנַחִית וְסֵלִיק בְּתַקְרוּבָא דְּבוּסְמָא, שְׂעִרִין אֻכְמִין דְּדִיקְנָא, בְּתַקְוָנָא יָאָה שְׂפִיר. כְּגִיבֵר תְּקִיף, שְׂפִיר. מְשַׁחַּא דְּרִבּוּת דְּדִיקְנָא עֲלָאָה דְּעֵתִיקָא, בְּהָאִי דִּיקְנָא דְּזַעִיר אַנְפִּין אֲתַחְזוּ, וְנַהִיר.

166. The beauty of this beard lies in nine characteristics. When the valuable oil of the thirteen streams of the beard of Atika Kadisha illuminates this beard OF ZEIR ANPIN, there are TOGETHER 22 characteristics. Then they are all blessed ABOVE AND BELOW. Yisrael Saba, WHICH IS ZEIR ANPIN, is blessed by it and it derives from, "By you (Heb. becha, =22) shall Yisrael bless" (Beresheet 48:20), THAT IS, ZEIR ANPIN THAT IS CALLED YISRAEL BLESS WITH THE 22 CHARACTERISTICS. We explained all these characteristics in the holy Idra that they were all formed from the characteristics of Atika Kadisha. And here I wish to reveal what has not been revealed there in order to enter without shame THE WORLD TO COME.

167. There are six CHARACTERISTICS that are considered nine. The first characteristic is that the hard candle emerged and struck under the hairs of the head underneath the locks over the ears, going down starting in front of the opening of the ears to the top of the mouth. This characteristic does not originate from Atika Kadisha except when Mazal of Atika Kadisha flows, from which comes the fount of Chochmah. When Ima flows and is included in the pure air, Ima receives the whiteness. And the spark, THAT IS, THE HARD CANDLE, enters THE PURE AIR AND BECOMES A PART OF HER. THEN it emerges and they unite with each other, THAT IS, IT STRIKES THE LOCKS OF HAIRS OVER THE EARS, THE TWO JUDGMENTS JOIN EACH OTHER and become one characteristic.

168. When the need arises TO BESTOW CHESED OR JUDGMENTS, the one rises over the other, which is covered by it. THAT IS, WHEN THE TIME COMES TO BESTOW JUDGMENTS, CHESED IN THE BEARD IS COVERED AND JUDGMENT HAS SWAY. WHEN THE NEED ARISES TO BESTOW CHESED, JUDGMENT IN THE BEARD IS COVERED AND CHESED RULES. And all is needed, BOTH THE FORCE OF CHESED AND THE FORCE OF JUDGMENT, one to take revenge ON THE ENEMIES OF YISRAEL and one to have mercy ON YISRAEL. For that reason David coveted this beard as we explained.

169. There are nine characteristics to this beard, which are 60,000 HAIRS that come down from them and expand IN THEIR ILLUMINATION throughout the body. These six characteristics that come down do so from the hairs beneath the spice offering, THAT IS, BENEATH THE PART OF THE FACE CALLED SPICE OFFERING, three characteristics on the one side OF THE FACE and three characteristics on the other side OF THE FACE. From the preciousness of the beard, THAT IS, THE MOST VISIBLE PART OF THE BEARD THAT BEAUTIFIES THE FACE, come out three others, one above THE HAIRS over the lips, and two in the hair that hangs down to the navel. All the six, three on one side and three on the other, come down and hang with the hanging hairs and expand throughout the body.

170. Since the three constitute the beauty of the beard more than the rest, BECAUSE THEY DECORATE AND BEAUTIFY THE FACE, the Holy Name is written regarding them, as written, "Out of my distress I called upon Yah; YAH ANSWERED ME WITH LIBERATION. Hashem is on my side" (Tehilim 118:5-6). In the Idra Raba we explained that, "Out of my distress I called upon Yah," WHICH IS THE FIRST CHARACTERISTIC, refers to the place where the beard starts to expand, where the place is narrow, THAT IS, WHERE THE EXPANSE OF HAIR IS NARROW RATHER THAN WIDE, in front of the ears. And this is well, THAT IT IS CONSIDERED "OUT OF MY DISTRESS (HEB. METZAR)" BECAUSE IT IS A NARROW (HEB. TZAR) SPACE. BUT HERE IT SAYS IT REFERS TO THE HAIRS ABOVE THE LIPS.

166. שפירו דהאי דיקנא, בט' תקונין אשתכח. וכד משחא דרבנות, תלת עשר נביעין דדיקנא דעתיקא קדישא נהיר בהאי דיקנא, אשתכחו כ"ב תקונין. וכדין מתברכין בלהו. וישראל סבא מתברכא בהאי, וסימן, בך יברך ישראל. כל תקונין דדיקנא דא, אוקימנא באדרא קדישא, דכלהו מתיקונין דעתיקא קדישא אתקנו. והכא בעינא לגלאה, מה דלא אתגלי תמן, בגין למיעל בלא בסופא.

167. שיתא אינון, ט' אקרון. תקנא קדמאה, נפק ההוא ניצוצא בוצינא דקרדינותא, ובטש בתחות שערא דרישא, מתחות קוצין דעל אודנין, ונחית מקמי פתחא דאודנין, עד רישא דפומא, הא תקנא דא מעתיקא קדישא לא אשתכח, אלא כד נגיד מזלא דעתיקא קדישא, ותלויא מניה ההוא מבושא דחכמתא, כד אימא אתמשכא ואתכלילת באוירא דכנא, ההוא חוורא נקיט אימא, וניצוצא עאלת ונפקת, ואתאחד דא בדא, ואתעבירת חד תקנא.

168. וכד אצטריך סלקא דא על דא, ואתכסיא חד מקמי חדא. ובג"כ בלא אצטריך, חד למעבד נוקמין. וחד לרחמא. ועל האי תאיב להאי דיקנא דוד מלכא, כמה דאוקימנא.

169. בהאי דיקנא ט' תקונין אשתכחו, שיתא רבוון דתלויין בהו, ומתפשטין בכל גופא. ואלין שיתא דתלויין, תלויין בשערי דתחות תקרובא דבוסמין. תלת מהאי סטרא, ותלת מהאי סטרא. ובקירותא דדיקנא, תלויין תלת אחרנין. חד לעילא בשמוון, ותרין באינון שערין דתלויין עד טבורא. וכל הני שיתא, ג' מכאן וג' מכאן, אתמשכן ותלויין בלהון, באינון שערי דתלויין ומתפשטין בכל גופא.

170. ובגין דהני תלתא אינון ביקירו דדיקנא יתיר מכלהו, כתיב בהו שמא קדישא. דכתיב, מן המצר קראתי יי, יי' לו לא אירא. והא דאוקימנא באדרא, מן המצר קראתי יי, מאתר דשרי דיקנא לאתפשטא, דהוא אתר דחיק מקמי אודנין, שפיר הוא.

171. HE FURTHER BUILDS UP HIS ARGUMENT. In the Agadah book of Rav Yeba Saba he so said and explained that the beginning of the beard STARTS with supernal Chesed, as written, "Yours, Hashem, is the greatness, and the power (Heb. Gvurah) and the glory (Heb. Tiferet)..." (I Divrei Hayamim 29:11). BUT everything IS IN THE BEARD because so does THE BEARD start TO COME OUT, AS RAV YEBA SABA SAID, and the nine characteristics come out from the beard and from before the ears, AS SAID IN THE IDRA RABA that THE BEARD begins TO SHOW this way, BUT they do not stay that way except in another place as I explained.

172. When the world is in need of mercy, the holy Mazal appears, WHICH IS THE BEARD OF ARICH ANPIN, AND THEN all the characteristics of the precious beard of Zeir Anpin are in a state of mercy. When it is in need of Judgment, Judgment appears, and then vengeance is wreaked on the enemies of Yisrael, those who distress YISRAEL. All the preciousness of the beard lies in those hanging hairs, THAT IS, THE VISIBLE EXPANSES OF THE BEARD, because everything emerges from them.

173. All the hairs of the beard of Zeir Anpin are coarse and strong, because they all compel Judgments when the holy Mazal appears. When it wishes to wage war, it appears by means of this beard as a strong mighty man victorious in war. Then some pluck the hair on the back of the head and some from the front of the head.

174. Moses said these nine characteristics a second time IN THE PORTION OF SHELACH when he had to revert them all to mercy. For though he did not now recite the thirteen characteristics AS IN THE PORTION OF TISA it all depends on intention. For he would not mention these characteristics OF ZEIR ANPIN THAT ARE NOT PURELY MERCY, but intended Mazal, NAMELY THE THIRTEEN CHARACTERISTICS OF THE BEARD OF ARICH ANPIN, and mentioned it, as written, "And now, I pray You, let the power of my Lord be great" (Bemidbar 14:17). What is "the power of Hashem"? It is that which is called the most concealed holy Mazal, THE BEARD OF ARICH ANPIN. The power and the light IN THE BEARD OF ZEIR ANPIN derive from Mazal. Once Moses said THE NINE CHARACTERISTICS OF ZEIR ANPIN and mentioned MAZAL CALLED THE POWER OF HASHEM, he spoke the nine characteristics deriving from Zeir Anpin so that they will all shine BY A DRAWING OF THE THIRTEEN OF ARICH ANPIN and there will be no Judgment evident, BECAUSE THE THIRTEEN OF ARICH ANPIN ARE WHOLLY OF MERCY. Hence everything depends on Mazal, WHICH IS THE BEARD OF ARICH ANPIN.

175. At the beginning of the arising of the hairs, the beard looks like a strong mighty man, victorious in war TO TAKE REVENGE ON THE ENEMIES OF YISRAEL. The holy anointing oil flows on this beard from the concealed Atika Kadisha, as written, "It is like the precious ointment upon the head, running down upon the beard, the beard of Aaron" (Tehilim 133:2), THE SECRET OF THE BEARD OF ZEIR ANPIN.

171. וּבִסְפָרָא דְאִגְדָתָא דְבֵי רַב יִיבָא סָבָא, הֵכִי אָמַר וְאוֹקִים, דְשִׁירוּתָא דְדִיקְנָא מְחַסֵּד עֲלָאָה, דְכְתִיב, לַךְ יְיָ הַגְדוּלָה וְהַגְבוּרָה וְהַתְפָּאֶרֶת וְגו'. וְכֹלָא הוּא, וְהֵכִי שָׂאֲרִי, וְתַשְׁעָה אֲתַמְשְׁכֵן וְתַלְיִין בְּדִיקְנָא, וּמִקְמֵי אֹדְנִין, הֵכִי שָׂאֲרִי, וְקִיּוּמָא לֹא מִתְקַיְימִין אֲלֵא בְּאַתֵּר אַחְרָא, כְּמָה דְאוֹקִימָנָא.

172. וְכֵד אֲצַטְרִיךְ עֲלֵמָא לְרַחֲמֵי, אֲתַגְלִיּוּא מְזֵלָא קְדִישָׁא. וְכֹל הֵנִי תְקוּנִין דְבְּדִיקְנָא יְקִירָא דְזַעִיר אֲנַפִּין, כְּלֵהוּ רַחֲמֵי מִשְׁתַּכְּחִי. וְכֵד אֲצַטְרִיךְ לְדִינָא, מִתְחַזְיָא דִינָא, וְכֵדִין עֲבָדִין נּוֹקְמִין לְשִׁנְאִיהוּן דְיִשְׂרָאֵל, לְאִינוּן דְעֵקִין לְהוּ. כֹּל יְקִירוּ דְדִיקְנָא, בְּאִינוּן שְׁעָרֵי דְתַלְיִין אִינְהוּ, מִשּׁוּם דְכֹלָא בְּהֵאִי תַלְיִין.

173. כֹּל הֵנִי שְׁעָרֵי דְדִיקְנָא דְזַעִיר אֲנַפִּין, כְּלֵהוּ קְשִׁישִׁין תְּקִיפִין, מִשּׁוּם דְכֹלָהוּ אֲכַפְיִין לְדִינִין, בְּשַׁעֲתָא דְמְזֵלָא קְדִישָׁא אֲתַגְלִי. וְכֵד בְּעָא לְאַגְחָא קְרָבָא, בְּהֵאִי דִיקְנָא אֲתַחְזִי כְּגַבְרַתְּ תְקִיף, מְאִרֵי נְצַחֵן קְרָבִיא. וְכֵדִין מְרִיט מֵאֵן דְמְרִיט, וְאַגְלִישׁ מֵאֵן דְאַגְלִישׁ.

174. הֵנִי תַשְׁעָה תְקוּנִין, אֲמַרְן מִשָּׁה זְמַנָּא תְנִינָא, בְּשַׁעֲתָא דְאֲצַטְרִיךְ לְאַהֲרָא לֹון כְּלֵהוּ רַחֲמֵי. דְאֵע"ג דְתַלְיִסְרַת תְּקוּנִין לֹא אֲמַרְן הַשְׁתָּא, בְּכּוּוּנָא תַלְיָוּא מְלֵתָא, דְהָא לֹא יִיעוּל בְּהֵנִי תְקוּנִין לְאַדְכְּרָא, אֲלֵא בְּמְזֵלָא אֲתַכּוּוּן, וְאַדְכְּרֵי לִיה. הַה"ד, עֲתָה וְגַדְלָנָא כַּח יְיָ. מֵאֵן כַּח יְיָ. הַהוּא דְאֲקִרֵי מְזֵלָא קְדִישָׁא, סְתִימָא דְכֹל סְתִימִין. דְחִילָא דָא, וְנִהִירוּ דָא, מְמֵזֵלָא תְלִי. וְכִיּוּן דְאֲמַר מִשָּׁה דָא, וְאַדְכְּרֵי דָא, וְאַתְכּוּוּן בֵּיה, אָמַר הֵנִי תַשְׁעָה תְקוּנִין, דְתַלְיִין בְּזַעִיר אֲנַפִּין. בְּגִין דִּינִהִירוּ כְּלֵהוּ, וְלֹא יִשְׁתַּכְּחֵי דִינָא. וְע"ד כֹּלָא בְּמְזֵלָא תְלִי.

175. הָאִי דִיקְנָא כְּדֵ שְׂרָאן שְׁעָרֵי לְאַתְעָרָא, אֲתַחְזִי כְּגַיְבַר תְּקִיף כְּגַיְבַר מְאִרֵי נְצַחֵן קְרָבִין. בְּהֵאִי דִיקְנָא, נְגִיד מִשַׁח דְרַבּוֹת מַעֲתִיקָא סְתִימָאָה. כְּד"א, כְּשִׁמְן הַטּוֹב עַל הָרֹאשׁ יוֹרֵד עַל הַזְּקָן זָקֵן אֶהְרֵן.

42. The mouth of Zeir Anpin
We read that good and evil and life and death depend on the lips of Zeir Anpin. When the lips speak all the watchers awaken to decree punishments. Rabbi Shimon explains what is meant by a 'watcher'. We learn that when words come out of the mouth of Zeir Anpin they illuminate 18,000 worlds.

176. These hairs OF THE BEARD do not cover the lips, and the lips are wholly red as a lily, as written, "his lips like lilies" (Shir Hashirim 5:13). The lips whisper Gvurah and whisper Chochmah. Good and evil depend on these lips, and life and death. From these lips come out those who awaken, since when these lips whisper they all awaken to decree punishments throughout the courts that are called watchers, as written, "This matter is by the decree of the watchers, and the sentence..." (Daniel 4:14).

177. HE ASKS, What is a watcher (Heb. ir), AND ANSWERS, In the book of Agadah HE EXPLAINED that it is like in the words, "become your enemy (Heb. ar)" (I Shmuel 28:16). For Judgments rouse against those who are not beloved above, which is why those that arouse TO PUNISH are THEIR enemies, AND ARE CALLED 'WATCHERS'. Nevertheless, PUNISHMENT IS DECREED in two ways, with Mercy or with Judgment. They are therefore called a watcher (enemy) and a holy one, Judgment and Mercy, NAMELY, "THIS MATTER IS BY THE DECREE OF THE WATCHERS, AND THE SENTENCE BY THE WORDS OF THE HOLY ONES," WHERE A WATCHER ALLUDES TO JUDGMENT AND HOLY ONES TO MERCY.

178. When the lips are open the mouth is seen. Thousands and tens of thousands are clothed in the air coming out of the mouth. When THE AIR expands, the faithful prophets are clothed in it and are all called 'the mouth of Hashem'. When words come out of the mouth, uttered by the lips, they illuminate together all of 18,000 worlds, until they all join together in 18 specific ways and paths.

179. Everyone awaits this mouth with the great speaking tongue with the unification of polishing and adornment. Of this it is written, "His mouth (lit. 'palate') is most sweet" (Shir Hashirim 5:16). Surely it is most sweet. What is his palate? It is as in the verse, "the palate tastes food" (Iyov 34:3). "and he is altogether lovely" (Shir Hashirim 5:16), NAMELY fire and water. For water and fire are formed and are pretty AND LOVELY in their shape, THAT IS, THEY ARE LOVELY TO BEHOLD, because the colors RED AND WHITE join together, THAT IS, THE BEAUTY APPEARS FROM THE BLENDING OF WHITE AND RED TOGETHER.

43. Aleph, Chet, Hei Ayin; Gimel, Yud, Caf, Kuf

Rabbi Shimon explains in detail how the four letters Aleph, Chet, Hei and Ayin are engraved on the throat and how those four are crowned with the four letters Gimel, Yud, Caf and Kuf in the palate. We learn that the important thing is the balance of the three columns, and Rabbi Shimon says that throughout his whole life he was always careful never to receive the left column on its own except for a single instance, at which time he was warned not to do so by a flame of fire.

176. אֵלֶיךָ שְׂעָרֵי לֹא חִפְיִין עַל שְׁמוֹן, וְשְׁמוֹן בְּלֹהוּ סוּמְקִין בְּוֹרְדָא. דְּכִתִּיב, שְׁפִתוֹתָיו שׁוֹשָׁנִים. שְׁמוֹן מְרַחֵשׁ גְּבוּרָה, מְרַחֵשׁ חֲכָמָתָא. בְּאֵינֹן שְׁמוֹן תְּלִינן טַב וְכִישׁ, חַיִּי וּמוֹתָא. מְאֵלִין שְׁמוֹן תְּלִינן מְאֵרִיהוֹן דְּאִתְעֲרוּתָא, דְּכַד מְרַחֵשִׁין אֵלֶיךָ שְׁמוֹן, מִתְעֲרִין כְּלָא לְמַגְזֵר דִּינָא, בְּכָל בֵּיתֵי דִּינִין, דְּאִקְרוּן עִירִין. דְּכִתִּיב, בְּגִזְרַת עִירִין פְּתַנְמָא וּבִמְאִמֵר וְגו'.

177. מְאֵי עִיר. בְּסִפְרָא דְּאִגְדָּתָא, כַּד "א, וַיְהִי עֶרְךָ. דְּמִתְעֲרִין דִּינִין לְאֵינֹן דְּלֹא אִתְרַחֵימוּ לְעֵילָא, בְּג"כ מִתְעֲרִין אֵלֶיךָ דְּאֵינֹן מְאֵרִי דְּבָבוּ, וְעב"ד בְּתֵרֵי גְוֹנֵי בְּרַחְמֵי וְדִינָא, וְע"ד אִקְרוּן עִיר וְקָדִישׁ דִּינָא וְרַחְמֵי.

178. וּבְאֵלֶיךָ שְׁמוֹן, אִתְחַזֵּי פּוּמָא כַּד אִתְפַּתַּח. רַחֵא דְּנִפְיָא מִן פּוּמָא, בֵּיה מִתְלַבְּשִׁין כְּמַה אֶלְף וְרַבְבָּן. וְכַד אִתְפַּשֵּׁט, מִתְלַבְּשִׁין בֵּיה נְבִיאַן מְהִימְנֵי. וְכִלְהוּ פַּה יִי אִקְרוּן. כַּד מְלִין נִפְקִין מִן פּוּמָא, וּמִתְרַחֵשִׁין בְּשְׁמוֹן, מִתְנַהֲרִין לְכִלְהוּ תַמְנֵי סְרִי אֶלְפִין עֲלָמִין, עַד דְּמִתְקַטְרִין בְּלֹהוּ כַּחְדָּא, בְּתַמְנִיסָר אֹרְחִין וְשְׁבִילִין, דְּאִשְׁתַּמוּדְעָן.

176. וְכִלְא מְחַכְאן לְפּוּמָא דְּא, בְּלִישָׁן מְמַלְל רַבְרָבָן בְּקִיטְרָא דְּטִיְהֵרָא בְּעוּטְרָא. וְע"ד כְּתִיב, חֲכוּ מִמְתְּקִים, מִמְתְּקִים וְדָאֵי. מְאֵי חֲכוּ. כַּד"א, וְחִיךְ יִטְעַם לְאֶכּוּל. וְכִלּוּ מְחַמְדִּים, אִשׁ וּמִים. אִשָּׁא וּמִיָּא מִתְתַקְנָן, וַיֵּאן בְּצִיּוּרֵי, דְּהָא גְוֹנֵי מִתְחַבְרָן כַּחְדָּא.

180. "His mouth (lit. 'palate') IS MOST SWEET" (Shir Hashirim 5:16), because of the imprinted letters that are engraved on it with their crowns. THAT IS, THE SWEETNESS IN THE MOUTH COMES FROM THE FACT THAT THE LETTERS ARE ENGRAVED ON IT IN THE SEQUENCE OF THE THREE COLUMNS AND THE RECEIVING MALCHUT; THIS SEQUENCE ADORNS THEM WITH CROWNS. THE LETTERS Aleph, Chet, Hei and Ayin are engraved on the throat EACH WITH THREE COLUMNS. OF THE THREE COLUMNS OF Aleph, ITS RIGHT COLUMN drives kings away, THE LEFT COLUMN OF ALEPH deposes kings FROM THEIR KINGDOMS, AND THE CENTRAL COLUMN establishes kings. OF THE THREE COLUMNS OF Chet, ITS RIGHT COLUMN drives away and descends, THE LEFT COLUMN ascends and crowns, AND THE CENTRAL COLUMN conquers with fire and engraves with wind. OF THE THREE COLUMNS OF Hei THAT IS nourished from Ima, THAT IS, OF WHAT THE NUKVA RECEIVES FROM IMA, THE RIGHT COLUMN OF IMA strikes the Nukva; THROUGH THE LEFT COLUMN OF IMA, THE NUKVA spreads into a large Nukva; THE CENTRAL COLUMN OF IMA IS IN THAT, THAT through the desire of the holy city FOR CHASSADIM, IT IS CONNECTED WITH THE CENTRAL COLUMN. And the places OF RIGHT AND LEFT are interconnected, as it says, "the mountain of myrrh, and to the hill of frankincense" (Shir Hashirim 4:6). OF THE THREE COLUMNS OF Ayin, ITS RIGHT COLUMN IS the clarity of the shape of the grade; ITS LEFT COLUMN IS when the running boughs join the engraved spirits at their sides.

181. And here, in the secret of the letters of King Solomon, HE SAYS that these four letters ALEPH, CHET, HEI AND AYIN, are crowned with the four LETTERS Gimel, Yud, Caf, Kuf in the palate. HENCE THREE COLUMNS ARE INDICATED IN THE PALATE AS WELL. This is as in, "the palate tastes food" (Iyov 34:3), THE SECRET OF THE RIGHT COLUMN; "Can that which is unsavory be eaten without salt" (Iyov 6:6) REFERS TO THE LEFT COLUMN, WHICH, BEFORE IT IS JOINED WITH THE RIGHT, CANNOT BE ENJOYED LIKE UNSAVORY FOOD WITHOUT SALT. And the verse, "And the work of righteousness shall be peace" (Yeshayah 32:17) IS THE CENTRAL COLUMN THAT JOINS AND ESTABLISHES PEACE BETWEEN THE TWO COLUMNS, RIGHT AND LEFT. "More to be desired are they than gold, even much fine gold..." (Tehilim 19:11) REFERS TO MALCHUT THAT RECEIVES THE PLENTY OF THE THREE COLUMNS, which are surely very sweet.

182. King David, AFTER THE WORDS, "MORE TO BE DESIRED..." THAT ALLUDE TO THE SWEET AND PRECIOUS BOUNTY OF THE THREE COLUMNS, CONCLUDES, "Moreover by them is Your servant enlightened (or: 'careful')..." (Ibid. 12), THAT IS, HE IS CAREFUL NOT TO RECEIVE FROM THE LEFT COLUMN WITHOUT THE RIGHT. RABBI SHIMON CONCLUDES, I testify about myself that throughout my life I was careful OF THE THREE COLUMNS not to mistake IN RECEIVING THE LEFT COLUMN ON ITS OWN, except for one day when I crowned the King in the cave of Meronia, WHEN HE WAS NOT CAREFUL TO HAVE THE LEFT UNITED WITH THE RIGHT. And I saw a flame of burning fire across the cave, THAT IS, HE SAW THE JUDGMENTS OF THE LEFT COLUMN WITHOUT THE RIGHT, WHICH IS A BURNING FIRE, and I trembled. Since that day I am careful in my mind TO RECEIVE ONLY FROM THE THREE COLUMNS TOGETHER and never left them throughout my life. Blessed is the portion of he that is careful with the sweets of the King and tastes of them judiciously. It says of this, "O taste and see that Hashem is good" (Tehilim 34:9), and, "Come, eat of my bread" (Mishlei 9:5).

180. חכו, באתון רשימן, דמתגלפן בעטרוי גליפין אחה"ע בגרון. א, דטריר מלכין, ומהעדא מלכין, ומהקם מלכין. ח, דטריר ונחית, וסליק ועטיר, כביש באשא גליף ברוחא. ה' יניקה דאימא, סטיר לנוקבא, אתפשט לנוקבא רבא, בתיאובתא דקריתא קדישא, מתקטרי אתרין דא בדא. כד"א, הר המור גבעת הלבונה. ע' טיהרא דטיפסא, גליפא בטיפסא, רהיטין דענפין מתאחדן, לסטרוי לרוחין גליפין.

181. והא ברזי דאתון דשלמה מלכא, אתעטרו אלין אתון ד', בד' גיכ"ק בחיך כד"א וחיך יטעם לאכול, היאכל תפל מבלי מלח וגו'. וכתיב והיה מעשה הצדקה שלום. הנחמדים מזהב ומפז רב ומתוקים וגו'. מתוקים ודאי.

182. דוד מלכא אמר, גם עבדך נזהר בהם וגו'. אסהדנא עלי דכל יומאי אזדהרנא בהו, דלא לאטעאה בהו, בר יומא חד דעטירנא עטרי מלכא, במערתא דמרוניא, וחמינא בוצינא דאשא מתלהטא אפותיא דמערתא, ואזדעזענא. מההוא יומא אזדהרנא בדעתאי בהו, ולא שביקנא לון כל יומאי. זבאה חולקיה מאן דאזדהר במתיקא דמלכא, וטעים בהו כדחזי. על דא כתיב, טעמו וראו כי טוב יי' וגו'. וכתיב לכו לחמו בלחמי וגו'.

44. Building the back part of the Nukva of Zeir Anpin
Rabbi Shimon tells us how Malchut becomes attached to Zeir Anpin.

183. The male, WHICH IS ZEIR ANPIN, spread into his brain lobe of Da'at and the corridors and chambers were filled, NAMELY NETZACH, HOD AND YESOD, AND CHESED, GVURAH AND TIFERET. DA'AT starts at the top of the head and spreads throughout the body in its chest, arms and the rest of it. Behind it, the spark is touched by the hard lamp, WHICH IS THE ILLUMINATION OF THE LEFT COLUMN OF BINAH, glows and produces one head blocked on all directions, with the illumination of the two brain lobes CHOCHMAH AND BINAH engraved in it. It is attached to the male side FROM THE BACK and hence is called, "my dove, my undefiled (Heb. tamati)" (Shir Hashirim 5:2). Do not pronounce it 'tamati' but rather it is 'te'omati (Eng. 'my twin sister') for sure.

184. The hair of the Nukva, WHICH IS MALCHUT, includes the colors WHITE, RED, AND GREEN, AND IS CALLED PURPLE, as written, "and the hair of your head like purple" (Shir Hashirim 7:6). It is connected to five Gvurot. From her aspect OF GVURAH Malchut expands to become attached to the side of the male, ZEIR ANPIN, THAT IS, TO HIS BACK.

45. The formation of face to face of the Nukva of Zeir Anpin
We are told that after Malchut separated from the sides of Zeir Anpin, she joined Him face to face. When they are joined they seem like one body, and all the worlds are joyful as on Shabbat when everything is under the influence of a whole body. From this idea Rabbi Shimon deduces that whoever does not exist as male and female receives no blessings and can not last. We learn that Malchut is considered a mother to all the lower beings of the three worlds. Rabbi Shimon speaks about the lower Chochmah and the supernal Chochmah.

185. After MALCHUT separated from the sides OF ZEIR ANPIN, she joined Him face to face. When they are joined, they seem one body BECAUSE THEY ORIGINATE IN THE RIGHT AND LEFT SIDES OF THE SAME LEVEL. THUS, EVEN THOUGH THEY WERE DIVIDED AND FORMED AS TWO LEVELS, THEY REJOIN AS ONE BODY, AS THE RIGHT AND LEFT OF THE SAME LEVEL. The male by himself seems like half a body, THAT IS, THE RIGHT PART OF THE SOUL, which is wholly Chesed. So the female part OF THE SOUL IS THE LEFT PART AND IS WHOLLY GVURAH. When they join together it seems exactly like one body, BECAUSE THE TWO HALVES JOIN INTO ONE. And so it is TRULY. Here too, the male, WHICH IS ZEIR ANPIN, joined Malchut and everything is a single body. Then all the worlds are joyous, because they are blessed by a whole body.

186. This is the secret of THE VERSE, "therefore Hashem blessed the Shabbat day, and hallowed it" (Shemot 20:11), since then everything is UNDER THE INFLUENCE OF a whole body, since Malchut cleaved to the King ON SHABBAT and they are as one body. Therefore there are blessings on that day. From this WE DEDUCED that whoever does not exist as male and female is considered a half body, and no blessings rest on a blemished and wanting thing, but on a whole place, a whole thing, not half a thing. And a half thing does not last and is never blessed.

183. אֶת־פֶּשֶׁט דְּכוּרָא בְדַעַת, וְאֶת־מְלִיץ אֶכְסְדֵרִין וְאֶדְרִין, מְרִישָׁא דְגוּלְגֻלְתָּא שְׂרִי, וְאֶת־פֶּשֶׁט בְּכָל גּוּפָא, מְחֵדוּי וּדְרוּעוּי וּבְכֻלָּא. מֵאַחֲרוּי, אֶתְדַבֵּק נִיּוּצָא דְבוּצִינָא דְקַרְדֵּינֻתָא, וְלֵהֲטָא וְאֶמִּיק גְּלַגְלָתָא חָדָא, סְתִימָא מִכָּל סְטְרוּי, וְנִהִירוּ דִּתְרֵי מוּחֵי גְלִיפֵן בְּהַ, וְאֶתְדַבֵּק בְּסְטְרוּי דְּכוּרָא. בְּגִין כֵּן אֶתְקַרֵי יוֹנְתֵי תַמְתֵּי, אֶל תְּקַרֵי תַמְתֵּי אֶלָּא תַאֲוַמְתֵּי וְדַאי.

184. שְׁעָרוּי דְנוּקְבָא כְּלִילֵן בֵּיה גּוּוּנֵי, בְּדַכְתִּיב, וְדַלַת רֵאשֶׁךְ כְּאַרְגָּמָן. אֶתְקַטֵר גְבוּרָה בְּחֻמֶשׁ גְבוּרָאן, וְאֶת־פֶּשֶׁט נּוּקְבָא בְּסְטְרָהָא, וְאֶתְדַבֵּק בְּסְטְרוּי דְּכוּרָא.

185. עַד דְאֶתְפָּרְשָׁא מְסְטְרוּי. וְאֶתִּיאַת לְאֶתְחַבְרָא עֵמִיה אֶפִּין בְּאֶפִּין. וְכֵד מֵתַחְבְּרָן מֵתַחְזִיין חַד גּוּפָא מִמֶּשׁ. מֵהֵבָא אוֹלִיפְנָא, דְּכֵר בְּלַחֲדוּי, אֶתְחַזֵּי פְּלַג גּוּפָא, וְכֵלְהוּ רַחֲמֵי. וְכֵן נּוּקְבָא. וְכֵד מֵתַחְבְּרָן כְּחָדָא, אֶתְחַזֵּי כְּלָא חַד גּוּפָא מִמֶּשׁ, וְהֵכִי הוּא. אוּף הֵבָא, כֵּד דְכֵר אֶתְחַבֵּר בְּנוּקְבָא, כְּלָא הוּא חַד גּוּפָא, וְעֵלְמִין כְּלָהוּ בְּחַרְג, דְּהָא כְּלָהוּ מִגּוּפָא שְׁלִים מִתְבָּרְכֵן.

186. וְהֵינּוּ רְזָא, עַל כֵּן בִּרְךְ יְיָ אֶת יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ. דְּהָא אֶשְׁתַּכַּח כְּלָא בְּחַד גּוּפָא שְׁלִים, דְּהָא מִטְרוּנִיתָא אֶתְדַבֵּק בְּמִלְכָא, וְאֶשְׁתַּכַּח גּוּפָא חַד. וְעַל כֵּן בְּרַכָּאן מִשְׁתַּבְּחִין בְּהָא יוּמָא. וּמֵהֵבָא, מֵאן דְּלָא אֶשְׁתַּכַּח דְּכֵר וְנוּקְבָא, אֶקְרִי פְּלַג גּוּפָא, וְלִית בְּרַכְתָּא שְׂרִיא בְּמִלָּה פְּגִימָא וְחִסְרָא, אֶלָּא בְּאֶתֶר שְׁלִים, בְּמִלָּה שְׁלִים, וְלָא בְּפִלְגוּת מְלָה, וּפְלַגוּת מְלָה לָא אֶתְקִיִים לְעֵלְמִין, וְלָא אֶתְבָּרְכֵן לְעֵלְמִין.

187. All the beauty of the female comes from the beauty of the male. We have already established these matters and they are known to the friends. Through this Nukva, NAMELY FROM MALCHUT, are all the lower beings OF THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH united. From here they are fed and to her they return BECAUSE MALCHUT IS THE ROOT FOR THE THREE WORLDS UNDER ATZILUT. She is considered a mother to them all, just like the other, BINAH, is a mother to the body, WHICH IS ZEIR ANPIN CALLED BODY, and the whole body is nourished by it, BY BINAH. So is MALCHUT a mother to all the others below IN BRIYAH, YETZIRAH AND ASIYAH.

188. It is written, "Say to wisdom, you are my sister" (Mishlei 7:4). There is Chochmah and there is Chochmah, NAMELY SUPERNAL CHOCHMAH THAT IS ABA AND IMA AND LOWER CHOCHMAH THAT IS MALCHUT. This Nukva, NAMELY MALCHUT, is called small Chochmah in relation to the other, WHICH IS SUPERNAL CHOCHMAH. Hence it is written, "We have a little sister, and she has no breasts..." (Shir Hashirim 8:8). Since this CHOCHMAH flows in exile, IT THEREFORE HAS NO BREASTS TO FEED YISRAEL. "We have a little sister": certainly she seems little IN EXILE, but she is large and great, because she is perfection that receives from all SFIROT, WHEN YISRAEL ARE IN THEIR LAND, as written, "I was a wall, and my breasts were like towers" (Ibid. 10). They are my breasts when they are full to feed everyone; they are like towers, which are great rivers coming out of supernal Ima THAT ARE CALLED TOWERS.

46. The first three Sfirot of the lights and the Netzach, Hod and Yesod of the vessels of Chayah of Zeir Anpin
Rabbi Shimon tells us about the great tree that is the whole body of Zeir Anpin, saying that this tree has food in it for everything. He outlines the Sfirot in terms of the positioning on the body, and says that in Yesod lies the whole desire of Zeir Anpin for Malchut. We are told that Zion is the covered place of Malchut, just like a woman's womb.

189. The male, WHICH IS ZEIR ANPIN, further expands to the right and left of the inheritance of the possession, NAMELY CHOCHMAH AND BINAH CALLED THE INHERITANCE OF ABA AND IMA. When the colors, RIGHT ON THE RIGHT AND RED ON THE LEFT join IN THE CENTRAL COLUMN, it is called Tiferet and the whole body is formed into a big and strong, comely and handsome tree. Underneath it wild animals, THE HOSTS OF BRIYAH, wander and in its boughs dwell the birds of the sky, WHICH ARE THE HOSTS OF YETZIRAH. In it is food for everything. Its arms are right and left, CHESED AND GVURAH, on the right ARE EXTENDED life and Chesed; on its left ARE EXTENDED death and Gvurah. Its bowels, THAT IS, ITS INNER ASPECT, is fixed with Da'at and fills all the corridors and all the chambers, WHICH ARE NETZACH, HOD AND YESOD AND CHESED, GVURAH AND TIFERET as I said, as written, "and by knowledge are the chambers filled" (Mishlei 24:4).

190. The body further expands to the two legs NETZACH AND HOD and between them unite two kidneys and two testicles of the male, WHICH ARE THE INTERNAL NETZACH AND HOD. FROM THE KIDNEY THE LIQUID REFUSE FLOWS TO THE EXTERNAL FORCES, AND FROM THE TESTICLES SEMEN FLOWS TO SOULS. For all oil, greatness, and the force of the whole body is gathered in them, IN THE TWO TESTICLES, as all the hosts that come out TO BRIYAH, YETZIRAH AND ASIYAH come out from them. They all dwell at the tip of the penis, which is why they are called hosts. And they are Netzach and Hod. Tiferet IS CALLED Yud Hei Vav Hei, and Netzach and Hod ARE CALLED hosts (Heb. Tzevaot). Hence THEY ARE CALLED TOGETHER IN THE VERSE 'Hashem Tzevaot'.

187. נוי דנוקבא, כלא מנוי דדכורא הוא. והא אוקימנא מלי, ואשתמודען ביני חבריאי. מהאי נוקבא מתאחדן כל אינון דלתתא. מנה ינקין, ובה תבין, והיא אתקריאת אם לכלהו. כמה דאחרא אם לגופא, וכל גופא מנה ינקא. כך האי אם לכלהו אחרנין דלתתא.

188. כתיב, אמור לחכמה אחותי את. אית חכמה ואית חכמה, והאי נוקבא, אתקרי חכמה זעירא לגבי אחרא וע"ד כתיב, אחות לנו קטנה ושדים אין לה וגו'. דהא דא בגלותא אתמשך. אחות לנו קטנה, ודאי קטנה אתחזי אבל רברבא היא, וסגיאה היא, דהא היא שלימו דנטיל מכלא. כמה דכתיב, אני חומה ושדי כמגדלות. ושדי, דהא מליין אינון לינקא לכלא. כמגדלות, דאינון נהרין רברבין דנפקו מאימא עלאה.

189. תו אתפשט דכורא בימינא ושמאלא, בירותא דאחסנא. וכד גווני אתחברו, אקרי תפארת. ואתתקן כל גופא, ואתעביד אילנא רברבא, ותקיף, שפיר ויאה, תחותהי תטלל חיות ברא, ובענפוהי ידורון עופי שמיא, ומזון לכלא ביה. דרועוי ימינא ושמאלא. בימינא חיים וחסד, בשמאלא מיתה וגבורה. מעוי, אתתקן בדעת, ואתמליין כל אכסדרין ואדרין, כמה דאמינא, דכתיב, ובדעת חדרים ומלאו.

190. תו אתפשט גופא, בתרין שוקין. ומתאחדן בינייהו תרין בוליון, ותרין ביעי דדכורא. דכל משחא ורבות וחילא דכל גופא, בהו אתכנש, דכל חילין דנפיק, מנהון נפקין. ושריין כלא בפום אמה. ובג"כ אקרון צבאות, ואינון נצח והוד. תפארת, ידו"ד. נצח והוד, צבאות. ובג"כ ידו"ד צבאות.

191. The virile member of the male is the ending of the whole body and is called Yesod. It is a grade that sweetens Malchut, IN WHICH LIES the whole desire of the male, WHO IS ZEIR ANPIN, to Malchut. In that Yesod it enters Malchut to the place called Zion, where is the covered place of Malchut like a womb is to a woman. For that reason Yesod is called Hashem Tzevaot.

191. אָמָה דְדַכּוּרָא, סִיּוּמָא דְכָל גּוּפָא, וְאֶקְרִי יְסוּד.
וְדָא הוּא דְרָגָא דְמַבְסָם לְנוּקְבָא. וְכָל תִּיאוּבְתָא
דְדַכּוּרָא לְגַבֵּי נוּקְבָא, בְּהַאי יְסוּד עֵייל לְנוּקְבָא,
לְאַתְר דְאֶקְרִי צִיּוֹן. דְּהֵתָם הוּא אֶתְר כְּסוּתָא
דְנוּקְבָא, כְּבֵית רַחֵם לְאַתְתָּא. וּבג"כ, יִי' צְבָאוֹת
אֶקְרִי יְסוּד.

47. Face to face union of Male and Female principles

In these last utterances of Rabbi Shimon he reminds the rabbis that when Zeir Anpin and Malchut are united all the worlds are blessed and are in a state of complete joy. He talks about the two grades above and below - Zion and Jerusalem - and says that no one is allowed into the holy of holies in this world except for the high priest that comes from the aspect of Chesed. We learn that Zion is Mercy and Jerusalem is Judgment. Rabbi Shimon says again that all the blessings flow from the brain of Zeir Anpin to all the body parts or Sfirot. He tells the rabbis that at the end Chesed enters the holy of holies, as written in, "for there Hashem has commanded the blessing, even life forever more".

192. It is written, "For Hashem has chosen Zion; He has desired it for His habitation" (Tehilim 132:13), that is, after Malchut separated FROM CLEAVING TO HIS BACK and cleaved to the King face to face on Shabbat night and everything became a single body. Then the Holy One, blessed be He, sits on His throne, and everything is considered a whole Name, a Holy Name, blessed be it forever and ever. I have brought all these matters up on this day so they will adorn it to the World to Come, and now they have been revealed here. Blessed is my portion WITH THEM.

192. כְּתִיב כִּי בָחַר יִי' בְּצִיּוֹן אוֹהֵ לְמוֹשֵׁב לוֹ. כִּד
אֶתְפָּרַשְׁתָּ מִטְרוּנִיתָא, וְאֶתְחַבַּרְתָּ בְּמַלְכָא אֲנַפִּין
בְּאַנְפִּין, בְּמַעְלֵי שַׁבְתָּא. אֶתְעֵבִיד כְּלָא חַד גּוּפָא,
וְכַדִּין יְתִיב קוּדְשָׁא בְרִיךְ הוּא בְּכוּרְסִינְיָה. וְאֶקְרִי כְּלָא
שְׁמָא שְׁלִים, שְׁמָא קְדִישָׁא, בְרִיךְ שְׁמִיָּה לְעָלָם
לְעָלְמֵי עָלְמִין. כָּל אֵלִין מְלִין סְלִיקְנָא עַד יוּמָא דָא,
דְאֶתְעֵטֵר בְּהוּ לְעָלְמָא דְאֶתִי, וְהִשְׁתָּא אֶתְגַּלְוִין
הֵכָא, זְכָאָה חוּלְקִי.

193. When the Queen is united with the King, all the worlds are blessed and are in a state of complete joy. Just as the male is composed of three Columns, and the beginning is composed of three, NAMELY CHOCHMAH, BINAH AND DA'AT, so is everything, FOR THE BODY TOO IS COMPOSED OF THE TRIAD OF CHESED, GVURAH AND TIFERET, and the ending of the body, NETZACH, HOD AND YESOD. The Queen is blessed only from these three, Netzach, Hod and Yesod, and is sweetened and blessed from the place called the lower holy of holies, WHICH IS YESOD. FOR ARICH ANPIN AND ABA AND IMA ARE CALLED THE UPPER HOLY OF HOLIES, AND YESOD OF MALCHUT IS CALLED THE LOWER HOLY OF HOLIES, as written, "for there Hashem has commanded the blessing" (Tehilim 133:3), NAMELY IN ZION CALLED THE HOLY OF HOLIES. For there are two grades above and below, ZION AND JERUSALEM; YESOD OF MALCHUT IS CALLED ZION AND MALCHUT OF MALCHUT IS CALLED JERUSALEM, AND ZION IS CALLED THE HOLY OF HOLIES.

193. הָאִי מִטְרוּנִיתָא, כִּד אֶתְחַבַּרְתָּ עִם מַלְכָא, כָּל
עָלְמִין מִתְבָּרְכוּ, וְאֶשְׁתַּכְּחוּ בְּחַדוּתָא דְכָלָא. כְּמָה
דְדַכּוּרָא כְּלִיל בְּתַלְתָּא, וְשִׁירוּתָא בְּתַלְתָּא. כִּךְ כְּלָא
הֵכִי, וְסִיּוּמָא דְכָל גּוּפָא הֵכִי, וּמִטְרוּנִיתָא לָא
מִתְבָּרְכָא, אֶלָּא בְּכָלְלָא דְתַלְתָּא אֵלִין, דְאֵינּוּן נִצְח
הוּד יְסוּד, וּמִתְבַּסְמָא וּמִתְבָּרְכָא בְּאַתְר דְאֶקְרִי קְדֵשׁ
הַקְּדָשִׁים דְלַתְתָּא. דְכְּתִיב, כִּי שָׁם צִוָּה יִי' אֶת
הַבְּרָכָה. דְהָא תְרִין דְרָגִין אֵינּוּן לְעִילָא וְתַתָּא.

194. For that reason none is allowed into the holy of holies IN THIS WORLD except for the High Priest that comes from the aspect of Chesed, since no one enters that place above, THAT IS, YESOD OF MALCHUT CALLED ZION except that which is called Chesed OF ZEIR ANPIN, THE ASPECT OF THE HIGH PRIEST that enters the holy of holies. Malchut is mitigated and the holy of holies is blessed to its innermost, WHICH IS the place called Zion. Zion and Jerusalem are two grades, one Mercy and the other Judgment. Zion IS MERCY, as written, "Zion shall be redeemed with justice" (Yeshayah 1:27), JUSTICE BEING MERCY; Jerusalem IS JUDGMENT as written, "righteousness lodged in it" (Ibid. 21), RIGHTEOUSNESS BEING JUDGMENT as we explained.

194. וּבג"כ לִית רְשׁוּתָא לְמִיעַל תַּמּוֹן, בְּר כְּהֵנָּא
רְבָא, דְאֶתִי מִן סְטְרָא דְחֶסֶד. בְּגִין דְלָא עֵייל לְהֵוּא
אַתְר דְלְעִילָא, אֶלָּא הֵוּא דְאֶקְרִי חֶסֶד, וְעֵייל
בְּקְדֵשׁ הַקְּדָשִׁים, וּמִתְבַּסְמַת נוּקְבָא. וּמִתְבָּרְכָא הָאִי
קְדֵשׁ הַקְּדָשִׁים בְּגוּ לְגוּ, אֶתְר דְאֶקְרִי צִיּוֹן. צִיּוֹן
וִירוּשָׁלַם, תְרִין דְרָגִין אֵינּוּן, חַד רַחֲמִי, וְחַד דִּינָא.
צִיּוֹן, דְכְּתִיב צִיּוֹן בְּמַשְׁפֵּט תְּפִדָּה. יְרוּשָׁלַם, דְכְּתִיב
צָרַק וְלִין בְּהַ כְּמָה דְאוּקִימָנָא.

195. The whole desire of the male, WHICH IS ZEIR ANPIN, towards Malchut is here IN ZION. It is called a blessing since from there blessings are issued to all the worlds and everyone is blessed. This place, ZION, is called holy, and all holies, NAMELY THE HOLY LIGHTS of the male, WHO IS ZEIR ANPIN, entered there the grade I mentioned, ZION and all emerge from the supernal head of the skull of the male from the aspect of the lofty brain lobes that rest in it. That blessing flows FROM THE BRAIN LOBES to all the body parts, CHESD, GVURAH AND TIFERET, to those called hosts (Heb. Tzevaot), NETZACH AND HOD, since all that plenty coming from the whole body is gathered there IN NETZACH AND HOD. Hence they are called hosts, since all the higher and lower hosts IN THE THREE WORLDS OF BRIYAH, YETZIRAH AND ASIYAH come out from them, FROM NETZACH AND HOD. And after that plenty gathers there IN NETZACH AND HOD it is placed in holy Yesod, which is entirely white, which is why it is called Chesed. That Chesed enters the holy of holies, as written, "for there Hashem has commanded the blessing, even life forever more."

195. וְכָל תִּיאוּבְתָא דְדְכוּרָא לְגַבֵּי נּוֹקְבָא, הֵכָא הוּא, וְקָרִינָן לְהוּ בְרָכָה, דְּמִתְמַן נִמְקֵי בְרַפְּן לְכַלְהוּ עֲלָמִין, וְכַלְהוּ מִתְבָּרְכִין. הָאִי אַתְרַ אַקְרִי קֹדֶשׁ. וְכָל קֹדְשִׁים דְּדְכוּרָא עֵינִין תְּמַן, בְּהוּא דְרָגָא דְאַמִּינָא, וְכַלְהוּ אַתְנִין מְרִישָׁא עֲלָאָה דְגּוֹלְגֻלְתָּא דְדְכוּרָא, מַסְטְרָא דְמוֹחֵי עֲלָאִי, דְּשְׂרִינָן בֵּיהּ, וְנִגִּיד הֵיא בְרָכָה בְּכָל שְׂוִימֵי גּוֹפָא, עַד אֵינוֹן דְאַקְרוֹן צְבָאוֹת. וְכָל הוּא נִגִּידוּ דְאַתְנַגִּיד מִכָּל גּוֹפָא, מִתְכַּנְשֵׁי תְּמַן, וְעַד אַקְרוֹן צְבָאוֹת, דְּכָל צְבָאוֹת דְעֲלָאִין וְתַתָּאִין תְּמַן נִמְקִין. וְהוּא נִגִּידוּ בְּתַר דְאַתְכַּנְשֵׁי, תְּמַן, שְׂרִינָן לֵיהּ בְּהוּא יְסוּד קֹדֶשׁ, כְּלָא חוּרָא, בְּגִ"כ אַקְרִי חֶסֶד. וְהוּא חֶסֶד עֵינִין לְקֹדֶשׁ הַקְּדוּשִׁים, דְּכַתִּיב בֵּי שָׁם צוּה יְיָ אֶת הַבְּרָכָה חַיִּים עַד הָעוֹלָם.

48. The passing away of Rabbi Shimon ben Yochai

Rabbi Aba recounts that after Rabbi Shimon uttered the word "life", all his words ceased. The light in the room was so great that Rabbi Aba could not look, and two voices were heard saying "For length of days, and long life", and then, "He asked life of you". We are told of the miraculous events that happened during the rest of that day.

196. Rabbi Aba said, the holy luminary barely finished uttering "life," when his words ceased. I was writing and was about to write more, yet heard nothing. I did not raise my head, because the light was great and I could not look. I then trembled and heard a voice calling and saying, "For length of days, and long life..." (Mishlei 3:2), AND THEN I heard another voice, "He asked life of You..." (Tehilim 21:5).

196. א"ר אבא, לא סיים בוצינא קדישא למימר חיים, עד דאשתככו מלוי, ואנא כתבנא, סברנא למכתב טפי, ולא שמענא. ולא זקיפנא רישא, דנהורא הוה סגי, ולא הוה יכולנא לאסתכלא. אדהכי אזדעזענא, שמענא קלא דקארי ואמר ארך ימים ושנות חיים וגו'. שמענא קלא אחרא, חיים שאל ממך וגו'.

197. All that day the fire did not cease from the house and no one reached him for they could not because of the light and fire that encircled him. I was prostrated all that day on the ground, crying loudly. After the fire was gone, I saw that the holy luminary, the holy of holies, was gone from the world, wrapped around and lying on his right side with a smiling face.

197. כָּל הוּא יוֹמָא, לֹא אַפְסִיק אֲשָׁא מִן בֵּיתָא, וְלֹא הוּהּ מֵאֵן דְּמִטֵּי לְגַבֵּיהּ, דְּלֹא יְכִילוּ דְנְהוּרָא וְאֲשָׁא הוּהּ בְּסוּחְרָנִיהּ. כָּל הוּא יוֹמָא נִפְלִנָא עַל אַרְעָא, וְגַעֲינָא. בְּתַר דְאָזִיל אֲשָׁא, חֲמִינָא לְבוּצִינָא קֹדֶשׁ הַקְּדוּשִׁים, דְאַסְתִּלַּק מִן עֲלָמָא, אַתְעֵטַף שְׂכִיב עַל יְמִינֵיהּ, וְאַנְפוּי חֲיִיבִין.

198. Rabbi Elazar his son rose, took his hands and kissed them, while I licked the dirt under his feet. The friends started crying. Rabbi Elazar his son prostrated three times and could not open his mouth. He then started saying, Father, father, there were three that BECAME one again. THAT IS, THERE WERE THREE GREAT MEN IN THE LAND, RABBI ELAZAR, RABBI SHIMON BAR YOCHAI HIS FATHER AND HIS FATHER-IN-LAW RABBI PINCHAS BEN YAIR. NOW RABBI ELAZAR IS ORPHANED OF HIS FATHER-IN-LAW AND HIS FATHER RABBI SHIMON AND ONLY ONE REMAINS IN THE WORLD. NOW, AFTER THIS GREAT TREE IS GONE, UNDER WHICH THE BEASTS OF THE FIELD USED TO WALK AND IN WHICH BOUGHS DWELT THE BIRDS OF THE SKY AND WHICH HAD FOOD FOR EVERYONE, NOW the beasts will wander and the birds THAT USED TO DWELL IN ITS BOUGHS will sink into the chasm in the great sea, and the friends, INSTEAD OF THE FOOD THEY RECEIVED FROM IT will drink blood.

199. Rabbi Chiya rose to his feet and said, Up until now the holy luminary used to protect us. Now is the time to strive to honor him. Rabbi Elazar and Rabbi Aba rose and took him FROM HIS PLACE to a bed made like a ladder IN ORDER TO RAISE HIM ON HIS BED. Who has ever seen such confusion of the friends! The whole house emitted good fragrances. They raised him on his bed, and none served him but Rabbi Elazar and Rabbi Aba.

200. Bullies and armed people came from the village of Tzipori, WHO WANTED HIM TO BE BURIED THERE AND CAME TO TAKE HIM BY FORCE. The inhabitants of Meron drove them away and shouted at them in their multitudes, because they did not want him to be buried there BUT WHERE THEY THEMSELVES LIVED. After the bed left the house, it rose in the air and fire burned before it. They heard a voice, 'Come and gather to the feast of Rabbi Shimon. "shall enter in peace to them that rest in their graves"' (Yeshayah 57:2).

201. When he entered the cave they heard a voice inside the cave, 'This is the man who caused the earth to tremble, who provoked kingdoms. How many prosecutors in the firmament are quieted today for your sake. This is Rabbi Shimon ben Yochai, with whom his Master glorifies Himself daily. Blessed is his portion above and below. How many supernal treasures await him. Of him it says, "But go you your way till the end be, for you shall rest, and stand up for your allotted portion at the end of the days"' (Daniel 12:13).
End of the Idra Kadisa Zuta (the holy smaller assembly)

198. קם רבי אלעזר בריה, ונטיל ידיו ונשיק לון, ואנא לחיכנא עפרא דתחות רגלוי. בעו חבריאי למבכי, ולא יכילו למלא. שארו חבריאי בבכיה, ורבי אלעזר בריה נפיל תלת זמנין, ולא יכיל למפתח פומיה. לבתר פתח ואמר, אבא אבא. תלת הוו, חד אתחזרו. השתא תנוד חיותא, צפראן טאסין, משתקען בנוקבאן דימא רבא, וחבריאי בלהו שתין דמא.

199. קם רבי חייא על רגלוי ואמר, עד השתא בוצינא קדישא מסתבל עלן. השתא לאו הוא ערן, אלא לאשתדלא ביקריה. קם רבי אלעזר ור' אבא, נטלו ליה בטיקרא דסיקלא, מאן חמא ערבוביא דחבריאי, וכל ביתא הוה סליק ריחין סליקו ביה בפורייה, ולא אשתמש ביה, אלא ר' אלעזר ור' אבא.

200. אתו טריקין, ומארי תריסין דכפר צפרי וטרדא בהו בני מרוניא, צווחין בקטירין, דחשיבו דלא יתקבר תמן. בטר דנפק פוריאי, הוה סליק באוירא. ואשא הוה להיט קמיה, שמעו קלא, עולו ואתו, ואתכנשו להילולא דרבי שמעון, ובא שלום ונחו על משכבותם.

201. בד עאל למערתא שמעו קלא במערתא, זה האיש מרעיש הארץ מרגיז ממלכות, כמה פטרין ברקיעא משתככי ביומא דין בגינך, דנא רשב"י, דמאריה משתבח ביה בכל יומא. זכאה חולקיה לעילא ותתא. כמה גניזין עלאין מסתמין ליה, עליה אתמר ואתה לך לקץ ותנוח ותעמוד לגורלך לקץ הימין.

עד כאן האדרא קדישא זוטא

49. Holy, holiness, the holy of holies

Rabbi Yosi and Rabbi Aba talk about the difference between "holy nation" and "holiness," and we hear about the connection of these terms with supernal wisdom.

202. Rabbi Yosi said, How beloved are Yisrael before the Holy One, blessed be He, since at first He called them a holy nation, as written, "For you are a holy people" (Devarim 14:2). He then called them holiness, as written, "Yisrael is holiness to Hashem, the first fruits of His increase" (Yirmeyah 2:3). What is the difference between them, BETWEEN HOLY AND HOLINESS? Rabbi Aba said, Holiness is the highest, BEING CHOCHMAH, for so have we learned that when all sanctifications, WHICH ARE THE THREE COLUMNS, CHESED, GVURAH AND TIFERET, are joined together they are called holiness, BECAUSE THEN they rise and gather in the supernal place called holiness, NAMELY SUPERNAL CHOCHMAH.

203. Hence 'Holy, holy, holy', WHICH ARE CHESED, GVURAH AND TIFERET, THE SECRET OF THE PRIESTS, THE LEVITES AND YISRAEL, turn into "Yisrael is holiness." Since Yisrael are adorned with these three grades, when they join together they are called, "Yisrael is holiness (or: 'holy thing') to Hashem," which is first, SINCE THEN THEY RECEIVE FROM SUPERNAL CHOCHMAH CALLED FIRST (OR: 'BEGINNING'). We have explained that fruit is spelled with EXTRA Hei, WHICH INDICATES MALCHUT THAT IS CALLED HOLINESS WHEN RECEIVING FROM SUPERNAL CHOCHMAH. "all that devour him shall be held guilty" (Ibid.). What is meant by that? Rabbi Aba said, We have learned the verse, "And if a man eat of the holy thing unwittingly" (Vayikra 22:14), and, "No stranger shall eat of the holy thing" (Ibid. 10). Yisrael are considered a holy thing, and hence, "all that devour him shall be held guilty."

204. Rabbi Elazar said, The beginning, WHICH IS SUPERNAL CHOCHMAH, and the ending of everything, WHICH IS MALCHUT, are included in holiness, and supernal Chochmah is called holiness. And when supernal Chochmah shines, Solomon's wisdom shines AS WELL, WHICH IS MALCHUT, as written, "And Solomon's wisdom excelled" (I Melachim 5:10), when the moon, WHICH IS MALCHUT, stood in its fullness. This we have already explained. And when MALCHUT is blessed by Yesod, she is called holiness because she shines in her fullness. But when MALCHUT does not shine and not perfectly adorned, she is called the Holy Spirit, she is not called holiness like the supernal CHOCHMAH.

205. When MALCHUT is blessed by Yesod and nourishes all the lower beings, she is called a mother like the one above, NAMELY LIKE BINAH CALLED A MOTHER. MALCHUT is THEN called holy things (or: 'holies'), and YESOD is then called holy of holies, since with it she is a bride. THAT IS, YESOD IS HOLINESS, AND TOGETHER WITH THE BRIDE THAT IS CALLED HOLIES, IT IS THE HOLY OF HOLIES, as written, "Come with me from Lebanon, my bride" (Shir Hashirim 4:8). What is Lebanon? Eden, NAMELY SUPERNAL CHOCHMAH. IT IS CALLED LEBANON because it became white (Heb. nitlabnah) in every direction, WHICH MEANS IT SHINES WITH CHESED, WHICH IS WHITE IN COLOR, BOTH FROM THE RIGHT AND LEFT SIDES. FOR IT IS THE SECRET OF SUPERNAL ABA AND IMA THAT ALWAYS HAVE THE MEANING OF, "BECAUSE HE DELIGHTS IN MERCY" (MICHAH 7:18), YET CHOCHMAH IS BESTOWED ON MALCHUT VIA THE RIVER THAT COMES OUT OF EDEN, WHICH IS BINAH. Eden is already known to the friends.

202. אָמַר ר' יוֹסִי, בְּמַה חֲבִיבִין יִשְׂרָאֵל קָמֵי קוּדְשָׁא בְּרִיךְ הוּא, בְּקִדְמִיתָא קְרָא לֹון גּוֹי קְדוֹשׁ, דְּכִתְיִב בֵּי עִם קְדוֹשׁ אַתָּה וְגו'. לְבִתְרָא קְרָא לֹון קְדוֹשׁ, דְּכִתְיִב קְדוֹשׁ יִשְׂרָאֵל לִינֵי רֵאשִׁית תְּבוּאָתָהּ. מַה בֵּין הָאֵי לְהָאֵי. א"ר אָבָא, קְדוֹשׁ עֲלָאָה מִכְּלָא, דְּהִכִּי תְּנִינָן, כִּד אֲתַחֲבֵרן כְּלָהוּ קְדוֹשֵׁי בְּחָדָא, אֲקָרוּן קְדוֹשׁ. וְכִלְהוּ סִלְקִין וּמִתְבַּנְּשִׁין לְהֵוּא אַתְרָא עֲלָאָה, דְּאֲקָרֵי קְדוֹשׁ.

203. ובג"כ ק' ק' ק', קְדוֹשׁ יִשְׂרָאֵל אֲתַעְבִּיד מְנִייהוּ. וּבְגִין דִּישְׂרָאֵל בְּתַלְתָּ דְרֵגִין מִתְעַטְרָן, כִּד אֲתַחֲבֵרן בְּחָדָא, אֲקָרוּן קְדוֹשׁ יִשְׂרָאֵל לִינֵי, דְּאִיהִי רֵאשִׁית. וְהָא אֲוִקִימָנָא תְּבוּאָתָהּ, בְּה"א. כָּל אוֹכְלֵיוּ יֶאֱשָׁמוּ, מֵאֵי כָּל אוֹכְלֵיוּ יֶאֱשָׁמוּ. א"ר אָבָא, הָא אֲתַמְר, דְּכִתְיִב וְאִישׁ כִּי יֹאכַל קְדוֹשׁ בְּשִׁגְגָהּ. וְכִתְיִב וְכָל זֶר לֹא יֹאכַל קְדוֹשׁ, וְיִשְׂרָאֵל אֲקָרוּן קְדוֹשׁ, בְּג"כ כָּל אוֹכְלֵיוּ יֶאֱשָׁמוּ.

204. אר"א, שִׁירוּתָא וְסִינּוּמָא דְכָלָא, אֲתַבְּלִיל בְּקְדוֹשׁ. וְחֻכְמָה עֲלָאָה קְדוֹשׁ אֲקָרֵי, וְכִד נְהִיר דָּא חֻכְמָה עֲלָאָה, חֻכְמָה דְשְׁלֵמָה נְהִיר. בְּמַה דְכִתְיִב, וְתֵרֵב חֻכְמַת שְׁלֵמָה, דְקִימָא סִיְהֵרָא בְּאֲשְׁלֵמוּתָא. וְהָא אוֹקִימָנָא. וְכִד אֲתַבְּרָכָא מִיִּסוּד, הִכִּי קְרִינָן לָהּ קְדוֹשׁ, דְּאִיהוּ אֲנְהִיר בְּשְׁלִימוּ. וְכִד לֹא אֲתַנְהֵרָא מִתְעַטְרָא בְּאֲשְׁלֵמוּתָא, קְרִינָן לָהּ רוּחַ הַקְּדוֹשׁ, וְלֹא אֲתַקְרֵי קְדוֹשׁ כִּהֵוּא דְלַעִילָא.

205. וְכִד מִתְבְּרָכָא מֵהָאֵי יִסוּד, וְיִנְקָא לְכָל אֵינּוּן דְלִתְתָא, אֲתַקְרֵי אֵם, כִּהֵוּא דְלַעִילָא. וְקְרִינָן לִיהּ קְדוֹשִׁים. וְכִדִּין קְרִינָן לִיהּ קְדוֹשׁ הַקְּדוֹשִׁים, דְּבִיָּה כְּלָהּ דְכִתְיִב אֲתֵי מְלַבְּנוֹן כְּלָהּ וְגו'. מֵאֵי לְבַנּוֹן. דָּא עֲרֵן, דְּאֲתַלְבֵּן מִכָּל סְטְרִין. וְעֲרֵן הָא יְדוּעַ לְגַבֵּי חֲבֵרִינָא.

50. When the time comes for a righteous man to pass away, he should disclose wisdom
We hear that when the time comes for a righteous man who is full of wisdom to die, he should reveal that wisdom to those who have the Holy Spirit among them.

206. We learned that it is written, "because I will call on the name of Hashem" (Devarim 32:3). What is meant by that? Rabbi Shimon said, it is written, "ascribe greatness to our Elohim" (Ibid.). Rabbi Shimon said AS INTERPRETATION TO THE WORDS OF RABBI SHIMON, "ascribe greatness" refers to greatness, NAMELY CHESED. "He is the Rock, His work is perfect" (Ibid. 4) is Gvurah; "for all His ways are justice" (Ibid.) is Tiferet; "an El of truth" (Ibid.) is Netzach; "and without iniquity" is Hod. "just" is Yesod, "and right" is Righteousness, NAMELY MALCHUT. Thus everything is the Holy Name of the Holy One, blessed be He, NAMELY THE SEVEN SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD, YESOD AND MALCHUT. This is why HE SAID, "because I will call on the name of Hashem."

207. Rabbi Yosi said, IT IS the very name of Hashem, which Moses revealed at that time to Yisrael, as written, "I am a hundred and twenty years old this day..." (Devarim 31:2), "NOW THEREFORE WRITE THIS POEM FOR YOURSELVES" (IBID. 19). From this we derive that when the time comes for a righteous man, in whom rests lofty wisdom, to pass away, he should reveal that wisdom to those who have the Holy Spirit among them. Whence do we know that? From Moses, as written, "I am a hundred and twenty years old this day..." WHICH MEANS HE REVEALED TO THEM WHAT HE HAD NOT REVEALED TO THEM UNTIL THEN.

208. If he does not REVEAL TO THEM THAT WISDOM, it says of him, "Withhold not good from those to whom it is due" (Mishlei 3:27), WHICH IS TORAH THAT IS CALLED GOOD, as written, "For I give you good doctrine" (Mishlei 4:2), "when it is in the power of your hand to do it" (Mishlei 3:27) before you pass away, BEFORE you will not have permission to disclose.

51. "because I will call on the name of Hashem"

Rabbi Chiya makes it clear that God will only be close to those who call upon His name in truth. Part of this meaning is that God must be called upon with the quality of the Central Column, not from the aspect of the Left or Right.

209. Rabbi Chiya said, From this verse, "BECAUSE I WILL CALL ON THE NAME OF HASHEM" (DEVARIM 32:3), I have learned celestial wisdom and it is so. Yet the end of the verse connects the knot of faith with the word "He," as written, "just and right is He," which means He is everything, He is one without division. For if you say that all these NAMES IN THE VERSE are many, it says again, "He," as they all amount to and connect and join into one. And HE is everything; He was, He is and He will be and He is one. Blessed is His name forever and ever. Hence matters are connected and the holy matters of the name of the Holy One, blessed be He, are joined.

206. תֵּאֲנֵא, כְּתִיב כִּי שֵׁם יי' אֶקְרָא, מֵאִי כִּי שֵׁם יי' אֶקְרָא. אר"ש, הָא כְּתִיב הִבּוּ גּוֹדֵל לְאֱלֹהֵינוּ. א"ר אָבֵא, הִבּוּ גּוֹדֵל: דָּא גְדוּלָּה: הִצּוּר תְּמִים פְּעֵלוּ: דָּא גְבוּרָה. כִּי כָל דְּרָכֵיו מִשְׁפָּט: דָּא תַּמְאַרְת. אֵל אֲמוּנָה: דָּא נִצַּח. וְאִין עוֹל: דָּא הוּד. צְדִיק: דָּא יִסוּד. וְיִשְׂר: דָּא צְדָק. הוּא כְּלָא שְׂמָא קְדִישָׁא דְקוּדְשָׁא בְּרִין הוּא, וּבג"כ כִּי שֵׁם יי' אֶקְרָא.

207. א"ר יוסי, שם יי' ממש. ומשה בהיה שעתא גלי להו לישראל. דכתיב, בן מאה ועשרים שנה אנכי היום וגו'. מכאן אוליפנא, ההוא זכאה דחכמתא עלאה ביה, כד מטי יומא לאסתלקא מעלמא, בעי לגלאה ההיא חכמתא, לאינון די רוח קדישא בינייהו. מנלן. ממש. דכתיב בן מאה ועשרים שנה אנכי היום. וכתיב, ועתה כתבו לכם את השירה הזאת וגו'.

208. ואם לאו, עליה כתיב, אל תמנע טוב מבעליו. כד"א, כי לקח טוב נתתי לכם וגו'. בהיות לאל ירך לעשות. עד לא תסתלק מן עלמא, ולא אתייהיב לך רשותא לגלאה.

209. א"ר חייא, האי קרא אוליפנא מניה חכמתא עלאה, והכי הוא. אבל סיפיה דקרא, מקשר קשרא דמהימנותא, במאי דכתיב הוא. כד"א, צדיק וישר הוא. כלומר הוא כלא. הוא חד בלא פרודא. דאי תימא כל הני סגיאין אינון, חזר ואמר הוא, בלהו סלקין ומתקשרן ומתאחדן בחד. וכלא, הוא הנה, והוא הנה, והוא יאה. והוא חד. ברין שמייה לעלם ולעלמי עלמין. ע"כ מתקשרין מלין, ומתאחדין מלין קדישין, דשמא דקודשא ברין הוא.

210. Happy is the portion of he who calls the King and knows how to call Him properly. If he calls yet knows not upon whom he called, the Holy One, blessed be He, keeps away from him, as written, "Hashem is near to all those who call upon Him" (Tehilim 145:18). To whom is He near? It says again, "to all who call upon Him in truth" (Ibid.). Is there anyone who calls upon Him falsely? Rabbi Aba said, Yes; it is he who calls yet knows not upon whom he calls. Whence do we know that? From the words, "to all who call upon Him in truth." What is "in truth"? It is the seal of the King's ring, WHICH IS THE SECRET OF THE CENTRAL COLUMN THAT SEALS THE MOCHIN TOGETHER WITH MALCHUT THAT IS CALLED THE KING'S RING, which is overall perfection. This is the meaning of, "You will show truth to Jacob, loyal love to Abraham" (Michah 7:20), NAMELY ZEIR ANPIN THAT IS THE CENTRAL COLUMN CALLED JACOB, AS TRUTH WAS BESTOWED ON THE CENTRAL COLUMN. This is why it is written, "to all who call upon Him in truth." AND WHOEVER KNOWS NOT TO CALL UPON HIM WITH THE QUALITY OF THE CENTRAL COLUMN, BUT TENDS TO THE LEFT COLUMN OR THE RIGHT COLUMN, THE HOLY ONE, BLESSED BE HE, DRAWS AWAY FROM HIM. Happy is the portion of whoever entered WISDOM and came out whole, to know the ways of the Holy One, blessed be He. Hence it is written, "But the path of just men is like the gleam of sunlight" (Mishlei 4:18), and, "Your people also shall be all righteous..." (Yeshayah 60:21).

210. זְכָאָה חוֹלְקִיָּה מֵאֵן דְּקָרִי לְמַלְכָּא, וְיִנְדַע לְמַקְרִי בְדִקְא יְאוּת. וְאִי אִיהוּ קְרִי וְלֹא יָדַע לְמֵאֵן קְרִי, אֲתֵרְחִיק קוּדְשָׁא בְרִיךְ הוּא מְנִיָּה, דְּכִתְיִב קְרוּב יִי לְכָל קוּרְאִיו וְגו'. קְרוּב יִי לְכָל קוּרְאִיו, לְמֵאֵן קְרוּב. חִזְר וְאָמַר, לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֵמֶת, וְכִי אֵיִת מֵאֵן דְּיִקְרִי לִיָּה בְּשִׁקְרָא. א"ר אָבָא אֵינן, הֵהוּא מֵאֵן דְּקָרִי וְלֹא יָדַע לְמֵאֵן דְּקָרִי. מְנַלְן. דְּכִתְיִב לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֵמֶת. מֵאִי בְּאֵמֶת. בְּחוֹתְמָא דְּגוֹשְׁפִּנְקָא דְּמַלְכָּא, דְּהוּא שְׁלִימוּ דְּכֻלָּא. הֵה"ד, תַּתְּן אֵמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם. וּבְג"כ לְכָל אֲשֶׁר יִקְרְאוּהוּ בְּאֵמֶת כְּתִיב. זְכָאָה חוֹלְקִיָּה דְּמֵאֵן דְּעָאֵל, וְנִמְק לְמַנְדַּע אֲרַחוּי דְּקוּדְשָׁא בְרִיךְ הוּא. וְע"ד כְּתִיב, וְאֲרַח צְדִיקִים כְּאוֹר נֹגַהּ וְגו'. וְכִתְיִב וְעַמְךָ כֻּלָּם צְדִיקִים וְגו'.

52. The wicked cause a damage, so to speak, above
 Rabbi Aba recalls that Rabbi Yitzchak said that all the structures devised in order to bestow blessings upon people cannot be effective because they are marred by the deeds of the wicked. Rabbi Yosi says that when the wicked sin below the patriarchs above cannot receive their supply of blessings either.

211. We learned that Rabbi Yitzchak said, All these structures and these matters were given to the reapers of the field, NAMELY TO THOSE WHO HAVE ALREADY FINISHED THE WORK OF HOLINESS AND PURIFICATION, AND HAVE ALREADY MERITED TO BEHOLD THE FRUIT OF THEIR WORK. We learned that the wicked cause, so to speak, blemish above. The blemish accords with the verse, "Not His the corruption, but the blemish of His sons" (Devarim 32:5), THE DAMAGE IS ONLY IN RELATION TO THE SONS, WHO CANNOT RECEIVE THEIR PLENTY, because all these structures DEVISED IN ORDER TO BESTOW UPON THE LOWER BEINGS are not properly settled, BECAUSE OF THE DEEDS OF THE WICKED. THIS IS THE MEANING OF, "THE BLEMISH OF HIS SONS." One verse says, "For He put on righteousness as a breastplate" (Yeshayah 59:17), and another verse says, "and He put on the garments of vengeance for clothing" (Ibid.). Yet, says Rabbi Yitzchak, "He put on righteousness" when Yisrael are worthy. When they have no merit, "He put on the garments of vengeance..." THIS IS THE BLEMISH THE WICKED CREATE IN THE SUPERNAL STRUCTURES, SO HE TAKES OFF, SO TO SPEAK, THE GARMENT OF RIGHTEOUSNESS AND WEARS GARMENTS OF VENGEANCE.

211. תְּנִיָּא א"ר יִצְחָק, כָּל הַנִּי תְּקוּנִין, וְכָל הַנִּי מְלִי, לְמַחְצֵי חֶקְלָא אֲתַמְסְרֵן. וְתַנִּינָן, חַיִּיבִין כְּבִיכּוּל עֲבָדִין פְּגִימוּתָא לְעֵילָא. מֵאִי פְּגִימוּתָא. כְּמָה דְּכִתְיִב, שְׁחַת לוֹ לֹא בְּנִיּוּ מוּמָם דְּהָא כָּל הַנִּי תְּקוּנִין לֹא מִשְׁתַּבְּחִי בְּדִקְא יְאוּת. כְּתוּב אַחַד אוֹמֵר, וְיִלְבַּשׁ צַדִּיקָה כְּשֵׁרִין, וְכְתוּב אַחַד אוֹמֵר וְיִלְבַּשׁ בְּגָדֵי נֶקֶם תְּלַבּוֹשֶׁת. אֵלָא א"ר יִצְחָק, וְיִלְבַּשׁ צַדִּיקָה, בְּזַמְנָא דִּישְׂרָאֵל זְכָאָן. לֹא זְכוּ, וְיִלְבַּשׁ בְּגָדֵי נֶקֶם וְגו'.

212. Rabbi Yosi said, What is the blemish THE WICKED DO WITH THEIR ACTIONS ABOVE? It is as we learned that the patriarchs, WHO ARE CHESED, GVURAH AND TIFERET, do not receive supply to be blessed from the flow of the river, WHICH IS THE PLENTY OF BINAH, and even less so do their children. FOR SINCE THEY DO NOT RECEIVE PLENTY FOR THE LOWER BEINGS, A BLEMISH AND DAMAGE ARE MADE BELOW, as written, "Not (Heb. lo) His (Heb. lo) the corruption, but the blemish of His sons." Why 'lo' twice? ONE COULD HAVE SUFFICED IN SAYING 'IT IS HIS SONS' BLEMISH'. Yet one is above, AS A BLEMISH WAS CREATED ABOVE, BECAUSE THEY DO NOT RECEIVE BLESSINGS, FOR WHICH IT SAYS, "HIS THE CORRUPTION," and one below, BECAUSE THEY ARE WANTING IN EVERY RESPECT, WHICH IS WHY IT SAYS, "THE BLEMISH OF HIS SONS." MEANING, IT IS NOT CONSIDERED A BLEMISH IN RELATION TO THE HIGHER BUT ONLY IN RELATION TO THE CHILDREN, WHO ARE YISRAEL.

212. א"ר יוֹסִי מֵאִי פְּגִימוּתָא. כְּמָה דְּתַנִּינָן, דְּאֲבָהוּן לֹא מִסְתַּפְקִין לְאַתְבָּרְכָא מֵהוּא שְׁקִיּוּ דִּנְחֻלָּא. כ"ש בְּנִין. כּד"א, שְׁחַת לוֹ לֹא בְּנִיּוּ מוּמָם. מֵאִי לוֹ לֹא תְרֵי זַמְנֵי. אֵלָא חַד לְעֵילָא, וְחַד לְתַתָּא.

213. This is the meaning of the words of Rabbi Shimon that as long as there are many wicked men in the world, the Holy Name is not blessed, so to speak, in the world. And as long as there are not many wicked in the world, the Holy Name is blessed in the world. This is the meaning of, "The sinners will be consumed...Bless you Hashem, O my soul. Haleluyah" (Tehilim 104:35). Rabbi Aba said, This verse is certainly precise, which says, "Not His the corruption, but the blemish of His sons." Who brought that blemish about? "a perverse and crooked generation" (Devarim 32:5), because the evil people and that generation are in such a state.

214. This is why after Moses said all these things, and properly invoked the Holy Name, he said, surely, "just and right is He" (Ibid. 4), when things are as they should be, but "Not His the corruption, but the blemish of His sons." The reason it is so is that "they are a perverse and crooked generation." Rabbi Yehuda said, "not His" means that the wicked bring it upon themselves, causing blessings to be missing from the world. Rabbi Aba said, "not His" was explained and it is so. The following verse says, "Do you thus requite Hashem" (Ibid. 6), THAT IS, YOU reward this way the Holy One, blessed be He, for all the good things He brought on you and performed before you.

53. "And yet for all that, when they are in the land of their enemies" - "Do you thus requite Hashem"

Rabbi Aba says that even though Yisrael sinned and went into exile, God and His Shechinah are always with them. Rabbi Yehuda wonders how Yisrael could repay God for His goodness by sinning and thus sending the Shechinah into exile.

215. Rabbi Aba opened with, "And yet for all that, when they are in the land of their enemies..." (Vayikra 26:44). Yisrael are blessed above all other idolatrous nations, since even though they have angered their Master, the Holy One, blessed be He, does not want to leave them, as wherever they exiled among the nations the Holy One, blessed be He, is with them in exile. This is the meaning of, "And yet for all that, when they are in the land of their enemies..."

216. Rabbi Aba said, "And yet for all that, when they are." Come and see how great is the love of the Holy One, blessed be He, for Yisrael. Even though they caused themselves to be in exile among the nations, the Shechinah never removed Herself from them. Do not say that they are in exile alone, but, "And yet for all that (Heb. zot)," AS THE SHECHINAH CALLED 'ZOT' is with them. This is the meaning of, "And yet for all that, when they are in the land of their enemies..."

213. וְהֵינּוּ דַר"שׁ, כֹּל זְמַנָּא דְחַיִּיבֵינָא סְגִיאוּ בְעֵלְמָא, כְּבוֹכּוֹל שְׁמָא קְדִישָׁא לֹא מִתְבָּרַךְ בְּעֵלְמָא. וְכֹל זְמַנָּא דְחַיִּיבֵינָא לֹא סְגִיאוּ בְעֵלְמָא, שְׁמָא קְדִישָׁא מִתְבָּרַךְ בְּעֵלְמָא. הַה"ד, יִתְמוּ חֲטָאִים וְגו', בְּרַכִּי נִפְשֵׁי אֲתָּ יְיָ הַלְלוּהָ. א"ר אַבָּא, מְקָרָא זֶה מִמֶּשׁ הוּא, דְכִתְיִב שְׁחַת לוֹ לֹא בְנֵי מוֹמִים. מֵאֵן גְּרִים לְחַבְלוֹתָא דָּא. דוֹר עֲקֵשׁ וּפְתִלְתוּל, בְּגִין דְּאֵינּוּן חַיִּיבֵינָא וְדָרָא אֲשַׁתְּכַח הָכִי.

214. בְּג"כ בְּתַר דְּאָמַר מֹשֶׁה כֹּל הֵנִי מְלִין, וְאִדְרָב שְׁמָא קְדִישָׁא כְּדָקָא יָאוּת, אָמַר וְדָאֵי צְדִיק וְיִשְׁרָהוּ הוּא, מְלָה בְתַקּוּנִיהָ. אָבֵל שְׁחַת לוֹ לֹא בְנֵי מוֹמִים. מ"ט הָכִי. מִשׁוּם דְּאֵינּוּן דוֹר עֲקֵשׁ וּפְתִלְתוּל. א"ר יְהוּדָה, לוֹ לֹא, כְּלוּמַר לְגַרְמִייהוּ עֲבָדִין דָּא חַיִּיבִין, דְּגַרְמִין לְאַסְתִּלְקָא בְּרַכָּאן מֵעֵלְמָא. א"ר אַבָּא, לוֹ לֹא, הָא אוֹקִימַנָּא וְהָכִי הוּא. מַה כְּתִיב בְּתַרְיָה. הַלִּינִי תִגְמְלוּ זֹאת, לְשַׁלְמָא גְמוּל דָּא לְקֹדֶשׁא בְּרִין הוּא, עַל כֹּל אֵינּוּן טְבָאן דְּגְרִים לָךְ, וְעֵבִיד לְקַבְּלָךְ.

215. ר"א פְּתַח, וְאָף גַּם זֹאת בְּהִיּוֹתֶם בְּאַרְץ אוֹיְבֵיהֶם וְגו'. זְכָאִין אֵינּוּן יִשְׂרָאֵל, עַל כֹּל עֲמִין עֲבוּרִים, דַּע"ג דְּאַרְגִּיזוּ קָמִי מְאַרְיָהוּן, קֹדֶשׁא בְּרִין הוּא לֹא בְעֵי לְשַׁבְקָא לוֹן. דְּבַכַל אֲתַר דְּגָלוּ בִּינֵי עַמְמֵינָא, קֹדֶשׁא בְּרִין הוּא עֲמַהוּן בְּגִלוֹתָא. הַה"ד וְאָף גַּם זֹאת בְּהִיּוֹתֶם בְּאַרְץ אוֹיְבֵיהֶם וְגו'.

216. ר' אַבָּא אָמַר, וְאָף גַּם זֹאת בְּהִיּוֹתֶם. ת"ח, כְּמַה חֲבִיבוֹתָא דְּקֹדֶשׁא בְּרִין הוּא לְגִבְיָהוּן דְּיִשְׂרָאֵל, דַּע"ג דְּגַרְמִין לְמַגְלֵי בִּינֵי עַמְמֵינָא, שְׁכִינְתָּא לֹא אֲתַעֲדִיָּאת מְנַהוּן לְעֵלְמִין. הֲלֵא תִימָא דְּאֵינּוּן בְּלַחוּדִיָּהוּ בְּגִלוֹתָא מִשְׁתַּכְּחִין. אֵלָא וְאָף גַּם זֹאת עֲמַהוּן מִשְׁתַּכְּחִין. הַה"ד וְאָף גַּם זֹאת בְּהִיּוֹתֶם בְּאַרְץ אוֹיְבֵיהֶם וְגו'.

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217. It is like a king who was angry with his son and decreed that as punishment he should go away from him into a faraway land. The queen heard it and said, Since my son is going to a faraway land and the king threw him out of his palace, I shall not leave him. The two of us shall either return to the king's palace or together dwell in another land. After a few days the king visited the queen but did not find her because she left with his son. He said, Since the queen is there, let both of them return.

218. It will happen the same way when the Holy One, blessed be He, will visit the Shechinah. He shall visit Her first and for Her sake visit His children. This is the meaning of, "And I have also heard the groaning of the children of Yisrael..." (Shemot 6:5). Who brought it about that "I have also heard the groaning"? It is as if the Shechinah HAS CAUSED IT that I remembered Her. This is the meaning of, "and I have remembered My covenant" (Ibid.), THAT IS, THE SHECHINAH CALLED COVENANT. It is also written, "and Elohim remembered His covenant" (Shemot 2:24). AND WHEN THE HOLY ONE, BLESSED BE HE, WILL BRING YISRAEL BACK FROM EXILE IT IS WRITTEN, "Hashem your Elohim will turn your captivity, and have compassion upon you" (Devarim 30:3). It is the Shechinah, OF WHOM IT SAYS, "WILL TURN YOUR CAPTIVITY." It is also written, "Hashem, You have been favorable to Your land; You have brought back the captivity of Jacob" (Tehilim 85:2), NAMELY THE SHECHINAH CALLED LAND.

219. Rabbi Yehuda said, "Do you thus (Heb. zot) requite Hashem" (Devarim 32:6), you are, "a perverse and crooked generation" (Ibid. 5). You cause 'zot' to go into exile. "Do you thus (Heb. zot) requite Hashem"? Is this how you requite Him for all that He did to you, for all those signs He performed for you. Is this the reward you pay to 'zot'? Who brought it upon you? It is because you are a "foolish people and unwise" (Ibid.), not looking at all the good He did for you until now.

54. Hei of Behibar'am

Rabbi Yitzchak and Rabbi Chiya discuss how God went with Yisrael into exile because if He had not done so the people would not have been able to bear it. God never forgot His covenant with them. We also hear a discussion of the generations of the heaven and of the earth, and we learn that the three worlds were created both from Zeir Anpin and Malchut. The World to Come, Binah, is created with Chochmah. We hear again about the flow from Chochmah that finally gathers in the great sea that is Malchut. From there the generations come out to all the worlds.

217. לְמַלְכָּא דְאַרְגִּיזוּ עַל בְּרִיָּה, גָּזַר עָלֶיהָ עֹנֶשׂא לְאַתְרַחְקָא מִנִּיהּ, וְלִמְיוּל לְאַרְעָא רַחֲיקָא. שְׁמַעַה מְטְרוֹנִיתָא וְאַמְרָה, הוּאִיל וּבְרִי וְאִזִּיל לְאַרְעָא רַחֲיקָא, וְשְׂרִי לִיהּ מַלְכָּא מֵהִיכְלִיָּה, אֲנָא לֹא אֶשְׁבֹּק לִיהּ, אוּ תְרוּנָא בְּחֻדָּא נִיתוּב לְהִיכְלָא דְמַלְכָּא אוּ תְרוּנָא בְּחֻדָּא נִיתוּב בְּאַרְעָא אַחְרָא. לְזַמְנִין, פְּקִיד מַלְכָּא עַל מְטְרוֹנִיתָא, לֹא אֶשְׁכַּחַהּ. דְּהוּת אֶזְלַת עִם בְּרִיָּה, אֲמַר הוּאִיל וּמְטְרוֹנִיתָא תִּמְנָן תְּרוּוּיָּהּ יתוּבוּן.

218. וּבְזַמְנָא דְפְקִיד קוּדְשָׁא בְּרִיךְ הוּא לְמְטְרוֹנִיתָא, פְּקִיד לָהּ בְּקִדְמִיתָא, וּבְגִינָה פְּקִיד לְבְנוֹי. הַה"ד, וְגַם אֲנִי שְׁמַעְתִּי אֶת נֶאֱקַת בְּנֵי יִשְׂרָאֵל וְגו'. מֵאֵן גְּרִים דְּאֲנָא שְׁמַעְנָא עֲקֻתְהוֹן. כְּבִיכּוּל, מְטְרוֹנִיתָא. דְּדַכְרְנָא לָהּ. הַה"ד, וְאִזְכּוֹר אֶת בְּרִיתִי. וְכַתִּיב וַיִּזְכּוֹר אֱלֹהִים אֶת בְּרִיתוֹ. וְכֹד קוּדְשָׁא בְּרִיךְ הוּא יְהַדֵּר לְיִשְׂרָאֵל מִן גְּלוּתָא, מֵה כְּתִיב. וְשָׁב יי' אֶלְהֵיךְ אֶת שְׁבוּתְךָ וְרַחֲמֶךָ, דָּא מְטְרוֹנִיתָא. וְעוֹד כְּתִיב, רְצִית יי' אֶרְצֶךָ שְׁבֹת שְׁבוֹת יַעֲקֹב.

219. א"ר יְהוּדָה, הַלִּינִי תִּגְמְלוּ זֹאת, בְּגִין דְּאֲתוּן דוֹר עֲקֹשׁ וּפְתִלְתוּל, אֲתוּן הוּיְתוּן גְּרַמִּין דְּתַגְלִי זֹאת בְּגְלוּתָא. הַלִּינִי תִּגְמְלוּ זֹאת. דָּא הוּא גְּמוּל דְּעֵבִיד עֲמֹכוֹן, בְּכָל אֵינוֹן נִימוּסִין דְּמִצְרַיִם, בְּכָל אֵינוֹן אֲתוּן דְּעֵבִד לְכוּ, דָּא הוּא גְּמוּל דְּאֲתוּן שְׁלַמִּין לְהֵאֵי זֹאת. מֵאֵן גְּרַם לְכוּן דָּא. בְּגִין דְּאֲתוּן עִם נָבֵל וְלֹא חָכֵם, וְלֹא מִסְתַּכְּלִין בְּכָל אֵינוֹן טְבֵן דְּעֵבִד לְכוּ עַד הַשְּׁתָּא.

220. "Do you thus (Heb. zot) requite Hashem" (Devarim 32:6): ZOT is the Shechinah. We have explained this issue that we learned that Hei of "when they were created (Heb. behibar'am)" (Bereshheet 2:4) is small, ALLUDING TO MALCHUT. Hei in "Do you (Heb. ha)," is large, ALLUDING TO BINAH. It has been said that we learned what Rabbi Yehuda said: Hei always ALLUDES TO the Holy One, blessed be He, and is called a mother. There are two worlds, BINAH AND MALCHUT, of which it is written, "from everlasting (lit. 'world') to everlasting" (Tehilim 106:48), THAT IS, FROM BINAH TO MALCHUT. We have learned this in regard to the meaning of the words, "mingled with the fourth part of a hin of beaten oil" (Bemidbar 28:5), WHICH MEANS THAT YESOD OF ZEIR ANPIN DRAWS OIL FROM THE SUPERNAL WORLD TO THE LOWER WORLD, WHICH IS MALCHUT. THIS IS THE MEANING OF, "DO YOU THUS REQUITE HASHEM," WHICH COMBINES TOGETHER THREE GRADES, WHICH ARE THE UPPER WORLD, WHICH IS THE LARGE HEI OF "DO YOU," YUD HEI VAV HEI ITSELF, WHICH IS ZEIR ANPIN THAT DRAWS PLENTY FROM IT TO 'ZOT', WHICH IS THE SHECHINAH.

221. We learned that Rabbi Yehuda said, I have looked in several places that the Holy One, blessed be He, did not withdraw His love from Yisrael. For wherever they were, the Holy One, blessed be He, was among them, as written, "I will not cast them away, nor will I abhor them, to destroy them utterly, and to break My covenant with them" (Vayikra 26:44). "with them" is exact, WHICH MEANS THAT THE HOLY ONE, BLESSED BE HE, IS among them and never left them.

222. Rabbi Yitzchak was walking along the way when Rabbi Chiya came across him. He said to him, I see in your face that you dwell in the dwelling of the Shechinah. It is written, "and I am come down to deliver them out of the hand of Egypt" (Shemot 3:8). IT IS WRITTEN, "and (Heb. Vav) I am come down," yet it should have been "I am come down," SO VAV IS REDUNDANT. HE ANSWERS, "and I am come down," means beforehand, SINCE THE VAV IS THE PREFIX OF THE PAST TENSE. When is that? When Jacob went down to Egypt, THE HOLY ONE, BLESSED BE HE, WENT DOWN WITH HIM. Why DID HE COME DOWN? "to deliver them out of the hand of Egypt." For had He not been among them, they would not have been able to tolerate the exile, as written, "I will be with him in trouble; I will deliver him, and honor him" (Tehilim 91:15).

223. He said to him, Surely wherever Yisrael dwell, the Holy One, blessed be He, is among them. And wherever the sages of the generation go, the Holy One, blessed be He, goes with them, as written, "For He shall give His angels charge over you" (Tehilim 91:11). We derive it from the verse, "And Jacob went on his way... And when Jacob saw them, he said, This is Elohim's camp" (Bereshheet 32:2-3) surely. Let us now join together and walk the path I know as we are walking to a certain place to welcome the Shechinah, NAMELY TO RABBI SHIMON BAR YOCHAI. He said to him, IT IS certainly SO. Rabbi Yitzchak said, We have learned that those who act as messengers to perform a good deed are harmed neither in their going nor in returning; and we are going to be seen before the Holy One, blessed be He, so we are not afraid.

220. הַלֵּוֹי תִגְמְלוּ זֹאת, דָּא שְׂכִינְתָא. וְהָא אוֹקִימְנָא מְלִי, דְתַנִּינָן, ה"א דְבַהֲבְרָאם, זְעִירָא. ה"א דְבַהֲלֵוֹי רַבְרַבָּא. וְהָא אֲתַמַּר דְתַנִּינָא, א"ר יְהוּדָה, ה"א דְבַכְל אֲתַר קוּדְשָׁא בְרִיךְ הוּא, וְאֲקָרִי אִם. וְתַרִי עֲלָמִין נִינְהוּ, דְכְתִיב מִן הָעוֹלָם וְעַד הָעוֹלָם. וְהָא תַנִּינָן בְּרָזָא דְקָרָא, בְּשִׁמְן כְּתִית רְבִיעִית הַהִין.

221. תַנִּינָא ר' יְהוּדָה אוֹמַר, בְּכַמָּה אֲתַרִי אֲסַתְבַּלְנָא, דְקוּדְשָׁא בְרִיךְ הוּא לֹא אֲעֵדִי רַחֲמֵי וְתָא מְנִינְהוּ דִישְׂרָאֵל, דְבַכְל אֲתַר דְאִינּוֹן הוּוּ, קוּדְשָׁא בְרִיךְ הוּא בִינִינְהוּ. דְכְתִיב לֹא מְאֲסָתִים וְלֹא גַעְלָתִים לְכַלּוֹתֵם לְהַפֵּר בְּרִיתִי אֲתֵם. דְיִיקָא אֲתֵם, בִינִינְהוּ עֲמַהוּן לֹא אֲעֵדִי מְנִינְהוּ לְעֲלָמִין.

222. ר' יִצְחָק הוּוּ אֲזִיל בְּאַרְחָא, וּפְגַע בֵּיה ר' חִינְיָא, א"ל חֲמִינָא בְּאַנְפִךְ, דְהָא בְּמִדּוּרָא דְשְׂכִינְתָא מְדוּרְךָ. מְאִי כְתִיב. וְאֵרַד לְהַצִּילוּ מִיַּד מִצְרַיִם. וְאֵרַד, אֵרַד מִבְּעֵי לִיה. וְאֵרַד בְּקִדְמִיתָא. אִימַתִי בְּד נַחַת יַעֲקֹב לְמִצְרַיִם. וְלִמָּה. לְהַצִּילוּ מִיַּד מִצְרַיִם. דְאֲלִמְלָא לֹא הוּוּ בִינִינְהוּ, לֹא יַכְלִין לְמַסְבַּל גְּלוּתָא. כּד"א עֲמוּ אֲנֹכִי בְצָרָה אַחֲלָצְהוּ וְאֲכַבְדֶּהוּ.

223. א"ל, וְדָאִי בְּכַל אֲתַר דִישְׂרָאֵל שְׂרִיין, קוּדְשָׁא בְרִיךְ הוּא בִינִינְהוּ. וְכַל אֲתַר דְחַבְיָמִי דְרָא אֲזִלִין, קוּדְשָׁא בְרִיךְ הוּא אֲזִיל עֲמַהוּן, דְכְתִיב כִּי מִלְאֲכֵי יִצְוֶה לָךְ וְגו'. מְנַלֵן דְכְתִיב, וַיַּעֲקֹב הֵלֵךְ לְדִרְכּוֹ וְגו', וַיֹּאמֶר יַעֲקֹב כְּאֲשֶׁר רָאם מַחְנֶה אֱלֹהִים זֶה. הַשְׁתָּא נִשְׁתַּתַּף בְּחֻדָּא, וְנִיזִיל בְּאַרְחָא, דְהָא יַדְעָנָא דְלֵאֲתַר חַד אֲזִלִין, לְקַבְּלָא אֲנַפּוּי דְשְׂכִינְתָא. א"ל, וְדָאִי. א"ר יִצְחָק, תַנִּינָן, שְׁלוּחֵי מִצְוֶה אִינּוּן גִּיזוּקִין, לֹא בְהִלִיכְתָן וְלֹא בְחֻזְרְתָן. וְאִנּוּן לֵאֲתַחֲזָאָה קַמִּי קוּדְשָׁא בְרִיךְ הוּא אֲזִלִין, וְלֹא דְחִילְנָא.

224. While they were walking Rabbi Chiya said, It is written, "These are the generations of the heaven and of the earth" (Beresheet 2:4). The heaven comes to include the Holy One, blessed be He, NAMELY ZEIR ANPIN CALLED HEAVEN; and the earth comes to include the Holy One, blessed be He, WHO IS MALCHUT CALLED EARTH. And all that is below ATZILUT, NAMELY THE THREE WORLDS, BRIYAH, YETZIRAH AND ASIYAH, are called the generations of heaven and of earth, from which THEY WERE BROUGHT FORTH, NAMELY FROM ZEIR ANPIN AND MALCHUT.

225. He said to him, In that case, what is, "when they were created (Heb. behibar'am)" (Ibid.)? We learned that beHei bra'am (Eng. 'with Hei He created them'), NAMELY WITH MALCHUT. YET YOU SAY THEY ARE THE GENERATIONS OF HEAVEN AND EARTH, NAMELY FROM ZEIR ANPIN AS WELL. He said to him, It is all the same thing, since when heaven, WHICH IS ZEIR ANPIN, joined WITH MALCHUT, then this Hei, WHICH IS MALCHUT, produced generations, which are called "the generations of the heaven and of the earth." He said to him, If that is so, why have we explained that behibar'am means beAbraham (Eng. 'with Abraham'), WHICH IS SPELLED WITH THE SAME LETTERS? HOW IS ABRAHAM CONNECTED WITH THIS? He said to him, It is all the same; beAbraham IS CHESED OF ZEIR ANPIN THAT IS CALLED ABRAHAM, that is, he is the heaven THAT IS ZEIR ANPIN. For from there, FROM THE SFIRAH OF CHESED, ZEIR ANPIN begins to spread. THAT IS, THE FIRST SFIRAH OF ZEIR ANPIN IS CHESED, AND SO THE NAME ABRAHAM ALSO ALLUDES TO ZEIR ANPIN LIKE THE NAME HEAVEN. AS FOR WHAT HAS BEEN SAID IS THAT beHei bra'am is the earth, WHICH IS MALCHUT. THUS HEAVEN AND EARTH ARE INDICATED IN THE WORD BEHIBAR'AM. And all this is the same issue.

226. He said to him, It is surely so. I have learned that it is written, "These are the generations of the heaven and of the earth," and we have learned that this world was created with Hei, WHICH IS MALCHUT, as written, "behibar'am," NAMELY BEHEI BRA'AM (ENG. 'HE CREATED THEM WITH HEI'). The World to Come, WHICH IS BINAH, is created with Yud, WHICH IS CHOCHMAH, as written, "And a river went out of Eden to water the garden" (Beresheet 2:10). THE RIVER, WHICH IS BINAH, GOES OUT OF EDEN, CHOCHMAH, TO WATER THE GARDEN, NAMELY ZEIR ANPIN. HE ALSO SAYS THAT A RIVER THAT WENT OUT OF EDEN incorporates the heaven, WHICH IS ZEIR ANPIN THAT IS ALSO CALLED A RIVER. The Garden incorporates the earth, WHICH IS MALCHUT. THUS THE EXPLANATION ALSO SAYS THAT ZEIR ANPIN GOES OUT OF CHOCHMAH AND BINAH THAT ARE BOTH CALLED EDEN, AND WATERS MALCHUT, THE SECRET OF THE GARDEN.

227. For we have explained that the words, "a fountain of gardens" (Shir Hashirim 4:15) refer to the heaven, WHICH IS ZEIR ANPIN THAT IS CALLED RIVER AS MENTIONED. It is a well of living water, as written, "and there Isaac's servants dug a well" (Beresheet 26:25), and, "And he removed from there, and dug another well" (Ibid. 22). "and streams from Lebanon" (Shir Hashirim 4:15), NAMELY FROM CHOCHMAH THAT IS CALLED LEBANON, AS THE STREAMS are adorned above WITH CHOCHMAH and rise to the head of the King, NAMELY TO THE THREE FIRST SFIROT OF ZEIR ANPIN, as written, "For Your steadfast love (Chesed) is great above the heavens" (Tehilim 108:5), SINCE THEY ARE DRAWN FROM CHOCHMAH, WHICH IS ABOVE ZEIR ANPIN CALLED HEAVEN SINCE THEY ARE DRAWN FROM CHOCHMAH, WHICH IS ABOVE ZEIR ANPIN CALLED HEAVEN.

224. עד דהוו אזלי, א"ר חניא, כתיב אלה תולדות השמים והארץ. לאכללא קודשא ברין הוא. והארץ, לאכללא קודשא ברין הוא וכל מה דלתתא, אינון אקרון תולדות השמים מנייהו.

225. א"ל אי הכי מהו בהבראם, ואתמר בה' בראם. א"ל כלא חד מלה, כד שמים אתחברו, האי ה' אפיקת תולדות, ואינון אקרון, תולדות השמים והארץ. א"ל אי הכי, במאי אוקימנא בה' בראם, באברהם. א"ל כלא חד מלה הוא, באברהם, היינו השמים, דמתמן שריין לאתפשטא. בה' בראם, היינו והארץ, וכלא חד מלה.

226. א"ל, ודאי הכי הוא, והא אוליפנא, דכתיב, אלה תולדות השמים והארץ. ותנינן, העולם הזה נברא בה', דכתיב בהבראם. והעולם הבא, נברא בי', דכתיב, ונהר יוצא מערן להשקות את הגן. לאכללא השמים. את הגן, לאכללא את הארץ.

227. והא אוקימנא, דכתיב, מעין גנים, דא היא השמים, באר מים חיים, דכתיב ויכרו שם עברי יצחק באר, דכתיב ויעתק משם ויחפור באר אחרת וגו'. ונוזלין מן לבנון, דאינון מתעטרין לעילא, וסלקין ברישא דמלכא. דכתיב, כי גדול מעל שמים חסדך.

228. HE EXPLAINS HIS WORDS: "from Lebanon," WHICH IS CHOCHMAH, come out STREAMS, NAMELY PLENTY to Binah, and flow and are drawn to all corners, NAMELY, TO THE FOUR WINDS, CHESED AND GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN until those founts stream and come down to gather in that place called the great sea, NAMELY MALCHUT, as written, "All the rivers run into the sea" (Kohelet 1:7), WHICH MEANS THAT THE STREAMS OF CHESED AND GVURAH, TIFERET AND MALCHUT OF ZEIR ANPIN RUN TO MALCHUT THAT IS CALLED SEA. It is also written, "look to the rock whence you are hewn" (Yeshayah 51:1), WHICH IS ABRAHAM, NAMELY CHESED OF ZEIR ANPIN. Following "AND STREAMS FROM LEBANON" it is written, "A garden enclosed is my sister, my bride" (Shir Hashirim 4:12), WHICH IS MALCHUT THAT RECEIVES THE STREAMS FROM ZEIR ANPIN. From it, FROM MALCHUT, generations came out to all WORLDS, as written, "when they were created (Heb. behibar'am)" - He created them with Hei (Heb. behei bra'am), WHICH IS MALCHUT, THAT IS, actually with Abraham, WHO IS CHESED OF ZEIR ANPIN THE SECRET OF THE STREAMS THAT FLOW FROM SUPERNAL CHOCHMAH THAT IS CALLED LEBANON TO ZEIR ANPIN, AND FROM ZEIR ANPIN TO MALCHUT, AND FROM THEM TO ALL THE GENERATIONS IN BRIYAH, YETZIRAH AND ASIYAH. Rabbi Yitzchak said, Even with Jacob himself, WHO IS TIFERET OF ZEIR ANPIN, SINCE TIFERET INCLUDES WITHIN IT CHESED AND GVURAH. It is all the same issue.

228. מן לבנון, מתמן נפקין לבינה. ונגיד ואתמשך לכל זווין, עד דנגדין אינון מבועין, ונחתין לאתכנשא לאתר דאקרי ימא רבא. דכתיב כל הנחלים הולכים אל הים וגו'. וכתיב, הביטו אל צור חוצבתם וגו'. לבתר כתיב, גן נעול אחותי כלה וגו'. ומכאן, נפקו תולדות לכלא. דכתיב, בהבראם, בה' בראם ממש, באברהם. א"ר יצחק, ואמילו בייעקב ממש. וכלא חד מלה.

55. "Can a woman forget her sucking child"

Rabbi Chiya has received a spirit message about the title verse that he does not understand, and so he is going to see Rabbi Shimon for an interpretation. Rabbi Elazar explains in the name of his father that Yisrael are God's children and so they cannot possibly be forgotten. God can no more forget His children than He can forget His own Name, because they are attached to His Name.

229. Rabbi Yitzchak said, When we sit before Rabbi Shimon, everything is said openly before him and we have no need for all this, THAT IS, THEY DO NOT NEED TO CONCEAL ANYTHING THERE UNDER NAMES AND TERMS. He said to him, Rabbi Shimon is not like other men, who are all before him like the other prophets before Moses. While they were walking Rabbi Chiya said, It is written, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" (Yeshayah 49:15). This verse has been explained. Yet here, IN AN INNER SENSE, what does it mean? He said to him, If in the gathering of the friends we were not supported IN INTERPRETING THIS VERSE, what could we say?

229. א"ר יצחק, בד אן יתבין לקמיה דר"ש, כלא אתמר קמיה באתגליא, ולא אצטריכנא לכל האי. א"ל, לאו ר"ש כשאר בני נשא, דכלהו קמיה, כשאר נביאי לקמי משה. עד דהו אזלי, א"ר חניא, כתיב, התשכח אשה עולה מרחם בן בטנה וגו'. האי קרא אוקמוה, והכא מאי קא מיירי. א"ר יצחק, אי בקטורא דחברייא, סמיכא לא אסמכנא, אן מה נימא.

230. He said to him, I have heard a voice that hinted to me about the interpretation of the verse, one day, when I was walking on the way. But I knew not who said it, and I do not understand it. Come and see, for seven days I have been ill because of that and ate nothing. Now that I am going to the holy luminary so he will tell me, I may remember. RABBI YITZCHAK said to him, It could have been on the very day Rabbi Elazar was going to his father-in-law. I accompanied him that day, and now have remembered it.

230. א"ל, דהא קלא דרמיזא חד, שמענא יומא חד, בד הוה אזילנא בארחא, ולא ידענא מאן אמר, ולא ידענא מלה. ות"ח, ז' יומין הוה דחלישנא ע"ד, ולא טעימנא מדי. והשתא אזילנא לגביה דבוצינא קדישא, דלימא לי דילמא אדכר. א"ל, דילמא ההוא יומא דהוה אזיל ר' אלעזר לגביה דחמוי, וההוא יומא אזילנא עמיה, והא אדכרנא מלה.

231. Come and see, thus said Rabbi Elazar in the name of his father. Yisrael said before the Holy One, blessed be He, ever since we fell into exile, the Holy One, blessed be He, left us in exile and forgot us. This is the meaning of, "But Zion said, Hashem has forsaken me, and my Lord has forgotten me" (Ibid. 14). The Shechinah said, "Can a woman forget her sucking child." For Yisrael are considered children, as written, "You are the children of Hashem your Elohim" (Devarim 14:1), AND HOW COULD THEY BE FORGOTTEN. "that she should not have compassion on the son of her womb" resembles, "And I have planted you a noble vine, an entirely right seed" (Yirmeyah 2:21). "even these may forget" (Yeshayah 49:15), as in, "These are the generations of the heaven and of the earth" (Bereshheet 2:4), "yet I will not forget you" (Yeshayah 49:15). From this we derive that the Holy One, blessed be He, never leaves Yisrael.

231. ת"ח, הכי א"ר אלעזר משמיה דאבוי, אמרו ישראל קמי קודשא בריך הוא, מיומא דנפלתא בגלותא, קודשא בריך הוא שביק לן בגלותא, ואנשי לן. הדיא הוא דכתיב, ותאמר ציון עזבני יי' ויי' שכחני. אמרה שכינתא, התשכח אשה עולה, וכי ישראל דאקרון בנין, כמה דאת אמר, בנים אתם ליי' אלהיכם. מרחם בן בטנה, כד"א, ואנכי נטעתין שורק בלה זרע אמת. גם אלה תשכחה, דכתיב, אלה תולדות השמים והארץ. ואנכי לא אשכחך, מכאן, דקודשא בריך הוא לא שביק לון לישראל לעלמין.

232. He also says that, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" is a lofty secret, that the Holy One, blessed be He, said, 'These things are connected with My name'. Just as the Holy One, blessed be He, does not forget His name, which is everything, so does the Holy One, blessed be He, not forget Yisrael, because they are truly attached to His name. Rabbi Chiya trembled and said, Surely these are the words I HEARD BUT FORGOT. Blessed be the Holy One, blessed be He, that I have met you and knew it, and also knew from whom I heard it.

232. תו אמר, התשכח אשה עולה מרחם בן בטנה. דא הוא רזא עלאה, דאמר קודשא בריך הוא, הא מלין אלין בשמיה אחידן, כמה דקודשא בריך הוא לא אנשי שמיה, דהא הוא בלא. כן קודשא בריך הוא לא אנשי לון לישראל דאינון אחידן בשמיה ממש. אתרגיש ר' חניא, אמר ודאי דא היא מלה. בריך יהא קודשא בריך הוא דאערענא לך, וידענא מלה. וידענא מאן ההוא דשמענא מגיה.

233. Come and see, on the same day I HEARD THIS VOICE THAT INDICATED TO ME THIS EXPLANATION, I ran four miles but didn't find who SAID IT. RABBI YITZCHAK said to him, This is because we went into a cave and Rabbi Elazar rested there an hour. Rabbi Chiya recited about him these verses, NAMELY, OF THE TIME HE MERITED TO BE WITH RABBI ELAZAR IN THE CAVE, "Then shall your light break forth like the morning...Then shall you call, and Hashem shall answer" (Yeshayah 58:8-9), "then shall you delight yourself in Hashem..." (Ibid. 14).

233. ות"ח, דההוא יומא דרהיטנא ד' מילין, ולא אשכחנא מאן הוה. א"ל, בגין דעאלנא בחד מערתא דר' אלעזר נמיש שעתא חדא. קרי עליה רבי חניא הני קראי, אז יבקע כשחר אורך וגו'. אז תקרא ויי' יענה וגו' אז תתענג על יי' וגו'.

55. "Remember the days of old, consider the years of many generations..." Rabbi Aba says that the days of the world are the six days with which God created the world, and that these six days are the Sfirot Chesed, Gvurah, Tiferet, Netzach, Hod and Yesod. When the six days created the world they did it for the sake of the children of Yisrael, so that they would come and study the Torah. If they did not the world would return to chaos.

234. "Remember the days of old, consider the years of many generations..." (Devarim 32:7). "Remember the days of old (lit. 'world')": Rabbi Aba said, What are the days of the world? They are the six days with which the Holy One, blessed be He, created the world, as written, "for six days Hashem made heaven and earth" (Shemot 31:17), rather than "in six days," BECAUSE THEY ARE THE SIX SFIROT, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD THAT CREATED THE WORLD. We have already explained it. "consider the years of many generations" means that the days of the world, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, will be known and acknowledged by all these years and days, and each and every generation to the generation in which you live.

234. זכור ימות עולם בינו שנות דור ודור וגו'. זכור ימות עולם, ר' אבא אמר, מאן ימות עולם. אינון שיתא יומין, דעבד קודשא בריך הוא עלמא בהו. דכתיב, כי ששת ימים עשה יי' וגו'. ששת ימים, ולא בששת ימים, והא אוקימנא. בינו שנות דור ודור. כלומר, אינון ימות עולם, ידעו וישתמודעו כל אינון שנין ויומין, וכל דרא ודרא, עד דרא דא דאתון קיימין.

235. "ask your father, and he will recount it to you" (Devarim 32:7) is the Holy One, blessed be He. This is the meaning of, "is not He your father that bought you?" (Ibid. 6). "and he will recount it to you" means that He will disclose to you depth of wisdom. What is it? When the six days, CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD, comprehended the world, they did so only for your sake that you will come and be occupied in Torah. As we have learned, whatever the Holy One, blessed be He, did, He did on condition that Yisrael will appear. If they will receive the Torah, good. Otherwise, THE WORLD will return to chaos. For this reason, the days of the world knew and realized everything.

236. We have learned how the boughs of the tree, NAMELY THE SEVENTY MINISTERS OF THE NATIONS, are connected within the tree, WHICH IS ZEIR ANPIN. We have explained that the Holy One, blessed be He, then split the seventy ministers into officers and protectors over the rest of the nations. And of you YISRAEL, it is written, "For Hashem's portion is His people; Jacob is the lot of His inheritance" (Devarim 32:9), since He gave them not to a minister, an angel or any other officer, as He took as His portion this nation of the Holy One, blessed be He.

237. Where did He find them? It is written, "He found him in a desert land, and in the waste howling wilderness" (Ibid. 10), "Terah, the father of Abraham...And I took your father Abraham" (Yehoshua 24:2-3). Since then He guided Yisrael in every generation and did not separate from them, and led them with compassion, as it says, "As an eagle stirs up her nest" (Devarim 32:11).

57. "As an eagle stirs up its nest"

Rabbi Yosi talks about the compassion that an eagle has for its children, and he derives part of the meaning from Jacob's role as representative of the Central Column. The eagle is merciful toward its own children yet harsh toward others; this is the way that God guides His own children.

238. "As an eagle stirs up her nest" (Devarim 32:11). Rabbi Yosi said, We have found no one that has compassion over his children like this eagle. Hence we learned the verse, "the face of a lion, on the right side; and they four had the face of an ox on the left side" (Yechezkel 1:10). Where is the place of the eagle? In the place where Jacob is situated, NAMELY IN THE CENTRAL COLUMN THAT INCLUDES RIGHT AND LEFT. This is the meaning of, "the way of the vultures in the air" (Mishlei 30:19), in that very place, NAMELY IN ZEIR ANPIN THAT IS CALLED HEAVEN, WHICH IS THE CENTRAL COLUMN. The reason is that it is merciful towards its children, and harsh towards others. So does the Holy One, blessed be He, WHO INCLUDES RIGHT AND LEFT, WHICH IS CHESED AND JUDGMENT, guide His children like the eagle.

235. שָׁאֵל אָבִיךָ וַיְגַדֶּךָ, דָּא קוּדְשָׁא בְּרִיךְ הוּא. הַהֲדָר, הֲלֵא הוּא אָבִיךָ קִנְךָ. וַיְגַדֶּךָ, וְהוּא יְגַלֶּה עוֹמְקָא דְחֻכְמָתָא. וּמַאי הִיא. אֲלֵא כַּד אֵינּוֹן שִׁיתָא יוֹמִין שְׁכִלְלוּ עֲלֵמָא, לֹא שְׁכִלְלוּ לֵיה, אֲלֵא בְּגִינְךָ, דְתִיתִי אֲנִי וְתִקְיִים אֹרִייתָא. דְתַנִּינָן, כֹּל מַה דְעֵבֵד קוּדְשָׁא בְּרִיךְ הוּא, עַל תְּנַאי עֵבֵד, דְכַד יִיתוּן יִשְׂרָאֵל, אֵי יִקְבְּלוּן אֹרִייתָא יְאוּת, וְאֵי לֹא דִיְהִידֵר לֵיה לְתַהוּ וְבַהוּ. וּבִגְ"כ, אֵינּוֹן יְמוֹת עוֹלָם יִדְעוּ וְאִשְׁתַּמּוּדְעֵן כֻּלָּא.

236. וְהָא תְּנִינָן, הִנְהוּ עֲנַפֵּי דְאֵילָנָא, הֵיךְ מִתְאַחֲדוּן בְּגוֹ אֵילָנָא, וְהָא אֹקִימָנָא, כְּדִין קוּדְשָׁא בְּרִיךְ הוּא בְּרִר לֹוֹן, לְמַמְנָן תְּרִיסִין, עַל שְׂאֵר עַמִּין, וְאַתּוֹן מַה כְּתִיב. כִּי חֶלֶק יְיָ עִמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ, דְלֹא יֵהֵב לְהוּ לְרַבְרָבָא, וְלֹא לְמַלְאכָא, וְלֹא לְמַמְנָא אַחְרָא, וְהָא עֲמָא דְקוּדְשָׁא בְּרִיךְ הוּא נָסֵב לְחוּלְקִיהָ.

237. בְּאֵן אֲתֵר אֲשַׁכַּח לֵיה. יִמְצָאֵהוּ בְּאַרְץ מִדְבָר וּבְתַהוּ יִלִּיל יְשִׁימוֹן וְגו'. דְכְתִיב, תֵּרַח אָבִי אַבְרָהָם וְגו'. וְאִקַּח אֶת אֲבִיכֶם אֶת אַבְרָהָם וְגו'. וּמַהֲכָא דִבְר לְהוּ לְיִשְׂרָאֵל בְּכֹל דְרָא וְדָרָא, וְלֹא אֲתַפְרֵשׁ מִנִּיְהוּ, וְדִבְר לְהוּ בְּרַחֲמֵי, הַהֲדָר כְּנֶשֶׁר יַעִיר קִנּוֹ וְגו'.

238. כְּנֶשֶׁר יַעִיר קִנּוֹ. א"ר יוֹסִי, לֹא אֲשַׁכְחָנָא מֵאֵן דְחִוּיִס עַל בְּנוֹי, כְּהָאֵי נִשְׂרָא. וְע"ד תְּנִינָן, כְּתִיב, וּפְנֵי אֲרִיָּה אֶל הַיָּמִין וּפְנֵי שׁוֹר מֵהַשְּׂמָאל. נִשְׂרָא בְּאֵן דְּיִכְתִּיבָהּ. בְּאֲתֵר דִּיעֲקֹב קְאִים. הַהֲדָר, דְרִיךְ הַנֶּשֶׁר בְּשָׁמַיִם. כְּהָאֵי אֲתֵר מִמֶּשׁ. מ"ט. בְּגִין דְאִיְהוּ רַחֲמֵי עַל בְּנוֹי, וְדִינָא לְגַבֵּי אַחְרֵינִין. כִּךְ קוּדְשָׁא בְּרִיךְ הוּא, דְבֵר לְבְנוֹי כְּנֶשֶׁר דָּא.

239. It is written, "So Hashem alone did lead him, and there was no strange El with Him" (Devarim 32:12), that is, none guides Yisrael, neither an angel nor another officer that are called a strange El. This is the meaning of Moses' words, "If Your presence go not with me carry us not up from here" (Shemot 33:15). This is the meaning of, "So Hashem alone did lead him," He alone, "and there was no strange El with him."

240. Happy is the portion of Yisrael that the Holy One, blessed be He, guides them thus, that it is thus written of them: "For Hashem has chosen Jacob to Himself" (Tehilim 135:4), and, "For Hashem will not abandon His people," THAT IS, "for His great name's sake" (I Shmuel 12:22), since they are mutually attached, AS YISRAEL CLEAVED TO HIS GREAT NAME. Hence the Holy One, blessed be He, will not leave them, and wherever they dwell the Holy One, blessed be He, is with them, as we explained.

58. "O that they were wise, that they understood this"

The rabbis speak about the admonishments that Moses made to Yisrael before he died, and how they were all connected to the Holy Name. Rabbi Aba says that the whole Torah is the Name of God. We hear that if Yisrael keep the commandments then Malchut will take revenge on their enemies. Rabbi Yehuda says that Abraham said Yisrael should be forced into exile rather than go to Gehenom because they could not bear both the years of exile and Gehenom too. God agreed that as long as Yisrael sinned they would fall into exile and be enslaved by their enemies.

241. "O that they were wise, that they understood this" (Devarim 32:29). Rabbi Yosi said, All the verses here are reproofs with which Moses admonished Yisrael, except for the Holy Name he disclosed at the beginning of his words, NAMELY, "BECAUSE I WILL CALL ON THE NAME OF HASHEM..." (IBID. 3), WHICH ARE THE SECRET OF CHESED, GVURAH, TIFERET, NETZACH, HOD AND YESOD. Rabbi Aba said, Even the verses in which he admonished Yisrael are part of the Holy Name, because there is nothing in the Torah that is excluded from the Holy Name, as the whole Torah is the name of the Holy One, blessed be He.

242. The verses WE HAVE EXPLAINED SO FAR are known TO EVERYONE, but since the name of the Holy One, blessed be He, is mentioned in this portion, we had TO EXPLAIN THEM until now. But here it is written, "O that they were wise, that they understood this (Heb. zot)," assuredly zot, WHO IS MALCHUT. We have explained it in several places that if Yisrael knew how zot held to its punishments to take revenge on the wicked, "they would consider their latter end" (Devarim 32:29), and take care to be in it, THAT IS, TO KEEP ITS COMMANDMENTS, as written, "the earth," WHICH IS MALCHUT, "shall rise up against him" (Iyov 20:27).

239. מה כתיב יי' בדרך ינחנו ואין עמו אל נכר. הוא בלחודוי, הכתיב ויין' הולך לפניו וגו'. ואין עמו אל נכר, דלא דבר להו לישראל לא מלאכא, ולא ממנא אחרא, דאינון אקרון אל נכר. ודא הוא דאמר משה, אם אין פניך הולכים אל תעלנו מזה. הךא הוא דכתיב, יי' בדרך ינחנו. הוא בלחודוי, ואין עמו אל נכר.

240. זכאה חולקהון דישראל, דקודשא בריך הוא דבר עמהון, הכי עליהו כתיב, כי יעקב בחר לו יה ישראל לסגולתו, וכתיב, כי לא יטוש יי' את עמו וגו'. מ"ט לא יטוש ה' את עמו. בעבור שמו הגדול, בגין דהאי בהאי אתדבק. וע"ד לא ישבוק לון קודשא בריך הוא, דבכל אתר דאינון שריין, קודשא בריך הוא עמהון כמה דאוקימנא.

241. לו חכמו ישבילו זאת. א"ר יוסי, כל הני קראי דהכא, אוכחי אינון, דאוכח להו משה לישראל, בר ההוא שמא קדישא, דגלי בשירותא דמלוי. א"ר אבא, ואפילו מה דאוכח לישראל, בכללא דשמא קדישא הוא, דלית מלה באורייתא דנפיק מכללא דשמא קדישא. דאורייתא כלא שמא דקודשא בריך הוא אינון.

242. והני קראי ידיעאן אינון. אבל בגין דשמא דקודשא בריך הוא רשים בהאי פרשתא, אצטריכנא עד השתא. והכא הא כתיב, לו חכמו ישבילו זאת, זאת ודאי, והא בכמה אתר אוקימנא האי, דאי ישראל ינדעון האי, איך זאת אחידא בדינוי לאתפרעא מן חייביא, יבינו לאחרייתם, ויסתמרו למדוי בה. כמה דכתיב, וארץ מתקוממה לו.

243. Another explanation for, "O that they were wise, that they understood this (Heb. ZOT)" is that when zot is attached to Yisrael, THAT IS, WHEN they keep the commandments of the Torah and dwell with it wholly, they shall know they have with them the help of zot in taking revenge on their enemies. And Yisrael, who are a minority among the nations shall know, "How should one man chase a thousand, and two put ten thousand to flight" (Devarim 32:30). Who brought it about? Zot, which was wholly in them when they performed the commandments of the Torah. And it will never leave them, or leave wreaking vengeance for them ON THEIR ENEMIES.

244. "unless their Rock had sold them, and Hashem had shut them up" (Ibid.). What is the reason "their Rock had sold them"? It is because, "Of the Rock that begot you you are unmindful" (Ibid. 18), as these structures do not properly rest in their place. "their Rock had sold them": Rabbi Yehuda said, This is Abraham, as we explained that Abraham said, Let Yisrael be forced into exile rather than go to Gehenom, because Yisrael cannot bear these years of exile and Gehenom. And the Holy One, blessed be He, agreed with him that as long as Yisrael sin they will fall into exile and their enemies will enslave them. For that reason, that "their Rock had sold them," surely, NAMELY ABRAHAM WHO DELIVERED THEM INTO EXILE, "and Hashem had shut them up," since He agreed with him.

59. The reason Moses admonished them

Rabbi Yehuda talks about why Moses admonished them with his poem when they were about to enter the promised land.

245. We learned, Rabbi Yehuda said, What is the reason Moses admonished them in this poem? It is that they were about to enter the land of Yisrael and the Shechinah was about to rest among them. For that reason He admonished them about that.

246. Rabbi Yitzchak said, The Holy One, blessed be He, will admonish Yisrael in two places and the nations in the world will rejoice. The first is as written, "Hashem has also a controversy with Judah, and will punish Jacob according to his ways" (Hoshea 12:3). The nations of the world hear and rejoice. They say, Now these will be wiped away from the world. But when the Holy One, blessed be He, saw them rejoicing, it is then written, "He took his brother by the heel in the womb..." (Ibid. 4). When they heard that, they said, This means repentance FOR THE INIQUITIES OF YISRAEL.

247. THIS IS like a woman who had a quarrel with her son. She went to cry out and sue him. When she saw the judge judging criminal laws, sentencing some to whipping, and some to hanging or burning, she said, Woe if I shall do so to my son. THAT IS, SHE BEGAN TO FEAR LEST HE WILL SENTENCE HER SON TOO TO ONE OF THESE PUNISHMENTS. When the judge finished the trial, he said to that woman, Tell me what your son did. She said to him, I complain (THE END IS MISSING). ACCORDING TO THIS IT SEEMS THAT SHE SAID SHE COMPLAINED THAT HE PAINED HER IN HER WOMB, WHEN SHE WAS PREGNANT WITH HIM. OF COURSE, THE JUDGE DID NOTHING TO HIM FOR THAT.

243. ד"א לו חכמו ושכילו זאת. דאיהי מתקשרא בהו בישראל, כד נטרין פקודי אורייתא, ויתבין עמה בשלם, ונדעון דסויעתא דהאי זאת עמהון, לאתפרעא משנאיהון. וישראל דאינון זעירין ביני עממיא, ונדעון, איכה ירדוף אחד אלף ושנים וניסו רבבה. ומאן גרים להו. האי זאת, דהוה בהו בשלם, כד עבדין פקודי אורייתא. ולעלמין לא אתעדו מנייהו, למעבד להו נוקמין.

244. אם לא כי צורם מכרם ויני הסגירם. מ"ט כי צורם מכרם. בגין צור ילדך תשי, דתקונין לא שראן כדקא יאות באתרייהו. אם לא כי צורם מכרם. א"ר יהודה דא אברהם, כמה דאוקימנא, דאמר אברהם יתחייבון ישראל בגלותא, ולא ויעלון בגיהנם דתרין אלין גלותא וגיהנם, לא יסבלון ישראל. וקודשא בריך הוא אסתכם על ידוי, דכל זמנא די יחובון ישראל, יפלון בגלותא, וישתעבדון בהו שנאיהון. ובג"כ, צורם מכרם ודאי, ויני הסגירם, ואסתכם על ידוי.

245. תניא, א"ר יהודה, מ"ט אוכח להו משה בהאי שירה הכי, בגין דאינהו זמינין למיעל לארעא, ולאשרי בינייהו שכניתא, ובג"כ אוכח להו על האי.

246. ר' יצחק אמר, בתרי אתרי קודשא בריך הוא זמין לאוכחא להו לישראל, וחדאן אומות העולם. חד דכתוב, וריב לוי עם יהודה ולפקוד על יעקב כדרכיו וגו'. שמעין אומות העולם חדאן, אמרי, השתא ישתצון מעלמא, כד חמי קודשא בריך הוא דאינון חדאן, מה כתיב בתריה. בבטן עקב את אחיו וגו'. כד שמעין, אמרין דא הוא תשובה.

247. לאתתא דהוה לה קטטה בברה, אזלת למקביל עליה דינא, חמאת לדוינא דאין נפשין. מנייהו לאלקאה, לצלבא, לאוקדא, אמרה ויני מה אעביד מן ברא. כד סיים דינא, אמר לההיא אינתו, אימא, מה אעביד לך בריך, אמרה קובלני עכ"מ.

60. From the book of physician Kartana

We learn about the things written in the book of a physician called Kartana, who wrote about the care a wise physician needed to take of people who were sick. A correspondence is made between sick people and those who are ill in the sense that they cannot worship God. God wishes there to be a wise physician who can help people to get well, that is, to repent and atone for their sins. If the physician can administer medicine for the body, it is well, but otherwise he should give a person healing for his soul. God will bless such a physician in this world and in the World to Come. We hear that some of the remedies in the book of Kartana were permitted to use and some were forbidden. Rabbi Elazar had had the book in his possession for twelve months, and learned many mysteries from it, but eventually he was told in a dream that he should not use the book, so he gave it away to Rabbi Yosi. Rabbi Elazar concludes Ha'azinu by blessing God for abolishing witchcraft from the world.

248. "He found him in a desert land, and in the waste" (Devarim 32:10): Surely he afterwards caused all these Klipot IN THE WILDERNESS AND IN THE DESERT to be all enslaved TO YISRAEL. THE VERSES heretofore were written in the book of a physician called Kartana. He used to write under this verse all the care a wise physician needs to take of the sick in their bed. THAT IS, IT IS THE CUSTOM OF THE PHYSICIAN TO FIRST WRITE DOWN BEFORE HIM THE STATE HE FOUND THE PATIENT IN, AND THEN TO PRESCRIBE MEDICINE. IN THIS ORDER WERE THESE VERSES ARRANGED HERE IN THAT BOOK. AT FIRST THE BOOK MENTIONED THE VERSES, "HE FOUND HIM IN A DESERT LAND...", NAMELY THE STATE IN WHICH HE FOUND THE PATIENT. THEN HE USED TO WRITE THE NEXT VERSE, IN WHICH IS WRITTEN ALL THE CARE A WISE PHYSICIAN HAS TO TAKE OF A SICK MAN LYING IN BED, in the prison of the prisoners of the King, THAT IS, THEY ARE ILL IN THE SENSE THAT they CANNOT worship the Master of the universe.

249. THIS IS WHAT HE WROTE IN THAT BOOK: when a wise physician visited a sick man, "He found him in a desert land, and in the waste howling wilderness," that is, since illnesses rest on him, he is placed in the King's jail, IN A WASTE WILDERNESS. You may say that since the Holy One, blessed be He, ordered to detain him in jail, one must not try for his sake TO CAUSE HIM TO REPENT. This is not so, as David said, "Blessed is he who considers the poor..." (Tehilim 41:2). That SICK MAN who lies on his bed is poor. If HIS NEIGHBOR is a wise physician, the Holy One, blessed be He, blessed whoever strives for his sake.

250. HE EXPLAINS HIS WORDS, That physician "found him in a desert land," namely lying on his sickbed; "and in the waste howling wilderness," beset by illnesses. What should he do? "he led him about" (Devarim 32:10), to bring about reasons AND EXCUSES to withhold from him what is harmful to him, to let HIS BLOOD, and take out of him the evil blood; "he instructed him" - he should observe and understand the origin of the disease, and make sure the disease will not spread but diminish. Then, "he kept him as the apple of his eye" (Ibid.), so that he will be properly kept in regard to the drinks and the medicines he needs, and not get confused between them. For if he confuses even one thing AND DIES, the Holy One, blessed be He, considers that doctor as if he shed blood and killed him.

248. ימצאהו בארץ מדבר ובתהו, ודאי לבתר עבד
לכל אינון קליפין, דיהוון בלהו משתעבדין ליה. ער
הכא הוה כתיב בההוא ספרא, דקרטנא אסיא לבתר
הוה רשים בהאי קרא, כל נטורא דאצטריך אסיא
חכים למעבד למרע דשכיב בבי מרעיה, בי אסירי
דמלכא, למפלח למארי עלמא.

249. דכד אזיל אסיא חכים לגביה, ימצאהו בארץ
מדבר ובתהו וליל ושימון, מרעין דשריין עליה,
אשכח ליה באסירו דמלכא. אי תימא הואיל
וקודשא בריך הוא פקיד לתמשא ליה, דלא ושתדל
בר נש אבתריה. לאו הכי, דהא דוד אמר, אשרי
משכיל אל דל וגו', דל ההוא דשכיב בבי מרעיה.
ואי אסיא חכים הוא, קודשא בריך הוא זיהב ליה
ברכאן, לההוא דישתדל ביה.

250. וההוא אסיא, ימצאהו בארץ מדבר, בבי
מרעיה שכיב. ובתהו וליל ושימון, דאינון מרעין
דחקין ליה. מאי אצטריך ליה למעבד. יסובבנהו:
יסובב סבות, וייתי עלות, בגין דימנע מניה אינון
מלין דנזקין ליה. יקיז ליה, ויפיק מניה דמא בישא.
יבוננהו: יסתפל ויבין ההוא מרעא ממה הוי,
ויסתפל בגין דלא ותרבי עלוי, וימאך ליה. לבתר
יצרנהו כאישון עינו, בגין דיהא נטור כדקא יאות,
באינון משקי, באינון אסוותא דאצטריכו ליה, ולא
יטעי בינייהו. דאלמלי וטעי, אפילו במלה חד,
קודשא בריך הוא חשיב על ההוא אסיא, כאלו
שפיך דמא וקטליה.

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251. For the Holy One, blessed be He, wishes it that though that person is in the King's prison and is imprisoned there, UNABLE TO FREE HIMSELF, someone will make an effort for him and help him get out of jail. And he used to say: The Holy One, blessed be He above sentences the people in the world either to death, to be uprooted from the root BOTH ONE AND ONE'S CHILDREN, to be punished in property, or to be put in jail. Whoever is sentenced to a punishment regarding his property falls ill and is not healed until he pays whatever he was sentenced to. After being punished in his money and having given whatever he was sentenced to, he is healed and leaves prison. This is why one must persuade him to serve his penalty and leave prison.

252. Whoever is sentenced to uprooting, he is seized and put in prison until he is uprooted in every sense, THAT IS, UNTIL HE AND HIS CHILDREN DIE. Sometimes he is uprooted in limbs or in one of them. Whoever is sentenced to death, it so happens THAT HE DIES. And even if he gives as ransom all the money in the world, he cannot be saved.

253. A wise physician is therefore needed to make efforts for him. If he can administer bodily medicine, it is well. Otherwise, he should give him healing for his soul, and strive for healing for the soul. The Holy One, blessed be He, will strive TO BLESS such a physician in this world and in the World to Come. (UNTIL HERE THE WORDS OF THE BOOK OF THE PHYSICIAN KARTANA).

254. Rabbi Elazar said, I have never heard until now of this doctor KARTANA, and of this book, except once when a merchant told me he heard from his father that there used to be a doctor in his time, who, when he would look at a person in his bed, he would pronounce, this one shall live, that one shall die. They say about him that he was a truly righteous who feared sin. Whatever the patient had to get but could not afford, he used to buy and give of his own. They say there was none as wise in the world as he. He used to do more in his prayer than what he would do with his hands. It seems to us it is the same doctor KARTANA.

255. That merchant said, Surely his book, OF THAT DOCTOR, is in my possession. I inherited it from my father's father. All the subjects of that book were based on secrets of the Torah. I have found in it hidden mysteries and many medical instructions, OF WHICH he said one may not use unless he is sin-fearing.

251. בְּגִין דְּקוּדְשָׁא בְּרִיךְ הוּא בְּעֵי, דַּאֲעִי גְּדִהוּא
בְּר נֶשׁ אִיהוּ בְּבֵי אֲסִירֵי דְּמַלְכָּא, וְאִיהוּ אֲסִיר בְּבֵי
אֲסִירֵי, דִּישְׁתַּדֵּל בְּר נֶשׁ עֲלֵיהּ, וְיִסְיַע לִיהּ לְאַפְקָא
לִיהּ מִבֵּי אֲסִירֵי. וְהוּהּ אָמַר הָכִי. קוּדְשָׁא בְּרִיךְ הוּא
דִּן דִּינִין דְּבְנֵי עֲלָמָא לְעִילָא, הֵן לְמוֹת הֵן לְשְׂרוּשֵׁי,
הֵן לְעִקוּר, הֵן לְעִנּוּשׁ נְכַסִּין, וְלְאַסוּרִין. מֵאֵן
דְּאַתְחֲזִי לְעִנּוּשׁ נְכַסִּין, נִפְל בְּבֵי מְרַעִיָּה, וְלֹא יִתְסִי,
עַד דִּיתֵן כָּל מַה דְּאַתְגְּזֹר עֲלֵיהּ. בֵּינָן דְּאַתְעַנֵּשׁ
בְּמִמוֹנִיָּה, וְיִהִיב כָּל מַה דְּאַתְגְּזֹר עֲלֵיהּ, אֲתִסִּי, וְנִפְק
מִבֵּי אֲסִירֵי. וְעַד אֲצַטְרִיךְ לְאַשְׁתַּדְּלָא עֲלֵיהּ דִּיתֵן
עוֹנְשֵׁיהּ וְיִפּוּק.

252. מֵאֵן דִּיתְחֲזִי לְשְׂרוּשֵׁי, יִתְפַּסּוֹן לִיהּ, וְיִהְיֵי לִיהּ
בְּבֵי אֲסִירֵי, עַד דִּישְׁתַּרֵּשׁ מִכְּלָא. וְלִזְמַנִּין דִּישְׁתַּרֵּשׁ
מִשְׂוִיפֵי, אִו מַחַד מְנַיְהוּ, וְלִבְתַּר יִפְקוֹן לִיהּ מִבֵּי
אֲסִירֵי. מֵאֵן דִּיתְחֲזִי לְמוֹת, הָכִי הוּא, דְּאִילוּ יִתֵּן כָּל
בוֹפְרָא, וְכָל מְמוֹנָא דְּעֲלָמָא לֹא יִשְׁתַּוִּיב.

253. וְעַל דָּא אֲצַטְרִיךְ לְאַסִּיא חַבִּים, לְאַשְׁתַּדְּלָא
עֲלֵיהּ, אִי יְכִיל לְמִיְהִב לִיהּ אֲסוּתָא מִן גּוֹפָא, יֵאוּת.
וְאִי לֹא, יִתֵּן לִיהּ אֲסוּתָא לְנִשְׁמַתִּיהּ, וְיִשְׁתַּדֵּל עַל
אֲסוּתָא דְּנִשְׁמַתָּא. וְדָא הוּא אֲסִיא דְּקוּדְשָׁא בְּרִיךְ
הוּא יִשְׁתַּדֵּל עֲלֵיהּ בְּהֵאֵי עֲלָמָא וּבְעֲלָמָא דְּאַתֵּי.

254. אִ"ר אֲלַעְזָר, עַד הִשְׁתָּא לֹא שְׁמַעְנָא מֵאַסִּיא
דָּא, וּמִסְפָּרָא דָּא. בְּר מְזִמְנָא חֲדָא, דְּאָמַר לִי טַיְעָא
חֲדָא, דְּשָׁמַע לְאַבּוּי, דְּאַסִּיא חֲדָא הוּהּ בְּיוֹמוּי, דְּכַד
הוּהּ מִסְתַּכַּל בְּבִ"נ, כַּד אִיהוּ בְּבֵי מְרַעִיָּה, הוּהּ אָמַר,
דָּא חִי וְדָא מֵת. וְהוּוּ אָמְרִין עֲלֵיהּ דְּהוּא זְכָאָה
קְשׁוּט, דְּחִיל חֲטָאָה. וְכָל מַה דְּלֹא יְכִיל לְמַדְבַּק מַה
דְּאַצְטְרִיךְ, אִיהוּ הוּהּ קְנִי, וְיִהִיב מִדִּילִיהּ. הוּהּ
אָמְרִין, דְּלִית חַבִּים בְּעֲלָמָא כְּגִינִיָּה. וּבְצִלוֹתִיהּ הוּהּ
עָבִיד יִתִּיר, מִמַּה דְּהוּהּ עָבִיד בִּירוּי. וּכְדַרְדְּמֵי לָן, דָּא
הוּהּ הוּוּ אֲסִיא.

255. אָמַר הוּוּ טַיְעָא, וְדָאֵי סְפָרָא דִּילִיהּ בִּירוּי
אִיהוּ, דְּקָא יִרִיתְנָא מֵאַבִּי אָבָא, וְכָל מְלוּי דְּהוּוּא
סְפָרָא, כְּלָהוּ אֲתִינְסְדוֹן עַל רְזוּן דְּאוּרִינְתָא, וְרְזוּן
סְתִימִין אֲשַׁכְחָנָא בִּיהּ, וּמְלִין דְּאַסוּתָא סְגִיאִין,
דְּאִיהוּ אָמַר דְּלֹא יֵאוּת לְמַפְעַל לוֹן, בְּר אִי אִיהוּ
דְּחִיל חֲטָאָה.

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256. They, THE REMEDIES WRITTEN DOWN THERE, come from what Bilaam used to do. He used to whisper incantations over the disease and utter with his mouth, and he would be instantly healed. They are all explained in that book. He said that this one is forbidden for whoever fears sin TO USE and that one is permitted TO USE. For there are many diseases, he said, which medicine derives from whispering with the mouth. Some come from the aspect of enchantment and others from the aspect of divination. He stated THERE all those it is forbidden to utter and forbidden to act. I even found what should be said in cases of certain diseases to excommunicate the diseases. This amazed us greatly.

257. Rabbi Elazar rejoiced and so did the friends. Rabbi Elazar said, If we have that book we will know what it says. And I shall deliver it, THAT IS, HE WILL GIVE A PROMISE to show it to the holy luminary, HIS FATHER RABBI SHIMON. We learned that Rabbi Elazar said, That book was in my possession twelve months, and I have found in it supernal precious mysteries. When I reached the secrets that came from Bilaam I was amazed.

258. One day I made an incantation in a certain place and the letters went up and down, until I saw him in my dream telling me, It is not your business going into a field that is not your own; you do not need it. And I woke up. It was difficult for me TO PART WITH THIS BOOK, because it contained concealed mysteries. I sent it to that Jew, Rabbi Yosi son of Rabbi Yehuda by name, and gave him that book.

259. In the secrets of Bilaam I found some of the names of the angels Balak sent to him, but they were not properly arranged. But I have found different kinds of medicines in it, IN THAT BOOK, based on the structures of the Torah and its hidden mysteries, and saw they are founded on piety, prayers and petitions to the Holy One, blessed be He. If you argue that he used to practice medicine using words of Torah or the secrets of the Torah, heaven forbid, because it is forbidden to do so. But he would speak secrets of the Torah, and based on that secret he would invent medical secrets such as I have never seen. I said, blessed is the Merciful who made people wise with celestial wisdom.

256. וַאֲיִנוּן מִמָּה דְהוּה עֵבִיר בְּלַעַם, דְּהוּה לְחִישׁ לְחִישִׁין עַל מַרְע, וְהוּה אָמַר בְּפֹמּוֹי וְאֲתָסִי מִיַּד. וְכִלְהוּ בְּרִיר לֹון בְּהוּא סְפָרָא. וְאָמַר, דָּא אָסוּר, וְדָא מוּתַר לְמָאן דְּרַחֵיל חֲטָאָה. בְּגִין דְּמַרְעִין סְגִיָּאִין אָמַר, דְּתַלְוִיָּא אֲסוּתָא דְּלֵהוּן, בְּלַחִישׁוֹ דְּפֹמָא. וְאֲיִנוּן מַסְטְרָא דְּנַחֲשׁ, וּמְנַהוּן מַסְטְרָא דְּקָסָם. וְכֹל אֲיִנוּן דְּאָסוּר לֹוּמַר בְּפֹמָא, וְאָסוּר לְמַעַבְדַּב בְּעוּבְרָא, הוּה אָמַר. עַד דְּאֲשַׁכְּחָנָא עַל מַרְעִין יָדִיעָאן דְּאֲצַטְרִיךְ לֹוּמַר בְּךָ. וּלְנִדְוֵי בְּנֵדוּי וּבְשַׁמְתָּא, עַל הוּא מַרְע. וְאִיהוּ תְּוֹהָא סְגִי לְגַבְּן.

257. חֲדֵי ר' אֶלְעָזָר, וְחֲדוּ חֲבֵרַיָּא. א"ר אֶלְעָזָר, אִי הוּא סְפָרָא הוּה לְגַבְּן נַחְמֵי מַה אִיהוּ אָמַר. אָנָּא אָמַסַר בְּמַסִּירָה, עַל מְנַת לְאַחֲזָאָה לְבוּצִינָא קְדִישָׁא. וְתַנְיִנְן, א"ר אֶלְעָזָר, הוּא סְפָרָא הוּה בִּידֵי תְּרִיסַר יָרְחֵי, וְאֲשַׁכְּחָנָא בֵּיה נְהוּרִין עֲלָאִין וְיָקִירִין. כִּד מְטִינָא לְאֲיִנוּן רְזִין דְּהוּה מְבַלְעָם תְּוֹהָנָא.

258. יוֹמָא חַד לְחִישִׁנָּא בְּאַתְרַּ חַד, וְהוּוּ אֲתוּון סְלָקֹן וְנַחְתָּן. עַד דְּחַמִּינָא בְּחַלְמָא, וְאָמַר לִי מַה לָּךְ לְמִיעַל בְּתַחוּמָא דְּלָא דִּילָךְ, וְלֹא אֲצַטְרִיךְ לָךְ. אֲתַעְרְנָא, וְאֲבֹאִישׁ קְמָאִי, עַל רְזִין סְתִימִין דְּהוּוּ תַמָּן. שְׂדֵרְנָא לְהוּא יוֹדָאִי, וְר' יוֹסִי בְּר' יְהוּדָה שְׁמִיָּה, וְהִיבְנָא לִיה סְפָרָא.

259. וּבְרְזִין דְּבַלְעָם אֲשַׁכְּחָנָא, מְאִינֹון שְׁמָהֹן דְּמַלְאָכִין דְּשֵׁדֵר לִיה בְּלָק, וְלֹא הוּוּ מַסְתַּרְרֵן עַל תְּקוּנָיְהוּ כְּדָקָא יָאוּת. אָבַל כְּמַה זִינֵי אֲסוּתָא אֲשַׁכְּחָנָא בֵּיה, דְּקָא מַתְתַּקְנֵי עַל תְּקוּנֵי אוּרִייתָא, וְרְזִין סְתִימִין דִּילָהּ. וְחַמִּינָא דְּאֲיִנוּן בְּחַסִּידוּתָא. וְצִלוּתִין וּבְעוּתִין לְקוּדְשָׁא בְּרִיךְ הוּא. וְאִי תִימָא, דְּהוּה עֵבִיר אֲסוּתָא בְּפִסּוּקֵי אוּרִייתָא, אוּ בְּרְזִין דְּאוּרִייתָא. ח"ו. אֶלָּא הוּה אָמַר רְזִין דְּאוּרִייתָא, וְעַל הוּא רְזָא אֶפִיק רְזִין דְּאֲסוּתָא, דְּלֹא חַמִּינָא בְּהוּא גְּוֹנָא לְעַלְמִין. אָמִינָא בְּרִיךְ רַחְמָנָא, דְּאֲחַכִּים לְבָנֵי נִשָּׂא מַחְכְּמָתָא דְּלַעִילָא.

260. From the words of Bilaam I received, and saw from them that there was no one in the world as knowledgeable in witchcraft as he. I said, blessed is the Merciful, who abolished witchcraft FROM THE WORLD, so they will not mislead and remove people from fearing the Holy One, blessed be He, may His name be exalted and blessed, amen.

Blessed is Hashem forever and ever. May Hashem reign forever and ever, amen and amen.

260. וּמְאִינוֹן מְלִין דְּבַלְעָם נְסִיבְנָא, וְחֲמִינָא בְּהוּ
 דְּלֵא הוּוּ בְּעֵלְמָא חֲכִים בְּחֲרָשִׁין כְּגִינִיָּה. אֲמִינָא,
 בְּרִיךְ רַחֲמֵנָא דְּבִטַל מֵעֲלְמָא חֲרָשִׁין, דְּלֵא יִטְעוֹן בְּנֵי
 נְשָׂא מִבְּתַר דְּחֲלָתָא דְּקוּדְשָׁא בְּרִיךְ הוּא ית' וית'
 שְׁמוֹ אָמֵן. ע"כ.

בְּרוּךְ יי' לְעוֹלָם אָמֵן וְאָמֵן יִמְלוֹךְ יי' לְעוֹלָם אָמֵן
 וְאָמֵן.